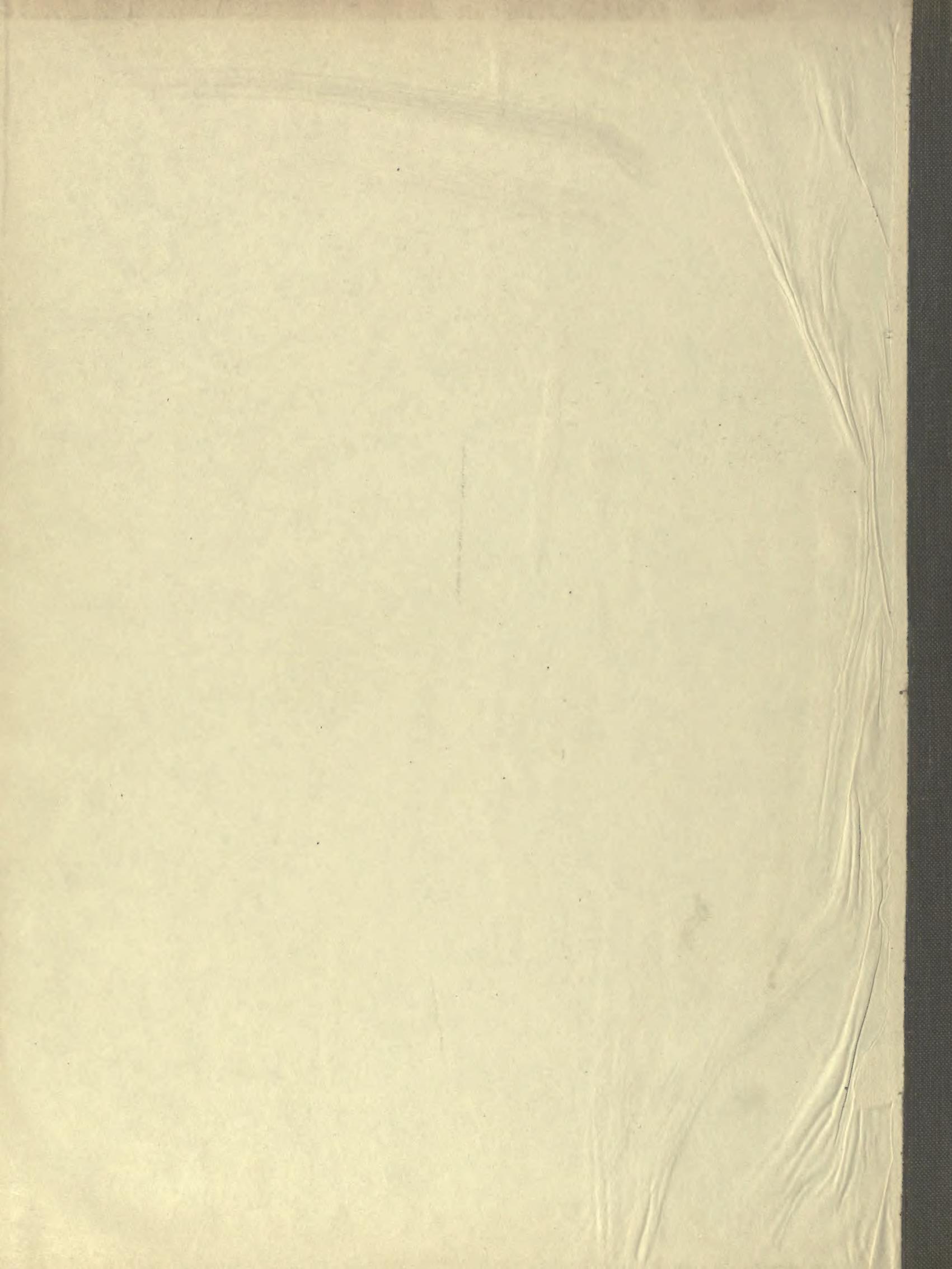




3 1761 07589505 2

UNIV OF
TORONTO
LIBRARY



LaEgy
C956cop

7193

COPTIC MANUSCRIPTS

BROUGHT FROM THE

FAYYUM

BY

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

TOGETHER WITH A PAPYRUS IN THE BODLEIAN LIBRARY

EDITED WITH COMMENTARIES AND INDICES

BY

W. E. CRUM, M.A.

Four Collotype Plates

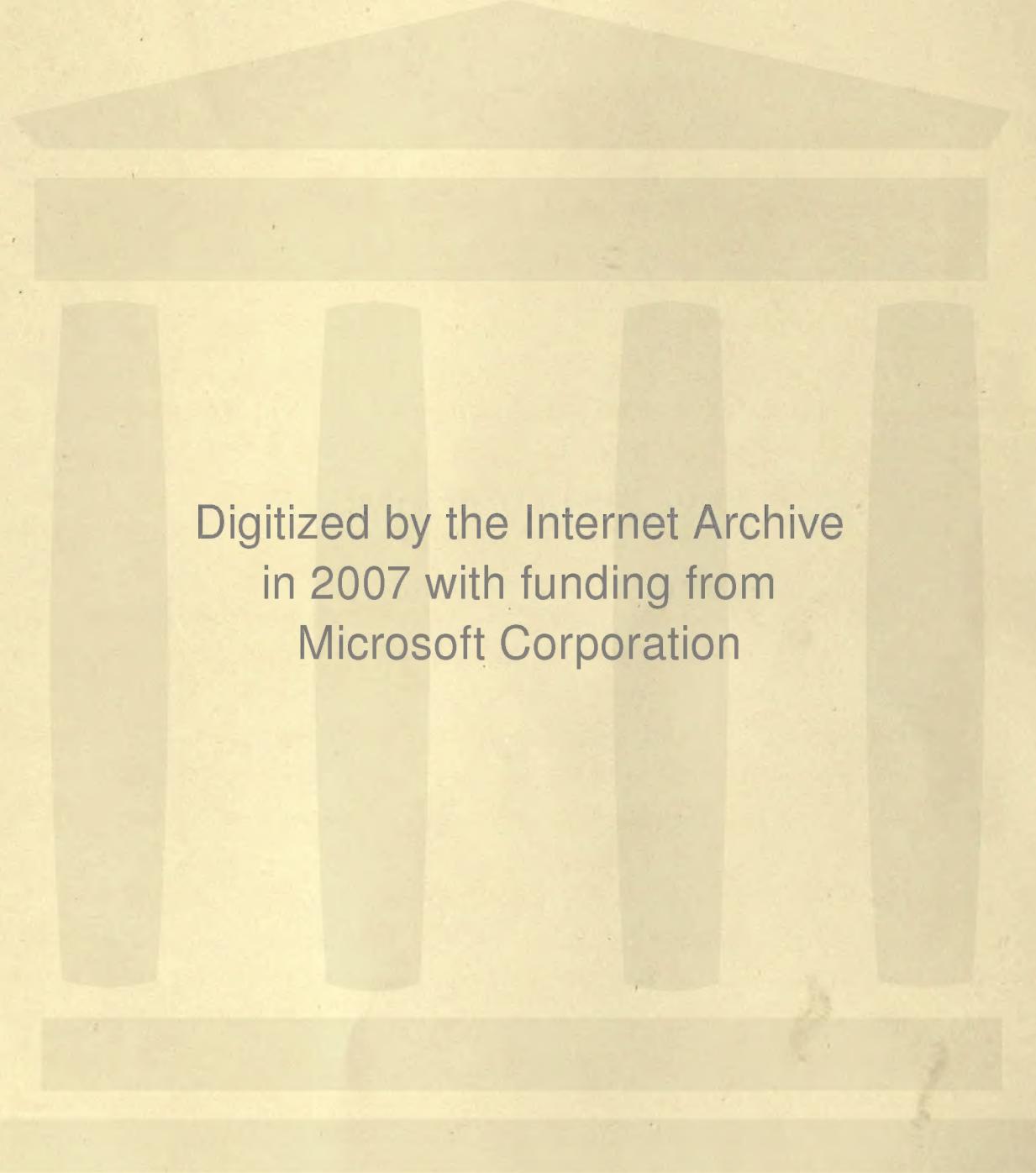
456649
20.147

LONDON
DAVID NUTT, 270-271 STRAND
1893

To

MONSIEUR ÉMILE CHÉDIEU

In gratitude and affection



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

P R E F A C E

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

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

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

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

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

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

³ Stern in *Aeg. Zeits.*, 1885, 24.

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

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

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

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

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

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

¹ *Vide "Führer"*—Rainer, I. Th., s. 35.

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

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

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

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

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

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

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

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

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

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

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

² *Aeg. Zeits.*, 1885, 23 ff.

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

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

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

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

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

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

LONDON, December 1892.

ABBREVIATIONS

The Abbreviations most frequently employed are :

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

CONTENTS

| | PAGE |
|-------------------------------------|------|
| BIBLICAL TEXTS | I |
| PATRISTIC TEXTS | 5 |
| LITURGICAL TEXTS | 12 |
| LETTERS | 19 |
| LISTS AND ACCOUNTS | 60 |
| ADDITIONS AND CORRECTIONS | 83 |
| INDICES | 84 |

BIBLICAL TEXTS.

I. Parchment:

about $4\frac{1}{2} \times 7$ in.

S. Matthew, XI. 27, 28.

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

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

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

Recto:

XI, 27.

εω[?] επ
[ψηλι λυ]ω πτερ
[ΝΕΠ]ψηλι ψαφ
? i εβαλ
[ε]λλι ουλη
[ΝΙΜ ετρος]i λυω ετ
[ο]πτ [λυ]ω

28.

XII, 1. [λΥΓ]ιταλτογ ετ ?
? ι ΝCA ΝΙΖΕ[μc]
2. [ε]ΟΥΩΗ ΝΙ[φαρ]ΙC
ΕΟΣ ΔΕ ΕΤΑΥΝΕΥ
ΠΕΧΕΥ ΝΗΦ ΣΕΩΕΙ
ΝΕΚΜΛΘΕΤΗС ΕΙΡΙ
ΙΠΕΤΕΨΨΗ ΝΕ[ΙΡΙ]
δη πσαββατον
3. ΝΤΑΨ ΔΕ ΠΕΧΕΨ Ν[Η]
ΟΥ ΣΕ θ
ειρ γο
ιιν η
ΔΕ
ε

Verso:

λην τον ετβε πετελε τεφβιχ [ωογωογ]

XII, 6.
[π]ελπηι ιπε[μ]
7. [ε] λατετεν c[α]
ουν ΣΕ ουν πε
ΟΥΝΕΙ πετογεεψ[η]
λυω ΝΝΟΥθυc[α]
εν τε ΝΝΛΤΕΤΕ^{sic}

XII, 12.

εσαγ [ΝΑΥΗΡ]
ζωσδε ω[ψη εελ]

| | | |
|-----|-----------------------|-------------------|
| | NEQI NIATNAVI μπ | μΠΠΕΤ[ΝΑΝΟΥΒ] |
| 8. | QEPI EN πOC ΓΑΡ ΜΠ | ΩΜ ΠΙΑΒ[ΒΑΤΟΝ] |
| | CAΒΒΑΤΟΝ ΠΕ ΠΑΨΗ | ΤΟΤΕ Π[Ε]ΧΕΩ ΙΠΙ] |
| | [ΛΙ ΙΠ]ΛΩΜΙ] (space.) | ΛΩΜΙ [ΞΕ ΣΑΥΤΕΝ] |
| 9. | [ΔΥΩ ΝΤΕΛΕΨΟ]ΥΩΤΕΒ | ΤΕΚ ΣΙ[Χ ΕΒΑΛ τε. |
| | [ΕΒΑΛ ΙΙΕ]Υ ΔΩΙ Ε | |
| | [ΖΟΥΝ ΕΤΕΥΣΥΝΑΓΩ] | |
| 10. | [ΓΗ ΔΥΩ ΖΕΙ Ο]ΥΛΩ | |
| | [ΜΙ ΕΛΕ ΤΕΨΙΣ ω]ΟΥ | |
| | [ωΟΥ τε. | |

A title, written, as here, in the body of the text, is rare in Coptic M.S.s. Instances of it have been published Zoega, p. 150, (likewise M.E.,) and Paleograph. Society, Orient. Ser., pl. LXXX (Sah.) The example here is completed from that corresponding in the Boh. prefatory lists of ΚΕΦΑΛΕΩΝ ΗΟΥΕΙΝΙΝ ΗΝΙΩΤ (as e.g. in the Gospels, Br. M^m M.S. de la Jouche 126, or Or. 1001.)

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

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

Boh., Schwarze, p. 38.

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

II. Parchment. (v. pl. I.)

A. Epistle of S. James, IV. 12, 13.

4 x 3 $\frac{1}{8}$ in.

B. " S. Jude, 17-20 (paged ΣΤΗ. ΣΤΑ.)

$\frac{3}{4}$ x 3 $\frac{1}{8}$ in.

C. ?

1 $\frac{1}{4}$ x 1 in.

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

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

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

Fragment A. Recto:

Achmimic.

Sah. (Woide).

Boh. (La Garde).

Cod. Sinaiticus.

Cod. Alex. } variants

Cod. Vatic. } only.

ΟΥΚΡΙΤΗС · ΟΥΕ ΔΕ ΠΕ ΠΝΟΜΟΘΕΤΗС λογ

ΟΥΚΡΙΤΗС · ΟΥΔΑ ΔΕ ΠΕ ΠΝΟΜΟΘΕΤΗС λύω

ΟΥΡΕΥΤΓΔΠ · ΟΥΔΙ ΓΑΡ ΠΕ ΠΝΟΜΟΘΕΤΗС ΟΥΩΖ

κριτης. εις εστιν ο νομοθετης καλ

εις εστιν νομοθετης

A. ΠΚΡΙΤΗС

S. ΠΕΚΡΙΤΗС

B. ΝΠΕΥΤΓΔΠ

C.S. κριτης

C.A.

C.V.

Verso: ΒΩΚ·ΔΣΡΑΙ ἀΠΟΛΙС·ΤΝΡΟΥΡΑΜΠΕ
ΒΩΚ ΕΔΟΥΝ (var. ΕΣΡΑΙ) ΕΤΕΙΠΟΛΙС·ΝΤΝΡΟΥΡΟΜΠΕ
ΨΕΝΔΑΝ ΕΤΑΙΠΟΛΙС ΝΤΕΝΙΡΙ ΝΟΥΡΟΜΠΙ
πορευομεσα εις την δε την παλιν και ποιησαμεν ενδυ-
ενδυτορ
πορευομεσα

A. ΜΜΩ ΤΝΡΕ///

S. ΜΜΑΥ ΝΤΝΡ

B. ΜΜΑΥ ΝΤΕΝΕΡ

C.S. τον καλ

C.A. ενα

C.V. εκει

*An inspection of the M.S. of the "Pistis" shows that p.p. α-ΚΒ^α, ΡΙΔ^β and ΡΥΓ-ΤΝΔ, were written by a very different hand from that which produced p.p. ΚΒ^α, Ι. 30-Ργε and ΤΝΕ. The contrast is greatest in the letters α, ε, ο, ι, γ, ζ, (but p. ΙΗ^α shows both forms,) η, θ and the "paragraph" mark, to the left of the columns. Schwarze (Coptic text, p. 124,) noted merely a new hand. The Palaeogr. Soc., Dr. Ser., pl. XLII shows the first, Hyvernat's Album, pl. II, the second scribe.

Fragment B. Recto: (ωτικ.)

- A. Ήνωχε μπήκαεις Ἰς πᾶς νεῖ ετα νεφαποστολος χοου εξη
 S. ήνωχε μπενχοεις Ἰς πεχς. ηαι ήτα νεφαποστολος χοου χιν
 B. ήνιαχι εταγχοτογ ισχεν ωρπ εβολθιτεν ηιαποστολος
 C.S. των ρηματων των προερημενων υπο των αποστολων
 C.A. των προερημενων ρηματων
 C.V. = C.S.

- A. ήθαρπ' αβαλ χε λυχοος χε όη τολει ήνογαειω ουη θενρεψχρχρε
 S. ουη ήωρπ. εβολ χε λυχοος χε όη θαη ήνεογοειω ουη θενρεψχηρ
 B. ήτε πενδοεις ιης πᾶς χε ηαγχωμηος ηωτεν πεχε έπηλε ήτε ηι
 C.S. του κυ ημων ίνχη. οτε ελεγον υμιν επ' εσχατον του χρονου ηωντας
 C.A. οτε επ' εσχατον μενσοντας
 C.V. επ' εσχατον χρονου εβοντας

Verso: (ωτικ.)

- A. ηηγ ευμαδε κατα ηεπιθυμια ηηουμητρερητ νειη ηεπωρχ
 S. ηηγ ευμοοδε κατα ηεπιθυμια ηηευμητραχτε. ηαι ηεπωρχ
 B. σηογ εγει ήχε ηαρεψερραλ ευμοωι κατα ηογηπιθυμια ήτε ηογμετά
 C.S. εμπεκτας κατα τας επιθυμιας αιτων πορενομενος των αρεβειων.
 C.A.
 C.V.

- A. αβαλ εθενψυχικος ηε εμητευ ππηα ήμο ήτωτηε
 S. εβολ. εθενψυχικον ηε. εμητου ππηα ήμαγ. ήτωτηη
 B. σεβης. ηαι ηεηηεφωρχ έβολ ήψυχικος ηηέτε ήμον ππηα ήηητογ. ηεωτεη
 C.S. οντος εισεν ος αιτοδερριχοντες ψυχικος πηα μη εχοντες υμεις
 C.A.
 C.V.

- A. δε ηαμρρετε ηωπε ετετηκωτ ήηωτηε ηηη τετηπιστις ετογαλαβε
 S. δε ηαμερατε ετετηκωτ ήηωτη --- (deest) ---
 B. δε ηαμερατ κετεηηου ήηη πετεηηαρη εθογαβ
 C.S. δε αγαπητος εποκοδομοντες ειιτονς τη αγιωτατη ημων πηοις
 C.A.
 C.V.

- A. ήπωχα ετετηηληλ. ηηη ππηα ετογαλαβε.
 S.
 B. έρετετηωβη ήηη ππηα εθογαβ.
 C.S; A.V. εη πηε αγιω προενχομενος

Fragment C. (from bottom of a page.)

| | |
|----------------------------|-------------------------|
| <u>Recto:</u> // / γπετ // | <u>Verso:</u> // ? ? // |
| // / γεμπ // | // αλ ? // |
| // / οπετ // | // ? γεν // |

The language is that of the Achmim Papyri (Miss. au Caire, T.I, p. 243), the only additional forms being $\gamma\epsilon\bar{q}\tau = \omega\alpha\bar{q}\tau$, $\bar{n}tw\tau n\epsilon$, and $\epsilon\tau o\gamma\alpha\beta\epsilon$ where the papyri use $\epsilon\tau o\gamma\alpha\beta\epsilon$.

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

PATRISTIC TEXTS

III. Papyrus.

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

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

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

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

¶/c

ΠΟΝΗΡΙΑ ḥnā[ī]
ται ον τε θε ḥpēn
ταqzī ḥpōnōwōr
εδqayīkē ḥm pkaq
aṣqorīq · ntāqcs
t̄m ḥpēmto εbōl
[h]oyon n̄m · n̄i
ntāyeine ḥpke
t̄oy ḥ[bi]nōwōr · m̄n
pke[cnāy]

πnāy t̄hroy · λyω
n̄q̄t̄dāp [hoy]on n̄m
l̄eeye b̄e εbōl εnpe
q̄rnoe[e] ḥpna y e
t̄hymay z̄e ēwāy
w̄wpe ḥn d̄w̄n̄c
smot · ere neygo p̄
km̄om̄ eymok̄[2]

Veroo:

ΤΟΥ ΝΗΒΑΛ ΝΗΡΩ
ΜΕ ἘΚ[ο]ΝΔΟΤΕ ΣΗ
ΤΟΥ· [ο]ΥΚΟΥΝ†
ΝΑΤΡΕΚΣ[ι]ΝΤΤΙ
ΜΩΡΙΑ ΜΠΜΤΟ
ΕΒΟΛ ΝΝΕΚΒΑλ.
ΠΝΑΣΠΙΟΚ Γ[α]ΡΠΕ
?αγ αγω Ν?τλόγ

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

?ΔΕ ΖΝ ΟΥΚΛΧΕ
ΑΛΛΑ ΕΩΣΑΥΤΑΥΟΟΥ
ΜΠΝΑΥ ΕΤΕ ΣΑΡΕ
ΠΚΡΙΤΗС ΕΙ ΖΜ
ΠΕΨΕΟΟΥ ΜΗ ΝΕΨ
ΑΓΓΕΛΟС · ΝΨΩ
ΟΥΖ ΕΘΟΥΝ ΝΗΨΕΘ
ΝΟΣ ΤΗΡΟΥ· ΠΝΑΥ
ΕΤΕ ΣΑΨΠ[ε]ΡΧ ΝΔΙ
ΕΒΟΛ ΝΝΗ ΝΨΤ

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

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

IV. Parchment.

6 x 5½ in.

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

Recto:

//γ ΟΥΗΡΗ
//Ν ΝΕΗ
//ΟΥΩΝΟΥ
//ϹΡΝΟΨΡΕ
5. //ΝΤΟΨ ΔΗ
//ΟΥΜΚΑΖ ΕΨ

| | | |
|--------|-----|-------|
| N | ? | ? |
| ?Ε | ? | ? |
| ΝΕ | ? | 1 |
| NAC | ? | GAN |
| ? ΠΟΥΖ | ? | ΟΥΚΑΝ |
| E? | ΨΑΝ | ? |
| ΔΙ | | |

5.

| | | |
|-----|---|--|
| | // [?] ωδροι // [?] μμοι // [?] κολαζε | Νηγνατματε ν̄μ μελαν βε χιντε νογ καν εργαλ |
| 10. | // [?] γνατβ // [?] βολ νογ // [?] μαρι ρηβε // [?] ντεβεη // [?] εναρεηρε | ογωνογ εβολ έρε ο ντετε τωγ τε Νηγναλανεχε μ |
| 15. | // [?] ογπωρτ // [?] θηρε εη // [?] εβε μμαι // [?] αυτορτρ // [?] γαροντε | μολη βε καν εργαλ οροκ ν̄η νηπιστευε νε αη βε καν εργαλ |
| 20. | // [?] μδ εχωμ // [?] αλτε ετβε // [?] εβο ντε πε // [?] γερελνα | ογωνογ εβολ ε ρε ο νηγημερος Νηγναραψε βε αη νημμε καν |
| | | εργαλ τσαιε ωλχε Νηγνασσ τμ βε αη ενετε ωδρερομιλι |

Verso:

| | | |
|-----------------------------------|-------|--------------|
| o ? | λι | θε ριτη // |
| ναγ ? | ερε | νεμλαձ // |
| 5. κωρα ? | σεմ | ωνε ΤΗ // |
| περ ? | ττη ? | ντεγεν // |
| νημμε αη λογ | | νεκκοτ // |
| ωνογ ναγ εβολ | | ντεγαιο // |
| ερενοτμε ? ε | | ντεγρε // |
| 10. πλι ατματε | | ερεμεզ // |
| νημμαγ εγναγ | | ջմτ // |
| έπειρο ντε ε- ^{sc} | | ριον ν // |
| τογονογ εβολ ε | | τεματε // |
| ρεπολεμι ν̄μ | | έρεμεզ // |
| 15. μαγ ριτη πετε | | καμε εη // |
| νηρωνογ εβολ | | շրայ ωδρο // |
| αη εγδοβι χε | | ευρενη ? // |
| πουσαι πενταγ | | ηρντε πε // |
| ναγ έρογ λαγογ | | τπ έτβε π // |
| 20. ροτ ετβε πλι α- ^{sc} | | յπκαθձր ? // |
| εսубմբօմ εց | | օγօինթ // |
| με լպուցան | | ωνογ ΤΗ // |
| | | πτέρօկ // |
| | | τλզպատ // |

ΟΥΟΙΑΣ ΗΙΜΑΤ
ΧΩΤΕ ΤΗΘΟΥ Μ
(margin.)

ποικιλωτή // (as altered by a
later hand.)
τε //

Recto: (col. b.) "... If thou (καὶ) ... yet will he not agree with thee. Moreover, henceforth, shouldest thou show thyself as his own yet will he not bear with thee. Also, shouldest thou be humble, yet will he not believe in (morever) thee. Also, shouldest thou show thyself gentle, (ὑπερσας), yet will he not rejoice with thee. Shouldest thou be eloquent, yet will he not listen to that of which thou dost discourse" (ἐμετέρα).

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

The translation of these two columns is of considerable difficulty, chiefly, no doubt, because of the absence of all explanatory context. Besides this, not only is the construction here and there obscure, but at Verso, l.l. 5, 8, 18, appears an otherwise unknown verbal-prefix, δι-, which one is inclined to regard as of the 2^d Sing. fem. The forms ΟΥΟΙΑΣ, πΟΛΕΜΙ, ΔΟΒΙ, the pointing e.g. of γαπόν, ἘΒΟλ, ἘΠΕ, and the use of ī in ιαΐ, ηαΐ, ουοιας, seem to deny the purity of language which might be expected to accompany so archaic a script.

The dialect is strictly Sahidic.

V. Papyrus.

9 $\frac{3}{4}$ x 6 in.

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

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

may possibly point to S. Arsenius the Great (v. Act. S.S. Bolland, Jul. IV, 605 and Makriji ed. Wistensf., 92, 112,) though his hermitage in the desert of Schihet (near the Natron lakes,) can scarcely be referred to the "South." The final paragraph of the Vero seems to apostrophise S. Athanasius and to refer also to other prominent bishops.* It is impossible to determine which was in reality Recto and which Verso in this fragt.; each face shows the termination at least of a sentence. At. Recto, l.l. 10-12, the original margin remains.

Recto:

ΞΕΝΟΥ ΝΚΟΥ[ι] ἘΡΕ ΝΕΨΕΙΟ
ἌΛΟΝ. Λ ΤΕΩΜΑΔΥ ΣΙΤΩ Ε
[α]ωπε ἌΧΡΗ[CT]ΙΑΝΟC//
ὅς ΣΕ ΣΙΝ ΕΦ[ο]ΝΑΝΑΓΝΩΣΤ[ΗC]
ΝΝΟΣ ΕΜΑΞΙΝ· ΕΥΤΕΝΤΩΝ ΕΝ
ΟC· ΠΕΤΡΟC ΜΝ ἸΩ· ΝΤΕΡΕΨΙ
ΧΗ· ΔΨΕΙΡΕ ΝΘΕΝΝΟΣ ΝΒΟ[μ]
Ε ΝΙM ΝΛΕΨΨΔΖΕ ΈΠΕΚΤΑΙ
Ε ΝΑΓΓΕΛΙΚΟΝ· ΔΚΕΙΜΕ ΕΤΕ
ΜΠΝΟΥΤΕ· ΔΚΕΙΜΕ ΕΤΑ ΝΚΕΡΩ
ΔΥΣΔΛΗ ΕΙ ΕΨΠΑΡΑΓΕ ΜΜΟΚΝΟΥG
ΕΨΨΙΝΕ ΝΙΑ ΟΥΜΕΤΝΔΗΤ ΝΤΟΟ[TK]
ΝΤΕΡΕ ΝΕΚΔΟΙΤΕ ΖΩΩ ΈΝΕΨΟΥ
ΨΠΙΘΕ ΕΨΖΕ ΜΠΕΨΨΩΝΕ ΕΝΕΩ
ΔΚΡΑΦΙ ΝΑΝ ΝΤΕΚΔΙΣΤΩΡ
ΤΕΚΒΙΝΒΩΚ ΕΠΜΔΡΗC ΈΚΗM
ΣΕ ΔΚΑΠΛΑΝΤΑ ΕΥΡΩΜΕ ΝΕΨ
ΨΡΑΝ ΠΕΔΡΨΗΝΙΟC· ΝΤΕΡΕΚΠ
ΔΟΙΛΙ ΈΡΟC: ΑΠΝ[ΟΥ]ΤΕ ΣΜΟΥ ΕΡ[ΟC]
(space) ΜΝ ΠΕΨΗΙ// (space)

Verso:

ΕΝΕΙΩΤΑΚΙ? ΒΑΙΕ ΝΟΥΣΟ[Π]
ΕΝΔΑΥ ΟΥΗΣ ΉΣΣΑΨ · ΔΑΨ
ΕΡΠΕ · ΕΥΨ[ΕΜ]ΨΕ ΕΙΔΩΛ
ΝΤΕΡΕΨΒΑΚ ΕΨΧΩΣ ΈΠΕΙ
ΑΥΡΨΕΡ ΔΑΕΙ ΈΠΕΣΗΤ// 5.
ΤΕΝ ΉΤΕΙΚΕΝΟΣ ΉΨΗΡΕ · ΜΕ
ΤΩΝ ΕΡΟΣ · ΝΧΙ ΝΕΡΕΔΒΑΝΑΣ
ΗΒΕΝ · ΕΨCΩ[Τ]ΕΜ ΕΝΕΨΗΡΕ
Ή ΖΟΙΝΕ ΉΔΙΑΚΟΝΟΣ · ΖΕΝΚΕΚΟΥ[?]
ΥΤΕΡΟΣ · ΠΕΖΑΨ ΣΕ ΠΕΝΤΑ ΠΟΥΔ
ΣΙΤΨ ΈΨΟ Ή[ΚΟ]ΥΙ · ΑΨΑΨΚΛΗΡΟΝΟ
Ψ ΜΠΑΤΕΨΜΟΥ // ---

Α ΉΚΑΘΕΔΡΑ ΝΤΚΟΥΜΕΝΗ · ΣΕ ΕΠ
Ι ΉΝΔΑΥ ΈΡΟΚ · ΠΨΩΨ ΈΜΕ ΤΩΛ[?]
ΤΨ · ΔΘΔΑΝΑΣΙΟΣ ΠΑΡΑΚΟΤΕ · Τ 15.
ΤΑΡΑΚΟΤΕ ΤΑΞΡΩΜΗ · ΤΑΤ
ΧΙΑ · ΣΕΨΨ[Μ]ΠΕΚΤΑΪΟ · ΣΕ Μ
(space) ΕΨΤ[ΕΝ]ΤΩΝ ΈΡΟΚ :=

Recto: "— while he was young, his fathers(?) being — his mother placed him in — become Christian. — while he was (v. Stern, §. 621,) Reader — great signs like to — [apostles?] Peter and John. After he had — he did great deeds of power — every man shall be able to speak of thy glory — angelic. Thou knowest the — of God. Thou knowest what the men^(?) too — there came a cripple, introducing thee(?) — seeking compas- — sion of thee(?) — after thy raiment had touched his [feet?] — believe if he had not been in pain — write for us thy story — thy journey to

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

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

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

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

The dialect here is a somewhat faulty Sahidic; cf. e.g., Recto, 5, 8, ē = M; 12, MET = MNT; Vero, 14, ē = M. But these are possibly signs of M.E. influence. The pointing is sometimes irregular; e. g. ωΐΝΕ, ἀθανασίοc, ἐροq, ἀγει.

VI. Papyrus.

Fragt. A, 5 x 4 in.
" B, 6 $\frac{1}{4}$ x 5 in.
" C, 1 $\frac{3}{4}$ x 8 $\frac{1}{2}$ in.

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

Recto: Fragt. A.

1. ΔΙΝΑΥ ΕΟΥΡΑ[COY]
ΣΕ ΠΩΤ ΕΠΕΣΗΤ ω̄
σάρεχ ΕΡΑ ΔΙΠΩΤ ΕΠΕ
ωΗ ΠΩΩ ΕΝΑΜΕΩΤ
5. ΡΑCOΥ ΝΤΑ ΠΕΘΗΡΙΩΝ ΠΩ
ΚΛΑΥΤΙΩC ΠΑΜΕΡΗΤ ΝC[AN]
ΟΥΜΕΤΑΤΩM ΑΣΦΑΛΠΙ ΜΔΚ

Fragt. B.

ἘΡΕ ΟΥΡΩΜΕ λαγιρά^{sic} ΕΡΑ?
ΔΜΑΝ ΕΡΕ ΠΕΘΗΡΙΩΝ
ΤΕΣΥΤΔΑΜ ΕΠΑΡΔ Δ ΠΕΘΗΡΙ
?ΕΠΕΟΥΔΕΙΩ ΝΤΑΙΝΕΥ ΣΤ
ζητ[?] ΜΠΕ ΝΕΚΡΕΜΙΑΥ Λαγ ΝΑΒελ 5.
ωΠΙ ΝΟΥΠΩΛΙΜΟC ΤΩΟΥΝ ΕΒΩΚ
ΤΟΥ ΕΡΑQ ΕΒΕΤΔΜΑΙ ΕΠΕΚΩ

ΜΠΝΕΥ ΕΥCΩΝΙ ΕCΡΗMΗ
ΕGΟΥΝ ΕPΕCΤEKA//χEωΛHニア

10. ? ? τAλTε χE MPOУCA
OУNAI NEMHQ √ ? . ? ?

MN OYCWNi
ENω KOUY AY

NI KLAУTIOC MPPNEY TACI
čAн aCЕPЕOУZ?N?A?

λAI gI PEQЛAS ERE PСWР
MЕСI NOУCAН

ωC λYEMTAH MАq
?BωK EПωLЕ?

OУNAI NEMHВ

чUPITaq EGOУN
CEУPРЕPН EПAВH
λoт ePOK MPEP

10.

15.

Fragt. C.

PAГAM AMASTI? NH MEn IСAK PEQASHIRH EGOУW
x ? q? NTNВEVEL elab aCсwTEM ENCA P? i
NEM? TВETEЦ PИCTEC EGOУN ERAq: APoC NOУCHEMAB

Verso: Fragt. B.

