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GREEK PAPYRI

IN THE

BRITISH MUSEUM

CATALOGUE, WITH TEXTS

VOL. V

EDITED BY

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INTRODUCTION

THE present volume, unlike the last but like volumes i–iii, is concerned with papyri drawn not from one single find but from various sources and covering a considerable extent of time. Their range is not indeed as wide as was at first intended. The original plan was to include in the volume all the papyri acquired in 1906 and 1907; but when the whole collection had been dealt with and all those texts transcribed which seemed worthy of publication in full, it appeared likely that the inclusion of all of them would make the volume inconveniently bulky. The great size of vol. iv, undesirable in itself, was unavoidable if a very important and unusually homogeneous collection of papyri was not to be divided between two volumes, but there was not the same reason for keeping all the 1906 and 1907 texts together, and it was therefore decided to omit part of them. The obvious plan was to confine the volume to the acquisitions of 1906, but it was an objection to this that texts belonging to the same find (the sixth-century Kôm Ishgau papyri) were acquired in both 1906 and 1907, and it would have been a mistake to separate them. Moreover, the acquisitions of 1907 included the important Syene papyri, which it seemed desirable, in view of the impending publication of the Munich papyri belonging to the same find, to issue as soon as possible. It happened that the Roman and Ptolemaic texts acquired in 1906 and 1907 were not only less numerous but of less importance than those of the Byzantine age, whereas, on the other hand, the large papyrus collection purchased in 1911 consists almost entirely of texts of the Roman period. It seemed best therefore to confine the present volume to Byzantine papyri, and to leave over the Roman and the few Ptolemaic texts for inclusion in vol. vi. In view of the fact that the texts here published are representative of only one period no atlas of facsimiles is being issued; but it is hoped to publish with vol. vi facsimiles of the most noteworthy papyri in both volumes.

As already said, the new texts in this volume come from various sources. As they were all acquired by the Museum by purchase, not by excavation, their provenance can be established only on internal evidence. Fortunately that evidence is in many cases clear. Two homogeneous groups stand out among the rest. The first and largest is that of the Kôm Ishgau papyri of the second find. The first find, made in 1901, consisted of eighth-century papyri, Greek, Coptic, and Arabic, of which the Greek and Coptic texts acquired by the British Museum were dealt with in vol. iv. The later find (or finds, for papyri of this collection were found on more than one occasion) consisted of sixth-century papyri; and these seem all to have belonged to a single 'muniment room', that of the poet Dioscorus. It is unnecessary to say much of Dioscorus here, since the late M. Jean Maspero, the editor of the Kôm Ishgau texts at Cairo, has already given a full account of his career and personality, so far as known, in his article *Un dernier poète grec d'Égypte: Dioscore, fils d'Apollon* published in the *Rev. des Ét. grecques*, xxiv, pp. 426–481, and a further account, correcting and supplementing the earlier one in the light of later evidence, is being prepared by the present

editor for publication elsewhere.¹ He came of a well-to-do Coptic family, which belonged to the local aristocracy of Aphrodito (Kôm Ishgau). The earliest member of it known to us is Psimanobet, whose son and heir was Dioscorus. Dioscorus had two sons, Apollos and Besarion, who held the rank of *πρωτοκωμήτης* or village headman, and one of whom, Apollos, obtained shortly before his death the Flavian dignity. Apollos was the father of our Dioscorus, who was known throughout as Flavius, and inherited his father's estates and office of *πρωτοκωμήτης*. He was trained in the law, and received a sufficiently good general education to read at least a fair amount of Greek literature and to write execrable verses. Owing to his collision with the pagarch of Antinoopolis he was compelled to leave his native village and settled at Antinoopolis, where he became a public notary; but eventually he returned to Aphrodito and seems to have ended his days in a position little, if at all, impaired by the vicissitudes through which he had passed. The documents contained in his archives, which are now mainly distributed between Cairo, Florence, and London, fall into three principal groups, those written before his flight, those written during his stay at Antinoopolis, and those (represented only by a few texts at Cairo, chiefly in vol. iii of the Cairo catalogue) written after his return to Aphrodito. The first group contains documents of various classes: (1) administrative documents, which must have come into Dioscorus's possession owing to his own and his father's official position; (2) deeds relating to the family property and personal documents, such as letters, and legal, literary, and grammatical texts; this class includes two valuable documents, now at Cairo, written at Constantinople; (3) documents, chiefly legal deeds, which have no obvious connexion with the family of Dioscorus, and which were probably acquired by him (in accordance with a common custom) as waste paper, to be used on the verso. The second group consists (1) of documents written in the office of Dioscorus while notary at Antinoopolis; these are chiefly drafts and include a number of petitions to the Dux or other high officials; (2) of a few deeds personal to Dioscorus himself or to his clients; (3) of a number of Dioscorus's literary compositions, chiefly poems asking for assistance and patronage from men of rank. The third group contains various legal and official papers.

The Museum portion of the find was acquired (on two occasions) not as a single lot but dispersed among other papyri of various dates and from various places. It is nevertheless easy in all but a few cases to establish their provenance. In many cases, of course, place names or personal names furnish evidence. In others we have to depend chiefly on the evidence of handwriting. Papyri written by Dioscorus are for the most part easily recognized, as he wrote a very distinctive hand (or rather hands²); and, as regards the other documents, the hands in use at Aphrodito, as no doubt in other places, have a kind of family likeness which, after some practice, can be recognized with fair confidence. But there is a further indication. The Kôm Ishgau papyri of the sixth century seem to have been found not much above, and in some cases even below, the damp level; and in general they are stained dark, sometimes very dark, in colour. Some have the colour of peat, and the ink has been so affected by the damp as to acquire a silvery hue, so that it can best be read by holding the document obliquely to the light. Even those papyri which show no effect of damp are usually dark rather than light in colour. Thus on

¹ In connexion with an edition of those of Dioscorus's verses contained in the British Museum collection. It had been hoped to publish this article in time to be referred to here, but the author's temporary transfer to the War Office has made it necessary to suspend the work till the end of the war.

² Dioscorus wrote sometimes in uncials and sometimes in cursive, but the general character of both is the same, and not infrequently he mixed the two styles. In this catalogue the uncial hand is called hand A, the cursive hand B.

one ground or another it is possible to identify with practical certainty the provenance of all but a very few of the Kôm Ishgau papyri.

It may be noted here that very few papyri seem to have been found on the site of Antinoopolis till the excavations there of Mr. J. de M. Johnson in 1913-1914; and in the case of any particular document written in that city there is always at least a presumption that it was discovered elsewhere. To take Byzantine papyri only, there was published in vol. i of the Florentine papyri a well-known document of divorce (no. 93) written at Antinoopolis, which was apparently acquired before the rest of the Kôm Ishgau papyri. As it has no subscriptions it is clearly a draft only. Now, in the present volume **1713** is a duplicate of the Florentine document—or rather it is a draft of the copy intended for the wife, whereas P. Flor. 93 is a draft of that intended for the husband. **1713** is in hand B of Dioscorus, and was therefore written in his office at Antinoopolis and taken by him to Aphrodito on his return. Consequently P. Flor. 93 also must have come from Kôm Ishgau.

Again, there are in P. Strassb. i several Byzantine documents from Antinoopolis. Of no. 40, dated 569 (when Dioscorus was a notary in the city), five lines are given in facsimile; and the hand is almost certainly that of Dioscorus. That it comes from Kôm Ishgau is confirmed (if further confirmation were needed) by Preisigke's statement that much of the papyrus is very dark, parts almost black, and that in places it is only possible to read it 'wenn man den Papyrus schräg gegen das Licht hält'. Nos. 46-51, all dated in 566, may also very probably have come from Kôm Ishgau, Dioscorus having bought them as waste paper; the only one given in facsimile certainly, from the photograph, resembles the Kôm Ishgau papyri in its state of preservation.

The Kôm Ishgau documents in this volume are neither so numerous nor so important as those at Cairo, which indeed it is no exaggeration to call epoch-making for the study of Byzantine Egypt. Nevertheless they include several very interesting texts, and both they and the Florentine papyri serve to amplify the knowledge derived from the Cairo collection. Of the documents from Aphrodito itself or the Antaeopolite nome attention may be called specially to the tax order from the *praeses* (**1663**), the two interesting contracts concerning the collection of taxes (**1660** and **1661**), and the two letters (**1679** and **1680**) which throw light on the procedure in the case of legal summonses. There is a useful series of leases and one sale of land. The Antinoopolite documents are, however, the most valuable portion of the collection. The petitions, though less novel than those at Cairo, have several noteworthy features; and the long arbitration settlement (**1708**) is of quite exceptional interest. There is also a lease (in form at all events) of a boat (**1714**) and a valuable marriage contract (**1711**), of which, however, there is a draft in the Cairo collection. Finally, the metrological papyrus, **1718**, is a noteworthy addition to our material for the study of Egyptian metrology, and to some extent of ancient metrology generally.

The Syene papyri, now divided about equally between London and Munich, also form part of the contents of a single 'muniment room'—that of Patermuthius and his wife Kako. Patermuthius was not, like Dioscorus, a member of the Coptic gentry, but a man of the people, a sailor by trade, and later a soldier in the numerus of Elephantine; and so far as our evidence goes he never advanced beyond the rank of a private. But he was, for his position, fairly well-to-do, owned a good deal of house property, and had some ready money; and in course of time he came into possession of a considerable number of title deeds to various property.

The Syene papyri are noteworthy for the length and excellent preservation of many of them,

and besides containing useful legal material they furnish information on military matters and on the state of culture and, to some extent, social conditions in a frontier town. The Museum texts do not include any of quite the same interest as two of the Munich ones, the receipt for a soldier's *probatoria* (no. 2) and the judgement of Menas (no. 6). Moreover, after the publication of P. Mon. i, they have naturally less interest than if they had appeared first. Nevertheless they contain much noteworthy matter and form a useful supplement to the Munich collection.

Of the remaining papyri in the collection the majority certainly identifiable come from Hermopolis or its nome, so that Hermopolis may probably be conjectured as the source of many of those whose provenance is not identified. There are a small number from Oxyrhynchus, and a few may probably be from the Fayum. The Panopolite, Nilopolite, and Heracleopolite nomes are also represented by odd papyri.

The Early Byzantine documents are in general not very noteworthy, but **1649** and **1650**, which throw light on some liturgical officials and on the care of the embankments, and the interesting but unfortunately mutilated petition, **1651**, deserve mention. The Late Byzantine documents include a number of tax receipts, a fair number of leases, a Latin letter (**1792**), mutilated but valuable because of the rarity of Latin letters, a Greek letter (**1786**) interesting for its vulgar Greek; and some useful contracts of a miscellaneous character, *e.g.* a contract of surety (**1793**) mentioning the *caput*-unit of taxation, two contracts of partnership (**1794** and **1795**), and a very puzzling agreement about land (**1796**) which would be of really exceptional interest if the editor's conjecture as to its nature (about which he is now even more dubious than when the sheet in question was printed off) should be correct.

Something must be said as to the arrangement of the volume. In accordance with the precedent set in previous volumes the Early Byzantine documents are grouped by subject; but in the case of the Late Byzantine papyri, which occupy by far the largest part of the volume, it seemed undesirable to break up the Kôm Ishgau and Syene groups, and a topographical arrangement has therefore been adopted. First are given those of the Kôm Ishgau papyri which relate to Aphrodito or other places in the neighbourhood of Antaeopolis, arranged by subject. They include the petitions, which, though written at Antinoopolis in the office of Dioscorus, relate to inhabitants of the Antaeopolite nome. Next come the papyri written at Antinoopolis, also arranged by subject. The Kôm Ishgau papyri are followed by those from Syene, divided into two groups according as they were written in the neighbourhood of Thebes or at Syene; as a matter of fact the latter include one document probably written at Babylon, though presumably relating to a native of Syene. Both groups are arranged chronologically, on the model of the Munich Syene papyri. Finally, under the heading 'Miscellaneous', are placed all the remaining texts, which, as already explained, come in the main from Hermopolis or its nome, though there are also several from Oxyrhynchus and possibly odd ones from other localities. The texts are followed by 'Descriptions' of less important papyri, arranged on the same principle as the texts but beginning with the literary and semi-literary papyri. It may be pointed out that many of these descriptions include almost or quite complete texts of the documents concerned.

Since the order is thus topographical, it seemed advisable to preface the texts by a classified list of documents.

There are few novelties in the principles followed in this volume. As in vol. iv, the numbering of texts is continuous, a table of inventory and catalogue numbers being given at the

end. An innovation is the addition of an index of references. This is perhaps unnecessarily full, but such indices are often useful, and in this case the index was rendered specially advisable by the close connexion between texts in this volume and those in the Cairo and Munich volumes. A further novel feature, novel not only in this catalogue but among papyrological publications generally except P. Mon. i, is the list of Latin words occurring in a Greek form. It is hoped that this list will be useful as giving a conspectus of the Latin element in Byzantine Greek. Several indices are grouped together under the heading 'Chronology'. Apart from these particulars, the indices follow the same lines as in previous volumes.

An attempt has been made throughout to indicate all changes of hand, as far as possible. In the case of endorsements such indications are, of course, specially uncertain, since not only is it difficult to compare writing on opposite sides of the papyrus but endorsements are often written in a hand of special type.

An apology is due for the late appearance of this volume. It was hoped to publish it in the spring of this year, and the intention would probably have been realized but for the war; but, in the first place, the depletion of the staff of the Clarendon Press made the work of printing somewhat slower than usual, and, secondly, the removal of the editor in November, 1915, for the major part of his time, to the War Office naturally delayed very greatly the work of indexing.

Assistance has been given to the editor by several persons, to whom he owes sincere thanks. Before he had seen any of the texts dealt with in the volume the whole collection had been examined by Sir Frederic Kenyon, who had transcribed many of the texts, in particular the long **1708** and nearly all the Syene papyri; and these transcripts were of great assistance in preparing the volume. Sir Frederic Kenyon also read the greater part of the proofs, though latterly his military duties prevented him from giving them such close attention as they would otherwise have received. They were read in addition by Mr. Gilson, the Keeper of MSS., and by Prof. Hunt. All three made various suggestions, which are as a rule not separately acknowledged. Help in reading the proofs of the indices and introductory matter, at a time when the editor was occupied elsewhere, was given by Mr. Meyerstein, Assistant in the Department. To M. Jean Maspero the editor is indebted not only for information as to readings in the Cairo papyri but for a sight of the proofs of vol. iii of the Cairo catalogue, which was of great value in several ways. M. Maspero, killed during the French attack on Vauquois last year, is now, alas! beyond the reach of thanks or praise; but the editor feels it his duty to express his sense of the loss to papyrology involved in the death, at the age of only twenty-seven, of so able a worker. Prof. Vitelli kindly sent proofs of that portion of P. Flor. iii containing the Kôm Ishgau papyri, and Profs. Heisenberg and Wenger did a like service as regards the proofs of the Munich volume, besides furnishing information on various single points. The text and translation of the Coptic arbitration, **1709**, are due to Sir Herbert Thompson, who also indexed the document. Mr. J. de M. Johnson gave information regarding papyri in the Rylands collection before the publication of P. Rylands ii, and Dr. Crönert was kind enough to answer queries on lexicographical points. Help given by other scholars on single points is separately acknowledged. Finally, it is a pleasure to express thanks to the staff of the Clarendon Press, and particularly to the Press Reader for the correction of slips and for several acute suggestions.

H. I. B.

November, 1915.

ADDENDA ET CORRIGENDA

- Page 7, 1650. See Addendum to 1828.
- Page 18, 1657, 10, *note*. For ζωμάριστρα read ζωμάριστρα.
- Page 47, 1673, 159, *note*. In the sentence beginning at the foot of col. 1 read: In 1907 (7th cent.) the curiously different rates of 1 s. per 12 (dochic) artabas and 1 s. per 15 (dochic) artabas occur. The statement in the original note was due to a misreading and consequent misinterpretation of the passage referred to.
- Page 59, 1674, 20, *note*. For 37002 read 67002.
- Page 61, 1674, 45, *note*. The correct accentuation of διαλαλια is διαλαλιά; see Chandler, *Greek Accentuation*², p. 27.
- Page 81, 1686, *introd.* For the ἀστικά see now, however, P. Oxy. xii. 1419, 2, *note*, where the editors incline to reject the idea that ἀστικά and πολιτικά were communal rather than imperial taxes. Their theory is supported by 1686, with its division of the ἀστική συντέλεια into the same categories as the imperial taxes.
- Page 83, 1686, 29, *note*. Flor. iii. 296 (published since 1686 was printed off) seems to contain a reference (ll. 28-32) to the payment by possessores of Aphrodito of taxes properly payable by the people of Phthia, and possibly that passage is to be brought into connexion with the present one; but it is too imperfect to be very clear.
- Page 91, 1692 (a), 15, *note*. Ψιλαμπων is correct; see P. Cair. Masp. iii. 67328, vi, 9.
- Page 98, l. 6 of second paragraph. For Cair. Masp. ii. 67108, 67109 read Cair. Masp. i. 67108, 67109.
- Page 101, 1696, 1. Read probably Ἀφροδίτης; for though κόρην Ἀφροδίτην does occur (1686, 29) the genitive (which is the correct form) is much the commoner.
- Page 122, 1708, 90, *note*. Perhaps the contrast is between the wages of a μίσθιος (*sc.* an apprentice) and those of an ἐργόχειρος (*sc.* a skilled labourer); Kenyon. But the word ἐργόχειρος is not known, and to take the genitive as from ἐργόχειρον ('wages for my labour') makes a good sense.
- Page 142, 1711, 47, *note*. The suggested reading γυμνος is supported by P. Cair. Masp. iii. 67305, 26, and is probably right.
- Page 147, 1714, 13, *note*. For especially l. 16 (F) read especially l. 17 (F).
- Page 148, 1714, 17. For Πασιϑωλ read probably γατοϑωλ.
- Page 153, 1717, 33. After Ιουστινω insert a note of interrogation. If Ιουστινω is correct the date will of course be 565-673, but Φ[λ] Ιουστινιανου is also possible.
- Page 164. For these measures of length see now P. Rylands ii. 64, which confirms the reading of κ[α]λλ[αμουσ] in l. 79 here.
- Page 191, 1732, 2. It should have been pointed out that Φιλων here is presumably a slip of the pen for Ελεφαντινης, as there can be little doubt that the Fl. Paternuthius in question is the husband of Kako, who belonged to the numerus of Elephantine.
- Page 233, 1773, 10, *note* (*cf.* 1800, 3, *note*). Prof. Grenfell has called attention to the fact that a new reading at which he has arrived of P. Lond. ii. 248 (p. 306), 16-21 invalidates Kenyon's conclusion that in that papyrus the denarius was equivalent to the drachma; and consequently the current identification of denarius and drachma in Byzantine papyri (*e.g.* Maspero, *P. Cair. Masp.* ii, p. 121) must be given up. The denarius was equivalent to the tetradrachm.
- Page 235, 1775, 5, *note*. A semicolon and *cf.* have dropped out in printing.
- Page 237, 1777. It was not discovered till sheet Nn was on the point of being sent to press that 1895 belongs to this document. The text now reads:—
- μετα την υπατιαν το^ν δεσποτον ημων Θεοδοσιον αιωνιο^ν Αυγουστο^ν
το ιδ και Φλ^ι Μαξ[ι]μο^ν τον λαμπρ^{ον}/ Θωβ^{ον} ε^{στι}
Αυρηλιος Αριστων Πανθηκιο^ν απο κωμης Ταμπετι του
[Ο]ξυρυγχι[του] νο[μο]ν Αφνυ^ν γιω πρεσβυτερω καθολικης
[ε]κκλησιας [. . .] εβρους (οτ [ε]ρους) κτλ.
- Page 242, 1786, 5, *note*. For preposition read pronoun.
- Page 256, 1798, 3, *note*. πρ^ο/ is perhaps merely προς, *i.e.* (supplies) 'amounting to'.
- Page 266, 1828. As Julius Eubulius Julianus was praeses in A. D. 372 (see 1650, introduction), this document can date only from the year after the consulship of Modestus and Arintheus, *i.e.* 373. Unless Fl. Eutychius became praeses during 373, the date on the verso of 1650 can hardly then refer to the document on the recto.
- Page 299, *Index of persons*. For Ἰακωβος (*three times*) read Ἰάκωβος.

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ABBREVIATIONS AND METHOD OF PUBLICATION

THE method of publication followed in this volume is in the main the same as that in previous volumes. Accents and breathings are not inserted; but they and other lectional signs are given when they occur in the MSS. Abbreviations are left unextended. In the descriptions, however, abbreviations are extended and accents and breathings inserted. Square brackets [] indicate a lacuna, round brackets () the extension of an abbreviation, double brackets [] words or letters deleted in the MS., angular brackets < > a letter or letters supplied by the editor, two strokes above the line ' ' that the words so enclosed are in the MS. inserted above the line. As a rule, however, such later insertions are left in publication in their original position. Dots under letters indicate that they are doubtful or extremely imperfect. Dots placed close together indicate the approximate number of letters lost or illegible, dots spread out, e. g. 1700, 12, letters lost or illegible of which the exact number is difficult to estimate. A line of dots at the beginning or end of a text, if not counted in the numeration of lines, means that the text is incomplete; if so counted, that there are traces of letters visible but not enough for any connected reading. Heavy Arabic numerals refer to texts in this volume and vol. iv, ordinary numerals to lines, Roman numerals to columns. Where several documents are referred to at the same time the references to the single documents are separated by semicolons.

The abbreviations used in referring to publications of papyrus texts are for the most part those used in the *Archiv für Papyrusforschung*. Below are given some which vary from the *Archiv* practice and also abbreviated references to other publications.

Berger, *Strafklauseln* = Adolf Berger, *Die Strafklauseln in den Papyrusurkunden*, 1911.

Cantarelli = Luigi Cantarelli, *La Serie dei Prefetti di Egitto*. Reale Accademia dei Lincei, 1906-1911.

Daremberg-Saglio = Ch. Daremberg et Edm. Saglio, *Dictionnaire des antiquités grecques et romaines*, 1877, etc.

Ducange = C. du Fresne, *Dominus Du Cange*, *Glossarium ad Scriptores Mediae et Infimae Graecitatis*.

Ferrari, *Pap. ined.* = *Tre Papiri inediti greco-egizii dell' età bizantina*, in *Atti del R. Ist. Veneto di Sc., Lett. ed Arti*, lxvii, 2, p. 1187 ff.

G. G. *Nachrichten* = *Nachrichten v. d. Kön. Ges. d. Wiss. zu Göttingen, Phil.-hist. Klasse*.

Gelzer, *Studien* = M. Gelzer, *Studien zur byzantinischen Verwaltung Ägyptens*, *Leipziger Hist. Abhandlungen*, Heft xiii.

Maspero, *Org. militaire* = J. Maspero, *Organisation militaire de l'Égypte byzantine*, *Bibl. de l'Éc. d. Hautes Études*, 201^{me} fasc., 1912.

Pauly-Wissowa = *Pauly's Real-Encyclopädie der Class. Altertumswissenschaft*; ed. by G. Wissowa and W. Kroll, 1894, etc.

P. Beaugé = J. Maspero, *Les Papyrus Beaugé*, in *Bull. de l'Inst. fr. d'arch. or.* x.

PERF. = *Papyrus Erzherzog Rainer: Führer durch die Ausstellung*. Wien, 1894.

Preisigke, *B.-L.* = Fr. Preisigke, *Berichtigungsliste der griechischen Papyrusurkunden aus Ägypten*. Strassburg, 1913, etc.

—, *Sammelbuch* = Fr. Preisigke, *Sammelbuch griechischer Urkunden aus Ägypten*. Strassburg, 1913, etc.

Reil, *Gewerbe* = Th. Reil, *Beiträge zur Kenntnis des Gewerbes im hellenistischen Ägypten*. Borna-Leipzig, 1913.

RKT. = *Corpus Papyrorum Raineri*. J. Krall, *Koptische Texte*. Wien, 1895.

San Nicolò, *Vereinswesen* = M. San Nicolò, *Ägyptisches Vereinswesen zur Zeit der Ptolemäer und Römer*. Band I. München, 1913.

Sophocles = E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Period*. Memorial Edition. 1893.

Stephanus = H. Stephanus, *Thesaurus Graecae Linguae*. Parisiis, 1831-1865.

Theban Ostraca = A. H. Gardiner, H. Thompson, J. G. Milne, *Theban Ostraca*. University of Toronto Studies, 1913.

UKF. = C. Wessely, *Studien zur Palaeographie und Papyruskunde*, iii, viii. *Griechische Papyrusurkunden kleineren Formats*.

Waszyński, *Bodenpacht* = St. Waszyński, *Die Bodenpacht*. Band I. Leipzig und Berlin, 1905.

Wessely, *Karanis* = C. Wessely, *Karanis und Soknopaiu Nesos in Denkschr. d. Kais. Akad. d. Wiss.* xlvi, iv (1902). Wien.

Wilcken, *Mitteis, Chrest.*, *Grundzüge* = L. Mitteis und U. Wilcken, *Grundzüge und Chrestomathie der Papyruskunde*. Leipzig-Berlin, 1912.

CLASSIFIED LIST OF PAPYRI

[In the dates Roman numerals indicate the century; an Arabic numeral 1 or 2 means 1st or 2nd half, the letter m the middle, of the century.]

A. LITERARY TEXTS.

1811.	Homer, <i>Iliad</i> xxii, ll. 449-474	Provenance unknown	iii.
1812.	Tragic fragment	"	Early iii.
1813.	Tragic (?) fragment	"	ii (?).
1817.	Dioscorus, encomia	Kôm Ishgau	vi ² .
1818.	Dioscorus, poems and prose	"	vi ² .
1819.	Dioscorus, epithalamium	"	vi ² .
1820.	Dioscorus, verse fragment	"	vi ² .
1809.	Epicurus, <i>Περὶ Φύσεως</i> , bk. xi	Herculaneum	i (?).
1814.	A. Oration	Unknown	ii.
	B. Xenophon, <i>Mem.</i> iv. 2. 1-4	"	ii.
	C. Demosthenes, <i>De Fals. Leg.</i> 4-7, 12-13	"	iii.
1816.	A. Prose fragment	"	ii.
	B. Hexameter poem (fragment)	"	ii.
	C. Oration (?)	"	i-ii.
1815.	Prose fragment	"	ii.
1718.	Metrological tables and problems	Antinoopolis	vi ² .
1821.	Dioscorus, Greek-Coptic glossary	Kôm Ishgau	vi ² .
1810.	Unknown	Herculaneum	i (?).

B. OFFICIAL AND SEMI-OFFICIAL DOCUMENTS.

I. LETTERS.

1824.	. . . . .	Hermopolite nome	Early iv.
1825 (?).	<i>Lat. and Gr.</i>	Panopolis (?)	iv.
1826.	. . . . .	Hermopolis (?)	iv.
1679.	Order to send persons to court	Aphrodito	vi ¹ .
1839.	. . . . .	"	vi ¹ .
1682, 1683, 1684.	. . . . .	"	vi ^m .
1680.	<i>Commonitorium</i>	"	vi.
1681, 1685, 1840 (?).	. . . . .	"	vi.

2. ORDERS.

1798.	Order for payment to donkey-drivers	Oxyrhynchus	A.D. 470.
1663.	Order for payment of military supplies	Aphrodito	vi.
1667, 1668, 1669.	Orders for payment from village treasury	"	Early vi.

3. RETURNS AND REPORTS.

1823.	Return or report by <i>ἐπιμελητῆς σίτου</i>	Nilopolis	iv.
1648, 1649, 1822.	Returns of liturgical officials to <i>riparii</i>	Herm. nome	A.D. 373.
1647.	Return of land to <i>censitor</i>	"	A.D. 298.
1650.	Minutes of law case	Hermopolis (?)	A.D. 372.

4. TAX RECEIPTS.

1664.	Gold taxes (to a village)	.	.	.	.	.	.	Aphrodito	vi.
1750.	Poll-tax, etc. (to a village)	.	.	.	.	.	.	Unknown	Ar. period.
1665, 1666.	κωμητικά	.	.	.	.	.	.	Antaeop. nome	vi.
1738.	δημόσια, poll-tax, and δαπάνη	.	.	.	.	.	.	Oxyrhynchus (?)	A. D. 710 (?) or 680 (?)
1739.	δημόσια and poll-tax	.	.	.	.	.	.	Unknown	Ar. period.
1740, 1742.	δημόσια	.	.	.	.	.	.	"	vii.
1741.	δημόσια	.	.	.	.	.	.	"	Ar. period.
1743.	δημόσια	.	.	.	.	.	.	Oxyrhynchus (??)	Ar. period.
1863.	δημόσια	.	.	.	.	.	.	Hermopolis	Ar. period.
1747.	Poll-tax	.	.	.	.	.	.	Unknown	vi-vii.
1744.	Poll-tax	.	.	.	.	.	.	Oxyrhynchus (?)	Ar. period.
1745.	Poll-tax	.	.	.	.	.	.	Hermopolis (?)	Ar. period.
1746, 1748.	Poll-tax	.	.	.	.	.	.	Unknown	Ar. period.
1749.	Poll-tax	.	.	.	.	.	.	Oxyrhynchus (?)	Ar. period.
1751, 1752, 1864.	δαπάνη	.	.	.	.	.	.	"	Ar. period.
1754.	Customs	.	.	.	.	.	.	Babylon	Ar. period.
1753.	εὐμένεια	.	.	.	.	.	.	Herm. nome	vi-vii.
1758.	Annona (money)	.	.	.	.	.	.	Unknown	vi ¹ .
1865.	Embola	.	.	.	.	.	.	"	vi.
1759.	Embola	.	.	.	.	.	.	"	vi-vii.
1755-1757, 1760.	Embola	.	.	.	.	.	.	"	vii.

5. ACCOUNTS AND REGISTERS.

1653.	Register of rent (?)—payments	.	.	.	.	.	.	Panop. nome	iv.
1654.	Account of expenses	.	.	.	.	.	.	"	iv.
1671.	Account of receipts	.	.	.	.	.	.	Aphrodito	Early vi.
1670.	Account of expenses	.	.	.	.	.	.	"	vi ¹ .
1672.	Account of expenses	.	.	.	.	.	.	Aphrodito (?)	vi.
1673.	Account of receipts	.	.	.	.	.	.	Antaeop. nome (?)	vi.
1761.	Tax (?) account	.	.	.	.	.	.	Herm. nome (?)	vi (?)
1838.	Account of receipts	.	.	.	.	.	.	Aphrodito	vi.
1869.	Account of receipts	.	.	.	.	.	.	Unknown	vi.
1762.	Account of expenses	.	.	.	.	.	.	"	vi-vii.
1763.	Account of receipts (?)	.	.	.	.	.	.	"	Ar. period.
1870.	Tax account	.	.	.	.	.	.	"	Ar. period.
1652.	List of persons	.	.	.	.	.	.	Fayum (?)	iv ¹ .
1866.	List of persons	.	.	.	.	.	.	Herm. nome	v.
1868.	List of persons	.	.	.	.	.	.	Unknown	vi.
1867.	List of persons	.	.	.	.	.	.	"	vi-vii.

6. CONTRACTS FOR OFFICIAL PURPOSES.

1662.	Contract to collect taxes (?)	.	.	.	.	.	.	Aphrodito	vi ¹ .
1660.	Contract to collect taxes	.	.	.	.	.	.	Antaeop. nome	Circ. A. D. 553.
1661.	Contract to collect taxes	.	.	.	.	.	.	Aphrodito	A. D. 553.

C. PRIVATE DOCUMENTS.

I. PETITIONS.

1827.	To a strategus	.	.	.	.	.	.	Herm. nome	Early iv.
1651.	To a strategus	.	.	.	.	.	.	Hermopolis	A. D. 363.
1911.	To exactores	.	.	.	.	.	.	Heracleopolis	Early iv.
1828.	To — ( ? )	.	.	.	.	.	.	Hermopolis	A. D. 373.
1829.	To — ( ? )	.	.	.	.	.	.	Hermopolis (?)	iv.

1831.	To — (?)	.	.	.	.	.	.	.	.	Unknown	iv.
1830.	To — (?)	.	.	.	.	.	.	.	.	"	Late iv.
1675, 1676.	To the Dux	.	.	.	.	.	.	.	.	Antinoopolis	A.D. 566-573.
1674.	To the Dux	.	.	.	.	.	.	.	.	"	<i>Circ.</i> A.D. 570.
1677.	To a magister	.	.	.	.	.	.	.	.	"	A.D. 566-567.
1678.	To magistri	.	.	.	.	.	.	.	.	"	A.D. 566-573.
2. CONTRACTS AND RECEIPTS.											
(a) <i>Agreements concerning legal cases.</i>											
1707.	<i>Compromissum</i>	.	.	.	.	.	.	.	.	Antinoopolis	A.D. 566.
1708.	Arbitration	.	.	.	.	.	.	.	.	"	A.D. 567 (?).
1709.	Arbitration (Coptic)	.	.	.	.	.	.	.	.	"	Before <i>circ.</i> A.D. 570 (?).
1849.	Settlement of dispute	.	.	.	.	.	.	.	.	Syene	A.D. 583.
1728.	Settlement of dispute	.	.	.	.	.	.	.	.	"	A.D. 584 or 585.
(b) <i>Family and business contracts.</i>											
1710.	Marriage contract	.	.	.	.	.	.	.	.	Antinoopolis	<i>Circ.</i> A.D. 565-573.
1711.	Marriage contract	.	.	.	.	.	.	.	.	"	A.D. 566-573.
1712, 1713.	Contracts of divorce	.	.	.	.	.	.	.	.	"	A.D. 569.
1894.	Will	.	.	.	.	.	.	.	.	Antinoopolis (?)	Early vi.
1727.	Parental division of property	.	.	.	.	.	.	.	.	Syene	A.D. 583-584.
1706.	Contract of apprenticeship	.	.	.	.	.	.	.	.	Aphrodito	vi.
1794.	Contract of partnership	.	.	.	.	.	.	.	.	Hermopolis	A.D. 487.
1705.	Contract of partnership (agricultural)	.	.	.	.	.	.	.	.	Aphrodito	vi ¹ .
1795.	Contract of partnership	.	.	.	.	.	.	.	.	Hermopolis	vi.
(c) <i>Surety.</i>											
1793.	Surety for <i>colonus</i>	.	.	.	.	.	.	.	.	Herm. nome	A.D. 472.
1893 B.	Surety for <i>πρωτοκωμῆται</i>	.	.	.	.	.	.	.	.	Unknown	v.
1732.	Surety for appearance at arbitration	.	.	.	.	.	.	.	.	Syene	A.D. 586 (?).
(d) <i>Sales.</i>											
1686.	Land	.	.	.	.	.	.	.	.	Aphrodito	A.D. 565.
1722.	House property	.	.	.	.	.	.	.	.	Syene	A.D. 573.
1724.	House property	.	.	.	.	.	.	.	.	"	A.D. 578-582.
1733.	House property	.	.	.	.	.	.	.	.	"	A.D. 594.
1734.	House property	.	.	.	.	.	.	.	.	"	Late vi.
1735.	House property	.	.	.	.	.	.	.	.	Babylon (?)	Late vi.
1729.	Conveyance of reversion of property in return for services received	.	.	.	.	.	.	.	.	Syene	A.D. 584.
1730.	Surrender of house property	.	.	.	.	.	.	.	.	"	A.D. 585.
1726.	Boat	.	.	.	.	.	.	.	.	"	A.D. 581.
1656.	Sale in advance (?) of <i>κοῦφα</i>	.	.	.	.	.	.	.	.	Fayum (?)	iv.
1764.	Sale in advance of wine	.	.	.	.	.	.	.	.	Unknown	vi.
1881.	Sale in advance (?) of wine, etc.	.	.	.	.	.	.	.	.	"	vi.
1871.	Sale of — (?)	.	.	.	.	.	.	.	.	"	vi.
(e) <i>Leases.</i>											
1691.	House property (<i>χώρημα</i>)	.	.	.	.	.	.	.	.	Aphrodito	A.D. 532.
1872.	House property	.	.	.	.	.	.	.	.	Herm. nome	A.D. 548.
1715.	House property	.	.	.	.	.	.	.	.	Antinoopolis	vi.
1768.	House property	.	.	.	.	.	.	.	.	Hermopolis	vi.
1877.	House property	.	.	.	.	.	.	.	.	Unknown	vi.
1874.	House property	.	.	.	.	.	.	.	.	Hermopolis	A.D. 605 or 613.
1832.	Land	.	.	.	.	.	.	.	.	Herm. nome	iv.
1833.	Land	.	.	.	.	.	.	.	.	Unknown	iv.

1688.	Land	Aphrodito	A.D. 523.
1689, 1690.	Land	"	A.D. 527.
1695.	Land	"	A.D. 531 (?).
1841.	Land (<i>métayage</i>)	"	A.D. 536.
1693.	Land	"	Early vi.
1694.	Land (<i>métayage</i>)	"	vi ^l .
1696, 1697, 1842 (?)	Land	"	vi ^l .
1765.	Land	Herm. nome	A.D. 554.
1692.	Land (two leases)	Aphrodito	A.D. 555 and 556.
1873.	Land	Herm. nome	A.D. 556.
1698.	Land (<i>métayage</i> ?)	Aphrodito	vi ^m .
1880.	Land	Herm. nome	After A.D. 593.
1769.	Land (vineyard)	"	vi.
1770, 1771.	Land	"	vi.
1878.	Land	Unknown	vi.
1879.	Land (?)	Kôm Ishgau (?)	vi.
1714.	Boat (= contract of service?)	Antinoopolis	A.D. 570.
1876.	Uncertain	Unknown	v.
1767.	Uncertain	Herm. nome	A.D. 561.
1843.	Uncertain	Kôm Ishgau	vi ^m .
1875.	Uncertain	Hermopolis	A.D. 615-616 or 630-631.

(f) Loans and acknowledgements of debt.

1719.	Loan of money (with security)	Thebes	A.D. 541 (?).
1716.	Loan of money (with security)	Antinoopolis	A.D. 570 (?).
1723.	Loan of money (with security)	Syene	A.D. 577.
1882.	Loan of money	Unknown	vi.
1736.	Loan of money	Syene	A.D. 611.
1737.	Loan of money (with security)	"	A.D. 613.
1725.	Acknowledgement of debt for <i>donatio propter nuptias</i>	"	A.D. 580.
1687.	Acknowledgement of debt for rent	Aphrodito	A.D. 523.
1766.	Acknowledgement of debt for rent	Herm. nome	A.D. 559.
1772.	Acknowledgement of debt for rent	"	vi.
1700.	Acknowledgement of debt (sale in advance?)	Aphrodito	vi.
1773.	Acknowledgement of debt for price of wine	Hermopolis	A.D. 454.
1699.	Acknowledgement of debt	Aphrodito	A.D. 520.
1844.	Acknowledgement of debt	"	Early vi.
1721.	Acknowledgement of debt	Thebes	A.D. 542-543 or 557-558 (?).
1775.	Acknowledgement of debt	Hermopolis	vi.
1776.	Acknowledgement of debt	"	vi-vii.

(g) Receipts.

1702.	For rent	Aphrodito	vi ^l .
1704.	For rent	"	vi.
1780.	For rent	Hermopolis	vi.
1781.	For rent	Herm. nome (?)	vi.
1779.	For rent	Unknown	vi-vii.
1782-1785.	For rent	Hermopolis	vii.
1884.	For rent	Unknown	vii.
1777.	For fleeces	Oxyrhynchus	A.D. 434.
1731.	For money in settlement of dispute	Syene	A.D. 585.
1703.	For <i>sportulum</i>	Aphrodito	vi.
1774.	For price of vegetable seed	Hermopolis	A.D. 570.
1701.	For price of wine	Aphrodito	vi.

1778.	For firewood and iron	Unknown	v-vi.
1720.	For price of ear-ring	Thebes	A. D. 549.
1717.	For repayment of money	Antinoopolis	<i>Circ.</i> A. D. 560-573.
1883.	For corn and money	Unknown	vi.

(h) Miscellaneous and Uncertain.

1898.	Agreement concerning land (surrender ?)	Hermopolis	A. D. 594.
1796.	Agreement concerning cultivation of land	"	vi.
1902.	A. Agreement	Antinoopolis	A. D. 566-573.
	B. Agreement	"	A. D. 566-573.
1896.	Uncertain	Hermopolis	A. D. 483.
1893 A.	Uncertain	Unknown	v.
1797.	Uncertain	Oxyrhynchus	A. D. 546 (?).
1845.	Uncertain	Kôm Ishgau	vi ^m .
1897.	Uncertain	Antinoopolis (?)	A. D. 588.
1901, 1903.	Uncertain	Unknown	vi.
1900.	Uncertain	Hermopolis (?)	vi ² .
1899.	Uncertain	Herm. nome	A. D. 600.
1862.	Uncertain	Lycopolite nome	vi or vii.

3. ORDERS.

1655.	Order for payment	Oxyrhynchus	A. D. 364.
1799.	Order for payment	Unknown	v (?).
1800-1802, 1805.	Orders for payment	"	v-vi.
1804.	Order for payment (rent)	"	vi.
1803.	Order for payment	"	vi.
1806.	Order for payment	"	Ar. period.

4. LETTERS.

1658, 1659, 1836, 1837.	. . . . .	Unknown	iv.
1786.	. . . . .	"	v.
1790, 1885.	. . . . .	"	v-vi.
1792. (Latin)	. . . . .	"	v or vi.
1788.	. . . . .	Aphrodito (??)	vi.
1887.	. . . . .	Hermopolis (??)	vi.
1787, 1789, 1886 (or report), 1888, 1889.	. . . . .	Unknown	vi.
1890.	. . . . .	"	vii.
1791.	. . . . .	Hermopolis or Oxyrhynchus	vii.
1891, 1892.	. . . . .	Unknown	vii-viii.

5. ACCOUNTS AND LISTS.

1846-1848.	Pawnbroker's accounts	Thebes (?)	vi.
1834.	Money account	Unknown	iv.
1835.	Money account	"	iv.
1904.	Money account	"	v or early vi.
1905.	Money account (receipts)	"	vi-vii.
1807.	Money account	Herm. nome	vii.
1808.	Money account	Unknown	vii.
1907.	Money account (receipts)	Hermopolis	vii.
1906.	Account of corn, etc.	Unknown	vi.
1657.	Inventory of goods	"	iv-v

6. MISCELLANEOUS.

1850-1861.	Miscellaneous fragments	Syene	vi ² .
1908.	Shorthand document	Unknown	Byz. period.
1909.	Leather binding	"	vii.
1910.	Seals	"	?

TEXTS.

A. EARLY BYZANTINE PERIOD.

I. *Official Documents.*

PAPYRUS 1647.—[A. D. 298.]

Inv. No. 1611 recto. Acquired in 1906. Hermopolite nome. $8\frac{3}{8}$ in. × 8 in. In a small slightly sloping cursive hand, along the fibres; papyrus a good deal rubbed. Recto of 1824.

IN previous volumes of this catalogue the reign of Diocletian has been for the most part treated as belonging to the Roman period, but in such an age of transition it is hardly possible to draw the lines of division very consistently. Wilcken in his *Chrestomathie* includes the reign in the Byzantine period; and in subject-matter the present document belongs unmistakably to the Byzantine rather than to the Roman period. It is a return of landed property to the *censitor*, and though, like nearly all the documents of the Early Byzantine period in this volume, it is in a bad state of preservation, it can be read almost completely with the help of P. Flor. i. 32 *a, b* (= Wilcken, *Chrest.* 228), which are two returns to the same *censitor*, from the same village, and in identical formulae. It follows that the date of the present document is the same, namely A. D. 298. The return is therefore for the census of 297, the first under the new organization introduced by Diocletian and the starting-point of the first indiction-cycle (Wilcken, *Grundzüge*, pp. lx, 223, 227). The return being on closely parallel lines to *Chrest.* 228, Wilcken's commentary on that document (*Grundzüge*, p. 227) applies equally to it. The question must however be raised here whether it is, like Flor. 32 *a, b*, an original, or only a copy. That it is the latter is suggested by the fact that the signature is obviously in the same hand as the body of the document and *possibly* by the omission of the date (see note on l. 1); but on the other hand the *censitor's legi* seems to be in a different hand from the rest (though the fact that it is in Latin makes it very difficult to be certain of this), and the seal certainly suggests an original. Moreover, the return may very likely have been written by the person who signs for the landowner. It is, however, highly probable that besides making up the original returns into a roll (*συγκολλήσιμος*) the officials would also keep a register of copies of them (*εἰρόμενον*), and it is therefore quite conceivable that this document was a copy.

On the left, on a different *κόλλημα* of papyrus, are the ends of a few lines of a preceding document. As the verso was subsequently used, two unconnected documents may have been stuck together to yield a new sheet of papyrus, but it is perhaps more likely, especially if the present return is an original, that this preceding document was a similar return to the present one, a number of returns having been united in a composite roll in the office of the *censitor*.

These Hermopolite returns are to be compared with P. Thead. 54, 55 (A. D. 299) from the Fayum.

- [Ιουλιω Αλεξ[α]νδρω τω διασημοτατω [κ]η[ρ]σ[ι]τορι]
 [παρα Αυρηλιου Ω]ρου Δισκατος απο κωμης Ορμου ακο[λουθως τω]
 [θειω προσταγματι τω]ν δεσποτων ημων Διοκλητιανου [και Μαξιμιανου]
 [Σεβαστων] κ[α]ι Κ[ω]νσταντιου και Μαξιμια[ο]ν τω[ν επιφανεστατων]
 5 [Καισαρων α]πογραφομαι εχειν [μ]ε
 [περι π]ρακτοριαν Αμμωνος τοπ[αρ]χειας Περι Πο[λιν κατω ?]
 [εκ το]ν Μοσχιωνος κληρου ιδιω[τι]* εσπαρ^μ αρουρ' [
 [κ]αι του . λ . . . κληρου] ιδιω[τι]* χερσου αρουρ' [
 [και ε]ξομνυμι τ[η]ν των κυριων ημων Διοκλητιανου [και Μαξιμιανου]
 10 [Σε]βαστων και Κ[ω]νσταντιου κ[α]ι Μαξιμιανου τ[ων επιφανεστατων]
 [Κ]αισαρων τυχη[ν] εξ αληθειας και πιστεως την απο[γραφην]
 πεποιησθαι και ουδεν τ[ο] συνολον κεκακουργηκει[αι η παρα]
 λελουπεναι ει δε μη υπευθυνος εσομαι τω σεβασμ[ω] [ορκω και]
 προς τουτο επερωτη^θ ωμολογ^η διευτ[υχει]
 15 Αυρ' Ωρος απεγραψαμην ομνυς τον σεβασμ[ω] ο[ρ]κ[ω]ν [Αυρ']
 ας εγρ, υπερ δ γραμ[μ], μη ειδο^τ (2nd hand) *legi*

(3rd hand?) δ κδ⁻ [ρ]οθ⁻

(L.S.)

1. Before this line the date should have been written, as in Flor. 32, but there is no sign of it. There may have been a space, or the last line of the dating clause may have been shorter than the rest, but if the document was a copy (see the introduction) it is possible that the date was omitted.

2. ακολουθως: there is no space before this as in Flor. 32.

5. In Flor. 32 *a*, *b* there is no space before εχειν, but the present document confirms Wilcken's conjecture (*Chrest.* 228, 9, note; cf. Preisigke, *B.-L.* i, p. 137) that nothing is wanting in Flor. 32 *b* after με: the specification of the land began a new line, which, here as in the Florentine document, was indented.

6. κατω: so in Flor. 32 *a*, *b*, where however the πρακτορεία is probably not the same; but the evidence of those documents makes it likely that an inhabitant of Hormus would hold land in Περὶ Πόλιω κάτω rather than in Π. Π. ἄνω. It is not quite certain whether Ἀμμωνος is to be taken as a village or other geographical name or as the name of the official at the head of the πρακτορεία. The analogy of Flor. 32 *b* would suggest the former, though here κώμης is not inserted, as it is there. Wilcken reads in Flor. 32 *b* κώμης . μ . []ς. Is it possible that Ἀμμ[ω]νος is to be read? The κληρος is here Μοσχιωνος (but see the next note), and in Flor. i. 50, 75 a κληρος Νειλ[ε]ως κα[ι] Μοσχιωνος occurs, perhaps in the village of A— (so Vitelli states in the index, but cf. ll. 74–75, where another village name seems to intervene). If so, Ἀ[μ]μωνος is possibly to be read there.

7. Μοσχιωνος: not quite certain; Μοσχιωνος could also be read, but seems a much less likely name. Besides the κληρος

mentioned in the preceding note, a κληρος Μοσχιωνος also occurs in P. Amph. ii. 99 *b*, 6 as in the Δευκοπυργεί[τη] κάτω (for π[ό]λιω there a village name is presumably to be read as suggested by Wilcken, *Archiv.* ii, p. 133).

8. Νειλεω[ς] (see l. 6, note) seems just possible, but the traces are not clear enough to justify its insertion in the text, especially as in Flor. 50, 75 Νειλέως και Μοσχιωνος is a single κληρος.

11. πιστεως: in *Chrest.* 228 Wilcken takes this as a miswritten adverb, printing πιστ«ε»ως, but the present document shows that the manuscript is correct and the word the genitive of πίστις.

15. Perhaps Ερμ[η].

17. Cf. P. Flor. 32 *a*, 18; *b*, 21. The analogy of those documents suggests that κο⁻ is to be read here, but the traces strongly suggest δ rather than ο. In *Chrest.* 228, indeed, Wilcken marks the ο as doubtful, so that it is possible κδ⁻ is to be read in the Florentine documents also; but Prof. Preisigke in a private letter (see now his *B.-L.* i, p. 137) remarks that κο(λληματος) is the word required, the note probably being a reference to the land-register of the taxation officials, made up from the returns, and δ being perhaps δι(ά). If [ρ]οθ here is right, all these returns were summarized in the same column, which is not unnatural, as they are all from the same village. It seems nevertheless, as already said, very difficult to read κο⁻ here; and if κδ⁻ is read we must suppose either that Preisigke's explanation, plausible as it is, is wrong, or that, if κο is confirmed in the Florentine papyri, κδ here is a scribe's blunder. As regards [ρ]οθ⁻ it may be remarked that the slight traces before ο suit ρ perfectly.

PAPYRUS 1648.—A. D. 373.

Inv. No. 1709. Acquired in 1906. Hermopolite nome. 7 in. × 6½ in. In an upright cursive hand, along the fibres; much rubbed and worm-eaten. Folded from right to left.

THIS and the following document belong to a class fairly well represented among papyri of the Early Byzantine period, namely returns, with warranty, of persons qualified to undertake liturgical offices. Other examples are P. Lond. iii. 1246-1249 (pp. 224-228). Documents of a somewhat different class (warranty for officials already appointed) but showing similar formulae are P. Lips. i. 45-56. The present documents, with 1822, which is a duplicate of 1648 (not in the same hand), are in a very bad state of preservation and in places by no means easy to read, but fortunately they supplement one another, so that it is possible to decipher them almost completely. They are of a distinctly interesting character and make us acquainted with officials who appear to be new. 1648 with its duplicate (in the notes and this introduction referred to as B) is a return by the irenarch of Temenkyrkis Poimenon, a village in the Hermopolite nome already known from P. Strassb. i. 29, 7, 33; Flor. i. 2, 43 (*cf.* Temenkyrkis, P. Lips. i. 99, ii, 18), to the *vīpariī* of the nome, of persons qualified to be ἐκβολεῖς χωμάτων (4), χωμογραμματεῦς (1), ξυλομέτρης (1), ἐργοδότης (1), and φύλαξ Πορλᾶ τῆς δημοσίας ὁδοῦ (1). The *vīpariī*, for whom see Gelzer, *Studien*, p. 53 f., are well known as a police authority, who seem regularly to have been two in number. Since they appear as the *vīpariī* of a complete nome they were presumably the heads of the police organization of the nome. The irenarchs (Gelzer, p. 58 f.), one of whom appears for a single village, may have had supreme charge of the village police, that they were in a position superior to that of mere φύλακες is clear from the present document, where an irenarch nominates a φύλαξ, but which shows that their functions were not limited to those connected with the police. It may be added that these village irenarchs are to be distinguished from the irenarchs of the nome; see P. Strassb. i, p. 22, note 1.

The known connexion alike of the irenarch and of the *vīpariī* with the police would naturally suggest that the offices to which nominations are made would fall under the same category, but this is not the case here. The φύλαξ τῆς δημοσίας ὁδοῦ is indeed an official of the class to be expected, but the others can hardly be so. It might indeed be suggested that the ἐκβολεῖς were persons in charge of the sluices (*cf.* τῆς . . . ἀναβάσεως), analogous to the second century ἀφεισοφύλακες of P. Strassb. i. 55; and it would be natural that those responsible for opening the sluices should also be charged with the duty of preventing any interference with them by unauthorized persons. They would thus have a semi-police character. But apart from the fact that ἐκβολεῖς seems a not very likely title for officials of this character, it is highly improbable that if the word referred to the *letting out* of the water it would be joined with χωμάτων; and in P. Rylands 90, 17; Wessely, *Karanis*, p. 55, we have the compound χωματεκβολεῦς (χωματεκβολία). The reference is rather to the *throwing up* of the necessary dikes; and since the actual labour was performed by the peasantry as a whole, the ἐκβολεῖς must have been the officials in charge of the work, a position also indicated by the two passages just referred to, where the πόρος necessary to qualify for the liturgy is 600 drachmae. How their functions differed from those of the ἐργοδότης τῶν χωμάτων does not appear. It may be added that the word occurs also in P. Oxy. x. 1301.

The *χωμογραμματεὺς* (for which we should expect *χωματογραμματεὺς*, but the reading is assured) was no doubt charged with the secretarial work connected with the construction and repair of the dikes; he may probably have issued the certificates of the statutory amount of labour, which in the Fayum, at all events in the Roman period, were given by the *κατασπορεύς* (Wilcken, *Grundzüge*, p. 335).

The *ξυλομέτρης* is a hitherto unknown official, but the word is doubtless to be brought into connexion with the verb *ξυλομετρέω* in BGU. i. 12 (= Wilcken, *Chrest.* 389), 27, [*γ*]εωμετροῦντος καὶ ξυλομετροῦντος. Wilcken suggests that the *ξυλο-* is connected with the word *ξύλον*, a measure of 3 ells forming 'die Seite des Naubion-Kubus'. His conjecture is obviously confirmed by the present document. The *ξυλομέτρης* was, then, the official who measured the naubion-quotas of the labourers. This shows that in the Thebaid, to which the Hermopolite nome now belonged, the quota of labour was still, as in the Roman period (Wilcken, *Grundzüge*, p. 334), reckoned by naubia, as against the five-day unit of the Fayum. It is true that the Berlin document just referred to is from the Fayum, and the verb *ξυλομετρέειν* is there used, not of the measurement of the quotas but of the *ἐπίσκεψις τῶν χωμάτων καὶ διωρύχων*, so that here also the *ξυλομέτρης* may be intended for a similar duty; but this seems unlikely. In BGU. 12 the official who *ξυλομετρεῖ* bears the title of *γεωμέτρης*, not *ξυλομέτρης*; and in the present document the other duties are certainly connected with the construction of dikes.

The *φύλαξ Πορλᾶ τῆς δημοσίας ὁδοῦ* is clearly a police official, and his juxtaposition by the side of officials concerned with the embankments may be regarded as fortuitous; unless, indeed, the road in question was closely connected with dikes. But it is perhaps not without significance that in both 1648 and B the entry relating to this appointment is a later addition. The nomination to an office of this kind would naturally be in the hands of the irenarch. The reading Πορλᾶ is derived from B, where it seems certain. It is presumably a place-name, though it seems a little curious that the office should be locally circumscribed. But perhaps Πορλᾶ was a hamlet or other subdivision of the main village.

It will be seen that our conception of the functions of the *riparii* must be extended. They clearly exercised some sort of supervision over the dikes; and since their name was presumably derived from the Latin *ripa*, it seems probable that this was, as suggested by Spohr (P. Iand. 37, 2, note), their original function. Presumably they were at first officials charged with the general superintendence and protection of the embankments (something like our 'Thames Conservancy', Kenyon), whose duties were gradually extended till they acquired the character of chiefs of the nome police. It may be added that these *riparii* of the nome are to be distinguished from the village *riparii* of whom we hear in Late Byzantine times (1687, introduction), though the functions of the latter were similar in kind (P. Cair. Masp. i. 67091, 2, note).

It is to be noted that in Lond. 1246-1248 (A. D. 345), referred to above, the nomination of *ὑδροφύλακες* is made by the comarchs to the *χωματεπέικται* of 'the southern portions' of the nome. It is curious that, while the officials responsible for the construction of the dikes were nominated by the irenarch to the *riparii*, those whose functions (-*φύλακες*) gave them a certain police character should have been nominated and approved by functionaries not specially connected with the police. Since the authority of the *χωματεπέικται* extended to only a portion of the nome they were possibly themselves subordinate to the *riparii*, and their supervision of the appointment of *ὑδροφύλακες* may have been due to the inferior importance of the latter. The

appearance of the irenarch in the present context is easily to be accounted for by the fact that he was a subordinate official in the department of the *riphariū*.

- μ[ετα την] υπατειαν Δο[μ]ιτιου Μοδεστον του λαμπροτα]του επαρχο^ν του ιερο^ν
 πραιτωριου και Φλαυιου Αρινθεο[ν] του λαμπροτα]το^ν στρατηλατου
 Αυρηλιοις Δωροθ[ε]ω Σιλβ[α]νου και Αρτεμ[ιδ]ω[ρω] Ερμιν[ο]^ν πολιτευομε
 νοις ριπαρι[ο]ις νομο^ν Ερμο^ν[π]ολιτ[ο]ν
- 5 π/ Α[υ]ρ// Καστορο[ς Πα]πνουθιου μη Σ[ο]φιας ε[ι]ρηναρχου απο κωμης
 Τ[ε]μενκ[υ]ρκωσ Ποιμενων του αυτου [νομου αν]αδιδωμι και
 ε[ι]σα[γ]γελλω του[ς] ε[ξ]η[ς] εγ'εγρ[αμ]μεν[ους] εκβ[ο]λεα[ς] τε χωματων
 κα[ι] χωμογ[ρ]αμμ[α]τα[ε]α και ξυλομετρην κα[ι] ε[ρ]γοδοτη[ν] τω[ν]δε των
 χωματων της [ευτυ]χως εισιουσης ι[ζ] η[τ]οι β[ε]α[ς] ινδι^α/
- 10 α[ν]α[β]ασειωσ καρ[π]ων της ευτυχου[ς] [ιη] ητοι γ' ινδι^α/ οντας
 ι[κ]α[ν]ο[υ]σ και επι[τ]ηδειο^ς και ευθετο[υ]σ προ[ς] το [εγ'χει]ρισθεν
 αυ[τ]οι[ς] φροντισ[μ]α κινδυνω εμου [του ειρηναρχ]ου εισι δε
 εκβολει[ς] ξυλομετρη[ς]
- 15 Απολλωνιο[ς] Κ[ο]λλουθο^ν Ηρακλει[ο]σ Π[ε]β[ω]το[ς]
 Παραμμων Σ[.] ητιο[ς] εργοδο[τ]η[ς]
 Ονωφρι[ς] [Ευδα]ιμονο[ς] Αντι[ς] Σιλ[β]ανου[ς]
 Αντι[ς] Παλ (2nd { φυλαξ [Πο]ρ[λ]α της δι[η]μοσια[ς] οδου
 χωμογραμματο[υ]σ hand) { Πετβη[ς] Πησ[ο]ιο[ς]
 Ιβο[ι]σ Στεφανου

1. λαμπροτατου: B apparently λα[μ]π[ρ]οτο^ν.

3. Δωροθεω: B apparently Δωροθεο[ν]. This is perhaps the *ripharius* who occurs in P. Lips. i. 62, i. 33 (A.D. 385), where his colleague is Zenodotus. The latter seems to occur again in Lips. 37, 3 (A.D. 389).

Αρτεμιδωρω: possibly the same person as in P. Lips. i. 98, iii, 8.

4. νομου: B omits the word, unless it followed Ερμουπολιτου; cf. 1649, 5.

5. Παπνουθιου: B apparently Παπνο^νσι^ν.

8. και εργοδοτην τω[ν]δε: a doubtful reading here, owing to the rubbing of the papyrus, but its correctness (so far as εργοδοτην is concerned) is assured by l. 15 = B, l. 14; the present passage is lost in B. τω[ν]δε, which is fairly clear, may mean 'the local dikes' only.

9. ιζ ητοι β: this is a late instance of this method of stating the indiction, which has been explained (Wessely, *Studien*, ii, p. 33; Wilcken, *Archiv*, ii, p. 393) as a practice adopted only in the early days of the indiction reckoning and soon discontinued. An instance from the preceding year (A.D. 372) is BGU. iv. 1092, 9. Earlier instances are P. Cair. Preis. 34, 8 (A.D. 315); Wessely, *l. c.* (A.D. 328, 343); Cair. Preis. 39, 9 (A.D. 347; see *Archiv*, ii, p. 135).

10. καρπων: B καρπω[ς] (*sic*). The wording, if taken literally, would imply that the dikes were to be constructed or repaired for the inundation (and therefore sowing) of the 2nd indiction (A.D. 373-374), the crops from which would be harvested in the 3rd indiction (A.D. 374-375); but since the harvest certainly came at the end, not the beginning, of an indiction (about March or April), this interpretation is impossible. Sir Frederic Kenyon

has suggested that the meaning is that the dike-officials were appointed at the beginning (*εισιουσης*) of an indiction, to repair the dikes towards the end of it, ready for the inundation, sowing, and harvest of the following indiction. αναβασειωσ, however, which must refer to the inundation (it cannot, *e.g.*, be taken with καρπων), is clearly referred here to the 2nd indiction, the αναβασειωσ of the 2nd, the καρποι of the 3rd. Moreover, such methods of expression are not uncommon; cf. the following instances:—BGU. iv. 1092, 8-10 προς μονην την ευτυχως εσομένην κ[α]τ[α]σπορά[ν] της εκκαδεκάτης ητοι πρώτης ινδ., καρπων δευτέρα[ς] (a lease); PSI. i. 62, 17 f. σπειρειν επι της παρούσ[η]ς δευτέρας ινδ., καρπων (ν) τρίτης ινδ. (surety); Oxy. i. 133, 18-20 αποδώσομεν . . . εν τῷ Παῦνι μηνί . . . της αὐτης παρουσης τεσσαρεσκαδεκάτης ινδ. ἐκ νέων καρπων της σὺν Θεῷ πεντεκαδεκάτης ἐπινεμ[ή]σεωσ) (advance of seed-corn); 1769, 1; etc. The explanation is presumably that, though the harvest came at the end of an indiction, the tax- and rent-payments from it were not made till the following indiction, and thus the crops came to be regarded as belonging to the year following that in which they were sown. Certainly, however, it might have been expected that the dike-officials would be appointed some months before the beginning of an indiction rather than at its commencement, as *εισιουσης* implies was the case here.

11. εγ'χειρισθεν: this suits the space rather better than [εγ'χει]ρισθεν.

16. Ευδαιμονο[ς]: it is not certain that there is room in the lacuna for Ευδα, but in this hand letters are sometimes very cramped.

17 f. φυλαξ κτλ.: in B also this is a later addition, in a second hand.

- 20 Ουσπερ εγ'γνωμαι και παραστησω [αποπ]ληρουντας το εγ'
 χειρισθεν αυτοις φροντισμα καθ[ως] π[ρ]οδεδηλωται
 υγιως και πιστως εις το εν μηδενι μεμφθηναι εαν δε τις
 α[υτων α]φυστε[ρ]ηση και μη π[α]ραστησω εγ[ω] αυτο[ς τ]ου υπερ
 [αυτου λογον υποσ]τησο[μαι και επερωτηθεις ωμολογησα]

21. φροντισμα: B φροτισμα.

23 f. For the supplement see the corresponding passage in

1649. In B all that remains after παραστησω (l. 26) is]μαι και (l. 27).

PAPYRUS 1649.—A. D. 373.

Inv. No. 1610. Acquired in 1906. Hermopolite nome. 1 1/4 in. x 5 in. In an upright laterally compressed cursive hand, along the fibres; papyrus rubbed in places. At the foot, 3 1/2 in. of blank papyrus.

A RETURN of the same character as the preceding, perhaps a copy rather than an original return (see note on l. 21). The name of the village ended in η, but is almost wholly lost. Only ἐκβολεῖς are here concerned.

- μετα την ὑπατ[ε]ιαν Δομετιοῦ [Μ]οδεστου του λαμπ[ρο]τα[του]
 επαρχοῦ του ιερ[ου] πραιτωριου και Φλ' Αρινθεοῦ του
 λα[μ]προτατου στρ[α]τηλατου
 Αυρηλιο[ι]ς Δωρ[ο]θεω Σιλ[ι]βανου και Αρ[τ]εμι[δ]ωρω
 5 Ερμιγνου πολ[ι]τευο[μ]ε[ν]οις ριπ[α]ριοις Ερμῶπολι[τ]ο[υ]
 [π/ Ααρ/] Σιλβανου Παχυμιος μῆ Τβηκιος απο κωμης
 [. . .] η του αυτου νομοῦ ειρηναρχου αναδιδωμι κα[ι]
 εισαγ'γγελω τους εξης εγγεγραμμεν[ο]υς εκβολε[ι]ς
 χω[μ]ατων της ευτυχως εισιουσης ἰζ ητοι β
 10 ινδ[ικ]η αναβασεως κ[α]ρ[π]ων της ευτυχους ιη ητοι
 γ ινδικη οντας ικαρο[υ]ς και επιτηδειους και ευθετους
 προς το ενχειρισθεν αυτοις φροντισμα κινδυνω εμο[υ]
 του ειρηναρχου εισι δε
 Ατρης Ωρου
 15 Ατρης Κολλ[ου]θου
 ουσπερ εγ-γνωμαι και [παρ]αστησω [α]ποπ[λ]ηρουντα[ς]
 [τ]ω εγ'χειρισθεν αυτο[ι]ς φ[ρ]οντισμα υγιως και
 πιστως εις το εν μηδ[εν]ι [μ]εμφ[θ]ηναι εαν
 [δε] τις αυτων αφυστερηση [κα]ι μη παραστησω
 20 [εγω αυτος] του υπερ αυ[του] λογο[υ] υποστησομαι

8. εκβολεῖς: sic, apparently; the reading is not certain, but ι seems more likely than α.

17. [τ]ω: sic, apparently, but not certainly.

κ[α]ε̄ επ̄ερ[/] ωμολ . . . , . . . Αυρ[/] Σιλβανος ο προ^ς
 ειρηναρχος επιδεδωκ[α] Αυρ/ Αμμωνιος̄ εγρα[ψα]
 [υ]περ̄ αυτ̄, [γρ] μ̄η̄ ει[δο]τ̄
 δι'̄ εμ[ου] . . . χοῡ εγραφη

21. ωμολ . . . : the traces do not suggest either ωμολογη or ωμολ/ ως προκ/, but the former is just possible. It is not clear whether the subscription is in a different hand from the body of the document. If not, the document may be a copy. It is

noteworthy that the irenarch cannot write.

24. Possibly not in the same hand as the rest, but it may be the same scribe spreading the letters out more. Cf. note on 1661, 29. The name may be Επιμαχοῡ.

PAPYRUS 1650.—A. D. 373 (?).

Inv. No. 1609 C. Acquired in 1906. [Hermopolis ?] 1 in. × 10¼ in. In a small sloping cursive hand, along the fibres.

SO small is this strip of papyrus from a report of a law case that it would not be worth giving but for the name of a *praeses* which it contains and for its mention of the *riparii* (see introduction to 1648). The *praeses* can be identified with certainty. On the back is a date corresponding to the year A. D. 373, and though this is written in a different hand from the report on the recto it probably refers to it, since there is no trace of anything besides the date having been written. In any case, it gives some indication of the date of the law case, which was heard by the *praeses* Julius Eubulius Julianus. Now in P. Lips. i. 52, 53, dated in 372, the *praeses* of the Thebaid is Julius Julianus, and since the Thebaid is the probable provenance of the present document, the majority of the Early Byzantine papyri acquired in 1906 being from the Hermopolite nome, the identification of the present *praeses* with that in the Leipzig documents is at once suggested. That it is correct is confirmed by Prof. Wilcken, who states that an unpublished Leipzig papyrus (Inv. 366), dated in 372, is addressed 'Ιουλ[φ] Εὐβ[]λίφ 'Ι[σ]υλιανῶ τῶ λαμπροτάτῳ ἡγεμόνι. Εὐβ[ου]λίφ is evidently to be read, and the identification is therefore certain. In Lips. i. 52, 13 Mitteis reads 'Ιουλίου 'Ιουλιανῶ[υλ]ιανου, explaining as an example of dittography; but Wilcken writes: 'Ich habe mir in meinem Exemplar notiert: 'Ιουλίου 'Ιουλιαν(οῦ) 'Ιουβιανού. Letzteres wäre vielleicht Jovianus? Aber das habe ich vor einigen Jahren gelesen, gebe es nur mit Vorbehalt. Dann wäre also der volle Name: 'Ιούλιος Εὐβούλιος 'Ιουλιανὸς 'Ιουβιανός.' For this *praeses* see in addition Cantarelli, ii, p. 41.

Small as the fragment is, it enables us to form some idea of the subject of the dispute. It was clearly one as to the ownership of property. The advocate of one of the parties grounds his claim on the possession of the documents of sale, and the *praeses* states that in that case the possession will be given to his clients. The advocate asks that this may be done βοηθεία τῶν ριπαρίων. The reply of the *praeses* is lost, but may probably have been in the affirmative. The invocation of the *riparii* in a case of this kind is doubtless to be connected with their police duties, and is of some interest as extending our knowledge of their functions.

It is to be noted that the report is written throughout in Greek, not in Latin, as was usual (apart from the speeches) at this period (see Wilcken, *Grundzüge*, p. 86). This and

the perfunctory, unofficial script suggest that it was a transcript made for private purposes, with translation of the Latin, from the official journal; and this may give some support to the conjecture (l. 4, note) that Η stands for *παράκλητος*. A translator might very naturally use this rather than the usual *ρήτωρ* for *advocatus*. The original would presumably have the advocate's name in full. The same remark may very likely be applicable to Lond. 971, which is clearly no official transcript.

Lastly, it may be remarked that the fragment seems likely to come from near the end of the document. This conjecture, probable from the internal evidence, is supported by the fact that there is only a single layer of papyrus, the fibres being horizontal on both sides. As both sides are used, one layer must have flaked off in antiquity, and this is likely to have occurred at the end rather than in the middle of the roll.

2] νομῆς ἀνα χορ . . . προῖοια των ριπαριων εχομεν γαρ μετα
 χειρας τας πρα
 σις // Ιουλιος Ευβουλιος Ιουλιανος ο λαμπροτατος ηγεμων ει' ει και πρασιν εχεις και
 νομην ηνεχθη
 σεται σοι η νομη Η βοθηθεια των ριπαριων // Ιουλιος Ευβουλιος Ι[ουλ]ι[ανος] ο λαμπρο-
 τατος ηγεμων

Verso, along the fibres, the opposite way up :

5 (2nd hand) μετα την υπατειαν Δομιτιου Μοδεστου του λαμπροτατου επαρχου του ιερου πραιτωρι
 ου και Φλαυιου [Α]ριουθεου του λαμπροτατου στρατηλατου

2. Above this line towards the end are traces of letters in the preceding line, ending with ζφ . [.

3. ει' : ειπεν.

ει και κτλ. : *i. e.*, apparently, 'if in addition to the actual possession (*νομή*) you have the document of sale, the possession will be secured to you.'

ηνεχθησεται : *sic*, apparently.

4. Η : the advocate is indicated by this symbol or abbreviation.

Wilcken (*Grundzüge*, p. 86, note 2) and Mitteis (*Chrest.* 95, 9, note) take the similar symbol in P. Lond. iii. 971 (p. 128) as a Latin letter, but this may be doubted. In the present case also the traces most obviously suggest π. The coincidence is very likely a mere accident, but it may perhaps suggest that the same word is indicated in both cases; if so, it must be a common noun rather than a personal name; perhaps *παράκλητος* as equivalent to the Latin *advocatus*?

PAPYRUS 1651.—20 Apr., A. D. 363.

Inv. No. 1607. Acquired in 1906. Hermopolis. $10\frac{1}{4}$ in. \times $6\frac{1}{4}$ in. In a clumsy irregular cursive hand, along the fibres. Folded at right angles to the fibres, perhaps from left to right.

IN previous volumes of this catalogue petitions, being of a character intermediate between official and private, have been placed by themselves; but since the present one is the only petition of the Early Byzantine period in this volume sufficiently well preserved to be worth publishing it is more convenient to class it with official documents.

It is unfortunate that it is in such a bad state of preservation and in addition rather

badly written, as it is of some interest. It is a petition by an inhabitant of Hermopolis to the strategus, complaining that during his absence from home his wife has carried off the contents of his house, including valuable legal documents. Having failed to get them back, he requests the strategus to secure the offender and place her under arrest pending the arrival of the *praeses*, before whom he intends to take proceedings.

For the strategus in the fourth century see Gelzer, *Studien*, p. 50 ff.; Wilcken, *Grundzüge*, p. 77. Gelzer showed that the strategus mentioned in documents of this period was not the strategus of Roman times, whose office was probably abolished at the same time as the old nome-organization, but was merely a synonym for the new exactor, who inherited the financial functions of the strategus. The present document is of interest because the rôle of the strategus here does not fit very well into the definition of the exactor's duties as concerned exclusively with matters directly or indirectly affecting the finances, but is suitable rather to the Roman strategus. The fact that the documents concerned related to property and in particular to sales of house property (ll. 13-14) may bring them into the sphere of the exactor's functions, but the connexion is not exactly obvious; and the petition, if rightly addressed to the exactor, may perhaps indicate that his authority was rather more general than has been supposed.

For other late instances of *στρατηγός* as = exactor see P. Oxy. ix. 1190 (A. D. 347); i. 66 (357); vii. 1057 (362); Wilcken, *Chrest.* 43, introd. (369-370). It is to be noticed that the strategus is described as of the *city* (Wilcken, *Grundzüge*, p. 78).

ὑπατειας του δεσπ[ο]του ημων Ἰουλιανου του αιωνιου Αυγ[ο]υστο^ν
το δ' και Φλαν[ο]υ Σ[α]λ[λ]ο[υ]στι[ο]υ του λαμπροτατου επαρχου
του ἱερου πρετωριο[υ]//
Αυρηλιω Ερμεῖ[α?] Ἡλιοδωρο^ν αρξαντι βουλευτη εναρχω στρα
5 [τη]γω Ερμουπ[ολεως] της λαμ[προ]τατης
π' Αυρ/ Διου Α[πο]λλωνος απο τη[ς] αυτη[ς] πολεως ετι απο
του μηνος Μεσορη η εμη συμβιος Ερμιονη καιροτηρησαμενη
την απουσιαν μου επι κωμης διατριβοντος παντα τα ενδον
επι της ημετερας οικιας εν η και αναγκαια βιβλια υφιλα
10 μενη αγομον εξοδον πεποιηται και πολλακεις
ε[π]εμπρο^ν επι . σεω[.]κλαιαι . λω τοτε μεν εφανη οτε
τ . . . νετ . . ρ[.] .] ενετ[.]ο . [.] ανεσχυντο . . .
τα ημετερα ουκ αποδεδ[ω]κεν μαλιστα τας πρασεις
[τ]ων εμων οικοπεδων δε[ι]α τουτο μη δυναμενος

6. ετι: Kenyon. Or possibly ετι = ἐπεί.

7. καιροτηρησαμενη: the beginning is a correction; or possibly αι has been altered to η.

9. ημετερας: Kenyon. The reading, which is doubtful, is quite possible if we suppose that the η is a correction (perhaps from ε) or has been muddled. The traces at first suggest rather της μιας ετερας; εμης, which is *a priori* more likely, is hardly possible. της μίας ἐτέρας might be a clumsy way of indicating that the petitioner has two houses (a town and a country house?), and that it was only one of them which his wife rifled.

11-12. Very difficult. επεμπρο^ν is not a certain reading; for the over-written ν, αι might be read. For κλαιαι, Κλαυδ is perhaps

just possible, though unlikely. ἐπί σε cannot be read, as there is a letter between ι and σ. This letter looks like ο or σ. ανεσχυντο . . . is some part or derivative of ἀναίσχυτος; possibly ανεσχυντο[τα]τ[ο]ν. At the beginning of l. 12 δε, which we should expect, is not perhaps quite impossible. The sense of the whole may be that the petitioner repeatedly sent to his wife (or summoned her before some official), and that sometimes she came and sometimes refused, but that in either case she had failed to restore the stolen property.

13. πρασεις: πρασις was first written and afterwards corrected by writing ε above the line.

- 15 α[φ]η[σ]υχασαι επιδ[ι]δωμι τ[η ση] συνεσει ταδε
 τ[α] βιβλια αξ[ι]ων ταυτην [πα]νταχοθεν
 αχθηρε και εν ασφαλει ειναι α[χρι] της εντυχους
 επιδημιας του κυριου μου διασημοτατου ηγεμονος
 Κεραλιου Τηλεφίου Ιεροκλε[ου]ς εμου μελλοντος
- 20 την περι τουτου εντυχιαν ποι[η]σασθαι διεντυχει
- Ἰπατ[ει]ας της προκε[ι]μενης Φαρμουθι κ̅ε
 (2nd hand) Αὐρ' Διο[ς Α]πολλωνος [ε]πιδεδωκα Αὐρ/
 Ολ . [.]ς Παθερμουθιο[υ] εγραψ[α] υπερ α) γραμμ[η]
 [μη ει]δ̅ο

15. αφησυχασαι: corrected from -σει. Cf. P. Amh. ii. 141 (= Mitteis, *Chrest.* 126), 15.

συνεσει: corrected from συνεσι in the same way as πρασεις in l. 13.

16. ταυτην: Hunt. The ντ is however very doubtful and looks rather more like σ. πανταχόθεν must mean 'from wherever she may be'.

19. Κεραλιου Τηλεφίου Ιεροκλεους: apparently a hitherto unknown *praeses* of the Thebaid.

22. Απολλωνος: the earlier part, if rightly read, is much cramped. This subscription is in paler ink than the body of the document.

23. Ολ . . . ς: there is perhaps room for Ολυμπιος.

PAPYRUS 1652.—First half of 4th Century.

Inv. No. 1613. Acquired in 1906. Possibly Fayum. $8\frac{3}{8}$ in. \times $2\frac{7}{8}$ in. In a clear regular upright cursive hand, along the fibres.

SO incomplete is this papyrus that it is impossible to say what is its subject or to be certain that it properly falls under the category of official documents, and it would not be worth publishing but for the interesting personal names it contains. It is an account or register; that it is official seems likely, but as already remarked cannot be regarded as certain. Its provenance is also a matter of uncertainty. The papyri of this period acquired in 1906 come almost entirely from the Hermopolite nome, but the names here do not suggest that district, and several of them do on the contrary point to the Fayum. Thus the name Sakaon seems, in published papyri, not to occur outside the Fayum except, in the form Σακαύων, in Oxy. vii. 1059, 4. In the Fayum, besides the well-known Sakaon of the Theadelphia fourth century papyri, we have a Sakaon son of Artemas in Lond. ii. 250 (p. 310; *circ.* A. D. 350), a Sakaon son of Petmoutius in Gen. 65, 4 of about the same date (but see Jouguet's remark, *P. Thead.* p. 26), and probably a different Sakaon in Thead. 22, 6; etc. Aion again, though known in the Hermopolite nome (*e. g.* Lond. iii. 1157, 96, 155, pp. 65, 67), at Memphis (Wessely, *Studien*, x. 296 verso, 6), and at Heracleopolis (UKF. 367, 1), is far more common in the Fayum. Alypius also points in the same direction, and one or two of the other names occur in the Abinnaeus accounts, Lond. ii, pp. 307-311; Gen. 63-65. The Sakaon father of Aion (l. 3) and the Sakaon father of Timotheus (l. 20), though they may be the same person, are apparently distinct from the Sakaon of Theadelphia, who does not seem to have had any sons of these names.

On the verso is a small portion of a money account with the large sums characteristic of the earlier part of the fourth century.

-
 [.]ινου δι'
 Σασε Σουρεως δι' Αιω[ος
 Αιων Σακαωνος Αραβ[οτοξοτης ?
 Πτολεμαιοσ Πασιγεν[ους
 5 Απολλων Δημητριου [
 Πιτον καστελλιτης [
 Κυριλλοσ ο και Θεοδωρ[οσ
 Ιεκων Τερηουτοσ δι' [
 Ηρων Ατουφιου δι' Η[ρωνοσ ?
 10 Λασκασ Π[. . .]ς δι' Α[
 και δι' Πα[μιδωρου ?
 Κοδων Ηρω[οσ
 Τευησ και Παριτ[οσ] δι' κληρονομων ?
 Ατασ Ηρωνοσ δι' Παμιδω[ρου] ?
 15 Αυνησ Ακουλεωσ δι' . [
 Ατασ Εβητηωσ δι' Απολλ[ωνοσ] ?
 Αλυπιοσ Διοσκορο[υ
 Ωριων Αιωνεωσ δι'
 Ταπαισ Λατουτοσ δι' . [
 20 Τιμοθεοσ Σακαωνοσ [
 Ηρασ ταυρελατησ [
 Ηρων Ατουφιου δι' Ηρ[ωνοσ] ?
 Θερμουθαριον Πασιγεν[ους
 Κυριλλα `Ακυλα'ου δι' Ηρωνοσ [
 25 Βαλβινοσ γυμ[ί] δι' Ιερ[
 Σαραπιων Κυμινοσ δι' [
 Σαγσισ και Ελλασ δι' Πα[μιδωρου] ?
 και δι' Αρεσιου [

1. δι' : διά.

3. Αραβοτοξοτης : Hunt, who refers to P. Amh. ii. 77, 4. αραβ[αρχησ] (for which see P. Cair. Masp. ii. 67166, 8; Wilcken, *Ostr.* i, p. 350 f.; Pauly-Wissowa-Kroll, *s. vv.* Alabarches and Arabarches) is unlikely here. If Αραβοτοξοτης is right, it perhaps gives some support to the view that the document comes from the Fayum, as Amh. 77 is from that district.

6. καστελλιτης : rather more like κεστελλιτης, but that seems inexplicable, whereas καστελλιτης may be a derivative of κάστελλον. If the reading is correct it seems likely that the word may correspond to *castellarius*, 'Aufseher bei einem castellum (= Reservoir)' (Kubitschek in Pauly-Wissowa-Kroll, *s. v.*). κάστελλα in the sense of reservoirs are known in the Fayum from

Lond. iii. 1177 (p. 180) = Wilcken, *Chrest.* 193.

8. Ιεκων : this seems the reading.

9. Η[ρωνοσ] : see l. 22, where the same person pays through Ηρ[ων], and l. 24, where Heron appears as an agent through whom a payment is made.

10. Α[: perhaps Α[ιωνοσ] (l. 2) or Α[πολλωνοσ] (l. 16).

11. Παμιδωρου : *cf.* l. 14.

14. Παμιδωρου : this seems the easiest reading ; *cf.* too l. 27. Αρτεμ— is out of the question.

19. Λατουτοσ : λ apparently corrected from α.

24. Perhaps ου is a scribal blunder which was not corrected when Ακυλα was inserted.

25. γυμ[ί] : probably γυμνασιαρχίσασ.

PAPYRUS 1653.—4th Century.

Inv. No. 1757 recto. Acquired in 1907. Panopolite nome. $11\frac{3}{4}$ in. \times 1 ft. $0\frac{1}{2}$ in., with some fragments. In a small neat upright rather flourished cursive hand, along the fibres. Recto of 1654.

IN the case of this register again it is not easy to determine whether it properly belongs to the category of official documents. Its scope suggests that it does; but this is rendered somewhat doubtful by the fact that several of the payments are described as *εἰς τὸ δημόσιον* (see l. 9, note), which suggests a tax-payment. The register may relate to the estate of a large landowner or possibly to that of a *πόλις* or other corporation. The payments are usually in money, being then in solidi and fractions of a solidus; in other cases corn is paid. Where corn is paid, no money appears, and *vice versa*; moreover the corn is always paid *εἰς τὸ δημόσιον*, the money never. This suggests, as at least a possible explanation of the account, that it is a register of rents paid by the tenants either of a private landowner or of a corporation, and that in some cases the tenant was instructed, in lieu of rent, to pay a proportion of the *embola* for which the landlord was liable direct to the authorities. This would save the landlord the trouble of making his *embola*-payments himself. But this is of course only a conjecture, and too little remains of the account to make certainty possible.

Most of the names are preceded by the word *κλη-*. They are most of them of a type characteristically Byzantine; and though such *κληρος*-names are common enough in late papyri one would expect in the fourth century a fair proportion of names of the earlier type. The question may therefore be raised whether *κλη(ρος)* is to be read; whether *κλη(ρονόμοι)* is not a more likely extension. *Κληρονόμοι* however seems to be ruled out by l. 19, where the personal name and description is followed by *καὶ κοινωνῶν*; and on the whole *κληρος* seems the likeliest extension. The names are presumably those of the present occupiers. If the register is one of *rents*, they cannot be the owners of the *κλήροι*.

Only two headings are preserved, both incomplete. The first shows that the following section of the account relates to the three *μερίδες* of the *οἰκονομία* of *Ψινάβλα*. This place is known as a village in the Panopolite nome; see 1692 (a), 7, (b), 5; Cair. Masp. ii. 67264; and no doubt 1460, 98; 1461, 5, where it appears as *Ψιναβελ[ε]* in the Panopolite pagarchy. It is very likely the same as *Psinaula* in the *Notitia Dignitatum* (ed. Seeck), Or. xxxi. 54, where the 'ala secunda Herculia dromedariorum', under the authority of the Dux of the Thebaid, is stationed at it, and *Ψινάβλα τῆς Θεβαΐδος* of Athanasius, *Hist. Arianorum ad Monachos*, § 72 (Migne, *Patr. Gr.* xxv, col. 780), where Adelphius is banished thither. See too H. Gauthier, *Bull. Inst. fr. d'arch. or.* iv, p. 82; x, p. 94 (the latter volume not yet accessible to the present editor).

The second heading contains only one word, which is unfortunately of too doubtful a sense to explain the nature of the account.

Col. 1.]

] ν° $\overline{4\mu\psi}$
] \circ

1. $4\mu\psi: \frac{1}{8} + \frac{1}{16}$. It is not certain how much is lost before this (see ll. 57-62).

2. The \circ 's inserted here and in following lines are merely marks to guide the eye from the name to the money entry, like

				]	ν^o	α	ψ	ζ
]				
5				]	\circ	ν^o	α	ψ
				]	\circ	ν^o	α	ψ
]				
				]	\circ	ν^o	κ	ζ
10					\square	\circ	ν^o	β
12								
12 a								
					\circ	\circ	\circ	ν^o $\overline{\gamma \kappa \delta}$
					\circ	\circ	\circ	ν^o $\delta \overline{\gamma \kappa \delta}$
15					\circ	\circ	\circ	ν^o α
					\circ	\circ	\circ	ν^o $\overline{\gamma \kappa \delta}$
					\circ	\circ	\circ	ν^o $\overline{\gamma \kappa \delta}$
					\circ	\circ	\circ	ν^o ψ
					\circ	\circ	\circ	ν^o $\overline{[\] \gamma \kappa \delta}$
20					\circ	\circ	$[\circ$	ν^o β ψ
					\circ	\circ	$[\circ$	ν^o $\overline{\alpha \gamma \kappa \delta}$
					\circ	$[\circ$	\circ	ν^o $\alpha \psi$
					\circ	\circ	$[\circ$	ν^o α
					$[\circ$	\circ	$[\circ$	ν^o α
25					\circ	$[\circ$	\circ	$\nu^{[o]}$ α δ
					\circ	$[\circ$	\circ	ν^o α δ
					\circ	\circ	$[\circ$	ν^o . .]
					\circ	\circ	$[\circ$	ν^o . .]
30								

Col. 2.]

κλη⁻ Π[
 κλη⁻ Ψατου [
 κλη⁻ Πεβωτ[ο]ς Μακ[αριου]?

our modern dots or asterisks. Dots are plentifully employed for the same purpose in the Aphrodito registers in vol. iv.

9. *εις το δ*⁻: cf. ll. 11, 30, 36, 40, 54-59. The over-written stroke, being in ll. 11 and 59 slightly curved, might stand for ν , but probably the abbreviation is to be explained as = δημόσιον; cf. τοῦ δ[ημ]οσί(ου) in 1654, 3 and frequently. These payments then, always of corn, are tax-payments or payments of corn for the public service; see the introduction. The symbol ϑ ⁻, here and often elsewhere, is made with a straight first stroke, of the shape of a minuscule λ.

12. Evidently a heading. It may have begun with *χωρησιμων*;

cf. l. 47, note. οὔτως below this line is equivalent to our *viz.*; it is the origin of the symbol σ ⁻, which developed from σ ⁻ (1654, 8, 10).

19. κεφαλαιωτ(ου) κ(αι) κοι(νωνων): for the title κεφαλαιωτής see Gelzer, *Studien*, p. 47 f., and especially Jouguet, P. Theod. 22, 4, note, who is followed by Wilcken, *Grundzüge*, p. 410; now too Reil, *Beiträge z. Kennt. d. Gewerbes*, p. 194. Jouguet shows that the word corresponds to the Lat. *capitularius*.

33. Πεβωτος: the reading seems obviously suggested, but into the lower part of ς comes a horizontal stroke which is difficult to reconcile with the reading τ[ο]ς.

- κλη- Ωρου Παπνουθ[ιου
 35 κλη- Πετρου Ενωχ []
 κλη- Ψουκιου Ψατου εις το [δ-
 κλη- Πατχολ Πεωρ Τασαϊτος []
 κλη- Παχουμιου Ψαϊτ[ο]ς []
 κλη- Ψατου Ίωαννου όριοδ- []
 40 κλη- Παοντε Πουαλελαϊ εις το [δ-
 Μωϋσεως πρεσβ- ο []
 Πεβωτος Αμμωνιου ο []
 Πετεμουωτος . []
 Δ[ω]ριωνος Π[]
 45 [. . .]ιου Θ[. . .]ελ . []
 Φοι[βαμμωνο]ς Τ[]
 χωρησιμω[ν
 Ίωαννο[ν] κεφ[α]λ[αιω]τ
 Ιω[α]ν[ν]ου πρ^ε/ του αγιου
 50 Α[πα] Ιωαννου ο []
 κλη- Ανουπ Ψενθαμινιος ο []
 κλη- Ψεκητος Παβωϊτος ο []
 κλη- Πιβηκιου Σανσνωτος []
 κλη- Ψενταηουτος εις [το δ-
 55 κλη- Ψαϊτος Απολλωνιου εις [το δ-
 κλη- Θεοδωρου Διοσκορου εις [το δ-

Fragments 1 and 2 (probably of col. 1).]

] κεφα^λ εις το δ-] σι Δ^ο εδ[']

]ϊτος εις το] δ- σι Δ^ο []

εις το δ- σ[ι Δ^ο

Fragment 3 (probably of col. 1).]

- 60] Παυλο[ν
] Ψαϊτο[ς
] Πετρ[ου]

37. Τασαϊτος: over the ι are two circles, like those in the lines of the account, instead of dots. So too in the other cases.

39. όριοδ-: όριοδείκτον; cf. P. Cair. Preis. 8 (= Wilcken, *Chrest.* 240), 9. The curved stroke above the ο is most likely accidental, but is perhaps just possibly intended as a breathing.

44. Δωριωνος: a doubtful reading.

47. χωρησιμων: ι. probably χωρισίμων. The word occurs in P. Flor. i. 64, 9, 35, 79 (Wilcken, *Archiv.* iv, p. 449), apparently referring to lands, which suits well with the present passage. Herwerden, *Lex. Suppl.* 2nd ed. s. v., translates 'separatus, a. v. χωρίζεω,' but what class of land is designated by the word

and why the land is so described is obscure, and the present passage contributes nothing to the explanation. This heading may be parallel to that in l. 12; a trace on the right would suit τ, so that we might read τ[ων x μεριδων οικονομιας της δεινος οτ τ[ης οικονομιας της δεινος οτ simply.

57. This was the first line of the column. It is not clear whether l. 1 followed directly on l. 59, but it may have done so, as there is a space above it, which shows that the preceding line was either an incomplete line continued in l. 1 or one containing a wheat payment.

PAPYRUS 1654.—4th Century.

Inv. No. 1757 verso (see 1653). In a hand of similar formation to that of 1653, but larger, looser, and less regular, across the fibres.

THIS account is written on the back of 1653 by a different hand, and evidently relates to the same estate or estates. It is again uncertain whether it is official in character. Payments to *βοοτρόφοι* in the public service (l. 3) suggest that it may be, and *οὐσιακῶν* in l. 1 makes in the same direction, but neither is conclusive. The account is in a very bad state of preservation. There are remains of a previous column and fragments from the upper part of that published. Opposite the second line upwards from l. 1 of the text was written the word *οφειλ*. The account is for expenses, mainly for salaries.

Θ ως π[αντ]ων ουσιακ[ων]

τοῖς περιχ^τ S βοωτροφ[οῖς]

τοῖς βοωτροφοῖς του δι[ημ]οσι/ X [σαλαρ/ ?]

υπερ τιμ^η κουφ/ πεπεισοκοπ[]

5 τω μεγαλοπρ^ς Δημητριω [.]πο . [

υπερ τιμ^η κουφ/ ομοι/ πεπεισοκουμ^ς [.] . . [

εις λογον οφωνι^ς S δι . ρ . και βεστ^τ διαφορων π[ροσωπων ?

ου—

τοῖς ὑποτεταγ^μ απο χ^ω Ψιναβλ[α Φ]ιλοξενου

10 ου—

ο τω λογογραφω της αυ^τ [οικ]ονομιας [? Ψι]αβ^ς λ^ς α σαλ[αρ/

ο Κοσμα παιδι και α[.] και X σαλαρ/ S βεστ^τ ολ[] ενιαυ^τ ?

ως ὑποτετακτ[αι] . ν^ο [.] γ

X σαλαρ/ α[ν]τ^τ [.] [. . .] . . [

15 X σαλαρι/ S [.] κ[αι ?

] . ρ . . σπουτερο^ς [. . υπ]ερ σαλ[α]ρι^ς αυ^τ ολ[] ενιαυ^τ δ[] ινδι^ς

] . . ποι . . . υπερ σαλαρι^ς αυ^τ ολ[] ενιαυ^τ δ[] ινδι^ς . [

1. Θ: *δμοῦ*. The symbol occurs frequently in the sixth century Aphrodito Papyri.

2. βοωτροφοῖς: = βοοτρόφοις, another form of βουτρόφοις. Those mentioned in the next line were in the public service, and possibly του δημοσιου is to be supplied here.

3. X: cf. l. 14, where alone the symbol is sufficiently complete to show its shape. It evidently = *ὑπέρ* (cf. l. 17), but differs in form both from the earlier (X) and the later (S) forms of the symbol for that word. Is this the meaning of the doubtful symbol in P. Flor. i. 64, 11, which Wilcken (*Archiv*, iv, p. 449), takes as the letter χ?

σαλαρ(ιου): cf. ll. 11, 12, 14-17.

4. L. κούφ(ων) πεπεισοκοπημένων. The letter over π should be η, but it is not clear that it is. In l. 6 the clerk has written πεπεισοκουμ^ς, and possibly here too the reading is πεπεισοκου-

[μ]^ς, though the traces differ somewhat from those in l. 6. A κούφον was a large jar or tun; see the references given in Herwerden, *Lex Suppl.*

7. δι . ρ . : hardly διατρ(οφής). βεστ^τ is more probably βεστίω than βεστιαρίων; cf. l. 12.

8. ου—: = ούτως; cf. 1653, 12, note.

9. Φιλοξενου: apparently part of the place-name, as the ὑποτεταγμένοι are the persons specified in ll. 11 and 12. χ^ω is corr. from ψ.

11. ο. Merely to fill the space, this line and the next being indented.

σαλαρ(ιου): σοχ[] is an equally possible reading.

12. α[]: perhaps α[λλοις]; or a name, e.g. Α[θανασιου].

ολ(ου) ενιαυ(ου): cf. ll. 16, 17.

15. S: και (?).

2. *Private Documents.*

PAPYRUS 1655.—14 June, 364.

Inv. No. 1759. Acquired in 1907. Oxyrhynchus. $3\frac{1}{8}$ in. \times $5\frac{3}{8}$ in. In a rapid irregular sloping cursive hand, across the fibres. Probably folded from the bottom upwards.

THIS document is at present very imperfectly read, but it seems worth publishing, as in several of the undeciphered passages conjectures can be verified from the MS. It is an order to deliver two and a half litrae of meat for a purpose at present uncertain. That it comes from Oxyrhynchus is shown by the date, which is by the double era of that city.

Αφρους και Ἰσιδωριανος Απολλωνιω μαγυρ/ π[αρα]
 dos Παμουθιω απο Αλκονεως συνλημ
 φθεντι εις τους νυν παρισταμ[ενο]υ[s] εως
 . . . υπερ της ε'νοιας των κυριων μο'
 5 . . . λεων της ζ S υδικτιονος υ' δαπανης
 . . . χθετως απ
 [.] κρεως λ βL' (2nd hand) ερρωσθαι σε ευχ' πολ[λλ]⁻
 χ . s S dos κρ/ λ βS'
 (1st hand) L μ S' θ S' Παννι κ (3rd hand) ερρωσθαι σε ευχ' πολ[λλ] κ'
 10 κ) dos λ βL'

1 f. παρα|dos: possibly dos (*cf.* ll. 8, 10), as π is an uncertain reading, but it is not clear in that case what can have been written. χαιρειν is impossible.

2. Αλκονεως: presumably a village name.

3. εως: or εας; εις seems impossible.

4. ενοιας: this reading, which was suggested by Prof. Hunt, is just possible, as a very small trace of ink above the line may be part of υ. In the line itself there is certainly not room for more than one letter.

μου: σις, apparently; ημων is hardly possible.

5. . . . λεων: βασιλεων is impossible. The traces look like γελλεων or σελλεων.

υ): = υπέρ.

7. λ: = λίτρας.

8. χ . s: this, which is written like χυς, is no doubt an abbreviation or slurred writing of χρόνους.

9. χρόνους or an abbreviation seems hardly possible after πολλ, which therefore must stand for πολλοίς χρόνους (or πολλά?). κ' perhaps = κύριε. The word does not seem to be the same here as in l. 8, as χ is certain there and practically impossible here.

PAPYRUS 1656.—4th Century.

Inv. No. 1616 A. Acquired in 1906. Provenance doubtful; perhaps the Fayum. Extreme dimensions $5\frac{3}{8}$ in. \times $5\frac{1}{4}$ in. In a fair-sized slightly sloping cursive hand, with a thin pen, along the fibres. Apparently folded from right to left.

THE nature of this document is not quite certain. In form it is an acknowledgement by Aur. Apion, a *pincerna*, to Fl. Vitalianus of a loan of a quantity of κοῦφα (see note on l. 6); but in l. 8 ff. Apion seems to acknowledge the receipt of the price of the same κοῦφα. The document would therefore appear to be a sale in advance, in the form of a (fictitious) loan, Apion agreeing to deliver the κοῦφα at some future date. It may in that case be compared (though not an exact parallel) with the class of documents represented by 1774

(see the introduction there), the exact nature of which has been disputed; *cf.* Wilcken, *Archiv*, v, p. 253, on Strassb. 1. It may then be taken as giving some support to Wenger's view of that class of documents as 'Pränumerationskauf'; but the mutilation of the document makes the above explanation doubtful; it is not clear either whether the price was specified (in l. 11 f.; but *cf.* Oxy. iv. 728, where also the price is specified) or what provisions were made as to repayment. If the document is really a sale in advance, we may suppose either that the *κοῦφα* were to be manufactured (though in that case it is curious that the vendor is a *ῥιπνερνα*), or that Apion was acting as a middleman, and was to purchase the *κοῦφα* from dealers and deliver them later.

As regards provenance, it is possible that a clue is afforded by the mention of Fl. Vitalianus. A person of this name occurs in P. Grenf. i. 54, 3 as *γεουχοῦντι ἐν τῷ Ἀρ(σινοίτῃ)*. The date of that document is A. D. 378, and the hand of the present fragment suits the suggested period very well. Moreover, the name Vitalianus was sufficiently uncommon in Egypt to give the coincidence some value. It is true that most of the Early Byzantine papyri in the 1906 purchase come from the Hermopolite nome, but one, 1652, may, as we have seen, very likely be from the Fayum, and the papyri of the Roman period include a fair number from that district.

.
Φαμενώθ [

Ομολογει Αὐρηλιος Ἀπιων Α[
των πόλεως πινκερνης [

Φλ' Ουιταλιανῶ γεουχουντι [εν τη αυτη πολει]

5 εχειν παρ αυτο' τον ομολογο[υντα και]
χρεωστειν κουφα διπλα ε[ντομια και]

Θηβαιικων διπλα κουφα χιλι[α] γ . . . [

επληρωθη ο Απιων παρα του Φλ' Ουιταλια[νου]
την των εντομιων και των Θηβαιικ[ων] κ[ουφων ?]

10 την συμπεφωνημενην με[ταξυ αυτων τελειαν ?]
τιμη[ν . . .] . . . ε . . . λετων [

κα[

.

Endorsed, along the fibres:—

] κουφων διπλ[ων

1. Above this line the upper layer of papyrus has peeled off, leaving only the lower layer, except in one or two places, where small traces of at least one line are visible. The papyrus on the left is entirely gone, but as there is a blank space before *Φαμενώθ* it seems likely that nothing was written, and that *Φαμενώθ* begins a short line, concluding the date.

2. At the end of this line may possibly be read (see the introduction) *απο της Αρσινοι*.

5. Nothing more than *και* seems required. Possibly *Απιωνα* was read after *ομολογοντα*.

6. *εντομια*: *cf.* l. 9. The meaning is doubtful, nor is it quite certain that the word is an adjective agreeing with *κουφα* rather than a noun in the genitive, indicating an article measured by *κουφα*. In favour of the latter explanation is the genitive *Θηβαιικων* in l. 7, which would point to the sense 'x double *κουφα* of *εντόμια* and 1,000 double *κουφα* of Theban —'. On the other hand, the

meaning of *εντόμια* would then be quite obscure, and, moreover, since *Θηβαιικά* alone gives no satisfactory sense, we should have to find room in l. 6 not only for the quantity of *κουφα εντομιων* but also for a noun with which *Θηβαιικων* could agree; and the space seems insufficient. Probably, therefore, *Θηβαιικων* is a slip of the pen for *Θηβαιικα*, and the articles in question are *κουφα εντόμια* and *Θηβαιικά κουφα*. *εντόμια* may possibly refer to the shape of the *κουφα*; *επ(ω)μιων*, which might be explained as indicating *κουφα* adapted for carrying on the shoulders, is hardly a possible reading in l. 9.

7. *Θηβαιικων*: the *θη* is a later addition, apparently by a second hand.

10. *τελειαν*: some word seems required to fill the lacuna, but perhaps *μεταξυ αυτων* was spread out.

13. There are traces of a preceding line.

PAPYRUS 1657.—4th–5th Century.

Inv. No. 1760. Acquired in 1907. Provenance unknown. $6\frac{5}{8}$ in. \times $5\frac{5}{8}$ in. In a rough uneven cursive hand, along the fibres. Perhaps folded from right to left.

LIST of utensils. As usual with such inventories, several of the words are new and of doubtful meaning, but the character of those which can be understood suggests that the inventory is one of an ironmonger's stock. There are slight traces of a column preceding that transcribed.

	κοτυλιον	α
	λυτρις	α
	λυχναρια	δ
	κηκιν	α
5	μικρην μικρ/ λεκανη	α οφθαλ μικρ/
	πωμα κακκαβιο\	
	τ[υ]κανια	δ
	χαλιναρ/	α
	καμιστρα	α
10	σωμαριστρα	δ
	κναθια	ε
	μαχαιρια	θ
	σφραγιστηρ/	β
	κλιδια	δ
15	ομοι/ ποτηροπλι	α
	. . αταζα	α

1. κοτυλιον : a diminutive (= κοτύλιον) of κοτύλη.

2. λυτρις : or λυγρις. Apart from the third letter the reading is certain, but the meaning is obscure; possibly connected with λυτάρι, *lorum quo canis venaticus alligatur* (Ducange)?

3. λυχναρια : no doubt lamp-stands.

4. κηκιν : the second κ seems certain, so that κηβιν (= κύβιον) is impossible. The first letter is doubtful. Possibly κηκίον or κηκείον, *ink-boat* (from κηκίς)?

5. Quite obscure. λεκανη is presumably λεκάνη or λεκάνιον. There is no mark of abbreviation after οφθαλ, and perhaps οφθαλμικρ/ in one word is to be read.

6. πωμα κακκαβιον : 'the lid of a cauldron'.

7. τυκανια : a diminutive of τυκάνη.

9. καμιστρα : probably the Lat. *canistrum*; but π is as possible a reading as ν (Soph., Ducange, *καπιστριον* = *capistrum*), and as α and ν are not close together there may have been a letter between them (qu. *καμιστρα* = *campestris*?). But on the whole *καμιστρα* seems the likeliest reading.

10. σωμαριστρα : Hunt, who compares Oxy. x. 1289, 3, ζώμαριστρα.

15. ποτηροπλι : ποτηροπλύτης, a vessel for washing cups; cf. Wilcken, *Ostr.* ii. 1218.

16. . αταζα : the beginning looks like ασ.

PAPYRUS 1658.—4th Century.

Inv. No. 1614. Acquired in 1906. Provenance unknown. $3\frac{1}{2}$ in. \times $6\frac{1}{2}$ in. In a clear, rather narrow cursive hand, along the fibres. Folded from right to left.

PPRIVATE letter, evidently from a Christian ecclesiastic, *viós* being no doubt used in a spiritual sense. The writer is called Antonius. Can this by any possibility be St. Anthony himself? The date would suit, but it would be very rash to assume identity

from a mere coincidence of name, though doubtless Antonius was not one of the commoner names in Egypt. Moreover, it seems to be generally agreed that St. Anthony knew no Greek (C. Butler, *The Lausiac History of Palladius*, i, p. 222; id. *Catholic Encyclopaedia*, s. v. Anthony). He might of course have employed an amanuensis; and the name of the recipient may perhaps be taken as affording some confirmatory evidence, for it appears to begin with Αμ, and an Ammon or Amoun was a friend and contemporary of St. Anthony (Migne, *Patr. Gr.* xxvi, col. 929; Butler, *op. cit.*, ii, p. 190, where other persons of the same or allied names are mentioned); but the μ is a doubtful reading, and a slight trace further in the line gives no obvious support to a reading Αμουν or Αμμωνι.

On the verso, besides the address, has been written what appears to be another letter.

τω αιμνητω υἱῷ Αμ[
 Αντωνιος εν κ̄ω χαιρειν
 χαρις τω παντων δεσποτη παρασχουτι ημιν
 καιρον επιτηδιον προσειπιν την αναμιλλητον
 5 σου θεοσεβιαν αγαπητε υἱε ως γαρ αληθως μνη
 μνη αδιαλιπτον σου ποιουμαι και αποντος γαρ τις
 των ανθρωπων ουκ αν θελησιεν προσομιλειν
 [σ]οι ου [την] θεοσεβηαν δη και δια χαραγματων ευχο,

Addressed, along the fibres:—

τω α[ι]μνητω [υιω Αμ . . .]

6. Probably the sentence ends at *αποντος*, and the next sentence should begin *τις γαρ*. The present order is perhaps a slip of the pen.

8. *ευχο*: possibly the apparent sign of abbreviation is acci-

dental, in which case read *ευχο*[μαι]. Or perhaps *ευχω*[μαι].

9. The address is written in a much larger script than the letter, but the forms are sufficiently similar for both to be by the same hand.

PAPYRUS 1659.—4th Century.

Inv. No. 1608. Acquired in 1906. Provenance unknown. 5 in. × 5⁵/₈ in. In a small compact sloping cursive hand, along the fibres. Folded from right to left.

THOUGH this is a private letter it may probably refer to official business. Mention is made of various kinds of clothing, about which the writer is or has been anxious, and the word *λιτούργημα* in l. 14, though in an obscure context, suggests that he was connected in some way with the *ἐπιμέλεια ἐσθήτος*. This is supported by the mention of Alexandria (see l. 12, note) and by the kinds of clothing referred to, *χλαμύδες*, *πάλλια*, and *στιχάρια*, for these occur in P. Lips. i. 59, 60 in connexion with this *ἐπιμέλεια*. See also P. Lips. 45, introd.; Gelzer, *Studien*, p. 43.

- ημε[about 13 letters] . . . ι περι τουτου και
 ουπω [εγ]νωμεν την αποθεσιν η την
 εκβασιν τ]ου πραγατος περι γαρ ολων των
 χλαμυδων και των πεντηκοντα δυο παλλιω
 5 ημεριμνησαμεν οτι [?]οιως εγενομην εως
 το ολον τουτων υποδεχθη και περι των στιχαρι
 ων απ[ε]βληθησαν τινα εξ αυτων ων την συ
 νωνην επο\ι'ησατε συ τε και Θεοτιμος κατ ε
 μηγ απουσιαν εστω ουν το ζητημα περι απο
 10 βολης και ουχι περι ου οιδας εγνων δε ως μη
 κηδομε[ν]ος περι ημω[ν] εξ ων ημελησας του
 τοσουτον χρονον εν [Αλ]εξανδρεια μη συνωνη
 σασθαι τα ειδη η οτι εγνω[ς] οτι παραδιδωσι με
 περι τη . . . του λι[το]υργηματος απελθω ινα μη
 15 ε[ρ]ρωσ[θαι] σε ευχομα[ι] πολλοις χρονοις κυριε μου πατερ

Written from top to bottom of the left margin:—

] εδηλωσας τα περι της υγίας των της οικίας μου

1.] . . . ι : the traces do not well suit either σοι or μοι.
2. εγνωμεν : the writer generally uses the singular but sometimes the plural (ll. 5, 11), so that it is not necessary to read εγνω(ν) μέν.
την (first) : η corrected from ο.
5. οιως : the space before ι is very small, and ο seems to suit it better than any other letter. The sense must be 'in what a state of mind I was !' like οίως είχον.
7. απεβληθησαν : 'were lost' ; or 'were rejected' (as of inferior quality)? The first interpretation is supported by ll. 9-10.
8. εποιησατε : corrected from επαησατε, ο being written over α and ι inserted above.
12. Αλεξανδρεια : cf. P. Lips. 58, where clothing is taken to Alexandria.
13. η οτι : above the η is a curved line which may possibly be a breathing but is perhaps only an accidental stroke. ηδη,

a likelier reading *a priori*, is just possible.

14. It would be possible to read περι της [α]ντου, supposing that the writer originally intended to write λειτουργίας ; but this leaves απέλθω without a construction. The traces before του would suit εκ, which is appropriate to what follows, but leaves περιτη inexplicable. If εκ is right, we want a word meaning 'when', but επιδη is out of the question. A conceivable, but very unsatisfactory, solution of the difficulties raised by this whole passage would be to read ηδη in l. 13 and περιψη[μ]α (an easy reading, though an unlikely word) here, explain απέλθω as a grammatical blunder for εστω με απελθείν, and paraphrase the whole 'and I know that, as you show no concern on my behalf, in consequence of your long negligence at Alexandria in not buying the articles you know without my telling you that he [who?] (will) hand me over (to the authorities), so that I shall come out of the liturgy in a miserable state.' This line is continued in l. 16, and l. 15 was written last.

B. LATE BYZANTINE PERIOD.

I. APHRODITO AND NEIGHBOURHOOD.

I. *Public Finance.*

PAPYRUS 1660.—*Circa* A. D. 553.

Inv. No. 1746. Acquired in 1906. Antaeopolite nome; from Kôm Ishgau. 2 ft. $7\frac{3}{8}$ in. \times $11\frac{1}{4}$ in. In a small compact sloping cursive hand, across the fibres; papyrus very dark, and rubbed in the folds. Half-way down the document, on the right side, is a large irregular stain. Below the document is a blank space of $11\frac{1}{4}$ in. Folded from the bottom upwards. A note on this document in *Archiv*, vi, p. 111 f.

AS stated in the preface, the documents of the Late Byzantine period are arranged by locality; and the first place is given to the Aphrodito papyri of the sixth century, which are divided into two classes according as they relate to Aphrodito itself and its neighbourhood or to Antinoopolis. In all probability, as stated in the preface, these sixth-century documents from Kôm Ishgau all come from the archive of Dioscorus, for a general account of whom see the articles, etc., referred to in the preface.

In the present section, which relates to public finance, the first place is appropriately given to a contract relating to the collection of taxes, though it does not as a matter of fact relate to Aphrodito itself, but (if the reading of l. 10 is correct) to the village of Phthla, where Dioscorus and his father held land, and which occurs fairly often in the documents of this collection. As no signatures are added it is clear that it is, like several of these papyri, only a draft, though no alterations of phrasing have been made; and that it once belonged to Dioscorus is shown not only by the general evidence which indicates that the whole of the Kôm Ishgau sixth-century find consists of his papers, but also by the fact that on the verso (across the fibres) are the ends of 12 lines of writing almost certainly in his well-known hand, and, though too indistinct for transcription, probably belonging to one of his numerous compositions in verse. The date, though lost with the commencement of the papyrus, may be approximately settled by the mention of the pagarchs, whose names occur also in 1661 dated in 553.

The document is of considerable interest, both in itself and for its evidence on one or two incidental points. As already said, it is a contract concerning the collection of taxes. The wording of ll. 4-10, 16-19 suggests that it is an undertaking to secure the party addressed against a possible deficit in the tax collection; but other passages make it probable that it goes beyond this. Ll. 10-14 ἐπὶ τῷ εἴμ]ε ποιῆσαι καὶ πληρῶσαι τὴν χώραν σου ἐν ᾗ πασι καὶ πᾶν εἰσοδ . . . κέρδος (τῶν) ἐμοὶ πιπτόντων λαβεῖν καὶ συνάξαι κτλ., and again ll. 27-32 seem to imply that the party giving the undertaking is to be the other's deputy in

the actual collection and disposition of the taxes. He agrees to secure him against all claims on the part of the pagarchs touching the δημόσια, the *embōla*, and the εὐμένεια (see note on l. 9), to act as his representative, to collect all the profits (κέρδος) on the taxes falling under his competence and pay them over, perhaps to the pagarchs (see note on l. 13), to render the other party a complete account of all transactions, and finally, in case of a deficit (but see note on ll. 16-19), to defray half of it himself. The party addressed was therefore a collector of taxes for the village of Phthla; the expressions (τῶν) ἐμοὶ πιπτόντων (l. 12) and τὸ ἐπιβάλλον σοι μέρος (l. 19) show that he was not the sole collector but had a colleague or colleagues. In 1665, 1666, we have receipts for tax-payments given to a landowner of Phthla, and both are signed by a βοηθός for the pagarchs. It seems likely, therefore, that the person here addressed may be himself a βοηθός. The latter is addressed sometimes as σύ and sometimes as ὑμεῖς. Probably only a single person is referred to, the plural being complimentary.

A curious clause is that in ll. 24-27, by which the deputy undertakes to secure the other party against not only legal proceedings (κίνησις) but even evil-speaking (δυσφημία).

The incidental evidence referred to above is that concerning the pagarchs. Not only are there, as in 1661 and in several other instances previously known, two pagarchs, but, what is more novel, one of them is a woman, 'the most illustrious Patricia'. As it is not very likely that a woman would be specially appointed pagarch it may well be the case that she held the office by succession to her father. That such offices as that of pagarch would tend, in the semi-feudal society of the time, to become hereditary is in itself not unlikely, and is moreover suggested by the case of the Apions of Oxyrhynchus (see Gelzer, *Studien*, p. 83 ff.; Spohr, *P. Iand.* i, p. 111 ff.); cf. too, at a somewhat later period, the conditions revealed by PERF. 554, 557-559. Patricia, though called pagarch, does not herself exercise the functions of the office, but deposes them to τοῦ λαμπρο(τάτου) κυρίου Μηνᾶ αὐτῆς διοικητοῦ καὶ παγάρχου, almost certainly the Menas, σκρινιάριος, of 1661, whose misdeeds are the subject of P. Cair. Masp. i. 67002. This suggests that in 1661 also he may have been pagarch only by delegation; and in that case the difficulty felt by Maspero, *P. Beaugé*, p. 13, that Menas appears as pagarch in 553 and yet, on his new dating of Cair. Masp. 67002, was appointed pagarch in 566, would be lessened; to accept his new date it would no longer be necessary to infer two periods of office for both Menas and the Dux Athanasius, as we might suppose that at the earlier period Menas was merely the deputy of Patricia and did not become pagarch independently till 566.

[about 14 letters τη]ς ειρημενης κωμης ταυτην τ[ην] ωμ[ο]λλ[ο]γιαν
 [+ομολογω δι]α τα[υ]της μου της εγγραφῆ ασφαλειας ητοι ομολογιας
 [εκῶσιως και πεπ]εισμενος ετοιμωσ εχειν κινδυνω εμω και [πο]ρω της ενουσης μοι
 [υπαρ]ξ[ι]εως γενικω[s] και ιδικωσ το ανενοχλητον και το αζημιον και το αβλαβες

1. ταυτην την (ο)μολογιαν: governed by (*e.g.*) τίθενται. One would indeed expect the words to come earlier, but though the reading is not certain του αυτου [νομου or a nome-name seems impossible.

3. κινδυνω κτλ.: cf. Cair. Masp. i. 67097, r., 57-58; 67115, 17-18; 67120, r., 12-13; iii. 67303, 18-19. Only the last of these

passages affords an instance of ἐνούσης, confirming the reading here, where, since the beginning of the word looks like ενν, it might be supposed to be a slip for the more natural συνούσης.

4. υπαρξεως: cf. Cair. Masp. iii. 67303, 19.

γενικωσ και ιδικωσ: cf. below, l. 46; Cair. Masp. 67097, r., 58; 67120, r., 13; etc.

- 5 φυλαξαι σοι απο παντος προσ . . . [. . .] κ[. . .] των μ[ε]γ[α]λοπρεπιστατων κοινων
 δεσποτων παγαρχων Ιουλιανῶ του μεγαλοπρεστατου απο αρχ[ον]τ[ων]
 και της ενδοξοτατης Πατρικιας δ/ του λαμπρῶ/ κυριου Μηνα αυτης διοικητου και
 παγαρχῆ ειτε περι των ειρημενων δημοσιων και της αισιας εμβολης
 10 κα[ι] τῆς ε[ν]μενεια[ς] ειδε παλιν και περι της αναλισκομενης ρωγας και
 ετερας ζημιας προφασει της ειρη[μ]ε[ν]η[ς] κ[ω]μῆς [Φ]θλα επι τω ε[μ]ε
 ποιησαι και πληρωσαι την χωραν σου εν απασι και παν εισοδ . . .
 κερδος εμοι πιπτοντων λαβειν και συναξαι αγρυπτιστως και καταβαλειν
 εις ταυτας κ[αι] ε[ν]εγκειν ὑμιν τον λογον εκαστῶ κεφαλαιῶ και εκαστης
 15 αποδοσεως και μηδεν αποκρυψαι αχρι ε[ν]ο[ς] κ[ε]ρατι[ο] ὅ μὴν αλλα
 και φρικτον ορκον περι τοντου παρασχειν ὑμιν εν οισ βουλεσθαι
 αγιοις τοποις ει δε συμβαιη ὑπολιπεσθαι οιον τι παντελως μετα την
 αποπληρωσιν των ως ειρηται δημοσιων τε και ετερων κεφαλαιων
 και δαπανηματων καθα προειπον επι τῶ ε[ν] πασ[ι] κοινωνειν
 και συμμετεχειν σοι εις το επιβαλλον σοι μερος κατα το ἡμισυ και
 20 κινδ[υ]ν[ε]σαι ως πασαν λογοποιειαν θεσθαι και αποπληρωσιν των
 ειρη[μ]ε[ν]ων δημοσιων κα[ι] ετερων δοματων εγγυς των προλεχθεντων
 παγαρχων και τρακτευτων αυτων απ[ο]π[.] ο[υ]τ[ο]ς υπερ του
 ανηκοντος τη ειρημενη ὑπερ δημοσιου τε και αναλωματος
 Ομολογων δε και τουτο μη συγχωρησαι οιαν δηποτε κνησιν

5. προσ : the first of the undeciphered letters might be δ.

6. μεγαλοπρεστατου : *sic*.

αρχοντων : a doubtful reading, but *cf.* 1661, 5. Nothing seems required after this word and possibly nothing was written, but there are perhaps traces of ink (which may, however, be only stains) further to the right than αρχοντων would be expected to extend.

8. ειτε : apparently corrected from ειδε ; *cf.* l. 9, where ειδε is uncorrected.

9. ευμενειας : *cf.* 1753 ; the reading is not certain but seems best to accord with the traces. The ευμενεια was presumably an addition to the tax-payments, in the nature of a present to the officials. As it follows the embola it may be the προσθήκη αὐτῆς of 1686, 27.

ειδε : *l. εἶτε*.

ρωγας : *l. ῥόγας*.

10. κωμης Φθλα : a doubtful reading. The village of Phthla occurs fairly often in the Aphrodito papyri, and Dioscorus and before him his father held land there, so that the reading is a *phrasi* not unlikely. κ[ω]μῆς can only be inferred from the projecting upstrokes and an uncertain μ, but θλα, though not certain, is an easy and likely reading. One would indeed expect the φ to be visible, which is not the case, but the papyrus is not in good condition here, and possibly the letter was smaller than usual. Or Πθλα may very possibly have been written instead ; *cf.* 1460, 121.

11. εισοδ : not εισοδιαζομενον or an abbreviation of it. εισοδεν[ον] is more likely, but ε is not close to δ and there seems to be a trace of ink (suggesting ι) as well as a stain in the space.

12. κερδος : after this *l. τῶν* ?

αγρυπτιστως : presumably a slip of the pen for αγρυπνιστως = ἀγρύπνωσ ; *cf.* μετὰ ἀγρυπνίας in l. 29.

13. ταυτας : the reading is certain but the reference is not clear. καταβαλεῖν means 'to pay' in the financial texts of the period, so that it is doubtful whether we can take the sense of the phrase to be that the profit was to be added to the ῥόγα καὶ ἑτέρα ζημία, which were moreover disbursements, not receipts. Does ταύτας refer to the pagarchs, one of whom was a woman ? In that case the sense may be that what remained after defraying expenses (ῥόγα, etc.) was to be paid over to the pagarchs, and an account rendered to the party addressed in this document.

15. βουλεσθαι : *l. βούλεσθε*.

16-19. ει δε συμβαιη κτλ. : from the wording this passage might mean that if any profit is made after all the taxes are paid (*i. e.* if the payments exceed the estimates) it is to be divided between the parties to the agreement. In that case it would indicate that the taxes were farmed ; but in the first place the evidence is all against the farming of the public taxes at this period (see Wilcken, *Grundzüge*, p. 230 ; Gelzer, *Studien*, p. 45), and secondly ll. 20-22 seem rather to imply that what is in question is a possible deficit, to be made up equally by both parties. Probably, therefore, ἀποπλήρωσιν is not to be pressed as = *com-plete* payment.

20. ως : the top-stroke of σ was lengthened ; or possibly ωστε was written, but there seems hardly room for this.

22. τρακτευτων : *cf.* 1753, 3, note.

αποπ[. . .] : what is wanted is a verb going with ἀποπλήρωσιν. ἀποπληρώσαι is hardly likely, and moreover the traces do not seem consistent with it, as the λ would probably be visible. απ[α]π[. . .] might also be read. Perhaps ἀποπέμψαι ? *Cf.* the parallel use of ἐκπέμψω of tax payments in the Aphrodito letters (see vol. iv, index).

οντος : very doubtful.

23. τη ειρημενη : *i. e.* probably κώμη ; but the mutilation of the previous line makes this not quite certain.

- 25 η και δυσφη[μ]ιαν γεγεσθ[αι] καθ ὑμων εν δικαστηριω η εκτος δικαστηριῶ
 αλλα προσεχειν παση τη κωμη εν τη των ειρη[μ]ε[ν]ων δικαιων προνομια
 και ὑμων οντων εν τη κωμη και επι ξενης ως εκ προσωπο
 ὑμων [π]ραττων και μηδεν κατα δολον πραξαι η κατα αμελειαν αλλα
 παντα εκτελεσαι μετα αγρυπνιας και ακριβιας και σποδης κα[ι] εφ [ω]
- 30 ει ποτε ελληχθειην μετα το εμε τον ειρημενον θε[ο]ν ορκον εν τ[ο]ις αγω[ι]ς
 τοποις αποθεσθαι δολον τινα διαπραξαμενος αχρ[ι] ενος κερατιῶ επι τω εμε
 εν διπλω ὑμιν επιγνωναι και ενοχος εσομαι τω θειω ορκω και το περι τουτο
 επαρητημενω κινδ[υ]ν[ω] συνεχ[ο]μ[ε]νος και προσεπι πασι τοις προγεγραμμενοις
 συμφωνοις τε και ομολογημασι επομνυμενος τον τε παντοκρατορα Θεῶ
- 35 και την θειαν και ουρανιον τυχην του τα παντα νικωντος δεσποτῶ της οικουμενης
 Φλ/ Ιουστινιανου τῶ αιωνιῶ Αυγουστῶ Αυτοκρατορος ταυτην την ομολογίαν διαφυλαξαι
 σοι δια παντος αρραγη και ασφαλευτον και αι . . . τ . ε . τον και αμετανατρεπτον
 ειναι αλλα κυριαν δυναμιν εχειν και ἴσχυν βεβαιαν επι πασης αρχης και εξ[ο]υ[σ]ιας
 προφερομενην ηνπερ απλην επεταξα γραφηναι και υπογραφηναι
- 40 χειρι εμη και συνηθω[ν] μαρ[τυ]ρω[ν] κατα ἴ[σ]χ[υ]μους ει δε και θελησω παραβηναι
 και μη εμμεναι τοις προδεδηλωμενοις συμφωνοις ο[μ]ο[λ]ογῶ
 διδουαι ὑμιν λογω προστιμῶ εἰς επερωτησεως και παραβασεως χρυσου
 ουνγκιας εἰς εργω και δυναμει απαιτουμενα ὑποκειμενων ὑμιν εις παντα
 τα εγγεγραμμενα και εις μεροσ αυτων και κεφαλαιον και εις την
- 45 εκτισιν του προστιμῶ παντων μου των ὑπαρχοντων και ὑπ[α]ρ[ξ]ον[τ]ω[ν]
 πραγματων ἰδικως και γενικως ενεχυρῶ λογου και ὑποθηκης
 δικαιω καταπερ εκ δικη[ς] κ[αι] εφ απασι τοις εγγεγραμμενοις
 επ[ε]ρωτηθεις ωμολογησα +

26. εν τη των ειρημενων δικαιων προνομια: apparently 'in the (matter of the) collection of the said dues'; in which case προνομια will perhaps = προνομεία.

27. επι: ἰ. ἐπί; but possibly επι was actually written, the apparent leg of the η being really a stain on the papyrus.

30. ελληχθειην: 'I should be accused.' The scribe first wrote ελληχθειη μετα and then apparently added the ν on the top of the μ.

33. επαρητημενω: ἰ. ἐπαρητημένω; cf. Cair. Masp. i. 67032, 101; 67094, 17. As in the last case the papyrus has περι τουτω (corr. from τουτου), and as in l. 32 here τουτο seems to be for τούτω (there is no trace of a υ), το[υ]τ[ω] is probably to be read in 67032, 101.

προσεπι: apparently a stronger form of ἐπί, as Wilcken takes it in Cair. Masp. i. 67032, 73, note. Heisenberg in P. Mon. I, 44 reads πρὸς ἐπί, taking πρὸς as used adverbially; but a comparison of the various places where the combination occurs (cf.

Cair. Masp. ii. 67243 B, 18) makes the other explanation somewhat the likelier.

34. Θεῶ: perhaps merely a slip of the pen for Θεον; but possibly the stroke may here, as occasionally elsewhere, stand for ν.

42. εἰς επερωτησεως και παραβασεως: the conjunction is curious. εἰς επερωτησεως occurs also in Cair. Masp. ii. 67158, 29, ὡστε τα[υτ]α τ[ῶ] ἐμμένοντι και στοιχοῦντι μέρει εἰς επερωτησεως [δοθῆναι], where it evidently means 'on demand'. Here the whole clause may perhaps be rendered 'on demand and after transgression'. Possibly 'by reason of transgression' is implied; cf. Cair. Masp. iii. 67299, 55-57, δώσειν [δὲ τ]ῶ ἐμμέν[οντ]ι μέρει ὑπὲρ μόνου του τῆς παραβάσεως ἐγχειρήματος, ἐκ συμφ[ῶ]νου και επερωτησεως, λόγω προστίμου και προμήης, κτλ.

43. εργω και δυναμει: for this phrase see Wenger's note on P. Mon. 4, 35.

απαιτουμενα: sic.

46. λογου: ἰ. λόγῳ.

PAPYRUS 1661.—24 July, A. D. 553.

Inv. No. 1547. Acquired in 1906. Aphrodito (Kôm Ishgau). 10¼ in. × 9¼ in. In a sloping laterally compressed cursive hand, along the fibres; the writing and the spaces between the lines diminish in size towards the end of the document. Rubbed at the right and in some

other places. Folded from left to right. From top to bottom, towards the right side, is a crease in the papyrus which apparently existed in antiquity, as the scribe has frequently avoided it in writing.

THIS document, like the last, is an agreement concerning taxes. It is addressed to the pagarchs Julian and Menas, the heads of the financial organization of the pagarchy, through the *πρωτοκωμήται*, by two *ἀπαιτηταὶ τῶν λειτουργῶν* of Aphrodito, and is an acknowledgement by them of a debt of 12 solidi in respect of the *λειτουργοὶ ἧτοι φύλακες* of the village. It is worded throughout like an ordinary acknowledgement of a debt, and the debtors nowhere speak of taxes being actually collected; but since the persons concerned are *ἀπαιτηταὶ τῶν λειτουργῶν*, and the debt is in respect of the *λειτουργοί*, it seems fairly certain that the document is not a private acknowledgement of their indebtedness in respect of taxes personally payable, but is connected with their duties as *ἀπαιτηταί*. The money may be either already collected or to be collected. The latter supposition is not only in itself the more probable, but is supported by the fact that the payment is to be 'at the three *καταβολαί* of the *δημόσιον*'; for the taxes were at this period paid in three instalments each year. The 12 solidi represent, therefore, the amount at which the village (or the subdivision of it for which these persons were responsible) was assessed for the tax in question, and the document is simply an undertaking by the *ἀπαιτηταί* to collect and pay over this amount. The wording and the fact that the *ἀπαιτηταί* pledge their whole property as security for the payment show (if the taxation is direct and the *ἀπαιτηταί* liturgical officials) that the collectors were themselves held responsible for the tax they were called upon to collect, and that in case of a deficit distraint would be levied upon them. Sir Frederic Kenyon suggests, indeed, that the document is a contract for the farming of taxes. The *ἀπαιτηταί* are then not liturgical officials but tax-farmers, and the 12 solidi are the sum for which they contract, keeping as their profit anything in excess of it. It is in that case natural that they should be held responsible for any deficit. This explanation agrees well with the wording of the document, and in favour of it may be urged the fact that the tax in question is not described as *δημόσια* (see note on 1660, 16-19). Against it must be set the name of the collectors, *ἀπαιτηταί*; for certainly in most cases the *ἀπαιτηταί* of papyri are liturgical officials engaged in the collection of direct taxes (see, for the Roman period, Wilcken, *Ostr.* i, p. 610, for the Byzantine, Gelzer, *Studien*, p. 54 ff.; Wilcken, *Grundzüge*, p. 230). The nature of their office is unfortunately too doubtful to throw light on this question. The title is certainly an extraordinary one, and that *λειτουργῶν* is not a slip of the pen for *λειτουργῶν* is proved by the double occurrence of the word and by the addition in l. 12, where *φυλ[ακ]ων* is a very probable though not absolutely certain reading. Possibly persons liable to the liturgy could compound by a money payment and the *ἀπαιτηταί* were collectors of this; but this seems an unlikely explanation. Prof. Hunt suggests, doubtfully, that the *λειτουργοί* were not entirely unpaid and that 'a rate raised on their behalf might be collected by persons described as *ἀπαιτηταὶ τῶν λειτουργῶν*'; and a conceivable explanation is that the *ἀπαιτηταί* were collectors of cautionary deposits paid by *λειτουργοί* or their sureties. In any case it is doubtful whether we can regard the document as a contract for farming taxes, tempting as such an hypothesis is in view of the absence of evidence on this institution in the Byzantine period. The agreement may represent either a private arrange-

ment by which the pagarchs shifted their own responsibility for the taxes of the pagarchy on to the shoulders of their subordinates, or a statutory institution, each collector being directly responsible for his own department. The latter is perhaps the more probable supposition; it is to be noted that in 1660 also the collector is responsible in case of a deficit.

- + βασιλειας του θειοτατο[υ] ημων δεσποτου Φλς Ίουστινιανο³
του αιωνιου Αυγουστου και Αυτοκρατορος ετους εικο[σ]του εβδομο[υ]
μετα την ὑπατειαν Φλς Βασιλε[ι]ον του ενδοξο[τ]α[τ]ου ετου δωδεκατου
Επειφ // λ // δευτερας [υ]δικτιονος
- 5 Φλς Ίουλιανω τω μεγαλοπρεπεστατω απο αρχοντων και Μηνα λαμπροτατω
σκρινιاريω και παγαρχαις της Ανταιοπολιτων δι/ ὑμων Φλς Διοσκορο⁴. Απολλωτος
και Απολλω[τ]ος Ίωαννου ευδοκιμωτατων πρωτοκωμητων κωμης Αφροδιτης
του αυτου Ανταιοπολιτου νομου πι/ Αυρηλιων Πεσαλουτος Ίσιδωρο⁵ εκ μητρ/
Μαρίας και Μηνα Ερμαυτος εκ μητρος Τσ[ω]νης απαιτητων των λειτουργω[υ]
10 της αυτης κωμης Αφροδιτης χαιρ⁶ [ομολο]γο[υ]μεν δια ταυτης ημω[υ] της εγγρα[φ]ο⁷
ασφαλειας [ο]φειλειν ὑμιν και χ[ρ]εωστει[ν] εν κ[α]θαρω κ[α]ι αναμφιβολω ὑπερ
των αυτων [λ]ειτουργων της αυτης κω[μ]ης Αφροδιτης ὑπερ της παρουσης
δε[υ]τερας ἰ[δ] / χρυσο⁸ νομισμ[α]τια δωδεκα ευσταθμα ζυγω δημοσιω γι/
χρ/ ν^ο ἰβ ευσταθμ[υ] ζυγ[υ] δημοσ[ι] και ταυτα ετοιμως εχομεν παρασχειν ὑμιν
15 εν τρισι καταβολαις του δημοσιου εκαστης κ[α]ταβολης χρ[υ]σου νομισμα[τ]ι⁹
τεσσαρα ευσταθμα καθως ειρηται διχα τινος αντιλογιας και υπερθεως
επανα[γ]κες παντοιας ^{ημων} [[υμ]] εμποριας κατεχομενης ὑφ ὑμων αχρι
απ[ο]δοσ[ε]ως και συμπληρωσεως παντος το^ν ειρημενου χρυσιου και
19 επ[ε]ρωτηθ[ε]ντες ωμολογησαμ[ε]ν δη[λ]ουσι εξ αλληλεγγυη^ς και αλληλαναδοχοι
και ὑπερ
20 αλλ[η]λων ἀ[να]δεχομενων . § ὑπεθε[μ]εθα ^{υμων} [[και]] ενεχυρο^ν λογω κ[ι] ὑπο[θ]ηκης [δ]ικαιω

3. ετου: sic.

5. Μηνα: see introduction to 1660. Though not described as *scrinarius* in 1660, it seems probable that the Menas there is the same person as in the present case.

6. παγαρχαις: this goes with both Ίουλιανῶ and Μηνα. The forms *πάγαρχος* and *παγάρχης* were used concurrently.

Διοσκορον: this is the well-known 'poet' and advocate, whose papers make up the sixth-century Aphrodito Papyri. He had succeeded his father Apollon as *πρωτοκωμήτης*.

7. Απολλωτος: this person was, with Dioscorus, one of the envoys from Aphrodito who concluded with the Count Palladius the agreement in Cair. Masp. i. 67032 (A.D. 551). He appears with Dioscorus as *πρωτοκωμήτης* in 67094, 5, dated in this same year, where Julianus appears as pagarch alone, without Menas.

8. Πεσαλουτος: in l. 24 Πισαλουτος; but in neither case is the λ a certain reading, and it is even possible that no letter is to be read between α and ο.

9. Τσωνης: though the ω is lost the reading is practically certain; cf. Cair. Masp. i. 67109, 12. The Psemnuthius there mentioned is very likely the brother of the present Menas. It is not clear whether the Μηνας Πικαῦ υἱος Ἑρμαῶτ(ος) of Cair. Masp. ii. 67143, v., 7, is to be identified with this person. The name Τσώνη is well known also in the Syene papyri.

11. εν καθαρω και αναμφιβολω: for this phrase cf. Cair. Masp. ii. 67129, 9 f., where *αναμφιβολω* is to be read for *αναμφιβ(ρ)οχω*.

13. ζυγω δημοσιω: for the latest treatment of the ζυγά of Byzantine papyri see Wenger, P. Mon. 1, 53, note.

16. υπερθεως: *ι. υπερθέσεως*; but it is just possible that the word was correctly written.

17. [[υμ]]: the scribe began to write *υμων*.

18. αποδοσεως: the second ο is a correction from ω.

19-20. δηλονοτι—§: a confused passage. The whole section beginning with *δηλονοτι* and ending with *ωμολογησαμεν* in l. 24 is apparently an afterthought, inserted to make the mutual responsibility more definite. In l. 19 we should expect *εξ αλληλεγγυης και αλληλαναδοχης*, but the last word is quite impossible. *αλληλαναδοχοι* is not a quite certain reading, but is very probable, and the union of the adverbial phrase *εξ αλληλεγγυης* with the adjective *αλληλανάδοχοι*, though unusual, is not unnatural. *και κτλ.* is a (tautologous) expansion of the idea, *αναδεχομενων* (*αναδεχομενον* is also possible; neither is quite certain, but *αναδεχομεθα* seems impossible) being miswritten for *αναδεχόμενοι*. The letter after this looks like υ, and above it is a letter or dot in blacker ink. Perhaps the scribe began to write *υμιν* or *υπεθεμεθα*, but stopped and only deleted the υ later. § = *καί*.

- παίν]τα τα ὑπαρχοντα και υπαρξοντα γενικως και ἴδικ[ως] εἰς τ[α π]ρο
 κειμενα οἰωδηποτε οφιληματι μεχρι επιλυσεως τῶ προκ/ χρυσ[ι]ου τ]ων
 αυτων δωδεκα ευστ^θ δημοσ, ζυγω νομισματων και επι τῶτω κ, επι πασι επ
 24 ερωτηθ^ς ωμολογησαμεν (2nd hand) Ϙ π/ Αυρηλιων Πισαλουτος Ἰσ[ι]δωρο^υ και Μηνα
 Ερμανωτος ως προκ/ [σ]υμφωνε[ι]
 25 παντα ως προκ' + ς Αυρηλιος Ψαῖς Βικτορος αξιωθεις εγραψα υπερ αυτων
 γραματα μη ειδοτων +
 26 (3rd hand) Ϙ Βικτ[ωρ] Φοιβαμμων[ος] πρεσβ^ς μαρτυρω τη οφιλη ακουσας πα[ρ]α τ]ων
 27 θεμενων Ϙ (4th hand) Φλ[αυιος?] Βικτορος μαρτ[υ]ρω τη ωφειλη ακουσας
 παρα
 28 των θεμενων Ϙ
 29 (5th hand?) + δι εμου Πιλατου νομικ[/] εγ[ρ]αφ[η]
 Endorsed, along the fibres:—
 30 (6th hand?) + γραμμ . . . / π/ Π[ισαλουτος Ἰσ]ιδωρ/ κ, Μηνα Ερ[μα]νωτ[ς]
 31 χρ/ ν^ο ιβ ευστ^ς δη^μ

21. *εις τα προκειμενα* : *κειμενα* is certain, and it is difficult to see what but *προ* can have preceded, but the traces look more like *ν*. *εις τ[α]*, though very indistinct, is a perfectly possible reading.

25. *γραματα* : *sic*.

27, 28. Thus indented in the papyrus. The reason is probably that there was in antiquity, as at present, a flaw in the papyrus.

27. *Βικτορος* : *l. Βικτωρ* if Φλ[αυιος] is rightly restored, but possibly a personal name beginning with Φλ is in question; the traces do not much suggest *αυιος*.

29. The hand here is quite different from that of the body of the document, and it seems likely that, as Wenger (P. Mon. I, 64, note) and Mitteis (*Archiv*, iii, p. 174 f.) hold was often the case, Pilatus, though he states that he wrote the document, did not actually do so himself but had it done by a subordinate, and merely took the responsibility for it by signing his name at

the foot; but we have always to reckon with the possibility, recognized by Mitteis, *l.c.*, that notaries might use for the signature a special and artificial kind of script not employed in the document itself (*cf.* 1716, 17, note). Certainly these notarial signatures often show a type of hand quite unlike that found in any document; and some editors are perhaps too ready to describe such signatures as a new hand on the ground of difference of script. Pilatus is the scribe of several of the Cairo papyri of this collection.

30. *γραμμ . . .* : probably *γραμματιον*, the pen being drawn upwards at the end of the *ν*, and *τι* being written close together. This endorsement is in a large spread-out upright hand of a type not infrequently seen in endorsements, and is perhaps therefore due to the original scribe, using a different script (see foregoing note). It may even be the same hand as the signature of Pilatus.

PAPYRUS 1662.—First half of 6th Century.

Inv. No. 1642. Acquired in 1906. Aphrodito (Kôm Ishgau). 1 ft. x 6 in. In a medium-sized fairly regular upright cursive hand, along the fibres; papyrus very dark and in bad condition. In the upper half two-thirds of each line are lost. Apparently folded from left to right. With it are two narrow strips from other documents, also of the Kôm Ishgau find.

IT is a matter of conjecture only that this document relates to Aphrodito, but the conjecture is a practical certainty. The appearance of the papyrus strongly suggests Kôm Ishgau as the provenance, and the hand indicates Aphrodito rather than Antinoopolis as the place of writing. The names too suit Aphrodito, and the mention of Apollos, perhaps as a *πρωτοκωμήτης*, in l. 3 tends to confirm this.

20 δυο νομισματων κερατιου δωδεκατον ως προκ[/]
 (3rd hand) + Αυρηλιος Αβρααμ Ανουφι
 ου ο προκ/ εξεδωκα το εντια
 γειον ως προκ/ (? 1st hand) Θεοδοσιος μοναζ/
 και γραμματῆ μαρτυρω το ενταγῆ ο και σω-
 25 ματισας εγραφ/ Παῦνι ἰ ἰνδι* / ιβ//

21. The hand of Abraham is a large clumsy sprawling uncial with some cursive forms.

22f. *εντιαγειον*: *sic*, apparently.

23. It is clear from the subscription of Theodosius that he was not only a witness but also the scribe who drew up the document, but it does not necessarily follow (see 1661, 29, note) that he was the actual writer of it. In this case, however, it seems probable that he was, for not only does the wording of his subscription seem to mean this but the hand, though sloping, whereas that of the document itself is upright, is fairly similar in the forms of the letters and is in ink of the same colour. The

subscriptions of the parties, on the contrary, are in ink of lighter colour. Some editors (*e.g.* Heisenberg, P. Mon. 1, 64, note, etc.) conclude from such differences in the colour of ink that the signatures were in some cases added after the date at which the document itself was written, but this does not necessarily follow, as we cannot be certain that only one inkpot was used. In the present case the notary may well have written the document and added his signature at the foot, and then brought it to the parties for their approval and confirmation.

24f. *σω-ματισας*: so written. Apparently *εγραφ/* should be *εγραψα*.

PAPYRUS 1663.—6th Century.

Inv. No. 1550. Acquired in 1906. Aphrodito (Kôm Ishgau). 1 ft. 0 $\frac{5}{8}$ in. × 1 ft. 9 $\frac{3}{4}$ in. In a large easy, cursive hand of official type, very similar to, and possibly but not probably the same as, that of Cair. Masp. i. 67030; the heading in a very tall narrow script. The second column is in the same hand as the first; in Cair. Masp. 67030 it is different. Writing along the fibres. The papyrus, which is discoloured in places, was folded from right to left. See J. Maspero, *Org. militaire*, pp. 105, 142, etc.

THIS document forms a close parallel in its character and format to Cair. Masp. 67030; but a still closer parallel is to be found in a papyrus at Alexandria which is to be published in vol. iii of the Cairo catalogue (Cair. Masp. iii. 67321), and which, by the kindness of M. Maspero, has been seen in proof by the present editor. Documents of a similar character are P. Flor. iii. 292; 293, also seen in proof by favour of Prof. Vitelli. 67030 is an order by the *praeses* Jaccobus (*sic*) for the annual payment of the embola; the present document and the Alexandrine papyrus are orders for the payment of corn, etc. destined for the annona of a corps of Numidians stationed at Hermopolis for the protection of the Thebaid; and the wording of these two is almost identical. They are not indeed duplicates; the *praeses* and the period for which the supplies are demanded are different, as is also the *optio* through whom delivery is to be made; but with the exception of these necessary modifications the formula is the same throughout. Both documents have lost their left side, but 67321 has lost much less than 1663, and as the lines are of different length a combination of the two enables the imperfect first column to be restored almost completely. In the present transcript, all the words or letters in the supplements which are not specially marked are visible in 67321; those which are lost even there and have been conjecturally supplied by Maspero are printed in thicker type, while letters uncertain there are marked by the usual dot. 67321 is an order issued by the *praeses* Jaccobus, the same who occurs in Cair. Masp. 67030,

for the supplies for the months September–December of the 12th indiction ; here the *praeses* is Phoebammon, and the supplies are for January–April of the 13th indiction. These indictions may well be successive years. The *optio* (for whom see Maspero, *Org. militaire*, p. 105) is in 67321 Beryllas, here Theotecnus. In both the official responsible for the provisioning of the troops is the *comes* Plutinus.

It is to be noticed that here the supplies are for ‘the second *quadrimestrium* of the present 13th indiction’, the months concerned being January–April. The use of the Latin names and the description of these particular months as the *second quadrimestrium* show that the indiction is that of Constantinople, which began on Sept. 1; the three *quadrimestria* were respectively September–December, January–April, May–August (*cf.* P. Hamb. i. 39 of A. D. 179, where the same periods are seen). The indiction for purposes of taxation—at least where the reckoning was by these *quadrimestria*—would thus overlap with the Egyptian indiction in current use. This clear instance of the use in a papyrus of the indiction of Constantinople is of interest; *cf.* Wilcken, *Grundzüge*, p. lx; *Hermes*, xxi, p. 281 f. It raises the question whether any others of the indiction reckonings for financial purposes found in such documents as taxation registers are to be identified with the indiction of Constantinople. Those at all events which refer to the Numidians (Cair. Masp. i. 67056, iii, 5; 67058, ii, 6, 8; v, 1; 1670, 16) probably apply to the same *quadrimestria* as here.

In l. 22 ff. are added to the order to pay the supplies over through the *optio* Theotecnus the words ἀπροκρίτως ἄχρι κομιδῆς τοῦ εὐτυχεστάτου προδηληγάτου τῆς αὐτῆς τρισκαιδεκάτης ἰνδικτίονος), which are of great interest. The word προδηληγάτου is the Greek form of the Latin *praedelegatio*, for which see Seeck in Pauly-Wissowa-Kroll, iv, col. 2431, s. v. Delegatio, 2: ‘Die Delegatio soll im Anfange jedes Steuerjahres in jeder Stadt durch öffentlichen Anschlag bekannt gemacht werden, ja in einzelnen Provinzen wird schon einige Monate früher eine vorläufige Mitteilung ihres Inhaltes (*praedelegatio*) zur öffentlichen Kenntnis gebracht. Vor ihrem Eintreffen ist die Erhebung der präsumptiven Steuerquote zwar nicht verboten, wohl aber ihre Verwendung, da auch diese durch die Delegatio geregelt wird.’ This suggests that the new word ἀπροκρίτως here is to be taken in the sense of ‘without assignment’, *i. e.* the supplies are to be furnished but are not to be actually disposed of till the arrival of the *praedelegatio*, which accords perfectly with what Seeck says. But at the foot of the document an assignment of the supplies appears to be made, part being for the *optio* and part for τῷ δημοσίῳ; and though the reference may be particularly to the actual issue of the supplies to the corps and the officials, it is perhaps more likely that, as suggested by Prof. Hunt, the word really corresponds to our ‘without prejudice’. τῷ δημοσίῳ probably denotes the officials; a small portion of the whole was to be paid to them as salary or for expenses.

