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CATALOGUE

OF THE

COPTIC MANUSCRIPTS

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IN THE COLLECTION OF THE

JOHN RYLANDS LIBRARY

MANCHESTER

By W. E. CRUM

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PREFATORY NOTE

THE present Catalogue forms the second issue in the series of descriptive catalogues or guides to the collection of Oriental and Western manuscripts in the John Rylands Library.

The entire cost of producing this volume has been defrayed, in part by Mrs. Rylands herself, and in part out of the estate of the deceased lady, by direction of the executors of her will.

HENRY GUPPY,
Librarian.

MANCHESTER,
March 10, 1909.

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INTRODUCTION

THE manuscripts described in this catalogue are among those bought by Mrs. Rylands of the Earl of Crawford, in 1901[1]. To these only one (no. 433) has since been added. The collection consisted of two distinct parts: the earlier to be acquired (A) was brought together by the late (the 25th) Earl, then Lord Lindsay, who bought a number of Archdeacon Tattam's Bohairic MSS.[2] Of the Sa'idic literary MSS. in the *Bibliotheca Lindesiana*, which had been Tattam's, I have been able to identify nos. 2, 8, 11, 12, 14, 67, 69, 70, 87, 91, 92, 94, 96, 97[3]. Some Sa'idic leaves—I know not which—had been given to Lord Crawford by the Rev. R. Lieder[4]; others (so Mr. de Ricci has informed me) were once in J. Lee's collection (*ob.* 1866). The other section (B) had been bought of two well-known Gizah dealers[5] by the present Earl of Crawford, in 1898. To it belong all the papyri, with a much smaller number of parchment and paper fragments. This section contains no Bohairic texts (excepting no. 421).

In 1868 the late Lord Crawford employed the Rev. J. M. Rodwell to arrange and describe his MSS. Mr. Rodwell assigned to them the numbers whereby they have since been known, and which, as sub-numbers in square brackets, serve to distinguish this older collection (A) in the present catalogue[6]; and he moreover drew up descriptions of 59 of them[7]. To these Dr. E. A. W. Budge, in 1893, added short descriptions of four more MSS. (nos. 63, 434, 443, 455). After the purchase of the second collection (B), I was invited to compile a catalogue of the whole, upon a more extensive scale. Lord Crawford, with that liberality whereof many scholars have had advantage, agreed to his MSS. being transmitted for this purpose to the British Museum. Subsequently Mrs. Rylands, and eventually her trustees and librarian, by generously allowing the remainder to be sent me, rendered the continuance and completion of my work possible.

The older collection (A) consists of MSS. in the two main dialects. The Sa'idic parchment MSS. came, as usual, from the library of the White Monastery: this is demonstrable from the relationship of many of the fragments to others elsewhere, of ascertained *provenance*. The few Bohairic parchments (nos. 436 ff.) are of Nitrian origin, as their frequent connexion with those brought thence by Tischendorf, and now in Leipzig, testifies. The paper volumes came either from Nitria or from the Cairene churches.

The ultimate *provenance* of the second collection (B) is not easier to fix than in similar cases elsewhere[8]. Internal evidence, however, shows that so large a proportion of it relates to the neighbourhood of Ashmunain, that we may be justified in referring

[1] *Bulletin of the John Rylands Library*, i. 355.

[2] Tattam's sale was at Sotheby's, on June 16, 1868, six months after his death.

[3] Thanks to the kind loan by Prof. Erman of M. Schwartze's copies (1848). The sole reference to his Sa'idic MSS. in Miss PLATT's *Journal of a Tour &c.*, 1842, is vol. i, 102. In the list, *ZDMG.* vii. 94, 174 vellum leaves are mentioned; in the sale-catalogue (no. 401) 'over 130'.

[4] Stated in rough notes by the late Lord Crawford, now in the Rylands Library.

[5] With, I think, the eight exceptions mentioned below.

[6] *V.* Table, p. 244.

[7] Descriptive list now in the Rylands Library.

[8] The fact that it was bought of two dealers makes more than one *provenance* probable.

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to the whole as 'the Ashmunain collection'—at least in a negative sense, when dealing with the 8 numbers clearly independent of the large body of papyri[1] (nos. 232, 255, 288, 291, 316, 347, 365, 465). The presence in collection (B) of five Fayyûmic fragments may be evidence against a single place of origin: one of them (no. 412) is part of a MS. elsewhere, which is believed to have been obtained in the Fayyûm. Another curious text, in unmistakable, though perhaps artificial, Bohairic (no. 460), is difficult to account for here[2].

More important is the group of papyri showing, in varying proportions, the Aḫmîmic dialect. We may count 13 of them; some, however, such small fragments that it is hardly fair to decide their linguistic position. The idiom of this group ranges from a practically pure Aḫmîmic (no. 396), through a hybrid stage (nos. 269, 270, 292, 311, 352), down to fragments where an ⲉ- for ⲁ-, -ⲉⲓ for -ⲓ, -ⲏⲟⲩ for -ⲏⲩ, an ⲣ- with Greek verbs, may perhaps be taken as vanishing traces of the old dialect[3] (nos. 271, 273, 274, 275, 301, 312, 314). Yet we have no grounds so far for assigning these texts to a district appreciably south of Ashmunain, albeit the name of that town itself, so frequent elsewhere, does not occur in them. The presence of this ancient dialect, in unimpeachably Sa'idic surroundings, would alone be a testimony to the varieties of age among our documents, did not remarkable differences of script bear independent evidence of this. The pieces tainted with an Aḫmîmic colouring are all, it will be seen, written in hands far older than those usually exemplified in such collections of papyri—older, indeed, than any hitherto published Coptic documentary MSS.[4] Certain of the hands I have ventured to ascribe to the 4th–5th centuries (nos. 268 ff.), one or two, more closely, to the 4th (nos. 270, 311). A number of these early texts (*v.* no. 268) are addressed to an ecclesiastical dignitary, named John. Were I right in regarding the recipient of all as one and the same person—and the assumed chronological diversity between the hands is not too wide to permit this—we should thence have evidence that such varieties of dialect—nos. 268, 272, 276, are in a pure Sa'idic—were coeval, though not necessarily coeval in a single district; for we do not know from what distances these letters may have been sent.

An estimate, based upon the table, p. 241, shows that, among the 298 Sa'idic documents (nos. 115–409, 462–465), the number of MSS. assigned to each succeeding century thenceforth increases rapidly, down to the 8th, which claims a third of the total, and together with which may be counted some 70 more, doubtfully placed in the century preceding or following. Thereafter the numbers again diminish, the latest period (11th–12th century) having only three. A type of script, exceeding all others in obscurity, is that whereof Pll. 7 and 8 give the first published specimens[5]. It appears to have developed in the 10th century. Among these younger MSS. are of course all those

[1] Unless my memory deceives me, these were the papyri which I saw on sale in the neighbourhood of the Ezbekîyah, in the winter of 1897–98.

[2] *Papyrus* documents with Bohairic tendency have not hitherto been met with S. of the Fayyûm (*v.* Br. Mus. nos. 572, 1237).

[3] Notable peculiarities, unsupported by the published Aḫmîmic texts, are: ⲁⲉϥ = ⲁⲁϥ, ⲏⲗⲗⲉⲉⲩ, ⲙⲉⲉⲩ, ⲡⲉϫⲉϥ, ⲥⲁⲡⲥ. *V.* Index. The idiom of districts south of Aḫmîm shows similar traces. *V.* Crum, *Ostr.* pp. xix, xx.

[4] Br. Mus. *Catal.*, Pl. 11, 711, Pl. 12, 1102 and no. 1252 are alone comparable. I am ignoring the old magical texts (Br. Mus. nos. 1223, 1244, Pap. Lichatschef, ed. Turaief, Russian Archaeol. Soc., xviii, 1907).

[5] Excepting Br. Mus. *Catal.*, Pl. 15, 1214.

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written upon paper (18 nos.) or parchment (3 nos.)[1]. The paper MSS. in the literary sections likewise (*e.g.* liturgical and magical), belonging as they do to this same 'Ashmunain collection', must be reckoned to the latest group of our texts. Further evidence, were it needed, of the late use of these two materials could be had from the fact that only upon them are the texts to be found wherein the idiom displays a Bohairic tendency[2]. Another characteristic of at any rate post-Muslim times may be mentioned here. Krall had noticed[3] that documents emanating from Muslims are distinguished, now and then, by an oblique double stroke, in place of the more usual cross, before the beginning of the text (*v.* Pl. 6). Of the 13 instances in this catalogue, 11 are in texts characterized by Muslim names; and it is noticeable that the Muslim witness in no. 214 employs these strokes, while the Christian signatures have the cross[4].

In this connexion I would offer some supplementary comments upon the Plates, and the grounds for the selection of the specimens reproduced.

Plate 1 shows first three types of uncial, no. 310 a very uncommon one for private documents. No. 175 confirms Krall's axiom[5], that 8th century scribes tend to avoid ligatures. No. 279 appears here by an error. At the time the plates were composed, I had intended to read the final date ϵτ̅ ι (assuming some local era or year of office). And, even now, I cannot but record that the final letter bears but small resemblance to the ιν̅δ̅ or ιδ̅, usual in documents of the Muslim period; and further, that the metathesis of ϵ ι[δ̅], for ιδ̅ ϵ, is equally abnormal[6]. No. 7 is a specimen of that type of uncial often met with in parchment MSS. in 'Ashmunain' (as distinct from 'White Monastery') collections, but hitherto seldom facsimiled[7]. It may be compared with the script of the *Uncanonical Gospel* fragment, *Pap. Oxyrh.* vol. v, Pl. 1, placed by the editors as early as the 4th century, a date, however, to which I should not venture to assign our no. 7.

Plate 2 contains one dated text ('Addenda' = no. 464), written in the same year as Br. Mus. no. 162[8]; 4 liturgical pieces, nos. 49 and 55 showing what scraps were deemed sufficient for use as 'choir slips'; while the two lower specimens are from the series of early letters addressed to 'John' (*v.* above).

Plate 3. These (excepting no. 413) are among the oldest MSS. in the Rylands collection. The character of no. 311 may, as a whole, be compared with that of *Pap. Oxyrh.* no. 299 (Ep. Rom. i), which is regarded as of the early 4th century, or with *Pap. Amherst,* Pl. xxi, 'late 4th or early 5th'. The writer of the former of these, however, attempts a more regular, literary script than ours.

Plate 4. No. 271 again recalls the above-named *Oxyrhynchus* and *Amherst* papyri, though the comparison must not be made from the same standpoint as for no. 311. No. 270 resembles 4th century hands, such as that reproduced in Br. Mus. *Greek*

[1] Ordinary literary uncials upon parchment are not here in question.

[2] Witness the use of ⲛⲟ̅ⲥ̅ (*v.* Index). Similarly in Br. Mus., where only one instance, and that clearly a late text (no. 582), is on papyrus. The earliest dated occurrence known to me is in the colophon Paris 132[1], fol. 67, A. D. 928.

[3] *Führer* (1894) p. 53, *Mitth. Rain.* v. 45.

[4] *Cf.* this sign in B. MORITZ's *Album*, p. 113, l. 13 from below (after مايتين). The Brit. Mus. instances (in nos. 581, 639 only a single stroke) show the same state of things; only the group nos. 1167, 1168, 1169 might appear ambiguous (*cf.* here no. 279). H. I. Bell has observed the same usage in the Jkôw (Aphroditô) papyri.

[5] *Führer*, p. 49.

[6] It is to be observed that the edge of the papyrus is not broken.

[7] Br. Mus. *Catal.*, Pl. 8, no. 171 is an instance of a similar type on papyrus.

[8] *V.* HYVERNAT's *Album*, ix, 2.

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Catal. ii, Pll. 102, 104, 105 or Deissmann's *Licht vom Osten*, p. 146. No. 396 is the most outspoken of our Aḫmîmic texts. Though not free from literary affectation, its hand approaches certain informal 4th century types in its ⲉ, ⲥ, ϒ.

Plate 5. No. 352 resembles Br. Mus. *Greek Catal.* iii, Pll. 84, 87 (middle of 6th century); but perhaps it is younger than these. No. 312 may be classed with no. 276 (Pl. 3), no. 292 with no. 271 (Pl. 4). No. 313, though with a preponderance of uncial forms, has certain ligatures and irregularities which I take to point to the 4th or 5th century. (For further specimens of these early hands, *v.* Pl. 10.)

Plate 6 represents a substantially later epoch than those preceding. No. 407 much resembles Pl. viii of the *Rainer Führer* (A.D. 827). No. 287 may be somewhat earlier. No. 390 has, in l. 2, a remarkable ligature used also in the above *Rainer* papyrus and in nos. 380 and 405 here. But whether all three belong to one period, it is difficult to say. No. 398 goes a decided step farther towards the highly ligatured type shown in the next two plates.

Plate 7. Of these three hands, no. 362 is presumably the oldest; but several of its forms (ⲛ, ⲡ), and especially the ligature ⲁⲓ, are already those which characterize the later hands—that of no. 372, for example, which is of the same type with Br. Mus. *Catal.*, Pl. 15, no. 1214.