θEWC^{sic} TWOУN EGRD
ΔФKECCWИ TAIΔKEBAЛ
COУWNT NHKEIMHNAK
TAKSHIA EKTAЖRA PNST

5. СДIMH NIM ETGИXHEN PK
ETAGH OУCНHPI ENOУCHTAИM
ΔУCTAУPOУ MABZ ENTOB
ECA PETNANOУB N
(no space in original)

10. LINAН ? EРAу
IWCНF EФAРA[ω]
IAMHN ПАKOУ[
EГETE TAN

OУTHPIW

15. ENIOУTAI 2
ENТABT

Fragt. C. 5 lines, of which

1.

4. XIМ? OУKAq EСУ ? OYX ?

5. NEKSHIL EРNДшT ?

Fragt. A.

ωC PEТIMEMAB OУ
MENEGRETIKHС
К PE PASHIRH ENTOROH
ETCOUTAH TE PEKRLN
POУEg XIN XI TAIΔA //

AB A NIУDDAI XHqT

EMPKAq MPEВER PEθAH
AKAθHOC TЕNNAOУB

ETI POУXAI NAДAM

?TNEУ ENACN

MTAн EРAI XAIНЕУ EВEM

λAI PNOУT
XWК EBAЛ

4.

4.

5.

10.

TMANHMIK? E?AKe KESAP
? . TIC ? . MАC
ZIMANHMEPНTE ?

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

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

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

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

LITURGICAL TEXTS

VII. Papyrus.

| | |
|-----------|-------------|
| Fragt. A, | 4 x 7 in. |
| " B, | 5½ x 2¾ in. |
| " C, | 5½ x 5 in. |
| " D, | 4½ x 4½ in. |

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

These may be the work of a single scribe and are written in a clear, semi-uncial character, probably of the 10th or 11th cent.
They show versions of two of the nine "Odes"; - on the Recto, the "Song of Moses"; on the Verso, the "Song of the three Children", both originally in their entirety.
The original width of the M.S. can be gathered from Recto, ll. 3 and 4.

Recto: Fragt. A.

(margin)

- v. 1 [Τότε ἀφεως ήχε μωγος οντινη
[ων]ρι μπίσλ ηται ρωδη μπόσ εψω]
[Μ]μος: χε μαρενγως επόσ ρενν ουωγ γα[ρ]
[αφ]χι εωωγ:// ουγθο οντινη ουχασι
5. v. 2 [ο]θο αφβερβωρογ ρεν φιομ// ουβοη
[θος] οντινη ουρε[αγω]βεσ εβολ εχωι αφωωη
[νηι εγκωτηρια φαι πε] πανογ+

Fragt. B.

... πόση περ

10. v. 4 [ραη// νιβερεβωογτο ήτε φ]αραω οντινη τερ
[οαη αφβερβωρογ εφιο]μ: ρανσοπτ
[ναναβαθης ητρισταθης] αφχολκογ
v. 5 [ρεν φιομ ονταρι// λαφ]ωβε εφρηι
[εχωογ ήχε πιμωογ αγ]ωμε εφρηι
v. 6 [επετωηηκ μφρητ οντω]νι// τεκ
[ουιναμ πόσ αχιωογ ρεν]ουσαμ [τε]κ
[οιχ ουιναμ πόσ αστακο^{σι} ηεκ[χα]χι//
v. 7 [ρεν παχι ήτε πεκωογ] ακολ[μεεμ]
[νηι εττούβηη: ακογωρ]π οπ[εκσωηη]
v. 8 [αφογομογ μφρητ ονταρω]ογ// [ουογ]

Fragt. C.

20. v. 9 [εβολ ριτεη πιπη ήτε πεκμ]βοη: αφογι
[ερατη ήχε πιμωογ αγογ ήχε] ηιμωογ μφρητ
[οντωσοβτ αγογ ήχε ηι]ισαλ ρεν θηη
[η μφιομ// αφχος γαρ ήχε πιχαχι: χε+
[ηαδοχη ηταταγο ηταφωη ηταχωλ
25. v. 10 [ητατσιο ηταχηη ηταχωτεβ ρεν
[ταχηη ήτε ταβιχ] ερότ// ακογωρπ
[οπεκπη ηαφογογ ήχε φιομ: αγωμε επεσητ
[μφρητ ονταταγο ρεν ηαηηηωογ εφογ//
v. 11 [ηιμ ετονι μμοκ ρεν ηινογ+ πόσ ηιμ ετο

30. [ΝΙ ΜΜΟΚ ΕΥ†]ωΟΥ ΝΑ^{sic}Ε[Υ]ΡΨΠΗΡΕ ΜΜΟ^ς:
 v.12 [ΖΕΝ ΖΑΝΝΩΟΥ Ε]ζιρ ΝΓΔΛ[ΨΠΗΡΕ]//ΔΙΚ
 [ΣΟΥΤΕΝ ΤΕΚ]ΟΥΙΝΔΑΜ Ε[ΒΩΛ] ΔΖΩΜΚΟΥ Ν

Fragt. D.

- v.13 [ΧΕ ΠΚΑΖΙ]//ΔΚΧΙΜΩΙΤ ζαχω^ς ΜΠΕΚ]λαος
 [ΖΕΝΝ ΟΥΜΕΘΜΗ ΦΔΙ ΕΤ]ΔΙΚ[ΣΩΠ]Τ[Ε]ζ ΔΚΤ
 35. [ΣΔΑΜ ΖΕΝ ΤΕΚΝΟΜ]† ΕΜΗ[Σ]ΝΜΤΟΝ
 v.14 [ΕΦΟΥΑΒ ΝΑΚ]//ΔΥΣΩΤΕΜ ΝΖΕ ΖΑΝΝΕΘ
 [ΝΟΣ ΟΥΟΖ ΔΥΣΩ]ΝΤ ΖΑΝΝΑΚΖΙ ΔΥΣΙ
 v.15 [ΝΝΗ ΕΤΑΙΟΠ ΖΕΝ]ΝΙΦΥΛΙ^{sic}ΜΣΤΙΜ//ΤΟΤΕ
 [ΔΥΙΗΣ. ΝΖΕ ΝΙΖΗΓΕΜΩΝ· ΝΤΕ ΈΔΩΜ: ΝΙΔΡ
 40. [ΧΩΝ ΝΤΕ ΝΙΜΩΛΒΙ]ΤΗ[С]ΟΥΣΤΕΡΤΕΡ ΠΕ
 [ΤΑΦΣΙΤΟΥ ΛΥΒΩΛ]εβολ ΝΖΕ ΟΥΟΝ ΝΙΒΕ^ν
 v.16 [ΕΤΑΙΟΠ ΖΕΝ ΧΑΝΔΑΝ]//ΕΦΕΔΕΙ ΕΩ]ΡΗΙ ΈΧωΟΥ
 [ΝΖΕ ΟΥΣΤΕΡΤΕΡ ΝΕΜ ΟΥΖΟΓ ΖΕΝΠΑ
 [ζωλι ο.

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

*The new forms ΣΤΕΡΤΕΡ(40) and ΣΔΛ(22) are to be noted; also l.2, ΕΓΣ[ω Μ]ΜΟ^ς for Boh. ΟΥΟΖ ΔΥΣΩC ΕΦΟΥΖΩC.

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

Fragt. D.

- [ΣΜΟΥ ΕΠΩC ΝΙΜΟΥΝΖΩΟΥ ΝΕ]Μ ΝΙΙΩΤ†//
 [ΣΜΟΥ ΕΠΩC ΝΙΣΗΠΙ ΝΕΜ ΝΙΘΗΔΥ]//
 [ΣΜΟΥ ΕΠΩC ΠΝΔΑ]ΤΗΡΟΥ//
 [ΣΜΟΥ ΕΠΩC ΠΙΩΖΕΩ]ΝΕΜ ΠΙΚΑΥΣΩΝ//

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

5. [CMOY EP̄S NII]ω† NEM NINIq//
 [CMOY EP̄S NIε]χωρεq NEM NIεθooY//
 [CMOY EP̄S PIΟΥ]ωΙ[N]I: NEM PIχAKI//
 [CMOY EP̄S PIχAKI NEM] PIω[χ]εq//

Fragt. C.

10. [CMOY EP̄S PIχAKH NEM] PIχIωN//
 [CMOY EP̄S NIχ]εTEφRHχ NEM NIβHPI//
 [CMOY EP̄S PI]KAqI//
 [CMOY EP̄S NI]TWOY NEM NIKAλAMFO//
 [CMOY EP̄S NH THROU E]TRHT ψIχEN PIKAqI//
 [CMOY EP̄S NIΜOY]MI//
 15. [CMOY EP̄S NIΔMAIΟ]Y: NEM NIΔPWOY//
 [CMOY EP̄S NIKHTOC N]EM ENXAI NIΒEN
 [ETKIM ψEN NIΜWOY//]
 [CMOY EP̄S NIgAlAT TH]POY NTE TΦE//
 [CMOY EP̄S NIΘHΡION NEM] NI TEφHCOYI THROU//
 20. [CMOY EP̄S NIψHΡI NTE NI]PWOMI//
 (lacuna)

Fragt. B.

- [CMOY EP̄S NIΠNA NEM NIΨYXH NT]E NIθ
 (space for 2 lines)
 [CMOY EP̄S ANANIAc A]ZAPIAc MICAΗΛsic
 [KEΔANIHΛ//]
25. $\overline{\overline{TH}}\text{POY NTE P̄S}$
 $\overline{\overline{POq}}$ //
 $\overline{\overline{TH}}\text{P}^{\omega}\text{ΦHTHC}$
 (traces of letters here.)

Fragt. A.

30. $\overline{\overline{MAKAP}}$ (about 6 letters) $\overline{\overline{ENIωT AΠA PIcent}}$
 [NE]M PIχWPOG THPq NTE NHEθOYAB
 [N]TE NEYC MOY ωWPI NEMAN ψWC εPOq
 + (margin)

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

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

agrees.

l. 4: This line appears to represent two verses of the other Boh. versions (v.v. 42, 43 of Tatt., 66, 67 of Bard.), and to correspond to the $\psi\chi\sigma\tau$ καὶ καύσων of Theod. (H. and P.; but Tischend., $\psi\chi\sigma\tau$ καὶ καύσει.)

l. 10: ΣΕΤΕΨΡΗΣ is uncertain. The space would allow of -ΕΨΡΗΣΕΙ.

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

l.l. 24, 25: I can not fill these lacuna. The words remaining plainly are no part of the verse, $\chi\mu\omega\gamma$ επότε νη ἐτέρπεβεσθε πότε φτίτε νενιοτε γωγες το., which follows l. 22 in other M.S.S. (e.g. Bodl., M.S. Hunt. 605, M.S. Copt. e.1), or terminates the Ode in others (edd. Tatt., Bard.)

l. 26: Perhaps some amplified form of the verse which stands after l. 22 in the Horologium, Εὐλογεῖτε ἀποτολος προφυται καὶ μαρτυρεῖς κυπρος.

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

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

VIII. Parchment.

$8\frac{2}{3} \times 1\frac{1}{8}$ in.

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

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

(1) προε
φθασαν

(2) καταζι
ονσονκ
γριε

(3) ^{sic} εδεύτε
προσκ
ηνσομ
εν

(4) επάκ
οσον
ημον

Scribe a, upon "Verso"

| | |
|-------------|-----------|
| (7) ΕΓΕΙΡΕΣ | (8) ΚΥΡΙΕ |
| ΘΑΙΥΙΟΙΦ | ΙΔΟΥΔΗ |
| ΩΤΟC | ΕΥΛΟΓΕ |
| | ΙΤΕΤΟΝ |
| | ΚΥΡΙΟΝ |

| | | |
|---------------------------|-------------|------------|
| (9) ΝΑΤΟΥΓ [?] Η | (10) ΣΔΕΥΤΕ | (11) ΟΥΚΥΡ |
| | ΠΡΟΣΚΗ | ΙΕ |
| | ΗCOMEN | |

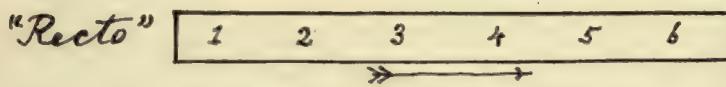
Scribe b, upon "Recto"

| | |
|-----------|---------|
| (5) τοιελ | (6) ΗΤΕ |
| ΠΙΣΤ | ΛΕΠΟC |
| ΩΜΠ | Κωτή |
| ΕΡΑΤ | ΤΕΧΗ |
| ΩΝΤ | Δλοσια |
| ΗΟΓ | |
| ΗС | |

Scribe b, upon "Verso"

| |
|-----------|
| (12) +NET |
| ΚΩΝΩ |
| ΤΗΟΥ |
| ΕΠΟCΗ |
| ΤΩΗΜ |
| ΗΤΑΥ |
| ΗCIΩΗ |

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



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

Προερχασθεν καταδίξον δον (?) κυρίε
 δευτε προβκυηματεν επιδεκουσον γραμ
 ω η ελας των περατων της της
 Εγειρετε νιοι φωτος
 κυριε ιδον δε ευλογετε τον κυριον
 δευτε προβκυηματεν σε(?)δον) κυριε

Since I have found 7 (above), as ΤΩΟΥΝΟΥ ἐπωγι ΝΙΨΗΡΙ ΗΤΕ ΠΟΥΩΙΝΙ, at the beginning of the opening hymn of the Midnight Office in various Bohemian collections,* perhaps those less ignorant than myself in liturgical matters will be able to identify the other sections also. № 3 has the initial words of the "Invitatorium".

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

ΗΤΕΛΕ ΠΩC Κωτή ΗΤΕΧΜΑ Δλοσια (Δχψαλωΐδ) ΗΝΕΤΚΩ ΗΩΤΗΟΥ ΕΠΟC ΗΘΗ
 (?=ΕΘΗ) ΗΠΤΑΥ ΗCIΩΗ, "After that the Lord has relieved (=turned away)
 the captivity of them that trust in the Lord, before the hill of Sion."

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

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

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

amulet.

IX. Papyrus.

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

Upon one side of this leaf is a Coptic letter, (No XVII below,) and upon the other, the following Greek Benediction, which differs considerably from any of those in the published Oriental Liturgies. Similar forms are found in the Liturgies of S. Gregory (Renaudot, Lit. &c. Collect. I, 98,) and S. Mark (ib., 164.)

♡ Η ΔΑΡΠΗ ΤΟΥ ΘΥ ΚΑΙ ΠΑΤΡΟΣ
 ΚΑΙ Η ΧΑΡΙΣ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΥΙΟΥ
 ΤΟΥ ΜΕΓΑΛΟΥ ΘΥ ΚΑΙ ΣΩΤΗΡΟΣ
 ΗΜΩΝ ΤΥ ΞΥ ΚΑΙ Η ΚΟΙΝΩΝΙΑ
 ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΤΟΥ ΑΓΙ
 ΟΥ ΠΝΑΤΟΣ Η^{w sic}(sic) ΜΕΤΑ ΠΑΝΤΩΝ ΗΜΝ

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

This text and the letter which accompanies it (No XVII), are possibly by the same hand. Both are clearly written.

The Address of the letter, which is also upon this face, will be found under No XVII.

X. Papyrus (from Hawara.)

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

A fragment similar in appearance to No VII (above). It contains parts of a narrative (?) and of a doxology, neither of which I have succeeded in identifying.

Recto: αγνεύ νού
 κε μεχτεβ
 χ // αιηψ ωεξι
 πει ωεξι ερε τε
 ιμ πε πεκ[ρ]αν //

— 11 —
 γ εσοτη νει ψε
 ? λαζβτι ι πεβου
 ρηη πη λα βελ
 η ερ? [ω]η ηεγ

Verso: ε̄c

ΧΕΡΕ ΝΑΠΟΣΤ
†ΖΕ ΝΟΥΛΑΝ

ΧΕΡΕ ΠΑΠΡΕΝ ΣΥΟ
ΝΑΡ[Χ]ΙΣΤΡΑΤΙΚΟ
ΕΣΑ ΠΕΔΑΠ ΚΕΝ

"
ΣΟΤΜ ^{x sic} ΕΠΑΡΤΙΜ
ΔΥ ΜΝ ΠΤΑΙΔ Μ
? Β ? ?

The dialect is clearly M.E.

LETTERS

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

$8\frac{3}{8} \times 13\frac{7}{8}$ in.

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

Recto:

1. φαίξινεσσαι ὑπετημνητώντειρε μάινουτε λύω ανίμε επετήγητοι ετε
νετηρικε
2. οε επχινχη ετετήπροκρματιζε μον γαθε ρω μπατετησατη λλαγ
ηωλαχε ἦ
3. την εωωπι λισσαι νητη κακος εις ταεπιστολη ητετευτη λμ[α]γε
μμος ωντετη
4. ητη ηαι..... μπατερσασ τακρινε νογωβ μπιειμε ετεζακριβια
πλην ταισσαι
5. νητη χε ωινε [ηόγ]ρωμε νητη εχ[η] νιχερωδη νητη αη λυω γαθε ετρα
σσαι λιογω ειχω μασ
6. η... ρωμ... ακ ουδε γαρ μπετηταμαι επετηγωβ
χε ουη πε πλην εωω
7. πι ριερναβε μαν τσουγι μπεφ[γω]β αη δυταμαι χε ακενπεφγωβ
επενχοεισ νιωτ

Verso:

Φ ΤΑΣ ΝΕΝΔΗΡΕ ΜΜΑ^{1st}ΗΟΥΤΕ ΕΤΤΑΪΗΝΟΥ^(sic) ΚΑΤΑ ΣΜΑΤ ΝΙΜ ΘΙΤΝ
ΓΕΩΡΓΙΟΣ ΠΙΕΛΑΧΙΟΥ

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

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

χιράι, "receive a letter"; v. A.Z., '85, 32; also Berl., P. 5553, ΉΤΕΤΝΟΥΑΓῆΜ χιράι
επων δη πε; and R.V., 37, 46.

ПРОКРΗΜΑΤΙΣΕ = προκριματίσειν, “*præjudicare*” (Du Fresne)

զՁՅԵ for զՁՅԻ, with ՄՊԱՏԵ-, v. Stern, §. 621.

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

egwun i aicqai is written over an erasure.

EΙC ΤΑΞΙΔΙΟΛΗ ΝΤΕΤΕΥΤΗΝ (=ΝΤΕΤΗΥΤΗΝ) "See, here is my letter to you." Yet one would expect ΝΗΤΗΝ or a prepositional equivalent, and ΕΙC is

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

perhaps a better reading.

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

πλην ταὶ- for πλην ήταὶ-.

ΕΞΙ for ΕΞΙΝ, a M.E. form of ΞΙΝ; v. Stern, §.567. It is followed by the participle, — probably negative; though, if instead of ΕΞΙ ΗΓΕΡ-, we read ΕΞΙΝ ΗΓΕΡ-, the following ΔΝ might = Sah. ON:

ΠΩΜΕ "servant"; v. R.T., 42. (ΝΕΚΠΩΜΕ ΤΗΡΟΥ.)

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

ΓΑΘΕ = ΓΑΘΗ with ΕΤΡΑ is noticeable.

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

ΤΚΟΟΥΝΔΝ. I take ΔΝ here as = Sah. ON. If it be the negative, ΜΔΝ must stand for ΜΑΝ Ν·

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

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

ΓΙΤΥ is corrected from ΚΤΥ(?)

ΓΙΛΑΣΤΗΡΙ = Ἰλαστήρ (Suidas, = Θυοδοσῆς) a word apparently well known to the Copts; v. Tuki, Rud. 37, جيل زير, "place of pardon", and Kircher, Scal., 245, عالي, "altar." I do not know if it has here any narrower, technical meaning.

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

ΜΟΥΣΩΠΙ = *Μούσωπος (or Μωσῶπος), rather than *Μούσηπος, a fem. form. v. Pape, XXI, XXII.

ΤΚΑΚΗ is, I suppose, (ΤΚΑΚΕ =) κακός ποσεῖν, and ΝΝΕΚΣΑΤ an imitation of ΕΠ' ΣΞΑΤΟΣ.

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

ΑΝΑΚΑΣΣ I take as Imperat. of ἀργκάζειν, and

NEYAIE for (NEOYΔΙΕ =) Sah. NOYOEIE. (cf. ? Rev. Egypt., V, pl. 21, p̄MOΥΔΕΙ, Berl. P. 5653, p̄MOΥΔΙ.)

ΕΠΩΓΩC. Perhaps ε- = μ-? The group might be read ΗΩΓΕ (for εΙΩΓΕ); but cf. the form of Π in (2) ΠΡΟΚΡΗΜΑΤΙΖΕ, (7) ΠΕΨΩΒ, (14) ΗΡΠ.

ΜΑΝ "from us"; v. Stern, §. 298, 2.

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

ψΕΡΨΩΒ reminds of verbal formations like ψΡΨΓΔΙ, ψΡΨΤΑΥΩ, ψΡΨΝΟΜ-ΔΣΕ in the Djémé Papyri. But here the second element is a noun.

l. 14. "and give him one Kor of wine." The Greek κόρη, κόρος, χόρη, Heb., תְּהֵרֶת, is a frequent liquid-measure.

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

ΜΗΝΕΜΑΝ ?= Sah. ΜΜΙΝ ΜΜΟΝ.

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

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

"The Lord shall keep you, one and all, sound in body, soul and spirit." A similar formula terminates Brit. M^m, Ostrak. 5854, ΤΗΟΥΟΧ [cw]ΜΑ ΨΥΧΗ ΠΝΔ +, and N° XXIII; v. also R.V., 27, ΕΚΟΥΟΧ.

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

ΝΕΝΨΗΡΕ = ΝΝΕΝΨΗΡΕ.

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

XII. Papyrus. (v. N° XXIV.)

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

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

In the reverse direction from the following

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

text, but by the same scribe;

Φ ΚΥ ΠΙΘΥ ΣΜΝΤΦΓΑΒΡ
ΕΝ ΔΡ 3?

Φ ΣΥΝΘΩ ΤΙΩ[!]ΝΙ ΔΥΩ ΤΙΔΟ
ΠΑΖΕ ΜΠΟΥΧΑΙ ΜΠΑΜΑΙ
5. ΝΟΥ ΝΧΑΙC ΝCAN ΕΤ^λ ΜΠΚ
ΔΥΩ ΤΙΩΙΝΙ ΕΠΕΚCWOΥΩ
ΤΗΡΨ ΝΔΟΥΑΤΕ ΝΕ ΤΙΕΜ
ΤΑΝ ΜΠΕΚΑΡΙΩΝ
ΜΠΝΑ ΘΜ ΠОС ΙC ΠΕΧC
10. [ΤΗΡΗΝ]Ι ΝΑΚ ΕΒΑΛ ΘΙ ΠΝΟΥ
ΜΕΝΕΑ ΝΑΙ ΠΑΖΑΙC ΝCAN
ΖΕΙ ΠΑΙ ΔΠΑ ΚΥΡΩ ΔΙΟΥΔΑ
ΤΕΨ ΝΑΚ ΝΕΩΗΜΕΧ ΕΝ
ΣΥΛΚΕΡΝΑ ΝΕΜΑΙ ΜΜΟΟΥ
15. ΤΑΟΥ ΜΠΔΙ. ΔΠΑ ΚΥΡΩ
ΕΝΒΟΥΕΦΟΥ ΘΑΘΗ ΔΠΑ ΙΑ
ΚωB ΣΥΛΤΕ ΠΔΙ ΠΙ
[C]ΥΝΤΙ ΕΙ ΕΝΦΑΠΟΥ
ΔΥΩ ΠΛΟΥΧΑΙ ΕΡΑΚ ΟΥ
ΔΠΩΚΡΕCΙC ΕΚ[Ε]ΡΧΡΙA
[Μ]ΑC ΖΕ ΠΑΖΑΥ ΤΟΥCΩAΙ
ΝΑΙ ΤΑΔC ΕΙΕΥΧΑΡΙC
ΕΝΘΗ ΕΚΙΡΙ ΝΑΛΠΩΚ
20. ΡΕCΙC ΤΑΕΡΝΩΙ ΖωωΤ
ΕΙΕΥΧΑΡΙC ΤΙΩΙΝΙ ΕΠΑ
ΧΑΙC ΝCAN ΚΑΛΟC ΘΜ ΠΟΥ
ωω ΜΠΝΟΥ ΟΥΧΑΙ ΘΜ ΠОС
[Δ]ΥΩ ΜΠΕΡΑΡΙΚΕ ΜΑΝ ΜΠΙΟΜ

The following line, by the scribe of

Nº XXIV, is in the reverse direction;

ΔΡΔΙ+ΦΙΛΩΔΡΠΡΦ ΦΕΩΦ ΕΝΙΚΩ

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

30. ΖωωΜΕ ΝΚΑθΔΡΩΝ ΚΑΤΑ
ΠΕΚΤΑΙΑ +

Of the two addressees, the first (l.l. 1,2,) is that belonging to the above text. The name of the scribe, Gabriel, occurs in N° XXIV²⁴, possibly as that of the bearer of the letter. Yet it can not be proved that the same person

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

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

find a clean papyrus, worthy of
thine honour."

is meant; we do not even know if the two texts are contemporaneous.
For the second address (l. 29), v. N^o XXIV.

l.l. 1,2. ΚΥ = κύρος. v. also Versos (Addresser) of N^os XX, XXII, and XXIII.

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

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

What follows S, "and", must be another title, — not ΜΑΝΤ[ΡΙΤΗC].
ΝΟ^T. The T superscript has, throughout this text, the form L.

ΕΤ^A = ΕΤΤΑΙΗΟΥΤ. The same abbreviation, N^os XX, XXIII.

ΠΙΚ = πιευματικός. v. Hyr., Alb. XXIV, CAPKIΚ^ο GI ΠΝΙΚ (cf. N^o XXIII, Verso), ib., XXVII, ΠΝΑΤΙΚΟΝ, A.Z. '92, 39, ΠΝΑΚ. v. also N^os XVII, XXIII².

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

l. 7. ΝΖΟΥΔΑΤΕ ΝΕ. v. N^o XXIII³ and, presumably, XX. cf. Boh. ζούδατ (Peyt. 368.)
ΤΙΕΜΤΑΝ &c. v. N^o XX and XXXIII.

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

l. 12. ζΕΙ. This M.E. interjection occurs Isaiah, XXX, 27 (Mémo. de l'Instit.
égypt. II, ii), corresponding to Boh. ζηηπε 1c; also in N^os XVI, XIX,
XXVI. It has the forms ζΕΕΙ R. II, 47, ζΕ N^o XXIV²⁴.

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

ΟΥΔΑΤΕΨ occurs A.Z. '85, 32; R. V, 53; N^o XIV, XVI, XXIII⁷, XXVI. cf. Sah. ογωωτε,
ογοτ-, Ciasca, Levit., XVI, 8, 10.

l. 13. ζΗΜΕΧ, more probable than ζΗΜΕ (vāvloz) Ζ[Ε] ΕΝζΑΚ- &c.

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

l. 15. ΤΔΟΥ = Sah. ταλλ.

l. 16. ΕΝΒΟΥΖΕΖΟΥ. Final Conjunctive after Imperat., v. Stern, §. 448.

ζΔΘΗ ΔΠΔ = ζΔΘΗ ΝΔΠΔ &c.

l. 18. δΑΠ- = Sah. δοπ-, the usual word in these letters for "receive, take over".

The same form A.Z. '85, 39; R. II, 60, V, 53, N^o XVI and Berl., P. 5559,
ΜΔΡΕ ΤΕΚΜΤΜΑΪΝΟΥΤΕ ΚΕΛΕΥ ΤΟΥδΑΠ ΝΕΙ ΚΟΥΝΤΑΡΗΧΗ ΕΠΛΟΓΟΣ
ΝΠΣΔΗΠΗ.

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

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

To regard τΟΥΣΓΑΙ as ruled by γΕΝΔΑΥ is still more to increase the difficulty of translation. For examples of ἀνόργως, v. R.V, 47 and A.Z. 85, 30.

- l. 21. γΕΝΔΑΥ = Sah. γΙΠΑΓΟΥ. (M.E. also γΙΝΕΓΟΥ, Peyr.)
τΟΥΣΓΑΙ. This prefix is found (M.E.) N° XXIII⁹; R.V, 35, τΟΥΣΓΑΠΡΟΣΙΚΥ; Berl., P. 5559 (v. ad l. 18, above.)*
- l. 22. ΕΥΧΑΡΙСΤ = εὐχαριστεῖν. The translation is again uncertain.
- l. 23. ΙΠΙ = ΕΙΡΕ. ΝΔΔΠΩΚΡ- for ΝΝΔΔΠΩΚΡ-.
- l. 24. ΕΡΗΩ? A small lacuna here, with remnants of Κ rather than Ι.
- l. 28. ΜΠΕΡΔΑΡΙΚΕ = ? ΜΠΕΡΡΔΑΡΙΚΕ.
- οΜΣΩΩΜΕ could be read οΗ- (not οΗ-). For οΗ-, v. Quatrem., Rech., 245, δΕΜΗΟΥ, and Stern, §. 66. For οΗ-, v. N° XVI. ςωωΜΕ is the form, "roll", rather than the material, ςΑΡΤΗС. (cf. N° XLIV.) The word recurs in Tayyum M.S.S., R. II. 44, 48, V. 24; A.Z. 85, 35.
- l. 29. v. N° XXIV.

XIII. Papyrus.

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

The material is somewhat coarse-fibred; the colour, light brown. The text is written in a small, very neat hand, greatly resembling that of the colophon, Ibyc., Alb. XX.

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

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

Recto:

1. ΦCYΗ ωΟΡΠΜΕΝ τψΙΝΙ ΔΥΩ ταСПАЗЕЕНОУ[Μ]ΗΨΕЕН[СДП]
[И]А[С]НΗДУωП[ДИВ]
2. ПДИАК⁹ МΩНЕ ПЛІВТ ПДИАК⁹ ГЕWРГІ ПЛІВТ ПАПДАИω[Δ]НН[Н]С ПЛІВТ
[П]АП[А] ВІКТ⁹ ПЛІ[WT ПАПДА]
3. МНАНЕ ПЛІВТ ПАПА ПЕТР[ОС ПДІВТ ПАПДАВНАСІ ПЛІВТ ПДИАК⁹ ПЕТР
[ОС] ПЛІВТ ПДИАК⁹ ΘΩМ[АС]
4. ПЛІВТ ПАПА ПЕТРОС ПЛІВТ [ПАП]А ПОИМНН τψИНІЕПСωОУД⁹ εГОУН
ЕННАСНН⁹ ТИРОУ ПОУ[А ПОУА КА]
5. ТАПЕЦРАН ^{sic} ОИНЕОУНОБЩДЕУ⁹КОУІ τψИНІ ЕРВТЕН КАЛОС ψАТЕННД⁹
ЕНЕНЕРНУ γΕΝПКЕДІW[Н ЕР]
6. ПЕММЕҮЕ γЕNNETENψЛН[ЛЕӨОУ]ДВ ТЕФ⁹ХОК ТЕН⁹ДАИ НЕВОЛ [К]ЛОС
ПЕДМОТ ЕНПНОУТ

* Sah., Guidi, Fram., 22, ΔΜΩИИ---НТОУСОПС; Revill., A. et C., Σθ, НТОУХНОYI.

7. αφ̄ τεμτον νἀν.. ε.... η]βεν σ πενθτ θητ εχενπουχαι εнтен ψyx. φ..
8. сапуши енемт?н..... нгеппос наите ε[θo]γаав есм.. нимеे
наоргматионаи
9. ουорпец етекклнсia [тeip]нннннотен ցtеннicgai + лок пiелx
εустаthios + го [eP]
10. παμεγι γεν нетe[н "ωλн]лeбоуаB наoс εниote +
Vertically; along the left side;
11. λγω πλiωт πлaхлнл ωиne εротen
12. κалосменнечнhy тироу +
Verse;

≡? ? ? МЕННАСНHY ТИРОY ф папафоилo пe[te]

? [c]on +

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

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

Recto;

A cross above l.1 is found in № XXIII, XXV, and is comparable with the ornamented crosses, similarly placed, in uncial codices; e.g. Hyp., Album XLII.

- l.1. A similar introductory formula in № XIV. Other variants, R. V, 24 ff.
l.4. πсωoγaг eгoyn; v. ad № XII^b. There is scarcely space for the second πoγa. The phrase occurs R. V, 25, 27.
l.5. The form σin, Berl., P. 3260, εбнn, R. V, 53, εбn, = εxin, εxen, № XXX, R. II, III; V, 26, = xin, xen, R. V, 25, 27, 32, Berl., P. 5353, = εlбзтзев. (icxen),

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

1.6. [ΕΡ]ΠΕΝΜΕΥΕ---ΤΕ φ̄τ &c. There is not space for αΠΙ-. Similar exhortations with Conjunctive, Hyr., Abb. XXIV, XXVII, XXVIII (no conjunction), XXX, XXXI, XXXII (with γΟΝΩC, γΙΝΑ.).

ΖΟΚ = either ΣΕΚΤΕΝbAIH εΒολ or ΣωΚ ΝΤΕΝ-

1.7. For φΜΤΟΝ with Dative, v. Zoega, 65, Hyr., Abb., XXXIX (similar phrases).

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

ΔΟΓΜΑΤΙΩΝ ? for ΔΟΓΜΑΤΙΚΟΝ.

1.9. ΖΙΤΕΝ ΝΙCΖΑΙ. For this phrase v. R. V, 35. +ΖΟ = ++ΖΟ.

Verso; The Chrysomon (twice) seems to replace ΖΙΤΕΝ here and in N^οs XII, XVII, XIX, XX, XXIII, XXIV, XXV(?), XXVII; likewise ΤΔΔC in N^οs XII, XIV, XVIII.

φΟΙΛΟΣ occurs R. II, 262 (Wessely). Cf. φΟΙΒΑΜΜΩΝ, φΙΒΑΜΜΩΝ &c.