It is to be noticed that the *praedelegatio* is that for the indiction, not merely for the *quadrimestrium*. As the *delegatio* was issued at the beginning of the indiction, the *praedelegatio* should, as stated by Seeck, precede the indiction; but since the thirteenth indiction here concerned is described as τῆς παρούσης this is impossible in the present case. It might indeed be suggested that though the months January–April are called the second *quadrimestrium* the reference in τῆς παρούσης is to the Egyptian indiction; that the letter was written after the commencement of this but before that of the indiction of Constantinople. This is a possible explanation; but it seems unlikely that the supplies for the second *quadrimestrium* would be raised before the

beginning of the first, and on the whole it is best to suppose that the *praedelegatio* (and *a fortiori* the *delegatio*) was not infrequently late in transmission. We might then place the date of this letter some time in the autumn.

Col. 1.]

- 1 [+ Φλς]]ων Σ[ερ]ηνος Φοιβαμμων ο μεγαλοπρ^ες κομ^ες και αρχ^ες της Θηβ^β
επαρχ^ες
- 2 [πασας Θεου ηγουμενου τας υφ(?) ηλιω πολ]εις ιθυνων βασιλευς ο κρατιστος οπλοις και στρατιω-
τικους καταλογοις εις παραταξιν
- 3 [παρεσκευασμενοις τη των τα]κτικων εμπειρια μετα της των νομων ταξεως τειχιζει χαρακτηριζει
τουτο το νυν φοιτησαν
- 4 [ευτυχημα τω Θηβαιων εθνει θεσπισαι γ]αρ ευτυχως κατηξιωσεν κατηξιωσεν δια θειου πραγ-
ματικῶ τυπῶ ενιδρυσθαι τη Ερμουπολιτων
- 5 [πολει αριθμον των ευκαθοσιωτῶ]ν Νουμιδων Ιουστινιαων ανδρων πεντακοσιων οκτω προς παρα-
φυλακην της Θηβαιων
- 6 [επαρχειας και προς εκδιωξιν πασ]ης βαρβαρικης επιδρομης και σιτησεις αυτοις χορηγισθαι
προσεταξεν την γαρ τοιαυτην αγαθην
- 7 [και προνοητικην διοικησιν περατι] παραδουναι προστετακται ο ενδοξοτατος κομης Πλουτινος
ανηρ τη ευσεβει ταυτη πολιτια·
- 8 [χρησιμος γεγωνος και εν τοις κοι]νοις πραγμασι ευδοκιμος φανεις ως και μεμαρτυ[ρ]ηται παρα
της κρατουσης τυχης και της
- 9 [υψηλοτατης καθεδρας οστις εκ προ]ομιων [τ]ης αυτο' αφιξεως εδειξεν το φυσει προσον [τ]η
αυτου ενδοξοτητι πραον το λυσιτελου

1. The Phoebammon here mentioned may well be the same person as the μακαρ[ιου] κόμητος Φοιβάμμο[ν]ος of P. Beaugé 2. That the 'last of a series of names was the name in actual use seems established (Maspero, *P. Beaugé*, pp. 10-11; Bell, *Archiv*, vi, p. 110 f.), and this *praeses* was therefore known as Phoebammon. If he is identical with the *comes* of Beaugé 2 this document must be earlier in date than that, as he is there described as dead. It is to be noticed that the titles of the *praeses* are not here followed by τῶδε, which Maspero reads in the text of Cair. Masp. 67030, 1. It is therefore very probable that τῶδε should there be altered to το δ', a reading which the facsimile makes likely. This is now confirmed by Cair. Masp. 67321, where Maspero reads in the same position το 5". If this is rightly read an interesting conclusion is suggested. Cair. Masp. 67030 was written in the 10th indiction (Col. 2, l. 2), 67321 in the 12th. If δ' be read in the former we must infer that the allusion is to the year of office. The 10th ind. was Jaccobus's 4th year of office, the 12th his 6th and, if the present document was written in the following year, his last. Does the same inference apply to the titles of the Dux? If so τὸ β in Cair. Masp. 67002, etc. means 'for the second year', and Athanasius became Dux in 566-567. 67005 will then prove (see *P. Beaugé*, p. 11) that he held office for two years only, and that Callinicus became Dux in 567-568. [M. Maspero, in a private letter, questions the above conjecture. Assuming that 'la charge de *praeses* (consularis), sans doute par un vieux souvenir de l'époque romaine, était peut-être annuelle, mais renouvelable', he agrees that *in practice* τὸ β (γ, etc.) might refer to the year, but thinks that in strictness it always meant 'for the second (third, etc.) time'. As regards Athanasius, he

remarks that 67002 is to be dated in 566-567, which, if τὸ β referred to the year of the term, would place Athanasius's first year in 565-566. Menas was pagarch 'from the 15th ind.' (566-567) and was pagarch under Cyrus, the predecessor of Athanasius, so that the latter could not be Dux in 565-566. But 67002 was written after the 15th ind., and therefore not earlier than the middle of 567; and there is no reason why it may not have been written even in 568. Thus Maspero's objection is not conclusive.]

2. *ιθυνων* : apparently the Epic and Ionic verb.

[τεγγον

3. *μετα της των νομων* : 67321 reads τ]ων νομων.

τειχιζει χαρακτηριζει : neither here nor in 67321 is *και* written between these words.

4. *κατηξιωσεν* : the word was accidentally repeated; the marks above and below the second writing of it are intended as a sign of deletion.

7. *τη ευσεβει ταυτη πολι(ε)ια* : probably Antinoopolis, which was the capital of the Thebaid and the seat of the Dux (see Wilcken, *Grundzüge*, p. 82; Kühn, *Antinoopolis*, p. 163 ff.) and therefore probably of the *praeses*, for though the rations were intended for Hermopolis there seems no reason why the person responsible for collecting them should not have resided at Antinoopolis. That *ταυτη* refers to the city in which the writer is and does not merely point back to τη 'Ερμουπολιτων is certain; in the latter case τη *ειρημένη* or a similar expression would be used; and that the *praeses* was writing from Antinoopolis, not from Hermopolis, seems to be confirmed by l. 4, where, in the latter case, we should expect *ταυτη τη Ερ*.

8. *της κρατουσης τυχης* : *i. e.* the Emperor.

τω οπι/ σιτο^ο σλγ ρ ρλα(οι/ γ /αωπ
 τω δημοσι/ σιτο^ο ζ ρ κζ δ' οι/ γ νδ(ε

PAPYRUS 1664.—6th Century.

Inv. No. 1732. Acquired in 1906. Aphrodito (Kôm Ishgau). $4\frac{1}{2}$ in. × 1 ft. $o\frac{1}{4}$ in. In a fairly large flowing cursive hand sloping to the right, across the fibres; the subscription larger and looser. Papyrus of dark colour, stained in places a dark red. Apparently folded three times from bottom to top and perhaps once from right to left.

THIS document is exactly parallel with the series of receipts beginning with Cair. Masp. i. 67033, and particularly with that papyrus itself. It is a receipt from the *ἐθνικὸς χρυσῶνης* (for whom see Gelzer, *Studien*, p. 61) to the people of Aphrodito for the *κανονικὰ καὶ χρυσικοὶ τίτλοι*. The receipt is signed by the *χρυσῶνης*.

[+δεδωκασιν] οι απο κωμης Αφροδιτης το^ο Ανταιοπολιτο^ο νομου δ/ το[ν] θανμ[ε] Ιωαννου(?) υποδεκ[τ]ς]
 [της αυτης] κωμης εις λογον κανονικων και χρυσικων τιτλων πρ[ω]της] κ[α]τ[α]βολης
 τριτης ἰνδ/ χρυσου νομισματια εκατον τριακοντα τεσσαρα ημισυ ευστ^α απλ/ γι/ χρ/ ν^ο ρλδ
 ευστ^α απλ/ και εις ὑμων ασφαλειαν και το^ο δημοσιο^ο λογον πεποιημαι τουτο το ενταγιον μεθ^ο
 5 ὑπογραφης εμης ως προκ// (2nd hand) +Ηλιοδαρος εθνικ/ χρυσων^η επαρχειας
 Θηβαϊδ^η πεποιημαι το ενταγιο[ν] των νομισματια εκατον τριακοντα
 τεσσαρα ημισυ πληρ/ απλ/ ως προκ/

1. του θανμ(ασιωτατου) Ιωαννου υποδεκ(ου); for the name see Cair. Masp. 67033 ff.; for του θανμ^ε see 67036, 2; etc. 6. νομισματια: sic.

PAPYRUS 1665.—6th Century.

Inv. No. 1784. Acquired in 1907. Phthla in the Antaeopolite nome; from Kôm Ishgau. $2\frac{1}{4}$ in. × about $11\frac{1}{4}$ in.; in two fragments not continuous. In a small compressed cursive hand, along the fibres; papyrus of poor quality. Perhaps folded three times, from left to right.

A RECEIPT similar in form to Cair. Masp. i. 67045–67047. Like the first two it is given to Apollos the father of the versifier Dioscorus but unlike them, which are for the *ἀστικά* or city dues of Antaeopolis, it is for *κωμητικά*, village dues; for the distinction see Maspero's note on 67045. The dues are payable for the *κωμητικά* of Phthla, a village where Apollos and after him his son held land. The receipt is issued by the pagarchs (plural) through their *βοηθός* (see introduction to 1660).

- 1 + δεδωκ/ Απολλως Διοσκορο^ν δ/ Φοιβαμμωνος [εις λογο]ν δημοσιων κωμητικ/ κωμης Φθλα
 τριτης καταβο[λης κανο]
 2 εκτης ινδ/ κερατι/ τρια εκτον γι/ κ/ γ ε [οι ενδο]ξοτατοι παγαρχοι δ/ εμο^ν Βικτορος βοη^θ
 εξεδωκ/ τ[ο]
 3 ενταγι/ ος προκ/ + + (2nd hand?) χ δ/ [. κ]ερατι/ πεντε ημισυ γι/ κ/
 ε[. . .]

1. *κανο*: cf. Cair. Masp. 67045, 1; 67046, 1; 1667, 4; additional payment, perhaps (*ὑπερ*) *δημοσίων* [*ἀστικῶν*] followed by the specification of the *καταβολή*. It may very likely not be = *κάνονος*.

3. *ος*: *λ. ὄς*. The writing between the two crosses is apparently shorthand. The following entry is evidently for an the same hand as the preceding, as the writing is less compressed, but the ink is the same.

PAPYRUS 1666.—6th Century.

Inv. No. 1772. Acquired in 1907. Phthla; from Kôm Ishgau. 2 in. × 8 in. In a rough clumsy cursive hand with a thick pen, across the fibres; papyrus of coarse quality. Probably folded from bottom to top.

A RECEIPT similar to the last and to the same person, but here a payment for certain monks seems to be included, though, owing to the uncertainty of the reading, this is doubtful. Perhaps a charge in the nature of a tax was made for the support of a local monastery. The receipt is issued by a *βοηθός*.

+ δεδωκεν Απολλως Διοσκορο̄ εις λ[ο]γῑ δημοσ[ιων]
 κωμητικ/ κωμης Φθλα και μοναζ/ Α[γ]ι[ο] . ε . . ιβ̄ . [
 ογδοης ινδ/ κερατια δωδεκα ημισυ τεταρ γι/ κ/ ιβ[δ']
 οι ενδοξ̄ξ̄ παγαρχ̄ δι εμου Ματοι βοηθ̄ς στοιχ̄ς τα
 5 δωδεκα ημισ̄ς τεταρ κερατιων ως προκ/

4. It is not quite certain whether *κερ/* was written after this (in the lacuna), but *κερατιων* at the end is probably meant for *κεράτια*, being influenced by the fractions.

PAPYRUS 1667.—Early 6th Century.

Inv. No. 1697. Acquired in 1906. Aphrodito (Kôm Ishgau). 11 $\frac{3}{8}$ in. × 4 $\frac{3}{8}$ in. In a large flowing irregular cursive hand, along the fibres. Perhaps folded from left to right and once from bottom to top. Below the text is a blank space of 6 in.

THE three following documents are to be compared with Cair. Masp. i. 67052; 67053. They are orders addressed by *πρωτοκωμηται* of Aphrodito to the *ὑποδέκτης* John for disbursements from his *ὑποδοχή* (see note on l. 3). The *ὑποδέκτης* was clearly not a mere collector or receiver of taxes, but a general finance official under the authority of the *πρωτοκωμηται*.

It was through the *ὑποδέκτης*, very likely this same person, that the payments of the village for public taxes were made to the *ἔθνικὸς χρυσώνης* in 1664. In the two Cairo papyri he is instructed to make payments for various purposes, some at least of which seem to be expenses of local administration. Here it is not said to whom or for what purpose he is to make the payment. Possibly this is due to mere inadvertence; but it may be that the money is to be paid over to the *πρωτοκομῆται* for purposes not specified; cf. 1668, introduction; 1669, introduction.

‡ καταβολῆ· Ἰωαννῆ υποδεκτῆ
 παρασχῆ ἀπο τῆς σῆς
 υποδοχῆς τῶν δημοσ,
 κ̄ανὸ πρωτῆς ἰνδ/ χρυσοῦ
 5 [ν]ο[μ]ισματιον ἐν παρα κερ/
 [ἐν ἡ]μισῦ τεταρτον χρυσοῦ
 [στα^θ γ]ι/ ν^ο α π/ κ/ α δ Θωθ // ἴη
 [τῆς] α^ντῆς α ἰνδι^κ//
 (2nd hand) [Χα]ρισίος πρωτο^κ/ σΧΧΧ
 10 (3rd hand) [Βοτ]τος πρωτοκ// σΧοι
 Endorsed, along the fibres:—
 (4th hand) ‡ κ[α]τ[α]β[ο]λ[η] / τῆς α ἰνδ/ ν^ο α π/ α δ χρ

1. καταβολῆ: the dot is a mark of punctuation, intended to separate καταβολῆ from Ἰωαννῆ υποδεκτ(η).

3. υποδοχῆς: as in all cases this word is followed by a specification of the indiction it seems probable that it means, not, as σῆς would suggest, 'office of receipt of taxes' but 'amount received'.

6-7. χρυσοχ(οικω) σταθ(μω): cf. Cair. Masp. 67052, 6; etc.; Reil, *Geuerbe*, p. 54.

9. Χαρισίος: restored from Cair. Masp. 67052, 9; 1668, 12; 1669, 9.

σΧΧΧ: στοιχεί.

10. Βοττος: from Cair. Masp. 67052, 8; 67053, 13; 1668, 13; 1669, 8.

σχοι: doubtful; = στοιχεί.

11. καταβ(ολη): doubtful; in Cair. Masp. 67052 the first word of the endorsement is not read; 67053 has no endorsement.

PAPYRUS 1668.—Early 6th Century.

Inv. No. 1770 B. Acquired in 1907. Aphrodito (Kôm Ishgau). 11¼ in. × 3¼ in. In a small neat upright cursive hand, along the fibres; the subscriptions in clumsy unpractised hands. Papyrus dark, imperfect on the left, and in a bad state of preservation. Folded from right to left and perhaps once from bottom to top. Below the text is a blank space of 6 inches.

THIS document is somewhat more detailed than the last. The sum ordered to be paid is 48⅓ carats, and the various parts of this are specified. It is not clear, however, to whom the money was to be paid or even certain that the words *διὰ Χαρισίου* in l. 6 and *διὰ Βόττου* in l. 9 mean that the payments were to be made by these persons or merely that the moneys to be expended had been paid in by them. The last explanation seems in itself unlikely, as when money was being paid out of the local treasury it could be of no interest to know who had paid it in, even if, which is improbable, the separate payments were kept distinct in the treasury; but it is supported by l. 6, (*ὑπὲρ*) *κτῆσεως αὐτοῦ*; and as the total sum is described in l. 10 as *δοθ(ἐν) τ(οῦ) δημοσίου* it might be thought that the payments previously specified were payments *into* the

treasury. This is not however a necessary inference, and the phrase may merely sum up the payments already specified in detail. In either case it seems clear that the 48 $\frac{1}{3}$ c. had already been spent by Charisius and Bottus; the *ὑποδέκτης*, who was in charge of the local treasury, might, as in Cair. Masp. 67052; 67053, be authorized to make payments himself, but he might also be instructed to pay out money to the *πρωτοκομῆται* for expenditure incurred or to be incurred by them; and their written order to this effect would serve as evidence of the withdrawal of the money.

ΧΜΥ

[+ καταβολη Ιωανν]η υποδεκτη παρασχο^λ
 [απο της σης υπο]δοχης των δημοσιων
 [κανονος]ης ἰνδικ/ χρυσῶ
 5 [κερατια τεσσαρ]ακοντα οκτω τριτον ζυγ[ς]
 [γυ/ κερ/ μ]η γ' ζυγῆ δια Χαρ[ι]σιο^ν § κτησεως α^ντου
 [.] κ/ εικοσι και § Θμονυχθη δια το^ν αυτου
 [κερ/ . . . η]μισῆ τεταρτον κ[α]ι § πορο^ν της κωμης
 [κερ/]τ[ο]ν και δ[ι]α Βοττο^ν κερατια
 10 [. το]ν § κ/ μη γ' το δοθῆ της δημοσιου
 [.] Επειφ // κδ // της Ἰ νδικ// . .
 (2nd hand) [Χαρ]ισιος προτοκ/ στοχ
 (3rd hand) [Βοττο]ς προτοκ/ στιχι μοι //

1. χμγ: see the references in Mitteis, *Grundzüge*, p. 89², and now particularly Dölger, IXΘΥΣ, i, pp. 298-317; W. K. Prentice, *Class. Phil.* 1914, pp. 410-416.

5. τριτον: apparently a correction, at least as regards the earlier part of the word.

6. (υπερ) κτησεως αυτου: as suggested in the introduction, this would naturally seem to indicate a tax-payment by Charisius into the treasury for his own land, but the other evidence rather makes against this explanation, and it is not quite impossible that a payment for public purposes may be meant.

7. μια: such seems to be the reading; τρια is impossible; ι is apparently a later insertion. Such a mistake as μια for εν, in a correctly written document and with a word so common as

κεράτιον, is curious.

Θμονυχθη: cf. Cair. Masp. ii. 67243 (B), 14, Θμονεχθη της κώμης. Both are forms (with the Coptic feminine article) of the place-name Μονναχθη in the Antaeopolite nome, which occurs several times in vol. iv.

9.]ρον: the end of a fraction, and so too το]ν in l. 10.

10. §: ὁμοῦ.

της: ἰ. τοῖς.

11. §: αἰτήσ. What follows νδικ// is probably shorthand or a mere flourish.

12. στοχ: το is very doubtful and is read on the assumption that a horizontal stroke which covers the whole is the top-stroke of τ.

PAPYRUS 1669.—Early 6th Century.

Inv. No. 1658. Acquired in 1906. Aphrodito (Kôm Ishgau). 10 $\frac{7}{8}$ in. × 4 $\frac{3}{8}$ in. In a very uneven awkward cursive hand, in places with very thin, in other places very thick, strokes; in several places the ink is smeared. Writing along the fibres. The papyrus, which is of poor quality, was probably folded once in the middle, below the text and presumably also at right angles to the fibres, but the folds are not clear. Below the text is a blank space of 6 $\frac{3}{4}$ in.

IN this order the person to whom the money is to be paid is again not named, but as the sum is described as τὰ δοθέντα εἰς Ἀντινόου λόγ(φ) ἀναλωμάτων, it seems clear that the recipients

are the *πρωτοκομῆται* themselves. They had apparently advanced out of their own pockets money for the public service and now authorize the *ὑποδέκτης* to refund them the amount from his *ὑποδοχή*; cf. 1668.

† κατ[αβ]ο^λ. Ἰωαννη ὑποδεκ^τ
 παρ[ασ]χο^υ απο της ὑποδοχης
 σης κα[ν]ονος πρωτης εν^δ/
 χρυ[σο]ν νομισματια εξ γι/ χρ// ν^ο 5
 5 π/ κξι[ρ]/ [δε]κ[α]πεντε τεταρτς χρ^υ/ς Θωθ // ιη /
 της S̄ [ινδ/]^ο τα δοθεντα εις
 Αντιροο^υ λογο αναλωμας
 Βοττος προτοκ/ σχ
 (? 2nd hand) Χα[ρ]ισιος προτοκ/ σxxx

3. σης : not well written, but it does not seem possible to read δημ[ι].

5. χρ^υ/ς : χρυσοχοικῆ (σταθμῆ); cf. 1667, 6-7, note.

6-7. τα κτλ. : for this item of expense cf. Cair. Masp. 67053, 5.

7. λογον : ζ. λόγος.

8. The document was probably written by Bottus, whose signature does not seem to differ from the foregoing; but this is not certain. The hand of Charisius is also very similar but is probably autograph, to judge from 1667 and 1668.

PAPYRUS 1670.—First half of the 6th Century.

Inv. No. 1858. Acquired in 1907 by transference from the Oriental Department (from Or. 6807, acquired the same year). Aphrodito (Kôm Ishgau). $6\frac{3}{4}$ in. × 1 ft. $0\frac{1}{4}$ in. In a cramped cursive hand of varying size, along the fibres; papyrus of a rather dark brown tint. Between the columns a space of $3\frac{1}{2}$ in. Probably part of Cair. Masp. i. 67056.

THIS small fragment of an account is worth giving chiefly because of its probable connexion with Cair. Masp. 67056. In order to test the theory of its connexion a photograph of part of the Cairo papyrus was procured through the kindness of M. J. Maspero, but has not enabled a decisive answer to be given. As the photograph was on a reduced scale it was not possible to compare its lower outline with the upper outline of the present papyrus, and the reduction in the size of the writing and one or two differences in the forms of letters make it difficult to be quite certain that the hand is the same. But the arguments for the connexion of the two fragments are very strong. The distance between the two columns seems to be the same, and some perpendicular markings on the papyrus appear to correspond fairly well. Moreover there are in both prominent horizontal flaws in the texture at regular intervals; and these intervals are roughly equal in both fragments. Again in the present document at the top of column 2 there is the end of a stroke which might well be the left limb of the χ in *εντρεχοντ[ων]* (67056, iii, 6), and at a sufficient interval is the end of another stroke which might be a mark of abbreviation (*εντρε]χ[οντ]*). From the photograph it seems probable that the word was so abbreviated, not written in full as Maspero gives it. The arguments founded on internal evidence are still stronger. In col. ii of 67056 the sums are mostly small. The same is the case in col. 1 here. In col. iii they are on the contrary large, and the one sum preserved in col. 2 here is 20 s. 20 c. Moreover in col. iii there is a payment for the second *quadrimestrum* of the Numidians. The payment preserved here is for the third *quadrimestrum*.

Θ ν° ὑξ κ/ κας
 // ν° φλβ κ/ ιης δ
 αφ/ χ ληματς της υποδοχης των ολον δημς ν° φκα κ/ κβδ
 20 S χ των δοθεντς δ/ τοῦ κυρ/ Απολλωτος πρωτο°/ ν° ι κ/ ης
 Θ ν° φλβ κ/ ιης δ πληρς ο λογος ₪

17. The total of this column.

18. Presumably the total of this and the two preceding columns. The total of the two preceding columns was therefore 71 s. 21 $\frac{1}{4}$ c. The letters read as β here and in the amounts in ll. 19 and 21 might equally well be α, but β is required by the arithmetic, and β and α are very similar in their cursive forms. But there may be a miscopying, as with η in l. 20.

19-21. In these lines the sums making up the total amount are specified and the total is then repeated with a note that the

account is complete. As the preceding account is one of money expended on various purposes, the sums specified in ll. 19, 20 must represent payments into the local treasury; the disbursements recorded in the preceding portion of the account were made out of moneys received respectively from the collection of the δημόσια and from Apollos the πρωτοκομήτης.

19. αφ/: ἀφ' ὄν.

20. ν° ι κ/ ης: this makes the sum only 532 s. 6 $\frac{3}{4}$ c. Clearly the clerk has misread a κ as η.

PAPYRUS 1671.—Early 6th Century.

Inv. No. 1770 A. Acquired in 1907. Aphrodito (Kôm Ishgau). 11 $\frac{3}{4}$ in. × 3 in. In a small cursive hand, along the fibres; dark papyrus. Perhaps folded from left to right. Below the text is a blank space of 7 $\frac{3}{4}$ in.

THIS is a small account of money received from the shepherds of Aphrodito—if, that is, ποιμῆ(νων) is correctly read in l. 2. The account is apparently not of receipts but of expenditure; that is to say, the entries refer to the way in which money received from the shepherds was spent. The shepherds, as we learn from Cair. Masp. 67001, 4, τὸ κοινὸν τῶν ποιμένων, and other places, formed a corporation, and probably they paid their taxes in a lump sum.

₪ λογ, χρυσιῶ των απο
 Αφροδιτς ποιμῆ. Θλου
 ου—
 εξ ενταγι/ μῶ ν° μ κ/ Ϛδ'
 5 δ/ Αδριανῶ στρς κ/ κ
 εξ ενταγι/ μῶ ομοι/ ν° ζ κ/ κγ
 γι/ Θ ν° μη κ/ ἱθϚδ'
 λοιπ, ν° ἱε κ/ δδ'

2. ποιμῆ(νων): the μ^ε is very doubtful. Perhaps ποι^η. θλου should be read.

Θλου: apparently a place-name. It is not possible to read Θλα for Φθλα (unless indeed we read Θλα+, but even that is not very likely), which was moreover not a subdivision of Aphrodito.

The shepherds of Phthla occur in Cair. Masp. 67002, i, 14, etc.

5. Αδριανου στρ(ατωτου): cf. Cair. Masp. i. 67052, 4; etc.; Ferrari, *Pař. ined.* 3 (=Flor. iii. 280), 12. The latter indicates for the present account a date fairly early in the century.

PAPYRUS 1672.—6th Century.

Inv. No. 1783 verso. Acquired in 1907. Aphrodito (Kôm Ishgau) (?). $7\frac{3}{4}$ in. \times 5 in. In a small sloping cursive hand with a thin pen, across the fibres. A good deal faded. Verso of 1685.

THE connexion of this papyrus with Aphrodito is a matter of inference only, as neither the verso nor the recto contains anything which definitely points to Aphrodito as the provenance; but this provenance is strongly suggested by the hands, and the letter on the recto resembles the letters from Aphrodito in this and the Cairo catalogue. The address on the verso is unfortunately too indistinct for decipherment.

It is not certain but seems probable that the account is official rather than private. It is apparently one of expenditure, and is to be compared with 1671.

Ϝ γνω . χρυσι^ν
 κ της χλωρωφαγι/ ν° ἔγ
 κ αννωμι^ν των δημη^ν [ν° ιζ ?]
 κ τῶ δομεστικ/ ν° δ
 5 κ του πριμικ/ ν° α
 κ των νοταρριων^ν ν° α
 κ του υποδεκτη^ν κ συνηθιων
 των αστικ/ ν° δ
 γι/ ν° μ
 10 και κ της εχθ^ν των δημη^ν
 ν° ιβ
 [γι]/ το παυ ν° νβ

1. γνω.: presumably γνωσις, but it is not clear how the character after ω is to be explained. It is not the usual abbreviation mark Ϝ, but it may be a contorted writing of σγ. It does not favour the extension γνωμ(ων).

χρυσιον: corrected from χρυσιων; or possibly the reading is χρυσιων corrected from χρυσι^ν.

3. αννωμι^ν: obscure. The reading is fairly clear; αννωμι(κων) is impossible, and would not in any case go very well with τῶν δημ(οσιων). ανωμ(αλια) (meaning a deficiency in the δημόσια as compared with the estimates) is too far removed from what is written; αννωμι^ν (= ανωμοιου in the same sense) might be read but seems unlikely. αναλωμις is impossible.

ν° ιζ: this reading depends on the correctness of the ιγ of l. 2, which is not beyond doubt; but the faint traces are not

inconsistent with ιζ.

4. δομεστικ(ου): cf. Cair. Masp. i. 67040, 5; Maspero, *Org. militaire*, pp. 87, 106.

5. πριμικ/: πριμικερίου. See for this word P. Mon. 2, 16, note.

6. νοταρριων: the dotted letters at the end are extremely doubtful, but it seems clear that ρ was repeated. The clerk was probably intending to abbreviate the word.

7f. Apparently a payment of 'extras' in connexion with the collection of αστικά (see 1665, introduction).

10. εχθ(εσεως): the sense is not clear; see 1685, I, note. The word can hardly refer to the *farming out* of taxes (cf. 1660, 16-19, note; 1661, introduction).

12. [γι]/: or perhaps θ (= ὀμοῦ) was written.

PAPYRUS 1673.—6th Century.

Inv. No. 1686. Acquired in 1906. Ibion (in the Antaeopolite nome ?); from Kôm Ishgau (?). Book, at present consisting of 9 folios, all having lost the upper part and more or less mutilated at the foot. About $9\frac{3}{4}$ in. \times $5\frac{3}{4}$ in. In a regular upright cursive hand with a rather

thick pen; papyrus for the most part dark brown in colour but with patches of light brown. The book was made up in a single quire, with the protocol *κόλλημα* in the middle of the book (f. 5); for mounting, the leaves have been separated, but were originally connected as follows:—ff. 1+[10, lost]; 2+9; 3+8; 4+7; 5+6 (middle of the quire). The fibres of the *κόλλημα* which begins on the right of f. 6 are continuous with those of the left *κόλλημα* of ff. 4+7.

IT is only with reserve that this account is placed under the head of Aphrodito. It relates to a village called Ibion (l. 59); and though this name occurs in the Cairo Aphrodito papyri (i. 67055, r. ii, 8; ii. 67178 (A), 1), probably of a village in the Antaeopolite nome or at least in the neighbourhood of Aphrodito, it is of course far too common in many parts of Egypt to serve in itself as any evidence. The only other place-names which occur (except perhaps *Κευῶθις*, l. 164) are *Νῆσος*, *Πρῆκτις*, and *Πορθμείον* (l. 398; doubtful). The first and last are too general to be of much use, the second is known only as the name of a village in the Hermopolite nome (BGU. i. 21, i, 6; P. Cair. Preis. 6, 2; 18, 6; 19, 7). As an Ibion also occurs in the Hermopolite nome this may perhaps be regarded as sufficient evidence to justify the conclusion that the papyrus comes from that district; and since many Byzantine papyri of this lot are certainly Hermopolite this hypothesis must undoubtedly be regarded as a very possible one. There are however some considerations, less definite indeed, which point rather to the neighbourhood of Aphrodito. The papyrus resembles the documents from Kôm Ishgau and differs from the majority of those (in the present collection) from Hermopolis in its dark tint. There are indeed light patches, but the prevailing colour is dark. The hand moreover bears a close resemblance to a type of hand common in the Aphrodito papyri, particularly the accounts. Again, the names do not point to the Hermopolite nome, if we may judge by extant documents from that district. They seem rather to suggest a locality not hitherto represented in papyri, and as one or two of the less common ones, such as *Τεκρομπίας*, *Ἀνούφι(ο)s*, *Πκύλιος*, *Ἰακύβιος*, are known at Aphrodito, this locality may perhaps be looked for in the neighbourhood of Antaeopolis. Lastly, since *Πορθμείον* occurs as a place-name at Aphrodito (1420, 206), it gives some slight support to the localization. These considerations are, it must be allowed, very inconclusive, and we have on the other hand the evidence of the name *Πρῆκτις*. The assignment of the document to the Antaeopolite nome cannot therefore be regarded as anything but doubtful.

Nor again is it certain that the account is connected with taxes; for though on a large scale, it might perhaps relate to some big estate such as that of the Apions of Oxyrhynchus or that of the *comes* Ammonius in Cair. Masp. ii. 67138–67140. It is perhaps most likely that the payments are for taxes; but there is no indication what taxes are concerned. The payments are arranged, not, as usual in the case of taxes, by *καταβολαί*, of which there were three in the year, but by *δόσεις* amounting, so far as the papyrus is extant, to seven; and these are again subdivided into seven *φυλ()* each. How the abbreviation is to be extended is not clear. It may be *φύλλον*, meaning first the leaf of a book on which the payments in any collection were entered and perhaps extended later to denote the collection itself. (The use of *φύλλον* as ‘crop’, seen in the Tebtunis papyri, is not appropriate here.) Or again *φύλαγμα*, in the sense of an ‘ordinance’, *i. e.* order for collection, seems a possible extension, but is not specially likely.

The format of the account is of some interest for the light it throws on the make-up

15	/ Πεευς [Απολ]λωτος	- - -	ν' α [π/
	[Αβ]ρααμης οικ/ [ομο]ι/		α π[/
	[Φ]οιβαμμς Ίσακι[ου]		α π/ η[
	[Πε]ευσ Ίωαννου		α π/ ζ δ[/
	[. . .] ει Ταγης		α π/ ζ
20	[Βι]κτορος βαφευς		α π/ ε δ[/
	[Φ]οιβαμμ[ς] Ηλι[α]ς		ν' α π/ η δ[/
	[Ι]ων[ι]ς Πκυλιου		ν' α π/ η[
	[. .]ε . . μου Παπνουθιο\		ν' α π/ ζ δ[/
<hr/>			
25	γι/ ν' ιζ π/ ρις\ καθς [ν'] ιβ κ/ γ\		

Fol. 1 δ.]

	/ Φ[
	/ Φοιβ[αμμς] \
	/ Φοιβαμμς . . . . [	ν' α]	π/ δ
30	/ Αβρααμης πρε[σβυτε]ρ/	ν' β	π/ ζ
	/ Ανδρεας Απολλωτος	ν' α	π/ ζ
	/ Ανουφισ Ίσακιου - - - -	ν' α	π/ ε δ[/
	σ		
	γι/ ν' ια π/ οδ κ[α]θς ν' ζ κ/ κβ[/		
35	+ γ δοος ζ φυλ/ ου—		
	/ Ησαιας Φοιβαμμς	ν' α	π/ ε \
	/ Βικτορος Βεσβουζου	ν' α	π/ ε δ[/
	/ Πισραηλ Ίωαννου	ν' α	π/ ε δ[/
	/ Πτολ/ Αμ[ο]ννιου	ν' α	π/ ε
40	/ Μ[ο]ν[σ]ης Φοιβαμμς	ν' α	π/ γ
	[Ιων]ις Ίωανν[ο]ν - - - -	ν' α	π/ ζ δ[/
	[. . . .] Πτολομαιου	ν' [α π]	/ ζ δ[/
	[Πτολ]ομαιο\ Βικτορος	ν' α	π/ ζ δ[/
	[? Πτο]λ/ Αβραανμιου	ν' α	π/ ζ δ[/
45	[Πτο]λομαιο\ Αμογνιο\ ομοι/	ν' α	π[/] ζ[

15. Cf. l. 232. A piece of papyrus having broken away in mounting, the stroke and π are now lost.

16. ομοι/: *ὁμοίως*; Abraham had occurred above in l. 14. In this and the following lines ν' has not been written. Before the name, here and in other cases where the beginning of the line is lost, the stroke was probably made, but as it is not certain that it was added in every case it has not been inserted in the transcript.

18. Πεευς; cf. l. 235. There seem to be traces of the ευς here, and the name suits the space.

21. Ηλιας: doubtful; cf. ll. 230, 244. The η, if correct, is made in the uncial form common in figures but very rare in names in this account.

37. Βεσβουζου: cf. the use of Coptic letters in 1419.

38. Πισραηλ: a τόπος Πισραηλίου is known at Aphrodito, Cair. Masp. i. 67118, 16.

41. Ιωνις: cf. l. 141. This suits the space perfectly, and no other name in -ις which occurs in the account with Ίωάννου does so. It is therefore, though not certain, a probable reading.

44. Αβραανμιου: *sic*, a common spelling in this account. Instead of [Πτο]λ/, [Ενω]χ is a possible but a less likely reading.

45. ζ: if \ is read in two of the ll. 45, 48, 49 the total in l. 54 is accounted for. But other fractions are of course possible.

	[? Εν]ωχ Παπνο[υ]θίου	κ/ ε δ'
	/ Σ[ο]λομων Πευτος	κ/ ζ[]
	] Πτολ[/] Βικ[ο]μοι/	ν' α π/ ζ[]
	[. . .] Πτολ[ο]μαίου	ν' α π/ ζ[]
50	[? Ερμ]ίνος Π[το]λομαίου	ν' α π/ ζ δ[']
	[Πτ]ολ/ Βεσβουσου	κ/ θ[]
	[? Ερ]μίνος Πτ[ο]λομαίω\ ομοι/	ν' α π/ ε[]
	γ/ ν' ιδ κ/ κγλ π/ ςδ δ' καθ' ν' [ια κ/ α δ']	

Fol. 2.]

55	ζ φ[υλ/ ν' ια κ/ α δ']
	σ
	/ Ομς το πας γ δοσς ν ¹ ξθ κ/ ιδ δ'
	σ

	+ εισπραξ/ δ δοσς κωμς [Ι]βίωνος
60	α φυλ/ ου
	/ Ωρος Ψατος κ/ ηλ δ'
	/ Ανουφίς Β[ι]κτορος ν' α π/ ε
	/ Ίωσηφίς Αβρααμ[μ]ς ν' α π/ ελ
	/ Ίωσηφίς Αβραυμ[μ]ς ομοι/ ν' α π/ ζ δ'
65	/ Ανουφίς Βικτορος ομοι/ ν' α π/ ζ
	γ/ ν' δ κ/ ηλ δ' π/ κςλ δ' καθ' ν' γ κ/ ε

	+ εισπραξ/ δ δοσς β φυλ/ ου
	[. .]ια[.]ς Ανουθίου ν' α π/ ε δ'
	[Φο]ιβαμ[μ]ς Πελιψ ν' α π/ θλ δ'
70	[Θεο]φίλος Κυριακου ν' α π/ ζλ δ'
	γ/ ν' γ π/ κγλ δ' καθ' ν' β κ/ δ'
	ου

Fol. 2 b.]

	/ Ίσακος Ευ[]
	/ Απολλως Ίακυβ[ιο]υ []]λ
75	σ
	γ/ ν' εκ/ ηλ δ' π/ λε δ' καθ' ν' γ κ/ καλ

47. ζ[] : there must be a δ' here or in l. 51 to make up the total in l. 54.

55. The end of the recapitulation of the totals for the various φυλ() of the third δόσις. L. 57 gives the grand total.

57. /Ομς : ὁμοῦ; the stroke is drawn through the ο, as in the shorter abbreviation θ. So too in the other cases.

πα^α: probably πᾶν (cf. 1872, 12), but perhaps παραδοθέν.

59. ἰβίωνος: one of the two dots is visible.

64. Αβραυμ[μ]ς: sic. This line is a later insertion, by the same clerk.

66. ν' δ: δ is a correction from γ. The sum of the carats to be deducted and the last entry are also corrections, showing that the column was added up before l. 64 was inserted.

+ δ δοςή δ φυλ/ ου—

	/ Ψατος Πετρου	κ/ ελ
80	/ Ερμινος Ίωαννου	ν' α π/ ε δ'
	/ Πουροοσε Ίωαννου	ν' α π/ ζλ
	/ Πτολομαιο ^ν Ίωαννου	ν' α π/ θλ
	/ Ερμινος Ίωαννου ομοι/	ν' α π/ ζ
	/ Ίακυβις Πτολομαιο ^ν	ν' α π/ ζ δ'
85	/ Ίακυβις Πτολ/ ομοι/	ν' α π/ ζλ δ'
	γι/ ν' ς κ/ ελ π/ μδ δ' καθ, ν' δ κ/ θ δ'	

[+] δ δοςή ε φυλ/ ου—

	[Ανο]υφισ Μηνατος	ν' α π/ η δ'
	[Απολ]λωσ Πτολομαιου	ν' α π/ η
90	[Ιω]νις Ίσακιου - - -	ν' α π/ [ς] δ[']
	Ίωνις Βικτορος	ν' α π/ ζ
	/ Ανουθις Πτολομαιο ^ν	ν' α π/ ζ δ[']
	[Πα]σθαθις Φοιβαμμής	ν' β π/ ιδλ δ'
	[Πε]ρευς [Α]πολλωτος	ν' α π/ ε δ'
95	[Πτο]λομαιο ^ν ελαιουργος	ν' α π/ θ δ'
	γι/ ν' θ π/ ξς καθ, ν' ς κ/ ς	

Fol. 3.]

.

	] Φ[
	/ Ίω[	ν'] α π/ ζ
	/ Φ[	] ν' β π/ ιγλ
100	/ Πτολομ[αιου Δ]ιοσκορου	ν' α π/ ς δ'
	/ Φιβις Δανηλι[δ] ομοι/	ν' α π/ ς
	/ Γωρας Πτολ[/] ελαιουργος	ν' α π/ ζλ
	γι/ ν' θ κ/ [ια]λ δ' π/ ξβλ καθ, ν' ς κ/ κα δ'	
	+ δ δοςή ς φυλ/ ου—	
105	/ Ίωνις Πα[ν]λου - - -	ν' α π/ ζ
	/ Ταυρινος διακονου	ν' α π/ ςλ δ'
	/ Φιβις Σαβευ - - -	ν' α π/ ςλ δ'
	/ Πεευς Απολλωτος - - -	ν' α π/ ζ δ'
	/ Ηλιας Μουσaiου - - -	ν' α π/ ς δ'
110	] Φοιβαμμής Ίσακιου	ν' α π/ ζλ
	[Αν]δρεας Απολλωτος	ν' α π/ ζ
	[. . .] δι[α]κο]νου - - -	ν' α π/ ηλ
	[Ταυρ]ινος διακ/ ομοι/	ν' α π/ ςλ δ'

88. Ανουφισ : cf. l. 201.

90. Ιωνις : cf. l. 211.

91. No stroke is visible before this line, but it may have

disappeared.

94. Πεευς : cf. ll. 108, 408.

102. Γωρας : or, less probably, Τωρας.

	[Αβρ]ααυμις οικονομου	ν' α π/ η δ'
115	[Ταυρι]γ[ο]ς διακονου ομοι/ [.]ς Ἰωνιου	ν' α π/ 5 ̅ ν' α π/ 5 δ'
	[Πασω]θις Ωριγενιου	ν' α π/ δ
	[Αβρ]ααμ̄ς οικ/ ομοι/	[ν'] α π/ ζ ̅
	[Πε]ευσ Απολλ[ω]τος ομοι/	ν' α π/ ζ ̅
120	[Αβρ]ααμ̄ς οικ/ ομοι/ [Αβρ]ααμ̄ς οικ/ ομοι/	ν' α π/ 5 δ' ν' α π/ ζ δ'
	γι/ ν' ι ζ π/ ρι ζ δ' καθ, ν' ι β κ/ β ̅ δ' [γ]	

Fol. 3 b.]

	
	/ Φ[
	/ Φοιβ[αμμ]ς	
125	/ Ἰωνις διακ/ . . [
	/ Αβρααμ̄ς οικ/ ομ[οι] / [	] 5 ̅
	/ Φιβις Αμμωνιοῦ Πρηκτ̄ς	[ν'] α π/ η δ'
	/ κλ/ Ἰωαννου Σολομω[ν ^ο] απ ^ο Πρηκτ̄ς	ν' α π/ θ
	/ κλ/ Αριλλας απ ^ο Πρηκτ̄ς	ν' α π/ θ δ'
130	/ Τεκρομπιας Πενηνιοῦ απ ^ο [Π]ρηκτ̄ς	ν' α π/ η δ'
	/ Αβρααμ̄ς κωμαρχς	ν' α π/ θ δ'
	/ Πεευσ Απολλωτο[ς] ομοι/	ν' α π/ ζ
	/ Βικτορος διακ/ Νησου	ν' α π/ ζ ̅
	/ Φοιβ̄αμμ̄ς Ενωχιου	ν' α π/ ζ ̅ δ'
135	γι/ ν' ι 5 κ/ δ π/ ρι ζ δ' καθ, ν' ι α κ/ 5 ̅ δ'	

	† [δ] δ[οσς] ζ φυλ/ ου	
	[Πτ]ολ[ο]μαιοῦ Αμουνιου	ν' [α] π/[] 5
	[Πτ]ολομαιοῦ Βικτορος	ν' α π/ θ
	[Π]ισραηλ Ἰωαννου	ν' α π/ ζ
140	[Π]απνουθις Ἰωαννου	ν' α [π/] 5 δ' [γ]
	Ἰ[ων]ις Ἰωαννου - - - -	ν' α π/[]
	/ Πεευσ Πτολομαιου	ν' α [π/]
	[Π]τολομαιου [Β]ικ/ ομοι/	ν' α π/ ζ
	[. . .]μ̄ς [Π]τολομαιου	ν' α π/ 5 ̅
145	[γ]ι/ ν' η π/ νη καθς ν' ε κ/ ι δ' [γ]	

Fol. 4.]

[γι/ ν' . π/ . . καθς ν' β κ/] ι θ ̅ [δ] [γ]

117. Πασωθις: cf. ll. 418, 421.

127. Πρηκτε(ως): a place-name, 'from Prektis'. For this

place see the introduction to this account.

128. κλ/: κληρονόμοι.

	[P] επι τ ^ο ς	
	α φυλ/	ν· γ κ/ ς
	β φυλ/	ν· β κ/ δ'
150	γ φυλ/	ν· [γ] κ/ καλ
	δ φυλ/	ν· δ κ/ θ δ'
	ε φυλ/	ν· ι γ κ/ γ δ'
	ς φυλ/	ν· κ γ κ/ θλ
	ζ φυλ/	ν· η κ/ θλ δ'
155	σ	
	/ Ομς το π ^α ς δ δοσς ν ^ο νη κ/ ιαλ	
	ου	
	Δ [Απο]λλως Πτολ/ υ ^π εμβολ/ ιγ ινδ ^ο / δ/ Σε	
	σιτ θ ^ο λγ ν ^ο δπ/ κς	
160	αφ/ εδοθ, ου	
	.. εδοθς	ν· γ π/ ιθλ δ'
	[λ]οι/ ν· α π/ ς δ' εδοθς· πληρ/ ο λογς	
	σ	
	Δ Κευ ^ω θεως υ ^π ιβ ινδ/	
165	[? ε]λαβ ^ε	ν· η κ/ ις Αλεξ/
	ου	

Fol. 4 b.]

/ Ίωση[φισ
 / Ανουφισ Β[ικτορος?
 / Μηνας αναγνω[στης
 170 / Ίωσηφισ Αβρααμμς [] δ'

147. επι τ^ος: τ^ος is certain from ll. 268, 373. Here επ seems certain; in the other places επι is written in a sort of monogram which makes it look like a large φφ. The extension is no doubt ἐπι τὸ αὐτό.

152. Got by the addition of ll. 96 and 103; this φυλ() was divided between two pages. So too with the 6th and 7th φυλ().

156. The sum is a correction.

158. Δ: probably λόγος. This and the account in ll. 164, 165 are separate ones, unconnected with the main account; οὐ(τως) in l. 157 does not refer to them but is used, like the symbol σ—, unmeaningly, after as well as before the total; cf. l. 166.

υ^π: ὑπέρ.

159. Probably the money alone was paid (in lieu of 33 artabas of wheat), not both wheat and money, as this is an account of money payments only. If 4 solidi was taken as the price, this gives 8½ artabas per solidus; on the actual value of the money paid, *i. e.* 2 s. 22 c., the rate is roughly 11½ artabas to the solidus. In A. D. 699 the rate of ἀπαργυρισμός for wheat for the embola, was 1 s. per 20 artabas, in 706–707, 1 s. per 12, in 709, 1 s. per 13, in 715–716, 1 s. per 10 (vol. iv, p. xxxviii). In Cair. Masp. i. 67062, 8 artabas cost 1 s. The price per artaba was therefore 3 carats. In 1907 (7th cent.) the curiously different rates of 6 s. per 12

(dochic) artabas and 4 s. per 15 artabas seem to occur. In Cair. Masp. iii. 67289, 13, 10 artabas cost 1 s. less 6 c. In 67320 *adaeratio* of wheat is at the rate of 40 modii (= 13½ artabas) to the solidus. The figures for the money here are a correction; the original amount ended with ½.

160. αφ/: ἀφ' ἄν. But the α is doubtful. The sum of ll. 161 and 162 is 4 s. less 26 c., *i. e.* the amount noted as paid in l. 159. 3 s. less 19½ c. were paid for some uncertain purpose, and 1 s. less 6½ c. remained over.

162. πληρ(ης) ο λογ(ος): cf. 1670, 21. The identity of formula perhaps gives some slight support to the hypothesis that this account was written in the Antaeopolite nome.

164. Κευ^ωθεως: this form of genitive, at this period, suggests a place-name, but from the analogy of l. 158 we should rather expect a personal name. Κευ^ωθης does not seem to occur as a place-name.

165. ελαβε(ν): this reading, which was suggested by Prof. Hunt, is favoured by a horizontal stroke joining the λ on the left.

Αλεξ(ανδρειας): 'on the Alexandrian standard.' No deductions are made; the solidi were full weight. Note that the sum is given in solidi and carats; see note on l. 189.

168. Βικτορος: cf. l. 282.

	/ Βικτορος Πτολομαιο\	γ[· α]π[/] ζδ'
	/ Ωρος Ψατος - - - -	κ/ α
	/ Πεευσ Πασωθιου	κ/ ζδ'
175	γ/ ν' θ κ/ α ζδ' π/ ξε ζδ' καθ, ν' ε κ/ η	
	+ ε δοσς β φυλ/ ου	
	/ Παπνουθις Ανουφιου	ν' α π/ ε
	/ Ωρος Ησαϊου - - - -	ν' α π/ ζ
	/ Γεροντιος Ησαϊου	κ/ ια δ'
180	/ Φοιβαμμς Ιωαννου	ν' α π/ ζ
	[Φοι]βαμμς Ιωαννου ομοι/	ν' α π/ ζ δ'
	] Ησαϊας Σαλιωζε	κ/ [ζ]
	/ Φοιβαμμς Ιωαννο\ ομοι/	ν' α π/ ζ δ'
185	γ/ ν' ε κ/ ιη ζδ' π/ λς καθ, ν' δ κ/ ε δ'	
	+ ε δοσς γ φυλ/ ου	
	/ Ανουφισ αναγνωστου	ν' α π/ θ
	[Μ]ινος κωμαρχς	ν' β π/ ιδ δ'
	[Μι]νος κωμαρχ[ς] ομοι/ - -	ν' β 7 π/ ι δ'
190	[? Μαρ]κος Ευσεβειου - -	ν' α π/ ε
	[? Ιωαν]νης Πτολομαιο	κ/ ζ

185. ν' δ κ/ ε ζ δ': δ is apparently a correction, perhaps also κ/.

189. 7: apparently a new symbol. The arithmetic shows that it denotes $\frac{2}{3}$ (of a solidus) = 16 carats. This was the nominal value only, as a deduction is made. This fact and that previously noted, that where an amount is given in carats no deduction is made, confirm the view put forward in vol. iv, p. 84 ff. that ἀριθμια νομισματα, expressed in solidi and fractions, are of nominal value only, and ἐχόμενα νομισματα, expressed in solidi and carats, are of real, standard value. This view has been questioned by Maspero, Addenda to vol. ii, fasc. 1 of his Cairo catalogue, and *Rev. d. Ét. gr.* xxv, p. 221 (see, at the last reference, the remark 'La valeur nominale du solidus est de 24 κεράτια; c'est donc le νόμισμα ἐχόμενον qui la représente, et non l'ἀριθμια'). This difference of opinion is apparently concerned more with wording than with anything substantial and seems to rest on a misconception of the meaning of the present editor's remarks in vol. iv. Both are agreed that the ἀριθμια νομισματα was of less value than its nominal one of 24 carats. The sentence in vol. iv, p. 84, 'it seems obvious that the higher amount must represent the lower value, i. e. that the larger sum, the ἀριθμια, gives the nominal, the lower sum, the ἐχόμενα, the real value' is perfectly true as it stands and agrees with Maspero's own view; and his objection to it seems to rest on the supposition that by value is meant cash. Of course the ἀριθμια were real, the ἐχόμενα nominal, cash; that is to say, the money actually paid in consisted of ἀριθμια νομισματα, coins of less worth than 24 carats; and the sums stated in ἐχόμενα are fictitious, nominal sums in that they represent not actual cash but the actual value of the cash paid in. As regards the further

question, what was the cause of the depreciation, see Kubitschek, *Numism. Zeitschr.* Wien, vol. xxix, 1897, p. 166 ff.; Maspero, *Catr. Masp.* ii, p. 26; Wenger, *P. Mon.* 1, 53, note. Wenger, whose explanation seems to be anticipated by Maspero in his remark as to 'un de ces systèmes locaux de poids et mesures que l'autorité impériale ne put jamais détruire en Égypte' (*Rev. Ét. gr.* xxv, p. 221), holds that the word ζυγόν so often mentioned in connexion with coinage refers to the 'Nachprüfung des Sollgewichts des νόμισμα ($\frac{7}{8}$ Pfund)', and as different ζυγά were employed it was safer in any individual case to specify the ζυγόν used. This theory seems likely to be the true one; and thus the variations in the actual value of the solidus will be due partly indeed to the actual degree of wear or initial deficiency in weight but partly also to differences in the standards of weight. That the latter is, however, not the only or perhaps even the principal cause is shown by the evidence of the present document; for the ratio between real and nominal values varies considerably, whereas the scales and standard of correctness must have been the same for all the coins received. A still more striking proof of the fact is to be found in *Cair. Masp.* iii. 67309, where of 15 solidi, all weighed ζυγῶ καὶ σταθμῶ δημοσίῳ Ἀντινόου, 6 are described as worth 19 c. and 9 are worth 18 c. It may be added that in 1674, 36 a sum given in carats (8) is apparently described as worth only 5½ c. in actual value. This is an exception to the rule noted above, whereby ἐχόμενα are given as carats, ἀριθμια as fractions of a solidus.

191. Ιωαννης: a Μουσης Πτολομαίου occurs in l. 200, but here the letter after the lacuna looks more like ν than σ.

	+ ε δοςή ζ φυλ/ ο[υ]	
	/ Αβρααμης οικονομής	ν' α π/ ς
230	/ Φοιβαμμων Ηλιας	ν ¹ α π/ η δ'
	/ Ενωχης Παπνουθιο\	ν' α π/ η δ'
	/ Πεευσ Απολλωτος	ν' α π/[.]δ'
	/ Ανδρεας Απολλωτης	ν' α π/ ς
	/ Ταυρινος διακονο\	ν' α π/ ς
235	/ Πεευσ Ιωαννου	ν' α π/ ςδ'
	/ Ανουφης Ισακιο\	ν' α π/ ζ
	/ Φοιβαμμής Πατενιο\	ν' α π/ δ
	/ Ίερημιας Ιωνιου	[ν'] α π/ [
	/ Αβρααμμής οικ/ ομοι/	ν' α π/ ζ
240	/ Φοιβαμμής Ισακιο\	ν' α π/ ς
	/ Βικτορος γνωστηρ/	ν' γ [π/
	/ Ταυρινος διακ/ ομοι/	ν ¹ α π/ . [
	/ Αβρα[α]μής οικ/ ομοι/	ν' α π/ [
	/ Φοιβαμμής Ηλιας	ν' β π/ η[
245	/ Α[π]ολλωτης Ελλωτης	κ/ ε[δ']
	/ Ανδρεας Απολλωτ[η] ομοι/	ν' β π/ ι
	— — — — —	
	γί/ ν' κα κ/ ε δ' π/ ρηγ καθ, ν ^ο ιδ κ/[κ δ']	
249-251	In the left margin, remains (3 lines) of the protocol, written in an illegible sprawling script. The last line may end with ε.	

Fol. 6.]

	[γι/ ν' . κ/ . π/ . . καθ, ν' β κ/ κα]	
	[+ ε δοςή ζ φυλ/ ου—]	
	[Σολομ]ων Πε[ευ]ς	ν' α π/ ζδ'
255	/ Π[α]σωθης Βικτ[ορο]ς	ν' α π/ ζ δ'
	/ Παυλος Βικτο[ρο]ς	κ/ ιβ δ'
	/ Απολλωτης [Ιακυβ]ιο\	κ/ ιγ δ'
	/ Πτολομ[α]ιο Αμουνιο\	κ/ ιδ
	/ Ησαϊας Φοιβαμμής	ν' α π/ ς
260	/ Πτ[ο]λομαιο\ Βικ[το]ρ/	ν' α π/ η
	/ Σολομων Πεευσ [ο]μοι/	ν' α π/ ςδ'
	/ Ιωαν[ν]ης Ευδαιμωνος	ν' α π/ δδ'
	/ Φιβις Γεροντιου	ν' α π/ ζδ'
	/ Πασωθης Βικ/ ομοι/	ν' α π/ ς
265	/ Ενωχης Σαραπιων	κ/ ιβδ'

γί/ ν' η κ/ νβδ' π/ νε δ' καθ, ν' ζ κ/ κα

257. Ιακυβιου: cf. l. 74, etc.

	Ἐπι τῶς ου—	
	α φυλ/	ν' ε κ/ [η]
270	β φυλ/	ν' δ κ/ ε δ'
	[γ] φυλ/	ν' ε κ/ ι ζ δ'
	δ φυλ/	ν' ε κ/ ι ε δ'
	ε φυλ/	ν' κα κ/ ι ε δ'
	[ς φ]υλ/	ν' ι ζ κ/ ι η δ'
275	[ζ φυλ/]	ν' ζ κ/ κα

[ρομῆ το π^ας ε] δοσῆ ν^ο ξθ κ/ ζ δ'

Fol. 6 b.]

	/ Σ[α]βι[νος]	
	/ Μην[ας] . . [
280	/ Πασωθις Βικτορ[ος ομοι]/	ν[·]
	/ Πασωθις Βικτορο[ς ομοι]/	ν' α [π/ . δ]'
	/ Ανουφις Βικτορο[ς ομοι]/	ν' α π/ ζ [δ]'
	— — — — —	
	γ/ ν' ε κ/ π/ λη δ' καθ, ν' δ κ/ θ δ'	
285	+ς δοσῆ β φυλ/ ου—	
	/ Φιβις Πτολομαιο\	ν' [α] π/ ζ
	/ Γεροντιος Ησαϊου — — —	ν' α π/ ε
	/ Φοιβαμμων Ἰωαννου	ν' α π/ ε δ'
	/ Πεευσ Ἰωαννου — — — —	ν' α π/ η
290	/ Φοιβαμμῆ Ἰωαννου ομοι/	ν' α π/ ζ δ'
	— — — — —	
	[γ]ι/ ν' ε π/ λς καθ, ν' γ κ/ ι β''	

[+] ε δοσῆ γ φυλ/

	ου—	
295	[Απολ]λωσ Ἰακυβιου — — —	ν' α π/ η
	[Ιωαν]νης Παπνοϋθιου	ν' α π/ η
	[Ε]λλωσ σκυδευς	κ/ α
	[Ιω]αννης Παπνο[υ]θιῶ ομοι/	ν' α π/ ε
	[? Μιν]ος κωμαρχῆ	ν' δ [π/ κβ]

300

γ/ ν' ζ κ/ α π/ με καθ, ν[·] ε κ/ δ]

268. Ἐπι τῶς: cf. note on l. 147.

279. Μηνas . . [: not Μην[as] αν[αγνωστης (cf. l. 169)].

282. ν' : over this has been written what looks like η.

297. σκυδευς: ζ. σκυτεύς.

299. ν' δ π/ κβ: it is possible that in l. 298 β was followed by δ' (the papyrus is lost after β). If so, read here κβ δ'.

Fol. 7.]

.
 [γι/ ν' δ κ/ ε[π/ κ . κα]θ, ν' γ κ/ ε

	[+ ε δοςή ε] φυλ[/] ο[υ—————]	
305	/ Ἀγρουθις Πτολομα[ιο]υ	κ/ ιγδ'
	/ Ανουφις Μηνατος	ν' απ/ ηδ'
	/ Παπρουθις Πισουλου	κ/ δ'
	/ Ἰωαννης Φοιβαμμής	κ/ ïβλ
	/ Α[ν]ουθις Πτολομαιο\ ομοι/	ν' απ/ ζλ
310	/ Ανδρεας Πασωθιου	ν' απ/ ζλ
	/ Ἰωνις Ἰσακιου - - - -	ν' απ/ εδ'
	/ Παπρουθις Πισουλου ομοι/	κ/ δ'
	/ Α[ν]ουθις Ἰσακιου	ν' απ/ ζ
	/ Βι[κ]τορος Δανειτ	κ/ αλδ'
315	] Μουσης Φ[ο]ιβαμμής	ν' απ/ ï
	] Αβρ[α]αμ, Απολλωτο[ς	ν' απ/ ελ
	[Α]νουθις Πτολ/ ομ[ο]ι/	ν' απ/ ελ
	[Α]νουθις Πτολ/ ομοι/	ν' απ/ η
	[? Ελλ]ως Πτολ/ - - -	ν' απ/ ηδ'
320	- - - - -	
	γι/ ν' ï κ/ κηλ π/ οελδ' καθ, ν' η κ/ λδ'	

Fol. 7 b.]

	
	/ Κ . [
	/ Πινουθις . [.] . [	ν' .] π[/
	/ Φοιβ[α]μμής Φουρβ[ι]ον]	ν' απ/ [
325	/ Μινος Φοιβαμμής]	ν' απ[/
	/ κλ/ Δευτος απ° Πρ[η]κτ[ς]	κ/ ελ
	/ κλ/ Σαραπιον απ° Π[ρ]ηκτ[ς]	κ/ αλ
	/ Απολλω[ς] Ἰσχ[υ]ρ/ απ° Πρ[η]κτ[ς]	ν' απ/ ηδ'
	/ Μαρια Ἰσχυρ/ απ° Πρ[η]κτ[ς]	κ/ δ'
330	/ Τεκρομπι/ απ° Πρ[η]κτ[ς]	κ/ δ'
	/ Αμαννα απ° Πρ[η]κτ[ς]	κ/ δ'
	/ Ἰωαννης [? Αν]οϕ/ απ° Πρ[η]κτ[ς]	κ/ δ'
	/ Φοιβαμής Θεοφιλο\ Νησο\	ν' απ/ ηδ'
335	/ Ἰωαννης Λαπε Νησοϕ	ν' απ/ ζδ'

303. π/ κ: if no fraction followed ε, the reading will be π/ κδ.

322. Κ: or perhaps Ι.

324. Φουρβιον: cf. l. 344. Φουρμιον is also possible there but less

likely; here very little of the letter remains. Perhaps for Fulvium (Hunt)?

331. Αμαννα: perhaps a compound of ἄμα = ἄμμα and Ἄννα?

334. Νησοϕ: ζ. ε. 'from Nesus', a place-name; cf. l. 133.

	/ Ἰωαννης Λαπε Νησου ομοι/	ν' α π/ θ
	[. . . .] Μαρθα Νησο\	ν' α π/ ελ
	]	ν' α π/ η δ'
	[Πε]ευσ Ἰωαννου	ν' α π/ η
340	[? Μα]καρις Ἰσακι[ο]υ	ν' α π/ ζ(δ)
	[? Μα]καρις Ἰσακι\ ομ[ο]ι/	ν' α π/ η
	[Πασω]θις Ωριγενη[ου]	ν' α π/ ηλ
	[? Ηλ]ιας κωμαρχς	ν' α π/ ζ δ'
	[Φοι]βαμς Φουρβιου [ομ]οι/	ν' α π/ ζ
345	[. . . .] . ω . [ομ]οι/	ν' α π/ ζ
	[? Ηλιας κωμ]αρχς ομοι/	ν' α π/ ε
	[.]πι/ Νησου	ν' α π/ η[]

[γι/ ν'] κδ κ/ θ π/ ροβ δ' κ[αθ] ν' ιζ κ/ δ(δ')

Fol. 8.]

	· · · · ·	
350	+ ε [δο]ς, ζ φυλ/ [ου—]	
	/ [ω]σηφισ Μουσαιου	ν ¹ α π/ ζ(
	/ Πεευσ Ερμινου	[ν' β] π/ ιδ
	/ Πτολομαιο\ Βικτορ/	ν' α π/ ελ
	/ Πτολομαιο\ Αμουνιο\	ν' α π/ ε
355	/ Σολομων Πεευτος	ν' α π/ ζ(δ)
	/ Πτολομς Βικτορ/ ομοι/	ν' α π/ ζ
	/ Πασωθις Βικτορ/	ν' β π/ ιε
	/ Παπνουθις Ἰωαννου	ν' α π/ ζ
	/ Πτολομς Βικτορ/ ομοι/	ν' α π/ ηλ
360	/ Γεροντιος Μουσαιου	ν' α π/ ε δ'
	/ Πτ[ο]λομς Βικτορ/ ομοι/	ν' α π/ ζ δ'
	/ Ησαϊας Φοιβαμς	ν' α π/ ελ δ'
	/ Ανδρεας Μουσαιου	ν' α π/ ελ δ'
	/ Πτολομαιο ^ν Βικ/ ομοι/	ν' α π/ ζ δ'
365	] Πασωθις πρεσβυτερ/	[
	[Πε]ευσ Ερμινου	ν' [
	[? Παυ]λς Ἰερακος	ν' [
	[? Παυ]λς Ἰερακος ομοι/	ν[·
	[Σολομ]ων Πεευσ ομοι/	ν' [
370	[Πτο]λομαιο\ Βικ/ ομοι/	ν' [
	[. . .]ος Πτολομαιο ^ν	ν' [
	— — — — —	
	Ε[π]ι τ ^ο ς ου	

339. Πεευσ: cf. l. 235.

342. Πασωθις: cf. l. 117, etc.

345.] . ω . [: very possibly κωμ[αρχ]ς, i. e. the same person as in ll. 343, 346.

347.]πι/ : perhaps [Τεκρομ]πι(ας).

371. The total must have been written on the right of the page. Perhaps it was at first accidentally omitted.

	α φυλ/	ν' δκ/ θλδ'	δ φ[υλ]/ [ν' γκ/ ε]
375	β φυλ[λ]/	ν' γκ/ ιβ	ε φυλ/ [ν' ηκ/ λδ' ?]
	γ φυλ/	ν' εκ/ δ	ς φυλ/ [ν'
			ζ φυλ/ [ν'
			ομς το π ^α ς ε δ[οσς ν'

Fol. 8 b.]

	+ ζ δοσς γ φυλ/ ου	
380	/ Απολλω[ς] Ίακυβι[ου]	- - - ν' απ/ ζ
	/ Ανουφισ Ατ . κηρου	- - - κ/ δ'
	/ Ίωαννης νομικ[ο]ν	ν' απ/ ε
	/ Μινος κωμαρχου	ν' απ/ ε
	/ Μινος κωμα[ρ]χς ομοι/	ν' βπ/ ιελδ'
385	/ Πουλις Ίακυβιου	ν' απ/ ζλδ'
	/ Ελλως Παυλου	- - - ν' απ/ η
	/ Ελλως Παυλου ομοι/	ν' απ/ ζ
	/ Πουλις Ίακυβι[ο]ν ομοι/	κ/ λδ'
	/ Παπνουθ, Αγουφιου	ν' απ/ ελδ'
390	/ Μουσης Ξελο κ τη τελωνιας	ν' απ/ ζ
	/ Μινος κωμαρχς ομοι/	κ/ ε
	/ Μινος κωμαρχς ομοι/	- - - ν' απ/ ζλδ'
	Μι[νος] κωμαρχς ομοι/	- - - ν' απ/ εδ'
	[Μινος κωμα]ρχ[ς] ομοι/	- - - ν' απ/ γλ
395	] - - -	ν' βπ/ ιζλδ'
	] - - -	ν' απ/ ε
	] - - -	ν' απ/ ηλδ'
	? Πο]ρθμιο	ν' βπ/ ιγ
	[γι/ ν' ιθ κ/ ζ π/ ρλγδ' κ[α]θς ν' ιγ κ/ ιζλδ'	
400	[+ ζ δοσς δ φυλ/ ου	
	] . .	ν' απ/ ελ
	]ου - - -	ν' απ/ η
	Πτολ]ορμαιο	ν' απ/ ελ
	] . ου - - -	κ/ ε δ'
405	] . . . φθιο	ομοι/ ν' βπ/ ιγ δ'
	[γι/ ν' εκ]/ ε δ' π/ λδ δ' καθ, ν' γκ/ κ''	

374. The total of the 4th φυλ() is taken from l. 303.

375. The total of the 5th φυλ() from l. 321; but as it is just possible that that φυλ() extended on to f. 7 b the supplement is not certain.

376. The total of the 6th φυλ() cannot be supplied, as the top of f. 8 is lost.

379. Two φυλ() have preceded on this page.

381. Απ[α]μηρου is a possible reading.

390. (υπερ) τη(ς) τελωνιας: the evidence is hardly sufficient to show whether the allusion is to the farming of taxes (see introd. to 1661) or to the payment of customs dues.

393. No stroke is at present visible at the beginning.

398. Πορθμιου: probably the common noun πορθμειον used as a place-name; cf. 1420, 206.

Fol. 9.]

	/ [H]λι[ας Π]εευ[ς] [
	/ Π]εε[υς ? Απολλω]τος	[	δ'Υ
	/ Π]κυλις [Α]βρααμ[ς]	[	] δ'
410	/ Φοιβαμμ[ς] Ενωχι[ω]	[]
	/ Η]λιας Π]εευς ομοι/	ν' β[]
	/ Μουσης Φιλημ[ς]	π[]
	/ Μουσης Φιλημ[ς] ομοι/	π[]
	/ Μουσης Φιλημ[ς] ομοι/	[]
415	/ Φοιβαμμ[ς] Ε[ν]ωχι[ω] ομοι/	[]
	/ Α]βρααμ[ς] οικονομ[ς]	ν' [].
	/ Φοιβαμμων Ενωχ[ς] ομοι/	[ν'] α π/ ε	ε
	/ Πασωθις Ωριγ[ς] ο[μ]οι/	[ν'] α π/ ζ	ζ
	/ Π]εευς Μουσαιου	ν' α π/ ζ	ζ
420	/ Πασωθις Μοφιλου	π[α] π/ ε	δ'
	/ Πασωθις Ωριγ[ς] ομοι/	ν' α π/ ε	δ'
	/ Η]λι[ας Μουσ]αίου	π[α] π/ ε	ε
	/ Π[]	.

Fol. 9 b.] Too much rubbed and mutilated for continuous transcription.

Fol. 10.] Lost.

407. Cf. l. 411.

408. Cf. ll. 94, 108.

420. Μοφιλου: this seems to be the reading; Θεοφιλου is

impossible.

422. Η]λιας Μουσαιου: cf. l. 109.

2. *Petitions.*

PAPYRUS 1674.—About A. D. 570.

Inv. No. 1727 recto. Acquired in 1906. Antinoopolis; from Kôm Ishgau. About 4 ft. x 1 ft. In the cursive hand (B) of Dioscorus (see P. Cair. Masp. i, pl. xxviii, xxix, upper portion), across the fibres; papyrus dark, in places very dark, in other places rubbed. Perhaps folded from bottom to top; at fairly regular intervals the papyrus is eaten away from side to side, but the gaps do not occur at increasing intervals from either bottom to top or top to bottom, the width of continuous portions varying from $4\frac{3}{4}$, 5, or $5\frac{1}{8}$ in. in the middle to $6\frac{1}{4}$ in. at the top and $7\frac{1}{8}$ in. at the bottom. On the verso is a Greek-Coptic glossary in the uncial hand (A) of Dioscorus (see Cair. Masp. i, pl. xxviii, xxix, lower portion). A note on the present document in *Archiv*, vi, p. 110 f.

AFTER the documents relating to finance may be placed petitions, several of which are contained among the Aphrodito papyri in the British Museum, as among those at Cairo. As none of them is dated it seems best to arrange them according to the rank of the officials to

whom they are addressed, beginning with those to the Dux. Those addressed to the Dux or other high officials of the Thebaid (as compared *e.g.* with Cair. Masp. i. 67091–67093, addressed to *riparii*), here and at Cairo, form a single group, all of which probably proceed from the office of the ‘poet’ Dioscorus, and nearly all of which are in his own hand. Such is the opinion of M. Maspero regarding the Cairo petitions; and so distinctive is the hand of Dioscorus in papyri certainly written by him that there can be no doubt he is right in his identification. Since Dioscorus did not settle at Antinoopolis and become a *νομικός* in that city till 566, the date of all these petitions, which were doubtless written there for presentation, must be later than May of that year, Dioscorus having fled from Aphrodito in the 15th indiction (so Maspero concludes, *P. Beaugé*, p. 14, no doubt rightly, from Cair. Masp. 67002, i, 10–12, 19), which began in 566. This agrees with the evidence of the London papyri; in **1686**, dated 7 Nov., 565, Dioscorus occurs as still at Aphrodito, but on 28 Sept., 566 he was already at Antinoopolis (Cair. Masp. ii. 67161), and **1708**, which falls in the year 567–568, and possibly between May and 13 Nov., 567, was written by him there. He probably therefore became a *νομικός* by the autumn of 567; and as some time must be allowed for him to obtain the position, which was due to a request to the *praeses* (Cair. Masp. ii. 67131 verso), it is not likely to have been before the end of 566 or the beginning of 567 that he began his notarial activities. As he wrote Cair. Masp. 67002 not long after the end (*τῆς ἑναγχοῦ διαδραμούσης κτλ.* i, 10) of the 15th indiction, his appointment may probably have taken place before the middle of 567.

Most of the petitions to the Dux, including the present one, are obviously merely drafts; and since all were discovered at Kôm Ishgau, whither they could hardly have found their way if they had been actually presented, it seems likely that all were so, even Cair. Masp. 67002.

The London petitions have not the novelty and importance of that just mentioned, but they are of considerable value. It is most unfortunate that the present document is in such a bad state of preservation, as it is of special interest. Its mutilation leaves many points uncertain, but some facts emerge clearly.

In the first place we have to determine to what village the petitioners belong. In the note in the *Archiv* referred to above it was stated categorically that the village is Aphrodito. At that time the name in l. 34 was read *Ἀφρ[]*; but further examination has led to the conclusion that the reading is hardly reconcilable with the traces and that *Ἀγραι[ου]* is more likely. The reference is therefore not to the village but to the whole pagarchy, and we can gather from it merely the fact that the village was situated in the Antaeopolite pagarchy. The presumption is, however, strongly in favour of Aphrodito, owing to the evidence to which attention was called in the *Archiv*. In ll. 91–95 reference is made to a previous petition to the ‘Patrician’ Athanasius. The words *ὅτι δὴ ἐν χειμῶνι δρόξιμα κατεσθίμεν ἀντὶ τροφῆς ἄρτου καὶ οὐδὲν ἡμῖν ὑπολείπεται σὺν τέκνοις ἡ[μῶ]ν*, which are a rough quotation from this earlier petition, are so similar to those in Cair. Masp. 67002, iii, 10–12, *ὅτι ἐν τῷ χειμῶνι δρόξιμα καὶ δλύρας ἐσθίμεν* and *οὐδὲν παντελῶς ἡμῖν ὑπολείπεται* that, even in such a self-plagiarist as Dioscorus, they make it almost certain that the Cairo document is the petition here referred to. The village is in that case Aphrodito. This conclusion is supported by other, less cogent, evidence. Reference is here made to outrages by the pagarch and his followers on the nuns, showing that the village contained a convent of nuns. Similar misdeeds are alluded to in 67002. Again, in l. 95 f. it is stated, ‘*ἀπὸ λεπτοκτητόρων γὰρ σύγκειται ἡ κόμη.*’ With this *cf.* 67002, heading, *πα(ρὰ) τῶν . . . λεπτοκτητόρων*, iii, 3 f., *τοὺς*

ταλ[αι]π[ώρους] ἡμᾶς λεπτοκτήτορας. Again, in 106 f. the petitioners state, 'μετὰ τὴν αὐτῶν (i. e. τῶν πατέρων ἡμῶν or something similar?) ἀποβίωσιν ὀρφανοὶ [. . .] γεγόναμεν ὡς ὀρᾶτε τὴν ἡλικίαν (sc. μικρὰν ὡς ὀρ. τὴν ἡλ. ?)'; cf. 67002, iii, 9, ἡμᾶς τοὺς ταλαιπώρους ὅλους ὀρφανούς, ἀκολούθως τῇ ὀρωμένη ἡμῶν γυμνῇ ὄψει μικρὴν τὴν ἡλικίαν. Lastly, though this is not wholly clear, it seems probable that the village here enjoyed the right of αὐτοπραγία, and that the pagarchs had systematically attempted to subject it to their authority.

As regards date, the mention of Athanasius and the reference to the petition to him give a *terminus post quem*. Cair. Masp. 67002 was presumably written in A. D. 567 or at latest early in 568 (see 1663, 1, note). When Athanasius ceased to be Dux is uncertain. Maspero places the end of his government, doubtfully, about 570 (*P. Beaugé*, p. 15), but later (ib. p. 16, note) he mentions evidence (Cair. Masp. i. 67097) which, he thinks, may indicate 573 as the date. Athanasius was no longer Dux when the present petition was written, but we have no evidence to show to which Dux it was addressed. Since, however, all these papers of Dioscorus were found at Kōm Ishgau, to which he must later have returned for good, and none of the Antinoopolite documents bears a later date than 570, and since, finally, we know that he was at Aphrodito in 573 (Cair. Masp. i. 67096; the document must fall in the summer or early autumn of 573, for the 8th year of Justin ended, not began, as Maspero states, in November, 573), we are probably justified in assuming that his final return occurred before the autumn of that year. Since, then, Cair. Masp. 69097, v. (A) is dated 20 Choiak (= 16 Dec.) of the 7th indiction and relates to Aphrodito, and is nevertheless followed by eulogies of Athanasius and by a διήγημα ἀποκηρύξεως presumably written by Dioscorus as νομικός of Antinoopolis (see Cuq, *Mém. de l'Acad. des Inscr. et B.-L.* xxxix, p. 218 ff.; on the other side Lewald, *Zeitschr. d. Sav.-Stift.* xxxiv, p. 441 ff., but his arguments are not conclusive), the 7th indiction mentioned in it can hardly be that beginning in 573. This is borne out by the document on the recto, which refers to 'the present 5th indiction' and clearly relates to Aphrodito. The conclusion must be that the recto was written at Aphrodito, before the flight of the poet from the village, that he there acquired the roll as scribbling paper, wrote on the verso the document (A) in A. D. 558, the poems (B) and (C) shortly after his arrival at Antinoopolis, the document (D) while νομικός there, and the poems (E) and (F) later still. (F), which refers to a στρατηγὸν νέον, may, as Maspero suggests, belong to the government of Callinicus. Thus Maspero's suggested extension of the government of Athanasius to 573 must be rejected. If the suggestion made in 1663, 1, note be correct, that τὸ x, even in the title of a Dux, may be taken as referring to a single year rather than to a term of years, Athanasius must have vacated his office in 568. In any case the utmost we can say of the present petition is that its date falls between 567 and the summer of 573. As an interval of some extent must clearly be allowed between Cair. Masp. 67002 and it, the date was probably not much, if any, earlier than 570. In passing it may be remarked that Maspero's argument for placing P. Beaugé 2 early in the government of Callinicus is not conclusive; for it is evidently only a draft, and the omission of the names of the Dux may be due, not to ignorance, but simply to a desire to save time.

The subject of the petition is the misdeeds of the pagarch or pagarchs. The petitioners declare that their village, its soil being sandy and unproductive, had been assessed, along with the rest of the pagarchy, at 2 carats per aroura for arable and 8 carats per aroura for vine land. Later, apparently by the pagarch Julian (l. 37), the rates were raised, but it was at the same time

laid down that no further demands should be made on the village. This ordinance was not observed, however; further increases were made in the rates (ll. 52–54); and when the inhabitants [proved unable to pay these?] owing to the failure of the inundation, the pagarch, though he had sworn to be content with the taxes paid at the old rates (ll. 72–75), visited the village with his soldiers and committed many outrages. This pagarch may be Menas, and the events those recorded in Cair. Masp. 67002; but more probably they are the misdeeds with which this petition is directly concerned. It is like the rambling and verbose style of Dioscorus to return later in the petition (ll. 90–98) to earlier events. In this later portion reference is made to the petition to Athanasius which led to a remission of taxation. The remission had continued in force till lately (ἔως ἄρτι, l. 97), but now had evidently been disregarded by the pagarch.

Incidentally it is of interest to see the rôle played by the pagarch in the financial affairs of the pagarchy. Though he did not himself fix the rates for the pagarchy (l. 45), it was he who gave effect to the assessments arrived at, and he was clearly responsible for the due collection of taxes, even in villages enjoying the right of *αὐτοπραγία*. The petitioners, at all events, do not complain that he exceeded his powers in these respects, but rather that he illegally raised the rates and that on non-payment he employed unjustifiable violence. We may take it that if persons or communities enjoying *αὐτοπραγία* did not pay their taxes it was the duty of the pagarch, as the head of the financial organization, to take steps either to compel them or to discover what grounds, if any, there were for overlooking the omission.

Ϝ η θεια προνοια και ο φιλοχρ[ιστος ημων βασιλευς] την εξοχωτατην
 ὤμων φιλανθρωπιαν ατε δωρον τη παντ[αθλια Θηβαι]ων χωρα
 εχαριζατο θεσπισαι κατηξιωσεν αρχειν ως ἱκ[αν]ην ουσαν αυ[α]στειλαι τα πικρα
 Θηβαιων αδικηματα και τουτο μαθοντες ακ[ρι]β[ως] παρα ποδα των ευκλεω[ν]
 5 ὤμων ἱχων κυλιδουμε[οι] ηκαμεν παροδ[υρ]ομενοι διδασκοντες το κ[αθ]
 ημας εν τουτοις εχον διδα[σ]κομεν τ[η]ν ενδ[οξο]ν ὤμων φιλα[ν]θ[ρωπ]ι[αν]
 ως απ[ο] γονεων και προγον[ων]]ς εθ[ος] εχ[ο]μεν] . ν[.] .
 προστ . . εν . . ὕπ[ε]ρ εξο[σ]τ[ι]α[ν] . [.]σι ὕπο τ[ων] . νη . ων τη[ς] π[ο]λεω[ς]
 Ανταιῶ και πασης της ταυτ[η]ς] . ων κατ[ε]στ[η]σαν ὕπο την πολιτικ[η]

1–6 = Cair. Masp. i. 67009, 1–7.

3. *εχαριζατο θεσπισαι κατηξιωσεν*: Cair. Masp. 67009, 3 has *θεσπισ[αι κα]τηξι[ωσεν]* (Wilcken, *Archiv*, v, p. 444) with *εχαριζατο* written above, apparently as a correction. The construction does not allow of both expressions, and though it is possible that a *και* has been accidentally omitted after *εχαριζατο* (*sc. εχαρισατο*), it seems more likely that Dioscorus in carelessly copying from another draft (perhaps 67009 itself) has inserted both the original phrase and the correction. The sense will be ‘has graciously granted your supreme humanity for a gift to the all-miserable Thebaid to rule over it, as being capable of redressing the bitter wrongs of the Thebans’.

ταυτην: in 67009, 3 read probably [ταυτ]ην.

5–6. *το καθ ημας*: 67009, 6 adds *πράγμα*.

7.]ς *εθ[ος] εχ[ο]μεν*: this, with *σιῦποσ* in l. 8 and *ωνκατ* in l. 9, is on a detached fragment, the exact position of which is not certain. At present it is placed near to *προγον[ων]*, but as the reading *προγον[ων]* is practically certain, and the letter before *εθ[ος]* can hardly be *ν*, more room must be allowed. The place

assigned to the fragment in this transcript is suggested by l. 9, where *κατ[ε]στ[η]σαν* is a possible reading; but this is so doubtful that no great confidence can be placed in its evidence. That the fragment is rightly placed in this lacuna is rendered likely by the (not certain but probable) *εθ[ος] εχ[ο]μεν*, which suits the preamble; but it is not beyond doubt, and a not unsuitable position would be in the lacuna in ll. 12–14. The mutilation of these lines is regrettable, as they might throw light on the position of Aphrodito. They evidently refer to the relation of the village to Antaeopolis and contain an assertion that the villagers have always paid their taxes regularly. Here *συνεχ[ω]ς* would suit the space, but the *ς* is very doubtful.

8. *εξουσιαν*: very doubtful; *εξ* seems certain. After this word either *κ* or *η* is a possible reading. Before *ὑπ* perhaps *προσ[ατ]ευσα[ι]*.

των: again doubtful, and as stated above *τ* is on a fragment whose position is uncertain.

9. After *ταυτ[η]ς*, perhaps *ενορίας*.
κατεστησαν: very doubtful.

- 10 [τα]ξί[ιν εις] ην και εισφερομ[εν] ανελλειπως [και ε]υγνωμονως και πληρωτικ[ως]
[τα] ευσεβη καθ ετος βασιλικά τελεσματα προς την αυ . . . μιν των βασιλικ[ω]
[η]μιν ιδιαζοντω[ς]] . . ο προσταγμάτων της
] το^ο κ . . υπ . [. .] . τ . [.]
πλ . . .
] ταξίς των τ
- 15 ητό των δουλων της υμετερ/ [φιλανθρωπιας? . . . ειλ]κυσθημεν ευγενως κ[αι]
ελευθερικως τον βιον κατ[αγ]ομεν[ον] της παγαρχιας ζυγον παρ[α?]]
των αποφθαλμωσαμενων τη[ς?]] [πε?]πραγμενο^ο τε τω[ν]
παγαρχων των ημας α . [] αγειν εις δουλειαν
το δη και πεπραχασιν και [. . .] . . . [.] . αυ ημας της αναγκαιας
- 20 τροφης ευπορειν τ[.] πασι . [. .] λωτερο^{αι} οντος μετευθυ^ν
επι τη πινα αγχομεθα απο τοτε ουν δεσποτα καταπονο^ομεθα υπο τω[ν]
πλεον των βαρβαρωθεντων τοπων καθ εκαστην επινοουμενοι εις τε
διαγραφων ζημιας ευχ . [. .] κ[αι?] απ[αιτησεις?] πα[ρα] το εθος και τοιαυτα[ς]
πασας επιβαρεσε[ις]] . . ονο^ομενοι [ε]πι τ . . . [. . .]
25 [.] . [του της εν]δοξο^ο μνημης και προ
την π[ροσ]θηκη^η
της τε αισιας εμβολ[ης και
των γονεων ημων εκτ[.]] ε Ανταιοπο^αλ^ς οια δη κακα
? ε[πι]γρ[.]

10. ταξίς: for the πολιτική τάξις see Cair. Masp. 67002, iii, 7; 67019, 2, from both of which passages, and particularly from the second (ὑπὸ τὴν ἐπιχώριον σεμνὴν πολιτικὴν τάξιν), it appears that the τάξις is that of the province, not of the πόλις of Antaeopolis; cf. Cair. Masp. iii. 67282, 6, where, as Maspero points out, πολιτικὴ βοήθεια means 'la police, placée sous les ordres du *praeses* et de ses agents, par opposition à la στρατιωτικὴ βοήθεια ou force armée, prélevée sur la garnison'.

εισφερομεν: a probable reading; cf. 1676, 35.

11. αυ . . μιν: the characters look like ανομιν or εννομιν. των βασιλικ(ων) is excessively doubtful.

12. ιδιαζοντως: 'individually'; cf. Cair. Masp. 67002, iii, 8.

] . . ο: the first letter after the lacuna is η or κ. It is impossible to read either απο or δια. Nor can το προσταγμα των be read.

13. The tops of a few letters are preserved near the beginning of this line.

κ . . υπ τ . . : καθυπε[ρ]α[φ]ω[ν] or καθυπη[ρ]ε[τ]ω[ν] are possible readings, but the traces are so indistinct that without the context it seems idle to read any letters except those which are certain.

14. ταξίς των: something has been added above.

15. ητοι: written in the margin as an afterthought. If the reading is correct ι was written above because there was no room for it in the line, but possibly the stroke so read is part of a letter in the previous line, and in that case the reading will be ἡ τό.

ειλκυσθημεν: perhaps a compound, e.g. καθέλκω; but cf. Cair. Masp. iii. 67283, i, 2, 'Ιουλιανὸς ὁ λαμπρο(στάτος) βούλεται παρὰ τὸ ξῆθος ἡμᾶς ἐκ[ε]σ[θ]αί εἰς παγαρχίαν τῆ[ς] Ἀνταίου πολιτῶν.

16. της παγαρχιας ζυγον: before this very possibly υπο το]. The whole passage may mean, 'Our life which was honourably and freely spent was dragged' (lit. 'we were dragged as regards our life', etc.) 'under the yoke of the pagarchy by those who looked askance on our . . .', but the construction is awkward.

17. αποφθαλμωσαμενων: Stephanus quotes the participle ἀποφθαλμῶν from Theod. Stud., explaining it as from ἀποφθαλμιάω, a mistake for ἐποφθαλμιάω. It may be that the form is right and that the participle comes, like the present one, from ἀποφθαλμιάω; in any case the sense 'look askance on' and so 'covet' or 'envy' suits the context here; see the last note.

18. A statement that the pagarchs (of Antaeopolis) attempt or have attempted to reduce the people of Aphrodito to slavery, 'which indeed they have done' (τὸ δὴ καὶ πεπραχασιν, l. 19).

19-20. The sense is 'and moreover they prevented us from enjoying our necessary sustenance'. So perhaps ἐκωλυ[σαν].

20. μετευθυναί: such seems to be the reading, though γ is also possible for the third letter. μη τεχθηναί (Hunt) is impossible. The sense required is that it is better for all of them to (die?) owing to the hunger they suffer; cf. Cair. Masp. 37002, iii, 14.

21. επι: doubtful; written in the margin; l. ἐπέι.

απο τοτε: 'since then', i.e. since the pagarchs asserted their authority over them?

τουτων: probably the pagarchs.

22. βαρβαρωθεντων: cf. Cair. Masp. 67002, iii, 3. The reference is to districts exposed to barbarian incursions; cf. Cair. Masp. iii. 67283, i, [π]λ[έ]ο]ν τῶν ὑπὸ βαρβ[ά]ρων λελυμαινομένων (sic) τὸ[π]ω[ν].

καθ εκαστην επινοουμενοι: 'being plotted against each hour' (sc. ὥραν).

23. διαγραφων: probably in the usual sense of poll-tax (vol. iv, p. 168 f.); and the pagarchs may have attempted to enforce too high an assessment for the village.

24.] . . ονουμενοι: not κατ[α]πονουμενοι.

26. προσθηκην: the traces are too indistinct for certainty, but the reading is rendered very probable by ll. 44, 54 and by 1686, 26-27, τῆς εμβολῆς . . . καὶ προσθήκης αὐτῆς; cf. too 1660, 9, note.

27. επιγρ[.]: doubtful in the extreme.

- ^{s παρατυχθεν[τος ?}
 30 αηνεχθεντος επι τη[s]ας ημιν [[.]]
 βασιλικης γεωμετρίας λο[. ? την γ]η[ν] ημων ψαμμωδη
 ουσαν και χειρσωδη και επα[ναγκες ?] . . . και [α]ναλωματα διολο^υ
 παρεχοντων τοις π[α]ρερ[χομε]νοις ημερ[αια ?] στρ⁻/ τε S και ως επι πλειω
 βαρυτελων τυγαχοντων δια την των κακοφυων ημων αρο^υρων
 ακαρπιαν εκαονισθημεν εκπαλαι αμα τω παντι της πανταθλιας Αντα[ι]ου]
 35 [? κτητο]ρ[ι] δ[ι]υο] μονα κερατια εκαστης αρουρης σποριμης γης της δε αμπε[ελου]
 [κ]ερατια οκτω εχο[ς ε . . .] [. . .] δε προσ . . . ειση κατα πεισμωνην Χριστοδοτο[υ]
 του απ^ογενομ^ες προκ[ουρατορος ?]ης Ιουλιαν^ο το^υ [απ^ο επαρχων
 και [παγαρχου ?] . . . [. . .] . ερ[ι] . . .]
 . . . [α]κουσαι
 40 [.] . ερε[.] ? τω]ν ειρ[ημ]ε[ς] βασιλικων φορων φησιν
 τ[. . .] .
 δια την πληναριαν της ταξ[ι]εως]μενης [. . .]α ευρη αυτην πληρωσαι
 και απ^ο τοτε τελουμεν τω δη[μ]οσιω λογω τεσ[σ]ερα κερατια εκαστης αρ^ορης
 σποριμης γης και εκαστης αρο^υρης αμπελο^υ κερατια εικοσι τρια ζυ^τ δημοσιω

29. Hardly any trace remains of the writing after ημιν, which was clearly washed off intentionally. Possibly the word was a passive participle agreeing with γεωμετρίας and governing ἡμῖν: —ἐπὶ τῆ[s] παλαι[as] (or προτέρ[as]) ἡμῖν [. . . εἰση[s] βασιλικῆς γεωμετρίας.

30. Apparently part of a statement that the imperial survey has established the fact that the soil of Aphrodito is sandy and unproductive. This is an interesting addition to our knowledge of the village, though it is likely enough there may be some exaggeration. But if Αντα[ι]ου is rightly read in l. 34 this may apply to the whole pagarchy. Sandy soil is mentioned in Cair. Masp. i. 67118, 36, του . . . χειρσώδους καὶ ἀμμόδρους μέρο[us τῶν] ἀρουρῶν.

31. διολο^υ: a later addition, with a different pen and darker ink, but probably by Dioscorus.

32. παρερχομενοις ημεραια: very conjectural, but it suits the context, and the slight traces are quite consistent with the reading. παρισταμενοις, suggested by l. 49, is less likely palaeographically. For ἡμεραία see 1677, 26; Cair. Masp. i. 67002, iii, 13; 67008, 5. στρ⁻/ = στρατιώταις, and the context no doubt refers to contributions levied on Aphrodito for the maintenance of troops sent to collect arrears of taxes and for similar purposes. As S should = καί the following καί seems to be redundant. It is perhaps a correction and in that case has possibly been inserted by mistake, the S being overlooked; but more probably, as τε is not required here, Dioscorus was going to write στρ(ατιωταις) τε (και) και ως κτλ., but changing his mind altered the other word to και and forgot to delete τε S.

32-35. 'And since we (or the lands) became still more burdened owing to the unfruitfulness of our barren arouras we were long ago assessed, together with every possessor in the all-miserable Antaeopolite nome, at two carats only for each aroura of arable land.' If this passage stood alone we might indeed take βαρυτελων as referring to the taxes and meaning 'burdensome'; but it evidently goes with the same words as παρεχόντων, which can only refer to the villagers or their holdings (κτήματα?). It will therefore have the sense of 'paying too heavily', 'over-taxed'.

34. Ανταιον: a doubtful reading, but cf. l. 46, from which also κτητορι is read. The assessment apparently applied then to the whole ἐνορία of Antaeopolis; for that this and not the city is meant is clear from ll. 76, 78, 96, which show that the petitioners are the inhabitants of a village. Cf. 1686, 20, note.

35. δυο: it appears from ll. 36-47 that the rates mentioned in ll. 42-43 were due to an increase. For arable land the rate is there 4 carats. Here therefore it must be either three or two. If τρια had been written the bottom of the τ and ρ would probably be visible; and moreover, a small trace suggests the δ.

36. εχο[ς ε . . .]: ἐχόμενα ε . . ., i.e. in actual value 5½ carats. Elsewhere sums of carats are not thus given in equivalent values. The κ/ written above (which is in darker ink) is probably for κεράτια. For the symbol .) as = ⅔, see 1718, 44 and note.

κατα πεισμωνην κτλ.: the sense is apparently that although the rates of taxes had been assessed as above, the pagarch Julian (l. 37), by the persuasion of Christodotus, had raised or procured the raising of the rates, since when (ἀπὸ τότε, l. 42) the petitioners had paid at the higher rate. One would expect the petitioners to represent this raising of the rate as illegal, but this is not quite clear; see note on l. 44.

37. απο επαρχων: cf. 1660, 6; 1661, 5.

39. ακουσαι: the first letter here is rendered probable by a ligature attached to κ. Very possibly νη[α]κουσαι.

40. ειρημε(νον): before the second ε another letter seems to have been written above the line. φησιν possibly refers to Julian.

41. πληναριαν: see Just. Nov. 128 (Teubner ed. 152), cap. 3, ὑπὲρ δὲ τῶν δημοσίων συντελειῶν τὰς ἀποχὰς ἦτοι ἀμεριμνίας, μερικὰς τε καὶ πληναρίας, πᾶσι τρόποις παρὰ τῶν τὰ δημοσία ὑποδεχομένων γίνεσθαι διορίζομεν, σημαινούσας τὴν τῶν χρημάτων ποσότητα καὶ τῶν εἰδῶν, οὐ μὴν ἀλλὰ καὶ τῶν ἰούγων ἦτοι τῶν ἰουλίων ἦγον κενουρίων, καὶ τὰ ὀνόματα τῶν κτήσεων, ὑπὲρ ὧν τὰς συντελείας ὑποδέχονται.

ταξεως: very doubtful, but the first letter looks like τ and there is the end of a curved down stroke, which suggests ξ.

[. . .]a: the first letter is probably ρ, τ, or μ. If the last, there is perhaps only one letter in the lacuna, and μ[ε]θευρη could be read; but this is an unlikely compound.

διχα της αισιας εμβολ^λ S του ταυτης ναυλῶ διαταξας δε ομως το τηνικαυτα
^{και της προσθη*} αυτης
 45 εκ διαλαλιας κατα δεκρητον μηδεν ετερον περαιτερω τουτων δυνηθηναι
^{αρχοντων} ^{ως}
 τον κατα καιρον παγαρχ[ον] πρ[ο]σθειναι τω αθλιω κτητορι της Ανταιῶ εφ οτι εις α[παντ?]
 τα ειρημ^ε δημοσια μετα της εμπεριεχουσας αυτοις προσθηκης επαρκειν συνεστηκ[αμεν]
 παντι δημοσιω τιτλω της τε πολεως Ανταιῶ το[υ] δε αυτης νομω μεχρι και το μισθο^λ
^{αι}
 των παρισταμενων σ[τρατιωτων?] συνϊοντα εις [π]ληρες
 50] . κ . . [.]
] . . παραλ[α]μ[βαν] . . την ?]
^{των δη[μοσιων]}
 καταβολην και ηρξαμ[εν]] την τρ[ι] . . .] . των ανηκοντων
 ημιν δημοσιων απ^κρινασθαι δυο φησιν και ημισυ κερατια εκαστης
 αρουρης μετα τα ανω ειρημ^ε συν προσθηκαις δημοσια μη λιμνασθειση[s]
 55 της ημων πεδιαδος παντελως εφ ετους αλλ' αβροχο^υ ουσης
^{μεθ ου}
 και θνησιν ζων υπεστημεν μη δυνηθεντες το τριμερες το^υ ολο^υ
 ημων αγρο^υ καταθειναι ασπορου οντος και εν αφεσει και την αυταρκη
^{ουδε δυνημεθα}
 των σωθεντων ημω[ν] [. . . τ]ροφην σπειραι και ο^υτως
 ουκ [.] [.] και α . [.] δως
 60] [.]

44. διαταξας δε ομως το τηνικαυτα: it is not clear either who is the subject of διατάξας or what date is indicated by τηνικαυτα, but it seems certain that διαταξας ought grammatically to be the genitive absolute:—'although he at that time laid it down by decree in accordance with the decision of the magistrates that nothing else beyond these taxes could be added by the pagarch in office to the wretched proprietor in the Antaeopolite nome, to the intent that he should be able to pay all (?) the said public taxes with the additional payment attached to them, yet we are rendered liable', etc. Who is the subject of διατάξας depends in the main on the interpretation we give to τηνικαυτα and to what follows. If τηνικαυτα refers to the assessment mentioned in ll. 34-36, then the subject of διατάξας is the person who made that assessment, τούτων refers to the rates established by it, and the rates mentioned in ll. 42, 43 are an illegal increase due to Julian. τούτων, however, would most naturally refer to the rates specified in ll. 42, 43, and as no person was mentioned in l. 34 as making that assessment it is more likely that Julian is the subject of διατάξας. In that case the course of events was as follows:—The rates were fixed originally (κανονίζω), in consequence of a survey which showed that the land was of poor quality, at 2 carats per aroura for arable and 8 (= 5½) for vine land. Then Julian, during his tenure of office, for reasons and under circumstances which the mutilation of ll. 37-41 makes it impossible to determine, brought about a raising of the rates to 4 carats for arable and 23 for vine land. With the sanction of the αρχοντες these rates were embodied in a decree, which forbade any subsequent pagarch to make any addition to the sum of taxes so determined. In spite of this decree the inhabitants have been subjected to further exactions.

45. διαλαλιας: see Cair. Masp. i. 67097, v. (D), 86, εκ διαλαλιας φοβερωτάτων δικαστηρίων. Maspero renders 'décret',

but Cug, *Mém. de l'Acad. des Inscr. et B.-L.* xxxix, p. 204, remarks that 'la διαλαλία est un simple interlocutoire; ce n'est pas un jugement, une décision qui tranche un litige ou même qui ait un caractère impératif'; and this is borne out by the present passage. It is by the δεκρητον that the διάταγμα was made binding; the διαλαλία was the previous investigation and decision of the magistrates in accordance with (εκ) which the pagarch issued the δεκρητον.

ως: in blacker ink.

46. παγαρχον: this form is more likely than παγαρχην, because the upstroke of η would probably be visible.

47. εμπεριεχουσας: μ is a correction. What is meant is εμπεριεχομένης.

48. If the reading is right (and πολεως Ανταιῶ is very probable) νομω must be a mistake for νομοῦ. Perhaps τω [δε] is rather to be read.

49. στρατιωτων: for this reading cf. l. 32. But there παρερχομενοις is an easier reading than παρισταμενοις.

52. τρ[ι] . . .]: hardly τρ[ι]βη[ν]? The sense appears to be that when the petitioners had begun to pay their taxes 'he' (presumably the pagarch) demanded 2½ carats per aroura over and above the rates (4 and 23) stated above, and this although their lands had not been properly irrigated.

53. φησιν: possibly a verb in the infinitive governed by this has been accidentally omitted.

55. εφ ετους: l. επ' ετος.

56. τριμερες: third, instead of its original meaning threefold.

58. ημων: very doubtful, the traces being extremely small. After it probably ζων or some similar word. The petitioners cannot even (ουδε δυνημεθα) sow sufficient fodder for the animals that have survived.

ουδε δυνημεθα: in a blacker ink with a thinner pen, but probably by the hand of Dioscorus.

- ρω[.] . . . [.] . ημων ἴσογομ
 τυπο^ν και τας κορας κ[α]ι [τας α]σκ[η]τριας π[αρ]θενους διαφθειραι και
 τα ζωα ημων αφαιρεισθαι και τον σπαρεντα μ[ε]τα μοχθῶ εις τροφην
 65 τουτων χορτον καταναλισκειν εις τα ζωα της αυτῶ καθ ημων
 συσκευης προς τω ξηραυθηναι τον σπορον ὑπο διψαν εις αναστροπη[ν]
 τελειαν ημων και προς λυμην το^ν δημοσιου λογο^ν καιτοι αφ ης
 παρελαβεν την παγαρχιαν συνεχως απηειμεν προς αυτου
 καιοθελωσ και ευγνωμονωσ ^{και ευνοικωσ} μ[ε]τα πασης της προπο^νσης
 κ/ της ομ[.]η . [.] περ[ι] τον τ[.] .]δαι . . . γ^{ην}
 70]ε[
 ? μετ]α το^ν τ[.] . [.]
 ετερα ν^ο ρ̄ ευσταθ[ι]μα]ς υ[ποδ]εξαμενω ημιν ενωμοτω[ς]
 εμπροσθεν των αγιων υπο [το]υ θεοφιλωσ πατροσ και ηγουμενο^ν
 του ευαγουσ μοναστηριῶ Απα Μακροβιο^ν τουτοισ και μονοισ
 75 ^{αυτου}
 αρκεσθηναι μετα τα προσημανθεντα δημοσια εφῖορκησαν^{τα}
 ημιν και αδικωσ καθ ημασυν και της αθλιασ ημων κωμησ
 χρησαμενον μετα των ληστρικων εφοδων και απ^ν προοδων
 πολλων ωσ ειρηται παγανων των και την κωμην ημων επι
 80 πηδησαντων τ[.]] . ν δικην βαρβαρων
 περ[ι]
 [-]
 παγαρχοσ το λοι[πον] ?] ινα εις [. .]
 ανευρεσει ωσ εκ . [.] νοστ[ι] [με]τρησασ κατο . δε . .
 απαξαπλωσ μαρτυρα γαρ καλουμεν τον δεσπ^οσ Θ^ν και βασιλεα
 βασιλεοντων Χριστου οτι συναλλαγουσιν ημιν πραγματευ^ε
 85 ^{τοισ αθλιοισ κτητορσι} ^{προκι[μ]ι[ς]}
 οι δανισται και εμποροι τησδε της χωρασ κατα σιτο^ν λ⁵ του νοστ[ι]

62. τας ασκητριασ παρθενουσ : cf. Cair. Masp. 67002, iii, 2.

65. συσκευησ : apparently in the sense of 'expedition'. αυτουσ refers to the pagarch; cf. l. 67.

67. απηειμεν : the form ηειμεν is described by Goodwin, *Greek Grammar* (ed. 1894), p. 179, as 'rare and doubted'. This is a clear instance and confirms the απηειμεν of Cair. Masp. 67009, 27, which Maspero describes as doubtful. Is προς αυτουσ possible there instead of ελουσαστο? The meaning here is that the petitioners have shown the pagarch all due attention.

69. κ/ : και. This is an unusual abbreviation for και and possibly κτησ . . . η . [is to be read ; but it is difficult to see what word that could be, in the present context.

73. υπο : if this and the doubtful reading υποδεξαμενω are correct, υπο must go with ενωμοτωσ, 'under oath (administered) by', etc.

75. εφῖορκησαντα : sic.

76. ημασυν : l. ημᾶ(σ) συν. The construction is a confusion between καθ' ημᾶσ (e.g.) διαπραξάμενον and ημῖν χρησάμενον.

78. παγανων : not 'pagans', but local, cantonal levies (gendarmes) as opposed to the troops (στρατιῶται) of the Imperial army; cf. Cair. Masp. 67002, ii, 23, μετὰ πολλῆσ ληστρικῆσ τε και

παγανικῆσ και [στ]ρατι[ωτ]ικῆσ βοηθει[α]σ ; so too in 67021, v., 8 f. See also Wilcken, *Chrest.* p. 150.

80. It is possible that a line is lost after this.

81. παγαρχοσ : παγαρχασ is also possible but less likely; cf. too l. 46 and note.

82. κατο . δε . . . : possibly κατογ . . . , but the traces do not allow of κατ' ὄνομα. κατογ[ι]κα is perhaps, but barely, possible. This line may refer to a rate. For νοστ[ι] see the note on l. 85.

85. του νοστ(ου) : νομ[] = νομισματος is hardly possible; moreover this (1 s. for 36 artabas) would be an impossible rate (cf. 1673, 159, note), and, further, προκι[], which must almost certainly be read προκιμ(ένου), is inconsistent with such a reading. νοστ[ι] is supported by νοστ[ι] in l. 82. The sense may be that seen in Trypho apud Athenaeum 618, d, ὁ νόστος και τὰ ἐπίμετρα τῶν ἀλεύρων, i.e. 'produce', and so 'interest', but the connexion with the context is still not very clear. Apparently a rate of interest is indicated; perhaps on loans of seed or mortgages? But even so it is not clear what the unit is on which the interest is calculated; possibly, from l. 86, ἡ ἄρουρα ἐβαρύθη, the aroura of arable land or vineyard.

και κρ/ $\frac{\sigma}{\sigma}$ ξ και λαχ $\frac{\sigma}{\sigma}$ ἴβ και οἰνο^ν αγγι/ ρ και εκ τῶτο^ν η αρουρα εβαρυθη
και εις δημοσια και εις τα δανια ουκ' αποκρινεται εις την τηλικα^ντην
του δανιστο^ν ποσοτητα παντα ? ταυτα μετρε[ν] κ[ι, εμεμ]ε[τρ]ηκεμεν τα δημοσια και
τα δανια ο γαρ ασ[

90

]της τε ασ . . ομ[. . .]

πραιτενομενους . . [^κ. τη]ν μεγαλ[η]ν ημων στενωσιν τε
και αποριαν κατεμαθεν πραττων ο πανευφμος πατρικιος
Αθανασιος οτι δη εν χειμονι δροξιμα κατ'εσθιομεν
αντι τροφης αρτο^ν και ουδεν ημιν υπολελιπται συν τεκνοις

95

η[μω]ν εκ των γηδιων εις απ'τροφην απ^ο λεπτοκτητορων γαρ
συνκειται η κωμη κατελεσηεν ημας τοτε μηδεν απαιτη
ει μη αυτα μονα τα ξηρα δημοσια κ[αι] εως αρτι ευχαριστο^ν[μ]ε[ν]
τω Θεω επι τουτω [
[.]. ασ . . π . [

100

θαλψοντα τοις αθλιο[ις] λεπ[το]κ[η]το[ρ]ο[ι]σιν ει παρ]
ασταιη προσταξαι επι [ε?] δελτιω παντα τα καθ ημας δια . [.]
[.]ζωθηναι εις τε εκδικησιν πασαν και κατορθωσιν του μειν[αι]
δυνασθαι ημας εν τοις ἴδιοις αδιαστροφως και αταραχως
και μη αναγκασθηναι πλαζεσθαι [.]

105

της ημων πατριδος ὑ[πο]
ημεθα και μετα την αυτων αποβιωσιν ορφανοι [. . .]
γεγοναμεν ως ορατε την ηλικιαν και εξεσπασθημεν
της το^ν θειοτατ[ο]ν . . η [. . .] η . . [. . .] [. . .]
[. .]ρμ [

110

[. . ? ταυτη]ν την κωμη[ην]
[.]ον . αυτω . . . [

88. κ(αι) εμεμετρηκεμεν : the second word seems an obvious reading, but the space between κ and ε is very small for it. The word may have been miswritten (e.g. εμετρηκεμεν).

89. Perhaps ασ[πλαγχνος] (Cair. Masp. 67002, i, 13). A line may be lost after this.

90. της τε : something was apparently written above this.

91. πραιτενομενους : for πραιτενομενους, the Lat. *praedor*. It may govern την μεγαλην κτλ., 'plundering our helplessness and poverty'; but possibly that may go with κατεμαθεν:—'[when] A. learnt our helplessness, etc., how that in the winter', etc. After πραιτενομενους the traces point to στ, ερ, ει, or οι.

92. κατεμαθεν : perhaps rather κατεμαθον, but κατεμαθεν must be meant, as Αθανάσιος is clearly the subject.

πραττων : cf. 1708, 79, note.

πανευφμος : this method of writing φη is characteristic of Dioscorus; cf. 1678, 69; 1708, 14, etc.; and Maspero's note on Cair. Masp. ii. 67166, 6. The reading here (in *Archiv*, vi, p. 110 πανεύφ(η)μος was read) is due to Maspero.

93. δροξιμα : l. τρώξιμα.

97. τα ξηρα δημοσια : see *Archiv*, vi, p. 111, where it is suggested that this may mean the taxes in money and corn as opposed to e.g. such taxes as the *ἀπαργυρισμός μελιτος* and

ἀπαργυρισμός γάλακτος which the village is known to have paid in the Arab period and which it may have paid at this time also. But it may mean the *δημόσια* simply in contradistinction to additional payments and extraordinary taxes.

εως αρτι : i. e. till lately the remission has held good, but now, we may infer, the pagarch has disregarded it.

98. A line may be lost after this.

100-101. ει παρασταη : cf. Cair. Masp. 67002, iii, 22; etc. The subject is no doubt the Dux himself, to whom also *θαλψοντα* will refer. This is evidently the concluding portion of the petition.

101-102. δια . . . ζωθηναι : the ζ, though probable, is not certain, but [δη]λωθηναι is impossible. Probably δια is part of the verb in the infinitive rather than of e.g. διαπ(εποιημένα), which is in any case an unlikely abbreviation.

102. του μειναι : του is here used in a final sense, 'that we may be able to remain.'

104. Something was added above at the end of this line. In this passage is introduced the idea so common in such petitions, that by obtaining succour the petitioners will be saved from the necessity of *ἀναχώρησις*; cf. Wilcken, *Grundzüge*, p. 324.

111. Possibly *ἀντωνιο[ν]* or *ἀντωνι[ον]*.

Detached fragment :—

] . γωνος τοῦ [
]κησις ομ . . [

PAPYRUS 1675.—A. D. 566–573.

Inv. No. 1743. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $9\frac{3}{8}$ in. × 1 ft. $0\frac{1}{8}$ in.
Hand B of Dioscorus, across the fibres. Below the text a blank space of 6 in.

THE conclusion of a petition to the Dux. As the width of the papyrus is the same as that of 1674 and the petition is from a number of persons, and as 1674 must have ended shortly after the last line preserved, this may be the missing conclusion; but this is rendered doubtful by the appearance of the fibres. Two κολλήματα are represented, of which the top one is marked by very dark perpendicular lines at regular intervals. As not much more than half the κόλλημα is preserved and the last κόλλημα of 1674 is also imperfect, one would expect this κόλλημα and the last of 1674 to be the same, which is not the case. It is, however, possible that Dioscorus's verbosity prevented him from bringing the petition to a conclusion so soon as at the end of 1674 he seems preparing to do.

.
] . ὡν ἐγο[ρκουντες]
την ευκλειαν υμων κατα της αχραντοῦ Τριαδος και της ὑμων
σωτηριας και του νικητοῦ ἡμων και κρατιστοῦ βασιλε[ως]
μη παροραν ημας θλιβομενους και καταπονομενους
5 εν οιω δηποτε πραγματι προς ὑμας γαρ την ορμην ημῶ
πεποιηκαμεν εκδεχομενοι το ὑμετεροῦν ελεος καθαπερ οι
εν τω Αδη ἐξεδεχοντο την του Χϛ παρουσιαν δεσποτα
ενδοξοῦ στρατηλατα δουξ Αγουσταλιε κυριε

1. ἐγορκουντες: this word doubtless occurred in this line, but to identify the visible traces with the beginning of it perhaps makes the number of letters supplied in the lacuna too small. The lines are, however, by no means regular in length, and l. 7

has only 7 letters in the corresponding space.

3. νικητου: ἡ ἀνικήτου.

6–7. Cf. Cair. Masp. 67002, i, 2.

8. Αγουσταλιε: sic.

PAPYRUS 1676.—A. D. 566–573.

Inv. No. 1744. Acquired in 1906. Antinoopolis; from Kôm Ishgau. 2 ft. $3\frac{1}{2}$ in. × 1 ft. $0\frac{1}{8}$ in.
In a good-sized sloping and rather straggling cursive hand, across the fibres; an addition at the top and perhaps one or two corrections are in hand B of Dioscorus. The document occupies both sides of the papyrus; the writing on the verso (along the fibres) is the reverse way

up (bottom to top) to that on the recto. Papyrus dark, in places a very dark reddish brown, but with light patches, and rubbed in places, with some lacunae. Probably folded from bottom to top.

IT is not quite certain that this petition was addressed to the Dux and not rather to the *praeses* (no other official seems possible); but the Dux is the more probable from ll. 55–59 and from the title *ἔνδοξον ὑπερφύϊαν* (*cf.* the Cairo petitions; P. Beaugé 2, 15; and the Apion documents from Oxyrhynchus, where *ὑπερφυέστατος* is the epithet used). Unlike the preceding and following petitions this was not written by Dioscorus, but it seems certain that it comes from his office. As the papyrus is fully occupied by the text, on both sides, it would be useless as scribbling paper (unless it were intended to wash off the writing and use it as a palimpsest), and its presence among the papers of Dioscorus could hardly be accounted for if it came from some other notarial bureau. The style also strongly recalls that favoured by Dioscorus; *cf.* especially ll. 23–24, 43–44, 52–60 (see notes). Finally, the addition at the end and possibly one or two corrections are, as said above, almost certainly in his hand.

Though the papyrus is damaged in places and consequently some lines are at present imperfectly read, there is no doubt as to the general tenor of the petition. The father of the petitioner, a former *defensor* of Antaeopolis, had become a monk (as, we learn from the Cairo documents, did the father of Dioscorus); and on retiring from the world he left his son, then under age, to the guardianship of the boy's maternal uncle, who, on his coming of age, married him to his own daughter and gave him part of his own property as dower. Subsequently the father-in-law fell ill (it is interesting to find the malady specified, *πεφλεγμένη ποδαλγία*) and was reduced to such straits that, unable to pay his taxes, he transferred the greater part of his property to a *scriniarius* named Peter, who undertook to pay the taxes on it. This he did as long as the vendor lived; but on his death (so we may gather, though his death is not actually mentioned) he attempted to shift the responsibility for the tax-payments on to the property conveyed to the petitioner as dower of his wife.

For an instance of the sale of property on consideration of the payment of taxes see 1686; but there certain property is sold for the payment of taxes on other property of the vendor's; the total price was the amount of taxes. Here, on the contrary, the taxes are payable on the property transferred only, and a price additional to the amount payable was clearly paid for the property (l. 32).

Recto.]

+

+ διδασκω την ὑμετεραν ενδοξον ὑπερφύϊαν ως ο της
μακαριας μνημης εμος πατηρ ετι περιων καταλελοιπεν τη[ν]
εμην ελεινότητα μικρην αγοντα την ηλικιαν και το' μονηρη
5 ειλατο βιον απο εκδικων τυγχανων της Ανταιοπολιτων
και αφηκεν με εκτοτε τω θειω μο' κατα μητερα και τα
ελαχιστα μο' πραγματα μετεπειτα δε γενομενον εν ηλικια
συνηψατο με ο αυτος πενθεριδης μο' τη αυτο' θυγατρι και

2. διδασκω : διδασ is a correction.

3. εμος : ε corr. from ο.

καταλελοιπεν : ι is a later insertion.

4. μικρην αγοντα την ηλικιαν : *cf.* 1674, 107.

6. αφηκεν : the scribe has made a digit too many, so that the

word looks like αφηκεν.

θειω : corr. from θειον.

7. γενομενον : corr. from γενομενος.

8. πενθεριδης : the end is confused, and there has apparently been an alteration; but πενθεριδης must be right, as ll. 37, 48

- [[^{των} τε]]
- φανερὰ πρᾶγματα κατὰ τὸ προσηκόν τῆς αὐτοῦ υποστάσεως
 10 κατὰ προικιμαίων συμβολαίων ἐμοὶ ἐχαρισάτο ἀμὰ τῆ αὐτοῦ
 θυγατρὶ καὶ ταῦτα ἀφώρισας πρὸ ἴκανου τοῦ χρόνου
 καὶ ἐπὶ νομῆς γεγενῆται καὶ δεσποτείας τῆς ἐμῆς μετὰ τῆς
 τούτων προσόδου οἰκαδὲ ἀνεχώρησα μετὰ τῆς αὐτοῦ θ[υγ]ατρ[ος]
 αὐτοῦ δὲ τοῦ προαφηγηθέντος ἐμοῦ πένθερο^ν Κολλουθοῦ
 15 Βικτορὸς Ἰσιωνὸς ὀνοματὶ νοσῶ βαρυτάτῃ περὶ
 πεπτωκότος φῆμι δὴ τῆ πεφλεγμένη ποδαλγείᾳ
 ἐν ἡ καὶ ἡμιθανῆς κατέστη καὶ ἀπρακὸς παντελῶς ὥστε
 αὐτὸν δεῖσθαι τῆς ἀναγκαιᾶς τροφῆς μετὰ τῶν αὐτοῦ^ν
 παιδαρίων μὴ ἔχοντα παντοῖον ἐπιμελήτην καὶ
 20 κηδεμόνα τῶν ἐλαχίστων αὐτοῦ πρᾶγμων εἰκὸς ὅτι
 ἡ τούτου ἐκ π[[^{υρ}]]ριττοῦ στερρωτάτῃ οὐλλήσις προσκείται
 αὐτῷ ἀδιαλείπτως μετ' ἐπηρίας καὶ διαστροφῆς τῶν
 δημοσίων πρακτορῶν ὥστε αὐτῶν πρὸ καιρ[ου] τοῦ
 θανάτου ἐπικαλεσάσθαι ἀποβλεπόν^{τα} τὰ στενά πανταχῇ
 25 τοῦ τε σώματος τῆς συνεχουσίης αὐτοῦ φοβερωτάτης
 ἀνομαλίας τῆς δὲ ψυχῆς [? πν][ε][γ]ήρας ἀλιψέ[ως] [κα]ε
 λιμωξέως αὐτοῦ πρὸς δὲ τούτοις καὶ τῆς περὶ ἐξώθεν
 μάχης τῆς τῶν δημοσίων οὐλλήσεως κ[αὶ] τῆς [?]
 κ, τούτων ἀπορίας τέλος διανοηθεὶς ἠναγκ[ασθ]ῆ τᾶ
 30 πλείστα τῶν κτημάτων αὐτοῦ καταγραφῆσαι καὶ ἐκποιή[σα]ε
 Πέτρῳ τῷ λαμπρῷ/ καὶ περιβλεπτῷ [[κομ^ες]] σκρινιαρῆ[ω]
 καὶ δόξασθαι
 τιμῆς τῆς ἀρεσθεισίης μεταξὺ αὐτῶν

show. Sophocles quotes the word in the sense of 'wife's brother'; here it is evidently synonymous with *πενθερός*. It is used proleptically in this passage, for the uncle did not become the father-in-law till after the marriage.

9. *φανερὰ*: in the sense of *τινά*, as often in Byzantine Greek.

11-13. The sense might be either 'and some considerable time after he had made this settlement, (during which time) he had enjoyed the administration and possession of my income with that derived from this property (*i.e.* the property given as dower), I returned home', etc., or, taking *ἐπὶ* as = *ἐπεὶ*, 'and some considerable time after he had made this settlement and when (this property) had been in my disposition and possession together with the income derived from it, I returned home'. The latter seems much the more likely interpretation. In either case it appears that the young couple at first lived with the father-in-law, but later set up house for themselves.

14. *Κολλουθου*: evidently not identical with the Colluthus son of Victor of Cair. Masp. ii. 67166, 9, who lived at Antinoopolis and was a poulterer; but he may be the Colluthus of i. 67087, who was a *βοηθός* of the *defensor* of Antaeopolis.

15-16. *περιπετῶκος*: the last *π* is a correction.

16. *τῆ*: a correction, probably from *πε*, the scribe having begun to write *πεφλεγμένη* too soon.

ποδαλγεία: *γεί* is probably a correction.

17. *ἀπρακός*: *l.* either *ἀπρακτός* or *ἀπραγός*.

20. *πρᾶγμων*: *l.* *πραγμάτων*.

εἰκὸς ὅτι κτλ.: this is a parenthesis; *τούτων* may possibly refer to *τῶν αὐτοῦ παιδαρίων*—their troubles were an additional burden to his own—; but that seems rather too far away, and perhaps the reference is to the trouble of looking after his property; not only could he not work at his business, but even the trouble of attending to his property, with the numerous claims made on it, was beyond his strength. See, however, l. 29.

21. *περιττοῦ*: corr. from *πυρρετοῦ*. The second *ρ* of *στερρωτάτῃ* is also a later addition.

23-24. Quite in the style of Dioscorus: cf. Cair. Masp. i. 67019, 20.

24. *ἀποβλεπόντα*: corr. from *ἀποβλεπων*.

25. *αὐτον*: corr. from *αὐτω*.

26. *ἀνομαλίας*: the *ο* corr. from *ω*.

δε: corr. from *τε*.

πνιγῆρας: very doubtful, but it suits the traces and the sense. *ἀλιψέως* = *ἀλοιφή*, 'blotting out', and so 'destruction'.

27. *αὐτου*: the first *υ* is apparently a correction.

29. *κ(αι)*: added in the margin. *τούτων* must apparently refer to *τῶν αὐτοῦ παιδαρίων*.

30. *καταγραφῆσαι*: cf. the expression which occurs in sales (Mitteis, 'einheitlicher Kauf') καὶ καταγεγραφήκαμεν (or καταγεγραφήκηναι).

Verso.]

Ϙ οφειλονται τω προρηθεντι και ηγορακοτι την
 ενελκομενην τοις αυτω πραθεισι κτημασι βασιλικην
 35 και δημοσιαν συντελειαν ανελλειπως εισφερει[ν] τω
 δημοσιω λογω κατ ετος ακολουθως ταις γεναμεναις
 37 αυτω ωνιακαίς συνγραφαίς παρα του εμοῦ πενθεριδ[ο]ν
 37 α και τη δυναμει του επισταλματος αυτοῦ ητοι κοῦφισμοῦ μεθ υπογραφῆ/ τ[ο]ν . . . τῶχο[ν] ?
 38 δι ην και επεστειλεν περιοντος δε αυτου [.]
 τω δημοσιω λογω και . . . ασμενως παρεσχο[ν]το[ς] ?
 εἰ ενιαυτους
 40 φανερον χρονον ηδη διαγεναμενον αρτιως δε
 ο[ν]κ [οι]δ[α] ποθεν καιροτηρησας την σ[υ]μ[φ]ορικη[ν]
 ε τορα γεγονοτα και ασυγγειστοτα[τα] ?
 επεφθη ο προλεχθεις περιβλεπτος ανηρ τυραννιδι
 στ
 επερειδομενος τοις ελαχιοις και διακεχωρισμενοις
 45 εμοι προ ἱκανου του χρονο[ν] προικμαιοις πραγμασι
 βοῦλομενος αλλην επιθειναι μοι συντελειαν εις ανατροπη[ν]
 εμην τελειαν και ενδειαν αρτου μεθ ο [[γενομενοῦ]] εν ταγη
 διεθετο εγγραφως ο και ιζομαι [[παρ [αυ]τ[ου] ?]]
 τω εμω πενθεριδη [[εχομενου]] μεταχειρ[[ασμου]] εἰ ου

34. *ενελκομενην*: cf. Cair. Masp. ii. 67151, 135. In P. Flor. i. 50, 75-76, *σὺν τῷ ἐνελκομένης βασιλικῆς γῆς ἀρούρης τετάρτ[ω]*, the word is probably used in the same sense; the obligation to cultivate royal land was *involued* in the tenure.

37 a. A later addition but by the same scribe. As *δι' ἣν καὶ ἐπέστειλεν* in l. 38 is meaningless apart from this line the draft must clearly have been copied from a (still rougher) draft, in which the scribe inadvertently overlooked a line.

του επισταλματος αυτοῦ ητοι κουφισμοῦ: the meaning is no doubt given by Cair. Masp. i. 67104, 17, *ἐπὶ τῷ ταύτης τὰ ἐκφόρια κουφισθῆναι μοι ἀναμφιλύγως*. The *κουφισμός* was an undertaking to pay the taxes, given by Peter to Colluthus, and was thus the completion of the whole transaction, of which the first stage was the transfer of the property from Colluthus to Peter (*ταῖς γεναμέναις αὐτῷ ὀνιακαῖς συνγραφαῖς*). An actual example of a *κουφισμός* is probably to be found in Cair. Masp. i. 67048, which is described as an *ἐπίσταλμα*. The word *ἐπίσταλμα* is indeed also used of a further stage, the notification of the transfer of property to the *δημόσιος λόγος* (so in Cair. Masp. i. 67117; 67118; and no doubt in 67119, where the *ὑπογραφὴ* is lost); but this cannot be the sense here, as appears from ll. 47-49 (see note there). Perhaps the very fact that the word *ἐπίσταλμα* was ambiguous led the scribe to add *ἡτοι κουφισμοῦ*. In Cair. Masp. 67048, 2, can *εἰ ἐστὶ [κ/]* (or *[κατα] ?*) *το τριμερ[ε]ς* be read? In this case three persons will be concerned. The lacuna seems too small for *τα . . . σ*, supplying a participle after *τα*.

το[ν]: it is not possible to read *αυτου* instead of this.

38. *περιοντος δε αυτου*: the sense of this mutilated passage to *διαγεναμενον* in l. 40 is clearly that while Colluthus lived Peter loyally observed his agreement to pay the taxes, and had done so for a period of six years (*ἕξ ἐνιαυτούς* is a correction of the vaguer *φανερὸν χρόνον*).

39. *παρεσχο[ν]το[ς]*: *παρ* and *σχο[ν]* being practically certain, and *το* hardly more doubtful, it seems as if the participle were intended, but neither *a* nor *ε* suits the traces after *ρ* very well. Since a stroke projects above, *ε*, which must be a slip of the pen, is the more likely of the two; possibly the reading is *παρεσχο[ν] (sc. -χεν) το*, which would improve the grammar.

41. *ουκ οίδα ποθεν*: 'I do not know for what reason'. The traces are, however, very slight. This sentence states that lately, no doubt on the death of Colluthus, Peter has attempted to shift his liabilities on to the shoulders of the petitioner.

42. *και ασυγγειστοτατα*: the *κ* is very doubtful, as there is no sign of an upstroke, but since *αι* is certain it is difficult to see what else the word can be, as *ασυγγ* seems clearly the beginning of a new word. *ασυγγειστοτατα* is a curious word, but seems fairly probable.

43. *επεφθη*: this governs *τοῖς ἐλαχίστοις κτλ.* The *θ* is, however, doubtful.

44. *επερειδομενος*: *δ* corrected from *τ*. For the phrase cf. Cair. Masp. i. 67087, 15.

ελαχιστοις: the scribe at first wrote *ελαχοις*; the *ι* is inserted in the line itself.

47-48. This much corrected passage now reads *μεθ' ὃ κουφισμὸν ἐν ταγῇ διέθετο τῷ ἐμῷ πενθερίδῃ ἐγγράφως, ὃ καὶ μεταχειρίζομαι, ἐξ οὗ κτλ.*, the meaning evidently being 'after he had', etc., not 'after which he', etc.; or possibly *μεθ' ὃ(ν) κουφισμὸν . . . διέθετο* is to be read; it is to be noticed that *κουφισμός* is treated as neuter in l. 48. The petitioner is appealing to the evidence of the *κουφισμός*, which had doubtless come to him or his wife (*μεταχειρίζομαι*) as heir to his father-in-law. This proves that the *κουφισμός* in this case is the document given by Peter to Colluthus, not the return to the *δημόσιος λόγος*. Besides the corrections seen in the text, the *ν* of *κουφισμον* is a correction

- ωμολογησεν ανελλιπως εισπραξαι τω δημοσιω λογω καθ εκαστον
 50 ^{ειρημς κς} ετος τους των πραθεντων αυτω πραγματων δημοσιους ^{βασιλικο[υς]}
 φορους ακολουθως ταις ^{[[εγγραφαις]]} ^{[[πρασεσ]]} γεναμεναις αυτω εγγραφωϛ
 ωνιακαις συγγραφαις και επειδηπερ αλλην ελπιδα
 και καταφυγην ο'κ εχω μετα τον Θεον τον της ψυχης μ[ου]
 κυριον προσϊμι τοις ευκλέεσι υμων ι'χνεσι κυλιυδο[υ]μ[ενος]
 55 καθικετευων την υπερφυη υμων φιλανθρωπιαν
 ην ο πανοικτιστης Θεος και ο θειοτατος και οικουμενικος
^{δεσπς} ημων βασιλευς εχαρισατο τη πανταθλια ταυτη χωρα
 και τοις ενοικουσι δωρον μεγαιστον ατε ευβο'λο[υ] ε[ι]ς [το]
 τα πικρα Θηβαιων αδικηματα αναστειλαι ει παραστα[η]
 60 προσταξαι ι'κανως μηδεμιαν παροδον του προρηθεντος
 περιβλεπτον ανδρος γενεσθαι μοι περι τουτο' μητε
 καινοτομιαν αδικον ην επιβο'λευει εμοι προσθεσθαι
 παρα το προσηκον εκ δυναστειας βιαιως οπως εν τουτω
 απολαυομαι της υμετερας δικαιοσυνης και παντοτ[ε]
 65 υπερευξομαι τω πανεποπτη Θεω και δικαιω μονω
 κριτη τω οντι πατρι των ορφανων πλουσια χειρι τα υμετερ[α]
 υμιν αντεισαξαι μυριαντοπλασιαις αμοιβαις υπερ τηςδε
 της εις εμε γεναμενης εν τουτω επικουριας
 Recto (at the top of the document and probably in the hand of Dioscorus).]
 περι ης υμας εξορκιζω κατα της αθανατο' κορυφς και αυτω τω δεσπο'ς ημω
 70 βασιλλς και της υμων σωτηριας

from *υ* and *εξ* probably from *συν*. *εγγραφωϛ* may possibly be in the hand of Dioscorus. The meaning of *εν ταγη* in this connexion is uncertain, and the reading, though certainly suggested by the traces, must be regarded as doubtful.

49. *εισπραξαι*: a curious word for the tax-payer himself.

50. *βασιλικους*: probably in the hand of Dioscorus.

51. *πρασεσ*: *sic*; the scribe stopped to delete the word before finishing it. It is possible also that the *s* was never added to *εγγραφαι*. The reading is certainly *-αι* not *-οι*.

εγγραφωϛ: doubtful; it is apparently a correction, presumably from *εγγραφοις* (or *vice versa*).

52. *επειδηπερ*: corr. from *επιδηπερ*.

54. *προσϊμι*: the first *ι* is a correction, probably from *ει*. The *ο* of *τοις* seems also to be a correction.

55. *καθικετευων*: corr. from *και ικετευων*. Before *τ* a *υ* seems to occur, but whether at the first writing, being corrected

afterwards, or inserted subsequently is not clear.

56. *πανοικτιστης*: 'all-pitying'; cf. *Cair. Masp. i. 67004, 6; 67020, r., 10*. In both places Maspero's notes require correction, the word being from the active *πανοικτιστης*, not the passive *πανοικτιστος*. Here the *ο* seems to be a correction from *θ*.

57. *βασιλευς*: there is a digit too many, so that the word looks like *βασιλευς*.

εχαρισατο: corr. from *εχαριζατο*, which is a common mistake; cf. **1674, 3**; *Cair. Masp. i. 67009, r., 3*.

58. *τοις*: corr. from *της*.

ατε ευβουλον: very doubtful.

61. *μητε*: *l. μηδέ*.

62. *ην*: there is a dot over this word, perhaps accidental, but possibly intended to mark it off as a separate word.

63. *δυναστειας*: probably the *ε* was inserted later.

69. *κορυφς*: cf. **1674, 92**, note.

PAPYRUS 1677.—A. D. 566–567.

Inv. No. 1646. Acquired in 1906. Antinoopolis; from Kôm Ishgau. 1 ft. 0 $\frac{1}{4}$ in. × 10 $\frac{3}{4}$ in., except at the top, where two other (not continuous) fragments remain, giving a width of about 1 ft. 2 $\frac{3}{4}$ in. In hand B of Dioscorus on both sides of the papyrus, on the recto

along, on the verso (where the writing is the reverse way up) across, the fibres. At the beginning the writing is large but diminishes in size as the document proceeds. The papyrus was perhaps folded perpendicularly, from right to left.

AS in the case of the preceding drafts, the name of the official to whom this petition was addressed has not been inserted, but since he is called *μαγίστερι* he was clearly not the Dux. For this title *μαγίστηρ* see Cair. Masp. i. 67003, 4, where a petition is addressed to the Dux *διὰ τοῦ μ[εγ]αλοπρ(επεστάτου) μ[α]γίστερος Δωροθέου* (cf. Maspero, *Bull. de l'Inst. fr. d'arch. or.* vii. 85), and Just. Novell. xxx (= Teubner ed. xlv), cap. 2, especially the words *κινδύνῳ τῆς ὅλης κομιτιανῆς τάξεως καὶ τῶν δεκατριῶν τῶν πρωτευόντων, οὓς δὴ μαγίστερας πρώτους καὶ δευτέρους καλοῦσιν*. It is clear that the *μαγίστηρ* was an official of the *τάξις*, in the present case of the Ducal *τάξις*; and he was therefore a natural person to whom to address a petition.

Though, as usual, undated, the petition can be dated on internal evidence with practical certainty. The petitioner is Dioscorus himself, and he complains of the misdeeds of the pagarch Menas. A comparison of ll. 12–15 with Cair. Masp. 67002, i, 11–18 makes it quite certain that the occasion was the same as in the latter document; and since that must have been written in the latter part of 567 or the beginning of 568 the date of the present document cannot be much later. It may probably be earlier, for though this petition is a personal one from Dioscorus alone, whereas 67002 is from the *possessores* of Aphrodito generally, the case of Dioscorus is alluded to in that petition, which is to the Dux, and he would hardly address himself to a *μαγίστηρ* subsequently. He may have written it shortly after reaching Antinoopolis; in any case it will probably fall between the summer of 566 and that of 567.

The mutilation of the document is unfortunate, as it is of some interest and mentions events not alluded to in 67002, which the lacunae make it in several cases difficult to follow. Dioscorus's complaint falls into two portions. First (ll. 10–20) he refers to the facts already known from 67002: that Menas had transferred his lands at Phthla to the *βοηθός* and shepherds of that village, leaving to him however the liability for the taxes payable on them. If the supplement adopted in l. 14 is correct, or at least correctly represents the sense, the confiscation of his property was not so complete as might be gathered from 67002, only his lands at Phthla being affected; but it is of course only conjectural. Lower down he appears to refer to an order by the Dux in his favour.

Secondly, Dioscorus complains of outrages by Menas on his (Dioscorus's) brother-in-law and son. It is not always clear in this portion to which of the two the reference is, but the following seems to be the likeliest summary of what is said:—Menas brought about the appointment of the brother-in-law Apollos (it is not clear what relation *Ἐνδραν* has to *Ἀπολλων* in l. 23, but the name in ordinary use was clearly Apollos, as appears from ll. 31, 46, 47) as *πρωτοκωμήτης* of Aphrodito. This at least appears to be the sense of ll. 22–24, taken in connexion with the evidence of l. 48, from which it is clear that Apollos did actually hold this office, but why Menas secured his appointment is not stated, so far as the extant portion of the document goes. Subsequently, apparently owing to arrears in, or (alleged) non-payment of, the taxes, Menas sent a force of the local gendarmes to his house, which was completely pillaged, Apollos and his children being reduced to poverty, and (l. 30) his lands being handed over to the shepherds. Not content with this, Menas had Dioscorus's son arrested under the pretext that he was responsible for his uncle's

debts. It seems likely (see note on l. 49) that this son was the *βοηθός* of Aphrodito, which will explain why he was saddled with the liability; but Dioscorus declares that this was not justified, since (l. 31) his son had nothing to do with the affairs of Apollos, and moreover (l. 49) Apollos paid the taxes direct to Menas, not through the *βοηθός*. In l. 52 f. he rather hints that Apollos may really have paid the taxes, but that the receipts for them were confiscated when his house was plundered; 'if, when his house was pillaged, the receipts were taken . . . I do not know.'

It is not quite clear whether in l. 32 the children mentioned are those of Apollos or of Dioscorus's son. The mention of them follows a reference to the son, but they may still be the children of Apollos if some such reading as that suggested in the note be adopted. In any case, Dioscorus's son must have been of age and therefore not one of the *παιδία νήπι[α]*. . . *μη ἐγνωνκότα τὴν ἀριστερὰν μήτε σχεδὸν καὶ τὴν δεξιάν* referred to in 67002, i, 12. If Apollos was really first made *πρωτοκομήτης* by Menas he can hardly be the Apollos son of John who occurs in that office, along with Dioscorus, in 1661, 7; Cair. Masp. i. 67094, 5 (*cf.* too 67060, verso, where the same person may be meant, and 67032, 10, where he is found at Constantinople with Dioscorus); but it is possible, though not likely, that the interpretation given to ll. 22–24 is mistaken. He may well be the person mentioned in 67008; *cf.* l. 26 here, *καὶ ἐπορθήθη ἡμεραία* (*sc.* ὥρα, 'by day') ἡ αὐτοῦ οἰκία παρά τε τῶν ληστῶν καὶ κτλ., with l. 5 there, *τ[ο]ῦ βιαίως ἀν[αι]ρηθέντο[s] παρὰ τῆς ληστρικῆς ἐφ[όδ]ου ἡμεραία* (so no doubt for Maspero's *ἡμεραία[s]*; *cf.* too 67002, iii, 13). A nephew despoiled by the pagarch for taxes owing by an uncle called Apollos recalls 67026; but there the uncle is a maternal uncle, the pagarch is Julian, the nephew is Dioscorus, and the uncle had died previously.

The name of Dioscorus's sister is probably (see note on l. 23) not given. She may be the sister alluded to in 67026 if that is a genuine rescript and refers to our Dioscorus; but though Partsch defends its authenticity (*Neue Urkunden zum justinianischen Reskriptenprozesse, G. G. Nachrichten*, 1911, p. 224 ff.) there are still grave difficulties.¹

Recto.]

[χμγ]//

Ⲫ τω ἀλ[η]θεινω αγαθω δεσποτη μ^{ου} και φιλανθρωπ ευεργετη λαμπροτατω
και περ[ι]βλ[ε]πτω μαγιστερι + δεσεις και ἴκεσια πα^α/ του ελεεινῶ οικετο^υ ὕμων
+ Δ[ιοσ]κορο^υ +

5 ευφημ[ε]ται και διαβεβοηται εν απασι παρα παντος ανθρωπο^υ η φιλοκαγαθο^ς

¹ One would gather from the rescripts that the Dioscorus there mentioned was still fairly young and also by no means well-to-do. Our Dioscorus appears as tenant of the monastery of St. Sourous, a Flavius, and *θανμασιώτατος* in 543 (Cair. Masp. i. 67087). His father was alive and at Constantinople in 541 (ii. 67126). He was dead before 555 (1692), probably before 547 (i. 67108; the supplements there are rendered probable by ii. 67134), and Maspero (*Rev. Ét. gr.* xxiv, p. 461) places his death in 542, though this is not beyond doubt. Before his death he became a monk (67064; 67096). Dioscorus was a man of wealth and importance both before and after 551, the only time at which we know for certain that he was at Constantinople (Partsch, *l. c.* p. 218, supposes him to have visited the city

twice, but even he says 'jedenfalls aber gehört unser Reskript in die 50er Jahre des 6. Jahrhunderts'). Moreover there is no trace elsewhere of his having had any cause for dispute with his father, such as 67028 would indicate; see especially 67064; 67096 referred to above. It is of course possible that the Dioscorus of the rescripts was a different person altogether, and that our Dioscorus translated them merely as an exercise in Latin. Note that a brother (or half-brother) of his occurs in 1702.

2. *φιλανθρωπ(ω)*: there is no sign of abbreviation. Possibly a single word is intended, *φιλανθρωπευεργετη*.

ὕμων [λαμ]πρα ευε[ρ]γεσια αι σπουδασῶσα παντα τα λυσιτελη και ψωφέλη^{υχ}
] δικαιων ὕ^{περ} πασαν αρετην ην επεχει ορευεται διατελειν
]μενη καγω τῶτο σαφως επισταμενος αοκνωσ προσίμι
 τοις ανεπαφοις υμων ἴχνεσι το κατ εμε πραγμα διδασκων εν τῶτοις
 10 [? εχον + Μηνας ο λα]μπροτατος σκρινιαριος και παγαρχης της Αντα^{αι} ως ἴς τε πλεο
 [? νεξίαν ? βλα]βας μο^ο και θλιψεις και στενοχωρίας ἄς ὑπεμεινα εντα^υθα
 συ]νεχομενος τη απορια και πενια παλαιω^υ εφ ο τι ο βοηθος
 [? Κυρος της κωμης Φθ]λα μετα των ταυτης ποιμενων καρπουνται τας αρῶρας
 [μου ? εν τω πεδιω Πιασε τ]ης αυτης κωμης ανευ εκφοριων και δημοσιων και
 15 [? την συντελειαν τῶτων] εασας ενεπιτετραμμενην μοι αδικως επι γαρ της προ
 [? ηγησαμενης αρχης τ]ῶ της ενδοξῶ μνημης αραβαρχου πολλας δυσφημειας και
] το^υτο^ο εποιουν και πα[ρ]εθετο μοι αυτω η μεγαλοπρεπης
 ? κα]ι αυτος ο δουξ τοτε τω ειρημ^ες κελευσαντες ανδρι τῶτο
]ενως αρα αυτος εστιν ο οικειουμενος τα γενηματα εαυτω
 20 τ]ροις εμοις ανθρωποις οι ποιμενες εκεινοι προς δε τοις ανῦπιστοι^ς
 [τουτοις και ? αδικη]μασι κατεσχεν τον εμον υιον ὑπερ αλλοτριων δημοσιῶ
 ελ]ασσωμα περι τῶτων ο γαρ ειρημ^ες Μηνας φρεναπατης γεναμ^ες
]ν^υ Ευξαν Απολλων τον ανδρα της εμης αδελφης ακοντα
 ? πρωτοκωμητην Α]φροδιτης κωμης ποιησασθαι και του εινεκα αρεσκειν αυτω
 25] ὕπ αυτον της κωμης πρωτοκωμητης κακω και βιαιω
 κ]αι επορθηθη ημεραια η αυτῶ οικια παρα τε των ληστων και

6. λαμπρα: there is not room for και.

7. At the beginning may be something like [και τοις ορευο-
μενοις (cf. 1678, 4) των]. The edge of the papyrus here is below
the σ of ευεργεσια in l. 6. In the following lines one or two
more letters are preserved, except in l. 13, where the edge is
almost level with that in this line. As Dioscorus forms his
letters very unevenly no estimate of missing letters has been
made, but the approximate number can be judged from ll. 2-6.
Since however the writing grows smaller and more compressed
as the document proceeds, it must be remembered that in the
lower lines the number of letters lost will be larger.

9. τοις ανεπαφοις υμων: cf. Cair. Masp. i. 67008, 8 f., πρόσμι τοῖς
εὐκλε[έσι] ὑμῶν [ἴχνεσι]; P. Beaugé 2, 5, πρόσμι το[ῖς] εὐκλεέσι καὶ
ἀνεπάφοις ὑμῶ[ν] ἴχνεσι. The space here is hardly enough for
εὐκλεεσι και as well, but on the other hand is perhaps too big
for τοις ανεπαφοις only.

10. εχον: cf. Cair. Masp. 67008, 9, τῶ κατ' ἐμὲ πρᾶγμα ἐν
τούτοις ἔχον; P. Beaugé 2, 8, τὸ γὰρ κατ' ἐμὲ πρᾶγμα ἐν τούτοις ἔχω;
1674, 5 f. The lacuna is too large for what is here read, but
probably a space was left after εχον. Possibly, too, Φλαουιος was
written, abbreviated or in full.

Αντα^{αι} ως ἴς: the ου is written under the line, across the down-
stroke of ι, in a manner comparable to the φ common in the
writing of Dioscorus. For ως ἴς, ω εἰς (φ εἰς) is possible. The
meaning would then be 'to whom . . . [I reported] my losses',
etc.; but εἰς τε πλεο[νεξίαν] does not fit well into this, and there
is no trace of a verb meaning 'I reported'.

11. The ἄς ὑπέμεινα makes against reading [νεξίαν αυτου και εις
βλα]βας, which would otherwise be not unlikely.

ἄς ὑπέμεινα: the mark over a is evidently a breathing,

inserted for the sake of clearness. The ὕ is a correction.

12. Perhaps [και εν Αφροδιτης κωμη]? But this seems unlikely.
παλαιων: the bearing of this is not clear. The ν is not
certain but probable.

εφ ο τι: 'inasmuch as'.

13. For the supplement (which is, however, rather too short)
cf. Cair. Masp. 67002, i. 17.

καρπουνται: plural for singular owing to μετα τῶν ταύτης
ποιμένων.

14-15. Cf. Cair. Masp. 67002, i, 13-15. For the supplement
in l. 14 see 1686, 28.

16. αραβαρχου: cf. 1652, 3, note. The person here referred
to for purposes of dating was presumably Dux, and it is in this
capacity, not as Arabarch, that his ἀρχή is mentioned; cf. 67002,
ii, 1, and 1708, 79, note. A very short name (e.g. Κυρῶ; but
in 67002, ii, 1 Cyrus is described as *referendarius*) must be
supplied.

18. Perhaps [εξουσια του . . .], but since the Dux is mentioned
later in the line it is unlikely that any other (presumably lower)
official would be referred to here. Hence perhaps [δουκικη ταξίς
is possible.