Plate 8 gives two more specimens of these most difficult hands. Both may be somewhat earlier than no. 372 on the foregoing plate.

Plate 9. The tall characters above the tachygraphic text in no. 410 recall the conventionalized strokes flanking the Greek[1] and Graeco-Arabic protocols, as well as those heading mediaeval (imperial and papal) deeds; *cf.* also Pl. 10, no. 159. The Arabic lines in no. 214 closely resemble the early 8th century hands of the Jkôw papyri[2].

Plate 10, being the first of three additional plates, not contemplated at the outset, returns again to an earlier period. No. 273 may be a rough example of the type *Pap. Amherst* Pl. xxi; yet it might be considerably younger. No. 320 has features in common with *Pap. Amh.* CL (A.D. 592); but I should incline to place it later than this. The fantastic subscription to no. 159 is not unlike that in Vitelli's 3rd and 11th plates. This scribe's normal hand is of a type constantly met with among 'Ashmunain' papyri.

Plate 11. The subject with which no. 277 is concerned—the treatment of 'fugitive' peasants—might incline us to place the MS. in the early 8th century, beside the Jkôw texts[3]. The script is indeed not far removed from that of Br. Mus. *Catal.*, Pl. 4, Or. 6205. An 8th century date too for no. 319 is suggested by the Greek script of line 1, which is similar to that of the Greek parts of the Arabic papyri from Jkôw; also by the Coptic script, itself quite of the Jkôw type. On the other hand, it is to be observed that the protocol does not appear yet to contain any Arabic text[4].

Plate 12. The Coptic hands in nos. 142 and 180 may be estimated by help of the earlier Greek accompanying them, which is ascribable, in both cases, to the 8th century. In no. 137 we may see (ll. 4, 5 and subscription) both the Greek and Coptic styles of a single scribe.

[1] *E.g.* Br. Mus. *Catal.*, no. 171.

[2] *Cf. Papyri Schott-Reinhardt*, ed. C. H. Becker, Taff. iii–v.

[3] *V.* Bell in *J. Hell. Stud.* xxviii. 110, note.

[4] The supposed Arabic letters are, I think, merely stains, not written characters.

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Few, beyond the small circle of specialists, can be expected to explore a mass of texts such as those here published. For the benefit, therefore, of such as the literary (theological or historical) materials may interest, I shall here draw attention to some of the pieces especially noteworthy in these respects.

Among the Biblical texts is one hitherto unique (no. 421), parts of which are in the British Museum[1]. It is probably the oldest of Bohairic New Testament MSS.

The Liturgical texts comprise a group (nos. 25–29) of Greek hymns (printed in this catalogue since they were employed in the service of the Coptic church), showing an unknown system of musical notation. The abbreviated directories, too, of lessons and hymns (nos. 54 ff.) are of interest. No. 430 is an unusually full example of the Theotokia, whereof the analysis given may be a guide in classifying this type of text. The collection possesses one of the rare MSS. of the Antiphonary (no. 435), and that for only a part of the year. The work would well repay investigation. In the hymn-book no. 433, two names repeatedly occur (*v.* p. 240), which should be those of authors. It is to be hoped that a key to their identity may eventually be found.

Conspicuous among the Homiletic texts is no. 62, which purports to be an unknown work of Athanasius. The problem of authorship in no. 65 remains unsolved. John of Lycopolis appears to me the most likely claimant[2]. The fragments of Festal Letters, if such they be (nos. 81–83), are not without interest. Perhaps they represent the copies (translations?) communicated to the respective monasteries[3].

Fragments of two Apocryphal texts are here (nos. 84, 86), the latter awaiting identification; also part of a new Salomonic legend (no. 85). No. 94 is an interesting Encomium on the Forty Martyrs. The indications of authorship are tantalizingly insufficient. No. 95 makes it probable, as in so many other cases, that the Bohairic Life of Macarius was adapted from an existing Sa'idic version; while no. 411 shows us a fourth recension—Sa'idic, Bohairic and Syriac are already known—of the popular Story of Dioscorus[4]. No. 99 is not without its interest for students of Severus. The apologetic dialogue, no. 449, may be noted here.

The Magical and Medical section includes several interesting texts: the long recipes in no. 106, with their numerous Arabic botanical terms transcribed, and the Arabic charms and magical ritual in no. 467.

Turning now to the 'Documents', we have illustrations in nos. 128 ff. of that surety system, so widely developed in Byzantine and Muslim Egypt[5]; interesting contracts (nos. 139, 144, 153), unusually lengthy and well preserved leases (nos. 158, 159) and remnants of a will (no. 462), the only one, so far, from Ashmunain. Among the most curious pieces in the collection are the inventories of church property (no. 238), and hangings (no. 244), and that of clothes, with many remarkable Arabic terms, including one which suggests an etymology for the obscure Latin *quadrapulus* (no. 243).

[1] *Catal.* no. 739 (*v.* Pl. 11).

[2] Since no. 70 was described, I have found a fragm. by the same hand, in the Cairo Patriarch's collection, which, in its lower margin (*cf.* no. 65), shows the name [ⲓⲱϩⲁ]ⲛⲛⲏⲥ. This, calling in question the authorship of Brit. Mus. no. 204 &c., further complicates the problem.

[3] *Cf.* Br. Mus. *Cat.*, no. 464, CRUM, *Ostr.*, p. 7, n. 4.

[4] But the note on p. 240 (*ad* p. 29) raises the question as to the true title and principal subject of this work. The vol., to which ZOEGA clxv &c. belonged, ended at any rate with a Life of John of Lycopolis.

[5] It is observable that deeds of this class are quite rare in Greek, but plentiful in Coptic papyri (so notably among the Jkôw-Aphroditô texts). The guarantors would be the village peasantry, ignorant of Greek.

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Finally, among the Letters, the series addressed to 'John' (nos. 268 ff.) and already described, is conspicuous by reason of its unusual antiquity. Indeed, these, with the remaining letters of that early period, might be reckoned the most valuable element in the entire collection. Beside the bishop's official letter (no. 267), we may place the private letter of another bishop (no. 461), in many ways a highly interesting document. Letters which throw light upon the working of the provincial administration are nos. 277, 319, 346, while nos. 320, 321 illustrate fiscal procedure.

Something should be said as to certain methodical features of this catalogue. Whereas all the MSS. composing the older collection (A) are described, the same has not been done with the later, 'Ashmunain' stock. Here I have been allowed to use discretion, and so have described but a selection of the great mass of fragments, abandoning a considerable quantity of impracticable material to a *limbo*. Such texts as are printed have been all collated, most of them several times; and it is not without satisfaction that, on a final revision, I have, in many cases, found in print corrupt or questionable readings to which a *sic* might deservedly have been added. I am well aware that many a passage, in the documentary texts, has not yet been adequately read: as here printed, it is but too often impossible to extract from them a reasonable meaning[1]. But it is earnestly to be hoped that this and the similar papyrus collections will, in time, be attacked afresh by other students; for such texts are destined to yield invaluable contributions both towards Coptic vocabulary and syntax. The commentary upon the texts offered in the foot-notes may often appear unduly meagre, considering the problems raised. But I have preferred to restrict it to what was needful, seeing no reason to repeat arguments here or multiply evidence which those interested can quite conveniently find elsewhere. The chronological Table on p. 241, is a concession to criticisms upon my British Museum Catalogue; but it is still with the utmost diffidence that I print it. The reproduction of dated papyri, primarily of those still lying buried at Vienna, would be among the greatest boons conferable on Coptic scholarship.

Only two abbreviations occur frequently: Br. Mus., followed by a number, *i. e.* my *Catalogue of the Coptic MSS. in the British Museum*, 1905, and KRALL, *i. e. Corpus Papyr. Raineri*, vol. ii, KRALL: *Rechtsurkunden*, 1895.

In conclusion, I must express my hearty thanks to the John Rylands Librarian, Mr. H. Guppy, who, with unwearied amiability, has acceded to my various requests and throughout facilitated my work in the most liberal way; also to Mr. Hart and the readers and staff of the Clarendon Press, whose skill has never been overtaxed nor their patience exhausted in the slow and troublesome task of printing a book so complicated as this. And I would thank those friends too—Dr. Kenyon, Sir Herbert Thompson, the Rev. G. Horner, and Mr. H. I. Bell—who, by kind loans of books or the verification of references, have made it possible to carry out such work at a distance from all libraries.

W. E. CRUM.

ALDEBURGH, *February*, 1909.

[1] One of the most constant obstacles to the correct reading of non-literary hands is the complete similarity between ϒ and ϥ.

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SAᶜIDIC MANUSCRIPTS

BIBLICAL

1.—Parchment; a fragment; 8 × 7 cm. 1 col., 23+ lines. Script: small, square uncials, ⲁ, ⲙ, ⲩ each in a single stroke.

Genesis xxvi. 21–25, 26–29 (?), the latter passage, on the *verso*, being all but illegible.

The following is the restored text on the *recto*[1]:—

]ⲉ · ⲁϥⲧ[ⲱⲟⲩⲛ ⲁⲉ]
[ⲉⲃⲟⲗ ϩⲙⲡ]ⲙⲁ ⲉⲧⲙ[ⲙⲁⲩ ⲛϭⲓ]
[ⲓⲥⲁⲁⲕ · ⲁϥ]ϣⲓⲕⲉ ⲛⲕⲉϣ[ⲱⲧⲉ ·]
[ⲁⲩⲕⲣⲓⲛⲉ ⲁ]ⲉ ⲟⲛ ϩⲓⲧⲕⲉⲩⲉⲓ[· ⲁϥ]
[ⲙⲟⲩⲧⲉ ⲉ]ⲡⲉⲥⲣⲁⲛ ϫⲉⲧⲙⲛ̀[ⲧϫⲁ]
22 [ϫⲉ · ⲁϥ]ⲧⲱⲟⲩⲛ ⲁⲉ ⲉⲃⲟⲗ ϩⲙ̀
[ⲡⲙⲁ ⲉⲧⲙ]ⲙⲁⲩ · ⲁϥϣⲓⲕⲉ ⲛⲕⲉ
[ϣⲱⲧⲉ · ⲁⲩ]ⲱ ⲙⲡⲟⲩⲙⲓϣⲉ ⲉⲧ
[ϧⲛⲏⲧⲥ · ⲁϥⲙ]ⲟⲩⲧⲉ ⲉⲡⲉⲥⲣⲁⲛ
[ϫⲉⲧⲉⲧⲟⲩⲟϣⲥ ⲉ]ϧⲟⲗ · ⲉϥϫⲱ ⲙ̀
[ⲙⲟⲥ ϫⲉⲧⲉⲛⲟ]ⲩ ⲁⲡϫⲟⲉⲓⲥ ⲟⲩⲱ
[ϣⲥ ⲛⲁⲛ ⲉⲃⲟⲗ ⲁ]ⲩⲱ ⲁϥⲁⲩϩⲁⲛⲉ
23 [ⲙⲙⲟⲛ ϩⲓϫⲙ̀[2]ⲡⲕⲁϩ · ⲁϥⲉⲓ
[ⲁⲉ ⲉⲃⲟⲗ ϩⲙⲡⲙⲁ ⲉⲧ]ⲙⲙⲁⲩ ⲉϫⲛ̀
24 [ⲧϣⲱⲧⲉ ⲙⲡⲁⲛⲁϣ] · ⲁⲡϫⲟⲉⲓⲥ
[ⲟⲩⲱⲛϩ ⲛⲁϥ ⲉⲃⲟⲗ ϩ]ⲛⲧⲉⲩϣⲏ
[ⲉⲧⲙⲙⲁⲩ ⲁⲩⲱ ⲡⲉϫⲁ]ϥ · ϫⲉⲁⲛⲟⲕ
[ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲃⲣⲁϩⲁ]ⲙ ⲡⲉⲕ
[ⲉⲓⲱⲧ · ⲙⲡⲣⲣϩⲟⲧⲉ · ϯ]ϣⲟⲟⲡ
[ϫⲁⲣ ⲙⲙⲁⲕ ⲁⲩⲱ ϯⲛ]ⲁϩⲙⲟⲩ
[ⲉⲣⲟⲕ ⲛⲧⲁⲧⲁϣⲟ ⲙⲡⲉ]ⲕⲥⲡⲉⲣ
[ⲙⲁ ⲉⲧⲃⲉⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲕ]ⲉⲓⲱⲧ
25]ⲩ

2 [2].—Parchment; 3 complete leaves; now 28 × 21 cm. Pp. ⲣⲁ̅–ⲣⲅ̅; ϩⲉ̅, ϩⲅ̅. 2 cols. of 30 lines each. Script: hand of Ciasca xv and Brit. Mus. Catal. nos. 17 and 937.

Foll. 1, 2: 1 Samuel xxviii. 16—xxx. 5. Published by Erman, *Bruchstücke &c.* (*Götting. Nachr.*, 1880), and thence by Ciasca, i. 182.

[1] References to this passage in Zoega, p. 583.

[2] Or ϩⲣⲁⲓ ϩⲙ, as there is space for more in the gap.

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Fol. 3: 2 Samuel xvii. 19–29. Published by ERMAN and CIASCA.