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

The titles of the 12 persons named (1.1. 2-4, 11) have no sequence of rank. Of the proper names, ΜΩΝΕ alone is uncommon. It is found R. II, 64; ΜΩΝΕ. Cf. Zoega, 116, ΜΩΝΑ masc.

The dialect of this text is of special interest. It is one of those, so rare in the Fayyum collections, which show the letter b (once only in Vienna, and that on paper; R. V, 41.) The other examples here are N^οs XXXI, XXXII, XXXIX*. The Boh. element is the strongest and gives the forms bAIH, φ̄t; εθογαB, θΗΤ, ογορη-, ωΔΤΕ-, ΚΑΠΩγωI, ΝΩΤΕΝ, as well as a tendency to insert the helping-vowel. To the Sah. belong ζηI, ζωγαg, ΜΗΩE, ΝΟB, ΚΟYI, ζΕN; while ΝΟΥΤΕ-φ̄t, ΜΕΥΕ-ΜΕΥI, ωΙΝΕ-ωΙΝI, εθογαB-εθογαB show both influences.

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

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

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

* The forms (traced) are; N^ο: XIII. , XXXI. , XXXII. , XXXIX. .

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

Missing letters are represented (approximately) by dots.

Recto;

1. Φ ΣΥΝ ΝΩΔΡΠ ΜΕΝ ΤΙΨΙΝΕ ΔΥΩ ΤΙΑΣΠΛΖΕ ΜΠΟΥΣΔΙ ΜΠΑΜΕΡΙ
ΝΙΩΤ ΕΤ̄, Τ̄, ΔΥΩ ΤΙΨΙΝΕ
2. [ΕΠΔ]ΣΟΝ ΒΙΚΤΩΡ ΔΥΩ ΤΙΨΙΝΕ ΕΡΟΚ ΝΟΥΜΗΗΣΕ ΝΔΑΠ ΔΥΩ ΜΠΕΚ-
ΟΥΔΑΤΕ ΠΕΚ
3. [ΟΥΣΔΙ] ΝΟΥΣΔΠ ΔΥΩ ΠΔΙΚΑΙΟΝ ΠΕ ΝΚΟΥΔΑΤΕ ΠΕΚΨΙΝΕ ΝΗΙ ΤΑΕΙ-
ΜΕ ΕΡΟΪ
4. ΛΟΙΠΟΝ ΔΗΔΥ ΕΤΒΕ ΦΩΒ ΝΕΒΩΩΙ ΕΤΓΔΑΤΗΚ? ΜΑΦΔΟΥ ΕΨΩΠΕ
ΜΠΕΚΧΙΤΟ
5. ΝΤΑΛΑΤ.. ΖΙΤ[ο]Υ ΝΤΑΛΑΤΒ ΤΕΙΤΟΥ ΝΤΟΥΣΔΑΝ ΝΑΠΕΤΡΕΜΑС ΜΑΝ
ΩΔΙΝΕ
6. ΔΥΕΝΔΑΥΕΝΤΟΥ ^{sic} ΔΑΔ ΠΚΟΥΠΛΙ ΜΑΡΟΥΣΔΑΝ ΝΑΒ ΔΑΔ ΜΠΕΡΚΑΤΕΧΕ
ΜΑΒ ΜΑΝ ΩΔΑΝΤΙ
7. ΠΕΜ?ΔΗ ΕΤΝΗΟΥ ΔΥΩ ΜΠΕΡΒΩ ΝΔΤΟΥΔΑΤΕ ΠΕΚΨΙΝΕ ΝΗΙ ΤΑΕΙΜΕ
ΕΡΟΪ ΜΑ ΝΕΝ
8. ..δε.. λΔΟΥ ΝΔΕΚ ΩΔΙΕΙ ΕΦΙΡ ΜΠΕΓΔΟΥ ΝΔΠΟΣΤΟΛΟΣ ΔΥΩ ΤΙΨΙ-
ΝΕ ΕΡΟΚ
9. ΚΑΛΟΣ ΤΙΨΙΝΕ ΕΠΔΙΔΙΣ ΔΔΜΙΔΗ ΜΗ ΠΑΣΟΝ ΣΤΕΦΔΗ ΜΗ ΠΑΣΟΝ
ΘΕΟΔΩΡΟΣ
10. ΜΗ ΠΣΗΗΠΕ ΝΕΣΗΗ ΤΗΡΟΥ ΙΚΑΔ ΝΕΥΡΑΝ ΟΥΣΔΙ ΠΑΜΕΡΙΤ ΝΙΩ
ΩΜ ΠΩΣ +

Verso;

Φ ΠΑΜΕΡΙΤ ΝΧΟΕΙC ΝΙΩΤ ΕΤ̄, Τ̄, [] ΠΔΙΩΤ ΕΤ̄, Τ̄, ^(sic) Φ ΓΕΩ[ΡΓΙΟC]

Recto;

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

ΕΤ̄, Τ̄, for ΕΤΤΔΗΗ, is found R.V,49 and N^o XXII, XXVI, XXXVIII.

ΟΥΣΔΙ, suggested by the tail of the letter preceding Η. Cf. R.V,37, σημ
ΠΕΚΟΥΣΔΕΙ ΝΗΙ ΤΑΕΙΜΙ λΔΑγ.

ΟΥΔΑΤΕ. v. ad N^o XII¹².

ΠΔΙΚΑΙΟΝ ΠΕ. Cf. this expression Revill, A. et C., οζ.

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

ΝΕΒΩΩΩΙ, perhaps plur. of ζω (for Βωογι = Sah.* ζοογε.) Camel's and
goat's hair were presumably articles of commerce.

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

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

ll.5-7. "Some they have (already) brought. And let them —? the —?,
and do not withhold it(?) from us until the approaching —?
ΚΟΥΠΛΙ. I can suggest nothing here. The word is probably Greek.
ΚΟΥΚΛΙ can not be read.

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

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

ΝΑΤΟΥΔΤΕ. A somewhat curious use of ΔΤ-. Cf. also R.V,42, (Ν)ΔΤΠΕΚ-
-61ΟΥC, ib. 47, ΝΑΤΩΒ.

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

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

ΔΑΜΙΑΝ, ΣΤΕΦΑΝ. An unusual mode of abbreviation.

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

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

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

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

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

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

Φ^{ΘΩ} ΣΥΝΩΜ ΠΡΑΝ ΕΠΝΟΥΤ: ΔΑΙΚ ΠΠ σαιλ
 ΜΝ: ΙΩΠ? ΠΠ ΜΑΡΚΟΥΡΙ: ΕΝΩΙΝ[ι] .
 ΕΠΟΥΧΑΙ ΝΠΕΝΜΕΡΤ: ΝΣΑΝ: ΚΙΡΩ
 ΠΔΙ ΡΜΙΗΛ: ΠΩΣ ΚΛΑΨ: ΕΥΤΧΑΡΙ
 5. ΝΑΚ ζΙ ΠΑΡΦΕΣΙΑ: ΝΠΜΤΔ ΕΒΑΔ
 ΕΠΝΟΥΤ ΜΝ ΝΕΦΑΝΓΕΛΟΣ: ΕΤΤΟ^{sic}
 ΔΑΒ: ΛΙΓ ΕΙC ΠΕΝΣΑΝ ΛΟΥΙΚΑς
 ΛΒΕΙ: ΖΑΡΑΚ ΣΙΠΕΣΜΟΥ ΝΑΚ
 ΖΑΠ: ΟΥΛΕΚΩΤΣΙ: ΝΗΡΠ: ΝΑΝ
 ΝΣΔΙΗ: ΚΑΤΑΡΑΚ ΝΗΡΠ ΝΑΛΒΥ
 ΝΣΔΟΥΥΕΣΛΩΩ: ΕΠΕΝΙΩ ΠΩΣ Κ
 ΔΑΨ: ΛΙΓ ΕΙC ΤΝΙΤΑΝΙ: ΝΑ
 ΔΚΟΥΓΑΧΗΡ ΜΜΑΥ ΤΑΙΝΙ ΕΡΑΙΚ
 ΚΑΛΩΣ: ΟΥΖΑΙ ΣΜ ΠΩΣ

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

ΣΥΝΘΩ and ΣΜ ΠΡΑΝ sc. are rarely found together; e.g., № XXXII.
 ΠΠ=ΗΗ=ΠΑΠΑ. Cf. Hyr., Alb. XXVII, XXVIII with ib. XXIII, XXV, also Berl., P. 3285.

Titles similarly abbreviated are № XII²⁹, ΠΡΡ, Revill., A. et C. ηΔ, ΔΙΔΚΥ.

σαιλ. The same, I suppose, as ΧΔΗΛ. Cf. R.I. 3, II, 171 كيل, with the usual خليل.

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

ΜΑΡΚΟΥΡΙ. v. R.V. 55, ΜΕΡΚΟΥΡΕ, ib. II, 171 and the note below, مرقوره, Μερκιός. ΚΙΡΩ, standing where it does, can hardly be but the title, κιρός.

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

ΡΜΙΗΛ. An angel has the name ΕΡΕΜΙΗΛ (syr. Ramiel; Mémo. de la Miss. 1, 262
cf. Stern, A.Z. '86, 118.)

ΠΟĆ ΚΔΑΥ sc.; also in R. V, 28, 46.

l.l. 7-12. "For the rest, lo, our brother Lukas has gone to thee. Take a blessing for thyself (and) buy a solidus-worth of good (?) wine for us, according to thy (judgment?), white wine, such as they are used to ____? our Father.—to whom the Lord be gracious!"

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

ΛΕΚΩΤCI. The only example I have seen with E. ΟΥ- must be the article.

These M.S.s show also № XVIII (M.E.) λΟΥΚΤ, № XXV (M.E.) γΟΛΟΚΩΤCI,
№ XXXV (Sah.) γολοκοττινοc.

γαρ, for (γωπ =) γωπ ΝΟΥΛΕΚΩΤCI. The same form as Imperative, R. V, 32.

ΝΔΑИH. "Good" in a similar context (cheese), R. V, 32, is ΝΔΝΟΥQ. Yet cf.

A.Z. '85, 106, ΠΝΟΥQ ΝΔАH, and perhaps Denkschr. (Wien), XXXVII, 246,
οιροv καλλ(ιστοv), ib., 203, ευαγσοστοv.

ΔΕΥ, λευκόs; Sah. (Peyr.) ΔΛΗY. Cf. Bodl., M.S. Copt. (P.) a. 1 and R. II, 46, ΔΛΑY.

Νγαλογεχλωq, apparently a verb, 3^d plur. Aorist. Otherwise, ΝγαοY a 2^d epithet of ΗΡП and Εχλωq, a verb (Stern's Cl. VII), with preptn. E.

l.l. 12-14. ΕΙC+ΝΙΤΑΝI =? ΕΙC + +ΝΙΤΑΝI, δάϊσοv ἀποδίδοvαc. ΕΙC with Imperat.
+, is improbable.

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

ΟΥΔΑХНР. A noun, XHP masc., seems to occur A.Z. '78, 14. The first element may be the verb ΟΥΔQ.

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

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

$6\frac{3}{4} \times 4\frac{1}{4}$ in.

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

Recto;

ΦCYΝ ΤΙCУINI ΕΠΟУХЕI ΝΤE

КМЕТМАНОУТИ ΕΤΛЕI

ΟУT ΤИДАЛ МАК ХЕ

ΔИXIA НГЕНКАН

5. ΠАРСЛ.. ΧN QEI NIXE

NTHI ΛΙОДТОУ NEK

БАП ΣУНТЕРДЛАМ

ΝΤАОУ ΧИTOУ МПАР

СНЕY ТАОУДЛОУ NEI NOY

10. λΕCΙ ΔΑMA ΤΑХRΙA
 λΛY TINANΔBИH
 πωINI NTEIK^{sic}ΨXH
 γαλαι καλωс
 οУХЕI qε πoс +

Verbo;

ΦTEIC N? (space) ΟITEN EICAK
 ? ΠIC ΠEBСAN

Recto;

ll. 1-5. After the usual greeting, the writer states that he owes one (or eleven?) —? to his correspondent.
 ΔIX, or (or ΔIX Ia), for χρεωστεῖν. But A.Z. '78, 18 [x]ρεωστεῖ takes a dative. ΚΑΝΠАРС? I take ΚΑΝ- to be the form discussed A.Z. '85, 28, and would offer the following as a possible etymology.

- (1) ΚΟΥΙ Ν-, passim.
- (2) ΚΟΥΝψHHЛI, sg. f., № XXIX; M.E.
 ΚΟΥНТАРНХH, pl., Berl., P. 5559; Sah.-M.E.
- ΚΟУНХАК, sg. m., Brit. Mm., Ostr. 5854; Sah.
- (3) ΚΟУНψIХH, verb, R.V., 49; M.E. (cf. Peyr., 60, ρКОУI
 НгHT.)
- (4) ΚОНСАВТI, pl., № XVII; Sah.-M.E.
- (5) ΚАНПАРС, pl., № XVI; M.E.
 КАНψHЛI, sg. m., A.Z. '85, 28; M.E.
 КАНλωMI, pl., ib., 38; M.E.
 КАННHI, sg. m., ib., ib; M.E.
 КАНСАХA, sg. m., R.V., 52; M.E.
 КАНДАЛI, pl., № XX; M.E.

The last of these would make Stern's proposed derivation from δάγον impossible. Perhaps № XLV, Ver.² ΠКАНψAРЕ, ib.²³, ΠКОУНψAРЕ are to be included here. № XLIV, NEКАNΙKOYI ΝΧωωMI, would thus be a reduplication.

ll. 5-11. "See, I have sent thee my own —?, and take thou 6½ drachmas-worth of them (?) Receive them as —?"

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

λЕCΙ seems to occur Append., P. Bodl., κολλαθI ΝλЕCΙ, which shows it to be a liquid.*

* Du Frene gives λεσει ελχαпel τo υδωρ тo αγοριλωσoв = Forsk., Mater. Med. 160,
 Just what to ; but a comparison of the two words is hazardous.

ΑΜΑ ? = απα.

ΤΑΞΡΙΑ ΔΔΥ ? = Σαρ. ΝΤΑΡΧΡΙΑ ΝΛΛΑΥ.

l.l. 11-14. lit., "I will make enquiries after thy soul fairly on my part. Farewell in the Lord!" The scribe intended apparently ΤΙΝΑ-
ΒΗΠΩΙΝΙ. For this δη (also R. V, 47 twice, ib. 49, № XXII thrice,) the variants δε (№ XXX, XL,) and δι (№ XL, twice,) are found. They all occur in M.E. contexts and appear to correspond to δη : χεμ, while suggesting a confusion of the verbs δη and δι (Cf. Berl., P. 3285, M.E., ΔΙΟΙ· β ΝΟΛΟΚΞ, and ib., ΣΙΜΟΙΤ.) Indeed there may be a difference of meaning; "take news of," rather than "visit."

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

The Dialect here is purely M.E.

XVII. Papyrus. (v. № IX.)

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

Written upon the same leaf as the Benediction, p. 18, and possibly by the same scribe, though in a character slightly smaller, belonging to the class of № XIV (pl. 3) and Hyv. Alb. XX.

Recto:

¶ ΣΥΝΘΩ ΝΩΟΡΠ ΜΝ ΤΙΩΝΕ ΕΤΚΜΝΤ
ΜΑΙΝΟΥ ΝΩΗΡΕ ΜΠΝΙΚ ΜΝΝΔΑ ΝΑΙ ΤΑΟΥΔ
ΜΕΙΜΟΝΟΧΟΣ ΣΕ ΠΑΣΟΝ Ιω ΠΣΔΝΩΣΩΤ
ΕΦΕΤ ^{sic ε} ΤΕΒ? δρ ^{sic} ΟΝΚΟΝΣΑΒΤΙ ΕΝΕΙ
5. ΤΕΨΝΟΟΥΓ Ν·ΤΗ ζΜ ΠΟΥΩΩ ΕΠΝΟΥ ΛΥΩ
ΤΑΟΥΔ ΠΕΙСΑΧΑ ΝΕΚΩ ΝΤΕΚ ΤΕΒΚΑΤ
ΝΕΙΚΑΝΔΖΙ ΝΤΕ ΝΕΤΕΨΝΑΥΕΙ ζΜΠΟΥ
ωω ΕΠΝΟΥ ΟΥΣΔΙ ζΜ ΠΩΣ +

Verso:

¶ ΠΕΝΜΑΙΝΟΥ ΝΩΗΡ ΠΝΙΚ (space) ΠΕΤΡ Πρ Φ ΜΗΝΔΑ ΕΝΚ

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

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

l. 1. CYΝΘΩ, a form associated usually with Boh. texts, but found also in these letters; e.g., Nos XII, XV.

l. 2. ΠΝΙΚ. v. ad № XII⁵.

ΤΔΟΥΔ, "send", frequently in Faygum texts; (v. Stern, A.Z. '85, 29.) Also R. II, 60, V, 37; Berl., P. 5558, ib., 5567 and № XVI.

l. 3. ΠΕΙ- and ΝΕΙ- (below) are perhaps for the Arbt., ΠΙ-, ΝΙ-, denoting persons or things of which the writer expects his correspondent already to have knowledge. (v. Stern, §. 228 and cf. № XVIII, ΠΙΓΔΑ, also № XXII, Rec., Ver.⁶) This is the more probable from the use of ΝΤΕ, l. 7 (v. Stern, §. 294.)

CANCXWT. A new combination, but presumably connected with the verb ωξτ. If our form (for ωχοτ) be correct, we should expect an intransitive sense (as in Stern's "Class VII.") Yet in Peyron's two instances, ωχοτ can not be a Qualitative. The radical meaning appears to be "to work upon a hard material, metal or stone."

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

TEB?ΔP. The missing letter may be M. A space between p and q may indicate that the words divide there.

KONCABTI. For KON-, v. ad № XVI⁴. But it should be noted that here both KON- and KAN- occur together.

l. 5. TEQNOOYE. Whether this and also l. 7, TEQNAYEI (cf. Lemm, Apokr. Apostelacten, 560, TEQNAYI,) can, in the same text, = Sah. TBNOOYE, seems questionable.

N·T̄N ? for NTHN; and, l. 6, NTEK for NTHK. Cf. Berl., P. 5558, NEΙλωΜΙ NTEK.

l. 6. CAXA. Cf. R. V, 52, (M.E.) ΠΙΚΑΝCAXA, and perhaps Ζ. A. VI, 103, 36, ΠCAXO, which are likewise titles or nomina agentis.

EIKWT, "builder," with attributive Ν-. Cf. Mem. de la Miss. I, 384, where, among the officials of a monastery, EIKWT occurs (between KW-MAPE and Archimandrite). v. also A.Z. '68, 66; '75, 59, and '78, 25.

KANAQI. For KAN-, v. ad № XVI⁴. ΔQI is probably that word which stands for Boh. Δgo, avly, in Isaiah XXXIV, 13 (Mem. de l'Inst. Egypt. II, ii.) Perhaps A.Z. '84, 146, Sah. ΔGOY is plur. of this (for ΔGWOY.)

Verso: ENK̄W = ἐν κυριῳ, as in Greek N.T. MSS. (e.g., Cod. Sinait., Philipp. I, 14; Col. IV, 7.) It recurs in the addresses of №№ XXIV and XXVII, in each case after the writer's name.

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

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

5 $\frac{1}{4}$ x 6 $\frac{1}{2}$ in.

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

^{sic} + ΜΕΝΕΔΑ ΝΤΑΙΟΓΑΙ ΠΙΟΓΑΙ ΝΑΚ ΔΠ
ΝΟΥ ΤΙΤΑΞΤΗ ΔΝΒΛΛ ΠΑΛΚΕΗ^ω
ΕΒΑΛ ΝΕΒΙ ΝΑΚ ζΑ ΟΥΛΟΥΚ^τ ΜΕ
ΟΥΚΡΑΜΜΑ λοιπ^ς ΟΥΔΑΤΟΥ ΝΑΝ
5. ΖΙΧΟ ΚΕΣΑΠ ΔΝ ΔΥΩ ΟΥΔΑΤΕ ΤΚΕ
Δ ΝΤΕΡΓΔΜ ΜΠΙΟΔΟΥ ΝΑΝ ΔΝ
ΜΑΝΔ λ ΠΑΛΚΗ^η ΕΙ ΝΑΚ
ΜΕ · Σ ΒΔΛΚ +

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

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

l.1. ΠΙΟΓΑΙ. v. ad N^o XVII³.

l.2. ΝΟΥΤ. The T has the form L.

ΠΑΛΚΕΗ^ω. The 6th letter could be Η. v. ad N^o XXIII¹².

λΟΥΚΤ. v. ad N^o XV⁹.

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

Its value seems to be $\frac{1}{4}$ dinar or γολοκοτσι; v. Du Fresnoy and Stephanus, s.v., and Hultsch, Metrol.², 134. Its use here may be compared with that of ογρία; v. A.Z. '84, 150.

ΟΥΔΑΤΟΥ. The Suffix was altered from -EC.

l.5. ΖΙΧΟ lacks a Suffix, as R. V, 49, ζιχω, Berl., P. 3267, ζιχω τκού, and N^o XXIII¹⁹.

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

l.7, 8. The reading is doubtful.

The Dialect is M.E., with the exception of the forms ογαί, ναν, νακ.

XIX. Papyrus.

$3\frac{7}{8} \times 4\frac{1}{2}$ in.

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

Recto:

¶ CYΝ TIPHNH NEK MN

NECA NEI ZEI PETI AITA
 OYAB NBCET NEHRP EGONY
 PE TAGPE TNEP.. YNTN
 5. TE[?] ETOYGOY AGA MAK
 CGE TOYGOYN AMOY NEI
 MENEV GE POYWAJ EPNNY
 OYXAI GM POC +
 ¶ PETROS AF

Verso:

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

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

l. 2,3. "See, (here is) he whom(?) I have sent that he may deposit(?) the wine." PETI AI-; neither this (for PE^NTAI- or PET-), nor PETI, for PE^DI[AKWN], are satisfactory. CAT EGONY, in both Peyron's e.g.g., = "to throw something at someone"; while if CET be the Stat. cons. of CWTE, I can not explain EGONY.

l. 4,5. PE ? explicative. The missing letters might be read co or go. Adopting the former of these and supposing the second NT to be superfluous, I would translate; "(As to) my provisions, we are selling them(??) at Touhou." There is a town, in Mid. Egypt, TOYGO, TOYGW; v. Quatrem., Mémo. I, 367.

CGE, for CGAI, R. II, 48; V, 52.

l. 5,6. MAKCGE(?)TOYGY, "If thou dost not write to T." But what of the following N? Or, MAKCGETOY(?)GOYN, as in l. 3, but with an erroneous g.

l. 6,7. "Come to me with him", i.e., with the person mentioned in l. 2. MENEB for (NEMHB=) NMMAq. Cf. R. V, 34, MENHI, N^o XX", XXII, Rec. 9, Ver. 1, 5, 8.

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

A, for DIAKWN, R. V, 33.

The Dialect is M.E.

* Prof. Karabacek dates this in the 9th cent. and notes the name كريج = Krij, and the title ملاوي, Deacon.

XX. Papyrus. (from Hawara.)

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

Recto: Φ CYΝ[†] TIWINI ΔΥΩ ΤΙ
 ΛΣΠΑΖΕ ΠΟΥΧΕΙ ΤΕΚ
 ΜΕΤΜΑΙΝΟΥ[†] ΙΩ ΕΓ[†],
 ΔΥΩ ΤΙWINI NETNE
 5. ΜΑΙΚ ΤΗΡΟΥ γογα ΝΕΤΙΜ
 ΤΑΝ ΠΕΚΠΝΕΥΜ[α]
 ΜΕΝΕCA ΝΕΙ ΔΥΤΑΜΑΙ?
 ΣΕ Λ ΠΟΣ ΤΗ. [Η]ΑΚ ΑΚ

Vertically, at the side of the above; // ΜΑΙΚ ζε ΠΟΥ[ω]ω ΠΝ[ΟΥ][†][ΟΥ]Σ[ΔΙ] ρc.

Verso: //ΔΟΝ ΜΑ
 ? ΙΩ ΕΓ[†] (space) ΚΥΡ[†] ΠΑΠ ΓΕΟΡ[†]
 ΦΧΔΗΛ φΙΛΟ[†] +

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

γογα ΝΕ? for γογατε ΝΕ; v. ad N° XII⁷, XXIII³.

After ΠΝΕΥΜΑ there has not been space for ζε ποσ.

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

ΔΛΛΑΙ, presumably = Sah. Ελοολε. v. Lemm, Apocr. Apostelac. 514, R. II, 61, ΔΛΛΑΙ.

ΤΑ ΠΟΣ. The M.S. would hardly allow ΤΕ.

ΜΕΓΙ. Also Berl. P. 3260, R. V, 50. Cf. ΜΟΥΖ, Ä.Z.'85, 150.

ΜΕΝΕΚ? for (ΝΕΜΗΚ=) Sah. ΝΜΜΑΚ, as in N° XIX⁷.

Verso: The first half of the Address could be read; ΠΕΝΜΑ[[†]] ΚΥΡ[†]. v. ad N° XII¹. NOΥ ΙΩ ΕΓ[†].

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

The Dialect is M.E.

XXI. Papyrus. (v. N° XLVII.)

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

7 x 3½ in.

ΣΑΛΕ ΝΕΚΔΑΛΛΑΙ
 10. Λ ΠΑΦΗ ΤΩ ΤΑ[†] ΠΟΣ ΜΕΓΙ
 ΜΕΝΕΚ ΛΙΠ. ΤΑΜΑ[†]
 ΣΕ ΑΚΟΥΩ ΛΙ[†]
 ΖΗΤ ΤΩΤ[†]
 Λ ΠΟΣ ΕΛΑΚ[†]
 15. ΑΝΑΚ ΔΙΟΥ[†] Ω[†]
 ΝΔΙ ΕΤΓΕΜ[†]

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

ΦCYΝ ΤΑΥΙΝΕΛΥΩ ΤΑСПΛΑΖ[Ε ΕΠΟΥΧΑΙ]
ΝΤΕΤΗΜΕΤΜΑΙΝΟΥΤΕ ΕΤΤΑΙΗ[Υ ΕΡΕ ΠΟΣ]
СМОУ ЕРОТН ƏН СМОУ НИМ МПН[ЕΥМА]
ΤК.ОН ЕЧЕГАРЕГ ЕРОТН ЕВОЛ əа ПЕΘОY]
5. НИМ ЕЧЕСМОУ ЕПЕТНХI MN. ПЕ[TN† EQE]
2АРЕГ (blotted) NNIIWТ NAI EQE?
НАТН НАГРА НЕЕКЗОҮСI ETGIX?

The list (No. XLVII,) follows here without any interval.

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

ll. 2-4. ΕΡΕ ΠΟΣ СМОУ. The same formula in the Bishop's letter, A.Z. '92, 39, and a similar one R. V., 27.

ΠΝΕΥΜΑΤК.ОН. The gap contained, it seems, ε, probably from confusion with ΔΙΚΑΙΟΝ.

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

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

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

НАГРAN, "before, with us" is less probable than (НАГРAN =) НАГРН (N)ε-. What is still visible after Χ is either M or N.

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

XXII. Papyrus.

9 $\frac{3}{4}$ x 5 $\frac{7}{8}$ in.

This letter is in a very mutilated condition. ll. 1-16 are connected merely by a band of fib' i.e. $\frac{1}{4}$ in. wide, with the lower part of the sheet, upon which illegible remnants of some 8 lines can be discerned. It is on the Verso of this lower portion — which was originally longer, — that the latter lines of the text are written, i.e. in the reverse direction to those upon the Recto; while the address is again in the same direction as ll. 1-16. The space between the text on the Verso and the Address was occupied (vertically) by Arabic accounts. The material is thin; the colour, a light brown-yellow; the character, that of R. V., 51.

Recto:

Ἐγμῆπλη μπνούτ τενωνι λγω τενας

παζε ηπουχει τεκμετσαν ετηλανους

λγω τιωνι ^{sic} ἀπαιωτ παπα φιλο καλως

λγω σηπωνι ηπαπα πιμην ραλαι καλος ^{sic}

5. λγω σηπωνι πιδαις γεωρ πατανωεει

ραλαι λγω λει εσαρε πθεκη τμας

σνουτι κυριακη ^ητειδμη ? ?

νθη ευαποκρισιαταρα . . Ὁ . ὑπ παβατον

λιχι τιωα ριτεν λεβλαις τη ουναι μενηι ε

10. επτοπος λισινι ισωκ ταισι ετβηκ

χεσιδην πεκωνι λοιπον α πειρλασαρ

σαγηι ςνογι χε ακποτ επαβγλων λοιπον

λιωδω . . λιποτ ραθη φλ απλαφιλο

λισηπεβωνι λοιπο[ν]αβγλωγι χε ακει ενει

με πα . . γη ?

πας ?

? ελτωβι τηλεβ ευτιτον μενη χε

λγεσιβιτη . . πειεπισκοπος αβπιθι

ηπανε ωαντε νεωηνιωβ χε ανεογεω

ωαλη ενεσκηογειτεκλισα αβτιτον

μενηβ πεβκεεβ λοιπον πασαν αι

ρωα λακ ωοπι νεκυληλ ριχωι ρετει

ραρι[α μπαρ]θεονος τεσβαμ ετογεβ ωοπ

μενην λγω στιταλτσ μενην βλεσ

Address:

Ἐγν τεειτ^ς π[ημ]ελιτ^ς κυρ^ω σαμογηλ παπαψεν^τ
ετ.τ. πεβсан

Recto:

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

ἀπαιωτ. & for ε- is, in M.E., very unusual. v. ad № XXIII¹³.

σηπωνι. v. ad № XVI".

ΤΑΝΩΕΕΙ, mentioned in № XLV, Rec.²⁹, and Append., P. Bodl., Rec.^{10,35}. Dr H.

Petrie suggests ("Medium", p. 50,) that it is identical with *tanib*, of
which name the Arabic "Recencement" gives 5 examples in the
district of Benisuef.

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

սարε. This is perhaps but part of the name; cf. R. II, 66, սարըլան բոլու.

I am not sure that № XLV, Ver.^{2,23}, ωαρε is a place-name; (v. ad № XVI⁴.) Cf. № XLV, Ver.⁷ and Append., P. Bodl., Rec.³³, ωαρ?

ΝΤΕΙΟΜΗ is certain. ΝΤΕΠΩΜΗ or ΜΠΩΜΗ would be expected.

l. 9. Probably γΙΤΕΝ ΝΛΕΒΛΑΙC. The word = Sah. ρΕΨΡΟΕΙC (Peyr.), and is found № XXVI, λΕΒΛΑΕΙC, and № XLV, Ver.¹⁵ ρΕΨΛΑΕΙC.

ll. 9, 10. Perhaps, "Take compassion on me and come to the Monastery" (τόπος), for Sah. + ΟΥΝΔΑ ΝΜΜΑΙ (v. ad № XII⁶, XIX⁷). Yet I know no other instance of +ΝΔΑ. The final Ε could also be read ΕΙ.

ll. 10, 11. "I have sought for thee, having written (CEI = cgaι, R. V., 38.) of thee that I intended to (or, that it is my habit to) enquire for thee."

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

γλα. I can but compare this with γελλα (Peyr.)

caγδαγνι probably = Zoega, 506, caγτбooγne, the τ being lost before (palatalised) σ. δooγne, σάκκος, was dark-coloured hair-cloth; v. Sirach, XXV, 19, ΚΑΚΕ ΝΘΕ ΝΟΥδooγne, A.Z. '76, 117, ΚΜΟΜ ΝΘΕ ΝΟΥδooγne, σάκκοπολος in Arsinoe, selling σάκκα τρέχεια, occur in Wien. Stud. '86, 114. The form δαγνι, Mémo. de l'Inst. égypt. II, ii, and Berl. P. 5567; δαγнe, in № XLVII.

ΣΝΟΥΙ. I do not know whether, in the Djémé texts, this could be rendered "tell, inform" (Revill., A. et C. ΝΔ, § 8.) Here "ask" seems improbable.

πει-; v. ad № XVII³.

Verso:

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

ll. 2-5. I can not divide the words here with certainty.

πεβκεεβ ? for Sah. μπεψκαλη (cf. № XXVI, πελκατεξι = μπερ-) The form KEE-, R. V. 47.

ll. 5-8. "Furthermore, my brother, I beseech thee (?) let thy prayers be for me with the saintly Virgin, (that) her holy power be with us." γωξ is, I suppose, the simpler form of γοξγωξ, "constrain"; its object following with ε-, like +go, κωρει. The present tense seems obvious.

τεсбам for (N)TE TEC-; or simply without prefix, τεсбам ωоон.

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

The Dialect is purely M.E.

XXIII. Papyrus.

$9\frac{7}{8} \times 9$ in.

