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CATALOGUE

OF

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CATALOGUE

OF THE

COPTIC MANUSCRIPTS.

IN THE

BRITISH MUSEUM.

BY

W. E. CRUM, M.A.

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PREFACE.

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, 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. Apparently the earliest of the leaves to arrive in Europe were among those obtained through his Propagandist missionaries by Cardinal Stephen Borgia, 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).

The first statement about the Borgian 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 Rome 1 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 later 4 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 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, 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), 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. 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, Manuscrits 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.

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. 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 Pshemmao near Ahmîm,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. 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 Fayyum; and we find that, not the scribes only, but occasionally the donors also of these MSS. come thence. 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 129¹⁹, f. 35, paged $\overline{\mathbf{q}}\mathbf{q}\mathbf{q}$ (sic); c. 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 fragts. (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.

^{* 12914,} f. 95.

³ 1321, f. 68.

⁶ Paris 129¹², f. 42 (= Mission frame. iv. 606) has three successive colophons: 1. by the scribe of the text, Sousinne, 2. by the δούξ (I) 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, африю зинцопастиріон ката на рапторатуют буоти поружноть.

^{*} 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 Ulast. franc. i, 70.

⁹ Paris 129¹³, f. 41, 132¹, f. 67.

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

of the 'papyri' ($\chi \acute{a}\rho r\eta s$) existing in his and his predecessors' time, refer to that earlier state of things, little if any remnants of which however have survived. The papyri in the archaic Aḥmîm 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; 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 Nitrian 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, 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; 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 papyri 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 Ahmîm. Among the Fayyûm documents too a few Sa'idie 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). 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.² 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 emperor ⁸ 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 $(14\frac{1}{4} \times 10\frac{1}{2} \text{ in.})$, and one of the smallest no. 955 $(2\frac{3}{4} \times 3 \text{ in.})$: 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. 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. 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. Gaulmyn's (ob. 1665), as M. Omont informs me.

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

⁴ V. PSBA. xxvii, 166. Qualities or conditions of papyrus seem to be indicated by the words παλαιόν and καινουργόν in Recueil xi, 132, where parchment is distinctly μίβρανον. Cf. also the obscure term ΑΤΠΕΤΑΛΟΝ, 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.

συγγραφεύς ¹ or καλλιογραφεύς, ² sometimes γραμματεύς ³ and often use the humble term cborn, 'pupil.' 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 woman ⁶— 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 archdeacon ¹⁰ 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. Pagination and coloured punctuation and ornamentation were sometimes added after the text had been written. The transcription (1100011) 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 129 16, f. 105 пти ингаллографос.

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.

¹⁰ V. no. 489.

¹¹ Paris 1321, f. 66, тылоотки итинтерафетс.

¹² Paris 12916, f. 105, ut supra.

¹³ Zoega p. 549 (cf. Mitth. 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 στίζειν, 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 stamped or cut leather, which was sometimes held closed by straps. Whether the books in the library were ranged on shelves or in niches, suspended on pegs or laid in boxes, we do not know. At one time, in the White Monastery, their respective places seem to have been indicated by inscriptions upon the walls. One or two Coptic booklists are extant, the fullest being that upon a Theban ostracon of the 6th or 7th century and comprising some eighty numbers, presumably independent volumes. Two shorter lists, from Thinis and the Fayyûm, have already been referred to. An inventum of the property of S. Theodore's church at Ashmunain includes 31 books, while the books of a monastery at Jême are an important feature in its heritable property. 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.

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 parchment ¹³ and paper ¹⁴ 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. θυρίδιον, Vita Pachomii §. 38.

⁶ As in some Ethiopic monasteries (c. 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 Şâliḥ (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.

^{*} Recueil xi, 132. Cf. Crum, Copt. Ostraca, p. xix note.

¹⁶ 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. copies 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.

¹⁶ Nos. 389, 392, 396, 435.

¹⁶ Nos. 447-456.

nothing but some copies by the late C. W. Goodwin, 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 Ahmîm or, more exactly, of a period when the dialect of all southern Egypt had features which eventually characterized the so-called dialect of Ahmîm alone. The most prominent of these are the frequent substitution of a for o in both initial and accented syllables, the retention in many cases of a for 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; the last is conspicuous in those from Ashmunain (Hermopolis), which are moreover often marked by a confusion of a and p, though, unlike the usage in the Fayyûm, normal a is here replaced by p, instead of normal p by a. 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.). The roll form is preferred for Theban legal texts, while those from Ashmunain, being always smaller, are, with rare exceptions, 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. 9½ in. long.

⁶ Nos. 375 ff. 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.

Ahmîmic 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. Of private documents in Ahmîmic 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 19, or distinguishing theirs from the later scripts, which are not intrinsically different from Sa'idic types.

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, 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 (r. Pl. 11) was found either at

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 y, 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 fragts, 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, 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, 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 collection 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," 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 Pll. L 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, 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 Pll. 8, 9 notoriously doubtful. A variety quite as hard to place chronologically, but scarcely noticed hitherto, 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, 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 exiv (pl. xxi).

Rossi, I Papiri . . . di Torino, ii, IV, pll. 1-4, gives the only published illustrations of them.

¹ The titles of these works, constantly cited in this volume, are G. Zoega, Catalogus Codicum Copticorum, Rome 1810 (reissue, Leipzig 1903), H. Hyvernat, Album de Paléographie Copte, Paris 1888, and Λ. Ciasca, Sacrorum Bibliorum Fragmenta Copto-Sahidica, Rome 1885-89.

^{*} Not to mention some excellent facsimiles given by Georgi. Woide's and Mingarelli's were very poor.

approximate precision. 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 $\gamma \iota y$ 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, pll. 5, 15.
- Plate 4.—MS. Or. 6205: a papyrus from xxxxxxxx (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 Hyvernat, Album x, A.D. 1003. The document came apparently from Toutôn. No. 465: the likeness to almost contemporary Bohairic hands should be noted.
- Plate 7.—No. 490: on the date v. p. 521. Both Christian and Mohammedan dates appear to have been subsequently inserted in blank spaces. 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. 447b, note 3.

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

⁶ V. Hyvernat, 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 , 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 j. 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 (e, 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 H, κ, u, n, n point perhaps to the 6th century. No. 1102: its u, n, κ, n and ligatures with e-show a relatively early hand; so too the shape of the papyrus and the use of χαῖρε. 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 cor[s] be read; though cor[so] 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 franc. 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 x 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 r 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. 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.

The large Graf collection of papyri, for instance, was declared by the native sellers to come from the Fayyûm and Ahmim; 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. 17b, 18a 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 os. (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 —, ?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 —, $\overline{\tau}_{\kappa}$ (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 —, FEB (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{roa} . (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, aab, eïegen; 5, huez; 9, trice; 12, kooong huo.'.; 14, ahr; 18, \overline{co} (sic); 20, taï; 22, tho and huoh; col. 2, line 2, half; 5, huez; 11, tatalizoc; 15, heigograf.) 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 chos and cthorse and repeberka ($P \in \beta \in \kappa \kappa \alpha$) 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. u, n, τ , x, 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, тоотпериютк shows the same omission as Maspero's text. On fol. 1a, col. 2, at ver. 10, the word con (for con ноэ, 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; $5\frac{3}{4} \times 7$ 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 $\overline{10}$, $\overline{\kappa}$; $\overline{\kappa0}$ (sic), $\overline{\kappa 11}$. 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: гоньнос пискующи игоот тетун свол гинаринос.

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

Joshua i. 1—5 (published by Maspero, l.l., 130). Title: гоныю (sic) писсотот игоот тетри инссот (cf. no. 6 below) приренныти.

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

6.

Or: 3579A(5). (Formerly Or. 1242.)—Paper; 11½ × 7½ 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 pub., pur. The MS. is late and inaccurate; inccor is always written for incore, analy or aneany for analis. Oc for xooic is significant. The Arabic version, of which the orthography is very inaccurate, appears to be based on that usually found in Boliairic 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 $\overline{\text{KB}}$, $\overline{\text{KF}}$. 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 Ahmim. [H. Wallis.]

Numbers v. 8—24 (published by Maspero, l.l., p. 97, from a closely related text; cf. ver. 12, the repetition of orpone 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 carcless, upright character (cf. Ciasca, i., tab. xiv.). Initial letters are larger than the rest. Stops, but no ornaments.

From Ahmim. [Horner.]

Fol. 1b. Numbers xxvii. 18—23, headed napiolog exhall buck (mostly published by Ciasca, i. 109). emecor is written for meore (cf. no. 6 above). eka- is written for ekha-(ver. 18), uga- for ugua- (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 HOTCHC, XI, cf. XOX, XOU, &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 apparentlyfor 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 are from thu.

curate throughout	. Each fol. was lettered	fol. 29	33—x. 6
	Fol. 52 bore no Coptic	20	x. 6—14
text.	•	63	14-24
From Nitria.		25	2430
The text is ex	tremely difficult to read.	1 missing.	
I have, for the m	ost part, confined myself	26	xi. 3(?)—12
to the identification	on, from their initial and	78	12—20
final words, of each	fol., employing a chemical	21	20—xii. 5
re-agent only whe	re these were not other-	37	xii. 5—xi. 1
wise ascertainable.		32	xiii. 1—11
Joshua, Judges,	Ruth, Judith and Esther.	28	11—22
(For the various p	ortions hitherto published,	71	2 2—32
v. the lists in Ciasca	and Maspero, locc. laudd.)	23	32—xiv. 9
The grouping of	Judith and Esther with	121	xiv. 9—xv. 2
Ruth may be comp	pared with that in certain	122	xv. 2—9
Syriac MSS., e.g.	Wright, Catalogue, no. 1,	120	9—19
and Payne-Smith,	Catalogus, no. 1.	14	19—46
The following is	a table of the foll., show-	15	46—xvi. 1
	equence and their present	125	xvi. 1—10
foliation:		123	10—xvii. 7
6.1 00	7 1	124	xvii. 8—16
fol. 68	Joshua i. 1—9	1 missing.	
107	9—15	75	xviii. 7—14
98 61	16—ii. 5 ii. 5—14	84	14—24
2 missing.	11. 5—14	105	24—xix. 9
2 missing. 82	iii. 6—14	100	xix. 10—24
62	14—iv. 5	85	24—37(?)
35	iv. 5—11	74	(?)37—50
135	12—21	2 missing.	`,
130	22—v. 5	136	xxi. 7—18
34	v. 6—14	22	18—29
67	14—vi. 11 (Greek)	88	29—39
87	vi. 11—20 (do.)	81	39—xxii. 1
16	20—26 (do.)	27	xxii. 1—8
17	26—vii. 7	129	8—14
18.	vii. 7—14	1 missing.	
36	14-23	77	20—27
33	23—viii. 5	131	27— 32
11 .	viii. 5—18 (?)	103	32—xxiii. 5
- 12·	(?) 18—28	70	xxiii. 5—13
13	28—ix. 6	79	13—xxiv. 4
24	ix. 6—14	102	xxiv. 4-11
95	14-24	134	11—18
66	24—33	72	18—27

V		011 11510 1112	III COCIUII IO.		
fol. 54		27—33	fol. 183		xii. 1—9
59		33	92		9—xiii. 5
	\mathbf{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—ii. 1	186		14—19
50		ii. 1—12	179		20—xv. 8
\cdot 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.		1017
94		27—iv. 5	158		0 11
58		iv. 5—12	167	6	xvii. 2—11
7 3		12-20	1		11—xviii. 7
177		20—v. 4	(?)2 missing.		00 00
65		v. 4—13	39		xviii. 22—30
157		13—22	178		30—xix. 7
152		22—31	1 missing.		
110		31—vi. 9	160		xix. 16—23
115		vi. 9—17	19		23—30
153		17-25	10		30—xx. 7
148		25—32	.165		xx. 7—15
64		32—vii. 1	1 missing.		
1 missing.		02vii. 1	187		23—31
101		: 7 1 <i>4</i>	114	•	31—39
1 missing.		vii. 7—14	3 8		39—47
83		20—viii. 2	1 missing.		
. 86		viii. 2 -10	9		xxi. 7—14
1 missing.		VIII. 2 -10	2 missing.	D	
104		20—27	31	Ruth	i. 4—14
(?)2 missing.		20-21	111		14-22
112		:- 0 10	185		ii. 1—9
116		ix. 9—18	161		9—16
108		18—27	141		16—iii. 2
117		27—36	162	• ///	iii. 2—12
109		36—45	163		12—iv. 2
113		45—53	1 missing.		
2		54—x. 14	164		iv. 10—20
144		x. 15—xi. 7	180	T., 32/2	20—22
182		xi. 7—16	150	Judith	i. 1—6 (
8		$egin{array}{c} 16-25 \ 25-34 \ \end{array}$	159	•	6—13
1			175		13—ii. 5
-		34—xii. 1	4 missing.		

	SATDIC MA
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
$13\dot{2}$	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
139	7—16
137	16—xv. 5
90	xv. 5—11
. 49	11—xvi. 6
.1 missing.	
48	xvi. 17—25
43 .	25
(References to	Esther. Fritzsche, Libri Apocryphi,
* 10	1871.)
43	Fr. p. 30, i. 1—11, p. 32
2 missing.	24 22 22 22
46	p. 34, 12—22, p. 36
41	22—ii. 9, p. 38
1 missing.	

3	fol. 44	p. 39, ii. 16—iii. 3, p. 40
5	126	3—12, p. 40
	1 missing.	
2	47	p. 42, ii. 5—iv. 3, p. 44
	42	3—11, p. 46
3	1 missing.	
1	119	p. 47, iii. 7—iv. 7, p. 48
	45	7—14
6	91	14—v. 8, p. 50
	2 missing.	, 1
0	89	p. 54, vi. 6—vii. 2, p. 56
7	80	2—viii. 1, p. 60
3	2 missing.	•
1	- 96	p. 62, vi. 7—14, p. 64
0	1 missing.	•
2	57	p. 64, vi. 19—ix. 11, p. 68
8	138	ix. 12—20
1	145	20—28
9	140	28—vii. 7, p. 70
7	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. axoone uppore. After the subscription to Esther, fol. 147a, the interlacing framework is prolonged to surround these four names:—

апа осопас апа петре апа Теосиф апа инна

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{m} , \overline{m} . 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{ox} , \overline{os} . 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, 28a apparently follow upon ver. 28b, 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 coan anna, 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{pe} , \overline{pe} . 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. [k]atanga), though the pagination would be incorrect, problems 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; $11\frac{1}{4}\times8$ in.; paged $\overline{\text{pus}}$, $\overline{\text{pug}}$.

From Dair al-Baramûs, Nitria.

[G. J. CHESTER.]

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

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 Ahmîm. [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; $11\frac{3}{8} \times 9$ in.; paged \overline{n} , \overline{na} . 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{3}{2} \times 5\frac{3}{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, \(\lambda \);

fol. xiv.b, $\frac{6}{A}$ (sic); fol. xv.a, 6A; fol. xv.b, r; fol. xvi.a, r; fol. xvi.b, $\frac{6}{1}$ (sic); fol. xvii.a, e; fol. viii.b, 11; fol. v.b, 16; fol. vii.a, 1A(?); fol. ix.a, 11; foll. ix.b, viii.a, 0; fol. xi.a, q(?). 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:—

Psalm v. 1—4
4-12
civ. 1—12
13—24
26-39
3 9—45
cx. 4—10
cxi. 1—5
exii. 1—5
6-9
cxiii. 1—6
(?) 7 —9
exiv. 1—6
cxviii. 1—16
18—27
28-35(+?)
36-45
71—81
82—85
86—87
exix. 1—6
cxxii. 1—3(?)
cxxxv. 1—7
10—26

The original from which these excerpts were transcribed was an ancient text; cf. the forms bean, annot and (occasionally) mu=m. Misreadings are numerous and point to the great ignorance of the scribe; e.g. mtoou=mtoon, anonen and madern, enco=ones, oron=900. 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 $\delta\iota a$ - $\psi \acute{a}\lambda \mu a \tau a$, are in a smaller character. Fol. 1a was the first page of quire $\overline{\iota}$, and fol. 3b the last of quire $\overline{\iota}$.

There are no stops.

From Ahmîm.

[Budge.]

Psalms, in Coptic: ix. 32—x. 2; xlviii. 12—18; exviii. 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 $\gamma(i\mu\epsilon\lambda)$. 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 Ahmîm.

[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. esc- stands for eqe-.

27.

Or. 3579A(19).—Parchment; a single leaf, $12\frac{3}{4} \times 10\frac{1}{2}$ in.; paged pua, pus. 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 Ahmîm. [Budge.]

Psalms viii. 2—10, fol. a.

exlviii. 13—exlix. 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 $\overline{A6}$, $\overline{A7}$; and a complete leaf, $13 \times 11\frac{1}{4}$ in.; paged \overline{puo} , \overline{pu} . 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 Ahmîm.

[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 Philippians.

29.

Or. 3579A(21).—Parchment; one single and two double leaves; $14\frac{3}{8} \times 11$ in.; paged $\overline{\text{UA}}$, $\overline{\text{UB}}$; $\overline{\text{PIR}}$.— $\overline{\text{PZA}}$. The text, arranged in verses, is written in a large and fine character (cf. Hyvernat, 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 Ahmîm. [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 a, u, and τ .

From the Fayyûm. [GRAF.]

Psalm 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 $\tilde{\imath}$. The text is in two columns. The character is partly upright, partly sloping (cf. Hyvernat, 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 [n] eque uzoo [r].

From Ahmim. [Budge.]

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

Psalm exviii. 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.]

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

The text begins with the sign A.

33.

Or. 3579A(23).—Parehment; 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 Ahmîm. [Budge.]

Psalm lxxxii. 12—16; headed петалтирин (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 Ahmîm.

GRIFFITH.

Psalm eviii. 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{quo} , \overline{px} (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 Ahmîm.

[Budge.]

Psalm cxviii. 4—36. At ver. 9, 17, 25 respectively are the words $[\overline{6H}]\overline{\Theta}$, $\overline{\overline{\mu}}\overline{\overline{\mu}}\overline{\overline{\mu}}$ ($\gamma i\mu \epsilon \lambda$), $\overline{\overline{\Lambda}}\overline{\overline{G}}\overline{\Lambda}\overline{\overline{\Theta}}$ ($\delta \acute{a}\lambda \epsilon \theta$).

36.

Or. 3579A(26).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{4}$ in.; paged \overline{cr} , \overline{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. Bibelfrag., ii, E*) possibly formed a part.

From Ahmîm.

BUDGE.

Psalm exviii. 37—66. At ver. 40b, 57, 65 respectively are the words $\overline{\tau}$ (oùaû), $\overline{\text{Ho}}$, $\overline{\text{THO}}$.

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 exxix., circ. 3—exxxi. 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 $\overline{\mathbf{rr}}$, $\overline{\mathbf{ra}}$. 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.

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

pl. xi. 2). This is perhaps from the same MS. as two fell. 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; $9\frac{1}{4} \times 8\frac{1}{4}$ in.; paged $\overline{\text{car}}$, $\overline{\text{can}}$. It was the first page of quire is. 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 Ahmim.

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; 61 × 47 in.; paged \(\overline{2}\)e, \(\overline{2}\)e, \(\overline{2}\)e, \(\overline{2}\)e, extends across the whole page, is written in a small, upright character (cf. Ciasca, i., tab. xv. or xvii.) The initials are enlarged.

From Ahmim.

Ecclesiasticus xviii. 16—31 (published by Lagarde, Aegyptiaca 137). oc is written for xocic. The helping-vowel and the punctuation are correctly employed.

43.

Or. 3579A(30).—Parchment; two single

are indicated, but the letters have not been filled in), \overline{qr} , \overline{qa} ; and part of a leaf, $7\frac{3}{4} \times 6\frac{3}{8}$ in. The text, in two columns of about 36 lines each, is written in a large, upright hand (cf. Ciasca, i., tab. xiii., or Hyvernat, 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 Ahmim. [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 no (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 ver-(The first words are published; sion. 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 leaves, $14\frac{1}{4} \times 11\frac{1}{4}$ in.; paged —, — (the places | in u and τ 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; (a) 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. Hyvernat, Album &c., pl. ii. 1), but the letters here are rounder. The initials

are slightly enlarged. There is a paragraphmark as in the *Pistis*.

From the Fayyûm. [Graf.]

- (β) Isaiah l. 11—li. 15. The last page of quire $\bar{\chi}$.
- (δ) Isaiah lxi. 5—?, 10—?. Paged paa, [pab].
- (γ) Isaiah lxii. 7—lxiii. 12. Paged [p̄λι·], p̄λλ. (Partly published, v. Ciasca, ii. 247.)
- (a) Isaiah lxiii. 15—lxvi. 1. Paged рлс рлн. (Partly published, v. Ciasca, l.l.)
- (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. 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 $\overline{\mathbf{o}}$.

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 $\overline{16}$, $\overline{15}$. It was the final folio of quire \overline{A} . 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 Ahmim. [Budge.]
Jeremiah iv. 22—26, 28, 29, 30—v. 1, 3—6.

^{*} In the opinion of Mr. Maunde Thompson.

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

52.

Papyrus XI.(1).—The lower part of a leaf; $5\frac{1}{2} \times 4\frac{1}{3}$ 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; 8½×7 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.

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

BUDGE.]

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. pus. 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 exumpn-nocea.

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 abbakorn exumboor. Above this lesson is written gine on cutatate garge and xelogaa, 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).

NEW TESTAMENT.

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 Ahmim.

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 $\overline{13}$, $\overline{16}$; $16\frac{1}{4} \times 13\frac{1}{4}$ 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 Ahmîm.

[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 $\overline{\lambda\lambda}$, $\overline{\lambda B}$; $8\frac{3}{4} \times 10$ 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 Ahmîm.

[BUDGE.]

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

At ver. 9 the Greek chapter in is noted.

63.

Or. 3579B(4). — Parchment; a complete leaf, paged us, $\overline{\text{us}}$; $10\frac{1}{4} \times 8\frac{1}{2}$ 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 e, c, u 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 Ahmîm.

[BUDGE.]

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

64.

Or. 3579B(5). — Parchment; the upper part of a leaf, paged \overline{Ar} , \overline{AA} . 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 Ahmîm.

[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 $\overline{A6}$, $\overline{A5}$; $13\frac{1}{2} \times 7\frac{3}{4}$ 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 Ahmîm.

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 u and n 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 Ahmim.

[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; $5\frac{3}{4} \times 12\frac{3}{4}$ 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 Ahmim.

[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 $\overline{100}$ — $\overline{115}$, 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 fragts., the vertical strokes of n, n, &c. have square ends.) There are enlarged initials, accompanied by scrolls or birds, in bright red, green and yellow.

From Ahmim.

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 $\frac{1}{45}$ — $\frac{1}{40}$ and $\frac{1}{105}$, $\frac{1}{105}$; $14\frac{1}{2}\times11$ 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 Ahmim.

[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 $\overline{\text{ns}}$, $\overline{\text{ns}}$; $9 \times 5\frac{1}{4}$ 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 Ahmîm.

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{m} , \overline{m} ; $14\frac{1}{2} \times 11\frac{1}{4}$ 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 Ahmîm.

BUDGE.

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

The other lesson is from S. Luke.

Or. 3579B(13). — Parchment; a single leaf, almost complete; paged $\overline{\mu}\overline{\mu}$, $\overline{\mu}\overline{o}$. 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 \overline{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 α and γ 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 fragts.).—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, $\lceil \overline{oe} \rceil$ —

 $\overline{118}$; $14\frac{3}{4} \times 11\frac{1}{2}$ 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 us to us, 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 fragts.).—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 Ahmim.

[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{oo} , \overline{n} , and was the last of quire \overline{o} . 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 Ahmim.

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 $\overline{p_{i}}$, $\overline{p_{ii}}$; $14\frac{1}{4} \times 11\frac{1}{2}$ 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 reunpe exception, an indication that this is a lesson appropriate to periods of Inundation; while below ver. 53 ff., are the words erre ucaem (? "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{o} ; $9\frac{3}{4} \times 9\frac{3}{4}$ 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 a, u, τ). Scrolls in ink accompany the initials.

From Ahmim.

[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 Hyvernat, 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 $\overline{p_{10}}$, $\overline{p_{K}}$; $14 \times 11\frac{1}{8}$ in. The text, in two columns of 37 lines each, is written in a peculiar, transitional hand (cf. Hyvernat, 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). $\overline{\mathbf{c}}$ $\overline{\mathbf{x}}$ 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, ταμοκμοσιο (ἀνάγνωσις) exunexc; at xiii. 1, exhoah. Most of xii. 41 has been wholly painted over with red.

86.

Or. 3579B(25).—Parchment; a fragment, paged $\overline{10}$, $\overline{2}$; $8 \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright, even hand (cf. Hyvernat, pl. xi., 1 or Ciasca, ii., tab. xii.). Initials are slightly enlarged. Stops in red; ornaments in red and yellow.

From Ahmim.

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 ux, 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. Hyvernat, 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. Hyvernat, 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. Budge.] | franç., i., 259).

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

S. Luke iv. 23, the commencement of a lesson (published in Recueil &c., v., 121).

91.

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

Fol. 1; S. Luke v. 2-9 (published in Recueil &c., v., 122).

Fol. 2; S. Luke vii. 36—48, headed nerarromon heatanorkae ka (published in Aeg. Zeitschr., 1886, 48).

92.

Or. 3579B(29). — Parchment; two fragments; ruled; $10\frac{1}{2} \times 8$ in. and $14\frac{1}{2} \times 8$ in. The texts, in two columns of 35 lines each, are bilingual and are written in a somewhat irregular character (cf. Ciasca, ii., tab. xxv). Initials are slightly enlarged.

From Ahmim. [Budge.]

Fragt. I. S. Luke; Greek, viii. 14—19.

Coptic, 2—10.

Fragt. II. Greek, 56—ix. 4.

Coptic, viii. 50 — 55

(published by Woide, p. 47 and in Recueil &c., vii., 48).

93.

Or. 3579A(22) (in the vol. of Old Testament fragts.).—Paper; part of a leaf from a Lectionary, described as no. 31 above.

S. Luke x. 25, 26.

The lesson from S. Matthew, of which nothing remains but the fragmentary title in [KATAHATO] AIOC, is preceded by these words;

пиезчоит исавватон ипезив изоот етоглав. иеточ етапокалтить ($\mathring{a}\pi o \kappa \mathring{a}\lambda v \psi s$). алла етилоч иканон ипатотст[наге (?)].

ни[вгы]онт нкт/ пи[егие нз]оот етотлав∭ — ∭те ини[сл ? — ∭ы

94.

Or. 3579B(30).—Parchment; a fragment; $6\frac{3}{4} \times 14\frac{1}{4}$ in.; from the same MS. as no. 82 above. This fragment is bilingual, the Coptic texts apparently following the Greek alternately upon the same page. Thus on fol. b, cols. 1 and 2 are in Greek while col. 3 begins the Coptic version of the same lesson.

S. Luke, Greek, xi. 28, 29, 31, 32; Coptic, xi. 29 (published in Aeg. Zeitschr., 1886, 49).

The other lesson (preceding the above) is from S. John.

95.

Or. 3579B(31).—Parchment; a fragment; 9½×10 in. From a Lectionary, in which the Psalms were written across the whole page, the New Testament excerpts in two columns. The character is somewhat rough (cf. Ciasca, i., tab. xiv.; also Hyvernat, pl. xii., 2, where the same form of z is found). The titles are in red.

From Alimîm. [Budge.]

S. Luke xii. 9—11 (published by Woide, p. 51).

The other lessons are from Ps. exliii. (v. Additions and Corrections) and Hebrews.

96.

Or. 3579B(12).—Parchment; a single leaf, described above as no. 71.

S. Luke xiii. 6—14 (partly published by Woide, p. 58).

The title, in red, is: писучоит исавватон пкаталоткас.

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 $\overline{\rho_{\Pi\Lambda}}$, $\overline{\rho_{\Pi\Theta}}$; $8\frac{1}{2} \times 7\frac{1}{4}$ 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 Alimîm.

[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{na} , \overline{nb} 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 $\overline{\kappa}$, $\overline{\kappa}$, $\overline{\kappa}$, $\overline{\kappa}$, $\overline{\kappa}$; $8\frac{1}{4} \times 6$ 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 $\overline{\mathbf{e}}$, $\overline{\mathbf{i}}$; $11\frac{1}{2} \times 11\frac{3}{4}$ 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 $\overline{p\kappa r}$ — $\overline{p\kappa r}$ and \overline{puo} , \overline{pu} ; fol. $\overline{p\kappa r}$ being the last page of quire \overline{n} ; $13\frac{1}{4} \times 9\frac{3}{4}$ 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 Ahmim. [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, $\bar{\kappa}\bar{\lambda}$ at viii. 30, $\bar{\lambda}\bar{\lambda}$ 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. Grenfell.]

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 Ciasea, i., tab. xviii., though the letters are smaller and closer than in either of these).

From Ahmim. [Budge.]

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

Punctuation is seanty.

107.

Or. 3579B(39). — Parchment; a double and a single leaf; ruled and paged pue, pue, pue, pue, pue; $14\frac{3}{4} \times 11\frac{3}{4}$ 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: $\overline{\kappa e}$ at xi. 1, $\overline{\kappa \varsigma}$ (? with 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 Ahmim. [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{ux} , \overline{ue} ; $13\frac{1}{4} \times 11$ in. The text, in two columns of 27 lines each, is written in a somewhat rough hand (cf. Hyvernat, pll. 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; ствепуюс стихнота.

The punctuation is somewhat scanty.

110.

Or. 4717(7).—Parchment; a single leaf, the first of quire $\overline{\alpha}$, paged $\overline{\alpha}$ (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 , κ , 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; $12\frac{5}{8} \times 11\frac{1}{4}$ 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 a, u, r 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 Alimîm.

BUDGE.]

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

The punctuation is very scanty.

113.

Or. 3579B(44).—Parchment; a single leaf; paged $\overline{p_{AE}}$, $\overline{p_{AE}}$; $8\frac{3}{4} \times 7\frac{5}{4}$ 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; 9¾×8 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.

[HORNER.]

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

Papyrus XIII.—Four fragments placed under glass in a solander case; paged cua—cun; 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, oa; 10½×6¾ 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, U). 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. 185).

There was a double division of the text; in the left margin, at ver. 7, Au (in black); in the right margin, at ver. 6, 10, 11, \overline{\mu_Z}, \overline{\

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 pagenumbers 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 ux, 35 un; xxi. 1 ue. The Bohairic text has not these divisions.

At xvi. 25, in very small characters; non-

118.

Or. 3579B(48).—Parchment; a single leaf and parts of two others; ruled and paged $\overline{\Pi\Lambda}$ — $\overline{\Pi e}$; 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. $\overline{\Pi u}$, 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{u} ; paged \overline{u} 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 fragts.).—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).

Or. 3579B(50).—Parchment; a fragment; $7\frac{2}{4} \times 7$ 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 Ahmim.

[Budge.]

Acts xxviii. 15-17, 23-25.

At ver. 18 there are two divisions marked, in different inks; or and of.

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 \overline{u} is marked, by a later hand.

123.

Or. 3579A(23) (in the vol. of Old Testament fragts.).—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 z 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 $\overline{\mathbf{u}}$; paged $\overline{\mathbf{pur}}$, $\overline{\mathbf{pia}}$; $12 \times 9\frac{3}{4}$ 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; $5 \times 7\frac{3}{5}$ 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 ρκτ, ρκπ; 10½×8½ 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 Fayyum.

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 \overline{o} ; $6\frac{1}{4} \times 6\frac{1}{2}$ 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 fragts.).—Parchment; two leaves from a Lectionary, described as no. 28 above.

Philippians i. 1—5. Headed псавватон υπκτριτια (κήρυγμα) тепросфіліппнегота а. (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 a 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. nu for un.

133.

Or. 3579B(57).—Parchment; a fragment; ruled and paged pze, pz; $10\frac{3}{4} \times 12\frac{1}{4}$ 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 2 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{a} ; 1 Thess. ii. 1, \bar{a} ; 13, \bar{b} .

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 fragts.).—Parchment; a leaf from a Lectionary, described as no. 27 above.

1 Timothy iii. 16—iv. 2, headed папостолос-тепростиоовос a (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, пкасом-[кон.тепіс]толн ц[петрос а] (partly published by Woide, p. 208).

141.

Or. 3579B(59).—Parchment; a fragment from the first fol. of quire $\overline{16}$; $15\frac{1}{4} \times 6\frac{1}{2}$ 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.)

Or. 3518.—Parchment; 32 foll., ruled and paged; foll. pin, and pin were respectively the last of quire i and the first of quire ia. The largest leaf (almost complete,) measures $3\frac{1}{2} \times 2\frac{3}{4}$ in. The text, in a single column of 11 lines, is written in a square character (cf. Hyvernat, pl. ii., 2. p, τ , have leftward prolongations below as in F. Rossi, I Papiri &c., i., tav. iii.). A plain, angular paragraphmark 7 is sometimes used.

A larger number of leaves of the same MS. are in Berlin (or. oct. 408). The whole is published by H. Goussen, Studia Theologica I, 1895.

[GREVILLE J. CHESTER.]

The Apocalypse:

2 foll., unnumbered, i. 16-ii. 1.

1 fol., unnumbered, ii. 8-10.

foll. $\overline{\mu}a$ — $\overline{\mu}\mu$, iii. 7—v. 14. 1 fol., unnumbered, ix. 1—4. foll. $\overline{\mu}u$ — $\overline{\mu}\overline{\chi}$, x. 7—xi. 17. (partly published in Recueil &c., ii., 104, Aeg.

Zeitschr., 1888, 101, 103).

These texts show an early and remarkable

These texts show an early and remarkable orthography; cf. the constant assimilation of \overline{u} - to -p, -a and -b; the use of nu for un, the forms unnuca, enne-(=nue-) &c.

143.

Or. 3579A(31) (in the vol. of Old Testament fragts.).—Parchment; a leaf from a Lectionary, described as no. 47 above.

The Apocalypse xxii. 15-21.

After this lesson are the words (in red) agxor ebox hot hadden htanoratures shorephine saums.—

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 Ahmîm.

[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.

Пнетиооне пину пулкну

Дашаонтне де ніфганіне тапод

[опот] сос ппессиях неавватой.

Даоткас петаггемстне петринтре ннаг

OUOROG II DAT HETHATE1

[па]по 2 прос корій в нептачеовіч гар ппоот

фал/ ра иток ае пхоекс курооп уабиег.

пкаталотк/ епіднпер агаг гітоотот.

опокос телан итклычки.

сено $^{\Theta}_{7}$ логу 3 †гтити госод еөе итанетота

ав тапон етве пуни етфипецкарпос ипец

едгипат⁴ фиахо нотрахе натпн.

и тархи ипетаб. и аег атот инеттарег ептап.

опогос пнат истнаге иткуріаки.

пай прос грюцы/. тотюч гар етрететнение наси[нт]епени]

ткаталотку гипиегсоот де невот атхоот

опогос плеслопит псавватон. ткафаль[сіс]

ите ппатры сетирос хевічаногою воючт вугіл

Пицаріа. и так етве тпав ле етота ав

т]итсои срос гіхипкаг.

Те пареститение внаріа

и башахитниа.

re.

¹ συνάγειν. the Lesson begins.

 $^{^2}$ ἀπόστολος.

³ Σινύθιου λόγος.

⁴ This indicates the point in the discourse at which

итатегансот гар итате[ган]сот ет
вои пхоенс епекна.
и. ае иот ной пот

fol b. хогаги кв пра напа исото не Sebn'₁ adovens nedstood norm2 пежина инфотен с и паі петт нотклои ех THAT HETHAPE (erasure) папосі прос зевраці етвепліоте несинт етоталь таттхи спол виховіс ялю нет пкатапаркі атегле зарод пот псаллоткаюс зави^з исто изеваонае епзотнее ипеихоею. ткаотгисіс. Ченг гипвасіліа етволина папос прос грюшај отх окон(огор) ае пехе птацге ног tan вренанаї ипецса мооп евол TAITE T TEN EA DUETSING HEA H DAL KE пкатанай, в (віс) етинт ле евол гигіеріхсо. тегун иткиріаки ерепсаг натаометеізер/ гери/ тоогиг иток игригик пото пхоек накетской идотопу. апховіє сетністон адотаче. сеной логу нагрелос гар птатирптанеовін reunspo **Тизуденодтии** н патстветесь и edsmin orezinni cic noval snuxmonle KA OHPHCICE ouding that hear are nano npoe kan' Hechit TOY GOING PASP + an

145.

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

From Ahmîm.

BUDGE.

¹ Rec., vii. 144 εθριμιμ. Cf. the εθριμιμια in Ciasca, i., tab. xii. 2 Responsum; cf. Tuki, Theotokia, Τκα ff. 3 !=παραμονή, as in Bohairic Lectionaries; e.g. MS. Add. 5996, ριλ. 4 Γαλάτας.

A Directory of Lessons.

fol. a.

ПАОВ ПТ ИСЛАЛО ТКЛЮС

ПРОВ ТАЛ ₹ Т

ТКО ННТИ НОТВ

ПНАТ ИСТНАГВ

ПРОК/¹ РІН ЛІСИОТ ВРОК

ИСЛЭЧ ИВОП ИПЕЗООТ

ЗВРВ В АДХООС ГАР ЗНОТИЛ

ПРАЗ ₹В ИТВРВПЕЛЭЧ ИЗООТ

Т[АЛ] ПЛ ИЭЛХВ ИПОС ЗИ

(sic) ТТ, Ку ВТХО ЛВ ИИ

ЗЕРАТИ ЗИТ

Muhe s nuihy

Macae nabedeine nos

Macae nabedeine nos

Macae nuihy

M

fol. b.

№ пріце начо№ туле ротує ппель№ туле рін актельої№ туле ппитоте ле

пнат нетнаге

проку \cdot $\overrightarrow{q\chi}$ \cdot колас \overrightarrow{B} иннеститителют пох \cdot тесархи прах \overrightarrow{u} ироше иненит тал \overrightarrow{qA} \cdot тесархи \cdot н пал \cdot \overrightarrow{OB} \cdot т нишак \overrightarrow{u}

Мев отита Мев

¹ προκείμενον. Rec., vii. 144, προκω, προκιιι; v. also title of Psalm exliii. in the Additions at end of this Catalogue.

2 λυχνίκον.

Or. 3580A(3).—Parchment; three fragments, respectively (a) $7\frac{1}{8} \times 6$ in., (β) $7\frac{1}{4} \times 6\frac{1}{4}$ in., (γ) $5\frac{1}{4} \times 6$ in. The character, which is small and neat (cf. Hyvernat, Album &c., pl. xi. 3), gives ground for connecting these three fragts., although the contents of (a) differ from those of (β) and (γ). Fragt. (β) is from the final leaf of quire \overline{b} .

From Ahmim.

[Budge.]

Fragt. a. On the left a col. of dates, to each of which are assigned two lines, the first called zop, the second norm (v. no. 144 above). These lines give the initial phrases of certain Antiphons. At several dates there is a title in red, indicating the Festival to be celebrated; e.g.

(fol. b.) 15. ахиана отановр (v. Zoega 565) ппана й гор ппи петначинет потха потха потха потха потха потха потха ахистрания потха ахистрической п

The remaining titles are;

fol. a; [пра(?) инга]гює коллотоос ппартт (v. Peyron, Gram. 165). θ] опас папахорітнє [пра(?)] ингагює ана фіванон [потонг θ]вол (v. fragt. β and Recueil, xi. 135) инкеєє пюганніс [θ xh(?) ан] а написте пархиманарітис

fol. b; is. (as above).

їн. погоот итапрагіос оболюрос

κ. πρια ματια απαιο πίπαμ[σσοστ. (v. fragt. β and F. Rossi, Cinque Manoscr. Copti &c., p. 88).

охинкагрос сумгрусов епи]

The dates are apparently from the months of Pachon and Payni.

Fragt. β , fol. a. Upon the left; $\frac{1000}{10}$ $\frac{1}{10}$ $\frac{$

المنشد بالولايك , commemorated on Paopi 25th and Mechir 5th, seems to be a different saint (v. his story in Wüstenfeld's Synazarium).

Opposite each of these are the initial words of the lesson. The middle column is in a later hand. Then, in red;

o arioc and фивацион ппа[prepoc], followed by a similar table of lessons. Then, in red;

110 τω [112 GBOA &c. (v. fragt. a), followed also by a table.

fol. b. In red; and another mutuecook, followed by a table of 4 lessons, as above. Then, in red;

псавватон ехинри правасон, followed by a table. Then, in red; ткгріаки он ехсоq, followed by a table.

Fragt. γ , fol. a. Tables of lessons similar to those on Fragt. β , fol. a.

Fol. b has been scraped and other tables of lessons in another hand have been written upon it. These appear to have regarded the season of or preceding Easter.

It should be noted that the tables are not all as extensive as that given from Fragt. β . Several contain but 3 lessons; Epist. Paul., Psalt., Evang.

147.

Or. 3580A(4).—Parchment; a fragment; paged \overline{a} , \overline{a} ; $9 \times 9\frac{3}{4}$ in. The script resembles that of Ciasca, i., tab. xiv., but is more regular. From the same book as Lord Crawford's MS. no. 20(a). The contents are similar to those of no. 146, fragt. a, above. The dates are from the month of Athyr.

- fol. a. (1) In red; наше потоги ехинсоп ном (cf. no. 3 above)² итетян, followed by 8 lines, numbered ā to н and each consisting of the initial words of two verses; e.g. Б ато наротхасту: спот списте гинскансы.
 - (2) In red; ко пра инганос перкотрюе пестратналис (v. for this title Hyvernat, Album &c, pl. xvii.), followed by 3 lines, the first called гер/, the 2nd and 3rd, ного.
 - (3) In red; name norman &c., followed, as before, by 8 or more lines.
- fol. b. (4) $\overline{\kappa \tau}$ with 2 lines, zep_i and zep_i .
 - (5) In red; кт. пра шигагюс такковос пперсос ппарттрос (v. Giorgi, De mirac. S. Coluthi, 268), followed by 2 lines, гер, and пото.
 - (6) kii with 2 lines, zep, and norco.
 - (7) In red; ke usa hana hetpoc hapxienickonoc hpakote hhana empeaicioc hapxillahapithe (v. Zoega 373), followed by 3 lines, one eep, and the others horto.
 - (8) In red; as nos. (1) and (3).
 - (9) a with 2 lines, zep, and, presumably, norw.

¹ Lord Crawford's fragts. contain Hymns (HOIHKOII) for various festivals, like those in nos. 157, 158 below.

They are paged KA-KT.

2 For a Bohairic example v. Revue égyptol. i. 188.

Or. 3580A(5).—Parchment; a fragment; $7\frac{1}{2} \times 6$ in.; from the first leaf of quire \overline{a} . 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) ομαίος (ὁμοίως) πμες
- (2) ны зоотне потоги ехни[соп &с.
- (3) A. eximap[Trpoc. (The numeral in red and enlarged.)

Then arrel

fol. b.

- (4) Вплільолос
- (5) **J**ma
- (6) Диотаки ехинсон иасч

Nos. (2) and (6) are each followed by 8 lines, numbered \overline{a} to \overline{u} , 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 \overline{a} to \overline{a} , and each termed either p_I or (in red) excuse, where the other MSS, have norm.

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 Ahmim.

BUDGE.

- (a) From a series of tables of Responses (orman), similar to those in nos. 147 and 148 above.
 - (β) From tables of daily Psalms and Responses (11070), with dates prefixed.

150.

Or. 3580A(7). (Formerly Or. 3367.)—Paper; a fragment; paged \bar{z} , \bar{u} ; $5\frac{3}{8} \times 5\frac{5}{8}$ in. The character is small and pretty regular. The letter u 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.

р. $\overline{\chi}_{r}$ тигопологен итеканастасіс интеканаллігіс ал $\overline{\omega}$ тиагтен евол гітоотк жекас ексолонг евол інпекло сгран ехиппосік іншинотиріон. $\overline{\omega}$ ссана

^{1 †} κάθισμα; ef. Gear, Εθχολόγιον, 435.

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

тепікалиніс ¹

тисопс ато типаракалеї ниок парафос етректиност ипекпиа етотлав ато ипаракаттон евол гилинге еграї ехиппосік пинетупинотиріой —

р. п. многте ато нирро ато пенсотир $\overline{16}$ нехе етону инотко ебол нотон ини етналі ебол изито паше знотие 2 ато петгиппотиріон етрефенове инекснор еттантиток пенхоею ато пеннотте ато пенсотир $\overline{16}$ нехе етону инотко ебол нотон ини етналі ебол изито паше знотие. Тисонс ато типаракалеї инок пос $\overline{16}$ мая пиекклісіл $\overline{16}$

151.

Or. 3580A(8).—Parchment; a single and a double leaf; paged \overline{pe} , \overline{pe} and \overline{par} , \overline{paa} ; $[\overline{pae}]$, \overline{pn} ; $9\frac{3}{4}$ 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 Ahmîm. [Budge.]

р. рб. а. Part of an Oratio Fractionis. Питетирной втогаль пособа инпеснод инбес. тисоне ато типаракале пнок хекле зиптренхі евол изитот екназарез ероот гранціти встахрит интесне най предарез зизов ини. пхоєю пиотте ппантократор тахроот гранціти иселоне втоераніа итенфехи инпенссоба прэконе най искепастис зітинекнопогение прире іс пехо неихоею най евол зітооту пеоот нак инпад.

B. Oratio Dominica. Terry imated high.

Stone

- γ . Oratio Fractionis alia. (cf. Lit. 8. Basil., Tuki, Missale, p. \overline{pax} , Renaudot, i. 21). Петоталь етитон инод гинетоталь ато петсовте инетоталь интью пентадтациен гиоттоги едоталь ехи (р. \overline{px}) потоени пенире инедсооти пентад† или инарив итинтерире евол гиненгвите ан инин инон алла евол гинитистіс али инира ахистнокрисіс. гиотгит едоталь инотетинансіс еспег инаррис[іа] ингенспотот натге етрене[лі]кален инок пиот елико исон тинтпетротент интьаттологіа инпоталі интапоніа ингеннос итинерогноси гиотсіні есовьніт ато еспренеї инехрістілнос етренене нак еграпинсоніс итенпросетун ката тионофесіа инекноногенніс прире гиоттьво ифтун гісона гійна иніїне ато тнаррисіа етпренеї инфире етрентолома итиеневкалеї инок пиот етоталь етрините еную инос хе патер инон. (v. below, no. 152 a).
- р. раг. α. Part of an Oratio Fractionis. Детполтта инша винуюю инон бхюг спро инбкатан бакхиновіт гітті бготи спетоталь инстоталь на етеренагіблос енеютисі билу вроот. Катахіот пітвьо инбидіт свол гинсете ини изтакон етену атю свол гифантасіа ини итсівнос етренунне инате исатекинтеро інітеклікаюстні атю ката об інтакотегсагие нап стренулна єграї єрок гипсіулна [паі] гиотгит є едтввит єнхю іннос хенатер інной.

^{1 ?} ἐπίκλησις.

β. The following paragraph in red.

несона инпеснос етоталь атсо стасніт стхік свол инсихосіс їс пехс спесот инситет инст инпенна стоталь стко свол инсинове стсону уленех инститаттако нотон (\vec{sc}) стнахі свол нунтот зашні \div —

p. p. γ. Oratio Osculi Pacis. recxu¹ μπασπασμός. (v. Lit. S. Basil., Tuki, l.l., p. q and Renaudot, i. 12, 63.)

схосо вграг нотой или итвотрахе иногиоти (lege unoth) покиек или итвотноте пот тинтринаю инекафрон о иховіс. Нагитакотонгот (sic) евох инсавесте инирингит нагакотолют най евох апой приредни итекекклисіа наг итагенпрофитис ингенрро епеютиві внатероот ато инотнат нагакуаріс пиоот най аной предриове стрендире [пио]от ато ититво евох гітоотот гітитоштаго най ерате итокономіа инекцоногенне прире интивстатогіа итеотсіа тагетесное итенномос инескоте отае интетсару алал несеоот ин инеппаткой тесифете отлогіките ато натемор. А comparison with the Greek or Bohairic texts of this prayer shows that the present MS, is very inaccurate.

р. [раб]. 8. Part of an Oratio Act. Apostol. Поталь наг птатрахе изитот ног нокапостолос стоталь зинепрахіс наг итаттелье пкоспос евол зітоотот епектареформ стоталь налибион сттелью проше ній хентокие пнотте ппе паталу пинекпоногению прире їс пехс пенхоею наг евол зітооту перот нак нипац пинення стоталь распез ненез заши.

e. Oratio Evangelii. тогун ипотагранон.

тисопо ато типаракале инок пхоею пиотте ппантократор пкот ипенхоею по походинатической прости в походинентельной просток по походинентельной просток по походинатической прости в просток по походинатической прости в просток просто

ζ. Oratio Evang. alia. ομαίος (ὁμοίως) τσυχή μποταιτυλίου.

р. рп. тисопс ато типаракалегинок пхосіс пиотте ппантократор пиот ипенхосіс по ист поттаратарией евол гиннот стоти епону сбол гиптако стоти стинтаттако свол гинкако стоти спотосій пис ппекнеріт прире їс педс пенхосіс хекає скиако итекотх страї охитоккаполіки напостоліки исккапсіл стоталь пісоотте стоти піскепахе инос спесоот или сіте спископос и пресвттерос и ліаконос изтполіаконос нанагіностис исхира іншорфанос налакос іншкленготиснос петипеніл іншетипеніл ан хекає скезарег проот сопіл тулі пил петропе изптот піталогот петикотк інтотносот нетгіру інтитой нат петуклент пітиноот носік пентатктот свол піктоот стоті зинеклогос стоталь ато пітат нишра стретхоос хененскої ступнінге парепек

152.

Or. 3580A(9).—Parchment; a fragment; $8\frac{1}{2} \times 9\frac{1}{4}$ in. The character is coarse and somewhat irregular. Probably from the same MS. as Fragm. I. in Georgi, Frag. Ev. S.

¹ Corrected from a word beginning IIA.

Joh., 301; cf. the facsimile, tab. iii. (no. 2). Initials are in red. Lines of alternate dots and strokes divide the sections.

The texts printed by Georgi (and translated by Hyvernat, Röm. Quartalschr. 1887, 1888), precede this.

From Ahmîm.

BUDGE.

a. Oratio Fractionis. The first part of this prayer is all but identical with that printed above, no. 151, p. $\overline{pe} \gamma$. After the word uncone in that text, the agreement ceases, the present MS. continuing

ннат ни ато потобіч ни бвол гіти пексоот ситиноот нак сурлі нуси пинтрецунізнот нток пію[т ин]пунре инпенна стоталь пато потобіч ин чанако[и] тирот инакон заини.

β. Oratio Fractionis (cf. Lit. S. Basil., Tuki, l.l., p. pag, Renaudot, i., 20 and 75). οπο (ὁμοίως) καλεπατικό ππατριάρχος.

пносте пентафритаги[ен 1½ lines lost] с зинессот петг[арег ет] еслаютки инпесна инетие инос пентаст наи инссоте иненнове гітинекноногение ирире неиховіс ато пеннотте ато неиссотир їс пехс исонг нотон ини твонога инситатнот ерате облис инстор еграї ерос й етотагератот ерос ной генро про ингентва итва наптелос инпарха[птело] с етоталь нехеротьи ини[сер]афиі инпинире тире натхи[не] инос ите потой ненотраніон пентадгага (віс) инбілорой наі етки еграї инскито евол натвьой госой евол гинеони инпетотой евол [не] ете ини стенсеранак ай итек[пи]-таглосс парототе исабол иной [пать] во итейтули инпенсоціа инисипна хекає гнотейт есратав інюттули есротовій иноставани есхик евол ититолил г[по] тпаррисіа итиєпеї-калеї и[пок]

153.

Or. 3580A(10). (Formerly Or. 3367.)—Parchment; one single and two double leaves; paged \overline{ua} — \overline{ue} , the same number being written on both sides of each fol.; $5\frac{3}{4} \times 4\frac{1}{4}$ in: There are about 15 lines in a page. The script is sloping and rough (cf. Hyvernat, pl. xii., 3). The u has the form described in no. 116 above. Titles are in red. The last fol. is very dilapidated.

[H. WALLIS.]

р. па. a. Part of an Oratio Inclinationis (cf. Lit. S. Basil., Tuki, l.l., p. рик., Renaudot, i., 21).

шоно ренис прире іс пехс пенховіс пецнот интеранастасіс антарвовіч иперног ангонологої птеранастасіс анштетиріон паі жок овол тибтхарістот нак пос пиліт хоотноотю покна ограї ожон тири, запал тисопо ато типаракалої инок запоктигал наї отколх нак опесіт инстапите хокас окстввоот прилгот овол гитехаріс ипекша отогаль пірат приге ато паднос отретхі обол гинекштетиріон отогаль хокас отоюх рабног.

p. IIB. β . Oratio Absolutionis ad Patrem. (A similar but shorter text appears to be the origin of Hyvernat's translation, Röm. Quartalschr., 1887, 337.) Cf. Lit. S. Basil., Tuki, l.l., pp. $\overline{\text{puo}}$, $\overline{\text{puo}}$, Renaudot, i. 22, 80. Thurpuge unemor.

пховіє пос вносте плантократор петталого винітухи ципенскога втеколи пирре инакионогоние изпрете небе неихоею хентокие петрос аго гры ехитпетра тилкот пините, нетекналорот гіхинка сенаропе етинр гийните атю истекнаволот свол гіхинках сенарконе етвил гиппите итеке он нос паротрионе (р. нг) ног некгизал нафоте иннасину интавитосов вубна ебол зирог аусо евол зирос итеккаоолки напостолки вкансы стоталь ато бвох гирод инскина стоталь. Нарабос ато инароце нетан неинове итенекосное арізори игхі итнетаноїа инекзизал отоені итенсооти отко обол итейеннове. Хенткотносте прант ато иткотренстиц спаре некна ато иткотне ожил ливриове врок віте зинков віте зінізніі(se)жале віте зінівзвите віте зитинткотнізніт. apic \hat{r} incopi iirko han 680a 2006 (p. $\widehat{\text{HA}}$) hoste haraoog ato muaipione inforte aat upuze игриокалос тиро иризе свол зинове ин воол зислуот ини евол зитако ини свол зисинетэохфоруыный ин аинтианану коеб хуони ини сумилу коеб ини эбриндану коеб ини ани тоооо ин возд кове топите итоостоинствий выбрания выправления итинанткии внос талс или стристре инстерлилк игсих пенрли инпехорос инсклетоталь тирот гітитехаріс интинтиліроне инекноно(віс).

(A Mid. Egyptian version of the above prayer, called The Prayer of Peter the Archbishop, will be found below, among the Liturgical texts in that dialect.)

y. Fraction. quespant httechpanic hrxooc xe

на наи пносте ката пекноо ниа ато ката параі (р. не) пос инекцитренутну в[соа е]вол нианове [ато] инове ппекалос ти[ру] нетроне ети!н¶от харіхе нат поталоо нетупприно ктоот енетпара[соп]е у[но]теірині¶ — "Пригр[е] — [[тапос]]

тахи и панване панвеней по агоне пантон [au] инс агоне пантон [au] инс агоне [au] он [a

154.

Or. 3580A(11).—Parchment; two fragts.; ruled; 7×9 in, and $3\frac{1}{2} \times 8$ in. The script is thin and regular (cf. Hyvernat, pl. xiii. 2). Each paragraph begins on a fresh line; some initials are in red. Possibly both fragts. formed part of the same leaf. By the same scribe, if not from the same MS., as no. 157 below.

From Ahmim.

BUDGE.

¹ MS. αχράρλι. ² ε. Goar, Εὐχολόγιον, 117. ³ This title seems to be followed by S. John i. 14.

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

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

 $\underset{0}{\text{OH}}$ exhicehaetteaapioc¹

ехнотпроестос

пері тис пеосевестатот авба тотле пресвтт[ерот] каі просестос

on/ exhibitindector

пері топ обосевестатой натпроп ініон авва тотає каі авва тотає пресвттерот каі проєстютой

STHEHOMOUS GSOUR

нері топ стивлетсекон пикон опкос о філанорконос о ос етлогислі каі діафтладаї пиас пері тот ософорот каі тріспакаріютатот про никон пнатрі-[архо]т авва тотле ороолодон архи

fol. b. [ені прос]етхіні ставите про]сетзасве

MIIC

наитес воиссовен пері тис вірнинс

пері тис сірнине тис агіас каболікис каі апостолікис єкклисіас , агаписсопей аланаоте пилеіс би тпокрісві пилеіс би фвониріа періпатисотем аспасасоє аланаоте би філицаті агісо

(Commencement of the Anaphora; cf. Tuki, Missale, q, pq, cos.)

ката тропон стаенте

екс анатолас влетате ен еірінін ко то оо нідов просуюнен

пері тіс сютиріає каї накронцеретеєює тот ієрете \mathbb{Z} дан тот просконесан \mathbb{Z} жо то бо ниюн \mathbb{Z} пис каї \mathbb{Z}

ТКАІ ТИС ПИ

¹ δευτεράριος; v. Georgi, Frag. &c., 367.

Frag. 2, fol. a.

Вевери

¶кон аттон ен сот¶ и.. көенті каі віснавате онаіаконо[т ¶етлавіасан тиннсопен

апна[ө]ате оглаконот аннасате ог пресв[ттерот

пері пасне полеше каї хшрас каї пантос понастиріот ореододот ектінестерон тот агіот понастиріот тотто ек тис ен $\overline{\chi}\overline{\omega}$ сти-елетсеше тоті ад $[\epsilon \Lambda]$ фіон тіон енекотитіон ен а $[\tau \tau \omega_i]$ каї пантос тоті оік[i]

пері тот архівреше]

fol. b. TO OIN

тот софон тас хола́ пигорот

пері тис сютиріас каі стуміас каі , фи анфоен воновіас ка скип понтон тон архфитфи цета тон текнюн аттон каі цета пантон тон архфитфи цета тон текнюн аттон каі цета пантон тон агаферонтон атток

[пері т]не ссотиріає тот тпо пис акабар[тот — Де філаноршпое о ос ака]

155.

Or. 3580A(12).—Parchment; 12 fragts.; the largest $6 \times 3\frac{1}{4}$ in.¹; ruled. The script is small and regular (cf. Hyvernat, pl. xi. 3). Initials are slightly enlarged. When they reached the Museum, the fragts. 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.

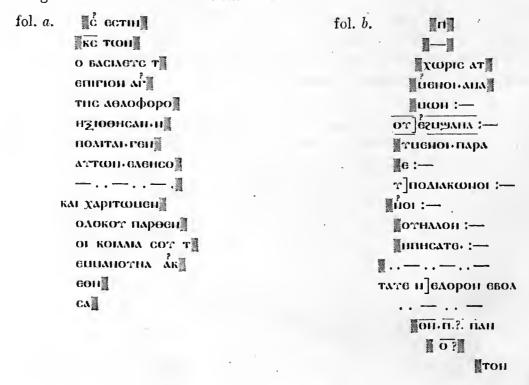
" HDCO]	fol. b .	lou!
[[นำเอนอก		ст]енагиб¶
¶or orpano¶		а]портіон
Д он ⋅ кат т		то]т кт.то]
Ди ти сали?∏		Ma-kai chiet i
тотто ка		про]схюнан
แรง เดเกษ		Т егрипп
	[[[[[[[[[[[[[Топон-и́Л Пот отрано́Л Пон-каі тЛ Пи ти сши?Л тоттю-каіЛ

¹ A reconstruction of the text on Fragt. 2 gives $7 \times 5\frac{1}{4}$ in. as approximately the original size of a single fol.

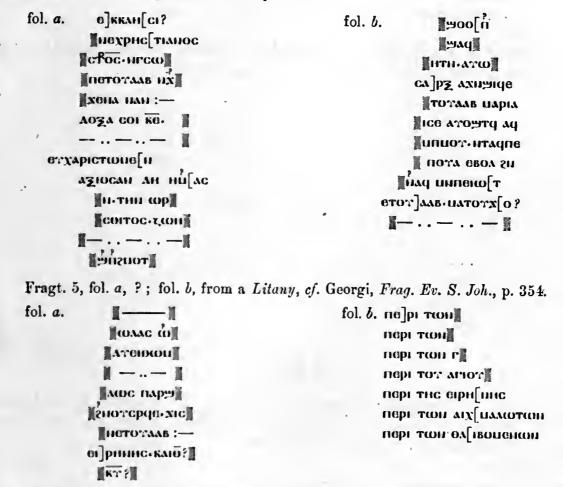
ownen• I	Та Асора		
acopac dap	1		
TOT OF MO			
ян такхар	ТСТСОИЕН		
фовот•сти <u>#</u>	Диста фовот •		
THE TO AFFE	GIC A]HATOAAC		
каі ассоцаті	∦ каі тип ар		
пета фріктон	∦ а нисон•пара		
иеті сот∙та ер і́ ¶	акот]ссопен•инсті		
то ланосн ?	₹? отс∙ананетско		
оос парістасю	ва]сіліан тот пат		
нкансон сенат ? 🎆	Дссоцен∙ог отраної		
топон-афрісно	Ж И ОІКОПТА+КАІ ТСОП		
тікон спютііл і 🖟	Жетсіастиріон фенаі		
интіс тон•олон 🌋	∭е́афтею∙тптркое		
прототны пе∭	ие]та фовот∙кы ар[о]иот		
те'[а]фістаі каі	Ж и∙интіс отн . [?] . а		
∦nr ovit en∭	∦нсөо∙й ен ∦		

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

Fragt. 3. From the Intercession.



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.



Fragments 6—10 are too small for identification.

Fragt. 11, from the *Intercession (Diptychs)*. Fol. a contained the names of the Alexandrian Patriarchs, 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.	келлатіа[нот акрінінно[т• отліанот• линетріот•	fol. b .	и]акар епіског н]исон	10и н
	нр[аклас		[on]	₹r:-
-	Al[ourcior.			
	n[vzino.			
	отшис			1

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

франоют.1

Внаца•

петрот AB CONTION. ахналас anez anapor

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. b. лес]пошнс fol. a. TOMBOY Пот-кат віпар LICOMINOL [eenox] **МНС** ПАНАГІАС вактарос² **МОН АГІОН. ТОТ** коминот **№** чкы протро егфснф [nor] TOY cell r. u M OC CH 0 профітон аврагаи Пиарттрон гешргіос Tω u

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.

manin ektemate (cf. Renaudot, i., 156.) fol. a. соотти евол ката то цега ел еос (cf. Tuki, рт, сө, тіе.) TAG AU APTIAC name shloane vihi uicteoren kui or[ovo]l[oaren сфиен апни паппе знотие аинн каі палін пістеонен каі ополог одпен KG KAI AOZACOUGH KAI AAH напе зистие ато типі тон оанатон сот $\overline{\kappa e}$ (cf. Renaudot, l.l.)

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

fol. b.

ΑΡΧΙΠΑ ΠΑΡΙΤΟΎ ΚΑΙ ΦΙΛΟ

ECOWC TWH NO

Тросон

Пт сои карпои тис гис cel

ерсон ірникон

пытон тинон ашрон просферонтон (cf. Tuki, рк, скг.)

ате та опопата таке пран

ТИТИННИНС КАІ АНАПАТСВОС S

TWILL TWILL GUILLETO' $\overline{X^T}$ KI

TOH

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 Hyvernat, 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.

OC YOSY COL 6 TAPPEMONT

Tron achacuoc .. corco

тинос ехифиин пошк он1

coi npenei runoc coi npenei coi λοχλ πρέπει τω πρί και τω TICO KAI TO APIOT THATOG BIG TOT с акона тот аконос аини пец всол ерепесиот препеннак врепта ею препетнак ере пеоот препетнак иют пицанье пицеция втоталь манакон тирот инаг ши зании * поижон патира кај јуш кај пиа агіон HIAH OTCIAH BIAH 620TCIAH шан өбөлита тинотиен каг **ТОЗТОТНЕН** пецвал

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

пкот инприре инпенил е тотла[в от]отска потшт от[е] дотск[а пот]шт от[интнот те п[отшт

fol. b.

Дифтан] Те ехиппе[тоталв]

[тктріл]ки ппиотр $e[soth]^1$ [тріс]агіос татор ехиппе[тоталв [ex]ที่และล[rre]ลเอน apa refi ехипаснасиос таттни тни тинос ехитрини артон епотранион тато псеепе ехиппетоталь прорп исавватон гинос ехифрини накаріос анир ос лоза летте ле кна Petcacog kai eite ag oti $\overline{\chi}\overline{c}$ o $\overline{k}\overline{c}$ опчос таоби иктычки пиеспе трісагіос еї ст пінностної ехипетаггелон просехете лаон ехипаспасное ејселетсоней не тинос ехитрнин ектипеностной доза тас флотс тато ота ехиппетотаав пиег сиат исавватои ипедие - ехитрини діа тото птохото доза тот патрос тато кеота ехиппетоталь тиегсите иктріаки ипегие TPICAPIOC TO KT III H AHANEH ехипетаггел тон потнкой С систонот

158.

ас класас

Or. 3580A(15).—Parchment; a fragment; ruled; $7\frac{1}{4} \times 9\frac{5}{8}$ in. The script is almost identical with that of Ciasca, i., tab. xii. The initials are large and ornamented with floral scrolls in red, green and yellow.

From Ahmîm.

BUDGE.

Hymns similar to those in the preceding MS.

¹ Apparently the Sunday before Lent; v. Zoega, pp. 10, 467, and the 2d Homily of Proclus in Or. 5001.

fol. a.

пецвол

ере іс нит етполіс етоталь атеі евол гиту тирот пої прире пизевраюс пизенкалтоє етти нете затеузи хеуспапалт пої петинт гипран ипховіс пошкон сої препеі тинос (as in the preceding MS., between * and *)

пош віс

с] шил агіон хт клі апіл тіціон хф ніі летте петалавопен еіс афесін апарті] ши поінкон

TOTI, KATAZIO

fol. b.

поінк/

вісвлетсопен пета олокаттопатот отсіастиріон тон он пот алдилотіа поінкон

сво тон катхина тон апостолон сво блоза таш вкански сво фі ланороног проледае тас втулс тон лотмон сот пошкон пецвол nectoc neorgor manoctoroc nectoc неоот инекклисіа пестос пилірю но скохі інісачич інісксплач поні тои топои краиюи статрообита иен тафии та еписпаті агіа кт HIIPHII AHACTACHI TO POTHOHOC $\overline{\mathbf{k0}}$ тиненте каг тпертфотте аттоп GIC TOTC AROHAG поинкон стересосон ко тин екклистан сот ене TOICAH THU AT вию ва

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 Ahmîm.

[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.

кс тот¶ шен ет∏ нн от . и¶

некот[н]нв

от теретс сот ен.. тсон

сот агалліасонтаі

лот сот ке теки[итрро

н васілеіа сот васілеіа

каі тис песауюстин

рас ке неточаль т

катхисонта осюг ен дозн

поінкон

тю кю тинон анапеипои[ен тю поінсанті панта та ватиа] вісхтрос хрістос есті . . . фюс] віа агіос аванатос анетеілен ні иерон то фюс о саркювеіс аіни] ниас. пецвюл

сар кооеіс лінпяс ечен параві параві

Щпоінкой

fol. b.

Мидікаюс . Мриове Мостат Ми[н]иас

Птои проктрих
П аттос етехенсіс
Пин стиерои аттос
Пои детте просктин
Птар естій о сотир нион
про]сктинсоцей
пе]двол
Пиедпрофитис атырпта
Ппенсотир итод пентадото
Пипоот итод пентадтооти

¶иетиоотт линіти итиот© ¶ц и[тоц] гарпе пенссотнр Щти иллос итиотсоэт нац понкон

од пантес еіс внолеен тис

плонен тин нарід пароенот

та ез аттис тт тон васілеідс

тот коснот доздасонен

паросниегкан пані

тес дозда тоні

160.

Or. 3580A(17).—Paper; a fragment; $2\frac{3}{8} \times 2\frac{3}{8}$ in. The script is very small; u 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 exhibit [anoc] referring to a stanza beginning crpatic του arrea[ομ]; the other (in red,) [cor τe and μιμια, i.e. the 15th of Payni.

161.

Or. 3580A(18) (partly formerly Or. 3367.)—Parchment; 3 double leaves; paged $\overline{\text{Ki}}$, $\overline{\text{KA}}$, $[\overline{\text{A}}]$, $\overline{\text{AA}}$; $[\overline{\text{IIA}}]$, $\overline{\text{IIB}}$, $[\overline{\text{II}}]$, $\overline{\text{IIA}}$; $[\overline{\text{III}}]$, $\overline{\text{III}}$, $[\overline{\text{III}}]$, $\overline{\text{III}}$, $[\overline{\text{III}}]$, $\overline{\text{III}}$, $[\overline{\text{III}}]$ in. The text, in one column of 13—16 lines, is written in an upright hand (cf. Ciasca, i., tab. xviii. or Hyvernat, pl. ix., 2). Initials, stops &c. are in red.

Ahmim and Siût. [Budge, H. Wallis, Horner.]

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

- 1. pp. kr, ka; addressed to Christ and the Virgin, apparently referring to the Nativity.
- 2. pp. [A], AA; referring to the same. Inter alia

адтан ивсто рюс тенот ил редегнеджен не ипоот еднат епиерт инаот еденталир 3. pp. [IIA], IIB; referring apparently to the departed Saints generally (quoting S. Matth. xxv. 34.) Inter alia

ниетогаав параме, [ет]манмие пссоось евоа зинках ма кеках ефотаавь 4. pp. [ii], iiā; addressed to Shenoute, пенекот апа менотте (commemorated on the 7th Epiphi¹). Inter alia

нтар госорынтар госорынтар госорынат госорынат госорынат госорын госо

акуюне екти тон, еніасо чатос, етгос ететріас, гнот хок евол, акиеете енапхісе, акуюне екти

5. pp. [HS], NK; referring to a Martyr. Inter alia

адкатафронен пирро емадиот адсоп епаріонос пирро натиот адстионон о сенвасанос ад т итедане оки пран нісь

сот. е. непнп. пет рос . неппатлос — — . . . хаіре өесфоре

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

іт]апиотте сютие]псопс инетю;•-

ьфол. члат. те тен езьчі пол ні[е

нот икарпос-

е]грагероц.
готаав. астин[оот пиверы интестор в готаав. астин[оот пизана.

Some of the stanzas terminate with ΛωχΛ (δόξα), others with κειιιι (καὶ νῦν).

The dialect of these texts is not pure; e.g. (2) Subjunct. neq-, (5) nen=m.

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. The script resembles Hyvernat, pl. viii., 2 or Ciasca, ii., tab. xxv.

¹ v. 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 $\overline{\lambda} = \overline{\Pi} \overline{\lambda}$ and $\overline{\lambda} = \overline{\kappa} \overline{\lambda}$; 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 $\overline{\kappa}$, in the lower margin of which and in a not recent ink are the words $\overline{\kappa}$.

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

[Sir Charles A. Murray.] foll. 1—40 (\bar{a} — $\bar{n}\bar{a}$). The Ecclesiastical Canons.

foll. 41-51 $(\bar{\lambda} - \bar{\kappa} \bar{\lambda})$. 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, Mitheilungen, 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. 40a, after the termination of the text and in the same hand;

- 1. атхюк евох ног иканюн иненеготе етотаав напостолос кефалагон:—он.
- 2. erw χ_{AXAPIAC} bohoel auh. fol, b is left blank.

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

- 1. атхюк бвол иот иканон пканине канфалаюн. ба.
- 2. ИТАПІАГАВОЙ ЭШПЕ ВВОЛ ЗІТООТО ШПЕН
 ВІМПОТТЕ ИСОЙ ВИМІАГАПИ АТШ ВІМТШР

 ПРОСФОРА [ООТЕР¹ ПЭНППАПА ВІМТШР

 АДСИНТОЗІ ЗІМЕДЗІСЕ ВИЙ ВИОД АДТАЛО

 ВОТИ ЕПТОНОС [АДТАЛО ЕПТОПОС ТПАВ ИТАЗАНЗШРЗ]

 ЗАПОТХАІ ИТЕОТТХИ ХЕКАС ЕРЕПИОТТЕ НАСИОТ ЕРОД ЗИПЕІКОСНОС ВИШКА ИШ ЕТЭООП ИЛО

 АТШ ОЙ ЕДЭЛИЕІ ЕВОЛ ЗИСШІЛА ИТЕПИОТТЕ ПАГЛЕОС ЕРПЕДНООТ ИНА ПИПЛОТТЕ ПАГЛЕОС ЕРПЕДНООТ ИНА ПИПЛОТ
- 3. апо мокан. Ткв.

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

гинтопос итанапатсіс гаини.

¹ Probably = Θεόδωρος.

² Cf. the use of CUIHG τίθημι in legal texts. In a similar colophon, Zoega 105, ΘΛΙΙΟ is used.

opposite Manfalût. v. 'Abd al-Latîf ed. de Saey, 700, Ibn Dukmâk 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. 6000 634 $^{\frac{X}{2}}$ 2090 $^{\frac{1}{2}}$ Xapic alihii
- 2. гитеговіте шпнат втапнотто ташо , итпе пепкаг пкагте недот (sic)
- 3. Зипран виноттв изорен езсоно ини ари папете внагани наюте иниаснит отони етнасов иніхоне етепос ком на ввол анок певоті предерново ппара пказ тиред пліак/ оолер ўз напанаюне і патотсіа выана заде в зана вхол тепос ком намера зітинетивана поот памеот а иназоне.

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. \overline{zs} .)

[TATTAM.7]

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

164.

Or. 3580B(1).—Paper; 2 fragts.; 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 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 er and r is often irregular.

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

(Fol. 1) Lagarde 217, 12 нототсілстнріон, 218, 3 ато монит, 5 от. вм. хі[тр в]готи, 9 отретіі? гос клирікос. (Fol. 2) Lagarde 235, 16 [солоно]й піноіі, 236, 2 от. анон напостолос, 9 отриомот, 11 итоти де.

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 Ahmim. [Budge.]

The Ecclesiastical Canons; parts of nos. \overline{AB} , \overline{AP} and \overline{AA} (=Lagarde, p. 249, l. 14 ff. and 250, l. 15 ff.).

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

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 oioía, "he who is the property of."

^{5 ?= ,} ats.

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

Lagarde p. 249, 15 егран ехи, 16 от. тирот, 17 урпхоод; 250, 16 етецианича, 17 ехоод иселац(sic), етхаріста, 18 от. от, 19 тате и-, от. урп.

166.

Or. 3580B(3).—Parchment; a double and a single leaf, the former paged $\overline{\kappa a} - \overline{\kappa a}$; $14 \times 11\frac{3}{4}$ 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 Ahmîm. [Budge.]

Among Woide's fragts. at Oxford there are four leaves of the same MS., paged IIA—IIG (Clar. Press, fragt. 51).

The Ecclesiastical Canons; nos. $\overline{\lambda_{\chi}}$ — \overline{u} a and \overline{o} e (=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. grace, p. xi.

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

(Fol. ка) Lagarde 250, 34 ле, 251, 2 ато сухе аср, 3 гнотхронос, 4 от. уаре, уатр, 6 епке-, 7 лентотрген, 8 хенротонена ете- уасушие ил 250, 26 султклоиста, 27 пхосоне ил информинециалых де ехфф. (Fol. кв) 251, 13 от. ле, 15 отонг, 19 иссунтот етанга, 20 атетит инстнотон, 22 атитот или, 23 исличляе, 24 -пе суфпе иен отгизалле ите отністоє сапедхосіс, 26 суфпе де срети-, 29 ститреллат ивласфтина, 31

етерегие. (Fol. $\overline{\text{kr}}$) 33 етитрериориете, 252, 1 ото ное етро ппос, 2 ипртрерести, 252, 5 гвите, екаонке, 6 едине отапе сотп. не (and so in 8 and 10,) 7 ло ереіре ппігов, 10 едже протюд ас ан ело еїє паротнохр, 11 епераеціє, 13 нанот пігов пен едине ле питрке-, 16 ертсаво нтор. (Fol. $\overline{\text{ka}}$) 23 от. отає, едине де ер-, 30, екрісіє, 33 підтні. (Fol.—a) 282, 10 ессхолахе, 15 сліпе нар, 16 рігнте, 23 еготи ахи. (Fol.—b) 283, 2 ненепіст., 4 от. типтетевне п-, 8 ховісте, 9 от. етепідапе.

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 fragts. 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{qx} , \overline{qn} , 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), photogr. of Fragt. 4, Revers, though there the character is somewhat more regular than in our papyrus). Both angular and rounded forms of u and r 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. I have used the last of these, and the Paris MS. 251. The MS. Zoega, no. celxxvi. 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 \rightarrow 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. 76(?), 77. xv (5) (5) XXI (?) xxii xxiii (5)

The sequence of the last 4 fragts, 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 No. xxi A forbids the faithful to frequent shops, uaukanua[oc] 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 fragts. in frames xvi, xvii, xxii, xxiii too small for identification.

168.

Or. 3580B(4).—Parehment; 10 foll.; 14×11½ in.; ruled and paged To, Ti; TK, TK; TKO, TKC; TAO, TAC; THA—THE; THO, THE; THO, THE; THO, 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 a, r, or being especially characteristic. Initials are enlarged.

From Ahmîm. [Budge.]

Monastic Rules, partly (pp. TAG, TAG,) identical with Mingarelli, Aeg. codd. reliq, p. 96 ff. The title TOT ACTOT, 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 ucucioto, incupopi ucuor may be taken as an indication that these are at any rate not the rules of Apa

¹ It is clear that the Arabic text is a translation from a Bohairic version; ef. in the 98th Canon, the word αρτιλογετιλριστε (**πλουμαρίζεω), left untranslated. For these Arabic MSS. ef. 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.

¹ r. Zoega 524.

Pgôl. The words three that con you etunnert utal refer presumably to the Red Monastery. The instructions are addressed partly to Monks, partly to Nuns.

то, то Frequent private prayer enjoined. The coor ucon² to be said at rising in winter, гипсит етератхеренкогт изита зинегоот итепри. (cf. Zoega 526 infra.)

TK, TK Meals to be taken at the prescribed hours only. The sick and those that have fever pkarua (καθμα) to be treated as befits their needs. Those that are working, cite etwice nichikan cite станова изенвит (cf. Zoega 528) и етеше евол изепанеше и елеме и еттоо зипснт етоттано ипосік изнта -нуи ээгхитотэ иш ашу эфлилу баплу TOT HAPA TETOOU, to be allowed extra Food nomorou to be cooked only once a week, orcon ката савватон (cf. Mingarelli 104.) Nothing to be discarded until inspected by the Elder, name and no food to be concealed and kept. During Lent nothing to be cooked except for the sick.

The fare indicated by "our Fathers" not to be altered, expertner entire hereing herei

taken that they are really ill егронз напе етитретапата вноот неесо негото, nor may the servers tempt them saying, ене котероткоті инри игсооц.

таб, таб Food permitted outside the refectory during the summer heat. If any steal extra loaves отобик эни, they shall be deprived of them for 2 weeks савватон. The Elder прало to visit throughout the monastery once a month; and this too in the other small congregation on the north, and the Presbytress валю (among the Nuns) to do likewise. Nothing then found is to be hidden, его врешходине вте езенходине вте езенходине вте езенходине вте езенходине вте езенходине в ез

THA, THE One foot not to be lifted up TAME espai upon the other, whether sitting alone or among men, as the worldlings изнре ипеманой do. Otherwise they are to be treated like those that have sinned disgracefully; "for these naooc are shameful in the sight of wise men that live our life." Abusive language such as nBAAE + nCOO(?) + nHOYX +плакуул 1 н пнотс(?)н ппотне (margin اللجم) н пеппо н полуе н полилу н поатле(?) и поатои и пкасе(?) и пгак (margin و الاور <math> 2 H ספאסאר ווף וויקוו וודפונפ ептира not to be used; Proverbs xviii. Supererogatory fasting 6, 7 quoted. not to be hindered³; the responsibility of interference in this is upon the Elder.

πωνς except they have first rung κωνς, nor to go alone ecop μικων 4 en-

القلاية التي هي بعيدة منا (i.e. from the White Monastery) قليل القلاية التي هي بعيدة منا (i.e. from the White Monastery) عليل القلاية التي هي بعيدة الشمال ; also Makrîzi ed. Wüstenfeld, ۴۳. Cf. also Zoega 526, TCTHATOTH GTZAIZHT.

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

³ v. Zoega 513.

¹ v. Peyron 142a.

and γακ perhaps from γωκ.

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

⁴ Cf. Peyron on Zoega 555.

except there be a grown man with them, nor girls to light the lamp or do the behests urous of the Service or to lay out the wool ererupeous epoq, except the House-keeper (fem.) be present or her assistant. No woman to seek to visit the sick, either in the monastery or ensure a control of another extraction, whether they be relatives or not, without leave from the Elder.

The, The Those that die in the Nunnery to be provided with 3 comes of graveclothes zbouc and 2 tapers καραλ (κηρία), as ordered by "our Fathers." They are to be buried by the brethren and Psalms are to be sung at the funeral, the singers being selected by the Elder with the sanction of the Abbot uroq 2000q on отряцхиот (vic) or the House-keepers upunn. Only the nearest relatives of the deceased to accompany the procession to the mount arour and these to keep at a distance from the brethren macrious nemicoso. The service to be conducted by none but the priests, deacons and readers of the settlement itself untue zazreru.

THE THE Decency to be observed in returning from the funeral, in order that the scandals be avoided to which certain other congregations have given rise. God's judgment upon those that are careless in this is found written summanner.

to the poor, ката об отсих хоотродт оброст избигнал отстой оброзивать

with quotations to a timely repentance, with quotations in full of Ezechiel xxxvi. 17—19, and Lamentations ii. 1—5. (v. the Appendix to this Catalogue.)

The form -time for the 2d pl. Suffix occurs p. Tim, cottine, p. Tim, intoth cottine intermeterine (fem. in both cases), but seems to vary with -timeti.

169.

Or. 3580B(5).—Parchment; 3 foll.; $13\frac{1}{2} \times 11$ in.; paged $\overline{u}\overline{\iota}$, $\overline{u}\overline{u}$ (the last of quire \overline{r}); \overline{q} , \overline{q} ; \overline{q} , \overline{p} . The text, in two columns of about 30 lines each, is written in an upright, somewhat irregular hand (cf. Ciasca ii., tab. xxi., though the script of our fragt. is much

ан петерепхоск не иноц (cf. 2 Cor. ix. 8,) алла que он нот пиотте потон ніц етт зина ини ката петсиз инетрана ипетхосе иниетинсты инпеттвво инзенотсіл испот епнотте ката петсиз TABLISTS AGGO TOTOHALIS UII GOSHU mu etoer(sic) utan. Unfamiliar books, nuntan coviniar not to be read or lent to others without the Elder's leave, lest there be words in them which it is not fitting men should hear. If a carpenter or smith gauga or builder excor or physician serve us ii er(lege on) maixi итоотот извискетос пвахе и зеисотвец томплето и оеи тлануно и опшини нан потна езенкотне предкети и атог эпосэка изглага адхидикето изити, their wage shall be agreed upon and the price of the articles bought shall be paid "or we shall see what we shall give them in exchange for the work they have done for us." No one to seek the aid of a physician [? without the Elder's leave].

¹ v. Aeg. Zeitschr., 1887, 72.

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. un b) identical with those of the Cod. Borg. ecxii (cf. Zoega 527, p. pun). They are addressed, in the 1st person (netxo unoq), to the Monks and Nuns presumably of the White Monastery (песстаности, петопос).

III., III Supererogatory fasting not to be hindered (v. the preceding MS., p. TUB), nor the quantity eaten by others to be remarked on, хелкотепотир носик, Prov. x. 23 being quoted. None are to be urged to eat when unwilling, Kan equi и сифагчи кчи сфлижино хечег одепнеовік птатсеєпе и итод келію ессок иненерит епадот хеах кнаотиневкооте. Those that secrete and give to their relatives of their food 2110 uterro to be expelled. Those that are found at work before the morning call to prayer unaтотком впрори исоп изми зітооте ота зопотівни толопиті точотони annoand scool on exauntue, to be severely reprimanded. The noo upone at the gate of the congregation in the village utue to supply their needs [of all kinds, v. Zoega, l.l.] from the principal monastery, nema nai.

σα, σε No one to move, κια his feet upon the ground nor his hands nor his staff, nor to ρτωρε ι μισμοτερμτε and μτακακε εμισμοτα like the Chaldwans and other idle, aproc people who lack instruction. No one to bind himself by oath that he

qo, p When anyone dies, all that dwell in the congregation to meet around the corpse, to chant фалле three con gunga еттну and to pray three con, coor ucon encon; then to wash the body ncexokusq e ucceiasq. If it be at night, 3 or 5 of them to remain till dawn, when the body to be taken to the congregation coors and after further psalms and prayers етепсоппе инлавующте исоп ишана, to be buried. Men that neglect (lit. forget) in these τόποι to come and bury eruel is erurouc those that die. shall not be worthy to be called brethren. The aged not to be compelled against their will to fast charchar (?), 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 стуликлогой свол, they may be allowed easier beds ununкотк етиоти or seats unot and be provided with nyornopy sapoor, that is a sheep-skin and a pillow yor. 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 fragts. 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

will not sleep on a bed oxoor till he die nor place anything below his head, проше гар соотн ан хеот петинт ехоор инпоте анте антітректо ерок енеткин ан еграї игргото гизенкооте етізе он ноткот тетрооп пноот &e.

¹ v. Aeg. Zeitschr. 1888, 54. MS. Add. 17,183, fol. 65 has likewise **PTOPG** (=ἀνακρουομένων) in the passage quoted.

ink in a small, thick character which inclines to the right. Paragraphs are divided by horizontal lines in the left margin and words often by a single stop.

[SAMS.]

Monastic Rules.

Fragt. a, fol. a deals apparently with spiritual matters (none, tryn, 2007, tono); fol. b with rules as to food (2007, 07001) and shows that the writer employed the 1st person (1000711 ANOK).

Fragt. β , fol. a mentions "our holy Fathers"; fol. b is illegible.

Fragt. γ , fol. a speaks first of opposition to God (Norsemo[tte un]neqxc), then forbids eating or drinking before the bell (нистеротон ота[е и]нетерсо отластий[ов] инатотком епер[орп]); fol. b not identifiable (Nekeko отнаст), %гра[іс]тток ек[е]гноос егран н ек[е]агератк н ек[е] %хоріс анагки).

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 righthand corner of the binding a plated leathern The papyrus varies in throng was fixed. quality; some of it is coarse, some very fine Its colour is generally light and brittle. Each fol. consists of but a brown-yellow. single $\sigma \epsilon \lambda is$. 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 But the holes are not uniouter margin. formly at the same distances apart. The system of pagination is peculiar. The volume begins with pna; but pno is followed by ci.1 Thence they run consecutively to cpun. After this a new sequence commences running from a to iii, when a third commencement is made with $\bar{\lambda}$. This series closes

the volume with pu. The numeration of the pages is very often faulty. There are 22 quires, is to as, 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 pix (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. cpr, cpr, r 2nd ser., kg do.), while alterations by the original scribe are frequent (e.g. τρλχ, κλ 2nd ser., and 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.

¹ The figure for 200 is 6, in two distinct strokes.

² There are traces at any rate on cpir.

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. pna. John, Archbishop of Constantinople, On Repentance and Temperance; Отлогос вадтатод пот апа позанине пархиенскопос икфетантиотполе **ΕΤΒΕΤΙΙΕΤΑΙΙΟΙΑ** ΙΠΙΤΕΚΡΑΤΙΑ (ἐγκράτεια). This is the homily now attributed to Johannes Jejunator but formerly printed among the works of Chrysostom. (v. Migne, Patr. Gr. 88, 1937). The Saidic version is often merely a paraphrase and is sometimes much abbreviated. passage Migne, l.l. 1941 C οὐτως οὖν (= Copt. fol. \overline{cn} a) to 1948 D $\epsilon \xi \hat{\eta} \lambda \theta \epsilon \nu$ $(=\overline{cps}\ b)$ is placed later on than in the Greek text, namely after 1973 A iva διαμένη το κτήμα.1
- 2. Fol. cpia. John, Archbishop of Constantinople, On the blessed Susanna; τουσιας οτεχμιτικές μτε απα πογαμμικέ παρχιτικόπος μκασταμτιμοτίσαις ετεσσοτελιμα τυαγαριτικές (μακαρίτης). 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. cpun. Athanasius, On Mercy and Judgment; ασαμασίος παρχησιμοκοπος πρακότε εφμαχε ετεσιμά μπητάπ. Begins," The world (κόσμος) 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. $\bar{\kappa}$ (2nd series). Theophilus the Archbishop, On Repentance and Temperance and that man neglect not to repent before the last days come upon him; ornoroc ите пенистоталь непот апа ософілос пархиопіскопос вадтатод втветиета-ΠΛΙΑ (μετάνοια) ΠΗΤΕΚΡΑΤΙΑ (έγκράτεια) ATO OH CTUTPENPONE AUGACI CPOQ CUCтаног винатогтагод пот нохронос игае. 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. exxxviii. 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.
- Athanasius, On S. 5. Fol. $\bar{\lambda}$ (3rd series). Matthew xx. 1; отлогов вадтатод ног фагіос абанасіоє пархнепіскопос пракоте етвеперитон етсих зипетагиемон пкатанаваюс ховститсон под типтеро пипите &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. c) "Father, the men that thou gavest me out of the world, I have found them chosen vessels." Christ is the ἐπίτροπος. The payment given is the Apostleship and the Sacraments (προσφορά). 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 -? Hezorare, the Christians; the harbour, the heavenly Jerusalem. Now that we have discussed (γυμνάζειν) 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. kr. 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; гонокое отгонома (о́µідіа) вадтатов гикостантнотполіс гитеккансіа нановноє ної проклос пепіскопос іктулькое гитктріаки шпекол евол гиптретонос единат ної несторіос пгаретікос. The Greek text is found in Migne 65, 789.
- 7. Fol. Ao. The same. Sermon preached in the great church of Constantinople on the Sunday preceding Lent, concerning the contemptible doctrine of Nestorius who was present; отгоным выдататой пот про-клос пеніскопос пкихікос гитноот нек-клісіл пкостантинотпоміс единат ног песторіос правретікос етвепедтоким (δόγμα) етспін ендиотр (?=еннанотр) еготи еперие проот етотлав. A Latin translation from the Syriac version is

- found in Migne l.l., 841 (= Mai, Spic. Rom. iv. lxxxviii.). Cf. the Greek citation given there from Ephraim of Antioch with the Sa'idic version of the same passage; (fol. 115) випоста и инфессионали вретефесис сите о потуплостаетс потот ввох зитинтносте интинтрице.
- 8. Fol. iii. Basil of Cæsarea, On the end of the world and the temple of Solomon and on the exit from the body; orgonoma lite апа васілює пеніскопос ите клісаріа ИТКАППАТОКІА ВАЦТАТОС ВТВЕТСТІГТВАІА (συντέλεια) μπλικομ (αἰών) μμπρησ μοσлонон ато етветочнег евол гиссона. Begins, "Let us now realise, O brethren, how that, in the hour when God formed all creation (κτίσις), there was none that knew nor was there any voice." At the creation none knew but the Father and the Son; at the end of the world, the whole of Creation shall be disturbed. At the building of Solomon's temple there was no sound heard; for it, like the world's creation, was the work of God's inspiration. If all was God's creation, why should it perish? Created in six days, ruled by Him for 6000 years, it is to be overthrown in a single hour. Of this man's sin is the cause, just as it brought the flood and other punishments in former ages. Solomon's temple was built in silence, so that he might not be disturbed while sitting in judgment. But after the people's sins, the Chaldwans came and in a year destroyed his work. God's wondrous temple is the Virgin. Quotations; Mat. xxiv. 21, ib. 31, 1 Ki. vi. 7, Ex. xxv. 8, 1 Cor. iii. 16, vi. 19, Is. xlviii. 13, Ps. xciv. 5, Is. lxvi. 1, Job x. 9, x. 10-13, Ps. exviii. 73, lxx. 6, cxxxviii. 15, Jer. i. 5, Joh. v. 17, Mat.
- xxiv. 35, ib. 36, Is. 1. 2, 3, 1 Ki. vi. 7, Prov. xiv. 1, 1 Cor. viii. 1, Ac. vii. 47, 48, Ps. lxiv. 5, 6. There is also a citation (fol. 116) from "one of the ancient sages" coφος μαρχαιος; "The great altar (θυσιαστήριου) of God is the heart of the wise (σοφός)."
- 9. Fol. on. Athanasius, On the Soul and the Body; отлогое вадтатод пот ппатріархис етогаав апа абанасное пархиешскопос пракоте етвететтун инп-This is the sermon usually CCOUA. attributed to Alexander, the predecessor of Athanasius. A Syriac version is printed by Mai, Patr. Nov. Bibl. ii. 531; (v. also Brit. Mus., Add. 17,192). The Sa'idic text is frequently of greater length than the Syriac, e.g., fol. 115, after Syr. 534 America, fol. qx, after 535 ones کے کندکما احمدامی ,fol. qui, after 535 کے ک رده مکمه
- 10. Fol. pix. Eusebius of Cæsarea, On the Canaanitish Woman; ornoroc hte ana етсевное непіскопос иткисаріа иткаппалокіа вадтатод втветослів пхана-11AIA. Begins, "Great is the storm (χει- $\mu \omega \nu$) but it has not been able to prevent (κωλύειν) the joy of those who have come." The Church overcomes all her trials. As the furnace the gold, so affliction benefits the soul that is fitted for it. Yesterday Paul prepared his table for us, to-day Matthew; then a blasphemer, now a publican whom the Lord converted! Despair not! all can be thus converted. If thou hast sinned, repent like the Canaanitish woman. A woman, the devil's chief weapon, comes to Christ and begs for mercy,-not for her daughter who was unconscious through illness, but for herself. See her faith! She might have gone to the magicians. His

reply. Dost Thou then leave the world deserted, the Scythians, Arabs, Elamites, Cilicia, Cappadocia, Syria, Phœnicia? The power of prayer. God will not have innumerable στίχοι of words, but only thy prayers. Pray in the street or in the baths cloorie. If thou enter the churches of Persians, Goths Korooc, Hindoos zuror, Moors, thou shalt hear Christ's voice. If thou appeal to the $\tilde{a}\rho\chi\omega\nu$, they may tell thee he sleeps and cannot see thee. God will always hear. As the Father by His word created the world, so the Son healed this Quotations; Mat. woman's daughter. xvi. 18, ix. 9, xv. 21-28 (passim at intervals), Ps. ii. 8, Is. xi. 10, Ps. xlvi. 2, Mat. xxviii. 19, Phil. iii. 2, Joh. xiv. 10, 11.

The peculiarities of orthography which are found throughout the whole MS. may be taken merely as an indication of a single scribe, writing probably from dictation. They are; (1) a constant interchange of κ and σ, and q; (2) the use of a for e, aporti, hape-; (3) the doubling of vowels, yaa-, hinte, oroou; (4) your for coy; (5) cafor hea-; (6) hya for high; (7) Imperf. Gueq-; (8) alien δεῦτε.

172.

Or. 3581A(1).—Parchment; 2 foll.; $10\frac{1}{2} \times 8$ in.; paged $\overline{A0}$, \overline{U} and \overline{U} , \overline{U} , the second following the last of quire \overline{U} . The text, in one column of 25 lines, is written in a sloping, regular hand (cf. Hyvernat, Album, pl. ix. 2, col. 2). The lines of biblical citation are begun more to the right than the rest of the text. Initials are enlarged but plain.

From Ahmîm. [Budge.]

Athanasius; Exposition of the Psalms.

fol. $\overline{A0}$, \overline{u} . On Pss. xiv, xv. (v. Migne, Patr. Gr. 27, 100). The successive verses of the psalm are given in full. The commentary on ver. 1 differs from the published Greek version. It is; и иш пехад петилира пропе зишектин етгипеки едзанира гар итопитилкарюе вите шектин етипат диаропе зишаюн енатотене. The title of Ps. xv. is $\overline{16}$ тестилографіа и $\overline{A0}$.

fol.—,—. On Ps. cxviii. 71—78 (v. Migne, l.l., 492). The commentary on ver. 71 differs from the Greek. After an almost verbal repetition of the verse, it proceeds: eggs ακταατ ετσοτοτ ηγηπιρασμός ετσοσε ατο ετμοκε εποιες από μποι ατο επτ[β] βο μποι εποβ μπασομά ταλας ηγεικά χειμεποτ επτέξη μτεμχαι-επτά ετστεστιση ατο ετσοχέοχ. The Greek and the Coptic differ likewise in several of the other verses.

The pagination of the two foll. probably shows that the Expositions were in several volumes.

173.

Or. 3581A(2).—Parchment; 4 foll.; $14 \times 11\frac{1}{2}$ in.; paged $\overline{\text{cir}}$ — $\overline{\text{ck}}$. The text, in two columns of 32—35 lines each, is written in a free, somewhat irregular hand (cf. Ciasca, i., tabb. v. and xvi., though the resemblance is not very close). Initials are enlarged and ornamented with scrolls.

From Ahmîm. [Budge.]

Athanasius; Festal Letters; the latter part of the 43rd and the first part of the 44th. The following is the text, of which no other version has hitherto been published;

fol. cir. тити гипвотовів итецепітица фотегсагие де он шистсис хиниворп етреотавеовів ипентататор ато артеаво

патлос етрецткой ркос итестие етгинефілипос вотнотина предзив зіспос пов втене зинеправіс, инапостолос ато ненотке евол інівініл наклоартон неитс хекас IMECTATO UNTACEBHO HOEFICTETE HAC SITHотпокрісіє втумніхоос ле хв агах талого 1 тоом нотаравляли вишто погратариния наі гарие неглоюе паротсюти итаотючв нат віхо ннос ховратталогоот ан гиптреппарттрое чоно изенланионной алла ечат талфорт унипсотир наг итанцарттрос гопочоле иной уда вача в пучительной соз вой блечений вом запоста нов INTAHETZUHETAFFEAIOH EIGH BOA EGNO HUOC хетпаракалег ппок ппрвасание ппон2 алла сенауше етнат силанион еткатаргегиноот ны стотесот нат ато станот иноот ственетначение ара инисанстрахе сонатолна он очине ебол угланиения наклоартон сесе (віс) сонатолна гонатунно гарио ато гоннаі-ZCAOHIHIO XOKAC O'C TCHOT OHHACACING HTCC (fol. cia) chimancic etzoon ezoni euhapттрос атто пссоттону евох хествик ап тафос^в инпарттрос гиотагания ине тнара-KAACI IIIIQTII TZTITII HTANAXO HXOGIC AG хо внос зітинсаває пен пепрофитис ха-HHTSAS HO DA DOOZDA DETHILL IAH PHODE хоотон ини етиазопологся иногишито евол orinn poun os istorousset anoquinto евол инавиот етзининге в петнарингре PAP ZAHNOGIC HADGILTER SAPOQ ATO потначение зипхоне филе врод гософ IGH SOATARIUS BHOOGDATH BOH DTHSH SHTODB отхо вное хететирию неатлокии инсус CLOCHS HSHL QCHS VO OH ZOVENZO HOS эмпанрофитис степрирана ато радрахе евол гітоотот ато пепрофитете откоти ени атистете гоот етвеоонологіа инпар-

ттрос хентатгонологен иппотте гітоотс нетиление хеотам иотопе псюм етотф пошоличено эденде эдоодії чан бопо хеипрофитнене инпарттрое алла итаппартерос гонологся ан инданионной хестнадахе гітоотот атпо пловіс пентациарттрос zonozorei nnod (tol. cie) utadko ugod an ниентатуонологен инод адрахе евол уппи-Амиюнюй паіне псюз инстоталь атю стиение хеотпе парттрос енентатение PAP HETHANICTETE XEEPGULAPTTPOC ZUNEXE СТЗИНААНИОННОЙ АН АТО ПЕТНАПАРАКАЛЕГ пред стиритот ато пссоторт свох раптогоми нат евох инстотупие иссор н упограсот и идрахе еграі епетгит ато потнанот ан братот инданион нау отн иза отногой етрегиотте вироме итенние хехрістілнос и ам изе петемме липе етрен-CAZIOH 6BOA HHOOT ATOTOHIZ PAP 6BOA 2006 чино епиотте ато пхахо енеграфи ато XCOUTAT HHAT HOTETHHATCIC CHAHOTC CZOTH епиарттрос етоталь етвеот ле 200лос севик евол евол (sic) епеттафос етегре гар инегсктанос втотор ан стретпресвете зароот инагрипнотте алла мекас етерине евол ггинаанцоп отдюв аппе наг пурістіанос алал пеньараваси: итенние зензов иссовене (fol. CIS) HTG HAMHOH ATO CTTOOLIC CTUHTреценее стафаон ствена фиаракалег нареприне отоп [в] вол итетначоги инпотте мос втеобу атто приню втистие атто пвізвите итеюще ипртреттатериют 1 ептира del ounghes hone hemintenne even hansh онданион отитан инат инепрофитис ато впоторт иплогое ипнотте страхе евол зитие тируры ан инстрахе свол зинказ BAGISHIS AGO THREATH OTA STITLEDAS итенние типаруа ле ката петпренег аго KATA HEOOT LIHIOTTE :енаархіс-

¹ One letter erased.

² S. Mark v. 7.

^{3 ?} lege HTADOG.

⁴ Isajah xliii. 10.

⁵ S. Matth. x. 32.

⁶ 2 Corinth. xiii. 3.

¹ v. Aeg. Zeitschr. 1887, 64.

оаг нетесеракости неи стотаав гисот хотэтизи дово итопанито так чични тогот епрана ато епшистете тноог ас изскающае пинасуа втогаав гисот хоттасв ипаригот атсо тинало винистете зисот 5 инариотте бротге спате писавватой типаруа ле гитктрыки стесот спатне инсієвот потсот париотте атсотинасстр иткесарде изевасонас итпентикости стоталь сперс иписте низике (fol. \overline{cix}) атсо епрана запенерит хекае енетеана итпруча пинетоталь зип-DITCOTIS AGAD HAI SIBORIE HE STRONG STROOTS неоот впекот нинад распез пенез заини аснаде инстиерит знотпі есоталь серине ерсоти пот песник етины:-тиеглеронте непістоли иппакаріос абана-

croc:-

тисущетацте испістоли иппакаріос абаикориноос пнате ание HACTOC:-итапапостолос парагистае на т сруга сцхю ниос хенарируа знотоав ан нас 1 алаа пег тареосру потот отконноние ато папетоталь тпротпе еренсотсис цей стилие -энн эпитин ихдэг тояэгэнэх стооэединэписвот прорине зиневот итероипе² ерепсирофитис де он отегсалие ствеос стерре сруд гиптрефхоос хеютла арг некча ф инекерит⁸ ечхе тихресостег ины потоега ини ката DPANG HUGTOTAAB GTXOO BIJOC XGTAITG OG ефпафаласт зипекран ипосте маспес пенег етрат инаерит знотгоот евол гиотгоот 4 алла спренег пуото (fol. ēm) упира стреполона ввол иненагния инполте ато итиф инетерои гиотинтетрионой енссоти иси хеерит итетитаат ипхоск петинотте спотося де зноточни иннеитатрурпхоос иен зинутиное хетинавсок суоти спекин SUZGHOMIA 5 CATNORHZOOB LIGHTABOT CNHAUGAIA инисатретькок гар еготи аткор своа жегна-

эффотная поточета непоч фиаф инаврит пплосіс зинатан инні ипсинотте инито 6BOA LIDAAOC THPQ ZIITOTIHITE OIAHU TAITE ос птацерит пот таков пнатріархиє едхю ппос хеебач ихоек инолде жоне пппч пазарег ерог евох гитегиг таг анок фиапооже звагизнте иф наг потоек сотоиф. топ отяри тоюму заато интего ота эпототхы енні шпаєют пхоею нетначюне наг етнотте атф пенфие итантагод сратд стотост ефіаропе на ети ите піотте атор ика йни сткиатаат наг фиаф нак ипст_ решит² ато пиданелеганна ле он итересерит исапотна астаац ато латем итерецерит солис иотил ипхосіс афтос паф ехок свол инеферит улумос де он зоноюс итередерит (fol. cio) стветпаче инсугнарподинтании при пиродону трания ероотне птатруа гнотие ато сатистске епраме инекхоегс алал хекас енеотногон мост ввож взраг пппал алолезсазне пап СТХО ИНОС ХЕСКРАПЕРИТ ИВРОСК³ ПАІ СТЦфево пап стренаар пот псау патаюе сфхо пиос хентетихнаат ан эптеспотан ететиврвр зипенна 4 ерепспрофитис ле он протреле инон саат инссиат степанс стреихок свол иперит ато сого ситвент HEXAG X6900AZ SHOTOGHH ATTO GI TAXH 5 палос пен ое нархаюс афруа итеке ефхо ингинос иннат итаросторы интако пледхіхете адерит ле он едхо ппос хепліне папотте фиафеоот над пнотте пласкот фиахисе инод алла инотиоти свол итексе атпарава гар атпо атхиноот гітипенна *гипефалиолос пен* хемпанре ппаппо XIQOY COOL₈ SLLHICHHIIYC YE ECHOOLICO. пиоод ефхо ппос хечнооу одоон зіхинкаг атф тпістіс ан нетеіре де ан налат

^{1 1} Cor. v. 8. ² Exod. xii. 2. ³ Nahum i. 15. ⁴ Ps. lxi. 9. ⁵ Ps. lxv. 13.

¹ Ps. cxv. 9.

^{3 ?} Deut. xxiii. 21.

^{6 ?}

² Genesis xxviii. 20.

⁴ Rom, xii. 11.

^{* *} On an erasure.

игов ката псооти итие сенаото ето изино ота поэм зами измене и поот вобрать в поот в перак отнужне наотыріке броі (fol. \overline{ck}) гос втенти (lege соти) на хиньмори ато етептетиег езенуаха пврре алла пексиот итенине наглос парактег инод ан отде отор осте петгатерги иноог изигал ите пнотте исотене нагиен гар зинастеропошон адархы птато вроот инрахв птатсотнот изах исон патлос ле он едскаг инофілипписюте пехад хетепот от васинт разов гипловіє отраседнаї он инти потлісв ны мине отпорх ле интине ставконей гар итесво евол гиппиотте ато стсооти инги: стерафроне зинотнопинсю спренег нам стинарантег птамо пограме помот ато бонот стоотот инстотево нат етвены еренатаос, отени евсок сотыш адумхе инприефесос есниг свол гітоотог амо адтаат стоотд инхосіс адстаі ас оп инкориюос ефхо инос хонзанкоога чина федан информации алла потетиор информе ATO HETETHOOTH THOOTHS HAME IIIACHI иннысью таке техні итис так гиптретого инесвол ист измротисс иссото стотит инос атсо стенютись сгов парре атотсон инступт потон ингетнапараге ато стуосс инотого зналат инсте сфорх пос итасмона инстиоора зитаринос инсторост стоттои вар иновик инагрелое стубло спевио ининотах аткатафробиси

Portions of the Sa'idic translation of others of these letters are to be found in the Borgian collection (v. Zoega 606, 607) and at Oxford (Clar. Press, Fragt. 50).

Other leaves from the same MS. as ours are in the Paris collection, Vol. 1316, fol. 58, Vol. 12914, foll. 87—90.

174.

Or. 3581A(3).—Parchment; a complete leaf, the last of quire \bar{a} , and a fragt.; $14\frac{1}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 32—35 lines each, is written in a bold, somewhat irregular hand (cf. Zoega, cl. iv., no. xix.). Initials are enlarged and sometimes coloured. The place for the page-number (left blank) and that for the quire-number, also the quiremark at the top of the page, are in red and green. The tails of certain letters are prolonged into the lower margin. By the same scribe as Clar. Press fragt. 43.

From Ahmim. [Budge.]

- 1. The complete leaf. Basil; On Fasting. The Greek text of the passage is given in coll. 173, 176 of Migne, Patr. Græc., 31. The only remarkable Coptic words or locutions are; στητ εφμοσμε λεπτὸν ἀέρα, ημησταμά τῶν ἐπιθυμιῶν, λλημι (?sic)¹ βαφὴ, ημαμοφασίε λλατ οὐδαμοῦ ἀπόφασις.
- 2. The fragment. From a Homily on the nature or on the divinity of Christ.

Fol. a. (Christ) is no created being, but inseparable from the Father, in whose οὐσία He shines forth eternally (He is) the seal (σφραγίς) and likeness (εἰκών) of the Father and His complete revelation; for He is in Him. . . . Fol. b. For it is not fitting that the humility with which He was endued on account of thine infirmity (ἀσθενής) should become a diminution of the ἀξίωμα of the δυνατός. Understand rather (ἀλλὰ νόει μεν) the φύσις according to what is worthy of the Godhead. Quotations; on fol. a, αστασοι ασοι καιμεροσοι μποι ερξ

¹ Phil. iii. 1. ² Cor. i. 13.

⁸ From this MS., Paris 131⁶ ff. 75, 77, 82, 89, 106, 111 and 131⁷, 28.

¹ The word following is $\Pi \hat{\eta}$.

175.

Or. 3581Λ(4).—Parchment; seven complete leaves; ruled and paged $\overline{c\kappa \lambda}$ — $\overline{c\kappa \lambda}$. P. $\overline{c\kappa \lambda}$ is the first of quire $\overline{\iota \varsigma}$; $14\frac{3}{4} \times 11\frac{1}{4}$ 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 errenal two moc meru &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;

р. ска. со ипаробнос исостато он игото ерсоти алла иппризсов енег стерспкоснос віре шпод віте знодпорнівія віте знодганос едтаент ете знотна шкотк едтвент ихоете петринтре непетилета гар иноп ап CHNO HITH HHAI AAAA HAI CINO UMOOY HIITH атто сітано инфоти хетоталь євол зипетикрита петиспод едеренне еграгехсоти атсо еграгелитсоотте имоти ини енег гипенеюте пентадег уарсоти хиг иуорп вадгон етот-ТИТТИ ПОТАГАӨНКИ СВОЛ ЗІТИПХОСІС И ПТАЦСІ -ати итишии эхаераэ тооуи еан итоэрае, -path tonou nequence con oquatis oqu икотк египтингре ереоти и итадегинги ная полосія сису садрахе пишити зінаги пенкескот изало на степнососк жийтасикотк сиинті сплі инате стредеї патфор инти итепросфора ато идег евох идвож ендиат ерсоти ан.

р. СКВ. ОТИОНОН АВ ПАІ ХЕСЕОТААВ ЕВОА ЗИПЕТИЗАП АЛЛА ПЕНЕКОТ ОН ИЗАЛО АПА ПРОГИПИЗАЛОІ ТИРОТ.

атю уенотте инпапнотте сеотаав свод гипетисноц.

итюти ле песнит етоглав атю етупсісе петисиот еграі ехитетилпе.

р. скг. пхоек іс паі етнакоте исапетисноц евол зинаотх. (The writer calls himself, р. скл, петисон нелахістос.)

р. Ску, иннат стотнапсорх инссото свол интог иннат стотнапрхнесоот свол инбалиле атсо псоп стотнасектаро сгранисскотр инстилнотот снетгнал исооот де исснохот свол.

р. $\overline{\text{ca}}$, тенот **A**e 2000q атетимопе или потатии ипотиках изит инотомуч изит.

р. сла. Лала итегкакси ан сісооти хепетнативеке инасюте нат хелтсанотун гнотевсю атсо атді ипсирооту гнотгісе инотикаг гнепістиції ній ингов ини стианоту днат гсосоў наі пталедлічекоті пвеке.

алла тнасон етоото ипслло атсо етоотот инетисинт тирот етретоипетирооту сиссы иш хекас инетионулхе ехсо итсоти ле иетроуе петикрил есраі ехиченотте ли отле папиотте отле несинт тирот еторипетирооту.

р. слл. етвеот етапасте инсоти етихо ерон ипстрооп затитити ин неавна ан херталит ан егра ехипетины етретносорт еготи егринетирире.

нтор есзипетизнт етретотеї тотеї инсотн оторт езоти езрипзо итетзітотсює зипил етинавсок силт ерхе се сіє¹ ствеот еретотеї тотеї инсоти пооре зноткрор.

¹ Cf. p. CM, col. 2, GYNE 26 GIG GTBGOT &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 Ahmim.

[BUDGE.]

From an epistle to a monastic congregation. The text is the same as that on pp. ckn, ckn 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 κ), paged κ, πι; 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 $\overline{n\alpha}$, $\overline{n}[\overline{n}]$ (or $\overline{\tau\alpha}$, $\overline{\tau n}$); 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 fragts. in the collection (v. the Index, under Joore and Elias of Psoi,) and several in Paris.

From Ahmîm.

[BUDGE.]

Cyril; (a) 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 (a) is \overline{a} and explande hardened and as the heading to (β), \overline{b} only of the variety of actor.

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.; тошсове шарыне праче инагрелос етоталь... пинт итиные шарыне пинт икан етгитковара инепекст лагета... одне итнаровносте ткомпьтора швантисна. The final strophe is тертин итнаровносте овско инеитатфорет швантисна етоталь.

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 $(\kappa \alpha \tau \alpha \pi \acute{\epsilon} \tau \alpha \sigma \mu \alpha)$ and Michael and Gabriel "the one on this side, the other on that."

Fol. a. [ne] NG KTPIAA OC NG? A постолос и nxortagte [unpec] strepoc n[exe] стефанос хе . . otor^1 he $\left[\operatorname{dexe}\right]$ KTDIAAOC XCOT a . edozonne 🚪 отеще пыпре нь[то] не пехе стефан ос xeepennorte el SHOZEHIE HE нехе карилос [хе] ечоне киа пер. и ?

Fol. *b*. ? пехе кт [ріалос ме]нкатапе [тасна] пехе сте [фанос] хеотне п [катап]етасна пе NE KT PIANOG NEEDE [шха]на ингаврија [пархи]агтелос изн [Tq] nora gineica [ат]со иквота शпаі [пехе с]тефанос [x]e atto aynetti [пот]наи шпкатапе [тас]на ппса спат eic. ne

180.

Or. 3581A(8).—Parchment; a fragt. and two leaves; paged \overline{cqo} , \overline{r} ; \overline{rzo} , \overline{ro} ; \overline{roc} ; $13\frac{7}{8} \times 10\frac{3}{4}$ 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 \Rightarrow 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. celv.

From Ahmîm.

[Budge,]

pp. cqo, τ deal with the 11th and 12th διαίρεσις (mentioning the emerald), the inheritance of Reuben and Gad, and the destitution of Simeon. pp. τζο, το 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. τος, τος deal with the genealogy of Christ, describe the beryl, and refer to the story of Joseph in Egypt. The following are the texts;

р. сфо. лопоное лико искои итнегинтоте илимресте випрогои инос ересиф инплотон ето истотрице¹ епсоне силт испарактос етрооп итепсоне лирактеи де етрепнотру итнегинтеноотсе илимиресте та етрооп иппат итансотсие тклиронона игротвии ингал интилове ифтан инапасси гибкро иппорадине тексотег де он ипенотие инос естооне ето

р. т. инедент епитег иполе пипанотог ато исоре етвенеттвнооте алла икестиесов ипенотне инод вадхіклирополи алла итатт над изае гитинте ипеклирос пютал инвенаціи гос сатетихорег над пол псои спат стредото гитетинте санкто исон етвенентанхоот етветислите ипсото илгаліресіс апиотрт птислитующе пагаліресіс хенерак

р. 130. негнахро итатиот гар тирот гипотсгие ката об стедхо инос пол пупре

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.

¹ This line corrected.

¹ v. Zoega 377, not. 11.

исірах хелион тири епилнот етветлі атф ETHAOUZ THPOT SITHOTCHIE HOT OTOH HILL итатпістете епехс етвепотоенине євол гитетоталь пары пентадул ехитокотинин тирс атто азах хірнів етвенегіоне атте евол гитетпарриста инпекаон инстагон ато он агаг хро атсо атхіклоп етветлі тлюсте OG HTAHOTHO UNGESOURT HPOORE SITHOTTTHOвесте истие ота ин адтосе зикооте ле ATAAT UPOGITSHT SPOTBILL UH AGSO GBOA зипазнона итинтогинв интинтрро интинтурпинсе евох хелахі поточохе етесотсана посиф де адхі иннитурпнісе птетнот адхро етестне принкние пентатуро ин вроц адсориот пентадхро ле гооод адкаат винтотнити ран опхра рофо ва веток ран евол зітнотког садхіква ингенос инерпсікны етвехелуфине птерсопе ката теге он гротвии итафосс хеафтэно итеслив инеценот амо он ткенитрро так итадх (р. то)-пос над пот готале итересресие эпотнетанова идкриве инажают пертично потсоих ввох инефпараптсоих изори иен подказана (lege казата) полнар ститрисушно инкега хекас одеусонд инос инспасон пеоевре итересусоне ас пот тетинат атко зитаонов потовкоры ассине ппос ката отогконоша кагтог се инатецестор not anouge erurpanpeoua scond untacsina отогная отог га р оротнитродиционосто инхурара евох инатасующа гноткарнос естахрит исасфали, в итогой тире итинттемос итасарует ае ихюсове зітиннопос асиих рире ивол васотрот гітинепрофитис инисанаг, асфарнос зітинстагрсаюй инисантахро ле инкариос исспарине ли исапотототет иногове отле итехріа апте иногрира алла отстътес хоор инстеститат инат инстаксоптиркой стктинаха бисклюс на итенине прос неогоега инецвавсопрахо споган адсаатот пот пров птетигифии иппосте зипос.

p. TOE. THE THE GROA CTBCHCHORG CAAион че одевочие бишну зеплефдун подла оапар ле отесвоате зипефтактаюс ютаас ае отееболие зипесприа набразац плі етсилилат грото он отееволте зиц-LICOABITHE HIMCOACOMITHE BOOK AG OTOGODANIC гиина интефтан потот ютаас версавее АС ОН ОТЕСБОАТЕ ЗИИСТИАЛАЛИН СОООТ ЛАТСІЛ де евол спичаткому идиндью пиданскоди инхоевс алла зиптреприоне он зипениа моторе вбол ипрахе етвекосиф пли п та дканрот ипсопе пверналоп ката ое ПТАСТСАВОН ПОТ ТАКОТАОТОВА АТО КАТА ТИПЕ инсоне интеоесоріа пточіхпо инэнре ніаков стотих исанстерит пенонеот ивертамон отклатконие едо инатан полласса воссок епеше ипапр етептар инат нотнерос ите наибосстое стегаю инпоне стотполте ерод хепетерос ала пето пхатион зипрепос пископе пиизлакию с стибхно. мі стотие ле шваї зиша пхаїє пте птатрос птоот сруж ота ас отсоу скапа запри -нови тапи ратного эфр дово воогорае; AARII (p. TOS) HABEITEHIU ZIZOTII UUOQ ETEротоені отпкеврталоп ле шилт еслієніє ато естооте пое пналате инеаракой ато есприоот инате есо натан атан отнке-THE AC OH HESPTAMON SCOME INCHIONAL навартікой отпкение ле он всеще шкотаарюн еперото и педспод и псорт икоккос ACO DE LOUISTRIAS ROLLAS DE CONTROL DE CONTR инстфратис пісро соне ле ини иверталос сене иноот пот приило ато зачинрене гипкоспос ссолхв ин затинетени сроот сотаент затинрроот етиноте ката ос усоста физоми эпосубити росу валиестор зиниврения итерогиесте ас abod zeadbanno adacone nnebit satmibbo -aum mbanns moogba un edaoon smedin mmeдекот атвавооод гиниеренит итерефрацпо че чабать в по части про замения по части по HOT HEAD WAS HESTONE NELOCULE GOING

unoq ekaaq zhhetkochoc etenelotuel epoq hepeotoh ze epoq ehihtel hppcot hataat hxcoope ae zoot hhiehtatxho hat htuhtzak math hzhtaelo hiccho tpuhkhue ae kahl[ep ace]nelot[hel] ehhakaploc.

181.

Or. 3581A(9).—Parchment; a double leaf, ruled (the paging is lost); $12\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 33 lines each, is written in a regular hand (cf. Ciasca, ii., tab. xxvi.). Initials are sometimes accompanied by elaborate scrolls and ornaments in ink. In the Paris collection, Vol. 130⁵, foll. 75, 76, Vol. 131⁷, fol. 76 belonged presumably to the same MS.

From Ahmîm. [Budge.]

Esaias of Scete; parts of the second and twenty-fifth Orations (according to Migne, v. Patr. Gr. 40, 1108, 1174 and 1178). The latter bears the title oremetoan are neumetoraas nearest and heads equal unerpoc. There are other orations of the same author in the Borgian collection (v. Zoega, p. 551).

182.

Or. 3581A(10).—Parchment; parts of two leaves; $9\frac{1}{4} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a large, upright hand (cf. Ciasca, i., tab. xv., though this is neither as large nor as angular). Initials and stops are in red; the former are enlarged. From the same MS. as Clar. Press fragt. 27.

From Alimim. [Budge.]

Gregory Nazianzene; from the Oration on the Pascha and the Resurrection (v. Migne, Patr. Gr. 36, 653, 656, 657).

183.

Or. 3581A(11).—Parchment; a damaged leaf, paged \overline{no} , \overline{q} ; 11×10 in. The text, in two columns of 32 lines each, is written in a rather large hand (cf. Ciasca, i., tab. xiii.). Initials and stops are coloured red; the accompanying marginal ornaments red only.

From Ahmîm. [Budge.]

Ignatius; from the *Epistle to the Romans*, ch. vi. The following is the text;

р. по. еграньсок гар епат егнарсопе HOTPICHE KAAT TATHTICHT GRUOT HRANOEIG a ртнун мау поощ эвохлэдэ атонго эпоже napequoi inieteni[exu]ei epoor [5 or 6 letters] Likaz [5 or 6 letters] hu[uai e]qcootii ные]туооп^в [п]иог хе[п]архсоп^е ипакон OTOP [6]TOPH H HO I ATO GTA KO HT6]гию[ин е]пиот те ип]ртреллатое изит-THE THE d derindred mode [H] tod sine [2 or 3 letters] cremafine 9 or 10 letters] norre unphaze eic next atto itetheneigtuei епкосное он ипртретпонирые отног изиттитти кан бізапспетитти хигтенот дос сютюю ститранот иприйс на пистете ас utoq enai et[c]sai unoot [iiii]tu eions r[ap] eiczai ihtii etheetef etpanot nethe pap анок инор атевот инорато ноткогт ан. AHOR HETHEIT CHOYUE g alsa Oyliooy eqonene equaz [e] spai [e] in [e] the equation of [e] [e] and [e] in [e] in [e] spain [e] spain [e] in [e] spain [e] spai ECONOMIA t TODISATION OF A TODISATION OF t псаану ан иптако отае изтлони инсівіос алла сютерпосік шинотте стонз j степліне тсару ніс пехс пеевол зипренос нлатега ката са[p] \mathbb{Z}^k егоделем евоу shuedened едепаше тагапи наттако иготериону ан ката роше плюе наусопе стетнулирутити отфу O'C XCKAC CTCOT[CTH]TT[H] HCHTAIAITCI TYOSHAT IASON ITOMINIS HITCHTHIS YOULU ппоот едеотензна инти евол пот іс нехс тогтапро етиг[от] титапено[т] махе гра ioqa]s anae "[a]u[ton]s touu oxioox otinsu

хе]кас ві[на about 3 letters] пети[about 3 letters] итаксан п[ити] ан ката с[арх] алла ката тексию[ин] инност[е ві]ман [3 от 4 letters] [ате]тнот[амс ві]ман[стиг євол] атетинес[тюі] арі пивете ле х[и]петиман[а] итеккан[сіа] стхитстр[іа] таі впио[тте мопе]им [ше нас].

The chief pecularities of the version in this passage are: ""Lord" for "God," "what I have" for "what straiten me," "for the ruler of the world," dom. "of those present," πονηρία for βασκανία, fa scribe's misreading, "in truth" for φιλόϋλον, ""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; (a) $7\frac{1}{2} \times 6\frac{1}{2}$, (β) $4\frac{1}{2} \times 4\frac{3}{8}$ 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. 131⁴, fol. 66, Vol. 131², fol. 87, Vol. 129¹⁶, fol. 43 of the Paris collection.

From Ahmim.

[BUDGE.]

(a). From a Homily or Encomium. The text here addresses someone in the 2nd sing. as πυαρκα[ριτ]ιις (μαργαρίτης) αττασιικ and

πελλο πλικλιος, 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 ($\xi \gamma \kappa \lambda \epsilon \iota \sigma \tau \sigma s$), Bishop of Hermopolis, nehickonoc uphoth; ¹ from two Homilies. The second is on Paul and Anthony, onaice on exhana har[λ]oc mana anticinoc, and begins; [λc] piche as unconcept unno[σ u]anaxopit[he ana] anticinoc]. It contains the sentence; apare tenor heratotic un eteor atanenot ($\xi \pi a \omega \epsilon u$) hantonice uppe epon an a[non] herpoon te[nor] canenor uno[q] entagio ind $\kappa[\lambda]$ ta thood.

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-

Paris 12913, 43, relating to the death of Pahomius, is entitled отнерос свол гинвюс инспециот пасон — ана осолюрос нархнизнаритись итавенниесь.

¹ His episcopacy is doubted by Amélineau, l.l. 504; cf. Zoega, p. 107. In Paris, Vol. 1318, f. 147 is from an Encomium on S. Mark, by [1007AHHIG HE]PKAHGTOG and was pronounced while the author was still a priest, HIATGIPEHICKOHOG.

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.

cution of the "orthodox" and lays stress on тпістіс нороолодос иноопологіа еттвыга, Mention is then made of the Archbishop of Alexandria parote, who had "spoken boldly (παροησιάζομαι) concerning the right faith $(\pi i \sigma \tau \iota s)$." Greetings are sent to the brethren, τικτριο (κύριος) αιι and πκτριο віктюр. Letters to the holy matrons means of etor-AAB are referred to. повинискотис¹ and птоот ипптлотсюн are mentioned, and of the latter it is added оттоот гар тенотпе алинос ецскеркор. The writer had also sent a letter to пктріс патаос пиатог, "for he had begged me so to do, and I promised him and could not break my promise, and the man I greet (ἀσπάζομαι), but as for his eating-house us norwu, that, I mean, which by custom (συνήθεια) is named ἀκούβιτον, advise him that he himself destroy it, for it is not ordered in accordance with sobriety."

II. An Epistle (ἐπιστολή) from the Patriarch and Archbishop? to Probus the General (στρατηλάτης). Begins, "I know your power (ἐξουσία), and that ye strive after (ἐπιθυμεῖν) good." The writer uses the 2nd pers. pl. throughout, and adopts a humble tone (ταιμτολαχιστος). The position of this epistle upon the page and the length of the pages of the Crawford MS. show that the text must have been quite short.

fol. b. III. Liberius the Archbishop, On the holy Fast (IIIC = $\nu\eta\sigma\tau\epsilon ia$). Begins, "This is the time necosing of the forgiveness of sins; let us not forget this great opportunity ($\epsilon i\kappa a\iota\rho ia$) nor despise ($\kappa a\tau a\phi\rho \rho\nu\epsilon i\nu$) the $\mu\nu\sigma\tau\eta\rho i\rho\nu$ of the Forgiver." Do not free the

body and enslave the soul. Let us turn to the ἀγών of the fast of 40 days. Quotations; Nah. i. 15, 1 Cor. ix. 27, Eph. v. 14, Prov. vi. 9, Zech. viii. 19, the last being commented at length.

This Homily is found, under the same name, in the Paris collection, Vol. 1312, foll. 117—120.

186.

Or. 3581A(14).—Parchment; a single leaf, paged $\overline{n6}$, $\overline{n6}$; $14\frac{1}{2} \times 12$ in. The text, in two columns of 36 lines each, is written in a regular hand (cf. Ciasca, i., tab. xi.). The initials &c. are painted with red. In the Paris collection, Vol. 130^5 , foll. 102, 123, 124, Vol. 131^1 , fol. 1, Vol. 129^{14} , fol. 131, and possibly Vol. 129^{14} , fol. 109, Vol. 132^1 , fol. 27 are from the same MS., while several other foll. are by the same scribe.

From Alimim. [Budge.]

Peter of Alexandria; from an Epistle, probably that to Meletius of Siut. After exhortations not to resist persecution, and not to consort with heretics (Quotations; Mat. xxvi. 41, Lu. xiii. 35), he relates the following anecdote of his predecessor, Theonas, and the care with which he avoided all polluting contact with heretics.

пан гар бапа осона пентадсанотут пентадхи итанатохи ($\delta \iota \alpha \delta \circ \chi \dot{\eta}$) инаркос анок гоот аттанготт ерос ипедхоки енег гиот иоот хинтадрепіскопос отаттоли гарп[e]

¹ v. Amélineau, La Géographie &c., p. 507.

² The name of Liberius was connected with certain admonitions regarding the Fast (v. Migne, Patr. Lat. 8, 1345 and 1408).

атш адхики проинт и соп внотгоот но[тот] етвеот ац[хоки] тиатаисти стантіа итафхоки етвинте епіди нефацагте нтлезіс етсну хеекехсоки ипекссона знотпоот иктерок врамочес пичевис тазок апхино эпосто тоохоо впиж ришхпа гора исп пленст оссона адег госод исп откаталькое изагретікое ефпараге етепіскопосле ите оліресіс инсінопілнос наі ето пламос зитетфтсіс атеугівес тазепавіст общи итеропанте ителног аркотр епагот ипецвож впесов етецвик втвинти ацxooc [e] tpereme may [n] horaakann n[uo]or ATO AGEST ... HEADTEA SH . .. C? OTHOR ад ... ?.. ато инислочком адагия ипиоот иниоесопсиат ато рапиоеронит исоп афхоки едхо ипенталиос 2... итеренение де врод хвадрпара педеоос отноной заотсоп алал улуопит исоп лирупире вилте мистора возроновато регонер нахад нап хоотвоот тетниосто обол зипетизит ствепентавад ипоот пара насоос пнотте гарпо пашитро хонтиахиото ан ототгоор вычинос нов инвізаіретіког віноорв гар ноот воточ ввок жилухон втвезен-SHEG GYU!

187.

Or. 3581A(15).—Parchment; a complete leaf (the first of quire $\overline{0}$,) and a fragt., paged $\overline{pk0}$, \overline{pa} ; \overline{pun} , \overline{pun} ; $11\frac{3}{5}\times10\frac{1}{2}$ in. The text, in two columns of about 26 lines each, is written in an upright hand (cf. Ciasca, i., tab. viii.). Initials are slightly enlarged. The quire ornament is coloured red and green. In the Paris collection, Vol. 131⁵, fol. 41, Vol. 131⁶, foll. 33, 47 are from the same MS.

From Ahmim.

BUDGE.

¹ corcco? ² Ps. l. 9. v. Ciasca, ii. 104.

Rufus of Shôtep¹; Discourses on S. Mat. iii. 1 ff. (?) and iv. 1.

p. pko. Prophecies, the service of the Law, the ancient stories (ἱστόρια) are no longer a mere letter, they are become spirit; no longer types, they are become truth. The garment is no longer of camel's (hair), but of sheep's (wool). John's leathern girdle is the continence (ἐγκράτεια) which girds them that eat the Pascha (етерепетоткой иппасха xmuopor unoq); it is the seal nroose of the seed vessel (ἀγγεῖον σπερματικόν). But certain say, We too are girded. Yet they are not girt with leather; for those members $(\mu \epsilon \lambda o s)$ are not yet subject to them. Let John's food be locusts and wild honey; my Saviour eats the bread of life. Let the prophetic word alight from heaven, and not fly up like the locust; but let knowledge of grace fly up and become a fellow-nursling эвирсмия with the air and seek out the invisible (ἀόρατος). Let John eat locusts, the eighth of Pharaoh's plagues, and wild honey. Quotations; Ps. lxiv. 14, Rom. xiii. 14, Mat. iii. 4, ib. iii. 7.

р. рих. Title, пив[грио]ти нлогос в[лц]татор ног пісофос нотот апа гротфос пеніскопос итполіс рютп ервол ипетаггелюн ката нлолюс впегритон лепе паг хетоте атхітр &с.

For other sermons of this author, v. Zoega, pp. 616, 618.

188.

Or. 3581A(16).—Parchment; an almost complete leaf (the first of a quire), paged png, [pnc]; 11×9 in. The text, in two

¹ The body of the saint, هروفس الاسقف, lay in the monastery of ابو السرى, near Siût (v. Abû Ṣaliḥ ed. Evetts, fol. 88a).

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 $(\mathring{a}\rho\chi\mathring{\eta})$ of the Resurrection; the second, with the heading CABBAIKH $(\sigma a\beta-\beta a\tau \iota \kappa\mathring{\eta})$, treats of the praises of God sung by Miriam (Hapiral), the Virgin, Moses, David, Solomon $(\pi a\rho o\iota \mu \iota a\sigma \tau\mathring{\eta}s)$, 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{pzz}\$.—\$\overline{po}\$; 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{pur} ,) \overline{pua} ; (\overline{pux} ,) \overline{pua} ; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15 or 16 lines each, is written in a sloping, regular hand (ef. Hyvernat, 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. $\overline{roa} = A.D. 1058.$

From Ahmim.

[BUDGE.]

Severus of Antioch; from the λόγος ἐπιθρόνιος 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. 131³, 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.

المحدد عصوب معمل وحور المراد عدد عدد المراد المراد على المراد الم

Vol. 129¹⁴, foll. 71, 91, 127 are from the same MS., so also Zoega's no. ccxlviii. (cf. Lightfoot, Apostolic Fathers, 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:—

ассо потрететния [т] в инстетнспотла [т, в] вроот ассо пто [тн]тинарава инво [пр] остания втоталь [со] и оп до впакто ехинотиченое итаркто потсобте вроо [гі [тн-нотліканова стховоро гос вин [со] пире вроо.

хоорумно $[\omega]$ гагин терафребов $[\omega]$ ниоч виата $[\omega]$ от 4 letters $[\omega]$ отнитак.

кат гар вр[уан]ота талегентва и[от]сва вграгато пд[са]нугингрия тп[рот] пикоспос]

192.

Or. 3581A(20).—Parchment; a complete leaf, paged $\overline{\text{cor}}$, $\overline{\text{coa}}$, and two fragments; $13\frac{1}{4} \times 10\frac{1}{2}$ 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. exciii. V. also Georgi, l.l., elxvii. 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) награр адхітот зитнотив инпаралісос текклисіа [1 line] пи нап]ос то]лос вадхиотрал зипетагрелюн инзенаровнає вбол зітоотот инвецерате непаровноє втотих искод инпенегк [2 lines] [пею]єві пи [пені]ри пец[сю]на ине инпеденод втотал нат инпедерит втолог стноти вперюте инпедено награне итадотнод инод вграї вхкоот зиннаралісос втвенаї диротрепеї нотой ини втивтехе впитет[пр]юй инех[рістіа]нос [зи]неікосноє хеотой зкоттитти нарвеер итетисю итетитув насинт откой инаскона ско инаснод итетитув ввол зинкарнос ниі

р. сог. (vi. 44) ипртрепаровное да нисдвал вераї ентеккансіл наліста втноорю вераї раокта тирапа теогото покную алла кена инетто иннетотх нешароенос гар иссипи нентатрі низит ппетитифіос стеатноїпс инефиселе иниефотор атфит егры енетгит хестеранац потво &с. (vi. 4^{b} —6) (р. сол) пиничене плі птекклисы иннетвантісна питетопіхі евоа знинтстиріон ато ппасш [н]таскосіс ппзо пппароснос се прроще &с. (vi. 7, 8) типтиакарюсте таг итеккансіа сттато ініос пот генеа піп пархаюн хинакон тее пррюне пенити нктріз ите пеідтоот нетаргелюю вишитснооте напостолос ато наркое индоткас ны етитат пиат ппестоот истаргемон KATA TETHIE CTXIK CCC TEQTCTXOTOTC UIIGAлакние пеплитасе пирофитис петрахе зппран интогн инегот ихобоне.

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 $\overline{\kappa \varsigma}$; $14\frac{1}{4} \times 11\frac{1}{4}$ 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{coa} with our fol. 2a, col. 1), also in Zoega no. exci. (cf. p. 443 ff. with our fol. 5b, col. 2 ff.); fol. 8—10 in MS. Curzon 109 B, \overline{toa} — \overline{toga} and, as far as fol. 10b, col. 2 likewise in Zoega no. exci. (p. 446); fol. 11 in Curzon 109 B, \overline{toa} , \overline{toa} . 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 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. Malakoí 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 χρηστόs, 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 anarreage waxe ungenwood

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

хеенсеннте титамесовым инти потност праме пан ет ... (cf. Lu. ii. 10.)

The following are examples of the texts;

Fol, 1. абто абто битову шиок пагафос етенилат изгафон хеноту анив теканкаюстии гар есо ифе ипотоби ипри шиате ан иперот отте есо ан ифе интоот изгаат алла отевол уппекотобите ато текооп тои аб есо ифе иотриат баттетобу ато есладие.

ајхоос анок хееруан иносте трезаз ина пос зипказ тира ката хора ката тоу идонк итпауе иненто евол итпауе инеточиз изита тинарнове он ассотинасазон ан евол ипнове.

Fol. 2. агаг проце врит извитаю втретоская вгаг изов висвотамот ан втретуюне иноот атмоне нат гоение втихноор неаласса генкооте втретрвол внетнит исоот ингенкенеграсное врузи отвот ав врит втивомнре ато отвои инверсит отнаат инвемеере кестиарвол впиот исенарвол ан.

отові най хв[а]инврвности наталі знинарафтею анпервистивнерит ав он изитот потові най хванцеретфоти ехиививрит.

виниканиа иторги инпосто отреднаетс ехинефинос натаат отбинотосонд (l, y)ид (l, y) ноб оптанографи хоос.

Fol. 3. аноп ас анон зенках соп сибша своа ное нотопе соп сихооть ное нотхортос синцоот зарод.

некап гар золо ато неккелглоон тирот зизов иш етата потовно ато етротеглоо овол отноной хенекситоли.... алла [с]ерзотеглоо он [иот]нетотой [е]рой евол зинтамо тиро напотоей шири шиноог шисот ато наиегоот шинотреглооте ато изоот шинекотегсазие и-

уюн иниепросидной иниквольти инихани панр иниеклооле иникооте тирот.

Fol. 4. кан етумирапістос пот пептаткакіа пианне типетвал етую пиос пое ипетинат хенеерепнотте насі свол гнотсгие гюс еухеедсооти хеннипе пнотте иот предгетврюне етинат инпедгенос тиру.

195.

Or.3581A(23).—Parchment; two damaged leaves and a fragt., ruled for alternate lines and paged —, — (the last of quire ir); pur, pur, ; —, —; 12½×9¾ in. The text, in two columns of 28 lines each, is written in an upright, regular hand (cf. Hyvernat, 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. 130⁵, 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 following are examples of the text;

хвивтвал иноот исвиат свол ли ин стног гитне стнот гипкаг хелтетган(sic) атсо тоти гститти эсоне спсагот и стпатассе атсо он стталого и стхі спесит сапите атсо стеню сграї хелтетган эсоне сптако.

¹ Vol. 1305, f. 79 has the title centroior addored. The beginning of the text is remarkable; fully single-tangeness of the text is remarkable; fully single-tangeness of the text is remarkable; fully single-tangeness of the text of the text is remarkable; fully single-tangeness of the text of t

евол ан хемпрепховіс пнотте ппантократор отонт внеготну зитероікотненн втвенентартал пирсоне внетитон агрод госод нув шинсоне пшинотв шингат шипгошт шинкооте тирот алла моне ши &с. вудреннотте витот вхинках втвешинтатнагте шинштасевис шизелани ширсоне ши патнотте втотсомт инпетуютент.

ноне иникооте тирот игалитои (lege галитои) ингенхонестои ($\chi\omega\nu\epsilon\upsilon\tau\delta\varsigma$).

Quotations; Ps. x. 4, Phil. iii. 19, Jer. x. 11, Is. lvi. 11 (where ἀναιδεῖς = ματραλ), Ps. exiii (exv). 17.

p. $\overline{\rho uv}$. On unbelief and heresy, vigilance $(\nu \dot{\eta} \phi \epsilon \iota \nu)$ and mutual help, this being no time for countenancing error (copu). The writer also condemns another result of "this empty hope ($\dot{\epsilon}\lambda\pi \dot{\iota}s$)," namely, the casting lots as to who shall go to (other) districts and the like, or when they seek to marry their children (to see if) they shall be successful.

The following are examples of the text;

ато миеще женшире инетотпрофитете ато миеще женшире инетотпрофитете геншалос женихоос женихоос женихоос женихоос женихоос жених импот ан

пароте исехо[ос] на и паротхо[ос] етсюти испистооти инставите наспос.

р. рил. [оти]кезов он отев[ол]пе зитенземис нотот етротент сретенитсои етинат ет[е] ипотхисько е[рос] енре шиод етеплие хеендимирос и ениклирос езраниетильсок езенхора и зенкезвите хесенатоотти и иет инстреере изы иниетхідие инстрире хе[се] илилте лт[о] зенкез[вите] итензе.

p.—. Narrates the reproaches and threats which the writer had addressed to an evil doer or unbeliever, apparently in an exalted position. The following are examples of the text;

проие икрод гипедчахе иннеденте тпрот акзарез тон епентакхоод хенфианетпри ан ехи из [about 6 letters ap]хигос]

пеха[q ле и]тоц на ги[птрец]тошт ерон [ги]пепрант[сорюи] итеретанатки сок нион етренеі стполіс ственитаприченсой нотог ероот игите хенпрвок ешікканіроне евод итоотц хеннекхінізіпе сапентанноозеоте гипецран етоталь енко игтин ероц еіре ката нетцотазот сатотхаї епиот атсо ацтретвезіпеніпе игит[от] аткаат евод.

пуляту енткотот мою инахрипомит пторги инетком инод етреддотк евол моточени алла едко иниа инентапедотом моне ехоот етретрро етретхіква инето патнасте ерод етрпкеонко иненке ето пунка над.

196.

Or. 3581A(24).—Parchment; two leaves, one paged pur, pux; $12\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 31 lines each, is written in a somewhat irregular and peculiar hand (cf. Zoega, pl. iii., no. xv., but our fragt. is more finely written). Initials are slightly enlarged. From the same MS. as Clar. Press, fragt. 20 (pp. TAA—TUA). In the Paris collection, Vol. 130⁵, foll. 1—5, 15—17, Vol. 131⁷, fol. 56, Vol. 129¹⁸, fol. 128 are from the same MS.

From Ahmîm. [Budge.]

Shenoute; Homilies. The Oxford foll. contain (p. $\overline{\tau \wedge \Lambda}$) a passage given by Zoega, p. 491 from no. cc, p. $\overline{\tau \circ \Lambda}$.

Much of p. piir is scarcely legible. The following is the text from the last words of col. 2: птеге он инприоне пинткас навлантен ипроше стрис ато строенс ала срадкатарген итод иналисон гипгес интерагрис инотношения анал анок [изен]-гто ин[гениас] (р. рил)-порк ато гениасе

инденкетвнооте знаентопос едисотиднт еноен етотом инсот ентатен евол идитот хемпотометнаотемот акоос оптое ато леше хемромене етере импорием евол идитот и евол дітоотот ими имоот дипарафтенс ими имитатрат хесеєротрюз интево импинтрат такте об ентатхоос хенеттун имасевис наротрюз ато хемналат нана итеттун им[асе]вис. Col. 2 of this fol. is only partly preserved.

The text of the unpaged fol.; [ora] едикотк у шаю д кеота едотан инедноте квога вротшоти инотопр атш врпсорк инсоне зенкооте етксоне инетерит кеота ерффоте исаперховіє пеікеготепоннрои иститсо спетсаана ппостипистического ан хенерсооте¹ неи напотот нетигитот АС КАКСОС СОТИПС ИКСЛІВО ОН ЗИППАРАтича ато тенсинотог гинтопос етоталь [х]вотам инше те ок млихоос хени отnota nen edeman engaze endeib[e] nnod ан кеота оссоти ан кеота е[р]хюто кеота едо икрод предхита кеота иносік ксота предхиногоне кеота ецнорно инстатотно гитециитатскоти зенкооте етоткой инсарз иметерит зитеющимино он ппоот полон етсготогорт ати прине прине зинетрнове ката терботе атко тесуще тесуще ката теснитасе (fol. b.) вис ититсо ан ефотонт иппочте перак рю тапе об етмооп ата втргото ата нач иге еннарвол отретхоос хени иеи и ин иносеков хенцхик ан овол изитот тирот паліста нец-ОТСІАСТИРІОН АТО СИЛОГОС СТОТАЛЬ ИНСГрафи пресие де етизитот не петпренев натие ерринае зинатенфисіс ное инстотих зондавитингони оваттону тотизи торит банали Аб анон италаппорос зиппарафтею tetutu u[to]q xocuxe[o]r asso moo um итананостолос етиглав хоос отвинти етон-

197.

Or. 3581A(25).—Parchment; two leaves, paged (a) $\frac{7}{7}$, $\frac{7}{16}$ and (β) $\frac{7}{14}$, $\frac{7}{14}$; $11 \times 8\frac{1}{4}$ in. The text, in a single column of 22—25 lines, is written in an upright hand greatly resembling that of no. 214 below. Initials are enlarged. The Curzon MS. no. 110 and in Paris, Vol. 130⁵, foll. 23—32, 84, 125, Vol. 131⁵, foll. 79—81, Vol. 131⁶, foll. 71, 72, 112, Vol. 129¹⁸, fol. 97, and possibly Vol. 129¹⁷, foll. 10, 11 are from the same MS.

From Ahmîm. [Budge.]

a. From a Homily upon usury. The following is a specimen of the text;

проистарет винсе инстра[ат] еднат ан инстраат ствеот ала стветинсе стедогорт евол гите сроне ро суран[ти]итинсе сготи идтивае истанфалаюн идхинсе он инос сесооти ле он иси икспрофитис хеотинтиакаріос пет ипгике идтихі итоотд и сакх[і'о]и ніго срок стрввю инситатат илд.

Quotations; Mat. v. 17 and some inexactly from the Old Test.

The end of the homily is preserved and it is followed by this rubric, referring apparently to what came after it. ODO TUCCUTE HETPIAKH EXHIBITIONS EBOX UNCCPOC CHICKONG ADDOC. (Cf. no. 144 above, fol. a, l. 9.)¹

коснос тирапе хензенскети ан инотв грат ппате истирита алаа отиче он гівахе етепане хеотироне изита ине инагрелос ато отироне ине индіаволос алао итопос етоталь етичахе етвинтот и екнахоос он енетотиз изитот хесеотонз евол поз ичире иниотте иничире.

¹ v. Peyron, Gram. 174.

The Paris fragts, show other rubrics; e.g. $\cos \overline{\kappa} \Delta$

β. From a Homily on the cleansing and healing power of Christ's blood and the need of cultivating virtue and seeking for the true bread of life. The following is a specimen of the text;

елисте от хемплоете ррро свол гипре ситор роне прро ато сприре ширро инотте петрооп петнароне раснег гании инор от тепот стреихнаат сррро гигенгвите спанотот петргов сперкаг насег нось ато опахісе и[пер]хноот нос стену итеге оте отой ини стргов сперсона опахісе иперхноот гигенрана ингенинстіа ингенинтна инаваностии ини ато сенасег иноськ ише їс пехс.

Quotations; Ps. cix. 2, Mk. xiv. 24, Ps. lxiv. 5.

198.

Or. 3581A(26).—Parchment; two almost complete leaves, ruled and paged $[\overline{10}]$, $\overline{\kappa}$ and $\overline{\kappa o}$, $\overline{\kappa}$; $12\frac{1}{2} \times 10$ in. P. $\overline{\kappa}$ is the last of quire \overline{b} . The text, in two columns of 30 lines each, is written in a regular character (v. Hyvernat, Album, pl. viii. 4). Initials are somewhat enlarged and ornamented with small and neat scrolls partly in red. Leaves from the same MS. are Curzon no. 109, foll. 7—14, and Crawford 6 foll. following no. 24, all of which are paged consecutively, $\overline{101} - \overline{14}$ and $\overline{14} - \overline{14}$. The Curzon fragt. contains writings of Shenoute (p. $\overline{14} = Zoega$, p. 449); the Craw-

гот, тктріакт шпютр еготн do., сот ко [п] пехір пра напа потол who is called in the subsequent text плекот паглоос неитлесписите пистнагоги. Vol. 12913, fol. 97 has perhaps the title of the whole; генперос евол гилогос писиекот етотлав ана репотте пепрофитис на етпрене порот ги пра раси

ford fragt. has the text of Zoega, no. ccx*. In the Paris collection, Vol. 130², fol. 120, is also from the same MS.

From Ahmim. [Griffith, Budge.]

From a Homily (1) admonishing and reproaching monks for unchastity, (2) on the true love of Christ, quoting Joh. xxi. 15, Heb. xi. 13. Possibly the two leaves are not from the same homily. The style is not that usual with Shenoute, being clear and simple and containing a large proportion of Greek words.

The following are examples of the text;

Fol. 1. етвеот иглестие ан хеекмооп тен со преобе етпототт инос паталс минеденте иплаволос инисатнос изнака ато инисаптуронос екоторе инетувите ин екотих инилацион ексіре инетувите ин екотих инилацион ексіре инетувите ин екотих инилацион ексіре инетувите ин екотих ан инуснагіслос ато усненит етоталь.

атнехпсатанае евох гитпе хелокоте нелое приедвоте иглат ас гооок ато игхокот евох гиппарафусіє исехітк еготи енат емхе міпе хенлі міпепе соти ероот ене міпе потирпе алт міпе оте етналт проше наклюдото етнеете енаналіцон инат ина ато етнеете ан енанагелос пототнот и[oт]cot. The fol. ends with a reference presumably to 1 Cor. vi. 9 $(\mu \alpha \lambda \alpha \kappa \delta s)$.

Fol. 2. ипухоос пот пенховіс хесінон прире инозаніне кие ппот хо наі нувики-пос руков вуби[к]ах¹ кетубинеї и рубикезвите итвізе бвол ан хбезоот бирапрпрюре аткі петназе нат пинетираат ппоот алла вратрюпе най носе бирантароот в . . . тотруотехісе врои псертпе инбувите витатазин вроот.

¹ Or [cu]A2?

199.

Or. 3581A(27).—Parchment; a complete leaf, ruled and paged $\overline{\tau_{2A}}$, $\overline{\tau_{2B}}$; 11×9 in. The text, in two columns of 28 lines each, is written in thick, regular characters (cf. Hyvernat, pl. viii. 2). The initials are enlarged. From the same MS. as Clar. Press, fragt. 24 and Paris, Vol. 130², foll. 9—11. The present leaf follows immediately on the last of these.

From Ahmîm. [Budge.]

Shenoute; Epistles. The following is the text; [тит]изит инзонение аго зонения вон на оптетежен витие озатин вкали вифория от в тизания выфория вісооти ан иноот вів петикріна гіхон атю зіхитсоотся ан итетнане отнолить итиноры ато нанаски петереплогос инпотте натигти стоотог ан исаторги стинг ехоти етвоистилитасовие стрготерир иннаигоонос натночто и нач иго итоти тетнарвол прос торги етинг хеотикеран ота ттооби зопродені зоханопод итопи паробное негию втетигоот випаталас ввол хогонгвите итвии дрір пететпере шоот ан начаат тетфусіс гарте атто ппотриесвол алла (р. тзв) напланисние фиаракалег атто он тнапаракалы инносто пранстир втредтов нагиде завноотног и истетиностпостиної изитот наі стесканалання стрероне соти вроот врхинанках гар изит внохан наг втраоте вбол инститоное нов IITAIXOOC HZAZ HCON ATOD OPPUHO CHITOOT ствоисткоппония внезвити шкако хеотнарготокаќе нара пкаке етинат атпо етрегрота потот иникаке напите тнаого он ато итнаки ан ственстконнони висувите инотоем хестиарготсотоем нара потовы инегвите потовы втотегре иноот атто втретрота потот инпотоещ дитинте-Ток упинавно выпично в

200.

Or. 3581A(28).—Parchment; a complete leaf (the first of quire $\overline{\mathbf{n}}$,) and two fragments (from the last of quires $\overline{\mathbf{r}}$ and $\overline{\mathbf{m}}$), ruled and paged —, —, $\overline{\mathbf{pov}}$, $\overline{\mathbf{poh}}$ and $\overline{\mathbf{cnv}}$, $\overline{\mathbf{cnu}}$; $\overline{\mathbf{13\frac{1}{2}}} \times 11$ in. The text, in two columns of 30 lines each, is written in an upright hand (cf. Ciasca, ii, tab. xxi). Initials &c. are accompanied by fine ornaments in yellow, red and green. Pp. $\overline{\mathbf{ruc}}$ — $\overline{\mathbf{rzr}}$ of the same book form no. 22 of the Clar. Press fragts.² In the Paris collection Vol. 130⁴, foll. 95, 96, 106, 107, Vol. 130⁵, foll. 41, 69, 107, Vol. 131⁷, foll. 45 and in Cairo no. 8007 are from the same MS.

From Ahmim. [MYERS, BUDGE, HORNER.]

From a Homily or Instructions to monks, by Shenoute (v. the Oxford and Cairo fragts.). It gives rules for the distribution of foodallowances, for washing, for the gathering of fruit, which is not to be committed to children, for the conduct and duties of the punin, directs the punishment and expulsion of brawlers and reproves the neglect of the sick. The following are specimens of the text;

p. — (quire \vec{r}). Otte infenető ezatut + hat eboa zimetto ottopoc raphe infet-

¹ The volume whence this came was therefore not the first of its series.

