The original of this book is in the Cornell University Library.

There are no known copyright restrictions in the United States on the use of the text.

http://www.archive.org/details/cu31924098810959
In compliance with current copyright law, Cornell University Library produced this replacement volume on paper that meets the ANSI Standard Z39.48-1992 to replace the irreparably deteriorated original.

2004
# CONTENTS

## I. Final Additions and Corrections

### Abbreviations

**Introduction:**
- The Present Publication
- Materials
- Summary of Contents
- Places
- Persons
- Dates
- Clergy and Monks
- Language

### Translations and Commentaries:
- Biblical
- Liturgical
- Homilies &c.
- Acts &c.
- Ecclesiastical Documents
- Legal and Commercial Documents
- Accounts and Lists
- Letters
- Miscellaneous
- Homer

**Index to Translations and Commentaries**

**Classification of Ostraca according to Collections**

**Table of Correspondences**

## II. Lithographed Texts

### Facsimiles

### Addenda

### Indices to Texts

### Plates
FINAL ADDITIONS AND CORRECTIONS.

I. To Translations and Commentaries:

p. 10, 36. For this David, v. also T. 7.
p. 12, 300. V. Pl. II.
p. 15, Ad. 8. Read (Sf. 9).
p. 16, 61 n. 3. For ἰκνῦμος, v. T. 7.
p. 18, Ad. 59 end. ‘And the trouble (? σκυλμος) that was taken to reach us.’
p. 22, 482 n. 3. V. also Corp. Rain. ii. 186, where hourate is given as singular.
p. 32, 218 n. 2. Read Copt. Cat. no. 528.
p. 44, 470 n. Temamên more likely (RAC. 94. Stern in ‘Ausland’ 78. 874 compares Arab.
Damâmín. V. Yakut ii. 585).
p. 45, 497. Add (P. 4).
p. 60, 227 n. 1. After 4907, add ‘and 343 are.’
p. 63, 249 n. 1. Read V. 18.
p. 65, 324 n. 2. Cf. also mour mounh, Corp. Rain. ii, no. 247.
p. 66, 335 n. 2. Cf. also The Apocalypse viii. 3.
p. 81, Ad. 57 n. 3. For the true meaning, v. p. xx.

II. To Lithographed Indices:

p. 103, col. 3, l. 23. For Ad. 10 read Ad. 20.
p. 105, col. 3, l. 45. After this, insert πανωρισμοῖ? 315.
    col. 2, l. 15. After this, insert αγωνισμός Ad. 9.
    l. 21. ” ” ” στεφάνιος 491.
    l. 25. ” ” ” γενέσθαι 105.
p. 113, col. 2, l. 8. Delete 147, 223.
p. 117, col. 1, ll. 16, 17. Delete.
ABBREVIATIONS.

Collections of Ostraca &c.:

A. Lord Amherst of Hackney.
B. Brussels, Musée National (Dr. Capart's collection).
BM. British Museum.
C. Cairo (Gizeh) Museum.
CF. Cambridge, Fitzwilliam Museum.
D. Prof. Flinders Petrie's, from Denderah; University Coll., London.
Drewitt. Dr. F. G. D. Drewitt, London.
E. Egypt Exploration Fund.
F. Florence, Museo Archeologico.
G. C. W. Goodwin's copies of various ostraca (quoted according to pp. of his MS., BM. Add. 31,291).
L. Lady Longmore, The Paddock, Woolstone.
OB. Oxford, Bodleian Library.
P. Prof. F. Petrie, University Coll., London.
S. Prof. Sayce, Oxford.
Sf. Prof. G. Steindorff, Leipzig.
Sg. Strassburg, Egyptological Institute and Landesbibliothek (Prof. Spiegelberg's copies).
TB. Dr. Turaieff's copies of W. de Bock's ostraca.

Published Works:

ÄZ. Zeitschrift für Aegyptische Sprache.
Corp. Rain. Corpus Papyrorum Raineri Archiducis Bd. ii, 1895 (= Krall, Rechtsurkunden).
Grenf. Pap. Grenfell and Hunt; Greek Papyri, 1st and 2d series.
Inst. ég. Institut égyptien, Cairo; Mémoires and Bulletin.
Leyd. Manuscrits coptes ... de Leyde, ed. Pleyte and Böeser.
# Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss.</td>
<td>Mémoires de la Mission archéologique française au Caire.</td>
</tr>
<tr>
<td>PSBA.</td>
<td>Proceedings of the Society of Biblical Archaeology; London.</td>
</tr>
<tr>
<td>RAC.</td>
<td>Revillout; Actes et Contrats... de Boulaq et du Louvre, 1876.</td>
</tr>
<tr>
<td>Rossi.</td>
<td>I Papiri Copti... di Torino (2 vols.), ed. F. Rossi.</td>
</tr>
<tr>
<td>RP.</td>
<td>La Correspondence de St. Pésunthius, évêque de Coptos, (papyri) ed. Revillout in Rev. ég. ix. 133 ff.</td>
</tr>
<tr>
<td>S.</td>
<td>Silvestre, Paléogr. univers., vol. i, Copt. plates.</td>
</tr>
<tr>
<td>Vit. Pachom.</td>
<td>Βος τοῦ ἁγίου Παχουμίου in Acta SS., Maii iii. 259 ff.</td>
</tr>
<tr>
<td>Z.</td>
<td>Zoega; Catalogus Codd. Copticorum.</td>
</tr>
</tbody>
</table>

## Miscellaneous:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad.</td>
<td>Addenda to lithographed texts (p. 87 ff.).</td>
</tr>
<tr>
<td>Cat.</td>
<td>Catalogue.</td>
</tr>
<tr>
<td>P.</td>
<td>Pottery.</td>
</tr>
<tr>
<td>L.</td>
<td>Limestone.</td>
</tr>
<tr>
<td>n.</td>
<td>note.</td>
</tr>
<tr>
<td>pap.</td>
<td>papyrus.</td>
</tr>
<tr>
<td>ro.</td>
<td>recto.</td>
</tr>
<tr>
<td>vo.</td>
<td>verso.</td>
</tr>
<tr>
<td>corr.</td>
<td>correct the text as follows.</td>
</tr>
<tr>
<td>prob.</td>
<td>probably.</td>
</tr>
<tr>
<td>?</td>
<td>perhaps.</td>
</tr>
</tbody>
</table>

- in the Translations
- about one word unintelligible.
- more than one word unintelligible.

Numbers in heavy type, as 175, Ad. 3, = the ostraca here published.
INTRODUCTION

The Present Publication.—The ostraca published here for the first time are drawn from a variety of collections. Of these the largest (containing some 330) is that which resulted from the Egypt Exploration Fund's excavations at Dér el-Bahri in 1893–94. After lying for some years at the office of the Fund, these were recently (1901) assigned to the British Museum. The collection next in size is that of the Cairo (Gizeh) Museum. It numbers about 220 and was acquired at various times and from various sources. The provenance is in this case but rarely ascertainable. Prof. Petrie's work has, at different times, produced two collections: one apparently from Thebes, the other certainly from Denderah. Several of Prof. Sayce's ostraca have their locality marked upon them. Prof. Steindorff's collection was purchased in Egypt, I understand, piece by piece; so too those obtained for the Strassburg Egyptological Institute and Landesbibliothek— I know these solely through Prof. Spiegelberg's copies — the Bodleian Library, the Ashmolean Museum at Oxford, the Fitzwilliam at Cambridge and the National Museum at Brussels. The small collection of Lord Amherst was obtained partly by him in Egypt, partly by purchase at home. Those belonging to Lady Longmore, Mr. Hilton Price, Dr. Drewitt and Mr. Joseph Pollard were acquired by their owners in Egypt— all, I think, at Thebes. The ostraca in the Museo di Antichità at Florence doubtless came also from Thebes.

I have to express my thanks first of all to the Committee of the Egypt Exploration Fund for their kindness in allowing me thus to make use of their ostraca and to Dr. Budge and Mr. Hall for facilities to collate certain of them after the collection had passed into their keeping. Also to M. Maspero for acquiescing in this employment of my copies taken while preparing the catalogue of the Gizeh Museum. For similar kindnesses I am much indebted to the possessors or custodians of all the above-named collections who have with the utmost liberality allowed me access to their ostraca. The generosity of Professors Steindorff and Spiegelberg is emphasized by their competence to have themselves edited the material magnanimously put at my disposal. The comprehension of the texts has been greatly facilitated by Professor Erman's kindness. With well-known generosity, he allowed me the use of his copies of the large Berlin collection, besides opportunity, when at Berlin, of myself transcribing the texts more recently acquired. A debt of a similar kind must be acknowledged to M. Turaieff, who most kindly sent me his copies of the late W. de Bock's ostraca. Prof. E. Schiaparelli was good enough to photograph for me a particularly important piece in the Turin Museum. Finally, to Mr. F. G. Kenyon I owe an especial debt of gratitude for his patience in reading a proof of the Translations and Commentaries and for numberless suggestions and improvements during the printing of the book.

In dealing with the Greek liturgical texts which

1 Excepting 84, 338, 365, 393, Ad. 58, already printed by Prof. Sayce, PSBA. '86, 187 ff.
2 In 1884 a score or so of ostraca were found at 'Abd el-Kurnah (Maspero, Bull. Instit. ég. for 1884, 69). Presumably they are included in the Cairo collection.
3 Found on the top of the animal catacombs; v. Petrie, Denderah, pl. 27, 36 a.d p. 30.
occur in the various collections—too closely related by locality, date and subject-matter to be separated from the Coptic—I have had the great advantage of Mr. Brightman's help. It must be understood that for his editions of these texts, Mr. Brightman has been solely dependent upon my copies.

The order in which the two parts of this book were prepared—the lithographed texts first and the printed portion afterwards—was unfortunate; for it has led to the latter being burdened with a number of 'corrigenda' demanded by the thus too hastily fixed forms of the texts, my readings and comprehension of which have in many cases been improved since the lithography was completed. Moreover, it was seen to be frequently desirable to treat the texts in a sequence different from that in which they had been arranged. In using the book it will therefore be necessary to consult the table on p. 93 in order to find the page of the Commentary on which any given text has been dealt with. The arrangement is still far from perfect and on p. 82 (print) some texts are dealt with which should have appeared earlier.

It will be noticed that many of the Translations are preceded by readings differing from those of the lithographed texts. Among these it may easily be seen, if the texts themselves be compared, whether a divergence from the latter is intended as the completion of an imperfect line or as the suggested emendation of a passage, obscure either from the inaccuracy of the original or from my failure when lithographing to read the text correctly. In the case of the Cairo ostraca there has been no opportunity of further revision of my copies; but most of the other texts I have been able to collate, at least once. For these therefore the altered readings represent either (1) corrections ('corr.') of the lithographed text resulting from recollation, or (2), much more often, probable emendations, whether in word-division or completion or in the letters themselves, suggested by further study.

In the Translations &c. Coptic words are transliterated, letter for letter. Coptic x is represented by j, and ω by g.

Materials.—There is no occasion to refer here to the employment of pottery as a writing material in pre-Christian periods; that has been fully dealt with by Prof. Wilcken ('Griechische Ostraka' I, Kap. 1). For the class of texts—documents relating to the financial administration—with which his work is concerned, ostraca, properly so called (when not papyrus), appear to have been exclusively used. In the present collection, on the other hand, which includes only a relatively small number of such documents, a large proportion of the texts are upon flakes or slices of the white limestone so easily obtained in Western Thebes and so admirably adapted for writing purposes. It is remarkable that the scribes of the Greek and Roman periods should have ignored this use of the white stone, while from the foregoing Pharaonic and succeeding Christian times we have countless examples of its employment. A plentiful supply of papyrus during the intermediate epoch may be the explanation; or we may suppose some official regulation or fashion to have prescribed the use of pottery for certain classes of records. The subsequent predominance of limestone among the official documents, both ecclesiastical and legal, shows that it was regarded as a material more honourable than pottery. The frequent apology for not using papyrus (v. 97), by this time grown scarce and expensive in the provincial towns, is only once met with where limestone is employed (49 vo.); elsewhere it is pottery which requires apology.

Distinct as the ink has often remained upon the stone's surface (Pl. I.), it is, when once effaced, irrevocably lost; it has not been absorbed and chemical reagents seem powerless to revive it. With pottery the case is less hopeless; slight moisture will often render the faded parts again visible. The pottery used by the Copts is

1 Prof. Crum Brown of Edinburgh has kindly examined some specimens of the limestone and writes: 'The ink is 'apparently lamp-black, mixed with more or less oxide of iron. It washes off; so has not been made up with varnish or oil, but with water: perhaps with some gummy substance added. In some cases the ink appears to have attacked the stone. This seems to point to mixture with an acid, probably vinegar or sour wine. The faintness of the inscriptions is really due to rubbing off the pigment rather than to fading.'
generally easy to recognize: of ill-baked, coarse material and dull brown or chocolate, pale dun, more rarely red colour, with many and often deep ribs, it has little resemblance to that made in earlier times. These are however not the characteristics of one series of our ostraca, namely the official tax-receipts (v. 409), the material of which is always without ribs, glazed and generally of a light yellow colour. The shape of these too is usually triangular (v. facsimile, p. 84), and they are further distinguished from the generality of the pottery ostraca in having survived almost always intact. An examination of the following texts will show that, with this exception, complete texts, even unbroken pieces, are exceedingly rare. The immense number of uninjured Greek ostraca has in Coptic no parallel.

Two words are used in these texts to designate the ostraca: the Greek πλάξ and the Coptic ḏelje. The former seems properly to designate limestone, the latter pottery; though in a few instances (7 out of 40), the Coptic word is applied to the stone.

Constant as the use of these materials for writing evidently was, their mention in the literature of the period seems almost unknown. I can cite but one instance. In the story, related by Daniel of Scete, of Anastasia the supposed eunuch, we are told that she was accustomed to make her wants known to the brother whom Daniel used to send to her, by means of a written ostraca, placed at the entrance of her cell.

Contents.—The marked contrast between Greek and Coptic collections of ostraca has been already referred to: the former consist, with scarcely an exception, of financial documents; the latter contain texts of every description. In the present publication the texts most interesting, both for the comparative novelty of their contents, for their number and from the fact that they mostly emanate from a single source, are those relating to ecclesiastical matters. Among them will be found episcopal edicts or charges touching various questions of church government (v. below, §§. Clergy and Monks), besides numerous official letters from and to the bishop, the abbots of monasteries and other officials. There are also texts more directly theological: biblical and liturgical passages in Greek as well as Coptic, extracts from homilies, more or less fragmentary, which might perhaps be identified, and from the so-called Nicene γνῶμαι, besides significant references to patriarchal epistles and local episcopal canons.

Documents dealing with legal and commercial matters are plentiful, if fragmentary and obscure. They include guarantees or securities (ἐγγύη), undertakings to accept judgment, acknowledgments of responsibility, promises to repay (ἀσφάλεια) and receipts for payment (ἀπόδειξις), contracts to do specified work (ἡμολογία), agreements as to mutual rights (ἡμολογία), renunciations of future claims, authorizations or agreements as to the performance of stated undertakings (ἐπιτροπὴ), a series of obscure promises of security or safeguard (107 &c.), declaratory oaths about property, wills and statements as to shares of inheritance, as well as a number of official tax-receipts.

There is much variety in the ostraca bearing lists and accounts, remarkable among them being the lists of books.

Finally, the private correspondence which has survived in this form will obviously be both varied in character and difficult of interpretation. The subjects written about must frequently be divined from the briefest allusions, the writer is often
careless or his language faulty. An undamaged, completely legible and intelligible letter is a rarity very seldom to be met with.

Places.—A considerable number of places are named in these texts; but a large proportion convey little to us. Either they do not recur elsewhere or, where they occur, cannot be precisely localized. Some however, and those among the most frequent, would sufficiently indicate the district whence most of the ostraca have come, even were that not fixed by external evidence; for they are names often to be met with in the legal documents of the 8th century, found from time to time in the ruins of Western Thebes and known, from the Coptic name of the village they most often mention, as the ‘Jéme Papyri.’ The ‘Castrum of Jéme’ or ‘Hill of Jéme’ or more often ‘Jéme’ simply—the name is a transcript of a hieroglyphic and demotic group—appears to have been some part of the ancient necropolis at the base of the hills, behind the series of ‘Memnonia’ which extends from Kurnah to Medinet Habu.

A central point of the Coptic community which dwelt here would appear, at the period of the Arab conquest, to have been the τόπος or μοναστήριον of S. Phoebammon, the archives of which, for that period, form the majority of the above-named papyri. Both village and monastery are named repeatedly upon our ostraca; and so too are other localities familiar in these papyri, e.g., the nomes and towns of Hermouthis and Koptos, the town of Ape, several streets already known (v. 141, 145, 147), and certain churches, besides obscurer localities which we may hence assume to be not far distant from Thebes. It may indeed be asserted that, unlike the Greek, all Coptic ostraca hitherto obtained belong, with very rare exceptions, to the Theban neighbourhood. The single one published by Mariette¹ is said to have come from Abydos; four in Berlin and one in Munich are from Elephantine; two in Cairo come from Kôm Ombo; a group of Prof. Petrie’s from Denderah.

The site of S. Phoebammon’s monastery is not determined by any extant local evidence. The whole extent of the necropolis is scattered with Coptic ruins, among which the remains of churches and monasteries may at several points be recognized, either by their aspect or by their modern appellations. The Jéme papyri, notwithstanding a wealth of geographical names, offer little evidence from which to draw definite conclusions, and no record appears to have been kept of the precise locality where they were unearthed.² Stern has proposed (AZ. ’85. 56) to recognize the monastery in the ruin known as Dér el-Bahit, situated on the hill of Kurnah.³ From the evidence however of the present texts, I should incline to seek it rather in the large buildings which, till recently, covered the upper parts of the temple at Dér el-Bahri. There, as has been said, a great number of our ostraca were found⁴ and it is precisely in these that the τόπος of S. Phoebammon is oftenest mentioned. Moreover, one of the persons most frequently addressed or referred to in this same group of our texts is Victor, προεστώς, ἡγούμενος or priest of the monastery of S. Phoebammon.⁵ Victor dwelt, we may presume, in his own monastery, which would thus be that in the temple of Dér el-Bahri,⁶ the brick ruins of which were conspicuous until removed by the recent work of the Egypt Exploration Fund.⁷ M. Naville states⁸ that these ruins covered in 1893 the upper and middle platforms.

---

¹ Kabis (Bull. de l’Inst. ég. for ’80. 24) can give no definite information as to those found by Mariette.

² Lepsius, Briefe 295.

³ “A fine ‘pocket’ of Coptic ostraca” when clearing the NW. altar-chamber (D. el-B. I. 1) and others (?) in the rubbish mounds on the Middle Platform (Arch. Report ’93—’94. 4, D. el-B. II. 5).


⁵ Known locally as D. el-Assassif or D. es-Sultán (Mariette, D. el-Bahri, Texte, p. 1). The τόπος or church of the ‘ἄγιος ἄνδρις Piecep in Jéme’ has no bearing here; it is dedicated to the martyr (RAC. 52, BM. or. 4872 &c.). What is the Dér er-Rûmi, ‘mon. of the Greeks,’ marked by Bonomi (BM. Add. 29816, f. 1) in the N. corner of the D. el-Bahri valley?


⁷ D. el-Bahri II. 5.
INTRODUCTION

and a part of the causeway of the Pharaonic temple. The Copts had brought the middle up to the level of the upper platform by means of heaps of débris some 40 ft. high. The most conspicuous feature of their constructive work which survived was the square brick tower, erected at the S.E. corner of the upper platform (cf. 310) and having, when recently demolished, a height of about 25 ft. Besides brick the walls of the monastery contained countless pieces of the ancient masonry,1 either in blocks or fragments, so that their destruction was an inevitable step in the reconstruction of the temple. The monks had probably covered the walls of the buildings with plaster; traces of it were often visible, as were the remains of frescoes with which it was adorned.2 One part of the S. side of the upper platform was apparently used as a chapel or burial-place, for a number of bodies were there found,3 dressed in an unornamented costume, with leathern belt and apron.4

Persons.—The only person otherwise known to history, who is certainly mentioned as a contemporary in our texts, is the patriarch Damianus, †605 (v. Ad. 59, cf. 18), whose doctrinal manifestos are referred to. In two instances the well-known bishop of Koptos, Pesynthius (Pesente) is probably alluded to (25, 286), though the nature of both texts—one a mere graffito, the other possibly a copy and no genuine letter—somewhat diminishes the probability.5

The personage who appears most prominently is bishop Abraham, the author of a score of the edicts, documents and letters here published and the recipient of as many. Yet neither here nor in other collections of ostraca,6 is his diocese ever named, though it might be inferred from 40. There are however some circumstances suggesting his identity with Abramius, the author of the Greek will, BM. pap. lxxvii.7 The testator there is bishop of Hermonthis (l. 83), but resides in ‘the holy mount of the Memnonia’ (l. 76). Our bishop too presumably dwelt at or near to Jéme (a name often used as synonymous with the Memnonia), since almost all the ostraca addressed to him were found at Dér el-Bahri. Again, the will is drawn in favour of the monk Victor, ‘the pious priest and my disciple’ (II. 17, 29), to whom, with the rest of his property, the testator bequeathes the ἡγίστος τόπος of S. Phoebammon in the same mount (l. 25). The Abraham too of the ostraca is often addressed or greeted in conjunction with a priest Victor (49, 50, 52, 90, 94, 97, 311, 486, BP. 8703) and though the latter is never there termed his ‘disciple,’ he is sometimes called his ‘son’ (58, 63, BP. 8727). The monastery of S. Phoebammon was, during some part of the period to which these ostraca belong, directed by a προεστός named Victor (v. δ. Places), who may be the before-named legatee of the bishop’s Greek will. Further, a bishop Abraham and a προεστός Victor are alluded to as former occupants, if not the immediate predecessors,8 of the προεστός Jacob, in this same monastery, whose Coptic will is preserved as BM. pap. lxxviii. These it seems reasonable to identify with the Abraham and Victor of pap. lxxvii. A coincidence, apparently supporting the identity of the two bishops, should be mentioned here. In pap. lxxvii, l. 81 Dioscorus son of Jacob, archpriest of Hermonthis, is a witness; an arch-priest Dioscorus is referred to by the bishop in ostr. 69.9

The evidence from handwriting of the ostraca here is inconclusive, owing primarily to the mis-

---

1 Eg. Expl. F., Arch. Report '91—'95. 37, ib. '95—'96. 5. Introd. Memoir II.
3 The former owners of Jacob's τόπος had been interred within it (RAC. 42).
5 Since the following pages were in print, I have found at Manich (Königl. Bibl., MS. Copt. no. 3) fragments of a Sa'idic version of the published Boh. encomium on P. The texts are not identical. The Sa'idic is presumably the original version.
6 BP. 8697, 8699, 8700, 8727, T. 6, T. 14, S. 3.
7 Published in Kenyon’s Catal. I. 232, earlier by Wessely in Wiener Stud. ix. 235.
8 ‘Apa Peter, the priest,’ had apparently intervened; but this is not quite certain.
9 The fact that Pegosh son of Psamé, the ἀναπλ., and Pisrael son of Psate, both witnesses in pap. lxxviii, appear to recur in 111, 114, 157, is of little weight, since we have nothing by which otherwise to fix the dates of these ostraca.
leading similarity between the most frequent hands. Among the numerous ostraca of which bishop Abraham is the author, one hand is of particularly frequent occurrence; it is that which, in cases where there seemed little doubt as to its identity, I have named 'A' (v. Pl. I, 71). It is however practically certain that this hand is not the bishop's own; for besides the episcopal edicts, letters &c., written by 'A,' and those recording declarations made before and requests addressed to the bishop, there are several other texts—formal statements, undertakings, contracts,—having a variety of authors, yet likewise written in this hand; and it is hardly to be supposed that the bishop had, in such cases, acted as scribe. Again, the hand here called 'B' (v. Pl. I, 295), in which two of the bishop's letters were written (58, 67), is often hard to distinguish from 'A'; indeed I feel quite uncertain as to whether both are not but the work of a single scribe, whose productions differ in appearance as they are more deliberately or negligently written. But if that were so, the text of Ad. 14 would seem to indicate that the writer of both 'A' and 'B' is none other than the priest Victor, presumably the bishop's disciple and the writer of other texts clearly in hand 'A' (231, 325, Ad. 10). Yet there are examples of episcopal edicts in hands differing from either of the above (Ad. 8, 65, 69, 126), showing that the bishop availed himself of the services of various scribes and showing perhaps besides that he was himself unable to write. And we are thus reminded that bishop Abramius, the testator of pap. lxxvii, was likewise dependent upon an amanuensis (l. 8t).

It is unfortunate that neither of the wills above referred to (papp. lxxvii, lxxviii) bears a date. Messrs. Grenfell and Hunt however inform me that they would place the Greek document in 'the last part of the 6th century,' since it closely resembles texts from Oxyrhynchus of the reigns of Justin II, Tiberius and Maurice (i.e. 565—602). None of the several hands exhibited in the text belongs, they hold, to the 7th century. Mr. Kenyon is likewise willing to assign the papyrus to this period, his suggestion of a later date (made at a time when the materials for the palaeography of this period were scantier) having been based on the dates of the Coptic papyri supposed to have been found with it. Several Greek papyri in the British Museum (nos. cxiii. 4, ccix, ccx) and the Louvre (nos. xx, xxi. 2, xxi. 4), dated in this period, can show parallels to every scriptural peculiarity of pap. lxxvii. As regards the Coptic will, pap. lxxviii, it is differentiated in several ways from the series of documents—the Jémé papyri—with which it is classed: by other formulae, an unusual vocabulary, and by having among its witnesses no one whose name recurs in the other texts—a rare circumstance here—as well as by palaeographical features distinguishing its script from that of the others. It is rather to those dated Greek MSS. of the close of the 6th and beginning of the 7th centuries that this papyrus, no less than pap. lxxvii, must for comparison be referred. The script of the Coptic text is indeed stiffer and less often ligatured, but the letters are formed in the same way and those ligatures employed are identical. Further, the Jémé papyrus published by M. Loret (Rec. xvi. 103) is in a hand so similar to that of the bishop's amanuensis in pap. lxxvii, that their identity might well be maintained. But the date of this is 634 or 635. If then we place these two wills between the years 560 and 640, we shall venture as near to precise dates as the palaeographical evidence warrants. (But cf. §. Dates.)

1 The dating of these hands might have been assisted by BP. 9447, the script of which much resembles 'A' or the contemporary 'D,' were it but complete; for there 'the patriarch, Abba A——' is mentioned. But at this period either the name Anastasius, Andronicus or Agatho might be used to complete the line.

2 It is of course possible that, though unable to write in Greek, the bishop could have done so in his own language.

3 Cf. a similar contrast in the fragment, Rec. xvi. 103, facsimiled here, p. 85.

4 Most unmistakable in the closing lines which, written in Greek, though by the same scribe, can be paralleled in every detail from the dated MSS. Cf. the rough facsimile, p. 85, also the monetary abbreviations lxxvii. 55 and lxxviii. 75. The Coptic hand as a whole closely resembles that of the bishop's amanuensis in lxxvii. 80, 81.

5 The regnal dates appear contradictory, but the 8th Indiction is probably correct. (So Mr. E. W. Brooks.)
The name Abraham was, among the Copts of that time, a frequent one and we cannot claim to identify our bishop with other namesakes. Yet there are one or two cases in which the temptation to do so is strong. (1) A bishop Abramius (αββα Αβραμίου επισκοπού) is named upon one of several silver objects found, a few years ago, in the ruined church on the W. of the grand colonnade of the Luxor temple. The lettering of the inscription is analogous to that of the stelae from Hermonthis and so might belong to the 7th century. (2) A ‘monastery (μονή) of Abba Abraham’ existed in the time of Pesynthius of Koptos (ν. 25), who occasionally visited it. The text seems to imply that this Abraham was then living and it is to be presumed that the monastery was not far distant from ‘the hill of Tsente’ where that of Pesynthius lay. The only Abraham who, in the 6th century, left a name in Egyptian church history, was the abbot of Pboou (Fat) who, expelled by Justinian, founded another monastery at Farshút. He cannot of course be the same with the bishop in our texts.

Next to that of the bishop, the name most conspicuous is Victor. It doubtless refers in our texts however to more persons than we can distinguish. One at least can be recognized: Victor, the priest, who was προεστώς of the monastery of S. Phoebammon (219, 223, 303?, 332, 351, 369, 389, 482, G. 106), presumably the same who in 232 is called ‘monk of S. Phoebammon.’ Victor again is the name of the priest repeatedly greeted by those who write to bishop Abraham (v. above), sometimes in rather extravagant terms (52), and twice addressed directly in conjunction with the bishop (311, 486). Of the Victors in BM. pap. Ixxvii and in M. Lorent’s papyrus we have already spoken.

As the bishop appears to have employed Victor as his favourite secretary, so Victor in turn frequently uses the services of David, the scribe whose hand I have called ‘D’ (v. Pl. I, E. 301, 158). He wrote and signed 158, 296, 297, 304, 313 (hand D), 313 (hand A) and T. 4, all of which are official documents, four of them addressed to Victor or recording his presence, one (158) to an oeconomus of S. Phoebammon whom we may assume to be Victor. Numerous other texts are clearly by the same hand, though wanting the writer’s signature. Further, a comparison of hand ‘D’ with that of the principal texts from the tomb-church of ‘Dega,’ will make their identity very probable. ‘D’ too is, in all probability, the hand of the dated Turin ostracon (v. §. Dates).

It has been already suggested that hands ‘A’ and ‘B’ are in reality but one and that their writer is Victor, the bishop’s disciple. Proof that ‘D,’ the hand of Victor’s scribe, is contemporary with these and with the bishop is afforded by the recurrence of the priest Plein, son of Dios, in 158 (hand D), 313 (hand A) and T. 6 (addressed to the bishop). The bishop himself is perhaps mentioned in 293, but in no other example of hand ‘D.’

Two more texts by Victor, 132 and Ad. 47, may be noticed. They are by one and the same hand, which can hardly, notwithstanding resemblances, be ‘D.’ The first is interesting as relating to the will by which ‘the deceased Abraham’ had disposed of ‘the τόπος’—possibly therefore a reference to the Greek papyrus BM. lxxvii.

A number of ostraca are written in the hand of a certain Elias (v. 227), possibly the joint occupant with Jacob of a monastery in Jéme which they bequeath to Stephen. The succession

---

2 In the fragment Z. ccxxiii=Miss. iv. 754 occurs an ‘Apa A.’ dwelling to the north of the subject of the text, who is therefore hardly Pesynthius. A limestone tablet, Alexandria Mus. 274, records the restoration in AD. 698 of a τόπος of the holy Apa A. the anchorite,’ which had fallen into ruin through age. Its provenance is unknown.
3 We may translate: ‘visit him’ (Abr.) or ‘visi: it’ (the mon.); Mém. Instit. ég. ii. 352, 357.
4 Z. ccxxii=Miss. IV. 511, 742, Berlin k. Bibl., MS. or. 1607, no. 4. Also in the list of abbots, T. 20.
5 Miss. I, 36 ff., Hyvernat, Album, pl. viii. 6. Cf. here 18, which shows these texts to be contemporary with or slightly later than Damianus.
6 I have a photograph of the first and a facsimile of the second.
7 RAC. no. 3.
of abbots obtained from their will (Epiphanius, Psan, Jacob and Elias, Stephen) and the indications of RP. ii show that the co-testator, Elias, probably lived shortly after Pesynthius of Koptos. In none of Elias's letters is bishop Abraham referred to.

**Dates.**—It is obvious that, on the evidence hitherto adduced, we are only able approximately to date the principal personages mentioned in the following texts. Damianus was clearly the reigning patriarch when some of the writers lived. As to bishop Abraham, we cannot, without proof that Ad. 59 is by either hands ‘A,’ ‘B,’ or ‘D,’ conclude that he was that patriarch’s contemporary. There remains however an important factor in the question to be noticed. The ostr. no. 38 of the Turin Museum records a solar eclipse ‘in the year that Peter, son of Palou, was bishop of Jéme.’ This the calculations of several astronomers agree in fixing as the partial eclipse visible at Thebes on March roth, 602. Now it has already been observed that this ostracon is either by the scribe ‘D,’ or by a writer whose hand closely resembles his, and is thus presumably his contemporary (v. Pl. I.). We thus obtain further evidence strongly confirmatory of the period to which we would assign the hands ‘A,’ ‘B’ and ‘D.’

To a later age belong a series of texts wholly different from those hitherto discussed. The tax-receipts (v. 409) can be assigned with certainty to the middle of the 8th century, owing to the identity of certain of their scribes with the writers of dated Jéme papyri and to the similarity in script and general appearance between those thus dated and the receipts written by other scribes. Like evidence shows that the group 147—151 and Ad. 4 also belong to this period.

---

1 For Psan, cf. also 80.
3 For this information I am indebted to the kindness of Prof. H. H. Turner of Oxford and Mr. J. K. Fotheringham, who refer to Oppolzer’s Kanon der Finsternisse, p. 174, and to Ginzel and Krall in Sitzb. d. k. Akad. der Wiss. (Vienna), Math. Nat. Cl. lxxxviii. II, p. 655. Prof. Turner regards the date as ascertained with unusual certainty.

---

**Clergy and Monks.**—Assuming the two bishops, of the Greek papyrus lxxvii and of our ostraca, to be but one, we see that, as in the case of Pesynthius of Koptos, Hermouthis was not necessarily the residence of its bishops. What their connection was with the monastery of S. Phoebammon we cannot say. Perhaps Abraham had previously been its abbot, and thence to the episcopal dignity would be in Egypt the usual course. From RAC. no. 10 (p. 78) it may be inferred that in the century following the connection was maintained; for bishop Colluthus there appears as having some share in the affairs of the monastery.

Other bishops connected with Jéme are mentioned: perhaps ‘the great bishop, the holy Abba Patermouthius,’ whose τόπος is situated there, and ‘the holy bishop, Apa Germanus,’ whose name is borne by certain property in Jéme; while dedications and donations to the monastery of S. Phoebammon are sometimes entrusted to the bishop as well as to the oeconomus. Our ostraca too, besides Abraham, name an earlier bishop of ‘Hermouthis, Ananias,’ also bishops Andreas and Anthony (v. 227), the latter presumably the bishop of Ape or Luxor, the neighbouring diocese on the opposite bank of the Nile, who with the bishops of Koptos and Apollinopolis Parva, appear in RP. ii.

Many details might be gathered from our texts,

---

4 Bishops are to be met with living in monasteries, e.g. Aphou of Oxyrhynchus, who remained there all the week till Saturday, and Timothy of Antinoe, who appears to have resided in one (this on the authority of the Synaxarium, 13th Hathor). Occasionally at this period we hear of bishops resigning their sees and retiring to the life of anchorites; cf. the bishop’s title in pap. lxxvii. 76. Joh. Moschus §§ 37, 93, 123 records instances in Palestine.
5 The bishop in pap. lxxvii. 25 speaks of it simply as ‘under’ him, ὑπ᾽ ἐμέ.
6 AZ. xxix. 12; cf. 88.
7 BM. or. 4875.
8 RAC. 73, 97. But this may merely point to the ultimate episcopal responsibility in monastic affairs required by the canons, e.g. the Egyptian canons in Mansi II. 1011.
9 Munich Antiquarium, pap. 830 is a letter addressed to him.
10 V. the Sa'id. Scala in Amélineau, Géogr. 556 and the Boh. lists, ib. 576, where (P)ape=Tpiwy Kaotpwy=Luxor. In BM. or. 85 however Ape is said to be ‘in the nome of the town of Hermonthis.’
illustrating the powers and business of the episcopal office. We see the bishop ordaining readers, deacons and priests to particular cures and formally entrusting them with their duties (57 &c.); arranging for the performance of service in various churches, sometimes at the application of the local authorities (97); issuing charges on liturgical questions and edicts of interdict and excommunication against individuals and villages (61); dealing with vagrant priests (40); hearing depositions and giving judgment in local suits and communicating with the magistracy; dispensing or recommending charity.

In certain functions the bishop could be replaced by the archpriest who had, for instance, powers of excommunication or interdict. The bishop’s decisions might be promulgated through him; he transmits the patriarchal Festal Epistle to the clergy. The archpriest sometimes appears as attached to a particular church, or he is called archpr. of the Castrum Jéme, as if the office were more general. He is not as yet identified with the ἡγούμενος, although the latter is here clearly a clerical and not a monastic official.

The archdeacon is less often met with. One is attached to the τόπος of Patermonte, another to that of S. Victor, a third to ‘the holy church of Jéme’. A monk who is also archdeacon is named on the stele C. 8609.

The number of churches and monasteries named in our ostraca is considerable (v. Index of Place-Names) and the total of those in the Theban neighbourhood is increased by the other documents: the stelae and the Jéme MSS. together give some ten, Lepsius’s graffiti and the Pesynthius papyri two or three more, making in all nearly thirty. It is sometimes difficult to distinguish between church and monastery; while ἐκκλησία designates the former only, τόποι or its Coptic equivalent apparently includes both. Nor do the names by which they are known always suffice to separate them. Thus to the martyrs Phoebammon, George, Victor, Isidore, Mena either might be dedicated; but the τόποι of Apa Ananias, Apa John, Apa Moses, Apa Papnoute, Paul of Koukol are probably monasteries, called either after their founders or their actual abbots. In only one instance can the age of a monastery be surmised: that of Pesynthius was presumably founded by or in memory of the celebrated bishop of Koptos.

As to the duration of their existence, our documents show at any rate that the monastery of S. Phoebammon was flourishing at the beginning of the 7th and in the latter half of the 8th centuries, though perhaps destroyed and rebuilt in the interval.

The history of Egyptian monasticism after Chalcedon has received but little attention, either from contemporary or later writers. The usually consulted records for the period with which we are concerned are the work of catholic writers (Leontius of Neapolis, Joh. Moschus, Sophronius) or of Nestorians (Thomas of Marga) and these seldom show any knowledge of Egypt beyond the

---

1 Ἀφορίζειν 88, ‘exclude from the mysteries’ RP. 257=G. 11. Here he is called πρωτοπρε[σβύτερος]. Archdeacons sometimes had this power in the 5th cent. (Hatch in Dict. Chr. Ant. I. 137). On the archpr. as bishop’s vicar v. also Renaudot, De Patr. Alex. § xi, and Tuki, Rituale 310.
2 54, 485. In Can. Basil. 92 he is the bishop’s assessor in judicial cases.
3 BM. pap. xci.
4 RAC. 48, ΑΖ. ‘88. 132, BM. pap. lxxvii. 81, stele C. 8532.
5 BM. pap. lxxviii.
6 Cf. the frequent combination, ‘priest and ἡγούμενος of the church’ (RAC. 19, 20, BM. or. 1061, ib. psp. Joad II). In ΑΖ. ‘84. 151, 152 we see a ‘priest and ἡγούμενος of the same church. Subsequently archpr. and ἡγούμενος become identified, as can be seen in the ordination services; e.g. Codd. Vatic. xlv, cxxx &c.; cf. Cyril b. Laklak’s decision, Renaudot, Hist. 585.
7 ΑΖ. ‘84. 146.
8 BM. or. 4884.
9 ib. 4875.
10 Lepsius, Denkm. VI. 102, 20.
11 In 45 his church, in RAC. 48 his τόπος.
12 RAC. no. 1.
13 The ‘Pratum’ of Joh. Moschus mentions many apparently so named. Cf. also the monasteries ‘of Andrew the priest,’ ‘of Nahrou the priest,’ ‘of Peter the deacon’ in the Fayûm about this period (Rev. éts. grecq. III. 134).
14 It probably suffered at either the Persian or Arab invasions, to one of which RAC. no. 4 may refer. There ‘the whole village’ assigns the mon. to certain persons who had apparently restored it after devastation. This MS. shows no names in common with the others and its script may be earlier than most; it nay therefore belong to a period between those of the early 7th and those of the later 8th centuries. Cf. also BM. or. 72 and here 227.
Delta, the upper provinces being very rarely visited by them. The Lives, Ata, Miracles extant in Coptic seldom deal with so late a date—the Lives of Samuel of Kalamon and Daniel of Scete are indeed conspicuous exceptions—and the papyri have been little studied in this light. Most of the latter indeed belong to the Fayyûm or Eshmunên and give no information as to affairs further south. The records of the monasteries at Thebes, as preserved in the ostraca, the Jême papyri and the stelae, stand therefore alone; from no other source has such a body of documents, so restricted as to locality and date, survived.

The occupants of these monasteries were not exclusively Egyptian. Syriac texts in the tomb-church of 'Dega' at Dér el-Bahri, possibly too the name Psyros, show that Asiatic monks were present. The monks doubtless followed the Pachomian rule; on either side of them were (or once had been) the communities founded by Pachomius and Theodore, one indeed near Hermonthis. We find the early Pachomian abbots enumerated on the ostraca and invoked on stelae, while Pachomius' Canons are among the books in the monastery of Elias (v. note on p. xix). The canons of bishop Ananias (85) are presumably not monastic.

Of nuns the ostraca tell us nothing, but many are commemorated on the stelae and papyrus BM. or. Ixxix V. is by a woman dwelling in the mon. of Apa Sergius, so presumably a nun.

We have no data by which to estimate the numbers of the monks. His biographer indeed boasts that in Pesynthius's day, about the time to which most of our ostraca seem to belong, the monasteries in the neighbourhood greatly flourished. The remaining ruins do not suffice for measuring the original extent of the buildings.

Nor can we gather much as to the material condition of their inmates. To what extent trades were carried on we do not know, partly because it is uncertain how far the designation ‘monk’ has been omitted in the documents: are those who call themselves simply ‘husbandman,’ ‘workman,’ ‘builder,’ ‘baker’ &c., necessarily seculars? Very rarely the word ‘monk’ accompanies the trade-name, showing perhaps that worldly occupations within the monastery were exceptional.

The artisans and labourers, with whom the monastery contracts for specific work, come doubtless from the adjacent villages; so likewise the tenants to whom land is let for cultivation.

Some of the monks—what proportion we cannot say—lived without the monastery as ‘anchorites,’ in caves in the adjacent hillside. Pesynthius had dwelt in one while a monk and as bishop retreated before the Persians to an ancient tomb in Jême. Possibly ‘P. the anchorite’ (345, 378) is none other than the bishop. Abraham of BM. pap. lxvii is called ‘bishop and anchorite of the holy mount of the Memnonia’ (l. 76); indeed the evidence for his actual residence within the monastery is not conclusive. Sometimes an ‘anchorite’ is in orders: a priest, BP. 9420, a deacon, G. 107.

The direction of the monastery was in the hands of the προεστώς, sometimes called also ἡγούμενος in respect here probably of his clerical dignity. The civil power was represented by the διοικητής, under whose authority (ὑποταγή) the monastery, as well as the Castrum, is stated to stand. In this jurisdiction the ἱσάκη, the most frequently mentioned local magistrate, does not appear to have shared. No mention is made in

---

1 Siut (Lycopolis) occasionally appears as the extreme limit of their acquaintance.
3 BM. or. 4881, BP. 6139. Perhaps this and Pegôb ‘the Ethiopian,’ refer merely to descent. Some bishops in Upper Egypt were Syrians; a monk of Bethleem bishop of Hermopolis PG. 87, 3053. The ordinations at Cple. by Syrian bishops were presumably of Egyptian monks, of whom plenty were there (Joh. Ephes., De beat. orient., cap. 50).
4 Vit. Pachom. § 86. Cf. Ladeuze, Etude 172 ff., 199. ‘The Tabernesiotes’ (Life of Daniel, ed. Clugnet) (50) need not imply contrast with other orders, for the term is used already by Palladius. The Sinuthian rule also was accepted in other monasteries, as we learn from the story of Abraham of Phoou (Miss. IV. 512). That of John Kame too was introduced into Upper Egypt (Wüstenf., Synax. 199).
5 T. 20.
6 C. 8636.
7 In earlier times this was not so; v. Hist. Lausiaca c. 39.
8 Méms. Inst. ég. II. 335, 401.
9 BM. pap. lxxv.
10 The two offices are apparently not identical: BM. pap. xc. 29, whether δ. or Τ.’; nor do the titles interchange.
any of our documents of the δευτερίμος, known to the Sinuthian congregations; but one papyrus (RAC. no. 1) refers to two συνκάθεδροι of the great προεστώς. The official who in the Canons\(^1\) holds the next place after the abbot is the οἰκονόμος or steward. On him devolves the conduct of practical affairs; gifts or dedications to the τύπος are made through him,\(^8\) leases are arranged and workmen engaged by him;\(^3\) land is sold by him.\(^4\) Occasionally, indeed—more often perhaps than our texts show—he is identical with the προεστώς.\(^5\) The oeconomus of a church is sometimes mentioned. In 290 a church seems to have had three (cf. T. 7). Presumably without official status was the μαθητής of the προεστώς, whom the Canons indicate as his natural successor.\(^6\)

Close relations appear to have existed between the monks and the episcopacy. Of the bishop of Hermonthis and his connection with the Theban monasteries we have already spoken. He seems to have had, in some cases, rights of ownership in the monasteries,\(^7\) similar to those of the προεστώς, who was entitled to dispose of his succession by will.\(^8\) Assembled bishops sit in judgment upon criminous monks, even upon a προεστώς;\(^9\) yet we have no evidence that even bishop Abraham had any direct share in the government of the monastery.

Some idea of the contents of the monastic libraries and of the liturgies in use may be got from the opening texts of our collection and from the book-lists (250, 402, 458, 459, Ad. 23).

Much more information is to be had from the long catalogue on the limestone ostracon from Thebes, published by Bouriant and doubtless relating to one of the monasteries to which our documents refer.\(^10\)

Language.—In so large a number of texts, the work of so many hands, it would be futile to seek for linguistic uniformity. The writers differ of course in degree of education and it is not easy to distinguish between results of their negligence or ignorance and real dialectical characteristics. The provenance and date of the majority of the ostraca lead us to expect close similarity with the language of the Theban legal documents—the Jéme papyri; and in fact the features of that idiom (many of which were indicated by Stern, ΑΖ. 84. 144 ff.) are all to be found again in our texts.

Again, as in those papyri, not a few features distinctive here are also to be met with in the ancient idiom of Akhmim and in the early Sa'idic texts which show its influence: the Pistis, Bruce pap., Elias Apocalypse &c.

(1) Phonetic Peculiarities.\(^11\)—A stands in the ostraca for classical Sa'id. \(\epsilon\) in many words and for \(\sigma\) in still more, Akhm. forms corresponding in both cases. Once \(\sigma\) represents \(\alpha\) (\(\kappa\)op\)). Again, \(\varepsilon\) or \(\dot{\varepsilon}\) is for \(\alpha\) in certain words which have in

\(\footnotesize{1\text{ E.g., Mansi, II. 1012.}}\)
\(\footnotesize{2\text{ Jéme papyri passim.}}\)
\(\footnotesize{3\text{ 158, 200.}}\)
\(\footnotesize{4\text{ Pap. Turin I (Atti xxiii).}}\)
\(\footnotesize{5\text{ So in RAC. no. 1. Sourus, the oeconomus often named in the Jéme MSS., is in BM. pap. Ixxix R called }\pi\text{.}}\)
\(\footnotesize{6\text{ Essentially the same.}}\)
\(\footnotesize{7\text{ BM. pap. lxxviii.; cf. Ad. 9.}}\)
\(\footnotesize{8\text{ BM. pap. lxxviii. The seller of the 2 monasteries, Rev. éts. grecq. III, calls himself simply }\text{‘monk’}; so too the testators in RAC. no. 3, though Jacob is presumably }\pi\text{.}}\)
\(\footnotesize{9\text{ In connection cf. Stele C. 851 = Miss. III. x1, which commemorates the }\kappa\text{τήτης Eulogius (cf. W. Nissen, Regelung d. Klosterw. 12). Private property in a church at Jéme, }\text{ΑΖ. 84. 146.}}\)
\(\footnotesize{10\text{ The locality of the }\tau\text{όπος of Elias may possibly be read }\text{Tche (v. 31), where that of Pesynthius was situated (G. 14). A }\pi\text{ named }\text{Elias is known (274, cf. 227 &c.), perhaps the same as the colleague of Jacob in RAC. no. 3, who, in describing his property, specially mentions the books left him by his predecessor (RAC. 45). It may further be noted that while Kalpesios (not Katapesios) is the name of him to whom certain of the books in B.'s list had been given, an oeconomus of Pesynthius's monastery bears the same name (G. 14). The catalogue is in many ways interesting. Assuming the works to be in Coptic, we should have here the only mention of Pachomius's Canons in that language. We see too that those of Athanasius were familiar in the South (as indeed BM. pap. xxxvi indicates). 'The Histories of the Church' (no. 58) recall Z. no. clx, which von Lemm has shown to contain the original of parts of the Chronicle of Severus. Fragments in Paris, apparently of that same work, have indeed this very title. The Invention of the Bones of John Baptist' might be the text of Z. no. clvi (v. Steindorff, }\text{ΑΖ. 83. 137). The books were of course mostly (61 out of 80) on papyrus (\(\chi\)άρτης), not, as Bouriant has it, on paper. A few, mostly biblical, are on parchment.}}\)
\(\footnotesize{11\text{ Most of the following instances of consonantal and vowel change will be found alphabetically in the Index of Coptic Words.}}\)
Akhm. similar forms. For au, ou there are several instances of ò; but for au we have also aou (Taouetit, hnou) and for ou, au (ervu, tunau 136, tnuau 181, jaw 191). Rarer are ou for eu (31, 146, 172), òeu, eu for íeu (199, 229, 311, 385) and òou for íeu (jasnon'). Further, we may here note the forms I hannês, Eithannês (255, 256) for Iwanes, 8 eit for eït. 5 The frequent interchanges of other vowels and diphthongs, such as e, ò or i for ai, ci, eu or oi and vice versa, are found chiefly in Greek words; but confusions between e, ei, ò, i, u and between o, ò are as common in the Coptic as the Greek. Vowels are occasionally doubled, as naa 271, nsaa- 352, naa- (=x- 371, perhaps ce- in 116, 271. There is conspicuous inaccuracy in the use of vowels throughout certain texts, e.g. 168, 169, 170, 254.

The interchange of consonants is most remarkable in γ, κ and υ, where it can indeed be observed to some extent in almost all Sa'idic texts. 4 Little or no distinction seems to be felt between them, whether at beginning, middle, or end of a syllable or word, though, of the three equations, γ = υ is rarer, both here and in the Jéme MSS., than γ = κ or υ = κ. 5 There are besides a few instances in which γ and κ stand for χ, 6 while elsewhere χ represents δ (158, 370) or h (36, 44, 186, 207), 7 We have one example of δ for h (271) 8 and probably its converse in h = (e)d.

1 V. ÀZ. xxix. 17.
2 Also in BM. or. 4879 (Jéme). Cf. Yanna, BP. 915.
3 V. 323. Cf. ait RAC. 34.
4 Least often perhaps in the Shmûn papyri, where Mid. Egypt. tendencies are not rare. On the problem generally v. Siert, ÀZ. 78. 10, also Hess in Indogerm. Forsch. VIII. 123 and Thumb, ib. VIII. 189.
5 The forms a-érâj (if correct) Ad. 63, palâj (=pâràj) stele Alexandria 285 are somewhat disconcerting, as indicating phonetic similarity between ã and j quite unexpected in this period and locality.
6 Cf. roxh, Steindorff, Elias 128, 134.
7 These are doubtless archaisms and seem peculiar to Theban texts. The Jéme MSS. show the former in ð, sâny, sâonh, xer (=lêp), xeminih; the latter happens not to occur there. It will be noticed that in all these instances the Boh. forms have h.
8 Cf. BM. or. 1060 (Jéme) 156.

Coptic ostraca

The Mid. Egypt. l = r is not to be expected so far south; yet it occurs twice (30, 385) and six times in the Jéme MSS., where its converse, r for l, is also not unknown. 10 Many of the writers appear not to have distinguished d and t (v. especially 254); but this is no specially Theban characteristic. Nor is the uneuphonic n for m before labials peculiar here. The letter j seems once to be represented by tê (Tiebe), while other ostraca, stelae and papyri exemplify the converse. 11 φ is once used for j, as in one of the Jéme texts. 12 The unexplained tendency to double initial n, characteristic of the Mid. Egypt. dialects and frequently met with in the older Sa'idic texts, is often to be found in the ostraca and Jéme papyri. 13

(2) Forms:—Among the roots which are either new or rare we may note: the auxiliary oua-; obscure verbs as lôjk, cuôrh; the causatives tsano, sano, tano and its qualitative tanô, with which is probably to be classed jloît 378; 14 the verb oudj (or oubyj) ‘to cut’; 15 the verb 6ê, very rare in Sa'id. but found in Akhm.; the unknown substantives epone or epae and jak. The form joci in 304 seems to be nothing more than an ill-spelt jît from jît. 16 Besides these, several words will be found in the Index of questionable form or obscure meaning, most of which greater accuracy in the originals or in my copies would doubtless explain or remove.

1 H = t frequent in Jéme MSS.; 89, 168, h-aways, ha-neh, hmo-, hâm, hêp, half &c.
2 Κρηρονος, abpopopus, φολοκαρε, πηρω.
3 BP. 580 eitp= etsp, RAC. 99 jure=there and the names Semplinis, Jenaraf, fomantis &c. This is met with elsewhere: Miss. IV. 680 jinone. Cf Spiegelberg, Demot. Stud. I. 29. In the papyri and in G. 106 7j stands several times for j in Tjene= Jême; also BP. 707 tjouté. The same feature is twice found in the old Berlin Psalter (p. 35).
4 Sir Ch. Nicholson’s papyrus.
5 In the latter doubled m, p, t are also to be found.
6 On such qualitatives in the oldest Coptic, v. Griffith, ÀZ. xxxviii. 81, Sethe, Verbum II. 42.
7 So in Boh. Isaiah xxxviii. 12 = ekérâwin and BM. or. 5001, f. 56 ‘to practise surgery’= PG. 88. 1973 xerêuropew; so too Z. 552, of the surgical knife. Correct therefore 403.
8 This is equally suitable in the TB. ostr. c.ted; cf. use of fi in 149, 151.
Some familiar words are used in quite unusual senses: bôk transitively (v. 74); ma (in hama &c.) propositionally; mmon adverbially; hibol n- 'in presence of'; the puzzling se in 244. Especially remarkable are the privatives nouës n-, n̄sou- and the parallel use of nat-.

Remarkable forms of certain familiar words are common to our ostraca and the Jéme papyri: laue, oušë (cf. Akhm. and old Sa'id.), nai, n̄sae. Common to Akhm. are also tinou = tenou, hèe (106, 5) and hèe = ke, while n̄k, nẽf, n̄nûn, ououtëi, mntûn, the verb pejek, pejef &c. show tendencies observable in that dialect. The papyri again know the form kou-, which we have here so frequently for ke-.

Several unclassical variants of the verbal pronouns are found. Some with final -e show Akhmimic influence: nine- 2d pl. conjunctive. mmatne- 2d pl. neg. fut. (Ad. 60), matne- 2d pl. neg. aor. (61); with which must be classed the parallel owatne- from the new auxiliary ova- also hitotte = hitootëtn (Ad. 60). Sou- 3d pl. for se- and nsou- for n̄se-, is found in the Sa'id. 'Elias' as well as in the Jéme MSS. In 484 we have apparently n̄toun- Eka-, efa- &c. fut. III. and ntare- temporal are also in the 'Elias.' Pfa- in 384 seems intended for neg. fut.; so too maeina- 381; mpra- 254 (if correct) for neg. imperat. There appears to be in 57, 63, 84, that use of e- for ere- which Stern observed in Akhm.; also that of mpdr as imperative.¹

Finally, the peculiar employment of m̄n-, m̄nt- with another verb, in apparently negative conditional clauses (v. 360), must be mentioned.¹⁰

(3) Greek:—The Greek language claimed, even in the 8th century, some official recognition in the Theban district. This has been evident to all students of the Jéme papyri, where protocols, subscriptions and many formulae in that language are still retained. And the fact is confirmed by certain official ostraca, contemporary—for they are by the same scribes—with the later of those papyri and written wholly in Greek.¹¹ It is therefore to be expected that a century and a half earlier—the time to which most of our ostraca are assigned—Greek would be still more commonly used. Indeed from that time plenty of texts in both languages have survived to prove that the use of either was officially admissible; but the will of Abraham, BM. pap. lxxvii (v. above), shows that for important documents Greek was still preferred, even where, as here (l. 69), the author was himself ignorant of it. The language of the church too was doubtless Greek; we have evidence of this in the number of Greek biblical and liturgical texts among the ostraca, those in Coptic showing the presence of translations, perhaps officially recognized. I know however of no evidence that Greek was any longer spoken so far south.¹² We learn from the life of Daniel of Scete, that at this same period Greek was not understood by the monks of Apollo's great monastery év τῇ ἄνω Θηβαίδι. That Pсythnvius spoke to the soldier...
from Tiloj (near Benisuef) through an interpreter is probably without import here; for the soldier was apparently a foreigner.¹

This is not the place in which to discuss such characteristics as might be observed in our Greek ostraca. I would merely call attention to the following words or phrases, uncommon in them-

¹ A reminiscence of the barbarian soldiery who served the Emperors in Egypt is the stele Alexandria 282 (= Miss. III, pl. 81): ὑπερ μνησεως του μακαρου Πυθυερ στρ, σκυθ, εκοιμθη (blank). The decoration shows that this came from Edfu. Date uncertain.

selves or in their employment here: ἀπόκληρος, ἀσήμιος, ἀρίθμια, γνώμη, ἐν ὅσον, ἐπιστήμη, μετὰ καλοῦ, κήρυγμα, λίγην (λίκνου), μαυλίζω, μουσίκιον, κξένιον, παράγω, πιστός, συλλόγριον(?), συνδόσιον, συνάγω.

² The denial, in Can. Athanas. 49 and 50, of a ‘portion’ (ἡμιο) of the sacraments as a penalty, may imply this word in the original.

³ So in Sa’id. Ps. cxlv. 2=εἰς, Eccl. xxx. 30 = εἰς ἔτη, as Rahlf has noted.

⁴ Also in Corp. Rain. II. 81.
I

TRANSLATIONS AND COMMENTARIES
COPTIC OSTRACA.

TRANSLATIONS AND COMMENTARIES.

BIBLICAL.

1. (E. 196) L. 5 πρεσβυπόσ or abbrev. 6, 7 ? nserouns. 10 nau. 13 [aud pejaf]. vo. 1, 2 ? ntaei. 12, 13 tahmou.
   1 Samuel xvi. 4, 5. Not elsewhere preserved in Sa’idic.
   For Ephraim read Bethlehem. "The elders of the city looked and wondered at (?) him and said." ¹
   11 looks like a gloss. Ntaei in vo. 4 is presumably a mere error.
   ¹ Cf. Boh. (Lagarde, Orient. 68).

2. (E. 32) L.
   1—5 S. Mark xiv. 17, 18; 6 S. Matthew xxvi. 14; vo. 1—5 ib. xxvi. 20, 21.
   The texts are those of Woide, but for the omission in ro. 4 and ou in vo. 4.

3. (C. 8137) L. 1 ntere-. 3 sájér. 4 ouine. 5 ? iojne. 6 nrome. 6, 7 erevihér. 7 ? sóis. 8 ? ose.
   9 joei. Vo. 1 petrhume. 2 ? ejen-. 3, 4 mnoou.

512. (E. 260) L. 2 kriou.
   Psalms l. 10, xxiv. 20 in Greek:
   "Create in me a clean heart, O Lover of man, and save me." Then a list of Greek words each beginning with φ.

513. (E. 104) L.
   Psalm ciii. 1—6.
   1—3 and vo. 1, 2 are Coptic of ver. 2; 5—13 are Greek of 1, 2, 4, 5, 6. The text has several errors: kai σε, το, και ανεθιν ε[ν] νεψαιαν, εστησεν τα, besides omissions after φως, ουρανον, νεψαιαν, γην, καιθεσεςαν.

514. (E. 186) L.
   Psalm cxvii. 27, 26 (sic) and Luke i. 28, in Greek.
   The former on an ostr. with other passages, in Coptic, AZ '85. 101.

515. (E. 321) L. 1 end, ? σ[ν].
   Luke i. 42 and 28 in Greek.

Ad. 24. (OA. 1171) L. From Dér el-Esbeh, behind Kamulah. Type, Hand A.
Biblical passages. I have identified only Jer. viii. 22, which seems to end with saein.

LITURGICAL.

19. (S. 11) P. A confession. Suggests the 5th or 6th century. (F.E.B.)
   "We confess (ὁμολογεῖν) a Trinity which is in a Unity, namely the Father, the Son and the Holy Ghost, three ὑποστάσεις, of whom one took flesh for
our salvation, namely the Son. Yet (ἀλλα) each one of the ὑποστάσεις is a thing apart, not in the others. This is in truth so. A single μοναρχία, a single pantocracy, a single glory. But (δέ) we join with this δοξολογία good works (πράξεις) for the obtaining of the promises.” (W.E.C.)

4. (E. 19) L. Hand of 6, 7.
Fragment of a Preface and Sanctus from the Anaphora of the Mass of the Egyptian type; closely akin to that of the St. Petersburg Ostr. 1133, the coincidences with which are in italics.1

“... to us, O Lord, ... those who ... that He may make them all worship Him, who ... in truth is ... and the earth in ... children ... all men after Thine image2 through Thy beloved and holy Son] Jesus Christ our Lord, the First-born of all creation3 [who is also coessential with Thee;] who didst make us heirs of these [good things by his precious blood: we give thanks to Thee] the incorruptible, unapproachable, unsearchable, [inexpressible God4 almighty, for that Thou didst make us to pass [into being5 by Thine only begotten Son who of His own will] came on to the earth to redeem the [race of mankind. Before Thee6 stand] thrones and dominations, principalities and [powers, angels and archangels]: before Thee stand the [many-eyed cherubim and the seraphim] each having six wings [and with twain veiling their face because they fear to look upon the Imagle of the Invisible,6 and with twain veiling] their feet by reason of the fear [of the majesty of the Creator,5 and with twain flying] they cry one [to the other with lips unsilenced] and tongue [unceasing and mouth unhushed,9 shouting and saying,] Holy ho[ly holy, Lord God almighty, which was] and is [and is to come.”10 (F.E.B.)

5. (E. 77) P.
The Prayer of the Kiss of Peace of the Egyptian Liturgy of S. Basil.
Greek in Renaudot i. 62; Coptic in Eucholog. (Cairo 1887) p. 69; Latin from Syriac in Renaudot ii. 543; English from Ethiopic in Brightman, Litt. E. and W. 227. Brackets=completions from these texts.

“Lord God, Framer of all, which didst create man in incorruption and didst abolish the death (that came) into the world by the envy of the devil,1 and (by the quickening) advent in the flesh (of Thine) only (begotten Son didst fill) the earth (with the peace from heaven): Thou whom all the hosts (of the angels) did hymn, saying2 (Glory to God in the highest) and (on earth) peace, (good) will (towards men): do Thou fill our (hearts with Thy peace) and cleanse us from all deceit and (all malice*) and (make us worthy to salute one another with an holy kiss,* that we may partake without condemnation of Thine immortal and heavenly gift”). (F.E.B.)

Prayer of Inclination before Communion in Liturgy of S. Cyril (Mark), which is also an alternative form in the Egyptian S. Basil. V. Tuki Anaph. 336, Renaudot i. 50, 75, Brightman 137, 183, 235. (F.E.B.)

The opening of a prayer.
"God almighty, the . . . whom heaven and earth [and things under] the earth, who hast called everyone [into being] in Thine image and likeness, who art . . . ."

(F.E.B.)

516. (C. 81938) P. Ro. is 68.

The opening of a priest’s Apologia or possibly of an Absolution.

Ὁ ὁς ὁ αἰώνιος, ὁ τῶν κρύπτων γνώστης, ὃ εἰδὼς τὰ πάντα πρὶν γενέσεως, ὁ μὴ θέλων τὸν θάνατον τῶν ἁμαρτωλῶν ἀλλ᾽ ἵνα μετανοήσωσιν καὶ σωθησῶσιν.

1 Susanna 42. 2 Cf. Ezek. xviii, 23, xxxiii. 11.

Vo. Ἐν εὐλογημένῳ εἰς τὸν θόν τοῦ σῶσαι ἡμᾶς καὶ τοῦ δοξ·

Ἐν ἔδωκεν αὐτοῖς καὶ ἄρ·

Ἀπετίθητον ἀνθρώπων...

517. (E. 116) L. Hand of 518.

Verses to be sung in the service, like the Psalm and Alleluia before the Gospel and the Aspasmos at the Kiss of Peace. Cf. Litt. E. and W. 118, 156. (F.E.B.)

518. (E. 105) L. Hand of 517.

Verses as in 517; apparently for a feast of the BVM., perhaps the Purification, since Symeon is regarded as a priest in the Coptic ritual.
Εὐχαριστούμενοι σοι Χριστὲ Θεὸς ἡμῶν ὅτι ἠξιώσας ἡμᾶς ὁ σωτὴρ καὶ τὸ μετασχεῖν τοῦ σώματος καὶ αἵματός σου καὶ πάντα πληρώσας, ἐνώπιον τῇ παρούσῃ ἡμέρᾳ ἐνωπίων αὐτῶν ὑπήρξας ὁ πάπας τῆς ἐκκλησίας αὐτῶν. Ἡ ὡρισμένη σκέψις ἡ ἐν στοιχείῳ τοῦ Εὐαγγέλου. 20 Ἱ Avgwv, 1.-5 in Greek.

On vo. Ps. cix. 1—5 in Greek.

Liturgical text or merely pen-trials. (W.E.C.)

A similar text on an ostr., CIG. go60.1

Apparently a charm.

1 Deut. i. 31, Ac. xiii. 18. 2 Ps. cxxv. 17. 3 Is. vi. r. 4 S. Luke ii. 7. 5 Uncertain and εἰ καὶ improbable in a troparion. 6 S. Luke i. 48.
26. (E. 171) L. 1 after Iaòhòb nothing.

From a Calendar of saints’ days, differing much from the known Sa’id, and Boh. The chronological sequence too is peculiar. Arsenius and Lucius, 16th Koiahk, belong to the Sa’id. lists1 (v. Leyd. no. 33, BM. Cat. no. 337); Theognosta, 17th Thoth, belongs to the Boh. (cf. Lemm, Kl. Kopt. Stud., no. ix). The others are foreign to all available Copt., Arab. and Ethiop. lists.

1 Consequently they are in Amélineau’s Synaxarium (Les Actes 36, where he reads ‘Eulogius’). They there appear as Syrian soldiers, martyred at Akhmim.

27. (C. 8258) P. From Medinet Habu. For vo. v. Addenda. 5 ? ðewtòkoos. 6, 7 mpdôl ebol. 8 beg. n:ae. 9 -te ou. 11 ? nhétion. 15 vneréi.

Text mentioning certain festivals1 but of obscure purport. It seems to give the duration of each, e.g. “The feast of the end of the Fast (?), 3 feasts-days; the 7th day of Parmoute, 1 day.” The festivals named are that of the Lord,2 that in Tybi,3 that of the Virgin (?),4 that of the end of the Fast (?),5 that on (?) the 7th of Parmoute and on (?) the 7th of Paopi. 10 “He among us (?) whose month is short of days, it shall be completed at the end of the Fast . . . . in our midst one with another.” Vo. relates to money and declares that any “among us who shall not declare it (?) to the rest shall be estranged from the holy mysteries.”

HOMILIES &c.

8. (E. 1 L.) Hand A. One side, prob. vo., illegible. 2 end, ? r for h. 4 beg., ? tiso. 4 end, prob. λαος. 6, 7 prob. elhoun hen., cf. Stern § 572. 8 beg., prob. [n]eu- for ou. 15 from auÒ, different scribe or pen. 16 corr. τριπαλθαυε. 16, 17 prob. πορνηφα.

Homily or Epistle illustrating God’s vengeance on sinners at the last day by stories of David (2 Sam. xxiv), Elijah (2 K. i) and Pharaoh (Ex. xii, xiv). 15—17 ? not from same work.

9. (E. 8) L. Hand A. 2 above i a line. 1 end, ? [las]. 2 end, hmoos. 5 end, ntnof. 10 ? for ff. 15 ? nias smau.