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

Pecto: Φ^[θ]ΥΝ ΤΙΩΝΕΔΥ ΤΙΑΣΠΑΖΕ ΜΑΛΛΩΝ ΔΕ ΤΙΠΡΟΣΚΥΝΕ ΜΣΥΠΠ^οΝ
[ΕΤ^λ] ΜΠΝΙΚΣ ΔΥ ΕΤΣΗΚ ΕΒΑΛ ΖΝ ΝΑΡΕΤΗ^ο: ΤΗΡ^δ ΜΠ^νΑ ΕΤΟΥΔΑΒ
ΕΣΟΥΝ ΝΝΔΩΣ ΝΙΩ ΤΗΡΟΥ ΕΤΝΕΜΑΚ ΝΔΟΥΑΤΕ ΠΑΪΣ ΝΙΩ
ΚΙΠΡΙΑΝ^δ ΜΝ ΝΕΨΝΗ ΤΗΡΟΥ ΜΝ ΟΥΔΗ ΝΙΜ ΕΤΝΕΜ

5. ΙΗΣ ΠΕΧ^ο: ΕΠΙΤΑ ΔΕ ΤΤΑΜ ΜΠΑΪΣ ΝΙΩ ΣΕ ΔΙΣΔΑΙ ΠΙΣΝΑ^δ[γ]
ΕΝΝΔΩΜ ΕΠΕΘΟΟΥ ΓΙΤΗ ΤΒωΙΩΙΑ ΝΕΙΚΩΔΗΛΗ ΕΤΟΥΔΑΒ^ο:
ΝΙΩ ΣΕ ΔΙΟΥΔΑΤΕ Ε ΕΤΠΑΔΙΣ ΜΝ ΠΔΙ ΚΕΛΕ^τ ΙΚΑΤΑ ΘΗ
ΠΙΣΚ^ο ΔΛΘΗ ΠΑ^δ ΠΕΤΡ^δ ΜΝ ΠΑ^δ ΚΟΣΜ^α ΣΕ Ω^{σε πρωμε} ΩΜ
ΔΩΠΩ^δ ΕΩΗΤ ΤΟΥΚΕΕΥ ΩΔ ΘΗΥΠΑ^τ ΤΕ ΠΝΟ^τ ΟΥΔΡΠΟΥ
10. ΠΩΤ ΕΠΕΠΙ^ο ΤΕ ΔΕΛΕΜΗ ΠΩΤ ΔΛΘΗ ΜΟΥΣΗ Ν^ηΤΑΜ
ΔΛΟΥΓΩΤ ΜΕ ΤΕΛΕΜΗ ΕΠΙ^ο ΛΒΒΙ ΠΑ^δ ΚΟΣΜΑ Δ^η
Λ ΠΙΔΛΚΕΗΔ^η ΠΑΙ ΕΙ ΚΑΝ ΚΕΟΥΕ ΛΒ^η ΛΝΑΚ ΕΤΣΤΩΡΙ ΝΔ
ΦΕΙ ΠΣΑΝΕΠΡΩΜΕ ΖΜΛΑΣ ΕΝΤΕΨ Λ ΠΑΣΑΝ ΚΟΣΜΑ ΤΙ ΝΕΝ
ΕΡΑΨ ΔΥ ΠΑΪΣ ΝΙΩ ΙΚΑΤΑ ΝΕΨΝΕ ΝΤΑΥΠΩ^δ ΕΡΑΝ ΦΕΙ Τ
15. ΕΣΟΥΝ ΜΠΟΥΚΕ ΟΥΔΛΛΑΜΗΡ ΖΕ ΠΜΑΡΗΣ ΝΚΗΜΕ ΟΥΔΛΛΑ^δ
ΜΕ ΝΕΥΚΑ ΜΝΕΥΧΩ ΜΑΣ ΣΕ Λ ΠΡΩΜΕ ΖΩ^η ΕΣΟΥΝ ΔΥ ΠΡΟ
ΠΕ ΔΣΣΩΔΩΡ ΝΕΡΕΜΠΟΥΣΙΡΕ ΜΠΤΑΨ ΕΥΝΗΥ ΝΔΝ ΔΥΤΑΜ
ΤΑΜΑ ΝΕΥ ΠΕΤΗΔ^η? ΖΙ ΠΝΟ^τ Ν^η? Λ^η ΜΠΑΡ^δ ΝΤΑΚ ΠΕΚΣΗΤ
ΣΗΜΟΙΕΙΤ ΝΑΚ ΝΨΚΕΠΑΖΕ ΜΑΚ ΝΜΑΚ Ν^ηΤΑΚ ΖΙΣΩ
20. ΕΛΔΟΥ ΜΠΕΘΟΟΥ ΕΚΟΥΔΑΣ ΝΩΜΑ ΠΨΥ^χ Π^ηΝΑ ΝΑΙ ΔΙΣΔΗΤΟ^δ[γ]
(space) ΝΕΚΕ^χ ΕΤΟΥΔΑΒ +

Verso: ΗΡΕΕΤΩ (space) ΚΥΡΩΣ ΛΒΒΙ ΕΑΡ Σ φΟΧΗΣ ΜΕ ΝΙΚΥ ΦΕΛΛΑΥΣ

For the cross above l. 1, v. N° XIII.

ll. 1,2. Might be completed thus; 1,[ΝΟΥΕΡΗΤΕ ΜΠΑΪΟΣ ΝΙΩ], 2,[ΑΥΓΩ ΤΙΚΩΝΕ
ΕΠΚΟΪΟΥΑΖ]

ΜΕΓΥΠΝ for ΜΠΣΥΠΟΠΟΔΙΟΝ (*úpopóðion*). The preceding Preposition varies;

R. V, 27, 29, EXN; Berl., P. 3260, M (= Göttingen, Cod. M. S. Or., 25^s, N; R. V, 36, E.)
Cf. the formula in N° XXV.

ET^λ and ΠΝΙΚ, v. ad N^o XII⁵.

ΕΤΣΗΚ ΕΒΑΛ. This epithet A.Z. '85, 73.

ΔΡΕΤΗ. Cf. R. V, 25, ΚΑΤΑ ΝΕΔΡΕΤΗΟΥ ΤΗΡΟΥ ΜΠΝΟΥΤ ΜΕ ΝΕΛΩΜΙ.

$$M\overline{PNA} = M\overline{PPNA}.$$

l.3. i^w. This τ has the form κ throughout.

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

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

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

ΝΕΚΥΛΗΛ = ΗΝΕΚΛ.

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

• €, "5 solidi (?)." Dots precede the sums thus throughout App., P. Bodl., also A.Z. '85, 41 (N^o X), ib., 38 (= Berl. P. 3227) and N^o XVIII³, XXIV^{29,32}, XXXVI.

ΠΩΛΙC, as R.II, 58, 62; V, 47, 48, A.Z. '85, 33, 34; N^o XXIV³. Probably Arsinoe, though it might be the metropolis of another Nome (v. Wilcken, Observations.)

ΚΕΛΕСΤ ? = Celestius (Pape, 643.).

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

€, also A.Z. '78, 25; here = CAN, not CON; v. ad l.13. Cf. likewise l.5, ΤΔΜ and l.18, ΤΔΜΑ.

Χ[Ε] ΕΥΩΠΕ ΠΡΩΜΕ ΟΜ[ΔΔC?], or, ΣΕ ΠΡΩΜΕ ΟΥΩΠΕ ΟΜ. Σ for ΣΕ is frequent; e.g. R.V, 29, 42, 44; Berl. P. 3251, 5553.

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

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

ΘΗΥΠΔΑΝΤ. Cf. Pape, 495, Θεόφαντος, and ib., 502, ff., initial ΘΕΥ- for ΘΕΟ-.

l.10, 11. ΔΕΛΕΜΗ, ΤΕΛΕΜΗ; probably the same. Cf. the name δέλη = δελεμή, R.V, 62.

ΜΟΥΣΗ ? = موسى.

ΕΠΙΣΙΣ ? for ΕΠΕΠΙΣΚΟ[ΠΟC].

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

l.12. ΠΙΔΙΚΕΝΙω. Cf. N^o XVIII, ΠΑΛΚΕΝΙω, ΠΑΛΚΗΗω; XXVI, ΠΑΛΚΕΕΩ; XLV, (ΝΕ-ρωμε) ΠΑΛΚΕΕΙΩ. If these are forms of but one Arab. word (with doubled Article,) I suppose them to transcribe جندي, (yet Κ persistently for Κ is strange,) and to mean rather "Military Official" than "Soldier", collecting the imposed contributions, (v. N^o XLV,) illustrated by Arabic M.S.S. from Mid. Egypt (v. "Führer"-Rainer, I. Th., N^o 583, 504, 504a, 507, 508, 510, 544. N^o 634 shows an Arab garrison in Arsinoe.) No Coptic word for "Soldier" in these texts. The Djéme papyri show ρμπμιλης (Brit. Mⁿ N^o XL*), the Memphitic

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

Passports, ΜΑΤΟΙ, (Revill., A. et C., pā.)

ΕΙ ΙΚΑΝ ΚΕΟΥΕ ΔΒΙ, for Sah. Η ΙΚΑΝ (Κάρ) ΚΕΟΥΔ ΔΥΕΙ (v. A.Z. '84, 150.) "Even though another have gone, I (it is that) will go surely for(? him ΝΔΩ).

ωΤΩΡΙ; also in the Memphis Passports; v. A.Z. '85, 148, 150.

l. 73. ζΕΙ, v. ad N^o XII¹².

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

For the census in the Arabic period v. "Führer-Rainer, I. Th., N^o 539. If CAN were Vocative, the Art. possess. would be required.

ΕΝΤΕΩ ends the sentence; or, ΔΠΑCAN Κ·, for ΕΠΑCAN Κ·.

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

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

l. 17. αCCΩδΩΡ seems to be Arabic; ? جدال.

ΠΟΥΣΙΡΕ ΜΠΤΔΥ. A Busiris ομ πτωχ ΝΔΥΜΟΥΝ is mentioned R. II, 64.

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

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

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

ΣΚΕΠΔΞΕ; v. R. II, 57; Berl., P. 5559, botte with ΜΜΟΚ. Possibly ΝΜΑΚ=ΝΜΔΩ, but probably it is an error.

γΙΧΩ; v. ad N^o XVIII.

l. 20. ΕΚΟΥΔΑΣ &c.; v. ad N^o XI¹⁷.

The line might be continued; [††γο δηπαμεεύε ζΝ].

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

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

M.E. forms are in the majority, though the text has Sah. ωΙΝΕ, ογΔΙ, ΟΗΗΥ, ογαΔΒ, ΝΙΜ, &c., Boh. ογαρπ- (ογορπ-), ωΤΩΡΙ and, l. 19, ΝΑΚ; nor is λ substituted for π.

XXIV Papyrus (v. N^o XII.)

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

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

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

¶ ΣΥΝ ΤΙΨΙΝΙ ΕΤΕΚΜΕΤΜΑΙΝΟ[Υ]
ΕΒΑΛΩΤΕΝ ΠΝΟΥ ΜΗΝΙΑ ΝΑ[Ι]
ΤΑΝΙ ΕΤΠΩΛΙC ΘΙΩΩC : ΔΩΔ
ΜΕ ΝΘΡΑΩ ΘΙΣΩΚ· ΕΛΤΑΓΛΑΠ[Η]

5. ΝΣΕΜΕΩΝ· ΔΡΑΠΩ : ΕΥΠΑ
ΔΩΔ ΝΠΕΡΤΙΟΥΗΤΕC ΝΑΙ Ν
ΛΔΥ ΝΣΛΗ ΚΑΤΑΛΑΚ ΔΩΔ ΤΙ
ΕΛΤΜΕΤΣΑΝ ΤΙΟΥΗΤΕC ΝΑ
ΤΑΔΠΟΚΡ ΘΑΤΗΚ ΕΚΤΕΥ Ν
10. ΤΕΙΤΟΥ ΝΣΕΜΕΩΝ· ΑΥΙ ΤΑΔ
ΛΑΚ ΧΕΝΤΟΥ ΜΑΝ ΚΕΝ ΔΩΔ
ΜΕ ΠΕΨΑΝ· ΚΑΤΑ ΘΗ ΝΤΑΥΑΩ
? ΕΣΙ ΝΤΕ ΡΩΜΙ ΘΙΣΩΚ
ΣΕΥΗΡ ΤΑΜΑΙ ΜΕ ΣΕΜΕΩΝ
15. ΝΕΝΟΥQ· ΝΝΕΚΩ[Σ]ΜΙΚΩΝ,
ΛΕ ΝΕΚΣΗΡΕ ΤΙ ΝΕΝΟΥQ ?
ΛΑΚ ΜΕΚΣΤΑ ΝΕΥΝΟΥQ?
ΝΕΥΑΩ, ΡΕΙΚ ΕΡΑΥ ΠΑΛ ΣΧΟΥΒ
ΣΧΩΝ· ΝΠΕΚΕΙΤΟΥ ΝΤΩΗ
20. ΝΤΑΥΑΩΙ ΝΠΕΚΤΙΟΥΛΛΑΩ

Below l. 40 is a wide margin.

- ΔΥΩ ΝΠΕΡΚΕΤΕ ΠΜΙΣΤΙΝ
ΜΑΝ ΟΥΓΩΨΕΝΤΕ ΠΕΙ: ΝΑ
ΘΙΣΩΚ ΝΠΑΡΑ ΠΨΕΜΑ· λ
ΣΑΠ· ΔΥΩ ΔΕ ΠΔΙ ΓΔΒΡΙ ΒΕ
25. ΝΠΕΚΤΙ ΡΑΥ ΝΕΚΠΑΛ Ν
? ΕΝΤΕ ΤΕΙ· ΩΔΑΚΤΙ Ν
ΝΑΧΩC ΒΑΛ· ΛΙΠΟΝ ΩΙΝΙ
ΜΕΧΕΨ ΧΕ ΜΑΡΕΨΤΑΜΤΙ
ΈΨΤ ΚΕ: ε ΠΝΟΥΨ ΝΑΙ· ω
30. ΙΕ ΜΑΛΕΨΠΩΤ ΝΑΨ· ΛΙΠ Θ
ΤΑΤ ΠΕΥΨΗΤ ΘΩΟΥΔ ΠΑΣΑ
: ΚΒΨΝΨΚΛΥ ΒΑΛ ΕΝΕΩ
ΕΦΟΥΝ ΕΠΕΥΨΙ ΜΕ ΠΕΨΑΝ
ΝΗΡΠ· ΝΠΕΛΤΑΚΛΥ ΝΤΑΛ
35. ΒΑΛ· ΔΙΑΝΕΥ ΝΕΨΤΕΚΤΕΙΔ
ΝΕΨ ΤΑΛΦΩΡΙΖΕ ΜΜΑΚ· Θ
ΝΨΔΑΚΤΕ? ΝΑΙ ΝΩΔΙΗ ΤΑ
ΥΙ ΝΗΡΠ?. ΚΕΟΥ ΒΑΛ ΝΕΚ·
? Ν?. ΚΟΥΡ ΚΑ ΝΕΙ ΘΩ
40. ? ΠΙΚΕΩΙ· ΤΙΨΙΝΙ ΡΑ

l.1. may be completed thus; [ΝΣΑΝ(?) ΕΤΤΑΙΗΥ(?) ΤΗΡΗΝΙ ΝΑΙΚ]. v. ad N° XII".

l.3. ΤΠΩΛΙC; v. ad N° XXIIII?

l.4. ΕΛΤΑΓΛΑΠΗ; v. A.Z. '85, 29; Berl., P. 5642, and often upon tomb-stones.

l.5. ΔΡΑΠΩ; cf. Zoega, 136, ΔΡΑΠΟΛΩΝ, Όραπόλλων.

l.6, 8. ΗΤΕC. ? = εἰδος. Cf. A.Z. '92, 39, ΕΙΤΗC, ΙΤΗC, ΕΙΤΟC, where it stands alone; likewise in Reville, A. et C., θ; while ib., ία, ΕΙΔΟC ΗΠΕΝΙΠΕ, Lagarde, Aegypt., 230, ΕΙΔΟC ΝΕΙΔΑΥ (= "Can. Apostol.", σκένος ὄδοντος,) it has closer definition.

l.7. This recalls N° XV".

l.11. ? = Sah. ΣΕ ΝΤΟΥ ΜΜΟΝ ΚΗΝ, "bring them to us (and) it suffices."

l.15, 16. ΝΕΝΟΥQ = Sah. ΝΝΟΥB, rather than ΝΑΝΟΥQ (cf. l.29.)

l.17. ΣΤΔ, M.E. Stat. constr. for CTO; v. Stern, §. 337.

l.18. ΔΩΡΕΚ, perhaps for Sah. ΔΩΡΕΨΤΚ; cf. R. II, 44, ΕΒΕΔΩΡΙ ΡΕΒ, N° VI, Rec', ΔΩΓΙ ΡΑΨ.

l.19. ΕΙΤΟΥ, as Boh. ΔΙΤΟΥ (v. Stern, §. 342); cf. Recueil, XI, 116, ΕΙC = Sah. ΔΔC.

l. 24. ζε for ζει; v. ad N° XII¹².

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

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

The Address; v. ad N° XII²⁹. “(From) the Archdeacon Philoteos, the Arch-Presbyter, (to?) Georgios, in the Lord”— so the position of the Clergyman seems to require. But can these two offices be combined in one person? For ΕΝ ΚΩ, v. N° XVII.

The Dialect is M.E.

XXV. Papyrus.

2½ x 8½ in.

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

Recto: ♀ ρατρη μν ζωφ ΝΙΒ[ι] ταγίν[ι] δγω [ταζπαζε [μ] πωδ[ι] ω ΝΝΕ
 οδ[λ]αγχ μπαπροσταθ[σ] νοσ η[ι]ωτ δγω πλλος ΤΗλ[η] ΝΝΟΡΘΟ
 Δ[ο]ζος κατα τρη ΝΤΑΛΚΧΑΛ Ελαι ζ.. ιδμ ετβε π[κ]αμασι
 ΣΕ ΝΑΝΟΥφ λγω ψδφελωευ ΝΗΚ ζειτεс... αιτναγ τρολο
 5. Κωτσι ΝΗΚ μν παλωμι ετε πραγ πε ζανχι ΣΙΤС ΝΤΔ. Υ
 ΤΗλαγφ ΝΗΙ δγω f. ḡ. ΝΕΣΜΙΑ ΝΗΙ Νδλογ Σ'ΕΥ: λοιπον λλαγ
 ΝΝΔΠΟΚΡΙCΙC ΕΛΕ ΤΕΚΜΕΤΙΩΤ ΚΕΛΕΥΕ Μ[μ]αφ ΚΕΛΕΥ[ε] Μ?
 Μ.φ μπέκυψηλι δγω πεκφελ τσευτώт... ενούχει?

Verso: ♀ τειc μπαπ[ροστατ[ηc] ΝΙωτ[ά]πα γεο[φ] [παρχ]ημαντριθ[ηc] +
 [κ]οσμα +++

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

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

(from) Kosma."

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

l.1. ητα την &c.; variants R. V, 24. The genitive Ν(ων) coincides regularly with the final Ν of ΜΕΝ.

Πιγδαίων &c. Cf. R. V, 36; A.Z. '85, 29; Quatrem., Rech^s, 248; and, for a similar expression, Ostr. Prof. Sayce, τογωνήτ μπιχνος (ixnos) ννογερητε εττ, ντεκθεοσεβεια νιωτ, Berl., P. 3246, εχν ππιχνος ννογερητε μπαχοειс, Ostr. Goodwin, Brit. M^m M.S. Ad. 31291, +προσκυνε μπιχνοс ν[ν]ογερη[τε] ντεκεγλαβια εтт.

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

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

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

γιαμ; possibly γι (or γ) πιαμ, for γε π-. Cf. γι = γμ R. II, 61, N^o XXVI". γε or γη cannot be read here.

[κ]αμαci; probably, because of καμιօօօօ, Du Fresne.

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

ΤΝΑΥ; cf. R. V, 48, ΝΚΤΝΑΥΤ^q.

l.5. πράγ; if indeed a name, cf. Zoega, 53 (Boh.) πιρωογ.

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

l.7. κελεύε; cf. R. I, 24.

ΜΜΑγ marc.; i.e. λαγ.

l.8. γελ; cf. Mémo. de l'Inst. ég. II, ii, γελ, δούλος, and ? Recueil XI, 147, γελ

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

The text displays the most marked M.E. characteristics; e.g., λ for π, -ι for -ε, Perf.-aa- for -a-, ΝΝ- (l.8.) for Ν-.

XXVI Papyrus (from Hawara.)

5 $\frac{3}{4}$ x 6 in.

A leaf of thin but coarsely-ribbed material, of yellow-brown colour. Its character is distinguished by (traced); 

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

[P] ο[ε πλε]Ν ΕΠΝΟΥΤΙ Νω[χρεπ...?]

ΧΔΕΙC^{sc}ΙΩ ΕΤΤ^τ ΔΥΩ ΤΙΩΙΝΙ ΕΟΥΑΝ ΝΙΒΙ ΕΤΤΙ

Ν ΟΥΝΑΣ ωδ [ο]ΥΚΟΥΙ ΤΗΡΗΝΙ^{sc} ΠΝΟΥΤΙ ΝΕΚ ΜΕΝΕ[CA ΝΕΙ...?

Α ΠΑΛΚΕΕΩ^ς ΣΩΕΙ ΝΕΚ ΧΕ ΟΥΑΤΕ ΘΕΝΠΑΡΕΣ Ν[ΕΙ...?

5. αγα ΣΝΕΥ ΝΑΝΟΥΓ ΜΑΝ ζΕΙ ΠΛΩΨΙ ΣΩΕΙ

ΠΙΑΣΑΤΕΡ αγα ΠΙΣΝΕΥ ΝΑΝΝΟΥΓ αγα Π

ΘΕΝΠΑΡΕΣ ΝΕΙ αγα ΠΙΑΣΑΤΕΡ αγα ΠΙΣΝΕ[Υ...?

αγα ΠΕΛΚΑΤΕΧΙ ΠΑΛΕΒΛΑΕΙC ζΙ ΠΟΥ

ζΕΙ ΠΕΤΑΒΣΩΕΤΒ ΑΙΤΑΜΑΚ ΕΛΑΒ ΕΛΕ ΠΖΑ[ΕΙC...?

10. ΠΑΖΔΕΙC^{sc}ΙΩ ΚΕΛΕΥ ΝΤΕΒΣΩΕ ΠΕΒΨΙ[ΝΙ...?

ΤΕΝΖΑΙ[Σ Ε]ΒΑΛ ζΙ ΠΟΥΓΩΨ ΕΠΝΟΥΤΙ ΟΥΖΕΙ ζΙ ΠΟΣ +

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

l.2. Note the elision of liquids here and in l.10, ΧΔΕΙC[N]ΙΩΤ, l.3, ΤΗΡΗΝΙ^[M]ΠΝΟΥΤΙ, l.8, [M]ΠΕΛΚΑΤΕΧΙ.

ΕΤΤΙ. What formula is this? I is certain.

l.3. ΝΑΒ-ΚΟΥΙ; v. ad N° XIII⁵.

ΤΗΡΗΝΙ sc.; v. ad N° XII⁶.

l.4. ΠΑΛΚΕΕΩ^ς; v. ad N° XXIII¹².

ΝΕΚ. The middle letter has been altered.

ΘΕΝΠΑΡΕΣΝ?; seems to recur in l.7. Cf. perhaps N° XVI.

l.5,6. ΣΝΝΟΥΓ; "Rope maker" (for Sah.*⁷QANN⁸, like QANNOYB). But this is a mere guess.

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

l.6,7. ΑΣΑΤΕΡ; ? Arabic, with the Article. Yet one would expect ACC-.

l.8. ΚΑΤΕΧΙ; v. ad N° XIV⁶.

ΛΕΒΛΑΕΙC; = Peyr., Sah. PECYPOEIC; M.E., N° XLV, Ver.¹⁵, PECYΛΑΕΙC.

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

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

l.10. ΚΕΛΕΥ. The final -ε has lapsed, owing to the following Ν. Cf. N° XXVIII, ΚΕΛΕΥ ΕΣΩΔΙ.

l.11. ζΙ = γΕ = ζΗ. v. ad N° XXV³.

The Dialect is purely M.E.

XXVII Papyrus. $6\frac{1}{2} \times 10\frac{1}{8}$ in.

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

ΦΟΥΝΤΕΝΩΝΙ ΕΕΠΕΚΟΥΣΔΙ ΝΕΜ ΝΗ ΕΤΝΕΜΑΚ
 ΕΠΙΤΑ ΔΕ + ΤΑΜΩ ΙΝΤΕΚΑΓΛΗ ΣΕ ΔΙΕΡΔΕΚ[Ι] ΝΠΕ[Κ]^ο
 ΣΑΙ ΔΙΕΡΝΩΕΙΝ ΝΝΗ ΕΤΑΚΕΡ[Η]ΜΑΝΕ ΜΜΩ[ΟΥ] ?
 ΔΝΑΓΓΕ ΚΩ ΤΓΑΤΚΑΩ Σ + Π.. ΣΩΑΙ ΝΓΔΘΡ[Ε] ?
 ΠΨΔΧΙ ΣΩΑΙ ΝΑΙ ΝΑΙ ωΔ Φ+ ΟΥΩΨ ΟΥΣΔΙ ΘΝ[ΠΟĆ +
Address (on same face, but in reverse direction);
 [ΦΟΥΝΔΑ]ΒΡΙ ΙΝΦ ΣΕΝΟ^ο ΔΙ (space) ΦΟΥΜΕΩΝ ΕΝΙΚΩ +

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

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

l. 1. ΕΕΠΕΚΟΥΣΔΙ. Cf. R. II, 58, 61, ΕΕΣΩΣΙ.

The line may have had another word; perhaps ΤΗΡΟΥ.

l. 2. ΕΠΙΤΑ ΔΕ; v. ad No. XXIII⁵.

ΔΓΛΗ; v. R. V, 29, ΝΕΤΝΕΔΓΛΗ.

ΕΡΔΕΚΙ for δέξεσθαι. Cf. R. II, 58, δειρδεχι ρεκοχασι. Κ for χ is remarkable; v. Stern, §. 16.

l. 3. ΕΡΝΩΕΙΝ, for ροσίν.

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

l. 4. ΔΝΑΓΓΕ, for ἀνάγκη. These words could be variously divided; e.g., ΔΝΑΓΓΕ [Ε]ΚΩ + ΣΑ ΤΚΑΩ, when ΣΑΩ (fem.) would be a new word. As it stands, I take the first + (for ΙΝ+) as the Art. fem., — the second may be the imperative, "give," — and ΣΑΤ for the Nomen agentis of ΣΙΤΕ. But the explanation is unlikely and unsatisfactory.

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

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

Φ+. The φ is very angular.

Address: One expects this to begin with the recipients and end with the writer's name. The use of sing. and plur. in this letter would imply the reverse. Yet other letters are equally inconsequent; v. N° XI, XXII, XXXIV. For ENK[YP]ω, v. ad N° XVII, Ver.

The text has a notable Boh. tendency, conspicuous in Φ̄τ, ἌΜΩΟΥ, ΝΗ
ΕΤ̄, ΕΤΑΚ̄, and in the Greek verbs with Ερ̄.

XXVIII Papyrus. (v. pl. 1.)

$6\frac{1}{2} \times 10\frac{1}{8}$ in.

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

^{sic} + ΤΙΤΑΜΑ ΜΠΑΣΔΕΙC ΧΕ ΔΥCAN KAT $\sigma\alpha\gamma\theta\tau\eta$?
ΔΒΤΛΙΑΝ̄ ΣΕΡΕ] ωΕΨΒ ΕΝΛΕΜΤΟΣΕ $\sigma\alpha\gamma\theta\tau\eta$ ΟΥ?
ωWC ΕΠΑΓΔΑΤΡΕ ΠΕ ΣΙΤΟΥ Λ ΤΕΚΛΗΣΙΑ
ΙΚΕΛΕΥ ΕCΩAI ΟΥCΩAI ΝΩΔΤΡΕ ΒωΙΝΕ ΜΜΑΒ
5. ΒωΔΝСΤΥХЕ ΟΥΔΓΛΘΟΝ ΕΨΩΠΕ CΩAI ΝΩΝ
ΕΚΟΥΩΩ NTENTOLMA ΠωWC ΜΛΑ ΟΥΡΩΜ
ΝΤΑΒΜΟΥ ΔΥΩ ΔΨΣΛΛC ΕΡΕ ΣΑΥ ΝΡΩΜΕ Μ
ΗΡΕ ΜΠΑΤΕΒΜΟΥ ΣΩΕΙC ΤΕΥ $\sigma\alpha\gamma\theta\tau\eta$ Β
NTENTB ΜΠΩWC (finis.)

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

ΔΥCAN[N]KAT rather than ΔΟΥCANIKAT, "mason", for the needful verb is wanting.

ΔΕΜΤΟΣΕ; cf. Peyr., Sib. PEΥΤWSE.

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

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

l. 4. ΚΕΛΕΥ[Ε] ECΩAI, as in N° XXVI.

l. 5. СТУХЕ for σΤΟУХЕІV. Its object with Ε̄, (ΕΟΥΔΓΛΘΟΝ), as in the Djemé texts.

l.7. ΣΑΥ = Sah. COOT.

l.8. Perhaps ΧΕ ΕΙC ΤΕΥ, for Sah. ΤΑΔΥ; though + in M.E. usually accords with the Boh.; ΤΕΙΤ'.

The Dialect is purely M.E., with the exception of ρωΜΕ, ογδι, εαγωπε.

XXIX Papyrus.

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

$11\frac{3}{4} \times 3\frac{3}{4}$ in.

[?οδθη μεν γωγηνιμ τι[γινι]τ.

Ιω]τ εττα[ι]νουτ

ει αβ

με γενε

5. ΝΠΕΝΟ[τ] ΝΙΩΤ

ραβραμ ἐναι

τ]ιταμα ΝΠΑΟ[τ] ΝΙΩΤ

τεπ μεν τασωνια

τεσκούνωνηλι νει c

10. Καλούν χντωικ' ραγу

ετβητο ηκεσαπ χε τε

ελπαραθον σοει ΝΠΑΠ[α]

25. ΝΒΣΥΝΛΑΡΕ ΝΜΑΥ ωλ

15.

ΝΠΑΟ[τ] ΝΙΩΤ ΝΙ[γ] πιγ

ωέχι επει.. λικσατ

πετεμευέπυξπε

προσκυνι ιτεκμ

απα μελα με πση[η]πε

εβαλ γιτη

πνευμα

λιθανασιοс

νεονηόγ

z

K. εβα[λ]γ

γη

λρι. π

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

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

l.9. ΚΟΥΝΩΝΗΛΙ; v. ad N^o XVI⁴.

ll.10,14. κι may be κι; both equally unintelligible to me.

l.18. ΜΕΛΑ ? = Mēlas.

The Dialect is M.E.

XXX Papyrus.

5½ x 5 in.

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

ο^{νε}γει πλεν πνού η[ρεπ] φ.

χει τεκμετχαεις η[ραι] ετταιηού

εμαρθενως τελεβ εχιν ουκού[ι η[ραι] ουνασ μενε]

σα νει τιταμα μακ χει η[ραι]

5. πια κεεγ ρογν τεκλεσια λι γε
τιογ μενη τουκάδι λεβ με γε
λυω γει δι^η διενεογ νερπ λογειν
τεκλεσια δεπωινι τεκ
απωκρης ταιτογ τιφ[η]η νεκ φ.

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

l.l. 2, 3. Perhaps [με πωογαγ ερογν ηη]επαρθενως, or, πεκωογαγ... ε(η)
παρθενως. Some such masc. word is required by τελεβ. Whether
the reference is to a congregation of Nuns can not be decided.

ΕХИΝ; v. ad № XIII⁵.

ΚΕΕΓ; v. ad № XXII, Ver.⁵.

ΕΚΛΕΣΙΑ; presumably for ἐκκλησία, as in Berl., P. 3267, ήρογν τεκλησια,
and № XXVIII.

l. 6. ΜΕΝΗΥ; v. ad № XIX⁷.

ΤΟΥΚΑ τοι λεβ ? = Sah. ήτογκα τοη εροց. But this does not assist trans-
lation.

l. 7. "And here are 4 double-keremeion (v. Wilcken in № XLV, Rec.!) jars of
wine." For δι^η, v. A.Z. 78, 70, ΤΙΠΛΗ =? δεπλή, a wine measure (Stern)
also ib., 75, ΔΙΔΙΠΛΑ.

διενεογ ? for Sah. ηναδγ. Cf. R. V, 32, ηνεγ.

λογειν, φορτιον. If so, something must be supplied before it; perhaps a
second η.

l. 8. δεπωινι; v. ad № XVI⁷.

l. 9. απωκρης could be read απωκριс. Cf. R. I, 24, V, 55, αποκριс = ἀπόκροις.

ταιτογ; usually τειτογ = Sah. ταδγ.

Verso; + ογη^η---?, in a different hand and in the reverse direction.

The Dialect is M.E.

XXXI Papyrus.

5 x 4½ in.

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

clear character, free from ligatures. K is (traced) Κ and ς, Σ. M and N are very ambiguous. For ς, v. p. 27. There are traces of lines above l. 1.

ΤΑΜΟΙ ΧΕΒΗΡ ΠΕ ΠΕΣΔΩΜ
ΚΟΣΤΑΝΤΝΟΣ ΤΕΥΧΑΖΟ
ΚΕΛΕΒΙ ΟΗΗ ΠΕΚ
ΤΑΒΟΡΩ ΜΑΣ ΥΔΑ
ΝΙΑ ΟΥΟΝ ΝΙΒ
ΣΑΙ ΗΕΜ ΠΟΣ
+

5.

l. 1. ΧΕΒΗΡ=?

Cf. R. V, 38, ΧΕΠΙΡ. From πεσ- it would seem that a woman's property is in question.

l. 2. The last letter is not Ε.

l. 3. ΚΕΛΕΒΙ; for κελεύειν.

ΟΗΗΤ; ? for the Qualit. ΟΗΗΟΥΤ. The Τ has the form L.

l. 4. ΒΟΡΩ; possibly for ουορπ. Cf. R. V, 41, 42, Βορπ.

The interest of this fragt. lies in its use of ς. There are no M.E. forms; γομτ might be held Bohemic.

XXXII Parchment. (v. № XXXIII.)

2½ x 2¾ in.