Begins]ⲡⲉϫⲉ ⲥⲁⲙⲟⲩⲏⲗ. Ends ϩⲛⲧⲉⲣⲩⲙⲟⲥ[.

3.—Parchment; a fragment; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. 2 cols. Script: small uncials, ⲁ, ⲙ, ⲩ each in a single stroke.

Job vii. 8–11 (omitting 8 *b*) in Greek, and 2, 3 in Coptic, with the *cola* marked in the margins.

	ⲟⲣⲱ[ⲛⲧⲟⲥ ⲙⲉ]	[ⲛⲟⲩϩⲙϩⲁⲗ] ⲉϥⲣϩⲟⲧⲉ ϩⲛⲧϥ	
ⲉ̄	ⲱⲥⲡⲉⲣ ⲛⲉϕ[ⲟⲥ ⲁⲡⲟⲕⲁⲑⲁⲣⲑⲉⲛ]	[ⲙⲡⲉϥϫⲟⲉⲓⲥ ⲁⲩⲱ] ⲉⲁϥϩⲉ ⲉⲩϩⲁⲓ	ⲏ̄
	ⲁⲡ ⲟⲩⲛ̄ⲟⲩ	[ⲃⲉⲥ]	
ⲃ̄	ⲉⲁⲛ ϫⲁⲣ ⲁ̄ⲛ̄ⲟ̄ⲥ̄ [ⲕⲁⲧⲁⲃⲏ ⲉⲓⲥ ⲁϩⲏⲛ]	[ⲏ ⲛⲑⲉ ⲁⲛⲡⲉ ⲛⲟⲩ]ϫⲁⲓⲃⲉⲛ[ⲉ ⲉϥϭⲉ]	ⲑ̄
	ⲟⲩⲕ ⲉⲧⲓ ⲙⲏ ⲁⲡⲁⲃⲏ	[ⲉⲧ ⲉⲡⲉϥⲃⲉ]ⲕⲉ	
ⲅ̄	ⲟⲩϩ ⲟⲩ ⲙⲏ ⲉⲡ[ⲥⲧⲣⲉϥⲏ ⲉⲓⲥ]	[ⲧⲁⲓⲧⲉ ⲧⲁϩⲉ ϩⲱⲱⲧ ⲛ]ⲧⲁⲓϩⲩⲡⲟⲙⲙⲉ	ⲓ̄
	ⲧⲟⲛ ⲓϩⲓⲟⲛ [ⲟⲓⲕⲟⲛ]	[ⲉϩⲉⲛⲉⲃⲁⲧⲉ] ⲉⲩϣⲟⲩⲉⲓⲧ	
ⲇ̄	ⲟⲩϩ ⲟⲩ ⲙⲏ ⲉⲡ[ⲓⲥⲛⲱ ⲁⲩⲧⲟⲛ ⲉⲧⲓ]	[ϩⲉⲛⲟⲩϣⲏ ϫⲉ ⲛϩ]ⲓⲥⲉ [ⲛⲉⲧⲧⲟ ⲛⲁⲓ]	ⲓⲁ̄
	[ⲟ] ⲧⲟⲡⲟⲥ [ⲁⲩⲧⲟⲩ]	]	
ⲉ̄	ⲁ[ⲧⲁⲣ ⲟⲩⲛ ⲟⲩϫⲉ ⲉⲥⲱ ϕⲉⲓⲥⲟⲙⲁⲓ]	]	ⲓⲃ̄

4.—Parchment; a fragment; $7\frac{1}{2} \times 6$ cm. 1 col. Script: rough, irregular uncials.

Psalm iv. 7, 8.

After ϩⲛⲟⲩϩⲉⲗⲡⲓⲥ, ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Verso: ⲧⲁⲁϩ ⲉⲙⲛⲛⲁ ⲛ̣ⲁϣⲁⲗⲙ[

5.—Papyrus; a fragment; 21 × 20 cm. Pp. —,]ⲛ̄ⲥ̄. 1 col., in *στίχοι*. Script: *cf.* CIASCA vii for a slight resemblance.

Psalms (*recto*) xxxvi. 27–34, (*verso*) 38—xxxvii. 4, all incomplete.

The only legible variant from BUDGE's text is ver. 27, ⲛⲉϥⲛⲁⲕⲱ.

6.—Parchment; a fragment; $13\frac{1}{2} \times 9$ cm. (a complete page *ca.* 17 × 14 cm.). 1 col. Script: *cf.* the Berlin Psalter, ed. RAHLFS (*Göttinger Abhandl.*, N.F. iv, 1901), which shows a very similar but not identical hand. About 24 lines in a page.

Psalm lxxxviii. 14–20, 24–32.

The following variants from BUDGE's text are visible:—

ver. 20, ⲛⲙ for ⲙⲏ; 26, ϩⲛⲉⲓⲉⲣⲱⲟⲩ; 28, ⲁⲛⲟⲕ ⲛⲁⲉ[1]; 29 and 32, ⲁⲣⲉϩ; 31, ⲉⲣϣⲁⲛⲉϥ-; 32, ⲛⲉⲉⲥⲱϣϥ.

[1] *V.* the Index and C. SCHMIDT, *Acta Pauli* (1904), p. 19.

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7.—Parchment; a complete and a damaged fol.; the former $6\frac{3}{4} \times 6\frac{1}{2}$ cm. 1 col., 18 lines. Script: minute, square uncials, ⲁ, ⲗ, ⲙ, ⲩ each in a single stroke.

Proverbs xxiii. 34—xxiv. 7; 23–27.

The following are the variants from Ciasca's text (ii. 176):—

xxiii. 35, ⲛⲁϫⲟⲟⲥⲡⲉ ϫⲉⲛⲉⲩϩⲓⲟⲩⲉ ⲉⲣⲟⲓ ⲁⲩⲱ ⲙⲡⲓⲙⲁϩ — ⲁⲛⲟⲕ ⲇⲉ ⲛⲉⲓⲥⲟⲟⲩⲛ ⲁⲡⲡⲉ ⲉⲣⲉ — ϯⲛⲁⲥⲱⲟⲩϩ; xxiv. 1, ⲉⲧϩⲟⲟⲩ — ⲛⲙⲙⲱⲟⲩ; 2, [ⲁⲩⲱ] ⲉⲣⲉⲛⲉⲩⲥⲡⲟⲧⲟⲩ [ϫⲱ] ⲙⲡϩⲓⲥⲉ; 3, ⲁⲩⲱ ⲉϣⲁⲩⲥⲁϩⲱϥ — ⲁⲩⲱ *om.*; 5, ⲛⲁⲛⲟⲩ; 6, ⲉⲣⲉⲧⲃⲟⲏⲓⲁ ⲇⲉ ⲙⲡⲛϩⲏⲧ; 7, ⲉⲣⲉⲧⲥⲟⲫⲓⲁ ⲇⲉ; 8, ⲙⲉⲣⲉ[ⲡⲥⲟⲫⲟⲥ]; 23, ⲡⲉϥⲗⲁⲥ ⲟⲩⲥⲛⲉϥⲉ — ϥⲛⲁⲟⲩⲟϣϥ — ⲛⲡϣⲏⲣⲉ ⲛⲓⲣⲱⲙⲉ *om.* — ⲛϩⲉⲛⲕⲉⲉⲥ.

After ver. 23 little is legible; [ⲡⲉⲛⲧⲁ]ϥⲥⲉⲩϩ is the last word discernible.

8 [31].—Parchment; 4 complete leaves; now $34\frac{1}{2} \times 26\frac{1}{2}$ cm. Pp. $\overline{\text{ⲣⲛⲑ}}$–$\overline{\text{ⲣⲗⲉ}}$. 2 cols., 35–37 lines. Script: *cf.* Hyvernat viii. 3 and Ciasca xiii; titles being in a sloping hand, *cf.* Hyvernat x. Initials, floral scrolls, birds and animals in margins in red, yellow and green.

Jeremiah xxxix (xxxii). 42—xliii (xxxvi). 7. Published by Erman, *Bruchstücke &c.*, and thence by Ciasca, ii. 256.

Begins]ⲉϫⲙⲡⲉⲓⲗⲁⲟⲥ. Ends ⲙⲡⲙⲟ ⲉⲃⲟⲗ ⲙⲡ[.

9.—Parchment; 10 × 8 cm. Palimpsest: (*a*) square uncials, only a few letters visible; (*b*) of Zoega's 9th class. 1 col.

(*b*) Tobit viii. 16, 17. 'Finished is the Confession (ἐξομολόγησις) of the father-in-law of Tobias.' Then, 'The prayer of Tobit which he pronounced on beholding his son, when he had gone out toward him from the house,' ⲛⲧⲁϥⲉⲓ ϩⲛⲧϥ ⲙⲡⲏⲓ, followed by xi. 14. These passages are published by Maspero, *Mission franç.*, vi. 291.

10.—Parchment; a fragment; 12 × 9 cm. Script of Zoega's 3rd class. P. $\overline{\text{ⲣϫⲁ}}$. Ornaments and pen-trials in margins. *Verso* blank.

Matthew i. 13–16. Begins [ⲁϥⲓ]ⲟⲩⲁ ⲁϥⲓⲟⲩⲁ ⲇⲉ. Ends ϕⲁ[ⲓ ⲙⲙⲁⲣⲓⲁ] ⲧⲁⲓ. In 13, ⲁϫⲱⲣⲁ; in 14, ⲁⲥⲱⲣⲁⲥ.

11 [3].—Parchment; 6 complete leaves; now 37 × 28 cm. 2 cols., about 44 lines. Pp. $\overline{\text{ⲓⲑ}}$–$\overline{\text{ⲗ}}$. Script: small; *cf.* Ciasca iii, x, xvii. Initials, scrolls and animals in red, green and yellow; the letter ⲫ in red and yellow.

Mark ix. 19—xiv. 26. Published by Amélineau in *Recueil de Travaux &c.*, v. 106.

Begins]ⲛⲟϫϥ ⲉⲃⲟⲗ. Ends ⲛⲧⲉⲣⲟⲩⲥⲙⲟⲩ[.

The sections are marked: $\overline{\text{ⲕⲍ}}$ at ix. 33, $\overline{\text{ⲕⲏ}}$ at x. 1, $\overline{\text{ⲕⲑ}}$ at 17, $\overline{\text{ⲗⲁ}}$ (*sic*) at 46, $\overline{\text{ⲗⲃ}}$ at xi. 1, $\overline{\text{ⲗⲅ}}$ at 11, $\overline{\text{ⲗⲇ}}$ at 19, $\overline{\text{ⲗⲉ}}$ at 27, $\overline{\text{ⲗⲅ}}$ at xii. 1, $\overline{\text{ⲗⲍ}}$ at 13, $\overline{\text{ⲗⲏ}}$ at 18, $\overline{\text{ⲗⲑ}}$ at 28, $\overline{\text{ⲙ}}$ at 35, $\overline{\text{ⲙⲁ}}$ at 41, $\overline{\text{ⲙⲅ}}$ (*sic*) at xiii. 32, $\overline{\text{ⲙⲇ}}$ at xiv. 3, $\overline{\text{ⲙⲉ}}$ at 12.

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12 [5].—Parchment; 7 leaves; now $35\frac{1}{2} \times 27\frac{1}{2}$ cm. 2 cols., 35 lines. Pp. ϥϥⲑ–[ⲥⲓ]. Script: *v.* Palaeographical Society, Oriental Series, Pl. LXXX. Scrolls red and green, titles to chapters (in top margins) red.

Luke iii. 8—vi. 37. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 118.

Begins]ⲧⲉⲧⲛⲙⲙⲁⲣⲭⲉⲓ. Ends ϫⲉⲛⲛⲉⲩⲕⲣⲓⲛⲉ ⲙⲙⲱⲧⲛ[.