² These pages contain a passage (p. The,) important for the history of the author, whom we may presume to be Shenoute from the title ohaloc chiotofot of the subsequent composition; and helpoint helicate ctrohectofothe chieffends chickart expai emeltohoc hindcandhoo hotogy entranempen helicate ctotaab higher atto oh helicate helicate

³ This MS. should more properly have been placed beside no. 168 above. Several passages however of Clar. Pr. 22 are purely homiletical.

нарны петотнахіту вроот втнатаму нат еност ввох гітшвіют іншітопос атю евох гітптнах птстнарорі втгинфів втуаночвенрюне ваттюоти втотюй атвок евох віна інігої етвевімівтоїх ініроот

Магсо он сфтф инат и инроне сооти и
отнори сори и отнунт стимие стову.

р. рос. ато инстин аслотини согол и вкото пров ан изенинрешние пот стоти и свол нее инсткоте (Р lege кото) ато рини ини стилионе сторагт иготи инсти потот гар ание негвноте хорис поот напагки итатклоста гар ан иноот срилна ипро ато напил ипотооте ато напкленос инши ато наталакона ато напкленос инши гизенрооти инотот апис алла стретение хесто наш изе инироне итатоллоот сроот.

пперсопе т вропе запаран и зитлафории вітегното врот и тод кезалт (lege и итод кезналт) и вразтот вхипказ взои вхоот віонз атсо он візаниот.

р. рон. вруднотроне в егран втусне и отстие... петналивлен венипетрооту гинеттич вроот и исвоитот еткону и етиос хетинехиех и хеничоон инон вен гливотот ипетчооп инон егналиноот.

р. спп. ато хеатргото винтн интасе проине втгиоос вгран инотрактот ехигенна инкотк ато хеатхи гото вгие инерос ихоюне играфи етапости[ок,е и]иоот.

201.

Or. 3581A(29).—Parchment; an incomplete leaf and a small fragt.; $12\frac{7}{8} \times 11$ in. The text, in two columns of 31 lines each, is written in regular characters which incline slightly to the left (cf. Ciasca, i., tab. xi.,

though this shows a finer hand than ours). Initials are enlarged.

From Ahmîm.

[Budge.]

Epistles to a monastic community. The style points to Shenoute as the probable author.

The following is the text;

Fol. а. итани усмот инстотасе нат итании ротрог агоос апок хентнат ан екезов исакаас хеннероне отеповік зи-OTA TAU CHTTS AUGS ISTHUIS HOTOTO етикалаат игиаат птоотот ефатотопот егранхоос хеллла исеф илт ипетотилотопф иннат итетхріа пое пизизал ерепзизал гар othes loss socialne registre cesor shilts [и]иетсинт грацијанти нетого орт енте COOTT [GI]TE CILLE ATO [H]CHANOTE OH ... пекстоэ [ес]жизопе ет[ре]илла сиоти rap ezapez etotzop uzoto eu [2 or 3 letters]готан епетерепетианот ини атф поинрои иш инт евол изито екулизарез ероо н итунттери тиуль эхаеів роде увалимены он тенот теори при неп собрать но тетиение етгов гран гинентопос сипатала еје тетинаење он хешарот ное гар еттсо етвеїс етвеїс он и тилтсо ли лиш ечасна[к]оті н тгоот [10 lines.]

Fol. b. нагапн ете[т] ппотр ппос гизенног пирре зипуахе атю зипанате енпенсотинетенотсие и нетип ерос пеуак ететинеете несинт хезітипаумі инемітіс инирооту етзіхої етвенеізвите етзівол етхі езоти ензике енову епетирпивете атю отпе пеіттпос енинтеї ите проше и тесзіне пот зраі изити пеївіне хе[се]уюне [10] lines.]

езестег ил етреттаце петсои ето иноо ероот палста петекот жепеканье эконе и тексоне атко кан спецекотпе интециалт и инденнос едрготе-

вре ним ато етётвеот итетнатанов ан ининие епото инетроне изити ато хениние и тетзе итор анте так затин візни ро вроот ететно и [ат] сооти хетоні [в] ипетрине зи [па] тих ато зи [па] пих езотегах \hat{z} [3 or 4 letters] петсона изи [т] титти етоні [в и] прине инет [ии] котк ато п [ет] нат иперпи [а] вноїх иїс.

The Fragment, fol. a.¹ [и] итрацте [и] и ато ихиотоне инроше [е] иранноет инетнарт напе ато етсаре наи типар запехню итесью ппо итесью ппо итесью ппо итесью ппо етолу рароти икесоп споиз геного исее евол згооттитти наи зитот изит или пизов иш енанотр анхоос [из] аз исоп ато анса[зс] хезарез [еро]ти In the 2nd col., the beginning of another letter headed опанос [по] (ὁμοίως).

Fol. b., col. 2. нов нотполе врви[вс]совт эрэсор та[ітв] ов ипредив втендрусов ан унотрохив наросот иси ивтотсорх инои изитот ипреди инеграх в ховтнарт внотсор итод врвох или внетнарт или втинат хонто[z] исврокуд унотк[ω]ут виврох опрокуд z опрокуд

202.

Or. 3581A(30).—Parchment; two complete leaves, paged \overline{pox} , \overline{pon} ; \overline{pon} ; \overline{pon} ; \overline{pon} ; $13\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of about 30 lines each, is written in an upright hand (cf. Ciasca, i, tab. xi, Hyvernat, pl. xi, 4, though our fragt. has several peculiar features, e.g. a rightward projection at bottom of s, a bend in right leg of x, x, x). Initials are enlarged but plain. From the same MS.

From Ahmim. [Budge.]

From one or two Homilies or Epistles, presumably of Shenoute, on God's mercy, on sorrow at the sins of others, on the refiner's fire and the need of working at the improvement of our characters and on unprofitable varieties of trees as types of sin. The following are specimens of the texts;

р. род. хеннегхегагое имахе ппитинтре инна инносте етвепко евол иненнове ион тенот песагон евол инхиносис иникепоинрон тирот.

р. роп. итерекеота ае он ески пнос врос хенаре тесотска иннесурниа есни внехора етипсанвол хоос хелссоти егаг ирахе евол гітигаг етканнен иперахе всок еготи епагнт енег нов инрахе итаксоти вроот ипена итакоос нас госот итеке хегенсоку пение ирахе инхоекс етотхо иноот гила ини.

p. piir. eti on nkozt erwantuqineqpooryi neqxepo otae neqpotoein otae neqtzine otae on netheczenoeik eboa nzhty ii zehaq nzat ae on zonaiwe unimotb cepziob epoot enwanxooc ae xenewak hai xinoot ncotbeq dpoot ah zw epoot xecenice unoot zwotzinikwzt. In the margin, in smaller script; exhikwzt.

as the Crawford fragts. 34, 28, 23a (in this order paged \overline{ue} — \overline{z}), which contain the same texts as Zoega, no. cei., due probably to Shenoute; for in the Paris fragments Vol. 130³, foll. 76—83, Vol. 130⁵, fol. 62, Vol. 131⁴, fol. 111, Vol. 131⁶, foll. 91, 110, Vol. 131⁷, fol. 38, Vol. 129¹⁴, fol. 130 which are from the same MS., Shenoute is named as the author. Further, MS. Cairo 8006 is pp. \overline{pze} — \overline{poz} of the same and contains letters of Shenoute.

¹ It is doubtful which side is the Recto.

² In Mat. iii. 12, Lu. iii. 17, 1090.

³ Cf. Mat. xiii. 30.

 $^{^{1}}$ Vol. 1305, f. 62 (р. $\overline{\text{таа}}$), has тапокрісіс етвеншахе нтабеолюсіос плоту хоосот. Веу. Сиютейос петсулі неволюсіос.

пкогт ией убой гигнаат ній птапховіс сонто игнтот алла вкуликаат потноо ихронос и уавол инотой наві ввол притот ишеккиї вроот итвіге он игото типтнотте иппотте ппантократор гироне иш.

р. рил. отихенине изин зооп етслестмое виднот неткарпос ан и ето наткарпос.

отненквише свою ими мооп врепеткарное тетит ан ввол ентиро отле он видреотомии еготи ан такте об изенеюте исемал ан ирпетивтианото втовм де иноот вистмире гинетнове иниетхир гиинтмарте ини исетсво нат ан. *Quotations*; Ps. lxxxiv. 2, ib. xxxi. 1, 2, Mt. ix. 13.

203.

Or. 3581A(31).—Parchment; three leaves, all slightly damaged, paged \overline{oc} , \overline{oc} ; \overline{oc} — \overline{q} . 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.

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. Our texts deal first (pp. oc, oc,) with the sacrament of communion, typified formerly by a lamb sacrificed, and with the proper mode of partaking thereof. How great is the peril for those

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 communicate, 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. \overline{nx} — \overline{q} ,) relates Christ's Passion, and adduces many testimonies to His glory and power. The following are specimens of the texts;

рр. \overline{oe} , \overline{oe} . н откимтное иотнрпе ниетнонон то поіднтэтипих ково томон хечастооте ала игаг игоот атш откинатпос потирпе инстанион сткоте зинзгр ппиоче пинтие час едич ебоди ени изяз игото ле приило етт нат евол игита итнахоос гар ан хеетстнаге иноот етсоотг гар инии итатсшти ени етталасі -отзопапиу роши сом ваз итом сати лос инпетагремон ипатотхі евол зипсфиа инпеснод пихоею етипул ан етуфпе рф зепионньой чи педзинели ещи пнеспол ечаттеоот ипнотт [е изнт]от зит [еккан]сы ерман ота ле хоос хееге ерманотанагки чооватато полотанитоне изом чован эполе начие етретчити потсоп евол знотсоп псенти манни ипнотте изото етреотпе--рэ н энохдрэпих рохэ карэ сооо มลตั้งชา บโทค์เ บโกมดาโชยไ.

р. $\overline{\text{пн.}}$ [папос]толос петрос пекот инехрестанос иее итафоткова ипхоекс хентокпе $\overline{\chi}c$ &c.

р. по. ни пентадкосие ипкосиос хее-

пентадкосие ипреше ато адкосиеника иш етвеот атхоос хеинтдене инатотте са.

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

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.

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{zr} , \overline{za} ; \overline{ox} , \overline{on} (the first and last of quire \overline{e}); 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 a, the second for e). Mingarelli, Codd. rel., fragt. iv., Lord Crawford's MS. no. 24, probably also in the Paris collection Vol. 78, fol. 41, Vol. 1315, fol. 71 and perhaps other fragments are from the same MS.

From Ahmim. [Budge.]

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

p. \overline{zr} . (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 (προκόπτειν) gradually. And it is written," said he,

"Take the child to Egypt, not Take the god."
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 (ἀναγκαῖον) to confess (ὁμολογεῖν) that Mary bore God, as our fathers said. Many are the blasphemies of that unclean one (ἀκάθαρτος), so that I hesitate and hate to repeat them.

p. \overline{ox} . Such is the service (or worship) of them that do this and know not that it is Satan working (ἐνεργεῦν) 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 (ὑπηρέτης) 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 (πλανᾶν) 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 $\overline{\text{pur}}$, $\overline{\text{pun}}$; $10\frac{1}{2} \times 8\frac{3}{4}$ 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. 130⁵, fol. 114 appear to be from the same MS.

From Ahmîm. [Budge.]

From an Epistle apparently to a monastic congregation. The writer—probably She-

Paris 78, 41 (pp. pqa, pqs,) treats of the need of communicating within the church, not e.g. in the baptistery.

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 $\tau \acute{o}\pi os$.

The following is the text;

р. рид. Пренат [А] в ввсок ги и везвите [п]талаконта ини пентациолте иноот егинті стетинтатсюти шин шиоот атю євол инары информер инстинат ное итадомве нтафтун магран епнот гинеше инефмаке стрхо вноот ериотте срог хепаскот дитертапро едо де госор натеюти исапаэхс етхо пиод над евол дітипиотте ато паста избанта простоя бун бинурган вызычания в простоя в ите пеихоск іс хеинесэкопе етраэкопе нак эше егот отте эше архнгое отте эше риннегитипуа роз ан ин итоот ание наг (р. рин) ентатиотте еготи еграі птерітикаат еегре ката нетотюм изнт ебоот етхю ппос хесне неконрене наг некнасіре нат птегене атто таке ое ентакарто етитодит эхаемиз ташители эфлого верото воде оппан обра попи опетье соохрания [и]оэ эфу [ран] эпфе[ад]титэ тиурэпиу μαλιστ[α] είωτ αγ[ω] πτασχεπαι παι μοι петинат евол хелікфате инор етитрецвсок еготи вота инеітопос етипецгіт итстиагсогн эни¹ едотсо егиоос зница етицат итоуэ угооэпии этогэивии ээгупи фефоерэ nuenzo[eic]

206.

Or. 3581A(34).—Parchment; two consecutive leaves, considerably damaged; ruled and paged $\overline{\Pi r}$, $\overline{\Pi A}$; $[\overline{\Pi e}]$, $[\overline{\Pi e}]$; $14\frac{1}{4} \times 11$ in. The text, in two columns of 29 lines each, is written in a large hand (cf. Hyvernat, Album, pll. viii. 4 and ix. 1). The letter n, at the beginning of a line, has a loop extending into the margin. Initials are slightly enlarged.

From Ahmîm. [Budge.]

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;

р. пг. изит ехои тенот и ереплаос етинат улат етресплілете иноот ката клірос хеєппарвол апон и епчалт етрецпличете ппон чион изух исоп и еначирвоу поправод тоохоних инстинествой при тория ввол ини пентартсавепрорп ирсоне естехни улитенит ног ато итере савеоттва ин ornhouoe egenz eerwy (sie) unzwa 1 nzwa хелад плетсе ато ты ерод плеткезе пантос птаттеаво ан тирот ево а гітин етеper a about 4 let. u erre un.. o [about 3 let.] ато етвео[т] анон ипитсаво етввои евол гітинетоталь ато гітинеграфи еттельо иион етввои евол зитакаоарсіа тирс ипліаволос итании сцег гинетргов етче сган птедопрушв н итоготні(віс) н отхоєг пинкооте тирот екале инстрире [е]тинт инисоот аточте атр зов и атоф евол изите ное ентанетнипул ан инотте ероот хен-(or n)e . ei (p. na) o[3 lines illegible] cabou esa pe s enhi nunotte nhuedxe edorave алла ппотого он нотеч птанон хепетнаотфут врод диатакод вухв инисанувахв тирот итиегои еграг епгап ипнотте атф. ититирвол де он еторги етнастоли евол гитпе пентадхоототаль епенкрина пе[ц]сноч егра ехо и нптвво п..отон нц ne.. otheat rap home ercoo... h htimhe [about 4 let.] ATO TRAT [about 4 let.] ene сегоот и сехаги етко изтит ероот хесеки нат еграг атф ермантанагки могле ипсоп етотнарготеаге нат етоптот егенатуатие итеге он отнух проше ато наче петотнаочиеттвво етаканартоние зиптретаокилхе иноот ато емхеотакартон(віс) пе петтвво зенаканартос онне [н]еткезвите

¹ v. no. 168 above.

¹ ? lege 60 тош[и]п гов.

и сухватеппзат *етот инод зноткрод eybaane etbeor heteipe hhemapa- (p, \overline{ne}) фтек еще ан хоотвлахоте технитпароснос атто потпаровнега апте паліста твалле coth epoc xecet mod nsenypia usas ncon визах изовь загран епксот иненност ини отиссфот стирахе ствинтот итании проше PAIRAIOG CHEZ CTBCHCA HIHH ATO HECKOT тиру хенилегре апон алла епилотха сп-MANAPER 6[11] AIKAROHA ATRO HILOHOC HILXOGIC пиосте етигитот етиссоти [в]роот атсо a Tua | unoor .. un na [4 lines illegible] n ubcone [o.c.] padesine [v.co] necesine отбрибски намста отгрупре интегрелест ами отновієтв хвиаря прира втко песоот инстскоте атсо исюте инступре атсо источна впогон ота впогони теоби etretelaralini ezovu zululovte avco negумре етс пазат осущо п петоро ина-HAMICTA [HO]I HOO HPRO[HO] HAKAOAP[TOC] (p. 115) [3 lines illegible] exok [3 or 4 let.] евол изото [епи]отте ентартанноот отсон AHDE HTMNOOG NEOTOI HAH ZUNEZOOT ETCреге напакрите иноп инпат оптесе сенатооти зоот зипезоот итекриси пот занумиразни индоправаразни сагивренноста arto neoro exiscelluet arto neoro exisal NCCTOACIO IIZCHNOO HPCOHC ATCO ZCHHOO nestine eatpeard atto externo spatemesвита иналисон сухоотинетких строгонтехи тагоог братог инсус исстсоейт инествво ассо есрана стростого индоост виталко исфольнолого инистоит пинедопенталисорх вистрал отретусок обол научиле гонгото асовис ание истесок иноот спагот

атсо етксо извихроп заратот етреграстот ехинках и ер[еп]ліаволос ${\stackrel{?}{\circ}}$. . ${\stackrel{?}{\tau}}$ гнот ${\stackrel{?}{\mathbb{Z}}}$

207.

Or. 3581A(35).—Parchment; an almost complete leaf, paged \overline{or} , \overline{ox} , and a fragt.; $13\frac{1}{4} \times 10\frac{3}{4}$ in. The text, in two columns of 30 lines each, is written in an upright hand (cf. Ciasca, i, tab. xi., Hyvernat Album, pl. xi, 1). An occasional characteristic of the MS. is a short stroke across the stem of x. Initials are slightly enlarged and sometimes accompanied by a ζ -shaped ornament. In the Paris collection Vol. 131^4 fol. 149 and Vol. 131^5 fol. 52 are by the same scribe.

From Alimim. [Budge.]

From a Homily or Epistle, addressed to a monastic congregation. The style perhaps points to Shenoute as the author. The following is the text;

p. or. Exeadforbe not neathnag sithтедгре стотргогесовте ниос над гиштасебис иш зинказ тира ственаі пкерос (калpós) на етреотекот атко отнаат уколе ное потварварос стоти систупре атсо истусерс наліста зенеюте ката пеннос стотечітько margine [sur]eise onne orc[on u]norcon arm [orc] one horcone . . pa httpтоптан экмпэхловэ заян эноэк нахгото стветагани итсот изит инотх атсо пераче ппотх стотигиту пота пота ката терище атто ката тецагани инотх втуруорт ехинотерит ато стеготорт гипетраус инистссово интетагани ипонирон импетсоаса -типлони для пообати термингозхоза соот опна потпитриилит ато отсооти HEARG GILLA HOTCOOTH HOTOGHI ATCO OT-APARIL HACHIOG CIIHA HOTAFARH CCOTAAB CIC отпитхахе спиотте напе зепеюте пизеис-HIT ATO SCHPIONE CTXO MICC (p, \overline{ox})

^{• •} This passage is printed by Zoega.

¹ After & a letter erased.

^{† †} This passage is written on an erasure.

отнаат етці зазвичире

песиараже чищ пр]ноек евос пе[сия]пеюе чине од[д]е сеетоднега инстрееве зидво пи пеичато чите сахепизетичу пачатичупенчато птоек спедаеве пинедские

The Fragment. Мерхе отнота лерине хестие хестност етону наротене хесност етону наротене хессевре инпарафтск извите налиси енгосон еникерски ирахе и итор нусто систиене иност

шитаевие етинат ивоте етенико евол начопе инетејре иноот наг ето ихахе епнотте инперато пртреота несте хесіхо ннаг ствезенакаоартос инонахос и зенотння икроу ги∭

208.

Or. 3581A(36).—Parchment; four complete leaves, paged \overline{pqr} .—cx; 12×9½ 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 Aḥmîm.

[Budge.]

From an Epistle (?) recounting an interview between the writer and a high official

 $(\dot{\eta}\gamma\epsilon\mu\dot{\omega}\nu)$. The style and matter recall Zoega no. exciv (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 (καταπατείν) justice. I said too that we all do feverishly run after greatness or high titles (pau¹), even after those of bishop and priest, heeding not (ἀμελείν) 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 $(\tilde{a}\rho\chi\omega\nu)$, 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 $(\chi \rho \hat{\eta} \mu a)$ after titles, preferring barren honour to the greatness of Christ. Indeed truly I wonder not that the ill fame of those monasteries ($\tau \acute{o}\pi os$) 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 (ororsor csoa), not only Alexandria or Ephesus, but the very court (κομιτάτον) and royal palace (αὐλή), as light removes darkness. It was common knowledge when we were absent $(a\pi \delta \eta \mu \epsilon i \nu^2)$ at the session (συνέδριον) of the holy, ecumenical 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.

sent for to this end I had not come, yet when bidden to the synod, I had followed (TAZO) forthwith, outstripping the bishops too and arriving ere any had been judged (κρίvew). This I relate that we may despise the glory got of men. ... And I continued, Instead of despising servants we should recollect Christ's love who sat with sinners and promised them heaven's table. We ourselves ought to be ashamed before Him. Why do we not ask to be clean of Him who would readily cleanse us? This I had said to him, praising (¿παινείν) him while he stood in the church (waiting) till the multitude had partaken of the sacrament (προσφορά). (Then) I said, Is it the same, a governor standing and worshipping Christ and one sitting and judging Christ? (xero ero) потенгании вразбрато споус тенот едотминатов эффицерон водиот ран теф врепноста іс посотир агерата вроа вакрите may). These three hours upon the cross reconciled the whole church to His Father and Him (зетитеккансы тирс епеденот musay). See what sort of blessing is this on us all and on Christ's flock and what a curse on Herod and the priests that mocked Him and misled the people. And I said to him, Is not the sword given to the magistrate $(\tilde{a}\rho\chi\omega\nu)$ or soldier that he may

Quotations; Ja. ii. 20, Lu. xxii. 30, Mt. viii. 3.

209.

Or. 3581A(37).—Parchment; five complete leaves and a fragt.; ruled and paged

 $\overline{\text{Ar}}$ — $\overline{\text{UB}}$; $12\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a square and regular hand (cf. Hyvernat, Album, pl. viii. 3; but our MS. shows usually the later form of r in one stroke). The initials are slightly enlarged. Although the unpaged fragt. has a preponderance of the later forms of Λ , Π , there is little doubt of its relation to the other leaves.

From Ahmîm. [Budge.]

From a Homily or Epistle, addressed to a monastic congregation. It refers to "those that are truly ill," warns against neglect of the sick, condemns those who for their bellies' lusts forsake the congregation and so cause schisms. Force had not been used to these, but rather the truest love, in the wish to save them. The poor and aged of the congregation must not be forgotten and the word must be preached to them. Quotations; Job vii. 5, Is. xxxviii. 13, Mat. xxv. 45, Is. xlviii. 18, Gal. vi. 16.

Certain phrases recall the Cod. Borg. ccxxxii. which Zocga is inclined to attribute to Besa; but the words quoted below from the Fragt. are identical with Zoega, p. 384, n. 10, a MS. containing an epistle of Shenoute.

The following are specimens of the text;

р. ла. нетране ле напе затин и затититти втрегровіс заот вроот втиргит вазоот ханивинотте отопт вроот наотох вграї ехингісе стліхоот зинена паі ато натина нат зиніа втотнавок врод.

р. А. Сенкооте ле он евол гітнгена-форын прионе ваграстот гисеншитатсен атсо вадрховіє вроот гіпліве ной гисенарні птруфи атсо інютеротногой ессот етсооті верлі атсо тліте об отерарегенниція видрост кої пссоот инететнагоги етвегитот.

р. ли. ное он тенот инагтирот ситахвок евол гітооти гиотинтогов жинуори

¹ to atto. Cf. Clar. Press, fragt. 22 (Shenoute), p. TZ, hiptethth enerapha hterethologic hibitohog ic int heroet ebox hentot kata kapoc.

² наумавию, 1 lege научилив.

РАЗОТИ СТЕПОТ СИТЕ ЗООТТ СИТЕ СЯЩЕ СИТЕ НОО СЕТЕ КОТІ СТКОТЕ ИСЛОС ИТХРОП ИЛИ ЗИТЕНЗТИОТАГИ ИНТЕННИТРЕСТІСВЮ ИТИН-НОТТЕ.

р. ло. петкрири сооот суотспкрири изснотгоор пизспоирюн стинкоте потпасс ссинх свол ссноотт.

р. $\overline{\text{ив}}$, $\overline{\text{ив}}$ ное де усокој етеотноо инове наше визановзи внетнит наи етитренфилт инетотазе над ите пссона еще унтегре еще уновесо езопе етитан (sic).

Fragt, p. b. ато пачое изе еппачхоос голос хепхоес инпераггелос параче ан еграг ехон епчаниетаноег еграг ехиненнове хихоор ипказ чарнях итогкотиенн.

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. cclxxxi and in Paris Vol. 130^2 , 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. $\sigma \nu \nu \alpha \gamma \omega \gamma \dot{\eta}$, is used, as in no. 211 below). The following are passages from the text;

Fol. a. ато зипвотовіч втинат пчале ипенрофитис надок ввол вгрлі вхю хенховіс навію ввол пілхози инптиоли пичире ипичеврв испои ато ката петсих диалате пврре зитедагани етдиалеріте изите.

атю [ит]оот сенаепюти внат еро исетисе еро евол ипкаке итадуювс евол ехо итемопе ерехног гипхоги интпориы инпсосод ато тенакиой сиате граз гипхюте инпора инпанам инотх инпероот ини ерейе икосиев ино гипгрв ипеваюн.

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. 130^2 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, exevii, ceii &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. Тетгры и[гн]те еткоим ато етсове гипамы ипетыве жестмахе ан ерок тенок епена гатны игсоти енмахе ипад гарег ерок етитрепы отопк гинекпевоот атпрофитис тооти евол игити.

едагерато едсове едтако ипгнт инстсоотг ероц генгале итеге етгоот енентанејкооте хоот ато таіте ве ентапнотте псот искоц евох игнте гиотогени инисатрефотсо едакуа исанувале ентадото едсоти ероот.

Fol. b. инков итеке мооп ихити и хесмхесе он наростаної хенние асто ліканос вадрянно еро етвенмахе ан инате ентадхоот гитедкакіа адаа етветеданоніа ентарсти ерос гинотнаахе инисатредосто ецкону асто едсове псапаі. ентари[охо] евол ин[пец]энре етве[н]порием ентарах ипкоте инотро инисоюр иперкеэнре иникооте тирот ентаннотте румар епамете иноот етотхм нат урагизите ипергое еро мантотиратс¹ итепан

212.

Or. 3581A(40). — Parchment; a single leaf; ruled (doubtful if paged); $14\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns of 33 lines each, is written in a hand so similar to that of Zoega, no. exci. (v. tab. iii, no. xv and Hyvernat, Album, pl. vii. 2), that both probably belong to the same MS. Initials are enlarged.

From Ahmim. [Budge.]

From a Homily, exhorting to resist Satan, not to allow the heart to wither for lack of nourishment and generally—in language often difficult to translate,—to avoid evil for fear of divine wrath and punishment. Presumably by Sheuoute. The following is the text;

Fol, a, ottero usht atto herdia atto shotakaiogthi otpode as unithing imoq otas signe houx signas sozganni styana an embotte squatkat exidicatabac sh[o]t taite os [e]tqzod excot htoq shahoma hid otkai[p]oc abide dai stpeneto dsu[s]aa dhexe shotde xooc xecexi duoi hotode sboa situicatabac shueqhitacebic kanna debhisipachoc dataat atto h[x]metode hidpode sthocte hidk street aaaa otkaipoc htoque stpencatabac godus eqshy atto dqxit hotode sboa sitooth h[s]ob doks [an] hidz[ph]notosie dc ... etpeqtpen[en]thot goote s[h]neqshoze so[tah] eqyanithic[oq] hidpodes hto[k] ot hodon xeq[ha]yoote

тахт и от знтк алла петхо он шиод диаревини зноюк сухбапентиот. 7. Ас о иxi[c]e enorocie zunchy eteunatycetury ефри золос едалипорка од понои деднасрофред тахт алла фиаусопе глиефотерите едани ехин сотипотоску стерепнове хосе ерок со преоце ерепліпе заве випатцеї ног псютир атко игсотипсит итатовыеп-Alaboage (fol. b.) [IIII] negligible 3 [Ne]-KOTEP[H]TE [GT]GHAM[E] UHH[CA]TPEGE[H] к[ро]ею ато игот[о] и ан еге евол [е]х-HOTUA EGNO[C]E EKPROTE NE[E]HEKHOT [H] иготаруа кою до гаса пиок паталк ekcoolii eboy shuxice niie[s]bhle hylybon итаттагиек ероот ато косоте сгнак еграі егенпаратер . тсіс пітоте ан нгупе ан эттот инеглам со проце х[е]итапнотте тагин ан стхини алла гиоттвво ствоот HIGGAME AH HAK HOT TRICE HHKOAAGIG HOE етисаме нук нол изгсе нолзсоре зинеккеес гиптрекае егры етгент килотени еншт евол потсоне екутртсор атсо ерепекпил чносте изитк хеннецтазок ереіс рю нарпкемангтиц ехсок гипексісе хекта[r]о ипецран евол хенетип (1 to 3 let.) ан улграг енетротска инаанюной иссулат ан инсцагаоон тенот атко притон нат зинеднокує едо натсоодн хентод петталого иноот ксюк ле гооод еграг ехсок шинове стерепочонт иторги инносте отих искор зипегоот етксооти ппод ан атф зипкарос сткение срод ан пириосі пистра фи

213.

Or. 3581A(41). — Parchment; a fragt., ruled perpendicularly and paged $\overline{u}\overline{\iota}$, \overline{u} (the last of quire $\overline{\iota}$); $9\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns, is written in an upright hand

^{1.} Cf. Stern, Gram. p. 96, sub par.

¹ ΠΑΡΑΤΕΡΕΥСΙС ? παρατήρησις.

(cf. Hyvernat, Album, pl. xi. 3, though there the character is smaller). Initials are but slightly enlarged. The fragt. Cairo no. 8009, Leyden no. 68 and Lord Crawford's no. 30 are from the same MS.

From Ahmîm. [Budge.]

From a Homily or Epistle, treating here of the proper spirit of prayer and quoting Mt. vi. 4 and 17. Perhaps by Shenoute (v. the Cairo fragt.¹).

At the top of p. AH are the words KAHOOH IDAHIHH.²

The following are passages from the text;

р. их, сотинешитнитре хесенгот хени неттато инаги хени нетхо пноот пентацианноние гитооте ато петерепенице гинедолхие ато петнат ипота пота ката неденте ато ката педипра.

p. $\overline{\text{AH}}$. (or (or at at at^3 undergode eine fined-

зензидал вруминетховіє даріде нат итедотсім ато ндетпархонта дос учіре ин фтитатуляє ппат бхю и невипул ли иденкоті ндоот.

214.

Or. 3581A(42). — Parchment; part of a leaf, ruled (pricked) and paged pue, pz; 14 × 7 in. The text, in two columns of 30—32 lines each, is in a very similar hand to that of the preceding no.; but there are differences which forbid their being placed together.

From Ahmîm. [Budge.]

Presumably from a Homily or Epistle which here describes the Last Judgment. It is remarkable that this fragt. and Lord Crawford's no. 30 (v. the preceding no.,) should contain, in differing contexts, an identical quotation from the writings of "our holy father"; отогны хеатоогт нее потредхоть атит гітнотагрелос натна егры ептопос ет цента.

At the top of p. \overline{pz} are the words;

авва ісітюрот. К/ исга]]

215.

Or. 3581A(43).—Parchment; a single leaf, paged \overline{no} , \overline{q} ; $9 \times 8\frac{1}{4}$ in. The text, in two columns of 30 lines each, is written in square characters (cf. Hyvernat, Album, pl. v. 2, though the letters are smaller than these). From the same MS. as Curzon 108 B (pp. \overline{pq} — \overline{cx}). In the Paris collection, Vol. 130^2 foll. 110, 111, Vol. 131^5 fol. 46 are probably from the same MS.

From Alimîm. [Budge.]

From a controversial Homily, possibly by Theophilus of Alexandria; for the above Curzon fragt. contains part of his paschal letter of the year 401 (v. Migne, Patr. Lat. 22, 780), and the present text appears like-

¹ The Cairo leaf preserves the following obscure title,—not necessarily that of the work in the Brit. Mus. fragt.; [1] COADHOT? KE TOT OT KAI TOT APIOT HATPOC HIGH ANA CCHOT [O] IOT B. The missing letter is doubtful; 1 is possible, but H more likely, so that $\hat{\eta}$ καὶ could be read (or $\hat{\eta}$ καὶ, cf. Deissmann, Bibelstud. 181 ff.) The text begins Heilha CTOTAAB CTHATCH COMBON COTTE OTBETCKAHCIA HILGOHOC CTI CCHOON 2HTHHTPGQHIPGGIACOAOH... Quotations in this fragt., Joh. i. 9, Ps. xliv. 11, Joh. iii. 19, — ?, Ps. xliv. 13, — ?, Ps. xliv. 17, 18; in Lord Crawford's, 1 Cor. vi. 9, ib. v. 11. Can the fragts. be parts of a commentary on S. John?

² Κανών is the general title of certain pastoral or admonitory letters of Shenoute in a MS, in the French Archaeological Institute in Cairo.

³ Az az as an exclamation in Leyden no. 89.

wise to contain an attack on Origenistic ideas. 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; apa итатрнове ситпе синатоте енесона ин етере иншитност пинкшитост синасию сининге иникешитасевие то настоят ерогенхо ины.

и относи етреттуи рнове ахиссона и етрессона рнове ахиттун и сратташететтун нотоеня песны иксотоеня инисастуронос.

верхвтентун нарнове випатся висона вів отночнинос врисона икаки хинестиви и хинедтиви итод наліста спалад насевис хинедотепирюте.

216.

Or. 3581A(44).—Parchment; two complete leaves, ruled and paged oo, n (the last of quire a); pa, pi (but these are doubtful); 16½×12½ 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 Hyvernat, 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;

р. 00. игтлони етсну наше птатешнопос ичи своод едерце че чиление денчи ратоон инагран прахе отготопе етвеот ле тхю ппос хеотготопе прахе ное гар нотноо пичье еболооп пляте яписопу пижоне имее ирефохи пинове ки емы атто такте тноо наскисте инптреддег ерок -в зопитуниу тоиуперватиции впожину хоотсот еграг мапнотте етренцег иненвал -иэдтдпи тоцуперэдтингону родэ идуэ эктонна еодугону итофина эфу эпоне РАР ӨВӨА ШИОН ИНСОРГАНОН ИТШТАТСІ ААЛА тинат епеоот иппотте ное нотал гітипвал пилит стлюти кан сата итооти ипвол писнения выбранья применен выправния применен выправния выправления выправния высти выправния ви XBAHKO HEOH HTOTHCOTH OT POTEIT AU--isten[ii ta]uu hathto [kitohene] eoddie готи етсвт[сот] отвеннолтное ппхахе ерхе проне апагте гіхипенсона тиру алла ката прини втакот птакот атзане игото. (Сf. Migne, Patr. Lat. 73 (Pelagius), 895, no. 17 and Patr. Gr. 28 (Athanasius), 1548.)

асхоос он хегипкоснос нетролу петнохот епертеко ратгарез ероот етприове
апон де ствененнове париопти еготи
илтали хекас гипетегнац птигнопи епепотхе евол ппон иенколасіс етнаршове
клитете ппротенлого гизепрачне клитар икооте он етисеннетете ди ратге
егран енегісе потот акгітотк ернетнапотод ппрен епагот ерепхахе гар †хроп нак
итод гар (р. п) [пент]адотсоєд гіптекгтпонони к[лі гар] иентатгітоб тот]еплел
ратпорра евол итетлато пінісює рарептит
етф отвит тонит ероот алла переніння
рото егран пінтете потенти нетнеги

¹ The style of the Paris fragts, recalls however that of Shenoute.

нтате ехоот чаторет ае поткот исеото етиче инизови итаре егра ехоот етсопр такоопте тензи ерманоттит ериачт тотьии пареннору евох инестробе ених итаато итихок евох инесоир ахензоте. (Сб. ib. 73, 896, no. 18 and ib. 28, 1549.)

атхоос етветнакаріа сара тпаровнос хеасерсе прошле есотну плетпе ппієро плескерате евол енез енат епієро. (*Cf. ib.* 73, 896 no. 19 and Cotelier, *Monum.* I. 691, iii.)

адхоос пот ана гиперехюс хенгинос инпаткон интисаети етини евох матосхии инполнос етини ехой. (Cf.ib.73, 897 по. 20.) адхоос он хемме ерон етренгоки нагаан гаон инпраснос сении гар ато отманен иссопти сприс типахисост. (Cf.ib., по. 21 and Combefis, Auctar. noviss. I. 320, no. 105.)

адхоос пот отдало хеерманотпраснос тооти егран гіхнотроне мареневлітіс аманад неаса пін таредркоті прит надрирні, ато адхоос птеге пот прало хеневтнотсон гічні елтираснос тооти егран еход ато ерманота нат ерод педргнад еротон над отле ехітд еготи етедрі ато едерхріа потосік перелат † над епетман ато едманеї евох епорс петталівед отле еткевкансіа гос епсонтпе еталіют еталіпі адеі де потсоп евох гінмом ато ещітдовік гітедрі ато геніа тірот недмігілотпе птиннотте апнотте де нат етедупононнадрі евох нінод ції полтнос. (Сf. ib. no. 22.)

р. ро. Филиме инплиесте стихог срос нехе ана абраган над хеотк отн сіс гинте ипексють инпаоос алал еті донаг динр де налін он екнооме гитегін атко екнат сенконе ингенбелхе среотноть де гитетинте отногой инексит сеннаї пое инаї пехад хенной алал филиме инплиесте стидітд нехе игало над хеєїс гинте он инаоос онаг алал дипр пехад он ног ана абрагай жеєїс гинте аксюти ствесон снат хенота не

ниок атф отеоот нак пкеота ле посте инок атсо скаталалі шіок етранеі ле рарок кначопот врок зипешевте нотот инеснат нехац хенион алаа филоати инпагит етрарпиетнанота инпетносте иног ное ипстие ипот пехад ас над нот апа абразан хегостебе себнаг пог ппавос ала етийр нтоотот инстотаав. (*Cf. ib.* p. 914, no. 15.) ачхоос пол ота пиенеюте хенеотнотало зины предаензісе еффорег поддін уческ ле улапа исона (l. апсона) аднат ерод ног пало ефорег итетин пехад над жентанатент нак ан нааат атф адхиото хеотироинт инеете спорасі наі и тасориет своа гіпхаів іі тавсок вприйо пиа втейнаал насотсоит и таотп еготи етрі татиапанта елаат таотоон ипаснат пехад над ног ана исона женналах зиперопит риовре нак алла гиоос итод гитекрі иготом поткі пиние иско нак пилахе пителопис эпиекдит потобіч ини атф кнастіотой воттаї, (*Cf. ib.* no. 16.)

адхоос пот апа ланна хенгосон псона тото теттун гоос уас- (p, \bar{p}) -овве ато нгосон псона овве теттун гоос тото. (Cf, ib, no. 17.)

атхоос групп етвелпа ланна хентеротен пот нварварос атпот пот неснит ато пехац пот прало хеерхе пнотте цірооту гарот ан етвеот тонг ацеї ає евох гітніварварос атю инотнат ероц пехац пот прало хеетс гінте апнотте центарооту атю ппиот иток гоюк арі папроне атю пют ное ніксеюте. (Not in Palladius. Cf. Apophtheym., Migne, Patr. Gr. 65, 154, no. 1.)

адхоос пот апа алина хеппеотоего ереапа ареннос знант енед ппатпе нот отнонахос едсовт инескети неизало апа ареннос де едотого ејтзит итерфтхи адти етекотарот фиатаат нак понон ипрхоте ато аф над ихры ини итад адвок он адговт изало ас итеротнат срод хенпедло едговт атпот искод стхю внос хестопе отсоипе сатоиту стнотокот зимич ите тинтоков тре сткооти зана мантеррине ихокоре сткооти зана ато исетско над истико срод тре сноху свол хетестул тадтакос ато отои ини стгиптопос тадетрторот. (*Cf.* Migne, *Patr. Lat.* 73, 915, no. 18.)

гитархи напа втагрюс ацвок заотгало ато пехац нац хеапа ахі отзахе вроі хевнаотхаї назніге итоц ле пехац нац хеезхе коттом вотхаї иприатафронеї ато екзанвок заота иприахе прорії инатецхнотк итоц ає ацтове гіхипуахе ацпатц нац хекої наї євох напе аготемотіпнує пхотоне ато інпеотент интеаво внег ато ацтят ацеї евох. (Cf. ib. no. 19.)

Fragments of another, older MS. of this collection form 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) KA, KE, KI, KI, (2) PAA, PAE, (3) PAX, PAH, (4) CHI, CIS, (5) CAX, CAH; 10×7½ 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. CAX, was the first of quire \overline{is} . In the Paris collection Vol. 131¹ foll. 28, 29, Vol. 131⁵ fol. 92, Vol. 131⁶ fol. 68, Vol. 131′ foll. 4, Vol. 132¹ foll. 30, 53 belong to this

MS.¹; likewise Cairo no. 8312 and Leyden no. 71.

From Ahmim. [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 (έρμηνεία), 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; unorway equoorт врепкевсоог гиркор едиоотт атф итередсотонед адфу евол едисо шос хеллиеное петсализ епедхахе едериове ерод ини ппод:— ерипна :-- тивете хвитапефілософос хвпеізахе ан хепетре плагавон ипедхахе едернове exagne earotpeex soos poun mun poqu инеисстир алла есто инос етвенхахе оонп хонисика алах шинтувир йтан ийилах пагаоон гар етинаац иниепна накаоартон

¹ This seems to indicate that the MS. consisted of more than one volume.

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 (συγχωρείν) 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 κακοπροαίρεσις"; 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 6. Other numbers may, both in the Paris fragments and in ours, have been lost. The Cairo and Leyden fragts. 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 Paria MS. no. 159.

² Έρμηνεία 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.

непетраче ехипетитако ппеооот он етеннаац нинаат хенненкапенгит евол интетинтотріон сооот итинасухоос ле ан хеперахе инт ехепропе ан изареакое пехад гар пот пенссотир хеппер4инетененение зароот ничат инпоте исегонот пиетотерите исекотот иселегнтти пое -вии пострать забософос итапторы инечесоот гиоткроч атто ачхоорот евол.

The next fable, that of the rich and the poor criminal, turns on the power of wealth to bribe even justice. Agrooc not ordinoсофос хеатенснат икаталькое шпрро сатернове гнотнове потот инеснат ота отринаоне атто пкеота отгикене апринао (p, \overline{kb}) Typhua atkaaq eboa fizhke ae eteuпедотне ет атезоріде пиод лошон адооч евол едхо ппос хеон ви хедаретинтрипло тот иприт ипредтрап нау изе ато тинтзике 2000с расропе запзап:— ериниа: калше оти адхоос пот пенфілософос хетлі гарте ое стилусопе гіон ипекрітис ине хенринао зинарети наткот илзит илекрітис пис пеізнке ас птод зитакаюстин дначопе запзап.

The following story of the virtuous woman and the king recalls that of Penelope in Odyssey xix. Auxooc hou отсофос хелотрро -изэтэ рын нтэппи эшкэтолэн эниц эонорпи не ты ас снесхо инос хенегиоос инганос виег атто адтиноот истое итое ае асчале пипад иде есхо ппос хепаренахоею прро таогос на втенхіт потоне мантотоюхв ппетевоос етсюзе врод ато петекнакелете ниод наг тилад атсо аттанепрро снаг аф ипераогос нас лошом есманерпегоот ессюзе засертетзи есворвр евол ато मिर्ट शामा

р. кх. хегаг ичахе итиглани каад етредхоос камое пани тагте ое етечхо ппос хеермантехаріс шпенна етоталь сі часенагаоон ини иннас есуанвсок ле он етвегинове улецения или наглеон инпас.

The following seems merely an aphorism of some Christian writer. Agrood Holorcoфос зинапнотте женареншие зиотшенков нсчиеникон ппон цехча оденяппинае еттипиеете нап спенсаркікой:- еринни :- тиесте хеедчахе ственлогиюс стгоот стотнотх иноот стинтроне тирс егте нетгівол егте петгіготи.

The fable of heaven and earth is rather obscure here. nexaq not отсофос гиотпараволи хелпестересона етгіграі чахе пипкаг ецхю шос хелнок петгосе шпарарок автооти пехад забачи поот иниенинуе ифсостир атсо педе пказ нац деара кнаеждег ерок ноту[H]т 1 нотют заотуситаосе ите отгике ихасігит итадеррицао:-ериніла:арит рю пат пен тап хоегс хоод инэире ипіна едхю [ппос] хелнат инпоте игрочепках етеки[ооче] гіхоод ато идиесток.²

p. KH. The next story shows how sense and good humour may heal a quarrel. orcoфос адхізап шикесофос еапотонт кіш еота плоод убергияй есора пичеоду ебдео ппос хенагенос тант еготепшк ато етег втуахе атег ехеноткеранетс ефергов епоие пехе вы стотском ино дипрефессом хеечоне ккелете папноо игенос апот итинат енеистигение еттаню иноот атф оівволь эфильм до рости в піщ по пробрам в про нтацитласігнт гітитексофіа атф он етеі еquooye aqеі ехенгипанеіт³ еттаніетшве пехад пиедавнь хеципоо ньенос ексенкестигение итак зипена ато адерстид атуштп енетернт атвшк гнотегрнин.

The admonitions contained in the next paragraph are obscure. Aqxooc not orap-

¹ Perhaps 2007.

<sup>I cannot identify this quotation.
v. Aeg. Zeitschr. 1887, 60. This fable and the next</sup> are without έρμηνεία.

XAIOC ИФІЛОСОФОС ХЕСКЗАІНІАТ СТРОПІС ЕЧ-ТЕІ СОН ЗІТІНІТРИВАО ВООК ИГТООК СРООК ХОТЕЧАСОТ ТЕТТ ИТООТЧ АТО ИТОК ЗОООК КИАЗСИС СОНОКТІВНЯ З В НЕСОС СЛІЗОСОК З З ИТОК ЗОООК КИА З З АТО З ЗІКС ЗОООК З З .

- 2. a. The end of a Homily (?) describing Death and his throne and the final flight of the soul towards it. The following is the text; suooc sixuneqoponoc eqage sunaup едо полишеве ипросоной ката незіксой налат ини стуглинках сите ребие сите твин SOMERY THAN STIP BELL BLICK STIP HOLDE SAND соит ин етзиневкосное тедзікон 2000 зипнот врумитепрообсим инотанота хож евол зарепотоені інісона клад итенвал итетун оторт браг ганапр ениа одгноос изита нал пиот зитегнот прарететтуп нат впиот расвоос исанвол гинскил алла проне наталу апнотте тапюр ката тердіran [mme]qeme azaa meq angupe imp[coне ? ? етвены [т]ехотсы иннот ? ?
- β. A short fragment from a Homily by Severus of Antioch (?), the head line being assa cell. The following is a passage of the text, treating of the relations of the persons in the Trinity; οπφασία πουσό οποσοκία πρώμο από επτιματικό πουσόκο από επτιματικό το παριμά από επιματικό απόσοκο πρώμο επιστά επιματικό οποσοκία πρώμο στο τάλε το παριμά εποσαλε ματιματικό οποσοκία πρώμο στο τάλε οποσοκί
- 3. a. The end of a Homily, apparently that last described.
- β. A Homily beginning nexaq nor I manic konoc nau[τιοχια. 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. Apa Horsiesios reopeneroe; 3rd Discourse, pronounced on Sunday morning. Begins, нехац иот пепна етоталь зиотпараггема хепачире патајепнотте евол зинекуюе ин[в] ато игт над инеготате евол зипкарпос инеклилюстин хесренекτλυιου $(\tau αμιείον)$ η[ε ε] μεστο μτεμεκειου A later passage mentions поля инри. Pachomius and then quotes Baruch iv. 4 and Deut. xxxiii. 29; паренспоталле моюн споля енептацион исоло ефин едие эло итенноту инененои инри ите пестнотве PULCAL STANDECROOSE PUREHEROT ETCHAUAAT ато наваю ана нагоно иниенкесте прос еготаль ато негрооп он инили
- 5. From a Homily (possibly that just described, since the last sentence here treats of the fruits of the Spirit,) containing exhortations to continual prayer as the only means of expelling evil thoughts. The first words on the fol. are sunekent negrouph unhoos indicate eterogeneous characteristics and interesting in the sentence of the property of
 - 6. A small fragt. of a Homily.

218.

Or. 3581A(46).—Parchment; a fragment; $7\frac{1}{4} \times 10\frac{1}{2}$ in. The text, in two columns, is written in a large, uneven hand (cf. Hyvernat,

¹ The text contains the word холи thus; вкулна ле он вусопе иготогу ли бливлен и стрек-холи гизле инвета еще кульпереунскогх вол иперочени волкот врок. 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. 131^8 fol. 88 is probably from the same MS., while Vol. 78 fol. 48 and Vol. 129^{13} fol. 42 are by the same scribe.

From Ahmîm.

BUDGE.

From a Homily.

The Jews crucified Him under Pilate. 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 The corpse He made man, the man 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 into ruczai 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 fragts. show, with Christ's birth and youth and with the birth of John the Baptist. 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. со пачире опс хвапкоснос тиро риове атсо атнооче зинетепевник анфотот евол зноткатаклисное иноот атсо ат[ег] епесит баните еге агрод исте госор иниедчире сотлимос гитергенел пли итан[отег]сляне над вадрум проипс едргов е[пкт]вотос атсо едсоп[с и]ноот етретнетан[ог] атсо ипотскоти иссор члантоттакоот тирот ичалт енапедии инате нариго врод внеолите итадиат ероот иниегроот

¹ In one of the Paris texts Herod is called **OTHOO ШПРАГИАТЕТТИС ИСАРАГЕНОС.**

² Probably 96, though there is space for more letters.

иготе итадсшти вроот итинту еграі гнаинте аю^т памире париотши нау ппро иппаралісос.

Fol. b. опс хване[рюот на]свые втеса-[отапв] индершвоа[и прире и]нават инахав инивттитой вроот аниохот вткеденна адроот першот нажное втелатега паг втиаршие нак неют ката сару инсолоцон першот тирот нажное втдинна втинат тенотов аотон нат ипро инпаралсое.

221.

Or. 3581A(49).—Parchment; a complete leaf (the first of quire i,) ruled and paged pue, pu; 13\frac{3}{4} \times 11\frac{3}{5} 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 rompea 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. ное птанкаг отюн прюд адинк инентадонкот атвок епесит ваните нее етото ппос етонг.

нюсое qu[at]со ног напелос инносте етносенсе и енюх инстиахохи ноступ асо невасет инех асто ное инентациюх гитеринте асто санет[ги]персоси тирос нюшие евол.

Fol. b. пюсов петнацюткюхт втецота отвихозине ициот зногфониры ицтали правот поткозт времи времи в выпост поттым виноц анив рацт итецатот и тецрвено времи в отроне времи поот и тецрвено времи в отроне в отроне в поот и тецрвено в отроне в отроне

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 2310.

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 Ahmîm.

[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 eucliarist. The following are examples of the text;

Fol. a. отножеое анте хететинкотк сиках атсо тетнотсон знотинтунке заутин пенхоеіс гар $\overline{\text{1c}}$ пенрро тиаринтре хе

Fol, b. итначикотк ан инеша атсо хентначеской ан отае итнассиост ан епинтег итастивнамотонц атсо печасооц атсо итатхепаган етвеотучене и отлитато[ои] алаа етвеотинтилитетитон.

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 Ahmîm.

BUDGE.

From a Homily, the text of which is partly the same as that in the preceding no. It further has the phrase;

фенерот тест[ве]тарани инехо стетинит умисневнии проше фазнотог плюти госсон стреотгото усоне нити гнагавон ини.

226.

Or. 3581A(53). — Paper; parts of two leaves, paged $\overline{\text{Tor}}$ — $\overline{\text{Tor}}$; $7 \times 5\frac{5}{8}$ 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 Hyvernat, *Album*, pl. xii. 3 and more so than Crum, *Coptic MSS*., pl. 2. A few initials are slightly enlarged.

From Ahmîm.

BUDGE.

From a Homily which here treats of the error of the two natures and of the true, orthodox church of Christ, the archshepherd (αρχημώσος). 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 $\overline{\epsilon}$,) 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. Hyvernat, 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 Ahmim. [Budge.]

From a Homily spoken on the festival of S. Michael and in a church or chapel (εὐκτή-ριον, 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 quantone may for us and our city just as a consul (ὕπατος) or patrician (πατρίκιος) 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 συσιτ. Angels have often succoured the saints; Hezekiah, the Three Children, Daniel by means of Habbakuk. Quotations; Ps. cii. 21, Hebr. i. 14, Ps. xxxiii. 7.

228.

Or. 3581A(55).—Parchment; two complete leaves, ruled and paged $\overline{\kappa o}$, $\overline{\lambda}$ (the first of quire \overline{r}); $[\overline{uo}]$, \overline{z} (the last of quire \overline{r}); 131×11 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 A, 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. κο. On Dives, who is Niniveh mourn, 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 morpequation markay and comforted Lazarus, as a father his only son. Now is the judgment hour; this is the

just balance uame in Jesus' the judge's hand, in which each is weighed. Quotation; Lu. xvi. 25.

P. HO. 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 HTATTAZUEU 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 partyr."

The text is characterised by doubled consonants (20000007, equile, now ineody), a for σ (orateq, teasa, ornaq, phead), or for σ (now).

229.

Or. 3581A(56).—Parchment; a complete leaf, ruled (pricked in centre) and paged \overline{nx} , \overline{nn} ; $10\frac{1}{4} \times 8\frac{1}{2}$ 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. 130^2 foll. 70, 126 are by the same scribe.

From Ahmîm. [Budge.]

From a Homily.

Since there exists a threat $(a\pi\epsilon\iota\lambda\eta)$ 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 $(a\rho\chi\omega\nu)$,—that transgress His laws, made known to us of old, and teaching not to worship idols like the kings that erred utarriages 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.

230.

Or. 3581A(57).—Parchment; two complete leaves, paged pix, pim (the first of a quire); pix, pim; $11\frac{7}{8} \times 9\frac{5}{8}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (cf. Ciasca, ii, tab. xxi). Initials are enlarged but plain. In the Paris collection Vol. 78 fol. 50, Vol. 131^4 foll. 86—93, Vol. 131^8 fol. 85 and possibly others are from the same MS.

From Alimim. [Budge.]

From a Homily, exhorting to holiness. The text of the second leaf is addressed to a monastic congregation. The following are specimens;

Р. рих. хингонс ни зенновене ато нове ини зеихингонсие нетхи ан шате инетгитогоот истоне непредхингоне алла роше ини етрнове серготехи пиоот погоне патаат.

Р. рип. рише гар ин отерпону ато иссотира ан снот разра сикетвнооте инихалате ато разра спрод свотериюну ное стинат сроот ато ное стерезах изитот ире стотор срвол спиот,

еволхерюне нии отернонг ан ерхеге еге нетини евол гинетнове иннетака-

Р. рик, апон нетотну зинецтопос е-тотаав.

ин инроше егилд еег етекклиста ендотное ан етвенедгісе инпединтгигал еткиг епенитон.

Р. рип. ам гар иневоот петерепнотте накаат нап евол натеншитмиреоге мнине и натеншитвррене и итод натеншиталоне и натеншитатсоотние и пентанаатие заон инатенхі пвантісна етотаав и пентанаатие инисатрейхіту и натенархи неі еготине енеітюги плакаріон и натенгание,

апехи епснаге гинетеперре ато анехитистпонопи енгигенцитнотх индендвите прине. *Quotations*; Ps. xliv. 1, lxxxv. 2, lxv. 18, xxxiii. 13, Am. v. 12.

231.

Or. 3581A(58).—Parchment; an almost complete leaf, ruled and paged \overline{ux} , \overline{un} ; $8\frac{3}{4} \times 8$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (cf. Hyvernat, Album, pl. v. 1, to which the resemblance is very close but which is without initials or ornaments; v. Zoega 373). Initials project but are not enlarged and are accompanied by scrolls in red. A horizontal stroke in the left margin marks certain paragraphs. In the Paris collection Vol. 130² foll. 32—37 are probably from the same MS.

From Ahmîm. [Budge.]

From a Homily upon the wisdom and works of the saints. How could they enjoin holiness unless they themselves had acted righteously? Their words witness their deeds. Quotations¹; Mt. xiii. 54 or Lu. ii. 47, Ps. lxxxi. 3(?), Am. v. 15, Ps. cxviii. 3, ib. 113, ib. 104 or 128, ib. 133, Mt. vii. 21, Ja. ii. 20, ib. 26.

232.

Or. 3581A(59).—Parchment; two complete and two damaged leaves; ruled and paged —, —, —, —; cur, cua; cua; cua; that; 10\frac{3}{8} \times 8\frac{3}{8} in. The text, in two columns of 28 lines each, is written in a very regular hand (cf. Hyvernat, Album, pll. iii. or iv. 1).

¹ The number and unbroken sequence of these may be a reason for identifying this fragment with the above cited Borgian MS. (v. Zoega l.l.), which contains Epistles of Horsiese.

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 dropia. 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. ev. 5, 1 Pet. ii. 21, ib. iv. 1 and p. — (1b), havera abox equore the truth per trapendedoor tripq book ebox [1] hog.

The following are specimens of the texts;

P. - (1). етрегениннуе внаумог хісшу ввол гітетнұти.

патлос папостолос етинр итац (sc. пе- $\overline{\chi e}$ іс).

итати нетриове зночест граг изити застни и заститисти.

Р. — (2). Петеотитат инат птедотсіа.... отте ипотнохот евол отле ипотплілете иноот зизенхню и зизенотеров ипотзко инотеїве инзензісе епадоот етратеїре изензвноте етипул птиетаноїл.

P. сих. етрезенкооте хітаею евох зіте-

Р. сил. атш такте бе ентанененоте ентагсоотен еготи евол гитипносте менгал изисе ниман гитетинт манетия.

233.

Or. 3581A(60).—Parchment; a complete leaf, paged \overline{ko} , \overline{k} ; $12\frac{1}{4} \times 9\frac{7}{8}$ 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 ($\pi \omega z \tau = \epsilon \omega \lambda$) 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 ($\pi a \rho a \kappa a \lambda \epsilon \hat{\iota} \nu$) her to intercede ($\pi \rho \epsilon \sigma \beta \epsilon \hat{\iota} \epsilon \iota \nu$) for us before her son, the true God, that He may cover our sins in the sea ($\pi \epsilon \lambda a \gamma o s$) of His love and take from us

this stony heart. Quotations; Phil. ii. 7, Heb. vii. 17.

234.

Or. 3581A(61).—Parehment; 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 m is characteristic. Initials are slightly enlarged.

From Ahmîm.

[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 Ahmîm.

[BUDGE.]

From a Homily. The passage here preserved deals with charity to the poor, whose gratitude (? 2017q) 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 $\overline{p\kappa \tau}$, $\overline{p\kappa \mu}$; $12\frac{3}{4} \times$

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 Ahmîm.

[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 unaq=unoq, una=unot, nanotb=nanotq.

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 $\mathfrak P$ is short, while that of $\mathfrak Q$ is sometimes carried to the left). Initials are enlarged and sparingly coloured with red, as are also stops &c.

From Ahmîm.

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 $(\delta \hat{\omega} \rho o \nu)$.

Pray to thy Son for us, that He have merey on ns all at His dread judgment seat $(\beta \hat{\eta} \mu a)$. For we daily need His mercy, especially on that terrible day. The shepherds became worthy $(\tilde{a}\xi \iota os)$, the magi became holy $(\tilde{a}\gamma \iota os)$, Salome became free $(\hat{\epsilon}\lambda \epsilon \hat{\nu}\theta \epsilon \rho os)$.

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 Ahmim. [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 (âyopá) barter one with another. Quotations; Ez. xi. 21, Jer. xiii. 14.

239.

Or. 3581A(66).—Parchment; two complete leaves, paged \overline{e} , \overline{c} ; \overline{ix} , \overline{is} ; $13 \times 9\frac{3}{4}$ in. Is. liii. 2, Hebr. xii. 2.

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 Almîm. [Budge.]

From a Homily.

P. c. Christ showed forbearance so as to encourage those who are stedfast (ὑπομένειν) 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 neporooe; Christ asked drink of a woman; David ate the shewbread; in vain Christ sought food of the figtree, for He fulfilled all humility. saint attained to some virtue (ἀρετή); 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. i. 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 (φιλοσοφείν) 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,

240.

Or. 3581A(67).—Parchment; a fragment; $11\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in two (?) columns, is written in an upright hand (cf. Ciasca i, tab. xiii, though there the script is somewhat larger than ours). Initials, stops, the letter ϕ &c. are in red; marginal ornaments in red and green.

From Ahmîm.

[Budge.]

Presumably from a Homily. Too little of the text remains to allow of analysis. Two passages are repeated upon the margins in a small, sloping hand. One of these is; станувак свол гиннкоог стхосс стотегсалие спосте гители стерре стсоотти или. Quotation; Mat. xi. 27.

241.

Or. 3581A(68).—Parchment; a fragment from the top of a leaf, ruled and paged \overline{pqr} , \overline{pqA} ; $5\frac{1}{4} \times 11$ in. The text, in two columns, is written in an upright hand (cf. Ciasca i, tab. xiii, though there the characters are larger than ours). The initials are enlarged and, with marginal ornaments, stops &c., are coloured red.

From Ahmim. [Budge.]

From a Homily here treating of Christ's birth and the Resurrection.

It deals with Aaron's budding rod, that bore fruit as well as leaves; with the natural period of conception contrasted with the conditions of the Resurrection,—the former gradual, the latter sudden. Let God's power persuade ($\pi\epsilon i\theta\epsilon\nu$) the faithless. (At the Resurrection man's) nature ($\phi i\sigma is$) and being ($oi\sigma ia$) are exchanged. This is no semblance ($\phi a\nu\tau a\sigma ia$) but a reality, according to God's command.

242.

Or. 3581A(69).—Parchment; an almost complete leaf, ruled and paged $\overline{\rho\kappa\sigma}$, $\overline{\rho\kappa}$; $13\frac{1}{2}\times10$ in. The text, in two columns of 29, 30 lines each, is written in an upright, somewhat uneven hand (cf. Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments &c., are coloured red.

From Ahmîm. [Budge.]

From a Homily. The passage here preserved treats of Enoch who, while he like Adam lived by the sweat of his brow, kept God's law, fearing himself to fall under a like accusation (κατηγορία). Thus he won God's love and was taken in the body to heaven. He had not himself heard God's command to Adam, for Adam had not then begotten children; nor had he read of it. But he had heard of it from his fathers.

243.

Or. 3581A(70).—Parchment; a fragment; $10\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (cf. Ciasca, i, tab. xiii). Initials, stops &c., are in red.

From Ahmîm. [Budge.]

From a Homily or Epistle, the subject of which cannot be determined. A former work of the writer (пачорп шерафи) is referred to. Quotations; "There is nothing in their hand of all their reward (or pay)" and Gal. vi. 7, Lu. xvi. 23-25.

244.

Or. 3581A(71).—Parchment; a complete leaf, ruled and paged(?); $12 \times 9\frac{3}{4}$ in. The text, in two columns of 31 lines each, is written in an upright hand (cf. Ciasca i, tab. xiii). The initials vary in size and, with

¹ This may date the text after Severus' visit to Egypt.

stops, the letter φ, marginal ornaments &c., are coloured red.

From Ahmim.

[BUDGE.]

From a Homily upon Easter.

He raised Lazarus, but the glory of His own resurrection is another over. expelled many devils, yet even they obtained salvation. Many wonders He did, but was not that before His resurrection? Did he not say to Zacchæus, 'Salvation be to this house to-day'? There is salvation for the world to-day, whenceforward, after He has overcome the Devil, we have boldness (παρόησιάζεσθαι) in Christ's name. Our death is honourable because of to-day; for we shall rise again. To-day is Hell spoiled, the souls of the ancients return to their resting-places, the air (ἀήρ) nourishes the fruit, the birds spread TAATO and strengthen their wings, the beasts look from their holes and see the world rejoicing. To-day David stepped into the midst saying, 'Let the heavens &c.' (Ps. xcv. 11-13). To-day the eyes of the blind see.

245.

Or. 3581A(72).—Parchment; a fragment; $12 \times 10\frac{1}{4}$ in. The text, in two columns of 34—36 lines each, is written in an upright, seldom uneven hand (cf. Ciasea i, tab. xiii). The ink is now brown. The initials, much enlarged, with stops, letter ϕ &c., are in bright red; the marginal ornaments in red and green.

From Ahmim.

[BUDGE.]

The end of a Homily upon Easter, exhorting not to destroy the benefits of Lent by over-indulgence now and to make peace with enemies. In Paris Vol. 1314 fol. 166 contains a part of the same work. The following are specimens of the text;

Fol. a. наше пероот итапхоевс ташор ато артооти евол гинетиоотт игитр.

епејан апі (1 от 2 let.) экопе етре[и] типенотові е[п] отсіастирі[ои] итихі евол
гиштстиріой етоталь тсооти гар хватетигісе шіате гітипегото итинстіа игие игоот
шивіот и ировіс етор ипртакооте шпісе
игие игоот потот[по]т нотют (2 от 3 let.)
ипртако . . інистиаски[сіс] опіцетип (2 от 3 let.)
let.) тіл етор и[от]отнот нотют ипртрепеготеотюш гісю инпеспаталама ($\sigma \pi \alpha \tau \alpha$ λαλία) тако ипеннот ипелагос нагавой
шпрхоос хеп[вюл] еволпе поот [и]тивюл
ев[ол] иннове.

Fol. b. Хекае ерепенховіс їс пехс пентадтооти евол гинетноотт ипоот едеге ерон енфореі новсю иппанувляєт идраче пипан апон госоп итпраче пипад ато оп идтреннохи гипсанон иппанувлеєт иппенфіос пеетитод [пе].

The final words are инперсмот наравос [инпеп]на ето[таль пред]танго и (3 от 4 let.) ато изоброт]ской тенот ато [ма-от]оем ини [ма]енег пенег [га]ини.

Quotations; Lu. xx. 30, Mt. v. 23, 24.

246.

Or. 3581A(72).—Parchment; a fragment, ruled; $11\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in two columns, is written in an upright, regular hand (cf. Ciasca i, tab. xiii, though there the characters are much heavier than ours). Initials are enlarged and, with stops, the letter ϕ , marginal ornaments &c., are coloured red.

From Ahmîm. [Budge

From a Homily upon Easter identical with that of which the preceding no. was another copy. The passages preserved in both fragments happen to be in part identical.

247.

Or. 3581A(73).—Parchment; four complete leaves, ruled and paged $\overline{\mathbf{e}}$ — $\overline{\mathbf{i}}$, 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 \mathbf{o} , ornaments &c., are coloured red. Probably from the same MS. as Leyden no. 66.

From Ahmîm. [Budge.]

From a Homily.

Mammon (пансонас) represents the works $(\tilde{\epsilon}\rho\gamma\alpha\sigma\hat{\iota}\alpha)$ 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 (ήδονή) &c. at times of prayer and praise? For these hinder the soul in the $\dot{a}\dot{\eta}\rho$ from meeting $(\dot{a}\pi a\nu\tau\hat{a}\nu)$ God, forming around it a wall of darkness. Two constituent elements (ὖλη) possess the soul; an outer or worldly and an inner or passionate ($\epsilon \mu \pi a \theta \dot{\eta}$ s). 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 (vovs) dies and the passions ($\pi \acute{a}\theta o_{S}$) 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 $(\kappa \alpha \tau \alpha \rho \gamma \epsilon \hat{\imath} \nu)$ both these elements ($\tilde{\nu}\lambda\eta$). Thou seest, brother, that He would have us dwell in him by works (πράξις), 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 ($\pi \rho \hat{a} \xi \iota s$). When the soul is freed, it traverses the hindrances of the $d\eta\rho$ and partakes of God's spirit which supplies $(\chi o \rho \eta \gamma \epsilon \hat{\imath} \nu)$ it and gives it peace for ever. We must become as children, whose virtues the Lord describes. But as they grow, evil (κακία) enters in. We, like children, are under the world's elements But Paul taught us to leave (στοιχείον). childish desires (ἐπιθυμία). Quotations; Mt. vi. 24, Lu. xiv. 33 (for ὑπάρχοντα, οτωμ "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 $\overline{\text{pic}}$, $\overline{\text{pic}}$; $14\frac{1}{4} \times 11\frac{1}{4}$ 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 + is without dot). Initials vary in size and, with stops, the letter ϕ , ornaments &c., are painted red.

From Ahmîm. [Budge.]

From a Homily dealing apparently with the problem of the relations between soul and body. The writer aims at determining the meaning of the term $\kappa \alpha \theta \epsilon i \kappa \omega \nu$ (used as a substantive). The first phrases are;

What is that like which is seen and touched? It will be like that which is unseen. And if (καν) thou sayest the καθείκων is not the body $(\sigma \hat{\omega} \mu a)$, yet did He form man of dust (χοῦς) and both the earthy (χοικόν) and the spiritual (ψυχικόν) are called man. We understand $(vo\epsilon \hat{u}v)$ that the soul is a created thing, like (?) the body; but in what way created if it was breathed into its (the body's) face? And do we not also say (the soul) is a part (µέρος) of God and is not foreign to the breath? But how shall we understand this delicate matter? God only As for us, we believe (πιστεύειν) in God alone without wicked thoughts or overanxiety (περίεργος). Quotations; Gen. ii. 7, Hebr. iv. 12, Rom. vii. 23, 1 Cor. xiv. 15.

249.

Or. 3581A(75).—Parchment; a fragment, ruled; $6\frac{1}{2} \times 9$ in. The text, in two columns, is written in a singularly neat even hand (cf. Ciasca, ii, tab. xxiii for the type, but the resemblance is not close). Initials are slightly enlarged. The letters u, u, x have looped prolongations into the left margin.

From Ahmîm. [Budge.]

From a Homily, containing a reference to Cant. ii. 15. The following phrases occur;

пхоне нагаряг вроот тенот гіхинкаг ато фиахітот он вготи впіраче потсот впітсот игит потсот ефинтеро потсот таї итац врит пінос пінотне шноц.

ерхеоропетхоле он инаго ное пистшро иншити отаглоон изотоно каг гар ерхо ан инаг зарод патлад ене пистенкооте пре инпад.

250.

Or. 3581A(76).—Parchment; a fragment, ruled and paged \overline{AA} , $[\overline{AB}]$; $12\frac{3}{4} \times 9\frac{3}{4}$ 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, stops and the letter ϕ , are in red.

Probably from Ahmim. [GRIFFITH.]

From a discussion between an Archbishop and a Jew upon Christ's Passion and Resurrection. The following is the text;

Р. 📶 по сиф пи и колнос иситаткоосед акеще тепот епхок птецинтаетос (αίδώς?) αμακοτώμα σοιμα ειώσια επαίοκ **ПТЕДИНТИАСЕ СОТИ ТАТАПОК КАТА ӨЕ ИТА**maraoc xooc xe ... (Hebr. ix. 19) mune неоте непрофитисие иниегратис (έγκρατής) ртинатр евооедттативи энураіртанини XEG HHY ATO ATHASTHETCHOO GROA HOG manora arangamene muace scooque ic итанекстоте поотта апеасноя твво инанаг тирот обсорен нак инеснод навел итапедсон зотвед инашос половы врвири орээ полагожэлон бохо охоб тихини ностелніле] поскот [ввол] изит[q 7 or 8 lines] (р. лв.) Дотон прюд адонк епснод навва пототнот потот аквив тепот хиточна тархи ато ихок ката об гооч атание пето иноо епкитос зираласса такте од ше про прос права непрофитие прнеапостолос инипатріархис интартеліки THE HAPPE ACC HIMAP XAPP BACE [about 12 lines μο]οντη αν[κάλη] χυπταφ[ος ετ]-BEOT III [3 or 4 letters] TOOTH HEXE HAPхионскопос холрит претенистіє мотегт итооги вое итоти едона инедтаоги итаоти ишпа паг врвикосное тира вруга

¹ Lord Crawford's fragt, no. 48 has part of a similar discussion in Bohairic dealing with Joseph in Egypt, the manna and the bread of life.

нтеданастасте инпепат птадолонуд сосонас иннеамиоли изоол стяпи ствесоте инапексеное ишпе пат станагте итолх несонас сте

251.

Or. 3581A(77).—Parchment; a fragment; $9 \times 8\frac{3}{4}$ 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 Alimim. [Budge.]

From a hortatory Homily or Epistle. Quotations; 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; $13 \times 8\frac{1}{2}$ 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 Alimim. [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 complete leaves, paged $\overline{n6} - \overline{nn}$; 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 collection Vol. 130⁵ foll. 54, 57, 70, Vol. 131³ foll. 66, 67, Vol. 129¹⁴ foll. 46—51 are probably from the same MS.

From Ahmîm. [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;

Р. пх. візанхоос хелтегафи трі вптвво шпсша етвепетеотного шнор ері шпетенного шнор ері шпетенного шнор енімухоос он хеот етвепхіногонс ара инахоос хепетенного шнор ерпліклюн шарефпхіногонс парефтюрп ле он йхепетенного шнор ехетне шарефхігол шарефхіго арефхіго де он ифранау шнотх атш хепетенного шнор етирнове ин парефхокот евол.

Р. пн. ото врои тенотие штанос етсготорт единат пот пранос стилноту итапховіс талу инеттооне вроу ехиміпе ато едтооне вроот ехисом втвеот де ліхоос хетооне ин ввол ди хеплинине ди проше етинат пентатерит иптвво атктоот впагот кан врумигонне пивитатфпенсунна вхоот хенонахос тпуше гимот атм исеотолот ипску тиру исехістие и исехіга еткріна нат ерепотинв он етенитустие нарот ваткаютх гіхму. Quotations; none, but a reference to Rom. ix. 29.

254.

Or. 3581A(80).—Parchment; a fragment; $8\frac{1}{2} \times 10\frac{3}{4}$ in. Written by the same scribe and possibly belonging to the same MS. as the preceding number.

From Ahmim.

BUDGE.

From a Homily. The passage is in praise of Virginity which the author apostrophises in a series of paragraphs; for example; continuous of the transposition of the transposition

255.

Or. 3581A(81).—Parchment; a complete and an incomplete leaf, paged o, i; IIA, IIB, and a fragment; 121×101 in. The text, in two columns of about 30 lines each, is written in the same hand as the two foregoing numbers. Here however the initials, stops &c. are coloured red or yellow; some of the former having coarse scrolls in those colours, while similar but smaller ornaments are sometimes attached to the letters p, T, q in bottom lines. In the Paris collection Vol. 131⁵ fol. 13, Vol. 131⁶ fol. 125, Vol. 131⁷ foll. 25, 48, Vol. 131° fol. 98 are from the same MS. and refer to the 1st of our leaves, while Vol. 130⁵ foll. 71, 72, Vol. 131⁵ fol. 86, Vol. 1321 fol. 46 and also Cairo no. 8314 refer probably to the second.

From Ahmim.

[BUDGE.]

From one or more Homilies.

P. $\overline{0}$. The "song" in Is. v. 1 is made to refer successively to various utterances of Christ (? Mt. iii. 10 or Lu. iii. 9, Lu. xiii. 8, 9, Lu. xv. 4—7), the quotations being followed by these words;

атетинат еп[е]глоо итсти[иот]сіл ипоргли[он] ипеіредх[ω ат] ω нетотю [е] сюти калос гиотинтрингнт нотредхю гар анпе едтре[и] етсюти ерод гтали (ἡδύνειν) гиотгтлони алла мадтретріне гиотиках игіп внедт нототнод ан епгит инетсюти ерод гиотглоо атю едт нотиках игит епетгнт гипринеете николасіс неденве ихю тхрон ан инетсюти е[роот].

P. ka. The text here treats of Jacob's mourning for Joseph, who in prison was sad at the thought of his father, his young brother and his own misfortunes. But God heard his prayer, brought him out of prison and made him a king (sic), while the ruler of the prison set him over all the prisoners.

The Fragt. Presumably from a Homily, though the following phrase seems to belong to a narrative; Totanokouitoche hteporeok as unmaxe старе еготор етог нтие инного [aq]оторв нат [ht]ене хей. Quotations; Is. xi. 1, Ps. cix. 4.

256.

Or. 3581A(82).—Parchment; three complete leaves, ruled and paged pno—pqb; ска, скв; $13\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns of 33 lines each, is written in a regular hand (cf. Ciasca, i, tab. i or ii, tab. xxvi, but the resemblance is not close). Initials are enlarged more or less elaborately and accom-

¹ I suspect that Zoega no. cclxxx, the writer of which appears to have dwelt in Jerusalem, may be from the same MS. as this.

panied sometimes by scrolls in ink. There are some similar scrolls in the lower margins. By the same scribe and probably from the same volume as the Epistles of Apa Esaias, no. 181 above.

From Ahmîm.

[BUDGE.]

From one or two Homilies.

P. piie. Abraham is 'the father of many nations,' Sarah 'strength'; again Abraham is 'the mind' (vovs), Mamre 'the height,' Sarah 'the soul' $(\psi \nu \chi \dot{\eta})$, while the tent (σκηνή) to which the soul flies is the protection (lit. shadow) of God. So long as it was with Sarah after the manner of women, she could not conceive Isaac. So long as the region of Sodom is inhabited oopor and watered ecrcur, she remains barren; but after that Sodom's cry goes up, the mind overcomes pneame the passions $(\pi \acute{a}\theta_{0})$ and becomes a grain of mustard &c. After Sodom's destruction and Lot's rescue, Sarah bore Isaac, 'joy;' that is, the soul when purified obeys (ὑποτάσσειν) the mind and brings forth joy. Sarah was now no more a prey to violence, for she had received heaven's pledge. After Pharaoh's attempt and she being now old interection as enilog usi, Abimelech coveted her; but God proved (ἐτάζειν¹) him. Let there be no return to old (sins) once abandoned. This the saints strove to reach. There can be no love $(\dot{\alpha}\gamma\dot{\alpha}\pi\eta)$ while we care for worldly things; for we cannot drink of Christ's cup and of the Isaiah found he could not please God while in the distractions (παρασπασμός) of the world. Quotations; Mt. xiii. 33, Lu. xiii. 19, Gen. xii. 15, Col. iii. 9, 1 Cor. x. 21, Is. xxvii. 4, xxix. 4, xxvi. 16, xxxiii. 14, 15, 16, ib. 18, ib. 7, i. 26.

P. GKA. Be humble арік нелахістон in speech and ignorant among the learned and God will grant thee wisdom ($\sigma \circ \phi i a$). Remember, beloved brother, the struggle for virginity ($\pi \alpha \rho \theta \epsilon \nu \epsilon i \alpha$); fight therein till death; for it is no small thing on earth and unspeakably honoured in heaven. Virginity and marriage are as strength and weakness. The Apostles forsook all earthly honours and ties; unlike the rich young man. God commends those that become eunuchs for the kingdom of heaven's sake. Marriage is honourable and the (marriage) bed pure if there be (? also) works ($\pi \rho \hat{a} \xi is$) of the kingdom of heaven.

The first sentence on this leaf is obscure; сегт изаг исоп итинте изепиннуе стуахе хепиепхахе аак изоеш зипетенгиесте ероц ан.

Quotations; Mt. xix. 22, Lu. xiv. 33, ib. 20, Joh. xiv. 2, Is. lvi. 4, 5.

257.

Or. 3581A(83).—Parchment; an almost complete leaf, ruled (pricked in centre) and paged $\overline{\text{TKL}}$, $\overline{\text{TKH}}$; $13 \times 10\frac{3}{4}$ in. The text, in two columns of 36 lines each, is written in a fine, regular hand (cf. Hyvernat, Album, pl. iv. 2, our MS. showing only the rounded forms of u and r). There are no enlarged letters. Probably from the same MS. as Lord Crawford's fragt. 36° and in the Paris

¹ The form 2ΥΛΑΥ, 6 recurs as 26 TAY, 6 for εξήτασας, Sap. Solom. xi. 11. Elsewhere this is rendered by 19116.

¹ Lord Crawford's fragt. is from an interesting Homily upon Joseph, Mary and Christ's birth in which use is made of the parable of the pearl (Mt. xiii. 45,) in the manner of S. Ephraim (v. Usener, *Die Perle* 1892). This fragt. shows on all but the first page a number of small coloured ornaments, while ours has none. In other respects they seem to be identical. For the former cf. Forbes Robinson, *Copt. Apoer. Gosp.*, pp. xxii, 196, 235. Of the Paris texts, some are attributed to Peter of Alexandria, others to Severian of Gabala.

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 Ahmîm.

[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.ткх. ато ппартирое птатев [п] втепрооте [п] потев евол [г] птистіс [3 от 4 let.] тре ппалі [2 от 3 let.] лісон [3 let.] ние [п] врре свототе вхо исвещетла (σύρεω) ан ппало тсару шхи исангамске ан ногі тпістіс оттепниете тогой нипартирос вграї гар ехитепетра &с. (Мт. хуї. 18) простув ($\pi \rho o$ -σέχεω) гнотиру впиахе відпоте віших підпости віщот під от тенот пінат втіражні вготи віщот пінате тенот пінате втіражні вготи віщот пінате петнат перотові ан вашите нов гар пінітан штірамс штоот нето прін итотившк еготи віщот.

Р. тки. оточне пвизахе на хесепие нипас потовия ини внетемпро врос внег суапсувити ала песменгасете суапсов[пл] ала пессии впесит свиексоте врос ала пескам с[в]ркото врос ал[ла] паре(lege пере) питргос ки атко агрог [ві]тато ина втеккансіа вттах[ра]віт всюв ини [от]махе потют пентапотоп[т] хоод атко ци[ни] ввол нев пот[птр]гос вітахрит отприв птт[рап]нос итатті [ши] нипас атко пп[от]вующого врос.

258.

Or. 3581A(84).—Parchment; two complete leaves, ruled but not paged; $14\frac{1}{2} \times 11\frac{1}{2}$ 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 Ahmîm.

[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;

тинат ав он зинвграфи етийтагаоос ипноств еготи вивтсосткой зипветент взоти вроц иов итацхоос втреско казис &c.

gunayai Ae on inequityanthiq etothe energote the agnood neotherote energy agnood neotherote equiations; 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 \overline{poo} , \overline{poo} ; $13\frac{3}{8} \times 10\frac{1}{4}$ 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. cexci and in the Paris collection Vol. 131^3 foll. 3-16, Vol. 129^{18} foll. 95-97 and perhaps Vol. 131^5 foll. 72-74.

From Ahmim. [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 oras on μπεικο¹ στας μοτχαος, for there are no thieves; all is peace and agreement (συμφωνία). 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 аге апрахе етвепетрос пноо напостолос парепрахе он етвеапареас.

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 Alımîm. [Budge.]

From a Homily.

I am in company with the Apostles, Prophets and Patriarchs, while the Judges (κριτής) declare for Jesus τυλειμ εις in sounding the trumpet (σαλπίζειν). I recalled the dread judgment and my whole body —? тагесік and my spirit was disturbed. 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?

(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 xax of teeth, thieves to cold and nakedness, slanderers (καταλαλία) to outer darkness.

261.

Or. 3581A(87). — Parchment; a fragt., ruled and paged $\overline{2}e$, $\overline{2}\overline{5}$; $9\frac{1}{4} \times 10\frac{1}{4}$ 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 > are in red and green.

Probably from Ahmîm. 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 uuaq, shows a Mid. Egyptian tendency;

р. де. ипатесринти проине ететате паріа тпаровноє наттшли адхі над нотсурд предаецстве нее насти устраностсішн нинац¹ ката потшу ипнотте педеішт αφριώκ εξώτη μυτή μυας ζητές μητρα).

анерупире исночни итециитиотте стоталь влаговенециантис внетначиль ипатотуше.

p. 35. etbeor tetukpine unexe w morдаі татетаітіа ероі со натнотте атсо анок петиллологіде зарод викрив шилд пехат хелахоос хелиокие панье пинолле ты отите теранта со превиос натовсь.

262.

Or. 3581A(88).—Parchment; a large (a) and a small fragt. (β) . the latter, paged $\overline{\Lambda\chi}$, $\overline{\Lambda H}$, is the first of a quire; $11\frac{1}{4} \times 9\frac{3}{4}$ in.;

¹ This is hierogl. ↓ □ Q □ v. Crum (Erman) in Aeg. Zeitschr. 1898.

¹ q 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 fragts.

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;

[понтат] [поетно[т интет]илл лт[о нестр]веер етгипк[оснос] неитляти инететоба лютагот нелиховіс нетипоткотот гінетгит окние гиптретпіраде пиот нетепотери[ет]юте иннетенит иннетрире неитлюлогіл етипотери[ет]юте иннетенит иннетрире найоте евол гинеткатаслру атрхофоре найо гипотору етрооп нат еготи епехс етретхофо инотенот интетилах хешпениля ероти.

наіаттити напе сі псонахос импре напе инехрістіанос віссинте алионіс атетимоно ипростатис инетиюте атмоне атхігнот евол писоти етвенетитько.

- (β) Apparently from a Homily. It shows the following unidentifiable quotation;
- р. ж. мадхоос он ног гернигас хепані[п] пхооше инепростагла]

263.

Or. 3581A(89).—Parchment; four fragments; ruled; the largest, 8×9¾ in. The

text, in two columns, is written in a large, somewhat irregular hand (cf. Hyvernat, Album, pl. ix. 1). Initials are slightly enlarged. Where n begins a line, it has a loop projecting to the left; where a, u, τ , σ end lines, their tails project to the right. The sequence of the foll. is uncertain. In the Paris collection Vol. 130⁵ 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. алла пехац хетатиевре шпалаос иетнаросив гітегін втсоттон свилопот пантос ін свилтитонот внете[и]потвок [гі]союс внег хоон іни вднег инатот еримпекво укопе ато пхадії

fol. 3. ато зипарафтсіс епиа инатефтсіс отде ато отродт еграі петроон нат епиа итало еграі епхісе от понон хенпотвок еграі алла атрикескок епадот инентатрактот енеізенте ноткот илоі[нос]]

сенака, епенталорход сппірахіс пасьетост сента, епенталорход сентанію тра сента, епенталорход сенталіського сента, епенталорход сентення пасталорход сента, епенталорход сентення пасталорход сентення пасталорхо

fol. 4. Наме неитно гар ан ато птог еготепесото ебол тон едиапрофитете итеке ерепепрофитис напрофитете и нетенсемоон ан и истиммоне ан и его итенге.

264.

Or. 5438(1).—Parchment; four very small leaves, ruled; $2\frac{3}{4} \times 2\frac{1}{2}$ 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. Hyvernat, Album, pl. ii. 1).

From Ahmîm. [Grenfell.]

From a Homily or Epistle, containing praise of and precepts for the ascetic life. The reader is frequently addressed as πεκιπι (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. 2a. Пентапнотте итк ехфф анасте иноф спотстпонони ипркапент евол ипранели епеснот улитквиок егран улинотте гнототноф инотхро кан гар улрепнотне евол гиллие улфкапефсат гилинефтлосе ефуанцат[е и]пен-(fol. b.)-тафен евол етвинтф улфиосуве егран гнотпаррисы тенот оте ипркапент евол гипенкоснос улиткносуве егран улинотте гнотхро ф певини екулитоск епхоенс наталаф пхоенс он насто [и] инак етрекррро инилаф тен[от] оте певини

пос \sin_5 писоф[іу] нужопе из[нтк], ситы екопко пискхухе спикоспи[аде] идесяю снодевно нихоос ссоб[к]
жих идеоф[іу] нужопе из[нтк], сиды еку-

fol. 4a. Тинтрал эдренданион гар шэе инпроие зипхые етооли евол секи гар кагит иппотте етвепы инил игитот еготи епроие едгиоос гитрі наталад гнотсотрат едэлнеі оте ехип.. нот итрі за [8-10] letters [60, b] отнан евол хеэлткаполенос инитэлигтид ерок етотхепроие хевтедіпегнот итрі штоотк.... т натотхок ептоот ини оте петнат наі нотна нэшпе гіпхане тапот таріне ероі капекнеете гіпесит екпістете хеоти

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. Hyvernat, Album, pl. iv, 2).

From Ahmim. [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. Дентазенкоти пот езоти ерос атотхаи зітипиоот етиезущотиє интхи ката пттпос ипваптісна еттотхо иноти тенот знотено ан евол иоторхе ите тсару алла и

fol. b. Вож еграі етпе едиаггелос гепотассе над иннезотсіа инносои пехсое едуплісе гитсарз итоти готтитти гок

¹ Or **н20тн.** ² Or 21. ³ Cf. 1 Peter iii. 20.

nnoun snueingele zeuentadnol snicybs

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; $13\frac{1}{4} \times 7\frac{1}{4}$ 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 [ek]kancia ana, 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 (Hyvernat, 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;

ато недзий исалнотаст, в итпитерро икине интинтринао ипросотоен недзизиса иниваснит изира иних игото ехен итаполатсю икина интинтринао иниове просотоен вадеппнотиет инехо хеоттоте ийитринаоне игото виагомр тирот икине.

267.

Or. 3581A(90).—Parchment; an almost complete leaf, ruled and paged \overline{pq} , \overline{pqa} ; $12\frac{1}{2}\times10\frac{1}{3}$ in. The text, in two columns of 34 lines each, is written in an upright, regular

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 encmies, 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 \bar{s} ; 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 u, u, 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 Ahmîm. [Budge.]

From an Epistle addressed by a member of a monastic congregation to encome? Έφώνυχος, 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 As the leaf has the text on its other side also, it clearly served here merely as a part of the binding.

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 Horsiësi. For names thus formed v. Aeg. Zeitschr. xxvii, 41.

them. Ebonh 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. $1\ b$, теопе шиок пленот етреклиехе ниот изенкотт изахе енегство нак ан ине-(?ене)пнотте хоос алла егхо изензахе инаграк пое нотзире ерхо инерзахе инаграние носте пленот коте пленот и (fol. $2\ a$) [са 6— $8\ let.$] туп ентапнотте отакоот ерок итоотот инроше ентакотакоот ероот етенринрание етигити евол хенток гоок пнотте накоте исапетснор итоотк.

готан аб пабіст бкуміулхе пипанонос стідіти хегнотиот кнапат

fol. 2 b. ω ев ω их енахоос нак хеот евоа хеак ω опе ект ω ое имок етр ω не и[по]нн-рос . . . нноеік

Мевол хескоюыт исфот стпит срато ипотоны степропепе ипонирос стипат гапо он срепнотте илт илк иотиптрединфе стректетик ато игросис спксыюхп.

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(?); $6 \times 5\frac{1}{8}$ 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 e and especially a, 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 $\overline{p_{AG}}$, $\overline{p_{AG}}$, $5\frac{3}{4} \times 7\frac{3}{4}$ 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. 16 ff. and mentions Elias, Peter and Paul.

271.

Papyrus xvi, sheets 1, 5 and Or. 1013 C.— Four fragments; the largest, paged \overline{qu} , \overline{qo} , $8\frac{1}{4} \times 7\frac{3}{4}$ 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;

[or] жеере ато ациотте епесраи хеасениее етепесотозипе хетентасотка епиот 1 ато асриот иот тжеере жни асжопе он енесеграс ат 1 июснф гоом егра екние

¹ Note this etymology of Asenath, "She that is safe from death."

иневкарос нотот ато адопхаріс пнагрифараю адхі итмеєре мин птоото ппотинь адтале ппосиф етехню над.

паше гиптрец хпенанасси етепедот [10]зние хеапносте трарпову инагес иннанаекот итереппатрархис оти заков неднанот ацфанрос снат планасси.

адотех над инна етинат алена тесревере ег евол ехіграс ато птереснат [е]приере іннетгипил етинат аднат [ерос и]от епинор.

адервнос [е]твепе[с]са ка[та] ее ет[е]ретегра[фн] етоталь хо и[по]с итеротсо[ти] оти поз иессиит стиской инлете.

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 preserved 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 fragts. under glass (one paged ρκο, 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, l.l., fragt. 4).

Paragraphs are occasionally indicated by a plain, angular mark in the margin.

[SAMS, BUTLER.]

From one or more Homilies(?). 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 fragts. 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 patriarch and the empress Theodora тррю осо-Aco[pa] are mentioned in a fragt. which appears to deal with the ablutions (ceremonial 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 $[\bar{\tau}_i], \bar{\mu}$; about $7\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one column of 17 lines, is written in a hand resembling Zoega's 2nd (especially for λ, μ) and 3rd (for τ) classes. Paragraphs are indicated by a horizontal line or ζ -shaped mark in the margin. The other fragts. 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;

прадок тирот втание внаго тористаатеринцы или вний эфекте тористания внестимости тирого внести тирого втальтина внестимости тирого внести тирого втальных внести техновым в техновым

оти гос птантолиа етрепротет атсо итипотет ингенос ингалате етоталь арит гар итноше поткоті зиньює итнаровноє етоталь ато (р. п) наттоли вічанхоос гар етеорооние инпетругон ато изалате тирот хератхио хоріє сперна изоотт пантос отноше зинагроатие наоторы исе--гэнтатито иш тильзэх тутоугону эоох H TYOOS SIGDY OUTSIDE ONTO TAULI TYOOS пторых пали он егумилоот ехо зароти п я енко лі неуу

275.

Papyrus xiv, frames C, E, F.—A complete and two imperfect leaves, paged \overline{pa} , \overline{pB} ; $\overline{p_{17}}$, $\overline{p_{1H}}$; $\overline{p_{qr}}$, $\overline{p_{qA}}$; $8\frac{1}{4} \times 6\frac{1}{4}$ 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. pa) admonishing to work and bear all trials (βάσανος) lest we hear the terrible voice condemning us: (p. pix.) 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. exviii. 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.

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 \(\zeta\)-shaped paragraphmark 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; a, u and r are rounded and formed of a single stroke each, while c and c 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, [Sams.] from the condition of the MS., to recognise the subjects dealt with. Certain fragts. 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 account.

Published by Revillout, Mém. s. les Blemmyes, p. 32. The following are corrections of his reading; l. 2, and handeling, l. 4, indecaration, ll. 6 and 17, hand on, l. 7, he say, l. 11, are erri, l. 12, hechan, l. 15, herquit, l. 16, ic next, hequitar, l. 20, and.

Quotations; l. 14, Is. lxvi. 24 (inexactly), l. 17, Joh. iii. 36.

281.

Or. 4919(1).—Papyrus; 2 fragts., 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).

GRENFELL.

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.

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 uneial 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 fragts, 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.

Aḥmîm. [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

¹ Goodwin, Aeg. Zeitschr. 1869. 75, read BAZAHOTG. In Méms. de la Miss. franç. iv, 642 (i.e. Cairo MS. 8019) it is written BAAGZHOT.

Coptic, the former having been the 1st, the latter the 2nd col. on each page. The following are the texts, the stops, accents and breathings printed in the Greek being those of the MS.;

fol. I, α. Μπιον της αληθε[ι]νης και αιωνίου πρς αυτών της επουρανίου ιλημ χάριν των καλών εργων η οι αμαρτωλοί οι οψόμενοι μετα αθυμίαστους επικειμένους αγγελους ελθούτας παραλαβείν αυτούς εις τον αδην ένεκα των κακών εργων. εκεί γαρ αυτων το κατάλυμα καθώς γέγραπται ότι εκοιμηθήσαν εν αναπαύσει εν τω αδη ποία δε ανάπαυσις των τοιουτων του θανατου αυτούς ποιμ[ε]νοντος και εις το ποιουτων του

fol. I, b. Тоост ноан исвесотост вусти етинтеро евол угтоотост инагрелос хинрефриовене етоспанорхост евол индиклюс ное постуюс ефиорх изенвалине евол изенвесоот 2 етвесоре иноост угинагрелос упосорги вуран етрезения иксост ката нестирул со теннос повую интенност исориес и итенроне хита ихилу кан еф[л]спен и итоа еараме иариетна

fol. II, α. Εγηθη [about 10 let.] αιώνιον βασ[ιλ]ειαν εισαχθη ή και ὁ ανος χαίρων το κακὸν επι της γης εργάσεται εν τη ζωη αυτοῦ εντεύθεν ὑπο του κυ κατάραν ληψόμενος και εις ὁν απελευσεται τόπον κατάρα περιπεσεῖν μέλλων εις τον άδην αιωνίως ριφησόμενος τίνες δε εν εκεῖνη τη ἡμέρα φθεγξοντες εν τω τοπω εκεινω και αξιόυς αποκρίσεως ὁ θς ποιήσεται ουχὶ οἱ ὑπακούσαντες αυτ[ω] εντεύθεν επι τη[ς] της εκκλίναι απο

fol. II, b. IIII]отте fет[и]q голос епетероот еши неитатратести несор гіхникаг

fol. III, a. [s av [about 13 let.] συ [about 6 let.] με [2 let.] ν' και απο πασῶν των θλίψεων αυτῶν αυτοῦς αναπαύσαντα' ὁ δε [1 or 2 let.] των αμαρτολῶν [α] θάνατος αθλιωτερους αυτοῦς τιθησιν. ότι την ανάπαυσιν και την τέρψιν της παροικίας ταῦτης κατέλιψαν' προς τον θν απαγόμενοι. ὁς ερεῖ αυτοῖς ουκ οἴδα ὑμας' απόστητε απ εμου' μη τολμήσητε ενώπιον εμου καν ἐνὶ ρήματι δεηθήναι ελέους χάριν εις τούτο ὁ τόπος]

fol. III, b. The state that r = 100 fol. III, r = 100 for the state of the

fol. IV, a. [al και ταυ [about 5 let.] ον την απο[5 let.] υ τεταγμέ[4 let.] του κοινοῦ θανατου νόσον και του μεν προσκαίρου θανάτου την θλίψιν φρίττει επισπάται δε εάυτῶ και ασπάζεται την του αδου αναγκην την επ αυτῶ [δία] μένουσαν ε[]

fol. IV, b. Темарта Тенгов ний потом ине[1] сот етгипните мантровте нар потил питои масиег гипните проце предр [пе] оот емар [3 let.] иннове.

епиотрунат всадоот ввол иппеооот иссере ипетианот депиоттутит спедентоли сухс ипроис нотирпе спедентоли сухс ипроис нотирпе спеден спусоне итальс ипроис нотирпе спеден спусоне итальс ипроис нотирпе спеден спусоне итальс ипкорт инпоттутите динтанагки ипкорт инпоттутите ститанагки ипкорт инпоттутите ститанагки ипкорт инпоттутите ститанагки инкорт инпоттутите спеден инкорт инпоттутите спеден инкорт инпоттутите спеден инкорт инпоттутите инкорт инпоттутите инкорт инпоттутите инкорт инпоттутите инкорт инипоттутите инипоттутите

¹ Job xxi. 13. ² Mt. xxv. 32.

³ Abbreviation for es.

¹ Mt. xxv. 12.

² ib. 41.

BIOGRAPHICAL AND HISTORICAL WORKS.

(ENCOMIUMS, ACTS, MARTYRDOMS, HISTORY.)

I. BIBLICAL CHARACTERS.

286.

Or. 3581B(1).—Parchment; part of a leaf, ruled and paged par, par, par; 13\(^4\) × 10\(^1\) 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 Ahmim. [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 ramon the proconsul; then the beginning of the incident of Christian apoun uso norsop and the lions. (Cf. the Ethiopic, Budge, The Contendings &c. i. 180, Malan, The Conflicts &c. 95.)

Begins; помс атьюк гнотгой аттаненархон...

Ends; ... tколого нак етрекегра инстеренхо[aic]

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. exxxii, Lord Crawford's MS. 29 and Leyden no. 51.

From Ahmim. [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. икоота тирот атаниаси птоот аа атотне втоги идови[т] про и[тет]нот ап етинат атотващина псот дагротфос вренедготе инг гюсод сратедана под поити адаркак авол адхо инос хенахови гротфос вкрот вклюос гитешоле инвол нотйооное истот вкотор вриед[г]ли ареле и... силрина... о]тот интекстив тенотот тооти гнотовии хегнотедии ас-

мве иот текстие астооти ехипекчире астотьец аспот ае исанкооте тирот етгини иниас атотис сготи ирошт про [4 lines] пот гротфос] хекли ерубли] наш зе ед[п]нетчооп п[зита] тирот [3 or 4 let.] Дан заперепредени онтос де ти..п. [в]вол ан еп... д адкотд ле ефіинисон нехад над хенамире егасо пня ката отлікіа ката тепістниеї хе(?ле)птокпе пасиот кнат хентапецарине хоос хеот ит [оо]ти ихталья зитуэнэе эогонэт urei [muai] utua... rap an une[k]ei muai тоте фіанион пехад над хенариризо . . со (fol. b.) [4 lines] notic $\operatorname{uc}[e...og]$ num-TANE IT JANU POLIOTE SUI TYOOUTE LILES [41] PE epoq [пе]хе філицон над хетеоот [епзоохри энедарпи тоохант ота этгон нат хепирата евоу Заплеег фічнифи че ацкоти етеотройне нехаи нас хосіхеро ито пкенос еттаент свол хеліхоос хевсок сграі ватта уапесаг анареас артаног х еевс moor gan apeac is asepary [3 or 4 let.] тенотоге ани итескталегино итевсок еготи еп ні п гротфос панісиюн тенаге спецэнре зитинте ипи едиоотт [ип]ркалаат едітд евол улитлеї тоте теогроппе легол ввол асвож епні пильнейой челе епетпоотт ефинх евол ехкоте ерод пот зепиниче виачоот асхала впесит зитинте плиниле усолоз ехиттегне пистиоохт AOTA AG HHET [3 or 4 let.] TOTGI II [4 or 5 let.] xeequapa[2]тс unoq афрготе он хеннепочеров сі ехипетиоотт тоте теогрошпе асоттон преос асуахе инпоот итаспе преоне тагене отптате заен ипате тпаравасіс уюпе.

288.

Or. 3581B(3). (Formerly Or. 3367.)—Parchment; a complete leaf, paged $[\overline{o_{\zeta}}]$, $\overline{o_{H}}$; $13\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of

30 lines each, is written in a regular hand (cf. Ciasca i, tab. xxvi, Hyvernat, Album, pl. xi, 3). Initials are in red; so too a few stops. Paging similar to that in Hyvernat l.l. Zoega no. cxxvii, no. 310 below and Paris Vol. 129¹⁸, foll. 91, 111 (Thomas), 102—105 (Philip), Vol. 132¹, fol. 26 (Peter) are probably from the same MS.

From Ahmîm. [H. Wallis.]

Bartholomew, acts or preaching of, in the Oasis orace. (Cf. the Ethiopic, Budge i. 83, Malan 29.) The following is the text;

Р. [ох,]. паше петачеовіч иппакаріос напостол[ос] вароолюнаює итацтачеовіч ппод гитехфра потазе гнотвірніні ште пнотте зашін.

асуюне ае итеренапостолос псоу ехсоот инехсора еатнехканрос иннетерит експите апсканрос иварфолонаюс тагор етрервож -эп тацитэ аппиу тан ензозеатри эулгоз хад ипетрос хеплекот нетрос иневкок етноме етимат енег отде он икеропе етинат ифсооти ан итегопирахе фсопс шиок со плекот (р. оп) петрос аріре нины полинтимроне інгопо иног еголи етноме ато петерепхоею наточе на филусопе изита тоте петрос пехад над хенток началк ан со пачире вароблонаюс алла итсоти тирти февтсот сапокаојста нот петрое инварооломаюс атнооже жеетнавок етполіс етнооче де атеі ехнот--ооти ктоикои тиинтоэ клуизрании эпоэ тот апраче пот петрос инварофаонаюс artherotol epoor nexat hat xexaide проше наптвиооте птоот де атоторв хехаіре пехе петрос ипринао хестетивик етсоп иннеитвиооте пехе прсоце нат хесивик еготи етпоме отаге нехе петрос над хекнамрочинтиагроне пинан игталон нинак еготи стполіс пехе пархфи нац

хестетивнк еготи стноліс еченот и ефот евол неже нетрос хенанон гоше ан ное иток сткисств ерос гиотчоп инотф евол ите пікоснос алла апон генгилал ите отнотте наганос епераппе їс сарсотпи еппегинтеноотс арф втооти изенентоли инден

For the end of the martyrdom of Philip which precedes the above, v. no. 310 below.

289.

Or. 3581B(4). — Parchment; a fragt.; $8\frac{3}{4} \times 10$ in. The text, in two columns, is written in an irregular hand (cf. Ciasca i, tab. vii). Initials, slightly enlarged, are coloured red; so also some stops &c.

From Ahmim. [Budge.]

Bartholomew, acts or preaching of, in the Oasis. The passages correspond to some on pp. 87ff. of Budge's Ethiopic text; cf. Malan, 34ff. The following is the legible text; [hor[hor]base unequal[char] 2000c anoma инносте итон инор огран охоор адоор бвол хона нан паностолос инносте вароолонаює тноговин внавал теооги гар хонткотріканос гизов ини [гіт] инран инонховіс іс поде [п]аностолос де иторофесоти профиносрахов.

Такант портор потимента и портор потимента и портор потименого потимента и портор потиментого потимента и портор потимента и портор потимента и портор потимента и потимента

290.

Or. 3581B(5).—Parchment; two fragts., one paged \overline{a} , \overline{c} ; $12 \times 9\frac{3}{8}$ in. The text, in two columns of 28—30 lines each, is written in a hand inclining slightly to the left (cf. Ciasca i, tab. xvii, though there the letters are more rounded). Initials, stops, the letter ϕ &c. are in red. From the same MS. as Paris Vol. 129¹⁶, fol. 99, Vol. 132¹, fol. 60,

From Ahmim. [Griffith.]

Gabriel the Archangel, Encomium or Homily Pp. a, \(\varphi\) show probably an introductory passage, each paragraph beginning with the apostrophe anor gapon unoor or rappma. Gabriel is called natourithe irraмнога продтосу калос, погононое стогконоша калос зини инносто паглоос, псамистис стеамико гон иннос прро, погритор итаначнотргос тиноот ратенхоевс тири стетецилогогае вросте стрец-PANG IHIDAC ZHOTZAOOT. Gabriel appeared in human form to the Virgin in order that she might not be terrified. His honour is above that of the angels in the Old Test. THAMAIA, who were sent but to foretell the birth of mortals; for his mission was to announce (σημαίνειν) [the birth of Christ].

The other fragt, relates first the healing of a boy by contact with the picture of Gabriel, the consequent conversion of him and his father and their gift of 1000 solidi unt upon προλοκολιμος 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 μελ the στρατηλάτης, and other dignitaries λεμαμλ μρομα 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, 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 $[\overline{uo}]$, \overline{u} ; $10\frac{1}{2} \times 8\frac{1}{4}$ in. The text, in two columns of (originally) 26 lines each, is written in an upright hand

(cf. Hyvernat, Album, pl. xi, 3 for the type; but r 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° sem., 60. The king is not named and, at the end, the date cor unreased unapport[e] is given. Begins; unercorrespondents...

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;

Р. [uo]. гонокое тиарттры ифіліппос папостолоє исот интэшни навкор гнотеіриин заши.

асусопе де итерефіліппос всок еготи етефрикіа шитпо́[лісііі (р. пі) і і едтачео ецч HAT UNEXC [H]POUG AG UNUA [G]THHAT HTG-[ро]тешти вим [и]тоото пфилипос вотато nuban hie [n]exe nexat [nad] zehin sto[tod]пе іс пехад нат хеприре ипноттепе пагоратос пентадтаню птира пехе и р оне над хееге едтон тенот пехад нат хеедзентиегсама¹ ипе итехнох де итереплаволос еще хелтотор ектоот епнотте agtaxy aques[11]eyzht eqeheprei hzhtoy еппеооот атапате ифіліппос атсонго атталод ехнотевое атвасаненде инод атв над изенноо изисе чантециот итеротскоть ле ниод атклад епесит гіпестос атеіре нотчохие иниетерит етхо ппос хепуренроку писсопу женнелле енескеес нежесоп плеротхеро де ипкогт хестеноху сготи сроч матрони тоонит энфаграмс

¹ Paris 132¹, 60, two speakers **ΠΠΟΙΙ ΠΠΕCHA**Υ; the devil chased by Gabriel; the door of the τόπος found closed.

² A better reference than ib., tab. iii.

¹ cand was erased.

293.

Or. 3581B(8).—Parchment; a fragt. and two leaves (one complete,) ruled and paged \overline{e} , \overline{c} ; \overline{ue} , \overline{uc} and \overline{zr} , \overline{zA} ; $12\frac{3}{4} \times 10$ 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 \Rightarrow are in red and green. Two of these fragments were described and pp. \overline{zr} , \overline{zA} 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 Ahmim. Budge.

John the Baptist, homily upon (? the birth and youth of). The fragments not published by Robinson contain the following passages;

Р. с. вие педотепллат епите египротхос ите тпе етехирхене гевегоотт етинт енесит гипкине инфите.

Р. ит. (Zacharias loq.) [ии] отногои [ст]рии сац[роо]то стот[со] потка[ал]ос инисатренециотие ло стугперитег над иппоот ин игнат ан иток со пахоекс сислоот ивсо италис иниатапорт хентатотвор нариге.

294.

Or. 3581B(9). — Parchment; an almost perfect leaf, paged pila, pila; $12\frac{1}{4} \times 10$ 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. 129^{17} , foll. 72—74, 76—79, Vol. 129^{19} , foll. 109, 110, Vol. 132^{1} ,

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;

Р. риа. Падтанахобренна тота пота ATBOOK [eneq]III LINKT[HO]+ [SHT]LIESCHTE ле [и]отпрув птетуп зиптранат хеапеспрост эконе зиппа етинат аккон еготи врод атко пехац наг хепарире прохоре пехагнац хеотпе пахоею пехац наг хевсок зноточни ени питран ввох хееренесинт тирот сооте еппа етинат етренве икхоос нат хенованине онг атто иналат инеооот SICOCOCI IIREI HAL CHEHLA AHOK AC AIBCOK AIZE вивсинт тирот втсоота втранве втвенфаннис атш итерситози еготи спро ипни ипотечтолиа соттои на ипро стиссте хеотенивотан ите проше итполсте ката потегсалие иктифт пнагос итеренюти ле ввох вітсоги впро атсо віамкак ввох виате итегнот віс ота зінгизах питрубон адсотитаси[и] пехац и[ит-] (р. рив) -рен хепрохороспе пилонтис инфаниис иссинт ле пехат хеллла гоше зипатполісие ота ле евол изитот адтооти адег затипро атю пехац нат хепрохороспе итерототюн ле ипро атиат ерог атрупире негиесте гар хеания анок инпозаиние пеха нат xembarner to neemly eig hengas italsvil-TTOO HT ATO HTOO DEHTAGTH HOOTT оня [п]потэнне п[са]скоти екен[а]хе евол гипо танадати ота выши эта ака тоотія виврепозаниие изита мизе врод врагерата ота танавана теогона итадамил ансера инисатрейхок евол инерана ант ингаини тири инисанерана ле адаснаде инота пота apa noun

295.

Or. 3581B(10). (Formerly Or. 3367.)—Parchment; a damaged leaf; $13 \times 11\frac{1}{4}$ in. From the same MS. as Zoega no. exxvii and nos. 290 above and 312 below.

From Ahmîm. [Budge.]

John, the Apostle, assumption of. The passage corresponds to one on p. 217 of Budge's Ethiopic text; cf. Malan's 140 and 244 (Armenian). Cf. also the Greek ed. Zahn, p. 240 ff.

The following is the text;

Fol. a. [a] rheadofpon un hequot [6] or [7]let.] тирот и тат етинат вроот зинетивал наі стотфотосін инти евол гітоотот гінвал стотону евол инстиссона паі стетиссоти ан ерод гишаахе ипетисфиа етотоиз евоа алла ефотиону ппод инти евол зизензоропа писензвите стахретитти граг изиту лоппон эже ершти етрететирпиесте инат ини тетенсооти х е питстирион итокон оны ет]geome [about 5 let.] egorn epco[ru er] ведов ни и та неихоек те хок ф евол итфти гар со наперате ненит тенот чесопе инфти тирти свол гітоот атсо цпаракалеї шисти едотом етитрететилтиен инод н есомд и еспівотлете ерод и еколасе шиод дсооти нар пиетсоя ил еднооп евол пподи deme он епетолю ато деооти енетиенвотан интколасіс етдеіре шиос пот пеютахігнт рози итоэтариештэтэ илто истор (fol. b) $1\frac{1}{2}$ lines | l [5 let.] наперате [ат]со насшит ипртрепаглоос инотте атпеі итетнути пиант атф пуожтап иложтап апрэп эедиа патходи ненна наттагод пеюта натаад натифоне натогонт петитпе иссонт или згран или ераттатор и невнов шиор пареджопе ппотоп ини степікалеї шиод наі тенот віхо ниоот инти со неснит вістепи ехсок свол птогкононіл стки плі єграї fabout 8 let.] хок [about 5 let. у] сопе гі[типхові] с пехе [about 6 let.] викеуа[хв...в] титац ех[оос в] роти оти[ти] ти гар инерит итецинтагавос отитити инат итециарротска так винаат наувпайют инос вуюпе ав ететитирнове химпенат тоте ивитанаят гиотинтатсооти свиакат наи ввол вуюпе ав ететиуанриове химпинат исенако инти ввол ан алла свиапараллот инсоти впкогт инпрісе ететиуанноти ввол гипно[ве] ато итередхвил адулл.

296.

Or. 3581B(11).—Parchment; part of a leaf; $13\frac{1}{4} \times 7\frac{3}{4}$ in. The text, in two columns of 24, 25 lines each, is written in a pretty regular hand (cf. Ciasca i, tab. viii, where the script is almost identical with that of our fragt.). Initials vary in size and are not coloured. Described by Forbes Robinson, Copt. Apoc. Gosp., p. xxviii.

From Ahmîm.

[Budge.]

Joseph the Carpenter, death of.

Published by F. Robinson, l.l., pp. 148-151.

297.

Or. 3581B(12).—Parchment; a damaged leaf, ruled (pricked) and paged \overline{cr} , \overline{cA} ; $12\frac{1}{2} \times 10$ in. On the outer edge is a leathern tab indicating the commencement of a section of the work. The text, in two columns of 32 lines each, is written in an upright hand (cf. Ciasca i, tab. xiii). Initials vary in size and, with stops &c., are coloured red. Ornaments \Rightarrow are in red or red and yellow, that heading the second text in red, green and yellow.

From Ahmim.

BUDGE.

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 spouland, Andrew among the Scythians and in Lydda нескноне инаглад, James son of Zebedee in India оснта, John in Asia, Philip in Phrygia, Bartholomew in the Oasis oraze, Thomas in India техора неисситот, Matthew in "Naein of Parthia" тхюра инаси ите тпарова. Then follows a short account of Matthew's preaching;

асусопе ле итерецьсок еграг обілні пимогдаја тире адтариовру нат ато адегај нат инстартелон иката наоаюс инитесврагос инисанаг адег евох гітоотот ацвюк вилони ито тпарона адтарововре нат иплогос THOME IE HOVE ATO OTHERS OHASHOR ATпістого опнотто обол гітиптарообірі ппа-HOCTOAGE CTOTAAB HACOAIDC ATXIBAHTICHA enpan inferest iningipo un- (p. ca) -nemia етоталь апецсовіт до пюх чапрро фистос -тон учоовудтра эконотиу впортоногоск носте иврре жего екранкаац циатако итпоме тире прро до адочнит адтреглинкей искод впогото итоц ав папостолос етотлав афотиния поот встахро поот гитис-TIC AGE EBOA SITOOTOY EGITEOUY HILLOTTE ны втепинде пооот инптано ученее не-HIGS STITLLY

II. Mark, acts of. The following is the text;

папе птачеовіч инпетогаль напостолос наркос петагрелістис птастачеовіч гитинтрополіс ракоте интехсора нкние гнотеірини ите пнотте ганни.

Other texts relating to Mark, nos. 298, 299, 300 below.

298.

Or. 3581B(13).—Parchment; a fragment; $6\frac{7}{8} \times 8\frac{3}{4}$ 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. 129¹⁵, fol. 71, Vol. 129¹⁸, foll. 112, 113.

From Ahmim. [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, а. порон асушно ас ката отогонона ито инотте стктріаки инпасуа иненотхаї хоно алки инариотте итеропне отинат итоот ас гоот избани негоруа инотенарами иногоот стинат степетотнотте вродев хенсаранею итеротте ас стеткеріа (εὐκαιρία) [4 от 5 lines тт]ранеха

¹ The first of these corresponds to the "Kurds," the second to Ledyå or Leddå in the Ethiop. acts and Synaxarium. *Cf.* Lipsius, *Apokr. Apostelgesch.* i. 617, iii. 431, Ergänz. 94.

Paris 12918, 113 seems also to have "Naein." Presumably, since Festus appears in both texts, this corresponds to Budge, The Contendings i. 14, ATKLL: Note the resemblance to HEILITOS, where Bartholder 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).

¹ The Synaxarium has here 29th Pharmouthi, i.e. the day before his festival: and this indeed the Coptic narrative likewise implies.

СТОТАЛЬ АТО ИТСТИОТ АТАПАТТЕ ШПИСТОТАЛЬ атисхотиот иноте едгет епециоке атстал $(\sigma \dot{\nu} \rho \epsilon \iota \nu)^1$ imog erko mioc ercobe neog хенаренства индор енна инвотколос прагюс де паркое нететал инод недзипунот итипнотте едхю шиос хетегетхарістег нак hander ic here! [fol. b] eboa atte enecht ехинках ангоне итпетра гориспод ротге де итерефрионе атнохи енертеко рантотскентегиноот хестилноотта силу инот гитпаре де штетри ерепро рошти атф етенкотк гірипро пот петгарег епертеко Bei checht [eboy] shile ydzos ebod edzo ппос хепаркос изплач пинолде напе инос прецеско инстотаав тирот итсуюра икине сіс зинте атсулі шпекран епхоне шпону знигите ато атопк етипе иннапостолос еточаль еіс дінте пекерпиесте наусопе Sydnes.

299.

Or. 3581B(14).—Parchment; a fragment, ruled (pricked), paging lost; 11½×6 in. The text, in two columns of 29 (or more) lines each, is written in a regular hand (cf. Ciasca i, tab. xiii.). Initials, stops, &c. are coloured red; ornaments > red and green. Probably from the same MS. as no. 315 below.

From Ahmîm. [Budge.]

Mark, encomium(?) on. The passage is from the beginning of the work. The following is the text;

fol. a. [[] инис] акетот изоот перпиестепе напа абанастос етспатиотне инисакесард изоот пероотне напа пазовий пеют итконовна итинтионахос садріве итеізе итеізе итеізе итро трой тиро райтерийне иотною спате инисакесард изоот пероотне напа анто-

шос пентаряюне нарункое шпьюс итшитпонауос¹ (fol. b.) ¶лю[тис нар]кос¶ ет]гепи[с¶ гиоттен[ос] ер†соент гионаны ехтиедете пио[ф] гипелетск ини енте геноелинки енте гитегрюшанки² алла поллакие отнота нахоос наі хекиої тюн отле гар шпекнат енаркое отле шпоттале етоотк пот пенталнал ехтяюне изтперетис шпядхе³ анок иен †патичете ппос инти гішен¶

300.

Or. 3581B(15).—Parchment; a complete leaf, paged $\overline{\kappa o}$, $\overline{\lambda}$; $13\frac{7}{8} \times 11\frac{1}{8}$ in. The text, in two columns of 28 lines each, is written in a large, somewhat uneven hand (cf. Hyvernat, Album, pl. xii. 4). Initials are enlarged and coloured red. In Paris Vol. 131^5 , fol. 24, Vol. 129^{14} , foll. 102, 103^* and perhaps others are by the same scribe; also in Leyden no. 52 and here no. $349 \ below$.

From Ahmîm. [Budge.]

Mark, encomium or homily on. This is made probable by the fragments of Zoega, no. cclxxiv published by Guidi, Acc. dei Linc., Rendic. ii, 517 ff., of which pp. pue, pue show the same text as our leaf and as Paris 129¹⁴, 102,† while pp. pax, pau relate to the early life of the Evangelist. The present fragt. treats of the quarrel of Paul and Barnabas, the latter of whom held that Mark should, at

¹ So Georgi, De Mirac. 22; ib. 182 cupa.

¹ Of the various mentions of these saints in the Bohairic (and the extant remnants of the Sa'idic) Calendar none correspond exactly with this computation; the nearest is the series Pachon 7 (Athanas.), ib. 14 (Pachom.); though here 5 days before the former do not give a festival of Mark, nor 7 after the latter one of Anthony.

² "Frankish" in the Synaxarium.

³ Cf. Lu. i. 2.

^{*} Fol. 103 relates the story of Mark and Anianus.

[†] Fol. 101 is another copy of the same text.

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, a, u, 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. [[скги]] [[нартолиа]] [[п]алас отеннетанок [а]ала такалаги кюлт иног тотир ехоос е[ро] к хватархагтвлос [сг] рарог адотагтвлис [п]аг алаа инотой иног ехоос бітшоти запаринні пкатигорос итакалаги отинг иног свол гнотив иног вол гнотив иногиф до гшиц нехац нас хобриахоос брог хеот кан ито бррантато потрахе иглоот е]. [[с]рог алаа тотка[лаги к]атигорог ино [] [] ипотлас хі] [тотти е]. [т]оттапро]]

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 Ahmim. [Budge.]

Mary the Virgin, life of. The passage treats of the marriage at Cana and is *published* by F. Robinson, *l.l.*, 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. Hyvernat, 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 l.l., p. xxi.).

From Ahmîm. [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. $\[\]$ етвинту зновани етгноос исп отоп иш етхо инентатионе ипод итереротсе де учине инсавватон [а]напостолос тоэ етхо шос хепарентооти [зи]тетэн [пт] пвсок пп па с евол еп т афос пенат епедскопа хеннеског итерафории аттиюти ле атсовте изизние енаумоот инзен #[about 10 lines]# erreo[r# %xener# %xro неты тр тор ет ве хенерен пот мы форф епетнавшк евол епецигаат еегре нац игенност инеосот ато нервинатог роек вроц xe[nner]einceqi uneqcoda uxiore nepeorутортр гар усооп центот хециа(fol.b)[about 10 lines] уотноо нка ке и вол инотитортр атко иссоот пнагтирот атпооче пппас етветесанагки инпесутортр ене серго те а и знто пикаке етивол отде энте нооте инотал отгов потот [3 or 4 lines] Кен по обитана от в торой тирог от в в торой при него ан еен атто енесхо инаг есрие хеотог на памире от пентадмопе ппок и от п[ен]такали ул[н]текег еграг е[н]отх инегп[ара]нопос и ещарот епиа]нат епек[сю]на вротиз зноттафос оз памире ини пентацвоное: ерок гитејанарки итејогот пиејот эвооп нак зіхи[пкаг]

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. о посиф плікеос ислве пентатког ероц ара краже ппоот гипул [п]піханл [се] пехац пот посиф алноос [о]тноотне п[ара]же ппоот епіли итеренаснит ког ероі атталт евол етклг ижино [лі]жопе неві[ии].

305.

Or.3581B(19).—Parchment; a leaf; $13\frac{3}{4} \times 11\frac{1}{2}$ 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. lxiii (v. Mai, Scr. Vet. v, 1591). These differ, not only from the Safidic, 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*, pll. xxvi., xli., xlii.

Fol. a. Auoт еготи паховіс наруши (от.) ипрагератк гіпсанвол есхи ле інілі (ad. ихе техни цианотт етециат) екс люроовос (ad. песзы) аденье ипесоот (var. аці год врепівског талногт врод) инпнос итвт инткертии ацкаат гіби инос (var. инесиюю евол) пехас нац хентакочны тон nacon (var. naoc ncon) xe (var. zinne) that етертии итакктос итесзе нехе афронеос (ad. нас) хепархин адэптире иноот (var. unoi) agxitor hai (var. atthitor iihi) nexe овопісти хокалює апаховіс пархопі ві иниетиниац (var. aфт неппархиаг. и. випіархон нап нешин вонеца отог теппат интин ите инетароптот наи ренотрази) пархии ле етешханапе похад нат хеапнат ущие стреньшк стстиади (var. гиппе THAZCOA ETCTHAZIC XENYAINE OTOZ AITHAT эмпі) оф инти иток интексуще итетикенспесоот атш итетирисовте иниа калшс (var. аріфриюту ипіншіт икамос отог BATHIECCOOT).

· Fol. b. unicus nexay has (om.) xehaреньшк итенение евол инком инес етвенотночны интехріа инесинт етинт ехин (от.) аты атышк сготи ипеснат өпкелларікон атто есаму внанкіон (var. ніпмт HAAKOH) GTHES HHES ESPAI EPHOT HISEHквачн икотфон (var. запорганон) отнег нагаоон иш прос техріа шпні (var. птапани пепзанина икоуччи еднес почани гізалин прос тхріа тирс итв піні) итетнот (от.) атнос нгото се сграе ехфот HINICUC ON ATBOK GOTH CHET(var. 111)KOITUH ATZG GHET (var. III) TAIBG (var. KATA) CTUCZ UZOITE DIIIIB DING HIU CTTAHLE GTCHIC пиатетинтринае изорп втехон ав исвхоос хентоотие знотие (var. зшсте исехос хенанисног ите типетранао Бенотиес-

No. 161 above is a palimpsest upon a copy of this Encomium.

306.

Or. 3581B(20).—Paper; a leaf; paged (on verso only) $\overline{u}\overline{\varsigma}$; $10\frac{1}{4}\times6\frac{3}{4}$ in. The text, in a single column of 20 lines, is written in a hand which slopes to the right, u 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;

Р. ив. пепіскопос де пехац ипепрагилтеттис хенткотевол тши и иткотевол
гилу иполіс и дунушра пехац иот пепрагилтеттис хелиготевол гититки (Вой. тентіки) пехе пепіскопос нац хентлот
ушпе шиок (р. пт) екотшу епшшне евол
гипекунуве еготи епши пепрагилтеттис
де недотшу еушпе ихристанос епегото
ввол хенеретинтаглос ипнотте инпархлехе пепрагилтеттис ипархнепіскопос хегітинентлилтеттис ипархнепіскопос хегітинентлинах вроот гинавал иннентлісот-

307.

Or. 3581B(21).—Parchment; a leaf; paged $\overline{A0}$, \overline{u} ; 11½×10 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 Ahmim.

[BUDGE.]

Michael, encomium on, by Eustathius of Trake. 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. до. пехе плаволос хиперсорк наг тепот де арернове снат архіотол арсорк ипотх ши иперхоос наг хекаат таскепт ипот инпаколлатор итапагаї таат етоотор ин учатанготкоталатор (? lege танготт нотк.)² есгие ейг ин отгоотт анпе пколлатор донг пот пхоете хипгосон аютиигоотт еготи епоткетсои итнауптооте аи инасингение еруант наг итотинтринао тире.

308.

Or. 3581B(22).—Paper; a leaf; paged (on verso only) $\overline{\text{por}}$; $10\frac{1}{8} \times 6\frac{7}{8}$ 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

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;

 $P. \overline{pob}$. Пноот нархаггелос шхана ато пархнеаратікое тооп пховіє начизе вернаві вхвипках нефтвивіне шилаф иппавін ипвестатроє ттавінт лоіпон вушпв вкотшу тапіствете впекулхе хвитокпе папростатис шхана клат тавіне нак иуорп ипвелини пекаспахе шиоф лиок зш тилотшут нак ахвивграфі ($\dot{\epsilon}$ укакс $\dot{\nu}$) плільолос ле итврефвіне хвасшрвеф еготи звигши пефуропотон вудхе шпесито ввол ато хвастююти венне² (p, por) иплінни шпархагг, и,

309.

Or. 3581B(23).—Parchment; a damaged leaf, the last of quire \overline{r} . 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 \geqslant , the letters o (? and ϕ), are coloured red.

From Ahmim. [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 MS. Curzon TTPAKH THHCOC مدينة انراكية. MS. Or. 3598, fol. 32b (v. Amélineau, Contes i. 21,) has 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 Tpaxela 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 νη̂σος, cf. Zoega, p. 99, where Gangra is called timeoc ure nauфааксона, as also in Synaxar., Thoth 7.

² The Arabic is also faulty; perhaps read هل يومن كفيل.

¹ Here an Arabic translation in the margin. Only is legible.

وقامت لتحضر In margin

apocr. gospel,—is found in MS. Clar. Press, no. 16, p. κτ. 1

fol. a. nexay may xenaueaoc et [taint] ипратиет хелт итегедотсы папа нетрос шион отсктии нотат тетилушие интен гиненните тиртен оттранида потот те-[rixcoc] Tup[Ten about 13 TCHHAOTCOU lines | Тасккансіа нтаісррит ппос ппетрос итютей тиртение несепіскопос отарун Senuercosane and nethod druga non hitпентархіврете отвют етнанотине ана петрос ночтва налос итсотение нешире UHUAHMEAGET TECH HEADONE ULIGHE AHA HEтрос итфотение нескарнос иннесклатос ато анокие потоею етнаното паспот петат (fol. b) -зане инос ана потросне перкалка иноте итсотение инентспоотс извршии вткаже врод инвривате со насинг XCTUH HAYAATTC TOICZOYCIA HTAITAAC HAHA петрос ахеннаенот инон алла апок иннасист исиненна сточаль пстерептасю ипота пота инт над овоа зитие ное гар етепносон страбралат зарог паталт ахен-DAGROT UGHAAA? HAGENI HOTAGIO GITA AIG кото вана потрос похао нао хонаонскопос ата паархіврете врокот пунутна врукос предпооне калос ріке ппекналле со апа потрос оприна инереарнова игка наз овол [L]080 [L]088

310.

Or. 3581B(24). (Formerly Or. 3367.)—Parchment; a complete leaf, paged [\overline{zx} .], \overline{zu} . For description, v. no. 288 above.

From Ahmim.

[H. WALLIS.]

Philip, acts of (pp. \(\overline{\gamma}\tau_{\text{,}}, \overline{\gamma}\text{ii}\)). The passage corresponds to one in von Lemm's fragts.

(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.)

Р. Ж. неке петрос инесталос интигн хенеке пентадеюк иноти адититти зарог хетооти иноти он еграпитетнот астооти иот тигли иниесталос етгисос адом евол иот проне гистност исин кею проне итефрита линти тирти епил глупилностолос инекс иссонс ексоти ифконити евол инетинове.

ато атениот пиннув тира атогие инапостолос вренетотх поручевол етснот винотте атнастот занетотерите атого втрие етхо инос хетисопс иноти со ирсоне иниотте инисфс он атогазиот хео инотте иврре итисооти иноот ан ко или ввол иненнове алла тапон хеотте тетнотска ититалос инти егранионой он инат инсинот (р. $\overline{\mathbf{2H}}$)-нео евол гіхіон тоте илиостолос атсопс виетрнодре¹ итетнот атло &с.

нанок анпо пносте алла анготроно итетне итапепна ипносте мале нент евол егиниодапостолос тоотное тенот огранитетивов манапостолос ... ² ипотоени потрос инфіліпнос петотнахоод инти арід атю тетнасоне.

тоте філипос адчахе инприше хестетичиче пот итоот ле пехат хесичиче нотвио итоо ле пехад &с.

On the same leaf with no. 288 above, p. or, are the final words of the acts, relating

¹ V. Acc. Linc., Rendic. (Atti) iii. 2° sem., p. 34 and Soc. As. Ital., Giorn. ii. p. 35 note.

This would seem to represent \$\frac{1}{0}\$, as OTHIOGPG does \$\frac{1}{2}\$; unless with the Mid. Eg. ITEMIAGM we read ener-. Guidi's Sa'id, has merely IXOGIC.

² Three letters erased.

Philip's burial beside ($\mu\epsilon\tau\dot{a}$) his four virgin daughters¹ "whose names have not been revealed. God alone knoweth the end of all they did."

242 титентое имеере инаросное споттафос на етеннототенспетран евол пнотте инате нетсооти инжок инентатаат тирот пеоот инкот инприре инпенна етотаав масиег ненег гании.

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 $\overline{\rho r}$, $\overline{\rho A}$ (first of quire \overline{n}); 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;

Р. рг. ипапостолос адхіснот итод иннад лотон ини оефрен инод едпаракален ппапостолос етредталогод априрерни отфре едхф инос хесфти ерон тирти ф плаос етспаналт анат епапостолос етоталь снифи едефрагіхе инавал едхф инос хелил епотоени игвфк игнооре зипионос ипросіс иниедентоли атф итетиот априрерни нат евол апшинре тира теоот ипнотте ипенеют сикон отигах ирпире

312.

Or. 3581B(26).—Parchment; an almost perfect leaf, ruled (pricked) and paged $\overline{100}$, $\overline{2}$; $13 \times 10\frac{1}{4}$ 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 Alimim.

[Budge.]

Simon Cleopas, martyrdom of. The passage corresponds, though not exactly, to one in

TODIASTORI PTOOTIS ADB BROWERS HOUSE епеіхающе атсегнаі просое етинамопооп етфоти хеннеотосе эфпе инето нофв гитиете паппістоспе пкосиоє тиру шінехрнил етененти папістос ле интафот-20Βυλος (¿βολός) μοτωτ πεμειώτ λε сиши исттенинене неотронене сухосе сусточнт sunedcony olny (b. by.) -boneue nuedпотос енег отде ппедкалег афрсе проппе едо непіскопос евілни ато нпенедвал ргласти ипсотнахе потот ге зитецтапро ипепедским клочи евол еретехаріс иппотте уппедсо маркол гар илезіс піп гитеграфи задепікалеї ппехс задоолют нус евоу биноо, нооп білинье уджов евол гітоотц атноот игнот таге тихоора тирс хелпиотте тиноот наи ипеиредсств ато отноои инод ехинот ехон интенхора тирс инотон ни етпістете ерод энюу гон иломденээ біволовии игонб еттсво зизвисво плучное едиучи пиезид пивалент плі сенатако хентоот нетеіне ехфот ипсагот нетие гффи иппотте ет-**ЗАРЕЗ ЕНЕЧИТОЛИ СЕНАХИЮТСИОТ ПАРЕНЕР**гов етаклюстии ипнотте.

¹ Cf. Lipsius, Apokr. Apost. iii. 25.

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.

Zoega, no. exxxvii (v. Guidi, l.l. iii, 2° sem., 79, l. 9). The following is the text;

Р. по. хок евол начоне евол гітоотк ката об итапасстир хоос наг ппои исенаотфо втоотот ан внат врок иквсоп атсо примону ин захинках со пеопріон политеру прире птаноша полногорос (συνήγορος) μπλιαβολός ότομ μια μτατсюти исюк иниекрахе акаат прино еппосто адотора пон прро зноткрод хого синон ко вгры итвыпоны (агодіа) чопв извир ерог италикет инегвите итинтеро иток заоск игликет инезвите инепіскопос икине тира иниекклиста тирот етгона ини пеніскопос де етоталь ппедоторь над нотчахе потот прро ле пехад над хетпаракалег ппок ппехс пекносте прахе итакхоод еготи еграг мангуе шиок ексor alog on a manus [5 lines] (p. 3) хеліхоос хентилотюрь нак аное алла гюс вактарког тиарахе иннак пентаглоод нак итор оние тхю инор тенот хескимиот SOLUBIUM PLOS SACONS Odduy substance инивгарадниоб адрине ввох гітоотот итоот де удорк пад изиноо, пупул изоде едую HUOC X COT HOUDH . . KHAHOT 21 HOTCsme [vi vv] nebe b]cone [3 lines] недност хееннаготв исплои научие хеиненешинуе тфоти ехфи пехе педпос над хвиаротхітд вхититан итполіс псенохд епесит исахоод идиот атоо ипроше навше едраниот атсо теорин иналос илло гипетутортр инатог ас атхі инапостолос ехи-TOTAL STHOME STOTES HOGAAT итеротхіте ехититан итполіс афонне пи-**Тину лини эооную эюох**

313.

Or. 3581B(27).—Parchment; a fragmentary leaf, paged \overline{pa} , pb (or \overline{oa} , \overline{ob}); $11\frac{1}{4} \times 8\frac{1}{2}$ in. From the same MS. as no. 298 above.

Simon Cleopas, martyrdom of; 28th Epiphi. The passage corresponds, with differences, to one in Zoega no. cclxxiv (v. Guidi, in Rendic. ii, 514. Cf. the Ethiopic, Budge i. 70, Malan 28.) The following are the principal variants still legible; agons neessorore uponne unicoe agrooth &c. (Guidi 514, 3); педран етоталь ато ехипран ипедстос еточаль unaxoeic \overline{ic} next (G. 6); ката иа гионелии (G. 7); адхіролонеі (G. 8); Apagianoc (G. 16). From thence text; arxco[u]q uzennoo [u]kathropeia ezoru epoq хеотфариагосно тоте прро aquictere agraag e roo tor esperceor mog agros евол итероиконоша стотлав исотхоттрини ионин¹ иот напостолос етоталь сикон прире икаеопас знотериии ите пнотте евтвоот итетріає втоталь покот шипунре инпепил стогаль мленег ионег глинг.

314.

Or. 3581B(28).—Parchment; a complete leaf, paged \overline{AA} , \overline{AB} (the last of quire \overline{B}); $12\frac{1}{4} \times 9\frac{1}{4}$ in. From the same MS. as no. 292 above.

Thomas, martyrdom of. The following is the text, which is much shorter than the Greek, Bonnet, Suppl. Cod. Apocr., p. 84 (καὶ ἀνάξαντά με κ.τ.λ.,) and different both from the other Greek (Tischend.) and the Syriac (Wright) while most nearly resembling the Ethiopic (Budge);

Р. Ал. водити вграг втворитног втини ввол улонег пентаотрепринул пргигал нао авкок улооо хенеотову инахкок сволив авкок улооо хекас вібхі инвеке втеуче вхіто отриваоне гінеодарісва нанок анне іс алла анок отгигал итене анок отліако-

¹ The Synaxarium gives the 9th, the Ethiopic Conflicts the 10th of Epiphi; but Zoega l.l. (= Guidi) has the 18th.

HOC LITE $\overline{\log n}$ indopens spine from unoq ебол етракиі еграі піпасина птавиж 1914позатрати апонахоновто опоедары охон ипрена писатанае есі сеоти марсоти алла оторут евох гита инсихоск интеапарротска ны ле итередхоот пот папостолос адкоиссод инегоне адвож енца исотп еготи ны ле атріне атогататні етсооти хешсоеос патакод итерецьськ де еготи адоптот етинче инистерит стхо инос хеот пентанаац ипенагос изако 1 (р. \overline{ab}) птадотон ниро инсутско адпот евол едотор стреотон инд стаппертско псот алла парон ититапепрьо итихоос над стветедсяне иниеданье ил ус слаю ппоол неско приод ного основа терестооте де унице атиот уапрро пехат нац хепенхосіс прро ание евох инфарнагос некказа зикена иноп типамроею ерод ан пиессопсиатпе нагитаночто вадотон ипро ато текстие иниекупре ипотеазают евол иноц ентира прро де итерецскоти спл ацогорт енесфрагіс стахипро пехац хенесфрагіс сеспонт итеме етбеот тетихогол хетертега иннарафија² сенит уарод спеутско пехат над хетиете таі шинсанаі апрро бюк епца итап адтретение над носопас итерот

315.

Or. 3581B(29). — Parchment; a fragt., ruled (pricked) and paged \overline{ue} , \overline{ue} ; $12\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 32 lines each, is written in a regular, upright hand (cf. Ciasca i, tab. xiii). Initials vary in size and, with stops and the letter o when it begins a line, are coloured red. Ornaments

> are in red and green. This may be from the same MS. as no. 299 above.

From Ahmîm.

[BUDGE.]

Thomas, the martyrdom of. The following is the text, with which cf. Budge i. 291, Malan 217, Bonnet, Supplem. p. 88;

Р. п. тирт ренва и пет плит той пістете еннотте плі еггареовір пиод пити пот евол иперент (віс) етначт пістете атю итетиполітете ката піютте зиспот ній инитетсевие ецскок етинтризе етепконзпе етлі еграі етне мапнотте ента пехац шиаонсани¹ прире ппісоеос прро хентокпе пліаконос ніс пехс атю изосюн кие ип-HOTTE HTEIZE THEC & HHEI (P. HS)-27H HETHC Har in coeoc up po nue ten luar nn oor хекас ете ст нхфреі наі тачана еппо т те ипатано[т] тоте адагтег иноот атклад папостолос де ацсоки етна патали ацилна едхю ппос хенхоегс пносте пархнос эпое тизи хотіз іли иооттэп эплезати нинаі чавол иток гар петт наі потпонони иток пентакент ебол гион акт наг нотопаг ати акгарег ероі евол гинхисги иптако иток пентак

II. NON-BIBLICAL CHARACTERS.

316.

Or. 5439(1).—Parchment; part of a leaf; $3\frac{5}{8} \times 3\frac{3}{4}$ in. The text, in one column of more than 17 lines, is written in a small, sloping hand (cf. Crum, Coptic MSS. pl. iii, no. xiv for the type). The leaf was folded many times across its breadth and was no doubt intended for an amulet. [Grenfell.]

¹ So in Guidi, Rendic. iii. 2° sem., p. 24.

² Corresponds to Gr. Syr. Mygdonia. (James, Apocr. Anecd. ii. 45 Magdonia.) The Ethiopic (Budge i. 287) has Marehnā,

¹ For this name MSS. Or. 680, 681 have Maitawseyanos; the version of Or. 678 is different from these. The Synaxarium omits the incident.

Abgar, letter from Christ to. The published texts of the Coptic version are (1) Sa'idic, by Pleyte and Boeser in the Leyden Catalogue, p. 467, (2) by Sayce in Recueil de Trav. xx. 174, from a graffito in Faras, (3) Mid. Egyptian, two by Krall in the Rainer Mittheilungen V, p. 115ff. The Sa'idic text is also in Cairo no. 8138 (ostracon). Our text agrees substantially with the Leyden MS., the chief variants being нетущие сспатал-ФООТ ЗИТЕКПОМЕ; АКРУИНОВЕ; ЕССИМИЛАТ родовить тем этемни лообини гоновей итетистис иниветнотье усоне зинесплата, The text breaks off at nekponeers madner

317.

Or. 4919(2).—Parchment; a small strip; 21 × f in. The text, in 21 lines of a minute, sloping script, consists of the opening words of the letter from Christ to Abgar (v. the preceding no.), followed by the first words of each of the Gospels in the order Mat., Lu., Joh., Mk. (cf. the Leyden MS. Anastasy no. 9). Originally folded and used no doubt, like the last no., as an amulet.

GRENFELL.

318.

Or. 3581B(30).—Pareliment; part of a leaf, ruled (pricked only at considerable intervals) and paged $\vec{\tau}$, \vec{n} ; $12\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in two columns of 29-32 lines each, is written in an upright hand (cf. Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments >, and sometimes the letter o, are coloured red.

From Ahmim.

BUDGE.

Abraham, acts of. The passage seems more likely to refer to the saint slain by nos. cexxii and cexxiii; it may indeed be from the same MS. The following is the text;

P. $\tilde{\zeta}$. [11] uok energaze hai akzo[o]q epon [ea]zeneknoa[te] ydtyny [n]nok enei[na]c-Tupion [na] renor [anorol] good [a] exurctupion utaq taplennic terle epoq гобон тотејитетнот [аав]раган [со]кц nevor[ev] smoore [vd] mode intedora eroy адрана еграг епносте [а]то [и]тегног [изен]едриот [пен]генгрот[вы] пенген-STROUDA TOURBEIL ORTA ONTHINS ARE ONU TOR ;9 a xe nenabasan edxo moc zemorne пиотте неика ни ато итетиот апух навразан бротоби нов шизо нотагрелос ственеоот иппотте итафрахе иниаф атсо итехног анинире зе ограг ехепикаг ппотпурави обиз итого темпо повинаван proper innover it is a second consequence of the property of the consequence of the conse (p, \vec{n}) atm internor atmos eboa etxic infoc енотгроот потот хеавраган первир инпосте соис инекносте етвинтен тенеполналенадат покух кини ка фатфоте, ерахо иннак ато птетнот абносте спот опоновит ры экрага кафра израна инсито GEON HOTOH HILL ATO ADHOTTE OTOHAS GRON изонконтстирной опам соот отна о mod heading all marnor version and ebod DX PA GO CONTROL DA GARAGA TO TOTAL инос вотон и[ии] хепрро и[ив]хоокре тиpor unsa[2] utenenu[or]te xice unoq aco либ[? п]плг р [?] чеовіт [бвол ст]велера-[мотрания [запуч] пеннуч[ое] сфоту пи-HOTTO H[AB]PAZAH X[e]HPPO HHEX[co]GPE TEGEOT: HIREAT HTE HEH HO TTE XICE H-[под] типост тар] со пеп[рофи]тис eto[raab] nenero[t]

319.

Or. 3367(2). - Paper; an almost com-Sapor, Zoega no. ccxxii* than to him of plete leaf, paged puo, pz; 7×4% in. The 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 fragts. of the same MS. are in the Bibl. Nat., Paris (v. op. cit.) and in Berlin, MS. Or. oct. 409.¹

Probably from Ahmim. [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. 263 ff. 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 $\overline{\text{puo}} - \overline{\text{pua}}$; $-, -; 6\frac{5}{8} \times 5\frac{3}{8}$ 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 Ahmim. [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 $\theta av \mu a \zeta \epsilon \tau \omega$). Прэпире шиоот [кл] гар исаеш елглип[ра] инэшие етэлинат егоне етэминат егоне етэминат егоне етоне гипениом иссерэфори исехоос инеев ае он шинотеен евол гитетином етэминат етине ипанр ное етефэфоп инос эмгрэфори исехоос хеотнотхиц[фи] на-

ро]диярэ д[нь]то гон [эпоэ]емирэх и эпоэч воитону на ково обдежа на конто потнов ими фата п проедо внаги этата ала[а гио]тпіра шинотси[инө]іа ствепаі еже(fol. b)-илашон етто[ити исе]ржорп нсехены п[пр]треота ерыппре пп[оот] нтеге зипетсов ота [е] ипртредтігтно ероот от гарпе пант инстскоти стретские сист-HHY STIDH HENSOOT GBOY SITHHTEL KYN етулнение ероот и а не ипеков ли итеише петенулатрен[р]гов етарети отле ни[ет]илеш анпе пеков инотспот ена-хествеот игс ооти ан ато иссилиака ріде H]AAAT AH XGAGGIU[G AAAA] GTHAKPIHG HIOT[A ота этэ стптэ зэ дахраэнэх ілину бтоп шиз илотивни [ритур] денех

p. ρμο. (=ib. 925A παρεκάλει. The Paris leaf immediately precedes this.) coaca unoor етретгром изит что псееще жепталого ипсод ание алла папнотте наталдие едегре улоптэн тосулортэни рануэтэ с неотоэпиу от нетті шпулхе шпулло нөс ннотталого ватхісью зошот втиркоті изит алла вэх тоотхатричетый отоги тигжеругадта элофсью нат етиризиот итоото алла итипхоеіс патала ота де хефротится стеволів тоохрэ риши эножтоэдэ эпионталализ недотоботеб гар ипедалс ато перенедвал натакопе ацвюк еготи ептоот ацазют нилитанное етредулл (р. ри) зарод итод ле адулна ато пехад ифротитои хевож кнаталого итод ас адхітд ихиаг адого иготи гастич изикоті игоот аантюннос хоос над едини евох хеиноои стректалоо екеппена ауу еме евоу алм еканима екние кнанат епиаси стнаусопе шиок ато адпістете ної петицат адеі ебол итерефиат ле екние инате афао ног пет-ката прахе наитшинос пентадение врод итипскатир итерефами отпароеное че

¹ To be published by Pietschmann in Gött. Nachr.

етеволте гипотсіре итетріполіс ереотушне нинае едгоот внате атф едноку впегото ппоол гар (р. Бич) етепалься епесит ппос инралите иннеспалле еслинге ехипказ итегног матрыт нессночене зипессина ато перепесвал споит ание несеюте ле иторогоние огоние инпоналос отнавнок BAAHTOHIOC ATTICTOTO OTTOGIC HOUTAGE талоети етерепесное гарос атакот иноот етретиооре нинат интетреере на ле итеротиное атверк иннат итеротиюх ле COTH HECEIOTE BEHATOTO BIBOA BIITOOT энтголонози этгонилинтулу эдобертотии пионахос песнит ле атвож еготи ублитонюе атф итеротфр инате етапод (р. рив) ответнаровное афруори вроот итоф афтато ероот пироне итреере эни строон ппос ати хентасиооро иннат нар иле инисос атазтот ппод етредни нат етребвшк над GSOTH HAL HOR PHOCKEYS, GYAG HOT HSYYO похац до нат ховоок ато тетнаго орос асло еропе инеснот ипонтарания негов и повкаторосова хокас оснаст рарог санготовини прошо ама напсотирно пенталого анок го атофинтиароно тапот хофіаталогопрядно итреоро риш отинат агрупире внате атт и-(р. риг)-торогог овол атге описаюте втране ата треере чин CACOTXAL OTBUK AC HAQ OZOTH HOT COH CHAT HOTZOOT ATO HTEPERHOOT STHTOOTOT OTO HO DOODS PLOADE LOUIS LOOM VOOR WILESAM едианогие итередтиозогноси де вноозе aquoxq sixunkas aquipocaokoi onor antoнюе де опедгноос зиптоот адносте опонахос снат петгалтичне инегоот етинат Agenie bhoor eaxo thoc xexi mith hor долог проти толинтати тоони тоени вреснат гар исон инт рарог пота иси ациот тепот пке-(р. рил)-ота де ацкон еготи епиот отепи тагод птапаг гар отоми ны бвол тенот бізана птеротвож ле пот ппонуюс этся пен внога вапоол улана

астонед пквота ае атт иноот над адинфе апедент ег врод атитд мапало перетеди гар отитне нотгоот инооме врманота де мие хветввот ипедхоос ипатепквота пот недхо инаг ан гнотсоотти вермие ипалитонное гар ание пран иниот алла папнотепе наг итадтом етвепетинат ато адкриве ато адтанод епров адотоли над ввоа тая инатете темпире наитонное \mathbb{R} ($Patr.\ Gr.\ 26,\ 929\ A\ \theta a \hat{\eta} \mu a\ \hat{\eta} \nu$.)

321.

Or. 3581B(32).—Parchment; a complete leaf, paged \overline{e} , \overline{e} ; $11\frac{7}{8} \times 9\frac{1}{2}$ 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 Boliairic version, Hyvernat, Actes p. 204 (v. Zoega p. 61). The martyr's name is here and adapt instead of and api²; we have gettenorge for gettnorge and missac (Νικίου) for ngat. The verb τωκ, τοιωκε, μοκ here represents καταξαίνω³ or ξέω.

322.

Or. 3581B(33).—Parchment; a damaged leaf, paged \overline{za} , \overline{zb} (the 1st of quire \overline{c});

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 "Ap η is a hermit in the Apophthegmata (Migne 65, 132).

³ As e.g. Eusebius, H.E., viii. 9 or Mart. Pal. iv. 11. 2006 is thus used in Mart. S. Theod. in Rossi, Cinque MSS. and S. Coluth., Peyron, Gram. 167. For έρμητάριον v. van den Gheyn in Mélanges Ch. de Harlez (1896), 321 ff.

 $12\frac{1}{2} \times 10$ in. The text, in two columns of 25-27 lines each, is written in a careless, almost ligatured hand (cf. Zoega tab. vi, no. xxxv), c and c are sometimes hardly distinguishable. Initials vary in size. There are no colours.

From Ahmîm. [Budge.]

Apollo, acts of or encomium upon. Of the various Egyptian saints of the name this is probably either the hermit, "A. par angelis" (v. Synax., 25th Babeh or Acta SS., 22d Oct.,) or he described in Hist. Lausiaca LII (Migne), a life of whom was attributed to a Timothy of Alexandria. The following is the text;

Р. За. ппетоталь ле апа аполаю аффонврот итеспістіс атю гос ефврвр гипепна афсооттитоотф евол аффранце нинот нюоте пехафитестие хенегтототх итесоос гипран ипхоеіс атю итевсок гит[еі]пістіс итос де гітпірсок инести асрпа неепснат ненекот де етоталь пехаф н[ас] хени те[на]ффі гапеі . . . дос снат [й]феере потото ги[пх]сок итероипе атге ерос есо инал тріпре снат елотиноотсот еготи иппетоталь етрефсиот ероот гос егентиппетоталь етрефсиот ероот гос егентиппетотального гос егентиппетота

предесот наие инносте пенекот апа миолло на енхоот ота ота пеотоеру ппусона нака . . . егаже ебоол [п] чачон че отаточи наше хоот ное етеотов (р. \overline{zb}) налгиатонне етреота соп инеклооле н нахише шикесеепе инентапнотте ташоот алла отле он итехріа анте ерпаі ініагрігти итсоти ипістос ихристіанос пилені гар нанетинстете ание ката об итацхоос иот пнос патлос пенеднот де он апхоеіс Xapike n[no]d nueneicol nnakabi[oc] silhlинттелюс инедарети госте етредение енетроюму ратитов эфф эпонтотапи впощан инат ипепна инепрофитис ато нентатэсопи запожна каражения в постания в постани ритулутани тооии ожран отл дип эпиу ап гос етгатит етеоот ипхоек петфомап uuo[or] had ebox heart $(or\ n)$. . . ela т(от п) евол∭

323.

Or. 3581B(34).—Parchment; a complete leaf, paged $\overline{\kappa o}$, $\overline{\lambda}$. The text, in two columns of 24—26 lines each, is written in a somewhat uneven hand (cf. Ciasca i, tab. xiv, though the characters in our fragt. are heavier). Initials, moderately enlarged, are coloured red.