Very mutilated and brittle. The disconnected letters above the text and the nature of the text itself give the impression of a mere writing-exercise. The other face bears № XXXIII. The character is uncial and similar to that of Ciarca, Sacr. Bibl. Frag. I, pl. X, XI, XVII; Hyg., Alb. IX (Br. M. 27), XI.*

ΩΜ + ΧΨΙΚΞ
ΧΦΦΩΜ ΠΡΑΝΦ
ΞΞΞΞ ΞΨΞΨΟΦ
ς

Φ ΣΥΝ ΩΜ ΠΡΑΝΜ[^{sic}]ΟΦ Π
ΧΓ ΠΕΝΝΟΥΤΕ ΘΙΟΥΣ[^{sic}]ΟΠ
ΘΗ ΘΥΝΟΦ ΝΠΑΡΟΥ
ΕΟΥ ? ΝΟΥΤΙ

l. 1. ΣΥΝ ΩΜ ΠΡΑΝ; v. ad № XV'. A rare formula in these letters. It occurs (without ΣΥΝ) in Boh. texts, e.g. № XXXIX, Hyg., Alb. XXI.

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

L.3. παρογ[σια] hardly seems appropriate; but I see no alternative.

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

xxxiii Parchment.

The same leaf as N° XXXII. The character is almost identical.

ΦΕΥΓΗ ΝΩΟΡΤΝ ΝΖΑΒ
ΝΙΜ ΤΙΣΖΑΙ ΔΥΩ +
ΑΙΝΕΙ^{σις} ΕΠΟΥΧΑΙ ΝΠΑ
ΜΕΡΙΤ ΝΕΙΩΤ^{?ΔΙ}
ΟΥΖΑΙ ΝΟΥΟΝ ΝΙΜ
?ΤΜΤΟΝ ΜΠΕΚΑ
[Γ]ΙΟΝ ΜΠΝΑ^{?ΕΠΗ}
ΤΕΚΜΝ^{?Π}

l.4. The missing letter seems to have been N or Y. K could scarcely be read and is improbable.

l. 6. Perhaps there was nothing before +. For this phrase, v. ad N° XII⁷.

The Dialect is Sahidic.

XXXIV Papyrus.

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

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

Recto:

Verso:

1.1. Before p^{WME} one could read a γ; "he is a careless man, he knows

not how to —?" This seems to refer to a Carpenter.
l.2. + γέτε etc. "Give thyself the trouble to come to the monastery(?)"; lit., "trouble thyself, come."

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

λεγωνε, Illahun; cf. R. II, 58, λιγωνε; Ä.Z. '85, 30, λεγωνη (N^o III⁵, sic original)
N^o XLV, Rec.⁷, Ver.¹⁵; Append., P. Bodl., Rec.^{13, 14}, λεγωνη.

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

θε; for ήθε, "Like, therefore, as I have —?"

l.4. δαλιλ; Peyr., "Water-wheel."

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

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

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

XXXV Papyrus.

3½ × 4½ in.
A very fine, light-coloured fragt. The character has few ligatures, except in l.5. It inclines to the Greek form. There are margins at the top and on the right side. Some fibres remaining below, show traces of writing. There has been also a line (? address) on the back.

εῑ ψωοπ δῆ πσαβετ δῆ πτοσ ἡ
[δή]ρουμεν[ος] ἡ πμοναστηρίον
?= ἡ ιδολοκοττίνος ερούν
ειδύ.. ἡ τετηγατιώσυνη

5. καίδεκι ΙΝΔ// +

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

πσαβετ; "The Wall" (so Isaiah XXXVI, 11; Mémo. de l'Instit. égypt. II, ii.) It recurs
N^o XLV, Ver., XLVI. I take it to be the "Safet", so frequent in Mid. Egypt.
With "Nehia Safet" (Ibn Rudwan in Quatrem., Mémo., I, 393,) cf.
ليبي بيو (Abdellatif, ed. de Sacy, 675.) "El Safet" (Descript. de l'Eq.) is
8 kil. S.W. of Feshn. Perhaps the varying orthography points to an
Egyptian word; cf. Abdellat., بیو; Descript., بیو; Recensem., بیو.
πτοσ ἡ. Among the Mid. Egyptian Nomes our alternatives — owing to the
ἡ (for ή) — are ΠΕΜΧΕ, ΠΙΔΜ and ΜΕΓΙ (v. the list in Champol., l'Eg.
sous les Phar. I, 372.)

l.3. The sum ended probably with 5.

γολοκοττινος is a Sah. (or Greek) form.

The payment is to be made "into," εγογνη, some place (as, e.g., A.Z. '91, 21). For the person paid has rather ή; e.g., A.Z. '91, 14, ΤΙ--ΝΠΑΡΧΩΝ; Br. M.^m, Pap. XL, ΔΚΤΟΥΓΑΛΛΑΚΟΤΙΝΟC ΗΔΙ; Revill., A. et C. qθ, ΤΙ--ΝΤΕΖΟΥΣΙΑ.

l.4. Ends with a Greek word which I cannot identify. It seems like *ἀποσύρν (?) "debt". Its Prefix may be ΉΤΕ ΤΗ or Ή ΤΕΤΗ.

l.5. This and N° XLIII are the only dated frags. in the collection. Here it can be gathered merely that the year was the 13th, 14th or 15th of an Indiction.

The Dialect is purely Sahidic.

XXXVI Papyrus.

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

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

Recto: [f] γε πλεν επνουτι Ηγαρεπ ΔΝΑΚ ΤΕ πιλωτι Υ CICINN[?] 3
γε] οργι κατα ·εγ εταιτιωγι πε βιτα
Η^{M^{asc}} γ μαιμογν ταιτωτ με
(space) 5 ψατι (space)
5. ΝΝ· Η ΝΤΕΝΤΩΤ

Verso: (in the reverse direction; very faint,) + τλατ[?] αρ[?]

l.1. πιλωτι. The preceding ΤΕ is quite certain and is either an error, for ΠΕ, which the formula requires, or πιλωτι is fem. Cf. Parthey, Φιλόντος (genit.) fem.; but Zoega, 64, πιλοτος m., and (perhaps) Berl., P. 3248, πελοθε m. Besides, I do not know that νιος can, in such cases, = "daughter."

CICINN[?]; Cf. Pape, 9400, Σισιρᾶς, Σισιρῆς &c., Wien. Stud. '86, 216, Σισιρίω. The ending is uncertain.

l.2. κατα &c.; "to the amount of (?) 5½ solidi (?) for the sown field. They have been paid to (me?)." For the sum, v. ad N° XXIII.

ΒΙΤΛΑΤ = Sah. εγει ετοοτ-, "come to hand"; v. A.Z. '84, 157; ib. '85, 37; Berl., P. 5561. The Prefix is masc. sing. presumably on account of νομορχάτ- -λον or of γολοκοττινος.

l.3. μαιμογν = γενος. It occurs R. 1, 16, 65; V. 53.

ΤΑΙΤΩΤ με; also in N° XXXVII and A.Z. '91, 4. It seems to be Perf. II, 1 sing.

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

l.4. ψάτι; Cf. Revill., A. et C., ΠΗ, c. Z. '84, 155, ψάτη m., ib., 157, πεσατε m.
l.5. (traced);

The Dialect is M.E.

XXXVII. Papyrus.

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

Recto: [† γε πλεν επινούτι νωδρεπ νωβ
[NIM AN]ΔΚ ΠΕΤΑΝΙΕΛ ΤΔΙΣΘΕΙ
ΓΕΩΡΓΙ ΤΔΙΤΩΤ ΜΕ
ελ ΣΑΒΑΛ Π. ΘΜΛΕ
5. ΔΠΑ ΙΔΑΚ ΖΛΘΗ ΤΔΥ
ΖΕΝ ΝΗΒ ΚΑΤΑ ΘΗ Ν
ΣΑΝ ΠΕΒΣΕΡΕ ΒΔΛ
ΜΕΥΣ ΑΓΑ Ρ ΚΑΤΟΥ
ΠΙΤΑΓΙ ΠΟΔΡΑ^{??}

Verso:

Recto: l.3 may have begun with ΤΔΙΣΘΙΝΙ.

ΤΔΙΤΩΤ ΜΕ; v. N° XXXVI.

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

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

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

ΠΟΔΡΑ[ΜΕΥΣ], Κεραμεύς perhaps. Cf. N° LIII, ΒΔΡΑΜ[Έ]ΟC.

The Dialect is M.E.

XXXVIII. Papyrus.

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

$2\frac{3}{4} \times 5\frac{3}{4}$ in.

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

Recto: [φε πλεν μπνούτι νωρπ νωβ νιμ τισει ειωι
[Ν] η.]εττ ερε νεκσμου ετογεεβ
Verso: + ο^θ ο^θ τλας παιω ετογεεβ παπα
сампа λε πноутι кеев

Recto: l.1. ειωινι; the Partic. is remarkable and seems like a confusion of the two formulae, τι' αγω τι', and ει' ει'.

l.2. εττ; v. ad N° XIV'.

ερε; one may continue the sentence; ωωπι νεμηι, or εχωι.

Verso: ο^θ for ο^θν, as in R. V, 54, Ä.Z. 85, 31, and N° XLVIII.

сампа; cf. Denkschr. (Wien) XXXVII, 129, 165, 172, σαμβα; 152, σαμβας. One might however read сампале, and cf. the street in Arsinoe, Φαρναλιον (so Werrely, Denkschr. (Wien) XXXVII, 111; but Wilcken, Zeitschr. d. Ges. f. Erdk. XXII, 80, Φαρναλιον.)

[Ε]λε πноутι кеев might be сампале πноус ипесв, for πнос мпресв [УТЕРОС], though this is improbable. For πноутι кеев, v. N° XV.

The Dialect is M.E.

XXXIX Papyrus.

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

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

Recto: φ hen φραν мпенос [и]тс пих пеналъги [ног]
// ног нноят hen oy

Verso: // оурауми епесран п //

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

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

The Dialect is Boheiric.

XL Papyrus.

This fragt. has an appearance almost identical with that of N° XIV (pl. 3).
The material is somewhat coarse. 4 $\frac{3}{4}$ x 2 $\frac{1}{2}$ in.

| | |
|-----------------|-----------------|
| M? N ταγινί | ΕΙ ΔΙΣΙΠΕΚΩΝΙ Λ |
| ? ΜΠΝΤΙΚ | ΓΚ· ΕΜΑΤ ΉΛΙΕ |
| ΩΜ ΠΟΣ ΤΙΡΗΝΙ | ΟΥΩΜ· ΣΙ ΚΩ |
| ΕΝΙΩΔΟΥ ΤΗΡΟΥ | ΝΑΚ ΛΜΟΥ ΤΕΝ |
| 5. ΚΑ· ΜΠΛΑΠΙ Λ | ΣΙΑ· ΛΥΩ ΉΛΝ |
| Κ· διπλωνι μ | ΔΛΟΣ ΣΥΩ |

l.4. ΝΙΩΔΟΥ ΤΗΡΟΥ may belong to the formula R. V, 45, ΕΡΕ ΠΣΟΕΙC ΣΑΡΕΩ
ΕΝΕΓΟΟΥ ΤΗΡΟΥ ΕΝΕΚΩΝΩ.

l.6. διπλωνι; "make enquiries after me". Probably the dot is of no value.
For the phrase, v. ad N° XVI".

The Dialect is M.E.

XLI Papyrus.

Very mutilated; the gap in l.l. 1,2 seems due to burning. The character is large and irregular, not unlike that of N° XXVIII (pl. 1.) Upon the back was a rectangular figure (? cf. N° XIV, Verso, pl. 3) now faded, and, perhaps, traces of some large Arabic letters,— all being burned, as it seems, upon the papyrus. There are remnants of at least two lines above l.1. Dots represent the missing letters. 5 x 9 $\frac{1}{2}$ in.

| | |
|---|------------------------|
| ΕΠΝΟΥΤΙ..... | Β. ΣΑΒΤ ΕΠΔΥ |
| ΛΟΥΝΙΩΤ..... | ΝΕΒΟΥΝΕΥ ΘΕ ΠΑΥ |
| ? | ΤΕΒ ΠΕΤΑΒΕΙ ΠΕΚΣΔΙ ΝΕΙ |
| ΔΙΩΗΝΙ ΕΤΒΗ ΔΠΟΥ ΙΑΓΙΕ ΔΥΣΕΝΟΥΙ ΣΕ ΔΒΩΙ ΜΑΡΑΙΔ ΝΙ | |
| 5. ? ΜΑΒΗ ΝΕΚ ΒΕΠΕΒΩΗΝΙ ΓΑΛΑΙ ΚΑΛΩΣ | |
| ? ΝΕΚΔΑΝ ΚΑΛΩΣ ΠΟΥΖ... ΖΕΝ.. ΔΡC | |

l.3. ΣΔΙ = ΣΩΔΙ. Cf. R. V, 38, C61.

l.4. ΔΠΟΥ ΙΑΓΙΕ = بحري . ΙΑΓΙΕ occurs R. V, 43, 61.

ΧΕΝΟΥΙ ; v. ad N° XXII¹². Perhaps here; "they told me that he had found Maria".

l.5. ΒΕΠΕΒΩΗΝΙ ; v. ad N° XVI".

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

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

XLI Papyros.

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

^{sic} + ΤΕΙΣ ΠΕΝΣΑΝ ΜΑΙΝΟΥΤΕ (space) ^{sic} ΟΙ ΕΤΝ ΧΑΗΛ ?
ΚΙΡΙ ΤΙΑΚΟΥ ΧΑΗΛ

To be noted are (1) the elision of ($\epsilon =$) \bar{m} before $\Pi\mathrm{EN}^{\circ}$, of \bar{m} before Mai° ; (2) the ligature $\mathfrak{g}\mathfrak{x}$, in $\mathrm{g}\mathrm{i}\epsilon\mathrm{T}\mathrm{N}$; (3) the form TIAKOY , for $\Delta\mathrm{IAKON}$, which recurs in $N^{\circ} XLIV$ and L.

The Dialect is M.E.

XLIII Papyrus.

The nature of this fragt. is such as to separate it from the other letters. It is one of those rare texts which employ the Greek instead of the Coptic character. The peculiar Coptic sounds are represented by combinations of the Greek letters. For the similar frags., v. R. II, 56, 57; V, 41. The character has some resemblance to the cursive colophon, Glyc., Alb. xx1, (written not before A.D. 884), but also to the Greek numerals in Denkschr. (Wien) XXXIII, Taf. I (about A.D. 725). l. 1 was the first, but l. 8 was not the last.

Recto: [φυτζας εν παρισεσ[τ]
ιε? γειλιμες γ πεφσον
[δε] χι εν πεκχας αερωει τ
νης τι τζεναρικι εροκ
παραβλ εοκ? ετημος
περι σχεν εν
εζωπι τηρφς ατ
ιακη μεκενει αβ

(Tracing.) သုတေသနများ
သုတေသနများ
သုတေသနများ
သုတေသနများ
သုတေသနများ
သုတေသနများ

Verso: (in same direction; same ink);

1. $\pi\tau\dot{\epsilon}\iota\tau\kappa\bar{\nu}\alpha\dot{\phi}\varphi\omega\tau\iota$

it was at two

Cf. $\alpha\dot{\rho}$, № XII and $\psi\sigma\tau\epsilon$, masc., Zoega, 237.

(in reverse direction; different ink);

2. Large, illegible character.

3. (Copt.) [M]αρκος παγενπαδάμ ?

4. $\text{coy k}^{\circ} \text{n}^{\circ} \text{id}$

Recto: l. 1. $\sigma\gamma\tau\alpha = \sigma\gamma\tau\alpha\iota$.

l. 3. Cf. R. II, 56, $\alpha\epsilon\epsilon\rho\delta\epsilon\chi\iota \nu\kappa\chi\alpha\iota$, and № XXVII.

$\sigma\gamma\tau\alpha\iota = \nu\kappa\chi\iota$; v. № XXVII.

l. 4. $\tau\gamma\tau\alpha\iota\kappa\iota = \chi\epsilon\alpha\pi\iota\kappa\iota$. Its object with $\epsilon\cdot$, as Sirach, XIV, 2, XXIX, 6.

l. 6. = $\pi\iota\hbar\iota\iota$ (R. II, 56, $\eta\epsilon\iota\iota$) $\omega\iota\hbar\iota\iota \epsilon\hbar\iota\iota$. Cf. R. V, 27, $\nu\alpha\pi\alpha\hbar\iota\iota \tau\hbar\iota\iota\omega\epsilon\hbar\iota\iota$.

l. 7. $\sigma\gamma\omega\pi\iota = \omega\omega\pi\iota$.

l. 8. ? $\kappa\mu\gamma\kappa\mu\gamma$. But I can not divide the words with certainty.

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

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

l. 3. The second name is not $\delta\alpha\mu\omega\lambda$.

l. 4. Before ω may be $\nu\mu$, $\nu\pi$ or $\nu\alpha\iota$.

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

The Dialect, as in the other frags., is Boh., though $\mu\epsilon\pi\sigma$ is a Sah. form.

LISTS and ACCOUNTS.

XLIV Papyrus.

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

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

Missing letters, where calculable, are represented by dots.

- ¶ πλογος ενεχωωμι · ηταντσι μμαγ · ουτρεουαγγελι
οη μπεταλον · αγα κεγ μπεταλον · ουκαταμαθεοс · λογκαс
β· μαρκοс · ουπραζιс μπεταλοн · αγα κεογε · ουαпостолос
μπεталoн · αгa κeоyе natпeтaлoн · neкaвoлiкo[n] β
5. neouenin · ουтraeуаггeлиoн · мpeтaлoн · caғ · λ
мaθeос β · кeтrеуаггeлиoн · natпeтaлoн · iωgānнc · лoу
κaс · μaрkoc · οuψaлtиp[ioн] · noyенin · ψaлtиpion ̄
neхaѡmи nωu мmeçpѡn ̄β · naپec · neв[ep]i ̄β ·
(space) maθeo[c] ̄ e noyенin · maθeoс //
10. negaloу mpaiaкoу petros eл .. ̄cønoу . eжaq ·
neхaѡmи nxaрtиc · ̄xø · [a]gа k̄[e] ̄cø naپec · neхa
[a]mi ngraфh · xapтиc ̄ · meçpѡn ̄ · nekanikoyi
nxaрtиc · mmeçpѡn · naپec ̄xø xapтиc ̄ naپec
oymicfkon noyенin · aгa oу · öл · naپec ouantfhanapi
15. ?zawom? ̄ фaнtaу ney · mpcouriah ̄
? gоyn · ? peta[lon] ? лoуkac mn iωgānнc
? oc · β ? apo ? . k]aθoлiкoн β ·
? β · e ? eуem ? (space)

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

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

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

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

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

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

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

l. 1. "The list of the books which we have furnished with στιγμd." σtgm = σtigzr, interpongere, "to add diacritical marks to a M.S." One of the examples given by Sophocles refers to clause-division, the other to metrical punctuation.

ΤΡΕΟΥΑΓΓΕΛΙΟΝ, l.5, ΤΡΑΕΥ-, l.6, ΤΡΕΥ', for ΤΡΕΕΥ'.

l.6.2-5. ΠΕΤΔΛΟΝ, l.l.4, δΤΠΕΤΔΛΟΝ. πέταλον is properly a plant's leaf.

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

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

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

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

l.8. ΣΩΛΩΜΙ ΝΩΛΩ. This term designates three patristic works — narratives and anecdotes, — in Hvg., Alb. XXIV, XXVII, XXVIII. Lectionaries are, in B.'s list, called ΚΑΤΑΜΕΡΟC.

ΜΕΣΠΡΩΝ = μέμφαρον. In B.'s list the form is ΜΕΒΡ, ΜΕΒΡΑΝΟN. The Μ has fallen out as in ΜΗΨΙ, ΜΕΒΕ, Μέμφις, ΚΩΣΤΑΝΤΙΝΕ, Κωνσταντίνος, ΠΑΤΩΚΡΑΤΩΡ (Revill., A. et C. οζ.) πατοκράτωρ, &c.

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

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

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

ΙΑΝΚΟΥΙ; v. ad N^o XVI⁴.

l.14. ΜΙΣΤΙΚΟN; cf. τὰ μυστικά = μυστήγοι, the sacraments (Sophocli). The lacuna might contain [ΟΥΩΝΓ ΕΒ], "Apocalypse"; yet there is hardly sufficient space.

ΑΝΤΦΑΝΑΡΙ = Αντηρούραρον (Lagarde, Orientalia I, 43, 5, liest. 51).

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

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

* سرخ سُلْطَن may be the χαρτής γενούρ[ρος] which, in Bouriant's list, is opposed to χαρτής παλαιόν or to χαρτής alone.

XLV Papyrus.

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

Recto

| | | | | | |
|------|-------------------------------------|---------------------|---------------------------------------|-----------------|-----|
| (1v) | [ΟΥ]ΕΝΑΒΕΡ ΠΕΒΜΗ ΝΤΑΝΩΓΗ | δε ^τ α | μήκε πλευτε πογδεια | δε ^τ | 5. |
| | σιμαχι | α | νεδμαγει ε?πογσι ^β | αγ | |
| | χαηλ πκεραμεως | α | φαρ ^α παπα πετρος πεβμη | α | |
| 5. | ιε ^τ ιερωμε παλκεειω | ε | φλ μωηснс πεбмн | α | |
| | ιη ^τ ιοм ιερωμε παλκεειω | β | χαηλ πκεραμεω[с] | α | 5. |
| | ιη ^τ ιοм ιερωμε παλκεειω | β, | ωено ^т πκεραμεωс | α | |
| | ιοм ιερωμε παλκε[ειω] | ? | βасиλε παλερωни | β | |
| | ? [ιοм ιερωμε παλκε]ε[ι]ω | ?, | πετρ ^ρ с косм небмажеи | β | |
| | ? [ιοм ιερωμε [παλ]κεειω | ? | аврадам памн | α | |
| 10. | ? ιεσιμах[и] πωне | β | ε косма памрн | α | 10. |
| | κ ^τ ιερεμсимистоус | αγ | ε παιакон ^{sic} геваргι φам? | α | |
| | макари πατοутωн | α | ερоун ^т фак..ε | α | |
| | κ ^τ ιερωμε παλκεειω | α | παιакон [άπ]а югли | α | |
| | πасон клоуба όλ мωснс | α | ιη ιερωμε [πа]λκеeиω | αγ | |
| 15. | [ιεσιμахи] πωне | γ | недаке нтаяудаке ^{sic ιεσи} | β | 15. |
| | [παι]акон геварг[и] φамωн | α | [недамкулι ншадре | α | |
| | змажиεу..εшн | α | κ π..а.үн.апа мердеи | ? | |
| | ? | α | недамшн пмоу ^н | α | |
| | ? | β | неноуе εукаре сим | αγ | |
| 20. | н[ερω]με[π]αλк[ee]иω | α | недамкулι πид | ? | 20. |
| | [ιεσιμахи] πωне | α | φар ^α πετρος πман бамоул? | | |
| | αε..ποу..ре | αγ | нεремпωлιс мнппн ^{sic} ? | | |
| | ? ε ? | ζ | нεрωμε παλκеeиω | αγ | |
| | ? | ε..ζεнпεз | (sic) нерωμε παлкеeиω | α | |
| | мoyc | α | ханл πκεραμеωс | α | |
| { | [ιερωμε παлке]еиω | α | нεремсимистоус εу | (sic) | 25. |
| 25. | ? | ε | каре сим | αγ | |
| | ? | ε ^q παπι | косма пасуннарш | α | |
| | ? | զφεпiփнi | пебшу επапас | α | |
| | ? | λιεδ | ιω παтаншееи | α | |
| | ? | γc | небамоул | α | |

The measure at the head of the numerical columns is $\delta\bar{\iota}^n$ (so Wilcken, "sicher," from a tracing), i.e. διοιλοκεράπινον (v. N° XXX). The text appears therefore to be a wine-merchants' register of sales; though, if so, the amounts entered to the πωμε παλκειώ, who, with "Ibn Asem" (Vb 13), were presumably Moslems, are remarkable. In a list R. V, 45, Krall reads the measure $\Delta\bar{\iota}$, i.e. ΔΙΠΙ = Sab. ΟΥΟΙΠΕ, modius.

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

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

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

Recto: col. a.

1. ΤΑΝΩΓΗ; v. N° XXXIV.

2. ΚΙΜΑΞΙ; cf. R. 11, 60, 62, ΣΥΜΜΙΧ, ib. V, 48, ΣΥΜΜΑΞΙ, and Recueil XI, 148, ΣΥΝΜΑΞΩΙ.

3. ΚΕΡΑΜΕΩΣ = κεραμεύς, Kircher, Sc. III, وَجْهَ الْقَلْبِ. Cf. N° LIII, ΚΕΡΑΜΕΩΣ, Append, P. Bodl., Rec. ^{25, 31}, ΡΕΡΑΜΕΩΣ. For -ΣΩΣ = -ΣΟΣ, v. G. Meyer, Griech. Gram.², §. 119.

4. ΟΜ = ὄμοιος. Cf. N° L, οφ, Recueil VII, 144, ΟΜΥ, ib. XI, 133, 134, ΟΜΔΥ, ΟΜΑΥ.

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

6. ΚΙΜΙΚΤΟΥΣ; a (Greek?) place-name, as its praformative shows.

7. ΤΟΥΤΩΝ, وَجْهَ, a town in the south of the Fayyum. (v. Schwein-

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

l. 14. Κλούδα = ? Clōukos; but unlikely. Nor is Μωχής for Μωχές, which occurs Rb 4, Va 14, probable. ζα might be "on behalf of", or we might read Κλούδα ζα Μωχές.

l. 26. [p]εγπάπι; cf. Va 15.

Recto: col. b.

l. 1, and Va 10, λεγτε = Sah. *ραγτε, the proper representative of Mariette, Mastab. 70, 90, 80, L.D. 11, 102, 22, 23. Cf. S. Mark IX, 3 (Mémo. de l'Inst. ég., II, ii,) and Fl. Petrie, Hawara, pl. XXII (bottom), λεγτ.

πογδεία; also Append., P. Bodl., Rec. 21, πογδεῖτ. It may be compared with several names in Mid. Egypt; Zoega, 24, φογδεῖτ in name of Hnes; Abdellat, 685, b.g. = Recencemt; Descriptn, Job and Jobb.

l. 2. αμαγεί and l. 8, δμαγεί, = Sah. *αμοογε, *δμοογε (v. Stern, §. 214.) πογδεία; towns of this name occur N° XXIII", LII, Append., P. Bodl., Rec. 9, 12, 37, and R. 11, 62, 64; V, 31.

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

l. 7. λεγωνι; v. N° XXXIV.

l. 8. κοσμ; cf. the abbreviations in N° XIV⁹.

l. 12. εγογν = υρίση. v. Append., P. Bodl..

l. 15. γάκε, "Shearer", = Sah. γώκε, γωώκε; but the Agent seems always expressed in Sah. by the Relat., ετρωώκε.

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

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

l. 19, and Va 17, ογιε is, I suppose, identical with Va 7, Ub 3, 17, ογαιε. The latter would be the legitimate M.E. plur. for Sah. ογοειή, ογοιε (v. Stern, §. 221.)

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

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

l. 27 ωηναρψ recurs Va 3. Cf. Zoega, 24, ωενερψ (?) in name of ΠΕΜΣΕ), Abdellat. and Descriptn, γινε (in Fayyum); Recencemt, ιγινε

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

l. 28. ΕΠΑΠΑΣ ? = Επαφος. πεβωψ is too well established to allow the reading παπας, a frequent name in Egypt.
l. 29. ΤΑΝΑΙΕΕΙ; v. ad N° XXII⁵.

Verso: col. a.

l. 2. ΚΑΝΑΙΑΡΕ; cf. l. 23, ΚΟΥΝΑΙΑΡΕ. These are probably the same (v. N° XVI), and appear to be place-names.

l. 5, 6. ΙΟΥΕ ? = 100ΥΕ (cf. Peyr., ΕΙWOΥΕ,) plur. of ιω. For the other words I have no suggestions.

l. 8. αΜΤΕΛΙ. I can not explain this. An error for αΝΤΕΛΙ is improbable, αΜ- requiring rather a noun to follow it.

l. 13, and Vb 17, 18, ΠΙΓΑΒΕΤ; v. N° XXXV.

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

l. 15. ΡΕΓΛΔΕΙC; v. N° XXVI.

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

l. 17. ΠΑΓΙΔΑΡΜΟΥΤΕ; ? a place-name; cf. Vb 17. ωδ "festival" is improbable owing to Vb 10, ωΕΕΙ; nor is ωδη, for Sah. ωοη "Emtio", very suggestive.

l. 24. ΑΚΑΥ; this name recurs N° XLIX. Cf. the frequent ΠΙΑΚΟΥ.

ΔΡΧΗΣΙΜΑΧΙ; v. R. II, 60.

l. 25. ΠΕΛΒΙCΩΚ recurs Append., P. Bodl., Rec.¹⁸, ΠΕΛΒΙCΟΩΚ. Cf. Berl., P. 5561, ΠΕΛΒΕΗCI = Denkchr. (Wien) XXXVII, 107, πελκησι; also ib. πελκησι. In Pap. Boulaq II, pl. 4,  is a locality in the Fayyum whence Brugsch (Dict. géogr. 197,) derives البرج (v. Abdellat. 686, in Bah-nesa; the Recensemt gives two in Benisuef.) The names appear to be compounded with those of Sobek and Sois, the grammatical relation of their elements being similar to that in the series with ΚΕΡΚΕ-  and ΠΙ-  (v. Steindorff, A.Z. '89, 108.)

Verso: col. b.

l. 2. φωΡΕ; v. R. II, 60, 62, φοΡΕ.

ωΑΡ[E]; probable because of N° XXII⁶, ωΑΡΕ.

l. 10, 11, for Sah. ΠΧΟ ΕΒΟΛ ΕΠΩΑ ΝΤΑΚΕΝΗΩ. For the Prefx Ε-, v. Acts, XXI, 24. In Zoega 540, ΤΑΚΙΝΔΩ is a hill with a monastery, in or near the Fayyum.

- L. 13. = aslabi). Cf. Description aslabi (in Atfih.).
L. 18. Perhaps the final word was a distinctive appellation of one of the numerous Safets (v. N° XXXV).

The Dialect here is not wholly M.E. The interchange of p and λ is not uniform, neither is that of the vowels α - o , ϵ - a . The genit. $\bar{\text{n}}$ - is often represented by a vowel only.

XLVI. *Papyrus.*

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

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

Fragt. A.: ΦΝΑΘΡΑΥ ΠΩΗΝΝΛΑΨΡΔΛΜ // (space.)
[ΟΥ]ΕΝΔΑΨΕΛ ΠΩΗΝΝΑΘΡΑΥ ΠΩΗΝΤΚΟΥΝΘΩ//
[ΙΕΡ]ΗΜ[Ι]ΔΣ ΑΠΟΛΛΩ ΠΕΤΡΕ // (space.)
... ΕΜΝΔΑΥΙ // ... ΤΣΙΝΙΝΟΥΔ ΤΑΔΤΟΥ
5. ? ? ΈΡΥΤΙ ΣΙΩΟΥ ΟΥΔΕ ΣΝΑΝ
? ? ? ΝΤΦΙΛΙΔ
(space.)

Fragt. B: Fr.
 WCΝ ????ΕΠΙΝΤ
 ΜΟΝ ? ΝΤΜ
 ?ΠΘ
 ήΝΔΟ (space.)
 10. ΣΙ:ΜΝ [Ι]ΕΡΗΜΙΑΣ: ΟΙ
 Π[Δ]ΙΑΚΟΝ ΔΙΟΥΛΙ: ΜΝ Δ
 Π?ΚΑΡΠΑΣ: ΜΝ ΠΚΕΔΙΟΥ[ΧΙ]
 Ι[Ε]ΡΗΜΙΑΣ ΘΝΝ ΔΠΑ ΣΩΝ
 15. ΓΥΘ ΚΟΥΦ Β

Fragt. C:
ND
 \bar{g}^M

(space.)

ΦΥΡΩΝ:

N[!]ΛΑΜΜΩ[!] ΠΑΡΕΥ

M[N] ΒΙΚΤΩΡ

ΝΕΝΤΑΥΜΕΔΟΥΣ?

20. ΑΒΡΑΑΜ: MN i

(space.) ΟΙΗ

ΝΕΚΟΥΙ ΝΤΑΥ

ΛΥ? ΑΥΩ

ΚΟΥΡΑΡΠΩ

ΝΑΥ ΚΟΥΡΑΒ

[A]ΒΡΑΑΜ ΝΤΕΨΩΗ

X

? T:

Ε ΚΟΥΡΑΒ?

ΦΤΑΝΩΡΗ ΣΙΤΕΝ

ΚΕΡΚΕΣΟΥΧ ΣΙΤΕΝ

25. ΜΗΝΑ: MN ΝΑΞ[ΡΑΥ]

^{sic} ΔΤΡΗ ΣΑΠΟΛΛΩ

(space.)

KΟΥΡΑΒ

KΟΥΡΑΒ XIA

S KΕΡΑΜΙ^{sic} H:

BITTINA A

? S KΟΥΡΑΒ?

30.

ΦΗΛΙΑ ΠΑΡΕΥ

ΔΑΤΡΗ Μ: ΚΟΥ ? ΟΥ ? ΜΑ ΚΟΥΡΑΒ

ΦΠΑΠΑ ΠΑΠΝΟΥΤ^{i:} ΜΝ ΠΙΑΝΩ ΣΙΤΕΝ ΔΠΑ ΜΑ

ΚΑΡΙ ? HC ΚΟΥΡΑΒ

? Δ:

ΓΛ Θ ΟΜ Σ ΚΟΥΡΑΒ ? NH:

ΦΑΝΩ ΝΕΒΙΤΑΥΜΕΔΟΥ ΕΝ ΠΚΟΥΝΩΗ ΜΠΑΒΕΤ

35.

ΚΟΥΡΑΒ ΛΒ Σ Ε ? T

S KΕΡΑΜΙΑ: H: S BITTINA: A

Fragt. B.