The Ammonian canons and sections are marked as in the Greek. The titles of the larger chapters are: ⲥ̅. ⲉⲧⲃⲉⲛⲉⲛⲧⲁⲩϫⲛⲉⲓⲱϩⲁⲛⲛⲏⲥ; ⲍ̅. ⲉⲧⲃⲉⲛⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲙⲡⲥⲱⲧⲏⲣ. ⲙⲙⲟ ⲧ̅. ⲙⲡⲣ ⲁ̅; ⲏ̅. ⲉⲧⲃⲉⲡⲉⲧⲉⲣⲉⲡⲏⲁ̅ ⲛⲁⲗⲓⲙⲟⲛⲓⲟⲛ ϩⲓⲱⲱϥ. ⲙⲡⲣ ⲁ̅; ⲑ̅. ⲉⲧⲃⲉⲧϣⲱⲙⲉ ⲙⲡⲉⲧⲣⲟⲥ. ⲙⲙⲟ ⲏ̅. ⲙⲡⲣ ⲃ̅; ⲓ̅. ⲉⲧⲃⲉⲛⲉⲛⲧⲁⲩⲧⲁⲗⲥⲟ ϩⲛϩⲉⲛϣⲱⲛⲉ ⲉⲩϣⲟⲃⲉ. ⲙⲙⲟ ⲑ̅. ⲙⲡⲣ ⲧ̅; ⲓⲁ̅. ⲉⲧⲃⲉⲧⲥⲟⲟⲩϩⲥ ⲛⲛⲧⲃⲧ; ⲓⲃ̅. ⲉⲧⲃⲉⲛⲉⲧⲥⲟⲃϩ ⲉⲛⲧⲁϥⲗⲟ. ⲙⲙⲟ ⲥ̅. ⲙⲡⲣ ⲁ̅; ⲓⲧ̅. ⲉⲧⲃⲉⲛⲉⲧⲥⲛⲥ. ⲓⲱ ⲍ̅. ⲙⲙⲟ ⲓⲧ̅. ⲙⲡⲣ ⲉ̅; ⲓⲁ̅. ⲉⲧⲃⲉⲗⲉⲩⲉⲓ ⲡⲧⲉⲗⲱⲛⲏⲥ. ⲙⲙⲟ ⲓⲁ̅. ⲙⲡⲣ ⲥ̅; ⲓⲉ̅. ⲉⲧⲃⲉⲛⲉⲧⲉⲣⲉⲧⲉϥⲥⲓϫ ϣⲟⲩⲱⲟⲩ. ⲙⲙⲟ ⲕⲁ̅. ⲙⲡⲣ ⲍ̅; ⲓⲥ̅. ⲉⲧⲃⲉⲛⲥⲱⲧⲡ ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲙⲙⲟ ⲓⲑ̅. ⲙⲡⲣ ⲏ̅; ⲓⲍ̅. ⲉⲧⲃⲉⲙⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ. ⲙⲙⲟ ⲉ̅.

13 [1].—Parchment; 5 leaves; now $29\frac{1}{2} \times 21$ cm. 2 cols., 27 lines. Pp. ϥⲁ̅–ϥⲓ̅. Script: that of BALESTRI, Tab. 13 (ZOEGA liv). Initials, floral scrolls &c., brightly coloured. In the margins are birds (ϥⲃ̅), human figures (ϥⲍ̅, the blind man, Zacchaeus), and trees (ϥⲓ̅).

Luke xvii. 18—xix. 29. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 126.

Begins]ⲉⲙⲏϯ ⲡⲉⲓϣⲙⲙⲟ. Ends ⲉϥϫⲱ ⲙⲙⲟⲥ[.

The numbers of the sections are written in the margins in a later hand: ϫⲁ at xviii. 1, ϫⲃ at 9, ϫⲅ at 18, ϫⲇ at 35, ϫⲉ at xix. 1, ϫⲥ at 11, ϫⲍ at 12, ϫⲏ at 15; while in the original hand titles are sometimes given: at xviii. 1 ⲉⲧⲃⲉⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲧⲁⲗⲓⲕⲓⲁ, at 9 ⲉⲧⲃⲉⲡⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲙⲡⲡⲧⲉⲗⲱⲛⲏⲥ, at 15 ⲉⲧⲃⲉⲡϣⲏⲣⲉ ϣⲏⲙ, at 18 ⲉⲧⲃⲉⲡⲣⲙⲙⲁⲟ, at 35 ⲉⲧⲃⲉⲡⲃⲗⲗⲉ, at xix. 1 ⲉⲧⲃⲉϫⲁϫⲁⲓⲟⲥ.

14 [4].—Parchment; 8 leaves; now 35×27 cm. 2 cols., 29 lines, ruled. Pp. ϥⲡⲑ–ϥⲁ̅, being quire ⲓⲧ̅. Script: *cf.* CIASCA xxiii. Floral scrolls in margins in red, green and yellow.

Galatians i. 14—vi. 16. Published by AMÉLINEAU in *Recueil de Travaux &c.*, v. 131.

Begins]ϩⲙⲡⲁⲥⲉⲛⲟⲥ. Ends ⲁⲩⲱ ⲉϫⲙⲡⲏⲗ ⲙ[.

The sections are marked in a later hand: ⲃ̅ at ii. 1, ⲧ̅ at iii. 2, ⲁ̅ at 15, ⲉ̅ at iv. 12, ⲥ̅ at v. 16.

15.—Papyrus; a fragment; $3\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: rounded uncials, leaning slightly to left.

Recto. Titus iii. 15 with subscription.

Verso. Philemon 6, 7. All incomplete.

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16.—Parchment; a fragment; $7\frac{1}{2} \times 9$ cm. 2 cols. Script: small, square uncials of early type; *cf. Cod. Sinaiticus.*

Hebrews iv. 12, 13, 15, 16, v. 1 (*verso*), 3–5, 7–9.

Note the forms ⲣⲣⲉϥ- and ⲧⲉⲉⲓϩⲉ.

iv. 12]ⲛϩⲟ ⲥⲛⲁⲩ
]ⲉϣⲁ ⲙⲙⲁ
]. ⲛⲧⲉψⲩⲭⲏ
]ⲡⲛⲁ ⲛϩⲁⲣⲙⲟⲥ
]ⲕⲁⲥ ⲉϥⲟ ⲣⲣⲉϥ
]ⲛ̣ⲙⲉⲉⲩⲉ
]ⲉⲕ ⲙ
13]ⲙⲛⲥⲱⲛⲧ
]ⲉϥ[

15 [ⲉϣⲡⲟⲓ]ⲥ̣ⲉ ⲛⲙⲙⲁⲛ
ϩⲛⲏⲉⲛⲁⲥⲑⲉⲛⲉ[ⲓⲁ]
ⲁⲗⲗⲁ ⲉϥϫⲟⲛⲧ [ϩⲛ]
ϩⲱϧ ⲛⲓⲙ ⲛⲧⲛϩ[ⲉ ϣⲁ]
16 ⲧⲛⲛⲟϧⲉ · ⲙⲁⲣⲛ[ϯ ⲡⲉⲛ]
ⲟⲩⲟⲉⲓϭⲉ ϩⲛⲟ[ⲩⲡⲁⲣ]
ⲣⲏⲥⲓⲁ ⲉⲡⲉⲑⲣ[ⲟⲛⲟⲥ]
ⲛⲧⲉϫⲁⲣⲓⲥ ϫⲉⲛ̣[ⲁⲥ]
ⲉⲡⲉϫⲓ ⲛⲟⲩⲛ[ⲁ ⲁⲩ]
ⲱ ⲛⲧⲛϩ[ⲉ ⲉⲩϫⲁⲣⲓⲥ]
ⲉⲩⲟⲩⲟⲉ[ⲓϣ
v. 1 ϧⲟⲛⲑⲉ[ⲓⲁ · ⲁⲣϫⲓⲉⲣⲉⲩⲥ]
ⲥⲁⲣ [ⲛⲓⲙ

v. 3 ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ [ϩⲁⲡⲗⲁ]
ⲟⲥ ⲛⲉⲩⲧⲁⲗⲟ ϩ̣ⲱⲱϥ
[ϩⲁ]ⲣ̣ⲟϥ ⲛⲧⲉⲉⲓϩⲉ
4 [ϩⲁ]ⲛ̣ⲉϥⲛⲟⲃⲉ · ⲛⲉⲣⲉ
[ⲡⲟ]ⲩⲁ ⲥⲁⲣ ⲡⲟⲩⲁ ϫⲓ
[. .] ⲁⲛ ⲙⲡⲧⲁⲉⲓⲟ
[. . .]ⲉⲩⲉⲓⲛⲉ ⲙⲙⲟϥ
[ⲉⲛ]ⲟⲗ ϩⲓⲧⲙⲙⲡⲟⲩ
[ⲧⲉ] · ⲕⲁⲧⲁ ⲑⲉ ⲡⲁⲁⲣⲱ̄
5]ⲉ ⲙⲡⲉⲭ̅ⲥ̅
]ⲉⲟⲟⲩ ⲡⲁϥ
]. ⲣⲉϥ
ⲡⲁⲣⲭⲓ]ⲉⲣⲉⲩⲥ

7 ⲛⲁϣⲛ̣[ⲁⲕ . . . . ϩⲓⲣⲙ]
ⲉⲓⲛ · ⲁⲩⲱ ⲁ[
ⲉⲣⲟϥ ⲉⲃⲟⲗ ϩ̣[
8 ⲕⲁⲓⲡⲉⲣ ⲉⲡ[ϣⲛⲣⲉ]
ⲡⲉ ⲁϥⲥⲃⲟ[
ⲉⲃⲟ[ⲗ ϩⲓⲧⲛⲛⲉⲛⲧⲁϥ]
9 ϣⲟⲡ[ⲟⲩ
ⲉⲃⲟⲗ [ⲉⲟⲩ]
ⲟⲛ ⲛⲓⲙ[ⲉⲧ

17.—Parchment; a fragment; $19\frac{1}{2} \times 25$ cm. 2 cols. Pp. ⲣⲟⲑ̅, ⲡⲛ̅. Script: *cf.* Hyvernat ix. 1, Ciasca iv. Initials moderately enlarged. No ornaments or colours.

1 John iii. 11–14, 15–17, 19–21, 23—iv. 1.

The principal variants from Woide, p. 219, are: iii. 11, ⲙⲛ (*sic*); 15, ⲛⲓⲙ ⲙⲛⲧϥⲱⲛϩ ⲙⲙⲁⲩ ϣⲁⲉⲛⲉϩ; 21, ⲉⲣⲉⲧⲁⲙⲉⲛϩⲛⲧ.

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18.—Papyrus; a fragment; 8 × 8½ cm. From the same MS. as Brit. Mus. Catal., Pl. 10, no. 967.

Presumably a New Testament text, but unidentified.

Fibres ↑

]ⲁⲙ ⲧ[
]ⲁϥⲧⲁ ⲧⲛ[
]ⲡⲣⲟ ⲉⲓⲣⲁ ⲙⲡ[
]ϩⲛⲧⲟⲩ ⲧⲉⲧ[
]ⲕ̀ⲧⲟ̀ⲙⲉ ⲡⲉⲓ[
]ⲉϫⲙⲡ̀ϣⲁ ⲧⲉⲧ[
]ⲛⲁⲩ ϩⲁⲣⲟ[
]ⲛⲩ ⲛⲛⲉⲛ ⲟⲩⲙ[
] ⲧⲉⲛⲟⲩ

Fibres →

] . ⲉⲓⲱⲧ ⲛⲟⲩ[
] ? . . ϫ[
]ⲛⲁ ⲉⲧⲟⲩ ⲡⲉ̀ⲭ̀ⲥ̀[
]ⲁ̀ⲩⲱ ⲁϥⲉ̀ ⲡⲉⲛⲛ[
]ⲗ̀ⲉⲓ ⲛⲧⲉ ⲛⲟⲥ[
] . ⲓ̀ⲣⲁⲉ ϩ̀ⲱⲱ[
] . ϥⲥⲩ ϩⲁⲣⲁ[
] ? ϫ̀ⲁ ⲛⲁ̀[
ϫ . ⲉⲛ[

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LITURGICAL

19.—Paper; a fragment; 12 × 9 cm. Script of ZOEGA's 9th class.

Prayer of Incense. 12 lines.

[ⲟ]ⲩϣⲗⲏⲗ ⲛϣⲟⲩϩⲏⲓⲛ. Begins ⲧⲓⲡⲣⲟⲥⲫⲉⲣⲓⲛ ⲙⲡⲉⲕⲙⲁⲣ[ⲟ ⲉ]ⲃⲟⲗ ⲡⲟ̅ⲥ̅ ⲛⲟⲩϣⲟⲩϩⲏⲓⲛ ⲛⲥⲧⲟⲓ ⲛⲥⲧⲓⲛⲟⲩⲃⲉ. After it, ⲉⲓⲥ ⲟⲩ ϩⲓϯ ⲉ̣ (rest illegible).

Verso: remains of earlier Coptic and Arabic texts.

20.—Parchment; a fragment; 17 × 10 cm. Palimpsest: (*a*) in 2 cols. Script: small, square uncials; (*b*) at right angles to preceding. Script of ZOEGA's 9th class, often illegible.

(*a*) 2 Peter i. 7 and ii. 1 in Greek are legible.

(*b*) Prayer referring to the Departed. The following can be read:—

. . . ⲛⲁⲓ ⲛⲧⲁⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ⲩ̅ⲥ̅ ϯ ⲡⲉϥⲥⲛⲟϥ ⲉⲧⲟⲩⲁⲁⲃ ϩⲁⲣⲟⲟⲩ ϩⲓϫⲛⲡϣⲉ ⲙⲡⲉϥϯⲟⲥ ⲁⲁⲩ ⲉⲡⲉⲙⲡϣⲁ ⲡⲟ̅ⲥ̅ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲧⲟⲧⲕ ⲛⲡⲉϩⲟⲟⲩ ⲙ̅ⲡⲁⲣϩⲟⲥⲓⲁ (sic) ⲛ̣ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ⲩ̅ⲥ̅ ϩⲉⲡⲉⲩϩⲓⲕⲱⲛ ⲉⲡⲟⲩⲟⲉⲓⲛ ⲛⲟⲉ ⲛⲟⲓⲕⲱⲛ ⲛⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲃⲏⲡⲙⲁⲉⲓⲛ ⲉⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲉⲩⲥⲱⲕⲣⲁⲫⲉⲓⲁ ⲉϫⲛⲡⲉⲩϩⲓⲕⲱⲛ ⲉⲣⲉⲡⲉⲩⲥⲱⲙⲁ ⲧⲏⲣⲥ̣ ⲟⲩⲟⲃⲉϣ ⲛⲟⲉ ⲛⲟⲩϫⲓⲱⲛ . . .