From Ahmîm. [Budge.]

Athanasius of Alexandria, life of. This is, however, uncertain; the passage is more likely to belong to an ecclesiastical history such as Zoega, no. clx,² in which this same story of the Baptist's relics is told in slightly different language. In Paris Vol. 129¹⁴, fol. 110 is a version differing still further from

¹ Both these hermits are, like the subject of our text, credited with the prophetic gift. They are contemporaries and both dwell in Upper Egypt. The Apollo of the Diptych (Lit. S. Bas. in Renaudot, Litt. Or. Col. i. 18) seems to be the martyr of 1st Mesori (cf. no. 338 below); but in MS. Curzon 143, HO a second is also named. An unidentifiable monk or hermit is often among those invoked upon the grave-stelæ, e.g. Cairo nos. 8319, 8320 or Rev. égypt. iv. 7. The penitent assassin of F. Rossi. Cinque MSS. &c. (1893) and the Apophthegmata (Migne 65, 133, v. also no. 146 above) is again distinct, but the anchorite of Zoega no. claxii may be one of the hermits here mentioned. On this Timothy v. no. 340 below and E. C. Butler, Lausiac Hist. (= Texts and Stud. vi.), 276 and §§ 3, 8.

¹ For -пе ехоот.

² For this and similar MSS., v. von Lemm in Méms. de l'Acad. imp., VIIme sér., xxxvi,

ours. The story is also told by Severus (v. Renaudot, Hist. Patr. 92, 105) and in the Synaxarium, 18th Babeh and 2nd Bauneh. Further v. Rufinus, Hist. Eccl. ii, xxxviii.

From Ahmîm. [Budge.]

Р. ко. икотк угроот атег евол пот икесеене иностратетна ереотагрелос сток гахиот атио атнотти еграгинетна инерсис AO IINOTOMO OBOA NOATHOU HZOTO HTO INOGIC го огран ахоост тирос асусоно до постоот ереана апрастос (sic) оттои зипкинос пиедвюте на витацтаар етекканска петгипгір стотнотто срод ката тасие индолин мефаринс адхірохна втил перинос ванисцито евил хифогира икиот иненил потпартирной HIGGAILING DEADTICTHE DEZOT.2 AC HILLA асроне ката об итанссоти педосих Аб исформатической принадринской серо над инотарює вадеюти брод едногрт от бараха инпетинрац иторотиноговір де Phone etpequotq $(p, \overline{\lambda})$ xeneeringas inside SESON, OPPO DOHAHAMATIS AORO ABOLATONIS исон подгитоз орістіа оппеднате инодерит KATA HETCHY XULITOK AH HETHAKOT HAI HOTH NOAKJIGO DHAHTO OBOA AAAA HOTHIPT авол изитк потпакота птакооа адитоп инод зногинтуало спаноте едхик свол гиноджито поэ проще стоталь ана долнасюе аго адкабіста ипетрос епедна петрос де адкабіста итшоовоє инисатировоє де адхі итепіскопи пот овофілос петепедо ипотарює ипгало етпапогд апа абапасює ката ов витарурпхоос паі дв гитивгійт

324.

Or. 3581B(35). — Parchment; a fragt., paged $\overline{\chi}$ o, $[\overline{o}]$; 9×8¼ in. The text, in two columns, is written in a rather large, upright hand (cf. Zoega, tab. vi, nos. xxxv, xxxvi, though our script is more even than these). Initials, moderately enlarged, paging, the letter φ and a few stops are in red. From the same MS. as Zoega, no. clxii, Clar. Press no. 58 (pp. \overline{q} a, \overline{q} b), Paris Vol. 129¹⁴, fol. 138 and at any rate by the scribe of ib., foll. 135, 136, Vol. 132¹, fol. 48, Clar. Press no. 27, nos. 182 above and 353 below.

From Ahmîm. [Budge.]

Athanasius of Alexandria, Encomium on. The passage relates to his early life. The words on p. $\overline{20}$ are those of a similar text in Turin.

Р. до. Таго [4 or 5 let. в] вол и[тоот] к инеспот [и]огорооние пентадарит гар идиахиотол ан хонония инде сина строгарудато он пораренлаю спогладе вруюри стеккансы ственегают по[и]лони итец.

[4 let.] е страме [п]мклюе тинста ле он инпотри проесе него над простученотан ни инисанхок евох ифроние едо нанаги[фе]тие апситадеюти истефанос адаад пархимайюе стрефенопе [п]шитри инец[3 let.?] адеюти плолилсюе стрефа[ад] плаконое зинез[фо]т.

In the Paris fragt. Elisha's relics too are mentioned, as in Zoega and Severus, and the incident is placed after Julian's death. (Perhaps the first words of our fragt. point to the same form of the story.) Athan, deposits the relics, in a silver γλωσσόκομον, in the ἰκρατικόν of S. Mark, vewing a μαρτύριον for them in his own garden, but is prevented building this by the persecutions. In Zoega's text the place designed by Athan, for this chapel is described as "waste κοπρίαι"; the word used by Severus is τη (not a dual as in Renaudot). From the Synaxarium we learn that the church subsequently built by Theophilus was in the quarter named . Σ. α, literal Amélineau, La Géographie &c., 33 ff., 41 and Makrizi ed. Wüstenf., 11, 142.

² Or 1102011. Perhaps nothing is missing.

¹ V. von Lemm in Méms. Acad. Imp., viie sér, xxxvi., fragt. T. 10, av. = Rossi, I Papiri &c., i, fasc. v. 24. The text of Clar. Press 58 = von Lemm, Fragt. P. 8, rev. b.

Р. [o]. Мот нис[about 4 let.] еглахе саріа[нос] насевие сефотвенноногенне сефотастности неагнос ас аледанарос сисотастность ноткоті вперелелнасноє мон [на] ситапро а[то] штос пет[та]то нимитігрисіє отвенетоттато иноот ката петристіаноє сренесун[на] нанагисос[ті]кон то зіскос [си]синатерні осерівность [осерівность при пет[та] по парпісіах, си простем при петри пет

Дліа]волос не[4 от 5 let.]еооот еіу[ахе е]изаіретікос асусопе ле итерепархнепіскопос еізахе еппетоталь апа аледанарос всок потсоп уаксостантінотполіс ератү піпро нетевьне кіостантіное зиптреаріос пануосіос сипе ероү∭

325.

Papyrus V.

Case A, frames 1—6, pp. $\overline{\Pi a}$ — $\overline{\xi B}$.

Case B, frames 14—17, pp. $\overline{\alpha_5}$ — $\overline{\alpha_8}$.

Case C, frames 18—28, pp. $\overline{\pi e}$ — $\overline{p \overline{\varsigma}}$.

Case D, frames 29—31a, pp. $\overline{p}\overline{\chi}$ — $\overline{p}\overline{i}\lambda$.

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, it seems that the figures were at first all legible, though many are so no longer. A complete leaf was $9\frac{3}{8} \times 6\frac{7}{8}$ 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 oanora, 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 $(\dot{\eta}\gamma\epsilon\mu\dot{\omega}\nu)$, is shut into a fiery oven (or cell pi) 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 έρμητάριον, burnt with torches and scraped zcocke; 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 With translation in MS. Add. 31,290, foll. 32—61.

The name is found thus in Corp. Rainer, Rechtsurk.
 p.71 (= Mitthgn. ii. 60); on stele Cairo 8413 it is καμογα.
 A Greek form seems to be Κιαμουλ, Rev. ég. vi. 2.

² Р. рб, пкаг итаравіа; cf. Hyvernat, l.l., тарафіа which Amélineau, Géogr. de l'Eg. 483, identifies with فاقوس.

³ On Julius' usual title, пвоноос иконситариснос (or инкон., 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.

of Alouista whom an evil spirit torments and he assists the jailer's $(\pi \rho \circ \sigma \theta \dot{\nu} \rho \alpha s)$ daughter in child-birth. 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. promises to fulfil his wishes, to bless those that remember him and to bring his body at last to his mother's village cenaqu unekcoma витив инекакот идрогног поговія иних етинат пексона нархаю натаац зипна етинат [сенаско]то ног пр[соце] итекнаат ину вы каране пурістынос псеві псеці инексана неехіту еграі ептав ігтекнаат ханиетнорх орок гипні инпосто. 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 икеллел зинказ итаравею, Chamoul is gagged (yauos) and beheaded, on the 16th Pachon. Then Julius anoints the body while Dionysius, λογιστής of Siut whose son the saint had cured, wraps it in silk (ὁλοσιρικον) and places a great gold cross upon the face, and Theotimus, Julius' servant negruzaa haharκαιου, takes it, borne on a white mule (μουλλον), to Tarabia. When the καλαλ there is destroyed, men of his mother's village remove

and lay the body in поситюи ите имирит1 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 (ὑπόμνημα), 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 Some of the saints come to die liberation. Arkacioua espai in his house and them he buries autoucor in his store-houses (ἀποθήκη) and work-shops (ἐργαστήριον), 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 (Hyvernat, 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.

^{. &}lt;sup>2</sup> The same incident, Hyvernat, l.l. 293.

³ Among these "Seth x,1161 to whom God showed the mysteries of life"; ef. Fabricius, Cod. Pseud. V.T., i. 141.

⁴ An unidentifiable locality, though possibly here merely like the κελλία of the Scetic desert.

⁵ "According to the Egyptians"; but in no Egyptian calendar or synaxarium is Chamoul commemorated.

⁶ Recurs Hyvernat, I.I. 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 Hyvernat, 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 houser,—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 Ahmim.

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. epbox an enecond unicode atпекноткот пеннетерит хенаноте нап итиллии потроше потот игото ерос итирутор $(sic)^2$ итеккансіа инціполіс тирот атерыпные че пинос полощ идестие пиос етипепрро коле (κωλύειν) инос отле ипеqguie heargane and [3 or 4 lines] [6 4 or 5 let.] эше итинтсои ипотероторт еготи гоонита оздели этовоте илеррю аттиноот чарод хепарахореі птеккансіа пганахореі нак мантинат хетррю нало гиниюю почонт нтод пехад хестихіттфісиа итекаосресіс (fol. b) [2 lines] Exerc [about 5 let. c] BOA GA [about 4 let.] помс аныннуе инакрюатис котерод етрые атсо итод перепиниме тооти инод атктор етеккансы архо потмалогое едхио иное хелпхиююне эсопе тооти ири этому зоравратои ртоотіу дово нтантифи таброние етнеское отпе пнове [Ittalaaq³ 1 or 2 lines] of mune necone utalхіта поонс паречеі талпологіде нац —

327.

Papyrus LIV*.—A fragt.; 9×6 in. The text, in two columns of at least 25 lines each,

 $oxcozu^1$ — tppco as interecccotu xexemeтадхі иткаобресіє адктод он адгиоос гіхипеороное ато хеафалие (διαλέγειν) астипоот етстиголос есхоо ппос хеот он петслокеї инти ин съестеї над сгиоос EIXUNGOPOHOC GAIAAGIFG GQ (fol. 2a) [? 1 line] ore about 7 let. Magkorg on espai exirtegxinшре прорп ететесущете² таптарочою epneooor norumme [eBOA 217]oore [about 7 let.] rppo [4 let.] eroeim e[tu]uat neorредхиногоисте неспоодае чи зидесвко писсяч прро аб аркалюс алла иссосоту суоти этраетные ролен топон заяну апидхиян нерепота пота [about 15 lines lost] #ше-Tec[xi u]uoor noone unietxi noone гипесран адташо Ас игенезигись ственс-FIGURE 60007 200CTE HTE (fol. b) [about 10] lines lost a noma pane sunorpan apmuere 3 u[nuo]rre +c[o ero]r+rx[u] uuou OTHER STAATAL OTH OSTER SOURCE петналисе то етвенотупре ипепага инос [2 or 3 lines] \llbracket иток петвою [l. ? + cво] таб искуахе агрок иток шитафтун шитапачире icozalinho ae agnooc hac ne 4 or 5 let.] Tait [5 let.] epei ht [3 let. T]ackrancia ectiаге ишили перепіїлниос ле ининотперон чолгенте пара прро песанаете гар хоор хиненесеюте енеселиеленнае аппе залаат.

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 gopgp erased.

³ In margin in later hand, аупе панове птакав ерок.

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).

^{· &}lt;sup>3</sup> The following words appear to be those elsewhere attributed to one of Chrysostom's supporters (v. Pallad., *Dialog.* p. 83, ed. Bigot).

is written in an upright hand of Zoega's 8th class closely resembling — especially in the \mathfrak{P} — that of Rossi, I Papiri . . . di Torino ii, fasc. iv, tavv. i, ii, iv. Initials are slightly enlarged. Paragraphs are indicated by a ζ-like mark or by 2 small oblique strokes.

SAMS.

Chrysostom and Eudoxia, narrative of their quarrel. The archbishop's final injunctions to his people, who believe peace now to have been made between him and the empress. The latter declares to the bishops that Chrysostom's successor shall be more subservient, while the bishops ask on what grounds they are to condemn him.

The following is what remains of the text, viz. one column on each side;

Fol. a. а]то арт ето[отот 4 от 5 more] и итенине и[ин] кесеене етновре нат ато архон етоотот калос етретгарег енентататот итоото неренатнос гар неете хелтро регрини инп[ар] ученисконос атло инат етстасих, в ато асраде ног трро инпенсконо[с е]тотлав е][

Fol. b. То информации танох[q] евол ги[те]к[кли]сы така[енс]та икфора [ен]едиа нап етнарию гитор инпонос инфрафататор де алогоре егдо информации богоре блада икали-теоріа форма да алада негдина ентиру теоріа форма прос [хе]афор ети., хоос алю [хю]ріс на[

328.

Or. 3581B(37).—Parchment; fragments of two leaves, the first paged par, pax; $9 \times 11\frac{1}{4}$ in. The text, in two columns, is written in a thin, upright hand (cf. Zoega, tab. iv, no. xx, but the script of our fragt. is finer). Initials, varying in size, stops, the

letter φ &c. are coloured red; the ornament > red and green or red and yellow. From the same MS. as Paris, Vol. 129¹⁶, fol. 43.

From Alimim. [Budge.]

Claudius of Antioch, martyrdom of. The first leaf at least is concerned with this; cf. the corresponding Arabic version, Amélineau, Contes ii. 39, 40. Zoega no. cxlvi, Paris, Vol. 129¹⁴, fol. 100 and Cairo no. 8089 are parts of the same story.

The second leaf contains the phrases; fol. a. [211] COTHITCHOOTE KATA GROT 2111 PAH HITAPYAITGAGE GTOTAAB HIYAHA 211COTNOTTOTÉAG OH KATA GROT GIPAH HITGGGGAOKOE GTOTAAB HAPIA THAAT HIHIOTTO 211COTNOTTIC AG OH KATA GROT HIGHT HIZHHITHA HIIZHIPOC- фора натхиное шиоот иннотте илогоситод аб.

fol. b. Итан иннаг гитпе уантекнохт евол ин иток анне итакдег анат итеорине ипрауе гіхог банносте століде инок ин иток анне итакдег авол гіхог анентица ипотови етфорег инод ан иток анне итакдег авол гитаютх інпегравтос инехро

Apparently the devil speaks to Michael, who is probably the subject of the text.

329.

Or. 3581B(38).—Parchment; part of a leaf; $12\frac{3}{4} \times 9\frac{1}{4}$ in. The text, in two columns of 26 or more lines each, is written in an upright, uneven hand (cf. Ciasca ii, tab. xxvi for the type). Initials are slightly enlarged but not ornamented or coloured. Paris Vol. 129^{16} , fol. 76, which shows the commencement of the present text, is most probably from the same MS., though its script is somewhat closer. For an Arabic version of the complete text, v. Or. 4723, foll. 23b ff.

From Ahmim. [Budge.]

Colluthus of Antinoe, second Encomium of Phoebamon bishop of Aḥmîm upon. This was delivered, say the Paris fol. and the Arabic, on the 24th Hathor, at the consecration of the μαρτύριον built for C. in "the land of Sodom" which is the village of miercer بنريط The corresponding Arabic passage is upon foll. 39b and 40a.

Fol. a. Данота пота вшк впедні ката отоконоша ите пнотте ею отроше ихрістынос адег еднараге адести ектиріанос пульни ефаус пизенкезуни итеазе ефуф ппос хепиеізе етасяне отле пазизал запані [up]coue uxpic[tia]uoc aq[orco] se nexaq وحق قوات القديس انبا قلتة .Arab محق قوات القديس انبا ان امرأتك داخل كنيسة انبا قلتة الذي اوهبها الشفاء والعامية сюти ены адмие сиате зитинте ниедэвиргалии ственран ингагюс коллотоос ато адгохух гиперпиа ато пехад хечепаполукон пноо, инодде фичаобар пидопос وللوقت امر غلمانه ان يدعوا Arab. وللوقت امر غلمانه ان يدعوا πιτερογοωογε Λε الوطنيين جميعهم الذي في القرية афхише ппоол часе ебоол елегое псчъй пре итгхи атсо астрепота пота апасте потика почохе ефхо ппос хеллнос тиазоряр интопос етинат татото ебол инпказ рапаше аттиетотові ат Агав. وهم يتبعوه Агав. ™الذى عند البير البيعة الذى عند البير البيعة الذى عند البير таните [тон]тетиз образа инелитет [вт телите ею прагос коллотоос адег евол зиптопос ebeoron nin oembei nnod nso siso vam афице еготи гипетго атрвале тирот хин-

330.

Or. 1241(1).—Paper; two complete leaves, paged \overline{pax} , \overline{pau} ; \overline{pux} , \overline{puu} ; \overline{puu} ; $\overline{10\frac{1}{4}} \times 6\frac{7}{8}$ in. The text, in one column of 21, 22 lines each, is written in a hand usually upright, sometimes sloping (cf. Hyvernat, Album, pl. ix. 2 col. 1, but for a both ib. pl. xii. 3 and Ciasca i, tab. xv. The form of u is that of no. 116 above). Initials are enlarged and, with stops, page-numbers, the letter ϕ &c., are coloured red.

[Greville Chester.]

Colluthus of Antinoe, martyrdom of. But this is quite uncertain. No proper names occur, but Christ's promise to the saint of three crowns, the mention of "the other great graces of healing" granted to him and of "the tyrant's fire" by which apparently he was to die, seem to indicate this martyr. On the other hand, certain of the promises made him, e.g. that Raphael should guard his τόπος, recall the martyrdom of Theodore στρατηλάτης as given in Rossi, Cinque MSS. (R. Ac. Torino, Memorie, ser. ii, xliii). The following is the text;

¹ Phoebamon had acted as διάδοχος for the patriarch Theodosius during the latter's exile (v. Or. 4723, foll. 25, 26). The sinful village Benawît, likened here to Sodom, had already occupied the attention of Shenoute (v. Zoega 35). For its identification with ΠΛΕΥΕΙΤ v. Amélineau, Géogr. 359.

² The word MICG, IHICG seems to correspond to ... Cf. perhaps the προνήσιον in Kenyon, Cat. of Gk. pap. ii. 177, 178.

Р. рах, ипефран зипхосоне зитекклиста вудет втипину уното общините тахари, ино зопот офтинатиз врижи маи роши етотнатаото ппекран еграг ехфо зіхипкаг исвор вграг изито итекнартиріа фиако потатнаше прецталого есини евол изито часиег петнасорк потанач инотх гипектопос тихіква шиод атш диахі нешост нвасанос (р. ран) реше ни етнасоч ипхимие итекнартиріа ехиприне тнаснот ерод итакси над евол инеснове тирот сіс гите агхариде нак ичопит иклои ота етветекпароенна кеота запекулна кеота запекспоц стотнапатту свол ехипаран атсо тиакси играфана пархагтелос еслаконен внектопос гина ини тавірини всероне HELLUAK.

p. pur. arm artee hall etpencorcour arm акттезотска на етрасіре инотон тирот инагренперро иннеткоте срод хоріс нкснос изпол начало наклабые ппосл наг DANDER TE OPPLEMENT OF THE PARTY OF THE PART недстат запедсенте нетт изапнос посон зиттапро инецпрофитис инпедапостолос отогаав инипартирос пентацеі епесит (р. рин) евол зитие ацвож стегро исате AQUOTTO DISTRIBUTION DISTRIBUTION TO THE TRANSPORT OF THE PROPERTY OF THE PROP ероот акет потколется играфана накархагголос стиооре инна стлаконе врог чантере иногон тирог иничиро зипок-PAU STOYAB HEQUIOTZII IMACOHA HIKOZT инатранное хекае инефраум ехиптако ппасінна.

331.

Or. 3581B(39).—Parchment; two damaged leaves, ruled (pricked) and paged ie, ie; iie, iie; iie, iie; 13×10 in. The text, in two columns of 32 lines each, is written in a pretty regular hand (cf. Ciasca i, tab. xiii, though there the characters are heavier). Initials

vary in size and, with stops, the letter φ &c., are coloured red. The ornament > is in red and green. In Paris Vol. 129¹⁵, foll. 1—10,¹ and one leaf in Zoega no. cexciv are from the same MS.

From Ahmîm. [Budge.]

Cyprian of Antioch, the confession of. The Greek version of these passages, differing considerably, will be found Acta SS. (1867), Sept. 26th, pp. 207 § 7 and 216, § 16 and the Latin in Fell's Cypriani Op., towards end of Vol. ("Confessio"), pp. 55, 58. V. also the translations in Zalin, Cyprian, pp. 39, 49.

The following is the text;

Р. ід. (1. 4) Тепот та хро алла итоот тирот зизікан пфантасіане едхосе изит гинистециат сроот инистецисств сроот XEAGTAINO HENDOME HENTOY ATO SOO XCецение иноот евох гл 13 lines теге зотсы нар гар изе егнахі птиффи ите SCHAIREC CHIHTCH SITHAHOTCH HHANGSCHIE нов гар инстераллиот иссеринесте инстугкон зинетант ное инеспот нога еднач фледи помпальний во втат двотом праст соонтону раатели алла топун топтон етсю инод раттано поткогт алла педtuoda] aa[aa] tatron trae ourons sron 8 let. marxa] (p. 15) -pice n[orn]ore пиот [га]т алла интактахро инат макхиине он изикезтан стотонах своя зинзір иныгора инитив раски инеспот изен-Haspe unshound $\frac{1}{4}$ hal hyartanioot heeco инасолон ката отгессо пфантасіа преоне ле госор втупув над узаревтсотот натретостоная над евол амтетесью [6] изхоос un[about 12 let.]krnplano[c about 23 let.] чеоден[пеу]рукон на[ь х]еудаюне кулу отгов иссове мене стерогой тиро интеринтхасігит топс гар гинкаке интинтольгит

¹ In the same Vol., foll. 11—16 are from another MS, of the same legend.

питинтасевие а[161]не гар евол [21т]о-[от]с 11т[12 lines]

 $P. \ \overline{uc}$. Хенежино нептакотвот хін еппон нелкогнос нентлівитот ехиперконе нетсевис иникшатное итаюнтот ехипроне истсевис пуристыное хенепаробное пентахози иноот хенезвите сооот иситаниесте сроотив стоти спецтсти[ріон 10 lines] стсионт алю невы (lege qi) инетхющие строку иноот хепероне етипр етеккансы HYMIKOAT HHOOT GTBGTAUHTNACIZHT GZOTH енекапрікос ато зпкезвите итмутповале иноот изитот агаат стоотот инсроме етрегриевоот нат и неумы етотноотнест лиот изит[от] и пкооим памону [и]сыны ст[оталь] иннот те 4 lines (р. ит) спран инехс изите и исстангемой вікому иссоот сюсоне инерспе стор изитот ещоочео иноот хееје наше невахе етспонт ч петереппосте накаад нагебол едо нархи и ам птор петериастихорег инор наг сегоот гар тирот атсо сенег инптасевис нь эчсоды эзьыси рант эонобруэни е[тране]тан[от 4 lines] еграпркехотсоте проине насе вимериетаногологиове потот меотитинтнотте гар инехе алаа иногои иног впаракалегинод аксотентехаріє инехс инпедетагремой инперапосон иход ерод еренагит отнаріке ероі атф едо пототг orong aighte [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 \Rightarrow 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 έξήγησις, sent to a certain Egyptian ora Tanxopa, and he exhorts him not to forsake the faith of the gospels. Nestorius persists and is anathematized by a number of bishops at Ephesus and then banished by the king to a distance extronoc erorur. 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 AGOOCK AS [H]TEIZE COZHOT HOOT HTAN AI]поры [ин]отхелен[с] адумье и . тира en! zoro zwicte urenejatune epi2 or 3 let.] песты изиропе

333.

Or. 3581B(41). — Parchment; a small fragt., the last fol. of quire $\overline{\kappa a}$; $5\frac{1}{4} \times 7$ 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 dealing 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.) \overline{qs} ; $12\frac{1}{2} \times 8\frac{3}{4}$ in. The

¹ For the usual tradition v. Miss. franç. iv. 146. His final place of exile was the castrum of ficherang (ib. 145, cf. Zoega 237, Berlin Or. 1607, f. 6), of which (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.).

From Ahmîm.

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;

Р. [qe]. ипррозавлит асш тнатрепршие итосполе ттоотот иннак тшоти иготалк исш тнатиотелих опказ липконтши пна итакеренору пра итаке инассона или дентурори анареас ав афрое люс итацтиоти афоталу исшо липгорона.

Р. фт. (сf. Boh. p. 46, 5.) прима] итапранов гоюрнов рашах диностиве атпістете хопаліов г. поитадотопуд вроот атпатот атоторт пінотте адторти ле пот аправа адхі итаюре адріке зипках адотив потколої врерює [то]ове адвите вграї всотох пали он атпатот атоторт инносте инпедпетоталь!

335.

Or. 3581B(43).—Parchment; a complete leaf, paged ur, ux. 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

¹ The Vienna fragts, 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,

1. 9 ff. (ef. also the Boh., p. 113).

size and, with stops, the letter φ &c., are coloured red; likewise the ornament >. In Paris Vol. 129¹⁸, foll. 47, 48 are from the same MS.¹

From Ahmim. [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]unomoc 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. ur. Armenius zapuemoc orders four quaternions groun of soldiers to stand at each side of Heraelides expansite and to toss him (σφαιρίζειν). When he falls in pain to the ground, he bids beat him till his right ribs are broken and he faints anogent as augor. Then the townspeople cry that Julius of KBCC has come, 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 Thou shalt be numbered in this world. among Christ's martyrs for ever. Amen." Then the governor calls him and asks what

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 123 ff. 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 orcas euaroc and so he again invites him to sacrifice (θυσιάζειν) 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 Ahmîm. [Horner.]

Hêtsnêu makapioc and shtchht¹, an account of. But this was probably only an incident in a work dealing with others. H. dwelt not far from another saint exhibit at the theory heroth othog harioc lite motte imphe mod horkoti. 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 $\overline{\varsigma}$; paged $\overline{q}\overline{c}$, $\overline{q}\overline{u}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. From the same MS. (or by the same scribe) as nos. 178 and 291 above.

From Ahmîm. [Budge.]

Jôôre xwwpe, martyrdom of. 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 xuxuq. The narrative was preceded by an eulogy of which the following remains; Мотсхниа нагрелькой спиа нотским ереплісе то люч оттун натэтортр есфореі нотклои неоот натешов χεκλοσε μπεμέλοτο επτεπεπετοις (ἐπαίνεσις) тинаархег ае епетинисанаг гитециарттріа, while it closes with these phrases; conxocope нане ката педран (р. дн) езареприне тилею ан инате зипран алла зинепразіс петеппольшей в также в ерод едо изорп зитеетсы.

After the text, in smaller characters, is and this deficiency is and opposite this, in the margin; $\chi O I = 0$. Then, also in small characters; outloo exhibition herpoc attrious appenious with $\chi O I = 0$ in the margin and the following text, the beginning of an encomium;

. †паракалеі ийсти со игеннаюс етсиаиаат етрететико) наі евол ифорп иниссос тактої таотсону евол ипфахе ипејегксоніон евол уітиттапро ипехс алла на наі нотстг-

¹ Cf. the names панесних Пачеочев, сансних Σачочев, минтсинх.

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 "Shoura" 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.)

нюни со изовіх итвтинтетсевне интетнинтхоюре запазахе нелахістов каї гар ное езаренотовін паратиреї епкаїрос ипсит етнаноту запеотовіз ипхо етовореї ле он ипотрот инапр интоте итпе инение ипри атсі ноств итетзи запасоє етзаннат етсозе хескноот затспотлахе знотрот ині еці зазісе ині отко казит отхау итетзи откатсциі инезоот заптоткаваріхе инехроп наї еттзісе ингенния лошон затенне евол ипзве неескаї инказ сатнотхе ехсоу

338.

Papyrus V.

Case D, frames 31b-39, pp. pin-pkii.

Case E, frames 40—46, pp. рко—рив.

Case B, frames 7—13, pp. pm.—po.

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. pus 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 стефаног, 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 Numerian 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, the

Diocletian, enquiring of the gods their pleasure, learns that if he would have their aid, he must erect votive tablets $(\sigma\tau\eta\lambda\eta)$ and statues of Fortune $(\tau\nu\chi\eta)$, re-establish idelatry and persecute the Christians. He is taught to burn $\lambda(\beta\alpha\nu\sigma)$ and, setting up a great place of torture $(\kappa \sigma \lambda \alpha \sigma \tau \eta \rho \iota \sigma)$ before the altar, commands all to worship. Many comply, but the senators $(\sigma \iota \nu \gamma \kappa \lambda \eta \tau \iota \kappa \sigma)$ and among them the $\sigma \tau \rho \alpha \tau \eta \lambda \alpha \tau \eta$ Justus, the late king's son, refuse and forfeit their property $(\chi\rho\eta\mu\alpha, \dot{\alpha}\nu\nu\dot{\omega}\nu\alpha)$. J. has been urged to seize the throne but has declined. Diocletian now arranges a marriage between J.'s

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.

HEIRO III HEROLIA HELHEGEON HELHEGEON HELHEGEON HELKO III HERO IIA HERYII.... HEOT I HILLARDT HEXIP. 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. elviii.

¹ Justus 10th Mechir, Theocleia 11th Pachons, Apoli 1st Mechir.

⁹ 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 (l.l., 230 and our papyrus, p. p̄z̄̄̄̄̄̄̄̄̄̄̄). Again this last is also an incident in the martyrdom of Victor and Corona Στεφανὶς (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 ⁴ Apollo disciple of Justus' (Or. 429, Add. 17,725).

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; † DAPT THE HEROCCAB.... IOTETOG DHILLST HETPATHAATHE HPGUAHTIOXIA HGUGGOKAIA TOGGOHII HGUAHA AHOAI HEGGIPPI HGUATGOBIOC

only child, Sophia and Eusebius, son of Basilius and shuts them up at night together. But Eusebius prays for help, has a vision of Christ and next day confesses Him before the emperor, who thereupon imprisons him. Then J. too, to the emperor's astonishment, confesses Christ and is eventually dragged through the town, his heels1 having been On Stephanou also with 1842 servants confessing, Diocletian decides to send all to Armenius in Alexandria and in the meantime they are put in prison where J. sees in a vision God the Father crowning As he still repels the emperor's request to worship, though the kingdom itself is offered him, all are sent with a report (ἀναφορά) to Armenius, who is to hand them over to Arian of the Thebais rather than disturb Alexandria by their slaughter. Armenius, whose judgment-seat is by the sea $(en\pi a \rho a \theta a \lambda a \sigma \sigma a^3)$, sends them to prison, where they sing hymns and on being brought out, 500 of J.'s servants leap upon the burning altar ($\beta\omega\mu\delta\varsigma$) and perish, confessing Christ, on the 20th Tybi. Armenius at once sends the remainder with a letter to Arian (lacuna). Sophia, refusing to burn incense and deaf to Arian's bribes, is placed on the έρμητάριον, where she sings hymns, sees Christ, and at length descends unharmed. Stephanou's constancy is punished with severing and burning of the breasts and drawing of the nails. She tells J. she sees angels bearing two crowns, the greater for

him, the less for her and Sophia, as they are weak vessels. Eusebius and Sophia, who Arian hopes may as betrothed influence each other, both refuse and so Eusebius is —? $(\kappa o \nu \mu \pi a \zeta \epsilon \iota \nu^{1})$ till his bones start out; finally both are slain with mill-wheels, on the 10th Mechir.² Justus and Stephanou, after being invited once more to comply, are condemned and J., led to execution, is met by Christ. . . .

339.

Or. 3581B(46).—Parchment; two fragments; the larger $10 \times 8\frac{1}{2}$ in. The text, in two columns, is written in a bold, upright hand (cf. Ciasca i, tab. xiii, Hyvernat, Album, pl. vii. 3). Initials, varying in size, and stops are coloured red; so too the ornament \triangleright . It is not certain that both fragts. are from the same MS.

From Ahmîm. [Budge.]

Maximus and Dometius, life of.

The larger fragt. has a passage corresponding to Ann. Mus. Guimet xxv, 277-78. The text has no variants of importance.

The smaller fragt. is from a disciple's narrative (in 1st pers. sing.) of his teacher with whom he dwelt in the desert. He had once heard the latter conversing in his cell with a visitor, but when summoned, he found his master alone. This does not appear to belong to the same work as the other fragt.

340.

Or. 5439(2).—Parchment; two complete, not consecutive leaves; $3\frac{3}{8} \times 3\frac{1}{4}$ in. The

angels bearing two crowns, the greater for

1 AGKEAETE ETPECTOTY HIEGTEC (= TEC).

So in Mart. Victor., ed. Bouriant, p. 177.

² The vision is related in the 1st pers. sing., IIIIICA-IIAI AHOK IOTCTOC HEIGAAXICTOC, and is said to have occurred "after my brethren had finished their good life," a statement which seems at variance with the narrative.

³ Cf. Hyvernat, Actes 295.

 $^{^1}$ Cf. F. Rossi, I Papiri i. fasc. v. 50 and 70 κοτμπος κόμβος (?), a strap, thong.

² Eusebius' death is otherwise given on the 23rd Mechir (v. Hyvernat, Actes p. 1).

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 Ahmim.

[GRENFELL.]

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 а. Телос вдхо инос хваливос эарбагавой или экопе инотите вратд иноктопос со проив иниоств апа иниа ато ителют аденот вроот аданахори вплюе иногито ввол итод иниквантелос гіхнотклооле потови ато недаон втоотот хвипрацелі вперит витативрит шиод $(fol.\ b)$ проив ав итерециат втноот истоп витас-экопе адвок взоти впедиі адді ихотют изв изологоттнос иниквилав изв изологоттнос инокитацітооти ввол зішетноотт втретротоїства изологоттное атноозв инивтерит элантотног витопос пліта шила исв

Fol. 2 a. 10 мне отог наг [хо]относ прино [и]ано наг итносов ингетрассоти хеавсок хеснат нотерит апакедизал инециот над отог наг хеприне инреше зоот наг вносе итагаад запог он енептаг еще внаг итатациоронит иниах 2 изат инота

341.

Or. 3581B(47).—Parchment; a complete leaf, paged $\overline{p_{10}}$, $\overline{p_{8}}$, and a small fragt.; $13\frac{1}{4} \times 10\frac{1}{2}$ 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. 129^{12} , foll. 90-94 &c. (=Méms. de la Miss. franç. iv, 680-688, 701, 702 and perhaps 705, 706); possibly also Zoega no. ccxiv.*

From Ahmim. [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).

Р. ріб. птарионади жекає ерепховіє ротна ппили ппероот ппенотипэнне ацсшти ав несос асвиту асталу пота пипістос етгипил ппро етретхіту еготи элпенвиот тагає госос асвсок захтинипаровнос асосо захтит ппістос де аттанепенот ппэнреэни етжо ппос жевіє пекэпре ацеі воотом енат ерок итоу де пехау хе-

иноть ит[ата]ат ептопос ип[пе]-(fol. b)-тоталь апа ин[на] хеннепеню[σ и] мінот тагої инп[еї]ноотнео гайої он ненаге епсоил ипакоті игигал итакоосу ато перенагит найтой ероппе хейнноотнео намоле наї ерманпиоттеоте инапа инил треплі моле тилі [ип]пилх етитоот [ат]ю итатите

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.

¹ Amélineau omits (Miss. franç. iv. 506) to state that his fragt. x, p. 703 is MS. Clar. Press. 62.

пнарооту ание запачире аюто гар ещот убы инпуанье пколі ус панье недусерата едрие неснит де итеротнат стецииторфанос хеотнонон инепеденот допо срод алла теркенаат асапотассе инор ота ле тыпп рткра эпритуэнаето типээниг нуюри адкаад зинна иизог пехад над хефтик хенесинт тирот инт енены исс-HESHOOL WHOR SCOOL OH THEEL CIOALIS HEWнекекот очени внок врег планасте внод (р. рк) итерепекот де иприредни ег еднанегноот апионахос отаго несод атсо итеротсі спиа ипгоі апионахос хюри спупрекоті хесіс пексіют адеі хесціласпау, аптод педетат де итередлюдите епеданре инолх пиезнал пноол евоу ехипшоос ацпют прирерии ле ацхіркак свол хелнокпе сетирос пекчире пеценот де ипедло едпнт улитедло едесоти етедеци атсо адвож еготи етедрі адпагта ехипедго адрине егран епіховіс ецхно пінос хепховіс ксооти хентампотассе инкоспос зитатухи тире тенотое пахоею иприатаспериа еруппо ерок итетнот апнотте ссоти епедрана апионахос птапррпрахе срод типеротог епененит адтаотере тирс ерод ато итетнот адтрегнотте еприредни пиперенот ато итеротапанта енетерит

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, varying much in size; ruled, not pricked and some paged $\overline{\Pi \chi}$ — $\overline{\Pi \Pi}$; $\overline{q}_{\overline{b}}$, $\overline{q}_{\overline{c}}$; $\overline{p}_{\overline{A}\overline{A}}$; a complete leaf would be $8\frac{1}{2} \times 6\frac{1}{2}$ 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. $\overline{u}\overline{c}$, $\overline{u}\overline{u}$. These are fragts. too small for identification. For pp. $\overline{u}\overline{e}$, $\overline{u}a$ there seems to be no Arabic.

Pp. $\overline{u}b$ — $\overline{u}\overline{u}$ correspond generally to Ann. du Mus. Guimet xvii. 542—545, though differing in detail. The following are specimens, what is not found in Arabic being between asterisks;

p. $\overline{\mathbf{n}}$... [ac] \mathbf{g} \mathbf{m} [ne a] \mathbf{e} horzoot egenoc едрешь естин адотоне врод поготавион ечиторь ката песунна ентачотной ероч иот пхоетс вадхоос над ипоте хехаре атф итерефиат ероф афискнотко граг прито хеотар ишнепе паі инисфс ле он адла-KPING DIDOR STHIS DIDOR PHIS POLICE PROPERTY AND ALL THE PROPERTY AND AL (р. на) и[еки]откт к[ат]а тастины атю [ит]ерефиат иот паанкои сипокнек афархсі ртизи таду по рахоп тизропиз лово тотири хествеотоге пенестепе тенот ас атохи ног напесте атто втор птетнот арроот адагерати ката пентапховіс потхе ппод епедент адапасте птотх итефантасіа ппospenis utose touteth elimbia * [admide nation of the control of t африаке тога ле ппланион асфан коті коті евол зитеротх ное продкапное пинское итерефохи пот петинат арагерато армана епнотте* едхю шиос хексианаат &с.

(Ar. 542)... ато ввол гноорог иш (р. ив) ите пр[сии] не *гаг де он исоп етотом вплана инод пематотом врод гизенинные игрв ато и[то] д немадсотомот гипедарина витапиотте талд илд идепитил илт гипедран* асмопе де етредмоне &с.

р. пг. (Ат. 543)... патаоспе папостолос *итеротиту ле итетнот (р. пл) епил етерепским изиту асокорт иой теттун ехипесским атки ек зинте нециоо[тт]пе лежкие де итерететтун заин езоти епским атоткий зиотзаил иой инелос тирот ипским атеттун итой инос епесил икесоп ациих иой петимат иппат де ентатение евол итеутун нецоврше иой псои етзаце (4 let.]* инисаны де он атуту еппараласос &с.

р. не. (Ar.543)... ато пкеста эконо ехит папр де плакон етинат пецтну спателе ато пецене инун усоп писц пуни де прецтарнос инипанелогае &с.

р. их. (Ат. 545)... ипсанвол ав иппараленсос ноткоті отнявични инат прецткарпос вначнот внате пизенна нелооле нов ин[стг] ипськосное ептиру атю итерецнат вроот &c.

. р. ни. . . . нтеотапрелос ште инот[те] хиту епна етинат вын аб [еф]хо иноот витик изит ехипрахе енталатем хоод (Рв. хійі. 1,) анон зоюн хекас енехоос хенентансотнот ато анеше вроот нентаненеюте хоот врои инотдои енетрире екехон асропе ас

р. qu (recalls Ar. 555, Boh. 61 which however correspond to Méms. de la Miss. iv, 525) вхоос всоги вград хвитинат нак ан инвкантила втвенентакала педгин гарив аты итеротнат хвениохан нат внегото атрахе инисторит исп произ хвис гинте инрого инон втатетие погов ентадаад вготи вград инпоте идеюнт идариа хвипраат иг[шв 4 lines] или хвипрт над инвтадианти инод ввол хвадротгов внерре деооти гар хвивізвноге истори врод аты

A fragmentary leaf attached to pp. par, pas, and probably numbered pas, pas, relates [Pachomius'] words to Theodore on Luke v. 17, which he predicts will be proved true to-day. A man ill of dropsy comes begging to be cured. [Pachomius] anoints him and after healing one who lay in a chariot suffering from snake-bite, returns and (p. par) finds the dropsical man whole and grateful. P. pax gives the prayer he used for power to heal and tells of his gratitude to God if a sufferer recovered, his resignation if he did not.

Smaller fragts. have the quotations 2 Cor. xi. 14 and 1 Joh. iv. 1.

343.

Or. 3581B(48).—Parchment; three leaves, two almost complete, one paged $\overline{\alpha c}$, $\overline{\alpha c}$, another the last of quire $\overline{\epsilon c}$; $11\frac{1}{2} \times 16\frac{1}{2}$ in. The text, in two columns of 33—35 lines each, is written in an upright, pretty even hand (cf. Ciasca i, tabb. xi and xvii, though both these are more regular). Initials are

итеке аттистого вроц атуахе иниас ката нецаля иторефессоти адосонт гиотноот порги ата адеак иноот едха nuoc xentu[a 6 lines] (p. qs) xooq ncon итеротнат ле ебе ентацаас атэтортр спате expanax pan sooza noonogeronu no ora эну тонже педе итопутрених ехаем таал реахиось итоот ле асотазот иссод итеротпог ле етсоотс ато птод педталит exhormo eq[6 lines] niota ahot checht игтаго брато инраже погол витакхооо иссог екиссте ле ерок хенткотрюне навыос ерепепна инносте изитк ексооти инетзипропе енгооти за изаат итерефиоти ле eboy importion edeaso into dede to indeed **прант**[па] ахмента [р]оти

[.] أيجر قليل مثمرة Cf. the Arabic, أمجر قليل

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. 129¹², 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 Alimîm.

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;

Р. об. №ката [өб птате]тнаас забн[ппоот] едине аб [ететпу]антисюти [неане]ітюу птаі[таат ет]оотитти п[те]тизбиризб атю папхобіспе пказ шин[about 10 let.]а едине [7 let.]о́уб² инти скена птетнеіре ката об ететнотераас апок гар п†нааніхе ап ппоти хініпійат ететітивіре ката пеітюу тірот птаітаат етоотитти асуюне аб птерефотю

-тэнн оупиу итоуэ тефота ташин эхаерэ ерит сткоир ато стсове стхо шос azemothin tooun mostu od bodseaz етнаут ипенскоти гар ерод енег едуахе ртоотіς лова аедовить ал тооти тоентоніз гис ипетрооту ание гарод етко истит етого итетсару незенхогоре гарие зипеттоизатумны в впожем инсана итероттахиот епічана печатеї пот зепота ота пзитот чапоот ипсоп ле стимат инсога изитот ві неатсинте гар иннетернт хенаренеіре KATA TEIZE HTHIAT XE-(p. $\overline{05}$)-OT HETQUA-[егре ите]реднат де[8 let.]е ипнотте епетпрот интегинтуасігнт хеаткаас гаіатот етиссти исатесин ипетрахе пинат асвалгото липо рошо ниш рочат етизиту ато едпістете вичахе итесин нтофтра родае зопрати раши эхаетэ хоріс о еров гісотвец пінье нетнотрочт де про зентеротх ипнат етипат адпот иссоот ота ота гипран иппотте аспостот веоопть эк тооти этгооэни тоог де атпооче -тоитіву и веннитоитіу тофри типтв роз когт каі гар пеізов итадуюле нотевол ание зентировие стретрюрх спиа стиват алла проек пентачере нат ката ое етеpeaareia xio uuoc xe (Ps. lxvii. 1) The 2nd column is all but wholly lost. nautoc de n[about 4 let.]unai etrecen[cos] етгоот елтетнал[т] навклюс гар проц[е].

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.

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 пноот ньюс 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, (пес-эногн, not песэорп) from Mechir to Thoth, 2. he who bought (? redeemed) the book from them (арэоп ... нтоотот нып.) has an Arabie name апот наср, 3. the colophon is dated in the Saracenie 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 uooge ?

344.

Or. 3581B(49).—Parchment; a complete leaf, paged $\overline{c_{27}}$, $\overline{c_{27}}$; $12\frac{3}{4} \times 10$ in. The text, in two columns of 30 or 31 lines each, is written in a regular, upright hand (cf. Ciasca i, tab. xiii). Initials, stops &c., the letter φ and the ornament \triangleright are in red.

From Ahmim. [Budge.]

Pamoun¹ and Sarmata his brother, martyrdom of. These saints cannot be certainly identified with any elsewhere mentioned, but some common features may point to Amoun of Terenouthis (Synax. 27th Epiphi).² The following is the text;

Р. сву, ато ппедхоос пот ппетоталь хога прати хонароподит тахрит оготи впховіс їс похо адом овол пот пилкаріос ана напоти водо пнос до хрупо нак со SADDHHIOC USHIPOHON ZOHOHOADI HAI AH занеквасаное ентиру адкелете етротение овол иноданаркают астротнастених осим егра проот ато адтретнастконы егры ечалите атпо иносеснане ентире пот нгеннаюс ана напочн адочонт ног зарнение пунганон ханпадиказ зипакат похац изнавае поспоколатор хенинат обаща енег ное инпонатос спат ите кине афотсомв поч инакарює ана напочи пехад над NODATZIIT HZHI'GIIGHI GIG HI'COOTH AH NONHIGIsucaрио проина паютали врапри ивах³ спетан авко искої ппані икосивой арчоне

345.

Or. 3581B(50). — Parchment; a small fragt., paged $\overline{\text{na}}$, $\overline{\text{ne}}$; $3\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an uneven hand (cf. Ciasca i, tab. xiv for the type). Initials are apparently small and uncoloured; stops, lines, page-numbers are in red.

From Almim. [Budge.]

Paniskos and —, martyrdom of. P. is a youth of twenty and declares that he and his companion have kept their παρθενία since childhood. The hegemon endeavours to persuade them on account of their youth тетинитврри етинское and tells them that Zeus and Hermes will help them if they obey.

346.

Or. 3581B(51).—Parchment; a complete leaf and part of a leaf, the latter paged $\overline{\rho_{13}}$, $\overline{\rho_{16}}$; $12\frac{1}{2}\times11$ in. The text, in two columns of 26 or 27 lines each, is written in an

гиот-(р. <u>сзн</u>)-атит шивол шпатие анок инпасон сариата анкапенні иссон анусопе гатнотное навкаюс впедрание апа потси атхоос етвепсои етинат хепецвюс энэ инпагнатас пепрофитис ацаан инонахос затиц аного затециитекот тенот ле со пасевис етенусооти ан инпотте петегнак арід нан ппенрооту анпе зарок пехепзііпоое, роти толянтян эзэх хли номия тенот паі ететихо ппедтасю біє донг адоточна пот ана сариата хесе дону адла несооти ан итанег епеціа алла чеооти гипециих хетпрооп инфігісе зинавастиріби адотора попізнічной хою папоти инсариата арг отсказе инон фиатретпюрк инетилас хинтециотие атотнорв пот не-TOTAAB

¹ The text has always this form which recurs elsewhere, e.g. Krall, Corp. Rain., and in Greek documents, e.g. Kenyon, Cat. of Pappri i. A church (f) of 'Aββâ Σαρρατὰ occurs Berlin, Aeg. Urk. ii. 689, though this may be the hermit of the Apophthegmata.

² Cf. also Leipzig, Vol. xxiv. 25, where Amoun of T. is associated with Krajon. These two names are also in the list Zoega 30.

³ Probably a faulty reading. Perhaps the sense was "while the sun is visible."

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 Ahmîm. [Budge.]

Pechôsh neowy, 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 вкине итетитаац нарванос nghrencon nonbasic, who, should persuasion fail, is to torture him Paicotu rap xepaqпіне шоот втулитисюти неформату васаное инат етредвасаниде иноот какии какос. The soldiers go to кище (sic), seize P. in his cell mus ureqpi and tying him to a horse's tail,5 bring him to the neighbourhood nca of Peremoun. Avoiding Panau панат THOME, for fear he should be rescued xenнетанта итоотот, they reach кине and take him to Babylon. There they take orong boats and sail southward arpgort epic. At Antinoe autinoore they learn that Arian has gone ten days ago to Siut. They follow him and find him hindered by the wind from returning еquoone интыт кан инод ан On reading the emperor's есотир вент. letter (fol. b) Arian at once lands on the

P. pia. [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 $(\phi \circ \sigma \sigma a^2)$ of fire they do not die. The hegemon therefore tells their leader nuor стигнтот that if they desire to be beheaded, they must write a letter to the emperor (p. $\overline{p_{1B}}$) They will gladly do so and calling for χάρτης Theodosius πιοσ пилтог итлегесон writes to Diocletian saying that they, the 200 soldiers прит пиатог, 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 akprik ероот акцітот анон госон петекерце ерон чнок фичичеств ппок зизенное, прясчиос етначт чантаноотт инок какос. Then Pechôsh....

347.

Or. 3581B(52).—Parchment; a damaged leaf, the last of quire $\overline{\mathbf{n}}$, paged $[\overline{\mathbf{p}}\overline{\mathbf{k}}\overline{\mathbf{o}},\overline{\mathbf{p}}\overline{\mathbf{a}}]$; $11 \times 9\frac{3}{4}$ 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

western bank at a waste place about a mile north of Tjelle¹ επεκρο μπειμτ ετμα εφμιφ μπης τ πτχελλε πληματ ποτμιλλιοπ 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.

¹ Recurs in this form Vit. Pachom., Mus. Guimet xvii. 44 and as Boh. HEORON ib. 32, Hyvernat, Actes 156 or HEORON Zoega 23.

² Leyden Catal. pp. 190, 193.

³ On Killie for Cairo, v. Stern in Aeg. Zeitschr. 1885, 149.

⁴ Κακήν κακῶς; v. Kurz in Byz. Zeitschr. iii. 152.

⁵ Cf. Georgi, De Mirac. 182.

¹ V. Zoega 114, Amélineau Géogr. 488.

² Cf. Georgi, l.l. lxxvii.

Clar. Press, fragt. 55 (which immediately follows it), Paris, Vol. 129¹⁶, foll. 23, 24, 26, 27 and probably Zoega, no. cxl and by the scribe of no. 186 abore, Zoega nos. exxxiv, exxxviii, eclviii, eclxxiii, Paris Vol. 78, fol. 39, Vol. 129¹⁴, foll. 109, 131, Vol. 129¹⁷, foll. 72—74, 76—79, Vol. 130⁵, 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 Ahmîm. [Budge.]

Psote tore, martyrdom of. Diocletian's letter is brought southward to Arian. [Psote] is found performing the daily service area undarapioc currequestroppia mume 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);

[ин]тепатносте гар зав инпринносте интепакастиріон инекоспос зав еготи ероі пвина инекс петеомногой ероі илита етвеом об прро ексаж иної ептакло гитанитало етвеом ккелеме виом ероі хеспот инрро емесной иної хена[ат]клоп ин[2 от 3 let.]

348.

Or. 3581B(53). — Parchment; a small fragt.; $6 \times 5\frac{1}{4}$ 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. 1305, fol. 121. From Ahmim.

Sebaste, encomium on the forty martyrs of. This is to be presumed from (1) the words uppe [nu] or map utanu[un] o unanno[o] se unerto [o] p unitanoore [u] unitanoore [u] saiortas u[oe] norcose cc [1] and (2) the fact that the Crawford leaves are from an encomium on these saints.²

349.

Or. 3581B(54). — Parchment; a fragt.; $8\frac{1}{4} \times 10\frac{3}{4}$ in. The text, in two columns, is written in a large, irregular hand, identical with that of no. 300 above. Paris Vol. 129^{14} , foll. 118-121 are from the same MS.

Severus of Antioch, encomium on, for the 14th Mechir. A complete Ethiopic version of this work, though not verbally identical with the Coptic, is in MSS. Or. 773, foll. 167a-218b and Or. 771, foll. 105a-139a. There it is attributed to Athanasius, whose father is called a contemporary of Severus. The Ethiopic text corresponding, although with considerable variants, to the passage here preserved is on fol. 184a and b of Or. 773; it treats of an incident preceding Severus' attack on Macedonius.

Fol. a. Дамоос [гі]тиннаг орок [г] инго анперасное тирот ингареткое охи анесини итороолоділ того пос поткри[он] гиновот [пв]рре ги[7 от 8 let.] терешат [about 12 lines]росулна[гт сот]прос гитана]толи акархен илюжен пеликак[ос]

¹ Cf. The Encomium of Basil, Migne, Patr. Cr. 31, 516B and the 2nd of Greg. Nyss., ib. 46, 768A.

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. 161a = 690, f. 7a is a martyrdom, not an encomium.

³ A Boh. version is represented by the fragt., Leipzig, Vol. xxv., f. 16.

изаіреті[кос] инизаіресіс ефхеотхинорепе голіае еіс латеіл адхі ипедтоот нише ефхеотхинирепе накелонеюс еіс сетнрос зища адзока ипедтоот нетаггелюн етоталь (fol. b) [about 13 lines] ипрт етоота исетнрос ниезвите итпістіс и[ло] гил гар тирот итпістіс сесиз ехипесттивос ($\sigma \tau \hat{\eta} \theta o s$) исетнрос ное нотстіхос нотют илі ле едхи инос ної ппетоталь іотлюс пепіскопос натранитти (' $\Lambda \delta \rho a \mu \acute{\nu} \tau \tau \iota o \nu^1$) пе [about 15 lines] пезото инф[ахе] итатхоот ех[оти] зипзо инете[рит] етепліют и[иет] ернт итепфахе дрій епезото непслеватонпе пезоот итатапанта [ен] етернт их[нт] а зтоот[е ле ите]р[едфине]

350.

Or. 3581B(55). — Parchment; a small fragt., ruled and paged (on recto only) $\overline{\text{cis}}$; $5\frac{3}{8} \times 11\frac{1}{4}$ in. The text, in two columns, is written in a large, square hand (cf. Hyvernat, Album, pl. viii. 4; but for a, ib. 3). Initials are enlarged. From the same MS. as Zoega no. clxxxv, $\overline{\text{pos}}$, $\overline{\text{pos}}$, Clar. Press no. 64, Paris Vol. 132^{1} , fol. 3 and Lord Crawford's no. 35.

From Aḥmîm. [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

Р. сіт. адеі евох гітоотот адвож епедионастиріон ерепнотте нинедаггелос нооче нинад чантотапоканіста ниод епед жалос и какое птеротгоос оти аткіп енетгвите ифлавіанос пепіскопос итантіохеїа атге ероц е[ці

[Р. сіх.] Моте етпалаістин атетихнтеі иннетернт гиотакрівеіа хенін ара петнарипра изноос ехипееронос [пфа]авіанос.

Мотемсетнрос етредгиоос ехипееронос ерепепиа етоталь мие ислоетнрос еготи епваенос еттлент атш нетхМ

351.

Or. 3581B(56).—Parchment; an almost complete leaf and a fragt., the former (the first of quire \overline{r} ,) paged $\overline{\Lambda r}$, $\overline{\Lambda \Lambda}$; $14 \times 11\frac{1}{2}$ 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. Ar, AA 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;

Р. ат. шоод тенот лопон атпооме ипеснат иниетернт етпельта мантотенения именернт ефисотт ереотвит нотот гитерота пехепленот хенткотанклюс пхоенс ато нек[га] соттон[16 lines] инпленот ефсолсл инор ефхо инос хегиноо ининтылиетир ипенсах еготи еперене интергикон теос ро вок иго иперис ипекмире иниетинил хеетманнат ерок матсолсл ато артанов епентармопе

¹ Julianus of Adramytium was apparently a contemporary 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.

атреоне он ві мапавіют ипрофитис отриптоуотуниле епедрание петрос отриртооті коло топожа екотора вполи ипавішт пехац ппліклюс хеснот вроі HACKUT CTOTAAB HACKOT AC HEXAU [HAQ] xenrun ya an un ecuor (p. xx) unaxoeic хеакротнос инове етветестие итакхітс епетан тувере ав иткосоне аливсос аквіре нотнос плараноны инито евол плхоек итакхиру внествої итексионе шин винок 1 похад хенаенот еретактист тиг питшс отвены мнаенит таас наі хеннеотучнію хі зипетитали пехепепрофитис над хеннок-CIOTH HTOK NO Mat. xvi. 26 or Mk. viii. 27, пехепроне над хенаховіс некот впинетанова 9000 на усолос похопавиот над хосо виврь жоврь ртооті ково в виона HEGGARD HEGACKOTTHICG ACTAAT MIAGROT хетпарак[алег] инок етрект[алг] нагапи Sapor nexausa rioc had xennna n[xi]ne nai AAAA n[ua] utne [[8 lines].

The Fragment is from the story of the Blemmyes for whose captives Shenoute interceded; v. Méms. de la Miss. franç. iv. 49, 396³ and another Sa'id. version, ib. 237. Fol. b has the following passage, not in Boh., but cf. Arab., l.l. 398;

эвтают изветие имегие изи итогнотоги втипсе имод нат илиние взюпе отарзиите интелед ивртод сои интасе иертод хюріс анон дто итрір еттюговік.

352.

Or. 3581B(57). — Parchment; a small fragt.; $6 \times 10\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (cf. Ciasca i,

From Ahmîm. [Budge.]

Shenoute, life of. From the account of his miraculous visit to Theodosius; v. Méms. de la Miss. franç. iv. 30 ff., 365 ff.² The following phrases are here preserved; fol. a. nexe naikaloc xeunpkatexe uneutatut yapok and, with quotation-marks in the margin, [n]aikalo[c ard] nnetotabe [u]xocope and yeuotte пепресеттерос ато пионахос ипрофитис паллон де пархиланаритис ипках тиру едуант на[к] итенепістолні.

fol. b. [ац]вотлак в п[пос] гипецкотр в[тги]пецтинве ац[та]ас ипасиот ипотстоли вссоти ациросктией иноц херлил ехой нагали ацаспак в иноц ацкали евод гиот[вірини] and later, [вере]таріос [about 5 let.] парире х . . . врхоос ипрро хелирноог иршив цектосе илал пехац.

353.

Or. 3581B(58).—Parchment; two fragments; $6\frac{1}{2} \times 7\frac{1}{2}$ in. The text, in two columns, is written in a rather large, upright hand of Zoega's 8th class (note especially the angularity of a, p, q). Initials are enlarged and with some stops, are coloured red. The hand is the same as that of nos. 182 and 324 above, Paris Vol. 1316, fol. 25 and several more.

From Ahmim.

[Budge.]

tabb. v, xiv). Initials, moderately enlarged, stops, the letter φ &c. are coloured red. By the same scribe as nos. 169 and 235 above, Zoega, no. clxxxiv and Paris, l.l. and 129¹⁷, fol. 39.

¹ Cf. perhaps Nove 'relative' in the Jême papyri (Aeg. Z. 1871, 46).

For λόγκη p. 49 Sa'id. has IJAKOT, Arab. حرب (sic).

¹ This is a better reference than that given at no. 169.

² Méms. de la Miss. franç. iv. 638 has the continuation of the story in Satidic.

Shenoute, life of or culogy on. It contains the following phrases;

хеннот[те на]уарке над инедантниа недано потупре упинепросетун еточотон ингало ппрратуелике внеглахе со неснит уареннотте гар ссоти епсопс инакаюс втоу еграг ерод потоегу иш. адсо[ти впсопс] ина[каюс на]псое.

инетое! нтатхпод итод апа менотте етен едгимонте проине ерман генроме етена ебол хіграт пинад немадсюк ероот пикоссе (? ко́отоя) [его]ти гипет[го].

The second fragt. narrated a miracle performed by a saint who is presumably Shenoute. It contains the following phrases;

пехад итестие хепхоеіс їс пехс едет не ипотантина гиотоепн вож

Har]csine ze[zi]oakoai nnooa eboy shinooa nacood aaco∭

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. Тешре шиат афтти етесктии етереприра ипрро иниперсос изите афвок инперсос афинуе афтама, в иприре ипрро инперсос афтама етоота ефто иное дели иперирерии игарез ероа ранф

ешае пппок а[ч]во чюку[пли]пос едхю пепеь[нл] деполос сппе полуголин задае, препередать продукти задаети зад

fol. b. при ет...п ета[инт]рро сенамо[пе] нак понон [ип]ррпевоот [ит]еттун ипа[мн]ре [ас]мопе де ите[ре]дюклитанос сюти драме инате дреф евод нотарістон деф иннедноот деглі гофор нотепіс[то]ли мапрро [ии]персос ес[4 от 5 let.]еігні

ши мантетатапро махе интектапро ионон нареотенрини мопе наи гютсоп асмопе де итерепрро инпперсос ссоти енемахе афраме спате афхоот ипархієпіскопос ихюте хеєманхоот нак нотноститаю кнахоот на ипамире тапат ероф.

В примененти махоот на прамире тапат ероф.

В примененти махоот на приме

355.

¹ V. note on no. 343 above.

Mingarelli, l.l. nos. vii, viii, Leyden no. 88 (=text of Mus. Guim. xvii. 507) and Cairo no. 8016 (=ib. 515).

From Ahmim.

[BUDGE.]

Pachomius and Theodore of Tabennêse, lives of.

Рр. ркг, ркл correspond to Boh. 122, Arab. 462 (Mus. Guim. l.l.). There are some inconsiderable divergencies, Sa'. omitting phrases e.g. Boh. 124, вовениетагавос итс пенос инс пус, or translating differently e.g. for ib.; l. 9, хоноос инхове гинеqиетогаль, ог employing a different Greek word e.g. 125, l. 2 Boh. ἀμελής Sa'. ἐλάχιστος (Ar. είδο).

Рр. рил, рив correspond, on the whole closely, to Arab. 478. The angel's words, Ar. 479, differ somewhat; (р. рил) хенегроне етксопс етаниту етреотнетаном эфине нау ин отатсоотине и инктельевнату ввол изах исон етвенотал итертсун хекае инерев егран исторого иналаболос и итор петинат инфтеко изенкоотсе етирнове тенот де аперасоот ввол эпоне порху евол инок.

Pp. Tix., Tiii. No published passage corresponds to this. Only one leaf is missing between it and Miss. franç. pp. 602—4 (xxii). The following is most of the text, which relates Theodore's miraculous cures and the vision of an angel who explains to him Mich. i. 4;

одинт до он потгоот буоти втсоотус веринт атбив над нота вереона ката роинт игоот банедский ротов бвол гипезион интриоот тако атспекона раболюрос над твиоот втори итгорик итгорик веролюрос над твиоот втори итгори итго пота видост втори и тако пота видост втори и тако пота видост втори и тако кнаитон гипран инховис асреоне де

not containe paped hot anond $another c_1$ етф ипоф зіхнотклевара ефо нее ппетпоотт ватнагете ппод это итерефият врод ног приме иппоств нов втогос ниос ачтретхіту еготи етна ачхокнеў гинечогіх ато адинфе итегног адархег изахе гос edenor ebod internor adiperzita iniedреоне итоот ле атхіта атвеж етспот епефора растан антону но ва эфонура оттон зипхажоне пипитенооте пирофитне итередиюх ле вигулью пепрофитис адотю-(р. тін)-из нач ввол пот отаргелос штв пхоею ато адхиота епекритои етсик зисихмые хеное почноот ефинт епесит smuedny nei egov v.co nedzio mioc nyd хеотне педвол ное еткнесте ерос итод ла етеї еднокаєк наод етредної плод афотфов над ног пагсаос хветьют ф оволюре инскиот инсервол ин исотоиз ввох ми хенцоот инперо единт епесит авол запиаралісос атко итерефхенаї пол партелос итетнот адао еднат срод. Theodore, relating his vision to the brethren, says its meaning is that they should endeavour σιμαρμαματοστιι clearly (ρητῶς) to establish (συνίστημι) every word of the Scriptures before explaining them spiritually (πνευματικως) and he quotes Ps. xxxiv. 10.

356.

Or. 3581B(61).—Parchment; a complete leaf, paged $\overline{100}$, $\overline{2}$; $13\frac{3}{8} \times 11\frac{1}{2}$ in. The text, in two columns of 31-33 lines each, is written in the same hand as no. 343 above and is possibly from the same MS. as Zoega nos. clxxvii, ccxcvii, Clar. Press no. 35, Paris Vol. 131^3 , foll. 29-33, Vol. 131^7 , fol. 50 and Leyden no. 70.

From Ahmim.

BUDGE.

¹ For Imprimpmoot. "shivering"?

¹ V. Sophocles, Lexicon, s.v. ἀπὸ, 7.

Theodore of Tabennêse, 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; на ас итеротсотиот пог неснит атрупнре ипсооти ние етрооп гранцина асропе де гитархн нтеркатастасіс инисатреотсиіне ചന്വര зитирре итконконка нөө изорп инисаэугоории роизительный сотре отгорации пехад инесинт тирот ступетерит иот пенекот осолюрос хетнахо инти нотчахе ны етерепховіс иллу гитетишнте гиотовін Nekac etetueeine tptu (l. thptu) neoto ae нетлістале изнттнтти хепеисфоту еготи номого ан ката роше алла ката пиотте отнава на эпитор роскетот в раски пхиею насипшие нота изнттити инизоот плі етсооти ипесинье тира итадэшпе изнти гиотсорх хекас

357.

Or. 3581B(62).—Parchment; a damaged leaf, paged \overline{za} , \overline{zB} ; $11\frac{3}{4} \times 10\frac{1}{2}$ 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. Arian, the hegemon, defied by certain Christians, orders their execution. Then he has the herald proclaim the royal

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 αφωλ εβολ εμταιρα, again refuses to comply and Arian, enraged, orders him to be stretched κραμματιχε (κρεβατίζειν) upon a persea tree μοτε, head downwards μαλχως, and Martyria to be placed upon the iron bed πεσλου μπεμπε and burnt. Thereupon Timothy prays to Christ, the ἀρχιμάρτυρος, and at once there is thunder and the lightning kindles the altars μασμοτέ εμοντκώστ μου μεμπτιμμέμας.

358.

Or. 3581B(63).—Parchment; a complete leaf, paged $\overline{\kappa \chi}$, $\overline{\kappa \mu}$; $11\frac{1}{2} \times 9\frac{1}{2}$ 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 $\tau \acute{o}\pi o_{S}$ in which this discourse was held and possibly Claudius; it proceeded then to relate further examples of the saint's benevolence. It seems that the $\tau \acute{o}\pi o_{S}$ in

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.

¹ As Georgi, De Mirac. 182, Hyvernat, Actes 300. Possibly more should here also be 67me.

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;

 $P. \overline{\kappa \zeta}$. Agei ezorii etuitte untonoc epeτληχηθία (λυχνία) ταλητ θρος μηπετοτιστ адагерато гитинте иналос еренвал нотоп иш осфоры шиод итеротнат де станунега атсотонс хетаптопосте атрахе инпроце политокарани ву боди иод тенвачатих роже кара во втори тонглениях аестор перепунре инепархос гиптопос аттанор correspond by the same areas areas нотсорв над адкелето вкалд ислотся рантепфит спита итероткатсинали ле евол адента етинте ининире атхиота хеот пентафионе ниок итор до афхо фоот имов ини аппиния соза евох можност игроот хекирів вленсон міок ле меше хитаппеточаль спочтасе еточхетфтун ацпаракалог пиот авантило ппоц лессилес unod shutonoc nuesool ethnal alco adebсара изоот зиптопос отклонкої шпод инисфс адбок епеди адени инститад тиред интеризал аден еготи спитопос атсо пілфлон афотоопі стлілконеїл інізикс нипхо ввол интопос атсо перооп зинтопов интеризал едли-(р. ки)-конег чапегоот инфиот атегинат еее стерениартирос отартогфама нотоп иш гона гнотнетс гикооте гнотиптиа едесок иноот свол зиннове стгору вготи споиз едсооти ZONOTAHALAIKOC HAIABOAOC HOOJOO OQAZIHI not immiori eggant neacour interfuen faipe гар инифото инитарропо зитаруи итакупоос бхинооронос пара паоинув анчоная изго иниторов итапальное торог инира-HOPKO T ZUTHOAIC GAGIGDEX ZAZ GEOA GTпістс пизира пиноста вехко пуноса ката тетріас ефтево етинелета зинеграфи алла ехоос хепиот прире ппил стоглав еспсорх

359.

Or. 3581B(64).—Parchment; a fragment; $9\frac{1}{2} \times 8$ 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 and 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 fragts. v-xiv, xvi in Rossi, I Papiri . . . di Torino II, fasc. iv, p. 67ff. 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 THOME.

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 fragts., 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. Тхегітитлогое ингике априпуа инат ерок пехат хеулил ехон анулил анклхпат пехат хепарафот 1

Меноос саетни тирхріч топол ниеканта праме парипима плекинтеалює чели синекант тот калос аксі акпаси праме парипима плекинтеалює післе пасі (от пата хе) пасі за пасі пасі за пасі пасі за п

fol. b. Мана [бх] он ана [ана ан] кахпат пехат хепарафот атпропение де шион завол шпро еатинные икотвоткларнос истотр инпепрапостос отахот истон ерепота пота тато ипесран ерон хелрі пеннеете ато петхо пиос хесзаї най изах исоп анестотр де ет [инили] мапро]

Title, in sloping characters;

Па е пи тип[сон] пето]² апа вне[а] наше не] петот[аав некот] апа вн[са] ыпете]³ тино[и] сот требот на постантно п

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.

[HORNER.]

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. Hyvernat, 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 This word recurs in the Paris fragt. and in Rossi's fram. xiv, dir. Π AP. Perhaps for π APà θ 600.

² [HeII] HETO [YAAB HEICOT]?

³ [евис прро]

 $^{^1}$ Read perhaps fol. b, 13 cen[10 rue] 1 hhar, 16 tat[ahtiw]xia.

Published in Crum, Coptic MSS. from the Fayyûm, p. 8, no. v.

362.

Or. 3581B(65).—Parchment; part of a leaf; 12×9 in. The text, in two columns of 31 or 32 lines each, is written in an upright hand (cf. Ciasca ii, tab. xxvi, but for Zoega, tab. v, no. xxv). Initials, slightly enlarged, with stops &c., are coloured red. By the scribe of no. 222 above.

From Ahmîm. [Budge.]

Hermit, life of a. This is to be presumed from the text, but is not certain. The following are the legible phrases after the quotations Ps. lxv. 10—12, Ps. cxvii. 10—12;

fol. a. инисатреджо ав ина перадтоотипе идрана одригнот неи ит

[лан] пистос ва[нв]та херарены распе нгот[в] инализацион внегото втитретсон вготи втофтун недсооти гар хеотатовртететнониры ато запсие втрето[ш]роврод иксси[о]т[

fol. b. нец[полі]тете гарпа [еп]егото едо[п]отуп просте спеулил инпотте гисров ин пиокус да он инссоил нахант инос игитот гиотноот нотрот генинстіл еплусног гиотнють епклу ген]

[200] по наитое спосото сптако индирекоті поющо ле обол потрооп падне отвезонит изов ппате текклисіл питандиве интохріл инсюна осранравне оп изепсоп едрансстви отвезоненотланое зитинтрефриренотте кан стотит иноф спате срафотени спот братот стрефхісько итоотот атсо недадпаратиренне спеснот инота пота интефаскисіє ифезаісот тирот ехінподант офектот зософ софо итетзе пеафархеі лошон охно над потког суоти

363.

Or. 35S1B(66).—Parchment; two complete, consecutive leaves, paged pie—pii; $15 \times 11\frac{3}{4}$ in. The text, in two columns of 30-32 lines each, is written in an upright, rather large character (cf. Ciasca i, tab. xi, though there the script is finer). Initials are slightly enlarged. The paging is similar to that of Hyvernat, Album, pl. xi. 1. By the same scribe as Zoega, nos. clxxvi, ccxxvii (both in two cols.) and ib. nos. ccl, cclxxvii(2), Paris, Vol. 1316, foll. 75, 77, 82, 89, 106, 111, Vol. 1317, fol. 28, Vol. 151, fol. 2—5, Clar. Press, no. 50 (all in 1 col.).

From Ahmim. [Budge.]

Two monks, story of. One goes 12 miles manon into the desert; the other remains in the small abode many cone outside the village, taking an oath daily to abstain from food till he has walked out to visit his brother. At the 6th hour he would set forth and at the 10th reach his brother. They would then pray, eat and converse together till midnight, when the monk would leave the anchorite and arrive home at day-break. This he continued to do for 18 years and was neither overcome ocorn zuro: by the demons of the desert nor afraid of the wild beasts, nor was he led astray (σκανδαλίζειν) by his handiwork nor complaining at the hardships of the journey. Then God sent a famine and many died but He sustained(?) the monk пхоетс де педтинот над итедхріа шинне MAINTEOTON PROTO SPOS. One day there remains but a single loaf and, after deliberating, he decides to take it out to his brother. When but half-way there, he stumbles and cuts his toe. Unable to proceed or return, he sees an angel following him who heals it adopparate muoc sunequime итегног антинье итерогерите тооге епецhim that he has been his guardian since childhood and has now been sent to count his steps econ muec(l. nek) purpose 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, respension tago unabere. 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 uapenora nora oro suntrosu utartasueq usurq.

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. 129^{18} , foll. 116—120, Vol. 131^3 , foll. 81—85, Vol. 131^5 , fol. 43, Vol. 131^7 , fol. 20 and Cairo no. 8018.

From Ahmîm. [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 pi, built upon the mountain; how he entered and, while wondering or apane neighbours intransoeic entered, an old, white haired man appeared...

(fol. b)... when they had eaten, they spent the night in devotions eneme uzemoor ucruazic. 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 uzos errhy has anne esoa zitumuorre.

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 Ahmîm.

Presumably from a biographical or historical work. The following phrases are legible; Ατιμαρίοι (δηνάριον) συατ υποτε εποτα ποτα μπιματιστό, Ιασμοπε Αε 211

GNOSTIC, MAGICAL AND ALCHIMISTIC TEXTS.

366.

Papyrus XCVIII (Greek).—A long fragt., $30 \times 8\frac{1}{2}$ in. and two small fragts. 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).

367.

Add. 5114. — Parchment; a volume in modern binding of 174 leaves, ruled and paged \bar{a} — $\bar{\tau}u\bar{r}$ (but pp. $\bar{\tau}a\bar{t}$,— $\bar{\tau}u\bar{a}$ are lost);

 $8\frac{3}{8} \times 6\frac{1}{9}$ in. Quire \overline{a} is of 6 leaves; quires $\overline{b} - \overline{k} \cdot \overline{k}$ of 8 each. The text, in two columns of 30-34 lines each, is written by two scribes; the 1st wrote pp. $\overline{A} - \overline{KB}$ col. 1. 29, pia col. 2 and pqs-tia; the 2nd pp. KB col. 1. 30—pqe and the final page, $174a^1$ which, from its contents and measurements, may possibly not belong to the rest of the 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, Hyvernat, Album, pl. ii. 2 that of the 2nd scribe. The contrast between them is greatest in the letters a, c, o, c, r, z, z, or. There is much resemblance in the a and c of the 1st scribe to no. 279 above. The marginal corrections to the work of the 2nd scribe, pp. $\overline{\mathbf{gr}}$, $\overline{\mathbf{no}}$, $\overline{\mathbf{q}}$, $\overline{\mathbf{pne}}$, $\overline{\mathbf{por}}$ (?), appear to be by the 1st scribe.

[Dr. A. Askew.²]

¹ For the related texts v. Krall in Rainer Mitthgn. i. 109 and Steindorff in Aeg. Zeitschr. xxviii. 49.

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. Schwartze'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 $\overline{\mathbf{b}} - \overline{\mathbf{u}}$. The script is somewhat slanting and very coarse and heavy (cf. Hyvernat, 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; $14 \times 8\frac{1}{2}$ in. Reproduced in Hyvernat, *Album*, pl. xiv.

[HAY.]

A Phylactery (φυλακτήριου), 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.

370.

Or. 4721(1).—Parchment; a narrow strip, probably once folded up; $\frac{1}{2} \times 8$ 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.

пховіс пнотте пантюкратор вонова врої анок піакот косца 1 гипівон (α і́ ω ν) шпетинг.

371.

Or. 4721(2). — Papyrus; a leaf, much dilapidated and formerly folded several times; $4 \times 9\frac{1}{4}$ in. The text, in 3 lines and on one side only, is written in very irregular, unskilled uneials.

From the Fayyûm.

[GRAF.]

An Amulet.

Р тс хс саващо инхана гана сотрина варва! иковол. The rest of the text consists of letters and signs similar to those in no. 369 above, the vowels и, о repeated and some magical (?) words all but illegible.

372.

Or. 4721(3). — Papyrus, very coarse; a leaf; $5 \times 5\frac{1}{4}$ in. The character is an unskilled uncial.

From the Fayyûm.

GRAF.

An Amulet(?). On one side, along the top, are the words

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 LIACTHLIA (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).

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.), ΑΚΑΥ (Crum, Coptic MSS.) and perhaps the martyr κιι και (Crum, Coptic MSS.) and perhaps the martyr κιι και (28th Tybi, v. Amélineau, Actes 68). There is a similar Greek form Ακους (Kenyon, Cat. of Papyri i. 211, ii. 145). Cf. also in Or. 4874 the name ΠΑΚΟ. Yet the n- or ni- remains unexplained.

практіс: харіс: піс хрсії вика статрот піка. 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 a, o, τ , c (written c), each 7 times repeated and in separate lines; then three lines of letters and signs similar to those in no. 369 above.³

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 alchimistic work, consisting of recipes for the production of gold and silver. *Published* by Stern, *Aeg. Zeitschr.* 1885, 102ff.¹

¹ For formulæ containing some of these words r. 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.

¹ Other "alchimistic" 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 a1, a2, a3 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 Kalisthêne καμεσιμε daughter of —¹ from hereage in the nome του of πριμιαε², dedicates her son Mercurius hereage to the perpetual service expequence horizon of the monastery of S. Phoebamon at Jême energenthem (l. 27 one actipion) etotaas hearioc absa doisahou unitoot himse. The dedication is in fulfilment of a vow taken when the child was ill and is now made with his consent agorouse arm agentyopes has eok. There are two witnesses, harappe (? Macarius) of Esneh chih and harmotte of Hermonthis phont. The intermediary addressed is Surus corpore (elsewhere corpor or expoc), deacon and προεστώς of the monastery, who recurs alone in nos. 377—382, 387, 394, 395, Pap. Bulaķ 5, 6, 9, 10, 13, 14, Pap. Aeg. Z. 1891, I and with colleagues in nos. 383, 388, 392, Pap. Bulaķ 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 41×121 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 tarm, who wrote also nos. 410, 416 and Pap. Bulak 11 (cf. the facsimile).

From Jême (Thebes).

[Sotheby's.]

Deed of gift (only ἔγγραφον and χάρτης now visible) by which Philotheus son of Senuthius and Maria his wife dedicate their son [μοςλι]μικ 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. Top might then be 'diocese' rather than 'nome' (v. Amélineau, Géogr. xxxiv), as Premis is named among the Nubian bishoprics (v. Vansleb, Histoire).

of the intermediary addressed and of the magistrates are not now visible. There are some 32 witnesses, many of whom recur in similar MSS.

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 χαια πέρια, of Hermonthis, dedicates his son Abraham with his offspring unnerependence haseacre infanoq nempe² to the perpetual service of the monastery of S. Phoebamon at Jêmes 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 corpore, προεστώς and οἰκονόμος 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 unua... name.

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 στατροτ daughter of Peshate перате of nacre пилто (var. пинкилто) in the nome του of Psoi τοι but dwelling in the monastery of S. Sergius in пкастрон лин, 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 παταλεσστατος μα[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. One of them is from Edfu τεω; 3 live in the monastery of Papnouthius in πτοοτ μαπι.

Translated by Goodwin, Law Mag. 1859, 241.

¹ Remarkable among their names are панонте, песен, песати (with vars. инсате, тати), пыоти, панен, пиаг. One witness is priest of S. Michael's Church икалва, 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 המווח = الأقدر It is called Papa in the Itin. Anton. In Zoega 645 it is spelt manu.

[•] Among them the names HIAO (? = HIAOTE), KAAAHICE.

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 comparator paper is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Petronius son of George dedicates himself as a προσφορά to the service of the monastery of S. Phoebamon at Jême, μου μποτευελλ μέσου ελεσματ, in gratitude for the saint's mediation during an illness. The intermediary addressed is the deacon and προεστώς Surus (cf. no. 375). The date (l. 12) is the 10th Indiction. The magistrate is Psmô, διοικητής of Jême, here styled πισο μπρομοιτικά από μφρομτίστης κτ τικό πισος μπαρχών. 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 (δωρεαστικόν) by which Senuthius son of Basilius with his wife dedicates his son Mêna to the service of the monastery of S. Phoebamon at Jême 2000 κεοτσατοι μποση 220 μποση 320 μπος, in fulfilment of a vow made at his birth. The intermediary addressed is Surus the προεστώς (cf. no. 375). No date or magistrates are mentioned. There are 9 witnesses, some of whom are from and (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, المحمس وحالة, which may be read منائق والمنائق خمس وخمسين وبائة 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 συναλλαγματογραφος, as in Brit. Mus. Greek Pap. ceix, 59.

² Remarkable among the names is GAACOT (v. no. 458) son of HAIGA (cf. HAHGIAC, no. 383) PICHAIOT "the Roman."

³ For these formulæ cf. Gardthausen, Griech. Paläogr. 34, Karabacek in the Rainer Führer (1894) 17 ff., in Vicu. 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 noarkpan, 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.

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 περισιος 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}{8} \times 10\frac{1}{4} 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 tarm 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 παμείας (or παμείας) 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 κτριακός, Matthew παραίος and Surus coτροτε, οἰκονόμοι of the monastery (cf. no. 388 and Pap. Bul. 12). The date is the 6th Indiction (l. 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, + плопредствон инан[3]]ас прирв исвтирос.

¹ Remarkable among the names are ΔΠΑΚ/=ΔΠΑΚΙΡΕ, ΠΑΚΙΡΕ, ابو کیر and Peter son of Antonius ΥΠΟ-ΑΘΚΑ/=ὑποδίκτης, 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 cenara.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Tachêl ταχμα of απη daughter of Sophia (with whom her sister Elisabet acts eige υπαι μυμαι) 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(?) Indiction and the magistrate Psmô (cf. no. 379), here called πειλοξατατός μχοσίς μειω[τ] μαρχω[μ] πκειρίς (κύριος) των ατώ πλιεικέτης (διοικητής) υπυσμαστηρίου ετότασε υμπκαστρού τηρα. There are 3 witnesses, all of απη.

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 στωροπ τομοτ⁴ and his successors. No date is visible. Of the magistrate's names only μαμμπριος remains.⁵ The people of pormoor 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 KOA is doubtful.

⁴ But the remnants of Il. 2, 3 show that he was named.

⁵ Read "and Demetrius." Cf. nos. 414, 426.

⁶ V. the next no.

19 lines of a moderately ligatured hand and 2 of witnesses' signatures. The notary, who signs on the verso, is Job son of Alexander CHOB ANGE.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Theodore πεκωτ² son of Aaron γαρωπ and his wife Maria dedicate their son Sonchêm conxuu³ to the perpetual service of the monastery of S. Phoebamon at Jême, in gratitude for the child's recovery from an illness. The intermediary addressed is Peter, προεστώς of the monastery. The date is the 12th Phamenoth, 2nd Indiction; the magistrate Chaêl son of Psmô χαμα υτιπο, διοικητής of Jême (cf. nos. 413, 414, 426 and Pap. Bulak 1). The names of 4 witnesses are visible, none of whom recurs elsewhere presumably there were more.

Upon the 1st selis, above the Coptic text, is part of the protocol in large Kufic characters. The 4th line is in red.

سنة اربع[ين ■ 3. الملك وله الحمد ■ 1. الملك وله الحمد ■ 1.

Line 3 is very doubtful and I have failed to read line 4, which appears to consist of the following letters; الاسكة عسمه (طسمة (طسمة معسم طسمة).

387.

Papyrus XCII.—A fragt.; $2\frac{3}{4} \times 9\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in 4 lines of a regular hand with few ligatures. This is part of Pap. Bulak 6, which it immediately precedes (v. Revillout, Actes &c. pl. 4).

From Jême (Thebes).

[H. STOBART.]

Deed of gift by which — ⁷ dedicates his son Abraham to the service of the monastery of S. Phoebamon at Jême, for the salvation of his (the father's) soul. He had formerly designed to avoid fulfilment of his promise until the child's life was threatened by illness. The intermediary addressed (in the Bulak fragt.) is the deacon and οἰκονόμος Surus (v. no. 375).

388.

Papyrus XCIV.—Broken off above and below. Parts of 2 selides; in all $5 \times 9\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 8 lines of a much ligatured

¹ There is a blank space in the middle of this line as in no. 383.

² V. Krall, Vien. Or. Journ. ii, 279; also Pap. Bulak 2 p. 29, l. 8, whence it seems that the excort is a legal official.

The name recurs in no. 398 and as CAHZIIII in Pap. Bul. 7. Presumably -2HII = -9HIII.

⁴ Cf. the Peter mentioned as deceased in no. 395.

⁵ Remarkable among them are manac, rmai, Paul, son of Kahar of poucour (cf. nos. 385, 386, 391, 403, 427), corai of timesop.

⁶ For these formulæ v. no. 380 and the Rainer Führer (1894), no. 90.

⁷ The name not visible.

⁸ So in the original, though omitted by Revillout, p. 61.

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 πως μκας μπαατος 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. On the verso is a short Greek endorsement only legible in part.

389.

Papyrus XCV. (Leather). 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 σεττωτε 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 σαρακ_l) = 777 A.D. There are 4 witnesses, one of whom perhaps recurs in no. 384. They are from πισιμαι οτ πάκεβτ³ οτ πάκεβτ μπισιμά.

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, $\lambda o \gamma o \gamma \rho \acute{a} \phi o s$ (cf. no. 381), who wrote also no. 375.

From Jême (Thebes).

[H. STOBART.]

A deed of gift $(\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{o}\nu)$ by which — dedicates, on behalf of himself and his deceased mother, 31 sheep and 14 goats (l. 10) as a $\pi\rho\sigma\sigma\acute{o}\rho\sigma\acute{o}$ 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. пісінаї recurs Pap. Bul. 2, var. пічным, 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 κιμώτιας κοινότης of the inhabitants of the κάστρον of Jême dedicate some land ξκοτι μκας to the monastery of S. Phoebamon, for their own benefit ets[c¹]τηχρια and that of the poor of πείκαστρ[οι] παι ετστυσττε ερος χεκαλι μπέκω μπέμας προμούστ.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 Peter's dedicate 3 palm-trees with their branches base, cochbehnes and fruit μιμιουκαρμος εποττιστι in his (sic) enclosure (?) μεστι μπαχοι for the perpetual use of the monastery of S. Phoebamon. The intermediaries addressed are Matthew μασομίος and Surus cocpoc, προεστώτες 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.

The original from Jême (Thebes).

[Mrs. A. A. Goodwin.]

¹ Not room for more.

² These places, excepting purious (v. no. 386), occur only here; but for the first cf. no. 432. A similar donation to another τόπος by πριττιολία αρμομτ is referred to in Pap. Bul. 12 bis.

³ V. no. 389.

⁴ Reading of these names doubtful.

^в Goodwin (Aeg. Z. 1870, 133,) compares 90 г бене.

^{6 &}quot;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. пкаташ(?эши) исипвация иситей[?] ипшие иситващее ити станал тарис. 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 τυχουολογει χυπευοτώς. The intermediary addressed is the deacon and προεστώς Surus. The date is the 1st Tybi, 6th Indiction. The donors are from πτου υποταλε but now reside in твиве χυπτου перионт.

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 $\gamma \rho \alpha \mu \mu \alpha \tau \epsilon \hat{\nu}_s$. From Jême (Thebes).

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 zouth or copper baptor or document γραμματείον or book or cell be or pit μωκ or tower πύργος or ground περιοχή within or without the 4 boundaries of the τόπος" (ll. 51 ff.). 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. 34 ff.). No date or magistrate's name is visible; but among the 7 witnesses—none of whom recurs elsewhere,—пексов son of the testamentary arrangements had these happened to be in the monastery, visiting Jacob ката техны аппарате изоты интопос . . . Аютыпрыне иненекот такков.

The fragt. Rec. de Trav. xvi. 103, dated 634 A.D., is the will of [ΒΙΚΤ] τορ, 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 ἀποτριβούνου (Gayet, Mêms. 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 Aβρααμιος, bishop of the same or of Hermonthis, in favour of another Victor; while Pap. Bul. 3 (?date) is the will of Jacob and Elias, joint occupants of the $\tau \acute{o}\pi os$, which they bequeath to Stephen the monk. 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). Cut off along left side; $22\frac{3}{4} \times 6$ in. The text is written in 40 lines of an irregular, rarely ligatured hand and 8 of witnesses' signatures. The notary seems to be [a]spiau (ver. 5). Published in facsimile by H. Stobart, Egypt. Antiq. (1855) pl. iv.

From Jême (Thebes).

[H. STOBART.]

Will or deed ($\chi \acute{a}\rho \eta \eta s$), 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; those of the beneficiaries appear to be посотир and Phoebamon фовацов (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 $51\frac{1}{4} \times 14\frac{1}{2}$ 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 τοια bequeathes to Hymai χτιιαι, 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 ckkaiicia with the cbbc, its plantation zoi, its δημόσιον and all its azor and cuor (ll. 29 ff.); also her shares in a house bought of καλιι son of καλιι and in the ckinion and the house

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.

For this and the related texts r. H. O. Lange in Festskr. til V. Thomsen (1894), 98 ff.

^{*} V. no. 389.

⁴ Unless it be contained in lines 5, 6.

¹ Cf. the name Σώτηρ.

⁴ MS. neesse, but the other copy has richse.

⁷ Its "riches and blessings" 1

^{*} Or πεκιμωνι (? κοινόν, v. no. 398, l. 44); the other copy has πεικωνι ετεθειεμπωσειομικε. Συμπόσιον recurs in Pap. Louvre 1, Pap. Rome 1 (= Ciasca vi) and nos. 402, 421; also in Greek texts Pap. Brit. Mus. ccix, ccx, Pap. Oxyrh. lxxvi, Pap. Berl. 253. In the Scala Paris 44, f. 58b τεξαλρα, πετιμποσειομ and πιμαντικε are all rendered by الغرفة العلية الع

in the street mc[A]K, left her by Elisaius. To her granddaughters, [Tsône Tcome and Victorine Biktopine,] she leaves the houses bequeathed her by her father Moses and that left specially to her orant by her mother and called the bikkerham. 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. 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. qub) 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 ($\delta\iota\alpha\theta\dot{\eta}\kappa\eta$) by which Tbasbes teaces² daughter of Apa Victor and of Thabronia (var. Thebr.) leaves certain property to her "father" Shenoute, the exported and his son Pesynthius necture.³ This consists (l. 32) of (l) naueroc nekkahela eteitazo muoq ranamot and biktop,⁴ explained as "18 months" which Sh. and P. are to administer ($\delta\iota\sigma\iota\kappa\hat{\epsilon}\nu$), while (2) for the remaining 7 months, 10 days, and for the nepoc (? nekka.) on behalf of Thabronia, Trempou trunor and her husband Stephen are to be responsible; (3) Tbasbes' own house, excepting the pi already sold to Tsône to daughter of Leontius, is also for Shenoute; (4) Shenoute shall further pay 12 "years of $\pi\rho\sigma\sigma\phi\rho\rho\hat{a}$ " and some other shares toe in property, together with the whole $\sigma\sigma\iota\lambda\epsilon^6$

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 προσφοραι for the spiritual welfare of the testatrix's father. Cf. too ΗΚΑΗΡΟΗΟΙΟΟ ΗΠΙΖΑΓ. AB. ΠΑΤΘΡΙΙΟΥΘΙΟC as parties to a sale in no. 404. Trempou may be a sister of Tbasbes.

⁵ For the word TOE the text of Mingarelli, Aeg. Codd. Rel. 259, 260 is instructive.

⁶ V. Aeg. Z. 1884, 148. It seems not here $= \pi \alpha \rho \alpha \theta \eta \kappa \eta$, as in Zoega 339 = Migne, Patr. Gr. 65, 265 (Apophth.).

of her house and certain loans when recovered, as $\pi\rho\sigma\sigma\phi\rho\rho\dot{\alpha}$ 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 etc capakeihou pab s etc aigraff $\tau_{2} = 749$ A.D. The magistrates' names are Flavius Joseph daar 100th Ω a... Ω etcapation and arapxiac epidolegoc kai tricon kactron and komes son of Chael Ω outputs, 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;

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 selides; in all $49\frac{1}{2} \times 12$ in. The fibres are at right-angles to the text, which is written in 98 lines of a ligatureless hand and 11 of witnesses' signatures. The notary is Abraham son of David, who recurs elsewhere as a witness.

From Jeme (Thebes).

STUART GLENNIE.

Will (διαθήκη) by which Elisabeth εΛΙCABIK (elsewhere εΛΙCABOT OF ΛΙCABOT) daughter of Epiphanius and Maria bequeaths to her 2nd husband Abraham, of Syene comm, comm, son of Theodore, the house left her by her parents, her ιωχεθρεωτ επιτίως &c., enjoining upon him to see to her burial and the payment of her προσφορά. Neither Abraham's children nor George, her son by Loula Λογλλ, Λογλα her 1st husband, shall be entitled to interfere with these arrangements. The date is the 10+? [Λ] ΙΚΤΙΙΚ

¹ On an erasure; possibly As; cf. the protocol.

² In the lists of bishoprics пит нкастрои is equivalent to الاقصرين Luxor; v. Amélineau, Géogr. 573, 576; but ib. 556 الاقس папи.

³ The Contralato of the Itin. Antonia., opposite Esneh.

^{*} V. no. 415. A relatively clear example of these formulae 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 15 and the frequent doubled 15 in the latter MS.

⁶ Cf. no. 445.

Indiction. The magistrates are not named in the usual place but Athanasius son of George, the AAPANE, is a witness. There are 7 witnesses, some of whom recur elsewhere.

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 coral son of Philotheus, who wrote also nos. 409, 438.

From Jême (Thebes).

Will $(\delta\iota a\theta\eta\kappa\eta)$ by which Daniel son of Pachôm naxou bequeaths to his only son Christodorus the house left him by his father. Katharôn² and napian Daniel's married daughters shall have no claims thereon. They appear to occupy another house, built for them by Daniel anerton. The date is the 13th Pachon, 3rd Indiction. The magistrates $(\delta\iota o\iota\kappa\eta\tau\eta's)$ are Samuel son of Enoch lemox and Zekiel son of Matthaias, of whom the former recurs as name mapper 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 nako son of Jacob.

From Jême (Thebes).

[BUDGE.]

Will $(\delta\iota\alpha\theta\eta\kappa\eta)$ of Aaron rapcon 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 accounting unique of the original representation of the natural party and plane.

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.

⁸ V. no. 405.

⁴ The only uncommon name is ζΥΓΕ (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 Pisenthius son of Senuthius¹ of the 4th part of a house left him by his father. The house stands in the street κοτλολ.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. إن الرحيم

الحدد 2.

3. إين ومائة

On the verso, at the top, is one line; + Tupa[ci]c . Ta. 61 истефанос.

403.

Or. 4866.—Papyrus. Slightly broken at top. 6 selides; in all $45 \times 7\frac{1}{2}$ in. 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 Chmntsneu, the priest and $\eta \gamma o \nu \mu \epsilon \nu o s$, son of Senuthius.

From Jême (Thebes).

BUDGE.

Deed (πρᾶσις) by which Patermuthius son of Constantine of ρω το confirms the sale to Aaron apour son of Senuthius of his inherited 4th part of certain houses. The price paid is 1 solidus τολοκοτι. The date is illegible in 1. 2 but appears from 1.70 to be the 2nd Indiction τοκαθρά. The magistrates are appaua (? καθράς) τισος ερα, Amîr of Hermonthis, and Chael διοικητής. There are 5 witnesses, some of whom recur in similar MSS. 10

¹ V. no. 398.

^{*} This house is the subject of no. 422 and Pap. Louvre 1.

³ V. no. .398.

The only remarkable names are riccioc (cf. thic &c.) and стафаре masc. (cf. стафшра Revillent, Actes 9).

^{5 231} in. (4+1 selides) of blank papyrus cut off this MS. are preserved separately.

⁶ The writer of Pap. Bulak 1 has the same names and office and should be identical, though the published facsimile shows a quite different hand.

⁷ Perhaps promoor; v. no. 386.

^{*} Note that this MS. writes κρηρομομος for κληρονόμος.

⁹ V. no. 398.

¹⁰ Two of them, besides the notary, are "γγούμενοι of the holy church of Jême."

Or. 4867.—Papyrus. 10 selides; in all $67\frac{1}{2} \times 5$ in. The fibres (except in the 1st selis) are at right angles to the text which is written in 14 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is, though the name is illegible, Senuthius son of Chmntsnêu; for the hand is identical with that of nos. 406, 407.

From Jême (Thebes).

BUDGE,

Deed (πρᾶσις) by which Pesate necate son of Philotheus, who represents his brothers, with Stephen son of Damianus confirms the sale to Aaron son of Senuthius of certain lands ηχωρτικ τηρες μειωχερεφορετ παι ετθοοπ μαιι χυπκαστρου χημε χυπερεφοτιστες έρος χετπαιακτικέ. The price was 2 solidi χολοκοτιμος. The date is the 1st Phamenoth, 3rd Indiction. The magistrate is Komes son of Chael διοικητής. There are 4 (?) witnesses, some of whom recur in similar MSS.

405.

Or. 4868.—Papyrus. A good deal damaged at the top. 7 or 8 selides; in all $72 \times 8\frac{1}{2}$ in. The fibres (excepting in the 1st selis,) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 16 of witnesses' signatures. On the 1st selis, above the Coptic text, is part of a protocol in large Kufic characters. The notary is Aristophanes son of John, the writer of many other documents (v. no. 385).

From Jême (Thebes).

Budge.

Deed $(\pi\rho\hat{a}\sigma\iota\varsigma)$ by which Papas son of Theodore and Judith (? ιστλειΐ) sells to Aaron son of Senuthius his whole house ετειτηλλακημη παι ετιπειτμ⁴ μπηι μφιλοθέος μφητ μπειέρτ, inherited from his father who himself had bought it of τρακο daughter of Cyriacus son of πχερ. The price is 6 solidi. The date is the 4th (?) Choiak, 9th Indiction, απο διοκλ, εω(ς) τη(ν) σημέρον ημέραν νοβ=756 A.D. The magistrate is Komes son of Chael⁵ επι τω δεσποτη ημών δια φλ, εωμέτου νίου χαηλ διοίκητου καστρού μεμνωνίου. There are 6 witnesses (among them the magistrate Komes), some of whom recur in similar MSS.

The protocol, which is much broken, contains the words بالله and last line is in red.⁷

¹ The last 3 (legible) lines of Pap. Bul. 11 are also in his hand.

² This word recurs in the next no. Perhaps for παλαιόκαινη?

³ V. no. 398.

⁴ For this word v. Proc. Soc. Bibl. Arch. xxi. 249.

⁵ V. no. 398.

⁶ V. nos. 408, 409, 419. Note that in no. 409 dua is omitted.

⁷ V. nos. 386, 408.

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 Chmntsnêu who wrote also nos. 404, 407.

From Jême (Thebes).

[BUDGE.]

Deed (πρᾶσις) by which Tagape ταταιμ daughter of Solomon and Esther daughter of Daphne (?) ταφαιε 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.

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 Chmntsnêu, who wrote also nos. 404, 406.

From Jême (Thebes).

[BUDGE.]

Deed (πρᾶσις) by which Talia ταμα daughter of μαζαμ and Archôntia sells, as representative of her brethren, to Aaron son of Senuthius the whole of her χωργιμα (χώρημα) situated below μπιτμ³ [the property of] the heirs of μπιμμε which her father had bought of ταμαγαμι daughter of John. The price is 1 solidus. The date is the 23rd Hathyr, 3rd Indiction. The magistrate is Komes son of Chael, διοικητής. There are 8 witnesses, some of whom recur in similar MSS. In 11. 73, 80 the document is called τιωπι (ἀνή) ματοθειτική; similarly in nos. 414, 419.

The protocol is in 4 lines;6

4 V. no. 398.

¹ The only remarkable name is UACS, masc.

² 8² in. of blank papyrus cut off this MS, are preserved separately.

³ V. no. 405.

⁵ Remarkable among the names is HPHCG, masc.

[•] For l. 2 of. Pap. Bul. 1; l. 3 probably continues the formula مما امر به

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 $(\pi\rho\hat{a}\sigma\iota\varsigma)$ by which Damianus son of Kosma and τατμαμ(sic) sells to Aaron son of Senuthius and αμικ¹ his house in the street of πριμπμοτμαρε² 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 $a\pi o$ διοκληδιανου $\epsilon\omega(\varsigma)$ $\tau\eta(\nu)$ 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 $(\chi \acute{a}\rho \tau \eta s)$ by which Senuthius son of Enoch sells to Aaron son of Senuthius his inherited 4th part of the ang in the street of upunyouape. The price is 2 trimisia. The date is the 21st Mesore, 11th Indiction. The magistrate is Flavius Komes son of Chael. 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 ا[لله]

ا sic 2.

3 سنۃ

I have failed to read the 4th line, which is much effaced.

¹ This is indistinct but must be for GAICABHK; v. no. 401.

² Cf. nos. 409, 414, 417, 419 where this word recurs. The heirs of припу. are mentioned; also the and оf припу. and песите ипу. (with which, if not a personal name, cf. the сентюм of no. 325). ириу. alone suffices to indicate boundaries of property. It is also spelt усимре, усимре and готимре. 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.

⁵ So in the verso; recto l. 14 панег припушивре. V. no. 408.

⁷ V. no. 405.

Or. 4873.—Papyrus. Slightly broken at the top. 5 selides; in all $40\frac{3}{4} \times 9$ in. 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 tare (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 πελοταρε (var. ποτλοταρε) sons of Senuthius sell to Aaron son of Senuthius their share of a χώρα in the street μεὖρμοταστ.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 κοτλιοχε, daughter χυρε of Paham and Tachêl ταχικό daughter of Martha μαρου sell to Solomon son of Moses their two inherited shares of the land known as μκας μεραμπε μπρατίος ιίμεπισκομός απα κιρμαμίος. 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 στοιχεῦν) some of whom recur in similar MSS.

The lands here sold are the subject also of no. 406.

412.

Or. 4876.—Papyrus. A fragt.; 163×3 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 (uparis). 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.

^{*} This name recurs in no. 415 as uponorAe (or -xe) and perhaps in no. 416 as HIPOTAE.

Becurs as KAIUNE, KEACONE, e.g. Cairo stele 8726.

^{*} V. Goodwin, Acg. Z. 1868, 67. The name however appears to vary in no. 415 with apartia Rachel.

Or. 4877.—Papyrus. Much damaged. 5 selides (exclusive of the 3 smaller fragts. 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 $(\pi\rho\hat{a}\sigma\iota_s)$ 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 (11).

From Jême (Thebes),

BUDGE.

Deed $(\pi\rho\hat{a}\sigma\iota s)$ by which Joseph ισσιπ son of Athanasius and Leah MA sells to Jacob and Phanius sons of Peter his share of μεισσερροτε³ lying in the Aug which his mother Leah had taken in exchange (Λαεις = ἀλλάσσειν) from Elias [son of] ποτε son of τεερχοτ.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 μασμι. 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 τουχον which recurs Cairo stelæ 8422, 8483; cf. i χελκτ. Pap. Bul. 10, πονο Ποῦσις is in no. 417, Acg. Z. 1878, 18, Cairo stelæ 8107, 8218 and in the Rainer Corpus.

⁵ V. no. 426.

⁷ Only the names makepe (= amakipe) and ankhii (sic) are remarkable.

Deed (πρâσις) by which Shenetôm son of Joseph, with the concurrence of his son John and his wife Rachel грахна, sells to Senuthius son of Phoebamon his wife's house lying in the street imponorae.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 Admir. 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 711×31 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 ελλώ son of David assigns(?) τιεομολογεί μιττι² to his children, Mena and Tsône, a house which he had bought (l. 29, leg. utagong) within the monastery of S. Phoebamon morn maar. φ., to replace another sold by him in a time of need στισσ μετσιότ[τ]με (στενότης) to Kosma son of Joseph. 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;

1.

و ا]ن يصد[ح 2.

.3 سن[ة

417.

Broken off above. 2 complete selides; in all $20 \times 8\frac{3}{4}$ in. Or. 4881.—Papyrus. 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 τλικουε widow of Solomon and her children confirm the sale to —— of their share of an Aug which Solomon had previously sold but for which Tanôpe now receives a further sum, the final price being 2 solidi and a trimision. No date is visible. The magistrate is Suleiman the Amîr.6 is but one witness, trpoc son of necoor.7

In no. 426 some of the above persons reappear.

¹ V. no. 410.

² Cf. no. 445.

³ So l. 4; but l. 12 the current year is called the 10th Indiction.

⁴ V. no. 407.

⁵ The name, now lost, was in the plural.

⁶ V. no. 414.

^{7 +}cpoc Cairo 4655 and Herovs Aeg. Z. xxxii. 48; also negar Rainer Corp. clxiv.

Or. 4882.—Papyrus. Broken off above. 8 selides; in all $49\frac{1}{2} \times 6\frac{3}{4}$ in. 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 πελογέτρε and Thêre ομρες τουρε² sells to his son Enoch a third of the λης inherited from his mother and situated είτελικε. 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, [[π]] μρε μπμλές κουος, probably Peter son of Komes. 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 $(\pi\rho\hat{a}\sigma\iota s)$ by which Ananias son of Psês and Tmanna sells to Peter son of Zacharia unctage (l. 21 neigraph) the whole unt $(masc.)^5$ 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, $\tilde{a}\rho(\chi\omega\nu)$ of TPION $\kappa[ac]$ TP $[OH]^6$ and ununum. 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.

Published and translated by Revillout, Rev. égyptol. i. 105.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

¹ $2\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

² Can this be for τυμρε (cf. πυμρε) γ v. Aeg. Z. 1883, 161. It recurs Pap. Vienna ii and as τομρε in no. 457. For Peloustre cf. Ἰλλούστριος. The name recurs elsewhere.

³ Among them is a priest of the church of S. Isidore.

⁴ netpoc unetage recurs in nos. 408, 414.

⁵ An unknown word. It clearly designates a building, the phrase xhinequite mapathy 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 ostraka 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 xapes 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 remior upone. 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 εκλοιμία Αρ. The magistrates are Athanasius son of George and Victor son of Joseph λαμμη. There are 6 witnesses (among them the 2 magistrates) some of whom recur in nos. 399, 423.

Nos. 399, 421, 424 are concerned with some of the parties to this deed.

لا الله واحد]ه The protocol shows parts of 4 Arabic lines, the 2nd of which is الله واحد].

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 $57 \times 7\frac{1}{4}$ 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). Published and translated by Revillout, Rev. égyptol. i. 102.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

Deed of settlement (διάλυσις μισότυπου) 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 (Il. 6, 78) is the 8th Phaophi, 3rd Indiction μιλι τριτικ αρ. The magistrates are Victor son of Thomas and Ananias son of Abraham Adminor. There are 14 witnesses some of whom recur in similar MSS.

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, Mitth. 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 XIIIO'TO Miss. franç. iv. 680.

⁷ V. no. 420.

^{*} Among them a priest of the church of S. Patermouthius (cf. Pap. Acg. Z. 1891, ii and no. 404, note) and 2 former magistrates manoraayane; v. no. 395.

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 κοτλωλ 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. exxxiii.³

From Jême (Thebes).

D. Brewer.

Deed of settlement (διάλυσις, ἀμεριμνία, μερισμός) in which George son of Loula λογλα or λογλα and Elizabeth recalls the previous adjudication of his father's and maternal grand-parents' crore or crore unanac property which took place in the church of S. Cyriacus. 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 λρ. The magistrates are Athanasius and Victor λλυμμ. 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 Apoor which recurs Pap. Aeg. Z. 1891, ii and npace or nphce.

³ These copies differ somewhat but neither is accurate.

⁴ Cf. nos. 425.

⁵ V. no. 420.

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 λοτλε and Elizabeth Mcabet (both deceased), addressing his half-brother and sister Isaac and Kyra κτρα and their father Abraham πρωτπολία αυτικ, recalls a recent πικλιροα πλι 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 τομισου προσιο ποσοφοροα κατά πισότε. 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 πλαμμίου. There are 8 witnesses some of whom recur in similar MSS.

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 $\epsilon \nu$ ονοματι κ.τ.λ., ουκ $\epsilon \sigma \tau \iota \nu$ $\theta \epsilon \sigma \varsigma$ κ.τ.λ. with the name of $A\beta \delta \epsilon \lambda \lambda a$ αμιρα.

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 μχοεις, also πρᾶσις) addressed by Peter son of Pheu der 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 ὅρος 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.

V. no. 399. Kyra recurs Aeg. Z. 1878, 26 († as title), Rainer Corp. 129 Cairo stele 8606 and Paris, Gk. pap. 21.
 Sch. pap. 21.

Among them the names THEIC (sic?) and equation (v. Aeg. Z. 1878, 13).

Cf. the protocol of no. 398.

^{6 16%} in. of blank papyrus, cut off this MS., are preserved separately.

oath ὅρκος απας and a μεζετεια (μεσιτεία¹) undertaken by Phoebamon. A copy of the oath (ἴσον ὅρκ) is added after the text. The μεσιτεία had been drawn up in the church of S. Victor μεστι μπκαλαμε[ι]κος ατω πατωμέτης πεατίος [α]εκα είκτωρ.² The date is the 12th Indiction. The magistrates' names are not preserved but the abovementioned ὅρος 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 ταμισμε daughter of Abraham and widow of Solomon, recalls previous litigation relating to certain chattels chere σκεῦη which they had stolen μτατετιμετοτ μ[κι]οτε οτ εμοτκλομι from his house. He had now cited them (παρασκευάζειν) before other magistrates that a restitution of all the stolen goods τηραιτεί (πραῖδα praeda) might be ordered; but at the intercession of the local magnates εμικεμοστιμέρε εμπκλετρομ had been content with 10½ solidi ελικατιστιμ εκολ εμιτ &c. He now therefore declares that he has no further legitimate claim (εὖλογον) against them and undertakes not again to sue them. No date is given. The magistrates were in the first suit Suleiman the Amir, in the second Demetrius and Chael διοικηταί. 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 $15\frac{3}{4} \times 7\frac{1}{8}$ 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, Aetes 87. The corresponding Coptic terms, ib. 80.

³ In no. 420 a opos 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 οταφ son of —— πρυρ[ωυ]οοτ¹ in the nome of Hermonthis by Mena son of Psaia ταια of πυικατα in the nome of Coptos κατ who appears to agree to repay with a piece of land οτατασε μκαι 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 πατια μεστριτ.³

On the verso; тепітрірогин итаинна синтс нотсиф.

428.

Or. 1061.—Papyrus. Much broken. 3 selides; in all $29\frac{3}{4} \times 10$ in. The beginning of the text is represented by 2 small fragts. 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 Jeme (Thebes).

[STUART GLENNIE.]

Mortgage (ἀσφαλεστηρος) 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 (?) στατασ μαχιπ. 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. 64×104 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 фемицион son of Joseph addresses—son of Athanasius, here styled merely inpermitor, 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.

³ Cf. 11TOOT UHHIAG Pap. Bul. 12 (Amélineau, Géogr. 360 has a wrong reference). With tala of. tahu Aeg. Z. 1884, 152 also TCAIA 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.

Or. 4665.—Papyrus. In 2 separate fragts.; 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 χριστοτε¹ son of Daniel to whom her son Colluthus had lent (?) a solidus. She seems here to declare that she will make no further claims κιστλοσου μιμακ,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 fragts., 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 οτολιοφρε 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 ατεχριε πάσιε; 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 πακαλε⁵ 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 μτααπολογίας μπος μεκ μαπακομε. 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.

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 (ἄφαλει ἀσφάλεια) addressed by John son of Patermuthius, inhabiting τυος παχημέ, 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; 12½×8½ 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 TCH, in the nome of Coptos.

From Jême (Thebes).

[BUDGE.]

Undertaking (ἐπιτροπή) by which Souai corasi son of Paham from τch acknowledges a debt of 1½ solidi, advanced by Phanê 2 son of Peter of Jême, to be spent in sowing a corn-field for him στραχοστότιος στοτας μίμαςς μακ καροφ κιμάχοι, 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 του, one of whom perhaps recurs elsewhere.

The title of this document—there called $d\sigma\phi d\lambda \epsilon \iota a$ —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 cenepoc recall previous litigation as to an ἀσφάλεια and undertake not to sue Pisenthius 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.

¹ Amélineau, Géogr. 530, gives two other localities of this name and there is a fourth in Méms. de la Miss. iv. 535 (= Τασῆ, Acta SS. May iii. 33°, §52).

² Recurs as Phanius in no. 414.

³ The name of one is 2APCZ.

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 + 611 ομουατικός κτ το κτ το αναικός αναικός αναικός κτιμιωτατος) μέσου &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 2 μμα 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 αμεστιμκί αμκαν μαποτιμιρος (ἀπόμερος). The custom is referred to of declaring on oath in the church the amount previously paid for property. The text ends with οτχαι εμπχοσις 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 backs son of Senuthius.

From Jême (Thebes).

[H. STOBART.]

Part of a document $(\chi \acute{a}\rho \tau \eta s)$ 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 maxorroamqe $\widetilde{u\chi o\chi}$ exepoune. 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 μασαιος, writing to Peter son of Komes, recalls the division previously made of their common business πεως μπραγματεία ετιιρείος έρος μπιεμέρητ and now undertakes not to make any subsequent claim (ἐνάγειν) as regards the fine (ዮζημία) which he had paid on Peter's behalf (ዮ)μταιμος[c] εχιοκ, since the latter had already repaid him. The date is the 10 + ዮ 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.

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 (ἐγγραφον) addressed by Colluthus son of Constantine the AAMAGE to Senuthius son of Germanus² and Cosma son of Pelis near, 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 and bistorp son of major is name more present.

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 Jeme (Thebes).

Document (ἔγγραφον) by which Papnuthius παιμοττε son of Matthew and Maria μαριαι address "their father" Daniel, undertaking to maintain him ετρεμελιής μμοκ 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 ABAGAAA to Daniel son of

¹ This MS. is called Pap. xcix by Goodwin, e.g. Aeg. Z. 1869, 130.

³ V. no. 397.

⁴ Daniel is the father of Maria; v. no. 400.

Pachôm¹ and relates to something to be paid as the tax $(\delta\eta\mu\acute{o}\sigma\iota o\nu)$ for the 7th and 8th Indictions or years 105 and 106.³ After a number of figures and abbreviations we read atto neternatacy they xianoaezic epoq and, after some illegible letters, Indiction, is followed by $\delta\iota\alpha\gamma\rho^{\prime}$ $\mathring{\nu}$ as \mathring{a}^{\dagger} $\mathring{\mu}\mathring{\mu}$ $\iota\beta$ $\mathring{\nu}$ $\mathring{\nu}$ $\kappa\delta^{\prime}$ \mathring{a}^{\dagger} $\mathring{a}\mu\iota\mathring{\rho}$ $\mathring{\nu}$ $\kappa\delta^{\prime}$ $\mathring{\mu}\eta$ $\chi\iota$ $\mathring{\nu}$ as $\mathring{\gamma}$ ι $\mathring{\mu}$ $\mathring{\mu}$.

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 (ἔγγραφον) in which Philemon, Panachôre and Prese (?) πρεζε, πριβε sons of Joseph address the children of Athanasius and of Katharon κολορομ, the latter being herself a daughter of Daniel. A wall had been built by the writers, at the bidding of the διοικητής, Peter son of Komes, 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 repeau 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.

Add. 31,290, fol. 289.—Paper. This is C. W. Goodwin's copy of some fragts. 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, $\delta\iota$ $\epsilon\mu\nu\nu$ $\Pi\epsilon\sigma\nu\nu\theta$ (?) followed by 2 apparently Greek words.
- B. Four fragts., 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 fragts., now in one frame. From Jême (Thebes).

- 1. 8½×2½ 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 εν ονοματι της αγιας κ.τ.λ., the date, the 22nd Pharmouthi 4th Indiction, and the names of the authors, ιστρεκικά son of Elias and Moses son of ——?
 - 2. $2\frac{1}{4} \times 4\frac{1}{4}$ in. May be from a letter or account.

The state of λ and λ and

Daniel son of Pachôm is known from other MSS. (v. no. 400 &c.). In lines 2, 5 read ¿ξάγιον. At the ends of lines 4, 5 a blank margin remains.

3. 11×21 in. Belongs to no. 441, which it joins at the end of lines 5-7.

445.

Papyrus CCCCXLVIII (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. 268 ff. and Kenyon, Catal. II. xix, xx, xxxix.

From Edfu. [A. C. HEADLAM.]

Declaration (ὁμολογία, κοινὴ ὁμολογία¹) by Victor son of Daniel and Herai εμραει his wife daughter of Zacharia in favour of their daughter Terêt τερμτ and her daughter.

¹ Cf. the use of omologer in no. 416.

They recall her care of them in misfortune sunerice when all others, including their undutiful son Zacharia, had deserted them. The latter, forsaking them as soon as he was of age suferior utahcanoryq eqei eic haikian aqanaxopei haq, had maintained others on what he had stolen (?) from his parents agreeded higherouse sunerequodre unoq sunazor unou eno notos eneme an. He is therefore excluded from participation in their property, all of which they assign to their daughter and granddaughter. They entrust Terêt with their funeral and the payment of the customary civil and ecclesiastical dues neodo nephenarous netrempocopa nee hxpictianoc mu. 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.

446.

Or. 5655.—Papyrus. 2 fragts.; 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 ($\mu\epsilon\sigma\iota\tau\epsilon\iota\dot{\alpha}^4$). 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 ($\delta\muo\lambda o\gamma\epsilon\iota\nu$) referring to Patermuthius and his mother and to the arrival of Surus (?) to take a wife for ——?

The following is the text;

¹ An elder son is excluded in favour of a younger in Pap. Bulak 2.

² Cf. nos. 397, 399.

³ Though Dios muatpog and Dios son of KOCTOC may be compared with namesakes in pap. ccix.

⁴ Cf. no. 425.

⁵ Cf. the masc. COΥΛΙ. For ἐλευθέρα cf. Aeg. Z. 1884, 151.

Fragt. 2.

В јонте нелетовра ислив ет...ан ? ?

В ей интсотан италеа атгонологен [ит] еге етхотинос

? иток интална текслие хейпетнаат инатерносте

пјатерност [е] атко он иннат такен хекас хіслив над

В тецнаат атко атсотан талеа хоос хе

В каке тацтакот гипецвике инпок инисоос

В хот инос хенраот итан ... е атко он епккоа

в аки гатган тетатота хебнакац аки .. к ?

В ке апатерносте вкок над гитоотц ипеценкот енитац

в под интацаат изков инпатерносте енег +

в ологот иннетернт прос тетант[ис] и (максих)

Verso of 1.

A necitive calloc.

Report +

447.

Papyrus IV (leather), A.— $24 \times 16\frac{1}{4}$ in. The text, in one column of about 40 lines, is written in a large, sloping hand with scarcely any ligatures (facsimiled in Th. Legh's Narrative of a Journey &c. London 1816; cf. Revillout, Actes &c., pll. 8, 9 for the type). On the verso is a short endorsement. The ink has so faded or corroded that the text can rarely be read with any certainty. This remark applies in varying extent to all the MSS. of Papyrus IV. The notary's name is illegible. A MS. from Gebelein apparently very similar to these is published by Krall, Denkschriften der kaiserl. Akad. (phil. hist. cl.) xlvi. For a commentary on these MSS. v. Crum in Rec. de Trav. xxii. 223.

From Aswân. [Th. Legh.]

Deed $(\pi\rho\hat{a}\sigma\iota_s)$ addressed by Thecla daughter of Constantine (?) and ——?, of the town of Kélsei on the east (bank), to Joseph the sailor nuceq son of Stephen and Amana. She had borrowed from him 19 solidi and now, as repayment, assigns to him and his heirs her paternal estate $(\kappa\tau\hat{\eta}\mu a)$ consisting of 17 mma (?). Thecla swears by God and king Mercurius to abide by this contract. Neither she nor Joseph being able to write, they sign with crosses. The following is the text;

. Recto.

+ ви[онома]ті тот патрос каі тот [тют каі тот] апот піцатос]
? хоіак ка анок обкла т[реб]ре пініакаріос кост ?
- [тапа]атте тпакаріа обобнілі (віс)⁴ тритноліс кнасоції вівт
ві[сг]аі інфенф піневі прире (віс) пініакаріос стефанос тернаат

¹ The doubtful letter is either p or ch.

² An unidentified name.

² V. Renaudot, Hist. patr. Alex. 220, Quatremère Mémoires ii. 55.

⁴ An original blank space; so in next line. With this name cf. Ochsinta on a stele from Wady Gazal, opposite Barkal; Berlin Ausführl. Verzeich. d. äg. Alt. 1899, 412.

5.	те тиакаріа апана хеспсідн гипаотсюю ипін ипоі атсо гита	
	протабреске инталиания акт сратк акхинтъте итолокот/	
	7 7	
	иноть анпектима инасюте нак пагетадегехов занасюте	
	етенане пителер 1 пент $^{1/2}$ гипен етотхи ппод гине $^{!}[3 ext{ or } 4 ext{ let.}]$	3
	тирот нагае агтаат нак запешитасте изол[окот/ .]тапе ?	
10.	ехипуктипу элібіны заңы энін энін энін училууших в	
	н ек ? еталу ипекунре н текуеере ? ?	

ка , . . итакующе гоот запаше иток пето ни етранак хеафриетепсокие Авекорк ипнотте ппантократор инпотха ипенет севис

HDDO IN ED KOTPIOE ETPARAPER HAK ETOOH ITTIIDACIE RULUA HILI 15. ето выфанисе имое изита петнатоли а уликтина пат егге начире егге начеере егге еттенне епоше идрецијопе] пишо епејот инпинреј инпепна етотаав и **Ма или нхрістіанос к......**

ато потпешитть с изоло кот, еткив етенлие 20, , . . саяде⁴ изолокт випеколюрх оти чісячіливасіс ичк [хе]есежоне есобх есвевчол зипу ни едоличен[функе] ппос ачилье инеканье пипло евоу инетархеі ? начопе наткій чаенег **СХИНК**

25. upoue emplementing аппара калег ? ато 🚪 пасниа.. ерос хентсооти ди и[сгал]

віс етенаше ишитре $+[3 \text{ or } 4 \text{ let.}]^{\frac{1}{6}}$ nedpectep[o]c unsariog nathort[ioc] to un[tpe] пенахистос ипресвт/ ипгагнос ? то интре

30. пресватеров to untple анок паріа тыеєре поекла ?

about 10 more irregular lines of witnesses, + AHOK being usually visible; also the names AAA, errponice, npoxopoe, onoo[picc] and, in the last line but one, the title ezapyoc.

Verso. Either illegible or very uncertain. + у пран и посте анок косиф пунре Maier eph c **?** HUK МИА ИПЗІСТ⁶ **∭**np nyıu ?

¹ Has been altered.

² A or an erased letter. In the next no., 1. 8 the A is certain.

³ Or HIKTHUA. ⁵ От [апо]к пентре?

⁴ Apparently not unreasure.

⁶ Or unein .

448.

Papyrus IV (leather), D. — $21\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in one column of about 48 lines, is written in a regular, sloping hand, smaller than that of the preceding no. but of the same type. Still less legible than A. The notary's name is not visible. For observations on the text v. Crum, l.l.

From Aswân. [Th. Legh.]

Will $(\delta\iota a\theta\eta\kappa\eta^2)$ in which Eudoxia of Kelsei on the east (bank) daughter of Sergius cepkuc (?) and Natia addresses Maria, Seion and Athanasia daughters of Joseph the sailor and of Eirene of the same town. She recalls the loan by Joseph (since deceased) of 19 solidi to her grandmother Thecla (v. the last no.) and mother and the further loan to herself of 9 solidi and she now confirms to the daughters of Joseph the possession of her whole $\kappa r \eta \mu a$ "from its southern to its northern boundary." The deed is dated the 19th (?) Phaophi, 3rd Indiction. The following is the text.

Recto. sic фасофі то(?)

[+ в]и оноваті тот патрос каі тот тіот каі тот агіот пиатос індік, трітне [а]нок втао(віс) діа тревре ппвакаріос серкис тапаатте тва каріа нат[іа] тритноліс кнасві пвіввт вістаї ппаріа тревре [п]пвакаріос посиф инвец тоциатте віріни приткеполіс

- 5. Килові шпоївт ховпоїли атпалу птаналу овкла питаналу натіл ві врату инфосиф петивій лухіниттіє изолокот/ итооту ? ? ?
 - ทยเษากรี ทอน อาณ อก อาดูรูล์เ

ная он етвепенинтые изолокот/ пинесора чнок

10. втлодіа аіві ? ? ? ?

аівне поткоті пперос ? ?

ппкоті пперос аіхітіє пзолокот/ аітпкоті пперос пат

апполо ппила пінісанавіоте пеізолокот/ тірот птан

хітот анок пініавіоте свере пхоттупіні п ?

¹ These names are followed presumably by crosses.

² This was clearer when the facsimile in Legh's Narrative was made.

- 15. ПКИ ТЕПОТ АЕ ЗРАІ ЗИПООТ ИЗООТ ИНИКЕЗООТ ТИРОТ ЕТИНТ ИТО ПАРІА ПИСЕКОЙ ИНАВАНАСІА ИТКОТИ ЕТО ИХОВІС ЕХИПЕКТИЛА ЗИПЁНТХОВІС НІЙ ЕТРАНИТИ ПЕТЕТИОТКОЭ ЕТАЛО ИПЕТИЗИРЕ ПЁНЕТИЗВЕРЕ ЗАПЛЮС ИТКОТИ[4 or 5 let.]ховіс ехипектила хиптоз пирис заптоз ипвизіт хиї ?
- 20. м[4 от 5 let.] шпоот итюти нето ихоекс ехипектних эли э́р[нре] и[нети] энре атю элигене́л тирот етинт инисфс ? [4 от 5 let.] элхе пишнти енте днок петэрпсілі енте наэнре енте изире ? енте ? ? ? ? чларот эконе на прино епей инперире инперил етоталь ?
- 25. P P ATO P

About 12 more lines. Towards the end Allok is twice visible. Verso.

[та † а $^{\circ}]$ нқи нетаодіа штас † с † і (sic) тү секон шимаріа (sic) шаомыасы +

449.

Papyrus IV (leather), B.— $15 \times 9\frac{1}{2}$ 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 barkaz⁴ 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 unxenkora⁶ bear titles illegible or unintelligible. The following is the text.

Recto. с $\stackrel{\Theta}{\text{cl}}$ граз гитинтеро гитуорп прошле ипен філ $\stackrel{\bullet}{\text{O}}$ їїрро прошосте коганіне ерепаціа $\stackrel{\bullet}{\text{II}}$

¹ On E. bank, between Dendur and Dakkeh.

² Unidentified.

³ Note that the husband's name was added later.

^{*} A form apparently analogous to BAILOUY, 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.

⁵ This is written as if abbreviated. The name, as Michenkouda, is found in a text from Wady Gazal; v. no. 447.

	recoprioc ο μπρομπά [†] S προμεστιχός S
	протоиндітерос еренеоопе тирот зарати
5.	хинтыпатара чапкастроп пперак
	врепенгостота авва петаніа о пепіскі
	икотр врепантиос наркос о и
	ерепендате 🕆 ота о ппојства
	ра ¹ врвинхвико х сонивіоласта о й
10.	аў врвинхвико A кахоно $\circ \circ ^{P}$ рта $\circ \circ ^{C}[2 \text{ or } 3 \text{ let.}]$
	иктрун гипна иппотте пантолнацо ² ананіас
	патала анок инпанта треере ппарі
	дли три[ктр]эн нпоот ла візнпорлі
	ппа вису[аг тизопочол чілі врв
15.	пенноте спонт пиненуопспос о ита
	xpur guneu neunorcog muu
	пион инпен виста инаврами
•	neumine minhimanta tedesine 3,
20	хрт.хетити итот цванк[аг]
20.	пе ? йиванкаг птаавра[ап
	1000 ? K ZAMENZICE ANTAAT HETII
	? или нарив псиат иван каг гоод и[тан]таат ввой нак иток авра
	ан и поизиро зазо[ии]т изол[ок?]хрю
25.	HOH γ TH O α UBAHÍKAŞ ÜTILLI
20.	но [аіта]ас обол ни[ти] иток ав[рали пій]
	rescalue umanta??
	21x002 [4 or 5 let.] ne unhan[ta ?
	ngm umoor gaguooc - ?
30.	рапианийт ⁴ ? итшти тетно
	HXOOIC OX ?
	[ez]orcia niu tetn ? нетну ?
v	? итсь + [?петнат]олна ле
•	? ? ? Beriei
35 .	ក្នុកគេក្រស់ ខ្មែរក្រស់
6	[กคน]ะลหอง กุคุณ <u>งนคช</u>
•	[вто]галь

¹ May be the same word as in 1, 5.

² Perhaps C is written above O.

⁴ For these terms v. next no., l. 21.

⁸ Possibly nothing missing.

Verso. Nine lines in which only a word here and there is legible. Δμοκ and to μπυτρε show that these are the witnesses' signatures. The last line may be read $\delta\iota$ $\epsilon\mu$ $\ddot{\upsilon}$ $\iota\omega$ $a\nu\nu$ $\ddot{\upsilon}$ $\delta\iota$ $a\kappa$ ι $\ddot{\upsilon}$ μ η ν $\ddot{\upsilon}$ ϵ $\dot{\gamma}$ ρ $\ddot{\sigma}$? s μ a $\bar{\rho}$.

450.

Papyrus IV (leather), C.—11×9 in. The text, in one column of 28 lines, is written in regular, sloping characters similar to those of the preceding numbers. Much of the text is illegible. There is an endorsement on the *verso* in 10 lines, the last giving the notary's name which is the same as that in the preceding no.

From Aswân. [Th. Legh.]

Deed $(\pi\rho\hat{a}\sigma\iota_s)$ in which Thecla daughter of ——, native of Kyrshê but living at Pordipa (sic), addresses Abra[am] son of —— and Menanta his wife (v). the preceding no.), to whom certain lands, baikar, bai iikar, are sold. Further particulars cannot be ascertained. The date is the reign of king John, George, Metania and others (illegible) holding various offices, as in the last no. There are some six witnesses on the verso. The places named are the same as those occurring in the last no.

Recto. си [зраг з]нтинтеро ипенфіло прро п[панолте] ιωχα[u] Jepeocori. recoprioc [o u s про[?иес]тіхос s проинсітерос е[ренеоопе] THPOT [2A]PATY EPEABBA METAH IA O HERICK/] 5. икотр [е]ректрікос ? инл.. иест X epeue ереор .. нкох иктрун гипна ипнотте пантолина иос илтала анок бектал ты еере 10. ? τρύκτρυε μποστ λε ειχύπορλιπλ eiczai hilabpa $\overset{\text{de}}{r}$ Π^2 ? มมั่นหมงบี тe[qc]ขนe т порана зітігонологі тіті 15. потваі нказ та **СТВСИАГІО2Т....КА2** ? ? 2 ? энт ие pws ? neboc [n]noox ? ои иіи етрнт

¹ This word seems in l. 26 to be feminine.

² It is not possible to read here the names which the preceding no. would require.

20.	SIZOC III ZIIIIIZ HSUOOC
	บบอบอริกัด ฺฺวลั้นล บดเจา ค ?
	ето ихоек ехиос зицитхоекс ?
	ezolciy ina 3 3 3
	? ? ? ?
25.	петнатолиа ?
	етвениы [т]оно опис
	ре инпенна е[тоталь] ?
	? ? KTHAHIOC II ?
Verso.	
	ลระด มฤธย ม ระ ี่อัรเนท กรอบนี้ กร <u>}</u>
	тюрх нак тісинтирасіс ті ? 📗 📲 ерос
	иартеріас харин ? . ?
	+ Alior ? ? ?
5.	+ апок вполки пунр[в] ?
	анок коси ² петі тюшні тре∏ ?
	лиок хана т й кот ?
	анок пакарі 🕆 в парт
	анок по., те? инна принахф спию паріа! оскаа 1
	sic Hapty
	on unpi

451.

δι εμό ιωαννό διακ θ μηνα έγρα?

Papyrus IV (leather), E.— $16 \times 9\frac{1}{2}$ in. The text, in one column of some 40 lines, with 3 or 4 on the *verso*, is written apparently in a regular hand, similar to those of the preceding numbers. But such is the condition of the ink that scarcely a letter is legible.

From Aswân. [Th. Legh.]

Presumably a deed, like the other MSS. of Pap. IV. At the end of l. 1 uppo, at the end of l. 4 neoponoc and in l. 5, reoprio[c o ne]nap exu[T]nosana may perhaps be read. The latter name and title may be compared with those in no. 449.

452.

Papyrus IV (leather), F and G.—These are parts of one MS., F being the upper, G the lower portion; together 20×15 in. There is a text on each side; that on

¹ Maria daughter of Thecla occurs in no. 447 above, but the difference of reigns and uncertainty of reading hinders their identification. CHIII $\omega = \sigma \eta \mu \epsilon i \sigma v$; cf. no. 447.

the sides which now have the gilt lettering on the frames is apparently a palimpsest and quite illegible. The two texts on the other sides are written in clear, sloping hands, very similar though not—as the notaries' names show—identical. They do not resemble the hands of the other MSS. in Pap. IV, being less stiff and more ligatured (Cf. Aeg. Zeitschr. 1885, Taf. 1. v, vi or Crum, Coptic MSS. from the Fayyûm, pl. 3, xiv). The form μ is frequent. The ink has not corroded as in the other MSS.

From Aswân. [Th. Legh.]

- 1. Security $(\partial \sigma \phi \dot{\alpha} \lambda \epsilon \iota a)$ or Renunciation $(\partial \pi \sigma \tau a \gamma \dot{\eta})$ addressed by Mailannê to (masc.) who had won a law-suit against her and demanded this deed, the exact purpose of which it is difficult to see. The subject of litigation seems to be certain clothes pecon. The date is the 20th Phaophi, 11th Indiction. The name of the eparch, at the door of whose house "in the midst of the men of Kourte" the deed was drawn up, is but partly visible. That of the notary is latros.
- 2. Document $(\gamma\rho\alpha\mu\mu\alpha\tau'i\sigma\nu)$ addressed by Nalandouse daughter of Toupels-? and of Markunei, the potter of the village of —shi, now residing in Talmis, to Maria daughter of Susanna of Pachôras and "of the same $\gamma\acute{e}\nu\sigma$ s." At Kelsei Maria had won a lawsuit against her of which this deed appears further to confirm the results. Beyond this a former loan or sale by Nalandouse to Pouthius is dealt with. The date is the 8th Mesore, 12th Indiction. No magistrate is named. The notary is the $\chi\alpha\rho\tau\sigma\nu$ - $\lambda\acute{a}\rho\iota\sigma$ s of Talmis, Severus son of Elissaius.

а пок напалнин Песачон សត្ថែ ចំពុះមួយពារ្យា HATH AU 6p акхро ерог гип ั้®ห์ลกลเтย แบบ ทิย XITOT AK? **Gn7** на инрусон итоот агирсопе паракал акссоти исатемпаракансіс актрастаі тілефалеіл хе (end) [отк]ет тиачахе ан ствепна понон стехорег наг игт на ? [пр]усон наг хентаіхітот ехон пуресос [п]таісзаі тасфалеіа [зи]тинте инрикотрте зір[ип]ро ипні ипендоз[отатос] .. орин пепар + анок іатрос пнотар, анаманні \ddot{z} [пар]акалег виот агстанасфалега ето напотагн [a]ro tó nonte er) ин флофі к in ia +

¹ The last letter visible is c or o.

ивитаттат ипотою етенане петве парахе не падаратан потою хе падарате потою хе падарате потою ке падарате потою петресвттеро петресвтеро падарате потом падарате по потою падарате потою падарате потою падарате падарате потою падарате пада

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 (ἔγγραφον) addressed by Abraham the sailor mining 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, — or minapia, energy, 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 fragts. 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

have been anything before l. 1 (cf. no. 375); it may therefore be presumed that this is the later of the two texts.

Two parallel lists of proper names, the abbreviation anτιφω standing in every line between those in the left- and right-hand columns, thus; l. 1. τυατοι s πατα τ ιωα αιτιφω τοιορ/ ιωα ποσοοι. It would seem therefore to be a list of sureties (ἀντιφω-νητής), though whether these are represented by col. 1 or 2 is uncertain. Several of the names are to be found in both columns. Many of the persons recur in other Jême MSS.¹

Below the text are 22 in. of blank papyrus.

458.

Or. 4833(1).—Papyrus; complete; $3\frac{1}{4} \times 12\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in 5 lines of an uneven, ligatureless hand. The scribe is Ananias the priest.

From Luxor.² [Horner.]

Application $(\epsilon \nu \tau \acute{a} \gamma \iota o \nu)^3$ addressed by Rebecca daughter of John Pachoum to Tonde⁴ son of Isaac. She asks to be given the $\grave{a} \sigma \phi \acute{a} \lambda \epsilon \iota a$ of Theodore the magister since she has received 1 $\gamma \rho \acute{a} \mu \mu a$ from her share (? of inherited property). Athanasius a reader and the scribe sign as witnesses. The following is the text;

анок геревнке⁵ тубере ипиакаріос іфанініс пахоти всегаі | 2 итотає пувере інсак хена итасфалеіа новфалорос пиакеіс | 3 -тфр гес откранна адеі втоот гипанерос анок анашас | 4 пресв/ анега пенитакі то инарттрос + анок абана | 5 -сіос інбалахістос инаматифостис тетоіхві впеценітагі +

459.

Or. 4873.—Papyrus. This is the *verso* of no. 410, the following texts being on the lower part of the papyrus. The script may be the same as that on the *recto*.

Accounts.

1. Begins with + cen o[e ω]; then two parallel columns of 7 lines each of which the following are the 1st and 2nd;

 α fizali ngahilaphaphi β naphaphi $^{\circ}\eta$ καταλάκιι $^{\circ}\beta$ δ΄ $^{\iota}\eta$ $^{\circ}$ ι καταλάκιι $[^{\circ}]\alpha$ $^{\circ}\gamma$ $^{\prime}\kappa$ δ΄

¹ Remarkable among the names are וימווסוו (Κώνων), ελλιστ (cf. no. 380), τ. εβλιτ ((ξ. μ.)), πλιπρηη Παμπρέπιος (a bishop, friend of Dioscorus, is named Panupropios; v. John of Maiuma's Plerophoria, transl. Nau, xxi), ווואו of which ווואו is here a variant, ποτς, ετοτεί, τεξιλ, τεξοτείλ, τομρε (cf. no. 418), τιματοι (cf. masc. ματοι), τελιπιε (cf. Cairo 8665 τελιπια), φωκλ.

² V. no. 467 note.

³ V. Krall, Rechtsurk. no. cxii.

⁴ Possibly for David.

⁵ Cf. the form quoted in no. 2 above.

The remaining lines of col. 1 are numbered γ to ζ , the maphapin and kataaakii (kataalayý) being repeated in each line, while the figures preceding and following the latter vary. After 1. 7 comes $+\mu'$ $\chi aia \delta ij$ a or the 4th Choiak, 1st Indiction.

ווצאט may be for the name חאצאט, or צאט may be the word found in צאטאאס, צאטשט &כ.,¹ though neither suggestion is satisfactory. With אאס האס האסים "cord, girdle,"² assuming μ to be the plur. and μ , 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 $\nu = \nu o \mu i \sigma \mu a \tau a$.

2. Perhaps by another hand.

1 жо авол |2| гние ихог $|a_5|$ 3 жар напое $\sqrt[4]{\beta}$ |4| гние капота $\sqrt[4]{\beta}$ |5| тнаес $\sqrt[4]{\beta}$ |6| гапиестот ппанак $\sqrt[4]{\beta}$ |7| (erasure) пенталхооту бвол глате енотоц |8| при кака ау тергац|6| 9 непталхооту бвол ерог гипавелон|6|.

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 $\hat{\nu}$ ($\nu \acute{o}\mu \iota \sigma \mu a$) 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. $13 \times 4\frac{1}{4}$ 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 ($\gamma\rho a\mu\mu a\tau io\nu$) in which forces son of Apollo of — addresses and kerpic of Shmun (Eshmunein) upon approximation, who is styled [major approximation. The former seems to be in the latter's debt and to undertake to deliver to him 112 jars ($\kappa a\delta os$) of wine in Mesore, "the month of the vintage ($\kappa a\rho\pi os$)," of the 1st Indiction. He refers to a former document. The date (l. 9) is the 18th Phamenoth, — Indiction. The following is the text;

+ анок'ютста про наполаф пр[фи] апа ктрю прфи приоти хетеі} Теісмі [ппп]от проце

¹ Cf. Crum, Coptic MSS. p. 78, l. 38, where can appears independently.

² V. Dozy, Dict. des vétements, 71.

³ Though procured at Ahmim, this and other of Mr. Grenfell's papyri clearly come from Eshmuncin.

⁴ Cf. Krall in Rainer Mitth. 1. 17 ff.; also in Greek texts, e.g. Kenyon, Catal. ii. 329, 332, 333.

нирии инди проинт идисте гу 2 , о калу рів им тею из[етеноє] татлат нак несори певот никарноє пиротиє илу техр[е]сте нак и . . л , 4 [3 от 4 let. 4]рациатюй идорип тею изстеноє татексеко 1 ероот не итекропие . . . ато татексине ерооти его патота уахинотор[5 от 6 let.]ане нок тоте[8 от 9 let.]е изолокот инаресо натели натионоє запенравнатион еголипал[5 от 6 let.]е 4 лат изоно 4 ерпхоєю

? ? пена...пи ? ? ен ейграциати дорге пеграппати изории е[гр]аф/ фаненов ин изајуја]нок зилас изе инозанис исах итпие² итаркорез ерон [ан]сезпирациати[5 от 6 let. и]ернон исханитеротх + анок татриие³ пре исолоном тю и[ин]тре т[8 от 9 let.] + [анок..... атра тего изинатион инсолоном пре ипапнотте тено инитрејуја [интре епирациати]

Verso.

+ rpannary renone 🛠 io 🕍

Папола котпери⁵ ? кал/ рів карп/ а ша/

462.

Or. 4921(2).—Papyrus. 4 fragments, the largest $2\frac{3}{4} \times 7$ in. The fibres are at right-angles to the text which is written in a considerably ligatured hand.

From Ahmîm.

[GRENFELL.]

Deed of security or sale (ἀσφάλεια, πρᾶσις). It is perhaps addressed to πιου ρισμέ μια κτριά of Shmun (v. the last no.). The other names are Phoebamon son of Peter, Daniel son of Peter, —— brother of Daniel and Athanasi[us] his brother. These are probably the writers of the deed as their names immediately precede that of κτριά. It appears to deal with house property, cf. [[HII HIPPHE II]]. The lines following have the phrases [che] and annahpor [[6]]. [[Tapekoraz]]. The largest fragt. reads;

теготесте тнрс ипрои и

Мин слеилие хоттн керат

Мин слеилие хоттн керат

Мин скотор ей сени заподетение заподет

 $\|$ нак ерманалот рише параке пок тен $\|$ $\|$ есопоон тесзе χh_l^{7} епакой $\iota \beta$ нау в ан[он]

Паозанась тенстогу стілсфалу есо Прасіс

Ди тепо плитре +

In another fragt. a place-name occurs horre su[n] to y unuoru. This can scarcely be xessuoru (Krall, no. lxxii).

¹ I do not recognise this word.

² V. Proc. Soc. Bibl. Arch. xxi. 249.

³ The name Taurine is frequent in Krall's papyri.

^{&#}x27;4 This sign $(=i\pi\epsilon\rho)$ is uncertain.

⁵ There is a fem. name κογπορ (Krall, no. exxv.) properly a plant-name. It is not likely that we have here an error for κογμαρι (v. Aeg. Z. 1885, 32). Neither explanation is suitable.

⁶ Πληροφορείν

⁷ These 2 letters are ligatured. The printed forms only approximate to the originals.

Or. 4921(3).—Papyrus; broken off on right; $3\frac{3}{4} \times 4\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a small hand with several ligatures.

From Ahmîm.

[GRENFELL.]

Account (λόγος) of wine used for the διακονία. The following is the text;

$$\mathbb{R}$$
 had the same \mathcal{R}_{i} is the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} is the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} is the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} is the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} in the same \mathcal{R}_{i} is the same \mathcal{R}_{i} in the same

$$\tilde{\mu}$$
 $\tilde{\alpha}_{i}^{\mu}$ ζ κ_{i}^{θ} γ α_{i}^{μ} ι ε κ_{i}^{θ} γ α_{i}^{μ} κ κ_{i}^{θ} γ

$$+$$
 nentangion $\alpha \phi_{s}^{*}$ a sannathpion $+$ $\alpha \phi_{s}^{*}$ a sannathpion

The abbreviation κ_I^{θ} recurs in Krall, Rechtsurk. 183; also the measure $\kappa \delta \lambda \lambda \alpha \theta o \nu$ which it probably represents. What α_I^{ω} (or δ_I^{ω}), μ_I^{θ} and $\alpha \phi_I^{\omega}$ mean I do not know.

¹ I.e. for purveying the monastery probably; v. Sophocles, Lexicon s.v., no. 6. Cf. in no. 391 above, 1. 25, техн ини адилоской авол знаижения пфак. ана фонь., referring to the beneficiaries of a gift to the monastery.

² Probably "the (sheep-, goat-) herd."

³ Possibly 11/ or even 110 (νομίσματα) (β.

⁴ V. Wilcken, Ostraka i. 764.

⁵ Kenyon suggests μηνὶ αύγουστῷ for the first, ἀφ' ὧν for the last of these,—"of which one for the sacrament (ποτήριον)."

LETTERS.

464.

Papyrus XCI.—Apparently complete; $6\frac{3}{4}$ × $4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 8 lines of an uneven, ligatured hand.

Presumably from Jême (Thebes).

H. STOBART.

Letter introducing the archpriest, Apa Cyrus krpoc, bearer of the Archbishop's festal-letter ($\dot{\epsilon}$ op $\tau a \sigma \tau \iota \kappa \dot{\eta}$), to the brethren of the Castrum (? of Jême). The festal-letter is to be read in the churches of the Castrum as is customary.2 The next sentence is; "and [he desires also] that thou pay (ἀπολογίζειν) him his κανών without a single loaf lacking." Here κανών may be a fixed due or tax (v. Suicer, s.v. no. vi, Du Cange p. 576; cf. also Kenyon, Catal. i, 158ff.). The writer of our letter, who uses the 1st sing., is presumably the local bishop. date is the 5th Mechir, 15th Indiction.8 The following is the text;

+ тілспаде штетновофіл \int_{0}^{c} шіфіл $\int_{0}^{X_4}$ имире еттлінт | 2 віс лід ктрос парпресь, літы-

нооту дарюти | 3 интлортастіки етоталь иненекот | 4 пархнепіскопос отюр¹ оти итоу пинак | 5 итетнюре внеккансіл инетикастрон тиру | 6 ката тетіїона атю игапологіде нау инеука- | 7 -июн вуралт ан нотовік нотют² отхал ги- | 8 -пховіс и агіа тріас + $\frac{\lambda}{\mu}$ є $\iota\delta_I$ іє.

465.

Or. 5420.—Paper; a fragt.; $4\frac{3}{4} \times 10\frac{3}{4}$ in. The text is in a single column. The script is regular and sloping (cf. Hyvernat, Album pl. ix. 2, col. 2).

Cairo. [Horner.]

From a letter containing or accompanying a $\kappa a \nu \hat{\omega} \nu$ "to be established for ever," written either by a hishop or by the abbot of the monastery to which it is addressed. The importance of the fragt. lies in its being dated. The date is the 23rd Phamenoth, A.M. 764 = A.D. 1048.

1 Пениерос сео призе атсо пос сиот ероот гашни |2| [епен]ан астанон пот пимире піпі фоньансон хен |3| Пікатафронен ппенмахе птанскаї ди етвени |4| Пала птиа-... ратскоти атсо пенкансон паі |5| есемопе

¹ But 2nd sing, and plur, are indiscriminately used.

² Cassian observes that these letters were addressed to all monasteries as well as to towns. Collat. x. c. 2.

³ This does not allow of determining the year. Festalletters were issued by the patriarchs as late as the 9th century; v. Renaudot, Hist. 304. Cf. also Larsow, Die Festbriefe, 20, 24. Seeing that the MS. was associated with Stobart's Jême papyri, it may perhaps be allowable to place it in the 8th century.

⁴ The 1st abbreviation = ϕ ιλόθεος, the 2nd ϕ ιλόχριστος.

¹ Cf. the use of Orion in Krall, Rechtsurk. no. ccxxx. Here the wish is emphasized by the peculiar construction.

 $^{^{2}}$ Cf. in no. 414, 1. 31 atethtäac hai equat ah haaa τ .

³ For IIIAIIA; cf. Crum, Coptic MSS., 30, and the Index to this Catalogue.

едорх гипешонастирной етвесноо...а. | 6 учангеныя етинг пенисон наг ансельсот кг ппаригот тигтза ироппе инегагнос инарттр | 7 (last words only) правиг инегания +

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 (кърькос¹) 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 κιτρα (κίτρον), a pomegranate and a few vegetables (λάχανον).

2. Fragment (3 lines) of a letter, beginning + zutunte utergut upoete uncassatom... A proper name, occurring twice, is given as sitoc.

467.

Or. 4831.—Papyrus; a fragt., probably about half of the MS. upon the right side being lost; $9\frac{1}{4} \times 7\frac{1}{2}$ 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. [Horner.]

Letter addressed by John, an ecclesiastical inferior, to his bishop, Oramius²; l. 1 4 дори неи инауахе нелахистои эпросктпен 2 тап итапестногов инесарети пог gamoa ic and the subscription Terzixunkaz авва франюе прицко/ 🕂 пранин[е] пед-👍 zuraa maartet/ +. It is written in reply? to one from the bishop (l. 3). The writer seems to defend himself against certain "disgraceful" accusations (ἔγκλημα), 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 (?), 1. 26 nazan отоот прогиннат манегоот ототнапрх $[\![(cf.)\!]$ Mat. xxv. 32). What the accusations were it is not possible to say; they were perhaps

¹ The copy has κιτιτικος. Cyriacus was προεστώς of a monastery at πατο τρθ.

² His encomium, Zoega p. 41; c. Amélineau in Méms. de l'inst. ég. ii. A monastery bearing his name, Revillout, Actes &c. 63 and Brit. Mus., (Mediæv. Dept.) ostracon 5858; another at Kûş (c. Abû Şâliḥ, f. 81b, cf. f. 104b,) and another (l) at or near Erment (Cairo, stelae 8449, 8472, 8655).

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).

⁸ Cf. Journ. of Philol. xxii. 282 (= Kenyon's Catal. ii, pl. 119) Opa $\mu\pi c$, which must be an abbreviated name. It is less likely to be a distorted form of $\Lambda\beta\rho\alpha\mu\iota\sigma$ (v. no. 395).

repeated in verso, l. 1 P пентапасон пакак правлеганс татоот ер[ог] 2 еднанопотовік мадотоні наталі підтині 3 вмопв алаат гинетстато ппог иссог эсоп е 📕 4 етсих еплеттерополюн етоглав сусопе ды 🔢 5 иным теме житетом отоговы виархі 📕 6 Глагаволос нехисств врод адурю наг ное пота ин 7 интвонога ипетичана етогаав 🕂 и агіа тріас 🕂 🌠. 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; 1.8 ταποκρ (ἀπόκρισις) στι ετιμιτ Thatmoore untu. The writer adds nxok птаганите тапсолса 10 еграпехитаеттел/ (εὐτέλεια) μτετιρπαμέτε γμησι ε γραι μμετιι-OIX. The names of the priests Abraham (l. 4) and Apadius (ver. l. 11), "your son, the κύριος Theoph[ilus]" (1. 21) also occur and the patriarch's words are referred to (1.23).

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.)

HORNER.