We have here — at least in frags. B, C — various accounts, apparently as to the sale of wine (or oil). The paragraphs, with their initial φ, showed the names of the customers and the amounts supplied in each case. The total supplied to a whole group is twice given (ll. 15, 33).

ll. 1, 2. ΑΥΝΝ. = Sah. αΕΝ·, ωΝ·: v. Steindorff, Ä.Z. '90, 51; Stern, §. 72.

ΑΒΡΑΑΜ; cf. l. 20, ΑΒΡΑΑΜ.

ΟΥΕΝΑΓΕΛ; v. Berl., P. 5556, ΟΥΕΝΑΓΛ; R. I, 65, ΟΥΕΝΑΒΕΛ. The following names may be those of his father and grandfather.

ΤΙΚΟΥΝΩ; a new name.

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

l. 12. ΑΙΟΥΛΙ = Ιούλιος.

ΚΑΡΠΑΣ; apparently a proper name.

ΚΟΥΡΑΒ; v. ad N^o XI⁴

l. 14. ΟΝΝ = ΕΝ; v. Stern, §. 72.

l. 15 and l. 33, ΓΛ Θ = γερέτδε ὄμον; v. Stern, Ä.Z. '84, 150 (cf. Ä.Z. '71, 23) Weesely, Denkschr. (Wien) XXXVII, 217 and Append., P. Bodl., Rec. 44-46.

l. 17, and l. 29, παρεγ. This name recurs R. V, 53. One might read, ΝΙΛΑΜΜΑ
(cf. ΝΙΛΑΜΟΥ R. I, 65,) S παρεγ.

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

l. 23. ΤΑΝΩΓΗ; v. N° XXXIV.

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

l. 24. ΚΕΡΙΚΕΚΟΥΧ; v. A.Z. '83, 162, Denkschr. (Wien) XXXVII, 105, Κερκεούχων ὄφος.

l. 27. ΚΕΡΑΜΙ[Σ], κεράμια. This measure, with ΒΙΤΤΙΝΑ, is twice added, after the sum of the KOΥΦ has been given.

l. 28. ΒΙΤΤΙΝΑ; possibly = πετίνη, πετίνη, a flask covered with plaited work (Stephanus.)

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

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

XLVII Papyrus. (v. N° XXI.)

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

Recto:

σάγνε :γ (space.)

4 $\frac{1}{2}$ x 5 $\frac{1}{2}$ in.

Verso:

ἀλμεψμελαι α ουψαρ μησρ α

ουψωβε εψχισταυρος ?

ουερψων εψχισταυροс α

5. ουμαππια γαλλαι ηνοσ α

ουψατην ηρωκ'ос α

ουπαλлии еме. . ςι εψχισταυρο[с] ?

και κογι μαппа γαллai β

κατапнтичс ουверι και αпес ḥр?

10. ψтнн нкλнрикос α και παллии

οуаппоумис α

οуэлле εфешеенелα α

- This is a list of clothing, or rather, of ecclesiastical vestments &c.
- l.1. = σάκκος; v. N° XXII¹², but here it is probably the sleeveless vestment, described by Du Fresne, s.v.
- l.2. = ἀτάvο, a mantle, or Dozy, Suppl^t I, 788, carpet. The absence of the Coptic article is noticeable.
- l.3. ωδρ[η]μηq, "a skin of parchment", or, "a dress(?) of skin" (v. Peyr. ωδρ.)
- l.4. "A covering having the cross(upon it)." The phrase εγχισταύρος is perhaps of similar meaning to παλνωραύρος (v. Du Fresne, s.v.)
- l.5. "a large blue-green coverlet or napkin." μαρπίδ = خرق, which Tuk, Eudol. II, VII, explains by آله. v. also Kircher, Sc. 118, 121.
- γαλλαῖ; probably = l.6, γαλλάνι. Cf. R. IV, 141, where καλλάνι, καλλάῖος is similarly used.
- l.6. γωκρός ?= γεκκός.
- l.7. "a ____? pallium with the cross(upon it)." παλλίν = γαλλίος = Kircher, Sc. 120, البلين.
- l.8. κογή; either for κοογή or καικογή = Stern, §. 270, κεικαγή.
- l.9. = ? καταρέταρος, the covering for the altar, sacraments, &c., Du Fresne Bepi, ΔΠΕC; v. ad N° XLIV⁸.
- l.10. αππούμιc; v. Kircher, Sc. 117, απομίc = εποπίς, shoulder cloth, or stole, Du Fresne.
- l.12. I can not divide the words here.

The Dialect can scarcely be determined. δάyne and ΔΠΕC are M.E., NOS is Sahidic.

XLVIII Papyrus.

A much injured fragt. of light colour. The character is large and has features in common both with that of N° XIV (pl. 3) and of A.Z. '85, Taf. I, 1. Margins remain at the top, bottom and left side.
l.6. 3, 4 are very illegible.

sp: cγ πλωκεc necόγa

ογψη мe ψм

ηδа̄ئi ψe мeвt

неptab^{su} мaзψамти стaуюma

5. тaлбoγлaп ete ψиpарmнt (space.)

мнta neptab пaxдaei iwt maB me cn[е]y
neptab

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

- l.1. λωκες = λόρος. Cf. M.S. Bodl., a(P.) 3, κοκες = κόκκος, A.Z. '92, 39, ΕΙΤΗC
= εῖδος.
- l.2. ωΗ = ? Sah. ωι.
- l.5. may begin with an Arabic word.
- l.6. ΜΗΤΑ may be "eleven."

The Dialect is M.E.

XLIX. Papyrus.

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

$9\frac{5}{8} \times 5\frac{1}{2}$ in.

+ πλογος ΗΠΕCOYO
 ΔΚΔΥ ΠΔΜΗ ... ωΠΙ Δ
 ΠΛΥΛΙ ΜΛΝΕΜΛСI?
 5. ΖΟΥΜΙСI Μ.. ΝΕΜΑС[!] Δ
 ΠΛΕΝΠΛΑП[С] ; Δ
 ΠΛΑСОНА... ΚΥР
 ? ? ?

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

- l.2. ΔΚΔΥ; v. ad N^o XLV, Ver.²⁴. The end of the line is quite illegible
- l.3. "Paulos the calf-herd." Cf. Stern, §. 173, ΜΛΝΕΡΙР, ΜΛΝΕΒΔАМПЕ.
 Note the absence of the Article.
- l.4. ΖΟΥΜΙСI; cf. "Führer-Rainer, I. Th., 12, "Homeise," a man's name.

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

L. Papyrus.

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

Recto:

| | | |
|-------|------------|------------------------|
| ? | ορ̄ | ? Η. ζ |
| ΚΟΣΜΔ | ορ̄ | γρ̄ |
| ? | ΙΩΜ | αθ̄ |
| ? | ορ̄ | αρ̄ |
| 5. | Μ | αθ̄ ξβ̄ |
| | ορ̄ | ·ώΝ̄ |
| | ορ̄ | ρ̄ζ̄ |
| | πιλοθ[1] | ορ̄ πτ̄ |
| | | (space) |
| 10. | κομ. ἀλάδη | ορ̄ με̄ ^{sic} |
| | κοσμδ | ευταλέ πανοι πωδρη |
| | ει ? | ρε̄ π ? |
| | | ωμ ρκγ̄ |
| | | ? |
| | | ναφ ξβ̄ |

Verso: (margin, 4½ in.)

| | | |
|--------|-----------------------------|-----------|
| πιλοθι | βιμη | |
| εφτι | παπλ πιλοθ̄ | ορ̄ λ |
| παικού | ορ̄ | ορ̄ ? |
| | ορ̄ | ορ̄ (sic) |
| πιρην | πιλοθι βοτ̄:ω | ορ̄ κγ̄ |
| | δλειδ εταλλα επιλωθι ορ̄ μ̄ | δλειδ ? |
| | δογμ[ι]c τι πιδιακού ? | |

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

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

Πωοι; as a name this occurs Zoega 221. Cf. πιωοι, ib. 30.

Verso: l.1. βιμη for βεμη = Sah. βμε.

l.4. πιρην; v. ad N° XII¹.

l.7. δογμιc; cf. Zoega 105, γωμιc, masc.

διακού; v. N° XLII.

εταλλα and βιμη indicate the M.E. Dialect.

LI. Papyrus.

A, 8½ × 3½ in.

B, 4½ × 6¼ in.

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

Fragt. A: + πλοκ̄ NE
 ήτα βαμούχ
 ναπερ̄ σα
 μπμοναστ[ηρ̄]
 5. ΧΙΛΙΑ ^{sec} ωκτ̄ω

Fragt. B: γε̄ ? κό²
 ηπαλβετεικοci
 εξηκοντα γι
 ωξ σεχρεωct
 ττλ ήταγδι 5.

10. ΚΟΥΦ ΚΑΜΗ
ΝΧΟΥΤΕΣΤΗ
ΤΟΥ ΕΠΜΕΝΕ
ΕΠΒΩΣ Ν
ΡΜ ΔΥΩ ΒΑ
ΤΛΑΖΙΤΟΥ ΕΞΗ
ΙΣ ΔΕΚΑΤΗ
ΕΒΔΛ ΝΕΩ ΝΤ
ΝΙΣΔΛΚ Ν
15. ΙΩ ΠΝΟΟ
ΝΩΙ ΕΠΜ
ΤΕΩΜΙC
ΝΤΑΝCM

ΟΝΑΦ ΕΣΟΥΝ
ΚΟΥΦ ΚΑΜΗΛΙ
ΧΡΕΩΣΤ Ν ΙΑΝ
ΚΑΡΠΟC ΝΠΕΝΤΗ

Fragt. A; l. 1. λοκυ = λόρος, as in Ä.Z. 78, 17.

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

l. 6. ΚΟΥΦ; v. N° LIV, ΚΟΥΦΟΝ; Denkschr. (Wien) XXXVII, 128, κουφων; ib., 176, κουφδ; Recueil VI, 67, 69, κουφας. Du Frene gives κουφδ = ἀγρεῖον. ΚΛΜΗ; recurs perhaps Fragt. B, l. 7.

l. 12. ΙΣ = καὶ.

Fragt. B; l. 2. πιστεύετ is doubtful. v. N° XXXV.

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

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

ΕΒΔΛ and ΣΟΥΤΕΣΤΗ indicate a M.E. tendency in the Dialect.

LII. Papyrus.

This strip of Papyrus shows a character not unlike that of Hyv., Abb. XX (colophon).

Η...ΠΑΨΕΝΚΟΛ. ?

ΠΑΨΕΝΙΚΟΥΜΕΤ ΠΛΠΟΥΣΙΡΙ ^{XP} α

ΚΟΥΜΕΤ; cf. the names Καρηγτᾶς, Κορήγτης.

^{XP} = ?? χεροίον. It could here scarcely be χωρίον. The letter written above

has the form ω and need not be w .

LIII. Papyrus. (from Hawara.)

A, $4 \times 4\frac{1}{2}$ in.

B, $2\frac{3}{4} \times 5$ in.

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

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

Fragt. A:

| | | | | |
|---------------------|--|------------------------------|---------------------|-----|
| $\Delta\ddot{\rho}$ | $i\ddot{\eta}\text{yy}$ | $\pi\ddot{\alpha}\dot{\rho}$ | $\Delta\ddot{\rho}$ | i |
| (space) | $\omega\dot{o}\tau$ | $\Delta\ddot{\rho}$ | a | |
| | $\dot{\Lambda}\lambda\dot{\pi}\tau\alpha\chi\dot{i}$ | $\Delta\ddot{\rho}$ | $\dot{\alpha}$ | |

Fragt. B:

ΜΠΩΠΙ πιβαραμ[ε]ος $\Delta\ddot{\rho}$ $\dot{\alpha}$
 $\Delta\ddot{\rho}$ a λλεετ $\Delta\ddot{\rho}$ a παρα
 Β]δαβιλων ? τακη επλαλεετ
 πρατ εγλατρε $\Delta\ddot{\rho}$ ε λ
 ?πκλαу $\Delta\ddot{\rho}$ γ
 (space) μογα оут?

5.

Fragt. A; l.1. yy ; cf. the table of cursive numerals, Stern, p. 131. Here I would suggest $\varepsilon\eta$, for $\text{ey} = \frac{1}{2} + \frac{1}{8}$, or $\frac{3}{8}$.

$\pi\ddot{\alpha}\dot{\rho}$; v? ad N° XII².

l.2. $\omega\dot{o}\tau$; the dictionaries give "a couch, cushion".

l.3. $\tau\alpha\pi\chi\dot{i}$; "salt fish". It occurs Append., P. Bodl., Ver.¹⁰, Berl., P. 5559 (v. ad N° XII¹⁸), A.Z. '68, 84, $\tau\alpha\pi\chi\dot{i}$ (^{sic} = αγωνι, ὥραγα, Fleischer). Note the gender in the last example.

Fragt. B; l.1. $\bar{\alpha}\bar{\rho}\alpha\mu\epsilon\omega\sigma$; v. ad N° XLV, Rec.³.

l.2. λλεετ; perhaps also in l.3.

l.6. μογα; ? = $\omega\omega\omega$.

LIV. Papyrus.

$8\frac{7}{8} \times 4$ in.

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

πλογος $\bar{\nu}\kappa\gamma\phi\omega\eta$

5.

| | |
|--------|-----------------------|
| ΚΟΥΡ | $\bar{x}\bar{n}$ |
| ΚΟΥΡ | $\bar{w}\bar{\eta}$ |
| ΚΟΥΡ | $\bar{\psi}$ |
| ΚΟΥΡ | $\bar{\psi}\bar{\pi}$ |
| ΚΟΥΡ | $\bar{w}\bar{k}$ |
| [ΚΟΥΡ] | $\bar{w}\bar{n}$ |

10. $\bar{f}\bar{\nu}\bar{\Delta}\bar{\epsilon}\bar{\iota}\bar{\mu}\bar{\omega}\bar{\varsigma}\bar{\iota}\bar{\epsilon}\bar{\nu}\bar{\chi}\bar{\iota}\bar{\mu}\bar{\omega}\bar{\bar{\nu}}$
 γ̄ε̄ν γ̄νε̄ς σογ̄ ελτᾱ^ό
 σογ̄ ελτᾱ εν̄τμο̄
 σογ̄ εν̄χ̄ιμο̄^ό \bar{n} \bar{a}
 νετν̄τμο̄^ό \bar{n} ?

[ΚΟΥ]
[ΚΟΥ]
[ΚΟΥ]
[ΚΟΥ]

ω?
(sic)
(space)

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

- L.1. ΚΟΥΦΟΝ; v. N° LI. A similar reckoning in ΚΟΥΦ, Wien. Stud. XII, 87.
 L.10. ΔΕΙΜΩΣΙ = δημόσιον.
 L.11. ΟΝΕΩ ? = ΟΝΗΣ, Hieracleopolis. Other occurrences of it cited, R. I, 64, II, 58.
 ΣΟΥΔΑ ΕΛΤΑΣ = Sah. ΣΟΥΔΑ ΕΡΤΑΒ. Cf. N° XLVIII, ΕΡΤΑΒ.
 L.13. extremely uncertain.

The Dialect is M.E.

LV. Papyrus.

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

- NP. ΝΔΡ
 СΙΦ. ΚΑ
 WN. Βω
 ΚΑΚΕΛΙ ΒΑΡΩ[τ]
 5. ΚΑΚΕΛΙ ΠΕΝΙΠΙ
 ΤΙΚΑΝΙ ΠΕΝΙΠΙ
 ΣΟΥΠΛΙΝ ΠΕΝΙΠΙ
 ΒΙΣΛΑΚ ΒΑΡΩ[τ]

- 7 $\frac{1}{2}$ x 3 in.
 ΕΛΚΟΥ ΝΩΓC
 10. ΚΕΛΕΒΙΝ ΝΔ
 ΒΑΡΤΙ ΠΕΝΙΠΙ
 ΤΩΒΕΤΑΒΕΤΕΒΝ
 ΤΡΑΠ ΒΑΝΝΑΣ?
 ΜΕΣΩΒΙ ΒΑΝΝΑΣ?
 15. ΣΟΥΜΑΡΙ Ν
 ΦΔΛ

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

- L.4. ΚΑΚΕΛΙ; for κάρκασος; "a bronze grating(?)". Κελι, for Sah. ΚΔΛΕ, is improbable, owing to the ΚΔ-.
 L.5. The same object in iron.
 L.6. ΤΙΚΑΝΙ; for τήρανος; "an iron crucible, pan."
 L.7. ΣΟΥΠΛΙΝ; for σουρπίον; "an iron awl."
 L.8. ΒΙΣΛΑΚ; for Sah. *βισλοκ; "(a vessel holding) half a κοτύλη." Cf. BICKITE.
 L.9. ΕΛΚΟΥ, "a jar, pitcher" (Peyr.) would leave ωγC unexplained.
 L.10. "an ax of ___?"
 L.11. ΒΑΡΤΙ = Sah. βορτε; "an iron knife."
 L.12. unintelligible to me.

L.13. τράπι; cf. Peyr., τράπις, "an awl."

δάννασα seems to be a loan-word.

L.14. μεσώβι; cf. Kircher, Sc. 132, ΕΜCΩΒI, "shoemaker's needle".

L.15. σούμαρι; cf. Freytag, ἀγλων Var, urna.

The absence throughout of the genit. ή- (v. esp. ll. 8, 13) might make it preferable to translate, "a grating, - bronze", "a crucible, - iron", &c. δάρτι shows the Dialect to be M.E.

APPENDIX.

Pap. Bodleian., a (P) 4.

brought from Sheik Hammad, near Sohag.

21 x 7 in.

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

| | Recto. | | Verso. | |
|-----|-------------------------|--------------------|-----------------------------------|----------------------|
| ? | ΠΚΦΥΜΑΡΙΤΕC | ·a | ΙΑΚΩ[B]?ΝΨΩ ΕΩ[ON] | ? |
| ? | ? | · ^{sic} · | ΙΩCHΦ ΠΟΤΑΜΙΤΕC ΕΩ[ON] | ? |
| ? | ? | λ | ΔΒΔΕΛΛΑ S ΔΑΡΟC? ΤΔ | ? |
| ? | ? | ·a | ΟΥΕΝΔΑΒ[Ε]P | ? |
| 5. | ? | ? | · ^{sic} · ΠΙΔΚ ΜΗΝΑ S K? | ? |
| | ? | ωΗ S ΌΥΨωC | ΓΕΩΦ ΠΑΔΑΣΒΑΜΠέ X | ? |
| | ΠΑΣΛΒΛСΙЛ ΕΩON ΝΕΠΑЛЛИN | ? | [ΠΑСЛВЛ]ΒИК ΕΦΟΥΝ ΟУАР? | ? |
| | † κα πλύλε φαμψη | · ^{sic} · | СЕУНРОС ΠΤΑΙΜАУ X ΗΙE | ? |
| | СЕРИНΗ ΠΑΠΟУСИРІ | ·a | ?κφ ΠΔΙΔΚ ΘΩΜΑС ΕΩON ΣΓΡε | ·a |
| 10. | ? ωΤΙ ΤΑΤΑΝΨΕEI | ·a | ΒΑΡΛX ΕΩON ΝΕΤΑΡΙХI... ВТ | · ^{sic} 10. |
| | ΠΑПОСТОЛОС ΠСАН ΝΑΒР | ·a | ΠΙДК ΠΕΤΡΟС ΕΩON ΠΕЦΒИКН | ? |
| | ΠАПΛΒΛСІЛ ΠАПОУСИРІ | · ^{sic} · | [ΠАСЛВЛ]ЗАХАРИАС ΕΩON Ε ПАРЕС ·a | |

| | | | | |
|-----|---------------------------------|------|--------------------------------|--------|
| | χανή παλεοωνι | γ | ? . ΝΙΚΗΝΙΟΣ ρετπολίς | γ |
| 15. | σερινή σ θεωδωρό παλεοωνι | β | κος ? | ? |
| | ιωράνης πλεμμαρης ρ περι αρχέων | | παπα όι .. ερον πέργωκ | ? 15. |
| | ιωράνης πκωμαρί ερον νεωρέων α | | ? κελέ σαπατ | ·βμβ |
| | πισινθιρό πλανεπαιτ | γ | ουεναβερ ερον πρωκ πλαπαζ | ·β |
| 20. | τσίμι ήθεω παπελδίσοοκ | γ | ερον γρη νεβαμπι ρετχειλι | ·α |
| | θιοφίλε πωος ερογον κ νεσλύ | γ | γιρασει ερον κερή α | γ |
| | πετρε πνηνών ερον πωσδάρ | ·βκδ | λνού[ρ] πλερχ... επογγεπ | ·γ 20. |
| | πλεμπουχειτ πεβωω | ·β | ισαλκ φαμωη | ·ε |
| | ιώ ερον τχηρε μισανή | α | τκρπδιάκ μηνα ερον πμανμινιτέν | ·β |
| 25. | μ ψ πωηναπογ δρογδ ρογδαρώ | ·ε | ιωράνης ερογην αρακα | ·β |
| | μωγης ερον : τελνογι | α | ερογην τηβετ [νε]σηνογ | ·β |
| | λ[βρα]ραμ πγεραμεος ουενη | ·γ | πετρέ ερον πμανμάνινεβα[μπι] | ·γ 25. |
| | ρεω[ρ] πλανεπαιτ | γ | ερογην μοσχατων ετκκ | ·ε |
| | η γλασαν ερον πμεσι ηταβελβοφ | μ | φατε ερον αρωιν σ αρακα | ·ε |
| | φατεψαμογη πατεωμουνι | α | ερογην ιώ νεγρωωρ | ·εκδ |
| 30. | λ... πωωος ρογδαλλιν | ·ε | πασαν σεγηρος ερον ουπ ? | ? |
| | τμέ ? ηι? ς | α | ? ερον ? | ·α 30. |
| | ρεωρ πγεραμεος | ·β | ερογην βι κολλαθι ηλεσι | ·εκδ |
| | φιλιθεος σ θεω ερον σαρετ | β | πασαν παπνού ερον δάνηρη | γ |
| | ισακ πωηναβραραμ πλαστρ | ·ε | ιωράνης φελα ρ ομιος | ·ε |
| | σαμογηλ ερον] πωσδάρ μπη | ·ε | ιωράνης πλεμσαχη ερον ? | γ |
| 35. | ρεωρ πλατανωεει | ·ε | κ θεωφίλε πωος ερονεκτηνη | ·α 35. |
| | ιω ... ηθ | α | θεωφιλέ πωος ερον περ ? | ? |
| | μεινουτζι παπογιρι | γ | παποστο σ πισιντι ρ αρεψε[γ] | ·α |
| | θεύτ[ω]σι φαμ ερον ουβερς | α | φατε ερον αρωιν σ αρακα | ·ε |
| 40. | .. δρ. - ηογ τατκεμην | γ | κοσμα πλανη σ ουεναβερ | α* |
| | τσιμη ηθελασι τανεπαιτ | α | [same line, at *, ερον παβτκ | |
| | θ... πωος ρ αρεψ α | β | χαλ πγηνζη ερογην γ ? | ·β 40. |
| | π[απα]φιβαλ μ ερον αρεψ ψ | ·ε | ερον βι παρες επμλη ? | ·ε |
| | ? λμμωνι πλεβωω ρ αρεψ | ·ε | νελεψχι αγαπη ? | ? |
| 45. | γι ή πριγ ερον ηεηρη · αε | | ερογην πινιπι - - - | ? |
| | ε · πριγ | | ερον τηβετ νεσηνογ | ·ε |
| | | | πασαν παγλε ρ πεββικη | ? 45. |
| | | | πιλκ λάμ πλεβωω ρ ου? | ·α |
| | | | πασαν φιβαμογ εψτιλκω? | ·εγ |
| | | | ? · γργκη | |
| | | | ≡ . ΝΒ | |

We have here a statement of expenditure during four (perhaps more) months - from about January till April. Among those who receive payment are

Shepherds (Rec. l.l. 19, 29, 41, Ver. 35, 36), Goat-herds (Ver. 6), Agricultural labourers (Ver. 39), Vine-dressers (Rec. 1, 16), Water-men (? Ver. 2), Carpenters (Rec. 8, Ver. 21), Potters (Rec. 25, 31), Sailors (Rec. 20). But payment is often made to women as well as men, — where the services rendered are not stated. The accounts are reckoned in *vopisopata* (*gōlōkwt̄cī*), as is clear from Rec. 44 (whence it is also evident that the dot preceding each sum is to be read *vopisopa*.*.) The fractions therefore are regarded. From the appearance, upon both faces, of the same months (cf. esp. Rec. 8, Tybi 21, and Ver. 22, Tybi 22,) and the probability of Ver. 48, 49 being, like Rec. 44, 46, the total of the amounts on that face, I think the Papyrus must bear two independent accounts.

Recto:

l. 1. ΚΟΥΜΑΠΙΤΕC; v. l. 16, ΚΩΜΑΠÎ.

l. 3. The numeral here is $\mu\bar{\nu}$, i.e. $\bar{\nu}\beta = \frac{1}{12}$. This is clear from Rec. 41, 42, 43, where the figure of the amounts paid is, in each case, double that of the quantity of the material bought.

l. 6. The two letters in the numeral here have but one stroke above. (The same in l.l. 15, 20 and Ver. 28.) They stand, I think, for $\frac{1}{24}$ (? one keg-
-ētēv).

l. 7. ΕΓΩΝ; here sometimes ΕΓΟΥΝ. The Brit. M^m, Pap. xcv (dated A.D. 777) repeatedly writes ο for ογ, but indicates the omission by a stroke above the syllable. (v. also Stern, §. 45). A comparison of Rec. 7 with Rec. 29, of Rec. 41, 43, Ver. 37 with Ver. 45, shows that Σ is used as its abbreviation; i.e., it = οπέρ.

ΠΑΛΛΙΝ; also l. 29. v. N° XLVII.

l. 10. ΤΑΝΓΕΕΙ; v. ad N° XXII⁵.

l. 11. ends with an abbreviation for ΔΒΡΔΖΜ.

l. 15. ΛΕΜΜΑΡΗС; v. R. II, 51, ΛΕΜΑΡΗС.

l. 16. The mark above the final word may be γ. Probably some product of the vineyard is intended.

l. 17. and l.l. 28, 40, ΝΕΠΔΙΕΤ; Lybia (? the Lybian nome) or its inhabitants v. Peyr. 266. Cf. A.Z. '65, 51, φαίδατ = bājā.

l. 18. ΠΕΛΘΙΚΟΟΚ; v. ad N° XLV, Ver.²⁵.

l. 19. At this rate, one sheep should cost 8·4 kerats, i.e., a little more than a τριηγόρον.

l. 20. ωδαρ; v. l. 34, where it seems that the meaning is "rent, hire". In A.Z. '84, 157, τι επωκαρ is to "let (land)."

* Perhaps the development of this abbreviation may be traced as follows; Η, *passim* = Berl., P. 5561, Η = Brit. M^m, Pap. XXXII (v. Weesely in Wien. Stud. '87, 242,) and ib., Orient. 1028, Η, Θ = Ο, as here. v. also ad N° XXIII⁷.

l. 21. πογαειτ; v. ad N° XLV, Rec.¹.

πεσωω, from its position, is probably "the Abyssian".

l. 22. τχηρε [Μ]ΜΙΚΔΗλ; "the threshing-floor of Misael, Merayl."

l. 23. = جوادل.

ωδρωτ. The form of this word scarcely allows a comparison with Zoega 520, ψωρτ, "mask(?)". Perhaps δψω is as probable.

l. 24. τελνογι; ? "branch of sycomore." Cf. S. Matth. XIII, 32 (Méms. de l'Instit. égypt., II, ii,) τελ = Boh. ΣΔΛ.

l. 25. γεραμεο; v. ad N° XLV, Rec.³.

ογενη; ? for ογενιν (v. N° XLIV,) = Sah. ΟΥΕΙΝΙΝ. Cf. the position of πεσωω, l. 21.

l. 27. "Hassan, for the calf that was sick(?)", for Sah. ρωωβ.

l. 28. τευμογни; the name of this locality, "The Eight," forms a parallel to that of αμογн.

l. 33. ωδρ; cf. N° XLV, Ver. ⁷, ωδρ?

l. 34. v. l. 20, above.

l. 38. θεγτωci; v. ad N° XXIII⁹.

φαμ, for φαμε = πογαμε, is unlikely, because of Ver. 39, παμη.

βερса; for βιρσа.

l. 39. τκемнн; a locality, probably in the Herakleopolite nome; v. Champollion, l'Eg. sous les Phar. I, 318.

l. 41. This line and l. 42, 43, Ver. 37, show the groups δρ^{II}, δρ^{II}, δρ^{II}, δρ^{II}. The 3^d letter looks like γ or ν, but may merely indicate abbreviation.

l. 43, and Ver. 46, λεβωω = Sah. ρεγωω, ἀναρριώθης. R. II, 47, λεβηωω is probably intended for this.

l. 44—46. Γ1 Η = γενετικη ρομιονα, and Θ = ομον (v. ad N° XLVI¹⁵). γ = $\frac{2}{3}$
(v. Stern, s. 131, Taf.), and thus the total ($82\frac{2}{3} + 70\frac{1}{3} = 152\frac{2}{3}$) is correct.

Verso:

l. 2. ποταμитеc; ποταμитиhs, a rare word, occurs Denkschr. (Wien) XXXVII, 184.
Note the absence of the Article before Π.

l. 3. αβαελλа recurs R. I, 23; αμρоc = γρоc; cf. R. V, 38, αμвроc.

l. 5. The date here is written δρ^{II}.

πιδк, and l. 11, πιдкъ, = πιδкоу.

l. 6. ωδсвампe; a case of "Annexion" similar to those in Stern, §. 192. From l. 18 one would expect вампi.

l. 8. πтaimay; ? "The irrigator." Cf. ταικβа and v. Peyr. in Mooy.

l. 9. The date has the form γενεт. The final word is γρ^{II}.

l. 10. βαρах; cf. А.З. '85, 35, R. V, 53, βαρах, γρ^{II}.

The gap might contain [NTH], and the words be translated, "for salted fish". ταρixi = ταριχοs, ταριχօr; v. N° LIII.

l. 12 and l. 41. παрес; apparently also in N° XXVI. Cf. ? Zoega 352, πорс, something hung up as a substitute for a door.

l.16. ? for Sah. ΚΕΛΩΛ S ΔΠΟΤ.

One would expect the numeral to read ΙΒ μή.

l.17. πΑΠΑΓΙ cf. Zoega 365, πΑΠΟΓΕ, ? "cow-stall keeper." ΖΩΚ here suggests "ox-driver."

l.18. ΤΧΕΙΛΙ. I can only suggest that this is for Sah. Τχειπέ, "fold," and would translate "food for the stall-fed goats." For Σ=Τχ, cf. Revill, a. et C., qd, ΣΕΡΕ = ib., qd^B, Τχεεπέ, and R. V, 34, ΣωΣΟΜΤΕ = ΣΟΥΤχο-ΜΤΕ.

l.19. ΓΙΡΑΣΕΙ; a foreign name, which I can not find elsewhere. The abbreviation may be for κέσαρος, or some such word, "a thousand tiles?" Cf. the price of bricks Denkschr. (Wien) XXXVII, 113.

l.20. ΕΠΟΥΑΓΕΝ; for Sah. ΕΠΟΥΑΔΗ, "for the loan."

l.23, and l.l. 27, 38, ΔΡΑΚΑ; γέλ, ἀγακος; probably here the plant or its fruit, rather than the liquor.

l.24. v. l. 44, ΝΕCΝΗΟY for ΕΝΕCΝΗΟY; "fish for the brethren".

l.26. ΜΟCХАTWN; the price maker, I think, μοσχάδος, "heifer," improbable.

l.27. ΔΡУJIN = Kircher, Sc. 193 ψωτι, φακίς, lentil.

l.28. "Grain for the dogs" is too improbable to be correct.

l.31. ΚΟΛΛΑΘΙ = κόλλατον, κόλλατος. It recurs in this form in Berl. P. 5559; in Pap. Bodl., a. 1, Kollat; in Pap. Bodl., a. 2, κογλλαθε; in R. V, 32, κογ-λαθε, κολλαθι; v. also A.Z. 71, 121.

λΕCΙ; v. ad N° XVI¹⁰.

l.33. ΦΕΛΑ; cf. N° XXII^{11,13}, ζΕΛΑ.

ΟΜΙΟC; probably = δρυώς.

l.34. ΣΔXH seems to be a place-name.

l.35. ΚΤΗΗМ. One is tempted to read ΚΤΗΗΗР.

l.37. The ratio between amounts bought and sums paid in the parallel cases (l.l. Rec. 41-43,) suggests εγ here. The sign following the numeral resembles that given in Denkschr. (Wien) XXXIII, 218, as half a kerat.

l.39. ΠΓΒΙΚΗ would seem to be an error for ΠΕΥΒΙΚΗ.

l.40. ΖΗΘ? for Σηθ.

l.42. "Those who partake of the ἄραν," or charitable repasts following certain of the sacraments. (Vaucoleb, Hist. de l'Egl. d'Alex., 112.)

l.46. ΔΜΜ = l.Rec. 43, ΔΜΜΩΝI. An analogous abbreviation is ΕΤΤ, for ΕΤΤΛΙΗΥ; v. N° XIV¹.

ll.48,49. The frags. of which these lines are composed are not accurately joined, and the text therefore is unclear. In l.49, & may have preceded the figures.

The Dialect of this text is clearly M.E. (ΣΔXH, ΕCAY, λΕM, λΕγ, ελ, &c.)

The number of Greek words is considerable.

ADDITIONS and CORRECTIONS.

Page 1, line 8; for colon, read double-colon.

In the text it should be inserted on Recto, after γοτι, ογων.

4, l.l. 1, 14; for ω̄ιη, ω̄ιθ, read οιη, οιθ (as corrected on p. 3.) My error was pointed out to me by the Rev. G. Horner.