Homily or Epistle, perhaps from a bishop (14—16), warning against the mischief maker who elicits confidences (μυστήριον) only to repeat them to an enemy. “I am thine,” he says, and then, if he go to him (the enemy), he says, ‘I pity thee that thou art thus silent while thine enemy doth so by thee.’ Afterwards he will (?) carry thy words to the other and bring thee his till he hath made division and strife. Yet while he talks with thee he adjures thee saying, ‘Tell no man what I have said to thee’; for he knows . . . . Wherefore every man that is double-tongued is estranged from Father, Son and Holy Ghost until he repent. And all the people say ‘So be it.’”

1 If ἰβ imperat., the construction is obscure.

2 Deut. xxvii. 15, which cf. in Z. 507, 540.

10. (E. 155) L. Vo. illegible. Text mostly uncertain or corrupt. 3 ? sauñ unef. 6 end, bal.

Epistle ? directed against “this evil-doer” (ἀδικος), apparently a cleric. “It shames me to speak of a man as monk and deacon who stretches forth (?) his hand without asking leave and who . . . .” 6—8 Mat. v. 29 or xviii. 8 inexacty.

11. (E. 18) L. 7 beg., ìlèl. Vo. 2 end, ? pai. 6 sak.

Homily or Epistle on humility. The opening formula very unusual except in legal documents.
After it, "[1] must needs remind you [?] beloved,] of these two . . . . , the time for prayer (?) and the [time for doing] charity one to another . . . . " [Some boast of] prayers and fastings and great asceticisms . . . . "thy neighbour" . . . . Then Lu. xviii. 14 (cf. Woide 67, Rec. v. 128), ending, "Moreover it is written that Jesus spared not to visit the teachers that were in the temple and to learn; for the end of all this is humility."

12. (C. 8109) L. Ro. effaced, 400 written there afterwards. 4 ψυχή not last word. 6 end, joos je.
Hortatory Homily or Epistle.
. . . . . . . God treats us as His children. Our present troubles do but lightly requite all our misdeeds . . . . [Let us] keep the ordinances (κανών) he! has set us, that he may boast of us before God, 'Behold I &c.,' Heb. ii. 13, 'Of those whom &c.,' Joh. xviii. 9 (cf. Woide).

1 Either Christ or some monastic legislator; neither seems to fit the context.

From the Διδασκαλία of Shenoute,1 regarding idolatry. Considerable parts of most lines seem lost.
"For like as there are many (dwelling-) places in the house of Christ's Father . . . . Let us not then judge one another, saying that one2 . . . . keeping himself from . . . . on fast-days, another . . . . every day; one (μεν) being . . . . perfect in all purity, another . . . [his] wife, guarding his bed in (?) all temperance, another (δέ) not . . . [cast?] out his wife, saying . . . . separates himself of necessity, (Vo.) but that he rejoiced . . . . to be careful of himself (?) or to be a monk, while (δέ) another has vowed not to drink wine or eat flesh, another eats but is not caught (ἀπατᾶν) in . . . . , another having taken his cross, has followed [?] Christ, another tills the earth and sells what is brought in by his labour . . . . (μεν) meanwhile, and (δέ) another doing thus . . . . another not acting beyond the scriptures . . . . for (?) γάφη as we thus say, let each be content with such good works as he is able to perform . . . . in which there is not evil." Then the number 121, perhaps the page or section of the MS. copied.

14. (C. 8114) L. Text covers sides and edges of the stone, leaving doubt as to where it begins. Division of printed lines not that of the original.
8 prob. tinajoos.
Hortatory Homily or Epistle here relating to the present anarchy in the Church.1
"Being troubled hereat in my thoughts2 a long while and seeking, as I have said, in my desire to know the cause of this evil, I called to mind the words written in the Book of Judges (xvii. 6), Every man &c. Moreover he gives the reason why these things are so in what he first says, In those days &c. And as I remembered these things, I thought thereon regarding the present state of things; and although it be terrible and wonderful to say, yet will I say it, for I see that it is true, namely whether this great division and heavy strife in the affairs of the Church be not because that we have spurned God, the great and only true King, and have done as if there were no King over us, each one departing from the teaching of our Lord Jesus Christ and making for himself plans (λογισμός) and ordinances of his own authority, willing not that . . . . rule, but rather against the will of the Lord . . . . ."

1 Though the ostr. may belong to the beginning of the 7th cent. (v. Introduction), the text may be a mere literary extract, the original of which could not be dated. Hence the disturbances referred to, whether from local heresies or persecuting governments, cannot be identified. Theological quarrels seem to be mentioned in C. 8211 (=ÁZ. '85. 68).
2 Λογισμός, not γογγυσμός.

Homily or Epistle, in which a monastic superior addresses a novice.

"Gird thy body and become a son of the τῶν ἁπάντων with thy whole heart, for like me thou hast been vowed to this (?) τῶν ἁπάντων and it is thy duty to serve, that the angel of the τῶν ἁπάντων may be favourable to thee. (vo.) If (?) thou hast often leisure, bring in (lit. enter with) the προσφορά which thou art offering (lit. sending) and thou shalt find rest with me (?), not having converse with evil men, and my heart shall be satisfied with thee."

1 Prob. here as generally "subject thy body by fasts." A peculiar use of προσφορά, referring to habiting at a widow's ordination (Kraus, RE. ii. 930), in Lagarde, Aeg. 251 (in Arab. and Ethiopia, literally, ḫulafa and ṣanāt, Greek om., v. Achelis, Can. Hippol. 73) cf. Guidi, Fet. Nag. transl. 128. With this cf. Z. 567, where all inmates (of the monastery) are bound to enter chous by the προσφορά of all the brethren. Also Miss. iv. 541.

2 Cf. the frequent dedications of children to monasteries in the Jēme papyri; also Miss. iv. 682.

3 In a Sa'id. litany (προστάξεις), Paris 129, 143, one petition is: ἡκατέρια, ἡ πρώτη ἐστιν ἡμῶν; BM. pap. lxxiii. 19 ἐστιν ἡ πρώτη ἐστιν ἡμῶν. Angels as guardians of the above-named text, but it is not certain.

4 In a Sa'id. litany (προστάξεις), Paris 129, 143, one petition is: ἡκατέρια, ἡ πρώτη ἐστιν ἡμῶν; BM. pap. lxxiii. 19 ἐστιν ἡ πρώτη ἐστιν ἡμῶν. Angels as guardians of the above-named text, but it is not certain.

18. (E. 66) P.
The title of "The κηρύγματα of Apa Damianus, the archbishop of Alexandria."

Damianus 35th patriarch, 578—605. For works, v. Assemani BO. ii. 79, Renaudot 145. The κηρύγματα are not elsewhere mentioned (except in 249, Ad. 59). They may here however = the Paschal letters."

1 D. was a Syrian (Joh. Eph. ed. P. Smith, 78), some time a monk at Mt. Tabor (Severus) and also in the Nilrian monastery of S. John (? Kol-bos), whence after 16 years he migrated to Antioch, and also in the Nitrian monastery of S. John(? Kol-bos), whence after 16 years he migrated to Antioch, and likewise to Alexandria. The patriarch Alexander had also come thence (Synax., 7th March).

2 R.'s list inadequately represents that of Severus who says D. wrote "the Adyos," a philosophical work, μυσταγωγία (cf. Ren. 153), κηρύγματα and Πατριαρχικά καθηγήσεως. Of these the Paschal letters are in A.'s Syriac list. Severus elsewhere says (BO. ii. 70) that D. addressed to Peter of Antioch a discourse which treated of all heresies and of the doctrine of Severus (of Antioch). It may be that this is preserved, in an almost contemporary copy, from Dér el Bahri (Miss. i. 36 ff.), where the text at any rate would fit S.'s description. Moreover among the unpublished fragments from the same source (Cairo Museum), one shows the title of a "Discourse of our holy father D., archbp. of Alex., which he published in support of the holy catholic church and concerning all heresies ......." This may be the missing title of the above-named text, but it is not certain.

3 In a Sa'id. litany (προστάξεις), Paris 129, 143, one petition is: ἡκατέρια, ἡ πρώτη ἐστιν ἡμῶν; BM. pap. lxxiii. 19 ἐστιν ἡ πρώτη ἐστιν ἡμῶν. Angels as guardians of the above-named text, but it is not certain.
85. (E. 54) L. Hand A. 3 $\mu$περ' $Χ$ $ν$νουμε. 5 $ν$ $θε$ $ν$ $D$. 6 end ? nm.

Title of the Canons of Ananias, bishop of Hermomthis,1 "who truly bears Christ and the Spirit, the son of the Apostles, the much beloved 2; which he gave to the (? or his) churches to be observed."

Copied presumably from a MS., as the vo. here is blank.

1 The script shows him to have been prob. a predecessor of Abraham.
2 Cf. Dan. x. It.

ACTS &c.

20. (E. 185) L. Script unskilled.

Possibly a narrative relating to the Apostles' preaching after the Ascension. But little is legible.

21. (E. 243) P. 6 prob. α$π$ησις. 7 prob. ρεπριτ. 11 ? $φοντ$.

Presumably but not certainly a literary text, written in 1st sing. 9 refers to the words of a deceased person (μακώριος). 12 "... urges us to ...." 1

22. (C. 8138) L. By an oversight vo. was omitted; IC $ΠΕΧΟ$ $ΙΘΟ$ 1 + $ηθελαυ$ $πονομασ$ $πιπια$ $πακαθάρωτων$ τη $ραντικέμενων$ εν ὧδη $ευθ$ $ερμα$ $ειπθαυ$ $ιενεκ$ $ου$ $Μι$ $νομε$ $νε$ $κα$ $λαμα$ $η$ $μη$ + +

The letter of Christ to Abgar.

Several copies of this Sa'îd. version are known; Leyd. MSS. 467, Rec. de Trav. xx. 174, St. Petersburg Acad. Bull. '99. 436 (likewise from an ostr.), BM. Copt. Cat. nos. 316, 317; also Mid. Eg. in Rainer Mitth. v. 116, 117.

23. (C. 8117) L. Prob. hand of 227 &c. 1 prob. beg. and. 2 $θ$ρε $πι$βα$θ$της. 3 $α$ποστολος. 4 ? $κα$, $n$. 5 $λ$ $n$. 7 $δοκιμαζε$. From the account of Polycarp in Irenaeus, Haeres. iii. 3.

"But P. was not merely a disciple of the Apostles; he also lived with many (?) that had seen the Lord. And the Apostles themselves proved him and entrusted him with the church of Smyrna and Asia, having made him bishop. (vo.) ... much ... the world, for he taught what he had learned from the Apostles, himself giving (their precepts) to the churches, whose witness is in all the churches."

24. (C. 8144) L. Prob. hand of 227 &c. Ro. and 5 l. after 8 illegible. 1, 2 prob. imperfect on right. 4 $λοι$, end ? ai.

From a Vision or Apocalypse, relating to Cyril.

"[I saw] two thrones in heaven whereon sat [two] kings and ... man's ... of light (or moving) was spread out, shading Cyril. I heard a voice in heaven saying, There shall no evil man die (?) 3 and Cyril shall be bishop. Those things which I saw ...." 1

1 Either verb or negative is clearly wrong.

25. (C. 8135) L. Covered with scribbling; among it the name of Pesynthius, "the bishop of our bodies and our souls," which prob. recurs in 286.

This, it may almost certainly be assumed, is the well-known bishop of Koptos.1 Our ostraca do not generally come from his diocese but he was doubtless well known in the neighbourhood of Thebes; for he took refuge, during part of the Persian occupation (619—629), in the hill of Jême. 2 He dwelt at Tsente, between Koptos and Kûs, 3 and was buried either there, at Kûs or at Kamûlah. 4 Monasteries or churches named after him occur frequently. 5 The Louvre possesses a number of autograph (?) letters to and from him; another is reproduced by his panegyrist. 7 A letter in pro-

1 His panegyric by Moses, 2 his successor, ed. Amélineau, Méms. inst. ég. ii. On the name and variants v. Spiegelberg, Dem. Stud. i. 28*; but $i$ not $I$ and $e$ not $a$, in the frequent native form Pesente, may invalidate S.'s etymology.
2 I.c. 395.
3 I.c. 344.
4 I.c. 421, Abû Sâlih, f. 81b, 104b.
5 Stelae C. 8449, 8472, 8555, Alexandria 239 (all from Erment), RAC. 63.
6 Ed. Revillout, Rev. ég. ix. 133; cf. ÀZ. '79. 36, Acad. Inscr. CR. '70. 322.
7 Panegyric 378.
phetic style is attributed to him in Paris, MS. arabe 150, while a MS. in the patriarchate, Cairo, contains several. The Synaxarium commemorates him on the 13th Epép.

ECCLESIASTICAL DOCUMENTS.

29. (£.9) L. Hand of 40, 65 vo., 212. Vo. 8 from anok, different hand.

Undertaking by Samuel, Jacob and Aaron, who have applied to bishop Abraham to be ordained deacons. “Seeing we have requested thy paternity that thou wouldest ordain us deacons, we are ready (ἐτοίμος) to observe the commands (ἐντολαί) and canons and to obey those above us and to be obedient to (ὑποτάσσειν) the superiors and to watch our beds on the days of communion (συνάγειν) and to master (?) the Gospel according to John and to learn it by heart (ἀποστηθίξειν) by the end of Pentecost; and if we do not so but keep it by us (?) and recite (μελετᾶν) it, we shall not have ordination (?). And we will not trade nor take usury nor will we go abroad without asking (leave).” They all produce guarantors; Samuel and Jacob each 2, Aaron 3 (1 being a priest). Patermoute, the priest, is scribe at their request and a witness.

30. (£.50) L. Vo. 5 for taoeif.

Undertaking by Papas, son of Abraham, who has applied to bishop Abraham to be ordained deacon for the τόπος of S. Victor. He is prepared to observe the ἐντολαί, κανόνες and ἐπιστῆμαι; to learn the gospel of John by heart within 2 months and then to repeat and retain (?) it; to fast and to watch his bed during the 40 days, also on the appointed days of communion (συνάγειν) and not to go elsewhere without asking leave. Papas himself assents (στοιχεῖν) and no guarantors are mentioned. This text closely resembles 35, Ad. 7 and T. 6.

31. (£.23) L. Hand A. 2 end, ei 3 corr. pa. 9 ῥανᾶς cannot be read. 10 end, ἁντιοτ. II ? προθετεύει. 13 ? ερωτ. Vo. 3 end, μνετ. 4 δευτερογενέων. 7 πελάθον π. 8 συνάγειν, end ? μελετα. 9 end, mn. II end, ἐνκοτ. 17 beg. prob. Abraham.

Undertaking by Abraham, reader of the church at The, who has applied, through Victor and Sabinus, to bishop Abraham to be ordained deacon for the same church. The bishop having accepted this guarantee (ἀσφάλεια), the applicant now binds himself (χρεωστεῖν) to serve (προσέχειν) the church day and night and to obey the bishop and his superiors according to the canons. He further promises daily and nightly prayer and to learn the Gospel of Matthew by heart; to fast daily till evening in Lent; to be pure (continent) during the days of communion (συνάγειν); to recite the Gospel continually; not to go abroad without leave. Guarantors, Sabinus
and Panau, who use the phrase "his blood shall be upon us if he keep not these undertakings."  

32. (E. 33) L. The last l. in different hand.  
Undertaking by George son of Josephius, whose father has applied on his behalf to bishop Abraham for his ordination as deacon for the τόπος of George. He is prepared to observe the ἐντολαί imposed by the bishop to the best of his power and to attend to (προσέχειν) the altar (θυσιαστήριον) in accordance with the ἐντολαί of God. George assents to (στοιχεῖν) the document and the deacon John is his guarantor, subscribing with his own hand.

33. (E. 41 and 209) L. Hand A. 12 for 06020.  
Undertaking by Basil, son of ——, who has applied to bishop Abraham to be ordained deacon for the Small Church. He now guarantees (sic) to act according to the ἐντολαί of the priesthood and the canons, in fear of God, humility and knowledge (ἐπιστήμη); not to go elsewhere without leave, to watch his bed during the days of communion (συνάγει) and to perform daily a hundred times of prayers. Basil assents to (στοιχεῖν) the document.

34. (E. 51) L. 9 ἐλέ, prob. eto. to l.mnt. 13 jeeneirat-.  
Undertaking by Jacob, son of Kallinicus who has applied to bishop Abraham to be ordained deacon. He [is prepared] to keep the ἐντολαί imposed by the bishop, namely to watch his bed on the days of festival (sic); [to learn by heart ?] a Gospel, such prayers as the bishop shall appoint and the rules (ἐπιστήμη) of the clergy; to be in nothing disobedient; not to go elsewhere without leave. Jacob assents to (στοιχεῖν) these ἐντολαί and all the church’s canons. Written for him by the priest Abraham; 2d Pashons, 8th [Indiction.]

35. (E. 164) L. Vo. 7 should be ἀνάλα βιβλίον ema.  
Undertaking by Philotheus, the deacon, who has applied to bishop Abraham to be ordained [priest]. The conditions to which he subscribes appear identical with those in 30. He assents to (στοιχεῖν) this document, as does the deacon Pheu, who witnesses in his own hand (vo. 9, 10).

Request by John the priest, David the sayé1 and Simeon the reader, of the village of Pidhe, that the bishop will ordain Isaac priest for S. Mary’s church in their village, “for the place has need of him.” They guarantee his observance of all clerical conditions without negligence (καταφρονεῖν) and promise that he shall attend (προσέχειν) to the altar (θυσιαστήριον) in every clerical duty. They are responsible for his performance (lit. “his κρίμα is on us”) and they assent to (στοιχεῖν) this document.

37. (E. 208) L. Hand C. 9, 10 ρευμαγελιον πνεατα. Vo. illegible.  
Hemai appears to request bishop Abraham to ordain some one for him and offers to guarantee that this person (?) shall write out S. John’s Gospel. But little is certainly legible.

39. (E. 118) L.  
From Ménas, son of Ananias, priest, to bishop
Abraham. Unless he learns a (the) whole Gospel by heart before the month of Thoth and repeats it, he shall be ἀπόκληρος. Cf. 29 &c.

1 Cf. 30, Ad. 7.

45. (E. 326) L. 5, 6 prob. πτευμονή n.- vo. i ? ntaf.
Guarantee (? ἐγγύη) by Zacharias, son of —— and Athanasius, son of ——, to bishop Abraham on behalf of Ezekiel, the deacon. They guarantee his resolution to serve the church of S. Mena without neglect. If they see neglect on his part, whether as to the lamp or at the sacrifice, and do not tell the bishop, the responsibility shall be on them.

1 V. 297. 2 V. 81. 3 V. 41. 4 ? The Communion. 5 V. 57 &c.

Ad. 9. (Sf. 8) L.
Request and undertaking by Psate of Jéme to [bishop] Abraham. He goes surety to the bishop for his sons, Pappa and Ananias and asks indulgence for them, taking their fault upon himself. If he or they shall neglect the τόπος of Apa Leontius, they are prepared to quit it without objection; "for the τόπος is thine and thou art its master." Psate assents.

1 Only in RAC. 79, Papa. Possibly a variant of Pappas.
2 Either the martyrs of Tripolis or, if a monastery, merely its founder. The former is more likely as this is probably a church. A Copt. version of his martyrdom, Z. cxlvii.
3 = Κύριος Sy. Frequent in Jegal texts; rarely κυριεύεσθαι is added, RAC. 67. Cf. 294.

38. (E 111) L. Hand A. 4 prob. πνάδερε. 6, 7 prob. πεπηρμα. 7, 8 εὐσανιπόττετων ou εὐαναρτουτ. vo. 2 ? πιε-? ? ενεφ. 3 end, στοιχει.
Guarantee addressed to bishop [Abraham] by Apa Dios, a priest. His sons shall do the λειτουργία of the altar and serve it, he being responsible for their disobedience and ready to inform the bishop thereof, when the latter shall assign (ἀποτάσσειν) their property to it (cf. BM. pap. Ixxviii. 86 f.)

87. (E. 277) P Written on the edge of a vessel.
3 πιστευε. 7 κατα. 9 φιλοκαλε. 10 φιλοκαλεία. 12 οἰκονομος. 15 ησύνη.
Document in which the writer seems to promise to fulfill some office connected with the τόπος and not to neglect the duties of the priesthood. For παραγανή ησύνη cf. BM. pap. Ixxviii. 86 f.

1 V. Amélineau, Patr. Isaac 57 (relates to restoration of a church), Z. '84, 157 (to land) and Amherst Copt. pap., I. 25 (to a person). Cf. also Kenyon's Cat. ii 326.

41. (E. 27) L. Hand of 303. 3 end ? 5 νειναν. 7 ? nes. 8, 9 ? kō stoii. Vo. 3, 4, 5 ne-? for en-. 5 beg. ? μν.
From Hello to bishop Abraham. "I or my father will sleep in the church and ... its lamp from morning till evening and perform its services (?) and prepare incense (?)" If they neglect these duties, they are to be excluded from the feast. The writer is probably a deacon; cf. 45.

1 The 57th Athanasian canon directs that during Holy Week (εἰς τὸ ἐξήλθε) all the clergy are to sleep in the church. The treasurer of a church, a deacon, sleeps there, Pleroph. of John of Maiuma, trans. Nau, no. lxxiv.
2 "The care of the altar lamp" among the duties of children dedicated to the monastery whose earnings by work go to provide its oil (BM. pap. Ixxix. R. 38, 42, cf. RAC. 91) or of a deacon, v. 45; the special care of the abbot, BM. pap. Ixxviii; its oil used for exorcism Miss. iv. 712; cf. Lumbroso, L'Egitto, 149. Cf. 'the service of the holy oil,' Tuki, Rit. 138 ff., Vansleb 212. The only other instance of ἐθέξι (Peyron) leaves the meaning doubtful.
3 R-σαυθ perhaps = ἐθέξι. The congregation gathered at morning or evening is ἐθέξι BM. Copt. Cat. no. 168 (Shenoute).
4 "Offer incense" would be παραγανή. Or kō+ in I continue to... .
5 This expression occurs 18 times in these texts, also in T. 14; 8 emanate from the his op, 5 probably from him 2 may imply his action (41, Ad. 12) and one that of the archpriest (83); 9 are addressed to clerics, 2 to clerics and laymen (57, 72), 6 are doubtful (82, 71, 77, 83, 287, Ad. 1). In 88 the expression is joined with ἀφωρίζειν. The offences punished or threatened are procuring to vice (71), illegal divorce (72, Ad. 1), neglect of the τόπος (57, T. 14) or at the liturgy (41, 80, 83), unlawfulness mixture in the sacramental cup (74) and minor offences. It corresponds either to the Excommunicatio minor or may be only a variant of ἀκαθάρσεις (v. 200 but cf. 58). Cf. 94. Rarely ἐθέξι is used alone in this sense (Can. Apost. 8 = ἐκκλησία ἔτει καθάρσεις and Paris 130, 72).

46. (E. 163) L. 1 prob. Ἰσαήφ. 3 beg. ? re.
Request by four readers to bishop Abraham. They profess themselves ready to do something
relating to the church; but details cannot be ascertained. The name of one, Sansnd, (v. BP. 388) had become rare in Christian times.

298. (C. 8160) L. Ro. effaced. 1 ? eth. 8 ? óμο-
λογει.

From an undertaking to perform something; otherwise “its responsibility (σφίμα) shall be upon me.” Forgiveness and punishment are mentioned. 7 “And if he forgive me, that is his affair. I declare . . .”

1 Rôle as in Mt. xxvii. 4, RP. 22 R &c. Cf. its use in Miss. franq. iv. 599.

92. (E. 47) L. Hand A. Vo., 3 ll., illegible. 2 ? áine or ádre. 4 beg. διακ. 5 ? Töbe.

Document or letter from the priest Her——. He guarantees (?) that the deacons Peter and Abraham shall decorate (?) the σκήνωμα of Apa Zael by the festival of Töbe and he will be answerable for them. Peter (presumably not the above-named) will be answerable for the lamps.


294. (C. 8122) L. Unskilled hand. From Dér el-Bahri. 3 for Biktôr. 6 ? eihî.

Undertaking by Ezekiel, a deacon, to “our father” Apa Victor and all the brethren. If he again defile the interior of the monastery, they may expel him and he shall be punished before the whole people, after which he shall daily . . . . Ezekiel assents and two witnesses, besides the scribe Jacob (?), sign.

1 Stercore maculare, though ge = ke here is peculiar.

300. (E. 5) L. Hand of 79.

Undertaking or guarantee addressed to a superior (?) by Papas and Photinos, priests. “Apa Victor, our son, has a second time acted foolishly. I, Papas agree (στοιχεῖν). Further, if he is (again) disobedient and we report not his doings to thee, we will be ἀπόκληρος. I, Photinos agree to this writing.”

1 For ma v. 48.

2 Not in Kober’s Kirchenbann p. 32 nor his Suspension p. 5. Cf. the meaning (pace Suicer s.v.) ‘remove from the clergy’ for ἀπόκληρος in certain canons, based perhaps on texts such as Ac. viii. 21. Occurs in 15 of these texts. All the offences appear small; carelessness in liturgy, neglect of instructions, failure to come at summons &c. 6 emanate from the bishop, 4 prob. from him; 5 (39, 79, 81, Ad. 41, 300) imply the bishop’s action. The punishment is presumably that of suspension. No duration is ever indicated. In Ad. 40 it is called καθαίρεσις. Cf. ἐβάλλεθαι τοῦ κλήρου, also the use of ἀποκληρον in Basil’s ἐπί-

tίμια. In 41 &c. is a parallel expression.

81. (E. 40) L. Prob. hand C. 3 ehoun e-. Vo. 2 end, nothing.

Undertaking by Abraham, a priest, to the bishop. “As I requested my father the bishop, he has admitted (?) me to the feast. We, Jeremias, Mena, Aaron and Patermoute do guarantee the resolution (γνώμη) of A., the priest, that he blaspheme not again and if he do so, he shall be ἀπόκληρος and we will come and tell thee of him.” They assent (στοιχεῖν) and Abraham signs.

1 Oueth or oveth ebol occurs 18 times. Not in dictionaries, its meaning is hard to fix. Here and Ad. 41 = ‘allow, admit’; in 312 ‘release, allow,’ even ‘send,’ also BP. 1034 and 343; in 180 ‘allow (to go)’; in 481 ‘release, dismiss’ (cf. ke ebol in 94 n.); in Ciasca Pap. 21 ‘place, direct.’ In 79, Ad. 58, BP. 997, 617, RP. 42 it is still more obscure, so too ou6h ehuun in BP. 9446. In 325 it seems adversial or interjectional; so in BM. pap. lxxxviii. 59 kouérh ending a list of property. An idea of limitation or permission may connect it with ebol, the limit or extent round (?) a mill, Z. 580. Mr. Griffith compares Demot. serb = φιλος τέρστον and gives 2 obscure examples of the verb (Leyd. Gnost. vi. 14, Lond. Gnost. vo. v. 3) with determ. implying intention; one followed by ehuun as here (so H. Thompson) could = ‘admit.’ Prof. Spiegelberg suggested ou6h = ou6h but subsequently withdrew this.

Ad. 41. (Sg. 676) L.

Undertaking by Papioute to the bishop, identical, but for the names, with 81. They may relate to readmission to communion after expulsion.

40. (E. 79) P. Hand of 29, 65 vo., 212. 8 ? eth . . . é.
Request from John, a priest, to bishop Abraham. He had quitted his diocese contrary to the canons. He begs the bishop to receive him back and declares it to be unlawful that he should go to another diocese except...? If he quit? the diocese of Hermonthis, and remain outside it, he shall be without ordination. John writes his assent (στοιχεῖν) with his own hand (10). His scribe is the priest Patermoute (cf. 29) who acts as witness and gives the date, 23d Mecheir, 3d Indiction.

---

Circular, presumably from bishop Abraham, to his people generally. “Since I have further been informed that some have expelled their wives without reason of adultery, it being written thus (Lu. xvi. 18), Every one &c.; (so) now the man that shall expel his wife without reason of adultery is excluded from the feast; and the woman that shall forsake her husband and marry another is excluded from the feast; and the man that shall communicate them, being aware of their circumstances, is excluded from the feast; and the man that shall write them a deed of divorce and separate them, be he cleric or layman, is excluded from the feast. Not ours are these words but God’s. If any desire his soul’s salvation, let him observe them.” Cf. Ad. 1.
by an edict against any man who marries a brother's [daughter] or a sister's; '[he shall not have communion], be he alive or dead.' Likewise against him who marries either [the daughter] of his mother or two sisters ... 'are contrary to the canon (?). Thus it is written; (Mt.v. 32, Mk. x. 11, Lu. xvi. 18). Not mine are these [words] but God's, who hath spoken them with His mouth and [they are established?] for ever.' Further, those at enmity with their neighbours, those that commit fornication, those that do violence are forbidden to communicate. Not mine are these words but John the Apostle's, who said; 'All unrighteousness is sin and [there is a] sin unto death.' For thus it is written, '.... and he that speaks not truth is not a Christian'; and again, 'Surely (ὑπότις) the truth shall make you free.' Further, on a day of communion whereon all the people know that they use to communicate, let them communicate before they have eaten. Those that shall eat and (then) communicate are excluded from the feast.'

1 Refers presumably to prayers for the dead. Cf. Paris 1291, 95, where Cyril permits to συνάγειν for a woman who had died unjust before baptism.
2 These are combined, not fully quoted.
3 V. 93. Here prohibition to συνάγειν and being ἱστὸς μετα is clearly synonymous.
4 Cf 1 Jo. v. 16, 17.
5 V. 29.
6 Cf. Can. eccl. (Lagarde) no. 53, Can. Hippol. (Riedel) nos. 19, 28. Damianus, the contemporary patriarch, enforced this rule in reference to Meletians, still found in Scete (Severus and Synax. 18th Payn).

74. (Ε. 82) L. 1 beg. ? cross. 2 ? pórk. 9 peféi.
13 ?? pentastauon. Vo. in larger hand.

Edict, presumably from the bishop. 'If the clergy ....' or what I shall determine, in the proportion of (πῦρ) three (parts) of wine and one of water, and another venture to put thereto more water than what our fathers have ordered us, he is excluded from the feast with [his] whole house. It is not I who speak these words but the Holy Ghost who hath spoken them, as it is written; We have heard &c. (Ps. xlv. 1).'

4 Lit., 'according (πῦρ) as our fathers ...'

75 (Ε. 35) L. Clumsy, unskilled hand. Vo. 3 ? for tahēlōsin.

Ro., a begging-letter from John to Apa Victor; of a type frequent on limestone ostraca (cf. 66, 258 &c.) 'First I greet thee, devout and pious man. May the Lord bless thee and all that thou hast, men and beasts. Be kind and have pity upon this poor man.'

Vo., apparently in the same hand, should be from the bishop; '.... when this ostr. reaches you, ye are ἀπόσκιθασι, because ye have celebrated the communion on the evening of Sunday.'

1 Less likely, 'have performed service.'
2 I.e. on Saturday evening.

76. (Ε. 152) L. Hand A. 4 end κυριακή. 6 end κληρος. 7 peina. 10 for διοικησις. 11 ? ρούθ. Vo. 9 episkōpos.

Letter prob. from the bishop to —. 1—6 may contain a prohibition to the oeconomus to quit his τόπος during Saturday and Sunday without inspecting it, under pain of being ἀπόκληρος. 7 might forbid the holding of service in the said τόπος. 8—13 'I do not ......, but I seek the good-government of the τόποι and the life (?) of your souls. And [whoso?] has my rules [and?] observes them ....' Vo. unintelligible.

1 Reading οὐ εσπέλ.
2 Reading οὐ γίμπεσθαι.

Ad. 1. (Ε.) L. Hand A. Ro. effaced.

Circular, presumably from bishop Abraham to his people generally. 1—3 end of an edict excluding certain sinners from the feast, 'be they alive or be they dead.' It is not I that put forth
TRANSLATIONS AND COMMENTARIES 15.

this text but the holy Apostle is it who puts it forth.” 4 ff. relate to prohibited divorce, as in 72.

“...verse, short passage,” so Rossi I. iii. 20, Hyvernat Actes 179, Miss. iv. 683; but often with an obscure, liturgical meaning relating to singing or recitation, so Erman Volkslitt. 42, Lagarde Orient. 4, Tuki Euch. ii. 262 (= Παντέλη) and specially Hyvernat l.c. 100, Mus. Guim. xxv. 296, Crawford MS. 45 (such was the cold that the martyrs’ words came only κατὰ λέξιν). V. Brightman Liturg. 599.

84. (S. 12) L. Hand A. 4 οφθαλμοί. Vo. 4 ὑπόκληρος. 5 κόβ. Published by Sayce, PSBA. ’86, 187, 3.

Conclusion prob. of an episcopal circular. “And the man, whether priest or deacon, that counts these words as nothing and gives not heed thereto, their responsibility shall be upon him. But he that hears and keeps them, him will God keep from all evil and will increase him in all good and give him the ... of his peace, as it is written; Being not &c. (Ep. James i. 25).”

This text appears complete; the document must therefore have occupied more than one ostracon.

1 This fut., e...ma...xere...na, recurs in 57, 63, both by this writer.

54. (E. 30) L. Hand A.
Letter from bishop Abraham to the archpriest Psai. He announces that the priest Papnoute and John, son of Tsauö, are excluded from the feast.

1 Alexandria Mus. stele 251 Απα Ψαίου αὐξήσεσθαι, εκοιμηθη Τυβις κατὰ λέξιν; is possibly his tombstone. It is of sandstone, so probably from Hermonta. The name in its Coptic form is rare; cf. Psaioli Ξ. ’84. 152, Ps ia BM. pap. xl.

2 V. 41.

55. (E. 129) L. Hand B. 4, 5 ἄψυχος καὶ ἱδονή.
Letter from Bishop Abraham to the priest, Apa John. He announces that Patermoute is excluded from the feast till he shall go to law (?) with John and ———.

1 As in 88, 297, 315 &c.

56. (E. 293) L. ? Hand A. 2 πλαξ. 3 ἐνυμ.-
Vo. 1 ἁρμα-Δελφ. 2 πετα-... 3 δ. 6, 7 mere scribbling.

84. (S. 12) L. Hand A. 4 οφθαλμοί. Vo. 4 ὑπόκληρος. 5 κόβ. Published by Sayce, PSBA. ’86, 187, 3.

Conclusion prob. of an episcopal circular. “And the man, whether priest or deacon, that counts these words as nothing and gives not heed thereto, their responsibility shall be upon him. But he that hears and keeps them, him will God keep from all evil and will increase him in all good and give him the ... of his peace, as it is written; Being not &c. (Ep. James i. 25).”

This text appears complete; the document must therefore have occupied more than one ostracon.

1 This fut., e...ma-...xere...na, recurs in 57, 63, both by this writer.

54. (E. 30) L. Hand A.
Letter from bishop Abraham to the archpriest Psai. He announces that the priest Papnoute and John, son of Tsauö, are excluded from the feast.

1 Alexandria Mus. stele 251 Απα Ψαίου αὐξήσεσθαι, εκοιμηθη Τυβις κατὰ λέξιν; is possibly his tombstone. It is of sandstone, so probably from Hermonta. The name in its Coptic form is rare; cf. Psaioli Ξ. ’84. 152, Ps ia BM. pap. xl.

2 V. 41.

55. (E. 129) L. Hand B. 4, 5 ἄψυχος καὶ ἱδονή.
Letter from Bishop Abraham to the priest, Apa John. He announces that Patermoute is excluded from the feast till he shall go to law (?) with John and ———.

1 As in 88, 297, 315 &c.

56. (E. 293) L. ? Hand A. 2 πλαξ. 3 ἐνυμ.-
Vo. 1 ἁρμα-Δελφ. 2 πετα-... 3 δ. 6, 7 mere scribbling.

Letter from bishop Abraham beginning, “But thou, An ...” and ..., bidding him [submit to?] παλικια without delay. Apparently he is declared suspended or threatened with suspension (ἀπόκληρος), as also are any who shall join him in communion. 1

1 Cf. ἀντίκα λαμπρείων.

Ad 8. (Sf. 8) L. V. Plate II.
Letter from bishop Abraham to the priest Papnoute. “Lo, Moses, son of Paul, is ἀπόκληρος until he come to me.”

1 Cf. this phrase in 57.

484. (E. 194) L. Hand A. 1 end, unisöere.
Vo. 2 shime.
Letter from [bishop] Abraham to Apa Patermoute. Vo. 4—6 threaten with exclusion from the feast.

53. (E. 110) L. Prob. Hand A.
Letter from bishop Abraham to the priest Athanasius. “I greet thy sonship. May the Lord bless thee. Be so kind as take the trouble to ... come to the μοιχεῖ and perform the service (lit. the feast). If thou come not, thou art excluded from the feast.”

1 9 letters opening with this phrase are from Abraham; 6 more probably so. Cf. 282. It is often found in (?imitated) begging letters; v. 253.

2 Ti-hise, also in 325, appears to add urgency to a request.

3 Uncertain here and in 207 whether a real place-name. Τιμάνας Ξ. ’85. 75 seems different.

4 Here la = communion service; so at any rate 104, prob. 61; perhaps also Synt. Doctr. JA. ’75. 235 (Turin). Often it appears to = divine service generally, e.g. 53, 56, 75, 76, 96, 97, 105, 299, 511, Ad. 10, BP. 8696 (of doing la without Gospel-lesson). Again it may = a recurrent festival, e.g. 103, 221, 319, Z. 291, 537, Ξ. ’84. 146, 147, particularly Easter week, Lagarde Aeg. 283, Cawdson Festschr. 191. 283, cf. the rubrics, “the 3d, 5th day of the feast”; or simply opposite of νηστεία, e.g. Can. Ap (Lagarde) 41 = ἑορτῶν ἡμέραι. Cf. 60.

485. (E. 290) L. Hand A. 2, 3 cte-... 5 ev-κα.
Vo. 2 prob. rpkeoumēn.
Letter or circular from bishop Abraham to his “son, the archpriest.” “The cleric who goes not
forth to the 'place' of Apa John (either) to keep a vigil or to perform the service (feast), (but) goes in order that he may take the canon, he is ἀπόκληρος. For it is written; If any &c. (2 Thess. iii. 10) . . .

1 Cf. 310, 482. 2 Probably as in 105.

80. (E. 139) L. Hand A. 11 apparently last line.

First part of a letter, prob. from the bishop. "Lo, Peter's son has come and told me saying, 'Psan' has expelled me from the feast and they gave me over to the magistrates saying, Thou doest not the service (λειτουργία) of the altar.' Now I desire . . . ."

1 Possibly the μαθητής of Apa Epiphanius and subsequent head of his monastery (v. RAC. 36 ff., RP. 11). RP. 15 is from a priest of the same name, possibly identical. With the name cf. 'Αδέλφιος PG. 65. 396.

2 Two latanes are more usual in the Jéme MSS. than one.

77. (E. 183) L. Prob. ro. should be vo. They are by different hands. Ro. repeated by error as 442.

Apparently ro. gives the signatures to the official letter or circular on vo. which threatens with exclusion from the feast any who shall pervert . . . .

1 Perhaps, who shall fail to perform what he has agreed to (? στοιχ. For πλανᾶν v. 281 and Rev. εγ. v. 94, 29. xix. 14.

78. (C. 8255) P. V. Plate II. 1 not 1st line. 4 beg. μιν. 8 ? for ομολογή. 9 corr. εἱρνήτου.

From a document of excommunication, relating perhaps to the Zacharias in I. "..... his house and blot him out and the curse of Deuteronomy (shall) enter in to his house and blot him out and all the curses of Scripture (shall) come upon him and blot him out. He that fears this ἀφορίσμος and publishes (Ὁ) it, him will God bless and forgive."


2 Cf. Just. Nov. cxii. θοφροσύνη τῆς ἁγ. κοιμασίας. This ban is imposed in RP. 3 by a bishop, in 18 ter for a stated time, prob. by a priest. In 88 an archpriest is to use it. The extent of its action is nowhere stated.

3 Cf. ἐρμαφανίζειν.

Ad. 40. (Sg.) L.

Document hardly from the bishop. "Lo, Patermoute, the priest, is ἀπόκληρος until he present himself to-morrow before me and produce (ἐμφανίζειν) the accusations (κατηγορία) which he has made against Zael, Matthew, the priest, and . . . And I am told thou (sic) hast neglected (καταφρονεῖν) a rule (ἐντολή) and . . . it yesterday. And lo, we have set thy excommunication (καθαίρεσις) in writing until thou pay (or give) the 5 jars of wine; for thou didst leave . . . kori for the bishop's sons. If thou bring them not when thou comest, we will carry out (παράσευμο) thy excommunication in the town (πόλεις)." Kamē, the priest Papioune, and . . . are witnesses (μαρτυρεῖν).

1 The bp.'s children' makes it doubtful. Sere does not mean 'servant' like ναῖς.

2 v. 71.

3 ? From ἱθκ; if so, I cannot find a suitable meaning.

61. (E. 15) L. Hand A. 4 ? for μπατετν- or ματετν- . . . νυήμεν.

Letter from "the humble" Abraham, no doubt the bishop, to Pesynthius the magistrate (latane), his "devout son." "I wonder thou art not ashamed before men, for the man has hastened to come to me for charity (or pity) saying that he was to be detained and that thou hadst seized him. Lo, now is the feast forbidden to the whole village and he who shall baptize during this feast is excluded from the feast and (likewise) the man who gives the communion (feast) in the town at all, until they give the man's . . . . to him. If thou

1 As in Mk. vii. 12 (von Lemm, Brüchst.). Cf. prefix in Ad. 38, Ad. 60.

2 = εὐλαβής; a very general epithet of respect for clerics and laymen.

3 Or 'has been at the trouble (σκυλός) to'; cf. Leontius, 188. In Leyd. MSS. 486. 5 σκυλός seems adverbial, 'quickly.' V. also Rossi, ii. i. 28.

4 Silt ebol is rare. In BM. or. 3581 B (1) (Act. Barthol. et Andr.) it = 'expel, exclude' (a rabble). BP. 8716 nūstī pia mukbalēta n'Apā Ananias ἀπάντας &c. is likewise a punishment. Cf. also BP. 8713 'if I obey you not, εἰσοδήματα and 8699 (to bishop) 'if we do not . . ., we will be nūstī naθ.' It seems to imply some form of interdict; here from the sacraments. For the usual sense, 'be under restraint, be detain d,' v. R.P. 18, 18b, 35, BP. 1024. What is the meaning of sas in AZ. °78. 25 ποῦ

5 7ime Z. 90 = κτῆμα Rev. or. chr. 1900. 254, and Z. 294, = 'possessio' FL. 73. 951. Cf. κτῆμα in PG. 87. 2873, 2944, 3052 &c.
hast not respect for men, we will send to the city
and no man (shall) mislead (?) us another time,
if things are thus; for the fear of other men mis-
leads us. But thou thyself wilt have need of
men.” I have
rendered 2d plur. by 2d sing. throughout.

Παράγειν in 110, 112, 118 varies with παρελθεῖν 111 and τακο 109, so should = ‘come upon,’ ‘befall.’ It frequently = ‘be passing by,’ ‘chance to be present’ (BM. pap. lxviii) or ‘be past, over,’ of time (BM. or. 1061, Rev. ἐγ. i. 105, var. εἰσοίντες ἈΖ. ἤ. 154).

62. (E. 128) L. Hand A. 3 aitmn. 4 ? pto. 6 outk. 8 k. 9, 10 ? etetnnounh.

Letter from bishop Abraham to the priest Ananias and Isaac. “As I have sent to you saying, ‘Make a division according to law’ for Pkale and Psosh’; I desire now that ye go, thou Ananias the priest and Isaac, and make such division for them according to the justice (δίκαιον) of God, not showing favour to either one of them, and not allowing them to distract (?) you before ye have made the division. And if ye go not, ye are excluded from the feast.”

1 Presumably σεφ to = καταφρονεῖν, to neglect liturgical duties.

70. (E. 266) L. Hand A.

Letter from bishop Abraham to the priest Misael. “I desire that thou examine into the matter of the men (as to) who first was careless.¹ Send (and tell) me who it is. If thou examine (it) not, thou art thyself excluded from the feast.”

57. (E. 172) L. Hand A.

Letter from bishop Abraham to the priest Jacob (?),¹ identical with T. 14, his letter to the deacon Paul. From the latter, 58 and 63, our text can be corrected and completed, except in 1, 2, which consist of proper names. “Lo, [I place thee over] … the church of Pkoh (?). Now be so good as take heed of neglect there and prevent (κολυεῖν) it from happening [but] rather [have a care (?)] that they walk in the fear of God. [He that] shall disobey thee, whether cleric or layman, is excluded from the feast until [he come to me. For the rest (πλήν), do thy best to] teach [them]; and lo, the whole care of them is upon thee. If thou shouldst see neglect in that place and shouldest forget, their responsibility (κρίμα) shall be upon thee before the judgment-seat of God.”


Letter from bishop Abraham to Apa John, “his son.” Pesynthius, Menas, perhaps the κύρος Kouloú¹ are named. ⁷ may refer to judgment to be given on litigants by the bishop. In 13 he places or has placed some one ἀποκληρος.

1 Possibly Kouloú; cf. Kouloú BM. or. 4875, Kelóde Cairo 8726.
1] wrote to Shai[1] and Joseph saying, 'Celebrate the feast in — in (or at) the great feast,' just as ye did celebrate it in — in (or at) the little feast, and they have not obeyed me; now lo, they are ἀπόκλησινοι.' Tōute, if correct, would be "shoes." It might be for plur. of tōute "hill," or for hōote "morning."

Shai, BM. or. 4884, may be the same name. Cf. Pshai, BP. 951 and Psahi.

2. On 6 = great v. PSBA. xxi. 247; but Stern p. 92 had noticed fa'o (Peyr. Gr. 188). In 95 perhaps 'the great feast' occurs, and in AZ. 84, 147 in plur.; in BP. 9446 'the great fast.' Similarly, RP. 183 'the little fast.' Which these feasts and fasts are I do not know. In Rossi L. v. 10 = Revillout, Nicée i. 39 and Z. 90 Easter is called 'the great feast'; elsewhere 'the feast of feasts,' Méms. inst. ég. ii. 381.

Letter probably from a bishop to Apa John, a priest. He has appointed John and Konarios (?)[2] to perform the service (feast) at the "place" of Apa Shenetém[3] and to receive the canon,[4] apparently from Apa Shenetém, who shall give it in double measure. The canon consists perhaps of bread and is to be investigated (κρίνειν ? weighed) in S. Theodore's church.[5] Cf. the name Konnare, stele C. 8442, Kênowpos BGU. 558.

Whether this = ma νῦντε, dwelling, as often, or ἡ τέχνη, monastery or church (v. 32, 105), is doubtful. BP. 9443 seems to refer to a community under Shenetém.

The feast of Apa Sh., AZ. xxx. 41. Perhaps the martyr given by Amélineau, Acts 42, as Shaasoum (Σωματίδιον), and not found in the ordinary Synaxarium.

Κανών, a contribution due to the clergy (v. Suicer, s.v. 6 and Grenfell Pap. ii, no. 95). So too BM. pap. axi where a bishop, in forwarding the ἑορταστική, enjoins the payment of the patriarch's canon 'without a single loaf missing.' In Z. 567 'the place in which the canon is' seems to designate the church of the monastery.


Letter, prob. from the bishop[1] to his clergy or people. "Seeing that our holy father, Apa Da-

mianus has sent us the κήρυγμα[2] southward, confirming us in God's faith, and we have received it; ye do then know that it is not our wish we should depart from our place; but, through the solicitude of our holy father and the hardships (?) which they received before reaching us."[3]

2. V. 18.

3. Text must be incomplete; ? effaced or continued on another ostr.

283. (E. 153) L. Vo. effaced.

Letter. The opening formula shows it to be a bishop's. It refers to the altar and to the clergy; but no consecutive sense can be made.

Ad. 10. (Sf. 12) L. Hand A. 8 read ehráfr.

Document by the priest Victor, relating a statement by the priest Isaac. "Isaac the priest told me saying, 'When I went to perform the service (lit. feast) for Papnoute, on the evening of the Saturday of the Bêl ebel,' I came in to him and found him eating and drinking. I said to him,[2] Is this the condition in which I see thee?"[3] He answered me saying, If thou wish to perform the service, do so; if thou wish it not, do not do so.[4] Is, Isaac the priest am witness that Papnoute the priest said these words to me.'"

1. V. 99. Leyd. MS. 32 (p. 141) shows that this is Easter Eve. Isaac had presumably gone to celebrate the liturgy in place of Papnoute and had found him breaking his fast before the canonical time (ἑσπέρᾳ βαθείᾳ σαββάτον, Cyril, Hom. Pasch., passim). This Saturday only was a fast (Syntag. Doctrinae, Can. Apostol. Ixvi). This Saturday only was a fast (Syntag. Doctrinae, Can. Apostol. Ixvi).

2. Ehoun chraf implies emphasis or anger, Z. 556, Miss. iv. 539.

3. Lit. 'Art thou, while I see, in this state?,' reading wleche.


Letter, prob. from the bishop[1] to his clergy or people. "Seeing that our holy father, Apa Da-

mianus has sent us the κήρυγμα[2] southward, confirming us in God's faith, and we have received it; ye do then know that it is not our wish we should depart from our place; but, through the solicitude of our holy father and the hardships (?) which they received before reaching us."[3]

2. V. 18.

3. Text must be incomplete; ? effaced or continued on another ostr.

283. (E. 153) L. Vo. effaced.

Letter. The opening formula shows it to be a bishop's. It refers to the altar and to the clergy; but no consecutive sense can be made.

Ad. 10. (Sf. 12) L. Hand A. 8 read ehráfr.

Document by the priest Victor, relating a statement by the priest Isaac. "Isaac the priest told me saying, 'When I went to perform the service (lit. feast) for Papnoute, on the evening of the Saturday of the Bêl ebel,' I came in to him and found him eating and drinking. I said to him,[2] Is this the condition in which I see thee?"[3] He answered me saying, If thou wish to perform the service, do so; if thou wish it not, do not do so.[4] I, Isaac the priest am witness that Papnoute the priest said these words to me.'"

1. V. 99. Leyd. MS. 32 (p. 141) shows that this is Easter Eve. Isaac had presumably gone to celebrate the liturgy in place of Papnoute and had found him breaking his fast before the canonical time (ἑσπέρᾳ βαθείᾳ σαββάτον, Cyril, Hom. Pasch., passim). This Saturday only was a fast (Syntag. Doctrinae, Can. Apostol. Ixvi). This Saturday only was a fast (Syntag. Doctrinae, Can. Apostol. Ixvi).

2. Ehoun chraf implies emphasis or anger, Z. 556, Miss. iv. 539.

3. Lit. 'Art thou, while I see, in this state?,' reading wleche.

they had dismissed the congregation at S. Mary’s church, Jordanes and Victor, the deacons, being there too; he declared before us three thus: ‘I never (or will never) . . . my father Paham.’” Daniel repeats his affirmation.

ν΄ 81. 
5 «Read to (or for)’ seems the only possible translation; but the meaning is obscure.

LEGAL AND COMMERCIAL DOCUMENTS.

44. (C. 8149) L. 5 ? ὅμητ or ὅμηντ.
Agreement (? σύμφωνον) by Ezekias, deacon, son of John, to bishop Abraham. The bishop had expelled E.’s brother Ebnον (Ἑφόνυχος) from the church of the Three Oeconomi (?). Ezekias now undertakes to make no further claim on the bishop regarding his brother, with whom he agrees not to litigate under pain of a fine of an ounce of gold.

1 The phrase μηται ἡδοναμιν ήκα, “I have nothing (to do) with thee about . . . ,” is well illustrated by 157. Cf. BP. 8641, “I have now nothing with thee about —, for I have received their price of thee.” In RAC. 22 it renounces responsibility for an ill-behaved son. In AZ. ‘84. 147 it declares the testatrix’s daughters to be under no legal obligation to certain cousins. Cf. phrases like μηδένα λόγον ἔχειν . . . 3 ν. 167, also Z. 296 (PG 65. 260 αις ἡς πρέμας).

135. (S. 6) P. 4 end ? Αρα. 5 end ? Αρα Μένα. 12, 13 ἐπεταυτόλαμα.
Document addressed by Philotheus, son of Zabed (?), either a magistrate or an official of a τόπον. It relates to an offering (προσφορά) made to the τόπος. The writer undertakes, for himself and successors, to respect the gift; he who ventures to misuse it “shall be ἀνάθεμα to the Father, Son and Holy Ghost, and to the Christian community,” and his house shall be ἀνάθεμα.” Apa Abraham in 10 is possibly the bishop.

3 Cf. RAC. 35.
“there shall be no cross in my hand in any place whither I go.”

1 For mn v. 20, 40. A reference to a liturgical (processional) cross? The cross was placed symbolically in the hands of the monastic novice; Goar, Euchol. 479.

43. (E. 316) L. 1 Mena. 4 for ὑμῖν or ἥμιν?
Undertaking addressed to bishop Abraham by Mena, son of Elias. He will submit to a judgment about to be given. Should he fail to do so, he shall pay 6 solidi to the magistrate (ἀρχων) and shall then submit. He himself assents (στοιχεῖν); Daniel writes for him or is witness.

1 In Theban texts apparently vaguely = civil magistrate to whom fines are payable (v. 295). Cf. RAC. 45 ‘ἀρχων or judge,’ BM. pap. lxixv. 10 ‘ἀρχων and διοικητής of the monastery and castrum,’ ib. lxviii. 76 ‘ἄρχων or laizai.’ Perhaps the more general sense, *magne, is in 292, as e.g. Miss. iv. 709. Cf. Steindorff in AZ. xxix. 5.

Undertaking by John addressed to Papas. (Cf. 43.) “I assent to the judgment concerning (?) Zacharia and will not go to law regarding it. Everything that shall result therefrom I will give (or pay) to the ἄρχων and I will submit to this deed.”

1 Hop = hap; cf. 293 with BP. 628 ὑμῖν κακοὶ αἰχμαλωσών μεναί. 5 V. 48. 117.
2 V. 43. The results are presumably possible fines.
3 Lit. ὁ οστρακὸν (=Αἴκ).

297. (E. 97) L. Hand D. 4 prob. nteixe. 9, 10 εἰςαναγνώρισαι. Vo. 4 for ντα.
Guarantee (ἐγγύη) by Phoebammon addressed to his ‘pious father,’ the priest Apa Victor. Apa V. having decided that Ph. should go to law with Paham, Ph. is ready to submit to that judgment which God shall cause to result. If he oppose it, he shall pay a fine (κατάδικη of 2 tremis.

1 So in BM. pap. ci V; cf. 45. In RP. 29 ἐγγύη.

Ad. 12. (Sy. 13) L. 3 ? phap.
Undertaking by Victor, a priest. “I, Victor, the priest, do write thus; the judgment which may result, if I do not act thereby, I shall be excluded from the feast and shall pay a solidus as fine (κατάδικη).”

1 Cf. 42.
2 Cf. 86 for these terms.
3 V. 94.

86. (E. 218) L. Hand C. 6 eidt. 9 end, prob. ha. 12 ? ἔτευκον. 17 end, ? holok. 18 ? κατάδικη.
Guarantee addressed by Jacob (?) to the bishop. John shall submit to the law between him and his paternal uncle, Hatre, relative to the συμ- πόδιον inside the στοά (?). Jacob is prepared to act according to the judgment, for whichever party it may be given. He assents and seems to state (16—20) his liability to a fine if he fail to obey. This is very similar to 155; cf. also Ad. 12.

1 Presumably συμπόδιον, as in RAC. 98b, Ciasca Pap. 20, Rev. εθ. V. 93 &c. ‘Dining room’ seems unlikely here; Stern, AZ. ‘84. 147 ‘room.’

155. (E. 174) L. Hand C. 7 corr. he (cf. 86). 7 end, prob. εἰς ἔφρα. 8 end, πώλη. Vo. 1 εἰςαντιμν..
Undertaking or guarantee by —— addressed to the bishop, probably regarding the same John as 86. The author acknowledges his eventual liability to a fine of 1 solidus.

315. (C. 8166) P. 4 ? for ἡπταχειρ, cf. 15. 6 or κεῦ, heteroth can be read.
Document by Anastasius the goldsmith to (?) Andreas, son of Enoch. An incomplete text and incorrect idiom make the meaning obscure. The subject is a previous law-suit at Jéme. 10—15 “For God knows, as to the things that he is said to have taken northwards, the matter . . . that it is true. So now, if any one proceed against thee or if anything (be brought against thee), I will

1 But on- in 4 may mean that Anastasius and Andreas are joint writers and Patous[ir] (scarcely = Πετόσιρι) or Petouire (cf. the goddess Θεώτης) may be a man’s name.
be responsible for my third in the suit...."
Anastasius assents and Sophonias a deacon, son of Manne, is witness.

2 Cf. fem. Tmanna BM. or. 4883.

107. (E. 215) P.
Document from Souai, the laiane, to Mena.
"Lo, (here is) the word of God to thee, Mena, that thou come and I speak with thee. If the thing please thee, it is well; but if not, thou mayest depart undisturbed." *Souai engaged Niharau the deacon to write "this λόγος" and also to subscribe for him.

1 A laiane, Souai, in BM. or. 4879, contemp. with or. 4868, dated A.D. 756.
2 Though this formula is modelled on a biblical phrase, παρακαλεῖν (Stern § 535, 1) distinguishes it. It appears often in Theban documents; generally beginning the text (107—113, 128, BP. 657, 674, 8706, Alexandria Mus. pap.), sometimes later on (206, BP. 1772). It implies an authorization; cf. G. 73 παρακαλεῖν ἵνα καὶ εἰς προσωπεῖν εἴπῃς καὶ προσωπεῖν λόγος καὶ προσωπεῖν, or a contract; cf. a frag. recently acquired by BM. in which a woman employs a labourer: παρακαλεῖν ἵνα καὶ εἰς προσωπεῖν εἴπῃς καὶ προσωπεῖν. Seldom 3d sing., instead of 2d, is used (BP. 674, 1772). Usually the writer is a civil (laiane 107, 111, 121, προσωπεῖς G. 73, σκριμάριον and διοικητής pap. Alex.) or military official (113) or an ecclesiastical superior (διοικητὴς BP. 8706, cf. 206).
3 Μετὰ καλοῦ, v. AZ. 84. 147, RAC. 25. Occurs in Leontios 54 happily, prosperously (Anastasius, 'cum bono').
4 Recurs AZ. 78. 17. Presumably a variant of Nahroou, Nahrau, Ναφραυ which does not itself appear in Theban texts. Cf. Synaxarium 7th Hathor.

108. (E. 222) P. Hand of 155, ? 364, ? 440, 461 and Edinburgh Antiqu. Mus. 917. 5 laiane, 6 ha-
Document from —— the laiane to Marcus and his wife and children. "Lo, (here is) the word of God to thee, Marcus... that thou enter into thy house and go northward (or) southward and we will not permit any evil to reach thee; for on no account this year... tremis. For thy security I have set forth this trustworthy λόγος; date illegible. "And if I forsake this λόγος, God shall forsake me." The writer assents and the scribe signs.

1 In 13 Papnoute cannot be read.
2 So in G. 73.
3 Ἔχεις thus in BP. 8706 (as in BM. Cat. no. 326); elsewhere (v. 107) παρελθεῖν, once παρελθεῖν (111). For 'evil,' some have 'man.'

109. (E. 296) P. 4 time kelaau.¹
Document similar to 107, 108 &c. No names preserved. It was dated and included the writer’s oath by the Almighty that he would abide by "this λόγος."

1 Cf. BM. or. 4885, where, after acknowledging a debt, the writer says, Μετανοεῖς εἴπωμεν εἰς αὐτὸν καὶ εἰς εἰς τὸν δεινότερον ἃν τις καὶ ἄν τις καὶ εἰς τὸν δεινότερον μισθόν. Also BP. 8706 Μετανοεῖς εἴπωμεν εἰς αὐτὸν καὶ εἰς τὸν δεινότερον μισθόν, and Pap. Alexandria einaienik akoua πῶς εἴπωμεν τῇ παρακλήσει τῇ παρακλήσει τῇ παρακλήσει. Cf. also 129, 172, 306. In the present texts it seems to vary with παρακλήσει.

110. (E. 229) P. 1, 2 προκύπτῃ. 8 scarcely προκύπτῃ.
Document from —— to Patermoute, similar to 107 &c. "Lo, (here is) the word of God to thee, Patermoute, that thou (?)... and go forth to thy house and remain (there); for no evil shall come nigh thee this year...." Dated 9th Tobe, ——th Indiction. The last ll. are prob. a witness’s signature.

111. (C. 8188) P.
Document from Pekōsh, the laiane, to Peter, similar to 107 &c. "Lo, (here is) the word of God to thee, Peter, that thou go in to thy house and do thy business; for we will not permit any man to deceive (?) thee on any account nor in regard to any other affair; for thou wilt not dispute (it)."² Dated 23d Epep, 1oth Indiction and subscribed by Pekōsh.

2 Διακονεῖν usually of domestic (provisioning &c., cf. Leontios 87) or charitable service (Z. 296, 326, Miss. iv. 755).
3 BP. 8706 'hast not (πεθερ-) disputed.'

112. (E. 306) P. 3 end, ἐμφανίζετε. 4 for ὡς πρῶτο[ς]ται.
Document from ——, son of Paham, the laiane, similar to 107 &c. Dated in the 11th Indiction.

113. (C. 8292) P.
Document from Colluthus the soldier¹ to Mathios (Matthaios), similar to 107 &c. "Lo, (here is) the
word of God to thee, Mathios, that thou appear (openly)\(^1\) and go about (?) and take thy portion of money; for I will not come nigh thee.”

\(^1\) As in BP. 8706.

123. (E. 331) P.

Document from —— to Jacob, similar to 107 &c.

128. (Ε. 337) Ρ.

Ad. 48. (5. 1322) Ρ. From the Ramesseum.

Document similar to 107 &c., from Phbela—?

After “Lo, (here is) God’s word to thee,” an unintelligible gap; then, “... any other thing (acquired) from father or mother or from Theodosius or by buying or selling, except one gold solidus, which thou (?) or I\(^3\) hast given ...”


2 “Not 2fak- or ntai-’ (Spiegelberg).

128. (Ε. 337) Ρ.


138. (Ε. 36) L. Hand of 362, 482, Ad. 3.

12 ? and. 12 ιδος.\(^1\) Vo. 6 ? πτωτή.

Document from Victor to Abraham and Anato-

lius; dated 6th Paone. “I authorize you\(^4\) to sow the field of Roumou.\(^5\) According as God’s blessing shall be given us, the half (shall be) for me, the half for you. As to the matter of the tax, thou shalt pay half a solidus and the seed-corn\(^6\) [...] shall be fully paid in common.”\(^6\) The plough is to be similarly treated.

1 12, 13 restored from 482 and ΑΖ. ‘78. 19.

2 As in 206, 307.

3 Recurs BM. pap. lxxxvi. 30 (and referred to as ‘the said village’), ib. lxxxvii. 20, x. 6. 10 (‘the field of R.’), xl. 4, RAC. 89. ΑΖ. ’78. 19, T. 4. Vars. Ramaou, Rimouou, Roumoou, Romouou, Romou. It was evidently near Jéme.

1 V. 219.

4 In 303 and ΑΖ. ’78. 19.

5 In 303 = ἄρουρα (ὁ ἄρουρα).\(^5\) ‘Plough-carriage’ (ἀγόλτε).

127. (Ε. 60) P. 6 ? πτωτήν-. 9 ? εἰσπαραγε

m.\(^1\) ΙΙ ? anshai ti-.

Authorization (ἐπιτροπή) from Victor the priest and Matthew to Germanus and Isaac, similar to 138, 206 &c. Dated in the 4th Indiction. “We authorize you to sow our share, namely the 3d. at (?) Tunke ἐνυγγος\(^6\) from —— southwards.\(^3\) And ye shall pay a full gold trimesion and 8 artabas of wheat. And there shall no man ... you.”

2 For Tunke v. 53. The other word recurs ΑΖ. ’78. 19 but is unintelligible.

3 Phb inouil in a BM. ostr. G. 14 (though Goodwin did not so read it) of which RP. 25 ter is another copy, with vo. omitted.

206. (C. 8177) P. From Dér el-Bahri. 3 for εὐτήριον, στὸκα. 5 iomt. 7 ? ngr-; ? nτατίτοι or filou.

Order from Apa Victor to Jacob, son of Ko—.

“I authorize thee to sow for me the ploughed-field\(^1\) in the property\(^8\) of Eponychus and hand to me the value of its taxation\(^8\) in (the month of) Paone, namely, 3½ artabas of corn.” 6—8 are obscure. Pseke ? a name; probably ill-read. 7 “... and that I deliver them at thy house, while I ...” Then the formula, “Lo, (here is God’s) word to thee ...,” (cf. 107 &c.), perhaps giving a promise that no demands shall be made before Paone; but my copy is not clear. Wilcken’s no. 1224 is a text of the same class.

1 Cf. BM. pap. xl. tsthēa, 139 sīðēa, Ad. 20 sthēa. In the LXX it = ἄρουρα and here it may be that measure, as in BM. or. 4884. In Paris 44 (Scala) p. 65 = ἄρουρα ἄρουρα.


3 Taking kōtē to = ἀρχιφύλαξ, BM. pap. xlviii. Cf. 140.

4 Read kōtē. But 6 seems to indicate a new sentence.


End of a document by Victor of the τόπος of S. John,\(^1\) apparently similar to 138, 206, 307.

“and the ... s and the hourits.\(^5\) I will give


2 Ja- doubtful. \(^7\) incorrect for jaištē, jaišēh.

3 So spelt BP. 5183. In Pap. Rhind ii (Edinburgh) houret, an official to whom money is paid; pl. hourette Z. 344 (What was the Greek rendered PL. 73. 1005 ‘custodes ecclesiae’?). Cf. ‘the pape houret of Jéme,’ BM. pap. xl, papp ci f, which Goodwin supposed an official connected with commerce (ΑΖ. ’69. 130). This recurs Ciasca, Pap. 20 and the Samuel, there so called, is in BM. or. 4599 the houret; but it is uncertain which of these two texts is the earlier (the former is of a 9th Indict., the latter of a 3d). Probably houret was the higher office. In Gen. iv. 9 eurit = φάλαξ, so ? pape nh. = ἀρχιφύλαξ, Corp. Rain. ii. 181.
The seed-corn shall be fully paid in common." Victor assents. The deed was written in presence of Apa Victor, priest of [the τόπος of] S. Phoebammon.

Ad. 26. (OA. 527) P.
Letter from Paul, the laïane, to Paul. He authorizes (ἐπιτρέπειν) him to sow a certain field and to pay its tax according to what a nouk shall produce, at the rate of 5(?). Cf. 199, 139, (4, 78) P. 67, προς. g corr. 1.

Authorization from Zacharia, the laïane, to Apa Victor, the priest. Authorizes (ἐπιτρεπεῖν) him to sow a certain field and to pay its tax according to what a nouk shall produce, at the rate of 5(?)..... Cf. 199, 139, (4. 78) P. rend, "or ΖΦ 3 for Aβα-σιος. Vo. 2 γεωμετρης.

Authorization (ἐπιτροπὴ) by the τὸ headmen! (of a village) with (?) the most honorable Zacharias (the dasane), to Apa Victor, the priest. Scribe, Pisrael® "I give (or sell) thee my share in the field of Ouba for the 5th year* in return for its product by the πολ, at the rate of 6 arouras to one solidus." The date in τὸ is 20th Paope, 10th Indiction. Cf. Ad. 26.

Addendum 26. (Sf. 2) P. 1 end, p or i. 3 for ἀφαν-σιος. Vo. 2 γεωμετρης.

Authorization (ἐπιτροπὴν) by the 10 headmen (of a village) with (?) the most honorable Zacharias (the laïane), to Apa Victor, the priest of the monastery of S. Phoebammon. Dated in the 3d Indiction (?) It relates to land adjoining (?) the river. The scribe is Pisrael, the geometer.

1 Doubtful but possible.
2 He recurs in 118.
3 Merely = Israel; always thus, with article, in Bible.
4 The date of writing being given in tō, can this be the 5th year of tenancy? 5 "Per nouyk," assuming this to be an amount of land. Cf. RAC. 86, ZOE. 532, nouk nfi-ecdhe. In Corp. Rain. ii. 178 nouk is obscure. The le-nouk σχοίνισμα presumab'y shows the same word. Cf. also 324.

3 prob. oeconomus or προεστώς.
4 For nouk v. 139.
5 Recurs in 245. V. Wilcken's Ostr. i. 174.
priest Victor." Dated 20th Thoth, 15th Indiction. "Since we requested thee and thou hast . . . . [and hast given] the meadow to us with all its belongings, so now we are responsible for it and its tax. If God give us means to pay all that concerns us, we are responsible for it and for all . . . and will deliver it to its owner without neglect. If any . . . ., we will fulfil it among us without (?) . . . . And we have assented hereto and signed with our hands."