Letter from — (sing.) to an ecclesiastical superior (2nd pl.), perhaps his bishop, who is begged to meet ($\sigma \nu \nu \epsilon \lambda \theta \epsilon \hat{\nu}$) the two $\gamma \rho a \mu \mu a \tau \eta \phi \delta \rho \sigma \iota$, "your clerical servants" нетикатон иканрикос. After a lacuna we read that

Revillout, Actes &c. p. 68 and pp. 61, 73.

"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" quarereruru ebo[a au. The writer then asks for his prayers that God would save him "in the evil erzoce times on which we have fallen (καταντᾶν)."

2. Verso. The fibres here are at rightangles 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" 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 This perhaps refers to the curses in Deut. xxviii, often found in the confirmatory clauses of legal documents, e.g.

 $^{^2}$ The lacuna is filled from no. 468R and an ostracon in the Bodleian.

¹ Сf. эфир наситотргос Tuki, Missale, Anaph. S. Bas, Ar, pix (Renaudot i. 4, 10) where it appears to refer to the local bishop; likewise Hyvernat, Röm. Quartalschr. 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. ò ev àyiois.

unausine ettacht | 8 nnpecs, uepkorpioc ettach, neigax, uenick,. Below this 1. 9, repeating the address, was visible on the outside of the papyrus when folded,—a proof that the other side of the leaf was already occupied. Possibly this letter is a reply to that on the recto; the person dead may be he to whom that was addressed or his colleague whom it mentions.

469.

Or. 4920(1).—Papyrus; broken off on the left and damaged elsewhere. $7\frac{1}{5} \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 14 lines of a large, irregular hand without ligatures and 1 line on the verso.

From Ahmim. [Grenfell.]

Letter addressed by — to the κόμης, informing him of something relating to Victor nanocpys and asking some favour. It is also stated that "your servant Theonoê is with child." God's blessing is invoked upon the κόμης. The following is the text, the missing letters being approximately estimated according to the formulae in ll. 1, 2.

1 [12 let.] типроскини ато тюторт внотерите | 2 [11 let.] ато тирив вивиховіс ириро цивтин | 3 [6 let.] т тітано ав итетинитховіс хвавіктор панотрув | 4 [6 let.] исла вттаніт кан гар парананя пан инслоот ин | 5 [8 let.] свіа шира итетинитнанроне иквооп итете[и] | 6 [11 let.] ан шити пвитонга избот ини петина шите | 7 [12 let.] он ато цинсапнотте вноих стветитти | 8 [10 let.] сг]ше ав тетигизеа обонои свет ато | 9 [13 let.] инисоп алла вроне потору

470.

Or. 4920(2).—Papyrus; 2 small fragts.; the largest $2\frac{1}{2} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small hand with few ligatures. The fragts. show respectively the opening and final lines of the text.

From Ahmim. [Grenfell.]

Letter addressed by —— to the κωμαρχόις κώμαρχης, called in the last l. πομπροστατικ, and others μιπλοιπο μη]. It refers to fields μισουρφα and sheep and mentions "the whole village" μτιμμ τυρες.

471.

Or. 4920(3).—Papyrus; a fragt.; $5 \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Ahmîm.

GRENFELL.

Letter, the writers and contents of which are equally unknown.

472.

Or. 4920(4).—Papyrus; a fragt.; $5\frac{1}{8} \times 3\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Ahmîm.

GRENFELL.

¹ Or the κώμαρχης; v. no. 470. The κόμης addressed in the same way, Krall nos. ccxxxii, ccxxxix.

² It cannot be determined whether this is "watchman" here as elsewhere.

Geometrical ornament crossed by the cord which bound the papyrus when folded.

Letter addressed to a superior THXC HIGHT (verso). Scarcely two consecutive words are visible. L. 2 is high xeautine if, l. 3 fte hoooge moor kar[oc]. The letter thas a dot at each side as in Rainer Mitth. v. 34; but here the t is employed simply for TI.

473.

Or. 4920(5).—Papyrus; apparently complete; $8\frac{1}{2}\times3$ in. The fibres are at right-angles to the text which is written in 8 lines of a peculiar, upright, ligatureless hand, μ and μ having the forms μ and μ . Lines 1—4 are all but illegible.

From Ahmîm. [Grenfell.]

Letter from — to a superior писталопрепестатос пк rp^2 [1c?] It begins rectagardentering агноотс егранетей итхоенс. From
1. 5 the text is мання ехипсіте наакооте выриння перпас (or -oc) итоот | 6 ниетимире ртагани сганотепістоли евол епанесот | 7 натаат напил енсганию таспах ехиотерите | 8 нітетнитхоенс rectagardente отхан гипхоенс теспотта.

474.

Or. 4920(6).—Papyrus; a gap of several letters in the middle; $12\frac{1}{8} \times 3\frac{1}{4}$ in. The

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 # габи иби игод иш ты[иб ст]отистховіс тонот ато мепнотте п.р.а. | 2 стоктк¹ євол гіпію исац [5 от 6 let.] єпросктиві ино ато стаото ткатастасіс | 3 инот[ми]рє єрої леїє [7 от 8 let.] ін леїгерос хе¹² гіпні иприс лпі | 4 хоос ... юї ипітаго є [8 от 9 let.] євол ипецрасте хенепнат ипорої | 5 тпросктиві тонот [9 от 10 let.] апа коллотоє т[он]от ин апа фоївлицон ої | 6 іпх]оїє +.

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 Keneh.

[GRENFELL.]

Letter from —— to a superior, the subject of which cannot be ascertained. The language is faulty; e.g. in 1. 3, инисистои испила. With 11. 5, 6 the phrase си пазап кн инхосис ин [текин] тист 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 I think this more probable than $\kappa \acute{o}\mu \eta s$, 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 AAAROTC (Krall, Rechtsurk. 132) or AA2H (Rainer Mitth. v. 34) or λάγυνος (Wilchen, Ostraka i. 766)? Or is it merely for AOTROTCI solidus? AAROCTC cannot be read.

⁴ Cf. Peyron's epinco.

⁵ Perhaps an incorrect form of a name. "The shepherd" is not probable.

⁶ Cf. Rainer Mitth. v. 37.

¹ A mistake for **CTOOTK** 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 termmiterior. It appears to refer to business, l. 4 Appears hereot sagnor, l. 5 oraotiz uxun and to relate a conversation with a woman; l. 13 Mac xetaac eboa utexittum. The names oekaa and xapucia 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 Ahmim. [Grenfell.]

Letter addressed to a superior terminition. It appears to refer to a garden (or vineyard), a gardener, the vintage and to grapes sent with this letter by its writer. The following words and phrases are legible; excoon uccentappoor, neighbor encound, form uccentappoor take, are eighbored under under

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 in apakane intermined xekaci. The subject of the letter cannot be ascertained. L. 4 is intermediate pullamapi unortifue, l. 5 interpor cumorinocic agrance eq.. The former perhaps contains, besides the proper name Cyrus, a place-name. What is in the latter the meaning of yrôous? 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; $5\frac{1}{2}\times8$ 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.

[GRENFELL.]

Recto. Letter written by Ammonius who states that Phoebamon had sued him. "Half the price" thase utrium of —— is mentioned; but after l. 3 hardly anything can be gathered. Ll. 1—3 are + nethoraron aumone figtoma escan imax[oeic] inepisa," hypotora, and in have u[i]u throc[kruei] [in]tethuntx[o]eic xadoisaulion ei hai escan

Of the address, on the other side, only

¹ For III(OII or μόνον. It occurs twice more in doubtful contexts.

² Peyron has ΑΙΛΟΟΖΕ العقلة bdellium; so Labib, Dict., s.e. With μυζαριλ cf. μυγαρούδιον (Du Cange). The next word may be برسيم or a verb.

¹ V. Rainer, Mitth. 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 $(\partial \pi \delta \delta \epsilon \iota \xi \iota s)$. What follows is blame for not accomplishing something. The details are obscure. In 1. 8 Antinoe is mentioned.

1 + AIXI инексзаі атю таісот. к ге.. к.. ихагид | $2 \dots \text{к.. к....}$ од ика... піта-геос¹ ара тіттінн | 3 тирс . ховіс исої пітртеслодії пак пті илаат прюпе | 4 пса-йетховіс пітефоїваной хіаполеїдіс | 5 пітоотот епедран хеатпанрот отої пітек-упе | 6 ес отоесевот ко пвол пітекутало вто пкоог есоі² | 7 талоот пітето евол піпотте пітект | 8 талоот пітітот еготії еаптіноот епаховіс | 9 пітот пітот пітеї цаї пітетехреїл учопе | 10 (illegible) | 11 хії хенсплое енесотерите.

The address of this text, on the recto, reads; + TAAC HALLICO[HE]

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 MACCAI GROUPE ATACHAY; in 1. 5 INTERTIMON HA-

скет[и]; in l. 10 the name [пе]синеюс; in l. 11 тиноот отарен изонит; in l. 12 отзвае исине отсавайн; in l. 15 анок таиена еврие; in l. 16 the name евосиф.

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. n- is puzzling. The following is the text;

1. Дерпосоне преорта | 2 Дигліслов ииод | 3 Детековофільна ги | 4 Диві итетнагапи | 5 Д. Verso, в тале ипливріт исо[и]

482.

Or. 4920(11).—Papyrus; 5 fragts.; 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 κολο[ε]. Above l. 1 are the letters χur.² The subject of the text cannot be determined. The writer says that he had been ill επιτη τρισμε μπιστω. The dialect has a Mid. Egyptian tendency; cf. μεκ, μες = μακ, μας, αστεετ = ασταατ. The form επετοταμε (twice) for ἐπιστολὴ is remarkable. The text terminates on the verso.

¹ Or -100c.

² Apparently something connected with building. *Cf.* CO₁ in Revillout, *Actes* 9, 11, 29.

³ Presumably a feminine, formed like TAYGHOTTG. THAIHA in no. 419 is scarcely comparable.

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 Mitth. i. 127 and Rechtsurk., 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 μαριμι and μποσ πραμια are mentioned. The dialect shows a Mid. Egyptian tendency in the possessives neture, τετιμι-, μετιμι-.

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 Tbelake TBGAAKE to—. Possibly a legal document since the last line seems to contain a witness's name; AHOK KTPIAKO[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 пеконе to the writer and also his rent(?) тноот танковоск (μ i $\sigma\theta\omega\sigma\kappa$) на. Тhe last line has \mathbb{Z}_{2} анок тетс¹ итпролаг гитри прои[е].

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 nenerore uxoeic. 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 THTC is in Cairo ostrakon 8169.

² Cf. perhaps HATACH, Krall, Rechtsurk. 113.

³ An Arabic word with the article. I cannot even divide the next following words.

гипран епносте | 2 анок апок апотнете | 3 -гат факет хентаке | 4 -ті пот апти нак отал | 5 -канеле наталиі | 6 саге гіпснтв н поор | 7 и телкноот хивепти | 8 -непаланір изит | 9 анок апотп тісти | 10 -хезітіронне тат | 11 спу. After a blank, in the same hand папостюлос 1 отальныеле 5.

488.

Or. 5287(2).—Papyrus; a fragt.; $5\frac{1}{4} \times 5\frac{1}{4}$ in. The text covers both sides and appears to begin at right-angles to the fibres. It is written in an irregular hand with several ligatures.

[GRENFELL.]

Letter apparently from Senuthius (rec. 11) to his son Thomas (ver. 3). The writer seems to speak of himself as dying of hunger (ver. 7). "The monastery" is mentioned (ver. 6).

¹ Presumably the name of the scribe or of a witness, since the document is legal.

MISCELLANEOUS.

489.

Or. 3581B(69).—Parchment; considerably damaged; $14\frac{1}{4} \times 12\frac{1}{2}$ in. The text is written in 2 columns of some 49 lines, mostly in a small, sloping script (cf. Hyvernat, 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 Mêna, of "the Christ-loving city" Ahmim nanoc, in the White Monastery, A.M. 828 (= A.D. 1112). The clergy of the monastery and the ecclesiastical dignitaries are enumerated; archimandrite Paul, Λετλο-λαριος (δευτεράριος²) Pichôsh πιστοφ, οἰκο-νόμος corcuia, archdeaeon and teacher (διδά-σκαλος²) Matthew; also the patriarch πακαρα² and the bishop of Ahmim μω. Victor expresses his gratitude to Matthew who had taught him to write and instigated this present task, the first he had attempted.

(2) Commemorates the donors of the book, Wezir (عزير) son of Joseph and his son John of Psemhout's in the nome of Psoi. The following are the texts;

тиріон инененот етоталь пклирікос ининонохос наі етоталь апа увнот^а вренос хиктитти ввох апон ининти зютсон зату[ав] по инеотсілсту етоталь пота пота ката педран занни всернов

граі ле гіти[т]интэнгтіц иппотте анакаоон экіп гоог ипенекот іїпенекот ппресв'єтньос ако нарх[іи]антріт/

[&]quot;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. This colophon ends with a sentence in cryptogram, again expressing the scribe's unworthiness.

That TPACTAITCAION has this meaning (and not = TPH "part," Crum, Copt. MSS. 61) is clear from the 2nd colophon, ΛΟΤΡΑΘΥΑΙ. (τετρα-); v. W. Nissen, Diataxis des Michael de. 95 also Miss. franç. iv. 683.

³ V. p. 40 abore; also Zoega p. 37, ACTTOAAPIOC.

³ Is this for Yurivos? In Mems. de la Miss. iv. 606 (the scribe of the MS.) it is masc.; Aeg. Z. 1878, 26 fem.; in Rainer Mitth. v. 36 doubtful.

^{*} Cf. Proc. Soc. Bibl. Arch. xxi. 249.

⁴ Macarius ii, 1102-1128.

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. & for 2) the opening words read AHOK INCIES BIKT; but after that this system appears to fail.

³ V. Amélineau, Géographie 412.

⁴ The same salutation, Paris 129¹⁵, f. 127; cf. also Zoega p. 175.

абба патае инпер ${}^{R}[e]$ увир абтабаріос абба піотоу етрі еграї инпар запуісе инпрооту ит[oi]кононіа ерепененот ипресвттирос сотсіне о ноікононос етеїєккиїсіа атто ерепененої нваїрооту наобос со нар R алатої атто наласкалос етіагіа неккансіа

ато нтод пентадэпгісе ница адфтот дупедакапе шинедсьсооте етхосе натадже ероот анок пігнке гипсооти зантаднк підосьне евол ката при птанедноло итод гооф неффсью на ка тедакапе еготи ероп анок наталт ан ала отон ніц етналіте пінод ерепехсі їє паі итатиеріті атдій-петефос атотагот исф едетадроот гитедерірі ніці нефтоотот ги... накаоон ката об шинененот[е.... атор итат-шопе.... гін нідкаотот... енотде нотофот... ејірнін гипіліон [шон]астіріон кенето (ує́уото).... анни

(Col. 2) $\alpha r \dot{\alpha}$ [18—20 letters] $\alpha \kappa \alpha \rho c$ [18—20 letters] $\alpha \kappa \alpha \rho c$ [16—18 letters] $\alpha \kappa \alpha \rho c$ [12—14 letters] $\alpha \kappa \alpha \rho c$ [29 detters] $\alpha \kappa \alpha \rho c$ [29 detters] $\alpha \kappa \alpha \rho c$ [20 [20 detters] $\alpha \rho c$ [20 [21 detters] $\alpha \rho c$ [20 [21 detters]] $\alpha \rho c$ [21 detters] $\alpha \rho c$ [22 detters] $\alpha \rho c$ [23 detters] $\alpha \rho c$ [24 detters] $\alpha \rho c$ [25 detters] $\alpha \rho c$ [26 detters] $\alpha \rho c$ [27 detters] $\alpha \rho c$ [28 detters] $\alpha \rho c$ [29 detters] $\alpha \rho c$ [20 detters] $\alpha \rho c$ [20

ппедран епхосопе инетонх ке то \overline{M}_1 инефан епхосопе инетонх ке то \overline{M}_1

еіс тапетанеа наюте етоталь ко наі ебол анок пізнке віктор піатипул ипіран хелілу $\overline{\tau}$ с пуено τ^{ii} $\overline{\tau}$ с пинна притполіс пиліпе $\overline{\chi}$ с

nanoc ntetubi zahamogte xeunathoei matenot unhohua ntepannatia naneta xeeieezai
eaizitoot zithtenpohia unhotte naraooc
unhemaha uneheiot unpohithe ana mehotte uh[not]ezeazhe unaeiot [abba] naooeoc nai hta[qmn]zice nunai ato[5—7
letters]unoi etuht[7—8 letters]xeunizuooc
[8—9 letters]enez eine[9—10 letters]maxe
ep[11—12 letters]harea[11—12 letters]etxo
[12—13 letters].

Verso. [about 15 letters] na [about 15 letters] на about 13 letters eneqco about 11 let. una нш[about 7 let.]те етилиотот илие инроси палас етооху сононасе иноот ота ота едпрогіста ехитеккансіа иппотте калсос ечкоспет ппос shnay exedebe ппоох ехинх рарод гиша етотнт етдісько евол гітоотц ецие потон или калос знотагале ите эпожрья им нотон отатра ота ватонп наг го исаг предтсвог чантахок евол ипіхофие птакітоот ерод пентадсине нзити отевол зитечевште етотох атш петенписине отевох гітоотпе еісопс иншти наюте ко наг евох птетирпанеете зинетичана шипці еграі инетиотх етна шнотко ебол ите нанове ренето анин отог наг хгот на пооефи эпосе наоторалера нои натако песзаі напоти евол атсо птасіхсок евол иот пітраетагремой ипізоот плі етеcot i. [n]e uniebot napuotte[2 or 3 let. t]ou аг, ф окн [сар]аг, фа:-

Seven Greek lines at the bottom of col. 1 are fragmentary;

	•	•	•	•	•	•	\mathbf{e}	Υ	ΠŒ	OI	1	O		۵I	۲۵	Π.	нт	OC)
							YI	ua	н	1	ĸċ	l)	ð	١T	G.	•			
				•			. (BIC		16	T	ai	10	6,1	.11				
								GF	'n)	Т	AΓ	11	Н	O	3			
									1	ra	A	ail	П	α	p	0	3		
							, i	KAI	ð	H	A	Z I	C	C					
									11	н	11	?							

(Col. 2) вграта то вівлібе тон агіон втаггеліон тотто ви імера $\iota\eta$ тон апріл.

¹ V. no. 468.

² In margin, opposite this, rappina and another word.

³ Cf. Zoega p. 104 and the Index to this Catalogue.

ката $$\mu$ пој тон коснон . . . $$\mu$ кај $$\mu$ тон агіон $$\mu$ соки кај сарагј тин ставий . , втрасовс пар внот $$\mu$

вұпаркоюақскаууафт . qkanф[3 or 4 let.]

In another hand; пос іс пехс пиаливнює иноств зночив верснот [п] іншанюттв исон еттавит зночин пархон изоставює отех[і] птс иносиф инперенра палак, полиніс втепана захтахиве хвотохінне принстихост знитоз итої хвитоот зитетністіс инпереот разна изит инперенов ино взоти вінють акуппілетравтантвлюн зніпет разгатваюн зніпет разгатваюн виностравтантвлюні.

The concluding lines are fragmentary;

arkaq gun....
ne erxiceo....
arco erteeo....
kalcia gui....

490.

Or. 3581B(70).—Parchment; an almost complete leaf; $11\frac{3}{8} \times 8\frac{1}{2}$ in. The text is for the most part in 2 columns, the no. of lines in each being unequal. It is written by 2 scribes, both in the style of Zoega's 9th class.

From Ahmim. [Budge.]

Colophons, the end of one and the whole of another; the 1st by George the ψαλμωδός in A.M. 752 = A. Sarac. 327 (sic) (= A.D. 1036), the 2nd by an anonymous scribe—

"the Lord knoweth his name,"—who presents the book to the White Monastery and threatens with the curses of Moses any who shall remove it.

- (1). The 1st paragraph is fragmentary and ends with ... заини ецерсопе ецерсопе заини. The 2nd is; апок ас госот пистиваху агсо птевини игалмографос гесорго прире итага неканста неталисто астолиа мезат піхосопе зитіроппе таг тех, пеарагеное люклі тив.
- (2). ОТТОЗЕ ППОЧ³ ППРАЧЕ ПППОТНОЧ ПППОВИЛА ППВИСОП ППАВОСТЕ ППЛАВАЛН ППЛАВАНСКА ИСОП ПОС ПЕТСООТИ ППВВРАП ИТАЦАІ ИВЕППАМОН (кефа́хаю) пхоне езоти стекклисіл ппоненсот апа ченотте перпазив икоте ппелтапас зітписоне ппирофитис поотесне хвотон ини стиленра ппітхоне³ прино инивонастирной ппененсот апа ченотте тепнотте ніе зраї тхоц исазот тирот тзинионос нецві ппециерос свол зішенні ппоне аппи. А previous text or the end of this has been here erased.

The verso is blank.

491.

Or. 1242(1).—Paper; 2 connected leaves, 2 separate leaves, pp. —, $\overline{\alpha}$; —,

From Dair al-Baramûs, Nitria.

[G. CHESTER.]

¹ Three figures, the last being 11.

² Perhaps there was nothing after orchipm.

³ Mr. A. G. Ellis suggests that this is merely the pronunciation of scoammer. Cf. also the name κrall, Rechtsurk. 131. The verb στασει elsewhere (Matt. i. 23, Leyden Cat. 449) means 'translate.'

⁴ F. Vansleb, Histoire 180.

¹ Recurs Hyvernat, *Album*, pl. viii. 4 and as a verb, Paris 131³, 39.

² A salutation, no doubt, as in the last no., but unintelligibly corrupted.

³ Interesting for the pronunciation of x at this time.

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. —, ō. From the beginning of the 2nd chapter, containing names and attributes of the Creator; (rubr.) الباب الثانى فى اسما الخالق المخالف وفى هذا الباب صفات بعانه وصفاته حل عن الصفات وفى هذا الباب صفات جميلة تختص بالصالحين من البشر ولله الشكر. What follows consists for the most part of Greek words with their Arabic and a few Sa'idic equivalents.

Pp. —, πλ; —, ?. Apparently from the same chapter and containing Greek adjectives applicable to God with their equivalents. It may be noted that πρâos is rendered by πριτρούς μ, ἀναμφίβολος απα ακιλιστάζειν).

Pp. —, pis. From the 6th chapter, containing the names of insects and reptiles. The following is the text;

•	•
ounse $_1$	عقرب
сколопенара	عقرب ام اربعة واربعين
фариакогное	صانع السمايم2
предричзре	ملثه
Φ чичьное $_3$	مسموم
иелліса \cdot фултичон 4	زنبور `
$CHIOVOC_2 \cdot HSVBOAI$	مثثه
${\bf arpione Macon}_{\bf 6}$	نحل بری
начиевию гоот	مثلة
кат $ au$ он \cdot катаі 7	جراد
укыс • е лхе	dio
понтиос - отпи	فار

¹ Read O'TOZG. 2 Read plan.

селфи ¹ · твакии вели	
الذباب الذباب	
عنكبوت « مهم مهم مهم مهم مهم مهم مهم	
زنبور اسوق Orauzpupe ³	
فُنْبُ الْعنكبوت منهم	
الدود сколах4. сколіксе	
مثله القات	
برغوت тгалос⁵∙пешн	
البق тіталоі • коріс	
فبات الكلب кикопја ⁶ - ктиотита	
пациотгоор ай	
фогра • тпрес ⁷ ерестви القراد	
P. pis.	
пконд القمل	
enc · толооле ⁸	
مثله °0۸۵و۳	
قراد кошалла • крото ¹⁰	
OTCIB dåo	
فباب البقر воспристис посера فباب البقر	
певротхос الجنذب	
ПВЕЛОШ ПОЕЛОШ	
الصرصور الضفضاع Batpoxoc • nekporp . 12	
أورخ صفصع ألاً poruoc ¹³	
илепекротр ай.	
urpuemz ¹⁴ النمل	
الباعو <i>ض</i> тײַOʌuec¹⁵	

Σίλφη. Kircher 173 gives †καλιι for this Arabic (cf. ?
 Peyron σλιι). The Copt. appears corrupt.

⁷ Cf. Kircher 173 **Trepcic** and Peyron 192.

8	Cf. I zoone.	⁹ Cf. xoac.	
10	Κροτών.	. 11 Βούπρηστι	ş.
	4.0		

¹² Read . libit.

³ Read **фариагиенос.**⁴ Unidentified.

⁵ Unidentified. For the next Paris 44 has 2ABIO'CL.

^{6 &#}x27;Αγριομελίσσιον?

⁷ Unidentified (Greek ?).

² The Paris copy reads 2AAOYC.

³ "Flower-eater." ⁴ Σκώληξ

⁵ Read ψύλλος. The copy therefore whence our MS. was derived was in cursive Greek hand.

^{6 ?} Κωνωπείον.

^{13 ?} Γυρίνος. 14 Μύρμηξ.

¹⁵ Cf. Kircher 173 toonuec.

The 7th chapter relates to kings, rulers &c. Only the first 3 lines remain after the Arabic. كمل ما وجد في هذا الباب وهي سة وسبعين لطه الباب السابع في المملكة وما يختص بها من الامرا والوزرا والقواد وما يفقاد اليهم

The fragments. 1 a, from the 17th chapter, relating to agriculture, crops &c.

UTAAZ	حجر الرحا
"TPOUGAOC"	رحا ألما
итлокопос	طحان
•	فعال الرحا
AACKTHC	طحان
AACCHA	طحين
алорон	طحين
хіроптан	رحا اليد
abapion ²	digan
r,rua	خمير
$1b$. ктры $^{\prime\prime}$ итлой	B
крікаліа ³	كمك
пазінатин ⁴	بقشماط
вотколлатон	كعك

¹ Ύδρόμυλος.

CGHIAAAIC	سميد
алитропік ^{не} топ	عسيدة 1
$por\phima^2$	حسوا
хонарос	دشيشة

2 a, from the 19th chapter, relating to horses and other animals.

	اعيبه
eTIIIOH	مثله
халиарии - халиюс	لجام
κr_{1100} , κ_{3} , κ_{4} , apialion	حكمه
ппоканн	عزارير
насина ³	حديدة
капістріні - капістрос	رسی
$2\ b$. upatoc $ lap{1}{1}$	
волонаріс	ااری
потктрікис	alâo
د السر اخوري CTABAICIAHOH	اميراخو
THECTABAITHC	مثثه
Злетру · Знетир · тиктр у	dust
тектрии	مثله
CTABAOC • HCCTABAOU	اصطبل

¹ Read isac.

² 1 'Aβάκιον.

^{*} Κρίκελλος.

ا المجام ، Hafaµáðior ، Dozy المساط .

² Ρόφημα.

³ Μάσσημα.

AHMÎMIC MANUSCRIPT.

BIBLE.

492.

Or. 5299(1).—Parchment; a complete leaf, pp. $\overline{\text{cio}}$, $\overline{\text{cio}}$, and 2 fragts.; $4 \times 3\frac{1}{8}$ 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 Hyvernat in Rev. biblique, v. 569.

MIDDLE EGYPTIAN MANUSCRIPTS.

BIBLE.

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.) того адхо вного потене пинизна писрана битиготи ввхо нас хобтеста
инивтат влад аднахот воласса (2.) понвонос инивнек[впас]тис адею[и1] — пог
то панот[t] — пос нетотор[t нед] (4.) негарна фа[раю] — внеонт ви \dot{t} — (6.) токотнан — (7.) ато гоннар \dot{t} — (8.) гітонпоот \dot{t} внок — авхасо ного п \dot{t} . — (?) актата
п \mathbf{I} — (11.) нін поти нак ги — (12.) аксаттон вал ток ... теноч — (15.) атегар-

On the verso are various phrases, words and letters in different hands, e.g. пасан настрать пологот настаная неахил прит, Ф сті тірин асто тіленасі, іш.

494.

Or. 5299(2).—Papyrus; 5 fragts.; the largest 4×7 in. The script is clear, sloping and ligatureless. Published (except Graf's fragt.) 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.

пекова налотемон[1] рантенеклаюс син[1] тот пос пентаксант — (17.) окехитот еготи онтат теклирононі[а] ектоон нат еготи онекнапроно тобі неі таксовтюто пос — нна ототевта никлю севтюто пос (18.) хінера ехнюми рамер ат непесою — (19.) хоатей огот[и] нот негтор, пиневгарна пинотали х[ат].

¹ This cannot be read IIIIA, as the Greek would suggest.

II. Fibres parallel; text in the reverse direction. The Song of the Three Children, vv. 41—65,' 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 [11] proфитис 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)).

orne npwue noc (viii. 5.)

умреплителос (xxxiii. 8.)

нетотюм ерпеоат.

акотсон нат н

Moc xoor uneq

пос нагон етоотот.

инпеооот насо[н] (xc. 10.)

cuor enoc negar (cii. 20.)

иток акооолк и (ciii. 1.)

тнаотсоне нак ввол.

иток аккф потп.

апокие пкоті стес.

[c]uor enoc евол ги (cxlviii. 1.)

The dialect here is Sa'idic but for the forms $n\overline{oc}$, ar (also zoor).

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 hubak tekue the circulaters. 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;

и. тхю ипсіхю єхипкезі інотла єтхю хрнотт аселототхеї ней диско інот кавет атф инсптан паледі єзоти кеостин ифт атф едалез єтисєї едого гірниї євал хеанзелпісе лак пос то пітаннез а[qі]ні єпеснт инстот

Моввіч набінаєнное епеснт

enegavalx

Жкенто.... гані епкегі актатую

Мунистованност техі н

птв..... Азелпіс епеклен атф ин

∭ат..... ө[т]иш е[л]ад

HICAIAC

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,

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.

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.; $3 \times 6\frac{1}{3}$ in. The text, in two columns, is written in a heavy, square hand, between Zoega's 3rd and 4th classes, a and a being angular but r curved. The form of 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 Mitth, i. 111 and in Crum, Coptic MSS. p. 1. or 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;

> Boal HOALGO Trus

AG AHAK

mis ura ot

MAGNO

IIpa acno

In une tu

Tre of ic

R.confacytt

1

The text of the 2nd col. is;

АЮШ СВИВК OBAA OCTUCZO

ove ve have eue IIIIA ETOTES H истко нед свал OAVE SHUGIEROH COUNTRING STATE 16 АЛ ПУСИ СТИА HOTEL IN etu]

499.

Or. 4923(1). — Papyrus; several fragts. from the binding of a book; the largest $7\frac{1}{2} \times 5$ 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. following is the text (fibres at right-angles).

	Roun	v. 31.	он
	Mei ageit ii	v. 32.	ксп
	ananord		1111G]]
v. 25.	Т 9091 стані		1195
	дав викат аф		Tanı
	Advezi vdolesni		нно⁄г
	Muchino Strant		TGU
	Tora aquaaye		ACOU
v. 26.	TAG ACOT AQUA		16021
	? шентно отсо		GBAA
v. 27.	A A'CI AG HIEGA		Horaa
	Колеспотис		mycha.
	Tr ung xanoc		1651411)
	Толограо, анунолеф		HIZAAGT
	TAKNAAQ 201		ബ്രേതവ
	mropaa leg	v. 33.	копарав
	Пинантио		[un]or ess]
v. 28.	Tuexed uno.c		[n]nvc zel
	(3 illegible lines.)		? urou ? 🖔

500.

Or. 4923(2).—Parchment; a circular fragt.; $5\frac{1}{2}$ in. across. It has served apparently as the covering of a jar. The text, in two columns, is written in a rounded hand of Zoega's 5th class. The forms of \mathfrak{P} and \mathfrak{O} are those described in no. 498. The text is much faded.

From Keneh.

GRENFELL.

S. Matthew xxiv. 30—33 in Coptic and, on the other side, xxiv. 44—48 in Greek. The following is the Coptic text;

Мотнао ниат ато диетата инедаггелос ениотнао исин сепетат† инедсотп евал ениоттат тиот ихипалохот инипноти шаллохот ии ле етпараволи евал ентем икенти ебал шат[е]тениии хелд[е]монт ихи пш[сои] [п]тагн ита

The Greek text is that of Tischendorf's 8th ed. (v. 45 οἰκετίας, δοῦναι).

501.

Or. 4717(15).—Papyrus; a fragt.; $3\frac{1}{4} \times 3$ in. (originally about $3\frac{1}{2}$ wide). The text in one column consists of 18 lines in all. The leaf, when complete, contained no more. On fol. a the fibres are at right-angles to the text. The script is square but uneven (cf. Zoega's 3rd class, but for the a which is angular). The $\mathfrak P$ is of the ordinary form; but $\mathfrak P$ has that described in no. 498.

GRAF.

S. Matthew xxviii. 2-5.

fol. a. Дэсопі пагге Де гар ппос аді Десит евал ги

502.

Or.4717(16).—Parchment; a fragt.; $7 \times 6\frac{1}{2}$ in. The text, in two columns, is written in a hand of Zoega's 5th class, but for e and ω which show the forms of class 3 or 4. The form of σ is that referred to in no. 498.

GRAF.

S. Luke ii. 24, 25—27 in Coptic and, on the other side, ii. 28, 29 in Greek.

The Coptic text is;

Or

#noben

16

#ТАН #ТАН #ПА ЕЦ #ТАН #ПА ЕЦ #ТАНА ПЕАТ ТАНАЦ ПЕ ПНА ЕТОТ ЕВ ХЕННЕЦ НЕТ ЕПНОТ ЕНПАТЕЦ НЕТ ЕПНОТ

¹ Recurs Mems. de l'Inst. eg. ii. 601.

Fopžu mioc iiu ATOD H . . GA HOT 田景 2 011 The Greek is; 0.4 TOUR APKAJ "CLOLL! KAI GT CCH TOH OF K HTH ABO CIG TOH A ADH COT AG KA спота ка cen та то рина cru] cor on or KAI T

503.

Or. 4923(3).—Parchment; a fragt. 4½×7 in., paged (in the middle of the upper margin) κα, κκ. 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.). y and o have the same forms as in no. 498; z 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.

р. ка. мантетенхае хеденанет ихе и[ст]инот зиплен носе асмони до зинсавватон ади еготи ении потархани ите инфарисеос вотеон нот!!

BATOH NU $\begin{bmatrix} \hat{\mu} \end{bmatrix}$ HAH HTA $\begin{bmatrix} x \end{bmatrix}$ AU ACKAAGO $\begin{bmatrix} Ox \end{bmatrix}$ ACGO AGNÕ $\begin{bmatrix} x & 0 \end{bmatrix}$ AAG HTGGO $\begin{bmatrix} 1x \end{bmatrix}^T$ AGTGAGAG ngkeg ebaa heneq ae het nehh huaten agkeg ebaa heneq ahorko [h]het le.[

р. кв. [г]и виан [п]адист влаг [х]вессон[т п]нізари них плютев [в]дхо пиас пет хеврюн алізартен тадивк вотгали пивалотев гиппе етлі прари пинкоє адтагви].

алла едион [алер]антагнек [в]кун егоги инптартагнек прхас нек хенадена отатвек псаган тоте]

504.

Or. 5707. — Parchment; 12 connected leaves and one single leaf; originally about $10\frac{3}{4} \times 9\frac{1}{8}$ in. Almost every leaf is now in a The pagination is lost dilapidated state. but the fragt, bears on p. 17 the quire-mark 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 $\mathbf{a}, \mathbf{a}, \mathbf{\kappa}, \mathbf{a}, \mathbf{n}, \mathbf{r}, \mathbf{\omega}$, while in a, o, c the forms are those of Zoega's 3rd or 4th class. The letters 2 and o 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.

¹ This must be the reading, though unsupported elsewhere.

Published in the Journal of Theol. Studies (Oxford), 1900 by Crum with an estimate of the value of the Greek text by F. G. Kenvon.

505.

Or. 4717(17). — Parchment; an almost complete leaf; 6×4 in. The text is a palimpsest in one column of 15 lines, written in a square, very unskilled hand. The forms of \mathfrak{P} and \mathfrak{O} are those described in no. 498. The words are often separated by 3 vertical dots, thus \vdots . The earlier text is in Greek.

GRAF.

Romans ii. 6—12.

Fol, a. Ка[та недев]ногі ни п[ен ет] елутпоп[о] ні потуфе енап[о] тротат иноттала инотпетаттака неткот пслотону изаеней пи ле етезеневал знуениетеріспе етенеетиет ен зитпеі алла еттіт пунт інітиетхінотис ототонт инотвоўрк¹ инотйкез шіот- (fol. b) -олітіс е ? ех]ентхін ін[ві нт]е [ні]люці пи етілі інпетат ле іноттала инотзірній потай ніві етелуфе епагаюці піотілеі пуарп инпіотієній отат ле епагаюці піотілеі пуарп инпіотієній ценнетлерхіза гар затенф1 пі гар птат елильі

The earlier text is not biblical; cf., among the few legible words, τοίς φιλοσόφοις.

506.

Or. 4923(4).—Parchment; fragts. of 2 connected leaves, ruled; together $4\frac{1}{2} \times 10$ in. The text, in two columns, is written in a fine, square character (cf. Hyvernat, Album pl. ii. 2 for the type, though there the character is larger). The form of \mathfrak{B} is that described

in Rainer Mitth. i. 111 ('Pergament'); ? is very slightly curved.

From Ahmîm.

GRENFELL.]

Romans xi. 25, 32—34, 36, xii. 1—4; but most of the verses are incomplete. The following is the text so far as it is legible;

Fol. 1 a. ? рет ете м натин нас ннот епег итстирии

Only a few letters of the 2nd col. remain.

1 b. нее ? гоот ? от аф[†]† ? адгі отан ніві о готы заотнет атеютен

Only a few letters of the 1st col. remain.

Fol. 2a. WY11 **№епатко** Trite **Ж**ни HECOOT tross orn ny Masiari инатен нас ни гар пе инот сваа TAGIOU GUZUT **TELLIHETTS** и ритуное пиос и ил те фф кес петацеарвиа HEAZIN HE HTETEHTA ned te mn 26петенсю [na] hororcia петацеа G BUH O BAA LI 2*b*. вт н∭ भ्रष्ट्रम प 🚪 HCHAT ZAIII GAAQ A 🖁 TOTHET CIHO ZI

свсо потег

nom¹ arene

¹ The p seems to be written over the 2.

¹ A hitherto unobserved representative of 1. It is no doubt to be read likewise in Méms. de l'Inst. èg. ii. 586 (Matt. xiii. 52).

тензната

фата ната

тон ран ефот

оптони не оттони не

These passages are published in a much differing version by Krall in Rainer Mitth. ii. 70.

507.

Or. 4717(18).—Parchment; $10\frac{1}{4} \times 2\frac{3}{4}$ 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 e, o, c are circular (cf. no. 502). The form of m is always, that of a sometimes, identical with that in Crum, Copt. MSS., 1, that of or 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. ата инин гиотан нив он гани гар ул отнот сол гинстинова ито пилолон соотой итги изонуюст

HEGAHABI GHETCH
CHH...AGOZT GTG
HG..K...GTCHH
AGCIC GTPGHH GTG
TGHGAHABI GHEXPC
GTBGHGI GPXGGTZ
PH TGTHGCKAHAA

Verso. СЭТСИСАДОВ ИШ ЭАЦСАИАТАІ ЗИПЕЦ ОТОНОЙ ИИШ И ИОЦ ІС ИШ ЭАЦТООТ ИОТІСЛАЛАІ ИДЭ ТЕПОТОЙ СВАЛ ЗИ ПЕЦОТТЕХ ІС ІШИ

СПР ППАТОП ПОВ ППР СТОЕ ППР СТОЕ ПТЕПЕТОТО В ПТЕПЕТОТО В ПТЕПЕТОТО В ППР СТОЕ ППР С

508.

Or. 4717(19).—Parchment; a small strip from the binding of a book; $\frac{1}{2} \times 5\frac{3}{4}$ 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 \mathfrak{P} is that described in Rainer Mitth. i. 111 (v. no. 498).

GRAF.

Ephesians iv. 10, 13, 15, 17. The following is the text;

Recto. ан адэн бихисг неапэсы ини инога тирог

> ոսեսեւ ոֆ‡ ուե ոոսշջու[n]

Verso. піві ап еготи врац ет бтапи

879 HST 878H 1900 1901 1901

509.

Or. 4923(5).—Parchment; part of a leaf, ruled and paged $[\overline{cuo}]$, \overline{cu} ; $3\frac{1}{2} \times 4\frac{1}{2}$ 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 Ahmîm. [Grenfell.]
Epistle of S. James i. 25, 26, ii. 1, 3, 5.
p. [CHO].

b. fenel.	
№ пфов	TOTOMHIC 6
OTUAKA	тотватние ¹ ен
gene smued	явите пико
തലും വ്	спос ставие
[отнота а	тине насинт
IIIIOC AG	THICTIC HIC HE
Eçoxbedan	$\overline{\chi c}$ finotte li
Se endxavi	пеоол пир
M r an nued	х пос∭
Zudb	Simo.
р. сн.	

¹ For this suffix v. no. 168.

пупеь

GCAAAH HTG

тискори иса	иппот
петрфорг и	перссои
тутни стил	บรมหด บ
HOTE HTETH	сное ет
XOOC HAIJ X6	acone n
гиоот калсс	гитпіст
птегкаобара	нклирео
Tern	HTUHT
Тифике	

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 \mathfrak{P} 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.

LITURGICAL WORKS.

511.

Or. 4718(1). — Parchment; a damaged double leaf giving 4 consecutive pages; not paged; $10\frac{1}{2} \times 8$ in. The text, in a single column of some 31 lines, is written in a small, neat hand of Zoega's 5th class.

[GRAF.]

Prayers.

 This lacks the beginning. It is addressed to God the Father on behalf of the people (λαός). The following is the text;

овал діталти фт шин отлоти тлоти гар OTCAPRIKOUTO TORTO OTHURUTO HTHE HTAI-CATTON OBAA HTAOTY HEADTEN CICHOT CHEK-AAOC HTAK AC OROGATTOH CBAA HTCKO'IN CTOTOB ATO IMIKH HECHOT CHOKAAOG CECCHOT CHOкол инивичо, небабъич инивичьовное на-**Servy инпозивозаци екеспол суул Sermec**пот наврали инисак шиаков инивкистотесв тилом иктентом етит [7 let.] легелов втомев наглоос аго пориникое улитогкатанта вготи вивкил [и] эсосот гипотерии в[4 let.] пои пиннолгное отлорталтом ите или-АБИННОС ОТАО ОПВОТАН ИВЕ НАГОТИ АЛЛА OTANK OBAA SUCHOT MBI BTDGS HETHOTBI samectional moral along a solitonation in the control of the contr nauoc [4 or 5 let.1].

2. "A prayer of laying on of hands" organia income, addressed to Christ. It consists of phrases each beginning "Glory

to Thee, Jesus," followed by some attribute or simile applying to Him. The final words seem to show that it too is a prayer for the people. Of lines 1—11 only parts are legible.

DEAT HER HE HAME HT ?

PA HOTAH HIBI HAMETA H. ZEHH ..

UZAOT HEAT HER IC HERHA ERHOT ?

ZOCOH ERAHZ NEHDEGORZ HEITHE!

HEAT HIR IC TEZHI ETOTEB 2 GTH! ?

UHAH HAMEL HIBGOR EQ!

ETEZHI ETOTEB ? # #H ..

CON THAOT NOBE ? # #AKÎ

PIAAMI AKEITEH H[GAB] TOGPOC [HGA]T HER

IC HHAPKAPITHE ? HEAGOTAH HIBI

OTHER ? ? HEAGOTAH HIBI

1. 12. (fol. 1b) пват ник піб при пталканосний птацявен ний ввах зеннаріх тнаровное стотов пват ник піб цяноє стотовь птаці відяни псанесат птацеюри пват ник піб носат птанові птатреєтц вотноєтю птатун нікі втотих але втотовь вттотал птатун нікі втотих але пват ник нівстналос (? $\sigma \tau \hat{\nu} \lambda \sigma_s$) втотовь втротанот втилютотіц єхрінівогі ецтарное пват ник піб пенні стоєраністі втобраністі (sic) нопрябні пінноналогавої пеат ник нів пліклює пранаттіц ппанатоні птацналь піннолеціальні рантецт ног птистаноїх неат ник піб текклісіх інпераріннег

¹ Probably AIIIII.

¹ Cf. Joh. vi. 57.

² Cf. Joh. xiv. 6.

^{3 ?} Cf. Mat. xiii. 46.

⁴ Cf. Mal. iv. 2.

⁵ Cf. Lu. xv. 6.

⁶ Cf. Mat. xxvi. 28.

наеди инстотеев тнаот неат инк піс пре инсону етритинф инпаралісос едант нкарнос пеат итекотні залан евал уппаріл тнаровнос етотеев тене[а]не ато теннаракалі инак хекеес ек[ес]нот епеклаос инстколу инк инстанноті ато зенотенот ексенот елат тілот...¹ гітентехаріс,

- 3. Orat. Absolut. ad Patrem, here called "the prayer of absolution of S. Peter the Archbishop" техн птистризи инзагюс петрос пархисископос.² This is the same prayer, though in a shorter form, as that in no. 153 above. Lines 1—8 are much damaged.
- 4. A prayer addressed to God the Father, "over one that is siek" organia exemistration; in fact however a consecration of anointing oil. A much shorter prayer with the same purpose is in Tuki's Rituale pina. Lines 1—12 are only partly preserved.

тен сапс ато теннаракам пиак по с un autop netyaan uzum about 5 let. logi eactor easy shichmorf 7 or 8 let. has ингитве итве нагге лос 9 or 10 let. ти нек ан ахенкалоот[10 or 11 let.] инпекцопогепис и[энм small parts of 6 lines] (fol. 2b) инистиаотт петгилас гифотией итистило ZIIII.. NACH ETBEHEL TEHHEZT ATO TEHCAHC итекистагаоос пиагающ стрекхат итекози стотесь еграі ехеппеннег пеі икспот ерац перасоп поттелога ипотан ины етотиатех-COY GBAY HSHIP SHHOLLIGHT ALO CELEVON зичени инв ин вперга шві ште папа[ікіnenoc] zentak net[i]aeorzei nigheaa... [св]ลัก зтаатк атсо птакие исин тентунот инпенссона угенпекионогенне ичны ніс пехрс пенос инпекних етотеєв изонот[6]юн атсо наедтанза тног атсо потаву шві пуленег заини.

5. This is followed by a line in smaller script, like the other titles, and by some 12 other lines, presumably another prayer. But nothing is legible.

512.

Or. 4718(2).—Parchment; a long strip, described as no. 507 above. The present text is the later and is written in an even hand of Zoega's 9th class and divided by lines into short paragraphs.

A series of petitions—or rather, their opening words—from a prayer for the crops, for cessation of troubles, for good government, for the triumph of orthodoxy, for the souls of the departed, (verso) for worthiness to approach God and to bless the people. The following is the text;

Recto.

OTALI HILL ITTACT HOTCEHTAGE

атсо ите пиотт атдане ипкарпос енказ

едсьноту нерши инптинооті

на повод повод правод проделения проделя прод

ицтанос еграі ехипкоспос потанос еграї ехипкоспос

идкапран нескансы пороодо<u>х</u> стотии

eqtentan etetry unemat eqton Verso

equality of the state of the s

он птакиот ерфти гитатапра предриові (віанк.)

513.

Or. 4718(3).—Papyrus; a fragt.; $3 \times 4\frac{1}{2}$ i.i. The fibres are parallel with the text,

¹ Searcely space for CBAA.

² This title does not appear elsewhere. Peter, 27th patriarch of Alexandria, wrote a liturgy (v. Renaudot, *Hist.* 124); but this prayer is not in it.

³ These words are very illegible.

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. 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.

平 кан пантос тотущорог тон ант сон ? епіскопот каі авба ктріако[с. ? инна описконос то отуарісті KAI AHAHATCO

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, Chaelprobably, to judge by the script, the 56th patriarch (881-909)-next naming Victor the bishop of Arsinoe and then the inferior 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 renca1:- , followed by 20 clauses each of which except the last begins with kanoc and ends with crumrence or crum. Between these words stand successively the following names and titles mostly, it seems, in the genitive and each followed immediately by a stop thus .

 $[\overline{rr} \ \chi]\overline{r}$ ACE THE TOOL ADARGINGS APIAC HOTHIC KAOOAIKHG TOT ORKAHCIA ипфакакот³ тот отстастирни аглас осолоко ке оптаросног паріас ΤΟΚΑΤΙΙΟ ΑΠΟCΤΟΛΟΎ ΤΑ ΧΎ ΤΟΥ ΟΥ агіа авва хана оспотатот пер пер⁴ Kapig abba bik, cochotator $\overline{\text{tipe}}$ dinon ooe upac/ cenaminea $\Theta G G \Phi I A G G A I A KO II O T$ OCCORDETATOY THOM AND HOY OTCOBOC/ AHAPHOCTHC φιλοποπού προσφαλτ f_{ac} \overline{gc} $\overline{\chi}c$ \overline{gc} \overline{gc} $\overline{\chi}c$ \overline{gc} \overline{gc} ктріс авва ві \overline{k}_I архіороа \overline{GT} \overline{XT} KTPIC ABBA BIR/ KAAOICTATOT6 ODICKOHOT

ано тис полоос арсинон

ктріс авва вік, итифікот тот обсіастирюн

¹ V. Renaudot i, 18, Tuki, Missale pks.

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 ἀεὶ καὶ εἰς τοὺς αἰῶνας.

^{3 11} μυσταγωγός.

⁴ πατήρ πατέρων.

^{• 1} θεοσεβέστατος.

⁶ εὐκλείστατος.

ктріє абба ві $\tau = 0$ о трістекатию апо \overline{c}_f ктріє абба вікf вопонсоп хира S орфанон полеос хропіє еп іріппіє хропіє

(BLANK.)

Verso. The fibres are parallel to the text.

The first legible line is one of 11 clauses, each beginning with the word xepic (once xepc) and ending with word or (the last) normal taken. Between these stand the following names—some in the genitive, some in other cases—each followed by a stop, as on the recto.

авва хана архієреа апо тис п[олеос але]-Запаріа

abba bik/ fiachap... $\stackrel{?}{6}$ ke koche hhac

авва умна текню нарког мностолог $\mathbf S$ егаргем $\overline{\mathbf C}_\ell$ $\overline{\mathbf F}_{\mathbf C}$ $\overline{\mathbf V}_{\mathbf C}^{\mathbf T}$

абба вік/ тюте абба хана архієніє $\overset{\tau}{\kappa_f}$ апсо

алелфон абанастот тюте апостолот $\overline{\mathbf{KT}}$ два в $\overline{\mathbf{K}}_I'$ алелфон григорюс багнатотребо S григорют беологот S григорют несокесаріа S васілює о попатітаскалос 1 S п'натює ософорот

авва уана прсота аругереа ге ут курге авва вік/ ороолохот ешеконог фос топ алот

авва вік/ клатоє вратоє тиє $\overset{dc}{\text{е}}$ клисіає авва улна фюстир ікотиєни.

Here is a dividing-line and then no as a ke kama ke no as ta err no as xpoinc en ipininkic xproinc. Below this the page is blank.

γεριε or γερε may be supposed to stand for χαίροις, while the words which end each clause refer to a wish for long life $(\tilde{\epsilon}\tau\eta)$ and prove that Chael is the reigning patriarch.

A small fragt., which must have come from the lost upper part of the leaf, has

Recto. Тог агют сот по таки п

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, l.l., 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 c, c, square u and a 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. No. 5 (of the publication) is Ps. lxiv. 6, no. 12 is Ps. cxxiv. 1 and no. 6 is

¹ Presumably with reference to his monastic rules.

¹ Such are the texts published by Bickell, Mitth. 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;

518.

Or. 5297(5).—Papyrus; a small fragt.; $3\frac{3}{8} \times 2\frac{3}{4}$ 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 KOB for O'OO'C ?

³ For TAHZOTT? But this is unlikely.

⁴ V. Synaxarium, 30th Mechir, Aeg. Z. 1883, 138 and Zoega no. clx.

⁵ This seems unlikely, but **HANA** "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. Synaxar.).

of John and of Herod's feast, of Herodias and her daughter. It is difficult to translate.

[About 10 let. кн] пос: вверг: авсок вготи [about 10 let.] в вті нагнат; встінотві... тогтот тадан внеті... пакніпос виріте текмісіа « панамніте пекхрс « неотнат таков патте неотангемон танотт (dividing-line across text)

екраньсок зоти : пенхан : ракоптани тагротис : витс \varkappa нетертиньсое стоихов нениах $\frac{\partial}{\partial x}$ рергетиех и . . кот $\frac{\partial}{\partial x}$ [ад . . . $\frac{\partial}{\partial x}$ -

партирион . хеземететс г пепрофитис: тепеврет (dividing-line)

 $\frac{1}{2}$ внан 1 нот : гіротне : нао тпар пентинон : стуну : пенерон 2 левзатевсан : наранющое пара лоні її ві « лінюрін : $\frac{1}{2}$ ат тесуна « пюрін » парістой [about 8 let.] свал « лев тапін п[about 8 let.] сйсувну : $\frac{1}{2}$

¹ NAII 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 atozoria mior . . ., moon imma ите фt are legible. The verso is blank.

521.

Or. 4919(5).—Papyrus; a small fragt. of thin material; $2\frac{1}{2} \times 2\frac{5}{8}$ 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. we 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 Kalamon. The interest of the fragt. lies in its dialect which shows a remarkable verbal prefix, zai-, zag-, zar-. Published by Crum, Aeg. Zeitschr. 1898, 139.

522.

Or. 4920(1). — Papyrus; some 24 small

largest $2\frac{1}{2} \times 3\frac{1}{2}$ 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 Ialdabaôth.1 occur besides the words "seven powers (¿ξουσία)," "he sang (? ὑμνεῖν)," "they manifest what is hidden," "Wisdom (τσοφία)," "Faith (τπίστις)," "The army (στρατιά) of -."

The dialect shows a mixture of Ahmimic and Sa'idic forms, the former being, it seems, in a majority; cf. abaa, applied, oreel, ele, THIE, ATHY, 19TA.

- 1 а. Постопа ава[а] внасТ **≣**автих́соти . од . . инеа∭ Impar coards noond aba[a] **Литсарво позотсіа авал ині Т**итасови[с].. соте егте? 🛚 Mao hne the akul
 - b. Toresi uzhtor agorcoC Ago ABAA HTEG THEIA II **П**ИТОКО !!

¹ V. C. Schmidt in Texte u. Unters. viii. 559 &c. The fragts. from the binding of a book; the preceding word may be "seven," "breath," or "sword."

b. Catcopi[a]
In . . Kar in
Inite union
Coe there for
Igaice u[u]ag a

funtetpateia u

The theor unior

4 b. Манг ава[а] Ме шпец Мине гини Мусорег агриет Михе при Ми атпетис а. is illegible.

5 b. тыр∏

AAAU∏

Agoggy

Aquy∏

a. is illegible.

523.

Or. 4920(2).—Papyrus; a fragt.; $10 \times 3\frac{3}{8}$ 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 11 has exactly the form of Greek pap. cxxi (Kenyon, Catal. i, pl. 51ff.). The forms of 19, or 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.

[GRENFELL.]

An astrological text, treating of the sun (npe) and moon (naz, naz and $\sigma \epsilon \lambda \dot{\eta} \nu \eta$) and stars, under 20 (or more) heads. From 1. 12 some of the phrases appear to repeat themselves.

етвенезат ите паз пезотеіт в харітнеіши чалетаф парис² гани де хее н., и петгат пкр ппарис атф чал ночие у . петея лесе птселини тселнин гар отабт \Tau : етвенизеп е 10. лот зитпи ≠ ₹ : 1 Lab [n] Leanor . H пре гар аднеса котерц елет елета из SILGHSON nde Lad a d neev [к]отфэ елејј етвессол: п Lab adneever 20. та нікатале³ іб шполх с ежох , пууу Тζ ПІКАТАА

¹ Χαριτήσιον.

² Aρηs and II. 15, 18 perhaps Horus, I. 26 Έρμης. (These are Mr. Griffith's suggestions.)

³ Κατάδεσμος.

гар адне]] арис гар]] инс гар]] К ипоа]] (sic) ы и]]

524.

Or. 5525.—Parchment; an almost complete leaf; $14\frac{3}{4} \times 9$ 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. [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 un. 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 corpa TXHAI DEAGA HIA HIGGSHAI GEHHT HAQ.³

A. The following is the first section of the text;

ТІТАЛКА ПАК СПЕКЛЕН ІНІТЕКОЗІІ ШІПЕКготтон¹ иннекфулактирион потхет иние-TOHOC $(\tau \circ \pi \circ \varsigma)$ екулли сигитот инивекграцτος (ράβδος) ποτλειμ εβγιτεκτοιχ² μισμλιι интексарна (арна sic) потает едгентекотх САХЕ ИНИВКИА , АПВ СОТАЗІРАТОТ СААК ПСАКАτεχι ότλε πελλισδίλ (ἀμελεῖν) μλητεκκατακзноннак кі езані ехеннекзотіон пінекфи-AAKTIIPIOH HOTZGI AKAAGIG KAAGZ HEQ $\overline{\Lambda}$ HCG 4 псона витейтум винениестих инин тирод инг тхом ини инпосуны одгонтоскалаги иниериа тирот расхилот таконаг DA AAUM ANGBAATOI 2000 CITI ZABAA DAC понорга ния стралу полксоу стопт сроп влас раниег отде иесриы тирот расхилот CITI ZABAA HAC IMIPA® IMBI IMIGHOTIP MIBI THY LITTLE ALL THE THE THE THE THE THE SOLCIY

¹ The MS. reached the Museum together with the Hebrew fragts, 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).

This appears, from that part of the body which it covers, to have special reference to a still unborn child; of. Vassiliev, Anecd. Gr. Byz. p. 339, no. κ .

¹ An unidentified Greek word.

² Cf. also in this text TOTAH and Rainer Mitth, v. 121 HATO. Cf. on the other hand TAHA, TAGI, also here.

³ This may be O'AII.

⁴ This formula begins elsewhere AAGC AAGC. "Watch and guard on the 4 sides" seems likely though difficult to justify grammatically; QA would have to stand for QAOOT (QTOOT) and HGG for HGA or rather CA.

^{*} XHAO? might be read XHAA? and so here generally where the letters AO? are concerned.

This unknown word, if indeed Egyptian, would presumably end in O in Sa'idic. The prayer of Sisinnius (v. below) mentions a demon of the midday heat; cf. 1100PO. It might however simply = $\mu o \hat{\rho} a$.

⁷ V. Aeg. Z. xxxiii, 47.

⁶ Has not the appearance of an Egyptian word, notwithstanding the Q.

 Te^1 пкекі инервані ніві инутецвел ніві инарам ніві ініхніалі ніві инуталтел 2 ніві енгратслісі 3 наот тірот сетот хавал нас піхавал снесунлі тірот масхпаот инхавал енесца нучоні тірот хеноттахи цинотогні пелкеот екалі 4 слас улівех отле песунлі есіції над намит шліон 5 епксоті ліл ма сті еті 6 тахи тахи.

The second section.

ОЗІ ЭЛОЗІ ЭЛЭЛОЗІ ЭЛОЗІЭЛ ЛАЎ О О О О О О ФТЛАКДСКИІ СКОПАСКИІ АТТОИ ІЛКО САВВЛКОО ТОТТОТ АРХЛІП'ЄЛКИІ ПІХЛІЛ ГАБРІНЛ ВКОПОІЛ ЄПІП ТХИЛІ ПІП ТАС ЛЗА ПОСЭНЛІ ОСПІТ ПЛАЦ СІТІ ЗАВЛЛ ПЛОТ НАВОРОЄЛІЛ ПІВІ ӨТІ ӨТІ ТАХИ ТАХИ СОТРА ТХИЛІ ПОЛОЛ.

The third section.

IACO CABBACOO ATCOHAI CACOCI CAGHAC LIKAGA PADACAKZ LIXAHA PADAHA PADAHA COTPIHA PADACAKZ LIXAHA PADAHA IACO ATCOHAI CACOCI CACOCI CABACOO TITAAKA HATCH HETCHTOAH CTOTAAB AACI AACZ CHCQĀ HCC HCCOHA &C., as above with some variations in sequence and spelling.

The fourth section consists of the monogram cPc with mc above it, repeated 8 (sic) times and below this,

capa = 11ap = 131 = capa 11ap = 0ap = 0a = pap

with several groups of α and ω , each 7 times repeated.

The fifth section has abamaoannabasii, many times repeated, and parallel therewith

титалка патен &c., as in sect. 3. Several lines are illegible; the last are тевонаг [р]а лаши ехенноми сотра тхили пелоз (cf. sect. 1).

The sixth section.

OAAAAHEAAA KOKAAOAAA HAAABOTK AHAHAC CETPO ACAPIAC HICAK HICAHA ABAHAKO XECE-HAEOI XEPCETAGOI XEPCECCITAGOI ZIAEA HIAEAEA, then a and to each many times repeated and the letters a bit a e tal. Also a text difficult in many places to read titaaka hateh? Ezoh eaaq hittoah hixaha hapahahicako agei ebaa zehtuh aghazeh ehateh aaeic aaez &c., as in sect. 1 but continuing bi heat heikatcioh zabaa hac aaeic aaez eaaat zabaa ehetzaat hibi pa aahih haioc hetxaha zehikezi tihpeq a... huak taxh taxh taxh cotpa txhai heaoa.

The seventh section (verso).

вие внелі внел внеле паротна паротна паре паротна патетіна сріна ерина хаванта хасоннр хаппанцан васа, рес хосавасол пірана , сонна вирна савако атниахійна талсона кататіна саріна хосаенна фалиерана аграпатсонана пере потас сатсор паеатавір каена инсевріна инасарсо $?^4$ асега піхана тієрній сеїтак гавріна тіхаріс и пілак графана тітотай ренціпак сотріна тіотсом \bigcirc^5 артюре граготна тійні \mathbf{Y}^5 артюра ананана тіслот \bigcirc^5 нартюрак сарафана

¹ For HT6; cf. TAC presumably for HTAC in sect. 2.

² Cf. the use of **TOPTP** in Aeg. Z. xxxiv, 86.

^{3 &}quot;Unsatisfied"? i.c. let these demons depart with their object unfulfilled.

⁴ I do not recognise this verb.

⁵ "Permit them not to dwell within 200 miles of their neighbourhood."

⁶ For $\mathring{\eta}$ δη, as often in such texts, e.g. Br. Mus. Greek Pap. exxi, 248, 254, 373.

⁷ Presumably a compound of GHOHD.

¹ The same or similar names to several of these can be found in Hebrew characters; cf. Schwab's Vocabulaire in Acad. des Insers., Méms. présentes, 1. sér., x. Perhaps the initial xa-represents the Hebrew article.

² Cf. below, and in Brit. Mus. Greek Pap. ccxxi, ακραμμαχαμαρει.

³ For this palindrome v. Krall in Rainer Mitth. v, 119.

⁴ After ω a large sign something like θ.

⁵ These signs, to which the printed forms only approximate, are in the margin, at the beginnings of lines.

тігнсе гіне. сані гітолом тіталота штен итенаен инпетентоми шітоми епності пантюкратюр етоменанатен алек алег &с., ав ін sect. 1. After те інкекі, шітенюнко шіві еіте тенан глат еіте тенюн сіні енгратсмен наот тірот сетат гавал наот шіганенеотна прионі тирот рінт шімон &с., ав ін sect. 1. Then стетиктскев ерміаранкте авалиломильна агранахмилрионарі еімо вімо наміо... шінаот лен епносте нагнеран етою. 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) are invoked.

Тенение втастраттисти г | 2 хиток те пхоше инховие и | 3 итокие рталю² или инт вв[оа] | 4 икиот накаоос исики[па втоталь] | 5 вружинотисленое тоо[ти вгранехион и] | 6 -серюст винон т сиве и от[асихи и отогарте] | 7 и отсеквое голос санесит о∏ | 8 таотион хекале веренот-ха[п] | 9 ие хениховие те нат | 10 херужи-отисленое тооти вгранехиоти | 11 серюст виноти втенье и отлюнхи в от | 12 отарте и отсеквое голос занесит ст-

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, containing 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.

Recto.	винатек	Verso.	THESTILS
	TI : 000888		кан : токв
	T - 11200B KAT		7111 • 110 • 650°C
	a $amm \cdot xon$! CKGB + GBX
	апакусов		aci · ex
	[900]ni - 689		аврі : 🎚
	T. HAZA		$\omega \cdot na$
	[ann]novrt		

527.

Or. 4920(3).—Paper; a fragt., complete in width; $7 \times 5\frac{1}{2}$ in. The text, on one side

 $[\]vec{n}$. . . | 13 таотю еграї ехоц ипарав пеправ пла \vec{n} | 14 енаканос пепенна етоталь пеправ | 15 еппиетснатос енапостолос п[епран] | 16 епетхоттарте ипревитерос пправ | 17 п \vec{x} нархангелос наі етіїпготи енка | 18 -тапетісна етагтратот ерої пепало | 19 енаканос пепална етоталь хекалс | 20 никол пеноту ппетсе пкал прав еграї ехоц.

¹ Cf. Urk. Berl. Mus. (Kopt.), no. 6 and Rossi, Tratt. gnost., 1st page and f. 9.

² Presumably for TAACO.

Here and in l. 18 T has the form of a small cross.

² This, in the sense of "flowings of blood," would be new.

^{3 1} for TKAG.

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.

GRENFELL.

Magical or medical work, consisting of various recipes, separated by dividing lines. Many passages are quite obscure.

The next may be part of what precedes it. 4 отаго терратент в сако пенас. $\stackrel{?}{x}$ | 5 натапас непотлеприй глам опала | 6 вар тексо гелед судите га... иун... | 7 а. те итерган ейед ... $\stackrel{?}{x}$ appear 6 let.] | 8 в рило ато терреноми

The next is for inducing sleep, 9 палпотапота³ хі нак епецтот, и[5 от 6 let.] | 10 сараталі таат еготі отното неюта тек | 11 -наред епекхнаг нектіній нак наред | 12 евал уактіній

The next is to bring back a wife's love to her husband. 13 отсяще едацистко песан теснері | 14 кеота хі нак ен дек откротр 4 , тот а | 15 -дот зиккогт теа, натій дасога́д...

The next seems intended to stop a flow of blood. 16 испац навож еканетец⁵ гленх ид. | 17 пос зац нак сморы пратекотоп нада. | 18 м аза нявы соехов нада —— |

19 пенад навсок виат налет пастев таад | 20 отрони елепедкарі тенад завла

21 прес епалефтетот, тертор ага г.асе | 22 рют исткотналие., ист невал[4 от 5 let.] | 23 сто нкеш срад матла — | 24 онес срептате макошту свой... | 25 .тп-...а. исгисмя

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 (e, 11) of like forms with the Coptic letters. 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.

$$\zeta$$
 a ζ i.e. $7 \times 1 = 7$
 ζ i o $7 \times 10 = 70$
 ζ ρ ψ $7 \times 100 = 700$
 ζ a ζ $7 \times 1000 = 7000$

^{1 1} for Korny.

² أ الأصفر : cf. Aeg. Z. 1885, 118.

[،] الفلفل ? 3

⁴ The 2nd p is uncertain.

⁵ Altered from -T201.

⁶ Perhaps nothing after A.

¹ The sign for 10,000 has no likeness to μ or μ .

² Reginning presumably in the complete MS. with 1.

$$ν$$
 $γ$ $ρν$ $i.e.$ $50 \times 3 = 150$
 $ν$ $λ$ $αφ$
 $ν$ $τ$ $ψαε$ etc.
 $ν$ $γ$ $ψιε$

$$β$$
 $ζ$ $ψαδ$ $i.e.$ $2000 \times 7 = 14,000$
 $β$ $ο$ $ψιδ$
 $β$ $ψ$ $ψρμ$ etc.
 $β$ $ζ$ $ψαν$

These are written in 5 columns on a page, the groups being divided by red lines.

(2) foll. 6a-8b, the title mat coordination (μάθημα) maxorcup (μάθημα)) remove endow, 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 $Ahmim^2$ 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 $\frac{1}{48}$.

The following are examples; $\dot{\tau}$ $5\pi\epsilon$ γ i.e. $\frac{1}{2}$; the $\frac{1}{2}$ (of 6000) is 3000 Of 1 the $\frac{1}{2}$ is $\frac{1}{2}$ TIS EMIAS T 55 Of 1 (the $\frac{1}{2}$ is) $\frac{1}{2}$ α 9 β 1 α 3 γ 11/2 $\dot{\tau}$ δ $\mathbf{2}$ β $2\frac{1}{2}$ Ė $\mathbf{3}$ ς $3\frac{1}{2}$ 75 δ 4 η θ $4\frac{1}{2}$ etc. etc.

 $μή τ μήπε ρκε i.e. <math>\frac{1}{48}$; the $\frac{1}{48}$ (of 6000) is 125 $\frac{\tau \iota \varsigma εμιας τ μή}{τ α μή}$ (sie) Of 1 the $\frac{1}{48}$ [is $\frac{1}{48}$] $\frac{1}{τ α μή}$ Of 1 (the $\frac{1}{48}$ is $(\frac{1}{48})$ $\frac{1}{τ α μή}$ $\frac{1}{τ α μή}$ $\frac{1}{24}$ $\frac{1}{48}$ $\frac{1}{τ α μή}$ $\frac{1}{τ α μ}$ $\frac{1}{τ α μ}$

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 a- and n- 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

^{1 &}quot; Fractions"; r. Dozy s.v.

² Ed. Baillet in Miss. franç. ix; ef. 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 $\alpha\rho\iota\theta\mu\omega$ which in his text indicates the unit to be divided.

divided into 6 sections with the general title eth har coothe hanger etailche happe.

I. 18 problems relating to a measure of land; гипран епнотте иморп идов ини наше налиееп епнозі палиееп етвта ихамі² иппозі. The following are examples.

то. 1. паттапак хек $\beta \approx \kappa \gamma \approx \kappa \delta \approx \kappa \epsilon^4$ ивееі пате пе уактасните гіхенистернт екогаптетпеуі атсо уакта иткеснит гіхенистернт екогаптекепеуі ектеітот енетернт петуаці ект ип δ ероот петуаці отхісепе ката ρ ихісете теітогі паше палпееп етвта ихаліте пеі.

no. 3. $\mu\eta \neq \mu\theta \neq$ hbeel hate held etanio hetyagi otxiëne kata ρ hxicete teitozi. 10

no. 8. $\lambda\beta = \kappa\beta$ iibeei flate hei tố $\lambda\beta$ abep η t η $\pi\eta$ abea $\psi\delta$ iiiwzi flate hei(sic).

no. 14. κ used excitot in indice hate heli can 128 $= \zeta$ ato can $\alpha = y$ (i.e. $\frac{2}{3}$).

no. 16. $\alpha \dot{\rho} \epsilon_5$ etchtuzi yape ϵ hxice [ta-z]aothp hate hel $\dot{\tau}$ henote ehexici [het-

9]aqı alitot boa $\operatorname{Hic}^1 \rho$ netyaqı othotb zahexici.

no. 18 (imperfect) deals with the measures тинве, г прап, писл as well as весі, хісс and сітолі.

II. (fol. 10a) 14 problems relating to a, measure of capacity; на гоотне намеен выахнием. $3 \acute{\eta} \acute{\epsilon}$. The following are examples.

no. 18 (sic, properly 19). : η_5^4 спалениех маре : а тагаотнр плате пеі \dagger : а с ϕ ашту свол гіхененоть петмаці талтк отлітрапе плотеї тессинпе⁵ итоотк сів потига $\iota\beta$ те тлітра аштот свол гіхененоть.

no. 22. 10 55 глотигіл⁶ чарепалуниел таглотна плате пеі о'аписішт теітот ебу чатериотв глпалуниел.

10. 25. λ /⁷ кs за 2 а удреотита 8 тагаотнр плате пеі отпиотигіа теітот е β петуаці тлатк аніт вол зіхенелітра удтеркес⁸ заиотигіа патеї тессинпе еїв епот апітот евол зіхенелітра.

по. 26. иот ς гаотигіа псіфі 9 маре λ_I о ς тагаотир плате пеі о'аписил теітот ейелітра петмаці аштот евол ию $\rho \kappa$ материотв гаиелітра.

¹ الباب.

[&]quot;The 4 walls (sides) of the field."

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 war- seems inexplicable otherwise.

⁴ In the Ahmîm MS. similar oblique strokes indicate all fractions. Here they cannot have this meaning; of. nos. 8, 14. They occur only in sect. 1.

^{5 &}quot;Palm-branch"; cf. قصبة as a measure (Lane, Mod. Eg. ii., and Journ. As. 1873, i. 86).

 $^{^6}$ Mr. Kenyon suggests πράττειν. In the Ahmîm MS. οὖτω ποίει is used.

Cf. perhaps the and "portion" in Pap. Ebers. Here it seems a definite division.

⁸ T6 here might = HT6, as in no. 524; elsewhere it might be for $\delta \epsilon$. Cf. Peyron, Lex. 164b.

⁹ An unknown use of Ane "head."

¹⁰ Problem 17 (imperfect) has citual musc.

^{1 ? 11649}

² Cf. the measure \bigcap in the Rhind Mathemat. Pap., which is $\frac{1}{4}$ of the \bigcap , i.e. the following yall, which again is $\frac{1}{7}$ of the ell, uell. Cf. also for each (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 $\hat{\nu} = \nu \delta \mu \iota \sigma \mu a$.

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 = $\kappa\epsilon\rho\acute{a}\tau\iota o\nu$. 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; אום פוסדום וואס מושל, וואס הואס וואס מושל, איז (גּוֹשׁן, עסיים (κεντηνάριον). ηά. The following are examples.

: no. 32. кот η глотигіл улрепкінтнарі таглотир плате неі о'лпиенот теітот 5ў ултерноть гликитилрі.

10. 34. ; $\beta_5\delta'$ гапкинтиарі заред $_{l}$ к β тагаотир плате пеі стаписнотв теітот енелитра петзаці анітот евол інс ρ затернотв гікес гапілітра.

το. 44. λη κεύ ταια μαρθλη αςδ΄ ταταστηρ παπε πει σαπαςδ΄ μαιτρα τειτου εκδ αμιτου εκοα τιχεκεύ μαιτρα πετμαφι ουκεσιίί ταμεαιτρα.

IV. (fol. 12a) 15 problems relating to a corn measure; not amorne manner enoptas and (erasure). The following are examples.

по. 48. куз ; гапр нертав маре ; а5 тагаотир плате нег стап ; а5 инотв тентот епр петмаці анітот вол гіхененоть матерертав гат ; а5 патеї тиссинне теїв е45 анітот вол гіхененоть матеркарот.¹

по. 51. ; µη запр пертав нарей птазаотпр плате пен станивноть тент[от петнаси зенфотале. [и]е² ката, ифота птетлекотся аты кене пкес.

no. 55. По ζ заоткарот зарвр пертав тагаотир плате пен стан непот тентот $6sy^3$ петраці отнотв гапр пертав.

по. 56. : Ау гапа портав марекарот у тагаотир паато по отапивкарот тогот опоноть потмар тала итеткопом глиот а[піто]т овол но р маторіот глиокарот.

V. (fol. 13a) 9 problems relating to a measure of capacity; нег гоотна наливии

enam suncourte ennorte. The following are examples.

по. 63. Апп $\kappa\beta_5$ га: а марер пертав тазаотир плате петочапх апт евох гіхспапії петмаці геннотвие гапр нертав патеї тессинпе еів екес апіт вох гіхспапії петмаці откестії.

по. 64. апп $\kappa\beta$ га: а марв: $\kappa\delta$ ў таглотпр паато пеі бап аў нкес теів енаіпі петмаці теів е β петмаці аніт вол ніс ў мацеркарот гапекес.

VI. (fol. 13b) 3 problems, now remaining, relating to a liquid measure; μαι εφοστία μαμισσια οι εμπροστά. The following are examples.

по. 72. ; 15у впр изветве маре; а тагаотир плате пеі ливгі пр аніт віл гіхвивноть матерхветес гатабкотсі патві тессинне вів потича аніт вол гіхвивноть.

по. 74. $:\kappa\beta$ гапр изветве марв. !. изветве таглотир очиненоть тентот внедестие аштот ввол инс ρ матеркее запехестве натег тессиние сето $\circ\beta$ ашт вол инс ! материот.

Most of these problems are but partly legible.

Foll. 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 or and ... ep. Fol. 1b; a cat remer chasing a mouse name. Fol. 2a an animal with pointed ears oraccoa. i, and a bird with a long beak (? ibis). Fol. 2b; a leopard, spotted and long-eared orxispec attacking a

¹ The Hebrew Το κόρ is unlikely, as this is in Coptic κοτρ (ε. Crum, Copt. MSS. 20); besides, in no. 55 καροτ appears to be a coin.

² Φόλλις, as in Krall, l.l. 185.

³ I.e. 63.

¹ A variant of GAIL.

² The 11 may be 11. Unfortunately ACOTAI seems impossible here. Or the word might be Arabic with الثبل (أ erroneously for الثبل).

gazelle оталкасвал. Fol. 3a; a hyæna отcent and a palm-tree. Fol. 3b; a dove not flying [oro]pount KI HTEN. Fol. 4a; an animal with pointed ears полносор2 and a cock hangkroop. Fol. 4b; two animals, one with collar, (? a dog) fighting and a datepalm nsum. Fol. 5a; an ox eating grass or leaves negoor may and a bird alighting on the head of a man organit штацтала тапиз norpour. Fol. 5b; two lions fighting over mueri erguzi. Fol. 6a; a goose with leaves(?) in its beak orcoser and a bird with outspread wings отгалит сапары 4. Fol.7a; a bird flying. Fol. 7b; a dove with leaves in its beak or opoulm and an apple-tree отво ихёпег. Fol. 8a; a long-horned animal eating from a bush. Fol. 8b; two doves(?) drinking from a fountain cluer nopolune erceuar.

On fol. 8b, 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.

Жтпсоотн нак Жаор пунн Жк....р Аі серп пт Ааа Жей...о..енот еірінін Жий...ку...н заинн

On foll. 6b and 7a are short notes in Arabic, all but illegible.

الغزالة 1.

² An unknown word.

³ Probably for etahh; httahh would be "lifting up the head."

^{4 1} парутенег.

¹ The sign + in the 1st note may be + or merely T.

LETTERS.

529.

Or. 4720(1).—Papyrus; complete, showing 1 selis-join; $7\frac{3}{4} \times 12\frac{7}{4}$ 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 sopreams² for the gardener (πομαρίτης) to whom one of the donkeys is also to be given; and the writer is sending with this letter 22 and of fish, 2 fresh (?) and for the —³ and agrain to Apa Chamoul who is to mount —,⁴ as his own is lame, while Mêna rides either the donkey of Apa Pishai er one belonging to the fodder-sellers. The following is the text.

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.

The first of these is in Crum, Copt. MSS. 39; cf. Krall, Rechtsurk. 98. For the second cf. perhaps the χωρίον αἰλλινου, Krall, l.l. 16.

² For the beginning of this name cf. OHOTI, θμοιαμοινος (Wiener Denkechr, xxxvii, 105) and probably THOTHORE (v. Amélineau, Géogr. 516); for the end, ΤΟΤΡΟΥΒΩΤΙ, likewise showing the name of the goddess Whett.

¹ Presumably a word is omitted here.

² Cf. برطیل, but none of its meanings seems applicable here.

³ If this reading is correct it should mean "pasture." AAAIII may = pAIII, a species of Nile fish (Kircher).

⁴ ΛΙΚΛΙΙΛΙΙ is difficult. Λάχανον and λεκάνη being unsuitable, we should perhaps read ΛΟΚΛ ΠΑΠ, for horse."

⁵ Probably read PAHTOTH- and HTGTH-.

хат налат нап итотум прасте етуликолу | 12 [е]текклисы ато интенате улиерхріа поот ато паре | 13-насон папа инна ег пеноот ато паре ісак енвортелле | 14 [е] динт итентала енопарі птентненсо пар + | 15 [а]то еіс $\overline{\text{кв}}$ илалін итивт ихатсот пити ато теістит[е | 16 на]лаці етотот теїтот енилії[и]соне + ато хат леканан (verso) [и] † елна однота али ерад хелнов ерозли ато парепасон апа инна али енію паана піраї и ота ите певаралу † +

Ришаносте исон прідіав, апа[]фонваниюн + гешргюс піваху

530.

Or. 4720(2).—Papyrus; almost complete; $10\frac{3}{4} \times 8\frac{1}{8}$ in. The fibres on fol. a are at right-angles to the text, which is written in 39 lines of an uneven, sloping hand with few ligatures (cf. Aeg. Zeitschr. 1885, Taf. 1, iv or vii).

[GRAF.]

Letter addressed by 4 persons, among whom only the name TAHACTE² is legible, to Chael. The irregularities of the language make a translation difficult. It relates to financial matters, as the words AOCKOOCE, AOCOC &c. show. In ll. 15, 32 the town of Fayyûm is mentioned.

... 7 -по віста вічне хана етвеп 8 -год исили 1 эние исон авт срис 9 пот затиц сок пеклогес | 10 непад ион етте екоп-[пар] ке 11 фонарке год хепетаве? от й | 12(erasure) гикоті анив адгісв ад? | 13 врод хеахана тени ... члоткооге 14 етушу нак х. пе еqтіапе (erasure) | 15 тецзиной пареві на тец (erasure) | 16 педаогес ненаі терооп сін 3 л-] | 17 откооге ероі татат нац етепани 18 гигоц инаакараре4 аппалка | 19 -раре адтес нагато отаскос agta $\dot{\mathbf{q}} \mid 20^3$ hai atoi azahheziot etblitaakaраре 21 текхіте екинт етвипрод пвасі-22 -ag htakxode hai ng aqtiaat he $\mid 23$ -h педті наі ипаротскетое анок піе | 24 паіакот⁵ ингіразит энів врод 25 парісаі интарісотій міне ероф отхаі зипховіс.

Two lines are drawn here below the text.

¹ Сf. варог (Kircher) or possibly = " "camels."

² Presumably for танастасіа, formed like тсофіа, тісілюрос, таноллон, тсанагани, танотінс, тсенотте &с.

¹ For اسمعيل.

² The letters do not appear to be TG or T.

^{3.} Not space for TG II or TII.

⁴ For القارورة "bottles," as in Aeg. Z. 1885. 117. Cf. the following ἀσκός.

⁵ Here are apparently several names. Perhaps read AHOKHE, when HAIAKOY would be a name instead of "the deacon" (v. Crum, Copt. MSS. 59, 61). With the next cf. PIPACCI (l.l. 81) and PIPA (Revillout, Actes 27); also HIGHY, AHACTAGE?). The two in 1. 25 seem foreign.

On this side, in the reverse direction, is the address; + taac o[naco]u xana (rest illegible).

531.

Or. 4720(3).—Papyrus, showing 3 selisjoins; almost complete; $7\frac{1}{2} \times 13\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in an irregular, sloping hand with few ligatures (cf. Aeg. Zeitschr. 1885, Taf. 1, i or iv).

GRAF.

A business letter. No names are given and there is no address. The loss of the opening words makes the contents difficult to understand. Various articles—pots, salt, small birds, pitch—are referred to and the price of certain of them asked. The στρατηλάτης and his stay in the south are spoken of.

532.

Or. 4720(4).—Papyrus; a fragt.; $15 \times 15\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 20 lines of a very regular, sloping, ligatureless hand.

[GRAF.]

Letter from Dioscorus, bishop of Heracleopolis 2000c; to —— (pl.), apparently with information and instructions. The following is the text;

1 № стиоо люскорос зип[на инпотте вископос ит-] | 2 номе имахс зипс ин | 3 етроон зипей | 4 ирорп ин тис | 5 елахистос | 6 отспот инотосорог едини [евол | 7 фтано итетинитнани[отто | 8 исак хеороотнонахо[с | 9 исная интепнран инпо | 10 иноот епнонастирнон е | 11 ионас | 10 иноот епнонастирнон е | 11 ионас | 10 иноот епнонастирнон одотта | 14 оторпс епнонастирнон паротта | 14 оторпс епнонастирнон | 15 ссона исфтедатани и | 16 тинесрисот нарост | 17 иеналионос инотто | 18 инистите ассо исоторп | 19 веотнапрофоритити | 20 ассо авко зіхося итив | .

533.

Or. 4720(5).—Papyrus; probably complete as regards the Coptic text but often illegible;

бклада на | 10 [18 letters] й в квірв шоот на тирот принв на пслі | 11 - 2020 г ато пртаної хвотр зафолокотти татноот валивні нак | 12 шивнот q² талоот отхаї зипховіє +

¹ An Arabic word with Coptic art. T.

² Σύμμαχος; v. Krall in Rainer, Mitth. ii. 60. The A is almost certain here.

³ V. Peyron, s.v. and Krall, Rechtsurk. 188. In Levit. xiv. the word = Boh. αρχ († chicken). In Aeg. Zeitschr. xxx. 39 it is the young of the goose po (v. l.l. xxxv. 108).

⁴ Cf. the same phrase in Krall, l.l. 178.

¹ Cf. the frequent expression икифалаюн инаг тирог (e.g. no. 468 v). The form ика- seems to be for кил- as elsewhere (v. Aeg. Z. xxxiv. 86).

^{2 1 = 11078 &}quot;money."

 $10 \times 3\frac{1}{2}$ 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 эпотп. L. 1 is apparently the address; the recipient's name seems to be петрос. I cannot read that of the writer. L. 2 + сй телис спотхы стотипперіт пеон ато ато телис спотхы стотипперіт пенре мезы отсям інгін птыв серноти. L. 14 телис сроти камос.

On the other side, part of an Arabic text in large characters.

534.

Or. 4720(6).—Papyrus; a fragt.; $3\frac{1}{2} \times 6\frac{3}{4}$ 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 καλοος (κάδος), admonishes George the reader to do his work well, l. 4 μαρετεφορία προφορίο ριωσιών καλοος and on this point the writer wishes information sent him to the monastery crai μεταμοί εμπυσιαστυρίου. He bids the recipient be firm³ as to the affairs at Atfîh απο τοκ μμοκ εσώκ εμαμετιμία. He is to come from time to time κατά con to the monastery to fetch his ἀνάλωμα and he is bidden to cease from his unsettled habits μπροτό εκμιτί εμικά μμπα.

535.

Or. 4720(7).—Papyrus; a much damaged leaf; $4\frac{3}{4} \times 7\frac{1}{2}$ 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 ana гаюти¹ to хенер " and all the Christians that . . ." It begins гипран иннотте пы[о]рен. In l. 6 is атаркак синотте евсопе некерпетнанотор. In ll. 7, 8, апот накоп ابر يعقرب. It ends отхан гипхоенс ато ер [4 or 5 let.] гитегрепнон.² On the verso was the address.

536.

Or. 4720(8).—Papyrus; complete; $2\frac{3}{8} \times 3\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in 7 lines of a ligature-less 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

спот врои пеннот втоталв | 2 арітагапи инаі икоті и- | 3 вит атю дирасэ извикоті- | 4 наахв напховіє отюэ | 5 элі-

¹ GTGTH- or GTGK- cannot be read.

 $^{^2}$ V. Crum, Copt. MSS. 80. It is for àvayvώστης, cf. Zoega, 135.

³ The meaning of TOK here is doubtful.

¹ Cf. the name 1001 in Krall's Rechtsurk, p. 18. But in 1. 1 we have ΔΙΙΟΚ Π.... Γ΄ CIC2ΔΙ, 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 UA be the negative aorist, "the Lord does not wish that I weave on Sunday."

ушак итентріаки | 6 атш улна ехші гіі иек- | 7 улна етоталь +

The verso is blank.

537.

Or. 4720(9).—Papyrus; a fragt., complete in height; $2 \times 5\frac{3}{4}$ 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, the xeogramarkaton name expansion of the correspondent to take charge of somebody or something the interarum experimental appropriate in the address on the verso is + take unamper uxoeic neon unamor[te].

538.

Or. 5300(1).—Papyrus; a fragt.; $3\frac{3}{4} \times 5$ in. The text is written at right-angles to the fibres in an even, ligatureless hand.

From the Fayyum.

[F. Petrie.]

Letter.

Піат тоно птан | 2 пп винсапра птово под пан віс гід | 3 пато т парив пій фргатис пп | 4 пиконоро ато прпансото гинск[ранат | 5 пов писи риват исосинтот пан | 6 проце пій той (blank).

Verso, in another hand. ∦пар]овнос ви-

539.

Or. 5300(2).—Papyrus; a fragt.; $5 \times 4\frac{7}{8}$ in. The text is written at right-angles to the fibres in good, regular uncials (cf. A. Jacoby, Ein newes Evang. fragt. 1900, for the type). A, A, μ , τ are each made in a single stroke.

From the Fayyûm. [F. Petrie.]

Letter addressed to Apa George, a superior nation erocaas 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 equipment of 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. $\[\]$ пос птаттооти $\[\]$ пос $\$

541.

Or. 4720(11).—Papyrus; 2 fragts.; 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; In craas

¹ Presumably the festival of Christ's baptism, 11th Tybi. Cf. such expressions as neal mapmorate, Crum, Copt. MSS. 64.

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 l.l., p. 53.

From the Fayyûm. [F. Petrie.]

Letter, mentioning the localities account and random. The word dama occurs.

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 l.l., 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 him are some enhand capal untilled super area alphase intraceru ertisum, for he had stayed 3 days in the $\tau \circ \pi \circ s$ before leaving, modesty (lit. shame) withholding his going northward to Daniel south uroof intracer superiod satisfact has inference satisfact has inference satisfact has inference and lack of news had made him sad area anathrer recent interpretation. 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 ак петуше исок | 12 [п]оос петсооти или игрине иссогли атсо | 13 [2 от 3 let.]некалюсь ліхітом ехінепетовів 1 14 [2 or 3 let.] or high the hologonal management of the second sec атко | 15 . . . якол иншереннак екс фита- $\operatorname{HIA}^2 \mid 16 \ldots$ GIC HEZOLIET ALTAAT ZAHESOT \mid 17 . . синитот нак гипотом ипотос ато 18 [нег]них етгастик езмопе керхріа ипоот | 19 [от] сопот³ нак емсопе ийон таат ввол и- | 20 -[пр]клат тоттако атсо вусопе кер- [21[-x]ріа шпаттак 4 птакхоод 6900- [22 [-пе] улкиеуев леше итектот- | 23 [-ло]ткотсі вкинт питкої докот ди- $|\ 24\ [$ -пот]кор иногос атсо вруминетрос \mathbf{n} - | $25 \lceil 2 \text{ or } 3 \text{ let.} \rceil$ -nich ei nak uneptaaat hag za- |26|2 or 3 let:] атсо аттанаі зазіновік хват- | 27 . . пв eic tuitama ototomot | 28 [1 or 2 let.] ипркаат тоттако дантаа- | 29 only last word, nooc, visible.

On the verso is the address in which only the words [AA]HHA and ZITHIACOH? AAA

¹ Cf. F. Robinson's note, Copt. Apocr. Gosp. 241.

² Such appears to be the meaning of ΠΠΛΠΛ standing alone as in Mus. Guim. xxv. 222, which however in Zoega 302 = ΠΛΠΘ. Perhaps the similar abbreviation in Bohairic colophons should be read thus rather than ΠΛΠΛ. 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. Maķrizi). Elsewhere (e.g. Cruin, Copt. MSS. 30) the word may mean merely cleric (v. Du Cange, παπâs).

¹ ΠΩΤ scarcely has in these documents any other sense than BΩΚ; e.g. Rainer Mitth. v. 55, Crum, l.l. 44. Cf. the use in no. 529, l. 9.

² V. no. 547.

³ xpc ucor is less probable.

⁴ Seems to be Arabic with double article.

are legible. Another text was subsequently written, in a very clumsy, unskilled hand, upon this side. It appears to have been a letter but is much obliterated.

545.

Or. 4720(13).—Paper; a fragt., showing part of one text but, on the other side, a later text complete; 6×71 in. The first of these is written in a clear, sloping hand similar in type to Hyvernat, *Album*, pll. xxviii, xxx or Crum, *Copt. MSS*. pl. 3, xv; the second is in a hand rougher and less regular.

GRAF.

1. Letter from — to —. The writer has written as bidden to Abba Kosma, "whose life God preserve!" and instructed (?) him to speak with the nana Al-Hetîb "whom God pardon." If it is desired to hear from Abu Yakôb, the servant² of Al-Hetîb, let the writer be informed and he shall be told and Abu Yakôb's letter forwarded. The writer sends greetings to the elders among the monks and begs his correspondent to have him in remembrance.

Денникусор [about 16 let.] | 2 мскм умпенко ава косна пос арег | 3 инецинг ката теп итаксем ингантах | 4 -род икамос хонтодсахі пенний | 5 нахотів пос хад ато умкорура | 6 инотегм ите мот мков подрози | 7 пос хад вори инг умсахі пенад'ато | 8 татаго педегм нак гонфотом ифт | 9, пимит уни обол гітоотк енігел-

2. Letter from — to Moses, "my dear son." The writer, having met (ἀπαντᾶν) a sick man, who claims money from Bartholomew, one of Moses' household (? or monastery³), requests Moses to settle the matter; until Bartholomew pays he shall not be admitted to the services of the Church (συνάγειν).

+ стй гепран апнотте прори пгов | 2 ини фине епаперіт прире ерен | 3 - \overline{oc} кад ато денот ерод нарирі пюнене фтано и | 4 -нок парире ерен \overline{oc} спот ерок | 5 геадананта фран иге піход протие | 6 адтана ходобр гангонет гаг | 7 -тнотротие гатик етенаосоанеосно готор тек | 8 -хинесної тексионнедков хе | 9 -отход протиене фрие ерок | 10 ато пекріре панкот попис | 11 рине ерок калос отхаї гнос + | 12 ато ереопе пектіентес инь | 13 дю прецги ен тедет | 14 -накі рантевтентот инь.

546.

Or. 4720(14).—Papyrus; a fragt.; $6\frac{1}{8} \times 5$ in. There are two texts; (1) that at right-angles to the fibres being the earlier is only partly preserved and is written in a very cursive, much ligatured hand (cf. Aeg. Zeitschr. 1885, Taf. 1, i for a clearer example of the

лог | 10 > ппотнахос іс финаніа тетеперпапеті | 11 > нагани наганетот 2 отхаг генфран и | 12 > -пеннос інс пхс.

² Cf. the use of people in Revillout, Actes 59, 95.

¹ V. no. 547.

² The force of this apparently superfluous phrase is obscure.

³ Such is presumably the meaning of ZAZTIIK.

⁴ Though HCC = HCCI would not be uncommon, FC = XCI (for here it can scarcely = CCI) is remarkable. Possibly HCCI too stands for HXCI.

⁵ Cf. Rainer Mitth. v. 26 HAGOTA.

type). (2) The later text is complete and written in a different hand, equally irregular but free from ligatures.

[GRAF.]

- 1. Letter, the remains of which seem to consist of greetings.
- 2. Letter from to Apa George, asking him to see to the napec about which he had written. If it has not already been given to the men who had been sent, let it be given to Cyriacus the boatman, while he is still at moin, to take to Colluthus at Babylon as the matter is pressing (ἀνάγκη).

+ стй тіріні нак ценеса наі | 2 тітана ніак хеанет етве | 3 -тпарес птаісзаі нак етвіттс | 4 ероп ппектевіс впероці | 5 птаітаота йек тавіс екіріакос | 6 піннів тевітс впавіаюн | 7 ексілої етві киріаксос | 8 зіпконі анацкі анацкі тевіс | 9 нев тіріні ерак камос отхві зініос.

On the same side, above the text, is the address, partly illegible.

547.

Or. 4720(15).—Parchment; all but complete; $5\frac{7}{8} \times 5$ in. The text is written in 20 lines of a neat, sloping hand of Zoega's 9th class.

GRAF.

Letter in humble terms from Philotheus to Samuel the monk (verso) παυαισσετ πος πιστ στελ μπικου (πνευματικός) κτριο camoria μα (μονάζων). The contents are for the most part mere salutations and good

548.

Or. 4720(16).—Papyrus; a fragt. with parts of two texts; $4\frac{3}{4} \times 7\frac{1}{4}$ in. The text here described is the later, parallel with the fibres and written in a rather large, sloping hand without ligatures (cf. Hyvernat, Album, pl. x).

[Graf.]

Letter, addressed probably to the superior of a monastery.

неквиха терахератра в ? № 2 [т]атпетнеснт ерод апон тот еро 3 перенаснт тот еропропе игот 1 4 те́д.. пенитале́ ин ? № 1 5 петна пропе тотриветке́т пенаос 16 понах/ рюд перетака-кона пер ? № 17 ато на пканкот 14 етгютинот атие 18 ерод пенити пос те пехс

wishes. After them uneca halour Hultan, 1 Samuel is begged to come down for the feast 2 and encour unea and receive the church's and our fathers' blessing. Greetings are sent to the Papa Asôsi min accor 3 and Apa Gregory with his father and brethren, to the deacons Peter, Gabriel rapp, Mark, to Apa Chael, the deacon Abraham and his brother and all the fathers, according to the honour (? rank) man of their names. The deacon Moses and Onnofrius orematep also send greetings. A post-script asks that Gregory will also come and see the writer am min repurop[ioc] morninggum.

¹ V. no. 529.

² This recurs Crum, Copt. MSS. 47, 77 and perhaps 31. It might be for nope Zoega 352, for which the corresponding Greek and Latin are wanting.

³ FIGURE appears to be a place-name in Crum, 1.1. 63.

⁴ This cannot be clearly read.

¹ Cf. Crum, l.l. 30, where † ΠΤΑΠ, "Have the kindness to —" (μετάνοια), should be read. The same phrase, no. 489 R., Zoega p. 104, Horner's Gospels i. xevii, Zoega p. 106 has rather the sense of "obeisance."

² This expression is usually translated "Easter."

³ The name recurs in nos. 580, 594. Can it be an abbreviated form of Sosipater, a name not unknown to the Copts?

⁴ Cf. Crum, Copt. MSS. &c. 32, 61.

ецеспот∏ | 9 де пилти пепетипонастирноп | тир∏ | 10 оои итетрые лини +

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 $\mathbf{E}_{\mathbf{E}_{\mathbf{b}}}^{\mathbf{Y}} \mathbf{P}$, though the reading is quite uncertain. The top letter might be **M**. 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 Piseuthius to Symeon, asking that the 18 σκεύη of wine belonging to George may be delivered to Apa Victor, should be send for them, and that the Papa Simon's donkey may be sent him as he is in need of it.

 $1\ \mbox{\#}$ стй тененне опекотхаї пешні етненак тирот $|\ 2|$ опітале ттано итекагано хобкранхилас $|\ 3|$ -гаї тпі $\overline{\alpha}$ исктоте ініроп ите гофркі папа $|\ 4|$ віктор обранотороп нак $\ \mbox{$\bf 8$}$ отюрен іної ина- $|\ 5|$ -на спіон нав нананге раппотт отор отхаї гінос.

Verso. \mathcal{F} និញ្ចុំ michi $\mathbf{n}\mathbf{\hat{p}}_I$ \mathbf{S} μομα $\overline{\mathbf{x}}_{\alpha}$ [space] \mathcal{F} ទាំងចំណាំ ថា $\overline{\mathbf{x}}_{\alpha}$ \mathbf{m}^{1} $\mathbf{+}$

This is by the same writer as no. 574. The author, there as here, used the 1st plur.

550.

Or. 4720(18). — Parchment; complete; $3\frac{1}{2} \times 5\frac{5}{8}$ in. The text is written in 7 lines of

a clear, sloping character (cf. Aeg. Zeitschr. 1885, Taf. 1, v, though that is less evenly written).

[GRAF.]

Letter from nana John to nana Julius io tae, whom he addresses as his superior текцитнаносте некот етотаав. John asks that a few boxes ($\kappa a \sigma \epsilon \lambda a$) may be sent him as one of the brethren is writing some parchments mexody otkoyi ukeciae han englah epeogram czai uzeńkoyi uheuspanou. The final salutation is nanarkeon¹ ae tupockym utekmutekot aro upockym uheuskoy² zapoi minecumy tupoy. The address is on the verso.

On the space below the text are traces of 3 lines.

551.

Or. 5300(5).—Papyrus; a fragt.; $17 \times 5\frac{3}{8}$ 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 instructions 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 l.l., p. 23. It is a letter from Gabriel to Pihêu,

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, l.l., p. 48.

 $^{^{1}}$ Cf. the expression fikedparaton as this throwin no. 468 v.

² This is presumably the head of the recipient's monastery.

³ V. no. 529.

archimandrite (?) and monk, who is asked to deliver certain sour wine somes to a messenger.

552.

Or. 5300(6).—Papyrus; a fragt.; $9\frac{\pi}{8} \times 9$ in. The text is written at right-angles to the fibres in a sloping, ligatureless hand (cf. Hyvernat, Album, pll. 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 hakeug 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 oran and John $\overline{100}$ son of nana Markouri to their "dear brother" the deacon punna, whom they inform that Loukas has gone to him to buy a solidus-worth of wine. In l. 12 read turan.

554.

Or. 5300(8). — Papyrus; complete with small gaps; $8\frac{3}{8} \times 13\frac{7}{8}$ in. The text, written

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. 11. 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 λ , e &c.) of Zoega's 1st class. The μ 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 \mathfrak{P} , though in l. 11 the meaning of the dots may be different.

ППСОТ — I МОТЕЛЬНЫЙ ТИ . . . ИАПА Й . А . . А . . ПИКОНАРІ НАЙ МТИРТАЛІ ИІТ МАЇЄТАЛІ " И " ТУ

¹ The 1st abbreviation is Ap_X , the 2nd is to be read HOLLY.

² The address is abbreviated and obscure though quite legible.

الاميران 3.

⁴ V, no. 547.

THE UNINITE]

LUTHER ETOTH

THE HUNG KAT

. C ** IA DREC OYONG]

AID . AIKATO EZ . EZOTH

TEPHENIT ENET

NESH HAMMONACT[HPIOH

LAGG MAN]

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, a 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 μπηροστατής μιστ. It relates to the purchase of a κλίμαι (κάμασον οτ καμίσιον). The name πραφ⁴ 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 α . Published by Crum, Copt. MSS., 37.

From the Fayyûm (Hawara). [F. Petrie.] Letter from Chaêl (son of) Philotheus to George his superior. It refers to the vintage.

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 nakee9 is undoubted (v. nos. 552, 569).

560.

Or. 5300(14).—Papyrus; a small fragt.; $1\frac{5}{8} \times 5\frac{7}{8}$ 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 Chaêl to the deacon κύρις Chaêl.

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. Acg. 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 $\delta \bar{t} = \delta i \pi \lambda o \kappa \epsilon \rho \hat{a} \mu i o \nu$ occurs. On the other side are traces of another letter.

562.

Or. 5300(16).—Papyrus; a fragt.; $3\frac{7}{8} \times 4\frac{1}{4}$ 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-

^{1 020711} added above the line.

² This line added between the others.

⁸ V. the next no. and no. 529.

^{*} Cf. napar, Krall, Rechtsurk. 45 &c.

scriptions of the Coptic letters, $\tau \zeta$ for x, $\sigma \zeta$ for y, χ for y, 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 b, in cour and ben. In l. 1 xeeps is for xeorup.

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 парыып, 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.

A πιττάκιον πιτατι relating to an agreement ταιτωτ 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

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.

In another hand, P naoroc enacuror²

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 mana 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 cer exoru, ceror zoru and exeror zoru may be identical; possibly from exal.

569.

Or. 5300(23).—Papyrus; complete; $5\frac{1}{4} \times 6\frac{1}{2}$ in. The text, written parallel to the fibres,

¹ Cf. no. 632.

¹ Or uett.

² Or AGII.

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 makene, making be one. In l. 7 uan probably=muon "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 and with which perhaps cf. and, 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 canemar is mentioned, also the cava means who is to build the kanazi for the cattle.

572.

Or. 5300(26).—Papyrus; a fragt.; $4\frac{5}{8} \times 12$ in. The text is written at right-angles to the fibres in a very regular, ligatureless hand

(cf. Hyvernat, Album, pl. xx, coloph.). Published by Crum, Copt. MSS. 25.

From the Fayyûm.

[F. Petrie.]

Letter from nana Philotheus to —— and all the brethren necours exern machine rupor, several of whom he salutes by name. He says that he has sent the book name charmation to the church. The dialect is remarkable for its use of 5 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. The control of the shepherd occurs thrice.

574.

Or.5300(28).—Papyrus; a fragt.; $6\frac{1}{2} \times 10\frac{1}{8}$ in. This text is written parallel to the fibres in an even, ligatureless hand (cf. Hyvernat, 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 [orama] spi a priest and Senuthius a deacon. He acknowledges a letter from them.

575.

Or. 5300(29).—Papyrus; a fragt.; $11\frac{3}{4} \times 3\frac{3}{4}$ n. The text is written in a regular, ligature-

¹ The penultimate letter is clearly 11, so that the word cannot be connected with بيش; v. no. 552 and Crum. l.l. 42.

^{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 πλος πιστ. The writer asks that someone may be sent to perform the service (συνάγειν). The name and μελά 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 κύρις Samuel from παπα Shenoute "his brother." It deals with various matters. The localities ταμμέσει and μαρε(?) 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; [[2710-10A1011 HIEKOTHP[LITE]].

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 (Aḥmîm), 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 ♣ Teo[ic ? ne[]Tp Ŷ eraok, û³ панот.

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 wared mano etcixed, we knick the transfer until, 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 MAK/. The name occurs in Alexandria Museum 295, (1 Fayyûm) AMA AKOH MAKOT, apparently as a title.

² V. no. 469 &c.

³ Πόλεως?

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 (1.16) money-matters are dealt with. In 11.17, 18 several people are greeted. In 1.24 the writer apparently asks that his son be not sent to school.

/ гипафи финости изарби анакиф алі бісгої еврии пли 2 -ем рим адинт ке тевнеот [поп]овенот тирот калое калое | 3 лісет¹ naiczei neren em[5] or 6 let.] \acute{o} \acute{r} \acute{a} rabi возтал готнах 2 4 вустан візна натуов HAT . ANI GICAPGU GBAA AIROU HACHGY | 5 MONG изана ститензана абхон тенності танан петаке. 6 саппа пфаат чап агнетгач . . . аль хапності ко бал пег. 17 папаві п спет-รลรา กลุยและ สรีโล] ยอก กเมอร ยุลเอเ อบอาอก . | 8 знариотті ада тассоні отан от еді несакін тов вла хипова[а] | 9 шт осота опрари аза AAGE 4 or 5 let. AIK KAAGE KAAGE GIGHT NAAвагов 10 воти ага тинстот впиотти хвнелениотті кесп ссов хог 11 -рез хері OKHIH CHUTCHANDTI ATTANA COTA CATTOH CTхинхор | 12 -е егенен кини немиот енилюн токонай вал ага тиота | 13 -в обгіхіпалтения згол денан, ствал бог зинии трята 14 -птун ке бать пностие дантетегони отпотев ага | 15 асгот калос отранті гіхора ка пазагі коспа ага от-16 -юто хі йз тато принина напконов'

In the other direction is the address; / Tele Haller إلى المحاربة والمحاربة والمحاربة

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.

NAC GBAA GAATEH | 17 ti o $\gamma \mu^{\tau} \alpha^{1}$ hazpay ziagce³ прес он прин тапеот зала не 18 -неспел чуч субе пепесануи чуч зупие чуч тилине³ и | 19 -епесуна аза зег тилик nequat enxasc...ti... (verso) 20 / aza an-СИПП ХОВ КАЛОС КАЛОС "КУ ЗАПОЛНО СППП $ec{\eta}$ e aza 948 | 21 -xob ah nape teizh 94114 гімої теппості мінаї неі кесап | 22 ага пелко алаг гітентізні паре ристранов нан пелепності | 23 кесп ессов аза зег пенеотеї енаі калос пелотате парнаі тансиве и 24 -йы келеутев иев етансиве чітеїв нев евотатв аза Папун н- $\lfloor 25$ аптелот 4 ага пири прасан ег екинг уаютате пауни петен | 26 спрари петравіть пехіть есота он пралочитв аза лазг | 27 ины ранен епетен อก เมเตรายน รองรอบัณฑ อกดิซ เราจนิยุเลย 28 терии латен пелозхе шт[еп]тун

¹ Cf. the form cen for czen, Rainer Mitth. v. 38, Crum, Copt. MSS. 39.

² For HAC, as in Rainer Mitth, v. 55. Cf. no. 597.

² This recurs in the same line and in 1.15; cf. 7 Krall, Rechtsurk. 177 Nope.

⁴ The gender forbids identification with TKGIHIII, a locality not far apparently from the Fayyum.

¹ Presumably the same abbreviation as in Krall, l.l. 178.

² Cf. Crum, l.l. 32 AGGL

³ Cf. in Or. 4883 THAIHA.

عبد الله 4

⁵ From the Arabic this seems to be the name of Ali's father; cf. no. 547.

⁶ Both مصر and معن are uncertain. The former looks like عمر, the latter like a simple J with which cf. Urk. Berl. Mus. (Arab.) no. 10, 1. 2.

⁷ HOTAIT; 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.

P сти прарен трин слак калос [пинесот да еготи | 2 инскигтирец ехиг откоти "Гаотнаот и]eписанен | 3 титана итекнитcan stee 7 let. The star 4 - naac netaited стекклис[ід 5 let.] дошон | 5 емоні котом тат[3 or 4 let.] нете[6 let.] тталац | 6 он инепрочеставлаат атсо 7 гакер ΔΟΙΠΟΗ ΤΑΙΙΑΙ (ΓΊΔΗ) ? 8 татаота псеед ir a cigunor ? | 9 тічніі лак калос The address is on the HS LEXTO other side; Puguamo? ucan err [space] сетир ? சி ல்ல[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.

збиваби бинотті прарби | 2 тірни впахаю нісо пана нот» | 3 -нас пеннотхен неснет терот | 4 ентонос тютор ета[п]ак | 5 хеанилон итавхативнят | 6 еранс аза инстрори отоле | 7 трани ангісі
ити истеносі | 8 итрации ан фов итаксгеі | 9 неі ствить всо плаотр пеі | 10 транін тирес аза инспхиі | 11 - отис итавеі
ехон кест тапег | 12 сигов аза апагит
... зісі и | 13 - пірпег ала тинствотеі |
14 еннотті хераленнотті пегі | 15 пей
ен страни тенха кан | 16 - согі вала отхві
гипос +. The address is on the other side;
+ тенс спахаю [иї] тапа отонас [г] ітійне... росе.

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 required on account of dearth of water during the year. Ll. 16—20 are obscure.

 4 тічніі ато тілсіі | 2 [-а]қе шіотхеі итекшіт | 3 [- $^{-}$ 0] $^{-}$ 0 пеліі ато тічніі епе | 4 . ца 5 пілос тирв тірніін | 5 цінотті ціпанос пеліі | 6 цінсанаї тітаца цак | 7 хеакототі єтветіарі | 8 ліпон елепнотті кек 6 геі | 9 кслотіі хелії | 10 -рос нті-

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 &}quot;The man who sold THEL" But this is unlikely.

 $^{^4}$ $\Delta\eta\mu$ ó σ ιον.

¹ Perhaps an erasure.

² Cf. Crum, Copt. MSS. 37, where 11621 similarly used takes 11611. It is possible to read 11611611 here.

³ Cf. Crum, l.l. 32.

⁴ TIAPI, perhaps in 18 TAPI, an obscure word.

⁵ Probably mekha.

⁶ Cf. the use of this phrase Rainer Mitth. v. 28, 46 &c. Cf. also nos. 545, 592.

ланні ката об | 11 екслоти анацегі пат | 12 етветіарі хене лаот и | 13 -талі ага атпегі пат | 14 етілстотли ппенері | 15 -хі лаот птаот ; апон па | 16 -пос сли глані ппі пра | 17 толімс птак етюрі | 18 плі сптарі пенності | 19 йо нек апон кенекла | 20 гелен плі анацекснит | 21 [ті]-рин лак калос | 22 отхві гітос +. The address, on the other side, is now quite illegible.

2. Letter to Chael, relating to the sale of a field and to an $\delta\rho\tau\delta\beta\eta$ of corn which the writer begs may be sent(?) to a third person for whom he will go surety.

сти терии ато таспат, | 2 иноткентабе псан ато | 3 терии биано папа по калос | 4 ага напа хана ага айкос | 5 . . ато ибенбот терот ри | 6 -и брак калос писаної | 7 ико нателоти ан хана | 8 -тер ку с нотті залотна | 9 гат анюн насан бвотор | 10 хановногі анюн пасан | 11 спот рап тинтані отот | 12 канорт[а]в исота пов ра | 13 -ионаг рантова пок ана | 14 -к рапрторі инав пок | 15 лиюн пасан батовот | 16 -ан терии валк калос | 17 [от]-хес гонос. Тье address is above 1. 1; # панос псан [адарт] панос пов [адарт]

583.

Or. 4720(24).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{7}{5}$ 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.]

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. Fors uf
- 2. Лямик врппетнанотв вроп
- 3. Парис таотас негато пракі
- 4. т]врзан апология пиле ман-
- 5 -Tagi gartegic onoche echez 2 zanage $6 \begin{bmatrix} \frac{7}{N} \end{bmatrix}$ i taotkotei taotae hei atoo eyiohi $\frac{1}{2}$ 7 [4] некотроин истинетергации в пс [8 -хі тлоготсі тлоса петергац пеі [9 інімпарті асто интерхног аноннос | 10 ити хванскег ник атто интерото пиат | 11 -таога таоткотси погле петерган от 12 -хал гинос + ассо дон хенакот йй по | 13 -гание пвта пеканасік² ини наттеп 14 -пот³ ппеска рантенной пархен | 15 ага шак/ погание уни срак + (verso) 16 ато пасан инна чин срати ка | 17 -аос овтарка чак иннос имак | 18 -авер ераі птотгать етнаі геі кслоти | 19 [хени роси ити индрерак аза ана | 20 еринао инстианотв всою браг | 21 ... брибтианось стан пканнарекет | 22 . . . гаонк инк аза гои хейй ана ктрі [23 . , верпетнанотв пенеі нап кслоти станет | 24 [10 or 11 let.] срнагаоон пенен гарик | 25 [5 or 6 let.] тагані инно-т ага тиетсон атсо | 26 ант нарете [about 12 let.] | 27 . . . arcoll

¹ Διαστολή "from time to time" or "at different points."

³ Регhара на ион тарь.

^{*} Perhaps to be read -торунютть. Otherwise тор may = торган. For к_l v. Krall, Rechtsurk. 107.

^{4 &}quot;To keep him alive"? TOIA for TAIO.

¹ HG = ? HA. "Pay it and when I come I will set the matter in order" or "I will refund it in full"; GCHEZ as often in the Jême texts.

² Sa⁶id. KOTI HOCIK; v. Crum, Copt. MSS. 32. So too probably in 1, 21.

³ A peculiar form, apparently substantival and containing the privative AT-. Cf. no. 590 and the use of the latter in Crum, l.l. 28.

⁴ Originally TITAPKA, altered to GB-.

584.

Or. 4720(25).—Papyrus; apparently complete in size but very dilapidated; $8 \times 7\frac{1}{4}$ in. The text begins at right-angles to the fibres and is written in a sloping hand with few ligatures. (Cf. Rainer Mitth. v. 51 for some resemblance.)

GRAF.

Letter from Muhammed son of Abdella to "his dear brother" Abû Yahie. He also salntes Yahie, Abd el-Gibar¹ عبد الجبار, Sêri² and their household³(?). The rest of the letter relates to commercial matters (sale of camels &c.) and is frequently illegible.

гинаен инності прарен анакие пост 2 -инд евсдег евзии епотхег паисагт | 3 спсан апот ваде кало[с] пенноллег 4 наибли encan [1]azie kaao[c] unhotxei na [5] -ueait сан апаслотпар калос шинотхег | 6 пацеліт енсан спрі калос пинотхеї / 7 пенеї тирев вхиноткой датило 8 тютю тапак хап- $\operatorname{Hof}^{\mathsf{T}}$ xhiait | 9 heb ah. $\operatorname{t....}$ baa⁴ kaaoc и́егнат ен $\mid 10$ -но $7 \mid 8$ or $9 \mid \mathrm{let.}
ceil$ анасан тваа zmeci | 11 -nni naan..a. τ ei 5 ; $\iota\zeta$ 5 $\dot{\mathfrak{b}}^6$; τ 5 епозноз | 12 автівах гінесіппнан : ιδ епоз-Hea | 13 abtibaa zihe.. 7 tep : $\iota\beta_5$ $^?$: $\iota\beta$ ab | 14-тете, натталівал бленно $ilde{ au}$ тал $ilde{ au} \mid 15$ ха $ilde{ ext{pe}}$ е спсеть емпенм[about 8 let.] | 16 некегіатраат тана , а , а́татнен | 17 ден пвеса [about 9 let.]е мион м | 18 -сег пексег нек . ATETIBAA HAPE | 19 FALIOA $oldsymbol{eta}$ GAHH[3 or 4 let.]

585.

Or. 4720(26).—Papyrus; a fragt., complete in width; $6\frac{3}{8} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand.

[Graf.]

Letter of which the beginning is lost. It treats of various matters; palm-tree wood, camels, sheep, money, clothes and books; but it is generally difficult to follow the writer's meaning. The places Peh pshêm² and Tansheei³ are mentioned.

The following is the text from l. 4;

4 а алпо τ [7 let.]внотег пп[п]евалнот | 5 егкот псок х. от гет 4 первип 5 панаг | 6 -к. . ап еропп пе. . $^{\dagger}\tau$ рагтегот пеахіселек | 7 пап аві псоот а . хі $\overline{\delta}$ похнот првипп[†] | 8 авітот гіпраї ап аеріпнене раленело | 9 -ш ппехіріпі піпатаневеї петоїк рат | 10 -пот гатів ато гет аіхіют піакот піна ет | 11 -ве й а архіот хераїкеїгот $\overline{\kappa}$ песат оли | 12 петилік гілет лопіон іє пкі іє пкотате ва | 13 -пана еві евпот евгетот ато ертса неві іі | 14 - † іпат

т Åтаннавак? Lines 20, 21 are illegible. On the verso, some 9 lines in which the words дна, сен некрип нен &с. can be read; and, at the other end of the leaf, the address сттей нанеат неан апот file? [] начениеврим гленнотанна т анаема.

¹ Сf. авлеагаввар Rainer Mitth, i. 65.

² Cf. and cipe Krall, Rechtsurk. 193. For cerupe Severus?

³ L. 7, very uncertain.

⁴ I cannot read TIBAA here.

⁵ Very obscure. In the next line the word man may be intended.

⁶ This may be the word read by Krall, Rechtsurk. 74 $\mu \epsilon \tau \rho o \nu$.

⁷ An erasure.

¹ Though χω[ω]ue need not always have this meaning; cf. Zoega 538.

² Cf. nenez, Krall, Rechtsurk. 48.

³ V. Crum, Copt. MSS. 39.

⁴ Probably 2GIT Acg. Z. 1885, 35 is the same word which seems to be an interjection similar to 2GI.

⁵ Cf. Boh, Bellehill (Beegill Hyvernat, Actes 166).

или аграоті атю отате пкюкос | 15 й.... ангеі инот ви мосатот инк атю отате | 16 нескносі ині или гет аггест несарет ипот | 17. теітот ині агю геі тегі инсарет итканисі | 18 нолілія иперап оталот ині отал шакот | 19 бюргі херлітект неприр ині лоїб геі ол ? | 20 ілли 12 гатин калос лют нервінні инат. | 21 ... от піса квот тотнот итлатк геі $\overline{\beta}$ | 22 лютатот инк лют инхюне калос | 23 отатот іні отх $[\mathfrak{a}]$ гипос.

Verso; illegible traces of the address.

586.

Or.4720(27).—Papyrus; complete; $7\frac{1}{4} \times 9\frac{3}{4}$ in. The text is written at right-angles to the fibres in an uneven, ligatureless hand (cf. Crum, Copt. MSS., pl. 3, xv).

[GRAF.]

Letter from Martha to her son Apa Julius 107AL. She sends greetings from several others and desires him to come to her.

 \mathbb{R} би изари изаод ини тэнн атар таспаси инотх[ві ина] | 2 -иврит прири оттаних камолює атар прири п[6 от 7 let.] | 3 инивський тотару вых нокза ной инга инокнаст. Зага | 4 исан инекнаст ага тетасовция атар сат. й. эни | 5 лак ага спана ага апрагні ага отавар ага и..., эн | 6 -и лак ага ватна ага накна ага талга а[about 7 let.] | 7 изаграна винотт тэни исавіаг

пекза аза шпелел | 8 -атнеен дан нан неающи итин отюз ппаледак¹ аза | 9 енслот хене зали итаат таен малак таказк | 10 или ентаен потиними исап апон мол ф... ента | 11 нек апот потзаот тешазк тепензит тют о [еп]ми | 12 итектун зала теши лак калос отхензенос. The address is upon the other side; т панерит пмил апа ютм []зиниарол тециест.

587.

Or. 4720(28).—Papyrus; apparently complete in width but very dilapidated; $8\frac{1}{2} \times 13$ in. There are two texts; both written in large, ligatured hands; that at right-angles to the fibres (1) is clearly the earlier, since the other (2) is complete.

[GRAF.]

1. Letter, of which the first and last parts are lost. It is difficult to recognise its subject. The names إبو اسحق ,عبد الله ,ابن جبار, as well as others occur.

Тагав | 2 пориновивр ивртовиаркие итин аза р | 3 -алекезов реон завал твиетензит тот | 4 зепосор виност аза ана антвай аза анос | 5 висзак вой . итанит йепри итоскан.. | 6 псан налут.. интов[3 от 4 let.] філен ненирий | 7 ностопран[1] и зов реор [аbout 4 let.] стави нос итіх | 8 . ансзеннек винеки[аbout 5 let.] трос зетаган ип | 9 [end only] пелозиназ | 10 [do.] какоств | 11 [do.] перис тав [прис тав

2. Letter, of which the latter part is lost. The text is very difficult. The word order

¹ Perhaps nothing before T.

³ Perhaps nothing after 11.

³ An obscure expression; GIAZ for GIAPZ "see thy face" would be remarkable. But IAZ in II. 9, 11 makes it not improbable. It recurs perhaps in no. 628.

[&]quot;She that has humbled me" appears the only possible explanation. Is it a parallel to msddt, צרה, שנואה, indicating a rival wife! (v. Aeg. Z. xxx, 63, xxxiii, 72.)

⁶ Namea in Il. 5, 6; لاميد واسماعيل , ابراهيد واسماعيل , المحمد والمحمد المحمد والمحمد المحمد المحمد

¹ For парарок. Perhaps read отсюги; the sense is in either case doubtful.

² In l. 5 appears a name compounded with Toukan and in l. 7 perhaps Serapion (cf. Krall, Rechtsurk, 72).

is probably the rare verb¹ and not the nonn "vegetables." The name ابر يعقرب is found elsewhere.²

588.

Or. 4720(29). — Papyrus; complete but with small gaps and often illegible; $6\frac{1}{2} \times 14$ 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 x ib. xii, 3). The papyrus was folded many times in both directions.

GRAF.

Letter from Cosma to the archimandrite George (?), relating to two books which he asks may be sent to the monastery, and to old (παλαιόν) wine. 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.

ቶ eman отхресо[с в]აм пепрос[к]ኛជា maхісногі ппанют шат пнота | 2 -ію шві хеліак отгел анак отуны птетноте́...¹ aore nacone | 3 [az]a noche nauetph ze- Π . Heatigariy alai yabba iila . Heatig $\{4\dots 4$ aneri mar htm er 5 or 6 let. ri hxioque, $ar{ t B}$ imi itatetenzapi $\mid 5 \lceil$ -coet \rceil im czhtot i \dots t $\operatorname{zun}[6 \text{ let.}] \operatorname{xexarror} \operatorname{htereh}[8 \text{ let.}] \mid 6 \text{ g.}$ NAAC CAAI NEOTAATE HE NO COHE CHHOHACTHрюн с[8 let.] | 7 некуны нумт иненот. Ф mig thexacous mor[8 let.] | 8 theory ані пехсосоме ини итензи етвехеана [9 let.] | 9 ите пионастиріон тэсоп инеіскулпос ката сай еп[6 let. ca] | 10 -ракиюс пенценлаат инсофема ите.. и́ени. ті [8 let.] | 11 инап ипалеон корпіде инат ике.... не[9 or 10 letters] а | 12 -реске ифф ато етофем иш тпроскти ато таспатав инане 13 -ріт пос інсот инпессоту еготи тир[q е]татанпотаги нек | 14 -иетпетотев паллои де пархиліаконое пфонаціоное ин | 15 -пасан ознота писріт птафтун ениеотхег гітениетени | 16 -чана етотев н ага тріас +

Verso. + паперіт пос инпот $\stackrel{?}{\text{несофорос}}$ ато ин форос ана [ге]сор непр + пар-+ х[пианарі]тие 2 косна-

589.

Or.4720(30).—Papyrus; complete; $4\frac{1}{4} \times 5\frac{1}{2}$ 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 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, Rechtsurk. 183.

¹ Orpur 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.

4 изарп иои изов иш тороскти ип 2 -акот епіли пхинечари птак пахаю | 3 кот вівагов затик ато непоту птак 4 мел-DEOR HTAAAUNI DEOR ATO DEAH 5 DTAKтатац ион инвертпавени ин 6 врагохрід [п]паг ект ппавеки ко пхагс | 7 елаг парааши ввухвинкегі птун 8 прарп ан вкілі THE HELLIH OKKO OAI 9 6BAA ZUTAACOT GIинот ан маленини | 10 тагаган инкет ввал ан ката туг прарп 11 ато писанег наленеви тазапексел² | 12 ин[в]логонт влаг хвининагратенан | 13 ла . кат зенкоті испоті атю випантакт | 14 ат[со] гент³ ипекі ппал. опимі завал пт | 15 -епмош итыкатог пвина цитог пат 16 воф + Sound source +

Verso. P Told unaxaid hat and rompe?

590.

Or. 4720(31).—Paper; 3 fragments; the largest, $3\frac{1}{8} \times 5\frac{1}{8}$ 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.

[GRAP.]

1. Letter. The ends of the lines are lost owing to the subsequent cutting of the paper. It is addressed to a superior maxa[c]. The

names of the deacons $\overline{\mathbf{A}}$ nautograchioc, uakapi, kapina occur and l. 7 Busiris nochpi seems to be mentioned. In the last fragt, the Amir may be read in the line ? spiictagampa $\hat{\mathbf{B}}$ occasi zino $[\overline{\mathbf{c}}]$.

2. Letter from the deacon Macrobins³ to "my dear son the deacon Macarius" μακαρι. The writer speaks (largest fragt.; l. 4) of his correspondent's (?) being alone in Neklône. 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.

¹ Apparently an unknown name.

² For KABPIIIA?.

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 Tripor must mean "we will all (return)" though the concord is false.

form with AT-. Cf. this particle in Rainer Mitth. v. 42; also in no. 583.

⁶ ABOC, OF KABOC.

⁷ The O is written within the n.

⁸ Presumably for halful.

⁹ Cf. perhaps Kapor in no. 528.

¹⁰ These letters seem to be erased.

¹ Engagements to work for a year are frequent among

² Cf. Méma. de l'Inst. ég. ii, 603, Crum, Copt. MSS. 46.

³ V. no. 585.

⁴ Possibly GAU OTA?

It will be noticed that this text has marked Bohairic tendencies, using the letter j, the forms unverte, parent, or.

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 size to his "dear brother" Yahie בב "If you have nothing to give the camels and you do not need them, send them to me (and) when you want them, I will return them to you." David also asks that Abraham be brought to Pouait 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 (τάριχος) to be sent with the camels.

СТ ТІРІНІ СЛАТСІІ КАЛ 3 ВИНІССАНСІ ЄРІОП НЕ | 2 -гов сти неотано гатонк ага кхеріа | 3 нац си отатот готи неі пакхе | 4 -ріа нац ранотатот нек ага | 5 ані абрагац потаіт евтігов пер | 6 -катне ракотате принхемі ст | 7 -срюрі 4 срюп тотхеріа наб | 8 най рабрагац абрік гіпотаіт | 9 ага срюп акнотеї євах гіпцаг | 10 -спет рій ралецотеє ага кеєр | 11 -катис ага келійти срюп тотхері | 12 -а нав пакотате неотано готи отате | 13 β коталої таріхі готи ценет. Verso. Ст теїс напе пели ілгіє г 7 лаота.

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 μαπα Mercurius, the writer says that his correspondent had been sought in vain at the τόπος but that he trusts in God for a reply (ἀπόκρισις). If his μοτε has been received, let his messenger take it to El-Lahûn and deposit it with παπα Gabriel, for he, the writer, needs it.

 \mathfrak{F} ст ого фяни атсо ћаспаси потханена | 2 -наиют екот к $\overline{\tau p}$ пана перкотриере | 3 -пос кев³ евфхаріс нев атсо ценеса | 4 -наі аксан нек некосин етвенано | 5 -тг⁴ автанаї хавінтюнос іноск⁵ | 6 ага ген піропі етекносттв епаот | 7 ага фійствот пос хеналінот ектан | 8 -сокрис енюй акози найот тектот | 9 нев евталают вітат легоні таотат т | 10 -ко таталамот ага фіні рак пасан пінот | 11 -ре непана ектонос єї нал пісто хенат | 12 (verso) нев еві кеттев отатисноте епце па | 13 -па раврі гілоці таотот таотот таолют цан акті | 14 -ріа цаот найаної фіні нес8 тирот | 15 отхаї гіпос.

¹ The prefix HAK- appears not to be negative here. Other instances of this may be met with (? Crum, Copt. MSS. 20, 1. 10).

² V. Crum, l.l. 66. ³ Kαλώς.

⁴ Recurs Méms. de l'Inst. ég. ii, 602.

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 **пісотра** (Synax., 10th Tybi, Hyvernat, Aetes 114 ff.).

³ Cf. no. 582.

⁴ A remarkable use of HOT? Rainer Mitth. v. 45.

⁵ Presumably = HIHOGHGK (scarcely OGHTGK).

⁶ For HAZOY ?

^{7 &}quot; And I will send."

⁸ For necumor?

The address is f reid ? пепасан протреренос кет [] гітендана [rest illegible].

593.

Or.4720(34).—Papyrus; complete in width but fragmentary; $3\frac{1}{4} \times 11\frac{1}{2}$ 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 Chaêl the wine seller(?)¹ to Ephonychus account the deacon. The writer seems to narrate his movements and commercial transactions. "The town $(\pi \delta \lambda \epsilon)$ " is mentioned; also Babylon; and the Amir is referred to.

† гипави иності прари тірі[ін асто ті]проскі итекнетсан стралех асто стайі
о[ст] | 2 ката пноб инивалін пинса и[сі
аbout 5 let.] аю бюсорі сіфіл² гітнолі аіріні
исок [а]г[аті] | 3 -проскі ппак пютнік лоіпю[ії about 6 let. те]кнетсан хеліті ді пкалаз
инотре... | 4 гінавілон г.. тевеністо ді[аbout 13 let.] інапера лоніон санаглоо[и
... | 5 петалт керкі айаності ппе[5 от 6
let.] | 6 ма ан тінапера вталті | 7 срис
аннон хіта остатов ппі] | 8 алос напогріс
ста ині тлебі]

.• Verso. В тосіс інстра ліакої аванаг

594.

Or. 4720(35).—Papyrus; a dilapidated fragt.; $7\frac{1}{2} \times 6\frac{1}{2}$ in. There are two texts;

(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 7 χων. 6100 S ματώ μαι πόρι μκ. Η | 8 μοτή ακοι ακοι μαμεκιν[αλ] | 9 εροοτειτ, πισμικο ε. Η
- . 2. Letter dealing with various matters. Something is to be sought and, if possible, sent(?) southwards; the recipient is to bring the baskets $(\kappa \delta \lambda \lambda \alpha \theta o \nu^2)$ 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 lectionary and greetings for several brethren.

в внаги ваа | 2 носто потевакано | 3 [от]вепрюрт итсакца | 4 насон рине гроси антро изгоси икоси и | 5 - вросут глон пенит ракей род рине га | 6 - осроне выих орис [7 от 8 let.] роне пек | 7 - го род кам овол ато [6 от 7 let. к]ослаов от | 8 - глиро оптос [о] носит ато отото га | 9 - гатените игослоскотся исосто глон про | 10 - по инерка[те] уба а[т] со от с синте инарийи | 11 - те а[т] таосост нак пеосхоно внор рине | 12 пи[а] на асоссе зарон пенедрире пенна | 13 - на косиа пенасон перкотро пеннана ад | 14 - разан пенедрире зине накаре гарон | 15 тринерок калос осума зи | 16 - пос [п] еннекрана.

¹ Possibly an abbreviation for olvomparys.

² Cf. Rainer Mitth. v. 54 where too this seems to be a place-name; also Aeg. Z. 1885, 39.

³ For κάλαθος 1

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 mapuante,

⁴ Or other literary work, as Hyvernat, 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 sec. In 1.13 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 11.3—7.

 \mathbb{F} с \mathbb{T} Тэнн атоо Тпроскт $\mid 2$ -ні ипотхві нпахме шот | 3 аго влепхме потшере пра $\overset{\circ}{\mathrm{u}}$] 4 пірнінкон менесансі соти [5 спеза птапнот типтава | 6 не [1] тівапеовині внет епекза | 7 алла пекент нешпун зег кслоп | 8 мелелпатскотей леапетелев | 9 алла их.. её нек тенат екэни | 10 несот е[8 let. Ф]тхи ага . . ai aга | 11 гиптаіа[9 let.]фтеів . $(verso) \mid 12$ пенесанег пасайся пасан $\mid 13$ фгонх блак инблемпа 14 -совер зег мош гипенке 15 -нос отатот ам тотен чарак | 16 таба пексате таа . . хн | 17 -соп егоот ди петанесулап | 18 -ы дну петепирине ексові 19 ле теллі пли апамоп. бі ет 20 тив емпатваї заеве ... тепотто | 21 гитакрані г. не . ченфтрі | 22 ага нег тирот нак фуни[т] | 23 пасан те

The address is on the recto, above l. 1; Proprenties on the recto, above l. 1;

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.]

Letter from Matthew to Macarius(?) a monk (μονάζων), his "brother." The caxa¹ need bread. Let Macarius or one of the brethren lend them 20 λίτραι making(?) 3 ame 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.

+ стиою тічне єрак | 2 шінесніт тирот цін | 3 -песанаї тітана шиак | 4 ственісаха хватера | 5 -тавік авпон апат | 6 кан птак кан отсан | 7 от хотюте паїтре | 8 навік нат впотчен | 9 вічанте пітапе | 10 нсота чантнікі | 11 віпачанс тінасе | 12 пінозе чанотегот | 13 впетин пітетг. Ага | 14 вчопе чакпальє | 15 генка пінотхюл ввал | 16 вготи тчи лиотой. | 17 ага апот отп генке | 18 клівнт ца . . . кат | 19 вічоне вта ет лепон | 20 шірке фіванот ввал | 21 наталат вчюпе | 22 шіли літанаї ага чі | 23 -пе вплют плі ченот | 24 гараї отхаї гіпот |

Verso. + илкаре попадой [ornament]

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 The word Zanix corresponds to Boh. banx.

² CHCYC scarcely possible.

¹ Sa'id. caxo, generally held to = car teacher; v. no. 609.

Епелоск и[1] ген β лекотси ин . лемпот нети таппот геотнах еген ката $\overline{\zeta}_5$ ага еген аитерюр евал аш псота иен или лиелкото ага пентеніть иен теот... ктенти ота . в... ген тайтаноти . . тетнен ага ра[4 от 5 let.] гентенит ага пелоск ин ти парин иенсинт тирот фрин ерати калос ага натеогіс ек . и . δ лекотси исота ϕ . λ ентенит или [то] уерга или фрин ерати калос ага рет археллітис ет β наекотси антот напа ентенит ти парин илиютти инкосна нела инпарин апа кири фин ерати калос отхаї генос.

598.

Or. 4720(39). — Papyrus; fragmentary; $7\frac{3}{4} \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in a much ligatured hand (cf. Rainer-Mitth. v, 51).

[GRAP.]

Letter to Ali(?) from Souleiman his father. Little is intelligible beyond a greeting to Kosmi(?) and a request that Mena the workman έργάτης may be sent. The name Chosroes occurs and may indicate the date of the MS.³

екоси. 4 | 3 тадо. 7 хенали инас | 4 -генотате иниа перкати[$\stackrel{.}{e}$ и] | 5 -хенсрои испотате иниа перкати[$\stackrel{.}{e}$ и] | 5 -хенсрои испотате иниа перкати[$\stackrel{.}{e}$ и] | 5 -хенсрои испотате или | 8 авихолог отлате из | 9 -р. иоти ф $\stackrel{.}{o}$ отвешних | 10 логи пелкатехи иа[в] | 11 габал или гали иа[3 от 4 let.] | 12 гонхонот. 1 х[3 от 4 let.] | 13 оти . . . яг лиот

n[3 or 4 let.] | 14 [lost] | 15 AZA XITALIGUI [3 or 4 let.] | 16 mm oyaatec hen u[2 or 3 let.] | 17 mma en ephé. The address is on the other side; crû teic ha[a]i zîco[ra]em/ невиот.

599.

Or. 4720(40).—Paper; complete; $5\frac{3}{8} \times 4$ 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.

стй тэнн брак калюс ато | 2 тэнн петга-гіон по прин | 3 -кон папос биют стата врб | 4 -ппос кобв аікбек бвал хет , 3 | 5 кітокте палобам перк | 6 -атес ага остали пнаі пер | 7 -катес $\overline{т}$ аї апот пе τ , ас | 8 -котеі панангі ага , 1^a ппар c | 9 кано осканкост ага ості | 10 -арэ бит пеі тасет гала | 11 гіпаліні тэнні брак калос | 12 осталі пос іс пхс (verso) | 13 ага ів плі гіоргі пют он | 14 -ие паліні впив отап карії | 15 парі ноі +

The Arabic lines consist of the pure 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 Cf. no. 580.

² Can scarcely be a name; one must suppose an omission after AHA. It recurs above.

³ Cf. Krall, Rechtaurk. 20.

⁴ Probably nothing after 1. Presumably a variant of KOGUA.

¹ Possibly III (1 μοναστήριον).

² Presumably abbreviated for erracuer.

³ Perhaps nothing after T.

⁴ Presumably an Arabic word.

⁵ Perhaps a cross and $\Lambda_1 = \lambda o \iota \pi \acute{o} \nu$.

⁶ Perhaps or and nap, not napc.

⁷ V. Crum, l.l. 36, 61.

^{8 1} Απειλείν.

⁹ Cf. Rainer Mitth. ii, Taf. iii, 1, 4.

600.

Or. 4720(41).—Papyrus; two fragts.; the larger $2 \times 3\frac{1}{2}$ in. The text began at right-angles to the fibres and is written in a ligatureless hand (cf. Aeg. Zeitschr. 1885, Taf. 1, v for the type). On the verso are traces of large Cufic characters (cf. Rainer Führer 1894, Taf. iv).

[GRAF.]

Letter, probably addressed to an ecclesiastical superior. The writers seem to make a request relating to the belief of some other person. "The Chalcedonians" are mentioned; also, as it seems, the Chalcedonian patriarch Proterius and perhaps the τόμος of Leo.

Fragt. 1 а. поота зехалитон в тенсат ато теннарагал[1] по зан ехов инекний певент итнетис тирес вв аот протерюс ивичини и тула] потои ненитои ос ип

Fragt. 2 a. Паст вхов и принценти в принценти в принценти в принцент в принц

601.

Or. 4720(42).—Papyrus; two disconnected fragts.; each about $6\frac{1}{4} \times 2\frac{3}{4}$ in. The length of the gap cannot be estimated. The text is written at right-angles to the fibres in a thin, ligatureless hand (cf. Aeg. Zeitschr. 1885, Taf. 1, vi).

[GRAF.]

Letter from Paul to his "brother" Basil, asking his help for Papnouthius who desires

to enter the monastery. Basil's prayers are also requested.

+ затан ин изови шви тідіш ай тілспас[і] Ісан етзалеот зіїос алі ізапи отн
алі пагаоон | 2 шинеісан папиотої пеі
птаві пиееії Іткотосон хеппао нающіз,
талевкеев | 3 езоти епионастиріон епіз
отанно наот пії Ітел зіхов ща етвеї агапи
коепотагаоон | 4 етектулі шипейта евал
ипнотті атії Іапи зішекумна паракам пехртстос | 5 езапеї ехобі итепевнееї тазаі
ивстії Ієї ипевнееї алі гапи ой ката
сап | 6 пуакуана епос алі пашютеї шипан-

Verso. [т]еевс васілеюс пеї[]ниротцеать z[е]пос гітеннатаюс певсан.

602.

Or. 4720(43).—Papyrus; complete; $7 \times 3\frac{7}{3}$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand, Π and Π being almost indistinguishable. On the *verso* is a complete Arabic text.

GRAF.

Letter from Abu Isak to Sisinius a priest(?). Beyond a reference to fodder for the recipient's cattle, I can make little of the text.

¹ Cf. an expression in Rainer Mitth. v. 25.

² "Magnates"; cf. no. 420.

³ Έπεί.

⁴ γ Μέτρον; cf. in Krall, Rechtsurk. 178, an abbreviation probably identical with this.

напратран | 13 -иот инт; пенкеот; епер | 14 -ка; ваниетнаноть ті | 15 β ; опала 7 ; пери инь | 16 рагентот инек аза. | 17 зграфи 1 ; терии влак

Verso, cicii npun zitenanor icak?

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 1. 2, George the reader in 1. 6; but the general purport remains obscure.

На косна парнагаза та... палаза | 2 Нисафалотру залат интреанит | 3 Налал итакие сога иси хобриа | 4 Насен иск отфенсторансахріл инац | 5 Наза отфефиц итини инктила | 6 Неполсі аза агторіч плофору | 7 Нисо иниру проспо ази аза | 8 На аза ансот инсателоні со | 9 Не инатотхою... пан | 10 Налас исс хонан, в косна | 11 Насора к.. пеното синіхі | 12 Нир.. срт о . ссот | 1 13 Нотсини ининот тирот +

Verso. + тыс инапельт прим коспа!

604.

Or. 4720(45).—Papyrus; complete; $4\frac{5}{8} \times 5\frac{3}{4}$ 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.

[GRAP.]

1 Cf. no. 591.

Letter from Chaêl 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.

В гипран ппотт анакие хана сідіні | 2 спаноріт дирі сісак гипадит пи | 3 татехні тире асінон сройні ани | 4 -отті састі састі пок акондов агірі ани | 5 -отті састі пок ото пок най оріоні | 6 даюналот сектона (атік таото | 7 гатик дайтанот ктанет віна | 8 итавікотнидова наттак ок | 9 -айорх браї дайтанот потдаро | 10 -[п]потті састі ппас неі давита т | 11 -асі датик и ній одакноот расі | 12 дасі пішек діютора сійності (verso) 13 тідин стассоні калос пішес | 14 -доі пішоскотідирі ато тта | 15-рка найо отхої | 17 дійхавіс +

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.

+ гоннаси пистті прарон а[] 2 пелевпорен² ага спів інкосна[] 3 ага пкотег ага пило понтин атапот гіби[] 4 кос наліот алла врисотебіа³ натархос пента[] 5 ан-

¹ Cf. the same expression Crum, Copt. MSS, 28.

² Cf. Krall, Rechtsurk. 30, 31.

^{3 =} U.s... Presumably TAPXOC is his father's name.

ΠΙΟΙ ΠΕΠΕΠΑΠΟΤ¹ 2ΙΟΤΟΛΠ ΑΠΤΑΎ ΑΠΠΟΝΙ Π = 0.05 ΠΕΤΑΠΟ ΑΤΟΙ ΑΤΟΙ ΠΕΤΑΠΟΤΙ ΕΤΕΤΑΠΟΤ 2ΙΤΕ ΠΕΧΙΤΟ ΠΕΤΑΛΟ ΘΕΛΑΠ = 0.05 ΛΕΤΑΛΟΙΛΑ³ ΘΠΕΠΥΝΤΉ 2ΘΤΕΩ = 0.05 ΛΕΓΙ Ω = 0.05 ΛΕΓ

On the verso is the address in one line.

606.

Or. 4720(47).—Papyrus; $7 \times 4\frac{1}{4}$ in. There are two texts, the earlier (1), being that at right-angles to the fibres, is written in a ligatured and difficult hand. Only the beginnings of 7 lines are preserved. The later text (2) is complete but not always legible and is written in a smaller hand without ligatures (cf. Crum, Copt. MSS., pl. 3, xiv).

GRAF.

2. Letter in which the recipient is commissioned to buy 20—4 of bread for 3 solidi for the writer and his (?) children, also 6 yar, a kor (?)⁵ of salt (? fish), a jar of vinegar and a aak of of oil. He is also to send the deacon Ammonius and "my father" Victor. The conclusion is obscure.

 \mathfrak{F} ст тірініі нек інніса | 2 -наі ті ту ехотот | 3 ії; філеік нен азай | 4 нічеєрє аза стират | 5 аза откотрі пхіл | 6 аза отдивет няніх | 7 аў в плак инез | 8 [а]за ко. \mathfrak{h} й | 9 отате плік айй па. | 10 аза накот віктор | 11 спесн тотзаехетнезрю | 12 ... тен аза плайнт. | 13 пенет отхаї зинос.

607.

Or. 4720(48).—Papyrus; a fragt.; $2\frac{3}{4} \times 6\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand (cf. Crum, Copt. MSS. pl. 3, xiv for a better specimen of the type).

[GRAF.]

Letter. In l. 2, MARATAUTA GUCAU UHH netpoc; l. 4 is Muor Cerhpoc ugroruici¹ uraruor unguar. In l. 7 hh crarpoc is mentioned.

608.

Or. 4720(49).—Papyrus; a fragt.; $2\frac{7}{8} \times 6$ in. The script is of the sloping, ligatureless type of Hyvernat, *Album*, pl. xv. The text is at right-angles to the fibres.

[GRAF.]

Letter. Parts of the opening salutations only. It is evidently addressed to a high dignitary, probably a bishop.

1 Тину исоп гіхеншогрите напостолі кон | 2 Тивен гісот швен гітенфт неше роші | 3 Тивиллешоє пиот ецелерег еп | 4 Тироппі пгіришкої пт

Verso. சீ ால நீர் பீர் பீர் S oeo நாக்கு நா போல் 3 இ.

The dialect is Bohairic, but for the word orpure.

609.

Or. 4720(50).—Papyrus; complete with two distinct but rarely legible texts; $10\frac{1}{2} \times 6$ in.

[Graf.]

¹ Can this be for μημισμοριτ? But the first Π is certain.

² I do not know what this abbreviation can represent.

³ A word KAOTCHA is in Krall, Rechtsurk. 104.

⁴ Possibly there is nothing between 11 and Q.

⁵ V. Crum, l.l. 22; but cf. no. 590.

⁶ Presumably the same word as in Aeg. Z. 1878, 14.

¹ For this name v. Krall, Rechtsurk. 192, Crum, l.l. 72.

² Really a combination of Π and T but probably intended for $\Pi\Pi$. The letters following may $= \kappa \alpha \lambda$.

³ Cf. Crum, Copt. MSS. 33 (no. xvii). Here ἐν κυριῷ obviously follows the recipient's name.

1. The text parallel to the fibres is here apparently the earlier of the two. written in some 19 lines, in a sloping, uneven hand with few ligatures.

Letter beginning 中 cะทำ กระสุดภาคม รายเกา [1] прананост пос тот нар стт сленnorm. In l. 4 occur the words Ti man $a\rho^{\theta}$ 'a erraous.1 Scarcely anything else is consecutively legible. In the last l. is the word кануауа.2

2. The later text, also a letter, is in a larger, more regular hand. It begins Persû TIM TOWNSHITE EK] HITTUSHIO OT HE [AH]. Only disconnected words or letters are afterwards legible. The address, on the same side and in the reverse direction, begins with anoa as in no. 549.

610.

Or. 4720(51).—Papyrus; a fragt.; $3\frac{7}{8} \times 5\frac{1}{2}$ The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

[GRAF.]

The following is the text, several letters of which are doubtful.

ITTHOSTIKICO³ HOS HAAGHOK HORE PROTE GRANDED THE NAC ? птааг паралак уллар . . . TI PAAGIHIOTTI CARTI PAHAI KGATHA ZITGHOGIAZOF OTNOGI HOC ?

611.

Or. 4720(52).—Papyrus; a fragt.; $10\frac{1}{2} \times 3\frac{3}{8}$ The fibres are at right-angles to the text, which is written in a thin, much ligatured hand (cf. Rainer Mitth. v. 51, which is very similar).

Letter. There is nothing to remark in the text that remains. It seems to address a superior, l. 11 neuxaic mos [r]. The address, on the rerso, is Musp vpicr conorri + which, being the end of the line, one may take to show the writer's name.

612.

Or. 4720(53). — Papyrus; a very dilapidated fragt.; $6\frac{1}{4} \times 8$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (cf. Crum, Copt. MSS., pl. 3, xiv for the type).

[Graf.]

Letter of which only the first 4 of the extant lines are legible. The following greetings can be read; Ten deput Tanepir поот | 2 Динианори спотот зайно¹ иниаріа пилатога пилакто[в] і 3 Ди., солис ингорыз ингост...а поз анак апостностаар 4 Девасог калос охонож ко ж улож-HAO" (HIAIO"21) ⁵ HACAH¶

613.

Or. 4720(54).—Papyrus; a fragt.; $6\frac{1}{4} \times 5\frac{1}{2}$ The text is parallel to the fibres and is written in an irregular, much ligatured hand. On the other side is part of an Arabic text.

[GRAF.]

3 F. no. 594.

¹ For apt of. Stern, Acg. Z. 1885, 35, 157, Crum, Copt. MSS, 75, Krall, Rechteurk. 27 &c., Wilcken, Ostraka, ii,

² In Rainer Mitth, v. 52 Kaucaya. Possibly connected with cavo; ef. Proc. Soc. Bibl. Arch. xxi, 249, l'. no. 596.

³ Cf. the &xatov in Krall, Rechtsurk, 73 &c. and no. 635.

[•] For عيى.

¹ Or organin John.

عورية ¹ جورية 1

[.] أبر [11] معتمر "

[.] ايوب

Letter in which taxes $(\tau \epsilon \lambda o s^1)$ and wine are mentioned. The recipient is addressed as "dear brother."

 \blacksquare ? перт соп | 2 \blacksquare (illegible) | 3 скк. и. спалкеру сппан | 4 -тітелос еготи акхіпота | 5 хетасі ерис стойнире | 6 л 3 аксотсі хенуане | 7 п. ппенусі л $^{\pi}$ насон келе $^{\hat{\tau}}$ | 8 -е ті л $^{\pi}$ β сппри над ссане 5 | 9 гисане едгатик ато | 10 неуа \blacksquare

614.

Or. 4720(55).—Papyrus; a fragt.; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The script is ligatureless and unusually clumsy. It is at right-angles to the fibres.

GRAF.

Letter. The phrases are некелатесо-[тен], аго мых те наркоr[рі], аго тапет эни сла[к], (verso) тесі мыхис слуарі] аге legible.

615.

Or. 4720(56).—Papyrus; a fragt.; $9\frac{1}{2} \times 4$ in. The text is written at right-angles to the fibres in a small, ligatureless hand (cf. Crum, Copt. MSS. pl. 4, xviii for a slight resemblance in some letters).

[GRAF.]

Letter, addressed to a superior текцетос. Originally in more than 20 lines; only a few words in each are preserved. The following phrases may be noticed. Εχετι κ μειφι⁶ μπ. Τι ατσιτος μέ, είναι μειμι μεκέ, είναι και μαριι μεκέ, είναι μαριι μκιμι σοτρι⁷.

7 Theodorus.

616.

Or. 4720(57).—Papyrus; much torn and dilapidated; $6 \times 13\frac{3}{4}$ in. The text is written at right-angles to the fibres in a ligatureless hand (cf. Crum, Copt. MSS., pl. 3 xiv for the type).

GRAF.

Letter from Apollo to Apa Julius, the deacon. The contents are difficult to ascertain. The writer appears to ask for the copy of a document regarding trespass; μιαμοτε μκτα[τ]α φισσι (ἴσον) μπαροτρισμός (παρορισμός) μεμ και τά... The text ends (l. 7) with + μει εισει μαατ στα[ει] εἐμχαις +

617.

Or. 4720(58).—Papyrus; two fragts., if not of the same MS., at least by the same scribe. The script, for most part at right-angles to the fibres, is written in a rarely ligatured hand (cf. Aeg. Zeitschr. 1885, Taf. 1, iv).

[GRAF.]

Letter (or letters) in which the phrases сет пекрин ини, алго аграп откертаки, полхе пхаю аге visible.

618

Or. 4720(59).—Paper; a fragt. of thin, brown material; about $4\frac{1}{2} \times 7\frac{1}{4}$ in. The script is large and clear (cf. Crum, Copt. MSS., pl. 2 for the type), the lines irregular.

GRAF.

Letter. Little can be read consecutively. On the recto (?) the phrases [u] ω rene using the moraline, as a factor of the recto, as a factor of \overline{a} in \overline{a} i

¹ Cf. Krall, Rechtsurk. 178.

² Cf. Crum, Copt. MSS. 42.

 $^{^3}$ For $\lambda \omega \pi \acute{o}\nu,$ as in Krall, $\emph{l.l.}$ 176.

⁴ Sic, for ecootti.

⁵ Used thus in Crum, *l.l.* 30.

⁶ Cf. no. 528, problem 26.

^{1 ?} σακκίον.

noragapax¹ are legible. On the *verso* (?) [anegaortapc² et may etc], agtara magepic³ agtarag, & rantoma m

619.