10, line 37; for λαγ ναβελ, read λαγ ην [η]αβελ, "thy tears have not ceased from my eyes."

11, last line of text; read ερναωγ-τ[ε], "—thy prayers protect—".

14, line 20; cancel βερεβωγτεc.

15, 29; Probably [απα] μακαρ[η]μεν πενιωτ απα πισεντ.

21, 33; μογθαρ[η] = Μυθαριώ, in the newly-published "Aegyptische Urkunden a.d. königl. Mus. zu Berlin", 1. Heft, s. 5.

25, 15; Add; The Dialect is M.E., though π is not replaced by λ.

30, 30; Add; Brit. M^m, Pap. 100 (Rankin I, C, a.) λαωγως = λαωγε.

32, 27; Add; καναγι, pl., № XVII.

36, 27; for τογογ, read τογογ.

39, 13; for φλαπι-, read φλα πι. (Cf. Append., P. Bodl., Ver. 33.)

43, 2; ει is more probably the verb, and not η.

49, 27; Cf. Lagarde, Aegypt. 238, γεωργιος φλακομα.

50, 24; It is the writer's sister who is referred to.

60, 2; for φωτι, read πφωτι.

61, 12; χωωμι νχαρτηс. In Sah. Jerem. XXXVI, 2, 4, (Erman, Bruchstücke,) this = χαρτιον (χαρτην) φιβλιον, = Boh. τομοс នχωմ (Tattam).

65, 39; Cf. πειμιτογ, quoted by Stern from a Berlin Fragt., A.Z. '85, 31.

69, 2; for ?γρωн, read probably [c]γρωн, a locality found several times in the Greek papyri; v. Denkschr. (Wien) XXXVII, 108.

74, 21; for debtor, read creditor.

INDICES.

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

i. PROPER NAMES.

| Α | ΒΙΚΤ. Αρ. V. | ΘΕΩΔ. Αρ. R. | Λ |
|------------------------|---------------------|--------------------------|---------------------------|
| ΑΒΒΙ. 23. | | ΘΕΥΤΑΣΙ. Αρ. R. | ΛΟΥΚΑΣ. 15, 44. |
| ΑΒΔΕΛΛΑ. Αρ. V. | Γ | ΘΕΩΦΙΛΕ. Αρ. V. | Μ |
| ΑΒΡΑΔΗ. 6, 45R, Αρ. R. | ΓΑΒΡΙ. 24. | ΘΙΟΦΙΛΕ. Αρ. R. | ΜΑΘΕΟΣ. 44. |
| ΑΒΡΑΔΗ. 46. | ΓΑΒΡ. 12. | ΘΗΥΠΛΑΤ. 23. | ΜΑΜΟΥΝ. 36. |
| ΑΒΡΑΔΗ. 29. | ΓΕΟΡΡΙ. 16. | ΘΩΜΑΣ. 13, Αρ. V. | ΜΑΚΛΡΙΟΣ. 7V. |
| ΑΒΡ. Αρ. R. | ΓΕΟΡΓ. 20. | I | ΜΑΚΑΡΙ. 45, 46. |
| ΑΒΡΑΔΗ. 46. | ΓΕΟΡ. 25. | ΙΑΚΩΒ. 12, Αρ. V. | ΜΑΡΔΑ. 41. |
| ΑΔΔΗ. 6. | ΓΕΩΡΓΙΟΣ. 11, 14. | ΙΑΩΗ. 41. | ΜΑΡΙΚΟΣ. 44, 45. |
| ΑΙΟΥΛΙ. 46. | ΓΕΩΡΓΕ. 12 (l. 29). | ΙΕΡΗΙΑΣ. 46. | ΜΑΡΚ. 45V. |
| ΑΘΛΑΣΙΟΣ. 5, 29. | ΓΕΩΡΓΙ. 13, 37, 45. | ΙΟΥΛΙ. 45R., 46. | ΜΑΡΚΟΥΡΙ. 15. |
| ΑΘΛΑΣΙ. Αρ. R. | ΓΕΩΡΓ. 22, 45, Αρ. | ΙΟΥΛΙ. 46. | ΜΕΛΑ. 29. |
| ΑΘΛΑΣΖΕ. 13. | ΓΙΑΣΕΙ. Αρ. V. | ΙΣΑΛΚ. 51, Αρ. V. | ? ΜΕΡΑΞΙ. 45R. |
| ΑΚΛΥ. 45V. 49. | Δ | ΙΣΑΚ. 6, 37, Αρ. R. | ΜΗΝΑ. 17, 46, Αρ. V. |
| ΑΜΜΩΝΙ. Αρ. R. | ΔΛΕΙΔ. 50. | ΙΣΑΚΙ. 16. | ΜΙΣΛΗ. 7V, Αρ. R. |
| Αλλ. Αρ. R. | ΔΛΟΥΔ. Αρ. R. | ΙΩΒ. 22. | ΜΟΥΣΑ. 53. |
| ΔΙΡΟΣ. Αρ. V. | ΔΛΜΗΑΝΕ. 13. | ΙΩΧΗΦ. 6, Αρ. V. | ΜΟΥΣΗ. 23. |
| ? ΔΝΟΥΠ. Αρ. V. | ΔΛΜΙΑΝ. 14. | ΙΩΦΛΑΝΗΗ. 44, Αρ. R. | ΜΟΥΣΕΑΡΙ. 11. (v. p. 83.) |
| ΑΠΟΛΛΩ. 46. | ΔΣΛΕΜΗ. 23. | ΙΩΦΛΑΝΗ. 44. | ΜΩΝΕ. 13. |
| ΑΠΟΥ ΔΛΟΥΔ. Αρ. R. | ΤΕΛΕΜΗ. 16. | ΙΩ. 5, 15, 17, 45R, Αρ. | ΜΩΥΣΗ. 7R, Αρ. R. |
| ΑΠΟΥ ΙΑΣΙΕ. 41. | Ε | ΙΩ. 13. | ΜΩΗΣΗ. 45. |
| Αραπωλλω]. 24. | ΕΙΣΑΚ. 16. | K | N |
| ΑΡΗΙΔ. 6. | ΕΠΑΠΣ. 45R. | ΚΑΡΠΑΣ. 46. | ΝΑΙΔΡΑΥ. 46. |
| ΑΡΧΗΝΙΟΣ. 5. | ΕΥСΤΑΘΙΟΣ. 13. | ΚΕΛΕΣΤ. 23. | ΝΙΛΔΜΜΩΗ. 46. |
| ΑΣΕΜ. 45V. | 3 | ΚΙΠΡΙΔΗ. 23. | O |
| ΑССΩБОР. 23. | ЗАХХАРИАС. Αρ. V. | ΚΛΛΥΤΙΩС. 6. | ? ΟΥΑЛЛАМНР. 23. |
| B | ЗНӨ. Αρ. V. | КЛОУГДА. 45R. [Αρ. R. | ΟΥΕΝΔВЕР. 45, Αρ. V. |
| Βαραχ. Αρ. V. | H | КОСМА. 23, 25, 45R., 50, | ΟУЕΝΔВР. 27. |
| Βασιλε. 45R. | ΗΛΙА. 45V., 46. | КОСТАΝΤНОС. 31. | ΟУЕΝΔЧЕЛ. 46. |
| Βασιλ. Αρ. R. | Θ | КОУМЕТ. 52. | P |
| ΒΕΝΙΔΗΗН. 6. | ΘΕΟΔΩΡΟС. 14. | КУРΩ. 12. | ΠΑΠΛΑС. 49. |
| ΒΙΚΤΩΡ. 13, 14, 46. | ΘΕΟΔΡΕ. 45V. | | ΠΑΠΝΟΥΤΙ. 46, Αρ. V. |
| | ΘΕΩΔΩΡ. Αρ. R. | | |

| | | | |
|----------------------------|---------------------|---------------------------------|----------------|
| ПАПОСТОЛОС. Ап. | ΠΟΙΜΗΝ. 13. | СОУРІАНН. 44. | Ψ |
| ПАРЕУ. 46. | ΠΙΜΗΝ. 22. | СТЕФАН. 14. | ?ПΨΩΤІ. 36. |
| ПАҮЛІ. 45, 49, Ап. Р. | ПРАУ. 25. | Т | ?ПΨΩТІ. 43. |
| ПЕТРОС. 5, 13, 17, 19, 23, | ?ПΨΩТІ. 43. | ТАІЛІА. 6. | у |
| 44, 45, Ап. В. | ПωОІ. 50. | ТАНІЕЛ. 37. | ЩЕНОУТ. 45 Р. |
| ПЕТР. 45 Р., Ап. В. | Р | ТЕЛЕМН. 23. | ЩЕНТ. 22. |
| ПЕТРЕ. 46, Ап. Р. | РМІНЛ. 15. | ?ТКОУНДО. 46. | 2 |
| ПІДКУ, Ап. В. | С | Φ | ДАССАН. Ап. Р. |
| ?ПІХНВ. 40. | САМОУНЛ. 22, Ап. Р. | ФІВАМОУ. Ап. В. | ДАТРЕ. 28, 53. |
| ПІЛОӨІ. 50. | СЛМПАС. 38. | ФІВАЛ. Ап. Р. | ДАӨР? 27. |
| ПІЛWӨІ. 50. | СЕМЕШН. 24. | ФІЛІӨЕОС. Ап. Р. ^{sic} | ДАТРН. 46. |
| ПІЛWТІ. 36. | СУМЕШН. 27. | ФІЛWӨ. 12. (l. 29.) | ДАТРН. 46. |
| ПІСЕНТ 7 В. | СЕНОӨ. 27. | ФІЛОӨ. 20, 22. | ДОУМІСІ. 49. |
| ПІСІНӨІ. Ап. Р. | СЕРІНН. Ап. Р. | ФОІЛОӨ. 13. | ДОУМІС. 50. |
| ПІСІНТІ. Ап. В. | СЕУНРОС. Ап. В. | ФОРЕ. 45 В. | Х |
| ПІСҮНТІ. 12. | СЕУНР°. 24. | X | ?ХЕВНР. 31. |
| ПІДНУ. 12, 50. | СІСІНН?. 36. | ХАНЛ. 13, 20, 42, 45, Ап. | |
| | | 6 | |
| | бАІЛ. 15, | ?бАМОУЛ. 51. | |

II. GEOGRAPHICAL NAMES.

| B | П | ? | Т |
|----------------------|------------------------|----------------------------|-----------------------------|
| [B]АВІЛОН. 53. | ПЕЛБІСООК. Ап. Р. | ПАХЛАРМОУТЕ. 45 В. | ТКЕМНН. Ап. Р. |
| ПАВУЛОН. 22. | ПЕЛБІСОК. 45 В. | Р | ТОУТОН. 45 Р. |
| Е | ПІДМ. 25?, 45 Р. | РАКОТЕ. 5. | ?ТОУГОУ. 19. |
| ЕДОН. 7 Р. | ?ПІХНВ. 46. | С | у |
| K | ПКАНАХРЕ and | ?САХН. Ап. В. | УДРЕ. 22, 45 Р. |
| КЕРКЕСОУХ. 46. | ПКОУНУХРЕ. 45 В. | СІМІСТОУС. 45. (v. p. 83.) | УДР. Ап. Р. |
| КИНЕ. 5, 23. | ПМОУН. 45 Р. | СІОН. 8. | УДР?. 45 В. |
| Л | ПОУХЕІД. 45 Р. | [С]УРОН. 46. (v. p. 83.) | ЦИНАР. 45 Р. |
| ЛЕРОН. 34. | ПОУХЕІТ. Ап. Р. | Т | ЦМОУН. 11? |
| ЛЕРОНІ. 45, Ап. Р. | ПОУСІРЕ. 23, 45 Р. | ТАВ. 45 В. | 8 |
| M | ПОУСІРІ. 52, Ап. Р. | ТАКЕННУ. 45 В. | ?ДЕПІФНІ. 45 Р. (cf. 45 В.) |
| МАРНС. 5, 23, Ап. Р. | ПСАВЕТ. 35, 45 Р., 46, | ТАНОРН. 34, 45 Р., 46. | ЕПІФ.) |
| N | 51. | ТАНУЕЕІ. 22, 45 Р., | ДНЕС. 54. |
| НЕПЛІЕТ. Ап. Р. | ПННЕ. 45. | Ап. Р. | ДРВМН. 5. |
| | | ТЕСУМОУНІ. Ап. Р. | |

III. GREEK WORDS.

ΑΓΑΘΟΝ, *agathos*, 28, 29.

ΑΙΚΛΩΣ, 6.

ΑΓΡΗ, 24, 27, *Ap. V.*

ΑΓΓΕΛΙΚΟΝ, 5

ΑΓΓΕΛΟΣ, 3.

ΑΝΓΕΛΟΣ, 15.

ΑΓΙΟΝ, 33.

ΑΓΙΩΝ, 12.

ΩΔΡΙΑ, 22.

ΩΡΕΤΙΚΩΣ, *orestikos*, 6.

ΕΧΜΑΛΩΣΙΑ, *exmalwosis*, 8.

ΔΙΩΝ, 13.

ΑΚΡΙΒΙΑ, *akrivos*, 11.

ΑΛΛΑ, 3.

ΑΛΥΘΙΝΟΣ, *aluthinos*, 39.

?ΑΜΑ, 16.

ΑΝΑΓΡΕ, *anagre*, 27.

ΑΝΑΚΑΣΕ, *anakase*, 11.

ΑΝΑΓΝΩΣΤΗΣ, 5.

ΑΝΕΧΕ, *anexes*, 4.

ΑΝΤΦΑΝΑΡΙ, *antfanari*, 44.

ΑΠΑ, *V*, 12, 13, 22, 25, 29, 37, 38, 45_L, 46, 50, *Ap. R.*

ΔΙΠ, 20.

ΠΙΠ, 15.

ΔΠΑΝΤΑ, *dipanta*, 5.

ΑΠΟΚΡΙΣΙΣ, 22, 25.

ΑΠΟΚΡ, 24.

ΑΠΩΚΡΕΣΙΣ, 12.

ΑΠΩΚΡΗΣ, 30.

ΑΠΟСΤΟΛΟΣ, 2, 10, 44.

ΑΡΕΤΗ, 23.

ΔΡ^θ, 53. (*v. Stern, A.Z. '85, 157.*)

ΑΡΧΗΜΑΝΤΡΙΤΗΣ, *archimandritēs*, -δρίτης, 25.

ΑΡΧΗΣΙΜΑΧΙ, *archisimachos*, 45_{V.} [-ηγος, 10.]

ΑΡΧΗΣΤΡΑΤΙΚΟ[Σ], *archistratikos*, *archistratikos*, 45_{V.}

ΔΡΧ[ωΝ], *drhos*, 12³, 53².

ΔΡ^θ, *dr.* (*v. ad l. Rec. 41.*)

ΔСПЛДЕ, *doxplade*, 12, 13, 14, 20, 21, 23, 25.

ΔСУСТРОФОС, 34.
ΔФОРІЗЕ, *dforizes*, 24.

ВЕРСА, *verba*, *Ap. R.*

ВИТТИНА, ?*lititina*, 46.

ВОННОС, *vnno*.

ВОІІІДА, *voiida*, 23.

ГАЛЛАНИ, *kallacros*, 47.

ГАЛЛАЕІ, *ditto*, 47.

ГАР, 1, 3, *dr*, 11, 34.

ГЕРАМЕОС, *kerameus*, *Ap. R.*

ГНС, 8.

ГІ, 46, ГІ, 51, γινετα.

?ГОКРОС, *kokros*, 47.

КРАММА, *krampus*, 18.

ГРАФИ (ХОВМІН), 44.

ДЕ, 1, 2, 27. ΔН, 8.

ДЕІМОСІ, *dmos*, 54.

ДЕКАТН, *dekathys*, 51.

ДЕІК, 35.

ДЕІКІ, *deikis*, 27.

δεχі, 43.

ДЕҮТЕ, 8.

ДІАКОНОС, 5. ΔІАКОН, 45.

ΔІАКУ, 13, 14, 22, *Ap. V.*

ΔІАКОУ, 44, 50. ΔІАКОН, 45.

ΔІАКОУ, 12, 15, 23, 24, 27.

Δ, 19. ТІАКОУ, 42.

ДІКАЛІОН, 14.

ДІП, *dplo[keramion]*, 30, 45.

ДОГМАТИОН, ?*dogmatikos*, 13.

ДОБІ, *dobes*, 4.

ЕГЕІРЕСӨХІ, *egereks*, 8.

ЕӨНОС, *er*. ҘЕӨНОС, 3.

?ЕІДОС, *v. HTEC.*

ЕІДАЛОН, 5.

ЕІКОСІ, 51.

ЕІМН, *emn*, 6.

ЕІРННН, 13. 1РННН, 19, 30, 40.

НРННН, 12, 16.

ЕІКЛНСІА, 13. ЕКЛНСІА, 28.

ЕКЛЕСІА, 30.

ЕЛАХІС, *elaxis*, 12.

ЕЛАХҮС, 23. ЕЛХХ, 13.

ЕЛПІС, 8.

ЕН, *en*, 17, 27.

ЕНА, *enobozotatos*, 12.

ЕѢНКОНТА, 51.

ЕѢОУСІ, ?*ezouss*, 21.

ЕПАКОУСОН, 8.

ЕПІӨҮМІА, 2.

ЕПІСКОПОС, 11, 12. ЕПІСК, 23.

ЕПІСТОЛН, 11.

ЕПІТА, *epeta*, 23, 27.

АППОУМІС, *epamis*, 47.

?ЕСХАТ, *eschatov*, 11.

ЕУАГРЕЛІОН, 44.

ЕОУАГРЕЛІОН, 44.

ЕҮГЕННС, 4.

ЕҮЛОГЕІТЕ, 8.

ЕҮХАРІСТ, *eukharist*, 12.

ЕҮХ, *eu*, 23.

ДНГЕМОН, *engem*, *dr*.

ДНГОУМЕНОС, *engomenos*, 35.

ДНМЕРОС, *engeros*, 4.

НМОН, *nmn*, 8.

НТЕС, ?*ntes*, 24.

ΘΗΡΙΩΝ, θηριον, 6.
ΘΥΣΙΑ, 1.

Ι, ι, 8.
ΙΔΟΥ, 8.
ΙΗΣ, Ἰησοῦς, 23, 39. ΙC, 2, 12.

ΞΙΛΑΣΤΗΡΙ, ξιλαστήριον, 11.
ΙΚΟΥΜΕΝΗ, οικουμένη, 5.
ΙΝΔ, ινδικτίων (genit.) 35.
ΙΟΥΔΑΙ and ΙΟΥΤΑΙ, 6.
ΞΙΣΤΩΡ[ΙΑ], σιστόρεια, 5.

ΚΑΔΟΥΣ, καδος, 34.

ΚΑΘΑΡΩΝ, καθέρος, 12.

ΚΑΘΕΔΡΑ, 5.

ΚΑΘΟΛΙΚΟΝ, καθολικός, 44.

ΚΑΙ, 33[?], 35, 47. ΙΣ, 57.

ΚΑΚΟΣ κακός. ΚΑΙΚΗ(+) 11.

ΚΑΚΕΛΙ, κακέλος, 55.

ΚΑΛΩΣ, 15, 16, 22, 41. ΚΑΛΟΣ, 12
13, 14, 22.

ΚΑΜΑΣΙ, καμάσιον, 25.

ΚΑΝ, 4, 23.

ΚΑΡΠΟΣ, 51.

ΚΑΤΑ, 2, 11, 12, 13, 14, 23, 24, 25, 36,
37, 44. ΚΑΤΑΡΑ', 15.

ΚΑΤΑΛΛΑ', 24.

ΚΑΤΑΣΙΟΝ ?, 8.

ΚΑΤΑΠΗΤΗΣ, ? καταπήτα-
μα, 47. [11.]

ΚΑΤΑΦΡΟΝΙ, καταφρονεῖ,

ΚΑΤΕΧΕ, κατεχεῖ, 14.

ΚΑΤΕΧΙ, 26.

ΚΑΥΣΩΝ, γύν.

ΚΕΛΕΥΣ, κελευεῖ, 25.

ΚΕΛΕΥ, 26, 28.

ΚΕΡΑΜΕΩΣ, κεραμεὺς, 45.

ΓΕΡΑΜΕΟΣ, ἀρ.

БАРАМЕОС, 53. БАРА?

КЕРАМИА, 46.

ΚΕΡ̄, ? κεραμός, ἀρ. V.

ΚΛΗΡΙΚΟΣ, 47.
ΚΛΗΡΟΝΟΜ[ΕΙ], κληρονομεῖ, 5.
?ροκρός, κόκκος, 47.
ΚΟΛΛΑΘΙ, καλαθος, ς., ἀρ. V.
ΚΟΥΜΑΡΙΤΕΣ, ἀρ. R.

ΚΑΜΑΡΙ, ἀρ. R.
?ΚΟΥΠΛΙ, 14.

ΚΟΥΡ, κουρε, ρο, 11, 46, 51, 54.

ΚΟΥΦΟΝ, 54. ΚΟΥΦ, 51.

ΚΡΑΜΜΑ, γραμμα, 18.

ΚΡΙΝΕ, κρινεῖ, 11.

ΚΡΙΤΗΣ, 2, 3.

ΚΥΡΙΑΚΗ, 22.

ΚΥΡΙΕ (sic), 8. ΚΥΡΙΟΝ (sic), 8.

ΚΥΡΟ, κυρσος, 20. ΚΥΡΩ, 22, 23.

ΚΥ, 12. ΚΙΡΙ, 42.

ΚΙΡΩ, 15. ΚΩ, κυρσω, 12
(l. 29), 17, 27.

ΚΩΣΜΙΚΩΝ, κοσμικός, 24.

ΛΔΟС, γR, 25.

ΛΟΓΟС, 44, 49, 54. ΛΟΓ, 51.

ΛΩΚΕС, 48.

ΛΟΙΠΟΝ, 14, 22, 25. ΛΟΙΠΟ, 18.

ΛΙΠΟΝ, 24. ΛΙΠ, 15, 24.

ΛΙΠ, 20[?], 30.

ΜΛӨСТНС, μαδητή, 1.

ΜАЛЛОН, μαλλον, 23.

ΜΛППА, 47.

ΜЕН, 13, 14. ΜН, 17, 25.

ΜЕЦРОН, μερβρανο, 44.

ΜΗЦР, 49.

ΜІСТІКОН, ?μυστικός, 44.

МОЛВІТНС, γR.

МОНАСТНРІОН, 35.

МОНАСТНРІ, 11, 51.

МОНОХОС, μοναχος, 17. [ἀρ.]

МОСХАТНН, ?μοσχατ-άρος,

Μ, κορισμа, 51, 54. •/8, 23, 36, αγ

ΝΟΜΟΘΕΤНС, 2.

ΝΟΙ, νοειν, 34. ΝΩΕИН, 27.

ΝΩЕI, 43. Νωi, 12.

О, ѡ, 8.

ΩКТW, οκτω, 51.

ΩМІЛІ, омилсі, 4.

ОМІОС, омоюс, ἀρ. V. ΟМ, 45.
օր, 50.

Օ, օμου, 46. օ, ἀρ. R.

ՕՐӨДҮЗОС, 25.

ՕՐԻՆԱԴԱՅՆԻՃ, օրանօյն, 6.

ՕҮДЕ, 11.

ՕԿΟΥН, 3.

ՕҮН, 34.

ПАЛЛІН, паллор, 47, ἀρ. R.

ПАРА, 24.

ПАРДВЛД?, 11.

ПАРДГЕ, пардгесі, 5.

ПАРӨЕНОС, 22. ПАРӨЕНՈՑ,
30. ПАРӨ, 23.

ПАРӨҮ?, пароңбаса?, 32.

ПАРӘҢСІД, парәңбид, 15.

ПЕНТН, пенте, 51.

ПЕРАТН, 8.

ПЕТАЛОН and АТПЕТАЛОН

ПІӨСЕ, πεσδесі, 5. ΠΙӨI, 22.

ПІСТЕҮЕ, πιστευεш, 4.

ПІСТІС, 2.

ПІТАГІ, ?піттаксօн, 37.

ПЛНН, 11.

ПНЕУМД, 20, 29. ПНД, 2, 11,
12, 23, 33.

ПНЕУМАТКОС, 21. ПНК,
17. ПНК, 23, 40. ПНК, 12.

ПОЛЕМІ, полемісі, 4.

ПАЛІМОС, полемос, 6.

ПОЛІС, 2, ἀρ. V. Πωλіс, 23,
24, 45^{ж.}

ПОННРІД, 3.

| | | |
|---|---|---------------------------------|
| ΠΟΤΑΜΙΤΕΣ, ποταμιστής, αρ. V. | СТАΥΡΟΥ, σταύρουн, 6. СТΟΙ, στοῖζеи, 44. | ХАРИС, 15. ХАРТИС, 44. |
| ПРАΞΙС, 44. | СТУХЕ, στοχεισιν, 28. | ХЕРЕ, ХАРХЕ, 10. |
| ПРЕСВУТЕРОС, 5. | СҮ, ?σε, 8. | ХИЛІАДЕС, ХАДІАДІС, 51. |
| ПРЕ, 17. ПР, 27. | СУНАГЕ, συναγεῖν, 29. | ХІОН, 7V. |
| ПРОЕФΘАСАН, 8. | СВМД, 11, 23. | ХРЕВСТ, ХРЕВОСТЕИН, 51. [5] |
| ПРОКРНМАТИЗЕ, прокрн- -атізеси, 11. | ТАНІ, ? δάνειον, 15. | ХРНСТИАНОС, Христодорос, |
| ПРОС, 11. | ТАРИХІ, ταριχεῖον, 53, ар. V. | ХРІА(EP-), Хреіа, 12, 16. |
| ПРОСКУНЕ, пробкунеси, 23. | ТНС, 8. | ХС, Христос, 2, 12, 23, 32, 39. |
| ПРОСКУНІ, 29. ПРОС- -ЖНСОМЕН, пробкун -ηδомен, 8. | ТИКАНІ, τηγανον, 55. | ЧАЛТНРION, 44. |
| ПРОСТАТНС, 25. | ТИМАРІА, 3. | ЧУХН, 11, 13. ЧУХ, 23. ЧХН, 16. |
| ПРWFНТНС, профутнс, 7V. | ? ТФІЛІА, 46. | ω, 6. |
| САВВАТОН, 1. САВАТОН, 22. | ТОЛМА, τολμαν, 28. | О, Ӯ, 8. |
| ?САХА, 17. | ТОН, 8. | ΩΔН, ωδη, 7R. |
| СИМАНЕ, бүрмаснеси, 27. | ТОПОС, 22. | ΩКТН, οκτω, 51. |
| СИМАХІ, бүрмадхос, 45. | ТОТЕ, 1, 7R. | ΩВСДЕ, ωβδε, 1. |
| ?БСР, ар. V. | ТУН, 8. | ? БАННАСД, 55. |
| СКЕПАЗЕ, скепазеси, 23. | ΥІОІ, 8. Ӯ, 36. | БАРДМЕОС, КЕРАМЕУС, 37, 53. |
| СОН, 8. | ГҮПП, սոլոզион, 23. | |
| СОУПЛІН, бүрблеси, 55. | ΦАРІСЕОС, 1. | |
| СТАУРОС, 47. | ΦҮЛІСТІМ, 7R. | |
| | ФОТОС, 8. | |

iv. ARABIC WORDS.

| | | |
|--|---|-----------------------------------|
| КЕЕІW (АЛ-), 45; КЕЕW (АЛ-), 26; КЕHW (АЛ-), 18, 23; КН- +W (АЛ-), 18. | МЕШМЕЛАІ (АЛ-), ةاشملا, 47. ?СОУМАРІ, ?ساعرة, 55. ?БОУЛАП (АЛ-), feme., 48. | ТЕРГЛМ, درهم, 18. ТЕРГЛАМ, 16. |
|--|---|-----------------------------------|

v. COPTIC WORDS.

(a selection only.)

The forms referred to for comparison are the Sahidic.

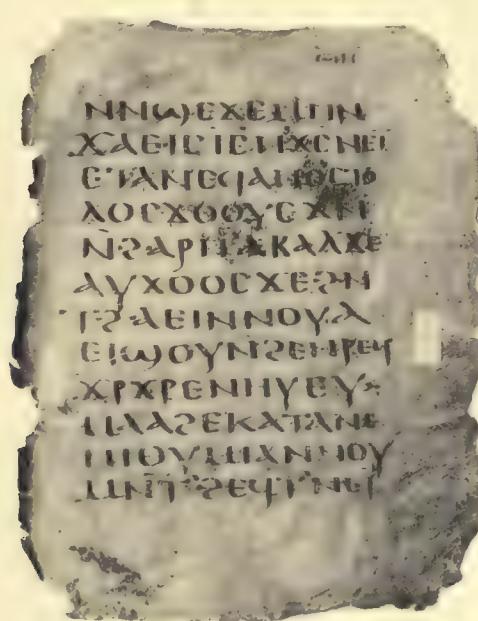
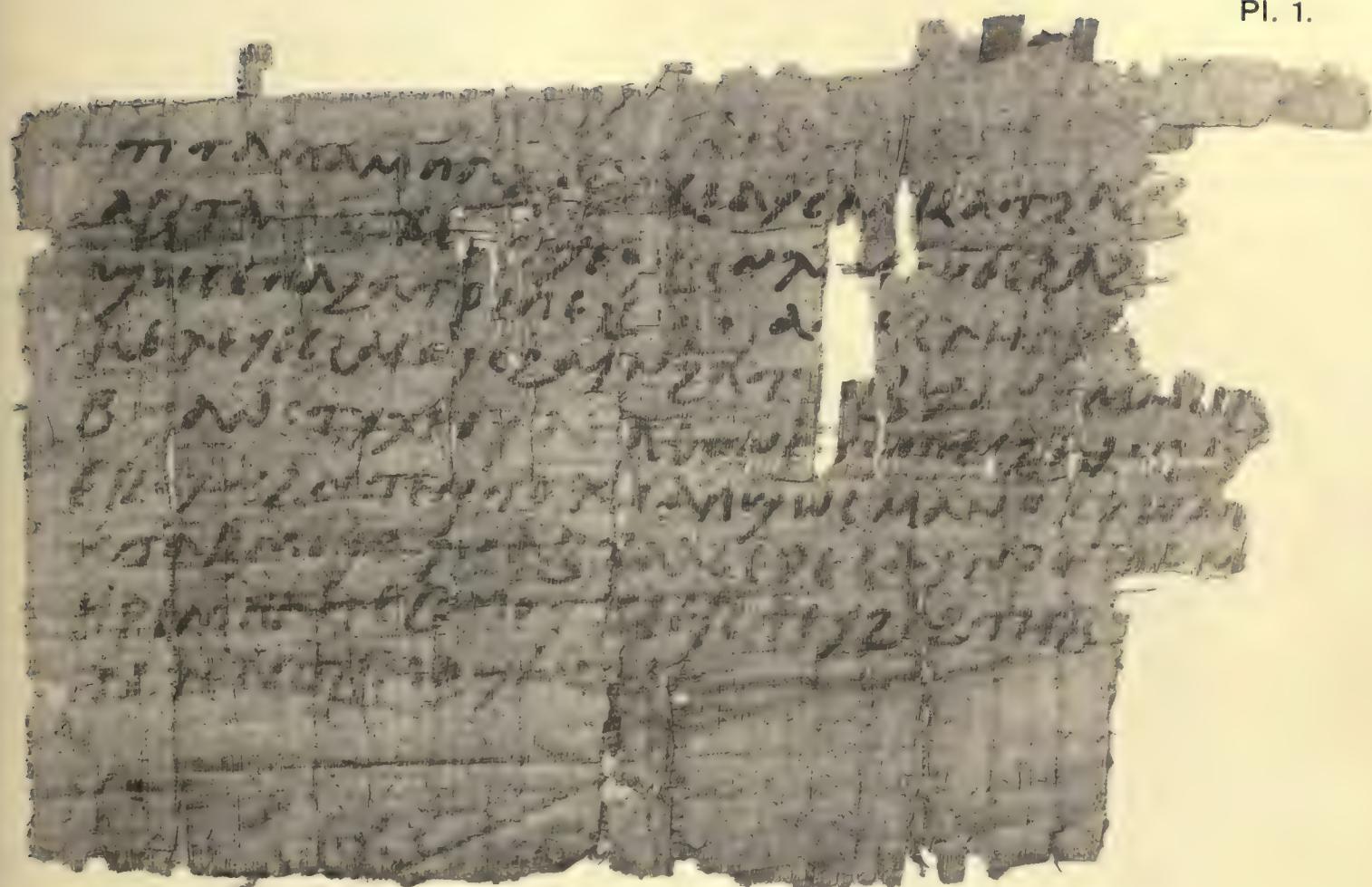
| | | | |
|------------------------|-------------------------|-----------------------|----------------------------|
| Δ, verb. prefix?, 4. | ΔΛΔΛІ (КЛН-), 20. | ΔМАДЕ, 11. ΔМАДТІ, 6. | ΔМОУ, imperat, 19, 34, 40. |
| Δ=ε-, preposition, 22. | ΔЛЕY = ΔНHY, 15. [45V]. | ΔМН, 45R, 49, ар. V. | ΔMPH, 45R. |
| ΔΔΔ=Δ- (NTΔΔ-), 25. | ?ΔM (ΔM+ΔL)=ΔM? | ΔМДҮЕІ, 45. | ΔN=ON, 11, 18. |
| ΔΔ=Δ, perf., 1. | | | ΔN?=ΔN (NOYQ), 26. |