ανδρι: probably Menas; the Dux and somebody else (see
last note) had apparently ordered him to desist from his
persecution of Dioscorus.

20. ανθρωποις: servants or tenants? The latter is rather
supported by 1682, 4 f.

23. ακοντα: this looks like θκοντα, which might be the (Coptic)
name of Dioscorus's sister; but probably θ (for <μη> θελοντα?)
has been corr. to α.

24. του: ἴ, τούτου? For πρωτοκωμητην see ll. 47, 48.

- [? των παγανων και των συ]ν τουτοις ποιμενων και των απο της κωμης ολων οικητορων εν αυτη
 28 α]ναιρεσεως και ου μονον οτι ουκ ηυεργετησεν τους νηπιωδ τουτο^ν
 ταλαιπω^{ρδς}
 29 [και αφηλικας υιωδ τωδ συ]νελθοντας εις εσχατην πενιαν και το^ν αρτο ενδειαν αλλα και το^ς
 φονιους
 30 ? τα κτη]ματα αυτω σπειραντας μισθωτας και ποιμενας μετα την αυτω
 αναιρεσιν
 31] το υιου μηδεν του Απολλωτος παντελωσ μεταχειριζομενο καιτοι γε
 32 ο]φειλει απολ[υ]θηναι τοις ταλαιπωροις αυτω κ[α]ι αφηλιξι υιοις
 καθοτι

Verso.]

- + χμγ//
] . . ηθησαν [τ]ον πατερα αυτων και διαρπαγην και σαθρωσιν
 35] . . το υπεστησαν και κτηναφαιρεσιν ωσ αν ειπης πλεον
 [των βαρβαρωθεντων] τ[ο]πω^ν λεηλατηθησαν πορθηθεντες οπερ εστι πικρωτατον
 ? δια της] βασιλικης προσταξεωσ ανηρεθη ανθρωπος ποτε ταμειυθει^ς
] . . ερωσ αναιρειται ο δε απεριστατος και αθλιωσ τα δυο κακα
] . . διο παρακαλω καθικετευων τον αγαθον δεσποτην
 40 [μω και ενορκιζων κατα] της αεναω Θυ σωτηριασ και της των υμετερων λαμπρο^ν/ τεκνω
 και της] παναριστησ αυτων μητροσ και κυρασ και της υπερβαλλωσησ
 [υμων εξουσιασ ει πα]ραστατη δια τον Θυ ικανωσ προσταξει γραφηναι τω ειρημη^ς
 [Μηνα ? αποστηναι απο τ]ο^ν υιου μω και της κατ αυτω οχλησεωσ υ^π Απολλωτος
 χωρησο ./ ει βο^νλετ[α]ι^{δημοσια} κα των σπειραντων τα κτηματα
 45 [αυτου] καταθεισ βασιλευσ ου προς ανθρωπουσ υπερ αλλων ηγωδ
] . θηναι τα χωρια Απολλωτος καιρο καλδοντοσ και πληρωθηναι
] . . α . εται ηκουον γαρ Απολλωτοσ ενταυθα γεναμενο μετα το^ν

27. των παγανων : or perhaps στρατιωτων. For the παγανοί see 1674, 78, and note, and for their association with λησταί see Cair. Masp. 67002, ii, 23.

της κωμης : as it is very unlikely that the people of Aphrodito would be found co-operating with Menas and his 'brigands', it is probable that the village here referred to was Phthla, from which the shepherds certainly came (l. 13).

28. At the beginning something like [μεχρι της αυτω τελειασ α]ναιρεσεωσ is possible. For αναιρεσεωσ see l. 30.

29. For the supplement see l. 32. Perhaps τους was not written.

31. μεταχειριζομενου : probably not genitive absolute with Απολλωτοσ but going with του υιου μου :—'though he had nothing at all to do with the affairs of Apollos'.

32. Possibly [και αυτοσ ο Απολλωσ ο]φειλει would express the sense of this passage. Not much can be lost after this line, judging from the verso ; and it is not certain that anything is lost.

34. The beginning of this and the following lines is so much rubbed that in many cases hardly a trace of writing remains.

The sense of the lost beginning of l. 35 is probably something like 'which it would be impossible to describe'. δυνη[α]τα[ι] could perhaps be read.

35. κτηναφαιρεσιν : cf. Cair. Masp. 67002, ii, 25.

36. των βαρβαρωθεντων τοπων : cf. 1674, 22 and note.

λεηλατηθησαν : i. εληλατήθησαν.

οπερ : or ονπερ.

πικρωτατον : corr. from πικροτατον.

37. Perhaps a contrast between the fate of some other offender and that of Menas. But βασιλικησ is only a doubtful reading, and possibly the person referred to in this line may be the same as the one in l. 38, in which case he must be Apollos.

40. Cf. Cair. Masp. i. 67020, r., 8, where καθικετευοντες is to be read, as the facsimile shows. κατὰ τῆσ ἀνάου Θεου σωτηρίασ is a curious expression.

44. The earlier part is very difficult. κα seems clear, and the over-written δημοσια suggests that it is part of χροσικά, but this is impossible, and the traces strongly suggest βο^νλεται. We should expect τα δημοσια, but τα is impossible. Probably κα is a slip of the pen for κατά, but δημόσια is still a difficulty.

] . πριν αυτον ὑπεισῑειναι την πρωτοκωμητιαν οτι τα δημοσια
 ? ἰδ̄ικως [π]αρεχω τω κυριω Μηνᾶ και ο̄ τω βοηθῶ Αφροδιτης
 50]τ Αφθ[ου]ιον ἴδον εκεινον κατατρυχοντα τῶς εμῶς
 [? ανθρωπους] εκ τ[ου]τῶ ηγησα τον παγαρχον αλλοτριον του βοηθον
 52 ? χρυσι]κα δ[η]μοσια ει δε επορθηθη η οικια αυτο\ τα ενταγια
 ελημφθησαν
 53] πραγματα εγω αγνωφ ορκος δε επι τῶτω προβησεται
] τον αναιτι[ον μ]ῶ υἱον αλογως επηρεασθηναι υ^π ξενῶ
 55 υπ]ερ α^των [λ]αβον̄ απει[ρ]ατα μεγαιστα υ^πευξομαι τῶτῶ τυχῶ
 56] τα [.]. υ^π σωτηρ[ι]ας και διαμοινης ὑμων τε και των λαμπρρ/
 υμων τεκνῶ
 57 δ]εσπ^ο +

49. *παρεχω*: this is probably a verbal quotation of what Apollon said. He paid his taxes direct to Menas, not to the *βοηθός* of Aphrodito. As the whole of this passage (see especially *ὑπὲρ ἄλλων*, l. 45) seems to be a protest against the imprisonment of Dioscorus's son for another person's liabilities this mention of the *βοηθός* may probably imply that the son in question held that office. Presumably it was for this reason that Menas held him responsible for the debts of Apollon, wrongfully if it is really true that the *βοηθός* had nothing to do with his tax-payments. How far the quotation extends is not clear; perhaps to l. 52, but more probably the subject of *ἡγησα* in l. 51 is Dioscorus.

52. *χρυσικα δημοσια*: very doubtful.

54. *υπ(ερ) ξενω(ν)*: at the beginning of l. 55 perhaps *οφειλη- ματων οτ δημοσιων* (cf. l. 21).

55. *απειρατα*: cf. Cair. Masp. ii. 67184, v., 2. [π]αθοντα cannot be read.

υ^πευξομαι: i. e. *ὑπερεύξομαι*.

56. *τα*: before this is a blank space, and on the preceding fragment no trace of ink is discernible. If this is the beginning of the line the writing must have begun a good deal to the right of the left margin of the papyrus and the supplements in ll. 36, 40, 42, 43 are too big; but l. 57 certainly began further to the left than *τα* in this line.

PAPYRUS 1678.—A. D. 566–573.

Inv. No. 1741. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $5\frac{3}{4}$ in. × 1 ft. $3\frac{3}{4}$ in. In hand B of Dioscorus, along the fibres; the writing large and spread out; ink light in colour. The papyrus, which is stained dark brown in some places, was folded perpendicularly, from right to left. An uncertain number of letters is lost at the beginning of every line.

THIS petition, like the last, is addressed not to the Dux but to *μαγίστερες*; in this case to at least two (probably not more), whereas 1677 is to one only. Only one name remains, that of Callinicus. A Callinicus was the successor of Athanasius as Dux (*P. Beaugé*, p. 11), and as the present person is a *comes*, and the *μαγίστηρ* was clearly an official of high rank, it seems likely enough that the two are to be identified, Callinicus having been first a *κόμης και μαγίστηρ* and later Dux. This seems to be confirmed by Cair. Masp. ii. 67179, (A), which is an epithalamium addressed by Dioscorus *εις τον δομ^ο Καλλ τον περιβλεπ^ο κομης Καλλικ/ (= Καλλίνικον)*. The epithet *περίβλεπτος* and the title *comes* show that Callinicus was not at this time Dux, and *δομ^ο* suggests *δομestικόν*. Now it appears from Cair. Masp. i. 67005, verso, that the Dux Callinicus was *comes domesticorum*; it seems highly probable therefore that the Callinicus of the epithalamium was the same person.

The petitioners are the people of Antaeopolis; their grievance is evidently the invasion of their privileges by some persons not identifiable. As only the beginning of the petition is preserved and the left side of this is lost the details cannot be recovered. Possibly the subject of the petition may be the same as that of Cair. Masp. i. 67009, which is a complaint by the Antaeopolitans of the invasion of their privilege (*προνόμιον* as here) by a certain Florentius.

μεγ]αλοπρεπεστ^ας περιβλεπτοις κομ^εςμ^ες κ[αι] μαγιστερσι Καλλινικω και
 ? δουλοι] ὑμων οι αθλειοι δειλαιοι απο της πολεως Ανταιο^ν
 ? δουλ]ων ημων και ὑπηκοων εθεσπισαν αρχειν τη[ν] ε]υφυη αυτω
 τ]ους των δικαιων ορεγομενους και δυναμε[ο]υς εν δικαιοσυνη
 5]σαι τοις ταυτην ενοικουσιν των συμβεβηκο[τ]ων αυτοις αθεσμων
 6]ης εκ προγονων δεσποται την βασιλικην βουλην το^ντ[ο] οπερ εστι το
 διοικησαι
 7 ? ευεργετηθ]εντες εκπαλαι παρα των καλως κειμενων νομων δημωται επ αυθεντια
]εν εκ προνομιο^ν καταγομεθα τυχης εως μονον [ο]νοματος απο προσ
]ως τη Ανταιο^ν και τω ταυτης νομω και κατακρατουμεθα ὑπο τουτων

2. Perhaps [*Δωροθεω*; cf. Cair. Masp. i. 67003, 4.

3. ημων: perhaps in apposition to δούλων και ὑπηκόων, or possibly a mistake for ὑμῶν. But αὐτῶ(ν) at the end of the line appears to refer to the μαγιστερες. This is a preamble of the usual kind. The μαγιστερες have been appointed by [οἱ βασιλεῖς or something similar] to dispense justice to the oppressed.

6. βουλην: for βουλή in this sense, 'will', see Cair. Masp. i. 67097, v. (D), 68. That document also was written by Dioscorus.

7. ευεργετηθεντες: with δημωται.

δημωται: *ζ.* δημόται; cf. Lond. i. 113 (1), 116 (p. 204), δημότη[ς] τῆς Ἀρσινουειτῶν πόλεως; RKT. 162, 11, where it is used absolutely, 'the δημότης', without the name of a city (for BGU. i. 64, 7, where Wilcken suggested δη(μοσῶν), see Preisigke,

B.-L.). The word means simply 'townsmen'. In 1708, 265 it may conceivably mean a member of a deme, but the same sense as here is perhaps the likelier.

8. εκ προνομιον: the προνόμιον of Antaeopolis is referred to in Cair. Masp. i. 67009, v., 10. In the other places where the word occurs in that volume it refers to the αὐτοπραγία of Aphrodito. What the προνόμιον of Antaeopolis was does not appear.

εως μονον ονοματος: probably 'to a name only', *i. e.* the privilege became only a nominal one.

9. νομω: this reference to the nome, in a document addressed by the citizens as a whole to public officials, is noteworthy; cf. 1674, 48. νόμος (*e.g.* the πολιτικός νόμος) seems out of the question; Antaeopolis was never a πόλις in the Greek sense.

3. Letters.

PAPYRUS 1679.—First half of 6th Century.

Inv. No. 1661. Acquired in 1906. Aphrodito (Kôm Ishgau). $8\frac{3}{8}$ in. \times $6\frac{1}{2}$ in. In a fairly large sloping cursive hand, along the fibres. Folded perpendicularly from right to left.

AFTER the petitions may be placed the letters, which are probably all official in character. The present one is of some interest. The words ἐκδέδωκα τὸ ἴσον in the subscription, being identical with those in the subscription to Cair. Masp. iii. 67282, suggest at first that the present letter belongs to the same class as that. 67282 is described as ἴσον κομμ[ο]νιτωρίου, *i. e.* it was a so-called *commonitorium*; 1680 and P. Oxy. viii. 1106 (where for Κόμμων Ταυρ() read κομμωνιτῶρ(ιον); Maspero, confirmed by Hunt) belong to the same class. The word *commonitorium* has more than one meaning (see the new *Thesaurus Linguae Latinae* and Seeck

in Pauly-Wissowa-Kroll, *s. v.*), but the one most nearly applicable in the case of these documents is *δ* in the *Thesaurus*: 'litterae quibus ab imperatore magistratibus peculiaria mandantur'. In the documents under consideration the word has however a slightly different application; the documents are not issued by the Emperor, but by inferior authorities, perhaps by the *officium* of the *praeses*. They are instructions to officials (in Cair. Masp. 67282 and perhaps in Oxy. 1106, if *σιγγουλαρ(ίω)* can be read for *Σιλλαργρ()*, to a *singularis*) to execute commissions. These commissions are, in 67282, to bring before the court (*δικαστήριον*) an offender arrested by *οἱ ἀπὸ Ἀφροδίτης τῆς κῶμης* but not yet sent by them; in Oxy. 1106, to protect a village from the attacks of neighbours; and in 1680, apparently to bring an offender before the court. In all cases, then, the duties are those of a messenger or agent, whereas 1679 is addressed to the local authorities, presumably the *κοινόν* of *πρωτοκωμήται*, instructing them to send (not to bring or to order others to send) two persons to the court. It is therefore not to be classed with the other three documents, but is a letter, probably (l. 8) from a member of the *officium* of the *praeses*, to the local authorities, delivered by a *singularis*, to whom in all probability a *commonitorium* had also been sent instructing him to perform the commission. Both 67282 and 1680 have the words *ἐκδέδωκα τὸ ἴσον*, and neither has the subscription *legi*, which appears in Oxy. 1106. Oxy. 1106, on the contrary, lacks the words *ἐκδέδωκα τὸ ἴσον*. We may therefore conclude that it is an original, retained by the *singularis*, and that in addition to this original a duplicate was also given to each agent, to be handed over by him to the local authorities as his warrant and in token that he had performed the duty entrusted to him.

It would appear from 1679 that in the case of letters to the local authorities also the messenger carried a duplicate. It is natural to suppose that the original signed letter would be handed by him to the local authorities, the duplicate retained; but since 1679, certainly an *ἴσον*, was found at Kôm Ishgau, it, and not the original, must have been given to the *πρωτοκωμήται*. That 1679 is itself the *ἴσον*, and that the phrase does not refer to a different copy is shown firstly by the analogy of 67282 and 1680, and secondly by the absence of the official *legi*. It is to be noted that the subscription of the *singularis* and the specification of the persons are in the same hand.

Though l. 1 is incomplete, a reference to the *δικαστήριον* is certain. If *παρα* was written in l. 1 the construction of the sentence must have been something like:—*τοὺς ὑπογεγραμμένους (οἱ τὰ ὑπογεγραμμένα πρόσωπα) ἀμελήσαντας ἐν τῷ δικαστηρίῳ παρ[ὰ τὰ ταχθέντα ?] καὶ κελευσθέντα παρὰ κτλ. παρῆναι σπουδάσατε κτλ. παραστήσαι*. But even if *ἀμελήσαντας* be supposed rather than (*e. g.*) *οφειλοντας* we should still expect *κατά* rather than *παρά* in this position.

Whether both persons were required as defendants or were opposed parties is not clear; the fact that one is a *πρωτοκωμήτης* and the other apparently a woman and certainly a private person may favour the latter supposition, but it seems strange that the plaintiff also should be *compelled* to make his appearance. See, however, Cair. Masp. i. 67026, 13, *μέρος ἑκάτερον ἀγαγεῖν*; perhaps Mitteis's note, *Grundzüge*, p. 41, note 2, requires modification.

The hand suggests the first half of the sixth century as the date, and the Apollos concerned may be the father of Dioscorus. If indeed the name in the endorsement is that of the *πρωτοκωμήτης* this cannot be the case, assuming the correctness of the name *Δίου*; but *Διῶ* may be a blunder for *Διοσκόρου*. The occurrence of *Ἰουστινιανουῦ* among the names of the *praeses* points to the reign of Justinian; but this is not perhaps a necessary inference. It is to be noted that the *praeses* bears the title *tribunus notariorum praetorianorum sacri palatii*.

.
 εν τῷ δικαστηριῷ . . . [
 κ, κελευσθεντα παρα της εξουσιας
 τῷ κυριῷ μὸ τῷ λαμπρῷ/ τριβουνῷ νοταρ/
 πραιτωριανῷ τῷ θεiou παλατιῷ κ, αρχον/
 5 τη[s] Θηβαιων επαρχειας Φλς Μηνα
 Ιουστινιανῷ Δημοσθενους Ιωαννοῷ
 Θωμα παρειναι σποῦδασατε δεχομῆς
 της ταξεως τα γραμματα παραστησῆς
 κ[ι] παραδουσαι Μεγαλω σιγγοῶλαρ/
 10 τῷ κ, εἰς τοῦτο αποσταλευντι οπως
 τ[α] κεκελευσμενα εἰς περας αχθη

(2nd hand) Εἰσιν δε

Απολλως πρωτοκομητῆς απο Αφροδιτῆς
 Μαρ[ι]αμ Ταριστοῦ απο Τζυ

15 Φλς Μεγας σιγγουλαρ/ εκδεδωκα το ἴσον

Addressed, along the fibres:—

(3rd hand?)]

Αποῦ Διῷ δ/ Μεγαλοῦ σ[ι]γγῆς . [

1. After *δικαστηριῷ* we should expect something like *κατα τα ταχθεντα*; but though the traces are very slight, they are inconsistent with *κατ[α]*. The last trace visible is a long downstroke, and *παρ[α]* is strongly suggested, but it gives a sense contrary to that required; see the introduction.

3-4. *τριβουνου . . . παλατιου*: for the *tribuni et notarii* see Cod. Theod. vi. tit. 10; Cassiodorus, *Var.* i. 4, xi. 18, 20; Pauly, *s.v.* 'notarius'; Walter, *Gesch. des röm. Rechts*, 3rd ed., p. 541; Daremberg-Saglio, *s.v.* 'notarius'; etc. The *notarii praetoriani* were notaries who served under the *praefecti praetorii*; the addition to the title of the words 'sacri palatii' seems to be new, but in BGU. iii. 958 (*f*) we hear of a *τριβουῶνος καὶ νοτάριος τῶν δεσποτῶν ἡμῶν Αὐγού[σταν]*. In Cair. Masp. iii. 67321, where

this *phraeses* occurs, his title is given as] *λαμπρῷ τριβῷ νοταρῷ πραιτω[ρ]ιαρῷ τῷ θεῖ/ παλ/*. If that is correct the extension must be *τριβουῶνος νοταρίων πραιτωριανῶν*, not *τριβουῶνος νοτάριος πραιτωριανός*, as we should expect from the present passage. That 67321 rather than 1679 is right seems probable, since otherwise we should expect *τριβουῶνος καὶ νοτάριος* as in BGU. 958 (*f*). Here *πραιτωριανῷ* may = *πραιτωριαν(ῶ)(ν)*, but possibly the word was incorrectly extended in this *ἴσον* from an abbreviation in the original.

6. *Ιουστινιανους*: *sic*.

14. Τζυ: an apparently unknown place-name near Aphrodito. It is hardly possible to read it as τ ῖ = τῆς αὐτῆς.

PAPYRUS 1680.—6th Century.

Inv. No. 1659. Acquired in 1906. Aphrodito (Kôm Ishgau). 1 ft. 3½ in. × 6 in. In an irregular sloping rather hasty cursive hand, across the fibres; dark papyrus. Probably nearly half the breadth is lost. At the foot a blank space of 4 in. The papyrus was folded from the bottom upwards; a slight trace at the foot suggests that there was a seal there.

AS already stated in the introduction to 1679 (*q. v.*), this document is a *commonitorium*. It is too imperfect to be understood except very generally, but clearly relates to offenders who are to be brought before the court. Whether the offenders in question are natives of Aphrodito

or have committed some offence against the inhabitants is not clear. The document is an ἴσον or duplicate, not the original (signed) *commonitorium*.

.

]των τους αυτους μοναστι[κ/]

]νον νομον φροντιστης δε πραγματων

? μοναστ]ηριω διακειμενων κατα τον Ανταιοπολιτην

[νομον]ηφιο\ του και Ου\γ\σιο\ προσπορευομενο\ απο

5 ? κωμη] τις εστιν μια του Ανταιοπολιτο\ οια πληθος

? κ]αι επελθοντος κτηματι διαφεροντι μεν

διακ]ειμενων περι την αυτην κωμην Αφροδιτη[s]

]νοντι και τουτο σπουδασαν . . [.]. ρει κατα πολ[ιν?]

]ης επληξεν και μαρτυρας της καταρρησεως

10] και προς ταυτα διαλαλεια προηλθεν βο\λομενη

] . ιν και της αληθειας καταλημψει και προς τε τρεις

Αφ]ροδιτης της κωμης οια δη εις ραθυμιαν αναπεσοϋ

[τ ε]ιρηνικα σαλευεσθαι δικαια οθεν εγγεγραπται

α]ιτησεως της ταξεως οπερ δεχομενος διαβηθι

15 πα]ρα το δικαστηριον αυτον τε τον ως αρχηγου

]α και μεντοι τους τα πρωτα φεροντας

κ]ωμης πεισομενος μετεξεταζειν σα

? την μ]εν πασαν εν τοις τοποις καταλαμβανομενην

]θειαν και την προσκαρτερουσαν τω

20]θειαν και τουτο γαρ η ταξις εζητησεν

] κινδυνευσης εις ζωνην και εις

[υποστασιν σου? εκδεδ]ωκα το ἴσον τῷ κομμονιτωριου\ +

1. Doubtful, because the letter before the *τους* of *αυτους* looks more like τ than υ, but the other letters are very probable.

2.]νον: τον αυ]τον seems impossible; ο is practically certain. φροντιστης: ον corrected from ισ: the writer began to write

φριστης by inadvertence.

3. μοναστηριω: if this is right, probably this word is to be corrected by the addition, or διακειμενων by the deletion, of ν.

5. κωμη τις εστιν μια: cf. Cair. Masp. i. 67019, I, μία τις κώμη; etc. Perhaps [κωμης Αφροδιτης ητις κωμη]?

10. διαλαλεια: see 1674, 45, note.

11. προς τε τρεις: the last s is quite uncertain, but it is not clear what else can be intended. προσγεγει. would also be a possible reading of the letters. The last ε, though not certain, is probable.

13. σαλευεσθαι: the second ε corrected from θ.

14. α]ιτησεως: perhaps, if we can regard εγγεγραπται as equivalent to simple γεγραπται, [σοι τουτο το (or το παρον) γραμμα (or κομμονιτωριον) ε]ξ α]ιτησεως; cf. Cair. Masp. 67282, 4 f., εδέησεν

τάδε σοι γενέσθαι τὸ τῆς τάξεως γ[ρ]άμμα, ὕπερ δεχόμενος, κτλ. Perhaps, however, the supplement suggested is too short; see l. 22, where, if a name preceded εκδεδωκα, a considerably longer lacuna is indicated.

15. τε τον ως: probably the τε is answered by the και of l. 16, the sense being 'both him who [was shown] to be the ringleader and those', etc.

19, 20. Perhaps in both αλη]θειαν.

20. εζητησεν: ξ was written, but as a stroke has been drawn through the lower portion of the letter it has probably been corrected to ζ; a lacuna below the top of the letter makes it impossible to see if any further alteration of form was made. σ seems to be a correction from θ.

21. ζωνην: ζ. ζών.

22. For υποστασιν cf. 1338, 33, etc.

κομμονιτωριον: more like κομμωνιτωριου\, and the u-spelling is known even in Latin (see the new *Thesaurus Linguae Latinae*, s. v.), but probably the ο is merely badly formed.

PAPYRUS 1681.—6th Century.

Inv. No. 1649. Acquired in 1906. Aphrodito (Kôm Ishgau). $6\frac{1}{4}$ in. \times $9\frac{3}{4}$ in. In a flowing sloping cursive hand, across the fibres. Folded from bottom to top.

THIS document at first sight suggests a petition, as it is a complaint of the illegalities of a recently appointed *πρωτοκωμήτης*; but its form and phrasing make it certain that it is a letter, probably from an official. It is addressed to Apollos, *πρωτοκωμήτης*; and from this fact is inferred its provenance. In Cair. Masp. i. 67005, 14, 16, 20 a Senouthes is accused by a native of Aphrodito of acts of oppression, and he may be the same person, but he is not there described as *πρωτοκωμήτης* (unless, as seems not impossible, [*πρωτο*]κομη[τη]ς ὑπαρχ[ων] can be read in l. 15).

+

τη υμ]ων εξουσια και τη ταξει ως Σενο^υθις ο πρωην κατασταθεις πρωτοκωμητης
] . ροι επι τη κωμη πη μεν αδικων πη δε αρπαζων και αποφερων
]ιος και καταξιωση σου η θαυμασιοτης τουτον αποδιωξει του πραγματος
 ? καταστ]ησαι εις τοπον αυτου οφειλοντα την χρειαν ταυτην
 5]σαι επει αις οιδεν ο κυριος και καταφερεται ενταυθα και πολλα
 ? δα]ν[ε]ια και χρεωσται Ϝ;

Addressed, along the fibres:—

× τω θαυμ^υ Απολλωτ[ι ×] × × πρωτοκωμ^υ π/ Τα[

1. At the beginning must have come some verb meaning 'I inform'.

τη ταξει: the local *τάξις*, the bureau of the *πρωτοκωμηται*. This may have been called ἡ κωμητικὴ τάξις, just as we hear of the *πολιτικὴ*, ἡγεμονικὴ, and *δουκικὴ τάξις*.

Σενουθις: ι is a correction from η.

4. The meaning will be 'and set somebody else in his place to (ὀφειλοντα) discharge this duty' (i. e. the *πρωτοκωμητία*). For *καταστησαι* see l. 1. The trace before η suggests τ.

5. επει αις: if αις is right we must take this as = ἐπὶ αἰς, and

perhaps assume the accidental omission of a noun going with αἰς after *κυριος*, but this is not satisfactory. ως is impossible.

6. δανεια: over the α are two short strokes, possibly intended as dots over the ι, but possibly accidental.

7. The crosses after Απολλωτι are not certain but probable, and seem intended merely to fill up the space to be occupied by the cord and seal. This address is in a formal, large, upright script of an entirely different type from that used in the letter itself, so that it is impossible to say whether it is by the same hand.

PAPYRUS 1682.—Middle of 6th Century.

Inv. No. 1738. Acquired in 1906. Aphrodito (Kôm Ishgau). $2\frac{5}{8}$ in. \times $11\frac{7}{8}$ in. In a flowing cursive hand of official type, across the fibres; papyrus stained dark brown in places. Probably folded from the bottom upwards and then perhaps once from each side towards the middle; but the address on the verso occupies both the left (recto) and the central fold.

LETTER to Dioscorus from a person, probably an official, in the company of 'the lord Menas', no doubt the pagarch. He has apparently received a complaint from Dioscorus that a certain shepherd has been molesting his (Dioscorus's) tenants, and he writes that he has ordered

the shepherd to desist. Possibly the incident is to be connected with the events recorded in Cair. Masp. i. 67002, i, 13-18; **1677**, 12-15.

π

+ τα γραμματα της σης αδελφοτητος εδεξαμην μελλων εξορμησαι και
απελθειν εις Μοῦνκρηκιν μετα τῷ λαμπρῷ κυριῷ Μηνα και επετρεψα
τω ποιμενι κατα τυχην ευρεθεντι εγγυς μοῦ μη οχλησαι τοις γεωργοις

5 σοῦ +

Addressed, along the fibres:—

[+ τω δεσ]ποτῆ μοῦ Φλῆ Διοσκορω πρωτοκαμῆ

1. For π or π/ at the head of letters of the Byzantine period, see P. Iand. 23, 1, note.

3. Μουνκρηκιν: from Cair. Masp. ii. 67155, 8 (where the name is spelt Μουνκρηχίς) it appears that this village was in the Antaeopolite nome. The place also occurs in **1684**, 1, and probably in **1683**, 3; also in **1602** (ταμογνησρησε).

4 f. τοις γεωργοις σου: cf. **1677**, 20, τ]οῖς ἐμοῖς ἀνθρώποις οἱ ποιμένες ἐκείνοι.

6. In a different style of script from the recto; see note on **1681**, 7. The reading of the earlier part is very doubtful; there seem to be traces of ink between μοῦ and Φλῆ; perhaps κ[υρ]/?

PAPYRUS 1683.—Middle of 6th Century.

Inv. No. 1771. Acquired in 1907. Aphrodito (Kôm Ishgau). $3\frac{1}{8}$ in. × $9\frac{1}{2}$ in. In a sloping easy cursive hand, across the fibres. Folded from the bottom upwards and perhaps once from each side to the middle; the left fold is lost. The address on the verso is on the left (recto) fold only, which was originally the centre fold, but it probably extended to the lost one also.

ANOTHER letter from a companion of the pagarch Menas. The recipient has perhaps sent in a petition (λίβελλοι, see note on l. 1), and the writer, who is with Menas, tells him to come at once that he may have the case decided.

ο]υς σουσ εδεξατο ο λαμπροτατος κυριος Μηνας παραυτα ουν
[? προς ημασ κατα]λαβε ἵνα απαλλαξαι το πραγμα σῶ πριν τοῦ μη κατελθειῦ
[? ημασ εις Μουνκ]ρηκιν ἐν ἀβακειον ποιησατε πεμφαι ημιν εις λογον των

Addressed, along the fibres:—

5 απο . . . μ [

1. ο]υς: the υs is doubtful, but σουσ requires a word so ending. We may perhaps read [+ τους λιβελλο]υσ σουσ.

2. καταλαβε: 'come', as in Cair. Masp. i. 67060, 6-7 and many other passages.

ἵνα απαλλαξαι: perhaps a verb governing ἀπαλλάξαι (δύνηται or δυνώμεθα) has been omitted.

3. ἀβακειον: λ, ἀβάκιον.

5. In the usual, upright script of addresses.

PAPYRUS 1684.—Middle of 6th Century.

Inv. No. 1779. Acquired in 1907. Aphrodito (Kôm Ishgau). 4 in. × 1 ft. 0 $\frac{1}{8}$ in. Probably in the same hand as 1682, across the fibres. Folded from the bottom upwards and possibly from each side towards the middle; but the address on the verso occupies the middle and left (recto) folds.

ANOTHER letter from one of the officials of the pagarch Menas. It is addressed to the *πρωτοκομήτης* Apollos, probably (from the date indicated both by the hand and the mention of Menas) the Apollos son of John, who was a colleague of Dioscorus, rather than the latter's father. Reference is made to a certain Demosthenes, described as *ἐνδοξότατος*, who, if Maspero's view that the last of a series of names was the true name is right (as it no doubt is), cannot be identified with the *praeses* Thomas mentioned in 1679, but who was clearly an official of rank. The name Demosthenes seems to have been rather popular at this time. Not only was it borne by the *praeses* Thomas but it was also one of the names of the *praeses* Dioscorus, who occurs in Cair. Masp. iii. 67281.

+ επειδη ο ενδοξοτατος Δημοσθενης κατελαβεν Μουνκρηκεως δια
την εμβολην και πολλην επιξις γεγονεν και δια το'το ηναγκασθη
ο λαμπροτατος κυριος Μηνας κατηλθεν εις τους ορμους εν ευφροσυνω
ειμι ταυτην την επιστολην γραφιας αιτων υμας προ διαφαιματος
5 πεμψαι εως Χειλιω παρα τους [. . .]ο^υ[.]παρ . . . φατω[.] των
πεμφθεντων σπαθαριον . [

Addressed, along the fibres:—

+ [Απο]λλωτι πρωτηκωμύ

1. Μουνκρηκεως: *l.* Μουνκρήκιν. Or perhaps <ξως> Μουνκρήκως.

2. πολλην: *l.* πολλή.
ηναγκασθη: *l.* ηναγκάσθη.

3. κατηλθεν: *l.* κατελλθειν.
εν ευφροσυνω ειμι: the sense is perhaps 'I have a good opportunity' or merely 'I am glad'. In either case γραφιας should strictly be either γράψαι or γράφω, more probably the former.

4. διαφαιματος: 'dawn'; from διαφάσκω.

5. Χειλιω: or Χειλο.

των: corr. from τον. Possibly] . [τ]ων should rather be read, as the space between the supposed τ and the (original) ο is somewhat large.

6. πεμφθεντων: ω corrected from υ.
σπαθαριον: it is not certain whether this word also has been corrected, but a trace of ink above the ο suggests that it has. For the *spatharii* see Maspero, *Org. militaire*, p. 85, note 5. It is uncertain whether this line was the last.

7. πρωτηκωμύ: *l.* πρωτοκομ(ήτη). This address is in the usual upright script, quite different from that of the recto.

PAPYRUS 1685.—6th Century.

Inv. No. 1783 recto. Recto of 1672, *q. v.* In a neat regular hand of minuscule type, across the fibres; the ink has greatly faded. Folded from the bottom upwards and possibly also at right angles to this folding; but this may have been after the verso was used.

IT is, as already explained in the introduction to 1672, not certain that this papyrus is correctly classed among those from Aphrodito, but the hands and the appearance of the papyrus suggest

this provenance. The present letter is clearly from one official to another, and its subject is the tax assessment of a certain Eustochia. She is assessed at 6 solidi, but apparently an attempt has been made to collect from her more than this sum. The recipient is instructed not to demand more than the 6 solidi.

Ⲫ ουκ εταγη το ονομα Ευστοχιας Ἰωαννου εις την εχθε[σιν των δημοσιων]
 ει μη εξ νομισματα . . . [. . .]ης και του ονοματο[ς]
 ων ελαβετο απο δικρητου απο ονοματος Ἰωαννου
 ει μη τα αυτα εξ νομισματα και ως λεγει ανετρεψε [
 5 ουκ οφιλεις ουν απαιτησαι ει μη τα αυτα εξ νομισματα
 καθυπεγραψα τουτοις μου τοις γραμμασιν δεσπο[τα ?
 επεστειλα

Verso: illegible address, along the fibres.

1. For the phrase *ἐχθεσιν* (*ἐκθεσιν*) *τῶν δημοσίων*, the sense of which is uncertain, see 1672, 10. Just possibly it might mean here nothing more than 'statement', *i. e.* the taxing list. The meaning will then be that Eustochia was entered in this at 6 solidi; and the item in 1672 might be explained as expenses in connexion with the preparation of the list.

2. The traces after *νομισματα* are so much faded as to be almost illegible. The letter before the lacuna is probably ε followed by ι or ρ.

3. *δικρητου*: *λ. δεκρήτου*. For this word see 1674, 45, note. Here the reference is probably to the decree of a court. Possibly this passage contains an allusion to a legal decision regarding certain property of Eustochia, perhaps inherited from her father John (*ἀπὸ δυνάματος Ἰωάννου*).

6. *γραμμασιν δεσποτα*: it is not certain that a letter followed ι, but there is a space and possibly a faint trace of a letter. Perhaps a letter has been washed out. *δεσποτα* is a doubtful reading.

4. Sales and Leases.

PAPYRUS 1686.—7 Nov., A. D. 565.

Inv. No. 1549. Acquired in 1906. Aphrodito (Kôm Ishgau). 1 ft. 6 in. × 1 ft. 0 $\frac{1}{8}$ in. In hand B of Dioscorus, across the fibres; papyrus stained dark in places, and mutilated towards the foot. Folded at right angles to the fibres, perhaps from the top downwards.

THE next section is that of sales and leases, in which, as in the Cairo collection, leases are far better represented than sales. Of the latter the present document is the only example. It is a sale by Dioscorus, and written by his own hand, of three arouras of waterless land to the monastery of Zminos in the Panopolite nome. They are sold not for a price paid direct to Dioscorus but in consideration of the payment by the monastery on his behalf of the *ἀστική συντέλεια* on fourteen arouras of arable land in the village of Phthla. It is interesting to find that (if the wording of the document can be trusted) this *συντέλεια* included *κανόνος τῆς παριούσης τρισκ(αι)δεκάτης ἰνδικτίονος παντοίων χρυσικῶν τίτλων καὶ διαγραφῶν καὶ τῆς ἐμβολῆς ὡσαύτως τῆς τεσσαρεσκαιδεκάτης ἰνδικ(τίονος) καὶ προσθήκης αὐτῆς καὶ ναύλων καὶ παντοίων ἀνα[λ]ωμάτων*. It appears therefore that the *ἀστικά*, which are generally explained as communal taxes for the expenses of Antaeopolis (see Gelzer, *Archiv*, v, p. 362 f.; Wilcken, *Grundzüge*, p. 222), were divided into classes like the state taxes. The *διαγραφαί* were perhaps poll-taxes (see vol. iv, p. 168 f.), and if so, payable by Dioscorus, not on the land directly but as a landholder in the village of Phthla; the *χρυσικοὶ τίτλοι* may therefore be specially the taxes on landed

property; and there was also an embola, with various additions. *διαγραφή* may however be used here of a tax-payment generally.

Two other explanations might perhaps be given. It might be suggested that the *ἀστική συντέλεια* (possibly to be distinguished from *ἀστικά* simply) was not a tax for the communal needs of Antaeopolis but a payment by Phthla of its proportion of the general tax-quota of Antaeopolis and its *ἐνορία*. Or again, it is not wholly impossible that the document is inexactly worded, and that the embola, etc., are to be separated from the *ἀστική συντέλεια*. Neither of these explanations seems at all likely. That the *ἀστικά* included corn is shown by Cair. Masp. ii. 67139, ii, v., 13.

The *συντέλεια* is, we learn, *ὀνόματος Ἀπολλῶτος Διοσκόρου τοῦ ἐμοῦ πατρός*; *i. e.* the land had been inherited from Apollos, and it was still in his name (probably under the heading *κληρονόμοι Ἀπολλῶτος*; *cf.* Cair. Masp. i. 67109) that it was entered in the taxing list.

It is to be noticed that a lease by the monastery of Zminos, dated in 564 or 565, was also written by the hand of Dioscorus, Cair. Masp. ii. 67170, 67171.

+ χμγ//

ⱪ βασιλειας του θειοτατου ημων δεσποτο Φλας Ἰουστινιανου του
 αιωνιο Ανγουστου Αυτοκρατορος ετους τριακοστο εννατο
 μετα την ὑπατειαν Φλας Βασιλειου του ενδοξοτα ετος εικοστο τριτο
 5 Αθυρ //ια// ἰνδικτιονος τεσσαρεσκ,δεκατης
 Φλας Διοσκορος Απολλωτος απο Αφροδιτης της κωμης το Ανταιοπολ
 νομο τω δικαιω το εναγους μοναστηριω Ζμινος του διακειμενο
 περι την περαιαν της Πανοσπολεως δια το ευλαβεστο Ιωαννο προεστωτ
 και του κατα καιρον εσομενο το αυτο μον χαιρ/ ομολογω δια ταυτης μ^ο
 10 της εγγραφου ασφαλειας πρασεως πεπρακεναι ὑμιν και παρα
 κεχωρηκεναι απο του νυν επι τον αι εξης απαντα και διηνεκη
 χρονον τας ὑπαρχουσας μοι αρουρας τρεις ανυδρο γης διακειμενας
 εν τη νοτινη πεδιαδι της αυτης κωμης Αφροδιτης εν κληρω
 Ἰεραδος εν τω μεγαλω γεωργιω του αυτο εναγους μοναστηριω Ζμινος
 15 ακολουθως ταις κατ' αγρον εκεινον γεινναις αυτων εκ τετραγωνο^ν
 κυκλωθεν προς τω σε το εναγες μοναστηριον ητοι τος ὑφ ὑμας αι
 διοικουντας ηγουμενους τουτων κρατειν προς τον διασταλμον το

4. *εικοστου τριτου*: the year was really the 24th; *cf.* 1692 (a), 3, and note. Such inaccuracies in giving the post-consulate of Basilus are common. For a mistake of the opposite kind (7th for 6th), by which the year after the consulship is taken as the *second* of the post-consulate, see Cair. Masp. i. 67108, 2 and Maspero's note.

7. Ζμινος: see Cair. Masp. ii. 67170, 67171, dated in 564 or 565. There too John is the *προεστως*. In 1690 (A. D. 527) Dioscorus's father Apollos leases land from this monastery.

9. του . . . εσομενου: *προεστωτος* is understood; 'through John, *προεστως* of the said monastery, or whoever shall at the time be *προεστως*'. The intention is to make it clear that the agreement is binding on the monastery to perpetuity, not merely on the present generation of monks.

15. κατ' αγρον: the dash is inserted to separate the words.

The mark at the end of the line is simply to fill up the space. It seems to be distinct from the line (v) over o.

16. *κυκλωθεν*: *l. κυκλόθεν*.

17. *διασταλμον*: in the Greek documents of vol. iv this word means the order for the payment of a tax, whether regular or extraordinary, and so at times the actual articles delivered (1387, 5); but in the Greek-Coptic documents 1552 ff. it clearly denotes an assessment. This or something similar is probably the sense here—'according to the assessment contained in the official codex' (*i. e.* the land-register). Strictly indeed, since *προς τον διασταλμον* goes with *κρατειν*, it ought to refer not to the assessment but to the evidence of ownership; and this inference might be supported by the fact that ll. 18–20 refer to the payment to be made; but, in the first place, a codex already in existence could hardly furnish evidence of the present ownership of a piece

- δημοσιῶ κωτικος και αποκρινασθαι την αυτων συντελειαν προς την
 απογραφην της γεναμ^ες κατ αυτων μετρησεως Ἰωαννῶ του της λογίας
 20 μνημης ἀπογενομ^ες σχ^ος και κημισιτορος η και προς οιαν ουν εικος εσομ^ε
 μετρησιν εν τῷ Ανταιοπο^λ ει ουτω τυχοι και κυριευειν και δεσποζειν δια
 παντος της τουτων νομης και δεσποτείας ὑπερ της ὑπερ εμῶ νυν
 δοθησομενης παρα σο^ν αστικης συντελειας κατα το επιβαλλον μοι
 μερος ονοματος Απολλωτος Διοσκοροῦ του εμῶ πατρος ὑπερ κανονος
 25 της παρίουσης τρισκ,δεκατης ἰνδικτιονος παντοιων χρυσικων τιτλων
 κ, διαγραφων κ, της εμβολης ωσαυτως της τεσσαρεσκαιδεκατης ἰνδικ/
 και προσθηκης αυτης και ναυλων και παντοιων ανα[λ]ωμάτων της ὑποκ/
 των κτηματων μ[ο]ν [τ]ων ουτων εν τῷ πεδιῷ Πιαρσε κωμης Φθλα των
 μετενεχθεισων εις την ειρημενην κωμ[η]ν Αφροδιτην
 30 τελουσων ὑπερ αρουρων δεκατεσσαρων πλεω η ελαττον καθαρας
 σποριμης γης συνῖοντων εις χρυσῶ νομισματα τεσσαρα ασταθμ^ς και σιτῶ κανονος
 αρταβας δεκαοκτω και εξειναι τῷ προειρημ^ες ευαγει μοναστηρ/ τας προκ/ αρῶρας
 εχειν και εξειν μετα της σεσυρομ^ς αυταις συντελειας προς κωτικα και χρησα[σ]θα[ι] τα^νται[ς]
 παντι τροπῷ ὡ^ν αν βουληθειης δεσποτικῷ δικαιῷ ακωλυτως και ανεμποδιστῷ[s]
 35 ὑπ ουδενος το συνολον των τε εμων κληρονομων η συγκληρονομων και
 των εκ γενους μοι ανηκουτων η αγχιστενουτ[ων και τον] επελευσομενον
 εις σε περι των προειρημενων αρουρων εγω [εκστησ]ω ἰδιοις μ[ου]
 αναλωμασι και δαπανημασι και βεβαιωσω σοι παση βεβαιωσει απ^ο παντος
 και δια παντος του επελευσομενου σοι παντι καιρω επαναγκες ει δε και η^ντ^ον
 40 φροντιζω της βεβαιωσεως διπλασιως το προκειμενον τιμημα απ^οδωσω
 μετα και τῷ διαφεροντος και αναλωματος προς τῷ βεβαιαν ειναι και ἰσχυραν

of land now sold; and secondly Cair. Masp. i. 67097, r., 38-42 shows that the codex was drawn up by John and did contain an assessment for purposes of taxation (*cf.* l. 33 below, where πρὸς κῶ(δ)ικα seems to go with σεσυρομένης rather than with ἔχειν καὶ ἐξειν). We there read καὶ εἰσφέρειν τῷ δημοσίῳ λόγῳ τὴν πᾶσαν αὐτοῦ συντέλειαν . . . πρὸς τὴν ἀπο[γραφήν] (this is no doubt the right reading) τοῦ [δη]μοσίου κώδικος [τ]οῦ τῆς λογίας μ[νη]μης Ἰωάννου κτλ.; and it is to be noticed that there also this clause is followed by a further reference to the payment of taxes, καὶ . . . ἀποκρίνασθαι σε τὰ παντοῖα τούτου βάρη διηλεκῶς πρὸς τὴν ἀνηνεχθεῖσαν κατὰ τοῦ αὐτοῦ κτήματος τοῦ αὐτοῦ σοφωτάτου ἀνδρὸς (μέτρησιν?). The codex doubtless contained more than the mere assessment of tax liability, and the μέτρησις referred to may have formed part of it. It seems likely, in view of the evidence of 1552 ff. and the sense of διαστέλλω, that διασταλμός has special reference to the assessment for taxation, and the difference between the first and the second clause here and in 67097 is probably that the first refers to the rate at which the class of land in question was assessed and the second to the actual dimensions of the piece sold. From the two could be calculated the taxes payable.

18. κωτικος: *l.* κώδικος.

20. η και κτλ.: 'or in accordance with any survey that may hereafter be made in the Antaeopolite nome'. Note that the survey (and therefore probably the assessment) was made for the whole nome at once, not for a single village; *cf.* 1674, 34, note.

27. προσθηκης αυτης: this refers to the embola only. For προσθηκαι see 1674, 26, 54, and see too the εὐμέμεια of 1660, 9. Note that the gold-taxes were paid in the indiction after that for which they were due, the embola in the indiction itself; the embola for the 13th indiction had clearly already been paid.

ὑποκ/: such seems to be the reading, but ὑποκ(ειμένης) (going with συντελείας in l. 23) is an inappropriate word (it was the κτήματα, not the συντέλεια, which ὑπέκειτο), and ἐπικ(ειμένης) would rather be expected. Perhaps ὑποκ/ was a slip of the pen.

28. Πιαρσε: see 1689, 13; 1702, 3; Cair. Masp. ii. 67128, 28; 67134, 4. Only in the third of these places is the ε inserted.

29. μετενεχθεισων: *sic*, though the word goes with κτημάτων. Probably Dioscorus fell into the feminine owing to the coming ἀρουρῶν. This passage apparently means that though situated in Phthla this land had been annexed (for purposes of taxation?) to Aphrodito. This can hardly be analogous to the earlier ἐπιμερισμός of land (Wilcken, *Grundzüge*, pp. 293-295; *Chrest.* 355-358).

31. ασταθμ(α): unweighed, *i. e.* at their face value only. *Cf.* Cair. Masp. i. 67096, 15.

32. τας προκ(ειμενας) αρουρας: *i. e.* the arourae sold in ll. 10-12, not those mentioned in l. 30.

33. σεσυρομ(ενης): apparently an incorrect perfect of σύρω in the sense of 'attached'.

ταυτην την πρασιν πανταχο^ν προκομιζομενην επι [π]αση[ς αρχης ηνπερ εξεδομην σοι προς]
 ασφαλειαν μεθ' ὑπογραφῆς εμης και συνηθων μαρτυρω[ν και επερωτηθεις]
 ωμολογησα † Φλ^α Διοσκορος Απ[ολλ]ωτος [ο] προγε[γ]ρα[μμενος εθεμην ταυτην]
 45 [τη]ν πρ[ασ]ιν και [ω]μολ[ογ]ησα [
 επι τη προτεταγμενη τιμη ως προκ/ + (2nd hand) Αυρηλιος Ωρ . [μαρτυρω]
 τη πρασει ακουσας παρα το^ν θεμενου +

42. The readings at the end are very doubtful. The small traces before the lacuna strongly suggest *επι πασης*, for which see Cair. Masp. ii. 67151, 55, though the letters must be rather cramped, and *ασφαλειαν* in l. 43 points to *ηνπερ εξεδομην σοι προς*; but if this was written the letters must have been much compressed, and after *αρχης* we should expect *και εξουσιας*, for

which there is certainly no room in addition to the rest. It is perhaps just possible that Dioscorus actually wrote *επι πασης αρχης και εξουσιας προς*.

43. ὑπογραφῆς: for this method of writing *φη* see 1674, 92, note. Here the *η* is almost entirely lost in a lacuna.
 μαρτυρων: there is actually only one witness.

PAPYRUS 1687.—15 Dec., A. D. 523.

Inv. No. 1645. Acquired in 1906. Aphrodito (Kôm Ishgau). 10½ in. × 5½ in. In a sloping straggling cursive hand, along the fibres. The papyrus is rubbed in places, and was folded from right to left.

THE following document, though placed among the leases, is not actually a lease, but, like 1766 and 1772, an acknowledgement of a debt for rent. It is addressed to the *δημόσιος λόγος*, from which we must conclude that the land in question was communal land, leased to a private person. The acknowledgement is by a person named Anuphius; the rent in arrear is due from Anna daughter of Cornelius. Perhaps therefore Anuphius had taken over the land, either by sub-lease from Anna or on her death; or he may have been her surety when she took up the lease, and therefore liable to pay the rent on her failure to do so. The *δημόσιος λόγος* is represented by the *riparius* Apollos. As the communal land can hardly have fallen under his special competence he was perhaps acting merely as a representative of the *κοινόν* of village officials; for it is to be noticed that the *riparius* here, as in several of the Cairo documents, is a village official and therefore different from the nome *riparii* of 1648.

χμγδ
 [+υπατ]ειας Φλ^δ Μαξιμο^ν το^ν λαμπροτατου
 Χοιακ //ιθ// δευτερας ινδικ/
 [τω] δημοσιω λογω δια του ευδοκιμῆ
 5 [Απολλ]ωτος ριπαριο^ν κωμης Αφροδιτη[ς του]
 [Ανται]οπολιτο^ν νομο^ν π/ Αυρηλιο^ν Αβ^οφιο^ν Ωρο^ν
 [εκ μ]ητρος Ταναθης απο της δ κωμης χαιρ//

5. Απολλωτος: cf. Cair. Masp. i. 67091, 1 (A. D. 528); ii. 67143, r., 26; 67147, v., 3. In Maspero's vol. iii this *riparius* occurs in the series of documents contained in 67328 (A. D. 521); and 67281 (n. d.), where he appears as the son of Isaac, is his appointment to the office. Besides the dates mentioned he was *riparius* in 535 (iii. 67296) and in 538 (ii. 67252; Flor. iii. 284).

In Cair. Masp. iii. 67300 (A. D. 526) an Apollos son of Isaac appears as *βοηθός* of Aphrodito.

6. Ωρου: very faint, and possibly the traces so read are not really ink at all; but there is hardly room for the name in l. 7 and the traces are quite consistent with the reading.

7. Ταναθης: apparently corrected from *Ταναλλης*.

- [ομολ]ογω οφιλειν υμιν και χρεωστειν
 [απο]λοιπαδος εκφοριων Αννας Κορνηλιο^λ
 10 [προ]σαπαξ σιτῶ αρταβας δεκαοκτω και
 [ιφι] εν γι/ σ Ϛ ιη ιφ/ α και ταυτας αποδωσω
 [υμιν] εν [τ]ω καιρω της συν^{σο}/ μελλουσης
 [τριτ]ης ινδικ/ τω μετρω Δανηλιο^υ
 [του] ευλαβ/ πρεσβ/ χωρις τινος αντιλογιας
 15 [η υπ]ε[ρ]θεσ[ε]ως επαναγκες παντοιας μο^υ ευποριας
 [ενεχ]ομ[ενης] ὑπο της ὑμων αρετης μεχρι
 [λυσ]εω[s] του προ^ο/ χρεους και επερωτηθῆ ωμολ/ † † †
 [(2nd hand) Αυρηλιο]ς Ανουφιο^υ Ωρο^υ ο προκ/ συμφωνη μοι
 [ως προ]κ/ Αυρηλιος Ἰωαννης Κορνηλιο^υ αξιοθεις
 20 [εγραψα] υπερ αυτο^υ γαρματα μοι ειτοτος
 [(3rd hand) Αυρηλι]ος Ιωαννης Ερμανως μαρ
 [τυρω] τη ωφιλη (4th hand) Ϛ Φλς Θεοτεκνος Ψαι^ο
 [αποπραιποσ]ιτο^υ μαρτυρω τη σευγραφη ακῶσας παρᾶ
 [του θεμενου]

11. *ιφι εν γι/ σ Ϛ ιη ιφ/ α*: the last figure looks more like δ than α, but α is not impossible, and εν seems fairly certain; moreover, if Maspero's reckoning of the *ιφι* measure as the fourth of an artaba in Cair. Masp. ii, p. 25 is correct, we should not expect any higher number than 3. The measure occurs frequently in Cair. Masp. ii. 67138; 67139; and also in ii. 67129, 19, a passage analogous to the present one; in i. 67055, r, ii, 15, for *μ/ ιφ ι/* is to be read *μ(ετρῶ) ιφι(ω)*, as is shown by iii. 67308, 3 f. (τῶ σῶ ιφιῶ μέτρῶ). For the *ιφι* or *οίφι* see 1718, introduction.

14. *πρεσβ(υτερον)*: before π is an ε. The scribe either began to write *ευλαβεστατον* in full and then, changing his mind, inserted the stroke after β, without deleting the ε, or was about to repeat *ευλαβ/* and discovered his mistake.

18. *Ανουφιο*: *λ. Ἀνούφιος*.

20. *γαρματα μοι ειτοτος*: *λ. γράμματα μὴ εἰδότης*.

21. *Ερμανως*: the υ corrected from τ (the witness was about

to write *Ερματος*); or possibly the τ is not altered to υ but merely deleted or changed to a line for overwritten υ (α⁻). This signature is in large very clumsy uncials.

23. *αποπραιποσιτου*: this is rather a large supplement, but the space is more than in ll. 1-20 and this witness writes a compressed hand. The supplement is certain from Cair. Masp. ii. 67127, 23; 67128, 35; etc. The meaning is 'formerly praepositus'. There is no need to correct to *απο πραιποσιτων* as Maspero proposes (67127, 23); as he himself now remarks (iii. 67296, 3, note), the addition of *ἀπό* to a word as = 'ex' is a Coptic habit; cf. Crum, P. Rylands Copt. p. 146, note 3. This praepositus may possibly have been a *praepositus limitis*, as he is called Flavius; cf. Maspero, *Org. militaire*, p. 101 f.

σευγραφη: *λ. συγγραφῆ*; cf. Cair. Masp. ii. 67128, 36, where the same witness writes *σεγγραφη*. 1 $\frac{3}{8}$ in. below this line are traces of ink, which are no doubt part of the scribal signature.

PAPYRUS 1688.—24 Dec., A. D. 523.

Inv. No. 1781. Acquired in 1907. Aphrodito (Kôm Ishgau). 5 $\frac{7}{8}$ in. × 5 $\frac{3}{4}$ in. In a sloping medium-sized cursive hand, along the fibres. Papyrus rubbed down the middle and on the right; folded from right to left.

LEASE by a son of Dioscorus's grandfather, probably his father Apollos (Απολλωτι suits the lacuna in l. 5 better than Βησαριωνι, his uncle's name), for one year, at Aphrodito. The land was under water at the time the contract was concluded.

[+ υπατειας Φλς] Μαξιμο^υ του λαμπροτατο^υ
 Χοιακ/ κη// της δευτερας ινδικ/

2. Χοιακ/: with a stroke through the downstroke of κ, as though for abbreviation.

- [.....]μων Μακαριου μητρος Τσωνης
 [απο κωμης Α]φροδιτης τῷ Ανταιοπολιτῷ νομοῦ
 5 [Απολλωτι Δι]οσκοροῦ Ψιμαυ[ω]βετ' απο της αυτ[η]ς
 [κωμης χαιρ]ῃ ομολογω μεμισθωσθαι
 [παρα σου προ]ς ενιαυσιῶν χρον σπορας γενηματος
 [της ευτυχω]ς μελλουσης τριτης ινδικ/ τω ὑπαρ
 [χον σοι ? γεωργ/] ολοκληρον καθ ὕδατα εν ταξει
 10 [..... ? εν πεδ]μ[ω] καλοῦμεν Τχατιτος

3. Very likely [Αυρ/ Φοιβαμ]μων.

7. χρον : *l. χρόνον*. In punctuating, a comma is to be inserted after this. For σπορᾶς, καρπῶν, etc., thus used absolutely, see 1697, 4; Cair. Masp. i. 67101, 11 (where probably κατασπορας is to be read); 67105, 14; 67106, 10; 67112, 9. The meaning is apparently that the year for which the land is leased is that of the sowing of the 3rd indiction, *i. e.* the lease would come into force as soon as the inundation of that indiction had subsided sufficiently for farming operations to be commenced; *cf.* Cair. Masp. i. 67116, 3, where ἐπί is inserted. This construction (to which a less exact parallel is to be found in 1648, 10; BGU.

1092, 10; etc.) does not occur in leases of more than one year, where ἀπό or λογιζόμενον ἀπό is used. It is to be noticed that the present contract of lease is made nearly a year in advance; *cf.* Waszyński, *Bodenpacht*, p. 66 f.

9. εν ταξει : *cf.* 1691, 10; Cair. Masp. i. 67087, 19, ἐν ὁδηπορίας τάξει, which Maspero explains as 'classé comme lieu de passage'. No doubt a genitive follows here.

10. Τχατιτος : a τόπος called Χάτιδος occurs several times in 1419 (see index to vol. iv), and Χάτιδος is no doubt to be read in Flor. iii. 279, 9, 16.

PAPYRUS 1689.—13 June, A. D. 527.

Inv. No. 1644. Acquired in 1906. Aphrodito (Kôm Ishgau). 11½ in. × 6½ in. In a sloping rather narrow cursive hand, along the fibres. Papyrus dark in colour and on the left and in some other places stained dark brown; folded from right to left.

THE lessor here is a senator, no doubt of Antaeopolis, and since the land leased is situated in the village of Phthla, is 'waterless', and is called Πια(ϋ) Σαραπάμμωνος, the lease is no doubt to be connected with Cair. Masp. i. 67113; Flor. iii. 281, where also the land is at Phthla, is waterless, is called Σαραπάμμωνος (*sic*), and belongs to a senator of Antaeopolis. Hence ll. 3 and 5 here are restored after those documents, and [λεγόμενα]ς (or [λεγομ]ς Πιαϋ?) is perhaps to be read in 67113, 9. Flor. 281, 10 f. has ἐν τῷ καλουμέν(ω) Σ.

The duration of the lease is fixed in an unusual way. It is to last 'as long as my tenancy of the holding of the most honourable Megas continues'. From l. 14 it is probable that the land leased adjoined this holding; presumably therefore the lessee found it convenient to cultivate the two together, and for this reason secured the insertion of the clause in question. The rent is payable in wheat and [barley]. Though the land was at Phthla the lease was probably drawn up either at Aphrodito or at Antaeopolis.

[+μετα την υπατειαν] Φλαυῖου Ολυβριου του ενδοξοτατου
 [Πα]ῦνι //ιθ// εκτης ἰνδικτιονος
 [Φλ/ Πανολβιω(?) τω λαμ]προτατω και αιδεσιμω πολιτευομενω

3. Πανολβιω : so Flor. 281. Maspero reads [Φλ]]λα. Perhaps Πανο]λβ(ιω) is the true reading.

- [της Ανταιοπολῆς υἱ]ω του της μεγαλοπρεπους μνημης
 5 [Ιωαννου πο]λιτευσαμενου Αυρηλιος Ἰσακος εκ πατρος
 [. ο]ν εκ μητρος Ελισαβητ ποιμην απο κωμης
 [Αφροδιτ]ης του Ανταιοπολιτου νομου χαιρῆς ομολογω
 [εκουσιω]ς και αυθαιρετως μεμισθωσθαι παρα της σης
 [? λαμπρο]τητος προς ον γεωργω χρονον το γεωργιον
 10 [του ευδο]κιμωτατου Μεγαλου υἱοῦ του της μακαριας
 [? και λαμπρο]τατ]η[ς μν]ημης Διου τας υπαρχουσας αυτη
 [? επτα] αρουρας] ανῦδρου γης διακ/ εν πεδιαδι κωμης
 [Φθλα εν πεδιω Π]ιασε λεγομενας Πια Σαραπαμῳ μῳνος
 [.] του π[ρ]οκειμενου κτηματος εφ ω με
 15 [ταυτας καταθ]ειναι εν οἰς᾽ βουλομαι γενημασιν ἴδιοις μου
 [αναλωμασι κ]αι διδομαι τον φορον απο καρπων της
 [ευτυχως εσομ]εινης συν Θεω εβδομης ἴνδ/ και του εξῆς χρονου
 [. επ]α]ποτακτω εν τελειω και αβροχικω ο μη ειη
 [? των αυτων επ]τα αρουρων σιτου αρταβας δεκα και
 20 [? κριθων αρτ]αβας δεκα μετρω σω φορικω αναμφ/
 [η μισθωσις κυ]ρια και βεβαια και επερ^θ/ς ωμολογῆς Ϝ
 [(2nd hand) + Αυρηλιος Ἰσακ] ο προκ μεμισθωμαι ως προ^κ// Θωμας
 [. πρ]εσβ// απο κωμης Θμουεχθη αξιωθεις
 [εγραιψα υπερ] αυτο]᾽ γραμματα μη ειδοτος Ϝ
 25 (+ 3rd hand?)]. δι εμου Ψατου εγγραφη . . .

9. λαμπροτητος: cf. Cair. Masp. 67113, 8. Or perhaps [σεβα-σμιω]τητος or [θαυμασιο]τητος, which suit the space rather better.

χρονον: corr. from χρονων; or perhaps ο merely rewritten.

10. υἱοῦ: corr. from υἱω.

11. The supplement is perhaps rather too large.

υπαρχουσας: a was written at the beginning but has probably been corrected.

αυτη: i. e. τῆ σῆ λαμπρότητι. The papyrus is stained reddish brown after this, and it is not clear whether anything more was written.

12. επτα: see l. 19.

13. For the supplement cf. 1686, 28.

Σαραπαμμωνος: ω corrected from ο. For the original omission of the second μ see Cair. Masp. 67113, 9; Flor. 281, 11.

14. Probably [εξ απηλιωτου] (Hunt), which suits the space; cf. 1691, 12; 1693, 12.

εφ ω κτλ.: cf. Cair. Masp. i. 67109, 32-37. At the beginning of l. 16 there is not room for χερσι και as in the Cairo lease.

18. At the beginning perhaps ωσαντως, or διηρεκως (which however is to be expected rather in sales). επ is from Cair. Masp. i. 67105, 22; 67106, 17; 67107, 13; 67109, 36. A comparison of all these passages shows that επ is right (not e. g. εν αποτάκτω, sc. σίτω) and that the sense is 'as rent' (for αποτακτος see Mitteis, *Christ.* 134, 15, note). It is probable from this that εντελειω is to be read as εν τελείω, not, with Maspero, as a single

word [so too Maspero now reads in iii. 67300, 13; 67301, 26]; and this is rendered certain by 1695, 11. Maspero (Cair. Masp. i, p. 168) translates ἀβροχικῶ by *non humide*, remarking 'il est possible que certains fermiers peu scrupuleux aient mouillé le grain, pour que l'eau absorbée augmentât le poids', but the formula δ μὴ εἴη, which seems like an invocation against some natural calamity rather than against the lessee's dishonesty, suggests another interpretation, which is favoured by the formula seen in 1770 (see also 1771, 6, note), and probably confirmed by PSI. i. 77, 23, namely that the phrase means that the rent is to be paid whether the land is properly irrigated (τελείω) or not (ἀβροχικῶ).

μη: corr. from μοι.

19. των αυτων: οἱ υπερ των.

20. κριθων: cf. 1693, 11; and so too in 1771, 2, where see the note. Flor. 281, however, has ἀράκου.

21. βεβαια: ε corr. from α.

22. απο: a correction, perhaps from ορ(μωμενος).

Θμουεχθη: cf. 1668, 7, note.

24. The supplement is large for the space, but it is difficult to see what else can have been written.

25. The hand is of a quite different type from that used in the body of the document; cf. 1661, 29, note. At the end is perhaps shorthand; but the characters look like Ϝ followed by a circle enclosing ῶρ.

PAPYRUS 1690.—29 Aug., A. D. 527.

Inv. No. 1739. Acquired in 1906. Aphrodito (Kôm Ishgau). $5\frac{1}{4}$ in. \times about $10\frac{1}{4}$ in. (two fragments, not continuous). In an irregular inelegant but rapid cursive hand, along the fibres. Folded from right to left.

ALEASE of a *γεώργιον* for a year by the monastery of Zminos (see 1686) to Apollos the father of Dioscorus. The specification of its situation is unfortunately mutilated.

- [+ μ] ε [τ] α την υπατειαν Φλ [/ Ο] λυμβριο^ν τ [ου ενδο] ξοτατο^ν Θωθ \bar{a} // εκτης ινδικ /
 [τω κοιν] ω των ευλαβε [στατ] ων μοναχ [ων και ?] ερημειτων το^ν αγιο^ν μοναστηριο^ν
 Ζ [μιν] ος δια το^ν θεοσ [ε] βεστατ [ο] \ Απα Ψαισ [υ προεστ] ωτος το^ν αυτο^ν αγιο^ν μοναστηριο^ν
 δια τ [ο] ν ευλαβεστατο^ν Ξενο^ν θο^ν συνμοναζο [τος] διοικητο^ν π / Αύρηλιο^ν
 5 Απολλωτος Διοσκορο^ν πρωτοκωμη [του κω] μης Αφροδιτης το^ν Ανταιο
 πολιτο^ν νομου χαιρ / σ ομολογω μεμ [ισθ] ωσθαι παρα της υμων θεοσεβειας
 προς μονον τον παροντα ενιαντον κ [αρπων] της συν Θεω μελλουσης
 εβδομης ινδικ / το υπο το ευαγεσ μ [οναστηρ] ιον γεωργιον προ πολλο^ν
 και αμνυμονευτο^ν χρονο^ν το^ν οργανο^ν [.] s προτερον το^ν της μακαριας
 10 μνημης Πακο^ν τος Πολειτος Παρο [πολιτου ?] .] οιδο [. .] ε] νδοξοτα [τ . .] μιο [. .]
 [.] . . [.] το^ν διακειμενο^ν επ [ι π] εδ [ιαδι] ερ [. . ? κλη] ρω [

Endorsed, along the fibres:—

] . τικη το^ν αγιο^ν μοναστηριο^ν Ζμ [ινος

1. \bar{a} : the line is long and bent in the middle.

2. *κοινω*: so in Cair. Masp. ii. 67170; 67171, and what remains of the letter here is consistent with ω ; but above the σ of ζ [μιν] ος in l. 3 is what looks like the end of a downstroke. Possibly therefore [τω δικ] αι [ω] should be read; but there seems no room for ω in that case.

ερημειτων: cf. Cair. Masp. i. 67003, 4; 67096, 14, 29. $\omega\nu$ is not enough to fill the lacuna, so that *και* is conjecturally supplied; but the writing is very uneven, and it is just possible that nothing else has been written.

4. *Ξενοθου*: the σ is very doubtful.

7. *καρπων*: cf. 1688, 7, note.

9. *αμνυμονευτου*: *λ. ἀμνημονεύτου*.

οργανου: probably an instance of the curious but not infrequent use of this word as = a field or piece of land under

cultivation; cf. 1741, 5, note; Cair. Masp. i. 67087, 6; and particularly iii. 67307, 4, 8; see also 1765, 7; 1808, 2, where *μηχανή* is used in the same sense. If this is the sense here the meaning may be that the *γεώργιον* formerly formed part of the *ὄργανον* in question.

10. *ενδοξοτα* . . : the letters visible suggest some such reading after Παρο [πολιτου] as κ] αι τ ο [υ της ε] νδοξοτα [της] μν [ημης], but this seems impossible; κ] αι cannot be read, and δ is certain; moreover, though μν [is possible, there is not room in the lacuna for ημης.

12.] . τικη : the letter before τ does not look like either ω or σ (*μισθωτική*). It is most like η or ν. This endorsement, though larger and more upright, may well be in the same hand as the recto.

PAPYRUS 1691.—8 March, A. D. 532.

Inv. No. 1662. Acquired in 1906. Aphrodito (Kôm Ishgau). $9\frac{3}{4}$ in. \times $8\frac{1}{2}$ in. In a clear sloping cursive with a thin pen, along the fibres. Papyrus stained very dark in places; folded from right to left. In one or two places the writing is over earlier writing which has been washed out; but the document as a whole does not seem to be a palimpsest. In other places the writing has been touched up with darker ink.

THIS is a lease by Apollos the father of Dioscorus of part of a walled *χώρημα* used as an *ἔπαυλις*. The latter word seems in Cair. Masp. i. 67109, 23, 26, 30; 67110, 25 to mean a farm-house with its buildings, but this is not quite certain, and in any case the lessee, who was a *χαλκοτύπος*, may not have meant to use the building for the same purpose as Apollos. The rent is 3,000 talents a year.

ΧΜΓ

- Ϝ μετ[α] την υπατειαν Φλαουιον Ορεστο^ν και Λαμπαδιο^ν των ενδο[ξ]οτατων
 Φαμενωθ //ἰβ// δεκατης ινδικ/_ς
 Αυρηλιω Απολλωτι Διοσκορο^ν Ψιμανωβετ^ς απο κωμης
 5 Αφροδιτης το^ν Ανταιοπολιτο^ν νομο^ν Αυρηλιος Κυριακος
 Ανδρεο^ν μητρος Μαριας χαλκοτυπος απο της αυτης κωμης
 Αφροδιτης χαιρειν ομολογω μεμισθωσθαι παρα σο^ν
 προς ον βουλευσθαι χρονον απο σημερον εις το εξης χρονο^ν
 το υπαρχον σοι ολοκληρον γουικον μερος απο του
 10 [ο]λοκληρο^ν χωρηματος εν ταξει επαυλεως περιτετιχισ
 μενο^ν νεοντα εις λιβα συν παντι τω ενοντι δικαιω
 προς τα γονικα σο^ν δικαιωματα εξ απηλιωτο^ν της εμης
 οικητικης οικιας καθως οι γονεις σο^ν νεμεται
 συν αιρουντι το^ν εκεισε κοινο^ν φρεατος και ετερων χρηστηριων
 15 [διακ]ειμεν^ς επι της αυτης κωμης Αφροδιτης επι ρυμης
 [τη]ς οικιας του γεροντος Ψιμανωβετ^ς του σο^ν προγωνο^ν
 [ε]φ ω με το^ντο εχειν εις πασαν μο^ν χρεια^ν προς ο αν βουλομαι
 [χρη]σιν και διδουαι σοι λογω ενοικειο^ν κατ^ς εκαστον ενια^ντου
 [αρ]γυριο^ν ταλαντα τρισχειλια αναμφιλογως η μισθωσ^ς
 20 κυρια και βεβαια κ_ς επερωτη^θ ωμολογησα Ϝ Ϝ Ϝ (2nd hand) Αυρηλιος
 Κ[υ]ριακος Ανδρεου ο προκ// μεμισθωμαι ως προκ//

Endorsed, along the fibres :—

(1st hand) . αι Κυριακο^ν Ανδρεου χαλ[κοτυπου]

2. This is the second post-consulate, as the indiction is the 10th. Cf. 1720, where the first 12th indiction after the consulship of Basilius is given in the same way.

ενδοξοτατων : there is no trace of the ξ, and it is possible that it has not been written.

8. βουλευσθαι : *l.* βούλεσθε, though the singular is required.

το εξης χρονο^ν : *l.* τὸν ἐξῆς χρόνον.

11. νεοντα : *l.* νεύοντος (or νεῶν agreeing with μέρος). But perhaps the cross-stroke of ε is meant also to serve as ν.

12. δικαιωματα : 'title-deeds'; cf. Cair. Masp. ii. 67167, 35, where it means 'legal papers' generally, and P. Mon. i. 4, 18. Here it probably refers to deeds relating to the acquisition of the property by the father or ancestor of Apollos rather than to those concerning the inheritance by Apollos (wills, etc.).

εξ : ε corr. from κ.

13. νεμεται : *sic.* ἐνέμοντο is meant, as νέμονται would imply that the parents of Apollos were still alive, and we know from

P. Flor. iii. 280 that his father was dead in A. D. 514.

14. συν αιρουντι : σύν τῷ αἰρουντι μέρει would be expected.

16. της οικιας : this is probably not to be taken as implying that the street was called by this name; the meaning will rather be 'the street in which the house is situated'. Presumably it had no regular name and the description is given to identify it.

του γεροντος : this may imply that Psimanobet was still alive, but the inference is not necessary, as appears from 1693, 6f.

προγ(ο)νον : 'grandfather'.

17. ο αν βουλομαι : *l.* ἦν ἂν βούλωμαι.

19. ταλαντα τρισχειλια : for the various values of the talent in the Late Byzantine period see Maspero on Cair. Masp. ii. 67163.

21. This line must have been slightly indented, as nothing is wanted before Κυριακος, which begins under the ν of κυρια.

22. . αι : hardly και. μι(σθωσις) seems impossible.

PAPYRUS 1692.—A. D. 555 and 556.

Inv. No. 1551. Acquired in 1906. Aphrodito (Kôm Ishgau). $11\frac{3}{8}$ in. \times 1 ft. $7\frac{1}{2}$ in. In a medium-sized sloping compressed cursive hand, along the fibres. The papyrus is stained very dark in places, particularly on the left, and at the extreme left and in some other places is much rubbed; folded perpendicularly, apparently from left to right.

ON this papyrus are united two separate leases, both by the same hand, and both between the same parties. The lessor is the well-known Dioscorus, the lessee George son of Psaeus, a shepherd from Psinabla, for which village see the introduction to 1653. Each lease is for a year and is of the same property, though in *b* a third *κτημα* is added to the two leased in *a*. The junction between two *κολληματα* comes near, but not quite at, the end of the lines of *a*; from which it is certain that the papyrus formed a single sheet before the documents were written and was not formed by pasting the second lease on to the first. It thus appears that when the lease was concluded the intention was that it should continue for more than a single year, though in accordance with a common custom (see Waszyński, *Bodenpacht*, p. 90 ff.) the agreement was actually for a year only. The roll, therefore, instead of being cut into sheets of the size required for a single lease was left intact, the first lease being written at the beginning. At the end of the year the lessee brought it to the lessor, and a second lease, for a further year, was added. How many leases the roll eventually contained cannot of course be said; it seems likely, however, from the regular edge on the left at the bottom corner, which looks as if the papyrus had been cut, not torn or eaten away, that *a* was the first document to be written on the roll.

In supplying the missing portion of l. 2 of *b* it has been assumed that this renewal of the lease would be drawn up about the same time of year as the previous lease, but this is not certain, and *ογδοη* in particular must be regarded as a doubtful reading.

(a) 3 May, A. D. 555.

1

χμγ

2 [Β] βασιλειας του θειοτατου ημων [δ]εσποτο Φλς Ιουστινιανου του αιωνιο Αυγουστου [Αυ]τοκρατορος
3 [ετους εικοστου ενατου] με[τ]α την υπατειαν Φλς Β[α]σιλειω το[υ] ε[ν]δοξοτατο ετους τρισκαι-
δεκατου

4

[Πα]χων //ογδ[ο]η αρξο[με]νης τεταβτης ινδικτιο[ν]ος

(a)

3. *τρискаδεκατου*: to agree with the indiction this should be the 14th year of the post-consulate; cf. 1686, 4, note; Cair. Masp. i. 67095. The post-consulate is more likely to be wrong than the indiction; moreover, since it seems clear that the lease would be renewed in the following year, and *b* was dated in the 15th year of the post-consulate and the 5th indiction (l. 7), A. D. 555 seems assured as the date of the present document.

4. *αρξομενης*: the ξ is very curiously made, looking more like σ, but the reading is assured by Cair. Masp. ii. 67158, 2; 67162, 3. The natural meaning is that on the 8th of Pachon the 4th indiction had not yet begun but was just about to begin. That this is not necessarily the sense of the phrase is however shown by Cair. Masp. 67162, 3, *Παχων εκ[α]ς εβδ[ο]μη δευ[τε]ρας ινδικ[τι]ου αρξομενης*, as compared with l. 20 ff. of the same document, *απο της σημερον και π[ρ]ογεγ[ρα]μενης ημερας, ητις*

εστιν εκ[α]ς εβδ[ο]μη της παρο[υ]σης δευ[τε]ρας [ινδ]ικ[τι]ου. In 67158, on the contrary, where *αρξομενης* occurs in the dating clause, the date is referred to in l. 26 f. as *ητις εστιν τριτη του [Παχων μηνος της] αρξομενης κατ' Αιγυπτιους δευ[τε]ρας επινεμησεως*; and here, therefore, we may take it that the indiction had not actually begun. So too in the present document *εισιουσης* in l. 10 may imply that the indiction had not actually begun on the 8th, though the uncertainty of the reading in l. 9 (see note) makes this not absolutely certain. In any case the indiction cannot have begun much later than the 8th. These papyri from Aphrodito and Antinoopolis furnish many examples of the commencement of the indiction in Pachon. The earliest of them is 67153 (12 Pachon, Antinoopolis), but in the Arab period we have an instance (1413, 339) of the commencement before 11 Pachon. Still earlier instances are 5 Pachon (Lond. iii. 1083, p. 249, Hermopolis) and even 2 Pachon (Oxy. i. 140,

- 5 [Φλα]υῖω Διοσκορω υῖω του τη[s] μακαριας μνημης Απ[ο]λλωτος Διοσκοροῦ τω θα[υ]μασι[ω]τατω
 6 [απ]ο κωμης Α[φ]ροδιτης του Αντ[αιο]πολιτου νομοῦ + Αυρ[η]λιος Γεωργιος εκ πατρος Ψαιῶ
 Φα[ρο]ουτος
 7 [εκ μη]τρ[ος] ? Θ[ε]ρονης απο κωμης Ψιναβλα του Πανο[π]ολιτου νομοῦ ποιμην τυγαυ[ω]ν
 8 [ων των κ]ληρονομων Ψαιῶ Βησιο[υ] απο της ᾠ[κ]ωμ[ῆ]ς Ψιναβλα χαιρ' ομολογω εκουσιως και
 α[υθ]αι[ρ]ε[τ]ῆς
 9 [μεμισθ]ω[σθαι] παρα της σης θαυμασιότη[τος] πρ[ος] ενιαυσιαιον χρονον καρπων των ν[υ]ν ου
 10 [των? της] συν Θεω εισιουσης τεταρτης ἔνδ/ τ[α] ν[υ]παρχοντα σοι πατρωα βοσκηματα του τε
 γ[εωρ]γιῶ
 11 [ολοκληρ]ῶ αρουρων ὄσων εστιν μετα παντος αυτω[ν] τῷ δικαιο̄ καλουμενῷ Πιαρ, Παλλ . .
 12 [? απο Ακα]νθωνος του μακαριτῷ Ηλιοπολ[ι]τευσαμενο[υ] και τοῦ ολοκληρῷ γεωργιῷ λεγομενῷ
 [.] . με
 13 [. . . .]ν αυτῷ των αρουρων κατα τα ορια των κληρονομων του της ενδοξο[τ]ῆς μνημῆς Κο . . . τῷ
 14 [.] δ[ια]κειμενο[υ] εν τη νοτινη πεδι[α]δι της ᾠ[κ]ωμ[ῆ]ς Αφροδ/ λεγομενη Ἰεραδος Ανανειας
 15 [. . . .] . . [. . .]ος ποιμενος εκ νοτῷ ψιλ[.] . μπων εφ ω με τα προκ/ βοσκηματα των ολων
 16 [α]ρ[ου]ρων [τω]ν δυο γεωργιων μετα παντος αυτων τ[ο] δικαιο̄ κατ[α] τ[α] ορια εχειν ὑπ εμε
 εις βοσκη
 17 και εις κ[α]τανομη των εμων θρεμματων και διδομαι σοι λογω φορῶ ητοι [μ]ισθῷ ετησιας
 νομης
 18 χρ[υ]σοῦ κερατια δεκαοκτω χρυσοῦκω σταθμῆς της ᾠ[κ]ωμ[ῆ]ς Αφροδ/ η μισθωτικ/ ομολογια κυρια
 19 [εσται] κ[α]ι β[ε]β[α]ια εφ ὑπο[γρ]αφ/ τῷ ὑπερ εμοῦ ὑπο[γρ]αφοντος και των εξης συνηθων επι-
 μαρτυροῦν[τ]ω[ν]
 20 [.] και εφ απ[α]ντα επερωτηθεις ωμ[ο]λογησα Ϝ (2nd hand) Αυρηλιος Γεωργιος Ψαιου
 ποιμεν

Oxyrhynchus), but this is doubtful; see Grenfell and Hunt's note *ad loc.* In the Antaeopolite nome we have an ἀρχῆ on 13 Pachon (Lond. iii. 1007 c, p. 264). A list (which however is not quite complete and contains several misprints in the references) is given in Hohmann, *Zur Chron. d. Papyrusurkunden*, p. 40 f. The fact that the early instances of ἀρχῆ (except the doubtful Oxy. 140) seem to come from the Thebaid and the late ones of τέλει from the Fayum and neighbourhood suggests the conjecture that the indiction did not begin on the same day throughout Egypt but was separately fixed for each province, the Thebaid having an earlier commencement than Arcadia. This conjecture can only be tested by a detailed examination of all the extant indiction dates, for which this catalogue is not the place. (It may be noted that a possible but unlikely instance of a late commencement in the Thebaid is Lond. iii. 778, p. 279; see note there.)

6. Φαροουτος: a quite conjectural reading, taken from the monastery of this name (vol. iv, index). The second ο is very doubtful.

8. ᾠ: αὐτῆς.

9. καρπων των νυν: for καρπων see 1688, 7, note; the lease was to begin from the present harvest. For the conjectural (and very doubtful) reading νυν οντων see P. Giss. i. 56, 4 f., ἀπὸ καρπῶν τῶν νῦν ὄντων ἐν ἀγροῖς τῆς σὺν Θ(εῶ) εισιούσης ἐνδεκάτης ἰ. καὶ αὐτῆς. There seems no room for the whole of οντων here, though [νυν ο]ντ is just possible; but then της would be too little in l. 10.

11. Πιαρ Παλλ . .: not Παλει (1419, 287, 667), though Παλλε is possible. Of the supposed second λ very little remains.

12. [απο Ακα]νθωνος: rather long for the space; but Ακανθωνος alone would be too short. For Ακανθῶν see Cair. Masp. ii. 67139, iii, r., 6, where, as it is associated with Psinabla, it may be in the Panopolite nome rather than in that of Antaeopolis, as Maspero describes it in the index. Πιαρ means 'field'; hence the name of the holding was 'the field of Pall— of Acanthos the late Heliopolite'.

[.] . με: or [.] . γε.

13. [. . . .]ν αυτῷ: probably [οσω]ν. It is not possible to read [εξ απη]λιωτῷ (or νοτῷ); and δ, 10 shows that τῶν κληρονομῶν goes with γεωργίου, not with αρουρων.

14. Ἰεραδος Ανανειας: a κληρος Ἰεράδος occurs in 1688, 13–14; 1694, 9, but the patronymic is not there added.

15. ψιλ . . μπων: ψ has been corrected from φ; or, less probably, altered to φ. It is impossible to read either ψιλων τοπων or ψιλοτοπων. The likeliest reading is ψιλμπ(ελ)ῶν, the α being written rather large or not close after the λ.

18. χρυσοῦκω: ἰ. χρυσοχοικῶ. For the χρυσοχοικὸς σταθμὸς see Reil, *Beiträge z. Kenntnis d. Gewerbes im hell. Äg.* p. 54.

19. των εξης συνηθων επιμαρτυρουντων: as a matter of fact there is only one witness, but the phrase is merely a variation of a stereotyped formula. At the beginning of l. 20 several supplements are possible. αυτη is too little; τη μισθωσει or τη ομολογια are possible, but hardly required after ἡ μισθωτικ(ῆ) ὁμολογια of l. 18; υπερ εμου, though rather short, is not unlikely; or προσωπων, spread out somewhat, might do.

20. Γεωργιος: corr. from Γεωργης.

- 21 [απο] Ψιναβ[λα ο] προκ/ μεμι[σ]θωμαι ως προκ/ Διοσκορος Ιωσηφίου πρεσβ//
 22 [αξιωθείς] εγραψα υπερ αυτου γραματα μη ε[ιδ]ωτος Ϙ (3rd hand) Αυρηλιο[s] Φοιβαμ[μ]ων
 23 Α . [. . .] μαρτυρω τη μισθωσει ακο'σας παρα το' θεμενο\`

24 (1st hand) + δι εμου Ερμαῶτος νομ[ι]κου εγραψ/ shorthand

(b) 3 May (?), A. D. 556.

- 1 Ϙ βασιλειας τῶ θειοτατῶ η[μ]ων δεσποτῶ Φλς Β[α]σιλειου του αιωνιου Αυγουστου Αυτοκρατορος
 ετους τριακοστου μετα την]
 2 ὑπατειαν Φλς Βασιλειῶ το[υ] ενδοξοτατῶ ετο[υ]ς πεντεκαι[δεκα]του ? Παχων ογδοη αρξομενης
 πεμπτης ινδικτιονος]
 3 Φλανῶ Διοσκορω υῖω του της μακαρ[ια]ς μνημης Α[πολλω]τος Διοσκορου τω θαυμασιωτατω
 απο κωμης]
 4 Αφροδιτης τῶ Ανταιοπολιτου νομο\` π/ Αυρη[λιο] Γεωργιῶ ε[κ] πατρος Ψαιου Φαρουουτος εκ
 μητρος Θεουνης θυγατρος]
 5 Ερμη Βατρητος Διο\` απο κωμης Ψιναβ[λ]α του Πανοπο[λι]του νομου ποιμην χαιρ' ομολογω
 εκουσιως και αυθαιρετως]
 6 μεμισθωσθαι παρα της σης θαυμασιω[τη]τος προς εν[α]υσιαιῶ χρονου καρπων των νυν οντων
 της συν Θεω εισιουσης]
 7 πεμπτης ινδικτιονος τα ὑπαρχου[τ]α σοι πατρῶ[α] βοσκηματα του τε γεωργιου]
 8 ολοκληρο^[-1] αρουρων οσων εστιν μ[ετα] παντος α[υτων] του δικαιου καλουμενου Πιαξ Παλλ . .
 ? απο Ακανθωνος]
 9 το' μακαριζῶ\` Ηλιο\` πολιτευσαμενο\` [και του] ολοκληρο[υ] γεωργιου λεγομενου . . με . . . ν
 αυτου των αρουρων]
 10 κατα τα ορι[α] λεγω δη το' γεωργιῶ τῶ[ν] κληρονομῆ [του της ενδ/ μνημῆ Κο . . . του διακ/
 εν τη νοτινη πεδιαδι της δ]
 11 κωμης Αφ[ρ]οδιτης λεγομενη Ίερ[α]δος Αν[α]νειας . [.] ος ποιμενος εκ νοτου ψιλ . . μπων
 και μεμισθωμαι]
 12 ομοιως παρα σο\` και το ολοκληρον βο[σκη]μα της κατα]
 13 κατα κελυσιν τῶ σο' πατρος Απολλω[το]ς διακειμε[ι]νον αρουρων]
 14 δεκα Νεας Φοννεως λεγομενης? Α[θ]νασιας εφ [ω με τα προκ/ βοσκ/ μετα παντος αυτων του
 δικαιου εχειν υπ εμε]

21. [απο]: there is not room for απο κωμς.

22. γραματα: sic.

ειδωτος: τος is a correction, apparently from ης (ειδυης?).

23. Α . [. . .]: the letter after α has a long tail, so perhaps Αφ[θονιῶ].

24. Some of the forms of letters make it probable that this is the same hand as the body of the document, but the writing is rounder and less compressed; cf. 1661, 29, note.

(b)

1. Βασιλειου: sic, by a slip of the pen.

4. θυγατρος: Theonoe's father is not mentioned in α, but the name at the beginning of l. 5 must be his.

5. There is not room in the lacuna for the clause about the heirs of Psaeus.

7. In the lacuna there must have been some words not in the corresponding passage of α.

10. It is difficult to see what could be omitted here except the patronymic of Co . . . tus, but if the words were written as in α they would occupy too much space for the size of the lacuna. Hence the abbreviations supplied.

11. και μεμισθωμαι: here begins a clause not in α. On this occasion the lessee has leased an additional tract of pasture.

14. Νεας Φοννεως λεγομενης Αθνασιας: α παιδιᾶς (?) called Φόννεως occurs in Cair. Masp. ii. 67143, r., 37; 67147, ii, 1, a τοποθεσία Φόννεως probably in 1697, 7, a τόπος 'Αθνασιας in Cair. Masp. ii. 67128, 17; 67129, 13, and a [κτημα] 'Αθνασιας in Cair. Masp.

- 15 εις βοσκ[η]ν κ[α]ι εις κατανομην τ[ων] εμων θρ[εμματων και διδουαι σοι λογω φορου ητοι
μισθου ετησιας]
- 16 νομης των ειρημενων τριων κτηματων αρ[ουρων] οσων εισιν
- 17 νομισμα[τος] χρυσοχοι[κ]ω σταθμ[η] της αυτης κωμ[ης] Αφροδιτης η μισθωτικ/ ομολογια κυρια
εσται και βεβαια]
- 18 εφ' υπογραφ/ τῷ ὑπερ εμοῦ υπογραφοντος και τω[ν] εξης συνηθων επιμαρτυρουντων
και εφ' απαντα]
- 19 επερωτηθεις ωμολογησα Ϝ (2nd hand) + Αυρηλιος Γ[εωργιος] Ψαιου ποιμην]
- 20 απο κωμης Ψιναβλα ο προγεγρα[μμενος] μεμισθωμαι ως προκ/
- 21 αξιωθεις εγραψα ὑπερ αυτ[ῶ] γραμματ[α] μη ειδOTOS + (3rd hand) μαρτυρω]
- 22 τη μισθωσει ακουσας παρα Γεωργ[ιου]
- 23 (4th hand) μαρτυρω τη μισθωσει ακ[ο]υσας παρα [Γεωργιου]
- 24 (5th hand) Αβρααμιῶ μαρτυρω τη μισθωσει ακουσας παρα [Γεωργιου]
- 25 (6th hand) μαρτυρω τη μισθωσει ακουσας παρα Γεωργιου//
- 26 (1st hand) + δι εμο[υ] Ερμανωτος νομικου εγραφ/]

i. 67115, 7. From this passage it may perhaps be gathered that there was another field (besides the πεδιάς Φόνεως), which was called Νέας Φόνεως, and that this bore in addition the name Ἀθανασίας and was identical with, or perhaps part of, the τόπος Ἀθανασίας. But perhaps λεγομεν[ον], referring to the βόσκημα, is to be read here. For the supplement in this line cf. what was said in the note to l. 10.

16. νομισματος (not quite certain) in l. 17 suggests a fraction in this line, e. g. διμοιρον, but that would make the rent less than that for only two of the κτήματα in a.

19. The person who subscribes for the lessee is not the same as in a. Possibly the mother's name was added, as there is room for more than is given in the text.

PAPYRUS 1693.—Early 6th Century.

Inv. No. 1620. Acquired in 1906. Aphrodito (Kôm Ishgau). $6\frac{3}{4}$ in. \times $6\frac{1}{4}$ in. In an irregular sloping cursive hand, along the fibres; papyrus rather light in colour. Folded from right to left.

THE latter part of an acknowledgement of a lease of land to Victor son of Hermauos by a lessor whose name is lost. There are several points of interest, which are commented on in the notes. The rent is two artabas of wheat and two of barley per aroura (cf. 1771, 2, note). The hand points to the earlier part of the sixth century as the date. The subscriber Theotecnus occurs in 517 (P. Flor. iii. 281), 521 (Cair. Masp. iii. 67328), 523 (1687), 535 (Cair. Masp. iii. 67296), 544 (Cair. Masp. ii. 67127), and 547 (Cair. Masp. ii. 67128).

.
λογιζομενον απο καρπων της]
συν Θεω μελλ[η]ς τριτης ὑδ[ε]κ/ κ[α]ι [αυ]τ[ης]
τας [υ]παρχουσας σοι γονικας αρουρας
τας ουσας εν κληρ/ Ταχηπεστατε καλο[υ]μενας

4. Ταχηπεστατε: for this name see Cair. Masp. i. 67100, 14. Here υ for π and γ for the last τ might more easily be read, but since the hand of this document is a bad one, and Maspero does not mark either letter as doubtful, it seems better to follow his reading. The beginning of the word is doubtful. Maspero

reads Tα with a note 'ου Τχηπεστατε'. Here the first letter, which is very thick, looks like γ, and it is not certain that there is an α. Possibly τ (the Coptic feminine article) was written and then deleted.

- 5 Κασινλα ανυδρους συν παντι τω δικαιω
κατα τα ορια κατα κοινοτητα προς τους κληρονμ
του γερο[ο]ντος Σουρουτος Χαρισιο^ν υπερ τῶ αλλο^ν
ημισους μερους εφ ω με ταυτας γεωργησαι και
παρεξω σοι τον φορον εκαστης αρουρης κατ ετος
10 προ[ο]ς αναμετρησιν του σχοινο^ν σιτο^ν αρταβας
δυσ κριθων αρταβας δυσ τω εμω μετρω
δηλαδη τας προκ/ αρουρας εκ βορρα των εμων
αρουρων κ, απο της μεγαλης μου^ν αμαρας εις απηλιωτην
εως του οριο^ν Σαλατωκε κατα τα παλαια και αρχαια
15 ορια της δε αβροχο^ν ανευ φορο^ν αναμφ/ ημισθ
κυρια κ, βεβαια κ, επερ/ (2nd hand) + Αυρηλιος Βικτωρ Ερμα^νωτος
ο προκ/ μεμ[ι]σθωμαι ως προκ/ Φλ^ς Θεοτεκνος Ψαιο^ν
αποπραιπ[ο]σ[ι]το^ν αξιωθις εγραψα υπερ αλτο^ν γραμμα
τα μη ειδο[ο]ς

Mutilated endorsement, along the fibres.

6. κληρονμ(ous) : sic.

7. γεροντος : cf. 1691, 16.

υπερ του αλλου ημισους μερους : it is not quite clear what this means. The natural interpretation would be that the κοινωτια applied only to half of the property leased, but probably the meaning rather is that the whole property (of which half is now leased) was held in equal shares, half by the present lessee and half by the heirs of Sourous.

10. προς αναμετρησιν του σχοινο^ν : cf. Cair. Masp. i. 67104, 12, and Waszyński, *Bodenpacht*, p. 76, with the papyri there referred to. The present passage, taken with 67104, 12 and others, shows that Waszyński is wrong in correcting to σχοινο^ν, as Maspero also holds. τοῦ (cf. Flor. 281, 16) makes this additionally certain. In the instances referred to by Waszyński the phrase comes with the specification of the area; in the Aphrodito leases with the agreement concerning the rent. This is due to the fact that the area is not specified; the ἀναμέτρησις was presumably to follow—'I will pay you the yearly rent for each aroura in accordance with the measurement'.

12. δηλαδη κτλ. : this passage, perhaps inserted as an afterthought, has nothing to do with the agreement as to rent, but is

intended to specify more exactly the land leased. As no dimensions are given or (presumably) were yet known the lessee wishes to make it clear what land he is agreeing to cultivate.

13. της μεγαλης μου αμαρας : this was a private canal of the lessee; cf. P. Flor. i. 50, 106, ποι[η]σαι εαυτοις αμαραν απο ιδιων αναλωμάτων, *ib.* 108, δια ιδιων αυτων αμαρων.

14. Σαλατωκε : the same name as the Σαρατωκε of vol. iv (see index of τόποι there).

15. της δε αβροχου κτλ. : *i. e.* such portions of the land as were not reached by the inundation were to be free of rent. This passage illustrates the difference between αβροχος and ανυδρος. All the land was ανυδρος (l. 5); consequently that word means not land which was not reached by the inundation but land from which the inundation had receded, land not εφ υδωρ. Maspero, however, Cair. Masp. i. 67113, 10, note, gives a different explanation.

16. επερ(ωτηθεις) : *sc.* ωμολόγησα; cf. 1695, 20; 1696, 16; 1701, 8; Cair. Masp. i. 67115, 18; and perhaps 67106, 22. It does not seem necessary, with Maspero, to suppose that ωμολόγησα has been forgotten; the phrase is abbreviated, επερ/ standing for the whole.

17. Θεοτεκνος : cf. 1687, 23, note.

PAPYRUS 1694.—First half of 6th Century.

Inv. No. 1643. Acquired in 1906. Aphrodito (Kôm Ishgau). 10½ in. × 7⅞ in. Written in a small sloping cursive hand, along the fibres. The papyrus is stained a very dark reddish brown, and the script in places can only be read by holding the document obliquely against the light (cf. P. Strassb. i. 40). In certain lights the ink appears of a dull greenish grey colour. Folded from right to left.

THIS lease of land for one year by Besarion son of Dioscorus, no doubt the uncle of the poet (another person of the same name is known, Cair. Masp. i. 67114, 5, but 1705, where the

poet's uncle is shown in connexion with the 'New Church', makes it almost certain that he is the person here intended), to two persons is of the kind called by Waszyński (*Bodenpacht*, x, p. 148 ff.) *Teilpacht* (= *métayage*), *i. e.* instead of the ordinary arrangement by which the tenant pays a fixed rent, he agrees to divide the crop with the landlord in a certain proportion, usually, as here, with special provisions as to additional payments on one or both sides and the cost of necessary work in connexion with the land. In the present document, which is an interesting example of its class, the following provisions are made:—

(1) The cultivation of the land is to be carried out by the tenants at their own expense and with their own animals (*κτηήνη*);

(2) the seed (for the main crop? see note on l. 13) is to be supplied by the landlord, but the tenants are to supply the grass seed. Each party is to take from the common produce (no doubt before the division) an amount of seed equal to that which he supplied for sowing;

(3) the crops are to be divided in equal shares between landlord and tenants, a transaction expressed with charming frankness in the words *εἰς ἡμᾶς μὲν ὑπὲρ τῶν καμάτων εἰς σε δὲ ὑπὲρ τῶν ἐκφορίων*;

(4) before the division of the produce the landlord is to receive half an aroura of hay, perhaps (see note on l. 19) in return for his defraying the expenses of mowing;

(5) in addition to half the produce the tenants are to pay to the landlord as his perquisite (possibly a *συνήθεια*) 50 cheeses and 6 *κολοβά* of *λαψάνη*;

(6) the expense of building folds for the flocks is to be defrayed jointly by landlord and tenants;

(7) the hire of the *ὄργανον* (probably a *sakzyah* or wheel for raising water) and other expenses (connected with its working?) are to be defrayed jointly;

(8) the tenants agree (see note on l. 26) to carry the produce and chaff of the landlord from his threshing-floor to that of the village.

It will be seen that the landlord has considerably the best of the bargain; but the position of the tenants is far better than in many leases of this kind in the Late Byzantine period. Thus in Lond. i. 113. 3 and 4 (pp. 207, 208) the tenants receive only a quarter of the pulse crop and a sixth of the hay, besides being liable (in 4) to an additional payment. In BGU. i. 308 (= Mitteis, *Chrest.* 278) the tenants receive a third of the pulse and a sixth of the hay and are again liable to an additional payment. In Grenf. i. 58 the tenant receives a fifth of the produce and 1 solidus less 6 carats (Grenfell takes the money as paid by the tenant for rent, but this is clearly wrong; *cf.* too Waszyński, pp. 154, 157). The comparatively favourable position of the tenants in the present lease is very likely not an isolated phenomenon but to some extent typical; for many pieces of evidence seem to indicate in Aphrodito, a village enjoying the right of *autopraxia* and largely composed of small owners, a higher degree of prosperity than was usual at this time in Egypt.

The *γεώργιον* here leased is described as *ἐκμισθωθὲν παρά σου τῇ ἀγίᾳ καινῇ ἐκκλησίᾳ*. Probably what is meant is that the land had been leased to the church but that the lease had now expired; but the wording may perhaps suggest that this is a kind of sub-lease and that the lessees, by arrangement with the church, have negotiated it direct with the landlord, the church resigning its own lease in their favour. It is indeed just possible that *τη αγια καινη εκκλησια* is to be corrected to the genitive; see 1705. In that case the document is a sub-lease of land leased to Besarion by the church.

As regards the date, it seems likely that the document was written fairly early in the century. Besarion the son of Dioscorus occurs in 1699, dated in A. D. 520; in Cair. Masp. i. 67103 (unless this is the other Besarion; see above), dated A. D. 526; and in 67124, which, as the protocometes Charisius occurs and Apollos is not yet protocometes (he was protocometes in A. D. 514; see Ferrari, *Pap. ined.* 3, 6 = P. Flor. iii. 280), may probably be placed early in the century. He also occurs in 67107, a document which, dated in the 4th indiction, is placed by Maspero in 540, Justin being supplied by him as the consul; but it seems rather more likely that 526, the consulship of Olybrius, or 525, that of Philoxenus (Philoxenus is thus mentioned without Probus in 67103), is the true date, for Besarion is not certainly known to occur later than 526, was very likely (from the fact that he was protocometes before his brother Apollos, 67124) the elder brother, and since he plays so little part in these family papers of his nephew Dioscorus may perhaps have died fairly early in the century. The earlier date for 67107 is moreover decidedly favoured by the hand, which is of a type characteristic of the dated documents of the period *circa* 520–*circa* 535. The 11th indiction of the present document is probably therefore either A. D. 517–518 or 532–533, and the hand agrees with such a dating.

I
 Α[υρ]ηλιοι Μαθιας Ποννιτος και Ἰβεις Απολλωτος
 αμφοτεροι απ[ο] κωμης Αφροδιτης τοῦ Ανταιοπολιτοῦ νομοῦ
 Α[υρ]ηλιω Βησαριωνι Διοσκοροῦ ἀπο της δ̄ κωμης χαιρειν
 5 ο[μ]ολογοῦμεν [ε]ξ̄ αλληληγγυης μεμισθωσθαι παρα σοῦ
 προς μονον τον παροντα ενιαυτον καρπων της συν Θεω
 ενδεκατης ινδικ/ το εκμισθωθεν παρα σοῦ τη αγια καινη
 εκκλησια γεωργιον αροῦρων οσων διακειμενης̄ επι πεδιοῦ
 τη[ς] αυτης κωμης Αφροδιτης εν κληρ/ Ἰεραδος συν λακκω και
 10 δεξαμενη και φυτοις και φοινιξι κ, παντι δικαιω κατα τα ορια
 εφ̄ ω ημας τουτ[ο] γεωργησαι και την πασαν γεωργικην εργασιαν
 π[ο]ιησασθαι εκ των ἴδιων μοῦ αναλωματων κ, κτηνων
 ακα[τ]αφρονητως και αμελειας συνκλισωμεν δε τοῦ παντος
 της δε σπερμολογιας παρα σοῦ διδομαι και λαμβανεις εκ τοῦ κοινοῦ
 15 ανεῑ [τ]ης δε σπερμολογιας τοῦ χορτοῦ διδομενης παρ ημων

1. Only a few letters of this line remain. Above the ι of Ποννιτος is a κ, and above ολ of Απολλωτος may be [αι] λ[ι].

5. αλληληγγυης: *l.* ἀλληλεγγύης.

8. αρουρων οσων: an abbreviation of the full phrase, ὄσων ἐστίν.

10. δεξαμενη: *cf.* 1769, 5. What is meant is probably a water-tank. The same word may have occurred in Cair. Masp. i. 67104, 7, and certainly occurs in iii. 67300, 8.

12. μον: a slip of the pen for ημων, due to the use of a stereo-typed formula.

13. αμελειας: *sc.* ἀνευ ἀμελείας.

συνκλισωμεν δε κτλ.: this passage relating to the cultivation is by no means clear, owing to the confused construction. Probably we are to read συ(γ)κλ(ε)ισ(ο)μεν δε τοῦ παντός, τῆς (μὲν) σπερμολογιας (τοῦ) παρά σου διδο(μ)ένης). συγκλεί-σομεν κτλ. appears to mean 'we will co-operate in everything', a seemingly unprecedented use of συγκλείω. The provision as to seed means that the landlord is to supply the seed for one

(or several) of the crops, the tenants that for grass, but each party is afterwards to receive an equivalent amount of seed from the produce, which is, as provided below, to be divided equally between landlord and tenants; *i. e.* in addition to his fixed quota of the produce each party is to take, before the division, as much seed as he had himself supplied at the time of sowing. A similar provision is to be seen in Lond. i. 113, 3 and 4 (pp. 208, 209; see also Wilcken, *Gött. gel. Anzeigen*, 1894, pp. 747, 748); BGU. iii. 840. As the tenants supply seed for grass, we should expect the crop or crops for which seed was supplied by the landlord to be specified also, and hence we may perhaps assume that something has been accidentally omitted after σπερμολογιας in l. 14; but it is possible that as the hay was a crop of minor importance and the other the main one it was thought unnecessary to specify it.

15. ανεῑ: obscure. The reading is almost certain. If it is a part of ἀνίημι sense and construction are alike puzzling.

- και λαμβανωμεν εκ τοῦ κοινοῦ κ, τοῦ καιροῦ γεναμενῶ το περιγιγνο
 μενου παντοιων γεννηματων και χειρων εις ημας και σοῦ
 μερισθησεται κατα το ημισῶ εις ημας μεν υπερ των καματων
 εις σε δε υπερ των εκφοριων εχειν δε σε εκ τοῦ κοινοῦ
 20 προ μερισμοῦ χορτοῦ προς πασας κοπας αρουρης ημισῶ
 παρεξωμεν σοι τυρους ξηρους καλους μεγαλους γεουχικοῦς
 πεντηκοντα κ, λαψανης κολοβα εξ παρεχομεν δε
 εκ τοῦ κοινῶ την τιμην τας μανδρας των ποιμνιων
 αναμφ/ ημισθῆ κυρια κ, βεβαια κ, επερωτηῶ ω/ τοῦ δε μισθοῦ τοῦ ξυλινοῦ
 25 οργανοῦ κ, τα αναλωματα διδομενα εκ τοῦ κοινοῦ ποιησωμεν δε την μεν
 φοραν τοῦ γεουχι[κ]οῦ σοῦ μερους γεννηματος κ, τα αχυρα εως της κωμης
 κ, της αλωνιας εκ της σης αλωνιας + (2nd hand) Αρηλιος Μαθ[ει]ας
 Ποννιτος ο π[ροκ]// μεμισθωμαι ως προκ// (3rd hand) + Αυρηλι
 ος . . . βαις [Απο]λλωτ[ο]ς [ο] προκ/ μεμισθωμαρ ως
 30 π[ροκ]// Α[ν]ρη[λιος Φοι]βαμμω[ν]

Endorsed, along the fibres:—

(4th hand) Απολωτος

16. του καιρου: *i. e.* the time of harvest; *cf.* Cair. Masp. i. 67104, 10.

17. χειρων: *labour*, as opposed to raw material (seeds).
 σου: *l. σε.*

18. ημας: corrected from *υμας*. For this formula regarding the division *cf.* Oxy. vi. 913, 13–16. A still closer parallel is P. Flor. iii. 282, 28 f. *μέρ(ος) ἐν ὑπὲρ τῶν κα[μάτων]* (this is no doubt to be read) *καὶ μέρ(ος) ἐν ὑπὲρ τῶν ἐκφορίων*.

19. εχειν δε σε κτλ.: the landlord is to have, as an additional perquisite, half an aroura of hay; hay was frequently measured, no doubt before the harvest, by arouras. *πρὸς πάσας κοπὰς* is not quite clear. In Lond. i. 113. 3 and 4 referred to above the landlord is to bear the cost of the mowing. Is the meaning here that he is to do the same and to receive the extra hay as an equivalent? Or is it rather that 'on every mowing' he is to receive this amount of hay in addition to his share of the total crop? As the lease is for a year only and it seems unlikely there would be two crops of grass in the year, *κοπή*, used in the plural, may here denote the crop of each field.

21. παρεξωμεν σοι κτλ.: a further payment by the tenants, over and above the landlord's half share in the produce. Such additional payments, whether in money or in kind, are common in leases of this class. For cheeses as part of the additional payment see 1695, 24; Cair. Masp. i. 67107; iii. 67300 (which, however, are not *métayage*); 1698, 4 (probably); Lond. i. 113, 4. In 67300 the number is the same as here.

22. λαψανης κολοβα εξ: *cf.* Cair. Masp. i. 67107, 18, where probably we should read *τυρους π[εντηκοντα]* (or, if this is too long, *πεντε*) κ, *λαψαν]ης κολοβα εξ*; iii. 67300, 15 (*λεψάνης*); 1695, 24 (*λεψάνης*); 1698, 4 (where the word is spelt with the *μ*, *λαμψάνης*); and 1771, 10 (*λεψάνης*). Forcellini defines *lapsana* as 'genus quoddam oleris seu cymae silvestris', Stephanus as 'olus agreste edule', L. and S. as 'charlock'. Pliny, *N. H.* xx. 37, says 'inter silvestres brassicas et lapsana est'. Since,

however, it is taken as rent the herb must apparently have been cultivated on occasion. It was regarded as poor fare (Pliny, *N. H.* xix. 41), and from Crum, *Cat. of Coptic MSS. in the B. M.* p. 56, *ἄκ, ἄκ* and several passages in literary sources seems to have been eaten specially by monks. Other instances of the word in papyri, etc., are Crum, *Coptic Ostraca*, no. 210, p. 58; P. Petr. iii. 53 (*m*), 9, p. 152.

παρεχομεν: the *ο* corr. from *ω*.

23. τας μανδρας: *l. τῶν μανδρῶν* (or *τῆς μάνδρας*). Apparently temporary sheepfolds are meant, which were to be erected at the joint cost of the landlord and the tenants.

24. ω/: *ὀμολογήσαμεν*. What follows was added as an afterthought.

26. τα αχυρα: perhaps the tax in kind (Waszyński, *Boden-facht*, p. 120 f.), payable in this case by the landlord but to be delivered for him by the tenants. If *εκ* in l. 27 is right the landlord's half of the corn was threshed on his own threshing-floor, and perhaps the corn and chaff to be conveyed from there to the village threshing-floor were merely that portion of the produce required for the corn- and chaff-taxes.

27. εκ: *κ* is not certain, and there is room for a letter after it, but as an upstroke is visible *κ* is a probable reading, and if it is right the word can hardly be anything but *εκ*.

Αρηλιος: *sic*.

29. . . . βαις: unless two letters were written and then crossed out, the name is not the same as in l. 2.

μεμισθωμαρ: *sic*.

30. Αυρηλιος: the traces are too indistinct to be sure whether this is a new hand (a witness) or the same (subscriber for the second lessee).

31. At the beginning *μ[ισ]θ[ωτι]κ/* might be read, and *Ιβ[α]ις* is not impossible before *Απολωτος*, but the traces are really too faint for any confident reading.

PAPYRUS 1695.—A. D. 531 (?).

Inv. No. 1668. Acquired in 1906. Aphrodito (Kôm Ishgau). $9\frac{3}{8}$ in. \times $7\frac{5}{8}$ in. Written in a hasty much sloping cursive hand, along the fibres; papyrus stained a very dark brown in the middle, where the ink is discoloured as in **1694**. Folded from right to left.

THOUGH a date is assigned above to this lease, it is placed among the undated documents, because the date is conjectural only. This date is derived from Cair. Masp. iii. 67300 (A. D. 526), an acknowledgement of a lease for three years to Victor son of Papnuth(i)us of a κτήμα in the κλήρος of Πιαπετο (this name is a correction; Ονεσωτος was written first). As the name of the κτήμα is the same as here, as the lease is similar to the present one in several of its formulae, and as the lessors are ταῖς ἐὺγεγεστάταις Σιβύλλα καὶ Ἡραεῖδι, ὑπὲρ ὀνό(ματος) Σουροῦτο[s], θυγατ[ρ]αῖς τοῦ τῆς μακαρ[ί]ας μνημῆς Μουσαίου, it may be assumed with practical certainty that the same property is involved; and in any case the names of Sibylla and Heraïs serve to indicate an approximate date for the present document. The 10th indiction mentioned in it may then be either 516–517 or 531–532. The hand, which does not look specially early in its general character, though it has early forms, slightly favours the second date; and since the lease is to come into force from the crops of the 10th indiction, which has apparently not yet begun, it is not likely that the document was written later than April of 531, and it may even date from the end of 530.

It is to be noticed that though the κτήμα belonged to Sibylla and Heraïs and the additional payments specified in the lease were to be made to them, they cannot, from the way their names are introduced, have been themselves the lessors. The lessors are in the plural; and it may therefore be suggested that they were the heirs of Musaeus, acting on behalf of his daughters, perhaps still ἀφήλικες (cf. the leases by the heirs of Apollon in Cair. Masp. ii. 67108, 67109). Against this supposition must, however, be set the fact that the name and description of the deceased Musaeus are given in full in l. 5 as though this were the first mention of him. Perhaps therefore the likeliest explanation is that the real lessor is the δημόσιος λόγος, acting on behalf of the daughters, either because they were ἀφήλικες or for some other reason. It is some confirmation of this that in 67300 Sibylla and Heraïs are addressed διὰ τοῦ θαυμασιωτάτου Ἀπολλῶτος Ἰσακίου, βοηθοῦ κόμη[s] Ἀ]φ[ρο]δίτης, who may well have been acting in his official capacity, as the representative of the δημόσιος λόγος.

The provision as to rent payments is of a somewhat unusual kind. The lessee, in lieu of rent, is to pay the taxes, both in corn and money, to which the κτήμα is liable, presumably for each of the five years during which the lease continues, though the endorsement mentions only the canon of the 10th indiction. The document, with **1676** and **1686**, is thus an illustration of the crushing burden of the taxes at this period. As an additional payment 26 artabas of wheat and, for the pastures, 12 litrae of wool are to be paid to the owners, and at the end the lessee undertakes also to pay 70 cheeses and an uncertain quantity of λαβάνη. Similar but not identical provisions are to be seen in Cair. Masp. 67300.

- περι την αυτην [κω]μ[ς] χ[αιρ]// ομ[ο]λογ[ω] εκουσι[ς] [ως]
 και αυθαι[ρ]ετως μεμισθωσθαι παρ υμων προς πεντα
 ετη χρονον λογιζ/ απο καρπων συν^θ δεκατης ινδι^κ/
 και αυτης το κτημα το[ν] ευγενεστατ[η] Σιβυλλας και Ηραειδος
 5 θυγατραις Μουσαιο^ν Συριωνος το^ν απογενομενο^ν συντελεστο^ν
 το διακειμενη επι της προς λιβα μερεσι της
 αυτης κωμης κληρου Πιαρ Πετο συν λακκοις πηγαίο^ν τε
 και αναβολικο^ν και μονη και φ[ν]τοις και φοινηξι και δικαιω παντι
 εντος κ[αι] εκτος κατα τα ορια εφ ω με τουτο γεωργησαι
 10 εκ των [ιδ]ιων μο^ν ζωα[ν] και γεωργων και αντι των
 εκφοριων ετοιμω[ς] εχω εν τελειω και αβροχικω
 ο μη ειη παρασχειν τα ενελκομενα εις αυτω
 τω κτηματι εν σιτω και χρυσικοις και αλλων
 και εις τ[ο]ν λογον αυταις ταις γεουχαις εκτος την συντελειαν
 15 εν ανω δ[ο]σει και λ[ι]ψ διδομαι αυταις σιτου
 αρταβα[ς] εικοσι εξ μετρω τ[ο] ενδοξ[η] κομ[η] Αμμωνιο^ν
 και υπερ [βο]σκηματων διδομαι αυταις εραιας καθαρας
 πεπλιμ[εν]ας λιτρας δωδεκα ακωλυτως δε εχω
 λαβειν [υδ]ωρ απο των υδρευματων εις ξενας αρουρας
 20 ανευ μι[σ]θου η] μισθωσις δισσην ομοτυπον και επερ/ (2nd hand) Αυρηλιος
 Ψαχω[ς] Βικτ[ο]ρορος ο προ^κ/ μεμισθωμαι ως προκ/ Αυρηλιος

4. τον : *l. τῶν*; or possibly the scribe wrote του. ω is impossible.
 5. θυγατραις : *sic*; so too Cair. Masp. 67300, 2. συντελεστον : *cf.* Cair. Masp. i. 67105, 9, note.
 6. της : *l. τοῖς*. For τὰ πρὸς λίβα μέρη *cf.* the divisions ἡ δυτικὴ and ἡ ἀνατολικὴ in Arab times (vol. iv).
 7. Πιαρ Πετο : *cf.* 1419, 215, 613, 1078, 1254. A place called Πετο, apparently of some importance, occurs frequently in Cair. Masp. ii. 67138, 67139. From 67138, ii, v., 19; 67139, ii, v., 14 it appears that there was a monastery there. *Cf.* below, note on l. 16.
 πηγαίου τε και αναβολικου : *l. πηγαίω τε καὶ ἀναβολικῶ, i. e.* apparently one pond supplied by a spring and one supplied by a *sakīyah*. 67300 mentions merely a λάκκος and a δεξαμένη. Probably the latter is the ἀναβολικὸς λάκκος.
 8. μονη : *cf.* Cair. Masp. i. 67097, r., 2; 67099, 9; 67107, 10. In all these cases the μονή, which was no doubt a dwelling for the people employed on the estate, is named along with the λάκκος.
 11. εν τελειω : see 1689, 18, note.
 12. ενελκομενα : much more like ενεγκομενα, but 67300 has ενελκ[ο]μενα δημοσιου χρυσικου κ(αι) της σιτοπομπιας εμβολης και ναυλου, and ενελκω is the likelier verb; *cf.* 1676, 34 and note. In τελειω also (l. 11) the λ is made with a very short stroke. But possibly γ was written by a slip of the pen.
 12-13. *l. εις αυτὸ τὸ κτήμα.*
 13. αλλων : *l. ἄλλοις.*
 14. αυταις ταις γεουχαις : *l. αὐτῶν τῶν γεούχων. την συντελειαν : l. τῆς συντελείας.*
 15. εν ανω δοσει : 'as an extra payment'.
 λ[ι]ψ : this obscure reading is taken from 1696, verso, 19, where λιψ, a certain reading, seems to occur in a similar context,

though unfortunately too little remains for any certainty. Here λ and ψ are practically certain and the space suits *ι*.

αυταις : corr. from αυτοις.

16. Αμμωνιο^ν : no doubt the Ammonius of Cair. Masp. ii. 67138-67140. It is to be noted that Ammonius owned an estate at Peto, where the estate here leased was situated. Hence it would be natural to use his measure as a standard. The same measure is specified in 67300; it is there described as μέτρον φορικῶν.

17. βοσκηματων : the estate apparently included sheep pastures. εραιας : *l. ἐρέας*; a regular mis-spelling in the Aphrodito papyri. In 67300, instead of fleeces, one gold tremis is to be paid for the pastures.

καθαρας : κ is a correction, perhaps from s.

18. πεπλιμενας : *l. πεπλυμένας.*

ακωλυτως κτλ. : that this does not mean, as from this context alone might be thought, that the tenant was to have the right to draw water for the land here leased from canals leading to other farms is shown by 67300, 16 f., ἀκω[λύτ]ως δ[ε] εχω λαβε[ί]ν ὕδωρ [ἀπὸ τοῦ ἐκείσε] λάκκ[ο]ν καὶ δεξαμ[ένης] εἰς τ[ὰς] ξ[ε]νας καὶ συνη[μ]ένας [ἀ]ρρ[ού]ρα[ς] τ[ὴ]ν αὐτ[ῶ]ν τόπ[ω]ν ἀνεῦ μισ[θ]οῦ, from which it appears that he is to be allowed to take water from the ὑδρέματα of this estate to land held by him of other landlords.

δε εχω : the scribe began to write δεχω but altered χ to ε.

19. υδρευματων : δ is apparently a correction from τ.

20. η μισθωσις δισσην : *sic*; *cf.* Cair. Masp. i. 67105, 24-25, where probably η μισθ[η] δι[σ]σην | [ομοτυ]πον is to be read.

επερ[ω]θηθεισ ωμολογησα) : *cf.* 1693, 16, note.

21. Ψαχω^ς : perhaps the Ψαχῶς ἀπὸ Πετῶ who occurs several times in Cair. Masp. ii. 67138, 67139. There is not much room for Βικτ[ο]ρορος, but this writer compresses his letters more than

Ιωαν[ης Αβ]ρααμιῶ ἀξι[ω]θεις εγραψα υπερ αυτῶ γραμματα
μη ειδ[οτῆ] (3rd hand?) υ' τῆς εμβ[ολ]ῆς συν να[υ]λοις και το χρυσι^κ
και αλλῆ] δωσω δε κ[αι τυ]ρους εβδ[ομη]κοντα και λεψ[άνη]ς
25 κολ[ο]βα [? εξ] . ος Ιωαννης [.] . οστῶ (1st hand?) + δι [εμου] . εγραφ[η +]

Endorsed, along the fibres:—

(4th hand?)] Ψακωτος Βικτορος κτημῆ Πιαθ, Πετο καν' ι//

the scribe of the document itself, and the name is certain from the endorsement.

23. Here is added, as an afterthought, a further provision regarding the lease. The hand is probably different both from that of the subscriber John and from that of the scribe. The character before τῆς, which looks like υ (the symbol for $\frac{1}{3}$) with a line through it, is apparently here a symbol for *ὑπέρ*. δωσ]ω may have come before it, though there seems hardly to be room. The object of the clause about the taxes is apparently to make it clear that the *embola* is to include ναῦλον; *cf.* the passage from 67300 quoted in the note on l. 12.

24.]: perhaps τ[ελεσμί]?

τυρους: *cf.* 1694, 21 and note there. In 67300 the number is 50.

λεψανης: *cf.* 1694, 22 and note. The spelling with ε is found in 67300, 15 and 1771, 10. In l. 25 no letter of κολοβα is much more than a guess, but the reading must be right.

25. εξ: in 67300, where the cheeses number 50, 4 κολοβά of λαψάνη are to be paid. Hence, with 70 cheeses here, 6 κολοβά seem likely.

] . ος Ιωαννης: or possibly τ]ης μαννης, but ιω is more probable than μ.

26. καν' ι//: *i. e.* κανόνος δεκάτης (ινδικτίονος).

PAPYRUS 1696.—First half of 6th Century.

Inv. No. 1742. Acquired in 1906. Aphrodito (Kôm Ishgau). 9 in. × 4 $\frac{3}{4}$ in. (including the fragment stuck on to the back—see below—11 $\frac{1}{2}$ in. × 5 $\frac{1}{4}$ in.). In a tall, laterally compressed, sloping cursive, along the fibres; papyrus dark.

AN imperfect lease of land to a lessee named Isaac. The lessors are addressed in the plural and may therefore be the heirs of some one, or the δημόσιος λόγος, or a monastery. The only point of much interest is the relation of the two amounts in ll. 14, 15; see the note there. The date (see note on l. 18) is more likely to be early than late in the century.

To the back of this lease is stuck a strip from another lease. The paste or other glutinous matter used is still visible where, by the disappearance of part of each piece of papyrus, the two do not overlap, and it is clear that they were stuck together in antiquity. Why this was done is not obvious; possibly one, the lease having expired, was used to strengthen or to repair the other. This lease at the back (written along the fibres) was of land by Apollos to a number of persons for three years. As the missing portion may exist in some other collection the beginnings of all the lines are here communicated:—¹ + μετ[α την υπατειαν; ² Φ[(indented); ³ Αυρηλιοι [; ⁴ Ψαιῶ Λαρτ[(not χαρτ[ουλαριος); ⁵ παντες απ[ο; ⁶ Αφροδιτης [; ⁷ Απολλ[ωτι; ⁸ χαιρ/ς ο[μολογουμεν; ⁹ προς τρι[ετη χρονον; ¹⁰ εκτης υ[δικ/; ¹¹ ημισυ τ[εταρτον?; ¹² κοινω[ς; ¹³ Συριωνο[ς; ¹⁴ το'τ εστι τη[; ¹⁵ κατα τα ορι[α; ¹⁶ διακειμεν[; ¹⁷ εφ ω ημας [; ¹⁸ τον φορογ[; ¹⁹ λιψ (*cf.* 1695, 15, note) σιτῶ αρ[ταβας; ²⁰ μετρω μεν τ[; ²¹ εις το προκ/[; ²² εκ το'υ προκ/[φ[ορου?; ²³ ημισει κ[επ[ερωτη^θ; ²⁴ των αρουρων εν[νεα (οτ επ[τα); ²⁵ Ερμαυωτος . [; ²⁶ ουθου οι προκ/[; ²⁷ πρεσβυτερος αξ[ιωθεις κτλ.; ²⁸ μη

ειδοτος . . . [; ²⁹ Ϙ εγρα[φ/. L. 29 is in the same hand as the body of the document, ll. 23(probably)—28 in different hands, but it is not easy on the basis of so small a portion of each line to distinguish the hands exactly. Endorsed, along the fibres:—] Βικτορος Ερμ[α][ω]τος κα[ι] . . . ωνος (not Συριωνος) Ψαιο . . . [

- [. . .] περι την αυτη[ν] κωμην Αφροδιτην χαιρ// ομο]
 [λογ]ω μεμισθωσθ[αι] παρ υμων προς λογιζομε]
 [νον] απο καρπων συν Θ[εω] ινδικ/ και αυτης την]
 [υπ]αρχουσαν υμιν ολ[οκληρον] συν]
 5 [το]ις εν αυτης φοινηξ[ι] και φυτοις? και]
 [?]αποθηκης και παντι δι[καιω] διακειμενην εν τη]
 [πε]διαδι της αυτης κωμ[ης] Αφροδιτης κληρου?
 [. . .] Ισακιου εν τοποθε[σια] κατα]
 [τα] εκεισε κοινα παλαια [ο]ρ[ια]?
 10 του [π]ροκ/ τοπο[ν] ον ο προτερ[ος]?
 εφ ω με την πασαν γεωργ[ικην] εργασιαν ποιησασθαι]
 εκ των ιδιων μῶ αναλ[ωμ]ατ[ων] και κτηνων
 κ, διδουαι υμιν τον φορον επ απ[οτακτω] καθ εκαστον ενιαυτον?]
 σιτοῦ αρταβας επτα τω υμω[ν] μετρω εν τελειω και αβροχικω]
 15 ο μη ειη σιτοῦ αρταβας εξ τω . [κυρια]
 η μισθ[ος] κ, επερωτη[θ] (2nd hand) Ϙ Ισακος Ο . []
 ο προκ/ μεμισθωμαι ως προκ/

1. Perhaps κωμην χαιρ// εκουσιως και αυθαιρετως ομο], but there is no other instance in the Aphrodito leases of the adverbs preceding ομολογω. For περι την αυτην κωμην in this position cf. 1695, 1.

4. The feminine υπαρχουσαν precludes the restoration γεωργιον or κτημα. Neither γην nor γεωργιαν seems probable, and perhaps the most likely reading is αρουραν μιαν; but one would gather from the lease as a whole that a bigger holding than one of a single aroura was in question. Hardly επανλιω? Perhaps [την υπ]αρχουσαν should be read, as υπ is rather little for the space; but τηνυπ seems too much.

5. αυτης: sic.

και φυτοις: cf. 1694, 10; 1695, 8; etc.

6. αποθηκης: hardly χορτοθηκης, for the space is hardly enough for χορτ, whereas it is too much for τ alone (χορ being written in l. 5); and moreover in that case the top-stroke of τ should be visible, ο not being close to the edge of the papyrus. The word should of course be in the dative.

7. κληρον: or λεγομενη . . . as in 1692 (a), 14. In any case it seems likely that Ισακιου is a patronymic, the preceding name being divided between ll. 7 and 8; otherwise the supplement in l. 7 would be too short.

8. Ισακιου: the second ι is corrected from κ.

τοποθεσια: cf. 1697, 7; Cair. Masp. ii. 67162, 9; 67238, 8.

9. Perhaps [τῶ] εκεισε κοινῶ παλαιῶ; but the α in επτα, l. 14, is made similarly.

10. τοπον ον: doubtful.

11 f. For the supplements cf. 1694, 11 f.; Cair. Masp. i. 67107, 11-13.

13. κ(αι) διδουαι: there has been some confusion between the κ and the first δ.

επ αποτακτω: cf. 1689, 18, note. The απ is however doubtful. For καθ εκαστον ενιαυτον see Cair. Masp. i. 67107, 14.

15. The supplement in l. 14 seems assured by ο μη ειη here. The present line can hardly be a mere blundering repetition of l. 14. Possibly a different measure is indicated here—7 artabas by the landlords' measure being equal to 6 by that of some other person. Such a ratio of 6:7 between the δοχικόν and δρόμος measures (probably 36:42 choenices) is shown by Grenfell and Hunt, P. Teb. i, p. 232 f.; cf. Wilcken, Grundzüge, p. lxviii. It would be interesting if it could be inferred from this passage that these measures or measures corresponding to them were still in use at Aphrodito, but the evidence is not sufficient for certainty; and it seems more likely that, as suggested by Prof. Hunt and Sir Frederic Kenyon, the 6 artabas are payable in case the land is unirrigated. In 1770 and P. Grenf. i. 56 indeed the difference is much greater than here, but since the rent was sometimes payable εν τελειῳ και ἀβροχικῶ, a reduction by 1 artaba may be not impossible. If this explanation be accepted we may very likely read τω α[ντω] μετρω and should probably insert εν before αβροχικω; on the other explanation τω ε[μω] μετρω is possible.

16. επερωτηθ(εις ομολογησα): cf. 1693, 16, note.

(1st hand) Ϝ *εγραφη δι εμοῦ Αβρα[αμιου]*

Illegible endorsement, along the fibres.

18. *Αβρααμου*: Cair. Masp. i. 67112; ii. 67252; 67259 are all written by a person or persons of this name, in the first case described as the son of Apollos. Very possibly the present notary is the same, but it is impossible to test this, as none of the Cairo documents is given in facsimile. 67112 is addressed

to Apollos the father of Dioscorus; 67252 is dated A.D. 538. If this scribe is the same, the date of the lease will probably fall in the first half of the century; the hand suggests a fairly early date.

PAPYRUS 1697.—First half of 6th Century.

Inv. No. 1735. Acquired in 1906. Aphrodito (Kôm Ishgau). $5\frac{5}{8}$ in. × about $4\frac{1}{4}$ in.; two fragments, not continuous. In a sloping cursive hand of medium size, along the fibres; dark papyrus.

ALEASE of land for a year. The traces at the top, which make the reading *Διοσκόρου* probable, suggest that the lessor (or lessee) is Apollos, and this is somewhat supported by the mention of the *τοποθεσία Φόνεως*, since 1692 (β), 13 f. (now too Flor. iii. 342) shows that Apollos possessed land there. The hand points to a date fairly early in the century.

[? Απολλωτι Διο]σκορο^[υ] α[πο] κ[ω]μ[η]ς Α]φρ[οδ]ι[τ]η[ς]
 [του Ανταιοπολιτ]ου νομου χαιρ/ [ομο]λογω
 [μεμισθωσθαι] παρα σοῦ προς ε[νιαυ]σιον χρονον
 [κατασπορας γ]ε[ν]ηματος συν Θε[ω] μελλ[η]ς εκτης
 5 [ινδι^α/ τας υπαρ]χουσας σοι ολ[οκ/] αρουρας διακει
 [μενας εν πεδ]ιαδι της αυτης κω[μ]η[ς] Αφροδιτης
 [κληρου] . } τοποθεσια Φ[ον]εως οσων
 [? εστι συν δικαιοι]ς πασι κατα τα ορι[α] περ[ι]ελθουσας
 [εις σε παρα των] σων γονεων κ[αι] διαφορων
 10 [.]οντα σοι δικαια [. . .]ρας εφ ω με
 [ταυτας γεωργ]ησαι και παρεξ[ω] τον φορον
 [επ αποτακτω χ]ρυσοῦ νομισμ[α] ε[ν] παρα

4. *κατασπορας γενηματος*; cf. 1688, 7, note. For *κατασπορας* instead of *σπορας* see Cair. Masp. i. 67101, 11.

6. The supplement is rather short. *τη* is not usually inserted, but it occurs in Cair. Masp. i. 67099, 7 and is perhaps to be supplied here.

7. *κληρου*: or *λεγομ[ε]*; cf. 1696, 7, note.

τοποθεσια: cf. 1696, 8, note.

Φόνεως: cf. 1692 (β), 14 and note.

οσων εστι: we should expect *οσαι εισι* after *αρουρας*, but the

phrase is probably a recollection of the usual construction where *το γεωργιον* or a similar phrase has preceded.

10. Difficult. After *διαφορων* we should expect *προσωπων*, and *οντα σοι* suggests *υπαρχ]οντα* (for *υπαρχούσας*), which would fill the lacuna; but the relation of *δικαια* (which was suggested by Prof. Hunt) to the rest of the sentence is obscure, and it is difficult to see what [. . .]ρας is; *δικαιω [π]ρασ(εως)* or *[αγο]ρασ(ιας)* seems unlikely, especially after l. 8 f.

12. *επ αποτακτω*: or perhaps *υπερ αυτων*.

[κερ/ χρυσ]οχοῖκ* / και αρ[.] καθαρο\ κοκκο^v
 [.] . ω σω μ[ετρ/] αναμφιλογως

13. χρυσοχοῖκ(ω) : sc. σταθμῶ.

αρ[.] : hardly αρ[τ(αβας)], as this should come after the grain.

14. Perhaps] τφ κτλ. ; but the whole reading is extremely

doubtful. For the occurrence of αναμφιλογως in this position cf. Cair. Masp. i. 67100, 21 ; 67109, 40.

PAPYRUS 1698.—Middle of 6th Century.

Inv. No. 1698. Acquired in 1906. Aphrodito (Kôm Iṣhgau). 6 in. × 8³/₄ in. In a compressed sloping cursive hand, along the fibres ; papyrus bleached to a light brown in the upper part and rubbed in places. Folded from right to left. There are four small unplaced fragments.

It is regrettable that this lease is so imperfect, as its formulae seem to have differed a good deal from those in the other leases from Aphrodito. The chief difference is in the clause at the end by which it is provided that if either party breaks the agreement he shall be liable to a money-fine. The landlord too is forbidden (l. 7) to eject the tenants from their tenure. The fact that both parties are bound to the agreement under pain of a fine suggests that this may be an instance of *métayage* (see 1694, introduction), in which case the wheat and barley mentioned in l. 2 would be an additional payment by the tenants ; but it is equally possible that though both parties agreed to contribute something to the cultivation the tenants were to pay a fixed rent instead of dividing the produce with the landlord. In either case the cheeses (?) and λαψάνη (l. 4) were certainly an extra payment, as in 1694 and 1695. In l. 3 there seems to be a mention of monasteries (in the plural), and it is possible that these are the lessors, but l. 5, though the sense is not very clear, makes against this. The lessees are apparently the heirs of Psimanobet son of Cyrus, a person who occurs in Cair. Masp. ii. 67150. Among the witnesses is the poet Dioscorus.

.
]ιντ . [
 σιτου] αρτ[α]βας εικοσι και κριθων αρτ[αβας] δω[δεκα]
 ? μο]γραστ[η]ρια απα [. . .] . νο[υ]θου γι/ σι/ ο κ [S] κ[ρ/ ο] ιβ παρα ει[. . . .]
 ? τυρου]ς τεσ[σ]ερακοντα εξ και λαψανης κολ[ο]βα τεσσαρ[α] κ[α]ι
 5] . χες [? δ]ε τα λειψανα των απ[ο]θνησκοτων εξ υμων
 δ]ια τ[η]ς ημων αμαξης και των ημων ζων μεν πρε

3. απα : very likely Ἄπα with a saint's name ; but as μοναστηρια is in the plural the reading may be απα[ντα]. If νοουθου (which is very doubtful) is correct, the former is perhaps the more probable, and μοναστηρια may even be a clerical error for μοναστηριον (or μοναστηριον, in which case the reference may be to a measure).

παρα ει : the letters ει are very probable, but there is not room for παρα[σχ]ει[ν δε]. παραδωσομεν δε is quite impossible.

4. τυρους : cf. 1694, 21 and note.

λαψανης : corrected from λαψανας. Cf. 1694, 22 and note.

5. The traces suit παρεσχες, but this seems an unlikely reading here. υμων perhaps corr. to or from ημων.

6. αμαξης : corrected from αμαξας.

ημων (second) : the η corrected from ε (εμων).

ζων : after this there is a space and so too in the corresponding position in ll. 7-9. The reason is that the junction of two κολλήματα comes here and the edges are not smoothly joined.

-] ημα[s] εκβαλειν εκ της γεωργιας των ειρημενων αρουρων
]ειν μισθωταις ει δε συμβαιη τιν^a εξ ημων παραβηναι τα
 το] μ[η] εμμενων του μερους τω εμμενοντι δωσειν χρυσ . .
 10] εμμεναι τη μισθωτικη ομολογια κυρια ουση και βεβαια
 [και επερ ωμολ/] (2nd hand) κ]ληρονομοι Ψιμανωβητ Κυρου Φισκιου
 ο]ι προκ/ μεμισθωμαι ως π[ρ]οκ
 (3rd hand) μ]α[ρ]τυρω ως προκ/ (4th hand) Φλς Διοσκορος Απ[ο]λλωτος μαρτυρ[ω] ως] προκ/
8.]ειν: a verb meaning 'to transfer' or 'to lease', perhaps with αλλοις before it.
 τα: at the beginning of l. 9 supply προκειμενα or ειρημενα or something similar.
 9. το μη εμμενων του μερους: or perhaps του μη εμμενωντου (= εμμενοντος) μερους, but the letter before ου looks more like σ than τ, and perhaps σου was inadvertently inserted. In any case the construction is confused; but the meaning is clear.
 χρυσ . . .: no doubt χρυσου, but the traces are confused at the end.
 10. Something like και μηδεν ηττον ακου is to be supplied before εμμεναι.
 12 f. In very clumsy uncertain uncials.
 13. μεμισθωμαι: l. μεμισθώμεθα.

5. Loans and Receipts.

PAPYRUS 1699.—11 Aug., A. D. 520.

Inv. No. 1647. Acquired in 1906. Aphrodito (Kôm Ishgau). $6\frac{3}{4}$ in. \times $6\frac{1}{2}$ in. In a compressed slightly sloping cursive hand, along the fibres; papyrus much rubbed. Folded from right to left.

ONE of the documents from Aphrodito is certainly an actual contract of loan. The present one is an acknowledgement by Besarion, the uncle of Dioscorus, of a debt of wheat incurred by his father Dioscorus and his uncle Hermauos. It is not a mere assumption of liability for the payment of this debt, for the wheat is said to be owing *ὑπὲρ ἀνακομιδῆς τοῦ προτέρου χειρογράφου κτλ.*; *i. e.* apparently Besarion and his brother (Apollon, as the endorsement shows) had previously undertaken the liability. Besarion now gives the creditor a further bond for the payment. The reason apparently is that he owes, besides the forty artabas of the earlier debt, an additional six artabas; and he now gives a single bond for the total debt, receiving back the earlier one. The endorsement mentions both Besarion and Apollon, but Apollon does not occur as associated with his brother in the extant portion of the document; possibly the mention of him in the endorsement is due to a confusion with the earlier bond.

Ῥυπατειας Φλς Ουιταλιανοῦ τοῦ λα[μ]προτατοῦ
 Μεσορη //ιη// τεσσαρεσ[κα]ιδεκατης ινδι^κ/
 Αυρηλιος Βη[σαριων] εκ πατρος [Διο]σκορου
 απο κωμης Αφροδιτης τοῦ Ανταιοπολιτοῦ νομοῦ
 5 Αυρηλιῶ [υ]ῶ Μοῦσαιοῦ ελαιουργῶ

1. This year was actually a double consulship, Vitalianus and Rusticus; but it was not unusual at this period to omit the name of one consul; see *e.g.* Cair. Masp. ii. 67125, dated in the consulship of Philoxenus, without mention of Probus.

απο της ᾤ κωμης χ[α]ιρ/ς ομολογω οφ[ι]λειν σοι
 κ) χρεωστειν υπερ ανακομιδης το[υ] προ[τε]ρο^υ
 χειρογραφο^υ μεταξυ κ) [το]υ εμο^υ αδελφο^υ
 γεγραμμενο^υ σοι παρ εμο^υ κ) αυτο^υ υπερ τ[ου]
 10 χρεους το^υ μακαριωτατο^υ μο^υ πα[τρ]ος Διοσκορο^υ
 κ) Ερμαο^υωτος θειο^υ μο^υ π[ρ]ο[ς] μητρ[ος] χ[ρ]εω[σ]τη
 θεντος σοι παρ αυτων περιουτ[ων] σιτο^υ
 αρταβας τεσσερακοντα κ) υπερ λογ[ο] απο[δο]σ[ε]ως [?]
 [των] δοθεντων μοι π[α]ρ[ο] . . . εντο . . .] γραφεν
 15 [το]ς σιτο^υ αρ[τα]βας εξ γ[ι] / ο[μ]ο^υ σ[ι] / ϑ[ο] μ[ε] και ταυτας

Endorsed, along the fibres :—

(2nd hand ?) * Βησαριωνος κ) Απολλωτος

7. του προτερου : there seems hardly room for so much in the lacuna, but the letters vary greatly in size, some being much compressed, and the reading (rather than *e.g.* ε[τε]ρου) is supported by the parallel passage in P. Grenf. ii. 89, 2 f., ομολογῶ δφείλειν και χρεωστειν . . . υπερ ανακομιδης του προτερου μου γραμματιου. The editors there suggest that the debtor, 'on the repayment of part of some previous debt, had the old bond returned to him, and now made a fresh one for the balance'. ανακομιδή refers in the same way to the recovery of a bond in Oxy. viii. 1130, 19, οκ εξεσ(εσ)θαί μοι λεγειν δεδω[κ]έναι τι εκ του προγεγραμμένου χρεους χωρις ενγραφου[ς] εντάγιον (sic) η οδν αποχ[η]ς) υ̅ προ ανακομιτης και ληρωσε[ος] τουδε μου γραμματιου.

8. μεταξυ : after this σου has been inadvertently omitted.

13. λογ[ο] απο[δο]σ[ε]ως : or perhaps λογ[ο]σ[υ] δοσ[ε]ως, υ and υ filling the lacuna (which is rather small for ο^υ απο), as they might do if written fairly large. Or possibly λογ[ο]σ[υ] δοσ[ε]ως δοθεντων μοι π[α]ρ[ο]σ[ο] εντοκ[ων] may be the reading. This would indeed be a probable reading but for the difficulty of explaining γραφέντος. The 6 artabas in l. 15 may then be the interest on these δόσεις.

16. * : perhaps merely a variation of the cross, but more probably = χειρόγραφον. χ (χι) would rather be expected (*cf.* 1774, 17), but χ with a horizontal stroke seems a quite possible abbreviation.

PAPYRUS 1700.—6th Century.

Inv. No. 1660. Acquired in 1906. Aphrodito (Kôm Ishgau). 5½ in. × 9 in. In a compressed sloping cursive hand, with a thick pen, across the fibres; ink of a reddish brown colour, in many places of nearly the same tint as the papyrus. Folded from the bottom upwards.

AN acknowledgement by a certain Victor of a debt of uncertain character and amount. It is not quite clear whether this is an actual loan, but since nothing is said as to the pre-existence of the debt it seems possible that it was created by the present document. In l. 9 the debtor apparently undertakes to pay two carats if he fails to settle the debt. This makes it probable that the debt itself was for goods, not for money, as the two carats are not stated to be additional to the debt (a penalty for default) and were therefore presumably in lieu of it. Hence, since the debtor was an ἀμπελουργός, it is possible that the document is an undertaking to supply wine, and it may even be of the nature of a sale in advance.

]τοσβαω απο της Αναιοπολιτων εκ μητρ/ Αμασias

[Αυρηλιος Βικτωρ αμπελου]ργος απο κωμης Αφροδιτης χαιρειν

1. It is not quite clear whether this was the first line. Through the ω of]τοσβαω comes a long downstroke, crossed by an oblique stroke; but no previous line seems to be required by the sense and the blank space above this line is wider than is usual

between the other lines. Probably therefore the downstroke is part of a cross or of some heading like the usual χμγ.

]τοσβαω : the dotted letters are all but certain.

Αναιοπολιτων : Ἰ. Αναιοπολιτῶν.

- [ομολογω χρεωστειν τη ση α]δελφωτητι εν καθαρω και αναμφιβολω
 [οφειληματι ? και ταυ]τα [[.]] ετοιμως εχω παρασχειν τη ση
 5 [αδελφοτητι ? εν τω μηνι Παχω]ν της παρουσης πεντεκαιδεκατης ινδ/
 [.]ατας εις την Αντιον διχα πασης αντιλογιας και εις σην
 [ασφαλειαν π]εποιημαι τουτο το ασφαλές ως προ^κ/ Αυρηλιος Βικτωρ αμπελουργ^γ
 [ο προγεγραμ]μής στοιχει μοι τουτο το ασφ[α]λές ως προ^κ/ εγραφη Μεχειρ κδ
 [ινδ/ ιε ? και ει μη] ταυτα δω[σ]ω σοι παρεξω δυο κερατια εν χρυσω + Αυρ Βικτωρ
 10 [στοιχει μοι] (2nd hand) Αυρηλιος Π[α]νως Π[ο]νιτος ποι
 [μην] μαρτυρω ως προκ/

Endorsed, along the fibres:—

(3rd hand ?)] Αυρ/ Βικτωρ

3. There seems hardly room, judging from ll. 5, 7, 8 for *και οφειλειν*.

5. *εν τω μηνι Παχων*: this is what we should expect; the letter after the lacuna looks rather more like *η* than *ν*, but *Μεσορ]η* (which would suit a sale of wine; see 1764, 2, note) would not be in the same indiction as a document written in Mecheir (1. 8). Above the beginning of 1. 6, however, are visible two downstrokes which seem difficult to reconcile with the reading given.

ινδ/: for this triple dotting of *ι* cf. vol. iv, p. xlv. Another instance occurs in 1673, 156.

6. *Αντιον*: *Ι. Αντ(α)ίου*. We should perhaps read *α]γτας* before *εις* (*ν* is quite possible); but the word, from ll. 4 and 9, must be neuter (*ταυτα*). In any case the passage probably contains a stipulation that the debtor is to deliver the goods at the creditor's house in Antaeopolis.

7. *αμπελουργ(ος)*: the *ρ* and *γ* seem certain; in l. 2 the *γ* looks

more like *τ*, but *ρ* is practically certain. Thus *αμπελουργος* may be regarded as right, though the beginning of the word here looks more like *απ* (*ἀπὸ . . ούργων*) than *αμ*.

9. The supplement is rather large, and possibly the indiction was not inserted; but that would make the supplement too small if *και ει μη* is right.

Αυρ: it seems hardly possible to reconcile the characters with *ηλιος*, though *Αυρ* is certain. The easiest reading is *στρω*; but *ηλιω* is perhaps just possible. This is apparently the same hand as the preceding; Victor has signed again to signify his acceptance of the additional clause *και ει μη κτλ*.