. . . ⲣⲏⲧⲟⲛ ⲛⲡⲉⲣⲣⲟ ⲁ̅ⲁ̅ϫ̅ ϫⲉⲛⲁⲓⲁⲧⲥ̣ ⲡⲉⲛⲧⲁⲝⲟⲧⲥ̣ ⲁⲕϣⲟⲡⲥ̣ ⲉⲣⲟⲕ ⲉϥⲛⲁⲟⲩⲱϩ ϩⲓⲙⲉⲕ ⲁⲩⲗⲏ⸗ⲛⲥⲓ ϩⲛⲁⲥⲁⲑⲁ ⲛⲉⲛⲉⲕⲛⲓ⸗ ⲁⲓ° ⲡⲟ̅ⲥ̅ ⲁⲓ ⲛⲁⲩ ⲛⲟⲩⲙⲉⲣⲟⲥ ⲙ̣ⲡⲛⲉⲕⲡⲉⲧⲟⲩⲁⲁⲃ . . .

. . . ⲡⲓⲱⲧ ⲩ̅ⲥ̅ ⲙⲡⲛ̅ⲁ̅ ⲧⲟⲩⲁⲁⲃ ⲡⲣⲉⲩⲧⲁⲛϩⲟ ⲁⲩⲱ ⲛϩⲙⲟⲩⲥⲓⲱⲛ ※

. . . 'those for whom Thine Only begotten Son did give His blood upon the wood of the cross. Make them worthy, O Lord, to come unto Thee in the day of the appearing (*παρουσία*) of Thine Only begotten Son, in a form (*εἰκών*) of light, like to the form of the angels, through the sign of the cross that is traced (*ζωγράφειν*) upon their forms, their whole body being white as snow' . . .

. . . Psalm lxiv. 4, 5. 'O Lord, grant unto them a portion with Thy saints' . . .

21.—Paper; complete; 19 × 7½ cm. Script: irregular, of ZOEGA's 9th class. Was folded some 9 times.

'A Prayer of the Kiss of Peace (*ἀσπασμός*) of Saint Gregory.'

ⲟⲩϣⲗⲗ ⲛⲧⲉ ⲡⲁⲥⲓⲟⲥ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲛ̣ⲁ̣ⲥⲡⲁⲥⲙⲟ̅ :—

ⲕⲥⲙⲁⲙⲁⲁⲧ ⲡⲟ̅ⲥ̅ ϕϯ ⲛⲛⲉⲛⲓⲟⲧⲉ ⲡⲉϯⲣⲉ ⲛⲓⲡⲛⲟϭ ⲛϣⲡⲛⲣⲉ ⲙⲁⲩⲁⲁⲩ (sic) · ⲡⲉⲧⲁⲓ ⲛ̣ⲟⲩⲡⲛ̅ⲁ̅ ⲛⲱϩ (sic) ⲉⲥⲁⲣϫ ⲛⲓⲙ · ⲡⲉⲧⲙⲟⲩϩ ⲛⲛⲉⲛϩⲏⲧ ⲉⲣϣⲉ ϩⲓⲉⲩϕⲣⲟⲥⲛⲏⲛ[1] · ⲡⲉⲛⲧⲁⲃⲟⲩⲱⲛⲁϩ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲡϣⲙⲙⲉϣⲉ ⲡⲁⲓ ⲉⲧⲱ ⲛϩⲙⲙⲉⲥⲧⲏⲣⲓⲟⲛ ⲉⲛⲁⲧⲁⲩⲟϥ (sic) · ⲡⲉⲛⲧⲁϥⲭⲁⲣⲓϫⲉ ⲛⲁⲛ ⲛϯϕⲟⲩⲥⲓⲁ ⲧⲁⲓ ⲛⲗⲟⲅⲓⲕⲩ

[1] Ac. xiv. 17.

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ⲁⲩⲱ ⲛⲁⲡⲉϩⲣⲏⲧ ⲥⲛⲟϥ ⲉⲃⲟⲗ · ⲡⲉⲛⲧⲁϥⲧⲁϩⲟⲛ ⲉⲣⲁⲧⲓ ⲉϫⲓⲡⲉϥⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧϩⲁϩⲟⲧⲉ ⲁⲩⲱ ⲉⲧϩⲁⲉⲟⲟⲩ · ⲡⲉⲛⲧⲁϥⲧⲣⲉⲧⲕⲩⲛⲟⲛⲉⲓ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ϣⲱⲡⲉ ϩⲓⲡⲣⲱⲙⲉ · ⲡⲉⲛⲧⲁϥⲉⲓⲣⲉ ⲙⲡⲥⲱⲧⲉ ⲛⲓⲉⲛⲧⲁⲩⲉⲣⲛⲟⲃⲉ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲉⲙⲓⲛ ⲉⲙⲙⲟϥ · (*verso*) ⲡⲉⲛⲧⲁϥⲡⲱϩ ⲛⲡⲉϫⲓⲣⲟϫⲟⲣⲫⲟⲛ ⲛⲓⲉⲛⲛⲟⲃⲉ ϫⲓⲛⲉϣⲟⲣⲡ ⲉⲁϥⲡⲱϩ ⲛⲧⲁⲡⲏⲗⲩ ⲙⲡⲉⲥϩⲁⲓ ⲉⲧϣⲟⲟⲡ ⲕⲁⲧⲁⲣⲟⲛ · ⲡⲉϯⲣⲉ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ⲙⲡⲉⲣⲡⲙⲉⲉⲩⲉ ⲛⲃⲏⲣⲣ ⲛⲛⲉⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲉⲧⲁϥⲁⲁⲩ ⲛⲙⲙⲁⲛ · ⲧⲁⲁⲥ ⲛⲁⲛ ⲡⲟ̅ⲥ̅ ⲉⲧⲣⲉⲛⲡⲉ ⲉϩⲟⲩⲛ ϣⲁⲣⲟⲕ ⲛⲛⲉⲛⲧⲱⲃϩ ϩⲛⲟⲩⲟⲛ ⲙⲡⲟⲩⲁⲓⲕⲉⲟⲥⲛⲓⲛ · ⲧⲁϩⲟⲛ ⲉⲣⲁⲧⲓ ⲉϫⲓⲡⲉⲕⲟⲩⲥⲓⲁⲧⲏⲣⲓⲟⲛ (*sic*) ⲉⲧⲟⲩⲁⲁⲃ ⲉⲛⲟ ⲛⲁⲧⲧⲱⲗⲙ ϫⲉⲕⲁⲁⲥ ⲉⲛⲉϯ ⲡⲉⲛⲟⲩⲟⲓ ⲉⲣⲟⲕ ϩⲛⲟⲩⲧⲱⲧ ⲛϩⲏⲧ ⲛⲛⲓⲥϯⲥ · ⲉⲣⲉⲛⲉϩⲏⲧ ⲥⲉⲃⲧⲱⲧ ⲉⲃⲟⲗ ϩⲛⲥⲛⲏⲥⲧⲉⲥⲓⲥ ⲛⲓⲙ ⲛⲡⲟⲛⲩⲣⲟⲥ · ⲁⲩⲱ ⲛⲥⲁⲁⲛ ⲉⲡⲉⲙⲡϣⲁ ⲉⲧⲣⲉⲛⲁⲥⲡⲁⲍⲉ ⲛⲛⲉⲛⲉⲣⲛⲩ ϩⲛⲟⲩⲡⲓ ⲉⲥⲟⲩⲁⲁⲃ ⲁϫⲛⲗⲁⲁⲩ ⲛϩⲛⲡⲟⲕⲣⲓⲥⲓⲥ.

'Blessed is the Lord, the God of our fathers, Who alone doeth great marvels; Who giveth to all flesh a living spirit; Who filleth our hearts with joy and gladness; Who did reveal to us this (divine) service that is an unspeakable mystery; Who hath granted to us this reasonable and bloodless sacrifice; Who hath set us at His altar, terrible and glorious; Who hath caused the fellowship (*κοινωνία*) of the angels to be with men; Who did perform the redemption of them that had sinned against Himself,' &c., ending 'and make us worthy to greet one another with a holy kiss, without any hypocrisy.'

Verso: part of an earlier Arabic text.

22.—Parchment; a fragment; 14 × 4 cm. Palimpsest: (*a*) script of ZOEGA's 1st or 2nd class; (*b*) of his 9th class. 1 col.

(*b*) End of a Prayer in Greek, relating to the Communion, followed by a Rubric in Coptic:—

]ⲉⲓⲥ ⲁϕⲉⲥⲓⲛ ⲁⲙⲁⲣⲧⲓⲱⲛ ⲛⲉⲱⲛⲧⲛⲥ ⲉϫ ⲁⲩⲧⲱⲛ ⲙⲉⲧⲁⲗⲁⲙⲃⲁⲛⲟⲩⲥⲓⲛ ⲁⲙⲏⲛ—Ⓐ[1] ⲁⲙⲏⲛ—ⲥⲉϥⲁ̅ⲗⲉ̅ · ⲛⲧⲉⲡⲟⲩⲛⲏⲃ ⲉⲧⲁⲛⲁⲫⲃⲉⲣⲓ ϫⲓ ⲛⲡ̅ⲉ̅ ⲉⲡⲗⲁⲙⲁ[2] ⲛⲥⲩⲁⲁⲩ ⲉⲛⲉⲧⲡⲱϣ ⲙⲙⲁⲥ ⲉⲡⲟⲩⲁ[3] ⲛⲥⲉϩⲁⲙⲁⲗⲟⲥⲓ ⲉϩⲣⲁⲓ ⲉϫⲱ[ⲟⲩ] ⲛϥϫⲓⲧⲟⲩ ⲛ̣ⲧⲟⲧⲟⲩ ⲟⲛ ⲡⲉⲡⲓⲥ̅ⲕ̅/ ⲙ̣[. .] ⲙ̣ⲥⲟⲙ[4] ⲡⲗⲁⲁⲩ ⲉⲧⲓ ⲛⲁϥ ⲁⲗⲗⲁ ⲛⲧⲟϥ ⲡ[ⲉ]ⲧⲛⲁⲧⲓⲛ (*sic*) ⲛⲛⲉⲡ̅ⲣ̅ⲉ̅ⲥ̅[

'They sing (*ψάλλειν*), and the celebrating (*ἀναφέρειν*) priest takes 3 portions (?) and gives them to them that partake with him, one by one, and they make confession (*ὁμολόγειν*) over them and he (then) takes them from them again. To the bishop none may give, but it is he that gives to the priests' . . .

23.—Papyrus; a fragment; $4\frac{1}{2} \times 14\frac{1}{2}$ cm. Script: uncials of an early type. Fibres on *recto* ↑.

From a Prayer, perhaps relating to Ordination.

] ⲧⲟⲧⲧⲩⲟⲩⲧⲓ ⲥⲱⲧⲙⲥⲉ ⲉⲣⲟⲓ ⲁⲛⲟⲓ |]ⲩϣⲱⲡⲉ ⲛϯⲁⲧⲟϫⲟⲥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ |]ⲧⲓ ⲛⲥⲓ ⲡⲉⲕⲙⲉⲣⲓⲧ ϣⲛⲣⲉ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲉⲛϫ̅ⲟⲉⲓ̅ⲥ̅ | ⲧⲓ]ⲛⲟⲟⲩ ⲙⲡⲉⲕⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ |]ⲙⲧⲟ ⲉⲃⲟⲗ ⲉⲧⲣⲉϥⲧⲉⲃⲟⲃ ⲛϥⲙⲁϩϥ ⲛⲥⲟⲙ |]ⲙ̣ⲛⲧⲃⲉⲣ̣[ⲉ] |

[1] Ὁ λαός. [2] ?? *κλάσμα*. [3] ? ⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ. [4] ? ⲙⲙⲡϣⲟⲙ.

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24.—Paper; $27\frac{1}{2} \times 4\frac{1}{2}$ cm. Script: *cf.* Brit. Mus. Catal., Pl. 7, no. 490, col. 1.

Prayer from the paschal Office of Foot-washing (*cf.* Brit. Mus. Catal. nos. 833, 1247), to be said over the basin (λεκάνη), 'without sprinkling the lentils[1].' After the text, it is said that this prayer is from 'the book of Joseph,' presumably either the owner of the book copied or the author of some liturgical work.