| | | | |
|---|---|--|---|
| ΔΑΙΥ, 14. | Ρ̄, 12, 34. | ? ΚΛΗΗ [?] , 51 (cf. ΚΛΗΗΛΙ, 16) | ΜΑΝ-, herd, 45. [Ap. V.] |
| ΔΟΥΣΙΝ, 30. | ΑΛ̄, II. ΕΙΤ̄, 24. | ΚΑΡΕ, vb., 45 R. | ΜΑΝΕ-, 49. ΜΑΝΙ-, |
| ΔΠΛΤ, Ap. V. | ΑΛΕ, II. | ΚΑΤ, build, 17. | ΜΑΡΞ optat., 14. |
| ΔΠΕС, 44, 47. | ΕΙC, interject., II, 15. | ΚΑΤ ? = ΝΙΚΑΤ, 28. | ΜΑΛ̄, II, 24. |
| ΔΡΑΙКА, Ap. V. | ΕΙWT, ΙΩΤ, passion. | ΚΛΑΥ, 27 [?] , 53 [?] . [46] | ΜΑΣΙ, 49. ΜΕΣΙ, Ap. R. |
| ΔΡΙΚΕ, II, 12. ΔΡΙΚΙ, 43. | ΙΟΤΕ, 13. ΙΩΤ, 76. | ΚΕ, II, 13, 18, 23, 24, 29, 44, | ΜΕ = ΜΝ, 18, 23, 24, 30, |
| ΔΡΥΙΝ, Ap. V. | ΕΙΚΩΤ, 17. | ΚΕΛΕΒΙΝ, 55. | 36, 37, 48. |
| ? ΔΣΔΤΕР, 26. | ΛΕ = ΕΛΕ, ΕΡΕ, 38. | ΚΕΛÈ, Ap. V. | ΜΕ (πιγωσέ), 5. |
| ΔΩ (ΡΕΚ) = ? ΔΩI, 24. | ΕΛΚΟΥ, 55. | ? ΚΕΝ, 24. | ΜΕΡΙΤ, 14, 15, 33, 43. |
| ΔΩΔ, 14, 19, 24, 26, 37, 44. | ΕΛΠΗΙ, I. | ΚΕΩI, 24. | ΜΕΡΗΤ, 6. ΜΕΛΙΤ, 22. |
| ΔΩI (ΚΑΝ̄), 17, Ap. V. | ΕΜΑΤ̄, 40. | ? ΚΚ(ΕΤ), Ap. V. | ΜΡΡΕΤΕ, 2. |
| ΒΔΛЕВΔЛ, 18. | ΕΝ, vb., II. ΕΝΤ̄, 14, 23, | ΚΟΥΙ, 6, II, 13, 26, 30, 44, 46, | ΜΕΥΕ, ΜΕΥΙ, 13. |
| ΒΔРОТ, ВАРВТ, 55. | 24, 28. ΝΤ̄, II. | 47. ΚΟΥΝ̄ (v. p. 32) 29. | ΜЕΩI, 20. ΜΕΩ̄, 46 [?] . |
| ΒΔМПІ, Ap. V. [45V]. | ΕΠ̄ (ΡΩΜΕ), 23. | 45 V., 46 [?] . ΚΟΝ̄ (v. p. | ΜΔΩ̄, 22, 48. |
| ? ВАРМЕСІ, or ВАР МЕСІ. | ΕΠХІНΣН, II. | 32) 17. ΚΑΝ̄ (v. p. 32) | ΜЕΩТ, 6. |
| ΒЕРІ, 44, 47. | ΕРТАВ, 48. ΕΛΤΑЦ, 54 | 17, 20, 44, 45 V. | ΜННЧЕ, 14. ΜНЧЕ, 13. |
| ΒІКН, Ap. V. | ΕРЧДН, 4, 28. | ? ΚΤННМ, Ap. V. | ΜННЕМДН = ΗΜИΝΗ- |
| ? ВСУWІ, 14. | ΕСДУ, I, 45 R., Ap. R. | ΚУЛІ (δαμ̄), 45. | -МОН, II. |
| Ε̄, preposition:- | ΕΤΔ̄, part. perf. absol., I. | ΚΩΝΩΤН-8. | ΜМО-, II, 12, 27, 54 [?] . |
| ΕΡО̄, 6, 11, 13, 14, 21. | ΕΤΔ̄, relat. perf., 2, 27. | ΚΔА-, 15. ΚΔ-, 24. | МО̄, II. ΜΜА̄, 15, 24, |
| ΕРΔ̄ 6, 12, 15, 23. | ΕΤВН̄ ^{nc} (v. Stern, §. 558) | ΚЕ, 23. ΚΕЕ-, 22, 23, | 25, 28, 44. ΜΔ̄, 6, II, |
| РΔ̄ 24. ΕΔΔА, I, 6, 25. | 22. | 30, 38. ? ΚΔ, 23. | 12, 16, 23, 24, 26, 28, 30. |
| 26. ΛΔ̄, 22. | ΕWΟΥГ, 7R. (cf. ωογι, ib) | ΚУТ, 8, 27 [?] | ΜННСА, v. ΝСА. |
| Ε̄ = Η̄, 5, 15, 17, 19, 26. | ΕWΩПЕ, 14, 28. | λ. For M.E. initial λ; v. | ΜНТ̄, 2, II, 17. ΜΕΤ̄, 5, |
| ΕСДА = ΝСДА, 6. | ΕWΩПІ, II. | at pr. | 6, 16, 20, 21, 22, 24, 25, 30 |
| omitted; 20, 22, 26, 30, | ΕДНТ, 23. | λΔА, cease, 6. (v. p. 83.) | ΜΟΙΕΙΤ, 23. |
| 38, 42. | ΕДОН = ΕДОУН, Ap. | λΔΔА, II, 25. λΔА, 16. | МОУ, vb., 28. |
| ΕЕ- = Ε-, 27. | ФОУН, 30, 37. | λΔОУ, 14 [?] , 23. | МОУЕІ, 45. |
| ΕВДАЛ ^{g1} , 12, 26. ΕВДАЛ | ΕБWАW(п), 45 R., Ap. R. | λΔК = λОК, (δ1C-), 55. | ΜΠΔΤЕ, II, 28. |
| g1TEN, 24, 29. | НІ, Ap. R. γι, 43. | ? λΔЛЕЕТ, 53. | ΜΠЕ-, 6, II, 12, 14, 23. |
| ВДЛ, 24. ВДЛ-, 18. | НРП, II, 15, 19, 24. ΕРП, 30. | λАС, 6. | ΝΠЕ-, 24. [II. |
| -ВДЛ, 45 V. | ΘНТ, vb., 13. | λЕКWTCI γс., v. γОЛО- | ΜΠЕР-, 6, 12, 14. ΜΠЕК |
| ΕІ, vb., 12, 14, 15, 18, 22, 23, | | -ΚОТТИНОС. | ΠЕЛ-, 26. ΝΠЕР, 24. |
| 1, 1, II, 18, 23, 24, 51. | ? І, Ap. R. | λЕСІ, 16, Ap. V. | ΝΠЕЛ-24. |
| I ТДДТ-, 36. | ΙЕ, II. | Μа, imperat., 14 [?] . | ΜПУДА, 2. |
| ΕІМЕ, II, 14. ΙМЕ, II. | ΙW, II. ? ΙΟҮЕ, 45 V. | ΜАДДЕ = ΜΟΟЧЕ, 2. | ΜТОН, ΜΤАН, vars., 6, 12, |
| ΕІРЕ and var ^g , I, 5, 12, 43. | ΙΩТ, ? barley, 48 [?] , Ap. V? | ΜАІ(ΝΟҮТЕ), II, 12, 16, 17, | 13, 20, 33. [Ap. V.] |
| ΕР̄, II, 13, 27, 43. | ΙWΩI (CIT-), 36. | 20, 21, 24, 34, 42. | ΜАҮ(ΤΔI-) ? = ΜΟΟҮ, |
| ΕΔ̄, 24, 25, 29, Ap. R. | | ΜДК-, aor. neg., II. | N. Dative: - ΝΔІ, II, 12, 21, 24, 27; ΝЕІ, 16, 19, 26, |

| | | | |
|-------------------------------------|---------------------------|-----------------------------------|------------------------------|
| 29, 41; NH1, 14, 25; | NCAΒΛΛΑ~, 34. | OΥW, II, 20. | ΡΕΜΙΔΥI, 6. |
| ΝΑΚ, 12, 15, 18, 23, 34, | MNNCA, 17, 24. | OΥWM, 40. | ΛΕΝ, 30. ΛN, 22. |
| 40; NEK, 16, 19, 26; | MNNΕCA, 19. [30?] | OΥOPP~, 13. OΥAPP~, 23. | ΛΕΥ~, Ap.V. ΛεB~, 22, 26. |
| ΝΗΚ, 6, 11, 25; NE, 4, | MENECA, 12, 18, 20, 26, | OΥWTEB, 35. | Ap.R. |
| ΝΑQ, 11, 24; NHQ, 1, | NTΛΛ~, perf., 25: | OΥWT, 23. OΥAATE, λεΩTE, 45. | |
| 11; NEB, 11; ΝΑM, 15, | NTΕ, genit., 17. ENTE | 18, 23. OΥATE, 14, 26. | ΡHMH, 6. |
| 18, 23; NHTN, 11; | 24, NTEK, 17. NTHN | OΥLLAT~, 12, 18. | ΡW, II. |
| ΝΑY, 11; NHΟY, 1. | 11. ?NTN, 17. NTΕ- | OAT~, 16. | ΡWωE, II. ?Λωωj, 26. |
| ΝΔ~, possess. art., Ap.R. | -TEYTN, II. NTΛOУ | OΥWωj, 12, 17, 19, 20, 26, | |
| ΝΔ, prity, 12. ΝΔI, 6, 22. | 16. | 27, 28. OΥEwJ, I. | CAΒaL, 37. |
| ΝΕEI, 1. | NTΕ, conjunctive:- | OΥωEP, Ap.V. | CABTI (KON~), 17. |
| ΝΔI, demonstr., 12, 17, | ΤΕ, 13, 23. ΤΔ~, II, 12, | OΥWΗ, 8. | CAIH, 15, 24. |
| 23, 24; NEI, 17, 19, 20, | 14, 16. ?ΤΔI~, 22. | OΥEWWP, Ap.V. | CAН~, artifex, 17, 23. |
| 30; NH, 27; NI, 13, | NK~, 14. NC~, II, 23, | OΥXAI, 6, 12, 13, 14, 15, 17, 19, | CAΠωW1, 13. |
| 21? | 57. ENQ~, 12. NB~, | 27, 31, 33. OУT{de, 43. | CAPET, Ap.R. |
| ΝΑΝΟΥC, 25. NANOVB. | 19, 29. ENB~, 12. | OΥXEI, 16, 20, 22, 25, | CAY=COOY, 28. |
| 6. NANOC, 22. | NEB~, 18. NTΕB~, | 30. | ?CAYBOY, II. |
| ΝΕY, hour, 6?. | 26. TEВ~, 17. NTEN | ΠΔ~, poss. art., 22, 45, 52, | CAg[T], 22. |
| ΝΑУT[E] (EP~), 6. | 28. NCE, II. TOY~, | Ap.R. | CAσ(EP~), II. |
| ΝE, copul., 2, 11, 12, 20. | 12, 23, 30. | ΠΔΛПI, 40. | CBw(T~), II. |
| ΝE, artic., 44, 45, 54, Ap. | NTOOT~, 5. NTΔΛAT~, 14. | ΠΔI, demonstr., 4, 23. | ?CEK, 14. [7V.] |
| NI, 40. [22, 30.] | NTΩH, 8. | ΠΕI, 17, 22, 24. | CET~, II. СЕТЕЦРНХ, |
| ΜΕΝE = ΝΜΜΑ~, 19, 20, | ENωJ~, aor. part., 12. | ?ΠΔЛ, noun, 24. | СЕТ ЕГОУN, 19. |
| ?NET (or ΠΔNET), 22. | ?ΝΔI, 5. | ?ΠΔПI, 45R. [Ap.V.] | CITIWG1, 36. |
| ΝΕΩI, ub., 1. | | ΠΔРЕС (or? Greek), 26, | СЕУTωT, 25. |
| ΝΗΗB, Ap.R. | OΥE = OΥA, 23, 44. | ΠΔРМОУTE (ΠωJ~), | CHHPE, 14, 29? |
| ΝHY, 23. NHΟY, 14. | POУΛPOУA, 13. | 45V. | CIM, 45R. |
| ΝIBEN, 13, 31. NIBI, 25, 26. | OУΔΛВЕ, 2. ΟΔΛB, | ΠΔρХY(ge~), 12. | CMAT, II. |
| ΝIM, 6, 11, 21, 23, 29, 33, 37, 38. | 15. OΥEEB, 38. | ΠE, copul., 1, 6, 11, 14, 19, | CMOY, 15, 21, 38. |
| NN- = N~, before vowel, | OУEB, 22. | 25, 31, 34, 36, 37. [Ap.V.] | СНΔY, 23? СНЕY, 25, 26. |
| 1, 7R, 25, 46. | OУΔIЕ, II, 45V. | ΠЕNIPI, 55. ПИNIPI, | СНОУTI, 22. |
| ΝΔВE, II. ΝΔВI, 1. | OУIЕ, 45. | ΠI, artic., II, 13, 18, 26. | CON, CAN, passim. |
| ΝΟYN, II?. | ?OУΔХHP, ub., 15. | ΠWТ, 6, 23, 24. ПОT, 22. | Č, 23. СНHY, 13, 14, |
| ΝΟY = NOYTE, 12, 17, 18, 19, | OУΔX, II, 23. | ΠWg, 6, 23. | 23. СНHOY, 29, Ap.V. |
| 20, 23, 24, 30. | OУENIN, 44. | λΔЕIC, 26, 45V. | COOYN, II, 34. |
| Φ†, 13, 27. | ?OУENH, Ap.R. | λΔIC, 22. | CAOYN, I, 29. |
| ΝΟYQ, ?gold, 24. | ?OУECLωJ, ub., 15. | РАT, foot:- ρAq, 6. | COП, II, 13, 32. CAП, 6, 14, |
| ?ΝΟYQ(P~), 45. | OУEg~, 12. OУHQ, 5. | ?PE~, 24. [Ap.] | 18, 24, 29. |
| ΝΔgM, 23. | OУΔЕIУ, 6. | РЕM~, 23, 45. λEM~, 28, | COYD, 49. COYA, 48, 54. |
| ?ΝΟY2I, Ap.R. [26. | OYON, 31, 33. OУΔN, 1, 6, | COYTωN, 6. | |
| Νoб, 13, 32, 47, 51. ΝΔoб, | 10, 23, 26. | COYωNT, 6. | |

| | | | |
|--|--|--|--|
| ?CPBΕ = ?CPQE, 34. | ΤΕΙ, demonstr., 22, 24. | ΤΩΑΥ, vb., II. ΤΑΩΑΥ, II. | 舅TEKA, 6. |
| | ?ΤΕΛ = ?Boh. ΣΑΛ, ap.R. | Φ = Υ in πεφ-, τησφ, 43. | 舅ΤΗΝ, 47. |
| СТЕРТЕР, 7.R. | ΤΕΛ = ΤΗΡ-, 30. [25] | ωαу, read, 44, ap.R. | 舅ΤΑΡΙ, 23. |
| СУ, 20. | ΤΕΝΝΔΟΥΣ, 6. ΤΝΑΥ- | ?ωρс, 55. | ωωс, 28. ωωс, ap. |
| СУНІ, 6, 29. | ΤΕЧНООУЕ, 17. | | ωдс, ap.V. |
| СУОYГ, 12. | ?ΤΕЧНАҮЕІ, ib. | | ωжωт(САН-), 14. |
| СУОYДГ ЕГОYН, 13 | ΤΗВЕТ, ap.V. | | ωбap, ap. |
| СОЛІ, 11, 12, 13, 18, 23, 27, 28, 33. 5χдс, 43. СОЕІ, | ΤІ, for +, pref. 1 sg., 12, 13, 14, 17, 20, 22, 23, 26, 28, 29, 30, 33, 38, 43. | ωда, preptn., 15, 26, 27, ωда Е-, 13. | 9ИТ-, II. ВИТ- 22 ² , 45V. |
| 26, 29, 37, 38. СОЕ, | for +, vb., 12, 18, 20, 22, 23, 24, 50. | ωдіау, 25. | ѣ in СбНТ, 31; ѣАІН, 13; ѣЕМ, 31; ѣЕН, 39 |
| 26. САІ, 41. СЕІ, | also in ΗΟΥΤІ, 16, 26, | ωдАМТІ, 48. | |
| 22. СЕНТ, 23. | 37, 38, 41; ΠΕΤІ-19. | ωдАНТЕ, 11, 12, 22. [13. | |
| СЕЕТ-, 26. СбНТ, 31. | ΠІΛАУТІ, 36; ΠІ- | ωдАНТІ, 14. ωхТЕ; | |
| СОІМЕ, II. СОІМН, 6. | -СИНТІ, 12; ΠΥ- | ωдАП, 15. [45V. | 2АЕІ = 2АН, 2. |
| СІМІ, ap.R. | -ΩТІ, 43; СНОУ- | ?ωдАПАРМОУТЕ(Π), | 2АРП = ωорп, 2. |
| ΤА-, poss. art., ap.R. | -ΤІ, 22; ΤІРННІ | ωдАР, 47. [25 | 2ЕЦТ = ωдАЦТЕ, 2. |
| ΤΑАТ-, 18, 22, 24, 36. | 19; ΤІКАНІ, 55. | ωдАРЕ, aor., 11, 14, 22, 24, | 2М, 2. 2N, 16. |
| ?ΤАВВ, 45V. | ωдАРWT, ap.R. [25. | ωдАУ(ЕР-), II. ωЕУ, | 2ωПЕ = ωωПЕ, 2. |
| ΤАІ- = ΝΤАІ, rel. perf, | ωдЕЕІ = ωдА, 45V. | ωЕЕІ = ωдА, 45V. | 2A, preptn., 18, 23. |
| 36, 37. | ωЕАУВ = сдауq, 28. | ωЕАУВ = сдауq, 28. | 2АЛ-, 16, 22, 41. |
| ΤАІА, 10, 12. | ?ΤΗ, 22. ΤΑА, 12. | ?ωЕВ, ap.R. | 2АВАЛ, II. |
| ΕΤΤАІНΟУ, 11, 29. | ΤА-, 12, 23. | ωЕМА, 24. | 2АКЕ, 45R. |
| ΕΤΤАІНОУТ, 30. | ΤАІТ-, 30. | ?ωЕРП(2ωВ), II. | ?ФАМ, ap.R. |
| ΕΤΤАІН?, 21. | ΤЕІТ-, 14, 24. | ωН = ?ωІ, 48. | 2АМКУЛІ, 45R. |
| ΕΤТАІН, 14, 22, 26, 38. | ?ΤАІ-, ap.V. | ωНН-, 22, 45V, 46, ap.R | 2АМАУЕ, 34. |
| ΕΤАЕІОУТ, 16. | ?+ЕЛІ, 45V. | ωЕН-, 49, 52. | 2АМШН, 45, ap. |
| ΕΤ ² , 12, 20, 23. | In address; ΤААС, | ωІНЕ, 17, 13, 14, 17, 21, 23, | 2АМФЕМ, 7R. |
| ΤАКА', 24. | 11, 34, 36, 38. | 28. ωІНЕІ, 12, 13, 15, | 2АРЕӨ, II, 21. |
| ΤАЛА, II, 50. ΤАЛЕ', 50. | ΤЕЕІTC, 22. | 16, 20, 22, 24-27, 30, | 2АТ, 27 ² , 53? |
| ΤАМО, 31. ΤАМΩ, 27. | ΤЕІС, 16, 25, 42. | 38 ² , 40. σξіві, 43. | 2АТЧН, 25. 2АθН, 12, |
| ΤАМА, 6, II, 16, 20, 23, 24, 26, 28, 29, 30. | ΤОН(ΤІ), 22. [23. | ωІНЕІ, 33. | 22, 23. 2АθЕ, II. |
| ΤАМТ, 24. [11. | ΤОУ, nome, 35. ΤАУ, | ωННІ, 41. | 2АГTH', 28. 2АTH', |
| ΤАРЕ, ΤАЛЕ, conj. fut, | ΤОБЕ(ΛЕМ'), 28. | ωНЛ = ωλНЛ, 6. | 14, 24, 34. |
| ΤАОУА, 16, 17, 19. | ΤРАПІ, 55. [ib. | ωОПІ = ωωПЕ, 22. | 2Е = 2М, 16, 19, 20, 22, 23. |
| ΤАҮА, II. | ΤРЕ', part, 44. ΤРА', | ωООП, 35. ωОП, 22. | 2ЕНН, 7R. |
| ΤЕ, copul., I, 36? | ΤСЛІЕωЛХЕ, 4. | бжωпі, 43. | 2ЕНН, 46. |
| ΤЕ, TA', re, conjunct, v. НТЕ. | ?ΤΩВЕΤАВЕΤЕВ?, 55. | ωОРП and vars., 13, 14, | 2Е, manner, 34. |
| | ΤАҮ = ТООҮ, 8. | 17, 33, 36, 37, 38, 50. | 2Н, 12, 23, 24, 25, 37. |
| | ΤΩТ, 20. ΤВТ МЕ[N] | ωОТ, 53. | 2ЕІ, interjectn., 1, 12, 16, |
| | 31, 37. ?ΤАТ, 24. | ωТАМ, 6. | 19, 23, 26, 30. 2Е, 24. |

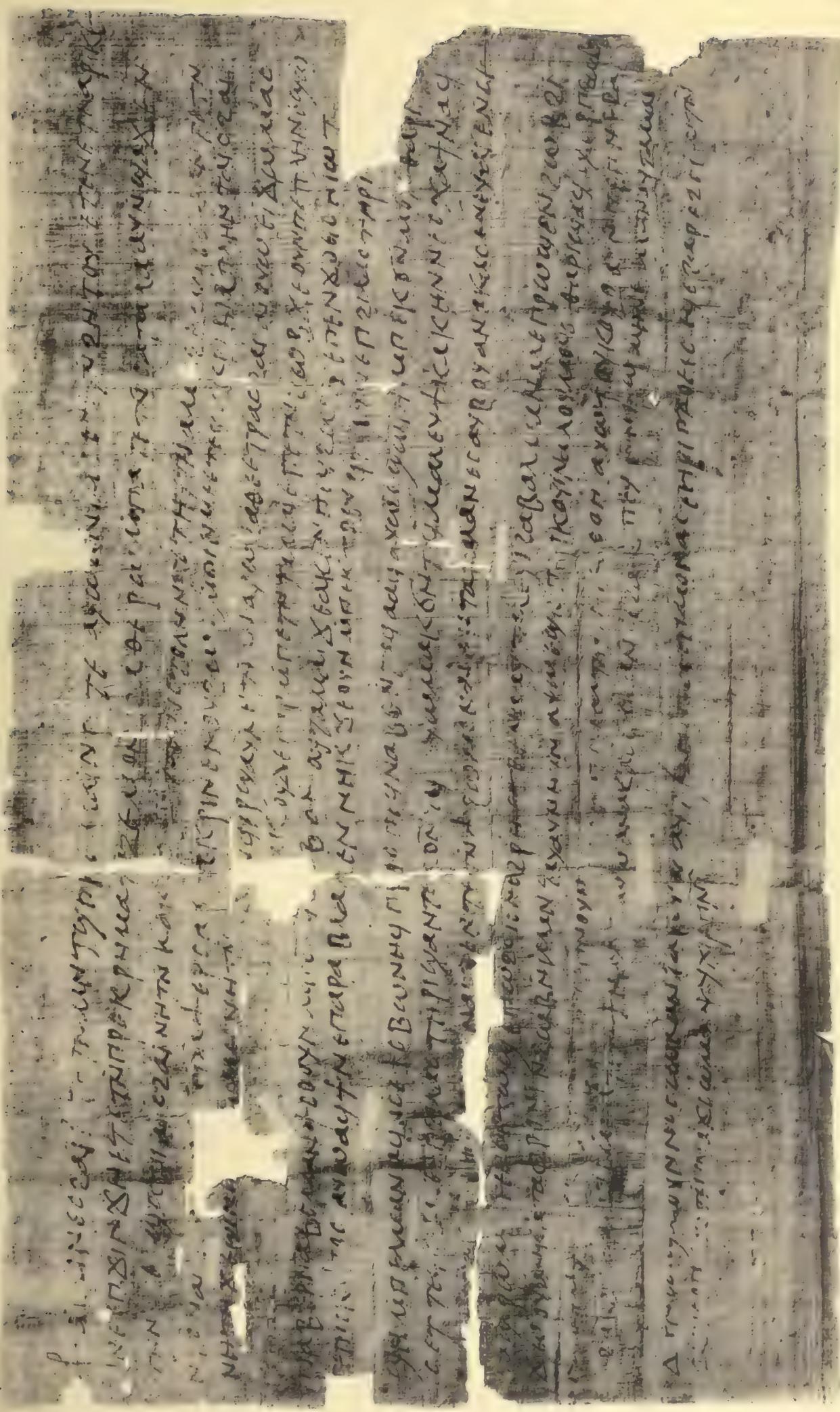
| | | | |
|---------------------------------|---------------------------|---------------------------------|---------------------------|
| γεл, 20. ?φλ, 45. | γμααс, 23. | τζεн(древ), 43. | бαллуx, 25. |
| γελа(п'), Ап. V. | γμн, forty, 22. | χηрe, Ап. R. | бαлlа, 34. |
| ?гλа, 22. | γo(+), 13. | χнqт, 6. | бaмoуl, 45. |
| γεmc, corn - ear, 1. | γoлoкoттиnoс, 35. | xi, 15, 21, 22, 23, 47, 54, Ап. | бaн, иб., 14, 37?, Ап. V? |
| γен, indef. art., 17, 26, | λeкwtci, 15. | xiT', 14, 16, 25, 28, 51. | бaп', 12, 16. |
| γaнn, 7R. | λoуkt, 18. | xi co2i, 11. | бaрeх, 6. |
| γенеоу = ?γnaaу, 30. | γoмt, ?31. | xiN, preptn.; | бaрt, 55. |
| γиmex, 12. γymeх, | γoyatе, 12, 23. | exin, 11, 30. exn, 2. | бaуne, 47. бaуn, 22. |
| 45 V. | γoуa, 20. | бiнe, 13. | бiн, v. xiN. |
| γнt, heart, 13, 20, 23, 24. | γpaч, 24. [Ап. V.] | xiN' = бiн', 6. | бiнe; |
| γth', 8. | γpe, food, 19. γph, 11. | xiNоу-, 22. xiNоу, 41. | бN', 11. бM', 12. |
| gi, preptn., 6, 11, 15, 26, | γpoк, 4. | xo[ε]вoл, 45 V. | бNt, 11. |
| 32. гiωw', 24. | γwBс, covering, 47. | xоkевoл, 13. xiK | бiпaуnI, 16, 40. |
| gE, 12. | γwK, 11, Ап. V. γak', 11. | ebл, 23. | бH — , 22. |
| gI, иб., 41. гi тaлt, 1. | γwNt eγoуn, 23. | xiуteцtH, 51. | бE — , 30, 41. |
| gip(п'), 14. | γwX, 22. | xiрxpe = San. xiр, 2. | бiсlак, 55. |
| gice, 34. гicI, 24. | x = б in бaрeх, 6; | xiωwme, 12. | бMн, 45. бiMн, 50. |
| gитn, гитen, 13, 22, | ?Nxi, 5. | xiωwmi, 44. | бmауeI, 45. [R. |
| 23, 24, 29, 46. | x = xC, 6, 24, 28, 29. | б = K in A061, 4; | бoу(ел), ? = бwB, Ап. |
| gietn, 42. | xiλe иб., 20. | бaрамeoc, 53, 37?. | бw, 14. |
| In address; 11, 16. | ?xi1λi, Ап. V. | ?бa1e, 5. ?бa1n, 24. | |
| gixo ^{sic} = гixn, 18. | xiλ, v. teλ. | бaλ = Boh. xi0λ, 7R. | |
| gixw ^{sic} , 23. | | | |



NO. XXVIII, SLIGHTLY REDUCED.

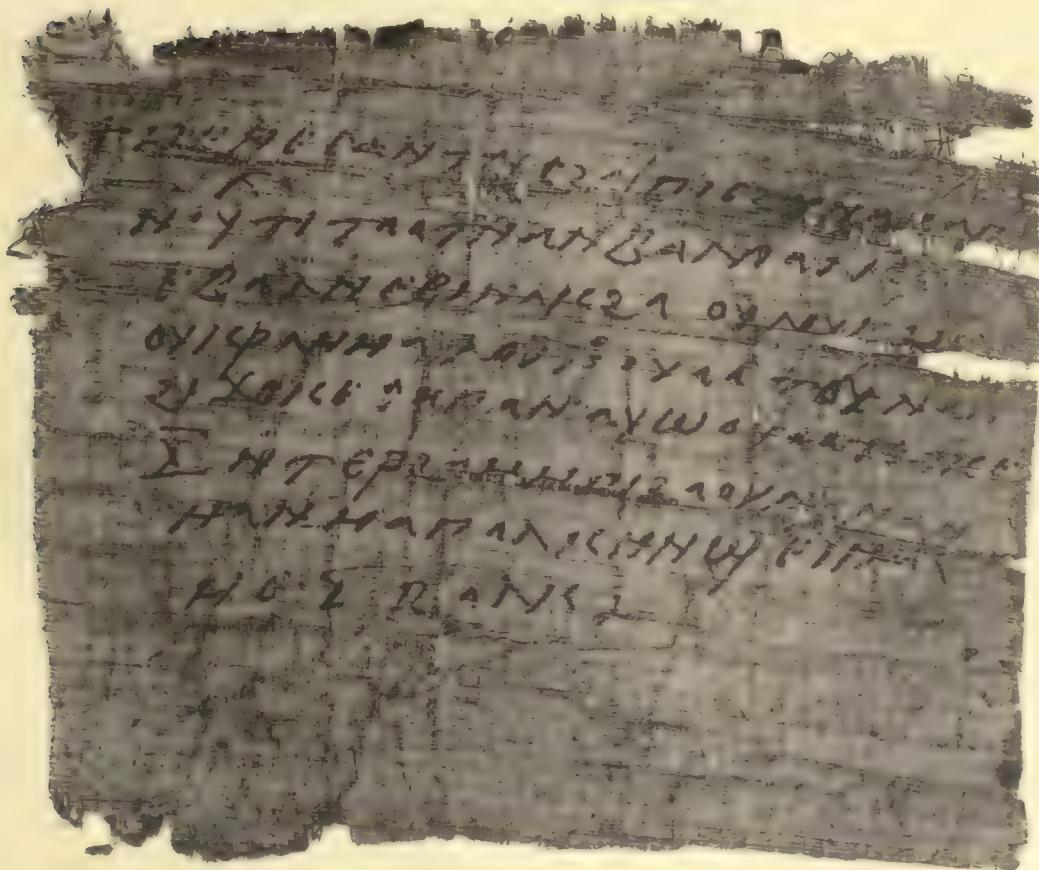
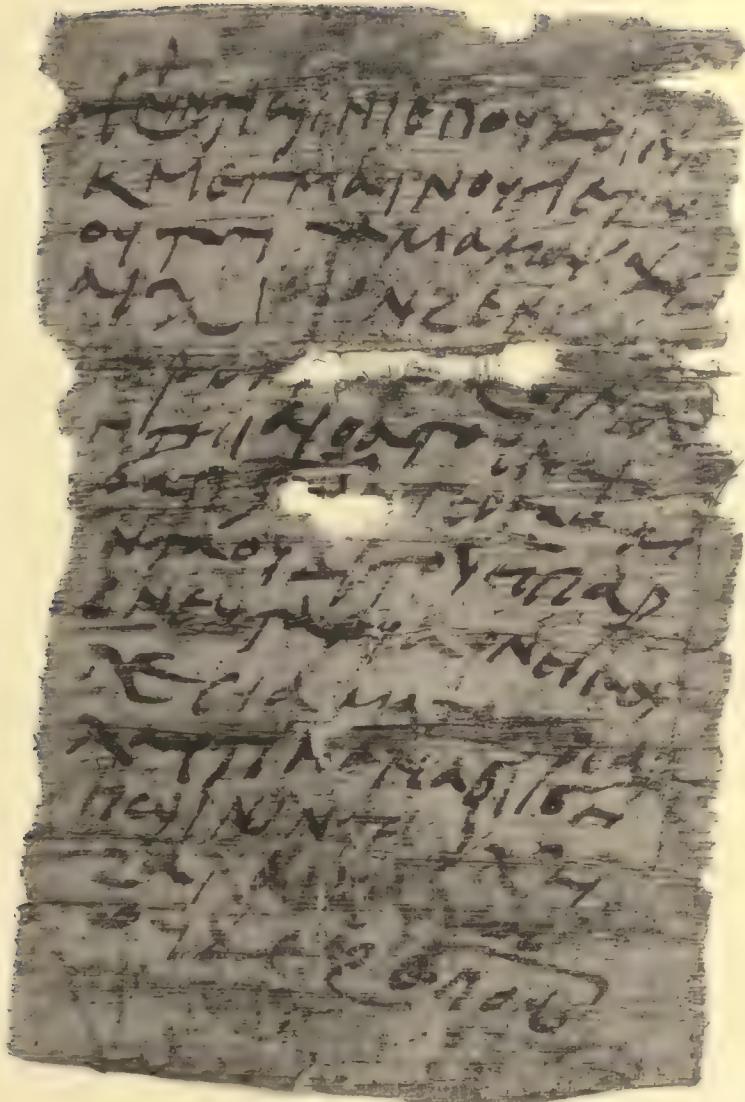
NO. II,

DITTO.





NO. XIV. (RECTO AND VERSO), SLIGHTLY REDUCED.



NO. XVI, SLIGHTLY REDUCED.

NO. XVIII. DITTO.

**University of Toronto
Library**

**DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET**

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

LaEgY Crum, Walter Ewing
C956cop Coptic manuscripts brought from the
Fayyum.

DATE.