1 'Hast walked with us' (hahé/z) ὃ = hast agreed with us; but the phrase would be unusual. Cf. ? BP. 5178 moose elth nis-apparently 'agree with,' and Ad. 64.
2 V. 206.
3 Cf. RAC. 52, 53 facsim.; also Corp. Rain. ii. pp. 55, 95 &c.

Letter from ——ém, son of ——los, to Papas. It seems to refer to a wall of [the τόπος of] S. (?) John. The writer promises without fail to put something in its place. He gives his agreement in legal form.

296. (E. 58) L. Hand D. 2 ? ntotof. 3 ? Binor. 5, 6 ? euban.. 8 etau.. Vo. 4 taas.
Undertaking by John, the physician and monk, to "our father," the priest, Apa Victor (?). Dated 24th Hathor. "As to the matter of thy . . . . which thou gavest me when I needed it, if I am robbed and it is taken (and) if (?) I find anything in all my house which they have taken in exchange . . . . gold tremision, I am prepared to pay thee thy . . . ." If this undertaking is neglected, the . . . . is to be repaid double.

1 V. 119.
2 Neither 'knife, sickle' nor 'chain' seems suitable, especially as the elne is spoken of as repaid double, & of being otherwise used of tax-money &c.
3 Αλλαγή. Gaps make the sense obscure.

311. (E. 99) L. 7 instead of: an illegible letter. 8 or koou or koof. 13 στωχε. Vo. 7 for -sóí.
Agreement by Moses, son of David, a priest, addressed to the bishop and (?) Victor. Dated Mesore, 7th Indiction. It relates to the repayment of something in return for a loan or other benefit previously received by the writer. "I have written it by my (own) hand and am ready to bring it to the τόπος, while (= ἐτι) I am alive or, after my death, μὴ γένοιτο, my successor shall bring it to its place."

1 Reading ὄν at end of 4, where something is certainly lost, though there seems not space (cf. 5) for a name and ὄν.

404. (E. 112) L. 8 beg. -ak. 10 nmos. Vo. 4 ? nan aktaark[os].
Document by Jacob, son of Hasios (?) to Apa Victor, the deacon (?). "Seeing that I have deposited with thee . . . ., that is 100 solidi, so now I beg thy paternity to [pay] the contribution for the 2 . . . on the 15th Paone. [And I beg] you to pay it . . . . 1 solidus to Touarios (?); for I shall not have power to . . . it of thee, neither I nor the men of Jéme . . . . Whoso shall . . . . shall pay the contribution doubled. And I am prepared to return thee the letter which thou didst draw up for us in thy name having sworn to it (?)". Jacob agrees and the scribe, Damianus, signs.

1 Hagios could be read but, without the article, is improbable. I cannot read Rasios.
2 Though καταβολή may be used, e.g. of payment of a fine (Rev. ég. i. 102, Ciasca, Pap. 21), it here prob. is the instalment of a tax. Cf. the use of κανών, Wilcken, Ostr. i. 378.

157. (E. 61) P. 4 ntaii nak. 11 mntai. 15 ? for αξιωθῆς.
Agreement between Jonas and David as to a debt. "I, Jonas, write to David saying, I am ready to pay thee a tremision in Paone of this, the 4th year. I, David, write to Jonas saying, I have nothing more to do with thee concerning any affair." They both assent. Pisrael, son of Psate,² is the scribe who dates in Greek; Μεχίρ μηνός ἀπὸ ἡμέρας 7.

1 V. 44.
2 Possibly the witness in BM. pap. lxviii.

158. (E. 166) L. Hand D, v. pl. 1. 3 poik- noros. 5 επείδη ak.. 7 ebri. 13 aσφαλεία (cf. vo. 6). Vo. 1 end, add ti. 2 ? Kalapéısı. 1 3 Plein.
1 Cf. KP. 25 ter.
Deed of security (ἀσφάλεια) from —— ros to “the most pious monk and oeconomus” of the τόπος of 5. Phoebammon. Dated in the 12th Indiction. The author undertakes to repay the solidus lent him and to deliver (?) some seed-corn without objection (ἀντιλογία). 12—14 are in the author’s hand; vo. 1—3 apparently witnesses. The scribe is David, “this humble monk” of the above τόπος.

2 For πιστόν v. 248. For Plein son of Dios v. 318. 160. (£. 8168) P. 4 corr. Téus. 1—2 complete. 20 for mef.

From Severus, son of Solomon in Tourés 1 of the nome of Hermonthis, to Shenetém, son of Téus 2 at Jéme. Dated 7th Epép, — Indiction. “Since at my request thou hast ... and hast given (?) me a gold tremision in my need, I am now ready to repay thee 5 baskets 3 of wine at the coming vintage into which thou mayest put thy jars and I will pay the cost of carriage 4 and deliver them at thy house without any objection. As an assurance for thee ὅς. The author assents and John a deacon, Gennadius, and Jacob a priest are witnesses, the latter also writing for Gennadius.

1 Or Tour-éste (cf. Tour-oubesti, Corp. Rain. ii, no. 72; v. Spiegelberg, Dem. Stud. i. 49*). Or perhaps connected with tourēs ‘south wind.’ Scarcely here ‘in the S. of the nome of H.’; nor can RP. 11 Patoure (? Πάνυρις) be compared.

2 Recurs as Teus BM. Cat., no. 485. Scarcely = Teas or Δῖος.

3 Obscure if correct. ? Cf. ake ‘to need.’

4 Reading ti for ji.

5 In Z. 344 jōph ‘a basket of bread’ = ib. 123 jēk = sparta Pl., 73. 1004 = ἄσφαλεθρία, pera PG 65. 276. In Z. 547 it holds bread; in Corp. Rain. ii. 134 wood; in 464 probably wine as here.

6 V. Corp. Rain. ii. 116 &c.

156. (E. 272) P. Hand of 108 &c.

Acknowledgment from Jacob, son of Phoebammon, the husbandman of Jéme, 1 to ——, son of John, of a debt of 20 δωρικόν (?) [of wine to be paid] at the [coming] harvest. 2

1 With ta- cf. ? tarēs &c. 148. Many place-names begin thus, as Tabennēsi, Takīna, Ṭasē; or with ta- n-, Tambēk, Tamptē. But in these latter -a- presumably represents an independent word.

2 V. 160.

161. (C. 8206) P. 5 χρεωστε. Acknowledgment by Mark of a debt. It consists in or is to be repaid in orax. His creditor lives perhaps in the monastery of Pesynthius. 1

1 V. 25.

162. (C. 8218) P. 4 homnt. Acknowledgment by Pous, 1 son of ——, the glass-worker, to ——, son of Paam, of a debt of a bronze keration, 2 which he will repay with its interest.

1 Πούς, but cf. Ποῦς rather than Πούησις.

2 V. 154.

163. (C. 8243) P. From Dérel-Bahri. 2 bo.l. Acknowledgment by —— of a debt (? or a legal fine 3 ) of 6 solidi. Mousaios (Moses), priest of Tarau 2 is scribe and witness.

1 Et ebol points perhaps to this.

2 Otherwise unknown.

164. (E. 108) L. 7 or helē. Below vo. 3, χμγ. Document (?) relating to money matters. Dated, in Greek, 21st Paone, 2d Indiction. 4 seems to refer to an acknowledgment of debt. In 1, 3 ‘this τόπος’ and ‘our fathers’ are mentioned.

1 Rare on ostraca. Edinburgh Antig. Mus. 914 has χμγ + γ.

165. (S. 4) P. 3 end, complete. 6 ? taau. 7 prob. ēi- not ntei—. 13 or elat—.

Acknowledgment by Joseph, son of Jacob, of a debt to his “father,” the monk Hello. He owes 1 half a tremision and will repay it (?) in —— measures 2 of corn. Paul, son of Elias, happening to be (?) 3 in Jéme, is witness. The scribe is Jordannes 4 who likewise witnesses.

1 ? For χρεωστε. Elsewhere χρεω is used correctly, RAC. 15, BM. or. 4559. 44.

2 Mousē is doubtless demot., μοῦση (Revillout, Méls. 34, 85; Brugsch, Thes. 1051); Greek παρα, μάτιον (Wilcken O tr: i. 751, 752). In these ostraca it measures grain or salt; v. Index and BP. 402, T. 6. Recurs in Cairo MS. 8006 (Shenoute).

3 Παραγε as in BM. pap. lxviii.

4 Recurs 461 and Corp. Rain. ii. nos. 54, 98. An abbot of the name, Joh. Mosch. cliv.
Acknowledgment by George, son of Para,—of a debt to Matthew. The latter had guaranteed a solidus for,—, for whom George appears to be responsible. 6 ff. relate to another matter, ending in the promise to supply an ox. The witnesses are Jeremiah, the laōne, John, son of Pebó, and Psmó, son of Joseph.

Acknowledgment by Shenetóm of the debt of a solidus, due in Tóbē. Vinegar is obscurely mentioned. Elias, deacon of S. Mary's church, was the scribe.

Acknowledgment by Paul, son of Patapé (?), to Pelish! of Jémë, of a debt consisting of 2 and (?) 3 artabas of corn.

Acknowledgment of debt by Pesynthius, son of Solomon, a husbandman of Teche,1 to Daniel of Jémë. Dated the 15th Mesore. He owes 4 artabas of wheat and a measure2 of barley, (to be paid) in Paone without charge ἡ καθάρως καὶ ἁμαρτῳς and without any objection, in return for the securities (ἀσφάλεια) which Daniel had given him. He signs his assent. Soua, son of Apa Ezekiel, is scribe and witness.

Acknowledgment of debt by Isaac and Peter, sons of Plou, son of Tloulou,1 husbandmen (in the employ) of the Illustrious, most honorable Theodore, the διοικητής,3 residing at Psenantonius' in the nome of Coptos. Dated the 8th Tóbē, 5th year. They owe to Andreas, son of —— (sic), at Jémë in the nome of Hermonthis, 2 tremis and 2 διδιπλαί of wine. Of these they are ready to pay each a tremis and a διπλα; the money without interest in Pashons of the current year,6 the wine at the vintage in the beginning of the following, 6th year. Sarapion is scribe, Psate and Cyriacus witnesses.

Acknowledgment by Komos (Comes) and David, husbandmen on the land of Apa Leontius,1 of a debt to Andreas. The debt is of 2 artabas of corn which shall be paid as seed (?) in Paone, "according as thou shalt give them us." The authors assent, Epiphanius is scribe and witness with George and Kajau.

1 This is the grandmother. On the name cf. 145. For Plou cf. 312—

1 On the title or rank ἰλλούστριος v. Du Cange, also Reiske in Const. Porphyrog. ii. 86. In Grenfell Pap. i. no. 63 it applies to a bishop. In BM. pap. lxvii it occurs, but in ib. lxvi, or. 4882, BP. 6139 Filoustre, Péloustre is a name.

2 Occurs in the Coptite nome (cf. ib. 21).

3 We see by 15 and 21 that this is the 5th year; but the letters in 14 before ε are quite uncertain (? en).
TRANSLATIONS AND COMMENTARIES

Psanagapé. 7 may refer to a term for repayment: "till the feast of..."

1 Cf. Sanagape (Συναγάπη) masc. ἙΑ. xxix. 15, RAC. 99b &c. Or ? read psanabageine 'the glass-worker.'


Declaration by Papnoute, son of George son of (?) Paul of Patouhoor (?), Patermoute, son of Pbelle from (?) Hép and Psés 'son of Papnoute, son of Shai.' We declare thus by God Almighty, that Kyrikus has declared as follows in our presence, saying, 'I have been fully paid (?) for the sakia of Apa Ananias and the selected (or purified) ..." The 3 writers again testify to the truth of their statement.

1 Probably Paul is Papnoute's grandfather and the next word his home (v. T. 5; cf. RAC., no. 1 Paulos mpkolol). But if Wicken's obscure Ostr. 1224 mentions the same person, we may here read Pouhouer. Pbelle is a man's name in RAC. 28, so Hép should be a place. Shai, however, is known as a personal, but not as a place-name.

2 Recurs 214, 473, BP. 1104, always as fem. sing., whence hardly = σακκίον or σαγίον. But cf. 478.

3 Perhaps also in 454; cf. in a TB. ostr. mrose, named among metal implements.

305. (E. 182) L. Hand A. 6 for gopt. 8 Βικτωρ. 9 εκκλησια.

Document in which — and Kyrikus and — relate certain facts and make a solemn statement as to what Matthew had said in their presence. In 2 the town of Ape may occur; in 11 perhaps the bishop; in 16 the name Mase.

1 V. 491.

2 Cf. πανόσιος of the patriarch, Leontios 64.

3 Recurs BM. or. 4869.

310. (E. 31) L. All in Hand A. 2 Σωθόντω. 3 ? ενσο. 5 for ? κανος. 6, 7 ? αναγκάζε. 10 ? το. Vo. 1 end, ? ηρέ. 7 complete.

Declaration (διομολογία) by Isaac, son of Enoch, monk of the τόπος of Apa John. He states that Phoebammon had frequently taken him in to the house of... and that they had eaten and drunk together. But after he had departed northward to the monastery, Ph. had constrained him to speak with (?) the monk Joseph .... Continuing (g — vo. 2), he refers to the tower outside the gate (?) of the monastery. Vo. 1, 2 perhaps "they will not be at rest whilst thou art in this monastery." Isaac affirms before God that these things had happened before his narration of them, while bishop Abraham states that the declaration was made before him, Apa John and Apa Isaac, monks of the hill of Jéme. The author signs his assent.

2 A tower in the monastery of S. Phoebammon was built under the abbots Epiphanius and Ph., about 600 (cf. RAC. 42 with R.P. 11). It lay apparently on the hill (βουνός) above the caves and was reckoned part of the monastery. This or another is mentioned in BM. pap. bxxvii. 55. The tower (τοῦρ) is constantly noted by Abū Sālih in describing monasteries (v. transl. p. 185). The monastery of Kalamon had 4 (p. 207); some were large enough to contain the monks' cells (p. 248); indeed Joh. Mosch. (Pg. 87. 2860) seems to use συργιον and κέλιον as synonyms. They are ed for refuge (v. Synax. 26th Tobe, Miss. iv. 748, 755). The library might be kept there (Horner, Gosp. I. lx.). The Coptic tower at Dér el-Bahri was conspicuous till the recent explorations (v. Eg. Expl. F., Deir el-B., Introd. Mem., p.L iv, v or Mariette, Voyage ii, pl. 60).

3 Presumably these are dignitaries and Isaac not identical with the above writer.

312. (E. 100) L. Hand A.

Declaration; cf. 310. Apparently the text began on another ostr., since this is unbroken and vo. seems blank. Pelou, a priest, witnesses to the preceding facts which he had related before the bishop and Jacob of Jéme.

1 Spelt as here BP. 721.

125. (E. 298) P.

Letter from Horbin (Reuben), son of D..., to... At his correspondent's request he makes a formal declaration as to a deed of sale in the former's hands. Neither he nor his children shall (?) ever .... 6 refers to a possible fine.

217. (E. 329) L. 1 ? κεντάσε. 2 beg., blank. 3 maje.

Document signed by Paham in his own hand (g), the rest being prob. by Victor. A list comprising wine, oil, salt, vinegar, an earthen incense-
vessel, &c. "This," says P., "is all the . . . of Victor which has come to me:" to which V. adds "I have not ... anything to (?) my father P. beyond what is written here."

The measures mentioned are: for wine, σετάσις, v. 212; for oil, λόκο κοτύλη as in 352, in BP. 577 measuring honey; for salt, μάαζ, ν. 165; for vinegar, 'a small kaeta,' cf. Corp. Rain. ii. 171, though 'basket' seems unlikely here. In 4 the vessel is prob. βάσανος.

131. (S. 10) P. Ligatured script.

Oath sworn by Susanna. "By this holy τόπος and by its power, I have given nothing to Psēs, my son, nor has his father given anything, beyond a full solidus only, for the marriage-portion. Written on the 21st Phamenoth, 14th Indiction. This is the oath which Susanna swore to Peter, her son, before Zacharia, son of Samuelius, the most honorable πρωτοκωμήτης."

1 An oath in these terms at the end of a διάλυσις BM. or. 4884 and ib., earlier, an oath by the altar. An oath by the τόπος, BP. 7934; by the Gospels, RP. 11. In BM. pap. Gr. lxvii the bishop swears by the Trinity and his πνεύμα.

2 Ὅρθος rare in Copt.; cf. Crawford MS. 45 στάσιμον.

3 τας; elsewhere 7- or za- (Ad. 42, BM. or. 4884, BP. 7934).

4 Rare in Copt. texts. In RAC. 53 (facsim.) it is stated that Papnoute πρωτοκ. unable to write, has signed with 3 crosses. These appear after the name Papnoute p. 51 (sic) ; but there he is lazos; hence the 2 titles seem synonymous. It occurs also Rec. xvi. 103, where τιμιώτατος is used, as generally of the lazos.

Cf. Pap. Oxyrh. i, no. 133.

Ad. 42. (Sg. 1186) P.

Oath sworn by Kalē (?). "By this τόπος and by its power, I know for certain that Kyriakos sent his hired-servant to Joseph's father and paid him the ½ solidus, sending him as to the lentils. This is the oath that Kalē swore to Joseph as to the ½ solidus of Joseph's father, before Kolluthos the ἅσανας." Dated 15th Koiahk, 1 ἢ Indiction.


Agreement (ὁμολογία, εὐτύμφωνον) drawn up in the names of the Trinity between George, a deacon, and Faustus. Dated in the 3d Indiction. They agree to cease partnership. The subject (or place) of their work seems to be a σέκετος, which is now to be partitioned between them up to the limit of its contents (or place). "Further, except for the tremision which I placed in my σέκοτος, I will not require of thee anything else, whether jar of wine or measure of seed." Whichever of them shall make further demands (on the other) shall be fined and transgression of this deed shall bring the fine of a solidus.


2 For jasii-touei cf. jasii-heke.

3 Ἰεοτ (without suff.) as a verb in a TB. ostr., with τίθειν as object. "Unlikely though it be, this seems to = ἱππότειν, κελεύειν or the like (cf. 148 and Ciasca, Pap. 20). It can hardly be a causative = ἵππεω. Is the suff. -i here impersonal?"

V. 218.
Ad. 14. (Sy. 17) L. Hand B. 4 for nteu.-
5 ? πρατέε.  
Agreement (ὁμολογία) between Daniel and John. They "have considered and are glad (Ὁ) and are both of one mind that in the matter of . . . . . . . "2 What the matter agreed on is remains, owing to bad spelling and writing, obscure. to "for good (or) for evil. He that transgresses this agreement shall pay 2 solidi . . . . . . and shall also submit to it." The priest Victor appears to act as scribe; the deacon Pesynthius and Jeremias, son of Pelo,—are witnesses.

1 As in Rec. vi. 70.
2 Ci? a phrase in 168.

Ad. 3. (Ε) L. Hand of 138 &c. 8 ? μεροε.  
Deed of gift by —as, son of — and Saneth, in Jēme. He leaves (δωρίζειν) the share (μέρος) of land inherited from his mother to the τόπος of S. Phoebamon.3 He names its boundaries and 2 or more witnesses sign.

1 RAC. no. 12, BM. pap. xc are gifts of land to the same.
3 Πλαθεριόν, the π- mistaken for the article.

144. (C. 8235) P. From Medinet Habu.1 Ligatured script, cf. Jēme MSS. 7 corr. ἰη μες, ? nēkots. 8 nētop.2  
Document relating to a sale or will, referring to a house. The seller or testator describes the limits of the property. The expressions recur, with differences, in 147—151, Ad. 4 and in certain Jēme MSS.3

1 Found, with many more (all P.), in a jar in 1st court of Temple.
2 7, 8 restored from a TB. ostr.
3 Rev. ἐμ. i. 103, ib. v. 93. RAC. 98b, BM. pap. civ. 27, ΞΖ. 84, 156, ib. xxix. 12, Ciasca Pap. vi. ἤσθησα in Paris MS. 44, τ. 58b, with σεμανόταυ and πα οπο. the article. Σωλή, 'sign,' 'mark,' must have another meaning here; ? the boundary marked.

Document by ———, a woman, in which she enumerates her landed or house property. She states sometimes the source whence she had it, sometimes the heirs to whom she leaves it. What should be the sequence of the 4 sections and whether they indicate divisions in the property or are for the reader's or writer's convenience, is uncertain. In A "the new house," "my father's house," "half of Pehō's house inherited by my husband," besides "the enclosure6 outside the gate of Victor," "the enclosure of the mill-stone," "the enclosure of the market3 adjoining the mill-stone and outside the gate of . . . (?) Victor4" are mentioned; in B, "4 tremisia . . . . . . that my mother gave to Jacob" and something which "my son, Shai, had had? from Plaulau5; in C, "the enclosure which . . . . . . " shares in something inherited from her father and to be her children's, "my mother's house in the street Pailakine, within the street Hire6"; in D, moneys due to her children from others. In some of the houses or enclosures she has but a share.

2 Anh is land with definite boundaries, BM. or. 4872, 4878, 4881. In ib. 4867 it is synonymous with χώρημα νεχθ-κεροκτ. Sometimes phrases are used of it (?) by mistake) which apply properly to buildings, BM. or. 4851 jinnenefte taretu. 3 Rec. 63, 67 is an enclosing wall or the yard enclosed.
4 If pat can = paiet = παείτ (v. 186), 'my father V.' Cl. 463 and a phrase in 233. Pay[τος] is unlikely.
5 ? Cf. Ad. 4, Plalei and fem. Tioulou; also Ἀλοθρη, Loulou, Loula, Loule.
6 These fix the property at Jēme. The first recurs BM. or. 4867, 4868, 4875 and is once Pailakine (? παλαικίνη) ; the other in RAC. 26, BM. or. 4866, 4867, 4882. The house of Joseph Pehō occurs in ib. 4871.

146. (C. 8310) P. Part of a plate.  
Document, probably a will, in which the author defines the portions of his heirs.

141. (Ε. 96) L.  
Boundaries of a property. "On the east, the desert (lit. the hill); on the west, the High Street1; on the south, the Water Street2; on the north, Pabasik.3"

1 V. Jēme MSS. passim.
2 'The street (leading) to the Water.'
3 Or 'the [street] of Basik'; or possibly 'King's [Street]' (reading Βασιλικ; cf. BM. pap. xc θιη τιμεστό and the frequent ἰπε[ι]λικ[ει].
142. (E. 237) P. 4 above taotn, in small letters, ntotu (?). 6 ? he eros. 8 sic, for shaitf.

Document relating to the division of land. Its terms (?) were to be written on 3 ostraca.\(^1\)

\(^1\) Possibly referring to texts like 147 &c.

143. (E. 239) P. Part of 142, but not consecutive.

The witnesses to 142. In 3 perhaps the name Keshen.\(^1\)

\(^1\) Cf. Gishn 445.

147. (C. 8236) P. V. pl. II.; another fragt. was added subsequently. 3 tatpe. 5 pese. 9 döpe nekous.

Document similar to 148–151,\(^1\) relative to inheritance of property. Each of these defines the share inherited by a different heir. The present text concerns the house of Germanus and is clearly by the scribe Aristophanes, son of John, (circ. A.D. 750, cf. 409) who wrote 14 of the Jême MSS., including BM. pap. civ, RAC. Louvre 1, AZ. '84. ii, all likewise concerned with the heirs of Germanus. BM. pap. ciii, civ, Louvre 1 relate to his house, presumably that here in question; while AZ. '84. i, ib. '91. ii, BM. pap. ci V. record other litigation among his heirs. For several of the terms here used v. 144.

\(^1\) Numerous small fragts. of such texts, beginning Petratake... are in the Cairo collection.

148. (C. 8189) P. From Medinet Habu. Hand of 149, 150, 151. 6 end, nekousos.

Document similar to 147, indicating the portions to be used in common.

151. (C. 8239) P. Hand of 148 &c. 3 ? on.

Document similar to 147. The property in question is an ețepepa “in the lower part.”\(^1\) The only word to notice is katf.\(^2\)

\(^1\) Tapein : v. PSBA. xxi. 249 and an instance omitted there, AZ. '85. 74.

\(^2\) Not ețat, fem. 465, AZ. '69, '85, 74. Katf, Lepsius Denkm. vi. 102, 21 is perhaps ‘circumference.’

Ad. 4. (Drewitt) P. Hand of 147. 6 effi redundant.

Document similar to 147. The property in question is 2 shares in a threshing-floor or barn, “up to the middle wall from the... of the upper room (?).”\(^1\) And he shall take the... on the ground-floor, the stair being in common. And the palms shall be divided thus; 2 shares to each man, 1 to each woman.\(^2\) And he shall take a share of the palm enclosure, namely the second (share).”

\(^1\) Ațeyaov.

\(^2\) These same proportions between male and female heirs, BM. pap. civ. 17.


Agreement by ——, monk and ecэкономus of the monastery of S. Phoebammon, with ——, son of Sourous the... whom having hired to... [he is ready to pay with] 4 artabas wheat and... lentils. The document was dated.
303. (E. 7) L. Hand A. 4 ean. 5 ? ġo for kō. 8 tēna-. Vo. 1 pανταλωμα. 1
Agreement (ἀμοιλογία) by Hello and Simeon addressed to the priest Victor. Dated the 30th Thoth. 2 "As regards the field of payment which we have worked in common and for which we are in thy service, (we undertake) not to neglect it in any thing and, with God's will, we will fully pay the seed-corn and the tax and all the expenses without 4 any objection." The authors assent.

1 Ἀλουμα as here in BM. pap. cccclviii V.
2 Ῥκε = ἀλε. The scribe uses 1st sing. Prob. the hand is Victor's; v. Introduction.
3 BP. 405 shows that this is one word. Ἱβητις BM. pap. xcv. 6 is the only name resembling it.
4 Ἐπιούμεν ντιλλάν, though ἰτταγ- seems unknown thus.

106. (E. 86) L.
Undertaking by Mark, "the humble deacon," to the deacon Victor, his "saintly, paternal and kind patron." "By God's will and the prayers of the saints I am prepared to observe the sacred commands that thou hast laid on me and to do all work of a craftsman 1 and to come to thee to this mount on an agreement 2 for a month of days at one time (?) 3 and to do the service (λειτουργία) of the place diligently and gladly and with my . . . . . . . I may not transgress this declaration." The writer, in his own hand, signs his assent.

1 On clerics carrying on trades v. Leontius 150. A list of such craftsmen (monks), Mus. Guin. xvii. 377. On the stelae trading clerics are rarely named (C. 8458 διάκονος κεραμεύς); more often the craftsmen here are laymen.
2 Prob. in Ciasca Pap. 25 read μηδὲν πνευμ. An approximate translation. Τὸ ἔτος is the copy of a document given to each of the parties (Mitiis, Corp. Raim. i. 115). On the aspirated form, u-ual in Copt. texts (Mis. viii. 6, BM. or. 4874. 32, Leipzig Univ. MS. xxvi. 32), cf. Sophocles, s.v.
3 Επιομο is rare. It is used obscurely in regulations as to hours of prayer &c., e.g. BM. Cat. no. 168.

88. (E. 311) L. Hand D. 2 οἰκονόμος. 3 ? επειδώ. 7 πόθ. Vo. 2 Ῥ-θόβ. 6 ? εμφανιζέ. 8 μαρτυρος. 9 ? Hakeu.
Contract by a workman to work in the τόπος (?), from to-day [till] the festival of Apa Patermou-thius." 1 A witness signs at the end.

1 His festival similarly mentioned in an ostr., Proc. Amer. Or. Soc. 1890 (W. M. Müller). A saint of this name commemorated on the 7th Koiahk (Z. cxxv, Paris 129p. 166). He may be the martyr (Eusebius), the hermit (Ruinus) or some other—perhaps a local saint, cf. the church at Jéme in AZ. '84. 146, 154 &c., BM. pap. ci. 4.

89. (E. 317) L. Hand D. 1 ? Antinoou.
Contract, similar to 88, between a workman from Antinoe 1 and the οἰκονόμος of a monastery. On vo. was the date, the 9th Parmoute.

223. (E. 268) L. Hand D. 4 τόπος τενω.
Undertaking by Phoebammon to Apa Victor [? oeconomus of the τόπος of S. Phoebammon] to do some work at the τόπος for a fixed period. Dated in the 1+?th Indiction. A witness signs.

159. (E. 169) L. Hand D. Vo. blank. 3 αντιλογία, ἤτοιμος. 4 end and 5, nothing lost.
Undertaking by Isaac, son of Abraham. The words p67¢ 'breadth,' θμιν' 'provide, construct' do not suffice to show the kind of work undertaken. The articles are to be of good quality and delivered by the 15th Koiahkh.

Undertaking by Abraham, son of David of Jéme to Apa Jacob, about attending to the latter's camel. "Since thou hast hired me to tend thy camel in this, the 5th year (of the Indiction), I am now prepared, by God's will, to look to it and work with it, without any neglect, and not to disobey thee in anything and to provide for it its furniture, 1 namely, a plaited

1 "Τὰγ as in RAC. 39, 45, 'property' BP. 8716; 'ὅλος of wood or pottery' BM. or. 1062.
basket (��) and a chain-collar and a working collar (CGRect) and a basket of rope, without any misunderstanding; (and I am ready) to work from the feast of Apa Michael till the feast of Apa Michael. For thy security I have provided this deed; and as they ask so I agree. The date is the 12th Hathor, i.e. St. Michael's day, 5th Indiction. The agreement is signed by the author and witnessed by Leontius, son of Phoros, whom he had engaged as scribe, and by Pshère, son of Pesynthius.

**Or 'a vessel of basket-work' (сосъп). For ἰο of v. Index; also ΑΣ '84, 148 = ΑΣ. '88, 131, 'a ἰο of silver.' Bodl. pap. c, 8 is a deed of sale of a silver ἰο. Its meaning is obscure in these instances. In Ζ. 55 'handful' or 'bundle'; cf. measures like Φάξιν, or Αταβ. Δα In the LXX (v. Tattam, Lex. 615 and Εζεκ. xi. 5) it translates θαυματικά and in Ζ. 592 and ΒΜ. pap. Πεννi. 61 it may (if the same word) = ιερογλ. Ίπ 'a palm's length' (v. Griffith, PSBA. '92. 404 and ΒΜ. Cop. Cat. 528); it signifies there at any rate a very small quantity. In 473 and Λες. Κατ. 102, 21 it is a measure. Cf. Ad. 55 for several of these words.**

**Μαραδάς and άλλ almost synon-yma. Image 'a dog's chain' in Prov. vii. 22. Can this be the κόλας of Oxyrh. Pap. i, no. cxiv? The sense of 6276 is doubtful.**

219. (Ε. 22) L. Hand D. Ro and vo. are here printed in wrong order. 6, 7 ? ζουνε ητο. 7, 8 ηντε ηα. 8 not last I. Vo. 2, end ηνν.

Undertaking by — to the τόπος of S. Phoebammon through its hegumenos, the priest Apa Victor, who had entrusted to him a camel with which to work. “And the τόπος is to receive 3 parts (of the earnings) for the camel and I 2 parts for my trouble.” He is further to tend the camel and to take an oath of good faith (πίστις) An artaba of seed corn! is mentioned. Elias assents and one or two witnesses sign.

220. (Ε. 59) L. Hand D. 5 nekkamou. Vo. 2 beg. ά ua. 6 ? ηνησαν.

Undertaking by Elias, son of Solomon, to the brethren of the τόπος of S. Phoebammon. They had engaged him to tend their camels and work them, and he is ready to do so “to their heart's content.” Vo. is unintelligible. Two measures (?) of orax are mentioned. Elias assents and one or two witnesses sign.

221. (Ε. 282) L. Hand D. Vo. 1 ? σαργανύ. 5 σαργανύ.

Undertaking by Joseph, son of Paul, to the priest Apa Victor. He had been engaged to work Victor's camel which he is now prepared to do and to tend it and its foal, “till the time when I shall go . . . . 1 thy camel.” His term of work shall be from the first day of Apa Papnoute's festival till the same day next year. He is to provide the camel’s furniture, handing it on leaving to Victor. Joseph assents; two witnesses sign.

222. (Ε. 177) L. Hand D. 8 άρ. Vo. 3 ? ζιφ . . . or ζιν . . .

Undertaking by Hello (vo. 8) to ——. He is prepared to tend the cattle of his employer, without neglect, either as regards their supply (?) of fodder, hay or barley. David was scribe, at
Hello's request and seems to have also signed for the witness.

**Ad. 44.** (Sg. 675) L. Hand D.1 3 Spiegelberg, *taxis tês.*

Undertaking by Ezekiel (?) to . . . (plur.) He agrees to (work ?) during the whole month of Thoth (?) and not to leave till he has finished 24 garments.2 David, monk of S. Phoebammon, wrote at his request on the 16th Mesore, 5th Indiction, and was witness.

1 For this place v. A.Z. '78, 18 and ? 433. A monastery ? of S. Peter is in BM. pap. cxxii. 17.

**302.** (S. 15) L. Type, hand A.

Letter from Athanasius to the priest Victor. He undertakes to go surety. The rest obscure. Apa Dios adds his greetings in a post-script.

**352.** (E. 246) P. 5 taau. 7 ? ntrampe, ? pehou. 8 aud.

Undertaking from Jeremias to his “father” Abel. “I write for (thee), my father A., 2 baskets of bread and a κοτύλη of oil, that I will give thee them yearly (?) till the day of thy death; and after thy [quitting] the body, [I will provide?] my share of the funeral expenses and of the offerings1 (προσφορά).”

2 V. 135.

**230.** (C. 8181) P. From Dër el-Bahri. 10 ? for minute.

Guarantee from Paham, son of Papas, to Susanna, daughter of Tachél. He guarantees to give (or sell) her a camel's load (?)1 of grain with its hire,2 in Paone. He desires her then to give it to Kalé and Kyrikus and declares she shall be in no one's debt but his.3

1 Or a camel for carrying grain?
2 Or responsible only to him. V. 44.
3 Qr responsible only to him. V. 135.

**393.** (S. 2) P. Published by Sayce, PSBA. '86. 189. 10 end, corr. tenne-. 13 or nna . . .

Undertaking from Kamoul and Pţgŏl to Phello.1 “In the name of the Father &c., the consubstantial Trinity &c. Since we have requested thee to receive us for God's sake, whilst thou hast sought of us a writing (stating) that we would not depart from thee until we died; so now we declare with our mouth and our whole heart that we will not leave thee till we die but will obey thee in all things so far as we can.” If they are disobedient, they shall not (?) . . .

1 Recurs RP. 8.


*Aσφάλεια* in which Psan, Psatē and Pathermuthios, son of Daniel (?), go surety for Isaac (?). It relates to a church or monastery of Apa Peter at Pataubasten.1 What the undertaking implies is obscure. It is addressed to a single person (7) and dated the 25th Hathor, 8th [Indiction]. Scribe, Theodore, priest of the above church, who is also witness.

1 Te. 'I undertake for thee.' This seems the only translation, since there is no other indicative verb.
2 V. 135.

**166.** (C. 8220) P. 4 ? etai-. 10 ? Mexîr.

Undertaking by Aaron, son of Ezekiel to Da—, son of Ananias. “As regards (?) the half-solidus
which I guaranteed thee on behalf of (?) Paul, son of (?) Kabiou, I, I have received it and thou hast given it me and I am prepared to watch over thy . . . against any one that assails thee."

1 This same Paul in Bodleian pap. Copt. e. 8.
2 This phrase is used in an επιτροπή BP. 4976; 'thou mayest sow my fields and pay me the rent and I will guard (rovii) thy σήμου in all things.' 'Σήμου seems to sometimes = ἄργυμος (Du Cange).

167. (C. 8262) P. Two disconnected fragments.
A 7 ευλογον. B 3 ? εναγε πανδην.
Document by —, son of Philotheus of the Hermopolite nome, addressed to Marteria, Tarshe and Sena (?). It relates to a past sale or purchase of wine. The author here undertakes not to make further claims.1 Abraham, son of Theodore (?), of Pé—, is one of 2 witnesses.

1 V. BM. or. 4660 μεν των ίανων ευλογον πανδην παλί and the same in 4665. *Ευλογον apparently for λέγων ; cf. 44; also εὐλογάω, Rev. εγ. i. 105 (suppl. in gap 2 1/2).

168. (C. 8231) P. 5 ? ηουον-. 9 εια-. Document by Paul, son of Paul of Jémé, addressed to John, son of Paham. He acknowledges the receipt of over (?) 3 . . . 1 for the portion of Phoebammon, John's brother. What follows is the penalty (a solidus) for anyone in future contesting these facts; but 7 is obscure. Peter, a priest, and Moses, son of Katér, are witnesses.

1 Can scarcely be right; something like ra- should precede πανδην. 2 ? = μενται- μετε et 'I have no way (cause) to contest.'

169. (S. 5) P. From Koptos. 7 αποδείξις. 10 ? ηουον- the same.
Receipt (ἀποδείξις) from Aristophanios to the κύρις Kyriakus. He has received in full the rent1 of the ploughed field (?) 8 of Apa Patapê, in this, the 9th Indiction.

1 Pactum. Recurs BP. 5180 in the same context, also 1318, 4976. V. Corp. Ram. ii. 79 &c., BM. or. 4885 R., Kenyon's Cat. ii. 327, 328, Wilcken's Ostr. no. 1224.
2 ? From εισε and αυτεi, like εισεθα, εισθαι, εισιλθον (pap. Crawford); v. Stern § 192.
3 V. T. 14, where a church seems to be thus named. Cf. Παραθύ, Wilcken, Ostr. The Greek genitive can be paralleled; v. 161, 406, Αδ. 15.

172. (C. 8256) P. 3 ? σκευη. 5 ? επειτη. 8 μοίς or μοι. 9 ? παραγε.
Undertaking by Hello (?) to Victor, son of Joseph of Jémé. He had been (?) paid half a solidus and a tremission for (?) camels and goats and he promises not to make further claims.1 A promise too seems to be made about giving the animals water. But the whole is obscure.

1 Apparently the formula of 109.

207. (8196) P. From Dér el-Bahri. 1, 9 Araei. 5 for nτα-. 6 ? μητη n-. 7 ? mouh nπινου.
From Araei,1 daughter of Isaac (?), son of Che³,2 to Elisaius and David, brothers of her husband, Kyrikus. It relates to 2 artabas of (?) seed-corn given by the recipients to Pélô, from whom the writer here perhaps acknowledges the receipt; but 6—8 are obscure.

1 ? = Ηέραι, Ενω, Ἡσιας.
2 ? = Hello. Cf. RP. 1 Xillo, but also 188 Χουλδ.

316. (C. 8180) P. From Dér el-Bahri. 4 απολογιζε. 5 παπτικ.
Agreement by David, son of Paul, with Elisaius. The subject is a waggon of David's . . . . He declares that he has henceforth no claims3 on Elisaius.

1 Occurs in BP. 1067 and G. 44. 2 Cf. 44.

318. (Ε. 167) L. 2 ντερ εργοχειρου. 3 πιγι. 4 γεινματων. 5 γειμα ? πινομε. 6 γη[νετα] σμ[ου] 1 χρουσου 2 ριθμια) κε μονα. 8 ? ει αυθρε. 11 στοιχει μοι.
Receipt (ἐνταγίον), ἢ from George, the προνοητής. Dated the 2d Pashons. A bilingual text, unique among these documents. The lines are Greek and Coptic alternately, except 6, 7 and 12, 13. It relates to payment for work to be made from the results of harvest, apparently amounting to 25 solidi.

1 Apparently repeated and confirmed by 7. 2 ? Or only signed by him.
3 The r (sic) in 10 is obscure.
405. (D. 10) P.
Receipt by Kolluthus, an oeconomus, for 1 solidus less a кеράτιον, of the Alexandrine standard,1 paid by Didymus (?), a tenant (μεσθωτής).

201. (E. 17) L.
Perhaps the end of a text begun on another ostr. The first word should be a verb; ? ma imperat., “give to my mother Mary 19 artabas.” Jacob, the writer, signs his assent.

483. (E. 334) L. Hand D, except vo. 1—3. Vo. 2 or ἀυπερ-. End of a legal document, to which Athanasius, reader of the church of the Τάξηρια ... ,1 who chanced to be present, is witness.

392. (C. 8251) P.
Witnesses and scribe of a document. Maria of Snē = Esneh may be the authoress.

51. (E. 119) L. Hand A. 5 beg., corr. un and read έχουσα ἡ. 5, 6 ? ἡ αὐτάνωσιν. 8 αλλα. 10 end, ? νωμακ. Vo. 3 ? ἡλών. 6 end, σωσσώσ. Document from Hello (?) to Bishop Abraham. “As I (?) have come under thy protection (lit. shadow)1 and have been to law with (?) David thy son; now I ..... depart from thee ..... nothing of thee; rather [thou] hast fully paid3 my wage [and I have now] no claim on thee.4” Peter, son of Sabinus, and Salôm (or Halôm5), oeconomus of the church or monastery of Apa Faustus,6 are witnesses, the latter being also the scribe.

313. (E. 102) L. Hand A.
Agreement by ——1 addressed to Plénein the priest, son of Dios the priest.2 Dated in the 12th Indiction. They had referred a doubtful question to the bishop who had brought them to an agreement. The writer is accordingly to bid his colleagues ....... The question seems to be one of wages, perhaps to be paid by the sons of Kanah.3

1? attached to S. Michael’s church which is named in BM. pap. lxvii. 47.
2 Recurs in 158, T. 6, RP. 25 ter = G. 14 whence his genealogy for 4 generations can be traced.
3 Recurs BP. 900.

114. (E. 70) P. 3 mere or merre.
Letter from Pekôsh the λαβάνα to (his) “brother,” Victor. “Give him (i.e. the bearer) Samuel’s 140 packets of flax,1 being the portion he receives (?),3 for himself.”

1 Cf. 97, 341, whence merre may be either a specific measure for flax or merely the form in which it is packed. Cf. βέσμη, Wilcken, Ostr. i. 757; applied to grass, reeds, palms &c. and δεσμίτεα of hemp, Grenfell, Pap. ii, no. 87, Mēr in 324, 334, 365, 474 seems to have a different use.
2 Merely guessed from RAC. 27, where νουθρ’ εβόλ Rev. ἐξ. i. 102 and BM. or. 4884 where νουθρ’ εβόλ (sic lege) occur. It thence appears connected with property settled at marriage.

Ad. 29. (OA. 476) P.
Letter (Ὁ) without names. “If the wife of this youth1 will not be at peace with him, let her go to law with him. If she refuse this, let Belisarius-compel (? her).”

1 Pikoud as a name is unknown; but cf. Phonéite Corp. Rain. ii. 18.

Ad. 48. (Sg.) P. 8 ? for nuēk.
Letter from an ecclesiastical superior. Recipient is asked to go into the sanctuary (θυσιαστήριον) and, from the cupboard of the ‘oil of prayer,’1 to send the archdeacon’s key2 to him. “God knows, if thou take not the jar (ἀγγεῖον) and do not ..... , thou art excluded from the feast.”

1 Cf. Vita Pachom. § 30 ἐξάρχει τω, used for healing (cf. Miss. iv. 538). Τὸ ἐξάρχει τω is the rite of Extreme Unction.
2 Ksour apparently ‘key,’ Rossi I. v. 42, also BP. 1139; but it is difficult to apply any ring-like key to the extant Egyptian locks (e.g. Wilkinson, ch. v.).
406. (C. 8293) P.
Receipt to Psamétos, son of Constantine, for ½ solidus, his "share (μέρος) of ..., besides the tax-payment (δοσιασμός)." Dated 23d Pachons, 4th Indiction and signed (στοιχεῖον) by Komes and (in his own hand) by Pcher, son of Athanasius.

1 This form as nominative also in BP. 9426. Cf. Kométos.
2 Λύζων can only mean 'distribution'; cf. the use in Ad. 60. But what is distributed? Possibly grain; cf. Lord Crawford's "Inventum": '70 small baskets (?) for distributing (Ως ανάγων) grain.'

407. (C. 8209) P. From Kôm Ombo.
Tax-receipt. 1 Cf. 408. "Thou, Mena son of Dorotheus, hast paid (ἀπολογίζειν) to the king a solidus as thy tax (δημόσιον). We, the whole community (κοινότης) of the hill, do assent (στοιχεῖον)."

1 Cf. the formulae of 409 ff., from Thebes.
2 V. 422.
3 Ombos was a bishopric (Amel., Géogr. 287 and Gelzer's list, Byz. Z. ii), but no monastery is mentioned there. The 'hill' therefore may be merely the village, like the modern 'Kóm.'

408. (C. 8187) P. From Kôm Ombo.
Tax-receipt. Presumably another copy of 407, the texts being identical, except that Mena is here called "the monk."

409. (E. 253) P.
Tax-receipt. "Lo, a solidus has come to me through thee, Paul son of Zacharia, in (sic) the 1st instalment (καταβολή) of the 2d year; namely (γίνεται) 1 solidus. Written 30th Tybi, 2d Indiction. I, Paul, the headman, assent (στοιχεῖον) to this document (ἐντάγιον). I, Psan, son of Basil, drew up this document at his request."

This and the following are a typical selection from over 50 similar ostraca, now in several collections. They are always upon relatively small pieces of pottery (v. p. 84 and pl. II), generally glazed. The script is usually ligatured and difficult. Many are by scribes who wrote several of the Jéme papyri, and so can be dated in the middle of the 8th cent.: 10 in all by Psate, son of Pistræus (wrote BM. papp. c, cv, or. 4884), 5 by John, son of Lazarus (wrote AZ. xxix no. ii, Ciasca Pap. vi, BM. Pap. ciA &c.), 4 by Aristo-phanes, son of John (wrote RAC. 8, BM. or. 4868, 4871 &c.); while in others persons occur who are found again in Jéme MSS. The type of hand moreover in all is similar and doubtless of one period. The scheme on which the texts are drawn varies considerably in detail. The majority are signed by the headman and scribe; some also by 2, fewer by 1 witness; some by witnesses only. The receipts mostly refer to sums due for the foregoing year's taxes and varying between 1 solidus and half a tremision. Payments are made in all months of the year. The payers are presumably those actually taxed, not collecting officials. Three of them appear each twice (418 and C. 8273, 411 and 412, Ad. 36 and C. 8284).

410. (C. 8266) P.
Tax-receipt. "Lo, a solidus has come to me through thee, Shenetém, son of Abraham, being thy payment (εὐρωραφί) for the 2d instalment (καταβολή) of the 2d year. Dated 4th Koiahk, 3d Indiction." Theodore, the headman, assents; Anastasius is the scribe.

This is the most frequent formula; I have 35 examples. It may be noted that it is employed in all those written by Psate.

1 Always so; not διαλόγισμα. The form seems rare; v. Oxyrh. Pap. i. 198.
2 Wrote also the receipt C. 8267.

411. (C. 8275) P. Prob. hand of 412.
Tax-receipt. Given to Pachôm for a solidus, as 1st instalment (sic). Dated 8th Tybi, 13th
year. The headman is Souai; scribe not named. The formula is that of 410, but for the opening verb.

412. (C. 8282) P.
Tax-receipt. Given to Pachôm for a solidus, as 1st instalment for the 14th (Indiction). Dated 20th Tybi of the same year. Rest as in 411.

413. (C. 8268) P. From Medinet Habu.

7 δευτερα.
Tax-receipt (ἐντάγιον). Given to Phoebammon, son of Pisês, for a \(\frac{1}{2}\) solidus and a tremision, as 1st instalment for the 7th year. Dated 20th Tybi of the 8th Indiction. Peter is the headman and Psate, son of Pisrael, the scribe. Formula as in 410.

A similar formula in BP. 457, 458, which have merely “as thy διώγραφον for the x year.”

418. (C. 8281) P.
Tax-receipt. Given to John, son of Paam, for 2 tremisia. The formula is that of 410.

420. (C. 8286) P.
Tax-receipt (ἐντάγιον) in abbreviated terms. Given to Joseph, son of Solomon, for a tremision. The formula is that of 410.

419. (S. 19) P.
Tax-receipt. Given to David, son of Patermouthius \(^1\), for 2 tremisia, \(^2\) being his payment (διώγραφον) at the Quadragesima (σερακοστε) \(^3\) of the 1st year. Dated 20th Tybi, 2d Indiction. David, the headman, assents (στουχεῖν).

1 Recurs BM. pap. lxxii, which is contemp. with ib. or. 1060, A.D. 749.
2 The \(\rho\) in 9 recurs in 420 and often (P. 35, C. 8277, 8284, 8288, BP. 85, a TB. ostr. &c.). It may accompany any sum and varies with \(\theta\) or \(\\varphi\). It is found perhaps in Kenyon’s Cat. i. 219 and Denkschr. xxxvii. 240, next after the numeral, with which cf. Denkschr. ib. 202, where \(\varphi\) holds the same place; it may therefore be a further abbreviation of ἀρχήμα. It recurs in B. 10949 (also by Mark and Cyriacus) as στρηγ, in OA. 532 and the above Cambridge ostr. as στρη (or στρηρ); so not στρατιώτης, though cf. mato¢ in 118. Possibly also in 422.
3 Cf. Ὁ BP. 8433, a similar receipt with ex Tus τηςερα or ? εκτης τη(9) cepa after the date.

422. (C. 8283) P.
Tax-receipt. Given to Philemon, son of Joseph, \(^1\) for a tremision, being his payment (διώγραφον) in the taxes (δημόσια) \(^2\) (for the) 11th Indiction. Dated 30th Pachons, 13th (?) Indiction. Two witnesses assent; Aristophanes (son of John) is scribe.

1 Recurs in BM. or. 4663, contemp. with ib. pap. ciD, contemp. with RAC. no. 1, A.D. 735.
2 Though this is here either poll-tax (so Stern, ἀρ. '85. 154) or land-tax (as Ad. 20, 203, ἀρ. '85. 32, '78. 19), it can also be a due paid to the monastery (RAC. 91, BM. pap. lxxix). With the former the magistrate is concerned in RP. 5 and the ζεγγοστάτης in Ad. 58.

423. (C. 8269) P. 4 ektow. \(^1\)
Tax-receipt. Given to Victor, son of Samuel, for a \(\frac{1}{2}\) tremision. Dated 13th Thoth, ... Peter and Andrew assent (στοιχεῖν); Aristophanes, son of John, is scribe. Formula as in 422, but δημόσιαν sing. A very similar receipt (same witnesses and scribe) is in the Fitzwilliam, Cambridge. Cf. also BP. 8433.

1 What precedes must be γι ? and 5 beg. must read ωδ ?.

416. (C. 8279) P.
Tax-receipt. Given to John, son of Posynthius, for a \(\frac{1}{2}\) solidus. Dated 20th Thoth, 11th Indiction. Mark ὁ otplatnyds \(!\) assents; Cyriacus is scribe. Formula as in 422.

1 Recurs in B. 10954 (also by Mark and Cyriacus) as στρηγ, in OA. 532 and the above Cambridge ostr. as στρη (or στρηρ); so not στρατιώτης, though cf. mato¢ in 118. Possibly also in 422.

Ad. 37. (B. 10949) P. From the Ramesseum.

Tax-receipt, in abbreviated terms. Given to Daniel, son of John, for a tremision, “for the διοίκησις” \(^1\) of the 9th year.” Dated 3d Epiphi, 11th Indiction. Mark assents (στοιχεῖν). John, son of Lazarus, \(^2\) is scribe. On vo. in a different hand, “Andreas παρ[ματεύτης].” \(^3\)

1 Whether this indicates a civil, not an ecclesiastical tax, as in earlier times (v. Wiiken, Ostr. i. 179) I do not know.
2 Wrote ἀρ. xxix. no. 2, Ciasca Pap. vi, BM. pap. ciD &c. (cf. 422); also receipts 421, BP. 9423, 9426, B. 10950.
3 V. Wiiken i. 575.
415. (C. 8272) P. Hand of 414. To πι η γ or πι κ ε γ.

Tax-receipt. Given to Jeremias, son of Athanasius, for a ½ solidus, "being thy δαπάνη and the supplements (συλλογάριον) as the 2d instalment of the 4th year." Dated 3d Payni (?), η beginning (ἀρχή) of the 6th year. Abeia, the headman, and 2 other witnesses assent (στοιχεῖν).

1 Recurs 414. The form should be for συλλογάριον. Not in the dictionaries or published papyri. Cf. λεγον, Corp. Rain. ii. 91.

2 The η seems unlikely if Payni (or even Paeni) is meant and η seems certain. But cf. 414. With ρε for ἀρχή cf. ὅθια in 417 and 2 unpublished receipts.

414. (C. 8271) P. Hand of 415.

Tax-receipt. Given to George, son of Anthony, for a ¼ solidus, "being the 2d expenditure (δαπάνη) with the supplements (Ὁ συλλογάριον) for the . . . Indiction." Dated 4th Payni (?), οι beginning (ἀρχή) of the 6th Indiction. The same headman and witnesses as in 415.

1 I cannot find this elsewhere in reference to taxation.

417. (C. 8285) P. 4 ? διαγραφον.

Tax-receipt. Given to Apa Kyre, son of Epiphanius, for a ½ solidus, being his payment (?) of the expenditure (δαπάνη) of the 1st instalment of the . . . year. Dated in Thoth, . . . Aaron, the headman, assents (στοιχεῖν). Apa K.'s name is on vo. in another hand.

An ostr. in the Ashmolean has simply "for the δαπάνη of the 5th year."

421. (C. 8278) P. 5 han-

Tax-receipt. Given to Senetêm, son of Deos (?), for a tremision, as the στίχοι of the 9th year. Dated 23d Phamenoth, 10th Indiction. Severus, the headman, assents (στοιχεῖν); John, son of Lazarus, is scribe.

The formula recurs in B. 10950, written in a 9th year, by the same scribe.

424. (C. 8295) P.

Tax-receipt (ἐντάγιον) in abbreviated terms. Given to Peter, son of Pesynthius, for ¼ solidus as a 2d instalment (καταβολή) of the 6th Indiction. Dated 30th Mesore, 5th (sic) Indiction. Stephen (?), the headman, assents (στοιχεῖν); Psate is the scribe. Cf. the formula of 409.

2 The years seem erroneously transposed.

425. (C. 8297) P. 2 ν ε.

Tax-receipt in abbreviated terms. Given to Cyril, son of Solomon, for 1 a tremision as supplement (προσθήκη) for the 6th (?) Indiction. Dated 24th Phamenoth, 8th Indiction. Pisrael, the headman, assents (στοιχεῖν); Psate (? his son) is scribe.

1 Cross ι = ιτερ.

426. (C. 8296) P.

Tax-receipt (ἐντάγιον) in abbreviated terms. Given to Dios, son of Solomon, for ¼ solidus as μερ[ισμός?] of the . . . in the 3d Indiction. Dated 18th Phamenoth, 6th Indiction. Rest as in 425.

1 For the formula cf. 427.

2 V. Wilcken i. 256.

427. (P. 37) P. 3 beg. νδ. 4 ? νδ. πρετητ η κ.

Tax-receipt. Given to John, son of Mena, for a solidus as 2d instalment for the 2d Indiction. Dated 21st Koiahk, 3d Indiction. Two witnesses assent (στοιχεῖν); Psate signing for the first, his brother for the second. The first recurs in 428.

1 The opening word (and in 426, 428) is doubtful. On the original ῥιθθ could well be read, χ being particularly clear (so not ῥιθθ). Yet John is presumably the payer, not receiver.

428. (P. 38) P. 4 beg. νδ. 5 ? νομισματα εν γι ρ α φ ζ. 6 corr. πρετητη.

Tax-receipt. Given to Athanasia, daughter of Constantine, for a solidus as the 1st instalment for the 2d Indiction. Dated 7th Phamenoth (or Pharmuthi), 3d Indiction. Two witnesses assent (στοιχεῖν), one recurring in 427.

1 4 and 5 are very faint and illegible. For ρ v. 419.

2 Ἀθανασίς (sic) could be read.
Ad. 21. (Sf. 4) P.
Tax-receipt. Given to Abraham, son of Macarius, for a solidus as his payment for the 1st instalment of the 8th Indiction. Dated 29th Payni, 6th Indiction. Elias, the headman, assents. Formula as in 410.

Ad. 66. (S. 21) P.
Tax-receipt, given to Pesate, son of Philotheus for a tremision, as his share of the ξένιον for the 5th year. Dated 6th Koiahk, 5th Indiction. The 2 witnesses recur in 414, 415 and an OA ostr.

429. (S. 18) P. I ὡοου. 2 ὑητσ ἐβολ. 3 θωθ/ γ νδ?
Tax-receipt, given to Pisate (sic), son of Philotheus. The sum paid is ½ (? of a solidus). The class of tax is obscure. Demetrius the headman and Senouthius the priest assent (στοιχεῖν). Psate, son of Pisrael, is the scribe.

500. (P. 9) P.
Order from Thomas, a deacon, to give 2 σκεύη (of wine) to Abraham and Piakou. 500—510 and 9 others are by the same hand and in a Mid. Egyptian dialect. All are Petrie’s and appear to have come from Thebes. If so, either the writer must be a stranger residing there or the orders must have been delivered in Thebes for payment. But such a significant name as Piakou and the inferences drawn from 505 suggest rather that the series had originally no connection with Thebes. BP. 8705 is from the same series.

501. (P. 10) P. Hand of 500. 2 ? nafι.
Similar order to give 2 σκεύη of wine to Pihla (?) when he comes.

502. (P. 12) P. Hand of 500.
Similar order to give 2 σκεύη to Peti and Isaac and a 2 of grapes.

503. (P. 14) P. Hand of 500.
Similar order for 4 σκεύη.

505. (P. 17) P. Hand of 500. 4 ? niom, nioρ, or nroι.
Similar order for 6 σκεύη (wine) and 4 of vinegar to be sent to Pouaeid. If correctly read, this is presumably the town near Behnesa (Amel. Geogr. 4, Crum Copt. MSS. 66). What follows should further define the position. Piom cannot be read.

504. (P. 16) P. Hand of 500. V. p. 84.
Order, from Thomas, to send him some grapes and to fill and send a κάδος of . . .

506. (P. 27) P. Hand of 500.
Order from Thomas, for a 3 of grapes.
ACCOUNTS AND LISTS.

320. (C. 8247) P. From Medinet Habu.
Account or list in which John the shepherd, a λίτρα of wool, the ἡγούμενος, the κύρις Αυγούσταλις and the κύρις Mannouel are mentioned.

1 This official occurs in the life of the patr. Isaac (ed. Amélineau 73, =Z. 110), 685—688, where he is represented as at Alexandria in subservience to 'Abd el-'Aziz b. Merwán. The word following is presumably a verb.

192. (E. 294) P.
List or account. It contains the bronze . . . 1 of a vessel, 2 κοτύλαι of . . . having 2 knives (?) 2 on them, a blanket worth 1 solidus and 40 . . . .

1 Κουν is new. Cf. ? klo or karou, apparently a measure, BM. Cat., no. 528.
2 Kuros; or cf. κώπη 'handle.'

437. (E. 75) P.
List of names. 1 The father is in each case given; in 6 perhaps the grandfather.


438. (E. 95) L.
List of moneys (?) 1 paid to various persons. 2

1 In each case apparently '25 hundred'; cf. 174. Vo. 2 looks like [ '+] 100 solidi.'
2 Herbait recalls Ἀρβαῖθος (Rec. xxii. 163), 'Αρβαῖθων (EGU. 649). Katote = Καθύτος (AZ. xxviii. 49); cf. the intermediate demot. form, AZ. xxviii. 1. Hone seems new.

439. (E. 155) L. Vo. illegible.
List or account, giving men's names, place-names, 1 and figures (?) money.

1 For 1 cf. 301. 'Apa Paul' may be a monastery (cf. RAC. 2, 4, 17). Φ may abbreviate the father's name. Ταύτι is unintelligible.


List of names, apparently with those of the fathers, 1 joined with or without n.

1 In 3 ioukh, if a name, should be the mother's.

441. (E. 176) L. 1 or ka.
List of three names: "Megas, 1 the . . . , Dorotheus his brother, Gennadius."

1 With Μέγας cf. Noq, Corp. Rain. ii. 83.

443. (E. 219) P. Two disconnected fragts.
V. p. 84.
List of men's and women's names.

444. (E. 251) P.
List of men's names, 1 two being given "with their brethren."

1 With Pliu cf. RAC. 66 Pleu, BP. 9424 Paleu.

445. (C. 8163) P. From Medinet Habu.
2 ? for Psmô.
List of men's names, that of the father being given. 8 seems to be a statement by Elias, 2 the writer. 5, 7 = Asarias, Iezekiel. For Gishn v. 143.

446. (C. 8200) P. From 12 in different hand.
List of names, 1 those of the fathers being added without n.

1 2 Anastasius; 4 with Tanas cf. 12, 13 Tanos, Tanous which recurs Pap. Vienna 1; 5 Pastor is unlikely; 8 Ellô recurs as Elliot (abbrev.) in BM. or. 72 V.; 11 Palkesh much resembles Palkêésh and var., an Arabic title (Crum Copt. MSS. 42) or perhaps place-name (Corp. Rain. ii. 65); 12 Panoros possibly Greek (Panôros) for Panhoure, C. stele 8454.

447. (C. 8217) P. 1 h altered. 2 or násas.
7 corr. Annés.
Account (λόγος) of . . . Names of men and women, with their fathers, 1 have opposite them the obscure abbreviation φ и the figure α.

1 Καθαρον (or -wv) is fem. in BM. or. 4859, 4871; Προστατης, v. 120; Τσόπαρος, v. 354; Τσούκαρος, v. 354; Τσούκαρος = Τσόπαρος rather than Τσόπαρος (σουρος); Σένα masc., cf. maityr 18th Phamenoth. Φαί in 3 and vo. 1 is puzzling, following, as it once does, a fem. name.
TRANSLATIONS AND COMMENTARIES 41

448. (D. 8) P.

Account with names, articles and (presumably) sums of money, the latter perhaps in obols. 1

1 Cf. the former, Kôstou may be, like λαθανε, a form of Constans. In 2 the vestment κασούλα casula; in 3 μισθός. 6—8 unintelligible.

2 Must we then regard this as older than most of our ostraca? The symbols are like those for 4 obols (cf. BM. Cat. no. 711) and 2 chalchi, though the a is difficult to explain.

449. (D. 9) P. 8 for f read prob. symbol as before a.

List or account with names and (presumably) sums of money. Text complete.

1 Several are obscure and improbable. With Tagau cf. Ἀκαῦς, Akau (Crum, Copt. MSS.; v. BM. Cat. no. 370). Κωμαρίτης (v. Crum, l.c. 77, Stern, ΑΣ. 85, 33) according to Krall (Mitth. Rain. v. 58) is for Κωμαρίτης; but v. Lemm, Stud. no. xxv. Tabene, a place, abbreviated for Tabenne, not far N. of Denderah. With Kounte cf. BM. or. 4870 Kounféos, Τωνβώς.

450. (Ε. 10) L. ? Hand A. Ι λόγος. 4, 5 corr. nte Γεωρ-. 6 Ταυρινε. Vo. 3 end, n possible.

Account of moneys "which he has received from various persons." The sums are a solidus, ¼ solidus, tremision; τέταρτον is prob. a measure. 1 Among the names are Tsouria, Tsalamanna, Tasia. 2 Vo. 3 "besides the inheritance which he divided with Patlôlës' son." 3

1 Unless it = Boh. τεταρτο, for which no Sa'id. equivalent is known. After following 2 something omitted?

2 Are these women and are the geographical elements accidental? Tasia fem. occurs in BM. pap. xcv; Σαλαμῖνος in Pap. Oxyrh. lxxxv.

3 Spelt as here BM. or. 1062.

1 Several are obscure and improbable. With Tagau cf. Ἀκαῦς, Akau (Crum, Copt. MSS.; v. BM. Cat. no. 370). Κωμαρίτης (v. Crum, l.c. 77, Stern, ΑΣ. 85, 33) according to Krall (Mitth. Rain. v. 58) is for Κωμαρίτης; but v. Lemm, Stud. no. xxv. Tabene, a place, abbreviated for Tabenne, not far N. of Denderah. With Kounte cf. BM. or. 4870 Kounféos, Τωνβώς.

451. (Ε. 327) P.

Account with names and sums of money in solidi.

1 Salon? abbreviated from Salomon. Cf. BP. 9424 Șolôn (hardly the Greek name). Kere? = Cyrus or κῦρις.

452. (C. 8216) P. 5 prob. not πωμάς.

Account (λόγος) of moneys expended. 1—3 obscure. 2 "To bricks, 11 solidi (?); to the laðane, a quarter of . . .; to the wine, other 3 quarters; to seed-corn (bought) of the man from Souên (Aswân)." 3

1 The repeated ρ, though following the sum, prob. = the ρ or ρ in the tax-receipts (v. 419). Me and kama I take as synonymous; v. 48.

2 Here ρεπος, otherwise a measure (Wilcken, Ostr. i. 750), seems to be money. As a ¼ solidus is frequent, this may be the ¾ solidus or 6 κεράτια; cf. Corp. Rain. ii. 157.

3 Spelt as here BM. or. 1062.

453. (C. 8249) P.

Account with various articles and sums of money (solidi); ? cattle, pigeons, sheep. . . in the summer of last year, 1 . . . corn, . . . of last year . . ., 7, 8 obscure.


454. (C. 8259) P. 6 ? χρεωστε.

Account or list with various articles, names and money. Among them, a wheel (?), 1 an μνȳρα, also money owed to Saneth 2 (daughter) of Memnon and 2 κεράτια with the interest for the donkeys (?). 3

1 Cf. MS. Crawford 33, saints bound upon a revolving iron wheel (τροχός) like the ἃτετλη φιάται, so? a water-wheel (σαίκα) or a toothed harrow (v. Klunzinger, Oberaegypt.). Prob. same as βάτι, βάτι which in the Acts of S. George (Budge 178) = Boh. λακύσιοι (Leipzig Univ. MS. copt. xxvii. 29).

2 ?'Αςονβ, though that has the usual Greek form in Sa'id. and Boh. Genesis and literary texts, e.g. BM. Cat. no. 271. V. Index and Rec. xvi. 103, PB. 918. Cf. Tanêth.

455. (C. 8298) L. 18 corr. πταπο-, 19 prob. not πνευματ.

Account (γνώσις?) of jars (? of wine), prob. bought or sold on the following dates 3 to the persons named. "To Tpêtra 4, for Ascension 

1 Often thus in Corp. Rain. ii; cf. Leontios 166.

2 Λακύσιοι, λακύσιο, λακύσι seems a form of λακύς. The latter appears once as a wine measure = κρίδιον (v. Corp. Rain. i. 132, cf. 35, Wilcken, Ostr. i. 765), but usually as a jar for water (Patra, Isaac, 53, Inst. âg. ii. 397, Mus. Guim. xxv. 418, Mis-s. iv. 708). In the scalae (Paris 44, p. 23, Labib, Dict. 246) it seems confused with λακάς, but in BP. 759 a list of vessels gives both.

3 The series includes Ascension, Pentecost, the fast (? of the Apostles, v. Nilles, Kalend. ii. 456, Vandeb 75), perhaps S. Phoebammon's day, 1st of Payni (v. Ciasca, Pap. 19, Ludolf's Calendar sub die) and others unidentifiable.

4 ? occurs in BP. 1040. Places so named are in Sece and at Siut (Amélineau, Géogr.).
day 1, for the next day being the 6th, for Sunday, for the 3d from (Ὁ) Sunday, for Saturday, for the 5th, for the 6th, for Sunday in the harvest, white, for Saturday the 6th day, on account (λόγος) of George and Chrysostom, on account of journeying abroad, on account of what I owed, on loan..."

δ᾽ Presumably the 6th of the month; not Friday, since Saturday is later also called the 6th.

® Obscure. Scarcely '3d hour.' Can κ, mean 'week'? Cf. Ad. 38.

457. (Ε. 273) P. List of books, the beginning only. "Also S. Matthew's Gospel, on a papyrus book, and others..."

458. (Ε. 241) P. 3 Ιωάννης.
List of books, including the Gospels of SS. Mark and John, "and a book containing The Daughter of..."

Vo. 9 ? μην.