10. *Πονιτος*: or perhaps *Παιτος*.

11. [*μην*]: the space is as large as in ll. 7–10, but the witness writes such a clumsy sprawling hand that it is unlikely he got more than *μην* into it.

PAPYRUS 1701.—6th Century.

Inv. No. 1650. Acquired in 1906. Aphrodito (Kôm Ishgau). $6\frac{3}{8}$ in. \times $11\frac{7}{8}$ in. In an easy flowing cursive hand, across the fibres. The papyrus is a light brown on the right, a darker brown on the left, the edge of the two colours being a sharp, straight line, though there is only a single *κόλλημα*. Folded from the bottom upwards.

RECEIPT from the count Flavius Theodore through his *παῖς* (no doubt a domestic slave) to a wine-dealer of Aphrodito for three solidi less six carats on account of wine owed by the dealer. Though the receipt is given to the dealer and the money is described as *παρά σου* it is also said to be *παρὰ διαφόρων ὀνομάτων*, and the receipt further states that a part of it was received from two shepherds, to whom a receipt cancelling the debt has been given. The explanation of this apparent discrepancy is no doubt that the dealer, instead of paying the money himself, instructed some of his own debtors to pay over to Theodore (or rather to his *παῖς* Ariston) sums owing by them to himself. Ariston thereupon gave them a receipt discharging them of their liability to the wine merchant and now issues to the latter a receipt for the whole sum. As the debt was for wine (*οἴνου τοῦ χρεωστηθέντος*, not *τιμῆς*) the money is perhaps paid in lieu of wine, the dealer being unable to fulfil his contract for the supply of the full amount of wine.

Ϝ Φλασ[υιος Θε]οδωρος ο [μ]ε[γα]λ[ο]π[ρ]ε[π]εστατος κομης δ[ι] ε[μ]ου Αριστωνος Φοιβαμμωνος
 παιδος [Αυ]ρηλιω Ηρακλειω Πασ[ο]μοθ[ο] οιοπρατη απο Αφροδ/ χαιρ/ς [απεσχον]
 παρα σο[ν] απο λογο[ν] οιο[ν] το[ν] χρεωστηθεντος ημιν παρα σο[ν] χρυσο[ν] νομισ[μα]τα τρια παρα
 κερατια εξ χρυσοχοι[κ] της αυτης κωμης παρα διαφορων ονοματων [και?]
 5 εκ το[ν]των απεδεξαμην παρα Φηο[ν]τος και Ανουφιο[ν] ποιμενων χρυσο[ν] νομισμα[τα] δυο
 κη την ακυρωσιαν τουτων αυτοις δεδωκα γι/ χρ/ ν' γ π/ ε κη εις ση[ν] ασ[φα]λ[ε]ι[α]ν
 πεποιημαι τουτο το ασφαλεις των προ[κ] τριω νομισματων μεθ υπογρ/ το[ν] υπερ
 εμο[ν] υπογρ/ κη επερωτη[θ]η Θωθ //κβ// τεταρτης ινδι[κ] (2nd hand) Ϝ Αριστ[ων] Φοιβαμμωνος
 παις του μεγαλοπρ[ε]ς κομ[η] Θεοδωρ[ο] ο προκ/ στοιχει μοι το[ν]το το ασφαλεις
 10 των προκειμ[ε]ς τριων νομισματων παρα κερατια εξ χρ[υ]σοχ[η] κωμ[η] Αφροδιτ[η]
 ως προκ/ Ϝ Φλ[η] Φοιβαμμων Δωραντινοο[ν] ο ορδιναρ[η] της ηγεμονι[κ] ταξεως
 εγραψα υπερ αυτ[ο] ειποντος μοι κατα προσωπον γραμματα μη ειδOTOS
 + shorthand ϜϜϜ
 (1st hand) Ϝ εγραφη δι εμο[ν] Αβρααμιο[ν] απο σχ[ολ]λ/

Endorsed, along the fibres:—

15 (3rd hand)] . . . τωρ/ απα Θεοδωρ[ο] χ Ηρακλει[ο] [

2. Παουμοθον: the ομ is not certain; a circular stroke which passes partly through the letters and confuses them is probably part of λ in l. 1 (with, perhaps, the downstroke of ρ).

4. χρυσοχοικ(ω): sc. σταθμ[η].

και: there is room for a good deal more than this, but the ends of lines are irregular and no more seems required. Possibly a particle followed.

5. απεδεξαμην: ην apparently a correction.

νομισματα δυο: that this rather than (e.g.) νομισμα [εν π/ κερ/ β] was the reading seems to be proved by τούτων in l. 6.

6. ακυρωσιαν: sic; perhaps a mere slip of the pen but possibly a variant for ἀκύρωσις.

δεδωκα: the second δ corr. from α.

7. προκ(ειμενων): the ο is a mere dot.

τριω: sic.

8. επερωτηθ(εις ωμολογησα): cf. 1693, 16, note.

10. χρυσοχ[η] κωμ[η]: the χ[η] and κ are run into one another.

11. Δωραντινοου: presumably a native of Antinoopolis; the old names had persisted there. This *ordinarius*, attached to the τάξις of the *praeses*, was apparently not one of the military officials so called (see Maspero, *Org. militaire*, p. 106).

12. ειποντος μοι: probably 'at his bidding'; cf. Cair. Masp. ii. 67153, 38 f.

14. απο σχολ(αστικων): 'formerly *scholasticus*'. Between this line and l. 13 a long line is drawn.

15. απα: απο is hardly possible, but *Απα Θεόδωρος seems an unlikely name for the *comes*.

PAPYRUS 1702.—First half of 6th Century.

Inv. No. 1776. Acquired in 1907. Aphrodito (Kôm Ishgau). $3\frac{1}{2}$ in. × $11\frac{3}{4}$ in. In a rough cursive hand, across the fibres; coarse papyrus. Probably folded from the bottom upwards.

THOUGH this receipt is for rent of land at Phthla, it is no doubt, as stated above, from Aphrodito, since it was given to Apollos, the father of Dioscorus, or rather to his son Menas acting as his agent. The rent is for land in the κλήρος of Piaḥse, where Apollos, and after him Dioscorus, farmed land; cf. 1686, 28, note. In Cair. Masp. ii. 67134; 67135 the receipts for rent in this κλήρος are issued to Apollos or his heirs by Cyrus, a senator of Antaeopolis, or his sons, whereas the present receipt is from Colluthus, a *scriniarius*; but it is not of course certain that the same parcel of land is in question, and in any case the ownership of the land may have passed from Colluthus to Cyrus. In that case, the present document will be of earlier date than the Cairo receipts. It is noteworthy that the agent of Colluthus, who actually issues the receipt, though a λογόφορος, cannot write; cf. Cair. Masp. ii. 67136, where an ἀπαιτητής is unable to sign his own name. Possibly, however, all that is meant is that these

persons could not write Greek. Even so, they were not very well qualified for the positions they held.

+ Φλαυιος Κολλο^νθος σκρυ^νς δι εμο^ν Απολλ[ω]τ[ο]ς λογοφορο^ν Απολλωτι
 Διοσκορο^ν δι/ Μηνα υιο^ν αυτ^ο χιρ/ς εδεξαμην και επληρωθην παρα σ[ο] τον φορο^ν
 των υπο τε αρουρων κληρο^ν Πιασε^ν πεδιο^ν κωμης Φθλα καλο^νμεναι Δεμλιμ Αγται[ο]ν
 εν τε σιτω κ^ι κριθαις ακολο^νθως τη μισθωσει υπερ γενηματος εκτης ινδικ/ εκ πληρ[ο]υς]
 5 κ[α]ι εις σην ασφαλ[ε]ιαν πεποιημαι ταντ[η]ν την πληρωτικ/ α]ποχ[η]ν ως προ^ς/
 6 (2nd hand) Ϝ Φλαυιος Κολλο^νθος σκρυ^νς δι εμο^ν Απολλωτος λο[γοφορου] στοιχει μ^ι ως προκ/
 Αυρηλιος Απολλω^ς
 7 Ίωσηφιο^ν αξιωθεις εγραψα υπε^ρ αυτο^ν γραμμα[τα] μη ειδοτος +]

1. λογοφορου: the reversed form (φορολόγος) of this word, which no doubt means a collector of land-rents, as *ἐνοικιολόγος* of house-rents, occurs in Cair. Masp. iii. 67327, 22.

2. Μηνα: this son of Apollo is also mentioned in Cair. Masp. iii. 67319, 16, where Dioscorus speaks of him as *ἀδελφοῦ μου*.
 χιρ/ς: *ι. χ(α)ίρειν*.

3. τε: *σις*, apparently; *ι. σε*.
 καλουμεναι: *σις*?

6. μ: *ι. μοι*; but the reading is doubtful.

Απολλω^ς: the reading, though not quite certain, is very probable; *cf.* too Cair. Masp. ii. 67141, v, v., 8 f.

PAPYRUS 1703.—6th Century.

Inv. No. 1666. Acquired in 1906. Aphrodito (Kôm Ishgau). $4\frac{1}{8}$ in. × 11 in. In an easy flowing cursive hand, across the fibres. Papyrus stained dark red in places; folded from the bottom upwards and perhaps three times from left to right.

IT is not perhaps absolutely certain that this document really belongs to the Kôm Ishgau collection. Its colour strongly suggests that it does, and a John occurs several times in the Kôm Ishgau texts as *ὑποδέκτης* of Aphrodito; but the name is too common to found much on, and neither Philadelphus nor Astragolius occurs in the collection. In Flor. iii. 291, 4 f., a text from Aphrodito, there occurs however a Taurinus described as *σιγγουλαρίου τῆς ἡγεμονικῆς τάξεως καὶ ἐξπελλευτοῦ τῆς Ἀνταιοπολ(ιτῶν)*, who is probably identical with the Taurinus here. It is therefore hardly doubtful that Kôm Ishgau is the provenance.

The document is a receipt from Astragolius (the name, which does not occur in the index to any published collection of papyri, seems certain) for one solidus less $3\frac{1}{4}$ carats *ὑπὲρ τοῦ σπορ(τ)ούλου τοῦ κυρίου Φιλαδέλφου*. The money was sent from the *ἐξπελλευτής* Taurinus through the *ὑποδέκτης* John. Philadelphus was no doubt an official, perhaps belonging to the *τάξις* of the Dux or *praeses*. For sportula see Cair. Masp. i. 67031. It is not impossible that the present document is in the nature of a tax receipt, in which case it should go in section 1.

+ εν^ο παρα κερατια τρια τεταρτον χρυσοϊκω ελαβον υπε^ρ του
 σπορδουλ^ο του κυρι^ο Φιλαδελφ^ο δια Ιωανν^ο υποδεκτο^ν
 πεμφθεν μοι παρα τ^ο κυρι^ο Ταυρι^νο του εξπελλευτ^ο
 Αστραγολιος επιδεδωκα Ϝ

Endorsed, along the fibres:—

5 (2nd hand) [+]εγταγι/ Φιλαδελφ/ δ/ Αστραγολι^ο ν^ο α π/ γ δ' Ϝ

1. χρυσο(χο)ϊκω: *sc.* σταθμ^ῶ, as often.
 2. σπορδουλου: *ι. σπορτούλου*.

3. ἐξπελλευτου: *cf.* Gelzer, *Archiv*, v, p. 354.

PAPYRUS 1704.—6th Century.

Inv. No. 1765. Acquired in 1907. Aphrodito (Kôm Ishgau) (?). $10\frac{1}{8}$ in. \times 3 in. In a small cursive hand, in ink of light colour, along the fibres.

IN the case of this receipt again it is not quite beyond doubt that it comes from Kôm Ishgau; but one person (see note on l. 3) may probably be identified with a man who occurs in a document from Aphrodito, and the formulae resemble those of the other Aphrodito receipts. The document is a receipt from the *διοικητής* of a monastery to the sons of a certain Phoebammon for the rent of land, written by the *διοικητής* himself.

.

προεστὴ τῷ ἀγι[ὸ] μονα[στ]ῆ
 δ/ εμῷ Φλῆ Ἀρτεμιδω[ρῶ Σ]ίμῃ
 διοικητῆ τοῦ αὐτῆ μοναστῆ
 τοῖς υἱοῖς τοῦ μακαριῶ
 5 Φοῖβαμ[μ]ωνος ἐδεξάμῃ κ[.]
 ἐπληρωθῆν παρ υμῶν
 τῷ φορῷ τῶν υφ ὑμᾶς
 ἀρουρῶν κληρ/ Πια Βηρεῖς
 κα[ν]ονος πεμπτης ἰδ/
 10 ἐκ πληρῶν καὶ εἰς σὴν
 ἀσφαλείαν π[ε]πο[ι]ημαί
 ταυτην τὴν πληρωτικ/
 ἀποχὴν ὡς προκ/
 Φλῆ Ἀρτεμιδωρος Σίμῃ
 15 [σ]τιχέι μοι ἡ πληρωτικ/
 [α]ποχὴ ὡς [π]ροκ/

3. *διοικη(ου)*: the *διοικητής* was a regular official of monasteries. This same person probably occurs in Cair. Masp. i. 67088, 10, 17. There indeed he is described as *δεσποινικὸς διοικητῆς τῆς κώμης*, a title now explained by iii. 67283, from which it appears that the village had placed itself under the protection of the

Empress, the *δεσποινικὸς διοικητής* being thus her agent; but the name was hardly so common at this period that we need assume him to be different. He may have been *διοικητής* of a monastery before being *διοικητής* of the village or have held both offices concurrently.

6. *Miscellaneous.*

PAPYRUS 1705.—First half of 6th Century.

Inv. No. 1665. Acquired in 1906. Aphrodito (Kôm Ishgau). $4\frac{3}{8}$ in. \times $7\frac{3}{4}$ in. In a sloping cursive hand, growing large at the end of the lines, along the fibres; papyrus rubbed in places, and elsewhere stained reddish brown, ink black but in some lights appearing of a greyish tint (*cf.* 1694, 1695, 1706). Folded from right to left.

THIS is a contract of partnership between Besarion, the uncle of Dioscorus, and a certain Victor. The two parties agree to cultivate jointly for two years 'the *γεώργιον* of the holy

New Church'. The γεώργιον is described as leased by Besarion. Apparently he had taken up the lease in his own name alone, but now takes Victor into partnership. The contract contained stipulations as to each partner's share in the cultivation of the land, but unfortunately the whole of this clause except the beginning is lost. For the 'New Church' see 1694, 7 f., τὸ ἐκμισθωθὲν παρά σου τῇ ἁγίᾳ καινῇ ἐκκλησίᾳ γεώργιον. There too Besarion is in question, and it might be suggested that in the present case ἐκμισθ(ωθέν) is the passive not of the middle, but of the active, sense, *i. e.* that the γεώργιον had been leased by Besarion to the church, not by the church to Besarion. But in the first place the γεώργιον is described definitely as τῆς . . . ἐκκλησίας, and secondly if Besarion had leased it to the church, he would surely not have entered into a contract of partnership to cultivate it. It is indeed possible that in 1694 the scribe has made a blunder in wording and that τῆς . . . ἐκκλησίας is really to be read; *cf.* the introduction to that document.

There are no other contracts of partnership for the cultivation of land among the Kôm Ishgau documents, but Cair. Masp. ii. 67158-67160 from Antinoopolis are contracts of this kind between tradespeople.

.
 [. Av]
 ρ[ηλιοι Β]ησαριων Διοσκορο^υ Ψιμανωβετ
 και Βικτωρ Σανσνέουτος μη⁻ Μαριαμ
 γεωργος απο κωμης Αφροδιτης τῷ Αντ[α]ιω
 5 πολιτου νομο^υ χαιρ/ ομολογουμεν κοινη γνωμη
 και αδολω προαιρεσαμην συνεργαζεσθ[α]ι
 αλληλοις προς διετη χρονόν λογιζ[ε]σθ[α]ι
 καρπων συν Θ[ε] μελλ[ε] δωδεκατης ινδι^α/
 και αυτης εις το γεωργιον της αγιας καινης εκκλησ[ια]ς
 10 εκμισθ[ε] παρ εμου Βησαριωνος εφ' ω ημας
 τουτο γεωργησαι εκ των ιδιων ζων
 ο μεν Βησαριων ενεγκειν τριτον μερος

Endorsed, along the fibres:—

Βησαριων]ος και Βικτορο]ς

6. προαιρεσαμην: *sic*; *l.* προαιρέσει.

12. Traces remain of l. 13, but hardly enough for any certain reading. The line probably began with τ[ο]ν, but after this σ[ι]το^υ

seems impossible. The traces suggest . . . τ[ε]λ[ο]ς.

14. This endorsement may perhaps be by the original scribe, but this is not certain.

PAPYRUS 1706.—6th Century.

Inv. No. 1736. Acquired in 1906. Aphrodito (Kôm Ishgau). 8³/₈ in. × 6⁵/₈ in. In an upright regular cursive hand of somewhat minuscule type, across the fibres. The ink has turned to a silvery colour (*cf.* 1694, 1695, 1705). Apparently folded from the top downwards.

IN spite of its imperfection and obscurity this document seems worth publishing because of its difference from the other documents of the collection. In form it is a receipt for wages, but

l. 5 suggests that it is in reality a contract of apprenticeship, of the kind called by Wilcken *Lehrverträge* (by Westermann, *Apprentice Contracts*, in *Class. Phil.* ix, pp. 295-315, *q. v.*, 'teaching contracts'). The other extant contracts of this kind (P. Grenf. ii. 59, for which however see Westermann, p. 296; Oxy. ii. 275 and 322; iv. 724; 725; BGU. iv. 1021; 1125; Teb. ii. 385; Wessely, *Karanis*, p. 32; PSI. iii. 241; for Teb. ii. 384; Flor. i. 44, which Grenfell and Hunt placed in the same class, see Wilcken, *Archiv*, v, p. 241; Beaugé 3 is a hybrid document) give no help in the elucidation or completion of the present one, the formulae of which are quite peculiar. It is noteworthy that the receipt from the master to the father of the apprentice is for *μισθός τοῦ υἱοῦ σου*; one would expect the *μισθός* to be paid by the master, not by the father. That *σου* is right and not miswritten for *μου* is clear from l. 5; and *cf.* the endorsement by another hand. Probably the *μισθός* was in reality a premium paid by the apprentice's father for the training, and the phrase mentioned above really means '(my) wage for (teaching) your son'. Hence the document is, as already said, a 'teaching contract'.

]πακωριδι απο της Λυκων
]ειος απο Αφροδιτης εδεξαμην παρα σο`
 υπερ] μισθου Πετρον του υἱου σο` χρ/ κερ/ τρεια
] . π[.] . . . των ποιησωσι σοι αυτω
 5 τ]ρεια κερ/ και μετα το εμε διδαξαι τον αυ`
 αυ]τον ακριβως και αναλαβω τα αλλα
] . ποιησαντος μου ασφαλειαν δια τινος
] . [.] επι τουτο γαρ εθεμην σοι τουτο απαρ
 Φαμε]νωθ κα ινδ/ ιε ϜϜϜ
 10 στοι]χει] μοι τουτο το ολογραφ/ χειρι εμη ως προκ/ συμφ/
 Endorsed, along the fibres :—
 (2nd hand)] . Πετρον του υἱου μῶ

1.]πακωριδι : or perhaps Α]πα Κωριδι. The last letter might also (less probably) be η; there seems hardly room for either [δ] or [ς] between it and απο; moreover it is possible, as]ειος occurs in l. 2, that the person here is the one addressed, and this name will then be in the dative. But we should expect a patronymic in both places.

4. π[.] . . . των : . π[.] τριτων is a possible reading.
 ποιησωσι σοι : very doubtful. Possibly ποιησασθαι (= ποιή-
 σασθαι) is to be read, but this is palaeographically difficult.

6. αυτον :] υιον is equally possible. This line is perhaps part of a stipulation that the master is to receive a further sum when the teaching is completed.

11. Below this, at the bottom of the preserved portion of the papyrus, is the end of a line, followed closely by a short line, in the hand of Dioscorus. The first line appears to read] παροντ; the second is αννοαλια ληγαδα, *i. e.* *annualia legata*. What is meant is not quite clear; perhaps the annual *delegatio*?

II. ANTINOOPOLIS.

PAPYRUS 1707.—5 Oct., A.D. 566.

Inv. No. 1548. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $4\frac{7}{8}$ in. × 2 ft. $10\frac{3}{8}$ in. In a handsome flowing cursive hand, along the fibres; papyrus dark and light alternately. Folded from right to left.

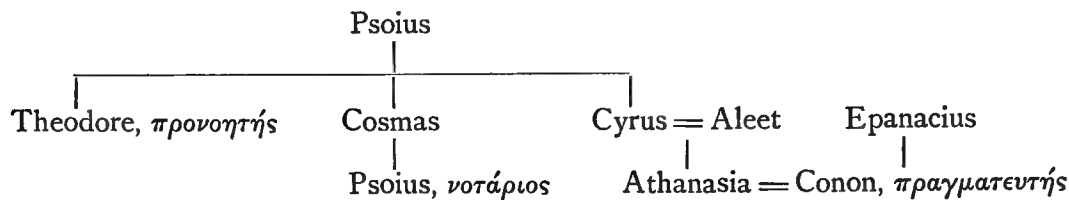
THOUGH it seems best to place the documents from Antinoopolis in a special section, their connexion with those relating to Aphrodito being a fortuitous one, they come, like the

latter, from Kôm Ishgau. We have not indeed in all cases explicit proof of this such as is afforded by the occurrence in some of them of the handwriting of Dioscorus; but it may be assumed with practical certainty as regards all except perhaps **1715**. In this catalogue they are arranged according to subject; and first are placed those concerned with legal disputes and arbitrations.

The present document is similar in character to P. Lond. iii. 992 (p. 253) = Mitteis, *Chrest.* 365. It is a *compromissum*, i. e. an agreement by parties in dispute to submit their differences to arbitration. The present agreement is described (l. 2) as τὴν τῶν κομπρομίσσων ἀσφάλειαν, 992 as τὴν ὁμολογίαν τοῦ κομπρομίσσου. (992 is probably not, as taken in the catalogue, from Antinoopolis, but from Hermopolis; cf. Maspero, *Org. militaire*, p. 142; [Ερμου], Maspero's suggestion, suits the space better than [Αντινοου].) The parties involved in the dispute here concerned occur also in Cair. Masp. ii. 67161. In that document, dated a week before the present one, Athanasia, the wife of Conon, who is therefore clearly identical with the Athanasia of this agreement, grants Dioscorus power of attorney to represent her in the dispute with Θεόδω[ρ]ον υἱὸν [Ψ]οίου τὸν ἐμὸν θεῖον πρὸς πατρὸ[s] ἔνεκεν τοῦ ἐμοῦ ἡμίσεως μέρους [ἐ]κ πατρώας μ[ου] κληρο[νομίας]?). It is a natural inference that the dispute here is the same as in 67161; but there are some difficulties. In the first place, if Dioscorus was Athanasia's representative, why does he not occur here? why is she here represented not by him but by her husband? The explanation may probably be that Dioscorus, as her representative, had met the opposing parties and arranged with them to submit the case to arbitration; but Athanasia, as one of the principals, was required to be a party to the *compromissum* and was, for that transaction only, represented by her husband. That the case is really the same and that Dioscorus was still Athanasia's legal representative is probably confirmed by the discovery of the document among Dioscorus's papers. For since the names of Theodore and Psoius come first it may be assumed that it was the one (of two duplicates) given to Athanasia (see **1713**, introduction), and thus it was natural enough that it should have come into the possession of Dioscorus, acting on her behalf. Secondly, in 67161 Athanasia is called the daughter of the late Cyrus, and Theodore the son of Psoius is described as her uncle πρὸς πατρός. Now in the present document Theodore is accompanied by his nephew Psoius son of Cosmas. The word ἀδελφιδός might refer to a sister's son; but since the young man bears the same name as the father of Theodore, and it was very customary to give a child the name of his paternal grandfather, it is almost certain that his father Cosmas was the brother of Theodore and therefore of Cyrus the father of Athanasia. Since the dispute in 67161 concerns the half share of the inheritance of Athanasia's father, it is natural to suppose, as Maspero suggests, that Theodore was the executor; and if we find him associated with a nephew, we should rather expect that nephew to be the brother of Athanasia, the dispute then being between the two co-heirs as to the division of the inheritance. But, as we have seen, Athanasia was the daughter of Cyrus, Psoius the son of Cosmas; and it is difficult to see what connexion a cousin, not Theodore's son, could have in a dispute between Athanasia and her uncle concerning her share. A possible explanation is that either Κύρου or Κοσμᾶ is an error of the scribe. Or again Cyrus and Cosmas may conceivably be the same person, Κῦρος ὁ καὶ Κοσμᾶς, though it seems unlikely that in both cases only one name, and that in each case a different one, should be mentioned; or Cyrus may have left his property by half shares to his daughter and his nephew; or, lastly, since Psoius is described as a νοτάριος, it is possible that

his connexion with the case was a professional one. Athanasia's complaint against her uncle may have been one of improper administration or actual appropriation of the property and she may have accused him of procuring the assistance of his nephew as a notary.

If either of the last suppositions is correct the table of relationship will be as follows :—



In conclusion, attention may be drawn to the remarkable length of the lines in this document. The writing extends across no less than seven (rather narrow) κολλήματα.

- 1 Ϝ [βασιλειας του θ]ειοτατ[ο] ημ[ων δεσ]ποτου Φλς Ιο[υσ]τι[νου τ]ο αιωνιου Α[υ]γο[υσ]τ[ου] Αυτοκρατορος ε[ρ]ους] πρωτου Φαωφι ογδοη ἔνδικτιονος πεντεκαιδεκατης εν Αντινοο^νπ[ολ]ει τη λαμπροτατη
- 2 [ταυτην] την των κομπρομισσων ασφαλειαν τιθενται και ποιουνται προς αλληλους εκοντες και πεπεισμενοι [α]νευ παντος δολ[ο]υ και φοβου και β[ι]ας και απατης κ[αι] αναγκης και πε[ρι]γραφης πασης εκ μεν τ[ο]υ ενος μερους
- 3 Αυρηλιοι Θεοδωρος υἱος Ψοῖου προνοητης και ο τουτου αδελφιδος Ψοῖος υἱος Κοσμα νοταριος εκ δε θατερο^ν Αυρηλιος Κωνων υἱος Επαρακιου πραγματευτης ποιουμενος τους λογους και κυριως πραπτων ὑπερ Αθανασι[ας]
- 4 της ευγε[ν]εστατης αυτου γαμετης οι τρεις ορμωμενοι μεν απο της Λυκοπολιτων ταυν δε διαγοντες επι ταυτης της Αντινοεων και ομολογουσιν αλληλοις περι των υποτεταγμενων αμφισβητησεως κινηθεισης
- 5 μεταξυ των μερων περι φανερων κεφαλαιων ανηκοντων αυτοις εδοξεν αυτοις διαιτη χρησασθαι και ειλαντο κατα κοινην συναινεσιν Κωνσταντινον και Ιωαννην τους σοφωτατους σχολαστικο[υς]
- 6 και συνηγορους φορο^ν Θηβαῖδος ανδρας το^ν δικαιο^ν αντιποιουμενους κατα τουτο τοινυν ομολογουσιν οι αφ εκατερου μερους ομνυντες την αγιαν και ομοουσιον Τριαδα και την νικην και διαμονην το^ν καλλινικου ημων
- 7 δεσποτ[ο]υ Φλς Ιουστινου του αιωνιου Αυγουστο^ν Αυτοκρατορος απανταν προς τους προειρημενους σοφωτατους ανδρας εντος ημερων τεσσαρων ψηφιζομενων απο της σημερον και προγεγραμμενης ημερας ητις εστιν Φαω[φι]
- 8 ογδοη της παρουσης πεντεκαιδεκατης ἔνδικτιονος και παραθεσθαι αυτο[ι]ς τα προσοντα αυτοις τά πρόσοντά αυτοίς δικαιωματα και στοιχε[ι]ν κ[αι] πειθεσθαι τοις παρ αυτων ορισθησομενοις ητοι κριθησομεν[οις]

3. Επαρακιου: the ε is certain, and that it is not a slip of the pen is shown by Cair. Masp. 67161, 4; but the name recalls the "Απα Νάκιος of Lond. iii. 1032 (p. 283).

5. φανερων: = τινῶν, as often in Byzantine Greek.

Κωνσταντινον και Ιωαννην: in both names the final ν is spread out with a flourish in order to fill up space. This shows (though the ink and hand are the same as in the rest of the document) that blanks were left at first and the names inserted later.

σχολαστικους και συνηγορους φορον Θηβαῖδος: cf. Lond. iii. 992, 13 (p. 253), τοὺς ἐλλογιμωτάτους σχολαστικοὺς φόρου Θηβαῖδος; Cair. Masp. iii. 67312, 7; and see Collinet in *Revue de Philologie*, xxxvi (1912), p. 132 f., who quotes Latin instances of the phrase *advocatus*, etc., *fori N*.

8. The dashes over the second τα προσοντα αυτοις are a sign of deletion.

δικαιωματα: cf. 1691, 12 and the references in the note there.

9 ε . σ . η [. . .] . . . αὐτῶν [. . .] ε . [. . .] κ [. . .] ε . ημε[τ]ε[ρ]

Verso (along the fibres) :—

Remains of 4 (or possibly only 3) mutilated lines, in a different hand, and perhaps not referring to the document on the recto. L. 2 (1?) reads] . . . τὴν βουλησιν Φ . [

The occurrence in these instances of the word in the sense of *deeds* makes it almost certain that here too the reference is to the production of actual documents, not, *e.g.*, to legal arguments. If, as supposed in the introduction, the dispute is about an inheritance, the most obvious documents would be the will with,

perhaps, successive codicils; but it is possible to imagine other documents also which might have a bearing on the case.

ορισθησομενοι ητοι κριθησομενοι: probably, especially in view of the *ἦτοι*, synonyms, rather than technical terms expressing different kinds of decision.

PAPYRUS 1708.—May-13 Nov., A. D. 567(?).

Inv. No. 1756 recto. Acquired in 1907. Antinoopolis; from Kôm Ishgau. Continuous portion 9 ft. 11½ in. × 1 ft. Hand B of Dioscorus, across the fibres; papyrus dark brown in colour. Folded from the bottom upwards, but this may be only the final folding, after the verso had been used.

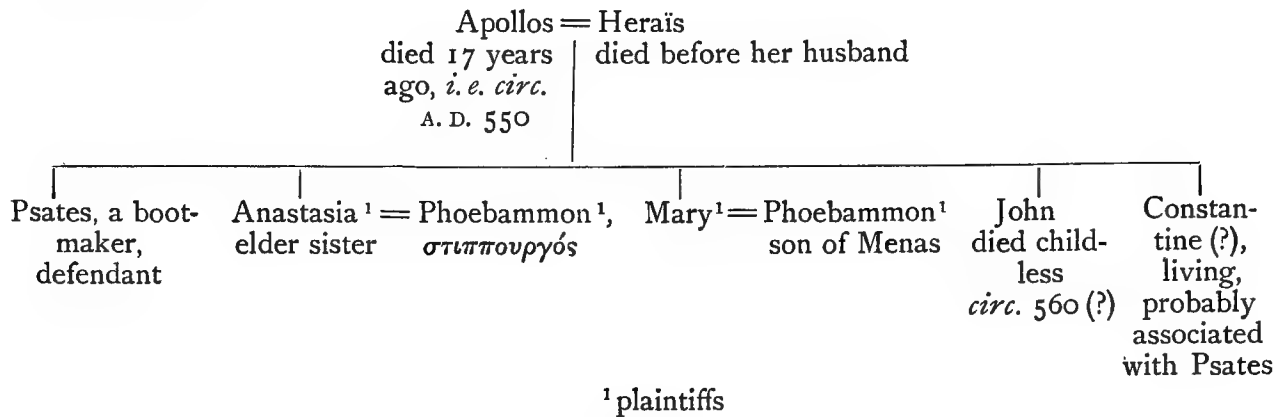
THIS document is (exclusive of registers) not only the longest in the present volume but the longest of all the Aphrodito papyri except Cair. Masp. ii. 67151 (307 lines as against 265 here). Except for the earlier part, which is fragmentary, it is exceptionally well preserved, and its contents are of considerable interest; moreover there is on the verso a valuable, though unfortunately much mutilated, marriage contract (1711). The present document is an arbitration in a family dispute concerning an inheritance. As it is written by Dioscorus he may well have been himself the arbitrator, though he may of course have written the document for some one else (but see 1709, introduction). In that case, however, it seems likely, from the many corrections (the document is a draft only) and also perhaps from the characteristic style, that the wording is his own.

The beginning of the document is fragmentary, but the names of the parties can be gathered, with one exception, from subsequent allusions. The mutilation of the early part is the more to be regretted because it makes it impossible to fix an exact date. If *ἔτους δευτέρου* in l. 6 refers to the regnal year, which, owing to the position, is unfortunately doubtful (see note on l. 3), the date can be fixed, by comparison with l. 4, *πρώτης ἐπινεμήσεως*, as between May and 13 Nov. A. D. 567; for it seems almost certain that the 1st indiction referred to is the current one. If however the second year is not the regnal year or not the current one, the date will fall between May, 567 and May, 568. That the 1st indiction is the one beginning in 567 is certain from the known date of Dioscorus's residence at Antinoopolis.

The style of the document is, as we should expect, not always very clear; and moreover certain details which would throw light on the case are passed over tacitly. The parties too, in their pleadings, do not always answer one another directly but raise new points. Thus the rather complicated dispute is by no means easy to follow, and a detailed discussion and final settlement of the issues involved must be left to jurists. It will however be of assistance to

the reader to summarize the pleadings and judgement. The more difficult questions are separately discussed in the notes; references to the lines of the document are given throughout.

The defendant in the case is a certain Psates, the eldest son of Apollos, probably (see note on l. 7) associated with his younger brother; the plaintiffs are his sisters with their husbands (l. 216, *τούτους ἢ ταύτας* is probably due to the inclusion of the brothers-in-law). The following is the family tree:—



I. Case of the plaintiffs, put by Phoebammon the husband of Anastasia:—

(ll. 27–42) Apollos died after Heraïs, leaving to the children all his own and his wife's property, but Psates, being the eldest brother, deprived us of the inheritance, and took to his own uses all the rent and *πρόστεγα* [l. 40, note] of the houses; (ll. 42–53) this although he had promised me when I married his sister that immediately after the solemnization of the marriage he would hand over all her share of household utensils inherited from her parents and also my share, in right of my wife, of the house-property to live in—which indeed, together with the *ἀντίπρουκα πρὸ γάμων μίξεως* [see l. 115, note] which he had agreed to give me in addition [*ἐπιδοῦναι*], was the very reason why I was anxious to marry his sister [!], as I had no house; but up to the present he has given us nothing of all this, though we have grown weary first of demands and then of reproaches; (ll. 53–56) for he alleges that Apollos died owing money [which, we are to understand, though Phoebammon does not say so, Psates has paid; *cf.* l. 59 f., etc.] and that he (Psates) has also spent other large sums out of the profits of his own business on his maintenance [*εἰς τὰ καθ' ἑαυτόν* must refer to Apollos; see the translation in the note], an account of which he has not yet rendered.

II. Case of the defendant:—

(ll. 57–69) I spent large sums on the payment of my father's debts and on his maintenance, and also on his funeral and that of our brother John; and even yet I owe much money to certain notable persons for the *προτέλεια* owing them by my father on his death. [It is not clear what this *προτέλεια* was. Some light is thrown on it by l. 227, *λόγω προτελείας ἐργοχείρου*. From this it may have been a prepayment on account of goods ordered but never delivered.] (The arbitrator: Psates submitted the account of this, amounting to 38 s. 4 c. [see note on l. 69].) (ll. 69–73) Moreover, after my father's death I spent some money on the maintenance of my brothers and sisters, who had no income except what was derived from the business, and were maintained by me. (ll. 74–79) As for the houses, there are no complete ones, but only

parts, one part of one house having belonged to our mother and two parts [of another house] to our father. These were ruinous, and I myself [re]built the walls at great expense. (ll. 79-87) Our mother Heraïs died in the 2nd year of the office of Apion [see note on l. 79], 17 years ago, leaving a son still an infant for whose fostering I paid. Our father died in the 2nd year of Marcianus, having lost his sight during the office of Horion; (ll. 88-103) [after his blindness] he lived with his brothers-in-law; but having acquired skill as a bootmaker and begun to earn money at my trade, finding that he was neglected, I took him to my own house during the office of Conon and maintained him myself, and not only him but my brothers; and my sisters I gave in marriage at my own expense; and now after such kindnesses received from me they slander me, hoping to get still more from me. (103-109) I tried hard to induce them to settle accounts with me, so that on their settling my claims for the expenses I had incurred for them they might receive their share of the inheritance, but they would not. (ll. 109-114) As for Phoebammon's saying that he lives for rent in another's house, his account of the matter is not correct: I gave him quarters in one of the houses, but the others turned him out, hoping to get an equal share for themselves without paying their debts. (ll. 114-126) As for what he said about the *ισόπρωκα*, he agreed to pay [to me an unspecified sum] by way of *donatio propter nuptias* for my sister, but he actually paid only 1 solidus, and later, after the marriage [*ἄμα ταύτη διάγων*, l. 118], as he was in want owing to his being prevented by illness from plying his trade, they asked for the solidus back; whereupon I gave him [it and also] the *ισόπρωκα* agreed upon and received from him a written receipt specifying the articles. (ll. 126-139. At this point I, the arbitrator, for proof of this, asked for the receipt, which Psates gave me; it specified various *χαλκώματα* weighing 12 *litrae* and clothing to the weight of 37 *litrae*, and shows in fact, under the hand of Anastasia and Phoebammon, by mutual consent, the receipt of the *ισόπρωκα* agreed on, specified in detail, and also the repayment of the *ἔδνον* [*i.e.* the 1 s. *donatio propter nuptias*].)

III. Answer of the plaintiffs:—

(ll. 140-144) We did not really receive the articles in full as stated in the receipt, for we gave Psates the receipt on trust.

IV. Case of the defendant continued:—

(ll. 144-154) I gave the plaintiffs maintenance every year from our father's death, to the extent of 44 artabas of wheat, 1 s. for oil (besides that given *ἐκ διαπράσεως* [l. 148, note]), and 1 s. for household expenses (Note by the arbitrator: I did not allow him the cost of clothing, which I took as remuneration for their services in the business), so that the share of each for maintenance amounts to 5 artabas and 7 carats for household expenses and oil [for this difficult passage see note on ll. 152-154].

V. Answer of the plaintiffs:—

(ll. 154-162) The defendant gave us (?) a written undertaking at the request of our [deceased] brother [see note on l. 155] that he would not claim against us for maintenance after our brother's death. There are 10 years for which he can claim, and when these 10 are deducted from the 17 years since our father's [*sc.* mother's?] death 7 are left [what the plaintiffs actually say is 'when the 7 are deducted from the 17, 10 are left']. (ll. 162-184) Psates has collected the rents for the houses. The small house has been let for 1½ s. since Anastasia's marriage, 4 years ago. That is in all 6 s.; and for the 2 months which have elapsed since

Mary's marriage the rent is 6 c. Total 6 s. 6 c. The other house has been let since our father's [*sc.* mother's?] death, 17 years ago, at a rent of 12 c. Total 204 c. = 8 s. 12 c. The total amount of rent is therefore 14½ s. [*sc.* 14¾ s.]. (ll. 184 *a, b*. Note by the arbitrator: Psates also claims repayment of the cost of the nursing of his youngest brother for 2 years, paid by him.)

VI. Award of the arbitrator :—

(ll. 185–193) The question of the building of the house [see note on l. 187] is to be gone into by experienced architects along with the neighbours who have built, and the cost of wages and other expenses and of the bricks or stone to be estimated. The cost is then to be defrayed out of the rent. (ll. 193–200) As regards the articles of Anastasia's *ἀντίπροικον*, which Phoebammon alleges he has not received in full, Anastasia, in agreement with him and on the understanding that she will recover her *ἔδνον* [see note on l. 196], agrees to surrender for the general division both the articles of the *ἰσόπροικον* and the money [the 1 s. *donatio propter nuptias*] received by her and her husband for their maintenance; all these to be divided equally among the heirs. (ll. 200–205) So too Psates is to hand over whatever he has received from his parents for the general division. The houses too are to be divided equally and also whatever may be left from the rent after the payment of the cost of building. (ll. 205–207) Again the cost of the funerals of their father and brother is to be paid in equal shares in accordance with a declaration of the amount by Psates on oath. (ll. 207–212) As regards their maintenance since the office of Conon [see note on l. 208], Psates is to render them an account of the cost from their father's blindness to the date of the agreement not to make further claims on them; (ll. 212–215) and if he supplied them with clothing he is not to claim for this, since it is to be taken as an equivalent for their services in the business; (ll. 216–224) but if he gave them no clothing at all the third part of their liability, whatever it prove to be, in respect of the maintenance supplied them by Psates is to be excused them; for while on the one hand Psates, being a poor man, cannot be expected to supply them with complete maintenance, yet on the other it is not fair that they should serve him for nothing. (ll. 224–231) If the debts to the distinguished persons shown in the account submitted by Psates are confirmed by the creditors themselves, swearing on the Gospels that these moneys were due to them from Apollos at his death and that the debt was discharged by Psates only, (ll. 231–243) then the plaintiffs shall pay Psates their due share of the debt; and to make payment easier for them (he too having paid the debts not in a lump sum but by instalments) the amounts shall be deducted from their respective shares in the whole inheritance after prior deduction of Psates' share. (ll. 243–248) Then the plaintiffs shall be entitled to demand of Psates an adequate oath in whatever church they wish that he has kept back no part whatever of the parental estate. (ll. 248–253) As regards the fostering of their young brother after their mother's death, Psates is not entitled to claim more than the half of this, for he was appointed by his parents the guardian of his brother; (ll. 253–259) but since he maintained his father he may claim half the cost of his brother's fostering, the amount to be proved by oath in a church on the part of the nurse or of reputable neighbours who know the facts. (ll. 259–263 *a*) After the oaths of the plaintiffs and defendant the former shall abide by the arbitration and not appeal to us again (?); and they are to pay the *θηλάσματα* out of the undivided estate. (ll. 263–265) To these provisions the parties have given their assent [in the presence of?] the honourable *δημόται* N. and N.

In conclusion attention may be called to the occasional accents and punctuation marks. The purpose of the latter is in one or two cases not very clear.

(a)

[+ βασιλειας και υπατειας του θ[ε]ι[ο]τατο^υ ημων δεσποτο^υ
[Φλαουιου Ιουστινου του αιωνιου Αυγουστ]ο^υ Αυτοκρατορος

.

(b)] .. [

της ? παρουσης] πρωτης επινεμησεως

.

5 (c) Φλ[ι] [. .] . [. . .

ετους δευτερο^υ με[.] διαλαβων . [. . . .]

Ψατο[υ] το^υ υιο^υ Απολλωτος εκ μητρος Ηρα[ε]ι[δ]ος του και

τυγαμο[υ]τ[ο]ς απ^ο ταυτης της Αντιροειων πολεως

ποιο[υ]μ[ε]νου μεν τους λογους [υπερ τε εαυτου?]

10 και υ^π το^υ δε[υ]τ[ε]ρο^υ Κ[ω]ν[σ]τ[αν]τινου του οντος?

(d) αφηλικος δ . [

εναγομενο^υ παρα Φοιβ[α]μμωνος υιου

στιππο^υργο^υ ανδρος Αναστασιας της μειζονος αυτου

αδελφ[ο]ς και Φοιβαμμωνος ετερο^υ υιο^υ Μηνα ανδρο[ς]

(e)

15 (e) Μ[α]ριας τη[ς] α[λλ]η[ς] μ[ε]κρη[ς] αυτου αδελφ[ο]ς αιτηθεις

3. The respective position of fragments *b* and *c* is very puzzling, and the small fragment united to *c* which contains, on the recto, ll. 5 and 6, l. 7, top of Ψ and του υιο^υ Α, and the traces read as α[υ]τ[ο]τ[ο]ς in l. 8, and, on the verso, the ends of ll. 5-10, and that at the end (recto ε[ι]δ[ο]ς του και) may both be wrongly placed. Both the horizontal fibres on the verso, however, and the perpendicular fibres on the recto favour the present position of the first fragment, and the traces in ll. 7 and 8 of 1708 suit the readings given. Hence it is probable that the fragment is in its right position; and though there are difficulties in the reading given of the recto of the second fragment the letters visible on the verso probably confirm the present position. Again, Φλ[ι], followed in the next line by ετους δευτερο^υ, suggests that *c* should follow *a* immediately, the reading being Φλ[ι] Ι[ου]στ[ιν]ου του αιωνιου Αυγουστ[ο]υ Αυτοκρατορος | ετους δευτερο^υ; but the fragments containing με and διαλαβων, which were only placed when the document was in type, rule this out, since there is no day of the month. με[] might indeed suggest Με[σο]ρη x ωδ/ α], but it seems very unlikely that the body of the document would not begin on a fresh line; and moreover fragment *b* contains on the verso the words + τον γαμικον (see note on 1711, 4), and the line which begins with them had a blank space above and below it, which, with the analogy of 1710, suggests that we have in *b* the beginning of the marriage contract, commencing with a general reflection on marriage; and since fragment *a* contained the

date, and *c* begins the legal part of the document, the natural position for *b* is between *a* and *c*. It is therefore best to place the fragments in their present order, and Φλ[ι] may be part of the name of the arbitrator. If he was, as suggested in the introduction, Dioscorus himself, we may read Φλ[ι] [Δ] [Ι] [ου]στ[ιν]ου, which is quite consistent with the traces. The sense of ετους δευτερο^υ is uncertain. In spite of its position it may very likely refer to the regnal year of Justin (we may suppose, e.g., a reading like επι του παροντος] ετους δευτερο^υ); or, less likely, it is to be compared with the dates found in l. 79 ff.

7. Ψατου του: apart from the uncertainty in the position of the first constituent fragment of frag. *c*, the reading here given of this line raises a difficulty, as του would not be expected before υιο^υ, but though the reading Ψατου cannot be regarded as beyond doubt it is highly probable, and the traces are spread over too wide a space to read Ψατου without the του. The readings in ll. 10 and 11 and consequently the supplement in l. 9 are very doubtful, but it seems probable that Psates appeared both for himself and for his brother, since ποιουμένου μεν τους λογους at all events may be taken as certain, and obviously suggests such an interpretation. If δε[υ]τ[ε]ρο^υ is right (αδε[λ]φο^υ cannot be read), αδελφου has been accidentally omitted.

12. εναγομενου: sc. Ψατου, who was the defendant.

14. αδελφ[ο]ς: cf. 1674, 92, note.

(e)

παρ αυτων κατακολουπτ[ων το μεταξυ αυτων?]
 εξεταζαι πραγμα προς ον το θειον διασαφηση μο[ι]
 αμφιβαλλομενων προς αλληλους περ[ι] της
 πατρως και μητρως κληρονομιας επι τ[.]

(f)

- 20 το[ι]ς Φοιβα]μμων
 ο και ανηρ Αναστασιας το προσωπον και την χωραν των
 [.]των απ'τελων τον τε Φοιβαμμωνος ετερ[ου]
 και [?τω]ν [?γαμετων αυτων των προ]ραφηγηθεντων
 και εναγοντων επεχω[ν δε] κ[α]ι την ταξιν του
 25 διωκοντος παντος τουτων μερους συννευδοκουντ[ος]
 και συνεστωτος ταις υπ αυτου λαλουμεναις δικαιολ[ογι] ^{αις}
 και προλογιζων κατα πρωτην ταξιν εφασκεν
 τον πατερα τουτων παντων Απολλων ονοματι
 απολειτουρησαντα τον εαυτου βιον μετα θανατου της
 30 παντων το[υ]των μητρος Ηραϊδος της το'το' προ
 τελευσασης και καταλειψαντα ημιν παντα τα
 διηνεγκοντα αυτω τε και μητρι τουτων πραγματ[α]
 απ' μειζονος εως βρ[α]χεος εντιμου τ[ε] και ατιμου ειδο[υ]ς
 πασης της υπαρχουσης αυτοις κληρονομιας τον δε
 35 προειρημενον Ψατην τον ημετερον αδελφον ως
 μειζονα οντα ημων αφαιρεισθαι πασαν την πατρωαν
 και μητρωαν κληρονομιαν και αποστερησαι ημας τους [υπο]
 δεεστερους αυτο' αδελφους ου μην αλλα και αυθεντησαι εκμισθ[ω] ^{σαν[τα]}
 τας γονικας ημων οικιας και ενοικολογησαι ταυτας
 40 και οικειωσασθαι εαυτω τα προστεγα μη ευπορωτερωσ

17. εξεταζαι: the retention of the ζ in the aorist of verbs in -ζω is common at this period.

ο': sic, apparently. What is meant is προς δ.

20. Traces are seen of the tops of letters on frag. e and the bottoms of letters on frag. f. It is probable, but not certain, that only one line is involved.

26. δικαιολογιας: there is not room in the lacuna for the whole of ογιας unless, as not infrequently at the end of lines (cf. l. 38), part was written above. But perhaps δικαιολογι/ was written. For the word see ll. 186, 262; 1709, 16; Mon. 6, 54; 14, 35.

28. τον: ν corr. from υ.

29. απολειτουρησαντα: this has no reference to the burden of liturgies as Wilcken, Grundzüge, p. 355, note 3, takes it; it is simply a picturesque synonym for τελευτήσαντα. This word and καταλείψαντα in l. 31 should be in the infinitive, as the sentence lacks a principal verb.

37. υπο: this remained when the first transcript was made; a piece of papyrus has disappeared subsequently.

38. αυθεντησαι εκμισθωσαντα: 'took under his authority and leased'; εκμισθωσαι is a not wholly impossible but a less likely reading.

39. οικιας: corrected from οικιας.

ενοικολογησαι ταυτας: 'collected the rent for these'. The word is a variant form of ενοικιολογέω, for which see e.g. P. Par. 22, 19; cf. P. Oxy. vii. 1038, 13, note (Hunt).

40. προστεγα: the reading may be regarded as certain, though the downstroke of the γ is so long as naturally to suggest τ. No doubt the correct form was πρόσστεγα (from προς + στέγη). The fact that the word follows ενοικολογήσαι suggests that the sense is not quite identical with ενοίκιον. In l. 42 στεγανόμια (see Archiv., i, p. 298, col. i, l. 6, p. 309; Du Cange, s.v. στεγανόμιον; the word occurs also in Cair. Masp. iii. 67312, 62), which certainly refers to rent, may be synonymous with πρόσστεγα here, but this is not necessarily so, and it is at least possible to take οικειώσασθαι κτλ. as not a mere synonym of ενοικολογήσαι and, consequently, πρόσστεγα as a payment distinct from ενοίκιον; possibly a single payment on taking up the lease? But the point may simply be that Psates not only collected the rent (ενοικολογήσαι) but, when collected, appropriated it to his own use (οικειώσασθαι εαυτῷ τὰ πρόσστεγα).

μη ευπορωτερωσ κτλ.: an ungrammatical sentence, the meaning of which appears to be, 'although we should not have been

- εχοντας τό ζην εαυτοις περ[ι]ποιησασθαι ειγε τα μαλιστα
 στεγανομια παρασχειν καιτοι συνταξαμενος μοι ο προλεχθεις
 Ψατης ηνικα εγγημον την αυτο^ο αδελφην ευθεως μετα τους
 επιτελεσθεντας γαμους το παν μερος αυτης των τε οικοσκευων
 45 απαντων ονοματος πατρος τε και μητρος αποδοθηναι εκ πληρου[s]
 και προσεπι το^οτοις ετι γε το επιβαλλον μοι ὑπερ της εμης
 γυναικος μερος των ειρημ^ες οικηματων εις οικησιν
 διο και εσπευσα εκτοτε συναφθηναι τη αυτο^ο αδελφ^η
 παρα το μη εχειν με οικιαν και δι οσα συνεθετο επιδουναι
 50 μοι αντιπροικα προ γαμο^ο μιξεως και εως αρτι κ^εκηκαμ^εν
 αυτον παρακαλουντες ειτα και δυσφ^ημουντες ουκ^ε
 ηνεσχετο ημιν εκδουναι ουδεν εκ τουτων ουδε μην
 απ^ο πατρωας και μητρωας κληρονομιας φασκων τον
 πατερα ημων κεχρεωστηκοτα προ θανατο^ο και ετερα πολλα
 55 καταδαπανασθαι εις τα καθ εαυτον εκ του ἴδικο^ο αυτο^ο
 εργοχειρο^ο ων την αποδειξιν εως νυν ημιν ουκ^ε εδηλωσεν
 αν^τακουσας δε ταυτα Ψατης ο παρων και φευγων
 ερωτηθεις παρ εμο^ο δι ην αιτιαν ανεχεται τα πατρωα παρα
 κατασχειν εαυτω μονω εφασκεν πολλα δεδωκεναι
 60 εις τα πατρωα αυτων χρεα και εις αναλωματα των
 της απ^οτροφ^ης δαπανηματων το^ο κοινου αυτων πατρος
 και φανερα τε διαφορα εις προσφοραν αυτου και περιστολην
 λογω κηδειας του αυτου σωματιο^ο και ωσαντως το^ο σωματιο^ο
 το^ο ατεκνου τετελευτηκοτος αλλο^ο αυτων αδελφο^ο
 65 Ἰωαννο^ο ονοματι και εως νυν κεχρεωσ[τ]ηκε[ν]αι φανεροις
 λαμπροις προσωποις πολλα ὑπερ προτελειας χρεωστομ^ες
 αυτοις παρα του αυτων πατρος απ^οθνησκοντος ων την
 γνωσιν προεφερεν περιεχουσαν νομισματα τριακοντα
 οκτω και κερατια τεσσαρα α^ν τινα λεγων απ^οδεδωκεναι
 70 μετα την τελευτην το^ο αυτων πατρος καθ ην τε φανεροποι^{ει}
 οια δη αποθρεψαμενος τους ειρημ^ες αδελφους αυτο^ο

able to procure for ourselves a more affluent existence' (than his?—'than we have already' would surely be an absurd statement; or perhaps 'although we should not have had enough to live comfortably on') 'if he had given us all the rents'.

41. τό ζην: the dash is apparently intended to separate the words.

42. ο: here again the dot is perhaps inserted to mark the separation from οι. Above the ο of καιτοι are an upright stroke and a dot (|.). It is not clear what, if any, significance these have.

48. συναφθηναι: θ corrected from τ.

50. αντιπροικα: see l. 115, note.

κεκηκαμεν: a doubtful reading. The difficulty in reconciling the traces with the letters κμ may however probably be

due to the cramping of the letters at the end of the line. The letters αμ are extremely faint.

54. κεχρεωστηκοτα κτλ.: 'was in debt before his death, and many other expenses were incurred on his personal needs out of his (Psates') own earnings'.

62. φανερα: in the sense of τινά, as so often in Byzantine Greek.

69. α^ν τινα: if this is right (α^ν τινά), the meaning will be, 'adding that he paid certain other sums after their father's death'. But άτινα (= άτινα) is possible, in which case the meaning is, '38 s., and 4 c. which he said he paid'. But this is less likely, on several grounds.

70. καθ ην τε φανεροποιει: with ην we must understand γνωσιν.

προσοδοῦ κτημάτων μη ὑπαρχουσης τουτοῖς εἰ μη ἐκ μισθοῦ
 και μονοῦ τοῦ αὐτοῦ ^{φησιν} ἐργοχειροῦ ετρεφοντο γὰρ παρ ἐμοῦ ^{φησας} διολοῦ
 ου μην ἀλλὰ κ[α]ὶ ὅσα λεγουσιν οικηματα εχειν πατρωα και
 75 μητρωα εἰ μη μερη οικημάτων ουκ' ἐχοῦσιν και οὐκ ολοκληρα
 της μεν μητρος ημων μερος ἐκ μιας και μονης οικιας
 του δε πατρος ετερα δύο μερη και ταυτα εσαθρωθησαν
 ἐγὼ αὐτος ἀνηνεωσα οικοδομησας τους τοιχους πολλα
 εἰς τοῦτο'ς καταδαπανωσας ἐπὶ γὰρ τοῦ δευτεροῦ ετους της

74. *σα*: hardly anything of the *σα* remains, a small piece of papyrus having been lost since the first transcript was made.

79. *ἐπὶ γὰρ του δευτερου ετους*: this and the following dates are of considerable interest. They at first sight suggest the existence at Antinoopolis of a local system of dating by eponymous civic magistrates; though in the absence of such dates in the dating clauses of contracts from Antinoopolis it would be necessary to conclude that the system was unofficial or at most confined to purely civic purposes (such as the proceedings of the senate, etc.). This suggestion, however, is probably to be rejected. The verb *πράττοντος* unfortunately gives little help. Were it the specific word denoting the exercise of the office in question, the title of the official would have to be taken as *πράκτωρ*; and *πράκτωρ* seems a very unlikely title for an eponymous city magistrate. Now in Cair. Masp. ii. 67166, 8 f. occur the words τῷ ἐνδοξ(ο)τάτῳ ἀραβάρχη πρᾶττοντι τὴν ἀρχ(ήν) ἐπὶ ταύτης τῆς Ἀντι(νοέων) πόλ(εως), where *πράττω* is used in the sense of *exercising* a function; and the word is used absolutely, as here, in 1674, 92, of the Dux Athanasius. Probably, therefore, in the present instances the verb is to be taken in the same general sense. τὴν ταξιαρχικὴν ἐξουσίαν in l. 87 is more definite; but the meaning of *ταξιαρχος* (apart from the military sense, which is not appropriate here) is uncertain. There is indeed no reason for denying that there may have been at Antinoopolis an important magistrate called *ταξιαρχος* or *ταξίαρχης*; but other considerations point to a different explanation, which seems more probable. In the first place, such dates are by no means unknown at this period; e. g. Cair. Masp. i. 67002, ii, 1, ἐπὶ τῆς π[ρ]ορησαμένης ἀρχῆς τοῦ ἐνδοξ(ο)τ(άτου) Κύρου βεφερενδαρίου, 22, ἐπὶ τοῦ ἐνδοξ(ο)τ(άτου) πάλιν βεφερενδαρίου, iii, 9, ἐπὶ τῆς πρώτης ἡμῶν εὐαρχείας; Beaugé 2, 15, ἐπὶ τῆς ἀρχ(ῆς) Ἀθανασίου. In the last two cases the reference is to the Dux Athanasius, and Maspero (*P. Beaugé*, p. 15) takes Cyrus the referendarius also as a Dux, which, though not perhaps beyond doubt, is certainly a most probable conclusion. Is then the reference here to persons holding the office of Dux? The first person, it is to be noted, is called Apion; and since the 2nd year of his ἀρχή was 17 years before 567 (?), the date of this document, he must have entered on it about 549. Now it is known that Flavius Apion, so prominent in the Oxyrhynchus Papyri, had been Dux of the Thebaid (see Gelzer, *Studien*, p. 32, who is no doubt right in identifying the Fl. Apion of Oxy. i. 130 with the person named in Oxy. 133 ff.). In Oxy. i. 130, *n. d.* he is called πατρικίῳ καὶ δουκὶ τῆς Θεβαίων χώρας. In the other documents, of which the earliest, 133, is dated 19 Oct., A. D. 550, he is not called Dux. In 134, dated in 569, this is no doubt due to the fact that he was no longer Dux. The writer of 130 states that his cattle died ἐπὶ τῆς παρελθούσης ἐνδεκάτης λυδ(υκτίωνος) καὶ τῆς παρελθούσης δεκάτης. He was therefore writing not earlier than the 12th indiction. Now a 12th indiction fell in the year 548–549, when, as we have seen, the Apion here mentioned was probably in office. This

V.

gives at least some ground for identifying our Apion with the Fl. Apion of Oxyrhynchus; and if this inference be accepted the date of the latter's tenure of office is fixed. If, as is likely enough, the 17 years of l. 81 are a rough reckoning, Apion may well have entered on his office as early as 548, and his second year would then be 549. If he had only two years of office, he would in that case have ceased to be Dux in October, 550, which would account for the omission of the title in Oxy. 133. Gelzer indeed thinks that he might quite well have been addressed merely by his honorary title, but it is certainly more probable that had he been Dux this title would have been inserted. The identification of the other dates is unfortunately much more uncertain, especially as there is clearly an error in the papyrus. In ll. 79–84 we are told that the mother died (before her husband, ll. 29–31) in the 2nd year of Apion, 17 years ago, and the father in the 2nd year of Marcianus, *i. e.*, even if Apion had only two years and Marcianus was his immediate successor, at least two years later. But in ll. 160 f., 173 f. the time since the father's death is reckoned as 17 years. Apollon, we are told here, became blind ἐπὶ Ὀρίανος τοῦ προρησαμένου ἑναγκος τὴν ταξιαρχικὴν τότε ἐπέχοντος ἐξουσίαν. *προρησαμένου* refers to a predecessor in an office, and properly to the immediate predecessor (Wilcken, *Archiv*, iv, pp. 226–227). The sense here might be, 'who was in office lately (*i. e.* not long before 567), and at that time (*i. e.* when Apollon became blind) held the authority of taxiarch'; and this would tend to show that the office by which the dates are reckoned is not that of Dux; for *προρησαμένου ἑναγκος* is most naturally taken as referring to a Dux; cf. Cair. Masp. 67002, ii, 1, quoted above. But the immediate predecessor of Athanasius, now Dux, was apparently Cyrus, not Marcianus, and as will appear presently, Horion was not the immediate predecessor of Marcianus, being followed by Conon. Whether therefore *προρησαμένου* refers to the office of Dux, held recently, or to the office of taxiarch, it cannot imply an immediate predecessor. Probably the meaning is, 'who had recently (*i. e.* before the 2nd year of Marcianus, when Apollon died) been in office, holding the authority of taxiarch'. The awkward method of expression, naturally suggesting two different offices, is quite in accordance with the style of Dioscorus. But why *ταξιαρχικὴν*, why not *δουκικὴν*, if Horion was Dux? It is to be noted that Dioscorus does not say that he was taxiarch, but merely that he held the *ταξιαρχικὴν ἐξουσίαν*. It is conceivable that as head of the (ducal) τάξις the Dux might be thus referred to; or again the phrase may be used in a military sense. *ταξιαρχος* or *ταξίαρχης* was used for the Latin *primipilus*, a title which would certainly not be applied to the Dux; but at a later period it seems to have been employed loosely (see the quotations in Du Cange, *s. v.*), and the archangel Michael was called *ταξίαρχης*, which implies a high rank. It would be like Dioscorus to employ the vaguer term *ταξιαρχικός* instead of the more definite *δουκικός*. Assuming, then, that the office was that of Dux, Horion may be

R

- 80 αρχης Απιωνος του ενδοξοτατο^ν πραττοντος η μητηρ
εασασα γαλακτοτροφο^νμενον τον αδελφον μο^ν
 ημων Ηραις ετελευτησεν ως ειναι δεκαεπτα ετη απ^ο
τα θηλασματα παρεχων
 της τελευτης αυτης μεχρι της δευρο και επι το^ν δευτερο^ν
 ετους Μαρκιανο^ν του ενδοξ^η τηνικαυτα πραττοντος
 ο πατηρ ημων Απολλως απεβιωσατο ετυφλωθη δε
- 85 ο αντος ητοι της ορασεως υστερηθεις εξησθηνηκως
 διολο^ν και απρακτος γεγονεν επι Οριωνος του προηγησαμενο^ν
 εναγκος την ταξιαρχικην τοτε επεχοντος εξουσιαν
ενος
 συννευρεθη τοις γυναικαδελφοις αυτο^ν παρ αυτοις τρεφομ^ε
 εμου δε εργαζομενο^ν την το^ν τζαγκαριο^ν τεχνην
- 90 μισθιο^ν ταξει^ν και ταυτης ευθεως επιλαβομενος
 της εμπειριας εξης και μισθους κτησαμενος εργοχειρο^ν
 υστερον εγκακηθεντα και θλιβεντα τον εμον πατερα
 αηδως τρεφομενον παρα το^ντων ανελαβον αυτον
επι Κονωνος
 κατ^ν οικον και εθρεψα εξ ιδιων μο^ν πονων και
- 95 ιδρωτων ου μην εκεινον, ως χρεωστων εποιησα
 αλλα και τους αλλους μο^ν αδελφους τον τε θανοντα
 και ζοντα και τας νυν κατ εμου παρουσας αδελφας
 εκδεδωκως γαμισκεσθαι καταδαπανησας αμα εις τα^ντας
 γαμικων λογω αναλωματων ετερα τινα και μετα τας
- 100 τοσαυτας εν απασι εις αυτους αποδεδειγμενας εμας

taken as a successor of Fl. Apion, *i. e.* later than about 550—unless, that is, Apollos became blind *before* his wife's death; but the narrative seems to imply that this preceded his blindness. Psates removed him to his own house *ἐπι Κόνωνος* (l. 94); it seems clear that he was then blind. Thus Conon must come between Horion and Marcianus. Now in l. 154 ff. the plaintiffs assert that Psates had given their (deceased, l. 212) brother an undertaking that he would not claim for their *ἀποτροφή* after his death (see note on l. 157), while for 10 years he could claim; and they add that when 'the 7 years' are deducted from the 17 years since their father's (*sc.* mother's?) death only 10 are left. The statement is confused; but what seems to follow is that there were 10 years, ending with their brother's death, for which Psates had the right to render an account, and 7 since the death for which he had no right. If so, and the reckoning were from their mother's death, this would fix the death of their brother John about 560; and since Apollos probably died before John, we get the succession: Apion, *circa.* 548–550; Horion, 550(?)–(?); Conon, (?)–before 558; Marcianus, before 558–(?). [Horion must of course be distinguished from the Horion of Justinian's 13th edict, unless that person had a 2nd term of office, which seems unlikely, as the fact would probably be indicated. It might indeed be suggested that this mention of a Horion, after 550 and before 560, makes in favour of Zachariä von Lingenthal's date 553–554 for the edict as against 538–539, favoured by Gelzer, *Studien*, p. 21 ff., in which case a John must be inserted between Apion and Horion; but Gelzer's arguments seem conclusive.] It must be confessed

that all these conclusions are very doubtful, and if in particular it be supposed that the error in dating is as regards the mother's, and not the father's, death, the whole combination falls to the ground.

82. *τα θηλασματα παρεχων*: these words are inserted without any construction. They do not mean, as might be thought from their position, that Psates had paid the *θηλάσματα* for 17 years; ll. 184 a, b, together with ll. 257 and 263 a, show that the period was only 2 years. Probably the present clause is a continuation of the addition to l. 81, and should have read *παρέχοντός μου τὰ θηλάσματα*.

85. *ο αντος*: the dot is perhaps accidental, but may be intended to separate *ο* from *αντος*.

88. *συννευρεθη*: before this *sc. και*, the meaning being apparently that Apollos was taken into the house of his brothers-in-law after, and in consequence of, his blindness.

90. *μισθιον ταξει*: the following sentence, which states that Psates, as soon as he had acquired experience in the trade, began to earn wages, seems to imply a contrast between the *μισθιον τάξις* and the receiving of *μισθοί*, and may therefore suggest that *μισθιος* means a paid apprentice; but possibly *μισθοί* may refer to the pay received for work done as his own master, in which case the contrast is between working as a servant and working on his own account. The dot after *ταξει* is a punctuation mark.

95 f. *ου μην ... και*: 'and not only him, as I was bound to do, but also'. The comma is in the MS., but is perhaps accidental.

- λειτουργίας αντιπιπτουσι νυν τη εμη φιλαδελφία
 και εμε απ^οβδελυττουσι ετερα προσεπι τουτοις
 ζητουντες προς εμε απολαμβανειν και απεκαμον
 βουλομενος αυτους απελλογαριζειν ητοι λογισμους
 105 προς εμε εκθεσθαι περι παντων των ὑπερ αυτων
 δοθεντων παρ εμο^ν ευλογως και αναλωθεντων οπως
 απολογησονται εικοτως και απολαμβανουσι
 ωσαυτως τα εκ γονεων ημιν κοινως καταλελειμμε^{να}
 πραγματα ουκ^ε ηνεσχοντο και επειδηπερ εφη Φοιβαμμῶ
 110 ως εν αλλοτρια μενει οικια επ ε^οικειω ουκ^ε αληθες
 εδιδαξεν εκδεδωκα αυτω τοπου κατοικησεως εκ της^{γαρ}
 μιας οικιας οι λοιποι αδελφοι εισιν οι εξ^{δε} εκεινο^ν αυτον
 απ^οδιωξαντες φασκοντες και αυτοι τοιουτον εξειν
 η και το μερος αυτων ανευ χρεων απ^οδοσεως και καθως
 115 ελαλει περι των ἰσοπροικων συνεθετο επιδουнай λογω

101. *αντιπιπτουσι νυν*: the first *ν* of *νυν* is corrected, but it is doubtful whether anything more was done than to rewrite a badly formed letter. Very likely a *ν* is meant to be added to *αντιπιπτουσι*.

103 f. *απεκαμον κτλ.*: 'I grew tired of urging them.'

109. *ουκ^ε ηνεσχοντο*: before this *sc. ἀλλ.*. The omission of conjunctions is frequent in Dioscorus.

110. *επ ε^οικειω*: the curved stroke over *ν* is perhaps intended to show that the word is *ενοικειω*, not *εν οικειω*.

113. *αποδιωξαντες*: *διω* is apparently a correction.

τοιουτον: *ι* corrected from *υ* (for *τουτο*).

115. *ισοπροικων*: these references to the *ισοπροικα* are interesting for the marriage law of the sixth century. This passage clearly refers back to something said by Phoebammon. Now Phoebammon does not mention the *ισοπροικα*, but he does say (l. 49 f.) *δι' οσα συνεθετο επιδουнай μοι αντιπροικα προ γαμου μιξεως*. This shows that *αντιπροικα* and *ισοπροικα* were synonyms; cf. ll. 194, 197 f., *του αντιπροικου—κακεινο το ισοπροικον*. Again, the *προ γαμου μιξεως* of l. 50 connects with the *λογω της προ γαμου δωρεας* here. But in l. 49 f. Phoebammon asserts that Psates covenanted to pay him the *αντιπροικα*, whereas here Psates seems at first sight to declare that Phoebammon covenanted to pay him the *ισοπροικα* by way of Anastasia's *προ γαμου δωρεα*; and the inconsistency is rendered more striking by the use of practically the same words in both places—*δι' οσα συνεθετο επιδουнай μοι αντιπροικα προ γαμου μιξεως, συνεθετο επιδουнай λογω της προ γαμου δωρεας*. The explanation cannot be that *συνεθετο κτλ.* here is a rough quotation of Phoebammon's words, the subject of the verb being Psates, for what follows shows clearly that the payment was to be made by Phoebammon. According to Mitteis (*Grundzüge*, p. 228 f.) the phrase *η προ γαμου δωρεα*, which is the Greek term for the Latin *donatio propter nuptias*, is an equivalent of *ισοπροικον*, being no doubt a more technical expression; and the *ισοπροικον* or *donatio propter nuptias* was a gift by husband to wife. How then could Phoebammon assert that Psates had agreed to pay it to him, and that this was one of the reasons why he married Anastasia? And why, on the other hand, should Phoebammon,

according to Psates, agree to pay it, not to Anastasia, but to Psates? for that so much of it as was paid went to the latter is clear from what follows. A satisfactory explanation can be obtained if we suppose a slight difference of meaning between *donatio propter nuptias* and *ισοπροικον* or *αντιπροικον*. Mitteis (*Grundzüge*, p. 229) has suggested, on the evidence of Cair. Masp. i. 67006 verso, that *εδνα* 'eigentlich ein besonderer Teil der προ γαμου δωρεα wäre, der in besonderem Mass für die Person der Frau bestimmt ist'. Now in l. 117 here Psates says that Phoebammon has paid for the *donatio propter nuptias* only 1 solidus; and in ll. 136, *περι της του εδνου αυτης αναδοσεως*, 196, *εις την αναπαλιω του εδνου αυτης ανακομιδη*, we have a reference to this sum of money. In both places the *εδνον* (note the singular instead of plural, and on the other hand the plural *ισοπροικα*, except in l. 198, for the more usual singular) is contrasted with the *ισοπροικα*. Hence, contrary to what Mitteis says, *εδνον* should be a synonym for *donatio propter nuptias*, and both terms are in some way to be distinguished from *ισοπροικον*. This is confirmed by 1711, 19 f., *των σων γαμικων εδνων ητοι προ γαμου δωρ(ε)ων*; and cf. Naber, *Archiv*, iii, p. 20. In 1711, as here, the *εδνα* are a sum of money, and so too in Cair. Masp. 67006 verso. On the other hand the *ισοπροικον* is here specially associated with *ειδη*; cf. ll. 124 ff., 193 f. (*περι των λεγει ειδων Αναστασιας του αντιπροικου*), 198 (*το ισοπροικον των ειδων*). So too elsewhere *εδνα* seems to exclude *ειδη*:—1712, 13, *μη περι σκευων η ειδων μη περι εδνων*; Cair. Masp. ii. 67154, r., 18 f., *μη περι εδνων . . . μη περι σκευων η ειδων*; Flor. 93 = Mitteis, *Chrest.* 297, 17 f., *μητε περι γαμου συναφειας και τουτου εδνων και προικων και αναλω[μ]ατων γαμου μητε μην περι σκευων συνεισηγεμενων αλληλοις*. In Cair. Masp. i. 67088, 14 (where probably *εν φρα γα[μ]ο* is to be read) the *εδνα* seem to consist of land; but it is possible that this land was not itself the *εδνα*, but was hypothecated as security for the *εδνα*; and in any case land is to be distinguished from *ειδη* (chattels). It seems possible, therefore, that at this period the *εδνον*, at all events in popular usage, was a name given to a part only of the *ισοπροικον* and consisted of money, or at times land, but not of chattels. *ισοπροικον* is then the wider, *εδνον* or *donatio propter nuptias* the narrower term.

- της προ γαμοῦ δωρεας της αδελφης μου Αναστασιας και
 ει μη εν νομισμα ουκ' εξεδωκεν υστερον δεηθεις της
 αναγκαιας τροφῆς ητοι σιταρχιας αμα ταυτη διαγων αυθις
 εμε απητησαν το εν νομισμα ειρηκως τοτε μη εχειν
 120 πορον ευζωϊας παρα το εν αεργεια νοσοῦ γεγενησθαι
 αυτον μηδεν επικτησαμενον εν τω κατ' εκεινο καιροῦ
 χρονω και ουτως τα δεδογμενα μεταξυ ημων δεδοσθαι
 παρ' εμοῦ υἱῶς αυτης ἴσοπρροικα προδεδωκα αυτω ειληφωῖς
 125 ασφαλειαν περιεχουσαν τα ειδη εγγεγραμμενα αυτη ως
 συνθεμενη δουναι και προς αληθη διακρισιν επεζητησα
 εγω ο ακουστῆς τῆσδε της ὑποθεσεως
 την γεναμεινην των συντεταγμενων ειδων ασφαλειαν
 προτεινεν μοι ο αυτος Ψατης τινα περιεχουσαν μεν
 χαλκωματων διαφορων ειδη ολκης λιτρων δωδεκα
 130 και εσθηματων ολκης λιτρων τριακοντα επτα φανερα
 δε
 ειδη ἵνα μη μηκυνω τον λογον δηλοι η τοῦτων γνωσις
 εκ της εκεινης ποιηθεισης χειρογραφιας παρα Αναστασιας
 και Φοιβαμμωνος μετα συναινεσεως αλληλων
 και εκ τοῦτοῦ το ψευδες της των συντεταγμενων ἴσοπρροικῶ
 135 ἀποδοσεως εφανη εναποδεικτως δια Ψατου τῷ φευγοντοῖς

The question now arises why the *donatio propter nuptias* was given to the brother rather than to the wife, and why the *ἴσοπρροικον* was given by the wife's guardian to the husband, and not by the husband to the wife. As regards the first point, Wilcken (*Archiv*, iv, p. 474f., v, p. 186ff.) has shown that it was a not unusual practice for *ἔδνα* to be given to the parents or guardian of the bride; and the present instance might be explained as a case in point, Phoebammon having agreed to give a *ἔδνον* to Psates. This is not impossible, but l. 196, where reference is made to τὴν ἀνάπαλι τοῦ ἔδνου αὐτῆς (i. e. 'Anastasia's) ἀνακομιδήν, and where ll. 194, 198 show clearly that the *ἔδνον* is here, as in the other cases, distinct from the *ἴσοπρροικον*, makes against it. The following is a not improbable explanation of the transaction, but it cannot be regarded as certain:—Phoebammon should normally have paid the whole *ἴσοπρροικον*, including the *ἔδνον*, but since he was in poor circumstances Psates agreed to pay the *εἶδη* of the *ἴσοπρροικον* himself to Anastasia (Phoebammon, l. 50, says μοι, but he no doubt regarded the property of Anastasia as held by him in common with her). On the other hand Phoebammon agreed to pay the *ἔδνον* to Psates. The arrangement was very possibly temporary only; the *ἔδνον* may have been intended to indemnify Psates for the *ἴσοπρροικον* pending a proposed repayment by Phoebammon of the cost of the *εἶδη*, or possibly it was meant as a deposit pending a final settlement of the claims, on the one side, of Psates for repayment of the cost of his sisters' and brother's ἀποτροφή, and, on the other, of his sisters and brother for the payment of their shares of their parents' estate. As it happened, however, Phoebammon being

in distress, Psates, according to his own account, repaid the *ἔδνον* and also paid the *ἴσοπρροικον*; but the plaintiffs deny the truth of this assertion, and Psates does not seek to disprove their statement. In l. 122 the perfect τὰ δεδογμένα . . . ἀποδοσθαι seems to confirm Phoebammon's assertion that Psates had before the marriage agreed to pay the *ἴσοπρροικον*. In conclusion, it is to be noted that the *donatio propter nuptias* is still called ἡ πρὸ γάμου δωρεά. Justinian (*Inst.* ii. 7) had ordered the name to be altered from *donatio ante nuptias* to *donatio propter nuptias*, but it is natural that the Greek equivalent should persist in popular usage even after this. In the Basilica (e. g. Bas. xxix. 2, 5) the more correct form ἡ διὰ τὸν γάμον δωρεά or ἡ διὰ τοὺς γάμους δωρεά is found.

119. ἀπητησαν . . . ειρηκως: this confusion in the number is due to the fact that both made the request, but that the inability to work applied only to Phoebammon.

121f. εν τω κατ' εκεινο καιρου χρονω: it is not necessary to suppose a miswriting of ἐκείνον καιρόν; the phrase seems to be κατ' ἐκείνο καιροῦ, 'about that period'.

122. ἀποδεδοσθαι: ε corr. from ι. As a matter of fact ἀποδίδοσθαι is the word required.

127. ακουστῆς: Dioscorus at first wrote ακουστησδε.

130. καμπανισθεντων: 'weighed'.

φανερα ειδη: going with εσθηματων.

132. ποιηθεισης: ποιηθ is a correction. The original letters were completely washed out.

135. εναποδεικτως: 'clearly'.

- ου μην αλλα και περι της το^ν εδνο^ν αυθις αναδοσεω^ς
της ὑπ αυτο^ν παλιν γεγενημενης Αναστασια και
Φοιβαμμωνι τω ταυτης ανδρι δι εγγραφο^ν αυτων
απο^νδειξεως μετα συναινεσεως αλληλων ωσαυτως
140 αντεπιπτο^ν δε προς ταυτα οι ειρημη^ς και διωκοντες
εφασαν το των προνομασθεντων ολων σκευων
πληρες μηδεπω ειληφεναι ακολοθως τη εγγραφῃ
εκδοθειση παρ αυτων Ψατη ασφαλεια ενπιστευσαντες
αυτω εις ταυτην ως εφασαν αντικαθίσταμενος δε τουτοις
145 ο ειρημη^ς και εναγομενος Ψατης εφασκεν σιταρχιαν
πεποιηκεναι τοις ειρημη^ς και διωκουσι καθ εκαστον ετος
αφ ης ετελευτησεν ο πατηρ αυτων σιτου μεν αρταβας εισαγειν
τεσσαρακοντα τεσσαρας [[και]] ελαιο^ν ενος νομισματος και
λογω αναλωματων ητοι δαπανηματων της οικιας
150 αλλο εἰν νομισμα περι δε βεστιῶ οὐκ^ν ελογισθη αυτω
παρ εμο^ν ανθ^{ων} και αυτοι ὑποτακτικως εργοχειρων εποιησαν αυτω
απαξ απλως ἵνα εκαστος το^ντων λαχη εις μοιραν αυτο^ν
σιταρχ^ειας λογω ητοι αποτροφ^ς σιτο^ν αρταβας πεντε και χρυσῶ
κερατια επτα ν^π δαπανης οικιας και ελαιο^ν εφασαν οι εναγον
155 ως ἱκανην ημιν εξεθετο ασφαλειαν γεναμη^ς ν^π ημων τω αδελφῷ
ημων εφ ω μη δυνασθαι επιζητειν προς ημας περι απο
τροφης αφ ης ετελευτησεν εκεινος και ηυρεθησαν

140. αντεπιπτον: *sic*; corrected from αντιπιπτων.

147. αυτων: corr. from αυτο^ν.

εισαγειν: a later addition.

148. τεσσαρακοντα: the first a corr. from ε.

προς το εκ διαπρασεως διδομενον: the meaning is not quite clear. In Cair. Masp. ii. 67158, 14, *διάπρασις* is used of sale by retailers (though other instances show that this was not necessarily its meaning); does the present passage refer to profits on Psates' business? In that case there is no connexion with *ελαίου*; the sale was the sale of boots, and the money must have been given to the plaintiffs by a kind of profit-sharing, over and above their maintenance or wages.

150. εν: the space is probably due to the fact that Dioscorus wrote *ενος* and later washed out *ος*, but no certain traces of previous writing are visible at present.

περι δε κτλ.: cf. l. 212 ff. The meaning of this interjected sentence (which, to judge from l. 212 ff., extends to *αὐτῶ*, l. 151) is that the clothing supplied by Psates to the plaintiffs was taken by the arbitrator as remuneration for their work, and was therefore not reckoned to the *ἀποτροφή* for which Psates was entitled to claim compensation. See l. 213, note. The supply of clothing was usual in cases of apprenticeship (see Westermann, *The Apprenticeship System in Roman Egypt, Class. Phil.* 1914, p. 311), and the position of the brothers of Psates perhaps partook of the nature of an apprenticeship.

151. λειτουργιας: *λ. λειτουργιῶν*.

152-154. The connexion of this clause with what goes before is

quite obscure. It is natural to take *ἵνα* as used in the sense of *ἵστε* (Jannaris, *Hist. Gr. Grammar*, §§ 1756 f., 1758 f., 1951), as in l. 171, and to explain what follows as the share of each person in the total amounts specified in ll. 147-150; but whatever the number of persons (it is not clear whether husband and wife were reckoned as one or as two) and whatever the length of time involved (it is not quite certain that the sums in ll. 147-150 were the annual amounts, as seems more probable, and not rather the total amounts, which is perhaps suggested by the insertion of *εἰσάγειν*), no manipulation of 5 and 7 can be made to yield totals of 44 and 48. In l. 154 *επτα* is a correction, but *πεντε* in l. 153 does not seem to be so.

155. From l. 209 ff. it appears that the brother referred to was the deceased brother (John), and that the *ἀσφάλεια* was made at his request (perhaps in consequence of a bequest by him to Psates?). The meaning of the present line may therefore be 'he gave us an adequate contract of security (made) on our behalf *with* our brother' or 'he gave us, etc., made on our behalf *for* (*i. e.* at the request of) our brother'. In the latter case *ὑπ(ὲρ) ἡμῶν* is otiose. That *ν^π* does not stand for *ὑπό* ('made by us with our brother') is clear not only from l. 209 ff., but from other passages in this document where *ν^π* is clearly *ὑπέρ*.

157. αφ ης ετελευτησεν εκεινος: this evidently refers to the brother, not to the father. The brother perhaps made the request just before his death. What follows (l. 159 ff.) is confusedly worded. We should expect 'when the *ten years* (already

- αλλα δεκα ετη ὑπερ ὧν ὀφείλει τὴν ^{ἐπι}ζήτησιν πρὸς
 αὐτοὺς θεσθαι καὶ ἐκλογιστιαν ὑφέξῃρημενων οὖν τῶν ἑπτα
 160 ἐνιαυτῶν ἀπὸ τῶν δεκαεπτα ἐνιαυτῶν τῆς τελευτῆς τῶ
 ἀποικομενοῦ αὐτῶν πατρὸς γίνονται μόνα τὰ εἰρημενα
 ετη δεκα καὶ ἐπειδὴ λεγουσιν τὰ ἐνοικία λελθῆθαι
 παρα Ψατοῦ ἀφ' οὗ χρόνου ἐγγυημεν Ἀναστασία προεληλυθασιν
 ἤδη ετη τεσσαρα δεχομενοῦ ὡς λεγουσιν ἀνα νομισματα δύο ἐκαστοῦ
 165 ἐτους ἡριθμενα παροντων ἀπαντων ἐν τῷ πανσεπτῷ οἰκῷ
 τοῦ ἀγίου εὐαγγελιστοῦ τῆς πόλεως ταύτης Ἀπα Μαρκοῦ
 ἐπὶ Ἰωάννου τοῦ εὐδοκίμου/ νοταριοῦ Σ μεγαλοῦ τίνος ἀπο Πανοσπολεως
 ἡυρεθησαν οκτῶ νομισματα καὶ ἀφ' οὗ ἐγαμισκετο Μαρία
 τῷ ἀνδρὶ ^{αὐτῆς} ἢ ἀλλῇ αὐτῶν ἀδελφῶν μῆνες δύο διεληλυθασιν
 170 τῆς μικρᾶς οἰκίας αὐτῶν δεδομένης ὡς ἐνοικεῖο
 ἐνοῦς ἡμισοὺς νομισματιῶν ἵνα ὦσιν ὡς τῶν δύο μηνῶν
 ἐνοικεῖοι λογῶ κερατῖα ἑξ γίνονται οὕτως ἢ μὲν πρώτη
 οἰκία ἀπο κερατῶν δώδεκα ἐκαστοῦ ἐτους ἀπο τῆς τελευτῆς
 τοῦ πατρὸς ετη δεκαεπτα γίνονται κερατῖα διακοσῖα τεσσαρα
 175 τὰ καθάρα νομισματα οκτῶ καὶ κερατῖα δώδεκα εὐσταθμα
 ἢ δὲ δευτέρα νομισματα ἑξ εὐσταθμα καὶ κερατῖα ἑξ ὡς τῶν
 τεσσαρων ἐτων ἀφ' οὗ ἐγαμισκετο Ἀναστασία ἐτι δὲ κ,
 ὡς τῶν δύο μηνῶν ἀφ' οὗ ἡ Μαρία καὶ αὐτὴ εἰς γάμον δεδοται
 γίνονται κερατῖα τὰ πάντα ἑκατὸν πεντηκοντα μόνα
 180 τὰ καθάρα νομισματα ^{καὶ κερατῖα ἑξ} ἑξ τριακοντα γὰρ ἑξ κερατῖα καθ' ἑτος
 εἰωθεν δεξασθαι ὁ εἰρημῆς Ψατῆς τοῦτ' ἐστὶν ὑπερ τεσσαρων

known) are deducted from the seventeen, the result is *seven*, instead of seven being deducted to yield ten. The difficulty as to the seventeen years has been already commented on in the note to l. 79. In l. 208 ff. the arbitrator decides that the plaintiffs are to pay for their maintenance for the time from their father's blindness to the making of the *ἀσφάλεια*, though in l. 208 *Ὀρίωνος* (the date of the blindness) has been altered to *Κόνωνος* (the date of the father's removal to Psates' house). The arbitrator therefore did not reckon from the father's death but from his incapacity, and this seems to indicate that *τοῦ . . . πατρός* in l. 160 f. and *τοῦ πατρός* in l. 174 are slips for *τῆς μητρός*. But even so there is a discrepancy (in the plaintiffs' favour) between their own admission and the arbitrator's award, for they reckon from their (mother's) death, he from their father's blindness or his removal by Psates. This may be because they were not at first dependent on their brother, but were maintained by their father or their uncles, the 'ten years' of l. 158 including therefore some time for which Psates was not entitled to claim. This is perhaps the reason for the alteration in l. 208; for ll. 92-97 may imply that Psates did not begin to maintain his brothers and sisters till after his father's removal to his house; they were perhaps at first with the latter at their uncles' house. In l. 145 ff. Psates only claims to have maintained them since his father's death.

161. *γίνονται*: the letters *γυνο* have been written over again with darker ink. So too in several other cases, to which it does

not seem worth while to call attention.

162. *ετη*: perhaps a correction. Dioscorus may inadvertently have written *επτα*.

ἐπειδὴ κτλ.: all this passage, to l. 184, is very awkwardly expressed. The facts are that there were two houses, one of which was let at 12 carats per annum for 17 years = 204 c. = 8 s. 12 c., the other at 1½ s. for 4 years + 2 months = 6 s. + 6 c. The total was therefore 14 s. 18 c. This is incorrectly given in l. 184 as 14½ s., Dioscorus having overlooked the 6 c. for 2 months (a subsequent insertion in l. 180). The sum of 2 s. per annum for 4 years in l. 164 is of course the total amount of rent on *βοτῆ* houses.

164. *ἡδη*: a later addition.

165. *ἡριθμενα*: *λ. ἡριθμημένα*.

167. *εὐδοκίμου*: *εὐδοκίμου*.

168. *οκτῶ*: possibly a correction, but perhaps merely a re-writing.

169. *αὐτῶν*: corr. from *αὐτῆς*.

171. *ὡς*: in the sense of *ὥστε*; cf. note on ll. 152-154.

177. *ἐτων*: the space after this is due to something having been washed out. *ἀφ* is written over part of the erasure.

ἐτι: the dot is in the MS.

179. *μόνα*: a later addition.

181. *τοῦτ' ἐστὶν κτλ.*: this passage may perhaps be paraphrased: 'that is to say, the reckoning should be for four years

- ενιαυτων και δυο μηνων ωφειλεν ειναι ως φασιν οι εναγοντες
 εξ οψεως αυτο^ν συνκατατιθεμενῶ αυτοις οπως εσονται
 184 ὕπερ ενοικειο^ν λογο^ν νομισματα δεκατεσσαρα ημισυ μονα
 184 α ζητει δε ο αυτος Ψατης τα δεδομενα παρ αυτο^ν υ^π του τιτηνωθηναι τον μικρ/ αυτο^ν αδελφ/ ορφανο^ν
 184 β επι διετη χρονον
 185 Ϝ και τουτων ουτω^ς λεχθεντων και αντιλεχθεντων παρ εκατερο^ν
 μερους απειποντων τας δικαιολογιας αμφοτερων των
 μερων τελος εδοξεν την μεν οικοδομην της οικιας
 ὕπ εμπειρων οικοδομων μετα των συγγειτονων
 οικοδομησαντων σκοπηθηναι και δοκιμασθηναι
 190 το τι καταλαμβάνει εις μισθους οικοδομων και εργατῶ
 και αναλωματων και ωμοπλινθων η και λιθων απαξ
 λογο^ν αναλωματων
 απλως εκ παντος μερους ψηφισθηναι την οικοδομην
 και κουφισθηναι εκ το^ν ενοικειο^ν και περι ων λεγει ειδων
 αντι
 Αναστασιας το^ν προικο^ν ως φησι Φοιβαμμων^ν μηπ^ω το πληρες
 195 κεκομισθαι απαξ συναινει αυτω και συνπειθεται Αναστασια
 εις την αναπαλιν το^ν εδνο^ν αυτης ανακομιδην οπερ εις κοινην
 αυτων μετ αλληλων διατροφην απεδεξαντο οφειλει κακεινο
 το ἴσοπρικο^ν των ειδων ως προδεδηλωται εις κοινον δασμον
 αγαγεσθαι και εξ ἴσομοιριας ὑπαρχθηναι τοις κληρονομοις
 απ^ο γονεων
 200 απασι ἵνα μη ειη αδικον και εαν τοιουτο τι εσχειν και ο αυτος
 Ψατης τουτο^ν το^ν τροπο^ν επενεγκειν εις κοινον μερισμον
 τα δε οικηματα διαιρεθηναι εξ ἴσομοιριας και ει τι ὕπο
 λειφθησεται εκ των ενοικειων το^ντων παλιν μετα την απ^οπληρωσι
 των της οικοδομης το^ντων αναλωματων εξ ἴσης μοιρας αυτε
 205 τουτοις ὑπαρχθηναι ἴτο δε της περιστολης ενταφίον του τε
 αυτων
 πατρω^ν σωματιο^ν και του αποθανοντος αδελφο^ν εξ ἴσομοιριας

and two months according to the plaintiffs, and this is agreed on by them (all the parties) after inspection (of the documents?), so that', etc.; but the sense given to ἐξ ὄψεως αὐτοῦ συνκατατιθεμένου is not beyond doubt.

183. οπως: also used for ὥστε; Jannaris, *Hist. Gr. Grammar*, §§ 1756, 1951.

187. οικοδομην: as Psates spoke of having built the walls of the house (l. 78f.), this is perhaps a reference not to future building, to be estimated for, but to Psates' building, the architects being required to reckon the cost of this so that the heirs could pay their share. Psates had possibly not kept an account. Or δοκιμασθῆναι may refer to the auditing of accounts. But the context makes it more probable that the reference is to building in the future.

194. Φοιβαμμων^ν μηπ^ω: the purpose of the dots is not clear; they may be accidental.

196. εις την κτλ.: the 1 solidus deposited by Phoebammon

with Psates was part of the ἔδνον (see note on l. 115), but ὅπερ κτλ. seems to refer to this, and shows that they had received the solidus back already, as is mentioned also in l. 136f. Probably ἔδνον refers to the whole ἔδνον, and ὅπερ is not to be connected with it, the translation being: 'what they received, etc., and the ἴσοπρικο^ν are to be brought to the general division'. In that case the meaning of the present clause would seem to be that Anastasia agrees to give up to be divided what she has actually received, on the understanding that she will receive again in the division the full amount of her ἔδνον.

199. ἴσομοιριας: the final s is a correction.

200. απασι ἵνα: a correction. At the beginning Dioscorus probably wrote ἵνα, omitting απασι.

202. ὕπο: a correction.

206. αδελφου: αδ and just possibly the whole word is a correction.

- ^{προς ο αποδειξη Ψατης ενωμοτως}
 ωσαυτως ἐπιγνωσθῆναι κοινως και περι της αποτροφῆς
^{των εναγοντων Κονονος}
 αυτων ἀπὸ Οριωνος οφειλει Ψατης λογιζασθαι αυτοις
^{παντων} ^{αυτοις}
 ἀφ' οὗ ὕστερηθη ο πατηρ της ορασεως εως οτε ἐξεγενετο
 210 παρ αυτοῦ ως εφασαν η ομολογια περι του μηκετι δυνασθαι
 τον Ψατην ἐπιζητειν προς αυτοῦς περι αποτροφης χαριν
 κατα την αιτησιν τοῦ αυτων μακαριτοῦ ἀδελφοῦ εἰ δε και
 βεστια εποιει αυτοις ἀπ' τοτε ἐπι τω μη ζητηθῆναι τα περι
 βεστιοῦ παρα Ψατοῦ προς αυτους ἀντι των κοπων της
 215 ἀφηλικότητος αυτων λειτουργιας τε και ὑποταγης
 εἰ δε οὐκ' ἐνεδυσατο τουτῶς η ταυτας παντελως ἀπο τοτε
 μεχρι της δευρο ὠφειλεν το τριτον μέρος εκ της καταλαμβανῶσης
 μοιρας αυτους της φανησομενης ποσοτητος προς
^{προ}
 τα διωμολογηθεντα παρα Ψατοῦ πεποιησθαι εἰς αποτροφην
 220 αυτων ετησιαν εκκρουσθῆναι ^{και} ^{εκ τῶ εα'των μερ/} ^{γαρ}
 κουφισθῆναι ἀδυνατως
 εχει ως ὀρᾶ το δικαιον πενιχρος ὦν και ἐπιδιφριος και
 ἀ^κτημων ο εἰρημ^ες Ψατης τα δύο μερη τουτοις προσχαριζασθαι
 ητοι το της διατροφης ἐπιχειριον και τοῦ βεστιῶ οὐτε και αυτους
 δωρεαν αυτω λειτουργησαι εχρην εἰ δε και το χρεος φανειη
 225 της' ἐμφανισθεισης ημῖν' γνωσεως παρα Ψατοῦ βεβαιουμενον
 παρα των χρεωστουμενων μεγαλων προσωπων παρα τοῦ αυτοῦ
 πατρος ως εφη θνησκοντος λογω προτελειας εργοχειροῦ
 ἑκαστοῦ τουτων ἐνωμοτως θεμενοῦ ὀρκον ἐπανω των σεπτων
 μεγαλιων ως ἐχρεωσται ταυτα ημῖν Ἀπολλως μονος προ θανατῶ
 230 και μετα θανατον και ουδεν εκ τοῦτων ημῖν ἐδοθη των χρεων
 παρ' αὐτοῦ ἀλλὰ Ψατης ἐστιν ο πληρωσας ημας ὑπερ αὐτῶ εὐδηλον
 ὑπαρχει προσηκειν τους εναγοντας τα ἐν συστασει γινομενα
 τοῦρκου των δανιστων χρεα διδομαι και χορηγησαι
 [? αυτ]α τω εἰρημ^ες Ψατη δι εγγραφοῦ ομολογιας αυτων ἐπι

208. *των εναγοντων* goes of course with *αυτων*. *Κονονος* is a correction for *Οριωνος* (deleted by the strokes underneath), which is curious, since it was during Horion's term of office, not Conon's, that Apollon became blind (l. 86); but see note on l. 157; the reference to the blindness should no doubt have been corrected when the alteration was made here.

λογιζασθαι: *sic*.

210. *εφασαν*: corr. from *φασιν*.

213. *ἀπο τοτε*: the natural interpretation of *τότε* is 'the time at which the agreement was made'; but the agreement was that Psates should not claim for maintenance of any kind after his brother's death, and perhaps therefore *τότε* refers to the time of the father's blindness. But possibly clothing is not included in the idea of *ἀποτροφή* (it is excluded by the arbitrator in l. 150f.); and l. 216f. favours the former interpretation.

218. *ποσοτητος*: η corr. from ο.

220. *ετησιαν*: α corr. from ο.

222. *προσχαριζασθαι*: *sic*.

223. *αυτους*: corr. from *αυτοις* by writing the *υ* through the upper part of the *ι*.

224. *λειτουργησαι*: *λει* is a correction.

225. *ἐμφανισθεισης*: the first part of the word is a correction.

229. *μεγαλιων*: 'gospels'.

233. *τουρκου*: *ι. τοῦ ὀρκου*. The ο' is a correction. *ἐν συστάσει* apparently goes with this—'at the time the oath is taken'.

234f. *ἐπι προθεσμαις*: 'by instalments'? What follows seems to mean 'taking into consideration (*κειμένης*) the length of time which has elapsed since the death of their late father'; the relevance is not quite clear, but the implication is perhaps that the length of time had enabled Psates to spread the repayment of the debts over a long period, paying year by year, and it is therefore fairer (ll. 241-243) that the plaintiffs should repay him gradually.

- 235 [π]ροθεσμαις κειμενης της ποσοτητος το^υ γεναμενο^υ κατ αριθμον
 χρονο^υ της τελευτης το^υ μακαριτο^υ αυτων πατρος επι τω
 δυνασθαι αυτους εκ του καθολιγο^υ απολογησασθαι αυτω
 το ει τι προς ανηλογιαν των μερων καταλαμβανει εκαστος εις
 οικειον και μονον μερος μετα το ὑπεξαιρεθηναι εκ το^υτων ολων
 240 προ παντων το μερος Ψατο^υ και αυτὸ το^υ φευγοντος κατα την των
 παντων ανηλογιαν ἵνα ευκολωτερωσ εχωσιν την αποδοσιν
 καθα και αυτος ουκ ὑφ εν εφαπαξ το^υτο τοις οφειλομενοις
 εποιησεν ειτα και εξειναι τουτοις απαιτησαι Ψατην ἵκανον
 ορκον εν αγιοις οἷς βουλωνται Θεο^υ οικοις ως ουδεν απεκρυψατο
 245 τουτοις εκ πατρως και μητρως κληρονομιας αφ οιο^υδηποτε
 ειδους και αφ ης ουσης λημψεως καθα την δοσιν απητησεν
 τουτους ὑπερ των γονεων προς πασαν ὑστερον απαλλαγην
 τελειαν και σβεσιν δικης και περι της των θρεπτηριων
 ητοι θηλασματον
 του ορφανικο^υ παιδιο^υ και αδελφ^{ου} αυτων αφ ου χρονο^υ ετελευτα
 250 Ηραῖς η το^υτων μητηρ ως εναγει Ψατης ουκ^ε οφειλει λαβειν
 υ^π τουτων ει μη την τουτων ημισειαν μοιραν καθα και α^υτος
 εγραφ^η παρα των γονεων οφειλει αναθρεψαι τον ἴδιον α^υτὸ
 αδελφον και αναξαι τουτον τη δεουση ηλικια πλην επειδη
 τον πατερα εθρεψεν εξησθενηκοτα οφειλει αρκεσθηναι
 255 τη ημισεια μοιρα των παρ αυτο^υ δοθεντων εις ανατροφ^η
 του ορφανικο^υ αυτων αδελφ^{ου} νηπι^{ου} οντος και αποδειξαι
 ταυτα δια της τροφο^υ του παιδιο^υ η και γνωριμων γειτονων
 ακριβως το^υτο ωστε
 επισταμενων ενωμοτως εν αγιοις Θεο^υ οικοις τας ομολογιας
 εκθεσθαι καθα επιστανται την επι τουτοις αληθειαν ειτα
 260 μετα τον ὑποτελεσθησομενον ὑπο τουτων και ὑπο Ψατὸ
 ορκον επησυχαζειν τους εναγοντας τη εφ εκαστω
 262 κεφαλαιω δικαιολογι[α] κ[αι μ]η εκ θε . ο^υ ημιν προβιβασθαι
 262 α και επιδουναῖ τα θρεπτηρια τω ειρημενω Ψατη υ^π τὸ παιδιὸ ολιγον εκ τὸ καθολιγ^{ου}
 263 καθ^ετος επι γαρ τουτοις τοις ειρημη^εσ^ισιν απασι οι αφ εκατερ^{ου} μερους
 263 α τη μοιρα εις ο[σα?] ετη [εως] ης εξαφεστηκεν ηλικιας ητοι δυο^{ου} ετων τα θηλασματα

237. εκ: the ε is curiously formed. Probably Dioscorus began to write εσ.

καθολιγου: Ἰ. καθολικοῦ. The reference is to the undivided inheritance; the plaintiffs were to pay their respective shares of their father's debts out of this, but after deduction from it of Psates' portion of the inheritance.

238. ανηλογιαν: cf. l. 241; 1369, 14; Cair. Masp. ii. 67151, 89, ανηλογοῦσαν. These instances seem to be due rather to a local dialectal form than to mere clerical errors.

εκαστος: s corr. from ν.

246. καθα: the second α seems to be a correction; but not improbably α has been erroneously altered to ε.

247. των: τ corr. from α (αυτων).

248. της: there is nothing for this to go with.

250. μητηρ: the second η corrected, apparently from ρ (μητρος).

258. ομολογιας: a correction.

262. εκ θε . ου: it is not possible to read εκ νεου οτ εκ δευτερου οτ εκ τουτου.

262 α, 263 α. These lines, with the inserted words at the beginning of l. 263, go together, and are to be inserted between ll. 262 and 263. The original text runs from ll. 262 to 263, and then to 264, 265. ὀλιγον ἐκ τοῦ καθολι(κ)οῦ καθ' ἔτος seems to mean that the payment is to be made by yearly instalments out of the undivided income.

263 α. τη: very doubtful; there is perhaps more than one letter before η.

- 264 συνε[υ]δο[κ . . .] . . . ε . . . ηγε τοις αιδεσιμωτατοις και
265 θαυμασι[ω]τατοις δημοταις Σαλεινος Επαφροδιτος . .

‡

Verso (along the fibres), at the bottom of the roll :—

ιπποσ Μεμνων

απ^ο Κορωνος

υιος Επηεπ

οσα ετη : doubtful ; if correct, the sense is 'and to pay in addition to the said Psates, a little each year from the undivided inheritance in proportion (?), for as many years (as elapsed) until the age at which he was weaned, namely two years, the cost of nursing the child'. *τα θηλάσματα* is redundant. *ο[κτω]*, which would mean that the payments are to be spread over 8 years, is too much for the space.

264. *συνευδοκ . . .* : if *ησαν* had been written part of it would probably be visible after the lacuna, but the remains do not very well suit *αν* or *ν*.

265. *δημοταις* : just possibly a relic of the original tribe- and deme-organization of Antinoopolis ('demesmen'), but this is not very likely ; *cf.* 1878, 7, note. These were presumably witnesses,

but it does not seem possible in l. 264 to read *επι μαρτυσι*.

Σαλεινος : a curious name. The *σ* and first *ε* are doubtful, the *λ* probable ; the other letters are certain. *Σαλνεινος* seems a more likely name, but a stroke projecting upwards to the right after *λ* appears to belong to this line rather than to the preceding one. What follows *Επαφροδιτος* is probably a tachygraphic symbol or symbols.

266 f. This endorsement is obscure, and it may be doubted whether the writing on the left has any reference to the document on the recto, and is not rather a memorandum. The letters *ιππο* seem almost certain. *απ^ο Κορωνος* may refer to the document on the recto.

PAPYRUS 1709.—Before *circa* A. D. 570(?).

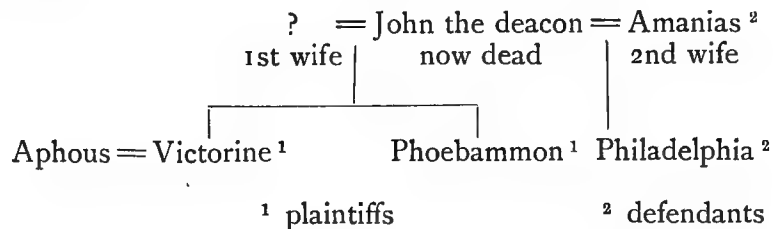
Inv. No. 1728 recto + Inv. No. 1745 recto. Acquired in 1906. Antinoopolis ; from Kôm Ishgau. 1728 measures 1 ft. $7\frac{3}{4}$ in. × 1 ft. ; 1745 fragmentary, width 1 ft. Hand A of Dioscorus, across the fibres ; but the first *κόλλημα* (which was therefore from the first the outside one of the roll) is attached in the reverse way, verso inwards, so that the writing is along the fibres. Folded from the top downwards ; but this may have been only the second folding, after the verso had been used. On the verso poems of Dioscorus (1818).

THOUGH this catalogue is one of Greek papyri it seems advisable to include the following Coptic document for the reason that it belongs to the Aphrodito collection and refers to a family already made known to us by a Greek contract of the same collection, Cair. Masp. i. 67006 verso. The transcript and translation are due to the kindness of Sir Herbert Thompson. In the commentary those notes due to him are marked by his initials.

That 1728 and 1745 refer to the same transaction is certain ; and it is a natural inference that they were originally parts of the same roll. Against this supposition might be urged the fact that whereas 1728 is fairly well preserved 1745 is extremely fragmentary ; and since it was usual to roll or fold documents from the bottom upwards, and the outer portion of a roll is likely to be more fragmentary than the inner part, the actual state of preservation makes against the connexion of the two papyri. In this case, however, the verso was subsequently used by Dioscorus to receive some of his 'poems' ; and since these were written on the upper part of the roll, leaving the lower part blank, it is natural that he should have folded the papyrus, after writing the verses, from the top downwards, thus keeping the verses in the inner and more protected part of

the papyrus. Now it is clear from the worm-holes in 1728 that this papyrus was actually so folded; and the last worm-hole of 1728 seems to correspond fairly in shape with the first of 1745. Thus the other arguments in favour of identity—the contents of the recto, the identity of hand, the use of the verso in both cases for Dioscorus's compositions—are actually reinforced by the format of the document. It should be added that 1728 and 1745 are certainly not continuous; how much is lost is uncertain, but the Coptic text seems to indicate a considerable lacuna.

As already said, the document concerns the same family as Cair. Masp. i. 67006 verso. The parties are as follows:—



The details of the pleadings are very obscure owing to mutilation, and the arbitrator's judgement is entirely lost. This arbitrator may well have been Dioscorus himself since the document is in his hand; and the supposition is supported by the evidence of Cair. Masp. 67006 verso. That document is the marriage settlement of Victorine, drawn up during her father's lifetime, and therefore prior to the present arbitration, in which John is described as dead. It is written on the verso of a petition in the hand of Dioscorus. It may be taken as practically certain that the recto would be used first; and since we have already seen (1674, introduction) that the petitions in this collection were all written during Dioscorus's residence at Antinoopolis and that this residence probably fell entirely within the dates 566 and 573, the marriage contract must have been written on the verso later than the summer of 566, the earliest date at which the draft of a petition on the recto can have been written. In line 101 'the coming 15th indiction' is mentioned. The contract was therefore written in a 14th indiction. A 14th indiction ended in 566, and Dioscorus did not leave Aphrodito till after the beginning of the 15th indiction; consequently the marriage contract in question cannot (as indeed we should expect from its being written on the verso) be the original contract, but must be a later copy. This is borne out by the blunders in the text; see Maspero's addenda (pp. 201, 202) to ll. 12, 85, 119 and particularly vol. ii, p. 198, where he conjectures, no doubt rightly, that the obscure *αλλοδευσο-^{δε}δερουσιον* of l. 81 is an unintelligent copying of a corrected original which read *αλλοδευσοροουσιον*, i.e. *ἄλλο δὲ δευσορούσιον*. The papyrus belonged to Dioscorus; why should he copy on to it, or have copied (for the hand of the verso seems not to be his), a marriage contract drawn up at least some time before and relating to persons with whom he had no connexion? This question, obscure while we had only 67006, is answered by the present document. The dispute concerns, among other things, Victorine's marriage settlement. If Dioscorus was arbitrator he would of course wish to know the terms of this; what more natural than that he should order one of his clerks to take a copy of it? The clerk was apparently a very imperfect Greek scholar and probably copied in a hurry (*cf.* Maspero's remark on the hand, p. 22); but it is possible that many of the crimes against the Greek language which the document contains may have existed in the original. The present document shows that the parties were Copts.

According to the plaintiffs, their step-sister Philadelphia and step-mother Amanias, in disregard of their father's will, which provided for an equal division of all the property between his three children, have appropriated it all. The term used is *σκεύη*, which clearly refers to movable property only; and obviously real property could not be seized in this way or 'carried off'. The remaining details are obscure; but it seems probable that the articles intended for Victorine's dowry or some of them had been appropriated by Philadelphia (l. 95 ff.). This furnishes some indication as to the date of Cair. Masp. 67006 verso. For the reasons stated, the date of the present document must fall between 566 and 573. If Victorine's dowry had been seized by Philadelphia it could hardly have been paid to her in full; and this consideration indicates for the present document a date not very long after the original marriage contract. Consequently the 14th indiction in which that was written is likely to have been the year 565-566; and the date of the arbitration may be placed not later than about 570.

For convenience of reference the lines of the two papyri have been numbered continuously.

Inv. No. 1728 recto.]

ⲫ ⲕⲁⲧⲁ ⲙⲉⲥⲓⲧⲓⲁⲥ ⲧⲣⲟⲡⲟⲛ ⲁⲓⲱⲧⲉⲛ ⲉⲟϣⲡⲟⲉⲥⲓⲥ | ⲡⲉϣⲱⲃⲥ · ⲡⲉϣⲟⲓⲃⲁⲙⲉⲙⲟⲛ ⲡⲥⲱⲃ ⲙⲡⲓ-
 ⲃⲓⲕⲧⲟⲣⲓⲛⲓ | ⲧⲉϣⲱⲃⲥ ⲡⲓϣⲉ ⲡⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲣⲁⲛⲛⲓⲥ ⲡⲁⲓⲁⲕⲱⲛ | ⲡⲁⲡⲟⲡⲣⲟⲡⲟⲛⲧⲱⲛ ⲡⲓⲛⲓ ⲉⲧⲧⲁⲓⲛϣ
 ⲡⲓⲡⲁⲛⲉϣϣⲏⲛⲓⲱⲥ | (5) ⲡⲓⲡⲁⲧⲣⲓⲛⲓⲟⲥ ⲁⲟⲁⲛⲁⲥⲓⲟⲥ ⲉϣϣⲓⲁⲡⲓ | ⲧⲉϣⲱⲃⲥ ⲫⲓⲗⲁⲃⲉⲗⲫⲓⲁ ·
 ⲧⲉⲛⲧⲁϣϣⲡⲟⲥ ⲡⲥⲓ | ⲡⲉϣⲉⲓⲱⲧ ⲙⲡⲉϣⲉⲙⲉⲣⲥⲓⲧⲉ ⲡⲥⲣⲓⲙⲉ · ⲁⲙⲁ-ⲛⲓⲁⲥ ⲉⲁϣⲁⲓⲧⲉⲓ ⲡⲉⲙⲟⲓ ⲣⲏⲟϣⲁⲛⲱⲥ
 ⲣⲓⲟϣⲟⲡ · ⲉⲧⲣⲁ-ⲓⲱⲧⲉⲛ ⲡⲉϣⲣⲱⲃ ⲙⲡⲉϣⲉⲣⲏϣ ⲁϣⲡⲁⲣⲁⲛⲁⲗⲉⲓ | (10) ⲡⲉⲙⲟⲓ ⲣⲏⲟϣⲉϣϣⲁⲛⲓⲉⲥⲓⲥ ⲡⲟϣⲱⲧ'
 ⲁϣⲧⲁⲃⲟⲓ ⲉⲕⲁⲓ | ⲕⲟⲙⲡⲣⲟⲙⲓⲥⲟⲛ ⲡⲧⲁϣⲙⲓⲛⲧⲉ · ⲉⲥⲓ ⲥⲁⲣⲟⲓ ⲣⲏⲡⲁⲣⲟ? | ⲣⲏⲡⲧⲣⲉϣⲉⲛⲟϣⲗⲉⲓ ⲛⲁⲓ
 ⲉⲧⲣⲁⲉϣⲉⲧⲁⲧⲉ ⲡⲡⲉϣ-ⲓⲱⲃⲥ · ⲉⲧⲟϣⲁⲙⲫⲓⲃⲁⲗⲉ · ⲉⲣⲟϣ ⲁϣⲱ ⲉϣⲁⲓⲛⲁⲧⲉⲥⲟⲁⲓ | ⲙⲡⲉϣⲉⲣⲏϣ · ⲉⲧⲃⲏⲧⲉ
 ⲡⲣⲟⲥⲟⲉ · ⲉⲧⲉⲣⲉⲡϣⲟⲉⲓⲥ | (15) ⲛⲁⲧⲁⲃⲟⲓ ⲁ . . ⲉⲃⲟⲗ ⲡⲣⲏⲧⲉ ⲁⲓⲱⲧⲉⲛ ⲉⲣⲟⲟϣ | ⲕⲁⲧⲁⲡⲉϣⲁⲓⲕⲁⲓⲟⲗⲟⲥⲓⲁ
 ⲙⲡⲉϣⲉⲣⲏϣ · ⲉϣϣⲉⲓⲛⲓⲱⲥ | ⲡⲉ ⲡⲉϣⲣⲱⲃ ⲫⲟⲓⲃⲁⲙⲉⲙⲟⲛ ⲙⲉⲛ ⲙⲡⲓⲃⲓⲕⲧⲟⲣⲓⲛⲓ | ⲧⲉϣⲱⲃⲥ ⲡⲓϣⲉ
 ⲡⲓⲱⲣⲁⲛⲛⲓⲥ ⲡⲁⲓⲁⲕⲱⲛ ⲣⲏⲡⲉϣ-ⲓⲱⲣⲏⲓ ⲡⲥⲣⲓⲙⲉ ⲉϣⲁⲙⲫⲓⲃⲁⲗⲉ ⲙⲡⲫⲓⲗⲁⲃⲉⲗⲫⲓⲁ | (20) ⲧⲥⲥⲉⲣⲉ
 ⲡⲧⲉϣⲉⲙⲉⲣⲥⲓⲧⲉ ⲡⲥⲣⲓⲙⲉ · ⲉⲧⲉⲧⲁⲓⲧⲉ ⲧⲉϣ-ⲓⲱⲃⲥ · ⲣⲁⲉⲓⲱⲧ · ⲉϣϣⲱ ⲡⲉⲟⲥ · ⲥⲉ ⲁⲥⲃⲓ ⲛⲉⲥ-ⲛⲉϣⲏ
 ⲧⲏⲣⲟϣ · ⲡⲓⲡⲉⲛⲉⲓⲱⲧ · ⲁⲥⲁⲙⲁⲣⲧⲉ · ⲉϣⲱⲟϣ | ⲙⲡⲉⲧⲉⲥⲙⲁⲁϣ [ϣ]ⲁⲣⲣⲁⲓ ⲉⲡⲉϣⲛⲁⲓⲛⲓ ⲁϣⲁⲙⲁⲣⲧⲉ | ⲉⲣⲟϣ ·
 ⲡⲉϣⲁϣ ⲫⲉⲧⲉⲛⲁⲃⲟⲥⲧⲏϣⲧⲓ · ⲡⲧⲉⲕⲗⲏⲣⲟ- | (25) ⲛⲟⲙⲓⲁ · ⲡⲓⲡⲉⲧⲓⲡⲉⲓⲱⲧ · ⲡⲟⲉ ⲣⲱⲥ ⲉⲁⲛⲟⲛ · ⲣⲉⲛⲥⲏⲣⲓⲛⲓⲱⲥ |
 ⲡⲓⲡⲟⲣⲏⲓ · ⲕⲁⲗⲡⲉⲣ ⲁⲛⲟⲛ · ⲡⲁϣⲟⲉⲛⲧⲏⲥ ⲡⲓϣⲏⲣⲉ | ⲡⲧⲉϣⲓⲱⲣⲏⲓ · ⲡⲥⲣⲓⲙⲉ · ⲁϣⲱ ⲁⲡⲉⲛⲉⲓⲱⲧ · ⲉⲓ
 ⲉⲃⲁ-ⲙⲟϣ ⲉϣ ⲁⲧⲣⲁⲫⲟϣ ⲃⲟϣⲗⲏⲥⲟⲱⲥ · ⲁϣϣⲟⲥ ⲉⲡⲓ | ⲙⲁⲣⲧϣⲣⲱⲛ ⲥⲉⲙⲁⲣⲉⲛⲁⲥⲏⲣⲉ · ⲥⲉⲣ ⲉⲛⲉϣ-
 ⲉⲣⲏϣ | (30) ⲡⲉⲧⲉⲡⲱⲓⲡⲉ ⲧⲏⲣⲉ · ⲧⲉⲓⲕⲉⲗⲉϣⲉ ⲉⲧⲣⲉϣⲡⲁⲥϣⲉ | ⲉϣⲱⲟϣ ⲡⲟϣⲟⲛ · ⲡⲓϣⲟⲙⲓⲛⲧ ⲕⲁⲧⲁⲧⲁⲙⲉⲛⲧ-
 ⲣⲏⲕⲉ | ⲡⲧⲟⲥ ⲁⲉ ⲫⲓⲗⲁⲃⲉⲗⲫⲓⲁ · ⲙⲡⲉⲧⲉⲥⲙⲁⲁϣ · ⲁϣⲁⲙⲁ-ⲣⲉ · ⲉⲥⲛⲉϣⲏ · ⲉⲧⲧⲉⲙⲁⲁϣ · ⲥⲁⲧⲉⲛⲟϣ ·
 ⲡⲓⲡⲟϣⲛⲁⲁⲛ | [. . . c. 13] · ⲁⲧⲣⲓⲥⲉ · ⲣⲏⲡⲧⲣⲉⲛⲥⲱⲧⲉ | (35) [. . . c. 23 . .] · ⲁⲛⲡⲟϣⲟϣ | . . .

5. *πατριός*: *i.e.* the Dux. This is the Dux who was in office in 567. There is nothing in the present passage to show whether he was still in office.

7-8. *αμανίας*: it seems likely, in view of the probable age of her daughter, that Amanias was already the wife of John when 67006 verso was drawn up. Hence the 'late wife' mentioned in l. 1 there may be John's first wife; but the bridegroom's father Victor had also lost his wife (l. 20), so that this is not certain.

11. *παρ[ο]*: there is little doubt as to *αρ*; *πανι* is not possible (H. T.).

13. *ακατασθα[ι]*: the *α* is written above the *σ* and can

hardly be *ε*. For the unusual form *cf.* l. 79 *εμφανισθαι* (H. T.).

16. *δικαιολογια*: *cf.* 1708, 26, note.

23. *αμαρ[τε]*: perhaps preferably *αμαρ[ε]* from consideration of space. This rare Sahidic form occurs in ll. 32-33, 44; in l. 23 it is certainly *αμαρτε* (H. T.).

27 f. *εβαμοϣ*: this future form recurs in l. 75 *ϕαπωϣ*, l. 76 *ϕακατηϣ*, l. 82 *εβαμοϣ*, and l. 119 *εβαμοϣ* (H. T.).

29. *σερ ενεϣεϣεϣε*: such I take to be probably the correct division: but the meaning of *σερ* is unknown; possibly a form of *σωλ*, 'collect, bring together' (H. T.).

Inv. No. 1745 recto.]

-
 [. . . .] ἡοὔαωρε[α . . . π]εῖεωτ[.]
 κφι[λα]δελφια · εφι нас · οραι ἡοντε ἡπε[σκευη ?]
 τηροу · εβρῖκαλιονομαζε · ἡπειαοс · пейαοс . [. . .]
 ἡπентаβтаау нас тηροу · ауω тескапеше · ἡἡ
 (40) ἡтацшаῖс · εἡἡтац сені/ саβλλαц · ауω εβжω
 [. . .] . с · ἡонт [с. 6] те φοιβαμειων · εἡβικторини
 [.] роῖ ἡπεγμειос
 [.] .сже рἡпе [. . . .]
 [. . . .]ερεпечухартис гар ἡтоотε есаμιαze . [. . . .]
 (45) [. . . .]т . . . оу пач а · ρελпize · епωρ таωρεа · а . [. . .]
 [.] же[а]т[ен]μιαау таав наῖ епалпроик[оон]
]ρωβ · теташорἡ ἡсгμее пω[р]
]у оуωρἡ аη апееу
] проиноо^п
 (50)] . ἡпо
]αιον ἡпа .
] . ет · εἡптаσω
]ау · етiαωρεа
 κε]λεуcis ἡпе . пе
 (55)]ρоос · тес [.]
]енечоze · ρατοуcia а . [. . . .]
] ἡμoу ρἡпечноσ ἡшωпe
]енрἡ · аβепоуμει · ете
] . ав · ἡтоу же пeжaу же
 (60)] а · шoот
] на
 [.] ацпажo[.]
 [.] п]εуран · пе калoиoпicтoс · εβειр[.]
 [.] ελεуθepoс · μoпoп же · βρo[.]
 (65) [.] · а · ш[.] ἡпе . . . е . [.]
 [.] же εἡт[
 β[иктo]рини [. . .] . е . аη парапa[.]
 епашоу [.] . еп . епeneиoт ша . [.]
 тeфoпн · ἡтк . . а . аpαρ ἡρoμe [.]

36. αωρεα: the mention of Philadelphia makes it doubtful whether this refers, as one would naturally take it, to the *πρὸ γάμου δωρεά* of Victorine. It is not quite clear who is speaking here. The mention of Philadelphia (l. 37) seems to rule her out. Phoebammon and Victorine are also named in l. 41, but the passage is probably a quotation ('he says'). 'Our father' here points, Philadelphia being ruled out, to either Victorine or Phoebammon. Lines 46 and 47 seem to contradict one another,

for the speaker in 46 should be a woman, in 47 a man. Perhaps 'my' is a mistake; or possibly the speakers are Phoebammon and Victorine pleading jointly; cf. l. 15 ff. Then l. 46 would refer to Victorine, l. 47 to Phoebammon.

60-61. These lines probably form one line only (H. T.).

66-69. These lines are uncertain, their latter portions forming a separate fragment, which may be misplaced here (H. T.).

- (70) εροϋν **ε**π̄σασπερμιοϋ · σκεϋν **π**ιε επ̄ατεςϋ
επ̄τρ[η]κεπε[.] απ̄ωλ̄σ · απ̄τωβε · εροοϋ αν̄ον
 ϋροϋσον · **π**π̄σω**ε**π̄[τ **π̄**]κληρονομιος · ϋπ̄π̄τρε
 τεααϋ **π**φ̄ιλαα[ε]λφια α]ρε · ερατ̄ε ερον χετα
 шеере сабек[6 or 7]ει · ερ̄ηλ̄ιηα · κалωс
- (75) **π**ερ̄спесρωβ̄ · **π**[**ε**ε]ητ̄η̄ φ̄апωш лааϋ · ап̄ οϋτ̄ε
 φ̄ακατηϋτ̄η̄ · ап̄ εβ̄ι лааϋ · а̄ιшп̄е · сатсϋс
 тасис **π**т̄кедеϋсис · **π**таϋ[ρα]φο]с · βοϋλ̄ηсис **π**
 πεϋειωт · ϋροϋсо[п . . .] . . [. .] . . [. φ]οιβα**ε**εωη
εεφα[η]сωαг па[. . .]ϋ εϋ**ε**артϋр[га] χ̄εαϋ
 . . [.] . . παптекзкос · **π**τεϋπολιс с̄ιорϋт
 ереден **ε**[артϋ]рос εϋχ̄ω **π**иос **π**ρηт̄с χ̄ε[α]
 πεϋειωт · χ̄оос εβαμιοϋ · етρεϋπωш · неϋ**π**̄κ̄а
 εχοοϋ κатаοϋωη · **π**π̄σω**ε**π̄т соϋφ̄οϋлааϋ δε
πφ̄ιλααε]λφια [. .] εϋοϋωп̄εδ̄ε̄ δε εβολ ϋπ̄
 πε[**ε**]артϋρωη
 екеп̄ωη **π**̄σ̄п̄екзкос χ̄εεш̄аϋт нас οϋ · η
 οϋ**ε**ерос · **π**οϋ πᾱι δε · не **ε**επ̄тρε παϋλος **π**ше
π̄азага[с] пазаконос **π**̄с̄ис̄ηωη **ε**π̄**ε**ηηα · **π**ше
π̄φ̄лаϋ[иос] **π**ε **ε**[**π**ε]ηηα **π**ше · **π**с̄ε · папопроноηтωη
- (80) **ε**π̄[.]ш . . **π**ше · η . . [с. 6 **ε**]π̄κ̄ωстап̄т̄иос **π**ше
π̄κ̄υрос · псап̄εβ̄ιω[с. 6]ϋт · т̄иροϋ не · аϋω
 [κ]ολλοϋθ̄оос п̄επε . [ϋροχ
π̄σ̄ιφ̄ιλα[αε]λφ[га] **π**̄таг
 πᾱι ϋοοϋ[
- (85) τ[
 πεϋρα . χ [. .] . . [. . . .] [. .] . . κε ποϋρσο[ϋ]
εαλ̄ιστα χ̄εᾱιρ . . [. .]**ε**ε **ε**π̄т . . . ! ϋχ̄ρια · **π**ρω**ε**[ε]
πиε · β̄иктор̄иη δε **π**т̄ос · εσωш εβολ · χ̄ε **ε**αδ̄ε̄т
π̄папро̄ӣкоон та̄сωη πᾱι εс̄хе · **π**то тек̄ληροном̄[ос]
 [.] · τε**ε**ε̄ [.] εп̄ε . . . ϋс · οϋχ̄ρεос
 [. . про̄ӣкоон · [**π**]σ̄ιαν̄ηα
 ет̄εпа̄ӣе · **ε**п̄т̄сноοϋс η̄т̄οβ̄ η̄с[ο]ϋо аϋω η̄εη
- (90) **ε**π̄[.]ш . . **π**ше · η . . [с. 6 **ε**]π̄κ̄ωстап̄т̄иос **π**ше
π̄κ̄υрос · псап̄εβ̄ιω[с. 6]ϋт · т̄иροϋ не · аϋω
 [κ]ολλοϋθ̄оос п̄επε . [ϋροχ
π̄σ̄ιφ̄ιλα[αε]λφ[га] **π**̄таг
 πᾱι ϋοοϋ[
- (95) τ[
 πεϋρα . χ [. .] . . [. . . .] [. .] . . κε ποϋρσο[ϋ]
εαλ̄ιστα χ̄εᾱιρ . . [. .]**ε**ε **ε**π̄т . . . ! ϋχ̄ρια · **π**ρω**ε**[ε]
πиε · β̄иктор̄иη δε **π**т̄ос · εσωш εβολ · χ̄ε **ε**αδ̄ε̄т
π̄папро̄ӣкоон та̄сωη πᾱι εс̄хе · **π**то тек̄ληροном̄[ос]
 [.] · τε**ε**ε̄ [.] εп̄ε . . . ϋс · οϋχ̄ρεос
 [. . про̄ӣкоон · [**π**]σ̄ιαν̄ηα
 ет̄εпа̄ӣе · **ε**п̄т̄сноοϋс η̄т̄οβ̄ η̄с[ο]ϋо аϋω η̄εη
- (100) [.] · τε**ε**ε̄ [.] εп̄ε . . . ϋс · οϋχ̄ρεос
 [. . про̄ӣкоон · [**π**]σ̄ιαν̄ηα
 ет̄εпа̄ӣе · **ε**п̄т̄сноοϋс η̄т̄οβ̄ η̄с[ο]ϋо аϋω η̄εη

71. απ̄τωβε : the initial letter, probably α, written over ε (H. T.).

74. сабек : here again the speaker is difficult to determine, but he seems to be distinct from the parties in litigation.

80. παптекзкос : the document is too fragmentary to decide what part in the dispute the Defensor played, though from l. 86 he appears to have published the will, and it may therefore be a mere coincidence that he is mentioned also in 67006 verso, 75f., apparently as guaranteeing the agreement; but on the whole it seems likely that the same person is referred to in both places. Whether he was concerned in his official capacity or merely as a friend of the family is not clear; but the first supposition is the more likely from Oxy. i. 129 (= Mitteis, *Chrest.* 296), where a *libellus repudii* is sent by a father-in-law

to his son-in-law through the Defensor; cf. Mitteis, *Hermes*, xxxiv, p. 105.

81. The filling up of the lacuna here, though probable, is not certain, as there is no sign of the tail of the ρ which one would expect (H. T.).

86. εш̄аϋт : *l. εш̄аϋт* (H. T.).

88. пазаконос **π**̄с̄ис̄ηωη : this title is new. There can hardly be a doubt as to the correctness of the reading. Mr. Crum writes that he has recently found in Coptic ostraca two instances of *σίγνον* as = 'prison', presumably the origin of the Arabic *sijn* in the same sense. This will probably be the meaning of the word here; Paul held a charge in connexion with the prisons.

92. The decipherment of the name is due to Mr. H. I. Bell (H. T.).

- ταϋτααϋ παϊ τηρϋ · π̄ρητ̄ϋ · παταμααϋπε · π̄σαατ̄
 π̄τεχορητια · π̄ταϋϋρηταϋε · ρ̄ηπεπροικοον · ετααϋ
 (105) [π]αϊ ασ̄ρηκαινακολοϋει · π̄μοϋ · ασ̄βαϋτ̄ π̄μοϋ · καπερ
 [. . . .] . . . π̄ρωϋε[. . . .] . κνεϋη εροϋη παϋ εν .
 [.] . π̄ε ασ̄τ̄[. . . . φιλ]ααελ[φια . .] . ροϋ παϊ
 αηνεσα [. .] . . . παιο . . ωϋε ϋϋω
 εσαϋηϋε · ε · ϋορη ϋαρ . [. .] π̄τεκωηε · παϊ αε π̄τερεϋ
 (110) ϋοοϋ · αϋ · [] ϋ περιλϋϋε
 [π]ταϋω[] . ϋ · ρ̄ηπ̄τρεβ
]εβτοοϋ π̄αα .
]ηαα πετ
 π]ροικοον ηε[.] . . . []
 (115)] προτοϋταμοϋ ϋη[]
] π̄πετρηα · αν αη̄πεϋ . . []
]ααν προστεϋρηωϋε εν[]
]μοϋ · βικτορηη ^{αε}αϋω []
] . ϋϋ . [. . . .]π̄ · ϋε εβαωπ̄ []
 (120) πρ]οικοον []

] πε · ετετ̄η []
] π̄πεταϋτααϋ παϋ []
]β ηητ̄η · αη̄τϋελεετ η []
] π̄ταϋπ̄τηϋτ̄η εραϊ εροϋ []
]κααηει ειϋ αηε . . . οϋ . []

TRANSLATION.

1728.] ¶ After the manner of an Arbitration (*κατὰ μεσιτείας τρόπον*):—I have listened to the argument (*ὑπόθεσις*) of the case of Phoebammon the Weak(?) and Victorine his sister, the children of the late (*μακάριος*) John the deacon (*διάκων*), the ex-superintendent (*ἀποπρονοητῶν*) of the honoured house of the illustrious (*πανεύφημος*) (5) patrician (*πατρικίος*) Athanasius, who are at law with their sister Philadelphia, their father's daughter by his second wife Amanias; they having requested (*αἰτεῖν*) me with an oath jointly to listen to their case between them; and they have appealed (*παρακαλεῖν*) (10) to me by a common agreement (*συναίνεσις*), and they have informed me also of a compromise (*κομπρόμισσον*) which they have arranged, (*viz.*) to come to me at my door (?), urging (*ἐνοχλεῖν*) me to inquire into (*ἐξετάζειν*) their case, which they are disputing about (*ἀμφιβάλλειν*) and with regard to which they are in litigation (*δικάζεσθαι*), according as the Lord (15) shall teach me the way(?) out of it.

I have listened to them according to (*κατά*) their pleadings (*δικαιολογία*) against one another, their case being of this nature, (*viz.*) Phoebammon (+ *μέν*) and Victorine his sister, the children of John the deacon (*δ.*) by his first wife are disputing (*ἀμφιβάλλειν*) with Philadelphia (20) the daughter of the second wife, she being their sister on the father's side. They say that she has carried off all the property (*σκεύη*) of our (*sic*) father, she has appropriated them, with her mother,

even unto his house ; they have appropriated it ; they have said ‘ We will eject you (*plur.*) from the inheritance (*κληρονομία*) (25) of your father’, just as if we were the children of a whore (*πόρνη*), and yet (*καίπερ*) we are the legitimate (*αὐθέντης*) children of his first wife ; and our father went down to death with an unwritten will (*ἐξ ἀγράφου βουλήσεως*). He declared before witnesses (*ἐπὶ μαρτύρων*) saying, ‘ Let my children . . . for themselves ; (30) all that is mine I bid (*κελεύειν*) them divide it among them in third parts according to (*κατά*) my poor estate (lit. poverty).’ But Philadelphia and her mother they have appropriated that property (*σκεύη*) till now ; they have not let us when we heard (35) we rejected

1745.] a gift (*δωρεά*) from (?) our father to Philadelphia, he in her (it ?) all the [property], he also making an inventory (?) (*- ὀνομάζειν*) piece by piece (*εἶδος*) of all the things which he had given her ; and also his share of a house (40) which he had bought (?), as he had no other house besides it ; and he says Phoebammon and Victorine to me (?) of (?) their share (*μέρος*) for (*γάρ*) his documents (*χάρτης*) are in her hand, she having appropriated [them] (45) I (?) hoped (*ἐλπίζειν*) to obtain the gift (*δωρεά*, marriage portion ?) [my ?] mother gave me for my dowry (*προικῶν*) my (*sic*) first wife separated [it] (50) (55) to his loss as regards the property (*οὐσία*) in his great illness (60) whose name is Kaloionistus ; he makes but (*δέ*) only (*μόνον*) Eleutherus (?) (65) a number of men (70) after his death ; all the property (*σκεύη*) which was part of his poor estate (lit. poverty) we compensating them ourselves, (*viz.*) the three heirs, causing the mother of Philadelphia to oppose us, as my daughter Sabek (?) comes (?) to full age (*ἡλικία καλῶς*) (75) and takes her part (lit. does her work) with you (*plur.*), I will not divide anything ; nor will I suffer you (*plur.*) to take anything. I have sought the maintenance (*σύστασις*) of the commands (*κέλευσις*) of the unwritten will (*ἄγραφος βούλησις*) of their father publish (*ἐμφανίζεσθαι*) for a witness (*μαρτυρία*) that he (80) the General Defensor (?) (*παντέκδικος*) of their city of Siout ; there being some witnesses (?) in it that his (?) father said, when he was about to die, that they should divide his property among them according to (*κατά*) one-third portions, but (*δέ*) they should (?) give (?)¹ nothing to Philadelphia but (*δέ*) it is published in (85) [the presence of ?] those witnesses (*μαρτύρων ἐκείνων*) by the Defensor (*ἕκδικος*), saying, ‘ What is given to her ? or a share (*μέρος*) of what ?’ These are the witnesses : Paul the son of Azarias, the deacon (*διάκονος*) of Prisons (?) (*σίγνον*), and Mena the son of Flavius (?) and Mena the son of Sie (*sic*), the ex-superintendent (*ἀποπρονοητῶν*), (90) and the son of and Constantine the son of Cyrus the honey-merchant, all of them being and Colluthus (95) especially (*μάλιστα*) because the men (?) of the mountain (? necropolis) were in need (*- χρεία*), all the men ; but Victorine she is crying out ‘ Pay me my dowry (*προικῶν*) and let me take (?) these things ; if the inheritance (*κληρονομία*) is thine (*fem.*) (100) which are these : twelve artabas of wheat and all that he gave me in it, that which belonged to my mother, except the allowance (*χορηγία*) which he appointed (*συντάσσειν*) in the dowry (*προικῶν*) to be given (105) to me. She also defamed (*κακολογέειν*) him (and) he turned me out of it, although (*καίπερ*) (115) of the first marriage (?) (*πρωτόγαμος*) immovables and according (*πρός*) to their list (*γνώσις*) ; but Victorine she saying, ‘ if he shall live dowry’

¹ Reading † for τ.

PAPYRUS 1710.—*Circa* A. D. 565–573.

Inv. No. 1737 A recto. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $8\frac{3}{8}$ in. \times $3\frac{7}{8}$ in.

In a free sloping rather compressed cursive hand, across the fibres. Probably folded from the bottom upwards. On the verso, along the fibres, remains of 4 lines of hexameter verse in the hand of Dioscorus, with one added lower down.

MARRIAGE contracts of the sixth century are so rare that it is worth while to publish the following fragment in spite of its imperfection. The extant parallels are Cair. Masp. i. 67006 verso and CPR. 30 = Mitteis, *Chrest.* 290 (*Wiener Denkschriften*, xxxvii, p. 170, App. 768 is a mere scrap). Besides the present one this volume adds one other, 1711. All these papyri are unfortunately much mutilated at the beginning, and the present document, preserving part of the first 17 lines, is of some interest. That it is a marriage contract can hardly be doubted, for though in the contract proper nothing remains which in itself points to a marriage, the words δ γάμος in l. 4 may be taken as indicating the character of the document. The point of chief interest in the contract is the opening formula, which perhaps (see note on ll. 4–6) contained a general reflection on the nature of the marriage-bond. The bridegroom was a *singularis*, possibly in the ducal τάξις, perhaps accompanied by his mother; the name of the bride was Theodora. The document, not being in Dioscorus's hand, may have been written before his removal to Antinoopolis; the *terminus a quo* is therefore the accession of Justin.

[Flor. iii. 294, published since the above was written, is certainly a contract of marriage, and it seems not impossible that it may be part of the same document as 1710. The bride was apparently called Theodora (ll. 37, 95), as here; she was accompanied by her brothers, but it is unfortunately impossible to say whether this was the case with our Theodora. Her husband was probably called Colluthus (l. 76), and in l. 2 f. he is connected with the ducal τάξις. A σιγγουλάριος τῆς αὐτῆς ἡγεμονικῆς τάξεως is mentioned in l. 35, evidently a different person, as δουκικῆς is certain in l. 3; but Colluthus may also have been a *singularis*. Here also (see l. 16) one of the other parties may have belonged to a τάξις. Flor. 294 was very likely a parallel document to 1711, which it certainly resembles in its formulae, and from which portions of it can be restored. This resemblance makes Ἀντι[νόου] in l. 24 (see Vitelli's note on p. x) more likely than Αντ[αίου]; the mention of another nome in l. 72 proves nothing.]

+ Βασιλειας και ν[πατειας του θειοτατου ημων δεσποτου Φλανιου]
 Ἰουστινου του αιω[νιου Αυγουστου Αυτοκρατορος ετους x]
 εννεακαιδεκατη ν[δι*]/ [εν Αντι/ πολει τη λαμπροτατη]
 + ο γαμος εκ[
 5 αγαθοις πολ[
 ηγουμενης της του δ[ταυτην]

4-6. These lines seem to be a kind of introduction or preamble to the contract proper. Lines 4 and 5 are written as above printed, with blank spaces after γαμος and αγαθοις, and it may be conjectured that the lines were thus spaced throughout, to mark them off from the rest. This suggests that they may have contained some general reflection on marriage; something like δ γάμος ἐκ [Θεοῦ ἐστίν . . . ἐπ'] ἀγαθοῖς πολ[λοῖς . . . seems con-

ceivable. In l. 6 ἡγουμένης is perhaps to be compared with CPR. 30, 1, though in that case the interpretation given to the word by Wessely in his translation (*cf.* the supplement in Mitteis, *Chrest.* 290) must be rejected. We may perhaps read (immediately after πολ[λοῖς] something like της δεσποινης ημων της θεοτοκου Μαρίας] ηγουμενης της τουδ[ε του γαμου (ε. γ.) συζυγιας (οἱ γαμκου συμβολιου (ε. γ.) τελειωσεως).

- την εγγραφον ομολ[ογιαν
 εκοντες και πεπεισμ[ενοι ανευ παντος δολου και φοβου και βιας και]
 απατης και αναγκης κ[αι πασης συναρπαγης ποιουνται και τιθενται]
 10 προς εαυτους εκ με[ν του ενος μερους Φλ/
 συγγουλαριος τησδε [της ταξεως απο ταυτης της]
 λαμπρας Αντινοεων π[ολεως μετα? της]
 μητρος αυτῶ της και σ[υννευδοκουσης? και Αυρηλια]
 Θεοδωρα θυγατη[ρ]
 15 Πυθιοδωρου πωμ[αριτου?
 της αυτης σεμνη[ς ταξεως?
 αδει . . . s μετ[α] των απ[ο]?

10. If Flor. 294 really belongs to this document we must read Κολλουθος.

11. ταξεως: cf. 1714, 13; Cair. Masp. i. 67023, 4-5; and particularly P. Graz in *Archiv*, ii, p. 183. τησδε, if rightly read, means κατὰ Θεβαῖδα. If Colluthus is the bridegroom the officium of the Dux must be meant.

13. Probably part of a statement that the singularis (the bridegroom) was accompanied by his mother; his father was then possibly dead.

15. Possibly Pythiodorus is Theodora's grandfather. If so,

we require more than her father's name in l. 14, and the reading may have been του της μακαριας μνημης υιου. But if Flor. 294 belongs to this document Pythiodorus may be one of her brothers; see however l. 17, note.

16. ταξεως: for σεμνός applied to the τάξις see Cair. Masp. i. 67019, 2 f., τὴν ἐ[πι]χώριον σεμνὴν πολ[ι]τικὴν τάξιν. But possibly παρθενείας should be read; cf. 1711, 17-18, τὴν σὴν σεμνὴν καὶ ἀσφαλῆ παρθενείαν.

17. των απ[ο]: or perhaps των αυ[της] αδελφων?

PAPYRUS 1711.—A. D. 566-573.

Inv. No. 1756 verso. Acquired in 1907. Antinoopolis; from Kôm Ishgau. Verso of 1708; this contract extends from the top of the roll to line 57 of 1708. In a crabbed, much flourished, sloping cursive hand, a good deal compressed, along the fibres; lines very close together; papyrus much rubbed in the earlier portion.

THE mutilation of this document is regrettable, as it is of considerable interest; but its imperfection is to a large extent repaired by the fortunate survival of a draft of the main portion of it. This draft, which is at Cairo, is no. 67310 in vol. iii of Maspero's catalogue. That it is a draft is clear not only from the corrections and additions but also from the fact that the date, names, and subscriptions are not inserted. It may disprove a conjecture previously made by the present editor, that 1711, which, being all in one hand, is clearly not an original, was a copy made for Dioscorus to be used in some law-suit or arbitration, in which Dioscorus was perhaps arbitrator or the advocate of one of the parties. That the copy was made for Dioscorus is clear from its having been written on the back of a document in his hand, which, as it was found at Kôm Ishgau, must have been taken with him on his return to his native village. Cair. Masp. 67310 also belongs to his papers, having been found at Kôm Ishgau; and, since the draft occupies both sides of the papyrus, it cannot have been bought by him for scribbling paper like (probably) some of the documents included among the Aphrodito Papyri, but must have been written for him by one of his clerks. What then is the relation of the two documents to

each other? At first the idea suggested itself that 1711 was copied for Dioscorus from an actual contract with a view to forming a model for a similar contract which Dioscorus, as a notary, had been called upon to prepare, and that 67310 was a draft, based on 1711, for that contract. (As it is not said by M. Maspero to be in the hand of Dioscorus it must in any case have been written by one of his clerks, not by Dioscorus himself.) This idea, however, seems to be disproved by a comparison of the two documents. Almost without exception the additions made to 67310 above the line are here found incorporated into the document; and though, if there were only one or two such cases, it would be possible to explain them as inadvertent omissions by the clerk, corrected on revising his draft, they are as a matter of fact too numerous for this. The conclusive evidence, however, is to be found in ll. 66–68 of 1711, which are an evident afterthought, and which are not found in 67310. Consequently the latter was prior to 1711; and from this it follows that the completed document was drawn up in the office of Dioscorus, 67310 being the first draft of it. If, therefore, Dioscorus (through a clerk) was himself responsible for the contract, it becomes less likely that the copy was made for use by him in a law-suit; though that is of course not impossible, it is more likely that a copy was taken for purposes of reference at the time when the agreement was concluded.

The portion of the contract found in 67310 is that represented in 1711 by lines 15–65. In this portion the agreement between the two MSS. is, with a few exceptions, word for word, except for the introduction into 1711 of the modifications necessitated by the insertion of the names of the parties. Before the portion found in 67310 come the date, the preamble, and the names of the parties; after it are the additional clause already referred to and the subscriptions of Horuonchius and his sureties. The fortunate discovery of a draft of the document not only supplies the supplements for the numerous lacunae in 1711 but has enabled the editor to place a number of fragments too small for identification without this assistance. Joined together they help to make up the larger numbered fragments. 67310 also makes possible or verifies the reading of several passages where the traces here are too slight or too uncertain for any certain reading unsupported by external testimony; and the present editor is much indebted to M. Maspero for the opportunity of seeing his proof.

The document is a marriage contract between Fl. Horuonchius son of Philip, a soldier of the *numerus* of Antinoopolis, and Scholasticia daughter of Theodore. The rarity of marriage contracts of the Byzantine age makes it peculiarly valuable; and it derives an additional interest from the peculiarity of its form. It is not, formally, a contract for marriage, but a contract for the payment of the *donatio propter nuptias*, which is here identified with the *ἔδνα*, as apparently in 1708 (see note on l. 115 there); and it was drawn up after the consummation of the marriage. It is not, however, a mere bond for the payment of the money, but includes specific and indeed elaborate undertakings for the behaviour of both parties to the marriage, and it is called a *γαμικὸν συμβόλαιον*, so that it may properly be regarded as a marriage contract, though of a special kind. Maspero remarks that ‘il a été rédigé après la consommation du mariage, comme s’il y avait là un souvenir de l’ancien “mariage d’essai”’; but it may be doubted whether, even granting the existence of ‘marriage on trial’ as a regular institution in the Graeco-Roman period (see Mitteis, *Grundzüge*, p. 200 ff.), any sort of survival or reminiscence of so primitive an institution can be assumed for the Christian period. The phrases used in ll. 15–17 are essentially those of the full legal marriage. Probably therefore Maspero’s suggestion must be set aside; we must

suppose that for some reason, in certain cases, the drawing up of the marriage contract was deferred till after the marriage; or that a second contract, with special reference to the *donatio propter nuptias*, was then drawn up. See also 1725.