ⲡⲁⲓⲉ ⲡⲉϣⲗⲏⲗ ⲉⲧⲗⲉⲕⲁⲛⲩ ⲙⲡⲟⲩϣϣ ⲉⲡⲁⲣϣⲓⲛ · ⲕⲉⲙⲁⲙⲁⲁⲧ ⲡ̅ⲟ̅ⲧ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡⲉⲓⲱⲧ ⲉⲡⲉⲛϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲥ̅ⲱ̅ⲣ̅ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ : ⲡⲉⲛⲧⲁϥϣⲁϫⲉ ⲛϣⲟⲣⲡ ϩⲛⲧⲁⲡⲣⲟ ⲛ̅ⲉ̅ϥ̅ⲡ̅ⲣ̅ⲟ̅ⲫ̅ⲧ̅/ ⲉⲧⲟⲩⲁⲁϩ : ⲡⲉⲛⲧⲁϥⲥⲱⲧⲉ ⲛⲛⲕⲉⲛⲟⲥ ⲛⲛⲣⲱⲙⲉ ⲉⲃⲟⲗ ϩⲛⲧⲙⲛⲧϩⲙⲁⲗ ⲉⲧⲥⲁϣⲉ ⲛⲛⲁⲓⲁϩ ϩⲛⲡⲉⲧⲉⲣⲉⲡⲉⲛⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ⲩ̅ⲥ̅ ⲉⲓ ϩⲛⲧⲥⲁⲣⲝ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ : ⲡⲉⲛⲧⲁϥϯ ⲟⲉ ⲛⲁⲛ ⲁⲛⲟⲛ ⲉⲧⲣⲉⲛⲧⲱⲟⲩⲛ ϩⲁⲡⲉϥⲥⲫⲟⲥ ⲁⲩⲱ ⲉⲙⲟⲟϣⲉ ⲉϩⲣⲁⲓ ⲉϫⲛⲓϩⲟⲃ ⲙⲛⲛⲟⲩⲟϩⲉ : ⲡⲉⲛⲧⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛⲛⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲛⲟⲃⲉ ϩⲓⲧⲛⲛϫⲱⲕⲙ ⲛⲛⲉ̅ⲥ̅ⲡⲟ̅ (sic) ⲛⲛⲉⲥⲟⲡ ⲁⲩⲱ ⲁϥⲧⲁⲃⲟⲛ ⲉⲡⲉϥⲙⲛⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁϩ ϩⲓⲧⲛⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ : ⲡⲉⲛⲧⲁϥⲧⲁⲁϩ ⲉⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲛⲧⲉⲣⲉϥⲧⲱⲟⲩⲛ ϫⲁⲣ ϩⲛⲡⲁⲓⲡⲛⲟⲛ ⲁϥⲕⲁ ⲛⲉϥϩⲟⲓⲧⲉ ⲉϩⲣⲁⲓ ⲁϥϫⲓ ⲛⲟⲩⲗⲩⲡϯⲛⲟⲛ (λέντιον) ⲁϥⲙⲟⲣⲉϥ ⲉⲙⲟϥ · ⲉⲓⲁⲁ ⲁϥⲛⲉϫ ⲡⲙⲟⲟⲩ ⲉⲧⲗⲩⲕⲁⲛⲏ ⲁϥⲁⲣⲭⲏ ⲛⲓⲱ ⲛⲛⲉⲟⲩⲉⲣⲛⲧⲉ ⲛⲛⲉϥⲙⲁ̈ ⲁⲩⲱ ⲉⲃⲟⲧⲟⲩ ϩⲛⲡⲗⲏⲛ- (*verso*) -ϯⲛⲟⲛ ⲉⲧⲙⲛⲣ ⲉⲙⲟϥ ⲁⲩⲱ ⲡⲉϫⲁⲁϥ ⲛⲁⲩ ϫⲉⲉⲙⲉ ϫⲉⲟⲩ ⲡⲉⲛⲧⲁⲓⲁⲁϩ ⲛⲛⲧⲓ ⲛⲧⲟⲟⲧⲛⲥ̅ⲉ̅ ϫⲉⲧⲛⲙⲟⲩⲧⲉ ⲣⲟⲓ ϫⲉⲡⲟ̅ⲧ̅ ⲁⲩⲱ ⲡⲥⲁϩ ⲁⲩⲱ ⲕⲁⲗⲱⲥ ⲧⲉⲧⲛϫⲱ ⲙⲙⲟⲥ ⲁⲛⲟⲕ ⲥⲁⲣⲡⲉ ⲉϣϫⲉ ⲁⲛⲟⲕ ϫⲉ ⲁⲓⲁⲓ ⲛⲉⲧⲛⲟⲩⲉⲣⲛⲧⲉ ⲡ̅ⲟ̅ⲧ̅ ⲁⲩⲱ ⲡⲥⲁϩ ⲉϣϣⲉ ⲉⲣⲟⲧⲛ ⲉⲓⲁ ⲛⲟⲩⲉⲣⲛⲧⲉ ⲛⲛⲉⲧⲉⲛⲉⲣⲛⲩ ⲟⲩⲥⲙⲟⲩⲧ ⲥⲁⲣ ⲡⲉⲛⲧⲁⲓⲁⲁϩ ⲛⲛⲧⲓ ⲛⲧⲟⲟⲧⲛ ϩⲱⲱⲧⲧⲛⲩⲧⲛ ⲉⲧⲉⲧⲛⲁⲁⲥ ⲉⲧⲃⲉⲡⲁⲓ ⲡ̅ⲟ̅ⲧ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛⲛⲉⲥⲙⲟⲧ ⲉⲧⲕ̅/ⲛⲟⲉⲓ (sic) ϫⲉⲕⲁⲁⲥ ⲉⲡⲉϣⲱⲡⲉ ⲛⲥⲛⲓⲕⲗⲩⲣⲟⲛⲁⲙⲙⲟⲥ (sic) ⲙⲛⲛⲉⲕⲡⲉⲧⲟⲩⲁⲁϩ ⲉⲡⲁⲡⲟ̅ⲥ̅ⲧ̅/ ϩⲓⲧⲛⲧⲉⲭⲁⲣⲓⲥ :— ⲡⲁⲓⲉ ⲡⲉϣⲗⲗ̅ ⲉⲧⲗⲩⲕⲁⲛⲏ ⲡⲁⲡϫⲱⲱⲙⲉ ⲛⲓⲱⲥⲛϕⲡⲉ.

'Blessed art Thou, Lord, God, Almighty, the Father of our Lord and our God, our Saviour, Jesus Christ; Who spake first by the mouth of His holy prophets; Who did redeem the race of man from the bitter slavery of the devil by the coming of Thy Only begotten Son in the flesh, our Lord Jesus Christ; Who showed us how to bear His cross and to tread upon serpents and scorpions; Who granted us the remission of our sins by the purifying of a second birth,' &c., followed by an abstract of John xiii. 4–15.

25.—Paper; complete; 32 × 5 cm. Script of ZOEGA's 9th class, across width of strip.

Greek Hymn to the Virgin, preceding the recital of the diptychs. *V.* Daniel, *Cod. Liturg.*, iv. 119[2]. This and the following numbers show a remarkable system of musical notation, consisting in from 1 to 6 oblique strokes, with a few other signs, above certain syllables. I have failed to find examples of it elsewhere. The R. P. L. PETIT (Constantinople) is of opinion that this system, otherwise unknown to him, indicates the duration of the notes, but, at the same time, their rhythmic emphasis. He suggests that in the strokes we may seek the origin of the 'grace notes' now in use in the Greek church music. Dom A. WILMART (Solesmes) has referred me to THIBAUT's art., *Byz. Zeitschr.*, viii. 122, where signs somewhat resembling ours are discussed.

[1] For ⲙⲡⲟⲩϣⲉϣ ⲡⲁⲣϣⲓⲛ or ⲙⲡⲟⲩϣⲱϣ ⲙⲡⲁⲣϣⲓⲛ or perhaps ⲙⲡⲟⲩϣ-ϣⲉⲛ 'when unable to procure.' I know not to what this rubric refers, but there is no doubt about the reading. The Greek rite (Goar 743) throws no light on it, nor do the native descriptions, Abû'l-Barakât (VANSLEB, *Hist.*, 153), or Ibn Sabbâ', 161.

[2] I owe the identification to Mr. C. N. Faminsky, anagnostes of the Russian church, London.

https://coptic-treasures.com/

ⲉⲡⲓ ⲥⲩ̀ · ⲭⲁ̀ⲓⲣⲟⲓ̀ⲥ · ⲕⲁ̀ⲓⲭⲁⲣⲓ̀ⲧⲱⲙⲉⲛⲟⲓ · ⲡⲁ̀ⲥⲁ · ⲟⲓ̀ ⲕⲧⲓ̀ⲥⲓⲥ · ⲁⲅⲅⲉ̀ⲗⲟⲛ · ⲧⲟ ⲥⲩ̀ⲥⲧⲏⲙⲁ ⲕⲁ̀ⲓ ⲁ̀ⲛⲱ̀ⲛ · ⲧⲟ ⲅⲉⲛⲟⲥ · ⲟⲓⲕⲓⲁⲥⲙⲉⲛⲟⲛ ⲛⲁⲉ ⲕⲁⲓ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲗⲟⲅⲓⲕⲟⲛ · ⲡⲁⲣⲑⲉⲛⲓⲕⲟ̀ⲛ · ⲕⲁⲩⲭⲏⲙⲁ · ⲉ̀ϫ ⲓⲥ ⲑⲥ̅ ⲉ̀ⲥⲁⲣⲕⲱⲑⲏ · ⲕⲁⲓ̀ ⲡⲁⲓ̀ⲇⲓⲟⲛ ⲅⲉⲥⲟⲛⲉⲛ · ⲟ̀ ⲡⲣⲟ ⲁⲓⲱ̀ⲛⲟⲛ ⲩ̀ⲡⲁ̀ⲣⲭⲏⲥ ⲑⲥ̅ · ⲧⲏ̀ⲛ ⲅⲁ̀ⲣ ⲥⲩ̀ⲛ · ⲙⲏ̀ⲧⲣⲁⲛ ⲑⲣⲟⲛⲟⲛ ⲉ̀ⲡⲟⲓ̀ⲏⲥⲉⲛ · ⲕⲁⲓ̀ ⲧⲏ̀ⲛ ⲥⲩ̀ ⲅⲁ̀ⲥⲧⲉ̀ⲣⲁ̀ ⲡⲗⲁ̀ⲧⲓ̀ⲧⲉⲣⲁ ⲟⲩⲛⲟ̀ⲛ · ⲁ̀ⲡⲓⲣⲥⲁⲥⲁⲧⲟ · ⲉ̀ⲡⲓ ⲥⲩ · ⲭⲁⲓⲣⲟⲓⲥ · ⲕⲁⲓⲭⲁⲣⲓⲧⲱⲙⲉⲛⲟⲓ · ⲡⲁⲥⲁ · ⲏ̀ ⲕⲧⲓⲥⲓⲥ · ⲁⲟϫⲁ ⲥⲟⲓ : — : — : —

Below, in different ink and hand: ⲫⲱⲥ ⲏ̀ⲡⲁⲣⲭⲏⲥ.

Verso blank.

26.—Paper, 3 pieces pasted together; complete; 21 × 7½ cm. Script of ZOEGA's 9th class.

Greek Hymn on Christ's birth (*cf.* Luke ii. 11–16). The superlinear notation is more elaborate than in the preceding number.

ⲓ̈ⲁⲟⲩ ⲉⲧⲉ̈ⲭⲟⲏ̈ · ⲙⲙⲓ̈ⲛ ⲥⲏ̈ⲙⲉ̈ⲣⲟⲛ · ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ · ⲟ ⲕ̅ⲥ̅ · ⲉ̀ⲛ ⲡⲟ̀ⲗⲓ̈ ⲁ̅ⲁ̅ⲁ̅ ⲓ̈ⲁⲟⲩ ⲡⲏ̈ⲙⲉ̈ⲛⲏ̈ⲥ ϛ ⲏ ⲙⲁⲥⲏ̈ · ϛ ⲥⲧⲣⲁⲧⲓⲉ̈ · ⲧⲟⲛ ⲁ̈ⲅⲅⲉ̈ⲗⲟⲛ · ⲉ̀ⲡⲟ̀ⲩⲛⲧⲟ̀ⲛ ⲗⲉ̈ⲥⲟ̀ⲛⲧⲉ̀ⲥ · ⲁⲟϫⲁ ⲉ̀ⲛ ⲩ̀ⲯⲏ̈ⲥⲧⲏ ⲑⲱ̅ · ϛ ⲉ̀ⲡⲓ ⲅⲏⲥ ⲓ̈ⲣⲏⲛⲏ̈ⲥ · ⲉⲛ ⲁⲛⲑⲣⲱⲡⲏ̀ⲥ · ⲏ̀ⲩⲁⲟ̈ⲕⲓⲁ̀ / ϛ ⲏⲗⲑⲟⲛ ⲥⲡⲉⲩ̈ⲥⲁ̈ⲛⲧⲉⲥ · ⲧⲟ ⲃ̈ⲣⲉⲫⲟⲥ · ⲕⲓ̈ⲙⲉ̈ⲛⲟ̀ⲛ ⲉ̈ⲛ ⲫ̈ⲁ̀ⲧⲓⲛ ⲁ̀ⲓⲟ ⲡⲁⲛⲧⲉ̈ϛ̇ ⲡⲓ̈ⲥⲧⲏ̈ · ⲉⲩ̀ⲗⲟ̀ⲅⲟⲩ̀ⲛⲧⲟⲛ ⲥⲉ̈ · ⲡⲣⲟⲥⲕⲩⲛⲏ̈ⲥⲟⲙⲉⲛ :—

Verso: remains of Arabic and Coptic texts (earlier).