List of books and other articles. "2 Psalters, the Judges, a καθήγεται of Apa Shenoute, the book of Job the Just with the Proverbs and Ecclesiastes added thereto, the life of Apa Chrysaphius the Ethiopian, Jesus (Joshua) son of Nauê, 14 coverlets, 4 sheep-skins, a monk's dress and a blanket, a brass (?) crown (?lamp) fitted with six cups, 16 robes (καμίσια), 27 pairs of grave-clothes (κειρία), 8 (?)... also papyri (χάρτης) which have been taken away, 4 bags (θάλις), 3 and a small child's-dress, (Vo) 3... 3... 2 weighing-machines (? χαρπητούν), 2... for shaving, 2... for melting, a cauldron, 2 plough-shares (?), 8 damaged rings which have been taken away, and 2... 2 horns (?), 2 candle-sticks with the lights for each (?), a brass (?) κοτύλη, the Πληροφορία of Apa Peter the Iberian."
460. (E. 204) L. ? Hand D.  
Part of a list of corn. Apparently perfect though the text is incomplete.

"List (λόγος) of the ploughs that we sent to Piohe... and seed-corn."
On Hathor 8 18th—20th, one a day; on 21st, five; on 22d, 23d ?.
1 Or simply ‘to the field.’
2 The fields are sown this month after the Nile has subsided. Cf. the number of ploughs owned, 500, by a single village in the 8th cent. (Rainer Führer, Arab. no. 539).

462. (C. 8150) L. From Dér el-Bahri. 1 prob. bakou or bakf.
List (λόγος) of corn ‘which we sent to Kalémepeko’ 12 (artabas ?) for us, 12 for them."
Vo. begins ? another list, partly of artabas "sent to the place of Kyrikos."
1 Recurs BM. pap. xe, ‘a small piece of land called K., to north of Τράγις περιμοιη,’ given to the monast. of S. Phoebamon by the κοινότης (cf. Corp. Rain. ii. 126) of Jéme. Cf. Pakale in the nome of Hermonthis, BM. or. 4667.
2 Ma ‘dwelling,’ thus in 313, 354, 368 &c.

463. (E. 117) L. 5 ? nêntaēse. 6 after la blank.
List (λόγος) of meal deposited with Patsamouël 1 (?). The end, though distinct, is unintelligible.
1 Unlikely, though forms like Patlôle, Παταῆσις, Πασήσις (cf. Tsei) might justify Tsaamoul. Pa might be the possessive, ‘the (house) of T.’ or pat ? = paś; cf. 145.

464. (E. 232) P.
List, presumably of wine, since the measures δραγεῖον, διπλᾶ, ἤθορ occur repeatedly.

List of various articles. Apparently the middle only of the list; its beginning and end must be on other ostraca. "[A?] small..., a staff, a basket of wool, 5 λαγραμ... incense(?), a basket of dried-fish, the round pan (μάγις) with its tripod. The property (σκεύη) of Samuel which has been taken away; 2 sheep, a sow, 2 garments, 2 blankets, his wife’s dress, her cloak, her..., her..., a melting-pot, a μάτιον measure, a (sic)."
1 So BP. 8641, gnjou ib. 9421, but BM. of. 1560 θέρμαν which connects it with compounds of θέρμα (v. Crum, Copt. MSS. 32).
2 Recurs BP. 4977 in a list of clothes. Prob. Greek, but I cannot identify it. ? from βαθύς ‘thick.’

466. (E. 235) P. Part of a flat dish. Vo. 1 ἱέρν. 9 ? skême.
List of various articles. Above it, "Jesus Christ." Many words are obscure, the readings being often incomplete or uncertain. The colon is sometimes in the middle of a word, as kelkil.
1 Cf. 211.

467. (C. 8210) P. From Dér el-Bahri. 1 prob. sooth. 2 taése.
List of various articles. "5 suits of clothing, 2 kentáēse-measures, a... oīpe-measure, a black (?) staff to... the τόπος here. The articles written on this ostr. are destined for thee and thou givest (?) them me."
1 Grammar forbids ‘fixed’ or ‘standard’ for nêta.
2 A verb wanted; ‘sent’? The staff or rod may be of metal; cf. Grenfell, Pap. ii. 162.
3 Or ‘they are in good order.’ Conjunct. μεγ. may be for etreb, ‘that thou shouldest give.’ For sou v. 284.
468. (E. 313) L.
List of tools. "The saw, the chain, the thread for weaving, the borer, the hammer."  
1 Though ἔα is masc. elsewhere.  
2 Cf. ἦδο 'break.'

469. (C. 8154) L. Vo. 4 haite. 5 for φυσις.
List of animals with observations. The lioness, hyena, dog and fox are mentioned. On vo. their characteristics are given; but only that of the hyena, that it changes its nature, is intelligible.  
1 Cf. the 'Physiologus,' of which part of a Coptic version or derivate is extant; v. Budge 'St. Michael' xxxii, Erman AZ. xxxiii. 51.  
2 The fox 'which is John' appears almost certain (et for etc.), but is obscure. The predicate of the same in vo. 8, 9 should perhaps be 'cunning'; but what precedes ἰδις?

470. (E. 332) P.
List of churches. "S. Mary's, S. Michael's, The New . . . , Temamē[se], Apa Victor."

List of portions of land (?) and men's names connected therewith.  
1 Assuming it = ςεμνοπ. The latter's gender is unknown; the present word is fem.

472. (C. 8170) P. From Medinet Habu.
3, 4 ? Θεόδωρος πρὸς πνε̣μα. 6 laknt. 7 μαγίς. 8 for gorte.
"List (γενόμενα) of the things (ἀγενόμενα) that we found in the chest (μοντέρνον) which Tsia brought, giving them to Theodore, in accordance with the writings which he brought her this day, the 5th of Thoth, of the 5th (Indiction)." It contains a cauldron, a pan (?), a knife, a . . . 2 papyri, a . . .

473. (E. 87) L. Hand D. 1 ? ṭwōge. Add on side, ὑνουὴ γ ντήβε. Vo. 2 πάλιστ γ. 3 beg., β written on γ or γ on β.
"List (or account λόγος) of the sacks that are damaged." Vo. seems a Greek version of the Coptic. It appears to give a series of measurements. "8 hand-breadths torn (or broken), 3 divided and the other 3 on each side, the openings being each 2½ finger-breadths, each σκέπη being 9 hands according to (?) the 3 hands; 2 string-openings of 3 finger-breadths (each)." This translation is very uncertain. Professor Wilcken saw the Greek text, but could make little of it beyond recognizing πῆχυς and παλαιοτή.

474. (E. 101 vo.) L. Ro. is 619.
"List (λόγος) of the ropes (or chains) which we gave . . . ." They are measured by μέρ, coils; cf. 97, 114.

475. (E. 132) L. Hand A.
Account consisting of the names Tarshe the Little and Knitse the Little, with figures opposite each.
1 The first is found elsewhere; the other should = Κνίδιος (-τον), which does not recur as a personal name. Cf. 459, u. το.

476. (E. 233) P. 2 ἐρπ.
Account of various articles. Wine and salt obtained at (or sent to) Keneh Kaου (πόλις), a vessel maje for food at Keneh, . . . and a half for

1 I can suggest no other meaning for καου. Cf. Ἀπόλλωνος, Λυκῶν, Κυνῶν &c. with πόλις omitted.

2 = ἱπτύ, an eige of which is mentioned in a pap. Alexandria Mus.
the 2 baskets, a vessel *maaje* of (food for) charity at Kős, another at Shenesêt.¹

¹ The difference here between *kn-* and *ki-* is hard to see. Before Shenesêt, no preposition.
² *χνοβόσκιον*. Does not recur in these texts.

### 477. *(E. 297)* P. 4 λακανη.

List of various articles. Several words are unidentified. "... a ... of horn, 2 ... 3 dishes, 3 ... of silver, a ... διφ, a ... ring, 20 rings, 19 bronze *κεράτια*, some ² ..."

¹ *Erkis*? Greek; hardly ἄρκυς.
² Cf. 465 *henē*.

### 478. *(E. 259)* L.

List of the months.

### 479. *(P. 30)* P.

Two words, written each twice. The 2d is "male"; the 1st might contain *sine* for *shime*, "female."

### 479. *(P. 30)* P.

Two words, written each twice. The 2d is "male"; the 1st might contain *sine* for *shime*, "female."

### 497. Account *(άλογος)* of *orax* grain supplied to Shenetôm Taula (?), Tanasta daughter of Kolluthus &c. The measures are *artaba* and *kl*.¹

¹ ? = ho; v. 309.

### 431. *(E. 12)* L. 6 Ἑσρωμ. 10 Ζωη.

List of Greek names and a few words; alphabetical only as regards initials. All doubtless from the Bible, though some are obscure.¹

¹ *Δικρου*? for *διερωμα*; *Ευδι* as in *Sa*'. 2 Cor. xi. 3. *Ἐχώ*? for *Ἐκχωχ* (1 Chr. xxvii. 4) or *Ἐχώλα*. *Εχω* is obscure. For *Ζωῆ* v. 159. *Sa*'. Num. xxvi. 48 is lost, so *Ζωῆ* cannot safely be compared. *ἀρκος* = *ἱππός*. *Μπραχ* is obscure.

### 432. *(E. 330)* L. Vo. 3 Ἀχιλας. 4 Ἄνδρας.

5 Ἀριως.

Vo. List of verbs, 5 of them in the 1st sing., 1st Pres.¹

Vo. Alphabetical list of Greek names and a few words.

¹ A similar list BP. 5179.

### 433. *(E. 333)* P. 1 ? σένουτε. 2 σενετόμ. 3 ? σικαπη.

List of names and verbs.¹

¹ In what tense are the latter?

### 434. *(F. 4)* L. 1 δαμ. 2 δαμ. 6 δουλια.

Greek words in pairs of opposed sense, with Coptic translations.¹

¹ For *σίγη* v. Z. 573 n. The repeated -te is obscure; cf. BM. Cat. p. 258.

### 435. *(D. 18)* P.

List of Greek names. 3—7 have initial η; presumably the others began with ε and η.

### Ad. 30. *(OA. 575)* L. 1 Ἰάν. 6 αὐμοίως.

Account *(λόγος)* "of what I [? spent]" at the τόπος of S. John and (?) Jacob.² It includes some δυτικαί of wine, 12 suits of clothes for a tremision, 3½ artabas of sesame, 20 of corn. Further 24 'hundred' of bronze money paid for wine, 10 artabas of corn paid for the camel, 8 baskets (λίκνα) of bronze money paid for camel's fodder.

¹ Or 'sold to.' Another account would then begin with the bronze money. 'On behalf of' would rather be λα.
² Or Jacob may be some one concerned in the transaction. The sing. *ρεγιος* points to this.

### Ad. 31. *(OA. 557)* P.

List of names¹ with sums of money and other figures² opposite them. There are more on the ostr. but none are remarkable.

¹ For *Pallu* v. 444.
² I cannot complete the abbreviation ἔλο or *φαλ*.

### Ad. 36. *(B. 10948)* P. From Ramesseum.

Account of things bought (or sold) through Shenoute, son of Hello. It contains some pairs of pillows (πλούμακιον) and one pair of small ones

¹ V. Lemm, Studien xv. (p. 50). Paris scala 43 has *πλούμακια* ἐξω. The 98th (99th) Canon of Athanasius forbids nuns to go at night to singing-houses or places of debauch (ὡς), to *πλούμακια*. Cf. πλούμακιον; but this does not help the meaning. I assume ζη to = *ζηνια* (Wilcken, Ostr. i. 755). This identical sign occurs, followed by a numeral, in the list of names BP. 5709.
and 4 of towels (σώματα). Eire might “makes,” “total,” as a sum in νομίσματα follows it.

509. (P. 42) P. 5, 6 λίτραι.
“Account (λόγος) of what was sent. To the town (πόλις), 200 διπλαί (of wine), 9 διπλαί expended, 6 λίτραι for the camels and ... λίτραι for the ..., the remainder (?) being 22 (?) διπλαί.”

1 Elsewhere jabel is masc. (Crum, Copt. MSS. 64, BM. Copt. Cat. no. 691).
2 Presumably the material is fodder.

510. (P. 43) P.
“List (λόγος) of the pitch belonging to the τόπος.” The measure used in reckoning is not named.

480. (D. 17) P. 4 τῶν γραμμάτων. 9 ριδί.
Apparently arithmetical tables; but their system and purpose are to me unintelligible. The figures immediately after τῶν appear to run uninter ruptedly from 1 to beyond 30. Whether the sign frequent on vo. is for δραχμή, ἀρτάβα or some fraction, I do not know.

Ad. 5. (£.) L. ? Hand D.
List or account, consisting of names1 with figures opposite them.

1 Ἡταπε in 8, not Παπε. Cf. ὃ Ἀτπῆς (Wilcken, Ostr.)

Ad. 57b. (Sg.) P.
List or account, giving names1 and quantities in λίτραι and “hundreds.”

1 Pagéne and Paezk, if indeed names, are unknown. Soulioum (Ὁ) hardly = Souliman.

LETTERS.

293. (E. 335) L. Hand D. 5 ? jocu. Vo. 3 end ἀναντόνιος.
Letter from Abraham, presumably the Bishop, to [Seve]rus.4 “According as you wrote to me, I sent (ὃ) saying, Give us the husbandmen8 that I may send them to law with one another. (So) now if I come, I will do so; [and if they] disobey [me, I will] put them in the . . . . . . with one another . . . . . . children8 be satisfied (and) my (?) mind be satisfied.”

2 Remonaei, -onai or -onae in these texts.
3 Or ‘the youth’ or ‘girl’.

64. (E, 189) L. After 4 text faded.
Letter from Abraham, presumably the bishop, to Xista.1 Some service is asked, for which the writer promises his thanks.2

1 Presumably for Ξυστός. I find no other instance of the name.
2 Εὐχαριστεῖ in 100, 152, 249 and BP. 5147; more often the correct εὐχαριστεῖ.

68. (C. 8193a) P. Vo. is 516. 2 end τί- 3 ἐκο.
Letter from Bishop Abraham to Constantine. On its receipt he is to go to the place (? house) of John of Shenréme1 and get (or buy) 6 ’pair’2 of κεφαλα and for him, Abraham, also 6 ‘pair’ of clothes and send them by the bearer of this letter.

69. (E. 125) L. Hand of 126. 10 beg. eteb. Vo. in artificial uncials.
Letter from Bishop Abraham to the priest Apa John (?). He is requested to hear (? judicially) Pesynthius and Dioscorus regarding the matter of . . . .

126. (E. 84) L. Hand of 69. 8 nSne.
Letter from the Bishop to ———. He is asked to write a letter (ἐπιστολή) to Reuben,1 the deacon

1 Or Theodore or Peter.
of Esneh, "under (or to) the name of my father Papas." A postscript enquires for the recipient's health.

2 Perhaps the address at which the letter was to be delivered. Rin, prob. T. 13 (not pin); v. Tattam, Lex. 430.

Letter, ? from the bishop, to ——- "Lo, Polgos has come saying that ye have departed from the statement which ye made in my presence . . . . ."" 1 v. 77.

282. (E. 49) L. Hand A. Vo. blank. 1 corr. aishai ntn. 2 ? ntn. 4 end, smou. 6 end, evof. 10 beg. ? kav. 12, 13 prob. smou.
Letter without names, ? from the bishop. "I wrote to you saying, Be so kind as come that I may meet you; and I sent God to you, blessing you and your children once and again. (But) ye have not listened to God's blessing nor to me. If a magnate (ἀρχων) had written for you to meet him, ye would have quickly gone. Lo, him that is above the magnate, the God of all, did I send you and ye listened not. Whether (καυ) . . . . or (καυ) . . . . . . ."

1 Because of the blessing which the writer had sent. Cf. 53.

Ad. 45. (Sg. 671) L. Hand B.
Letter from bishop Abraham to his "Christ-loving son," David, containing a request and the wish that God may prolong D.'s life.

52. (E. 220) P.
Letter from "his humble son," ——, who signs with a cruciform monogram, to bishop Abraham. "And I greet my dear brother whom I love with an unceasing love, Apa Victor, the priest." He asks for compassion or bounty for Apa Jacob, "your servant. For it is written, The kings of Israel are merciful kings." 1 K. xx. 31.

285. (E. 74) P. 2 prob. add ettaio. 8 ? jou. 9 for oubl.
Letter from —— (pl.) to ——, prob. a bishop. He is begged to send them Apa Theon, the . . . , and to absolve (?) the oath. "He desired," they say, "a word from one of you." 13 refers to the poor.

1 A title beginning with are or a place-name with pa.

49. (E. 4) L. Prob. hand of 50, 90, 249.
For Vo. v. Addenda. 3 end, ? mnu or nhoun.
7 ? tōs mpr or nmp.
Letter from John to bishop Abraham. Salutations to the brethren with him and to the priest Victor. The writer asks after the bishop's health and enquires what he had decided with the magistrate (labane); "for else we shall be unhappy till God grant that thou decide (?) the matter. Be so kind as send the answer and inform (?) me what thou hast decided." He is asked to send the ἀσφάλεια if he has received it and a man who may deliver these various —— to the brother. A post-script conveys the salutations of Soua.

1 I do not know the meaning of géle.

50. (E. 154) L. Prob. hand of 49, 90, 249.
Letter from John of the τοπος of Apa to bishop Abraham: "my holy and in truth Christ-bearing father." He also greets the priest Apa Victor, his dear brother. He mentions a visit (παραγειν) from Komes, who said he had met (ἀπαιτᾶν) the bishop [in the τοπος of ?] Apa Moses. 1

1 Χριστοφόρος, a regular epithet of a bishop; v. 85 and RP. 3, 4, 6, 28, 41 &c. 279, 290 are not genuine letters, so not adducible here.

90. (E. 21) L. Prob. hand of 49, 50, 249.
Letter from John to a bishop, prob. Abraham, with greetings for the priest, Apa Victor. He is

1 Μπανουτε cannot be read.
48

COPTIC OSTRACA

sending some bread for the bishop to bless. He speaks of coming north to salute the bishop; but 11 is obscure.

1 Smou = bread for blessing or blessed bread, BP. 4982, Miss. iv. 522. Cf. gifts blessed by a saint for his visitors, Zach. Rhet. (Ahrens-Kröger) 269. Smou = εὐλογία Miss. iv. 721; a gift in charity ib. 636, 648. In BM. pap. Ixxviii abbot to provide smou at the gate for the poor that pass by. In 66 bishop bids send the smou; cf. BP. 877. It is often a noun without further definition, BP. 4916, 5147, RP. 22 rev., G. 111. In AZ. '88. 130 it = part of a heritable share in church property.

2 Taho used just as here in AZ. '85. 68; prob. = 'manage to,' 'find means to.'

93. (E. 53) L. i ? tn-. 5 tamb ow. 12 ? γιλευ (κελευ). Letter from "these humble ones" to their "all reverend lord and father" and "patron" (προστάτης), possibly the bishop. They appear to inform him that they have been fasting with the deacon. "He cannot find means to go and salute thy holiness. Indeed (καὶ γάρ) we have again sent to thy holiness concerning his wife's clothes that have been taken away." Be so kind and give orders and take them . . . ." 9—12 is a salutation from another writer.

1 For mous choun v. 15. The verb's subject is obscure, the reading being uncertain.
2 Cf. this verb in 298, 459.
3 13 ? requests excommunication (v. 41) for the thief.


Letter from Ismael prob. to the bishop, with greetings for Victor. "Thy holy fatherhood has written to me saying, 'Thou hast dismissed the (congregation at) church'; yet it befits (?) me not to dismiss the church. But he (?) that came to thee has lied about me. Forgive me, for I am ill and admit me to the feast," since I am ill. If God ordain that I recover (?), I will come to thy fatherhood; if I deceive thee (?) I will pay my fine; for I do not disobey thee. In fact I have done foolishly (??). Forgive me, my holy father; have compassion on me, this poor man." In 19 possibly a date.

98. (E. 250) P. 7 prob. not i, ? n. 12, 13 prob. nothing lost. 16 ? peielax.

Letter from ---, ? to a bishop, asking that the priest Ezekiel may be sent to-day to give him the communion; "for it is the year of my father Apa Phoebammon." The rest uncertain.

1 Σωφέγων. Cf. Z. 349, 352 where the priest of the monastery visits an anchorite for this purpose. Other examples of σωφέγων in this sense: Rossi, Pap. I. ii. 48; ('Gnomes of Nicea') 'What profit has he that communicates without having heard the reading of the scriptures?'; Syn. Gangr. c. 4 (Paris 1391, 85) on those who refuse to communicate (= προσφυρᾶς μεταλαμβάνειν) at the hands of a married priest; Can. Athens. 72 (BM. pap. xxxvi) penitent sorcerers shall fast 3 years and then communicate = Ara., shall be given of the mysteries; BM. Copt. Cat. no. 203 on those who carry sacraments to private persons and dispense them, 'I will not say they communicate them, for with whom are they gathered together, whom hear they sing psalms, what lesson from Apostle or Gospel do they hear before partaking of the Lord's body and blood?.' Cf. Lagarde nos. 10 (= κοινωνεῖν), 23 (cf. Syn. Anti. c. 5, Can. Apost. 30), Can. Eccl. (do.) no. 65, Z. 265, Mus. Guim. xxv. 416, Paris 1291, 93 = PG. 33. 1305 (Timothy) κοινωνεῖ; furt. the use in 29 &c. and the liturgical rubric πσυναγε.

2 V. 83.
3 Whether this refers to the patron-saint of the monastery at Jéme and whether his year = his annual commemorative festival (cf. Lagarde Aeg. 285) I do not know.

238. (E. 286) L. 2 prob. ntkayann. Vo. 4 beg. or δφ or δή.

Letter from Paham, "his son," to bishop Andreas. 5 may refer to a legal declaration.

1 Recurs in a TB. ostr. from Luxor, without indication of diocese.
2 δολός generally in these texts 'in presence of' some official tribunal; v. index and BP. 8696, T. 4, Ciasca Pap. 20.

486. (E. 124) L. Vo. illegible.

Letter apparently to a bishop (?) Abraham and saluting the priest Victor.
97. (E. 226) P. 3 prob. χαρτής. 4 beg. nai. 5 beg. ? ἀδεν. 6 beg. nt. 8. beg. corr. prob. \[ππ\]ρ \[lo.\]

Letter from "the humble" Ananias to a bishop, (probably Abraham, since Apa Victor is also saluted). 3 was probably an apology for not writing on papyrus. "Since —— has [written] me saying that [the priest] is ill, be so good as ... and write to the priest Dios that he perform the service in the τόποι (sic) until he cease from his illness. Either (let it be) Dios or some other; at any rate be so good as send some one for him, for there is need." II unintelligible, is followed by the usual salutations, after which; "Lo, I have sent 20 packets for him." 3 So my first copy.

98. (E. 227) P. 4 end ? τεφσίμε. Letter; no names visible. "Since thou hast .... thou sayest not .... I will expel thee from the feast. Afterwards he fell ill .... visited him some 3 times and his [wife ?] did not .... me, seeing me each time ......... small dates, either he or his .... he threw them out and afterwards .... my cattle saying, I will ...."

286. (E. 158) L. 4, 5 prob. πείθει εἴφορει μήπεξ λουμε. 7 prob. πελαχίστος.

Letter from —— to Pesynthius, bishop [of Coptos]. The writer speaks on behalf of the brethren that are with him and seems to refer to the clergy of [the hill of] Jéme. On vo., beginning of Ps. i.

1 Uncertain though probable; v. 25. Abba is apparently more ceremonious in Upper Egypt than apa; v. BM. or. 4867, 4884 (saints), RP. 3, 4 (Pesynthius), BP. 9447 (a patriarch), G. 48 (a hegoumenos); also Grenfell-Hunt, Pap. i. 104, 107, ii. 143.

Ad. 11. (Sy. 11) P. 9 end, ? nta.

Letter from ——, probably to a bishop, ? Abraham, since Apa Victor is mentioned. The recipient had sent the writer to fetch the deacon Sakau and Apa Victor. But now "lo, I arranged the matter but Sakau stood firm (?) saying, I cannot find means to come. But write to me and I will bring them and come in the morning."

66. (E. 324) P.

Letter from bishop Abraham to David and Abraham. He bids them give alms to "this old woman" respectfully (?) and without delay.

1 Less likely 'give the sacrament,' as in Rossi, Cinque MSS. 96; cf. Hyvernat, Actes 182, 187. V. 90.

67. (E. 46) L. Hand B. For Vo. v. p. 87. Vo. x read nfr.

Letter from bishop Abraham to the priest Elias. Elias is to read this letter to Patermoute and beg him to show charity to this widow, that the Lord may bless him.
188. (C. 8222) P. 7 ὁψ. 8 ἀπαν.  
Letter from Pshère to the priest John. He writes by order of the bishop, bidding John give a remission to a certain woman who is then to deliver the receipt to the bishop. What follows is obscure. John is warned of the bishop's displeasure and ordered to remain at Tmounagé till the remission (?) has been paid.

1 Reading ὅσα ἐν τῷ τάγματι εἰρήνη; but this is quite uncertain.
2 A place? Cf. Τμούνας near Asneh, Grenf. Pap. i 63, Τμούνας El-Gebrâwi graffiti (copies Newberry-Fraser); cf. also Amélineau, Géogr. 515. Exact meaning of μέρ obscure.

258. (C. 8140) L. Hand of 227 &c. 7 ἁθ. 8 μναυ. Vo. 1 μεθανόν. 3 αὐ. 6 αὐ. ὀν ἀραγατή.
Letter from the “humble” Elias to “his dear brethren, all those that love the Lord Jesus Christ (Eph. vi. 24), that ye may be kind and have pity on this poor man for God's sake.” For it is written (1 John iii. 17, ending ‘... let compassion go forth to him’); and again (Prov. xix. 17), He that &c.; and again, (—— ?).”

1 Elias’s fondness for quotation is seen in Ad. 28, BP. 9443.
2 Is this a kind of ἐπιστολὴ εἰρηνική (Dict. Chr. Ant. i. 408)? Of the others of the same class none shows the rank of the writer who recommends the poor to charity. 259, 262, 263 &c. might perhaps be in some way used by beggars. Being without names, they can scarcely be intentional forgeries.

259. (C. 8141) L. From Dérel-Bahri. Hand of 265. 6 for μαρκ.
Letter from the “humble” Elias’s letter to the κῦρος Mena. He asks his kindness for “this young brother” of whom Sakau, the lašane, had already informed him; “and that thou be so good as to bid...

1 In Ad. 28 the same salutation as here.
pay him the solidus, as though thou didst give it to the τόπος. For our life harms none (?), but they that blame ... . Be kind and give him the solidus for the sake of this humble, unprofitable one, lest God find cause to blame me.”

2 Presumably the writer.

269. (E. 319) L. Hand of 263 &c.
Letter from the “humble” Paham to “the pious and God-loving” priest, Apa Enoch, asking his charity for Peter, a poor man.

270. (E. 313) L. Hand D. Ro. should perhaps be vo. 5—8 prob. sike neuó ovde peto}Kau{onout kath}j je-erepa}jii noufyxyi neuó. Vo. 3 theof{ilia.
Letter. “... still more of (?) the poor. For the Scripture knoweth that a man’s tool for work is all-important and hath commanded not to take the mill-stone in pledge neither that on which they grind; for that man takes a soul in pledge.”
On vo. something is referred to which the Persians (?) had taken.

1 Deut. xxiv. 6. This transl. of ἐπιμύλιον corresponds to Boh. “that which is upon the εὐνή.” Cf. Lemm, Studien, no. x.
2 Indicating a date between 619 and 629, or soon after.

Ad. 64. (S. 24) P.
Letter from his “humble [? son]” Jacob to the κύρος Pous. Some request relative to money matters is made, “that God may bless thee and this poor woman thank thee. For thou knowest thou didst settle the ... before the altar.”

1 Moole here ? as in 140; ‘according to what was agreed on.’

95. (E. 93) L. Hand A.
Letter without names and of obscure purport. Possibly be = ἠ “the great feast.” Instructions are given about sending the camels. Apparently complete, yet 8 (unless it = affirmative se) can scarcely end a phrase.

1 An obscure word ἴτι. BM. or 4879 urm-��ta.

96. (E. 130) L. Prob. Hand of 337. 8 beg. prob. ἵνα. 9 ? petseh ... ebol. Vo. effaced.
Letter, prob. to a superior. “Since I (we) have written to thee once and again, begging thee by (κατά) God, in much humility as a son, to go and perform the service (feast) in the τόπος and make peace with thy brother, as [it is written,] Forgive...”

1 This expression might however refer to the recipient, who would thus be the inferior.
2 Perhaps refers to Mt. xviii. 21 or Lu. xvii. 3.

102. (C. 8148) L. Hand of 227 &c. 2 end, δακ. 3 beg. Papnoute. 6 τυπος n. Vo. effaced.
Letter from Elias to the deacon Macarius and Papnoute. He invites them to come and take part in Divine service (feast), since he has not been able to go to...
1 Or in a commemorative festival, as e.g. Z. 291, Mus. Guim. xxv. 150.

103. (C. 8257) P.
Letter perhaps from a superior. “As I came in in the evening and requested thee not to perform the service (feast) until we had arranged and finished making agreement with this man; lo, now the people (λαός) have persuaded the whole clergy thereto (?) and they have begged me saying, ‘Be so good and allow us to do the service (feast) to-day, for it is the day of the men that were slain.’ He who shall go in... to-morrow and we...”

1 Reading 6, 7 laun{ro}[e] nistas erb[ε] m{n}.
2 Reading 9 afeit eros.
3 Perhaps a festival is more likely.
4 A recognized martyrs’ commemoration would hardly be thus described.
5 Or pe enclit., ‘We will go in.’

Letter from the deacon Victor to John. The latter is told to take his son, presumably Patape, and with him to perform the service (feast) at the “place” of Apa Papnoute. “The oeconomi.”

1 Though the sequel may make this uncertain.
2 Μα simply translates τῶναρ.
have sent saying, 'The people do agree to Patapê, perhaps they wish for him.' (So) now bring him and perform the service with him on Saturday. Do not fail to bring Patapê with thee on Saturday."

4 This is literal, unless τάχα (cf. Z. 594, 602) has another meaning and assuming αὖθι = αὐσωθι (but cf. 481).

5 Lit. 'Do not continue being devoid of (Ὁ) bringing.' Mfouseems unknown beyond these texts (v. Index and BP. 1076, 8728, T. 18) and has same meaning as nαι(ἢ καλαί)αι. I suppose it connected with Soûne, 'to be dry,' then 'to be empty.'

101. (C. 8134) L. Hand of 227, &c. 2 Perêt.

Letter from Elias to Perêt, whom he requests to come to him (?) at the earliest opportunity. The approaching fast is referred to; also "the hill." 1

Letter from Elias to Perêt, whom he requests to come to him (?) at the earliest opportunity. The approaching fast is referred to; also "the hill." 1

99. (E. 328) L. Roi illegible. 2 eúhoun. 9 for ἁμπουβός.

Letter from John to the priest Apa Victor. He speaks of coming next day to salute him, and adds that the festival of the End of the Fast has passed satisfactorily. 3

1 Lit. 'Festa Solutionis.' It ends the quadragesimal fast and immediately precedes Easter (Leyd. MS. no. 32, Paris 1292, 160). In Z. 423 and Mém. Inst. 65, ii. 332 called μάθει εολο τούτος ἑαυτή. In Paris 131, 166 a writer says "Do not bring to naught the sufferings of the 40 days by one day. . . . Say not, To-day is the Σαββατά." In Athanasius' Festal Letters we will end (ὅλο εολ) the holy fast &c. (no. 39, Clar. Press 50) corresponds in those of Cyril and in Grenfell, Pap. ii. 166 to τοῖς νηστείας περήκειν; and the Copt. of the Syntax, Doctr. has ἀλθεο γιορτά τοῦ ναού. Sometimes it is referred to as a season, not a day (Paris 1302, 47).

1 Cf. BM. or. 1062. 76 μῆνα μητανασφαλείς and pap. lxxviii. 37 μητανασφαλείς; also Hyvernat's Actes 148, 166, Až. '84, 154, RAC. 54.

2 V. 104.

100. (C. 8111) L. Prob. hand of 227 &c. 4 end, ? αὐδ. 5 εματε. 6 ? mpe-. 8 αὐδ.

Letter from Elias to Paul. He had (?) sent another Paul regarding 2 blankets (ἄμαθι). He 1 had not neglected his errand and E. had expressed his thanks. He now sends him again asking for the mats (or coverlets) and the black garment. 2 Panare is a doubtful word. 3 Vo. 2—4 request P. to spend Easter with E.

2 For the position here of καμῆ v. Stern § 194.

3 ? Πανάριον 'basket.' Epiphanius' work (with art. φ) prob. in RP. 22 rev. So prob. in BM. or. 4834 (from Thebaid).

115. (E. 214) P.

Letter from John, the laßane, 'and the whole village' to ———, an ecclesiastical superior. Some one, for bad conduct or influence, needs punishment. " . . . But let thy holy fatherhood prosecute (διώκειν) him, lest disturbance arise; for indeed he has done much 1 evil. For if thou allow him to enter thy dwelling and the children come in and temptation 2 arise . . . ."

1 Cf. BM. or. 1062. 77 μῆνα μητανασφαλείς and pap. lxxviii. 37 μητανασφαλείς; also Hyvernat's Actes 148, 166, Až. '84, 154, RAC. 54.

2 V. 104.


Letter from John, the laßane (v. 115) to Abra- ham. Apparently an account of a judicial enquiry. 'According to thy request we have heard the case of Sourous 1 and Apa Rasios, 2 having made enquiries through Elias, son of Kalapése. We found that Marinos' acknowledgement is at 3 . . . . while Elias is ill and unable to produce it; 4 (but) if the old usage (?) is still valid, he will produce it and we shall have an end of the affair. We left the matter until E. should recover (lit. rise up). Apa R. has raised doubts saying, . . . witness (?) Sourous having taken away some . . . .

1 So in some 15 Jéme papyri (8th cent.), where an oeconomus thus named occurs. In BM. papp. xer, xvi Souros; only in AZ. '91. 3 Souros. In Vit. Pachom. and Hist. Laos, Σύρας, in Corp. Rain. ii 24 Sourous, in Z. 366 Sourus, in Grenfell, Pap. ii. no. 72 Σύρος. The same name is attributed by Eutychius (PG. 111, 1056) to Timothy Saloaciolus (scarcely Σύρος, Gutschmid, KI. Schr. ii. 452). Prob. an Egyptian name, not = Σύρος.


3 'Is lying at' or 'deposited at.'

4 Act. and pass. indiscriminately used in Coptic, though latter rare (RP. 3).
and a... sow from the island (?). And further Apa R. trusted to S. swearing an oath as to these... and the sow, according as he came before me. As (then) he has relied on S., it is right that S. satisfy him in a holy place, giving an oath, so far as he can do so. If he swear that he did not take them away to the damage of the island, he must know. And if he swear otherwise, as it is he who swears, so (too) it is he who was relied on. Thus were their dealings one with another."

§ 382. (C. 8264) P. 4 merit.

Letter from "this unworthy David, la Stoke of Jéme, to Matthew, his "brother," sending information respecting Germanus. Jeremias adds his greetings.

1 For kama n- v. 48.

120. (E. 252) P. 1 ? ntitbëxjë.

Letter from Terbounous,1 a deacon, to Pgôl and Paul,2 the lašanes. He requests them to pay without delay the tremis to Mena, son of Pakouje.3

1 Terbounous BM. or. 4875, Tribounos 373, BP. 8716. There was a well-known instance under Justinian (Suidas s.v.). Cf. the names Komes, Presbyteros, Praepositos (BGU. 672).
3 This man recurs 370. Perhaps Pakou; cf. Pako, BM. or. 4874.

121. (C. 8302) L. Hand of 227 &c.

Letter from "the humble" Elias to Komes, the lašane,1 Samuel (?) and "all the magnates of [the village?] by name." He requests them to hasten and do something without delay in reference apparently to some one who is a monk (wovdëxen). On Vo. 'calf' and 'camel' are legible.

1 This cannot be the 8kouvëx in the 2d half of the 8th cent., RAC. 98b, Rev. ég. v. 93 &c.

122. (OB. 1) P. 5 ? efi. 7 or kò. 8 ? ovaiti.

Letter from Azarias, "his brother," to Stratige,1 the lašane. "I wish thou wouldst be so brotherly as send Mark, son of Pisrael, to work and relieve (?). Sarapion from work; for indeed his fellow is ill and he is leaving the place to ruin (?)."2

1 Recurs BM. pap. xciii, or. 4871. Prob. for 8kpatës.
2 Reading tòko.
ordain it he will go and tell of him to his father, and Stratige shall continue the work and buy his blanket (?) for him (Mark) ..... The text is often obscure.

Below (13) and in 168, 174, 198 (twice), 234, 244, 327, Ad. 38, AZ. 85, 70, 71, ? BP. 714 this auxiliary verb oua- is found. It always has a pronominal suffix and implies future action. It does not seem possible to connect it with Boh. ouli (Stern § 609), yet like this, it may add an emphasis. V. Breasted on its hierogl. prototype, κατ-, PSBA. April 1901.

124. (E. 135) P.
Letter from Abraham, "his brother," to his "lord and father" Apa Victor. "Here is the deed of sale of (last) evening." I have drawn it up after having combated the folly of Papnoute. And I spoke with the youth, after having arranged the gift as regards the house for thee, and have begun to persuade him. And I greet thee, my master." 4

Reading ἀνά-; or 'we being in the evening' i.e. which we arranged last evening.

A rare conclusion in Coptic letters; RP. 17, 18", 32. Cf. Rainer Mitth. v. 36.

127. (E. 191) L. ? Hand D.
Letter to an ecclesiastical (?) superior. No names visible. A request that a boy may be received into the recipient's service or protection, lit. "under the shadow of thy sanctity." Vo. 4, 8 appear to have a place-name, Pankalé or Pankalélá. 1

Recurs Ad. 38 and ? 333. El-Kaleila, near Denfk, may have Arabic etymology. Several such names with Pa n- are known (v. Amél. Géogr., also Pankamé RAC. 84, Pampané 94). The noun here is perhaps kalele, an instrument of some sort, Miss. iv. 632, cf. Paris MS. 43, f. 57 kalele = نازووس; possibly also Miss. iv. 5 kaleli (not kalebis) though Arab. has كالم. Recurs ? T. 15 and ?. As kallérë, Z. 506. Cf. also ḫara' 'an iron hook,' Kircher 127. Kalló BP. 8716 seems different.

128. (E. 210) P. 6 corr. tennoou. ? peit. 8 ? tena-. 12 ? joo. 14 ? tna-. Letter to a superior. No names. "After leaving thee last evening, I spoke with Stephen and he agreed to all that thy paternity had said to me. And, while talking with him as to (?) going to the lašanes that we might send a letter to him and the father thereof, he said, 'Let us at any rate see that we come to a settlement with him and release (or send away) the man.' However, whether we make a settlement or not, we will release the man by ..... If the matter come to law (?) again, ..... from the Fast onwards. If ......, I will bring thee the reply." Much of this translation is but guessed.

1 Sit almost certain; but cf. ei, 323 &c., which might here refer to the head of another monastery, as e.g. Z. 295, 307.

152. (C. 8143) L. From Dér el-Bahri. Vo. 3 prob. ntoth.
Letter to a superior. No names. Elaborate salutations and good wishes for the recipient and all his household; then a request that he will examine someone's affairs and arrange without delay a settlement between him and "the wicked men, for they are ill-treating him; that I may give thee my thanks and that the Lord may bless thee and all thou hast." 1

291. (E. 284) L. 1 corr. [jor] p μευ τι-. 7 ? ἐνει μνησατι. Letter from "this humble Paham" to Pjoui. After salutations he refers to what they had together agreed on regarding the affairs of the deacon David, with whom he now asks Pjoui to make an arrangement ..... "Thou knowest that we prayed together; do not cause the prayer of ...... 2 to fail ..... 3

Recurs Ad. 54. Cf. ṯανο (Spiegelberg), so 'make a good arrangement.'

V. 77.

Ad. 60. (S. 25) L. From Dér el-Bahri. Sayce's copy. "Distinctly written." Letter from the "humble" Victor 1 to the "most honorable (τιμωτάτος), Christ-loving" lašanes. After he had left them, 2 certain peasants had come to him in great distress because of the money measured out (?) to them by the lašanes and had begged him to intercede. "It is not (?)

1 Crosses above his name as in 132.
2 Suff. 2d plur. ? as in Ad. 38. Cf. in 9 below and 81.
right ye should burden the 2 men with the camel; justice rather requires ye should distribute (the cost of) the camel over the whole of the peasants’ quarter, so that ye permit not any wrong (to happen) to one beyond another of all their fellow-peasants (but) make them equal one with another, according to the justice of God. Oh, I beseech you most honorable lovers-of-Christ, repel not my request, but do God’s justice and make them equal one with another, that I may give you thanks. These have I written. I greet you, most honorable Christ-lovers. Farewell in the Lord. Amen.”

Indeed thou knowest that before now he (i.e. the brother) has been disobedient. So now I have reconciled them together and neither is again (?) to give offence to the other. Whichever shall ... I will send to thee.”

130. (E. 240) P. 1 not by scribe of rest.
Letter to a superior, prob. a cleric. It recalls past legal action between the late and his wife, when the latter had (or was to have) sworn . . . . . Note a Bohairic tendency in ʻibl, ouab, vai, ehréi, néou. For Fut. esa-, era-, v. Index and ÆZ. xxxiv. 86.

1 Cf. ʻBless me,’ added by someone else, after the letter was written.

Ad. 65. (S. 20) P.
Letter to a superior, prob. a magistrate. After an apology for having failed to find papyrus, the writer begs him to hear the affair of the letter-carriers and give them a just settlement.

1 Cf. 97.

132. (C. 8118) L. Prob. hand of Ad. 47. 2 beg., prob. laš[an]e; before ʻi cross, not ʻe; end elox. 9 τόπος. 15 corr. Abraham (sic). Vo. 3 for ntaf. 5 tarete.

Letter from the “humble” Victor, prob. to the ḫalāne. It relates to a part (μέρος) of a house belonging to the deceased Abraham, who was also occupant of a τόπος which he appears to have disposed of by will. This will the writer is sending that his correspondents may learn its terms. He has further a request to make on another matter and promises his gratitude. If Victor here speaks on behalf of the deceased, this letter would recall the will of Bishop Abramius (BM. Gk. pap. lxxvii) who bequeathed the τόπος

1 Crosses thus above a name in Ad. 47, Ad. 60 (both also Victor). Their intention is not clear. A living person may thus use them, ÆZ. xxix. 15, n. In RAC. 4 above deceased saint’s or abbot’s name. Cf. its use in Wien. Denkschr. xxxvii. 156, 209, 213, 240 &c. A cross before the name as here, Ad. 47.

2 As in RAC. no. 3, BM. pap. lxxviii.
of S. Phoebammon to Victor, his μαθητής. In 4 is a ? place-name, Kaphour.*

* Cf. B.M. Copt. Cat. no. 395; but that text says nothing of house-property.

? Incomplete. Cf. Kābīr (? Kāfīr), a monastery between Fau and Eshmuniein (Mus. Guim. xvii. 680, cf. 223). But this may be too far north and in Greek it is Καλα (Vita Pachom. § 88). Karour might be read. Cf. the man’s name Karōp, Epist. Ammon. episc. § 17 (there explained as Thebaic for κολοβός). Cf. also Steindorff in ΑΖ. xxx. 63.

133. (L. 3) P. ρεφ- sic. 6 ? corr. ἡαβήτ.
Letter from Thanasia (Athanasia) to the priest Apa Ananias and Apa Bartholomew. She had left the village three years ago; for the σαγγε₁ had hidden her go northwards (?)² and she had done so.³ “Then I came over⁴ to the village, for I . . . ⁵ Now behold, he has arrived; be so good as ask him, ‘Why dost thou detain⁶ her?’ He did indeed say that he wished for the management⁷ of the house and I drew up⁸ the necessary deed (?); (but) he neither accepted it nor dissolved the (pledge of) surety.⁹ Be so good as ask him and entreat him for me. Indeed I have (?) paid, excepting . . .”

1 V. PSBA. xxi. 249.
2 Prob. as in 140; cf. 315. And in the original -et and -nt have both been written. Can ka- be the Boh. preposit., Stern ὅ 551? Usually here it is en- or an-.
3 ἰπ in Sa‘id. recurs 185. Ad. 9, RP. 18. Peyron’s 2 instances are mistaken; both = λ-ι-.
4 ἱήθε; v. ΑΖ. 78. 16 (the quotation from Z. 451 = Rossi, Tre Manoscrr. 11). But the translation here is merely guessed.
5 ὥλ may recur in 140.
6 Καρ for γαρ. It may be ‘arrest’; cf. 209.
7 Σανε seems in 11 to be a material object; otherwise cf. Boh. refishet. ρεῖ = οἰκουρός (οἰκουργός). ‘Management,’ ‘authority’ may suit in BM. or. 4884, 49 and or. 5899(1) (in assigning a house to new owners) πτειναα επισχεθα προπωτον νην ετενωαυφ; cf. the demotic use, ΑΖ. xxxv. 149. The word in Z. 560, with quite a different meaning, recurs BP. 402 in a list of various food-stuffs.
8 ἡαθ, ? causat. of εἰμ, as ἡαθ from εἰμ. Occurs BP. 1067 and as here Rec. vi. 70, 71, also in Steindorff’s (Achmim.) Elias-Apol. Its particip. ? in 180.
9 V. 229.

Letter to a προεστώς. It concerns a gift of part of a house made probably to his τόπος, by Psmd. The inheritance had been contested. ‘The town’ appears to be mentioned.¹

¹ Most occurrences of τόπος are on ostr. from Dér el-Bahri. In 491 it = Ape. Elsewhere Ἱερομεθίτης, often so called in Ηερομεθίτης MSS., while Jéme itself is not.

154. (Ε. 147) P. Unskilled script. 3 ? Μερ- [kourios]. je. 5 hamnt. 6 end, s or e. 8 afmonuüh.
Letter from David to Paham, begging him to decide (legally) between the writer and another David regarding, apparently, money matters.¹

1 5, ‘a bronze κεράνθων,’ as in BM. or. 1062. 73 and 162. Krall’s explanation of καραῖνον (Corp. Rain. ii. 170) is confirmed by the Greek of Z. 91 (Rev. or. chr. 1900. 255) where the Ethiop. has merely ‘money’ (Pereira, Abba Daniel 40).

Letter referring to someone who had quarrelled with his mother. The writer appears to urge them to make peace through the mediation of the recipient; but my copy is obscure. 5 ff. may be “At any rate let him make peace with his mother, that the complaint may . . . me. For truly I am sick¹ unto death. The Lord knows, if ye have not persuaded him to make peace with his mother, I will not . . . you. But if ye are not able to persuade him, I will leave the castrum (?). For if I say . . .”

136. (Ε. 148) P. Ends of 3—13 lost. 4 end, n not m. 6 end, for μεθεf. 7 = ασκοραίας.
Letter from “the humble” Philotheus to Apa Victor. “I have received thy holy letter and have taken note thereof and I have taken thy blessing,¹ God knows; . . . thou hast not³ enquired about the matter. And I sent George to thee (but) he has not brought me an answer . . .” In 9 “they have sold the sheep-field . . .”

1 Presumably the formulae with which the letter of a clerical superior opens, e.g. 53, 54, 61.
2 A frequent means of emphasis in these texts; cf. γινώσκει 6 θεὸς (PG. 87. 3057), οἶδεν ὁ θεὸς (Nicole, Pap. Gen. p. 20).
3 There are instances of a maf- &c. not negative; RAC. 77 maflahof; ? F. Robinson, Apocr. Gosp. 22 maflahofei. In BM. Cat. 622 maflfo appears to = ntafl in 621 (cf. ΒΣ. ’85. 32).
187. (E. 150) P. 3 son. 6 for man-. 10 ? ὃ.
Letter from Paham to Peter and Jacob. “As Stephanou has put before me the matter of the house and chattels that are in your possession, be so good as to come, for indeed I am ill, (and that) without delay, lest I die and . . . .”

1 Στεφανοῦ (Oxyrh. Pap. i. cxxvi); the virgin martyred with Victor has this name, Miss. viii (cf. Victor and Corona, A.S. 14th May; v. BM. Cat. no. 338). Cf. BM. pap. civ Theutourou ib. lxxix P. Staurou, Miss. i. 383 Anastou, PG. 87. 2880 Κομιτῶ, Κομητῦ.

170. (E. 197) L. Very unskilled script. 1 ? for ouarh, 3. corr. mntef-. 4 for eloole mnou-.
General appearance almost that of a forgery; individual letters distinct. A solidus with its interest, . . . of grapes, a measure of orax, 4 (measures?) of good vinegar (?), 5 artabas for a solidus . . . . The enumeration of these seems addressed to someone (ntolē).

1 v. 309.

171. (E. 236) P.
Letter without names. It refers to a previous agreement about wages and gives directions in case of objections to the payment of a solidus. Details obscure.

1 Paul seems in apposition to ἀπετίθη. With the latter cf. τιθῆτ, possibly a place, BP. 721, also T. 7 τιθῆτ, τιθή.

289. (C. 8263) P. From Dér el-Bahri. 7 ? mmon. 8 skai.
Letter to a superior who is requested to bear witness for the wife of Pegôsh. The matter in question is the sowing of a field. The person who was to do this had said, “I have ploughed half of it, (but) she has hindered me.” What follows is obscure.

1 Hime rare in Coptic. On its relation to shime v. Griffith, Stories &c. 87.

203. (E. 92) L. 4 not mnof. 5 ? tina-. 
Letter from Pesynthius to Mamou and Papas. He desires them to give an artaba of lentils to the priest Victor, “and I will excuse you from (paying) it. But be sure to give him the artaba.” For this the present letter, in legal form, is presumably to serve as authority.

2 As in Ad. 47.

205. (C. 8175) P. Readings mostly uncertain. 7 ouôé eke-. 8 θοι.
From Theodore to Kajaf, desiring him to give an artaba of orax to the κύρῳ Christopher. Dated 5th Epiph., 12th Indiction.

1 Cf. Ad. 18 Kajau.

390. (E. 255) P.
Letter (?) from David to his “patron and holy father” Pahom, for whose prayers he asks. The scribe bears witness, as if to a legal document.

314. (C. 8191) P. 8 ? for ahe ratkè. 9 corr. nemênìu.
Letter. The priest Athanasius and Pesynthius had gone to law (?) and stated that Hakeu and Shenoute . . . . 9, 10 seem to refer to a dispute about property. A. and P. had undertaken to the writer that . . . . All very obscure.

1 Cf. BM. or. 5827 (1) Phaken. Akau, Agau prob. not comparable.

195. (E. 146) P. 2 for τροσκυνεῖ. 7 έχει all doubtful. 11 for nta-
Letter from Daniel, the baker, to his “holy father” Pahom and his disciple, Victor. He begs him, on receipt of this, to give . . . bread (?) to the letter-carrier. “For, God knows, I have not up till now had leisure to visit thee; but when (?) God ordains I will come and visit thee.”

1 Cf. Ad. 327.

2 Elder monks or anchorites had μαθηταί who differed from διακονιταί (Z. 294). Macarius is called Anthony’s μαθητής because he had received from him the σχῆμα (Mus. Guim. xxv. 84.). Later the superior of a monastery selected a μαθητής who eventually succeeded him (Abîl-Barakât, Paris 203, l. 186 b ; cf. Labbé, Conc. II. 1074 = Guidi, Fet. Nag., trad. 118). Such disciples occur in RP. 11 (cf. RAC. no. 3), BM. Gk. pap. lxviii. 17. In ib. pap. lxviii the abbot’s heir and successor is said hitherto to have been his disciple (μαθητής) as a layman (μοναχός); cf. Guidi l.c.

3 ? a little bread’; ἕδη thus Miss. iv. 522.
196. (E. 223) P. 2 ei for η. After to add τοίνυπτρα mmok je. 11 npkei.

Letter from Petronius to Apa Victor and Sael, his “dear brothers.” “...I beg you] to be so good as ... the ..., either thou or Jacob, and (then) depart. As to the few loaves, (pray) set about (?) sending them to me. And pray for me, for a great sickness is upon me, that God may of his goodness have mercy on me. And I especially greet my brother Sael (saying) I am surprised thou hast not come to visit me.”

1 In 1 bb1 or bb6. In 2 ἔκκομεν seems Greek but is obscure.
2 Talo generally implies loading a ship, donkey &c. Cf. Ad. 22.

197. (E. 249) P. 1 apolake. Letter from “his humble son” to his “God-loving father.” No names. [He had desired to come and] enjoy his blessing1 but had not found means to do so. He therefore asks that a sack may be filled with bread and sent him by Daniel, since he has none; likewise a little salt-fish2 if his correspondent has any.

1 As in Miss. iv. 779.
2 Ταρίχιον; cf. Z. 567.

198. (E. 291) L. 4 end, ? nak. 5 ἱερόν...
Letter to a superior. “For, the Lord knows, I have asked many men and they said, ‘We have not an artaba for thee (?) at a solidus.’ But I found a friend of mine and he said, ‘I will1 sell thee 18 artabas. For (?) if thou desire to obtain2 ... he shall take them for us to the water. (But) if thou desire ...’” On vo. the writer asks3 for a solidus and says that the feast of ... is at hand.

1 Cf. for the phrase used, παράκλησιν ποιεῖν PG. 87, 3104.

199. (E. 302) L. Hand D. 4 for Azarias.
Letter from the “humble priest” Victor to Pheou (Phén). “Be so good as to fill a basket1 with bread and bring it us or give it to Azarias that he may bring it. Do not fail4 to send it (?), for we are expecting it.”

1 The similarity between δέὲγ and πήρα is doubtless accidental; but the latter or dimin. πηρίον (once βηρίν) is used just as δέεγ here in Acta Daniel (Rev. or. chr. 1900).
2 Reading νευ ταννευ; v. 290.

Letter to Eu——, the priest, in which the writer asks for “the half-artaba and the poison5 that we may ....”

1 Or some bitter substance (πικρία); v. Peyron.
2 Βικάριος seems new in these texts.

201. (E. 225) P. 1 ? anon. 2 beg., kn doubtful. 4 ettaetēu.
Letter from “the poor that are in the prison1 ....,” possibly to a bishop, “who bears the likeness of Christ.” They tell how Eustathius of the hill of Hermonthis had sent Paul, the vicarius,2 who had arrested them without cause and that now they are dying of hunger in the prison ......

1 BP. 675 also begs to be helped, ‘for I am dying in prison and I know not for what cause.’ BM. pap. civ mentions the φυλακὴ of the Castrum Jéme. The prison in the monastery, kept by the oeconomus, occurs in Acta Daniel (Rev. or. chr. ‘oo. 88).
2 Βικάριος seems new in these texts.

202. (E. 65) P.
Letter without names. The writer requests that the few herbs1 and salted onions may be

1 Λαψάνη merely transcribed λαψάνη in the Scalae (Kircher 196, Labib s.v.). Miss. iv. 522 = Mus. Guim. xvii. 58, 554 names it with other vegetables; but BP. 4993 has λανθάνεια. Whether this = διόγκυς or, as in Kircher 175, ἀρκάνδρων (where other MSS. read ἰερόν) is uncertain. That it was a peculiar word is shown by Epist. Ammon. episc. 4. 16 τὰς λαγόμενας λαψάνας.

2 v. 122.
3 ταλίς just possible here; v. 212.
sent, and Athanasius with them. Whether he sends a blessing to or asks a blessing of his "brother Victor, the προεστώς," is not clear.

211. (Ε. 134) L. Hand A. 3, 4 corr. skenipise.

Letter in which the writer asks that a little ...! may be sent him, "that I may finish these ... and that the Lord may bless thee."

1 On edge of ostr. ίς, prob. belonging to 3. So ί cooking-grease, αγεμ-γνίπει (cf. πεισ-γίπαν μεγαλύπειν 1 Sam. viii. 13 and forms like βενεπτς, βενεπτς) or σκεμ-νίπει "cooking utensils." Prob. recurs in 466.

212. (Ε. 71) P. Hand of 29 &c. 5, 6 fio or fioe nìen.-

Letter to "my holy lord and father from his humble son." After an apology for not writing on papyrus, the writer says he is sending a bag of salt, ..., some oil and 4 measures of vinegar. The oeconomus of Apa Ananias' monastery is mentioned.

1 V. 97.
2 βαλίς, sack, hence a precise measure (fem. Kircher 143, masc. Labib s.v.). The Copt. (? Greek) is prob. the origin of the Arab. and Syr., though Faenkeli 197 suggests a Persian derivation; v. Dozy s.v. Cf. δαλάλα containing corn, PG. 65. 92. In Lepsius, D. vi. 102, 21 it is obscure.
3 BP. 660 has ἄρα, ἄρα, ἄρα, leaving it doubtful whether ἀρα is the whole word.
4 V. Index and BP. 391, 402, 706. In 463 it holds wine, in BP. 402 herbs λάψανν. It is fem., v. 467. It appears to contain the name Zee (Isis) or Zeeṣes.
5 Cf. RAC. 10 'the street of the ἅγιος Apa Ananias.'

213. (Ε. 127) L. 2 beg., ἀστείον.

Letter to an ecclesiastical superior, "who truly bears (φορεῖ) Christ." The writer is sending him an ἀγγεῖον of wine, a kamte of oil and a bese of dates.

1 An unknown word.
2 Bte in 374.

214. (Ε. 217) P. 3 καν.

Letter from Peter, a deacon, to Presbyterus and Apa Jacob. He asks for "either the large or small ... or the sakia," as he is in need and wishes to depart the next day. "If ye have (but) one (?), send to the town and send (them ?) me by this boy."

216. (Ε. 215) P. Broken off below.

Letter the writer of which greets his correspondent and the brethren "by their names." He is sending a small remembrance, namely a basket of olives.


224. (Ε. 223) P. 3 amekte (amahte). 5 af-apva possible, oun ga-. 6 Σανέθ: Vo. 5 or Φορ... 

Letter from Faustus (?) to his "father," Apa Dios. He is rejoiced at receiving the latter's letter. He deals with what Paul had written as to Moses having detained a camel. Paul is now with him and if he deny (the fact), "there is another witness more credible than he." [The possibility of] Paul's lying is spoken of. But vo. is perhaps another letter by a different hand.

1 Fem., Rec. xvi. 103, Ad. 3, BP. 918; hence here πεσώμαι. Tanēth is unknown; but cf. Tatēre Az. xxxiv. 85, Tabēs ib. xxii. 48, Tabōr C. stele 8409 &c., all with names of divinities.
2 Reading on for am; else the verb is negatived.

225. (Ε. 57) L. Hand A. Vo. illegible.

Letter relating to a messenger whom the recipients had sent southward to the writer about a camel. In his absence however the messenger, finding only brother Pjou, had failed to get an answer.


Letter from Peter to his "holy father," Apa Victor, whom he asks to send the she-camels to bring in the seed-corn.1

1 Some form of ἔβρετον.

227. (Ε. 8107) L. V. plate 1. Hand of Ad. 28, 343 (cf. pl. 1) &c.
Letter from "the humble" Elias to his "dear brother," Enoch. Enoch is asked to send and take the camel to a certain island. "The new field" is also mentioned, also "the altar of the holy place." He is begged (vo.) to give his attention to the τόπος which is deserted, and to cause his son, Paternoute, to give heed to what is said.

1 A number of ostraca are in this E.'s hand; 100, 101, 102, 191, 258, 268, 343, 370, 383, 403, Ad. 28, BP. 997, 4997, 4927, 4945, 9443, 9445, also prob. 15, 23, 24 (v. note in Cairo Cat., Copt. Mons., 8107). BP. 4907 is addressed to Jacob while BP. 1037 is from Jacob to E. The E. who (RAC. no. 3), with a Jacob, occupied a τόπος (not S. Phoebammon's, l.c. 37) at Jéme, could not write (l.c. 48); still they could be identical, if the ostraca were by a scribe. E. is further the name of a προεστώς contemp. of Anthony (v. 274, cf. RP. 41), the latter perhaps the bishop of 844, who may be the bishop of Ape in RP. 11, contemp. of S. Pesynthius.

2 The 1st peamoul should be a name here; cf. Ad. 49.

3 R-jacie is used of a heathen temple destroyed, Z. 518; or, as here (?), of a τόπος destitute of clergy or monks, T. 12. (cf. er-Safe Z. 110 also Horner, Gosp. I. lxv.). In BM. or. 72. 35 parents dedicate their son to the mon. of S. Phoebammon, "for we said, The place is deserted (ma 727416) and hath need of such vows." Cf. Rev. des ét. grs. ili. 137 ἐρῆμον μοναστήριον. The 'ruined' or 'decayed' monasteries in Abii Salih (ff. 63 Ὁ, 79 a &c.) are buildings fallen into neglect or wilfully destroyed.

228. (C. 8121) L. 3 for παρακαλει. Vo. 3 πνα written as if πνευμα.

Letter from —— to Pesynthius. The writer had been promised a donkey; he now begs that it may be sent without fail on receipt of the present letter and he undertakes to look after it to its owner’s satisfaction. He also asks for camels to carry certain vessels, "lest the sun spoil them."

1 For σους v. Erman, Gespr. eines Lebensm. 43. Cf. 290.

2 Here called ηφι of wine. Cf. Ad. 48, by mistake for τράχος; v. Introduction.

3 Cf. 220, Ad. 57.

229. (C. 8164) P. From Kôm Ombo. 7 or Kououloue shai. 10 or sots. 11 corr. nrls. 15 not last.

Letter from Paul (?) to a superior, "thy paternal holiness, blessed in God." He had requested —— and Basil to annul the guarantee of a camel. He speaks of going south to visit his correspondent whom he begs to inform him should he wish the donkey sent to the meadow.

2 To absolve from the undertaking to provide a camel. Cf. 133, 230.

231. (E. 262) L. Hand A.

Letter from Victor, the priest, to ——, referring to a donkey. The request, whatever it is, is very urgent (ταχύ ταχύ).

1 Prob. Sousi or Hémai.

232. (E. 103) L. Hand of 233, 511. 8 for ἄδω.

Letter from —— to his "brother Victor, the monk of S. Phoebammon," whom he asks to send the ½ solidus-worth of wine which had been promised him.

233. (E. 123) L. Hand of 232, 511. 2, 3

Letter desiring that 2 Zour' (of wine) may be sent from (Κοῦρι) "τὴν father'? Paam to the door of the sanctuary.

1 Koûri in Ad. 40 and Greek texts = Hebr. kér ; cf. Wilcken, Ostr. i. 763.

2 Rô is obscure. One might suppose this a reference to a monastery of which P. was abbot; cf. BP. 874, Paam προεστώς.

234. (E. 299) P. i corr. sëbou, 6 pnome pet-

Letter apparently requesting that wine may be sent, perhaps for the sacrament, or for some other gathering.


Letter from a superior. He has sent 2 διπλαῖ of new and some old wine. He wishes them mixed and used for charitable distribution, 2 διπλαῖ being selected from them.

1 Read oua nérp.

236. (C. 8246) P. i, 2 complete. 6 for ὅτι ἔρημον μοναστήριον. 9 ? πονονουσον. Io ? read níkhoou.
Letter from —— to ——. On receipt of this he is to send 5 διπλαί of wine, of the sort which he sent at the feast, by the camel-herd. If he has none¹ of that (left), he is not to send any.

¹ V. 360.

Letter from the "humble" Moses to his brethren, to whom he is sending two bunches of grapes and for whose prayers he asks.

287. (P. 32) P. 3 ? Σολωμων. 5 ? ἐρρ.
Letter or document from ——, son of Joseph, to Senedôm (Shenetôm), son of Solomon (?), of Jéme. It seems to relate to the delivery of wine. The feast of Karakos is mentioned.¹

¹ Apparently = Cyriacus, of which Kyrikos RAC. 51 (sic) and Kyrakos BM. pap. lxvi are variants; cf. David, son of Cyriacus BM. or. 4871, 4872, called son of Karakos ib. 4869, 4881; so too ib. 5085. This then may be the saint of RP. 18, presumably the patron of a church in Jéme, Rev. ég. i.101, Pap. Amherst (Copt.), BM. or. 1061 C.

Ad. 22. (Sf. 15) L. Hand D. Vo. 8 ? ebol. 9 εὐχαριστεῖ.
Letter from —— to Mark, addressed as "thy paternity." The writer appears to excuse his neglect on the ground of past ill health. He asks that certain wines may be delivered to the present letter-carrier, who is to deposit them at the hill so that the writer may deal with them.²

² Διάνοσευ; v. Du Cange.
² Sometimes οὖν alone appears = monastery or group of monasteries; Z. 317, and so ὅς Rev. des éts. grs. iii. 134, 137. Cf. 407.
³ Lit. 'load,' so 'carry off, remove.' C. 196.

Ad. 49. (Sg.) P.
Letter from Shenoute to his "brother" Paham, asking him to arrange for (?) the camel² to come early to-morrow, Saturday, evening to the place of the . . .³ and fetch the 10 (jars) of wine which the great man⁴ has given to Papnoute (?). He is not to fail to send, lest the wine turn sour.⁵

¹ Vv. 68.
² Or 2 Phamow, a name; cf. 227.
³ Sic (Spiegelberg). Σαντίζε, 'purple dyers,' is unlikely.
⁴ V. 119.
⁵ For stik.
243. (C. 8r65) P.
Letter from the “humble” Isaac to Paul, his “pious, most honorable brother.” “Believe me, I enquire for thy health before everything.” I inform thy pious fraternity regarding Simeon whom up till to-day thou hast withheld and not sent. And Shenoute has told me that his blanket has been lost. I wish therefore that thou wouldst send him north and I will give him my... that he may clothe himself till I meet thy fraternity and settle the matter with thee so that I may arrange with him as to my... In any case, do not fail to send him. Above all this, I greet all the brethren that are with thee in the Lord.”

1 ἡθόν instead of ἠθόν. Many analogous phrases forbid 'I seek thy good in all things.'
2 'A thing spread out,' differing from λῶδιξ. In plur. in 13.

244. (C. 8r74) P. I complete. 
Letter without names. The text is exceptionally obscure. It begins “The Lord knows, I have never fixed a price...at all with thee” and then recounts a conversation between the writer and recipient, wherein several difficult words occur: se, onah, tanó, tlof.

1 V. 239.
2 So 6 times and (?) twice as ĕiu-. Here scarcely ‘yes.’ In ro, 12 it might be for (n)sa-, but cf. 13; while in 4-8, 15 it seems to replace ŏr-
3 V. 122. Here it seems almost like the impersonal onem-
4 Or = (n)tanau.
5 For tulo. Cf. Akhm. tulô.

245. (C. 8203) P. 5 beg. ? ekhoun. 6 or nteis. 10 for χειρια.
Letter from the “humble” Presbyterus to his “brother” Moses. It refers to “the roll (of cloth or the like)’ that I gave to Pesynthius.” He has need of it and wishes it sent by the present messenger. Petronius, the geometer, is mentioned.

1 Tótx sometimes a belt or strip in which money was folded; Miss. iv. 30, 722.

246. (E. 28) L. 5 prob. jουν. 8 an illegible l. after this. Vo. in different hand.

Ro. Letter from — to his “dear brother,” David and Paouorkês, whom he asks to give the book to his father to bring to him, that he may read it.

Vo. Letter from the “humble” — to his “pious brother,” Matthew. Seems to be the earlier text.

1 Sic. Apparently a name.

247. (E. 48) L. 4—7 different hand. Vo. beg. of a Greek Psalm.

Letters. Merely conventional formulae, the second including a request for “the book.”

248. (E. 142) P. 2, 4, 9, 12 ῥ. for ῥρ.
Letter from — to the priest Victor. “As I quitted thy paternity leaving thee the Psalter to sell, on going north, I met the priest Petronius of the hill of Tsentei and he told me that he needed it; so now be so good as to give it to this his agent, named Soua. And I have sent brother Isidore, the deacon, to the priest P. that he may give me the book’s price. What is important... (is that) I salute &c.”

1 Known from the Encom. on Pesynthius. Amélineau (Geogr. 62) identifies it with Gebel el-Asás, S. of Fău, on the ground that the Arabic may translate the Coptic name and because neither was far from Coptos. The Encom. mentions a monastery there.