The amount of the *donatio propter nuptias* is 6 solidi less 36 carats; its payment is not promised for any special time but at the will of the bride (ὅποταν βουληθῆς), and is guaranteed by three sureties, one of whom is a woman, while the other two are soldiers of the *numerus* of Antinoopolis. The mutual undertakings by husband and wife are curious and interesting. The husband undertakes to maintain and clothe his wife in a manner befitting his station, not to affront or repudiate her except for misconduct, which must be proved by three or more credible free men, and not to abandon her. In subsequent passages he further undertakes not to invite to the house any unsuitable (ἀνακόλουθος) person, not to dine in her presence with any one except by her consent, and not to take any other wife. The penalty for any breach of these undertakings is to be the payment of 18 solidi, *i.e.* three times the amount of the *donatio propter nuptias*. On the other hand the wife undertakes to obey, love, and tend her husband; breach of her engagement is subjected to the same penalty as in the husband's case.

As regards date, this must fall after Dioscorus's arrival at Antinoopolis in 566 and before his return to Aphrodito. In view of the dates of other Antinoopolite documents in the collection it is not likely to be much, if any, later than 570.

In this transcript supplements certified by 67130 are printed in thicker type, those words which Maspero marks as doubtful being dotted; but it must be remembered that several words read in the present document could hardly have been deciphered, at least with any confidence, without the help of the draft; for not only are the earlier fragments and some other portions of the contract very much rubbed, but the lines are so close together and the writing so much flourished that it is often almost impossible to tell to which of two lines any particular stroke belongs.

(a) + βασιλειας και υπατει[ας του θειοτατου ημων δεσποτου Φλ] Ιουστινου του αιωνιου]
 Αυγουστου Αυτοκρ[ατορος ετους
 [

(b) Blank space.

+ τον γαμικον [
 Blank space.

5 (c) [Φλ/] Ωρουωγχις υιος Φ[ι]λ[ι]ππου εκ μητρος]ς της [. καθοσιωμ^ες]
 [στρατ]ι[ωτ]η[ς] αριθμου Αντι/ και οστιαρι]ος απο τ[η]ς αυτης πολεως

4. For the respective positions of fragments *b* and *c* see 1708, 3, note. As regards the reading here, one naturally thinks of τ[ο παρ]ον γαμικον [συμβολαιον, but this seems impossible, and συμβολαιον in l. 10 is probably the first mention of the contract. Here there is not room for οπαρ between the stroke visible to the right of the cross and ον; moreover, on a close examination, this stroke is seen to terminate below the upper edge of the fragment, and to be without any horizontal stroke or any ligature connecting it with the following letter. Consequently it may

be regarded as merely the top of a letter in the following line, and as the slight trace following, though not much like the downstroke of τ, is not irreconcilable with it, τον can be read; were the first stroke taken as ι, the space would be too wide for this reading. This, in connexion with other considerations (the analogy of 1710 and the space above and below), makes it probable that we have here a general reflection on marriage. A small fragment containing only α]λληλοι[ς may come either before or after *c*.

μετ εγγυητω[ν μου των και εξης υπογραφοντων] εκαστῶ ενεχομενο[υ] τη ιδ[ια]
 υπογραφη εις . . . [.] εκαστος και [.]
 τως το [επι τοις εξης] δηλουμενοις συμφωνοις εν τω δηημοσιω? γαμικου]
 10 συμβολαιογ εφ αις π[ε]ριεχει διαστολ[αις] απασαις και [.]
 λυτων απο ταυτη[ς τ]ης [Αντινοεων πολεως?]
]
]

(d)] [. . . .] λ . δ . . ους

15] μο ν εμαντον τον προαφηγηθεντα
 [Ωρουαγχιον] κατ εκδοσιν [.] ειθῶ ιων επι χρη[στα]ις ελπισι
 [ε]ι τω Θεω δοξειεν και γνη]σιων τεκνων σπορα και την σην σεμνην και
 ασφαλη παρθενειαν ευρων διηκορευσα οθεν εις ταυτην ηκω την εγγραφ[ον]
 ασφαλειαν καθ ην ομολογω οφει[λ]ειν κ[αι] χρεωστειν υπερ των σων γαμικων
 20 εδνων ητοι προ γαμου δωρων των συμπεφωνημενων και συναρεσαντων
 [-]
 μεταξυ εμου και σῶ και των [σων] σ[εμνων] γονε[ω]ν χρυσο νομ[ισμ]ος δεσποτικ[ων]
 δοκιμων εξ εκα[στ]ῶ παρα κε[ρατια εξ] ζυγω και σταθ[ι]μω Αντινοου γι/ χρ/ νῶ δεσπ[ης]

(e)

[δοκ/ ς π/ λς ζυγ] και σταθμ] Αντι/ και ταυτα ετοιμωσ εχω παρα]σχειν τη ση ευ[γενεια]
 οποτ[αν βου]λ[ηθης διχα πασης] αγ[νωμοσυνη]ς και υπερθεσεωσ
 25 κινδυνω και πορω και τιμηματι της εμης υπ[οσ]τασεωσ γενικωσ και ιδικ[ωσ]
 τη [σ]η υποκειμενης σοι εις τουτο και ομολογω μηδεν ηττον προσ
 επι τ[ουτ]οις διαθρεψαι σε γνησιωσ και ενδιδυσκειν καθ ομοιοτητα παντων
 [των σ]υμμετριων μῶ και τον προσοντα μοι πορον κατα τον δυνατον τροπον
 [της εμης μετ]ριοτητα και εν μηδενι καταφρονησαι σῶ [μητε]

8. Perhaps εις τ[ην] εκτισιν του προστιμου? For εκαστος perhaps εκαστον. It does not seem possible to read εκουσιωσ και αυθαιρητως, and the reading τως το [επι] is very doubtful.

11. λυτων: αυτων seems hardly possible.

απο ταυτης της: one naturally expects Αντινοεων πολεωσ, which ought to be the first mention of the city; but the first mention of it was only in connexion with the *numerus*, so that ταυτης κτλ. is not unnatural here. The traces after the lacuna are too faint for certainty.

15. Cair. Masp. 67310 begins πρώην κατὰ φιλικήν καὶ εἰρηνικήν διάθεσιν συνηρμοσάμην ἔμαντὸν κατ' ἔκδοσιν νομίμου γάμου, but here, in spite of the apparent μο, it is hardly possible to read συνηρμοσαμην before εμαντον, and νομιμου γαμου is out of the question before επι. κατ εκδοσιν is on a detached fragment, but it is difficult to see where else it could be placed, and the ends of two upstrokes on the recto suit this position.

17. The ε is very doubtful, but the initial letters of lines are usually formed in an exaggerated way in this document, and the reading (taken from 67310) suits the size of the lacuna perfectly.

19 f. των σων κτλ.: here the εδνα are clearly identified with the *donatio propter nuptias*; see 1708, 115, note. Here too, as in 1708, the εδνα are a sum of money.

20. δωρων: sic; 67310 has δωρων, where the ε was clearly an

afterthought. If the present document or that of which it is a copy was copied from that (see introduction) the clerk may probably have overlooked the overwritten ε.

21. και των σων σεμνων γονεων: this does not occur in 67310. σεμνων (suggested by Prof. Hunt) suits the one trace really distinguishable and the space.

22-24. The supplements from 67310, except that there the sum, being from the first written in an abbreviated form, is not repeated, as presumably it was in this case.

23. ζυγ(ω) και: 67310 has ζι S.

24. υπερθεσεωσ: some of the traces suit this reading (which should be right from 67310), but if it is right the letters must be greatly spread out.

26. In 67310 there is nothing between ιδικωσ and και ομολογω. The position of the fragment containing τη ση and επι τ is not quite certain, though it suits both recto and verso well. If it is correctly placed and the reading is right we must suppose that the clerk began to write τη ση κοσμοιοτητι, but found he was mistaken and forgot to delete τη ση.

27. γνησιωσ: the η is more like κ. Possibly the clerk has misread the η of his model as κ.

28. συμμετριων: Maspero explains, no doubt rightly, as 'les gens de même condition'.

- 30 [εκβαλ]ειν σε εκ του εμου συνοικεσιου[ν] παρεκτος λ[ογ]ο πορ[ν]ιας και
 [αισχυρας πραξεως και σωματικης αταξιας απο]δ[ειχθ]η[σομ]ενης
 [δια τριων η πλεον α]ξ[ιοπιστων ανδρων παγανων οντων και πολιτικων]
 (f) ελε[υ]θερ[ω]ν και μηδαμως αποστηναι με της σης [κοιτης μη]δ ετερας
 δραμειν αταξιας η ασελγιας μεντοι και αυτης της σης κοσμοιτητος
 35 υπακουουσης μοι και φυλαττουσης μοι πασαν ευνοιαν και ειλικρινη
 στοργην εν πασι καλοις και οφελιμοις εργου[s] τε κ[αι] λογου[s] και υποταττομ^ε
 μοι τροποις απασιν ατε δη ανηκει απασαι[s] ευγενεσταταις γυναιξιν]
 ενδεικνυσθα[ι] ε[ι]ς το[υ]ς ε[αυτων ευμοιρους και φιλαιτατους ανδ]ρας
 διχα υβρεω[s] και αφικοριας και οιας δηποτε κ[αταφρου]ησε[ω]ς
 40 [αλλ ο]ικ[ουρα]ν διολου ειναι[ι και φιλαν]δρρον περι εμε γενεσθ[α]ι σε
 ακολουθ[ω]ς τη παρ εμου δε[ι]χθησομενη σοι αγαθη και σωφρονη
 προαιρεσει και ει συμβαιη μοι ποτε καιρω η χρονω καταφρονησαι σο^[v]
 κατα τον προαφηγηθεντα τροπον η εκβαλειν σε χωρις ευλογου
 αιτιας ως προγεγραπται ετοιμως εχω εγω ο προγεγραμμενο[s]
 45 σος αιηρ Ωρουωγχις π[α]ρ[ασχ]ε[ι]ν τη ση κοσμοιτητι λογω ποινης
 της αυτης καταφρονησεως χρυσο νομισματα δεκαοκτω εργω και
 δυναμει απαιτουμενα και . ενος εξελθειν με εκ του . . . σε χωρεις
 αντιλογιας και κρισεως και δικης και πασης αφορμης και μεμψεως
 και παντοιας νομιμο παραγραφης και ευρεσιλογιας ενεχομενης
 50 και σου της προαφηγηθεισης μου νυμφης και γαμετης Σχολαστικ[ιας]
 τω αυτω ἴσω μεντοι προστιμω ει και εμου κ[ατα]φρονεσαι[s] επι το[υ]ς
 προτεταγμενοις συ[μ]φωνο[ι]ς εφ ο[ι]ς και αμ . [.] . [.] . ος προσομολογω
 εγω ο σος γαμετης μη συγκαλεσαι τινα ανακολουθον κατ οικον
 επι σε μητε συμποσιαζε[ι]ν εγγ[υ]σ σ[ο] μετ εταιρων η [οι]κειων η
 55 μεθ ετερου τι[ο]ς σου μη βουλομενης την αυτ[ω]ν καταστασιν
 και εις ασφαλειαν εκατερῶ μερους και του φιλαλληλου συνοικεσι[ου]
 εθεμην το[υ]το το τη[s συζυγι]ας συμφωνον ητοι γαμικον
 συμβολαιον κυριον ον και βεβα[ι]ον πανταχου επιφερομενον
 και επερωτηθεις εκων και πεπεισμενος ωμολογησα μη φοβω μη
 60 δολω μη βια και απατη μητε αναγκη συνελαννομενος και υπο
 γεγραμμενον εξεδομην σοι προς ασφαλειαν και προς παντα

32. τριων η πλεον αξιοπιστων ανδρων: cf. P. Eleph. I = Mitteis, *Chrest.* 283, where also the charge is to be proved εναντιον ανδρων τριων.

παγανων οντων και πολιτικων: η is probably meant rather than και. Maspero rightly explains as 'les habitants de la campagne (παγος) et ceux de la ville (πολις)'.
 34. δραμειν: it is curious to use the simple verb transitively, but Maspero's proof has η, which exactly suits the length of δραμειν, and it seems certain that nothing was written here after ετερας.

34. μεντοι: μεντοι similarly begins a clause in 1796, 10; cf. too P. Oxy. iii. 531, 19 (Hunt); Flor. iii. 384, 13; etc.
 35. μοι (first): according to Maspero's reading, 67310 has μου.
 39. αφικοριας: 67310 αφικωριας.
 40. οικουραν: Maspero says, of 67310, 18: 'Peut-être οικουραν,

mais l'a est plus probable.'

45. τη ση κοσμοιτητι: the characters are confused (there has perhaps been a correction), but the reading is probably right.

47. . ενος: ενος is practically certain. What precedes looks most like π. It would be possible to read ο ξενος, explaining as ο(ς) (= ως) ξενος, but this is not satisfactory. γυμος is perhaps possible, but an unlikely word. Maspero's proof has in this passage και κατα[βαλλομενα π]αρ εμῶ χωρις κτλ. as in 1712, 23.

50. Σχολαστικιας: from l. 72, where the ending seems certain.
 52. αμ . [.] . [.] . ος: the letters marked as visible, except the first, had long downstrokes. Maspero's proof has]τ . ς, and τ is not impossible here before ος. αμε[τανοη]τος can hardly be read.

60. υπογεγραμμενον εξεδομην σοι: 'I have given it to you with my signature.'

- και προς εκαστον αυτων των ενπεριεχομενων αυτω
κεφαλαιων και επι τη του προστιμῶ αποδοσει ει ουτω τυχοι
ὑποθεμενος σοι παντα τα νυν οντα και εσομενα μοι πραγματα
65 ενεχυρου λογω και υποθηκης δικαιω καθαπερ εκ δικης απελυσα
προσομολογω αυτε εγω ο [π]ρ[ογεγ]ρ[ι]ς γαμετ]ης Ωρουωγχις μη δυνασθαι μη
ποτε καιρω η χρονω ενεγκειν αλλοδαπας γυναικας επανω
της εμης ελευθερας ει δε τουτο πραξω επιδωσω το αυτο προστιμον
Φλ' Ωρουωγχις Φιλιππῶ καθοσιωμῆς στρατιωτης αριθμῶ Αντι/ και οστιαριος
70 απο της αυτης πολῆ μετ εγγυητων μῶ των και εξης υπογραφοντων
εκαστῶ ενεχομενου τη ιδια υπογραφη εθεμην τουτο το γαμικον μῶ
συμβολαιον σοι τη προειρημενη Σχολαστικια Θεοδωρῶ εμη γαμετη
νυμφη εις χρυσῶ νομισμῆ εξ παρα κερατια τριακοντα εξ και ταυτα αποδωσω σοι
οποταν βουληθης και ποιησω παντα τα συνταχθεντα εν τω αυτω γαμικω
75 συμβολαιω κατα την δυναμιν εκαστῶ κεφαλαιου και αποδωσω
το προειρημενον προστιμον ει υπερβησωμαι ταυτα τα εγγεγραμμενα
ως προκ/ + Αυρηλια Μαρια θυγατηρ Μηνα τη ευγενεστῆς απο της Αντι/
εγγυωμαι τον προγεγραμμῆς Ωρουωγκιον Φιλιππῶ στρατιωτην και οστιαριον
αριθμῶ Αντι/ εις χρυσῶ νομισμῆς εξ παρα κερατια τριακοντα εξ και αποδωσω
80 ει συμβαιη αυτον παραφρονειν τον προειρημενον γαμικον συμβολαιον
και τα εν αυτω περιεχομενα αναμφιβολως ως προκ/ Αυρηλιος
Αντωνιος Βικτορος απο Αντι/ ανηρ της προγεγρῆς Μαρίας αξιωθεις
εγραψα ν^π αυτης παρουσης και ειπουσης μοι κατα προσωπον γραμματα
μη ειδυνης + Φλαυιος Κωνσταντινος Ιωσηφίου στρατιωτῆς S δαμναριος
85 εγγυωμαι τον προγεγραμμῆς Ωρουωγκιον Φιλιππῶ στρατιωτῆ και οστιαριον
αριθμῶ Αντι/ εις χρυσῶ νομισμῆς εξ παρα κερατια τριακοντα εξ και αποδωσω
ει συμβαιη αυτον παραφρονειν το προειρημῆς γαμικον συμβολαιον και τα
αυτω περιεχομενα αναμφιβολως ως προκ/ Φλ/ Χριστοδωρος Ιωαννου
στρατιωτῆ και αδιουτορ/ εγραψα ὑπερ αυτῶ γραμμῆ μη ειδοτος + Φλαυιος
90 Φοιβαμμων Αλεξανδρῶ πρωτης αριθμῆς Αντι/ εγγυωμαι τον προγεγρῆς/
Ωρουωγκιν Φιλιππῶ στρατιωτην και οστιαριον αριθμου Αντι/
εις χρ/ νομισμῆς εξ παρα κερατια τριακοντα εξ και αποδωσω ει συμβαιη
αυτον παραφρονειν το προειρημῆς γαμικον συμβολαιον και

65. δικαιω : here the Cairo draft ends. After δικαιω, ωμολογησ was written there and immediately crossed out. ll. 66-68 here are an afterthought.

66. There does not seem room for *σος* after προγεγρ(αμμενος).

69. οστιαριος : the Latin *ostiarus*. This is not a specifically military title, but Horuonchius may have exercised his functions as porter in connexion with his military calling, *e.g.* have been *ostiarus* of the military head-quarters or of the Dux. It is, however, not unusual at this period to find soldiers as traders or in some other civil capacity (Maspero, *Org. militaire*, p. 56 ff.); and, though in l. 78 f., etc., ἀριθμοῦ is placed after δστιάριος, that may be merely an abbreviated way of expressing the facts; here it is to be noted that Horuonchius himself carefully separates the στρατιώτης from the δστιάριος, and it is therefore probable that the latter is his civil capacity.

73. νυμφη : ν apparently corr. from ε.

77. τη : *sc. ἡ*; but possibly the original signature had really του (ευγενεστατου).

80. τον : *sic*.

84. δαμναριος : obscure. δουκναριος (= δουκηνάριος; see Pauly-Wissowa-Kroll, *s.v.* ducenarius) seems quite impossible as a reading of the characters, but it may be intended; a badly written δουκναριος or δουκναριος (note that this is a subscription, not part of the document itself) might well be read by a careless clerk as δαμναριος. The reading is certain except the second letter, which might also be ω.

88. αυτω : εν accidentally omitted.

90. πρωτης : obscure. Here again the reading seems certain except the first letter, which might be μ or just possibly τ. Is it a slip for στρατιώτης?

- 95 τα εν αυτω περιεχομενα αναμφιβολως ως προκ/ Αυρηλιος Φοιβαμμων
 Ίσιδωρου νοτ^ας απο Αντι/ αξιωθεις εγραψα υπερ αυτο γραμμή μη ειδοτος παροντος
 και ειποντος μοι κατα προσωπον +

PAPYRUS 1712.—15 July, A. D. 569.

Inv. No. 1734. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $10\frac{3}{8}$ in. \times 1 ft. $0\frac{1}{8}$ in. In a small sloping semi-uncial hand resembling that of Dioscorus, but probably not his; many of the *v*'s are of the Coptic type. Writing along the fibres; papyrus very dark in colour. Folded from right to left.

CONTRACTS of divorce, unlike marriage contracts, are well represented among papyri of the Late Byzantine period. From Aphrodito we have Cair. Masp. i. 67121; from Antinoopolis Cair. Masp. ii. 67153 (dupl. 67253); 67154 recto; 67155; Flor. i. 93 = Mitteis, *Chrest.* 297 (dupl. 1713); and the present document; from Oxyrhynchus, in a different style, Oxy. i. 129 = Mitteis, *Chrest.* 296; and there are several documents of the Early Byzantine period which furnish parallels in several respects. The style of these Antinoopolite documents and that from Aphrodito is fairly constant, and the present one adds nothing of moment to the information afforded by the others. The provision at the end relating to the wife's confinement is of some interest. The husband is described as a πολυκωπίτης, *i.e.* a member of the crew of a state galley, perhaps that of the *praeses*.

As there are no signatures, the document is presumably a draft, no doubt drawn up, like 1713, in the office of Dioscorus.

[+ β]ασ[ι]λειας και υπατειας του θειοτατου ημων δεσποτου Φλαυίου Ίουστινου του αιω
 [ν]ιου Αυγουστου Αυτοκρατορος ετους τεταρτου Επειφ εικας πρωτη τριτης ινδικ/
 Ϝ εν Αντινοου πολει τη λαμπροτατη

- ταυτην τιθεμεθα και ποιουμεθα προς εαυτους την εγγραφον διαλυσιν ητοι διαισι^ν
 5 δισσην ομοτυπον γραφεισαν εκ μεν του ενος μερους Αυρηλιος Μαθιας υιος
 Φοιβαμμοнос εκ μητρος Ελενης πολυκωπιτης εκ δε θατερου μερους Αυρηλια Κυρα
 θυγατηρ Ίωαννου εκ μητρος Τανοης αμφοτεροι ορμωμενοι απο της Αντινοεων πολ^ε
 ομολογουμεν αλληλοις τα υποτεταγμενα επειδη πρωην συνηφθημεν αλληλοις προς
 εννομου και βιου κοινωνιαν επι χρυσταις ελπισιν και τεκνων σποραις νυν δε διαφορας
 10 ημιν γενομενης εκ σκαιου δαιμονος απεζυγημε^ν προς αλληλους κατα τουτο εις ταυτην
 ελληλυθαμεν [π]ρος εαυτους την εγγραφον διαλυσιν ομολογουμεν και ομολογει εκαστον

4. διαισιν: cf. 1713, 8 = Flor. i. 93 (Mitteis, *Chrest.* 297), 5, *διαίσεως*. The word is not a miswriting of *διαίρεσις*, as Vitelli and Mitteis take it, but, as correctly explained by Maspero, Cair. Masp. ii. 67153, 17, note, a variant form of *δίεσις*, *divorce*. So too Justinian, *Nov.* 74 (= Teubner ed. 94), 5, has the form *διαίσιον* for *διέσιον*. See Sophocles, *s. vv.* *διέσιον*, *δίεσις*. Here the second *i* is corr. from *v*.

6. πολυκωπιτης: a rower or sailor in the state galley (*πολύκωπον*). This is the word which occurs in Cair. Masp. i. 67058, vii, 11 (Add.); ii. 67136, 16 (see Preisigke, *B.-L.*).

8. επειδη: corr. from *επιδη*.

9. εννομου: *L.* either *ἐννομον γάμον* or *ἐννόμου γάμου* (with *κοινωνίαν*); from 1713, 15 f., perhaps more probably the latter. The *εν* is a later addition, in the margin.

χρυσταις: *sic*, apparently; the *v* is altered from the correct *η*.

σποραις: corr. from *σπορας*.

11. ελληλυθαμεν: or *ελληθηαμεν* (*sic*). The *v* is confused, and may very possibly have been altered to *η*.

the wife, Flor. 93 that intended for the husband. (It may be remarked in passing that as Flor. 93 may probably [see Flor. iii, p. x, Add. to 294, 24] have been, and 1713 was certainly, found at Kôm Ishgau, and Flor. 93 has no subscriptions, both documents are presumably drafts from which the clerk was to make the fair copies for the two parties.) For a similar difference in arrangement see the duplicates Cair. Masp. ii. 67153, 67253; and for the possible legal significance of the fact see P. Mon. i. 7, 6, note.

The fact that the present document is in Dioscorus's hand suggests that Flor. 93 may also be due to him.

[χμγ?]

- ⚡ β[α]σιλειας και ὑπατειας του θε[ο]τ[α]τοῦ ἡμων δεσπ[ο]ῦ Φλαυῖο
 Ἰουστινου του αιωνιοῦ Αυγ[ο]ῦ Αυτοκρατορος ετους τεταρτῶ
 Φαωφι ογδοη της τριτης ἔνδ[ο] / εν Αντι[ο]πολει
 5 τη λαμπρ[ο]τατη
 + ταυτην τιθενται και ποιουνται προς αλληλους
 την αντισυγγραφον κοινην ομολογιαν της δισσης
 ομοτυποῦ γραφεισης αποζυγης και διαισεως τουτε
 του ρ[ε]πο[υ]διοῦ εκ μεν του ενος μερουζ Αυρηλιος
 10 Θεοδαρος υἱος Γεωργιοῦ εκ μητρος Νουνας μισθιος
 μαγκιψι ορρωμενος απο ταυ[τ]ης της καλλ[ι]π[ο]ῦ Αντινοεῶ
 εκ δε θατερου μερους Αυρηλια [Α]μαρεσια θυγατηρ Προοῦτος
 του πραγματευτ[ο]ῦ εκ μητρος Φανειας ορμ[ω]μενη κ, αυτη
 απο της αυτης προ[λ]εως αλλη[λ]οις τα εφε[ξ]ης επι λεξ[ε]ως
 15 ουτως πρωην σ[υ]νηθημε[ν] α[λ]ληλοις προς γαμοῦ κα[ι]
 β[ι]ου κοινογια[ν] επι χρησται[ς] ελπισι[ς] κα[ι] τεκνων γνη[σ]ι[ω]ν
 αγαθη σπορα οιομενοι με το αλλ[η]λ[ω]ν εκτ[ε]λεσαι [ειρηνικ]ον
 σεμνον συνοικεσιον εφ ολον τον της εξ[ε] αμφοιν [ζωης] χρονον
 εκ τε των εναντιων ουκ ἴσμεν ποθεν παρα προσ[δ]οκίαν
 20 εκ σκαιοῦ πονηροῦ δαιμονος πεπονθαμεν επεμβρισαντος
 ημας τοῦ απ αλληλων χωρι[σθη]ναι κατα τουτο εις το παρον
 ρε[πο]υδιον ελληλ[υ]θαμ[εν] [του]νυν[ι] ομ[ο]λο[γ]οῦντες μηδενα
 λογον εχειν μητε εξ[ειν] π[ρ]ος αλληλους απεντε[υ]θ[εν] ηδη τῶ λοιπῶ
 περ[ι] ο[υ]δ[η]ποτε πρ[α]γματος εγγραφου η αγραφοῦ ακρ[ι]τοῦ η κεκριμμενοῦ¹¹
 25 μητε περι γαμοῦ συνα[φ]ειας και τουτου ε[δ]ων και π[ρ]ο[κ]ο[ι]ων και
 αναλωμα[τ]ων γαμου μητε μην περι σκευων συνεισηγεμενων]

1. According to Preisigke, *B.-L.* i, p. 147, Flor. 93 has at the top [χ]μγ θγ" (= θς, i. e. ςθ?). Here too above l. 2 are traces of something having been written, but they are too small for any certain reading. It would be possible to reconcile them with + χ[μγ] ς[θ] (or θ[ς]).

4. Φαωφι: Flor. 93 Θδθ (*sic*).

Αντι[ο]/: i. e. Ἀντι(νο)δ(ν).

8. διαισεως: see note on 1712, 4.

τουτε: l. τούδε. In Flor. 93, 5 Vitelli reads τουτου. Possibly there also τουτε should be read.

17. με το: ο is a much easier reading than α, though it is not perhaps so certain as the editor at first supposed (see Preisigke, *B.-L.* i, p. 147). We may therefore read μέ(ν) τό. In Flor. 93,

11, where Vitelli read μετα, he now states that ο is 'sicher nicht da, doch ist der Buchstabe hinter μετ nicht zu entziffern' (Preisigke, *l. c.*).

19. τε: l. δέ, as Vitelli takes it, corresponding to μέ(ν). Mitteis, however, reads εκ τε.

25. προικων: there seems hardly room in the lacuna after κ for ω. προικων may even have been written.

26-29. The number of letters in the supplements to these lines varies considerably, but the hand is irregular, now straggling and now compressed, so that there seems no reason to suppose a variation in the phrasing from Flor. 93, which in the previous portion the present document follows with remarkable closeness.

αλληλοις [παρ αλληλων μητε περι αλλου τινος πωποτε πραγαματος]
το συνο[λον αλλα και παραχωρω εγω απεντευθεν ο προγεγραμμενος]
Θεοδωρος τοις κοινοις γενομενοις μετ αλληλων μεχρι της δευρο τεκνοις]
30 αμα τω εν γαστρι βρεφει κτλ.

PAPYRUS 1714.—14 March, A. D. 570.

Inv. No. 1729. Acquired in 1906. Antinoopolis; from Kôm Ishgau. 2 ft. 6¼ in. × 1 ft. Hand B of Dioscorus, across the fibres, except in the first κόλλημα, which was therefore the outside one; papyrus stained dark and in bad condition. Folded from the top downwards.

IN form this is a lease by a son of the notorious Menas to a sailor from the Antaeopolite nome of a ship of 300 artabas burden for four years; but as no rent is mentioned and the lessee undertakes to discharge any commission entrusted to him by the owner and to carry his goods, even if this necessitates his leaving the country (?—see note on l. 42), it is possible the agreement is less a lease than a contract of service. It may, however, be that the lessee's agreement to serve the lessor is in lieu of rent and that when not engaged in executing the lessor's commissions he was at liberty to work for himself. The description of the vessel is of some interest. It is described as ἔνσκημος, and the lessee intends to live in it (l. 36). An interesting feature of the document is the very elaborate heading, in which it is perhaps not fanciful to recognize the working of Dioscorus's flowery temperament.

5
χμγ θς/
Θεου χαρις
Θεος ηγου
ο Θς μεθ ημῶ
εν παντι καιρω ςθ
Ι//Χ//Θ//Υ//Σ
Ἰης Χς Θς Θυ Τς Σωτ
γι/ ν° ε ρ ιβ ζ/

10 Ϝ Βασιλειας και ὑπατειας τοῦ θειοτατοῦ ημων δεσποῦ Φλαυιοῦ
Ἰουστινοῦ του αιωνιοῦ Αυγουστου Αυτοκρατορος ετους πεμπτῶ
Φαμενωθ οκτωκαιδεκατη τριτης Ἰνδικῶ// εν Αντιῶ/πολει τη λαμπροτατη
+ Φλαυῖω Θεοδωρω υἱῶ του λαμπροτατοῦ και περιβλεπτοῦ κυριοῦ
Μηνα σκρινιαριοῦ της κατα Θηβαῖδα λαμπρας δουκικης ταξεως

6. For the various questions connected with ΙΧΘΥΣ and other symbolic abbreviations see Dölger, ΙΧΘΥΣ, Rom, 1910, etc.

8. γι(νεται) νο(μισματα) ε (κερατια) ιβ ζ(υγω): this can hardly be the rent, and it seems too big a charge for legal expenses in connexion with the agreement. The β is doubtful, and the carat-sign is a simple stroke as in Arab times.

13. Μηνα: it is hardly doubtful that this is the Menas σκρινιά-

rios who was pagarch of Antaeopolis. The omission of the title pagarch here may perhaps imply that he no longer held the office. His successor was probably Colluthus (Cair. Masp. i. 67005, 19; 67120, v. (B), especially l. 16 (F); Maspero, *P. Beaugé*, p. 16, note), who was in office when Callinicus succeeded Athanasius as Dux.

- τω λαμπροτατω εξκεπτορι της αυτης ταξεως ορμωμενω
 15 απ' της Ανταιοπολιτων εφ ης και γεουχουντι παρ εμο' παροντος
 Αυρη[λ]ι[ο]ν Πεκυσιο' υίου Κολλουθο' του ευλαβεστατο' πρεσβυτερο
 εκ μητρος Παρθενοπης Πασιο^[v] ορμωμε[νου] απ[ο] κωμης
 [.]ε. ε[.]ος του Ανταιοπολιτο' νομο' ευρεθεντος δε ενταυθα επι
 20 τ[αυτης της] καλλιπολεως Αντινοεων παρεχοντος δε υπογραφεα
 υ' αυτου και μαρτυρας τους εξης υπογραφοντας τη παρο'σα
 μισθωτικη ομολογια επι τοις εξης δηλουμενοις συμφωνοις τε
 και ομολογημα[σ]ιν εφ [αι]ς περιεχει διαστολαις απασαις χαιρειν
 Ομολογω εγω ο προγεγραμμενος Πεκυσις ναυτης δια τα[υ]της μῶ
 25 εγγραφ[ου] ασφαλειας της μισθωτικης ομολογιας εκουσιως και
 αυθαιρετως μεμισθωσθαι παρα της υμων λα[μ]προτη[ο]ς επι
 τετραετη χρονον λογιζομενον απ' της συν Θεω εισιουσης
 νεομηνιας του εξη[ς] ε[σ]ομενο' μηνος Φαρμο'θι της παρο'σης
 30 τριτης επινεμησεως και αυτης και το' εξης χρονου καθ ετος μεχρι
 περαιωσσεως το' αυτου τετραετους χρονο' το υ'παρχον υμιν
 και διαφερων πλοιον σκαφιδιον αγωγης αρταβων τριακοσιων
 πλεω η ελαττον συν ιστω και κερατι και αρμενω και σχοινοις
 διαφοροις και αγκυρα ητοι μονοβολω ενι ενσκηνον απο
 ψιαθιων χαλατριω[ν] φικοπηδ[αλον] σε[σ]ανιδωμενον απο
 35 π[ρ]υμ[ν]ης εις πρωραν συν τη λοιπη παση ενο'ση αυτω υλη ητοι
 [ξ]υλω με[τα] παντος αυτου του δικαιο' και της καθολο' δια
 [.]ε[.][as?] εφ ω με τουτο εχειν υ'π εμε εις οικησιν τε και
 φι[.]ασιαν της εμης ναυτικης εμπειριας και εμπλειν εν α'τω
 ακολουθως τη υμε[τ]ε[ρ]α κελευσει εφ ην δ αν βουλεσθε
 40 εργασιαν και γομον των [δ]ε υμετερων παντοιων πραγματω
 [την κο]μιδην ποιησασθαι εν πασαις υμων χρεiais εξυπηρετω
 [υμιν και υ]πουργων υμιν ακνωσ και ακαταγνωστω
 [?] καν δεη] με απιεναι επ αλλοδαπην γην ετερων χρειας

14. εξκεπτορι: cf. P. Hamb. i. 23, 4; Cair. Masp. iii. 67312, 5, and the notes there by P. M. Meyer and Maspero.

17. Πασιον: this suits the traces, but they are too small for certainty.

18. ος: the third letter had a perpendicular stroke not rising appreciably above the line, and might therefore be ι; between ε and ο is a horizontal line, so that the fifth letter may have been τ or γ.

20. παροσα: sic.

32. μονοβολω: probably this is not a mere synonym for ἄγκυρα, as we should expect after ἦτοι, but specifies the kind of anchor. Does it mean one-fluked?

ενσκηνον: this does not mean that the boat was decked as opposed to an open boat (that is expressed by σεσανιδωμενον), but refers to an awning or cover placed over the deck. The boat in P. Mon. i. 4 is described as ἄσκηνον (l. 11), which the editors translate 'ohne Zelt Dach'.

33. ψιαθιων χαλατριων: the latter is the word χαλάδριον (a variant is χαράδριον), carpet or mat. ψιαθίων is perhaps an adjective here, and the whole phrase will mean 'mats of rushes'.

φικοπηδαλον: so too in Mon. 4, 11. Wenger and Heisenberg translate 'mit einem Seetangstueerruder', connecting with φύκος, but it is not clear what sort of rudder this could be. Heisenberg also suggests 'ein Schiff mit einem πήδαλον von der Gestalt des Fisches φύκης'.

σεσανιδωμενον κτλ.: cf. Mon. 4, 11 f., σεσανιδωμέν[ο]ν ἀπὸ πρῶρας μέχρι πρύμνης.

35 f. Possibly δια[[κον]ι[as]?

37. φι[.]ασιαν: the ι is very probable, the ασ seems certain. Can the word be taken as φητασιαν = φοιτασιαν? Such a formation from φοιτάω in the sense of 'practice', 'exercise' seems possible.

39. γομον: this, compared with l. 30, probably marks a distinction in meaning between γόμος and ἀγωγή: γόμος the cargo, the actual load, ἀγωγή the burden, the potential load. Cf. Mon. 4, 10, note.

41. υμιν και: one would expect rather τε και, but this seems too little for the space.

42. The supplement (in place of και μη, with εκτελουντα in l. 43) was suggested by Prof. Hunt, who pointed out that και τουτο ποιησασθαι ἀκνωσ was hardly consistent with the original

[.] και τουτο ποιησασθαι ακνωσ μετα γνωμης
]ους παρ ουρον μετα
 45 α]ποκ[α]ταστησαι [υ]μιν διχα Θεῶ
 [βιασ ? ανευ οιασδηποτ]ε ραδιουργιασ και απενεγκειν υ̅μιν
 των υμ]ε[τ]ε[ρων] πραγματων γινομενα
 μ]εθ' υ̅γιουσ της πιστεωσ
 50 πρ]αγμασιν εμπιστευθησομε̅ς
 παν]τοιωσ απαξαπλωσ
]τομενοσ αναποδικ
 [τωσ ?]

reading. But on the other hand *ἐτέρων χρείας*, suggesting a clause prohibiting the lessee from undertaking commissions for other persons, is rather in favour of the other restoration. Possibly, however, something like 'supplying the needs of others' (*i. e.* supplying them with goods on behalf of Theodore) may have occurred.

43. *γνωμης*: after this probably *ἐκούσης* or *χρηστῆς* (Cair. Masp. i.

67097, v. (D), 36) or something similar.

46. *βιασ*: *cf.* Oxy. i. 144 (= Mitteis, *Chrest.* 343), 11, and for the legal significance Mitteis, *Grundzüge*, p. 260.

51 f. *αναποδικτωσ*: perhaps 'without specification', the opposite of *ἐναποδείκτωσ*, which is not a possible reading here. There is a small detached fragment of the document, the position of which is uncertain. It reads] . λων και τ[(or τ[).

PAPYRUS 1715.—6th Century.

Inv. No. 1683 recto. Acquired in 1906. Antinoopolis. 7½ in. × 6 in. In a small compressed slightly sloping cursive hand, along the fibres; papyrus of light colour. Probably folded from right to left. On the verso are traces, in a small cursive hand, across the fibres, of a document which from its arrangement may have been an account.

LEASE of a house at Antinoopolis. The lessor is apparently an official in the *sacra officia*; the lessee is a native of Alexandria. The lease is a 'tenancy at will' (*cf.*, for house property, Berger, *Zeitschr. f. Vergl. Rechtsw.* xxix, p. 370 f.), the rent being 300 myriads of silver per month. For these enormous sums in the terms of the old coinage see Wessely, *Ein Altersindizium im Philogelos* (*Sitzungsber. d. Phil.-Hist. Kl. d. Kais. Ak. d. Wiss.*, Wien, Bd. 149, Abh. v), and, more recently, Maspero's introduction to Cair. Masp. ii. 67163. Payment of the rent monthly is rare; Berger (*l. c.* p. 371, note 185) cites only one instance. The house was situated in the 4th *γράμμα* and 4th *πλωθείων*; it is interesting to find this method of topographical nomenclature still in use, but street names are used as well.

Neither recto nor verso shows any connexion with Dioscorus, the colour of the papyrus is lighter than is the case with most of the documents from Kôm Ishgau, and the hand shows no resemblance to any of those known to us in these documents and may indeed well be of considerably earlier date than the period of Dioscorus's residence at Antinoopolis. It seems likely therefore that this papyrus does not belong to the Kôm Ishgau find; but in that case it was probably found not at Antinoopolis itself but elsewhere, *e.g.* at Hermopolis.

[? της παρ]ο^υσης τετ[α]ρτης ἔν^δ ατοκι π[α]ρίο^υσ[ης] δε τ[η]ς προκ/
 προθ]εσμίας ει μη αποδοι[η]ν ὑμιν τα ειρημ^ες κερατια
 5 [τεσσαρα]κοντα αδ[ει]αν σοι διδωμι εκποιησαι τα παρ \u'μιν
 εν] αποθετω [τ]ῷ οἴνῳ ἀγγία εβδομηκοντα τρια
 τ]εσσερακοντα ἀγγία του ενος νομισματος παρα
 [κερ/ τεσσαρα] ζ^υ/ Αντι^ο/ διχα πασης αμφιβολιας κ, δικης κ, κρισεως κ,
 οιασδη]ποτε ευρεσιλογ^ς ὑποκειμενων ὑμιν εις τῶτο και
 10 [εις τα προκει]μ^ε παντα παντων των οντων μοι και εσομ^ς πραγμ^τ
 εις ἀ]ποπληρωσιν κ, αναπληρωσιν των αυτων τεσσαρακ^ο/
 [κερατιων] και εφ απασι τοις κυρ/ τῶτοις μεθ ὑπογραφ/ εμης ερω^τ ωμολ^ο Ϝ
 [(2nd hand) + Ανρηλιω]ς Ανατολος Ερμιου απο Ερμουπολ/ ο προγεγρ/
] και αποδωσω ως προκ/ (3rd hand) Φλ[/ Α]ντωνιος
 15 ρ]ητωρ απο Πανος ευρηθεις εν Αντι/ μαρτυρω τω γραμ^ς
 [ακουσας] παρα του θυμενου + (4th hand) Ϝ Πετρος υἱος Μο^υσαιῶ μαρ/ τω γραμμ^ς ακουσας
 [παρα του θεμ]ενο^υ + (1st hand) ρε . . . ινατορια τετελεσμε[ν]ς δ]/ Διοσκο^ρο . . .
] . Ϝ . . ρεδεγεντ^ς κ, μαι Ϝ Ϝ Ϝ
] Ϝ Ϝ Ϝ

4. προθεσμίας: nothing more than this seems required, but later lines show that more must have been written.

5. τεσσαρακοντα: cf. l. 11. It is difficult to see what else can have been written, though ll. 10 and 17 would seem to indicate a larger space. But a space of 6-8 letters suits ll. 9, 12, 13, 16. εκποιησαι: perhaps in the sense of sell.

6. At the beginning perhaps αποκειμενα or something similar (οντα if the space is suitable; see note on l. 5).

του: this would not be expected, but the space seems too small for anything else. Perhaps [νε]ῶ is possible.

7. Probably this line contains a statement of the rate at which the jars of wine were to be reckoned. 40 were to be taken as equivalent to 1 s. less x c. As the total net debt was 40 c. probably the nominal amount was 2 s.; each therefore worth only 20 c. Hence the supplement in l. 8. But if 40 jars were equivalent to only 20 c. the total number of jars deposited, 73, was inadequate to cover the debt of 40 c. Hence the debtor's goods were liable to distraint εις ἀ]ποπλήρωσιν κτλ. (l. 11). The present line is probably not to be taken as implying that the creditor was bound to sell the jars at the rate specified, but merely means that this was the rate at which the equivalence of the deposit to the debt was to be reckoned; the debtor making

default, the creditor might sell the wine at whatever price he could obtain.

9. Here again the space only, not the sense, requires more than οιασδη]ποτε; but perhaps yet another (short) word was added to the three preserved in the previous line.

13. Ανατολος: ἱ. Ἀνατόλιος.

15. εν: ε corr. from η.

16. θυμενου: sic.

17. θεμενου +: the subscription which follows is a good illustration of what was said in the note to 1661, 29. The subscription, being in the hand of Dioscorus (besides the occurrence of the name this is supported by the form of one or two letters), was written by the scribe of the document, but is in a hand of quite different character. The whole subscription is obscure; the first word looks like ρεβεκινατορια. Both the ending (ορια) of this and the word ρεδεγεντ^ς (redigenti?) in l. 18 suggest a Latin sentence, but τετελεσμέν(η) is clearly Greek, and the word before it can hardly be any known Latin word. What follows μαι is perhaps entirely shorthand. The Ϝ at the beginning of l. 18 is apparently part of an elaborate monogram or decorative design; the actual writing probably begins with ρεδεγεντ^ς.

PAPYRUS 1717.—About A. D. 560-573.

Inv. Nos. 1785 recto + 1667 recto. Acquired in 1907 and 1906. Antinoopolis: from Kôm Ishgau. Length 3 ft. 0³/₈ in. In an easy flowing cursive hand, across the fibres; papyrus considerably damaged. Folded from the top downwards. Recto of 1718.

THIS document is made up of four fragments, one forming the right, and the other three the left, side. They were acquired at different times, and the connexion of the three left fragments (Inv. 1785) with that from the right was not recognized until after they had been

mounted and numbered. Even now the middle of the papyrus is missing; but since strips from the sides have been preserved it seems highly probable that the middle strip also survives, perhaps at Cairo or in some European collection.

The document is of interest more for its unusual and extravagant verbosity than for anything else. It is a receipt, called a *διάλυσις*, for the repayment of a debt of money. It is given by a woman, accompanied by two other persons, one of whom (see note on l. 3) was very likely her son while the other may possibly have been her daughter by another husband. Special mention is made of her son, but the loss of the beginning and the uncertainty as to the correct restoration of l. 18 make it doubtful what part he played in the transaction. Possibly he was the real creditor, but, being under age, was represented by his mother, and hence *ὑπέρ* is doubtfully restored in l. 18; but this cannot be regarded as anything but conjectural.

That the document belongs to the papers of Dioscorus is proved by the verso; that it was written at Antinoopolis rather than at Aphrodito is indicated not only by the formulae but by the hand, which resembles other hands in documents from Antinoopolis and is quite unlike the characteristic hands of Aphrodito. Hence the *terminus ante quem* may be placed in A. D. 573, when Dioscorus was back at Aphrodito; and the hand, which indicates a date well on in the sixth century, makes it unlikely that it was written much, if at all, earlier than A. D. 560.

1785 recto.

1667 recto.

ομολογω εγω η προ]

γεγραμμ[ενη ια μετα] συναινεσεως των

προγεγρ[αμμενων]της Χαλοτυχου και

Θεοδο[σias εκουσα και πεπ]εισμενη ανε[υ] παντος

5 δολου κ[αι φοβου και βιας κ]αι απατης και α[ν]αγκης

και οι[ασδηποτε συναρπ]αγης τε και περιγραφης

παση[s ? απεσχηκεναι και] απειληφεναι και

[? πεπληρωσθαι παρα της ση]ς θαυμασιότη[ος]

τα προ[γεγραμμενα] νομισματα παρα

10 κερατια . [.] της απαλλαγης και

τελειας [αποδοσεως?]ι ὑπερ τε εμου και

του αυτου [μου υιου ? δυναμει τη]ς γεγενημενης μεταξυ

ημων σ[υγγραφης? και εκ τουτ]ου μηδενα λογου εχειν

2. ια: see l. 51.

3. Calotychus and Theodosia occur below in l. 53f., where they sign after the principal party, and where they are described respectively as the son of Stephen and the daughter of John. As the principal party is herself apparently the daughter of Calotychus, the Calotychus here may probably be the son referred to in ll. 12 and 19, named after his maternal grandfather. It is doubtful therefore whether Theodosia is a daughter of —ia, as her father was John; but it is of course possible that Calotychus and Theodosia had the same mother but different fathers. As —ia speaks throughout in the first person, it is however hardly possible to read here *τεκνων αυ*]της, though that would well suit the space. It is less likely, in view of ll. 12 and 19, that Calotychus and Theodosia were —ia's parents.

7. As *απεσχηκεναι* is a probable supplement, *κατὰ νόμους*,

which follows *περιγραφης* in Cair. Masp. ii. 67159, 16, can hardly have occurred here.

9. The short upright stroke after the lacuna suggests *ν* more strongly than any other letter. This would indicate as the reading *εκατο]ν*, which would suit the space excellently, but 100 s. is so unusually large a sum that it is perhaps hardly safe to read it on the evidence of a single stroke. If it is correct, *δ[ιακοσια* could be read in l. 10.

10. Perhaps *λογω* or *υπερ* is to be read before *της*.

11. *αποδοσεως*: cf. Cair. Masp. ii. 67126, 23.

12. *δυναμει*: or perhaps *προφασει*; but this seems too long.

13. *συγγραφης*: cf. Cair. Masp. ii. 67128, 36, where *συγγραφη* is used of an acknowledgement of debt (but see Maspero's commentary there).

- μητε ἐξέ[ι]ω μη εμε μη τους κλη[ρο]νομους εμους
 15 [μ]η διαδ[ι]οχους μη διακατο[χ]ους προς σε
 και κλη[ρο]νομους σουσ κα[ι] διαδοχου[ς] και
 διακατο[χ]ους μητε περι τη[ς] προειρημενης γεναμ[ε]ς
 μεταξυ η[μ]ων συγγραφης? υπερ[?] του προειρημενο[υ] μου
 υἱου μη[τε] περι οιουδη[π]οτε πραγματος το συνολον
 20 μικρου η [μεγαλου εγγραφου η α]γραφου ακριτου η κεκριμενῶ
 νοηθεν[τ]ος η μη νοηθεντος εις] νο[υ]ν [ε]λ[θ]ο[ν]τος
 η μη ελ[θ]ο[ν]τος γυμνασθ[ε]ντος η μη γυμνασθεντος
 σιωπη[θ]εντος η μη σιωπη[θ]εντος λεχθεντος
 η μη λεχ[θ]εντος αχθεντος η] μη αχθεν[τ]ο[ς]
 25 και μη [εγκαλειν σοι πωπ]οτε μητε εγκαλεσειν
 μητε εν [δικαστηριω η επιχωρ]ιω η εν ὑπεροριω
 μητε εκ[τ]ος δικαστηριου] μη δι εμο[υ] μη δι εντολεω[ς]
 μη δια π[α]ρευθετου προσω[π]ου ταυτης ενεκεν
 της αιτιας δια το εμε α[π]ηλλαχθαι και διαλελυσθαι
 30 προς σε [και προς την σην εντ]ελεστεραν ασφαλειαν
 επωμοσ[α]μην την αγιαν και ο[μ]οουσιο[υ]ν Τριαδα και
 την νικ[η]ν και διαμονην το[υ] καλλι[μ]ικῶ δεσποτῶ
 ημων Φ[λα]υιδ Ιουστινῶ τῶ] αιωνιου Αυγουστου
 Αυτοκ[ρα]τορος εμμενειν] πασι τοις εγγεγραμμ[ε]ς
 35 και κατα [μηδεν πωποτε παρ]αβηναι ει δε ποτε
 καιρω [η χρονω συμβαιη μοι] παραβηναι τα
 εγγεγρα[μ]μενα και υπεναν[τ]ιον ταυτης της
 διαλυσ[ε]ως ελθειν εφ ω εμε] παρα[σ]χ[ε]ιν] και . . ει
 σοι λο[γ]ω της τοιαυτης πα[ρ]αβασεως χρυσου
 40 νομισ[μ]ατα x εργ[ω] και δυναμει
 απαιτ[ο]υμενα και μη[δεν] ηττ[ο]ν αρραγη
 και ασα[λ]ευτον μενειν ταυτην την διαλυσιν
 δια παν[τ]ος ηνπερ σοι εθ[ε]μην προς ασφαλειαν
 κυριαν κ[αι] βεβαιαν παν[τ]αχου προ[φ]ερο[μ]ενην
 45 ὑποθε[μ]ενη τη ση θαυμα[σ]ιοτητι εις [π]αντα
 τα προ[γ]εγραμμενα και ει[ς] την απαιτησιν τῶ
 προστ[ι]μῶ ει ουτω συμβαιη] παντα μου τα ὑπαρχοντα
 και ὑπ[α]ρξοντα κινητα] και ακινητα
 ενεχυρο[υ] λογω και υποθηκ[η]ς δικαιω καθαπερ
 50 εκ δικ[η]ς και εις τα εγγεγρα[μ]μενα πα[ν]τα

18. υπερ: see what was said in the introduction. There is not room for ονοματι.

22. γυμνασθεντος: 'discussed'; cf. Socrates, *Hist. Eccl.*, vi. 7 (Migne, *P. G.* lxxvii, col. 685 C), και τοῦτο γεγύμνασται παρά τε τῶν παλαιωτέρων, και μάλιστα παρά Ὀριγένους. The same sense occurs in *P. Flor.* iii. 338, 4 (third cent.).

25. Cf. e. g. *P. Mon.* i. 7, 57.

26. Cf. *Mon.* 7, 59f.; 14, 70, and see Wenger's note at the

first reference.

27f. Cf. *Mon.* 7, 59; 14, 71, and see Wenger's note at the last reference.

37f. Cf. *Mon.* 7, 68.

38. και . . ει: if και is rightly read there is not room for [τιν]ειν. αγειν would suit the space and probably the slight traces, but it seems a very improbable word in the context.

επερ/ ω[μολογ] + (2nd hand) Ανρ/]ια θυγατηρ [? Καλο]τυχῶ
 η προγεγραμ[μενη εθεμην ταυτην] την διαλυσι[ν] και πειθομαι
 πασι του[ς εγγεγραμμενοις ως π]ροκ/ † Καλοτυχος Στεφανου
 55 ε[. . .] και Θεοδοσια θυγα]τηρ Ἰωαννῶ οι προγεγραμμενοι
] . . . ν θυγατρι Θε ον
]
]των

51.]ια:]ρα is also possible.

of εγραψα υπερ αυτης κτλ.

53. It seems probable that there is no change of hand. ε in . . . 55. Θεοδοσιου (or Θεοδοσια) and Θεοδωρου seem alike hardly
 1. 54 however cannot, in view of what follows, be the beginning possible readings.

PAPYRUS 1718.—Second half of the 6th Century.

Inv. Nos. 1785 verso + 1667 verso. Verso of 1717, *q.v.* Hand B (with some uncial elements) of Dioscorus, across the fibres; papyrus dark and much rubbed.

THIS important but perplexing text consists of metrological tables and reckonings written down by Dioscorus. The contents are of a somewhat miscellaneous character, but fall into four divisions. To discuss exhaustively the problems raised would exceed the scope of the present work, but it is necessary to indicate some of the difficulties or new conclusions to which the document gives rise; and for this purpose the sections are taken separately, (1) and (2) being however discussed together, as (2) helps to elucidate (1).

(1), ll. 2–59; (2), ll. 60–69.

The first section is devoted to the establishing of the ratio between various measures, both measures of the same table and measures of different tables, *e.g.* not only the artaba to the choenix and the modius, but the artaba to the litra and the uncia. The measures dealt with in the first part of the section (ll. 2–57) are the following: ἀρτάβη, μόδιος κουμουλ(ᾶτος), μόδιος ξυστός, διμάτιον (πέμπτον) μέτρ(ον), διμάτιον (ἕκτον) μέτρ(ον), μέντ, κούμουλον, χοῖνιξ, ξέστης, (λίτρα), οὐγκία. The method is to take one measure after the other (beginning with the μόδιος ξυστός) and compare it successively with each of the other measures; in each case the ratio is expressed both ways, thus: 'The modius xystus is to the artaba as 3:10. The artaba is to the modius xystus as 10:3'. In the case of a ratio of plurality to unity only the former is expressed; thus the artaba contains 3 modii cumulati, so that the ratio is 3:1, but only the 3 is written, preceded in the one case by επι:, in the other by π/. Before dealing with the terms used to express the proportion it may be remarked that the comparison cannot have been carried out completely; for since there are 11 measures, the possible combinations, if the ratio were expressed only one way, are 55; that is, since it is actually expressed both ways, there would be 110 lines. By the loss of the middle strip of papyrus, a number of lines have been lost; but since the extant or recoverable lines number only 56, this would imply a loss of 54, which is certainly too large. If the modius xystus were compared with all the measures it should occupy (excluding its relation to the modius cumulatus, which comes later) 18 lines (9 double ratios). Actually 12 lines are

preserved or recoverable; and this would argue a loss of 6 lines in col. 1. Similarly there should be (again excluding the relation to the modius xystus) 18 lines devoted to the modius cumulatus. Actually 16 are preserved, 2 of which are very imperfect. If, as we probably should do, we count these imperfect lines to the lacuna, that gives for it a space of 4 lines in col. 2; unless, which seems unlikely, something intervened between the last ratio of the modius cumulatus and that of the two kinds of modii. Probably therefore we can infer a loss of not more than 4 lines in col. 1, which would prove the comparison not to have been carried out fully for the modius xystus. Still less can it have been carried out for some of the other measures. This conclusion agrees with the evidence of the recto, which indicates a lacuna of about 1 inch.

The question next arises as to the way in which the proportions are expressed. This can best be illustrated by a comparison of 4 lines, *e.g.*:—l. 2 (mod. x. : artaba) $\epsilon\pi\iota : \gamma \pi / \ddot{\iota}$, l. 3 (artaba : mod. x.) $\epsilon\pi\iota [:] \ddot{\iota} \pi / \gamma$, l. 14 (mod. c. : artaba) π / γ , l. 15 (artaba to m. c.) $\epsilon\pi[\iota] : \gamma$. In all cases the measures are separated by the word $\pi\sigma\acute{\alpha}$ (or π°). This may probably be extended either $\pi\sigma\acute{\alpha}\kappa\iota\varsigma$ or $\pi\acute{\omicron}\sigma\alpha\iota$ ($\pi\acute{\omicron}\sigma\alpha$). The use of the word $\iota\sigma\acute{\alpha}\kappa\iota\varsigma$ by mathematicians (*e.g.* Eucl. v. 4) perhaps gives some support to the former; the latter may be supported by P. Rylands i. 27, 38 if we take the whole phrase here as an abbreviation of a longer one, and another analogy is the use of $\pi\acute{\omicron}\sigma\alpha\iota$ in Lond. ii. 265 (p. 259 ff.); and the plural $\chi\omicron\iota\acute{\iota}\nu\iota\kappa\epsilon\varsigma$ in l. 21 (*cf.* ll. 10–13) perhaps points in the same direction. But what of $\epsilon\pi\iota$: and $\pi/$? It is to be noticed that, where both figures are written, $\epsilon\pi\iota$: always comes at the beginning, whether the larger or the smaller number is placed first; but where only one is written $\epsilon\pi\iota$: is used where the relation is $x : 1$, $\pi/$ where it is $1 : x$. The latter fact, by itself, suggests that words expressive of excess and deficiency are intended; and it has therefore been suggested to the editor that $\epsilon\pi\iota\kappa\rho\alpha\tau\epsilon\acute{\iota}$ and $\pi\alpha\rho\alpha\lambda\epsilon\acute{\iota}\pi\epsilon\tau\alpha\iota$ are possible extensions. This does not, however, suit the cases where the ratio is given in full, for as already said $\epsilon\pi\iota$: and $\pi/$ always come in the same order. Moreover $\epsilon\pi\iota$ is nowhere furnished with a mark of abbreviation unless : serves that purpose. $\epsilon\pi\iota$: as an abbreviation of a verb or other word beginning with $\epsilon\pi\iota$ - seems *a priori* unlikely; and as a matter of fact the evidence of the papyrus suggests that : is to be separated from $\epsilon\pi\iota$. That evidence is indeed somewhat difficult to estimate owing to the uncertainty of the reading in many cases. In this, as in most of his compositions, Dioscorus has used an ink of inferior quality which fades in such a way as to make it often difficult to decide whether any particular mark is really ink or a discoloration or fibre of the papyrus. Moreover it so happens that the portions of the papyrus containing the ratios are, if anything, more rubbed or discoloured than the rest. So far as can be determined : follows $\epsilon\pi\iota$ in almost every case, the only exceptions (if : has not disappeared there) being probably ll. 12 and 40. On the other hand there seems no reason to suppose that it ever follows $\pi/$ where $\epsilon\pi\iota : x$ has preceded; but against the conclusion from this that : goes with $\epsilon\pi\iota$ must be set the fact that in one case certainly (l. 47) and in several cases possibly : follows $\pi/$ where $\epsilon\pi\iota : x$ has not preceded. This makes against the connexion of $\epsilon\pi\iota$ with : and suggests that this symbol is used like the modern :, though in a somewhat different way, to indicate proportion; and this conclusion is supported by the evidence of sections 3 and 4, where : occurs (ll. 71–80) without $\epsilon\pi\iota$. If so, $\epsilon\pi\iota$ is no doubt $\epsilon\pi\acute{\iota}$,¹ and in that case $\pi/$ must presumably be also a preposition. $\pi\rho\acute{\omicron}\varsigma$ is the general word to express a ratio, but (indeed for that very reason) does not seem a suitable word to express specially the ratio of the smaller to the greater. Since however this difficulty

¹ Prof. Hunt rather doubts this, but is unable to suggest an alternative explanation.

Berolini, 1864, pp. 232–234) and other sources a whole series of ‘provincial’ modii. One of these (‘das phönikisch-hebräische Saton oder die syrische Sabitha’) contains 22 sextarii; and Hultsch adds, ‘Zu seinem vollen Betrage erscheint dieser Modius in der Heronischen Stereometrie; von den Römern wurde er als provinzielles Mass zu $21\frac{3}{5}$ oder $21\frac{1}{5}$ Sextaren geschätzt’; and he adds, ‘Das gleiche Mass ist ferner der in der Heronischen Tabelle nächstfolgende Modius von 24 Sextaren, nur dass hier der Betrag nach attischer Norm gesteigert ist’. Here then we have, as in our table, modii of $21\frac{3}{5}$ and 24 sextarii. The definition of the two modii in the present document is important, as it probably serves to clear up a divergence between our authorities. One is *ξυστός*, the other *cumulatus*. *ξυστός* means that the corn was level to the rim of the measure, *cumulatus* that it was heaped up; and according to this distinction two measures of fixed capacity were established. Viedebantt (*Quaest. Epiph.* p. 91) has called attention to an inconsistency in ancient authorities, some of whom equate the Roman artaba to 3, another to $3\frac{1}{3}$, Roman modii. Is this due to a difference in the capacity of the modius, the reference being in the one case to the modius *cumulatus*, in the other to the modius *xystus*? It is true that in our table the modius must, as we have seen, be the provincial modius; but it seems likely enough that the same distinction might be made in the Roman modius, and that if an artaba of 48 choenices were taken as the basis of the system the modius would be increased in capacity so as to maintain the same relation of 1 : 3 (mod. cum.) or 3 : 10 (mod. xyst.); or, conversely, that if the provincial modius of 24 or $21\frac{3}{5}$ sextarii were adopted the artaba would be raised to 48 choenices with the same object. This may indeed be the very reason, on the one hand, for the introduction of the provincial modius, or, on the other, for the fixing of the artaba, in these tables or in the authority used by Dioscorus, at 48 choenices. As such an artaba is not known in actual use in Egypt, the second alternative is perhaps the more probable; but we are so rarely able to fix the capacity of an artaba in papyri that too much weight must not be laid on negative testimony. It may be added that in a lease in the new volume of the Cairo catalogue (Cair. Masp. iii. 67303) the tenant agrees to pay a rent of *σίτου καθαροῦ ἀρτάβας δέκα ἐμῶ ἑξαμέτρῳ ἐκάστης ἀρτάβ(η)ς* (l. 17 f.). If what is meant is an artaba-measure of 6 *μέτρα* we may perhaps conclude to the use of the 24-choen. artaba in this case. The tenant in question is from Tanyaithis in the nome of Apollonopolis Parva.

As regards the relation of the sextarius to the choenix, Viedebantt (*Quaest. Epiph.* p. 89; see the Greek authority on p. 59, l. 20) gives the ratio as 1 : 2; but Hultsch, *Metr.*² p. 625, fixes the Ptolemaic choenix as = 3 *κοτύλαι* and the Roman sextarius as = 2 *κοτύλαι*, which yields a ratio of 2 : 3, as in our papyrus. Thus the relation of 48 choenices and 72 sextarii to the artaba is correct. The divergence from Viedebantt’s text is presumably due to adjustment to the size of the 48-choen. artaba and the 24-sext. modius.

Some of the other measures call for discussion. The *διμάτιον* is the double of the *μάτιον*, for which see Wilcken, *Ostr.* i, p. 751 f.; Hultsch, *Archiv.* ii, p. 290. This is the Egyptian *m‘t* 3, which was stated by Brugsch to be $\frac{1}{12}$ artaba and of which another multiple, the *τριμάτιον*, was already known. The simple *μάτιον* occurs in several of Wilcken’s ostraca, all of the Roman period. Wilcken had already detected it in the Late Byzantine period in Wessely, *Wiener Denkschr.* xxxvii (1889), p. 131, App. 69, 6, *τῷ σῶ ματιαίῳ μέτρῳ*; in the Early Byzantine period it was employed in the Fayum (see below, note on p. 159); and it has now appeared in current use at Aphrodito (Cair. Masp. iii. 67325, where it is abbreviated *μ^α*). It may also occur in P. Flor. iii.

388, 87, α[. .]^ρ ματι^ο ϖ, but until the context is clearer this is uncertain. Our διμάτιον ϖ μέτρ. is $\frac{1}{6}$ artaba; this confirms the statement of Brugsch that the μάτιον was $\frac{1}{12}$ artaba. But two kinds of διμάτιον are here mentioned; how are we to explain their names? They are written in the MS. respectively διματι/ε μετρ/ and διματι/ϖ μετρ/; and the question must be raised how the latter part of the description is to be extended. Since the second is $\frac{1}{6}$, the first $\frac{1}{5}$ artaba, we cannot explain as ἕξ (πέντε) μέτρων or ἕξά-(πεντά-)μέτρον, which would mean that the one contained 6, and the other 5 μέτρα; and consequently it is clear that we must read ἕκτον and πέμπτον μέτρον. Now we already know of a series of measures containing the word μέτρον; see Wilcken, *Ostr.* i, p. 750 f.; Hultsch, *Archiv*, ii, p. 290 f., where instances are quoted of τέταρτον, ἕκτον, and ὄγδοον μέτρον as concrete fractions of the artaba. As we also hear (*ib.*) of a μέτρον ἕξαχοίνικον and a μέτρον τετραχοίνικον, it is probable, as Hultsch points out, that these μέτρα refer to an artaba of 24 choenices with concrete fractions of 6, 4, and 3 choenices (τέταρτον, ἕκτον, and ὄγδοον). Again, the Oxyrhynchus metrological papyrus (Oxy. i. 9 verso, p. 77, l. 8) states that the artaba contained 10 μέτρα, the μέτρον 4 choenices, the artaba therefore] having 40 choenices. To this artaba Hultsch gives the name (*Archiv*, ii, p. 293) of δεκάμετρον on the analogy of P. Fay. 90, 14, μέτρῳ ἑνδεκαμέτρῳ. If the μέτρον were of a constant capacity, this last measure would be of 44 choenices. It appears then that μέτρον, in addition to its general sense of 'measure', could mean, firstly, any fraction of an artaba, and secondarily a definite measure, containing 4 choenices,¹ and consequently varying in its relation to the artaba according to the capacity of the latter. This suggests that the διμάτιον ἕκτον μέτρον may have been originally $\frac{1}{6}$ of the artaba of 24 choenices¹ and that therefore the μάτιον = 2 choenices, as Hultsch takes it, *Archiv*, ii, p. 291. As the 24-choen. artaba would = 3 Roman modii, it might perhaps be suggested that in the present tables the artaba really intended is the 24-choen. artaba, and that the capacity 48 choen. is due to a confusion with the medimnus. But this is an excessively improbable mistake, and we do not know that the μάτιον was not $\frac{1}{12}$ artaba of any capacity. In that case it would contain 2 choenices when part of the 24-choen. artaba, but 4 when part of that of 48 choenices. Or again, it may have been raised in capacity, either actually, as a concrete measure, or theoretically, to suit a table taking the 48-choen. artaba as its basis. In either case ἕκτον μέτρον means '6th part' (of any artaba) and μέτρον is not the fixed μέτρον of 4 choenices.

A further point arises out of this. An Egyptian measure οἶφι is known, which Hesychius defines as 'οἶφιν (= οἶφιον, Wilcken, *Ostr.* i, p. 750¹), μέτρον τι τετραχοίνικον Αἰγύπτιον'. Brugsch, *Ägyptologie*, p. 380 f., gives its capacity as $\frac{1}{6}$ artaba, which, if the οἶφι were always of 4 choenices, suits the 24-choen. artaba. If Hesychius's statement is true, then μέτρον (as used in the Oxyrhynchus fragment), διμάτιον (on the 24-choen. standard), and οἶφι are synonyms, and the οἶφι contains 2 μάτια. Now the οἶφι was at this time still in regular use; see 1687, 11; Cair. Masp. iii. 67308, 3 f., τῷ σῶ ἰφίῳ μέτρῳ (addressed to Apollos, the father of Dioscorus); and particularly ii. 67138; 67139; iii. 67325. In 67138 and 67139 the οἶφι is not, as we should expect, $\frac{1}{6}$ but $\frac{1}{4}$ artaba; this is not indeed quite beyond doubt, as there are lacunae in the account and the arithmetic is rough, but Maspero's conclusion seems all but assured. If then the οἶφι always contained 4 choenices the artaba in question contained only 16 choenices, the smallest capacity yet established, while, since this artaba was equivalent to 3 modii, the modius contains only $5\frac{1}{3}$ choenices; but that the modius is the Roman modius, not some local measure, is at least

¹ But see the note on p. 159 below.

probable in view of the fact that many of the payments are for taxes. On the other hand, if it was not the capacity but the relation to the artaba that was constant the *οἰφι* should be $\frac{1}{6}$ not $\frac{1}{4}$ artaba. If we assume that this artaba in which taxes are paid and which contains 3 modii is the 24-choen. artaba the *οἰφι* then reaches a capacity of 6 choenices, which equates it with the *τριμάτιον* on the 24-choen. standard. This is perhaps the likeliest conclusion; but it still remains a difficulty how the *οἰφι* came to change both its capacity and its relation to the artaba. Moreover, in 67325 it appears to be $\frac{1}{5}$ artaba, *i. e.* it belongs to a decimal standard, which, if it contained 4 choenices, had an artaba of 20 choenices, if it contained 6, an artaba of 30 choenices. The most natural assumption, in view of previous evidence, would be that the *οἰφι* was always $\frac{1}{6}$ artaba on a duodecimal, $\frac{1}{5}$ artaba on a decimal, system; but the Cairo documents would rather indicate the proportions $\frac{1}{4}$ and $\frac{1}{5}$. A possible explanation of the difficulty is that the *οἰφι*, taken as $\frac{1}{6}$ (= *διμάτιον*) of the official Ptolemaic 36-choen. artaba (see below) so that it = 6 choenices, retained in the popular usage of Aphrodito, unlike the *διμάτιον*, its capacity rather than its ratio to the artaba. Consequently, when the Romans made the 24-choen. artaba the official artaba, the *οἰφι*, retaining its old capacity of 6 choenices, had to change its ratio to the artaba. The statement of Hesychius may be explained by supposing that either his authorities or the usage of other parts of Egypt retained the ratio rather than the capacity and thus arrived at an *οἰφι* which = $\frac{1}{6}$ 24-choen. artaba = 4 choenices.

We must now return to the *διμάτιον πέμπτον μέτρον*. As a fraction of the 24-choen. artaba this = $4\frac{4}{5}$, as a fraction of the 48-choen. artaba $9\frac{3}{5}$, choenices. These are unlikely fractions to have been the original capacity. Probably therefore this *διμάτιον* originally belonged not to a duodecimal but to a decimal system of artabas. Artabas of 40 and 30 choenices are known. If we assume an artaba of 20 choenices, a *διμάτιον* of 4 choenices would be $\frac{1}{5}$ of this. Adapted to a 40-choen. artaba the *διμάτιον* as $\frac{1}{5}$ artaba would contain 8 choenices. Thus we should have for the *διμάτιον* on the decimal scale the same varying capacities of 4 and 8 choenices as on the duodecimal scale; and by adding to the one scale the 30-choen. artaba and to the other the official Ptolemaic 36-choen. artaba we get a further *διμάτιον* of 6 choenices.¹ It seems therefore a probable conclusion that our *διμάτιον πέμπτον μέτρον* is a fraction of a decimal artaba adapted to the duodecimal scale. Having been originally $\frac{1}{5}$ artaba, it retained this ratio to the artaba and had consequently to be increased in capacity; and to mark the distinction between the two *διμάτια* the descriptions *ἕκτον μέτρον* and *πέμπτον μέτρον* were added. It may be observed in conclusion that the rare artaba-fractions $\frac{1}{5}$ and $\frac{1}{10}$ of Fay. 101; Teb. ii. 509 are as well adapted to the 30- or (supposed) 20-choen. artaba as to that of 40, which is probably meant in the former document (see Grenfell and Hunt *ad loc.*). In Cair. Masp. iii. 67325 fractions of $\frac{1}{5}$ also occur, and indicate that the artaba belongs to the decimal system. The $\frac{1}{5}$ artaba may well be the *οἰφι* of 6 choenices, so that the artaba will be one of 30 choenices.

¹ It is indeed possible that the 36-choen. and 30-choen. artabas were the original units of which the *μάτιον* was the twelfth or tenth part. Thus the original official capacities on the duodecimal scale would be: *μάτιον*, 3 choenices, *διμάτιον*, 6 choenices, *τριμάτιον*, 9 choenices. The capacities of 2, 4, and 6 choenices will then be a later innovation, consequent on making the 24-choen. artaba the official one. It is however to be noted that in Lond. ii. 428 (p. 313 f.) the *μάτ(ιον)*, which is there synonymous with the *μέτρον*, is, from the arithmetic, $\frac{1}{15}$, not $\frac{1}{12}$,

artaba. If the capacity of 4 choenices be there taken for the *μέτρον*, this would give an artaba of 60 choenices, which is most unlikely. Consequently it seems best to assume a capacity of 2 choenices for the *μάτιον-μέτρον*, which gives an artaba of 30 choenices and must be set against the capacity of 4 choenices given for the *μέτρον* by the Oxyrhynchus papyrus. This seems to imply that in some parts of Egypt it was the capacity of the *μάτιον* rather than its relation to the artaba which was constant.

Two other measures, the *μέντ* and the *κούμουλον*, call for notice. Of the first all that can be said is that the data of the present document are at variance with all our information. Hultsch identifies the *μέντ* as the Egyptian modius of 18 sextarii, *Metr.*² p. 631; *cf.* pp. 369, 450, and see the excerpt from Epiphanius, *Metr. Script.* i, p. 262, 11. Our *μέντ* has only $3\frac{3}{5}$ sextarii, and however we may manipulate modii and sextarii of various standards it seems impossible to reconcile this with the existing evidence.

The *κούμουλον* (Lat. *cumulus*) is new as a special measure; for though *κούμουλος* or *κούμουλον* was used as = *μόδιος κουμουλάτος* the present measure is quite distinct from the modius, standing to the modius *cumulatus* as 1:10 and to the modius *xystus* as 1:9. In an excerpt from Epiphanius, however, published by Viedebant, *Quaest. Eriph.* p. 51 ff. we find (p. 52) *Σάτον καλεῖται ἐκ τῆς Ἑβραϊδος διαλέκτου . . . ἔστιν ὁ μόδιος κουμουλάτος, ὥστε εἶναι τὸ κούμουλον ἤτουν τὸ ὑπερέχημα γινόμενον τοῦ μοδίου τὸ τέταρτον.* Here *κούμουλον* denotes not the modius *cumulatus* but its excess over the ordinary modius. In our table the m. *xystus* is to the m. *cumulatus* as 9:10 and the difference between them is $1\frac{2}{5}$ choenices, which is precisely the capacity of the *κούμουλον*. Consequently here also the *κούμουλον* is the *ὑπερέχημα γινόμενον τοῦ μοδίου*.¹ The word occurs also in Flor. i. 75 (= Wilcken, *Chrest.* 433), 21 and in Goodsp. 14, 7 (Vitelli); but there it refers to additional charges in connexion with the transport of corn taxes and not to a definite measure. The present papyrus does not indeed necessarily prove it to have been so; but this is certainly the natural explanation of its appearance here.

In conclusion, the fact that the artaba here contains 48 choenices and the necessity of supposing various adjustments in order to square these tables with existing data render it doubtful how far the whole document can be taken as representing actual practice. Since Dioscorus was a landlord and a tax-payer and had been *πρωτοκομήτης*, besides holding other important positions, he must have had practical knowledge of weights and measures; but even practical knowledge does not always prevent rather insubstantial theorizing. Nevertheless we have to remember that our metrological data, fairly abundant in the mass, are very incomplete for any particular period or locality; we know that there were wide variations in local usage; and we are hardly justified in dismissing the evidence of the present document till we have found directly contradictory evidence at Aphrodito itself.

Section 1 ends with two lines (ll. 58, 59) showing the ratio of the mina and the centumpondium, viz. 1:60; hence the centumpondium is equivalent to the talent. From Hultsch, *Metr.*² pp. 644, 673 the mina in question should be that of 20 unciae; yet in our table it has 120 unciae.

(3), ll. 71-78.

Line 70 is here omitted, as it is at present insufficiently deciphered to be comprehensible; but it does not seem to have any relation to section 3, and if, as suggested in the note, it relates to the ratio between cleaned and uncleaned wheat, it probably belonged to a distinct section, which perhaps commenced immediately after l. 69. Section 3 contains directions how to measure the capacity of various objects, viz. a granary, a ship, a canal, a *λάκκος*, and a wall; and probably illustrations were given. Unfortunately the bad state of the papyrus, which is here even more

¹ The passage from Epiphanius states the difference as a quarter (*τὸ τέταρτον*), *i. e.*, apparently, a quarter of the modius *xystus*. The modius *xystus* in our table contained $14\frac{2}{5}$ choenices, and a quarter of this is $3\frac{2}{5}$, not $1\frac{2}{5}$, while, if we refer Epiphanius's remark to the ordinary modius, as we probably should, taking

the m. *cumulatus* as 8, and consequently the m. *xystus* as $7\frac{1}{5}$, choenices, the difference is $\frac{1}{5}$ choen., whereas a quarter of $7\frac{1}{5}$ is $1\frac{1}{5}$; but this difficulty does not affect the argument in the text, as Epiphanius is quoted merely to illustrate the sense of *κούμουλον*.

rubbed and damaged than in the preceding part, renders all the details obscure. It should be added that more can probably be made out by happy conjecture; but the latter part of the lines is practically hopeless. The whole section may be compared with such treatises as Hultsch, *Metr. Script.* i, pp. 202–205; *Heronis Alex. Geom. et Stereom. Rel.* p. 188 ff., etc.; and some of the problems in the mathematical papyrus of Akhmim (*Mém. de la Miss. Arch. Fr.* ix. 1892).

(4), ll. 79–94.

This section deals with measures of length and offers like the others more than one difficulty. In ll. 79, 80 is stated the capacity of the γεωμετρικὸν σχοινίον in terms of various other measures. In ll. 81–86 is stated the number of cubits contained in various measures, except in l. 82, which gives the number of παλαισταί in the cubit. All these lines seem also to have contained something besides the statement of the capacity, perhaps a ratio of some kind; but hardly anything of this remains. The passage beginning in l. 87 is quite obscure, but was perhaps concerned with the ratio between the two kinds of σχοινίον. Col. 6 is too imperfect to be intelligible. Possibly the capacity of the σχοινίον was stated in terms of various measures.

From the portions recoverable the following table can be drawn up:—

στάδιον	1												
ἱερ. σχοιν.	4	1											
γεω. σχοιν.	$4\frac{1}{8}$	$1\frac{1}{24}$	1										
ἄμμα	$33\frac{1}{3}$	$8\frac{1}{3}$	8	1									
κάλαμος	$66\frac{2}{3}$	$16\frac{2}{3}$	16	2	1								
ξύλον	$133\frac{1}{3}$	$33\frac{1}{3}$	32	4	2	1							
πήχυς	400	100	96	12	6	3	1						
πούς	600	150	144	18	9	$4\frac{1}{2}$	$1\frac{1}{2}$	1					
σπιθαμή	800	200	192	24	12	6	2	$1\frac{1}{3}$	1				
λιχάς	1200	300	288	36	18	9	3	2	$1\frac{1}{2}$	1			
παλαιστής	2400	600	576	72	36	18	6	4	3	2	1		

An important datum of this table is the distinction between the ἱερατικὸν and the γεωμετρικὸν σχοινίον (which had already appeared in Oxy. iv. 669, 3 f., where we can now read ἱερατικόν in l. 4) and of both of them from the ἄμμα, with which the σχοινίον has hitherto been identified (see Hultsch, *Metr.*² and *Metr. Script.* indices, *s. vv.* ἄμμα, σχοινίον). The ἄμμα has here not 40 but 12 πήχεις, and the two kinds of σχοινίον contain respectively 100 and 96 πήχεις. The relation of the foot to the other measures is calculated from the statement of the papyrus that the γεωμετρικὸν σχοινίον contained 144 feet. The results show that the foot in question is the royal foot, πούς βασιλικός or Φιλεταίρειος (Hultsch, *Metr.*² p. 612).

Col. 1.]

	+ χμγ	
¶	μοδ/ ξυστή ποσὶ α— [	ε]πι : γ π/ ι
	α— ποσὶ μ° ξ/ [	ε]πι [:] ι π/ γ
	μοδ/ ξ/ ποσὶ διματι/ ς [μετρ/	ε]πι : θ π/ ε
5	διματι/ ς μετρ/ ποσὶ μ° [ξ/	ε]πι : ε π/ θ
	μοδ/ ξ/ ποσὶ διματι/ ε [μετρ/]	επι : γ π/ β
	διματι/ ε μετρ/ π°σὶ μ° [ξ/]	επι [:] β [π/] γ

	[μοδ/ ξυστή ποσὶ κουμουλ/	επι : θ]

7. π°σὶ : so written, apparently; cf. ll. 16, 17, 20, 32.

V.

Υ

	[κουμουλ/ ποσῆς μοδ/ ξυστῆς]	π/ θ
10	[μοδ/ ξυστῆς ποσῆς χοιμῆς/	ἐπι [:] οβ π/ ε
	[χοιμῆς/ πο[σῆς μ]οδ/ ξυστῆς]	ἐπι : ε π/ οβ
	[μοδ/ ξ[υστῆς ποσῆς γο[υ]γκίας	ἐπι τξ̄
	[γουγ]κ[ι]α[ι] ποσῆς μοδ/ ξυστῆς]	π/ τξ̄
	[μοδ/ κ[ου]μουλ/ ποσῆς ᾱ	π/ γ
15	α[̄] π[ο]σῆς μ[ο]δ/ κουμο[υ]λ/	ἐπι[ι] : γ
	[μοδ/ κ[ου]μουλ/ π[ο]σῆς διματι/ ε μετρ/	ἐπι : β :
	δι[ματι/ ε [μετρ/ π[ο]σῆς μοδ/ κομουλ/	π/ β
	μ ^ο [κ]ομο[υ]λ/ ποσῆς λ λιτρας	ἐπι : ρ̄ π/ γ̄
	λ [π]οσῆς μ ^ο [κ]ουμουλ/	ἐπι : γ π/ ρ̄
20	μ ^ο κομουλ/ π[ο]σῆς χοιμῆς/	ἐπι : ις
	χ[οιμ]ικες π ^ο μ ^ο κ[ου]μολ/	π/ : ις
Col. 2.]		
	ϕ μ ^ο κομουλ[/] π ^ο ξεστῆς	ἐπι [:] κδ̄
	ξε[στῆς] π ^ο μ ^ο [κ]ουμουλ/	π[/] κδ̄
	μ ^ο [κ]ομουλ/ π ^ο μεντ	ἐπι : κ π/ γ
25	μεντ ποσῆς μ ^ο κομουλ/	ἐπι : γ π/ [κ]
	μ ^ο κομουλ/ π ^ο διματι/ ε̄ μετρ/	ἐπι [:] ε π/ γ
	διματι/ ε̄ π ^ο μοδ/ κομουλ/	ἐπι : γ π/ ε̄
	μ[οδ/ κ[ου]μουλ/ π ^ο . . . ] . . . . .	. . . . .
	. . . . . ]	ἐπι : . [
30	μ ^ο ξυστῆς π ^ο μοδ/ κουμο ^υ λ/	ἐπι : θ π/ ï
	μοδ/ κομουλ/ π ^ο μ ^ο ξυστῆς	ἐπι : ï π/ θ
	διμα[τ]ι/ ε̄ μ[ε]τρ/ [π ^ο σῆς κομουλ/	ἐπι : ε
	κομουλ/ ποσῆς διματι/ ε̄ μ[ε]τρ/	π/ ε
	διματι/ ε̄ μετρ[/] π ^ο κομουλ[/]	ἐπι : [ε]
35	κο ^υ μουλ[/] π ^ο [δι]ματι/ ε μετρ/	π/ : ε
	διμα[τι/ ε] μετρ/ π ^ο μεντ	ἐπι : δ
	μεντ π ^ο διμα[τι/ ε] μετρ/	π/ : δ

9. π/θ : ε or β could equally well be read, but neither suits any ratio appropriate to the modius xystus ; θ suits the κοῦμόυλον, and hence the restoration.

12. γουγκίας : the ratio suits the uncia, which = $\frac{1}{2}$ libra (λίτρα), and the traces tend to confirm the reading, but the γ at the beginning is all but certain ; it can hardly be regarded, like many apparent characters in this document, as a mere stain on the papyrus. Probably Dioscorus has been misled by the common abbreviation γ̄ into thinking that οὐγκία began with a γ.

ἐπι τξ̄ : the sign : has probably, but not quite certainly, been omitted.

18. λ λιτρας : apparently Dioscorus wrote the symbol (= λ), and then, recollecting that this was its first occurrence, thought it might be ambiguous and so wrote the word in full, though without cancelling the symbol.

19. : is very doubtful, but the ink has perhaps flaked off.

21. : ις : the : is probable but not certain.

22. The : was possibly not written, as there is not much space between ἐπι and κδ̄.

27. διματι/ ε̄ : μετρ/ is omitted ; cf. ll. 38, 45. Between ε̄ and π^ο is what looks like a trace of ink, which might be meant as an abbreviation or symbol for μέτρον, but it is probably only a discoloration of the papyrus.

33. π/ε : it is very possible that : was written here, for though ε̄ is right there seems a trace of ink before it which at first sight suggests ι and may therefore be .:

35. The : looks certain but is not quite so, as the dots may be respectively the end of / and the turned up right downstroke of π. The same may be said of other places where : is read, or might be read, after π/.

37. Here the : is all but certain.

	διματι/ ε π ^ο ξεστ[ς]	επι : οβ [π]/ ε
	ξεστ[ς] π ^υ διματι/ ε̄ μετρ/	επι : ε [π/] οβ
40	διματι/ ε̄ μετρ[/] π ^ο χοινικ/	επι μη π/ ε
	χ ^ο [π] ^ο [διματ]ι/ ε̄ μετρ/	επι : ε [π]/ μη

Col. 3.]

	διματι/ ε̄ μετρ/ π ^ο χ ^ο	επι : η :
	χ ^ο π ^ο διματι/ ε̄ μετρ/	π/ η
	διματι/ ε̄ μετρ/ π ^ο λ	επι : ις ̄
45	λ π ^ο διματι/ ε̄	π/ : ις ̄
	διματι/ ε̄ μετρ/ π ^υ λ	επι : κ
	λ π ^υ διματι/ ε̄ μετρ/	π/ : κ
	χ ^ο π ^υ ξε[σ]τ[ς]	[επι : γ π/] β
	[ξεστ] π ^υ χ ^ο	επι : β π/ γ]

50	[κουμουλ/ π ^ο χ ^ο]	επι : η [π/ ε]
	χ ^ο π ^ο κο[υμ]ουλ/	επι : ε π/ η
	κουμουλ/ π ^υ ξεστ[ς]	επι : ιβ π/ ε
	ξεστ[ς] π ^υ κουμουλ/	επι : ε π/ [ι]β
	μεντ π ^υ λ	επι : ε
55	λ π ^ο μεντ	π/ ε
	α ^ο π ^ο λ	επι [:] ρ̄
	λ π ^ο α ^ο	π/ ρ̄
	μ[ν]α π ^ο κεντηναρ/	π/ ξ
	κε[ν]τηναρ/ π ^ο μνα	επι : ξ
60	η α ^ο εχει μ ^ο ξυστ[ς]	γ Ϟ'
	η α ^ο εχει μ ^ο κουμολ[/]	γ
	η α ^ο εχει μνα	ι

Col. 4.]

	η α ^ο εχει κουμουλα	λ
	η α ^ο εχει χοινικας	μη
65	η α ^ο εχει ξεστ[ς]	οβ
	η α ^ο [ε]χει διματι/ ε μ[ετ]ρ/	ε
	η α ^ο [ε]χει διματι/ ε̄ μετρ/	ε
	η α ^ο εχει μεντ	κ
	η α ^ο εχει λ	[ρ]

40. : has almost certainly not been written, but the ink may have flaked.

43. : may have been written here.

44. ̄ : = ̄; cf., for this symbol, the Akhmîm papyrus *passim*. The : is not certain before ε̄.

45. : is not certain.

47. : (which is made like ρ) is here certain.

50. η : this must be right, from the arithmetic, but what remains

suggests rather the bottom of β.

59. μνα : in this papyrus μν̄ seems to be an indeclinable word. It is perhaps written here εμνα.

60. Ϟ' : an unusual symbol for ̄; cf. 1760, 2, 3. The Akhmîm papyrus (plate ii) has Ϟ' made in the same way but without the ο.

63. At the end of this line and the next are single dots, apparently intended to separate this column from col. 5.

- 70 $\alpha\rho\alpha\beta/$ $\rho\upsilon\pi\alpha\rho$ [. . .] $\iota/$ $\kappa\alpha[\theta\varsigma]$ $\epsilon\pi\iota$: λ π° κ [. . .] . . . $\alpha\gamma\iota\omicron\varsigma$ $\epsilon\kappa$. . .
 $\theta\eta\sigma\alpha\upsilon\rho\omicron\nu$ $\mu\epsilon\tau\rho\eta\sigma\alpha\iota$ $\tau\omicron$ $\mu\eta\kappa\omicron\varsigma/$ $\epsilon\pi\iota$ $\tau\omicron$ $\pi\lambda\alpha\tau\omicron\varsigma$ $\pi/$ $\epsilon\pi\iota$ $\tau\omicron$ $\beta\alpha\theta\omicron\varsigma$ $\kappa\varsigma$ $\epsilon\pi\iota$ $\kappa\zeta$ $\pi/$. . .
 $\pi\lambda\omicron[\omicron\nu]$ $\mu\epsilon\tau\rho\eta\sigma\alpha\iota$ $\tau[\eta\nu]$ $\pi\rho\upsilon\mu[\nu]\eta\nu$ $\epsilon\pi\iota$ $\tau\eta\nu$ $\pi\rho\upsilon\mu[\eta]\nu$ $\omega\nu$ τ $\epsilon\pi\iota$ $\tau\eta\nu$ $\tau\rho\alpha\nu$. η . . .
 $\tau\omicron$ $\mu\eta\kappa\omicron\varsigma$ $\kappa\alpha\iota$ $\epsilon\pi\iota$ $\kappa\zeta$ $\pi/$ η $\pi/$ θ
 $\delta\iota\omega[\rho]\nu\gamma\alpha$ $\mu\epsilon\tau\rho\eta\sigma[\alpha\iota]$ $\tau\omicron$ $[\mu]\eta\kappa\omicron\varsigma$ $\epsilon\pi\iota$ $\tau\omicron$ $\pi\lambda\alpha\tau\varsigma$ $\kappa[\alpha\iota$ $\epsilon\pi\iota$ $\tau\omicron]$ $\beta\alpha\theta\varsigma$. κ θ . . .
- 75 $\lambda\alpha\kappa\kappa\omicron\nu$ $\mu\epsilon\tau\rho\eta[\sigma\alpha\iota$ $\tau\alpha$ $\alpha\nu\omega$ $\kappa\alpha\iota$ $\tau\alpha$ $\kappa\alpha\tau\omega$ [.]
 $\pi/$ $\tau\omega\nu$: $\lambda\bar{\varsigma}$ $\pi/$ [. . β] $\alpha\theta/$ $\epsilon\pi\epsilon\iota\delta[\eta]$ \omicron $\lambda\alpha\kappa\kappa/$ [.]
 $\tau\omicron\iota\chi\omicron\nu$ $\mu\epsilon\tau\rho\eta\sigma\alpha\iota$ $\tau\omicron$ $\mu\eta\kappa/$ $[\epsilon\pi\iota]$ $\tau[\omicron]$ $\upsilon\psi\omicron\varsigma$ $\epsilon\phi\epsilon$ $\kappa\alpha\iota$ $\epsilon\pi[\iota]$ $\tau[\omicron]$ $\pi[\lambda\alpha\tau\omicron\varsigma]$ $\kappa\zeta$ $\epsilon\pi\iota$ $\lambda\eta$. . .
 $\epsilon\pi[\epsilon\iota]\delta\eta$ \omicron $\sigma\tau\epsilon\rho/$ $\epsilon\sigma[\tau\iota?]$ $\pi\eta\chi[\varsigma]$ χ $\chi\omega\rho\epsilon\iota$ $\pi\lambda\iota\nu\theta\alpha\rho/$ [\cdot] $\lambda\eta$ \neq
 $\tau\omicron$ $\sigma\chi\omicron\iota/$ $\tau\omicron$ $\gamma\epsilon\omega\mu[\epsilon\tau]\rho\iota\epsilon/$ $\epsilon\chi\epsilon\iota$ $\pi\eta\chi\varsigma$ $\varsigma\varsigma$ $\alpha\mu[\mu\iota\varsigma]$ \neq η : $\kappa[\acute{\alpha}]\lambda[\alpha\mu\omicron\upsilon\varsigma]$ \neq $\iota\varsigma$ $\beta\alpha[\sigma\varsigma]$ $\xi/$ $\lambda\bar{\beta}$. . .
- 80 $\pi\omicron[\delta]\alpha\varsigma$ \neq $\rho\mu\delta$ $\psi\iota\theta\alpha\mu\alpha[\varsigma]$ \neq $\rho\varsigma\beta$ $\lambda\iota\chi\alpha[\delta\alpha]\varsigma$ \neq $\sigma\pi\eta$ $[\pi\alpha]\lambda\epsilon\sigma\tau\alpha\varsigma$ [\cdot] $\phi[\omicron\varsigma]$. . .

70. The lower part of this column is much broader than the upper, being equal to the upper part of col. 4 and col. 5 together. How far it extended to the right is not indeed quite certain, as this portion of the papyrus is so badly rubbed; but small traces of ink are visible far to the right, and it is probable that the lines extended in most cases a good deal beyond the limit at which the transcript ceases. To show that they are not complete ll. 70-72, 74-77, 79, 80 are followed by dots, but it is not possible to estimate how many letters are lost. It is not clear whether col. 6 extended further downwards than col. 5, but some traces at the very end of the roll suggest that it may have reached to the bottom. The present line is as yet obscure, but the traces suggest that it may have dealt with the ratio between uncleaned and cleaned grain. This could not indeed be a constant one, but a general average might perhaps be assumed in practical use; and the (very doubtful) ratio 30 : 20 seems not unreasonable. Before $\kappa\alpha[\theta\varsigma]$ it is hardly possible to read $\epsilon\pi\iota$; the word was clearly abbreviated, as / follows it, and $\mu\omicron\delta/$ would be just possible, but makes no sense. $[\alpha\rho\tau]\alpha\beta/$ is hardly possible. As remarked, $\lambda\pi^\circ\kappa$ is very doubtful (of κ only very little remains); if correct, it seems to show that $\pi/$ throughout stands for $\pi\acute{o}\sigma\alpha$ or $\pi\omicron\sigma\acute{\alpha}\kappa\iota\varsigma$ rather than $\pi\racute{\rho}\acute{o}\varsigma$ (see the introduction); but τ is perhaps as likely as π , the faint first stroke being very possibly only a fibre.

71. $\pi/$ $\epsilon\pi\iota$: $\kappa\alpha\iota$ is not possible, and an upstroke visible, with a cross-stroke, suggests $\pi/$. Perhaps the curious word $\pi\racute{\rho}\acute{o}\sigma\epsilon\pi\iota$ which several times occurs in the contracts is meant. $\acute{\epsilon}\pi\iota$ in this part of the papyrus stands for multiplication, as in the Akhmîm papyrus.

$\beta\alpha\theta\omicron\varsigma$: very uncertain, but $\upsilon\psi\omicron\varsigma$, which we should expect, is impossible.

$\pi/$: here again $\pi\racute{\rho}\acute{o}\sigma\epsilon\pi\iota$ may be intended, as we should expect the third factor. It seems quite conceivable that Dioscorus would specially mark out the third of three factors by the use of a stronger word: '26 (or 20, see below) multiplied by 27 and (the product) again by . . .'; cf. also l. 73. Whether the result was given is doubtful; l. 73 would seem to indicate not. Possibly therefore the line ended with the third figure; but there are traces of ink further to the right. Immediately after $\pi/$ all ink has disappeared. For $\kappa\varsigma$ perhaps κ alone should be read, the apparent ς being only stains on the papyrus. In either case it is a little curious that the smaller figure should come first, as the length was mentioned before the breadth, but $\kappa\zeta$ is certain.

72. This line is very difficult. $\pi\rho\upsilon\mu[\nu]\eta\nu$ may be a slip of the pen for $\pi\rho\omega\rho\alpha\nu$ ($\pi\rho\upsilon\mu[\nu]\eta\nu$ or $\pi\rho\upsilon\mu[\nu]\alpha\nu$ is certainly a more likely reading than $\pi\rho\omega\rho\alpha\nu$), but it does not seem very satisfactory to

be instructed to multiply the prow by the stern! The meaning might be that we are to measure from prow to stern to get the length ($\tau\acute{o}$ $\mu\eta\kappa\omicron\varsigma$ in l. 73); but it does not require a mathematician to tell us that, and very possibly the second $\tau\eta\nu$ $\pi\rho\upsilon\mu\eta\nu$ is a slip of the pen. The last word read is puzzling. It looks like either $\tau\rho\alpha\pi\eta[\nu]$ or $\tau\rho\alpha\nu\tau\eta[\nu]$. $\tau\rho\alpha\phi[\eta\kappa\alpha]$ (in the sense of 'beam') is hardly possible.

74. $\epsilon\pi\iota$ $\tau\omicron$ $\beta\alpha\theta(\omicron\varsigma)$: this reading is doubtful in the extreme, but it is what we should expect, and the trace at the end certainly looks like $\theta\varsigma$. The κ and θ further on are probably figures standing for two of the factors.

76. $\beta\alpha\theta(\omicron\varsigma)$: very doubtful.

77. $\tau\omicron\iota\chi\omicron\nu$: ν corr. from ς .

78. A continuation of 77. The meaning, if the reading is right, is, 'since the cubic capacity is 600 cubits it will take [.]38 bricks', but the dotted letters are very doubtful, particularly the ω and ρ . $\pi\lambda\iota\nu\theta\alpha\rho(\alpha)$ looks more like $\pi\lambda\omega\theta\alpha\iota/$, but ρ is not impossible, and $\pi\lambda\iota\nu\theta\acute{\alpha}\rho\iota\omicron\nu$ is a more likely word than $\pi\lambda\iota\nu\theta\acute{\alpha}\iota\omicron\nu$. Ducange cites a form $\pi\lambda\iota\theta\acute{\alpha}\rho\iota\omicron\nu$. A lost letter is assumed before $\lambda\eta$, where the papyrus is rubbed, because 38 seems too small a number; but perhaps $\pi\eta\chi\chi[\iota]$. $\chi\omega\rho\epsilon\iota$ $\pi\lambda\iota\nu\theta\alpha\rho(\alpha)$ $\lambda\eta$ should be read.

79. $\alpha\mu\mu\iota$ \neq η : the $\acute{\alpha}\mu\mu\alpha$ then contained 12 cubits; and $\iota\beta$ rather than μ ($\iota\eta$ is also possible) appears to be the reading in l. 81. According to Prof. Hunt the same length seems to be shown for the $\acute{\alpha}\mu\mu\alpha$ in a metrological text in P. Rylands ii. The existing authorities give 40 cubits as the length.

$\kappa\alpha\lambda\alpha\mu\omicron\upsilon\varsigma$ \neq $\iota\varsigma$: doubtful. Hardly anything of the ι remains, but the very faint trace indicates a straight upstroke. In Oxy. 669, 40 f. the length of the $\kappa\acute{\alpha}\lambda\alpha\mu\omicron\upsilon\varsigma$ should be between 4 and $6\frac{3}{8}$ cubits, and the present reading, which gives a length of 6 cubits, suits this.

$\beta\alpha\sigma(\iota\lambda\iota\kappa\alpha)$ $\xi(\nu\lambda\alpha)$ $\lambda\bar{\beta}$: very doubtful; but λ is fairly probable, and if it is right it is difficult to see what else we can read, as the $\gamma\epsilon\omega\mu\epsilon\tau\rho\iota\kappa\acute{\omicron}\nu$ $\sigma\chi\omicron\nu\iota\omicron\nu$ did in fact contain 32 $\xi\acute{\upsilon}\lambda\alpha$. For the epithet $\beta\alpha\sigma\iota\lambda\iota\kappa\acute{\omicron}\nu$ cf. Oxy. 669, 11.

80. $\psi\iota\theta\alpha\mu\alpha\varsigma$: ι $\sigma\pi\iota\theta\alpha\mu\acute{\alpha}\varsigma$. The reading is due to Prof. Hunt, and was inferred from the $\rho\beta$; the ρ is too indistinct to be read on palaeographical grounds alone.

$\lambda\iota\chi\alpha\delta\alpha\varsigma$: for the $\lambda\iota\chi\acute{\alpha}\varsigma$ see Oxy. 669, 31, where 2 $\pi\alpha\lambda\alpha\iota\sigma\tau\acute{\alpha}\iota$ = 1 $\lambda\iota\chi\acute{\alpha}\varsigma$. As the cubit contained 6 $\pi\alpha\lambda\alpha\iota\sigma\tau\acute{\alpha}\iota$, it contained 3 $\lambda\iota\chi\acute{\alpha}\delta\epsilon\varsigma$. Hence $\sigma\pi\eta$ is correct here, and the reading suits the traces. Hultsch however (see *Metr. Script.* index, s. *νν*. $\lambda\iota\chi\acute{\alpha}\varsigma$ and $\delta\iota\chi\acute{\alpha}\varsigma$) makes the $\delta\iota\chi\acute{\alpha}\varsigma$, not the $\lambda\iota\chi\acute{\alpha}\varsigma$, 2 $\pi\alpha\lambda\alpha\iota\sigma\tau\acute{\alpha}\iota$, the $\lambda\iota\chi\acute{\alpha}\varsigma$ containing 10 $\delta\acute{\alpha}\kappa\tau\upsilon\lambda\omicron\iota$, so that 1 foot = $1\frac{3}{8}$ $\lambda\iota\chi\acute{\alpha}\varsigma$. He remarks, however (*Op. cit.* i, pp. ix, 44), that the MSS. confuse $\lambda\iota\chi\acute{\alpha}\varsigma$ and $\delta\iota\chi\acute{\alpha}\varsigma$;

Col. 5.]

	το αμμα εχει πηχς	ἰβ̄
	ο πηχς εχει παλεστς	ς [. . .] η
	του ξ[υ]λον εχει πηχς	γ
	το σταδιον εχει πηχς	ῦ
85	το σχοι/ το ιερατι ^κ / πηχς	ρ̄
	το δε γεωμετρι ^κ / πηχς	ςς
	σχοι/ επι σχοι/ εφ. λυτα γι/	. . . . .
	σχοι/ και αμμ[ς] [

Col. 6.]

	δ̄ βηματα [
90	ϙ̄ σχοι[/] . [
	σχοι/ . [
	σχο[ι/] . [
	σχοι/ . [
	τα . . . [

and perhaps the two words should be interchanged in the texts he prints; or possibly the word *δικάς* should be rejected altogether.

81. It is not absolutely certain that the faint traces of ink discernible after this and several of the following lines really form part of these lines, but it seems probable that they do, though in some cases (*e. g.* l. 85) a blank space clearly followed the figure.

Possibly some sort of ratio was given.

83. *τον*: *sic*, apparently; it is not possible to read *το β(ασιλικον)*. The reading *ξυλον* is not certain but the capacity suits it.

87f. Perhaps a comparison of the two kinds of schoenium, followed by one between the schoenium and the *αμμα*.

89. *βηματα*: the measure so called. $1 \beta\eta\mu\alpha = 1\frac{2}{3} \pi\eta\chi\upsilon\varsigma$ (Hultsch, *Metr.*² p. 612).

III. THEBES.

PAPYRUS 1719.—Jan. 26–Feb. 24, A. D. 541 (?).

Inv. No. 1805. Acquired in 1907. Thebes; from Assuân (?). 7 in. × 6 $\frac{5}{8}$ in. In an open upright cursive hand, along the fibres; papyrus of very light colour.

WITH this document we begin the Syene papyri. These are a homogeneous collection, mainly, if not entirely, from the 'muniment room' of a single family and now divided about equally between the British Museum and the Königliche Hof- und Staatsbibliothek at Munich. Those at Munich, which were bought in Egypt by Dr. Zucker, have been published in full, with an elaborate commentary and excellent plates, by Heisenberg and Wenger (P. Mon. i); of the B. M. papyri a description was given by the present editor in *Klio*, xiii, pp. 160–174. They were bought in Egypt by Mr. R. de Rustafjaell in the winter of 1907 along with other MSS., and the vendors stated that they had been found near Thebes; but subsequent researches showed that the real provenance was the Elephantine island at Assuân. They form part of the

same family archive as the Munich papyri; but unlike them they include a few documents of earlier date, written in the neighbourhood of Thebes, and apparently unconnected with the Syene family. These are here placed in a special section.

Though these papyri come from the neighbourhood of Thebes, they may very likely have been found at Assuân. The statement that the Syene papyri came from Thebes may indeed suggest that these Theban papyri were actually found there and that their incorporation into a collection from Syene led to the erroneous assertion that all were from the neighbourhood of Thebes. This is quite possible; but it is equally possible that they had been taken to Syene on the settlement there of some member of the family to which the other papyri belonged; and some support to this view is given by the present document if the creditor is really a man of Syene (l. 5, note; and *cf.* too 1846). The hypothesis is further supported by the fact that these papyri are of earlier date than the others; but it cannot be regarded as proved.

All these Theban papyri relate to loans. The present one is a loan of 5 solidi to two persons, probably relatives, named respectively Paam and Paul. The former receives 4 s., which he is to repay in the same month (if *Μεχέρ* is rightly read in l. 1), and the latter 1 s., repayable in Epeiph with interest amounting to 2400 talents. This is an even higher rate than in Cair. Masp. ii. 67163, where see Maspero's introduction. Or the interest may be on the whole sum, in which case *αυτων* must be read in l. 12.

The date of the document is not quite certain. The name of Basilius can (in view of the indications furnished by the hand and the date of 1720) probably be recognized in l. 1, and the indiction is the 4th. The consulship of Basilius, A. D. 541, was a 4th indiction; if the year were a post-consulate it would be A. D. 556. In *Klio*, xiii, p. 161 *μετὰ τὴν ὑπατείαν* was supplied, on the evidence, as regards space, of l. 7, but some other lines where the supplement is practically certain indicate a shorter space. The size of the letters varies; but in the little which remains of l. 1 the letters are rather more widely spaced than in following lines, and *ὑπατείας* seems therefore the more probable reading.

[+ *υπατειας* Φλαουιου Βασ]ιλ[ε]ι[ε] [ὄ] τ[ὸ] ε]νδοξ[ο]τατου Με]χ[ε]ρ [.]
 [της] τεταρτης Ἰν[δι]κτι/
 [Αυρηλιος Πααμ ο] ευλαβ[ε]ς πρ[ὸς] [της] αγιας ε[κ]κλησιας
 [Καστρον] Παυλος α[π]ο του αυτο[ῦ] Καστρο[ῦ]
 5] . . λιω υἱῷ Ψασ[.]. Ζηνητιης απο
 [? Καστρον Μεμνον]ιων το[ῦ] Ερμωνθ[ι]το[ῦ] νομου χαιρειν
 [ομολογουμεν εχειν και] χρεωστειν σοι εις [ε]κ[τι]σιν και αποδωσιν
 [χρυσο[ῦ] δοκιμο[ῦ] ε]ι[ς] αριθμ[ὸς] νομισματ[ων] πεντε Πααμ μεν
 [ο προγεγρ[η]σ] π[ρ]εσβ[υ] νομισματα τεσσερα] ειληφοτι εν τω Μεχειρ
 10 [μηνη της τετ]αρτης Ἰνδικτι/ Παυλο[ς] δε νομισμα εν
 [ειληφοτι ε]ν τω Επειφ μηνη αρ[χ] πεμπτης Ἰνδικτι/ μετα της

4. *Καστρον*: perhaps *Κεραμεως*, as in 1720. As Paul's patronymic is not given he was probably the father, brother, or son of Paam.

5. *Ζηνητιης*: *Σηνητιης* cannot be read but is very possibly meant. The word should of course be in the dative.

8. *δοκιμου*: there does not seem room for the whole phrase *δοκίμου κεφαλαίου*, which occurs in 1721. *δοκίμου* seems to suit

the space better than *κεφαλαίου*.

εις αριθμ[ὸς]: the extension is *ἀριθμόν*, as shown by 1721, 5, the meaning being simply 'to the number of', 'amounting to'.

9. *ειληφοτι*: *ι*, presumably *εὐληφός*, 'who has received'. Hence *ειληφοτι* is read in l. 11, but it is possible that there the word was correctly written.

[αυτὸ φιλ]οτιμειας τουτ εστι ταλαντα δισχίλεια τετρακοσια
 [και εις] μειζονα σὸ ασφαλειαν ὑποτιθεμεθα σοι εν τα
 [.]ξ λογω και ὑποθηκη το ὑπαρχον ημιν χειροψέλλι[ν]
 15 [χρυσου]ν και ενωτιοῦ χρυσοῦν πτυχι[ι?]α δυο και ταυτα ειναι
 [υπο την σ]ην ακωλυτον δεσποτειαν ειναι μεχρι αποδω
 [σεως κα]ι [σ]υμπληρωσεως τα προκ/ χρεα συν τοκοις
 [.] και [εις σ]ην ασφαλειαν τ[ὸ]το π[ε]ποιη
 [μεθα το γραμματιον . . .

12. φιλοτιμειας: 'interest'. For this use of the word see 1721, 7.

13. εν τα: or εντα. The usual phrase is ἐνεχύρου λόγῳ και ὑποθήκης δικαίῳ but εντα is certain. Apart from εντα, it would be quite possible to read [ενεχυρο]ῦ in l. 14. Can ἔνθα be meant?

15. ενωτιου χρυσοῦν (sic) πτυχια δυο: what is meant is probably two of the pendants so common in ancient ear-rings. Two of these might very well be detached and pledged independently

of the rest of the ear-ring. χρυσοῦν was very likely written owing to the recollection of a previous χρυσοῦν. This supports the supplement at the beginning.

16. ειναι is pleonastic.

17. τα προκ/ χρεα: *l.* τῶν προκ(ειμένων) χρεῶν.

18. There seems too much room for [αυτων].

*τὸ*το: the line over ο is visible.

PAPYRUS 1720.—3 Feb., A. D. 549.

Inv. No. 1793 recto. Acquired in 1907. Thebes; from Assuân (?). $6\frac{1}{2}$ in. \times $4\frac{1}{2}$ in. In a rather small laterally compressed sloping cursive, along the fibres; papyrus of light colour. Folded from right to left. On the verso, in Coptic, a list of articles deposited [as security]; published by H. R. Hall, *Klio*, xiii, p. 173 f.

THIS is a receipt from Aur. Nonna to Aur. Mary for the full price of an ear-ring deposited with her as security for a debt. Evidently the ear-ring was of greater value than the amount of the debt, and Nonna, being unable to redeem it and in need of more money, now sells it to her creditor, receiving in return the balance between its value and the amount of the debt. As this balance amounts to 8 solidi, the ear-ring must have been a costly one—it seems hardly likely that νομίσματα in l. 15 is a slip of the pen for κεράτια.

[μετ]α την υπατειαν Φλ) Βασιλειοῦ
 του ενδοξοτατῶ Μεχειρ θ της δωδεκατης
 ινδῶ/
 Αυρ/ῆ Nonna θυγατηρ Τσαβινοῦ
 5 ορμωμῆς απο Καστρῶ Κεραμεως
 τῶ Θηβαιῶ νομῶ Αυρηλια Μαρια

2. This is no doubt the first 12th indiction after the consulship; in the second the year of Justinian would also be given.

4. Τσαβινου: Παβινου would be expected, but the reading seems to be as in the text, both here and in the endorsement. The name is the masculine Σαβινος preceded by the Coptic feminine article τ-, which is very curious, but there are instances in the

Syene papyri of names of men beginning with τ-; thus Τσιου in 1731, 7; 1733, 6 is clearly the name of a man, and Τσελετ probably another; see 1733, 32; Mon. i, 9, 32; and in several cases of patronymics (*e. g.* 1724, 37 *l.*, Διου Τακαρης) the second name, as it is not preceded by μητρῶς, is most naturally taken as that of the father.

- θυγατρι Παυλῷ ἀπο Καστρῷ Μερμονι/
του Ἐρμωνθιτου ν[ο]μῷ χαιρ/ῆ ἀντι του
ενωτιῷ χρυσῷ Ἑλληνικ/ ζ/ ενος
- 10 ε[μο]ν του οντος παρ[α σ]ῷ εἰς λογον ὑπο
θηκην ὑπερ φανερ[ῶ χ]ρεους χρεωστου
μενος σοι παρ εμῷ κατα τῷτο ομολογω
την τουτον τελειαν τιμην αυτοθι
απεσχον παρα σῷ ὑπερ αυτῷ ατινα
- 15 χρυσου νομισματα οκτω εκων ουν
και πεπεισμενος απηλλαχθην
προς σε και μηκεττι μηδενα λογον
εχειν προ[ς] σε περι τῷ[το]ν [α]λλ' εξουσιαν
.

Endorsed, along the fibres:—

(2nd hand?) [α]ποταγη γεναμῆς Α[υρ]/ Νοννα η Τσαβι ν[ο] [

9. ζ/ : = ζυγῷ. Ἑλληνικ(οῦ) probably goes with this word, not with χρυσοῦ; the gold conformed to the Greek ζυγόν, which probably indicates here the ratio of gold and alloy.

10. παρα σου: the supplement is uncertain. The ear-ring was deposited with Mary, as appears from what follows; but in later times παρά with the dative was often used for παρά with the genitive (see Jannaris, *Hist. Gr. Gramm.* § 1632), and it seems likely that here the opposite confusion has been made. παρ εμου, meaning '[which you had] from me' is possible, and the style of the whole document is so awkward that the ambiguity of the omission of any reference to the whereabouts of the ear-ring is not in itself an objection to this; but probably part of ε would be visible.

ὑποθηκην: *sic*, apparently.

11. φανερου: in the sense of τινός.

χρεωστουμένος: *sic*.

13. τουτον: *l.* τούτου.

14. απεσχον: *l.* ἀπεσχηκέναι.

15 f. εκων . . . πεπεισμενος: *l.* ἐκούσα . . . πεπεισμένη.

17. μηκεττι: *sic*, apparently.

18. εξουσιαν: the sense was no doubt 'but I give you authority to keep the said ear-ring'.

19. Νοννα η: *l.* Νόννας τῆς.

Τσαβι νου: *sic*; the space was no doubt occupied by the seal, which has however entirely disappeared. This endorsement may be by the same hand as the rest, as, though it is in a different style, some of its forms resemble those of the recto.

PAPYRUS 1721.—A. D. 542–543 or 557–558 (?).

Inv. No. 1794. Acquired in 1907. Thebes; from Assuân (?). 4 in. × 4½ in. In a tall laterally compressed sloping cursive hand, along the fibres; papyrus of light colour.

AN acknowledgement by a person whose name is lost of a debt of half a solidus as interest on a debt. It is somewhat curious to draw up a special contract for this purpose, as one would expect the interest to be specified in the loan itself; but the liability to interest may have arisen later than the debt, by non-payment at the proper time of a debt not originally liable to interest.

The provenance of this document is a matter of inference only, all names, whether personal or topographical, being lost; but the formulae, the hand, and the colour of the papyrus alike indicate the same origin as the two preceding documents. The 6th indiction mentioned is probably therefore one of the years suggested above.

.
ομολογω]

[εχειν κα]ι χρεωστειν σοι [εις εκ]
 τ[ισι]ν κ[α]ι αποδωσιν χρ[υσου]
 δ[ο]κιμου κεφαλαιου ει[s αρι]
 5 θμον νομισματιου ημισου[s]
 γι/ χ χρ/ ν^ο L ὑπερ ετοιμωσ εχ[ω]
 παρασχειν σοι ὑπερ φιλοτ[ιμι]
 ας του χρεωστουμενος σοι
 παρ εμου χρεωσ εν τω μηνι
 10 Παῦνι της παρουσης εκτης
 [ἴ]νδικτιωνος αναμφιλο
 [γως] κ[αι] προς σην ασφαλειαν

4. δοκιμον: corrected, probably from δοκιμον.

6. χ χρ/ : sic.
ὑπερ : ἴ. ὅπερ.

8. χρεωστουμενος : sic.

9. χρεωσ : sic.

IV. SYENE.

PAPYRUS 1722.—7-15 March, A. D. 573.

Inv. No. 1802. Acquired in 1907. Syene, 2 ft. 10 $\frac{3}{4}$ in. × 11 $\frac{3}{4}$ in. In a clear compact cursive hand, laterally compressed and inclined to the right, across the fibres; papyrus mostly in good preservation. Probably folded from the bottom upwards.

WITH this papyrus we begin the Syene papyri proper. As already mentioned (1719, introduction) these papyri are connected in the closest possible way with those at Munich; and the two collections must be studied together. The very elaborate and careful commentary which the editors of the Munich documents have added to their edition makes it unnecessary to comment very fully on the London texts, which rather supplement the evidence of those at Munich than add much that is novel. Reference may also be made to the article in *Klio*, xiii, p. 160 ff. already mentioned.

The papyri of this collection have been arranged in order of date, rather than by subjects, as a chronological order better illustrates the succession of ownership and fits in with the Munich texts. The present document is a sale by a person named Jacob and his wife Tsendia to Fl. Jacob, a drummer in the *numerus* of Syene, of a whole house at Syene. The formulae follow the general scheme seen in the other documents of the same class which this collection contains; the house seems different from any of those elsewhere sold, in whole or part; and though it is fairly certain that it must at some date have passed, with the title-deeds, into the possession of Patermuthius and Kako (see 1724, introduction), there are no means, in the documents which have been preserved, of determining the intermediate owners, if any.

Several letters in this document have been written over again. It does not seem worth while to call special attention to these cases.

P

- μετα την υπατειαν του δεσποτου ημων? Φλς Ιουστινου] Φαμεν[ω]θ ῑ. [τ]η[s] εκ[τ]η[s]
 ἰνδικτιονος εν Συνηη //
- Αυρηλιοι Ἰακωβ εκ πατρος Παιετος Ρωβην μητρος [
 το επιτηδευμα και η το'το' γαμετη Τσενδια εκ πατρος Σουρτ[ου] μητρος Τουωτε
- 5 αμφοτεροι καταμενουστες εν Συνηη παρεχοντες υπερ αυτων ὑπογραφεα και
 μαρτυρας τους εξης υπογραφοντας Φλαουῖω Ἰακωβω υἱῶ Ἰσακιου
 μητρος Τλο'δος τυμπαναρ/ το' αριθμου Συνηης και απο Συνηης χαιρειν
 Ομολογουμεν εκουσιω και αμετανοητω γνωμη και αδολω προαιρεσει
 και ειλικρινει συνειδησει κατα τηνδε την απλην εγγραφον ασφαλειαν
- 10 πεπρακεναι σοι σημερον και καταγεγραφεναι απο του νυν επι τον αι και
 εξης απαντα χρονου την ὑπαρχουσαν ημιν οικιαν εξ ολοκληρο' απο
 εδαφους εως αερος διακειμενην επι της αυτης Συνηης περι το νοτινον
 μερος του Φρουριου' και περι λαυραν της παρεμβολης και της οικιας Παπνο'θιο'
 Μαυρο' και του καμηλονος της βασταγης των Φιλων ελθο'σαν εις ημ[α]ς απο
- 15 δικαιο' αγορασιας παρα Αβρααμιου και Αλαμμονος υἱων Παυλο' Ουρανιο'
 και εις αυτους απο κληρονομικο' δικαιο' του αναπαυσαμενο' πατρω[ο]ς αυτων Παυλο'
 Ουρανιο' και εις αυτον απο δικαιο' κληρονομιας των γονεων αυτο' εν η τη απαση
 οικια εν μεν πρωτη στεγη κελλια δυο εν μεν νοτινον μεγα νευον εις βορρα
 εις το προσπαρακειμενον πυλονα αλλο δε απηλιωτικον νευον εις λιβα εις το
- 20 πυλονα και τα υποπεσσιον ητοι τ̄ρηρε εν δε τη δευτερα στεγη συμποσια δυο
 εν μεν νευον εις βορρα αλλο δε νευον εις λιβα εις το πεσσον μετα και των
 επανω αυτων δυο συμποσια ασκεπαστα εν τη τριτη στεγη εως αερος και
 ο πεσσος απο εδαφους εως αερος εισι δε γειτονες αυτης νοτο' ρυμη δημοσια
 μεθ ην οικια Διο' Ταγαριας βορρα οικια νυν Διο' Ἰσακιου του και Ποσιου
- 25 απηλιωτο' οικια Πετερουτος Μαρτυριου και Τηρο' Τηρονος γαμετης αυτο' λιβος
 ρυμη δημοσια εις ην νευει η αυθεντικη αυτης θυρα απαξαπλωσ ακολο'θως
 τη γεγενημενη ημιν περι το'το' πρασει ηνπερ σοι εξεδομεθα σοι εις πλεω
 τεραν σο' ασφαλειαν η οι εαν ωσι γειτονες παντη παντοθεν καθως
 ὑπηγορευσαμεν ημεις οι αποδομενοι και ουδεν ημιν ὑπολελειπται απρατον

1. For this method of dating cf. P. Flor. i. 15, and see the remarks in *Klio*, xiii, p. 162 f. The cross is on a separate fragment and on the verso of the papyrus. If it really belongs to this document the piece of papyrus in question was the first κόλλημα, which was always attached to the roll in the reverse way to the others. As regards the reading of the indiction it may be remarked that though the letters read are inferred only from the projecting upstrokes the reading is almost certain because no other word than *εκτης* seems to suit the traces. The *ι* after *Φαμενωθ* is probably followed by a second figure.

3. Ρωβην: apparently a variant form for *Ρουβήν*, Reuben.

4. το επιτηδευμα: cf. 1730, 5, ναύτης τὸ ἐπιτήδευμα. Here too very possibly ναύτης should be read in l. 3, sailors being the class of civilians most numerous represented in these papyri.

Τουωτε: Τουαστε and Τουαντε are also possible readings, but that in the text is the likeliest.

5. καταμενουστες: *ι*. καταμένοντες; the reading is certain.

7. Τλοδος: this is also the name of the mother of Jacob son of Dios-Pasaraei; but the Jacob here must be different, as

his father was Isaac and he is described as a drummer in the *numerus*.

απο Συνηης: *i. e.* Syene was his *origo*.

8. Ομολογουμεν: the enlargement of the *ο* seems to be deliberate, to mark the beginning of the document itself.

14. καμηλονος κτλ.: cf. Mon. i. 11, 23; 12, 18 f. The latter passage suggests that we ought to read τῶν (ἀπὸ) Φιλῶν.

18. βορρα: βορρά instead of βορρᾶν is not uncommon in these documents; cf. l. 21 below.

19. το: *sic*, both times.

20. τ̄ρηρε: the Demotic *ḥrr*; see *Klio*, xiii, p. 171 f. The word occurs also in Mon. i. 11, 27; 12, 22.

21. το πεσσον: πεσσός is masculine and the article is correctly written in l. 23 below.

22. *ι*. συμποσίων ἀσκεπᾶστων.

26. αυθεντικη αυτης: a letter (probably *ς*) has been washed out between these two words.

27. σοι is repeated by mistake.

28. γειτονες: the second *ε* corr. from *ι*.

- 30 εν τη προδεδηλουμένη οικια τιμης της προς αλληλους συμπεφωνημένης
και συναρεσασης χρυσοῦ δοκιμου νομισματιων παλαιοχαρακτων
ευσταθμων δεκαοκτω γι/ χρ/ νῶ ἢ γ ἤνπερ τελειαν τιμην αυτοθι
απεσχηκαμεν παρα σοῦ τοῦ ωνουμενου ημεις οι πεπρακοτες εν τη ενεστωση
ημερα δια χειρος εις χειρα ημων επι της αυτης Συνηης αριθμω και σταθμω
35 πληρη προς το εντευθεν σε τον ωνουμενον της προδεδηλουμένης
οικιας εξ ολοκληροῦ απο εδαφους εως αερος κυριευειν και δεσποζειν
και διοικειν και οικονομειν και οικοδομειν και πωλειν και χαριζεσθαι και τεκνοις
και εγγουοις διατασσειν και επιτελειν τα περι αυτης τροπω ω εαν αιρη
ακωλυτως και ανεμποδιστως και μη εγκαλειν σοι μητ εγκαλεσειν μηθῶ
40 ετερον τινα των εξ ημων ονοματος εν μηδενι καιρω κατα μηδενα τροπον
αφορμη μηδεμια δια το ως προειπομεν απεσχηκεναι ημας παρα σοῦ τελειαν
την προγεγραμμενην τιμην τον δε εγκαλεσοντα σοι η και αντιποιησομενον
περι της προδεδηλουμένης οικιας εξ ολοκληροῦ απο εδαφους εως αερος
η μερους αυτης ημεις οι πεπρακοτες αποστησομεν και καθαροποιησομεν
45 σοι ἰδιοις ημων αναλωμασι και εξεδομεθα σοι τηνδε την πρασιν
κυριαν ουσαν και βεβαιαν εφ υπογραφης τοῦ υπερ ημων υπογραφοντος και επερ/ρ/
ωμολογησαμεν και απελυσσαμεν (2nd hand) Ϝ Αυρηλιοι Ιακωβ Παιειτος Ρωβην και η τουτου
γαμετη Τσενδια Σουρτου οι προκ/ πεπρακαμεν την προκειμενην οικιαν εξ ολο
κληρου απο εδαφους εως αερος και απεσχηκαμεν παρα σου την προγεγραμ
50 μενην τιμην ε νομισματιοις δεκαοκτω και βεβαιουμεν την πρασιν ως προκ/
Φλς Φωτις Θαλασιου Αγουσταλι/ λεγς Συνηης αξιωθεις εγραψα ὑπερ αυτων
γραμματα μη ειδωτων (3rd hand) Ϝ Αυρηλιος Ιακωβ Ψεννησιου απο Συνηης μαρτηρω
(4th hand) Ϝ Φλς Διδυμος Σιλβανου απο βικαρ/ μαρτυρω
(5th hand) + Φλς Παπνῶθις Διου στρ/ λεγς Συνηης μαρτυρω
55 (6th hand) Φλς Ἰωαννης Πααμ στρ/ λεγς Συνηης μαρτυρω
(7th hand) Φλς Μακαριος Ισακιου στρ/ λεγ Συνηης μαρτυρω
(8th hand) Ϝ Φλς Αβρααμ Στεργοριου απο ακτουαρ/ λεγς Φιλων μαρτυρω Ϝ
(9th hand) Φλς Μακαριος Ποσιου στρατιωτης λεγεωνος Συνηης μαρτυρω
(10th hand) Ϝ Φλς Παιειων Ψαχωτος στρ/ λεγς Συνηης μαρτυρω
- 60 (1st hand) Ϝ Φλς Αβρααμις Παμητ κεντυρ/ λεγς Συνηης εσωματισα

31. παλαιοχαρακτων: cf. P. Mon. i. 15, 2; 16, 25.

32. γ: a mark of punctuation. The breathing over ἤνπερ is in the MS.

45. πρασιν: another instance of πρᾶσις as = *document* of sale, for which see Wenger on Mon. 4, 16 ff., against Mitteis, *Grundzüge*, p. 180.

47. Ρωβην: the first two letters are written over a deletion.

48. την: the last letter looks like μ but is probably ν; this writer forms several of his ν's rather like μ.

50. ε: *l. ἐν*.

53. βικαρ/: probably βικαριανῶν, not βικαρίων; see Wenger, Mon. i. 8, 47, note. The witness there is the same person as in the present case; the hand does indeed appear somewhat

different, but this is probably due to the use of a thinner pen.

54. This witness also occurs in Mon. 8 (l. 44). Διου here is not certain but possible, and the reading is probably confirmed by the hand, as seen in the facsimile of Mon. 8.

55. Πααμ: the μ is very doubtful.

56. Συνηης: *sic*.

57. Στεργοριου: the name Στερκόριος (= Lat. *Stercorius*) occurs in CIG. iv. 9553, and the present is probably a variant form. The first letter is indeed rather more like ε than σ, but *Ετ- or *Εγεργόριος is a very unlikely name.

60. εσωματισα: for this word see Mon. i. 3, 21, note. This is probably in the same hand as the body of the document, though, as usual in scribal signatures, formed a little differently.

PAPYRUS 1723.—7 Sept., A. D. 577.

Inv. No. 1801. Acquired in 1907. Syene. 1 ft. $0\frac{3}{4}$ in. \times $9\frac{1}{8}$ in. In a square upright cursive hand, along the fibres. Folded perpendicularly to the fibres, perhaps from right to left.

A LOAN of 4 solidi, by a *κυβερνήτης* whose name is lost and a woman named Anastasia, to Fl. Apa Dios (?), a soldier in the numerus of Syene. The money is not lent in equal shares; the man advances 3 s., the woman 1 s. The debtor pledges in security a quarter of a house; but no attempt is made, so far as appears, to fix the rights of the two creditors in proportion to the amounts lent by them. The possession of the property is given to them pending repayment of the loan; and as nothing is said of interest it is probable that this provision is intended as a substitute for it.

How the deed (and therefore presumably the property) came into the hands of Paternuthius, as we may probably assume that it eventually did, does not appear.

- [+ βασιλειας τ]ο^ν θειοτατου ημων δεσποτου Φλ^ς Ίουστι[ν]ο^ν του αιωνιου Αυγουστου
 [Αυτοκρατορος ετους δω]δεκατο^ν τοις μετα την δευτεραν υπατειαν του αυτου γαληνοτατου ημων
 3 [δεσποτου ετους δεκατου] και Φλ^ς Τιβεριο^ν του ευτυχεστατου και φιλανθρωπωτατου ημων
 Κα[ι]σαρος
 4 [? μεγιστου ευεργετου] ε^τους τριτου $\overline{\Theta\omega\theta\iota}$ της ενδεκατης Ἰνδικ/ εν Συνηη '—
 5 [Φλαουιος Απα Διος] Κυριακο^ν μητρος $\overline{\text{Τσαχωτος}}$ στρ^α/ αριθμο^ν Συνηης Αυρηλιω
 [υιω]ιου κυβερνητη απο της αυτης Συνηης και Αυρηλια Αναστασια θυγατρι
 [μητρος]ας απο της αυτης Συνηιτων χαιρειν ομολογω εσχηκεναι και
 [δεδανεισθαι παρ] υμων σημερον εις ἴδιαν μο^ν αναγκαιαν χρεϊαν παρα σου μεν
 [. χρυσου νομ]ισματια τρεια παρα σου δε Αναστασια χρυσου νομισματιον εν
 10 [ζυγω Συνηης χρ]υσου δοκιμου νομισματια τεσσερα γι/ χρ/ ν^ο δ̄ ζυγω Συνηης
 [about 14 letters]ας και ασφαλειας υπεθεμην υμιν λογω ενεχυρου και
 [? δικαιω υποθη]κη[s] το υπαρχον μοι τεταρτον μερος οικιας της μητρος μου
] . αρ . . . τρας
 [? τουτ εστι το . . .] . . [ον] μερο^ς απ[ο] τ]ης [? αυ]λη[s] συν] ε[ισο]δω [και] εξοδω και το λιβ[ικον]
 [μερος] [. . . συμπο]σι[ο]ν εν] δευτερα στεγη και[ι]
 15 [. τ]ριτη στεγη [επ]ανω του συμ[ποσι]ο^ν Τααμ [ω]στε τα προδεδηλουμ[ενα]
 [παντα ειναι υ]πο την υμων εξουσια[ν] και δεσπο[τει]αν και αυθεντειαν

1-4. For this dating clause see *Klio*, xiii, p. 162. The supplement in l. 1 is shorter than in succeeding lines, but *καὶ ὑπατείας* is not required in view of l. 2. Probably the cross was made very large.

3. *δεκατον*: see *Klio*, l. c.; Mon. 2, 8 ff., note.

φιλανθρωπωτατου: *sic*.

4. The supplement from Mon. 2, 11, τοῦ φιλανθρωποτάτου και εὐτυχεστάτου τρισμεγίστου εὐεργέτου Καίσαρος.

5. The name occurs in l. 26, but the reading there is not certain.

10. γι/ was probably not written before χρυσου, as it occurs later in the line.

δ̄: the stroke is not actually over the letter but to the right,

and is very short.

11. We should expect rather *καὶ εἰς υμων και ασφαλειαν*, but *ασφαλειας* is certain, and the small traces before *και* suggest *as*.

12. *δικαιω υποθηκης*: this is very doubtful both for the shortness of the supplement and for the unusual order, but the characters visible suggest *κη*. The η indeed looks rather like κ/, but η before σ is made in the same way elsewhere, *e. g.* in *Συνηης* in l. 6.

13. *αυλης*: very conjectural, but it suits the space well, the upstroke suggests η, and the minute trace visible before it is consistent with λ.

14. *εν*: there is not room for *εν τη*.

- [? και νμας αυτοις χ]ρησασθαι αχ[ρ]ι συμπληρω[σε]ως τω[ν] προγεγραμμενων
 [χρυσου δοκι]μου νομισματια τεσσερα· ἰδ[ι]ω μοῦ κ[ι]νδυ[ν]ω και εις ἡμων
 [ασφαλειαν] π[ε]ποιημαι ἡμιν τουτο το ὑποθηκιμα[ι]ον γ[ρ]αμματειον κυριο[ν]
 20 [και βεβαιον] απ[α]νταχου προ[ο]φερομενον μ[ε]θ' ὑπογ[ρ]αφης του ὑπερ εμοῦ
 [υπογραφοντο]ς και επρωτηθεις κατα προ[ο]σωπον ω[μ]ο[λ]ογησα κ, απελυσα Ϝ
 22 (2nd hand) [+ Φλς Απα Διος Κυ]ρ[ι]ακ[ο]υ μητρος Τσαχω απο Συνηης [ο] προκ/ εθεμην
 ταυτην τ[η]ν
 23 [ασφαλειαν] τεσσ[ε]ρων νομισματια και στοιχει μοι [π]αντα ως προκ/ Φλς Παυλος
 [.] στρ/ αριθμ[ο] Συνηης αξιωθεις εγρ[η]σα υπερ α[υ]τοῦ γραματα μη ειδοτ[ο]ς
 25 (3rd hand) [+ Φλς Απα Διος] Μαρτιοῦ ακτοῦ αριος αριθμοῦ Συνηης [μα]ρτυρω η ασφαλεια
 [ακουσας] παρ[α] Απα Διοῦ τοῦ και θεμενοῦ ειποντος μ[ο]ι και παροντος εν δη
 [μοσιω] τοπω + (4th hand) Ϝ Φλς Πατερμουθεις Ἰωαννης στρ^α/ α[ρ]ιθ[ο]μου Συνηης μαρτυρω +
 (5th hand) [+ Φλς Μηνας?] Διδυμου στρ/ αριθμου Συνηης μα[ρ]τ[υ]ρω + +
 (1st hand?) [+ δι εμου] Μαρ[κ]ου Απ[α] Διοῦ στρ/ α[ρ]ιθ[ο]μοῦ Συνηης ε[σ]ωματισθη +

18. The supplement is rather short, but nothing else is required.

νομισματια τεσσερα: *l. νομισματίων τεσσέρων.* The dot is in the MS.

22-24. This subscription is in a hand very like that of the body of the document, but there are some features which make it possible to take it as a different hand, and it seems unlikely that Paul wrote the document as well as the subscription, though the former may not actually have been written by Mark, who signs at the foot. Probably however it was.

23. νομισματια: *sic.*

24. At the beginning Πααμ (see Mon. 10, 27) would suit the space, but the hand is not the same as in the Munich document referred to.

εγρ[η]σα: *sic.*

25. Φλ(αουιος) Απα Διος Μαρτιου: from Mon. 1, 60. The reading here is not certain but suits the traces, and the hand is probably the same. It is therefore curious that in Mon. 1, dated in

A. D. 574, this witness describes himself as ἀπὸ ἀκτουαρίων. The soldier of this name in 1734, 29 is certainly different.

η: *l. τῆ.*

27. Ἰωαννης: *l. Ἰωάννου.*

28. Μηνας: from Mon. 1, 59. But it is very uncertain whether the hand is really the same.

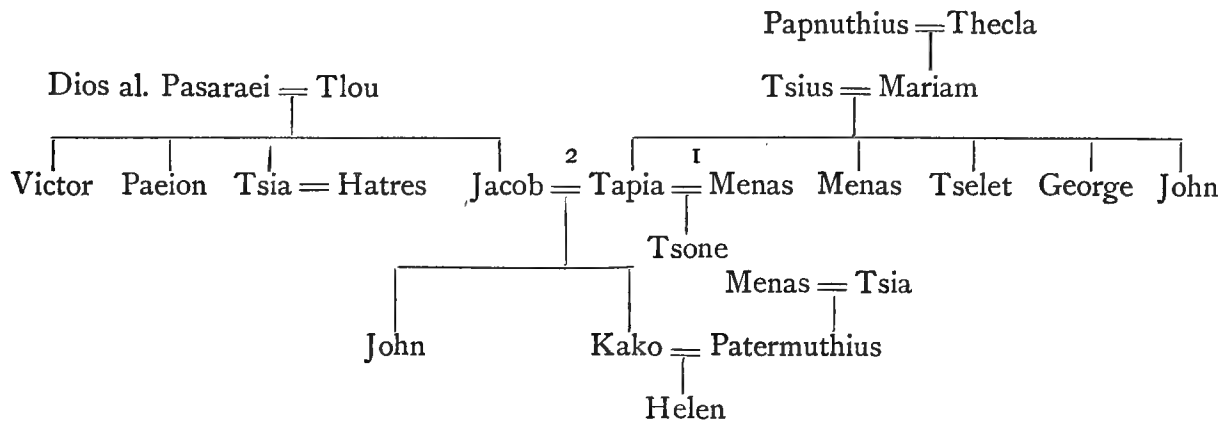
29. Μαρκον Απα Διοῦ: in *Klio*, xiii, p. 169 this name was read as above, and the writer identified with the Mark son of Apa Dius who wrote or was responsible for 1728; 1730; 1731; Mon. 3; 10; 11. Probably however the hand of the present signature is different, and the Mark of the documents referred to is therefore presumably, as taken by Heisenberg and Wenger, a civilian. Hence the remarks in *Klio*, xiii, p. 168, § 5 must be cancelled. But the hand may very likely (though not certainly) be identical with that of the Fl. Mark son of Apa Dius of 1727, 65; 1729, 46; Mon. 4, 51; 9, 102. It seems likely that Mark actually wrote the document.

PAPYRUS 1724.—A. D. 578-582.

Inv. No. 1797. Acquired in 1907. Syene. 4 ft. 9 $\frac{3}{4}$ in. × 1 ft. 0 $\frac{3}{4}$ in. In a large, easy, handsome cursive hand, with many flourishes, particularly at the beginning of the lines, across the fibres. In the subscriptions, and in one or two lines of the document itself, much of the ink has disappeared. In several places the upper layer of fibres (perpendicular) is defective, the under layer (horizontal) being visible. This was the original state of the roll, as the writing goes over these defective places. As the upper part is lost the papyrus was no doubt folded from the bottom upwards.

SALE by two sisters, Tsone and Tsere al. Tsia, daughters of Apa Dius and Rachel, to Patermuthius and his wife Kako, of parts of a house which had formerly belonged to their

great-grandfather.¹ This is the first appearance of the couple Paternuthius and Kako; but it is now unnecessary to say much of them and their family relationships, as reference can be made to Heisenberg's excellent account and genealogy in P. Mon. i, pp. 6-12, where also is summarized all that is known of Tsone and Tsere. It will however be well, for convenience of reference, to repeat the family tree given by Heisenberg, with an addition derived from 1733:—



As pointed out by Heisenberg (p. 11) the John of 1729, a monk, is probably, from Mon. 12 and 13, to be identified as a son of the Patechnumius who was πρόπαππος of the two vendors in the present document. He would therefore be great-uncle (H. 'Oheim') of the sisters. As he was also called Paptsius, whereas the John who in this document acts as guardian of the younger sister has a second name Kattas, the conjecture made in *Klio*, xiii, p. 166, that the latter was possibly the same as the John of 1729, becomes improbable.

The parts of the house sold are as follows:—

1. In the first story a κελλίον.
2. In the second story the συμπόσιον above the κελλίον just mentioned, a small δῶμα above the αἴθριον, and a third part of another small δῶμα.
3. A third part of the gateway and other συγκυροῦντα.

The dating clause being lost, the date of the document can be fixed only from the reference to the Emperor.

.

[και Ιωαν]νης ο και Καττας λεγομ[ενος αυλιζομενος εν τω μοναστηριω]
 [Παμπα]νης ταννυ δε εν τη [Συνηη ευρεθεις ο και αναδεχομενος]
 [την γνωμην] και την πιστιν τ[ης αφηλικος Τσιας? αδελφης της προγεγραμ]
 [μενη]ς Τσωνης εκ των αυτ[ων γονεων οι και εξης υπογραφεα παρε]
 5 χοντες τον υπερ αυτων υπογρ[α]φ[οντα και μαρτυρας τους εξης μαρ]
 τυρ[ουντα]ς ταυτη τη βεβαια πρασει Αυρηλιω Πατερ

¹ Heisenberg (P. Mon. i, p. 11) says 'Grossvater', but the word is πρόπαππος.

1-4. For the supplements see ll. 72-75. There the younger sister is called Τσέρη, but in l. 10 f. we find Τσίας τῆς κ(αι) Τσέρης λεγομένης. There is not room for all that in l. 3, and as Τσίας is put first in l. 10 it seems likely to have been used here.

4. The small traces at the beginning do not suit μενης very well, and the reading must be doubted. αμ[ενη]ς or perhaps

αμ[μενη]ς could be read, but such a division of the word seems very improbable here, though it occurs in the subscription, ll. 78-79. Possibly της|αυτης was written, but this also does not suit the traces very well.

6. Αυρηλιω: the ω is a correction, perhaps from α.

- μὲνθιω ὕῳ Μηνα κ, τη τουτου ευνουστατη συμβιω Αυρηλια Κακω
 θυγατρι Ἰακωβοῦ εκ μητρος Ταπιας ορμωμενοις απῶ τη[s]
 αυτης Συνηης χαιρ/ ομολογουμεν ημεις οι προγεγραμμε[νοι]
 10 Τσωνη και Ἰωαννης υπερ ονοματος Τσιας της κ, Τσερης
 λεγομενης δια το νεον της ηλικιας δια ταυτης ημων
 της εγγραφου ωνιακης ασφαλειας εκουντες και πεπεισμενοι
 ανευ παντος δολου και φοβου και βιας και απατης κ, αναγκης
 και συναρπαγης και οιασδηποτε κακοβοιας και κακ[ο]ηθειας
 15 και παντος ελαττωματος και φαυλου διανοηματος και
 πασης νομιμοῦ περιγραφης αμα δε ομνυμεν[ο]ι κατα της αγιας
 και ομοουσιου Τριαδος και νικης και διαμονης των γαληνοτ^α
 και τροπαιουχων ημων δεσπ^ας Φλαυῶν Τιβεριοῦ και Αιλιας
 Αναστασιας των αιωνιων Αυγουστων και Αυτοκρατορων
 20 πεπρακεναι ὑμιν σημερον και καταγεγραφηκεναι νομω
 πρασεως και αιωνια κατοχη και παντι πληρεστατω
 δεσποτειας δικαιω το υπαρχον ημιν μερος οικιας απο της
 οικιας λεγομενης Πατεχνουμιοῦ του προπαπποῦ ημων
 εν ω τω αυτω μερει οικιας εν μεν πρωτη στεγη κελλιον
 25 εν εν τω πυλονι νεον επι βορρα και το επανω αυτοῦ
 συμποσιον νεον επι βορρα εις την παραδρομιδα τοῦ
 πεσσοῦ εν δευτερα στεγη και το μικρον δωμα επανω
 του αιθριοῦ νεον επ απηλιωτην εις την μικραν αιθραν
 και το τριτον μερος ημων απο τ[ο]υ ἄλλοῦ μικρου δωματος
 30 επανωθεν του ακκουβιτοῦ Ἰακωβοῦ Πασαραῖτος σοῦ δη πατρος
 Κακω και σοῦ δη Παθερμοῦθιοῦ πενθεροῦ και το τριτον μερος
 απο παντων των συγκυρουντων χρηστηριων τοῦ τε προθυροῦ
 και πυλονος και πεσσοῦ κ, ημικλιβανοῦ προς την μεχρι νυν
 κρατησασαν νομην τε και δεσποτειαν γειτονες δε της
 35 απασης οικιας ἀφῆς πεπρακαμεν ὑμιν το αυτο ημων
 μερος εισιν ουτως νοτοῦ η οικια Διοῦ Κελωλ βορρα η δημοσια
 λαυρα εις ην ηνεωκται η αυθεντικη κυρα λιβος η οικια Διοῦ
 Τακαρης απηλιωτοῦ η οικια Πατεροῦτος οιοι δ᾽ αν ωσι γειτονες
 παντη παντοθεν εκ τετραγωνοῦ και τετραπλευροῦ καθως
 40 υπηγορευσαμεν ημεις οι αποδομενοι εν στοματι τιμης
 της προς αλληλους συμπεφωνημενης και συναρεσασης
 επι συμφωνοις απαραβατοις χρυσοῦ νομισματιων
 δεκα ζυγω Συνηης γι/ χρ/ ν^ο ἰ ζ^ο/ Συνη^ς ηνπερ την

11. λεγομενης : ης corrected from ους.

12. εκουντες : σιζ.

18. Φλαυῶν : σιζ.

20. ὑμιν : ὅ probably a correction.

23. λεγομενης : in l. 77 γενομένης is written, and very possibly λεγομένης here may be a slip of the pen. But the house may have been popularly called *οικία Πατεχνουμίου*.

28. αιθραν : apparently used in much the same sense as

αἶθριον.

37. κυρα : altered from *θυρα* (certainly not *κυρα* to *θυρα*), presumably through a misapprehension.

38. Τακαρης : clearly a variant form of *Ταγαριας* in 1722, 24.

Πατεροουτος : by the time *s* was reached the writer's pen was beginning to run dry. Having dipped it in the ink he rewrote the *s*; in the rest of the line the ink is darker than in the earlier part.

- εγκειμενην τελειαν τιμην αυτοθι απεσχηκοτες παρ ὑμων
 45 των ωνουμενων δια χειρος εις χειρα ημων αριθμω κ,
 σταθμω πληρει και βεβαιωσωμεν υμιν την πρασιν
 παση βεβαιωσει δια παντος και απο παντος τοῦ επελευ
 σομενοῦ ὑμιν κινδυνω ημων και πορω της μετρικης
 ημων υποστασεως της και ενεχομενης εις αποσοβησιν
 50 και καθαροποιησιν ταυτης ημων της παρουσης
 βεβαιας πρασεως και εφ ω υμας απεντευθεν τοῦ αυτοῦ,
 τριτου μερους κυριευειν και δεσποζειν και πωλειν και μετα
 πωλειν και οικειν και κατοικειν και οικοδομειν και εποικο
 δομειν κτασθαι χρασθαι παντι αρεσκοντι υμιν τροπω
 55 ανεπικωλυτως και ανεμποδιστως τινος των εξ ονο
 ματος ημων η κατα γενος αγχιστενοντος μη δυνησομενοῦ
 καιρω πωποτε η χρονω επιφυηται ὑμιν η διαιταν
 καθ' υμων κινησαι δια το ημας δεδεχθαι και πεπλη
 ρωσθαι της εγκειμενης τιμης ει δε οπερ απει ασθηνη
 60 σωμεν περι την αποσοβησιν και καθαροποιησιν ταυτης
 ημων της βεβαιας πρασεως εφ ω ημας επιγνωναι
 την εγκειμενην τιμην εν διπλω μετα και τοῦ
 επαναγκες ερρωσθαι την παρουσαν βεβαιαν πρασιν
 ηνπερ εθεμην υμιν κυριαν ουσαν και βεβαιαν και αρραγη
 65 και ασαλευτον και εννομον απανταχου προφερομενην
 μεθ' υπογραφης τοῦ υπερ ημων υπογραφοντος κ, των
 εξης μαρτυρουντων και εις τα προγεγραμμενα παντα
 επερωτηθεντες ουτως εχειν ωμολογησαμεν και απε
 λυσουμεν Ϙ (2nd hand) Ϙ Αυρηλια Τσωνη θυγατηρ Ραχηλ εκ πατρος
 70 Απα Διου ορμωμενη απο Συνηης μετα και του κυριου αυτης
 ανδρος Αυρηλιου Ισακιου υιου Κωσταντιου του και συνενουτος
 και συνευδοκουτος αυτη και Ἰωαννης ο και Καττας λεγομενος
 αυλιζομενος εν τω μοναστηριω Παμπανης τανυν δε εν τη Συνηη
 ευρεθεις ο και αναδεχομενος την γνωμην και την πιστιν της αφηλικος
 75 Τσερης αδελφης της προκ[ε]μ[ε]ν[ε]ς Τσωνης εκ των αυτων γονεων
 πεπρακεναι υμιν σημερον το [υ]παρχον ημιν μερος οικιας απο οικιας
 γενομενης Πα'τε'χ'νουμιου τ[ου] προπαπ[του] ημων και πεσχηκαμεν την τελειαν

44. εγκειμενην: the first υ (at which letter the scribe refilled his pen) corrected from λ.