Or. 4720(61).—Papyrus; almost perfect; $4\frac{2}{8} \times 2\frac{1}{2}$ 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 Theodorakius to —— son of Gabriel(?). \mathcal{F} companded on |2-north up[ak]-xi |3 naccel oroge Aani |4 upul nocoaopaki |5 baa oca . . . upul n|6 -kanpia |5 conor |7-cop nuo|7 + $\epsilon\gamma\rho$ |6 |7

620.

Or. 4720(60).—Papyrus; a fragt.; $7 \times 3\frac{3}{4}$ 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 α).

[GRAF.]

Letter addressed in the 2nd pers. plur. Its subject cannot be ascertained. The phrase [ro]zorcia oramat o[xon] occurs. The last line is mapia minimal. 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

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.

 \mathbb{P} сей пракуі насец | 2 осерт певлоні ото | 3 при исоср авах | 4 епри полоді, ікос | 5 пвуї пов $\delta\eta\mu\mu$ сур μ ў ζ η η .

Above the text is a cross.

The seal shows a cross + with 4 letters in its angles, apparently $\frac{111}{0?}$

622.

Or. 4720(63). — Papyrus; complete but often illegible; $3\frac{5}{8} \times 3$ 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. \mathcal{F} has $\mathbf{x}\mathbf{i}^4$ has a sum $\mathbf{i} = 2 \mu \overline{\boldsymbol{\beta}} + 3 \mu \mathbf{i} + 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 2 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf{i} = 1 \mu \mathbf{i} = 0$ and $\mathbf{i} = 3 \mu \mathbf{i} = 1 \mu \mathbf$

On the other side are remains of another letter, perhaps in the same hand.

[&]quot; ابو الفراح " Appears to be a Greek word.

³ An unidentifiable Arabic word.

⁴ Cf. nos. 621, 622.

⁵ The last letter may be A.

¹ Perhaps the verb introducing a wish, "it is my wish that." Such a usage is found in several ostraca.

² An ostracon uses GCOP GBOA in reference to a tax (r. Crum, Copt. Ostr.), though one might here expect a proper name.

³ II 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 $\lambda o \gamma o \gamma \rho \hat{a} \phi o s$, bidding hand over certain persons to Theodore, the $\phi \hat{\nu} \lambda a \xi$.

+ refinael chho $^{\frac{1}{2}}$ hence $\overline{\lambda}$ | 2 th heach χ if $\overline{\rho}$ $\nu\eta \overset{\sigma}{\sigma}$ are heach | 3 - χ κερκεσι $\overline{\phi}$ 2 cocotri habbanc | 4 $\gamma \rho$ $^{\prime}$ μ $^{\alpha}$ χ χ $\overline{\nu}$ δ / ζ

 $Verso. + απο το \overline{αγ} δες φλ^-[$] ανατδ λογωγρ +

624.

Or. 4720(65).—Papyrus; complete; $3\frac{1}{4} \times 5$ 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.]

+ semiaen emio $\tilde{\tau}$ henec $\tilde{a} \mid 2$ ti loteti hanyahti³ asa nyin n $\mid 3$ -anot seyen⁴ cana lo $\tilde{\tau}$ hagbane⁵ $\mid 4$ had $\gamma \rho \cap \tilde{\mu} \stackrel{\pi}{\pi}^{\chi} \zeta \nu \delta_{t} \zeta$

Verso. + aπο το αψ δεό φλ [] ανατο λογωγρ +

625.

Or. 4720(66).—Paper; dilapidated; $6\frac{5}{8} \times 4$ in. The text is written in a ligatureless, very clumsy and unskilled hand.

GRAF.]

Letter apparently to Mercurius KHPI HA-HOT HAILA HEPKOTPI, from an inferior whose name is illegible in the address. The writer salutes also those that are under his authority. What the subject of the letter is cannot be determined. At its close (verso) occur the words Extension equal equal her.

626.

Or. 4720(67).—Paper; complete; $4\frac{1}{8} \times 3\frac{5}{8}$ in. The script is ligatureless and clumsy. The form of u 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.

Р стй тэнн наэнрі клірікос за пенэпрі гарі пос спот врютен апон потін пін тпот за экоп ппатотешагі да піснот пін затаї отдаї Бенпос.

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 The address is very obscure. I assume it to be intended for $d\pi \delta \delta \delta s$ $\tau \hat{\varphi}$ $d\gamma a \theta \hat{\varphi}$ $\delta \epsilon \sigma \pi \delta \tau \eta$... (cf. Kenyon's Catal. i. 227), when Anatolius would be the recipient, the writer being unnamed. But $\overline{a\gamma}$ is uncertain, also the end of $\delta \epsilon \sigma$. 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 Denkschr. xxxvii, 105 and for the second also Berlin Aeg. Urk. i and ii, passim.

³ A place-name.

البو هشام 4

⁵ V. no. 656.

¹ Lit. "under his shadow едаа[п] затейные

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 папа паркогрі. Ll. 3-7 are;

3 пал насан гог насаха 3 | 4 птектаосе тоснити погат[Π^3 | 5 птасотог обноси итановив | 6 пои ага спот потрог 3 ихик | 7 пти хосност нек оптил смок.

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.

В сти оф тенно брак [но] | 2 -посанал автаотат питоп [| 3 пилокор хени ота [4 айок биков х. пануй [5 маттаотас на палст [а] бимай | 6 пилокор абной смойо пи ту [7 потко пистаонтинот таотав [8 ака отапиав пилос нап т [9 сратоп балос отал кинос +

On the verso the address; ? [ornament] πισορος αγιζ (ἐλάχιστος).

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 (rf. Aeg. Zeitschr. 1885, Taf. 1, i for a much less even example of the type). Several letters are ambignous and difficult to distinguish.

[GRAF.]

Letter. Something is to be given to mana Nahrau; 11 (head of) cattle appear to be referred to. Beyond that the text is obscure.

630.

Or. 4720(71).—Papyrus; a fragt.; $1\frac{3}{4} \times 8\frac{1}{4}$ 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 sen Mena he also salutes. He says that it is two years since he has seen⁴ him.

¹ Presumably for CAYO, though the possessive pronoun seems strange.

² Cf. Crum, Copt. MSS. 40, 71.

³ Μέτρον. The following word may be for Sa'- NAK, frequent in the ostraca.

⁴ Recurs in 1. 6. It is not likely to be the GIA? of no. 586 and 630.

⁵ Over B a small mark, ∩ or 11, possibly indicating a numeral. For HAPCC v. no. 546.

^{1 7} For Said, eggor.

² Perhaps KAUI 0 ..

³ A most unlikely name; but there is no doubt as to the reading. 11411;91111 could scarcely be defended.

⁴ Cf. no. 586 for this word.

631.

Or.4720(72).—Papyrus; complete; $1\frac{3}{4} \times 3\frac{1}{4}$ in. The text is parallel to the fibres and is written in an even hand (cf. Crum, Copt. MSS. pl. 3, xiv).

[GRAF.]

Letter asking that Abraham son of Yahie winay be sent to the writer with the — which he, the writer, had sent him the (previous) evening.

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632.

Or. 4720(73).—Papyrus; two dilapidated fragts.; together about $12\frac{1}{2} \times 10$ in. The text is written at right-angles to the fibres in an even, often ligatured hand (cf. Aeg. Zeitschr. 1885, Taf. 1, iv for the type).

GRAF.

· Letter from Apa Hol² to George, — and ἡγούμενος, whose letter he acknowledges Δειχι μεςε[ει μτεκιι]ετειωτ ετογλάβ αγιο ετ]]

[Φτ. Scarcely two words can be read consecutively beyond this. The writer salutes "our father" μαμα Marine³ and the deacon [Phoeb]amon. The address is on the verso.

633.

Or. 4720(74). — Papyrus; two parallel fragts.; $14\frac{1}{2} \times 8\frac{1}{4}$ in. The text of 17 lines is written at right-angles to the fibres in a large, ligatureless hand (cf. Crum, Copt. MSS., pl. 3,

xv for some resemblance in type). The verso is blank.

[GRAF.]

Letter from a bishop mend, named red. After the salutations he informs his correspondents entra Ae¹ TITA[IIA] enter[eigentrypp] that he has learnt that certain persons have ventured (\tau\lambda\lambda\lambda) to — xealepoon etcop? Her art \tau\lambda art \tau\lambda

A postscript is added in the margin about 250 σκεύη of wine; s απαι πετρωε ταμαι χεαιτις : σπ: σκιτει μπρη επιακόν χαμα αβχαρόν βα³ κακώς απιώμ (blank).

634.

Or. 4720(75).—Papyrus; $8\frac{1}{4} \times 6\frac{1}{4}$ in. (1) The text at right-angles to the fibres is written in a thin, stiff hand, rarely ligatured; (2) that parallel to the fibres in a coarser hand.

GRAF.

Both texts are letters but, though 23 lines of the 1st and over 10 of the 2nd are visible, scarcely anything can be read consecutively. The 1st text begins cr гиплен пнот прарен анак касси (сf. القاسم) с с

635.

Or. 4720(76).—Papyrus; $8\frac{1}{4} \times 4\frac{1}{4}$ in. (1) At right-angles to the fibres is part of a text written in a much ligatured hand (cf. Rainer

¹ Scarcely AMIOT.

² The ω is doubtful. This name is probably to be read in Berlin P. 3226. It would be a variant of ω_{Λ} , Sa'. 2009.

³ Mapiros.

¹ Recurs Crum, l.l. 41, 48.

² Apparently "those who read these (words)."

³ For GBAA?

Mitth. v. 51); (2) parallel to the fibres is a more recent, complete text in a hand with few ligatures (cf. Crum, Copt. MSS., pl. 4, xvi, though that is coarser).

[GRAF.]

- 1. Letter of over 16 lines of which nothing consecutive is preserved. The following will exemplify the dialect; 1 тиарим гоги аль иод | 2 не или ли ранке иш вал 3 сги пхолош иш елепт | 4 инец ага петсати епиора
- 2. Letter from Thomas a priest to —, concerning a δίκαιον³ given him by a third person.

В стй тіри[ии и]ак | 2 писанаї прак | 3 -хиваста аппет | 4 -реплет савтацаї | 5 хенавті оттіко | 6 -юн птев нак пії | 7 -нас екхеріа пав | 8 авотап готекана | 9 -гі апон инекті ла | 10 -ат нав ак ахе нев | 11 -отх пвал инті | 12 -кесон еппот еппе | 13 пет апон инерка | 14 -ав естав гіхон | 15 отх хенгинос +

636.

Or. 4720(77).—Papyrus; almost complete; $6 \times 6\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in a much ligatured hand (cf. Rainer Mitth. v. 51).

[GRAF.]

Letter from Kyrikos(?) to Severus a deacon. He relates that Shenoute has come and asked for a grain-measure and a — and he begs his correspondent to deliver them to him quickly.

 ${\cal F}$ сти .000 тірни аг[со]ті[аспадо ппот]- |~2 хві итекпетнано ${\tilde \tau}$ неан етпан. ${\it j}^3$ |~3 иниеса нагласан арено ${\tilde \tau}$ ог аб |~4 -еті ппа ствеотрі ппотхоні [5 тедхагел ппіреп птів евал [6 лоніон пасан еїєс етвит теїтот [7 нев тирині ппиот нак отхої [8 гилос +

Verso. Dornpoc Al & Krpin

637.

Or.4720(78).—Papyrus; complete; $1\frac{7}{8} \times 6\frac{7}{8}$ in. The fibres are at right-angles to the text which is written by the same hand as Crum, Copt. MSS., pl. 2.

GRAF.

Letter from George to his "God-loving son," the deacon —. The writer is sending some dates. It is not clear whether the 8 sackcloths and the 24 casic mentioned are likewise sent.

 \mathcal{F} fig. hombinini altator t..6... to \vec{A} . | 2 hamorti hao hoath \vec{B} oame \vec{B} | 3 opni rhinogic +

Verso. \mathcal{F} told unduginal hand [space] the half \mathbb{F} and \mathbb{F} in \mathbb{F} are the correct of \mathbb{F} in \mathbb{F}

638.

Or. 4720(79).—Papyrus; a fragt.; $6 \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatured hand (cf. Rainer Mitth. v, 51 for the type).

[GRAF.]

¹ In l. 13 occurs the word dia; r. no. 625.

² V. no. 610.

³ Abbreviation for HAHOTC.

^{1 ?} Xuviov.

² V. no. 529, note.

[[]ابو]كير 1 3.

For the 2nd o read perhaps o. The name may begin with gl.

639.

Or. 4720(80).—Papyrus; a fragt.; $2\frac{1}{2} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping and ligatured hand (cf. Aey. Z. 1885, Taf. 1, iv for the type).

Letter. Apparently the continuation of another text, though there was nothing here before l. 1 nor after l. 5. It relates to a measure [of grain]² sent by the writer and to a καμίσιον.

640.

Or. 4720(81).—Papyrus; a fragt.; $5\frac{1}{2} \times 6\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a large, ligatureless hand.

GRAF.

Letter beginning & cuoe than ar tacnach | 2 from enorme naugar es. There is nothing to remark about the remaining 5 lines.

641.

Or. 4720(82).—Papyrus; apparently complete but dilapidated and mostly illegible; $7\frac{1}{4} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a sloping hand with some ligatures.

[GRAF.]

Letter of which neither the writer nor the subject can be ascertained. Ll. 1, 2 are;

стибо тірініі нак шиісанаі брузпіперупре те пихаєю папа бі нак...

Ll. 7, 8 are areo ti \overline{c} shift imper the same τ of aba alockop since \mathbb{Z}

642.

Or. 4720(83).—Papyrus; 2 fragts.; the larger $7\frac{1}{4} \times 3$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand (cf. Hyvernat, Album, pl. x).

Letter addressed to a superior, [cr]Tamort kata char high. No continuous phrase is preserved; but the words [an] non anaom mane cres and [takki normana amon asc] may be noted.

Verso. The address & room naoc kill

643.

Or. 4720(84).—Papyrus; complete; $4\frac{3}{4} \times 2\frac{1}{2}$ in. The text is parallel with the fibres and is written in a ligatureless hand (cf. Rainer Mitth. v. 56 for a general resemblance).

GRAF.

Letter to the deacon(?) Chaêl from the deacon(?) Philotheus. It is concerned with "the answer (sent or received) yesterday," but what its purpose is it is difficult to say.

¹ As e.g. in Urk. Berl. Mus. (Arab.) no. 11.

² Or to the measuring instrument itself.

³ So spelt in no. 584.

¹ Perhaps the bishop of no. 532.

В ст тірінів нек | 2 тітана вініак | 3 етветанокрасіс | 4 виротте віотам | 5 теккаттаатк | 6 тіпекаріст тек . | 7 ві неі напанке ага | 8 тапокрасіс витакхв . | 9 нок врас гансвене | 10 текертекстан тіг | 11 -рес гіленанапаст | 12 нарасм тіфец врак | 13 отхві гійос.

Verso. ≠ те́іс паіаќ, та́о таіаќ, та́о овос

At the other end of the verso is part of a very illegible wine account.

644.

Or. 4720(85). — Papyrus; complete but often illegible; $8\frac{1}{2} \times 9\frac{3}{4}$ 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.

GRAP.

Letter from Ab - to Pesynthius memor, who in the text is called Teknetyaic but in the address mucan. The writer seems to ask for some honey kanesia. Only the closing phrases are distinct; zanozog ammorti enplum methodor esaa zitumno-7 orexes zannoc.

645.

Or. 4720(86).—Papyrus; a fragt.; $3 \times 9_4^3$ 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).

[GRAP.]

Letter. Little of the recta can be considered read beyond the following phrases; to non 8 near ornia norger unortryn norger, gron...horteryn apan htas ettiog arall. On the verso the last 5 lines are

3 Тиболіс тетендай таріхі алюни нег адії | 4 ага пантеертала петаріхі даітеіто: петенг.. ін | 5 ага дой пентеерталат даі паі пенетендате да... | 6 фіні ерати калюс отпунні птенской гараі 8 нестеі 8 нестірі | 7 отхеі гепхаіві.

646.

Or. 4720(87).—Papyrus; a small fragt.; $3\frac{1}{4} \times 5$ 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 текнетист. All that can be gathered from the text is the writer's request to be had in remembrance an namer emek[2300]. The address on the verso, + reacc naïeror, appears to be in another hand.

647.

Or. 4720(88).—Papyrus; a fragt.; 4\\$\times 3\} in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand. On the *rerso* are the remains of an account.

GRAF.

Letter; the conclusion and post-script. The latter refers to hay which is being sent, 42 measures of which (?) are to be bought for the writer.

Is the sum | 2 hairs table as | 3 hebcauti | 4 - sum pak hot | 5 - xai hoc as a heave , chp | 6 suffees ek | 7 - tarac as a can $\overline{\mu}$ | 8 $\overline{\beta}$ hetpot² ag ta | 9 - otat hei homb.

¹ The letter missing in 1. 5 may be 6 or 6. Perhaps thipkage should be understood, though TAAAC seems to imply a substantive.

² Or $\overline{\mu}$ simply = $\mu \epsilon \tau \rho o \nu$.

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 moneymatters. The following words are visible;

THAIL HILL AND ADA.. HOTAH, TOTHH KATA G (ATOAOKOXI. 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 ни мион племет маткгріаки ії | 3 зетмевний ата анд. On the verso, the end of the address;

∏ [ornament] 21TH⊓ETPOG ⊓GAH

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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 тентентот выл and asking for news, l. 4 сее пекрии пен, l. 6 отприи тектіхи.

651.

Or. 4720(92).—Papyrus; a fragt., complete in width; $3\frac{3}{4} \times 3\frac{1}{4}$ in. The fibres are

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. The 10 lines preserved consist wholly of salutations to the recipient who is called плилиот нарысли етт гинпиот инперсоп. The last phrase is евспот еклие инперсоп еклие инперсоп неклипинати иннатио [2] готсли иниса.

652.

Or. 4720(93).—Papyrns; 2 fragts. 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 fragts. are parallel but do not join. Little can be said of the contents. The document seems to be called γραμματίον, σει πειγραματίου τασε από ε. In the previous line παλικομ³ 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 cheese which the writer had reckoned on selling (?) to the

¹ Perhaps A for X, with HI following.

¹ His title seems to be $\tilde{a}\rho\chi\omega\nu$; v. Crum, l.l. 24, 75.

² Variant of KGCHI=HKA.

³ V. no. 610.

⁴ V. Rainer Mitth. v. 32.

recipient titana nak xaktanai етвикорании прамон апон рахов нев and which he now asks may be returned him amon рег напон авт нек тегев нев. The rest is obscure; нап менистот певме... таат нап[3 or 4 let.] ев нев распи фаст манот манот манот манот манот манот манот манот манот ан].

654.

Or. 4720(95).—Papyrus; a small fragt.; $2\frac{3}{4} \times 3$ 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 nana Phoebamon, οἰκονόμος of the monastery of —— unu, to ——, who is probably a bishop, being addressed as "[supporter?] of the orthodox faith." On the verso was the address; [[caayic]τος φοικαιώνι πρ, 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, is written in a large hand with some ligatures (cf. Crum, Copt. MSS., pl. 4. xvi for a general resemblance).

Letter, addressed by χαιια² probably to a bishop (cf. the epithet ὀσιώτατος).

 \mathbb{R} стй тізні ато тізспадо й $\|\cdot\| 2$ нот носіб δ_f ато стен $\|\cdot\| 3$ теннот неперсін ато $\|\cdot\| 4$ т непек тирот непе $\|\cdot\| 5$ он нек

хеалеаат $\frac{1}{2}$ | 6 от прап β ртин п $\frac{1}{2}$ | 7 ин гиатхарс алотот $\frac{1}{2}$ | 8 инт вах пер ? $\frac{1}{2}$ | 9 пар γ а $\frac{1}{2}$

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, ligatureless 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 kornal negational negations.

L. 3 [t] arann mag smedsice unnedscox[t] L. 4 [t] c imenot usal epoq ngaquor n-

L. 6 Дан]а точан прицаасте пикаац свол.

657.

Or. 4852.—Papyrus; complete; $5\frac{4}{5} \times 7\frac{1}{2}$ 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 πιττάκιον, in which the recipient is asked to deliver 8 κόλλαθα of dried fish τάριχος to Victor who is to give them, with 2 artabas of salt, to Isaac and Konou. Victor is further to be told to see to the διακονία (of the monastery).

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.

¹ In no. 624 this same official occurs; cf. no. 668. The title corresponds presumably to the φύλαξ; v. Kenyon, Catal. ii. 158, Wilcken, Ostraka i. 320, Milne, Hist. of Eq. 211.

² Acquired with Or. 4853.

³ Possibly for Кы́гыг; об. шланот, фіванот. In Or. 4853 it is конот.

[Я мор]ен ин тимне ететинетнани[от] | 2 те псои иник/ праре насон вит[сор] | 3 ег инти ті й употін пколлаог и | 4 -таріхі над дто земна ісак дто | 5 гелпа конот ага ертод спат иге | 6 -пот ота земна конот ота земна конот | 7 лошон праві нак тлат над гетот- | 8 -пот гіход вол нві дхіград етлі | 9 акопіа отхаї гипховіс +

Verso, in an unskilled hand.

пітакі пхев (sic)потте¹

A small clay seal with the monogram was attached to the papyrus.

658.

Or. 4927(1).—Papyrus; a fragt.; $7\frac{1}{8} \times 2\frac{7}{8}$ in. The text is written at right-angles to the fibres in a small, much ligatured hand (cf. Rainer, Mitth. v, 51).

From the Fayyûm.

GRENFELL.

Letter; the beginning only. Greetings from المسلم Isidorus (the writer), Kasem قاسم, Younes يونس, Shoueip شعيب, to their "dear brother" Mauei.²

> сепплен ипнотті прарп анак ппапа ексітрот екс |2|-геі екр[1] ппотхеі папел[3] сан натеі кало анак пкасей ен с |3|-геі екр[1] потхеі папеліт сан натеі кало анак и |4|-тотнес ексеі екрі нпотхеі папел[3] сан натеі кало [3] анак протеіп ексеі екрі ппотхеі папел[3] сан натеі [4] калос ага потхеі певін тірев ехіноткоті рат [5]-нао анак іїпапа ексітрот ексеі екрі пінатеі[3]

Verso. The hot half can hater heotepike 3 [3 haha eightpot.

659.

Or. 4927(2).—Paper; complete; $5\frac{3}{8} \times 3\frac{5}{8}$ in. The text is written in an irregular, unskilled hand. On the back is part of an earlier Arabic text.

From the Fayyûm.

GRENFELL.

Letter addressed to a superior. In lines 8, 10 corn is mentioned; in line 13 donkeys. Beyond this it is difficult to describe the contents owing to the irregularities of the language.

гипран епнот \dag 2 и дарп енгов и и \dag 3 функ ${}^{\#}$ тпроскии \dag 4 потха наперіт \dag 5 енгот пхаї є с фуаріс \dag 6 нав аппон апун па \dag 7 -аппр ентаксге и еї \dag 8 хетафап пот тапот \dag 9 нев енененаат ефунк \dag 10 гакоткот хоп мак \dag 11 -отгп отетс нев ента \dag \dag 12 -к ектом агатроні \dag . \dag 13 . \dag а акенено ентоточапо \dag \dag 14 готкаї ага пегнаги \dag (Verso) хіо пма , тай , вг ат тайа . \dag

660.

Or. 4927(3).—Paper; a fragt.; $8\frac{3}{4} \times 7\frac{1}{4}$ in. The text is written in a clear, ligatureless hand (cf. Crum, Copt. MSS., pl. 3, xv for a finer example of the type). The II, II and II are however often ambiguous; a resembles that in Ciasca i, tab. iii. On the other side is an Arabic text.

From the Fayyûm. [

GRENFELL.

Letter, the first 4 lines of which are all but erased. It begins with eru. The subject of the text is financial; more cannot be said.

4 атс енхеріа 2 ниад инігоот 15, а... 16тпалал 2 ін над епер16 уантепос ттатен

¹ This place is **XGEGHOTTI** in Rainer *Mitth*. ii. 59 and in Greek $\sum \epsilon \beta \epsilon \nu \nu \nu \tau \hat{\omega} \nu$ ($\kappa \hat{\omega} \mu \eta$). It is presumably in the Fayyûm.

² Cf. 110°CC1, Krall, Rechtsurk. 26. In no. 530 several persons similarly join in greeting the recipient.

³ This word is below the line. Above the foregoing $\mathbf{n}_{\mathbf{n}'}$ is a letter something like \mathbf{x} .

¹ Cf. Rainer Mitth. v, 28.

For pxpc1A as in Krall, Rechtsurk. 37, Aeg. Z. 1885, 30, Crum, l.l. 32.

³ From the root ______ ?

тенала интеся | 7 епреен еготи атф анапоренад и | 8 епиа инад тедуни вал г | 9 нарепрахи разн атф | 10 готлоткоси етглонидо . α | 11 однот итф фино α | 12 однот итф татат е | 13 фиропаху негив изил вал . There are traces of 2 lines above α . α 1.

The Arabic text in 14 lines is the report of a litigation between Severus Ibn Girgis of Tutûn الططونى and 'Ali the Musulmân, slave of 'Abd Allah Ibn Furaig(?) قريم, called Al-Rauḥi
الروحى. This too relates to money matters. It is dated [A.H.] 404=A.D. 1013-14.

661.

Or. 4927(4).—Papyrus; a fragt.; $7\frac{1}{2} \times 4\frac{1}{2}$ 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. [GRENFELL.]

Letter, the writer of which asks his correspondent for help or charity, saying he has not visited him for 23 days though he is ill.

+ сти слото вовтониям и |2|-тла ний геат ний нто |3| ниоттиниваюм |4| й[a] p^4 отp словности итав |5|... ак оботи отнаот неги |6| ник обкоок гахой йот |7|-инимо налий иейб |8|-слиби тютору тектала |9| поинотност гіхо ней ти |10|-лот тексаттой лай ийот |11|-уллейности тебіц оток |12|-тp еготи лай ейі гей ку и |13|-глот

error for a'cub.

акат¹ оізмін пнотті | 14 петслоти хелізалі незі | 15 ези елепнотті сік индот | 16 незі зеі петивагапи атпа | 17 зі! зикеме [3 от 4 let.]іс пеше

662.

Or. 4927(5).—Papyrus; a dilapidated fragt.; about $4\frac{1}{4} \times 8$ 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. [GRENFELL.]

Letter from — to апологт أبو الليث. What its subject was cannot be determined. One of the phrases legible is плиот скрай. синг лютот гипан

663.

Or. 4927(6).—Papyrus; a small fragt.; $2 \times 4\frac{1}{2}$ 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.

[GRENFELL:]

Letter; the end only.

Пашан аюгрис аюлтс | 2 Паак айтгиаейретолі³ посиф | 3 Птак золи пектий аза | 4 Пос +

664.

Or. 4927(7).—Papyrus; a fragt.; $3\frac{1}{2} \times 5\frac{1}{4}$ 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 Favyûm.

GRENFELL.

The τ not quite certain. The first ω possibly an

² Either a postscript or address. The Arabic would thus be the earlier text.

³ The expressions in Il. 10, 11 are somewhat vague.

[•] This may be aρχων; ef. the abbreviations in Crum, 1.1. 23, 75.

¹ For akkaat.

² Instead of o perhaps c; after it i, p or v.

³ Sa', pequirope,

Letter greeting ايرب son of محمد. The writer appears to send instructions, but the subject dealt with is obscure. The name on the verso is probably that of the writer.

урин аюн $\mathring{\tau}$ нагинт хетютсор танак хелі 2 ла нетр залотзі прай керіак/ лонон 3ливар $^{\varepsilon}$ он ацвітр а $\overline{\tau}$ поткар $^{\varepsilon}$ ла 4лрі вар $^{\varepsilon}$ петр негуні лонон зеі таі |5|ленаў амі енша ано еготи аг ер |6|лті пенек раптенніі хеліпарх |7|лелам нотстіхі расаттен *

Verso. / 107° & naice.

665.

Or. 4927(8).—Paper; a fragt.; $1\frac{3}{4} \times 6\frac{1}{2}$ in. The script is ligatureless (cf. Crum, Copt. MSS., pl. 3, xv for the type). The letters H, H, H are quite indistinguishable.

From the Fayyûm.

GRENFELL.

Letter. The dialect is a particularly pronounced example of Fayyûmic.

«готи ага клісот ага нате лет ке | 2 ги лга йволя ага втенни сот вал неотоя гилит | 3 лга йнвейнт ага нететхріл шлав теволив инт | 4 прайте глат рантакотиюлис тавші прин.

Verso. Правотфіл тавінтот готій ага потаоте п | 2 -нат еніть еготи нен ке П

666.

Or. 4927(9). — Papyrus; a dilapidated fragt.; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text is written at right-angles to the fibres, in an even hand with some ligatures (cf. Crum, Copt. MSS., pl. 3, xiv).

From the Fayyûm. [Grenfell.]

Letter from Damianus Christe¹ to Kasem son of Abla (? Apollo). Only the opening salutations are preserved.

В запплен спності прареп тряні спі | 2 -от]хеї ппена..¹ тирев петлогией сотио[ткоті | 3 псі ехептлог отклино́нек запевря | Lines 4—7 are mostly illegible.

667.

Or. 4927(10).—Papyrus; a fragt.; $4\frac{1}{2} \times 5\frac{1}{4}$ in. The text is written at right-angles to the fibres in an even hand with some ligatures (cf. Crum, Copt. MSS., pl. 3, xiv).

From the Fayyûm. [Grenfell.]

Letter; the beginning only. It is addressed to a superior namepit most by Gregory rpm. After the preliminary greetings can be read; 4 chot caak xeahoot can | 5 integrior maaxee e | 6 m and as . . ac ac name

On the verso is part of the address.

Above the text is part of an Arabic protocol in large letters.

668.

Or. 4927(11).—Papyrus; complete; $5 \times 5\frac{1}{4}$ in. The text is written at right-angles to the fibres in a thin, ligatured hand perhaps identical with that of no. 621 (cf. Rainer, Mitth. v. 51).

From the Fayyûm. [Grenfell.]

Letter from Tai(?) $\phi \dot{\nu} \lambda \alpha \xi^3$ to Ziad $\dot{\nu}$ son of 'Abd el-Azîz عبد العزيز. On receipt of it Mathêj' is to be sent to the writer and informed that ——.⁵

Abbreviated from Christodorus or Christophorus.

¹ Neither COOTAZ nor HI can be read (v. Rainer Mitth. v, 25, 27 &e.)

² For viòs.

³ V. no. 656.

⁴ Mr. A. G. Ellis suggests مذحج.

⁵ "That there is no ill upon him," i.e. perhaps that he is free of blame (عليه). The text appears to relate, like no. 621, to judicial matters.

ети практі наслеї $| \ 2 \$ отаате ватліх 3 неї атф тапад хе $| \ 4 \$ нин какос ліход $5 \$ пар 7 . 1

Verso (smaller) $\sigma \hat{v}$ ζιαδ \hat{v} αβδελαζιζ [απο ται $\phi \hat{v}$.

669.

Or. 4720(96).—Parchment; $3\frac{1}{8} \times 3$ 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.

On the other side, in uneials of Zoega's 6th-8th class, abba harmout.

¹ Presumably a title.

¹ E.g. Aeg. Z. 1895, 132 (v. no. 369 above), Hyvernat, Album lii. 1 (last l.).

LEGAL TEXTS, ACCOUNTS, LISTS, &c.

670.

Or. 4927(12).—Papyrus; a fragt.; $5\frac{7}{8} \times 6\frac{3}{4}$ in. The text is written at right-angles to the fibres in a hand with some ligatures (cf. Aeg. Zeitschr. 1885, Taf. 1, iv for a slight resemblance).

From the Fayyûm. [Grenfell.]

Legal document relating to money matters. Two contending parties seem to be referred to. Диотлоткотся и сое агд | 2 Диров сс хорю шаот и | 3 Денфівола есмалі затини | 4 Дазан остви фо. потзота | 5 Дате. т асмоні затення | 6 Дхо шас хентноти затинт | 7 Диевсиеот хо шас хентноти затинт | 7 Диевсиеот хо шас хентноти затинт | 8 Данок зоюк ато лими ан зави | 9 Дев зітетинті п. ет

671.

Or. 4927(13).—Papyrus; a small fragt.; $1\frac{1}{2} \times 6\frac{1}{8}$ in. The text is written in a ligatureless script at right-angles to the fibres.

From the Fayyûm. [Grenfell.]

From the end of a legal document of which the last word, $\mu a \rho \tau \nu \rho \omega + + +$, is visible. This is followed by the scribe's signature and the date; from erces eno netron near $\bar{\mathbf{e}}$ may neen $\bar{\mathbf{u}}$, i.e. the 9th Indiction.

672.

Or. 4927(14).—Papyrus; a fragt.; $6 \times 5\frac{1}{4}$ in. The text is at right-angles to the fibres.

Of the 8 visible lines 1—4 are written in an even, ligatureless hand (cf. Aeg. Zeitschr. 1885, Taf. 1, iv or vi), 5 in another similar hand, 6—8 in small, ligatured characters.

From the Fayyûm. [GRENFELL.]

Legal document containing an undertaking of some sort. The fragt. shows the witnesses' and (l. 8) scribe's names.

673.

Or. 4927(15). — Parchment; complete; $6\frac{1}{4} \times 5\frac{7}{8}$ in. The script is clumsy and ligatureless.

From the Fayyûm. [Grenfell.]

Legal document in which the writer, Agau, makes a statement as to a sale; but the irregularity of the language leaves all details obscure. The MS. is valuable as being dated [A.M.] 703=A.D. 987.

¹ Presumably a name and title. λ_0 is on an erasure; θ may be a cross.

² Should be a female name.

 ${\cal P}$ сий гениран пності [и] мари идов | 2 ини анак пата агат¹ тагт тепите ${\bf A}^2$ | 3 ипогале нетелинет напа накотре³ | 4 гатаї итарігт⁴ ага пантеран туї | 5 -хобе ага таї теафіа погалі⁶ ага пантеран | 6 ага нетехере агат ваа нац габ ао | 7 -коте отогае вренапанност во инстре | 8 вренана хана со инстре вренархи | 9 -ата сісни во инстре врена готнісі⁶ | 10 во инстре вренос іс нехе | 11 во инстре гіхон тирви | 12 ката хрйот 12 те

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.

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?

no. 370. ³ Presumably for λίτρα.

Accounts. After the remnants (figures) of 5 lines, ending with a total, $\gamma_{ij} \stackrel{\circ}{\nu} \sigma \stackrel{\circ}{\kappa} \beta$, comes an account in 2 lines, neutratheig unkaraneg [about 8 let.] ormand $\stackrel{\circ}{\nu}$ a cti heocha harop[ion] $\stackrel{\circ}{\nu}$ [a], below this $\stackrel{\circ}{\nu}$ δ and further down the total, $\gamma_{ij} \stackrel{\circ}{\nu} \sigma [\kappa]_{\mathfrak{s}}$. Then follows an account of payments to various persons.

11. $\mathring{\tau}$ бал \mathring{a} | 2 еті пп... птинстік° $\mathring{\nu}$ $\rho \kappa \delta_5$ | 3 еті шаков підсон $\mathring{\nu}$ μ_5 | 4 еті шал/ псотене пр[год е]готи епотог $\mathring{\nu}$ β | 5 еті шенапагор пател \mathring{b} дергод е \mathring{z} епотог $\mathring{\nu}$ α | 6 еті побабилює пешаков $\mathring{\nu}$ β | 7 еті шетри вал песоб [т]] $\mathring{\nu}$ α | 9 еті ш. ебі . самон ганентацтіні пін лістоти про \mathring{z} $\mathring{\nu}$ β | 10 еті паноні підсі $\mathring{\nu}$ α | 11 еті палінано ана ноог $\mathring{\nu}$ α | 12 (verso) еті гатеталіанен птаттіне нат $\mathring{\nu}$ α | 13 еті ші. с. п дані нана ноог пта[8—10 let.] піної лісто . ер° $\mathring{\nu}$ α | 14 еті пкосца ана горісон гініної ?

676.

Or. 5301(1).—Papyrus; a small fragt.; $1\frac{1}{8} \times 7\frac{1}{4}$ 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 κουμοτ and the place Busiris πουειρι. The money is expressed by χρ χρυσίου.

677.

Or. 5301(2).—Papyrus; two fragts; 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 $\alpha \beta$ opposite them. BABI-ACOH seems to be mentioned.

³ May be for Macarius or Mercurius.

^{4 1} Tapixtor.

[&]quot; HOTAM added above the line.

⁴ V. Krall, Rechtsurk. 192.

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.

на поамери | 2 на икогв | 3 пестанота | 4 весентонат | 5 на икот. Opposite 3 and 4 figures are visible; the former seems to have $\mathring{\nu}$ 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 n 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(?)

апа . с . ала	
енсок пинив	μ^{-1} ?
AHA HUAG 2	?
нануі ечеюлі _з пуполсибе	$\mu^{-}\beta$
пануі пан палуі	$\mu^{-}\beta$
ө й поъхи	μa s
сотлениан пун папас ршг	5
ісе пэн сетепфеи	5
∭и афаи⁴ ∭	
апасо псаннреп 🐰	

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.

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; \mathcal{F} nautian $5\tilde{\gamma}\kappa\delta$, nana abparau $5\tilde{\gamma}\eta$, nai kocua naucabt $5\tilde{\gamma}\kappa\delta$, nacanymiot $a\rho$ ay, abonar $5\tilde{\gamma}\eta$, nan λ_{l} ay $\tilde{\gamma}\eta$.

¹ V. Krall, Rechtsurk. 59, 192.

² Cf. ueaa, Krall, l.l. 98, Crum, Copt. MSS. 50.

³ ? For HACOHTIOC.

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

HAOF HAPOOC TAITEIT OBOA ZOHAAOFOT

полрони ? ? $\vec{a}\vec{p}$ $\epsilon \hat{\gamma}$

On the other side, maker energy and in another hand \parallel may hap an induct, notice $\delta_{5}\delta_{5}$, may $\beta_{5}\theta_{7}$ &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 $\lambda \iota \tau \rho \alpha \iota$. $\Gamma \epsilon \omega \rho$ $\kappa_{l} \iota \beta \lambda_{l} \pi \varsigma \chi \alpha \eta \lambda \kappa_{l} \varsigma \lambda_{l} \xi \alpha \pi \tau \circ \lambda^{2} \kappa_{l} \varsigma \lambda_{l} \kappa \epsilon$ $\pi \alpha \nu \epsilon \kappa \kappa \lambda^{3} \kappa_{l} \beta \lambda_{l} \pi \zeta \circ \alpha \sigma \tau \alpha \kappa_{l} \beta \lambda_{l} \pi \sigma^{0} \delta \iota^{-1} \kappa_{l} \iota \epsilon \lambda_{l} \kappa \epsilon$.

The address; $e \operatorname{crh}$ тени ик/гры хана гітнаванрагнан 5 навсан,

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.

[GRAP.]

Account consisting of proper names, each preceded by $\mathbf{x} = \mathbf{\hat{v}}\pi\mathbf{\hat{e}}\rho$ and followed by two sums of money. Among the names are easily, mapar (= marpoor) and maker emorging.

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. ΠΕΤΩΩΓΙ ΠΑΙΙΑ ΙΟΥΑΙ OCCUPS; also the place-name ΤΑΙΙΩΚΙΙ.

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).

Accounts.

1. At right-angles to the fibres.

P CTH OCO HAOF, HARACTO HEITAHT

nanaiopaninic 'a

Eight lines follow this, each consisting of a name preceded by an and followed by the sum a. One, Peter, is from normal.

2. Parallel with the fibres, probably by the same hand and apparently complete.

Let our data continue of λ our sequence of the continue of the continue of λ our sequence of λ or λ our sequence of λ our sequence of λ our sequence of λ or λ or λ our sequence of λ or λ o

Perhaps reparta; v. Krall, Rechtsurk., Index.

 ¹ Πτολεμαΐος, very rare in Christian texts; cf.
 Λειλειτιί Δίλο.
 2 Perhaps -κηλ.

^{4 1} Σινοίθιος διάκονος.

[.] عبد الرحمن 3

¹ Presumably for HOTE "money."

² Two or three cursive letters; perhaps εφλ.

 $ο\overline{\mu} \ \delta_{l}^{-1} \ \text{Hac}^{\circ} \ \text{санотна}$ • α $[o]\overline{\mu} \ \delta_{l} \ \text{ов}\dot{\omega}_{l} \ \text{серин}^{2} \ \delta_{l}\dot{\pi} \ \kappa \alpha$ • β $\mathbb{F}_{\text{call netpoc}}$

689.

Or. 4721(14).—Papyrns; a fragt.; $5 \times 6\frac{1}{2}$ in. There are two texts, both in ligatureless hands.

[GRAF.]

Accounts.

1. At right-angles to the fibres; dates, names and sums of money.

 ΘΌ κθ пісют аркатне β ? μξ

 ΘΘ λ пісьноє β аркатне β ρλ

 β прастє аркатне β γ

 χ χ

 β ρ

 χ χ

 β ρ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

 χ χ

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 χ χ

 χ χ

 χ

2. Parallel with the fibres; the end of the above account and, in a clearer hand, the beginning of another.

art hag hetcot habot $\mu \lambda$ μ est hhepcole etkagape hheicot $\mu \lambda$ ζ_5 [e]it healtoth habat ah

690.

Or.4721(15).—Papyrus; complete; $6\frac{3}{4} \times 4\frac{5}{4}$ in. The text is written in a rarely ligatured hand at right-angles to the fibres. On the other side are remnants of a Greek account.

GRAF.

Account of money paid to various persons. It consists of names, each followed either by τεργαιι ω, ω οτ κες κεράτιον in one case κες απα. Αποης the names are απα μια, for Νειλάμμων, μαρατ for μαγρωστ, ακατ.

691.

Or. 4853.—Papyrus; probably complete; $5 \times 10\frac{1}{2}$ in. The text is written at right-angles to the fibres in an uneven, semi-uncial hand.

Bought in Alexandria. [E. D. Webb.]

Account of the old and new wine supplied to various persons at Poueit.² The months Athor, Choiak, Tybi appear in some entries. On the *verso* is the title of the whole.

апа конот³

+ плогос ипирп итавпот спотаіт гесоргі пилиотанота гист ϵ

+ хана п.а. е. есоти тевыпант гиет в

¹ A ligatured abbreviation, possibly for διά.

² This name occurs thrice in Krall's Rechtsurk.

^{3 &#}x27;Εργάτης.

⁴ Cannot be read otherwise. ? Pesynthius.

⁵ Presumably a coin; μιλιαρήσιον?

⁶ Syriac fragts. have been found among "Fayyûm" papyri (v. Aeg. Z. 1885, 24), but Syriac and Coptic upon the same fragment is unique.

[📱] عبد ال

¹ According to Krall, Rechtsurk, 170. Stern's note, Aeg. Z. 1885, 36, giving a kirât as a labourer's daily wage, is confirmed by the instance of KGC in Zoega 91, for the Greek version of which v. Clugnet, Rev. de l'Or. chrét. 1900, 256.

² V. Crum, Copt. MSS. 66.

³ V. no. 657.

- + при патаотна 1 ангоатап ющи 3
- + nector enul notion χ^2 notion of β
- + $\Delta \theta T p^3$ a neculiar effa necessity of
- + персопе инапера 4 снавта сон] δ

yiak a hechier binopoe uhha hotou λ zhiix $\delta \overline{\epsilon}$ a

The α decimes that horomaga hyaboa $\lambda\gamma$ hacoh haraq α

ana zapodi zitehtkeaetele hana(sic) s Verso, filph fixocode 5 hana kohot fibopolaza hanec +

692.

Or. 5301(6).—Papyrus; a large fragt.; $13\frac{1}{4} \times 10\frac{1}{8}$ 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 וועסום, דסידוסון, חסידוסון, הסידון, חסידוסון, דמוויסון, דמוויסון דמוויסון, דמווי

693.

Or. 5301(7).—Papyrus; three fragts.; the largest $12\frac{5}{4} \times 6\frac{7}{5}$ in. The text is written at

This is either the festival at Pataouèl or 11901 (cf. Sa'. 119M) is a man from Taouèl.

- ² Probably for διά.
- 3 Both 11 and T are there.

٠ امير 4

- ⁵ For xcocone in this sense v. Miss. franç. iv. 734.
- ⁶ This village is placed in the S. of the Fayyûm, 4 hours ride from El-Medinet, by El-Şafadi, *Tûrîḥ al-Fayyûm* 82.
 - 7 V. Amélineau, La Géographie 121, 207.
 - ⁸ Had disappeared in the time of El-Safadi, I.I. 18.

right-angles to the fibres in a clear semiuncial. 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.; $8\frac{7}{8} \times 4$ in. The text is parallel to the fibres and written perhaps in 2 hands, both ligatureless and the second smaller than the first. *Published* by Crum, *Copt. MSS.*, 75.

From the Fayyûm. [F. Petrie.]

Lists or accounts, the upper relating to wine-jars κοῦφον, the contents of which are given in κοτρ, κοῦρι¹; the lower regarding δημόσια² in grain αντας πεοτα, delivered in (?) Heracleopolis zuge.

695.

Or. 4721(16).—Papyrus; probably complete; $7 \times 6\frac{5}{8}$ in. The text begins at right-angles to the fibres and is written in a ligatureless hand.

GRAF.

List of wine in κοῦφα, deposited in the —— of near on the 20th Epiphi, being the vintage season, of the 3rd Indiction. The κοῦφα, of which there was a large quantity, were placed in κάμινοι.

 ${\cal P}$ плогос инскотфон ситок силт ген 2 -тескот сислвт геникарнос \overline{r} илл 3 синф $\overline{\kappa}$

¹ Wilcken, Ostraka i, 766.

² V. I.I. 178.

³ V. Crum, Copt. Ostraca and Zoega 506.

⁴ V. Crum, Copt. MSS, 54.

³ V. Aeg. Z. 1885, 37, Rainer Mitth. i, 17.

4 τρορια ικατιπα κουφ_ι $\overline{\omega}$. Then follow 12 more κάμινοι 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 διπλαί. οιν δι οξυ δι में दाम जल HETGOTÍ DAHA TOTAL 2 $\mu\epsilon$ косиф патаноги⁸ ρξ ιδ 100сиф cсо7се1 4 ιγ пајак^о/ хана ψκβ καδ CALIOTHA σιβ виюх (a line erased⁵) δ_{i}^{π} ? $\kappa\theta$ o o δ^{6}

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.

 Recto.
 Verso.

 ₽ арг таганий
 ш]ри истро

 поаме изп[от]
 щ котру

	кторв	в.
аспрои прп ?	герюнтсь 2	iea tyyx <u>ib</u>
. ју ба по	Myey taax ² af	
налесон рула		
янх явеы b\ ₁	Spa	
. , тотоъน้ 🖟 👚	<u>พื้นค</u>	4

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 z nzor novel. After the long blank following l. 13, is the heading of another account, [nam]e иказі итацтаат свол "these are the lands which he sold." Further, l. 3 τζοειτ (Wessely π τοεις)=xogit; l. 4 π τζηρι $\stackrel{\circ}{\nu}$ β (W. π ειτζη- $\rho \iota \theta a) = ?$; 1. $7 \pi \mu a \nu$? (W. $\pi a a \nu$) = $\Pi \iota A \iota \iota$? (as in hancour); 1. 8 $\tau \zeta o \nu \epsilon \nu \omega \chi = ?$; 1. 12 πμοη νκερκ? (W. πτολε), cf. κερκεσουχων $\nu\eta\sigma\sigma$, though the gender of $\mu\sigma\eta$ 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 Above $o\xi v$ is a letter like χ .

² V. no. 687.

³ Cf. nos. 687, 692.

⁴ The first letter may be or.

⁵ Clearly the total, afterwards written below.

⁶ The first $o = \delta \mu o \hat{v}$; v. Crum, Copt. MSS. 80. The letter before $\kappa \theta$ might be β ; it could not be $\alpha \omega$. The first o must be the measure of the following $o \delta$.

¹ The stroke crosses the p in the MS.

² Perhaps the town taox دلاص. But what is باووب ؟

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, in the 22nd cell.

 \mathcal{P} сти плогос инските пилі [с]етирос та \mathbb{I} атно атотии пиран \mathcal{L} рі $\kappa \beta$ фар μ \mathbb{I}

катаності насс 2 а залучарі 3 β нарбк 4 насс а коскал 6 % коскал нь% а сліті на% % а спаллю а ортог 2 . а

700.

Or.5301(10).—Papyrus; a fragt.; $2\frac{1}{4} \times 9\frac{1}{2}$ 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.

nroganiapot laro X

q⁶ tahai oripeni A

q namiene corpos A

волототт солбононі

701.

Or.5301(11).—Papyrus; a fragt.; $9\frac{5}{8} \times 5\frac{1}{2}$ 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 coro and the names of its recipients or buyers. Among the latter, ακαν and governor.

. The latter which is the earlier text mentions the deacon mapar.

702.

Or.5301(12).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ 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 co[ra]. In l. 5 TAAOOCAAH (or -OOTAAH) 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 Fayyum. [F. Petric.]

List of ecclesiastical vestments. In 1. 7 read συσταξι (μέταξα). In 1. 12 στολιο is for velum (the article being omitted) "for hauging on the door."

The exact meaning is obscure; lit. "they are open," so, presumably, they appear, are to be found. But reading pa=po would give a different sense and increase the difficulty of passive or mu.

² This may mean "white," Cf. AAHT and AAAT in Rainer Mitth. v, 46. For sararortion pallium v. Du Cange.

³ Notwithstanding χ , which is almost certain, this is الاخبري niore probably than الاخبري, pl. of خمار (cf. Aey. %. 1885, 118); especially if AA's is "white."

⁴ Is this an error for HAPCG?

W. Aog. Z. 1885, 41.

⁶ This has some resemblance to oμ[οιως] in Crum, Crpt. MSS. no. l.

¹ Cf. Ara: in no. 673 and HARAT.

² Cf. in Lord Crawford's similar Inventum 110::11AO11

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 irraneter ($\sigma\tau i\zeta\epsilon\nu$) that. They consist of books from the Old and New Testaments, lectionaries and liturgical works in Coptic, Greek and (perhaps) Syriac. They are written upon papyrus ($\chi \acute{a}\rho\tau\eta s$) and parchment negpon ($\mu \acute{e}\mu\beta\rho a\nu o\nu$). 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 cra ampan emotion uson mu ic ve qo/ maor/ ene*xoom u..., the peculiarly formed letters beginning at the asterisk. Towards the end, again in plain letters, uxoom una/ocoap.

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.

BAPA2 1 B

anor ocha² 5

eroconi nenerazhr thpor ii

нтав етевтхи³

пізар а а

 $\overline{\mathbf{A}}$ ixoveta istati istoa

пизоод ихооом свосин

итев \uparrow тхи й невсаха 4 х

нып ожоб на точата

 3 2A САВІТ 5 I AZA AAAT ПСАХА БТТНВ 6 АТИБЕ ОТИВТРОТ 7 БПОТВ АZA ВАЛАОТХІА 8 АІВІ $\overline{\Gamma}$ ВЕННОТ ІНІРІІ ІНІВ AZA ЄВОТОТ ИПАСОЦІ ІНІІ ЦЕПВІА 9 ХІОТЕШ АІК ЗІПІІ ЗІПРІІ ЗІТАРІХІ ХІОТЕШ AZA ПІПОЧІНІІ ТАПЕЗ ПЕВВЕА.

Col. 2. Legible are [n]eaximp¹⁰ (twice) $\overline{a}\overline{a}$, [ne]geopie¹¹ \overline{a} girpe \overline{a} , it as creative \overline{b} after which the name anomaporises \overline{r}_{2}^{2} has been erased.

¹ TPG- or TPAGNAPPGAIGH is for τετραευαγ.; r. no. 489. In l. 5 read GAZHO', T [GB]AA "Four-gospels, excluding Matthew, 2 (copies)."

² L. 15 read **HEXCOCO[111] IHICOCPIAIII.** Syriae fragts, have been found in the Fayyûm; v. Stern, Aeg. Z. 1885, 24.

³ Unlike the usual eryptograms, the ordinary sequence of the alphabet appears to be followed, but most of the letters have peculiar, distorted forms.

¹ V. no. 529. But Kircher's word is варов, not варог (Peyr.) Here and in 529 it may = вараго (Peyr. 92).

[.] جمة or ابو جماعة ²

³ Apparently translating له (ar له (or لفسه; and so twice

⁴ V. no. 571 (Crum, Copt. MSS. 33), where it appears connected with **CKCOT**; also Rainer Mitth. v, 52.

[،] سعيل 5

⁶ ? ΗΤΗ(), ⁷ Μέτρον.

⁸ Title or name? (Names with double article, Rainer Mitth. v, 48.)

⁹ Sa'. BIP; so too BGA below.

¹⁰ Presumably a name, rather الكبير than الكبير.

الشريف 11

¹² Cf. Cairo 8025 AHOTAIOTHEA (أبواليمن); but that can scarcely be read here.

707.

Or. 4721(21). — Papyrus; complete in height; $9\frac{1}{2} \times 4\frac{1}{2}$ in. The text is written in a very irregular hand at right-angles to the fibres.

GRAF.

Account of the mapacal.1

+ пло пипарес П

ткурілки птио<u>я</u>з

пана песите и

กัลตลม กลรลโย

cernboc ubedbyei[c]

ACHAK³

HAHAA6

Liberath anax

варот

варот

постант патарар

каѕкоѕ

гантан⁴ паркот пт

пасан патао едт пеоро . пке

апот гапр^в пре ппаркос

708.

Or. 4721(22).—Papyrus; almost complete; $4\frac{1}{4} \times 3\frac{1}{2}$ in. The text is written in an irregular, ligatureless hand, parallel to the fibres.

GRAF.

A list of various iron articles.

Above the text is $\gamma \iota$ off $= \gamma i \nu \epsilon \tau a \iota$ our open, referring to a text preceding that here given.

Ф сти от нескет пенни птатнот ифира. These consist of потацав изнави

"a —¹ of a plough," canee haneer² "a ring for —," other hebit ends in himpeoc "some(?) nails for the door of the tower $(\pi \nu \rho \gamma \sigma s)$," stands b S cari hyahi.

Each article is followed by the figure \overline{A} . In the left-hand margin is written uncountered.

709.

Or. 4721(23).—Papyrus; broken off above; $3\frac{1}{4} \times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a ligatureless hand (cf. Aeg. Zeitschr. 1885, Taf. 1, iv).

GRAF.

Account.

посиф патав, аге впіфані

ii ā hkaaa ezoth ks uzget

ага кетера $\hat{\mathbf{n}}^{4}$ $\hat{oldsymbol{eta}}$ сготи

on acquire, robustles.

una ng nei

On the verso are some large Cufic letters.

710.

Or. 4721(24).—Papyrus; $12\frac{1}{2} \times 6\frac{3}{4}$ in. The text is written at right-angles to the fibres in 2 hands; ll. 1, 2 in a ligatured, "Greek" character, the remainder in a very clumsy, unskilled hand. On the other side was a Greek account.

[Graf.]

Apparently an account.

₩φων αβδία

HAHATTI\

² This line may be complete or Hortexogry might be read.

² Perhaps to be read with the next, اصبغ بن على

⁴ olsas

ابو جبار 6

⁸ V. Crum, Copt. MSS. 69.

Probably nothing after p. A place-name, "the street"; cf. φιλ.

¹ Jl. is a wooden handle, so scarcely possible here.

^{9 1}

³ Perhaps "2 beds and a razor for ---."

⁴ Instead of 11 perhaps 11.

RATAAATH ATP III (SATHAHATTI)

H HES I CAN ATP KH HES A CAN

LA TP Z SAHAHAOTTI)

COT IZ ATP ZI ASA SHAHI ASA OTXE

A SH KE ID

ATP Z AT IE HEATAB SAA HAIT)

(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). A has the peculiar Mid. Egyptian form (v. no. 498).

Account of various payments.

картии инпрп ?, отдестис инег ?, отавкае пхарти 2 F_{χ}^2 ра?,

редтові F с, генлакан³ инегиат F ру, лапанне F суг, апа аюн⁴ F р, пата F_{π}^{2} тиа, отсанті ініріі F_{π}^{2} таг, рай наактнос ініріі F_{π}^{2} т, отноте епхаі F_{π}^{2} сі, ай петре голокоті иг, атю F руши.

Of the signs preceding the numbers \mp is the coin, the others = 1000, 2000 and 3000.

¹ Καρύινα.

² Χάρτης cannot be read. Δεκάς is connected perhaps with the division of a volume so named; v. Suidas, s.v.

³ [†] Λεκάνη. ⁴ Cf. 10011, Krall, Rechtsurk. 18.

BOHAIRIC MANUSCRIPTS.

BIBLE.

712.

Or. 422. — Paper, in modern binding; 11½×8 in.; foll. 364, in quires of 12 foll. each. The first quire-number preserved is \overline{r} , the last $\overline{\lambda\lambda}$. For the script cf. Hyvernat, Album, pl. liii. 2. Initials, stops, superlinear marks—especially in passages where God speaks—the letters φ, \overline{p} , \overline{z} 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); المنا عقابلة وتصيحاً (sic) مهارضاً بالأصل في قاسع وعشرين من بابة سنة θ معارضاً بالأصل في قاسع وعشرين من بابة سنة عمارضا أبداً المحد لك داما ابداً

The volume was presented to the monastery of Anba Abshai ngor in the Nitrian desert, as the note, written frequently at intervals of some 20 foll. by later hands, shows; وقفا عابدا.

The MS. now begins with Genesis i. 1—4, 7—10, this fol. having been recently found among the fragts. 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—xxxi. 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 رونی نسخة اخری هکذا On fol. 279a a more exact translation of the Coptic is added; نص القبطى.

In the margin of fol. 253b, in another hand; 1 lb. 1 lb. 2 lb. 1

713.

Or. 5638(1). — Paper; two consecutive leaves, paged on rectos \overline{a} , \overline{c} and in later ink, $\rho\beta$, $\rho\gamma$ (in the cursive numerals); $9\frac{1}{4}\times6\frac{3}{4}$ in.

¹ Mr. A. G. Ellis has found في كل on the title-page of more than one MS., e.g. Add. 19,360. Cf. Horner's Gospels I. xcviii, and Zotenberg's 'Ald al-Din 36.

The text is written in one column of some 28 lines in a rather uneven hand (cf. Hyvernat, Album, pl. lii. 2) with Arabic opposite it. The letters ϕ , \mathfrak{p} , and abbreviating lines are in red. The Arabic has no colours. No enlarged initials are visible.

From Dair al-Baramûs, Nitria.

[MIDDLEMASS.]

Deuteronomy v. 23—vi. 3 (with gaps in vv. 26, 30, 1) with an Arabic translation. The version is very peculiar, differing constantly from Wilkins's and Lagarde's text. In secondary details it sometimes agrees with the Sa'idic (Ciasca) but on the whole it is independent. The beginning of v. 29 it omits while before vi. 3 it inserts the Decalogue. The following is the text;

(у. 23) отог атеген марог нархон ите нфтан неинбелог есхо инос хегиппе пос пешотт адтанон епедсот отог ансистен епедсахі беновит ипіхрон отог бенплієгоот анені хесмоп адмансахі ихе фт непотроні ипецонь хе отог анон ипеннот отог ипепіхрон емроку инон емон аремтененостен етсин ите пос пеннот теннанот анон (26) хе ини фи етсотен етсин ите пос фт беновит ипіхрон едой

(27) сютей ноок епсахі цфф отог гов нівей вахо шнос нак аной темрі шноа (28) адсютей ихе фф петенсахі стетенхю шнос ній пехе пос ній хваісютей епсахі ите піллос етадхю шнос нак (29) гонгей исоот воротергоф шної отог итотарег впантолії ерепінетнанед члопі исоот ней-

нотапрі (30) отог нвок кжю пнос нюот ностасою вогла няющі вкогі нвок плица зна іттатсью [нак нііа]соотії.

(31) он етнатие исот потклироноша (32) носк ас нашел тирот арег ефи стадтитот нак тиро ихелос пекнотт отог, иперрікі сабол нисот потшан отае хаон алла (33) ката фрит стадт нак ихе пос пекнотт нош ибито оредитой инск ереппеснаней жоп нак ексусоп иганину негоот гіхеннікагі он стекерклироноши инсс (vi. 1) наше інсооти нешинітоли он стадтитот нак ихе пос

патые пексот нептексат отде иперфотев отде иперисок отде иперотот ипереренотии етсящ ипекуфир отде педесе отде тертевии отде за инетентар (3) ссотен піса арег енаіёнтоди ерепіпеонанер усопі нак отог итерамі имок спаусо ката фрит стархос ихе пос пекнотт инекіот гопсос итерт нак поткагі ервеві

714.

Add. 14,740B, foll. 1, 2. — Paper, dilapidated; $6\frac{5}{8} \times 4\frac{5}{8}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a small hand (cf. Hyvernat, Album, pl. i.). Initials, stops &c., the letters ϕ , ρ are in red.

Psalms v. 10—vii. 4 with an Arabic version. The Psalms are without titles.

715.

Or.1242(2) and Add.19,902, foll.29—32.—Paper; (1) two connected, and four single leaves, all fragmentary, (2) four complete leaves bound in a vol. of fragts. A complete leaf, $9\frac{5}{8} \times 6\frac{3}{4}$ in. The text, in one column with Arabic opposite, is written in 19 lines of an even hand (cf. Hyvernat, Album,

¹ Prof. Swete and the Rev. A. E. Brooke have examined the text. Its readings are unknown to them (except for a chance coincidence with certain Greek cursives). The former suggests a service-book or—if such existed—an anthology as the origin of the MS. Several of the readings are grammatically impossible.

pl. liv. 1 for u, u; otherwise our script is much better than this). Titles, initials, stops, the letters o, , are coloured red; larger initials and accompanying scrolls red, yellow and green(?). The Arabic has no colours.

From Nitria. [CHESTER, YATMAN.]

Psalms with an Arabic translation. In Add. 19,902 Ps. xvii. 15-44 are complete, but the sequence of the foll. is 2, 1, 4, 3. the other the following are more or less complete; xxxiv. 26, 27, xxxv. 2, 3; xli. 5 xlii. 3; xliii. 20-xl, title; xlvii. 7-xlviii. 10; evi. 18-25.

716.

Or. 1241(2).—Paper; two not consecutive leaves; $10\frac{1}{2} \times 7\frac{1}{2}$ in. The text, in one column of 20 or 21 lines, is written in a good hand (cf. Hyvernat, Album, pl. liii, 1 or 2). Initials, stops &c., the letters o, , are in red.

From Nitria. [G. CHESTER.] Psalms lxx. 8—18, lxxi. 10—18.

717.

Add. 14,740B, foll. 3-5.—Paper, dilapidated. Fol. 4 is last of quire v, fol. 5 first of H. Around the quire-ornaments are IT VE and not mu; 67 × 51 in. The text, in one column of 16 lines, is written in a regular hand (cf. Hyvernat, Album, pl. liv. 2 for a partial resemblance). Initials, stops &c., the letters o, , are in red.

Psalms lxxxiv. 4-10, lxxxv. 5-lxxxvi. 1. The Psalms are without titles.

718.

Or. 5452.—Paper; 48 leaves, paged (on versos) TAA-run, but with many lacunae and one single leaf, the former transferred from

irregularities; $7\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of 23 lines, is written in a peculiar, artificial hand (cf. Hyvernat, Album, pll. i and liii. 2 for ordinary examples of the type). Titles, smaller initials, pagination, stops, the letters ϕ , μ , smaller scrolls &c. are in red, rarely in yellow; large initials and scrollsthe latter sometimes interesting—are in red, yellow and black.

[HORNER.]

Psalms ei. 21—cii. 6, ev. 27—evi. 30, evii. 7—exvii. 25, exviii. 6—exxvi. 1, exxvii. 6 exxxiv. 12, exxxvii. 1—exxxix. 8, exlii. 7 exlvi. 10. Each Psalm has its number in cursive as well as in uncial figures.

719.

Add. 14,740A, foll. 1, 2. - Parchment; two complete leaves, ruled for alternate lines and paged cire, circ; [cox], cos (the first and last of quire $\overline{\alpha}$); $11\frac{1}{4} \times 7\frac{3}{4}$ in. The text, in one column of 27 lines, is written in a square, regular hand (cf. Hyvernat, Album, pl. xxx). Headings, numbers, stops, the letters φ, ι, are in red; elaborate scrolls quire-ornaments and larger initials in red, green and yellow. The beginning of the quire has the words \overline{i} ? $\overline{\mathbf{v}}$, the end $\overline{\mathbf{k}}$ o $\overline{\mathbf{o}}$ o.

Psalms exi. 1 to ormaty—exii. 5 yatutoны евол гл, exviii. 44 пос испот-64 плтельог проост.

In the lower margin of p. circ, is a subsequent reader's note; بسم الرب الرؤوف الرحيم الارلى القديم يا رب اغفر ذنوب القارى المسكين العارق . في بحار خطاياة وسابحه بالرُّحْمة امين

720.

Or. 5638(2).—Paper; two connected and

the fragts. Or. 1242, paged (on versos) $\overline{\text{pur}}$, $\overline{\text{pur}}$, $\overline{\text{co}}$; $6\frac{7}{8} \times 5\frac{1}{4}$. 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 , ϕ , ϕ are in red. An initial ϕ 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 exvi. 2, tueoum—exvii. 6, xe; exix. 1, ben—7, eonoch; exxx. 1, orci—exxxi. 2, iakob with an Arabic translation.

721.

Or. 1242(3).—Paper; two connected leaves, paged (on versos) r, п; 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 ф, ь, г and the opening words of a section are coloured red. The Arabic has no colours. From Nitria. [Chester.]

Psalms exviii. 6, excu—12, noc; ib. 35, ou—40, ucomu, with an Arabic translation.

722.

Add.19,902, fol.2.—Parchment; a complete leaf, the last of quire $\overline{\mathbf{n}}$; $7\frac{1}{4} \times 5$ 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 , ρ , a are coloured red.

From Cairo.

[YATMAN.]

Psalm exxxvii. 2—8.

723.

Or.1241(3).—Paper; a leaf, paged (on verso) $\overline{\text{pub}}$; $6\frac{1}{2} \times 5$ 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 , ϕ , ϕ are in red.

From Nitria.

[CHESTER.]

Psalm exli, 2-7.

724.

Add. 18,997.—Paper, a bound volume of 165 foll. in 17 quires, paged (on versos) $\overline{\lambda}$ — $\overline{p_{Z}}\overline{\lambda}$; a leaf $6\frac{3}{4}\times4\frac{1}{2}$ 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 , ρ , ϵ are in red. Around the quire-ornaments is $\overline{\iota}\overline{\lambda}$ $\overline{\chi}\overline{c}$ \overline{c} \overline{c} . On the fly-leaf is a cross of plaited pattern having $\overline{\lambda}$ and \overline{c} above and below it, the four words as above in its angles and χ epe merca at its sides.

[MILEISEN ARNOLD.]

II. Foll. 49b—165a Job, complete. The text is preceded by a note with Arabic

¹ Ps. exviii was not in its usual sequence (cf. Lagarde's Cod. R.). Possibly from a Service-book; cf. Or. 427.

¹ Lagarde's MS., dated 1792 (Psalt. Vers. Memph. v), Bsciai's (Kitáb šudûr il-amthál, 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 نقدیة); ихинеробт (= الجاب) етреннов отон ів ихинеротю ите нов елісаф ії валала їт сфар вт елюс а ихинеротю ите фт ерсахі нешюв а наї тирот (sic expl.).

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. 165a, states that this 2nd part of the MS. was finished on the 11th Hatûr of the same year; while on fol. 165b another says that it was written at the expense of the deacon and learned doctor, Yûsuf, son of Elias el-Birmâwi, of Cairo.

The text of both books is here and there supplemented in the margin by variants (نسخة اخرة) in another hand, by more exact renderings of the Coptic (ق), or by alternative Arabic words (fol. 66b).

725.

Or. 423.—Paper, modern; 63 foll.; $9\frac{1}{2} \times 7$ 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.

726.

Or. 1319.—Paper, a bound volume; 220 foll., in 22 quires + 5 foll., paged (on versos) $\overline{\lambda}$ — $\overline{c\kappa}$; 17×11 in. The text, in one column of 33 lines with Arabic opposite it, is written in a good, regular hand (cf. Hyvernat, 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. 1b and 97b are full-page pictures of the prophets.

[SIR CH. A. MURRAY.]

Isaiah foll. 2a—97a, Jeremiah 98a—194b, Lamentations 194b—203b and Baruch 204a—212a, Epistle of Jeremiah 212a—216a with Arabic versions. (The Arabic is described by Rieu in his Supplement, as no. 3.)

The Coptic text was written (v. fol. 217a) by the deacon John son of (фа-) Solomon, schoolmaster (роцтво ито измооси) in Cairo; the Arabic by John пол son of Michael. priest of the church of the Virgin in таравы прошеос ат Cairo, the MS. having been completed on the 24th Mechir, A.M. 1522=A.D. 1806. The expense was borne by плоихол "Пол Аротнеке-Abûtîg твакі инашост ополикацион образования (consisting of the месь) terminate the colophon.

727.

Add. 14,740A, foll. 26—28.—Paper; 3 almost complete leaves, fol. 26, the last of

¹ F. Tattam's Job, 182.

² This MS, is of about the 13th cent. Its text of Proverbe 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 , a village near Tantah.

^{1 |} Intended as a phonetic transcript of i.

² Probably a title of respect; cf. τιμιώτατος, CTTAI-HOTT. 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, l.l. lxxxvii) from which, with alterations in the names, it was probably copied.

Recto.

quire $\overline{\kappa \Lambda}$, being paged $\overline{\kappa \mu}$ on verso, fol. 27 $\overline{\kappa \mu}$ on recto; $10\frac{3}{4} \times 7\frac{1}{4}$. 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 , ϕ , are in red. Around the quire-marks is $\overline{\kappa \mu}$ $\overline{\chi \mu}$ $\overline{\kappa}$ $\overline{\kappa}$ $\overline{\kappa}$

From Nitria.

Isaiah xlii. 11—31 u[r]orxou, the version being substantially that of Tattam. After the text, on fol. 28b, 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, dated A.D. 1347, of which the transcription is; 1 [au]ok menki craqejai raspina | 2 [ben]opiut[e]kkancia ute m | 3 [men]t cooraș assa makapi ben | 4 [men]or menur cosecht mai maq | 5 xp up azr.

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 A, pl. l for square u and τ with horizontal stroke at base). The tail of \mathfrak{B} is straight. Initials, stops &c., the letters ϕ , \mathfrak{h} are coloured red. The Arabic has no colours.

Ezekiel xlvii. 2—6. The Bohairic version differs considerably from Tattam's 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.

4п]тан ет[5 or 6 let.] da heiger الى المشرقي واق الما COS SHUUE IC ULICOOX ATHI BUOQ CHECHT сапісфір етсаоті нан (v. 3) ифрит и фисогт евох пот ھكذى نىي рош иперивох отог الطريق الرجل неолон олы P[e]н قدامه وبيده Tegxix Verso. مسًام الف (v. 5) otos aq \ddot{o} i keyo ben ишотисфреи и با]ع وصرت пефахенхон ист في لجة لا и хеафотсь ихе фи يستطيع عبورها الان الما ارتفع ифрит ипрат нот كثيرا جدا полисовеи фи وعظم الوادي لا етенсенарсенд ан

729.

(v. 6) otos nexaq hili xeak

пат панрі ифраці

Or. 1314.—Paper; a bound volume, 252 foll. in 25 quires and 3 foll., paged $\overline{\mathbf{a}}$ — $\overline{\mathbf{cm}}$; $12\frac{3}{8} \times 9\frac{1}{2}$ 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 , ρ , 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. 163b is a full-page coloured geometrical cross, surrounded by $\overline{\mathbf{a}}$ and $\overline{\mathbf{m}}$ and $\overline{\mathbf{m}}$ and $\overline{\mathbf{m}}$ $\overline{\mathbf{a}}$ $\overline{\mathbf{m}}$ $\overline{\mathbf{c}}$ $\overline{\mathbf{c}}$ $\overline{\mathbf{c}}$.

[SIR CH. A. MURRAY.]

يقدر احد يجوزه

وقال لي رايت

يا ابن الانسان

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 A is used for ϕ and in l. 5 ϕ should be corrected to τ , to give χ .

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. 3a, Amos 29b, Micah 51a, Joel 67a, Obadiah 77b, Jonah 81a, Nahum 88a, Habakkuk 94b, Zephaniah 102b, Haggai 111b, Zechariah 118a, Malachi 152a.

Daniel fol. 164a, begins; التجال مع إلى المعان الم

History of Susanna fol. 164b, 2nd vision 172a, 3rd vision 175a, 4th vision 182b, prayer of Azarias 186b, 5th vision 194a, 6th vision 200b, 7th vision 205a, 8th vision 209b, 9th vision 214b, 10th vision 218a, 11th vision 223a, 12th vision (Bel) 234b, 13th vision 237b, 14th vision 240a.

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 Rien, 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. 162a, the Prophets were finished the 15th Mesori, A.M. 1089 = A.D. 1373. A reader пізнкі пришає те итготивное added his name here in A.D. 1461. (2) fol. 252a, the Coptic of Daniel on the 9th Hathor A.M. 1090 = A.D. 1374 by netpor necestrepor TOH HOHAY GAAYICTO AOA; the Arabic on the 10th Tybi of that year. The book was presented (foll. 162b, 252b) to the monastery of S. Anthony in the desert (here 20) of el-'Arabah by Athanasius, bishop of Apotheke-Abutig, who prays api diteri noc mensi лонаст пвиноденног кірікос пошолиніс попиоленрі піхана нію пюют пос птевню инотысь депонстогров инфиог анин Бенхроп ф сог дфч, i.e. A.D. 1794.

730.

Add. 14,740A, foll. 3, 4.—Parchment; a complete leaf the first of a quire, paged $\overline{\text{THO}}$, $\overline{\text{TZ}}$, and a fragt.; $12 \times 8\frac{1}{2}$ 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 ϕ , ρ , ρ are in red. Around the quire-mark is not the ρ or ρ and ρ around.

also some closer renderings of the Coptic (ق) and some Coptic variants (نسخة اخرة); v. foll. 177a, 190b.

¹ Cf. A. Schulte, 1.1. 82.

² The text of this curious addition in Tattam 386, also in Woide, Appendix &c. V. Schulte 11. 84. The date of composition might be estimated by the account of the conquest of Egypt by the 'Turks' (1 Mamlukes).

¹ Δοΐλος. Cf. خادم Horner's Gospels i. lvii, lxv.

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 $\overline{\mathbf{x}}$, paged (on verso) $\overline{\mathbf{rua}}$; $11 \times 8\frac{1}{4}$ 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 , \mathfrak{h} 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 $[\overline{\mathbf{A}}]$ — $\overline{\mathbf{CAx}}$; $15\frac{1}{2} \times 10\frac{1}{8}$ 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 , \mathbf{b} , \mathbf{c} are coloured red.

From Nitria. [Maj. General Turner.]

The four Gospels with an Arabic translation. Fully described by Horner as $D_4 =$ 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 $[\bar{b}] - \bar{r}\bar{\kappa}$; $12\frac{7}{8} \times 9\frac{1}{2}$ 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 , ϕ , 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 $A_1 = Gregory$ 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. l, the work of the same scribe). Some initials and ornaments are in red, green and black; the rest with stops &c., the letters \mathbf{s} , \mathbf{o} , \mathbf{c} , $\mathbf{\phi}$, \mathbf{q} , \mathbf{p} , \mathbf{z} , \mathbf{x} , $\mathbf{\sigma}$ 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 Rieu's Supplement as no. 6.

Matthew begins on fol. 17a, Mark on 141a, Luke on 219a, John on 352a.

On fol. 447b a short colophon gives the date of writing: the 14th Mechir A.M. 924=
A.D. 1208. On foll. 137b, 218b, 350b is repeated a dedication of the book to the church of S. George بو جرب at Dair at-Ţîn دير الطيي in A.D. 1257.

735.

Or. 1001.—Paper; a bound volume; foll. 264, paged [a]—c̄z̄a; 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, j, 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. 79a, Luke fol. 127a, John fol. 207a.

Passages omitted by the Coptic version are generally added from the Greek (روءي or روءي or روءي in the margin in Arabie. Quotations from the Old Testament are noted in Arabic; also, in later ink, some liturgical lessons.

On foll. 77b, 125b are notes with the signature of Athanasius bishop of Apotheke-

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.

736.

Or. 425.—Paper; a bound volume; foll. 166; $10 \times 7\frac{1}{4}$ in. The paging is in confusion. 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 , ϕ , 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 H_2 = Gregory no. 6. It is a copy of MS. no. 1 at the Institut catholique, Paris (Horner's H_1); v. Hyvernat pl. i and with that cf. fol. 74a of our MS.

¹ Horner would identify this with a church on the lake of El-Habash, near Old Cairo (c. Abû Şalih 131, 309).

¹ The words تاريخ هذا الكتاب الاول appear, in the same (Athanasius') hand, on fol. 264b as كتاب نسخه الاول which are equally obscure.

² Foll. 2—4, as now bound, are pp. (on versos) GIII—GK, while foll. 5, 6 are presumably Λ, Β, since fol. 7 is Γ.

Thence, with some repetitions, the numbers are consecutive to fol. 112 = p. pΛ. Foll. 113—115 = pp. GIII—CK (sic); foll. 116—124 are pp. GKII—GΛΛ. Foll. 125—152 are pp. I—ΛΟ; foll. 153—155 pp. OΓ.—GO; foll. 156, 157 pp. Q, QΛ; foll. 157 Λ and B (pp. 1) were recently inserted from Or. 1242; foll. 158—164 are pp. pIΛ—pIΓ. 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 Λrabic note on fol. 163b 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. 74a, ends fol. 112b.

From Luke i. 1 to John xix. 5 is missing (after fol. 112b).

The Gospels are preceded by tables of the Eusebian sections and canons, in uneight and (foll. 3b-5a) in the cursive numerals.

Fol. 116b 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. 163b 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. exlvi.

737.

Or. 1316.—Paper; a volume in oriental binding; foll. 250, paged $\overline{\mathbf{a}}$ — $\overline{\mathbf{cz}}$; $11\frac{3}{4} \times 8$ 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. nuder

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. 68a, Luke fol. 112a, John fol. 183a.

The MS. was dedicated (v. fol. 1b) by John; 105th Patriarch, to the church of the Virgin and S. George in the lower (السفلى) Ḥârat 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 $\overline{\mathbf{a}}$ — $\overline{\mathbf{rao}}$; $7\frac{3}{4} \times 4\frac{3}{8}$ 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 , ϕ , 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 canous. Described by Horner as S = Gregory no. 13; the Arabic in Rien's Supplement as no. 10.

Matthew begins fol. 11, Mark fol. 132, Luke fol. 202, John fol. 323. On fol. 410b 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 fragts.; the largest about $4\frac{3}{4} \times 3$ in. The script, in one column of ? lines, is written

¹ V. colophon fol. 230a وقد شوهنا صور ... من نسخ افرنجى (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. 4b, 5a, 7b, 15a, 16b?, 18a, 51b, 59a), one being reproduced by Hyvernat, pl. xlvii. 2; while those on foll. 58b, 59a 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).

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 was well. Lord Crawford's collection contains other small fragts. from the same MS., apparently the only extant papyrus MS. in uncials in this dialect.

[GRENFELL.]

The Gospels. One fragt. shows S. Matthew xxi: 9.

Cauna Di Tet uze di Tedeannai Tueiai

another has S. John x. 21, 22; 34, 35.

Recto. Verso. [oun onx] **Scclino** Inna govol TO AHOR MI Huazon u ∰-,-+-: BAA HZAHB! Coc murze #r eremar# Adas moret **Етфреоте** Euro trpas Minc benni HOT TOTAL **MOCOAOU** #HOG!

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 11). The lines are alternately in black and red. Probably belonged to the MS. of the Curzon Catena¹ (cd. Lagarde, Catenac &c. 1886).

Probably from Nitria.

S. Matthew, table of κεφάλαια for. The verso as now bound should be the recto. The titles can be cheeked 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) [\overline{n}]— \overline{n} ; full size $13\frac{1}{2}\times10\frac{1}{4}$ in. The text, in one column of 21 lines, is written in a good hand (cf. Hyvernat, Album, pl. l, especially for a, u, τ, h). Smaller initials, headlines, stops &c., the letters τ, h, τ (not φ) 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. exxv. The Ensebian canons are called تأنون in the margins, the Ammonian sections ...

742.

Or. 1241(4).—Paper; 19 foll., paged $\bar{\chi}$, $\bar{\chi}_{6}$ 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. exxiii.

No. 756 is a leaf of the same MS.

¹ Cf. Horner's Gospels I. xxxvii ff.

743.

Add. 14,740A, foll. 38, 39. — Paper; two complete leaves, the last of quire $\overline{\Lambda}$ and first of \overline{o} , paged (on versos) \overline{u} , $\overline{u}\overline{\Lambda}$; $11\frac{1}{8} \times 7\frac{7}{8}$ 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 $\overline{v}\overline{v}$, $\overline{\kappa}\overline{v}$, $\overline{\kappa}\overline{e}$ \overline{ooc} .

S. Matthew x. 17-31.

744.

Add. 14,740A, fol. 40.—Paper; a leaf, 1st of quire $\overline{\varsigma}$, 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 , \mathfrak{h} , are in red.

S. Matthew xii. 33-39.

745.

Or. 1241(5).—Paper; a single leaf, paged (on verso) \overline{paa} ; $10 \times 6\frac{3}{4}$ 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 , f, are in red; so too the alternate lines of the verso.

From Nitria.

[G. CHESTER.]

S. Matthew xxviii. 19 coorab to end. On the verso, in large, ornamental uncials, is crarreason χους κατα ματόπου ου ειριμη του κιριε απιπι κεφαλίτου πλ στιχιος ετ απιπι. 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) \overline{pn} ; $12\frac{1}{2} \times 9\frac{7}{8}$ in. The text, in one

column of 26 lines, is written in rather thick characters (cf. Hyvernat, Album, pll. l, liv. 1). Smaller initials, stops &c., the letters φ, μ 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 ($\overline{\kappa}a$ =viii. 11, $\overline{\kappa}B$ =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 fragts.; the former paged $\overline{\text{pus}}$ on both sides, as the first, the latter $\overline{\text{pu}}$ (on verso) as the last of quire $\overline{\text{re}}$; 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 , \mathfrak{h} 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 \overline{KK} , 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 $[\phi,]$; 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 $\overline{\Lambda}$, paged (on versos) $\overline{\leftarrow}\overline{\kappa}$, $\overline{\text{HK}}(sic)$; $7\frac{5}{8} \times 5\frac{1}{2}$ 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 , η , ε 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 fragts.; 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. exxv.

751.

Or. 1242(4).—Paper; a single leaf, paged (on verso) pim; 54×4 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. гиппе сеннот ехотен ихе занегоот етернакарки ненехи инастрии ин стеинотервокі отае пистисі отае инотрану отае инотервалии 30. евротхос инітоот евротсеі ехоот неи нікалифо гил птот-

говсот 31. ісхенфаі атаіц иніче етанк іе отпе етотаіц ифи етфотскот [32 omitted,] 33. готай етатенц епікраніой етотнотт вроц хеніголгова аттаго іниче ште пів атаму еграі.

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. $\bar{\tau}$. 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) pun, pqx, pqx, pqu, c, cs, cx, —, —, cur, cm (r. and v. of same fol.), —, —; 4½×5½ 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\$4 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. exxiv. On fol. 10a, the 1st of quire \bar{i} , is ["Jesus Christ have?] mercy on the humble ($\hat{\epsilon}\lambda\acute{a}\chi\iota\sigma\tau$ os) Makari[us], the deacon," who was presumably the scribe.

The illuminations are; fol. 6b, 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. 10a, 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. 11b (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 , Φ , Φ , are in red.

From Nitria.

[MIDDLEMAN.]

S. John xxi. 1 [CKAII]AAM, ecoe — 7 sapcotem. 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 $\overline{\kappa o}$, paged (on verso) \overline{cq} ; $13\frac{3}{4} \times 9\frac{1}{2}$ 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

letters φ, h 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. exxiv.

756.

Add. 14,740A, fol. 44.—Paper; a leaf, paged (on *verso*) $\overline{\text{ApkA}}$; $10\frac{1}{2} \times 7$ 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. 1240a.—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 , ϕ , ϕ 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 The style seems not oriental like that of Hyvernat pl. xlviii. All figures are booted, it appears.

¹ Similar polyglott MSS. of the Gospels are in Oxford (v. Horner, Gospels I. ccxxvi), 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 الأحد الرّب القداس القداس 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) $\overline{\mathbf{A}} - \overline{\mathbf{cix}}$; $10 \times 7\frac{1}{2}$ 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 $A_1 = Gregory$ 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

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-Muhaddib, 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. Said ad-Dâr b. Abû 'l-Fadl, on the 9th Babeh, 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 (المشبور) scribe, and was itself written by "the poor monk," Gabriel, being provided for by "the abovenamed 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 Babeh).

759.

Or. 1318.—Paper; a bound volume; foll. 294, paged (on *versos*) $[\kappa \bar{\lambda}]$ — $\bar{\tau}\bar{\kappa}\bar{\nu}$; 3 $10\frac{1}{2}\times 7$ in. The text, in one column of 21 lines with

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.

¹ Which copy was that written in 1250 for Abû Shâkir î 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 Pstriarch. Abû Shâkir, the author of the Chronicle, is named as here by Abû 'l-Barakût (v. 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 and a have a horizontal stroke across the top (cf. ib. pl. i). Initials, stops &c., the letters ϕ , ϕ , are in red; quireornaments 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. 24b, 2 Cor. 100b, Gal. 139b, Eph. 158b, Phil. 179a, Col. 193a, 1 Thess. 206b, 2 Thess. 219a, 1 Tim. 226a, 2 Tim. 241b, Tit. 252b, Philem. 259a, Heb. 262a (to xiii. 21).

The MS. is dated, on fol. 261b, in Choiak A.M. 1132= Λ .D. 1416.

At iv. 14 (fol. 271a) is a note that "this is the first prologue ابرلاغن read at the (consecration of) patriarchs and bishops."

760.

Add. 14,740A, fol. 6.—Parchment; a leaf, ruled for alternate lines, the first of quire $\overline{\varsigma}$, paged $\overline{\Pi a}$, $\overline{\Pi b}$; $14 \times 10\frac{1}{2}$ in. The text, in one column of 38 lines, is written in a square but somewhat uneven, crabbed hand (cf. Hyveimat, 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 $\overline{\chi \omega \Pi \Pi}$ $\overline{c} \overline{b} \overline{o} \overline{a}$.

2 Corinthians iv. 2—v. 4.

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 cracpoc is written simply by P.

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. 1a paged $\overline{\mathbf{n}}$; $6\frac{3}{4} \times 5$ 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 , \mathbf{b} , \mathbf{c} , in red. From Nitria.

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 ($\dot{c} = \dot{c}$) are occasionally added.

LECTIONARIES.

764.

Add. 5998. — Paper; a bound volume; foll. 249, paged (on versos) $\bar{\mathbf{b}}$ to $\overline{\text{cus}}$; $11\frac{1}{8} \times 7\frac{3}{4}$ 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,

¹ V. Tuki, Euchol. i. OA, pxII.

initials, stops &c., the letters ϕ , β , ϵ are in red; larger initials, ornaments at beginnings of sections red, green and yellow.

Lectionary or κατὰ μέρος σαλίστος for the Sundays of Thoth to Mechir. The lessons appear to be identical with those in Yûsuf Habashi's tables (v. no. 767). On fol. 241b are lessons for the occasional 5th Sunday if it fall within the first 6 months; τκτριακι μιαςῦ μους μπακοτ μτοφορι προμπι (cf. no. 765).

Phaophi begins on fol. 35, Athor fol. 70, Choiak fol. 114, Tybi fol. 160, Mechir fol. 204.

On fol. 248a a verbose colophon in the original hand states that the MS. was written in A.M. 1256=A.D. 1540, at the expense of John of Taha الطعاري, and on fol. 247b (by the later hand) it is said to have been renovated at Dair Abû Makâr (presumably in Nitria) in A.M. 1252, which may perhaps be corrected to 1452=A.D. 1736.

765.

Add. 14,765.—Paper; a bound volume; foll. 139; 14\(\frac{3}{4}\times 9\(\frac{3}{4}\) in. There are many lacunae and the paging (on versos) is often not preserved; fol. 2b is \(\overline{ca}\) (cf. fol. 85) which probably shows that parts of an earlier vol. are bound with this, while 14b is \(\overline{qr}\); fol. 135b is \(\overline{ca}\). The text, in one column of 26 lines, is written in a large, regular hand (cf. Hyvernat, \(Album\), pl. liii. 2). Titles, initials, stops &c., the letters \(\phi\), is are in red; quireand sectional-ornaments in red, green and yellow.

[PATNE and Foss.]

Lectionary or κατὰ μέρος containing now the lessons for the 3rd and 4th Sundays of Payni (foll. 1—6), the week-days of Mesore (foll. 7—64), the "Little Year" (foll.

64—98), the Sundays of Mesore (foll. 98—129) and that, should it occur, of the "Little Year" (fol.129). On fol. 138 is a part of the lessons for a 5th occasional Sunday in the first 6 months (= no. 764, fol. 241). The lessons appear to be identical with those in the tables of Yûsuf Ḥabashî (v. no. 767). The Gospel references are the Ammonian sections, those in the Epistles and Acts correspond to the red figures in no. 736.

On fol. 139a is the scribe's colophon stating that the MS. was written in A.M. 1095=A.D. 1379, for the library (خزانة) of S. Mary's church in the Ḥârat ez-Zuwailah in Cairo, to which it was presented by the priest of the church, Sa'd Ibrahim, called Ibn al-Lakfî (الكفي). The scribe's name appears to be given in clearly written Coptic; [Анок] шкири шела Банипросв тор петрос патрон ‡ нагиза фолитросв тор

766.

From Nitria. [G. CHESTER.]

Lectionary or Directory of lessons for Saturdays and Sundays, the text of the Psalms only being given while the other lessons are merely indicated by their section-numbers; e.g.

HEABBATOH HHAZĒ HTG GOOCT HIAHOCTOA $\overline{\text{IA}}$ $\overline{\text{A}}$ $\overline{\text{B}}$ KAGOA $\overline{\text{A}}$ $\overline{\text{IA}}$ $\overline{\text{IB}}$ HPAZOOC $\overline{\text{PT}}$, $\overline{\text{PO}}$ TAAHOC $[\overline{\text{KT}}]$ i.e. The 2nd Saturday in Thoth; 1 Tim. §§. 1, 2; S. James §§. 11, 12; Acts §§.

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{r} to \bar{r} a. 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. Initials, head-lines, stops &c., the letters ϕ , β , ϵ 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. 52a, Athyr 76b, Choiak 137b, Tybi 161b, Mechir 228a, Phamenoth 237a, Pharmouthi 251a, Pachon 271a, Payni 300b, Epiphi 318b, Mesore 342a, the Little Month 359b.

When compared with the published lists, the lections of this MS. are found usually to correspond with the كتاب دليل السنكسار القبطى

of the hegumenos Yûsuf Habashî (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. 1b, 360b).

768.

Or. 1321.—Paper; an incomplete volume but in oriental binding; foll. 104, paged (on versos) \overline{cza} — \overline{rzc} . The text, in one column of 27 lines, is written in a regular hand (cf. Hyvernat, Album, pl. liii. 1). Initials, headlines, quire-ornaments, stops &c., the letters ϕ , b, 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. 97b, 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," 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 A colophon, fol. 359b, names the restorer; Mukarram, pupil of Ibrahîm the scribe (ناسن) in Ḥârat er-Rûm, who worked at the cost of Athanasius, bishop of Manûf, and the year; A.M. 1291=A.H. 1189. But these do not coincide; probably the latter (= A.D. 1775) is correct.

هذا الفصول تقرأ في الاحد ^{ال}مخامس اذا اتفق وقوعه في الستة شهور ¹ هذا الفصول تقرأ في الاحد ¹ العاملية 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 (بمانيه 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 Mufassal, servant of the church of S. Michael at the Head of the Canal (براس الخليم), outside Cairo (براس الخليم), and presented to that church.

769.

Add. 14,740B, foll. 6—26.—Paper; 20 leaves, foll. 12—16 having the paging (on versus) $\overline{\mathbf{n}} - \overline{\mathbf{n}}$; $9\frac{1}{4} \times 6$ in. The text, in one column of 19 or 20 lines, is written in a fairly even hand (cf. Hyvernat, Album, pl. liii, 1 or 2). Initials, head-lines, stops &c., the letters Φ , Ψ , 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. ?) and foll. 24—26 for the 7th and 8th, though the latter differ from the lessons found elsewhere. The lessons on the inter-

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) $\overline{\tau a}$, the 1st of quire $\overline{\lambda a}$, and $\overline{\tau i}$; 10×7 in. The text, in one column of 19 or 20 lines, is written in a rather uneven hand (cf. Hyvernat, Album, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters φ, μ 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 rersos, alternate numbers only) $\overline{\text{cro}}$, the 1st of quire $\overline{\alpha}$,— $\overline{\text{cas}}$; $[\overline{\text{cur}}]$ — $\overline{\text{cua}}$; $[\overline{\text{coa}}]$, $\overline{\text{cos}}$; $[\overline{\text{coa}}]$, $\overline{\text{coa}}$; $[\overline{\text{coa}}]$, $[\overline{\text$

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

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 Hamra quarter, and stated by Abū Ṣāliḥ, f. 37b (ed. Evetts and Butler, ef. 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' قبل مصر القديمة .

² Foll. 14 and 23 are parts of one leaf.

days and the 5th Sunday of the same, corresponding generally with those of Lagarde, Orientalia 13. But foll. 16—19 (not all consecutive) have lessons not identical with any of Lagarde's, though the paging shows that they must belong to the subsequent days in Lent. The section-marks used for the Gospels=Horner's large Coptic chapters, for the Epistles and Acts=the black numbers in Or. 424, though not exactly identical.

772.

Or. 1241(11).—Paper; 18 leaves, paged (on versos, alternate numbers only), $[\overline{u}]A - \overline{u}\overline{u}$, $\overline{u}A$, $\overline{c}KA$,

From Nitria. [G. Chester.]

Lectionary for week-days (? only), in the Ninivite Fast and Lent. Some of the lessons for the 3rd and $5th(sic)^2$ days of the former (=Lagarde, Orientalia 39) and for Tuesday and Wednesday³ in the 3rd week of the latter fast (=ib. 42, N. Test. only) are pre-

served; also (CKA, CAH) S. Luke xviii. 32—43, St. Joh. xi. 21—31. Initial and final words are given in Arabic.

773.

Or. 5640.—Paper; 5 leaves (not paged but with quire-marks $\overline{\kappa\lambda}$, $\overline{\kappa\delta}$); $10\frac{3}{8} \times 8$ in. The text, in one column of 19 lines, is written in an even hand (cf. Hyvernat, Album, pl. lii. 2), but fol. 5a is added in a different hand and ink. Initials, head-lines, stops &c., the letters ϕ , θ are in red.

From Nitria.

[MIDDLEMASS.]

From the end of a Lectionary for week-days in Lent. Preserved are parts of the lessons for Tuesday in the 7th week¹ (Ps. xxxvii. 19, 20, Lu. xvii. 1—6), for Thursday in the same (2 Cor. iv. 5—7, 1 Joh. iii. 13—16, Ac. xxv. 23) and for Saturday in the same (Lu. xviii. 39—43, 1 Cor. ii. 1—5, 1 Pet. ii. 5, 6, Ac. xxvii. 38—41, Joh. xi. 42—45). These lessons are indicated in Lagarde, Orientalia 15, 16.

774.

Or. 5286.—Paper; an incomplete volume, bound; foll. 152, paged \overline{KA} — \overline{PHB} ; $10\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in one column of 20 lines, is written in a pretty regular hand (cf. Hyvernat, Album, pl. liii. 2 for the type). Headlines, some rubrics, smaller initials, stops &c., the letters Φ , Φ , 2 are in red; sectional and quire-ornaments and larger initials in red, green, yellow and silver, while the 1st lines of principal sections are in gold and the 2nd lines often in blue.

[E. J. Brill.]

Lectionary with certain homilies, hymns and odes for the eve (=Thursday) of Good

¹ The titles are HE HEBACOLIAC EBOA BEHFIE
, يوم الجمعة الى (as before), بالجمعة الحامسة الحامس من الجمعة الحامس الحديث الحامس من الجمعة الحامس من الحديث ا

³ Title; HIA HTGBACOHAC HHAZ[F] HTG HIU GO . يوم الاربعا من ¹¹جمعة الثالثة من الموم

 $^{^{1}}$ Rubrie; $\Pi \overline{F}$ итевающае циах $\overline{\chi}$ ите $\Pi \overline{\Pi}$ (الموم) $\overline{60}$.

Friday ("Great Friday"), the morning of that day, the services at dawn , in the morning and at the σύναξις on the "Saturday of Joy" and for the dawn of Easter Day. The lesson on foll. 1, 3, 4¹ from Joh. xvii. 9—26 ends the 1st hour of Good Friday eve. The lessons correspond to those in Yusuf Habashî's tables (v. no. 767), p. or. 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 (باکر) 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 (باكر) .104b, 3rd hour 112b, 6th hour 114b, σύναξις (تداس) 119b. Easter Sunday, dawn, begins fol. 1446. At the end of the morning lessons for Good Friday (fol. 50a) is this rubric; "Thereafter is begun the preparation(sic تجييز) of the picture (القبقا فالمشكر) of the noble cross. It is placed on a high pedestal (込い); before it the pure gospel(s), the crosses (الصلبان) and candles and the Cherubim and Scraphima and a rose or, when not obtainable, smelling herbs and scented flowers (الرياحين والزهور الذكية). The church is decorated with silken veils and when the (مجامر) and censers (الستور الحرير) 3rd hour arrives, its liturgy (مانيا) is begun in the prescribed course."3

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 (یشارکوا بعضهم البعض فی رفع البخور) and the دَنهُ مَه وَ وَلَم الْبَعْضُ فَى رفع البخور) of 'This golden incense' to the tune (الحن) of 'The Virgin.'

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.

Fol. 104b. The morning of Saturday. Incense and the usual ritual as in the كتاب till the procession (قرورة) of the gospel and εἰκόνες (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, 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 المربع، and 110a منوي دمع 110b for a hymn المنوي دمع 119b for the Epistle بالمنوي دمع 120b التجنيز and 120b منوي دمع 124a for a Psalm لحن التجنيز and يقول المنوي ال

¹ Fol. 2(p. 1A) is out of place and its recto should be verso.

² The former carried as here in Tuki, Eucholog. i. T (Consecration of oil).

³ This rubric in less detail, on p. 11 of كتاب ترتيب جمعة المجارية المجاري

¹ This rubric, with differences, in Habashî, I.c.

² Cf. Ḥabashi p. .o. Arund. Or. 12, f. 112 has a different rubric.

³ Cf. Habashî p. 1r.

⁴ Habashî p. 1.7 directs that this lesson shall be controlled from a second copy of the text.

⁵ Habashî pp. 1.0, 1.4.

⁶ Recurs in Habashî p. 11. A local name (ادريبة) 1 It is there contrasted with سنوي which elsewhere (Curzon 138) seems = η_{XOS} , e.g. سنوي واطس. Possibly this too is local; ef. (Suyuti للبناب).

The short incidental homilies are (1) fol. 42a by Chrysostom, beg. "What can we say, beloved brethren, as to the treachery of Judas, he who sold the Lord? For he said, (Mat. xxvi. 14, 15)..."; (2) fol. 88a by Athanasius, beg. "For thus it is written in the Scriptures, If our souls are restrained (or girt about) by the law of God, the powers of darkness cannot overcome us; but if we depart from God, they do seize upon us...," and (3) fol. 106b by Athanasius, beg. "The time of the Feast has returned, my beloved brethren, which is with us always who joy in the Lord," quoting Nah. i. 15.

775.

Or. 1242(6).—Paper; parts of 3 leaves; a complete leaf, about $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text is in 3 columns: Coptic, Greek and Arabic. The Coptic is written in some 27 lines of an even, rather small hand (cf. Hyvernat, Album, pl. 1 for 11, τ , while λ has the almost Sa'idic form of ib. xxix, xl). Initials are in red or red and green, head-lines &c., in red. The Greek is in sloping characters by another scribe (cf. the ink), while the Arabic is apparently by the scribe of the Coptic.

From Dair Anba Bishai, Nitria.

[G. CHESTER.]

From a service-book with lessons in Coptic, Greek and Arabic; probably for Holy Week, since the passages on the largest fragt. (Dan. vii. 13—15,² Ps. xxiv. 1—3, Mat. xxiv. 3, 4)

776.

Or. 5453(1). — Paper; thirteen leaves, paged (on versos) $\overline{\mathbf{Ab}}$ — $\overline{\mathbf{Ao}}$; $\overline{\mathbf{ua}}$, $\overline{\mathbf{ub}}$; $\overline{\mathbf{un}}$, $\overline{\mathbf{uo}}$; $\overline{\mathbf{u}}$; $10\frac{1}{8} \times 6\frac{3}{4}$ in. The text, in one column of about 20 lines, is written in a heavy, rather uneven hand (cf. Hyvernat, Album, pl. i for the type). Initials, head-lines, stops &c., the letters ϕ , ϕ are in red; scrolls and quire-ornaments in red and yellow.

[HORNER.]

From a Lectionary apparently for Easter week³ and the month Pharmouthi.⁴ The lessons preserved are for the 6th day of the feast (سادس العبد), Lu. xx. ?—47, Ps. civ. 1—3, Lu. xx. 27—38, Ephes. iv. 20—30, 1 Pet. iv. 6—10, Ac. xiii. 32—37, Ps. cvi. 1, 2, Joh. v. 20—25; for the 7th day, Ps. vi. 4, 5, Joh., Ps. and Joh. all as for 2nd day, Col. i. 12—20, 1 Joh. ii. 1—?, Ac. ?—iv. 4, Ps. exviii. 73, 173, Joh. xx. 24—31; [lacuna

are appointed for the 6th hour on Tuesday of that week (v. Yûsuf Ḥabashî's tables, p. ••). The 2nd fragt. has Is. xlii. 6, 7 and lx. 7, while the 3rd has Mat. xxviii. 16—18 and Ps. lxvii. 1 the latter preceded by the rubric οτος μποι οτος μποτατελίοι S οταξιασιος αλλα χω μλιπτιχοι οτος μεπεικαι ου μη φιλη καν ης του ευαγγελιου οδ εντ ποτ αλλα λεγειτο ευχαις και πρεσβειαις και μετα τον συναξ λέτο ψαλ^μ. Of the Arabic only limits with the constraint v with v with v with v with v remains.

¹ I have failed to identify any of them. They have the appearance of patchwork. The 1st of Athanasius quotes or refers to Rom. xi. 33; the 2nd is clearly from a Festal Epistle, but none extant begins thus. Their Arabic versions are on foll. 89, 107, 119 of Arund. Or. 12.

² The text of Daniel agrees generally with Bardelli's E, which is likewise from a Service-book for Holy Week.

¹ Ποτήριον.

² In Or. 5653, f. 133 (Arab. Lectionary) a rubric for the Thursday forbids the kissing of the cross and the $\dot{a}\sigma\pi a\sigma\mu \dot{o}s$ that day, "because of the kiss of Judas."

³ Called جمعة الفرح, Or. 425, f. 118.

هذا الشهر في Add. 5996, f. 251 observes of this month هذا الشهر في المقدسة.

of 5 foll.] for the 5th Pharmouthi Rom. vii. ?—5, Ja. v. 12—15, Ac. iv. 32—35, Ps. lxvii. 18, 19, Lu. ix. 7—11. These do not correspond exactly either to Yusuf Ḥabashi's tables or to those in Or. 425.

777.

Or. 1241(12).—Paper; 8 leaves, paged (on rersos) [a]—ii; 124×8\frac{3}{8} in. The text, in one column of 22 lines, is written in a heavy, regular hand (cf. Hyvernat, Album, pl. xlvii. 2 for some resemblance). Smaller initials, stops &c., head-lines, the letters \$\phi\$, \$\phi\$, are in red; larger initials in red and yellow. An elaborate cross on fol. 1b, with \(\overline{\phi}\) \(\overline{\phi}\) apopo, is in red, yellow and green; so too the plaited ornament and seroll on fol. 2a.

From Nitria. [G. Chester.]

Lectionary for Sundays (only?) in Pentecost. Preserved are part of the lessons for "New Sunday, the 8th (day) of the feast of the Resurrection" † לאנו מוני שני וומן הוא הואס הואס הואס הואס בער וומן בער הואס בער הואס בער וומן בער הואס ב

778.

Add. 14,740 A, foll. 45—81.—Paper; mostly fragmentary; paging lost; quire $\vec{\tau}$, begins fol. 55a, $\vec{\tau}$ 63a, $\vec{\tau}$ 73a; a complete fol. 11 $\frac{1}{5} \times 9$ in. The text, in one column of about 23 lines, is written in a rather uneven hand (cf. Hyvernat, Album, pll. lii. 1, liv. 1, though ours is a better hand than either). Head-lines, initials, stops &c., the letters $\vec{\Phi}$, \vec{I}_{1} , \vec{I}_{2} are coloured bright red; a few initials red and yellow.

Parts of a Lectionary for week-days in Pentecost الخمسين from Wednesday of the

3rd to Friday of the 4th week. They correspond generally to those in Yûsuf Ḥabashi's tables, p. 5, the greatest divergence being in the evening and morning gospels.

779.

Or. 5453 (2), (3).—Paper; 2 leaves from different MSS.; respectively $10\frac{3}{4} \times 7\frac{3}{4}$ and 10×7 in. Text in one column.

[HORNER.]

From Lectionaries.

- 2. Ac. x. ? —43; 18th Thoth, the 2nd (day) of the Cross, 1 Pet. i. 2—?.
 - 3. Eph. i. ? -23, 1 Pet. iii. 18-?.

780.

Or. 1241(13).—Paper; two not consecutive leaves, paged (on rersos) $\overline{\mathbf{q}}$, $\overline{\mathbf{q}}$; $10 \times 6_8^7$ in. The text, in one column of 20 lines, is written in a fairly even hand (cf. Hyvernat, Album, pl. liii. 1). Initials, head-lines, stops &c., the letters Φ , Ψ , are in red.

From Nitria. [G. Chester.]

From a Lectionary, giving: fol. 1 Ac. xxii. 17—24; fol. 2 Mk. xiii. 35—37, Ps. cxviii. 89, 90, 94, Mat. v. 17—20.

781.

Or. 1241(14).—Paper: 2 leaves, paged (on cersos) $\overline{\text{pon}}$, $\overline{\text{vqs}}$ (the 1st of quire $\overline{\text{vs}}$); $9 \times 5\frac{1}{2}$ in. The text, in one column of 19 lines, is written in an even hand (cf. Hyvernat, Album,

¹ In the titles †προσκατη (a corrupt word, must = παρασκανή) always corresponds to تعمع "the week"; e.g. f. 76 corr o [11] †προσκατη πλή πτα πιπ ασ يوم الخميس من الجمعة الرابعة الى X X

pl. l. for α , κ and γ). Initials, head-lines, stops &c., the letters ϕ , η , 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 werso) $\overline{\text{ckn}}$; $13\frac{1}{4} \times 9\frac{1}{2}$ 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 , ϕ , 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, the Pauline lesson (Gal. v. 2ff.) is to be read in Arabic.

784.

Or. 5708.—Paper; between 20 and 30 fragts. of various sizes, from 2 or 3 MSS. The text is in all cases in one column and

. ان لا يظهر وفعله البولص 1

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. 118a—124b (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, and for Pentecost.

Foll. 125a—159b (pp. i—pis 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 (pir, pix) contain similarly abbreviated lessons for the Funeral Services

¹ The Gospel lessons for the hours of Good Friday night (= Thursd. night) are collectively headed וויל וויל בועם. This can scarcely have any connection with the title of the hymn-book, ή παρακλητική (v. Suicer, Neale).

of a bishop (=Tuki, Rituale, $\overline{\tau_{AX}}$), priest, deacon, monk, secular ($\kappa o \sigma \mu \iota \kappa \acute{o} \acute{s}$), woman, boy, and girl. The first of these is preceded by a rubric (=Tuki, $\overline{\tau_1}$).

Fol. 162 ($\overline{\rho_{10}}$) has the following lessons at the presentation of an offering ($d\gamma d\pi \eta$) to the church: 1 Cor. xvi. 1—14, 1 Joh. iv. 7—12, Ac. x. 1—20, Ps. cxi. 9, Mt. xv. 32—38; and others for those that make offerings for the dead. On fol. b are certain lessons for the Marriage Service (= Tuki, l.l. \overline{cu}).

787.

Or. 5641.—Paper; eight leaves, forming quire $\overline{0}$, paged (on rectos) $\overline{10}\overline{0}$ — $\overline{0}$, with $\overline{10}\overline{0}$, missing, while a later numbering, in the cursive figures, gives $\overline{0}\overline{0}\overline{0}$ — $\overline{0}\overline{0}\overline{0}$; $10\frac{1}{2}\times6\frac{7}{6}$ in. Foll. 1—7 are in a hand like Hyvernat, pl. 1, and have no colours; for a description of fol. 8, r. no. 713 which is by the same scribe.

Prayer and Lection with Arabic translations. The former (as here preserved) begins with declarations as to the persons of the Trinity: ... итортсавой отхиоторт изтрые соотав шша соотав шаракантой фи старски рашинрофитис аротой свод рейсов швей хеотоноотсюсие офиот испрацира &c., which are followed by a request for power to pray: аотой шасфотот анок рашрефернові отог пательої хенар приз ещатову совени стеруріз шисоот ноок гар стесооти &c. Prayers then follow for grace, forgiveness and acceptance, partly in the name of the people: пекалос стховс нак сърии стотколя шотколя шранонарт

эфин или предхю ебол ите неппові пог писклює пискиет венгит сютей ерфог Бентекфе поотав арі ападні писют &с. The last passage preserved seems to be a petition for protection through the coming night: арі катадіон или воренсей пістамон ите пісхорг патрюнтей Бенинетгоот отог падней ббол гароортер швей пецгот швей строй гітейнілаволос еботи врок &с., which ends алюті ввол гарой пфантасіл швей патрат нейшейотна прафтії. I have failed to find this prayer elsewhere.

The lection, p. \overline{n} , written by the scribe of no. 713 (which should have been catalogued with the present number), shows Deuteronomy xvi. 3—10.\(^1\) The remarks made of the former fragt. apply equally here. Ver. 9, 10 appear to be combined. The following is the text.

ий неболь одону идисониры холтетени авол Баникагі ихини Бангангроортер Бенфаг гар тетеперфиет иногоот стетен авол прита Баникагі пуныі (4) впадэюні Боннокилически податков отог ппогл скохи овол Беннад стакрата Бонфиа: протді заморн (5) отог ппекмот пппасул ита пос евол Бенгаі пвакі фи етастито:: нак ихи пос фт (6) алла Бинина итифестир has not had $(p, \overline{n}b)$ not himaca home: стафри готи (7) итекумермор отог итек отопа Бенина стаксотия над отог итактасоо Боифиат проори итекро нак опекта (8) other horse that \overline{z} here z of \overline{z} догав инос фт инокергы пънте (10) итекаруат инос фф ий негоог ката текхон итекф почнетнант прите ини страт.

¹ The rubric here further directs that, after the body has been washed, it shall be set upon the episcopal throne.

¹ It may be observed that this (and other) chapters of Deuteron, are read in the intercessory office at Pentecost. (V. Vansleb, Hist. 149).

LITURGICAL MANUSCRIPTS.

THE ANAPHORAS.

788.

Or. 1239.—Paper; a dilapidated though complete volume in its old binding of stamped leather; 160 foll., quire-marked but not paged; $8\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15—17 lines with Arabic opposite it, is written in a good hand (cf. Hyvernat, Album, pl. l, which it much resembles). A few rubrics are in red, but the cross on fol. 1 and the interlaced ornaments at the chief sections are simply in black.

From Dair as-Suryan, Nitria. [CHESTER.]

The Anaphoras of SS. Basil, Gregory and Cyril, for the priest's use only, though short cues for deacon and people are occasionally (from fol. 31a) given. Briefly described in Rieu's Supplement, no. 18. On the whole the text is that of Tuki, though now and then divergent. Fol. 2 = T. $\overline{10}$; foll. 5—7 is the prayer of Severus (v. Brightman 144). S. Gregory begins fol. 65a = T. \overline{pne} ; S. Cyril on 112a = T. $\overline{G2F}$. The two prayers of John of Bostra are inserted on foll. 57a (organia нененсаціот фиот, v. Br. 187) and 158a(Br. 186), both being without Arabic. Foll. 9, 10, 12 are later amplifications of the original form of text and in many places smaller alterations or additions adapt the text to the commoner type, as in Tuki or the translations. An Arabic colophon at the end of each Anaphora merely gives a prayer for "the reader, owner, hearer and wretched scribe."

789.

Or. 429.—Paper; a bound volume; 315 foll., paged (on versos) $\overline{\mathbf{A}}$ — $\overline{\mathbf{ris}}$; $8\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a rough, irregular hand (cf. Hyvernat, pl. lv. 2 for the type, but also lii. 1). Initials, head-lines, stops and the usual letters are in red; coarse quire-ornaments in red, green and yellow.

TATTAM.

The Euchologion الخزلاجي or the Anaphoras of SS. Basil, Gregory (fol. 150) and Cyril (fol. 217), followed by fol. 300b a prayer from the Evening Incense (= Tuki, Missale, \(\gamma\)); fol. 302a one from the Morning Incense (= T. १०); fol. 303b one at the elevation of the cross from the same (= T. (١٨, ١١٩); fol. 304a the ritual for refilling (عمد) the chalice, from a MS. at Dair Anbâ Makâr (so T. TIB); fol. 311b a long alternative prayer of Fraction, beg. 2111116 eqyn пенан глентатранеда пфоот ихи винанотна пеннотн піднів ите ф1 (Joh. i. 29). Some of the Arabic ribries

¹ Fol. 111 has a prayer in an unskilled hand in which 'dove' is written pour.

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); $8\frac{7}{8} \times 6\frac{1}{8}$ 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. ca), is not. Of Cyril's only foll. $101 \ (=T. \ \overline{c_{20}}), \ 102 \ (T. \ \overline{c_{00}}), \ 103 \ (T. \ \overline{\tau_{11}}),$ 78-81 (T. TAS 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 جارة زويلة, Cairo (fol. 1b), who finished the MS. in A.D. ,المعلم هاريون ابو سعيد 1832, at the house of envoy or governor! (مباشر) in the district of Kordofan, whither the writer, with others, had been deported. Foll. 110-116 (with lacunae) give an interesting account of his seizure and imprisonment by kawwasah from the Citadel, who took him on the 27th Hathor in chains to Kordofân, إرض 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

versos) e-cn. The text, in one column of 19 lines with Arabic opposite it, is written in an even hand (cf. Hyvernat, pll. xlvii. 2, liv. 2 for the type). Titles, head-lines, initials, stops, the letters φ, μ, z are in red; elaborate ornaments and crosses at the main divisions, in red, green and yellow.

[REV. T. RICHARDS.]

The Euchologion الغراجي 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 أبر غطاس عد العبار , that of the scribe as مناس المعالى . 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; (sic), (s

792.

Or. 1242(7).—Paper; eight leaves, paged (on versos) σ̄λ, σ̄λ, π̄ν, ππ, ππ, ρπλ, ρπβ, ρππ, ρπς; 6½ × 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, j, (sometimes) are in red.

From Nitria. [G. Chester.]

¹ Or is this an ecclesiastical official ! Cf. no. 890.

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 , ρ , ϵ are in red.

[Таттам.]

The Euchologion الخراجي, consisting of the Anaphora of S. Basil, preceded by part of the prayer of Morning Incense. Fol. 1 = Tuki 90, fol. 2a = T. IP. After fol. 3 is a gap; 4a is already from the Liturgy, = T. IR, which breaks off fol. 88b = T. Poii. On fol. 89 is added in another, probably contemporary hand, a prayer of Fraction from the Greek S. Basil = Renaudot i. 75 (to $\kappa \alpha \theta \acute{\alpha} \rho \iota \sigma \sigma \nu$). 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 $\overline{n} = \overline{cn}$, $\overline{n} = \overline{n}$, $\overline{n$

G. Horner.

From the Anaphora of S. Basil, = Tuki, Missale, $\overline{p_{1}}$, $\overline{p_{1}}$, $\overline{p_{1}}$, but with omissions (p. $\overline{q_{1}}$ =Tuki $\overline{p_{1}}$, $\overline{p_{1}}$) and sometimes a fuller text (for p. $\overline{q_{1}}$ b v. in the Morning Service, Tuki p_{1} v). It may be noted that in the prayer for the Patriarch, his colleague of Antioch is included: κ_{0} abba $\overline{q_{1}}$ $\overline{q_{2}}$ $\overline{q_{3}}$ $\overline{q_{4}}$ $\overline{q_{5}}$ $\overline{q_{$

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, $\overline{\Lambda}$ — $\overline{Z}\overline{\Theta}$, though with considerable omissions.

796.

Or. 5642(2).—Paper; 24 consecutive leaves, paged (on versos) $\overline{\kappa_6}$ — \overline{n} ; $6\frac{1}{2} \times 4\frac{3}{4}$ 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. 85-16.

797.

Or. 5642(3).—Paper; two leaves, paged (on versos) \overline{ue} , \overline{ue} ; $8\frac{1}{4} \times 5\frac{1}{2}$ 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 , ϕ , ϕ are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Basil, = Tuki, Missale, $\overline{\Pi}\overline{\Lambda}$ — $\overline{\Pi}\overline{O}$ with omissions.

798.

Or. 5642(4).—Paper; 6 leaves, paged (on versos) \overline{cs} — $\overline{c\alpha}$; $8\frac{1}{4} \times 6$ in. The text, in one column of 16 lines with Arabic opposite, is

¹ The numbers are all thus, in reversed order.

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. $\overline{\Lambda S}$ — $\overline{\rho K S}$.

799.

Or. 5642(5).—Paper; three leaves; $10\frac{5}{8} \times 7\frac{1}{4}$ 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{ox} — \overline{poo} . The people's responses are sometimes given also. All much abbreviated. The Diptychs contain the list of former patriarchs, the last named being Gabriel, the '84th.'

800.

Or. 5454(2).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{5}{8}$ 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 كذاب الاسرار الذي تقرى في تقرى الاسرار الذي تقرى وغيرة =Tuki, Missale, F, i and KA, the Thanksgiving intervening between the last two passages being merely indicated, not given.

801.

Or. 1242(8).—Paper; two leaves, paged (on versos) \overline{pr} , \overline{pn} ; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in

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 , θ , are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Basil, giving part of the list of patriarchs in the Diptychs, from apxima limb (=Achillas) the 18th to crucoun the 51st, and (fol. 2) the prayer = Tuki, Missale, par inf.

802.

Or. 1242(9). — Paper; four consecutive leaves, paged (on rectos) $\overline{\Pi r}$ — $\overline{\Pi s}$; $6\frac{7}{8} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pll. i or liii. 2). The usual features and the letters ϕ , i, are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Basil, = Tuki, Missale, puo-pir.

803.

Or. 5500.—Paper; eight consecutive leaves; $6\frac{3}{5} \times 5$ 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 , \mathfrak{h} , \mathfrak{t} are in red.

[G. HORNER.]

From the priest's part in the Anaphora of S. Basil, = Tuki, Missale, \$\overline{\lambda}\lambda \overline{\lambda} \overline{\l

804.

Or. 442, fol. 6.—Paper, paged \overline{z} (the last of quire \overline{z}); $6\frac{1}{4} \times 4\frac{1}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an irregular hand (cf. Hyvernat,

As in Rodwell's translation, p. 37 (Eastern Ch. Assoc.).

pl. liii. 2 for the type). The usual features are in red.

TATTAM.

From the Anaphora of S. Basil = Tuki, Missale, \overline{pih} .

805.

Or. 1241(18).—Paper; two consecutive leaves; $6\frac{3}{4} \times 4\frac{5}{8}$ in. The text, in one column of 12—14 lines, is written in a peculiar, artificial script (cf. Hyvernat, pl. liv. 1 for a certain likeness). No colours.

From Nitria.

[G. CHESTER.]

The Prayer for Peace, from the Anaphora of S. Basil, =Tuki, Missale, oc.

806.

Burn. 296.—Paper; a volume of 37 leaves in modern binding; $8\frac{1}{4} \times 6\frac{1}{4}$ in.

From the Anaphora of S. Basil with the Arabic version separately after it. Copied by C. G. Woide from a Leyden MS., in 1750.

Also (fol. 33ff.) certain Psalms and lections from S. Mark, from a Berlin MS.

807.

Or.1242(9).—Paper; six consecutive leaves; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 14 or 15 lines with Arabic opposite it, is written in an irregular hand (cf. Hyvernat, pl. liii. 1 or 2). The usual features and the letters Φ , Φ are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Gregory, =Tuki, Missale, cii—cie.

808.

Add. 19,902, foll. 3—10.—Paper; consecutive, paged (on *versos*) $\overline{p_{AB}}$ — $\overline{p_{AO}}$; $7\frac{1}{8} \times 5\frac{3}{8}$ in.

The text, in one column of some 14 lines with Arabic opposite it, is written in an uneven hand (cf. Hyvernat, pl. lii. 1). Initials, headings, stops are in red.

[YATMAN.]

From the Anaphora of S. Gregory, abbreviated and with references to that of S. Basil, =Tuki, Missale, CKF—CAS.

809.

Or. 1242(10).—Paper; two leaves; $6\frac{7}{8} \times 5\frac{3}{8}$ in. The text, in one column of some 16 lines with Arabic opposite it, is written in a rough hand (cf. Hyvernat, pl. i for the type). The usual features, with the letters ϕ , \mathfrak{h} , are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Gregory, = Tuki, Missale, \overline{CAA} and \overline{CUS} , but with variations.

810.

Add. 11,519.—Paper; 19 foll., paged (on versos) PZA—PO, PHA—PHZ and bound thus; in wrong order. The text, in 1 column of some 14 lines with Arabic opposite it, is written in an uneven hand (cf. Hyvernat, pl. liv. 1). The usual features are in red.

BURTON.

Parts of the Anaphoras of SS. Gregory and Cyril. Described in the Arabic Catalogue as no. DCCXCVIII. The texts correspond to Tuki's Missale, CILA—CZ and CZI—COA. A colophon on fol. 18 gives the date as A.M. 1226 = A.D. 1510, the name of the provider of the book as سلامة النجار, that of the scribe (in Coptic) as David, son of Isaac, son of Abraham. On fol. 18b is a dedication to the church of interest and in the script of the scribe in Coptic).

811.

Or. 1242(11).—Paper; five leaves, fol. 1 being the first of quire $\overline{14}$; $6\frac{3}{4} \times 5\frac{1}{4}$ 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 &e. (cf. Hyvernat, pl. 1 for the type). Foll. 4b, 5aThere are no colours. are by another hand.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Cyril, = Tuki, Missale, TAA, TAY, TUB, with two prayers added from that of S. Basil, = ib. piis, pin,

812.

Or. 5612(6).—Paper; 8 leaves, not paged; 7½×5¾ 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, TK-TAP.

813.

Or. 5642(7).—Paper; 10 leaves, forming quire in and paged (on versos) in cursive figures in $-iq = 7 \times 5\frac{1}{8}$ 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, 5 are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Cyril = Tuki, Missale, cqn-Tr.

814.

Or. 5642(8).—Paper; a single leaf, paged $6\frac{1}{2} \times 5$ in. The text, in one column of | foll.; $6\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in one column

15 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. i). Initials &c. and \$\phi\$, \$\mu\$, are in red; quireornaments in red and yellow.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Cyril, = Tuki, Missale, To, Ti.

815.

Or. 1242(12).—Paper; ten consecutive leaves forming quire in, paged (on versos) $\overline{pox-pn}$; $7\frac{1}{2}\times5\frac{1}{4}$ 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, h 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, czs-coe.

816.

Or. 1242(13).—Paper; seven consecutive leaves, paged (on versos) $\overline{\mathbf{c}} - \overline{\mathbf{c}} \mathbf{c}$; $6^3_4 \times 5$ 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 of, the are in red.

From Nitria. G. Chester.

From the Anaphora of S. Cyril, = Tnki, Missale, TKA—TKII. 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

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, fol. 7a ff. give part of the Prayer of Evening Incense $(=\text{Tuki}, Missale, \, \gamma)$, followed by an Anaphora composed from those of SS. Basil and Cyril together.² This ends fol. 113a and is followed by the Order (ترتیب) of the Fivefold Incense; cf. Tuki it, who has a much shorter version. Fol. 125a is again from S. Basil = Tuki pus ff. On fol. 127a begins the Deacon's service in presence of the Patriarch, = Tuki 1711, but the version is longer and includes hymns and, on fol. 141, a list of the Patriarchs.³ 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 للبحرى. On fol. 253 are ἀσπασμοὶ for the Virgin's festivals. A long colophon, fol. 257b, states that the book is a copy from one in the church of Dair Abû 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

 $\overline{\text{ua}}$ — $\overline{\text{ua}}$; $8\frac{1}{2} \times 6\frac{1}{4}$ 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. The corresponding published texts will be found as follows: fol. 1a = Renaudot i. 151, Tuki's Missale, $\overline{\text{cqr}}$ (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 $\overline{\text{KII}}$ (Coptic Basil).

819.

Or. 1242(14).—Paper; two leaves from different MSS.; respectively $9\frac{1}{2} \times 4\frac{3}{4}$ and $6\frac{7}{8} \times 5$ 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; $6\frac{1}{4} \times 4\frac{1}{4}$ 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; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 15 lines

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.

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, μ, z are in red.

From Nitria.

[G. CHESTER.]

The prayer over bread to be used "at the communion of them that fast," = Tuki, Missale, Tox.

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, 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.

Foll. 32—34. Prayer for travellers; prayer (Greek) before 'Our Father.'

Fol. 35. From Diptych for the dead; prayer before Thanksgiving.

Foll. 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.

Foll. 40, 41 (bound in wrong order). Prayer for the Patriarch with list of his predecessors.

Foll. 47, 48. Prayer for the Church Catholic; anaphoral prayer.

Fol. 57: Benediction for Good Friday.

Foll. 58-61. Prayer.

Foll. 62, 63. Prayers for the $\tau \delta \pi \sigma s$, for the earth's fruits &c.

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) \overline{po} , \overline{pi} ; $7 \times 5\frac{3}{8}$ 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.]

Tuki, Missale, page, of the latter being headed (50, 2b) القديس كيراس. For the words on the latter being headed (50, 2b) القديس كيراس. Tuki, Missale, pqg, qo, cs; for the last on fol. 2b, v. ib. coo.

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 , ϕ , ϕ 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

¹ So Tuki's rubric; but this leaf has merely OTTOIK HETAOPIA.

² Fol. 35 is in a hand much resembling those of late Sa'id. MSS.

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. The following references often apply only to a part of the text on a fol. or indicate merely similar, not identical passages.

Fol. 1 v. T. r inf., \overline{ro} ; fol. 3 v. T. 9, \overline{kB} ; fol. 4 v. T. γ ; fol. 5 v. T. $\overline{\Lambda}\Lambda$, B. 47; foll. $6b-10b \ v. \ T. \ \overline{KA}-\overline{KH}$; fol. 11 $v. \ T. \ \overline{AB}$; fol. 12 v. T. 110 inf., 11x; fol. 14 v. T. 17, 18 H; foll. 15, 16 v. B. 9; fol. 16b v. T. pq; fol. 17 r. T. m, B. 20; fol. 18a v. T. m, R. 7; fol. 19 v. T. on; fol. 20 v. T. or, oa, B. 70; fol. 21 v. T. ne inf., B. 76 and T. qs, B. 77; foll. 22—24 v. T. $\overline{p_{\Lambda}}$ — $\overline{p_{\Upsilon}}$, fol. 25 = T. $\overline{p_{\Pi}}$; foll. 26—31 v. T. p_{KY} — p_{KS} ; foll. 32—37 v. $T. \overline{pкh}, \overline{pko}, \overline{pab} - \overline{pae}; fol. 38 v. <math>T. \overline{pac};$ foll. 39—42 v. Т. риз—риз, рио—ри; foll. $43-46 \ v. \ T. \ \overline{pzo-por}$; fol. 47 $v. \ T. \ \overline{cqr}$; fol. 48 v. T. рки; fol. 49 ?; fol. 50 v. T. γρ 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. m, in; fol. 55 v. T. \overline{m} ; fol. 56=fol. 50; foll. 57, 58 v. T. $\overline{p_{KS}}$, Br. 170; fol. 59a?; 59b v. T. $\overline{n_B}$, Br. 160; fol. 60 v. T. pon, Br. 172; fol. 61 v. T. pin, pie. Foll. 62-69 contain parts of various prayers.

It may be noted that on fol. 25b the deceased patriarch is named John.

825.

Or. 1241(26). — Paper; 'twenty leaves, paged (on versos, alternate nos. only) $\overline{\Pi}\overline{G}$ — $\overline{\Pi}\overline{G}$, $\overline{G}\overline{G}$, \overline{G} , $\overline{G}\overline{G}$, $\overline{$

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. exiv (p. cia) is followed, after a gap, by the Prayer of Manasseh (p. cio) 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. cos, coo, cio). These are headed: oranadopa ute marioc explance headed: oranadopa ute first petition is abbreviated: toos exentational architecture.

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 I for some features). Smaller initials, head-lines, stops &c., the letters ϕ , ϕ , ϕ are in red; larger initials in red and yellow; some rubries 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

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. CH shows how parts of the morning prayers and of the Anaphora are regarded as interchangeable.

At present the MS. begins with Ps. li. 19 and ends with cxl. 5. The series for the 3rd hour begins fol. 59b, that for the 6th fol. 123a, that for the 9th after fol. 171b (a quire is lost here), that for the 11th fol. 213a, that for the 12th fol. 248b, that for Evening ('for sleep' ura mamm) fol. 254a. 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) ρ̄q̄в—ρ̄q̄в; $5\frac{1}{4} \times 4\frac{1}{4}$ 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, j, 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; of the latter, Ps. cxviii. 1—26 with divisions at verr. 9, 17, 25.

828.

Or. 1242(19).—Paper; two leaves, paged (on versos) Fozo, Fozo; 8 × 6 in. The text, in one column of 16 lines with Arabic

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 cuor epoi r ic tuotamora χω κικι εβολ &c. and a colophon showing this to be from the Ode (عرب) 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 , f, 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, exviii. 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{AA} , \overline{AV} ; 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) $\overline{q_{\Lambda}}$.

¹ This liturgical book, with its lessons, prayers and rubrics, has been published (in Arabic only) by Yusuf Habashi at Cairo, 1896, as كاب السبع صارات. In his Morning Service 119 ff. Lord Bute has translated it, presumably from Tuki's Diurnum.

² V. Ld, Bute's Morning Service 138.

³ As in Habashl's edition 111.

[•] Presumably this is 900+262

 $\overline{\text{pur}}$ — $\overline{\text{pur}}$; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a rather uneven hand (cf. Hyvernat, pl. lii. 1, except for u). Titles, initials, head-lines, stops, the letters ϕ , ρ , ρ are coloured red. The Arabic has no colours. One initial and accompanying scroll are in red, yellow and black.

From Nitria. [G. Chester.]

Prayers (p. $\overline{q_A}$) and Psalms lxxxiv. 14, oroz—lxxxvi, end, followed by xc. 1—3, oroxi. The MS. was therefore similar to no. 826 and Lagarde's "Cod. R."

832.

Or. 1241(22).—Paper; ten leaves from three separate MSS.; all about $5 \times 3\frac{1}{2}$ in. The texts, in one column, are written in small, neat hands (cf. Hyvernat, pll. liii. 2, lv. 1). The usual features are in red.

From Nitria. [G. Chester.]

From Psalters or Services for the Canonical Hours in which the Psalms are read.

VARIOUS SERVICES.

833.

Or. 5643(1). — Paper; 28 leaves, paged (mostly on versos, a few on rectos and versos) $\overline{\mathbf{a}}$, $\overline{\mathbf{k}}$, $\overline{\mathbf{ga}}$, $\overline{\mathbf{oa}}$ — $\overline{\mathbf{n}}$, $\overline{\mathbf{nb}}$ — $\overline{\mathbf{q}}$, $\overline{\mathbf{pkb}}$, $\overline{\mathbf{pka}}$, $\overline{\mathbf{pka}$

1), 2, or and many points in the Arabic are in bright red; quire-ornaments in red, yellow and green.

From Nitria. [MIDDLEMASS.]

From a book containing several services. The first leaf, p. $\overline{\mathbf{x}}$, has 1 Cor. $\dot{\mathbf{x}}$. 4—9, presumably part of the lesson at the Blessing of the Waters at Epiphany (v. Tuki, Euchol. ii. $\overline{\mathbf{cz}}$).

P. $\overline{\kappa}$ is from a prayer in the Baptismal office (v. Tuki, Rit. $\overline{\Pi \Theta}$).

PP. $\overline{z}_{\overline{a}} - \overline{q}$ belong to the office of the Foot-Washing² on Holy Thursday and contain the following. P. Za from a prayer to Christ, beg. ... акситен икесоп епоче нархеос гитенотоевю, quoting Joh. xiii. 14, P. zab another prayer, beg. thor on тепф ипенотогенфго етекнетагаоос нахон нан воренхсок свол ипусов итекситоли репотипул. P. ox the end of a lesson, Is. i. 25, 26; another, ib. xxxv. 1—10; p. \overline{ob} ib. xliii. 16—xliv. 6; p. oeb Zech. viii. 7—19; p. $\overline{o}\overline{o}$ ib. xiv. 8—11. P. $\overline{o}\overline{o}$ the priest censes the veil (شورة) once, saying wor неиоттлю, Then 1 Tim. iv. 9 the people responding. v. 9. P. \overline{ns} end of a lesson, Joh. xiii. 2—17. P. nr a rubric: the receptacle (د, لب) having been prepared (جهز) with a white woollen cloth and an earthen pot (کوز) or jng (ایریق) filled with sweet water, the priest, at ver. 4 of the

¹ Re-edited by Budge, The Blessing of the Waters &c., London 1901.

² This office is enjoined by the 65th Athanasian canon (v. Vanslab, Hist. 291, cf. 153). It may be delegated by the bishop to a priest. Somewhat different rubrics and an abbreviated text are given in Habashi's edition p. ه. (v. no. 774), who for the remainder refers to the كناب. Cod. Vatic. lvi presumably contains the same office. Cf. the Greek rite, Goar, Euchol. 745. In Dilmann's Catal. of Brit. Mus. Ethiop. MSS. p. 30 the Ethiopic rite is described.

³ Presumably the place in which the vessels stand.

last lesson, girds himself as did Our Lord, and at the words 'He poureth water,' pours from the jug into the basin (sic المطبرة اعنى القال), tracing the form of the cross twice therein The lesson and once in the cup (طاسة). ended, the people sing κύριε ελέησον, 10 times to the 'great tone' (لحن الكبير), twice to the " little tone,' accompanying it with the ناقوس, and then say the responses (one) of the Gospel. Thereafter (p. na) the priest and his assistants² make the 7 petitions and, after κύριε ελέησον and τω κυρίω δεηθωμεν, the priest recites in Coptic and Arabic a long litany (طلبات), the people responding κ. ἐλέησον. Then (p. mi) the priest signs the basin (with the cross while the people cry κ. ἐλέησον 100 times, and he afterwards says the 3 great petitions (for peace, patriarch, congregation) and the creed. After another hymn, нашот напостолос втающи раннооthe service takes, الاشمس, the service takes the anaphoral form (προσφέρειν, κατά τρόπον στάθητε &c.). It breaks off on p. qb.

Of the remaining leaves, pp. ρκο to ρκι, b contain prayers: for the sick, for travellers, for the king, for the dead; while pp. ρκο, ρκο, μπο have those from the evening office, Tuki, Missale, γγ and ος. The petitions on p. ρπο contain one for the reigning patriarch, Gabriel.

834.

Or. 5643(2).—Paper; twelve leaves, paged (on *versos*), from fol. 5, $\overline{16}$ — $\overline{10}$; $8\frac{1}{2} \times 6$ in. By the same scribe as no. 833, with which it

1 For Markov; v. Crum, Coptic Ostraca no. 455.

would have been described, but for the absence here of all colouring.

From Nitria. [MIDDLEMASS.]

Various Prayers and Hymns. The proper place of foll. 1—4 is uncertain. The prayers are: The Benediction (v. Tuki, Miss. pkr., but cf. \overline{por} for the ending); for the king, to be read at the Blessings of Water such as Epiphany and Holy Thursday ('Manudy Thursd.' خميس العبد) and the Feast of the Apostles and at the office of the Holy Oil (v. no. 856), practically the same as that of S. Cyril, $(v. Miss. \overline{coa})$; of incense=Miss. AA; to be said secretly during the translation of the Pauline Epistle into Arabic, = Miss. us; long prayer with the names of many saints, ends are insen neupoog insen non-HULLAR . . . HULBH TOGHT BOZE . . . HBAHI HUBBLE acayanı (ter) apatzıpının ura ot acayanı nonan hammanezoor rapor. After this is fol- ثم يقولوا البركة باسم صاحب العيد the rubric , followed by hymns relating to S. Peter, beg. agion nookne naccop; to the Virgin=Tuki, Euchol. i. pin; to the same, beg. atamapouнос от ностлю пфоот. Each hymn is divided, after the opening lines, by the word паралев[ic] (cf. no. 906).

835.

Or. 1241(23).—Paper; eighteen consecutive leaves, fol. 10 being the 1st of the 17th quire (کراس); $8\frac{1}{8} \times 6$ in. The text, in one column of 15 lines across the page, is in a fairly even hand (cf. Hyvernat, pll. lii. 1, liv. 1). Rubrics and stops in red.

From Nitria. [G. CHESTER.]

From the Order of Services for the 28th and 29th Koiahk, being the vigil and feast of Christ's Birth. Little of the Coptic text is

^{3 1} Read ΙΥΜημός.

given but minute Arabic rubrics indicate the ritual. Fol. 1 presumably relates to the 6th hour of the Vigil, since on fol. 2b the service for the 9th hour begins with the "Prayer of Sunset and Sleep," followed by the Mass (i) $\pi \rho o \sigma \phi o \rho a$). The Festival (the 29th) begins on fol. 3b with the Evening service, which is followed (fol. 7b) without intermission by that of Midnight. The order of the Morning Incense begins on fol. 13b and that for the 3rd hour, followed by the Mass, on fol. 16a. Some of the rubrics, referring to modes of intoning, chanting &c., are obscure. A number of the hymns prescribed are to be found in the Theotokia.

836.

Or. 5643(3).—Paper; 14 leaves, paged (on versos), for alternate numbers only, $[\overline{pke}]$ — \overline{pke} , $[\overline{pur}]$ — \overline{pun} ; $8 \times 5\frac{1}{2}$ in. The text, in one column of 17 lines, is written in a regular hand (cf. Hyvernat, pl. i). Initials usually, stops, the letters ϕ , θ , θ are in red; larger initials and ornaments in red, green and yellow.

From Nitria. [MIDDLEMASS.]

From the office for the sixth hour on Good Friday. What here remains consists of the end of Ps. lxvi, the whole of lxix, lxxiii, lxxiv, lxxv. 1—9 [lacuna], the end of xc, the whole of xcii; the thief's prayer, api nemueri noc &c. thrice repeated; S. Matth. v. 3—12; the rubric, "These are the $\lambda \epsilon \xi \epsilon \iota s$ after the Gospel," viz. the troparion "Oh, Thou who, upon the 6th day and at the 6th hour, wast

nailed upon the cross &c.," thrice, with the $\sigma\tau i\chi o\iota^1$ Ps. liv. 17, 18 and ib. 18 to follow the 1st and 2nd and the doxology the 3rd time. More hymns follow, partly petitioning the Virgin; then, after $\kappa i\rho \iota \epsilon i \lambda \epsilon \eta \sigma o \nu$ 41 times, the thanksgiving, "We thank Thee, Master, Almighty, Our Lord and Our God, that Thou hast ordered the hours of Thine Only Son's distress as hours of prayer and consolation &c." The fragt. ends with the invocation, "Lord have mercy upon us (ter). The holy Trinity. God our hope, have mercy upon Thy creatures $(\pi \lambda \acute{a} \sigma \mu a)$ and redeem our souls."

837.

Or. 5643(4).—Paper; two not consecutive leaves, the first p. $\bar{\mathbf{r}}$; $5\frac{5}{8} \times 4$ in. The text, in one column of 17 lines, is written in a neat though uneven hand (cf. Hyvernat, pl. liii. 2). Initials, stops &c., the letters Φ , Φ are in red.

From Nitria. [MIDDLEMASS.]

From the office for the sixth hour on Good Friday; cf. no. 836, though the present text differs from that. Fol. 1a has a prayer, beg. ... XW HILL GEON HOC XW HILL GEON HOUR TAKEN HE TO SHOW HE TO SH

¹ This service is found, without these lessons and with slight differences in ritual, in Habashi's edition p. 18 ff. (v. no. 774).

² Ḥabashî, قطعة ; so no. 837.

¹ Cf. Neale, General Introduction 830.

838.

Or. 1241(24).—Paper; a leaf, paged (on verso) by a later hand $\overline{\text{pio}}$; $6\frac{7}{8} \times 5\frac{1}{8}$ 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 (asy) before the .Cross, = Tuki, Missale, 770. We have here the 1st and 2nd.

839.

Or. 1241(25).—Paper; two consecutive(?) leaves; $5\frac{1}{2} \times 3\frac{5}{8}$ 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 two urcun uta magnamic ency egos error moc xect and und section of the section of

840.

Or. 5898.—Paper; 48 leaves, paged (on versos) \overline{b} — $\overline{q}\overline{b}$, 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 , Φ , Φ are in red; ornaments in red, green and yellow.

From Cairo. [CRUM.]

Directory (کڌاب الترتيب) 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

cues 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 (...). It opens with the Order of Evening Prayer for the 1st of Thoth; on fol. 15b is that at Midnight; on 22b is the Mass. On fol. 38b a colophon states that the tones (سلحان) 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 Variants from copies at the on fol. 38b. churches of Al-Mo'allakah (Cairo) and of the Virgin at Kasr ar-Rîhân are noted on foll. 22a, 28b.

SACRAMENTAL SERVICES.

841.

Or. 432.—Paper; a bound volume; 127 foll., paged (on versos) B—PKO; 8½ × 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, μ, ε are in red.

[TATTAM.]

Services in Coptic and Arabic, for

1. foll. 1—13a, the churching of women, after the birth of a son=Tuki, $Rituale \bar{a}$ 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 חאס براكس بالكس معربة و براكس بالكس المعربة و براكس المعربة و المعربة و المعربة و المعربة المعربة و المعربة

- 2. foll. 13b—24b, churching, after the birth of a daughter, = T. \(\bar{\chi}\), ff. Lessons, 1 Cor. vii. 12—14, Ps. xliv. 9, Lu. x. 38—42. On fol. 21b 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. 24b-28b, service (قلق) for the Catechumens, $=T.\overline{i}$; the rubric there, making this the beginning of the baptismal service, is omitted. Fol. 28b, prayer over the oil (الزيت), $=T.\overline{ir}$. The text of $T.\overline{kr}-\overline{k\varsigma}$ is omitted.
- 4. foll. 56b ff., Baptism,=T. $\overline{\text{AH}}$. 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" (اراشی) only the titles are given, fol. 76b; cf. T. $\overline{\text{He}}$. Much that here follows in T. is omitted. Fol. 104b, the consecration (σφραγισμός) of the μύρον,=T. $\overline{\text{pi}}$ ff. Several prayers toward the end of this service are in Arabic only. With one of these (not in T.) it concludes, fol. 110b.
- 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. ue. 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. 111b 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 -2, in Cairo.²

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. Hyvernat, pl. xlvii. 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., 21b. Fol. 4b = T., Rituale i. The service proceeds as in T., though, like no. 841, it is often considerably shorter than that text. The consecration of the $\mu i \rho o \nu$ is on fol. 58b ff., = T. \overline{pi} . The two services for the churching of women are on foll. 69 and 74b. On fol. 78 is the rite of loosing the girdle الزنار T. pkx, with the lessons 1 Cor. x. 1—4, Ps. xxxi. 1, Mat. iii. 13—17. On fol. 82 is a hymn do be sung at the procession زنة of the baptized; -cf. a differing text in T. ркв. On fol. 85 are two prayers in . Arabic. Fol. 85b gives a colophon with the date of the earlier scribe: A.M. 1407 = A.D.It was written under the 103rd patriarch,² for S. Mary's church in Ḥârat er-Rûm in Cairo. The date is also found on fol. 1a.

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 The following transcription, on fol. 101, may be noticed; جابنیوت хененот.

² V. Butler, Copt. Churches i. 271.

¹ A double set of lessons is given by Tuki. Cf. Evetts, 1.1. 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.

column of some 15 lines, is written in an uneven hand (cf. Hyvernat, pl. liii. 2). The usual features and the letters ϕ , μ are in red.

[TATTAM.]

From the office of Anointing the Catechumens, previous to Baptism, = Tuki, Rituale ir—is.

844.

Or. 5643(5).—Paper; a single leaf, paged $\overline{\text{rii}}$; $9 \times 5\frac{1}{2}$ in. The text, in one column of 19 lines, is written in a regular hand (cf. Hyvernat, pl. i). Initials, stops &c., the letters ϕ , θ , are in red.

From Nitria.

[MIDDLEMASS.]

From the Marriage Service, = Tuki, Rituale,

845.

Or. 1242(21).—Paper; a dilapidated leaf, paged, in cursive figures, $\overline{\kappa n}$; $6\frac{\pi}{4} \times 5\frac{\pi}{4}$ in. The text, in one column of about 19 lines, is written in a rather irregular hand (cf. Hyvernat, pl. liii. 2 for the type). No colours.

From Nitria. [G. CHESTER.]

From an office relating presumably to the recovery of the sick. Preserved are here Isaiah xxxviii. 8 (ends a lesson), then λέξεις (τω) from the Psalms: cxvii. 1—5, cxviii. 33—?.

846.

Or. 556.—Paper; a volume in Ethiopic stamped leather binding; 241 leaves, paged on versos; $8\frac{1}{2} \times 6$ in. The text, in one column of 10—13 lines across the page, is written in a large, regular hand (cf. Hyvernat, pl. lv. 2).

Headings, initials, stops, the letters ϕ , β , ϵ are in red.

From Magdala(?).1

Funeral Services. The following is the order of the services, which differs from that in Tuki's Rituale, where they are often longer: for a grown man, for a boy, a woman, a girl, for a woman who has died at or after childbirth, for a hegumenus or priest (the former is not mentioned in Tuki Too ff., where the service is also longer), a deacon, a monk, for a man dying in the Paschal week, for a woman likewise (not in Tuki, the lesson being Gen. xxiii. 1—xxiv. 1), the memorial services a month, 6 months or a year after death (Tuki \$\overline{\psi_1}\overline{\psi}\), likewise at the grave on the 3rd and 7th days after death (Tuki $\overline{\Phi}_B$),2 the anaphora of the dead, at the death of a nun, of a patriarch or bishop (this abbreviated احتص). Arabic versions follow the Coptic texts. Prayers are in Arabic only.

Foll. 167—239 consist of Arabic dirges, "a comfort and consolation for whoso is bereaved." The 1st is for general use; the 2nd (fol. 229b) was composed by Ibn Kabr for a notable of his time and may be said before the prayer (قبل قرااة الطلبة بفصاحة); the 3rd is for a woman of rank, by the same author; the 4th for a boy; the 5th, perhaps by Ibn Kabr, for a girl; the 6th, unusually long, is called a homily (موطئة) for general use by John of Kaliûb. On fol. 170 is a dirge for general use, in a later hand.

On fol. 172b a long note states that the book was written in A.M. 1442 = A.D. 1726,

It appears at any rate in the Index to Wright's Ethiopic Catalogue, p. 330.

² Called in the table on fol. 238 يوم الثالث رفع الحمير.

[.] سلوة وعزا لمن كان حزين القلب 3

[.] من قول المصنف 4

⁶ Cf. no. 863.

at the expense of the priest مرم الله for his church, that of the Virgin in Hârat ar-Rûm (Cairo). Other colophons, foll. 1a, 237b, 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. 239a is the beginning of an Ethiopic prayer.

847.

Or. 439.—Paper; a bound volume; 64 foll., paged (on versos) $\overline{\mathbf{a}}$ — $\overline{\mathbf{no}}$, the last 8 being a later addition and unpaged; $4\frac{1}{4} \times 3$ in. The text, in one column of 7 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. lv. 2). Initials, headlines, stops &c., the letters ϕ , \mathbf{b} , \mathbf{c} are in red. [Tattam.]

The Mystagogia المصطفوجيا, with an Arabic version, "being the faith which our Lord Jesus Christ taught to His disciples—To be read to the tone ($\eta \chi os$) of the Apostle." The above is preceded by the rubric; "Then ($\epsilon l \tau a$) let the symbol ($\sigma \psi \mu \beta o \lambda o \nu$) of the faith be read," showing that the text here formed part of a service. It is however a section of the (Arabic) "Didascalia" (v. Add. 7211, f. 108b, cf. Vansleb, Hist. 258), and consists

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. 3b. Both have a title identical with that given above, including even the Arabic article 70, and the text (of Or. 785 at any rate) is the same as ours, but for the concluding paragraphs.

Foll. 58—64a contain an addition—apparently a sort of hymn to Christ—possibly in the same hand. Fol. 64b is in Tattam's hand.

The MS. was written (v. fol. 55b) 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

of a long elaboration or paraphrase of the creed, beginning (fol. 4); фи етроп фи внадроп фи вошин свол раснег фи соннот фи етациот отог аткосц отог адтонц адопоот свол гітенфиот фи етацькол свол инісилте ите фиот адтонц свол решин сонкост пь ание алла отнот ноткот &c. From fol. 36 a long series of paragraphs refers to Christ as "Who is this that has...?" e.g. нише фан фи стадервері иніскона стадропц сроц свол решитако. Нише фан фи статился сцо инітако поодпе пірецтако отог поод сцо интако.

² It is perhaps the text used in the rite of consecrating the μύρον; v. Vansleb, Hist. 232 and cf. Tuki, Eucholog. i. 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).

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. 7b), Deacon (15b), Priest (24) and Hegumenus (34); also services for the consecration of the font (44b=Tuki ii. GRG, GA, GAZ), the altar-vessels (48b=T. ii. uA), the chalice (49b), for the reconsecration of a desecrated altar (53=T. ii. puA, cf. pur ff.), for the consecration of a picture (55b=T. ii. uA shortened) and before the relics of the martyrs (57=T. ii. ur).

This last is incomplete and is followed (fol. 59) by a series of hymns or paraphrases; 2 for Lent, 4 for the month of Koiahk² (fol. 66a), to be used also at Christmas and Epiphany, 2 for the 21st of Payni, the Virgin's festival³ (fol. 79b), troparia (ﷺ) to follow the i.e. canort [apo]⁴ (fol. 89b) and a hymn upon the verse making an unaport sanar (sic fol. 91b).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. 11a, 07., pkt, ckn, cad, coa, cqs.⁴ The

849.

Or. 435. — Paper; a bound volume, containing parts of two MSS.; (a) foll. 1, paged \bar{i} ,—14; (b) 15, paged \bar{pi} ,—43. The foll. of (a) are not consecutive. Both fragments were also paged consecutively with Syriac letters, from the end backwards, fol. 43 being \bar{i} . 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 $\bar{\phi}$, \bar{i} , are in red.

TATTAM.

- (a). Services for the Consecration of a Subdeacon (fol. 1), Hegumenus (fol. 2 sic); a font, the altar-vessels, patten ($\delta i\sigma \kappa os$), chalice, spoon ($\mu \nu \sigma \tau \eta \rho$), 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. cx.); of the patten, chalice, spoon (μεστήρω[ον]), a picture (λυμην or σχημα), the

Spelt колешвнара fol. 47.

² These are upon (2) the 4 Odes and are given in the Theotokia GZA^b, GOA, GOA, GOS.

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.

^{*} Several pieces in the Theot. begin thus; pp. 11A, 2T, CHA.

^{5 =} Theot. T16.

⁶ V. Krumbacher, Byzant. Litt.-gesch. 697.

¹ The book came therefore probably from Nitria.

ן, פונים (fol. 22b), other vessels (σκεῦος), α κυμίλλιον = κειμήλιον انية (so in T. ii. ii.), a censer, a martyr's relics, at the translation 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 (34b, Tuki, Miss. \overline{ros}), at the offering of first-fruits (36b), at laying the foundations of a house (αὐλή منزل, دار مار), 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; $6\frac{7}{8} \times 5$ in. The text, in one column of about 13 lines, sometimes with Arabic opposite it, is written in a peculiar hand. The α has a horizontal stroke at the top (cf. Hyvernat, pl. xxxv for some resemblance). Head-lines, initials, stops &c., the letters ϕ , ϕ , are in red.