2 Πιστός; v. BM. pap. lxviii. 48 ‘obedient to us (abbot) in all that befits the duty of πιστός, being our disciple as a layman (κοιμηθόντες).’ It is a distinct grade or office; v. RAC. 39. 47, 49 ‘Jacob the monk and Elias the πιστός, the latter being coadjutor and successor-designate. In BM. Cat. no. 341 the porters of a monastery are called Π. Possibly of course Π. is here merely the opposite of catechumen. It is found in the Scalae among church-officers (Kircher 218), BM. or. 850. 51 b here giving the gloss ‘a monk without hood (or scarf)’ ηπιστός, i.e. prop. the hood (κουκούλλιον) conferred on monks taking the Greater Habit (Goar, Euch. 510, 519), though in the Boh. rite this word relates apparently to the Lesser Habit (Tuki, Euch. i. 176). Writers call themselves ‘this little Π.;’ Lepsius, D. vi, 102. 11, 16. In PL. 73. 961 the translator takes Π. either for a name (Πιστός Αρεσ. Βίστος PG. 65. 36) or for an unfamiliar title; cf. Z. 961.

2 As in 178.

249. (E. 188) L. Ro. ? Hand of 49, 50, 90.
Vo. ? different hand. 2 lines before 1 illegible.

Vo. 5 mnok. 7 jistou.
8 corr. ρδικαος.
Ro. Letter begging the recipient not to fail to send the books, “that we may peruse and profit by them.” The books are the Κηρύγμα (τα) of Apa Damianus, the Encomium of Apa Shenoute; and (?) the Τομάριον . . . .

Vo. Letter reprimanding* David the deacon in the words of Isaiah i. 2 (ὡις κτλ.); 1v. Presumably Besa’s panegyric on S., though Rec. xi. 134 mentions another by Constantine (ἐν Σεβαστείᾳ, v. Amel. Géogr. 401, Renaudot Hist. 146, BM. or. 5648.38, ib. Ethiop. Cat.). The preposition ἐν here as in Ac. d. Linc., Mem., ser. v, i. 17, Rec. xi. 133.

Letter asking for The Paradise of Shihét (Scete), The Paradise of Nitria and the ‘Asceticον οὗ...’

1 Phosm = Nitria; v. Mus. Guim. xxv. 326, ‘the hill of natron (hosem) which is Shihét,’ in Arab. Испр. (Paris MS. ar. 139 f. 102). The first of these books might be identified, for the Encom. on Pesynthius contains an anecdote from it (Inst. ég. ii. 339). Cf. ‘The Elders of Shiét’ in the list Rec. xi. 133. One of them should be either the Lausiac Hist., the Hist. Monach. or some adaptation of these (Bardenhewer, Patrol. 354, 520), as both are found in Greek MSS. with the title ‘Paradise’ (Preuschen, Pallad. u. Ruf. 140, E. C. Butler, Laus. Hist. i. 12). A ‘Par.’ was read by Joh. Moschus (PG. 87. 2843) and in his cap. cxxii a ‘Par.’, containing part at least of the Vitae Patr., is mentioned; indeed his own ‘New Par.’ was perhaps already known when our ostr. was written. The names from a Coptic γεροντικὸν or ‘Par.’ are given Z. 116 = Mus. Guim. xxv. 322. The popular ‘Par. of Joy or Garden of Monks’ (Paris Ar. cat. 250 a work on canon law, Paris MS. copte 1291) f. 98 an ecclesiastical history, Sachau’s Verz. ἃ. S. Hss. (1899) 70 a collection of hymns. ‘The Par.’ alone occurs in 252, Ad. 28.

250. (E. 314) P. 5 μπαρ.
Letter asking for The Paradise of Shiht (Scete), The Paradise of Nitria and the ‘Asceticον οὗ...’

252. (C. 8237) P. 1 was nτεκ. 6 και γαρ. 11 ορ. ἰδε. 15 παρ. 15, 16 κεφαλαίων. 18 ορ. ἀντιωνος. 20 μπιν.
Letter from Pesynthius (?) to Symeon (?), his “dear father,” “pious, reverend father.” He greets S., “until the Lord make me worthy of thy holy embrace. Here is the book; I have sent it by Apa Psatès. Kindly forgive me that I have delayed; for I had finished it long ago but [had not] a man to take charge of it that I might send it . . . . that I should come and meet thy paternity . . . . (11) [! heard] again that thou wast somewhat ill.” He trusts God will grant him recovery. He asks to have the book of . . . sent him by Psatès. Above all he greets Apa Moses, Apa John and his brother, Epiphanius. “I said to [Apa] Anthony that he should get The Paradise from Apa John and bring it me. Otherwise, send the two (books) together. And please send Apa Evagrius.”

253. (S. 7) P. From Medinet Habu.
Letter from “the humble” Athanasius to his “reverend father,” Athanasius. “Seeing I spoke to thee regarding the medical book and often desired to go south (to fetch it but) the care of the ‘place’ (=monastery) has not allowed me to do so and the roads prevented me; so now do the kindness to send it me, either by the soldier (?) or by giving it to Aaron, who will send it me by his brother. When I have studied it two days, I will send it back.”

Ad. 50. (Sgr.) L. Vo. 5 ἐγγ. for ou.
Letter. The writer, who uses many compliments, is sending “the book.” He begs the
recipient to pierce and mark it\(^1\) and makes
another request adding, “for I am . . . of heart; I
know not . . . .”

\(^1\) To pierce for sewing into quires? and to give it page- or quire-
numbers? (cf. στίζειν Crum, Copt. MSS. no. 44).

254. (C. 8167) P. From Medinet Habu. 4 for
eneeksooun. 5 for (na)mkah. 7 beg. iber. \(9\) di=tai.
Letter from —— to his “dear and holy father.”
“Be so kind as to pray for me. Again I have told
thee of my misery. I tell thee, didst thou know
the plight that I am in, thy heart would be sorely
grieved. It is written, ‘Get thyself a friend, but
not friends of eating and drinking, rather friends
in thy need.’\(^1\) Never have I [suffered] trouble
greater than this present. Do not fail to (?) come
to me in the trouble that I and my children are
in . . . . . and save the souls . . . . , that thou mayest
find® great mercy with God. If thou hast com-
passion on me, thou (wilt) have redeemed six
souls from death. No man gives [me wherewith]
to cover me. I cannot (?) . . . . , namely, that I am
in misery. I tell thee, to-day am I brotherless
and I have not . . . .” These six souls. If . . . .
send me forth in this trouble, thy heart will grieve
for me (?), if I die with my children. For man
will not live unless he [? eat]. If (?) I can find
two loaves a day, I shall not die; if I find one I
shall not die. I have little ones and they still . . . .
come weeping to me and break (?) my heart. All
the burden of my sins is heavy upon me.” This
translation is often but a guess.

\(^1\) Cf. Ecclus. vi. 10.

\(^2\) Ntare-, an old form of tare-, recurs Ad. 25 and C. Schmidt,

\(^3\) Kake ‘bread’; v. 845.

255. (C. 8168) P. 9? gntsf. 12, 13 oubb.\(^1\)
Letter from John, a priest, to “the pious,
reverend” John. “Since I spoke with thee and
the . . . . George regarding the poor\(^2\) and thou

\(^1\) For ôt, as in Z. 641. In KZ. ’88. 130 oubb = ôt ‘read.’

\(^2\) In 843 this seems to be ἐγκαίνης ἑρυσματος (v. pl. 1) ; so ? =
‘day-man,’ one on duty for the day (cf. ἐφημερίος, ἐφημερευτή).
Ἐγκαίνης should properly be followed by another n. If that how-
ever is the reading, it must mean στρέγχεις or the like.

\(^3\) Probably generic, though πληκτὸ would be usual.

didst say, Whoso thou findest, send him to me;
so now have pity on these two poor persons
whom I have sent thee. God knows they cry
aloud to the pity of every one daily.”

256. (C. 8173) P. 10 งิ = kol.
Letter from the “humble” David to his brother
John. “Since I have come to thy paternity, so
now give something\(^1\) to this poor man, for he is
in misery. For thou . . . . . .”

\(^1\) So in Edinbg. Antiq. Mus. 917 καλαύνει. Cf. BP. 910 melaue
 Ipsum. Also in 337, 391 it is a substantive.

257. (C. 8178) P. From Dér el-Bahri. 10?
ꜣꜣ.
Letter from Mér— to his brother Solomon.
“How often have I sent to thee for the tremision-
worth of corn, being in want and my children?
Thou knowest I am without work and do not\(^1\)
. . . to do work. I wish thou wouldst send thy
son northward to Isaac, that he might give me
the tremision-worth of orax. As to the tremision
of corn, I have found that it consists of 3½
artabas. I will divide it and . . . . . . I will give it thee . . . .
thou do it because of these . . . . . , for they are in
poverty. Otherwise [send thy ?] son to me that
he may bring this (the) wine . . . . . .”

\(^1\) ‘Idle here’ would require kmpeima.

256. (E. 29) L. Unskilled hand. 4? nek-
for ng-. 7? for pettinajouk.
Letter to a superior, who is adjured “by the
Crucified” to let the writer depart, as he is
unhappy.\(^1\)

\(^1\) What follows is obscure.

275. (C. 8126) L.
Letter without names. “Forgive me the sin
that I have committed, my lord father and my
brethren; for it is great and ye are pitiful. In-
deed, through shame I am not able to say,
Forgive me.”
Letter without names. "As I have heard that Phoebammon is in the south with thee, has he gone south on business or has he (gone to) interfere? Pray come thyself to us to-day. Do not delay . . . ."

1 The h was added later; for kîhî or kîrâs? Both seem unlikely.

322. (E. 44) L. Vo. blank. 2 ? ëïne. 3 prob. nnekk-. 5 ? for ngaas.
Letter without names, asking the recipient, "for the sake of God and my humility," to come and see the writer on an important matter.

1 As should be 'hasten,' but no such form of 7ès is known.

323. (E. 55) L.
Letter from —— to his "father" Papas, whom he asks to come north without delay and see him. He also salutes the deacon, his "father" Victor.

1 Eit for eibt is too frequent to be a mere error. Cf. RAC. 42 plur. eite.

324. (E. 91) L. 4 Hand A. Vo. 4 an- or tnpaies possible.
Letter from "the humble brethren" to their "dear brother," Apa Dios. "Since thou didst leave us in order to go out and wait for the camel on Sunday on account of the . . . , after thou hadst quit us, the sickness grew heavy on our father and we have not had leisure to do anything. So now be so good as not to hasten to go out, for we have not . . . . We have not attended to the camel nor sent it more than 3 . . . ; for now we have it not. For we trusted we should complete (?) the other 3; (but) the Abbot grew worse and we have not found means (to do so)."

1 Bôk hitn or ei ehol hitn rarely thus; e.g. Ac. d. Linc., Atti ser. iv, ill. 49, RosI I, ill. 15.
2 Mîr mmrauh recurs 364, 365, BP. 508. It should mean 'coil of rope,' but it is difficult to fit this with the context.

325. (E. 114) L. Hand A. Ro. effaced.
Letter from the priest Victor to the priest Pesynthius. ["? When he] heard, he was wroth (?). Be so good as to give thyself the trouble to come, that I may meet thee and admit (?) thee speedily. Let no one know of this letter beyond thyself.

1 v. 81.
2 Cf. 326.

326. (E. 207) L. Ro. almost totally effaced.
Letter from Victor to "our son" Pheu, who is to send something and not to speak of the matter to anyone.

Ad. 52. (Sg. 1179).
Letter. As soon as it reaches the recipients, they are to come quickly and meet the writer. "God knows, if ye meet me not, I (will) accuse you and ye shall be discomfited, thou, Elias (?) and Pa——."

1 Maine- as in Ad. 31. For negative mnt- v. 360.

327. (E. 179) L. Hand of 263 &c. 9, 10 ? trepmré. 11 for etbeou. 13 ? for gö enhéshýj.
Letter from the "humble" Paham to the "pious" Daniel. "Since thou didst send to me saying, 'I will go south by the 17th and will bake for thee,' I depended on thee, as thou hadst sent the baker (?) to me . . . . Why hast thou neglected and left us in difficulty? Be so good as to come south quickly, for thou must needs . . . . If thou wilt not come, send us the . . . , for I will not . . . !"

1 Cf. 195, where Daniel and Paham (there Pahom) prob. recur.
2 v. 192.
3 ? For mutualfe.
4 "I will not go. Lo, God (as pneute) be with thee,' or 'I will not go with thee to Sénéute.'

328. (C. 8120) L. Ro. effaced.
Letter from . . . , to Theodora (?), the baker, whom he asks to come without fail together with this camel-herd whom he had sent on purpose.

1 ? Antonius.
3 Presumably the bearer of the letter.
329. (C. 8146) L. 9? for nte ou- or ntei. Letter from the "humble" Paul to his "reverend brother," Apa ——, asking him, on receipt of this letter, to come and see him on an urgent matter.¹

¹Ἄποκρίσεις in this sense; cf Justin. Nov. 123. 36 ἀποκρίσεις ποιεῖν and PG. 87, 3096. In Vit. Pachom. § 88 πρόσταγμα is translated ἀπόκρισις in Mus. Guim. xvii. 225 but = κέλευσις in Miss. iv. 605.

330. (C. 8208) P. 6—8? imperfect at ends. Letter from "this sinner" Aaron to his lord, Apa Elias, the priest. Incompleteness makes the purport obscure,¹ except a request that the recipient will come.

¹8 eloun more likely than ε/ου (Diospolis).

331. (E. 26) L. Ro. effaced. Letter from the "humble" Pesynthius to the priest, Apa John. "... thou knowest we have no leisure. So now search carefully and, on finding it, send and tell me, that I may send and fetch it. I sent Andrew too yesterday saying, Enquire as to this matter. Farewell."

332. (E. 69) P. 5 παρακλησις. Letter from —— to "the God-favoured brother," Apa Victor, προστάτως of [the τότος of] S. Phoebammon. He apologizes for not writing on papyrus¹ and asks that Samuel may be sent to him.

¹V. 97.

333. (E. 107) L. Hand B. Appears complete. Order of which the meaning is uncertain. "Give (pay) at Pankalēle 2 tremisia and 1 besides to the same place."¹

¹Cf. 127. Here ma m- is presumed for ma and koua (or kouana) for koua. But it may be ma as in 48 &c, 'as regards.'

334. (E. 76) P. Letter without names, addressed to "your reverend paternity." "Be so kind, if ye have not yet sold the wood I brought, as to send it me; for I need it .......

335. (E. 90) L. Vo. 2, 3 or na. 7 ke for ge. Letter from —— to his "holy father the priest¹ and all the brethren by name." He asks them to send fire-wood² for making the offering of incense. "The priest quarrelled with me to-day on the matter, (? saying) Lest we be not able to ... at the (proper) time. Kindly fill us the basket of fuel and bring it (?) at night.³ But pray for me, for I am indeed ill. I wonder at thee that thou hast not enquired for me while I have been ill. However .......

¹? or the name Presbyterus; cf. Ad. 62.
²Osēb neine pestenoufe ehrat seems most likely. Cf. this verb used of offering the anaphora, Georgi, Pan. lvi.
³Or for ngi man tair.

336. (E. 295) L. Ro. mostly effaced. Letter from Panachōrē² to his "father" Jacob, asking that his accusation² (or complaint) may be sent to ... ¹ Recurs BM. or. 4663, BP. 899 (ἴπταμαι), Σιλεστρε Παλαιόγρ. i, 2d Copt. pl., 3. Other Greek names with Copt. article are διακρίνειν ἈΧ. xxix. 24, Pagapetos C. 8482, Paganapē, 319; cf. Spiegelberg, Aeg. u. Gr. Eigenn. 32.
²"Εχάλασα, the termination being doubtless a mistake. Recurs KP. 5, RAC. 25, Vien. Or. Journ. ii, 275.

337. (E. 325) L. Hand of 96. 2, 3 was evok. Vo. 4 the same. Letter from David to Grompe,¹ asking her to send something² without fail to Peter.

¹'Dove.' Cf. (a name !) Grampe, BM. or. 4875.
²V. 256.

338. (S. 8) L. Published by Sayce, PSBA. '86. 188 (4). Letter without names. The recipient is reminded to bring with him ... and "some good olive-wood sticks."

339. (S. 9) P. 4 ιννου οὐκείνες. Letter from —— to a superior. "Be so kind, my holy father, as to send (thy) news by this letter-carrier; for truly my courage has left me (?)¹ because that men trouble me. And pray for me, that God may deliver me from ......."

¹Lit. 'my heart has flown away.'
Letter from the “humble” Hello to his “dear and honoured brother,” Ananias. “I greet also Apa Jacob and thy son Moses and Joseph1 and their mother and I pray the Lord may keep thee and them.” He requests Ananias to see to the . . . and bring them when he comes; “for we have great need of them. And whether thou hast or hast not yet . . . .3 them, pray bring them when thou comest; for thou knowest ’tis 3 years since we gave them to thee.”

1 Recurs probably, again with Hello, in 165.
2 Cf. ἐργα (呷 operator) Z. 501 ‘vehicle,’ uncertain whether on land or water. In 376 could can scarcely be the same. In BM. or. 4720 (1) kprta seems a cart or carriage. Peyron’s kprh should be kprh. For kprh similarly used cf. T. 7.
3 Bēk? transitive; v. 74.

341. (C. 8212) P.
Letter from Psate to his “pious, reverend brother, Apa John, the monk. He has sent his ‘brother’ Abraham to fetch 11 packets of flax and he asks John to keep the present ostr. by him till he shall come. He requests John’s prayers.

1 Naf here must be ‘to him,’ whatever its meaning in 97. Cf. 366.

342. (C. 8179) P. From Dér el-Bahri. 13 onjai. 14, 15 apeve.
Letter from the headmen and magnates of . . ., to those of Jéme. “As1 ye have sent to us concerning the corn, now lo, the man is not yet come south. God knows that so soon as he shall come we will send you the rings. Be so kind as send (?)2 the camels . . . .” The rest is obscure.

1 Kaya the seems used here almost as the frequent kprh. So in 174, 176, 185.
2 V. 81.

343. (C. 8108) L. Hand of 227 &c.; v. pl. r.1 Vo. beginning of another text.
Letter from the “humble” Elias to his “dear brother,” Jacob. “If the . . .2 of the bishop, Apa Elias, has . . .3 the vinegar, be so kind as to send it to me; for I am much in need of it.”

1 If compared on the plate, the two hands will be found identical.
2 V. 255. That Elias is not the bishop but his subordinate is made likely by 344.
3 V. 81.

344. (C. 8219) P. 2 obê, καὶ πηλιάς. 4 ταινούν.
Letter from the “humble” Phoebammon to “our holy father” the bishop Anthony and Elias.1 He speaks of their having forgotten him and refers to the meadow2 of Azarias. He had sent for . . . , who has however paid no heed. He therefore begs the recipient to have him sent that he may attend to his work, for the place has been spoilt.

1 Cf. 237.
2 Reading kai.

345. (C. 8261) P.
Letter from Paham, son of (?) Kalamaule,1 to Apa Pesynthia, the anchorite, whom he asks to send him some . . .2

1 Presumably a name; cf. Kalapése, Kalaši, Kalatiine (Alexandria Mus. 148).
2 = ἐν αγρῷ Z. 560 ff., ‘morceaux de pain,’ Amélineau, Miss. iv. 267. In 861 it seems a substitute for corn in baking. It is measured in a βάλλος in BP. 402. It occurs also in BP. 603, 671 and Corp. Rain. ii. 157.

346. (C. 8304) L. 5 ? on.
Letter without names. The writer asks that the sacks may be sent him; “for the camel is about to . . .1 For Bartholomew too(?) knows that I need . . . .”

1 Pēh ‘to be wounded’ is unlikely, but no other meaning seems known.

347. (D. 5) P.
Letter from the deacon Pekōsh to his “father” Leontius. He requests him to send 2 jars (άργιλεον) of garden-oil and 1 of vegetable-oil. “I will repay them to thee without fail (lit. in peace) when God will.”

348. (L. 2) P. From Medinet Habu. 10 joousou.
Letter without names, addressed to a superior, “thy holy paternity,” and to all that are with him, according to their names. The writer asks
for certain articles to be sent him with other things already promised and begs to be informed when they are despatched. He requests the recipient’s prayers.

1 *Hots*, a vessel or the quantity therein contained. Prob. = *hoti*, Paris scala 44 (Peyr.) In BP. 594 it contains vinegar or salt (reading doubtful); in ib. 402, *sothe*, probably a solid material (cf. Z. 560). Here it contains *jak* or *jok*, a frequent but obscure word. ‘A little;’ occurs in 349, 350, G. 7; and *j* alone in 176, 186, BP. 655. In Berlin K. Bibli. Lat., or. 1611 no. 5 (? Shenoute) *jok* and linen, ropes, baskets, books are apparently manufactured and sold. Hence it can hardly be connected with *jek*, the shell wherein pearls are found (MS. Crawford 36), with which cf. *jak* ‘to clap (the hands).’ In Ad. 53 the meaning is obscure.

349. (Pollard) P. 10 correc. enanous. II end, ? ek.

Letter from the “humble” Joseph, the monk, to his “dear father,” the priest Isaac. It relates to something the writer needs and desires may be sent him. He mentions “the small (quantity of) *jak*."

350. (E. 245) P.

Letter from Elias, “his servant,” to his “dear father,” the priest Victor, whom he begs to send him a little *jak* if he has any. The rest is obscure.

Ad. 53. (Sg. 1175).

Letter from “the humble” Andreas to the priest Isaac, his “brother.” He asks him to give 3 *jak*-stones to the bearer, as he had promised.

1 ? the word in 348 &c. or the verb ‘strike.’

351. (E. 52) L. 2 ? πρεσβύτερος. 4 ? πνευμα.

Letter from — to his “brother” (?) Apa Victor, [priest] and hegumenus [of the τόπος of S. Phoebammon], of whom he requests something; but the text is too damaged to tell us more.

353. (E. 73) P.

Letter without names. “Without writing to thee I know thy benevolence toward me. Thou wast kind to me in the matter of the blanket, (so) I beg thou wilt make for me a . . . , for indeed I need it. Beyond (that) however I worship the feet &c. I will come to salute thee before I go north. And as to the small . . . .”

1 Στρῶμα seems = the more usual preff.
2 ? = the word in vo. 4.
3 Seems to be so written. An unknown word.
356. (E. 162) L. Hand D. ἐν τῇ προσεύχῃ. 6 πανευφημίας. 8 ἢ συνετίζει οὐ συντάσσε. 9 ιατ. Vo. 4 ἰουν οὐ τννουν.
Letter from — to a superior, addressed as "thy ἐντεύχει," and mentioning the Dux. He asks for the recipient's intentions by the present messenger.

357. (E. 278) P.
Letter from the "humble" —el to the "pious father" Apa Shenoute [and?] Apa Kamoul, "true bearer of Christ," and mentioning "our lord the Dux." 1

358. (E. 184) L. 1 ? ἰσφα. 2 ἐπίσταρχος. 4 οὐ, 5 οὐ. Vo. 1 ? κεμαβ.
Letter (?) without names and difficult, though clearly written and apparently perfect. 4 ff. perhaps "up to the 21 which Victor gave thee (and) other 30 did I give thee another time."

359. (E. 190) L. Hand A. Vo. blank.
Letter (?) without names. "Here are (lit. lo) Ananias and Paul concerning 1 the . . . of Tabennése." 1

Letter from Peter to "our father" Jacob. He is surprised that Jacob has not visited Joseph, since the latter would be able to help 1 him in his troubles. "Do not therefore delay to visit him, lest he go north and thou see him not again. For thou wilt need . . . ."

361. (E. 224) P. 4 ll. more after 23; v. Addenda. 9 read ηε. 15 ? ηπουβ.
Letter from the "humble" Joseph to Apa Paham, the anchorite. He had hoped to go north to salute P., but responsibility for the τόπος hinders him. He speaks of sending 14 (or 24) artabas of corn (?), out of which he asks P. to pay the expenses (ἀνάλωμα) and the wages for grinding 1 and to give the other measure 2 to "my father" Victor, disciple of Apa Sourous. Of the corn he seems to ask P. to make him bread; "for the little kake 3 is at an end."

Letter from Cyriacus, "their son," to his "reverend fathers." Some commercial transaction is dealt with and the κύρος Justinus 1 mentioned. Vo. 5 "If then thou wouldst have a little incense for the τόπος, lo, here is a man has brought a little good . . . . 2 Send to me (as to) what thou desirest, that I may buy it for thee."

363. (E. 279) P. 1 ? ἦπου. 3 -κρίσις. 4 corr. ene.-
Letter (? ) from Komes to ——. "Since thou didst send this man to me with a παλέξ 1 saying, Give it to Komes . . . .[he] gave it me and delivered the answer . . . ." The rest is imperfect and obscure.

1 Presumably from the epithets, the d. Thebaïs, though in Leontios xxx it appears as a mere title: δοῦκα τινα τῶν μεγιστάνων, Εὐκλεέστατος is doubtless to be read before δοῦξ in AZ. 84.154. It is elsewhere applied to the local emirs, RAC. 1, BM. or. 4860, 4866 (all 7th cent.).

1 Possibly ἔλεος = the usual known.


1 In BM. or. 4884 the pagarch of Hermomthis has this name and title. That MS. can be dated in the 2d half of the 8th cent.

2 This cannot = ἰερ; cf. the genders.

1 Not 'this ιœ,' as the present text is on pottery.
Letter or List. 1—4 unintelligible; 5—7 proper names each with 1 or 2 "coils of rope" opposite them.

1 With gerg— cf.? a place-name Gerg—, BP. 986.

365. (E. 304) P.
Letter from Daniel to his "brother" Pannouthius. "Since I have related to thee the matter of the 2 coils of rope, so now be so kind as to give 6 coils to him and I will (lit. that I may) thank thee. Give them to John, son of Plish, and I will pay thee their price."

1 With gerger— cf.? a place-name Gerg—, BP. 986.

366. (E. 336) P.
Letter from "his servant" to ——, the priest.
A measure (?) filled with kake occurs and building operations are mentioned. "He did not," says the writer, "give me a canon."

1 Shatila is hardly an Egyptian word.
2 Either a measuring rod or instructions to be followed in building.

367. (E. 315) L. Other side effaced. 1, 2 mπepea. 3 ? mπepea. 5 ? νεα. 7 or ναυ.
Letter from —— to (?) his "father" Victor. "Lo, these are the words which I heard from (?) the priest Jacob. My heart could not wait without telling thee (them) . . . . He spoke as not even Epiphanius of Cyprus . . . ."

368. (C. 8112) L. 8. lboos. Vo. 4 tanta-
Letter from —— Patoure 1 to "the holy, pious and truly Christ-serving brethren," whom he greets from the least to the greatest. The latter part seems connected with 174. Papas had brought a παντεζ [?] in consequence] the writer had gone to the dwelling of Pesynthius . . . . and had taken . . . "Lo, it is . . . all but a little. I have sent it you . . . . Apa Ouanafre (Onofrius). And further, as to the raiment which ye told me ye had given to Kolosme, 8 lo, I spoke with him concerning it and he said to me, 'I have washed it and sent it thee.' Lo, the little garment that was fastened to (?) the tunic, I have (sent it?) thee. But the chief of all this is that I salute you until I meet you."

1 The gap before it here is hard to fill. In 174 it is clearly a personal name; cf. fem. Ta ἀερ., AZ. xxxiv. 85. In RP. ii therefore read 'the monast. of Macarius, son of P.'
2 In these texts always masc. except here, where therefore? read παρθένος.
3 Recurs BP. 1052.
4 Recurs Miss iv. 805 (sic, not lemin, ib. 528) = Vit. Pahom. § 30 πεπλυμένον. The Arab. of this passage (Mus. Guim. xvii. 559) uses ξανθό, mistaking Boh. rahs for rahis (ib. 64).

Letter from Patoure 1 to Elias; connected perhaps with 368. "As thou didst send me forth to Pesynthius about the matter of ἀλέκτωρ the garment, now behold, the man that can take the garment has come and brought me the tremision of full weight by the ἀλέκτωρ measure, 4 saying thus: 'I will (?) take the garment and the linen girdle bound round it and will give thee 5 ¾ baskets of bronze money and thou shalt take surety of me

1 Cf. 368.
2 V. 48.
3 Or read ἐφαντί, 'who took.'
4 Ζυγόν varies with ἐξ in these texts. This standard 'of the cock' is not found elsewhere. Does it refer to a standard so marked or to a place? That 'of the Castrum' occurs in Pap. Turin i (Atri xxiiiiii) and BM. or. 4882, that 'of the Cast. Jēme' ib. or. 4866 &c., 'of the Cast. Mennominium' Rev. ég. i. 103, AZ. '84, 156, 'of the town' in Rec. vi. 66, 'of the monastery' in Grenfell, Pap. ii. 141. Cf. also Journ. Philol. xxii. 273, that 'of Apollinopolis,' Grenfell Pap. ii. 137, 'of Hermopolis,' Wien. Denks. 37. 146 'of Arsinoe,' also 191, Pap. Oxyrh. i. 235 'of Alexandria.'
for other 40 hundred till the 7th day of the feast. I said to him, '40 hundred; what will (that) be at the rate of 94 baskets to the tremision?' I (?) said again, 'Except for 40 hundred I will not agree to the affair.' If thou wouldest take surety of him for 40 hundred, I will do so; if thou wouldest not take surety, I will give him (back) his tremision.'

7 The unit seems to be 100 bronze [coins]. Cf. 177, 180, 186, 456, also AZ. '78.15. In BP. 1067 Se and ἐξ nhomnt vary. Is it then simply 'so many measures (li) of bronze coins'?

369. (C. 8151) L.
Letter, whether from or to Apa Victor, the hegumenus, is doubtful. A service (ὑπουργία) is asked, but the rest is obscure.

370. (C. 8157) L. ? Hand of 227 &c. 7 ? taoe. 12 or konuæ. Vo. 2 ? ἀνάλυε, taoaf. 9 σκε. 10 ? επι. 13 end Ἡ- or Ἰ-.
Letter from the "humble" Elias (?) to his ['son'] Apa Dios. Certain affairs of Mena, son of Pakou (?), had been laid before the κύρος Theodore, who had handed them over to the writer. Vo. 2 "Thou knowest that the words he spoke would make many books. Be so kind as to inform him (and) if thou know that he will be harder on us than is just, be so good as to send word (lit. the answer) and I will renounce (ἀποτάσσειν) the... seed-corn. Be so kind, if thou know his intention, as to send [and tell me]."

1 V. 53 for this form of salutation, which prob. shows that the writer is of a certain ecclesiastical rank.
2 Harbata seems a foreign word. This Mena occurs in 120, where the 2d name is prob. Pakouje.
3 Assuming σιτ = σετ. In Pist. S ph. 12 σιτ may be a reflexive from this root.
4 Bapeiy recurs BP. 4905.

371. (C. 8171) P. 1 for hitn-, add petnërê. 4 for petnêne. 5 ? efæni. 6 ? mtß, ? ekoun, or eratf. 7 ? ενυψάλκει. 10 λαος. 11 lso. Vo. 4 or 5 illegible lines.
Letter from Pesyntheus his "son" to his holy father, Hello. He has heard that the bishop is coming to visit H. When he comes, will H. be so kind as to send to him, P., for some vegetables, so that he may bring them and (thus) salute [the bishop]? 6 "I went to the hill of Apa (?) Pesyntheus and I heard them singing psalms and I said, I will repeat it to thee, my holy father, Apa H. Be so good as to repeat it. It is this: The multitude &c. (Psalm lxvii. lxviii.) 30, 31."

2 The hill of Ape' (BM. paq. lxviii 57) is impossible because of the following suet. 'Hill' is therefore taken as = 'monastery,' as e.g. Rev. éts. grn. iii. 134, 137. For monasteries of Pesyntheus v. 25
3 All uncertain. Perhaps aipos jdat.- But the request to H. (sic) to repeat it is in any case obscure.

Letter from Paul to the priest, Apa Pesyntheus. He greets several other priests by name and asks that enquiries may be made as to the dates and that they be entrusted to (?) someone.
1 John therefore in 13, 14 cannot be the writer.
2 Reading boustes. But this is scarcely likely.

Letter without names, to a superior. "Tribunus wrote an ostraca again to thy paternity but has found till now no one by whom to send it. God knows, (when) I wrote this one, I did not allow him to know aught of it, because we (would) not trouble you a second time." 1
1 V. AZ. '85. 70 for this phrase. For the negative v. 360.

374. (C. 8186) P. From Dér el-Bahri.
Letter from Victor, his "son," to his "holy father" or "lord and father." He apologizes for not using papyrus. He makes a request, "... till God ordain that I am (again) in health." He is sending certain objects and seems to speak of an epidemic illness. He asks the recipient's prayers.
1 V. 97.
375. (C. 8194) P. 11 ūtān. 14 kreesowe. 15 ἢ tēron o mmutre.
Letter without names, to a superior. “Seeing thou has sent to us with hard words, God is our witness that we have not delayed a single day with deceitful intent; but were it not that illness had come on us, we would not have been disobedient. But if the wolf seize a sheep, all the sheep also....” Now if God will, thou shalt find us...to-morrow.....”

1 V. 104.
2 “Are witnesses’ seems the most likely.

376. (C. 8202) P. 8 ērōi or eron. 9 anboke.
Letter from —— to his “dear father” John. “Seeing I have before now appealed to thee, when I was in company with (?) the jeweller, saying, We have been robbed; we have been to the place of Apa David and to the place of Apa Phoebamon and taken the sacrament (?)..... on the road as we came out (saying,) If there be need of clothes when thou comest to me and (if) thou inform me.....’

1 Καβιδάριος used by Joh. Moschus (v. Ducange). The exact force of moole is uncertain; cf. 140 and Ad. 61.

377. (C. 8205) P. 5 for tahok [ng]tahoi. Between 5, 6, 7 traces of an earlier text.
Letter from David and Sina who “write to and greet ” Michaias and ask him on its receipt, to meet them next day before sunrise, on important business.

1 The emendation is uncertain; in 75 a similar confusion (correct in 88). Perhaps tahoi is imperat.; cf. BP. 673.

378. (C. 8207) P. 12 or eloite, tafit.
Letter from Jacob, the διοικητής, to his “lord and holy father ” Apa Pesynthius, the anchorite. “Seeing that Jacob has come and accused me, be so kind when Presbyterus and John arrive, as to enquire wherein I have acted ill (lit. violently) and I will make it good (lit. remove it). Further, if thou wouldest conciliate him, be so good as to send them away (?). Let him give me my.... which.... and I will take it away.”

379. (C. 8232) P.
Letter from the “humble” Epiphanius to his “dear fathers,” John, Enoch 1 and Apa Victor, whom he greets with his whole soul. “Thereafter I inform you that, by God’s will and your holy prayers, lo, God hath sent me the healing of my eye. The doctor said, ‘Wait still these 2 days till it is well cleared (or cleansed 5).’ Pray therefore for me, that God may send me his mercy and I may go to my place; for I have suffered much. But as to the...., lo, I will send it you. Be so kind as to provide food for the....” 4 Pesynthius sends his greetings in a postscript.

1 These two addressed together in an ostr., G. 111.
2 Prob. for smount; so in 386.
3 In Z. 475 tahr = sof.
4 V. 340.

380. (C. 8184) P. From Dér el-Bahri.
Letter (?) regarding delivery of some bread on a certain date. Oil is also mentioned.

1 The text, apparently complete at the beginning, uses Perf. ii which is pecu liar. It must either = Perf. i or = fenta-

383. (C. 8300) L.
Letter from the “humble” Elias to “the holy father,” Apa Stephen, the priest. He apologizes for his delay in coming as he has been ill. But if God ordain and ......., he “will come and worship the angel of the holy place.” He requests S.’s prayers, “till I behold thy holy τοπος; for I swear to thee, thy remembrance is in my presence day and night (lit. by day from the night).”

384. (D. 2) P.
Letter without names, to a superior. “I inform thy charity (ἀγώπη) as to the σκεύη about which

1 Or else un’ui-; but the meaning remains obscure.
thou didst speak with the man. If he find thy charity at home (?) to-morrow, then send the answer by the boy I sent to thy angelic (person), so that I may send the men to go to thee and salute thee."

1 What word is this? Scarcely ἄγγελος.

385. (S. 1) P. From Medinet Habu. Published by Sayce, PSBA '86, 188. 6—15 broken at ends. 8, 9 héthót. 9 r-γράφ. 10 tekn-, näère. 11 ἢ héle-, 13 οΥ 74.

Letter from Pesynthius, son of Jebiou, to his "dear, holy father" Kalakös (Karakos). "For I quitted thee and thou saidst, Remain at Pmilis 1 till the ... of Thoth. Now behold, I have taken thy instruction and remained. Now, God knows, I seek but find not bread for my children and they are in misery (?). Then, finding no work, I wished to take my children and wife and go north to Egypt. 2 Perhaps God will ordain a ... while the place is in distress. For I have .......

1 BM. pap. 40 'Pmilēs in the nome of Koptos,' RAC. 86 'The hill of Pmile.'

2 Kéme is difficult to define. RAC. 56 'in the monast. or without, in K.' should refer to the valley generally; it can hardly = Cairo, for in the same text, ib. 55, Babylon is mentioned. In BM. p2p. lxviii K. is contrasted with 'the hill' (desert) and 'the field' (cultivation or pasture sīc). Stern AZ. '85. 150 thinks K., in the Jeremias - papyri from Memphis, is Upper Eg., since it seems = Sa'id in the parallel Arabic documents (cf. Amélin. Géogr. 224). But elsewhere, e.g. Mus. Guim. xvii. 1 (= Vit. Pachom. §1), it is contrasted with Thebais and = Lower Eg. The martyr Pegbh (BM. Cat. no. 346) is taken from Pelusium, avoiding Panau (Bana), lest he should be rescued 'ere they come to K.' He is brought to Babylon and thence to Antinoe. Here again K. seems = Up. Egypt. On the above evidence, Mr. Kenyon suggests that K. might be an intermediate district, like Middle Egypt.

386. (F. 1) P. 5 ? for ἰδοὺν.

Letter from Basil to his "holy, pious father," Apa Kyrikos. "I request thy kindness (lit. Do the kindness). Behold, I have ... my house, since I wished to arise and leave the village. So now I have sent to thee that thou shouldest instruct me; if thou wouldest I should depart, be so kind as to write to Elias that he receive me and that I may work under him and he provide for me. But if thou wouldest I should go to the place of Justus at Kös 3 and remain with him, instruct me. In short (πλήν), wheresoever thou wouldest (I should) go, point it out and I will go thither. Whether thou wouldest I should go quickly or that I should wait 3 until the man be gone, write me the conclusion of the matter."

1 Prob. 'sold,' but taaf cannot be read.

2 Apollinopolis Parva and doubtless a bishop's seat (v. RP. 11), notwithstanding the evidence of the corrupt episcopal lists (Amélin. Géogr. 396). It occurs in RAC. 34, RP. 5, 197, 19.

387. (E. 38) L. Vo. effaced.

Letter (beginning only) from Leontius, son of Eupraxius, to Pheu.

388. (P. 24) P.

Letter (beginning only), apologising for not using papyrus (v. 97). From a line drawn below 4, this would seem to be merely an exercise.


Letter (end only), addressed to "the God-fearing lord and father," Apa Victor, ... and hegumenos [of the τόπος of] S. Phoebammon.

394. (A. 1) L. From the Ramesseum.

Vo. 8 ἀγαθον.

Letter from Franie 1 and Moses to their "good lord brother," Pesynthius and ... and his wife. "My brother P., if God give thee a son, call his name Longinus. All ye saints, pray in charity for us, that the merciful God may direct us in all good toward what is right."


395. (A. 2) P.

Letter. The writer sends 11 hoods (κούκλιον) and a large hood and says his brother Lukas is gone to the nome of Koptos.

1 Koushe in 466, RP. 28 and Paris Scala 44. Cf. ἀκόλουθος (fem.) Journ. As. '87, 178; also AZ. '85. 41.
396. (C. 8145) L. From Dér el-Bahri.
Vo. 5 corr. epaeidt.
Letter from “his humble son,” Phrangas to
“the holy, good father,” Apa Peter, the priest.
Merely a request for news of Peter’s health, “that
when I remember thee, my heart may be filled
with joy,” and (vo.) greetings to Ezechiel, Abra-
ham, Hamér and all the brethren.

397. (C. 8198) P. 7 ἢ πλην.
Letter without names, to superiors.1 “This
humble and wretched sinner ventures to write to
his lords and fathers, saying, My face is filled
with shame that I (should) write at all to your
paternity. However . . . . with Daniel often I
have ventured to write. There is not . . . for a
deacon (?) such as I to write to great men.2 If ye
have . . . . . .”
1 Possibly of course only one person is addressed.
2 May = the abbot; v. 119.

277. (E. 141) L.
Letter, opening salutations only. Merely an
exercise. Vo. has parts of similar phrases.

278. (E. 283) L. Hand of 279, 436.
Ro. Letter, opening salutations only. They
are those often used by a bishop; v. 53.
John xiv. 23 is quoted.
Vo. “Pray in charity for me, Peter the little,
that God in charity have mercy on me.” “Pray
in charity for me, David.”1
1 Similar requests in graffiti, e.g. Lepsius D. vi. 102.

279. (E. 288) L. Hand of 278, 436.
Letter, opening salutations only. Cf. 278.

436. (E. 285) L. Hand of 278, 279, 5 for πνευματος.
Ro. List of the Apostles. “Peter and Andrew
and James and John were fishermen. Philip was
the son of charioteers1 and drove in the race
(ἀγών) and was a man of Betsabe (= Bethsaida).
Thomas, one of . . . .”
Vo. 1. “Paul, the servant2 of Jesus Christ, by
the will of God.” 2. “Pray in charity for me,
Peter the little.”3
1 This tradition is in the list of Apostles, Cotelier, Patr. Apost. i.
275; cf. Lipsius, Apokr. Apost. i. 206.
3 Hal occurs in MS. Crawford 36; also in Akhmimic, Rec. xi.
147 and Mid. Eg., Crum Copt. MSS. 46. (Romans i. 1 is no
preserved in Sait’d.)

398. (C. 8227) P.
Letter, opening phrases only,1 and followed by
scribbling; so prob. a mere exercise.
1 Cf. 239, 379, 399.

399. (C. 8308) L.
Letter, opening phrases only.

400. (C. 8109) L. On vo. of 12.
Letter, opening phrases only. Αμπρώτατος in
these texts applies only to civil magistrates.1
1 E.g. to a δικαστής RAC. 1, Rev. ég. v. 93, Grenfell Pap. i. 104,
μειζόνας ΚΣ. 84, 153, tate P. 5.

402. (E. 136) P. 4 end μπο- or μμ.1
Letter from —— to Apa Jacob (?), urgently
begging for books, among them “Isaiah the
exegete.”2
1 V. 360.
2 The epithet scarcely suits a writer of ascetic works, but there
seems no alternative. It recurs as here Rec. xi. 135.

403. (C. 8129) L. Hand of 227 &c.
Letter from the “humble” Elias to “the (sic)
dear brother” Anthony. “Seeing I wrote to thee
about the two suits of clothes, they have not . . . me the solidus. The brother said to me, ' . . . a garment for me for one (?) solidus) and . . . me the other in the measure of the rest.' So now make haste to send them, that I may receive the solidus and that anxiety be removed from me.

1 V. 68.
2 Presumably the verb omitted, so too in vo. 1. Nēi = nēi transit. (cf. bōd) 'send,' seems improbable. Or = n nēi 'brought me,' but cf. nai in 8.
3 Cf. oswj 'perfect, complete' (adj.) ; so here either 'finish' or 'repair, renew.' Recurs Ad. 57.

Ad. 13. (Sf. 14) L. Hand D.
Letter from Mark to Papnoute and Elizabeth.
"Ye know that I wrote and forewarned you a second time saying, 'Ye are my brethren and I do not wish to hear anything ugly about you.' Now I have been told that ye are detaining (ἀνέχω) the girl who is with you. Unless it be . . . , it is not right. If ye still do not teach the man's wife that she agree to obey him like every woman and to do his bidding,3 know that I shall exclude you so long as she continues to be in this disquieted state. Lo, I have written this once again to you."

1 The contents recall RP. 18 b, but there the text is too fragmentary to be intelligible.
2 Sepso would fit here but is hard to translate.
3 Lit. 'his work,' so 'attend to domestic duties.'
4 V. 41, 300.

Ad. 19. (Sf. 5) P.
Letter without names. The writer asks that something (?) part of a door) may be got for or sent him;1 'for, God knows, from the hour when I arrived I have sought it till now. So now pray for me that, if God ordain, I may come and . . . thee. Do the kindness to . . . 2 litres of . . . before I depart.'

1 The polite formula used recurs in 8. R-pseē or r-pseē? I can explain neither.
2 Can hardly = Boh. 6lj. 'Oē eōt 'cry out' seems impossible as transitive.
3 Prob. = sīpē 'pitch' rather than seppē, sīō, sīpē (AZ. '85. 41) 'linen.'

401. (C. 8125) L. Vo. blank. 1 for mpēa.
Letter, the end only. Presumably the text began upon another ostracon. " . . . everything; for I am not worthy to trouble thee.1 But God will grant thee His blessing, for thou art one who learnest what is good."

1 V. 373.

271. (E. 211) P. 6 for hise. 13 meue. 14 for mpr..1 16 ? for thoun.
Letter without names, to a superior. "My lord and holy father, let thy pity reach me and pray the Lord for me, and He will grant me healing once more; for I have been in great pain. For I know that if thou beseech the Lord, he will not repel thy request (αἰτημα). For thou knowest that my heart doth cleave in all my thoughts to thine. Do not forget me, for I have not strength to rise."

1 As in Ad. 55.

272. (C. 8153) L.
Letter without names. The writer, after a general greeting, asks the recipient's prayers.

273. (E. 144) P. 2 ? ἵδε. 4 for mpr.
Letter from "this humble son" to his "holy fathers," saluting them and all theirs and asking their prayers against "the devil's snares and the plots of men."

274. (OB. 2) L. Hand A or D. Vo. scribbling. 5 prob. Αὐτόνοις.
Letter consisting of greetings from the "humble sinner" Moses to his "holy fathers," the προσευχής Elias, Apa Anthony and Chólō.1

1 BP. 5182 salutes 'my holy father Apa E., Apa A. and Hellé, while 186 addresses 'my father A., my brother E. and Choulé.' In BP. Helio is spelt with x. For Anthony (perhaps the bishop) v. 227.

186. (C. 8159) L. Vo. 6 ? ελαχιστος. 7 ? προσευχή. 8 ? mouch. 16 a in ka doubtful.
L 2
Letter from —— to his "father"1 Anthony, his "brother" Elias and Choulô.2 He asks them to send him 20 hundred of bronze coin, that he may pay (?) Apa Colluthus for (?) the ...3 "For in truth I have given (paid) the other 5 baskets (λίνα) to the men until I shall come and ......." He is now sending a further sum, in λέτραι.

Vo. 5—7 are obscure.4 Then follow salutations and a request for prayers, "for my sins do not allow me to go and salute you. If I make an arrangement ...5 I will (?) come and enquire for6 your health."

1 For ait cf. 145, 463.
2 V. 274.
3 V. 348.
4 In 7, ? Nôhe (Noah), the writer's name.
5 This verb is usually followed by μην. The words here are unintelligible.
6 Reading ḫn (ϳn), as in ḫmπλις, though I know of no other instance.


Letter without names and difficult to translate. "The year that they departed and that their daughter died, I put (?) 4 artabas of sesame1 into my barns ... I swear to thee by God Almighty that of all the things written down ... my hands. And besides these, she sent me 2 solidi which I had earned with her while working with her; these she sent me. Now as for the man about whom I sent to thee saying that he had taken the ... (ὑποβολή) of my legal-rights, be so kind as send to him, that he..... Δ"

1 V. Index, also BP. 4907. Apparently a var. of σιμ. Cf. ἵναι ἄδα. 177. (Ε. 72) P. 6 for mezt-. 8 ? for mptek-. 10 end, ? mοσ.

Letter from Elias to Daniel. ... He has sent (?) 600 of bronze coin 1 and he now asks for it back, as his father is responsible (for it). "I cannot find means to come. However do not allow him 2 to go north before (?) thou hast given it to him. Behold, I have paid thee (?) 600 of bronze coin and other 12 ... have I sent thee."

1 V. 174.
2 The pronoun is ambiguous.

178. (Ε. 120) L. Hand of 140. 7 τυμητε. Vo. 2 end, τ above p. 5 nπεκ-

Letter without names, to a superior, addressed as "most pious, all-honourable father." "As for the matter of the solidus belonging to this (or the) deceased ..., regarding which thou has sent to me, let thy paternity know that it is true and certain. And I rejoice at (the thought of) thy paternity beyond all other men.2 If God grant me means, I will be diligent and pay it thee and thank thy holiness. The most important thing is that I request thy holy prayers. Bless us and pray for us."

1 or 2 letters missing; so hardly a proper-name.
2 Cf. 396.

179. (Ε. 303) P. 14 or ejθκ, ? ινου ανω ινου-. Letter from Samuel to Samuel, son of John of Tbèle.1 The former had asked the latter, on his coming north, to ...... 2 and had said, 'Bring the solidus-worth of things (σκεύη). He had however come north and had not ... brought it (but) left it with Moses. "So now, send north to Moses, that he give it me, that I may conduct the affair till thou come north. He has indeed 1 Recurs as Thele in BP. 8641. What para is I do not know; scarcely part of the name. 2 Bahlél or baklée might be a place; cf. αἰζάλον and μπάλε (though these may have Arab. etymol.), district of Girgeh. So perhaps Andrew, the husbandman from B."

Letter from —— to his "holy father" Apa ——. "According as1 thou didst bid me regarding the ....... be so good—for men do trouble me —as to send me the tremision quickly, before they have (?) taken2 them and thou be wroth with me. Send it me by him that brings thee this ostracon."

1 V. 342.
2 For this negative form v. 360. Reading (r)ραξεί instead seems further to obscure the sense.
not given it me on thy behalf (?). Send therefore (?) quickly, for there is need. If the matter is not set in order according to the agreement that I made with thee, send to me (?) again . . . .”

If complete 18 may = ἐκείνης ἡμῶν or κακομαρίτης, though neither is intelligible here.

180. (C. 8226) P.
Letter from David to Victor. “Be so kind as to send me 1400 of bronze coin, assigned (?) to me, and I will give them to the camel-herd, ere (?) lest he be arrested (?) on account of them, so that he may deposit them in his house. And send the camel northward, that I may load (on him) the other 2 bundles of . . . and thy father’s 3 artabas of corn. For there is no camel with me (?) . . . .” He says that Mechaias has not taken the corn of him. The rest is obscure.

1 V. 860 for this negative.

181. (C. 8192) P. From Dér el-Bahri. 6 for etaitmnoof; to ? timataaf.
Letter from Esdra, the husbandman, to Elisaius. He greets him and his household. When El. parted from him (?), he had said . . . . Es. had said, “Send me the solidus by the man I have sent to thee.” He now asks for it by the hand of the present messenger; “I will [repay it ?] thee with its interest.”

182. (C. 8244) P.
Letter from John to Samuel. He requests him to send the bronze-money. “God knows, if thou send it not 1 and I find (lit. lay hands on) a man . . . . . . .”

1 V. 360 for this negative.

183. (E. 300) P. 8 end ? tētn or tenou. to ἑρμηνευον.
Letter to a superior, “thy revered paternity.” A dp of silver which the writer had deposited with the recipient, is declared to be the latter’s and the writer sends him 6 tremisia and . . . . . ”

1 Reading -ēntn. Cf. T. 5, “Seeing that I deposited a . . . silver with thee for a solidus and cannot pay thee, so now thou art its owner.”

Letter from a superior. Some one had complained that the inheritance (?) of father George of the hill of Piohe had been attacked. He therefore requests the recipient to seek for witnesses (?).

1 V. 88 for the formula.

185. (E. 13) L. Hand C. Vo. 3 corr. taēt. Letter without names. Very obscure. “According as thou didst say that Paul had taken all the meadow of . . . 1 so now he said to me, ‘I am not taking beyond (?) the half of the meadow.’ And he said further to me, ‘I arranged at law with thee as to the hired labourers whom I engaged and I paid their wages.’ He said also, ‘I will never give anything from the . . . solidus nor will I go to law with thee.’ Now I find not means [? to . . . 4. Truly everything thou shalt say to me I will do for thee. And he said further, . . . . half the meadow which is thine.’ Now I find not means but I desire to go there myself (?). And everything thou shalt say to me will I do for thee.”

1 Possibly a place (cf. išhalot), possibly a person.

189. (C. 8299) L. 4 end, prob. na. 6 prob. ouvsiōm. 8 harok. 15, 16 πολίτου. 16 end, ? nnentei. 17 ᾧ jihap.
Letter without names. “I tell thee, things are in a very shameful state. Thou dost harass
thyself in the desert and here the creditor doth harass me. The time is past when thou shouldst have paid. Thou didst ask for a year’s grace and lo, a year and a half are past since thou didst go. Indeed I could send (?) to thee a man to exact it of thee® but for the sake of God I do not (?) wish ὁ to bring thee into difficulty. Behold, I have paid 2 years’ interest on thy behalf and they press me for the solidus that I should pay it this month. But as for thee, I am astonished much that....., nor doth any man in this life® so (9). God knows, come northward .... what I have under-

1 The contrast is obscure ; θλίβειν may refer to efforts to pay off debt.
2 Cf. 81.
3 So in BP. 9418.
4 | Tιδερ ρουδε απεμαχει or προκειμενε. Cf. instances of περασμός 104.
5 ? The monastic life, as often e.g. in Shenoute.
6 Apparently = threat should the recipient not come and pay. Παράκλησις seems inevitable in 14 and might be something undertaken at another’s request ; cf. 198.

190. (F. 3) L. 
Letter from “this sinner” Ananias to —— , for whose prayers he asks. “Enoch has sent twice to-day and given me the bronze money in exchange for the solidus saying,’ Give me ....,” for I need them.”
1 Cf. pejef 198.
2 ? Ti hme 'Give me 40.'

Letter (?) from Patricius, son of Pansir, to ——. It relates to 6 solidi of the Alexandrian standard,1 paid to Shère® and Athanasius, of the monastery of Apa Moses,² and 2 jars of oil given to the
1 V. 174.
2 Unlikely ; not found elsewhere.
3 No such monastery occurs in Theban texts unless in 50 ; so this is presumably that at Belyana (Abú Šâli‘ 81a, Makrizi no. 59), named after the saint whose acts are in Miss. iv. 680 ff. Thence we learn that he was contemporary with or somewhat later than the patriarch Theodosius (536–540) but apparently earlier than Abraham of Farshūt, as the latter talks with ‘the superior of the mon. of M.’ (ib. 513). Whether this = ‘M. the archimandrite,’ Leyd. MSS. 341 (cf. 260), or the saint of the 22d Cholak, BM. Cat. no. 144, is doubtful.

recipient. P. seems to ask that the receipt (ἰοφάλεια) may be sent him.

193. (E. 160) L. 
Letter (?) without names, relating to commercial transactions. 12 (suits ?) of clothes, 17 (or 7) skins of parchment, a sheep are mentioned.
1 Or ? parchment books. V. Rosweyd, Vit. Patr. 1038.

194. (E. 42) L. Hand A. 
Acknowledgment by the priest Papnoute of a 4 solidus which he owes to the clergy of Tamou-hite¹ and will pay on the 1st of Pashons.²

Ad 51. (Sg. 673) P. 7 ? ἐνοπλον for κόρο.
Letter from a superior to his “pious son,” Ie—. It deals with money matters (a “half-tremission”), but is obscure. The name Psmou occurs.¹
1 Also in BP. 4993, RP. 15, 35. Var. of ῥωμί, cf. RAC. 84, 85.

Ad 58. (S.) P.? Text conjecturally emended from Sayce’s published copy,¹ PSBA. ’86. 190. 8 or tanof.
Letter from “the humble” —— to his “mother” ——. “When (ἐπειδή) thou hadst left me, they brought me the tremission saying, ‘We gave it to the ξυγοστάτης” for the tax (δημόσιον) and he said, It is worthless, adding, They have struck a new die³ in Hermonthis .......” Something is said about exchanging it (ἀλλάσσειν). In 10 another matter is dealt with. In 13 the “humble” Enoch asks that the recipient will request the κυρός Patermouthius to send out (?) the camel for the bread ......

1 The ostr. itself could not be found.
2 For his functions in testing coinage v. Wilcken, Ostr. i. 369.
3 The ¢. of the town,’ Krall Corp. Rain. ii. 47.
4 Lit. ‘have sealed a new seal’ or ‘stamped a new stamp.’ But could this be done in a provincial town? The writer may easily have been misinformed. Mr. G. F. Hill of the BM. suggests that the reference is to a standard weight ἐξάγιον (v. Daremberg-Saglio, s.v.) Is the word connected with hierogl. ἐξάγιον (v. Darmeng-Saglio, s.v.)? The word connected with hierogl. ἐχθρ (AK. xxvii. 13, Brugsch, Aegyptol. 384)?
4 V. 81.
Ad. 61. (S. 23) P. 10 for σνέυ.
Letter from Kalapesius to his “holy lord and father,” Apa Kyrikos. “Since I sent to thee saying, I will never see his face more, lo, I have been to the house of the διοικητής and handed (ἀναδίδωμι) to him the solidus. Let him now send me its (?) price,1 that I may hand it to the brethren (?); else I will take his children and deliver them to them.”

1 Reading σουντείς to agree with μμος, something referred to in the beginning of the letter. There are several possible readings, each needing an alteration in the text.

Ad. 62. (S. 22) P. Clumsy script. 8 for σουταφ έροι.
Letter to Presbyterus and all the brethren “Seeing I sent to thee through Azarias saying, Send me the solidus; indeed, God knows that I owe it him.1 Thou didst say, I will bring2 it south to thee, (but) thou hast not brought it. Now be so good as to pay it him, whether in clothes or in money (gold) . . . .”

1 V. Ad. 38.
2 V. 122.

292. (C. 8213) P. From Medinet Habu.
Letter from the brethren of S. Mary’s (church) to those of the Catholic (church).3 “Concerning Phór3 whom ye brought to us, we have considered his words as to the brother, that a . . . has been born to him.4 We have fixed (?) the fine at . . . . . [He that shall?] venture . . . . .”

1 For the first church v. 86. The other, at Jéme, irr ours (with or without ἐκκλησία) RAC. 48, 49. Ciasca Pap. 24, BM. pap. cy &c., and at Psinai RAC. 34.
2 Not found elsewhere. Cf. Pahór BM. or 4867 (? Apa IIór).
3 Lou is obscure and μισε must have another meaning; else a fine seems hardly possible.

317. (E. 261) L. ? Hand A.
Letter from Victor,4 the priest, to Chrysaphius. The subject is obscure.

1 His salutation is one generally used by superiors; v. 53.

Ad. 25. (OA. 1168 A) P. From Karnak.
Letter from the headmen and magnates of Tche to the κύρις Phoebammon. “Be so good as to give judgment regarding this man (?) the bearer) according to God’s justice. Write us the result, that we may know what it is, that the Lord may bless thee.” They ask forgiveness for not using papyrus.1

1 V. 97.

Ad. 27. (OA. 1168 B) P. From Karnak.
Letter from Kom[es] to his “dear father,” Apa Jeremias. He begs him to have pity on some one in prison (αἰχμαλώτος); “for it is the season of work and I need him, as I have no one (else): And send me (news of) thy health by him and of the health of the servant, as to how he does (?),1 that I may know (νοεῖν).”

1 Tef: prob. subjunctive and oujβ some verbal form (? ouv). O read tef(φ)en jou, ‘how he (it) is. Send, that I may know.”

Ad. 28. (OA. 574) L. Hand of 227 &c. 7 ? eibe.
Letter from “the sinner” Elias to the illustrious and honorable master (κύρις) —, doubtless a magistrate. “I beseech thy kindness on behalf of this poor man, for he is come to me in great distress of mind. Be so kind—I worship the footstool of thy feet—and settle his affair; for it is written,” (Is. xxv. 3 and an obscure quotation).

Ad. 32. (B. 10946) L. Hand D.
Letter consisting of a prayer on the recipient’s behalf,1 that the God of the Apostles, Prophets, Martyrs and the righteous may establish and strengthen him and give peace in his days, like Hezekiah, and the blessing of Obededom &c.

1 If a genuine letter, it may be addressed to a new ecclesiastical or civil superior.

Ad. 33. (B. 10947) L. Vo. etetnœl.
Letter from “the humble” Soua to “our dear and holy father” the priest, Victor. Merely
complimentary wishes and enquiries till vo. 4:

"As thou didst order, lo, I have sent thee by Ananias the book of the μακαρισμοὶ."\(^1\)

1 V. Suicer s. v. 248 refers. The names may, it seems, be synonyms.

**Ad. 34. (B 10945) L.**
Letter without names. "Lo, this man (the bearer) has gone south. Give him the heavy jar (ἀγγεῖον), for it is to be taken to the big man's house; and if thou desire to send him others besides, do so. There are donkeys\(^1\) there; send [them]. And as regards what we said of the headman (?), behold, he is gone to the village . . . ."

1 Plur. thus in Is. xxx. 6.

**Ad. 35. (B 10951) P.** From the Ramesseum. Greek minuscules.
Letter (?), the interest of which lies in its peculiar idiom. It shows Bohairic or Mid. Egyptian features (ῥμι, ἥμι) and renders ḫ by φ,\(^1\) ĝ perhaps by γ. Perhaps Kōs is mentioned in 5 and Jéme in 6.

1 This is found in at least one Theban text, Pap. Nicholson (no. 347 in his 'Aegyptiaca'), which has μμεφ, μαρφ-.

**Ad. 38. (B 10953) P.** From Drah Abû 'l-Negga.
Letter from Kyrikos of Pankalèle to Thellô\(^1\) and Isaac, her husband. "Seeing that I gave you the tremision (worth) of . . .\(^2\) that ye should pay\(^3\) me the gold tremision at the end of a week.\(^4\) But ye have not paid it. So be so brotherly as to pay it to Pmai,\(^5\) for I owe it him. And leave him not unpaid. Lo, I wish to pay him for (?) the things\(^6\) that are here and I will write him the tremision (as a debt) and will pay it him. And as to (?)\(^7\) the two λόρντα of . . . which the man owes thee, I will take them for thee.\(^8\) But delay not to pay the tremision to Pmai."

7 Cf. 49, though no other instance has φ.
8 'Buy of thee' should have nicoth (Lev. xxv. 15, Revel. iii. 18) or ebl hitn- (Gen. xxv. 10).

**498. (P. 3) P.** 3 after r a blot.
Letter without names, in a Mid. Egyptian dialect.\(^1\) It relates to a small κόλλαθον * (of wine ?) sent by the writer; also to a basket of bread and a jar of vinegar.

1 The dialect is not purely ME., but aha, hewn and the initial σῶν beq, very rare thus if not unknown in Sa'id. letters, show the tendency.

**499. (P 28) P.**
Letter without names, in a Mid. Egyptian dialect. "Peace to thee! If Pousi\(^1\) come to thee, give him 4 ὄψε of corn and the . . . of (or to) Isaac, son of Katharon."

1 Recurs Rec. v. 69, vi. 64, &c.

**507. (P. 19) P.** Hand of 500.
Letter from Thomas. Mid. Egyptian dialect. 1—4 seem to order that Victor is to do something.\(^1\) 4—7 "If thou hast (already) given (?) them to him, do not give him (more); if thou hast not yet given (?) them to him, do so."

1 El = r imperative or = ere-, 'Victor is doing.' Thēs might = them or the n-; but as bārēm is obscure, it is hard to say what this verb is.

**508. (P. 26) P.** Hand of 500. 2 Daïd possible. 3 ? phti.
Letter from Thomas. "If thou hast given (or paid) to the priest David, do not give him (more); if thou (?) hast not given him one before\(^1\) and (?) kai) the priest John . . . ."

1 The apodosis seems wanting.

**Ad. 2. (E) L.** Hand D. 8 ? ngij.
Letter from "the humble" David to his "brother" Peter.\(^1\) The subject is obscure. D.

1 The opening formula is that often used by the bishop; v. 53.
takes the opportunity of the present messenger to write. He asks P. to apply himself to...’s affair. Vo. 4 he begs that P. will not repel some one from the τόπος nor delay to make an arrangement....

2 I can find no analogous use of transit. 544.

Ad. 46. (Sg. 677) L. Said to be from Dér el-Bahri. Vo. 8 ? for ouνουχαπ ηναύ.
Letter without names. “When first your brother wrote to us saying, Send me the loom,’ I replied to you, ‘I cannot do so; but if your brother consents to the agreements (σύμφωνον) which we have arranged with you, we are ready to act according to everything so arranged.’ Then, behold, ye did again write to us according to your first folly (μανία), saying, ‘Send me the...’ Think not then, dear brother, that I am able to do anything of this sort. For I am in the house of the... as a servant, watching over his loom.’
Indeed I have there no authority to give orders about any other thing. And thou too, dear brother, unless thou put out of thy mind this evil thought, thou wilt have great loss (of esteem) before God and men. However, there is, as thou didst suggest (lit. ask αἰτεῖν) to us, a law(-court); at any time that thou desirest, we are ready. Come north then, to what place thou wilt, and they shall examine our affair. Anything presented to the different τόποι, which can, at what time they will, be removed, such will we gladly give you.2 Farewell, brother ἘΣ “ Tan make nothing of the final phrase.

1 In Is. xxxviii. 12 mat = ἱστὸς, in Z. 375 = Miss. iv. 232 it must be ‘loom.’ In Rossi I. v. 42 doubtful. Is it = κεφ., κεφ.?
2 This seems to imply that the loom is not among things removeable.

Ad. 47. (Sg.) L. Prob. hand of 132.
Letter from the “humble” Victor to the “God-loving priest,” ——. He desires him carefully to...1 whether Zacharias is to-day in the village. “If so, send us the result accurately.6 It is urgent, for I am in want. For, whether it be to-day or to-morrow,4 I am ashamed when I see the indigence of....6 At any rate (παλή) send us the result carefully and (so) carry out my wish, as the completion (or result) of this tablet.6 But at any rate7 do not hinder (ἐμποδίζειν) the affair.”

4 I.e. ‘daily.’
5 ? ‘The church of the Apostles,’ as in RAC. 51, 89, &c.
6 Unintelligible to me.
7 V. 203.

Ad. 55. (Sg. 1178) P.
Letter. It announces that “the men are come south. Pay good attention to them and bring...and bread1 and beg them that they eat. Do not...2 their προσφοραί, for it shall...”

1 V. 345.
2 Cf. 271.

Ad. 56. (Sg. 1182) P. “Very illegible.”

5, 6 ? νακ. 10 ? προσφέρετο.
Letter from Paham to David, his brother. He sends him some...1 of grapes. A camel, a vessel (?) of basket-work (σαργάνη), the words “tend” (προσέχειν) and “neglect” (καταφρονεῖν) recall 218 &c.; but the sense is obscure. A postscript refers to D.’s need of some oil.

1 V. 213.

Ad. 57. (Sg. 1323) P. From the Ramesseum.
Letter from the “humble” Elias to his “dear father,” Apa Abel. “As I have heard thou hast a melting-pot (?)1 which thou art bartering for a...sack(?);2 if thou art content with the sack, I will make it good (?) to thee,3 likewise the rest of thy transactions (?). And if thou desire the money, send to me and I will send it thee when it (the money) is ready (?). Yet (παλή) if thou desire the sack, I will make it good to thee to thy heart’s content.”

1 Cf. owathe, 465.
2 Assuming ταλίς = θαλίς. So the Scala (Kirch. 136) also with the meaning ‘saddle-cloth.’ Recurs as here in BP. 9445. A ‘sack,’
3 Or ‘repair, mend it’; cf. 463.
4 Cf. 228.
Ad. 63. (S. 27) L. From Karnak. Sayce's copy.
Letter from Frange to Isaac “and all his men,” asking him to write his news by the bearer. Vo. (? the same letter). “Concerning the matter of which I have often written thee, look to thyself, for the time (καιρὸς) is very evil.”

1 ? ‘the answerer’; some form of ἀντιλέγω, the ι possibly = η. Cf. 171.

Ad. 67. (P. 45) P. From “R” (? Ramesseum). Letter from the “humble” Moses to his “dear father” the priest, Apa Paham. “My heart was very satisfied that, when I asked after thy health, they told me, by God’s providence, thou wast well. Still, God knows, I shall not cease to enquire for thy health. Sometimes I am told thou art in the east, then that thou art in the north. Perhaps (τάχα) thou hast not been able to... and these dates and the other things. But be so good as to come south that we may meet thee; for we do long for (?) thee. Please send me the communion-book to see and I will return it thee quickly.”

1 Peyron’s θος unlikely here. Cf. tok, tēk. For soth v. 49.
2 One expects οὑρᾶ ‘send,’ but a mark over η shows it to be complete.
3 Set thus. BP. 1054 = ÄZ. 85: 72 (sic, not 76). Meaning appears like ἐξεστ.
4 ? The Anaphora or, if η here = Easter, something like the modern Ktēb el-Baḥākh.