48. μετρικης: in the same sense as μετρίας, 'modest'; cf. 1731, 30.

59. απει: *l. ἀπέιη.*

60. ταυτης: the meaning of the character over υ is not clear. The υ however is rather small, and perhaps the scribe intended this sign to take its place.

64. εθεμην: *l. ἐθέμεθα.* Perhaps the scribe was using as his model a document in which there was a single vendor.

68. επερωτηθεντες; the scribe first wrote επερωτηθει (for -εις); see the preceding note.

70. του κυριου: a noteworthy instance of a κύριος for a woman at this period; see Wenger's notes on Mon. I, 3; 7, 8-15.

71. συνενουτος: *l. συναινούντος.*

72. Καττας: in *Klio*, xiii, p. 166 this was read as *Κανμάς* or *Κουττάς*. The present reading was given by the subsequent discovery of the fragment containing ll. 1-2.

73. Παμπανης: this reading was separately suggested by Dr. Crum, who refers to Amélineau, *Géographie de l'Égypte*, p. 296 f. for a village of this name, and by M. Jean Maspero. In *Klio*, xiii, p. 166 Παμπάνης was read. This and Παταπάτης are equally possible.

74. γνωμην: cf. Mon. i. 14, 12 and Wenger's note.

76. πεπρακεναι: *l. πεπράκαμεν.*

77. πεσχηκαμεν: *sic*, apparently; but it is just possible that the initial α was actually written, and that the ink has disappeared.

- τιμην εν χρυσου νομισματιοις δεκα και στοιχει ημων παντα τα εγγεγραμμενα ως προκ/ Ἰωαννης Αβρααμιου ελαχς πρεσβυτερ/ της τοῦ Θεου
- 80 αγιας εκκλησι/ Συνηης [α]ξ[ιω]θεις εγραψα υπερ αυτων εν δημοσιω τοπω γραμματα [μ]η ειδοτων Ϝ
 (3rd hand) Ϝ Φλς Διωψ Αλ[ε]ξ[ανδρ]ου στρ/ αριθμου Συνηης μαρτυρω +
 (4th hand) + Φλς Ατρης Πετρου στρ/ λεγ[ς] Σ[υ]η[η]η[s] και απο βικαρ/ μαρτυρω +
 (5th hand) Ϝ Φλς Ἰωσηφ Ερμεια στρ^α/ [αριθμου] Συνηης μαρτυρω
- 85 (6th hand) Ϝ Φλς Ατρη Μαρ[κ?]ῶ αγωνταλιῶ αριθμοῦ Συνηης μαρτυρω Ϝ
- 86 (7th hand) Ϝ Φλς Μακαριος υἱος Ακ . . . στρ/ [αριθμς] Συνηης μαρτυρω τη πρασει ακουσας παρα των θεμενων
- 87 (8th hand) Ϝ Φλ, Μουσαιος Ἰωαννο[υ] αριθ[μς] Συνηης μαρτυρω
- (1st hand) Ϝ δι εμοῦ Θεοφιλου ελ^α [δια]κ^ο/ εγενετο Ϝ

82. Διωψ: a curious name, but this is the likeliest reading.

85. αγωνταλιον: *l. αὐγουστάλιος. στατιοναριον*, which was suggested in *Klio*, xiii, p. 167, seems impossible, and, though the present reading is not certain (the first letter is more like σ than α, and it is doubtful whether any ink, completing the loop of α, has disappeared), the other letters strongly favour it.

86. Ακ . . .: the reading is doubtful, but *Ισακιου* (1722, 56) seems impossible; moreover the hand is almost certainly different.

88. διακο(νου): the reading is given by 1733, 73, where the hand is clearly identical with that of the present contract.

PAPYRUS 1725.—6 March, A. D. 580.

Inv. No. 1799. Acquired in 1907. Syene. $5\frac{3}{4}$ in. \times $6\frac{1}{2}$ in. In a compact, upright cursive, along the fibres; papyrus rubbed in the middle. Folded from right to left. Beginning of P. Mon. 3.

BEING the upper part of Mon. 3, this fragment was published with that document; but it seems advisable, for the sake of completeness, to repeat it here. For the continuation reference must be made to the Munich volume.

The document is an acknowledgement of a debt. The opening formula, ὁμολογῶ . . . ἔχειν καὶ χρεωστῆν, rather suggests a loan, but l. 12, ὑ]πὲρ τοῦ συμπεφωνημένου, shows that the debt is in respect of an agreement. The debtor is the husband of the creditor; and this fact suggests that the debt is for the *donatio propter nuptias*. The same view of its nature is now taken by M. J. Maspero in his introduction to *Cair. Masp.* iii. 67310; and the reading at the beginning of l. 13 (except σου, inserted for reasons of space) is due to his suggestion there. The present editor had previously conjectured, on the strength of 1711, 20, σ[οι προ γαμου δωρου]; but 67310 shows that δωρων in 1711 is a mistake for δωρεων, and the apparent σ is more probably γ, smudged at the foot.

Ϝ βα[σι]λειας και [υπα]ρειας του θειοτατου ημων δεσποτου
 κα[ι] μεγαιστοῦ ε[υε]ργετοῦ Φλαυῖοῦ Τιβεριοῦ Νεου Κων
 σταντινοῦ το[υ] αιωνιου Αυγουστοῦ Αυτοκρατορος ετους

1-4. Here Tiberius's reign is reckoned from his accession, and the reign coincides with the post-consulate. In 1726, as in Lond. iii. 774 (p. 280), the more usual method is followed of

dating from his proclamation as Caesar.
 2-3. Κωνσταντινοῦ: *sic*.

- δευτερου Φαμενωθ δεκατη της τρισκαιδεκατης ἰνδ/
 5 εν Σηνηη /—
 Αυρηλιος Ἰακωβ εκ πατρος Κωσταντιο^ν εκ μητρος
 Μαρίας να[υ]της απο Σ[υ]νηης Αυρηλια Μαριαμ
 θυγατρι Αλλ[α]μονος? μητρ]ος Ταπιας ορμωμενη
 απο της αυτης Σηνηης ? τη] μου συν Θεω συμβιω
 10 χαιρειν ομ[ολογω εγω ο προ]γεγραμμενος Ἰακωβ δια
 ταυτης μ[ου της εγγρα]φο^ν ασφαλειας εχειν
 και χρε[ωστειν σοι υ]περ του συμπεφωνημενο^ν
 γ[αμικου σου εδνου] χρυσο^ν δοκιμου νομισ
 μα[τρια τρια ζυγω Σηνηη]ς γι/ χρ/ ν^ο γ ζ/ Σηνηη]ς απερ
 15 τα [? προκειμενα χρυσο^ν νομισματα τρια ζυγω
 [κτλ. (Mon. 3)]

Endorsed, along the fibres:—

+ γρ/ γενομ/ π/ Ἰακωβου Κωστα[ντιου κτλ.]

4. δεκατη: a trace at the end suggests that δεκατης may have been written. In Mon. i, p. 47 της was omitted by an oversight on the part of the present editor.

8. Αλλαμονος: the reading is probable as the two λ's are almost

certain.

9. τη μου . . . συμβιω: the order is curious, but the reading seems indicated by the remains. For μου perhaps ε]μου.

PAPYRUS 1726.—A. D. 581.

Inv. No. 1803 A. Acquired in 1907. Syene. Fragments, none of which contains a complete line. In a large rather sprawling hand, across the fibres. Beginning of P. Mon. 4.

HERE again the text has already been published in the Munich volume along with that of the document to which it belongs; but as some further readings have since then been arrived at it seems advisable to include it in this catalogue. The document is the sale of a boat.

-
 του αιωνιου Αυγουστου και Αυτοκρ]ατορος ετους εβδομο^ν
 [υπατειας του αυτου ε]υσεβεστ[ατου ημω]ν δεσποτο^ν ετους τριτο^ν
 ινδικτ]ιμο^ν ε[ν Συ]η[ν]η
 5 [+ Φλ] Πατερμουθιος εκ πατ]ρος Μηνα το^ν και λεγομενο^ν Βηνηε
 [μητρος στραιωτης τειρων αριθ]μῶ Σηνηης και απο της αυτης
 [Σηνηης ορμωμενος ο και εξης υ]πογραφεα παρεχω[ν] τον υπερ αυτου
 [υπογραφοντα και μαρτυρας κτλ.] η[.]
 τηδε τη ωνιακη ασφ]αλεια Αυρηλιω Μηνα υἱω

6. It seems likely that the mother's name was stated, though the supplement given by Heisenberg and Wenger disregards it. The space is larger by at least 4 letters than in the previous line, where besides the cross and the mark of abbreviation after Φλ we have 19 letters, or l. 7, where we have 24. If therefore the

mother's name was a short one there is room for it; or στραιωτης may have been abbreviated.

8-9. Heisenberg and Wenger read [υπογραφοντα και μαρτυρας τους εξης κατ επιτροπην αυτου] | [προσμαρτυρουντας τηδε τη ωνιακη ασφ]αλεια. The η visible at the end of l. 8 suggests επιτροπην,

10 [Παυλου μητρος Σουσαννας απο Ομβων ορμωμενω κ]αι τη τουτο^ν σ[υ]μβιω
 [θυγατρι] . . . λ . ιο[^ν] εκ μη[ητ]ρ[ο]ς Ραχηλ απο Ομβων
 [χαιρειν ομολ]ογω εγω ο προγεγραμ[μ]ενος Πατερμουθιος
 [εκων και πεπεισμενος α]νευ παντος δολ[ο]^ν κ[αι] φ[ο]βο^ν κ[αι] κτλ.

but though the letter before it may well be π the rest of the word is hard to reconcile with the traces. In mounting, the fragment containing ll. 9 and 10 was placed above that containing ll. 5-8.

10. Heisenberg and Wenger read [Παυλου . . απο Ομβων ορμωμενω και], but the mother's name (which, as well as the

father's, is got from Mon. 5 recto) may probably have been inserted.

13. For the continuation of the formula see, *e. g.*, 1727, 23 f.; but Mon. 4, 1 and 2, which follow this line immediately, show that the formula was here even more wordy than usual.

PAPYRUS 1727.—A. D. 583-584.

Inv. No. 1796. Acquired in 1907. Syene. About 3 ft. 5 $\frac{3}{4}$ in. × 1 ft. 0 $\frac{3}{8}$ in. Fragmentary at the top. In an upright, open, rather broken cursive hand, across the fibres; papyrus of good quality. Folded from the bottom upwards. See *Klio*, xiii, p. 170 f.

THIS document belongs in the main to the class called by Mitteis, *Grundzüge*, p. 246, *Elterliche Teilung (c)*. The parties are the Patermuthius and Kako who occur so often in these papyri, and the agreement refers to the disposition of their property after the death of one or both of them. It provides that in case of the death of either the survivor shall inherit all the property, real and personal, of the deceased, whether acquired by inheritance (ἀπὸ γονέων διαδοχῆς), purchase (ἀπὸ ἀγορασιαστικοῦ δικαίου), or personal effort (ἀπὸ ιδρώτων καμάτων), their children having no claim on any of it during the survivor's lifetime; and that after the death of both parties the whole of the property shall be divided equally among the children, no child being favoured at the expense of the others. Disinheritance and a fine of 12 solidi is the penalty for any attempt on the part of the children or any other person to dispute or set aside the agreement. The formulae partake of the character of those usual in wills. The syntax of the document is very uncertain. Dots are inserted in several places, apparently for punctuation.

[+ βασ]ιλειας του θειο[ατου ημων δεσ]ποτο^ν Φλαυϊο^ν [Τι]βεριο^ν Μαυρικιου
 του αιωνιο^ν Α[υγουστου και] Αυτοκρατορος ετους δευ[τερου]
 [. εν Συνηη]

Αυρηλιοι Πατερμουθις υϊος· Μηνα μητρος Τσιας· η[αυτης απο Συνηης και]

5 Τκακω η τουτου συμβιος θυ[γατ]ηρ Ιακωβο^ν μητρος Ταπι[ας]

[ορμωμενη απο Συνηης οι κα]ι εξης υπογραφεα παρεχοντες

[τον υπερ αυ]των υπογραφοντα και μαρτυρας τους εξης κατ επιτρο

1. Τιβεριοι Μαυρικιοι: the order of these names varies in dating clauses of Maurice. It is characteristic of the earlier years (down to about 585-586) to place Τιβερίον first, as here, and of the later years to reverse the order, but no rigid line can

be drawn. Thus 1730, of 22 Aug., A. D. 585, has Μαυρικίου first; but 1731, of 20 Sept. in the same year, reverts to the earlier order. In P. Lond. 1326 B ined., of the Emperor's first year, we find Μαυρικίου Νέου Τιβερίου.

- [πην κα]ι [α]ιτησιν και αξιωσιν μαρτυρουντας τηδε τη' ομολογια
 χαιρειν επειδηπερ συνζευχθημεν αλληλοις εις γαμον κοινοιαν
 10 ου την τυχουσαν αναπαυσιν και θαλψιν ενδεικνυμενοι
 αλληλοις αναπαυοντες και θαλπουτες και δουλευοντες
 και υπακουοντες και υποταττοντες απλως εν μηδενι
 παρεπικρινοντες αλλα εν υποταγη παση τοιυνν ευλαβου
 15 μενοι μηποτε παρα προσδοκίαν ημων τινα εξ ημων
 τελει του βιο^ν χρησαμενον και των ενταυθα του κοσμου
 επαναχωρησαι πραγματων' και ευρεθειη τον ζωντα υστερου
 μενον παρα των αμφοιν ημων τεκνων οθεν νοοντες
 φρονουντες λογισμους εχοντες ερρωμενας τας διανοιας
 20 τας φρενας απαθεις τας αισθησεις υγεις επι ποδων
 βαδιζοντες επ αγοραις παρερχομενοι εις ταυτην την
 εγγραφον ομολογιαν δι ης ομολογουμεν ημεις οι προ
 γεγραμμενοι εκοντες και πεπειμενοι διχα παντος
 δολου και φοβου και βιας και απατης και αναγκης και συναρπαγης
 και κολακίας και μηχανης και κακοηθειας και ελαττω
 25 ματος παντος δις τρις βουλευσαμενοι ως ειη μεν ημας ζωντας
 και υγιαινωντας εναπολαυειν χρησομεθα' παντων των
 πραγματων ημων καθ ην αν βουλομεθα διοικησιν
 επαν δε παρασταιη τω των ολων δεσποτη Χριστω οπερ
 απειη τινα' εξ ημων τελει του βιο^ν χρησησθαι εφ ω τον ζωντα
 30 εχειν και κατεχειν παντων των καταλειφθησομενων
 πραγματων υπο το^ν τετελευτηκοτος τα περιελθοντα εις αυτον
 απο γονεων διαδοχης και απο αγορασιαστικο^ν δικαιο^ν και απο ιδρωτων
 καματων εν τε οικιας και χρυσοις και αργυροις και χαλκοις και
 οριχαλκοις και εσθημασι και υφασμασι και παντοις λεπτοις
 35 ειδεσι απο μεγαλο^ν ειδους μεχρι ελαχιστο^ν τινος και τουτων

9. συνζευχθημεν: *sic*.

γαμον: *l.* γάμων οί γάμων.

12. υποταττοντες: *at* perhaps a correction.

13. παρεπικρινοντες: the first *ε* is much more like *a*, but probably it is an *ε* and not an *α*, for the *ε* of *επι* in l. 55, which is certain, is formed in a very similar way.

ευλαβουμενοι κτλ.: *cf.* the preamble in Cair. Masp. ii. 67151, particularly l. 36f. But there the more natural *επαναχωρησαι* is used instead of *επαναχωρησαι*, as here.

17. τεκνων: *τεκ* is written over a deletion. The original letters were washed out.

νοοντες: *l.* νοούντες. What follows finds several analogies in Cair. Masp. 67151.

18. Punctuate φρονούντες λογισμούς, έχοντες ερρωμένους τὰς διανοίας; unless *ερρωμενας* is an error for *ερρωμενους*, in which case *εχοντες* will govern *λογισμούς*, but the other interpretation is favoured by Lond. i. 77 (p. 232 ff.) = Mitteis, *Chrest.* 319, 11 and Mon. 8, 8.

20. επ αγοραις: Cair. Masp. 67151, 30; Lond. 77, 12 have *επ' αγορῶν*, but here the *αι* seems certain. *παρερχόμενοι*, in spite of the succeeding space (which is perhaps not intentional), must go

with *εις ταύτην* κτλ. It should of course be *παρερχόμεθα*.

22. πεπειμενοι: *sic*.

26. χρησομεθα': a very confused construction. It should be *και χρησησθαι*. The dot is no doubt intended to show that the reading is *χρησόμεθα πάντων* and not *χρησόμεθ' άπάντων*.

29. τινα': the dot is probably intended to separate the two vowels.

30. κατεχειν: not *μετεχειν* as the genitive construction might suggest, though the *κ* looks rather like a large *μ*. *κ* is formed similarly in several cases in this document.

31. τα περιελθοντα: *l.* τῶν περιελθόντων to agree with *πραγματων*.

32. αγορασιαστικον: *cf.* Mon. 4, 16. The present instance probably shows that the word there is correctly written and not a scribal error, as Heisenberg is inclined to believe.

33. καματων: perhaps genitive after *ιδρωτων*; but possibly *και* has been accidentally omitted. *εν* is written over a deletion. Traces of *ι* are visible; possibly the scribe began to repeat *ιδρωτων*.

34. παντοις: *l.* probably *παντοίοις* (not *pāsi*).

- κατακυριευσιν και δεσποζειν και διοικειν και οικειν και φιλοκαλειν
και εξ αυτων τρεφεσθαι και ἱματιζαι και κηδευσαι και εκτελεσαι
τας προσφορας τοῦ αποθανοντος μηδενος των τεκνων
ημων δυναμομενοῦ μητε δυναμομενοῦ επελευσασθαι τω ζωντι
40 η εγκαλειν η λογοθετησαι η κωλυομενοῦ αχρι τελευτης αυτοῦ και
μετα την τελευτην εφ ω απαντα τα υφ ημων καταλειφθησο
μενα πραγματα σταλησεται εις τα κοινα ημων τεκνα εξ ισομοιριας
και μη διαφοραν τεκνω παρα τεκνον ποιησασθαι και ει οφθειν
χρεωστων ο τετελευτηκως η και χρεωστοῦμενος εφ ω την
45 πασαν δοσοληψιαν ποιησασθαι υπερ αυτοῦ αχρι τελευτης αυτοῦ και
μετα την τελευτην παν το πακτον επαναδραμειν εις τα αυτα
κοινα ημων τεκνα ει δε τις εβελησειεν εκ των τεκνων
ημων η αλλος επελευσασθαι τω ζωντι η αθετησαι η παραβηναι
η παρασαλευσαι ταυτην ημων την αλληλομολογιαν
50 η διαιταν κινειν εφ ω τον επελευσομενον πρωτον μεν αλλο
τριον και ακληρον εσεσθαι της παντοιας υποστασεως του
επιχειρουντος παραβαινειν επειτα επιγινωσκει λογω προστιμοῦ
χρυσου νομισματα δωδεκα εργω και δυναμει απαιτοῦμενα εκ της
υποστασεως το παραβαινοντος μετα και του μεν ἴσχυειν κατα
55 των εγγεγραμμενων αλλα ερρωσθαι αυτα επι το παντει \swarrow
και προσεπι τουτοις πασι επωμοσαμεθα τον θειον και σεβασμιον
ορκον τοῦ παντοκρατορος Θεοῦ και της νικης και διαμονης των γαληνοτατων
ημων δεσποτων μη παραβαινειν τα προδεδηλουμενα διαστολα
και προς ημων ασφαλειαν ταυτην εξεδομεθα την αλληλομολογιαν
60 κυριαν ουσαν και βεβαιαν κ₃ εννομον απανταχου προφερομενην μεθ
υπογραφης τοῦ υπερ ημων υπογραφ/ κ₃ των εξης μαρτυρουντων και
επερωτῆ ωμολογησαμεν + (2nd hand) P Αυρηλιος Πατερμουθις υἱος Μηνα μητρος Τσιας
ναυτης απο Συνηης και η τουτοῦ συμβιος Αυρηλια Τκακω θυγατηρ Ἰακωβου
μητρος Ταπιας ορμωμενοι εν Συνηη οι προκ/ εθεμην την παρουσαν αλληλ'ομολογιαν
65 και στοιχει ημιν παντα τα εγγεγραμμενα ως προκ/ Φλ₃ Μαρκος Απα Διοῦ στρ/ αριθμ^ο

37. ἱματιζαι: *sic*; cf. 1729, 27, note.

38. προσφορας: for this word see Wenger's note on Mon. 8, 5.

39. δυναμομενον: a not uncommon form at this time for δυναμένον; see Heisenberg's note on Mon. 13, 52, and add to his reference Jannaris, *Hist. Gr. Gramm.* §§ 774, 937, etc. |

40. κωλυομενου: *l.* κωλύειν.

41-42. εφ ω . . . σταλησεται: a confusion of the two constructions εφ' ᾧ . . . σταληῖναι and the indicative σταλήσεται.

43. οφθειν: *l.* ὀφθείη.

45. δοσοληψιαν: 'giving and receiving'; *i. e.* the surviving party shall collect all assets and discharge all liabilities.

46. πακτον: *factum*. It generally means 'rent'; in Oxy. i. 138, 27, 44 it refers to a salary; but in the present case the meaning seems rather to be 'interest'; *i. e.* the interest of any outstanding debts shall come in due course to the children.

50. επελευσομενον: the last *v* is a correction, perhaps from *v*.

51. υποστασεως: *υπ* written over a deletion. τοῦ ἐπιχειροῦντος

παραβαινειν is perhaps due to a confusion with the following clause (*ἀπαιτούμενα κτλ.*); what is intended is that the offender shall be ἀκληρος in the inheritance of Patermuthius and Kako, but the passage may be correct if ὑποστάσεως means the offender's share in the inheritance.

52. επιγινωσκει: *l.* ἐπιγινώσκειν.

54. του μεν: after this *l.* (μή). Or perhaps μέν was miswritten for μή.

55. εγγεγραμμενων: *εγ* corr. from *προ*.

επι το παντει \swarrow : *l.* ἐπὶ τῷ παντί, with a mark to fill in the line? το παντει is a practically certain reading, but as the letters are cramped together it is curious that the scribe should have had to resort to a filling-in mark. Perhaps the mark is inserted less with that object than as a sign of punctuation, at the end of the sentence.

64. αλληλ'ομολογιαν: the first part is corrected. The scribe seems originally to have written αλληλ by inadvertence.

Συνηης αξιωθεις εγραψα' υπερ αυτων παρουτων και ειποντων μοι γραμματα
μη ειδοτων Ϙ (3rd hand) Φ

Φλαυιος Κυρος Ιωανου κεντυριων αριθμς Συνηης μαρτυρω Ϙ

(4th hand) Ϙ Φλς Ιωαννης Πατερμουθιου απο βικαρ/ αριθμου Συνηης μαρτυρω Ϙ

70 (5th hand) + Θεοφιλος ελ^ο/ διακ^ο/ μαρτυρω τη ομολογια αιτηθεις παρα των θεμενων

(6th hand) Ϙ Φλς Ατρης Βικτωρ στρ^α/ αριθμδ Συνηης μαρτυρω

(7th hand) Ϙ Φλς Ιωαννης Κολουθος κεντηριων αριθμου Συνηης μαρτυρω

(1st hand) + δι εμδ Αλλαμονος Πετρο απο βικ/ εγραφη +

Endorsed, along the fibres:—

(8th hand ?) + αλληλομολογι/. [. . .]τι Πατερμδθιδ [και Τκακω +] + +

66. εγραψα' υπερ: the dot seems intended to separate the vowels rather than to go over *v*.

ειποντων μοι: cf. 1701, 12, note.

67. Φ: no more was written. Probably this is the same hand as in l. 68, the witness having begun to write here and been directed by Allamon to start a new line.

69. Συνηης: *sic*, or, less likely, Συνηης.

70. ελ^ο: if the character above λ is really meant for *o* read ελ(άχιστ)ο(s).

71. Βικτωρ στρ^α: the *a* is written over the *σ* of στρ/ so that

the reading seems to be Βικτωρ^α στρ/. No doubt, however, it is merely misplaced. It is so written also in 1720, 50; Mon. 3, 19; 4, 52 (see the facsimiles).

73. It is almost, but not absolutely, certain that Allamon was the writer of the body of the document. This is supported by 1720, which is certainly in the same hand as the present contract.

74. [. . .]τι: the first letter might be *v*. Before τ; projects a long stroke to the right, suggesting either *ε* or a sign of abbreviation (/). μ[ετα]ξυ is quite impossible.

PAPYRUS 1728.—8 March, A. D. 584 or 585.

Inv. No. 1792. Acquired in 1907. Syene. 1 ft. 0³/₈ in. × 7 in. In a small upright cursive hand, along the fibres; papyrus much rubbed in places. Folded from right to left.

THIS is one of a series of agreements or arbitrations between John son of Jacob and the other members of the family concerning the inheritance left by his father, for which see Heisenberg's introduction to Mon. i and the various documents contained in that volume. The relation of the present agreement, which is between John and his sister Kako, to the others is not clear, though the boat and possibly the house here mentioned are referred to in Mon. 7, which precedes this in date. The house may, however, be different, as in Mon. 7 John expressly abandons all claim to the μέρος οικίας. The tenor of the present document is obscured in details by mutilation, but the general sense is clear. John abandons all his claims touching the matters in dispute except to certain deeds (γραμματεία), a house, and part of a boat. As the ξύλα and ιστάριον are mentioned, it appears that the halves of the boat mentioned in Mon. 7 were 'real', not 'ideal' halves—a curious system of divided ownership.

There is an inconsistency in the dating clause between indiction and regnal year. As it is equally difficult to imagine a scribe writing the *third* year five months before it began or the *second* indiction nine months after the third had begun, there is nothing to choose *a priori* between correcting the one and correcting the other. Since John is here called a *tiro* and is known to have been a soldier on 23 June, 583 (Mon. 7), 584 is perhaps a more likely date than 585; but no great confidence can be placed in this argument.

- [+ βα]σιλειας του θε[ιο]τατο̄ κα[ι] ευσεβ[ε]στο̄τατου ημων δεσ[πο]τ[?]ου
 [Φλ] Μαυρικιου Τιβε[ρ]ιο̄ του αιωνιο̄ Α[υ]γουστο̄ Αυτοκρατορο̄ς
 [και] μεγαιστου ευεργετοῡ ετους τριτου Φαμενωθ δωδεκατη
 [τ]ης δευτερας ινδικ/ εν Συνηη =
- 5 [Φλ/] Ιωαννης υἱος Ιακωβ̄ο̄ μητρος Ταπιας στρ/ τειρων λεγι[ων]ο̄ς
 [Συη]γη[s +] Αυρηλια Κακω̄ ἴδια μ̄ο̄ ομογνησια αδελφη
 [ορμ]ω[μεν]η̄ απο της αυτης Συνηης Χ̄ φιλονεικειας γεναμενης
 [μετ]αξυ ημων χαριν κοινωνιαιων πραγματων εδοξεν ημιν
 [. . .]εσ[. . .]σαι μοι ορκομοσιας των αγιων ευκτηριων κ, τουτο . . . ας
- 10 [. . .] . . . [αν] κατα τουτο ομολογω μηκετι μηδενα λογον̄ προς [σ]ε
 [εχ]ιν̄ [κοιν]ονομαιων πραγματων παρεξ̄ των γραμματειων
 [. . .] . . . [ον]των κ, της οικιας κ, των ξυλων̄ το̄[υ] πλοιο̄υ
 [.] . ἴσταριο̄ ζητησας ουν̄ παρ̄ εμοῡ εγγραφον̄
 [ασ]φ[αλ]ειαν̄ περι τουτοῡ κατα τουτο̄ ομολογω̄ ομνυων̄
- 15 [κατ]ᾱ τ[η]ς̄ ομοουσιοῡ Τριαδος̄ μη̄ εξειναῑ μοῑ ποτε̄ κηρ[ω]
 [η]̄ χρ̄ο̄ν̄ εναγειν̄ σοῑ περῑ την̄ αυτην̄ κληρονομιαν̄ κα[ι]
 [πραγ]ματων̄ εῑ δε̄ δοξειεν̄ ημιν̄ εναγειν̄ σοῑ μηδεν̄ μεν
 [ωφελ]ησεῑ παρεξεῑ δε̄ λογω̄ προστιμοῡ παραβασεω̄ς
 [χρ]οῡσ̄οῡ ἰσομ̄ισματᾱ τριᾱ ζυγω̄ Συνηης̄ εργᾱ καῑ δυναμεῑ
- 20 [απ]αιτουμενᾱ εκ̄ της̄ εμης̄ ὑποστασεω̄ς̄ καῑ εις̄ σην̄ ασφ[αλ]ειαν̄
 [εθ]εμην̄ την̄ ασφαλειᾱν̄ κυριᾱν̄ ουσαν̄ καῑ βεβαιαν̄ μεθ̄ ὑπο
 [γρ]αφης̄ τοῡ ὑπερ̄ εμοῡ ὑπογραφοντο̄ς̄ καῑ επερωτηθεις̄
 [ω]μολογησᾱ Ϝ̄ (2nd hand) Φλ] Ιωαννης̄ υἱος̄ Ιακωβοῡ ο̄ προγε
 [γρ]αμμ̄ ε̄θεμην̄ την̄ αμεριμνειᾱν̄ κ,̄ στοιχ[ει]̄ μοῑ
- 25 [πα]ντᾱ τᾱ εγγεγραμμενᾱ ως̄ προ̄ + Θεοφιλο[ς] Παει[ου]ο̄ς
 [ελ]ᾱ διακ̄ αιτηθεις̄ εγραψᾱ ὑπερ̄ αυτο̄ γραμμ̄ μ[η]̄ εῑδοτο̄ς̄
 (3rd hand) [+] Φιβ̄ υἱος̄ Φαυστισαν̄ ανακνωτιν̄ αι
 [εν]̄ τιμοσιω̄ μαρτηρο̄ς
- (4th hand ?) + δῑ εμοῡ Μαρκο̄ Απᾱ Διοῡ εγρ/

6. Συνηης + : the cross is supplied because the space is too large for *ς* only. But perhaps a blank space was left.

10.]αν : or]ον.

προς σε εχιν : due to a suggestion by Prof. Hunt ; but [σ]ε is very doubtful. For the omission of των before κοινωνιαιων cf. l. 8.

11. κοινωνιαιων : *σις*, apparently.

13. ζητησας : probably the construction is ungrammatical ; ζητησας should be in the genitive absolute, referring to Κακο, not in the nominative, referring to John, the meaning being 'since you have asked me for a written security concerning this, I herewith agree', etc. Hence the reading εγγραφον, which, though fairly likely, is not certain. There seems to be a stroke through φ, as though for abbreviation.

15. ποτε : *λ. μήποτε* ; but the reading which follows is very doubtful.

16. την αυτην κληρονομια : apparently altered from της αυτης κληρονομιας.

18. ωφελησει : σει is a very doubtful reading ; ν does not appear to have been written, but both ωφελήσειν and παρέξειν must be read.

23 ff. The subscriptions are in paler ink than the body of the document.

27. The hand of this witness is exceptionally bad.

Φιβ υιος : or Φιβηος, *i. e.* Φίβιος.

Φαυσσαν : *λ. Φαυστου*, taking αν as accidentally written twice over ?

ανακνωτιν : perhaps for ἀναγνώστης, but what follows can hardly be read as ἐκκλησιας. The form ανακνωτιν cannot be regarded as impossible in the case of a witness clearly ignorant of Greek.

28. εν τιμοσιω μαρτηρο̄ς : *λ. εν δημοσίω μαρτυρώ.*

29. Though described as the 4th hand, this may possibly be the 1st, *i. e.* that which wrote the document, but it is very difficult to decide. The hand is certainly different in formation from that of the document, but this is not in itself a decisive objection (see note on 1661, 29). If all the documents signed by this Mark (1725 + Mon. 3 ; 1730 ; 1731 ; Mon. 10 ; 11) could be taken with certainty as either in different hands or in the same hand the question would be easier to decide ; for in the one case it would be clear that Mark did not always write his

PAPYRUS 1729.—12 March, A. D. 584.

Inv. No. 1787. Acquired in 1907. Syene. 2 ft. 10 $\frac{5}{8}$ in. × 1 ft. 1 in. At the foot 8 $\frac{1}{2}$ in. blank papyrus. In the same hand as 1727, across the fibres; papyrus of not very good quality, and the ink seems to have run in places, as though the surface had been wet when the document was written; perhaps therefore a palimpsest, but this is unlikely as there seems to be no trace of previous writing. Folded from the bottom upwards.

THIS document is of a somewhat mixed character. In part it is a declaration made with a view to forestalling expected legal proceedings by a third party; but in part it is of the same character as Mon. 8, which Wenger describes as a 'Schenkung auf den Todesfall'. John, a monk of Syene, for whom see the introduction to 1724, has recently (*πρὸ ὀλίγων ἡμερῶν*, which, however, must not be taken too literally; see Mon. i, p. 7) sold to Jacob, the father of Kako and father-in-law of Patermuthius, certain house property. The price he has received, not from Jacob, but from Patermuthius and Kako; probably therefore the sale took place very shortly before Jacob's death, and his daughter and son-in-law obtained the property in question by themselves paying the price for it in lieu of Jacob. John states that the money he received for the property has been spent by him for expenses incurred owing to illness; and now that he is destitute he has been maintained and looked after by Patermuthius. Having therefore heard that the sons of Constantius (for whom see Heisenberg, Mon. i, p. 11; Bell, *Klio*, xiii, p. 166) intend, after his death, to make a claim against Patermuthius (*i. e.* probably for the property sold by John to Jacob), he declares, under oath, that he has not given or sold anything to Patermuthius (and therefore has no claims on him), but that on the contrary he is indebted to him for his maintenance. Finally, he proceeds to convey to Patermuthius the reversion of whatever property he may leave at his death.

A curious feature of the document is that it was originally addressed to some other person than Patermuthius. Various pieces of evidence (see l. 9 and notes on ll. 7 and 16) combine to show that this person was Tapia, the wife of Jacob.

The property to which reference is here made may be that referred to in Mon. 12, 30; 13, 26.

The grammar of the document is throughout erratic in the extreme, and the constructions so confused as to make the sense in several places far from clear. In the text corrections are marked by thicker type.

+ βασιλειας του θειοτατου ημων δεσποτο^ν Φλαυϊο^ν Τιβεριδ^ο Μαυρικιου
του αιωνιου Αυγουστου και Αυτοκρ[ατ]ορος ετους δευτερο^ν Φαμενωθ
εκτη και δεκατη της δευτερας ινδ/
Ιωαννης υϊος Πατεχνουμιο^ν ελαχιστος μοναζων απο της Συνηης
5 ορμωμενος ο και εξης υπογραφεα παρεχων του υπερ αυτου

documents himself, and in the other it would be a little improbable that in all the documents preserved he should have employed a deputy, and that in each case the same person. Unfortunately, however, it is hardly possible to settle the matter with complete certainty. In some cases the hands, at first sight, appear very different, *e.g.* Mon. 10 and 11, while Mon. 10 may

well be the same hand as 1728 and 1730; but there are certain forms common to all the documents; and, since the same writer may easily vary the style of hand according to the length of the document, it is perhaps a little unsafe to assume a difference of hands.

υπογραφοντα και μαρτυρας τους εξης μαρτυρουντας τηδε τη ομολογια
 Αυρηλιω Πατερμῶθιω υἱῳ Μηνατος ναυτη· απο της αυτης
 Συνηης ορμωμενω χαιρειν επειδηπερ προ· ολιγων
 ημερων επραθην [[σοι και]] τω μακαριωτατω σο· [[α[νδ]ρι]] Ιακωβω τα
 10 υπαρχοντα μοι μερη οικηματων εξ εγγραφῶ πρασεως και της
 τουτων τιμης εσχηκα παρ υμων προς την δυναμιν της
 γεναμενης παρ εμο· πρασεως την τουτων τιμην και
 ανηλωσα εις τας αναγκαιας μο· χρειας και συνεβη με ενπεσω
 εις νοσον εδεθηθην πολλα αναλωματα και ουχ εχω του
 15 επιμελουμενον μοι μηδε του διαθρεψαντα με ει μη σε τον
 προγεγραμμενον Πατερμῶθιν αναπαυοντα μοι και θαλποντα μοι
 και δουλευοντα μοι και την πασαν μο· ζωαρκη χρειαν απλως
 εν μηδενι λυπουντα με μητε ἔν λογω μητε εν εργοις ουδεν δη που
 αλλα και πολλα δαπανηματα οικοθεν σο· ανηλωσας μοι· εν τω
 20 νυν γεγονοτι λιμω ωστε ουκ εχω στοματι ουτε ἱκανη τη γλωσση
 μο· αφηγησασθαι το καθ εκαστον των πολλων παρα σῶ ευποιηματων
 το· δεσποτο· ικανου οντος τας ἴσας αμοιβας αποδουσαι σοι τουνν
 ηκουσα παρα τινος ως οι υἱοι Κωσταντιο· μελετησαι τινα
 κατα σο· ως μετα την· εμην τελευτην εναγειν σοι ομολογω ομνυων
 25 το περιβεβλημενον μοι σχημα οτι ουδεν μοι χρεωστουσιν ο·τε
 δεδωμεν σοι τι ποτε η πιπρασκειν σοι τινι συναλλαγματι αλλα
 οικοθεν σο· θρεψασθαι μοι και ἱματιζαι και την πασαν μοι ζωαρκη

7. Πατερμουθιω : θιω is in lighter ink, and might therefore be part of the original text ; but the lightness of colour may be due only to the pen having begun to run dry, and it is clear that the original name was that of a woman. The ω of Αυρηλιω and following π are corrections from α and τ respectively; τ suits Τ[απια]. The space after ορμωμενω in l. 8 is perhaps due to the fact that the correction was not quite as long as the original text.

8. προ· ολιγων : the dot separates the two vowels ; cf. ναυτη· απο in l. 7.

9. ανδρι : a probable reading in any case, and it is confirmed by σοι και earlier in the line.

10. οικηματων : corr. from -τα.

11. εσχηκα : a letter apparently washed out after this. It looks like μ (ἐσχῆκαμεν?).

υμων : the reference is probably to Paternuthius and Kako jointly (originally Tapia and Jacob?).

12. γεναμενης : the word which followed has been completely washed out. It was no doubt υμιν.

την τουτων τιμην : the previous της τουτων τιμης, besides being grammatically incorrect, is otiose. Possibly some other construction was in the scribe's mind when he wrote that ; it seems hardly likely that it goes with ἐξ, 'in accordance with the written document of sale and their price (therein specified)'.
 13. ενπεσω : sic. Perhaps the scribe was copying from a rough draft and misread εν as ω. But the whole construction is confused. What was in the scribe's mind was probably ἐνπεσόντα εις νόσον δεηθῆναι, rather than ἐνπεσεῖν . . . και ἐδεήθην.

14. διαθρεψαντα : ζ probably διαθρέψοντα.

15. διαθρεψαντα : ζ probably διαθρέψοντα.
 τον : corr. from την. The participles in the following lines are all corrected from the feminine forms.

16. Πατερμουθιν : the original name was shorter than this and

V.

ended with ν ; again [Ταπια]ν is suggested.

θαλποντα : perhaps the scribe has inadvertently rewritten the ν of the original feminine participle.

17. χρειαν : after this a word like διδουτα has been accidentally omitted.

18. λυπουντα : the ν of λυπουσαν has not been deleted.

μητε εν : or perhaps μηδε in both cases ; but the correct μητε seems quite possible. For this formula cf. Mon. 8, 3 f.

δη που : doubtful ; very likely δη πουν was incorrectly written.

19. μοι· εν : the dot is to separate the vowels ; cf. l. 8, note.

22. του δεσποτου κτλ. '(only) the Lord being able to repay you' (Hunt).

τουνν : note that this begins a sentence ; cf. μέντοι in 1711, 34, and note there.

23. μελετησαι : a confusion seems to have been made between two constructions, ἤκουσα . . . μελετῆσαι and ἤκουσα . . . ὡς . . . μελετώσι.

25. το περιβεβλημενον μοι σχημα : cf. Byz. Zeitschr. xxii, p. 393 f.

χρεωστουσιν ουτε : corr. from χρεωστουσα ουτε, σιν being written over σου without the original σ being deleted and ον being added above. χρεωστοῦσα was the feminine participle, referring to Tapia ; χρεωστουσιν must be due to a misconception on the part of the scribe, who thought that the reference was to the sons of Constantius, whereas it is really to the person addressed, i. e., in the corrected form of the document, to Paternuthius. Read therefore χρεωστεις.

27. θρεψασθαι : θ corr. from τ (or perhaps vice versa). The subject to θρέψασθαι and ἱματιζαι (sic) is σε understood. μοι should of course be με.

- μὴ χρεῖαν καὶ οὐ πανομαί ομολογήσω τὰς χάριτας σοῦ ἐνώπιον
 τοῦ Θεοῦ καὶ τοῖς ἀνθρώποις καὶ οὐκ ἔχω τὰς ἀμοιβὰς σοῦ ἀνταμει
 30 ψασθαι σοὶ ἀλλὰ ομολογήσω ὅτι τὸ περιελθὸν εἰς ἐμὲ μέρος
 οἰκίας ἀπὸ δικαίας κληρονομίας Μαρίας τῆς μακαρίας τῆς μου
 ἀδελφῆς οὐκ ἔλαβον οὔτε τι ποτὲ ἔσχον ὑπὲρ τιμῆς αὐτοῦ
 ἀλλὰ τὴν ἀθεντία ἔσχον
 μέλετω ζητησαὶ λαβεῖν παρ' αὐτῶν τὸ αἶρουν μοι μέρος οἰκίας καὶ
 δίδουαι λόγῳ προστίμου χρυσῶ νομισμὰτα ἐξ ἐργῶ καὶ δυνάμει
 35 ἀπαιτούμενα ἐκ τῆς αὐτῶν ὑποστάσεως μετὰ καὶ τῷ μηδὲν
 μὴ δύνασθαι κινήσασθαι τι ποτὲ κατὰ σοῦ οἱ αὐτοὶ οἱ ἄλλοι ξένοι τε καὶ
 οἰκεῖοι ἐν δικαστηρίῳ ἢ ἐκτὸς δικαστηρίου ἢ διαίταν κινεῖν
 κατὰ σοῦ διὰ τὸ ὡς ἀνω πολλακίς εἰρηταὶ καὶ ἐπωμοσαμην ὅτι μηδὲν δεδω
 κεναι σοὶ ἀλλὰ οἰκοθεν σοῦ θρεψαὶ καὶ ἰματίζαι καὶ τὴν πᾶσαν μου ζωαρκὴ χρεῖαν
 40 καὶ τοῦτο φανεροποιήσω κέλευω μετὰ τὴν ἐμὴν ἐξόδον ὅσα ἐχω ἐλαχίστα πράγματα
 ἔχειν καὶ ἰδιοποιήσασθαι καὶ μηδενὸς [ἐ]ξ[ε]στ[α]ί λαβεῖν τι ποτὲ παρὰ σοῦ καὶ
 πρὸς τὴν ἀσφάλειαν ταυτὴν ἐξεδομῆν τὴν ομολογίαν κυρίαν ὅσαν καὶ
 βεβαίαν κ, ἐννομον ἀπανταχὸ προφερομένην [ν] μ[ε]θ' ὑπογρ/ τῷ [ν]π[ε]ρ ἐμὸ ὑπογρ/ κ, ἐπερωτῆ
 ὠμολογήσα + (2nd hand) Ϙ Ἰωάννης υἱὸς Πατεχνουμίου ἑλαχίστος μοναζῶν ἀπὸ Σὺνηνης
 45 ὁ προγεγραμμένος ἐθεμην τὴν ομολογίαν [καὶ σ]τ[ρ]οῖχει μοι π[α]ν[τ]ὰ [τ]ὰ ἐγγ[ε]γραμμένα
 ὡς προκ/ Φλς Μαρκος Ἀπα Διδὸ στρ/ ἀριθμοὺ Σὺνηνης αἰτηθεὶς ἐγράψα ὑπὲρ αὐτοῦ γραμ
 ματὰ μὴ εἰδοτὸς παροντος κ, εἰποτὸς μ[ο]ι ἐν δημοσίῳ τοπῷ +
 (3rd hand) Φλς Κυρὸς Ἰωάννου κεντρ/ ἀριθμὸς Σὺνηνης μαρτυρῶ +
 (4th hand) + Θεοφίλος Παιεῖονος ἐλ^α/ διακ/ αἰτηθεὶς μαρτυρῶ
 50 (5th hand) Φλς Ἀτρῆς Βικτωρ στρ^α/ ἀριθμὸς Σὺνηνης μαρτυρῶ
 (6th hand) Ϙ Φλς Ἰωάννης Κολουθὸς κεντηριῶν ἀριθμοὺ Σὺνηνης μαρτυρῶ
 (7th hand) + Φλς Ἰσακ Ἰακωβ κεντρ/ ἀριθμοὺ Σὺνηνης μαρτυρῶ +

(1st hand) + δι ἐμὸ Ἀλλαμονος Πιτρὸ ἐγραφή +

ἰματίζαι: *sic.* ζ for ξ in the aorist of verbs in -ζω is uncommon in papyri of this period; *cf.* Mon. 1, 43, where ἀρμόζαι, as remarked by the editors, seems to suit the character better than ἀρμόξαι. The present form occurs also in 1727, 37.

28. χρεῖαν: here again a word meaning 'give' or 'supply' is omitted.

29. του: corr. from τω. But Θεω has not been corrected.

30. μέρος: the scribe began to write ε instead of μ.

31. τῆς μου: corr. from αὐτῆς.

32 ff.: the construction is so extraordinarily confused as to make the sense very obscure. The most probable interpretation seems to be as follows: The part of a house inherited by John from his sister Mary was never actually taken possession of by him (he adds ἀλλὰ τῆ(ν) ἀθεντία(ν) ἔσχον, 'but they had the possession of it'), nor did he receive his share of its price (*i. e.* he has neither received the house itself nor sold it and received an equivalent in cash). Since therefore the sons of Constantius intend to cause trouble as regards his sale to Paternuthius, he has determined to proceed against them for his share of the house, and to (cause them to) give to Paternuthius 6 solidi as a penalty for their attempt to disturb Paternuthius in his possession of the other property. The words λόγῳ προστίμου in l. 34, if they can be taken literally,

would seem to imply something more than a mere private act of revenge on John's part; they should indicate that the sons of Constantius were in some way bound by the agreement with Jacob not to dispute the sale; possibly therefore they were associated with John in the sale, but either because they held they had not received their share of the price, or because the purchaser's death seemed likely to give an opportunity for annulling the transaction, had determined to dispute Paternuthius's possession.

32. ἔσχον: possibly merely rewritten.

35. ὑποστάσεως: something has been washed out after this.

36. οἱ αὐτοὶ οἱ: in both cases οἱ is probably written for ῥ. The dot is to separate the vowels.

ξένοι: ξ apparently corr. from ε.

39. σοὶ: the scribe perhaps began to write α(ντοῖς).

40. κέλευω: before this *l.* (καί); or *l.* κελεύων.

41. ἐξεσται: the ungrammatical construction is, in this document, no objection to this reading, which suits the space and is supported by a faint trace suggesting ξ.

42. ταυτην: corr. from ταυτα.

50. Βικτωρ στρ^α: *cf.* 1727, 71, note.

53. See 1727, 73, note.

Endorsed, along the fibres :—

(8th hand?) + ομολογι/ γεναμ^ε/ π/ Ἰωανν[ο]⁻ [

PAPYRUS 1730.—22 Aug., A. D. 585.

Inv. No. 1790. Acquired in 1907. Syene. 1 ft. $7\frac{3}{4}$ in. × 1 ft. 1 in. In a rather small not very regular cursive hand, across the fibres; papyrus in good condition. Folded from the bottom upwards. Facsimile, with transcript, in New Pal. Soc., Series i, pl. 128; and see also the Corrigenda to the Series.

IN this document John, the brother-in-law of Patermuthius, surrenders certain house property to his sister and brother-in-law. Jacob, his father, now deceased, had received, along with his brothers, a house belonging to his mother (John's grandmother) Tlou, who made it over to them on condition that they should jointly maintain her so long as she should live. By Jacob's death, his share of the house and also his share of the liability for his mother's maintenance fell to Kako and John jointly. The latter, being unable to pay his share of the maintenance expenses, now transfers to Patermuthius and Kako his share of both the house and the maintenance.

Ϝ βασιλειας τοῦ θειοτατου και ευσεβεστατου ημων δεσποτου Φλαυῖοῦ Μαυρικιου Τιβεριοῦ του
αιωμοῦ Αυγουστοῦ Αυτοκρατορος και μεγιστου ευεργετοῦ ετους τεταρτου Μεσορη κθ
της τεταρτης ἰνδικτιονος εν Συνηη ε
Φλαυῖος Ἰωαννης εκ πατρος Ἰακωβοῦ στρατιωτης αριθμοῦ Συνηης ορμωμενος απο της αυτης
5 ναυτης το επιτηδευμα ο κ εξης ὑπογραφεα παρεχων τον ὑπερ αυτον ὑπογραφοντα και
6 μαρτυρας τους εξης προσμαρτυρουντας τηδε τη βεβαια ομολογια Φλαυῖω Πατερμουθιω υἱῷ
Μηνα
7 στρ/ αριθμου Ελεφαντινης ορμωμενω δε εν Συνηη κ, τη τουτου συμβιω Αυρηλια Τκακῶ ἴδια
μου ομογησια
8 αδελφη χαιρειν επειδη προ ολιγων ημερων τελει του βιοῦ εχρησατο ο εμος πατηρ Ἰακωβ
και το μερος οικιας της μητρος αυτου Τλου ανεδραμεν εις ημας ωστε τραφηναι αυτην
10 αχρι της αυτης τελευτης αμα των εξ αυτης γεννηθεντων υἱων ὑπερ ονοματος του
αναπαυσαμενου ημων πατρος Ἰακωβοῦ εν δε τω παροντι καιρω ὑπομνησθεις παρ αυτης
ὑπερ του μερους μου αναλωματος τε και δαπανηματος κ, τροφης ουκ' εδυνηθην τουτο
απολογεισθαι δια την συνεχομενην μοι ασθενείαν παρακλησεις πολλας προσειηνοχα ὑμιν
δεξασθαι παρ εμοι το λαχον μοι μερος οικιας αυτης και χρεια αυτης χωρηγηθεντος
15 παρ ὑμων πασης της καθημερινης τροφης ἐζητησατε ουν λαβειν ασφαλειαν υπερ εμου
περι τουτου κατα τουτο ηκω εις ταυτην την εγγραφον ομολογιαν δι ης ομολογω αποτεταχθαι

5. αυτον : sic; the scribe was perhaps copying from another document in which more than one person was concerned and in which αυτον was written for αὐτῶν.

8. πατηρ : a correction. As the first letter of the original word was certainly ἰ, the scribe probably wrote ἰακωβ, omitting πατηρ.

13. προσειηνοχα : πρ is a correction, but perhaps the scribe

merely rewrote a badly formed letter.

14. εμοι : ἰ. ἐμοῦ.

χρεια αυτης χωρηγηθεντος : ἰ. χρείας αὐτῆς, χωρηγηθῆσόμενης, taking the latter with πάσης κτλ.

16. ομολογιαν : a correction, very likely from ασφαλειαν, which the scribe may have deleted because of the previous occurrence of the word in l. 15.

- ὑμιν το μέρος αυτης οικιας κ, οικοσκευοι σύλησι αντι του προειρημενῶ αναλωματος
 και δαπανηματος αυτης και μηκετι μηδενα λογον εχω προς ὑμας περι τουτου δια το εμε ουτω
 δεδοχθαι και κατα παρακλησιν εμην συνεταξατε τουτο ποιησαι και μη εγκαλειν ὑμιν μητε
 20 εγκαλεσειν μηδ' ετερον τινα των εξ εμοῦ ονοματος εν τω νυν και εν μηδενι καιρω κατα μηδενα
 τροπον αφορμην η' μεθοδον η' ευρεσιλογιαν ει δε βουληθειην εγκαλειν ὑμιν ενεκεν τουτου
 22 εφ ω εμε διδοναι λογω καταδικης χρυσου ογγιαν μιαν εργω κ, δυναμει απαιτουμενα εκ της
 εμης
 23 ὑποστασεως κ, εις ὑμων ασφαλειαν εθεμην την παρουσαν ομολογιαν της παραχωρησεως
 κυριαν ο'σαν και βεβαιαν και εννομον απανταχου προφερομενην μεθ' ὑπογραφης
 25 του ὑπερ εμοῦ ὑπογραφοντος κ, επερωτηθεις κατα προσωπον ωμολογησα και απελυσα Ϝ
 26 (2nd hand) + Ἰωαννης Ἰακωβ ο προ^η/ εθεμην τουτην την ομολογιαν κ, στοιχει μοι παντα ως
 προ^η/+ ητοι αποταγην
 27 Φλ/ Μηνas Αβρααμιοῦ στρ/ Συνηης αξιωθεις εγραψα ὑπερ αυτου γραμματα μη ειδοτος + +
 28 (3rd hand) + Φλ) Απα Διος Ἰωαννου Συνηης μαρτυρω + (4th hand) + Φλ/ Κολουθος Βικτωρ στρ/
 Συη
 29 νης μαρτυρω + (5th hand) Φλ, Μουσαιος Βικτορος στρ/ αριθμου Συνηης μαρτυρω +
 30 (? 6th hand) + δι εμου Μαρκου Απα Διοῦ εγραφη +

Endorsed, along the fibres:—

(1st hand?) + ομολογι/ γεναμ/ Ἰωαννοῦ Ἰακωβοῦ ναυτ, απο Συνηης προς Πατερμουθιον κ,
 Τκακω συμβ[ιον]

17. οικοσκευοι σύλησι: obscure and clearly corrupt. In the corrigenda to the New Pal. Soc., Series i, the above reading is suggested, οικοσκευοι being then miswritten for οικοσκεύη (an adjective) and σύλησις being taken as = *furniture, apparatus*. It must be confessed, however, that this explanation does not inspire much confidence. In particular, the dot over υ suggests that the letter is the first of the word; and the sense given to σύλησις is very much strained. Possibly therefore we should read οικοσκευοις ὑλησι, explaining as οικοσκεύης ὑλης, the ι being a mere blunder; but even this is a difficult supposition, for the insertion of ι is inexplicable and ὑλη as = furniture is a new use, though a more natural one for this word than for σύλησις.

του προειρημενου: υπρ perhaps a correction.
 21. τροπον: an η is probably to be supplied after this.
 22. καταδικης: cf. 1795, II, note.
 ογγιαν: not ογκιαν as in New Pal. Soc. i. 128.
 απαιτουμενα: l. απαιτουμένην; cf. 1731, 29.
 26. τουτην: sic.
 27. στρ/: the reading is not quite certain. It looks as if τπρ/ (= τείρων) had been badly corrected into στρ/.
 αυτου: corr. from αυτης.
 28. Ἰωαννου: corr. from Ἰωαννης.
 30. See 1728, 29, note.

PAPYRUS 1731.—20 Sept., A. D. 585.

Inv. No. 1800. Acquired in 1907. Syene. 2 ft. 5¼ in. × 1 ft. 0⅞ in. Written in a neat, compressed upright cursive hand, across the fibres; papyrus well preserved; above the text, which begins at the extreme top of the second κόλλημα, is a blank space (first κόλλημα) of 4¾ in.; there is no trace of the protocol. Folded from the bottom upwards. Text and reduced facsimile in R. de Rustafjaell, *The Light of Egypt*, London, 1909, p. 87 f. (plate xxxviii).

RECEIPT from Aur. Tsone to her mother Tapia (the mother, by her second husband, of John and Kako) for 4 solidi. Tapia had been at first married to a certain Menas and had by him

one daughter, the Tsone of this document. Shortly after Tsone's birth Tapia and her husband were divorced (*ἀπεχωρίσθης*; the word does not of itself show which party was active in procuring the divorce, which may indeed have been by mutual consent). According to Tsone's story, 4 solidi were given by Menas to Tapia at the time of the divorce to defray the expense of bringing up Tsone, who must therefore have been taken by Tapia; but Tapia apparently turned her daughter adrift (*ἐκβληθείσαν ὑπό σου*), perhaps at the time of her second marriage. Later, Tsone instituted proceedings against her mother for the 4 solidi, alleging that since she had not been brought up by her mother, as arranged, but by her father, to whom she evidently went when turned out by her mother, she was entitled to the money. Tapia, on the other hand, declared that the money had been given her in repayment of her dowry at the time of the divorce (see note on l. 18). The matter was presumably submitted to arbitration, though no doubt the words in l. 18 f. *might* refer merely to a private discussion; and the upshot was that Tapia agreed to repay the 4 solidi to Tsone. The present document is Tsone's formal acknowledgement of the receipt and of her abandonment of all claims on Tapia.

Ϝ βασιλειας του θειοτατο^ν ημων δεσποτου Φλαυιου Τιβεριου Μαυρικιου το^ν αιωνιου Αυγουστου
 Αυτοκρατορος και μεγαιστου ευεργετο^ν ετους τεταρτου και ὑπατειας του αυτου δεσποτου
 ημων ετους δευτερου Θωκ κγ της τεταρτης Ἰνδικτιονος εν Συνηη ς
 4 Αυρηλια Τσωνη θυγατηρ Μηνα εκ μητρος Ταπιας μοναχη ορμωμενη απο Συνηης
 5 η[·] και εξης ὑπογραφεα παρεχουσα τον ὑπερ αυτης ὑπογραφοντα και μαρτυρας
 τους εξης κατ' επιτροπην αυτης και αιτησιω προσμαρτυρουντας ταυτη τη παρουση
 ομολογια της αμεριμνειας Αυρηλια Ταπια θυγατρι Τσιο^ν εκ μητρος Μαριαμ
 ανευ κυριου αυτη ανδρος χρηματιζουσα ἴδια μου μητρι ορμωμενη απο της αυτης
 Συνηης χαιρειν επειδηπερ πρωην ο μακαριος μο^ν πατηρ Μηνας εσχεν σε
 10 εις νομιμου γαμου κοιωνιαν και μετα την γεννησιω μο^ν ετι νεας ουσης
 κατα διαβουλικην και σατανικην ενεργειαν απεχωρισθης απ αυτου^ν δεδωκοτος
 δε σοι του προειρημενου μου πατρος Μηνα χρυσου νομισματια τεσσερα[·] και μετα το
 προβεβηκεναι με τη εννομω ηλικια επεξήλθον σοι εναγουσα ενεκα
 των αυτων τεσσαρων νομισματων λεγουσα ταυτα σοι δοθηναι περι της
 15 εκ παιδιας θην αναγκαιας μο^ν τροφης δια το ουν τραφηναι με ὑπο του
 πατρος μο^ν εκβληθεισαν δε ὑπο σου γενομενης και κολλασθαι ετερω ανδρι[·]
 ταυτα επεξήλθον σοι ζητουσα λαβειν[·] σοι δε αμφιβαλεις λεγουσα εινα

3. ετους δευτερου: for this consular date see Mon. 10, 1-4, note.

Θωκ: *sic*.

5. η[·]: the dot is probably intended to mark off η as a separate word.

8. αυτη: *l. αυτης*.

10. νομιμου: *νομ* probably a correction, perhaps from γαμ, the scribe having begun to write γαμου.

11. διαβουλικην: *l. διαβολικην*. For the whole phrase *cf.* the similar formulae in 1712, 10; 1713 (= Flor. i. 93), 20; Cair. Masp. i. 67121, 9; ii. 67153, 11 f.; 67154, 9.

δεδωκοτος κτλ.: the constructions in the section beginning here are very confused; the first clause is in the genitive absolute, the next in the infinitive construction.

12. το: corr. from τω.

14. περι: in the sense of *ὑπέρ*.

15. παιδιας: *αι* a correction.

θην: corrupt; possibly a miscopying of a δή in the rough draft.

16. εκβληθεισαν κτλ.: the sense of this extraordinarily confused sentence is 'and (owing to the fact that) I was cast out by you and you married another husband'; probably, therefore, Tsone was turned adrift by her mother on the latter's remarriage. The whole clause being governed by *διὰ τό, εκβληθεισαν γενομενης* is to be corrected to *εκβλητον γενεσθαι*, and *σε* must be inserted with *κολλασθαι*.

17. σοι (second): *l. σύ*.

αμφιβαλεις: apparently a confusion on the part of the scribe between *ἀμφιβάλλεις* and *ἀμφέβαλες*, in the sense of 'dispute'. This is preferable to taking it as an adjective = *ἀμφιβαλής*.

- τα αυτα τεσσερα νομισματα ὑπερ απολυσεως μο' και προικος' και πολλων
λεχθεντων και αντιλεχθεντων και δοκιμασθεντων ὕστερον δε εδοξεν ωστε
20 εμε τα αυτα τεσσερα νομισματα δεξασθαι δια το ως προειρηται ανατραφηναι με
ὑπο το' προειρημενου μου πατρος και εφ ω εμε μη δεξασθαι μητε λαβειν ὑπερ σου
μητε εναγειν σοι η' τοις κληρονομοις σο' εν τω νυν και εν μηδενι καιρω κατα μηδεν
τροπον αφορμη μηδεμια οθεν εληλυθα εις ταυτην την εγγραφον αμεριμνεια
εξ ης ομολογω μηκετι μηδεν λογον εχειν προς σε μητε προς τους μετα σε κληρονομους
25 μητε εναγειν μητε εγκαλειν η' διαιταν κινησαι κατα σου ταυτης ενεκεν της ὑποθεσεως
και μητε δουναι μητε λαβειν ὑπερ σο' μητε αλλος τις ὑπερ ονοματος μο' επελευσεσθαι
σοι η τοις κληρονομοις σο' η τεκνοις η' εγγουοις σου' ει δε συμβαιη με κατα σο' επεξελθειν
εν τινι καιρω η τοις κληρονομοις σο' περι οιουδηποτε πραγαματος εφ ω εμε παρασχειν
λογω προστιμο' παραβασεως χρυσο' ογγιαν μιαν εργω και δυναμει απαιτουμενα εκ της
30 εμης μετρικης ὑποστασεως και μηδεν ἴσχυειν κατα των εγγεγραμμενων ταυτη
τη παρουση ομολογια της αμεριμνειας αλλα προς τω ακοντα εμμενειν αυτη ως εν δημο
σιω αρχειω γεγεννημενη δια το εμοι αναγκης μη επικειμενης η απατης η δολου τινος
αλλα δια το εμε ουτω δεδοχθαι και πεπληρωσθαι τα προγεγραμμενα νομισματια τεσσερα
και ταυτα εκθεσθαι σοι την εγγραφον ασφαλεια ητις κυρια εσται και βεβαια και αρραγη
35 και ασαλευτον και εννομον απανταχῶ προφερομενην και εμφανιζομενην μεθ' ὑπο
γραφης του ὑπερ εμου ὑπογραφοντος κατα παρακλησιω εμην και αξιωσιω και των
εξης μαρτυρουντων και επερωτηθεισα κατα προσωπον ταυθ' ουτως καλως εχειν
38 ποιειν ωμολογησα και απελυσα Ϙ (2nd hand) Ϙ Αυρηλια Τσωνη θηκατηρ Μηνας μητρος
Ταπιας
39 μοναχη απο Συνηης η προκ/ εθεμεν ταυτα την ομολογιαν και στοιχει ημιν παν
40 τα τα ενγεγραμμενων ως προκ/ Φλῆ Ἰωαννης Αβρααμιου ακτουαρης αριθμου
Συνηης αξιωθις εγραψα ηπερ αυτης γραματα μη ειδηεις Ϙ
(3rd hand) Ϙ Παθερμουθις Σερηνου ελαχι πρεσβ, Συνηης μαρτυρω Ϙ
(4th hand) Ϙ Φλῆ Αλλαμων Διου στρ^α/ αριθμου Συνηης μαρτυρω Ϙ
(5th hand) Ϙ Φλῆ Παειων Διου στρ^α/ αριθμο' Συνηης μαρτυρω +
45 (6th hand) Ϙ Ἰσακος Ταειονος αρχιδιακ^ο/ της αγιας Μαριας Συνηης μαρτυρω
(7th hand) Ϙ Παπνουθις Αιων διακ^ο/ εκκλῆ Συνηης μαρτυρω Ϙ

18. απολυσεως μου και προικος: the meaning is by no means clear if μου refers to Tsone. προικός might mean that Tapia maintained that the money was intended for Tsone's dowry, and that consequently, as she had not married, it could not be demanded; but in that case what does ἀπολύσεως mean? 'Decease' is unlikely, as the mother would hardly maintain that the money was given her for the expenses of a possible funeral. 'Departure', meaning that the money was forfeited because of Tsone's leaving her mother, does not combine well with προικός; and moreover Tsone contends that her mother turned her out. No doubt, therefore, as suggested by Flower, *Light of Egypt*, p. 89, μου refers to Tapia, the whole clause being a quotation from her defence. ἀπόλυσις is therefore her separation from her husband. She declared that the money was her προίξ, which, on the divorce, became repayable to her.

21. εφ ω . . . σου: the intention of this clause is not evident, as there has been no question of Tsone acting on behalf of (ὑπέρ) her mother. Is ὑπερ a mistake for παρα? Possibly how-

ever, in view of l. 26, the meaning is that all responsibility on either side is at an end; Tsone is not to be regarded as acting on her mother's behalf in any transaction she may engage in. The first letter of ὑπερ may be a correction.

24. εχειν: corr. from εχω.

26. επελευσεσθαι: the scribe probably wrote at first επελευσθαι.

27. σου' ει: a letter (possibly η') has been washed out after σου, and ει is perhaps a correction.

28. σου: ο' perhaps a correction.

29. απαιτουμενα: ἴ. ἀπαιτουμένην.

30. μετρικης: cf. 1724, 48.

34. ταυτα: ἴ. ταύτην.

αρραγη: from this point the scribe changes into the accusative.

38. θηκατηρ: ἴ. θυγάτηρ.

39. ἴ. ἐθέμην ταύτην.

40. ἴ. ἐγγεγραμμένα, Ἰωάννης, ἀκτουάριος.

46. Αιων: a doubtful reading, but more likely than Αρων. For the name cf. the introduction to 1652.

(8th hand) + Φλς Διοσκυρος Ἰωανου κεντυρ/ αριθμς Συνηης μαρτυρω
 (9th hand) + Φλς Ερμιας Ἰωαννης στρ^α/ αριθμου Συνηης μαρτυρω +

(? 1st hand) + δι εμο^ν Μαρκο^ν Απα Διου εγραφη Ϝ

Endorsed, across the fibres:—

50 (10th hand?) + ομολογι/ αμεριμνεια γεναμ/ π/ Τσωνης θυγατρος Μηνα μοναχης απο
 Συνηης προς Ταπιαν
 51 την μητερα

49. This is almost certainly the same hand as the body of the document; and if, as is not impossible, though it is difficult to be sure, the latter is in the same hand as 1728 and 1730, those documents also were written by Mark himself; see note on 1728, 29.

50f. αμεριμνεια: *sic*. Though written across the fibres, these lines are parallel to the κόλλημα-joints; they are written on the first and outer κόλλημα, the fibres of which are, as usual, at right angles to the others.

PAPYRUS 1732.—16 Aug., A. D. 586(?).

Inv. No. 1791. Acquired in 1907. Syene. $5\frac{7}{8}$ in. × 1 ft. $0\frac{3}{4}$ in. In an upright open cursive hand, across the fibres. Folded from the bottom upwards. See *Klio*, xiii, pp. 165, 170.

CONTRACT of surety, by which a certain Jacob, a sailor of Syene, undertakes to be responsible for the appearance of two persons named Psano and Sanmoou at an arbitration by Mark the λογιώτατος δικαστής and for their acceptance of the award. As the person addressed is Patermuthius, it is to be presumed that the dispute involved was with him. Whether the case was connected with the disputes regarding the inheritance of his father-in-law Jacob does not appear; but as the Mark in question may well be the σχολαστικός Mark who was the arbitrator in Mon. 6, dated in 583, it seems not unlikely that the 5th indiction referred to in the dating clause was that which began in 586.

There seems no reason to assume, with Heisenberg (P. Mon. i, p. 10), that Psano and Sanmoou were under age; Jacob is merely their surety.

The document, though not badly written, is extremely illiterate in style. Dius son of Parnuthius signs as the scribe, but probably did not write the document himself.

Ϝ Αυρηλιος Ἰακωβ υἱος Απα Διο^ν ναυτης απο Συνηης + Φλανῖω Παθερμο^νθιω
 υἱω Μηνα στρ/ αριθμο^ν Φιλων ναυτης απο της αυτης Συνηης χαιρειν ομολογω
 εγω ο προγεγραμμενος εγγνασθαι και αναδεδεχθαι τον Ψανο και Σανμοου
 ωσδε παρασκευσαι εις διαιταν τω ευδοκι[μ]ωτατω Μαρκω τω λογιωτατω δικαστην
 5 ωσδε αγροασθαι και στερξαι και εμμειναι τα ορισθησομενα ει δε μη στερξαι

2. στρ/: the scribe perhaps began to write συνηης.

4. ωσδε: *l. ὥστε*. This seems more probable than *ὡς δὲ*.
 παρασκευσαι: *l. παρασκευάσαι*. Apparently αὐτοῖς is to be understood; or the passive may be meant. The sense is that Psano and Sanmoou are to present themselves at the arbitration by Mark.

Μαρκω: the word looks like Μρκω, but probably the connecting line between μ and ρ is intended to serve as a; and so too in δικαστην. *Cf.* note on l. 7.

5f. *l. ὥστε* (*cf.* note on l. 4) ἀκροᾶσθαι, τοῖς ὀρισθησομένοις, στερξείαν καὶ ἐμμείναιαν τοῖς κριτηρίοις, τὸν ἐγγυητήν.

- και εμμεναι τα κριτηρια εφ ω εμε το^ν εγγυητο^ν παρασχειν υπερ παραβασιας
 χρυσου νομισματα τρεια ζυγω Συνηης κατα πραγμα πραγμα και εισην ασφ/
 πεποιημαι την παρο^{σαν} εγγυητικην ασφ μεθ υπογραφης το^ν υπερ εμο^ν υπογραφ/
 9 και των εξης μαρτυρ/ και περωτηθεις ομολογ + (2nd hand) Ϙ Φλ/ Πραιποσιτος υιος Θεοδορου
 στρ/ αριθμου
 10 Συνηης μαρτυρω + (3rd hand) δι εμο^ν Διο^ν Παπνουθιο^ν εγραφη/ εγφ/ μ^ν Μεσορη κυ ινδ/ ε

Endorsed, along the fibres:—

(1st hand?) + εγγυητικ/ς ασφ/ γεναμ/ς Ιακωβ υιος Απα Διο^ν ναυτης απο Συνηης +

7. κατα πραγμα πραγμα: *l. κατά πρᾶγμα*, the second word being accidentally repeated. The sense is not clear. Is it an equivalent for the usual *εργῶ καὶ δυνάμει ἀπαιτούμενα, πρᾶγμα* meaning 'exaction', 'recovery', like *πράξις*? Or was the phrase perhaps written, by a mental confusion on the part of the ignorant scribe, for *παραχρήμα*? The first *α* of *κατά* is hardly formed at all, so that the word looks like *κτα*. So too in *μαρτυρ/* in l. 9.

εισην: *l. εἰς σὴν*.

9. *l. ἐπερωτηθεῖς*. Or perhaps *περωτηθῆς ὁμολογ+* should be read.

Ϙ Φλ/ κτλ.: this subscription is written in ink of reddish colour, which however in l. 10 has been written over with black ink. The subscription of Dios is in black ink, but probably written with a different pen from the body of the document.

PAPYRUS 1733.—6 March, A. D. 594.

Inv. No. 1798. Acquired in 1907. Syene. 3 ft. 5³/₄ in. × 1 ft. 1 in. In a sloping cursive hand, across the fibres. Probably folded from the bottom upwards.

THIS sale of house property raises a difficult question in connexion with Mon. 9. In the present document, dated in 594, Tapia, the mother-in-law of Patermuthius, sells to a soldier of Syene named Apa Dios half a dining-room (*συνπόσιον*) and a quarter of an *ἀήρ* or unroofed apartment, with a corresponding share in the appurtenances. The dining-room is in the second story, the *ἀήρ* in the fourth story, being above the bedroom (*ἀκκούβιτον*) which is over the dining-room. The dining-room faces north, looking towards *τὸ πλάτος τοῦ πεσσοῦ*. The house in which these rooms (the *ἀήρ* is called a *δῶμα* in l. 43) are situated is in the *λαύρα* of St. Victor in the southern division of the *Φρούριον*. The vendor's shares in the property were acquired in different ways. The property originally belonged to her mother Mary, who inherited it from her parents. Mary owned the whole dining-room and half the *ἀήρ*; and on her death she left them to her four children, Menas, George, Tselet, and Tapia, as undivided common property. Each, therefore, possessed an 'ideal' quarter of the dining-room and an 'ideal' eighth of the *ἀήρ*. At a later date Tapia purchased from her brother George his fourth and eighth, thus bringing up her own share to a half and a quarter; and it is this half and quarter which she now sells to Apa Dios.

Now in Mon. 9, dated in 585, we find Tapia selling house property to her son-in-law Patermuthius and her daughter Kako. Some of it does not here concern us, but among it occurs half a dining-room 'in the house of my mother', facing northwards *εἰς τὸν πεσσόν*, and in the second story (in the text a comma should no doubt be placed after *πεσσόν*, l. 33), and the vendor's share in a *δῶμα* in the fourth story above the bedroom of Talephantis. The house is

situated in the southern division of the *Φρούριον* and in the *λαύρα* of St. Victor ; and the vendor acquired the property, as regards a quarter (of the dining-room), by inheritance from her mother, and as regards another quarter, by purchase from her brother George ; how she acquired her share of the *δῶμα* is not stated. Finally, it appears that the other half of the dining-room belonged to her brothers Menas and Tselet.

If the two documents are compared it can hardly be doubted that the same property is concerned in both. How then does it come about that nine years after selling this property to Patermuthius and Kako Tapia resells it to a stranger? and that eventually the property did come to Patermuthius and Kako, as, from the presence of this document among their papers, it must have done? It would hardly be profitable to discuss the numerous possibilities ; it is sufficient to note the facts above stated.

† ἐν ὀ[ν]οματι [του κυριου και δεσποτου Ιησου Χριστου του Θεου και σωτηρος]
 ημων βασιλεια[s του θειοτατου ημων δεσποτου Φλ]αυίου Μαυρι[κιου Τιβεριου]
 του αιωνιου Αυγο[υ]στῶ[υ και] Αυτοκρατορος ετους δωδεκατ[ου και υπατειας]
 της αυτων γαληνοτητος ετους ενδεκατου Φαμενωθ ι ι[νδικ/ ιβ]

5 εν Συνηη

✠ Αυρηλια Ταπια θυγατηρ Τσιου μητρος Μαριας χηρε[υ]ουσα[α]
 ορμωμενη απο Συνηης η και εξης υπογραφεα παρεχουσα τον ὑπ[ερ αυτης]
 ὑπογραφοντα και μαρτυρας τους εξης μαρτυρουντας τηδε τη [βεβαια]
 και εννομω πρασει Φλανιῶ Απα Διω υῖω Σουρουτος στ[ρατιωτη]

- 10 α[ρ]ιθμου Συνηης χαιρειν ομολογω εγω η προγεγραμμε[νη Ταπια]
 δια ταυτης μου της εγγραφου ασφαλειας εκουσα και πεπεισ[μενη]
 ανευ παντος δολου και φοβου και βιας και απ[α]της και αναγκης κ[α]ι
 συναρπαγης και διχα οιασδηποτε κακονοιας και κακοηθειας και
 παντος φαυλου διανοηματος αλλα εκουσιω και αμετανοητω γνωμη
 15 και αδολω προαιρεσει και ειλικρινει συνειδησει κατα τηνδε την
 απλην εγγραφον ασφαλειαν πεπρακεναι σοι σημερον και καταγεγρα
 φηκεναι απο του νυν' επι τον αιει και εξης απαντα χρονον το ὑπαρχον μοι
 και επιβαλλον ημισυ μερος απο του συμποσιου του εν τη δευτερα στεγη
 και το τεταρτον μερος απο του αερος επανω του ακουβιτου του οντος
 20 επανω του συμποσιου του και αδιαιρετου οντος μοι και των αδελφῶν
 μου Μηνα και Τσελετ και το μερος μου απο παντων των χρηστηριων
 του τε προθυρου κ[α]ι πυλουος και πεσσου και παραδρομιδος και
 κλιβανιου συν εισοδω και εξοδω και ανοδω και καθοδω της αυτης οικιας
 διακειμενης επι της αυτης Συνηης περι το νοτινον μερος του Φρουριου
 25 και περι λαυραν του αγιου αθλοφορου Απα Βικτορος μαρτυρος
 ελθον εις εμε το αυτο ημισυ μερος συμποσιου και το τεταρτον μερος

1. Of the letters read at the beginning only a very little remains. The restoration is taken from Mon. 14.

2. Mon. 14 has *θειοτάτου και εἰσεβεστάτου*, but there is not room for all that here.

3. και Αυτοκρατορος: there seems to be no trace of και, and Mon. 14 omits it, as is the more usual practice ; but the space seems to require it, and it occurs in (*e.g.*) 1729 and Mon. 9.

4. αυτων: so too in Mon. 14, 4.

17. νυν': the purpose of the apostrophe is not clear ; perhaps merely to separate νυν from επι.

20. των: corr. from του.

21. Τσελετ: both here and in l. 32 the last letter might equally well be γ, but in the facsimile of Mon. 9 the τ is certain.

- απο του δωματος ουτως τεταρτον μεν μερος απο του συμποσιου
 και το ογδοον μερος απο κληρονομιας της μητρος μου Μαρίας
 το δε αλλο τεταρτον μερος και το ογδοον μερος απο των προδεδηλουμ^ε
 30 τοπων καθως ανωτερω ειρηται απο δικαιας αγορασιας εξ εγγραφου
 ωνιακης παρα Γεωργιου του εμου αδελφου κοιων οντων
 και αδιαιρετων εις τε εμε και τους αδελφους μου Μηνα και Τσελετ
 και εις αυτην την προγεγραμμενην Μαριαμ' απο δικαία[s] κληρονομιας
 των γονεων αυτης Παπνουθιου και Θεκλας προς την δυναμιν του
 35 κληρου αυτων γειτονες δε της απασης οικιας νοτου οικια Θεκλα
 και Διον Κελωλιου βορρα του αγιου τοπου Απα Βικτορος μαρτυρος
 και εις ην νευει η αυθεντικη αυτης θυρα απο του ρυμιου μεθ ην
 του αυτου αγιου τοπου λιβος η αυλη Γουνθου Μακαριου απηλιωτου
 του αυτου τοπου του αγιου Απα Βικτορος η οι εαν ωσει γειτονες παντη
 40 παντοθεν καθως ὑπηγορευσα και ουδεν εμοι ὑπολελειπται
 απρατον απο του αυτου ημισους μερους του συμποσιου
 του εν δευτερα στεγη νευοντος εις βορρα εις το πλατος του πεσσου
 και το τεταρτον μερος απο του δωματος εως αερος συμ μερει
 απαντων χρηστηριων κατ αναλογιαν μου τιμης της προς
 45 αλληλους συμπεφωνημενης και συναρεσασης χρυσου νομισματα
 τρεια ζυγω Σηνης γι/ χρ/ ν^ο γ ζ/ Σηνη ηνπερ τελειαν τιμην αυτοθι
 απεσχηκεναι με παρα σου του ωνουμενου εγω ο πεπρακως δια
 χειρος εις χειρα μου εξ οικου σου αριθμω και σταθμω πληρη προς
 τω σε απεντευθεν του ωνουμενου του προδεδηλουμενου
 50 ημισους μερους του συμποσιου του και αδιαιρετου οντος του
 εν τη δευτερα στεγη και το τεταρτον μερος απο του δωματος εως
 αερος συν πασι τοις χρηστηριοις αμα των αλλων συμμετοχων
 ημων κυριευειν και δεσποζειν και διοικειν και οικονομειν και οικοδο
 μειν και πωλειν και χαριζεσθαι και τεκνοις και εγγονοις διατασσειν
 55 ω εαν αιρησθαι τροπω ακωλυτως και ανεμποδιστως και μη εγκαλειν σοι
 μητε' εγκαλεσειν μηθ' ετερον τινα των εξ εμου ονοματος
 εν μηδενι καιρω κατα μηδενα τροπον αφορμη μηδεμια
 δια το ως προειπον απεσχηκεναι με παρα σου τελειαν την
 προγεγραμμενην τιμην του δε εγκαλεσοντα σοι η και αντιποιησομενον

27. μερος: the scribe began to write *α(πο)*.

31. ωνιακης: *l.* after this (*ἀσφαλείας*).

33. και εις αυτην κτλ.: this does not go with *κοιωνων οντων* κτλ., but with *ελθον* in l. 26. The dot after *Μαριαμ* is not a mark of punctuation but is inserted because the word has a non-Greek form. *Μαριάμ* is of course merely a variant of *Μαρία*.

35. κληρον: for the meaning of this word see Wenger's note on Mon. 9, 61. The *αὐτῶν* here, which seems clearly to refer to Papnuthius and Thecla, probably rules out Wenger's suggestion that an 'Erbschein' is meant, as in that case the word should be *αὐτῆς*, referring to Mary. Clearly the *κλήρος* was a document proceeding from Papnuthius and Thecla; and we can only suppose either an 'Erbteilungsurkunde' or a will. Wenger's argument against the latter, that it is expressed by *διαθήκη*, is

not perhaps very strong where a document of this period is concerned.

Θεκλα: *sic*.

36. τοπου: τ corr. from α; the scribe began to write Α(πα Βικτορος).

37. εις ην: something (most likely *λαυρα* or *ρρημη*) has probably been omitted.

39. εαν: ε added later.

47. ο πεπρακως: *l.* ἡ πεπρακυία; the contract was probably modelled on one in which the vendor was a man. Cf. l. 62.

49. του ωνουμενου: *l.* τὸν ὠνούμενον.

προδεδηλουμενου: *δεδη* is apparently a correction.

55. αιρησθαι: *l.* αἰρήσθε, for αἰρή.

- 60 περι του προδεηλουμενου ημισους μερους απο του συμποσιου
και το τεταρτον μερος απο του δωματος συμ μερει χρηστηριοις
κατ αναλογιαν εγω ο πεπρακως εκστησω και καθαροποιησω σοι
ιδιοις μου αναλωμασι και δαπανημασι ει δε μη δυνηθειην
εφ ω εμε καταβαλλειν σοι την προγεγραμμῆς τιμην εν διπλη
65 ποσοτητι και προς σην ασφ/ πεποιημαι σοι ταυτην την πρασιν
κυριαν ουσαν και βεβαιαν και εννομον απανταχου προφερομενην
μεθ' υπογραφῆ/ του ὑπερ εμου ὑπογραφουτος και των εξης
μαρτυρουντων και επερωτηθειςας ωμολογησα και απελυσα †
(2nd hand) Ϝ Αυρηλια Ταπια θυγατηρ Τσιου μητρος Μαριας η προγεγραμμενη πε
70 πρακα το ημισυ μερος τους συμποσιου και το τεταρτον μερος αερος
επανω του ακουβιτου και απεσχον παρα σοῦ την εγκειμενην τιμην
εν νομισματιοις τρεισι και βεβαιω σοι την πρασιν παση βεβαιωσει
ως προκ/ Θε[ο]φιλος ελ^α/ διακ^ο/ αξιωθεις εγραψα υπερ αῦτης
γραμμῆς μη ειδυῆς † (3rd hand) Ϝ Κομες ελαχ πρεσβ/ Συνηης μ[α]ρ[τυ]ρ[ω] †
75 (4th hand) Ϝ Φλς Ἰωαννης Αβρααμιου ακτουαρ/ αριθμου Συνηης μαρτυρω Ϝ
(5th hand) Ϝ Φλς Κομες Πααμιου αυγουσταλιος αριθμου Συνης μαρτυρω
(6th hand) † Φλς Ανανιας Γεωργιου στρ/ αριθμου Συνηης μαρτυρω †
(7th hand) Ϝ Απα Ἰωσηφ Απα Διος διακ^ο/ Συνηης μαρτυρω †
(8th hand) Ϝ Φλ/ Διος Ψαχει απο βικαρ/ αριθμου Συνηης μαρτυρω †
80 (9th hand) † Φλς Ερμιας Ἰωαννης στρ^α/ αριθμου Συνηης μαρτυρω Ϝ

(10th hand) † δι εμου Φλς Λαζαροῦ Πιτροῦ αδιουτῆς αριθμοῦ Συνηης εγενετο Ϝ

61. *l.* τοῦ τετάρτου μέρους and χρηστηρίων.68. επερωτηθειςας: *sic*.

69-74. In the same hand as 1724.

70. τους: *sic*.

73. αξιωθεις: just possibly corr. from αιτηθεις.

76. Συνης: *sic*.78. Απα Διος: *sic*.

PAPYRUS 1734.—Late 6th Century.

Inv. No. 1795. Acquired in 1907. Syene. Fragmentary; continuous part 11 in. × 1 ft. 0¼ in.
In a small sloping cursive hand, across the fibres. Folded from the bottom upwards.

A MUCH mutilated sale of a *συμπόσιον*. The vendor is a woman named Taeit, the purchaser is uncertain. If the protocol fragment found with the document belongs to it, the property was sold to Patermuthius and Kako, whose names occur on the back of that fragment; but as the purchaser is throughout the document addressed in the singular this is doubtful, though no doubt the use of *σοι* cannot be taken as a certain proof. There is no internal evidence to determine the date.

(6th hand) Ϙ Φλς Διος Πανλου στρ/ λεγ Συνηης μαρτυρω

(7th hand) Φλς Απα Διος Μαρτιο' στρ/ λεγς Συνηης μαρτυρω

30 (8th hand) Ϙ Φλς Ίωαννης Ανθεριο στρ/ λεγεωνη Σηνης μαρτυρω

(9th hand) Ϙ δι εμου Αβρααμ Διο' εγραφη

Endorsed across the fibres (at the back of the protocol) :—

32 (10th hand)] . . . προς Πατερμο'θιν S

33 Τκακωτ,

29. Perhaps, but not certainly, different from the person
so called in 1723, 25; Mon. 1, 60.

30. Ανθεριο: sic. Not Ανθεμιο.

λεγεωνη Σηνης: sic.

31. This seems clearly not the hand of the document itself,
and the ink is of a different (brown) colour.

PAPYRUS 1735.—Late 6th Century.

Inv. No. 1803 B. Acquired in 1907. Babylon (?); from Assuân (?). Fragmentary; continuous portion 1 ft. 2 $\frac{3}{8}$ in. × 1 ft. 0 $\frac{1}{4}$ in. In a loose, upright, irregular cursive hand, across the fibres; papyrus much rubbed. Folded from the bottom upwards. See *Klio*, xiii, p. 167 f.

IF the conjectural extension of Βα⁻ or Βα^ς as Βαβυλωνος is correct (and it is not easy to see what else can be intended), this document has a special interest from having been written at Babylon, the fortress at the head of the Delta whose fall before 'Amr led to the loss of Egypt to the Byzantine Empire. It is in this case important to observe that, contrary to what we might have expected, there was only one *numerus* stationed at this important post; for had there been more than one the subscribers would not have called themselves soldiers of 'the *numerus* of Babylon', but would have added some distinguishing epithet to the *numerus*.

As there is no mention of Syene in the mutilated remains of the document it is not absolutely certain that it comes from Assuân; but since it is difficult otherwise to account for its presence among the Syene papyri it seems probable that, though written at Ba(bylon), it either related to a house at Syene or was taken to Syene by the purchaser. Prof. Heisenberg has referred to Oxy. ix. 1190, where recruits are ordered to be sent to Babylon. These particular recruits may however have been intended for service outside Egypt or in the Delta; and though it is not impossible that new recruits, even when intended for service in Upper Egypt, were sometimes required to present themselves for inspection at Babylon, it is not necessary to invoke this supposition to explain the hypothetical presence of a resident of Syene at that place. Paternuthius, for example, was by profession a sailor; and it is quite possible that he or some other native of Syene may have made a purchase of house property during a temporary stay at Babylon.

A fragment in 1851 seems from the hand to belong to this document, and this supposition is supported by the contents, which read το π]εμπτον μερος της ολοκληρου οικιας της [| Τρ]ιαδος και του [.

For a discussion of the various problems regarding the fortress of Babylon, see A. J. Butler, *Babylon of Egypt*, Oxford, 1914.

- αυθαιρετω βουλῆσει και ἀδολῶ πρ[οαιρεσει
εἰκουσα και πεπεισμενη παντι πληρεστατω [δεσποτειας δικαιω
.] στεγη [
- 5 [τη]ς οικιας [.] τιμης της προς αλληλους συμπεφωνημενης [και
[συν]αρεσασης χρυσου νομισματιων δεσποτικων δοκιμων παρ[α] κειρατια
.
- 8 [? εδ]εξαμη[ν] απο χειρος εις χειρας εξ οικ[ο]σ[ο] σ[ου] αριθμω και σταθμω πληρει πεπρακα σο[ι]
[ση]μερον το προκειμενον πεμπτον μερος οικιας και καταγεγραφηκα και παραδεωκ[α]
[σοι την] και την δεσποτειαν αγαφαιρετον και αναμφισβητητον και πασαν
αυτοτελη
- 9 εξουσιαν επι το διηνεκες ως προδεδηλωται ωστε σε τον ωνουμενον και κληρονομους σουσ [και]
10 διαδοχους και διακατοχους τουτο κρατειν και κυριε[υ]ε[ιν] κ[αι] τ[η]ν ^{πασαν} δεσποτειαν εχει[ν] κ[αι]
μεταπωλειν χαρισασθαι εκμισθουν σ[υ]νοικιαζειν καταλλαττειν κατατιθε[σ]θαι
επι κ[λ]ηρονομους διαδοχους η διακατοχους επι τον εξης απ[α]ντα χρονον εξουσιας
μο[ι] ο[κ] ουση[ς] τη πεπρακ[υ]ειη μητε τοις εμοις κληρονομους οικειοις τε και ξενοις
εναγειν σοι η εγκαλειν σοι η ολως επελευσασθαι σοι τουτου ενεκεν του προκειμενου πεμπτο^υ
- 15 με[ρους] ? η περι αλλου ο[ι]ουδηποτε και τον σοι [ε]π[ε]λευσομενον εγω αυτη η π[ε]ρακια
ιδιοις μου αγαλωμασιν αποσβη[σ]ο[μ]αι και καθαροποιησω σοι ταυτην τ[η]ν πρασ[ιν]
εν πα[ν]τι κα[ι]ρω και χ[ρ]ονω και την κ[ρ]ατησιν φυλαττειν σοι δια παντος η επιγνωναι σοι
τιμην την προγεγρ/ εν διπλω και τα βλαβη και τα δαπανηματα εις τε βελτιωσιν και
εις δικην και προς ασφαλειαν σην εθεμην την πρασιν κυρ/ και βεβη και επ[ε]ρ/ ωμολ/]
- 20 (2nd hand) ♯ Αυρηλια Ταρσε η προκ/ εθεμην την πρασιν του πεμπτου μερος οικια[ς] παρει
ληφναι παρα σου το τελος[ς] και τιμημα εν χρυσου νομισματιοις τρισιν και
βεβαιωσω την πρασιν παση/ βεβαιωσει και στοιχει μοι παντα τα εγγραμμῃ ως προκ/
Φλ Βικτωρ Ιωαννο\ στρ/ αριθμῃ Βα⁻ αξιωθεις εγραψα υπερ α[υ]της παρουσης
και ειπουσης μοι γραμματα μη ειδνεης ♯ (3rd hand) Φλ/ Ιακωβ Ιωαννου Φαρ αριθμον Βα⁻/

1. A preceding fragment, which contains portions of 3 lines, seems to belong to this document, but it is too much rubbed for any continuous transcription. There are also a few small fragments which seem more likely to belong to 1735 than to 1726.

3. στεγη: very doubtful.

5. παρα κερατια: the number of solidi, which, as we learn from l. 21, was three, should be given here, but τριων seems impossible and αρ all but certain. On the other hand there is not room for [τεσσ]αρ[ων]. The letter before αρ, though very uncertain, may well be π, and the two very small traces after it are at least consistent with κε. Probably, therefore, the scribe has accidentally omitted the number.

8. The traces before και are really too small for any certain reading; κρατησιν, κυρειαν, and αυθεντιαν are none of them suggested.

11. συνοικιαζειν: the α is certain, though its insertion may be erroneous. The sense seems to be to enlarge the house by adding new constructions to it.

κατατιθεσθαι: the usual word is καταλειπειν or καταλιμπάνειν, but both seem impossible here, and κατατιθεσθαι, though not certain, is suggested by the remains.

13. The readings at the beginning are very doubtful.

15. οιουδηποτε: this is rather suggested by the trace at the beginning, which looks like ο.

16. αποσβησομαι: the word should be αποσβήσω, but the letter after σ seems clearly β, and the traces extend too far for αποσ(ο)βη[σω]; moreover they rather favour the reading given. Probably, therefore, the scribe has confused the two words.

17. την κρατησιν: the faint traces visible seem to favour this reading. φυλαττειν should be φυλάξω.

18. βελτιωσιν: this does not refer, as the context might suggest, to a legal operation, but to repairs to the house. This is proved by P. Par. 21, 50 (in l. 51 read εις τικην = δικην); 21 bis, 27; P. Jomard ap. P. Par., p. 258, l. 15.

20. μερος: sic.

21. το τελος και τιμημα: the reading is probable, though not certain. The reference is apparently to the price, but it is not clear why the words τέλος and τιμημα are employed.

22. εγγραμμῃ: sic.

24. The subscription which begins here is in a hand very similar to the last, but it is probably not the same. All these subscriptions appear very similar in hand, but the traces are too

25 αξ[ι]ω[θ,] εγ[ρα]ψα [υπ]ερ αυτης παρουσης και εἰπουσης μοι γραμματα μη ειδοτος
 (4th hand) Φλς αριθμου Βα¹ μαρτυρω τη πρασιν ακουσας
 παρα της θεμενη[s] † (5th hand) ου [αριθμου Βα¹
 μαρτυρω
 (6th hand?) † δι εμου Θεοδοσιου Απολλωνιου νομικ/ Βα¹ εγραφη †

faint for any very exact comparison. It is to be noticed that this subscriber also says that he has written on behalf of Tarse. Presumably this is due to confusion, the writer having copied the preceding subscription.

Φαρ: we should expect here not a name but στρ(ατιώτης) or some military title, and Φαρ is not a likely name; but it is difficult to see what *far-* could be. *Fartor* seems very impro-

bable in the context. The reading seems certain, and στρ/ is quite impossible.

26. πρασιν: *sic*.

27. Βα¹: the two strokes at the end are connected, like our modern ν. Possibly Βαβ¹ can be read.

29. Just possibly the notary wrote the body of the document, though the subscription is in a much more sloping hand than it.

PAPYRUS 1736.—25 Feb., A. D. 611.

Inv. No. 1788. Acquired in 1907. Syene. 1 ft. × 4⁷/₈ in. In a small, cramped, sloping, very cursive hand, along the fibres; ink of a brown tint. Folded from right to left; when acquired, inside a split bamboo (?) stem.

LOAN by Aur. John, a sailor, to Patermuthius and Kako of four solidi, repayable at the will of the creditor, and at an annual interest of 8¹/₃ per cent. The document is remarkable for the great cursiveness of the hand, in which it is, like 1737, exceptional among documents of this period. The document is in the hand of the person who subscribes for the borrowers.

† βασιλ[ειας του θειο]τ[α]τ[ς] κ, γαλη[νοτατο]υ κ, θεοστεφους
 ημων δεσποτου Φλ, Ηρακλειου το^ν [αι]ωνιο Αγουστου
 Αυτοκρατορ[ος] ετους πρωτο Φ[αμ]ενωθ ā ινδ/ ιδ
 Φλ, Πατερ[μο]υθις Μηνα στρ/ αριθμ[ος] Ελεφ/ ναυτης
 5 απο Σηνη[ς και] η τουτο^ν συμβιος Αυρηλια Κακο^ν
 θυγατηρ Ι[α]κωβο + Αυρηλιω Ιωαννη
 Πιτυρων[ος] ναυτη απο της αυτης Σηνη[ς] χαιρ/
 ομολογ[ου]μεν εξ αλληλεγγυης δια ταν
 της μου τη[s] εγγραφω ασφαλειας εσχηκεναι κ,
 10 δεδανεισθαι παρα σου σημερον εις αναγκαν ημ
 χρειαν χρυσου νομισμα[τα] τεσσερα ζυγω Σηνη[ς]
 γι/ χρ/ ν^ο δ ζ/ Σηνη[ς] απερ ετοιμω[ς] εχομεν

1. The invocation will have preceded. In the Syene documents of the reign of Maurice this followed the Christ formula, but under Heraclius the Trinitarian formula may very likely have been substituted; see Bell, *A dating clause under Heraclius* in *Byz. Zeitschr.* xxii, p. 395 ff., particularly p. 400.

3. ā: this is formed without lifting the pen, the downstroke of a being turned upwards and then continued as the horizontal

stroke.

8. αλληλεγγυης: *sic*.

9. μου: *sic*; it should be ημων.

10. αναγκ(αι)αν ημ(ων): or perhaps αναγκ[α]την (*sic*, for αναγκαιο-
 τάτην); but very likely μου was first written and then altered to ημ.

- παρασχ[ε]ιν σ]οι οποταν βουληθειης τουτ εστιν
 καθ εκ[αστο]ν ενιαυτον χρ[υ]σου τριμησιον
 15 εν ζυγω Σ[υ]ηνης απο της προγεγρ/ ημερας ιδιω
 ημων κινδυνω κ, πορω της ημων υποστα
 σεως ιδικως κ, γενικως νομω ενεχυρο
 χωρις τι[ο]ς αντιλογιας κ, εις ασφ/ σην πεποι
 ημεθα ουν τ[ην] αλληλ, ασφ/ κυρ/ κ, βε[ε] απαυταχ, προφ/
 20 μεθ υπο[γ]ρ/ τ[ου] υπερ ημων υπογρ/ κ, επερρ/ ωμολογη
 σαμεν κ, [α]πελ[υ]σης Φλ, Παθερμουθις Μηνα
 στρ/ αριθ[μ]οι εν [τη] Ελεφ/ και η τουτου συμβιος
 Αν[ρ]ηλ[ι]α Κακο\ θυγατηρ Ιακωβ οι προ
 γεγραμμενοι στοιχει ημιν η ασφαλεια
 25 των τεσσαρων νομισματιων ζυγω Συνηνης
 ως προκ/ Ϝ Φλ, Διος Βασιλειδο\ απο
 ακτουαρ/ αριθμο\ Συνη[ν]ης αξιωθεις εγραψα
 υπερ αυτων [γ]ραμματα μη ειδοτων +
 (2nd hand) + Στρα . ψος [δ]ιακ/ μαρτυρ\ω/
 30 (3rd hand) + Φλ// Ιωαννης Καειτος στρ\ αριθμ\ο\
 [Συ]ηνης μαρ[τυ]ρω + (4th hand) Φλ, Βικτορος
 [Ι]ωαννου στρ[] αριθμ[ου] Συνηνης
 [μ]αρτυρω [+]
 (1st hand) + δ[ι]/

Endorsed, along the fibres:—

- 35 (5th hand) [+ ασφ]/ Παθερμουθιο\ Μηνα και Κακο\ γαμ[μ] αυτ[η] . . . + ν¹⁰¹ δ ζ/
 Συνη[ν]ης

13 f. *τουτ εστιν κτλ.*: this clearly does not mean that the loan was to be repaid at the rate of one tremissis (= $\frac{1}{3}$ solidus) a year, for it is repayable at will; the tremissis is apparently the interest. This gives a rate of $8\frac{1}{3}$ per cent. per annum.

19. *ουν την*: a very doubtful reading, but it suits the traces better than *ταυτην την* or *την εγγρ/*, and there is hardly room for *την π[ρ]ος*, which the traces visible rather suggest. If the reading is correct, *αλληλ/* = *αλληλέγγυον*.

22. *αριθ(μου) εν τη Ελεφ(αντινη)*: the phrase is unusual, and the reading very uncertain, but it seems hardly possible to read *αριθμου*, which, moreover, would not fill the space, and

the traces suggest *εν. τη* is read after this because something is required in the lacuna. Perhaps *νησι* may have been written.

23. *Κακο*: *sic*; perhaps not really meant for *Κακον*, for the stroke may be merely an apostrophe, as in l. 5; but it seems to be written *Κακο* on the verso.

29. *Στρα . ψος*: *Στρατηγιος* does not seem possible.

30. *Καειτος*: *ειτ* is probably meant, but the top-stroke of *τ* is attached to the *ι*, so that the combination looks like *ετος* or *ειος*.

34. *+ δ[ι]/*: read after this something like *εμου Φλ, Διου Βασιλειδου απο ακτουαρ/ εγραφη*, since the subscription in ll. 21–28, written by Dios, is in the same hand as the body of the document.

PAPYRUS 1737.—9 Feb., A. D. 613.

Inv. No. 1789. Acquired in 1907. Syene. 1 ft. $0\frac{1}{4}$ in. \times $5\frac{1}{4}$ in. Written in a very uneven cursive hand, with ink of poor quality, along the fibres. Folded from right to left. When acquired, tied to a strip of wood.

A SECOND loan, between the same parties as the last, except that *Kako* is not here mentioned. It may be that she had died in the interval, but this is not of course a necessary

inference. In this transaction, unlike the first, Paternuthius gives security for the repayment of the loan, which is for $3\frac{1}{2}$ solidi, with interest at the rate of $12\frac{1}{2}$ per cent. per annum.

The document, like the last, is in a hand extremely difficult to decipher, though in this case the difficulty is due less to the cursiveness than to the badness of the writing. It is unlikely that the document is, as suggested in *Klio*, xiii, p. 169, in the same hand as 1736. It is the latest in date of all the Syene papyri.

[.] [. . . . ? θειοτα]τς και γαληνοτ[ς]
 δεσπ[οτ]ῳ Φλ[α] Ηρ[ακλει]ου του αιω[νιου] Ανγ[ου]στου και [Α]υτοκρατορος
 ετους [τ]ριτο̄ [[Με]] [Μ]εχειρ ιε ἰν^δ/ πρω[τ]ης
 Φλ' Π[α]τερμουθ[ι]ς Μη[ν]α [σ]τρ/ αριθμ[ο]ς Ελεφ/ ν[αυ]της
 5 απ[ο] Σ[υ]νηνης + Αυρηλ[ιω] Ιωα[ννη] Πιτυρωνο[ς] ναυτη
 απο της Σ[υ]νηνης[ς] χαιρ/ + [ομολο]γω εγω Πατερμουθις δια ταυτης
 μου της εγγραφῶ ασφ[α]λεια[ς] εσχηκεναι και δεδανεισ
 θαι παρα σου σημερον ει[ς] αναγκαιαν μῶ χρεϊαν χρυσο^ν
 νομιματα τρεια τριτον ζυγω Σ[υ]νηνης γι/ χρ/ ν^ο γ γ' ζ/ Σ[υ]νην[ς]
 10 και ταυτα συν^θ ετοιμω[ς] εχω παρασχειν σοι οποταν βολλη
 θειης μετα τη[ς] τουτων [ε]πικερδειας εκαστου νομισμ[ατο]ς
 κατα μηνα χρ[υ]σον κερατι[ο]ν^ν τεταρτον απο της προγεγρ/ ημερας
 χωρις τινο[ς] αντιλογι[α]ς ὑποθεμην δε σοι λογω ενε
 χυρῶ οριχαλκωδη συγγεινουνται λειτρας
 15 λ κδ τω χαριστι[ω]ν εμῶ και καταν
 περιεχο[ν] λ ρ εφ ω τε ταυτα ειναι υπο την
 σην εξουσι[α]ν αχρι α[π]οδοσεω[ς] και συμπληρωσεω[ς]

1. For the opening formula see 1736, 1, note. The style of Heraclius was clearly different from that in 1736, but it is not clear what preceded ?θειοτα]τ(ου). The traces visible do not suit any part of βασιλειας. They might, however, be read as θε]ροτ[ε]φους without much difficulty. There is no trace of ημων having been written at the end of the line, but the ink may possibly have flaked off.

3. The scribe apparently wrote μεμεχειρ, and then crossed out the first με. This is to be inferred from the facts (1) that the visible με has a stroke through it, (2) that what seems a second ε precedes χ and is separated by a lacuna from με.

6. λ της (αὐτῆς) Σ[υ]νηνης. After the lacuna following the cross the characters are like γω, but if this is right ομολο must have been much cramped, and, cursive as this hand is, it is not unlikely that the word was miswritten, a letter or letters being omitted. The lacuna should however be a little larger than at present, the two portions of the papyrus having been placed rather too close together in mounting.

Πατερμουθις: the first three letters (which are badly formed) have been rewritten, with a very thin pen, under the line.

8. αναγκαιαν μου: here again, as in 1736, 10 (see note there), there is a doubt as to the reading. αν seems clear, but μῶ is extremely doubtful, and it is quite likely that ημ (for ἡμῶν) was written, as read in 1736. Perhaps this document was founded on that.

9. νομιματα: σιζ, apparently; but the μα is all run together,

and perhaps this blotted portion contains the σ as well.

13. ὑποθεμην: λ. ὑπεθέμην; but the latter part is very doubtful, and υποθετερον should perhaps be read.

14. οριχαλκωδη συγγεινουνται: if the reading is correct the meaning must be 'articles of copper, amounting to' $24\frac{1}{2}$ litrae (in weight). The reading accords well with the traces, and the chief reason for doubting it is the novelty of the word ὀριχαλκῶδης and the construction.

λειτρας: if this is right, λ is superfluous in l. 15.

15. χαριστιων εμου: the reading, which, if correct, is for χαριστιῶν ἐμοῦ, is doubtful, though suggested by the traces; or χαριστιω (perhaps χαριστι^ω) may be read. χαριστιων is mentioned by Simplicius, in *Arist. Phys.* vii. 5 (ed. Diels, Berlin, 1895, p. 1110, l. 3 f.), τὸ σταθμιστικὸν (var. lect. σταθμικόν) ὄργανον τὸν καλούμενον χαριστίωνα; it was invented by Archimedes. The word σταθμιστικόν implies a weighing-machine, but the context and the remark attributed to Archimedes (cf. also Tzetzes, *Hist.* 2, 130) 'πᾶ βῶ, καὶ χαριστίωνι τὰν γὰν κινήσω πᾶσαν;' points rather to a machine for lifting. But there may have been in later times a weighing-machine (a steelyard?) called χαριστιων.

16. λι(τρας) ρ εφ ω: written ρε with a space following, so that ρε (= 105) is in itself the likeliest reading; but in that case there can hardly be room in the lacuna for εφ ω, which the context requires.

17. εξουσιαν: the ξ is made in a very unusual way, being a straight upstroke inclined slightly to the right, followed by

- του εγκειμενοῦ χρ[υ]σοῦ ενεχερω ειρ
 και εις ασφ/ πεπρωιημαι [τ]ουτο το γραμῆ κυρ/ς κ, βεβς
 20 απαντ προφ/ και επερ/ [ω]μολογησα + (2nd hand) Φλς Κολλο
 υθος Αλεξανδρος κητρον αριθμου
 Σηνης μαρτυρω + (3rd hand) Ϙ Φλ/ Θεω
 δωσιος Απα Δειο στρ/ αριθμ
 ου Σϋηνης μαρτηρω Ϙ (4th hand) Φλ/
 25 Φανστινος Παχυμιου στρ/
 αριθμου Σηνης μαρτυρω +
 (1st hand) + δια εμῶ ΔιωϘ

Endorsed, along the fibres:—

(5th hand) [+ ασ]φ/ Πατερμῶθιῶ Μηνα ναυτς απο Συνης γι/ χρ/ υῶ γ γ' ζ/ Συνης

a long downstroke, curving at the top from the left and straight below.

18. ενεχερω: apparently for ενεχῶρω.

20 f. Κολλο|υθος: this curious division is no doubt due to the fact that the inexpert writer, on writing ο, found that he had no room left for υ. But ολλο is only a doubtful reading.

21. Αλεξανδρος: λ, 'Αλεξάνδρου.

κητρον: hardly κεντρον, but probably κεντριῶν is meant.

22. Σηνης: sic.

23. Δειο: sic.

24. Σϋηνης: υ corr. from η.

27. Θ[α]λαστιϘ is perhaps just possible but not likely, though Θ[α]λ is an easy reading.

28. Not in the same hand as the endorsement of 1736.

V. MISCELLANEOUS.

I. Taxation.

PAPYRUS 1738.—19 Sept., A. D. 710 (?) or 680 (?).

Inv. No. 1720 A. Acquired in 1906. Oxyrhynchus (?). $3\frac{1}{4}$ in. \times $3\frac{7}{8}$ in. In a small neat minuscule hand, along the fibres. Papyrus folded from the bottom upwards; round the first two or three folds is wound a strand of papyrus, which still bears the clay seal. The upper part of the papyrus was folded over this lower part, and the marks made by the seal on successive folds can still be traced. Between this and the text is a space of $1\frac{1}{2}$ in. The seal, which is grey in colour, bears an indistinct device, perhaps of two human figures facing each other.

UNDER this general heading are collected papyri from various localities. The provenance of many is uncertain; of those which can be identified the majority come from Hermopolis or the Hermopolite nome, but a certain number are from Oxyrhynchus. The papyri in this part are arranged by subject; and the present section contains documents relating to taxation, beginning with a series of tax-receipts. These are mostly of one or other of the types common at this period, which can be studied in Wessely's valuable collection *Griechische Papyrusurkunden kleineren Formats* (*Studien zur Pal. u. Papyrusk.* iii + viii), here referred to as UKF.

First are placed two receipts for more than one money-tax. The present one is for land-tax (*δημόσια*), poll-tax (*διαγραφή*), and *δαπάνη*, for which see the introduction to 1419. It is to be noted that land- and poll-tax are described as part of the canon, but that *δαπάνη* is not. The former two are paid for the 8th indiction, the last possibly (see note on l. 3) for the 7th–9th indictions. It is therefore noteworthy that the total amount is only $\frac{1}{4}$ s.

The receipt follows the formula:—Date; *ἔσχον*; *διά*; N. N.; *ἀπό*; tax; year for which payable; amount; date again (?); scribal signature. For receipts of similar, though not in all points identical, arrangement see Wessely, UKF. 697; 699 ff. The *ἀπό* may very likely mean that the payment is only part of the year's quota, though this is not perhaps a necessary inference. In this case, however, it is probable that the payment is really an instalment; for whereas Menas here pays only $\frac{1}{4}$ s. for land-tax, poll-tax, and *δαπάνη*, we find him in 1744 and possibly in 1749 paying 1s. for poll-tax alone. The same Menas may also occur in 1743; 1751; and 1864.

+ Θ^ω/ κβ ι^δ/ θ εσχ δ/ Μηνα Σαραπ^α στρ⁻ απο
 δημοσι^ω S διαγρα^α/ κανων^ο ογδοη ι^δ/ S δπ/
 ω^δ/ ζ [η] θ αρ^θ ν^ο δ' τς τ[νθ?] Αθανασι^ο/ στ[οι]χ

(L.S.)

1. Σαραπ^α: as the line above has a loop at the beginning, suggesting *a*, the name is probably rather Σαραπάμμωνος (or Σαραπά) than Σαραπίωνος.

στρ(αριων): 'soldiers' occur several times in vol. iv under Arab rule. What is meant is of course not soldiers of the expeditionary army, who were Mohammedans, but, probably, soldiers in the service of the local officials, gendarmes.

2. ογδοη: *l. δγδόης*.

3. ζ [η] θ: or ζ [ε^ω] θ; ζ S θ is not likely, as the tax-payer would hardly pay the *δαπάνη* for the 9th before that for the 8th indiction, though it is possible that in the assessment for the latter he was not required to pay *δαπάνη*. But neither ζ nor θ is a certain reading.

τς τ: this is very puzzling. Two such numbers (the reading τς is practically certain) naturally suggest the eras of Oxyrhynchus. To the year 390 of the earlier era corresponds the year 359 of the later, and hence the supplement. These figures

correspond to the year A. D. 713. But the indiction is the 9th, which, in this indiction-period, is the year 710–711. It is of course possible that the scribe has miscalculated the years of Oxyrhynchus, and since he is more likely to have made a mistake there than in the indiction we can, in case these eras are granted, unhesitatingly decide for A. D. 710 as the year; but it is an unsatisfactory conclusion. It is perhaps just possible but very unlikely that the character following τς, though separated from it by a short space, and though more like τ, may be read as 5. This might be the year 396 of the era of Diocletian which = A. D. 680, in which a 9th indiction began. There is certainly no symbol for *ἔτους* before τς, but this is not perhaps a decisive objection to the interpretation of the number as a date, and it is difficult to see what else it can be. Below the lacuna is a downstroke, and it is possible to read ι^δ/ [θ Θωθ κβ] (or Θωθ κβ omitted). The scribe's signature is probably in the same hand as the body of the document.

PAPYRUS 1739.—Arab Period.

Inv. No. 1687 A verso. Acquired in 1906. Provenance unknown. $3\frac{1}{8}$ in. × $4\frac{5}{8}$ in. In a small, sloping minuscule hand, along the fibres. Below the text, $1\frac{1}{4}$ in. blank papyrus. Folded from the bottom upwards, but there are also indications of a folding from right to left, and the other may have been the first folding, after the document on the recto was written.

RECEIPT for land-tax (*δημόσια*) and poll-tax (*διαγραφή*). The payment is made by the brothers (or brother) of Abba Justus, a notary; and this method of indicating the payment suggests that it was made on behalf of Justus by his brothers as his agents.

The papyrus is a piece cut from a letter. The latter is written in a small sloping practised hand of official type, which may date from the Arab period, but is possibly earlier. It reads]απο της αρχης εως της υστερας κελευση δε [|]ερον τα τιμια ἴχνη του θεοφυλακτο^ν μο^ν δ[εσποτου (last line).

+ εσχ^ο δ^τ/ αδελφ⁻ Αββ⁻ Ἰουστο^ν νο^τ απο δημ^ος
 S διαγρ⁻ τεταρτης ἰν^δ κερατι⁻/ ενδεκα τεταρ^ο
 χ^ω δ^τ γι/ κ/ ἰα δ^τ εγρ/ Επειφ κ^τ ἰ^δ/ ζ + Ταυρινος
 S Σευηρος στοι^χ +

3. χ^ω δ^τ: obscure. The natural interpretation is *χωρίς τετάρτου*, meaning that $\frac{1}{4}$ c. (or a quarter of the whole sum?) was deducted, either for deficiency in the weight value of the coins or by way of commission, but this is very uncertain. UKF. 1197 can

hardly be quoted in support, even if we read, with Wessely, *χωρ(ις) τ(οῦ)* rather than, e.g., *εἰ(ς) χ(ό)ρτ(ον)*, since the document is not a tax-receipt.

PAPYRUS 1740.—7th Century.

Inv. No. 1632 B. Acquired in 1906. Provenance unknown. $2\frac{1}{4}$ in. × 1 ft. $0\frac{1}{8}$ in. In an irregular, rather contorted cursive hand, across the fibres. Probably folded once in the middle (from right to left), and perhaps also from bottom to top.

AFTER the receipts for two or more taxes come those for payments of single taxes, and first those for *δημόσια*, which may mean, in these cases, either the public taxes as a whole or the land-tax in particular. The present receipt is of an unusual form, seen also in **1758**; **1759**; **1760**; UKF. 297; 298; Lond. iii. 1310 (p. 250). It is to be noticed that all of these, with the possible exceptions of **1760** (where the last line is imperfectly read) and UKF. 298 (where the conclusion is lost), are issued by *διαστολεῖς*. The word *ὄνομα* at the beginning refers to the person whose tax-payment it was, to whom it was entered in the official register, *διά* to the person who actually made the payment; and it is worthy of notice that in all the receipts of this form (UKF. 298 has lost the portion of the receipt in question but was probably no exception) the payment is made through some other person or persons than the *ὄνομα* concerned. The present document was issued by the same *διαστολεύς*, to the same person, and written by the same clerk, as Lond. 1310 (the two receipts there are in the same hand, not in two different hands, as stated in the description on p. lxxii). The *διαστολεύς* perhaps recurs in **1758**, but this document seems later than that.

χμγ

+ δεδωκεν ονομ/ Νῶνα Ολημπιοδωρο^ν δι/ Βασιλειδο^ν απαι/ της Ελευθερας εις λογον δημοσιων
 πρωτης ἰνδικτιονος χρυσου κερατια τεσσαρα γι/ χρ/ κ/ δ μονας Ϝ Φοιβαμμων διαστολευς
 δι/ εμού Βικτωρος απαιτ, συμφ/ ϜϜϜ

2. Ολημπιοδωρον: *sic*. The same is to be read in Lond. 1310. απαι/: *ἀπαιτητοῦ* if the reading is right, but it is very doubtful. επει/ may also be read, which might perhaps be for *ἐπικειμένου*; *υπερ* is hardly possible.

Ελευθερας: presumably a name, but whether the name of a person or (e.g.) of a monastery is not clear.

3. μονας: *sic*; so too in Lond. 1310.

διαστολευς: see P. Lips. 90, 2, note. Perhaps the word is

rather to be connected with *διαστέλλω*, *διαστολή* in the sense of 'assess', 'assessment', or 'requisition', for which see vol. iv, index.

4. εμού: in the two receipts in Lond. 1310 Victor writes *εμῶ* with the stroke pointing upwards as here. Here however he has written the *υ* as well.

απαιτ): the same (instead of *απεγρ*) is to be read in Lond. 1310.

PAPYRUS 1741.—Arab Period.

Inv. No. 1694 A. Acquired in 1906. Provenance unknown. $3\frac{1}{2}$ in. \times 3 in. In a small, neat, regular minuscule, across the fibres.

RECEIPT for $7\frac{1}{4}$ solidi paid through (or by; see note on l. 1) a ζυγοστάτης. The fact that a ζυγοστάτης is in question rather suggests that the money represents taxes collected by him, with which the contrast between the $1\frac{1}{4}$ s. paid for *ιδικὰ ὀνόματα* and the 6 s. paid for other purposes accords well; but see the notes.

+ δεδωκ/ ὅ ἐπληρωσ^ε δ/ ΑΒΒ^α Φοιβ^α
 Ισακι^{οῦ} ζυ^γ ἀπο δημοσιων δεκ^τ/ ι^δ/
 αρ^θ ν^ο ζ δ' επτα τεταρ^τ μ^ο// †
 σ—
 ιδι^ε/ ον^γ ν^ο α δ'
 5 ορ^γ Τκιναρ^γ ν^ο 5 καρ^π . . .

1. *δέδωκεν καὶ ἐπλήρωσεν*. If therefore δ(ι^α) is rightly inserted the name of the actual tax-payer does not occur, unless it came in the lost portion, below. Possibly however δ(ι^α) is an error, the construction being a confusion of *δέδωκεν καὶ ἐπλήρωσεν* Ἀββ^ας Φοιβ^αμων and *ἐδόθη καὶ ἐπληρώθη* διὰ Ἀ. Φ.

2. ζυ^γ: ζυγοστάτου.

4. *ιδικῶν ὀνομάτων*. The fact that the word is in the plural may indicate that *δημόσια* is used in the more general sense, covering the special taxes, *ὀνόματα* being taken in the sense of 'persons', so that this payment will be for poll-tax; but it may refer only to land held in various parcels. In the latter case *ὄνομα* is used in the same way as in 1740.

5. ορ^γ: ὄργων; or ὀργάνων, but the former is favoured, for the Arab period and in the present context, by 1419, 1329 ff.; cf. 1631, col. 2, 2 (?), col. 5, 3, and also P. Copt. Ryl. 149, where, however, the word is abbreviated, as here. It seems likely, from the last instance, and from the juxtaposition with a place-name, that the word is not to be connected, as by Du Cange, with ἔργον, but is a late variant of ὄργανον in the sense of machine for irriga-

tion. It is possible, as suggested in the note to 1419, 1329, that there was a tax (presumably a branch of the land-tax) on such machines; but in 1690, 9; Cair. Masp. i. 67087, 6; iii. 67307, 4 ὄργανον is used in the transferred sense of a field under cultivation, and the same sense is clearly to be attributed to *μηχανή* in 1765, 7; 1808, 2; cf. P. Iand. i. 63, 3, with Spiess's note; PSI. i. 77, 14-20, ὀλοκλήρον μηχανήν καλουμένην τῆς μητρὸς Γερμανοῦ, ἐξηρτισμένην πάσῃ ξυλικῇ ἔξαρτία καὶ σιδηρώμασι, μετὰ καὶ τοῦ ἐπικειμένου ὀλοκλήρον λάκκου καὶ ὑδρεύματος καὶ κυκλεύματος καὶ κηπίου καὶ μηχανικῶν ὀργάνων καὶ φυτῶν παντοίων καὶ τῶν συγγεωργ[υ]μένων αὐτῇ ἀρουρῶν, is an excellent illustration of the process by which the transference of meaning was effected (a similar instance now too in Flor. iii. 325). Hence it seems likely that in all these cases in which ὄργων or ορ^γ is followed by place-names and connected with the payment of a tax the word is really used in the transferred, not the original, sense. There might, however, still be a tax on irrigating machines, and 1631, col. 2, 2, where οργ[υ] occurs, may be a case in point.

PAPYRUS 1742.—7th Century.

Inv. No. 1699 B. Acquired in 1906. Provenance unknown. $2\frac{1}{8}$ in. \times $8\frac{1}{8}$ in. In an upright minuscule hand, in rather faded ink, across the fibres. Folded from the bottom upwards.

THERE is nothing of special note in this receipt, which is for $1\frac{1}{2}$ s. for *δημόσιον*. The word is here in the singular, in accordance with a usage common in Coptic but not usual in Greek; other peculiarities show that the clerk was more at home with the Coptic than with the Greek language.

+ Χωρο^{ου} Ταχοι ζ δημοσιου ζ ι^δ/ δ/ κληρονομο^{ου} Φοιβ⁻ ζικος
αρ^θ ν^ο αζ εν ημισυ μ^ρ Φαμ^θ δ ι^δ/ ζ Αθανασε στοχι +

1. Χωρου: the ου (and so too that in κληρονομου) in a monogram. For the name see vol. iv, index of persons, *s. v.* Χωρος and perhaps Χωλός, Χολ, Χόλος; and index of places (*δ*), *s. v.* Χώρου.
ζικος: probably = ζυγοστάτης (*l. -του*), which in Coptic was regularly corrupted to ζγγος or ζητος.

PAPYRUS 1743.—Arab Period.

Inv. No. 1719 A. Acquired in 1906. Provenance unknown (but see below). $2\frac{1}{2}$ in. \times $2\frac{3}{4}$ in. In a sloping, rather inexpert minuscule hand, along the fibres. Papyrus folded from the bottom upwards; round the first two folds was wound a strand of papyrus, which was then sealed; the impression of the seal remains on other folds above. The seal, grey in colour, bears an indistinct device. At the bottom is what looks like a crocodile, and the device above this may possibly be two birds' (ibis?) heads with beaks, with a cross between them.

RECEIPT for $\frac{1}{2}$ s. for δημόσια. Apparently the purpose for which the money is raised is specified, but the sense is not very clear. The soldier Abba Menas of l. 5 may be the same person as in 1738 and other receipts, in which case the provenance is perhaps Oxyrhynchus (see 1738, introduction, and l. 3, note).

+ Επιφ κε ι^δ/ ι εσχ^ο δ/ Ραιστ^{ου}
Παλματατ απο δημοσιω
εννατης ι/ αρ^θ ν^ο ζ ημεσε μ/
ζ^ρ υποδοχ τυ^λ και στικ⁻/
5 τασ^θ δ^θ/ δ/ Αββ⁻ Μηνα στρ⁻

(L.S.)

1 f. Ραιστου Παλματατ: the names are curious, but the reading seems clear, except that σ looks rather like ε and λ might conceivably be a badly formed μ.

3. ημεσε: *sic*, unless it is ημυσε.
μ/: = μόνον.

4 f. These lines seem to specify the purpose for which the

money is raised. Extend here probably *ὑπὲρ τῆς ὑποδοχῆς τυλαρίων καὶ στικ(χ)αρίων*.

5. τασ^θ: obscure. If θ is a slip of the pen for κ (which cannot be read), we may extend τὰς (*l. τό*) καὶ δαπανηθείσας (*l. -θέν*) διὰ (δαπανηθείσας is more likely than δοθείσας in the context).

PAPYRUS 1744.—Arab Period.

Inv. No. 1638 B. Acquired in 1906. Oxyrhynchus (?). $5\frac{7}{8}$ in. \times $3\frac{1}{8}$ in. In a sloping minuscule hand, along the fibres. Between the receipt and the subscription is a space of $1\frac{1}{4}$ in. and below the subscription one of $2\frac{3}{4}$ in. Folded from the bottom upwards; the successive marks made by the seal are visible on the upper part, but the seal itself has disappeared.

AFTER δημόσια come the receipts for poll-tax, variously called διαγραφή or ἀνδρισμός. The only reason for assigning the present document to Oxyrhynchus is that the tax-payer is the same as in 1738, which there is some reason for connecting with that city.

+ Αθ^ν/ ιη ι^δ/ ζ εσχ δ/ Μηνα
 Σαραπ⁻ στρ⁻ απο διαγρ⁻
 καν^ω εκτης ι^δ/ αρθ ν^ο α εν μ/
 . δι/ Βικ/ στοι^χ +

4. The meaning of the symbol before δι/ is not clear. It is not a cross, and looks like an ι with an apostrophe above it.

PAPYRUS 1745.—Arab Period.

Inv. No. 1725 B verso. Acquired in 1906. Provenance unknown; perhaps Hermopolis. 2 $\frac{3}{4}$ in. × 3 $\frac{1}{8}$ in. In a very regular rounded minuscule hand, across the fibres. Folded from right to left, but this folding probably has reference only to the document on the recto.

RECEIPT for poll-tax, given to a *puscarius*. The payment, in view of the ἀπό, may be an instalment only; cf. 1738, introduction. The papyrus is a piece cut from a document of uncertain character. Portions of four lines of this, written in a bold, flowing cursive across the fibres, remain on the recto. The last which is extant reads]πολιτων + Φ[λ/. This rules out Oxyrhynchus and suggests Hermopolis as the provenance.

+ Επιφ ια ι^δ/ ιβ εσχ^ο δ/ Ζαχαρι^α
 φουσκα^α/ απο αν^δ [δ]εκατης ι[ν]^δ/
 . αρ^θ ν^ο γ' τριτον το S δ^θ/ Κολλου^θ υπ^{ου}
 (2nd hand) + Ιγνατιο[ς] στοι^χ +

2. φουσκα^α: φουσκαρίον, *puscarius*; see San Nicolò, *Vereinswesen*, i, p. 76 f.; Reil, *Gewerbe*, 169^θ, 191^θ. Prof. Hunt mentions that in a medical text to be published in P. Oxy. xi one recipe is headed φούσκας καθαρίου.

3. το S δ^θ: τὸ καὶ δοθέν; or, as there is a lacuna between δ^θ/ and κ, where δ/ could be supplied, it may possibly be τὸ καὶ δαπανηθὲν διὰ. This, however, seems less likely.

PAPYRUS 1746.—Arab Period.

Inv. No. 1699 A verso. Acquired in 1906. Provenance unknown. 2 $\frac{1}{8}$ in. × 5 $\frac{1}{4}$ in. In a sloping minuscule hand, along the fibres.

RECEIPT for $\frac{1}{3}$ s. for poll-tax. On the recto are remains of another document, written across the fibres, which has apparently been washed off.

+ μ Π^x ι ιν^δ/ ιγ δ/ Απολλω ιι^ο/ Πιετρε Πακε ϛ αν^δ
 ιγ ιν^δ/ χρ^υ αρ^θ γ τριτ^υ Παυλου ν^τ εγγ^ρ/ +
 (2nd hand) + Ιερε[#] στηχε

2. εγγ(αψα): for this cf. 1747, 3; 1748, 4. Paul then wrote the document, and Jeremias is merely an official who countersigns. The latter's signature is in exceedingly clumsy and uncertain

uncials, showing that he had little acquaintance with the art of writing. The μ (suggested by Prof. Hunt) is very doubtful and looks more like a line over the word (Ιερε).

PAPYRUS 1747.—6th–7th Century.

Inv. No. 1653 A recto (?). Acquired in 1906. Provenance unknown. $3\frac{1}{2}$ in. \times $5\frac{1}{4}$ in. In a rather large, clumsy cursive hand of minuscule type, across the fibres. Apparently folded from the bottom upwards. Recto (?) of 1867.

THIS and the two following receipts for poll-tax follow a different scheme from the preceding, beginning with εσχον instead of the date. In this and 1748 εσχον is followed by παρά σου or παρ' ὑμῶν and the date comes at the end of the receipt; in 1749 διά without σου takes the place of παρά and the date is omitted.

There being only one κόλλημα, it is not easy to decide which side of the papyrus is the recto. A comparison of the surfaces suggests that that on which the present receipt is written is the recto, and the other side the verso; but the fact that this document is complete, whereas 1867 seems to have lost something on the right and possibly at the foot, makes this doubtful.

+ εσχ^ο παρα σου Παμου^{ριου} Οννοφ
 Τιτοῖ χ αν^δ θ ινδ/ χρυσου νομ^τς εν
 γι/ αρ^θ α Φ^ω/ ιδ ινδ/ θ + Πιν^τ εγραψα +
 (2nd hand) ϛ Βικτωρ στηχε +

1. Οννοφ^{ριου}: so written because there was not otherwise room to get in the word in this line. ου is apparently a monogram.

2. νομ^τς: νομίματα, incorrectly for νόμισμα.

3. Πιν^τ: Πινουτίων, or the Coptic form, Πινουτε.

4. Here again the official countersigns; the writer of the receipt is his clerk, who is more skilled with his pen than he.

PAPYRUS 1748.—Arab Period.

Inv. No. 1653 B verso. Acquired in 1906. Provenance unknown. 2 in. \times $6\frac{1}{2}$ in. In a small, neat minuscule hand, across the fibres; papyrus of light colour. On the recto are four lines, imperfect at the beginning, of a Coptic document, written across the fibres in a sloping cursive hand. The papyrus has been strengthened on the verso by pasting a strip of papyrus along the lower edge, which was somewhat broken, perhaps by the folding of the document in its original form.

THIS receipt is given to two monks, the second being, it is worth noting, the son of the first. It is written by a clerk named Musaeus and countersigned by three officials.

+

+ εσχ^ο παρ υμων Απολλω ψαλ^τ S Δαυειτ υι^ο αυ^τ οι μοναζ^τ/
 απο αυ^δ ε υδ^ο/ χρυσ^ου αριθμ^ω δυο γι/ αρ^θ ν^ο δυο Φ^ω/ ιδ ι^δ/ ε +
 (2nd hand) + Σερνη στοιχι + (3rd hand) Ηλιας στοι^χ + (4th hand) Βικτωρ στοι^χε[ι]
 (1st hand) Μουσαι^ου εγρ^α/ +

1. ψαλ^τ: ψάλτων? Cf. 1430, 112, where also the word is abbreviated.

μοναζ^τ: μονάζοντες.

2. αριθμω(ν): λ. ἀριθμια.

3. Σερνη: or Σερνει.

PAPYRUS 1749.—Arab Period.

Inv. No. 1719 B. Acquired in 1906. Possibly Oxyrhynchus. $2\frac{7}{8}$ in. × $3\frac{1}{8}$ in. In a small much sloping minuscule, along the fibres. Folded from the bottom upwards; round the first three folds is wound a strand of papyrus, which bears the grey clay seal; the impression of the seal visible above. The seal is too much broken for any device to be recognized.

IT is at least possible that the Apa Menas, soldier, to whom this receipt was issued was the same person as the Menas son of Sarapammon, soldier, of 1738 and 1744. In favour of this supposition may be noticed the fact that he here pays 1 s. for poll-tax, the same amount as in 1744, and that the receipt is issued by Victor, as in that document. It is, indeed, not absolutely certain that this is the same Victor; for though the hand, allowing for a different pen, and ink of a different tint, may well be the same, the arrangement of the receipt is different, and the tax is here called *ἀνδρισμός*, there *διαγραφή*; but on the whole it is probable that the hand is identical. For the connexion of these receipts with Oxyrhynchus see 1738, 3, note; and for an Apa Menas, soldier, see 1743; a soldier called Menas, brother of Luke, pays *δαπάνη* in 1751; 1864.

+ εσχ δ^τ/ Απα Μηνα στρ⁻
 απο [αν]δρισμο^υ πρωτης
 υδ^ο/ αρ^θ ν^ο α εν το S λογισ^θ
 αυ^τ ξ μισ^θ αυ^τ κ^τ/ κελουσι/
 5 + Βικτωρ στοι^χ +

(L.S.)

1. δ^τ: the insertion of τ is probably a slip; τού is not here required. Cf. 1752, 1.

3 f. το (και) λογισθ(εν) αυτ(ω) (υπερ) μισθ(ου) αυ(του) κ(α)τ(α) κελουσι(ν): this must mean either that after he had paid the money it was paid back to him for his wages or, more probably,

that no money passed at all; he was assessed at 1 s. for poll-tax, and the wages due to him amounted to the same sum, and consequently his tax quota was struck off the register as paid, a receipt being issued for the nominal payment.

PAPYRUS 1750.—Arab Period.

Inv. No. 1640. Acquired in 1906. Provenance unknown. $4\frac{1}{4}$ in. \times $6\frac{7}{8}$ in. In a round regular minuscule, across the fibres; papyrus considerably rubbed. Probably folded from the bottom upwards.

THIS receipt differs from the preceding ones in being addressed, not to an individual but to a community. The others are the receipts issued by the local tax-collectors to the single tax-payers. When the taxes had been paid individually the total quota of the village or other unit was paid to the proper authority, pagarch or other official, and a receipt issued to the community as a whole.

+

+ δεδωκ^α/ οι απο Πκεμω δ/ Κυριακο^ν Ἰερ/ ζ ανδρισμ^{ου} προ[της ινδ/]
 ζ ον^ο ιβ νομισμ^α ε[π]τα κερ^α/ οκτω γι/ [ν]^ο ζ ρ η μ^ο/ εγρ Αθ[υ]ρ/ α ιν^δ α
 + Φλ· Φοιβ- δ/ εμ^{ου} Σενουθιο^ν ν^τ εξεδ^θ/ το ενταγιν ρ
 + [της α]ν^τ α ιν^δ νομισμ^η
 5 πεντε κερ^[α]/ δεκαεξ [γ]ι/ ν^ο ε ρ ις μ^ο εγρ/ Αθ[υ]ρ/ α ιν^δ [α]
 + δ/ εμο^ν Σενουθιο^ν νοτ^η εξ επιτροπ^η τ^{ου} αυ^τ περιβ^λ ανδρ^[ο]
 εξεδ^θ/ το ενταγιν ως προκ/ ομου εδ^θ/ νομισμ^η δυο κερ[η]
 δεκαεπτα ημισυ γι/ ν^ο β ρ ις μ^ο/ δ/ εμο^ν Σεν^θ ν^τ στοιχε[ι]

1. Πκεμω : this place-name is apparently unknown.

Ἰερ(ημια) : possibly *ιερείς*, which is sometimes used even of Christian priests; cf. P. Ryl. Copt. 177, 1, and B. M. Copt. 1031, 1, with Crum's notes; and there are several other instances.

2. ον^ο : *δνομάτων*. As the amount is 7 s. 8 c. the rate is less than 1 s. per *δνομα*. Possibly therefore this is for one *καταβολή* only. If the date is rightly read this is very probable, as the whole tax for the indiction would hardly be paid so early.

ν^ο ζ ρ η : the carat-sign is, as usual at this period, a simple stroke.

εγρ Αθ[υ]ρ/ : the reading is not certain, for there is no trace of a stroke through the ρ of εγρ, where it would be expected, and there is certainly one through the next ρ, where it is not required. But the individual letters seem almost certain, and ιν^δ α, which is beyond doubt, indicates that the day of the month must have

preceded; moreover the reading seems to be the same in I. 5.

3. Φλ· : the dot is in the MS.

4. This and the following line are much rubbed. Another payment is here made, but it is not clear if it is a further instalment of poll-tax or a different tax. If the very doubtful reading της αυ(ης) α before ιν^δ is correct the likelihood of a different tax is strengthened, and the fact that the second payment was apparently made on the same day as the first makes in the same direction.

6. περιβ^λ : *περιβλέπτου*.

7. ομου κτλ. : this amount is obviously not the sum of the two previous payments but must be an additional payment of some kind. *δμοῦ* therefore does not, as often, denote a total but seems to mean 'at the same time'.

PAPYRUS 1751.—Arab Period.

Inv. No. 1720 B verso. Acquired in 1906. Possibly Oxyrhynchus. $2\frac{1}{8}$ in. \times $2\frac{5}{8}$ in. In a small sloping minuscule hand, along the fibres. On the recto are faint traces of writing, also in a small minuscule hand, along the fibres.

THE next two receipts are for *δαπάνη*, the third of the three taxes which we so often find associated. In this one the payment is for $\frac{1}{24} + \frac{1}{48}$ s. only, but *ἀπό* may possibly indicate that this is merely a part of the total quota; cf. 1738, introduction. The name of the tax-payer may perhaps connect the document with Oxyrhynchus; see 1738; 1864.

+ Φαρμ^θ μς κς ι^δ/ ια εσχ^ο δ/ Μην^α
 αδ^ε/ Λουκα απο δαπ⁻ ια ι^δ/
 αρ^θ ν^ο κδ' μη' εικοσιτοτ^α
 σαρακοσογ^δ + Ιωαννης
 5 νο^τ στοι^χ +

1. μς : μηνός; but it is very unusual to insert the word here.
 3 f. εικοσιτοτ^α σαρακοσογ^δ: these words are apparently attempts
 at εικοσιτέταρτον τεσσαρακονταόγδοον. The last ο of εικοσιτοτ^α seems

clear. The clerk evidently thought, when beginning l. 4, that he
 had written τεο in the previous line; but he had not done so.

PAPYRUS 1752.—Arab Period.

Inv. No. 1725 C. Acquired in 1906. Provenance unknown (but see note on l. 4). $3\frac{1}{2}$ in. × $2\frac{1}{4}$ in. In a small sloping minuscule hand, along the fibres. Below the text a blank space of 2 in.

HERE the receipt is certainly for one καταβολή only. The amount is $2\frac{5}{12}$ s., which is a good deal for one instalment of this not very important tax. But of course it is quite possible that Theodore paid his year's quota in one καταβολή; the καταβολαί are no doubt rather the payments of the community than (in each case) those of the individual tax-payer.

+ Χοι^α κδ ιγ^δ/ ιε εσχ^ο δ^τ/
 Θεοδωρ^ο Σαβαν^ο χ
 δ^π/ κ^α/ α ι^δ ιγ αρ^θ β γ ιβ' μ^ο/
 τα 5 δ^ο/ Μηνα στρ^α
 5 + Ανατολιος στοι^χ + + +

1. δ(ια) τ(ου): the του is not required; cf. 1749, 1.
 2. Σαβανο(υ): Σαβειν^ο would be expected, but though α is a not quite certain reading, ει seems impossible.
 3. κ^α/: καταβολής.
 ιγ: the ι is curved and the γ made with a long downstroke, so that the letters look like στ, the whole being like σταρ^θ; but the number of the indiction is required here, and the receipt was

issued in the 15th indiction. The payment was therefore two years late.

4. τα (και) δ(ο)θ(εντα) Μηνα στρα(τωτη): just possibly the Menas, στρατιώτης, of 1738; etc. If so, this document may be from Oxyrhynchus; see 1738, 3, note.

5. Just possibly in a different hand from the body of the receipt.

PAPYRUS 1753.—6th–7th Century.

Inv. No. 1676 A. Acquired in 1906. Hermopolite nome. $2\frac{7}{8}$ in. × 1 ft. $ο\frac{1}{4}$ in. In a rather small artificially formed cursive hand, across the fibres; papyrus light in colour but in some places stained very dark, and brittle. Folded from the bottom upwards.

IN this document, which probably dates from before the Arab conquest, we have a receipt for εὐμένεια. This (cf. 1660, 9) is no doubt something in the nature of, perhaps identical with, the συνήθειαι of which we not infrequently hear at this period, i. e. a payment to officials additional to the regular taxes. In this case the receipt, which is for 5 s. 6 c., is given to the βοηθός of

a village and is issued by the pagarch. Probably therefore the payment is a communal one, the βοηθός paying over the money in the name of the village. We have seen a βοηθός as tax-collector for the pagarch in 1665; 1666; cf. 1660, introduction.

It is to be noticed that the pagarch is called ἄρχων καὶ πάγαρχος. The word ἄρχων was one of the equivalents of *praeses* (e.g. 1663, 1; Cair. Masp. i. 67030, 1), and it is possible that in this case John was both *praeses* of the Thebaid and pagarch of Hermopolis; but this is not perhaps a necessary inference. ἄρχων was probably used also in a more general sense, as simply 'magistrate'; e.g. in Cair. Masp. 67024, r., 6, where there seems no reason to refer ἀρχόντων to the *praeses* in particular.

+

- 1 + Φλς Ἰωαννης συν Θ^ς αρχοντος κ, παγαρχς Ερμοπολ/ τω θαυμ^ς Ζαχαρια βοηθ[ς] κωμς
Σιναλαβη δεδωκες
- 2 απο της ευμ^ς της S κωμς τεσσαρεσκ,δεκατης ιωδ/ χρυσο[υ] νομισματια πεντε και κερατια εξ
γι/ ν^ο ε κ/ 5 μ^ος εγρ/
- 3 Επειφ δ ιδ ιωδ/ + (2nd hand) γι⁻ νομς πεντε κε/ εξ Φλς Ιωαννης . . [. .] . . δι εμο^υ Φουβαμμω-
νος τρακτευτς

Endorsed, along the fibres:—

+ ενταγι/ ευμ^ς τῶ βοη⁻ ν^ο ε κ/ 5

1. συν is a certain reading, but above the σ something seems to have been added which looks like κ/ or η. It can hardly have been the intention to alter ν to η.

αρχοντος: *l.* ἄρχων.

Σιναλαβη: two villages of this name are known in the Hermopolite nome; see BGU. ii. 553 B, iii, 4, 5.

δεδωκες: *l.* δέδωκας; cf. Jannaris, *Hist. Gr. Gramm.* § 798.

2. απο: the ο is not clear; the cross-stroke of π and the τ were made without lifting the pen, and possibly ο was never written.

S: ἀτῆς.

3. Ιωαννης. After this παγαρχος or παγαρχης (for the latter form cf. e.g. Lond. iii. 1075, 10, p. 282) can hardly be read; the traces would suit κ[υρια]κ[ου].

τρακτευτ(ου): for the τρακτευται, *tractatores*, see Gelzer, *Studien*, p. 45. Those are the τρακτευται of the eparchies; the pagarch's τρακτευται occur e.g. in 1660, 22; Cair. Masp. i. 67057, ii, 26; in 67058, iii, 3, the sum of 5 s. is paid to a τρακτευτής for συνήθεια.

PAPYRUS 1754.—Arab Period.

Inv. No. 1654. Acquired in 1906. Babylon. $2\frac{1}{8}$ in. × $6\frac{1}{2}$ in. In a rapid, laterally compressed, sloping minuscule hand, across the fibres.

THIS receipt is of some interest. It is probably a customs receipt issued by the customs officials of Babylon. Unfortunately there are obscurities and difficulties in the document which somewhat diminish its value. The recipient of the receipt is from 'Αγίου Σουρούτος; if this is a monastery he is presumably a monk, but it may be a village name.

+ Αβδερ⁻ S Καθατας τελων^λκ Βαβ^υ εσχ^α/ π^α/ υμων Τζαμουλ απο Αγι^{ου}

1. Αβδερ⁻: Αβδερραμαν, 'Abd al-Rahmān.

Καθατας τελων^λκ: Καθατας does not look like a name, whether Arabic or Coptic, but most of the letters seem certain. The first α indeed is not beyond doubt; ασ could be read instead, as there is a stroke too many. For καθατας τελων^λκ might be read καθαταστε μον^λκ, but μ is unlikely, an Arab would hardly occur as a monk, and καθαταστε is even more

puzzling than καθατας. Is it conceivable that the clerk intended (και) (οι) κατὰ τὰ τελων(ι)κ(α)? If Καθατας is really a name, τελων^λκ may probably be read τελωνι(κ)(οι); for everything favours the supposition that this is a customs receipt.

εσχ^α: εσχάμεν.

υμων: *l.* σου.

Σουρ^{ου} την δέκ/ μοιρ^τ αλικ κ^θ/ ρκ^τ τ^λ ν^ο ας γ^ο μ^η Τ^υ ιζ ιν^δ ς + ν^ο ας γ^ο

2. δέκ/ μοιρ^τ: δεκάτην μοῖραν.
 αλικ κ^θ: or αλ^ι (there is a dot over λ, which may be accidental) κκ^θ. In the former case we may probably extend ἀλικῶν (salted goods) κόλλαθα; in the latter ἀλός κόλλαθα.

τ^λ: τέλος. Or is it τέλους, gen. after δεκάτην μοῖραν? It seems more probable that it is in a sort of apposition to that; the duty was $\frac{1}{10}$ of the value.

PAPYRUS 1755.—7th Century.

Inv. No. 1634 A. Acquired in 1906. Provenance unknown. $9\frac{1}{4}$ in. \times $4\frac{3}{4}$ in. In a small upright artificially formed cursive hand, along the fibres; papyrus of rather poor quality. Below the text is a blank space of $3\frac{3}{4}$ in.

AFTER the receipts for money taxes come those for payments in kind. The following three receipts not only form a series but are clearly connected very closely with the series Lond. iii. 1152, 996, and 995 (pp. 247–249). They are apparently, in form, not actual receipts for the payment but certificates that the payment had been entered among the receipts in the register; but they would of course serve the same purpose as a receipt. It seems likely from the fact that the payments are in most cases from more than one person, and from the endorsement of 1756 (see note there), that they were issued to the person who delivered over the wheat or to the collector, not to the individual tax-payers. In the present case the certificate is written by the official who issues it and signs at the foot; but in the others, except 1757, the signature is probably in a different hand from the certificate itself. 1755, 1756, and 1757 record payments by the same persons, and of the same amounts, for the 3rd, 4th, and 5th indictions, and it is not unlikely that these were successive years.

+

+ ἐλημματισθη εν τη μεγαλη χειρογ[ρ]αφεια
 κανονος τριτης ινδ/ δ/ blank
 το υποτεταγμ^ες μετρον δημοσιῶ σιτῶ καθ[αρου]
 συν ναυλοις και εκατοσταις και πασι α[να]λωμ[ασι]

5 ου—

Προτελιος Σιπουλαι/	Τ ς
Παλλης Σερηνο\	Τ γ κδ
Κοριννος Πτολομαιῶ	Τ δ κδ

2. δ(ια): the name has never been inserted. So too in Lond. 1152 and 1757. Presumably the clerk did not know who had made the entry; or it may be, particularly as in 1756 and Lond. 996 the name or word following δ(ια) is a later insertion, that the certificate was written before the entry was actually made in the register, the clerk intending to fill in the name of the person making the entry later, but sometimes forgetting to do so. In either case the name following δια need not be the same as that in the clerk's signature at the foot, and when the name is not filled in after δια we may take it that if the entry had

already been made the clerk who made it was not the same as the one who issued the certificate. Hence the note on 1152, 4 requires modification. In 995, 12 + [δi] εμρν Πετρ[ου εγραφ]ι + + is probably to be read, so that there the entry was made by the clerk who issued the certificate.