Ordination services² for Reader, Subdeacon (fol. 11), Deacon (28b), Archdeacon (55b),

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 $(109 = T. ii. \overline{cke})$ and of the altarvessels &c. (113b = T. ii. \overline{uo} , cf. Renaudot 55). Some alternative prayers, not in Tuki, are added, e.g. foll. 18b, 36, 47b, 92b. Sometimes the Greek text appears as well as the Coptic, foll. 32, 65b, 75. Arabic translations were originally given for the rubrics only; later hands have frequently supplied them elsewhere. On fol. 108b 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. \bar{a} , \bar{b} and \bar{i} .

852.

Or. 5505.—Paper; seven leaves, paged (on versos) $\overline{\mathbf{A}}$ — $\overline{\mathbf{o}}$, $\overline{\mathbf{Kr}}$ and, in cursive figures, $\overline{\mathbf{n}}\overline{\mathbf{i}}$ — $\overline{\mathbf{zr}}$, $\overline{\mathbf{n}}\overline{\mathbf{A}}$ (sic); $7\frac{3}{4}\times5\frac{1}{2}$ 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 , \mathfrak{p} are in red.

From Nitria.

[MIDDLEMASS.]

Pp. $\bar{\mathbf{a}} - \bar{\mathbf{o}}$. From the office of the Installation (here oponicuoc) of a bishop, = Tuki,

¹ I cannot find this elsewhere. A Greek word in -άριον 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 b. Fill it with the power of Thy Holy Spirit . . ., that in it may be preserved (ωqι) the purity of the remains (λείψανα) of the holy body of Thy only Son &c." The meaning 'wipe up' for coop 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.

The texts correspond as follows to Tuki's; fol. 118b = T. ii. \overline{u} , $122b = \overline{u}$, $126 = \overline{u}$, $128a = \overline{u}$, $130 = \overline{u}$, $133 = \overline{u}$.

Eucholog. i. ca—cax.¹ The initial rubric here appoints "5 or 3" bishops to accompany him and ends ovor haxem ehovn eteam intovory unaseraremon (Matth. xxi. 1—17) пенносод парешенскопос цверг легі птиетренге неппіснох.

P. kr. 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) $\overline{b} = \overline{on}$; $7\frac{7}{8} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand, possibly identical with Hyvernat, pl. liii. 1 (cf. their dates). Initials, head-lines, stops &c., the letters ϕ , f, f are in red. On fol. 1b 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. pua ff., paa ff., but different often—generally shorter—in detail. The rubric fol. 1a 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. 12b = T. $\overline{p_{20}}$. The next prayer, fol. $16b_1 = T$. $\overline{p_{00}}$; that on fol. 18 = T. \overline{pos} , on fol. 20 = T. \overline{poo} supra, those on fol. 20b, the investments with ουραιτι تراج (θωράκιον), κλαςτ تراج (κουκούλ- $\lambda \omega \nu$) and $\tau \omega \omega m = T$. ib. The preliminary rite ends, fol. 21b, with a rubric directing to say here the Absolution and the Blessing

The Consecration of Nuns begins, fol. 38, with the lessons; 1 Cor. vii. 25—34, Ps. xliv. 15, 16, Mat. xxv. 1—13. The prayers, foll. 43b—47 = T. ρφχ.—ρφο; the remainder, foll. 48b—55, belong to the rite of the Greater Habit=T. co—cor. This service is followed by Ps. cxviii complete, foll. 56b—75b, after which is a title (Arabic only); "Prayer regarding the offering (قربان) for a man. To be said before the Thanksgiving" (الشيمات), 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-Manâhili; and this is also recorded on the arms of the ornamental cross, fol. 1b: concu-

854.

Add. 14,740B, fol. 85.—Paper; $6\frac{3}{4} \times 5$ in. For script cf. Hyvernat, pl. liii. 1.

Rubric and lesson, Eph. vi. 10—12, from the Consecration of a Monk,=Or. 1322, f. 3a; cf. Tuki, Euchol. i. $\overline{p_2}$.

855.

Or. 1241(26).—Paper; two leaves, paged (on versos) \overline{pa} , \overline{pi} ; $6\frac{7}{8} \times 5\frac{1}{4}$ in. The text, in

if the newly consecrated is not receiving the head $(\sigma\chi\hat{\eta}\mu a)$; otherwise to pronounce the Absolution at the end. The rite of the Holy $\Sigma\chi\hat{\eta}\mu a$ begins at once, fol. 22, with the prayer = T. $\overline{\rho}_{11}$. The prayer fol. 25b = T. $\overline{\rho}_{11}$, that on fol. 30 = T. $\overline{\rho}_{11}$. The investments with $\sigma\chi\hat{\eta}\mu a$ and σ_{12} fol. σ_{13} fol. σ_{14} for fol. σ_{15} fol. σ_{15} for foll. σ_{15} for σ_{15} for foll. σ_{15} for σ_{15} for foll. σ_{15} for σ_{15}

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 , \mathfrak{h} 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{cia} inf., with that for an Abbess, = ib. \overline{cka} — \overline{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 $\kappa cuap \omega \alpha \tau \overline{noc} \phi t$.

856.

Or. 437.—Paper; a bound but incomplete volume; 74 foll., paged (on versos) from $\overline{18}$; 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 , ϕ , 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 φάνος القنديل; v. Vansleb, Hist. 212. The text corresponds to that in Tuki's Rituale from p. ρια 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. 13b, Rom. xv. 1—7, Ps. ci. 1, 2, Lu. xix. 1—10; for the 3rd priest, fol. 20b, 1 Cor. xii.

On fol. 64 is a colophon showing that the book was provided by the monk 'Abd al-Sayyid for the monastery of Anbâ Bishoî بشوى.

857.

Or. 438.—Paper; a bound volume; 102 foll., paged (on versos) to the end of the Coptic text; $8\frac{1}{8} \times 6$ 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 , ρ , ρ are in red; some initials and ornaments in red, yellow and green. Fol. 1b has an ornamental cross.

TATTAM.

The Service for the consecration of the Holy Oil, as in no. 856. After the initial rubric=Tuki, Rit. pah, the text is immediately that of ib. pua. On foll. 84—97 are 2 Arabic prayers, the second (f. 87b) being that on fol. 67b of no. 856. On foll. 98—102 are 3 petitions prayers, for those who have besonght prayers, for the reigning king and for the catechumens. On fol. 83b a colophon gives the scribe's name as cfc (sic) and the date A.M. 1459=A.D. 1743.

^{28—}xiii. 7, Ps. xxxvii. 1, 2, Mat. x. 1—8; for the 4th priest, fol. 30b, 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. 54b, Eph. vi. 10—18, Ps. xxiv. 18, 20, Mat. vi. 14—18. The final rubric, fol. 63b, =T. \overline{CKA} . On foll. 64b—73b are 7 Arabic prayers, supplementary to those previously given and not found in Tuki.

¹ Du Cange, σαβακάθιον = σουδάριον.

² Translated in Denzinger, Rit. Orient. ii. 484 ff.

سبع طلبات يقروا في القنديل على السبع صلوات غير اولائك أ الموجودين

858.

Or. 442, foll. 22—31.—Paper; $6\frac{5}{8} \times 5$ in. The text, in one column of 10 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pll. i or lii. 2). There are no colours.

From Dair Anbâ Bishoî, Nitria. [TATTAM.]

From the office of the Holy Oil, corresponding in general to Tuki, Rituale prix—cs; but here the parts of the respective priests open with verses from the Psalms (ci. 1, 2 for the 4th priest, iii. 1, 9 for the 5th), while the lessons are merely indicated. The wording of the prayers, responses and rubrics differs throughout in detail. No. 910 belongs to the same MS., fol. 1 corresponding to Tuki, csp inf., csp, while fol. 2 has a prayer for the sick person not found in Tuki or the other MSS. here.

859.

Or. 436.—Paper; a bound but imperfect volume; 74 foll., paged (on versos); $9\frac{3}{8} \times 6\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a good hand (cf. Hyvernat, pl. liii. 2). Smaller initials, stops &c., the letters ϕ , h, are in red; larger initials and ornaments (geometrical) in red, yellow and dark blue.

[TATTAM.]

The Service for the consecration of the Holy Oil. After the initial rubric, the text

(as in no. 856) is at once that of Tuki, Rit. \overline{Pu} . It breaks off at near-ran = T. \overline{c} $\overline{\kappa}$.

860.

Or. 5501.—Paper; 37 leaves, being quires $\overline{0}$ — $\overline{16}$, with a gap after fol. 28 and without pagination; $6\frac{3}{8} \times 5\frac{1}{8}$ in. The text, in one column of 12 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. i or lv. 1). Initials, head-lines, the letters Φ , σ (sic) are in red; quire-ornaments in red, green and yellow.

[G. Horner.]

From the Service for the consecration of the Holy Oil,=Tuki, Rituale pq—cis, with certain prayers omitted.

861.

Or. 5506.—Paper; 53 leaves, paged (on rersos) $\overline{A6}$ — $\overline{Q6}$ with gaps after pp. $\overline{A6}$ and $\overline{A6}$; $6\frac{1}{4} \times 4\frac{3}{4}$ in. The text, in one column of 12—14 lines with Arabic opposite it, is written in an extremely coarse, irregular hand (cf. Hyvernat, pl. liv. 1 for the type). Rubrics and in the first 6 foll. stops and the letters Φ , Φ , Φ are in red.

[MIDDLEMASS.]

From the Service for the consecration of the Holy Oil, = Tuki, Rituale page — ca, certain prayers being omitted.

862.

Or. 5643(7).—Paper; 10 consecutive leaves, paged (on versos) $\overline{\mathbf{n}}$:— $\overline{\mathbf{z}}$ s; $11\frac{1}{8} \times 7\frac{1}{4}$ in. The text, in one column of some 20 lines with Arabic opposite it, is written in an even hand (cf. Hyvernat, pl. liii. 1). Initials, headings, the letters Φ , \mathbf{p} , are in red.

From Nitria.

[MIDDLEMASS.]

¹ In pencil on the margin.

² The prayer, Tuki $\overline{GKP} = \text{no. } 859$, f. 74 begins HI-ACIOC HIPAKTIKOC OPUTHOTOM HTO HIGTMAI ACO., where the use of $\pi \rho \alpha \kappa \tau t$ κός may be noted, the Arabic having simply ابها القديسون الكم ينبوع الخ

From the Service for the consecration of the Altar, corresponding generally to Tuki, Euchologion ii. ie—π 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, μ, ε, are in red.

[TATTAM.]

The Theotokia or Psalmodia الابصلمودية (ψαλμφδία),² "containing the Seven and the Four³ and the rest of the functions (الشغال) 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 (200c (200c)), 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-

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. 60b), by the 4th and 5th, Ode 3 (f. 105b) by the 6th and 7th and Ode 4 (f. 171b) by the 1st (=Sunday). And here each Ode or Theotokia is not only preceded by one paraphrase, as above, but is followed by another 2 (عزح) 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 TiA ff. and Tr ff.3 It is followed by various hymns, of the two kinds above mentioned4 and the book ends with certain prayers (f. 249b = T. риа), the 'Angelic Hymn' (تسبحة, =Т. рив), Doxologies (= T. \overline{pz}) 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 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.

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 نفاسیر) on f. 187b=T. Te, is here ascribed to John, the Mo'allim, of Kaliûb.

⁴ One (f. 233b) is called مدي. 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 (اللزائرة اللهية الن). Though apparently for similar uses, they bear little resemblance to the text here described.

Psalmodia (so the colophon, fol. 195) or collection of Hymns (ابصالیات), "for the month of Choiak and the whole year."1 4 Odes and 7 Theotokias themselves are not given but only the hymns (incip. +aai) and referring to them. Of these, the former can mostly be found in Tuki's Theotokia, e.g. f. $5b = \text{Tuki } \bar{i}$, $20b = \text{T. } \bar{czA}$ (rvp), $26b = T. \overline{czn}$ (PVA), $31 bis = T. \overline{coa}$, $36 = \overline{coa}$, $41b = \overline{\cos}$, $54 = \overline{\sin}$, $65 = \overline{\cos}$, 66b = no.863 f. 126b], $88b = \overline{cqr}$, $91b = \overline{cq}$, $95b = \overline{cqo}$ $104b=\overline{\tau r}$, $109=\overline{\alpha a}$, $127=\overline{\tau r a}$; and the latter often in no. 863, e.g. foll. 31, 35, 40, 52b, 64 of the present MS.=foll. 42, 55, 65, 80b, 101of 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. IIA, 149b=T. cns. A colophon fol. 195 shows that the MS. was written in A.D. 1863.

The obscure word (?) أثدارات) in a rubric on foll. 81b, 87, 154b, 156, may be noted : طرح . واطس على الثدارات الارلة (الثانية) للملك غبريال .

It is remarkable that while foll. 26bff. (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; $7\frac{3}{4} \times 5\frac{3}{4}$ in. Fol. 3 is $\overline{0}$, fol. 4, $\overline{00}$; foll. are lost after \overline{KF} , \overline{KF} ,

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. $\bar{\kappa}b$ is a for the evening اليلة) of the 3rd Sunday (? in Koiahk), on KB one for the 4th Sunday. On kr is the Doxology = Theotokia $c_{\overline{2}}e^{a}$. P. $\overline{\kappa}_{11}$ = Theot. $\overline{\tau}_{1}$. P. $\sqrt{s} = Theot$. The Theotokia for Monday begins on p. iiib, that for Tuesday on zii; the 2nd Ode on oo; Theotokia for Wednesday on in; that for Thursday on io; the 3rd Ode on purb; Theotokia for Friday on pas; that for Saturday on pub. Various hymns (some acrostical) follow. On p. and is the Creed and on can the text of Theot. aff. On p. $\overline{\operatorname{cm}}b$ begin the Doxologies = T. $\overline{\operatorname{pz}}$, but giving a much longer series, including the following well-known saints not mentioned in the printed text: Victor, Claudius, John of Heracleia, Julius of Kbehs, Philothous, the Seven Sleepers, Cyrus and John and again, in a sort of résumé (p. cona), more developed than the enumerations in Theotokia An ff., or no. 863 fol. 116 ff., George,

¹ Fol. 56 وسنوى 4 Fol. 56.

² Plur. thus fol. 195.

¹ His history in Arabic in Or. 5648, f. 38ff., by Constantine bishop of Siut. His father was a magnate in the districts of Antarchon (أللية, انطرخون) and Pentapolis in Pontus, in the time of Numerian. He is a great general and is eventually martyred under Diocletian at general and is eventually martyred under Diocletian at a village apparently between Al-Kûşîyah 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.

Theodore στρατηλάτης, Mercurius, Mena,1 Victor, Claudius, Philotheus, Sisinnius, Justus with Apollo and Theoclea, Basilides with Eusebius and Macarius, Apater and Erai, Apa Nahrôon, Eustathius, Theodore the Eastern, Jacob the Persian, John of Senhôout and Isaac of Tefre (sic), Isidore and Sane,⁵ Cosma and Damianus, Anthimus, Leontius and Euprepius, Julius of Kbehs. Also on p. cq b the virgins Hillaria, Anastasia and Arypsima (Ripsime)6 are mentioned as "the brides of Christ." On p. cqr 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. Several pieces are without Arabic translations (pp. coe, cnr, cqa, cqe), the second column being left blank. On p. ki a colophon gives the birth-day of the scribe's grandson8 as the 19th Hathor A.M. 1434=A.D. 1718.

Around the circular ornament on p. $\overline{qn}b$ is an Arabic couplet:

866.

Or. 1242(22).—Paper; six leaves, paged (on versos) \overline{c} , \overline{c} , \overline{coa} , \overline{cn} (first and last of quire \overline{kn}), \overline{tob} , $\overline{t?A}$; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. xlvii. 2 for some resemblance). Initials, stops &c., the letters ϕ , \mathfrak{h} , \mathfrak{e} (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. $\overline{\mathbf{o}}$, $\overline{\mathbf{e}}(sic)$; $\overline{\mathbf{co}}$, ?, $\overline{\mathbf{cm}}$; ? (acrostic on Christ); ? (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 Adrîbah, in the Sa'îd (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 $\overline{\cos}$; $8 \times 5\frac{3}{4}$ in. when complete. The text, in one column of 31 lines with Arabic opposite it, is written in a minute, very neat hand (cf. Hyvernat, pl. liii. 1 or 2). The usual features and the letters ϕ , \mathfrak{h} are in red.

From Nitria.

[G. CHESTER.]

¹ Here called (pp. COII b, COO) AΠΑ Π. HTG HIΦΑΙΑΤ (Π. IIIII) In the Synaxarium (15th Hathor) he is called of Nikiu. But in the Greek Miracles (ed. I. Pomialovski, St. Petersb. 1900, p. 84) πόλις Πανηφαιάτ . . ., ὅθεν καὶ ὁ ἄγιος ὥρμητο is mentioned. It is not found in the Latin of Surius (November) p. 241. Cf. Quatremère, Mémoires i. 371, and Peyron s.v.

^{2 &}quot;He who slew **ΒΕΡΧΕΛΙΑ** "(p. GII). V. no. 524 above and Synaxar., 26th Bermudah.

^{3 &}quot;Whom Michael bore on his wings from Alexandria to Antioch, that he might proclaim Christ" (р. GПА). V. Synaxar., 7th Hathor.

⁴ Eustathius Placidus, to whom, while hunting, the cross appeared between the horns of a gazelle (p. GHA). V. Synaxar., 27th Thoth and Acta SS., 20th Septr.

⁵ CAHG U. V. Synaxar., 18th Baremhat.

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).

[.] تاريج مولد . . . بشارة ولد ميخايل ولد كانبه في يوم الخ ^{\$}

From the Theotokia. The smaller fragt. has parts of Psalms exviii, xev and lxvii and the whole of Ps. l. Cf. Tuki's edition, pp. \overline{e} , \overline{i} ; the larger=Tuki, pp. \overline{ue} , \overline{uc} .

868.

Or. 5644(1).—Paper; 8 connected leaves, not paged; 7½×5½ in. The text is in one column of a regular hand (cf. Hyvernat, 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 $\overline{\Lambda}$, stops, initials, the letters ε, φ, μ, ε are coloured red.

From Nitria. [MIDDLEMASS.]

Theotokia, = Tuki's edition, pp. ī ff. with the initial rubric يقال اليلويا وهذا البوس; but the selection of passages is not identical with those printed.

869.

Or. 1241(27).—Paper; eight leaves, paged (on versos) $\bar{\mathbf{a}} = \bar{\mathbf{a}}$, $\bar{\mathbf{r}} = \bar{\mathbf{i}}$; $6\frac{5}{5} \times 4\frac{1}{2}$ in. The text, in one column of 14—16 lines, is written in an even hand (cf. Hyvernat, pll. xlvii. 2 or lv. 2). No colours.

From Nitria. [G. CHESTER.]

From the *Theotokia*, giving the 1st and 2nd Odes (Tuki, kr ff.) and accompanying hymns.

870.

Or. 5644(2).—Paper; two leaves, paged $\overline{\text{Ar}}$, $\overline{\text{Au}}$; $8\frac{3}{8} \times 5\frac{7}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rough hand (cf. Hyvernat, 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 $\overline{\kappa}\overline{n}$ and $\overline{\kappa}\overline{c}$.

871.

Or. 5644(3). — Paper; 10 leaves, partly paged (on versos) $\overline{\mathbf{z}} - \overline{\mathbf{z}}\overline{\mathbf{e}}$; $6\frac{1}{2} \times 5$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a fairly even hand (cf. Hyvernat, pl. liii. 2). Initials, stops &c., the letters ϕ , θ are in red.

From Nitria. [MIDDLEMASS.]

Theotokia for Sunday, combining the passages of Tuki, no ff. and $\overline{\tau_5}$ ff., as in no. 863, to foll. 197 ff. of which the present texts correspond, two sections only here being peculiar, viz. epomerannoc miors etarxaq...and good une necot...

872.

Or. 5644(4).—Paper; 17 leaves, paged (on versos) $\overline{q_6}$ — $[\overline{q_0}]$, $\overline{p_{AA}}$, $\overline{p_{HB}}$ — $\overline{p_{HG}}$; $6\frac{7}{8} \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. liii. 2). Initials, stops, abbreviating-lines &c. and ϕ , \mathfrak{p} , 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, он—по, рьв, рко—рас, with slight variation. It is to be noted that the Theot. for Monday is headed осот. нто фоот навит="". يوم الاثنين".

¹ After Ps. 1, Halleluiah, to the tone Lil.

¹ Cf. no. SS6. The word is thus used also in the vocabulary from the Theotokia, Or. 1325, 229 b.

873.

Or. 5455.—Paper; six leaves, paged (on rectos) $\overline{\text{cu}}[\overline{r}]$ — $\overline{\text{cux}}$, $\overline{\text{cux}}$; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. i). The usual features and the letters ϕ , ρ are in red.

[G. Horner.]

From the Theotokia,=Tuki's edition, pp. $\overline{\mathbf{q}}_{\mathbf{G}}$ — $\overline{\mathbf{q}}$ and $\overline{\mathbf{q}}_{\mathbf{F}}$, $\overline{\mathbf{q}}_{\mathbf{F}}$.

874.

Or. 1242(24). — Paper; four consecutive leaves, paged (on versos) $\overline{p_{AA}}$ — $\overline{p_{UX}}$ (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. Hyvernat, pl. liii. 2). The usual features and the letters ϕ , f, are in red; larger initials and ornaments in red, yellow and green.

From Nitria.

[G. CHESTER.]

From the Theotokia for Tuesday (= Tuki pp. $\overline{q}\overline{A}$ — $\overline{q}\overline{s}$), followed by the hymn before that for Friday (=ib. p. $\overline{p}\overline{\kappa}$).

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. Hyvernat, pll. i or lii. 2). The usual features are in red.

From Nitria.

[G. CHESTER.]

From the Theotokia, = Tuki's edition, pp. $\bar{p}_{\bar{b}}$, $\bar{p}_{\bar{\zeta}}$.

876.

Add. 19,902, foll. 11—28. — Paper; consecutive, paged (on *versos*) in Arabic figures (1.—17°; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 16—18 lines with Arabic opposite it, is written in a rather uneven hand (cf. Hyvernat, pl. liii. 1 or 2). The usual features and the letters \mathbf{r} , $\mathbf{\phi}$, \mathbf{q} , \mathbf{b} , \mathbf{z} are in red.

[YATMAN.]

From the Theotokia, = Tuki's edition, $\overline{p_i}$ — $\overline{p_{KA}}$.

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. Hyvernat, pl. lv. 2). There are no colours.

[TATTAM.]

From the Theotokia = Tuki's edition, $\overline{p\kappa}$, $\overline{p\kappa a}$.

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. Hyvernat, pl. liii. 2). The usual features and the letters ϕ , β , ϵ are in red (ϕ with 2 red dots); ornaments are in red, green and yellow.

[TATTAM.]

From the Theotokia, = Tuki's edition \overline{pka} , \overline{pio} (the foll. being bound in the wrong order) with variants.

879.

Or. 5644(5).—Paper; 41 leaves, paged (on versos) $\overline{p_{KB}}$ — $\overline{p_{KH}}$, $\overline{p_{HA}}$ — $\overline{p_{HX}}$, $\overline{p_{HB}}$, $\overline{p_$

¹ The hymn printed on p. ne, beg. отшине фt, is here called лювя.

column of 16 lines, is written by the scribe of no. 798, being apparently from the same or a companion volume.

From Nitria. [G. Horner, Middlemass.]

From the Psalmodia, الإصليدية. The text is generally identical with that of no. 863, fol. 147a ff. and no. 865, pub ff., while partly coincident with Tuki's Theotokia pas ff. Fol. 41b has the end of the Creed and a colophon with a prayer by the scribe, the monk Barsûm, "a learner, not a teacher."

880.

Or. 1242(26).—Paper; ten leaves, being quire $\overline{\mathbf{r}}$, paged (on versos) $\overline{\mathbf{p}}$ $\overline{\mathbf{n}}$ $\overline{\mathbf{r}}$ $\overline{\mathbf{p}}$; 91×61 in. The text, in one column of some 23 lines with Arabic opposite it, is written in an even hand (cf. Hyvernat, pl. liii. 1 and 2). Most initials, stops &c. and the letters ϕ , θ , are in red, green and yellow.

From Nitria. [G. Chester.]

Theotokia, identical with pp. pan-pgu of Tuki's edition.

881.

Or. 1242(27).—Paper; fragments of four leaves, one paged \overline{coo} ; the largest $7 \times 5\frac{1}{2}$ in. Probably, but not certainly, from the same volume as no. 866.

From Nitria. [G. Chester.]

From the Theotokia; p. cao corresponding to Tuki, p. cur.

882.

Or. 1241(28). — Paper; six consecutive leaves, paged (on versos) in cursive figures $\bar{r} - \bar{n}$; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 17 lines with unfilled space for Arabic

opposite it, is written in a regular hand (cf. Hyvernat, pl. liii. 2). The usual features and the letters φ, β, ε are in red.

From Nitria. [G. Chester.]

From the Theotokia, = Tuki T5—Tu, but with a different sequence of the paragraphs.

883.

Or. 5644(6). — Paper; two consecutive leaves; $5\frac{3}{4} \times 4\frac{1}{8}$ in. The text, in one column of about 19 lines, is written in a clumsy hand (cf. Hyvernat, pl. liv. 1). There are no colours.

From Nitria. [MIDDLEMASS.]

Doxologies from the Psalmody, pp. 1—3 corresponding to foll. 228a inf. — 230a of no. 865.

A doxology to "Abba Macarius the bishop" follows, beg. equations aport aport aport and axoc.

884.

Or. 442, foll. 12—17. — Paper, paging invisible; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernat, pl. liii. 2). The usual features and the letters ϕ , μ , are in red.

[TATTAM.]

From the Theotokia, giving the abbreviated doxologies as in no. 865, pp. $\overline{\text{сон}}a$ — $\overline{\text{спв}}a$.

885.

Or. 5456.—Paper; two leaves, the first and last of quire $\overline{\kappa \Lambda}$; $6\frac{1}{4} \times 5$ in. The text, in one column of 16 lines with Arabic opposite it, is written in an irregular hand (cf. Hyver-

nat, pl. liii. 1 for the type). The usual features and the letters ϕ , \mathfrak{h} , \mathfrak{g} are in red.

[G. Horner.]

From the Doxologies in the Theotokia.

886.

Or. 1242(28).—Paper; two leaves; $8 \times 4\frac{3}{4}$ The text, in one column of 14 lines with Arabic opposite it, is written in a bold hand (cf. Hyvernat, pl. liii. 2 for some likeness). The usual features and the letters φ, μ are in red. A good geometrical ornament is at the head of fol. 1a.

[G. CHESTER.] From Nitria.

From the Theotokia, but not to be found in Tuki's text. The heading is opullilla here төвотокіа ифоi павіт يوم الآثنيي, i.e. for The text begins алли прорп прош старолнор ихе пос фф ката тергкин; cf. the طرح in no. 863, fol. 42a.

887.

Or. 1242(29).—Paper; two leaves from different MSS.; respectively $6\frac{3}{4} \times 5\frac{1}{4}$ and $6\frac{1}{4} \times 4\frac{3}{8}$ in. For the hand of (1) cf. Hyvernat, pl. lii. 1; for that of (2) ib., pl. 1.

From Nitria.

[G. CHESTER.] From the Theotokia, with Arabie versions.

VARIOUS HYMNS.

888.

Or. 5644(7).—Paper; twelve leaves, paged (on versos), in cursive figures, $\overline{KA} - \overline{KK}$, $\overline{OB} -$

 $\overline{00}$; $10\frac{3}{4} \times 7\frac{1}{4}$ in. The text, in one column of some 18 lines, is written in an irregular hand (cf. Hyvernat, pl. liv. 1). The usual features are in red; larger initials in red, green and yellow.

[G. Horner, Middlemass.] From Nitria.

From the Antiphonary الدننا, being short hymns for certain (apparently not all) festivals of the calendar with longer Arabic versions. From a volume containing only a few months. The festivals here occurring are S. Matthew's (8th Phamenoth), a series for the Invention of the Cross (10th of the same), S. Michael's (presumably for the 12th Payni, as well as "for all his 12 feasts"), the Consecration of S. Mena's Church (15th Payni), the festivals of Abba Benoufer (Onnophrius, 16th), Abba Latson² (17th), George (19th).

The hymn to Latson (p. \overline{ou}) is given here as a specimen.

ашаотсон прсог Бенпалас стхсохев соріхс инектаю пениот абба латсон

отоп отнічт изиот акипча инфот евол иоэтсь свас тонноп тфинуту

вгос швей сопарт ите инфонахос непиаскісіс ите тпететсевис

подафоб еполетиепизодо пиниче, пиен-HOSTAA ABBA TEHIN 69 TOH

ке гар поод адотсі сапрол пристропі отог адергтеое инпассонатос

-биос швен прост едебафирг ппод хеудnot he head auxe tothoge.

The Arabic تفسير, after translating the above, continues

¹ Cf. no. 872.

¹ Prof. Guidi has kindly verified this in the Propaganda MS. Part of another is at Göttingen; v. Lagarde, Orient. 43. Cf. Vansleb, Histoire, 62, Crum, Copt. MSS. p. 62.

² Part of an Arabic life of him by Philotheus in Or. 5650.

من في الناس يقدر على هذا الامر الا من يحب الله كحبك انت قد اكملت الوصايا التي في الانجيل! بالكمال بالقول والفعل ان ما من جب اعظم من هذا ان يبدل الانسان نفسه عن احبابه قد اكملت هذه الرصية وابدلت نفسك عن صاحبك وافضل من نفسك وقدمت ثلاثة دفعات منجل المحبة التي بيسوع المسه هذا الذي احببته السيرة والطاهرة وعيدت مع المسه في ملكوته اطلب من الرب عنا الح

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 , θ , θ are in red; some rough ornaments in red, green and yellow.

From the Genizah, Old Cairo.

[S. RAPPALOVITOCH.]

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 catchwords 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 of the contract and at the crowning. On fol. 4a is one to be sung to the tone (الحين) 'the Virgin,' while the priest arrays the bridegroom, beg. †CTOMI HOTCHIGOCTHIN (σωφροσύνη) ATTHIC EXCHIBITION (Γ΄, no. 906). While the priest says the prayer of the oil (ارشية الزيت), the people sing the hymn on fol. 5b. The occasion of the next (fol. 6b) is obscure; it is to be read

في تطقيس 1 العرسان , beg. ϕ н $f e}$ етеqcuof r ипf eниот

Foll. 44a—69a. Doxologies for the festivals of Christ's Birth, partly identical with Tuki, Theotok. \$\overline{c_2}\overline{c_3}\overline{ff.}^3\$ On fol. 46b is one for the Sundays in Koiahk, addressed to John 'son of Zachariah.' That on fol. 49a can be read in Tuki TKH. On fol. 57a begins a series for the night of the Birth itself (luk). On fol. 69b is a repetition of one of these (? perhaps 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{GA6}\$.

890.

Add. 5027G.—Paper, a bound volume; 238 foll., paged (on rectos and versos) by a modern hand; $4\frac{1}{6} \times 3$ in. The text, in one column of 16 lines, is written in a neat, small

алан нен едеснот ерок со ппатуеант нентецвоноос.² Others have similar titles: fol. 8b (elsewhere الترائس العرائس العرائس العرائس العرائس. The piece on fol. 33b, entitled like these, begins ноокпа а аонастос аонастос птепостолкос калос акт калос калос со ппетуелит нентецвоноос, the formula being then repeated, with reiterated initials, for the names Basil, Gregory, David, Elisaios, Zacharias, Esaias, Thomas, John the Evangelist.

¹ Apparently a causative form of طقس τάξις 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. GIID. 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. 190 b.

⁴ These = Curzon 131, f. 203 ff.

¹ S. Joh. xv. 13, referring to Latson's intercession for the soul of a sinner; v. the Synaxarium.

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 مدي for Easter and Pentecost = Tuki, Theotokia $\bar{\kappa}$, after which come 'odes' (هوس) for the whole year, to the tune السنبى = Theot. \vec{i} , for the Birth¹ = Rituale $\overline{\Phi z \Lambda}$, for the Baptism = Eucholog. ii. cir, for Lent cf. Rit. ozu, for Palm Sunday cf. ib. $\overline{\phi}$ or, for Easter cf. ib. $\overline{\phi}$ ns. From p. 79 are hymns, mostly acrostical² and introduced by the word tan, ابصالي, for the festivals of Christ, the Virgin, the archangels and certain saints (George, Mena, Theodore στρατηλάτης, Mercurius, Marina³). of these are found in the Theotokia (pp. 149= $\overline{\text{coa}}$, $187 = \overline{\text{ckh}}$, $220 = \overline{\text{Tie}}$, $226 = \overline{\text{Ha}}$, $236 = \overline{\text{cq}}$, $345 = \overline{re}, 369 = \overline{cae}, 386 \text{ ff.} = \overline{cuff.}, 391 = \overline{cub}),$ others are based upon its texts, e.g. pp. 333-340 on TIA ff. From p. 333 they are termed and تفسير and تطعة. One of these (p. 386=T. cu) 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),

from p. \overline{m} , but is usually much abbreviated. The petitions p. 464 ff. are from S. Cyril, $\overline{\text{con}}$ 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 ($\chi epe...$) to various monastic saints. The 2nd is to be said at the close (?) of a bishop's consecration and هذه ما يقال للساقفة بعد الصلاة 1: enthronization it begins akor rxapic ; مثال القانون وفي التجليس ите истсис фистотив ите аарои фистывалогите ілкоп пінірт подгите пстотсолон. The 3rd, for the enthronization (حالس) of a bishop or patriarch, begins² niquot rap ute ф1 ппантокранор неи1харіс ште пекцоноrende ughpi inc nxc nenoc. The 4th is to be recited after the Pauline lection, when a bishop is present; beg. w measur theor нте піса со ин стергов спізап $(?)^3$ ниотв. The 5th is for the commemoration (ندکار) of

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 **Λ**, **c**, **1**, **11**, **p**, **φ**, **29**, **x**, representing 1, 5, 10, 50, 100, 500, 1000(?), 1500(?).

³ "Her body is in the lower church of Harat 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; p. Butler, Churches i. 280.

[.] نقلا من الشيم الاسعد الدمياطي مباشر الخُمس بثغر دمياط *

¹ Cf. perhaps the rubrics in Tuki's Euchol. i. Οτ, cπλ, where hymns are prescribed.

² These words point to the sentences in the Anaphora (Tuki uii), with which the next rubric also may be compared.

³ Illegibly altered; perhaps for finoriou hte fizan Ex. xxviii. 30, since what follows refers to that passage.

S. Michael; beg. фантену петфор свол патетоан иноте папівок ппаргарітис. It relates the story of Dorotheus and Theopiste. The 6th, to S. Michael, is to be said at Evening Prayer; beg. апони парепівос пос репотивт ппарроссіа. The 7th, to the same, beg. опотт пірот оп піпістос птенерваї репулітинос.

892.

Or. 5283.—Paper, an almost complete volume; 38 foll.; $8\frac{1}{8} \times 6$ 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 دکصابجیات for the greater and lesser festivals of Our Lord; viz. fol. 3, the Annunciation (البشارة), begins adout Nort авол рентфа; fol. 5, for the Vigil of Christmas (برمون الميلاة), Amar eternoic; fol. 7b, for Christmas, тото рон аспоз прази; fol. 10, for the Circumcision (الختان), anenoc inc nyc namp udt; fol. 12, for the Entry into the Temple, 40 days after Christmas, duarcaps Agercapz; fol. 13b, for the Journey to Egypt, neanac nuipodurne; fol. 15, for the Vigil of Baptism, ormet nurcrupion; fol. 16b, for the Baptism, rore pain armor upagin; fol. 18h, for the Miracle of Cana of Galilee, to thirst needup; fol. 19b, for the Transfiguration · (التَجِلي), ماسون أسون الكرية المعالم التجلي), ماسون التجلي عيد الشعانين) udrt; fol. 21b for Palm Sunday احد الزيتون), фи отганы நании ereraci; fol.

23b, another for the same, an came, in benorcora; fol. 25, the note that for the 50 (sic) Days there are no Doxologies; then, for Easter Sunday, тоте рои аquoz прази; fol. 26b, for "New" Sunday on which Jesus showed Himself to Thomas, rore pon; fol. 28, for the Ascension, ToTe pon; fol. 29, for Pentecost (العنصرة), the Descent of the Holy Spirit, nye maoroc ute dict. A colophon on fol. 31 shows that what follows was a subsequent addition to the book. Fol. 32, for the 3rd day of the Ninivite Fast, muan ипрофитис падхи; fol. 34, for the 7th day of the Fast of Lazarus, oworr rupor on mmeroe; fol. 36, for the (occasional) 6th day of the "Little Year" (يوم الكبيس), тенsmc anyc.

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 $\overline{\kappa}\overline{\Lambda}-\overline{\kappa}\overline{\chi}$; $7\times5\frac{3}{8}$ 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, pll. liii. 1, liv. 1). Initials, stops &c., head-lines (in Arabic), the letters ϕ , θ , z are in red.

From Nitria. [G. Chester.]

Short hymns, called alternately برلكس and برلكس and بركس resembling the Doxologies in the Theotokia (cf. the endings Tobs பாரை وجما ويرصا

¹ And, it seems, other festivals; but I cannot read the heading: قذكار الملاك ميمانيل برلكس يقرى على (1 تما) في الداء المجيد(1) وعبد(1) المعتمد سواعتها 1

² V. Budge, St. Michael.

³ This is found on f. 203 of MS. Curzon 131.

¹ V. no. 906. In Tuki's Eucholog. and in no. 894 corresponds to Bayan (v. Peyron, p. 424). Cf. Said. Orangu, oran (nos. 144, 146 abore), though these are verses from the Psalter.

&с. and арт пресвети еграг ехин &с.). The 1st, incomplete, doubtless for the festival of the Cross, refers to Constantine and Helena; the 2nd is for the festivals of S. Michael on the 12th of Hathor and Payni, beg. фанітену нуат етффру евол фафстоліі الحلة ذات الرمامين الذهب) перили инотв фапібшк ппарсарітне піхана піархнагге-AOC; the 3rd is for the festivals of S. Michael generally, beg. нооц ацгол свавтлон чапіт HANOT HARIOC; the 4th is for those of the Apostles, beg. шрош стталнотт сшехнот ин етергат голласса апани отагониот ιισωι; the 5th for the same, beg. κτριος ιπς HXC ACCOTH HIEGAHOCTOROC; the 6th for the same, beg. ностои ас рани статогі нешні; the 7th for the same, beg. August cores епіананні пінаргарітис вначесотенц (i.e.That the S. Luke, author of the Acts). Arabic was added later is shown by its terminating, unfinished (fol. 4b), before the Coptic.

894.

Or. 1242(31).—Paper; four consecutive leaves, paged (on versos) $\overline{p_A}$ — $\overline{p_{\chi}}$; $7\frac{1}{4} \times 5\frac{3}{8}$ in. The text, in one column of 12 to 14 lines with Arabic opposite it, is written in a fairly regular hand (cf. Hyvernat, pl. lii. 1). Initials, head-lines, stops &c. but no letters are in red.

From Nitria. [G. Chester.]

Short hymns, similar to those of no. 893. The 1st, incomplete, is upon S. Mena ите ифакат; the 2nd (الحن) upon S. Victor, beg. таютнот наран итенфак епн ироненос; the 3rd (паралез برالكس) continues the same, beg. потро инат неинециаты етациат

холга потконовіон; the 4th (вюген от) on the Martyrs, beg. датела потро пртинотос; the 5th (do.) on the same, beg. анат ет ихлон натлюн етхи Бенненхіх пихлих і the 6th (паралез) continues the last, beg. пехні над хелкфібк еоюн; the 7th (вюген) on the same, beg. піл нель итеккансіл атсюти но неоонюта евол; the 8th (вюген) on the same, beg. прлох етеккансіл; the 9th (вюген) on Shenouti the martyr, beg. калюс ерок калюс епекран; the 10th (вюген) on Shenouti, beg. шпеплют ченотт сюві енег тилт ерок ексюві ифоот.

895.

From Nitria. [G. Chester.]

From a service-book containing Hymns and Psalms. Fol. 1 shows two Hymns to Stephen, the second beg. xepe сттфанос паралаконос ите тани тполс инашотт; and two to George, the first beg. ноок ин илолиог от пилтог ихорг, the second is тироипгифоот неипхож ит илол ипсоттей впарам. All are to the tone "Adam."

The rest has the whole or parts of the following Psalms: lxx,lxxvi,lxxxii—lxxxix, cii, ciii, cv, cvi, cxxiii—cxxxv, cxxxviii—cxlviii.

¹ Cf. a hymn in no. 891.

² V. no. 865.

¹ V. Synax., 14th Phamenoth.

² Presumably the famous archimandrite; but I do not find his incapacity to laugh referred to elsewhere.

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 , θ , θ are in red.

[H. WALLIS.]

Parts of an acrostical Hymn. V. no. 848.

897.

Or. 3367(5).—Paper; two leaves, from different MSS.; paged $\overline{A6}$ and \overline{pnA} ; each about 6×4 in. Script, cf. Hyvernat, pl.lv.2.

[H. Wallis.]

From Hymns; one acrostical, the other called στροπάριον) for the month of Koiahk.

898.

Or. 1241(31).—Paper; two leaves, paged (on rectos) in cursive figures \overline{ux} , \overline{ux} ; $5 \times 3\frac{1}{2}$ 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 , θ 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. 128b, the 2nd to S. George. Both are acrostical.

899.

Or. 1241(32).—Paper; two leaves; $6\frac{3}{8} \times 4\frac{3}{8}$ 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 Psalmodia). The 1st hymn is acrostical; the 2nd here has the title וبصالي المحتان ودخول السيد المسيح البيكل (8th Mechir) and begins אוויס ווחסכ ווחסס שוויסס של פדרט של פדר

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, pll. lii. 1, liv. 1). Initials, stops &c., the letters \mathbf{s} , \mathbf{x} , \mathbf{q} , \mathbf{b} , \mathbf{z} , or are in red on 2 pages, the others being without colours.

From Nitria. [MIDDLEMASS.]

An aerostical hymn (v. no. 848) for use on festivals of martyrs and saints generally. Beg. Autom Theor beneroeans uspented bennemans (cf. Theotokia cas). 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{M} ; $6 \times 3\frac{3}{4}$ 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:

CCHOTOIOC MOTHE HTC MOC

не пус приргифт аф[с]сотп ипалк[сос] пешсот сот абба репост просрос итс иписиахос

костанатное пнаніхе адпате псют иніпсютнахоє памета 2000г ппіаткоос сопотоное ппіресвітерое лам иффот ф шасктие неиненю нионатос Бенпаі піархнианорітие піагює сенотою

HOI HAI HOC HOTHER (sic expl.).

902.

Or. 1241(33).—Paper; two leaves, the first paged \overline{ns} ; $6\frac{3}{4} \times 5\frac{1}{4}$ 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 , b 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.; $6\frac{1}{8} \times 4\frac{1}{8}$ 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) $\overline{\kappa c}$, \overline{Ae} ; $8\frac{1}{8} \times 6$ 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"

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*) \overrightarrow{or} , \overrightarrow{ou} . 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. neu(sic) rap beammort erom muck noc (cf. Ps. lxxvi. 14ff.); fol. 1b, beg. anxc nemort rougherm comport (cf. 1 Cor. xv. 20). The rubrics referring to these will be found in Habashî's edition (v. no. 774), p. 110, where the former piece is called εμένε (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 $6\frac{1}{4} \times 4\frac{1}{8}$ 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 Exod. xxxvi. *Cf. Theotokia* TIA, where the tabernacle is a type of the Virgin; also no. 908.

¹ The word ΠΑΡΑΛΟΣ بالكس divides the hymn at a certain point. It is found Tuki, Euchol. i. PIIII, similarly used; v. also nos. 834, 840, 893. Presumably it = παράληξις, since the Scala, Paris 44, f. 22a has ΠΑΡΑΛΟΣΙΟ. Or. 1322 omits it. MS. Curzon 148, Σ6a, ρλα has, among the sources of Ibn Al-'Assâl's Scala, the بالكسات 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 hymns on Lent (with Arabic).

Foll. 82, 83. Hymns (طرح) 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) —, cna—cna, —, —; 6½×4§ in. The text, in one column of about 14 lines with Arabic opposite it, is written in a rather uneven hand (cf. Hyvernat, pl. liii. 1 for the type). Initials, stops &c., the letters ф, j, are in red.

From Nitria. [G. Chester.]

From a book of apparently mixed contents. Fol. 1a b=Tuki, $Missale \ \overline{\tau}_B$ (Anaph. Cyril), fol. 2a=ib. $\overline{\rho}_{\overline{z}B}$ (Basil), fol. 2b=ib. 10M (Morning Prayer), fol. 3a=ib. $\overline{z}_{\overline{z}}$ (Basil), fol. $3b=Theotokia \ \overline{z}_{\overline{z}} - \overline{z}_{\overline{z}}$ (Theot. for Sunday), fol. $9b=Missale \ \gamma \gamma \delta$ (Canons for Adoration of Cross), fol. 10a=ib. $\gamma \gamma \gamma$.

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. Hyvernat, pl. liii. 1). Initials, stops &c., the letters ϕ , ρ , ρ 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 xxxvii. 4ff. 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 a a, b b) 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. But the present confusion of the text is most likely due to a copyist's error.

адомно до он в изфорон ренумиче натерусы итстраконой аталлоот ренинотв стои новридом ренинот сароти информую инфортот натиготр обил ката са сттахриот натиготр офили отак ката са сттахриот натиготр офили отак ката са сттахриот натиготр офили отнегы индоос тоннагт врод хоноодие их e^a ренотна виа ихи инфосметерос b ткувотос похад атии инос сгрии ехениары тенестокое холдочелух ирите ихе изири ифт адороты нотот судоти стедновность.

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 F. no. 848.

The comparison is familiar, e.g. Theotokia HS, par,

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 , h are in red. Above the text is a cross, $3\frac{1}{2}$ in. high, in red, yellow and brown (? green), in the angles of which are $\overline{\text{HIC}}$ $\overline{\text{HIC}}$ $\overline{\text{KA}}$ ($\nu i \kappa a$), also fantastic birds and rosettes. In the left and lower margins are similar birds.

Bought in Cairo.

[HORNER.]

A Letter of Orders, given by Philotheus,

bishop of Panopolis (Aḥmîm), 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' πια μχιποσοττ πιαχρεστιαμός, 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.

¹ Similar though later documents: Paris, MSS. arabes 316-319, Bodleian (Uri) ii. 475.

HOMILIES &c.

911.

Or. 3581A.—Parchment; a fragment, complete in width; $11 \times 6\frac{1}{4}$ 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 Ahmîm.

[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 $(\epsilon i \mu \eta \tau)$ the $\lambda \delta \gamma o s$ 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

овол Беннилара проф][

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. xev. 10. "Telling us this that we may comprehend spiritually

(πνευματικώς), 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

Mirtnasea

Koo]sat KT]pisc

This MS. is, I think, unique in that, though on parchment and from the White Monastery, its dialect is Bohairie. Its disposition, in one column of long lines divided into paragraphs, and its several Sa'idicisms (opnobeside oppor, onor, enroren, prone, ranco, room, zu or zon beside hon) probably indicate a local copy of a Bohairie text.

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.]

The Biblical quotations are from the Bob. version. The plurals HII GTATHAT (sic) ATOH... GTO... &c. in Mk. xvi. 16, instead of singulars, may be noted.

From a Homily. The following is an abstract of the text.

[John] lay upon Jesus' breast. Oh, this Giver of perfect and unchangeable gifts! A man of flesh and blood, son of a woman, rests on Jesus' breast and talks with Him. The fisherman's son becomes the beloved of God. Christ's breast in place of the ship's planks! After the Crncifixion He appeared to Simon and to Mary, calling them no more disciples but brethren and sons of God; and He sent them the Comforter. In the various trials of the Apostles, Christ's love and glory were always with them. Peter and John cured the lame; they healed the sick and the possessed. Who shall recount their glory? They are like goodly fruit-trees and Christ Himself a fair tree. His disciples will resemble Him at His appearance and will sit upon the thrones judging the world. the glory of that day! The whole world, since Adam, judged by these twelve. The shame of Judas at that hour! Peter will say to him, 'Why didst thou not ask pardon as I did?' So too Thomas. But he shall weep unheard. Quotations; Joh. xiii. 25, xx. 17, Ac. iii. 6, v. 16, 1 Joh. iii. 2, 1 Cor. vi. 3.

On fol. 13a in the margin, by a probably contemporary hand, عنه المداه المداع المداه المداه المداه المداه المداه المداه المداه المداه المداه

913.

Or. 1241(35).—Parchment; fragments of two consecutive leaves which had been

already cut down; $8 \times 10\frac{1}{2}$ in. The text, in one column divided into paragraphs, is written in a regular, square hand (cf. Hyvernat, pl. xli &c. for the type).

From Dair Anbâ Bishoi, 1 Nitria.

[G. CHESTER.]

Apparently part of a Homily upon the The first paragraphs, beginning Last Day. each with rore, seem to enumerate the various sinners and their punishments. Some 20 next following, in interrogative form, begin with aq-, ac-, aroun, "Where are ...?" and give a similar enumeration; for example (fol. 2a): Arecon use iii стрюра итоеосевы ите инстсевис. атоюн јеншегоот етеплат не тнот пхе ин етерпкеон (lege кооті) навнает выколасіс хесесрпкечоп ан.... атоон ихе ин стхо шиос хена фоот ини ал рает нак. On fol. 2bsinners recall their lost opportunities: [GTAT]ерисоре или отог инспилут тенссотей ениграфи ануюпи внову вроют отог пізап ите фф отгап ишине оптес азнос ке уш иноп.

914.

Add. 14,740A, foll. 10,11,24.—Parchment; two fragments of one leaf and part of another leaf, all much stained and obliterated; $6\frac{1}{4} \times 7\frac{7}{8}$ in. The text, in one column of over 35 lines, divided into paragraphs, is written in a good, square hand (cf. Hyvernat, pl. xxii).

[YATMAN.]

From a copy of the Patristic Catena edited by Lagarde from the Curzon MS. (Catenae in Ev. Aeg.). The passages correspond as follows to the printed text. Fol. 10a (Chrysostom,

¹ I cannot find any mention of a church of S. Mena in Nitria, whence these fragts. presumably come. Possibly that at Old Cairo is meant.

¹ Written on the margin.

Gregory Theol.)=Lagarde p. 21. 37; fol. 11a (Greg. Theol.)=p. 22. 7; fol. 10b (the same and Chrysostom)=ib., to p. 22. 25; fol. 11b (Chrysostom)=p. 22. 25—33. The remnants on fol. 24 are too small for identification. There are a few variants from Lagarde's text.

915.

Add. 14,740A, foll. 17, 18, 21, 23.—Parcliment; fragments, fol. 17b being paged \bar{p} ; the largest, the upper half of fol. 18, $8\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in one column of more than 21 lines divided into paragraphs, is written in a small, square hand (cf. Hyvernat, pll. xli. 1, 2, xlii. 2). No colour is used.

[YATMAN.]

Apophthegmata Patrum, parts of a Bohairic collection. Cf. those published by Pietschmann. The following are the texts.

Fol. 17a. втанірвало хо наісахі нін ронам птропос ноод ле пехад нін хененют свеахі ан нморп пиннісінює пін втеостон ала палаон ни втфонг готан агманнає вреосе хосеці пінсосе реноснетредеютой вехик ввол свеахі пенсосе ан хвини втфонг алал итпропін велін хосонамоні вего предеютой ренгов півві

ана пакарі пірвиракот адготкот потсоп вала пароп ите тавеннисі апа пароп ле надчин напа пакарі едхо ппос хеотоп рапотоп решисинот от патсютей панес оти етевю исот пехе апа пакарі над хенасью отог согі паган репотивонні сабох де півріган ега српотт гар хени етеароти неотей наган врюот ни втеавох де фт етіган ер[сот] алюті пішнетгюют овох ренопно[та] (= Migne, P.G. 65, 304).

fol. b. (р. \overline{p}) едую птота свох ан Беннізов ихіх ситира пехад хезиппе хиат срог

атрен отрелло хесовске фергелис спот

атрен отремо хееобот то икота идит испот инен адерото хееный инатекнат епитаюн

жен отреда ответочни иног рентнорны свох спенам изов адерото хесвох отвениимот изото неинотом изото

атрепотредо хеот втепнопахос паму, адерото хеооредергов инвен вонанет итергонд евох газов иней стгоот

асхос ихв ифеалог хефал ите пинопа-

атхос ихо шролог хофф ксоф псагаг ито интохи пворг ан ових описстей пенифісі иссона

[атхос] иле шреалог хенеті швен сөнит нак q хеактін ерөн уапекни еніг етті

Fol. 18a. Inex]Aq xeahok ar[o]at² engion et[about 10 let.]hhoor hite ϕ t haiozi epat [about 9 let.]thor thor arxat eboa.

[агр]си отрало хварон птарю[п...] оттоп[ос] бхотор птарон п[рп]та пар пра пира пирало над хвасраприон ропоттопос инвротор вспотран свол искок дос хвіна вол вістарні на гар сволио потран саротт свол репотагани на гар сволио потран сдротт свол решал піроні дохувх инок втукот прок похв пісон над хвенілерот пехв піроло над хвтопос нівей стекна-

¹ Göttingen Nachrichten 1899, 36. Not from the same MS. as ours.

¹ None of them agrees with any attributed to him in Rosweyd or Cotelier.

² Not XAT.

этон ирита арг гісос пецінсинот етепекергон итеніргоне пат ерок екинот пенні ергон йок сепафісі пак апхе

advoc nve ana violoi venolb nlem

Lower half of fol. Мот] напотан сате[q]хаот гос стнори ати ехенотролус унтсоот
анцьела гоб[с] инееран совениеоовой
атири ас гоот ихе шагтелос ста[т] еретун
поткотки неке пцьела исо[т] хететеной
нимисоовой готей [пою] от ас пехсоот
хенной ала совитк миме гой хеоти такаодрем ите пакосное тепролей спессоой
ан отае съент ерой ан ала интухи стхоне $\mathfrak{h}[\mathfrak{a}]$ ниюви пофот сренотсоой тыси или
внарко (=Migne, P.L. 73, 1014 в, c).

атхос ихе от[релло] хефт соот притехе[и] (fol. 18b) фиові инкоспос доот изит[about 12 let.] єї пираде

адинотсоп ихе отархон енат ей[about 11 let.] дори ихе шканрікос пех[соо]т над [8 от 9 let.] евол хестапіархон сот[ен е]овитк [about 7 let.] ерок зна штекснот ерод поод ас пехад п[соот] хекалює анок тиасевтот стадт ппедфорк еход адог потсок пеноталю[п] Беннедхіх едферд е[вол] епісовт пфрит едали сотгоо пад-

зе....е едоткой неапкой инфилакторите втаркой неитертального тиро старкой на етарите водите водите

ипрофитис исалас и ещ ерешас и пимът в пирофитис исалас и ещ ерешас и пимът в пирофитиства де ерапо стио ос и пимът в пирофитис и патемот и пимът в пирофитис и пимът в пимъ

Lower half of fol. [6] таротгі ає экопі апірелао х[єи] парэні еффосі адгохех едхю инос хе.. емперпков поткой пінкотхі пфісі пс..е.. рю хенпототки ептірі

[ат]хос ихе шреалог хеатт итоли потсоп [реи]ушт хентотсекнасха потевлоп[ас реи]отеткеріа де атгюткот ихе запотон евох ренхниї сапа потен поод де ацолию поткотхі пфісі пфот [е]тапісипот пат епіофр аттапе шклірікос хезніпе іс апа потен ацвех тітолі ште піпасха евох ацсят пофот де етсфоти птецполітіл пехфот пінсинот хесуї (= Migne, P.G. 65, 284 ϵ).

Foll. 21, 23 are but small fragments from which hardly a complete word can be gathered.

BIOGRAPHICAL AND HISTORICAL WORKS.

916.

Add. 14,740A, fol. 16.—Parchment; a leaf, joined in the middle; $12\frac{1}{2} \times 9\frac{5}{8}$ 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. 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.]

Acts of Samuel of Kalamon. This is the only extant remnant of the Bohairic version. Parts of the Saidic and a complete Ethiopic text are known. The present passage corresponds to pp. 99, 154 of the latter of these.

Fol. a.

одожд пшын ропфутодун ппосмош ппоте путом одон продожда ропфутодун продожда пробраза врагоди продожда одожд пшын фт ппппуку продожда ппосмот ппын продожда ппосмот ппын продожда пр

[ні]варварос ла аданоні инод репотхонт о гоз адхо итос илд хетнадак овол ан затекот юзт и[пло]с пірн

? ро., инраш ?

¹ Cf. Hyvernat, pll. xxix, xl; though these may merely show that the volume 'Vatic. 68' contains the work of several scribes.

¹ The former in Méms. de la Mission iv. 516, 770, the latter ed. Pereira, Vida do Abba Samuel (1894).

Fol. b. 603

нарттр[ос∏ ериарттрос∏ фененоц евоа∏

о фи стадоч иніха[ои∭
сой ат.. йа. йтедафе со піа[ө]
літис отог йонологітис Бей
пінагі пореолозос

та пененсанания непках с тартитот над ихе піаонот[4] пварварос степпат

см сможно в пероти в перот на перот на

ind₁

ind₁

ind₁

ind₁

ind₁

ind₁

он авал толперепених . . э м тише эти эонеимомум[п энинд раем лимоиль авал тол[пел]

> ||ereqt || . ap|| ||epar||

918.

Add. 14,740A, fol. 20.—Parchment, bound in wrong order; part of a leaf, the 1st of a quire; $6\frac{1}{4} \times 7$ in. The text is written in one column in a square hand (cf. Hyvernat, pl. xlii. 3).

YATMAN.

From a Narrative relating to Severus of Antioch and his visit to Constantinople.²

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 Christloving 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 (ὑπομονή) of his struggle (ἀγών) 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; $13\frac{1}{2} \times 9\frac{3}{4}$ in. The text, in one column divided into paragraphs, is written in 36 lines of an even, square hand (cf. Hyvernat, pll. xxxiii, xl. 1). Initials and the letter Φ have red dots; stops are in red.

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.

¹ The quire-ornament on fol. b (as at present bound) has the words [IIIC] ΠXC . These may indicate the recto of a leaf (as Hyvernat, 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 (στου υπεσι στερφοριυ υπαιεχυπα πεπακ), respected and reverenced 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 χευπεσεμια πφριστ προσια πεσια). But the queen, her mether 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 (пьформен) and consolation (псолcea) of the priesthood," lays hold of the vessels and swears to her "And in all this the wicked enemy left him not at peace (ппецерь ппоц), 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 , ϕ , ϕ 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.

Foll. 3a-8b. Dissertation on the alphabets, the varying pronunciation of the dialects, the numerals &c.

Fol. 9a. The grammatical primer or introduction مقدمة of Abú 'l-Faraj b. al-'Assâl.

Fol. 14a. The similar introduction, called 'the Instructive' التبصرة, of Ibn Kâtib Ķaiṣar. Published by Kircher, Ling. Aeg. Restit. 20b.

Fol. 20b. The introduction, called 'the Sufficient' الكمال (f. 27a), of Al-Wajîh al-Ķalyûbî.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, qob.

Fol. 54a. The introduction of Abû Shâkir b. al-Râhib Abî 'l-Karam Buţrus b. al-Muhaddib, priest of S. Mary's church of Al-Mu'allakah. 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 μύρον ميرون the Blessings of the, اجبيّة and of the غاليلاري ἀγαλιέλαιον, the Patriarchal and Episcopal Consecrations, (the Acts of) S. Sergius سرجيوس, the Miracles of S. Cyrus ابر قير, (the Acts of) S. Barbara,4 the Bapof Cyril الكنوز "Thesaurus" والكنوز (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.

Fol. 36a. The introduction of At-Tikâ b. al-Dahîrî.

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. IIB 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, 120b = K. 174, 126b = K. 201, 128a = K. 206, 130b = K. 215, 131b = K. 220, 135b = K. 238b, 138b = K. 250.

Fol. 144a. The scala, called المقفى, of Abû Isḥak b. al-'Assâl, containing words taken from the Old and New Testaments. Published by Kircher, p. 275. On fol. 196a is a note stating that, of the two MSS. whence this scala was copied, the earlier dated from A.M. 1034=A.D. 1318.

Fol. 196b. 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 + الدندار the form of episcopal ordination تقليد, the book of Job, the Burial and Baptismal Services (the latter from a copy by Samuel, bishop of Manuf al-'Aliyâ), (fol. 242) b التي التي القدرة (ساب), التي the Liturgy of the jar for the Feast of the Apostles, by Peter bp. of Behnesa, Lessons from Isaiah, the rite of Unction called رالقنديل, from as sometimes علاء as sometimes

Fol. 256b (? part of the preceding). List of the Egyptian episcopal sees. Published by Amélineau, Géographie 571.

Fol. 258b. Geographical names and, f. 259a, list of certain churches and monasteries. *Published 1.1.*, 555 and 577.

Fol. 261a. List of Greek proper names, masc. and fem., required for the تكاريز, with Arabic explanations of the names.

Fol. 262b. Words from Genesis and, f. 264b, various words.

There are colophons on foll. 2b and 267b; beside the former is the name of Mark, the 108th patriarch, beside the latter that of his contemporary, Athanasius bp. of Abutîg. 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 in the second where it is kept or to take it into Egypt.

921.

Or. 1242(36).—Paper; a single leaf, paged (on verso) $\overline{\mathbf{m}}$ (sic); $7 \times 5\frac{1}{8}$ 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 imag- and une-; the former

formulated, the letter of Abgar (mentioned only), the ordination services of clergy and monks.

Fol. 256h (2 part of the preceding). List

¹ Kircher's MS. was written in A.M. 1036 (c. 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 Samanuadi.

³ V. no. 888.

⁴ So Cuzzon 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., pob, mentions also the rituals of the Basin (المشت علم) 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) الغير حاظر, the latter المعالم المعالم العالم المعالم العالم العال

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 iuks.

[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) $\overline{\text{CKA}}$; 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 μ is of the form mentioned in no. 116 above.

From a Sa'idic Grammar, or rather, the these references to Mr. A. G. Ellis.)

Bohairic Grammar of Ibn al-'Assâl adapted 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 ابراب 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 ப்)=K. 220, fol. 55=K. 250, fol. 56=K. 255 (not marked in K. as ப்); while the measures пкорос исого &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 noc 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 even is said to be the Bohairic (حيرى) and عبان the Bashmuric (بشمورى) word for "crane."

925.

Or. 442, fol. 32.—Paper, paged (on verso) $\vec{\varsigma}$ or $[\vec{\varsigma}; 6\frac{1}{2} \times 4\frac{5}{8}]$ 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) $\overline{\text{caa}}$, $\overline{\text{caa}}$; $7 \times 5\frac{1}{4}$ 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 пантокі and легке (К. р. 176) is a division with the title النقل (lege بقل); after ten more words, before партострахос (К. р. 180), the title البخور والطيب والبخور الصليب.

927.

Add. 14,740B, foll. 87—93.—Paper; paged on versos; $8\frac{1}{4} \times 5\frac{5}{8}$ 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 (خ, 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 \overline{ux} ; $7 \times 5\frac{1}{8}$ 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 1, κ , λ , 11. They appear to be ordered according to some phonetic similarity.

929.

Or. 442, fol. 33.—Paper; paged (on verso) $\overline{q_{1}}$, and in cursive \overline{z} ; $6\frac{1}{8} \times 4\frac{1}{8}$ 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 ehh. 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'Egypte, 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.

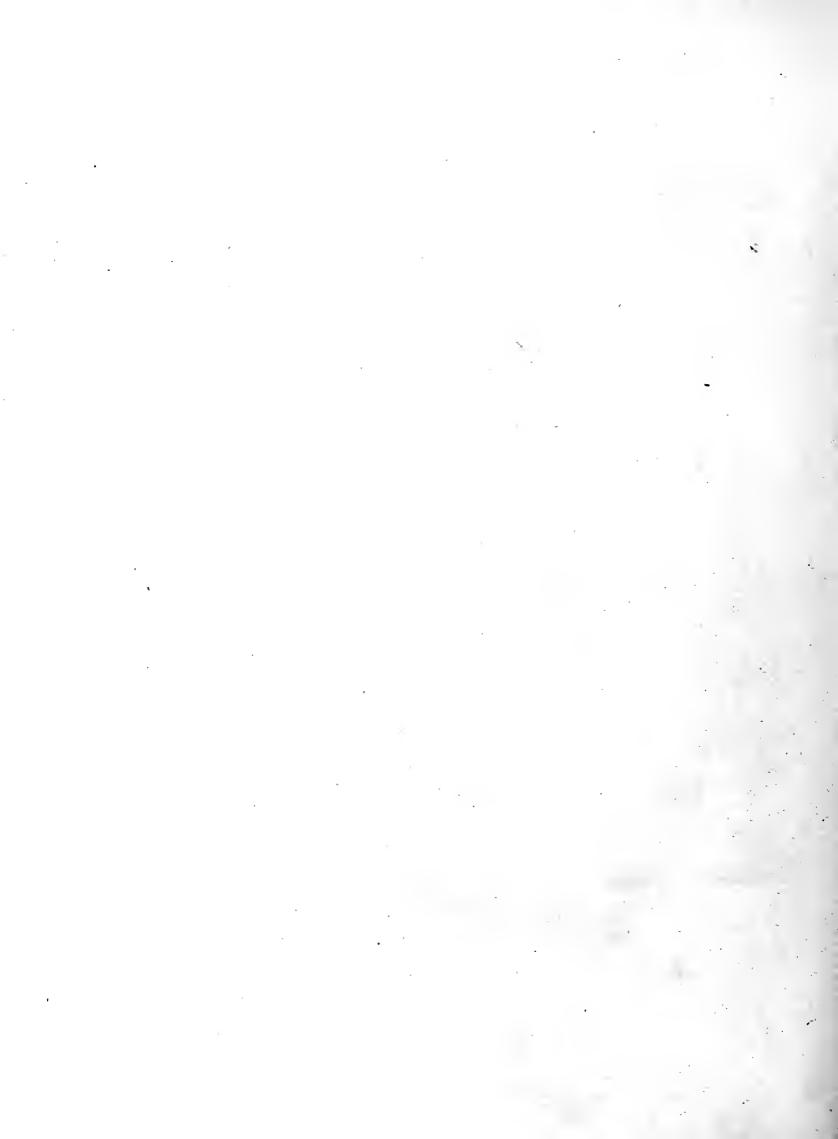
931.

Add. 11,627.—Paper; a bound volume of 80 foll., only 1—44 having been used; $12\frac{1}{4} \times 3\frac{7}{8}$ iu.

[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 Egyptain words from Greek authors, chiefly from Dioscorides.

SUPPLEMENT.



SUPPLEMENT.

SA'IDIC MANUSCRIPTS.

BIBLE.

932.

Or. 5287(3).—Parchment; a dilapidated leaf; $6\frac{3}{4} \times 5\frac{3}{4}$ in. The text, in two columns of 24 ruled lines each, is written in a very fine, square uncial (cf. Rossi, Papiri I, 1. tav. iii and A. Jacoby, Neues Evang. frag.). Initials are not enlarged and but rarely protrude beyond the others.

From Ahmim.

GRENFELL.

Genesis iii. 16—iv. 4. The text differs frequently from that *published* by Ciasca and is therefore given here.

Fol. a. тача тнатачо иногазии инпосачагой зиквиатии времно иногчире ато вректо впоста ато итор врерховів вро 17. пехар ав нали ховол холксюти ислигроот итоксяне ато лютой ввол зищчин витакой стоотк стиотой ввол из птр наглар акотой ввол изитр реготорт пот пказ зинекзвите вкостой(віс) инор зизвиати иногоот тирот инокой 18. [ато врефтого нак изопрои[те] инзвидроо[те] ато вкостой инохортов итокрей 19. ги-[те]юте инокго вкостой инок[ові]к члиткко[отк в]грм виках (rest of col. lost or illegible.)

fol. b. (22.) of hota unon ecothinethanorg hunneooor1 tenor of unnote hqсоотти свол итеротх идхі свол дицэни писону простои произ забиег 23. апхостс пиосте посхе прод евох зиппаралегос итетрифи [ерг]ов опказ оп так хито обол п[гита 24. ап]носте [по]х алап евол [a]qrpeqoros miento ebox mi[n]apaaeicoc нтотруфи адко п[н]ехвроувені атог тенде нсате [ес]коте сарег с(соl. 2)теги инуни инсонг IV. 1. адан де адсотнетта тец-CZIHO AGCO ACNDO HKADI DENAC N[E]AINDO потроне ввол гітиннотте етоотс ехно внедсон авел лавел эсопе ичное иносоот каш де пефранов епказно 3. асрение инисадендоот акан еще пототсі[а] инносто овол зникарнос инказ 4. алвал госор сто свол гиперипписа пиедесоот ато ебол гипот[со]т аппотт[е].

933.

Or. 4916(1).—Papyrus; a fragt.; $3\frac{3}{8} \times 3\frac{5}{8}$ in.² The text, apparently in one column, is written in irregular lines of an uneven, semi-uncial hand.

From Ahmim.

[GRENFELL.]

I IIII- for IIII- is significant of the age of this text.

² Originally about 6½ in wide.

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 \overline{o} , \overline{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.

[GRENFELL.]

Deuteronomy xxi. 8—15.1

935.

Or. 4916(3).—Parchment; a small fragt.; $3 \times 2\frac{5}{8}$ in. The text, in two ruled columns of more than 16 lines each, is written in an even, square hand (*ef.* the Berlin Psalter, *ed.* Rahlfs, but u is formed as in Hyvernat, *Album*, pl. ii. 1).

From Ahmîm.

GRENFELL.

1 Samuel xii. 4, 5; 10, 11.

It may be noted that the reading in ver. 10 is BEAZAMU.²

936.

Or. 4916(4).—Parchment; fragts. of two leaves, the second paged $\overline{\text{rkc}}$, $\overline{\text{rkc}}$; 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

of Zoega's 3rd class. A, u, r are formed each in one stroke. Initials project and are enlarged.

From Ahmîm.

[Grenfell.]

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 \overline{e}), paged \overline{oe} , \overline{n} ; $11\frac{1}{2} \times 3\frac{7}{8}$ 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. Hyvernat, pl. x and his note thereon.)

From Ahmîm. [Budge.]

Tobit vi. 12-viii. 1.

939.

Papyrus xlviii, foll. 1—17. These are but the inner fragts. of leaves, as is shown by the quire-marks \bar{a} , \bar{b} 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.]

¹ In ver. 15 $\dot{\eta}$ $\mu\omega\sigma v\mu\acute{e}v\eta$ is TUGCTHT, for which new form cf. Aeg. Z. xxx. 63 and for the meaning, no. 586 above.

² Stern, Grammatik § 67.

Job; fragts. 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 τοῦς παίδας κ.τ.λ. in i. 15, while in ii. 1 it agrees with the printed text. At ii. 12 it appears to read [ατω α]τροφ [ωτω ex]ωοτ (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.

940.

Or. 5000.—Papyrus; 2 a complete and uninjured volume—the only one as yet known of 156 foll., now paged in (fol. 12)—cqu, in 20 quires, mostly of 8 foll. each; $11\frac{3}{4} \times 8\frac{1}{3}$ 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 longhorned sheep (beside this a small cross, 'Agnus Dei'), an eagle and a dove(?). On the edges of the papyrus-leaves are traces of scrollornaments 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 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 $\overline{pa} - \overline{pa}$, $\overline{pur} - \overline{pun}$, $\overline{pze} - \overline{pzn}$, $\overline{ca} - \overline{cus}(?)$; about $3\frac{s}{2} \times 2\frac{s}{4}$ 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 a, a, u, r are made each in one stroke. Birds are drawn here and there in the lower margins.

From Ahmim. [Grenfell.]

From a Psalter. Parts of Psalms xxx, xxxvii—xli, xliv—xlvii are preserved.

was roughly written in ink nxoue(sic) nue-tax[noc]. 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. The scrolls at the principal sections resemble those in Hyvernat, pl. viii. 2. There are two blank foll at each end.

On this question v. Burkitt in art. Versions in Encycl. Biblica, vol. iv. The fragts. published by Rossi (Ac. dei Linc., Atti 1893, 95) appear to agree with Ciasca.

³ The companion volume, found at the same time, is described above as no. 171.

¹ Fol. 79 (pii) is mended with a strip from a Greek IS.

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; $3\frac{1}{8} \times 2\frac{3}{4}$ in. The text, in one column of 15 lines each, is written in a minute, regular hand of Zoega's 3rd class, a, u and r being each formed in one stroke.

From Ahmîm.

GRENFELL.

Psalms xxxi. 4—7; xxxii. 17—xxxiii. 1.

944.

Or. 5992.—Parchinent; two small fragts., 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 xliv and xlviii.

945.

Or. 5993. — Parchment; fragts. 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 $\mathbf{a}, \mathbf{a}, \mathbf{u}$ and \mathbf{r} (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, İxiv. 5—lxv. 3, all fragmentary.

946.

Or. 4916(6). — Parchment; three fragments, paged \overline{cko} , \overline{ca} , $[\overline{cua}, \overline{c}]\overline{ub}$, —, —; $3\frac{7}{8} \times 2\frac{3}{4}$ (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; a, u, r, 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{A} , paged \overline{HG} , \overline{HG} ; \overline{HG} , \overline{Z} ; $2\frac{7}{8} \times 2\frac{3}{4}$ in. The text, in one column of 16 lines, is written in a minute hand (cf. Ciasca, tab. vi).

From Ahmim.

GRENFELL.]

Psalms evi. 9-18, eviii. 13, 14, 16, 17, 19.

948.

Or. 5287(5).—Parchment; two connected but not consecutive leaves, paged \overline{uc} , \overline

From Ahmîm.

GRENFELL.

Psalms exiii. 18—exiv. 7, exviii. 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 $\overline{\Lambda}$.

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 Ahmim.

GRENFELL.

Psalms exxxii. 3, exxxiii. 1, 2, exxxiv. 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 $9\frac{7}{8} \times 6\frac{3}{4}$ 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 u, τ are used. A ζ -shaped mark indicates the main sections.

[Sams.]

Psalms exlviii. 4—13, 13—exlix. 7, 7—cli title, cli. 1—end. The proper order of the leaves is xxvi, xxv (pp. [GKA] GKE), xxvii, xx. At the end of the text on fol. xx is the scribe's subscription, management and narrow narrow management and narrow narrow management.

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 $144 \times 10\frac{1}{2}$ 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, \(\lambda\), \(\lambda\), \(\lambda\), \(\lambda\) being each formed of single strokes.\(^2\) Initials at the principal sections are enlarged and accom-

[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 fragts, are from the first of these, p. ks bearing part Assuming therefore that the of ch. xi. 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 a, A, p is not found in this MS. What remains of the Prologue to Eccli, is here printed.1

Пијан влат гиппнон[ос инивирофи]тис ато иквро[хи 9 от 10 let.] от на втврро и[в 9 от 10 let. 2] итот стетесво[те интсо]філ [ато от в гос внетерр[ене ин] отор [ли ина]те свив вроот зала исерпке [7 от 8 let.] урисион истиарнанско [4 от 5 let. вт] рахе ато стега внот ипа[енот] инсоте адтала внор внегот[о гип]нонос инивирофитие ато [инка] жохи стерре инхосоне и[иею]та ато адхио ила нот-

panied by scroll ornaments (v. no. 48). Only a few fragts. show their pagination (nos. 4—12), viz. from $\overline{\kappa \varsigma}$ — $\overline{\varsigma}$, the alternate figures only being marked (on versos), except at the beginnings of quires (no. 5 beg. of qu. $\overline{\varsigma}$, no. 12 of qu. \overline{n}).

A large number of small, unidentified fragts, are preserved in a box.

² A rarely angular, in two strokes.

¹ Cf. S. Cook in Proc. Soc. Bibl. Arch. xxiv. 173.

² The 2nd o is above T.

noa n[sezi]c sinta yebstod storod edod ет[редс]зы инетхі суоти стесью интсо-[оти] хекас ереннанско сюти ероот [нее]отог стоотот сиате гиние[гви]те иппопос таба об пиоти стрететивнетиянт egozu gufuu]ethahozq htethog hteth[..]-ероот зипенказ [нө]еринны истртетооп гар екман[...]от пкеаспе ное ихоот плитзев[раю]с инаг ле инате ан алал ипкено пос иниспрофитис ато пке сеспе пихосоне поткоті пуве ав[пе....] птата екранхоот птете [зитпа]знавршние гар upoune $[\dots]$ ere preth aigi espai ekhue AT O CA TOOK AISE CSCHIOO HERO CT TH-T COH GHOTH AITSTOP SCO GPOH G TPA GIPE SCO гиотепотан инотфіло[по]ніл² егериннете нпеіхосопе (fol. b) [агруєнн]оот гар потуп пьо[евс ѕиолпитьпихи]д ѕиолиос полоева [YOON]III PLATE LOOF BU OOOXIIII THILE eat-Ta[ac ener]eht epeak kata [5 or 6 let.]

пепрогониюн

952.

Or. 4916(9).—Parchment; a small fragt.; $3 \times 3\frac{1}{2}$ 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 τ , which is in 2 strokes). Even the principal initials are but slightly enlarged.

From Ahmîm. [Grenfell.]

Zephaniah iii. 20 (last word only); then codomic—arie(sic); then Haggai³ i. 1, 4—6.

953.

Or. 3579A(36).—Parchment; parts of two joined leaves, paged $\overline{\mathbf{z}}_{1}, \overline{\mathbf{z}}_{1};$ —, —; $11\frac{1}{4} \times 8\frac{1}{2}$ in. The text, in two columns of about 44 lines each, is written in a small hand (of. 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

лезаот[ос] зитоо : уе́боу[ос]

Possibly this should be read **too**¹; in 1. 1 there is space for ktriakh. We should thus have lessons for the Sundays in Thoth. The lessons are: (fol. 1) — ?, Jer. i. 9—13, Ex. xix. 10—16, Lev. xix. 4—6, apparently a combination of verses from Psalms (lxxxv. 15 &c.), Num. xiv. 22—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 referring to Lent, each with a title: fol. 1, exuneque uzoor ziicalae Isaiah lviii. 2—7; fol. 2b икоті ипрофитис кона Joel i. 13—16; fol. 3b хагаріас ехипегие Zech. viii. 18—21; fol. 4b конас епегие Jonah iii. 5—10; fol. 6 ивасіма ехипегие 1 Кі. хіх. 3—9; fol. 7b иехіас ехинканой Mich. i. 2—5; fol. 8b ехипегие пиегснат исабватой ехитапи

¹ Not space for unppo.

² Lagarde's (Peyron's) copy begins here.

³ Spelt APPAIOG in ver. 1.

¹ The letters are distinctly TOO.

инен $(sic)^1$ Prov. xx. 6—20(10); fol. 9 2 Sam. vii. 12, 13, end of a lesson; ib. cor $\bar{\tau}$, quire ехипененот ана виса 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; $2\frac{3}{4} \times 3$ in. The text, in one column of 8—10 lines, is written in an irregular, unskilled hand of Zoega's 3rd class.

From Ahmim (?)

[GRENFELL.]

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. 2b 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, e.g. Ps. iv. 4 hottc(sic) unopophose char half exempter ether under commercially, ib. 6 for end information characon.

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 Ahmîm.

GRENFELL.

S. Matthew i. 21, 23 (published by Woide).

957.

Add. 19,902, fol. 1.—Parchment; a fragt.; $6 \times 4\frac{5}{4}$ in. The text, in two (?) columns, is written in an even, rather small hand of

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 seroll at ver. 37 surrounds the number \bar{i} .

959.

Add. 34,274, fol. 52.—Parchment; part of a leaf (bound in wrong order), paged $\overline{\chi u r}$, $\overline{\chi u x}$; $10\frac{1}{2} \times 10\frac{5}{8}$ in. From the same MS. as Paris 128⁸, 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). (Published by Georgi, Fraq. Ev. 258).

960.

Or. 5287(7).—Parelment; 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 Perhaps пентопос.

^{3 ?} cf. no. 24 above.

¹ vii. 53-viii. 11 omitted.

Rarely initials are slightly enlarged, project and are accompanied by a simple ζ -like ornament.

From Aḥmîm. [Grenfell.] S. John ix. 22—38 (published by Woide, Mingarelli, Amélineau).

961.

Or. 4917(2).—Parchment; two connected, dilapidated leaves, paged —, —; $\overline{\cos}$, $\overline{\epsilon}$, $\overline{\epsilon}$; $6\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in two ruled columns of 24 lines each, is written in a regular, square hand (cf. Hyvernat, pl. iv. 1 for a finer example of the type). The letter ϵ rests like ϵ on a horizontal bar. A ζ -like mark indicates paragraphs.

From Ahmîm.

[GRENFELL.]

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{a} , \bar{b} ; $6\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 27 ruled lines each, is written in an even, square hand (cf. Hyvernat, pll. ii. 2 and iii. 1).

From Ahmîm.

GRENFELL.

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 2 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 -THOTTH.

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. [Grenfell.]

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.

967.

Or. 5996.—Papyrus; a fragmentary leaf; $9\frac{1}{2} \times 6$ in. The text, in two columns of over 26 lines each, is written in very black ink in an even, thin hand (cf. F. Rossi, Papiri II. iv, tavv. ii, iv, cf. also Ciasca, tab. vii). The II is of the form II. Initials are slightly enlarged. The ends of many words have a stroke above them.

[REV. C. MURCH.]

1 Peter iii. 15-iv. 6, mostly incomplete.

968.

Or. 5997.—Parchment; a fragment, paged (on both sides) $\overline{\mathbf{Ao}}$; $6\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (cf. Ciasca, tabb. xviii, xx). Initials, stops, the letter ϕ are in bright red.

[REV. C. MURCH.]

Revelation xi. 9—13, 15, 16, 18, 19, all incomplete (published by Goussen).

LITURGICAL TEXTS.

969.

Or. 5998.—Parchment; seven fragts.; the largest (two joined leaves) 8×10^4 in. The text, in one column of about 20 lines, is written in a small, neat hand (cf. Hyvernat, pl. xiii. 2 and Ciasca, tab. xii). Fragt. 6 shows a large ornamented and coloured initial &c. In the lower margin are coloured figures of birds.

[REV. C. MURCH.]

Prayers. Fragts. 1—3 contain apparently parts of one prayer divided into short paragraphs, each of which begins with "O God, . . .," e.g. (fr. 1b) иносте инртаат втоота инраарнова зитавивистика ини анног—иносте вкахоритег наг итексота отрасороро еграг ехон—иносте вкока некаголос втогаль ваностри исавох иног ивальи ини . . нова—[пно]ста вкетренскима [вт]огаль отига над граг игит.

Fragts. 4, 5 show remains of other prayers; the former has the words anonograma.

Fragt. 6a had a title, now illegible; b a prayer containing the words λογισ[μός], [π]ολητία, ἀνάπαυσις. Fragt. 7 shows the beginning of a prayer: [[η]]μοντε μης[μτωκρατ] πορ μαμικ].

970.

Or. 5999.—Paper; a complete leaf; $4 \times 3\frac{7}{8}$ in. The text, in one column of 17 lines, is written in an irregular hand (cf. Crum, Copt. MSS., pl. 3, xv for the type).

[REV. C. MURCH.]

A Prayer to God the Father, who forgives our sins for Christ's sake. "Accept us, Lord, and accept at our hands these reasonable (λογικός) gifts that are in heaven, for the glory of Thy holy name and the salvation of Thy people for ever. "Ελέησον ἡμᾶς." Then, as a title: μορος δ. "Receive us into the

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. Ппенскот авразан инсаак инаков инкосиф пенскот истене иниварон пенскот ков пенскот датем инсоломом данна инпринтрагное непрофитис fol. b. Ввантістот поаннот авба веніанні архибнів каі авба етифиот епіскопот ороододот

то отхарістиріон каі тпер копинсоос¹ та опопата ткон агкон аолофоркон ппарттрон апа віктюрос

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. exxxvi. 1).

Fol. 1a, quite illegible.

Fol. 1b.

поек

∭ure ? ∭uxoeic eco≀.

Siterebracia

? [а]теняе инсторганон ед раі]нико итсоре станосс раі]нико итсоре станост рафта порада порада то продата порада порада работ порада по

¹ Is. lvii. 15.

² GTBHHQ and HTEK- (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.

¹ A rubric showing that the book was for the deacon's use. Cf. that in no. 513.

² V. also Aeg. Zeitschr. xxxix. 104 ff.

? TA..T HEHEHEIOTE
CTOH TEH[OT] HIPA ECOHO
HEHIOTE ? ATCISI

Fol. 2a, apparently the end of the preceding and the beginning of another hymn, treating of the ills that befell various biblical characters through the influence of women. The latter has a heading indicating a melody often used.¹

пховіс] та втаксинте пенен[ею] та кето скои етесархи [ике] соп херепенрооти «

Sota To ha

etbeorezhie hordt htad

sice theory wonex.

ordh eboa zhiyh yap[e]

mor epxoei[c ? etbeha]

pla teppo htanorx[ai]

oroh[z ha]h xacx[

2b continues the last.

#итатнот

#горине пен

#татерсине па

[ра]ва инор аротон евол ги

[при]и аппот ви еготи епкосй ≠

? с етие стиат енго и

[п]иотте атеи ехипкаг ат

[и]ат висконе ато итоот ат

[па]рава пноот :— етвенары²

[асі]хен прире непкор нат

[вдиа] тувере шаков адев [юс на]уюпе неиле анес [инт¹ иото]тта истеаполс Пиро ? от

Fol. 3a, end of the same.

? eni]

отыа ? П

аппелаос от П

авссалон прире и [ала адот]

ессане инедидал ад[трет]

пототт енаинон етвеол[илр]

желдевнос и асолонон п[рро]

есаве пототт еналоны[с пед]

сон хадеті ппод навіса и[сяне]

иозанніс пелітістис от [сяне]

астретді итедапе пента[дот]

хан есяне анан отнупот е[на]

грипнотте етвеотся[ине]

3b. On Judith and Holophernes.

Tunoor ebe

[прец]ровіс пкотк гіхоот в [ац]сюти всаютаю ив [г] ов ній втасхооц вроц ас ці птана инвро атвеноліс тире отхаї в

[АП]АВОТДОТОНОСОР ЭАХЕ НЕ
[А]АОФЕРИИС ХЕТООТИ ИГ
[В]ОК ИНПИНИЭЕ ТИРО ЕТ
[И]ИНАК « ИГРХОЕНС ВИСЛИ
[ПЕ]ИНТ ИГТАКО ИНСТДОРА
[ИЕ]ИЕТЭООП ЕЗИТОТ ХЕЛТЕР
(віс) АТСОТИ ЕСО[1—?

V. I.I. 109. The first words here = KGOTA (cf. Leyden MSS. 430), the sign for καὶ being misused. For the next, ≡ στίχος, v. Erman's hymns, also Brightman, Liturg. E. and W. 570, 602.

² Repeated from 2a.

¹ There seems no space for more.

² This line is the 'response' O'CO[21], as often in the other hymns (not xco, as Möller would read).

4b ends the same.

Потаю
Поденног
Поденног
Поденног
Поденное пенения правод все

Поденное по

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. солоно[н]

тн..то∏

он ерогатана[ат∏

апакот хі клюте п̂∏

отатнате зінесзн[т асерзен]
ноо енеооот ерог

uncotocia ebecovorion gential substant substant edeox[ton]
ebeurotte ntue aoou gential
ebeurotte ntue aoou gential
ebeurotte ntuatelebe]
tedesine ky cony eest sample nsootte eest sample
Fol. 4a continues the same.

le 🛮 жы ре жий]e[..e]ipe iiuusq потпети мого ипсстизс [ет]ецапе инег нотгоот нена .. The extract enoughed nor fillsham and the section of the sect usepa poions room tr. то от езорп вини заст и мопите носк над мадхі тоцупетону этооте употрабличения готоры อ และ . . . อ เอ เ อ เ อ เ อ เ อ เ [ац]всок ехиптафос етец a andbit soonsby Lyngine " ild excoc xesanoi enen [та]рвіт епесит нине тапе [pit] ជំរបស x ចំ ជំរែចជំ . .

¹ BAITTAOTA in Add, 17,183.

² Cf. 4a.

Fol. 3a, the same.

∰но. ∄всок о

geviad esoos

📱? под жантап ерок

? (sic) Ante muu

? адвож опедигадико

[тк опес]ит едмоне ипетес

■ 3 о] о за врој но тео пес

Вид но те при по тео п

Inoxxo mor nobe nyt

поско посткору им Пинетикотк строне

[тир]от:- улсвок вготи

Terov exaid nect no.237

[x]a heoaga enequit yaq [x]a heoaga enequit yaq

Fol. 2b, the same.

ไล่เหมอาจน น้

кат[а θ] θ инешоте тиро[γ]

аттельв солоной врод ?

ініа птатвіту вкотну

narbasan adearecoad s[n]

hedara, vicyk v[11d e]

педганир

maina[c]

Hall House

осте

neggo

enedsvij

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.

· ? ouor eg

? part usumoo eta

(sic)10 HAC

I V. Möller, l.l.

[acovo]ncon uanbe n \underline{ava} + n

[поо ? [ар]хн ипецекот Псоста∏

marel Inoq

⊮ sız[nueo]bonoc

Bekane . xé

Fol. 1b presumably continues the last, though the text relates to the discovery of thieves in a vineyard by its owner.

∦ีนทองดนไ

Toor strequone

всок еготи епосои пар[а педот]

сор атотои пелооле и

nhorky vyal ecynholin[e]

vader erov eou noc etorciv holl

agii ite agtaseii

aq¶ aqb¶

1a relates to Solomon and to someone who cursed David (? Shimei). It too may continue the text of 2a.

floor edf

Eby boons

Trodane equoque eqca

 $[sox n\underline{y}]\underline{\dot{y}}\underline{v}$ ubbo vdsa covorton

Tsien anod ntod newated

acatan nad zeetseor

Bekcasol hyay hyhol

BY DY XG

973.

Or. 5465. — Paper; fifteen leaves, paged $\overline{\rho_{HA}}$ — $\overline{\rho_{OA}}$, $\overline{\rho_{OS}}$ — $\overline{\rho_{HA}}$ ($\overline{\rho_{HF}}$ being missed out); $6\frac{1}{2} \times 4\frac{7}{8}$ 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.]

From a book of Greek Psalms and Hymns, for use during certain services. The former are represented by verses, one or two together, selected from the Psalter, and prefaced in each case by their initial words in Coptic. Those on pp. pna—pzr are Ps. viii. 12, xix. 6, xv. 8, xx. 4, 5, xxi. 23, 24, xxiii. 6, ib. 7, xxvii. 9, xxviii. 3, xxxii. 22, xxxiii. 4, ib. 9, ib. 12, ib. 20, 21, xxxv. 10, 11, xxxvi. 3, 4, ib. 18, 23, ib. 29, xxxix. 10, xliv. 1, ib. 3, ib. 7, ib. 9, ib. 10, ib. 14, xlv. 8, 11, xlvi. 6, l. 3, ib. 9, li. 10, lxiv. 2, lxvii. 6, ib. 36, lxxi. 15, ib. 18, lxxvii. 1, 3, 4, ib. 25, ib. 65, 66, ib. 68, 69, ib. 70, 71, lxxix. 2. The last verse on p. pox is exv. 4, 6. The Hymns on p. pos ff. refer to and amplify the Trisagion, The first now complete is headed exunerarre[MOH] and begins 2 AGTAG HARTEC & MAOI енотесасое тои логои то дои етаггелои ганнате та ос нион еје та репата аттот тоге доне тифи отганести ек некроп, The next, exirtpine, begins to the apxil tell Next is an adaptation ren oenemocac. (numbered $\bar{\mathbf{b}}$) of the Trisagion³ to the festival of John the Baptist: arioc to oc xepe 10011нол куг керя фрофуозон чегос сісхарос хере ке пролронот, with its translation педвол: доталь пот пнотте еффаре лисог едктріхе итедопись. The Trisagion for the σύναξις begins χερε κολιμική βλητιστά παμέκ THE TOY $\overline{\chi}_{\tau}$. The next follows the Gospel: протон локон тоге отраноте каг ти ген; the next, in Coptic, the ἀσπασμός: χερε починие пестичное полюещ ефсок зави

unequoeic. After the rubric dofa is a text found elsewhere: Anokne ic numpe unnauтократор итокпе коганине пупре ихахаplac. The next, in dialogue form, follows the words ке неп каг: тотегсагие нак паперіт ісоганінс апокпе пекховіс етчахе нинак ахиппоравине игваптіде иноганоуминс отшув пехад ипсстир хегрс изнт хемвол евол злосте. "After the psalmody" unincarpertannel a text begins Абтае пантес е лают поретскивера пе юраанни and ends егш ваптіда тон сштирон со патир всоститои оттос еісти о поногение он еко стлокісас. Аланлотіа. Its Coptic translation follows. The hymn exurpenu begins се топ ек пароспот генпсента оп. After the rubric us on the text is козанине папароеное паг етроп exmunoor, ending with the Cherubic Hymn. The next sections refer to the Festival of the Cross, the first being exurcoorec: Tou свои сот проскенотини теспсота. That for the hour of συναξις begins o нопосение TIOC KAI AOPOC TOT OT ADMIATOC; that for the Gospel прота ера тес еперан прокеnormal tor cfor. Here the MS. ends.

The scribe's idiom is characterised by the forms noc, ϕt .

974.

Or. 3669(2).—Parchment; fragts. of five (or more) leaves, partly consecutive; $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column of some 14 lines, is written in a sloping hand of Zoega's 9th class, that on fol. 1a being smaller than the rest. The MS. is a palimpsest; the earlier matter is in a large hand of Zoega's 8th class.

[EISENLOHR.]

¹ The version is frequently peculiar and differs from the received LXX text, agreeing rather with that of Cod. U; cf. the example I have given in *Journ. Theol.* St. 1903, 393.

² Several hymns begin thus: in *Clar. Press* no. 18, Paris vol. 129²⁰, 116, Georgi, *Fragm.* p. 203.

³ The *Trisagion* similarly used ('farced'), Leyden MS. 32, Paris *l.l.* 115 ff. and nos. 157—159 above.

¹ Cf. Cairo no. 8079.

Short Hymns. The heading (i.e. the στίχος, melody1) of the 1st is $\chi^2 = \tilde{\phi}$ and uenació and it begins arome иссок зиних ипп LIUN YELOUP LELOUIT **Титсон** ерок; that of the 2nd (fol. 1b) is the same and its subject the "golden dove," spoken of in "the Wisdom (σοφία) of Solomon." The 3rd (fol. 2a) is headed so unciac and begins neпетианото стакаат иннаг по ег енготи епекш візапиат впазире икесоп заптрец-TOO BOT HAK HEAR HOOD & MAITPICKAL Hи[екапо]калинтис. The 4th (fol. 2a, inf.) uses the simile of the dangers of a seavoyage: Пиваласса начт ппате терготе ивсок опиоот хоименахог псот терлаотени тако и прахот ето икотине на сфорта наao rom ero moorial. The 5th (fol. 3a) may have related to the Annunciation as it ends with the salutation of Gabriel. 6th (ib.) is headed so ornoo and begins пентачканносте нач ивоноос, referring later to the saving power of the sacrament. The 7th (fol. 3b), headed $r\ddot{o}(sic)$, begins nanoc ини шаксов [ст]воот оконкотк динеки врепон о пхаю зиог[оо]т инсавватон. Тhe 8th (fol. 4a) is headed so alcoru and begins epenoc cuor emaaoc zitettanpo minee висих едексо итдеприбии граг охоот пов **morpoc** unico. The 9th (fol. 4b) is headed Tổ expor and begins are econ etrooc xe. The 10th (or 11th, fol. 5b), headed $\tilde{\sigma}$ unclass, begins ranoi entrop etrori mil. It is to be noted that nos. 6, 7, 8 end with the same words. элт (от та-)ка иннове нан (от нац) евол.

The earlier text appears to refer to a Virgin (? Mary) and the Devil and to one converted(?) by the wonder wrought by "the Crucified." Legible are: (fol. 3b) Thapper-

нос де етоталь астооотне гнотоепи деневол гипро гнотноот насаг плаволос де гооф афпот ерморп and (fol. 4a) нехафил хе итанат епилен ипентатс вот инофан[істете]¹ пе[ха] наф хеотк отну.

975.

Or. 6001.—Paper; a complete leaf; $6 \times 3\frac{7}{8}$ in. The text, in one column of 19 lines, is written in a fairly even hand (cf. Hyvernat, pl. x). The leaf was formerly folded 3 times in height, 6 in width.

[Rev. C. Murch.]

Two Hymns; in the first Dioscorus requests Cyril, 'the teacher of dogma' (δογματικός) to relate the story of the Incarnation. The lines are written without break but are punctuated as follows. The heading, i.e. the name of the melody to be used, is πκτηρος.²

докрафіа нап воїсторіа: цетотирроце инвисотир: птаді адоссоз зпаріа: со ксріалос псаз винтокналікос: паперіт венро апоскорос: шипе псофос зіхипіказ: еднаеднаток втеконоціа пианосна пос внеотоці

The second quotes Athanasius. And adaptical coordinates of an approximate of the second of the sec

976.

Or. 6002. — Parchment; fragts. of two joined leaves; $5\frac{1}{4} \times 5$ in. The text, in one

¹ Three of the five here named are found in Möller's list, Aeg. Z. xxxix. 108.

² ortugu.

¹ Or AITIOME 'I was amazed.'

² Recurs Leyden MSS. 426 as HKTHOPOC. Cf. Möller, l.l. 109.

column of more than 20 lines, is written in a small, neat hand (cf. Ciasca, tabb. iii and xii for some resemblance). Initials &c. appear to have been coloured.

[Rev. C. Murch.]

Apparently from a directory of Hymns proper for certain days. The sections consist of the 'incipits' of some 10 hymns, numbered a to ī in the left margin. Each section has a heading, giving a proper name and a sequence-number; those legible are [kr]-piakoc ūa, [hai]ac пеосев[ітне] ūr, сеара ūa. The following are the first 4 hymns relating to the last of these;

ком пянь. [[sv]]bes едисье пипекавнь пиевев [[dsvbes нед[e]одоа едьфеове stооде.

Мотитакпексорх • еггте • М ? комреере оввос калсо[е] Мети Митакулам поминтри]

977.

Or. 3580A(17).—Paper; fragments of 11 leaves of a book paged (on versos only) $\overline{z_4}$ — \overline{o} (quire $\overline{\iota}$), $\overline{p_{\Gamma}}$; $6\frac{1}{4} \times 5\frac{1}{4}$ in. The text, in one column of over 17 lines, is written in a sloping hand of Zoega's 9th class, u having the form indicated in no. 116 above. Titles, initials, stops &c. are in red, quire-ornaments in red and yellow.

From Ahmîm. [Budge.]

Concordance(?) to the Psalms, similar to those at Leyden (MSS. coptes, nos. 2, 3) and elsewhere (cf. Hyvernat in Rev. Biblique 1896,

549). The arrangement follows the various occurrences of some significant word or phrase, e.g. нтсавю, нетрготе гитц, гон, генеа, энре эни, пиоопе.

978.

Or. 6003. — Parchment; a single leaf; $6 \times 5\frac{3}{4}$ in. There are two texts; the older, in one column of some 25 lines, is written in a small, sloping hand (cf. Hyvernat, pl. x or Zoega, tab. vi, no. 38). Initials are enlarged. For the later text v. no. 979.

[Rev. C. Murch.]

Apparently from a kind of Directory for the liturgical Psalter. Verses from various Psalms, especially exviii, follow each other, one or two together in a paragraph, those on fol. a being Ps. cxviii. 45, 46; 62, 63; 102, 103; 163—165; Ps. c. 2, 6. Here follows a title; ериеніа асман ($\phi \delta \eta$) нала етнакетпи: oco,² below which are Ps. xxxvi. 30, 31 and on fol. b. exviii. 55(?), lxii. 6; exviii. 16(?); xxxviii. 3; xxxiv. 28 or cxviii. 172 or l. 14; cxviii. 62; ?; xvi. 7 and several more; after which at bottom of the page is a now scarcely legible rubric (in black); инсанаг затуана етри[ин] инппапас иние- Π icκ(?) μμπς ? 3 () 4 τας κτφ, τας κτφ? irkaorricic xeeic?, showing that the above έρμηνείαι were to be followed by the 3 great petitions (v. no. 833) and these by τὰς κεφαλὰς ктл. and by a homily ($\kappa \alpha \theta \eta \gamma \eta \sigma \iota s$).

¹ Cf. perhaps the hymns, Leyden MSS. coptes 164 ff., 172.

² These saints are commemorated respectively on Epiphi 15th, Tybi 6th, Mechir 10th; or, if the first is the bp. of Jerusalem, perhaps on Phaophi 22nd (v. Zoega p. 114).

¹ Cf. perhaps Leyden MSS. 169; also Ciasca, tab. xii.

² What is this ode, 'Thou shalt build the house'? The οτω[211] presumably refers to the verses following.

³ I cannot read HAAOC.

⁴ This large letter seems to contain another; perhaps on or oy.

HOMILIES, EPISTLES, CANONS.

979.

Or. 6003. — Parchment; a single leaf, described as no. 978. This, the later text, is written in one column, in an irregular hand of late type. The u has the form mentioned in no. 116.

[Rev. C. MURCH.]

S. Anthony; from the Spiritualia Documenta appended (in the Arabic version) to the Rule. The present text is not identical with the Arabic in wording or in arrangement. The Latin translation will be found in Migne, Patr. Gr. 40, 1077A and 1075AB.

[a]rpoue Fol. a. and anatomoc неофос задение стодя Погране натева nedsabes exastze nure tubion orbcone ALLA IAMS AOGO UM исофос педиех go prstpace **Lin aboot nuaboransiavza** ині про[а] - Дистоости ппоот ап каат нак тир[от Типоркаат йнак продхичохие ... едэконе ерхоит итоотк изори инертанзогтк иналат извир инкоспос гар тиру едепоит илижна фотфте ин виооф отът рольный ато бира инувир афий увир ато ... и пара тесносре парий инерка рене инг нак гос эвир окуанко Аб нак инпртангостк шима озлож епносто пира то пос полют иногранр врврюне ин поорв

980.

Add. 31,290, foll. 300—323.—Paper. Copy by C. W. Goodwin from a "parchment MS. of the late Archdeacon Tattam" (fol. 323b), the paging of which, $[\overline{a}]$ — \overline{a} , shows it to have consisted of four leaves.

[Mrs. A. A. Goodwin.]

Athanasius; Festal Letters. Parts of nos. xxiv and xxv. Zoega no. ccl has the commencement of the second of these, neither of which is otherwise known. The copy begins are exponent as a exponent of the second of these, neither of which is otherwise known. The copy begins are exponent as a exponent of the copy begins are exponent to the copy begins

гноткрод ато пказ тирд пез изгов знигаз знитенра едионе кото[у] ерпексоиз зноторат еге ипертоз инаат екрантоз ае арг песнот еухе йтиз ан отсоу епранад епнотте ато игнаусоот илаат политете инпехс ато дианазик (fol. b) пе гар тирот итадирокопте знили итиние иперрац итадирокопте знили итиние иперрац искана гар нак пепна потоу инок перзии екрий наупре инфиосус [ий]-ихасізит ала ноуо инисовнени паупре инерусого инизинокрите отте иредлогол наупреий. ий инерусахе екий.... ное отитсаве пеуахе отитсав[е] оние рок. Тhe text ends here.

Arabic text printed at Cairo (Tawfik Press), 1899, p. 18... Zoega no. CLXXI is from the Coptic text of A.'s epistles. Some were known to Shenoute; v. Cambridge Univ. Libr. Add. 1876, 2, KATA OR GHTAQNOCC 2000 QUICTOAH HOT DEHORIOT HEAAO ARTCOHIOC. "Our holy father in his epistles" is cited in Curzon MS. 110. Cf. Zoega p. 419.

¹ Migne 1075 AB.

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 u 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 \overline{zr} , \overline{za} . (Verso) параділот об ньок етколасіс етшат шпркале за . ак . хеотизан начюпе итекколасіс изи[дони] нен гар ште пеівіос[9 от 10 let.] изаівес]

(recto) алла пеоотпе сюти еков пликаює хебухю имоє хеот пладе асфот нехад еготеотредпют нее гар и[от]ред-

A. (Verso) ппула пи about 8 let. сооти хено 7 or 8 let. те ерок исаса 6 or 7 let. нат етекин[тэпре] эпи инпан[5 or 6 let.] акин екнат етекинтриило еточ алла зенхігне наї екотфу пток епессе ипеклогіспос екачнолеахоос shorshi ediads хеебесару ини о ное потхортос атф ерепесеоот о ное ипегрире ипсхортое мероте ног нехортос атто апедгрире срочрец ахіс ое моюк пиагрипхахе .. ни уапае чи [шекѕ] ичони одуе [ипен]одсочт ан игнотије инекпеосот [екча]иді неквал е граі ет пе пил етерепекссотир изито со оболоре писріт кнанотуп штетпот исабол шиок индагтира еткоте ерок атсо кнарсокг¹ иен инентатнохк еготи

епксогт иток де екзитинте итегро отнотклоо[ле] нарханес ерок итеотекоте ег нак иноттит ерфкво евол [г]итпе етитрепкогт [σ]и σ ои рейек.

В. (Verso) Термі ехипейс в от 9 let. не итартиле от сти песто тар песто тар ипвеке инеитатриест тиру стресов ное оте етенлиоте ли стре неитатре гитинтелло афелико от стре неитатре гитинтелло афелите в та онте ое стеннаноте ли стренко итексаній глати итихоос г рай игити хетеюс сиг.. тио имире мии ил ри лаполате инон гин гент в ипкоснос иниги дони инисана тинане... итися стрем сие пиней при песто пес

(recto) Мкан гар[трпиев]те нивитак [хоот гип]егоот ентак[тпек]отови ерон екот... еготи епвюс итинтионахос неистивотаете гар накпе етректсаво иморп атф игпанаете гитпанты итанцив атф пехак наи хеатф енарот емансфк евол гипвюс енсовк енахоос хеот ина[гр]ипетфм евол хеи[пр]фск екотк епхоене [ат]ф ипрт нотгоот неа[от]гоот хпо нак он те[но]т ипенлогисное атф [ки]анотр² ипсооне итац.

982.

Or. 3581A(6b).—Parchment; a complete leaf, paged \overline{cz} , \overline{cu} (first of qu. \overline{iA}). From the same MS. as no. 177 above, 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 A is written above T by the original hand.

 $^{=\}delta \hat{n}\sigma o \nu$.

 $^{^3}$ It may be added that Leyden MS. 59 also belongs here.

 $^{1 = \}kappa \alpha \tau \alpha \kappa \alpha \nu \sigma \epsilon \iota \varsigma$

to rely upon the things of this life, for they shall not endure; that trouble $(\theta \lambda i \psi is)$ profits us more than quiet uron; that we need much zeal $(\sigma \pi o \nu \delta \eta)$ ere we can attain to the grace $(\chi \acute{a}\rho is)$ 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 suspeasant rap successful corrections are cased as $(\sigma \pi o \nu \delta i)$.

983.

Or. 3581A(93).—Parchment; a complete leaf, paged $\bar{\mathbf{a}}$ (marked as 1st of qu. $\bar{\mathbf{a}}$); $12\frac{1}{2} \times 9\frac{3}{4}$ 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 Encominm "wherein he explains (ἐμφανίζεω) to us the commemoration of the 24 holy Elders¹ and Michael the Archangel, on the day of their commemoration, viz. the 24th of Hathor."¹ P. had often been moved by his reason (λογισμός) to speak of this festival but had been hindered (κωλύεω) by his thoughts nearch. Now however they were agreed. He tells of his journey to Tripolis τριπολία to (the shrine of) S. Leontius, the martyr of Christ, to whom God had granted (χαρίζεω) to cure diversills. Leaving Cyzicus, he went to the isle called Patmos,

984.

Or. 4918b. — Parchment; a dilapidated fragt.; 54×6 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. $3581\Lambda(87b)$.—Pareliment; an almost complete leaf; $13\frac{1}{4} \times 10\frac{1}{4}$ in. Bound after no.

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 IHICOC 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.

thence to Hierapolis, "and there was the name of the Lord glorified." He then proceeded by God's will to a city named apicrodopoc "which is теораки." 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" (sie expl.).

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. Atrāki 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 (Hin. Anton. Placent., ed. Geyer, 190) which presumably = Arethusa.

¹ Cf. 3 ΛΟΟΟΟ, Peyron p. 83. The Greek has μελλούση καταπίπτειν.

² Cf. Zoega no. celxvii and Mission franç. i. 404 (now = Paris 131⁵, 89), also on the 24 Elders.

³ The reference to Michael is perhaps added later. His festival was on the 12th of the month.

261 above, which see. There are 37 lines to a column. In the upper margin is a roughly drawn face.

From Ahmîm.

[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, Trepenh rap echh ekhne chorenepoc. 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 Apophthegmata.¹ It is not possible to say which side is the *recto*.

Fol. a. Мнец[ин] т уарод адитоп ле шиод пот апа герах адхі пт[ип] т åконо[е] пот апа гершное енецвик де оп уаппетотлав апа вапе и

Fol. b. «Зах исон гисоп ас он хипепсавватон рансав[ватон] ене пеф[от]силаат ас стисс инор гинкогт сісинтеї поск иние

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 1, 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 fragts. 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 Ahmîm.

[GRENFELL.]

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 , α , α are made each in a single stroke. Initials are rarely enlarged and accompanied by a ζ -like mark.

[Rev. C. Murch.]

¹ The names Hierax and Bane occur in Zoega's Apophthegmata. The latter was contemporary with Theodosius I or II (Zoega 349); cf. Amélineau's Géogr. 199, Abû Şâliḥ f. 89a. The name recurs in Krall's Rechtsurkunden, nos. v, li. Herminos (Ἑρμεῖνος) is not in the index to the Vitae Patrum.

From one or more hortatory Homilies. The sequence is uncertain. Fol. 1, much dilapidated, deals with Mat. iii. 9. Fol. 2 has the phrases or unto renear, gengana enaэтоот раннотте, сенооре пен гитсарз иссена лезикатасаръ, пешотниа исаркікоп. Fol. 3, referring also to Matt. iii. 9, treats of the flight of Lot from Sodom: (fol. a) must [ри]изісе ле итехін педхилат евсок ехраі entoor are usufo] usore sufrq] impenie uraq . . . oor [n]roq ae negcone marreace хекае ппедтако етвепкогт [а]гоо хенд-[11] λ 90002 (fol. b) [6]2PAL 6010[02 λ]21099 [на] чткогт [п]полове и . . псоло[на] хокае одопот опат протям откоти от-BOX 6 JUNEQUINE HEADTH O OF HUDAGE AAAA OTROTITO UTAGAITI IIIIOC ODDA UZAZ ATCO er ni co art... btal arco populien btaqoynai etbetkoyi unonic ta[i o]boa ziiinoo инолог стинат сигор степлие хеткоги; later, [a]non as s[coon] napies[co]ne usonтепина. Fol. 4 continues the lesson drawn from the same subject, e.g.: NUKAC [n]narboksu [si]tusantsa muzuea non un-HATAZIA GTOTUS HCAHAL HOG GHTAT POO KS исодона ингонорра пти[с]а[ап]е де птептун зночинтестеми иночинт!, хепетруфи от пирисолона тобт в нак хоннокун инфорос ситатующе инстинат еге сагок евол итпорил агсо псот евол ITTUITAAUAST HE K O HCOK OH HUTSO OKрантиго гар почкогт кнарсоку пиртренесо от инисторенствое роон диотинтанистос алла париото оп, (fol. b) impreposation ерок окасунноги исхоос степитк хонаше DETACKEL HTHTGEHUGG HTG THE HAIDS HETхисько етскофростии плине и[с]коти овол zunkoc[uoc]. 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 hóyos, presumably of Shenoute: [n] enough an uncharne are geepe and [nau]eiote on ugoro[ne unu]uaar... On the other side is the end, lexcoor, of a title (? the same) and the beginning of the text: egan kara of urarapych ucuu...

992.

Or. 3581A(96).—Parchment; an almost complete leaf; $10\frac{7}{8} \times 8\frac{3}{4}$ 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 $\kappa a\theta \eta \gamma \dot{\eta} \sigma \epsilon i s$ at the fasts, each at his appointed hour.

Fol. a. По срансскогу своти изитог среско иторато проис силт инистирациил сварев спетсия аго срасие фидропроси согнатиране инступитие изспроине своте стата отакавооте срасие он списон напоте стикок сраскание ас и тетиране деотно срасотно сраскание ас и тетиране деотно срасотно срасоти рози ораситеский развоти со срасоти рози и стетисости ан

ене инотоп[9 от 10 let.] енат п[ет]роше ле сп[ат]пе ртклоп[тнеке] сите ката [пп]стіл нота пота енеднат ат[ю] енедков [а]ноп зенси[п]т гар тири отросс ан потот пет-нооне изен[есо]от алло т... и алло ег.. ката тахі[е] пентатхоос гар хентодпе итадросне нен напостолос зе[пк]ооте пирофитис еткип ан енетерит пота пота хо инедрахе инеднат етзинена потот

THE ATO OFTE TAI IMETOR (fol. b) [about 12 let.] THE CHAR [H] HOLLT HOS STORE COLOR [H] HOLLT HOS HEAD CHAR CHAR HOS HEAD AND HOLD HOLD TOACC HETPOC. Then the occasions are recalled on which Paul, Barnabas and James spoke (Ac. xv. 12, 13) or Moses and Aaron. Some may remark that the latter were brethren and therefore in agreement.

BIOGRAPHICAL AND HISTORICAL WORKS.

993.

Or. 6008.—Papyrus; a fragmentary leaf, paged $\overline{\text{Ia}}$, $\overline{\text{Ib}}$; $12 \times 6\frac{1}{4}$ in. (complete in height). The text, in two columns of 27 lines each, is written in a thin, upright hand somewhat resembling Zoega's 6th class. Initials are slightly enlarged and accompanied by a ζ -shaped mark. Words are often divided by a comma.

[Rev. C. Murch.]

Besarion, from the life of. The passage relates to his youth and subsequent episcopate and seems to compare the incident with the boyish ordination of Athanasius.

Р. іл. проше ат[тра]н егоне хе[пр]есвътерос генкооте хемаконос ганаги[сос]тис гга[а]тис пенено[т] ле госор ан[а] висар[пон] аттра[и ерор] хеені[сконос 9 lines mostly lost] итеротриот ле татте об

994.

Or. 6009.—Papyrus; a fragt.; 4×4 in. The text, apparently in one column, is written in an upright hand (cf. Rossi, I Papiri II. iv, tavv. 1, 2).

[Rev. C. Murch.]

From a narrative relating to Cyril of Alexandria. The following phrases are visible: тоте имаконос аготог епаракале иноцет[х] со инос хей, Мтан-

птасропе ппоот пентатфан де ероот ппресвттерое зіліа- (р. ів) коное зіліа- постне апекмірое тазоот ппетоталь зоноо [ап]а висаріюн [ат]клеіста ппоо [п]епісконое [з]ное гар [птас] жопе [ппіт] етота[ав до]анасюе [пано] столікое [таіте] ее птас- [жо]пе ппеі[..] ката ее [птаф]хоос наі [зіте] фтапро [ппіт] ппоо птер[еф]прокоптеі гар зітеофіа ппотаткіа німариппотте ппітропе ката ее етсііз етвеїє панотт[е]

¹ The Synaxarium, Mesore 25, merely repeats the anecdotes of the Vitae Patrum &c.

² Rufinus, H.E. i. 14 &c.

неде клыг[voc] дебаюн[e] анне [ucco]ол чиполде уе изенноо ецеболо

995.

Or. 5636.—Parchment; two consecutive, almost complete leaves, paged (on both sides) $\overline{qo-p_6}$; $11\frac{3}{4}\times 8\frac{3}{4}$ 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. qo, p contain commonplace exhortations to avoid various sins, the writer supporting his words in each case with a text, e.g. daphicazion oboa ittiophia хеденг хеннорнос ининовы истеренносте nakping moor. Then (p. pa) 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, про оторародах изититети ссоти операго-AIOH HZOTH GTORKAHCIA HCGGI GBOA HCGZnooc neogano gantortaaaci sixiitendocфора праточнок егоги иссетнаго иссет oron znoromm. He reminds them how, in the past year, the Sarmatians who wander in the mountains had descended and carried off all whom they found thus outside the church, ait $(\tilde{\epsilon}\tau\iota)$ is not given entones инархаг, пипро итканомки стнази атто итериор инстативном адах зиналос ог BHOL SHIRIT [LICOOLD TORING MADE TO THE -tis soo listy [not]valy [tou] is soo uss]ornas en o Zaegra [cono] argan e ene genro ет.... ите пекосное атриову инитетиріон етнору евол итеке де пуосон¹ еренагующей пуебное етотносте ероф десарнатие афегенесит етнар афот ную
проне етдори зиптоот ат.. те ентоное
инаруаг. ... в енеготи г]ги[тотон] инар[уаг]гелое [н]пеота нот[ю]т
гитекую иварварое толона еотегтефотерите гіхніро інтоное ала тенот итатроотот евол гиетутокор роше ини итатує
вроот инвол шіро итекклісіа атуарпаде
иноот атфтот атпот иннат гнотно-

996.

Or. 6010.—Papyrus; a fragment, paged $\overline{\text{cur}}$, $\overline{\text{cur}}$; $6 \times 9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (cf. Rossi, I Papiri II. iv, tav. 1). ω and α 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

Р. сих. Only a few letters of col. 1 remain. Col. 2, итехнох адло пот петряоне адтоохи аднаг[та] еграг ехинкаг гаратох [пп]егох[ер]ите п[п]еганине адвок епеци едраче итереднах ас потфилон [е]пента[поганине] ала§

p. $\overline{\text{chin}}$. Hexaq not rozahine xennorteno tarah[n] areo heteorh[taq] in [ar]in [ta]ra hin orntqh[nor]te mar hex[aq]

¹ A homily of Basil of Caesarea on S. Michael dealt with this people; v. Rossi, I Papiri 11, iv, 40.

¹ V. Crum, Ostraca, nos. 116, 128.

² Cf. Zahn, Acta Johan. 111 and Lipsius, Apokr. Apostelyesch. i. 354.

нот філон хелто отег петагани евол¹ нег еготи спані ти. 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: eic fixoeic [aqei ene]ent eboa suthe ep[eotimi]e harreaoc cok [saxo]q fixaq haq xeo i[about 6 let.] imapoenoc...., later the word anocroaoc.

[HEXAG] XECTORE HI HICO[SAHHIC² H]A-HEPIT HIPAO EPÅ[IAKOHE]I EPOG SHXPIA HIH SP[AHTTH]HOOT HHAAPXART[EAOC HI]XAHA H-CÖT³ HGHT[G..... 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.

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 y v. Ciasca, tab. xii). Initials are enlarged.

[REV. C. MURCH.]

Phoebamon, martyrdom of. The text, relating the punishment of the heathen νουμεράριος by a devil, is not parallelled in the version of the Synaxarium (v. Amélineau, Les Actes 54 ff.).

Fol. a. адоточв пот апа фовацион пехад иппотиераріон [хе]ечле пархон иналисоноппе те едекелете ноталисоной гитрого иден идоголе ерок идвасаніх в инок инпеклоту [г]итетнот ле етинат аппотиераріон зе адралисоной ипецто евол иплоту инпединиче тира

Fol. b. Innote hand doisalion is next atto interior analicomon con eboa xekeaete hal co nua [ka] pioc and doisalion. 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.]

² IIII I take for IIIIIII. Possibly however it is for IIII (i.e. Mary) and ICICII should be read, instead of John.

³ Altered and illegible. Leg. ? HCOQ.

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.

Sebaste, the Forty Martyrs of (cf. no. 348 above). The Latin versions of these passages are in Acta SS., Mart. ii, p. 20 B, C and in Surius, Mart., p. 87.

Fol. a.

9572 0 ποαυ [១]πយខ្មុំ ратот ноги Balasa napun Патораль DIKAACI U DOGO OTHORN пночто тоноч nnvols no HOC THAT THU 1100110.111211 A 700 11 ? PHESHEDY con coody? HAOTE [116] Harr NAG NOOPO TH нас ин бран ortog ea[nar] архосом онг KAYO UH OOT 200 200000000 тароты н HOC THE DIE กดรรดระเมี estiona or X . OTHIN HOG I DAI XUHA . Tooru TOTAGE HARROY то зипокран ATO BEH

Fol. b. TH . . . HTAQ TK TOUGH DUTINITHA TOL HTGTHY OK;9AHOH [1] TH ATOU THA хирагон ар. паралілог cibo musi vi DESCOTE D кнанат ото к] [с]етикорг и L[1q] ODUIT DO TH HAI итериахоог AGOTTOPB H 11 [07] HZAPTOG KAH TOT LID [AI]AOC OQXO smor[br]ernvd X60 HYTHI
pethic 6000Y
etheor htte
theipe an
interorore
carne hhor
with thor
orennii

1001.

Or. 3581A(94). — Parchment; an imperfect leaf; $12\frac{3}{4} \times 10$ in. The text, in two columns of 36 lines each, is written in a thin, regular hand (cf. Ciasca, tab. xiii for a much heavier specimen). Initials and ϕ are in red, the ornament \geqslant in red and green.

[W. J. MYERS.]

From an Encomium on Shenoute.

Who can recount the sufferings of the martyrs, who can praise $(\epsilon \pi \alpha \iota \nu \epsilon \iota \nu)$ the life of monks, the angels upon earth among men and by their prayers constant advocates $(\pi \rho \epsilon \sigma - \beta \iota \iota \eta s)$ of the human race? John the Baptist is a type of these(?). But I see that my words would outrun me. I ask God's aid and yours to return to this boundless sea, the grace $(\chi \dot{\alpha} \rho \iota \sigma \mu a)$ vouchsafed to the prophet Apa S., who lived in that philosophy which is the monastic life. From here the text is

понистоталь де некот дла у, атпорраниостина хинеденнайтого проине гинподенна хинеденнайтого проине гинподеного инопахос ато инитокос ана
посол инана прои ато истелью инод
аненолеты итогнаскей ката иносте умитедроне потроне илимное гитергенеа
ато итемос ката истене отвенюе иликаюс
атхоос гар ствениетогаль ана у, хелдерногие игоот иниасул стогаль инодотен-

¹ Ps. liii. I.

¹ Not space for more.

мал ентира пслотовик вашет изиот¹ асзаоне де итвротное стугающае инветиное инастатрое адпора еготи вроа адагерата вренедотк пореж свох интипос инестою инстатрое адпора еготи вроа адагерата по важения изова интипос инестою инстатрое адиота изова интерестора интипос инестатрое интипос инистатрое инистат

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: со патрине пексиотие иносте атсо текнаатте ткаталама, иток г[сосо]к со пайт [сисоп и]лонос паптапро етсготорт екносте инстг[т]тото[к скка]талале[т инос] зинск[лас и]ротсол[пец с]вол.

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; a, u, r are each formed of a single stroke.

[Rev. C. Murch.]

From the Martyrdom of a military saint. He asks the $\dot{\eta}\gamma\epsilon\mu\dot{\omega}\nu$, "Knowest thou not that the race of Christians is a hardy one and can bear many trials ($\beta\dot{\alpha}\sigma\alpha\nu$ os)?" The

magistrate attempts to bribe him; [he shall be put in] his corps (νούμερον) in a position of great honour, his tribune (τριβοῦνος) 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." στιρος στκοτι μοτοεισης απομαπική από επτιρο μπαγμπαπιστέ. Col. 2 is ποσειστός γιματοι ετε[ε] μετεμοχέποτακος αμπε παι ετριμές μπέρμες μπέρμες παρος εμπορος ες[στ]μ μεαμ.

1004.

Or. 6016.—Papyrus; the upper parts of three leaves, paged $\overline{\kappa a}$ $\overline{\kappa B}$, $\overline{\kappa I}$ $\overline{\kappa A}$, $\overline{\kappa \zeta}$ $\overline{\kappa \Pi}$; $4\frac{1}{2} \times 8\frac{7}{8}$ 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.

 $F. \overline{Ra}$ sas hyphita hes[o.t]0 as that accelerates $F. \overline{Ra}$

р. кв. $[n_1]$ ае тира $e_{\frac{n_2}{n_3}}$ зепачиу ехи-

р. $\overline{\text{Kr}}$. Фрини паракалеї иппотте ет ноточлаї ипамире зипе $\overline{\chi}\overline{c}$ атко етрефонотхаріс зи

¹ Cf. Miss. franç. iv. 9, 314. The following description of his self-imposed crucifixion during Holy Week, I cannot find elsewhere.

¹ So p. $\overline{\kappa \chi}$. But it may be from the Miracles of a female saint (? the Virgin).

² It is not possible to read KAGONA [G] TPAN.

³ I.e. GIH [6] 112GH-.

р. ка. Теп лаат умитенроне ентатсоот † итон нат пупре ле уни педхицосспе!

р. $\overline{\kappa_{7}}$. ¶ทюву เทเอรุธกราย กราคงลา กนกลเ

р. кн. Да]неке на... клат епкоснос етнег ихиююнс гипе оод т ги

1005.

Or. 6017.—Papyrus; an incomplete leaf, paged pua, pue; 11×9 in. The text, in two columns of 20 or 21 lines each, is written in a thin, rounded hand (cf. Hyvernat, 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 [ai]λητής John,"ch. xxi. 25, is quoted to indicate the quantity that had been written of the saint. "But one of the διηγήμα(τα) 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 auor μαρου to our city and heal us.'

1006.

Or. 6018.—Papyrus; a fragt.; $6\frac{3}{4} \times 6$ in. The text, in two columns, is written in an appright, rounded hand (cf. Rossi, Papiri 1. 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.; $6 \times 4\frac{1}{2}$ in. Each side bears a text in a different hand; the script on that here called fol. a resembles Hyvernat, 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.

¹ On the liturgical uses of honey v. Kraus, Realencycl. i. 668. But no such use as the present is mentioned.

² Abbreviation for ἀρχάγγελος; but reading doubtful.

інтадхі нппринотте ппртре пппантократор раноот хекаас евесі еграї ехипноот ппппес . . . ісгаї пипісдію нвфагісє ппоот приагот пталого гіхаріс гієртие гісоотти гіпотти гі[about 12 let.]нтатіхи хекаас ер[соце] отроше ппонпрос [about 10 let.] кан оталвініа . . [7 от 8 let.]н канотон едагії . . п[about 15 let. п]агит пппа [about 15 let.] тіхії євол [about 20 let.] енот проставотти проставо

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 ——?

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

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). Grammatical peculiarities throughout the text add to its obscurity.

 4 тепкалеі 2 шиок поот вактюва пноот етгінгот итпе етнгот егр[а] ехипінегтіс игенос пгод пе . . пантократюр пі . Åт . теі исаготи инпот (5) жантотопо най нотроше ителеює евол гітоотд наітелос гіархнагіслос исоттноотд жарой еграї ехипкаг идт підсона инпедснод гарой тири підтот[пос] нетноотт пюге сюти ерой поот (10) саваюю хеанокпе шаріа теоп гішаріай гіпотопіаг вол анокпе тілат итаспісе ипотопі ише арішна латіює елелно ериоткратоє алонаї ериотер пілгоратой ваніхоюх (15) енетнеше пінетнеотюйт ехи-

¹ Apparently γ above oo.

^{2 ?} for σφραγίζειν or άγιάζειν.

³ $\gamma = ? ter.$

¹ E.g. петие- 15, 18; пот- 61; исот- 7, 59, 84; инот- 60; omission of e 46, 60, 69, 81 &e.; of и 10, 58, 91, 117; $\mathbf{q} = \mathbf{b}$ 37, 66, 71, 95; forms отонах 11, смотах 78, гат 22, гоотти 30 (cf. Krall, Rechtsurk. exxx, exe), крюн (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 Vièrge 12 (Apocr. éthiop.).

⁴ On these aeon-names v. Schmidt, l.c. 264, 649, and Sitz. Berl. Akad. 1891, 1048. Cf. here 1. 71.

^{5 =} нисти-,

inpuences tupor and ntod exhibitia тирот накавартон наротхічне псотте инацто свол житоти петисрооп ита изіт инта ещет итантюхіа (20) ночею инфрсини зипна етинат етиотте еперан хотахвлотсіа лінін таі вват ввол запворонос MACO CABACOO² HERCE DIMA CTUHAT CTHOTTE онаран хосалоштие тиете имо сабасо потха (25) ипіристоні вермота відна normene orcitose equanema boa inqua иголно кавафо карволог питатариолис not meand half con fermo moc nonapon . . it ที่กรุงแอก (30) фоотти อย อะครั้ nenta xenercinad etdeden esdan nistro. AGNACT POB HOUSE HEXE THOO CTHENTOR xetoucoñe orone[about 20 let.]norane коог адві тапо инпот савано (35) адвиж еграг гиотпорфи нотош нотериии заши и, посоте ка и петотали ка и параклитон еточала ка и пагоратон еточала ка и питифюс отогалу ка и плитократор отогалу ка и каллифиил (40) осина отнана и вюрюмона в акупктитр в писана харотна KAIXOH OPHOCIPAGPIYATPAHAHOTT HPOK . . . O . itoha 1 ohia uicaha uitoha axioe (45) gagato ериоткратос адоны ериотсотр піагоратоп птиготи ифачи икатапетесца² етагратот срод пот післяд пфотстр потопі сароны варвное инотрах инеотрах инарпотсер инејеха / (50) пјемра ифотстирнатрахе ероот тее натхина иното етнот? итсктии инист потхаі етвю нелооле мотсову ето но 7 ... 3 ехитане инворонос индеоот потхал инсари ивоват инота етаре етесктии иппот (55) потхаг нар. іотнарют алюна насо савасов вангусосту COBTO HAI HXOTTAQTO HTBA HAPPOAOC OBOA зитие инфот еренетсиве хр етти еттоки зи[и]етотх потнаи исотюле ипиа иш (60) накафартон дитетинте хинотхоос хенпотрро 2000 и се пхоге каооп аченея наитократир ваю савано инфесте сонеοτο άρκιοθοτο αλιομαί ιακό θακοι πτεπτίαςсаува (65) ине едкрите инегоот иниетнооте хеторк ерок поот петсодте инетва снат наанкон на стагратот гіхипісро петфратис етсопсис еграг епиот пинтсепооте исоп ката отнот (70) узлитей итоп инстиост тирот Алгіов нашью виста навал зиноврносоно токие оридодат стптиотте итоотк окутан негон пали екумиотон потутан токпо (75) ект зинапот иното иткканска иночири еписе датис птокие ипот нархи токие ексалиде исфссоотах врок тирот пот петрооп зипссисоит тирц (80) сите архи сите аггелос сите архиантелос насо насо нехр 5 пантократсор

Recurs II. 97, 125. Its meaning is to me obscure. It should mean either 'dividers' or 'men of division' or 'men of the call,' invocati(!) (0 = 11). Here it is the opposite of 'impure spirits,' elsewhere powerful beings called to aid.

^{**} For ye it is are upon the northern and eastern sides of Antioch. There there is († O'.'H-) a myrtle tree whose (sc. the tree's) name is the Achelousian Lake which floweth from beneath the throne of Iaô Sabaôth." (dxspovoia Xiµri, Apocal. Pauli § 22, Apoc. Moses, Jew. Quart. Rev. vii. 231, also in the great Paris papyrus, Wien. Denkschr. xxxvi, 2, 81. V. Pauly-Wissowa R.E. i. 217—219 for the various localities so named by classical writers.)

 $s = \mu \sigma \sigma u$.

^{*} Or поташон.

Or. viu .

¹ V. Schmidt, l.c. 564.

² Cf. Rossi, Alcuni MSS, 132,

³ Neither OTOH nor KAOH.

^{4 &}quot;I conjure thee to-day, thou that providest for me the twenty thousand demons which stand at the river Euphrates, beseeching the Father twelve times, hour by hour, until (or that) He give rest unto all the dead."

⁵ 1 Χριστός. Recurs l. 98.

опототые, толин итоунараниу ропотани нан инотрюне ителеюс евол дітинелгелос ппархнагтелос псоттноот (85) уарон esdat ezhiras azatolate₁ mnod midemb потнаи адтоотн евол динетноотт адтотпос пеоинсколасис пер. иг инегоот итадег евол ипрори нив етипиот птреди инод о иза пиоті (90) ерепазот ипод о иза п[аа]в[о]т патнорфи иво папізо птраксоп гаротна в каптон пакротоос остртиас остринае истрана² варотха [about 12 let.] ниоот апот вактиооа (95) жок на евол HZ(OQ 1111111 IA(O IA(O $\overline{\chi}, \overline{A}, \overline{KA} \neq GKA 11KA 1KA OKA$ тка сока кох³ хетсорк ерсоти игрие[п]сод Theory of be 4 cute cut totoog cuts inexp етсатеврно вол енипто вол инпот (100) фоткта пткрине ипедоот иннетнооте петацтотное алан вол гинаралеос глотопета апокие потханинот апос т петанийма этипэтиз изготи раатотап раато латие влеато (105) вриоттос адоны латие итокие пиот с[т about 28—30 let.] τοκμε άκράμμα βρακότης ποτχαι ημετραμά нтокие потха инкот птоке потх[м п] ... อัหาย (110) นักเด้ารั บรุษารุ пот нотстр піагоратос ваніхююх птиготи ећару пкатапетісна ка тако тако саког даваклант⁶ перісов перхоо (115) жок паг имин и пробладителя по под пробладительной про вножках прице отках изпот ситооп иваньхооох птвк сераі схиолаласа інсогт гирон наточи интеснооте исоп ката othor (120) gaith uton nethfooth the

 poz^1 авранаоднав β а акран[na]у β арг ал α нм імо савасов с 2 ухимара с 2 хамар хомах 2 и таврана сотрану отракавіє іасо сасоі цаваклані жок паг вол (125) пусоц пил пірпепоф тирот хитоти петтиоот итюте ининот изсоот егра бхинкаг гасо ванбисли . со варотха жок пагвол и вод и вод нш оффорана ефоанына зитоон (130) пил пошил вангуюсосососу тасо infabout 16 let.] тифос ..к. с[about 14 let.] шпаантина тира ити в тахт в # [space, then 3 about 8 let.] elipocetxh aib (135). exott > หล แรงงา ธหรุลท 4 นั่นงห อธ์โabout 5 let.]แดว unii. epelabout 5 let. kasapon zicocok ep-... Alouoc $\mu x o^{46} \overline{ka} co^{7} \mu$... Le xehanapxh ипрений [about 7 let.] ипоти (140) -рюн наваочин испоткаоарон патотвост пеcoua теті.. напоабабекой отротри ношва..... в тако [about 10 let.] (145)⁵ такапп ка соп кика соп со ка исоп шика исоп инка исоп он ка соп есе ика исоп. Then the following series of magical letters, of the type seen in Kenyon's Catal. of Gr. Pap. 1, pll. 54, 59: A 9 times, an eight-point star 8 times, u 7 times, a lozenge-shaped o 7 times, c 7 times. Below these is drawn a human face, with apparently a left arm of exaggerated length, brought round behind the head and so across the breast. Under the drawing are 3 (or 4) lines, scarcely legible: хе в пефтлактиріонне наі едакнора ехипкхенах потнац [10 or 12 let.] киса. What remains of the papyrus is blank.

¹ Not in the dictionaries.

² So spelt Kenyon, Catal. i. 68.

³ ? abbreviation. Recurs I. 115.

^{4 ?} a form of O'BOL.

 $[\]delta = \Sigma \eta \theta$ Typhon, contrasted with χp which follows.

 $^{^6}$ = σαβαχθανί, Mk. xv. 34.

¹ Cf. 11. 69, 70.

² This word added above line.

³ From here to 1.145 in a clumsy hand and different ink, now much faded.

^{4 1 200}K.

⁵ From here, the original scribe.

⁶ XC perhaps ends a previous line, purposely erased.

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 1½ in. high, around which

are various magical signs and letters, of the type referred to in no. 1008; among them ic (Jesus) 7 times repeated. The text opens with the names of the Evangelists, uaecoc mannic acreac mapsoc, 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.

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 xuurcuur son of Senuthius.

From Jême (Thebes). [BUDGE.]

Deed (πρᾶσις) whereby καρακου (= Kyriakos) son of Demetrius, priest, hegumenus and προεστώς of the monastery of S. Phoebamon at Jême, sells to Aaron son of Senuthius² a ‡ of two houses, being what the sons of the deceased μαιματα son of μαστιμου had dedicated to the monastery on their father's behalf. Lest he should be blamed The Arabic protocol, in parts of 4 lines of semi-Cufic characters above the text, is

In l. 3 بن الجبحاب cannot be, in l. 4 خمسين might be read.

This deed should be compared with no. 403.

¹ One group of the latter seems to read ANYAIII.

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 μριιλ¹ and Chaêl son of Psamô, διοικητής.² There are 5 witnesses, some of whom occur elsewhere.

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 Peher πχερ recalls the adjudication by the διοικητής, Komes son of Chael,³ of his father's property to his brother (sic) πακου μεμικικός, 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

which, combined with the Indiction date, should give the year 749 A.D. The minister in 1.3 would be عيسى بن ابي عطا.

1012.

Or. 5899(2).—Papyrus, complete in height; $7\frac{7}{8} \times 4\frac{7}{8}$ in. The text, parallel with the fibres, is in an uneven, unskilled hand.

From Jême (Thebes). [W. J. MYERS.]

Deed $(\pi\rho\hat{a}\sigma\iota s)$ whereby regard¹ sells to —, son of tearor,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, 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.

... ностоннотут ерой атон[about 16 let.] | 2 [about 24 let.] неперит изитот итизе | 3 инатирион иннеси[ит ка]та[10 let.]хинепоот етесот | 4 ... етти исион песие иницканрономос иннетиле иннесо[т] | 5 quite illegible | 6 иепип певот еу[15 let.] ете[8 от 10 let.] | 7 ... пс]енен инетакаюн [18 let.] зиссой | 8 ин-

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.

¹ Inferred from this name standing, with the formula ώς προκείται, before those of the witnesses.

² Or †caror. ³ So Kenyon, Catal. ii. 325.

⁴ The first word is unknown; it is clearly a personal, perhaps a civil (ἐνδοξοτατος), 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 Almoner 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. exxv.

петнаев инисфот инхрео нат изе ини KATHE HIA ATO HTOO OO GOH SAGNES VALOR 10 истился инисформильтирной гіфілопопос зипіфілопоніон 11 гос вікос вваотсоч ненеке нац затинтхоою етистоте некоге¹ ини 12 инота ещег итполе запсваткон² инејекоге прос ое итанска гі 13 непфатегна зифако³ егиез исе пивто ихісе 4 еточеі нива | 14 зітинктрі лелилсе пей платирион иннесинт итаизирпоноп [ax,e] | 15 nak . . er en e e e e e e e e e e e e e e пзолок инота есо илит пен № 16 иниакапроновое винетнает пинсоот завиег บอก มัก 17 หลา อกอักออก หลา [ร]ล์รเกต mu enanu[o]ราโต] อรู่เอโกโต nq 18 AcoAcкатис ша°/ атсо итод [о]й вои завиег инустоп 19 инистит тепот инистиле иниссоот инатирион гиф попонос 1 20 исион поифатостие пара тіпачо изолоку инота теропп[е] | 21 нат иншаку тероппе енав втранотюр прпы сотто $1 \mid 22$ ат π соот полок и потрые и простион и 23 ото емска елоногой идею мудун ини межолсы ин г 1 24 епперос искои поотве ата попфетестие поте карол | 25 ли поте TPOHON GIAG GYPAHAPHOHONGI HIBHAK $^{\prime}_{f}$ HTGронп[е] | 26 евол иннетлилон пое его ниос ицко стоотв [27 са... сво[а] сроот итагионостии инагот епетан таге об и[т] | 29 егорх нат оти епперос спат атени шенфтет[тіки] | 30 атение етет+ + + мок скои пеоче ато пенфатест/

1014.

Or. 5990.—Papyrus'; a fragt.; $6\frac{1}{4} \times 7\frac{1}{2}$ in. The text is at right-angles to the fibres in an even, sloping hand, with few ligatures.

From Ashmunain. [Rev. C. Murch.]

Deed relating to a lease ($\epsilon \mu \phi i \tau \epsilon \nu \mu \alpha$), one party to which is the community $(\kappa o \nu i \nu)^8$ of Tsinhinê[.

¹ Recurs in no. 1061. Presumably a form of C6-T6HO26.

² Recurs in 1. 27 and no. 1014; also Kenyon, l.l., eccxciii. It seems a kind of tax.

³ Reading certain; word unknown.

⁴ Cf. p. 258 above, no. 1.

⁵ Definition of the actual weight of the solidus.

⁶ The sum was inserted later.

^{1 1} καὶ παγάνος, as opposed to ἐκκλησιαστική.

² Here the date of writing; cf. Krall, xciii.

³ Quoted by Koumanoudes, Suraywyń, s.v.

⁴ Perhaps by another hand.

⁵ By another hand.

⁶ By another hand.

^{7 7} IAIIIC, as in Krall lxxvii.

⁸ Cf. Krall exxxiv, exl, Kenyon, Catal. i. 223, Oxyrh. Pap. i. 206, BGU. 727, Wien. Denksch. xxxvii, 150.

Перскатькой инти атистав² егранетающей вытення и поправа простотой иней фатенна вытенна простотой иней фатенна выдарава простотой иней фатенна выдарава простотой иней фатенна выдарава простотой иней фатенна выдарава простотой иней станейси и пак ато итенехартне.... | 7 № а па фонаниюй егранотор айок ети пенфатенца | 8 № иней епростикой епени итатипаракале | 9 № инетнегох³ етлоси техосіа той отите | 10 № итоти ле хениетернарава илал прахе | 11 № инетрога пой стана вирайтоки егранай айой тент[и] долека | 12 № потой егранатота запачета ила выре и[р] остоби | 13 № прафу ф[ар] иотой декати инаку в паку в па

1015.

Or. 5991.—Papyrus; a fragt.; $9 \times 7\frac{1}{4}$ in. The text is at right-angles to the fibres, in a regular, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Lease of a small house by ἐμφύτευσις to Apa John, a deacon.

Питіде апа ктр[ії | 2 птаї тессарес S лект/ 1^8 / еåпеді | 3 полнії не пліак/ пінецкан-роноп[осії | 4 пта епеніт ппеціт її п. ак. ії | 5 птінецорії | 4 пта епеніт ппеціт її п. ак. ії | 5 птінецорії | 4 птерене на запеноот тареції | 8 пенітрене на отні хіненоот тареції | 9 птені | 8 пенітрене на отні хіненоот тареції | 9 птені | 10 пінеції | 10 пінеції | 11 піні ппеції | 12 пені в акта об ерені понос келет [єїї | 12 пеніфтетна акта от зієнноліх є кінете потії | 13 пе ра-

посове атш еданфентете папа полни [ист] 14 по] том пенеге над затинтхови ппенкоти[пит | 15 псзаис] от згран епенан адхи атш адпапрот ит | 16 пзолок и снат инотвинун итполие запт | 17 псзаисот згран итод ае зоюд ана колин[ист | 18 пх] непоот хелдхи пекоти ини енепфетети[ат

Verso: part of a tachygraphic(?) text.

1016.

Or. 5992.—Papyrus; a fragt.; $4 \times 7\frac{3}{4}$ in. The text is at right-angles to the fibres in an often ligatured hand. Little is legible before 1. 4.

From Ashmunain. [Rev. C. Murch.]

Agreement with Abraham, a cultivator, as to the rent ($\mu i\sigma\theta\omega\sigma\iota s$) of certain land.

4 % а тероппе пийф[о]рон пенто[г]е йе[с]ота етејахот евоам |5 м еперотор ката тконісона инктр/ полинакем |6 мојкејон епорк епнотте ппантократор иннет[хај

ин]етрх[осіс] | $7 \frac{\sqrt[8]{3} \sigma_{1}}{\sqrt[8]{3} \rho_{2}} \frac{1}{\mu_{1} \sigma_{3}} \frac{1}{\gamma^{\epsilon}} + \text{ апок}$ авразан потооіє тістої стінісо/ + [ано] к кол[лотос] | 8 [[иннтре + — + анок татрине пре иннакар/ ютста] | 9 [[ано] к коллот] ос пре иннаку ренотте проце р[иоти]

1017.

Or. 5993.—Papyrus; a fragt.; $3\frac{5}{8} \times 5\frac{3}{4}$ in. The text, in an irregular, ligatured hand, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent ($\mu i\sigma\theta\omega\sigma\iota s$) of part of [a house] between Zacharias and ——.

¹ V, no. 1013.

² For the prefix here cf. no. 1046, Krall cxxviii.

³ Or 200XG?

⁴ Read IIIICTHC.

 $^{^{5}}$ ὑποκεῖσ θ αι.

⁶ V. Krall, exxv.

¹ δεφενδεύειν, defendere.

² V. Recueil vi. 66. Cf. Crum, Ostr. p. 70.

³ I can find no similar use of κοινωνία.

1018.

Or. 5994. Papyrns; two fragts.; the larger $5\frac{3}{4} \times 5\frac{3}{4}$ in. The text, parallel to the fibres, is written in an irregular, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (μίσθωσις) regarding the half of a βεστιάριον.

Verso: witnesses to an earlier Greek document.

1019.

Or. 5995.*—Papyrus; lower part only; $64 \times 3\frac{3}{4}$ in. The text, parallel to the fibres, is written in an even hand, rarely ligatured.

From Ashmunain. [Rev. C. Murch.]

Signatures of author and witnesses to a $\mu i\sigma\theta \omega\sigma\iota s$, the former signing with 3 crosses only.¹

 $\blacksquare + + +$ апок | 2 віктор потоге тетогує біті | 3 -пісоюсіє пое весейі ппос | 4 апок тіверіос пепресвттерос | 5 приткоот пададют ппоі | 6 апераі гарод женадної пераї | 7 ато адт жопет петатрос пто | 8 -отх ато то ппарттрос + + + 9 в ганок пакаре тіоі | 10 партпрос +

1020.

Or. 5996. Papyrus; $6\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent $(\mu i\sigma\theta\omega\sigma s)$ to be paid by Naber (=Onnophrios) to ——, for certain land.

¹ Here probably 'lock.'

² A different hand.

¹ Those in l. 1.

² Kâu al-Kabîr.

⁸ By another hand.

^{4 1 = 200.}

⁵ Probably = HOY? (v. Crum, Ostr. p. 23).

^{6 &#}x27;Wild,' as opposed to cultivated.

8 + habop hoa α_I hp $_I$ ctoix ... $\stackrel{?}{\operatorname{ct}}$ $\epsilon \gamma \rho^{\alpha} \stackrel{?}{\mu}$ $\mu \epsilon \chi \iota \rho$

Verso: "Пфонациюн псин^{х 1} гаппах перегорие . . й

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.

NA пресвятирос проце эпоти | 2 illegible; ends тре | 3 Non хетинсоот инти процит | 4 No сотраат итракс инсигт | 5 Nuapia тре 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 ($\mu i\sigma\theta\omega\sigma\iota s$) of ——, wherein fruit-trees belonging to a church² are included.

¶п] ре ппотол финолект $_l^3$ проше рноти | 2 млмі] на пре п[blank] потої проще рноти | 3 мнак апок инна еписоот нак пото | 4 мтвоте ипот $_l^4$ епатекклисіане | 5 мкл] рнос итрітис піл $_l$ таті нак гароот | 6 м $_l^2$ к $_l^5$ в наі оти гинотор инносте | 7 менат ши екаті птекклисіа | 8 мк]атаволи егалітот птоотк | 9 мор]х оти лісии тіше-

оотсю нак + | 10 мин]ос птаотх \cdot 1 сура ϕ_I воо в над в | 11 мире иниакарює потол проне употи | 12 мин]свотсю наб всих ниос + анок | 13 мс півлах/ налак/ пув нинакар/ | 14 ми]роопе употи тю инитре | 15 мисо]сосіс + + 2 анок афот пув пфоівани[сон] | 16 мтинсосіє +

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 ($\mu i\sigma\theta\omega\sigma\iota s$) between John, a $\sigma i\mu\mu\alpha\chi s$, and the clergy of the monastery of S. John in the $\Pi\epsilon\rho i\pi\alpha\tau s$.³

¹ Σύμμαχός.

² Cf. Revillout, Actes et Contr., no. 11 bis.

 $^{^3}$ ὑποδέκτης tax-collector, as in Grenfell-Hunt, Gk. Pap. II, xeiv (also from Ashmunian).

^{4? =} orraz, since Boo is with it.

⁵ Not 20.00K/; perhaps yu KI.

¹ One letter here, which might be $\overline{\mathbf{n}}$ or $\overline{\mathbf{p}}$. But cf. no. 1042, 15.

² By another hand.

³ .V. no. 1046.

⁴ Perhaps 96 11- is a mistake and ρήτωρ a title.

⁵ A definite title, as in no. 1046. Cf. p. 150 note. ΠΛΙΛΛΟΧΟC is given, between ρήτωρ and σχολαστικός, as an ecclesiastical official in the scala, Paris 44, f. 60 b. Presumably the abbot's successor designate.

⁶ V. no. 1013.

⁷ οἰνόπεδον.

⁸ V. Krall i, 12 and exxv.

^{9 ? = [}e]necur.

 $\kappa \epsilon \rho_l \gamma$ прогор | 12 Платалат напфіволога ато нат інц | 13 Пкаль пов птаіхіті птооттитти епос | 14 Пюр лине про плиолю тютогої + апок | 15 Пи + μ + μ лиок арістофано про посологі | 16 Питлісютой гітнютенню пнос + | 17 Пиропо риоти μ + μ писососіс + | 18 Питлісологі нестиналос синте гітоот .

Verso: 1 ? олоканр/ отк/ он отк/ нег

1024.

Or. 6000. Papyrus; complete; $13 \times 2\frac{1}{2}$ in. The text, parallel to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Instructions (λόγος) to Moses a cultivator, from the lady (κῦρα) Maron, to work for 3 years on a certain property and to pay rent according to the terms of his agreement (μίσθωσις).

1025.

Or. 6001. Papyrus; a fragt.; $9\frac{3}{4} \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Deed of partition ($\mu\epsilon\rho\iota\sigma\mu\delta\varsigma$) relating to landed or house property.

Тос идоко**ў** | 2 **Т**ерос идогая гасас патале | 3 падет палалесе инос патале | жаюн и[а]ткоат | 6 Депнорос инерос де смителея. 7 Лифонациюм примантино[от] | 8 Тит спансанион² ин | 9 Тс оглоне шлку асо тит. с. 10 ¶ениетериз ср[сон]а ин] 11 уппактон инате енегае | 12 пара ва итогои инпериснос | 13 № итоннарісное ото итого | 14 Жатсининар[те]нос ти | 15 Тора исотупарава ниоот | 16 Дтистовую синтерисное и | 17 «Даос итакская зарод хивноган | 18 «пркои с ушоти то ни[итр]а аппараси[ос] | 19 кык]тор произ уноги во инитре епиеріси[ос] | 20 шитра анцаркцос + | 21 ка]сграфон инеріси ос

1026.

Or. 6002. Papyrus; a fragt.; $4\frac{1}{2} \times 3\frac{5}{8}$ in. The text, at right-angles to the fibres, is in an uneven, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Probably from a deed of partition. Cf. the phrasing of no. 1025.

Туб иноот игстналассе | 2 Тг]анах ганаюс игуро нат | 3 Тк]фат ато ахибиноаке | 4 Тр]оние сигноос афаек/ | 5 Тр]а-

¹ By a different hand.

² A dot on either side of +, as in no. 1048.

³ Here a twisted sign resembling ϕ or ϕ († for +), as in no. 1047.

^{*} The peculiar formula used: '(Lo,) the word of God to thee,' is found in a series of Theban ostraca (v. Crum, Ostr. no. 107 &c.).

⁵ Also in a graffito from Abydos (v. The Osircion, in Eg. Research. Acet. series, 1904).

⁶ Several places similarly named occur in Krall's papyri (v. p. 209).

⁷ By another hand.

¹ Cf. no. 1026.

² άμέριμνον.

енег атто тигопологеі | 6 Жклиропонос

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 $(\pi \acute{\alpha} \kappa \tau o \nu)$ of 18 measures of land.

махе гітооти анон ана поті і ппатиріон 2 ма 3 минхиние песта пационе ппоот ає 3 минхиние пестасе пказ гінекозе вк 4 мізолок 7 пноть запетнак 6 птероппета 1 мотае ласт пварос еторх 1

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 (ἀσφάλεια) to repay ——³ with its rent (φόρος), by Heronoj to the δίκαιον of [a monastery.]

+ анок геротох пр[6] | 2 енега епликаюн и | 3 гипана каланике и | 4 каоарос [кагано] к[ратос] | 5 итаотин | 4 б тю изетон [ос] т[а...] | 7 гипотор иннотте насодекатие налинат | 8 -гап нат-

попос¹ наталат напфіволега єг ле $\mid 9$ ніпталт пети птирофесніх инпетисфорос $\mid 10$ таті отпаче пголокотти етвенексірх оти $\mid 11$ лісин тілефалега нак єграф μ єхє ρ к ніл ρ га $\mid 12$ + анок геротох пче пктріакос тістоїхеї тіле $\mid 13$ -фалега + анок, феолораке пче ппилкаріос петрос $^2 \mid 14$ птаїстаї гаров хеньної ан + ρ + анок ρ 15 татріне тіо инітре етегасфалега ρ 16-тагеротох агтеї ниої +

Verso : Τμἶτο αρουωγχιο κυριακό [γ]εωργό 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.