83. (F. 2) L. 4 ἀφωρισε τὴν προσε. 5 ? ημ or ἀναπροσε. 6 τριμ. 7 ? corr. πτημ.
[Should have been placed with the Ecclesiastical Documents above.]
Letter from Victor to the archpriest Patermoute. “I desire¹ that thou excommunicate (ἀφορίζειν) the priest Jeremias from doing (?) the service until he pay Papnoute his tremision.... I indeed² have paid mine many days ago. Not do delay to take it to him. But besides this, I greet thy dear brotherhood.”

1 Abbreviated but very improbable thus.
² Or as thou wast informed.

Ad. 20. (Sf. 1) P. 5 ? for μετέναγγε or μετέναγμ. 8 end ? nτοτκ. 10 or μμωυν.
[This should have stood beside 169, 406 &c.]
Receipt in form of a letter from Paul, son of Lēch ... (?), to Moses, son of Elias. “I have received in full from thee the tax (δημόσιον) of the ploughed field that has been sown (?) for thee.³ I will not sue thee for any further tax on its account, nor (shall) any other representing me (πρόσωπον); for I have been paid in full by thee. And thou also....”

1 Of mon in this sense, v. Pist. Soph. 24, 16, Miss i. 404. ib. iv. 5.
2 Tattam s.v.

MISCELLANEOUS.

487. (Ε. 151) L. 2 ? for χοικον.
Medical recipes.¹ The 1st ends at 3, “... he shall have relief.” The 2d contains “dark...; water of...;... fennel and honey without bread (?)... upon them, they shall cease (i.e. be healed).” The 3d contains “dog’s...; leaves of...” On vo. the use of the name Jesus is recommended in an unintelligible context.

¹ Medical texts on ostraca: BGU. (Kopt.) nos. 27, 28 (v. ÄZ. 78. 20).
² Tattam s.v.

488. (Ε. 140) L. Letters; a written in the usual cryptogram,¹

1 V. Gardthausen, Paldogr. 235, ÄZ. xxxiii. 132 &c.
TRANSLATIONS AND COMMENTARIES

489. (E. 221) P.
Words written in a cryptogram.

490. (E. 254) P.
Two palindromic charms, the first imperfect.¹

1 V. Krall, Mitth. Rain. v. 120 ; Heim, Ins. ant. greecobarb. 530 ; Rec. xx. 176, and for the Latin origin of the 2d charm, Haverfield in J. Anthrop. Inst. xxix. 306.

491. (E. 137) L. 2 end, a word. ἀναθ (sic).
5 beg. ἡ, ἢ τασαίνε.
Epitaph, presumably copied from or to be copied on a tombstone. It begins "God, my God," and commemorates "Niharau, son of . . . , of the holy τόπος of Apa Stephen,¹ in the town of Ape, who passed away on the 14th (or 16th) of Epiphani of the year . . . ."

¹ The sing. verb forbids 'and Apa S.,' a church of Apa S. occurs in BP. 80 and (? or monastery) in T. 6. The τόπος bequeathed to Stephen in RAC. no. 3 is in Jéme and the text prob. later than this.

492. (C. 8240) P. Large, epigraphic script.
Epitaph of Chaeremon, monk of Tsé, who died on the 23d Tybi, 7th Indiction. It is called στήλη²; cf. 491.

¹ Prob. a place in the nome of Coptos (BM. or. 4883). Another is in that of Pemje (Amél Géogr. 530; cf. prob. also ib. 586.)
² Formula similar to the frequent στήλη τοῦ VN. ἐβίωσεν ἐτῶν x, I know no other example in Coptic.

493. (E. 202) L.
Cruciform monogram in the style usual on Byzantine seals. I cannot decipher it.

28. (C. 8265) P. Large uncial.
"Jonas. Pray for me in charity, every one that shall read this writing." Cf. 278.

494. (D. 4) P. Large uncial.
"The peace of God and His blessing shall be in this place for ever and ever. Amen. Enter, Lord. Blessed . . . . ."

¹ Edinburgh Antiq. Mus. no. 914 is an ostr. invoking Christ's blessing and protection for men and beasts in the monastery. BP. 747 invokes peace for 'this place.'

495. (C. 8254) P. Side of a jar. From Kôm Ombo.
Unintelligible inscription, probably referring to the contents of the jar.¹

¹ The words recall the 'water of dates' referred to in Shenoute's rules (Miss. iv. 257).

496. (P. 29) P. Neck of a jar.
Inscription probably referring to the contents of the jar. The 2d word¹ recurs in 504.

¹ Cf. ī telet, teletil 'drop.'

HOMER.

Iliad A. 69—82 on ro. and 89—95 on vo. It is, with the next number, the only instance, I believe, of Homeric texts written upon ostraca. They are included here as having been found together with the Coptic ostraca at Dendera.

524. (D. 13) P.
(i) Iliad A. 96—103 on ro., 104—114 on vo.; (ii) ib. 115 on ro., 122—124 on vo. The letters e and S appear to mark the 5th and 6th sections.

525. (D. 15) P.
Lists of Greek names, many of which may be found in Homer. The 2d list begins at 16 and apparently a 3d at 22.
INDEX

TO THE TRANSLATIONS AND COMMENTARIES.

The numbers here are those of the pages. The letter n. = note.

Aphou, bp. of Oxyrhynchus. 9 n.
Apocalypse, an. 8.
Arithmetical tables (?). 46.
'Ave Maria,' its eastern form. 3 n.

Basil of Caesarea, ἑπιτίμια of. 12 n.
Begging letters. 14. 47. 49. 50. 51. 64.
Biblical quotations (liturgical texts excepted). 5. 6. 7. 13. 14. 15. 16. 50. 51. ib. 71. 79.
Biblical names. 45.
Bilingual texts. 34.
Bishop. v. Greek Index, ἐπίσκοπος.
Bishop's sons. 16.
Blessing. 48 n. 58.
Blessing sent. 47. 56.
Blessing on bread. 48.
Bohairic tendencies. 55.
Books mentioned. 42. 43. 62. 63.
Bread blessed. 48.

Canons. 8.
Charms. 4.
Children, dedications of. 7 n.
Churches. 10 n. 17 n. 18 n. 34 n. V. Index of Place-names.
Clergy:
to sleep in church. II.
who quit their diocese. 13.
expelled. 17. 19.
as workmen. 31.
Coinage. 78 n.

Communion:
fasting. 14.
wine and water at. 14.
at unlawful times. 14.
forbidden. 16.
Continence. 9 n.
Cross. 20 n.
crosses above names. 55 n.
crosses as signature. 28 n.
Cryptograms. 82. 83.
Curses. 16.
Deserted monasteries. 60 n.
Dér el-Esbeh. 1.
Disciple of monk. 57 n.
Dismissal of the congregation. 48.
Divorce. 13.
Easter. 18 n.
Easter Eve. 18 n.
'Egypt' (Kōne). 73 n.
Epiphany. 5 n. 12 n.
Epitaphs. 15 n. 83.
Eshmunein. 4.
Excommunication, interdict, expulsion, &c. 11 n.
12 n. 16 n. 48 n. 75.
Fasts, fasting. 7 n. 18 n. 41 n.
Festivals, feasts. 12. 15 n. 16. 18 n. 28. 31. 32.
ib. 41 n. 51 n. 52. 61.
Fines. 19. 20. 24 n. 28. 29. 34.
INDEX TO THE TRANSLATIONS AND COMMENTARIES

Formulae, remarkable. 13n. 15. 18. 21. ib. 30n.
36 ff. 83n.

‘Gnomes’ of Nicaea. 7. 9n.
Greek nominal instead of verbal forms. 69n.

Headman. 23n.
Hermopolite nome. 34.
‘Hill’ = monastery. 61n.
Homer. 83.

Indictions. 10. 13. 21. ib. 22. 23. 24. ib.
33. 34. 35. 36 ff. 57. 83.
Interdict; v. Excommunication.

Kom Ombo. 36.

Lamp. 11. 12 n.
Learning by heart. 9 ff.
Lists of words. 1.

Magistrates. 20n.
Marriage, unlawful. 14.

Measures:
of land. 22 n. 23 n. 44 n.
of coin. 23 n. 26 n (?). ib. ib. 45. 71 n. 76.
ib. 77.
of grain. 23 n. 25 n. 33 n. 57. 58 n. 61.
of wine. 25. ib. 28 n. 41 n. 42. 43. 45. 46.
59 n. ib. 60. 61.
of oil. 33. 59.
of flax (?). 35.
of rope. 44. 65 n. 70.
of salt. 59.
various. 28 n. 32 n. 40. ib. 43. 68 n.

Medical recipes. 82.
Middle Egyptian dialect. 39.

Monasteries:

τῶν πατέρων. 7 n.
of Pesynthiaus. 8.
of Paul (?). 40.
of Moses. 78 n.

Monastic communities, documents by or to.
19. 32.

Monetary standards. 70 n.
Monograms, cruciform. 47. 83.

Nabornoukios (= Peter the Iberian): 42 n.

Names with Apa-. 52 n.
in Kala -. 67 n.
in Ta -. 59 n.
with article P -. 66 n.
with article T -. 68 n.
formed of titles. 53 n.
of birds as proper names. 18 n.

Oaths. 21. 28. ib. 47. 53.
Obol (?). 41.
Offerings (προσφορά). 19 n.
Oil. 11 n.

Oeconomus, duties of. 14.
The great oec. 51 n.

Ordination. 9 ff.

Ostracon in St. Petersburg. 2, ostr. in CIG. 4.
text continued from another ostr. 27. 35.
43. 51 (?). 75.
text repeated on 3 ostr. 30.

Papyrus, new and old. 43 n.
preferable to ostracon. 49 n.

Persian or Syriac names. 73 n.
‘Physiologus.’ 44 n.

Prisons. 58 n. 79.

Rent. 23. 34.

Saints:

Arsenius and Lucius. 5.
Cyriacus (?). 61 n.
Faustus. 35.
Phoebammon (?). 48 n.
Isaiah the Exegete. 74.
Leontius. 11.

Papnoute. 32.
Patermoutius. 31.
Peter the Iberian. 42.

Shenetôm. 18.
Theognosta. 5.
Victor. 57 n.

Shares of sons and daughters in property. 30.
Soldiers. 21. 37 n.

Sowing of land. 22.

Tabir, sanctuary. 18 n.

Tailors. 33.

Taxes. 22. 24. 26 n. 31. 36 ff. 82.
**INDEX TO THE TRANSLATIONS AND COMMENTARIES**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timothy of Alexandria's 'Responsa.'</td>
<td>9 n.</td>
</tr>
<tr>
<td>Tower in monastery</td>
<td>27 n.</td>
</tr>
<tr>
<td>Troubles, political or religious</td>
<td>6.</td>
</tr>
<tr>
<td>Wills</td>
<td>29, ib. 30, 55.</td>
</tr>
<tr>
<td>Writing exercises</td>
<td>50, 74.</td>
</tr>
<tr>
<td>Αναγηγη</td>
<td>61 n.</td>
</tr>
<tr>
<td>Δέσμη, δεσμίτια</td>
<td>35.</td>
</tr>
<tr>
<td>Διδασκαλία</td>
<td>6.</td>
</tr>
<tr>
<td>Δούξ</td>
<td>69 n.</td>
</tr>
<tr>
<td>'Εξάγιον</td>
<td>78 n.</td>
</tr>
<tr>
<td>&quot;Ευχέλαιον, τὸν</td>
<td>35.</td>
</tr>
<tr>
<td>Καρούφ, name</td>
<td>56 n.</td>
</tr>
<tr>
<td>Κατήχησις and καθήγησις</td>
<td>42.</td>
</tr>
<tr>
<td>Κήρυγμα</td>
<td>7 n.</td>
</tr>
<tr>
<td>Κτήμα</td>
<td>16 n.</td>
</tr>
<tr>
<td>Δέξις</td>
<td>15.</td>
</tr>
<tr>
<td>Μεγάλοι = chief officials of monastery</td>
<td>53 n.</td>
</tr>
<tr>
<td>'Οριγανων</td>
<td>58 n.</td>
</tr>
<tr>
<td>Παλαιστή</td>
<td>44.</td>
</tr>
<tr>
<td>Πανάριον of Epiphanius</td>
<td>52 n.</td>
</tr>
<tr>
<td>Πεκύσιος (name)</td>
<td>21 n.</td>
</tr>
<tr>
<td>Πηρα</td>
<td>58 n.</td>
</tr>
<tr>
<td>Πήχυσ</td>
<td>44.</td>
</tr>
<tr>
<td>Πλάξ and δίέ confused.</td>
<td>60 n. cf. 69 n.</td>
</tr>
<tr>
<td>Πλούμαριζευ</td>
<td>45 n.</td>
</tr>
<tr>
<td>Στίζεων</td>
<td>64 n.</td>
</tr>
<tr>
<td>Συμπόσιον</td>
<td>20 n. 29 n.</td>
</tr>
<tr>
<td>Συνάγειν</td>
<td>9 n. 14 n. 48 n.</td>
</tr>
<tr>
<td>σύναξις</td>
<td>11 n. v. Communion.</td>
</tr>
<tr>
<td>Φόλλις</td>
<td>23 n.</td>
</tr>
<tr>
<td>Φύλαξ</td>
<td>22 n.</td>
</tr>
<tr>
<td>Χαλκολιβάνος</td>
<td>42 n.</td>
</tr>
</tbody>
</table>
# The Ostraca Classified

**According to the Original Collections.**

<table>
<thead>
<tr>
<th>Lord Amherst</th>
<th>Cairo—cont.</th>
<th>Cairo—cont.</th>
</tr>
</thead>
<tbody>
<tr>
<td>104</td>
<td>113</td>
<td>205</td>
</tr>
<tr>
<td>394</td>
<td>116</td>
<td>206</td>
</tr>
<tr>
<td>395</td>
<td>117</td>
<td>207</td>
</tr>
<tr>
<td></td>
<td>121</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td>132</td>
<td>224</td>
</tr>
<tr>
<td></td>
<td>144</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td>145</td>
<td>228</td>
</tr>
<tr>
<td></td>
<td>146</td>
<td>229</td>
</tr>
<tr>
<td></td>
<td>147</td>
<td>230</td>
</tr>
<tr>
<td></td>
<td>148</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>149</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>150</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>151</td>
<td>244</td>
</tr>
<tr>
<td></td>
<td>152</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>161</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>162</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>163</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>166</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>167</td>
<td>257</td>
</tr>
<tr>
<td></td>
<td>168</td>
<td>258</td>
</tr>
<tr>
<td></td>
<td>172</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>174</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>180</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>181</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>182</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>186</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>187</td>
<td>284</td>
</tr>
<tr>
<td></td>
<td>188</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>189</td>
<td>294</td>
</tr>
<tr>
<td></td>
<td>202</td>
<td>298</td>
</tr>
<tr>
<td></td>
<td>204</td>
<td>306</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Brussels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad 32—Ad 39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cairo</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
</tr>
<tr>
<td>12</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>14</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>16</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>22</td>
</tr>
<tr>
<td>23</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>27</td>
</tr>
<tr>
<td>28</td>
</tr>
<tr>
<td>44</td>
</tr>
<tr>
<td>68</td>
</tr>
<tr>
<td>78</td>
</tr>
<tr>
<td>100</td>
</tr>
<tr>
<td>101</td>
</tr>
<tr>
<td>102</td>
</tr>
<tr>
<td>103</td>
</tr>
<tr>
<td>III</td>
</tr>
<tr>
<td>Cairo—cont.</td>
</tr>
<tr>
<td>------------</td>
</tr>
<tr>
<td>314</td>
</tr>
<tr>
<td>315</td>
</tr>
<tr>
<td>316</td>
</tr>
<tr>
<td>319</td>
</tr>
<tr>
<td>320</td>
</tr>
<tr>
<td>328</td>
</tr>
<tr>
<td>329</td>
</tr>
<tr>
<td>330</td>
</tr>
<tr>
<td>340</td>
</tr>
<tr>
<td>341</td>
</tr>
<tr>
<td>342</td>
</tr>
<tr>
<td>343</td>
</tr>
<tr>
<td>344</td>
</tr>
<tr>
<td>345</td>
</tr>
<tr>
<td>346</td>
</tr>
<tr>
<td>368</td>
</tr>
<tr>
<td>369</td>
</tr>
<tr>
<td>370</td>
</tr>
<tr>
<td>371</td>
</tr>
<tr>
<td>372</td>
</tr>
<tr>
<td>373</td>
</tr>
<tr>
<td>374</td>
</tr>
<tr>
<td>375</td>
</tr>
<tr>
<td>376</td>
</tr>
<tr>
<td>377</td>
</tr>
<tr>
<td>378</td>
</tr>
<tr>
<td>379</td>
</tr>
<tr>
<td>380</td>
</tr>
<tr>
<td>381</td>
</tr>
<tr>
<td>382</td>
</tr>
<tr>
<td>383</td>
</tr>
<tr>
<td>391</td>
</tr>
<tr>
<td>392</td>
</tr>
<tr>
<td>396</td>
</tr>
<tr>
<td>397</td>
</tr>
<tr>
<td>398</td>
</tr>
<tr>
<td>399</td>
</tr>
<tr>
<td>400</td>
</tr>
<tr>
<td>401</td>
</tr>
<tr>
<td>403</td>
</tr>
<tr>
<td>406</td>
</tr>
<tr>
<td>407</td>
</tr>
<tr>
<td>408</td>
</tr>
<tr>
<td>410</td>
</tr>
<tr>
<td>411</td>
</tr>
</tbody>
</table>

**Cambridge.**

| 430 |

**Denderah (Petrie).**

| 47 |

**Egypt Exploration Fund.**

<p>| 1  |
| 2  |
| 4  |
| 6  |
| 7  |
| 8  |
| 9  |
| 10 |
| 11 |
| 18 |
| 20 |
| 21 |
| 26 |
| 29 |
| 30 |
| 31 |
| 32 |
| 33 |
| 34 |
| 35 |
| 36 |
| 37 |
| 38 |
| 39 |
| 40 |
| 41 |
| 42 |
| 43 |
| 45 |
| 46 |
| 47 |
|-----------------------------|-----------------------------|-----------------------------|
| 48                          | 97                          | 178                         |
| 49                          | 99                          | 179                         |
| 50                          | 105                         | 183                         |
| 51                          | 106                         | 184                         |
| 52                          | 107                         | 185                         |
| 53                          | 108                         | 191                         |
| 54                          | 109                         | 192                         |
| 55                          | 110                         | 193                         |
| 56                          | 112                         | 194                         |
| 57                          | 114                         | 195                         |
| 58                          | 115                         | 196                         |
| 59                          | 118                         | 197                         |
| 60                          | 119                         | 198                         |
| 61                          | 120                         | 199                         |
| 62                          | 123                         | 200                         |
| 63                          | 124                         | 201                         |
| 64                          | 125                         | 203                         |
| 65                          | 126                         | 209                         |
| 66                          | 127                         | 210                         |
| 67                          | 128                         | 211                         |
| 69                          | 129                         | 212                         |
| 70                          | 130                         | 213                         |
| 71                          | 134                         | 214                         |
| 72                          | 136                         | 215                         |
| 73                          | 137                         | 217                         |
| 74                          | 138                         | 218                         |
| 75                          | 139                         | 219                         |
| 76                          | 140                         | 220                         |
| 77                          | 141                         | 221                         |
| 79                          | 142                         | 222                         |
| 80                          | 143                         | 223                         |
| 81                          | 154                         | 225                         |
| 82                          | 155                         | 226                         |
| 85                          | 156                         | 231                         |
| 86                          | 157                         | 232                         |
| 87                          | 158                         | 233                         |
| 88                          | 159                         | 234                         |
| 89                          | 160                         | 239                         |
| 90                          | 164                         | 240                         |
| 91                          | 170                         | 241                         |
| 92                          | 171                         | 246                         |
| 93                          | 173                         | 247                         |
| 94                          | 175                         | 248                         |
| 95                          | 176                         | 249                         |</p>
<table>
<thead>
<tr>
<th>96</th>
<th>177</th>
<th>250</th>
</tr>
</thead>
<tbody>
<tr>
<td>251</td>
<td>325</td>
<td>450</td>
</tr>
<tr>
<td>261</td>
<td>326</td>
<td>451</td>
</tr>
<tr>
<td>262</td>
<td>327</td>
<td>457</td>
</tr>
<tr>
<td>263</td>
<td>331</td>
<td>458</td>
</tr>
<tr>
<td>264</td>
<td>332</td>
<td>460</td>
</tr>
<tr>
<td>266</td>
<td>333</td>
<td>461</td>
</tr>
<tr>
<td>269</td>
<td>334</td>
<td>463</td>
</tr>
<tr>
<td>270</td>
<td>335</td>
<td>464</td>
</tr>
<tr>
<td>271</td>
<td>336</td>
<td>465</td>
</tr>
<tr>
<td>273</td>
<td>337</td>
<td>466</td>
</tr>
<tr>
<td>276</td>
<td>350</td>
<td>468</td>
</tr>
<tr>
<td>277</td>
<td>351</td>
<td>470</td>
</tr>
<tr>
<td>278</td>
<td>352</td>
<td>471</td>
</tr>
<tr>
<td>279</td>
<td>353</td>
<td>473</td>
</tr>
<tr>
<td>280</td>
<td>354</td>
<td>474</td>
</tr>
<tr>
<td>281</td>
<td>355</td>
<td>475</td>
</tr>
<tr>
<td>282</td>
<td>356</td>
<td>476</td>
</tr>
<tr>
<td>283</td>
<td>357</td>
<td>477</td>
</tr>
<tr>
<td>285</td>
<td>358</td>
<td>478</td>
</tr>
<tr>
<td>286</td>
<td>359</td>
<td>481</td>
</tr>
<tr>
<td>287</td>
<td>360</td>
<td>482</td>
</tr>
<tr>
<td>288</td>
<td>361</td>
<td>483</td>
</tr>
<tr>
<td>290</td>
<td>362</td>
<td>484</td>
</tr>
<tr>
<td>291</td>
<td>363</td>
<td>485</td>
</tr>
<tr>
<td>293</td>
<td>364</td>
<td>486</td>
</tr>
<tr>
<td>295</td>
<td>365</td>
<td>487</td>
</tr>
<tr>
<td>296</td>
<td>366</td>
<td>488</td>
</tr>
<tr>
<td>299</td>
<td>367</td>
<td>489</td>
</tr>
<tr>
<td>300</td>
<td>387</td>
<td>490</td>
</tr>
<tr>
<td>301</td>
<td>389</td>
<td>491</td>
</tr>
<tr>
<td>303</td>
<td>390</td>
<td>493</td>
</tr>
<tr>
<td>304</td>
<td>402</td>
<td>511</td>
</tr>
<tr>
<td>305</td>
<td>404</td>
<td>512</td>
</tr>
<tr>
<td>307</td>
<td>409</td>
<td>513</td>
</tr>
<tr>
<td>308</td>
<td>431</td>
<td>514</td>
</tr>
<tr>
<td>309</td>
<td>432</td>
<td>515</td>
</tr>
<tr>
<td>310</td>
<td>433</td>
<td>517</td>
</tr>
<tr>
<td>311</td>
<td>436</td>
<td>518</td>
</tr>
<tr>
<td>312</td>
<td>437</td>
<td>519</td>
</tr>
<tr>
<td>313</td>
<td>438</td>
<td>520</td>
</tr>
<tr>
<td>317</td>
<td>439</td>
<td>Ad 1</td>
</tr>
<tr>
<td>321</td>
<td>440</td>
<td>Ad 2</td>
</tr>
<tr>
<td>322</td>
<td>441</td>
<td>Ad 3</td>
</tr>
<tr>
<td>323</td>
<td>443</td>
<td>Ad 5</td>
</tr>
<tr>
<td>324</td>
<td>444</td>
<td>Ad 6</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>83</td>
<td>237</td>
<td>19</td>
</tr>
<tr>
<td>190</td>
<td>238</td>
<td>84</td>
</tr>
<tr>
<td>386</td>
<td>388</td>
<td>131</td>
</tr>
<tr>
<td>434</td>
<td>426</td>
<td>135</td>
</tr>
<tr>
<td>427</td>
<td></td>
<td>153</td>
</tr>
<tr>
<td>428</td>
<td></td>
<td>165</td>
</tr>
<tr>
<td>479</td>
<td></td>
<td>169</td>
</tr>
<tr>
<td>Hilton Price.</td>
<td>496</td>
<td>208</td>
</tr>
<tr>
<td>522</td>
<td>497 (st)</td>
<td>339</td>
</tr>
<tr>
<td></td>
<td>498</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>499</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>500</td>
<td>302</td>
</tr>
<tr>
<td></td>
<td>501</td>
<td></td>
</tr>
<tr>
<td></td>
<td>502</td>
<td>338</td>
</tr>
<tr>
<td></td>
<td>503</td>
<td>385</td>
</tr>
<tr>
<td></td>
<td>504</td>
<td>393</td>
</tr>
<tr>
<td></td>
<td>505</td>
<td>419</td>
</tr>
<tr>
<td></td>
<td>506</td>
<td>429</td>
</tr>
<tr>
<td>Longmore.</td>
<td></td>
<td>Ad 58—Ad 66</td>
</tr>
<tr>
<td>133</td>
<td></td>
<td></td>
</tr>
<tr>
<td>242</td>
<td></td>
<td></td>
</tr>
<tr>
<td>348</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oxford (Ashmolean).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ad 24—Ad 31</td>
<td>507</td>
<td></td>
</tr>
<tr>
<td></td>
<td>508</td>
<td></td>
</tr>
<tr>
<td></td>
<td>509</td>
<td></td>
</tr>
<tr>
<td></td>
<td>510</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ad 67</td>
<td></td>
</tr>
<tr>
<td>Oxford (Bodleian).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>122</td>
<td>Pollard.</td>
<td></td>
</tr>
<tr>
<td>274</td>
<td>349</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Steindorff.     |               |
| Ad 7—Ad 23      | 507           |

| Strassburg.     |               |
| Ad 40—Ad 57    | 349           |
TABLE OF CORRESPONDENCES
BETWEEN TEXTS AND TRANSLATIONS.

<table>
<thead>
<tr>
<th>No. of Text</th>
<th>Page of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>...</td>
</tr>
<tr>
<td>2</td>
<td>...</td>
</tr>
<tr>
<td>3</td>
<td>...</td>
</tr>
<tr>
<td>4</td>
<td>...</td>
</tr>
<tr>
<td>5</td>
<td>...</td>
</tr>
<tr>
<td>6</td>
<td>...</td>
</tr>
<tr>
<td>7</td>
<td>...</td>
</tr>
<tr>
<td>8</td>
<td>...</td>
</tr>
<tr>
<td>9</td>
<td>...</td>
</tr>
<tr>
<td>10</td>
<td>...</td>
</tr>
<tr>
<td>11</td>
<td>...</td>
</tr>
<tr>
<td>12</td>
<td>...</td>
</tr>
<tr>
<td>13</td>
<td>...</td>
</tr>
<tr>
<td>14</td>
<td>...</td>
</tr>
<tr>
<td>15</td>
<td>...</td>
</tr>
<tr>
<td>16</td>
<td>...</td>
</tr>
<tr>
<td>17</td>
<td>...</td>
</tr>
<tr>
<td>18</td>
<td>...</td>
</tr>
<tr>
<td>19</td>
<td>...</td>
</tr>
<tr>
<td>20</td>
<td>...</td>
</tr>
<tr>
<td>21</td>
<td>...</td>
</tr>
<tr>
<td>22</td>
<td>...</td>
</tr>
<tr>
<td>23</td>
<td>...</td>
</tr>
<tr>
<td>24</td>
<td>...</td>
</tr>
<tr>
<td>25</td>
<td>...</td>
</tr>
<tr>
<td>26</td>
<td>...</td>
</tr>
<tr>
<td>27</td>
<td>...</td>
</tr>
<tr>
<td>28</td>
<td>...</td>
</tr>
<tr>
<td>29</td>
<td>...</td>
</tr>
<tr>
<td>30</td>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. of Text</th>
<th>Page of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>...</td>
</tr>
<tr>
<td>32</td>
<td>...</td>
</tr>
<tr>
<td>33</td>
<td>...</td>
</tr>
<tr>
<td>34</td>
<td>...</td>
</tr>
<tr>
<td>35</td>
<td>...</td>
</tr>
<tr>
<td>36</td>
<td>...</td>
</tr>
<tr>
<td>37</td>
<td>...</td>
</tr>
<tr>
<td>38</td>
<td>...</td>
</tr>
<tr>
<td>39</td>
<td>...</td>
</tr>
<tr>
<td>40</td>
<td>...</td>
</tr>
<tr>
<td>41</td>
<td>...</td>
</tr>
<tr>
<td>42</td>
<td>...</td>
</tr>
<tr>
<td>43</td>
<td>...</td>
</tr>
<tr>
<td>44</td>
<td>...</td>
</tr>
<tr>
<td>45</td>
<td>...</td>
</tr>
<tr>
<td>46</td>
<td>...</td>
</tr>
<tr>
<td>47</td>
<td>...</td>
</tr>
<tr>
<td>48</td>
<td>...</td>
</tr>
<tr>
<td>49</td>
<td>...</td>
</tr>
<tr>
<td>50</td>
<td>...</td>
</tr>
<tr>
<td>51</td>
<td>...</td>
</tr>
<tr>
<td>52</td>
<td>...</td>
</tr>
<tr>
<td>53</td>
<td>...</td>
</tr>
<tr>
<td>54</td>
<td>...</td>
</tr>
<tr>
<td>55</td>
<td>...</td>
</tr>
<tr>
<td>56</td>
<td>...</td>
</tr>
<tr>
<td>57</td>
<td>...</td>
</tr>
<tr>
<td>58</td>
<td>...</td>
</tr>
<tr>
<td>59</td>
<td>...</td>
</tr>
<tr>
<td>60</td>
<td>...</td>
</tr>
<tr>
<td>No. of Text</td>
<td>Page of Translation</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>61</td>
<td>...</td>
</tr>
<tr>
<td>62</td>
<td>...</td>
</tr>
<tr>
<td>63</td>
<td>...</td>
</tr>
<tr>
<td>64</td>
<td>...</td>
</tr>
<tr>
<td>65</td>
<td>...</td>
</tr>
<tr>
<td>66</td>
<td>...</td>
</tr>
<tr>
<td>67</td>
<td>...</td>
</tr>
<tr>
<td>68</td>
<td>...</td>
</tr>
<tr>
<td>69</td>
<td>...</td>
</tr>
<tr>
<td>70</td>
<td>...</td>
</tr>
<tr>
<td>71</td>
<td>...</td>
</tr>
<tr>
<td>72</td>
<td>...</td>
</tr>
<tr>
<td>73</td>
<td>...</td>
</tr>
<tr>
<td>74</td>
<td>...</td>
</tr>
<tr>
<td>75</td>
<td>...</td>
</tr>
<tr>
<td>76</td>
<td>...</td>
</tr>
<tr>
<td>77</td>
<td>...</td>
</tr>
<tr>
<td>78</td>
<td>...</td>
</tr>
<tr>
<td>79</td>
<td>...</td>
</tr>
<tr>
<td>80</td>
<td>...</td>
</tr>
<tr>
<td>81</td>
<td>...</td>
</tr>
<tr>
<td>82</td>
<td>...</td>
</tr>
<tr>
<td>83</td>
<td>...</td>
</tr>
<tr>
<td>84</td>
<td>...</td>
</tr>
<tr>
<td>85</td>
<td>...</td>
</tr>
<tr>
<td>86</td>
<td>...</td>
</tr>
<tr>
<td>87</td>
<td>...</td>
</tr>
<tr>
<td>88</td>
<td>...</td>
</tr>
<tr>
<td>89</td>
<td>...</td>
</tr>
<tr>
<td>90</td>
<td>...</td>
</tr>
<tr>
<td>91</td>
<td>...</td>
</tr>
<tr>
<td>92</td>
<td>...</td>
</tr>
<tr>
<td>93</td>
<td>...</td>
</tr>
<tr>
<td>94</td>
<td>...</td>
</tr>
<tr>
<td>95</td>
<td>...</td>
</tr>
<tr>
<td>96</td>
<td>...</td>
</tr>
<tr>
<td>97</td>
<td>...</td>
</tr>
<tr>
<td>98</td>
<td>...</td>
</tr>
<tr>
<td>99</td>
<td>...</td>
</tr>
<tr>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>101</td>
<td>...</td>
</tr>
<tr>
<td>102</td>
<td>...</td>
</tr>
<tr>
<td>103</td>
<td>...</td>
</tr>
<tr>
<td>104</td>
<td>...</td>
</tr>
<tr>
<td>105</td>
<td>...</td>
</tr>
<tr>
<td>106</td>
<td>...</td>
</tr>
<tr>
<td>No. of Text.</td>
<td>Page of Translation.</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>153</td>
<td>24</td>
</tr>
<tr>
<td>154</td>
<td>56</td>
</tr>
<tr>
<td>155</td>
<td>20</td>
</tr>
<tr>
<td>156</td>
<td>25</td>
</tr>
<tr>
<td>157</td>
<td>24</td>
</tr>
<tr>
<td>158</td>
<td>&quot;</td>
</tr>
<tr>
<td>159</td>
<td>31</td>
</tr>
<tr>
<td>160</td>
<td>25</td>
</tr>
<tr>
<td>161</td>
<td>&quot;</td>
</tr>
<tr>
<td>162</td>
<td>&quot;</td>
</tr>
<tr>
<td>163</td>
<td>&quot;</td>
</tr>
<tr>
<td>164</td>
<td>&quot;</td>
</tr>
<tr>
<td>165</td>
<td>&quot;</td>
</tr>
<tr>
<td>166</td>
<td>33</td>
</tr>
<tr>
<td>167</td>
<td>34</td>
</tr>
<tr>
<td>168</td>
<td>&quot;</td>
</tr>
<tr>
<td>169</td>
<td>&quot;</td>
</tr>
<tr>
<td>170</td>
<td>57</td>
</tr>
<tr>
<td>171</td>
<td>&quot;</td>
</tr>
<tr>
<td>172</td>
<td>34</td>
</tr>
<tr>
<td>173</td>
<td>26</td>
</tr>
<tr>
<td>174</td>
<td>70</td>
</tr>
<tr>
<td>175</td>
<td>26</td>
</tr>
<tr>
<td>176</td>
<td>76</td>
</tr>
<tr>
<td>177</td>
<td>&quot;</td>
</tr>
<tr>
<td>178</td>
<td>&quot;</td>
</tr>
<tr>
<td>179</td>
<td>&quot;</td>
</tr>
<tr>
<td>180</td>
<td>77</td>
</tr>
<tr>
<td>181</td>
<td>&quot;</td>
</tr>
<tr>
<td>182</td>
<td>&quot;</td>
</tr>
<tr>
<td>183</td>
<td>&quot;</td>
</tr>
<tr>
<td>184</td>
<td>&quot;</td>
</tr>
<tr>
<td>185</td>
<td>&quot;</td>
</tr>
<tr>
<td>186</td>
<td>75</td>
</tr>
<tr>
<td>187</td>
<td>76</td>
</tr>
<tr>
<td>188</td>
<td>50</td>
</tr>
<tr>
<td>189</td>
<td>77</td>
</tr>
<tr>
<td>190</td>
<td>78</td>
</tr>
<tr>
<td>191</td>
<td>&quot;</td>
</tr>
<tr>
<td>192</td>
<td>40</td>
</tr>
<tr>
<td>193</td>
<td>&quot;</td>
</tr>
<tr>
<td>194</td>
<td>&quot;</td>
</tr>
<tr>
<td>195</td>
<td>57</td>
</tr>
<tr>
<td>196</td>
<td>58</td>
</tr>
<tr>
<td>197</td>
<td>&quot;</td>
</tr>
<tr>
<td>198</td>
<td>&quot;</td>
</tr>
<tr>
<td>No. of Text.</td>
<td>Page of Translation.</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>245</td>
<td>...</td>
</tr>
<tr>
<td>246</td>
<td>...</td>
</tr>
<tr>
<td>247</td>
<td>...</td>
</tr>
<tr>
<td>248</td>
<td>...</td>
</tr>
<tr>
<td>249</td>
<td>...</td>
</tr>
<tr>
<td>250</td>
<td>...</td>
</tr>
<tr>
<td>251</td>
<td>...</td>
</tr>
<tr>
<td>252</td>
<td>...</td>
</tr>
<tr>
<td>253</td>
<td>...</td>
</tr>
<tr>
<td>254</td>
<td>...</td>
</tr>
<tr>
<td>255</td>
<td>...</td>
</tr>
<tr>
<td>256</td>
<td>...</td>
</tr>
<tr>
<td>257</td>
<td>...</td>
</tr>
<tr>
<td>258</td>
<td>...</td>
</tr>
<tr>
<td>259</td>
<td>...</td>
</tr>
<tr>
<td>260</td>
<td>...</td>
</tr>
<tr>
<td>261</td>
<td>...</td>
</tr>
<tr>
<td>262</td>
<td>...</td>
</tr>
<tr>
<td>263</td>
<td>...</td>
</tr>
<tr>
<td>264</td>
<td>...</td>
</tr>
<tr>
<td>265</td>
<td>...</td>
</tr>
<tr>
<td>266</td>
<td>...</td>
</tr>
<tr>
<td>267</td>
<td>...</td>
</tr>
<tr>
<td>268</td>
<td>...</td>
</tr>
<tr>
<td>269</td>
<td>...</td>
</tr>
<tr>
<td>270</td>
<td>...</td>
</tr>
<tr>
<td>271</td>
<td>...</td>
</tr>
<tr>
<td>272</td>
<td>...</td>
</tr>
<tr>
<td>273</td>
<td>...</td>
</tr>
<tr>
<td>274</td>
<td>...</td>
</tr>
<tr>
<td>275</td>
<td>...</td>
</tr>
<tr>
<td>276</td>
<td>...</td>
</tr>
<tr>
<td>277</td>
<td>...</td>
</tr>
<tr>
<td>278</td>
<td>...</td>
</tr>
<tr>
<td>279</td>
<td>...</td>
</tr>
<tr>
<td>280</td>
<td>...</td>
</tr>
<tr>
<td>281</td>
<td>...</td>
</tr>
<tr>
<td>282</td>
<td>...</td>
</tr>
<tr>
<td>283</td>
<td>...</td>
</tr>
<tr>
<td>284</td>
<td>...</td>
</tr>
<tr>
<td>285</td>
<td>...</td>
</tr>
<tr>
<td>286</td>
<td>...</td>
</tr>
<tr>
<td>287</td>
<td>...</td>
</tr>
<tr>
<td>288</td>
<td>...</td>
</tr>
<tr>
<td>289</td>
<td>...</td>
</tr>
<tr>
<td>290</td>
<td>...</td>
</tr>
<tr>
<td>291</td>
<td>...</td>
</tr>
<tr>
<td>292</td>
<td>...</td>
</tr>
<tr>
<td>293</td>
<td>...</td>
</tr>
<tr>
<td>294</td>
<td>...</td>
</tr>
<tr>
<td>295</td>
<td>...</td>
</tr>
<tr>
<td>296</td>
<td>...</td>
</tr>
<tr>
<td>297</td>
<td>...</td>
</tr>
<tr>
<td>298</td>
<td>...</td>
</tr>
<tr>
<td>299</td>
<td>...</td>
</tr>
<tr>
<td>300</td>
<td>...</td>
</tr>
<tr>
<td>301</td>
<td>...</td>
</tr>
<tr>
<td>302</td>
<td>...</td>
</tr>
<tr>
<td>303</td>
<td>...</td>
</tr>
<tr>
<td>304</td>
<td>...</td>
</tr>
<tr>
<td>305</td>
<td>...</td>
</tr>
<tr>
<td>306</td>
<td>...</td>
</tr>
<tr>
<td>307</td>
<td>...</td>
</tr>
<tr>
<td>308</td>
<td>...</td>
</tr>
<tr>
<td>309</td>
<td>...</td>
</tr>
<tr>
<td>310</td>
<td>...</td>
</tr>
<tr>
<td>311</td>
<td>...</td>
</tr>
<tr>
<td>312</td>
<td>...</td>
</tr>
<tr>
<td>313</td>
<td>...</td>
</tr>
<tr>
<td>314</td>
<td>...</td>
</tr>
<tr>
<td>315</td>
<td>...</td>
</tr>
<tr>
<td>316</td>
<td>...</td>
</tr>
<tr>
<td>317</td>
<td>...</td>
</tr>
<tr>
<td>318</td>
<td>...</td>
</tr>
<tr>
<td>319</td>
<td>...</td>
</tr>
<tr>
<td>320</td>
<td>...</td>
</tr>
<tr>
<td>321</td>
<td>...</td>
</tr>
<tr>
<td>322</td>
<td>...</td>
</tr>
<tr>
<td>323</td>
<td>...</td>
</tr>
<tr>
<td>324</td>
<td>...</td>
</tr>
<tr>
<td>325</td>
<td>...</td>
</tr>
<tr>
<td>326</td>
<td>...</td>
</tr>
<tr>
<td>327</td>
<td>...</td>
</tr>
<tr>
<td>328</td>
<td>...</td>
</tr>
<tr>
<td>329</td>
<td>...</td>
</tr>
<tr>
<td>330</td>
<td>...</td>
</tr>
<tr>
<td>331</td>
<td>...</td>
</tr>
<tr>
<td>332</td>
<td>...</td>
</tr>
<tr>
<td>333</td>
<td>...</td>
</tr>
<tr>
<td>334</td>
<td>...</td>
</tr>
<tr>
<td>335</td>
<td>...</td>
</tr>
<tr>
<td>336</td>
<td>...</td>
</tr>
<tr>
<td>No. of Text</td>
<td>Page of Translation</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>337</td>
<td>...</td>
</tr>
<tr>
<td>338</td>
<td>...</td>
</tr>
<tr>
<td>339</td>
<td>...</td>
</tr>
<tr>
<td>340</td>
<td>...</td>
</tr>
<tr>
<td>341</td>
<td>...</td>
</tr>
<tr>
<td>342</td>
<td>...</td>
</tr>
<tr>
<td>343</td>
<td>...</td>
</tr>
<tr>
<td>344</td>
<td>...</td>
</tr>
<tr>
<td>345</td>
<td>...</td>
</tr>
<tr>
<td>346</td>
<td>...</td>
</tr>
<tr>
<td>347</td>
<td>...</td>
</tr>
<tr>
<td>348</td>
<td>...</td>
</tr>
<tr>
<td>349</td>
<td>...</td>
</tr>
<tr>
<td>350</td>
<td>...</td>
</tr>
<tr>
<td>351</td>
<td>...</td>
</tr>
<tr>
<td>352</td>
<td>...</td>
</tr>
<tr>
<td>353</td>
<td>...</td>
</tr>
<tr>
<td>354</td>
<td>...</td>
</tr>
<tr>
<td>355</td>
<td>...</td>
</tr>
<tr>
<td>356</td>
<td>...</td>
</tr>
<tr>
<td>357</td>
<td>...</td>
</tr>
<tr>
<td>358</td>
<td>...</td>
</tr>
<tr>
<td>359</td>
<td>...</td>
</tr>
<tr>
<td>360</td>
<td>...</td>
</tr>
<tr>
<td>361</td>
<td>...</td>
</tr>
<tr>
<td>362</td>
<td>...</td>
</tr>
<tr>
<td>363</td>
<td>...</td>
</tr>
<tr>
<td>364</td>
<td>...</td>
</tr>
<tr>
<td>365</td>
<td>...</td>
</tr>
<tr>
<td>366</td>
<td>...</td>
</tr>
<tr>
<td>367</td>
<td>...</td>
</tr>
<tr>
<td>368</td>
<td>...</td>
</tr>
<tr>
<td>369</td>
<td>...</td>
</tr>
<tr>
<td>370</td>
<td>...</td>
</tr>
<tr>
<td>371</td>
<td>...</td>
</tr>
<tr>
<td>372</td>
<td>...</td>
</tr>
<tr>
<td>373</td>
<td>...</td>
</tr>
<tr>
<td>374</td>
<td>...</td>
</tr>
<tr>
<td>375</td>
<td>...</td>
</tr>
<tr>
<td>376</td>
<td>...</td>
</tr>
<tr>
<td>377</td>
<td>...</td>
</tr>
<tr>
<td>378</td>
<td>...</td>
</tr>
<tr>
<td>379</td>
<td>...</td>
</tr>
<tr>
<td>380</td>
<td>...</td>
</tr>
<tr>
<td>381</td>
<td>...</td>
</tr>
<tr>
<td>382</td>
<td>...</td>
</tr>
<tr>
<td>No. of Text</td>
<td>Page of Translation</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>429</td>
<td>39</td>
</tr>
<tr>
<td>430</td>
<td></td>
</tr>
<tr>
<td>431</td>
<td></td>
</tr>
<tr>
<td>432</td>
<td></td>
</tr>
<tr>
<td>433</td>
<td></td>
</tr>
<tr>
<td>434</td>
<td></td>
</tr>
<tr>
<td>435</td>
<td></td>
</tr>
<tr>
<td>436</td>
<td>74</td>
</tr>
<tr>
<td>437</td>
<td>40</td>
</tr>
<tr>
<td>438</td>
<td></td>
</tr>
<tr>
<td>439</td>
<td></td>
</tr>
<tr>
<td>440</td>
<td></td>
</tr>
<tr>
<td>441</td>
<td></td>
</tr>
<tr>
<td>442</td>
<td>v. no 77</td>
</tr>
<tr>
<td>443</td>
<td>40</td>
</tr>
<tr>
<td>444</td>
<td></td>
</tr>
<tr>
<td>445</td>
<td></td>
</tr>
<tr>
<td>446</td>
<td></td>
</tr>
<tr>
<td>447</td>
<td></td>
</tr>
<tr>
<td>448</td>
<td>41</td>
</tr>
<tr>
<td>449</td>
<td></td>
</tr>
<tr>
<td>450</td>
<td></td>
</tr>
<tr>
<td>451</td>
<td></td>
</tr>
<tr>
<td>452</td>
<td></td>
</tr>
<tr>
<td>453</td>
<td></td>
</tr>
<tr>
<td>454</td>
<td></td>
</tr>
<tr>
<td>455</td>
<td></td>
</tr>
<tr>
<td>456</td>
<td>42</td>
</tr>
<tr>
<td>457</td>
<td></td>
</tr>
<tr>
<td>458</td>
<td></td>
</tr>
<tr>
<td>459</td>
<td></td>
</tr>
<tr>
<td>460</td>
<td>43</td>
</tr>
<tr>
<td>461</td>
<td></td>
</tr>
<tr>
<td>462</td>
<td></td>
</tr>
<tr>
<td>463</td>
<td></td>
</tr>
<tr>
<td>464</td>
<td></td>
</tr>
<tr>
<td>465</td>
<td></td>
</tr>
<tr>
<td>466</td>
<td></td>
</tr>
<tr>
<td>467</td>
<td></td>
</tr>
<tr>
<td>468</td>
<td>44</td>
</tr>
<tr>
<td>469</td>
<td></td>
</tr>
<tr>
<td>470</td>
<td></td>
</tr>
<tr>
<td>471</td>
<td></td>
</tr>
<tr>
<td>472</td>
<td></td>
</tr>
<tr>
<td>473</td>
<td></td>
</tr>
<tr>
<td>474</td>
<td></td>
</tr>
</tbody>
</table>
TABLE OF CORRESPONDENCES

<table>
<thead>
<tr>
<th>No. of Text.</th>
<th>Page of Translation.</th>
<th>No. of Text.</th>
<th>Page of Translation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>521</td>
<td>ΤΣ</td>
<td>4</td>
<td>ΤΣ</td>
</tr>
<tr>
<td>522</td>
<td>ε</td>
<td>34</td>
<td>ε</td>
</tr>
<tr>
<td>523</td>
<td>ο               83</td>
<td>35</td>
<td>ο               83</td>
</tr>
<tr>
<td>524</td>
<td>Ὠ</td>
<td>36</td>
<td>Ὠ</td>
</tr>
<tr>
<td>525</td>
<td></td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>Ad.</td>
<td>1            14</td>
<td>38</td>
<td>1            14</td>
</tr>
<tr>
<td>2        80</td>
<td>39</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3        29</td>
<td>40</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>4        30</td>
<td>41</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>5        46</td>
<td>42</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>6        82</td>
<td>43</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>7        10</td>
<td>44</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>8        15</td>
<td>45</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>9        11</td>
<td>46</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>10        18</td>
<td>47</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>11        49</td>
<td>48</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>12        20</td>
<td>49</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>13        75</td>
<td>50</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>14        29</td>
<td>51</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>15        23</td>
<td>52</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>16        26</td>
<td>53</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>17        34</td>
<td>54</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>18        35</td>
<td>55</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td>19        75</td>
<td>56</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>20        82</td>
<td>57</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>21        39</td>
<td>57b</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>22        61</td>
<td>58</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>23        43</td>
<td>59</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>24        1</td>
<td>60</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>25        79</td>
<td>61</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>26        23</td>
<td>62</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>27        79</td>
<td>63</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>28        35</td>
<td>64</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>29        35</td>
<td>65</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>30        45</td>
<td>66</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>31        35</td>
<td>67</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>32        79</td>
<td>67</td>
<td>82</td>
<td></td>
</tr>
</tbody>
</table>
II

TEXTS
15. Ουρπεκωμα έροιν μυσίν τοιφή 
μποτοπος διεκκοής της καὶ γαρ καταρθή 
μμσκ μπιγόμος κατά τρε ἐκ αὐθα ἀπὸ 
εἰ έφοιτο ετρεκαί κοινῆς κταρ πρόλο 
μποτοπος διεκκοής εἴκω 

16. τεχνοβ 

17. ζούνομε γαρ ἀπη ὅ ω εγκυών 
μμσκ ετμη πε χυκαντώμε βούς 
μμσκ ετμη πε χυκαντώμε βούς 

18. Ενεργήμα 

Νάπα ταμιάνος 

Πάρχιενικό 

Πός πράκατε
19. ΤΕΝΟΜΟΛΟΓΕΙ ΝΟΥΤΡΙΑΣ
ΕΞΟΥΜΝΤΟΥΛ ΕΤΕΝΕΙΩΤΥΠΕ ΜΝΗΜΗΡΕ ΜΝ
ΠΕΝΝΑ ΕΤΟΥΔΑΒ ΎΜΟΤΕ ΝΠΟΥΣΤΑΣΙΌ ΕΑΤΟΥ
ΕΙ ΝΟΗΣΤΟΥ ΧΙΣΑΡΚΕ ΕΤΕΝΕΙΟΥΧΑΙ ΕΤΕΝΙΨΗΡΕ
ΠΕ ΧΗΛΑ ΟΥΝΤΕΤΟΥΕΙ ΤΟΥΕΙ ΝΝΟΥΣΤΑΣΙΌ
ΟΥΘΒΕ ΧΑΡΙΩΡΑΚΟΣ ΕΗΓΙΝΝΚΟΟΥΕ ΑΝ ΑΥΗ
ΝΑΙ ΚΛΩΝ ΕΝΟΧΜΕ ΒΥΜΟΝΑΡΧΙΑ ΝΟΥΤΗ
ΟΥΜΝΤΠΑΝΤΟΚΡΑΤΩΡ ΝΟΥΤΗ ΟΥΣΟΟΥΥ Ν
ΟΥΤΗ ΕΝΤΕΩΤΡ ΔΕ ΜΝΤΕΙΔΟΞΟΛΟΓΙΑ
ΜΝΕΝΠΡΑΞΙΚ ΕΝΑΝΟΥΟΥ ΕΤΕΒΟΙΝ
ΜΑΤΕ ΝΗΡΕΗΤ: +

20. ἘΩΡΠΗΝΝΑΝ
ΓΟΣ ΝΙΤΑΜΑ.
Ω ΘΕΩΝ.. ΕΤ
ΝΕΡΩΒ ΝΙΜ ΝΤ
ΑΙ ΚΑΡΤΣΞ ΤΑΥ.
ΑΥΗ ΟΤΣΚΑΒΜ
ΝΟΗΣΤΟΥ ΩΚΑΝ.
ΕΠΩΟΥΝ. ΥΔ
ΑΛΕ ΜΟΥ ΕΝΩΒ
ΕΤΟΥΝΝΑΠΟΣΤΜ
ΛΟΣ ΠΙΤΝΠΕΠΧ ΕΤΟ
ΥΛΑΒ ΕΤΣΙΝΕΟΙΤΝΤΕ
ΥΑΝΓΕΛΙΩΝ ΝΑΙ ΚΤΑΥ.
ΤΑΙΒΡΤΟ ΠΤΑΥΤΑΛ
ΝΝΞΑΤΤΡΒΜΟΥ
ΝΔΡΟ ΜΜ.. Ν
ΜΕΝΝΟΥΗ
?
?

21. ? ?
ΛΕ ΤΛΜ ΚΝΩΗΣ
ΝΑΦΕΡΝ ΑΗΣ
Ν ΕΤΕΧΒ ΜΠΕΧ
ΤΝΘΜΤΝ ΤΑΣΧ
ΣΥ ΕΡΑΙ ΕΡΟΙ ΥΝΝΟΥΣ
ΣΕΙΓΙΤ ΙΣΙΚ ΜΝΠΕΧΕΙΣ
ΝΟΠΟΙ ΕΝΤ ΟΥΤΕ ΕΒΟΛΘ ΝΝ ΝΣ
ΣΤΘΥΙ ΕΡΑΙ ΕΠΕΤΝΡΕΓΤ
ΣΚΑΡΙΟΣ ΤΑΥΕΠΙΣΧΙΣ ΕΥΧΣ
ΣΤΑΚΕΝΕ ΝΝΟΥΜΑ ΜΠΟΙΕΙΣ
ΣΤΑ ΕΡΑΙ ΕΚΩΝΤ ΜΠΩΡ ΝΣ
ΣΩΝΤΘΒΣ ΜΜΟΝ ΕΤΡΕΜΗΣ

22. ΑΝΤΙΓΡΑΦΟΝ ΝΤΙΠΙΣΤΟΛΗ ΜΗΠΧΣ
ΠΟΝΗΡΕ ΜΝΠΟΥΤΕ ΕΤΟΝΓ ΕΓΡΑΙ
ΝΑΥΓΑΡΟΣ ΠΡΟΝ ΝΑΙΔΙΣΣΧ ΧΑΙΡΙΤΕ
ΝΑΙΤΚ ΑΥΗ ΝΑΙΤΝ ΝΤΕΚΠΟΛΙΣ
ΣΤΑ ΕΠΕ
ΣΡΑΓΝΣ ΝΑΙΔΙΣΣΧ ΕΠΙΑΝ ΟΥΝ ΜΠΕΚ
ΣΝΑΥ ΑΚΠΙΣ
ΤΕΥΕ ΝΚΑΚΗ ΚΑΤΑ ΤΕΚΠΙΣΤΙΚ ΑΥΗ
ΣΚΑΤΑ
ΤΕΚΠΙΣΤΙΚ ΕΙΣ ΝΕΗΑΝΟΥΣ ΝΕΚ
ΣΥΧΝΕ ΣΕ
ΝΑΤΑΛΛΟΟΥ ΑΥΗ ΕΓΡΑΠΕ ΑΚΡΟΥΣ
ΣΝΘΕ ΕΓΣ
ΡΩΜΕ ΣΕΝΑΝΚΑΟΟΥ ΝΑΚ ΕΒΟΛ ΑΥΗ
ΣΝΑΙΔΙΣΣΧ
ΤΕΚΠΙΟΝ ΝΑΥΜΠΕ ΕΣΜΑΜΑΤ
ΣΥΛΕΝΕ
Σ ΑΥΗ ΤΠΙΣΤΙΚ ΜΝΤΑΓΑΝΗ ΝΑΡΟΥ
ΣΥΡΕΙΝ
23. ΘΕΟΥΜΟΝ ΧΕΛΛΗ
ΘΕΤΗΣ ΝΑΠΟΣΤΗ
ΑΥΡΙΚΕΥΝΗ ΓΩΝΑΣ
ΤΑΥΜΑΔ ΕΠΙΧΟΕΙΣ: ΑΛΣ
ΤΟΟΥ ΝΑΠΟΣΤΟΛΟΟΣ ΔΥΣ
ΚΙΜΑΣΕ ΜΜΟΥ ΑΥΤΑΝ
ΓΟΥΤΥ ΕΤΕΚΙΚΛΗΣΙΑ
ΝΕΜΥΡΝΑ ΜΗ
ΤΑΣΙΑ ΕΑΥ
ΚΛΩΝ ΝΠΙΣΙΣ
ΚΟΙΠΟΣ

24. ΕΣΧΑΥ ΝΕΡΟΝΟΟΣ ΑΝΤΠΕ ΕΡΕΙ
ΝΠΡΟ ΓΜΟΟΣ ΡΙΣΧΩΟΥ ΕΡΕΟΥΑ
ΝΡΗΜΕ ΕΟΚΟΝΟΕΙΝ ΣΟΤΗ[Ω]
ΕΒΟΛ ΕΣΡΟΙΒΕ ΕΚΥΡΙΛΛΟΟΣ
ΕΙΣΤΜ ΕΥΣΜΗ ΑΝΤΠΕ ΧΕΜΝ
ΠΕΘΟΟΥ ΝΑΜΟΥ ΝΤΕΚΥΡΙΛΛΟΟΣ
Ο ΝΕΠΙΚ ΝΕΝΤΑΙΝΑΥ ΕΡΕΟΥ
ΝΕ ? ?

25. ΑΠΑ ΠΕΣΥΜΦΙΟΟΣ ΠΕΠΙΚ ΝΤΕΜΨΥΧΗ ΜΝΠΕΝΝΩΜΑ

26. ΦΙΑΚΒΧ...ΣΟΥΧΟΥΤΣΑΦΕ ΝΩΘ
ΑΡΚΕΝΙΟΟ ΛΟΥΚΙΟΟ ΣΟΥΜΝΤΑΣΕ ΝΙΚ[ΩΙΑΓΚ]
ΘΕΟΓΝΩΣΑ ΣΟΥ ΙΖ ΝΩΘ
...ΘΑΝΑ [ΜΝΕΥΜΑΘΗΥ ΣΟΥ Κ ΜΦΑΘ
ΑΑ . . . ΝΙΝ[ΙΑΝΙΗΛ ΜΝΖΩΙΛΟΟΣ
ΜΝ.ΑΝΝΑ ΣΟΥΧΟΥΤΣΝΟΟΟΥΣ ΝΙΚΟΪ]
ΑΓΙΚ ΜΑΡΙΑ ΜΝΣΟΦΙΑ ΜΝΝΕΥΓΗΣ
ΝΛΗΠΕ ΣΟΥ ΚΑ
ΝΙΚΟΙΑΓΚ

27. ΕΠΕΖ
ΕΠΠΝΗΣΑΣ
ΣΥΖΗΜΠΣΩΕΙΣ
ΣΥΛΑ ΠΣΑΝΤΗΒΗΣ
ΣΥΛΑ ΠΣΑΝ ΝΤΕΘΕΩΣ
ΣΟΥ ΝΡΟΟΥ ΝΒΑΣ ΠΥΛΑΣ
ΕΒΟΛ ΣΟΜΝΤ ΝΡΟΟΥ
ΣΟΥΧΣΑΛΗ ΜΠΑΡΜΟΥ
ΣΟΥΟΟΥ ΣΟΥΧΑΣΕΥ ΜΠΑΛ
ΠΕ ΟΥΡΟΟΥ ΠΕΤΕΡΕΠΕΧΕΒΟΤ
ΑΝΤ ΝΡΟΟΥ ΜΡΗΤΕ ΝΕΥΝΛΜΟΟΥ
ΓΜΠΒΩΛ ΕΒΟΛ ΠΕΠΕ
ΠΕΠΤΟΟΥΟΝ ΝΤΑΦΥΛΒΗΕ
ΓΝΤΕΝΜΗΤΕ
ΜΝΝΕΡΝΗ

28. ΦΙΝΝΑΣ ΥΛΗΛΕ
ΧΩΙ ΝΑΓΑΠΗ
ΟΥΟΝ ΝΙΜ ΕΤ
ΝΑΣΥ ΝΝΕΙ
ΣΓΑΙ,
YNATE MEYAPFEALON DE NTAM ?
MMQH NNAQ NIM....XOOU ?
[8X GIAOY DYO W NTADAPOSEP EMA?] 
[ENNEOOPY NCYHAE ANOK CABI[OOC] 
MMNAAH TUNPAOLOPEI EASUTPOE N]
[AB]PAAM PABU ETOOTY .....E 
NTKMNTEIWET ETEPEAPEL ?
NIM EAGOE H EPIPLAZ ?
? PIELAY....NAG ?

ΤΟΤΥΧ ? ΛΥ 
ΕΘΒ ΝΙΜ ?
ΛΥW ΝΗΜΙΒΩ ?
ΕΜΑ ΔΞΝ] 
ΩΠΕ]
ANOK CABI[OOC MM 
ΠΝΑΥ ΠΕΝΩΝΟΥ Ν ? ?

32.

ΠΑΝΟΚ ΓΕΩΡΓΙΟΣ ΙΩΣΗΦΙΟΥ ΕΤΟΥΑ ΝΑΝΑ 
ΑΒΡΑΑΜ ΠΕΠΙΣΧ ΧΕΕΠΕΙΑΝ ΑΠΑΕΙΨΤ 
ΠΑΡΑΚΑΛΕΙ ΜΜΟ[Κ] ΕΤΡΕΧΕΙΡΟΔΟΝΕΙ Μ-
ΜΟΙ ΝΑΙΑΚΥ ΕΜΑ ΝΠΡΑΓΟΣ ΓΕΩΡΓΙΟΣ 
ΤΕΝΟΥ ΤΟ ΝΕΡΟΙΜΟΣ ΕΤΡΑΡΕΙΟΣ ΕΚΝΕ-
ΤΟΛΟΥΕ ΤΕΚΝΑΤΑΛΥ ΕΤΟΥΤ ΚΑΤΑ 
ΤΑΜΩΝ ΛΥW ΟΝ ΠΕΝΟΥΣΤΟΡΙΟΝ ΜΠ-
ΝΟΥΤΕ ΕΤΡΑΡΕΧΕΧΕ ΕΡΟΥ ΚΑΤΑ 
ΝΕΤΟΛΟΤΡΥΕ ΜΠΝΟΥΤΕ ΑΝΟΚ ΓΕΩΡ-
ΓΙΟΣ ΙΩΣΗΦΙΟΥ ΤΕΤΟΙΧΕΙ ΕΠΕΙΠΛΑΣ 
ΑΝΟΚ ΒΙΑΝ ΝΗΣ ΠΑΙΔΙΣ ΤΥΤΡΗΡΕΝΜΟΥ

33. Τ ΑΝΟΚ ΒΙΑΣΙΛΙΟΣ 
ΠΙΒΗΡΕ
ΣΙΓΑΙ ΜΠΕΝΕΙΩΤ ΕΤΟΥΑ 
ΑΒ ΑΝΑ ΑΒΡΑΑΜ ΠΕΠΙΣΧ 
ΧΕΕΠΕΙΑΝ ΑΠΑΕΙΨΤ 
ΜΟΚ ΕΤΡΕΧΕΙΡΟΔΟΝΕΙ ΜΜΟ 
Ι ΝΑΙΑΚΥ ΕΤΕΚΚΥ ΩΚΜ ΤΝΟΥ 
ΤΥΤΡΗΡΕ ΕΤΟΥΤΥ ΜΠΕΝΕΙΩ 
ΠΕΠΙΣΧ ΕΤΡΑΕΙΡΕ ΚΑΤΑ ΜΕΝ 
ΤΟΛΝ ΝΤΜΝΤΟΥΝΗΒ ΛΥW ΚΑΤ 
Α ΝΚΑΝΩΝ ΕΝΟΥΣΤΕ ΝΤΕ[Ν] 
ΝΟΥΤΕ ΜΝΩΥΘΒΟ ΛΥ 
Ω ΕΝΟΥΣΤΙΣΤΗΜ[Η]

34. ΑΝΟΚ ΙΚΚΩΒ ΠΙΒΗΡΕ ΝΚΑΛΛΙΝΙΚ 
ΧΕΕΠΕΙΑΝ ΑΠΑΕΙΨΤ 
ΤΟΥΛΑΒ ΝΕΙΨΤ ΑΝΑ ΑΒΡΑΑΜ ΠΕΠΙΣΧ 
ΕΤΡΕΧΕΙΡΟΔΟΝΕΙ ΜΜΟΙ ΝΑΙΑΚΩΝ ΑΝΟΚ 
ΖΟΤΕ ΕΤΡΑΡΕΕ ΕΝΕΝΤΟΛΗ ΕΤΚΝΑ 
ΕΝΟΥΥ ΕΤΟΟΤ ΕΤΕΠΑΜΑ ΝΝΚΟΤΚ 
ΝΕ ΕΤΡΑΡΕΙΟΣ ΕΡΟΥ ΓΝΝΕΟΟΥ ΝΥΑ 
ΛΥW ΟΥΕΥΑΓΓΕΛΙΩΝ Ν.....ΛΥW 
ΖΑΛΗ ΕΤΚΝΑΤΑΛΥ ......ΜΜ
35. ἄνωκ φιλοθ.?
παίας ἐτσιλ.?
ἀλ. ἄλυ ἀβραμ[αί.]?
ξείπειαν ἀράρ.?
? ? ?
? νοτ.?
ρε γενν.?
νε ?
πε ?

36. ἄνωκ ἰωάννης πρόσβυ.
ντκωμὴ μπισκε μνᾶδα
παχώ ντκωμη νούςτε
μιςεμέων πενναργνστη[ε]
ἐμπρ. νούςτε ἐπί
πακαλει μπενείωτ πεπικ
κόπος ετρεχιρωτὸνε
μιςκ. μπρ. ναμ ἔτεκ
κλησία μεστὰ μαρία
μπισκ. ἐξεμάρα
πιδ. νακ. ττητω
ρε. μμοῦν την
δει. νιμ νε?
ττ

37. ἄνωκ ζεκαι?
εἰσαγ. ναπ.?
ινοῦτε ἄβραμ [πεπικ]?
κόπος μμαινού
τε αἰπαρακαλ[εί]? 
ἀκταυνεύ νατ.?
ττωρι μμοῦ?
ντεκακατην ἴκε?
σιλ. πεν.?
πινκαλω[ε]?
ννς νακ.
νκόρ.?