6. Σιπουλαι/: the name is clearest in 1756. Here the latter part of it is confused, and there seems to be a letter between λ and αι. Probably something was crossed out. Is Σηπ^{ου} in UKF. 1229 an abbreviation of the same name?

Φοιβαμμῆ Φιλοξενὸν Τ $\overline{\gamma\iota\beta}$
 10 / σι Τ ζ $\overline{\iota\beta}$ // μ $\overline{\omicron\nu}$
 + Παυλος συν Θω διαστολευς εγρ

11. διαστολευς εγρ(αψα): very doubtful, but βοη^θ λογιστηρ/, as in 1756 and 1757, is impossible.

PAPYRUS 1756.—7th Century.

Inv. No. 1634 B. Acquired in 1906. Provenance unknown. $6\frac{5}{8}$ in. \times $3\frac{1}{4}$ in. In a hand very similar to that of 1755, along the fibres; papyrus of coarse quality. Folded from right to left.

+ . . .
 + ελημ[μα]τισθη εν τη μεγαλη
 χειρογραφεια κανονος
 τεταρτης ινδ/ δ/ (2nd hand?) το^ν λογιστηριου^ν
 5 (1st hand) το υποτεταγμενον μετρον δημοσιου^ν
 σιτο καθαρο^ν συν ναυλοις και
 εκατο[σ]ταις και πασι αναλωμασι
 σ—
 Προτελιος Σιπρουλαι/ Τ ε
 10 Παλλης Σεργηνο^ν Τ γ κδ
 Κοριννος Πτολομαιου^ν Τ δ κδ
 Φοιβαμμῆ Φιλοξενὸν Τ $\overline{\gamma\iota\beta}$
 / Τ ζ $\overline{\iota\beta}$
 (2nd hand?) + Αφους συνθ, βοη^θ
 15 λογιστηρ/ επιδεδακ/

Endorsed, along the fibres:—

+ λημῆ Φοι/ Γεωργιου^ν Τ ζ $\overline{\iota\beta}$ //

1. The undeciphered characters (if they are characters) are no doubt the number of the voucher; cf. 1757; Lond. 1152; and probably Lond. 996 (after the cross; the published text ignores the trace).

4. του λογιστηριου: perhaps not really a different hand but added later by the same hand with a different pen and different ink. το λογιστήριον apparently means the staff of the λογιστήριον; possibly more than one clerk had been employed to make the necessary entries.

14. συνθ): συν Θεῶ.

15. επιδεδακ(α): not εκδεδακ(α).

16. It is noteworthy that the name is one which does not occur on the recto. Probably therefore this Phoebammon was either the captain of the ship which conveyed the wheat or (more probably, in view of the smallness of the amount) the person (perhaps a collector) in whose name it was transmitted. The names on the recto will be those of the tax-payers, λημῆ suggests the word λημματισμός in the sense of 'voucher' or 'receipt'; λῆμμα seems less likely. The endorsement may be in the hand of Aphous.

PAPYRUS 1757.—7th Century.

Inv. No. 1726 A. Acquired in 1906. Provenance unknown. 6 in. × 4 $\frac{3}{4}$ in. In a small, upright cursive hand of the same type as those of 1755 and 1756, along the fibres. Probably folded from right to left.

+ λθ
 + ελημμῆ εν τη μεγαλη χειρογραφεια
 κανονος πεμπτης ἴνδ/ blank
 ταβελλι/ το υποτεταγμῆ μετρον δημοσι/
 5 σιτου καθῆ συν γανλ/ και εκατῆ και παντοι/ αναλ-
 + Προτελ/ Σιπουλ/ Τ ξ
 Παλλης Σερηνῶ Τ γ [κδ]
 Κ[οριν]νος Πτολομαιου Τ δ κδ
 Φοιβαμμῆ Φιλοξενῶ Τ γ ιβ
 10 / ομῶ σιτῆ Τ ζ ιβ
 + Τριβουνοῦ βση^θ, λ[ογισ]τηριῶ
 ε[πιδ]εδωκα +

5. αναλ- : the word looks like αναλη.

6. Προτελ/ : the end is confused and has probably been corrected.

8. Πτολομαιου : or very likely Πτολομαιος (*sic*).

11. Τριβουνοῦ : here used as a name, like Πραιπόσιτος (1732, 9; etc.).

PAPYRUS 1758.—First half of 6th Century.

Inv. No. 1639. Acquired in 1906. Provenance unknown. 6 $\frac{1}{2}$ in. × 5 $\frac{3}{4}$ in. In an upright rather narrow cursive hand, along the fibres. Below the text a blank space of 4 in.

THOUGH this receipt is for a money payment, it may rightly be placed among receipts for taxes in kind, for the tax involved, the annona, is properly of that class, though it could be, and in this case is, compounded for by a money payment; see Wilcken, *Grundzüge*, p. 361. The amount in the present document is only half a carat. The hand slightly recalls those seen in some of the Aphrodito financial documents of the 6th century, and the receipt may therefore come from that district; but there is no further evidence for this supposition, except perhaps that the papyrus is, like so many of the papyri from Kôm Ishgau, rather dark. If the διαστολεύς who issued this receipt is the same as in 1740 the Kôm Ishgau origin can almost certainly be ruled out; but the hand of 1740 seems obviously later than that of 1758. On receipts of this form see the introduction to 1740.

+
 + δεδωκεν ον- Σιλβανος Σεκ . . [. .] δ/ τοῦ μοναστηριου

1. Σιλβανος : *sic*, apparently.

Σεκ . . . : Σεκουνδου? But the traces do not favour this, and κ is a quite uncertain reading. Σεουηρον is impossible.

δ(ια) : this is probable, rather than (*e. g.*) [υπο]δ(εκτου), because, in the first place, the latter would leave hardly any room for the completion of the name beginning Σεκ, and, secondly,

Αμα Ανας εις λογον δημοσιων αννωνων
 και κανο[ν]ικων πρωτης ἕνδ[η] χρυσο\ κεραιτιῶ
 ημισυ γι/ χρ/ κ/ ς μονῆ Φοιβαμμων διαστολ/
 5 δι εμο\ Πετρο\ απαιτ[η] σ]υμφ/ + + +

all the other receipts of this form are for payments through a third party. The monastery then acted as intermediary for Silvanus; and very possibly the latter was a *colonus* of the monastery, who made his tax-payments through it, as his patron.

PAPYRUS 1759.—6th–7th Century.

Inv. No. 1691. Acquired in 1906. Provenance unknown. $4\frac{1}{8}$ in. × 11 in. In a rather large uneven upright cursive hand, in very black ink, across the fibres; papyrus of poor quality. Probably folded from the bottom upwards.

RECEIPT for two payments of wheat for the *embola*, together amounting to 116 artabas.

[+] δεδωκεν ονομῆ Καπιῆ Ερμιῆος δ/ τῷ θαυμῆ Ιωαννο\ προνοητο\ εις λ[ογον]
 εμβολης κανονος πρωτης ινδικτιονος σιτο\ ρυπαρο\ χωρις ναυλ/ω[ν] και γομο[υ] αρταβ[ας]
 πεντηκοντα ομοιως αρταβας εξηκοντα εξ γι\ ομῶ σιτ, ρις χωρ/ ναυλ/ γομου
 + Ανῶφης διαστολευς συμφ/ (2nd hand) + Κυριακος διαστολευς συμφ/ + + +

1. Καπιῆ: perhaps Καπίτων is the likeliest extension, but others are possible. Ερμιῆος (*sic*) is a quite possible reading, but is not certain.

2. ρυπαρον: very doubtful, but the traces are much confused by marks due to the folding of the papyrus before the ink was dry, and the reading does not seem impossible. καθαρο\ cannot be read.

ναυλ/ων και γομου: very doubtful. If the reading is correct the clerk completed ναυλων in spite of the fact that he had inserted a mark of abbreviation. γομου is not only a likely word

in itself, but is supported by l. 3, where, however, the characters look more like γομα, and και or the symbol (S) seems not to have been written. Here ναυλ/ . . . κατο . . . may be read, and neither here nor in l. 3 can the reading after ναυλ/ be regarded with confidence.

4. It is probable that the signature of Anuphius is in the same hand as the receipt, and it is not impossible that that of Cyriacus is the same. If so, the receipt must be a copy, but on the whole the hand of the second signature seems different from the first; it is rather easier and less crabbed in its forms.

PAPYRUS 1760.—7th Century.

Inv. No. 1632 A. Acquired in 1906. Provenance unknown. $2\frac{1}{4}$ in. × 1 ft. $0\frac{1}{8}$ in. In an uneven upright cursive hand, in ink of a brownish tint, across the fibres. On the right some lines of writing, at right angles to the lines of the present document, were imperfectly washed out before the receipt was written. Probably folded from the bottom upwards.

RECEIPT for $1\frac{1}{3}$ artaba of wheat for the *embola* of the 3rd indiction. The form is the same as in the two preceding receipts, but the receipt is apparently issued, not, like

them, by a *διαστολεύς*, but by a *βοηθός*. It is, however, conceivable that the latter may be the *βοηθός* of a *διαστολεύς*.

- 1 + δεδωκεν ονομη κτης Ευσεβι/ δ/ Ηραιδος και Αναστασι/ αδελ/ εις λογον εμβολ/ αννονων και
καγονικ/
2 τρ[ι]της ινδ/ σ[ι]τι[ο] καθαρ/ συν ναυλ/ και πασι/ αναλωμασι/ αρταβην μιαν τριτον γι/ σιτ Τ α Γ καθ
Ψαφο . . θ) βοηθ) . ε . . ν συμφ/ σι Τ α Γ της δ' κ . . .

1. κτης Ευσεβι/: *λ. κτήματος Εύσεβείας*. *Εύσεβεια* looks like the name of a monastery (*cf. Μετανοίας* in Lond. iii. 996, 3, p. 248), but is possibly merely a name given to the κτήμα.

2. ναυλ/: the dot is in the MS.

Γ : $\frac{1}{3}$; *cf. 1718*, 60, and note.

3. κ . . . : not *καταβ(ολής)*, which moreover would not be appropriate here.

PAPYRUS 1761.—6th Century (?).

Inv. No. 1675. Acquired in 1906. Hermopolite nome (?). 11 in. × 7 in. In an upright cursive hand of medium size, on both sides of the papyrus, recto along, verso across, the fibres. Probably therefore a leaf of a book.

THIS section may be concluded with some accounts and registers. In dealing with documents of this class, particularly when they are imperfect, it is often not easy to draw the line between official and private accounts; and in this particular case it is by no means clear that the register should be placed here rather than among private accounts. It may refer to some large estate, belonging to the *comes* Pales; but since his name is preceded by *διά* it is perhaps better to take him as an official connected in some way with the financial administration. The character of the account is also a little obscure. It consists of a list of names, mostly preceded by *κτ*, (to be discussed presently) and followed by two columns containing amounts of corn. The first column is preceded by *ἀπό*, the second is throughout half the amount of the first; and at the foot only the second column is added up. The constant ratio of the second sum to the first makes it unlikely that the account is one of arrears in the corn-tax, for in that case it would hardly be the case that every tax-payer would be in arrear to the same amount. It may represent an instalment, or a remission of taxation (or, in case it is a private account, of rent) in consequence of a bad harvest, or an assignment of half the quota to some particular purpose; but without further evidence it would hardly be profitable to debate the various possibilities.

The next question is as to *κτ*. Above the sign of abbreviation is usually a dot or short stroke which may stand for *η*; but it is not absolutely certain that the second letter is not *λ* rather than *τ*. In the one case we must read *κτῆμα*, in the other either *κλήρος* or *κληρονόμοι*; *κλήρος* seems the more likely of the two. But the letter certainly looks more like *τ* than *λ*, and this is confirmed when we compare the *κλλ*/ of ll. 19 and 21 with it. Probably therefore *κτῆμα* is the correct reading and extension.

Recto and verso correspond almost exactly, and it is therefore unnecessary to print both. The headings do however differ somewhat, and both are given in the transcript. Several words

and letters on each page are doubtful, but in almost all cases a comparison of one page with the other makes the readings certain.

The mention of Θύνις, which is known as a village in the Hermopolite nome (see *e. g.* Lond. iii. 1012, pp. 265–267 and the references given on Lond. iii, p. 268, foot), taken with the known provenance of other papyri of this collection, indicates that nome as the place of origin, but it is of course possible that there were villages of the same name in other nomes.

Recto.]

	[εν]ταγι/ το υποτεταγμ) μετρ/ [
	Σ εκατοστῆ κ, πασι αναλ ^α / δ/ τὸ μεγαλ/ κομ ^ε ς Πα[λ]ῶ Αμμωνι/		
	ου—		
	κτ) Ταυρινὸ Επιφ/	απο Τ ριδ	[Τ] νζ
5	κτ) Αμμῆ απο τριβοννῆ	απο Τ ιδς'	Τ ζ δ'
	κτ) Θεοδοτό	απο Τ ο	Τ λξ
	κτ) του Σ ὐ Βεικ'/	απο Τ γς'	Τ ας δ'
	κτ) του Σ	απο Τ κς) γ ἰβ	Τ ιγ γ ἠ
	κτ) Ὑπερεχίας	απο Τ π	Τ μ
10	κτ) Αὐρηλιας λ'	απο Τ κθ) γ κδ	Τ ιδς) γ ἰβ μϋ
	κτ) Καλλι/ς Ζηνοδοτῆ	απο Τ κδ δ'	Τ ἰβ ἠ
	κτ) Αρτεμιδωρα λ/	απο Τ λδ	Τ ιζ
	κτ) τη) ὐ Βεικ/	απ Τ ας	Τ ς δ'
	κτ) Σεκουντιλλ/ς	[απο Τ ιθ] δ κ[δ]	[Τ] θς ἠ μϋ
15	ὐ των θειων μον[αζ/	α]πο Τ β	Τ α
	κτ) Δαβροθῆ μεγαλ/	απ Τ η δ'	Τ δ ἠ
	κτ) Θεοδοτό	απο Τ ε	Τ βς
	Ἰωαννῆ Ερμῆ σχολ/	απο Τ ιη	Τ θ
	απο κτ) Αδρ/ κλλ/ ὐ των γηδ/ Θυν ^ε	απο Τ η	Τ δ
20	απο κτ) Ευδοκι/ ὐ Αρταβουρ	απο Τ α	Τ ς

2. αναλ /: *sic*, apparently. The word is ἀναλώμασι, as appears from l. 23.

τὸ: in three other places in this account (*viz.* Ταυρινὸ, l. 4; Θεοδοτό, l. 6; Θεοδοτό, l. 17) a dot takes the place of the usual straight or curved line over o to express u. A dot is also used as a sign of abbreviation, *e. g.* Επιφ', l. 4; Αμμ', l. 5.

4. Επιφανίου.

5. απο τριβονν(ων): the reading, doubtful if this line is taken alone, is confirmed by the corresponding entry on the verso.

7. του Σ ὐ: του αὐτοῦ ὑπέρ. Βεικ' is presumably for Βίκτωρος. For ὐ or ὐ the verso has throughout a v with a stroke through the left side, the origin of the symbol κ or Σ.

9. Ὑπερεχίας: or Ὑπερεχίος. The reading here is doubtful, ρ looking more like τ, and on the verso the reading seems at first sight to be Ὑπειχι/ λαμπ/ (= λαμπροτάτης, which is a curious order; *cf.* ll. 10, 12, 16); but the ρ in Ερμῶ of the verso (= recto, l. 18) is also made just like ι, so that probably we can read Ὑπερεχι/, and here ρ is not impossible. But of course the clerk may have misread a Ὑπερεχίας or Ὑπερεχίος of the accounts or other documents from which he was compiling this register as Ὑπειχίας or Ὑπετεχίας.

10. Αὐρηλιας λ(αμπροτάτης?): Αὐρηλία is a strange name alone, but the reading is quite certain on the verso, where λς is omitted.

11. Καλλι/ς: Καλλινίκου, not Καλλινίκου καί—if, at least, the entry is correctly written on the verso, for there the flourish is omitted; and *cf.* the flourish after the mark of abbreviation in l. 14.

13. τη): τῆς αὐτῆς.

απ: *sic*; so too in ll. 16, 21.

16. Δαβροθῆ: the earlier letters here are doubtful, but on the verso the reading seems clear (Δαβρ/ μελ/) except for the initial letter. Δωροθῆ is impossible in both cases unless we assume that the clerk has accidentally made a minim too many. Is it possible he has misread Δωροθῆ as Δαβροθῆ? μεγαλ/ (which looks like μεαλ/, the γ and α being run together) is no doubt μεγαλοπρεπεστάτου. For the μελ/ of the verso *cf.* l. 24.

18. Ερμῆ: Ἐρμου, as the verso shows.

19. Θυν': no doubt Θύνεως. Αδρ/ κλλ/ may stand for Ἀδριανοῦ κληρονόμων, but we should expect the reverse order.

20. The verso has κτ) Ευδοκίας λς (= λαμπροτάτης). Without the verso, where the β is plain, one would naturally read Αρταβουρ here.

απο κτ) Αδρ/ κλλ/ ὕ του S απ Τ ὰ Τ Γ/

[/] Τ σλ γ κ[δ]

Verso.]

... . κοκκο^[v] συν ὕ[αυ]λ/ . . . σαρ/ προσθ) S πασι/ αναλωμασι
 δ/ το\ μελ/ κομ) Παλῶ Αμμωνιῶ
 κτλ.

21. ὰ: a variant form of the symbol γ = $\frac{3}{2}$, for which see 1718, 44, note.

22. Read by the help of the verso, where this line is preserved entire. It is there followed by a further line, of which, however,

too little remains for any reading.

23. ναλ(οις): doubtful. What follows looks like χασαρ/. It might perhaps be read κ/ (= και) απαρ/ (= ἀπαργυρισμοίς).

24. μελ/: sic; for μεγαλοπρεπεστάτου.

PAPYRUS 1762.—6th–7th Century.

Inv. No. 1619 recto. Acquired in 1906. Provenance unknown. $11\frac{5}{8}$ in. \times $4\frac{1}{4}$ in. In a somewhat sloping, inelegant cursive hand, along the fibres; papyrus of poor quality. On the verso, along the fibres, is an illegible document, perhaps in part modern scribblings.

THOUGH this account is of little interest in itself, the occurrence of some church and monastery names and one or two minor points make it worth publishing. What the account is, and whether official or private, does not appear, but it is more likely to be official in character. The church names do not seem to justify its attribution to any particular locality; but it may be noted that none of them occurs in B. M. Copt. 1100, from Hermopolis, and that one of the churches was situated 'by the river'. Many of the entries have been crossed out.

+ γνωσ) χρ^ο/ συν Θω ἰθ ου— =
 / δ/ [[Φιλοξενῶ Ματρινῶ δ/]] Σερηνῶ πρ^ο/ ν^ο ᾱ
 / δ/ [[του μοναστηρ/ Αβα]] Μαικρ/ δηλ/ α κερ/ . . ^{κερ/ ε δ'}
 δ/ [[κλ' Ἰερακιωνος]] δηλ/ κερ/ ἰθ ς'
 5 δ/ [[του αιδεσιμῶ Παυλῶ αδελφ/]] κερ/ ης
 δ/ κλ' blank
 δ/ [[Κυρου νοταρ/]] δηλ/ κερ/ ιβ
 δ/ Γεωργιῶ Σαριακαθιῶ κερ/ κς ς δ'
 δ/ Μηνα νοταρ/ κυρα Ν'ο'ννης κερ/ βς'
 10 δ/ Καλιῶ ἰατρου κερ/ . . .

1. χρ^ο/: χρ(νσ)ο(ῆ).

ἰθ: perhaps meant for ἰ(νδικτίονος) Ἰ.

2. πρ^ο/: προνοητοῦ.

3. Μαικρ/: Μακαρ(ιου) seems hardly possible. It is probable

that the whole line should have been struck out, and so in other cases, except perhaps l. 2.

δηλ/α: obscure; hardly referring to the *delegatio*? The

overwritten sum of carats probably belongs to l. 2.

δ/ Βικτορος διακχ Ελλαδιῶ ν^ο α κερ/ ιβ
 δ/ τῶ ξενοδοχιῶ Αολλῶ κερ/ ς δ'
 δ/ Σαμῶηλιῶ χ της γαμετς αυτῶ κερ/ κα
 δ/ [[Αμα Ταραυ]] ν^ο α ιδικ'
 15 [[και χ ναυλ' εμβολ' μυρ/]] υν
 δ/ της αγιας εκκλ' Μαρτυρ/ κερ/ γ
 δ/ της μονης Αβα Φιλοξενῶ κερ/ κεϛ δ'
 [[δ/ Απα Ἰσακ Μακ/]] ν^ο γ' ιδ/
 δ/ [[της αγιας εκκλ' παρα ποταμῶ]]
 20 ν^ο β κερ/ ιζ

11. διακχ: apparently merely διακόνου, but possibly διακόνου ὑπέρ. In the former case 'Ελλαδίου is perhaps the father's name, placed exceptionally after the description, but 'Αγίου 'Ελλαδίου (a church) may be meant.

14. ιδικ': probably ἰδικῶ (ζυγῶ), the same as ἰδιωτικῶ, for which see P. Mon. I, 53, note.

15. μυρ/: μυριάδες; i. e. 4,500,000 denarii.

18. Μακ(αριου): apparently a correction.
ιδ/: ἰδικῶ.

19. παρα ποταμῶ: as the use of the prepositions at this period was erratic it is not necessary to suppose that the line over ο is for ν instead of, as usual, for υ. But possibly παραποταμίον was intended.

PAPYRUS 1763.—Arab Period.

Inv. No. 1715 B. Acquired in 1906. Provenance uncertain; see below. $4\frac{1}{2}$ in. \times $6\frac{1}{2}$ in. In a small sloping minuscule hand, along the fibres on the recto and across them on the verso, except l. 25. The writing on the verso is the reverse way up to that on the recto, and the papyrus was probably therefore a roll.

THIS account is again of no interest in itself but is worth publishing because it contains a list of place-names. It is unfortunately hardly possible to identify the provenance with certainty. For the Arsinoite nome Grenfell and Hunt's Appendix ii to P. Teb. ii gives a practically complete list of place-names, and the most useful lists of place-names outside the Fayum for our purpose are Wessely's indices to his *Studien* x and to his UKF. None of these sources furnishes a great number of coincidences with the present list. Several such coincidences are with place-names in the Fayum, but in view of the extent of our topographical knowledge of the Fayum the fact that there are not more makes it doubtful whether the account can be from there. The Hermopolite nome also offers several, and as our knowledge of its topography is much more limited, and it is certainly the provenance of several papyri in this collection, it is a not unlikely source. But the account may of course be from some little known district.

The village names on the recto are followed by sums of money and these by the words ἀφ' ὧν, followed, in most but not in all cases, by further sums. The account may therefore be an assessment, with notes of money already paid, or, more probably, an account of arrears, recording the amount due and the arrears, if any, outstanding. The account on the verso is different, though it refers to the same locality.

Recto.]

	+ εχ ^θ				
	σ				
	Σ Αμμων ^ν	ν ^ο ια	αφ ^ω δ δ'	Μαγδωλ ^ο	ν ^ο ζ γ αφ ^ω ν ^ο β
	Απα	ν ^ο β β/	αφ ^ω β	[[μον ⁻ Τεμσο ^τ [ν ^ο] ζ]]	αφ ^ω ν ^ο
5	Αναπο ^λ	ν ^ο η β/	αφ ^ω	Νειλ ⁻	ν ^ο γ αφ ^ω ν ^ο
	Ακαν ^θ	ν ^ο δς	αφ ^ω ν ^ο β ιβ	Πια Εν ^ο	ν ^ο η αφ ^ω ν ^ο
	Βασους	ν ^ο βς κδ'	αφ ^ω ν ^ο α ζ	Πεκρο	ν ^ο α δ' αφ ^ω ν ^ο α
	Βερονικ ^η /	ν ^ο ας δ'	αφ ^ω ν ^ο	Πρακ ⁻ /	ν ^ο α γ αφ ^ω
	Γεροντι/	ν ^ο γ	αφ ^ω ν ^ο	Παλλ ^{αδ}	ν ^ο ζ αφ ^ω
10	Θελω	ν ^ο α γ ιβ	αφ ^ω [ν ^ο] α δ'	Π ^δ Μαγ ^δ	ν ^ο ιδ αφ ^ω ν ^ο δ ζ ιβ
	Θοουτ	ν ^ο βς ιβ	αφ ^ω [ν ^ο] β ιβ	Περιο ^δ	ν ^ο β ζ αφ ^ω [[ν ^ο ας η]]
				Στρ ^{αλ} Θυν ^τ	ν ^ο ζ αφ ^ω ν ^ο

Verso.]

	Σιγκ/			κ/ α	
	/ Απα	ν ^ο β		Θελω	ν ^ο α δ'
15	/ Φατρ/	ν ^ο β		Ιουστος [ν ^ο] δ'	Π ^δ Μαγ ^δ ν ^ο α
	/ Σιγκ ^ε /	ν ^ο α . .		Αμμ ^ω [ν ^ο] ζ	Κομ ⁻ Απ ^λ ν ^ο [[ε]] ^β
	/ Σεσι ^ι /	[[ν ^ο β ζ]] α .'			Απα ν ^ο ζ
	/ Κιερα ^ν -	ν ^ο α			Περιο ^δ ν ^ο ιβ
	/ Πρακ ^τ /	ν ^ο α γ			Ταα ν ^ο α
20	/ μον ⁻ Αμμ ⁻	ν ^ο β [[γ]]			Σαλαρι ^τ ν ^ο α
	/ Βασους	ν ^ο α [[ς]] ζ			Αερ ^λ ν ^ο γ
					Πεκρ/ ν ^ο ζ

3. Σ Αμμων^ν: the symbol before Αμμων^ν is probably not *καί* but merely a flourish to mark the beginning of the list. *Αμμωνος is known as a place-name in the Arsinoite nome. Μαγδῶλα is known there and in the Heracleopolite (Wessely, *Stud.* x. 200; 204), Hermopolite (Μαγδῶλα Μίρη), and Oxyrhynchite (Oxy. iv. 740, 43) nomes.

4. Απα: a curious name for a village, but the reading is certain.

5. Νειλ⁻: Νείλου πόλις is known as a village in the Arsinoite nome, but the line suggests rather Νειλάμμωνος.

6. Ακαν^θ: Ἀκανθῶνος, known in the Arsinoite nome.

δς: corr. from ε.

7. Βασους: cf. perhaps Βασοας, in the Hermopolite nome, Wessely, *Stud.* x. 45, 3.

ν^ο α ζ: α probably a correction.

8. Βερονικ^η/: the same as Βερενικίς in the Arsinoite nome?

Πρακ⁻/: Πρακε is known in the Arsinoite nome, RKT. 254, 5, but here Πράκτ(ορος?) is rather suggested; cf. l. 19. In RKT. 254, however, Krall marks the ε as doubtful.

9. Παλλαδ(ιου): probably the same name (not necessarily the same place) as Παλλατίου in the Hermopolite nome, Wessely, *Stud.* x. 45, 4.

10. Π^δ Μαγ^δ: probably Πεδιάδος (or Πεδίου) Μαγδῶλων.

12. Θυν^τ: possibly Θυνίτου, which would indicate a nome in the neighbourhood of This, but this is unlikely.

13. Σιγκ/: a doubtful reading. The traces are very faint, and no money seems to be entered, so that this item was perhaps washed out. The name occurs below as Σιγκ^ε/, which may be Σιγκέρκεως or Σιγκήρκεως in the Hermopolite nome. Σιγκ() is also a village in the Oxyrhynchite nome, Oxy. iii. 515, 2, 6; 517, 6; cf. Oxy. x. 1285, 65, whence it appears that the full name was Σιγκέφα.

κ/ α: κεράτιον ἔν?

15. Κομ⁻ Απ^λ: cf. Κομ() or Κολ() in the Arsinoite nome, and Κόμα in the Heracleopolite nome (Wessely, *Stud.* x. p. 167; cf. Hib. 56, 6, note) and possibly in the Oxyrhynchite nome (Oxy. i. 142, 1; but this is probably the Heracleopolite village; cf. Oxy. 150, 1).

16. ν^ο α: what follows looks like εε; perhaps ν^ο α [γ] εε? But elsewhere amounts less than a solidus are given as fractions, not in carats.

Αμμ^ω: this looks more like Αμμ^η.

ζ: a correction.

17. Σεσι^ι/: cf. Σεσι() in the Hermopolite nome, Wessely, *Stud.* x. 32, 8; perhaps too Σεσυμβῶθις (e.g. P. Cair. Preis. 47, 8), and Σεσεμβῶθις (e.g. 1866), in the same.

/ μον⁻ τ⁻ μ⁻ ν^ο [[γ]] ζ̣
 / Π^δ Μαγ^δ ν^ο β̣
 / Τ^α Μ⁻ ν^ο [[ιβ̣]]

From bottom to top:—

25]ων τ γ ν^ο φςζς ή μ^{τρ^{αγ} διαν⁻} ν^ο κς δ' γι/ ν^ο χξγς γ κδ λ ν^ο φ[

22. τ⁻ μ⁻: perhaps τῶν μαρτύρων, but the overwritten lines do not seem quite consistent with this. The same place may be meant in l. 24.

23. ν^ο β: β corr. from α; or *vice versa*.

25. This line is obscure. διαν⁻ is perhaps διανομῶν. For requisitions (διανομαί) of δέρματα τράγεια see 1416, 41 ff.

2. Sales and Leases.

PAPYRUS 1764.—6th Century.

Inv. No. 1622. Acquired in 1906. Provenance unknown. 4½ in. × 6⅓ in. In a regular upright cursive hand, in ink of a brown tint, along the fibres; subscription and notarial signature in black ink and in sloping hands. Folded from right to left.

IN this section the first place may be assigned to sales, of which there is only one deserving of publication. The present document, though only the latter portion is preserved, is of some interest, being evidently a sale of wine in advance by a number of persons in partnership, represented by a single member of the firm. For the reason doubtless that the other partners are absent the document is couched throughout in the first person singular, the representative speaking in his own name. All that remains of the contract is the undertaking to supply the wine at the proper time and the guarantee of its quality. A document of a somewhat similar kind, for which see the introduction to 1774, is Lond. iii. 999 (p. 270); and a γραμματεῖον more closely resembling this had preceded Cair. Masp. ii. 67168, which is a receipt by the purchaser for the due delivery of wine bought in advance. The present document cannot be part of Lond. 999, nor can it be the γραμματεῖον referred to in Cair. Masp. 67168, as that was issued by two persons named Menas and John. That 1764 is a genuine sale and not a document of the same class as 1774 (assuming that that is not really a sale) seems probable from the wording.

..... [μ]ηνος της παρουσης τρισκαιδεκατης
 ινδ/ οινου ρυσεως της συν Θεω τεσσαρεσκαι
 δεκατης επινεμησεως αν̄περθ) αναδεχομενος
 την του οινου καλλονην και παραμονην μεχρι ολου

2. οινου ρυσεως κτλ.: an expression analogous to καρπῶν τῆς ... ἰνδικτίονος in the case of corn; cf. 1648, 10, note; but as the vintage fell in Mesore (Lond. ii. 390, 3, p. 332; iii. 1001, 18, p. 271; Strassb. i. 1, 8) it is a little strange to find it coupled with a month 'in the present 13th indiction'. No doubt the missing context would have explained the bearing of the phrase. For an

analogous phrase but without the puzzling allusion to a month in the preceding indiction see Lond. 1001, 18.

3. αναδεχομενος: very doubtful; but probably αναδεχομαι has been corr. to αναδεχομενος.

4. καλλονην και παραμονην: 'goodness and durability'. For παραμονή in this sense cf. Athenaeus 30 E, τὸν (sc. οἴνου) πρὸς

- 5 του Τυβι μηνος και ειγε ευρεθειη εν αυτω οξη
 ηγουν φαυλα εμε ταυτα αλλαξαι και τα ισα σοι
 παρασχειν εν πρωτω οινω κυρ/ το γραμμῆ απλ/
 γραφ/ και επερ/ ωμολ/ (2nd hand) το κοινον των προγεγρ/
 ονοματ[ω]ν στοιχει ημιν τουτο το γραμματιον
 10 ως προκ/ Παπνῶθιος εγραψα χ αυτων
 απουτων
 (3rd hand) δι εμῶ Μαρκ^{ον} εξεδοθ̄

παραμονῆν ἐπιτήδειον. The guarantee is only till the end of Tubi, *i. e.* for five months; in Lond. 999 (where read εως for επι in l. 12) the guarantee extends to the end of Phamenoth, two months longer.

5. οξη: probably, in view of φαυλα and ταυτα (the reference is probably to the measures of wine, *e. g.* μέτρα), this is to be taken as an irregular form of the plural, for δξέα, rather than as a mis-

spelling of δξύ. Cf. Lond. 999, 11-13, και εἰ εὐρεθείη ὄξος ἢ ἀποίητος [. . .] τοῦ οἴνου ἕως Φαμενώθ μηνός και αὐτοῦ [. . .] ἐπὶ τῷ με ἀλλάξαι σοι ἀντ' αὐτῶν ἐν καλῷ [οἴνῳ κτλ.

7. πρωτω: apparently an adjective, πρωτεῖος, 'of the first quality'. Perhaps it was a trade term.

12. In a much sloping and rather illegible hand, of a very artificial kind. δι is preceded by a flourish.

PAPYRUS 1765.—June 25–July 24 (?), A. D. 554.

Inv. No. 1631. Acquired in 1906. Hermopolis. $5\frac{3}{4}$ in. \times $6\frac{1}{4}$ in. In a neat, regular, sloping cursive hand, along the fibres. Papyrus folded perpendicularly to the fibres, but it is uncertain in which direction.

LEASE of land in the Hermopolite nome to a priest and sub-deacon. The papyrus is only a fragment, imperfect on both sides, but the general character of the lease can be discovered from what remains. It is uncertain how much is lost on each side, for though the supplement in the first part of l. 1 is certain as regards the words used it cannot be decided whether the cross formed part of the line or stood outside and whether Φλαούιος was or was not written in full. Consequently it seems better not to attempt much restoration, especially as the general sense is for the most part clear. The lease is for two years.

+

[+ μετα την υπατειαν Φλῆ Βασι]λειου του ενδοξοτατο̄ ετους τρεισ[κα]ιδεκατο[υ] Επ[ειφ
 ? θανμασ]ιωτατω υιω Σιλβανου και κληρονομοις των . . . [
 Ερμουπ]ολιτων π/ + Βικτορος το̄ ευλαβεστατο̄ πρεσβυτερο̄ κ[αι
 εκ μητ]ρ[ο]ς Μαρίας ὑποδιακονῶ αμφοτερων γεωργων ορμ[ω]μενων?
 5 εκουσιως και α]υθαιρετως μεμισθωσθαι παρ ὑμων επι διετη χρονον
 της εισ]ιουσης τεταρτης ἔνδ/ και αυτης την υπαρχουσαυ υμ[ιν]

2. των: or Θωμ; but it seems impossible to read Θωμα.

3. π(αρα) +: the character after π/ seems to be a cross. π/ Αυρ/ seems quite out of the question.

και: the κ is quite uncertain but υ[ιου] seems impossible, and probably therefore Victor's patronymic was not given. Line 4 shows that there was a second lessee.

6. τεταρτης ἔνδ(ικτινος): whatever the reading of the month in l. 1 (and Επ[ειφ is probable), and whatever period in the 4th indiction is reckoned from, the contract was concluded at least six months before the commencement of the tenancy, for the 4th indiction did not begin till A. D. 555; cf. Waszyński, *Bodenpacht*, p. 66f. The commencement is very possibly ἀπὸ καρπῶν.

]ρον διακειμενην εν περιχωματι Σενασι εν τη μηχανη . [
 ? υπο την παραφυλακην] των απο κωμης Ιβιωνος Σεσυμβυθεως του Ερμῶ[πολιτου
] δια των κληρονομων Ίωαννη Πανουφιῶ βορρα γη δη[μοσια ?
 10]τος του ευλαβεστατῶ Ερμινου' απηλιωτου οδος λιβο[ς
] καρπων ων εαν αιρωμαι φορον ταντη[ς
 σ]ιτου αρταβων δυο ουπερ φορον [
 μ]ετρησω [εν] Ε[π]ε[ι]φ [μ]ηνη κατ ε[τος
] . . ε[.]ις μο[υ] ?

7.]ρον : very possibly ανδ]ρον.
 περιχωματι : for this word, which denotes the dyke surround-
 ing the land of a village or other unit (Wilcken translates
 'Ringdamm'), and so, as here, the land so enclosed, see Wilcken,
Chrest. 341, 4 f.
 εν τη μηχανη : for μηχανή as denoting a field or piece of
 arable land see the note on 1741, 5.
 8. υπο την παραφυλακην : cf. 1769, 8-9, and note.
 9. Ίωαννη : λ. Ίωάννου.
 γη δημοσια : if this is correct we have a notable instance of

the occurrence of δημοσία γη in the sixth century; see Wilcken,
Grundzüge, pp. 311, 312.

11. Before this comes a phrase like εἰς σποράν or εἰς σποράν καὶ
 κατάθεσιν (Lond. iii. 1012, 35, p. 267). For αιρωμαι λ. αἰρώμεθα;
 cf. the singular below, ll. 13, 14.

12. σιτου : doubtful; the characters are more like]ηλου.

13. μετρησω : there is not room for μετρησω[μεν εν]. η is
 apparently a correction.

14. μου : sic, apparently. Before it possibly ζ]φο[ι]ς ?

PAPYRUS 1766.—14 (?) Jan., A. D. 559.

Inv. No. 1682. Acquired in 1906. Hermopolite nome. 6 in. × 8 $\frac{3}{4}$ in. In a regular upright
 cursive hand, along the fibres. Folded from right to left.

LIKE 1687 and 1772, this document, though placed in this section, is not actually a lease but
 an undertaking to pay within a certain time arrears of rent owing on a lease. The land is
 at Nagogis (see note on l. 3) in the Hermopolite nome, and the lessee is the same person who
 in Lond. iii. 1006 (p. 261) leases 1 $\frac{1}{4}$ aroura of land at the same village. The landlord there
 is however a different person. Both documents, though written by different scribes, who write
 good and practised hands, are extremely ungrammatical. The present landlord recurs, with
 a different tenant, in 1872, a document from the same village and showing, though again
 by a different scribe, the same jumble of cases and genders as 1766 and Lond. 1006.

+

Ϝ μετα την υπα[τειαν Φλαυ]ου Βασιλειου του ενδοξωτατου ετους επτακαι
 δεκατη Τυβι ε[ννεα(?)και]δεκατη εβδομης ινδικτιωνος ζ ινδ/
 Αυρηλιος Κολλ[ουθος Κυρ]ακου εξης υπογραφοντος απο κωμης Ναγωγε
 ως του Ερμου[πολιτου ν]ομου Φλαυιου Γεωργιω υιω του της

1-2. επτακαιδεκατη : sic; so too in Lond. 1006, πενηκαιδεκατη,
 and in 1872, εβδο[μ]η. The indiction being the 7th, the year
 should be the 18th. The mistake is comprehensible, so soon
 after the beginning of the consular year.

2. εννεακαιδεκατη : rather more likely than επτακαιδεκατη as
 being a letter longer.

3. The restoration from l. 14 and Lond. 1006.
 Ναγωγεως : in Lond. 1006 Νατωλεως was read. Grenfell and
 Hunt (*Archiv.* iv, p. 559) suggest Ναγώλεως or Νατώλεως, and γ
 does indeed seem more likely than τ; but a comparison of these

three instances of the word and of that in 1872, and of all the
 λ's in the three documents makes it practically certain that λ also
 is to be corrected to γ; otherwise we should have to suppose
 that in each of the four cases λ had a form different from that
 used in any other place where the letter occurs, which seems very
 unlikely. Moreover the letter is just like the form of γ seen in
 several places in these documents. Ναγώγης can therefore be
 regarded, with practical certainty, as the true form. [This is now
 confirmed by P. Flor. iii. 388, 105.]

4. Φλαυιου : λ. Φλαυίφ. This person occurs in Lond. iii. 1020,

5 μακαριας μενημ[της Σι]λβανου τω θαυμασιωτατου απο της Ερμο^λ
 πολιτων χαιρειν ομολ[ο]γω εγω ο προγεγραμμενος δια ταυτης μου της
 εγγραφου ασφαλειας οφειλειν σοι και χρεωστω τοις σοι ευδοκιμησεως
 υπερ λοιπατος των εκφοριον αρουρων υπ εμου γεωργιου παρα σου
 χρυσου κεφαλαιου νομισματια δεσποδικον δοκιμον εν παρα κερατια
 10 εξ ζυγω Ερμουπολεως γι/ χρ/ ν^ο α π/ κ/ ς και τουτο ετοιμως εχω παρασχειν
 σοι τω νευμηνια του εσιοντος μηνος Επειφ της ευτηχουσης
 συν Θεω οκτωεις ινδικτιωνος ατοκει ανυπερθετως και χωρις
 πασης αντιλογιας παρελθουσης δε της προθεσμιας ει μοι

Endorsed, along the fibres:—

+ μελλ/ υποθηκ/ γενς Κολλουθος Κυρακ/ [απο κ/ Ναγωγεως]

2 (p. 272)—unless that is another person of the same name. That document is probably to be dated in the 6th rather than the 7th century. In 1872 (A. D. 548) he is Aurelius, and his father is not alluded to as dead.

5. μενημης : *sic*.

7. *λ. χρεωστέιν τῇ σῇ εὐδοκίμῃσει.*

8. *λ. λοιπάδος; ἐκφορίων;* and probably <τοῦ> ἵπ' ἐμὲ γεωργίου. παρά σου is perhaps due to a confusion with some phrase like μεμισθωμένου μοι παρά σου.

9. *λ. νομισμάτιον δεσποτικόν.*

11. *λ. τῇ νεομηνία; εἰσιόντος; εὐτυχούσης.*

12. *λ. ὀγδός; ἀτοκί.*

13. The lessee no doubt went on to say that if he failed in his payment the landlord would have the right of distraint, perhaps with a fine.

14. μελλ/; μέλλουσα? The sense might conceivably be 'a contingent hypothecation'. This hand is apparently the same as that on the recto.

PAPYRUS 1767.—I—25 Jan. or 27–31 Dec., A. D. 561.

Inv. No. 1690. Acquired in 1906. Hermopolite nome. $3\frac{5}{8}$ in. × $9\frac{1}{2}$ in. In a medium-sized cursive hand, along the fibres. Folded from right to left or perhaps from both sides inwards, probably only three times.

ONLY the beginning of this lease is preserved, and all details of the lease itself are lost, but the document is worth publishing not only for the place-names it contains but also because of its juristic interest, the lessee being vouched for by two guarantors.

+) μετα την υπατειαν Φλαυί[ου Βασιλειου] του ενδο[ξο]τατῶ ετους εικοστου
 Τ[υβι . . . ι]γδ' /

Ϡ Φλαυίω Φαυστω τω [ευδοκι]μωτατῶ υἱῶ του της μακαριας
 μνημης Βικτορος [α]πο της Ερμουπολιτων π/ Αυρηλιου
 5 Φοιβαμμωνος Μαθειας μητρος Σωφιας αμπελουργος απο εποι
 κειου Βασιλειου πεδιων κωμης Ἰσιδωρου του Ερμουπολιτῶ νομου
 τουτον εγγνωμενου και αναδεχομενου ἐπι τη συνθεσει ταυτης
 της μισθωτικης ομολογιας ἴδιω αυτων κινδυνω και
 πασης αυτων της υποστασεως Βικτορος Μαθειου' πρεσβυτερο'
 10 και Πεεutos Φιβιου διακονου απο του αυτου εποικειου ομολογῆ

2. Τυβι: Π[αχων] is possible but less likely. The indiction or after the 6th of Tubi.
 may be either the 9th or the 10th according as the date is before

7. *λ. ἐγγνωμένων καὶ ἀναδεχομένων.*

V.

G g

εκουσιως κ[αι αυθαιρετως μεμισθωσθαι παρα σου κτλ.

Endorsed, along the fibres:—

+§ Μισθωτικ[η] ομολογια

Space of 5 in.

X ✱ Βικτορος πρ[ε]σβυτερου?

12. Μισθωτικη: M is presumably right, but it is very curiously formed. It consists of a large bag-shaped loop with a small cross in the middle and curved strokes interlacing the two sides.

In l. 13, a space seems to have come between the ρ and ε of πρ[ε]σβυτερου.

PAPYRUS 1768.—6th Century.

Inv. No. 1684. Acquired in 1906. Hermopolis. 8 $\frac{7}{8}$ in. × 5 in. In a small sloping cursive hand, along the fibres. Folded from right to left.

ALEASE of house property at Hermopolis, at the will of the landlord. The property consists of two ἐξέδραι and perhaps (see l. 6, note) one καμάρα and an ἀχυροθήκη (presumably for the storage of chaff to be used as fuel) in a house situated in the Western division of the Fort and in the street of Pakouk. The yearly rent is 6 carats. For the various questions connected with leases of house property see Berger's detailed *Wohnungsmiete und Verwandtes in den gräko-ägyptischen Papyri* in the *Zeitschr. f. vergl. Rechtswiss.* xxix, pp. 321–415.

ἡδ[ι]^[κ]/ τας υπαρ[χου]σας αυτη εξεδρας δυο ολο
κληρους μιας μεν ενδοτερον της αλλης τηη
μεν εξωθεν νευ[ο]υσαν εις βορραν επι την αιθραν
την δε εσωθεν νεουσαν εις απηλιωτην μετα το
5 μερους αυτων του φρεατος και της αυλης και
το δωματος και καμαραν μιαν εν τω καταγαιω
νεουσαν εις απηλιωτην και την αχυροθηκην
και παντοιων χρηστηριων και δικαιων απο
οικιας διακειμενης επι ταυτης της Ερμου
10 πολιτων επ αμφοδου Φρουριου Λιβος εν ρυμη
Πακουκ νεουσης εις βορραν προς χρησιμ
εμην και οικησιμ ενοικειο τουτων
κατ ετος κερατιων εξ γιν̄ κερ/ 5'' οπερ
ενοικειον αποδωσω σοι προς ληξιν
15 εκαστο ετους ανυπερθετως κατα μιμησιμ
των αλλων ενοικων και οποταν βουληθης

2. μιας: *l. μίαν.*

ενδοτερον της αλλης: one room was inside the other—unless indeed we read *μίας μὲν ἐνδοτερον της* (δέ) *ἀλλης* (ἐξωθεν), but this is unnecessary.

3. αιθραν: *cf.* 1724, 28.

6. καμάραι are often found ἐν τῷ καταγαίῳ; *cf.* Berger, *op. cit.* p. 361, notes 138, 140. Possibly *καὶ . . . ἀχυροθηκην* should have come before *μετα το κτλ.*; but it is perhaps more likely that *καμαραν* and *αχυροθηκην* should be in the genitive after *μέρους.*

16. των αλλων ενοικων: *i. e.* the other tenants of the same house.

[.] εικας της π[α]ρουσης δευτερας ινδ/ καρπων της συν Θεω εισιουσης
 [τριτης ινδ/] και αυτης το αιρουν και επιβαλλον σοι μερος απο ολοκληρῶ χωριου αμ
 [πελικου αρ]ουρων οσων εστιν συν διαφοροις φυτοις και φοινηξι και ελαωσει και καλαμια
 [ελθον ει]ς σε απο δικαιου αγορασιας παρα Ισακιου Σαραπιωνος απο της S πολεως
 5 [δι εγγρα]φῶ πρασεως ακολουθως τη αυτης δυναμει συν λακκοις δυσι και δεξαμενη και
 [ξύλινοι]ς οργανοις δυσι εξηρισμενοις και παντι δικαιω κατα κοινωνειαν της ευγενεστατης
 [.]ας Σαραπιωνος εις τα ὑπολοιπα μερη εις συμπληρωσιν του ολοκληρου
 [χωριου] αμπελικου μετα παντος αυτου του δικαιοῦ διακειμενῶ ὑπο την παραφυλα
 [κην τω]ν απο κωμης Μαγδωλων Μιρη του Ερμουπολιτου νομου προς ὑδροπαροχειαν
 10] . . ων αυτων και μισθοῦ βουκολων

1. Before this must be supplied something like ομολογῶ εκουσιως και αυθαιρετως μεμισθῶσθαι παρα σου επι . . . ετη χρονον λογιζομενον απο της σημερον ημερας ητις εστιν μηνος . . .] εικας. For καρπῶν κτλ. see 1648, 10, note.

3. ελαωσει: *l. ελαῶσι* (= ελαιῶσι). One would expect olive-trees rather than olive-gardens, but the word is not unnatural, since the vineyard may have contained several distinct plantations of olives; and cf. Cair. Masp. ii. 67170, 21.

καλαμια: for the close association of reed-beds with vineyards see Grenfell and Hunt on Oxy. iv. 729, 3, and the documents there referred to; cf. too Hamb. 23, 27. The vineyard in Cair. Masp. 67104 did not contain a καλαμία.

5. αυτης: this refers to πράσεως.

δεξαμενη: cf. note on 1694, 10.

6. ξυλινοις: this suits the space and agrees exactly with the phrase in Cair. Masp. ii. 67151, 118, [ξύλι]νων ὀργάνων ἐξηρισμένων; Hamb. 23, 19, ξυλίνα ὄργ[γά]να ἐξηρισμένῳ; etc.

7. [.]ας: probably a sister and co-heir of the Isaac from whom the lessor bought his share.

8-9. παραφυλακην: cf. 1765, 8; Lond. iii. 1012, 30 (p. 266); 1037, 6 (p. 275); Cair. Masp. ii. 67151, 111; etc. Here πρὸς ὑδροπαροχείαν seems to go with this phrase.

10. και μισθου βουκολων: probably this is in connexion with the supply of water; cf. Oxy. iv. 729, 16; Hamb. 23, 24.

PAPYRUS 1770.—6th Century.

Inv. No. 1656. Acquired in 1906. Hermopolite nome. $10\frac{1}{8}$ in. \times $5\frac{3}{4}$ in. In a sloping, rather straggling cursive hand, along the fibres. Folded from right to left.

LEASE of $1\frac{1}{2} + \frac{1}{8} + ?$ aroura of land for five years. The name of the lessor or lessors is lost; that of the lessee is just possibly Apa Menas. The lessee comes from the village of Enseu, and the land may have been situated there, though perhaps in that case τῆς αὐτῆς κώμης would have been written in l. 8. The provision as to rent in ll. 11 and 12 is of some interest; see note there. Besides the rent proper the lessee is to make further payments in kind.

απο κω[μης] Ενσευ του Ερμουπολιτου νομου ομολογῶ
 εγω ο προχ[εγραμ]μενος [Μην]ας γεωρ[γος] εκουσιως
 και αυθαι[ρετω]ς μεμ[ισθ]ωσθ[αι] παρ υμων
 επι πεν[ταετη] χρονον λογιζομε[ον] απο καρπων της
 5 συν Θεω εισιουσης δωδεκατης ινδ/ τ[ην] υπαρχουσαν]

2. Μηνas: as is a quite possible reading, and there seems just room for Μην in the lacuna; the endorsement seems to have Απα Μηνas. In l. 21 M is suggested by the traces.

3. παρ υμων: the supplement is short as compared with that in several lines, and possibly the names were added; but that,

on the other hand, would give too long a supplement, and it must be remembered that lines did not always end at the same point and that letters were frequently spread out or compressed towards the end of a line.

- υμιν αρουραγ μιν ημισυ ογδο[ον
 πλεω ελαττον ανυδρον διακειμ[ενην εν τοπω ?]
 καλουμενω Γ . . ξια εν πεδιοις κωμ[ης
 εις σποραν και καταθεσιν καρπων [ων αν αιρωμαι]
 10 εκαστης αρουρης γεωμετριας φ[ορου καθ εκαστον ?]
 ενιαυτον τω συμβροχω σιτου αρτα[β και τω αβροχω]
 το μη ειη του τριτου μερους του προει[ρημενου φορου ονπερ]
 φορον νεον καθαρων κεκοσκι[νευμενον μετρω]
 Αθηναιω αποδωσω και μετρησω [υμιν εν μηνι]
 15 και αποκαταστησω τον αυτον φορο[ν εις τον οικον υμων]
 εν Ερμουπολει ιδιοις μου ζωις [και αναλωμασιν]
 εν καιρω της αποδοσεως τω[ν] δη[μοσιων και
 μιαν αξιαν αργυριου ταλαντων χε[ιλιων ?]
 και τυρα ευαρεστα εικοσι και . [
 20 και αχυρου σιτινους αρταρας δυο ? ημισθωσις κυρια]
 και βεβαια και επερ/ ωμολ/ Αυρη Μ[ηνας
 μεμισθωμαι ως προκ/ Αυρη Θω[μας ? αξιωθεις]
 εγραψα υπερ αυτου γραμματα μη ε[ιδοτος + (2nd hand)
 απο Ερ/ μαρτυρω τη μισθωσει ακουσαξ πα[ρα του θεμενου + (3rd hand)
 25 απο Ερ[μ]:^π μαρτυρω τη μισθωσει ακουσαξ πα[ρα του θεμενου + (4th hand)
 Αμμωνιου [α]πο Ερμοπ/ μαρτυρω τη μισθωσεως ακ[ουσαξ παρα του θεμενου +]
 (5th hand) + δι εμα^ν Μηνα συμβολαιογραφ/ ρρρ χ . [

Endorsed, along the fibres:—

(6th hand ?)] . Απα Μ[ηνας γεωργος απο κωμ] Ενσευ του Ερμουπολ/

7. τοπω : or γεωργιω or κληρω.

8. Γ . . ξια : on the line the traces before *a* suggest *ν* rather than *ξ*, but confused with the *κ* of *καταθεσιν* in l. 9 is a curving downstroke, ending in a loop to the left and just below the first of the two strokes visible here. This makes *ξ* probable, and the following stroke, in that case, is doubtless *ι*. The first letter may be *σ*.

9. At the end of this line we should expect *φορου*, but *φ* in l. 10 seems to be the beginning of that word, and apparently in this case it was placed after, not before *εκάστης κτλ.*; it does not seem likely that that phrase goes with *καρπών*, meaning that each aroura (as a matter of fact there is only one and a fraction) might be sown with any crop the lessee chose.

10. *γεωμετρίας* : an abbreviation of the kind of phrase seen in P. Lips. 19, 17, *φόρου εκάστης [ἀ]ρούρης τῆς ἐν σπόρῳ ἐκ γεωμετρίας (sic) φανησομένης*. Oxy. iii. 499 has a contrary provision, *φόρου εκάστης ἀρούρης μη δεμίας γεωμετρίας γενομένης*. In Oxy. i. 102 the phrase *ἐκ γεωμετρίας* is placed in a different position, after the specification of the area. Here *ἐκ* was perhaps accidentally omitted; but this supposition is hardly a necessary one.

11 f. This is a provision that if the land is properly irrigated the full rent shall be paid, but that if the inundation fails to reach it (τὸ μὴ εἶη) only a third of the rent is to be paid; cf. note on 1689, 18. There is a similar provision in Grenf. i. 56 and 57, also from the Hermopolite nome. In the former half the amount of *φόρος* is to be paid when the irrigation fails; in 57 the details are lost.

12. το : for *δ*, as not infrequently.

14. We may probably supply either *Παννι* or *Επειφ*; cf. Waszyński, *Bodenpacht*, p. 104 f. But possibly, in view of l. 17, the month was not mentioned.

15. Supplement from Lond. iii. 1012, 42 (p. 267). If, as is quite likely, the *ὑμῖν* of l. 6 is honorific and only one lessor is involved, *σου* should probably be read here rather than *υμων*. In l. 13 *σω* (or *υμων*) is possible after *μετρω* (Lond. 1012, 40).

18 ff. Here are specified certain additional payments in kind.

20. *σιτινους* : *i. e.* the measure was the same as that used for wheat.

αρταρας : a slip of the pen for *ἀρτάβας*.

δυο : this suits the space better, and is in itself more likely, than *δεκα* or *δωδεκα*.

21. The signature is in the same hand as the body of the document. Evidently the notary's clerk signed for the lessee. This proves that in this case the notary did not himself write the document.

22. *Θω[μας* : or possibly *Θε[οδ . . .*

26. *μισθωσεως* : *sic*.

27. *χ . [* : perhaps *χμ[γ]*, or possibly shorthand, or a mere flourish.

28. *Απα Μηνας* : *Μηνας* is quite possible and can be read in l. 2, and the *απ* suggests *Απα*, which might no doubt be omitted on occasion, as in l. 2. The second *α* is however a very doubtful reading.

PAPYRUS 1771.—6th Century.

Inv. No. 1685. Acquired in 1906. Hermopolite nome. $6\frac{3}{4}$ in. x 8 in. In a sloping even cursive hand, along the fibres. Folded from right to left.

LEASE of land at Thotis in the Hermopolite nome. The lease was for more than one year; the rent was payable half in wheat and half in barley, and in addition the tenant agrees to pay a *συνήθεια* in kind.

- εν] τοπ[ω] Που] και καταλει[. . .] . ια[
φορο^[v] του[του?] κ[α]τ ετος σιτοκριθου κατα το ημισυ αρταβ[ων
καθως περ[ι]ε]χει και η παλαια μισθωσις των προ εμου γεωρ[γων
και Απιωνος [τ]ων Τωραμιου ονπερ φορον νεον καθαρον κεκ[ο]σκινευμενον]
5 αποδωσω [και] μετρησω τω υμετερω προνοητη τω παραλη[μπτικω υμων μετρω]
Αθηναιω [και]ρω συγκομιδης εκαστου ετους ανυπερθετως εν τω συμβροχω και αβροχω και
αποκαταστησ[ω] αυτον τον φορον εις τον υμετερον θησαυρ[ον
ιδιοις μου ζω[οι]ς και αναλωμασι παρεξω δε κατ ετος λογω συνηθ[ειας
εν αξιον χρ[υ]σο^υ κερατιου ενος ημισεως και τυρον ευαρεστον [εν
10 σταχων δεματα εικοσι και λεψανης αγγεια δυο κ[α]ι γαλακτος χ[ο]ας? η μισ]
θωσις κυρι[α] και βεβαια και επ[ε] ωμολ/ + Αυρ] Ανου[φ]ιος Ε . . . [μεμισθωμαι]
ως προκ/ Αυρ/ [Α]πολλως Φουβαμμωνος υπε/ αξιωθεις ε[γ]ραψα υπερ αυτου γραμματα μη ειδOTOS]
13 (2nd hand) + Φλ] Σερηνος Χριστοδωρου απο Ερμουπ^{ος} μαρτυρω τη μισθωσει ακ[ου]σας παρα
του θεμενου]
14 (3rd hand) + Αυρηλιος Λεοντιου Κυριακω απο Ερμουπ^{ος} μαρτυρω τη μι[σ]θωσει ακουσας παρα
του θεμενου]
15 (4th hand) Αυρ] Ίσακος Ασκληπιαδō απο Ερ/ μαρτυρω τ[η] μισθωσει ακουσας]

2. τουτου: perhaps referring to a γεωργιον previously mentioned. Οτ τουτων, referring to the arouras, might be read.

σιτοκριθου κατα το ημισυ: i. e. half wheat and half barley. The same proportion probably occurs in 1772. In Oxy. iii. 590 we find the amount of barley double that of wheat (6 to 3). Similar rents are found in Spain; e. g. in a document of A. D. 1549 from Avila in the British Museum mention is made of an annual charge payable to the monastery of the Encarnacion of 'treinta y seis fanegas de pan mitad trigo y cevada [i. cebada]' (Add. MS. 38653 A, f. 57 f.), a phrase which recalls the present one.

5. παραλημπτικω: cf. Oxy. i. 101, 41; vi. 910, 34; vii. 1040, 18.

6. ανυπερθετως: the stroke over the υ is instead of the usual dots; cf. υμετερον in l. 7.

εν τω συμβροχω και αβροχω: from PSI. iii. 188, 9 (and cf. BGU. iii. 900, 4), which gives us the Hermopolite formula. The Oxyrhynchite formula is επί τ' έμβρόχφ και άβρόχφ (see PSI. i. 77, 23); and at Aphrodito we find εν τελείφ και άβροχικφ; see note on 1689, 18. The supplement here is indeed rather long, but it seems certain; εν μηνι . . . is not required after καιρφ συγκομιδης.

7. αυτον τον φορον: possibly a slip of the pen for τον αυτον φορον; cf. 1770, 15. But 1774, 12 f. has the same order as here.

υμετερον: before this a letter, probably either σ(ου) or θ(ησαυρον), has been washed out. At the end εν Ερμουπολει is possible, but the θησαυρος is perhaps more likely to have been in the village.

10. δεματα: doubtful but likely.

λεψανης: = λαψάνης; cf. 1694, 22, note; and also 1695, 24, where the spelling is λεψάνης, as here. In the other instances, however, it is measured by κολοβά.

γαλακτος: a doubtful reading. In the eighth-century Aphrodito texts milk is measured by xestae, but here χ is certain.

11. Probably the subscription of Anuphius was written for him by the clerk who wrote the document. The hand seems to be the same, though it is a little smaller and more compressed. Cf. 1770.

12. υπε/: probably υπ(η)ρέτης.

14. Κυριακω: sic.

- [μ]ημι της παρουσης δωδεκατης ἰνδικτιου[ς]
 χωρις τινος αντιλογιας και υπερθεσεως
 εν γενημ[α]σι νεοις καθαροις κεκοσκι
 νευμενοις μετρω Αθηραιω και αποκατα
 20 στησω αυτα[ς] εις οικον σου εν Ερμ^οπολει
 ιδιοις μου ζ[ωις] παρεξω δε σοι και παραντο .
 . . [υ]ποκειμεν[ω]ν σοι εις τουτο το χρεος
 [παν]των των εμ[ων] πραγματων καθαπερ
 εκ δικης το γραμ[ματειον] κυριον κ[αι] βεβαιον
 25 και [επε]ρ/ ωμολ/ + (2nd hand) Αυρ[ηλι]ος Αναν[ι]ας [Παπνουθιου]
 [γεωργος πεποιημαι του]το το γραμματειον †
 Αυρηλι[ος] Θεοφιλος Ευλογιου απο Ερ/ αξι[ωθεις]
 εγρ[αψα υπε]ρ αυ[του] γραμματα μη ειδοτος +]
 (3rd hand) [+] Αυρη[λιο]ς Ω απο] Ερ/ μ[αρτυρω]
 30 [τω γραμματειω ακουσας] π[α]ρ[α] τ[ο] θεμενο^ν ϜϜϜ
 (4th hand) + Θε[ο] . . .]ς Μηνα απο Ερ/ μαρτυρω τω γρ[α]μ
 μα[τειω] ακουσας παρα του θεμενου Ϝ
 (5th hand) Αυρη[λι]ος Γεωργιος Αρτεμιδωρ^ο απο [Ε]ρ/
 μαρτυρω τω γραμματειω ακ[ο]υσας
 35 παρα τ^ο θεμεν^ο . . .

. εικ . . φ . λι
 . . εμου Πε

Endorsed, along the fibres:—

(1st hand?) [+ γραμμής Ανανια Παπνουθι^ο γεωργός απο κομής Τερτον Καναξ του
 Ερ/ [ι S] ια ι/ σι ϑ^ο [γ] και κρ/ ^ο γ και λαχ^ι ϑ^ο Γ^ο

21 f. παραντο . . . : it seems hardly possible to read παραμυθι-
 [αν] (in the sense of 'interest').

25. ωμολ(ογησα) + : the rest is in ink of different colour,
 with a reddish tint.

26. + : perhaps only a line —. The traces of ink do not
 suggest letters (e. g. ως προκ/).

30. The reading of this line is extremely doubtful. The
 characters read as θε look like χ, but probably the upstroke of ε
 was begun below the line. π, τ, and θ are moreover very near
 together for π[α]ρ[α] τ[ου]; but the certain letters favour the
 reading given.

35. θεμενον : what follows is probably only a flourish, perhaps

combined with the cross.

36, 37. These lines are obscure. The second is certainly the
 notary's signature, but it is not clear whether 36 is part of it or
 even if it is in the same hand. The hand of 37 is not like that of
 the body of the document but is in the artificial script only used
 for notarial signatures. Before εμου it is doubtful if δι can be
 read. Πετρ^{ον} . . συμβ can perhaps be read. The line under
 the signature is in the MS.

38. (δεκατης) (και) (ενδεκατης) (ινδικτιονος) : extremely doubtful.
 There is no clear trace of anything between Ερ/ and the charac-
 ters read as ια; but ια ι/ is a not unlikely reading and if so ι S
 is required, as the rent was for both indictions.

3. *Acknowledgements of Debt.*

PAPYRUS 1773.—II Apr., A. D. 454.

Inv. No. 1688. Acquired in 1906. Hermopolis. $6\frac{1}{4}$ in. \times $5\frac{1}{2}$ in. In a rather large upright cursive hand, along the fibres. Folded from right to left.

DATED papyri of the fifth century, particularly from other localities than Oxyrhynchus, are at present so rare that it seems worth while to publish this in spite of its mutilation, and a facsimile of it will, it is hoped, be given in the next Atlas of Facsimiles. The document is an acknowledgement of a debt of 50,000 talents (see note on l. 10), the price of 100 *cnidia* of wine.

[μετα τη]ν ὑπατειαν Φλῆ Βινκομαλου και Οπιλιωνος
των λαμπρ/ Φαρμουθι ἰς ζ ινδικ/
[Αυρηλιο]ς Μαρινο[ς] .]ση . . εοῦ μητρος Θασιας
[παρα]λημτης των σιτ . . . γγων Ερμουπολεως
5 [της λα]μπρ^ο/ Φλ[ς] Ἰερακιωνι τω λαμπρ^ο/ [α]πο
[.]ων δ/ Δωροθεου οينوπαραλημπτοῦ
[ομολο]γω οφειλει και χρεωστειν τη ση
[λαμπροτητ]ι ὑπερ τιμης οينوῦ κνιδιων εκατον
[.] ων παρα της ση[ς] λαμπροτητος
10 [. ? αργυρι]οῦ ταλαντα μυριαδας πεντε
[.]μια ξ επι τω με
]η . τη[.]ε[.] .]ς και
] αυτο

3. .ση . . εοῦ: the letter before ο had a horizontal top-stroke (τ or π); that after η may be τ.

4. παραλημτης των σιτ . . . γγων: the traces strongly suggest παραλημτης, but the word following των is difficult. For σιτ, ση or σιγ may be read; the beginning might be σιγν, and σιτη is a quite easy reading, but neither σιτηρεσιων nor σιτησεων is possible. The two γ's before ων are very probable, though ργων is not impossible.

6. There is not room for [της § Ερμουπολιτ]ων. Probably ων is the end of a noun denoting a class of officials, military or civil.

8. λαμπροτητ: rather long, but cf. ll. 5 and 9.

9. Here no doubt εωνημενων or some similar word or words is

to be read.

10. If, as seems likely, αργυρι]οῦ is rightly read before ταλαντα, the meaning should be 'five myriads of talents', *i. e.* 50,000 talents. Myriads are generally used to reckon denarii or drachmae, not talents, but see PSI. i. 43, 5, where the same locution (*ἀργυρίου τάλαντα μυριάδας πέντε και χείλια*) occurs. Maspero, *Cair. Masp.* ii, p. 123, takes the talent in this connexion as equivalent 'soit au petit denier de la myriade, soit à la myriade elle-même'; the first supposition seems the more natural; cf. 1800, 3, note.

12. Possibly ταυτ]ην τη[ν], but it is difficult in that case to see what followed, as there is not room for ασφαλειαν.

PAPYRUS 1774.—I March, A. D. 570.

Inv. No. 1714 A. Acquired in 1906. Hermopolis. $6\frac{1}{8}$ in. \times $7\frac{1}{8}$ in. In an upright formal cursive hand, along the fibres. Folded from right to left.

THIS document is of the same type as Lond. ii. 390 (p. 332); iii. 999 (p. 270); 1001 (*ib.*); Strassb. i. 1; Flor. iii. 314. In form these are all acknowledgements of the receipt
v. h h

of (apparently) the price of an article (in all cases except the present one and Flor. 314, wine; in Lond. 1001 with corn as well), which the recipient undertakes to deliver (*ἀποδώσω*) later; but in none of the cases is the price specified. Preisigke, therefore, in his introduction to Strassb. 1, takes the type not as a sale in advance, as it at first appears, but as 'eine Begleichung von Schuld durch Naturallieferung'; and he adds, in reference to the particular document edited by him, 'Der Gläubiger legt im voraus seine Hand auf die Weinernte des kommenden Jahres in Höhe von 500 Knidien, um seine (Zins-?) Forderung an Tabesis zu befriedigen'. This may be the correct explanation, but it is not by any means beyond question; cf. Wenger in *Gött. Gel. Anz.* 1907, p. 316, who thinks the obvious theory of a sale in advance not impossible; Viereck in *Berl. Ph. Woch.* 1908, p. 138, who favours a loan; and Berger, *Strafklauseln*, p. 145, who, without referring to Strassb. 1, takes Lond. 999 and 1001 as 'Lieferungskäufe'. A conceivable but not very likely interpretation is perhaps to take these documents as loans in kind at a fixed valuation, translating 'I have received from you at the price agreed on x measures of wine, which I will repay', etc.; *i. e.* the value of the article was fixed in advance, so that in case of failure to repay it the debtor could pay the value in cash. It seems at all events better to place this document in the present section than in the preceding one. Here the article to be supplied is vegetable seed, the amount 4 artabas. The sense of the missing conclusion can be recovered from Lond. 999 and 1001, where in case of failure to fulfil the contract the debtor agrees to pay a sum of money as the price.

A similar kind of transaction (perhaps in this case a true sale in advance) is **1656**, *q. v.*; it is to be noted that Flor. 314 also, published since **1656** was printed off, concerns *κούφα*. A sale in advance seems to be at the bottom of Oxy. x. 1281 (A. D. 21), in which a certain Harpaësis acknowledges that *δεδάνισμαι τὴν τειμὴν τῶν ἑκατὸν λίνων Σινυραϊτικῶν σαμκαμνκῶ[ν]*, τὰς τοῦ ἀγγ(υρίου) (δραχμὰς) τ κεφαλαίου, and agrees to repay the sum on certain conditions; see the editors' commentary. If **1656** and Oxy. 1281 are to be classed with **1774**, etc., the latter may probably be taken as sales in advance.

+

[+ βασιλει]ας και υπατειας του θειοτατου ημων δεσποτου Φλς
 [Ιουστι]νου του αιωνιου Αυγουστου Αυτοκρατορος ετους
 [πεμπτου] Φαμενωθ πεμπτη τριτης ινδικτιονος
 [Αυρηλιος Ιερημιας Ενωχ μητρος Θαησιας απο κωμης
 5 [. τ]ον Ερμουπολιτου νομου + Αυρηλιω Γεωργιω
 [. ο]ν τω θαυμασιωτατω απο της Ερμου[πο]λιτων
 [χαιρειν ο]μολογω εσχηκεναι και πεπληρωσθαι παρα σου
 [της τελεια]ς τιμης λαχανοσπερμου αρταβων τεσσαρων
 γι/ λαχς [— δ ονπερ]ν λαχανοσπερμου
 10 αποδωσω σοι τω Επειφ μηνι της συν Θεω εισιουσης τεταρτης
 ινδικτιονος εν λαχανοσπερμω νεω καθαρω κεκοσ
 κινευμενω μετρω Αθηναιω και αποκαταστησω αυτου

4. Something was perhaps written over the line at the beginning.

8. της τελειας: for τελειας cf. Lond. 999, 6; 1001, 10; Strassb. 1, 6. της προς αλληλους συμπεφωνημενης τελειας τιμης would,

from these analogies, be expected, but the space will not allow of any longer word than τελειας.

9. Probably ονπερ προκειμενον or a similar word.

τον λαχανοσπερμον εις οικον σου εν τη αυτη Ερμου
 πολει ιδιοις μου ζωοις και αναλωμασι παρελθουσης δε
 15 της προθεσμιας ει μη αποδοιην τον αυτον λαχανοσ
 [περμον

Endorsed, along the fibres:—

* γενομε^ες π/ Ιε[ρ]ημιου Ενωχ [

17. *: as no noun precedes γενομε(ν), this must itself be a noun, not a mere cross, unless a word has been accidentally omitted. Probably, therefore, it is to be read χι(ρόγραφον); cf. 1699, 16,

and note. This endorsement may well be in the same hand as the recto, though with a thinner pen. Ιερημιου: sic, apparently.

PAPYRUS 1775.—6th Century.

Inv. No. 1780. Acquired in 1907. Hermopolis. $5\frac{1}{4}$ in. \times $7\frac{1}{2}$ in. In an uneven sloping cursive hand, along the fibres; papyrus dark and in places much rubbed.

THIS document seems to be an undertaking, apparently by a woman (l. 10), to pay 2 solidi less 12 carats, part of a total debt of 8 solidi less 48 carats. Owing to the mutilation of the document it is not clear whether the rest of the debt (which was repayable by instalments) had already been paid.

] Ερμινῶ μητρος Ευφημιας εγγυωμενου και αναδεχομενο[υ με?
] ασφαλειας ἴδιω αυτου κινδυνῶ και της αυτῶ υποστασεως Ερμιν[ου?
] Δυρηλιω Στεφανῶ . [.]λωνος απο Ερ// επει ε[π]ριαμην παρα σου
 νομισ[ματι]ων οκτω παρα κερατια τεσσαρακοντα οκτω και ουκε[τ]
 5 κα[τα]βολαις νυν ομολογῶ ετοιμῶς εχειν παρασχειν σοι π[ι]
 νομισματα δυο π[α]ρα κερατια δωδεκα [ε]ν τῶ Παχων μηνι κατ . [.]
 ? παρεξῶ σοι τα αυτα νομισμα[τι]α δυο παρα κερατια δωδεκα
 ? παρασ[χ]ειν νομισματα δυο παρα κερατια δωδεκα ετοιμῶς εχω

1. The general sense is probably much the same as *e.g.* in Grenf. ii. 86, *i.e.* the person making the declaration is accompanied by another person who acts as surety for the due fulfilment of the undertaking. This seems to be indicated both by the fact that the participles are in the genitive and by *αὐτοῦ* in l. 2; cf. l. 10, where the debtor seems to be a woman. Probably the participles are genitive absolute (not going with a preceding name *μετὰ τοῦ δέινος*) Ερμινῶ, which would indicate a considerable lacuna), and Ερμιν[ου] is to be read in l. 2. This is rendered likely both by l. 5 f., where not very much seems to be lost, and by the occurrence of a name in l. 2; for ll. 5 and 7 show that there was only one creditor. The lacuna may probably be filled on the analogy of 1767, 7 f.

2. κινδυνῶ: or κινδυνου (*sic*).

3. .[.]λωνος: not Απολλωνος.

επριαμην πα[ρ]α σου: this seems a likely reading in view of the context. If it is correct, the debt is for the price of goods

purchased but not yet fully paid for.

4. ουκετι: very doubtful, but quite possible.

5. καταβολαις: the loan was repayable by instalments; cf. 1776, 2, note.

π[ι]: ν could be read, and νομισματα then suggests itself; but the indications are that rather more is lost than this would allow for. Moreover a letter may have preceded this; [α]π[ι] (perhaps απ [αυτων]) is a not unlikely reading, *i.e.* 'I will pay you, of the whole sum, 2 solidi.'

6. εν τῶ: corr. from [ο]κτω. The traces indeed suit an alteration from [ε]ν τῶ to [ο]κτω, but l. 4 shows that the solidus was worth 18 carats, and in l. 8 οκτω does not occur. No doubt οκτω was written here through a recollection of the total sum in l. 4.

7. νομισμα[τι]α: or νομισματα, as in l. 8.

8. παρασχειν: very doubtful. The meaning apparently is, 'and if I should be unable to pay you the 2 s. less 12 c. I am ready to . . .'

10] . α των παρελθοντων χρονων χωρις οιασδη[ποτε
] [? Ερμι]νου η [π]ροκ/ στοιχει μοι την [προκ/ ασφαλειαν
 2 lines, too much rubbed for decipherment.

9. οιασδη[ποτε: probably *αντιλογιας* or *υπερθεσεως*.

10. την: *sic*, apparently. It is quite possible that this subscription is in the same hand as the body of the document.

PAPYRUS 1776.—6th–7th Century.

Inv. No. 1695 A. Acquired in 1906. Hermopolis. $2\frac{1}{4}$ in. × 1 ft. In a cramped upright cursive hand, across the fibres. Folded from the bottom upwards.

IN this acknowledgement of a debt we meet with the church of Hermopolis, with which **1782** and the following receipts are concerned. The debt acknowledged is one of 12 carats to the church for arrears on the *ἀπόδειξις* of Phoebammon son of Epiphanius. *ἀπόδειξις* should be a receipt; and the meaning may be that John had received money for the church from Phoebammon, to whom he had issued a receipt, but had not yet paid over 12 carats of it. The most interesting feature of the document is the apparent reference to a soldier (*bucellarius*?) in the service of the church.

1 + τω κυρς Βικτορι στρατι/ της αγι/ εκκλ/ Ερμουπς Ίωαννης Σερ/ εχω και χρεωστω αποκροτς
 X λοιπαδ/ της
 2 αποδειξ/ Φοι/ Επιφανειο\ χρυσου κερ/ δωδεκα γι/ κ/ ιβ και αποδωσω ἴσω εξημερ/ και προς
 σην ασφαλειαν πεπ[οι]
 3 ημαι ταυτην την ασφαλειαν των κερ/ δ[ω]δεκ[α] ως προκ[/] εγρ/ Φ . . . ς σ[υμ]φ/ + + +

1. *στρατι(ωτη)*: the reading is probable, but it is a little curious to find soldiers in the service of the church; *cf.* however **1783**, 5, note. Presumably they were intended for the defence of the church and its property in the anarchic conditions of the period, like the *bucellarii* (Maspero, *Org. militaire*, pp. 66–68) of the high officials and great landowners.

Σερ/: probably *Σερήνου*. The characters indeed look more

like *Σει/*, but *cf.* *κερ/* in l. 2, where the ρ is made in exactly the same way.

αποκροτ(ως): *cf.* P. Grenf. ii. 89, 3; 90, 6; UKF. 133, 2; 427, 2; Flor. iii. 343, 3.

2. *ἴσω εξημερ/*: *ἴσφ εξημέρει*, 'in six equal payments'?

3. *Φ . . . ς*: the most likely reading is *Φ[α]ρμί*.

4. Receipts.

PAPYRUS 1777.—7 Sept., A. D. 434.

Inv. No. 1624. Acquired in 1906. Oxyrhynchus. $4\frac{1}{2}$ in. × $5\frac{1}{8}$ in. In a flourished upright cursive hand, along the fibres. Folded from right to left.

LIKE **1773**, this very imperfect document is worth publishing mainly on account of its date. A facsimile of it will probably be given in the next Atlas. It is a receipt, probably for either five or fifty (either seems more likely than a higher sum) fleeces.

[μετα την υπατ]ε[ια]ν τοῦ δεσποτοῦ ἡμῶν Θεοδοσιοῦ αἰωνιοῦ Αυγουστοῦ
 [και Φλανιου Μαξι]μοῦ τοῦ λαμπροῦ/ Θωθ ι'
]ων Πανβηκιοῦ ἀπο κωμης Ταμπετι του
 [Οξυρυγχιτου νο]μοῦ Αφνυ'γιω πρεσβυτερω καθολικης
 5 [? εκκλησιας . . .]ερους ἀπο της λαμπρας Οξ[υρ]υγχιτων
 [πολεως χαιρει]ν ομολογω εσχηκεν[αι] παρα σου ε[ν]τευθεν
 [? δια χειρος υπερ τη]ς συμπεφω[ν]ημενης και αρε[σ]α[σ]ης μοῦ
] ερεας πεν[τ]
]ην πε . [

2. Or [το ιδ' και Φλς Μαξι]μοῦ.

3. Ταμπετι: this village occurs fairly often in the Oxyrhynchus papyri. That it was in the Oxyrhynchite nome is proved by e.g. Oxy. vi. 895, 5; 997; 998.

7. The supplement is doubtful because rather long. Perhaps ἀπο is to be read for υπερ.

αρεσασης: συναρεσασης seems impossible. The whole reading is doubtful, but likely.

8. ερεας: it is just possible that this may be the end of a word (in -αια) in the genitive, but much more likely that it is ἐρέας, 'fleeces'.

PAPYRUS 1778.—5th–6th Century.

Inv. No. 1623. Acquired in 1906. Provenance unknown. $7\frac{1}{8}$ in. \times $2\frac{1}{8}$ in. In a medium-sized cursive hand, along the fibres. Papyrus folded from right to left.

RECEIPT from a smith for supplies of fire-wood and iron.

Χοιακ' ιδ'
 εσχ' Πιτυρους
 χαλκευς ξυλων
 κεντηναρ/ ιη
 5 και σιδηροῦ αργοῦ
 μῶ κγ'
 και το α' εσχ'
 ξυλων κεντ' κη
 και σιδηρ/ αργοῦ
 10 μῶ λη'
 ομοῦ ξυλων
 κεντηναρ/ μς

5. αργου: 'unwrought', i.e. iron in its raw state as first smelted from the ore. For the working of iron in Egypt see 1369, introduction.

6. μῶ: doubtful. μῶ or mῶ (1663, 26–28) generally stands for *modii*, but it seems unlikely that this measure would be used for iron, which in the Aphrodito papyri in vol. iv is reckoned by κεντηνάρια. Hesychius has μολβίς· στάθμῶν τι ἑπταμναίων and μολυβδίς· στάθμῶν τι ἑπταμναίων. οἱ δὲ μολβίς; but it is doubtful

if this can be the measure. ἄλλας and ἄλλαι in ll. 14, 14 a, if correctly read, by their gender rather support the conjecture, but it is possible that in the one case ἀλλα' and in the other ἀλλα should be read rather than ἀλλας and ἀλλαι.

7. το α': this should be τὸ αὐτόν, but the construction is not quite clear. Probably the writer means 'the same date'.

9. αργου: corr. from αργυρ(ιου).

12. μς: corr. from νς.

και σιδηρ/ μ^ο ξα
 14 και αλλαξ μ^ο γ λ'
 14 α αλλαι μ^ο β
 15 ομο^υ μ^ο ξ^ς λ'

PAPYRUS 1779.—6th–7th Century.

Inv. No. 1696 A verso. Acquired in 1906. Provenance unknown. $3\frac{1}{2}$ in. × 6 in. In a broken inelegant cursive hand, along the fibres. The two folds visible, which are at right angles to the fibres of the recto, are probably those of the original document, but the document was perhaps folded subsequently from right to left.

RECEIPT for 4 artabas of wheat paid as rent of the 13th indiction. The document is all in one hand, and is written on the verso of a small scrap cut from a longer document. Of this document the ends of three lines with a small trace of a fourth remain. The writing, a large easy sloping cursive, is across the fibres, and mention is made of *σπορίμης γῆς*.

+
 + δεδωκ/ S επλ^θ δ/ Φανειστος Αρ[. .] χ εκφορ/
 τ^δ αρουρ^ω ενκαρπ, τρισκαιδεκατης ἰν^δ// τουτ εσ
 τιν σιτο^λ αρταβον τεσσαρα δοκι^ω γι// σι/ αρ^τ/ δ δοκι^ω/
 μ⁻ εγρ^α/ Επειφ ἰα ἰν^δ// ιγ+Κολλ^θ/ Ἰσακι^{ου} στοιχει
 5 μοι η αποδεξ/ + δια Φοιβαμμων μισθ,
 υπεγραψα +

1. δεδωκ(εν) (και) επλ(ηρω)θ(η) δ(ια): a confusion of the active and passive constructions. ἀρταβ(ῶ)ν (*sc.* ἀρτάβας).
 2. τ^δ: *l.* τῶ(ν).
 3. δοκι^ω: presumably δοχικῶ (μέτρῳ) or δοχικῶν agreeing with ἀρταβ(ῶ)ν (*sc.* ἀρτάβας).
 4. μ⁻: μόνων.
 5. αποδεξ/: *l.* ἀπόδειξις.
 δια κτλ.: Colluthus signs through Phoebammon, *i. e.* Phoebammon signs for him, as his deputy. For μίσθιος *cf.* 1782, 6.

PAPYRUS 1780.—6th Century.

Inv. No. 1722 A. Acquired in 1906. Hermopolis. $4\frac{1}{4}$ in. × 6 in. In an upright cursive hand of medium size, along the fibres; papyrus very much rubbed and the script illegible in places.

RECEIPT for $\frac{5}{8}$ artaba of wheat, rent of land in the Hermopolite nome. The receipt is issued by a woman, who has apparently written the whole herself.

+ π^α// Θεοδωρας της ευγενεστατης θυγατρ[ος]
 Απολλωτος απο της Ερμουπολιτω[ν πολεω]ς

Ανδρεα Γεωργ, απο κ[ωμη]ς Ινεξ̄ . . . [. . .]
 του Ερμουπολιτου νομ[ου] εδεξαμη[ν] κ[α]ι
 5 επληρωθην παρα σο[υ] υπ̄ερ των εκφοριω̄//
 των υπο σε μ̄ο̄ αρουρων σιτου αρταβη[ς]
 ημισυ τριτον μετρ/ δη[μο]σι[ω] γι/ σι[τ]ς̄ ̄ ̄ ̄ μ̄ο̄//
 εγρ^α/ Επειφ ιη ε ινδ/ + Θεοδωρας Απολω[τος]
 στοχ[ς] η αποδειξ̄/ ως [προκ/]

3. Ινεξ̄ : Ιν is probable, εξ̄ all but certain, though it is perhaps just possible to read ελ.

7. μ̄ο̄// : μόνον, but the traces are very indistinct.
8. Απολωτος : very doubtful.

PAPYRUS 1781.—6th Century.

Inv. No. 1676 B. Acquired in 1906. Perhaps from the Hermopolite nome. $2\frac{3}{8}$ in. × $1\frac{3}{4}$ in. In a small cursive hand, across the fibres; papyrus stained very dark. Folded from the bottom upwards and perhaps once in the middle from right to left.

RECEIPT for 5 solidi less 6 (?) carats each, as rent for land. Perhaps only one of the parties is named (Victor being only the deputy of George; but δ' is not certain and π' possible, in which case Victor will be the landlord or his representative, and George the tenant), and it is not certain whether this is the landlord or the tenant. As regards locality, the colour of the papyrus suggests Kôm Ishgau as the provenance, but there is no other evidence to bear this out, and the one place-name perhaps suggests the Hermopolite nome; see note on l. 1.

+ ὁ Βικτωρ προνοη[ου] . . . ρ/

ρ̄ Γεωργιο^ν απο Καλαντιωνος εδεξ̄[αμ]η[ν] πα[ρ]α [σου] απο των εκφοριων καρπων της παρουσης
 ογδοης ἰνδικτιονος χρ[υ]σον νομισματια πεντε παρα κ[ερ]ατ[ια] εξ̄ εκαστον χωρ[ις] παραμ[υθ]ιας
 3 γι/ χρ/ ν^ο ε π/ κ/ δ χωρ/ παραμ[υθ]ις ? μο[ν]η εγγραφ/ Αθυρ ιδ η ἰνδ/ και [π]ρος σην ασφαλειαν
 τουτο σοι πεπο[ι]η]
 4 [μαι] το εγταγιον τουτο [ως] προκ/
 5 +

1. Καλαντιωνος: possibly to be identified with Κολωνιωνος ἐποίκιον in the Hermopolite nome, P. Amh. 101, 8, but α is certain here (ν practically so), and ω is not marked as doubtful in Amh. 101.

δ(ια) Βικτωρ(ος) προνοητου: this is apparently meant to be inserted after Καλαντιωνος. Its nearness to the cross suggests that it is not a separate line (the landlord's name) but an afterthought.

2. κερατια εξ̄: in l. 3 κ/ δ seems clear, and εξ̄ here might be ερ/; but the traces before it suggest the reading given rather than κ[ερ/ τ]εσσερ/. δ in l. 3 may therefore be a slip of the pen.

παραμυθιας: probable (though the traces are very slight) from l. 3, where however the ending is lost. The word is perhaps used in its not uncommon sense of 'interest'. The rent was payable on the crops of the current indiction, which really means (see 1648, 10, note) for the rent of the previous one, and we may suppose that interest was charged for the intervening months. But possibly παραμυθια is here an extra 'consideration', like σνήθεια; cf. 1785, 5, note.

4. τουτο: repeated by mistake. What follows this line seems to be merely flourishes, with a cross.

PAPYRUS 1782.—7th Century.

Inv. No. 1716 A. Acquired in 1906. Hermopolis. $3\frac{1}{4}$ in. \times $6\frac{7}{8}$ in. In a medium-sized, upright minuscule hand, across the fibres; ink of a brown colour.

THE following receipts form a series, and belong to the same set as Lond. iii. 1060, 1072 A–D (pp. 273–275). They are receipts issued by officials of the church of Hermopolis (probably, it is to be inferred, the principal church of the city) for payments of rent in cash. The present one is issued by Senuthius, *προνοητής* of the district of Hermopolis (see note on l. 1), and is all written in one hand by his clerk, who represents him. 1783 is issued by Menas, a notary and collector, represented by Theodosius, who signs for him; Lond. 1060 by Theodosius, collector for the district of Hermopolis; all the others by Colluthus, who holds the same position as Senuthius here.

+ η ἀγι/ του Θεου εκκλησι/ Ερμ^π δ/ Σενουθιῶ πρ^ο μερ/
 τω^ν χρυσικ/ Ερμ^π τοι^ς κλ/ Δανηλιῶ απο Ερμ^π δεδωκ^ς
 § ἐπλ^θ [α]π^ο σῶ χ εκφορ/ καρπ, πεμπτης ινδ// χρυσῶ
 νομισμ^τς πεντε ευστ^θς γι/ χρ/ ν^ο ε ευστ^θς μ^ο Σενουθιῶ
 5 πρ^ο/ στοιχ^ς η παρουσα αποδειξ^ς/ ως προκ/ δι εμῶ Θε[ο]δ[ο]σι[ο]σ[ι]ο^ι
 μισθιῶ αυτου στοιχ^ς η αποδειξ^ς/ +

1. πρ^ο: *προνοητοῦ*.
 μερ/: *μερίδος*; cf. 1784; 1785; Lond. 1060; 1072. What follows must be τῶν χρυσικῶν. This is presumably the full title, *προνοητής μερίδος τῶν χρυσικῶν Ἐρμουπόλεως*. It may be conjectured that the management of the church's estates was divided into departments, (A) χρυσικά, (B) σιτικά, each of these being subdivided into local districts. Thus Senuthius was *προνοητής* of the district Hermopolis in the department A. Against this explanation is perhaps to be set the fact that elsewhere, except in Lond. 1060, τῶν χρυσικῶν is omitted; but

possibly it could be taken for granted in a receipt for a money payment. All these receipts are for money, not for corn.

2. τω^ν: or τω^ω, the clerk having begun to write τω^ν and, changing his mind, altered it to τω^ω without deleting the first ω.

κλ/: *κληρονόμοις*.

3. απ^ο/: suggested by Prof. Hunt. It is curious to write the word like this, but the end of a stroke before π rather suggests α, and a preposition is wanted here.

5. Θεοδοσιου: doubtful. The hand is different from that of 1783.

6. μισθιου: apparently a hired clerk.

PAPYRUS 1783.—7th Century.

Inv. No. 1716 B. Acquired in 1906. Hermopolis. $3\frac{1}{2}$ in. \times $5\frac{5}{8}$ in. In an upright cursive hand of minuscule type, with a thick pen, across the fibres. The ink, which is of a brown tint, is smeared in several places. Perhaps folded from the top downwards.

+
 + η ἀγι/ τ^ον Θεου εκκλ/ Ερμουπολ/ δι εμῶ Μηνα
 γοταρ/ § απαιτητῶ τω αδελ/ Αββα Παχαριῶ
 δεδωκ/ απο του πακτ^ς καρπ, πεμπτης ινδ/
 χρυσῶ κερ/ πεντε ημισυ γι/ χρ/ κ/ ελ α τα και δο^θ

2. Παχαριῶ: not Παχωμιῶ. It is not quite certain that the traces after ρ are really ink at all.

4. α: perhaps rather to be read as μ(όνα); but possibly the

clerk meant to write α και εδο^θ and changed to τα και δο^θ without deleting α.

τα και δοθ(εντα): the money was subsequently paid to Menas

5 Μηννα στρατῆς ζ κερατιοῦ μὴ εἰς γραφῆ/ Φωφ/ κθ ινδ/ ε
 Μηννα νοταρ/ Σ απαιτητοῦ στοιχει μοι ως πρ/
 + Θεοδοσιος εἰς γραφῆ/ δ/ εμ/
 ομοι/ κερ/ δυο μὴ γι/ κ/ β μὴ + .

the soldier. This may possibly be the Menas of 1738; 1743 (Abba Menas); 1744; 1749 (Apa Menas); 1751; 1864; but this is very unlikely, as the hands of the present series of documents suggest an earlier date for them, and moreover there is some reason for connecting the other series with Oxyrhynchus; see 1738, 3, note.

5. κερατιοῦ μὴ: if κερατιοῦ is right, which it seems to be, it is curious, as the sum was 5½ c. Perhaps μὴ is μισθοῦ, though its position suggests the usual μόνα. If so, κεράτιον μισθοῦ may

possibly be a term for a soldier's pay (cf. our 'tithing-penny', 'ward-penny', etc.); but this is not very plausible. Menas may have been a soldier in the service of the church (cf. 1776, 1, note).

Φωφ: or, less likely, Φαμ'.

7. εμ/: very doubtful; the characters after δ/ look more like ερ/ or ει/.

8. In black ink and with a thinner pen. The hand may be different. μὴ = μόνα.

PAPYRUS 1784.—7th Century.

Inv. No. 1703. Acquired in 1906. Hermopolis. 5¾ in. × 7 in. In a rather clumsy cursive hand, across the fibres; the same hand as in 1785 and Lond. 1060 and 1072, but the use of different pens has given a superficial difference of appearance to the documents. The three successive receipts here were written with different pens and ink; ll. 1-4 (A) with a thinner pen than the others and in black ink, ll. 5-7 (B) with a thick pen and in ink of a very light brown, in places almost grey, colour, ll. 8-9 (C) with a pen slightly thinner than B but somewhat thicker than A, and in black ink less dark than A. Apparently folded from the top downwards.

+ η αγι/ τῶν Θεῶν ἐκκλησίᾳ Ἐρμῆς δ/ εμο[ν Κολλ]ουθῶ πρ/ μεριδ/ Ἐρμῆς
 τῶ κυρῶ/ Λεοντιῶ δεδ[ωκ/ ζ ε]κφορ/ καρπῶ, δωδεκατης ινδ//
 χρυσοῦ κερατια εικοσι τ[ρ]ια [γι/] κ/ κγ Αλῆς εγρ/ Ἐπειφ κγ ινδ/
 ιβ + Κολλουθοῦ πρ/ στοιχει [το ε]πταγ[ιου]

5 + ομοι/ τῶν αὐτῶν Μεσορη χ[ρ]υσοῦ κερατια τεσσαρακοντᾶ
 εἰς γι/ κ/ μς Αλῆς εγρ/ [Μεσορη] δ ινδ// ιβ + Κολλουθῶ
 πρῶ/ στοιχει [+]

+ ομοι/ τῶν αὐτῶν Μεσορ[η] χρ[υ]σοῦ κερατια εικοσι τρια
 γι/ κ/ κγ Αλῆ[ς] εγρᾶ/ Μεσορ[η] . . ινδ// ιβ + Κολλουθοῦ^[v] πρῶ/ στοιχει +

Endorsed, along the fibres:—

10 + ενταγι/ της ἐκκλη/ καρπ, ιβ ινδ//

1. μεριδ(ος): for this word see 1782, 1, note.

4. το ενταγιον: cf. Lond. 1060, 8.

8. Μεσορη: or perhaps Μεσορ[η] (sic).

10. This is in the hand of Colluthus and in the same ink as B.

PAPYRUS 1785.—7th Century.

Inv. No. 1782 B. Acquired in 1907. Hermopolis. 3¾ in. × 3⅜ in. In the same hand as 1784 but a good deal smaller. Folded from the top downwards. There are traces in three successive places apparently of a seal, which has however disappeared. Under the text a blank space of 1⅞ in.

v.

i i

+ η αγι/ τ^{ου} Θ^{ου} εκκλ/ς Ερμ^{ης} δ/ εμ^{ου}ς Κολλοθ^ο
 πρ/ μεριδ/ Ερμ^{ης} + Ευσεβι^ο γεωργ^ς
 δεδωκ/ χ εκφορ/ καρπ^ω, δωδεκ[ατ]η[ς]
 ι^{νδ}/ χρυσ^ο κερατια εικοσι τρ[ια]
 5 [γι/ κ/ κγ] Αλλ^ς Γεωρ/ παραμ^ς + εγγρ/ Μεσ[ο]ρ[η]
 γ ινδ/ ιβ + Κολλουθ^ο πρ/ στοιχει μοι

5. Γεωρ/ παραμ^ς: the reading of the first word is not certain, but if it is correct the extension is probably Γεωργίω παραμυθίας, *i. e.* 'to George, for his gratuity'. In this case we may compare

1783, 4 f. For παραμυθία in this sense *cf.* 1452, 12, and note. Maspero (in *Rev. d. ét. grecques*, xxv, p. 222) explains it as the Greek equivalent of the Latin *solatium*.

5. Letters.

PAPYRUS 1786.—5th Century.

Inv. No. 1637. Acquired in 1906. Provenance unknown; possibly the Fayum. 1 ft. 0 $\frac{1}{2}$ in. × 4 $\frac{1}{8}$ in. In a fair-sized cursive hand, along the fibres; the lines become nearer together towards the foot. Papyrus a good deal damaged. Apparently folded from left to right, perhaps also once from bottom to top.

THE sense of this letter is in many places by no means easy to discover, owing partly to the badness of the writer's Greek and partly to difficulties of decipherment; but several of the mistakes in spelling are of phonological interest. The letter is from a servant to his master and is apparently a justification of the writer for a misinterpretation of his instructions with regard to a certain 'son of Apa Nacius'.

π/
 + τω δεσποτη μο^ν τω μεγαλω
 πρεπεστατω και ενδοξωτατω
 στρδηλατο^ν Κυριλλω
 5 παρα το^ν εσο^ν δο^νλο^ν Αλωτ[ος απο?]
 χορ Καμινων εγεγραφει ε[ις?]
 τω εσων μεγεθος περι το^ν υ[ι]ου
 Απα Νακιω^ν οτι προσεσχον αυτου
 εις τω πιττακιον σο^ν μη εασης

1. π(αρα): *cf.* 1682, 1, note.

4. στρδηλατου: *l.* στρατηλάτη.

5. εσου: *l.* σου. σός has the form έσός in ll. 7 and 13 also; in ll. 9 (the preposition, not the adjective) and 29 the ε is omitted. For the insertion of ε *cf.* PSI. iii. 207, 6.

Αλωτος απο χορ(ιου): χοριου is probably intended, but the last letter looks more like ι than ρ. Κάμνιοι in the Arsinoite nome is perhaps meant.

6. εγεγραφει: *sic*, apparently. It is not possible to read εγεγραφειν, but the context seems to require that the word should be in the first person (not in the third, agreeing with τ^ο

έσ(δ)ν μέγεθος). Hence ε[ις] (rather than ε[μοι]) is read. The whole passage is probably to be translated 'I had written to your lordship with reference to the son of Apa Nacius that I had detained him according to your instructions, "Do not let any one pass . . ." And behold, Eulysus (?) brought an answer in the name of your lordship saying that your instructions do not refer to the son of Apa Nacius.'

7. εσων: *l.* σόν. μεγεθος corr. from μεγεθον. υιου: *cf.* l. 13.

8. Απα Νακιου: for this name *cf.* Lond. iii. 1032, 4 (p. 283); and see too 1707, 3, note.

- 10 τιναν παρελθ[ι]ν αυτω . ει . .
 ηδη κ[.]ασθη και ειδου Ευλυσο^ν
 εφερην αποκρισιν επ ονωμα
 τος το^ν εσο^ν μεγεθ[ο]ς[ς] οτι ο υιος
 Απα Νακιω^ν εις το πιττακιον
- 15 αλωτρ εστιν και τω ολοκω
 τινι τω γινα . . ε δο^νναι εις
 την δοσιν Ευλυσο^ν λογιδεται
 και ειδο^ν εβαλεν τω ολοκω
 τινι αυτο^ν εβαλεν αυτων
- 20 εις τ[η]ν απεδησιν θελον απε
 δησειν αυτον αλλον εναν
 και εδητησεν απελθιν απο
 της κομης και ο^νκ αιασα αυτου
 εκτος το^ν εμο^ν δεσποτο^ν οιδεν
- 25 γαρ τω μεγεθοσο^ν οτι ο^ν θελο
 τιναν ενκιστα μο^ν ει μη το^νς
 εμο^νς αδελφους και εγραφες μοι
 δι αυτου εποησα ος εκελευσ
 σεν ει ση εξο^νσια δι[ε]σ[πο]τα †

Addressed:—

- 30 † τω εμω δεσπ[η] το μεγαλοπρε[π[η] στρατ[η] Κυριλλω

10. Not αυτω ει μη, for there is a letter between αυτω and ει, but αυτων (sic) ει μη would be possible.

11. Ευλυσου: a curious name, but it is difficult to see what word it could be, and a name is required here. The reading, here and in l. 17, is certain.

12 f. ονωματος: τος corr. from το^ν.

15. αλωτρ: sic, apparently; ωτ is written in a sort of monogram, the top-stroke being placed over the last upstroke of ω. Probably it = αλλότριος; i. e. the πιττάκιον did not concern him.

τω ολοκωτινι: l. τὸν δλοκόττινον.

16. γινα . . ε: this looks most like γινωμτε; but that seems hardly a possible (Coptic) name.

17. λογιδεται: l. λογιζεται. For this dialectal form cf. εδητησεν, below; ἀσπάδερ(αι), PSI. iii. 212, 3; σπουδάδεις, Oxy. vii. 1069, 10; etc.

18 f. An Egyptian form of expression: 'and behold, he paid

his solidus, he paid it to the tax-collection (?)'

20. απεδησιν: l. ἀπαίτησιν.

21. εναν: l. ἕνα; cf. τιναν in ll. 10, 26.

22. εδητησεν: l. ἐζήτησεν; 'and he asked leave to depart from the village, and I did not allow him without my lord's permission.'

24. οιδεν κτλ.: the intention is perhaps to justify the writer's action: 'your lordship knows that I do not wish to have any one near me except my brothers', i. e. I detained him not for personal reasons but because I thought that was your wish.

25. τω μεγεθοσο^ν: l. τὸ μέγεθός σου.

29. ει: l. ἦ. The idea underlying this disconnected passage is perhaps 'you had written to me (to this effect) by them' (?—i. e. the writer's brothers? they may have brought the πιττάκιον mentioned in l. 9), 'and I only did what your lordship ordered me to do.'

PAPYRUS 1787.—6th Century.

Inv. No. 1681 recto. Acquired in 1906. Provenance unknown. 1 ft. 5½ in. × 8 in. In a large practised hand of official type, across the fibres. Papyrus discoloured on the left side and ink often faded. Recto of 1906.

SO imperfect is this long letter, having lost beginning and end and the right side, that no consecutive sense can be made out of it, but even what remains is of sufficient interest

to justify its publication. There is a question of taxes, but the tone of the letter generally suits a private rather than an official communication. In view of the hand it may be conjectured that it is from a functionary of some kind, whether from a public official or a person in private employment cannot be decided. There is nothing to indicate the place of origin. Possibly the name Ἀστρα(γόλιος) suits Aphrodito or the neighbourhood best; but this is very uncertain evidence, and nothing else connects the papyrus with the Kôm Ishgau find.

-
- [.] τος καταπλευσαι αυτο δια τ[α]χους ?
 [? μηνυσ] εως οτι ἴδου εμηνυθη ημιν οτι κατορθωσ[
 [? μελλο] μεν ζητησαι τα δημοσια ὑμων μηδεν [
 [.] η ονω πατησαντες την στεραιαν [
 5 [.] ω παρ αυτου των δη[μ]οσιων απ εμης υπο[στασεως ?
 . [.] θητε μητε φοβηθητε επι τω γεναμ[ενω
 παντα πραξει ει παρισταται εις τοπον γαρ κ[α]τορθ[ω]σεως ?
 [. . .] πης και ως λεγεις λεγω επιφθανουσι[ν] [
 [ο] γαρ κοινος δεσποτης πολλα παρηγγειλεν [
 10 [.] Κυριλ[λ . . .] η [τα] ε[ν]αντια λοιπον . [
 συν Θεῷ επιφθανει ἄδε' και ο ιλ[λουστριος] ?
 και Πλουτινος ὁ κατα τον μακ[α]ρ[ι]ον ?
 μετα του πρακτ[ο]ρ[ο]ς ταυτα δε παντα α[
 τω κυριω Παυλω ἄτω γνησιω μου δε[σποτ]η' λαλησαι υμ[ι]ν
 15 τα δε γραμματα των δεσπ[ο]των μου
 παρα του κ[ο]ινου δεσποτου νομισας απ . . [
 εκ[ι]ρος γαρ ως οιδεν ο Θεος παρηγγειλεν μ[οι
 σ[οι] ?] δουναι και καταφιλησαι τους ποδας [
 . . τ . ξ ειπειν ουν αυτοις κελουσατε και περι τω[ν
 20 σιτι . . . ριος την κελουσι αυτων δεδωκα [
 [Ι]ωανν[ο] και λυσας επι εμου ανεγνο [
 [. . .] ησιν ειπεν μοι οτι κελουσον και ως ευρ[
 τα γραμματα τω κουρατορι και ανεχωρη'σα' και ηγ[γει]λα ?
 [.] ταυτα γραφω προς Κυνων και Αστρ^α ο μεγ[αλο]πρεπεστατος ?
 25 [ε]πειδη δε μεγαλη κινησις εγενετο εν τ[
 [.] οτι μηνυσε[ω]ς γεναμενης [

1. δια ταχους : cf. 1853, 26.

4. η : this was read in the original transcript and was not marked as doubtful, but not enough is now visible for the letter to be identified. Probably a piece of the papyrus has disappeared subsequently.

στεραιαν : ἴ. στερεάν.

5. δημοσιων : very doubtful. Something has perhaps been written above the line.

11. Θεῷ : so written in the MS.

13. α[: or ὀ[.

16. κοινου : ημ[ων] is almost equally possible.

απ . . [: perhaps απαί[], i. e. part of ἀπαιτείν.

20. σιτι . . . ριος : not στατιωναριος and hardly σιτι . . . προς την.

21. ανεγνο : just possibly ανεγνω, but ο is more likely than ω.

22. και : κ corr. from ω ? But the reading is by no means clear.

23. ανεχωρησα : η corr. from α.

24. προς Κυνων : Prof. Hunt prefers προσκυνῶν, comparing e. g. 1791, 10; but, though this is in itself the most obvious reading, the context (ὁ in the nominative after Αστρ^α and ll. 25, 26, which do not seem to be part of any concluding formula) is rather against it.

Αστρ^α : perhaps Ἀστραγόλιος ; cf. 1703, 4.

PAPYRUS 1788.—6th Century.

Inv. No. 1636. Acquired in 1906. Provenance unknown; possibly Aphrodito. $4\frac{3}{4}$ in. \times $9\frac{1}{4}$ in.

In a sloping laterally compressed cursive hand of official type, across the fibres.

IT seems not unlikely that this letter ought really to have been placed with the Aphrodito letters. There is indeed nothing in the appearance of the papyrus to suggest this, but in l. 8 the writer refers to a sum of money he has received from Hadrianus; and the name recalls the Hadrianus who occurs fairly often in connexion with the financial administration in the Aphrodito documents; see 1671, 5, and note. There is, however, reason (*loc. cit.*) to place the documents mentioning Hadrianus fairly early in the century, and the hand of the present letter suggests a later date than that. This letter may well be of an official character.

π/

η σ]η [α]δε[λ]φοτης ως οτι ηλθεν προς εμε η γυνη η εχουσα το
 ?ου]σα μοι ἵνα λαβω αυτο καταξιωσον ουν γραψαι μοι επι
 ?λ]αβω κερμα και παρασχω [? αυτ]η και αναλαβω παρ αυτης
 5]ν καθως δε ηλθεν προς εμε Φοιβαμμων εδηλωσα Ταυρινω
 πα]ρεκαλεσεν ημας λεγων οτι μετα τον Θεον ουδενα εχω ει μη σε
 π]αρακαλεσαι τον νουμεραριον υπερ αυτου και γραψαι αυτω
] εδεξαμην δε παρα Αδριανου αργυρ/ ταλ' πεντακιςχειλια και

Verso, along the fibres:—

] εν καταξιωσον ουν γραψαι μοι το επισταλμα αυτων ἵνα μη ληθη

Across the fibres:—

10 (2nd hand)

ϕ

Αμοι Ακο'θιμιω . αγλ' [
 χαμομυλον

3. ουσα: probably the end of a participle agreeing with γυνή. The sense is probably 'The woman who has the . . . came to me, asking me to take it.' Line 4, κέρμα, suggests that κερμα is the word following το. Is the writer a tax-collector and the subject of this part of the letter a question regarding the receipt of a payment in the old (nominally) silver coinage?

9. ληθη: as this seems to be the end of the letter λησθη is probably meant.

10-12. The bearing of these lines and their connexion with the letter are obscure.

12. χαμομυλον: *l.* probably χαμόμηλον = χαμαίμηλον.

PAPYRUS 1789.—6th Century.

Inv. No. 1629 A. Acquired in 1906. Provenance unknown. $2\frac{7}{8}$ in. \times $10\frac{1}{4}$ in. In a practised, sloping cursive hand, across the fibres. Probably folded from top to bottom and then (three times?) from right to left or left to right.

THIS is apparently a letter to a wife or (less probably) a sister. It deals entirely with private affairs, but owing to the loss of the right side the details are obscure.

προ μεν παντων πολλα προσαγορευω την σην μητρικ[ην
 και Θεκλαν την εμην αδελφην καθως ειπον σοι οτι λ[

2. σοι: σ corr. from υ (υμιν).

Κολλοῦθον θέλησον δεξασθαι αυτο και ει μεν δεδωκες τ[α
 ευ και καλως ει δε μηγε εασον αῦτα εως της εορτης ἵνα πωλησω αῦτα [
 5 φασιν περι της μητρος μου και [[της μη]] τοῦ αδελφοῦ μου μαθω

Addressed, along the fibres:—

† επιδῆ τη γλυκυτατη μ[ου]

3. δεδωκες: *l. δέδωκας*. This seems more likely than δέδωκε
 στ[ι], especially in view of l. 4. For -εσ in the first aorist and
 perfect see Jannaris, *Hist. Gr. Gramm.* § 798f. The sense is
 apparently, 'If you have given the . . . to . . ., well and good;
 but if not, leave them till the festival.'

4. καλως: an ω seems to be written above the α.

εασον: ε corr. from α(?).

εορτης: ο corr. from ρ.

5. φασιν: φ apparently corr. from τ.

6. επιδῆ: ἐπίδος. This address is in a different style of script
 from the recto and perhaps by a different hand.

PAPYRUS 1790.—5th–6th Century.

Inv. No. 1773. Acquired in 1907. Provenance unknown. 9 in. × 4½ in. In a small compact
 cursive hand, across the fibres. Apparently folded from the top downwards.

THE interest of this letter is mainly palaeographical, the hand being of a somewhat uncommon
 type. τ, with a very high stroke on the left and a much lower one to the right, is specially
 characteristic. On the whole 5th–6th cent. seems a likelier date than sixth simply. A facsimile
 will be given in the Atlas to vol. vi. Besides its palaeographical interest the fragment has
 a further value as containing a rare word.

] . την σην ανδριαν οτει συν Θεω καταλαμβαν[ω
 πεπ]οιηται μοι αφ ου γρα ελυσεν με ο φαγ[ι
]σαι τεινι αλλα μα τον παντοκρατορα Θ[εον
]υσου και συν Θεω ερχομενος Διδας Σ . [
 5] το δερμοτοilon πανυ καλον και θα[υμασιον ?
] καταξιωσονται αυτοι λαβιν μοι τ[ι
]ων πενται μικρον προσεασαι λ[ι
] εν αυτο κ, αποσσειλον μοι αυτο δια τ[αχους ?
] . . των αδελφων αυτου των μο[ναχων ?
 10 ? Φοιβ]αμμωνος του μαγιστορος πρ[ι
] δεσποτα πολλας γαρ χαριτας σ[ου ?
 ? κατασ]τασις του μηκετι . . . η . σσθαι [
] φανερων χρογ[ων] εν Αλεξανδ[ι]ρεια
]ς τους δε απορους . . λους κ, φυγ[ι]

2. αφ ου γρα: it would be possible to read αφογγρα, but this
 makes no sense, and υ is more likely than γ. Probably what is
 meant is either αφ' ου γάρ or αφ' ου γρα—, the last word being
 inadvertently left unfinished. The first seems the likelier
 explanation.

5. δερμοτοilon: *l. δερμότυλον*. The word occurs in Palladius,
Hist. Laus. (Migne, *Patr. Gr.* xxxiv, col. 1244 B; Robinson,
Texts and Studies, vol. vi ed. Butler, ii, p. 149), και μετα το
 νίψασθαι δερμοτύλφ επαναπαύσασθαι (Butler επαναπαῖναι) ρίφέντι
 κατά του εδάφους. It is in Migne translated by *pelliculam*; the

Latin version called by Butler Lat. I renders by *pellitam plumam*.
 Sophocles *s. v.* leaves the meaning doubtful.

6. αυτοι: ι perhaps corr. from σ.

7. πενται: *l. πέντε*. A letter washed out after this.

8. αποσσειλον: for the spelling *cf. μαγιστορος* in l. 10 and the
 infinitive in l. 12.

δια ταχους: *cf. 1787*, I, note.

10. μαγιστορος: a form μαγίστωρ occurs as well as μαγίστηρ,
 which is the more common in papyri.

11. σου: or σ[ου].

15

]εν λ[. . .]. γαλλα κ, αλλα τα ουδ . [
] . . [. . .]τεια του φλενερημο . [
] των [φ]ανερων αυ[

16. The reading of the individual letters, except those dotted, is certain, but the division of them is by no means clear. τεια suggests ὑπα]τεια, and φλ might then be taken as φλ(αίου), but

Ενερημο. does not suggest the name of any known consul; Hermericus (A.D. 465) is too far removed from the text to be plausible.

PAPYRUS 1791.—7th Century.

Inv. No. 1731. Acquired in 1906. Hermopolis or Oxyrhynchus. $5\frac{1}{2}$ in. \times $9\frac{1}{2}$ in. In a flowing, easy, sloping cursive hand, across the fibres, with a rather fine pen.

A GOOD deal of this letter remains, but as the papyrus appears to have been very broad, nearly half of each line is probably lost, and it is difficult to get much consecutive sense from the remains. The writer is perhaps explaining the reason for his inability to come to [Hermopolis?] for the present; and he asks his correspondents (Sarapion is addressed alone in l. 10, but the writer elsewhere uses the plural) to urge the *ordinarius* either to come or to write to him. If the reading Ερ[μου^π] on the verso is correct the papyrus will have come from Hermopolis, and the reason for the writer's inability to visit his correspondents may be that he has business at Oxyrhynchus; but it is very doubtful, and if it is given up the provenance is likely to be Oxyrhynchus.

+ τα γραμματα της αδελφικης υμω[ν]ς διαθεσεως δεδ[ωκεν
 ωστε με σημαναι ειη δε ως έχω τα π[α]ιδια [.]ε . θην[αι?] . [. .] επι . [

την κατεπιγουςαν τουτο προ της εμης [? τε και] Ηρακλει[α]ς φ[
 ως της α^ντων εξουσιας την Ηρακλειαν] ω . . [. . .]ης καταλαβειν [

5 την εμην παρουσιαν ει γαρ σημανω προτερον κατα την Οξυρυγχι[των πολιν?]

ευλογως ολιγωρησαι χρη ουν ως και αυτη συνορα ελθειν με εις [
 επι Οξυρυγχον τοτε αυτα προπεμψαι ει δε και ορθον με[λ]λει η α^ντ[η] . [

τα αυτοθι καταλαβειν συν Θεω και αυτα κατω καταλαμβανομεν [

των ενταυθα εξελθειν εαν ο Θεος συνελθη μοι και απαλλαξη τ[

10 υμας προσκυνω κυριε δε Σαραπιων νυν ο λογος μοι ουκ [

τον ευδοκιμη ορδιναρ/ οχλησατε η ελθειν η γραψαι μοι αποκρισμ . . [

Addressed on the verso, along the fibres:—

(2nd hand?) [τω θαν]μαστω και ευδοκ[ι]μ[.] τ]ης Ερ[μου^π?] + π/ Σαμβα
 πρωτο[κωμητου?]

1. υμω[ν]ς: υμε[τερα]ς seems too short, and the trace read as ω, though not certain, does not suit any part of υμετερας.

2.]ε . θηναι: [παιδ]εθην[αι gives too short a supplement, and the letter after ε is more like ι or ρ than υ.

3. Ηρακλειας: very doubtful; the ει, which is on a detached piece of fibre, seems too far from the λ, and in l. 4, from which the reading is taken, ειαν is a good deal for the space.

4. καταλαβειν: the β, here and in l. 8 (twice), is formed in

a very curious way, a straight downstroke being first written, then looped to the left, the loop ending in a straight horizontal stroke which passes through the downstroke. The whole is like a d with a ligature from the top of the loop.

11. Thus indented in the MS. This line is perhaps a post-script.

12. This address is in a different type of script from the recto, but it may still be the same hand.

PAPYRUS 1792.—5th or 6th Century.

Inv. No. 1767. Acquired in 1907. Provenance unknown. $9\frac{1}{8}$ in. \times $3\frac{3}{4}$ in. In an upright fair-sized cursive hand, along the fibres; subscription in a more cursive, sloping hand. Probably folded from right to left.

LATIN letters are so rare among published papyri that the present one is worth publishing in spite of its imperfect preservation; and a facsimile will be given with vol. vi. The letter is from a certain Eulogius, who apparently describes himself as *epitropos*, and it is clearly addressed to an ecclesiastic. Its subject is a little obscure; but it appears to be a complaint by Eulogius of some injury done by a third party, presumably a dependent of the ecclesiastic, to one of his *coloni*. If *pretium* is right in l. 10 he seems to ask for compensation, and requests his correspondent, if the offender denies the offence, to write to him again.

How much is lost is not easy to determine. The supplement adopted in l. 13 would give a lacuna of 10 letters; but though this supplement probably gives the general sense it cannot be regarded as much guide to the actual number of letters, and some of the other lines seem to indicate a rather larger lacuna.

As regards date, the material for comparison is so scanty that it is impossible to speak with any certainty. Sir Frederic Kenyon dated the letter, doubtfully, as sixth century; Mr. Ellis H. Minns suggests fifth. Of the two dates the latter is perhaps slightly the more likely, but neither can be more than tentative. The hand seems later than that of the Strassburg letter (P. lat. Argent. 1) published by Bresslau (*Archiv*, iii, p. 168 ff.), which is usually dated in the fourth century. Mr. Minns points out that some of the forms of letters resemble those seen in PSI. ii. 142, which the editor dates in the 3rd–4th century.

		dilec]to fratri Merta
		] Eulo[gi]us ep[is]tropos
		] sanctitatem tuam et
		] . . eum dominus et
5		] . filius saluator nester plu
	[rimos annos ?]	. . d[omi]ne dignetur uotum me
	[um	] domine omnibus bonis pre
	[cor	] . dolo colonum meum qui sub
		] . qui puellam tradedi tunc
10		] pretium cuius peto sanctita
	[tem tuam	] . reddum [[est]] complere

1. *Merta*: if, as seems likely, this is the beginning of a name, *Merca-* or *Mercu-* would rather be expected; but *c* is always made with a stroke extended upwards to the right, whereas this letter is made in just the same way as *t*; moreover, though *a* is not absolutely certain, *u* seems out of the question, and the letter is formed very similarly to the *a* of *moram* in l. 12, or the last *a* of *sanctita* in l. 10. The reading may therefore be taken as all but certain.

2. *epitropos*: the reading, though not certain, is probable. The word is simply transliterated from the Greek.

4.] . . *eum*. The trace before *e* suggests *m* (*meum*), but the word can hardly go with what follows, as, though the *s* is a little doubtful, *dominum* does not seem possible. Moreover *dominus* probably goes with *saluator nester* in l. 5. We may conjecture

something like *dominus et dei altissimi filius*. The letter before *filius* is not, however, obviously an *i*, though *i* is not impossible. Over the trace before *eum* is the end of an upstroke (*c*, *e*, or *s*).

5. *nester*: *l. noster*.

plurimos annos: the supplement suggested by Mr. Gilson. If it is right the infinitive which appears to occur before *dignetur* is perhaps a verb meaning something like 'preserve' (*cu]st[o]d[i]re* is possible; cf. l. 17), and the whole of ll. 3–6, down to *dignetur*, will form one sentence. A full stop is then to be placed after *dignetur*, and *uotum* begins a new sentence, also (to judge from l. 7) of a complimentary character. The real gist of the letter begins in l. 8.

9. *tradedi tunc*: *l. tradidit tunc*. But *u* is not certain, and perhaps *tradedit . nc* is to be read.

nulla]m moram uel contradicti
 [onem si uero] *contradicere uoluerit rescri*
 [bere] *rit sanctitatis tuae ipse*
 15] . (2nd hand) *Optinem cum domin[o]*
. . [. .] . dei omnipotes
p[urimos] annos constodire
dignetur

15. *Optinem* : just possibly *optineam*, which, if the reading in the text is correct, is presumably meant ; but the word must be doubted in view of *dignetur* in l. 18.

16. *omnipotes* : such seems to be the reading. The last letter can hardly be *n*, unless it is made in a very unnatural way. *dei* (a doubtful reading) is correct *omnipote(nti)s* is to be

read.

17. *plurimos annos* : doubtful, but supported by l. 5 f., and this line in turn supports *custodire* in l. 6.

constodire : *l. custodire*. The reading was arrived at by Mr. Minns.

6. Miscellaneous Documents.

PAPYRUS 1793.—I Dec., A. D. 472.

Inv. No. 1635. Acquired in 1906. Hermopolite nome. $9\frac{1}{4}$ in. \times $6\frac{3}{4}$ in. In a sloping cramped cursive hand, along the fibres. Folded from right to left.

A CONTRACT of surety, which, though of a common type, contains some unusual features. Its chief value is in its mention of the *κεφαλή*. Aur. Banus guarantees to Fl. Andrew that certain Aur. David of the village of Akis in the Hermopolite nome shall remain on his holding and ἀποκρίνασθαι ὑπὲρ τῶν δημοσίων τῆς αὐτοῦ κ[ε]φαλῆς ἐκάστου μερι[σ]μοῦ ; in case of default, if he fails to produce the defaulter, he undertakes to pay the *δημόσια* of his *κεφαλή* himself. That *εφαλή* is here used in a sense corresponding to that of the Latin *caput*, the unit for personal taxation as *iugum* for the taxation of real property, is an obvious conclusion, and the papyrus may perhaps be regarded as settling the question whether the *capitatio humana* of Diocletian's financial system was introduced into Egypt, which Seeck (*Zeitschr. f. Social- und Wirtschaftsgesch.* iv, p. 295 ; *cf. ib.* p. 284) answered in the negative ; see Wilcken, *Grundzüge*, p. 221 ; *Chrest.* 390. It is, however, possible that the *caput* here may refer to a poll-tax substituted for the Roman *capitatio*, the possibility of which is admitted by Seeck ; or it may conceivably, though not probably, be used in the sense of ὄνομα, *i. e.* all taxes, personal or on property, falling to the share of David ; but the burden of proof may be held to rest upon those who would question the identity of *εφαλή* and *caput*. For other instances see Oxy. x. 1331, ὑπὲρ συντερίας (*l. συντελείας*) τῆς κεφαλῆς (*sic*) ; 1807, 3-5.

The warranty being given to a person not described as an official, it may be assumed that David is the *colonus* of a landowner, probably an ἐναπόγραφος γεωργός (see Gelzer, *Studien*, p. 85 f.).

ΧΜΥ
 μετα [τη]ν ὑπατεία[ν] Φλῆ Λεωνος του αιωνιοῦ Αυγουστοῦ το δ'
 και Προβινιανου του λπρ/ Χοιακ ε ἱ// ἱνδικ/

3. Προβινιανου : the name is usually given as Probianus.
 λπρ/ : λαμπροτάτου. There is no trace of the αμ.

v.

ἱ// : the indiction was the 11th, but it does not seem possible to read *ia*.

κ k

- Φλαυῖω Ανδ[ρ]εα τω λαμπρ/ υῖω τ[ο]υ της περιβλεπτου .
 5 μνημ[η]ς Σερηνοῦ δι[α] Φοιβαμμωνος βοηθοῦ
 π/ Αυρ/ Βανου Πινουτιωνος μητρ/ Μαρίας απο κωμης
 Ακεως [τ]ου Ερμουπολιτου νομοῦ ομολογω ομνυς τον δε παντο
 κρ[α]τορα Θεον και την ευσεβειαν και νικην των δεσποτων
 ημων Φλ, Λεοντος και Ανθεμιου των αιωνιων Αυγουστων
 10 εκουσ[ι]ως και αυθαιρετως εγ[γ]ρασθαι και αναδεδεχθαι μο[ν]ης
 [κ]αι εμφανειας Αυρηλιου Δαυειδ Σιφιοῦ απο της αυτης κωμης
 επι το αυτον παραμειναι τη κωμη και αποκρινασθαι υπερ
 των δημοσιων της αυτου κ[ε]φαλης εκαστοῦ μερι[σ]μοῦ απο
 του νυν επι τον εξης απαντα χρονον και μη απολε[ι]π[ε]σθαι
 15 ει δε απολειφθειη και μη παραστησω εγω αυτος οικοθεν υ[π]ερ
 [α]υτου αποδωσω τα δημοσια της αυτου κεφαλης μονα κιν
 [δυ]νω ιδ[ι]ω και παση[ς] τη[ς] εμης υποστασ[ε]ως εαν δε μη [?] απο
 [δι]δωμ[ι] ενοχο[ς] ει[η]ν τω θε[ι]ω ορκω και τω περι [του]
 [το]υ κινδυνω και [επερ/] ωμολ[ο] (2nd hand?) Αυρ/ Β[αν]ος [Πιν]οῦτιω[ν]ος ο
 20 [προγεγρ/] επωμο[σα] του θε[ι]ο[υ] [ορκον και]
 [?] παραστ[η]σω ω[ς] προκ[?] /
 [?] εγραψ[α] υπερ αυ[του] γραμματα μη ειδοτος
 [.] [

4. *Ανδρεα*: there has been some correction at the end.

6. *Βανου*: for the name cf. UKF. 1025, also probably from Hermopolis.

7. *Ακεως*: the *a* is very doubtful but possible, and the name is known in the Hermopolite nome, e.g. Wessely, *Studien*, x. 99, 3; 190, 5; 192, 8.

δε: *Ζ. τε.*

9. *Ανθεμιου*: the end is confused. There has perhaps been a correction.

11. *Σιφιου*: or *Ξιφιοῦ*, as the upstroke of the letter is extended above the horizontal stroke; but this is the case several times with *σ* in this document, and the stroke does not seem to go high

enough for *ε*.

12. *το*: *sic*, apparently, rather than *τω*.

16. *μονα*: the reading is uncertain at the end; probably *ου* has been corrected to *α*. The meaning is apparently that Banus is responsible, under this agreement, for David's *caput* only.

17 f. *αποδιδομι*: the present would hardly be expected, but the trace visible before *ενοχος* is a straight unattached downstroke, which cannot possibly be part of *ω* and suggests *ι*.

19. There is no very evident difference in hand between the subscription and the body of the document, and it is quite possible that both are in the same hand.

PAPYRUS 1794.—21 June, A. D. 487.

Inv. No. 1673. Acquired in 1906. Hermopolis. $8\frac{1}{4}$ in. \times $6\frac{3}{8}$ in. In a small, sloping, rather flourished cursive hand, along the fibres; ink of light colour, which has grown very faint in places. Apparently folded from right to left.

CONTRACTS of partnership are not so common among papyri as many other classes of documents, and it is regrettable that the following two are both imperfect, though, as 1794 has lost the conclusion and 1795 the beginning, a combination of the two gives us a fairly good idea of the structure of such documents. Other Byzantine examples are Cair. Masp. ii. 67158, 67159, which are, however, from Antinoopolis, of a later date, and couched

n a more elaborate style than the present one. 1794 is from Hermopolis and concerns a partnership between fruiterers. Here these tradesmen are called ὀπωρῶναι; in Oxy. vi. 980; iii. 1133, 7 the word is ὀπωροπώλης, and ὠραιοπώλης also occurs (*e.g.* Lond. iii. 1028, 7, p. 277); but probably all these words denote the same class of tradesman. On the other hand καρπώνης, so judge from Lond. 1028, 1, is a tradesman of a different kind, perhaps a wholesale middleman; in Lond. iii. 974 (p. 115 f.) the word is applied to a liturgical official.

ΧΜΥ

μετα την υπατειαν Φλς Λογγ[ι]νοῦ του λαμπροῦ Παννι κζ
 ἴα ινδικ/
 Αυρηλιοι Ισιδωρος Ασκληπιαδοῦ μς Θεκλας
 5 και Δωροθεος Φοιβαμμω[ν]ος μς Θεκλας αμφο
 τεροι οπωρωνη απο της Ερμόπολιτων αλληλοις
 + ομολογουμεν ετοιμως εχε[ι]ν κοινωνειν αλληλοις
 ε[ι]ς την προειρημενην τεχνην οπωρωνην
 [π]ρος ενιαυσιαιον χρονον λογιζομενον
 10 α[πο] της προγεγραμμενης σημερον ημερας
 ητις εστιν Παννι εβδομηκαιεικας διξεως
 της παρουσης ενδεκατης ἴνδ/ επι κοινω λημ
 ματι και αναλωμ[α]τι και οντω ημας παρασχειν
 κ[ο]ινως τα .[. . .] .ια αγαλωματα της αυτης τεχνης
 15 κ[αι] μετα τη[ν] αποδοσ[ι]ν ? των φορ[ω]ν και των ανα
 λωματων [.]αστων [. . . .] .ησο . ε .
 θηλη[.] . εως [.] κατα το

Endorsed, along the fibres:—

(2nd hand ?) ομολῶ Ισιδωροῦ Ασκληπιαδοῦ και Δωροθεου Φοιβ[α]μμωνος

6. οπωρωνη: *L. ὀπωρῶναι.*

11. διξεως: rather more like *δοξεως*, but, though a form *δόξαις* for *δόξα* is recorded (see *L. and S. s.v.*), it is difficult to see what sense it could have in the context; and moreover the word seems to occur only in Democritus. *δείξεως* does not occur elsewhere in this connexion, but, as Dr. Crönert remarks in a private letter, it has a certain appropriateness, 'denn die Indiktion wird ja von den Behörden "gezeigt" (δείκνυται)'. He adds 'Dass das Wort sonst noch nicht vorkommt, kann örtliche Gründe haben, indem z. B. denkbar ist, dass es in Hermupolis nur kurze Zeit in Gebrauch war'.

13. οντω: not certain but probable. *επι τω* cannot be read.

14. The undeciphered word is not *α[ναγκ]αία*.

15. *αποδοσιν*: the particular word is very doubtful, but it probably represents the sense correctly. There is not room for *αποπληρωσ[ι]ν*.

φορων: no doubt the rent for the premises. So too in *P. Amh. ii. 94* (= Wilcken, *Chrest. 347*), 8-11, a partnership in the cultivation of land (A. D. 208).

16. At the end very possibly *ησομεν*; but then what is *θηλη* in l. 17?

18. This is in a large artificial script, so that it is really impossible to be certain that it is different from the hand of the recto.

PAPYRUS 1795.—6th Century.

Inv. No. 1633. Acquired in 1906. Hermopolis. $7\frac{3}{4}$ in. \times $7\frac{1}{4}$ in. In a sloping cursive hand, fairly large in the earlier part but diminishing in size towards the end, along the fibres. Folded from right to left.

LIKE 1794, this contract of partnership is from Hermopolis, and its formulae may probably be taken as giving the gist of the missing conclusion of 1794. Owing to the loss of its earlier part it is impossible to say what was the trade of the partners.

-]αν τα τω[ν?
]ρων παρασ[
τω]ν λοιπων αναλωματων?
- ητο[.]. καταμερεισθη[ν]αι?]αξ[.]
- 5 ται[.?μερος και μη κρηψα[σθαι?] εις αλλ[λ]ηλο[ν]s
μητε μ[ην] παρ]αχωρειν απ αλληλων προς συμπληρωσ[ε]ω[s]
ενια[ν]σιου χρονου αριθμο[ν]μενο[ν] απο της προκειμενης
κα[ι] προ]δεδηλωμενης ημερας και ει καταγνωσθειη τις
εξ ημων ως λαθα κομισαμενος τινα και μη φανερωση
- 10 τω ε[τ]ερω παρεξει τω εμμενοντι και μη καταγνωσθεντι
λογου [κα]ταδικης χρυσο[ν] νομισματια δυο η ομολογια κυρα
και [βε]βαια δισση γραφιση ομοτυπος και επερ/ ωμολ/
Α[ν]ρ[.]ας Βικτωρος και Πετρος Κουνθω οι προ*/ εθεμεθα
τ[ην] ομολογιαν της κοινωνειας και πειθομεθα πασι της ευγεγρ/
15 ω[s] π[ρ]ο*/ Α[ν]ρ/ Απολλω[s] Π[ρ]ο*/ απο + Οξ/ς εγραψα υπερ αυτων γραμμ [μη ειδο]των
(2nd hand) [? Ανρ/] Φ[οιβ]αμμ[ω]ν Αλχου απο Ερ/ μαρτυρω τη ομολογια ακ[ου]σα[s]
παρ[α] τω]ν θεμενων Ϝ (3rd hand) Ϝ Αυρηλιος Ερμογενης Κυρο[ν] απο Ερμουπ[ολε]ω[s]
[μαρτυρ]ω τη ομολογια ακουσα[s] π[αρ]α των θεμενω[ν]
. αποθε[. . .] χρυσου νομισματα τρι[α]
20 (4th hand?) † δ[.] [εγ]ραφ[. . .] εβση

Endorsed, along the fibres:—

(5th hand?)] . και Π[ε]τ[ρ]ο[ν] απο Ερ//

1. Something like κατα κοινωνιαν τα τω[ν] αναλωματα is conceivable.

4. ητο[: perhaps ητοι; but of course η το[ν] or η τω[ν] are equally possible.

5. μερος : cf. Amh. ii. 94 (= Wilcken, *Chrest.* 347), 10.
κρηψασθαι : *l.* κρύψασθαι.

αλληλους : doubtful, but suggested by the traces.

6. There is a similar provision in Cair. Masp. 67159, 34–36, 41–44.

προς συμπληρωσεως : *l.* πρό σ.; cf. Cair. Masp. 67159, 42.

8. προδεδηλωμενης : the traces at the beginning are certainly not consistent with προ alone, seeming to be rather π[ρ]οστ; but δε is clearly a correction, probably from ε alone, and presumably the clerk has omitted to alter the preceding letters. He may have begun to write προστεταγμενης.

9. λαθα : *l.* λάθρα.

11. λογον : *l.* λόγφ.

καταδικης : for the use of this word as 'Konventionalstrafe' see 1730, 22; Grenf. ii. 87, 29; cf. Berger, *Strafklauseln*, p. 10.

κυρα : κύρος was a common form for κύριος at this period.

13. There is apparently no change of hand. The first name may be Κ[ο]σμ[α]s. Κουνθω probably = Γουνθου : cf. 1733, 38.

14. της (second) : *l.* το[ι]s.

15. Προ*/ απο + Οξ/ς : doubtful, as προ*/ suggests προκ(είμενος), which would not be expected here, and the insertion of a cross between απο and 'Οξ(υρύγμων) is strange, but the reading is an easy one as far as the characters go, and a name like Πρόκλου is likely enough. Οξ is much more likely than Ερ.

18. ομολογια : the reading of most of the dotted letters is very doubtful.

19. The significance of this line is obscure, nor is it clear whether it is in a different hand from l. 18. It perhaps contains a correction of l. 11, raising the fine for infringement of the agreement to 3 solidi.

20. It is not clear that the hand is different from l. 19, but there must be a change of hand either here or in l. 19, as the witness in l. 17 f. can hardly be the notary. The word at the end is obscure.

PAPYRUS 1796.—6th Century.

Inv. No. 1627. Acquired in 1906. Hermopolis. 8 in. × 11 $\frac{1}{4}$ in. In a sloping very straggling cursive hand, along the fibres. Papyrus much damaged. Folded at right angles to the fibres, perhaps from right to left.

THE mutilation of this document and certain peculiarities in its provisions render its classification a little difficult. According to the interpretation given to l. 11, and particularly to the (it must be confessed, doubtful) *τούτων* there, either of two different explanations is possible. In form the document is an undertaking by one person to cultivate the land of a second for one year; and if the *τούτων* of l. 11 be referred to the *ζώων* of l. 8, there is no need to go beyond the form. The contractor undertakes to plough, etc. (see note on l. 5), and irrigate the land with his own animals, but the immediate ploughing is excepted from the contract (*ἐκτὸς τοῦ νῦν σχίσματος*). He is paid wages for the work (but see below), and in addition receives 12 solidi for the hire of his animals, two already paid and the remainder to be paid later. Further he undertakes to lend, without wages, his two camels with their driver for twelve days. Finally, in an additional clause, it is stated that the work is to begin from the 1st of Mesore, a curiously early date (l. 17, note). The party so binding himself is then clearly not a mere labourer, but a contractor, himself employing labour. Thus we can get no light from other contracts concerning the engagement of labourers or agents (for the Byzantine period Oxy. viii. 1122, A. D. 407; i. 140, A. D. 550; Strassb. i. 40, A. D. 569; Grenf. ii. 87, A. D. 602; Hernals 1 = Preisigke, *Sammelbuch*, 4503, A. D. 606; Oxy. i. 138, A. D. 610–611; Hernals 11 = *Sammelbuch*, 4490, 7th cent.; BGU. i. 310, Arab period; *Wiener Denkschr.* xxxvii, p. 143, App. 325; 144, App. 328; 151, App. 467; 157, App. 536).

If, on the other hand, we refer *τούτων* to the *ἀρούρας* of l. 8, for which there is, at first sight, a good deal to be said (see note on l. 11), it appears that the contractor is himself the owner of the land which he now contracts to cultivate for hire and has leased it to the other party; and it becomes necessary to find some explanation of this curious proceeding. A possible one is that this document concerns one of those transactions by which under cover of a fictitious legal transfer the relation of patronage was established. The landowner 'leases' his land to a patron and undertakes to cultivate it for him; that is, he transfers the land in return for protection, becoming a *colonus adscripticius*. The objection to this is that the agreement is apparently (see l. 4 f., note) for a year only. It is indeed possible that a nominal time limit might be resorted to in order the more effectually to cover up the real nature of the (illegal) transaction; and a constitution of Leo and Anthemius (A. D. 468) does definitely recognize leases as one of the illicit means of creating patronage:—'id, quod huius rei gratia geritur sub praetextu donationis vel venditionis seu conductionis aut cuiuslibet alterius contractus, nullam habeat firmitatem' (*Cod. Just.* II, 54, 1); cf. Justinian, in *Cod. Just.* II, 48, 22 (A. D. 531), 'Cum scimus nostro iure nullum praeiudicium generari cuidam circa condicionem neque ex confessionibus neque ex scriptura nisi etiam ex aliis argumentis aliquid accesserit incrementum, sancimus *solam conductionem* (conditionem UK) vel aliam quamcumque scripturam ad hoc minime sufficere nec adscripticiam condicionem cuidam inferre.' Nevertheless, interesting as it would be to find in this document a deed of such a kind, the explanation cannot be put forward except very tentatively. If for

χάριν we can in ll. 6 and 8 read *χωρίς* (which suits the trace at the end of l. 6 rather better than *ν* but is not favoured by those in l. 8) the probability of *τούτων* referring to ζῶα would be increased; and possibly the end of l. 14 may mean something like 'if you do the work yourself', though the space seems insufficient. In that case an equivalent for the loan of the camels may have been provided for earlier in the contract in the shape of a proportion of the crop; the document may even be a lease on the *metayer* system.

- [?]ου]τως [about 15 letters]ον . [. . .]π . οσ[about 14 letters] . . υση[.]σεν . [.]λει . . [. . .] . τι . [about 12 letters της] νῦν ληξο[υσης] ινδι* / [[π]αρεχο[ν]τος [.] σπερματων [.] . [. . .] . το[.]τ[. . .] κατὰ τ[.]ην σ[.]ην
- 5 επιταγήν ενος ενιαυ[.]του κ[.]αρπῶ των Ἐ αρ[.]ουρων δηλ[.]ογοτι επι [τ]ω με σχ[.]εισαι και ανασχεισαι τας π[.]ροειρημενας αρουρα[.]ς δια των εμων ζων χα[.]ριν μισθων ως προγεγ[.]ραπται εκτος του νυν σχ[.]ισματος του και ογτος ακ[.] . . . α]ρῶ των και ποτισαι ε[.]με τας αυ[.]τας αρῶρας δια [τ]ων εμων ζων χα[.]ριν μισθων ομοιως ως π[.]ρογεγ[.]ραπται ηνικα αν βουληθης με[.]χ[.]ρι συμπλ[.]ηρω
- 10 σεως του προγεγ[.]ραμμε[.]νῶ ενιαυτῶ μεντοι με[.]τ[.]εχομενος παρ[.]α σοῦ ὑπερ φοροῦ τουτω[.]ν χ[.]ρυσου νομισματια δωδεκα ακολο[.]θως [τ]η γενομενη σοι παρ εμοῦ μισθωσει εντευθεν δε εδεξαμενη παρα σου χρυσου νομισματι[.]α δυο απο του προκειμενου φοροῦ τω[.]ν νομισμα[.]τιων δωδεκα λοιπα[.] σε χρυσοῦ νομισματι[.]α δεκα ει . . μα[.]]
- 15 ουδεν ηττον παρασχ[.]ειν σοι τους εμους καμηλους δυο μετα του καμη λαρיוῦ αυτων επι ημερων δωδεκα εις εργασιαν και . . . λεμη τ[.]ω[.]ν αυτων αρ[.]ο[.]ρ[.]ων

2. [. . .]π . οσ[: not [. . .] προσ[. . .]υπο or α]πο is possible.

[. . . υση[.]σεν . [: possibly no letter was written between η and σ, and in that case one naturally thinks, especially in view of l. 3, of the reading της πα[.]ρουσης ενγ[.]γραμμενης ημερας ητις εστιν μηνος του δεινος x της] νῦν ληξο[υσης x] ινδι*/; but though the first letter visible might be ρ that which follows it does not look much like ο, and the traces on the next piece of papyrus (λει . . .) are hard to reconcile with the reading. In l. 3 neither ητις [nor ε]στιν [can be read at the beginning.

4f. Here apparently is a stipulation as to the provision of seed-corn by one of the parties, but it is not possible to be certain which. In l. 5 ἐνὸς ἐνιαυτοῦ (if the latter word is correctly read) comes in rather curiously. If it goes with καρποῦ the absence of τοῦ might be taken as implying that the lease is for more than one year, the meaning being 'one year's crop' (out of several). This would remove the difficulty noticed in the introduction as to the lease being only for a year; but l. 9f. certainly suggests this, and the present passage is too much mutilated to build much on.

5f. *σχεισαι και ανασχεισαι*: *ὑποσχίξειν* and *ὑποσχισμός* occur as terms for ploughing or some similar agricultural operation (Lond. iii. 1170 verso, 305-307, p. 200; Amh. 91, 11; Fay. 112, 3; etc.); but *σχίξειν* and *ανασχίξειν* are apparently new in this connexion. There is presumably some difference of sense between the two words, but either might quite well refer to ploughing. Possibly there is a reference to a double ploughing (*ἀνα-*), or to ploughing and then harrowing.

7. *i. e.* the terms of the agreement do not cover the ploughing just proceeding.

10. *μεντοι*: beginning a new clause, as in 1711, 34.

11. *τουτων*: the traces suit this or (less probably, because of the space) *τουτο*[υ, and if *του . . [. .]* be read it is difficult to see what word sufficiently short could have occurred. It is natural to refer *τούτων* to the arourae, but it may also refer to the ζῶων of l. 8. Apart from other considerations the first explanation seems the more likely, as *φόρου* would more naturally refer to land than to ζῶα (but *φόρος* can mean 'hire' as well as 'rent'; cf. Lond. i. 131 recto, 267, p. 177, *φόρου ἀμάξης*; Oxy. vii. 1035, 14; etc.) and (a stronger argument) when the contractor was undertaking work of this kind we should hardly expect him to receive hire for his animals additional to the wage for his labour. It is indeed possible, since the amount of *μισθοί* is not specified, that the *φόρος τῶν ζῶων* was equivalent to *μισθοί*; but this seems unnatural, and the *ὡς προγεγ[.]ραπται* of l. 9 may imply that the amount of *μισθοί* had been specified earlier in the document. Moreover *γενομένη* in l. 12 clearly refers to a lease already concluded, and a separate contract would more naturally be made for a lease of land than for the hire of animals necessary to the work here contracted for.

14. *ει . . μα[.]*: the *οὐδὲν ἥττον* of l. 15 suggests here *ει δε μη*, but the traces do not suit this, and the earlier part of the line rather implies some such sense as 'and the remaining 10 solidi I am to receive at the end of the year.' But see the introduction.

15. *του*: apparently corr. from *των*.

16. *ημερων*: *l. ἡμέρας*.

και: after this presumably a synonym of *ἐργασίαν*; hence the (very uncertain) reading at the end of the line; but neither *επιμελειαν* nor *φιλοκαλιαν* seems possible, and for *και καρ* is possible, though *καρπων* can hardly be read.

- χωρις μισθων η ομολογια κ[ν]ρια και βεβαια και ε[π]ερ/ ωμο[λ] δ]ηλαδη αρχη
 εργασια[s] των 5 αρο[ν]ων απ[ο] νο[μ]νιας το[ν] εξης μη[ν]ος Μεσορη
- 19 (2nd hand) Ϙ Φοιβαμμων Πεβητο[s . . .]ωνος ο προκ[//] εθεμην ταυτην της ομολογιαν ως προκ[//]
 Αυρ[. . . .]ης
- 20 Ίσακιου αξιωθις εκραψα γ[ρα]μματα μ[η] ειδOTOS + (3rd hand) Αυρηλιος Ίω[α]ννης Βασιλειδου
 απο Ερ[μ]οπ[ο]λ[//]
- 21 μαρτυρω τη ομολογια ακουσας παρα των θεμενων (4th hand) Αυρηλιος Βικτωρ Ταυριμ[ο]υ
 απο Ερ[//]
- 22 μαρτυρω τη ομολογια ακου[σα]s π[α]ρα των θεμενων
- 23 (5th hand) + [δι] εμμον Σιλβαν[ον] Ίωσηφιο\

17. δηλαδη κτλ. : there is little room for (and no trace of) the first δ, and the η of αρχη is very doubtful, but there can be no doubt that the sense of this clause is that the work is to begin from Mesore I. After αρχη (for which αρχει is no easier reading; αρχου[σης] is possible) we should expect something like της ωμολογημενης (προγεγραμμενης, etc.), but an apparent εω later in the line suggests rather της εως της. The traces, except εφ, are too small for any reading. Mesore I is curiously early for the commencement of agricultural work (l. 7 shows that ploughing was already going on), as the inundation had not yet reached

its full height.

19. της : λ. τήν.

20. εκραψα γραμματα : there is certainly not room for ραψα υπερ αυτου between εκ and μματα, which are certain, and, as the traces suit the reading given, it seems clear that υπερ αυτου was accidentally omitted.

Ερμουπολ(εως) : there seems hardly room for μοπ, and perhaps a letter was omitted.