моги тропологен х[ем | 2 мес екранотор стналассе им | 3 мислей ег де вранотор епар[абам | 4 мг]олокотти ерегов иш епсопе г[тпокісодім | 5 мтігонологен нак епорк епиоттем | 6 мг є β δо $\mu\eta$ $\frac{\sigma\eta\mu\iota}{\frac{1}{2}\cdot\frac{1}{2}\cdot\frac{1}{2}}$ анок й ерм | 7 м + апа ктрі інелах 7 / 86 пре ипм | 8 маіс]гаі г[ароо]т хенциотан атато то пин[трем

1030.

Or. 6006^* —Papyrns; $4\frac{1}{2} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. 6]

[Rev. C. Murch.]

¹ V. Krall viii.

² V. no. 1013.

³ Perhaps corn; cf. the formulae of no. 1043. But the $\phi \phi \rho \sigma \sigma$ here may forbid this.

 $^{^4}$ Cf. nos. 1031, 1055, where this adjective is fem., while Krall, nos. lxxx, clii gives a mass, and Grenfell, Gk. Pap. 1, p. 93, BGU. 900 a neuter.

¹ With this frequent phrase cf. χωρίς...κρίσεως καὶ δίκης Grenfell-Hunt, Gk. Pap. 11. 87, also BGU. 637.

² Recurs in no. 1068.

³ Cf. Krall lxxvi, note.

Undertaking by Sergius, baker, of Tatgaage(?) to repay a loan of 2 solidi to the sons of Victor.

+ анок серго папре итатогалос 1 пре инпак/ | 2 пета/ пре 2 инпак/ виктор [прои]е риоти он х[е | 3 голок/ спат иноте е]то инетри ип | 4 нагитахрем уга $^{\beta}$ $^{\beta}$ $^{\beta}$ $^{\alpha}$ $^{\beta}$ $^{\gamma}$ $^{\zeta}$ $^{\gamma}$ $^{\omega}$ $^{\omega$

Verso: coprel Tu..ii. toc.

1031.

Or. 6007. Papyrus; $5\frac{3}{4} \times 7$ in. The text, beginning at right-angles to the fibres, is in an uneven, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Recto: Acknowledgment by the priest of a monastery of a debt in corn due to the προνοητής of the same, with a fine in case of failure to pay punetually; also of a debt in wine. Verso: Receipt (ἀπόδειξις) from the priests and other officials (τουρατο) to the church of Shmoun, through the same προνοητής, stating that the debt of wine had been paid.

[+a]нок онох ифиеретс в поннете |2[n] унижарює пева пісхаї інхах $[7^6]$ 3 [6]асілеї проплітне воднете хетіхс- |4[a]сості нак "атолрос кі лиокротос пісо[o]- |5- τ

пертод исвото птатопнас¹ татаат нак | 6 [п]асоні певот итріскаї тикатис итк/ исеото 17 [п]вире еплнот в стремуюл стик втранак 8 . сот атсо вітвитаат итпіротовенна та- | 9 [т]прешнен снат ато ти บหาลบล้องกัง 10 ⁴ รูลแลเตเราซ์อุทเตก์ก็ด . . . แв. сод тки | 11 же икатого пипрен пискτύοτη μετιμέλιο $\dot{\epsilon} \mid 12$ ειστοπα εροστ εστ $\dot{\epsilon}$ илях ратове не 13 -вот ато епитаат таті отдолекотін | 14 натап патнопос 5 инаталат 15 игоод инапфевола таталт и | 16 -тіробие ногот тріс кетикатис па \vec{k}_I (Verso) 1 illegible | 2 fanczaicc enoor etcсот сарие ини | 3 -сотри титессарае ке THEATHC | 4 HTE + AHO[κ A]AHHA . \dot{c}^6 иннакартос | 5 нево итаткору врог агедаг гароот | 6 хенетногато то инитре + | 7 [а]нок закковое инантини педера | 8 -[т]с инкто x^7 интиарие 8 тирис инстот- 9 [р]ата⁹ иская тирири госсоп иткакіа ек } 10 -[ка]оста приоти зітиненхосте пкоше | 11 [ст]отмано гинётах васілог пронагис 12 итобиосле хемих анимирог индепет 13 [с]поте икатоге инпри запенениюм ган | 14 -кариос игоссарас кетикатис пткті 15 [а]пос аной тири тистихі етіаnoτέκ | 16 [c] c ii . . αλ οc + [blank] | 17 + анок данна пре ийакаргос неве итаткору прогаюза зарот хвистин.

¹ Possibly a letter between or and A.

² H and H both.

 $^{^{8}}$ V. no. 1033, 1041, Krall clxxxix. Cf. ιδιωτικώ ζυγώ Pap. Amherst cxlix, μέτρω τῷ σῷ BGU. 740,

⁴ Topeis (cf. recso 7), very rarely of Christian priests; e.g. Krall cxiv, hero no. 1056.

⁵ χαρτουλάριος, cf. Krall exiii.

⁶ Cf. Grenfell, Gk. Pap. 1, lxvii, Oxyrh. Pap. 1. 228, 235.

¹ V. no. 1028.

² V. nos. 1036, 1040, 1043, Krall lix. Cf. Grenfell, Gk. Pap. lvii, 12.

^{3 1} cf. Crim, Copt. MSS., no. xx, Kahaaaaa.

⁴ Lt. 10, 11 very illegible.

⁵ F. no. 1028.

⁶ Presumably T (for vios), though I cannot read it.

⁷ For a Migdol (Mayδωλa) in the Hermopolite neighbourhood v. Wilcken, Arch. f. Pup. 11, 130; also here no. 1042 and ? Krall lvi.

⁸ In Num. vii. 8, xviii. $6 = \lambda \epsilon \iota r \sigma \nu \rho \gamma i a$. Cf. Krall xi, note.

⁹ V. Krall ccxxxix and Crum, Ostr. p. 22, no. 482.

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.

ма́дпалакалев нок зипалиай гео 2 | 2 итоот зай котроите й нахерениотогое а . \mathbb{N} | 3 отснен ник пктрі лита, 4 чтот няої пвий 5 | 4 хесреулитепрооссил пинти изоот | 5 енсон хипепоот спкот-хохотот . . не ин | 6 талиотасе илк пискее хени | 7 перпаі инсатирооссил талі си | 8 лісцей тілсфалі нак сістихе | 9 ато кеніхия

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.).

[ап]ок патакіа тує ппиакарює нуотриві (півете) | 2 [[у] $\mathring{\text{Lo}}$ ти віх [рефо]тє не каоарфе каі апокротос по] | 3 [[$\mathring{\text{T}}$ $\mathring{\text{Пп}}$ пиа $[\mathring{\mathring{\text{T}}}]$ $\mathring{\text{Пп}}$ певот итеїроппе таї зектис пт] | 4 [[пвот итеїроппе нотют едо педуї ппуі пноїко 8 .][| 5 [[унре] about 9 let.] єпєї тю

тагті остринесі | 6 мплантюкратюр инпетотхмі нетарх[еім | 7 тістихе етелефалеіл пое етеє́[сизіі | 8 маскортят лісзаі зарос хиснові а[им | 9^{4} мтос пре инпакаріос прат[ем | 10 манок хрістоторе пре пинакаріосії | 11 м ганок ин[ил] пре инпакапесоот проце ри[отим

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 corpare, Panoup, Hierax and others, for money paid by the κόμης Apa Thomas.

трот инпанотп инперад | 2 Тенеза инпконн[с] апа оюна | 3 Та]елихі атю аннанрот | 4 Те очи . ф[о]і йтаєні | 5 Традей етен[от] qне | 6 Тинтанзюв нешити 4 хели | 7 Тих и δ_I і δ_I Танок июсис | 8 Ти] еготрате тистоїхеї еті | 9 Танок іюсиф принозанніс | 10 Тисотної исза ан атю тю инстре +

Verso: + i.. i.. kro. arpodi

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 παρακαλείν.

² ἀναγκαῖον.

³ Larger hand from here.

^{4 ?} Abbrev. for AHTAAAA.

⁵ Not BIHIC.

⁶ ἀποτάσσειν.

⁷ ? σκεύη.

⁸ For this phrase cf. no. 1030. 'The measure of the occonomus(?)' is new.

¹ Different hand.

² Different hand.

³ Presumably a place-name.

⁴ V. Crum, Ostr. p. 19, no. 44; also cf. δμολογω μη ἔχειν μέρος είς ... BGU. 405.

⁵ Probably ἀπόδειξις.

Promise by Pilothe (Philotheus) to repay a debt to — of Telke.

+ апок пілове пре пппакарює патле $1 \mid 1 \mid 2$ прис приоти тполіс вістаї п $\mid 1 \mid 3 \mid 3$ гитнаке і хвеніти итапіар[акалец $\mid 1 \mid 4 \mid$ ге акті с[и]ат иго[а]ок'/ пп[ота] $\mid 1 \mid 5 \mid$ таретій... те [и]кентинарі[и] і ппота пак гойкхарістон і 6 п [гипота] рі ппиотте ті[о игет]опнос татлат нак єпа $\mid 7 \mid$ топіс бътілнос вінорк [ппиотте ппа]итократор приотх[аі] $\mid 8 \mid$ пинтарха ехон тарвісраєно віровіє нак ное осенг ппос $\mid 9 \mid$ апок репотте пре инпакаріос [а]атоїт адкоррт ліста гарод тіо ппетра + $\mid 10 \mid 4 \mid$ апок гарон пейр най тіо птра + $\mid 11 \mid 4 \mid$ апок плаве пре ппиакаріос патле петрирії сга тістої.

1036.

Or. 6012. Papyrns; $10\frac{3}{4} \times 13\frac{5}{4}$ 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.

+ апок зали постие пре инсоспр проптаналит⁷ инодуссарктрон⁸ пісзагнана состпрос | 2 про иппакару готста проціо риоти хотіхросостої нак кабарсос каг апокротос | 3 про пкалоте пири ппостріIIIICIII IIIIOTB IITAITAAB IIAK AKTAAB ZOOOK OG 1 $\gamma y ? o \iota \mu^{2} | 4 \rho S \chi \rho = \nu \gamma = - 1 \text{ in oth}$ тю претопное итатаат нак гипотору пmorre un $\lceil \frac{1}{2} \rceil p_{\lambda}^{3} \rceil = 5$ nesor uripoune стину оглоне иму ипри пврре симпоточ инкалогс екахорах⁴ | 6 евол епов зіхипек- 1001^5 of As Hiltaay har htmpooscens htalупри скас 7 инпетринст инотв итпро-OCCUIA HOTOT CHI TO TATI ZOAOKOTTH CHAT нак | 8 инотв натам натнонос натамат наифіволега ерезсов ини спонис 9 глюкенсом нак опорк еппосте инантократор таріфилатей нак прос тогон 10 птілефа-AGIA GPP/ TOBE IA HIAI/ χ + AHOK SAAG HGOTIG тістоїхеї етілефалеіл + | 11 + парілії е гинна инпосте пр/ + итавкорет аксан гаров хивног ан 12 ато то инитре + + в чнок течк прав прилукавное в омучастоос проце | 13 уполи тю инитра +

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; $5 \times 7\frac{1}{4}$ 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 V. Krall lviii.

² V. abore, p. 259.

^{3 †} χαριστιών; v. Krall vi, Crum, Oetr., no. 459. A second B seems to be added above.

⁴ By another hand.

⁵ After this, space, preceded by +, for another witness.

⁶ Original hand.

⁷ V. Krall clxi and in Vienna Or. Journ. 1902, 263.

^{8 1} χρυσάργυρον. Should here be a second place-name.

^{1 †} ώς; but this would be quite unusual. Not ώς εἰκός.

² μέτρον.

³ Last letter not It or 6.

^{4 1} XXXX. Recurs in a letter below (v. Index). Cf. Hagg. ii. 16.

[‡] V. nos. 1039, 1040, Krall, l.l. 266.

⁶ By another hand.

already given her a promise (ἀσφάλεια), which however she had lost.

+ апок апостолог техтра тре иппакар/ енюх | 2 трише зночи виски итах колиинс фанус ² | 3 нус шилакар/ почол принс употи оп хесшан 4 птаксии отасфалева наг птринисти спат агтаат пак | 5 тарек-TAAT HAI HHÍI . . . H . . . K . . . ÉPAHAI ³ AI99HG 6 псанатриятеля спат и тоотк пинакотфил птетзе 7 тізопологеі хелпатригсін снат св стоот пппакотфон | 8 итстес питагааат изоод пенак заспез 4 ато тек | 9 -асфалсіа птаксинте наг о накваон каг ашсутаон 5 | 10 гіархи ини гісдотсіа ини ены хитаквырот ппог 11 инатритен спат иннакотфон акуппе псатекасфалеја 12 инсютте стаас нак стюрх нак акши тізопологеіа нак евстої ерос + |13 гітініа-

стикон $\epsilon \gamma \rho \mu$ око is i_{j}^{δ} г $\frac{\text{сип}}{\frac{1+1}{2+1}}$ + анок апостолот тісто $\frac{1}{2}$ + $\frac{1}{2}$ + ктр[і]ллос певай имак/ $\frac{1}{2}$ — $\frac{1}{2}$ пинтре +

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.

**Tataat hak mah b[to] | 2 tat kebto k/ 6 a \approx 11 | 3 cimathane ii] | 4 hatholog

анок| 5 тис иму + віктор и| 6 екраф| 1

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 Tġeksaêe(?), 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).

+ анок аоанасе потоје пре инцакар/ 2 косиф проштосксане 2 есла ипајакон апа | 3 осолосе пре ипцакар/ царјане проше риоти | 4 х[ет]хре[сост]еј нак каоарос кај апокротос и | 5 -хотот икалото инри ипри ипоц потој за напа | 6 апошос гитарсој гијо о μ к нај оти тю игетопис | 7 татаат нак инесори певот итірошие тај карион | 8 асоаскатис пај натран натронос натааат напфі | 9 -вогава ерегор піц епоше гтнокісоеї нак ранті | 10 [7 от 8 let.]к [+ апо]к а[оа]насе потоје тістоїхе [11 мпиа]кар/ петра проце [12 мп]анр[о] тиок прос [13 мг]арор хивної ан

Verso: + тасфалеіа набанасе потоїє зітнапа аноніос | евентин пиос +

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 band.

From Ashmunain.

[Rev. C. Murch.]

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 elii, eliv.

¹ Before +, a circular ornament.

² Or -CAKE. Cf. ? Krall lxxx, TOTOCAM.

³ Cf. no. 1036; 1040.

⁴ A place ? V. no. 1064.

Acknowledgment of a debt of wine by Victor, a vine-grower of Tsingôrg, to be measured in the vat of Apa Anastasius.

+ апок віктор пеотів [п]ме пінакаріос пап[с]е проц[в пе]поіксіон теносорот пенгіт | 2 меносто пме пінакаріос коластов проце многі х[ет]іхресостеї нак каварос ка[ії | 3 вкті котфон проот пінмі пінон пінектіна напа апастасе² зіпіса просёй з . . Ån аіхі ат[со] | 4 гі/ оій к²/ рії потом піноте піносор[п] | 5 ога[о] по пінактіонос пін[рії] піврре внанотот в тареск[є на]к ато татізвов нак вро[от] | 6 [ріто] ві повот нтер[опін]

Verso : пре инпак/ пансе прене теносоро +

1041.

Or. 6017.—Papyrus; $7\frac{1}{4} \times 18$ in. The text, at right-angles to the fibres, is in a sloping, sometimes ligatured hand.

From Ashmunain. [Rev. C. MURCH.]

Undertaking by ——, of Neouoi on the north of Shmoun, to deliver in the coming year to Apa Justa, 2000 jars of στάγμα, as promised. The text was subsequently cancelled by crossing out.

∰cto npœue [n]enoikeion neovoi¹ neuzit учиоти тполіс вістаї напа іотста прев інпилку [uyor]epneq | 2 -u[eer]e [a]na yenorte проити [омс 8—10 let.] екресобеті шти каоарос каг апокрютие пспат 90 коллооп стаких ес[п]осе] 3 фг дитис прро² cicoz . ctik [about 12 let.] таппаракале[i и] ω ти он инмирот пог те τ [а] κ ма тип прос он [au]ашколо[au]ицети [au] [au] [au] тооп บยถึงบรลสงเบยก . . รลกค์ ที่เมร รณпосснат 90 колафон стакил тігопологі TAUARTHETH LIGOR RUNDER 5.... гинина несори певот спхооле инкар* тіроппе всинт стй трітис ша"/ стакца етпосе внанот старіске инти иннеткасісти иниет 6 [-ан]галсона стите коллоон каос[іс]ти пре сторх нити мени тілефалеі нити вістої врос вісорк вішоэто наптократор инпетха интарохе 7 охон тарогpoole mith npoe toche $[\sigma] \hat{p} \in \gamma p_I \mu_I \phi \omega^4 \eta$ C_{I} y ioteta neigaa $^{V}_{I}$ np C tietoi V tiae ϕ aaeia OB ACCUS DITOC + pascono deva $_{\lambda}$ timb, tabe ιπμακ/ | 8 ... έτο προσια παιστοι τιο αμάτра мюк в оволюра [п]ві[вл]лх [пр' п] ча иниак/ кахаріас провиб м[почи тю] пин-

Above the text, in the hand of the Verso(?): $\delta \epsilon \mu^{\nu 7} (\omega) \epsilon \gamma \overline{\rho}_{I}$. Below the text, after a blank space, is a trace of more writing.

Verso: + μεσο β ι, γ σκεν δ πισε κ κ', ζη λ_{l} $^{\circ}$ $\xi\beta$ αφω καθιστη λ_{l} κη λ οι κ κ', ζη λ_{l} ρ ? ιουστ πρ δ ρ η ?

^{1 ·} V. no. 1067.

² Cf. no. 1039.

³ 211- and CA- certain. Apparently a place.

^{* 1} μέτρφ τοῦ πίθου. Cf. πι, Kenyon, Catal. i, 219.

⁵ V. no. 1031.

⁶ Cf. no. 461 above. 'I will put a covering on them for thee.' V. von Lemm in Bull. Acad. Imp. 1900, xiii.

⁷ V. Pap. Ozyrk, i, 236 and perhaps BGU, 531 οἶνος σταλάγματος.

¹ V. no. 1059 and Krall cexlii.

^{2 1} For zectuc unppo, 'the royal & corns.'

³ Cf. † Krall ecxxviii, R. 9 KATHCTH.

⁴ ω is below φ; cf. no. 1042, 1045, Krall cxlv. 18.

⁵ By a different hand.

⁶ Original hand.

⁷ δι cannot be read.

⁸ Cf. Crum, Ostr. p. 59, no. 211.

⁹ λίτρα.

1042.

Or. 6018.—Papyrus; $8\frac{1}{4} \times 6$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment (ἀσφάλεια) by a vinegrower of payment received for 120 jars of sweet wine which are to be delivered subsequently.

[+ мо]к и[сак] пре нвикто]р пеотве проис $\lfloor 2 \rfloor$ тефунилол $\lfloor 2 \rfloor$ нувости THOME $\begin{bmatrix} 3 & \text{GIC}[2M] \end{bmatrix} \text{ if } \text{if } \text{axogifc} \end{bmatrix} \text{ if } \text{kep}^{2}/\end{bmatrix}$ and фонтаци[сон] |4 интиктр/ ана к[0]а[6....инет 5 -ери[r] \hat{u} иныакарюс апа $\Delta \phi$ or $\pi \mid 5$ p[ω] $\hat{\mu}$ [ε] gu[σ] $\gamma \pi \propto \varepsilon \Delta \mid x \pi \sim 0$ а]шанр[от] | 6 итооттитти иттин ишехотсот 7 нк ало те ипри ил от потсол2 KAA/ PK | 8 HAI TIO] HEETHIOG TAT AAT инти | 9 инесори певот ип[illegible until] | 13 таач епі тю таті отголокоттііі | 14 гароот натааат нацфіволеіа $\mid 15~{}^{0}_{\mu/}{}^{3}$ еграфіі 4 фаффі іг ша// а + апок ісак | 16 пефце тістоїхеї етіасфалеіа | 17 + анок апотп папе носоне⁵ | 18 итаере рог гриоти авкорут | 19 лісты зарод хендної атю | 20 тю ишптре +

Verso: parts of two lines, illegible.

1043.

Or. 6019.—Papyrus; $4 \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain.

[REV. C. MURCH.]

Undertaking (ἀσφάλεια) to repay a debt of 4 artabas of corn, 'by the small oipe (measure').¹

+ апок ктра парот 2 тре иппак/ оболосе троне | 2 риоти спера папа оболоре прононтие бре и | 3 -[и]иак/ хрістофори проне рио[ти] хетіхрессті | 4 [и]ак ка-оарос каі апокротос пвтоот пертов | 5 неото [й]ткоті [ио]іпе $\gamma \iota_l$ $\sigma \iota$ $\alpha \bar{\rho}$ δ тнот оти тю изетоі | 6 [-нос about 8 let. ги]-потор иппотте инепип | 7 певот итеропе таі тетартис иіа $^{\prime}_l$ псото перре | 8 спанотот едаріске нак сі ас ипітаат нак и | 9 -[т]іпрофесніа таті отнаре иголок/ спотв нак зароот | 10 [є]твепексорх оти аісй тіасфала нак скорк спиотте | 11 ппантократсор таріробіс нак прос тесфон + стінюй

— 12 + апок парот тістоїхєї + парот бенна пппотте | 13 пр таскорії аксаю атю тіо шітре +

Verso: + тасфалег^{віс} нктра нарот нпевтоот нер[тов]

1044.

Or. 6020. — Papyrus; $8 \times 14\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (ἀσφάλεια) by Basil to deliver (or repay?) 12 solidus-worth of Alexandrian onions.

After the remnants of 3 ll., 4 let negot итероипе синот пецитис m^{δ} / $[5 \dots a]$ -

¹ V. no. 1037.

² V. Krall cexxxiv, Kenyon Cat. ii, 329, 332.

³ Cf. no. 1045.

⁴ п below ф. Cf. Krall cxlv, 18.

⁵ ? the same Anoup as in *Mitth. Rainer* .ii-iii, 66. Thône is Tûnah el-Gebel, near Ashmunain, as in Hyvernat, *Actes* 100.

¹ So in nos. 1055—1057, 1066, Krall lxxvii, clx. In clvii 'the great oipe.'

² V. no. 1024.

1045.

Or. 6021.—Papyrus; $3 \times 13\frac{3}{4}$ 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 Tjinilah, on the east of Shmoun, to deliver 40 bundles of old and 60 of new reeds, as promised.

1 тапок фованиюй пре иной про[и] та[ии]ааг ині[и]ф[т] приоти тноліс віста итаг | 2 коспа питаг абанасе пропі приоти тноліс хетехрофсте инти кабарос | 3 [к]ал апокротос игия паар икар пвиро

атш каю шаар икау нас етенаше | 4 ме наар икау нагтю изетонюе татаат инти натааат наифіволета | 5 маттві певот илюлекатис ша/ + еграфи 1 епенфі ка ша/ α + анок фоїванисон | 6 пме икон тесттхеї етілсфалета итлісгліс итлотіх бізтпографи ерос +

1046.

Or. 6022.—Papyrus; $4\frac{3}{8} \times 10\frac{1}{4}$ 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 (Collathus) to the δίκαιον of the monastery named in no. 1023. Money advanced (?) to him while acting as ἀρχιγέρων² is to be repaid on his relinquishing that office.

Verso: 1 line, illegible.

¹ Cf. 'Ασκαλώνια (κρόμμυα), σκίλλα, اسقيل (ΔCΚΙΛΙ, Kircher 199). ΔΕΚΑΛΩΝΙΟ قدرة Miss. franç. iv, 20, 353, 637 has a meaning apparently unsuitable here.

² Cf. no. 1041.

³ Another hand.

⁴ Original scribe.

[•] V. Krall exiii, cexlii, and Amélineau, Géogr. 310, though there the article is masculine.

⁴ V. Krall v.

⁷ Cf. цррв, Crum, Ostr. p. 35, no. 14 &c. For кауч v. no. 1061, BGU. 837.

¹ н below ф; 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.

мано]к апа пра | 2 мег]гин итареер итгее | 3 маникаланот инаг | 4 мантифилаки нат | 5 мас инти тю игетенос | 6 манфиолега анок апа | 7 ма]сфалега ное иссиг | 8 мироне риоти итац | 9 миоги]сгана ато тю интре | 10 ми]ре инолий неголаху | 11 м + + анок хрістолюре | 12 ми]нетре тіасфалега + 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 xur.⁴

ано̀ \hat{k} сріїн пре нії | 2 едста енласо-[реї | 3 фонтаціюн еї | 4 асірпіхіті 5 еї | 5 но саітаат нії | 6 тіпі апают 6 і | 7 еттіпі ансії | 8 наі агтоло[ца 7 і | 9 п. п. к та́і | 10

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 $(\partial \pi \delta \delta \epsilon \iota \xi \iota s)$ from the $\delta i \kappa \alpha \iota o \nu^2$ of the $\tau \delta \pi o s$ of S. Michael for dues $(\delta \eta \mu \delta \sigma \iota o \nu)$ paid by an oil dealer from certain lands which he had sown for the $\tau \delta \pi o s$.

+ пакаюн ппархагтелос шхана глоот | 2 апок погашие шелах плако егсан | 3 итах меносте ппсаниех хелхи агнапрот | 4 итоотк интеносион епеноге ехо иноот | 5 или ентонос затегроине тагтріскеле | 6 -катис пг. п етенаше тринсен спат | 7 исамве иностетартон икерат | 8 епота пота етв[е] $\mathring{\mathbf{n}}$ ексорх оти а[1] | 9 -сип тег аполідіє нак погашию пі[е] | 10 -лах плако тістоїхеї етілюлідіє +

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 Different hand, continuing to the end, except for IIIIOAIIIII, which is by the original scribc.

² After this, a twisted sign, as in no. 1023.

³ Sernê (Krall li, cxlv) cannot be read.

⁴ V. no. 482.

⁵ V. Krall exxv, exxvi. Cf. ? Paris 1313. 39, the donor of which looks for God's blessings on negationegy.

β γ πληροῦν.

⁷ AIIIIOAO might perhaps be read.

¹ † has two dots; v. nos. 474 and 1023 above, Krall vi, eexxxiv.

² Cf. nos. 1028, 1046, 1055, Krall lxxvi, lxxxvi, exxvii, clx, clxi.

³ Cf. Krall xcv for a similar receipt.

+ cth cenin $\hat{\tau}$ caan [ka] ipononoc | 2 becatope hado th ..th | 3 ipone moth ... at elitarazokenoot | 4 . etaat tinkah heam) ia i^{δ} etename otham | 5 trimici hydom cho i^{3} ep. .. taktaaq manoot | 6 in epok it \cdot \$ \$ and $\mu \bar{\gamma}$ $a\rho^{\gamma}$ a \cdot \$

On the folded margin, below the text, is a small clay seal with the writer's name in unpointed semi-Cufic characters:

1051.

Or. 6026.—Papyrus; $2\frac{5}{8} \times 13\frac{3}{4}$ 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.

+ анок абразан иншидотерос фезан инсаг фоньаниюн пропонтие икрирес $\mid 2 \mid$ хеанирос итоотк запихрусской инконикатикой инветратналие $\mid 3 \mid$ ийий.... с шау етинание итъте икерати изучеству хрусску ю сграфу..... $\mid 4 \mid$ ка шау а $\mid 5 \mid$ абрази стогу +

1052.

Or. 6027.—Papyrus; $4\frac{5}{8} \times 7$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt $(\hat{a}\pi \delta \delta \epsilon \epsilon \xi \iota s)$ by Phoebammon to the heirs of Josephins, for his annual share in a shop $(\hat{a}\pi o\theta \hat{\eta}\kappa \eta)$.

+ фованиюн пей.. ейю.... | 2 пре инлак, колот пр[оне] риоти везаг | 3 [и]некапрононое иносифіос проне | 4 [р]ноти он хелхі ато анапрот итот | 5 -т[и]ти инанивейнорос гитаноонки хине | 6 -наоне невлоине иле, ранаоне оглоне иле, | 7 стенане вто кератиі ственекорх оти мен[и] | 8 тілнолеізіс ініти | 9 + фованиюн пр. ?

1053.

Or. 6028. — Papyrus; $3\frac{1}{2} \times 5$ in. The text, parallel to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt for 1 solidus.

The folded papyrus was fastened with a small clay seal bearing, apparently, a long-horned gazelle followed by a man.

1054.

Or. 6029.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain.

[Rev. C. Murch.]

¹ Karwr; ef. Krall exlv and Wien. Denkschr. xxxvii, 219 ff.

² I cannot identify this.

^{3 1} σπόριμα γήδια.

^{*} Not all. The lower parts of the letters are lost.

⁶ A qualifying word follows this title, apparently connected with $\kappa\lambda\hat{\eta}\rho\rho_0$ s.

^{6 1} compounded of κώμη and κάτοικος, tax from the villagers.

⁷ By another hand.

¹ This word and 1, 9 in hand different from rest.

² V. Krall xxxix. Here the first part of the word has been altered.

⁵ Different hand.

Receipt (ἀπόδειξις) for a year's house rent of half a solidus.

+ апок перкотре пре ин | 2 евски и . и . анті а́іхі | 3 тоотк ппероор пни захіпенаронс пі β пі $^{\delta}_{I}$ | 4 рапаронс пі γ пі $^{\delta}_{I}$ етстаіте отпаре пролок $^{\tau}_{I}$ | 5 ипотв гі $_{I}$ ар $^{\delta}_{I}$ $^{\circ}_{I}$ 5 $^{\circ}_{I}$ $^{\circ}_{I}$ 7 $^{\circ}_{I}$ 10 $^{\circ}_{I}$ 6 illegible; ends [ст]ої.

1055.

Or. 6030.—Papyrus; $5\frac{1}{2} \times 7\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Two receipts (ἀπόδειξις) from the δίκαιον² of S. Phoebammon's (monastery) to Apa Colluthus, for two supplies of corn. *Cf.* no. 1031.

+ плилоп пфагюс фоблицов ппере ппание 3 | 2 гетоот анок васие прой егсай инктріс ана к[о]% в | 3 хемкі анмірот п[аbout 18 let.] ексен | 4 -телеі іню пран ган[і]карп[ос 4] | 5 лекат, шлу етенаін[в] | 6 птаонініє гу су 7] | 7 [апо]леізіс нак т] | 8 вое весні внос + (blank)

9 + паваюн пфагюс фов[ациюн] пиеув и | 10 гітоот анок басіле пепрой вісзаі пиктріє ана коллотоє | 11 хваіхі аппанрот пітоотк запетанзивісов єроп зи | 12 -пейозв півер . . . [и] певкарноє паі тессарес каї $\hat{\Lambda}$ [екат/] | 13 міл/ етенаше отпоі[а] $\hat{\chi}^6$ исото піткоті поіпе $\hat{\chi}^6$ гі/ єі/ $\hat{\eta}^6$ $\hat{\chi}^6$ / $\hat{\mu}$ / | 14 + анок FIGURE TICTOIXEL TIATIONEIXIC HOR ECCUIS

On the other side the remains of an account, in a different hand.

 ₽ т по зала
 1

 ... и́тера зала внеси́
 2

 затт[ш]н н . дейефа . 1
 2

 зат . . . с неотинт
 1

1056.

Or. 6031.—Papyrus; $4\frac{1}{4} \times 7$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt (ἀπόδειξις) for corn paid as rent of an ἐμφύτευμα. Above the text, a cross.

Та [п] но пре иппакар/ доробе прои | (аbove гітоот днок дюрнос 1) | 2 [рио] ти бісгаї повоф/ ні єр[/² п] пресвттерос апа | 3 [фова] ипон хемхі дпанр/ итоотк иппактон | 4 шпра италв 3 на прос тоон ипексифитетна | 5 шетенаї не тют иртор псото ин апо ойі є й[п] коті ноіпе | 6 [и] анабольсе 4 ... й г[и] тіропіе т[а]і ... декатис пі/ | 7 . гі/ $\alpha \hat{\rho} \in \gamma$ еторх інти дісній тіаподоїх інти + | 8 + днок дюрнос полтон гітоо[т] ванок псон [9 тістоіх/ + днок псон пре и[пи] акар , ... йоє йтаі | 10 -сгаї тіаподоїх атю пинт[ре +]

1057.

Or. 6032.—Papyrus; $5 \times 3\frac{3}{8}$ in. The text, in an uneven, ligatured hand, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

¹ Note this use of za.

² Cf. no. 1049.

³ Cf. HAIIIII; Zoega 549. It seems here to indicate a locality.

⁴ V. no. 1058.

⁵ V. no. 1028.

⁶ Cf. no. 1066, Krall cexlvii.

⁷ V. no. 1043.

¹ Cf. Χάρμος, Kenyon, Catal. ii, 128.

² Not space for more. Cf. no. 1031.

³ This locution in Krall lxxx.

⁴ Cf. nos. 1039, 1040. ⁵ V. Krall, l.l.

Receipt (ἀπόδειξις) for corn paid.

[пиак]ар/ поап[ине] пи . . | 2 [пивете ... йк | 3 []. аг]паирот | 4 [[е]тиветителен ии[о]q | 5 [[авг запкарнос | 6 [[и]е тют ивртоц исото | 7 [[ик]от поше уу $\sigma \iota \ \tilde{\rho} \ \tilde{\epsilon} \tilde{\gamma}$ бок"/ | 8 [[аг]ени тіанолеїдіє пити $\frac{\text{ени}}{+++}$ обофіл 9 [[ос повофіле гітоот апок | 10 [[ті[апо]-леїдіє пов весих ипос + | 11 [[к] гипотюря ициотте | 12 [[то пинтре +

1058.

Or. 5899 (4).—Papyrus; $3\frac{1}{8} \times 3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. MYERS.]

Acknowledgment of debt in corn by Pshoi. Above the text a cross.

 \mathbb{P} анок прог прв пп \mathbb{I} | 2 а]на напносто прой[ахос \mathbb{I} | 3 фонас хетгурнос й[ак \mathbb{I} | 4 ано]крютос итюх пртод п \mathbb{I} | 5 ре птегроппе таго \mathbb{I} | 6 евох людекатис й[на/ \mathbb{I} | 7 ини/хогак β лю[аскатис \mathbb{I}

Verso : [δωδεκατης ωδ°// +

1059.

Or. 6033.—Papyrus; $14\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking by Taese of Neouoi, on the west of Shmoun, not to make further claims on Christophorus of Ounaro for money (1 solidus) which, at the amir's bidding, he had paid her for (an injury done to?) her finger.

+ анок тансе тре [ип]пак/ іслак треоп псот. 1 2 инспит итиомс ты ущоги вісглі пурістофо | 3 проби отпаро прів HIHLIAKI BACIA 6 4 X66HEL HTAKEL HAL X6--тапи озаназа опож добрата б Поредня п[пве] 6 Тк ерок спихоевс і [склад] 7 ссоти 8 тибе адкелете тарекнан-[рот] 9 инотв запитационе ппатинье тено[x] | 10 тізонологеі хійен[oo]x етесот хоттиспе | 11 инамоне певот итpoune tai nounthe $i^{\delta}/12$ xealx1 axeo анырог итоотк инстрии | 13 инотв едо ница[1] в прос об птаниховіс ісца | 14 папра келете ино[от] интавлал изоод [n]ana $[k]^3 \mid 15$ zadaog imatimbe xinenoo: вон замон зютсон | 16 зиненклир завися кан апатинво 2004 евол | 17 кан авро 4 впетан антолог овол непак | 18 аграллотргос ворок запызаод завису 19 візанотаря нопого нак зафод ппатинве | 20 хивноот вин уминее и заотельят изоод 21 гаруп ин зоботска ини рабиег еги то | 22 таті голок/ спат пиростій натган натнопо[с] 23 вторх нак отн авени теонологіа нак

24 прос тесогой вгр $\frac{\eta}{\mu} \frac{\chi}{\pi} \kappa \theta$ ій в $\frac{1}{1+1}$ тайсі + апок | 25 тайсе тетэприски тістої втігойол/ нов весиг | 26 виос + апок фовациюн про напа рейот [тв] | 27 пионк/ птаюка гарос хейсної ап + | 28 + 6 ютстос півлаў плак і прів нішакар/ іслак прюйв | 29 эйоти тіо піштріі + апок апа ктрі пэйншак/]

¹ V. no. 1041.

² An unknown locality.

¹ Cf. l. 12,=يزيد الامير, الامير

² V. no. 1030.

³ V. no. 1034.

^{* =} AO. 'Whether it become paralysed (?) or whether it recover.'

⁵ Cf. B.G.U., no. 405.

⁶ Perhaps another hand.

Verso: [+] понологіа нтанее [space] трон неотої ствени с. ∏

1060.

Or. 6034.—Papyrus; $4\frac{1}{4} \times 8\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (ὁμολογία) by certain fruitsellers to supply something or pay certain money.

Xитіроние тире атко натесяще зеіта $X \mid 2$ гион тенескаг тг тенна¹ стаотаке схоод 3 роше ті пт[10 or 11 let.]п игті | 4 ката втоот невот екті отгіне ера[п]ан2 заптеку[сон $[\mathbf{e}]$ [[] -тогон итихонологы престои нен хенедсофсобресо[м] | 6 теттерос ле исті соот золокотис [п]простион атсо ті 7 нак ансин тізонологіа нак енсорк енносте нап[тократор] | 8 тарифеласе нак прос тесогон сгра фай к о шау + сещо сещо се 🖁 9 инпетра некарgor figs cover исои $\overset{ii}{\mathbb{C}}$ 3 перириски тистогуе стіголологі[а] | 10 ппаку сетирос проще употп анская кароот [хен]сотнов ан алю т 11 проис эполи то пингре + + 4 апок . . . Åne nge na 📗 12 rio muitpe 🕂

1061.

Or. 6035.—Papyrus; 9×13 in. The text, at right-angles to the fibres, is in an often ligatured hand. Above it is a cross.

From Ashmunain.

[REV. C. MURCH.]

Agreement (ὁμολόγημα) by Gregory as to lands held from Severus as ἐμφύτευμα. He is ready to exhibit the deed to S. and his brothers, to be returned when read.

+ мок григоре изе ихрістолюре прюне эполи ексат напа селирос пре инпак/ геро[пті]ос | 2∭ар]уллаж/ прооне запоти он хеенеган аканалгаот наг ипсифтети[а][3 [about 8 let. 11] AK/ IIICOT XITOT HELIGHTETна етвенекиерос гюот итакропо итоотк про[с] | 4 [about 8 let.]псинте ны ты естех au^1 прос тесогой стиго оти тізонологен | 5 ман . . Ген фанке инсифателна HTAKAHAAIAOY HIJOY HAI 2000 CIKOC CTвеот | 6 ет [пот]кашерос шексинт гітестсоте інсоге гіка;9 ² птакті некперос наг ев од 7 То п зетопос тасифанке ниод нат исотора инисатрегора де тахітф пт 8 падтлаат папфіволега зізап гионос хетаге ое птаслокег гиталите пена[к] 9 нак акши пізопологина нак eigenorpade epoq iitacix + erp/ iiec $^{\circ}$ i i $^{\delta}$ / тетартис + 4 апок [григоре] | 10 пре пурістолюре прюпе зпога тістогуєї епіsonovoliny noe edens enoc + сетирос пре иппа[к | 11 ософане прюце snown to numbe 🕂 🧵 - Же пре пппакар/ осодсораке пр[сопе запоти] | 12 тю пинтре +

1062.

Or. 6036.—Papyrus; $6\frac{5}{8} \times 4\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment (ὁμολογία) by —— that Shenoute had paid him certain money.

[[ge]] посте [2] пре шпаку колее проце рио $[\pi n]$ [3] деліхі ашапрос птоот $[\kappa]$ н...

¹ ζημία.

² V. Krall exxxii. 13 and no. 1037.

³ καρπώνης is known; cf. καρπωνία, Kenyon, Catal. ii. 190.

⁴ Different hand.

¹ V. no. 1013.

² V. ib.

иго] |4 -локу прос тогой птасфала птанегаї |5 нак интагалат пгов пинак z[a] |6 -роот хваїхітот втпапрот итоотк |7[n]ті-роине тагловатис $|a^2\rangle + |8|n\rangle$ й |a| сторх нак акцій тігонол|a| |9| нак "|a| ії тасіх |a|
1063.

Or. 6037.—Papyrus; $6 \times 3\frac{1}{4}$ 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.

— [+ ги]постор пипосто па[то | 2 пет]и-фійон [птац]ряоно гит[пин | 3 [-то г]оссон а[по]к петра и[4—9 quite illegible | 10 .]... і́пй. вкті роно врод³ анок | 11 ао таті нак запеквіко пторо | 12 -шю таї огаоно ша/ падтасо | 13 нкатосе пори затхароос і | 14 ато хостадто пкатосе пори | 15 [г]анвіко пекотіх ато пвіко | 16 ... і ійнівіке пексвоті | 17 кат. ії д'ївенскорих оси | 18 аюдій пеюсифион нак | 19 ограф аоотр кт ша пестифион нак | 19 ограф аоотр кт ша падонію | 20 анок петра про ппнакарює | 21 юста прощо риоси [тіст]оі і | 22 впісти[фінф]и пов оден[є +]

1064.

Or. 6038.—Papyrus; $10 \times 3\frac{1}{4}$ in. The text, parallel with the fibres, is in a small, often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Contract $(\sigma i\mu\phi\omega\nu \nu)$ between Anthimus and John, a carpenter, for a year's work and wages. Cf. Krall cliv.

On the other side is an account.

+ гипотор инпотте плив петифоноп птационе зитините гютсон анок апошос про иннак/ коминис ненак 5 иток фаг починие фанъв, зовете дубекъзов пуф положрония изоох хинапоох стесох интпе пилоне повот итиропне так ектис инд/ вон | 10 умитекхнок текроппе пирунов ини етанзік"/ етекшітуацэе паткатафропеі пефілокалег ппесіоста ² пгруюв еппа пфатета пинеческе | 15 птарчог³ таті пак запоквоко итроина тире исоот иртод исото инпавтасо наакоото ипри запекота иние-SHOT BUOLING ATO DORAHSAMOHA HIBHIG 20 yy $\sigma i^{\dagger} \alpha \rho s s o i \kappa v^{\delta} \lambda s$ hereone hipheкоті філокалеї диготи⁴ енні питлоголте егорх нак акин пектифы, нак ектоген врод птаотх |25| + апок апошос петэнриски тістогуві вивістиф"/ +

1065.

Or. 6039.—Papyrus; $12\frac{1}{8} \times 3\frac{1}{4}$ in. The text, parallel to the fibres, is in an often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

¹ Different hand.

² Cf. the following nos. and Krall clii, cliii &c.

³ I do not find this phrase clsewhere.

[·] Unintelligible to me.

⁵ Cf. no. 1064.

⁶ Apparently not KATOTC. There is a letter above T. stroke above.

¹ V. no. 1037.

² ? 'Roads'; but a carpenter would not be so employed.

³ V. no. 1039.

^{*} Or [11] \$\phi_1\text{11}\text{discrete}\$ toke above.

Contract $(\sigma \acute{\nu}\mu \phi \omega \nu o \nu)$ between Shenoute, a carpenter, and his pupil, for a year's work, whether in town or country, at a certain wage.

4 униотор иннотте пыпе пстифонон птационе зитишите могсоп апок у сво тте $\begin{bmatrix} 5 \end{bmatrix}$ працуе 1 пенак $\overset{\text{def}}{\text{сток}}$ песвоті госте тар[екр]год на говоот и итинт]гацeranstrute / etanstrute [ind] etanstrute 10 efte ziithoaic efte ziitcoye 2 hatokнете наткатафронег хиепоот етесот а поост певот итрошне ты | 15 ектис ша°, умсот а пооотт певот итрошпе есинт евлоние ша°/ апок ле 2000 таті нак запеквеке итрошие 20 тирс инителяве иртоц исото иншити и $\mathring{\mathbf{k}}$. . $\mathring{\mathbf{c}}$. $\mathring{\mathbf{c}}$ иншацтасе нааκοο[το] πηρη γ_{ij} σι αρ ιζ οιν ... κ v^{δ} ι $\dot{\epsilon}$ * nëtoire zhiek . . oth . . 2007 | 25 azheoие* 4 етвенекорх оти акци пістифанон нак екстокует ероф зітинексат + + мок женосте | 30 петупристы тістої

1066.

еністифонон нов етдену єрод + + анок

віктюр пта (кор эт лісглі гарод хив под.

Or. 6040.—Papyrus; $7 \times 4\frac{7}{8}$ in. The text, at right-angles to the fibres, is in a ligature-less hand.

From Ashmunain. [Rev. C. Murch.]

Contract (σύμφωνον) between Theodosius, a deacon, and Shenoute, a carpenter,⁵ the terms of which are obscure.

+ snuozom пиоте ичие ислофо[н] 2-on eleme imod retas men olde 3 dan-ဗ္ဗဇ္ဗ ၊၊ဗ္ဗဇ္ဗ ၊၊၊၊၊ညနည္ стефан်င္ проис | 4 ဗ်ုပ်ဝ်က်မ် а[но]к оболосе пенелах r / нанаксой] 5 illegible; ends eq | 6 illegible | 7 nopor вол дат . . ст изог и ри 8 . нохо. наг итгроипе так..... карп | 9 бе лекатис $\mathfrak{d}_{/}$ таті нак запедвеке $\mid 10$ нинтроште иртод исото итакоті 11 попе¹ писоот шиојаг ² псов. т. т. | 12 ... ре епета. иток годок [пг]ті нек | 13 -стинева етеотсоеів поіхпе³ № | 14 [18—20 let.] ล้อ ลลา[ล] . . ห | 15 . . กัลกด์ อหนัส . . . นuoq наг т...... | 16 таотаго нак бі екотор енте ипталод | 17 . . . таті интспооте изолок^о/ впексорх | 18 оти лісци пеістифонон нак п., к.х.. | 19 Гегр/ φα]αφι β ι^{δ}_{I} θ + ουσλοσίος πισλαχ $_{I}$ π | 20 [Максо]и тістоїхсі епістифсоной ное ецeuz | 21 auoc +

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.

 $\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{1}\mbox{2}\mbox{1}\mbox{1}\mbox{1}\mbox{2}\mbox{1}\mbox{1}\mbox{2}\mbox{1}\mbox{2}\mbox{1}\mbox{2}\mbox{1}\mbox{2}\mbox{2}\mbox{1}\mbox{2}\mb$

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.

⁺ Cf. Krall cliii.

⁵ V. no. 1065.

¹ Cf. Krall clvii.

² Cf. ? no. 1055.

³ O'IN as a measure, Miss. franç. iv, 723.

⁴ Perhaps the place in no. 1040.

⁵ V. Krall xev.

ряюти тахоот гипот | 7 [катис итв.?/ егра рапхок | 8 [т итвроине ато про тиаре | 9 [инти гиенин невот | 10 [с инти енорх иниотте инан | 11-[тократор] [ок еграф/ $\frac{2}{9}$ особ ? а ига/ | 12 [тетогун $\frac{6}{10}$ и вы к т сор вы к т сор $\frac{2}{10}$

Verso: прасис к..ык²/ .ло. эні ; also remnants of a Greek text.

13 Пос георге итацкорут лістаї гароц.

1068.

Or. 6042.—Papyrus; 84×7 in. The text, at right-angles to the fibres, is in a neat, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Deed (πρᾶσις) by which Petronia sells to —— (plur.) a she-mule at 28 solidi, 2 horses at 14 and 3 donkeys at 10, and acknowledges the 52 solidi received.

ТКАТА] ПОТРАН ПОРОСНО Д[П] О[Т] И ОН ТІ-ТІ. АТ... | 2 ПОТПО] | 3 ХбАІХІ АТО АІ-ПАПРОТ ИТОТТИН И] | 4 ДОТОТАІТО ТТИП | 5 ХОТТЯНИ ПЗОЛОК'/ ЗАТТИН ИПОЎРА З [ПП]-ПП | 6 -ТАСТО ПЗОЛОК'/ ЗАТТИН ППЯОПТ ПОПО ОТ[СПА] ППО | 8 ТАГОТ ППОПАТ ПЗОЛОК'/ ЗАТ-ТИН ИПСООТ И | 9 -ТСИИ ИЛІ ОТИ АІХІ АТО АПЛИРОТ ПТО[ТТ] ПИ | 10 ПРОС ПО ИТАП-ПОЛОТ ПІНІВИВНОТ ПП[ОП] ХИП | 11 -СПОТО ППТИ ЗАРООТ ЗАСИВ СТВЕНОТИЕ | 12 -СОРХ ОТИ ЛІСИИ ТЕПРАСІС ПИТИ ВІСТ[ОГ] ХОГ | 13

орос + ографи фай ку, шај га потроша + апок | 14 потроша тістокої апок аагон про [иппа]карі | 15 сорине птанстан

гарос + оболюрак $[e^{-1}]$ ница | 16 инносте инр' име инпакарює петрос проце миоти | 17 то инитре + + 2 а[ио]к позап[иис] име [иииак/] вік]тор | 18 проце миоти тю инитре +

1069.

Or. 6043.—Papyrus; $2\frac{1}{2} \times 4\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a small, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (ἀσφάλεια) as to a division of house property.

1070.

Or. 6044.—Papyrus; 4\frac{3}{8} \times 5\frac{1}{4} in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]
Scribe's subscription to a contract (? σύμφωνον).

¹ Different hand.

² Μούλα.

¹ Different hand. V. no. 1028, 13.

² Original hand.

³ I have not found this elsewhere. Cf. δημόσιος ζυγοστάτης, BGU. 837.

1071.

Or. 6045.—Papyrus; $2 \times 2\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment of debt by Phoebammon(?) son of Andreas, of [ποτλ] μπεροος¹ in the nome of Shmoun, to Helladius ειλλατο the σχολαστικός.

1072.

Or. 6055.—Papyrus; $6 \times 5\frac{3}{8}$ in. There are two texts; (1) that parallel with the fibres is in a small, irregular hand; (2) the other in a larger, even hand.

From Ashmunain. [Rev. C. Murch.]

(1) A opos, issued by Victor son of Philotheus, and John son of Bane, in a dispute between Mark, a earpenter, and Aphore and his wife, as to a division of property.

Данта псотпора ехоот ара | 2 № врос ствеоополона етер[ем] | 3 № тарефсга[и | 4 № lillegible | 5 № парк°/ пара афор[ем] | 6 № поной де пголок/ евитом | 7 № хи тринсии спат гисског | 8 № птеафоре ви потто ивтост | 9 итпаре пати пхок епетринсии спарк°/... | 10 . хитетерини распе гитетните хенан "певликан | 11 -[он] illegible (даче date?) | 12 [ан]ок викт/ пре иппакар/ філообюс | 13 тістої епігорос² итатта ката питансоти | 14 ... е.. епарк°/ фацре ипафоре + полиніс | 15 ... пре иване итансти гаро хененові | 16 ан ато итатти пізан инпад³ ката пії | 17 -тансоти у гтоота пафоре шітерсгие ин | 18 -[иа]р-

кое фацуе ката питансотиес | 19 гототот + + +

(2) Part of a letter, mentioning honey, ebico στα μαστκού ατώ, which(?) is to be delivered to ιστατα χαμ.

1073.

Or. 6056.—Papyrus; $9\frac{3}{4} \times 9$ in. The text, parallel with the fibres, is in a rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking addressed by — to Apa Kyri (? cf. no. 1015), relative to land inherited by the latter from his mother-in-law and known as 'Basil's field.' Its dimensions were given; also conditions as to its rights to the river-water, vineyards, trees &c., and duties as to elearing it of reeds(?). The rent $(\phi \acute{\rho} \rho os)$ in corn is specified and is to be measured by the landlord's men, who shall take 'the first and the last' and whose daily wage $(\acute{\eta} \mu \acute{e} \rho a)$ ¹ the tenant shall pay, partly in cheese,²

¹ V. Krall vi.

² p written over A.

³ I.e. jointly with Victor.

¹ Cf. Crum, Ostr. no. 82.

² Cf. the same quantity of cheese, Krall ccxlii.

⁸ THIOT OTH.

⁴ Sheep-folds; v. Peyron, Gram. 174.

⁵ ? for young. Not koopeq.

Verso: Greek account.

1074.

Or. 6057.—Papyrus; 8×63 in. There is a text on each side. This, at right-angles to the fibres, is the carlier and is in a regular, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Apparently from a document regarding landed property inherited by a married woman. But possibly from a letter.

 $\mathfrak{P}[\mathbf{A}] \mid 14 \dots$ ві тотаніїлогіл $\mathbf{I} \mid 15$ готи

On the other side, a letter addressed to Theocharista.

1075.

Or. 6046.—Papyrns; 27 consecutive foll. and a small, unplaced fragt.; $11\frac{3}{4} \times 10$ (or the single fol., 5) in. Most foll, were double, but several are single, with an extra extension of about 11 in. on the inner edge to allow of a fold and so of their being pierced by the two small leathern thongs, which, penetrating the whole mass at top and bottom, held it together. Each fol. is paged on recto and verso, the numeral being preceded by $\sigma \epsilon \lambda_l \ (\sigma \epsilon \lambda i s)^2$ Foll. 1—20a are pp. β — μ (which was the last so paged, as shown by the list on fol. 23a). Foll. 24— 27 are written in the reverse direction and 24-26 are paged [a]-s, fol. 26 being a. Fol. 27 is apparently unpaged. Written parallel with the fibres, by two scribes: by the 1st, foll. 1-10b (middle), 12a (mid.)— 22a, 24-26a (partly), 26b, 27; by the 2nd, foll. 10b (mid.)—12a (mid.), 22b, 23 (part), 26a (part).

[Rev. C. Murch.]

An account-book. The text is Greek, except for a number of curious Egyptian names and words in which Coptic letters are employed. The loss of the first fol. (pp. —, a) probably deprives us of the title, but it is

¹ V. Krall exxvii. 20.

[?] Cf. MAMICIA in no. 1031.

³ Not акаграфон от анцирон.

⁴ Προοικίζειν.

^{1 1 &#}x27;Αναλογία.

² This paging, as the positions of the figures and difference in ink show, was added after the text.

evident that the book is a record of a $\mu\epsilon\rho\iota\sigma$ μός or assessment of corn for the village of Temseuskor—(?) and the $\tau \circ \pi \circ s$ (or $\tau \circ \pi \circ p \times ia$) of Dêmeos (or -on), presumably in the neighbourhood of Antinoe (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_i (κεράτια) and ranging from $\frac{1}{2}$ to about 25, or, rarely, by ν ($\nu o \mu i \sigma \mu a \tau a$); (2) an amount of corn, with the sign \downarrow (1st scribe) or \downarrow (2nd scr.)= $\pi\nu\rho\circ\hat{\nu}$. Of these second figures the totals are given at the foot of the column, preceded by the compound sign $\{ \sqrt{2} \}$ or $\{ \sqrt{2} \} = \pi \nu \rho o \hat{\nu}$ An approximate proportion is μυριάδες.¹ 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_1 2, 4, 6= respectively 1900, 3700, 5600 artabas and on fol. 2b, $^{\circ}$ 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

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. $\alpha \delta \circ \sigma_I^1 \circ \mu \circ \iota_I \theta \omega \theta \kappa \theta$ b. ab $]o\sigma_I$,, $2a. \phi a \omega \phi_i \in a\delta \sigma_i \circ \mu \sigma_i$ *b*. 3a.b. λογι των αποδι ομοιι ν ιβ ευσι ζυγι αντι² 4α. φαωφι κδ ομοιι λ ογι των $\tilde{\nu}$ $\zeta \neq \zeta \nu \gamma_{l}$ της κω $\mu_{l}^{3} \not\approx \pi$ αλαιδ λογο δι⁴ τατιανι αθυρ θb. $+^5$ ομοιι τοαυτο των $^{\circ}$ ζ \approx ζυγι της 5a. $a\theta v\rho$ ks $o\mu oi$ b. ,, $\kappa \zeta$,, χοιακ ι δ αμμι δ ιακι (numeral) απο $\delta o\mu I^6$ (numeral) 6a.ομοιι 7a.b.5 (sic) ί? 8a.ομοι τυβι ομοιι 9a.b. ομοιι λογι τατινι ερμι⁷ απο (above) τυβι

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.

¹ Variants show this to be ἀπόδοσις.

^{2 =} εὔσταθμα ζυγῷ ἀντινουπόλεως (cf. Pap. Amherst cli).

^{3 =} ζυγῷ τῆς κώμης.

 $^{4 = \}delta \iota \acute{a}$, the sign here and throughout being that in e.g. Wilcken's Tafeln, xviiia.

⁵ A cross precedes most of these headings, but is omitted here.

⁶ Obscure.

^{7 ? =} έρμουπολίτου.

10a. $\tau \nu \beta \iota \in \delta \iota \tau \omega \nu \pi \rho \alpha \gamma \mu \iota^1$ λογι β ικι γνωστηρ² \varkappa σιπι³ του οικι ηλιας τυβι θ απο ν δ κι σε οδ b. λογι των σιπι δι βικι γνωστηρ τυβι θ λογι απο το σιμού μεχειρ δ υ διαφι κτητορί δι ιωαννί πραγμί ευσί 11α. μεχειρ δ ομοιι **b**. 12a. μεχειρ κβ λογι τατιανι ερμι δ ομοι (followed by one name ,, only) κβ αποδοσι ν ιβ ευσι ζυγι 13a. κβ ομοι b. κβ 14a. κB φαμενωθ α + αποδοσι ν λ ευσι **b**. 15a. b.ιζ αποδοσι ν ιβ ευσι 16a. ıζ b.ιζ 17a. ιζ b. ιζ 18α. φαρμουθι β απδοσι ν κδ ευσι b. β αποδοσι ομοιι 19a. b.ĸδ 20a. κδ

b. β εις πραξι μερι δεκι ιβ παχι κ

21a. λογ, κωμ, τεμσεὐσκυρ, δεκατης ινδι, followed by 2 entries and a general addition:

 \varkappa του πακτου \mathring{v} τυδ ευσι απο $\mathring{\psi}$ \mathring{b} \mathring{b} ε ομοιι \varkappa ταπανι του \mathring{b} οηθι 2 $\mathring{\psi}$ \mathring{b} \mathring{b} \mathring{v} \mathring{b} \mathring{b} \mathring{v} sic \mathring{b} αρι 4 \mathring{b} \mathring{b} πρωτι 5 εις πραξι \mathring{b} \mathring{b} \mathring{b} \mathring{b}

b. θωθ αποδοσι ινδι ι ιωανν, πραγμι δι κοινι⁶ της κωμι $\hat{\nu}$ οβ αλεξι⁷ ομοιι \varkappa παρασ $\hat{\chi}^8$ (this erased)
[a name] \varkappa , $\hat{\nu}$ γ [a name] ... τοαυτό $\hat{\nu}$ α

22a. Blank.

- b. κατασελ, σοπ, δημεου σμερ, δεκατης ινδ, followed by the 6 totals of the shorter series of accounts (foll. 27a, 26, 25), designated as a σελ, to σελ, and amounting together to λ, νας φ.
- 23a. λογι κατασελι μερι δεκατης ινδι, followed by the totals of the main account (foll. 1—20a), designated here as a σελι το μ σελι. Their total is stated thus: δι εις πραξι της κωμι χλ ψλδετ, which added to that of the shorter account,

 $^{1 \}uparrow = πραγματευτών$.

³ A tax-inspector (cf. Pap. Amh. exxxix, exl). In Cairo 10473 (papyr.) γνωστήρ κώμης.

^{. 3} V. 1 common in Index.

[•] Scarcely = $\dot{v}\pi\dot{\phi}$, as the usual sign is so frequently used.

 $^{1 = \}mu \epsilon \rho \iota \sigma \mu \circ \hat{\nu}$.

¹ Or $\tau \epsilon v$ - and $\kappa o \rho_l$; the latter being perhaps a separate word. Cf. f. 24a.

^{* =} ὑπὲρ δαπάνης τοῦ 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 ὁμοῦ, is derived.

⁴ Recurs foll. 26, 27 and no. 1076.

⁵ ? πρωτοκωμήτης, cf. Crum, Ostr. p. 28; or a name, e.g. Πρωτάρχου.

^{6 =} κοινόν οτ κοινότης.

⁷ Cf. Pap. Oxyrh. 1. p. 235.

s Obscure.

^{9 =} κατάσελις. Cf. no. 1076.

¹⁰ Reading confirmed by subsequent variants. Presumably a τόπος so named.

amounts to $(734.5300 + 51.6900 =) \psi \pi = \beta \sigma 786.2200.1$

The detached fragt., which seems to belong to the foregoing text, has

 β $\epsilon \iota s \pi \rho \alpha \xi_I \circ \mu \circ \iota_I \pi \alpha \chi_I \alpha$, with 3 names following,

 $δ_l$ κοιν $_l$ της κωμ $_l$ θωθ ι κε $\dot{φ}_l$ $\ddot{ν}$ ης, with 2 names following. The other side is blank.

The shorter account, at the other end of the book (foll. 24—27), shows the headings

fol. 27b. [ξυγ] ζυγ] αντ]
[μεδο Γαφ] δη των κτητ] δημεου, followed by 19 ll. of erased accounts, below which are further names and figures.

α. τοπ, δημεου φαμ[ενωθ]

26b. Illegible.

a. τυβι ϵ ι ινδη μ ϵ χ ϵ ιρ δ $\hat{\nu}$ γ \int α ϕ η σ

25b. μεχειρ κβ $\mathring{ν}$ β τοπ, δημεου ομοι, $\mathring{ν}$ α φαμεν ιβ φαρμ, κδ

α. , κδ

Fol. 24a is blank, while b has the usual column of names and figures, headed λογ, μικρ, λογ, κωμ, τεμσευσκυρ, δεκατ, [ινδ] με , 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. Ακουι² 18, Ακωριου,³ Aλβιου⁴ 10b, Ανικιου, Ανουβιων, Ανουφι (so always), Αροου (Αροουτος 5 11b), Απολλ(ω, Απολλως, Απολλωτος, cf. $A\pi\epsilon$ $A\pi\alpha\lambda o$ 7, 12b &c.), $A\pi o\rho(?)$, $A\tau\rho\eta\tau os$, Aσορ, Baνος ⁶ (Baνου 8), Baχη, ⁷ Γουνθ(ος), Ελ- $\lambda \omega \tau \circ \varsigma$, ⁸ Ερμαπολ($\lambda \omega$), Eυς ⁹ 13, 27 (Ευτος 11), Zηνοδωρ(ος), Θαβουνος 10 14b, Θεονιλ(ος?), Ιουλουμένος (Ιλουμι 15b), Ισιδος, Ιωνίου 27, Ιων, 11 Καβιου, 12 Καλατους, 13 Καλη 14 19, Καπαι, 15 $K\alpha z$, $K\alpha x\omega x$, ¹⁶ $K\epsilon\lambda\epsilon\lambda\epsilon$ 15b ($K\epsilon\lambda\epsilon\lambda$ 20b), $K\epsilon\lambda\lambda\eta$, $K\lambda\epsilon\mu(\eta\varsigma)$, $K\lambda\nu\mu\alpha\xi$ 11b, $K\kappa\mu\epsilon\varsigma$, $K\kappa\kappa$ (Kooz 4b),

¹ The recognition of the peculiar decimal method here employed is due to Mr. E. W. Brooks, and was worked out by Mr. Kenyon.

 $^{^{2} = \}kappa \tau \eta \tau \delta \rho \omega \nu$

³ Especially of course in those beginning with Π -, $\Pi \alpha$ -, several of which may be designations of locality or trade.

¹ Several of these have hellenized forms, as $A\beta\rho a\mu\iota o\nu$, $Ia\kappa\nu\beta\iota o\nu$.

² Cf. 'Akoveis Kenyon Cat. ii. 311, 'Akovs BGU. 498.

^{3 &#}x27;Ακῶρις BGU. 526.

⁴ Cf. 20 A µιου below.

⁵ Aeg. Zeitschr. 1891, 2. Cf. Tapoov below.

⁶ Cf. BAHG.

⁷ Cf. Βάκχη Pap. Oxyrh. cclxiii.

⁸ GAACO Crum, Ostr. no. 446; cf. ZAAO.

⁹ BGU. 281, 860. It is iem., v. Corp. Rain. 1. xix. and no. 1076. Cf. Πιευς.

¹⁰ Cf. @amovvis Pap. Oxyrh. i. 99.

¹¹ Krall v.

¹² Crum, l.l. no. 166.

¹³ β Καλᾶς BGU, 392.

¹⁴ Crum, l.l. no. 230, Mitth. Rain. v. 32, BGU. 839 &c.

¹⁵ Mitth. R. 536.

¹⁶ Cf. Aeg. Z. xxviii. 1 and KATOTE Crum, l.l. 438.

Kov, Kovi vov, Kovi σov , Kovi $\sigma vo\beta$, Kovi $\tau i\kappa$, Κουι μα, Κυρα, Κωντα 26b, Κωρ χιχ (Κουρ χιχ, -χιτ 11), Λακον, Λαξος 11b (Λαξοου), Λασουκ (Λασουκ, 18b), Λαζη, Λαζο, Λενη, Λευτος, Λοοχε, Λουλου 6 7 (Λουλουτος), Λουσια, Λυθις (Λυθιου 3), Λωτα, Μαθητης (?) 16b, Ματοι(?), Μηνα, Μηνας, Μινος 26b, Μινου 13, Movis (Moviou), $A\pi\alpha$ Nokis (Noxis), Novva, Ονοβέρ, Παησις, Πακου 8 20b, Παλικου, Παμιδου (Παμιτου 27), Πανε, 10 Πανεχευτι (or -ευγι) 12. Πανηχνου, Πανουβε 11 (Πανοβε 14), Παρβας, Παρσας, Πασταμου 12 9b, Πασωθιου, Πατσαλαμανα 13 (-αννα 11b, -αντ₁ 6b), Πατσοουζε, Πατχίτς, Παχαον 25, Παχυμίου, Παιμοτή 14, Πακεερ 25, Πεβε 20b, Πεβο 1 14b (Πεβου 17b, $\Pi \epsilon \beta \omega$ 17), $\Pi \epsilon \epsilon \nu \tau \circ \varsigma^{15}$ 27, $\Pi \epsilon \iota \circ \nu \lambda$ ($\Pi \iota \circ \nu \lambda$), $\Pi \epsilon \iota \circ \iota$ $λι_{29}^{16}$ Πεκυσις, Πελ, 7b, Πεμην 17 6, Πενοβ 18

(Πενοί 6b), Περητ, Περουμ² (Πουρουμ),Περισούμ 26 (Πευρ- 27), Πεσοού (Πεσσοού, Πεσσου, Πεσσουτος), Πεσχαλ⁴ (Πεσχαλ),Πετηνηου⁵ (Πετινιου 26b), Πευροτ, Πεμοι (?Πισοι 25), Πιζόνς 12b, Πιηουτ 17, Πιλα- τos , $\Pi \iota \nu o \upsilon \tau (\iota \omega \nu)$, $\Pi \iota o \upsilon 25$, $\Pi \iota \pi \epsilon \rho 13b$, $\Pi \iota s$, Πιστος, Πιτεχου, Πκυλις, Πλουτ(ιων, Πλωτιων), $\Pi \mu \alpha \sigma \epsilon^8 4b$, $\Pi \nu \alpha \gamma \kappa \alpha \gamma$, $\Pi o \nu \eta \eta \beta$ ($\Pi o \nu \eta \beta$), ° Πτουλ 9, Πωενητ 10 26 (Πωνητ), Πχαχ, 11 $Pa\pi$ του, Σαιη 12 4b, Σαμηει (Σαμεει), Σαννα 13 20b, Σινούερη 11b, Σοιου, Σουριχη, Αβα (Αββα) Στεξ (Στεκς 11), Ταγος 14 8, Ταλαου 1b, Ταροου 15 (Ταροουτ 12), Ταξαμένη 206, Αμα Τασου, ¹⁶ Τατιανου (Τατιν₁, Τιτιανε), Τεμμε ενε, Tιμουτη, ¹⁷ Tοοσε, Tρασιας, Tχεερ, ¹⁸ Tιος ¹⁹(?), $T\pi\epsilon\rho\epsilon\chi\iota\circ\varsigma$, $\Phi a\nu\circ\upsilon\beta$, $\Phi\iota\beta\iota\varsigma$ ($\Phi\upsilon\beta\eta\varsigma$, $\Phi\iota\beta\iota\circ\upsilon$), Φομντ (Φομητ), Xωλος, 20 Xωωρ, Ψας 4, Ψα-

With this series (Little —, Little brother, Little blood, Little flame, Little feast) cf. κονη Alexandria Mus. no. 120, Kovis BGU. 700.

² Pap. Amh. cxxviii, Not. et. Eetr. xviii. 329.

⁸ BGU. 392.

^{1 1} Aané Kenyon, Cat. i. 216.

⁵ AHTG Zoega 241.

⁶ Krall v.

⁷ Alla 1100°, Krall xciii. V. Wien. Denkschr. xxxvii. 126.

⁸ Crum, I.I. no. 120.

⁹ Hauirns Wilcken, Gr. Ostr. 343.

¹⁰ Havis BGU. 843.

^{11 1} Havordis.

^{12 ?} Παστάμων, Pomialowski, Jitie . . . Paesia Velikago (1900) 89.

¹³ Cf. TCAAAHAHHA Crum, l.l. no. 450 and Eg. Research Acct., The Osireion, pl. xxxi, no. 24.

¹⁴ Crum, I.l. no. 166 &c.

¹⁵ Cf. Evs above.

¹⁶ Crum, I.t. no. 202.

¹⁷ I munu Krall xi.

¹⁹ Heróß Pap. Amh. exxxvi.

¹ Περίτ ib. exlii.

² Περοῦσις ib. cxxxix, BGU. 892.

³ Or. 4881, Петой Aeg. Z. xxxii. 48.

^{4 7} DESNAA Krall celii.

⁵ Hirws Pap. Amh. exl.

⁶ Krall elxviii and no. 1076.

⁷ Possibly for HETPIC; but rep(is) is a title on 12b.

⁸ HACH Crum, 1.1. 305.

⁹ Probably a name, being sometimes preceded by κληρ(ονόμοι).

¹⁰ Cf. YUHHT below.

¹¹ I'. Spiegelberg, Eigennamen no. 320a.

¹² Saîs BGU. 244, Sanes Grenf. Gk. Pap. i. 20.

¹³ TCAHHA Cairo no. 8665.

¹⁴ TAPA: Crum, I.I. no. 449, Tayús Grenf. Gk. Pap. ii.

¹⁵ Cf. Apoov above.

¹⁶ Tarús Kenyon, Cat. ii. 148.

^{17 3} Τιμόθεος.

¹⁸ і т<u>че</u>вре.

¹⁹ Apparently a name, as it is often followed by a title only.

²⁰ Presumably a name, though it always follows another.

τος, $\Omega \rho$ ($\Omega \rho$ ος), $\Omega \phi$ ελιου, $\mathfrak{P} \epsilon \nu \eta \tau^1$ ($\mathfrak{P} \iota \nu \eta \tau$ ου 26b), $\mathfrak{F} \epsilon \lambda \mu \iota$ ου, $\mathfrak{F} \epsilon \lambda \mu \iota$ ου, $\mathfrak{F} \epsilon \lambda \epsilon \nu \alpha$ ($\mathfrak{F} \epsilon \lambda \epsilon \nu \alpha$, $\mathfrak{F} \epsilon \lambda \tau \nu \alpha$), $\mathfrak{F} \epsilon \lambda \tau \nu \alpha$), $\mathfrak{F} \epsilon \lambda \tau \nu \alpha$).

The following places, besides the two with which the assessment is primarily concerned, occur either as independent contributors: $\tau \eta s$ axias $\epsilon^{ik} \lambda \eta \sigma^{ik} (\epsilon \kappa \lambda_l)$, τov axiov $\mu a \rho \tau v \rho(os)$; or joined with a personal name: $\alpha \pi o \epsilon \rho \mu(ov \pi o\lambda \epsilon \omega s)$, $\alpha \pi o \alpha \rho \mu o \tau_l^3$ ($\alpha \rho \mu o \theta_l$), $\alpha \rho \mu o \tau v \nu_l$ 14), $\alpha \pi o \tau \beta \alpha \kappa \epsilon (-\kappa \eta)$; or representing one: $\pi \alpha \rho \alpha \kappa o \tau \epsilon$. In 25b a $\kappa o \iota v(ov ?)$ $\epsilon \pi o \iota \kappa (\iota o v)$ is a contributor.

The descriptive words, indicating occupation or office, are $\alpha\beta\beta\alpha$ ($\alpha\beta\alpha$), $\alpha\pi\alpha$ 15b, $\alpha\mu\alpha$, $\alpha\mu\pi\epsilon\lambda o\nu\rho\gamma(os)$, $\alpha\nu\alpha\gamma\nu\omega\sigma\tau\eta s$, $\alpha\rho\tau\kappa\kappa\sigma\pi(os)$, $\beta o\eta\theta(os)$, $\gamma\nu\alpha\phi\epsilon\nu s$, $\gamma\nu\nu\omega\sigma\tau\eta \rho$, $\gamma\rho\alpha\mu\mu(\alpha\tau\iota\kappa os)$ or β -ατηφορος), $\gamma\nu\nu(\eta)$, διακονος, ελαιουρ $\gamma(os)$, εργατης ($\pi\alpha\rho\kappa\alpha\tau\eta s^4$), $\theta\nu\gamma\alpha\tau\eta \rho$ 20, $\iota\alpha\tau\rho os$ 14b, $\kappa\alpha\theta\alpha\rho\nu\rho\gamma(os)$, $\kappa\epsilon\rho\mu\iota xov^5$ ($\gamma\epsilon\rho\mu\iota xov$), $\kappa\epsilon\phi\alpha\lambda(\alpha\iota\omega\tau\eta s)$, $\kappa\lambda\eta\rho(o\nuo\muo\iota$, $\kappa\lambda\eta\lambda_l$) preceding a name, $\kappa\nu\rho(os)$ 12b, $\lambda\alpha\nu\nu^2(\rho\alpha\phi os^6)$, $\mu\alpha\gamma\epsilon\iota\rho(os, \mu\alpha\gamma\nu\rho_l)$, $\mu\nu\nu\alpha\zeta(o\nu\sigma\alpha)$, $\iota\iota\kappa\delta\delta\rho\mu(os)$, $\iota\iota\kappa\rho\nu\rho\mu(os)$ and $\iota\iota\kappa\rho\nu\rho\mu_l$ εκλησι(αs) 11, $\pi\rho\alpha\gamma\mu(\alpha\tau\epsilon\nu\tau\eta s)$, $\pi\rho\epsilon\sigma\beta\nu\tau(\epsilon\rho os)$, $\pi\rho\omega\tau\kappa(o\mu\iota\tau\eta s)$, $\sigma\iota\nu\iota\kappa\iota\nu\nu^7$ 2b ($\sigma\epsilon\nu\iota\kappa\iota\nu\nu$), $\sigma\iota\tau\rho\mu\epsilon\tau\rho(\eta s)$, $\tau\omega\nu$ $\sigma\kappa\nu\tau\epsilon\omega\nu^8$ 8b ($\sigma\kappa\nu\delta\epsilon\omega\nu$ 11b), $\tau\epsilon\kappa\tau\omega\nu$, $\chi\alpha\lambda\kappa(o\nu\rho\gamma os)$, $\sigma\epsilon s$.

1076.

Or. 6047.—Papyrus; 5 dilapidated leaves and 4 fragts. The MS. was in book form,

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 $\sigma \epsilon \lambda i s$ number: $i\beta$.

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: $+ \lambda o \gamma_l \epsilon [\mathring{\kappa}] \delta o \sigma \iota s$, the 2nd and 4th $\int \alpha \phi_l \sigma^{-1}$ (cf. no. 1075, f. 21a).

Then a heading, illegible but for $\mathbb{I}\alpha\phi_I$, followed by a column of names with figures preceded by $\mathcal{L} = \pi\nu\rho\circ\hat{\nu}$. Each name is also

¹ Cf. Πυσενητ above.

² Cf. Albiov above.

^{3 ?} A place. Έρμωνθίς 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 11κατκοσις in same text, κοσις 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?

¹ This last resembles a sign for $d\rho\tau$ ά $\beta\eta$; v. Wilchen, Gr. Ostr. 1, 752.

² V. no. 1039.

³ V. Index and ? cf. пеплет, потплат between Derût and Sanabu, Amélineau, Géogr. 316.

preceded by a numeral. On right, a column of names &c. and figures, carefully cancelled, except the heading: $\epsilon \chi \theta_l^1 \kappa \omega \mu_l \pi \alpha \pi \lambda \omega \omega \nu$ $\mu \epsilon \rho_l \epsilon \nu \delta_l$

Fol. 2a. On left, a column of names, each preceded by a numeral as before and with $\pi\nu\rho o\hat{\nu}$ and figures opposite. There are also occasional dates here in the margin. On right, a short column headed $+\lambda o\gamma_I \mu \iota \sigma \theta_I$ $\sigma\iota\tau o\nu$; then a longer: $\int a\phi_I \sigma$, the names preceded as before by numerals, but the figures opposite being here twofold, the first group following the sign $\not\sim$ $(=a\rho\tau a\beta\eta)$ the second having $\nu(\mu i\sigma\mu a\tau a)$ or $\kappa(\epsilon\rho a\tau \iota a)$.

2b. On left an almost illegible column headed $+ \lambda \alpha \gamma_l \lambda \eta \mu_l^2 \tau \alpha v \dots^{\theta_l} \mu_l^{\theta_l^2} \lambda^{\theta_l} \alpha \gamma_l \mu_l^{\theta_l} \lambda^{\theta_l} \alpha \gamma_l \mu_l^{\theta_l} \alpha \tau \alpha \eta_l^{\theta_l}$. The names appear to be preceded by δ_l ($\delta_l \alpha \dot{\alpha}$). The first entry is $\delta_l \kappa \alpha \iota_l^{\theta_l} \alpha \gamma_l \alpha \gamma_l^{\theta_l}$. On right, a column of names and sums in grain $(\pi \nu \rho \rho \hat{\nu})$.

Fol. 3a. On left, a mostly illegible column of names and sums in grain. On right, the following paragraphs, one below the other: (1) $+ \mu \epsilon \rho_l \epsilon \iota \nu \delta_l \tau \omega \kappa \nu \rho_l \pi \epsilon \tau \rho \dot{a} \beta \circ \eta \theta_l \mid \delta_l \kappa \circ \iota \nu \dot{o} \tau \eta s \kappa \omega \mu_l \lambda \circ \gamma_l \mid \chi \circ \rho \tau_l \alpha \rho \gamma \nu \rho_l \tau \alpha \cdot \chi \mu \nu \rho_l \ldots \eta \cdot \epsilon \mid \tau \rho \epsilon \iota s \chi \mid \gamma \mid \chi \rangle \epsilon \Gamma \mu \circ \nu \ldots \mid + \delta \iota \epsilon \mu \dot{o} \iota \omega \nu \iota \dot{o} \gamma \nu \omega \mid \sigma \tau_l \ldots$

(2) τω αδελφι πετρι βοη ... | σοις βικτορι κωμαρχχι | χρι κι σδ $\dot{\mathbf{n}}$ πετρι ... | πετρι πσαμμοδ μονι $\dot{\mathbf{n}}$ δι εμδ | ιωνιδ γνωστι συγγραφι εως | μεχειρι μονι $\dot{\mathbf{n}}$

(3) headed σχοίι ομοιι; then 3 names with figures, illegible and cancelled except the last, καλλινους.

(4) after a blank space, + μερι ε ινδι τω κυρι πετρώ | βοηθι δι ανουφι ισακιό | καταπι κλ. | | ταυχερι χι μονι + δι εμό ιωνιό | γνωστι [συγγ]ραφι +

3 λημμάτων.

3 KOLVOE.

1 Obscure.

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 $(\pi \nu \rho o \hat{\nu})$ 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 $(\pi\nu\rho\circ\hat{\nu})$. Heading: $[\omega\nu\theta_I \mu\epsilon\rho_I \beta \nu\delta_I a\delta\sigma_I] ? \sigma\epsilon\lambda_I$. On right, a longer column of names, each preceded by $\epsilon\xi_I$, and opposite them, sums of money with $[\nu]$ or κ_I . Heading: $\lambda\sigma\gamma_I \epsilon\nu\tau\alpha\gamma\iota_I \kappa\sigma\mu_I \tau\eta$ s $\alpha\nu\tau\eta$ s $\delta\epsilon\nu\tau\epsilon\rho\alpha$ s $\nu\nu\delta_I$.

5b. On left, a column headed $+ \lambda o \gamma_I \kappa [a\tau a \sigma \epsilon \lambda_I^{\ t}]$, giving the totals of grain $(\pi \nu \rho o \hat{\nu})$, from $\sigma \epsilon \lambda \iota s$ a to $\nu \epsilon$. On right, a short column with a heading illegible but for its latter part: $\delta_I \tau o \nu \kappa \nu \rho_I \phi o \iota \beta a \mu_I$. It seems to consist of additions to the preceding list.

The 4 disconnected fragts. 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, αμα Ευτος, Θανεσοου, Ιερεις, Ιωνις, Καλασας, Καστορ, Κλαυχις, Κουειχ, Κουλουχι,⁴ Λαυουτος, Λευει, Μικκη,⁵ Μουσητος, Πακοιτος, Πακωβ, Πασιν,⁶ Πελινη, Περητ,

¹ V. no. 1075, f. 22b.

² 'Aνούθιος Pap. Oxyrh. exxxvii.

³ Kenyon, Cat. ii. 310, Corp. Rain. t, xli.

⁴ Cf. ? Crum, Ostr. no. 229.

⁵ V. Krall lxxxi.

⁶ Hagus Kenyon, I.I. ii.

Πετρα, Πιηου, Πιλατος, Σαιε, Σιριου, Σιωνος, Σοις (Σοιτος), $T\beta$ αμνακου, Tεκρομ $_{l}$, Ψ αριτ $_{l}$.

The incidental titles &c. are $\alpha\beta\beta\alpha$ ($\alpha\beta\alpha$), $\alpha\pi\alpha$, $\alpha\mu\alpha$, $\alpha\gamma\rho\circ\phi(\upsilon\lambda\alpha\xi)$, $\alpha\rho\tau\circ\kappa(\circ\pi\circ\varsigma)$, $\alpha\rho\chi\eta-\phi\upsilon\lambda(\alpha\xi)$, $\beta\circ\eta\theta\circ\varsigma$, $\gamma\nu\omega\sigma\tau\eta\rho$, $\gamma\upsilon\mu\nu\alpha\sigma\iota\circ\upsilon$, $\kappa\alpha\gamma\kappa\epsilon\lambda-(\lambda\alpha\rho\iota\circ\varsigma)$, $\kappa\epsilon\rho\alpha\mu(\epsilon\upsilon\varsigma)$, $\kappa\omega\mu\alpha\rho\chi(\circ\varsigma)$, $\mu\circ\nu\circ\chi(\circ\varsigma)$, $\pi\rho\alpha\gamma\mu(\alpha\tau\epsilon\upsilon\tau\eta\varsigma)$, $\pi\rho\omega\tau\circ\kappa(\omega\mu\eta\tau\eta\varsigma)$ and $\alpha\pi\circ\pi\rho\omega-\tau\circ\kappa_I$, $\sigma\tau\rho\alpha\tau\iota(\omega\tau\eta\varsigma)$.

The place names are $\Pi \alpha \pi \lambda o \sigma v$, $P \alpha \kappa \sigma \tau \epsilon (\tau \alpha -)$.

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. 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 ($Ta\nu a\mu\eta o\nu$ f. 2) points to the neighbourhood of Hermopolis,² the church of which ($\tau\eta s$ $\epsilon\kappa\kappa\lambda_l$ $\epsilon\rho\mu_l$ f. 2) appears to be mentioned.

Certain columns show a heading, nowhere completely preserved: f. 2a $\epsilon\iota\varsigma$ $\pi\rho\alpha\xi_I^3$ $\sigma\nu\nu$ $\theta\overline{\omega}_{\varsigma}^4$ $\mu ... \mu \epsilon \iota \delta_I$ $\alpha\mu\mu_I$ $\chi\rho\nu\sigma\iota\kappa_I^5$ $\iota\epsilon$ $\iota\nu\delta_I$; f. 3a $... \theta_I$ $\chi\rho\nu\sigma\iota\kappa_I$ $\pi\rho\omega\tau\eta$; f. 5b $\epsilon\iota\varsigma$ $\pi\rho\alpha\xi_I$ $\sigma\nu\nu$ $\theta\overline{\omega}$ $\chi\rho\nu\sigma\iota\kappa_I$ ς^4 ... $\epsilon \iota$ $\iota\delta_I$ $\alpha\mu\mu_I$ $\overline{\alpha}$ $\iota\nu\delta_I$. Each line

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 $\delta_I = \delta\iota\acute{a}$, and (3) a sum of money, preceded by $\kappa = \kappa\epsilon\rho\acute{a}\tau\iota a$. At certain points an addition of the preceding sums appears to have been made by Phoebammon, $\delta\iota a\sigma\tauo\lambda\epsilon\acute{v}s$. 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, Ερμινου, Ενανθείας, Ηραίδος, Απα Ιβ, ⁵ Ιλαρος, ⁶ Ιουστιανου, Καλοτυχου, ⁷ Κιρουσθιου, Κουπηλακιας, Αβα Κυρου, Λεευ, Λουλουτος, Μαρουτος, Ματοι, Απα Νοκιου, Νοννα, Νυμφη, Πηλιου, Πιστου, Πκυσιου, Σηλ₁, Ταβελλι₁ (Ταπελλι₁), Τεκρομπιας, ⁸ Τψιστου, Φανερυσι, Φαρεσμανειου, Ψαλοθιου, Ψυρου, Ωρουωγκιου. ⁹

¹ V. above, p. 60; also Wessely, Studien z. Paläogr. 11. xxxix.

² V. Krall clxi and in WZKM. 1902, 263.

³ V. no. 1075.

⁴ Possibly = $i\pi i\rho$, though the MS. shows (rarely) the more usual sign.

⁵ Τὸ χρυσικών seems to be an annual money-tax (cf. $\epsilon\mu\beta$ ολή); v. Pap. Oxyrh. exxvi, exxxvi, Krall xeviii, e &c. and no. 1051 above.

¹ Perhaps in BGU. 614, otherwise apparently unknown.

² 'Aλεύς Kenyon, Cat. 11. 32.

³ ? Cf. Απαρασιος, Crum, Ostr. no. 116.

⁴ Cf. Σμητ, Σμιθις &c.

⁵ Cf. Φιβ.

⁶ Ίλαροῦς Pap. Oxyrh. eecelxxxix.

⁷ Cf. Καλλιτύχη l.l. eccexevi.

⁸ Cf. opoune Crum, l.l. no. 337.

⁹ V. no. 1028 above.

¹⁰ Or Novy. Cf. no. 1059, HEOTI.

¹¹ Cf. Pap. Oxyrh. xliii, lxxv.

¹² Named probably after their actual abbots; cf. Crum, l.l. p. xvii, note 13.

Ιακκωβου, ib. α ββα Αφουτος 5, ib. α μα Αννας, του μ ον ν ι... τεζ 5b, 6b; hospitals 1 του νοσοκ(ομείου) Αχιλλ(α), ib. Θω μ (α), ib. α μα Κυρα, του κελυφοκομίου; 2 doubtful των Σαλαμιτ(ω ν) Θυνε 3 2.

The titles, offices &c.: $a\beta\beta a$ ($a\beta a$), $a\mu a$, $a\pi a$, 4 $a\rho\tau o\kappa(o\pi os)$, $\beta o\eta\theta(os)$, $\gamma\epsilon\omega\rho\gamma(\iota os)$, $\gamma\rho a\mu-\mu a\tau\iota\kappa(os)$, $\epsilon\lambda a\iota o\nu\rho(\gamma os)$, $\epsilon\rho\gamma a\tau\eta s$, $\zeta\nu\gamma o\sigma\tau a\tau(\eta s)$, $a\pi o\zeta\nu\gamma(o\sigma\tau a\tau\eta s)$, $\iota a\tau\rho os$ and $\pi\rho\epsilon\sigma\beta\nu\tau\epsilon\rho os$ together, $\kappa o\mu(\eta s)$, $\kappa\lambda\eta\rho(o\nu o\mu o\iota)$, $\mu o\nu a\zeta(o\nu\sigma a)$, $\nu o\tau a\rho\iota os$, $o\iota\kappa o\nu o\mu(os)$, $o\iota\nu o\nu \rho(\gamma os)$, $a\pi o\nu \eta\beta$ 3, 5 $\pi\lambda\iota\nu\theta o\nu\rho\gamma(os)$, $\pi\rho\epsilon\sigma\beta\nu\tau\epsilon\rho(os\ or\ \pi\rho\epsilon_{I})$, $\pi\rho o\epsilon\sigma-\tau(\omega s^{6}\ or\ \pi\rho o_{I})$, $\sigma\kappa\nu\tau(\epsilon\nu s)$, $\sigma\tau\iota\pi\pi(o\nu\rho\gamma os)$, 7 $\sigma\tau\rho a\tau\iota\omega\tau(\eta s)$, $\sigma\chi o\lambda(a\sigma\tau\iota\kappa os)$, $\tau a\rho\iota\chi(\epsilon\nu\tau\eta s)$, $\tau\epsilon\kappa-\tau(\omega\nu)$, $\tau\rho a\pi\epsilon\zeta(\iota\tau\eta s)$. A very frequent but obscure addition, after a name and title, is $\nu(\pi\epsilon\rho$?) $\tau\eta s$ $\epsilon\lambda_{I}$, or rarely $\nu(\pi\epsilon\rho)$ $\tau\eta s$ $\mu\eta\tau\rho_{I}$, while $\epsilon\lambda_{I}$ alone often follows a personal name, as if itself a name or title. Another frequent word is $\sigma a\lambda\epsilon$ 'lame' (?), appended to a name.

1078.

Or. 6049.—Papyrus; a fragmentary leaf, $11\frac{1}{4} \times 9$ 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 heading $\delta\iota a\phi \rho \rho \rho \pi a\kappa \tau \omega \nu$, above which are traces of a foregoing text. Each line consists of a personal or place-name, preceded by $\delta_I = \delta\iota \dot{a}$, and opposite it a group of figures, e.g. $\beta / \gamma \sigma \iota \lambda_I a$. The first sign (as shown by the fragmentary total at the foot of the column) representing ditto, refers to $\omega = \dot{\nu} = \nu o \mu i \sigma \mu a \tau a$ at the top of the page, but now lost; the second is uncertain; the third $= \sigma \hat{\iota}(\tau o \nu) \lambda(i \tau \rho a \iota)$.

Among the personal names are

Κουρευς, Ορβας, Παμουνίου (Παμουν), Πανηου, Πεμχωλ, Πιερουδίος (or ? Ιερουδίος), Πιηου, Πκυλις, Πτοιμαίου (with λο above first ι), Σουρους, Χωλος. It will be observed that certain of these recur in no. 1075.

The titles &c., $\alpha\beta(\beta\alpha)$, $\alpha\rho\tau^{i\alpha}\kappa\sigma\pi(os)$, οικοδομος.

The places της αγιας έκλησι(ας), μοναστη- $\rho(ιον)$ α $\beta(\beta a)$ Ανουφ₁, ib. α $\beta(\beta a)$ Απολλως, τοπ(ος) Καμητος, απο Παλαντος, απο τοι . ασεως.

Verso: blank but for one line: $+ \kappa \omega \mu_l$ σ , presumably the name of the village.

1079.

Or. 6050.—Papyrus; $10\frac{3}{4} \times 8\frac{3}{4}$ 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, $\alpha\pi\alpha\rho\gamma\nu\rho_{l}\chi\rho\nu\sigma\alpha\rho_{l}$, followed by κ_{l} (= $\kappa\epsilon\rho\acute{a}\tau\iota\alpha$) and a numeral, as β_{5} , γ , $\beta_{5}\delta$, and then, at a greater distance and in a different hand, $\mathring{\imath}_{1}$ $\mathring{\gamma}$. The totals

¹ Cf. Grenfell, Gk. Pap. 1, lxii, Pap. Amherst cliv.

^{2 &#}x27;Leper hospital'; a new word.

³ Possibly refers to an offshoot of the Alexandrine monastery το Σαλαμᾶ; 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 Aπο O'CHHB, '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. 11. 332; also Grenfell, l.l. ii, nos. 86, 87, BGU. 876.

¹ Obscure. Cf. Krall cexxxiii, 21.

below are: men, $\gamma \iota_{l} \alpha \nu^{\delta} \iota_{\overline{\gamma}}$, and money, $\beta^{-1} \tilde{\Pi} \epsilon \tilde{\gamma}$. The second list is headed $\tau \omega$... $\tilde{\nu} \rho_{l} \tilde{\nu} \tilde{\tau} \gamma \epsilon \omega \rho \tilde{\gamma} \tilde{\gamma} \tilde{\sigma}$. It has 14 names and is similar to the preceding, but that $\alpha \pi \alpha \rho \gamma \nu \rho_{l} \chi \rho \nu \sigma \alpha \rho_{l}$ is omitted and that only the total of money is given: $\beta \tilde{\Pi} \delta_{1} \tilde{\gamma}$. Such lists were presumably also upon the upper part of the Verso, since there remain legible: $\sigma \nu \nu \tau \epsilon \lambda \lambda \tilde{N}$, and after a space $\tau \epsilon \kappa \tilde{\nu}^{2} \tau \omega \nu \gamma \epsilon \omega \rho \tilde{\rho}$, and after another space $\beta \epsilon \tilde{\tau} \tilde{\pi} \alpha \nu^{\delta} \eta \beta$. Below this: $\sigma \nu \mu \iota_{l} \phi \iota_{l} \delta \theta_{l} \pi \tilde{\rho} l^{3} \nu \tilde{\iota} \tilde{\nu} \omega \rho \iota_{l} \tau_{0} s \sigma \tau \iota_{l} \chi_{l}$ with the triple cross, as in nos. 1016 &c.

Most of the names are abbreviated. Some are followed by descriptions, e.g. Π aul, μ i σ θ , M η va χ al κ /, Σ i ρ e κ a θ /, A π a τ η ρ vavaz, or by the names of father or brother: Za χ a ρ ias M η va τ os, Iov σ \tauos a δ e λ / au τ ov, Π ivou τ i Π avov ϕ , Π e σ η θ Taiev η , Π κ v λ is 4 a δ e λ / Kv ρ ia κ /.

To the lists are appended two declarations: (1) by Philothens, son of Houri ($v.\ above$), headman of the village of Tjinela, who swears by God and the health of 'Amr (Anbros')' that he has not omitted to account for ($\tau \acute{a}\sigma - \sigma \epsilon \iota \nu$) 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

+ анок філове папе пре иппакаріос готрі пропітхінела | 2 екорк иппосте ппантократор инпетхаї напврос хіннка | 3 -рюне епагот гіппітше тирв хінсинтавте проціє | 4 еграї епіпітассе ппов птетнешітхоєє + апок готстос | 5 псаг птше² екорк иппосте ппантократор инпетхаї | 6 напврос хіннкарюне (above епагот) гіпптше тирв епіпітассе | 7 ниов птетнецітхоєєє +. Then, in the hand of the above lists: + $\alpha \nu \alpha \kappa \epsilon \phi \alpha \lambda^{\epsilon} \tilde{\tau} \sigma \nu \nu \tau \epsilon \lambda \lambda \kappa \omega \mu \sigma \epsilon \nu \iota \lambda \alpha \epsilon \omega \varsigma \epsilon \iota \varsigma <math>\nu \lambda \beta \tilde{\gamma}$.

+ анок філообос инисалає паните инанатир пепре/ | 2 прошитиле тхипела енсулі енсорк пиран инпосте | 3 инпетхаї панврос хипикалає проше епауот упинтиле |4 хипештавте проше епесит екрапенте исон хеліко | 5 тигалт пусти пиени + $\sigma \nu \mu \iota_{\ell}$ (triple cross) $\phi \iota \lambda \circ \theta_{\ell}$ $\pi \rho \omega \tau \circ \kappa_{\ell}$ $\sigma \tau \circ \iota \chi_{\ell}$ $\sigma \nu \mu \iota_{\ell}$ (triple cross) $\eta \sigma \alpha \iota \alpha s$ $\dot{\sigma} \tau \circ \iota \chi_{\ell}$

+ апатир влах/ пре/ тістоіх

1080.

Or. 6051. — Papyrus; $6\frac{1}{2} \times 3\frac{3}{4}$ in. The script, parallel to the fibres, is clumsy and ligatureless.

From Ashmunain. [Rev. C. Murch.]

An Account (? $\gamma\nu\omega\sigma\iota s$) of money owed or paid by various persons to Jacob, a $\sigma\dot{\nu}\mu$ - $\mu\alpha\chi s$.

levied by 'Amr.' It must date either in A.D. 639—644 or in 658—664. The name of the official addressed is not preserved.

¹ V. no. 1075, f. 21a, note.

² Perhaps for Ταγνωσις.

³ Πρωτοκομήτης=ΠΑΠΩ.

⁴ Recurs in no. 1075.

⁵ Cf. the Greek form in the subscription; also Krall exiii.

⁶ V. Mitth. Rainer v. 38, 61, AUBPOG 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 ¹/₃ of a νόμισμα.

² V. Krall v. 27 (cf. exxxviii, 17).

? . cocij iakob nethaz*

δ_I	дахаріас 4ос	κ/ 1 Λ
δ_{l}	Sapor on	6/ 0
	λ ілот фотрі \mathbf{r}^1	$\kappa_I = \frac{?}{111}$
δ_{l}	віктор полот	?
δ_{l}	HOAOTETOTO 2	K/ A
δ_{l}	протох солонош	к _/ пі
δ_I	ана колоо прир/	$\kappa_f = c$
δ_I	коостантино	κ_{l} .
δ_I	qaonoii	κ_{ℓ} α
8,	авраган	[blank]
8,	ана віктоір	[,,]

1081.

Or. 6052.—Papyrus; $2\frac{3}{4} \times 5\frac{1}{2}$ 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: + ευποτώς μπροττά μλημα μλοσός μπροτά μτλα]. It shows the entry εληλέκλλομοῦ, also abbreviated as $ασκ^{λ}_{I}$.

Possibly belongs to no. 1091.

1082.

Or. 6053.—Papyrus; a fragt.; $4\frac{1}{2}\times4$ 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.

[20] $\Delta O K^{\dagger}$ imorq $\hat{\tau}$ $\hat{\Delta}$ iontor headanot [101] $\hat{\mu}$ ϵ canntatogenia taaq hai $\hat{\mu}$

 \mathbf{j}^{ij} $\boldsymbol{\beta}$ ratabahi darot \mathbf{i}^{ij} \mathbf{j}^{**}

1	V. nos.	1031, 1034.	2 Πολυδείκης.
	3 V.	no. 1044.	$\mathbf{y} = \beta \mathbf{y} = \frac{2}{3}.$

\mathbb{M}_0^3 santimocion equò	ii a
∦и̃] γ запактон сфоі́ас	ű s•
Думыктон ендепап	ñ 4.
XXOGYAOCG IHIATOI	۰ نا ج
TOTALIN STRONSPEAS	ůγ́
Дзаоні філолкеле	ů <u>ុ</u>
₫neoro;•	2

1083.

Or. 6008.—Papyrus. This is the verso of no. 1032.

Account of various expenses.

On left, a column of figures, each preceded by $\hat{\mathbf{n}}$. On right, another column, preceded by dates, ϕ^* , ι and α . Little of the text is legible. The first lines are rangeous materials [raaiockopac next range] [raaiockopac next range] [raaiochapac next range]

1084.

Or. 6054.—Papyrus; broken off on right; $7\frac{1}{2} \times 5\frac{1}{2}$ 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," + crit uno" unecoro urangerror and not, in 3 (or more) columns, each consisting of names and figures. Most names are followed by $\epsilon \rho^{\gamma}[a\tau \eta s]$ or by $a\mu^{\pi}[\epsilon \lambda o \nu \rho \gamma o s]$. The corn is reckoned in $a\rho^{\tau}[a\beta a\iota]$.

The name namorn size occurs.

1085.

Or. 6058.—Papyrns; 5×3 in. The text, parallel to the fibres, is in an upright, sometimes ligatured hand.

From Ashmunain.

[REV. C. MURCH.]

¹ (f. p. 450, note 5.

+ Termodic indecor[o] $\stackrel{?}{+}$. This is followed by 7 names, each preceded by 2A- and followed by $\text{cif}^-(\sigma i\tau o v)^1$ and a figure. Among them are handru, upa, handrur ('the shipmaster'), hundre, kotpotx.²

Below these is the total: 11/ CIT AGS.

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. # прори исоп хотт[е] илагн³ пиессоп снат навронте пиесронит исоп нааве пиесрот навтасе прог :в таосне⁴:в: папо⁵: а напиотте:н ои/ пиес: те: тв: к: отлако[и]

:10 /

пианомиота : 16 петре стоот:

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, name naoroc fibrue. Entries 1—8, gamerue with a sum of money, e.g. $\mathring{\mathbf{n}}$ $\alpha \mathring{\mathbf{y}}$, opposite each; the rest, gapoq on.

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 $(\gamma\nu\hat{\omega}\sigma\iota s)$ of articles (olive-oil, onions, mats) put upon a boat.

+ гипотом инпотте тапте тегноске инискете $\lfloor 2 \rfloor$ итаттале епхој хинепоот етесотмонет $\lfloor 3 \rfloor$ -пе ипареизоти невот итирошне тап ја ј $^{8}/$ +

4 хоттоте нуе надтадте плаги ихоент 5 уе втоот ихотюте ийнуюнте наскалюн- $\mathbf{n} \begin{bmatrix} \hat{e} \\ \hat{e} \end{bmatrix} = 6$ инти итин ихиеле \mathbf{n}

After a long space, an account of 'genuine honey.' | 7 + вис плогос инеquи ине ита фалоо \mathring{r} | 8 или гипедгилкой \mathring{e} техниве + руз \mathring{e}

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) [(3)] (sic) [(3)] (sic) [(4)] [(3)] (sic) [(4)] [(4)] [(5)] (sic) [(5)] [(6)] [

¹ As in Wilcken, Tafeln xviiia.

² Cf. KOAOTX. V. Crum, Ostr. no. 229, note.

³ V. Krall cexxxiv and in WZKM. 1902, 266.

⁴ Cf. masc. APGHG, in a Crawford (now Rylands) pap. from Ashmunain.

⁵ name in another Crawford (Rylands) papyrus.

An obscure word.

² γ ίδικόν.

II. The other texts are accounts: of connon, measured in λίτραι; of brick-making or laying, with dates; of expenditure on corn.

+ national indicating and μ is $\epsilon\phi\epsilon\xi$

Samitand enangse ≈ 5 supersone into ≈ 5 supersone into ≈ 5 supersone \approx

- After a space, 3 lines of dates and names and, after a further space,

+ плогое инегоот и . . . т . . ? пине-

 μ is heaven endow.

ιζ πτασιποιιι τωβε

 $i\theta$ istatpair

KO OTKOT HTOBO

KY OTKOT HTORE

KE IMOTZOKOT HTAHOTAZ TXO 660A

 μ is senious toss

 $\stackrel{X}{\mu}$ of altern other heads atbone shools

Й к аги ующит икот итюве Консою

KB HTATHE PHOOS

 $\kappa\delta$ orkot htube neoio

These accounts are continued on the remaining blank space of the other side,

+ name has hibsoto etemboltoh $\sigma_{ij} \stackrel{\tau}{\rho}$ o

ελημιτλίταλη θηλιίζαλη μκιί . α ση ρ νβ

καπτάπταση μάς προ , οξ πητοί κάπαξος $a\bar{p}$ a αιχι π $\bar{\nu}$ β καπαξος ειπίν ζ $\bar{\nu}$ ια

emilianity htooty from θ θ fatell history θ

HAI HTOOT HOW ω AITAAT OUAT AOIN $^{\prime}$ GC HKA , A ?

1090.

Or. 6063. — Papyrus; 135×6 in. The text, parallel to the fibres, is in a sloping, rarely ligatured hand.

From Ashmunain.

[Rev. C. Murch.]

Account (γνῶσις) of various expenses incurred at Babylon (Fostat).

+ тегию/ ипстантали нагановии заперив зивавтаюм аотр шау а

ZATAIUII HETÖHT 458 ZUSHI HURTES 1 as ій поднян ишктая musuuz murapixii иниволалов исплахв 4 558 [83] HITAUTAAH MAHINES] ий . ранасототие 4 as-EXTOTINE PARTIAINAS паппаюто г 4 as опол неспихе хогак опол 4 558

onoil nestix zorak onoil $(4 g^2)$

лина q π гаташи поину инбекараво q $\iota\epsilon$ ганунуюте инклосию q β_5 гатабиле иону ини наврос 2 q α_5 гатийн ионосах инивеанта

оон инпенна стуссе ситан тала сиклогсие 3 q θ пехір

γι/ 1/ 11x,

+ апок коллотоос тістх

εγρι φι .. ετη ινδιδ

¹ New as a substantive.

¹ эпэнэти Rossi, *Papiri* и, iii. 44, is parallel to эот 'pillow.'

² عمرو. Cf. no. 1079.

³ Cf. KOAOCHE, 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: + ranuauraura urphrope unuezzoor char $a\sigma\kappa^{\lambda}$, is

ελτιιες ετίπτε μφορλ ασκ^λ, η ελτιιες μουτε μφορλ ασκ^λ, η ελπριομε με κατ μπμορ [$\mathring{\Pi}$] εκοτ ασκ^λ, ιε. 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. [Re-

[Rev. C. Murch.]

A list of names. Each of the 11 lines has two (father and son), without the genitive II. Among them are corep (Theodore), and xillazop.

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.

απολλω παυλου το πκανος αβρααμιν ψον απδ α ? τ
Below this, parts of 3 lines, beginning [7] To Tree tricultation or the second of the

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 $\[\]$ пре иппатирі", $\[\]$ пе пешнотт, $\[\]$ о $\[\]$ тте пксорисос $\[\]$ ($\[\]$ сийсе), $\[\]$ тппас, $\[\]$ ріа таноотне, зело пкарпюнне, пезнт фанув, філоое птарсікарне.

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 [a] па сетирос произантию, тание, тание, псанорве, гаколотое тасотротс (twice), [ган] фанинс пкамк, 4 ; in (b), where dates in months are sometimes added: гапре итвт сплотгистис, танкранпи, кол тасотрот (v. above), таностії, харістіа (and in a). The money here is indicated by the sign $\mathfrak{D}=\mathfrak{U}$.

¹ In Cairo no. 8484 (stele) xeuuacup is a woman's name.

 $^{^2}$ The Coptic lines below preclude localities in the Fayyûm.

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.

 $\frac{1}{2}$ ласити моште инститер $\frac{1}{2}$ снат игаличн $\frac{1}{2}$

стефи отклигнии

HETOROC HA GYCOC HEIHHH

ЗАТІТ³ ОТКАНЗІННІ

хана отканении

гале⁴ откалиен евтору

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 започир етаповики изоти, запитафитон, ком, сонте итарі, ткато итасьі ана увнотте еті текі.

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 (γνωσις) legally witnessed, but difficult of interpretation.

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".

οττοκμος ημασελημό σε ημοοττέ ητως ήτ τη τως η τω

XINTAGI

γι ^ο ?

2

1100.

Or. 6072. — Paper; broken off below; $8\frac{3}{4} \times 3$ in. The script is even and ligatureless

¹ Сf. Boh. научесть.

^{3 †} Kaliyur. V. Index.

عديد 1 ⁸

⁴ V. no. 1036.

^{1 &#}x27;Oκνός (Ducange, Sophocles) is an obscure word. In Paris Scala 43, f. 201, ζΟΚΝΟς = άγνος (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, 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. 76a, 77a, 104a.

+ стй пло^у епаласел² | 2 епліарен ³ етноліс | 3 апа кюсна пронет ехфору | 5 тпар⁶ еткако ⁴ апа кол⁶ нтлатру ⁵ апа аплю пра^у осо ⁶ етагору ⁶ ші^х етагору | 10 апа инна пра^у осо ⁶ епероте ⁷ апа віктюр апа инна пра^у осо ⁶ епероте ⁷ апа віктюр апа инна пра ⁹ осо ⁶ епероте ⁹ і 15 ші^х пре потрір ⁹ тпар ⁶ еплак пра ⁹ осо ⁶ ипакоре ¹⁰ габріна піноог рабріна піку ¹¹ | 20 ші^х еперпе ¹² апа тю епе

свое тнар $^{\theta}$ евері 1 пра $^{\gamma}$ апа кіре апа перку пнагто $\mid 25$ шнотарріте 2 гатнар $^{\theta}$ епенретсору 3

Opposite each is a sum of money, either α , β , a fraction or a dot (=? ditto). On the other side is one line: $\pi \lambda o^{\gamma} e \pi \lambda i p^{\gamma} e \pi o \lambda i c$.

LETTERS.

1101.

Or. 6073.—Papyrus; an incomplete, often illegible leaf; $10 \times 8\frac{1}{2}$ 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 $(\epsilon \pi \iota \sigma \tau \circ \lambda \acute{\eta})$ addressed to ecclesiastics, apparently residing in a monastery, in respectful terms.

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 Perhaps the Three Children. Cf. church of $T\rho\epsilon\hat{\iota}s$ Ha $\hat{\iota}\delta\hat{\iota}s$ at Alexandria, Amélineau $G\acute{e}ogr$, 35.

² Arabic; but I cannot find a suitable meaning from the root اصل.

³ Above A a small, round(?) letter. On the verso the word looks like $\delta\iota\acute{a}\gamma\rho a\phi o\nu$.

⁴ Presumably a place-name.

⁵ Λαύρα.

⁶ 'Αγορά; cf. Krall no. 1.

^{7 &#}x27;At the Persea-tree,' doubtless that connected with the story of Christ's visit to Hermopolis (v. Sozomen v, c. 21, Abû Şâlih 77a).

 $^{^8}$ 'At the Caesareum.' Oxyrhynchus had a building so named (Pap. XLIII).

٠ بني جرير = ١ ٥٠٠

¹⁰ V. Krall exxvii &c.

^{11 &#}x27;Gabriel the Great and G. the Little.'

¹² I.e. the ruined ancient temple. Two villages named الربا were in this district (De Saey, Abd ul-Latif, 693). Abû Şâliḥ, l.l. mentions a temple ruin, though it is not now extant.

¹ A place, with fem. article TI- or, more probably, T-. Perhaps a Greek word in -tov.

² ? Arabic with II, or *cf.* Krall exviii, AAITG (not necessarily a personal name).

^{3 &#}x27;At the praetorium.' . .

⁴ The plur, may of course be merely a sign of respect.

⁵ Reading doubtful. Not neq-.

whom we speak 1; 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. A demon sprang upon her. For $(\gamma \acute{a} \rho^3)$ 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 $(\gamma \acute{a} \rho)$ 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). -เลือน ท้อดูนโกษาใส เมเกลาสโนโลรชอ อดูอุรม ออลтот инсточаль нетсовие протисрітот ист-2 con shires the xalboro [sa]on non nusaze tudockane nuletnje co olas ог отн тиру отгиноус атог бухо тетинаат nunga tachare un[or]epute ute[tu]untnor or AAB un [1st half of col. 2 illegible Balaa haf9 or 10 letters] kan egfxe h]tatаттопи ... ч ... оэнить эоии вуполения กตร[ตได้ดั่รโล] หลม ตุขวด [น]รละ[[

Fol. b. Teoorn [a]rnoor nama goona моэпих ана[ра] от сор тибов своя AHODDDOND DOLOG BEINDERDATO SAUHTOTH etolicq iprepeicoaca as howkowi exhitetilнат біхо ноос хвиарбногор пихобіє MOUNT THE BOLD OF THE PARTY OF USING THE PROPERTY OF THE PROPE . [col. 2] Тиклоти нарессоиз инекито свол астанион очи воос тизарег пар врос -paz soozum orsus [H]ess[ar]un xooc naqcorn not nuo[au] intentaction exometions итаї атстивотавтв рар наї втратиноотс

ерати итетишитисточаль тепот ле пхож плонстол[пте] та зноси]

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; $10\frac{3}{4} \times 2\frac{1}{4}$ in. text, parallel with the fibres, is in a small, neat semi-uncial, much like that of the Greek magical papyrus exxi, Kenyon, Catal. 1. Over the end of several words is the mark, very uncommon in non-literary texts.

[Rev. C. Murch.] From Ashmunain.

Letter from Isaac to his 'dear brother,' He announces that the olives have arrived and amount to 25 κνίδια. 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." 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.'

ісак едскаї Люскорос педперіт исоп admissat 9 | adiviz e | aboxuns boda ameda шиок сакрте сілске^в опшинат врок акрте

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.

¹ For the form here, cf. perhaps Crum, Copt. Ostr.

² It is difficult to see the relevancy of these words.

^{3 1} a form of cock.

изготкот² дарон 1 | 10 итаринат 2 епекскопос он етилиоти интекпістіс етотох, питекцитилисон ет доон е 15 -готи сотон ни етвенхосіт, ое члеі етоот ихолтоле икштее уюпе оте отнущит птоотк | 20 SIE 3 СПТОТ НАК СЫСОПЕ ППОН ТППООТ НУГ 'итатиноот нак отнинт⁹ исовір 4 итоотк 25 инотулар пвавтаюн еще хелгерилие т отир затсорт петиноот нагитанасти | 30 -нот 5 нотсон потот еже ипект лал GBOA AIZIGG GICZAI HAK LINGKTHHOOT OTGNICто | 35 -ли почот плі етраеще етбензопит игериане итсорт паскот эше срок инполет 40 ченениченност зекта нак аксюти жекинт ерманппаска ототине MZTO

Verso: A' AIOCKO[p] or rpadi n' ICAK.6 Also, in fine, square uncials (cf. Zoega, cl. 1) KHAZKBIXOT | HTHCDAGI | HOAP | wt, 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.

+ спиран епнолде пао ви чнок осолюре евсглі [ега]ше еплиер[іт] [2 [п]едін ти[ра истлогие]иои 1 пота пота [ка]та แตรคลม ล้เรน | 3 illegible | 4 . . . ลเรื่อรอดุ๋ мую́п пролок, ес[about 20 let.] | 5 дусте ката ко[а]в атш атошпе ерод наг етев . . [🖰 6 тио[о]ту наг егит тасатит ехсоот аксгаг ны ственк[about 15 let.] | 7 пкастрон тиру enci[about 40 let.] | 8 потог мони отноо епосе изелісинитю 2 ката рос атю атчат сотгра | 9 -ина зароот штхаріде 3 ны ати аруст пеас естни ерехари ежоие⁴ гиод ча | 10 -кчие исфот стоота атю PAKPIHE IICACHAT EKOTI KAMPHH 5 ETOOTQ иппсан | 11 -таліон елагин в мадинр ейедиотс атю ито етлогіа⁷ уаруше исакойсе⁸ | 12 стите икомокаси в итоото ато итатагн¹⁰ этортир ион касти агхоод | 13 тпаэ ічнітенарін еплотиа нак етоту шит стгн 11 пртни инпротакон снат | 14 ато баба [about 22 let.] GI EZHT MAITHOTCOT HAK EPA . . . 15 атш енин итаке отршие инктос ультот тают изолок, й и нак етоото | 16 епетсоп ато ипфренни 12 дели исароне хелпенена хото егит загт | 17 -ни игвож екроп генена едхна епет ппеахота етефоле пала 13 спат | 18 екзазтии атф пренеца

^{1 &#}x27;Thou couldest have visited us.' V. TG, Peyron 229.

² On this archaic form v. Crum, l.l. no. 254, note.

 $_3$ = eie.

⁴ V. Crum, l.l. no. 68, note.

⁵ For this form v. Krall l and exxii.

⁶ Abbreviations for ἀπόδος, παρά.

¹ Cf. no. 1119.

 $^{^{2}}$ $\omega = o\gamma$, as in ll. 21, 31, 32.

³ $\omega \gamma = ? \Delta \gamma$; cf. 1. 20.

⁴ In Zoega 538, 'a bundle.' Here quite obscure.

⁵ Καλίγιον; cf. no. 1096.

^{6 9} Arabic. Cf. 1. 24.

⁷ Here a woman seems to be addressed.

⁸ Cf. коеіs 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. xxi.

¹³ παρά.

спаното питот езтете патого инаттюс едкотиц | 19 евол писари пала ота епре ато репроиз азит экоп паше педэлар $^{
m 1}$ ереркои | 20 -фолиос з .. опн од espai correction into pour noveron lagge винтацте | 21 енголок/ ерепон инсорвсок игуюн вов ивгенена итактнотсю наг епетеоп | 22 епет киоти хеллат епаното пота вринта мога впама иниранфомос тата | 23 -ат нат впесоп отплана.. сна тирот татароот ⁵ еготи етаповике атсо] 24 информатіхи ихоот генена наг тапат хвілэті откоті ввол врененлігіні | 25 сг., лі onoi ximos hati apracia 6 harccont onoот.... оси нат | 26 ато пинтавано тако ны окол интют очо икол пара чонто ато пин | 27 -тагтаац нац единени ота инночнае тринси тарексок неклогос ненад епет 28 паг пентадег етоот асф $n_{\rm paap}$ enchino 7 the exercise super south енаното | 29 ато петеракнахры в под загти сел на таропиц тахооту нак трино 20 сана абанасе калос ининеди тирд истаогионой атсо архоп пктите | 31 -нары ениини заснат иннотгранна инпорталу пара снат состое епет гит | 32 вапие CHAY COOOC HECOOTHE HOL AND ATTE отграниа затоше трене е 33 -текотне-PIT " HOOH OYNAI ZIHINOOIC +

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.'

inelegant semi-uncial, identical with that of no. 1105.

From Ashmunain. [Rev. C. Murch.]

Letter from Christophoria, presumably a woman, to 'our honourable dear lord and Christ-loving son, the κόμης, Mêna.' 2 'May God convince your filial lordship that, excepting the concern for your body, we have now no other care more pleasant 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. Believe 4 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. 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 strength 7; and

^{1 &#}x27;The men of the oppos,' wharfingers.

soro.

⁴ Cf. no. 1116.

^{*} TAAOOT, here probably 'send by boat.'

^{6 1} lpyavia.

⁷ Cf. 1 no. 1153.

⁸ pxpula.

or perhaps erased.

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 HZHAH obscure.

⁴ Or ' Believe that,' though this should have xe.

⁵ Joh. xvi. 20.

⁵ Mat. ix. 6.

⁷ Ps. lxxxiii (lxxxiv). 7.

His help shall from henceforth strengthen you. Farewell in the power of the holy Trinity.

+ пнотте пананапрофорег итети[и]итхосіс п[у]пре | 2 хеспінтеї тепешема ппетиссона интанкеро | 3 -оту внат тенот нунан епат ерготи ката сот сот [с] хваой | 4 ато тиеще спетнотхы стимота спе исапрооти спен 5 чюве шитаго срата епетискова едотох интаприве 6 -ете голос прана етвинту тенот кашер егинос епатене 7 непперістасіс пинерооту ет-CHD 6BOA TGHOT ZIXOH ATTO AH | 8 -HOXOT тирот исавол епои етвепетниоо егісе едо нетию | 9 ехон зас ейхениву и инока стнане нап оти внети | 10 -сга еттант хеативасы и етиво нач иге епегтигит 11 тарассе пиние зароти пістетсои таєттеліа шине | 12 -типросктинтис нела χ^{τ} ° несинт тирот запа запетнотха | 13 ииине етвепідов ле шілте птантноот хекає етие | 14 -тапои хестисо начиге атф ечине аписте т техаріс | 15 итетнестиотоп еуче тиолога таринат ероти тетнатпет | 16 кт[нт] наи страче (above срс) плогос оти итапреару апкелете и 17 -петсно хеденткогоот игиооче едеталого инетие | 18 -сона итетненооме евол гиототом етотом ите т двоном | 19 римете эмічтэтэ поотиз иххо + ховаш итооп ++++

1105.

Or. 6076. — Papyrus; $7\frac{1}{2} \times 13$ in. The text, at right-angles to the fibres, is by the

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, probably to the κόμης Mena. It appears to contain new year's good wishes.

4 паоби пен ецаухе идипидету, дипросктие атко ти 2 -аспасе итетиштиеріт пхосіє пэпре сттапіт кеціі | 3 -че проине 3 он затеропие пврре ерепхоевс петс нахарі 4 -де инти потпоо пасе вататпи натхоли идтрепетиго | 5 -от усопе инти пос патис [ите]тиенат прире нетичире | 6 еткоте ерготи часихо и ейх спи⁴ тетненоо нагани мин | 7 топот ехитинт-Haidcone Halea Jugave milieathhei e Lai Rad 8 ерепітонос тазит ерата зітинотте шітетистнарске | 9 тетипрозерание де етнаноте апехе хіте ететитти 6 | 10 камое пхосіс едетоовот інтіі споттва кюв есоп ди 11 -піакон пипетину тнаспаде тоноч итиперит преере | 12 ктра [п]п. пікот[1 $\mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}^{\mathsf{T}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}^{\mathsf{T}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{IP}}^{\mathsf{T}} = \mathfrak{P}_{\mathsf{$ [about 15 let.] имети ката проссепон | 14 [about 10 let.] тооти тиапологие инихресс ги | 15 -спотан иш + отха гип[хоевс +1++

¹ Above these words 3 crosses each.

i 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 πολλά τὰ ἔτη κτλ.

⁴ Not space for more.

⁵ This and the following τόπος point to a monastery.

⁶ итетитти.

⁷ Cf. no. 1106.

⁸ Ernsed 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.

Пирослока стететикелется т | 2 петискелете инод или ума | 3 ии оти стан петископос или х | 4 хететисотор тиоторт свол | 5 сноот типросктися тонот ите | 6 типерат пресра ктра иниик [оти | 7 того стетрас стоталь | + + [+]

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 Philip to the κόμης (probably Mena), his master. It relates to obtaining surety (ἐγγυῶ, ἐγγύη) for certain persons.

пов от так по т

Verso: В паховіс пконіс [space] гітипедоатон фімппос.

1108.

Or. 6079.—Papyrus; $44 \times 8\frac{7}{8}$ 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.

+ пекоатон фімпносіїне втома євски иневхо[етс] | 2 гов ині тпросктиві впесит ехенетрите итетнеце] | 3 тав вти впесит етвираар исівоєра автілілаге єрі | 4 икотоот ехи... етті инетиносіон итепота пот[а] | 5 отв петиносіон евхинот ите нотове парететивнетхо[етс] | 6 инон итететне[ие]тхоєтс каат єративних пон агра | 7 тион ан иф... иттиосіон євох... ирастагої етфі | 8 инт пенниетеноотс иненикіон ос єрететнеці | 9 ропе деспола +

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 α 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

of two more II., mostly illegible, ending with Acc[n]or[a +]

¹ Cf. nos. 1108, 1110, 1112.

^{2 &#}x27;Αλφαίος.

^{3 &#}x27;Oil-press'; v. Krall ccxliv.

¹ The name of an animal or place would suit here: 'skins of —.' But cf. no. 1103, 19.

^{2 1} ἐποίκιον.

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

[+ п] етноатон георгепе столы ессан инесхое ато инростатис | 2 [гло]и иеи изос ин типросктие инеоот витетицитхое ее | 3 [пс] миез агноб с итетицитхое тарететицитхое поло | 4 [иеи] ад калос иои отсазие поте петсооти хелос иои отсазие поте петсооти хение ерос ато мой | 6... о е енанот с ато адочтенхат инкот асотом с рас ры икезког марететицитхое поло иеиа калос | 7... трошие рантесергос + асойт/ итепиа ло едунрот.

Address on Verso (mostly erased). +

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. 1112 5). 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

(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 weight and has been reckoned at $\frac{1}{2}$ sol. 1 trem. The remainder is obscure.

+ мхі инексам гітоотц еппеев еткато 2 ексзаі наі хеактноот употи еголок^т/ наі еіс 2 пголок^т/ оти шелк авочто [едо] нпарахаразиион автнооту нак атсо еіс петріинси | 3 снат ефовацион атиноотсот нак таректаат над пруату епголок/ пон частагос 4 № 3 станка пкаюта нас свол пани екзатик ан зарог алла мугее егсзаг нак 5 Тот еграі шпеканіхе алла екгатик ексіре ппеткотами атко парексонстії 6 [-TIME] HAIAK", GIME NEATZE HIGONOK, EQUALIT итатопо ерогепаме иноттринси 7 Ликатакефала 4 тагот егит пои рагтепекиве всок пакал потап | 8 11 тасше итагталк спрске пектактирот на макит пиегоот итак 9 $lap{R}$ K eboa ayad eyadib linekzi hecili ethoy 5 нврре ултенот ті п̂гоод етоотд | 10 № [пфім]ппос в парахок нахиот пшаков аты 7 датхі падаопте одоос ппеснат неш | 11 To the state of the second \mathbb{R}^{n} of \mathbb{R}^{n} and \mathbb{R}^{n} егра атпоч нетние | 12 пот глекоге инсгалате 9 сис тепностоли антноотс нак тнооте выктор плерете 10 4

¹ Properly 'mortar' (Num. xi. 8). The facts here are difficult to realize.

^{2 ?} χηροῦν.

³ Cf. no. 1145, Mitth. Rain, v. 30.

⁴ Cf. nos. 1037, 1049, 1064, 1066 and Rossi, Papiri и, і. 70 оттехнітиє исаг гитецтехни.

⁵ It is hardly possible to see in the two letters the same hand. I cannot be certain on this point.

¹ Cf. Crum, Ostraca Ad. 58, which relates to a similar matter.

^{2 6. ? = 11.} Or is it a place-name ?

^{3 4} or 5 letters lost here and in remaining lines.

⁴ Κατακέφαλα.

⁵ Or ecuor or (hardly) equor.

⁶ V. no. 1108 &c.

⁷ Read ? ATO.

⁸ A place ? HITA as a man's name in this locality, Mission iv. 761.

⁹ V. no. 1112. .

¹⁰ Cf. no. 1031.

Address on Recto. + TAAC HOGOXAPICTA [space] + ZITHIHHA . TG +

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.

 \mathcal{F} eic authous althour [q]. ... c... acs... 2 орионо ракорхром инк..о...сою 3 на татиоот пак и и окувите ... 4о до пофорос итроине инистат | 5 on mor imoprasaar sin asor area 6.... афіміпное напот питциалу пинцрю-7 [не тиро]т иницеон плирот итоотц віте 8 заспото віте затроппе віс палавен 2 еtc | 9 егре, таг ато откаллот роц алла пессие | 10 инсотою плирот итоотот ато ве плакон | 11 спат изор псаниз антноотсот нак итоото 12 инктр/ арістархи эние иссоот технот атсо | 13 папрот итоота изор затроина интаошас³ 14 псиота віта поих віте напхір атто | 15 трааре 4 итактое овоа икак ифотинев 4 16 местакоот мев итоота напоте тпооте | 17 HAL AT[10] . . AUACKAHO⁷ HTATHOX | 18

c[a]кот¹ атю аппсе[е]пе хенот и | 19 - иат атю перкотріа эппсе ерок | 20 атю застноот ² отэни енатан ³ иаг + Verso : + талс повотха [space] -ріста + - гіт[и]

1112.

Or. 6083. — Papyrus; $4\frac{1}{8} \times 6\frac{3}{4}$ in. The text, parallel with the fibres, is in an almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Mena (probably the κόμης 4) 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 look 5 at the —— of brick-work on the west side of the well in the Birds' Field, 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.'

+ опетан итарисову ихоос ерок екки рис $^7 \mid 2$ ипразе иссеу таенектоли инекнат епен $\mid 3$ -укота итерноси 8 еципенит епуни

¹ The hand is here much more regular and careful, but certain letters are similarly formed.

² Is مروان possible ! (elsewhere наротан, v. Krall, Index).

³ Λοιπάς; r. no. 1122 and Mitth. Rainer v. 50.

⁴ Obscure. It recurs Krall cexlii. Here the first p has been altered to A, or vice versa.

⁶ V. nos. 1116, 1178.

⁶ For NITC.

^{7 1} A Greek word.

¹ Not COK.

² Apparently a prefix 2AC- for AG-; cf. the Achmimic usage.

³ V. Krall cexlv.

⁴ Cf. nos. 1104, 1105, 1110 &c., and perhaps Krall exii, ecxxxii.

⁵ Evidently the meaning; cf. l. 11; but the construction is unusual.

⁶ V. no. 1110.

⁷ A frequent phrase; c. nos. 1107, 1113, 1126, 1174.
Cf. KCO 211T in nos. 1141, 1153, 1161.

⁸ Cf. Zoega 301 TOPHOCO (= Migne, P.L. 73, 963 tegula cocta). The place HECTOPHOCOM, Mission iv. 535, appears to contain this word.

вп | 4 -юге инегалате итафовацион хо | 5 -ос брог хитатциру... гюющ ипгоот $\mathbf{e}^{\frac{1}{2}}$ | 6 -ог.. посен гапагот $\mathbf{f}^{\frac{1}{2}}$ [Т]лац нац несталц | 7 бапа анасоне ато ствепнотте тноот | 8 перір наг егит хефіліппос таті інегоот | 9 нац пцитот рис исстаат єпианеотаціє | 10 ион атфтал иногала пантює ипраге | 11 нюю таєпістоли ипектноотц наг цотор | 12 циосте тат негоот нац +

Verso: + TAAC HOGOXAPIC [space]-TA
21THIHHIA +. In same direction, remains of
a cursive Greek text.

1113.

Or. 6084. — Papyrus. This is the later text on the other side of no. 1105. The script is uneven and moderately ligatured. No. 1115 is probably by the same hand.

Letter from Mena (? the $\kappa \acute{o}\mu \eta s^1$) to 'the bad servant, whose name is not worthy to be mentioned.' He is reprimanded for negligence or disobedience in various affairs. The language of the letter is obscure and difficult. Shmoun is mentioned.

+ Aix[1] ниекски ато пнотте соотн хенй....[и] $\dot{\text{е}}\dot{\text{р}}\kappa[\text{от}]$ рюс ерхов хитафонах ное ипал | 2 ефо ное гар итафті отпросфора инпотте итафотп ехоти афті 2 пре спат ероф ато еропе | 3 ипефиакаль се ипок хиое еракеї наі апок райтаф нак итанті птор гар нак хека | 4 -ко 3 рис иглі гото ре иголок 7 / игеї ифоти ироцит игоот пекхотот поот екзатик | 5 екерроцит ипекхі поот икафалаюй 4 акартк гибеванго 5 иголок 7 / игеї ифото 4 акартк гибеванго 5 иголок 7 / игеї ерготе | 6 ето

Recto (on space whence part of the other text has been erased): + талс иполтон восон протениотте 5 спецран по... й + гинина +

1114.

Or. 6085. — Papyrus; $11\frac{1}{4} \times 7\frac{1}{2}$ in. The text, parallel to the fibres, is in clumsy uncials. The address is apparently by the hand of that of no. 1115 and does not, as might be expected, belong to the letter on the other side.

From Ashmunain. [Rev. C. Murch.]

таллисорое тарепнотте нверванго ерок интексгие инбекрире, атсо клоитс 17 ес кантот игоот хитаксга нак итепребилаллоот² птактиоот пап ин | 8 -леопте хиое икерапокресіс зарок ан апот нак ешпоти ипскотазей ст | 9 атсо абаксов тайог хеткаттают наакоте инрп инх ебоа уапоот ипекоолот | 10 ивітот егрлі епні полиота тареотон и[ни] еще хитокие полатон всосон потан | 11 -котта³ тотт ести егхоос ерок жеерпаг п[ек]аав атсо ацот иекегато итіс 12 пері наган затекциточать всосон ное на . а чисоне едеятик натчопит | 13 нотпис . . акзаг пак т. . к пкансоп х спе ини пефолок/ егиракле нтак 14 -тиоото наі ителеон ти ипотхіто чи теблев[1]ф цекпыл центолу он пцекаль | 15 плин его гите мотайг сгаг пак оп прекусов шин едобе полкти евоу сган нап 16 атто ечтопе атклак евол он сган нап хитаткаак евол нач иге | 17 атсо нтлот паухе аспие +

¹ V. no. 1104 &c.

² q has been altered.

³ V. no. 1112.

⁴ Cf. no. 1133.

⁵ Compound of ? BOOOH and 20.

¹ Or HGK-.

² V. no. 1076.

^{3 ?} Greek.

⁴ TII perhaps erased.

⁵ нроттицотте.

Letter from Menas to his master, Menasius, κόμης and — 1 (cf. nos. 1104, 1112 &c.). It treats of various matters and is very obscure in detail.

Into spatenorce subspect $2\dots$ satisfies $\mathbf{n} \cdot \mathbf{o} \mathbf{o}^2$ неиекотфон ита $\begin{bmatrix} 3 & 1 \end{bmatrix}$ от хоос хел. . витаско попе | 4 -тиепсанлое ипідатонті иті ла | 5-ат етор нат ахитк| 6 отте пискта[т] 6 -ото год стише абі акаат ввол хей | 7 -лиение ткерілко фосі в леіпосто птоотк | 8 лепон птор екотор таац таног гіти | 9 -нексзаг пратепноот орвот апнассоот | 10 -енаде жок чат есоот етепе приос од | 11 иссоти в сум им те хвсанге спартон 7 топ | 12 извижансоп авхоот некізир^в нети ете | 13 аписоне истецию сераго аки иност 14 основ итакхоот пап етепальес в спатие 15 неперілого 0^{10} пелоло зі кете 1^{11} кірів кі | 16 -тва прошие он вкоиму вкуммог пена | 17 - чере втлогіа просктив нок гітоот¹² ато | 18 анская мак окосон холизо тают но | 19 -тют внертоц всого литалу пслуо вс ко | 20 -роиет ерфлаг екигир антиотсот не 21

-т \ddot{a} енькостотинон 1 неньскифос 2 на | 22 каза вноот тироские нок тонот от | 23 -хаз гипхої \ddot{a} с +

Verso: a Greek letter, addressed to Menasius.

1115.

Or. 6086. — Papyrus; $6\frac{1}{4} \times 13$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand, probably that of no. 1113. Above the text is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from — to Theodore, a κόμης.³ It relates to vineyards needing irrigation and to a debt due from the writer. It is to serve as a legal ἀσφάλεια. The language is obscure.

+ глои пои прости питросктива иткинтиврит исон впвіли итлогоою висоно просврав вроі |2| виктру гиліл адклат ввол таріті й β пад інфохроіл в ехіб ирп тарджоп оттоні |3| вренотоні ам вгрлі впвотри инті фолокоту силу інпвітоног илд про то парон |4| алла впвіли піт [4] адгла [4] проше вс лімті пав [4] огрод псаверак [4] тилракалеї інткініт [5] соп

^{1 †} άντιγραμματούς (Kenyon).

² Or xmoma.

^{3 1} ψάμαθος.

^{4 &#}x27;I have not authority (αἰθεντεῖν) to give them any orders without you.'

^{5 1} éd' ocov.

^{6 &#}x27;And (λοιπόν) tell me in your letter the orders which you wish me to perform, ere the water (i.e. inundation) enclose them. The 6th ell is complete, save 6 finger-breadths, according to what I have heard.' For TCHG=
THHEG v. Krall i. 26, ii.

^{7 1} σπάρτον.

⁸ For Killigip as in l. 20. Cf. Krall cexlv.

^{. 9 1} λαβίς.

¹⁰ AIA(O26.

^{13 1} aket.

¹² Added above.

¹ Du Cange gives κουστουμίνον, a sort of pear tree.

² I cannot identify this Greek word.

³ The end of the address can scarcely be read μηνας, as no. 1113 would suggest. It might rather be χαρτουλαρης (=χαρτουλάριος; cf. Krall p. 218), the writer's name being omitted.

^{*} προσελθείν.

⁵ προχρεία; v. Krall I, Kenyon, Catal. 1. 209.

^{6 3 &#}x27;The vineyards are crying out for digging.'

⁷ HGABAAAK.

ПРРТИОТ НАКАПЕ ПРТАИЗОТТ СПООТ ТАТААТ над идкоте то негои хиписиот итепше¹ 6 учантия граг тапоони текеспір татаат нак питкашаме изолокот ес акале ерог 7 тісооти гар хенеізнаск² енег алла гіпотюз пппотте ппорос виат ес мен гран таксо | 8 антиюют ³ тапорите таапологіде пак вістхаріста ное еістуаріста рюпе 4 атю \mathfrak{S}^4 -[п]отхаг | 9 еназире цевкаат принт изоот етоот инегтаат нак спіре ка кай у бвол гіттині шткоті | 10 ині сілтала стасфалсіа "виак абсинтепистоли нак есо насфалеіа птанскание етаогіх] | 11 + еграфи фансшоо [†]ζ шъл прюти + (rest illegible) | 12 таат наг тісооти рар хипекатпег иног енег ата хепевеских пекзокий ебог одум зипxoeic +

Verso: $+ \tau \omega \theta \epsilon o \phi v \lambda^{\alpha} \mu_{o}^{v} \delta \epsilon \sigma \pi^{o} S \alpha \delta \epsilon \lambda \phi^{\omega}$ [space] $\kappa_{v}^{p} \rho^{p} \delta \theta \epsilon o \delta \omega \rho \omega \mu^{\gamma} \kappa o \mu^{e} S \chi^{\tau} \rho ... \eta^{r} s +$

1116.

Or. 6087. — Papyrus; $12 \times 6\frac{1}{2}$ in. The text, parallel to the fibres, is in a large, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Houmise 6 to Kyriakos(?), dealing with a sale or purchase of land.

/ стй тириин нак шиненса | 2 -нагапіроне ег нагиниек | 3 -сгагаю эот алене

eze iiiu: 4 etakczai hai exioc eminoh 1 | 5 eic apy β kaz (above antar) mag zikaz | 6 ептине 2 аный свол адим серод | 7 адтот ехоот : еіліпон ос $| 8 - \omega p e^3$ епкносіц | 4гипропе | 9 ектісикелен ылт: пои ди | 10 -сооти : ан хединач иде : 11 атоо пехе осотер хетаног | 12 хелуте тіар y а : каз сот | 13 рс : ексзан нап зарос енине | 14 хетаас евол еіліпон еропе | 15 ару а каз птаіхіте втатт 16 -хн в ганотц : а5 вприс ершае | 17 ато еропе рактако прахе | 18 ппиотте птансиний гипинте | 19 атю псекелеі птакстаіц наі еі п | 20 -ток ет $oxtless{ iny code}$: $oxtless{ iny code}$ $oxtless{ iny code}$ ечопе акті |22 ар y β каз над бісзаі таб |23-роп : ероот пича́дсепе ті́і | 24 -еіце ероот : ато тітоэ епзов | 25 епрец. веіс (rest lost) | 26 lost | 27 kcon tima tuzcoten neq . Verso, (in other direction) / arco zum.. oaвар 7 аксгаі гар[o] | 2 -от хеті ар 9 аз каг над 3 сімпон ипсотавар парке 8 4 спон заказ отаблаат нап | 5 -ка біліпон эшб псод батык | 6 соли евоу пепуд_в бицоложа 7 спиотте тироскийи отхаганнос At the other end of the leaf / TAAC CKIPCIAKOC [space] ZITHITIAKOH ZOTHICG.

Between these, signatures to an Arabic deed (the earlier text.)

^{1 &#}x27;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' (? GIBG).

² y added above.

^{3 &#}x27;Go to Antinoe.' Cf. no. 1112, note.

⁴ p and A both written.

⁵ Difficult to read so, but cf. no. 1114, the address of which is by this scribe.

⁶ V. nos. 1111, 1178.

¹ Peculiar to this MS. and (as **срепон**) to nos. 1174, 1187.

² V. Krall ccxxvii.

³ ? V. no. 1150.

^{4 ?} Arabic.

⁵ Cf. Krall cxx.

^{6 ?} For لنفسى; v. nos. 706, 1128 and Krall cexxvii.

[·] جبار ⁷

⁸ ? пфас.

⁹ Cf. no. 1124. 'Separate, make division.'

1117.

Or. 6088. — Papyrus; $5\frac{1}{2} \times 13\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a small, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore and Tsourês 1 to their 'dear son,' Tsourês being his mother-in-law. They upbraid him with neglect and cruelty toward his wife. The idiom is so unusually difficult, that little can be said as to details. Babylon is mentioned.

+ прори ион изов иш анок ободоре интеотрие текропо тірню етекнетивріт ирира виан акбір | 2 -спотв вкотом інтеслив акто нетитак тиро евох акто тивкотоют зоот біаттаноот атарбер тооти | 3 асі пійвеко на нег 3 еще 4 нктю роне ро ріака рос шктис 5 наі ала попноств іносит 6 калк | 4 инине внесит ріанхов ікарос о[1] щі птаквіроне штартазок впримі інотако горос 7 ала хию | 5 -гт рапахот тиолиа 8 асти наі вхок хінбтово иснотв инвктиот пекхі пекті 9 нас вкоторі то | 6 -тарбер соиз алеотіні 10 итог нас ан птанра напа пулна рюне птроше | 1 стою півкі півкі | 7 сготи впан

писсе папот енирп ите иссупре топа отте он инесте нефоллос исталу или от [8 -літра над напекотопі еко[е]алиете теткіра пивата пактира ди отто текупів 1 атег аттаног | 9 хекки гоше тейкір.... ламет апо желк котоко мана пеплагueq aaaa kyan | 10, 11 illegible | 12 Tr птырот наф. етипаапесі. н.... qот 13 8..O H7050 **Т.** ечесте тийтхирати ска откоті коле булртіні плі 14 бхю тетачеер та **Десзаі п.. пі каас есу́оотг** жигооф иштале ога, атоо моопо алккост [15. и гівавтаци 🖫 Тт[о] иголокот. евол ион агхоос хи | 16 illegible. Verso: 6 more lines, hardly a word of which is legible. Ends ornal sunnous +

1118.

Or. 6089.—Papyrus; 9×9 in. The text, beginning at right-angles to the fibres, is in an irregular, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Shenoute to Paul, whom in l. 2 he calls his brother, though the address is 'To Paul the son of the $\tilde{a}\rho\chi\omega\nu$, from the $\tilde{a}\rho\chi\omega\nu$ his father' (cf. l. 3). The idiom is very irregular and the contents obscure.

¹ Cf. † TCHPOC, Crum, Ostr. no. 447.

² 'You passed last year eating with your (r. l. 8) wife.' Cf. pointer normal, Rev. égypt. 1. 102.

^{. 3 7 0002.}

^{4 1} auc, and in ll. 4, 6.

^{5 1} HTHTC; of. next l.

в иненносто инекант. Сf. тесане above.

⁷ ολως.

⁸ πορνεία.

⁹ V. no. 1178.

¹⁰ O'CHH can be read. 'Since Tôbe of last year, you have not sent her your earnings (1). Do you wish my daughter to live on (2A) light 1'

^{11 &#}x27;I will not add to her (income) after S. Michael's feast this year' (12th Hathor).

¹ Tek and Tec both written. 'Had I not brought her in to my house, she would not have found a cup of wine for her children to taste nor a coin $(\phi \delta \lambda \lambda \epsilon_5)$ to buy a pound of meat. Meanwhile (HAI ? = 2111AI) you are eating and philandering $(\theta \epsilon \rho a \pi \epsilon \psi \epsilon \epsilon \nu)$, mindful neither of your children nor your wife.'

The Arabic address reads '... the family of Shenoudah, (delivered by) the valet Abû 'l-Hasan.'

^{8 7} HONAG.

THIMIN | 5 NITKAZ | 1 CHITCOQ TEKTANOY | 2 HOOH эпоне из вом техни печал зивестве ин 7 Гидин мион всок чантектахот пер 8 теннертронне еннергод сптит ат.] 9 пскои сикахаріас шипус инаюп³ ра 10 тотен напрак запоти зоот епратег нан 11 вок инистарит зати писи 4 умитецт | 12 каз инт теттердоц ерот ато енракью к | 13 затит ениот енкок ентсок умитекхи 14 текергоод вресе шкоста хітесгаі 15 траліт татночес нак апши етвей 16 пергиог ситекеротор 5 синавнок енла 17 непотх гітрюште атто стан пан епал 18 епентісгаї желквож епеквож 19 табше | (Verso) атф умитетекска в ны хенты 2 род перпазит скитон⁶ отте перії | 3 янт ко евол оппе епижине е[дек] | 4 -пат ппискепит тирот гарог пик 5 тандит инпессире инфивансо[п] 6 инпексаї пинтиакон отне єпетт | 7 -чив тирот зарог тіринийє нак зітп[пі] | 8 -езаг] 9 ato taeit 1 uncorreae 8 untechepe ato $\text{AAVIT...}^9 \mid 10 \text{ epot ato zenožou}^{10}$ emotсев 11 интецение зарог. After blank space, . * المَّا عيال شنودة فراش ابوالعسن : without points And in the other direction: + [ra]ac enпагле пре ппаруски [space] гитенпархесон песиот.

1119.

Or. 6090.—Papyrus; $12\frac{1}{4} \times 8\frac{1}{2}$ 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 $(a\pi\rho\alpha\sigma(a))$. The persistent substitution of p for λ is to be noticed here as in no. 1120; also the use of Arabic words.

+ изорп иси изов иш мюк віктюр исосодаре | 2 стем стрис предпери ссои **женотте** непеви тирив 3 нетрогиенои [а]то тишие осттосе пе[ап]а аванасе | 4 [а]то тишне вапа сетирос ато некоті енотоне $^1 \mid 5$. \mathbb{P} не реобрами кайсов ато вс пнотте авхі поіт , парх. |6| , рис таректаро отро икараое² ров зшапоонки в италxoo. 7 . таро τ гюся тарикирапатоотк ектаро пкіро итакла | 8... со наі иктиотов нан пои атег атхиотф | 9 хеакві пхог епесит етар[о]т перкатехи [п]фов | 10 ZATHK XH. G.... AH NGHITHT GZOTH GNO.... 11 (illegible) 🎇 ерис | 12 етоотв ефіваціон [п]нев епаркант⁴ атсо таки | 13 гиждоние ехио знагатнотсот нак епі тапрасіатн 14 итотроп хіті ан єю тпари некенна итанитот | 15 отне спатичтат свотр 5 арра тизерпісн пиотте 16 хеульнр пенцеете нтаоине ное роше или | 17 атто ант кшав егорокотти состтосе пои 18 авинтот

¹ With каг, if really fem., cf. ткагунни Zoega 76, Revillout Actes q.

² Can this be for **rowor**? Cf. 1. 7.

³ lye.

^{4 ? 2}AOH UHCHCI.

⁵ OTUB.

⁶ A new compound of COK.

^{7 2,12.}

⁸ 1 fem. of مهيل . Cf. no. 605.

^{9 ?} āzal.

¹⁰ V. no. 1150.

¹¹ يو ساب .

 $^{^{-1}}$ епототне; *cf.* 1. 8 тнотов and no. 1120 рото \mathfrak{g} .

² KOAJAOG.

³ 2111-; cf. l. 13, and no. 1128.

القائد ا

⁵ **6BOA**, as in no. 1120.

нак репои ею втит 1 хотфт егорокотти | 19 антиотсот нак репои таректат епесфуденствия | 20 итайтарот гатив епі тігерпісе епиотте хенафос | 21 -ер 1 паркант насі гит уантоттекерхріа . ак | 22 атф первфк екуфп стакна икісоп пар 1 истоті | 23 еготи ной ес пна рофе уатейот фтхаі гипхоіс +

Verso: + тас en . . []] енот[те] [space] ги] [[п]] пре илань +

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 p for A.

+ гипран епнотте анок эбнотте "ісган еізін[е] | 2 еішт ана сфа не(авоче танеріт) ана нетезер нетфт | 3 неогороп нейезире неосваї тат | 4 нег. а.т...езиро і нетеосзе нете | 5 [about 9 let.] непевсон ана віктор ат | 6 ефов етнот рис етавюк | 7 лит. евотр верпесрото карюс екге | 8 т.с. а[т] ссан [на] егит апоісюв хел | 9 ... хіот гарос ной елі еївотр гіпні еіз | 10 ел... гарат екавер. с ато ерегов а. | 11 кагате апа сетирос заверпетегф | 12 то.... есгит антереніпотю за | Verso: і авлоерой

In the other direction: ? ? அமைசார пр[с и] oco]

1121.

Or. 6092. — Papyrus; $3\frac{1}{2} \times 12$ in. The earlier text, at right-angles to the fibres, is in a small, ligatureless hand. The letter \uparrow has two dots as in no. 472 above.

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.

∥просктиеї атф [тіа]спаде ипіхнос нотерите итетиштховіс пекот | 2 Пточаль атсо сттанит гнотие ... иниссос спетан зникаїрос пінакаріос некот³ 3 1 викоті эконе ... исотриот впегото затт. ппог стотав ититити | 4 Девап-TIME about 15 let. AIKO CHAT HEOLE BAHти, в зитак . . в . . пховіс | 5 Доти а . . . и . т натван тіх в иноот ато віс пкосевне ир[со]интоу нвсок с. ткагксоот | 6 Joybanти,а инетрира лихов распе едгорр врог атко о[и] иллос тирот ката на охлег наг | 7 Тавраган пепресв[/] антиноот итетиштхоевс етвенізсов атсо фиахегов ніц | 8 Moth [u]apeneth[ha] ta[z]on hotkoti hae. ... итетит птое над ное странити апок кос | 9 Лан ок продтистон ин [и]акелете наг атф тпаракалег ипети-

прасте иткіраки анвол | 2 а..ет..роти стап напетне | 3 е... тіспістори [ин]ти отхаї гипх[овіс +]

¹ quer.

مفصل 1 2.

^{3 1} пара.

⁴ GBOA; of. no. 1119.

Kalūs.

¹ V. Krall vi, cexxxiv.

² L. 8 shows the writer's name, imperfect in the subscription.

³ A reference to a former bishop?

аггелос | 10 ме]ттан[τ] етвепкот пре игефре итепети[ил таго] и исо гатетиганес епенан аперкесон | 11 мр есри але етвит писо[оти] гар итетицит[илр] шие ето в соти ерои леспота патер)

Verso: + талс ипаховіс нвіют втоталь атю втаніт [space] знотне [п]впіскопос + зітнатінос півлаху.

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 present themselves early. + api тагапы тагап

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 κυρις Marcianus; the later, from Marcianus to Theodosius, the διοικητής, relating to the sale of a house.

+ TAAC HOGOAOCE [space] $\Pi A IOR^{T}$ + ZITH-HAPKIAHE + Then, in the other direction,

Verso. + еіс тасфаліа аітнооте нак естоове [about 15 let.] | 2 кане аіхітс епні HAAHHA AIOTAZHTHOOTC HAK OH ECT[OOBE] З тарекхі тапатлос прос рос аівіне гар хемаврхріа ипні | 4 етицат етвендтвнооте -этон [от]оз- в | реатонт фта этнуурыни поікіши анпе пара пришо лоіпой ті пні [6] -рэн чифпртиле рожів фо иттооэн рли скітн егой ероц 7 атю хі тасфаліа піршие спії а ато епіан итаірпову | 8 етвецеρωμε ήταγκωτ... το μχιογε αμιγ μαι 9 пантос скинт ато аш тлопас иненег екантіфине | 10 инос наі епі пнотте сооти хінебе еклеі мліматк пілоот | 11 атф плитос арі некзвите тирот хінепеі about 9 let.] | 12 апот на отн ететин сппатепотоени ег евол тарек | 13 -поло проше етветапокрісіс итаіхнотк ерос +

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 τ has dots as in no. 1121.

From Ashmunain. [Rev. C. Murch.]

Letter from Apa Papsêouei, to Apa John (or Joseph), both anchorites. The subject is obscure, owing to lacunae; but the dialect is interesting. Besides the forms may, epaq, also may, it shows aron- for an-, on for one, epha- for ephan-, ece- for mee-, on of for one of and a peculiar insertion of z in sumoon, supp-, suton and in organiz, ease, boggeoic (β 0 η 0 δ 5), enguag. Some of these features recall the so-called idiom of Touho (Krall exvi).²

¹ V. no. 1112.

¹ ΠΛ perhaps dittography. Cf. Ψεθις Aeg. Z. xxxii. 48.

² Cf. also that of the Acta Pauli (ed. Schmidt, 19).

апа патнотеі пан] | 2 петсагеі напа іш] [пана] | 3 -хоритис гиппе [хал] | 4 -реги гаен изшв и[пп] | 5 пинесинот тирот е] | 6 нотран ато туппен 7 гитк ката ов ита . и 🛮 | 8 нак аттото пои ини ет 🖠 | 9 тис (above unt) the ato utese (above ee) sas и | 10 пол трок нетесесооти | 11 тиот ле тпістете нотю | 12 зитк насотшнот хее | 13 пносте стана таден | 14 етвететіхи тарро[е] | 15 шокг игит ет] | 16 tiior ав вручайсон | 17 интепистоли ари пиа | 18 ан осаго нак отвелаот | 19 екотания итектитнот т 20 мот вон ини етинит от | 21 хецаналоги (от above) гар на х[е] | 22 кесоп q(а above) титон итат[тхи] | 23 сагві нак пперіт и] | 24 жекае вкеар апа[тотк] 1 25 пікесоп ингов (oo above) не] | 26 не етиоже пип] | 27 тасіа атш нило исон 1 28 атотоліве диnmal | 29 cm cpaq neril | 30 aaq (above нац) атш ант 31 опров хо In margin succume zerac equoi en neck ened (apove неі) пенсепносте евол итотк.