38. [π] ἀνοκ διος ππρ.
[π] εττέρα [ετ]τωρει 
[π] πεπειωτ πεπικ.
[π] εκμπερ. χευαπρ. 
[π] [υρ]θία μπεούσι 
[π] [ιο]ν ὑπερ. 
[π] [ε]κρίμα 
[π] [ε] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν] 
[π] [ν]
45. ἦν ἄνωκ σαχαριᾶς Πιστεύει

46. ὕσχη

47. ἦν ἄνωκ γασειδὼς

48. ἦν ἄνωκ πεσυμιτῶ

62. ἑῳρτὴ μὲν ἱστιν ἑ[τ]

63. ΠΜΑ ΕΤΜΜΑΤ ΠΡΟΒ

64. Υ +τύχε 

65. ΣΜΕΝ +τύχη ἐρῶτην

66. ἆ. συνήν

67. ἑῳρτὴ μὲν ἱστιν ἑ[τ]

ΨΩΕΙΚ ΕΠΕΙΔΗ ΜΠΑ ΕΠΙ

ΜΠΩΝ ΕΒΟΛ ΕΠΙΙΚ ΑΝΑΙΟΥ

ΜΠΩΝ ΕΒΟΛ ΕΠΙΙΚ ΑΝΑΙΟΥ

ΜΠΩΝ ΕΒΟΛ ΕΠΙΙΚ ΑΝΑΙΟΥ

ΜΠΩΝ ΕΒΟΛ ΕΠΙΙΚ ΑΝΑΙΟΥ
72. ἐπειδὴ λυτὰμοι ὑπὸ ζεοῦν
δοτεὶς νοῦξε ἐβόλ μνεύ
ἐπὶ μεν ἄναξ ἀνηρίκος ξινὸν
καὶ ἄνωθεν ἐπιτυγχάνετε ἐν
καὶ ἐξηκάστηκεν ἕκαστε
ἐλευθέρων τοιοῦτον ἐννοκτὴρ

73. ἐπειδὴ λυτὰμοι ὑπὸ ζεοῦν
δοτεὶς νοῦξε ἐβόλ μνεύ
ἐπὶ μεν ἄναξ ἀνηρίκος ξινὸν
καὶ ἄνωθεν ἐπιτυγχάνετε ἐν
καὶ ἐξηκάστηκεν ἕκαστε
ἐλευθέρων τοιοῦτον ἐννοκτὴρ
ΚΑΜΟΟΥ ΕΡΟΣ ΠΡΟΣ ΘΕ
ΚΑΝΕΝΕΙΟΤΕ ΔΟΡΙΣ ΜΜΟΣ

75. Ἡ ΝΙΩΡΠ ΜΙΕΝ ΤΩΝΕΝΕΙΟΤΕ ΔΟΡΙΣ ΜΜΟΣ
ΕΡΟΣ ΠΡΩΜΕ ΝΙΕΡΓΡΩ
ΤΕ ΘΨΡ ΝΙΕΡΓΡΩ
ΝΟΥΤΕ ΠΙΣΩΕΙΣ ΕΥΣΜΟΥΕ ΕΡΟΣ ΜΗΝ ΠΤΕΤΟΙΟΠ ΝΑΚ
ΤΕΡΗ ΠΡΩΜΕ ΜΝΝΤΒΝΟ
ΟΥΕ ΑΡΕ ΤΑΓΑΝΗ
ΝΙΡΟΥΜΝΑ ΜΝΝΠΕ
ΘΙΚΤΡ ΤΑΣ ΝΝΝΠΑ
ΒΙΚΤΤΡ ΓΙΤΝΙΟΓΑ
ΝΗΣ
76. ΤΩΝΕΝΕΙΟΤΕ ΔΟΡΙΣ ΕΤΕΤΝ
ΠΙΣΩΕΙΣ ΕΥΣΜΟ
ΣΩΙΚΟΝΟΜΟΣ ΕΤΝΑ
ΣΑΒΒΑΤΟΝ ΜΝΤΚ
ΣΤΟΠΟΣ ΕΒΟΛ ΝΑΤ
ΕΥΕΙΝΕ ΧΟ ΝΑΠΟΚ
ΕΤΝΑΡΨΧ ΕΓΕΤΟΝ
ΣΑΓΚΛΗΡΟΝ ΝΤΝΩΝΕΡΨ
ΣΕ ΕΒΟΛ ΑΝ ΑΛΛΑ ΕΥΩΙΝΕ
ΖΙΚΗΣΙΓ ΜΝΝΤΟΠΟΣ ΜΝ
ΩΝΝΕΤΝΨΥΧΗ ΑΥΨ ΟΝ
ΣΕ ΟΥΝΤΥ ΝΑΝΤΟΛΗ
ΤΣΑΡΕΣ ΕΡΟΥ
77. ΣΧΗ ΝΘΕ
ΟΥΕ ΡΥΑΝΤΒΑ
ΖΕ ΤΑ ΓΙΤΝΗΤΝΥΤΝ
ΤΕΤΝΨ ΝΝΝΠΝΚΛΕ
ΡΟΣ ΖΕΤΕΤΝΠΨΥΑ
ΓΙΡΟΥΓΕ ΝΤΚΥΡΕ
ΑΚΗ
78. ΣΧΗ ΟΥΕ ΝΘΕ
ΠΕΤΝΑΡΠΛΑΝΑ
ΕΧΑΝΕΝΣΙΓΗ
ΒΟΧ: ΜΠΨΑ Γ.
ΜΝΠΕΤΗΝ: Π.
ΝΙΩΡΠ ΛΑΝΑ
ΜΝΝΟΥΤΕ ΑΤ.
79. Ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

80. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

81. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

82. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

83. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

84. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου

85. ἡ ὀνοματεπώνημα τῆς Ἰονίους Ἀρχαίως Μεσογείου
91. 

92. ἀνοικ πρ. ἑρετ.

93. ἄφρον πρ. πάντων.

94. ἄφρον πρ. πάντων + προσγινεί.

95. ἄρι πνευματικός.
96. Ἐπεὶ δὲ Αὐγοίνα μᾶκ

97. οὔ. ἐπέδη ΑΝΚΙΑΙ ΜΚ

98. ὅσον μέν ὑπὲρ

99. ἐπούτετε ὑλεῖν

100. Ἐκεῖνος ἦν, οὐκ ἦν

101. Ἐκεῖνος ἦν, ἦν, ἦν, ἦν

102. Ἐπεὶ δὲ Αὐγοίνα μᾶκ


108. ἔσε ἐπάθος ἐπιτύχετε Ντοουκ Ντοικ
Μαρκος Μπεκτοσίμος Μιννεκούμπρ
νὲς εἰς ἐπεκκίνη ρίζωσιν εὐχήν

109. ἔσε ἐπάθος
Ντοουκ
νὲς εἰς Ενγού

110. ἔσε ἐπάθος
νὲς Ντοουκ Ντοικ

111. ἔσε Πλαγος
Μπινούτε Ντοουκ
Ντοικ Πέτρος νὲς
ἔργον επεκκίνην Ντακόνην
Ξενενςκυρισθηννυ εἰς

112. ἔσε επάθηνε μμόκ εὑωρξο
[ὑν νίθομ]μπιλογος νακ εὐῳρξο

113. ἔσε Πλαγος
Μπινούτε Τοοτκ
Τοοτκ Μαθιος
νὲς εὐώμοι, ε
βολ ηρκώτε

114. ἔσες Μπιςον Βικτωρ
κατά μπεκκους πλαύσιν
μακαρ παῖς εἰς μίμην
Μμμμές Μπαμούνα μαχ
ἐπιπλήρη βελ ιναχ
Μαγακχ +

115. ἔσενορίκος
Νταχ γαρ ἀλλαξ

βίτης εἰς εὐήτες ζεχί μμός
ἀλλα μαρεπεκτομεὼς
ετούκαδισκη μμός
μποτε ντεουγωτοτρπς ὦσ
πε μμον αὐρπρωγε

νπεθοῦν
ἐπεὶ εἰκακακακάκα

νδοιν ηπεκκακωμπο

ντεμκούι εἰς εὐογυ
116. + KATA TIN
AITHCIC ANOWTM
PEYB NCOUPYRC MHPA
RACIOC EANVINGE GIVNHILIS NRPALITHC
ANH EETACX, NMPRINOS ECOYNG, NERYW EGU
WHE NTOY GHLAC NEPYPHNE NEMPHANITC
MM EROXANTEPE NAC BIMOB WCDEMPHANITC
MMOS GTNPHITC, NPEYB ANH PRYB URRN
TEKHancias TEOYNE EPRP ACAP RACIOC AMPHILEE EC
XX MIMOS DEDAM...TMMTPH EACOUFYRC BI GENCOX
MNOYHMM EM, E PWS ON ACAP RACIOC PIESTEPE NOO
YROUES ETERSURK ANAYH EXMNOEITC EMMAH MNTM
UWM POCSE NTAPEI NAPPEI EPRCOCN DUMPITCTEPE
NCOUPYRC PAKILHNNPE NTECOUPYRC PIRPYRORER
MMOH NPOYTOPOS EGOYUB POCSE ETENWSBBM
NWYR EGHANURK DENTAWITUTH GANOC NTOY
E NTOY ETCOUPYRC EUHANWPK NPSTRPPOS EHCOC
ON NTOY ETWS RK NTOY ON HNATPICTEPE NAY TAY
TE SE NTAPEI NAP, MNNAYEINHY
TAAS MHCOCN ADRAM GINT
IANNHC PLAGYHNE

117. + TAC MHCOCN M1
[ERGOX GIVNIXWCH
PLAXH, RMYME NAYO
PIMNN PLOZAXE UYINE
ETEKMENTEIN MNH
MTTNP YTOOU KAPAX
MNCW + TACMO2
TCON EMUAS
GERMANOC NHC
TNNOYHCS NAY Z
MARTH MOU GHT
NADIFOR

ZAKARIAC PLAXH, GINTZ
PEYELAX, ETDH.URL
NAPA ANAMIC AMDN2
[N] TREPONTES
[ERKX NHE]

119. + ANOK PAV[LOC]
EYCELI NPLAXUANE SAMOYHC
XENVKKE EGOY YPEMA MHPA
NYPWEHMM APHWRGAL MI
MOI EMAM NANNENHC
110 [ERKX NEMAH MM
TIRP WNHMMAK QA
? ?
? ?
OY ARI TAPA

120. NAYZ \#B
MACE TITEN
MHCEON MHPA
MTAPOYXEC MPR
EYW NTOY TLOY NAY
TAAS MHCOCN MHPA
ULUC NAYMIOU GINT2
EPOYHOUC NAI

121. [ERKXLYPELAX EUCE2]
[ERKX NCON KOMES PLAGYHNE MNSC
MNMMOB NPMHE YTOOU N
[K]ATA NEYRAN TAPRKE[ALYEI
[N]MOTN ETRETETNPC[OU]
[A]ZEX GRUYHTH NTETN
SOY ETMOKAXEI NAPI

122. ? TMOY? ?
? ? XEOYE ?
? BALC EC ?
GIWOY ? XYBICNAY, N
? MOY XNT ? "}


129.

κώ ναί ἐβολε χεμπινάχαρτημε [ησ] εἰγιντώγει ἐςκαζε ὕτεκ[μν]τη
μαίνουτε ετήσινη μπαιώτ
ἐτούδε αὐγ ἀναπα ζαυλι κατα δε

130.

† σμοῦ ἐροι

131.

† ύπερπτοπος ἐτούδε

132.

κατὰ σμοτ νην αὐτοε, ε.

† θανασία ἐτορί μπειχοεις

† αὐγ ἀπα ανάμισες μελανα βαρ

† φολαμιος μειρά ταγα χε

† ψευδομειρά την ἐρεμέωτε

† εἰς τιμή πρωτοκομήντ + ἢ

133.

ν. † αὐγ ἐπρος τοβομ

† ητατευ[ε]γιμε ἢ

† εἰς τιμή πρωτοκομήντ + ἢ

† θανασία ἐτορί μπειχοεις

† προεβ απα αναμισες μελανα βαρ

† φολαμιος μειρα ταγα χε

† εἰς τιμή πρωτοκομήντ + ἢ

† θανασία ἐτορί μπειχοεις

† αὐγ ἀπα αναμισες μελανα βαρ

† φολαμιος μειρα ταγα χε

† εἰς τιμή πρωτοκομήντ + ἢ
140. ἐπὶ πραγματεία δώρῳ ἔστη ὁ πρὸς τὰς ἁπάντας [Μνήμειν]
ἐτόσιν ἐπὶ προσφέρει δόσιν ἐτέσσαρας
περὶ νέου ὅτι πρῶτος χοάμας καὶ πρὸς [hc]
ἀνδρὶς ἢ ἢν ὡς πιάς ἐμπλαείτε
[Μνῆμειον] ἀναύσης λόγῳ περιφράσας ἐν χειρὶ
[γα]λι προσφέρει μὴρ, βικτῶρ χειρεξιά[η]
Ἀπαθάταλει μικρὸς ἄκουσυε ἐφείτη νὰς
περὶ οὖς τὸν ἀναγεννήσας τηροῦ τενοῦ τῆς
νέας μικρὸς μεταφύτευτα ῥυμάντισθαι εἰς τοῦτο
τὸ εἰς τὸν ἄνεμο προσφέρει έγινον εἴρον
πρὸ τὴν τικέτενας μικρὸς μίας
ἀμφότερος ἑττανούς ἐν[κ]τητορία[ν]
ἀνδρὶς ἢ ἢν ἄκουσυες ἑρμῶς
ντεμίδος ἢ ἢν
οὖς ἄκουσας πρἰούς,
παρακαλεῖς μῖμοι

141. πεπέτυ πεπούς
πεπλεύσας πρῶτος
πρὴς πυντός πρὴς
πυντάκι

142. ἐγοῦς

143. ἐγοῦς

144. ηχεὶ εἰς ἐγοῦς

145. Α. ἄνθρωπος εἰς τὸν οὐρανόν

Β. ἄνθρωπος εἰς τὸν οὐρανόν

C. ἄνθρωπος εἰς τὸν οὐρανόν
146. Ἐν μόνῳ ἐν τῇ πάντε ἐκείνῳ ἐν εὐθείᾳ τῇ ἐπίσκεψίν.

148. Ἐν ποιμενῷ ἐν τῇ πάντε ἐκείνῳ ἐν εὐθείᾳ τῇ ἐπίσκεψίν.

149. Ἐν ποιμενῷ ἐν τῇ πάντε ἐκείνῳ ἐν εὐθείᾳ τῇ ἐπίσκεψίν.

150. Ἐν ποιμενῷ ἐν τῇ πάντε ἐκείνῳ ἐν εὐθείᾳ τῇ ἐπίσκεψίν.
153. ἦ ΝΜ ΠΩΥΗΡΕΣ
ΛΟΣ ΕΙΣΟΙΝ ΜΠΑΡΤΙ
ΑΣ ΧΕΙΕΙΔΗ ΑΤΕ
ΧΡΙΑ ΖΩΝΤΕ ΑΙΓΗ
ΣΕΝ ΣΟΒΗΤΕ ΜΠΟΖ
ΙΩΑΝΝΗ ΔΡΗ
ΤΣΑΡΗ

154. ἦ ΑΝΟΚ ΤΗΣ
ΕΤΣΑΙΝ ΝΠΑΣ
ΜΕΡ ΖΙΑΡΗ ΤΗΣ
ΠΝΑΓΑΛ ΜΝΑΛΥ[ΕΙΔΗ]
ΝΓΕΡΑΤΕ ΝΓΑΜΗ
ΣΕΙΝΑΥΟΥ ΝΗΝΝΟΥΣ
ΜΑΝ ΝΓΑΤΕΙΟΟΕΙΤ
ΡΑΥΟΟΥΑΥ ΜΟΟΥΣ
ΝΠΟΛΚΑΙΝΟΣ ΜΝΗΜΗΣ
ΤΑΥΣ ΝΝΑΓΑΝ ΓΙ
ΤΝΤΑΟΥ
ΕΙΤ

155. ἦ ΠΩΥΗΡΕ ΜΣ
ΤΝΠΕΙΣΚΕ ΕΙΣ
ΝΕΤΡΕΙΒΑΚΣ
ΝΝΗΣ ΠΩΥΗΡΕ ΜΣ
ΝΟΝ ΕΤΝΝΟΥΝ ΝΗΣ
ΝΑΙΚΑΖΕ ΕΞΩΥ ΑΣ
ΝΗΝ ΕΒΟΛ ΓΑΝΓΑΠΕ ΕΤΣ
ΠΙΙ ΕΙΑΔΕ ΜΕΡΠΙΣ
ΝΗΝ ΕΩΕ ΔΕ ΕΒΟΛ ΑΣ
ΕΔ...ΕΝ ΕΤΡΕ ΕΤΣ

156. ἦ ΑΝΟΚ ΙΧΙΚΩΒΗ
ΠΩΥΗΡΕ ΜΡΟΪΕΣ
ΠΡΟΜΟΥΑΙ ΝΤΑΧΕΜΗ
ΠΝΗΜΙΩΡΑΝΗΣ ΑΣ
ΧΡΕΙΣΤΕΙ ΝΑΚΑΤ
ΤΕ ΝΧΟΥΦΤΕ ΝΑΙ
ΝΑΚ ΡΜΠΧΩΛΕΣ
ΑΣ ΑΣ

157. ἦ ΑΝΟΚ ΙΩΝΑΚ
ΕΤΣΑΙΝ ΝΑΚΥ
ΕΙΔ ΖΕΤΟ ΝΡΕΤΕ
ΜΟΣ ΝΤΑ ΝΝΗΚ ΟΥ
ΤΕΡΜΙΝΩΝ ΡΜΠΑΗ
ΝΕ ΝΤΡΟΜΠΤΕ ΤΝΤΕ
ΤΑΡΤΗΣ ΑΝΟΚ ΔΑΥ
ΕΙΔ ΕΤΣΑΙΝ ΕΙΩΝΑΚ
ΖΕΤΟ ΝΟΥΤΕΜΟΣ ΝΤΑ
ΣΡΑΙ ΝΑΚ ΜΝΝΑΣΚΗΝΥ
ΔΕΝΤΑΙ ΚΕΡΩΒ ΝΜΜΑΚ
ΓΑΛΛΑΥΕ ΝΠΡΑΚΜΑ ΑΝΟΚ
ΙΩΝΑΚ ΜΝΝΑΥΕΔ ΤΝΤΗΧΥ
ΕΤΒΗΛΑΖΕ ΜΙΤΜΕΡΟΣ ΣΜΑΥ
ΑΙ ΕΜΟΥ ΠΙΣΡΗΝ ΜΥΧΤΕ ΑΣΙΟΥ
ΟΛΟΓΡΑΦΕ ΜΕΧΙΡ ΜΕΝΟΣ
ΑΠΟΥ ΝΜΕΡΑ ΠΗΣ

158. ἦ ΟΣ ΠΩΥΗΡΕ ΜΣ
ΟΞΑΙ ΜΠΕΘΟΦΙΛΑΣ
ΜΑΝΟΧΟΣ ΑΥΩ ΝΟΙ
ΦΟΙΒΑΜΗΝ ΜΣ
ΑΚΤ ΟΥΡΙΟΛΟΚΟΣ
ΤΟΝ ΝΙΓΕΡΤΙΑΜΟΣ
ΝΕ ΝΒΕ...ΣΩΧΕΣ
ΤΑΛΛΟΥ ΝΤΑΝ
ΝΑΝΥ ΝΑΝΤΙΛΟΡΗ
ΕΜΙΣΟΜ ΡΜΜΑ ΝΙΗΜ
ΕΝΤΗ
ΡΟΣ ΝΕΝΤΑΨΡΗΗ
ΕΤΕΑΣ
ΗΤΩΝ

159. ἦ ΝΤΑΣ
ΠΙΩΧΩΛΗ ΑΣ
ΣΙΛΟΓΗ ΑΥΩ ΝΑΙ ΤΟ ΝΟΣ
ΤΡΑΣΜΝΤΟΥ ΝΜΤΝ ΨΑΣ
ΣΙΟΥ ΝΜΤΝ ΝΚΟΙΒΙΚ ΑΥΩ ΠΗΣ
160. + ἀνοκ σευρός
πυθήρες κεουλομίους ἐγνωσ
ῥες επινομος προμοντ ετερί [?] ὁμενετωμ πυθήρες ντευς ἐγνώσμε
πεινομος νοψτ χειπικ διαπράκακας

163.

164.

165.
166. Η Φανος Καρων[Ν]
Εξεκηκαν ετεραν ναρ[Ν]
Πευκαναναιαν ηε... αντιαγευ [Ν]
Εολον ετει ὥτωρε μνοκ μομος μαν.
Παυλος καβιον εισεχτε αειει ετοτ αυμ
Ἀκτας ναι αυμ ἵω νετεμος εροεις
Πεκακυμιος γιτνωμενιν ευνυ
ἔβολ εροκ εαρος ἄνοκ εαρων ἕτοιξε
Ανοκ πεθώ ναβραμ ακατει μμοι αι
οὐδ᾽ εαρος εγραφ. ἡνειρε ἄνοκ
[CΤΕΦΑΝΟΣ ΝΙΜΕΛΗΧ[Ν]
ΜΑΡΤΥΡΕ! +

167. Ἔδη έγελην ε.π. πουμε φελοθιος εν
πτω μιμωντ ειεραν[Ν]
Μαρτερία μνημηργεν
ειαν ατρυγε μου δεννη[Ν]
Πτ τκασιου μει ακτιγιν[Ν]
Να μνθα λαα� νεγ[Ν]
Σακ εαροου[Ν]

168. Η Φανος Παυλος
Πουμε Φαυλος πνμ
Νακερε εγερας Νιμωαμας
Πουμε Ναπαραμ βεκαγεντε ηι
Χι Ντοτκ άιμογ μπεογος[Ν]
ション εατο μποβαμαν μπεκ
ḵον μνταλ μαετει εβολ εαρος αυχ
.ειδε ρωμε τα πετνυν εβολ εροκ εαρω
ἀρντ ουρολοκ, αυμ ὧν νειε ερογον νυ
γομ ετεβάξε
πετρος πρεσβ. μαρτυρω
Ανοκ καυςιν εκαθήρ[Ν]
+ ἰω τμπυρ[Ν]

169. Η Φανος Ντοτκ
Ντοτκ πκυρι κυριακος
Νπακτον μειδογος[Ν]
Ναπα παταπντος εην[Ν]
⏐ρομπε εηκαςτεσ εηε[Ν]
ετβεκεξωρ σινου[Ν]
νοσιλ ταπ. ηξι[Ν]
νακ εγραφ χοιεκε θ[Ν]
ινα ω ἄλα οκυμενιος
+τχοιει μοι ηαλ[Ν]

170. Η Ουραογορλο
Βοτινος Ντοτκ
Μμεπαμιες ενακ[Ν]
Σηνολοε μμου εων[Ν]
��ξ γητου εωμωξι[Ν]
Ανους τιε νρτου[Ν]
سوق εφωλοβοτινο[Ν]
Ουρτουαβ νυν[Ν]

v: ουρτουαβ[Ν]

v: ουρτουαβ[Ν]

171. Η Τατεκειμενε [Ν]
Σταυροστον μμαχ[Ν]
Επιβεκε μαοτε ντυ αυμ[Ν]
Εγωμναμβιβαλε[Ν]
Επισολοκ ταται[Ν]
Μπατζιβτ παυλος[Ν]
Μπεοτεςτε ε[Ν]
+τεξεσιου μμου[Ν]
ωμανβικωκ +

172. Η Παπακ
Σων μπτας[Ν]
Σεικθυ νυκτωρ πουμ[Ν]
Μπεοκ πρπικαστρων[Ν]
Στ. Τ. γιαντ ουπλω μνουτριμιο[Ν]
Μπακομα οιβλαμπε[Ν]
ignet ειπαου μιναλποου εβολ εανατ ης[Ν]
Μαν ταμος ντοτκ αυμ Χεμενιοου εκελευ
173. ἀνοκ ἰωσπ[ioς]

ποιήσε μπάρα; τε?

ανταρκτικάς ἰποκ. μπάραν τοκ. ομάδα ντατιβιο:

νοχολοκοτσέ ετοοτή; τε?

χρήστες κτ simultaneous

ανά μπάραν επ'ορι?

ωή; τε?

174. ἡ κακτοθέν τοκ

τννοούτ εβολ νανε

σύνθεσις ετβενανταφοίτε τενού εσι

πρώμε ετασβή τούτευ αγής τόντεθη

μνήσος ναὶ εὔμερο; διττω; μπλεκτωρ

ἐφω μικός ντιρή χετσίτε πλεντί

ον ετμή; μικός νταλιτού τοτατ

φύκας μλικνά ντομέντ νακ προγιτω

πε ετοοτ νκερμε ας νυμ; υπακ

υμ πηκα αἰξος νυμ; χεμέ τοι

ου ετευάδυ υμπε προς θίς

ουκας μλικνά δραμασίας

. . . κας νκεσοπ χεμέτη θρέμε

ουε τιπέθε εφω; αν κοου[

[ι]θευττωρε ετοτη νρμε

ας νυμ; τιθευτορε κοου

υ; ευθυ'τωρε αν ντατ; πεχ

τθρασίας νας

τας μαμλας γιτμ

πατούρε πιέλα

χιςτ

175. νοός νουβ ντατ;

ταξια τωι Αυω; γινθ;

κ σατωμε ελιμνις τη

σινέτσω; γινθει ετς;

μπεντστρ; ερος τανοκ ηαίνε[

αιας; νακωγια; μαρια; κουνετσωθ]

κοιοι; αυρα];[βλασ; τοπος]

176. νοσυρτ

μεν νοσοτωι; τε

νε ἐπετεινεωτ

ἐττατεινυ καταθε

ντατετκελεύες

να; ετβενατακ αρι

πάνα; ξερωμέ εν

οξλει ναϊ; τννοού

πτριμήςιας νας ον

ουταξυ; μντούβιτ

ου; ντετραξα; εροι

τννοού; ναϊ; δίτη

πετνάν; [βλασ;

ουκα; ξυνις; [δε[

τας; μας; τα άρας;

αβ απα[

177. θετεγν;

ντοοτ αρι τιμντς;

[α]τ; κοου νυμ; Νρομντς;

αιξοος υ νακ αρικατανή

[ν]τννοοουγα; ναϊ; δέτσρικτες; μμον

[πirst; καννευε; μνίθτιπνς;

[ν]ταει; πλάνα; μπρακλες; εει; άνθθτ

μεκτάκας; νας; εις; κοου; νυμ;

νρομντ; λίτας; ν. έ;

είκοσιματντοουσ; ; γμς;

αιξοοςυους; νακ; τα[

ανανιλ; γιτμ; ηλιας[

178. τ προ παντόν; τροσκύνει;

αυω; ζαταλας; μπιξνος; μνόω;

ρήτε; ηετκθεσεσβετατος; μείωτ;

ἐττατινυ κατα; σμότ; νιμ; ετβενσωβ;

ουν; μπρόλοκ; μπιξιμακάριος; ξες;

ντακτννοου; ναϊ; εθβηνιτυ;

ταρετεκμπντειντ; ειμε; δέτ

αυω; γομος; τα; τράνε; εεντεκ;

μντειντ; νγου; εκερώμε
179. Ἑρωταντεύοντε, ὥστε ναὶ

180. Ἐπιστεύεις ἡ ἐποχή τῶν νυκτὸς;

181. Ἑρωταντεύοντε, ὥστε ναὶ

182. Ἐπιστεύεις ἡ ἐποχή τῶν νυκτὸς;

183. Ἑρωταντεύοντε, ὥστε ναὶ

184. Ἑρωταντεύοντε, ὥστε ναὶ

185. Ἐπιστεύεις ἡ ἐποχή τῶν νυκτὸς;
186. ἂν πωρίτ οἷον

Τεσσαριών Πατραίς

Αντικείμενο μιντίχαν

Πελάτεις άξων Χούλω

Μπετογράφης μήπως πάντω

Σα ξανάγουστο Νεόθενο

Ομιτσιών Μουντα

Εἰς εὐγνωμονήν Νιάτα

Σπωμενόν ΝΑΚ

BuilderInterface ΧΙΦ

187. ἢ Όμοιον εἰς θὴν

 uncert: τατουχημες μούσκε, ήτοος ἡταβος ΝΙΩΙ

Στακτον δικαίωξαι εἰς ἡπειρον

Ἀποτελεσματικῆς παντηρέων ΝΗΠΙΟΥ

Σταθεράς μικροσκοπίου ΝΑΙ ΝΑΙ

Ἀκούει ἐπίθετος ένανθων ένεκα

Ὑπολαμπόντι πάρα πάντων ΕΒΟΛ

Μερικούς εἰς Καρνικούς

188. Ποιμνιόντες ΝΕΝΟΙ ἘΠΕ

Ἀπελευθερίας, προς Ἡ

Κελευσκες μετενεξίων ΠΕΠΙΟΝ

Κυρίος θύελλομεσον ΝΗΤΕ

Σωματικοικημέναις προς

ὑπόθεσας μοιου ρωμάς

189. ἢ Ταμοὶ Νομοὶ Χελαῖνων

Ἀκεχημονεῖς ἐκαλεῖς ἘΠΕ

Παραπλησίας Ωρών Νιπονοί ΣΗΠΙ

Περιστατικοίς μεταλλεύοντες ΝΗΠΙΟΥ

Εἰς ὑπογεγράφης μοιους

Αὐξάνει Μεθενών ἘΠΕ

ὑπογεγράφης καὶ ρωμάς ΝΗΡΙΟΥ

Εἰς ἐπιφανείᾳ ἔπεισας ὑπογεγράφης ΝΗΠΙΟΥ

Ἐπικοινωνεῖς μεταλλεύοντες ΝΗΡΙΟΥ

Χωρίς ἐπικοινωνεῖς ΝΗΡΙΟΥ

minated στην εποχή της τεκμηρίωσης.
190. ἂρι ταχάτην ὕπνα
ἐξω ἀνόκ παῖσε
ῥοβε παναὶς ἐς
νῶς ὥου ἐγοῦν


192. ὠυγόλοκοτσε ἁξιτὴς
οὐκροῦν ἄναλυ ηγομνοῦς


194. ἀνόκ παπνοῦτη[ε]


196. ἂρι ταχάτην ἤβως
πιεκμῶς εἶ ἄτοκ ἐἱ
ἀκωβ ἤβως ἐβολ ἦμα


191. + πατρίκε πνεύρε


193. + ἐραὶ ἐμποοῦν ὠ[γοῦν]


195. + ἢ χωρὶς μεμ ὁ


197. + λαγεὶς μπεκσμοῦ


= Ταρίξε ὥου ὄκους ἄνα
τὰς μπαμαίνουτε ἐς


= Ταρίξε ὥου τὸ ἄνα ἄνα


= Ταρίξε ὥου τὸ ἄνα ἄνα

198. Ἡμεῖς ἄρα παντεῖης

Μητέρης

μὲν τακτά

νύσσων

περαράγει

τεχνητάρπτος

ειρήνη

αὐλαία

διὸνουσῷ

ἐπίς

περασάρχ

λιτροῦμος

νεκτὸς

αιχθωή

παρασυνεγερ

τὴν

οἴκησις

Ἀρηὶς

μὴ τετητῶν

τὰς Μάλαι

γενέσθαι

μετὰ

ἐνοίκους

λαχάνι

οἰκεῖοι

περιφέρει

και

ταλαι

οἱ

περισθήνθω

τὸν

πριν

περιφέρει

200. ἡμεῖς ἄρα παντεῖης

μητέρης

παντεῖης

μὴν

τακτά

νύσσων

περαράγει

τεχνητάρπτος

ειρήνη

αὐλαία

διὸνουσῷ

ἐπίς

περασάρχ

λιτροῦμος

νεκτὸς

αιχθωή

παρασυνεγερ

τὴν

οἴκησις

Ἀρηὶς

μὴ τετητῶν

τὰς Μάλαι

γενέσθαι

μετὰ

ἐνοίκους

λαχάνι

οἰκεῖοι

περιφέρει

και

ταλαι

οἱ

περισθήνθω

τὸν

πριν

περιφέρει

201. ὑμῖν ἔφθασεν Μητέρης

Αἰγαῖος παντεῖης

τοῦ

ἀκούστης

τὸν

προστατεύ

ὑμᾶς

καὶ

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ

ὑμᾶς

καὶ

τὸν

προστατεύ
206. + ΑΝΟΚ ΑΠΑ ΒΙΚ
ΤΩΡ ΕΤΕΤΩΝ ΝΙΑΚΩΒ ΝΚΟ.Λ..Ϋ
ΔΕΙΠΝΙΤΟΤΕ ΝΑΚ ΕΤΡΕΚΧΩ ΤΣΙΩΓ
ΝΦΟΙ ΝΝΕΝΟΠΥΧΟΣ ΝΑΙ ΝΟΤ ΠΕΡΩ
ΤΕ ΝΑΙ ΝΠΛΩΝΕ ΕΤΕ ΕΥΩΜΤΟΥΣΟΣ
ΜΑΡΤΟΥ ΝΚΟΥΟΝ ΝΕΝΤΜΑΚΕ ΝΠΙΣΕΙΚΕ
ΠΡΕΣΒΕΙ ΝΤΕΛΕΛΙΟΝΑ ΝΤΡΚΩΤ ΝΤΑ.ΤΟΥ
ΕΠΕΚΧΗ ΑΝΟΚ ΔΕ ΩΓΤ ΕΙΣ ΠΛΟΤΟΣ
ΝΤΟΤΚ ΕΤΚ. ΚΑΝΟΥΚ Ω.ΑΠΙΣΙΟΝΕ
ΚΑ.Ρ. ΔΑΝΙΟΓΚΥ ΑΠΑ ΒΙΚΤΩΡ
ΣΤΟΙΧΕΙ ΜΟΙ +

208. ΔΡΙ ΤΑΪΓΝΗ Ν?
ΤΕ ΝΑΙ ΠΙΚΟΣ ΕΡΤΑΒ
ΜΝΤΜΑΤΟΥ ΝΤΕΝΣΟΥ?
.Τ. ΚΑΥ ΕΠΑΙΟΥΜΕ
ΝΠ. ΚΕΛΑΤΥ ΝΩΒ
ΝΕΜΑΚ ΤΑΣΕ ΝΕΥ
.Σ ΠΡΩΕΝΤΕΡΟΣ
ΕΙΣΤΝΙΡΕΙ?
?

209. + ΣΝΕΝΗΚΕ ΕΤΟΝΤΨΥΛΛΩ
ΚΕ ΜΝΠΟΙΒΑΜΗΝ ΝΑΡΑ
ΚΜΝΤΜΑΣΙΟΝΥΤΕ
ΛΕΙΜΥ ΚΑΤΑ ΣΜΟΤΝΙΜ
ΕΤΦΟΡΕΙ ΝΤΕΣΧΜΑ ΜΠΕΣΙΣ ΕΙΣ
ΕΠΕΙΔΗΝ ΕΣΕΙΣΤΟΑΘΟΣ ΝΠΙΣΟΥ ΝΕΡ
ΜΨΗΝΤ ΤΝΝΟΟΥ ΝΜΑΥΛΟΣ
ΜΠΙΚΑΡΙΣ ΝΗΛΟΜΠΗΝ ΕΠΗΧΝΗΣ
ΛΨΕ ΕΝΜΟΟΥΤ ΓΑΝΤΕΡΘΙΩΡΝΥΙ
ΝΤΨΥΛΛΑΧΝ ΚΝΟΟΥΝ ΧΕΜΗ
ΣΝ ΓΙΒΟΛΩΣ ΣΕ ΕΙΓΟΥΝ
ΠΙΒΗ

210. + ΔΡΙ ΤΑΙΠΑΓΚ
ΑΕΙΣΗ ΝΓΤΝΝΑΥ ΠΙΚΟ
ΤΙ ΝΑΛΑΣΙΕ ΝΑΝ
ΜΝΠΙΚΟΥΙ ΝΜΚΩΙΛ
ΕΤΜΑΛΥ ΛΨΩ ΚΧΑ ΠΑ
ΤΑΝΑΙΟΣ ΝΑΙ
ΛΨΕ ΟΥΣΜΟΥ ΠΑΚΟ
Ν ΒΙΚΤΩΡ ΠΡΟ
ΕΙΣΤΟΣ +

211. + ΧΟΡΗ ΜΕΝ ΤΨΥΝΕ
ΕΡΟΚ ΔΡΙ ΠΝΑΚ ΠΓΝΥΝ
ΝΟΟΥ ΟΥΛΙΨΕ ΝΕΚΕΝΙΝ?
Ε ΝΑΙ ΝΤΑΖΨΚ ΝΕΙΝΕΝ
ΕΙΑΥΕ ΔΡΙ ΠΧΟΕΙΣ
ΣΜΟΥ ΕΡΟΣ
ΤΑΛΕΣ

212. + ΚΨΩ ΝΑΙ ΓΙΒΟΛΩ
ΔΕ ΝΕΜΠΕΙΘΝΧΑΡΤΗΝΕΣ
ΕΙΣ ΤΑΛΙΣ ΝΜΟΥΟΥ ΜΝ
ΜΝΜΝΤΕ ΝΑΖΗ ΜΝΝΗΝ
ΣΤΨΝΚΙΛΗ ΝΝΕΡ ΜΝΤΗΤ
ΤΑΕΧ ΝΡΜΔ ΝΤΨΥΝ
ΠΟΙΣ ΝΑΤΑ ΑΛΑΝΤΙΚΟΣ
ΤΑΕΙ ΕΝΤΙΡ ΝΤΑΝ ΠΕΤ
ΝΑΤΕΚΜΝΤΕΙΩΤ ΕΙΣ ΠΒΥΝ
ΣΝ ΝΑΤΝΝΟΟΥΥ ΝΑΚ ΟΥΣΧΑΙ
ΠΑΨΟΕΙΣ ΝΕΙΣΤ ΕΤΟΥΑΒ
ΣΜΠΕΨΨΨΡΕ ΝΕΛΑΧ

213. + ΧΟΡΗΣ
ΔΕ ΝΤΑΜΝΤΕΛ[ΑΧΙΣΤΟΣ Τ]
ΨΥΝΕ ΕΤΕΚΜΝΤΕΙΩΤ
ΕΜΠΑΡΗΝ ΤΡΗ ΠΡΟΜΕ
ΕΤΦΟΡΙ ΜΝΠΕΣΙΣ ΝΗ
ΟΥΜΕ ΕΙΣ ΠΙΓΘΗΝ
ΝΕΡΗ ΜΝΠΙΚΑΜΤΕ Ν
ΝΕΓ ΜΝΦΒΕΣΕΝ
ΓΕΝΝΕ ΔΕΙΤΝ
ΜΟΥΣΟΥ ΝΑΚ
ΔΡΙ ΤΑΠΑΓΚ
ΠΙΒΗ

214. + ΔΡΙ ΠΝΑ ΚΑΝ
ΠΙΚΟΥΙ ΚΑΝ ΠΗΝ
ΩΒΝ ΚΛΑΤΙΛΑΚΑ Ν
215. ἀνοκ παπνοῦτε πως
νεώρησος μπαχλός μ
οὐροφ ἀναπατημοῦτε
μπάλλη προῦν μπρος
νυστο ταυτάκι
πλοῦ κανάνιας ταμπή.
[Εικότων] αὐλ ὑπὸ μετατύχι.

216. ἐνοπτ' ἡμέρᾳ

217. ἦμ τοῦ 

218. ἀνοκ ἡμῖν

219. ἦν πρὸς τὸ 

220. τεῦχος 

221. ἐνοπτοπος 

222. ὑμᾶς πρὸς τὸν 

223. ἡμῖν εὐχήν.
220. ἔνακ ἐνλιακ ἐπισπρο πυμπρε [κ]
        σαλομων ετοσμι ανεσίν[ν]]
    μπιτοτος ετοτάββ ναπ [φοίβα]
    μων χεεπειαν ητεννθνοις
    καμούλε ἐπισπροσέξε[ς]
        λυσ νταριγμί βιού τενσού ἃ τού]?
    γετοιμπος ἐπισπροσέξε[ς]
    ντεντεπτηνθ τηνος
        λυσ νονείριατευστή ντσ[ν]
    τη ημπετετθνάκε[ε]λευ
        ε-μογ ιαν λυσ
        χαντεππούτε η))[υ]

221. ἔνακ ἰσχήφ πυμπρε μ
        παύλος ετοσμι ιεπρεϊβα, ἀπα βίκ
        τωρ χεεπειαν ακάνοι εταριγμί β[γ]
    πεκκαμούλ ἤνοι ἃ το νετοιμπος ετη
        ἐπισπροσέξε ερόγ ηνταβ[μ] τήρσ
        λυσ νταριγμί ετπορκ χαλάμας ἢ
        ταβίκ επεκκαμούλ η
    νταριγμί δε γιῶμμε χιμςου
        \ δ ΝΑΠΑ ιανπούτε
        χακοσ η ΝΑΠΑ η
        ιανπούτε εκού
        ρομπη
        λυσ ον

v. ΝΤΑΣΜΝΤΕΚ...\ Ν ΝΤΑΣ
    ΑΣ ΕΤΟΟΤΚ ΕΙΝΑΙΕΙ ΕΒΟΛ ΠΙΣΟΟΤΚ
    ΕΤΕΟΥΜΑ ΝΤΑΚΗ ΝΕΠΕΡΕΙΤΕ
    ΜΝΟΥΜΑ ΝΤΑΚΗ ΝΚΑΛΛ ΜΝΟΥ
        χουπ ννογρ ομογυψιο
        ΓΑΝΗ ΛΥΣ ΝΟΝΕΚΚΙΝΚΑΤ[κ]
    ΦΡΟΝΗΣΙΣ ΝΧΕΙ ΓΝΑΛΛΗ [κ]
        ἵδι β ΑΝΟΚ ΙΣΧΗΦ ΜΠΑΥΛΙΟΣ]
        ζτοιξε ἑγιᾶ ομ έχις [Χ][Π]
    ειπλαξ ισχήφ π.
    ΒΑ ΜΑΡΤΥΡΟ
    ΠΑΤΕΡΑΙΤΕ η
        ηψρς ηψρς]

222. ἔτσε[η]
        Ρ. ΔΕΥΟ η
    προσεξ[η]
        η λυσ ταις ης
    ης ης ης
    ΝΝΕΚΤΗΝΟΥΕ ΆΡΤΗ
    ΚΑΤΑΦΡΟΝΗΣΙΣ ΝΧΕΙ.
    ΑΓΝΟΥ ΕΙΤΕ ΕΜΠΑΧΙΡΗ
    ΕΙΤΕ ΕΜΠΑΧΙΤΟΡ
    ΕΙΤΕ ΕΜΠΑΧΙΕΙΩΤ
    ΛΥΣ ΝΤΑΣΚΩΤΗ ΝΧ
    ΚΩΤΝ ΓΧ

v. ἡ ΜΑΥΡ ΤΜ[
[όθοτο ΝΧΤΗΝ ΝΚΛΑΛΗ]
[Νοσόβ ΟΥΑΕ ΕΤΡΑΤΗ]
. ΔΕ ΟΥΩΗΜ ΑΛΛΑ ΝΤΑΣΚΩΤΗ\]
[ΝΧΤΗΝ ΝΟΣΟΒ ΝΙΜ \ ΆΝΟΚ]
. Π. ΠΥΜΠΡΕ ΝΗΚΕΛ ΤΣΤΟΙΧΕ
[ΞΠΙΠΛΑΞ \ ΆΝΟΚ ΔΑΥΕΙΩ]
[ΝΟΛΛΟ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ]
. ΧΙΣΘΑΙ ΠΕΠΛΑΞ \ ΆΝΟΚ]
230. ΤΑΝΟΚ ΠΑΡΑΜ Μ

231. ΤΑΝΟΚ ΝΕΝ ΤΩΝ[ε]

232. ΤΑΝΟΚ ΜΕΝ ΤΩΝ[ε]

233. ΤΑΝΟΚ ΜΔΗΝ

234. ΤΑΝΟΚ ΜΑΙΝ

235. ΤΑΝΟΚ ΑΝΑΠΑΖΕ

236. ΤΑΝΟΚ ΧΑΝΤΕΙ ΝΓ
239. Ἐφορείς ΜΗΝ ΜΗΠΑΔ ἸΣΟΩΝ ΕΤΕΤΝΕΤ人民服务
ΜΗΝ ΚΩΝ ΕΤΙΜΑΝΟΥΣ
ΔΜΠΞΩΝ ΤΗΡΗ ΝΤΑΨΥΧΗ
ΕΙΣ ΟΥΜΑΛΕΞΕ ΜΝΟΥΡΑΤΛΑ.Ν
ΤΕΥ ΑΙΤΗΝΟΟΥΣ ΝΗΤΝ ΝΤΟΟΤΗ
ΜΠΡΕΣΒΥΤΕΡΟΙΣ ΛΨΩΝ ΟΝ ΕΤΒΕ
ΠΤΩΥ ΝΝΓΒΑΣ ΑΙΣΟΕ ΜΠΡΩ
ΜΕ ΠΕΞΑΚΑ ΧΕΤΜΑΙΤΗ ΑΡΙ ΤΑ
ΓΑΝ ΝΤΕΤΝΚΥΛΕΥΣ ΝΤΕΤΝΕΤ
ΕΙ ΑΙΝΗΤ ΝΤΑΛΕΙ ΜΠΡΩΜΕ Ν
ΤΕΤΝΠΙΛΑΝ ΝΕΙΜΛΧ ΕΤΙΒΕ]
ΠΥΛΑΡ ΛΨΩΝ ΕΤΒΕ
ΚΑΙ ΓΑΡ ΑΝΙΟΥΣ
ΥΤΑΒΕ

240. ΔΥΤΑΜΟΙ
ΧΕΠΝΟΒ ΝΡΩΜΕ ΥΜ
. . . ΑΝ ΟΥΔΕ ΠΡΕΒΨ, ΑΡΙ
ΠΝΔ ΕΡΨΑΝΤΗΡΨΜΕ
ΠΟΥ, ΕΡΨΤΝ ΤΡΑΓΕΤΕ
ΝΑΧ ΖΕΤΕΦΡΙΑΤΕ
ΜΠΡΩΝ ΖΕΚΑΝΤΡΙΝΑ
ΜΝΝΕΧΝΗ ΠΡΑΣΤΕ ΑΕ
ΖΕ ΜΡΚΟΣ ΖΕΣΜΟΤΟΥΤΗ
ΜΠΑΠΑΣ ΧΟΟΥ ΡΓΕΙ
ΤΕ ΑΡΙ ΠΝΑ ΤΑΛΕ
ΝΑΧ ΜΠΡΩΝ : ΤΑΛΕ
ΜΠΕΜΑΥ ΓΙΤΝΜΑ
ΘΕΛΙΟΣ

241. ΠΛ ΑΝ
ΝΤΕΤΝΜΝΤΕΤΨΤΕ . . ΕΧΕ
ΧΙΤΜΕΥΣΕ ΕΝΝΕΤΝΨΥΛΛ ΤΑΡΕ
ΠΧΟΕΪΣ ΝΑΓΜΕΝ ΕΜΠΕΥΕΜΨΗΣ
ΕΙΣ ΝΕΟΡΨ ΑΙΤΗΝΑΚΟΥ ΝΑΚ ΠΑ
ΝΚΥΡΕΑ ΛΨΩΝ ΕΙΣ ΠΧΟΕΙΣ ΝΡΒΟΣ
ΜΠΑΧΥ ΝΕΚ ΝΤΑΝΟΟΥΧ ΚΑ
ΜΙΟΝ ΕΡΟΣ ΠΝΟΥΤΕ ΣΟΥΝ ΛΨΓΙ
ΣΕ ΕΡΩΙ ΝΣΑΨ ΝΝΕΙΟ ΕΤΜΑΧΕ
ΜΠΕΙΣ Ν. ΑΙΣΟΕ ΧΕΡΝΤ ? Σ
ΚΟΥΣ

242. ΑΝΟΚΕ
ΝΑ ΕΤΕΩ[ΑΙ ΕΤ]
ΤΗΝ ΕΤΕΝ ?
ΜΑΥ ΤΑΧΝΗ ΑΡΙ]
ΤΑΓΑΝΗ ΧΟ[Ο]
Υ ΩΛΟΤΗ ΝΑ
Ι ΖΕΜΝΤ
ΑΙ ΟΥΧΑΙ
ΕΜΠΙΑ
ΟΕΙΣ

243. ΤΡΟΤΣΚΥΝ, ΔΨΩΝ ΤΑΣΝΑΖΕ Ν
ΤΕΤΝΜΝΤΜΑΝΟΥΤΕ ΝΟΝ ΕΤ
ΤΑΕΙΝΥ ΚΑΤΑ ΣΜΟΤΝΙΜ ΠΙΣΤΕΥΕΝ]
ΑΙ ΤΨΙΝΕ ΝΑΚΨΕΤΝΟΥΧΑΙ ΝΗΓΙΩ[Ψ]
Β ΝΙΜ ΤΑΜΟ ΔΕ ΝΤΕΤΝΕΥΛΑΒ, Ν
ΣΕΝ ΕΤΒΕΣΥΜΕΝ ΖΕΑΣΝΤΛΝΕΥΕΞΕ
ΑΔΑΝΟΥ ΜΠΕΤΝΤΝΝΟΟΥΗ ΚΑΙ ΓΑΡ

244. ΠΧΟΕΪΣ ΣΟΟΥΝ ΜΠΙΝΨΗΣ
ΡΧΨΑΡ ΝΜΜΑΚ ΓΟΛΑΣ
ΜΠΝΑΥ ΝΤΑΚΤ ΝΑΙ ΜΠΘΛΟΚΣ ΑΧΟΥΜ
ΨΒ ΑΚΧΟΟΥ ΣΕΟΥΛΚ ΝΗΙ ΟΥΝΡ ΑΙΟΨΗΥ
Β ΑΙΟΟΥ ΝΑΚ ΣΕΤΣΟΥΝ ΣΕΥΣ ΤΑΝΨ
ΠΕΞΑΚ ΣΕ ΑΥΤΛΟΥ ΣΟΟΥΝ ΓΑΣΤΗ ΜΜΝΤ
ΣΝΟΟΥΣ ΓΙΜΝΤΟΥΕ ΑΙΟΨΗΥ Β ΑΙΟΟΥ ΣΕΥ
Τ ΜΜΝΤ ΓΑΣΤΗΝ ΑΧΟΟΥ ΓΙΨΗΚ ΚΕ ΜΕΙΒΩ
ΑΥΤΜΝΤ ΓΣΕΡΟΜΠΕΣ ΟΥΤΝΟΥ ΛΨΟΥΜ
ΨΒΑΙ
ΑΥΕΝΟΥΤΕ ΤΑΜΟΙ ΧΕΝΤΑΤΕΓΛΗΔ 
ΤΙΖ ΣΩΡΜ ΟΥΣΑΔ ΟΥΝ ΝΡΤΝΝΟΟΤΥ 
ΕΝΓΗΤ ΩΗΔ ΠΑΣΗΡ ΝΑΙ ΝΥΓΟΒ 
ΟΥ ΥΑΝΤΑΙΚΤΑ ΕΤΕΝΜΗΝ 
ΚΟΝ ΝΤΑΣΜΝ ΦΩΒ ΝΝΜΑΚ ΤΑ 
ΡΕΙΜΝ ΝΑΧΗΡ ΝΑΥ ΑΛΛΑ ΠΑΝ 
ΤΟΣ ΜΙΡΡΩΝ ΝΟΥΟΤΝΝΟΟΤΥ ΠΕΡ 
ΟΥ ΝΝΑΙ ΤΑ ΠΑΖΕ ΝΝΕΕΝΗ 
ΤΗΡΟΥ ΕΤΕΝΜΗΜΝΩΝ ΟΜΠΙΟΕΙ 
ΠΜΑΙΝΟΥΤΕ ΝΚΟΝ 
ΠΑΥΛΟΣ ΝΑΚ 
ΠΕΙΛΑΧ/ 

245. ἦ ΝΥΟΡΙΤ 
ΔΕ ΠΡΟΣΚΙΝΕΙΝ ΝΤΕΚ 
ΜΝΙΤΝΟΝ ΕΤΕΝΜΗΝ Τ.. 
ΤΒΛΑΞΕ ΩΗΝ ΕΝ ΑΝΤΑΙΜΣ 
.ΟΥΝ ΜΡΓ.. ΕΤ ΥΡΕ 
ΤΤΟΕΙΣ ΤΑΙΤΑΚΣ ΜΠΕΝΣΤΕ ΖΕ 
ΡΟΥΣΟΤΤΑΙΒΕ ΝΤΑΚ ΜΠΕΤΡΩΣ[ΟΣ] 
ΠΗΣΜΕΤΡΙΚΟΣ ΤΝΝΟΥΣ ΝΑΙ 
ΝΤΕΜΠΡΩΜΕ ΕΤΕΝΑΝ ΤΒΛΑΧ 
Ε ΝΑΚ ΧΕΤΕΚΡΙΤΕ 
ΤΑΑΣ ΜΠΑΚΟΝ ΝΩΥΧΗΣ 
ΟΙΝΤΝΠΡΕΒΕ 
[ΤΕΡΟΣ ΠΙΕΛΑΧ/ + 

247. :host  ΜΕΝ ΜΠΙΟΥΤΣΧΕ 
ΤΥΙΝΕ ΕΤΕΚΜΝΤΙΝ ΜΡΗ 
ΒΟ ΝΥΟΥΕΙ 
[Ψ]ΟΡΗ ΜΕΝ ΤΥΙΝΕ ΕΤΕΚΜΝΤΥΜΡΗ 
[Π] ΟΕΙΣ ΕΓΕΣΜΟΥ ΕΡΟΚ ΜΝΗΕΤΥΟΟΜ 
ΝΑΚ ΤΗΡΟΥ ΑΡΙ ΤΑΚΑΝΗ ΝΧΟΟΥ 
ΠΧΩΜΕ 

249. ? ? 
.ΠΝΑ ΟΥΝ ΜΡΡ 
[ΠΒΟΥ ΝΧΟΟΥ ΝΧΩΜ[Μ] 
[Ε]ΝΑΝ ΝΤΝΜΟΝΤΟΥ 
[ΧΣ]ΚΑΣ ΕΝΑΤΕΡΙΨ ΕΡΟΟΥ Ν 
[ΝΤΝΕΥΧΑΡΙΣΤΑ ΝΤΟΤΕ ΝΤ 
[ΕΚ]ΜΝΜΤΜΑΙΝΟΥΤΕ Μ 
[Ε]ΤΥΥ. ΝΥΟΥΧΟΟΥ 
[Σ]ΕΡΕΜΑ ΝΑΠΑ ΤΑ 
[ΜΩΝΟΣ ΜΝΠΕΝΗΣΜ]
[Ι]ΝΑΝ ΝΑΠΑ ΤΑΝΟΥΤΕ 
[ΠΟΤΩΝΙΩΝ] 
V. ΙΣΚΩΒ ΩΗΝ ΕΝΕΝΤΑ. 

250. ἦ ΑΡΙ ΤΑΡΑΗ 
ΝΤΕΝΤΝΝΟΟΥ 
ΠΝΑΡΗΕΙΚΟΣ ΝΑΙ[Π] 
ΝΤ ΝΑΗ ΜΝΠΠΧΡΑΔΕΙ 
ΣΟΧ ΜΠΡΟΟΜ[Σ] [ΑΣ] 
ΚΗΣΙΚΟΝ 
[COY]
255. ἔδει 
ΜΕΝ ΝΟΩΒ 
ΝΙΜ ΤΗΙΝΕ ΕΠΕ 
ΓΕΩΝΤΕΚΙΜΝΩΥΕ 
ὙΜΙΑΥΕΝΟΥΤΕ ΕΤΑΙΝΥ 
ΚΑΤΑ ΣΜΌΤ ΝΙΜ ΕΠΕΙΔΑ 
ΑΙΤΑΧΕ ΝΝΛΑ ΜΝΠΡΜΝ 
ΓΟΥΝ ΓΕΩΡΓΙΟΣ ΕΤΕΒΕΡΕ[ΝΙΚ]Η 
ΔΙΚΔΙΟΣ ΝΑΙ ΧΕΠΕΤΕΚΑΣΒΤΥ 
ΧΟΩΥ ΝΑΙ ΤΕΝΟΥ ΡΩΝΑ ΜΝΠΕ 
ΣΚΑΙ ΝΙΗΚΕ ΝΤΑΙΤΗΝΟΟΥΣΕ 
ΝΑΚ ΓΝΟΥΤΕ ΣΟΟΥΝ ΖΕΕΥΡΟΥ 
ΣΩΥΕ ΕΒΟΛ ΕΠΝΑ ΜΝΟΥΡ ΠΟΥΑ Μ 
ΜΧΙΝΕ ΤΑΛΣ ΜΠΡΕΥΜΨΜΥΕΝΟΥΤΕ 
ΕΤΑΙΝΥ ΙΧΛΑΝΗΣ ΓΙΤΝΙΓΑΝΗΣ ΠΡΙ 

257. ἔδει 
ΤΑΛΣ ΜΠΑΣΩΝ ΣΟΛΒΜΨΝ 
ΓΙΤΝΨΜΨΡ...ΠΜΕΣ ΟΨΥΡ 
ΝΚΟΝ ΣΙΤΗΝΟΟΥ ΝΑΚ ΡΑΠΤΙΜΝΙΟΝ 
ΝΚΟΥΝ ΓΕΩΡΓΙΟΝ ΜΝΠΡΜΝ 
ΚΟΟΥΝ ΖΕΕΥΡΟΥΟΥΥ ΜΠΕΙΝΑ;? 
ΔΕ ΑΠΝΡΟΥΩΒ ΩΟΥΝ ΝΓΤΤΝΟΩ 
ΟΥ ΠΕΚΖΗΡΗΡ ΝΟΗΤ ΝΑΙΣΚ ΝΥΤ 
ΡΤΤΙΜΝΙΟΝ ΝΟΡΑ ΝΑΙ ΕΙΣ ΠΤΡ 
ΜΧΙΝΕ ΝΚΟΥΝ ΔΙΣ ΕΡΟΥ ΝΨΟΜΨΤ 
ΟΥΒΑΣ ΝΡΤΟΒ;..ΑΙΔΟΥΕ ΕΒΟΛ ΛΨΥ 
ΣΟΙ;?;ΕΥΨ 
ΜΑΙΤΑΡΟΥ ΣΩΙΤΑΛΨ ΝΑΚ ΟΥΝ 
ΣΟΙ; ΟΥΤΕ ΝΨΑΛΣ ΕΤΒΕ ΝΕΙ 
ΣΕ ΖΕΕΥΡΟΨΙΗ εΥΨΤΙΠΕ ΜΜΟΝ 
ΣΩΨΡΗ ΝΑΙ ΜΝΨ ΠΕΙΝΡΠ 
ΣΤΛΨΡΟΚΨΥΝΕΙ 
ΣΩ?;? 

258. ἔδει 
ΡΗΛΙΧΞ ΠΙΕΛΛΗΧΙΣΤΟΣ ΕΨΟΨΛΩ] 
ΜΧΙΝΕΡΑΤΕ ΝΚΟΝ ΟΥΟΝ ΝΗΜ 
ΕΤΜΕ ΜΠΕΝΧΟΕΙΣ ΙΤ ΠΕΧΣ 
ΕΤΒΕΤΕΤΡΤΑΦΑΙΝ ΝΤΕ 
ΤΗΡΙΝΑ ΜΝΠΙΓΗΣΚΕ ΕΤ 
ΒΕΨΝΟΤΕ ΚΑΙ ΓΑΡ 
ΣΕ ΧΕΨΕΤΕΟΥΝΤΑΝ 
ΣΛΑ ΜΠΣΙΟΝ ΜΠΙ 
ΚΟΣΜΟΣ ΕΨΗΜΑΝΝΑΥ 

259. ἔδει 
ΜΟΡΡΙ ΜΕΝ ΤΗΙΝΕ ΕΡΟΚ [Π] 
ΧΩΕΙΣ ΕΨΕΜΟΥ ΕΡΟΚ ΜΜ [Π] 
ΠΕΤΨΟΨΝ ΝΑΚ ΣΗΡΨ ΝΙΨ] 
ΩΜΕ ΜΝΜΨΝΕΥΕ ΔΡΙ ΤΑ 
ΚΑΠΙ ΕΤΒΕΨΡΗΚΕ Χ 
ΙΟΥΡΝΚΕΤΕ ΔΡΙ ΠΗΩΕΙΣ 
Σ ΜΟΥ ΕΡΟΚ ΤΑΛΣ ΜΠΑΣΩΝ 
ΡΕ ΜΜΑΙΝΟΥΤΕ ΕΤ[ΣΑΙ] 
ΝΥ ΚΑΤΑ ΣΜΟΤ 
ΝΙΜ ΓΙΤΝ 
ΘΕΨΥΨΝΗΣ ΠΕΧΨΨΡΗ Π
(267.) ΜΟΝ: ἈΝΟΙΣ ΟΥΗΝ ΚΕ ΝΧΗΡΑ ΤΕ
ΩΟΣΕ ΟΥΧΛΗ ΟΜΠΗΩΕΙΣ

268. ΟΗΛΙΑΣ ΠΙΕΛΑΧ, ΕΕΡΩΝ ΜΠΜΕ
ΕΠΩΣ ΤΑΙΝΥ ΠΚΥΡΟΣ ΜΗΝΑ ΠΑ?
ΟΜΠΗΩΕΙΣ ΟΣ ΧΑΙΡΕ ΥΟΡΗ?
Ε ΤΩΝΙΕ ΕΡΟΚ ΜΠΝΕΚΧΙ
ΠΕΚΗ ΤΗΡΗ +ΤΑΜΟ ΩΕ ΝΤΕΚΜ
ΑΥ +ΠΑΡΚΑΛΕΙ ΝΤΕΚΑΛ[ξ]
ΕΠΙΚΩΝ ΩΗΜ ΕΝΤΑΣΚΑΛΥ
ΠΛΑΥΛΗΝΕ ΤΑΜΟΚ
ΕΤΒΗΝΤΥ

269. + ΕΠΙΣ ΕΕΕ
ΠΜΕ
Κ ΠΩΕΙΕΣ ΕΕΕΣ
[ΜΟΥ] ΕΡΟΚ ΜΠΝΕΤΟΥΜΠΕ
[ΝΑΙ] ΤΗΡΗ ΑΡΙ ΤΑΡΑΠΗ
ΤΒ ΓΕΡΗΝΕ ΑΕΠΕΤΩΡΟΣ
ΝΓΠΕΚΑΝ ΝΗΜΗΝ ΙΕΩΙ
ΧΟΟΣ ΕΡΟΙ ... ΧΧΟΥ
ΕΣΟΟΥ ΝΤΑ ... ΤΑΚ
ΑΡΙ ΤΑΡΑΠΗ ΝΓ
ΨΑΚΕ ΝΗΜΑΛΥ
ΕΤΜΑΝΟΥΓ
ΨΑΤΑ
ΟΝΤΗ
ΤΝ

270. ΕΠΕΟΥΟ ΝΙΗΝΗΚΕ
ΕΡΕΤΕΓΡΑΦΗ ΓΑΡ ΣΟΟΥΝ
ΣΕΟΥΚΕΦΑΛΛΙΟΝΤΙ ΠΣΟΤ
ΒΕΓ ΝΟΡΒΜ ΜΠΡΩΜΕ ΑΣ
ΚΕΛΕΥΕ ΕΤΜΑΙ ΠΝΟΕ ΝΣΙ
ΚΑ. ΕΥΩ ΟΥΔΕΝ ΥΕΥΜΟΥΤ
ΙΩ ... Τ ΤΕΕ ... ΧΙ ΝΟΥ
Υ Η ΝΕΥΜως ... Ε ΡΩΜΗ
ΜΠΕΙΧΗΚΕ ΟΥ ... ΝΕΤΕ
ΟΔΕΜ ... ΕΒΟ ... ΕΤΟΥ
ΤΟΛ

271. ΠΙΑΣΕΙΚΣ
ΜΗΤ ΕΤΟΥΛΛΜ ΜΑ
ΡΕΝΕΚΝΑΙ ΤΑΡΟΙ ΝΓΟΠ
ΣΟΝ ΠΙΑΣΕΙΣ ΡΑΡΟΙ ΝΓ
ΧΑΡΙΖΕ ΝΑΙ ΜΠΗΛΑΛΟ
ΜΠΙΚΟΥΣΟΝ ΧΕΛΙΩΙ
ΣΕ ΑΜΑΤΕ +ΣΟΟΥΝ ΓΛ
Ρ ΖΕΝΚΩΝ ΝΠΟΠ
ΠΙΑΣΕΙΣ ΟΑΤΣΟΤΟ ΠΕ
ΚΕΤΕΜΑ ΕΒΟΛΑΝ
ΤΕΤΝΟΟΥ ΓΑΡ ΧΕΛΑΠΑ
ΔΗΝ ΤΨΗΚΕ ΕΡΕΠΤΝΣΗ
ΕΝΠΑΜΕΥ ΤΗΡΗ
ΜΠΝΩΡ ΡΠΑΛΩ
Ψ ΖΕΜΝΟΥΣ
ΟΜ ΜΟΙ ΕΤ
ΟΝ Σ
273. ἔντεν ὑμῖν

274. ἀρι ράμμεν ὑμῖν ἐγραφήν ἑτοιμασθεῖται ἀνόκκες ἐς ἑλλάς, πρέπειν, ὅτι ἡ ἡγεμονία ἑτού[κ] ἀκάκελει ἀς προσεύχῃς, ἡ ἀναφορά...τῇ...μιοκ...μνημωλο...

275. ἐκείνοιν

276. ἔκεινοιν

277. ἐρώτησεν τῷ έντεκάτῳ

278. ἐρώτησεν τῷ
ΕΡΩΤΗΣΕΙΣ ΚΑΙ ΑΠΟΣΚΟΥΣΗΣ ΝΑ ΤΟΛΛΙΖΕΤΕ ΕΠΙΤΗΔΙΟΝ

288.

289. ΔΡΟΜΟΣ

290. ΕΡΩΤΗΣΕΙΣ ΚΑΙ ΑΠΟΣΚΟΥΣΗΣ ΝΑ ΤΟΛΛΙΖΕΤΕ ΕΠΙΤΗΔΙΟΝ

291. ΦΩΝΑΙ ΜΗ ΤΟΛΛΙΖΕΤΕ ΕΠΙΤΗΔΙΟΝ
304. ἐπιστολὴ ἀπὸ ΜΝ γνώστη

近代 ἐπιστολὴ, μνήμη ἀνωτέρων

οὗτος ἐπιστολὴ, ἀνωτέρων

ἐπιστολὴ, γνώστη ἀνωτέρων

ἐπιστολὴ ἀνωτέρων

ἐπιστολὴ ἀνωτέρων

ἐπιστολὴ, ἀνωτέρων

305. ἐπιστολὴ ἀπὸ ΜΝ γνώστη

306. ἐπιστολὴ ἀπὸ ΜΝ γνώστη

307. ἐπιστολὴ ἀπὸ ΜΝ γνώστη

308. ἐπιστολὴ ἀπὸ ΜΝ γνώστη
309.

310. Ἀνοκ ἱκ ὑπήρξε κενωθεὶς πελ
μμοναχος επτάποσ νατα μων
ἀφοίβαμων βιτ εὐρυν επι ην.

311. Ἀνοκ ὑπήρξε κενωθεὶς πελ
μμοναχος επτάποσ νατα μων
ἀφοίβαμων βιτ εὐρυν επι ην.