27.—Paper; complete?; 16 × 7½ cm. Script of ZOEGA's 9th class. 1 col., across width of strip.

Greek Hymn on the Flight into Egypt. *Cf.* the next number. Superlinear notation as before, though more sparing.

ⲙⲏ̅ⲣⲓⲟⲛ · ⲙⲉⲥⲁ ⲕ̅ / ⲡⲁ̀ⲣⲁ̀ⲟϫⲟⲛ · ⲕ̅ / ⲟⲡⲧⲉ̀.ⲓ̈ⲁⲑⲉⲓ̀ ⲕⲏ · ⲓ̈ⲁⲉⲛ ⲛⲩⲕⲧⲟⲥ ⲧⲱ ⲓ̈ⲱⲥⲏ̈ⲫ · ⲱⲫⲑⲏ̈ ⲟ ⲁⲅⲅⲉⲗⲟⲥ ⲑⲱ̅ · ⲕ̅ / ⲗⲉⲙⲓ ⲉⲩⲉⲣⲟⲓⲥ ⲗⲁⲃⲓⲛ · ⲧⲟⲛ ⲡⲉⲁⲓⲟⲛ ⲕ̅ / [ⲙⲁ]ⲣⲓⲁⲙ / ⲟ̀ⲡⲟ̀ⲥ ⲉⲡⲗⲏ̀ⲣⲱⲥⲁⲥ · ⲧⲱⲛ ⲣⲩⲙⲁⲧⲱⲛ ⲡⲣⲟⲫⲏⲧⲱⲛ ⲉ.ⲫ̀ⲛ ⲉⲕ[ⲏ]ⲣⲩϫⲁⲥ ϛ ⲟ̀ ⲙⲉ̀ⲥⲁ̀ⲥ ⲟ̀ ⲏ̈ⲥⲁ̈ⲓ̈ⲁⲥ · ⲉ̀ϫ ⲉⲩⲅⲡⲧⲱ ⲉⲕⲁⲗⲁⲥ · ⲧⲟⲛ ⲩ̅ⲡ̅ ⲙⲟⲩ ⲥⲩⲛ ⲙⲏⲧⲉⲣⲁ / ⲓ̈ⲁⲟⲩ̀ ⲉ̀ⲣⲭⲉⲧⲉ ⲟ̀ ⲕ̅ⲥ̅ · ⲛⲉⲫⲉⲗⲉ ⲕⲟⲩⲫⲏ̈ ⲏ̈ⲡⲟⲭⲟⲩⲙⲉⲛⲟⲥ ϛ ⲕⲁ̀ⲧⲉ̀ⲗⲁ̀ⲃⲃⲁ̀ⲛⲓ ⲧⲱ̀ⲛ ⲉⲩⲅⲡⲧⲓⲟⲛ · ⲁⲩ̀ⲧⲟⲥ ⲥⲱⲥⲁⲓ ⲧⲟⲛ ⲗⲁⲟⲛ ⲥⲟⲩ · ⲁ̀ⲡⲟ ⲧⲱⲛ ⲁⲙⲁⲣⲧⲱⲛ /

Verso: remains of Arabic accounts (earlier).

28.—Paper; a fragment; 17½ × 9½ cm. Script of ZOEGA's 9th class. 1 col., across width of strip.

Greek Hymn on Christ's sojourn in Egypt and return thence (*cf.* Matt. ii. 15, 20), with superlinear notation.

ⲓ]ⲱⲥⲏⲫ ⲛⲩ̀ⲕⲧⲟ̀ⲥ · ⲓ̈ⲡⲉⲛ[. . .]ⲧⲟⲛ / ⲉ̀ϫ ⲉ̀ⲩⲅⲡⲧⲱ̀ ⲉⲕⲁⲗ[ⲁⲥ̀ⲁ ⲧⲟⲛ] ⲩ̅ⲡ̅ ⲙⲟⲩ̀ ⲥⲩ̀ⲛ ⲙⲏ̈ⲧⲉⲣ-[ⲁ · ⲉⲩⲉ]ⲣⲟⲓ̀ⲥ ⲗⲁⲃⲓ̈ⲛ / [. . . . .]ⲏ̈ · ⲡⲁ̀ⲛⲧ[. . . . .]ⲃ̈[. .]ⲗⲟⲛ · ⲁ̈ⲓ̈ⲁ̀ ⲧⲟⲩ̀ⲧⲟ[. . .]ⲡⲟ̀ⲧⲏⲛ / ⲉ̀ⲛ ⲥⲩ̀ ⲉ̀ⲩⲅⲡⲧⲱ̀[.]ⲗ[. .]ⲧⲱ ⲓ̅ⲏ̅ⲗ̅ · ⲕⲁ̀ⲧⲁ̀ ⲧⲟ̀ⲛ ⲁ̀ⲣⲭⲉⲩⲟ̀ⲛ ⲁ̀ⲅⲅⲉⲗⲟ̀ⲛ · ⲉ̀ⲭⲣⲩ̀ⲙⲁ̀ⲧⲓ̈ⲥⲑⲉⲛⲧⲉ̀ⲥ ⲥⲁⲫⲱ̀ⲥ / ⲥⲩ̀ⲙⲉⲣⲟ̀ⲛ ⲏ̈ ⲉ̀ⲩⲅⲡⲧⲟ̀ⲛ · ⲡⲣⲟⲫⲁ̀ⲛⲓⲥⲑⲩ̀ⲥⲁⲛ ⲧⲱ̀ ⲕ̅ⲩ̅ · ⲧⲟ̀ⲛ ⲓ̈ⲁⲱ̀ⲗⲟⲛ ⲕⲁ̀ⲑⲉ̀ⲣⲟ̀ⲛⲧⲉ̀ⲥ · ⲭ̅ⲥ̅ ⲟ ⲥ̅ⲱ̅ⲣ̅ ⲡⲁ̀ⲣⲁⲥⲏ̈ⲡⲉⲧⲁⲓ̀ · ⲉ̀ⲣⲭⲉ̀ⲧⲟ̀ ⲟ̀ ⲁ̈ⲉ̈ⲥⲡⲟ̀ⲧⲏ̈ⲥ · ⲉ̀ⲡⲓ̀ ⲛⲉ̀ⲫⲉ̀ⲗⲉ̀ ⲕⲟ̀ⲩⲫⲏ̈ ⲏ̈ⲡⲟ̀ⲭⲟⲩⲙⲉⲛ̈ⲟⲥ / ϛ̂ ⲧⲏ̀ⲛ ⲉⲩ̀ⲅⲡⲧⲱ̀ ⲙⲟ̀ⲭⲟⲩⲣⲁ̈ⲥ̀ ⲉⲕⲕⲁ̀-ⲑⲉ̀ⲣⲟ̀ⲛⲧⲉ̈ⲥ · ⲟ̀ ⲫⲓ̈ⲗⲱ̀ⲛ ⲁ̀ⲩⲧⲏ̈ⲥ / ⲟ̀ⲑⲉ̀ⲛ ⲗⲁ̀ⲟⲥ ⲉⲩ̀ⲅⲡⲧⲱ̀ ⲁⲛⲉ̈ⲃⲟⲁ̀ sic · ⲁ̈ⲉ̈ⲟⲙⲉⲟⲁ̀ ⲓ̈ⲕ̀/ⲧⲉ̈ⲅⲉ̈ · ⲥⲱⲑⲏ̈ⲡⲉ ⲧⲁ̀ⲥ ⲯⲩ̀ⲭⲁ̀ⲥ ⲏ̈ⲙⲙⲱ̀ⲛ :—

Verso: an Arabic account (earlier).

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29.—Paper; complete; 12 × 7½ cm. Script of ZOEGA's 9th class.

Greek Psalm verses for liturgical use on the 1st of Epiphi. Superlinear notation.

ⲟⲏ : ⲉⲡⲏⲡ · ⲁ ⲧⲁⲥ ⲥⲁⲣⲕⲁⲥ (&c., Ps. lxxviii. 2, 3 without notation), after which, β′ ⲟ ⲑⲥ ⲏⲗⲑⲟⲥⲁ̈ⲛ ⲉⲑⲛⲏ · ⲉⲓ̈ⲥ ⲧⲏ̈ⲛ ⲕⲗⲏ̈ⲣⲟⲛⲟ̈ⲙⲓ̈ⲁⲛ ⲥⲟⲩ · ⲉⲙⲙⲓⲁⲛⲁⲛ ⲧⲟ̈ⲛ ⲛⲁⲟⲛ ⲧⲱⲛ ⲁⲅⲓⲟⲛ ⲥⲟⲩ · ⲟⲑⲉ̈ⲛⲧⲟ̈ ⲓⲗⲏⲙ · ⲱⲥ ⲟⲡⲟⲣⲟⲫⲩⲗⲁⲕⲓⲟⲛ (*ib.* 1).

Verso: Arabic.

30.—Paper; complete; 8½ × 7½ cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before.

Heading ⲡⲉϩ . . ⲉⲧⲁⲛⲁⲧ : ⲣⲅ.

ⲱⲥ ⲉⲙⲉⲥⲁⲗⲩⲙⲫⲟⲛ ⲧⲁ ⲉⲣⲅⲁ ⲥⲟⲩ ⲕⲉ (&c., Ps. ciii. 24, 1).

Verso: 1 line of Coptic.

31.—Paper; complete; 7 × 7 cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before, for morning service (ὄρθρον) on the 8th Hathor.

ⲟ̈ⲣ ϥⲏ : ⲁⲑⲩⲣ : ⲏ ⲟ ⲕⲥ ⲉⲃⲁⲥⲓⲗⲉⲩⲥⲉⲛ (&c., Ps. xcviii. 1[1]).

Verso: Arabic (earlier).

32.—Paper; complete; 10 × 6 cm. Script of ZOEGA's 9th class.

Greek Psalm verses as before, for morning (ὄρθρον) and evening (τὸ λυχνικόν) services.

ⲓⲍ ⲟ̈ⲣ : ⲕ/ ⲉⲡⲓ ⲧⲁ ⲩⲯⲩⲗⲉ (&c., Ps. xvii. 34, 35).

ⲗⲩ̈ : ⲡⲏ : ϛ ⲉⲓⲡⲁⲥ (&c., Ps. lxxxviii. 20).

Verso blank.

33.—Paper; almost complete; 18 × 8½ cm. Script of ZOEGA's 9th class.

Greek Psalm verses for the 18th of Thoth[2], followed by a Hymn to Christ.

ⲑⲱ̈ ⲥⲟⲩ ⲓ̈ⲏ̈ ⲉϫⲱ̈ [. . .] ⲡⲛⲟⲩⲧⲉ ⲛⲓⲛⲟⲩ[ⲧⲉ ⲛⲁⲩ]ⲱⲛⲁϩ ⲉⲃⲟⲗ ϩⲛⲥ[ⲓⲱⲛ] :—ⲱⲫⲑⲏⲥⲉⲧⲉ ⲟ [ⲑⲥ ⲧⲱⲛ] ⲑⲏ̈ ⲉⲛ ⲥⲓⲱⲛ (&c., Ps. lxxxiii. 8, 9); after which, ⲟ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲧⲏⲥ ⲁⲟϫⲏ[ⲥ] ⲡⲣⲟⲉⲣϫⲉⲧⲉ · ⲟⲛ ⲧⲁ ϫⲉⲣⲟ[ⲩ]ⲃⲓⲙ ⲡⲣⲉⲙⲟⲩⲥⲓⲛ ϛ ⲧⲁ [ⲥ]ⲁⲣⲁⲫⲓⲙ ⲕⲣⲁⲥⲟⲩⲥⲓⲛ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲉⲓ ⲕⲉ · ⲟⲛ ⲛⲟ ⲓⲱ (sic) ⲉⲕⲩⲣⲏϫⲉⲛ · ⲓⲁⲉ ⲟ ⲁⲙⲏⲛⲟⲥ [ⲟⲩ][3] :—[. . . .]ⲣⲩⲥⲁ ⲕⲗⲁⲧⲟⲛ :—[. . . . .] ⲁⲅⲓⲟⲥ ⲟ̈ ⲑⲉ̈ⲟ̈ⲥ ⲉⲡ[ⲓ] ⲧⲱ ⲓⲟⲣⲁⲛⲟⲩ.

Verso: perhaps related to the above, ⲉⲥⲧⲓⲛ ⲅⲁⲣ ⲉ ⲛⲙⲉⲣⲁ ⲉⲓⲥ ⲧⲏⲛ ⲉⲗⲉⲩⲥⲓⲛ ⲧⲟⲩ ⲁⲉⲥⲡⲟⲧⲁ ⲛⲙⲱⲛ ⲓⲩ̈ ⲭⲩ̈ ⲉⲓⲥ ⲁⲓⲅⲩⲡⲧⲟⲛ[4] :—ⲏ ⲡⲉⲟⲫⲱⲧⲓⲥⲟⲉ ⲏ ⲡⲉⲣⲓⲙⲛⲟⲩⲥⲓⲛ. Also an earlier Arabic text.