23. Σιλβανου : the dotted letters are all extremely doubtful.

PAPYRUS 1797.—I2 (?) July, A. D. 546 (?).

Inv. No. 1626 A. Acquired in 1906. Oxyrhynchus. $5\frac{3}{4}$ in. \times $4\frac{7}{8}$ in. In a medium-sized cursive hand, along the fibres. Folded at right angles to the fibres, perhaps from right to left. A strip of the papyrus, extending from top to bottom of the fragment, near the right side, has been so much rubbed as to be for the most part illegible.

THIS document is placed at the end of the contracts because its classification is uncertain. Its interpretation depends on the supplement in l. 10. πεπληρ]ωσθαι is possible, though rather long, and the document would then be a receipt; but ἀπὸ νεομηνίας κτλ. is not easily reconcilable with this. εγγυ]ασθαι, also possible (the letter after the lacuna looks more like α than ω) and of the right length, would make it a contract of surety; but there is apparently no analogy for joining παρεληφέναι with ἐγγυᾶσθαι in this way, though it seems a quite possible variation of the common ἀναδεδέχθαι. The contract may be of a more complex or less common type than either a receipt or a contract of surety. It is addressed to a *scholasticus* by a *singularis* of the τάξις of the *praeses* of Arcadia. For the date see the note on l. 1.

[? + μετα την υπατειαν Φλ] Βασι]λιο[ν] του ενδοξοτατο[ν] Επειφ ιη
 [ινδικτιον]ος ι' εν Οξυρυχ]η πολει

1. The date is only conjectural, for very little of the λ remains. The trace does however suggest λ, and is not easily reconcilable with a letter in the name of any other consul whose term of office suits the hand. A date earlier in the century is indeed possible, and Ανθε]μιον could perhaps be read. The year after the consulship of Florentius and Anthemius, A. D. 516, was

a 10th indiction for the second half; but if both consuls were named των ενδοξοτατων should have been written, and moreover there seems no room for both names. Hence the date after the consulship of Basilus may be regarded as fairly probable; but of course it is possible that Anthemius was named alone.

- [.]ωνι τω ελλογιμωτατω σχολαστ[ι]κω τη[s?]
 [. υιω τ]ο^υ της μεγαλοπρεπους μνημης Ποταμμο[νο]ς
 5 [γεουχουντι ενταυθα τ]η λαμπρα και λαμπροτατη Οξυρυχιτω[ν]
 [πολει]ε[ι]ος Καλλινικου σιγγο^υλαριος της ηγεμο
 [νικης ταξεως της Αρκα]δων επαρχιας εξης υπογραφω
 [. σ]υνπαροση τη ση σοφια επι της αυ[τη]ς
 [.] χαιρειν ομολογω παρεληφεναι π[α]ρα της
 10 [σης σοφιας και] σθαι απο νεομηνιας του Θωθ μ[η]νο]ς
 [. της πα]ρουσης δεκατης ινδικτιονος απ[ο] των
 [.]ει δε κ[ε] . . . ερ[ε] . . . ων επι της αυτης πολεως

3. της : at the beginning of l. 4 we may perhaps read Θηβαϊδος (or Αρκαδίας); cf. 1707, 5f. and references there; but there φόρου Θηβαϊδος is used, not της Θηβαϊδος.

4. Ποταμμωνος : for this form cf. BGU. ii. 411, 1 and Crönert,

Stud. zur Pal. u. Pap. ii, p. 42.

5. Or εν ταυτη τ]η.

9. At the beginning perhaps πολεως; or (less likely) ταξεως.

PAPYRUS 1798.—19 Sept., A. D. 470.

Inv. No. 1625. Acquired in 1906. Oxyrhynchus. $3\frac{5}{8}$ in. \times $6\frac{7}{8}$ in. In a rather large flourished cursive hand, across the fibres. Folded from the top downwards.

ORDER for a payment to the donkey-drivers of the *ὄξυς δρόμος* (*cursus velox*), which the use of the Oxyrhynchite eras shows to be that of Oxyrhynchus. This is not of course the same as in Oxy. i. 138 or 140, which refers to those of private individuals, but is probably the *cursus velox* of the state postal service, mentioned in Flor. i. 39, 7; Oxy. vi. 900. In the last document also (dat. A. D. 322) the donkey-drivers of the *cursus velox* are mentioned. The present order is imperfect on the right, and l. 2, which contains the details of the payment, is as yet imperfectly read.

κυρια λαμπρ^δ

παρασχο^υ [το]ις ονελ' το^υ οξεο^υ δρομο^υ ν^π λογ^ς οδιων?

ο . . ορος προ^ο / ^φ ν^ς και σκ . . ο^υτ . . s αλλας αρταβας π[ε]ντηκοντα εξ?

1. κυρια λαμπρ^δ: this suggests κυρία λαμπρότης (hardly κυρία λαμπρότητι), as κυρία does not seem likely to be a name, but it is a little curious, in that case, that no name is given, and the phrase itself is strange. Was it intended to add more? Perhaps, however, as the sender was known to the recipient, it was unnecessary to specify. The phrase will then correspond to our 'By order', or the German 'Die Direktion', and if the order was given direct to the recipient it would not be necessary to insert his name.

2. *Ι. τοῖς ὀνηλάταις τοῦ ὄξέως δρόμον ὑπὲρ λόγον.*

οδιων: supplied, *exempti gratia*, from Grenf. ii. 14 (δ), 4, where the editors read [δ]δια, in the sense of ἐφόδια, but where

Wilcken (*Archiv*, iv, p. 541²; cf. *Chrest.* 411, 4, note) conjectured ἄγρια. The present passage, where a word presumably of the same sense as ἐφόδια begins with οδ (δ is not complete but almost certain), gives some support to Grenfell and Hunt's reading; but L. and S. cite a Homer scholiast who explains δδαία as = ἐφόδια, which might possibly point to a use of δδαία in that sense in later Greek.

3. ο . . ορος: the two ο's are all but certain. The letter after the first, which has a long upstroke, is most like ι or κ.

προ^ο: obscure. προ^φ is not possible. ο . . οροστυρ^ο could be read, though π is more likely than τν.

μ' η ινδ/ (2nd hand) + εσημιωσαμην αργυριου μυριαδα'ς'
 5 δυο οκτακισχειλια τετρακ[οσ]ια ———
 4. μ' : μόνα.

PAPYRUS 1801.—5th–6th Century.

Inv. No. 1677. Acquired in 1906. Provenance unknown (see however 1800). $3\frac{1}{8}$ in. × 1 ft. $0\frac{5}{8}$ in. Probably the same hand as 1800 but larger, along the fibres. Probably folded once in the middle from right to left and then once again in the same direction.

π/ Ανατολιου κομς
 Ερμαπολλωνι παρασχου εις ευσεβ/ αργυριου ταλαντα μυρια μο' η ινδι/
 (2nd hand) εσ[η]μιωσαμην αργυριου ταλαντα μυρια \ \

2. ευσεβ/: the conclusion is uncertain. If it is correct likely, as this would probably be expressed by the dative) we may think of either εὐσέβειαν (alms-giving?) or (less Εὐσέβιον.

PAPYRUS 1802.—5th–6th Century.

Inv. No. 1679 B. Acquired in 1906. Provenance unknown (see however 1800). $2\frac{1}{4}$ in. × 1 ft. $0\frac{1}{4}$ in. Same hand as 1801, across the fibres. Papyrus much damaged. Probably folded from left to right.

π/ Ανατολι[ο]υ κ[ο]μς
 Ερμαπ[ο]λλωνι παρασχ[ου] Αδριανω αργυριου [τ]αλαντα μυρια μ[ο]ν' . ινδς
 (2nd hand) + εσημιωσαμην αργυρ[ι]ο' ταλαντα μυρια \ \

PAPYRUS 1803.—6th Century.

Inv. No. 1725 D. Acquired in 1906. Provenance unknown. $2\frac{1}{4}$ in. × $9\frac{3}{8}$ in. In a fair-sized upright cursive hand, across the fibres. The papyrus is a strip from the edge of another document, and just below the present text, towards the left side, are the ends of a few lines, written along the fibres.

ORDER from a bishop (unless ἐπίσκοπος is a secular official) to a παραλ[ημπτή]ς for a payment of 2 artabas of wheat.

Ηρακλαμμων επισκ^ο/ Βασιλειδη παραλημπτη]
 παρασχῶ Ιωαννη σιτῶ αρταβας δυο γι/ σιτῶ β μονας Θω[θ
 (2nd hand) + Ηρακλ/ επισκ' συμφ/ σι — δυο

PAPYRUS 1804.—6th Century.

Inv. No. 1717 A. Acquired in 1906. Provenance unknown. $3\frac{3}{8}$ in. × $5\frac{1}{8}$ in. In a fair-sized upright cursive hand, across the fibres. Folded from the bottom upwards, but there are also traces of a folding from right to left; perhaps the other side of the papyrus was also used for writing which was later washed off.

ORDER from a tribune for the payment of 5,000 talents of silver for the rent of an ἔπαυλις for the 10th indiction. The order is signed by Demeas, who, as his name certainly does not occur at the top of the document, must be the tribune's representative.

π/ [Ι]ωβ τριβ[ις]
 Ανδρεα Γεω[ργι]ο^[υ] παρασχῶν απο τοῦ οινη[κιου?]
 της επαυλεως ὑπερ της δεκατης ινδικ[τιονος]
 αργυριοῦ ταλαντα πεντακισχιλια
 5 μον' γι/ αρ/ ς, ε Παῦνι κ̄ε ινδικ/ [ι]
 (2nd hand) Ϙ Δημεας συμφ/ αργυριοῦ ταλαντα πει[τα]
 κισχειλια μον' ἰνδ/ ἰ Παῦνι κ̄ε +

1. τριβ: τριβούνου. For the tribunes in the Byzantine period see Maspero, *Org. militaire*, pp. 88-99.

2. οινηκιου: ἰ. ἐνοικίου? This is certainly suggested by the

context, and η for οἰ is common enough, but the corruption of ε to οἰ is somewhat strange.

7. The stroke under the text is in the MS.

PAPYRUS 1805.—5th-6th Century.

Inv. No. 1687 B. Acquired in 1906. Provenance unknown. 2 in. × $10\frac{5}{8}$ in. In a large straggling broken cursive, across the fibres. Folded from the bottom upwards and perhaps once in the middle from right to left.

ORDER to pay to a βοηθός for a ὑπηρέτης 15 artabas of wheat.

+ [.]ς Σιλβανο παραλημπτη αργ' μετρησον Ασ[κλη]πιαδη

1. Σιλβανο: ἰ. Σιλβανῶ or Σιλβανο(ῦ); but the dative seems the likelier, as the name of the recipient should be given, and παραλημπτη, which, though not a certain reading, cannot be read παραλημπτης, requires a preceding dative. Possibly, however, the preceding name, though it apparently ends in ς should be in

the dative and this the patronymic.

αργ(υριου): this would not be expected in the context, but it is strongly suggested by the traces, and σιτου or an abbreviation is quite impossible.

5 ομοι/ ζ απαργυρισμ^{ov} Κουσσ^{ως} κεφ/ ν^ο κ ποι/ ν^ο ιθς
 ομοι/ δ/ ενταγι/ β ν^ο νδ S κ/ δ
 ομοι/ απολυτς ν^ο ῑ
 ομοι/ δ/ γραμμ^{τς} Πετρ/ χαρτ^{λς} ν^ο ιβ
 ομοι/ προσγρ^α απ^α/ των διακ/κ^ς/ εξ ου^ς Χριστοδ^ς/ σχ^{ος} εχ⁻) σι ϑ^ο μδ

Endorsed, across the fibres of the first κόλλημα:—

10 + γνωσι/ χρυσι/ πεμφθς\ εις την πολς πα/
 Επιμαχς S Αμμ⁻ Κλ^ς/ Επ[ι]φ α ινδ/ ε

(4th cent.), in the Hermopolite nome. As κωμς here probably stands for κωμητικῶν, not κώμης, it does not necessarily follow that Ἐρμιτάριον was now a village; but this is quite possible, as it may have grown in importance since the third century, though the opposite tendency is the more usual in the Byzantine period.

σιμ^ς: obscure. It is perhaps just possible to read σιν^ς, in which case the word might probably be extended σινδόνιον; σίναπι would require a measure after it.

ποι^ς: perhaps ποιεί, *i. e.* the 1 σιμ^ς made the sum up to 8s. 9c. If this interpretation is correct, κ/ can hardly be anything but κεράτια; but l. 5, where ποι/ follows 20s. and precedes 19½s., and where there is no other entry to be added to or deducted from the 20s., throws doubt on this extension of ποι^ς. Possibly the 20s. there were below par and should have been followed by π/ κ/ ιβ.

5. Κουσσ^{ως}: this is presumably Κουσσῶν, *i. e.* the village Κούσσαι in the Hermopolite nome, for which see P. Giss. 13, 21, note; but it is curious that it is placed before κεφ/ if, as one would suppose, the meaning is 'for the *adaeratio* of *capita* from Cusae'; and ἀπαργυρισμὸς κεφαλῶν is itself an unexpected phrase.

From this passage it would appear that Ἐρμιτάριον was near Κούσσαι.

6 and 8. δ/: more like α/, which might be ἀπαργυρισμός, but ἐνταγίων or γραμμάτων would not be expected after that word, whereas διά is natural in the context.

7. απολυτς: uncertain. None of the possible extensions gives a sufficiently obvious sense to be regarded as certain. In Cair. Masp. iii. 67312, a will, money is left εἰς [τ]ε ἀνάρρησιν (ἰ-ἀνάρρησιν) ἀλχημαλῶτων καὶ εἰς ἐτέρας εὐσεβεῖς διαδόσεις; and it is conceivable that here ἀπολυτρώσεως, *i. e.* redemption of captives (or, perhaps more likely, manumission of slaves, Hunt) may be meant.

8. χαρτ^{λς}: χαρτουλαρίου.

9. προσγραφῆς (?—or προσγραφόμενα = προσδιαγραφόμενα? but with corn we should expect προσμετρούμενα) ἀπαιτήσεως (?) τῶν διακειμένων (or διακόνων?) ἐξ ὀνόματος Χριστοδ(ώρου?). εχ⁻ is obscure; hardly ἐχομένου, meaning 'of standard quality'?

11. Αμμ⁻ Κλ^ς: perhaps Ἀμμωνος Κλαυδίου, but Ἄμμα Κλ() seems more probable.

Επιφ: very doubtful; rather more like [M]εψ.

PAPYRUS 1808.—7th Century.

Inv. No. 1621. Acquired in 1906. Provenance unknown. 3³/₈ in. × 8⁵/₈ in. In a medium-sized upright minuscule hand with uncial elements, across the fibres. Probably folded from the top downwards.

IT is not quite clear how this document should be classed. At first sight it suggests an account, but as only a single sum or rather pair of sums, wheat and money, are in question, it is perhaps rather a statement of payments due, probably (l. 3) for wages. But the loss of the right side and of at least two or three letters from the left side and the obscurity of l. 3 render the interpretation somewhat doubtful. The document has, however, some interesting features.

δ|/ Απολλω προ/ Νικης Στεφανω ποταμς και τοις ετερρ/ . . ρ// εργα[τς]
]ημς Νικης εν τη μηχ^λ καλουμ, Πατηνα επι της ϑ̄ ινδ^λ/ γεωργουμς δ/ . [

1. προ^ς: προεστῶτος, προνοητοῦ, or προστάτου. If Νικης is, as it may be, the name of a monastery (*cf.* Μετανοίας as a monastery name in Lond. iii. 996, p. 248; and see l. 2, note, below), the first or second are the most likely.

ποταμς: either ποταμίτη or Ποτάμμωνος.

. . ρ//: γαρ// (which can hardly be for ἀγγαρευταῖς) is the likeliest reading. It could also be read in l. 4; see note there.

2.]ημς: perhaps ἐρ]ημ(ιτῶν); *cf.* 1690, 2. If so, Νικης is certainly a monastery.

Πατηνα: all after π is a correction. For μηχαναί with names

M]αξιμου μειζ/ λογῆ μισ^θ. ερ ν ασει/ ρξτ εξ/ κουφιζ/ ὕ του παλιλ/ ακκ/ ν' ασει/ [
]γ ιθ και σιτο^ν θ— δ και αρ/ \mathbb{R} ασ εξ ων εδο^θ ωρ// πρωην ν^ο β π/ θ λοιπ, ν α γ [ιε
 5 σιτου αρ]ταβας τεσσαρας και αρ/ \mathbb{R} χιλιας διακοσιας γι/ χρ/ ιδ' ν^ο β δ' π/ κερ/ ι και σιτ θ— δ . [
 6 Παν]μι ιθ ινδ' εκτης + (2nd hand) γι/ χρ/ ιδ/ ζυγῆ νομισματια δυο τεταρτον παρα κερ/
 δεκα [
 7 αρταβας τεσσαρας και αργυρ/ μυριαδῆ χιλιας διακοσια[s

cf. Lond. iii. 776, 8 (p. 278); Oxy. i. 192; 194; etc. For ἐν τῇ μηχανῇ cf. 1765, 7 and note.

3. Most of this line is obscure. εξ/ might be for ἐξῆς, but that word does not fit into the context very well. ὕ is no doubt ὑπέρ. μειζ/ is of course μειζοτέρου (or μείζονος).

4. αρ/ \mathbb{R} : ἀργυρίον μυριάδας. That the symbol, in spite of its form, which rather suggests τάλαντα, stands for μυριάδας is shown by l. 7. This perhaps gives some support to the explanation of τάλαντα in 1773, 10; 1800, 3 as a synonym for μυριάς, for if that were the case it would be natural to use the symbol for τάλαντον as a symbol for μυριάς also. Lines 5 and 6 give a

valuable equivalence of silver and gold standards. 1,200 myriads or 12,000,000 denarii = $2\frac{1}{2}$ s. less 10 c. = 1 s. 20 c. Thus 1 c. standard value = $27\frac{2}{11}$ myriads.

ωρ//: obscure; very possibly the same word as in l. 1 before εργατῆ; γαρ// is a possible reading. If not, perhaps ὠρφ.

ν^ο β π/ θ λοιπ, ν α γ ιε: if the reading is right λοιπ(a) does not refer to the remainder when the 2 s. less 9 c. paid out are deducted from the 1,200 myriads but to the remainder when 9 c. are deducted from 2 s.

5. χρ/ ιδ^ς: χρύσου ἰδικῶ (ζυγῶ), as l. 6 shows.

DESCRIPTIONS.

1809. Inv. No. 1521. Acquired in 1906. Herculaneum (P. Herc. 1042). Fragments of Epicurus, *Περὶ Φύσεως*, bk. xi; in seven frames. *Presented by H.M. King Edward VII.*

1810. Inv. No. 1522. Acquired in 1906. Herculaneum (P. Herc. 1462). Charred and unopened papyrus roll. *Presented by H.M. King Edward VII.*

1811. Inv. No. 1545. Acquired in 1906. Provenance unknown. 7 in. × 7 $\frac{1}{8}$ in. 3rd cent. In a broad slightly sloping uncial hand, along the fibres. Apparently no accents or breathings. One column, complete at top and bottom but imperfect on the left, to the extent of two letters in the lower lines and an increasing number in the upper ones, containing Homer, *Iliad*, bk. xxii, ll. 449-474.

1812. Inv. No. 1568 C. Acquired in 1906. Provenance unknown. 2 $\frac{3}{8}$ in. × 2 $\frac{1}{2}$ in. Early 3rd cent. In a small neat regular cursive hand; papyrus rather light in colour. Part of a leaf of a papyrus codex (no complete line) containing iambic lines, apparently from an unknown tragedy. The lines are written continuously, like prose, the end of each being marked by double dashes. Accents and breathings are somewhat freely used, apparently inserted by the original scribe. The passage (on both pages) is probably part of a messenger's speech.

1813. Inv. No. 1707. Acquired in 1906. Provenance unknown. 5 $\frac{1}{8}$ in. × 2 $\frac{1}{4}$ in. 2nd cent. (?). In a small uncial hand somewhat inclining to the cursive, along the fibres. No accents or breathings. Much mutilated. Portion of a column, containing small portions of iambic lines, unidentified and probably from a lost play, which seems likely to be a tragedy rather than a comedy. 28 lines can be traced, but there may have been others on a small, much rubbed projecting piece of papyrus at the bottom.

1814. Inv. No. 1546. Acquired in 1906. Provenance unknown. Three literary prose fragments, viz. :—

A. 4 in. × 4 $\frac{3}{8}$ in. 2nd cent. In a small, neat uncial hand, along the fibres. There are no accents or breathings. Portions of 3 columns, all imperfect at the foot and col. 3 at the top; col. 2 is practically complete in width; of col. 1 only the ends, of col. 3 only the beginnings, of lines are preserved. Width of margin $\frac{1}{4}$ – $\frac{3}{8}$ in. Fragment of an oration or orations; the subject of col. 2 is apparently a case of *ἀποκήρυξις*. 35 lines.

B. 5 $\frac{3}{4}$ in. × 4 $\frac{1}{2}$ in. 2nd cent. In a small, regular, rounded uncial hand, along the fibres. No accents or breathings. Portions of 3 columns, imperfect at the foot; col. 2 is complete in width; of col. 1 only the ends of lines are preserved; col. 3 is represented only by a few single letters. Width of margin $\frac{1}{2}$ in. Xenophon, *Memorabilia*, iv. 2. 1-4. In cols. 1 and 2 there are 56 lines.

C. 5 $\frac{1}{2}$ in. × 2 $\frac{3}{4}$ in. 3rd cent. In a medium-sized, sloping, rather irregular uncial hand inclining

to the cursive. No accents or breathings. Imperfect leaf of a papyrus codex, written on both sides. Demosthenes, *De Fals. Leg.* 4-7, 12-13. 50 lines.

1815. Inv. No. 1778 verso. Acquired in 1907. Provenance unknown. $3\frac{5}{8}$ in. \times $4\frac{1}{8}$ in. 2nd cent. In an upright regular uncial hand of medium size inclining to the cursive, across the fibres. No accents or breathings. Remains of 7 imperfect lines of a prose literary work, rhetorical or narrative.

1816. Inv. No. 1605. Acquired in 1906. Provenance unknown. Three small literary fragments, viz. :—

A. $7\frac{1}{2}$ in. \times $1\frac{1}{8}$ in. 2nd cent. In a small upright semi-cursive hand, across the fibres; on the verso of the papyrus. Apparently no accents or breathings, except perhaps 1 circumflex. On the recto, along the fibres, are small portions of 8 lines of a document of uncertain character, in a very small sloping cursive hand, followed by $6\frac{1}{4}$ in. of blank papyrus. Narrow strip, in very bad preservation, of a column of an unidentified prose work. 34 lines.

B. $5\frac{1}{4}$ in. \times $2\frac{5}{8}$ in. 2nd cent. In a broad open upright uncial hand, across the fibres; on the verso of the papyrus. Some accents. The recto is blank except for two characters, belonging to different columns. Portions of 13 unidentified hexameter lines.

C. 2 in. \times $\frac{7}{8}$ in. 1st-2nd cent. In a clear upright regular uncial hand, along the fibres. No accents or breathings. Portions of 10 lines of a prose work, probably rhetorical, perhaps relating to a murder case ($\tau\lambda\omicron\upsilon\phi\acute{o}\nu\omicron\upsilon$; $\kappa\lambda\alpha\tau\grave{\alpha}\ \tau\omicron\upsilon\hat{\nu}\ \phi\omicron\nu\acute{\epsilon}\omega\varsigma$).

1817. Inv. No. 1552. Acquired in 1906. From Kôm Ishgau. $11\frac{3}{4}$ in. \times 1 ft. $3\frac{3}{8}$ in. Second half of 6th cent. Hand A of Dioscorus, carefully written, fairly large and sloping, along the fibres. Some marks of quantity. Papyrus stained dark brown down the middle, elsewhere light brown in colour; ink of a brown tint. Folded from right to left. Encomiastic poems by Dioscorus addressed to Romanus. Of the first, in iambs, only the ends of lines (17) are preserved; the second (20 lines), in hexameters, is practically perfect, and is in the form of an acrostic on the name Romanus.

1818. Inv. Nos. 1728 verso + 1745 verso. Verso of **1709**, *q. v.* In hands A and B of Dioscorus, along the fibres. Papyrus very fragmentary, rubbed, and much stained. Compositions in verse and (apparently) prose by Dioscorus. The poems include one acrostic, and both iambs and hexameters occur.

1819. Inv. No. 1733. Acquired in 1906. From Kôm Ishgau. $8\frac{7}{8}$ in. \times $2\frac{5}{8}$ in. Second half of 6th cent. Hand A of Dioscorus, but with a considerable cursive element, across the fibres. Folded from the bottom upwards. Epithalamium, probably to Callinicus, by Dioscorus; the missing left side of Cair. Masp. ii. 67180. 24 lines; on the verso, along the fibres, small traces of 5 (?) more lines.

1820. Inv. No. 1737 A verso. Verso of **1710**, *q. v.* In hand A of Dioscorus, with cursive intermixture, along the fibres. Beginnings of 4 hexameter lines by Dioscorus, with a supplementary one added below.

1821. Inv. No. 1727 verso. Verso of **1674**, *q. v.* Hand A of Dioscorus, along the fibres. Greek-Coptic glossary, arranged by subjects; in a bad state of preservation.

1822. Inv. No. 1609 A. Acquired in 1906. Hermopolite nome. 7 in. × 3⁷/₈ in. In a broken upright cursive hand, along the fibres. Perhaps folded from right to left. Worm-eaten, and imperfect on the left and at the foot. Duplicate of **1648**.

1823. Inv. No. 1612. Acquired in 1906. Nilopolis (l. 1, Νειλοπολίτου). 8⁷/₈ in. × 3¹/₈ in. 4th cent. In a practised somewhat sloping cursive hand, along the fibres. Very imperfect, being a strip from the middle of the papyrus. Document of uncertain character, but apparently a return or report by an ἐπιμελητῆς σίτου to the — of Nilopolis, followed by a list, now lost (l. 17, Ἔστι δ[έ]). The following are the most noteworthy phrases:—l. 4, δημοσίων πλοίων διαφερόντων τ[;]; l. 6, πλοίων εἰς ἅπερ ἡ ἐμβολὴ ἐγένετο; l. 7, οὐγκίας γ̄ γρα(άμματα) β; l. 9,] μολιβῆ σφραγίζει; l. 11, ἀγγίον ὀστράκινον ἐν καὶ γλωτ[όκομον; l. 12, ἀγγίον] ὀστράκινον ἐν καὶ γλωτ[όκομ[ον; l. 14, τοῖς δημοσίοις ὀρίοις (*horrea*) τῆ(s) Νέας Πόλ[εως; l. 16, ? σα]κκοφόρων, ἡ ἔνοχοι εἶημεν [τῶ κτλ. The name Φλαοῦίου Φιλαγρίου occurs. 17 lines.

1824. Inv. No. 1611 verso. Verso of **1647**, *q. v.* Early 4th cent. In a rapid rather large sloping cursive hand of official type, along the fibres. Imperfect at the top and on the left, and much defaced by rubbing. Letter, probably official, concerning the supply of an ass with τροφαί (σὺν τροφαῖς ἐν τε κρι[θ]ῆ καὶ ἀχύρῳ), apparently for a year ([τὸν] παρόντα ἐνιαυτόν), the barley amounting to 18 (?) artabae, the [chaff] to 5000 litrae. The letter concludes ἵνα μηδὲν λάθη τὴν μεγαλειότητά σου μήτε [περὶ τῆς] οὐγκίας μήτε περὶ ὧν πρὸς καθοσίωσιν [τῶν] θεοφιλεσ[τά]των ἡμῶν βασιλέων [.] ποι . αρ[.] | [? γράμ]ματα προαιρούμεθα. It is not possible to read [πε]ποίηται. 13 lines.

1825. Inv. No. 1763. Acquired in 1907. Panopolis (?). 4³/₄ in. × 3¹/₂ in. 4th cent. In a large upright rounded cursive hand, along the fibres. Small fragment from the upper part of a document of somewhat uncertain character, perhaps an official letter, beginning with two lines of *Latin* writing. Mention is made of *naute ex civitate) Panopol[itarum ?]* and of an ἐργαστήριον. 8 lines.

1826. Inv. No. 1617 A. Acquired in 1906. Perhaps Hermopolis. 5⁵/₈ in. × 4⁵/₈ in. 4th cent. In a large flowing upright cursive hand, along the fibres. Very imperfect. Folded from right to left. Letter, probably official, to ? τιμιωτάτ]φ ἀδελφῶι Εὐλογίωι from ? Ἴσ]ίδωρος Ὀλυμπιόδωρος Ἐρμαπόλλων |] ὀθονίου. If Ἐρμαπόλλων is to be taken as a patronymic (which is not very likely, as the papyrus seems complete on the right), Olympiodorus may be the same as in P. Flor. i. 71, 388. Before ὀθονίου is perhaps to be read ἐπιμελητῆς, ἀπαιτητῆς, or διαδότης; but ὀθονίων would in that case be expected. The letter is too incomplete to give much indication as to its subject; perhaps the dispatch of wheat (σίτου occurs in l. 5). The writer apparently announces his coming (l. 4, ἀπ]αντῶμεν π[ρ]ὸς σὲ μετὰ τῶν). ἐν τῶ ὄρ[μ]ῳ εὐρεθῆναι occurs. 8 lines.

1827. Inv. No. 1730. Acquired in 1906. Hermopolite nome. 5⁵/₈ in. × 9⁷/₈ in. Early 4th cent. In a small neat regular cursive hand, along the fibres. Folded at right angles to the fibres. Very imperfect. Application from an inhabitant of a village in the Hermopolite nome to the strategus, enclosing a copy of a petition to τῶ δι]ασημοτάτῳ ἡγουμένῳ Θηβ[αῖ]δος, apparently with reference to the imposition upon him of duties for which he has passed the age (νῦν δὲ πρὸς τῇ προσούσῃ μοι τοῦ γήρως ἀδυνα[μία and ἀνόχλητον ὑπαρχθῆναι τοῖς μὲν ἅπαξ γεγηρακόσι). As land and crops are mentioned the service is probably the cultivation of unproductive royal land;

cf. l. 11, ? τοῖς] τῆς κώμης προσειέναι ἄρρεσι γεωργίας ὑπολόγου βασιλικῆς (*cf.* P. Oxy. iv. 721, 4). Lines 17 and 18 may also be noted :—ἐπικειμένων αὐτοῖς τοῖς τῆς κώμης δημοσίοις, and ? τούτους (not αὐτούς) ἀντιποιεῖσθ[αι] τῆς ἰδίας γῆς τῶν κα . [. At the top the strategus has written in a sprawling cursive hand six lines (too much rubbed for continuous decipherment) addressed to a person whose name is mutilated, presumably with reference to the application. 20 lines.

1828. Inv. No. 1606. Acquired in 1906. Hermopolis. $10\frac{1}{2}$ in. \times $5\frac{3}{4}$ in. Dated in or after the consulship of Modestus and Arintheus (here gen. Ἀρινθέως) [= A. D. 372]. In a rough cursive hand, along the fibres. Very imperfect, having lost the left side, and much damaged. Document of somewhat uncertain character, but apparently a petition, with an extract from the report of a law-case before the *praeses* Fl. Euty chius. There is a question of a *προχρεία*, and of a collection by the *officium* (l. 17, ἀπαιτεῖσθαι δὲ διὰ τῆς τάξεως). Fl. Euty chius was *praeses* of the Thebaid in 373 (P. Lips. i. 34 verso). 22 lines. [Insert here **1911.**]

1829. Inv. No. 1713 B. Acquired in 1906. Perhaps Hermopolis. $6\frac{1}{8}$ in. \times $3\frac{1}{8}$ in. 4th cent. In a rather narrow sloping cursive hand, along the fibres. Very imperfect. Petition from Aur. Dorotheus to Aur. Mall—, apparently in a case of assault. The word *ῥυσοκινδύ[ν]ως* occurs, and the phrase *πρυτανευομένης τῆ[ς] βουλῆς ὑπό* is also to be noted. 16 lines. On the verso slight remains of what may be an account.

1830. Inv. No. 1615 B. Acquired in 1906. Provenance unknown. $5\frac{3}{8}$ in. \times $3\frac{1}{4}$ in. Late 4th cent. In a neat upright cursive hand, along the fibres. Probably folded from right to left. Fragment of a petition in a case of robbery with violence (⁵ εἰς τὴν ὁδὸν κακούργων [⁶ με καὶ ὄλα τὰ σκεύη μου ἀφ[εῖλον? ⁷ γυμνὸν με ἀφήκαν, τὸ δὲ ()]. The names, and the title of the official to whom the petition was addressed, are all lost. Lines 10 and 11 are to be noted :— ἐν τῇ ἀληπτηρίᾳ (l. ἀλειπτηρίᾳ = ἀλειπτηρίῳ?) με κατέκλειςαν, and ἡμέρας ἔχω κατάκλιτος [. 16 lines and an endorsement, only very partially legible.

1831. Inv. No. 1769 B recto. Acquired in 1907. Provenance unknown. $4\frac{1}{8}$ in. \times $4\frac{1}{4}$ in. 4th cent. In a rapid uneven sloping cursive hand, along the fibres. Folded from right to left. Small fragment. Letter or (more probably) petition. The text reads :—¹ [τῷ δεσπότη μου Ἀθανασίῳ. ²] Ἀντίοχος. ³ . . .]ιος ὁ ἀπὸ ἀθλητῶν ὁ ἀναδιδοῦς ⁴ . . .] ματα (probably not ὑπομνήματα, but γράμματα is possible) ἐντετυχηκῶς τῷ δεσπότη μου ⁵ . . .]ωνι καὶ παραθέμενος τὰ ἑαυτοῦ | [.

1832. Inv. No. 1609 B. Acquired in 1906. Hermopolis. $4\frac{3}{4}$ in. \times $3\frac{5}{8}$ in. 4th cent. In an upright regular cursive hand with comparatively little linking of letters, along the fibres; worm-eaten. Folded from right to left. Fragment from the left side of a lease of $2\frac{1}{2}$ arouras of land in the Hermopolite nome for [*x* years] from τῆς | ἀγίας ἐκκλησίας τῆς Ἐ[ρμουπόλεως, at a yearly rent of [.] $2\frac{1}{2}$ solidi less [*x*] carats, for the cultivation of whatever crops the tenant chooses. 14 lines, and a mutilated endorsement.

1833. Inv. No. 1616 B. Acquired in 1906. Provenance unknown. $3\frac{1}{8}$ in. \times $5\frac{5}{8}$ in. 4th cent. In an upright cursive hand with little linking of letters and written with a thin pen, along the fibres. Folded from right to left. Fragment of a lease, with provisions as to payments by the landlord and tenant respectively. The rent probably includes 6 artabas of and 4 of

πρεον mentioned at the beginning. Lines 2 (middle)–9 :—σ[ο]ῦ τοῦ γεούχου παρέ³χοντος τὰς κατὰ-
 μάς (doubtful) καὶ ὑπὲρ χ[λ]ωροφαγίας ⁴χόρτου χλωροῦ ἀρούρας εἴκοσι ζ κ καὶ τὸ ἀρκοῦν ⁵τῆς
 δριάς (= *pulse*, connected with χεδροπά? it can hardly = κεδριάς in this context), ἐμοῦ τοῦ Ἀβρα[α]-
 οῦ παρέχοντος ⁶ὑπὲρ ἐπιγ[ε]νήματ[ος] (see Waszyński, *Bodenpacht*, p. 124; P. Rylands ii. 154,
 2, note) π[.] . ια[.] . α χρυσίου ⁷νομισμ[ά]τ[ι]α δύο γίνεταί ν^ο//β//, [τ]ῆς τε ἐπιμελίας ⁸καὶ γονῆς (?) καὶ
 ιππ . οὔ[σης ?] πρὸς ἐμὲ τὸν ⁹μισθούμε[νον]. 9 lines.

1834. Inv. No. 1769 B verso. Verso of **1831**, *q. v.* 4th cent. In a small hasty cursive
 hand, across the fibres. Probably complete. Short account headed ὑ(πὲρ) τῆς Μεγάλης (a personal
 name? *cf.* Μέγας, **1679**). The first portion consists of three payments of 200, 170, and 166
 triads of denarii (✱ ἥ) respectively, with the total; the second, also of three entries, which is
 preceded by οὕτως, is headed δεδώκασι ἐντάγιον. 10 lines.

1835. Inv. No. 1617 C. Acquired in 1906. Provenance unknown. 5⁷/₈ in. × 4¹/₂ in. 4th cent.
 In a clear practised upright cursive hand, across the fibres; at the foot three lines in a rougher
 opening cursive. Probably folded from right to left. Fragment from the bottom of a column of
 an account in money. 9 lines.

1836. Inv. No. 1615 A. Acquired in 1906. Provenance unknown. 7¹/₂ in. × 4 in. 4th cent.
 In a practised rather open cursive hand, along the fibres. Imperfect, having lost the earlier part,
 and considerably damaged. Letter on private affairs. There is a reference to τὸν συνάρχοντά
 οὐ (?). The last 10 lines read :—⁸τῶδε (or -τω δὲ) ἀπολογίση ὑπ' ὄρκου ⁹αὐτὰ ταῦτα. Δέομαι
 εἰ σου, ¹⁰κύριέ μου, τὰ παρὰ σεαυτ[ο]ῦ πρᾶ¹¹ξαι εἰς τὸ τὸν Σαραπίωνα ¹²ἀπολυθῆν[αι] τοῦ καιροῦ
 ὅν ¹³ἔργων αὐτοῦ κ[αὶ] ^{πρὸσ[έ]χειν (?)} [[εἰ[. . .]φ[.]]] ¹⁴τοῖς ἡμῶν [πρ]άγμασι σχολά¹⁵ζειν θαρσῶν γάρ
 οἱ ὄ[τ]ι ποιή¹⁶σεις ἔγραψά σοι. Ἐρρωσθαί[]σ[ε] εὔχομαι, ¹⁷κύριέ μου. 17 lines, and a small
 trace of an address.

1837. Inv. No. 1713 A. Acquired in 1906. Provenance unknown. 8³/₄ in. × 3¹/₈ in. 4th cent.
 Written across the fibres (probably on the verso of the sheet, though the other side is blank) in
 a small cramped cursive hand. Very imperfect. Letter on private affairs. The names of the
 writer and recipient are lost, and it is impossible to recover a consecutive sense. Nothing of
 much interest remains except the name Πριγγιπίου (l. 8,] Οὐρανίου τοῦ ἀδελφοῦ Πριγγιπίου), which
 seems to be Principius, and the form ἐνθαῦθα. 25 lines.

1838. Inv. No. 1663. Acquired in 1906. The hand and colour of the papyrus point to
 the Dom Ishgau as the provenance. 1 ft. 0¹/₂ in. × 6¹/₄ in. 6th cent. In a hand similar to those in the
 Aphrodito accounts, on dark reddish brown papyrus, a good deal rubbed. Writing on both sides,
 on the recto along, on the verso across, the fibres. On the recto are at least two distinct accounts,
 the first (7 lines) headed εἰσπραξίς(ις) σίτου) . [. .] ἰνδικτίονος), and apparently consisting of names
 of tax-payers, followed by amounts of wheat, the second (10 lines?) a money account of uncertain
 character, in two sections. On the verso, the reverse way up, are two tall columns of a money
 account, the first giving sums in solidi with deductions in [carats], the second, apparently con-
 tinued in a short additional column, sums in carats. The second has apparently no connexion
 with the first. To the left of col. 1 at the top are traces of what seems to be a heading, perhaps

ending in $\iota\delta(\iota\kappa\tau\acute{\iota}\omicron\nu\omicron\varsigma)$. Lines 4-7 of col. 1:—⁴ν^ο κζ π/ ριθ^λ ⁵ν^κ κθ π/ ρκς ⁶ν^κ κθ π/ ρκζ^λ ⁷ν^κ κε π/ ρια^λ δ'; ll. 4-7 of col. 2:—⁴κ/ ροθ ιβ ⁵κ/ ρμθ ⁶κ/ σι β/ ⁷κ/ ρογ^λ ιβ.

1839. Inv. No. 1648. Acquired in 1906. Probably from Aphrodito (Kôm Ishgau). $5\frac{5}{8}$ in. × $7\frac{1}{4}$ in. First half of 6th cent. In a rough upright cursive hand with few ligatures, across the fibres; papyrus, particularly on the verso, stained very dark brown. Folded from the bottom upwards. Imperfect on both sides. Letter to a person referred to as $\acute{\upsilon}\mu\epsilon\tau\acute{\epsilon}\rho\alpha$ ἀδελφότη[τι, apparently complaining of exactions from the writer's tenants. The first three lines read] οὐδέποτε ὑστέρησα δοῦναι τὰ δημόσια μ[ου . . . | . . . οἱ γε]ωργοί μου παρὰ τῶν αἰδαισίμων ἀπαιτητῶν [|]τατο ἐμὲ πέμψαι τὰ ἐντάγια αὐτῆ ἀπαιτη[. 10 lines, and an illegible address.

1840. Inv. No. 1747. Acquired in 1906. Perhaps (from the colour and hand) from Aphrodito (Kôm Ishgau). 6 in. × $7\frac{5}{8}$ in. 6th cent. In a flowing sloping cursive hand, across the fibres. Perhaps folded from the bottom upwards and from left to right. Imperfect on the right, and rubbed. Letter; it is uncertain whether private or official. Lines 4 and 5 read ⁴πέμψατε συντόμως ὅπως θεραπευθῆ τὸ καθ' ὑμ[ᾶς . . . ⁵καὶ χρῶμαι τῆ μωρία ὑμῶν [. 7 lines.

1841. Inv. No. 1764. Acquired in 1907. Aphrodito (Kôm Ishgau). $11\frac{1}{2}$ in. × $6\frac{1}{8}$ in. 10 Sept., A. D. 536. In a compressed sloping cursive hand, along the fibres. Papyrus light in colour. Folded from right to left. Nearly complete but so much damaged that much of the document is illegible. Acknowledgement of a lease on the *métayer* system (*cf.* 1694, introduction), addressed by the lessor to the lessee, contrary to the usual Byzantine practice (*cf.* Waszyński, *Bodenpacht*, p. 36); other examples are Cair. Masp. i. 67107; Flor. iii. 384 (but this is a lease of a bath, not of land). The text of the more legible portions follows, but several of the readings given are very doubtful:—¹Ϝ Μετὰ τὴν ὑπατείαν Φλ(αυίου) Βελισσαρίου τοῦ ἐνδοξοτάτου, ²Θῶθ // ιγ // ιε // ἰνδ(ικτίονος). ³Αὐρηλι[ί]α Θ[. . .]μόη (not Θεονόη) Πόννιτ[ο]ς Πιρίωνος ⁴πρῶ . [.]δ . [.]λ . . ρ . α . . Αὐρηλι . [.] . . ⁵Ἀπολλῶς ἀπ[ὸ] κώμη[ς] Ἀφροδίτης τοῦ Ἀ[ν]ταίο⁶πολίτου νομ[οῦ] Αὐρηλι[ί]ω Φοι[β]άμμωνι Ἐτριάδ[ε]λ[φ]οῦ ἀπ[ὸ] τῆς (αὐτῆς) κ[ώ]μης Ἀφ[ροδί]της χ[α]ίρειν. ⁸Μεμί[σ]θωκά σοι πρ[ὸ]ς μόν[ο]ν τ[ὸ]ν πα[ρ]όντ[α] ⁹ἐνιαυτ[ὶ]δ[ε]ν, καρπῶν σ[ὺ]ν Θεῷ μελλ[οῦ]σης πρώτης [ἰν]δικ[τί]ονος, ¹⁰τὸ ὑπάρχον μοι τρίτ[ο]ν μέρος ἀπὸ τοῦ ¹¹ὀλοκλήρου κτήματος καλ[ο]μένου πρότερον Π[. . .] (perhaps Π[ιρίωνος] or Π[ιρίω]νος?) [12-15 (middle) Specification of the position and appurtenances (ἴβεως σὺν is visible in l. 12 and φύτοις at the beginning of l. 14), probably followed by a clause somewhat similar to that in 1693, 6-8, though κατὰ κοινωνίαν cannot be recognized anywhere and does not seem required in view of what follows. The text continues in the middle of l. 15] ὑπὲρ τοῦ ἄλλου διμ[ο]ίρου] ¹⁶μέρο[υ]ς [τοῦ καὶ?] ἀγορασθέντος παρὰ σοῦ παρὰ Τ . . . [. . .] ¹⁷ἐμ[οῦ] ἀδελφοῦ τοῦ καὶ β[ε]βαι[ο]ντος (?) ἐφ' ᾧ σε ¹⁸τ[ο]ῦ[τ]ο ἀπ[ὸ] γρηγῆσαι (the earlier part of the word is very doubtful but more probable than γεωργῆσαι), τῆς δὲ σπερμολογίας δι' ἐμ[οῦ] ¹⁹διδομένης· εἰ δὲ ὁ Θεὸς ὄλ[ο]ν (?) ἢ μέρος λιμνάση (?) . . . ²⁰[. . .]ν ατον, καὶ τοῦ καιρ[οῦ] γενο[μ]ένου τὸ [περ]ι²¹γιγνόμενον] παντοίων [γ]ε[ν]ημάτων [κα]ὶ [χερῶν]. αλ . . ²²μιας (the μ seems certain or ἐφ' ἄλω[ν]ιας might be read κ[αὶ]. [. . .] . . . εἰς ἡμ[ᾶ]ς] μερισθήσεται κατὰ τὸ ἡμισυ ²³εἰς ἐμὲ μὲν ὑπὲρ τῶν ἐκφορίων εἰς σε δὲ ὑπὲρ ²⁴τῶν ἐκφορίων (sic), εἰ δέ, ὁ μὴ εἶη, ἄβροχος ἦ ἡ τ . . (hardly γῆ) ²⁵κ[αὶ] μὴ μέρο[υ]ς λιμνασθῆναι (the termination is doubtful) ἐπὶ τῷ σε ὑπὲρ τοῦ ²⁶φόρου τ[οῦ] αὐτοῦ κ[τ]ήματος (?—the traces do not well suit either κτήματος or ἀρουρῶν) εἰσπληρῶσαι τὰ δημόσια ²⁷σίτου τε [κα]ὶ χρ[υ]σίου [. . .] κ[. . . .] (perhaps [σὺ]ν κ[αὶ] τοῦ) ν[υ]αύλου [. . .]σίου. Only slight traces of the remainder, including the scribal signature, remain. 33 lines, with only partially legible endorsement, along the fibres.

1842. Inv. No. 1680. Acquired in 1906. Perhaps Aphrodito (Kôm Ishgau). $8\frac{7}{8}$ in. \times 4 in. First half of 6th cent. (in or after a consulship, Phaophi 15 of the 5th indiction). In a tall laterally compressed cursive hand, along the fibres. Very imperfect, having lost the conclusion and the left side (at least half the width). Acknowledgement by the lessee of a lease of 9 arouras of arable land (apparently part of an estate of 80 arouras; *cf.* l. 8,] . η ἀρουρῶν ὀγδοήκοντα; l. 12, ὀγδοήκοντα), probably for more than one year. The lessor is the son of Phileas. The name of the village is lost, but the hand rather recalls those of the Kôm Ishgau documents. A διαστολεύς is mentioned; and l. 9, τοῦ περιπάτου εἰς τὰς ἄλλας, is to be noted. 20 lines.

1843. Inv. No. 1748 A. Acquired in 1906. Kôm Ishgau. $1\frac{7}{8}$ in. \times $5\frac{1}{8}$ in. Middle of the 6th cent. Hand B of Dioscorus, across the fibres. Small fragment from a lease, perhaps the subscription. See also **1845**. 4 imperfect lines.

1844. Inv. No. 1740. Acquired in 1906. Aphrodito (Kôm Ishgau). 1 ft. $1\frac{5}{8}$ in. \times 7 in. Early 6th cent. Various hands, across the fibres. Papyrus stained very dark in places. Folded from the bottom upwards. Imperfect, having lost the whole of the contract itself and the left half of the portion preserved. Conclusion, containing only the signatures, of a bond for payment of 24 solidi undertaken by 12 persons of [Aphrodito]. All 12 signatures are preserved, each person being responsible for 2 solidi. The general form of subscription, subject to individual modifications, is: N. N. ὀφείλω καὶ χρεωστῶ χρυσοῦ νομίσματα δύο εὐσταθμα καὶ ἀποδώσω ὡς πρόκειται. The following names are preserved:—*Ἀὐρ[ή]λιος Χαρίσιος Ἐρμανῶτος* (see Cair. Masp. i, index; occurs in A. D. 506 and 524); *Ἀὐρήλιος Ῥωμανὸς Ἰσάκου* (Cair. Masp. i. 67058, viii, 2, *n. d.*); *Ἀὐρ[ή]λιος Ἀπολλῶς Διοσκόρου συντελεστής* (the father of Dioscorus); *Φοιβάμμων Ψενθαησίου* (Cair. Masp. ii. 67139, ii, v., 4, *n. d.*); *Ἰωάννης Βησκοῦιτος διάκ(ονος)* (Cair. Masp. i. 67001, 39, A. D. 514, where probably Βησκοῦιτος should be read). There are two witnesses, the first *Φλαύιος* [—]ος καὶ *ῤιπάριος*, the second *Ἀδριανὸς Ἀβρααμίου στρ(ατιώτης) ἀριθμοῦ Ἀνταίου* (Flor. iii. 280, 12, A. D. 514; Cair. Masp. i, ii, index; **1671**, 5). The scribe was *Ἰσακίου νομικ(οῦ)* (who wrote also Cair. Masp. i. 67001, A. D. 514, etc.; see index to i and ii). 21 lines.

1845. Inv. No. 1748 E. Acquired in 1906. Kôm Ishgau. $1\frac{3}{4}$ in. \times $5\frac{5}{8}$ in. Middle of 6th cent. Hand B of Dioscorus, across the fibres; dark papyrus. Small fragment of a document of uncertain character; perhaps part of **1843**. 4 imperfect lines.

1846. Inv. No. 1804. Acquired in 1907. From Assuân. Second half of 6th cent. In a clear upright cursive hand of medium size, along the fibres; papyrus of light colour. Verso blank, hence no doubt a roll. Seven fragments of an account. No complete line is preserved, but from the remains it seems not unlikely that the account was a list of articles pawned. The lines begin *π(αρά) N. N.*, and at the ends of lines are sums of money. One fragment contains a line ending] . *κντάρισσος (ὑπὲρ) νομισμάτων* 5. At the beginning of one line, however, are the words [*π(αρά) . . . φίου (ὑπὲρ) οἴνου*, which seem rather to imply an account of receipts. At least parts of the document were in Coptic, though the hand is of Greek type. Both the contents and the colour of the papyrus seem to connect the document with the Theban papyri (**1719–1721**) but *ζ(υγῶ) Σνήμη* occurs. The name *Πραιπόσιτος* (see **1732**, 9) occurs.

1847. Inv. No. 1806. Acquired in 1907. From Assuân. 6th cent. In an open, widely-spaced, uneducated cursive hand, along the fibres; papyrus light in colour and of poor quality.

Verso blank, hence no doubt a roll. Twelve small fragments of an account, which, from what remains, seems to relate to a pawnbroker's business. The following words are to be noted in this connexion:—χειροψέλλ[ιον] (several times); ὑπ(ἐρ) το(ῦ) < (= $\frac{2}{3}$) ὀλοκ(οττίου); ἐν]εχύρ(ου) μανν[ι]; ἀφ' (ῶν?) ἔχει τυ[; καὶ χειρο(ψέλλιον?) α. Perhaps from Thebes (see 1846).

1848. Inv. No. 1809. Acquired in 1907. From Assuân. 6th cent. In an upright, open cursive hand, along the fibres. Verso blank, hence probably a roll. Four fragments of an account very similar to 1847, possibly the same, but the ink is of somewhat different colour, and the hand is hardly identical.

1849. Inv. No. 1807. Acquired in 1907. Syene. 7(?) June, A. D. 583. Seven fragments from the earlier part of Mon. 6. Published there, p. 61.

1850. Inv. No. 1808. Acquired in 1907. Six miscellaneous fragments of Syene papyri. Three fragments, in an upright, rather square, cursive hand, along the fibres, seem to come from a single document, of uncertain character. One of the parties was a σ]τρα(τιώτης) τείρ(ων) ἀριθ[μοῦ Σνήνης(?). The other fragments are from the foot of documents, and contain subscriptions. Among others are Μηνᾶ(ς) Πραιπόσιτος (sic) ἀναγνώστης, Ἀῦρ(ήλιος) Ἰσακ Λέων, Παῦλος Πατέμβ[η]θιος, and a πρεσβύτερος τῆς ἀγίας Μαρία[s].

1851. Inv. No. 1810. Acquired in 1907. Twelve miscellaneous fragments of Syene papyri. One fragment probably belongs to 1735; see the introduction to that papyrus. Another is from a freight-contract (τὴν παροῦσαν ναυλωτικὴν κυρίαν οἴσ[αν κτλ.]); and a third is part of the endorsement to a contract, and reads] εἰς Πατερμούθι(ο)ν +.

1852. Inv. No. 1811. Acquired in 1907. Seven miscellaneous fragments of Syene papyri. One, in a rough, coarse hand, along the fibres, is apparently part of a loan. Another contains the word καλαφάτου and the name Ταλεφάντις (see Mon. 9, 34).

1853. Inv. No. 1812. Acquired in 1907. Five small miscellaneous fragments of Syene papyri, containing nothing of importance. One seems to be part of an account, perhaps connected with the series 1846–1848.

1854. Inv. No. 1813. Acquired in 1907. Ten miscellaneous fragments of Syene papyri. The greater part of all of them is blank; possibly from accounts, but one, which has χμγ +, is no doubt from the top of a contract.

1855. Inv. No. 1814. Acquired in 1907. Twelve fragments of Syene papyri. Ten (of which six and four join to form two larger fragments) come from the beginning of Mon. 15 and read as follows:—

Fragms. 1–6:—

- 1 [+ μετα τη]ν ὑπατειαν του δεσποτου ημων του δεσποτου ημων (sic) [Φ]λλ[ς] Αναστ[ασ]ιο[υ] του αιωνιο[υ]
- 2 [Αυγουστ]ο[υ] και Ρουφου του λαμπροτατου Παχων $\bar{a} \neq$ της $\bar{a} \neq$ [ιν]δικτι εν Σνηνη \neq
- 3 [Αυρηλια Θελπωρι]νη εκ π[α]τρος] Μαρκου μ[η]τρος Κυριακης ανευ κ[υ]ριου ανδρος παραγματενουσ[α]
- 4]ρ . . αμενο[υ] (apparently not υπογεγ]ραμμενο[υ]) μετα
συνα[ι]νουντ]ο[ς] αυτη του και υπ[ο]
- 5 [γραφοντος?]

Fragms. 7-10:—

6] απο ακτουαριων [
 7 στρ]απιωτη λεγεωνος Συνηης και απο της [αυτης Σ]υνηης ο[ρμωμενω.
 The date is April 26, A. D. 493. Note that the 2nd indiction had not yet begun at Syene (cf. 1692, 4, note). The remaining two fragments, one of which is from the foot of a πιττάκ(ιον) written δι' ἐμοῦ Μάρκου Ἐπα Δίου, are of no importance.

1856. Inv. No. 1815. Acquired in 1907. Fifteen small miscellaneous fragments of Syene papyri. The following name may be noted:—? ἐκ πατρὸς] Πασείας ἐκ μητρο[ς].

1857. Inv. No. 1816. Acquired in 1907. Eighteen small miscellaneous fragments of Syene papyri. Two are from the earlier part of Mon. 8, and are published there, p. 92. In (a), 1 read probably υγιες το σ[ον].

1858. Inv. No. 1817. Acquired in 1907. Twenty-three small miscellaneous fragments of Syene papyri, containing nothing of importance.

1859. Inv. No. 1818. Acquired in 1907. Thirty-four small miscellaneous fragments of Syene papyri, containing nothing of importance.

1860. Inv. No. 1819. Acquired in 1907. Two endorsements to Syene papyri. One may be that of Mon. 7 and is published there, p. 78.

1861. Inv. No. 1820. Acquired in 1907. Many small scraps of Syene papyri, none containing more than a few letters. Three frames; in the last are pieces of the ancient string found with some of the rolls.

1862. Inv. No. 1754. Acquired in 1907. Lycopolite nome; from Assuân. $4\frac{1}{4}$ in. \times $5\frac{3}{8}$ in. 6th or 7th cent. Writing across the fibres. Folded from the bottom upwards. Fragment from the bottom of a document of uncertain character, containing only subscriptions, four in number. The first is in large and very clumsy uncials, the others in smaller cursive or semi-cursive hands. The second, which is in a hand of Coptic type, and occupies nine out of the twelve extant lines, reads ² . . .]ων πρεσβύτερος καὶ μονά(ων) ὁ προγεγραμ[μ(ένος)] ³ . . . προγεγ]ραμμένων δύο μοναστηρίων μετὰ παν[τ . . — ? ἐν τῷ] ὄρει κώμης Τάσρεως τοῦ Λυκοπολίτου νομοῦ ⁵ . . . με]ταλειφθεισομένης παρ' ἐμοῦ ἐν τῷ καιρ[ῷ] εἰ-⁶ . . .]ρίοις εἴδεσι καὶ σκεύεσιν ἀπὸ μεγάλο[υ] ⁷ . . . ? συμ]βόλου καθὼς προέγραπται καὶ βεβαιώσω ⁸ . . . ὅμ]οσα τὸν θεῖον ὄρκον καὶ πίθομαι πᾶσι τοῖ[ς] ⁹ . . . ὁμολόγη]σα καὶ ἀπέλυσα. Βίκτωρ υἱὸς Ἰουλί[ο]υ ¹⁰ . . . ? ἀ]ντοῦ ἔγραψα ὑπὲρ αὐτ[ο]ῦ παρόντος καὶ εἶπ[όν] ¹¹ [τος κτλ. Brought from Assuân by D. G. Hogarth, Esq.

1863. Inv. No. 1694 B. Acquired in 1906. Hermopolis. 6 in. \times $8\frac{1}{8}$ in. Arab period. In a very small minuscule hand, along the fibres. Complete but somewhat rubbed; the text occupies only a small part of the papyrus, with 4 in. blank papyrus below it. Folded from right to left. Tax-receipt, somewhat obscure, but apparently for $\frac{1}{2}$ s. paid for δημόσια for the 10th indiction by Collouthe and Horus son of Horsiesius, and perhaps for poll-tax (ἀνδρισμός) by Abou Phoebam(m)on of Hermopolis. The receipt is apparently issued by Apa Marcus. 3 lines.

1864. Inv. No. 1630 A. Acquired in 1906. Provenance unknown; just possibly Oxyrhynchus (see 1751, introd.). $2\frac{5}{8}$ in. \times $3\frac{1}{4}$ in. Arab period. In a small sloping minuscule hand,

along the fibres. Complete but damaged. Folded from right to left. Tax-receipt, probably for *δαπάνη*, to the same tax-payer as in 1751. The text reads:—¹ + Μ(ηνὸς) Μεσο(ρή) κη ἰ(ν)δ(ικτίονος) ι. (ια, ιβ, or ιδ are all possible). ² Ε[σ]χ(ον) δ(ιὰ) Μην(ᾶ) ³ στρα(τιώτου) ἀδελφο(ῦ) Δουκᾶ ἀπὸ δαπ(άνης) ³ δωδεκ(ά)τ(ης) ἰ(ν)δ(ικτίονος) ἀριθ(μίου) νο(μίσματος) γ τρίτο(ν) Ϝ. ⁴ + Διόσκορος στοιχ(εῖ) . . . +.

1865. Inv. No. 1725 A. Acquired in 1906. Provenance unknown. $5\frac{7}{8}$ in. × $3\frac{1}{8}$ in. 6th cent. In a good-sized clear rounded cursive hand, across the fibres. Below the text a blank space of $2\frac{1}{2}$ in., exclusive of the first fold ($\frac{3}{8}$ in.), which has not been unfolded. Imperfect, having lost the right half. Folded from the bottom upwards. Receipt (in the form + ἡ δεδωκ/ κτλ.) for 3 (given by the endorsement) artabas of wheat μέτρο(ν) Ἀθην(αίων) for the [*embōla*] of the 1st indication, paid by the heirs of An—. Issued by a pagarch through Pcylius, a *τρακτευτής*. 6 lines.

1866. Inv. No. 1641 A. Acquired in 1906. Hermopolite nome. $2\frac{5}{8}$ in. × $7\frac{1}{2}$ in. 5th cent. In an upright tall cursive hand, on both sides of the papyrus, recto along, verso across, the fibres. Almost complete but with worm-holes. List (recto 2 lines separated by a blank space, verso 3 lines) of persons, for an uncertain purpose, signed (in 2 lines and in a small cursive hand) by Ἐρμογένους βοηθ(οῦ) Ὀρουωγχι[ο]ν The persons are:—Θεοδόσιος Σόϊτος μητρὸς . . . ἀπὸ κόμης Σεσε[μ]βύθεως (dotted letters very doubtful); Σαβίνου [Ὀ]ρου ἀπὸ κόμης Φηῦ; Πασῆρις Ἀλητος μητρὸς Θαησίας ἀπὸ κόμης Ἄρεως; Ἡράκλειος Πιτύρωνος μη[τρ]ὸς Μαρίας ἀπὸ κόμης Ἄρεως; Φοιβάμμων Σερήνου μη[τρ]ὸς Θαησίας ἀπὸ κόμης Ἄρεως. Σεσεμβύθις (or Ἰβίων Σεσεμβύθεως) and Ἄρεως are known in the Hermopolite nome (Ἄρεως also in the Arsinoite); Φηῦ may be the Φαῦ of P. Giss. i. 56, 2, 10 (Hermopolite). Dr. H. Hepding and Prof. Kalbfleisch, who have kindly looked at the Giessen papyrus, write that though Φηῦ is not impossible there Φαῦ is more probable; but both spellings may represent the same word.

1867. Inv. No. 1653 A verso (?). Verso (?) of 1747, *q. v.* 6th–7th cent. In a neat regular upright cursive hand of Greek minuscule type but using the Coptic letters, across the fibres. Not quite perfect on the right and perhaps wanting the lower part. List of names, for an unspecified purpose. In spite of the Greek hand the document is probably to be regarded as Coptic rather than Greek. 12 lines.

1868. Inv. No. 1700. Acquired in 1906. Provenance unknown. $11\frac{1}{2}$ in. × $6\frac{1}{8}$ in. 6th cent. In a rounded, slightly sloping cursive hand, along the fibres, in rather faded ink. Complete. Probably folded from right to left. List of persons, including several clergy, for an unspecified purpose. There are several deletions. 25 lines.

1869. Inv. No. 1701. Acquired in 1906. Provenance unknown. 1 ft. $1\frac{5}{8}$ in. × $7\frac{7}{8}$ in. 6th cent. In an upright rather cramped cursive hand, along the fibres. Imperfect on the right and much damaged. Account, of which three columns, the last imperfect, remain, headed + σὺν Θε(εῶ) εἰσπραξίς Παχών, and consisting of a list of persons, with payments in carats. The names are mostly of a well-known type, but Ἑλληνη and Χώωρ may be noted. A τόπος Ἀββᾶ Μακα(ρίου) occurs. On the verso, which is mostly blank, is one entry, perhaps in the same hand as the recto, across the fibres but the reverse way up to the recto, headed + λό(γος) μισθ(οῦ) βοηθ(οῦ) (ὑπὲρ) μελλιτ^{ου}ς = μελιττουργῶν (?); and the ends of a lost column, the reverse way up, are also visible at the side.

1870. Inv. No. 1706. Acquired in 1906. Provenance unknown. $4\frac{5}{8}$ in. \times $6\frac{1}{2}$ in. Arab period. In a small neat minuscule hand, on both sides of the papyrus, and probably therefore a leaf of a codex; red ink. Papyrus of light colour. Fragment of a taxing-list. Little besides figures remains, but the headings of several successive columns are preserved, and read:—recto:— ι κ/βο^λ (10th καταβολή?); πάκτ(ου) ἴ (interest on the 10th καταβολή?); πλε(ίους) (surplus); τι(μῆς) ἐμβολ(ῆς) (*adaeratio* for the *embola*?); ξέ(νων?) οὐσιῶ(ν); προδο^χ (προδοχῆς?) θ' (perhaps a reference to payments previously received for the 9th καταβολή); verso:—καλ⁻ (hardly καλαφάται?); καλ⁻ μ⁻; λείψ(ανα); κατ(αβ)λ(ηθέντα?); λ(οι)π(ά); ξέ(νων?) οὐσιῶ(ν). 14 lines.

1871. Inv. No. 1672. Acquired in 1906. Provenance unknown. $3\frac{3}{8}$ in. \times $5\frac{1}{2}$ in. 6th cent. In a small clear cursive hand, along the fibres. Probably folded from right to left. Small fragment, imperfect at the top, bottom, and left side, of a sale. No names or details are preserved, but the name of the thing sold was apparently neuter (l. 4] καὶ τοῦτο νέμεσθαι καὶ ἐκμισθοῦν καὶ καρποῦσθαι; cf. however l. 6, τῆς βεβαιώσεως ταύτης τῆς; perhaps therefore τοῦτο refers to a μέρος, but probably ταύτης τῆς was followed by πράσεως or ὁμολογίας), and mention is made of τῆς αὐτῆς τιμῆς τῶν κερατίων τριῶν. A fine is to be paid in case of any breach of the agreement by the vendor (ll. 8 and 9, ἄκυρος ἔστω καὶ προσαποτίσομεν, and ἐπιτίμι[ο]ν λόγῳ ὡς ἴδιον χρέος καὶ τῆν), but the amount is lost. 9 lines, and small traces of a 10th. On the verso are the beginnings of the four last lines of a Coptic document, written across the fibres.

1872. Inv. No. 1689. Acquired in 1906. Hermopolite nome. $5\frac{5}{8}$ in. \times 7 in. 4 Nov., A. D. 548. In a small very neat and regular cursive hand, not the same as that of **1766**, though the document has the same grammatical peculiarities; writing along the fibres. Papyrus much darkened in the lower part. Folded at right angles to the fibres. Imperfect, having lost the latter half. Acknowledgement of a lease of house-property, the lessee apparently taking over some fittings which are valued (l. 12 f.); the rent seems to be payable in kind. The text, which was not sufficiently deciphered at the time the texts were being arranged to be included among them, reads:—¹ χμγ. ² ✠ Μετὰ τὴν ὑπατείαν Φλαυίου Βασιλείου τοῦ ἐνδοξοτάτου ³ ἔτους ἐβδό[μ]η, Ἀθῦρ η, δωδεκάτης ἰνδικτίονος). ⁴ Αὐρηλίω Γεωργίω υἱῷ Σιλβανοῦ ἀπὸ τῆς ⁵ Ἐρμουπολιτῶν παρὰ) Αὐρηλίου Πκύλις Κοπρεούτος ⁶ μητρὸς Ἄννας ἀπὸ κάμης Ναγώγεως τοῦ Ἐρμου¹πολίτου νομοῦ. Ὁμολογῶ [ἐ]κουσίως καὶ αὐθαιρέτως ⁸ μεμισθῶσθαι παρὰ σοῦ ἐφ' [δ]ν ἐὰν βουλευθῆς χρόνον ⁹ λογιζόμε[ον] ἀπὸ τῆς σήμε[ρον] καὶ προγεγραμμένης ¹⁰ [ἡ]μέρας ἧτις ἐστὶν Ἀθῦρ ὀγδ[ό]ης τῆς παρουσίας δωδεκάτης ¹¹ ἰνδικτίονος) καὶ αὐτῆς τὰς ὑπαρχ[ο]ύσας σοι οἰκίδια (l. οἰκίδια) μεγάλα ¹² ἐν (or ἐν?) σὺν τῶ [. . .]λικά . . . ε ἀθανάτου (?—if correct, probably used in the same sense as in P. Strassb. 30, 6, 19; etc.) ἀξίων τιμῆς ¹³ χρυσ(οῦ) κ[ε]ρ[α]τία) δεκάπ[εν]τε εὔσ[τα]θμα, ἐνοικίου δὲ τοῦ ¹⁴ [μεταξὺ ἀλλήλων συμπεφω]νημένης καὶ συναρεσά[σης] ¹⁵ [about 17 letters κατ' ἐν]μαυτὸν τυροῦς ¹⁶ [about 22 letters]πατη μεγάλα τυρ[. . .] (τυρὰ? cf. **1770**, 19; **1771**, 9) ¹⁷ [about 22 letters] . αὔτε (?) γί(νεται) ἐνοικ(ίου) τυρο[ύ]ς For the lessor see **1766**.

1873. Inv. No. 1674. Acquired in 1906. Hermopolite nome. $5\frac{1}{4}$ in. \times $4\frac{1}{4}$ in. [I]5th year after the consulship of [Basilius, 4th or 5th] indiction [= A. D. 556]. In a fair-sized regular sloping cursive hand, along the fibres. Probably folded from right to left. Fragment from the right top corner of an acknowledgement, addressed to a person described as θαυμασιωτάτω, of Hermopolis, by a γεωργός from a village whose name is lost, of a lease of land for 2 years. The tenant is to have the right to sow what crops he chooses, and the rent, which is apparently payable whether

the inundation reaches the land or not, is 19 carats (φόρου τῆς αὐτῆς | [γῆς ἐν τῷ συμβρόχῳ καὶ ἀ]βρόχῳ [cf. 1771, 6, note] χρυσοῦ κεράτια δεκαεννέα). 11 lines, and slight traces of a 12th.

1874. Inv. No. 1724. Acquired in 1906. Hermopolis. 6 in. × 5 $\frac{3}{4}$ in. 3rd Mesore, 3rd year of Fl. [Phocas or Heraclius, 9th or 2nd] indiction [= 27 July, A. D. 605 or 613]. In a much sloping cursive hand, along the fibres; papyrus dark. Folded from right to left. Fragment from the right top corner of an acknowledgement of a lease of a house at Hermopolis for 10 years (ἐφ' ὃν ἐὰν διακα]τέχω, ἤτο[ι] ἐπὶ δεκαετῇ, χρόνον; cf. 1877). The opening formula reads [+ ἐν ὀνόματι τῆς ἀγίας καὶ ζ]ωποιοῦ Τριάδος πατρὸς καὶ υἱοῦ | [καὶ ἀγίου πνεύματος, βασιλεία]ς τοῦ θειοτάτου ἡμῶν δεσπότη Φλ(αίου) | [N. τοῦ αἰωνίου Αὐγούστου Αὐτοκράτορος ἔτους τρίτου Μεσορῆ τρίτῃ | [ἰνδικ(τίονος) x ἐν Ἐρμου]πόλει τῆς Θηβαΐδος +. Lines 12-14 read:—. . . ἀπὸ θ]εμελίων μέχρι τῶν ὑπερώων | . . .] καὶ καθι(σ?)τηρίῳ καὶ ἀριστητηρ(ίῳ) | . . .] καὶ καταγαίῳ καὶ καμηλῶνι. 15 lines.

1875. Inv. No. 1714 B. Acquired in 1906. Hermopolis. 3 $\frac{1}{4}$ in. × 4 $\frac{3}{8}$ in. Dated in the reign of Heraclius and the 4th indiction [= A. D. 615-616 or, less likely, 630-631]. In a clear upright widely spaced cursive hand, along the fibres. Small fragment from the beginning of a document addressed to —ulius son of Christodorus, of Hermopolis, from a person (whose mother was Aphthonia) resident there but not a native of the city, acknowledging a lease for 1 year. All further details are lost. The opening formula reads:—[+ ἐν ὀνόματι τῆς ἀγί]ας καὶ ζωποιοῦ Τριάδος πατρὸς [καὶ υἱοῦ καὶ ἀγίου πνεύματος, βασιλείας] | [τοῦ θειοτάτου? ἡμῶν] δεσπότη Φλαίου Ἡρακλείου [τοῦ αἰωνίου Αὐγούστου Αὐτοκράτορος ἔτους] | [x, . . . τ]ετάρτη, τετάρτης ἰνδ(ικτίονος) ἐν Ἐρμουπόλει τῆς Θηβαΐδος +]. 7 lines, and very small traces of an 8th.

1876. Inv. No. 1626 B. Acquired in 1906. Provenance unknown. 4 $\frac{1}{2}$ in. × 3 $\frac{1}{8}$ in. 5th (?) cent. In an upright cursive hand, along the fibres. Probably folded from right to left. Fragment from the left side of a document of uncertain character, but probably a lease. One party was Φλ(αίος) Ἀπι], apparently a court official (l. 2, παλατίνου, perhaps but not necessarily miswritten for παλατίου); and γεουχοῦντι ἐν[ταῦθα in l. 2 recalls the Fl. Apion documents from Oxyrhynchus; but the hand suggests an earlier date than theirs, and in them ἐνταῦθα is preceded by καί. Boundaries are specified. The name Ἄπα Νακίου occurs in the endorsement. 10 lines, small traces of an 11th, and endorsement, along the fibres.

1877. Inv. No. 1717 B. Acquired in 1906. Hermopolis. 3 $\frac{3}{8}$ in. × 6 $\frac{3}{8}$ in. 6th cent. In a straggling cursive hand, along the fibres. Folded from right to left. Imperfect, having lost the beginning and the latter half. Acknowledgement of a lease. Lines 2-10 read:—² Ὁμολογοῦμεν ἐκουσίως καὶ ἀθαιρέτως μεμισθῶ(σ)θαι ³ παρὰ σοῦ ἐφ' ὃ(ν) ἐὰν διακατέχομεν χρόνον (cf. 1874) λογιζόμε(νον) ⁴ ἀπὸ τῆς σήμερον ἡμέρας ἣτις ἐστὶν Μεσορῆ ⁵ τεσσαρασκαυδεκάτη (sic) τῆς παρούσης τρίτης ἰνδ(ικτίονος) ⁶ [τὸ] ὑπάρχον σοι δίμοιρον μέρος (sic?) ἀπὸ ὀλοκλήρου ⁷ μα[υ]λι[σ]τ[η]ρίου (?—in the sense of πορνοβοσκείον? The reading is not certain but is strongly suggested by the traces) οἷας ἐστὶν διαθέσεως μετὰ παντὸς ⁸ αὐτοῦ τοῦ δικαίου καὶ τοῦ φρέατος καὶ πάσης ⁹ [τ]ῆς αὐτοῦ περι[ι]βολῆς τε καὶ περιοχῆς ¹⁰ [διακειμένου ἐν ταύτῃ τῇ] Ἐρμουπολιτῶν. Judging from the endorsement, one of the parties seems to have been called Αὐ]ρηλίου Ψακᾶ Κολλούθου]. 10 lines, small traces of an 11th, and endorsement, along the fibres.

1878. Inv. No. 1722 B. Acquired in 1906. Provenance unknown. 2 $\frac{1}{8}$ in. × 4 $\frac{3}{4}$ in. 6th

cent. In a sloping cursive hand, along the fibres. Folded from right to left. Fragment of an acknowledgement of a lease for 5 years, from the crops of the coming 8th indiction, of 1 aroura of arable land, ἀπὸ ἀρουρῶν δύο κατὰ κοινωνίαν ἐμοῦ καὶ τῶν ἐμῶν ἀδελφῶν. The endorsement mentions Ἀνο[υ]φίου (?) Ἑλλῶτο[ς]. 6 lines, small traces of a 7th, and endorsement, along the fibres.

1879. Inv. No. 1737 B. Acquired in 1906. Provenance unknown; possibly Kôm Ishgau. $4\frac{1}{2}$ in. \times $3\frac{7}{8}$ in. 6th cent. In a small compressed cursive hand with many uncial forms, along the fibres; papyrus stained a dark brown. Probably folded at right angles to the fibres, but it is uncertain in which direction. Fragment from the right side of a document of somewhat uncertain character, but probably a lease of land. In the earlier part the landlord's title to the land seems to be given (l. 7, κατὰ δύναμιν τῆς διαθήκης). After this the boundaries are specified; among them occur] τήδια (not γήδια) τοῦ ἀγίου εὐκτηρίου; βορρᾶ ἀμάρας τῆς δεξαμένης; and . . . τήδια τῆς ἐμῆς γυναικ(ός). From the last three lines it seems likely that the lease was on the *metayer* system:—¹⁴. . .] διδομένης ἐξ ἴσου; ¹⁵. . . (?) μεριζο[μ]ένου τοῦ περιγυνομένου; ¹⁶. . . (?) ἡμῶν μ[ε]ν ὑπ[ε]ρ κατασπ[ο]ρά[ς] (?). The name Βησνατητ (cf. 1419, 705, 746; 1420, 34) is to be noted. The land is probably held in common with Σαβεῦ καὶ Μαρίας καὶ Εὐδοξίας. 16 lines.

1880. Inv. No. 1629 B. Acquired in 1906. Hermopolite nome. $3\frac{1}{8}$ in. \times $3\frac{7}{8}$ in. After A. D. 593 (the document begins with the Trinitarian formula). In a compressed sloping cursive hand, along the fibres. Folded from right to left. Fragment from the right top corner of an acknowledgement of a lease of land, beginning ἀπὸ καρπῶν. All the details of the lease are lost, but it was for more than one year and there was apparently more than one aroura. The lessee is probably Αὐρηλίου Πισραήλ υἱοῦ Παύλου, apparently from κόμης Ἰβίου Πετεῶφθι (see Lond. iii. 1171, 59, p. 179) τοῦ Ἑρμ(ου)πολίτου). 9 lines.

1881. Inv. No. 1638 A. Acquired in 1906. Provenance unknown. $3\frac{5}{8}$ in. \times $7\frac{3}{8}$ in. 6th cent. In a small irregular sloping cursive hand, along the fibres. Papyrus probably folded from right to left. Imperfect at top, bottom, and left side. Document of uncertain character, but apparently either one of the same class as 1774 or an ordinary sale in advance. The details, owing partly to difficulties of decipherment and partly to the erratic orthography and syntax, are mostly obscure, but the goods to be delivered are apparently, in part at least, wine, payable at the vintage in Mesore (ll. 1–2, καὶ ταῦτα ἐτοίμως ἔχω παρασχεῖν σοι | ². . . καιρῶ τρύγης τῷ Μεσορῇ μηνεὶ τρίτης ἰνδικτίωνος); and probably the goodness of the wine is guaranteed till Mecheir (l. 4;]ς ἀναδεχόμενος]ς) ἕως Μεχειρ μηνεὶ τῆς αὐτῆς ἰνδικτίωνος ἀνπερθέτως). In case of failure to supply the goods 2 solidi are perhaps to be paid, but the context is obscure (ll. 4–6, εἰ δὲ | ⁵. . . ? παρασχεῖν σοι τῶν αὐτῶν ἑκατὸν οἴνου ἐπὶ τῷ μοι (sic) παρασχεῖν σοι | ⁶. . . νομισμάτια δύο πάραυτα ἐμοὶ ὡς ἐγκαλῶντι (sic) ἐτοίμως ἔχω). Line 3,] . . . ἐτοίμως [ἐ]χω ἀποδοῦ (? ?—sc. ἀποδοῦναι) σοι τῶν αὐτῶν οἴνου σὺν κολοκύνθου, is to be noted. In l. 7 the words προτολημα (meaning ?) ἐν καὶ σταφυλα (l. σταφυλαί ?) are noteworthy. 8 lines, and small traces of a 9th.

1882. Inv. No. 1695 B. Acquired in 1906. Provenance unknown. $3\frac{3}{4}$ in. \times 6 in. 6th cent. In an easy flowing cursive hand, across the fibres. Probably folded from the bottom upwards. Fragment from the right side of an acknowledgement by Damianus, πραγματευτής, of a loan of 30 [solidi]. The phrase κατὰ τὴν πραγματευτικὴν | . . . is to be noted. 5 lines, and small traces of 2 more.

1883. Inv. No. 1618. Acquired in 1906. Provenance unknown. $2\frac{3}{4}$ in. \times $11\frac{1}{8}$ in. 6th cent. In a fairly large rough cursive hand, across the fibres. Probably folded at right angles to the fibres. Complete but much rubbed. Receipt, in very illiterate Greek, probably issued by the Flavii Paeonius and Marinus, for two payments, which seem of $45\frac{1}{2}$ and $65\frac{1}{2}$ artabas [of corn] respectively, though the sum is apparently given as $\frac{\rho}{\sigma}$ ρι ς' (= $110\frac{1}{2}$ art.); the total of corn is preceded by $\bar{\alpha} * \bar{\iota}\beta$ (12 talents or myriads of silver?—* should = *δηνάρια*, but a sum of only 12 denarii at this period is not credible). 5 lines.

1884. Inv. No. 1630 B. Acquired in 1906. Provenance unknown. $2\frac{3}{4}$ in. \times $2\frac{3}{4}$ in. 7th cent. In an uneven minuscule hand, across the fibres. Folded from bottom to top. Imperfect on the left side. Receipt for 9 carats, rent of land for the present 15th indiction, issued to Pebes son of George; the landlord's name is lost. 5 lines.

1885. Inv. No. 1723. Acquired in 1906. Provenance unknown. $6\frac{3}{8}$ in. \times $6\frac{3}{8}$ in. 5th–6th cent. In a large clear cursive hand, across the fibres. Folded from bottom to top. Imperfect, having lost the left half. Private letter; the subject is doubtful, but the words *περὶ δὲ ἀργύρου ἢ πλουμᾶ[ρ(σεως?)]* occur. The recipient is referred to as *τῆς ὑμῶν εὐγενείας*, and the name *Ἐλπίδιος* (*διὰ Ἐλπίδιου*) occurs. Mention is made of *τοὺς ἀγίους* (probably *εὐχ[ομαι] τοὺς ἀγίους καὶ ὑμᾶς*). Addressed on the verso, along the fibres, + *ἐπίδ(ος) τῇ τὰ πάντα εὐγενεστᾶτ(η)* [. 6 lines, and address.

1886. Inv. No. 1628. Acquired in 1906. Provenance unknown. $4\frac{1}{2}$ in. \times $7\frac{1}{2}$ in. 6th cent. In a medium-sized cursive hand, along the fibres. Probably folded from right to left. Imperfect at top and bottom and (probably) on both sides, and much damaged. Letter or report, apparently on the transport and sale of corn. The most noteworthy phrases are *ἐκάστης ἀρτάβης μυριάδας τεσσαεράκοντα; πέπρακεν δὲ ἑπτακαιδεκάτου [; ὑ]πὲρ λόγου ναύλου ἐκάστης ἀρτάβης μυριάδας δώδεκα*. 12 lines.

1887. Inv. No. 1679 A. Acquired in 1906. Provenance unknown; perhaps Hermopolis. $2\frac{5}{8}$ in. \times $11\frac{3}{4}$ in. 6th cent. In a small upright cursive hand, across the fibres. Folded from the bottom upwards and then probably once from right to left. Private letter to *τῷ δεσπότη μου καὶ θεοσεβέστατῳ Ἄπα Ἐρμόδωρῳ πρεσβ(υτέρῳ)*, from his 'son' Aphous (*πρὸς τὸν ἐσὸν τοῦλος καὶ υἱὸς* (MS. *υἱος*) *Ἀφούς*, apparently for *παρὰ τοῦ σοῦ δούλου κτλ.*), asking him to send *τρῖς ἀρτάβης (sic) κριθῶν εἰς τὴν σπερμολίαν*. The name *Ἐρμόδωρος* rather suggests Hermopolis as the provenance. On the verso, almost obliterated address, of which only *τῷ δεσπότη μου* is now legible, along the fibres. 4 long lines, besides the heading *χμγ//* and the valedictory formula, which reads, in 4 short lines, *ἐρ[ρῶ]σ[θαί σε] | εἰ[χ]ομαι | πολλοῖς | χρόνοις*.

1888. Inv. No. 1748 D. Acquired in 1906. Provenance unknown. $3\frac{1}{4}$ in. \times $3\frac{3}{4}$ in. 6th cent. In a rough clumsy cursive hand, across the fibres; coarse papyrus. Imperfect, having lost the right half. Letter on private affairs. No consecutive sense can be recovered. 7 lines.

1889. Inv. No. 1758. Acquired in 1907. Provenance unknown. $6\frac{1}{2}$ in. \times $4\frac{3}{4}$ in. 6th cent. In an upright regular rather square cursive hand, on both sides of the papyrus, recto across, verso along the fibres; the writing on the verso is the opposite way up to that on the recto. Folded from the bottom upwards. Imperfect on both sides and at top and bottom. Apparently a letter, partly on private affairs but largely on military topics, in illiterate Greek. The following

passages are the most noteworthy:—Recto, ll. 6–7, ⁶ . . .] . . . *τίρονες ἐν Ἀλεξανδρίᾳ, ἐλπίζομεν* (*sc. ἐλπίζομεν*; *cf.* **1786**, 17, note) . . . ⁷ . . .] *ρόγευομένου*. *Ἐλπίδο εἰς τῶν ἁγίων (?) Γεοῦ*[. . .; ll. 12–15, ¹² . . . ? *β]ίοτον ἐκάστη ἀγραρία, λέγο δὴ μία ἐλ[πίς . . . ?* ¹³ . . . ? *ἀκολο]υθήσιν δὲ τὰ σίγνα, μῖνε ἐν Ἀλεξ[ανδρεία ?* . . . ¹⁴ . . . ? *Πατ]ρόκλου τοῦ ρογάτορος ὅτι μ[. . . ¹⁵ . . . ? ὀλ]οκόττινα, κα[ὶ] γῦν ἐὰν οἶδεν μ . . . [. . . ; verso, ll. 3–7, ³ . . .] *ονο κάπιτα* (*sc. ὄνω(ν) κάπιτα ?*) *ἡμῶν, λέγο δὴ ἀπὸ δ[η]μ[ο]σίων . . . ?* ⁴ . . . *τῶ]ν κερκητόρων (circulatorum) τῶν πρότων ἕως τῶν [. . . / περκ . [. . . ⁵ . . .] αὔσιος εἰς λόγον ἀναλόματος πολλ[. . . ⁶ . . .] κύραν καὶ Ἀρκαδίαν καὶ οὐραγῖαν [. . . ⁷ . . .] νῦν καὶ τώτε διὰ αὐτῆς καὶ Θεωδότη[s (*sc. Θεοδότης*) . . .* In l. 10 of the verso the writer speaks of *τὴν μητέρα μου Ἀγάθ[ην]*. 27 lines.*

1890. Inv. No. 1721. Acquired in 1906. Provenance unknown. 5 in. × 4³/₄ in. 7th cent. In a flowing, sloping cursive hand, across the fibres. Folded from the bottom upwards. Very imperfect, the beginning and left side being lost. Letter on private affairs. Little light is thrown on the subject by what remains. The following passages may be noted:—*ἦσεν εἰ[s] τὸ ἀ[α]τολικόν ; ἐπὶ τὸν δεσπότην μου γεγράφη κα'*; *εἰς πόδας τοῦ δεσπότη(ν) | [μου]*. 11 lines, and slight traces of a 12th.

1891. Inv. No. 1777. Acquired in 1907. Provenance unknown. 7 in. × 3⁷/₈ in. 7th–8th cent. In a flowing, sloping cursive hand very similar to that of the Aphrodito letters in vol. iv, across the fibres. Folded from the bottom upwards. Imperfect, only the left side being preserved. Letter, apparently to more than one person. *Μηνῶς καὶ Ασμο[* are mentioned. No consecutive sense can be recovered. There is an allusion to *τῶν μικρῶν δοκαρίων*. 9 lines.

1892. Inv. No. 1678 A. Acquired in 1906. Provenance unknown. 3 in. × 9¹/₂ in. 7th–8th cent. In a flowing, sloping cursive hand of the same type as in **1891**, across the fibres. Folded from the bottom upwards. Conclusion of a letter. The text reads:—¹ *ἀλλὰ παρακαλῶν καὶ ὑπομνησκων , τοὺς πόδας τοῦ δεσπότη μου περ[ὶ . . . |* ² *Κοσμά τῷ μεγαλοπρεπεστάτῳ χαρτουλ' αρίφ καὶ εἰρήνη ὑμῖν' ἀπὸ τοῦ Θεοῦ +*. The comma in the space in l. 1 and the high point after *ὑμῖν* are in the MS.

1893. Inv. No. 1671. Acquired in 1906. Provenance unknown. Two fragments, in very similar, perhaps identical, hands, but apparently from different documents, as frag. A, which comes from near the left side, whereas frag. B contains the ends of lines, does not suit the readings required by B.

A. 5¹/₈ in. × 1¹/₂ in. 5th cent.; dated in the consulship of two Flavii and in a 4th indiction. In a very much flourished cursive hand, along the fibres. Small scrap of a document of uncertain character, from a city (*[π]όλεως*, l. 4), and apparently containing an oath (l. 6, *[τὸ]ν παντοκ[ράτορα Θεόν]*); perhaps therefore a sale or a contract of surety. 11 lines.

B. 1 ft. × 4⁵/₈ in. 5th cent. The hand is even more flourished than in A. Folded from right to left. Fragment from the right side of a contract of surety, addressed by *λ[ι]ς* (*Ἰούλι(ο)ς ?*) *Νεμεσίου* to a person described as *περιβλέπτῳ*. The document begins with an oath, and the warranty is for two *πρωτοκωμήται*. The text of the body of the document is:—⁴ . . .] *Ὁμολογῶ* (a large initial *ο*) *διὰ* ⁵ . . . *τῆ]ν εὐσέβιαν τῆς καλλινίκου* ⁶ . . .] *Ἰούλιον Ἀντωνίου* ⁷ . . .] *ἀμφοτέρους πρωτοκωμήτας* ⁸ . . .] *πρωτοκωμήτου φροντίδα* ⁹ . . . ? *ἐπιζητού]μενα* (*cf.* l. 16) *πρὸς αὐτοὺς καὶ* ¹⁰ . . .] *ε . σ συγχαροῦντας* ¹¹ . . .] *ἐφ' ὃν βούλεται σου* ¹² . . .] *εἰ]κὰς ἀρχῆ τῆς εὐτυχούς* ¹³ . . .] *ν ἢ μὴ δεόντως* ¹⁴ . . .] . . .

ποιήσονται ἀμέμπτως¹⁵ . . . ἐν δημοσίῳ τόπῳ ἐκτὸς ἀγίων περιβόλων (cf. P. Strassb. i. 46 ff.)¹⁶ . . .] . . . πᾶσι τοῖς πρὸς αὐτοὺς ἐπιζήτου¹⁷ μένοις . . . ἐνεχῆρου λόγῳ καὶ δικαίῳ ὑποθήκης. After this, in blacker ink than the body of the document, is the subscription, and then, after a space, the notary's signature; but the first line of the subscription is in ink of a similar colour (though not perhaps the same ink) to that used in the body of the document. The subscription shows that the other *πρωτοκομήτης* was *Ἀὐρήλιον Περγάμιον Ἄπα Ὁρου*. 22 lines.

1894. Inv. No. 1641 B. Acquired in 1906. Provenance unknown; perhaps, from the colour of the papyrus, from Kôm Ishgau, in which case it is probably from Antinoopolis, but the hand looks earlier than the other Antinoopolite documents from Kôm Ishgau. $3\frac{1}{8}$ in. × 6 in. Early 6th cent. In a large, slightly sloping, rounded cursive hand, across the fibres; papyrus dark brown in colour. Small fragment from the left side of a will. It contains only subscriptions; as these are all in a single hand, the document was a copy. A priest and a deacon of the *καθολικῆς ἐκκλησίας* occur. 6 lines.

1895. Inv. No. 1748 C. Acquired in 1906. Oxyrhynchus. 3 in. × $2\frac{1}{2}$ in. Dated after the consulship of [Theodosius] for the 14th time and Fl. Max[imus (= A. D. 434)]. In an upright rather large cursive hand, along the fibres. Scrap from the left top corner of a document of uncertain character. Besides the date and [Ὁ]ξυρρυγγι[τῶν] nothing of interest remains except the word [ἐ]κκλησίας. 5 lines. [This is part of 1777; see Addenda.]

1896. Inv. No. 1726 C. Acquired in 1906. Hermopolis. $7\frac{1}{8}$ in. × 1 ft. 4 in. 25 June–24 July, A. D. 483. In an upright rather artificial cursive hand, along the fibres. Folded from right to left. Beginning, much damaged, of what was probably a long and elaborate document. Too little remains to show its character. The first three lines read:—¹ + μετὰ τὴν ὑπατείαν Φλ(αυίου) Τρ[ο]κουνδ[ί]ου (sic) τοῦ λαμπροτάτου καὶ τοῦ δηλωθησομένου, Ἐπε[λ]φ . ζ ἰνδικ(τίονος).
² Ἀὐρηλίῳ Σαραπίωνι Ἰσαρίῳ[νο]ς (?) πωμαρίτη τοῦ πωμαρίου τοῦ λαμπροτάτου Δημεῖα υἱῶ τοῦ τῆς περιβλέπτου μνήμης Βασιλείου
³ [περὶ τὴν πόλειν πρὸς λίβα κ[αὶ ?] ἄνω τῆς διώρυγος Ἐνεῖα κ[αὶ ?] ἄλλου τόπου τοῦ ἀκατίου ἀπὸ τῆς Ἐρμουπολιτῶν. πωμαρίου perhaps recurs in l. 8, but the traces might also be read as *αγαρίου*. Remains of 10 lines.

1897. Inv. No. 1704. Acquired in 1906. Provenance uncertain; possibly Antinoopolis (l. 7, ἀπὸ τῆς Ἀγτι . . ., but the reading is not certain, and one party may have been from Antinoopolis and the other from some other place). $4\frac{3}{8}$ in. × $5\frac{5}{8}$ in. Dated in Hathyr of the 7th year, the 6th year after the consulship, of [Fl.] Mauricius Tiberius [= 28 Oct.–26 Nov., A. D. 588]. In a small sloping cursive hand, along the fibres. Folded from right to left. Fragment from the left top corner of a document addressed to Φλαυίῳ Μαγίστερι τῷ εὐδοκιμ[ωτάτῳ υἱῶ τοῦ τῆς περιβλέπτου] | μ[ν]ήμης Ἐρμίου ἀπὸ τῆς Ἀγτι . . . [(see above). Too little remains to show its character; endorsed, along the fibres, + γρ(αμματεῖον) γενόμενον] [. There is possibly a question of land (a κλήρος?) κ[α]λουμένου Ὁφελίου πεδιάδος. 10 lines, and endorsement.

1898. Inv. No. 1669. Acquired in 1906. Hermopolis. $6\frac{7}{8}$ in. × 10 in. (in the lower part the breadth is only $4\frac{7}{8}$ in.). Dated in the [reign and consulship] of the Emperor Fl. Mauricius Novus Tiberius, in the 13th indiction (τρ[ι]σκαίδεκάτης; τρ[ι]σ would not be legible without external evidence, but as there is no religious invocation at the beginning the date cannot be later than A. D. 594). In a sloping flowing cursive hand, along the fibres. Folded apparently from

right to left. Imperfect on the left and at the foot. Agreement between Andronicus, *διάκονος καὶ ἰατρός*, of Hermopolis, and Aur. George, relating to land, apparently conveyed to Andronicus by George and the former's sister Thaumasia (l. 5, *ἐπεὶ ἐξεχώρησέν μοι ἡ σὴ ἀδελφότης μετὰ τῆς ἐμῆς ἀδελφῆς Θαυμασίης*); it seems to have been acquired by them from Cyriacus son of Apollon, and there is a question of a *παλαιῶν λάκκου*, apparently held in shares (l. 7, *τοῦ λοιποῦ μέρους τοῦ αὐτοῦ παλαιῶν λάκκου*). The document is very likely a reconveyance or surrender of the land by Andronicus. 14 lines.

1899. Inv. No. 1652. Acquired in 1906. Hermopolite nome. $3\frac{3}{8}$ in. \times $4\frac{3}{8}$ in. 18 July, A. D. 600. In a small sloping laterally compressed cursive hand, along the fibres. Folded at right angles to the fibres. Beginning of a document of uncertain character. The text reads:—¹+²[+ ἐν ὀνόματι] τοῦ κυρίου καὶ δεσπότη τοῦ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ³[καὶ σωτήρο]ς ἡμῶν, βασιλείας τοῦ θεοτάτου καὶ εὐσεβεσπ(άτου)⁴[ἡμῶν δεσπότη]ν Φλ(αίου) Μαυρικίου Τιβερίου τοῦ αἰωνίου⁵[Αὐγούστου Αὐτοκράτορος ἔτους ὀκτοκαίδεκάτω (sic), Ἐπεὶ κδ, δ ἰνδ(ικτίονος).⁶[+ Αὐρήλιος] Κυριακὸς υἱὸς Κολλούθου ἐκ μητρὸς⁷[. ἀπὸ] κώμης Ταγεμώως (cf. UKF. 989; 1049; 1050; Lips. i. 99, ii. 15, where Ταγεμώως is presumably another form of the name) τοῦ Ἐρμουπολίτου⁸[νομοῦ + τῶ] εἰσεβεσπ(άτω) ἀββῶ Ἰσακίω πρ^τ(προεστῶτι?)⁹[about 19 letters]ου τοῦ ἁγίου μοναστηρίου¹⁰[about 16 letters ἀπὸ κώ]μης Τιτκώως τοῦ¹¹[αὐτοῦ νομοῦ

1900. Inv. No. 1748 B. Acquired in 1906. Provenance unknown; possibly Hermopolis. $2\frac{5}{8}$ in. \times $3\frac{1}{8}$ in. Second half of the 6th cent. In a compressed, sloping cursive hand, along the fibres. Folded at right angles to the fibres. Fragment from the top left corner of a document of uncertain character. The text reads:—¹+ Βασιλείας καὶ ὑπατείας κτλ.² τοῦ αἰωνίου Αὐγούστου Αὐτοκράτορος κτλ.³+ Τῶ δικαίῳ τοῦ εὐαγ(οῦ)ς μοναστηρίου κτλ.⁴ διακειμένου κατὰ κτλ.⁵ Λιβὸς ἐν ῥύμη λεγομένη κτλ.

1901. Inv. No. 1696 B. Acquired in 1906. Provenance unknown. $2\frac{3}{4}$ in. \times $6\frac{1}{8}$ in. 6th cent. In a small clear slightly sloping cursive hand, across the fibres. Folded at right angles to the fibres. Small fragment of a document of uncertain character. Lines 2 and 3 read *πανταχοῦ προφερομένην ἐπὶ πάσης ἀρχ(ῆς) κτλ.*, and] καὶ φρικωδέστατον ὄρκον φυλάξαι τὴν παροῦσαν κτλ. 4 lines, and small traces of a 5th.

1902. Inv. No. 1657. Acquired in 1906. Antinoopolis; from Kôm Ishgau. $6\frac{3}{8}$ in. \times $11\frac{7}{8}$ in.

Recto. 6th cent. In a large flowing upright cursive hand, across the fibres. Conclusion, having lost the end, of an agreement. The text is:—¹ὁμολογίαν διὰ παντὸς, ἥπερ ἡμῖν ἐθέμεθα² πρὸς ἀσφάλειαν, κυρίαν οὔσαν καὶ βεβαίαν³ πανταχοῦ προφερομένην, ὑποθέμενοι⁴ ἀλλήλο[ι]ς εἰς [ἀπ]αντα τὰ προγεγραμμένα⁵ καὶ εἰς τὴν ἀπαίτησιν τοῦ προστίμο[υ] εἰ οὕτω⁶ τύχοι πάντα τὰ ὑπάρχοντα ἡμῖν καὶ ὑπάρχοντα⁷ πράγματα κινήτα τε καὶ ἀκίνητα καὶ αὐτοκίνητα.

Verso. A. D. 566–573. In a hasty sloping cursive hand, along the fibres; additions, here marked by thicker type, in hand B of Dioscorus. Conclusion of an agreement of uncertain character. The last clause reads:—καὶ ἐνορκῶ πᾶσαν ἐξουσίαν καὶ κριτὴν καὶ δικαστὴν ἀμετ[α]θέτως ταύτας ἀεὶ παραφυλάξαι ἀρραγεῖς ἀπαραβάτους (corr. from -τως) καὶ ἀσαλεύτους ἐν παντὶ | χρόνῳ καιρῶ καθὰ προ . . . μόν + συγκεκριμένους βεβαίῳ παντὶ καὶ νομίμῳ τρόπῳ καὶ ἀποφατικῶ ὡς [ἐκ] | διαλαλίας ἀρχόντων μεγαλοπρε(πιστάτων) κᾶτα δὲ | συνίστανομένους (1st hand) ἐκ παντὸς τρόπου. For the formula cf. Cair. Masp. ii. 67151, 197 ff.; and see *Byz. Zeitschr.* xxii, p. 394²; but it should not there have been quoted as an example of an oath formula. $5\frac{1}{2}$ lines, and 3 additional lines.

1903. Inv. No. 1766. Acquired in 1907. Provenance unknown. $11\frac{3}{4}$ in. \times 6 in. 6th cent. In a small sloping cursive hand, along the fibres. Small portion of a lengthy document in two columns, only the ends and beginnings of lines being preserved. Too little remains to determine the character of the document. The space between the columns has been filled by a forger with fictitious writing, so as to produce the appearance of a continuous text. 51 (?) lines. On the verso, in a small cursive hand across the fibres, are scanty remains of an account.

1904. Inv. No. 1655. Acquired in 1906. Provenance unknown. $8\frac{1}{2}$ in. \times 5 in. 5th or early 6th cent. In a large upright cursive hand, along the fibres; on the verso (3 lines) also along the fibres; papyrus of coarse quality. Account; the lines on the verso, though apparently in the same hand, are probably unconnected with the entries on the recto, which are described as for the 11th indiction. The entries on the recto are:—¹ Λόγος Ἀρινᾶ (?) ἰνδικτίονος) ια, διὰ Δ[² ἔχισ ἀπὸ τοῦ βρεβίου ενω[(or ἐν φ[?), ³ ἔχισ ὑπὲρ ναύλον σακ/[⁴ [·]ιριδινα [·⁵ μακαρικά σαλκα (obscure; the reading seems certain; probably μακαρικά = Μεγαρικά; see Pape, *Wörterb. d. gr. Eigenn.* s. v. Μαγαρικοί; σαλκα is perhaps connected with the word σαλκάς which occurs in Aët. Βιβλ. Ἰατρ. Venetiis, 1534, p. 10, 5, ἐλαίου σαλκᾶ; 16, χρῶνται δὲ καὶ τῷ σαλκῇ αἱ γυναικες εἰς τὰς κεφαλὰς ἀλείφουσαι αὐτάς; but Crönert suggests rather a connexion with *salsacia*, *salsicia* [see Loewe, *Corpus Gloss. Lat.* iii, p. 185, 27] or **salca* [cf. *salgama*, *salgamarius*] and refers to Pliny, *Nat. Hist.* xxxi. 41 (87), xxxvii. 37 (118) for *sal Megaricus* ['*servandis carnibus aptior acer et siccus, ut Megaricus*']. This supports his explanation) α[, ⁶ ὑπὲρ ναύλον φακτοναρίου (*factionarii*) [·⁷ καὶ καμηλάσια (charges for carriage by camel) καὶ ἀνάλομα ποταμοῦ?, ⁸ ἀνάλομα ποταμοῦ καὶ τοῦ (*sic*) διώρυξ[ος, ⁹ τοῦ νομισματίου) ἑνός, κ(ερατίου) (ἡμισυ) (ὄγδοον), γί(νεται) κ/ε δ' [·¹⁰ ὑπὲρ Ἰουδαεικοῦ κ[. 13 lines.

1905. Inv. No. 1726 B. Acquired in 1906. Provenance unknown. $5\frac{1}{2}$ in. \times $5\frac{1}{4}$ in. 6th–7th cent. In an upright cursive hand, along the fibres. Imperfect at the foot. Account headed λόγος λημμάτων κερατίων κβξ' δ̄. The entries include ἀνάλωμα (ὑπὲρ τιμῆς) ἄλος, (ὑπὲρ) τιμῆς) κιαθίων (*l. κναθίων*), (ὑπὲρ) τιμῆς) κομβί[ου?] (hardly = ἀκκούβιτον? see Sophocles, *s. v.* κούβιτον; the price is $3\frac{3}{4}$ c.); (ὑπὲρ) τιμῆς) μαχειρίου (*l. μαχαιρίου*; price 1 c.); (ὑπὲρ) τιμῆς) σφριδίω (i. σφυριδίω); (ὑπὲρ) τοῦ μυλιαρίου (price 3 c.). 10 lines.

1906. Inv. No. 1681 verso. Verso of **1787**, *q. v.* In a large upright cursive hand across the fibres. Remains of 3 columns of an account, probably private, of corn (wheat and barley) and ὄξ(ος?). Little that is continuous remains; the following items may be noted:— τοῦ ἐν τῷ ὀργάνῳ; εἰς γραφ(ήν) τῶν ζώων μου κριθῶν (ἀρτάβαι) ε; εἰς συμπλήρωσι(ν) τῶν) δημοσ(ίων) κριθῶν (ἀρτάβη) α Γ' (= $1\frac{1}{3}$); εἰς τὸ μοναστήριον) Ορυρ/ κριθῶν (ἀρτάβαι) ε; and κριθῶν) (ἀρτάβαι) ἰζ μάτ(ια?) γ. 30 lines.

1907. Inv. No. 1702. Acquired in 1906. Hermopolis. 1 ft. 1 in. \times $5\frac{1}{2}$ in. 7th cent. In an irregular, hasty minuscule hand, along the fibres, on the back of an illegible protocol of 'Byzantine' type. Practically complete but ink much faded. Account headed + Σὺν Θ(εῶ) λόγος λημμάτων) τῆς) οὐσί(ας) τοῦ κυρίου) Ἀδριανοῦ κ[ό]μ[ι]τος?). Among the entries are:—διὰ τῶν) γεωργῶν) τῆς) λαχαυιάς) Ἐρμουπόλ(εως) ὑπὲρ) χρυ(σικῶν); διὰ τῶν) γεωργῶν) Ψιλαμκύθ(εως); διὰ τῶν) γεωργῶν) τῶν) γηδίων) ὀργάνων?) Ἐρμουπόλ(εως); διὰ τῶν) γεωργῶν) τῶν) δύο) ἀρου(ρῶν) Θασαγαρ^λ Ἐρ(μου)π(όλ)εως); τῆ) (or τῆς)) συνηγορ() ἀπὸ σί(του) ἀρτ(αβῶν) ριε) δοκ(ικῶ) (i. δοχικῶ) ὑπὲρ)

ἀπαργυρισμοῦ) σί(του) ἀρτ(αβῶν) οβ (more like οη) τοῦ ἱβ νο(μίσματα) ε (καὶ) σί(του) ἀρτ(άβαι) μυ (i. e. out of a quota of 115 artabas 72 were compounded for by a money payment at the rate of 1 s. per 12 artabas = 6 s. and 43 were paid in kind); δ(ιὰ) τ(ῶν). γεωργ(ῶν) Ἀδελφίου ἀπὸ σί(του) ἀρτ(αβῶν) πβς δοκ(ικῶ?) (ὑπέρ) ἀπαργυρισμοῦ) σί(του) ἀρτ(αβῶν) ξ τοῦ ιε νο(μίσματα) δ (καὶ) σί(του) ἀρτ(άβαι) κβς; (ὑπέρ) ἴμιη(ς) πωμαρίου τόπ(ου) Νέου ἀρ(ί)θ(μια) νο(μίσματα) δ, νο(μίσματα) γ (κεράτια) η. 22 lines.

1908. Inv. No. 1553. Acquired in 1906. Provenance unknown. $9\frac{3}{8}$ in. × 1 ft. Byzantine period. Papyrus of poor quality. Document or documents in shorthand. Written on both sides of the papyrus. As the two κολλήματα of which the sheet is composed are placed with the fibres at right angles it is difficult to say which side is verso and which recto; but probably the recto is the side which bears the largest amount of writing. In that case the writing on the recto was across the fibres of the inner κόλλημα, and the sheet was folded at right angles to the length of the roll. 20 lines, with some interlineations.

1909. Inv. No. 1786. Acquired in 1907. Provenance unknown. 5 in. × $7\frac{1}{2}$ in. Leather binding of a papyrus codex. The upper cover has an incised geometrical pattern, round the panels of which is a stitching of thin flat leather bands; the pattern itself is divided into two panels by a similar stitching. The stitching also appears on the lower cover, which is otherwise plain. The leather has been backed with papyrus, the few letters on which appear to be of the 7th century.

1910. Inv. No. 1520. Four detached seals; it is not known from what papyri they come. All are in brown clay; the devices are:—(a) a helmeted head turned to the right; (b) apparently a similar but not identical head; (c) a similar but not identical head; (d) indistinct, apparently a decorative pattern.

1911. Inv. No. 1782 A. Acquired in 1907. Heracleopolis. $2\frac{3}{8}$ in. × 4 in. Early 4th cent. In a small neat cursive hand, along the fibres. Folded at right angles to the fibres, perhaps from right to left. Beginning of a petition to the exactores of Heracleopolis. This is an early instance of more than one exactor in a πόλις; see Wilcken, *Grundzüge*, p. 229. The text reads:—¹ Ἀῦρηλίους Δωροθέω καὶ Τούρβωνι, ² ἐξάκ(τορσι) Ἡρακλεοπόλ(εως), ³ παρ[ὰ Α]ῦρηλίας Σάρρας Ἴσακ ἀπὸ τῆς ⁴ αὐτῆ[ς] πόλεως. Ὅρατε τοῖς εὐσεβέ ⁵ σιν ὑμῶν ὀφθαλμοῖς τὴν περὶ τὰς ⁶ only small traces. [This document should have been described after 1828 but was accidentally omitted.]

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(*N.B.*—Documents of the Ptolemaic and Roman periods are reserved for vol. vi, and the inventory numbers of these papyri are followed by the reference 'vol. vi'. 'Vol. iv' means that the document in question has already been published in vol. iv. The numbers of papyri presented by the Egypt Exploration Fund are followed by the reference to the collection in which they were published or described.)

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1701	1869	1740	1844	1787	1729
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¹ In the sixth century the common ending *-is* is the late and modern Greek contraction of *-ios* (gen. *-ίου*), not the earlier personal ending *-is* (gen. *-εως*). To mark the distinction and prevent misunderstanding such forms are here accented, as in modern Greek, as they would be if the ending were *-ios*, without regard to the quantity of the final syllable.

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 *Απολλῶς, Αὐρήλιος, son of Proc(lus), 1795, 15
 *Απολλῶς, λογόφορος, 1702, 1, 6
 *Απολλῶς, προ(εστῶς) Νίκης, 1808, 1
 *Απολλῶς,¹ πρωτοκωμήτης of Aphrodito, 1681, 7; 1684, 7
 *Απολλῶς, ῥιπάριος κόμης Ἀφροδίτης, 1687, 5
 *Απολλῶς, Φλαύιος, son of John, 1661, 7
 *Απολλῶς, ψάλτης (?), μονάζων, 1748, 1
 *Απολλῶς, brother-in-law of Dioscorus, 1677, 23, 31, 43, 46, 47
 *Απολλῶς, father of Abraham, 1673, 316
 *Απολλῶς, father of Andrew, 1673, 31, 111, 233, 246
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 *Απολλῶς, father of Ibeis, 1694, 2, 29, 31
 *Απολλῶς, father of Isaac, 1673, 208
 *Απολλῶς, father of Peeus, 1673, 15, 94, 108, 119, 132, 232, 408 (?)
 *Απολλῶς, father of Psates, etc., 1708, 7, 28, 84, 229
 *Απολλῶς, father of Theodora, 1780, 2, 8 (Απολωτος)
 *Απολλῶς, son of Dios (? Dioscorus), 1679, 16
 *Απολλῶς, son of Hellōs, 1673, 245
 *Απολλῶς, son of Iacybis, 1673, 74, 257, 295, 380
 *Απολλῶς, son of Ischyr(ion), 1673, 328

¹ A different person from Apollos, son of Dioscorus and father of Fl. Dioscorus.

- Ἀπολλῶς, son of Peter, 1746, 1
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 Ἀρίστων, Αὐρήλιος, son of Panbecius, 1777, 3 (see Addenda)
 Ἀρίστων, son of Phoebammon, παῖς of Fl. Theodore, 1701, [1], 8
 Αρταβουρ, 1761, 20
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 Ἀρτεμίδωρος, Αὐρήλιος, son of Herminus, 1648, 3; 1649, 4
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 Ἀτρῆς, son of Horus, 1649, 14
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 Αὐρηλία Θελπωρίνη, daughter of Mark, [1855, 3]
 [Αὐρηλία] Θεοδώρα, 1710, 13
 Αὐρηλία Θ . . . μόη, daughter of Ponnis, 1841, 3
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 Αὐρήλιος Ἀπολλῶς, son of Phoebammon, ὑπηρέτης (?), 1771, 12
 Αὐρήλιος Ἀπολλῶς, son of Proc(lus), 1795, 15
 Αὐρήλιος Ἀρίστων, son of Panbecius, 1777, 3 (see Addenda)
 Αὐρήλιος Ἀρτεμίδωρος, son of Herminus, πολιτευόμενος, ῥιπάριος νομοῦ Ἐρμουπολίτου, 1648, 3; 1649, 4
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 Αὐρήλιος Βησαρίων, son of Dioscorus, 1694, 4; 1699, 3; 1705, 1
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- Αὐρήλιος Βίκτωρ, son of Hermauds, 1693, 16
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 Αὐρήλιος Βίκτωρ, son of Taurinus, 1796, 21
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 Αὐρήλιος Γεώργιος, son of Artemidorus, 1772, 33
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 Αὐρήλιος Δείος, son of Apollo, 1651, 6, 22
 Αὐρήλιος Δωρόθεος, ἐξάκτωρ Ἑρακλεοπόλεως, 1911, 1
 Αὐρήλιος Δωρόθεος, son of Phoebammon, ὀπωρώνης,
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 Αὐρήλιος Δωρόθεος, son of Silvanus, πολιτευόμενος,
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 Αὐρήλιος Ἑρμίας, son of Heliodorus, ἄρχας βουλευτῆς,
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 Αὐρήλιος Ἑρμογένης, son of Cyrus, 1795, 17
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 1701, 2
 Αὐρήλιος —ης, son of Isaac, 1796, 19
 Αὐρήλιος Θεόδωρος, son of George, μίσθιος μάγκιψ,
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 Αὐρήλιος Θεόδωρος, son of Psoius, προνοητής, 1707, 3
 Αὐρήλιος Θεόφιλος, son of Eulogius, 1772, 27
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 Αὐρήλιος Ἰακώβ, son of Paeis, 1722, 3, 47
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 Αὐρήλιος Ἰσακος, son of Asclepiades, 1771, 15
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 Αὐρήλιος Ἰωάννης, son of Abraham, 1695, 21
 Αὐρήλιος Ἰωάννης, son of Basilides, 1796, 20
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 Αὐρήλιος Κόλλουθος, son of Cyriacus, 1766, 3
 Αὐρήλιος Κόνων, son of Epanacius, πραγματευτής,
 1707, 3
 Αὐρήλιος Κυριακός, son of Andrew, χαλκοτύπος,
 1691, 5, 20
 [Αὐρήλιος] Κυριακός, son of Colluthus, 1899, 6
 Αὐρήλιος Λεόντιος, son of Cyriacus, 1771, 14
 Αὐρήλιος Μαθίας, son of Phoebammon, πολυκωπίτης,
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 Αὐρήλιος Μαθίας, son of Ponnis, 1694, 2, 27 (Αρ.)
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 Αὐρήλιος Μηνᾶς, son of Hermauds, ἀπαιτητής τῶν
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 Αὐρήλιος Μηνᾶς, son of Paul, 1726, 9
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 Αὐρήλιος Πεσαλοῦς, son of Isidorus, ἀπαιτητής τῶν
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 Αὐρήλιος Πέτρος, son of Gunthus, 1795, 13
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 Αὐρήλιος Πκύλις, son of Copreous, 1872, 5
 Αὐρήλιος Ῥωμανός, son of Isaac, 1844
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 Αὐρήλιος Σιλβανός, son of Pachymius, εἰρηνάρχης,
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 Αὐρήλιος Στέφανος, son of —lōn, 1775, 3
 Αὐρήλιος Τούρβων, ἐξάκτωρ Ἑρακλεοπόλεως, 1911, 1
 Αὐρήλιος Φοιβάμμων, son of A—, 1692 (a), 22
 [Αὐρήλιος] Φοιβάμμων, son of Agathus, 1768, 24
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- Αὐρήλιος Φοιβάμμων, son of Mathias, ἀμπελουργός, 1767, 4
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 Αὐρήλιος Φοιβάμμων, 1694, 30
 Αὐρήλιος Χαρίσιος, son of Hermauos, 1844
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 Αὐρήλιος Ψακᾶς, son of Colluthus, 1877, endorsement
 Αὐρήλιος Ψαχῶς, son of Victor, 1695, 20
 Αὐρήλιος Ψοῖος, son of Cosmas, νοτάριος, 1707, 3
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 ρους (?), 1777, 4
- Βαλβῖνος, γυμνασιάρχης, 1652, 25
 Βάνος, Αὐρήλιος, son of Pinution, 1793, 6, 19
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 Βασιλείδης, παραλημπτής, 1803, 1
 Βασιλείδης, father of Aur. John, 1796, 20
 Βασιλείδης, father of Fl. Dius, 1736, 26
 Βασίλειος, Φλαύιος, consul, 1686, 4; 1719, 1; 1720, 1; 1765, 1; 1766, 1; 1767, 1; 1797, 1 (? —[λιου]); 1872, 2
 Βασίλειος, father of Demeas, 1896, 2
 Βατρῆς, son of Dius, 1692 (δ), 5
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 Βίκτωρ, Αὐρήλιος, son of Taurinus, 1796, 21
- Βίκτωρ, βαφεύς, 1673, 20
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 Βίκτωρ, Φλαύιος, son of John, στρατιώτης ἀριθμοῦ Βα(βυλῶνος ?), 1735, 23
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 Βίκτωρ, father of Fl. Hatres, 1727, 71; 1729, 50
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- Γεώργιος, Αὐρήλιος, son of Psaius, 1692 (a), 6, 20 ;
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¹ In 1673, and probably always, this form is declined Ἰσακος, -κίου.

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- Ἰωάννης, Φλαύιος, son of Colluthus, κεντυρίων ἀριθμοῦ Σήνης, 1727, 72; 1729, 51
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- Ἰωάννης, Φλαύιος, son of Kaeis, στρατιώτης ἀριθμοῦ Σήνης, 1736, 30
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- Ἰωάννης, father of Psates, 1653, 39
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- Ἰωάννης, father of Theodosia, 1717, 54
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[Emperors who occur as consuls before Justin II must be looked for in (b).]

Diocletian and Maximian as Augusti with
 Constantius and Galerius as Caesars

(1 March, A. D. 292—1 May, A. D. 305):

οἱ δεσπότες ἡμῶν Διοκλητιανὸς καὶ Μαξιμιανὸς Σεβαστοὶ
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Leo (7 Feb. A. D. 457—3 Feb. A. D. 474) and
 Anthemius (12 Apr. A. D. 467—11 July,
 A. D. 472):

ὀμνὸς τὸν (τ)ε παντοκράτορα Θεὸν καὶ τὴν εὐσέβειαν καὶ
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Justinian (1 Apr. A. D. 527—13 Nov. A. D.
 565):

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 Maurice (13 Aug. A. D. 582—27 Nov. A. D. 602):
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 Μαυρικίου τοῦ αἰωνίου Αὐγούστου καὶ Αὐτοκράτορος
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 (A. D. 584 or 585), 1728, 1-3; (A. D. 585), 1730, 1-2
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Μαυρικίου τοῦ αἰωνίου Αὐγούστου Αὐτοκράτορος καὶ
 μεγίστου εὐεργέτου ἔτους x καὶ ὑπατείας τοῦ αὐτοῦ
 δεσπότη ἡμῶν ἔτους x-2 (A. D. 585), 1731, 1-3
 Fl. Mauricius Tiberius (A. D. 588), 1897
 Fl. Mauricius Novus Tiberius (A. D. 594), 1898
 ἐν ὀνόματι [τοῦ κυρίου καὶ δεσπότη Ἰησοῦ Χριστοῦ τοῦ
 Θεοῦ καὶ σωτῆρος] ἡμῶν, βασιλείας τοῦ θειοτάτου ἡμῶν
 δεσπότη Φλαυίου Μαυρικίου Τιβερίου τοῦ αἰωνίου
 Αὐγοῦστο[υ καὶ] Αὐτοκράτορος ἔτους x [καὶ ὑπατείας]
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 Phocas or Heraclius:
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 υἱοῦ [καὶ ἁγίου πνεύματος, βασιλείας] τοῦ θειοτάτου ἡμῶν
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- Πορθμείον (?), place-name in the Antaeopolite (?) nome, 1673, 398
- Πορλάς, place-name in the Hermopolite nome, 1648, 17
- Που—, τόπος in the Hermopolite nome, 1771, 1
- Πράκτ(ορος ?), locality uncertain, 1763, 8, 19
- Πρήκτις, place in the Antaeopolite (?) nome, 1673, 127–130, 326–333
- ρύμη Ἴ�ψῆ, at Antinoopolis, 1715, 9–10
- ρύμη Πακούκ, at Hermopolis, 1768, 10–11
- Σαλαριτ(), locality uncertain, 1763, 19
- Σαλατώκε, place-name at Aphrodito, 1693, 14
- Σενᾶσις, περίχωμα in the Hermopolite nome, 1765, 7
- Σεσεμβύθις, village in the Hermopolite nome, 1866 (?).
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- Σεσι(), locality uncertain, 1763, 17
- Σιγκε(), locality uncertain, 1763, 13, 16
- Σιναλαβή, village in the Hermopolite nome, 1753, 1
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- Στραλ() Θυντ(), locality uncertain, 1763, 12
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- Συηνίτης, 1719, 5 (? — Ζηην.)
- Συηνιτών, ἦ, 1723, 7
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- Ταᾶ, locality uncertain, 1763, 18
- Ταμπέτι, village in the Oxyrhynchite nome, 1777, 3
- Τανεμῶις, village in the Hermopolite nome, 1899, 7
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- Ταχηπέστατε, κλήρος at Aphrodito, 1693, 4
- Τεβρη(), in the Oxyrhynchite nome, 1798, 5
- Τεμενκῦρκις Ποιμένων, village in the Hermopolite nome, 1648, 5
- Τεμσοτ(), μοναστήριον, locality uncertain, 1763, 4
- Τέρτον Κανᾶς, village in the Hermopolite nome, 1772, 4, 38
- Τζῦ, place-name near Aphrodito, 1679, 14
- Τιτκῶις, village in the Hermopolite nome, 1899, 10
- Τκιναργ(), locality unknown, 1741, 5
- Τχάπιτος, πεδῖον (?) at Aphrodito, 1688, 10
- Τ(ῶν) μαρτύρων, μοναστήριον, locality uncertain, 1763, 22
- Φατρ(), locality uncertain, 1763, 15
- Φηῦ, village in the Hermopolite nome, 1866
- Φθλᾶ, village in the Antaeopolite nome, 1660, 10; 1665, 1; 1666, 2; 1677, 13; 1686, 28; [1689, 13]; 1702, 3
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- Φόνεως, τοποθεσία at Aphrodito, 1697, 7
- Φρουρίου Λιβός, ἀμφοδου at Hermopolis, 1768, 10
- Φρουρίου, τὸ νοτιῶν μέρος τοῦ, at Syene, 1722, 13; 1733, 24
- Χειλιῶ, place-name in the Paneopolite nome, 1684, 5
- Ψιλαμκῦθις, at Hermopolis, 1907
- Ψιλάμπων, place-name at Aphrodito, 1692 (a), 15; [(δ), 11] (see Addenda)
- Ψινάβλα, οἰκονομία in the Panopolite nome, 1653, 12; 1654, 11
- Ψινάβλα, village in the Panopolite nome, 1692 (a), 7, 8, 21; (δ), 5, 20
- Ψινάβλα Φιλοξένου, χωρίον in the Panopolite nome, 1654, 9
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- ἀννώναι, δημόσιαι, 1758, 2; 1760, 1 (αννον.)
- ἀπαργυρισμός, 1807, 5; 1907 *bis*
- ἀστικά, τά, 1672, 8
- ἀστική συντέλεια, 1686, 23
- γόμος, 1759, 2 (?), 3 (?)
- δαπάνη, 1738, 2; 1751, 2; 1752, 3; 1864, 2
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- δημόσια, τά, 1660, 8, 17, 21; 1665, 1, 3 (?); 1666,

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1674, 47, 52-54, 75, 87, 88, 97; 1676, 28;
1677, 14, 21, 44, 48; [1685, 1]; 1738, 2; 1739,
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2; 1686, 26; 1695, 23; 1759, 2; 1760, 1;
1762, 15; [1685]; 1870
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1686, 24, 31; 1695, 26; 1704, 9; 1738,
2; 1744, 3; 1755, 2; 1756, 3; 1757, 3;
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(a) SYMBOLS

θς/ = ἀμήν, 1714, 1
ςθ = ἀμήν, 1714, 5
Ϛ = ἀρούρας, 1833, 4
α—ο = ἀρτάβη, 1718, 1, 2, 14, 15, 56, 57, 60-69
δ—ο = ἀρτάβη, 1653, 9, 11, 30, 57-59; 1673, 159,
199; [1699, 15]; 1772, 14 *bis*, 15, 38 *bis*;
1805, 2; 1807, 9
δ— = ἀρτάβη, 1759, 3; 1808, 4, 5
ϙ = ἀρτάβαι, 1687, 11
T = ἀρτάβη, 1755, 6-10; 1756, 9-13, 16; 1757, 6-10;
1760, 2, 3; 1761, 4-21
—ο = ἀρτάβη, 1674, 86 *bis*; 1698, 3 *bis*; 1772, 38;
[1774, 9]; 1780, 7; 1798, 3; 1803, 3; 1883
Ŝ = αὐτός, 1647, 16; 1668, 11; 1669, 6; 1687,
7, etc.
S or Ŝ = αὐτός, 1761, 7, 8; etc.
✱ = δηνάρια, 1834
L = ἔτους, 1655, 9; 1798, 4
S = ἔτους, 1655, 5
S' = ἔτους, 1655, 9
S = καί, 1654, 2, 7, 12, 15; etc.

ϑ (MSS. /) = κεράτιον, 1714, 8; 1750, 2, 5, 8; 1808,
4 *bis*
ϙ = (probably) κριθῶν (ἀρτάβαι), 1663, 26, 28, 29
λ = λίτρα, 1718, 18, 19, 44-47, 54-57, 69; 1737, 15,
16
Π = μυριάδες, 1834
Ⓐ = μυριάδες, 1808, 4, 5
γ = ξέσται, 1663, 26, 28, 29
Θ = ὄμοῦ, 1654, 1; 1668, 10
Ø = ὄμοῦ, 1670, 17, 21; 1671, 7
σ— = οὕτως, 1663, 27; 1673, 33, 56, 58, etc.
✱ = τάλαντα οἱ μυριάδες, 1833
♠ = τάλαντα, 1804, 5
δμ⁷ = τετράμηνος, 1670, 16
ϙ' = ὑπέρ (?), 1695, 23
κ = ὑπέρ, 1665, 3; 1670, 4, 11, 19, 20; etc.
✕ = ὑπέρ, 1654, 3, 12, 14, 15
Ŷ = ὑπέρ, 1668, 6-8; etc.
Ŷ^r = ὑπὲρ τῆς, 1743, 4
✱ = χαίρειν, 1728, 7
✱ = χαραγμή, 1806, 2, 3

- $\ast = \chi(\epsilon)\iota\rho\acute{o}\gamma\rho\alpha\phi\omicron\nu$ (?), 1774, 17
 $\ast = \chi\epsilon\iota\rho\acute{o}\gamma\rho\alpha\phi\omicron\nu$ (?), 1699, 16
 $\ast = \chi\epsilon\iota\rho\acute{o}\gamma\rho\alpha\phi\omicron\nu$ (?), 1767, 13
 $\zeta = 90$, 1763, 25
 $\int\rho = 900$, 1663, 26 *bis*, 28
 $L = \frac{1}{2}$, 1721, 6
 $L' = \frac{1}{2}$, 1655, 7, 10
 $L'' = \frac{1}{2}$, 1778, 14, 15
 $(\zeta = \frac{1}{2}$, 1663, 26, 29
 $(\zeta' = \frac{1}{2}$, 1665, 3; etc.
 $\int = \frac{1}{2}$, 1653, *passim*; 1670, 7, 12, 14, 15, 17, 18, 20, 21; etc.
 $\int' = \frac{1}{2}$, 1653, *passim*; 1655, 8; etc.
 $\Gamma' = \frac{1}{3}$, 1761, 21
 $\Gamma = \frac{1}{3}$, 1760, 2, 3
 $\Gamma' = \frac{1}{3}$, 1718, 60; 1772, 15, 38; 1780, 7; 1906
 $\beta/ = \frac{2}{3}$, 1670, 10
 $\bar{\Gamma} = \frac{2}{3}$, 1673, 189, 194
 $\bar{\Gamma} = \frac{2}{3}$, 1718, 44, 45
 $\bar{\Gamma} = \frac{2}{3}$, 1761, 21
 $\langle = \frac{2}{3}$, 1847
 $\cdot) = \frac{2}{3}$, 1674, 36
 $\eta = \frac{1}{8}$, 1653, *passim*; 1761, 8, 11, 14, 16
 $\bar{\mu}\eta = \frac{1}{48}$, 1653, 1; 1761, 10, 14
 \therefore , expressing proportion, 1718, *passim*
 $\chi\mu\gamma$, uncertain, 1668, 1; 1677, 33; 1691, 1; 1692 (a), 1; [1713, 1?]; 1714, 1; 1718, 1; 1740, 1; 1793, 1; 1794, 1; 1854; 1872, 1; 1887
 $\chi\mu\gamma\acute{\iota}$, uncertain, 1687, 1
 $\chi\mu\gamma//$, uncertain, 1677, 1; 1686, 1

(b) ABBREVIATIONS

[The most obvious abbreviations, consisting only of the omission of a few letters at the end of a word, are not included. In the case of an abbreviation occurring for different cases of a word the nominative is here given.]

- $\bar{a} = \acute{\alpha}\rho\gamma\upsilon\rho\acute{\iota}\omicron\nu$, 1883
 $a_1 = \acute{\alpha}\nu\tau\omicron\upsilon$, 1651, 23
 $\acute{\alpha}\delta^\epsilon/ = \acute{\alpha}\delta\epsilon\lambda\phi\omicron\upsilon$, 1751, 2
 $\acute{\alpha}\kappa/ = \acute{\alpha}\kappa\tau\omicron\upsilon\alpha\rho\acute{\iota}\omicron\nu$ (?), 1734, 20
 $\acute{\alpha}\kappa\kappa/$, doubtful, 1808, 3
 $\acute{\alpha}\lambda\lambda\eta\lambda) = \acute{\alpha}\lambda\lambda\eta\lambda\acute{\epsilon}\gamma\gamma\omicron\nu$, 1736, 19
 $\acute{\alpha}\nu\alpha\lambda^- = \acute{\alpha}\nu\alpha\lambda\acute{\omega}\mu\alpha\sigma\iota$, 1757, 5
 $\acute{\alpha}\nu\alpha\mu\phi/ = \acute{\alpha}\nu\alpha\mu\phi\iota\lambda\acute{o}\gamma\omega\varsigma$, 1689, 20; 1693, 15; 1694, 24
 $\acute{\alpha}\nu^\delta = \acute{\alpha}\nu\delta\rho\iota\sigma\mu\omicron\upsilon$, 1745, 2; 1746, 1; 1747, 2; 1748, 2
 $\acute{\alpha}\nu\nu\omega\mu\iota$, obscure, 1672, 3
 $\acute{\alpha}\pi^\alpha/ = \acute{\alpha}\pi\alpha\iota\tau\acute{\eta}\sigma\epsilon\omega\varsigma$ (?), 1807, 9
 $\acute{\alpha}\pi\alpha\iota/$ (?) = $\acute{\alpha}\pi\alpha\iota\tau\eta\tau\omicron\upsilon$, 1740, 2
 $\acute{\alpha}\pi\alpha\iota\tau) = \acute{\alpha}\pi\alpha\iota\tau\eta\tau\omicron\upsilon$, 1740, 4
 $\acute{\alpha}\pi\alpha\nu^\tau = \acute{\alpha}\pi\alpha\nu\tau\alpha\chi\omicron\upsilon$, 1737, 20
 $\acute{\alpha}\pi\lambda/ = \acute{\alpha}\pi\lambda\acute{\alpha}$, 1664, 3, 4, 7
 $\acute{\alpha}\pi\lambda/ = \acute{\alpha}\pi\lambda\acute{\omega}\varsigma$, 1764, 7
 $\acute{\alpha}\pi^\circ/ = \acute{\alpha}\pi\acute{o}$, 1782, 3
 $\acute{\alpha}\pi\omicron\lambda\upsilon\tau\acute{\iota} = \acute{\alpha}\pi\omicron\lambda\upsilon\tau\rho\acute{\omega}\sigma\epsilon\omega\varsigma$ (?), 1807, 7
 $\acute{\alpha}\rho/ = \acute{\alpha}\rho\gamma\upsilon\rho\acute{\iota}\omicron\nu$, 1804, 5; 1808, 4, 5
 $\acute{\alpha}\rho^\theta = \acute{\alpha}\rho\acute{\iota}\theta\mu\iota\omicron\varsigma$, 1738, 3; 1741, 3; etc.
 $\acute{\alpha}\sigma\epsilon\iota/$, obscure, 1808, 3 *bis*
 $\acute{\alpha}\sigma\phi/$, $\acute{\alpha}\sigma\phi = \acute{\alpha}\sigma\phi\acute{\alpha}\lambda\epsilon\iota\alpha$, 1732, 7, 8, 11; 1733, 65; etc.
 $\acute{\alpha}\phi/ = \acute{\alpha}\phi' \delta\nu$, 1670, 19; 1673, 160
 $\acute{\alpha}\phi^\omega = \acute{\alpha}\phi' \acute{\omega}\nu$, 1763, 3-12, *passim*
 $\beta\alpha\sigma\acute{\iota} = \beta\alpha\sigma\iota\lambda\acute{\iota}\kappa\acute{\alpha}$, 1718, 79
 $\beta\epsilon\acute{\iota} = \beta\epsilon\beta\alpha\lambda\alpha\nu$, 1736, 19
 $\beta\epsilon\beta\acute{\iota} = \beta\epsilon\beta\alpha\lambda\alpha\nu$, 1735, 19; etc.
 $\beta\iota\kappa\alpha\rho/ = \beta\iota\kappa\alpha\rho\iota\alpha\nu\acute{\omega}\nu$, 1722, 53
 $\gamma\epsilon\nu\acute{\iota} = \gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\eta$, 1766, 14
 $\gamma\epsilon\nu\nu\alpha\iota/ = \gamma\epsilon\nu\nu\alpha\iota\omicron\tau\acute{\alpha}\tau\omega\nu$, 1670, 16
 $\gamma\iota/ = \gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$, 1661, 13; 1662, 14; etc.
 $\gamma\rho) = \gamma\rho\acute{\alpha}\mu\mu\alpha\tau\alpha$, 1649, 23
 $\gamma\rho/ = \gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\iota\omicron\nu$, 1725, 16
 $\gamma\rho/ = \gamma\rho\acute{\alpha}\mu\mu\alpha\tau\iota$, 1715, 9
 $\gamma\rho\acute{\alpha}\mu\acute{\iota}$, $\gamma\rho\alpha\mu\mu\acute{\iota} = \gamma\rho\alpha\mu\mu\alpha\tau\acute{\epsilon}\iota\omicron\nu$, 1716, 15, 16; 1737, 19
 $\delta^- = \delta\eta\mu\acute{o}\sigma\iota\omicron\nu$ (?), 1653, 9, 11, 30, 36, 40, 54-59
 $\delta/ = \delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$ (?), 1665, 3
 $\delta/ = \delta\acute{\iota}\acute{\alpha}$, 1660, 7; etc.
 $\delta\alpha\pi^- = \delta\alpha\pi\acute{\alpha}\nu\eta\varsigma$, 1751, 2
 $\delta\epsilon\kappa^\tau/ = \delta\epsilon\kappa\acute{\alpha}\tau\eta\varsigma$, 1741, 2
 $\delta\epsilon\sigma\pi\acute{\iota} = \delta\epsilon\sigma\pi\acute{o}\tau\eta\varsigma$, 1676, 57
 $\delta\epsilon\sigma\pi\acute{\iota} = \delta\epsilon\sigma\pi\omicron\tau\iota\kappa\acute{\omega}\nu$, [1711, 22]
 $\delta\epsilon\sigma\pi^\nu = \delta\acute{\epsilon}\sigma\pi\omicron\tau\alpha$, 1677, 57
 $\delta\eta\lambda/$, uncertain, 1762, 3
 $\delta\eta^\mu = \delta\eta\mu\omicron\sigma\acute{\iota}\phi$ ($\zeta\upsilon\gamma\phi$), 1661, 31
 $\delta\eta\mu\acute{\iota} = \delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$, 1670, 19; 1672, 3, 10
 $\delta\eta\mu^\circ\acute{\iota} = \delta\eta\mu\omicron\sigma\acute{\iota}\omega\nu$, 1739, 1
 $\delta^\theta/ = \delta\alpha\pi\alpha\nu\theta\epsilon\lambda\epsilon\iota\sigma\alpha\varsigma$ (?), 1743, 5
 $\delta^\theta/ = \delta\omicron\theta\acute{\epsilon}\nu$, $\delta\omicron\theta\acute{\epsilon}\nu\tau\alpha$, 1745, 3; 1752, 4
 $\delta\acute{\iota}$, doubtful, perhaps $\delta\acute{\iota}\acute{\alpha}$, 1647, 17

- $\delta\iota'$ = *διά*, 1652, *passim*
 $\delta\iota\alpha\kappa/$ = *διακειμένας*, 1689, 12
 $\delta\iota\alpha\kappa/\kappa/$ = *διακειμένων* (?), 1807, 9
 $\delta\iota\alpha\nu^-$ = *διανομῶν* (?), 1763, 25
 $\delta\sigma^\theta$ = *δοθέντα*, 1783, 4
 $\delta\sigma\theta\varsigma$ = *δοθέν*, 1668, 10
 $\delta\sigma\kappa/$ = *δοκίμων*, [1711, 23]
 $\delta\sigma\kappa\iota^\omega$ = *δο(χ)ικῶ* (*μέτρῳ*) (?), 1779, 3
 $\delta\pi/$ = *δαπάνης*, 1738, 2; 1752, 3
 $\delta\tau/$ = *διὰ τῶν*, 1739, 1
- $\epsilon\gamma\rho\varsigma$ = *ἔγραψα*, 1647, 16
 $\epsilon\gamma\phi/$ (?) = *ἐγράφη*, 1732, 10
 $\epsilon\iota'$ = *εἶπεν*, 1650, 3
 $\epsilon\iota\delta^\circ$ = *εἰδότης*, 1651, 24
 $\epsilon\kappa\alpha\tau\varsigma$ = *ἐκατοσταῖς*, 1757, 5
 $\epsilon\kappa\kappa/$ = *ἐκκλησίας*, 1734, 26
 $\epsilon\kappa\mu\iota\sigma\theta\varsigma$ = *ἐκμισθωθέν*, 1705, 10
 $\epsilon\lambda^a$, $\epsilon\lambda^a/$, $\epsilon\lambda\alpha$ = *ἐλάχιστος*, 1724, 88; [1728, 26];
 1733, 73; 1734, 25
 $\epsilon\lambda^\circ/$ = *ἐλάχιστος*, 1727, 70
 $\epsilon\xi/$, doubtful, 1808, 3
 $\epsilon\pi^\epsilon/$ = *ἐπερωτηθεῖς*, 1771, 11
 $\epsilon\pi\epsilon\rho/$ = *ἐπερωτηθεῖς*, 1649, 21; etc.
 $\epsilon\pi\epsilon\rho/$ = *ἐπερωτηθεῖς ὠμολόγησα*, 1693, 16; 1695, 20
 $\epsilon\pi\epsilon\rho^\theta/$ = *ἐπερωτηθεῖς*, 1689, 21
 $\epsilon\pi\epsilon\rho\omega\tau\eta^\theta\varsigma$ = *ἐπερωτηθεῖς ὠμολόγησα*, 1696, 16
 $\epsilon\pi\iota\delta\varsigma$ = *ἐπίδος*, 1789, 6
 $\epsilon\pi\iota\tau^\circ\varsigma$ = *ἐπὶ τὸ αὐτό*, 1673, 147, 268, 373
 $\epsilon\pi\lambda^\theta\varsigma$ = *ἐπληρώθη*, 1779, 1; 1782, 3
 $\epsilon\upsilon\mu^\epsilon\varsigma$ = *εὐμενείας*, 1753, 2
 $\epsilon\upsilon\sigma\tau\varsigma$ = *εὐστάθμων*, 1661, 31
 $\epsilon\upsilon\sigma\tau^\theta\varsigma$ = *εὐστάθμων*, 1661, 23
 $\epsilon\upsilon\chi^\lambda$ = *εὐχομαι*, 1655, 7, 9
 $\epsilon\upsilon\chi'$ = *εὐχομαι*, 1805, 4
 $\epsilon\upsilon\chi\sigma$ = *εὐχομαι*, 1658, 8
 $\epsilon\chi^-$, doubtful, possibly *ἐχομένου* (?), 1807, 9
 $\epsilon\chi^\theta$ = *ἐχθεσις*, 1763, 1
 $\epsilon\chi\theta\varsigma$ = *ἐχθέσεως*, 1672, 10
 $\epsilon\chi\sigma$ = *ἐχόμενα*, 1674, 36
- $\zeta/$ = *ζυγῶ*, 1714, 8; 1720, 9; 1725, 14; etc.
 $\zeta^v/$ = *ζυγῶ*, 1716, 8; 1724, 43; etc.
 $\zeta^v\gamma$ = *ζυγοστάτου*, 1741, 2
 $\zeta\upsilon\gamma\varsigma$ = *ζυγῶ*, 1662, 13, 14
- $\theta\alpha\nu\mu\varsigma$ = *θαυμασιωτάτου*, [1664, 1]
 $\theta\alpha\nu\mu^\lambda$ = *θαυμασίῳ*, 1681, 7
- $\theta\epsilon\mu\varsigma$ = *θεμένον*, 1768, 25
 $\overline{\Theta\nu}$ = *Θεόν*, 1677, 42
 $\overline{\Theta\varsigma}$ = *Θεός*, 1714, 4, 7
 $\overline{\Theta\upsilon}$ = *Θεοῦ*, 1677, 40
 $\overline{\Theta\omega}$ = *Θεῶ*, 1755, 11; 1762, 1
 $\overline{\Theta\omega'}$ = *Θεῶθ*, 1738, 1
- $\iota/$ = *ἰνδικτίωνος*, 1743, 3
 $\iota^\delta/$ = *ἰνδικτίων*, 1738, 1, 2; etc.
 $\iota^\delta/$ = *ἰδικῶ* (*ζυγῶ*), 1762, 18
 $\iota\delta\iota\kappa'$ = *ἰδικῶ* (*ζυγῶ*), 1762, 14
 $\iota\nu\delta/$ = *ἰνδικτίων*, 1663, 24; etc.
 $\iota\nu\delta^\circ/$ = *ἰνδικτίωνος*, 1673, 158
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 $\text{IX}\Theta\text{T}\Sigma$ = *Ἰησοῦς Χριστὸς Θεοῦ Ὑιὸς Σωτήρ*, 1714, 6
- $\kappa\varsigma$ = *καί*, 1655, 10; 1661, 20; etc.
 $\kappa\varsigma'$ = *καί*, 1653, 19; etc.
 $\kappa/$ = *καί* (?), 1674, 69
 $\kappa/$ = *κεράτιον*, 1662, 14; 1665, 2, 3; 1666, 3; etc.
 $\kappa/$ = *κώμη*, [1766, 14]
 $\kappa^a/$ = *καταβολῆς*, 1752, 3
 $\kappa\alpha\theta$, $\kappa\alpha\theta\varsigma$ = *καθαροῦ*, 1718, 70 (?); 1757, 5; 1760, 2
 $\kappa\alpha\theta\varsigma$ = *καθόλου* (?), 1673, 6, 25; and *passim*
 $\kappa\alpha\lambda^-$, doubtful, 1870 *bis*
 $\kappa\alpha\mu\mu\varsigma$ = *καμηλαρίων* (?), 1800, 2
 $\overline{\kappa\alpha\nu\sigma}$ = *κάνονος*, [1665, 1]; 1667, 4
 $\kappa/\beta\sigma^\lambda$ = *καταβολῆς*, 1870
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(b) LATIN WORDS

[Latin words which occur only in a Greek form are included, but without the references, which must be looked for under (a).
† before a Greek form means that it is a derivative of the Latin word.]

- accubitus, ἀκούβιτον, κούβιτον (?)
 actuarius, ἀκτουάριος
 adiutor, ἀδιούτωρ
 agraria, ἀγραρία
 annona, ἀννώνη
 annualis, ἀννουάλιος
 annus, 1792, [6 ?], 17 (?)
 Augustalis, αὐγουστάλιος
 Augustus, Αὔγουστος (Index 3 a)
- bonum, 1792, 7
 breve, βρέβιον
- caput, κάπιτον
 castrum, κάστρον
 cella, †κελλίον
 censor, κηυσίτωρ
 centenarium, κεντηνάριον
 centurio, κεντυρίων
 circitor, κερκήτωρ
 ciuitas, 1825
 codex, κῶτιξ (= κῶδιξ)
 colonus, 1792, 8
 comes, κόμες
 commonitorium, κομμονιτόριον
 compromissum, κομπρόμισσον
 conpleo, 1792, 11
 contradico, 1792, 13
 contradictio, 1792, 12
 cum, 1792, 15
 cumulatus, κομμουλάτος
 cumulus, κούμουλον
 cura, κοῦφον
 curator, κουράτωρ
 custodio, 1792, 6 (? — see note), 17 (const.)
- decretum, δέκρητον, δίκρητον
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 dignor, 1792, 6, 18
 dilectus, 1792, 1
 dolus, 1792, 8
 domesticus, δομεστικός
 dominus, 1792, 4, 7, 15
- ducenarius, δουκηνάριος (?)
 dux, δοῦξ, †δουκικός
- epitropos, 1792, 2
 et, 1792, 3, 4
 exactor, ἐξάκτωρ
 exceptor, ἐξκέπτωρ
- factionarius, φακτουάριος
 filius, 1792, 5
 formaria, φορμαρία
 forum, φόρος
 frater, 1792, 1
- horreum, ὄριον
- illustris, ἰλλούστριος (?)
 indictio, ἰνδικτίων
 ipse, 1792, 14
- legatum, λήγασον
 legio, λεγεών
 lego, 1647, 16; [1663, 14 δίς]
 libellus (?), λίβελλος (?)
 libra, λίτρα
- magister, μαγίστηρ, μαγίστωρ
 manceps, μάγκιψ
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 milliarium, μιλιάριον
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 officium, ὀφφίκιον
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optio, ὀπίων
ordinarius, ὀρδινάριος
ostiarus, ὀστιάριος

pactum, πάκτων
paganus, παγανός
palatinus, παλατίνος
palatium, παλάτιον
pallium, πάλλιον
patricius, πατρίκιος
peto, 1792, 10
pincerna, πιγκέρνης
plenaria, πληναρία
pluma, †πλούμαρσις (?)
plurimus, 1792, 5, 17 (?)
pomarium, πωμάριον, †πωμαρίτης
praedelegatio, προδηλήγατον
praedor, πραιτεύω
praepositus, πραιπόσιτος
praetorianus, πραιτωριανός
praetorium, πραιτώριον
precor, 1792, 7
pretium, 1792, 10
primicerius, πριμικέριος
procurator, προκουράτωρ
puella, 1792, 9
puscarius, φουσκάριος

qui, 1792, 8-10

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repudium, ῥεπούδιον
rescribo, 1792, 13

riparius, ῥιπάριος
rogator, ῥογάτωρ

salarium, σαλάριον
saluator, 1792, 5
sanctitas, 1792, 3, 10, 14
scriniarius, σκρινιάριος
sextarius, ξέστης
si, [1792, 13]
signum, σίγνον
siligo, †σιλιγνί(ας?)
singularis, σιγγουλάριος
sportulum, σπόρτουλον
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tiro, τείρων
titulus, τίτλος
tractator, τρακτευτής
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tremissis, τριμήσιον
tribunus, τριβοῦνος
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