312. ὑπήρξε κενωθεὶς πελ
μμοναχος επτάποσ νατα μων
ἀφοίβαμων βιτ εὐρυν επι ην.
318. επίενταγιον;  

319. ἀποτράπνητερικής  

320. ἢ ἐλάττων  

321. ποιμὴν τετυγμένη  

322. ἡ μακρὴ  

323. ἄφορος αἰτήσεως  

324. και ἀποκλεισθέντος  

325. μεταγενῶς  

326. ? ? ? πεπλακά  

v. οἱ κεκοιμούμενοι αὐτῆς.
342. ἐν Νεόρρη

343. πιελαξιστος ρηλιας εγυ[

344. ἄνα

345. ἐναταγοι

346. ἀπιταγης ρηξον

347. ὁ οὐσι νύχτου σχω

348. ἐγενετε μεν

349. πιελαξις

καὶ κοπωνοχεις πετ

καὶ εἰσγεινε ετεκ

καρποναιμωτετοκ

καὶ προεξετορ ενηπτο

καὶ μετατροπενεκτο

καὶ κοπωνοχεις πετ

προς μετατροπενεκτο

μετατροπενεκτο

καὶ εἰσγεινε ετεκ

καὶ μετατροπενεκτο

καὶ εἰσγεινε ετεκ
<table>
<thead>
<tr>
<th>356.</th>
<th>Γήνος Μέν Νέως [Νέως Τηνπρόκευ]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Νεί Αύω Τησπίζει Εττάντην Ττάντα.</td>
</tr>
<tr>
<td></td>
<td>Πρέπει Αύω Εττάντην Ττάντα.</td>
</tr>
<tr>
<td></td>
<td>Πευκλεότατος Συντάζει Εττάντην Ττάντα.</td>
</tr>
<tr>
<td></td>
<td>Φιμος Νάου Χάος Ττάντα.</td>
</tr>
<tr>
<td></td>
<td>Καυντάζει Εττάντην Ττάντα.</td>
</tr>
<tr>
<td></td>
<td>Θαρεί Ετσκαρας Πέκχακς Τεικτήν Τενούς Α.</td>
</tr>
<tr>
<td></td>
<td>Εττάντην Ττάντα - Εττάντην Ττάντα.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>357.</th>
<th>Ταλάς Μ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Πέμπνουτε Είναι Αύω γενούτε Ανακαλού.</td>
</tr>
<tr>
<td></td>
<td>Δέχεσται Αλής Νικάλας Ελευθέρας Ελευθέρας.</td>
</tr>
<tr>
<td></td>
<td>Εύδικα Άφης Εκάλλης Εκάλλης.</td>
</tr>
<tr>
<td></td>
<td>Ευδικά Άφης Εκάλλης Εκάλλης.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>358.</th>
<th>Εικάναν Αία Μν</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Πάυλος Γάμα Μπορείς Νταβέννης.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>359.</th>
<th>Τάσσεσθε Ν Κώλος Νακ Χάος Τήν Τήν.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ργ. Τεκούλε Ν Γνήσιος Γνήσιος.</td>
</tr>
<tr>
<td></td>
<td>Γνήσιος Γνήσιος Γνήσιος Γνήσιος.</td>
</tr>
<tr>
<td></td>
<td>Τάλας Νάκ.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>360.</th>
<th>Ταλάς Ντένενς [Νές]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Κωλος Γιτνπιτρος Μμόκ Τενπεκός.</td>
</tr>
<tr>
<td></td>
<td>Φού Φενιφούς Φενιφούς Φενιφούς.</td>
</tr>
<tr>
<td></td>
<td>Χελικάρπος Φενιφούς Φενιφούς Φενιφούς.</td>
</tr>
<tr>
<td></td>
<td>Εμφύσιβολος Ννεκπαραμός.</td>
</tr>
<tr>
<td></td>
<td>Νταβέννης Νταβέννης.</td>
</tr>
<tr>
<td></td>
<td>Νακκούς Νακκούς [Νές].</td>
</tr>
<tr>
<td></td>
<td>Νταβέννης Σήμα Σήμα Σήμα.</td>
</tr>
<tr>
<td></td>
<td>Κοινος Κοινος.</td>
</tr>
<tr>
<td></td>
<td>Απορος Ντεντίκας Κοινος Κοινος.</td>
</tr>
<tr>
<td></td>
<td>Τίρια Ντεντίκας Κοινος Κοινος.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>361.</th>
<th>Ή σ τα ταμ ?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Τεκμεντειώτ Ετού.</td>
</tr>
<tr>
<td></td>
<td>Αλαβάς Δύω Τασπίζει Μπε.</td>
</tr>
<tr>
<td></td>
<td>Τεκμεντρεφμείμυ.</td>
</tr>
<tr>
<td></td>
<td>Νούτα Μπαρντ Θριφ Κάρτα Ε.</td>
</tr>
<tr>
<td></td>
<td>Νεί Εμπρος Νταβέννης.</td>
</tr>
<tr>
<td></td>
<td>Κυνή Μπεκέ Μπεκέ Μπεκέ.</td>
</tr>
<tr>
<td></td>
<td>Υπόπος Εμπρος Ετσκοπώς Χέ.</td>
</tr>
<tr>
<td></td>
<td>Εμμάκ Επροχίης Επάμα.</td>
</tr>
<tr>
<td></td>
<td>Νικέμπαγάης Επά.</td>
</tr>
<tr>
<td></td>
<td>Σω Ντοτκ Ετσκ Πλίπε Νικεμπώς Νικεμπώς.</td>
</tr>
<tr>
<td></td>
<td>Εκερομέ Τενούς ?</td>
</tr>
<tr>
<td></td>
<td>Μπεκέ Μπαρντ... Ούω.</td>
</tr>
<tr>
<td></td>
<td>Ταναγό Μπαρντ Μάκρις Τάκρις.</td>
</tr>
<tr>
<td></td>
<td>Πη Ντρμωρ Πανακόλομα Μ.</td>
</tr>
<tr>
<td></td>
<td>Πβακέ Νούτ Νροντού Ντ.</td>
</tr>
<tr>
<td></td>
<td>Κοφο Μπαειώτ Βίκτωρ.</td>
</tr>
<tr>
<td></td>
<td>Πιάκοτης Μάνας Κούρογος Χέ.</td>
</tr>
<tr>
<td></td>
<td>Νάιε με δρώι πκούμεπε η.</td>
</tr>
<tr>
<td></td>
<td>Εκάλ Ναέκ Ναί Εχ...</td>
</tr>
<tr>
<td></td>
<td>Πι Χελικάρκιε άνη άλη.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>362.</th>
<th>Ανάκ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Κυρίακος Ετσκοντένε ? Τωρ.</td>
</tr>
<tr>
<td></td>
<td>[5 lines]</td>
</tr>
<tr>
<td></td>
<td>Μάγγινα Νεω?</td>
</tr>
<tr>
<td></td>
<td>Πέκαχ Χελικάρκιε η?</td>
</tr>
<tr>
<td></td>
<td>Κυρία Ιουστινός Χέ.</td>
</tr>
<tr>
<td></td>
<td>Τί Τεκτίμμ Άλκας ούδα</td>
</tr>
</tbody>
</table>
369. Ἄπα Βίκτωρ πνευμοσφέρων

370. ὡς ὁ πνευμόνως εὐς

371. ἔτοιμως ἀλλα γίνεσθε
c. Πρὸς Πάντως ἤπῳκυνεὶς πνευματικῶς

372. ταῦτα ἐρεῖ πνοῦτε

373. ἀνείχαν ἀτριβοῦνος σὺλλ

374. κρ ὅν ἐβόλο ἥσ}[π]
...
382. ἀνοκ πειατημίγια

- αδυεια πλαχανε
- τεμον εσχισ τηνην
- τεχνοεικ νεισταν γνω
- ούτε απα βάφολο
- τεχνειαν απα πρόσελε
- ταεκασοφι ν
- τε μγ

383. ἐγελικ πειαλεν εσχαρι μιπετον

- λαβ νειστα απα στεφανος ππρεςβη
- υφον μεν χουβοτ μεγυποπολίων
- κηπευρητη απα ταραπα μπ
- ροπεν εροι κελιωκ κεε
- εβολ κελιωκης μπισν
- θενει ερυκεδεις[κ]
- του ντεπανε
- ειαν τηνυ ντα
- ους = μ

385. ἀνοκ

- πεσχτε πάνιον
- ετοραλ ανω ετροποκυνε
- μημεριτη πωτ ετογαμ πωστ κα
- λακως ετογαμ εσ γαρ αίβωκ γιτοο[τκ]
- ακκοος μαν πεμουκ νακ γμπηιικα ιαπ
- καλυτ ιτεπου ειε ανεί αικει τεκαξι αι
- γμοου : ιτεπου πινουε σοουν : τεγητ
- "τ ανω πειν ακ αο μναπιρε κημ ειρ
- μεκατ εκπρωμ εκ μιουμ εχι ν
- υμμ μπατσιμε ντασκε αρζ:
- κημε ερον νπνουε ναταν γουκ
- ικε επομακε ενε γαρ αι
- ελ = ικ

387. ἀνοκ λεοντιος

- πυκνημπραξιος
- ετοραλ αγειγ ηε
- απα ττραπα

388. ἀκ τως και εβολ λε

- μειναχαρτης ειςτα
- θε μεν μπαζα δη
- [μπε]ταχειο τος εικον ειπρος
- [κυνει]

389. ἀκ κυν και εβολ λε

- μειναχαρτης ειςτα
- θε μεν μπαζα δη
- [μπε]ταχειο τος εικον ειπρος
- [κυνει]
416. ἡ ἱεροπλάγη θρόλος

417. ἡ ἱεροπλάγη θρόλος

418. + εἰς σχετικά Ντρίμ

419. + εἰς σχετικά Ντρίμ

420. + εἰς σχετικά Ντρίμ

421. + εἰς σχετικά Ντρίμ

422. + εἰς σχετικά Ντρίμ

423. + εἰς σχετικά Ντρίμ

424. + πέτρος πέσυμη

425. + κυρίλλος σολομών
426. ἔριδ... γὰρ παρ. ἢ

429. ἀνοικάνας

430. ἄλλες δ' ὑπερ ἡμών...
435. ἤ-χος
ο-γος

436. ἰπτρος Μνακάρε

437. Καλε Πλατάριος

438. Πλογ, Μνως

439. Γιαποτούβα

440. Μνογούση

441. Μεγάς Πεκά

442. Ανοκ

443. Με

73.
452. Ἐπλογος ην ἀνθωπος εἰς ην ἐκκλησίαν καὶ ἀνθρωπος ἐπλογος ἀνθρωπων ἐκκλησιων.

453. Ἐπιτροπης ην ἀνθρωπος εἰς ἀνθρωπων ἐκκλησιων ἐπιτροπης ἀνθρωπων ἐκκλησιων.

454. Α. ᾿Ουκαλκια ουκ εἰς ᾿Ουκαλκιαν ἀνθρωπος ἐπιτροπης ἀνθρωπων ἐκκλησιων οὐκαλκιαν ἀνθρωπων ἐκκλησιων.

455. Β. ᾿Ουκαλκια ουκ εἰς ᾿Ουκαλκιαν ἀνθρωπος ἐπιτροπης ἀνθρωπων ἐκκλησιων οὐκαλκιαν ἀνθρωπων ἐκκλησιων.

456. Β. ᾿Ουκαλκια ουκ εἰς ᾿Ουκαλκιαν ἀνθρωπος ἐπιτροπης ἀνθρωπων ἐκκλησιων οὐκαλκιαν ἀνθρωπων ἐκκλησιων.

457. Σερμιην κυνηγης.

458. Νικατος ἐκ των ἐμφασιων οὐχ ἐμφασιονος ἐκ των ἐμφασιων ἐμφασιονος.

459. Σερμιην κυνηγης.
466. ΤΙΣ ΠΕΧΣ

467. ΤΟΥ ΝΠΕΙΑΓ ΝΕΒΩΣ

468. ΤΒΑΙΟΥΡ ΤΕΝΕ

469. ΤΕΜΟΥΕ ΘΑΙΤΕ

470. ΘΑΙΝΑ ΜΙΑΙΑΣ

471. ΤΗΝ ΝΠΕΙΑΓ ΝΕΒΩΣ

472. ΤΗΝ ΝΠΕΙΑΓ ΝΕΒΩΣ

473. ΤΗΝ ΝΠΕΙΑΓ ΝΕΒΩΣ

474. ΤΗΝ ΝΠΕΙΑΓ ΝΕΒΩΣ
| 474 | ΠΛΟΙΟΣ ΜΝΗΜΗΝ ΝΤΑΝΤΑΥ ? | 475 | ΤΑΡΤΥ ΣΥΜΜ Β ΚΝΙΤΣΕ ΣΥΜΜ Α | 476 | ΣΑΒ ΣΡΟΥΡΙΚΥΝΥ | ΕΜΟΥ ΓΡΑΚΥΝΥ | ΜΑΙΗ ΓΑΚΟΥΣ ΓΡΑΚΥΝΥ | ΣΧ ΒΑΣ ΓΑΝΤΥΝ ΝΒΙΡ | ΟΥΜΑΛΑΚΕ ΝΑΓΑΝΓ ΓΙΧΚΣ | ΟΥΜΑΛΑΚΕ ΝΑΓΑΝΓ ΥΝΕΣΤ | ΡΟΟΥΤ | ΚΑΜΣΙΜΕ | ΡΟΟΥΤ |
| 477 | ΝΛΟΙΧΕ | ΟΥΕΡΚΙΚ ΝΕΙΝΒ | ΣΝΩ ΝΑΛΙΚΤ | ΥΟΜΤΕ ΝΛΑΚΑΣ | ΥΟΜΤΕ ΝΚ | γέτ | ουπωτ ενε...η | ουδουρ νος | ηουωτ ηνουρ με | υτε ηνεκερα | τσε ηνομτ | γενρηνε | πανε | v. ΠΑΜΝΕ | επεπ | μνσούρπε |
| 478 | ΦΟΟΥΤ | ΠΑΛΛΕ | βωωφ | κιοφκ | τωβέ | εμχιρ | πάρμοτπ | πάρμος | πάρον | η. ΠΑΜΝΕ | επεπ | μνσούρπε |
| 479 | ΛΑΜΣΙΜΕ | ΡΟΟΥΤ | ΚΑΜΣΙΜΕ | ΡΟΟΥΤ |
| 480 | ΤΟΛ | ΡΥΓΚ’ΑΛΑ | Π ΗΛΑΔΑΣ | ΤΩΝ Α | ΡΥΓΡΙΤ | ΤΩΝ ΝΙΒΡΚ | ΡΕΤ | ΤΩΝ ΑΙΒ’ΑΛΑ’ΡΛΑ’ΡΠΤ | ΤΩΝ ΕΙΒΚΥΙ | ΡΕΤ | ΤΩΝ ΦΙΒΚ’ΛΑΓΡΝΕΡΠΤ | ΤΩΝ ΚΖ’ΛΑΖΙΒΓ | ΤΩΝ ΝΙΠΡΚ | ΤΩΝ ΦΟΛ | Α | ΤΩΝ ΜΑ | ΤΩΝ Ε | των ο | των ι | των | ΕΡΝΕΡΠΤ | των | ΕΚΑ | ΡΚΑ |
| 481 | ΑΝΟΚ ΔΑΝΗΛ | ΠΡΕΣΒ’ΠΥΜΗΡΕ ΝΧΑ | ΚΟΥΛ ΕΙΣΟΜΟΛΟΓΕΙ ΝΤΡΕ | ΜΝΙΟΥΤΕ ΠΠΑΝΤΣΙΚΡΑΤΩΡ | ΧΕΛΑΚΣΒ ΠΥΚΝΙΜΝΕΣΤΕ Μ | ΠΑΝΑΤ ΕΣΟΟ ΝΤΡΕ ΡΙΒΟΛ ΜΜΟΙ | ΝΓΟΥΝ ΜΠΗΩΒΕΙΡ ΝΤΕΡΕΓΥΡΡ | ΠΗΛΗ ΕΒΟΛ ΝΓΟΥΝ ΝΟΛΓΙΑ ΜΑ | ΡΙΑ ΕΡΕΙΟΠΟΙΗΚΣ ΠΑΙΑΚΣ ΜΜΛΥ | ΛΥΨ ΕΡΕΙΠΙΑ ΒΙΚΤΩΡ ΠΑΙΝ[Σ] | ΜΜΛΥ ΟΝ ΕΑΥΓΟΜΟ | ΛΟΓΕΙ ΝΤΕΡΕ ΡΙΒΟΛ Μ | ΜΟΝ ΜΠΗΩΜΝΤ ΧΕΜΑΙ | ΩΥ ΓΕΝΕΙΤ ΠΑΙΛΑΜ | ΝΕΩ ΑΝΟΚ ΔΑΝΗΛ ΠΡΥ | ΣΟΜΝΗΤΡΕ ΧΕΛΑΚΣΒ | Β ΤΑΥΕ ΝΓΟΥΛΕ ΡΙΒΟΛ Μ | ΜΟΝ ΜΠΗΩΜΝΤ | Υ |
3. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ

505. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ

509. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ

510. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ

514. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ

518. Ἐ γῇ τι ἢ γίνετι Ἀδὰ ἐκ νηρέων πλωμι. ἐκ
516. 
ο ὃς ὅς ὅς ζωνιος
ἐτων κρυπτων τ
γνωστὸς ο εἰδως τα τεκ
πρὶν γένεσιν ο μη
θελων του θανατον
tου αμαρτίωνυν
αλλα ἑα μετανοι
ευσιν και σωθεσιν
cin επιθεσιν επι
тин ταπεινωσιν
tου ελευσινου σου
και αμαρτίωνυν
dουλογ

517. 
ἐγευση...μ..
[τ]ις ποιμὴν ποιμὴν
[καλ]πο[κ]eta λαι o ὃ το
[γεννητε] σαρκοφας εκ
θεου του σωσι ημας και τ?
κακοι το ονομα σου κε;

v. 
ἐυλογιμοσινο
ει επι διεκου της θα
ςιει σου και επερε
νοτοι και επέρεωμε
νοι εις τως ευως:

518. 
χαρε μαρια καίχαριτου
μενω και μετα σου και το
[τ]ην τω αρτον:

[τ]ην τω αρτον

v. 
[...δωκεi παρθεν]
χαρε καίχαριτου
μενω και μετα σου ευλο
γμενου σου εις κυνη
και ευλογιμοσινος εις 
τοι της κυλιαν του 
χριστου ενελαβεν 
τοι γιον του δυ το?
λυτρωσις των ψυ[y]
Χων \υμων

519. 
ἐρανον επογρα
του αρτελον εφ?
ἐρανον αργανου εαυ
ἐρανον ευλογιμον 
αμα και ημια
ἐρανον μεταλαβεν ο 
κο ομι

ισοθριον ευθριον εμψ
ἀποι ἀρανον τεκαμε
επι πασαν την ηνια μεταλα
τηνετε τοι οι παντοις

[τ]ηλαμα δε δικαιον?
[τ]ες και ημια τοι του

v. 
[...δωκεi παρθεν]
ἐρανον κερεων κερεων ωνκλ
[αυτε \υμων τουν ναυτε 
υμων κη ενεκαμνη \υμων κε
pace καρτια 
παντογιστι 
πομε]

520. 
δωρα κερεων κερεων ωνκλ
[αυτε \υμων τουν ναυτε 
υμων κη ενεκαμνη \υμων κε
pace καρτια 
παντογιστι 
πομε]

521. 
τον μωυσιχ
λαλον σιον ποινοις ανοιν ημι 
εκ παρθενον εκπελιωτ ετυχα 
τις απαι αμαρτιας α οτι 
τον ισραηλ προφοιρεσο ε 
ημι κα 
λαπροφιτις εκσηπερουκα 
μετασ αξιοθεματι α οπε 
τοι 
th της βασιλικα πατα 
και ειλε σε 
εφευσε 
εις του πολευτ 

v. 
[...δωκεi παρθεν]
ἐνη σιον ημιν 
ποιει 
τον τακον 
και 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο 
κεραο
522. ΚΡΟΝΩΣ ο KΑΤΕΧΩΝ ΤΟΝ ΘΥΜΟΝ
ΟΛΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΕ
ΧΕ ΤΟΝ ΘΥΜΟΝ ΩΡΙ ΤΟΝ ΕΤΕΚΕΝ
ΜΑΡΙΑ ΚΕ ΜΗ ΕΑΧΣΕ ΑΥΤΩΝ ΛΑΛΗ
ΣΕΝ ΩΤΡΙΩ ΣΕΝ ΕΤΕΚΕΝ ΤΑ ΝΗΣΟΝ
.... ΟΡΚΙΩΝ ΚΑΤΑ ΤΟΥ ΔΑΚΤΥΟΥ
ΛΟΥ ΣΟΥ ΘΕΟΥ ΕΙΝΑ ΜΗ ΑΝΑΧΑ
ΝΗ ΑΥΤΩ ΟΤΙ ΚΡΙΝΟΥΠΕΛΙΚΕ
ΚΡΟΝΩΥ ΥΠΟΚΙΤΕ ΜΗ ΕΑΧΣΕ
ΑΥΤΩΝ ΛΑΛΗΝΕΝ ΑΥΤΩ ΜΗΤΕ
ΝΥΚΤΑΝ ΩΤΕ ΝΗΜΕΑΝ
ΜΗΤΕ ΝΙΑΝ

524. 1.

ΤΟΥΝΕΚ ΑΡΑΛΓΕ ΕΑΝΚΕΝ
ΔΑΣΕΙ: ΟΥΑ ΟΤΕ ΠΡΙΝ
ΡΑΣ ΑΦΕΙΕΙ: ΠΡΙΝ ΓΑΠΟ
ΕΛΙΚΩΝΙΑΝ ΚΟΥΡ
ΠΟΙΝΟΝ ΔΡΕΙΝ ΦΙΕ
ΕΣ ΧΡΥΣΗΝ ΤΟΤΑ
ΣΑΜΕΝΟΙ ΠΕΝΙΣΕ
ΣΕ ΕΙΝΩΝ ΚΑΤ
ΔΑΜΕΙΝ: ΝΡ
ΩΝ ΑΡΑΜΕΝΗΝ
ΜΕΝ ΕΚ ΑΕ

V.

ΜΗΛΛΑΝΤΟΣ ΚΕ ΑΕ ΟΙ ΠΥΡΙ ΛΑΜΠΕΤΟ
ΝΤΙ ΕΙΚΘΝ: ΚΑΛΧΑΝΤΑ ΠΡΩΤΙΚΕ
ΚΑΚΟΟΣΜΕΝΩΣ ΠΡΟΣΕΕΙΠΕ
ΩΝ ΟΥΝΩ ΠΟΤΕ ΜΟΙ ΤΟ
ΠΑΣ: ΑΙΕΙ ΤΟΙ ΤΑ ΚΑΚ
ΡΕΣΙ ΜΑΝΤΕΥΕΙΣΕΙ
Ω ΕΙΝΑΣ ΕΠΟΣ
ΑΙ ΝΥΕΝ ΕΝ ΑΛΑΝ
Ω ΑΡΟΓΕΙΣΕΙ
ΚΑ ΣΦΙΝ ΕΚΘΒΟΛΟΣ
ΟΥΝ ΕΚ ΕΤΥ ΚΟΥΡ
ΩΝ ΑΥΛΑ ΑΡΟΙΝΑ
ΑΣΕΛΙ ΕΠΕΙΠΟ
ΑΥΤΗΝ: Τ
ΑΡ ΠΑ ΚΑΛΤΗΣ
ΒΟΥΛΑ: ΚΟΥ
ΧΟΥ ΕΠΕΙ ΟΥ
ΕΙΩΝ:

Π.

5.

ΑΠΕΚΑΣ ΟΥΔΕ
ΔΡΕΑΣ ΔΡΑΣ
ΔΡΟΙ ΔΟΣΟΥΣ ΤΕΡ
ΑΧΑΙΟΙ: ΟΥΔΕ
ΙΑΚΕΙ ΜΕΝ
BM. Pap. LXXVIII.

ὁσοὐ οὖ Κρικείω "Πη τῆς Νοτού Πολύτακτος
πράγματε ἔργον τὸν Κυπριανὸν Μητῆρα.

BM. Or. 4884.

πόλεως περι 

Ree. XVI. 103.

Στροντράκτως οὖν τοῖς ΝονεΪάντοις τοῖς
ἐπὶ τοὺς Βασιλέων τὸν Χάρον ἔχο 

ποιμνίαν.
Δ. 2.

Α.森林公园

Δ. 3.

Α.森林公园

Δ. 4.

Α.森林公园

Δ. 5.

Α.森林公园

Δ. 6.

Α.森林公园
Ad. 12.

Ἀνοκ Βίκ πρ. εἰσπάν Ντεγέ

καθητρο

ς πρ. + βιβλό

[Mπήλα]

v. Ἀγ.12. Ὅγολοκ

καταδικ

κε

Ad. 13.

†ΤΕΤΝΗΧΟΥΝ ὉΕ

αἰςαὶ εἰς ΣΜΒΟΥΧ

λέγε τν ΝΚΕΣΟΝ

ΧΕΝΤΕΤΤΝΑΕΝΗΥ

ντούως ἀν ἐσετμ

λαλύ νρῶβ ἐνεβω

γρώτν τενούς ἀγ

ταμοὶ ΧΕΤΕΤΝΑ

νεχε τνεεπερέ

ΨΗΜ ΕΓΡΑΘΗΤΝ]

ΕΙΜΗΤΙ ΕΡΕΝΣ.

.ΣΟΠ ΝΕΓΝΑΙ

ΚΑΙΩΝ ΑΝΝΕ

v. ΕΤΕΤΝΨΑΝ

ω β ντττηντ

ςβω ἀν ετειχί

με πρώπειμε

τρεστωί δχου υς

ΣΩΤΜ ΝΗΡΗ ΣΕ Ν\\

με ΝΗΜ ΝΟΡΠΕΨΩΒ

ΕΙΔΕ ΝΗΤΝ ΔΕΧΑΙΚΨ

ΘΥΤΝ ΓΙΒΟΛ ΧΑΝΤΕΒΗ

ΕΣΧΥΤΤΨ ΜΤΕΙΓΕ ΕΙΕ

ΕΙΗΤΕ ΑΙΣΑΙ ΝΑΤΝ Ν

ΠΕΙΚΕΣΟΝ + ΤΑΛΑΣ Ν

ΠΑΝΝΟΤΕ ΜΝΕΛΙ

ΣΑΒΕΤ ΟΙΤΝΜΑΡΡ]

ΚΟΣ ΠΕΣ

Ad. 14.

(Α.11) τῇ ἸΕΜΑΙΩΝΤΥΠΟΣ Ν

ΕΙ ΑΛΛΑ ΣΡΑΙΝΑ ΝΓΑ

ΒΙΤΟΥ ΝΤΑΘΕΙ ΝΩΣ

ΡΠ + ΟΥΧΑΙ ΨΤ

[ΣΤΡΙΑΣ]

Ad. 14.

†ΕΡΒΑΙ ΟΜΠΟΟΥ ΝΡΓΟΥ

ἈΝΟΚ ΔΑΝΑΗΑ: ΜΝΙΨΕ

ἈΝΗΣ ΝΚΕΛ ΝΤΕΜΟΛΟΓΙΑ]

ΜΝΕΝΕΡΨΥ ΝΤΕΝΤΡΩΝ

ΔΥΣ ΝΡΟΩΕ ΕΝΝΩ ΝΝΟΥΗΤ

ΝΝΟΥΤΝ ΜΠΕΝΚΑΙ ΧΕΡΒΑΙ ΣΜ

ΠΕΒΒ ΟΝΤΗΝ ΓΑΠΔΩΒ ΜΡΞ

ΜΑΛΗ ΑΝΟΝ ΜΝΕΝΕΡΨΥ

ΠΡΕΥ ΠΟΣΕ ΠΕΣ[

[ΜΝΑΡΑΒΕ]

v. ΝΤΕΜΟΛΟΓΙΑ[ΕΙΓΟ][ΨΩΡΑ]

ΕΓΕΣΨΝΑΙ ΝΡΓΟΛΟΚ Κ?

ΝΤΕΛΤ Κ?

ΕΓΕΣΝΟΥΣ ω ετ[ΤΩ]

ΜΟΛΟΓΙΑ ἌΝΟΚ[ΔΑΝ]

ΝΕΛΑ ΜΝΙΨΑΝΗΣ ΤΝΣ

ΤΥΧΗΣ ΕΤΕΜΟΛΟΓΙΑ ἌΝΟΚ]

ΠΙΤΡ ΒΙΚΤΩΡ ΔΑΝ[ΝΕΛΑ ΜΝ]

[ΙΨΑΝΗΣ ΠΑΡΑΓΑΛΕ Κ?

†ΝΤΕΜΟΛΟΓΙΑ ἈΓ. + ΜΑΡΤΥΡΟΣ]

ἌΝΟΚ ΠΕΣΥΝΕΙΟΣ Κ?

? ΠΕΙΕΛΑΧΟ ΝΑΙΑΣοι]

[ΜΑΡΤΥΡΟΣ]

ἌΝΟΚ ΕΙΡΗΜΙΣΗ ΜΠΕΛΟ.

ΜΑΡΤΥΡ

Ad. 15. †ΤΡΑΠΕΑΝ ΜΠΟΥΝΤΕ ΑΝΟΚ ΚΥ-

ΕΤΟΡΑΙ ΝΙΚΟΜΕΤΟΣ ΤΕΕΙΠΑΙΝ ΑΙΓΑΚΗ

ΝΜΜΑΚΟΚ ΚΑΙ ΝΕΙΝΗ ΤΑΡΕΥΨΩΠ ΕΙ

ΟΥ ΝΟΥΡΟΜΠΕ ΖΙΝΑΟΥΧΟΤΑΤΕ

ΝΕΜΧΙΡ ΖΑΚΟΥΖΟΤΑΤΕ ΝΕΜΧΙΡ

ΝΤΑΙΝ ΠΕΣΥΚΑΡ ΝΑΚ ΠΡΟΣ ΘΕ ΝΤΑΣ

ΠΟΛΚ ΜΝΕΝΕΡΨΥ ΕΤΕΟΥΔΕΡΑΜ

ΜΠΑΡΑ ΣΝΤΕ ΝΕΙΣΤ ΚΥΡΑ ΣΤΟΧΕ

ΣΕΥΝΡΟΣ ΝΗΝΑ ΝΤΑΙΝΤΕ

ΜΝΟΙ ΕΙΣΑΙ ΣΑΡΟΣ +

[ΡΑΙΕΤΙΘ]

Ad. 16. †ΑΝΟΚ ΠΕΣΝΤΕ ΠΨΗΝ

ΠΕ ΝΚΟΛΟΜΩΝ ΠΡΜΟΥΕ

ΟΝΤΧΕ ΕΤΕΡΑΙ ΝΑΝΑΙΝΑ

ΩΝΝΗΜΕ ΖΕΧΡΕΨΩΣ

ΤΕΙ ΝΑΚ ΚΑΘΑΡΟΣ ΚΑΙ ΑΠΟΧΡΑ =

ΤΟΣ ΝΤΥΟΟΥ ΝΑΡΤΑΒ ΝΕΟΥΟ

ΜΝΟΥΓΩ ΝΕΙΣΤ ΕΜΠΛΗΝΕ
Ad. 21.
+ εἰς οὐγόλοκ
Ναρισίμιλ γείλετο
οτὸν διώτικτυκ ντοκ
Ἀβράμ μακάρε

dαπέξ-ταγράφων
gίτιπρότα καταβδ
ντιριμπτέντι ακτόναρ

INAD ΠΑΚΝΕ ΚΒ
INAD Ὁ ΗΛΙΑΣ

παπε στοκ

Ad. 22.
+ εἰς τόπορος σινν
ΝΗ ΗΔΙΟΝ ΑΡΙ ΠΑΝ
cheduled ηζειαμε
λεί ἄλα νίς

[πρ] χειςαω
[μα] μοτν κυ

καρκυ

v. εἰς πιγμάμμα

Ad. 23.
+ τοπῆρος ρεατ

μπραζικ ηηβρε νή

ἀρτνς παεῖτ ησαίας

νξαρθης ππαρα

δικος

Ad. 24.
+ πεητανα ηπνούτε ναγ

ουρο ονγαλάδα μνογον νιμ ςη

το μη ωτωλκ εμετάνοεης

κοντε ονγαλάδα η σαίν ντεπη

ξημή μπραζικ δε θοοπενιέκκίκης

ςα ν ηονκυναργων ν εμποκοςμας


Ad. 25.
+ δρι πνα

νγραμ

επιρμωμε η

παίκαίο μπον

ουτε πετνυη εβολ

σαρυ ναη [π]ηνεμε ηε

ουτε νταρεπζοεις ημου

ερο δρι πνα κω νανεβ

ολ εμποκοξαρθης

τας σ μπκρ φοιβα

μην γιτννανηυε

ντιε μηνοβ

ηρωμε

Ad. 26.
+ παυλος πλαυ

eιεπιτρεπε μ

παυλος ναξα πιω

μπου μπκρ. γη

πεδνμος προς πετνη

ερα ηπνουμ

προς πιε ννιοδόη


τιρου...

Ad. 27.
+ πας εκεκμετειατ ηδε 

νπε εξαλοτος μμον πκωρος

ηπροφμπε φρεια

νηη ξεμαντηεηρμωμε αυω

ξοον πεκουχα ερουν ηα 

τη αυω ξοον ηουχηςη 

νηρδαλ και ζετεγουξω ητ 

νω πεγουω δε 


προσκυνει 

πεκυμετειατ 

τας ιπανερπη 

μις ειτνκομ
Ad. 20.

ἈΘΛΙΑΣ ΠΙΕΡΙΟΝΟΒΕ ΕΥΧΩΝ [ΜΠΑΛ]
ΠΡΟΤΑΤΟΟ ΕΥΤΑΙΡΟΥ ΠΚΥΡΙ . . . .
ΕΜΠΡΟΝ ΧΑΡΕ ΥΟΡΡΑΙ ΜΕΝ [ΤΩΝ]
ΛΥΩΝ ΤΑΣΠΑΣΕ ΜΠΕΟΥ ΝΤΕ . . .
ΝΔΟΝ ΜΠΧΠΝ ΤΗΡΟΥ ΝΤΑΙ[ΨΥ]
ΧΗ ΤΑΡΑΚΑΛΕ ΝΤΕΚΑΡΓ[ΑΠΝ]
ΕΙΔΕ ΠΙΘΚΕ ΞΕΛΥΕΙ]
ΕΡΩΥΝ ΝΗ ΕΠΕΟΥΝΤ
ΜΟΡΙ ΔΡΙ ΤΑΓΑΝΗ
ΤΟΥΣ ΝΗΡΩΥ
ΠΠΟΔΙΟΝ
ΝΝΕΚΟΥ
ΕΡΗ
ΤΕ

Ad. 29.

ΕΥΘΥΝΗ ΤΕΠΑΙΜΕ ΜΠΙ
ΚΩΙΝ ΝΔΩΝΤΝ ΕΡΟΥΑΝ
ΑΝ ΜΑΡΕΣΙΟΥΓΑΝ
ΝΜΜΑΥ ΕΣΤΜΟΥΝΟΥΜ
ΜΑΡΕΒΕΛΙΖΑΡΑ + ΑΝΑ. . .
ΚΗ

Ad. 30.

ΠΛΟΡΟΣ ΜΠΕΝΤΗΣ . . . ΕΒΟΛ ΕΠΤΟΠΟΣ
ΝΠΑΡΙΟΣ ΑΠΑ ΙΩΓΑΝΝΗΣ ΜΝΙΑΚΩΒ
ΝΡΠ ΔΙΠΛΕ . .
ΑΝΤ ΜΝΤΝΟΟΟΥΣ ΝΟΕΙΨΥ ΝΓΒΟΟΣ ΓΑΟΥΤΡΙΜΗ
(ΣΙ) ΕΙΩΝ ΑΙΩΝΙΟΥ Ν ?
ΟΜΟ. . . ΣΙΜΕΙΩΝ ΑΡΤΡΥ Γ ΟΥΦΑΣ
ΣΟΥΟ ΑΡΤΡΥ Μ
ΖΟΥΤΑΓΕΤ ΝΥΕ ΝΡΟΜΝΤ ΕΠΙΤΑ
ΑΥ ΣΑΝΗΡΠ ΟΝ
ΜΗΤ ΝΑΡΤΟΒ ΝΟΥΟΥ ΑΙΤΑΔΑΥ
ΓΑΠΩΜΟΥΛ
ΤΟΥΣ ΝΛΙΚΥ ΝΡΟΜΝΤ
ΕΠΙΤΑΔΑΥ ΡΑΤΡΟΦΗ
ΝΑΠΩΜΟΥΛ ΟΝ

Ad. 31.

ΤΑΝΝΑΚΤΕ ΠΑΓΗΝ ΝΑ ΠΟ
ΓΕΩΡΓΕ ΣΑΝΑΓΑΝΗ ΝΑ ΠΑΒ
ΚΟΣΜΑ ΚΕΜΕΨΝ ΝΑ ΠΑΒ
ΧΑΗΝ ΝΙΜΜΟΥ ΝΑ ΠΑΒ
ΚΟΣΜΑ ΚΟΛΒ ΝΑ ΠΑΒ

Ad. 32.

ΨΧΩΕΙΣ ΝΝΟΥΤΕ ΝΝΑΠΟΣΤΟΛΟΣ ΜΝ
ΝΕΠΡΟΦΗΘΗΣ ΜΝΝΜΑΡΤΥΡΟΣ ΜΝΝ
ΔΙΚΑΙΟΣ ΤΗΡΟΥ ΕΥΕΤΑΡΟΚ ΝΥΤΙΘΟΜ
ΝΑΚ ΝΥΤΑΛΟΚ ΕΡΑΤΚ ΝΥΤΑΛΟΚ ΕΜ
Αδ. 37

+ ΕΙΣΟΥΝΤΙΜΙ
ΕΥΕΙ ΕΤΟΟΤΗΝ
ΔΑΜΙΗ ΙΩ ΤΡΙ
Α ΡΑΔΙΟΙΚ ΝΤΙ
ΡΟΜΠΕ ΕΝΝΑΓΗΣ
ΓΙΡΓΡΕΙ ΠΙΝΑΚΙΑ
ΜΑΡΚΟΣ ΣΤΟΙ ΙΩΝ
ΛΑΖΑΡΟΣ ΑΙΜΑΜΤΗ

υ. ΆΝΔΡΕΑΣ
ΠΡΑΓ

Αδ. 38

[ΜΑΝΗΣΟΣ ΔΙ]ΚΑΙΟ
ΣΥΝΗΔΕΙΤΕ ΥΙΟΝ ΤΩΝ ΛΙבהיר
ΕΥΘΕΙΑΣ ΚΡΙΝΕΤΕ ΟΙ ΕΝ
ΤΗ ΝΗ ΚΑΙ
ΟΝ ΤΕΧΝΗΝ ΕΚ ΠΑΡΘΕΝΟΥ
ΟΤΗ
ΑΤΡΕΠΤΩΣ ΕΝΑΝΘΡΩ ΟΜΟΛΟΓΟ
ΟΥΜ..
ΠΡΟ ΝΩΝ ΝΕΝ ΑΝΝΗΕΝ
ΤΑΚ
ΕΧ ΑΚΑΤΑΛΗΜΠΤΟΥ ΠΡΕ ΕΠ
ΕΚΧΑ
ΤΟΥ ΑΕ ΣΑΡΚΩΘΕΝΤΑ ΕΚ
ΤΗΣ ΑΝΥΜ

ΦΕΥΤΟΥΣ ΜΗΤΡΟΣ ΚΑΙ ΠΑΝΤΑ ΠΑΝΗΡ
ΣΑΝΤΑ ΕΡΕΠΑ...ΠΙΚ. ΝΑΧΟΝ ΑΔΙΑΡΑΙΟΝ
ΚΑΙ ΑΣΥΡΓΥΤΟΝ ΠΡΟΣΚΥΝΟΥ ΑΙΟΙ ΒΟΗΣΜΕΝ
ΛΕΓΟΝΤΕΣ ΜΕΤΑ ΣΟΥ ΤΟ ΕΛΕΟΙΣ ΚΕ ΔΟΞΑ ΣΟΙ ΦΑΓΙΟΣ
Ο ΘΣ...ΚΑΤΑΔΕΞΟΜΕΝΟΣ ΒΡΕΦΟΣ ΕΚ ΠΑΡΘΕΝΟΥ ΤΕ
ΧΕΝΑΙ... ΦΑΓΙΟΣ ΣΕΧΥΡΟΣ ΥΨΟΥ ΑΡΚΑΛΩΝ ΜΑΡΙΑΣ ΤΑ!
ΘΕΝ ΘΕΛΙΝΑΣΑ ΑΥΤΟ ΑΘΑΝΑΤΟΣ Ο ΕΛΕΩΝ ΑΝΑΚΑ
ΣΩΘΕΝ ΤΟΝ ΑΑΜΙ... ΕΚ ΤΟΥ ΑΔΟΥ ΚΕ Ο ΘΣ ΝΗΜΩΝ ΕΛΕΟΝΣ
ΜΑΣ ΦΕΧΑΡΙΤΟΜΕΝΗ ΑΜΙΑΝΤΗ ΘΕΟΤΟΚΗ... ΠΑΡΘΕΝΩ
ΑΡΑ Η ΚΟΙΛΙΑ ΣΟΥ Η ΒΑΣΣΑΚΑ ΣΟΝ ΕΜΜΑΝΗ
Η ΜΑΣΤΟΙ ΟΥΣ... ΔΕΘΕΛΑΣΑΣ ΤΗΝ ΤΡΟΦΕΑ ΠΑΣΑ... ΥΠΕΡΜΕΝΤΟΣ ΓΑΡ ΕΙ ΚΑΙ ΠΕΡΥΝΤΩΤΟΣ ΕΙΣ...
ΧΑΙΡΕ ΘΕΟΤΟΚΕ ΔΡΑΓΑΛΙΑΜΑ ΤΩΝ ΑΓΓΕΛΩΝ ΚΕ
ΧΑΡΙΤΟΜΕΝΗ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΚΥΡΙΩΝ
ΗΓΜΑΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ ΛΑΚΕΔΑ
ΟΝ ΤΟΥ ΚΟΣΜΟΥ
ΕΕ ΕΤΕΚΕΙΟΥΣΑ ΤΗ
ΣΚΥΡΙΟΥΣ
ΚΑΙ

Ad. 40.

✝ εἰς πατέρμοντε
πνεύμονα ΝΑΠΟΚΛΗ
ρος εὐαγγελίας
τις εἰς πράστην
νεομοιορίας ΜΝΠΕΙΑ
ΤΙΧΟΡΙΑ ἐνταξιάδα
νεομοιορίας ΜΝΠΕΙΑ
θαλεῖς πνεύματι
ναρθι 

Ad. 41.

✝ ἀνοικτὸς παπνούτε ἐπεγείρε
ἀγαρακαλέι μπενεκά
πενίκοπος άγογορότ
εγούν ἐπιε ἀνοικτὸς πα-

Ad. 43.

✝ ἀνοικτὴς
μπνούττω... σα... θεο
φιλος ἀνώ
ΜΝΠΕΙΟΝΗΥ ΤΗΡΟΥ
ΧΕΠΛΟΡΟΣ ΜΠΝΟΥΤΕ
ΝΤΟΤΚ ΚΕ
βελαγε ΝΣΝΩ ΜΑΙΕΙΤΩ
ΓΑΜΑΥ ΓΑΜΕΟΔΟΣΙΟΣ

= εδαὶ εῖ τι εἰμήτι εὔχο
λογὶς ΜΝΠΟΥΒ Μ
ΜΑΤΕ Ν
ΤΑΔΑ.
Ad. 44.

Διαγράμματα

μογορσθυτνς
θαυμ θηρης νταβκκ δε [αν]
[β]τοοτθυτν χανταξωκ
θητη ντοουαυτη
μποοος αυν να τον
ετοιμος ετρα

CMNTOY

v. + anok δαυ[εια] πιμονθοκς να
πα φοιβαμων αεζεκιας 
τει μμαι ι χραι νταδιχ
ονυ ι σ μμεσουρε ι ντι
φομπε μπεμπθις ινα
αυ το μμηντρε

Ad. 45.

ωορι π ην τωνοιε
[ε]τεκμντωνρε ετ
[να]νοπος μποεις ευες[μου]
[εροκ]μπνπετωοον ντας
[θνο παυμπρε]
νουγε δη νιας
[θη]ν ντατοντ
[κατα πνουτε μθ]
εμος ιεεις
[τα]πιποεις [εμ]

μογ υ

v. [ερο[κ] διυ νγ.
κ θην μηνον φη
ομεεις τας μ[
ηρε μαθπο[η]
[λ]αιεια ειται[α]
ραμ

pημικη

Ad. 46.

ντερετετνμοντον σαλ ι 
πωοοπ νην ι 
ντερετετνμοντον 
πη
θε ηνομμπινων 
τατανωοο

την 

νεοντομος 
καταροοο 
ην 
μην 
ειοο 
Επο 

νον 
εφο 

πη 

μμοο 
μποκ 
κατα 
νουμ 
μπο 
κατα 
μπρο 

κατα 


ην 
εω 

v. ιπ ηνοςια 
μοο 
κατα 

μπο 
μπο 
κατα 
μπο 
κατα 
νουμ 
μπο 

θε 

κατα 
μπο 
κατα 
μπο 
κατα 

ην 
εω 

Ad. 47.

θεοφιλες 

[β]ικτερ πειελ λαγουμουν 
ουν νμε 

θε 

γνουμπρ ιεξαδα 

μποου εμπιπε ειρι 

ματεμπουο 


ςκ ι ι υ νκοουτ 

χα 

εβολ
Ad. 48.

Μαρετεκμντυνχρε

Βωκ έρουν επτευσιαστριον

Νίκαι ενηφΟυιτ Μ

Πνεε Νυλή Νήχοου Ν

Ζουρ Μπαρξιακ

Ναγ Νηαουτε Κοουν

ξεέκτμαι πατίνη

Συν ξενεκτάκα

Ων ναγ Κιβόλ Μπ

Γα τοάζε... ρ.

Ad. 50.

τοπέ μεν μπρ[αζε Ν]

Ταμντέλαχιστος

Προςκυνεί Ντεκμντετίω

Ετούας βοιπξικ Τηρρ

Νταφύχν Άρι Τάκα

Πιν εις Παξώμεναι

Τηνοου νακ πρίνο

Νυβοταγ Νύοαλ

[Τ]υρ Να

Ad. 52.

Τωνορπ μεν τωνε

Ερότην αρι τάραν

Ερόταν τάκε Τασώτην

Ταγοι Νηουτενην

Πνουτε σοουν Τειμέντ

Νετεγοι Τούμμε Εροτην

Ντεπέτηνεν Είςε

Ντοκ... Ίας Μπνας
Ad.53.  
[+] εισ  
Pia

Ad.55.  
† ιεικ

Ad.57.  
† πιελαξις ενλισ

Ad.59.  
† άνοκ

Ad.56.  
† ταινε 

Ad.54.  
σπούτασας  

Ad.58.  
πιελαξις επεις  

Ad.57b.  
πετρος μ

Πεσιφης τι κα

Ἀς ὅρησιν ἔγραφε πάντα ἕως ἕως. 

ἐκείνη εἰς ἑπετέρου ἐρωτήσειν εἰς τὸν ἑαυτὸν ἐπειδὴ ἔσχη ἔγραψεν ἕως ἕως. 

Διά Θεοῦ τὴν ὑπάρξειν την θεοτοκίαν. 

Ἄξιον ἦν ἐκείνης θεοτοκίας. 

Ἀς ὅρησιν τὸν ἄνθρωπον ἐκείνης θεοτοκίας. 

Ἄξιον ἦν ἐκείνης θεοτοκίας.
Ad. 62.
† oραθ ΜΕΝ ΝΕΩ[Θ]ιo
τυνε ἐπρόσβυτε
τός ΜΝΝΕΧΕΝ ΥΗΡΟΥ
ἈΠΑΝ ἈΙΤΙΝΟΥ ΝΑΚ Ν
τού τοῦ ΝΑΖΑΡΙΑΣ ΖΕΤΝΟΟΥ
προλογίον ΝΑΙ ΜΜΟΝ ΠΝΟΥΤΕ
ΣΟΟΥΝ ΖΕΟΥΑΙΔΕΥΙΤΕ ΕΡΟΙ ΤΕ
ΖΕΚ ΖΕΟΥΑΝΤΧ ΑΡΗΣ ΝΑΚ
ΜΠΕΧΜΕΝΤΥ ΤΕΧΟΥ ΑΡΙ ΤΑ
ΓΑΝΗ ΝΚΑΠΟΛΟΓΙΖΕ ΜΗ
ΜΟΥ ΝΑΘ ΚΑΝ ΕΒΟΟΣ ΚΑΝ
ΝΟΥΒ horrible

Ad. 64.
ἐπιμν.
ἐμπρολοκ.
πλην πέκρερος ΝΗΤ
ΤΥ ΝΗΘ ΝΝΕΝΤΑΥΜΟ
ΟΤΕ ΖΕΚΑΣ ΕΡΕΝΠ
ΟΥΤΕ ΣΜΟΥ ΕΡΟΚ ΤΕ
.ΝΤΕΙΘΚΕ ΕΥΧΑ
ΡΙΣΙΤΗ ΝΑΚ ΚΕΟΟΥΝ
ΖΕΧΚΜΝ ΠΝΟ.ΟΣ
.ΕΘΝ ΜΠΥΝΙΑΣΝ
ΤΗΡΙΟΝ ΠΚΥΡΟΣ ΠΟΥΣ
ΙΑΚΩΒ ΠΕΚΣ
ΝΕΛΑΧ

Ad. 66.
† εἰς οὔτριμυ νριθ
ΜΙΑ ΑΓΙΑ ΕΤΟΟΤ ΓΙΤΟΟ
ΤΚ ΝΤΟΚ ΠΕΧΑΤΕ ΦΙΛΟΘΕ
ΠΑΛΕΚΡΕΡΟΣ ΝΖΕΝΙΟΝ
ΜΝΝΚ.....ΑΜΑ
ΓΙΤΕΙΡΟΜΕ ΝΕΜΠΤΕ
[Γ]ΙΝ ΤΡΙΤΟΝ ΧΟΙΛΥ ΓΙΑ
ΕΠ ΚΑΘ ΑΟΛΑΡΤ ΝΑΠΑ Υ
ΜΗΝΑ
ΠΛΑΜ
ΣΤΟΙΧΥ

Ad. 63.
† ονοκ γράγανε
ΕΥΘΓΝΑΙ ΕΠΙΟΝΕ
ΕΠΕΙΓΟΝ ΙΔΑΑΚ
ΜΝΝΕΧΕΡΜΕ
ΤΗΡΟΥ ΑΡΙ ΤΑ
ΓΑΝΗ ΝΓΕΡΑΙ
ΠΕΚΟΥΑΙ ΝΑΙ
ΣΙΤΝΠΑΝΤΕΛΕΧ
ΤΕ ΠΕΧ
.ΝΕΑΤΕΠΟΥΒ
ΝΤΑΙΖΟΟΣ ΝΑΚ
ΝΓΑΝ ΝΝΟΥ ΖΕΡΑΕΘ
ΕΡΟΚ ΖΕΠΕΧΕΡΟΣ
ΡΑΙΣ ΤΟΝΕ

Ad. 65.
† ΚΑ ΝΑΘ ΕΒΟΛ
ΖΕΜΠΝΟΝΘΑΡΤΗΣ
ΑΡΙ ΤΑΚΑΤΗ ΝΓΕΦ
ΤΜ ΦΩΒ ΝΝΙΓΡΑΜΑ
ΤΕΦΟΡΟΣ ΕΠΑΙΚΑΙΟΝ ΜΗ
[ΜΝΟΥΤΕ ΝΠΤΩΣ]
[ΝΕΥ]ΕΡΝΥ ΠΝ

Ad. 67.
.ΝΟΥΡΠ ΜΕΝ ΤΩΝΕ
ΑΥΘ ἸΔΑΠΑΖΕ ΜΠΕΓΛΟΙ
.ΝΤΕΚΜΝΤΕΙΘ ΕΜΑΤΕ ΜΝΝΕ
ΣΗΝΥ ΕΤΚΜΜΑΚ ΑΥΘ ΝΕΝΗΧΥΙ
ΝΕ ΕΡΟΚ ΑΠΑΘΗΤ ΜΤΟΝ ΕΜΑΤΕΖΕ
ΔΙΩΝΕ ΝΚΑΠΟΥΧΑΥ ΑΥΤΑΜΟΙ
ΖΕΑΙΝΟΥΤΕ ΑΟΒΤΕ ΖΕΤΑΒΟΣ ΠΛΗΝ
ΠΧΟΕΙΣ ΣΟΟΥΝ ΖΕΝΤΛΟ ΑΝ ΕΙΩΝΕ
ΑΥΤΟΥ ΝΚΑΠΟΥΧΑΥ ΣΟΝ ΥΑΥΑΟΟΣ ΖΕΚΟΙ
ΠΕΕΙΒΤ ΣΟΝ ΤΟΝ ΖΕΚΩΝΔΣΘΝ ΤΑΧΑΜΗ
.ΝΙΚΟΤΟΥΡ..ΝΤΕ ΜΝΝΕΙΒΝΝΕ ΜΝΝ
ΚΟΥΓΝΑΟΥ ΠΛΗΝ ΑΡΙ ΠΝΑ ΝΓΕΙ ΕΡΗΣ
[ΝΤ]ΙΝΟΝΤΚ ΖΕΑΝΖΛΤ ΜΜΟΚ ΑΡΙ
ΠΝΑ ΝΓΧΟΟΥ ΠΝΩΜΕ ΜΠ
.ΥΑ ΝΤΑΚ ΝΑΙ ΝΤΑΝΑΥ ΕΡΟΥ
ΝΤΑΤΝΝΟΟΥ ΝΑΚ ΓΝΟΥΒΕ
ΠΗ ΟΥΧΑΙ ΤΑΣ ΜΗΑΜΕ
ΡΙΤ ΝΕΠΑ ΑΠΑ ΠΝΑΜ
ΠΝΡΙ ΓΙΤΛΜΥΨΗΣ
ΝΕΛΑΧΥ
INDICES.

* = a note on the word here.
bp. = bishop.
pr. = priest.
de. = deacon.

re. = reader.
N- = child of.
ch. = church.
mon. = monastery.

PERSONAL NAMES.

ΑΡΩΝ, ΑΡΩΝ ἤ ιε. 29, 81.
------- ΝΙΕΖΕΚΙΗΛ 166.
ΑΒΕΙΑ, ΑΒΕΙΑ 417.
ΑΒΕΛ 352. Ἀδ. 57.
ΑΒΡΑΑΜ, ἦ ιε. 29—34, 37.
37, 48, 49, 50—58, 60.
62, 68, 76, 77, 68, 69.
70, 92, 310, 485. Ἀδ. 7.
7 Ἀδ. 8, Ἀδ. 9. Ἀδ. 457.
? Βρ. 31, 59, 61, 64, 484.
Ἀτα — 135, 396.
------- Ἑλ. 34, 81, 372.
------- δε. 42.
------- τε. 31.
------- ΜΒΙΚΤΩΡ 380.
------- ΝΑΔΥΕΙΔ 248.
------- ΝΕΟΔΩΡΟΣ 167.
------- ΝΚΟΣΜΑ 450.
------- ΝΠΑΡΥ 440.
------- 30, 66, 81, 116, 124.
127, 132, 138, 140, 159, 166.
218, 257, 283, 341, 410.
440, 446, 456, 500. Ἀδ. 3.
------ Ἀδ. 21. Ἀδ. 54.
ΔΑΡΙΑΚ 122, 199, 344, 443.
------- Ἀδ. 62.
------- ΜΔΑΡΙΑΚ ΝΙΩΧΙΦ 445.
ΔΑΡΑΝΙΡΑΚ, ἤ ιε. 53.
------- ὧ τε. 483.
------- ΝΑΡΑ ΝΠΙΚΥΛΕ 439.
------- ΝΝΕΡΟΥΘΙΟΣ 414, 415. Ἀδ. 66.
------- ΝΝΕΡ ΠΕΡ 438.
------- Ν? 45
------- 119, 191, 210, 253. ὧ.
------- 446.

ΘΑΝΑΣΙΑ ΝΙΚΩΣΤΑΝ-
------- ΤΙΝΟΣ 428.
ΘΑΝΑΣΙΑ 133.
ΑΛΦΑΙΟΣ Ἀδ. 51.
ΑΜΕΡ. Ρ. 77.
ΑΝΑΝΙΑΣ, ἢ ιε. 62.
ΑΠΑ — ἢ ιε. 133.
------- ἢ ιε. 118, 212, 215.
------- ΝΜΗΝΗ 427.
------- 39, 84, 97, 165, 190.
------- 340, 359, 427, 429. Ἀδ. 9.
------- Ἀδ. 33.
ΑΝΑΣΤΑΣΙΟΣ ΝΑΡ-
------- ΒΙΚΤΩΡ 450.
------- 315, 410.
------- ΑΝΑΣ 446, 447.
------- ΑΝΑΣΤΑΛΙΟΣ 138, 140.
------- ΑΝΔΡΕΑΣ, ἦ ιε. 288.
------- ΝΕΝΩΧ 315.
------- ΝΙΕΚΙ 438.
------- 140, 179, 331, 423.
------- 432, 437, 444. Ἀδ. 17.
------- Ἀδ. 18, Ἀδ. 37. Ἀδ. 53.
ΑΝΝΑ 464.
ΑΝΝΙΑ 443.
ΑΝΤΩΝΙΟΣ ἢ ιε. 344.
------- ἦ ιε 274.
------- ΝΕΡΒΙΗ 438.
------- 186, 293, 403, 414.
------- ΑΠ. ΤΙ 229.
------- ΑΡΧΕΙ, ἢ ιε. ΝΙΚΑΚ 207.
------- ΑΡΧΙΣΟΦΑΝΗΣ 169, 422.
------- 423.
ΑΡΧΑΙΟΣ 471.
ΑΡΧΗΝΙΟΣ, οἱ οἱ. 26.
ΑΣΙΑΡΟΣ, ἀβγατ. 22.
ΒΣ, ἁπ. 296.
ΒΙΡΘΟΛΟΜΗΟΣ 346.
------- ἠτά — 133, 382.
ΒΙΔΙΟΣ, ἢ ιε. 32.
------- 33, 229, 386.
ΒΕΛΙΚΑΡΙ ΛΔ. 29.
ΒΙΚΤΩΡ, οἱ οἱ. 30, 470.
------- ἠτ. 49, 90, 140.
------- 303, 305, 325, 350, 486.
------ Ἀδ 10, Ἀδ. 12, Ἀδ. 14, Ἀδ. 47.
------- Ἀδ. 60.
ΑΔΙ — ἠτ. 50, 52, 99.
------- 139, 203, 221, 297, 304.
------- 482. Ἀδ. 11. Ἀδ. 33.
------- ἠτ. 104, 106, 190, 323.
------- ἠτ. — ἠτ. 404, 481.
------- ἠτο — 210.
------- ἠτο ἡ οἰκονομοντες ἡ οἰκονομοντες 332, ἡ ὁδόρονοντες 308.
------- ἠτο — ἡ ὁδόροντες ὁδόροντες 223.
------- ἠτο — ἡ ὁδόροντες ἡ ὁδόροντες 357.
------- 369, 389.
------- ἢ ιε. ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
------- ἡ οἰκονομοντες ἡ οἰκονομοντες 219.
από—58, 75, 124, 136, 196, 206, 226, 294, 300, 379, 450.

Γάβριαντος 446. 
Γεννάδιος 160, 441.
Γεωργίος, saint 92.

Ηλιας, de. 297.
Ημην, de. 297.
Ημηνιάς, de. 297.


coyan, lauane *107.

——, pape 411, 412.

—— 413, 444.

courc, couroc.

—— ntwte 437.

—— 116, 146, 200, 446.

And — 361.

couynna ntyxll 200.

—— 71, 151.

coucyte = 440.

Cofis, saint 26.

—— 146.

cofonac mnanee, de 315

citepanoc, pape 444.

—— naramnnoc 446.

—— niwagon, 166. 437.

—— 128, 443, 444, 446, 447.

And——, pr, 383.

—— 491.

citepanoct *137.

strat — 440.

stratige, lauane 121.

cy — 207.

cumean & vars. 29, 36, 243.

τ... Ad. 6.

ταξαθη 450.

ταγαθη 449.

τανακ νπικνθ 446.

τανακτα 497.

τανακτε νπιλνυαις

ταν θ 224.

τανος νπιανος 446.

τανος υς 446.

ταφ θε 167.

ωμη 475.

? τας 145.

ταξηλη, γυνεια του ιωακ 145.

—— 230, 242.

ταγη 450.

ταγηλα 497.

ταφηλικε 448.

θυης 160.

θηνα 447.

dimoθ[oe]c nseroyn 446.

θειαδρος 447.

? τκουκ ι proliferation

[θαμαθη 440.

[θομαθη Ad. 17.

τλωε τε 437.

? τογριος 404.

τριβουνος 379.

τερβουνος, de 412.

τσαλαμανα 450.

τσαμουη 463.

τσαφης 56.

τσηφης 447.

τσηλα 472.

τσουφη 450.

τσωβε, monch 175.

τυλω Ad. 38.

φωνα 354.

ψ 439.

φαγ 224.

φαγκτος 306.

ψευ, de 35.

—— 199, 261, 326, 387.

φιλημων νισκπθ 412.

ψιλοθεος νταβες 135.

ψιλογη ητε 445.

ψιλομων, saint 455.

—— npihoyn 413.

—— 229, 228, 209, 213.

427. 310. 321. 444. 444. Ad 225

φορος 218.

φαντας, x. ν. γαντη.

φαντος, pr 300.

χαπ 446.

—— νιεμου Ad. 31.

χαπημων, monch 492.

χαπ θ 449.

χαυλ 207.

ψουλα 186.

χωλος 274.

χρετοφορος 66.

χρεστη 455.

χρεσφιος, apx 459.

χρισαφθ 317.

ψαλ, archbp. 454. [466.

ψαμωτος νικωςταντινος

ψιλα 173.

—— 134.

ψαν 18. εσιλιος 409.

—— ψαλ. 301.

ψαπη νπαη 440.

—— ψαπηραλ 413, 420.

424, 425, 426, 429, 430.

—— 31, 151, 301, 341, 438.

Ad. Ad. 17.

ψεπετη, πικατη ν-.

ψιλοθεος 492. Ad 66.

ψας, apx 457.

? τπσω νπισκ 445.

φρουτε 449.

ψαλ 60, 145, 215.

ψιλομων ναβραγαμα 414.

—— ντρατ 440.

—— νιωυς 160.

—— ντακαλ 497.

—— ντακνα 105.

ςεπετη μναρας 422.

—— ντακον 233.

—— ντακως 105.

ψιλογη, ψιλογη φιος.

—— saint 13, 229, 459.

——, pr 424, 430.

——, pape 420.

—— νεκλω 444. Ad 36.

431, 337, 445, 446.

451, Ad 49.

—— 307.

? ψαλ 191.

τανακτε μν., book 452.

ψαλτη Ad. 63.

ψαλτη 452.

φαντας 396.

ψφετη 186.

χαπ, month 478.

ψαμ 475.

ψαμθη 488, 314.

? ψαλ ι 440.

? γιμηρ 396.

ψαμ 404.

ψαμ 405.

ψαμ 18. βαλ.

ψαμ 29, 37, 312.

ψαμ, monch 185.

—— 41, 51, 172, 222, 303.
<table>
<thead>
<tr>
<th>PLACE NAMES</th>
<th>PLACE NAMES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Choirs &amp; Monasteries.</strong></td>
<td><strong>Κυις Τ- 470.</strong></td>
</tr>
<tr>
<td><strong>Ananias, ap. 212.</strong></td>
<td><strong>Μαμής, τε- 470.</strong></td>
</tr>
<tr>
<td><strong>Βικτωρ, βασιλείας απα 30.</strong></td>
<td><strong>Μιλίς, τη- 385.</strong></td>
</tr>
<tr>
<td><strong>Γεωργίου, προτόσ 32.</strong></td>
<td><strong>Μοού, ν ειρ.</strong></td>
</tr>
<tr>
<td><strong>Δαυείδ, απα 376.</strong></td>
<td><strong>Μωι, τ- 257.</strong></td>
</tr>
<tr>
<td><strong>Θεόδωρος, πραγμάτων 105.</strong></td>
<td><strong>Μού, τε- 438.</strong></td>
</tr>
<tr>
<td><strong>Καθολική, 29.</strong></td>
<td><strong>Βαλκικ 193.</strong></td>
</tr>
<tr>
<td><strong>Τούστος 366.</strong></td>
<td><strong>Πάνκαιλα, κα 333.</strong></td>
</tr>
<tr>
<td><strong>Αγβων, απα 448.</strong></td>
<td><strong>Παταγώς, κα 401.</strong></td>
</tr>
<tr>
<td><strong>Ηλεία, απα 443.</strong></td>
<td><strong>Πατούβαλι, ειρ.</strong></td>
</tr>
<tr>
<td><strong>Λος 153.</strong></td>
<td><strong>Πατούβαλι, ειρ.</strong></td>
</tr>
<tr>
<td><strong>Μιτρικα 308.</strong></td>
<td><strong>Παρασκίπ, ν ειρ.</strong></td>
</tr>
<tr>
<td><strong>Νικό 328.</strong></td>
<td><strong>Πετρα, τ- 485.</strong></td>
</tr>
<tr>
<td><strong>Ουτε, άκων 108.</strong></td>
<td><strong>Πντός, τ 167.</strong></td>
</tr>
<tr>
<td><strong>Πλων Νεωσίος 108.</strong></td>
<td><strong>Πούδεα, κα 505.</strong></td>
</tr>
<tr>
<td><strong>Ρχος 299.</strong></td>
<td><strong>Πούτ, τ- 354.</strong></td>
</tr>
<tr>
<td><strong>Ρωστή 454.</strong></td>
<td><strong>Πυναντών, κα 17.</strong></td>
</tr>
<tr>
<td><strong>Τεκνος 240.</strong></td>
<td><strong>Ρακότε, ι 191. 405.</strong></td>
</tr>
<tr>
<td><strong>Τσι 364.</strong></td>
<td><strong>Ρομία, κα 138.</strong></td>
</tr>
<tr>
<td><strong>Τζιου 364.</strong></td>
<td><strong>Σάξο, τεού νεν- 227.</strong></td>
</tr>
<tr>
<td><strong>Υιας 450.</strong></td>
<td><strong>Σμύρνα, κα 23.</strong></td>
</tr>
</tbody>
</table>

**Doubtful.**

<table>
<thead>
<tr>
<th>PLACE NAMES</th>
<th>PLACE NAMES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Αβις νεανιόν Απα.</strong></td>
<td><strong>Σμύρνα, κα 23.</strong></td>
</tr>
<tr>
<td><strong>Επας 132.</strong></td>
<td><strong>Σνν, πμ- 312. 392.</strong></td>
</tr>
<tr>
<td><strong>Ερνος Νειλος, απα 451.</strong></td>
<td><strong>Σοών, πμ- 452.</strong></td>
</tr>
<tr>
<td><strong>Ηλ 242. 357.</strong></td>
<td></td>
</tr>
</tbody>
</table>
\[ ? \text{ΤΥΧΩΝ} \text{ Ad.3.} \]
\[ \text{θε} \text{ Ad.31.} \]
\[ \text{χοι} \text{ Ad.16. Ad.25.} \]

\[ \text{γίρ δημοσίων 141.} \]
\[ \text{ενποού 141.} \]
\[ \text{ντηπαλάκινε 145.} \]
\[ \text{γίρ ρή 145. 147.} \]
\[ \text{γίρ Ad.3.} \]
\[ \text{δοσμ., π- 250.} \]
\[ \text{δυπάκις, π- 483.} \]
\[ \text{εώτ, v. Blle.} \]
\[ \text{εώ... o 101.} \]


\[ \text{Doubtful.} \]

\[ \text{καθοσ 132.} \]
\[ \text{λε 43.} \]
A page of the document contains a mix of Greek text and occasional Latin words. The text appears to be a scholarly or historical manuscript, possibly related to Greek and Latin literature or philosophy. The page contains numerous names, dates, and other references that are typical of such academic works. The layout is dense with text, and the handwriting suggests it might be a copy from a codex or a written record from a specific period.
MSS 332, 374, 388, 457, 469, 472.

Ad 25, Ad 25, Ad 65.

χειροτονεῖ 29-34, 36. Ad 7
χρη 67, 67. 129, 266, 267.
χνε 459.
?
χιτα 317.
χιμ 164.
χολή, π- 176, 325.
Μά 381.
?
χος (?) Coptic) 307.
χρεία 36, 61, 97, 153, 160, 175.
177, 179, 182, 190, 214, 227.
228, 240, 245, 248, 257, 288.
296, 322, 328, 334, 340, 343.
346, 353, 360, 376. Ad 27, Ad.
47, Ad 56.
χρεωτε 31, 156, 161, 173.
194, 202, 215, 391, 453. Ad 16
Ad 17, Ad 18.
χριστιανὸς 434.
χριστιανός, ΜΔ- Ad 45, Ad 60.
χριστιανὸς 73, 135.
χρυσώκος 424, 425, 427, 428.
χρώ 167.
χιστήρ 218, 353, 360, 406, 450.

πάλαι 371.
παλαθριόν 248, 459.
Coptic Words.

A = 6.
Abol 94. 99. 456.
Alu 277.
Amate 271.
Aro Zd 42.
Boo 137.
Boo 327.
Baz 271.
Apo 94. 99. 456.
Boo A 137.
Boo A 327.
Baz A 327.

B = 0.
Be 254.
Be 261. 385.
Babak 267.
Eba 136.
Etat 205. 207. 208.
Eba 136.
Eba 229.
Mba 289.
Mba 276.
Mba A 52.
Mba 137. 185.
Nab 224.
Nga 128.
Nya 152.
Nya 152.
Nya 352.
Nya 133.
Nya A 58.
Nya 137. 185.
Nab 224.
Nga 128.
Nya 152.
Nya 152.
Nya 352.
Nya 133.
Nya A 58.
Nya 137. 185.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
IAC 150. 151.
IAC 149.
Ig.
—— AIVIHT 227. 35%. 368. 376.979. 386.%442.
MNTPE 29.44. 82. 145. 10.167
—— NHG 42. —— NNKOTK 39. 30.31. 33. (or MApTY poc) As. AB. Isk
Krob 05: 296. 204. 3A. 35: Moowe 57. 133. F140, 180, 376.
Kwhy 92. MX as conjunction AAG. 196. 295. NBXZ 487.
βωλάκ 6. 300. TBA ——149. 150. 151,
ἔωρ 4st. AMA 173. MocNn 256.
κω Cee 354. AMA 117. ly. 296. 357.4D.4581 Moye, πε- 445:
ee . pe) oan aa Aloe ᾿ ave. τε- se
κω 188. —— yoyHy 35 (¢. 30.32) A bg.;
KWrAE 35%. —— NpxXwxe 472. Mooy, Moy, water 170” ine. 198.
Kwhy 92. MX as conjunction AAG. 196. 295. NBXZ 487.