Verso: петиат тое ини еплирот и $| 2 \rangle$ -персов епіле пенероон ги $| 3 \rangle$ -поот еснейе итакотепет $| 4 \rangle$ -жопе пенсепнотте евох и $| 5 \rangle$ -ивотеоне пои ини ехитот ин $| 6 \rangle$ -стоне атю ката об етсагеї ині $| 7 \rangle$ -санас хеатсотюнт инот и $| 8 \rangle$ -нетесесооти енгилар ан $| 9 \rangle$ thor об гипркар инсюк ега $| 10 \rangle$ -ракцют инос инок хесера $| 11 \rangle$ [етветол]

1124.

Or. 6095.—Papyrus; $6\frac{1}{8} \times 15\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a

thin, often ligatured hand, perhaps that of no. 1125.

From Ashmunain. [Rev. C. Murch.]

Letter from Papnoute, 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.

+ аграчо топот ітаюптіпрофасіс аісгаі огуню атсо обаспада итокинтиеріт иховіс исон аіхі постаі итекцитсоп екстаі паі $\mid 2$ етевофаф нестаких хемпле мароотон сіпе² орок табі тавітот лоппон птаіло застик глон етрахсосоле-голос | 3 инбкхиоті егюс итие³ атф ене исптактацої херакотфр DAITI AAAT HAQ THOOT HAPA HHIITAIXITQ и 4 -тоото алла лючю псшли пасшо свол4 попад поптающту тиру авыту прос троипо ато отовен | 5 -ю зипна изавине в окзапосоп отгоот ексирве апот на впесит анок измет зит понак прю | 6 -ие итад--апна тофиява погобитин ртаелае тоби тітфоти окноос ненак епеі отхреос наіпе 7 петрапрапокрісіс ині пратинкваете

¹ δμολογείν.

I cannot identify this quotation from Isaiah.

[&]amp; décoir.

¹ V. no. 1041 and 1119.

^{2 ?} cgana.

^{3 ?} HTHHIO.

⁴ V. no. 1116.

⁵? A place. V. Krall's Index p. 209 for names formed with UA. A Shmoun papyrus at Heidelberg (No. 578) mentions a place TAZZABIII.

⁶ пратети-.

инноц наі хевіманерпеўоў ипаі наімногу незнат отхреос тімне етекинтсон зітинескаї +

Verso: \mathcal{F} папрост/ ихоеіс исон апа [space] \mathcal{F} потте петинсон папнотте пенел x / паіак/ гитнак 1 +

1125.

Or. 6096.—Papyrus; $3\frac{3}{8} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a somewhat ligatured hand, perhaps that of no. 1124.

From Ashmunain. [Rev. C. Murch.]

Letter, perhaps to an Amir, referring to the payment of taxes.

Папера тірние пак [2 №0]тропе хеаполю приклате папа [3 № 6 ато атпанрот пион епцанграфон [4 № 6 в питац техни ппат ппена тіпрос [5 [-ктиеі] № гітшеісгаї тірние пак пінісанаї.

Verso: + гипран епнот те

1126.

Or. 6097.—Papyrus in two fragts.; 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 (?).

+ зпира[и пинолт]е чнок оботоре бісля егине епаперіт исон | 2 менотте Гатсо тиш]не еветтосе ингригоре ато плеют | 3 упис етксган пекуше па 1 4 приста д епсит sathk emone and k[o]aaote | 5 nop[x about 16 let. г]астик ссы ны ато... 1 or more lines missing. Then the larger fragt.: [aхоотсот нак етинр ехитю. атш ес песото йаврин | 2 -тениооте враг затні $\mathbf{a}[\mathbf{r}]$ $\dot{\mathbf{a}}$ $\dot{\mathbf{a}}$ \mathbf{n} $\dot{\mathbf{o}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{e}}$ $\dot{\mathbf{$ nebe[1] co ne[about 12 letters] \[\langle \] [\[\kancon[e] \] и. проинт $\mid 4$ отоос епфолоку ат ω ечеств керхріа виотлаат враг 5 затні ві сгал на тапта епин епи епин гоптевин тарі | 6 -тахн² таві враі атф аітоовн пасікелли ихсохопте | 7 плакон пиевею в ати хототите поллагт аіки вол аівол | 8 фор ечоле коточ таег тахи сгаг нап тарітахні тасі | 9 ераі ствепхої таревкю рис гипотом иппотте | 10 иди инкенниа наі бент титаат бвол ахикатохи наі 11 вістаї ппоот тізіне рок отхаї зпиховіс +

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.

+ [гипра]н ипнотте анок осолфре

¹ For this place v. Krall Ivii, Iviii.

² This should indicate a continuation of the text on the verso. Below 1. 5 is a margin.

¹ Occurs 4 times. Apparently for expai.

² Cf. no. 1141.

^{3 &#}x27;And I have placed my seal (σιγίλλιον) upon 23 jars of honey.'

⁴ Cf. no. 1126. Sh. perhaps the recipient of nos. 1124, 1137, 1138.

ЭВИОТТВ АТО ТІЗІНВ ВТВКОЗІЦВ ШІНВКОТІ энре ингригоре | 3 инапа тегфаніа пипсеепе инироше тирот ката негран ато | 4 AITI OTZONOKI UHOTTPEBUHCI [Z]ATOO]веване 1 затевение | 5 ато е . . . те иколла no about 8 let. aith oorcor hak iii | 6 unth воре ато аксзаны етвепкенни а хен-BOOT ATO 7 AKCZAI ETBEHTOOBEB HZIAAPIA . . xeri[about 10 let.] | 8 xinon morne neace колла гіппонакрафон стотиштит | 9 лісатот ехийт атен еготи ептоовев ерептомы енфоотто включи 10 вен тниое атхюк вприт вколла анют вол³ | 11 анті кичетают нат гіпетрос Гат жі кічетаі гільразан 12 атто педото ипкенниа итатиту наі зитпе авразац | 13 инпетрос почон ное иппоот ато аване нат 14 [about 10 let.] ваітав зит ваіхоот пекзих нак рис 15 аты врвиетивтрои гимыт (above гітоотц иневеткат) ата наточнап ата натпагтот 16 ввол ато врем пнотте отпр плюск вы врис ато титі 17 -веоот впиотте антлат евол плікатехе епеквол атю хі от | 18 -голов, исш на писолов, снат нсотоб ати текерхій нов зап 19-итц нак eson + oaxy simzone +

Verso: + таа[с] инаперіт исон

1128.

Or. 6099.—Papyrus; $11\frac{1}{8} \times 4\frac{1}{4}$ 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

you will find that I have produced 10 centenaria worth of σιππον (?). So, if you find dealers to (?) take 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.

/ гипран впиотте анок колинис ексак шуше пафілос 4 етану апоч ексак тірнін HAR TITAUO HTRUHTCOH ETAHIT XEC ZIITAI | 5 атергов вилас закув инт икпитенаргон исписон антитот евол лошон екулнови-SINGMOLY HILL AND AUOL GUCHT SATHIL THEAT евол пои дит | 10 лени пактон евол лесо пелал втооти ато вкоей ерот ви ипекочно апол или епент таге пекуще еппатіпотр взоти пои вівр | 15 - дов висіппсои пісродт понтес в чіві взраі чісенцекалів лошон тало изов ехетк+гхи 7 калос запиа исипкои пои жове ен | 20 -жогой техріате ато пправ еппотте екаеї епеснт затии нотгобат випатицотр взоти тиросктии иткинтсои тіріній нак / атф отпшие итслу ютстие | 25 зарои ивиктюриие инпотреке в инпликсои перкотре тірини инти отха біпховіс /

Verso: / crii taac hanor [space] вісзак зітиновит //

¹ Read гатоовов сване (v. l. 13). The former word in Pastor Hermas, Sim. 111, $3 = \tau \grave{a}$ фύλλа (v. Berlin Sitzb. 1903, 267).

^{3 1} Μονόγραφον.

³ V. no. 1144.

⁴ V. Krall v.

Apparently a product or measure of flax; cf. nos. 1103, 1153.

^{2 1} SCHTOT.

³ The opposite of BCOA 6BOA.

⁴ V. no. 1165.

⁶ For 2111- v. no. 1119.

^{6 †} A form of negat. uuon, 'otherwise.'

⁷ V. no. 1116.

⁸ أبو لهيعة 1 v. no. 1118.

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.

[REV. C. MURCH.] From Ashmunain.

Letter giving instructions (from l. 5, to a woman) as to the disposal of certain 'beautiful wine,' 1 partly at Busiris, partly at Shmoun.

 ${
m f f Z}$ ен етгіткипе 2 імрис таа ${
m f f f T}$ е ${
m f f f C}$ а ат ${
m f f C}$ ечапе неколл $^{\theta}$ / = 2 ... кражег... тну teb... shith ehrovy, lay beon | 3 non некоті разн³ т. сите [about 17 let.] | 4 ион тетпеноеі хезінсае пнр[п]не ато ес нито HC THOTTE | 5 Herhi ato eixoc uto tetфана тарерагерате ехфот $|6|^p$ [а]ат калос ерпрталоот епотсіре напа татеіл ичтаат | 7 евол атсо ипертаат глевра алла неколлаоон де | 8 итетаат над некоті разн ае итетаат евол гірполи | д пои тесооли хегисае ипрпие атсо спагте еппотте | 10 -эт нои ізітилу афуіэпихізу фурати зизи сооти хепитаїрюще | 11 исавере 4 интотэсер пон тесооди хе...котсият ег нан пе | 12 пепатата [а] \mathring{q} ... ет .. \mathring{p} q ев \mathring{o} \mathring{h} ... qевол слег атто | 13 тес[оо] ти хенерти затні неавере пиаполаю атю | 14 illegible.

Verso: Part of an account. Legible are лосіа текссіне, григоре.

1130.

Or. 6101. — Papyrus; $7\frac{7}{8} \times 6\frac{3}{8}$ in. 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.

Letter to Joseph bidding him to draw (from the vat) and deliver wine to various persons named.

+ тютю оти етрекхом пирп евом 1 исоотти | 2 икті инбірспів білезлісот илк етенане $\mid 3$ ппапа 2 апал $\omega(a)$ гие инупотн * икалос $\mid 4$ грото (b) тионахи настасе икалос | 5 плиоти (с) процениот з интхини икалос $\mid 6$ ішгайне(d) потовів ингешрге(e)инпке $\mid 7$ -гесорге (f) настасе нкалос фонванши (g) ин \mid 8 -такшв (h) некотаеос 4 untchoote hradoe $\mid 9$ neown $(i)^{5}$ tioy nraлос трі ниекоті $(ii)^{\, 6}$ уоппт нкалос [-10]ивианотанота (j) уопит икалос піас (k)пара 7 илач икалос $\mid 11$ апа ютсте (l) папгоі 8 илац икалос игличооте (m) 9 | 12интасе икадос атф прфие етилентіепістоан $(n) \mid 13$ нак 10 ті откалос нац ат ω ті гие нкалос $\mid 14$ епунврре $(o)^{11}$ ті гие еполлазыре $(p)^{12}$ [+ 13] ато холг ев[ол] | 15 неоотти + отхы гипхоеіс + су гіпагот¹⁴ ${
m Verso}$: ті снат ипиа нотюці $(q)^{15}$ ті снат

² V. von Lemm, in Bull. de l'Ac. Imp. xiii. 87, 191.

^{3 =} AAZII. Cf. no. 1166 and Krall cexxxiv.

⁴ HCABAAG.

¹ Cf. no. 1036.

² The Greek text corresponding, here and at Vo. 2, confirms the equation $\pi \alpha \pi \alpha = \pi \rho \epsilon \sigma \beta \acute{\nu} \tau \epsilon \rho \sigma s$.

³ V. Aeg. Zeitschr. xl, 62 note.

⁴ An obscure Greek word.

 $^{^{5}=\}delta\iota\grave{a}\;\tau\hat{\omega}\nu\;\pi a\tau\eta\tau\hat{\omega}\nu.$

^{6 =} διὰ τῶν μικρῶν παιδίων. In certain legal deeds (recently acquired) relating to the monastery of Apollo near Shmoun, пиот нтрі некоті is mentioned.

⁷ $\Pi \Lambda 2 \Lambda = \pi a a$, apparently a place; but the rest is difficult. ΠCA2 (cf. πρεσβύτερος) could not be read.

⁸ Π201 a place? The rest obscure. Final γ may be ε.

⁹ Plur. of 2Λ1196, = 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(1)

напа неате $(r)^{-1} \mid 2$ ті снат ппапа гюр (s) пануюте ті снат не- $\mid 3$ рівнроіс $^{-2}$ атю тахи пюк атю проске еп . $\mid 4$ ніп парегенропе холег евол +

In the other direction: + таке инимпот [space] -те исон насон именф [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 correspondences. After the first entry only the names and figures are printed.

+	δ,	απολ" πρ'ι οιι καδ	$\mu\eta(a)$
		ρουθ μοναχ*	$\lambda_{\pi}(b)$
		παμουν διακι	$i\eta(c)$
		αβα ιουστα πατρι ωρ	$\lambda(l)$
		μηνα πρ' απ παα	$\lambda(k)$
		τ μικρον πεδιον	$\gamma(ii)$
		ιωαννου γ'γ'	$\iota \beta(d)$
		γεωργιου γ'γ'	$\iota \beta(e)$
		γεωργιου γ'γ'	$\iota \beta(f)$
		φοιβαμων κου	z(g)
		ιακωβι κου	=(h)
		τ πατητ	$\epsilon(i)$
		τ γαμαλι'	$\gamma(j)$
		βικτωρ συμ	a(n)
		αναλωμ τ τεκ'	cs(m)
		μισο χαλκο	ε
		μισο γεραμο	β
		ανουφιου ναυλακι	$\mu(o)$
		κυριακος πρ'	$\mu(p)$
		τοπ φακι	$\beta(q)$
		τοπ καμνου (altered)	$\beta(r)$
		ωρος πρ'ι	$\beta(s)$
		$γι \tilde{τ}$ οι $γ καδ τκα(sic)$	

^{1 =} διὰ τόπου κάμινου.

1131.

Or. 5899(5).—Papyrus; $12\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

[W. J. MYERS.]

Letter giving various information and embodying an account.

+ глон иеи изше ини типроски 2 интпери исон ато пнотте соо[ти ке] | 3 -апагит эше ис со к тонот х . . та 4 гар ипрасте итктріаки аіж пів етек] | 5 -интсои итооти новодоре ипатей | 6 ачхоос сроі хекиграі епекні аіе | 7 . . . p чантецале пиксо гит 1 aioi в . . e] | 8, 9 illegible [10 матпи тонот хени[е]юнтк тапросктн[ві п] | 11 -текшітсен паретекцитсен отн рппо[от] | 12 игара пртноот нелал наг епеі [п]нот | 13-те сооти итатехреіа экопе ато ас 14 -хонд видоти вин вильнот ерегна] | 15 -вал ноку он атто пастона тир[q] [оп] | 16 итпртиооти ли долие итротон ан 17 итресо ан ипреко спан опете[с] коот | 18 негиоот тасіліе итекинтсон³ пани | 19 зати испак иналафора may eig termocic | 20 oyn me. 64 may AITACCU ULIOC HTCKUHTCOH

25	11TEAAAT	ч	γ 5δ
CATH.	¥30 NSONOK ⁷ /	4	lag
γι	· 4 (758		

¹ V. l. 31 and no. 1112.

¹ † peqpoeic,

³ V, no. 1207.

³ This phrase recurs 1. 32.

⁴ I cannot read HCTC.

⁵ For the sign preceding the figures v. no. 1090.

28 петециоти оти итекшитсои тио | 29
-отд нагирос об гар итаприроста | 30
пнотте петиог хентатехрега ушо | 31 -пе
атш ипеюное икш готи | 32 епигепей ес
коот пенноот | 33 таские итекцитсои
ати | 34 пр[ос] плогос итактаад наг | 35
тноот тлакане нагинпес | 36 говес царетекцитсои де | 37 удил ехши епей пнотте
сооти | 38 хелігісе переотушне гар | 39
вюк над гіф[ф]т ип[ек]люта ег | 40 ехши
плини потшу иппотте [ушпе].1

Verso: at the top, $+ \gamma \tilde{\nu} \tau \omega \nu \pi \epsilon \mu \phi^{\theta} \kappa \alpha \mu \eta \lambda \tilde{\nu}$ $\epsilon \iota and below it,

δι τ κυρό ευλογιου ?

δι τ κυρό υπατια

 $\delta_l \tau \kappa \nu \rho^{\upsilon} \tau [a \nu] \rho \iota \nu^{\upsilon} \pi \eta$

 $δ_I$ τ εκκλησι^α α

 $\delta_{l} \tau \epsilon_{\nu}^{o} \tau . . . \tau$

1132.

Or. 6102.—Paper; $7\frac{1}{4} \times 4\frac{3}{4}$ 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 transactions. Appended to it is an account, including the objects mentioned in the letter.

стй" функе утнотноти евол ис [2] -апотхан епаперіт исон пі [3] -сот епафу[a]те испафуате р [4] -срепос [3] катнттнаї фапанів [5] -е иза истаної [6] епетхо [5] ике [6]

-соп етотоо сюна тхи пна 1 / паррате пос каак атю е іс | 8 пааррів 2 аіхоотр нак не | 9 -пасон ппапа постеле 3 ре | 10 -пос каар пнаві 4 нпетакто іє | 11 епаге 5 нехок аітанок хепе | 12 -тано отрюн [є] ан папенніпе | 13 хеанхі от [ар] аке 6 гарюі но | 14 -н енотиг г[н] танпіт 7 лої є | 15 -теаан піараке ппаррії | 16 -рік пеціпапа тареі 8 рис ин | 17 -ти ареі тооте 6 евюк 9 ненар | 18 епі итр есотркотна 10 тек | 19 -отоп паарраган нат апапн | 20 -і еіс апапа кіюрге етве | 21 -пос етеаан пноот нат ар | 22 -аі етооте ерепос спот | 23 (margin) роїти апетні ерпеталга 11 рис ненат | Verso: Тріне роїти калює отхаї гипос

In a different hand, in the other direction: плокос параке парабері єр |2-тор $\overline{\kappa}$ исс $[\varepsilon]$ нте ноїпє: |3| гіюргє: єртор: — $\overline{\varepsilon}$ ноос: |4| адраган: пасібкона:: |5| єртор: — $\overline{\kappa}$ ипаротоїпє |2|: |6| єїсак: пасюркона |3| — $\overline{\varepsilon}$ єюос:

1133.

Or. 6103.—Papyrus; $7\frac{1}{2} \times 7$ 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.]

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. الشُّطَى is found as a name (Mushtabih 299).

³ pc added above.

⁴ q is above.

⁵ 1 пети-. Сf. 1, 23.

¹ Cf. Brightman in Journ. Theol. Stud. ii. 273.

^{2 &#}x27;My partner,' الشريك.

³ V. Krall ccxxviii.

⁴ Π above.

⁵ Perhaps this includes τλετο(τετο) επλεοτ.

⁶ Arab. Cf. Crum, Copt. MSS. p. 78.

⁷ V. Amélineau, Géogr. 479, Miss. franç. iv. 607, Pap. Oxyrh. clviii.

⁸ T above.

^{9 6} above.

¹⁰ Cf. verso.

طلعة وو 11

¹² пара от-.

¹³ p above.

Letter from —— to ——, wherein 'my dear daughter the lady Staurou,' and 'my little daughter' the lady. Komanna are saluted. The writer will not write much, as he is sending Apa Mêna to speak personally; moreover he will himself go north, the next or following day, and visit them. Still, they are not to hesitate to give an answer to Mêna. He trusts they will be satisfied; he had ventured to send since the matter was one of much importance. He begs the recipient to let him know the condition of his feet.

Рифори иби тілспадвитокинтивріт ихо-[біс] и[со]и | 2 топот ин[тай]вріт и[ре]врв кт[ра] статрот инктра | 3 команна такоті првере хиніста так итек | 4 -интперіт исон віс апа инна аітиноту нак тару | 5 -рахе немак проф атю кан расто кан сарасто | 6 ранеі егит топот таотнетнеріне ала нпр | 7 -окното пранокрісіє нау атю тігелицо блотто | 8 хопотнегіт навитон гюс іна вроотноот нкофталі[ой] | 9 итоот бюрров гар аітноот инти + отхаі ги | 10 -иховіс памеріт исон атю тноот поти писк | 11 -отертите наі гітооту нана инна +

Verso: 4 taac hnahep[it ii] [ana]

1134.

Or. 6104.—Papyrus; $6\frac{1}{2} \times 7\frac{1}{3}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand, perhaps that of no. 1188. Above it is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from 'his servants, the headmen of Ptime-gôrg' 1 to a high official, colleague of the κόμης and στρατηλάτης. The διάδοχος 2 is also mentioned.

В неколтон на[п]ите иптинеоторо неттол[ил] | 2 глен пон изов иш типросктнег птен [пара] | 3 -калег птетпешитхоевс етденалало[хос] | 4 итетиерахе испад етденізов па 5 втаат, титаат атанотіфув ei ushel 6 hhoag eboa yaco[r]uetoré репноттей 7 птие тиот тилиагкаце поот пар[а] | 8 и . Ваад ан тет[п]есоотн ACCOUNT TO ... | 9 HOTHE ATO CUE [O]OC еносих провани соп 10 сроти типаракалеготи итетиепиту оси 11 инпетпосон пкоисс инпостратналт[пс][12... те ипровесии пои мапи[от]те вита] | 13 , ali raacoua eic gtoot iloot atco eic ten 🔣 🛚 14 и . . . не . аг таретпеертагани еpon a

Verso: ¶атинекоатон напите ипті[пе]очорот

In the other direction, remains of accounts.

1135.

Or. 6105.—Papyrus; $6\frac{3}{4} \times 5$ in. The text, parallel to the fibres, is in a frequently ligatured band, the same as that of no. 1136. From Ashmunain. [Rev. C. Murch.]

Letter to a superior, who is asked to send certain materials needed for dyeing a pillow.

Ll. 13, 14 appear to repeat a proverbial saying, comparing a bad friend to a bad horse. On the verso: 'And I am told thou wouldest take a wife for thy younger(?) son; and, brother, if thou (wilt) make peace with me, I will come and take thy hand and eat bread with them.'

+ с $\hat{\tau}$ гипран типроску итекси $^{\delta}$ | 2 ихосіс исон атсо на $\hat{\mathbf{p}}$...у перори ин сроинотту 1 гарег | 3 спексопе́г наі петіхарі $\hat{\tau}^{\epsilon}$ нак петі итостк | 4 ехипсегооте инеертору

¹ Cf. a similarly formed name in no. 1040.

³ V. no. 1023.

Abbreviated as in no. 1136.

тірини нак инисанаі | 5 арі ппетнаноть иниской етста ератк | 6 хот откоті кап нассов. $\stackrel{?}{\text{ейр}} \dots^1$ наі | 7 ато откоог енови налат 2 тахоот | 8 нікоті мот нананіє 3 ені віхріа | 9 наі ені аіхот єпасон сетирос . . . | 10 коті кап нахонина и . . . | 11 тієнтасав тинові ії панер [іт] | 12 - неон хеніопроне в | 13 ерепнотту каж отто едгоот епох . . | 14 отмвир едгоот напаніє оті | 15 - пелиє нікоті хахо гарої ерепнотту | 16 тієнтої ететнал ніцті птоотк | 17 нинат ганий тіпроску вітекнитсой | ій left margin отхаї гіпховіс +

Verso: Aoi^{π} ита $^{\pi}$ таної хекотюм хігі- |2| не ппеккоті міре аої пасон |3| емопетекертіріїє ппої тасі |4| талиає тоотк пої аютюм |5| отосік пемат.

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 ἄρχων. It consists largely of complimentary phrases and mentions $u: \iota \alpha$ μποτ[q]. Address on verso: κτρ^ω μερκοτρε ετ^λ αρ^χ?

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.

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.

Типрофасіс аісзаі віленів етекинтивріт иховіс 2 жтір офасісте таі икерппетнапотв пинт изолоку итап[па] [3 -ракалег HIJOR CTCBIHITOT AKCI ARTIOIX HAI CPOOT 2 икерініст | 4 -напотв иктаат епаіак^о/ апа кегре улитевнот енегон пл. 5 идегенег еренавал усоне атсо евксо изгти ерок етви.. | 6 гос етгитпанни в ефентоот еттоове ато инеюточ ивок | 7 их пегиот прюще скеппенеон ереппотте ті ^втноо назе нак † 8 логпон, иперкааф нигре ненав (above ствинт) свол хентеннат ан епет 9 итаксюти исапекуахе акапологісе ппоот загненсоси | 10 акктот пвине атсо ежой пнотте отюж жантерепек | 11 -гит ентон занеженжод теппросктиет итекцитсои діт | 12 -[ии]сісдаі +

Below last line, a clay seal, with the writer's monogram: c No

Verso: + талс ппахоевс псон ава [space] ченосте + ченосте пев.

^{1 &#}x27;A bag (net) of —__.'

² 'A piece of white alum.' Cf. tobell.

³ Cf. ἀναγκαῖος 'valuable' (v. Leont. Neap. ed. Gelzer, p. 162, also Aeg. Zeitschr. '84, 148).

⁴ Or LITAHAB (= 11110q).

⁵ Presumably = CAYO; cf. PSBA. xxi. 249. But the meaning there proposed is hardly possible here.

¹ Possibly that of no. 1139, though at first sight they differ much.

^{2 &#}x27;You gave me your hand upon it' (lit. them).

³ Havriov. In this and next word γ and q are indistinguishable.

Or. 6108.—Papyrus; 5×81 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.

Verso: + папаріт псон ап[а] увносто [space] петинсон ...останаў ?

1139.

Or. 6109.—Papyrus; 14×8‡ in. and a small fragt. The text, parallel to the fibres, is in a large, ligatureless hand.

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., + гипран ипп[оста] | 2 Да]нок соносою | 3 Дэнр] о осна инта] | 4 Егн]т тира инт] | 5 Далина]. The main техт із вкнар | 2 вотлаат птатнов | 3 выпионастерії | 4 ва тко лаат най тикв | 5 хи зісе аненезит лонон еней | 6 хюк тиру антиноот су пак | 7 зітоту инетнаті тієністоли нак | 8 бе етупатанок ипрератсюти | 9 иток интексоне инфина 2 | 10 ене зите ене пхюк антаноу | 11 ероу эне итоту эаута | 12 -нок енхюк ката бе итантаноу ато ипреакат нее | 13 -настк тісооти хеакно | 14 -т занзахжх пара птено | 15 -сіон пзоот етипата | 16 ...и нариют хеатетнат | 17 [-ин .] оотт тіэніе ерютнот | 18 -ханзилховіс +

Verso (of small fragt.): Тс + атиссиот прист.

1140.

Or. 6110.—Papyrus; $7\frac{1}{4} \times 10\frac{1}{4}$ 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 $\mathring{\tau}$ δεσπ°, $\mathring{\mu}$, ευκλ, [space] $a\rho^{x}$ αδελ ϕ^{ω} σερηνη S^{*} εσειδω $\mathring{\rho}^{x}$ ×. Space of 1 line with + midway. Then, in same direction,

+ cvå tinýpock/ ato tiacííke uňeká \mathring{r} -re $\mathring{a}[\mathring{o}\mathring{c}^3\ldots\mathring{d}\mathring{y}]$ nphe $\mathring{d}\mathring{i}\mid 2$ xoakxoot ůezph 6 ezht hani ahat checche hhozph $\mid 3$ eq $\mathring{\phi}$ hit

^{1 3} GTAKHA; cf. no. 1041.

⁴ T and q are indistinguishable in this MS.

³ Possibly by the writer of no. 1137.

^{1.1} decx11.

^{2 1} Euphemia.

or mar.

⁴ Apparently equivalent here to a cross.

⁶ Very doubtful. Cf. Crum, Ostraca no. 384 and possibly Krall cxx, 2.

⁶ V. text on verso, l. 11.

тало $\hat{\tau}$ егит ег. $\hat{\epsilon}\hat{b}$ гипг. $\hat{b}\hat{c}$ хі тассарег | 4 тиерпиков пани гой етоот е ассій и проск егит ато | 5 торо гипиа е торо кирот хорот от етираю ато парагіє ве пиненто парагіє | 7 соткоте інерот етири потхіпех епотот раптотеї паі | 8 сотті песепе пінюто зипотор епиоте тироскі | 9 хорт йеїє пат есак парагіє напинатис напинитехатить +

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.

+ гипран ипнотте типроск/ ато тнаспаде итетнеен ихоене псон апедан пенсан
птетнеен | 2 ихоене псон стапаки пре
пооне еро. ато енотор тало троф...
рос. | 3 ато петапота к.... аталот
егит пклютане напизиноор | 4 ато тетнесооти хизинхюте неоотти плин етбепиотте | 5 хи тассарег епроне иприс нан
ещ страйт тнотолх еготи на | 6 - таго
тепроне клат ег... тое. итало ими τ . анхите | 7 тнооте им енеглотска... и хип. τ
егой [т] ассарег етгагий тфиноот | 8 тота- τ ... енейна ещ ет [га] тий ато иненосен-

тот тноот сотенне | 9 прировес най е́н пройе́ га... ин ... тавок гизсов ... в | 10 татео инпоот пани тахи̂ зоо́га̂ наи интассарег епапира иприс² | 11 инприне инетагнігор хаютих тон ато айтноот пе́гре | 12 вантиюот ато врзаниховіс ті итооти тивосоре пеіаки гит рай | 13 -ві врис інти апроце инацира иприс тайон хекті й і раютор | 14 оталгоотов зиар β кай у пани віс гов ині апсгаі | 15 -вец инти врепховіс ті итооттитти. Іп left margin типроскі (blank).

1142.

Or. 6111. — Papyrus; $7\frac{1}{2} \times 6\frac{3}{4}$ 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.

+ стй типроск/ ато таспахе итетиеетка/ ихоеіс | 2 исон аіхі инеста итетиеетка/ ихоеіс ис[он] | 3 аівіне епентатиестают наі етвенност[e] 4 | 4 ато тассарег етар 9 π пани паперіт аівюк | 5 инсіа 5 гастинпаціра аюснотрюце | 6 ивачапи 6 аієрнапносте шінапріоце | 7 стветассарег таст/ ізініе | 8 енот

Verso: Arabic account.

¹ Recurs in the text on verso and in no. 1142. An Arabic word (fem.) which I cannot identify. The p may stand for λ , the γ for γ .

² KOTCO possible, but improbable.

¹ As a verb also in nos. 1126, 1130 and Krall coxxviii.

^{2 &#}x27;The Amir of the south.'

^{3 ?} a certificate.

⁴ V. no. 1141, 4, where final G is certain.

⁵ V. Krall exxxviii.

^{6?} Compound of BIOS and AGE. Presumably a term of commendation, so not 'empty-headed.'

Or. 6112.—Papyrus; $8 \times 7\frac{1}{4}$ 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 + сй тироск/ ато таспада витекцитиврит пенот. After this little is consecutively legible. There occur: палестано шюв хеоторег ар' а исото пан, (11) палес | 12 -тано шюв он хеоторег гісал... в | 13 нап пон анторей па... ато анхо ховнюро | 14 -у сга петуща пан пинетотю тенен | 15 гит птон ги... виховіс тімне | 16 аррагентру erased.

Verso: two damaged lines of Arabic (? the address).

1144.

Or. 6113. — Papyrus; $5\frac{1}{2} \times 13\frac{1}{2}$ 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 prevented from entering his house and so apparently from paying his tax.

+ неори инжод тироский ихифі[понолон ин]отрито пилходіс и[п]ростатис тилно пилходіс | 2 Деа.. от инотклат танот ввол тавкок илі впаш вксооти хетіті тепоси всавев пкоїв [а]теї евол | 3 Деї в(аbove сот)хоттів. виподе тістноос он. кінів хоотна инохо статенот паренна Verso: + [na]xoeic haraooc aro n... [space] + u[ao]oiac ngoaoron na..... + + +

1145.

Or. 6114.—Papyrus; $5\frac{1}{4} \times 11\frac{1}{8}$ 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 complains, illtreated him.

Достол на отсели инотхосие пкерие ана христолоро | 2 Д тенпроскеней иноост 2 итетиситхосие [т]ентано | 3 Дей рис инкенатой епостине ореотноот наисиа 3 гюсор | 4 Дхеатеньросо 4 иной отевититти атросие орони | 5 Дехироопе егиништаваль наи отовойнеор анке | 6 Деј тортр хеота поост илот себиност обаросие ороти | 7 Дт]етиссости хетлосие горе инисои инойка терии | 8 Деюс и от инос исионе тетиситхосие колеоте | 9 Дт. пессие [о]и одастолосо аткеркор 6 гикот териост | 10 Деј поти исоттала обол гатити исотнолотитти опилена | 11 Деј себие тетиситхоси колеоте | 21 Деј себие тетиситхоси колеоте | 21 Деј себие тетиситхоси колеоте | 22 и отенстоли илиа илии илиа илиии

ннаховіс тагоі |4| [about 14| let.] $a\kappa^{7}_{I}$ вфіфанів едопів багтаго отлалу никол тахітц таль впатвносн |5,... ксооти хви[пот]клат иготи внаш таті лалу пкинена ввол гина-карпос птроців |6| атко вюдра пінюттв віодра пінєкотхаї твепотве +++

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.

¹⁴ uncop.

² Cf. nos. 1109, 1188.

³ María.

⁴ υβρίζειν.

⁵ A new verb.

ивті | 12 ¶поот пирасте ато уанполо питаталот 1 + лесп 0 / +

Verso: $+\chi$ unto 2 $+\chi$ unto $+\mathbb{R}$

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.

+ ката об птатитиетноот пктр/ инна нап едит иннехнот тарентал[о] инрп ероот | 2 тиют оти ею прошит их[о] и антало инрп ероот антиоотсот и[те]тиенит | 3 -хобю ато ею патле афе инти тарети[тнеси] и плогос инефирп хел[ф]ти от инти | 4 титиела[ф] илф енотф хелфт отир титиесоли в илиосюй еню[z] ефхо имоот | 5 гіткотиврют 4 таркоф гар хфхо ейотноге солпот илф етероб[т 5 т] исеепе | 6 илф еплиносюй итадайхго 6 ато инефтато тие слири неноге итаф | 7 -хоот ато атиесай или хипераплитей гітерют расотийти инемрір | 8 ато ... лот отланотирре или имой ета-

Verso: + TAAG [HITA]XOGIG ПВЕСТІТЮР [long space] + AII[A]. IBGAAG +

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.

Verso: + тічнів еплиері сон папа філо пиващив +. In other direction: ∭[space] зіти осюл∭

плитенсис тіделпіце гар | 9 епносте хетісіні тл $\hat{\lambda}$ е еграі улсостіо $[\tau]$ п]пехеїр тнеі еграї тіпроскуне | 10 птитиєпитхоеїс + леспота +

¹ Possibly TAP-.

² ? $\pi i\theta$ os. The preceding sign = $i\pi i\rho$.

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 **CHOICO**, Hyvernat, Actes 182.

^{1 ?} κάδος.

² Damianus.

³ Mena.

⁴ Sibou, a new name.

Or. 6117.—Papyrus; $5\frac{\pi}{8} \times 5$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter relating to money apparently due but not delivered.

П...оти внос[о]и... тагон апивев | 2 вактало петитак над ата. ат.. ан] | 3 illegible | 4 аку.... в най внеснат иголок/ | 5 хоракта.. йаг гарод хиветктріаки | 6 лошой аксата ввол афвок | 7 най инектиоотсот най віс гипте | 8 актноот псаг репотте пингаї | 9 втаряверо итави таревре аглістрефо | 10 пнос гароот атхиоті холталт | 11 нак ата вращи инатай [на]к птокій | 12 вкупокоїсом плоот отволиток аквітте | 13 пноц лошой віс паробе відпост най аналілот | 15 інпоот над тавитот най ата тноота най | 16 впеї надно пат. ф

1149.

Or. 6118. — Papyrus; $5\frac{7}{8} \times 6\frac{3}{4}$ 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, Apa Taurinus(?), probably a monastic dignitary. Amidst many complementary phrases, the gist of the letter is contained in ll. 13, 14.

f монтескаріа пінаноста неоп $\frac{\pi}{2}$ [ослі]

2 -каюн атто отгтор вроше всга гі

- 3 рецициенотте непот етты[нт]
- 4 асто он апарак[алег ин]тин ггти
- 5 при веранинет потх етот зав пиа
- 6 ранад фагт он потетичности спей
- 7 нешанюте исон ана петрос пепрозес-[теос]
- 8 шион тентатхоот девавтаюн етвинт с
- 9 мире тирох просктие итетицитекот
- 10 потизинскома ерманианр локлек и
- 11 обол стететипросктиненсте награр о[т]
- 12 арі тагани топаракалої инсоти али и
- 13 написто исон лачета единчевол гіто[от]
- 14 аполато пистилсилсное отоглав евол!
- 15 їс науд назарег нап стетиштекот ст
- 16 наюроюсіс евол хеката пулхе етотаа $\llbracket \mathfrak{s}
 rbracket$
- 17 соти вроу в отхм зипховіс паперіт побот

Verso: Деттаніт ката спот ині атю певраітотрі/ Дан]а татрі[не] — Детносолосіос післах/

1150.

Or. 6119. — Papyrus; $7\frac{1}{8} \times 8\frac{1}{4}$ 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) ато орю котор таб разтік а $\parallel 2$ + стй тряно онекотла етту фронховіс гарог спо $[\text{ти}] \mid 3$ -сонг й [ти] тоотк гінек-збите тирот. $\| 4$ ро й [ссо] к онесоти спокрино і $\| 1$ | 5 гаратк оновают таксинитот и $\| 1$ 6 оти хонероно несон ато срю коотн хоне $\| 1$ 7 огрис стагнан и . . . хоотс анхі аст. . Каг . $\| 1$ 8 рис ве гит акоге некаг

¹ Note the peculiar ligature TO in 7, 8, r and q are indistinguishable.

² Much like Crum, Ostr. pl. I, no. 71.

¹ This line is a postscript.

² For milet-, and so below.

впекен 'лоі" емо" $\frac{2}{9}$ | 9 иперклат еююрі 1 исок 'емо" инон кхоот нею. | 10 ато патоно міне рок петецегіне 'ато | 11 ге пото 2 ппілов гарої калос 'ато ес патоно | 12 гітанокреє епілов епатхіте нац 'ато | 13 емо" пекеї еперсконте исої лі еїлу єї евол гаро. | 14 лігісе тоонот еїноре неюк ато хоот нек | 15 -рюне наї тейге пейото 'тімі | 16 -не рок калос.

Verso: + Мајаперіт исон етт/ петрос [space] гітниерк/ пецсон.

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.

Тенот етвек | 2 | фтноот на хеет... ей... до вентак | 3 | тноот ерис етвинто | т... интроинте отн ξ | \hat{H} | 4 | пот еготи гатоот и \hat{A} ... отонгот евоа тенот | 5 | пас рантитало инее \hat{T} ... отвююре евоа тноотсот | 6 | етотсы ае инепаховіс пконіс тато год ероі гарос | 7 | махоос хеага аткафюд рантдеї ерис гипотюр | 8 тетнесооти хеннеїратсюти исюти енег гигод | 9 | пе епетгююд иои хентаютю еісинтд атті алат и | 10 | р оне исаве́анти атю тікюру епоти | 11 | пои атхеноті гивавтаюн аіхоос хеаютю еіталт нас | 12 | про октиеї инетерите итетнеоеофел иховіс +

1152.

Or. 6121.—Papyrus; $11\frac{3}{4} \times 8\frac{1}{2}$ in. Two texts: the earlier, parallel with the fibres, is

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.

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.

минасон ютста инпасон иозанине инкоао[ем | 2 мката] негран инисана тітано
планеріт некот хемеі езит зипарис апкоз
ван[тіноотм | 3 маопон ипенеі езоти зоміс
місі евки езит мапанта спасон итавеі єрно
аком | 4 метносте енит зокот птиют ар[і]
питнанотц арі апатоотк инхахаріа[ем | 5
мс] ніпон 1 птактноотсот єзит итоо † , х̂е-

^{1 ?} θεωρείν; cf. no. 1116.

² V. Zoega 349 and here no. 1118.

¹ V. no. 1128 and Krall cexly.

ото ве актие атмиот меабтала ев[ол \S] 6 \S небета тироску ато тыспале ехнистнополон инструмента пыльеріт небет $+\S$

Verso: + ti teichictomi u[iia]gepit ugici \P

1154.

Or. 6123. — Papyrus; $4\frac{5}{8} \times 4\frac{1}{8}$ 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 хожнось хожко оппарис 1 , ана югла ппарод.

1155.

Or. 6124.—Papyrus; $12\frac{1}{4} \times 5\frac{1}{2}$ 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, 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: лог люгон оповитото | 2 -выс мхотсот нал | 3 -нюврат опноте | 4 рок лог тап орок з от | 5 -сопо пикале онапокра | 6 -сес текин тапокрасіс | 7 наг опотлосіа з пон | 8 онг напатто лего

тапок | 9 -расіс птагтаї пок | 10 зарос

1156.

Or. 6125. — Papyrus; $3\frac{1}{2} \times 12\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Epiphanius to his master—, the pagarch. He relates that the $\pi a \pi a^2$ had come to carry off the 4 sureties ($\epsilon \gamma \gamma \nu \eta \tau \dot{\eta} s$), which, when he had learned, he placed them in the prison. He now asks for instructions as to how he shall deal with them (ϵf . no. 1180.)

+ тарітано тотнесткаєва иховіє хеаннана єї хеваєї невтоот негітлітне | 2 періот хиталеніє оти аютонот мотнот стефтаки иторя врототнесткаєва | 3 иховіє накваєте инор стани хотетнестюр какт д'їфтааки | 4 хетнестюр роз нат тіаснаде итетнесткаєва иховіє гітнівіста +

Verso: $+ ιδι^ω αγαθ^ω / θεοφυλ^ω εμο δεσπ^ω [space] τω ευκλ^ω ιλλο παγαρ^χ <math>+ επιφανιος αυ^τ δου^λ$.

1157.

Or. 6126. — Papyrus; $4\frac{5}{8} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

анагто штте | 11 нап екште асто едоо | 12
-но некидиолех | 13 ините тексините | 14
наг захтик зиостод | 15 епшосто тідппе |
16 рок калос от | 17 -лаг зипловіс пперка | 18 -техо (blank).
Verso: Arabic text.

¹ V. no. 1153.

is a proper name.

[&]quot; You are responsible for the ἀπ(ὁκρισις).

⁴ 1 εὐλυσία. Cf. Stern's Fayyûm papyri, Aeg. Z. 1885, no. 1, where his reading is correct (r. Krall, Mitth. v. 56).

I f aireir.

² Here = presbyter. HAME is not met with written thus.

Letter, perhaps from Cosma, to ——. The writer gives various instructions and says he is sending a small gift of dried fish.

Женуа екуан |2[-p]хрега изонт ахіс еана позанние персот $|3|^{\frac{6}{3}}$ сталад нак и прхітот ито 2 прюще убоор $|4|^{\frac{2}{3}}$ оти єнии заплює еще зонт еще при информо |5| натхітот интифотсот наі енапотот калоіс |6| ато еще некоті итвт антифотд интифотоні |7| инти иста калот 3 ато хі пзолокотти спат |8| ито ана инна изтполектие 4 тифотсот наі |9| отхаї зипхоєю + анок де косна тічніе |10| ететнецитиєріт икот шинєкоті тирот ка |11|-та петрані +

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.'

мод прос об итаксзаі наі хебіс спат изолок, аітаат ато сотаназе иної екануопит из[o]а[oк] | 2 марекерпетнанот деманп[a]нр[o]т иноот ийхі таполехіє ит[oo]тот инт[oo]тот инт[oo]тот инт[oo] таом | 3 мпатренотте йу.... абі адтаото неімахе наі єрок акотоюнт ала тітар[ko] | 4 муахе итадеї автаотоот [e] ок епеї ксооти хеотроне едловене петинат заби етр[oo] | 5 мхоти воназ[oo] ної инотте хебіо натоон нуюне

ZINACIONA ENEI MAIEL TANDOCKTHEL ITET[H] | 6 ATO TIACHAY, E HTEKUHTNOEIC IMOT ZITHEICZAI +

1159.

Or. 5899(6).—Papyrus; $2\frac{\pi}{8} \times 9\frac{1}{4}$ 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 Houôr.' 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 needful is that I greet thy sonship. Farewell in the Lord.'

аіхі ніієкстаї етт a екстаї наї етвенче нкосна птотор арі |2| тагапи каат евол чантепасон пліак/ єї тачахе ніінац |3| петеч[a]неніє хеотстиферон[n]є чанаац пліагкаюн |4| ле инаї фаспасе итекцит- чире отхаї гипхоєїс +

Verso: \mathcal{F} таас ипперів пиеріт нупрв [space] апа васіленос панову + гираклен].

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 Ll. 9, 10 may be a message of greeting from a third person.

 $^{^{2}}$? = HTH; cf. 1. 8.

³ V. Krall xci, Crum, Ostr. no. 107.

⁴ V. no. 1022.

⁵ As in no. 1197.

¹ V. Krall eclv.

² V. Crum, Ostr. nos. 178, 248 also 2008 HAHAFK., Miss. franç. iv. 745. Cf. the use of κεφάλαιον, Crum, l.l. no. 104 &c.

Letter from Gounthos, a shepherd, to the κυρις Sarapion the μειζότερος and the βοηθοί, to whom he makes a complaint.

Verso: [+ та]ас пнахови пктр/ сарапион [space] инивоноос этиготноос проо[с]. Below this: ато аны теарир пкер/ ... нето!

1161.

Or. 5899(8).—Papyrus; $4\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a sometimes ligatured hand.

[W. J. MYERS.]

Letter relating to various matters.

 ноот нагани итети<u>т</u> | 9 наг инизонит нартод шсот<u>т</u> | 10 алго тюбихе инолто хвиркалу

1162.

Or. 6128.—Papyrus; $6\frac{1}{2} \times 7\frac{1}{4}$ in., complete in width. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]
Letter of very obscure purport.

Пог инті тепселе | 2 иход ихекх ... х ато хі тергот $\bar{\chi}$ епет. | 3 тагине 1 пес акталгі зарод тесії и ... Åє | 4 нак апитр ерис поп зес пре пвайе сак | 5 хеатаар с . с .. ие | 6, 7 almost wholly lost | 8 хенентакхітр затехіс йра ... хот | 9 готр наі ато [ии]рото патхот .. ипа | 10 ютотот 2 | 11 хе голаст тоот ато епе зинте аті неочи ти | 12 гот пере ппато ато телео ютста зов иш | 13 отхаї зипхоніє +

Verso: remains of an account(?).

1163.

Or. 6129.—Papyrns; $5\frac{5}{8} \times 8\frac{3}{4}$ in., complete in width. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter mentioning the kupis Senouthius and requesting that various purchases may be made, among them, olive oil.

¹ Perhaps this name, $\Gamma o \hat{v} r \theta o s$, and the title Asymmer point to a Theban processure.

² A- for a- may point in the same direction; cf. no 1172.

^{3 ?} For 23Ap-.

^{*} capeo and caro are both difficult to translate here.

¹ Cf. a name in no. 1086.

² T is above.

³ Sic. 1 1AZCOTO.

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

+ стй теірині нак інівнеанаі | 2 аю етпо^х исац аттаної хен | 3 -таки ритво ³ хематьюк | 4 [сг]нт лошон інівісменоє | 5 [а] кнат хестнахок нам иге | 6 . тагтрехе сіхок наі інітют | 7 хестнавітє єграї єпанар | 8 . . атиє игрет най сіалот | $\boxed{1}$

Verso: parts of 5 lines, ending respumments +

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. + гипран иносте анок ю[тс]те нашиаюл ексан нафилос 1 | 2 хоевс кот [а]на сетирос терине нак евол гипиносте несенан | 3 тикору отекниткот келле 2 негат абанасе пленас | 4 хи инсоор нои 3 тайанос 4 нак тироский ато тыпхе | 5 нок гипинексан.

Verso: + Taac Hadiaaoc xoeic [space]

HOT AHA CUTHPOC + HOTCTE⁵ HAHIPAOA.

Then, in another hand, disconnected words

+ KIAC BEHE O'OTO'C ZOKE KAÎ. A O'A
O'TOH CACACT 2000T ZHATKAC GQ ZOHEZ.

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.

Verso: same text continued (illegible). Below it, in another hand, an account:

+ hadroe inegicot inapradoc 9 $\overset{\circ}{\pi}$ δ ι^{6} ι^{7} ζ sategraph come 9 α α ρ^{9} α α

¹ 1 E $_{\nu}$ ő $^{\sigma}$ o $_{\nu}$.

² Cf. no. 1141.

^{3 &#}x27;Canalman' ?, irrigation officer?

⁴ V. no. 1031. It may be added that this name survived into later times as مقطول (De Saey, Abd ul-Latif 697).

¹ φίλος; cf. no. 1128.

² ? KEACTC. The following phrase to me unintelligible.

³ Instead of 11, perhaps 11.

⁴ Instead of II, perhaps X.

⁵ CT written with S.

⁶ Cf. no. 1129.

^{7 &#}x27;Οπώρα; written εκπορλ in Lagarde, Aeg. 210.

^{8 ? 1} المجاموس 9 Cf. Crum, Ostr. no. 482.

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. Murcu.]

Order from — to Severus, son of Bane, to send 3 camels to-morrow to the well of the Amir. Dated, 21st of Phamenoth.

 \cdot + отфер 1 иток сотпрос %(?) | 2 вано исть роито поано[та] | 3 онна инадиостени | 4 ипотка/2 напра | 5 прасте | 6 огр 3 фан 6 ка \times +

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.

/ отор иток согирос | 2 про пвано исті ролит | 3 согнота споткие енца | 4 ппатност потте | 5 огр фай ко +

1169.

Or. 6135. — Papyrns; $3\frac{1}{2} \times 3\frac{1}{4}$ 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.]

Order similar to no. 1168. Severus is here called 'of Shmonn.' Date illegible.

/ остом иток сосирос | 2 име иване намиост | 3 ими могатост | 4 ещих инамиост ирасте | 5 етесос и[ит . . .]и \mathring{a} [риост] | 6 -още инф.

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 $(\xi \beta \delta o \mu \acute{a}s)$.

Тивою отн аргиноо отн и |2|-нагани хоот инсититне ила |3| ноит прот трасно от трасно от таки и со трасно и таки и со трасно от тра

1171.

Or. 6137. — Papyrus; $3\frac{3}{8} \times 6\frac{1}{4}$ 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.

Verso: $+ a\pi o^{\delta} / \tau \omega \delta i$

¹ Cf. nos. 619, 621 and Crum, Ostr. p. 13, no 511.

² Elakeloraros, the usual epithet; cf. Revillout, Actes 1, Crum l.l. p. 69, no. 356.

³ Abbreviated to /

Apparently a Greek word. The last T might be P.

² Tmounahi, a new place-name. Cf. ? Mvaxis Pap. Amherst lxxxviii.

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 Nog, relating to financial matters. Certain forms seem to differentiate it from the Shmoun texts.¹

пратог тноот на сеоти птансините псиоте птаотх ката текиттима атео п... ае] 2 № , се каг й аву т затрошие сенопе аеф нагнак иготи накриаг тирот срое [3 № а] катоппе атрексини несаогос ката имогос итаотх и апот готи напас типа [4 № сехресосте танагки ае атреспанрот атео ихилоот в неитанопот свиттор [3]

Verso: + taac iiicaz aha hoo [space]

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.

Ппонотовлест ереприя гіто | 2 Менриц амананот ткей | 3 инетотот такероот гіте | 4 апотзан мооте нее неми етценотнет № | 5 емах етотзо торме зенотнот прототот | 6 № псоксак еро зитноторпи в ером | 7 № рапсона несо потсюна | 8 № падхоот и

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.

ТКИПТИЕРІТ ИСОН ЕПЕГАН АГАТЕХООТ 1 НАІ ИПООТ МЕ | 2 № а]ПА ІСОЛИНІС АГИООТ ТАРОКСО РИС МИТЕСЯН | 3 № КОТОТ СОСТОТО ХОЛГОТ ВОЛ КЛАСІС СОТТОВОТ ПОН ЕЗАТ | 4 Маватон запрхрега ивсек в отматуниховіс +

Verso: + таас ипанері[т

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.

+ астаної гар хеакці неозмота актаат ептох ере $|\ 2$ -нехвите тирот иппонастир $^{\circ}$ сир евох гикине $|\ 3$ лошой ипртреслоди нак еті неозмота икелаат $|\ 4$. . . $\mathring{\lambda}$ неатугнотргіа [ини]онастир $^{\circ}$ и имте

Verso: + пософіл пунре етт[space]па-

[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 $\chi \epsilon \iota - \rho o \gamma \rho \acute{a} \phi \epsilon \iota \nu$ is often used, perhaps in reference to taxation.

¹ атрек, папач.

² ? πτύγμα, with mistaken gender.

^{3 ?} Water vessels.

^{4 &#}x27;Thy husband is withered as the trees through thy . . . '

⁵ Cf. no. 1182.

¹ Must be for ATCTHC-.

Те птакхоот [со]т насталят иненесь атомот ппотанехе пхенр [ографи] | 2 Дахенрографи ан и[т] атварен ппон итеёгсе тирс испоть гатегпротелена атол | 3 Дос га й а троипе ле натапектос интеноотс гафолокотти пон тинот гай | 4 Дусирогр] афи гарон есс гинте ле атусирографи гароне ин матапелан лошон | 5 Ди] пйрангалона ро... тт [п] ос оти пан тарети | 6 Дентитело[с] | 7 Дин исотхол | 8 Дманат]

Verso: in tall, ligatured characters, $+ \tau \omega$ εμω δεσπ°, παγριλέ. τοτιω. At right-angles, part of a list of certain months: $\tau \nu \beta \iota \mu \epsilon \chi^2 \iota \rho^2$ φαρμουθ $\tau \nu \beta \iota \chi$ οιακ φαμενωθ $\tau \nu \beta \iota \chi$ οιακ φαμενωθ $\tau \nu \beta \iota \chi$ οιακ φαμ., with a numeral and small $\alpha \gamma(\tilde{\tau})$ opposite each.

1177.

Or. 6141.—Papyrns; 6×3 in. The text, parallel with the fibres, is in an upright, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter, the purport of which it is difficult to ascertain.

[ета [blank] | 2 [[9]]алтк евол ледее | 3 павал инплотерите | 4 ктинхероот п 2 | 5 [[инотло попон тотом | 6 [[ерок еверадют итек | 7 [[те епевот хело 3 | 8 [[асретите инпес | 9 [[еон летал пир] 10 [[еон летал пир] 10 [[еон летал пир] 10 [[еон летал пир] 12 [[еон летал пир] 12 [[еон летал пир] 13 [[етеритот ката | 14 [[еотрисе | 15 [[етеритот ката | 14 [[етеритот | 14 [[етери

1178.

Or. 6142.—Papyrus; $2\frac{5}{8} \times 5$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter, addressed apparently to a woman.

паре инетиа ато ртагап[и] | 2 пос хеннанотот ан еконот ато] | 3 пи пиат неттокот еро инотте не] | 4 пкани и пехи пите таго | 5 пи енех тапоте ехон аепон ипр] | 6 illegible | 7 птноот ептотисе 2 хеевс оттро[инси] | 8 пх нетрениен итет ептот [инсе]

1179.

Or. 6143.—Papyrus; $8\frac{3}{4} \times 4$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior, relating to taxation.

Пиниская итекософ[©] а пет пен⁸, п. [2]

Тегро иток котфон з агеорго пе] | 3 [а опволи по г⁸/// инпаниосто[п]] | 4 [] е епа-гот антноот пнота[] 5 [] петрос е точнката-вале пноа[] | 6 [] , п еккаат иластрефе пноа[] 7-9 illegible [] | 10 [] [] пктр/ полинис ато[] | 11 [] пот тап напегит + еп] []

Verso: traces of another text.

1180.

Or. 6144.—Papyrus; $6\frac{1}{4} \times 3$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

^{· 1 1 1} from μάχαιρα.

² Stroke here, and in 9 and 11, = 11, an abbreviation otherwise known only in literary MSS.

^{3 1} Longinus.

¹ V. nos. 1117, 1119, Krall cxxv, cxxvi.

^{3 &#}x27;The oven for baking earthen-jars.'

Letter from Neereus and Martês to their master, the $\delta \iota \iota \iota \iota \iota \eta \tau \eta s$, Apa Iane. In accordance with his orders, they have arrested Pamei and his wife and await instructions as to their disposal (cf. no. 1156).

[перо]атоп пеересос¹ инпартис нетех[а]і ппе[τ | 2 -хобіс пк]тріс апа іапе² паюку ката об птапестаї (above па[и . .]іпітоор п. с. . рос) | 3 внапеї прос тепекваєїє віс п[а]пеї | 4 інітерстив апотонот віс тіпіс іттоотіі | 5 об пексаете + авсп $_l$ +

Verso; + take heavour haiok/ [space] + 2thice $^{?}$ 3

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 Immension and herpe haps | 4 annooc other necessary | 5 gamphequa heather eterns | 6 api tarahii oth hexapige hans | 7 hheabeaton herperun hpoe[ic] | 8 herm hechot hilletotable

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.

Бен ерне тотнетворн 1 вме $_{\rm A}$ | 2 Ма 2 ево 2 химме 2 ок пів | 3 Мкі іністарит пон етнит | 4 Міт масом ахат ес офт | 5 M, іан хенескам хенесв | 6 M, пікна/ ево 2 арі тинт | 7 Дені]столи пін ернс +

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 forces hereing sine epok hirtquary leak sine epok hir. Greetings are also sent from tax and krp[1], hims and holids. In 1. 3, [r]cende histoche electric sine heartisoc histoche hittor. 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.

^{1 ?} Νααραθς οτ Νεφερώς.

² Perhaps the same as in nos. 1131, 1142, 1145.

³ σύμμαχος scarcely possible.

¹ ? O'. Opti; cf. uo. 1173. There are other indications of Bohairie influence.

² ? 650A.

^{3 ?} παραγγέλλειν.

⁴ A new place-name.

⁵ Possibly Accriota.

Or. 6149.—Papyrus; $4\frac{7}{5} \times 4$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter relative to taxation.

иротне отпленоне | 2 икратот ненанпостои | 3 ирос абанасюе пна³¹ хо | 4 иктр/ сетирос асті | 5 исераї распапрот | 6 ика песропе евол апоти | (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 партию, the soldier патов, to егстано[пос], a superior постоли[а], who is asked to send генорго порк. L. 6 иссетток потрир. Verso: Ппа]ртине правларис ² [[

1187.

Or.6151.—Papyrus; 3 disconnected fragts., 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 apcound to ——, the deacon and map./. It begins + наротекинтисріт испот тноот хонрай. In 1. 2 оссить пу[н]р нишных and in 4 иннострание сисиналир спост.

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' σατομ, to the κύρ[ις] ιτιιατιος, the ἰλλούστριος. The phrase τιπροσκτιμ μπεσοτ μτ[ετμ] occurs and φιλοθέος παπε is mentioned.

1189.

Or. 6153. — Papyrus; $6 \times 7\frac{3}{4}$ 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 + cru терше шити калос меда шеда шити. It refers to исахо and is addressed, on the other side, from George to Gabriel. Of the other text, wherein исахо 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 crechan[o]r. It begins sumpan infinormal. The writer greets, among others, tanopit maar crechanor and maint moor oponic.

¹ Ίλλούστριος.

^{2 1} Καβαλλάριος.

² Possibly letters lost between P and C.

^{*} Or χειρ. Χαρτ[ουλάριος] might be expected.

¹ Cf. no. 1145.

^{*} The hands of nos. 1135, 1141-1143 &c. are of the same type.

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: are uniorwy sataogic ucan is xeaktokyot eboa are no sataogic telegraphy. Maitemobe telemet[oan]

1192.

Or. 5899(13).—Papyrus; two fragts., 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 annorre cequation teach, take equation and the unique 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) Kenor-cipe шталю пестакил 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.]

Fragt. of a letter, beginning P a [AOH U] II plax of the tributes to the vintage, asks that Zacharias may be sent and contains the phrase [[XOOOAC SUTBARG UNCA]]. Verso: end of address [[SIT[UIIC]]] q-cou +

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: + стй тірніні нак євоа гітніност[e] | 2 апагнт гісе птасхиності хе[e] | & c.

b. Parallel to the fibres, in another hand.

Beginning of another letter: TIACHA[XG], and, in the margin, THIZIT ABI HAR TIK HAB TEKSKÖB BOA HIS AHOK AHOTO GIETHXE ATO HIEPTIAOOE HAB.

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 ABOTANGE and CENT CBABTAON and at the bottom of which is a clay seal, showing the figure of a man.

1197.

Or. 6158. — Papyrns; $4\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. []

[REV. C. MURCH.]

¹ An unknown word. Reading certain.

Fragment of a letter in which occur the phrases sarco sonaz eou nxoeics, ser xepia utaaq encanriizip 1

1198.

Or. 6159. — Papyrus; $7\frac{1}{8} \times 5\frac{1}{4}$ 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 прине визания типистоли | 3 писе сиз во наначена опносте.

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 nanozu² occurs thrice.

1200.

Or. 6161.—Papyrus; $4\frac{1}{8} \times 7\frac{1}{2}$. 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 $\alpha\beta\beta^ \sigma\epsilon\nu\eta\rho\omega$ $\epsilon\nu^{\delta}$ $(\lambda\lambda)^{\sigma}$ + $\mu\nu\sigma\alpha\omega^{\sigma}$ $[\lambda\alpha]^{\kappa}$... o $\alpha(\lambda)\alpha\nu\omega^{\sigma}$ +. The writer has a request to make regarding money.

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: AIXI [HE]CZAI HTEKHIT[COH]. Ends: TIACHAY, CHTEKHITCOH SITHHEICZAI.

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 Nopooue инвтоот иконна име.

1203.

Or. 6164.—Papyrus; $4\frac{3}{4} \times 5\frac{1}{4}$ 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 теанн ит, аркам ход ит, мон аго ин.
- 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.]

¹ V. no. 1114 and Krall cexiv.

² V. Aeg. Zeitschr. xl. 61.

³ la place.

From a letter, the first legible words of which are Mnapkeeig eight. It mentions those uniteria, presumably Easter.

1205.

Or. 6166. — Papyrus; $5\frac{7}{8} \times 5\frac{3}{4}$ 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 (96 кентинари, соот изолок) to Babylon and mentioning откан² етегариост.

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 оттринен икаріки в итівії с неснат нео енанотот отварот нею ное иткок атко нарії. L. 18 ends with a date: $\hat{\mu} \phi a \rho^{\theta}$ ia ι^{θ}_{I}

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 текарети. There occurs the phrase арг пноот изов.

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 hanners unkipic ery, axic xgauhhi.

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 ciameceal(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 πκιιρε (κύρις) το τροσε and mentioning a tremision of honey.

1211.

Or. 5895.—Papyrus; a large number of fragts., mostly too small to be catalogued. Many are Greek. The pieces here described are those among the Coptic fragts. 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.

¹ Cf. палкеер, Crum, Coptic MSS. p. 42 and Krall lxvi.

² V. no. 1135.

³ Cf. 3 no. 1096.

⁴ V. no. 1131.

Letter from Ananias, the Aayane, to Rufus.

Р заве цен изов иш тпросктие[1...... хоевс анізеке ві наі етобіне півла | 2 ппарикте етхо ппос хели..... и]пок гипекие етвепвале ато сехо ниос 3 хе-AKXI THAPAKAHCIC HOXOT XO AOT OIC рюне исутюре етот инессона 4 умног anoga rout 1..... i posu amegama um акхі тпаракансіє вів субі наі | 5 исот прюцв итахі пецетореок покад овол екумикац евол тнатр | 6 -едргигол ник ислсания віс фолоку недувое літиноот ч ник итотё платло[с] | 7 наретекнитлосис квлете на нп....е пплют иголок/ тплтиноот пхот | 8 навие изаит ник гиоткепи етс па[төен] $rac{1}{2}$ икон 1 ное апапрот иноц пара сибе пролоку тнахитот присти оп нтатинот[сот] ник он отхин зипхоше.

Verso: (something obliterated) [space]

Many of the fragts. show addresses; among these Rufus occurs: P]ουφω αποκρι Ερμων', n]κτρος ροτφος παι[οκρι, + τω καθοσιωμ'ι Pου[φω, πα] περιτ παιώτ ρουφος[. Hermonthis is mentioned here so often that we may assume these papyri to have come from that neighbourhood.²

B. $-4\frac{1}{4} \times 4\frac{1}{2}$ in. Written in a ligatureless hand, at right-angles to the fibres.

A letter beginning [2] OB IIII † IPOCKTIOI IIII and containing the phrase MAINTOOTK etboiscob IIIO]

C. $-2\frac{1}{2} \times 4\frac{1}{4}$ in. In a sloping, ligatureless hand, at right-angles to the fibres.

А letter. Ппро]с об такслете плин и | 2 Пли]агкахе иног иппа | 3 Ппо история образовати и прости образовати и принципровати образовати и принципровати и прости образовати и принципровати и прости образовати и принципровати и пр

D. $-3 \times 3\frac{1}{2}$ in. In a sloping hand, at right-angles to the fibres.

End of a letter, of interest only as showing the compendium for norte frequently found in literary MSS.: nrate.

E. $-2\frac{1}{8} \times 3$ in. In a square uncial hand (cf. Zoega, el. 1), very unusual in private documents.

F. $-1\frac{3}{8} \times 4\frac{3}{8}$ in. Beginning at right-angles to the fibres, in a ligatureless hand.

1212.

Or. 5078(1).—Papyrus; a fragt.; $4\frac{1}{2} \times 2\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a fine, small uncial hand of Zoega's 2nd class (cf. the observations on no. 1101).

From Siût. [Col. T. L. Fraser.1]

Part of a letter from —— (plur.) to a superior. It refers to the harvest (l. 6) and to the price of corn (l. 11).

Тп]рот втеглі впатнер[пт] | 2 Дтре́ гимховіс хлірої а́Д | 3 Дэ]ню врок вилте

¹ τὸ αἰθεντικόν, the original document.

² Besides the Theban title AAMASIO, several features of the dialect point to the same district (cf. Crum, Ostraca p. xxi). Other titles to be read in the addresses referred to are: καγκ(ελλάριος), νοτάρ(ιος), πριμικ(ήριος), τοποτ(ηρητής), σιγγ(ουλάριος), σκρινιάρ(ιος); and smong the names: Abramius, Apa Dios, Phoebammon, Marcianus, Petrus, Senuthius.

¹ Cf. no. 155 above.

ппа. П | 4 Мискот спіли апс[і] єр. П | 5 Миогої почіоса́нгої | 6 Моюс апроне югої паа. | 7 Мкена ппиге сотоп | 8 Мтовг ехон птенхо | 9 [-сіс] Миге стехріа ато | 10 М.. ствен.... | 11 М.с. пре гапрт[ов] | 12 Мха апансе пП | 13 М.. ппод а́ф. П | 14 Миотте, тювг єї | 15 Моотти... П | 16 Мгнотенрини (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 ligature-less 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 $(\theta\epsilon o\sigma\epsilon\beta\acute{\eta}s)$ father, Apa Hamoi,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.

дюскорос пелахіст[ос ип]рес- | 2 вттерос петскі ец[ш]пе | 3 спецовосевиє пю[т а]па | 4 каної пепресвттер[ос пе]- | 5 типуа шпран папе х[е]- | 6 пресвттерос тупів єрок | 7 топот кипхс тупів [ет]ек- | 8 сюне шпесніт т[и]рот | 9 єтниваката пет[р]мі | 10 шпуоти потрю[ц]є п.. | 11 таке суахе стекціт | 12 -папотте свол хенця | 13 атю штюч птекірнін | 14 арі апатотк уміл ехої

Verso: таас напа запот пепревттерос | зітилюскорос |

φαρματοι $\overline{\varsigma}$ \mathbf{m}^{δ} \mathbf{i} $\overline{\mathbf{up}}$ $\overline{\chi}\overline{\mathbf{oc}}$

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 macon. In ll. 6, 11 and vo. 3 the words main macon (or om.) chor enemmare repeated.

MISCELLANEOUS.

1215.

Or. 4721(25).—Papyrus; a fragt., paged $\overline{\kappa e}$, $\overline{\kappa \varsigma}$; $4\frac{1}{2} \times 3\frac{1}{8}$ in. The text is upon both sides in a thick hand of Zoega's 3rd class.

[Graf.]

From a Syllabary. On p. kg are syllables beginning with & and ending with c, r, [lacuna], & and & respectively; on p. kg are those beginning with and ending with 1, k, [lacuna], & n, [lacuna], & respectively. Each group is provided with the 7 vowels in turn, thus: Bak, Bek, Bik, Bik, Bok, Brk, Bok. On AA &c. follow AAB &c., showing that no series ending (nor presumably, from the estimated size of the original leaf, beginning) with to was given.

¹ Cf. Cairo no. 8595 and Krall lxiii гана; also Boh. анон, Zoega 116.

¹ Cf. Mitth. Rainer iv. 129 and Newberry, Beni Hasan ii, pl. xxv.

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 (r. no. 375 ff.) and elsewhere.

Foll. 247—259. Copies of various Bohairic texts.

Foll. 292—300. Description and copies of Bohairie fragments in possession of the Royal Society of Literature.¹

For foll. 300 ff., v. no. 980.

1218.

Or. 5297(7).—Papyrus; four fragts., the largest $3\frac{1}{2} \times 2$ 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

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 fragts, is in Greek and probably liturgical. On one (paged $\overline{\lambda}$, $\overline{\kappa}$ and headed apparently $[\overline{m}]\overline{\kappa\lambda}$) the following can be read

Recto: an ornamental heading; then,

|| Acconding || Acconding

Verso: on cor kapi[off cameadoulen]

евселоносо[сан] куріс катаў

... 110075011...

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 Sa'idic dialect, remains to allow of description. It is included here on account of the script, 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 But for fol. 299 (Sa'id.), v. no. 486.

¹ m, q can be seen.

² Cf. script of no. 278 above.

AHMÎMIC AND MIDDLE EGYPTIAN MANUSCRIPTS.

1221.

Or. 4717(21).—Papyrus; a fragt.; 5×11 in. There are two texts: that at right-angles to the fibres (a) in a thin, sloping, ligatureless hand, much like that of no. 634(1) above; that on the other side (β) in a hand of the same type, though larger and more flowing.

[GRAF.]

a. Numbers v. 15-18.

Мавинт | 2 егани ехоо : \vec{O}_{1}^{2} ... ерет [1 но] \vec{I} аван [ос] .. и ...; ехоо \vec{I}_{2}^{2} \vec{I}_{3}^{2} [е] от | 3 [-0] псіа : што пкорте : атоо : отопсіа : импийот : набіле : еренн [і | 4 н] тібіни : етен : нар : ихе потер : еретарро елето ипен [т] а евах | 5 ипос фт : елепотер : ебехі пинат исалгі : еретер : елепотер : ебехі пинат исалгі : еретер : еотагион : пвил хе ерехі и | 6 [\vec{I}_{1}^{2}] откері \vec{I}_{2}^{2} [от] и : епие : етотер ите пос фт ересіті никері ерані пійат іїсалгі | 7 еретар [а и] тергіні елето пуе потев : елетесани : отали евах : ипента ев [ах и] пос | 8 фт ирот [и е] пие етотев : елепотер : ереї |

β. A homiletic(?) text, prophetic of famine and disturbance, and referring (ll. 3, 4) to Isaiah xix. 2 and (l. 5) Lev. xxvi. 26.

Тетинет: тоте кнеелеви 1 зипекзит и... | 2 хеот... чота инді зизові ніві: тинеті нозі | 3 -ка зи[п]екноліс тилот елетиоліс есеві езли | 4 етпо[ліс] ато оттач езли еоттач еткоті еса | 5 -лік йеле ї сзіш олтак 2: еттріл инті ... и | 6 [л] ік: еіетещ нетен : зинотчіч ите итенотоп | 7 ди епсі : евлл хелтотен ії некеєт исотен | 8 пехе пос ечопі з | 9, 10, only a few letters visible.

1222.

Or. 5297(6).—Papyrus; three fragts., (A) 5×4 , (B) $6\frac{1}{4}\times5$, (C) $1\frac{3}{4}\times8\frac{1}{2}$ in. The text, on both sides, is in a very uneven hand. *Published* in Crum, *Coptic MSS*. p. 10.

From the Fayyûm. [FLINDERS PETRIE.]

Metrical Hymns; ³ cf. nos. 519 and 972. The verses on the rectos of A, B refer (lines 1—11) to the martyr Claudius, whose sister apparently relates a dream, visits him in

^{1 ?} OMBG.

² For TAGAIK.

³ In published text of A recto, l. 8, read uniner.

prison and accosts the persecutor, Arian. The rest (12—17) treats perhaps of the same. The recto of C relates to Abraham sacrificing Isaac. The versos of B A, (lines 1—9) refer to orthodoxy, heresy and salvation; the remainder is obscure. At the head of B verso is the abbreviated name of the melody occoc, not found in Möller's list.

1223.

Or. 6172.—Papyrus; a leaf torn in two, with a vertical lacuna from top to bottom, the width of which can be judged from ll. 11, 12; 10×6 in. (complete in height). It had been many times folded. The text, at right-angles to the fibres, is in an uneven and clumsy hand of considerable antiquity.

[Rev. C. Murcu.]

A charm, directed by (a woman) — against Thoute,³ another woman. Cf. that in Aeg. Z. xxxiv. 85.

'I, the poor, wretched sinner [, I] cry unto the Lord God Almighty, that thou do justice for me with Thoute [; for she hath] parted my son from me and he hath despised me. Hear her not, God, [] nor when she crieth unto thee. Make her without hope in this world; smite(?) thou her womb [and] make her barren; cause her to devour the fruit of her womb. Bring a demon upon her [who shall cast] her into a heavy sickness and great distress. Bring a fever upon her and a [and a] cold and a — of heart and an itching,

when thou bringest upon her the two a worm come forth from her and blood, all the days of her life] take them; let her not live, let her come to death (?). Do thou —— 1 her. (Thou) that sittest upon the chariot of , ye Cherubim and Seraphim, do ye justice for me with Tnoute. Michael, do thou justice for me, Gabriel, lel, Tremonel, Abraxiel, Emmanuel, do ye justice for me with Thoute, swiftly. The 24 Elders and the 4 Beasts, which bear the Father's throne, do ye justice for me. Thou who doest justice for the oppressed, do thou justice for me swiftly.' Here follow groups of alphabetical letters.

The dialect is Ahmîmic, with a few Sa'idicisms: unon, enou, crone. The form rody seems fantastic.

₹ анок февині пталашфрос предриаво тор атикриагоф/ интиотте порх наупри арог ату³ 3 -катафрония ппог пик-арак акаде 4 инапринс зишкосное акарісотенте [.. акай]е натории акатесотеми can | 5 -kaphoc hefte akfa teotaghigh ei aspin ax[coc] Tre aspin arrechie equace пибольте | 6 спачос акасию ибуна агриг AXCOC HHO Tush sprodycom eagr of ипот 7 -год кеше агри ахоо птинтсилгео и Поторит рого обол инос ии 8 -отснад инегоота тирот инисан г-и 📗 📗 ос атот несон-асег поот | 9 акасрироси -гаузании ин второх Ди спараних эбонутан

¹ Cf. Amélineau, Contes 11. 27, 39, 40.

³ Aeg. Z. xxxix. 109.

³ A strange name. I know no analogous form.

⁴ SHY tor SHYH, SHOH.

⁴ noves for 1 novec.

¹ 'Cause her mouth to err,' or read cpupcouc, though following 11 may forbid this.

² It may here be noted that the alphabetic names in no. 1007, f.b are those of the elders (as stated in the Homily Clar. Press 42; cf. also De Morgan's Catal. des Mons. et des Inser. 1, 1894, p. 135).

³ Sa'id. etpeq.. The preceding $\Delta THK = Sa'id.$ etpek..

1224.

Or. 5986. — Papyrus; $13 \times 7\frac{7}{8}$ in. The text of 30 irregular lines, parallel to the fibres, is written in an uneven hand with rare ligatures and probably of some antiquity.

[Rev. C. Murch.]

A charm, wherein God, the Archangels, Cherubim, Trinity &c. are invoked to destroy "all who oppose" the writer (or owner), especially Victor, Hatre, Papnoute and David his son. It begins with a curse on any unauthorized opener of the roll: "God of heaven and earth! Whoso shall open this papyrus ($\chi\acute{a}\rho \tau \eta s$) and read what is written therein(?), may all that is written therein come upon him, O God of heaven and earth!" The dialect is a specimen of a sa'idicized Ahmîmic, wherein the peculiar h is replaced by the ordinary s.

пнотте итпе инпказ петнавол авал иптуартис воем иетсиз араег 2 атаег агри ахоод тирот пот иетсиз арад аеге пиотте итпе ишказ 2 — 2 ихаеге итак етсооти анетзип инистотииз пиотте 2 1 итак етиасириазеп иниеттотвиег тирот пакот шхана

пакот гаврија сотротна готнотна рафана ЗИТАОЪН СИ ЗИТОЪИ ВИХАСІС САВАСОО ВИНСТаттато потрен тирот атетнастии¹ аготи ипносте итпе иниказ тано² віктюр затре н пиотите³ ото ппуд едегре ппуд иугисонюн пнотте акабіо татега пец 10 чире тапо арац еценатрюце 4 гипсікион 5 ное ет.. рре зотит ное стіхтпо ичахе сизате AAAT 6 HPCOUG AYAH HILI GQTAPO 7 AXCOLATIGEоат инотан ни еттат ипарен атвонте иннетслуот пили тирот пиотте и... ⁸ е]тнасірпазен нишет тирот пхосіє пнотте акаою от т прот инистат... | 15 тирот ны пхоею ипсорасрек в ап[а] инпаconchisea [7] XI LIBAI HOTAHG AKAOI OOT] X[H]ноттооти пов стотего пиас на тирот тарекаю, аас нотупре zот нот aig^{10} пхаевс савасоо ипсоравак арасі пхеротвиі исарафигитва нагрелос гархнаргелос 20 атетнасния аготи иннотите итпе иникаг ато афаере инаген инотоп иш сттотвиеготоп ни едсагот инастакаонод кед ителионон аете фотир ине пперіт аст^и тріас пзопотстос атапо вистор затре индатега педрире аеню арад стхинна инкоспос | 25 акасие агри ахфот индісе шюв тирот пиотите акаою папиотите кад илешкой хипецтко-

¹ Cf. the dialect of Schmidt's Acta Pauli.

^{2 1} read apaq.

 $^{^{1}}$ = cuue; v. 1. 20.

² V. Crum, Copt. Ostraca no. 133.

³ Are Hatre and Papnoute (sic, v. below) names of one person?

^{4 1} for ego HAT-.

⁵ ? σίγνον. Perhaps David was on military service.

⁶ Or GHEAT 'true words.' The phrase is obscure.

⁷ for TAPKO.

⁸ Not HTHG.

⁹ for ипровук. Later on, авгк. For ипсор v. Crum, l.l. no. 271.

^{10 ?} for 2ACIO; but the preceding words might be divided otherwise.

¹¹ for ZACIO.

оти акалпот иниоталс зипесоот ипсеп акатинтонот иниентатхос хепедсиод деглиини 1 улари асопте игенел акатитонот инкаени етадеотве абил песои.

1225.

Or. 4719(3). — Papyrus; a dilapidated fragt.; $8\times4\frac{1}{4}$ in. The text, almost wholly upon one side, is in one(?) column, in a regular hand of Zoega's 2nd class. Parts of 25 lines are visible.

GRAF.

Upon the other side are the remains of a remarkable painting. What is preserved represents the pointed ears, head, neck and forelegs of a fox or jackal, running from left to right, with open mouth. Below his outstretched head a bird, something like a dove, flies in the same direction. Below his feet are the hindlegs and tail of another, apparently similar animal, likewise running, but drawn in the reversed position to that above (i.e. upside-down). A bird like the other is flying apparently from below this animal's tail.2 The two animals are outlined in black and coloured saffron yellow with shadings indicated in darker yellow; the birds are outlined similarly and coloured a greyish green, but with breast, neck and the lower side of the wings white. Both drawing and colouring are in a style much freer and less conventional than that usual in the marginal ornamentation of Coptic parchment MSS.

Of the text, in the Mid. Egyptian dialect, a few letters only are visible.

(1. 7) 621 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 | 921 |

art regame use into unexper art negre [ne] . Tez . appar [ar] t negen]

1226.

Or. 4721(27). — Papyrus; 8×7 in. The text, at right-angles to the fibres, is mainly in a sloping, ligatureless hand, but lines 6—8 and 12—14 are in other hands.

[GRAF.]

From a legal document.

L. 1 was apparently the first and had a cross above it. L. 2, containing the date, A.M. 461=A.D. 745, gives the fragment its importance; while 3 and 4 show formulae but give no clue to the purport of the text. Lines 5—14 consist in witnesses' signatures.

[21] ÅTAG 26111XIII . \hat{a}^1 GOT 11615 2ÅTÖA | 2 [17] 26THOZTZA HTIOKAHTHA[HOG] | 3 [1] . TXTAÎ HOPPA 02PAI 0XOH 99AGHOZ Z[AHHI] | 4 [(SPACE) HATAAOTI HAŤAФІВОЛНА + | 5 [[990HOTTI 11911 HHHĀ TIGTIXIII + | 6 [[HA TIGTIXIII + + $\delta a\mu \bar{\iota}$] $\pi \rho' \phi o \iota \bar{\beta} \hat{\pi} [1]$ [CTIXI + $\epsilon \nu \pi \rho \epsilon \pi \iota \pi \rho' \delta a\mu \bar{\iota} [1]$]

or sixum or sixumonano.

³ Prof. Strzygowski suggests the fox feigning sleep and so catching birds, as the explanation. But the text of the *Physiologus* does not appear at all to resemble the Coptic.

¹ A place. uore might be read; of. Krail exxxvii.

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.

[+ яп]пран ефф жорп енусоп швен аноп икошов твре́q [H]те овот енс \S евге ϕ рг нхелиертекі³ потлоткохі | 2 менештелі таксі' стотсії пте піліносі птетілені ке еппл срос тенцоні пок ан плогос вифт ететтюн | 3 ¶рак **s** апертекі пос апті [о]стрі-UHCI HAOPOC GHUPAAHEPITEBOK 5 GTPGLIICI птацёй етот авралі 4 🚮 вихота еті HOTH 6 NI EBOA EQTOOT EHRAG HTATZOA CTOT стетевок едтоот итатаол етот исети 5 \parallel . That have posteriotronis alight 7 halхон нак натанфіваллі + + | 6 Пісо сиф ософілот стоїхсі пої + + осодюрос recoprior [uap] Tpto + + аннос мак/ стогдег пог + | 7 Паванасное гесоргів стихен пон + стлогюс.....[ст]оіхен пон + стефан...спел парт + | 8 [а]нок осол[о]ракі аіслі евол енрю + сипірюпон тієрпетре +

Verso: + тенте тасфалі йоті [space] eroei +

1228.

Or. 4927(20).—Papyrus; two fragts.; the larger, $3\frac{1}{8} \times 4$ 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.

увен капкоті ада пнаот на |2|-па поті віж мпенхаїс кот апа сімон |3| пеніск f^{π} х мпенхії автот нецек |4| анті неіло мітепе іті неклевект |5| ноталипі $[2a0]^{\frac{1}{4}}$ гапевект етененіе |6| увності $[3]^{\frac{1}{4}}$ пур $[3]^{\frac{1}{4}}$ мінаку мінаку мінаску мінасті ада пінасті на развина пінасті ада пінасті на развина пінасті пінасті ада пінасті ада пінасті
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' άγιωσύνη). It bore an Indiction date.

¹ V. Crum, Ostraca p. 53, no. 120.

² Cf. ? Krall iv. 10, exxxvii.

³ δέχεσθαι; cf. Crum, Copt. MSS. p. 48.

⁴ Possibly acrip.

⁵ First p might be C or 1; Λ might be κ.

⁶ r might be q.

⁷ Cf. nos. 580, 599, 617 above.

¹ q could scarcely be Y.

² Before this name—presumably the first of a list — a cross or mark.

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.

+ гвиплви пиости плобей вт... | 2 кот втво пагі пеготе пглот | 3 $\bar{\beta}$ наларан пиаг $\bar{\beta}$ глот $\bar{\beta}$ на | 4 -ларан ага кот δ ага от гот | 5 $\bar{\beta}$ наларан а ввебпфасі а | 6 овтала нат пиагай прароп глот | 7 кон плиагловримі ад ага плиа | 8 нокон пиаб $\bar{\beta}$ глот ад папа у г[aot] | 9 [as] поркатос опианкот прар[an] | 10 глот $\bar{\beta}$ наларан ага полигав пиаг β | 11 глот $\bar{\beta}$ наларан ага лоніті ага кот δ | 12 ниа $\bar{\gamma}$ глот $\bar{\beta}$ наларан ага фонтетномі | 13 ноко опиа писгнат (авоче \bar{z} полигав) прароп глот | 14 [ar]а пилу[ab]

1231.

Or. 5301(15).—Papyrus; complete; $5\frac{1}{2} \times 9\frac{1}{4}$ in. The fibres are parallel with the text, which is in a sloping hand (cf. Hyveruat, Album, pl. x for the type).

From the Fayyûm.

[F. Petrie.]

An account.

 $+ \frac{1}{2}$ а . То отторі за петрос отторі з насер за [above тагра] отторі | 2 хана отторі заптельоторі з поснф отторі з ана антель 4 отторі. Here a large blank. $\tilde{\Omega}$ ragam : [above $\tilde{\Omega}$ a²] hetpoc qua α: $\tilde{\Omega}$ hacep : qua α | anteahoth qua α: and anteam qua α: κοτη qua 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.

```
фета

педсот ' пенеота

понесті ' пенеота

понесті ' пенеота

тъю [па]алалі ' псаршоті 4 

таа ' кна ' олізаца

``

# 1233.

Or. 5301(18).—Papyrus; a very dilapidated fragment; about  $7 \times 7\frac{1}{2}$  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:

<sup>&</sup>lt;sup>1</sup> Clearly Arabic, presumably from عرب. Possibly here 'carts.'

<sup>1 &#</sup>x27;Willow' (Ocopi) or 'spade' (Tcopu).

<sup>.</sup> نصـ 3

عبد المؤمن 1 4.

<sup>.</sup> عبد الله ٥

<sup>1</sup> Obscure.

<sup>&</sup>lt;sup>2</sup> Erased ?

<sup>3</sup> In the original QIA here and elsewhere is above the a.

<sup>4</sup> Here a blank; beyond it traces of letters.

ر بیر ۵

<sup>6</sup> V. no. 576 above.

eiti udizo zaspu situorgi uy5
eiti unepratuc exičarž..

Verso; at top + crů tegic macan μαρκος [space] ειταμιτο<sup>λ 2</sup> επιτρο<sup>π</sup> απμη. ἐπιστατ.<sup>3</sup> After a long blank, a letter, hardly anything in which is legible.

#### 1234.

Or. 5301(16).—Papyrus;  $6 \times 3\frac{1}{2}$  in. The text  $\alpha$ , parallel with the fibres, is in regular uncials;  $\beta$ , upon the other side, in a less regular hand.

From the Fayyûm. [F. Petrie.]

- a. "Account (λόγος) of the wine in the ship of Phoebamon the Busirite: 1759 kour" μαστος μπρα στημικοι μφοιβαμόν πασιοντικόντης α τ μ ο
- β. Incomplete account. Munearccoo[κ.⁴ Remains of other 6 lines repeat the words Μφορα κοτρ, ρ. On this side are the remains of a large Arabic 'protocol,' in brown ink.

# 1235.

Or. 6173.—Papyrus;  $10 \times 4$  in. The text, parallel to the fibres, is in a clumsy, ligatureless hand to l. 20; thence to l. 30, in another, sometimes ligatured.

[REV. C. MURCH.]

An account: плокое неслот иналали. It consists of a column of names with figures

opposite them. Among them are ппапа апа юта, фіванот, ісі, апанот, отенавлі, ію паотлі, піакот апа ютаї, фів, пареот, алаотні пкастрот.

# 1236.

Or. 5301(19).—Papyrus; a fragt.;  $7\frac{1}{2} \times 3$  in. The text, at right-angles to the fibres, is in a ligatureless hand. *Published* by Crum, *l.l.*, p. 76.

From the Fayyûm. [F. Petrie.]
A list of various articles in metal.

# 1237.

Or. 5300(31).—Papyrus;  $7\frac{3}{4} \times 6$  in. The text, parallel to the fibres, is in good semi-uncials (cf. Hyvernat, pl. x).

From the Fayyûm.

[F. Petrie.]

Letter with many Bohairic forms, but substituting x for y.

Тевол ануюй аният | 2 ихист тнаяхотот нак | 3 ан 8 аперапият изон | 4 нешелак инритот мате | 5 -ф+ зітц | 6 савол инон 8 + | 7 -тапо инок хесовени | 8 хинтаюск сабол ини | 9 -ануюни агта 2 талон | 10 +катю аізол ехи | 11 -т напотці 3 хе | 12 -потени наяни се хен | 13 -тапсенот свол хен | 14 -ботм сита 4 смит на | 15 тазол спанотці лонон | 16 + пекоюм калос апот | 17 спмют тензол спаюл. Ll. 5, 6, 10, 11 are interrupted by parts of an earlier Arabic text which covers the other side.

<sup>1</sup> V. Krall exl.

<sup>&</sup>lt;sup>2</sup> Πτολεμαΐος; cf. no. 685 above and the martyr of the 11th Kihak.

<sup>3 &#</sup>x27;Επιστάτης would be rare in Coptic documents.

<sup>&</sup>lt;sup>4</sup> V. Krall cexxv.

<sup>1</sup> Cf. Crum, Copt. MSS. nos. xiii, xxvii.

<sup>&</sup>lt;sup>2</sup> TA erased.

<sup>&</sup>lt;sup>3</sup> Cf. l. 15. Apparently a place; perhaps паноторис, Menouf.

<sup>4</sup> G erased ?

Or. 5300(32).—Papyrus;  $4\frac{3}{4} \times 4$  in. The text is parallel to the fibres, in an irregular, ligatureless hand.

From the Fayyûm. [F. Petrie.]

Letter from 'the humble' —— to Chael, the deacon. It is valuable on account of being dated.

сей анак шалбхвс | 2 -тюс терин папа | 3 (авоче пот) хана пітнак/ хетлювивкунн | 4 нао $\hat{c}$  людьюв | 5  $\bar{\beta}$  лицон таоц | 6 людьтер пена | 7 наотнаот та | 8 -отенекуни ага | 9 арі напе . па неор | 10 -налеуі і ага учоп | 11 фюв тінотай | 12 хека . . . хе | 13 напоц та . . . ун | 14 -иі (in margin) пана леуни сюкалює калює обрин нек потхеннос.

Verso: والمعروبة والمعروب

# 1239.

Or. 6174.—Papyrus;  $4 \times 8\frac{3}{4}$  in. The text, at right-angles to the fibres, is in a ligatureless hand.

[REV. C. MURCH.]

Letter without names.

Флон ими ов нив тенпроскти некотхы втотев ещат | 2 бантактаотаот нег пейјиб.. имот затавт, кагт аотю | 3 апт теинстоли йав аотю абхас нев ханот йют 
врео | 4 ри аотю авхас нев хораннот вирес 
ткотріаки аотю | 5 абхас нев хороне 
некнют вреод прес ткотріа | 6 -кп., тінес., ви ввох аотю [ац]хас нев хоналевнавкв | 7 [6 от 7 let.] котріаки аотю такт[ао]таот нег. виют вине]

#### 1240.

Or. 4927(19).—Papyrus;  $2\frac{3}{4} \times 8\frac{1}{4}$  in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. The lowest part of the fragt. appears to have been stuck subsequently on to the upper.

GRENFELL.

The beginning of a letter to a superior, named on the verso Jacob.

## 1241.

Or. 5899(15).—Papyrus;  $3\frac{3}{4} \times 10\frac{1}{4}$  in. The text, at right-angles to the fibres, is in au unskilled, ligatureless hand.

[W. J. MYERS.]

Letter from — to the κύρις Mena, upon whom secrecy on the subject of the letter is enjoined. The rest is obscure.

Verso: + reic inkipc uha mak $\mathring{\phi}$ :

<sup>1 =</sup> payo; cf. Mitth. Rainer, v. 33.

<sup>&</sup>lt;sup>2</sup> Ga is written below an. For yantoz v. Crum, Ostr. no. 471.

<sup>1</sup> V. Crum, Copt. MSS. p. 32.

<sup>&</sup>lt;sup>2</sup> All uncertain after s.

Or. 5300(33). — Papyrus;  $3 \times 6$  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  $\hat{\mathbf{n}}$  a nanoväi  $\hat{\mathbf{n}}$   $\mu$  rana. Ends of an amod.

# 1243.

Or. 5300(34).—Papyrus; a fragt.;  $3 \times 5\frac{3}{4}$  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 ιπιερ<sup>γ</sup> (ἐργάτης).

## 1244.

Or. 6175 a, b, c.—Papyrus. A number of fragts. 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, pll. 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. 5639b.—Paper; a complete leaf, paged (on verso)  $\overline{un}$ ;  $6\frac{7}{8} \times 5\frac{1}{4}$  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; 13½×9¾ 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, 1,, 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 4ктріаки нте шеглогиенос, Holy Week and Easter, with liturgical rubrics and a few prayers &c., called "The book of the Holy Pascha" Lessons are given for . كتاب البصغة المقدسة the canonical hours 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 49b, for Wednesday on 91b, for Thursday on 126b, for Good Friday (παρασκευή) on 172b, for "very early on the Sabbath morning" on 272, for the night of Easter Sunday on 287b 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 λακάνη قصرية in full (f. 149), the actual Footwashing being directed on f. 165. The following Mass (f. 167) is to be without kiss or ασπασμός.3 There are several other interesting rubrics (ff. 4, 39, 51, 159, 169, 264, 272, 285, 289, 302, 313b), 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

<sup>&</sup>lt;sup>1</sup> I.e. morning 90pn and 3rd, 6th, 9th, 11th hours; on Good Friday, the 12th also (f. 260).

<sup>2</sup> On f. 163*b* اللقان.

<sup>&</sup>lt;sup>3</sup> 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. 100b, 214, 298b) and Eccli. (ff. 108, 113b, 139b), 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. Others are indeed mere paraphrases, e.g. that from Joshua, f. 152b.

The MS. is dated (f. 313b) 22nd Toth, A.M. 990=A.D. 1274. The scribe помарах ابو الفرى has written his name on ff. 65b, 206b.

#### 1248.

Or. 5644(11).—Paper; 10 leaves, paged (on versos) in cursive figures  $\kappa - \kappa \theta$ ;  $7\frac{3}{4} \times 5\frac{1}{2}$  in. The text, in one column of 17 lines with Arabic opposite it, is in a regular hand (cf. Hyvernat, pl. lv. 2). The usual features are in red. On p. 27b is a circular ornament coloured red, yellow and green(?). The headlines &c. on p. 28a are also in these colours.

From Nitria. [MIDDLEMASS.]

From the Theotokia, cf. Tuki, pp. i—κα, though the verses from the Psalter here selected are fewer and differ somewhat from those printed. On p. κη a the title corresponding to Tuki's cobetanactacic is قانون.

### 1249.

Or. 5507.—Paper; two not consecutive leaves, paged (on versos)  $\bar{\mathbf{r}}$ , —;  $5\frac{3}{4}\times 4$  in. The text, in one column of 17 lines, is in a neat, small hand (cf. Hyvernat, pl. liii. 1). Initials, stops, head-lines and the letters  $\phi$ ,  $\mathbf{p}$ , are in red.

From Nitria.

[MIDDLEMASS.]

From a liturgical book. On fol. 1a is a prayer for mercy and salvation. It is followed by a hymn: rponapi uniaxo \(\varphi\), which begins to the other description of the description begins to the other descriptions of the description of th न अपने । वा нак शारकामाटिन с совефнові стадертолиан ерод ихе алап Беннипаралісос фоб unich haix ute nemiori co n $\overline{\chi}c$  nemiort oroz nazuen, i.e. the same text as on p. pu of no. 836. The next lines (ending the page), headed стіхос, are міок ле мюч engioi sacht oros anoc cioteu. Fol. 2a is from a hymn to the Virgin: тенгос еро товолокое ипаровное отог воиву исот &c. Fol. b is headed kancon and begins hapenэспзиот итоота ифт &c. Then лозл, followed by uapentro enxc cumanotha &c.

#### 1250.

Or. 441. — Paper; 177 foll.;  $6\frac{1}{4} \times 4\frac{1}{4}$  in. Script: foll. 1—134, *cf.* Hyvernat lv. 2; the rest, quite modern<sup>1</sup> (dated A.D. 1813).

TATTAM.

Grammars and Vocabularies. Fol.  $1(p.\bar{A})$  = no. 920, 27b, fol. 123a = ib. 135b, fol. 130b = ib. 128a inf. Fol. 135 to end, a grammatical introduction, differing from those published or in the MSS. above and called کتاب قلادة .

### 1251.

Or. 5300(35).—Papyrus;  $2\frac{1}{2} \times 8$  in. The text is upon both sides, in fine, sloping uncials (*cf.* Hyvernat, pl. xxvii). *Published* by Crum, *Copt. MSS.* p. 57.

From the Fayyûm. [F. Petrie.]
Initial phrases as used in letters. Probably a writing exercise.

<sup>&</sup>lt;sup>1</sup> Cf. nos. 713, 787.

<sup>&</sup>lt;sup>1</sup> Written by Ibrahîm Abû Tabl (Lagarde, Aeg. 238) for Joasaph b. al-Birmâwî (v. no. 724 and Curzon 148, f. pa).

## ADDENDUM.

(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  $\mathfrak{P}$  is of a quite peculiar form, with tail uncurved and third (right) tooth omitted, while the or 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.

กุร [แบง]วอร ก . . . ] zun . . onoc 3 u . cerell кесоргі дагнот. TAHIAH [6]CAT KEU[6]  $cim^3$   $kex, [H]M[A]^4$ иних п. хетй, пей KOCÁT HATATA πουίλ . . άρου) σωσαμα Δίονα[1], εκίο атторг авраа[и]...а ссофіа таксов та ? ADAACO DA . Á zon keptonxi 6 orna ? KUGAT HAIA . . . SAIL COCOA . OKA . CATT . .

ICITOTE ..... посиф мозм TAHEL ROADING .. E патреона ана 2004 г. eno[n] napeae · · · · राष्ट्रया चत्रञ्चाष्ट्रा ः • • • • • пλή . . карг . . б . сепф кей нага ADI OTAATOT . . THE ROY, HAIA малиот пед гантотс керсонхі uzard asa nedeah s кофри к..отору за ana . coao . . corogi OTHEGOO RECAT HAIA KO . NOTTO . TOT ? KON HOPET фів стага отнесно हत्त्व सम्बन्धिः HECCOUAT ASA NOTTH ани отакотий чен у фив измони (sic) · · // am ornagep] канеско • • 🕌 nauci . . er · · 🏢 Refrecteo · · II пг. со • физапо]] с. . хено <sup>2</sup> <u>|</u>|

Col. 2. Scarcely anything remains. κου[σοιο], μοσιο], κοτυτ] are legible.

Verso. Scarcely anything legible. косорг, софы, флотот, филистотс оссиг.

<sup>1</sup> n very doubtful; presumably naoroc.

<sup>3</sup> Not uronog.

<sup>1 &#</sup>x27;Young donkey'; cf. HCCHOPK.

 $<sup>^{+}</sup>$  = pip.

<sup>5</sup> Cf. TCHAYOV, p. 194 above.

<sup>&</sup>lt;sup>6</sup> Recurs at Bawit; v. Strzygowski, Kopt. Kunst (Cairo Catal.), p. 118.

Perhaps xorre.

<sup>2</sup> Perhaps T for X.



#### ADDITIONS AND CORRECTIONS.

#### The letters a, b refer to the columns.

- P. 4a, No. 10 from same MS. as 2 foll. from the Myers collection, now at Eton College.
  - 8b, No. 20. For 210 read 219.
  - 12a, 16. Read puo.
  - 13a, 12. For iv read vi.
  - 16b, No. 64 from same MS. as Zoega xlii (Balestri Tab. 5).
  - 17b, No. 70 from same MS. as Zoega xlv (Balestri Tab. 7).
  - 18a, 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).
  - 19a, 1. Read ii. 2.
  - , No. 80 from same MS. as Zoega lvii (Balestri Tab. 14).
  - -b, No. 82 from same MS. as Paris 129<sup>21</sup> (V. no. 94).
  - 20a, No. 85 from same MS. as Zoega lxxiv (Balestri Tab. 29).
  - -, No. 86 from same MS. as Zoega lx (Balestri Tab. 17).
  - 21b, No. 95. Ps. cxliii, 5—10, Vars. from Budge's text: 6 20000г инексерноге типотог инексоте 7. натогхог евох гизенноог 9. наносте.
  - 22a, No. 98 from same MS. as Zoega lix (Balestri Tab. 16).
  - 23b, No. 109 from same MS. as Zoega lxxv (Balestri Tab. 30).
  - 27b, 5. The Bodleian lectionary Hunt. 3, pno, 3rd Sabbath in Mechir, has heading: ехипктрікца стопкоті пногр одотипе. 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).
  - 29a, No. 142 is photographed in Kenyon: Handb. of Textual Crit. of N. T., 160.
  - 32, 6 from bottom. Read regapxii.
  - —, note 1. The title of the Psalm is the equation of the equation o
  - 42, fol. a, 6 from bottom. Read KAINAPITCOUGH[H OG].
  - 43, note. V. also Berlin Kopt. Urk., Bd. 1, Nr. 186.
  - 46, 15. GITO  $Ae = oi\delta a \tau \epsilon$ .
  - 54b, 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, κειρία (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 129<sup>12</sup>. 3, 130<sup>3</sup>. 1—16, Berlin Kgl. Bibl. or. 1611, f. 5.
  - 65a, 19. Read sithherma.
  - , note 3. Read cirradoc.
  - -b, 30. Read проис итенине ото пвох.
  - 66а, 1. Read тессеракости.
  - —, 2 from bottom. Read aboa.
  - -b, 6. Read stust.
  - , 20. Read спраме станипите стоюти менюк стоти спраме.
  - 67a, note 2. Read 2 Cor.
  - -, No. 174 from same MS. as Leyden no. 75.
  - 68a, No. 175 from same MS. as Zoega excvi.
  - 69a, No. 177 from same MS. as Zoega celii 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 cor[nq], and in same line enickonion.
  - -b, No. 188 from same MS. as Zoega celxii, cexeviii(1), cexeix.
  - 77b, 5. Other fragts. of this are Paris 131<sup>6</sup>, foll. 11 (coe, coe), 12 (cna, cnb), 41 (cnc, cna) 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 of girore.
  - —b, No. 197 from same MS. as Zoega ccxiii\*.
  - , 13. Curzon MS. perhaps by same scribe, but not from same MS.
  - , 21. *Read* проце.
  - 82a, 6 ff. This refers to Ps. 1, 7. Cf. the Leipzig Psalter, ed. Heinrici 1904, also Rossi, Pap. di Torino ii, 111, 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. 83b, No. 200 from same MS. as Zoega ccxii, Leyden nos. 58, 79.
  - 85b, No. 202 from same MS. as Zoega exciv, eccviii(2) and by same scribe as Leyden no. 80.
  - -, 5. Before 76 insert 75 with its title (Shenoute).
  - 86a, No. 203 from same MS. as Zoega cclxxxiii(1), Leyden no. 61.
  - 87a, No. 204 from same MS. as Zoega ecxiii, cclxxvii(1).
  - -, 15. For 71 read 54, 67, Vol. 1316, fol. 52.
  - -b, No. 205 from same MS. as Zoega exeviii.
  - 89b, No. 207 from same MS. as Zoega eexxxiii\*.
  - -b, 14 from bottom. Read [11] reize.
  - 90a, No. 208 from same MS. as Zoega ccx.
  - 91a, note 2. No scriptural error but the word aeme, 'See how great a blessing'; cf. Aeg. Zeitschr. xl, 136.
  - 92b, No. 211 perhaps from same MS. as Leyden no. 60.
  - 93a, No. 212 from same MS. as Zoega exei.
  - -b, 7. Read гани.
  - 94a, 11. Cf. Paris 131<sup>1</sup>, 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).
  - 96b, 19. For ki read kori.
  - 97a, 8 from bottom. For cin read cic.
- 101b, No. 224 should be Or. 3581A (51\*).
- 103a, No. 228 by same scribe as Zoega exxxv.
- 104a, No. 230 from same MS. as Berlin Kgl. Bibl., or. 1611, f. 4, and perhaps as Zoega ecxi, cexxxiii, cexeiii.
- 109b, 9, 10. Read non Tia.
- No. 246 should be Or. 3581A (72\*).
- 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. ā corresponds to no. 181, f. 2b above. From same MS. as Paris 12913, foll. 36, 53, 1315, fol. 48, and Leyden no. 66.
- 111a, 2. On this word cf. C. Schmidt, Gnost. Schr. 227, 279, von Lemm, Bull. de PAcad. Imp. xiii. 77. Cf. also Rossi, I Papiri i, 11. 58, пканкин инносте.
- 113a, No. 255 from same MS. as Zoega cclxxx (cf. the note).
- -b, No. 256 from same MS. as Zoega eexxvi.
- 117a, No. 263 from same MS. as Zoega clxxxvi and probably as Leyden no. 64.
- -b, No. 264 should be Or. 4918(1).
- 118b, No. 265 should be Or. 4918(2).
- 123b, No. 285. Two small fragts. of this are Bodleian, MS. gr. th., f. 2(P); v. Rev. Et. Gr. xv, 431.
- 127b, No. 290 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 2.
- 135b, 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 Revillont in the Patrologia Orientalis (1904) ii, II. 147.

139a, 11. For (ἀνομία) read (ἀπόνοια).

— b, 17. Read mnorre[1 or 2 let.] c erecor.

140a, 16. Read 900ng.

-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 едкнв $[\ldots e]$ тве.

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 cccviii(1).

158a, 23. Read nachepua.

160a, 5. For 355 read 356.

—b, 21. Read похот.

162a, 13. The saint's body preserved at Busîr Banâ (Abû Ṣâliḥ f. 69a, reading ربجوش).

163a, 23. Read entaro.

-b, No. 349. Ethiopic text being edited by E. J. Goodspeed for the *Patrologia Orientalis*.

.— , last but 1. Ethiop. indicates reading редул пап пот сет]прос.

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<sub>3</sub>.

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 maker simply stands for maker, 'the deacen.' 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 nationic.

- P.219, 9. Read uxo.
  - 220 , 2. Read тыхр[вю]ств.
  - 221, note 5. Not ποτήριον; v. p. 422b, note 4.
  - 222а, 22. Read тіаспақв.
  - , note 4. For φιλόθεος read θεοφιλέστατος.
  - 223a, No. 466. 1, since published by Revillout, Rev. Egyptol. ix. 156, no. 21.
  - -, ib. 2 = l.l., no. 43.
  - —b, 15. Oramius recurs l.l., p. 158, as горанн bishop of Edfu, contemporary with Pesynthius.
  - 228b, note 1. Many of these papyri since published by Revillout, Rev. Egyptol., l.l.
  - 231a, 14. Paul was still in office in 1124; v. Journ. Theol. St. v. 557.
  - —, 17. Pichôsh and Matthew probably same as those employed 'in the library' (тывыосный итинтграфесс) in 1091 (Paris 132<sup>1</sup>, f. 66).
  - 232a, 6. For xon read Kon.
  - -b, 13. Read has guit-.
  - -, 27. Read xegapeor[or]ong [g]ong; v. Journ. Theol. Stud. v. 562.
  - 233a, No. 490. Dated originally XIIB = A.D. 936, altered later to TIIB.
  - 235a, 3. For in read ii...
  - 238a, 18. Read 5297(4).
  - -b, No. 497 should be Or. 5299(2\*).
  - 240b, 3. Read gruss gruin.
  - 241b, 5. Read Andreau 3.
  - 246b, No. 512 should be Or. 4717(18).
  - 251a, 8. Read ozorcia.
  - -, No. 522 should be Or. 4926(1).
  - 252a, No. 523 should be Or. 4926(2). For this text v. Griffith, PSBA, xxii, 163.
  - 255b, No. 527 should be Or. 4926(3).
  - 262b, 15. Read плижот.
  - 263b, 6. For 15\frac{1}{4} read 5\frac{1}{4}.
  - 276a, 25. Read from Severus(?)2 to Thomas.
  - 289a, 4 from bottom. Read MANAP [uor]TI.
  - 290b, 16. For script read text.
  - 298a, 2. For  $2\frac{3}{4} \times 6$  read  $4\frac{1}{4} \times 7$ .
  - —b, 12. Read гютсап.
  - 300a, 13. Read  $21 \times 71$ .
  - 305b, 26. For the name [nyon] kornet cf. Mission franc. iv. 702.
  - 307b, No. 687 another copy of same text as no. 696.
  - 310a, 19. Before δι\* insert α (cf. p. 447b, note 3).
  - 312b, note 1. Erase But to (Peyr.).
  - 315b. note 1. Add Journ. Asiat. Soc. Bengal xl, 257.
  - 316a. Text republished PSBA. xxv, 99.
  - 317b, 4 from bottom. Probably read 1181.

- P. 319a, 16. Cf. no. 1250 below.
  - b, 21. Cf. Amélineau, Géogr. 577, трави.
  - 335b, note 6. The liturgical meaning of wies is simply 'annual,' so 'usual,' opposed to 'peculiar,' 'proper' (v. the Jacobite Euchologion, Cairo 1904, p. 189).
  - 336b, 12. Read ( ) ... W.
  - 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 مختص.
  - 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 read read.
  - -b, 10. These names are in alphabetical sequence.
  - 371a, note 1. For العيد read الجيد.
  - 375a, No. 907 should be Or. 1242(33).
  - 380a, 4. Read neum.
  - 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 пносте.
  - 416a, note. On crucifixion cf. Miss. franç. iv. 330.
  - 417b, 2.  $d\theta \lambda \eta \tau \eta s$  rather than  $a \dot{\nu} \lambda \eta \tau \eta s$ .
  - 424b, Nos. 1016, 1017 should be Or. 5992\* and 5993\*.
  - 425b, 7 from bottom. The name doubtless πασεργο Νεφερώς. Cf. παμργο, 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 nega read negal.
  - 437a, note 6. κωμηκάτοικος occurs in a Leipzig papyrus to be published by Prof. Mitteis.
  - 440b, 14. Read muoq.
  - 453a, 7. Read  $\gamma \in \omega \rho \gamma(os)$ .
  - 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). Assume is not, it appears, an exclusively Theban title. The paperi Or. 6201 ff. (acquired since the completion of this volume) have several instances of it and come from a district N. of Sitt.

| Add | . 5027G  |               | no. 890 | Add. 14,740A, fol.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | . 41.    | . no   | . 756  | Add. 34,274, fol. 52 |     | . no.    | 959         |
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|     | 5114     |               | 367     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 45-81    |        | 778    | Burn. 296            |     |          | 806         |
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|           | (58)           | Ī       |      | 231                |           | (9)   |          |     | 294               |             |        |   |      | 353         |
|           | (59).          | •       | •    | 232                |           | (10)  |          | •   | 295               |             |        |   |      | 354         |
|           | (60).          |         |      | 233                |           | (11)  |          |     | 296               |             | , ,    |   |      | 355         |
|           | •              |         |      | 234                |           | (12)  |          |     | 297               |             |        |   |      | 356         |
|           |                | •       |      | $-\frac{234}{235}$ | 1         | (13)  |          |     | 298               |             |        |   |      | 357         |
|           | (63).          |         |      | 236                |           | (14)  |          |     | 299               |             | (63).  |   |      | 358         |
|           | (64).          | •       | •    | 237                |           | (15)  |          |     | 300               |             | (64).  |   |      | 359         |
|           | (65).          | •       | •    | 238                |           | (16)  |          | •   | 302               |             | . ,    |   |      | 362         |
|           | (00).          | •       | •    | 200                |           | (10)  | •        | •   | , 502             |             | (00)   | • |      | 002         |

| Or. 3581B (66) no. 363                 | Or. 4720 (2)       |     | . no. 530  | Or. 4720 (51)     |   |   | n | o. 610             |
|----------------------------------------|--------------------|-----|------------|-------------------|---|---|---|--------------------|
| — (67) · · · 364                       | (3)                |     | . 531      | —— (52)           |   |   |   |                    |
| — (68) 365                             | — (4)              |     | . 532      | —— (53)           |   |   |   | 612                |
| — (69) · · · 489                       | (5)                | • • | . 533      | —— (54)           |   |   |   | 613                |
| (=a)                                   | (6)                |     | . 534      |                   |   |   |   |                    |
|                                        |                    |     |            | —— (55)           |   | • | • | 614                |
|                                        | (7)                |     | . 535      | —— (56)           |   | • | • | 615                |
| ——·(2) 974                             | (8)                |     | . 536      | —— (57)           |   | • | ٠ | 616                |
| 4659 400                               | (9)                |     | . 537      | (58)              |   | • |   | 617                |
| 4660 426                               | (10)               |     | . 540      | <b></b> (59)      |   | • |   | 618                |
| 4661 439                               | —— (11)            |     | . 541      | —— (6 <b>0</b> )  |   | • |   | 620                |
| 4662 429                               | <del> (12)</del>   |     | . 544      | —— (61)           |   | • |   | 619                |
| 4663 441                               | —— (13)            |     | . 545      | <b></b> (62)      |   |   | • | 621                |
| - 4664A, B 440                         | (14)               |     | . 546      | —— (6 <b>3</b> )  |   |   | • | $\boldsymbol{622}$ |
| 4665 430                               | —— (15)            |     | . 547      | <b>——</b> (64)    |   |   |   | 623                |
| 4666 431                               | <del> (16)</del>   |     | 548, 655   | (65)              |   |   |   | 624                |
| 4667 432                               | —— (17)            |     | . 549      | (66)              |   |   |   | 625                |
| 4668 433, 460                          | (18)               |     | . 550      | <del> (67)</del>  |   |   |   | 626                |
| 4669 444                               | —— (19)            |     | . 578      | (68)              |   |   |   | 627                |
| 4714 (1) 360, 368                      | (20)               |     | 579, 1232  | <b>——</b> (69)    |   |   |   | 628                |
| 4717 (1) 11, 16, 58                    | (21)               |     | . 580      | (-0)              |   |   |   | 629                |
| —— (2) · · · 30                        | (22)               |     | . 581      | (71)              |   |   |   | 630                |
| <b>—— (3)</b> 32,656                   | (23)               |     | . 582      | (72)              |   |   |   | 631                |
| — (4) · · · 37                         | (24)               |     | . 583      | (73)              |   |   |   | 632                |
| —— (5) <b>48</b> , 55                  | (25)               |     | . 584      | (74)              |   | • | · | 633                |
| — (6) · · · · 101                      | (26)               |     | . 585      | (75)              |   | • | · | 634                |
| — (7) · · · · · 110                    | (27)               |     | . 586      | (76)              |   | • |   | 635                |
| — (8) · · · · 123                      | (28)               |     | . 587      | (77)              |   | • |   | 636                |
| — (9) · · · · 129, 138                 | —— (28)<br>—— (29) |     | . 588      | (78)              |   |   |   | 637                |
| —————————————————————————————————————— | (30)               |     | . 589      | (79)              |   |   |   | 638                |
|                                        | (30)               |     | . 590      | —— (80)           |   |   |   | 639                |
| —— (11) 493                            | —— (31)<br>—— (32) |     | . 591      | (81)              |   | • | : | 640                |
| —— (12) · · · 495                      | , ,                |     | . 592      | — (81)<br>— (82)  |   |   |   | 641                |
| (13) 496                               | (33)               |     |            | — (82)<br>—— (83) |   | • | • |                    |
| —————————————————————————————————————— | (34)               |     | <b>50.</b> |                   |   | • | ٠ | 642                |
| —— (15) · · · 501                      | —— (35)            |     |            | (84)              |   | • | • | 643                |
| — (16) · · · 502                       | (36)               |     | . 595      | —— (85)           | • | • | • | 644                |
| <del> (17) 505</del>                   | (37)               |     | . 596      | (86)              |   | • |   |                    |
| —— (18) (v. p. 521) 507, 512           | (38)               |     | . 597      | (87)              |   |   |   |                    |
| <del></del>                            | (39)               |     |            | (88)              |   |   |   | 647                |
| (20) 510                               | (40)               |     |            | (89)              |   |   |   | 648                |
| (21) 1221                              | (41)               |     |            | (90)              |   |   | • | 649                |
| 4718 (1) 511                           | — (42)             |     | . 601      | —— (91)           |   | ٠ | • | 650                |
| —— (3) · 513, 577                      | <b>—— (43)</b>     |     | . 602      | (92)              |   | • | • | 651                |
| <del> (4)</del> 514                    | (44)               |     | . 603      | (93)              |   | • | ٠ | 652                |
| (5)                                    | (45)               |     | . 604      | . —— (94)         |   |   | • | 653                |
| 4719                                   | —— (46)            |     | . 605      | <b>——</b> (95)    |   |   | • | 654                |
| (2) 519, 1230                          | (47)               |     | . 606      | <b>——</b> (96)    |   |   |   | 669                |
| —— (3) 1225                            | (48)               |     | . 607      | <b> (97)</b>      |   |   |   | 1214               |
| —— (4) · · · · 1219                    | (49)               |     | . 608      | 4721 (1)          |   |   |   | 370                |
| 4720 (1) 529                           | —— (50)            | • • | . 609      | <b></b> (2)       |   |   |   | 371                |

| Or. 4721 (3)    |     |          | Or. 4881         |                    | Or. 4923 (2) .                         |            |
|-----------------|-----|----------|------------------|--------------------|----------------------------------------|------------|
| <del> (4)</del> |     | . 373    | 4882             | . 418              | ` '                                    | 503        |
| <del> (5)</del> |     | . 525    | 4883             | . 419              | \ /                                    | 506        |
| <b></b> (6)     |     | . 526    | 4884             | . 425              | <del> (5)</del> .                      |            |
| <del> (7)</del> |     | . 674    | 4885             | . 434              | 4926 (1) (v. p. 52                     |            |
| ` /             |     |          | 4915             | . 435              |                                        | ) . 523    |
|                 |     | . 684    | 4916 (1)         | . 933              |                                        | ) . 527    |
| \ /             |     |          | (2)              | . 934              | —— (4) ·                               |            |
| \ /             |     | . 686    | <sub>(</sub> (3) | . 935              | 4927 (1) .                             | 658        |
| (12)            |     | . 687    | (4)              | . 936              | —— (2) .                               | 659        |
| (13)            |     | . 688    | <del> (5)</del>  | . 943              | <del> (3)</del> .                      | 660        |
| <b></b> (14)    |     | . 689    | —— (6)           | . 946              | (4) .                                  | 661        |
| —— (15)         |     | . 690    | <del> (7)</del>  | 947                | (5) ·                                  | 662        |
| (16)            |     | . 695    | (8)              | . 949              | <del></del> (6) .                      | 663        |
| · ·             |     | . 696    | <del> (9)</del>  | . 952              | <del> (7)</del> .                      | 664        |
| (10)            |     |          | 4917 (1)         | . 956              | (8)                                    | 665        |
| — (19)          |     | . 705    | —— (2) · · ·     |                    | <del> (9)</del> .                      | 666        |
| —— (20)         |     | . 706    | —— (3) · · ·     |                    |                                        | 667        |
| —— (21)         |     | . 707    | — (4) · · ·      | . 963              |                                        | 668        |
| (22)            |     | . 708    | —— (5) · · ·     |                    | /= ->                                  | 670        |
| (23)            |     |          | —— (6) · · ·     |                    | (7.0)                                  | 671        |
| ,               |     |          | 4918             |                    | ;                                      | 672        |
| (               |     |          | b                |                    |                                        | 673        |
| —— (26)         |     |          | c                | 4                  | —— (16) ·                              |            |
| (27)            |     |          | (1) (v. p. 519)  |                    | —— (17) ·                              |            |
| 4831 .          |     |          | (2) ( ,,  ,,  )  | . 265              | (10)                                   | 711        |
| 4832 .          |     |          | 1010 (1)         |                    | —————————————————————————————————————— | 1240       |
| 4833 (1)        |     |          | 1 1              |                    | ;                                      | *'         |
| , -             | •   |          | (2)              |                    | 1000                                   |            |
| (2) 4834 .      |     |          | , , , <u>-</u> , |                    |                                        | 739<br>940 |
| 4835 .          |     |          | — (4) ( ,, ,, )  |                    | 5001                                   |            |
| 4844 .          |     |          | (5)              |                    | 5078 (1)                               |            |
| 4852 .          |     |          | <del></del> (6)  |                    | · •                                    |            |
|                 |     |          | 4920 (1)         |                    |                                        | 1213       |
| 4853 .          |     | j        | —— (2) · · ·     |                    |                                        | 817        |
| 4866 .          | •   | . 403    | —— (3) · · ·     | . 471              | 5283                                   | . : 892    |
| 4867 .          | •   | . 404    | (4) · · ·        |                    | 5284                                   | . 865      |
| 4868 .          | • • |          | <del> (5)</del>  |                    |                                        | . 864      |
| 4869 .          |     |          | (6)              |                    | 5286                                   |            |
| 4870 .          |     |          | <del> (7)</del>  | . 475              | 5287 (1)                               |            |
| 4871 .          |     |          | (8)              | . 477              | —— (2) · · ·                           |            |
| 4872 .          | •   | . 409    | <del> (9)</del>  | . 479              | <del> (3)</del>                        | . 932      |
| 4873 .          | • • | 410, 459 | ` '              | . 481              | <del> (4)</del>                        | . 941      |
| 4874 .          |     | . 401    | \ /              | . 482              | —— (5)                                 | . 948      |
| 4875 .          |     | . 411    | —— (12) · · ·    |                    | —— (6) · · ·                           | 955        |
| 4876 .          |     |          | <del> (13)</del> |                    |                                        | . 960      |
| 4877 .          |     |          | 4921 (1)         |                    | 5297 (1)                               | . 269      |
| 4878 .          |     |          | <del></del> (2)  | . 462              | <del></del> (2)                        | . 278      |
| 4879 .          |     | 1        | <del></del> (3)  | . 463 <sup>-</sup> | <del> (3)</del>                        | . 515      |
| 4880 .          |     | . 416    | 4923 (1)         | . 499              | (4)                                    | . 516      |

| Or. 5297 (5)                              | . no. 518       | Or. 5301 (8)     |   | . no. 694      | Or. 5643 (5)     | <br>. no. 844       |
|-------------------------------------------|-----------------|------------------|---|----------------|------------------|---------------------|
| <del> (6)</del>                           | . 1222          | <b></b> (9)      |   |                | <b>——</b> (6)    | <br>. 851           |
| <del> (7)</del>                           | . 1218          | —— (10)          |   | . 700          | (7)              | <br>. 862           |
| 5298                                      | . 361           | —— (11)          |   | . 701          | 5644 (1)         | <br>. 868           |
| 5299 (1)                                  | . 492           | <del> (12)</del> |   | . 702          | (2)              | <br>. 870-          |
| <b>——</b> (2)                             | . 494           | ——— (13)         |   | . 703          | (3)              | <br>. 871           |
| (2°) (v. p. 521)                          | ) . 497         | —— (14)          |   | . 704          | (4)              | <br>. 872           |
| 5300 (1)                                  | . 538           | —— (15)          |   | . 1231         | <b></b> (5)      | <br>. 879           |
| <b>—— (2)</b>                             | . 539           | —— (16)          |   | . 1234         | <b>—— (6)</b>    | <br>. 883           |
| <del> (3)</del>                           | . 542           | — (17)           |   | . 1229         | <b></b> (7)      |                     |
| <del> (4)</del>                           | . 543           | <b>——</b> (18)   |   |                | —— (8)           |                     |
| <del> (5)</del>                           | . 551           | —— (19)          |   |                | (9)              | . <b>9</b> 03       |
| · (6)                                     | . 552           | 5420 .           |   |                | —— (10)          | <br>. 928           |
| <b>—— (7)</b>                             | 553             | 5452 .           |   |                | —— (11)          | <br>. 1248          |
| <del> (8)</del>                           | . 554           | 5453 (1)         |   |                | 565 <b>5</b> .   |                     |
| —— (9)°                                   | . 555           | (2, 3)           |   |                | 5707 .           | 504, 528            |
| <del> (10)</del>                          | . 556           | 1                |   |                | 5708 .           |                     |
| —— (11) · · ·                             |                 | <del> (2)</del>  |   |                | 5895 .           |                     |
| <del> (12)</del>                          |                 | 5455 .           |   |                |                  | . 840               |
| <del> (13)</del>                          | . 559           | 5456 .           |   |                | 5899 (1)         |                     |
| <del> (14)</del>                          | . 560           | 5464 .           |   |                | <b></b> (2)      |                     |
| —— (15) · · ·                             | . 561           | 5465 .           |   |                | —— (3)           |                     |
| —— (16)                                   | . 562           | 5500 .           |   |                | (4)              |                     |
| (17)                                      | . 563           | 5501 .           |   |                | <b>——</b> (5)    | . 1131              |
| <del> (18)</del>                          |                 | 5503 .           |   |                | <del> (6)</del>  |                     |
| <del> (19)</del>                          |                 | 5505 .           |   |                | (7) ·            |                     |
| <b>——</b> (20)                            |                 | 5506 .           |   |                | · —— (8)         |                     |
| <b>——</b> (21)                            |                 | 5507 .           |   |                | <b>——</b> (9)    |                     |
| <b>——</b> (22)                            |                 | 5525 .           |   |                | (10)             |                     |
| <del> (23)</del>                          |                 | 5526 .           |   |                | —— (11)          |                     |
| (24)                                      |                 | 5636 .           |   |                | (12)             |                     |
| (25) · · ·                                |                 | 5638 (1)         |   |                | —— (13)          |                     |
| <del> (26)</del>                          |                 | (2)              |   |                | (14)             | . 1227              |
| —— (27) · · ·                             |                 | 5639 .           |   |                | <del> (15)</del> |                     |
| —— ( <b>2</b> 8)                          |                 | b.               |   | 1              | 5984 .           |                     |
| (29) · · ·                                | . 575           | 5640 .           |   | . 773          | <b>5985</b> .    | <br>. 1010          |
| . (30)                                    |                 | 5641 .           |   | . 787          |                  |                     |
| . (31)                                    | . 1237          | 5642 (1)         |   |                |                  |                     |
| (32)                                      | . 1238          | (2)              |   |                |                  | <br>                |
| (33)                                      | . 1242          | (3)              |   | . 797<br>. 798 | 5989 .<br>5990 . |                     |
| (34)                                      | . 1243          | (4)              | • | 1              | 5990 .<br>5991 . | <br>                |
| (35) ·· ·                                 | . 1251<br>. 676 | (5)              |   | . 799<br>. 812 | 5991 .<br>5992 . | <br>. 1015<br>. 944 |
| 5301 (1)                                  |                 | (6)              |   | . 812          | 5993 .           | <br>. 945           |
| (2)                                       |                 | (7)              |   |                | 5994 .           |                     |
| (3)                                       |                 | <del></del>      |   |                | 5995 .           |                     |
| (4) · · · · · · · · · · · · · · · · · · · |                 | 5643 (1)         |   |                |                  |                     |
| (6)                                       | . 692           | 1                |   | 1              |                  |                     |
| — (7) · ·                                 |                 |                  |   |                |                  |                     |
| <del> (1)</del> · ·                       | . 033           | (4)              |   | . 001          |                  | <br>. 303           |

| Or. 5999 | •      |        | . no | . 970 | Or. 602 |          |   |   |   | no.   | 1044  | Or. 60 |           | • | ٠  | ٠  | no.  | 1096   |
|----------|--------|--------|------|-------|---------|----------|---|---|---|-------|-------|--------|-----------|---|----|----|------|--------|
|          | •      |        | •    | 972   | 602     |          | • | • | • | ٠     | 1045  |        | 70        |   | ٠  | ٠  | •    | 1097   |
| 6001     |        |        | •    | 975   | 602     |          | • | • | ٠ | •     | 1046  | 1      | 71        |   | ٠  | ٠  | •    | 1098   |
|          |        |        |      | 976   | 602     |          | • |   |   | •     | 1047  |        | 72        | ٠ | •  | ٠  | •    | 1100   |
| * -      |        |        | 978  | , 979 | 602     |          | • | • | ٠ |       | 1049  | 1      | 73        | • |    |    | •    | 1101   |
|          |        |        |      | 986   | 602     |          |   |   | • |       | 1050  | 1      | 74        | • | •  | •  | •    | 1102   |
|          | •      |        |      | 987   | 602     |          | • | • |   |       | 1051  |        |           | • |    | ٠  |      | 1104   |
| 6006     |        |        | •    | 988   | 602     |          |   |   |   |       | 1052  |        | 76        |   | •  |    | •    | 1105   |
| 6007     |        |        |      | 990   | 602     |          |   |   |   |       | 1053  | 1      | <b>77</b> |   | ٠  |    | •    | 1106   |
| 6008     |        |        | •    | 993   | 602     |          |   |   |   |       | 1054  | 1      | 78        |   |    |    | •    | 1107   |
| 6009     |        |        | `.   | 994   | 603     |          |   |   |   |       | 1055  | 1      | 79        |   |    |    | •    | 1108   |
| 6010     |        |        |      | 996   | 603     | 1        |   |   |   |       | 1056  | 60     | 80        |   |    |    |      | 1109   |
| 6011     |        |        | -    | 998   | 603     | <b>2</b> |   |   |   |       | 1057  |        | 81        |   |    |    | •    | 1110   |
| 6012     |        |        |      | 999   | 603     | 3        |   |   |   |       | 1059  | 60     | 82        |   |    |    |      | 1111   |
| 6013     |        |        |      | 1000  | 603     | 4        |   |   |   |       | 1060  | 60     | 83        |   |    |    |      | 1112   |
| 6014     |        |        |      | 1002  | 603     | 5        |   |   |   |       | 1061  | 60     | 84        |   |    |    |      | 1113   |
| 6015     |        |        |      | 1003  | 603     | 6        |   |   |   |       | 1062  | 60     | 85        |   |    |    |      | 1114   |
| 6016     |        |        |      | 1004  | 603     | 7        |   |   |   |       | 1063  | 60     | 86        |   |    |    |      | 1115   |
| 6017     |        |        |      | 1005  | 603     | 8        |   |   |   | 1064, | 1099  | 60     | 87        |   | ٠, |    |      | 1116   |
| 6018     |        |        |      | 1006  | 603     | 9        |   |   |   |       | 1065  | 60     | 88        |   |    |    |      | 1117   |
| 6019     |        |        |      | 1009  | 604     | 0        |   |   |   |       | 1066  | 60     | 89        |   |    |    |      | 1118   |
| 5992*    | (v. p. | 522) . |      | 1016  | 604     | 1        |   |   |   |       | 1067  | 60     | 90        |   |    |    |      | 1119   |
| 5993*    | , -    |        |      | 1017  | 604     |          |   |   |   |       | 1068  | 60     | 91        |   |    |    |      | 1120   |
| 5994*    |        | . ,    |      | 1018  | 604     |          |   |   |   |       | 1069  | 60     | 92        |   |    |    |      | 1121   |
| 5995*    |        |        |      | 1019  | 604     |          |   |   |   |       | 1070  | 60     | 93        |   |    |    |      | 1122   |
| 5996*    |        |        |      | 1020  | 604     |          |   | Ì |   |       | 1071  | 60     | 94        |   |    |    |      | 1123   |
| 5997*    |        |        |      | 1021  | 604     |          |   |   |   |       | 1075  | 60     | 95        |   |    |    |      | 1124   |
| 5998*    |        |        |      | 1022  | 604     |          |   |   |   |       | 1076  | 60     | 96        |   |    |    |      | 1125   |
| 5999*    |        |        |      | 1023  | 604     |          |   |   |   |       | 1077  | 1      | 97        |   |    |    |      | 1126   |
| 6000*    |        |        |      | 1024  | 604     |          |   |   |   |       | 1078  | 60     | 98        |   |    |    |      | 1127   |
| 6001*    |        |        |      | 1025  | 605     |          |   |   |   |       | 1079  |        | 99        |   |    |    |      | 1128   |
| 6002*    |        |        |      | 1026  | 605     |          |   | • | • |       | 1080  | 1      | 00        |   |    |    |      | 1129   |
| 6003*    |        |        |      | 1027  | 605     |          |   | • | • | •     | 1081  | 1      | 01        | • | •  | •  |      | 1130   |
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| Contracts, nos. 1063—1066, 1070. V. also nos. 375 ff.  Coptic and Greek homily, no. 285.  Coptic transcribed into Arabic, 357a.  — words in a Greek text, no. 1075.  Corn, assessment of, nos. 1075, 1076.  Creation, sixth day of, homily on, 76.  Creed, 42, 356, 362, 367.  Criminal, story of the rich and poor, 98.  Cross above text, 438, 439, 464n, 480, 481, 486, 487, 490, 494.  — , adoration of the, 335, 353, 375.  — , elevation of, 340.  Dead, anaphora of, 355b.  — , prayer for souls of, 246.  Death, the throne of, 99.  Debt or loan, deeds relating to, nos. 1028—  1033, 1035—1038, 1043, 1044(?), 1046, 1058, 1062, 1071, 1080, 1115, 1229(?).  Decimal method, peculiar, 448a.  Declaration (ὁμολογία), no. 445.  — as to taxation, no. 1079.  Dedication of children to a monastery, nos.  375—378, 380—387, 389.  — of self to a monastery, no. 379.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 384.                                           | 866, 892, 909, 920, 1247.                     |
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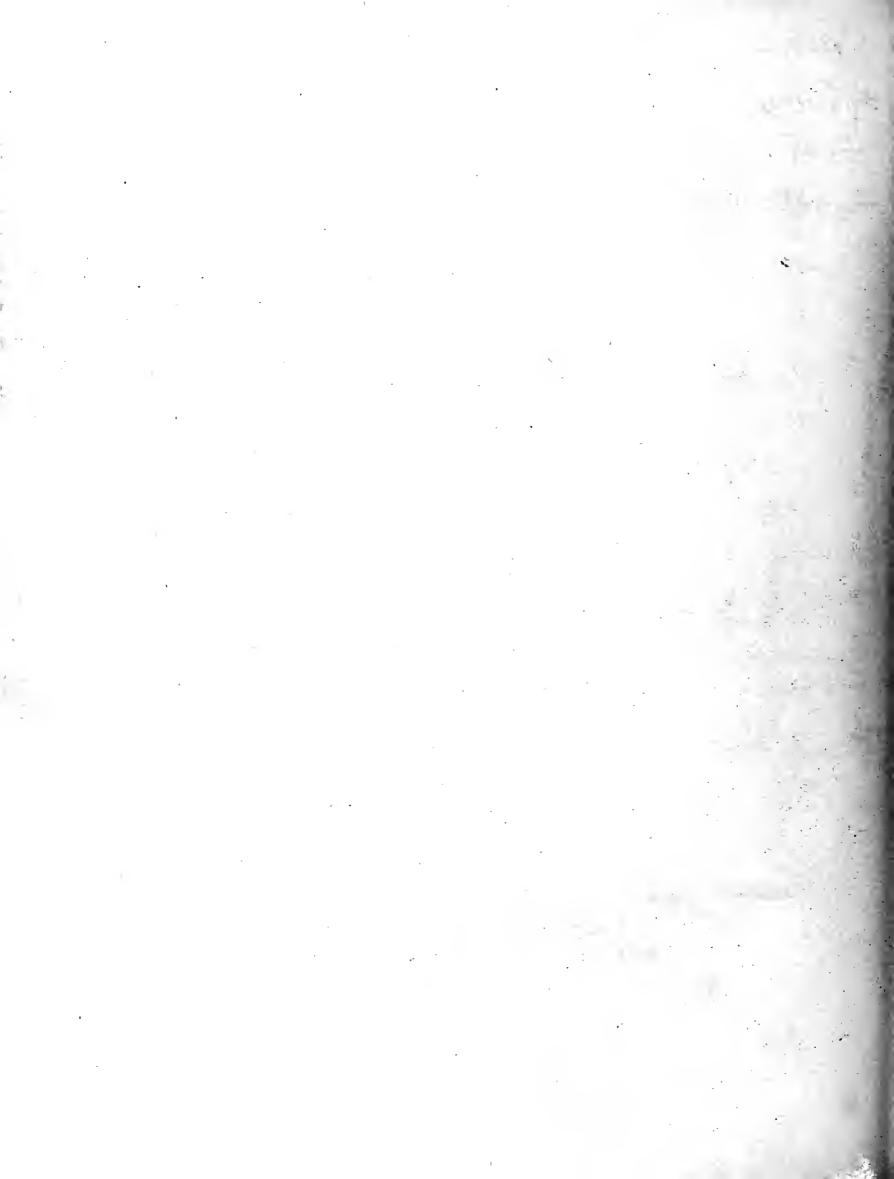
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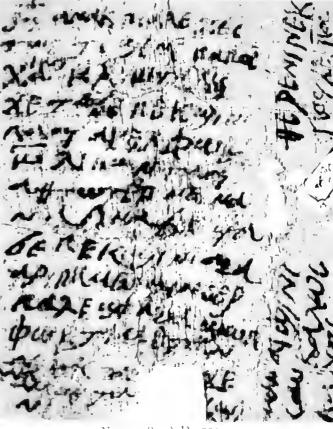
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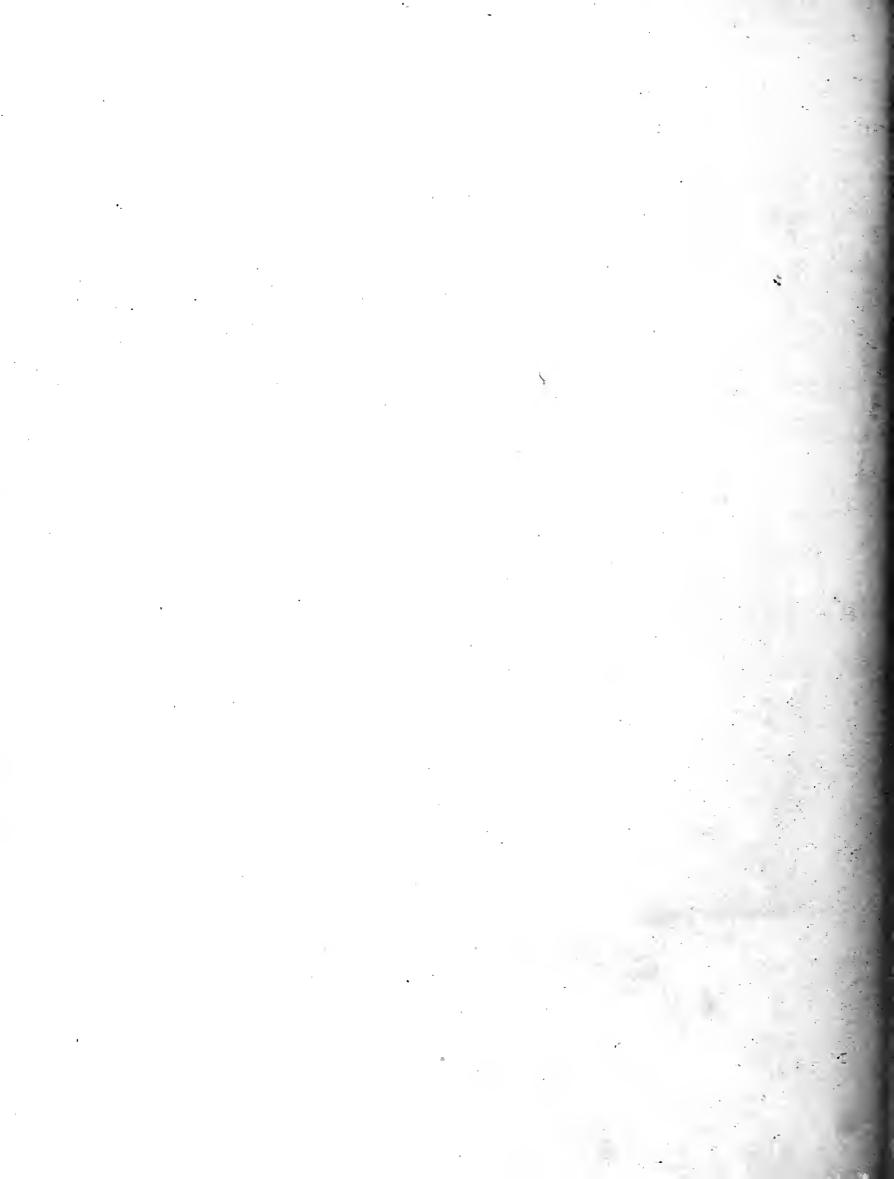
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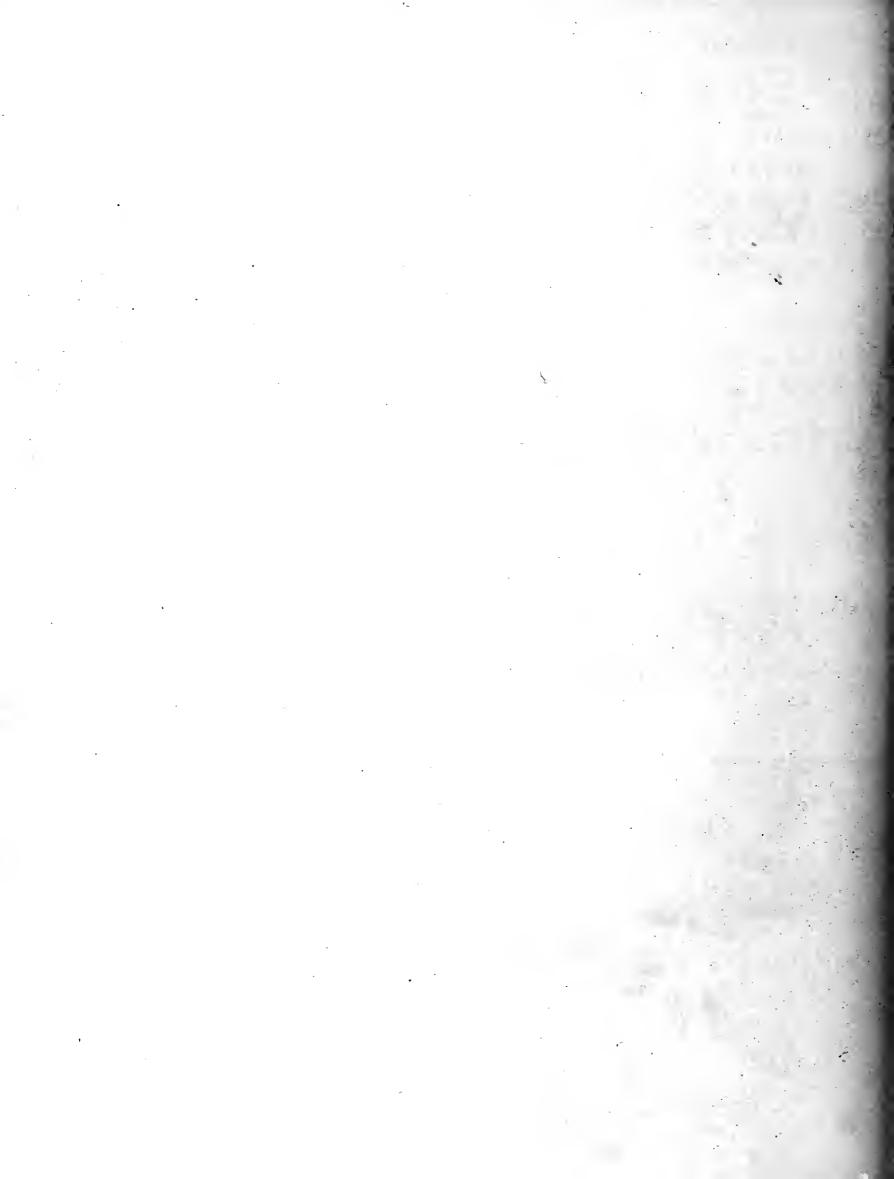
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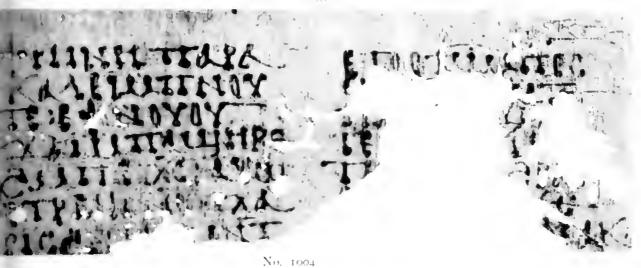
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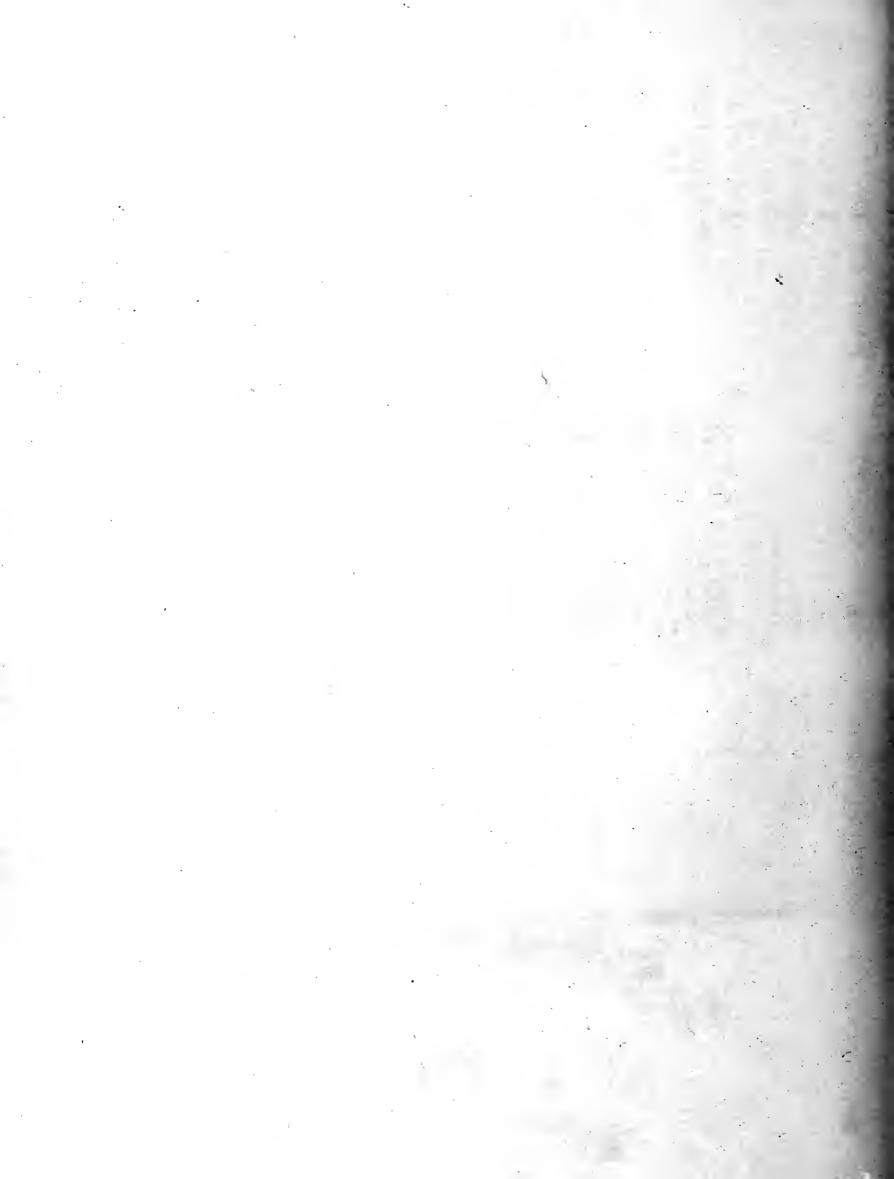


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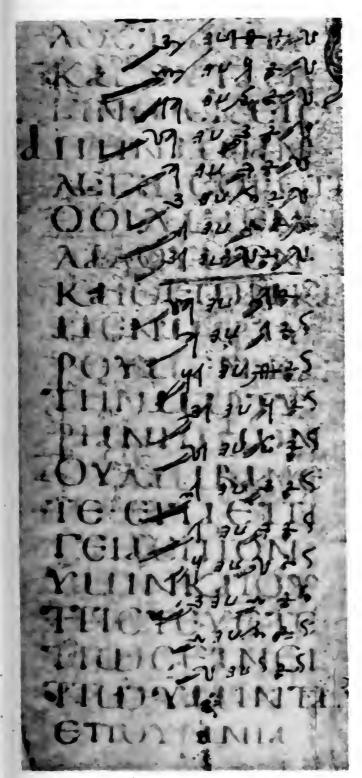
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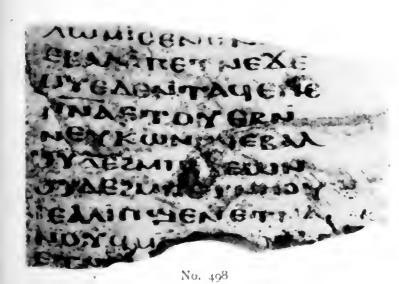
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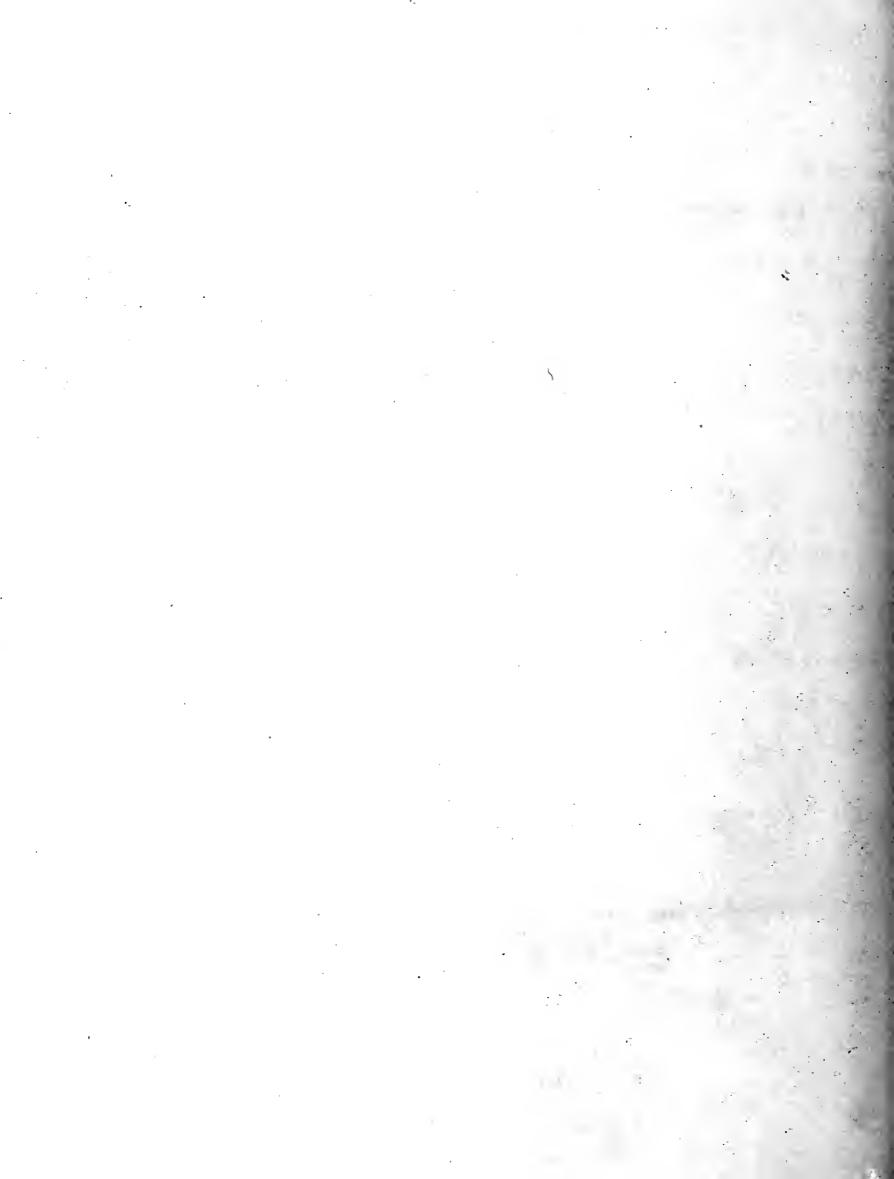
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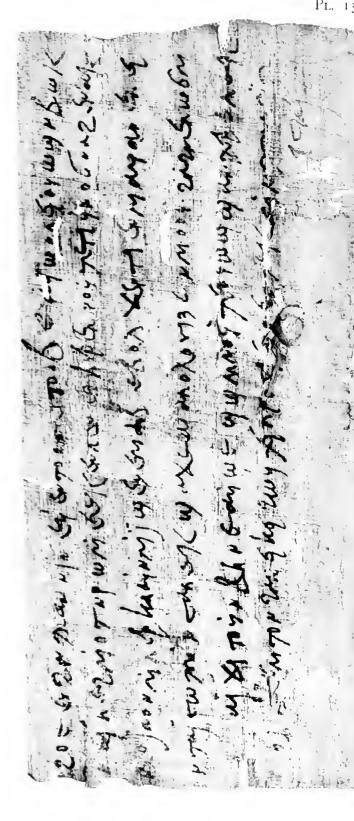
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