[1] It is the festival of the Four Beasts.
[2] Perhaps the Exaltation of the Cross.
[3] Perhaps nothing here.
[4] According to the calendar, 24th Pachons.

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34.—Paper; complete; 16 × 5½ cm. Script of ZOEGA's 9th class. 1 col., across width of strip.

The Trisagion 'farced.'

ⲁⲥⲓⲟⲥ ⲟ ⲑⲥ · ⲟ ⲁⲓ ⲛⲁⲁⲥ ⲁⲛⲟⲥ · ⲕ/ ⲏ ⲥⲟⲛ ⲁⲧⲣⲉⲡⲧⲟⲥ · ⲕ/ ⲙⲙⲁⲥ ⲑⲥ ⸗ ⲁⲥⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ ⲟ ⲉⲛ ⲁⲥⲑⲉⲛⲓⲁⲛ ⲧⲱ ⲩ̀ⲡⲉⲣⲉⲭⲟⲛⲧⲟⲥ · ⲓⲥⲭⲩⲣⲟⲥ · ⲉⲡⲓⲧⲉⲍⲁⲙⲉⲛ ⲁⲥⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ · ⲟ ⲥⲧⲣⲟⲑⲓⲥ ⲁⲓ ⲛⲁⲁⲥ · ⲟ̀ ⲧⲟⲛ ⲁⲓⲁ ⲥⲧⲱ ⲑⲁⲛⲁ̀ⲧ ⲕ/ ⲩ̀ⲡⲟⲙⲓⲛⲁⲥ ⲥⲁⲣⲕⲓ · ⲕ/ ⲁⲓⲍⲁⲥⲟⲛ · ⲕ/ ⲑⲁⲛⲁⲧⲱ · ⲕ/ ⲩ̀ⲥⲟⲛⲟⲥ ⲩ̀ⲡⲁⲣⲭⲛⲥ · ⲁⲑⲁⲛⲁⲧⲟⲥ · ⲉⲗⲉⲛⲥⲟⲛ ⲛⲁⲁⲥ ⸗ ⲁⲟⲍⲁ · ⲕ/ ⲛⲛⲓ/ ⲁⲥⲓⲁ ⲧⲣⲓⲁⲥ ⲉⲗⲉⲛⲥⲟⲛ ⲛⲁⲁⲥ/

Verso blank.

35.—Paper; a fragment; 22 × 11½ cm. Script of ZOEGA's 9th class.

Greek Hymn to the Virgin, divided into 4 (the first 5)-line stanzas. The name of the melody (ἦχος) is ⲏ̅ ⲡⲁⲥⲁ ⲡⲣⲟ[. Then ⲭⲁⲓⲣⲉ ⲡⲁⲛⲁ[.....]ⲙⲙⲏ · ⲭⲁⲓ[ⲣⲉ Each phrase begins with ⲭⲁⲓⲣⲉ[1], *e.g.* ⲭⲁⲓⲣⲉ ⲁⲥⲁⲑⲏ ⲥ ⲁ[ⲭⲣ]ⲁⲛⲧⲉ · ⲭⲉⲣⲉ ⲁⲓⲛⲉ ⲧⲏⲥ ⲱ̅ⲛ̅ⲉ̅ · ⲭⲉⲣⲉ ⲁⲭⲣⲁⲛⲧⲉ ⲙⲏⲣ̅ · ⲭⲁⲓⲣⲉ ⲑⲉⲥⲁⲩⲣⲉ ⲧⲏⲉ ⲟⲛⲧⲟⲥ ⲍⲱⲏⲉ.

Verso: Arabic.

36.—Paper; complete; 28 × 8 cm. Script of ZOEGA's 9th class. 1 col., across width of strip.

Greek Troparia in honour of Claudius, the Antiochene martyr[2], with the name of the melody (ἦχος).

>ⲭ< ⲧⲣ̅ : ⲏ̅ : ⲟ ⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ :—ⲟ ⲁⲑⲗⲟⲫⲟⲣⲉ ⲧⲟⲩ ⲭ̅ⲩ̅ ⲥ ⲛⲓⲛⲫⲟⲣⲉ ⲕⲗⲁⲩⲧⲓⲟⲥ · ⲙⲁⲣⲧⲏⲥ ⲧⲓⲙⲉ ⲉⲡⲓⲛⲏⲥⲁⲥ · ⲥ ⲧⲏⲛ ⲡⲗⲁⲛⲏⲛ ⲧⲱⲛ ⲓⲁⲱⲗⲟⲛ/ ⲥ ⲧⲩⲣⲁⲛⲛⲟⲩ ⲙⲁⲛⲓⲁⲛ ⲁ̀ⲡⲓⲗⲏⲛ · ⲃⲁⲥⲁⲛⲟⲥ ⲩ̀ⲡⲉⲙⲓⲛⲉⲛ · ⲟⲑⲉⲛ ⲧⲣⲓⲥⲥⲧⲉⲫⲁⲛⲉ ⲕⲗⲁⲩⲧⲓⲟⲥ/ ⲭ̅ⲡ̅ ⲧⲟⲛ ⲑ̅ⲛ̅ ⲛⲁⲱⲛ · ⲧⲉⲥ ⲡⲣⲉⲥⲃⲓⲉⲥ ⲥⲟⲩ ⲥⲱⲑⲏⲛⲉ ⲛⲁⲁⲥ/ ⲱⲥⲡⲉⲣ ⲅⲁⲣ ⲟ ⲕ̅ⲥ̅ · ⲩ̀ⲡⲉⲣ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲧⲟ ⲉⲙⲁ · ⲧⲟ ⲛⲓⲕⲓⲟⲛⲧⲟⲛ ⲉⲍ[ⲉ]ⲭⲉⲁⲛ · ⲥ ⲉⲛ ⲁⲟⲍⲏⲥ ⲧⲟⲩⲥ ⲙⲁⲣⲧⲩⲣⲉⲥ/ ⲟ̀ ⲩ̀ⲡⲉⲣ ⲧⲱⲛ ⲉⲩⲉⲣⲅⲉⲧⲏⲛ · ⲧⲏⲛ ⲯⲩⲭⲏⲛ ⲥⲟⲩ ⲡⲁⲣⲉⲁⲱⲕⲉⲛ · ⲥⲱⲥⲟⲛ ⲧⲁⲥ ⲯⲩⲭⲁⲥ ⲛⲁⲱⲛ ⸗

ⲁⲗⲗⲟⲥ :—ⲙⲛ̀ⲙⲛ̀ⲙⲏⲛ ⲉⲛⲁⲟⲍⲟⲛ ⲕⲗⲁⲩⲧⲓⲟⲥ · ⲥⲛⲙⲉⲣⲟⲛ ⲁⲡⲉⲁⲓⲍⲁⲥ · ⲏ ⲡⲓⲥⲧⲏ ⲥⲩⲛⲁⲥⲡⲉⲗⲏⲥ ⲭⲟⲣⲉⲩⲟⲩⲥⲓⲛ · ⲁ̀ⲉⲓ ⲉⲟⲣⲧⲁⲍⲟⲙⲉⲛ/ ⲧⲟⲛ ⲁⲥⲱⲙⲁ ⲧⲟⲛ ⲕⲁⲗⲱⲛ · ⲟⲓ ⲁⲥⲱⲙⲓⲥⲁⲙⲉⲛⲟⲥ · ⲥ ⲧⲟⲛ ⲁⲣⲟⲙⲟⲛ ⲕⲁⲗⲟⲛ ⲧⲉⲗⲉⲥⲁⲛⲧ/ (sic) ⲧⲟⲛ ⲓⲁⲱⲗⲟⲛ ⲧⲏⲛ ⲗⲁⲧⲣⲓⲁⲛ · ⲙⲁⲛⲓⲁⲛ ⲕⲁⲧⲉⲡⲁⲧⲏⲥⲉⲛ/ ⲥ ⲧⲟⲛ ⲁⲩⲣⲁⲛⲛⲟⲛ ⲁⲡⲓⲗⲏⲛ · ⲟⲩⲕ̀ⲡⲧⲟⲛ̀ⲑⲏⲥⲁⲛ ⲟⲓ ⲁⲥⲓⲟⲓ[3] · ⲥ ⲧⲟⲛ ⲛⲟⲥⲟⲩⲛⲧⲟⲛ ⲑⲉⲣⲁⲡⲉⲩⲟⲩⲥⲓⲛ · ⲥ ⲁⲉⲗⲙⲟⲛⲓⲟⲛ ⲉⲗⲁⲃⲉⲧⲁⲓ · ⲁⲓⲟ ⲁⲩⲥⲱⲡⲏⲥⲟⲛ ⲭ̅ⲡ̅ · ⲓⲛⲁ ⲥⲱⲥⲁⲓ ⲧⲱⲛ ⲁⲛⲑⲣⲱⲡⲱⲛ · ⲕ̅ⲉ̅ ⲁⲟⲍⲁ ⲥⲟⲓ :—:—:

Verso: earlier text, cut through; probably same hand. It consisted of Psalm verses,

[1] *Cf.* the Ἀκάθιστος Ὕμνος and the Bohairic *Theotokia*, pp. 64, 92, 102, 136, 329 &c.

[2] *V. Synaxarium*, 11th Kihak, 11th Baunah, AMÉLINEAU *Contes*, II, Brit. Mus. Copt. Catal. nos. 328, 1222.

[3] In the next number this is ⲟⲩⲕⲉⲡⲧⲟⲛⲑⲏⲥⲁⲛ ⲫⲓⲗⲟⲑⲉⲟⲛ.

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in Greek with Coptic translations: lxvii. 3, cvi. 32, 31 and 41–43 (omitting 42 *b*). Below this is,

ⲙⲉ]ⲣⲕⲟⲩⲣⲓⲟⲩ : ⲯⲁⲙ̅ : ⲙ̅ⲁ̅ :
]ⲉⲁⲛ ⲥⲟⲩ : ⲉⲭⲉⲓ ⲑ̅ⲱ̅ⲑ̅ : ⲕ̅
]ⲁ̣ⲕⲛⲧⲁⲛ ⸗
]— ·· — ·· — ·· —
]ⲣ : ⲕⲁ̅
]— ·· — ·· — ·· —
]ⲙⲉⲧ̣ⲣ̣ ⲁ̣ⲣ̣ⲉⲡⲓⲥ̅ⲕ̅/ · ⲉⲭⲉⲓ ⲑ̅ⲱ̅ : ⲏ̅ :
]ⲯⲁⲗ̅ ⲣ̅ⲗⲁ̅ ⲯⲁⲗ̅ ⲣ̅ⲗⲁ̅ (*sic*) ⲟ̈ⲓ̈ ⲓⲉⲣⲓⲥ ⲥⲟⲩ
]— ·· — ·· — ·· — ·· —

37.—Paper; 3 pieces pasted together; 26½ × 7 cm. Script of ZOEGA's 9th class.

Greek Troparia to Philotheus, the martyr[1]. *Recto*: except for the saint's name, the texts are identical with those of no. 36.

Verso: each of the 3 pieces had a text: 2 were Greek, one having ⲕⲟⲛ̅[2] ⲁⲛⲧⲓⲫⲱⲛⲏⲥⲓⲥ · ⲥⲉⲛⲏⲛⲥⲉⲟⲥ.—ⲫ̣ⲱⲧⲓ ⲥⲟⲩ ⲫ̣ⲱⲧⲓ ⲥⲟⲩ ⲉⲛ ⲉⲓ̅ⲗⲏⲙ̅ ⲏⲗⲑⲉⲛ ⲅⲁⲣ ⲥⲟⲩ ⲧⲟ ⲫ̣ (*sic expl.*); the other Pss. xxvi. 16, viii. 5. The 3rd was Coptic, apparently a letter:

]ⲟ̣ⲥ[. .]ⲁ̣ⲕ ⲁⲩⲧⲁⲙⲓⲟⲓ
]ⲭⲣⲓⲁ ⲛ̣ⲃ̣ⲱⲕ ⲉ̣ⲧⲁⲙⲓⲟ
]ⲉⲓⲥ ⲕⲁⲁϥ ⲁϥⲭⲟⲟⲩ ⲛ[ⲁ]ϥ
]ⲛⲡⲉ ϣ̣ⲁϥⲉⲣⲡ̣ⲉϥⲁⲑⲏ
]ⲣ̣ⲑⲉ ⲛⲧⲁϥⲡⲁⲩ ⲉⲡⲥⲁ
]ⲧⲁⲙⲓⲟⲓ ϫⲉⲛⲧⲁϥⲭⲟⲟⲥ
]ⲛⲁⲣⲣⲁϭⲉⲗ̅ ⲉⲓⲃ̣ⲏⲕ
]ⲗ̅ ⲉⲧⲟⲩⲡⲁϩ̣ ⲡⲉϥⲭ̣ⲱ̣ⲱ
ⲁ]ⲓ̣ⲁⲕⲱⲛ ⲑⲉⲟⲁⲱⲣ̣ⲉ̣ ⲡⲭⲟ

38.—Parchment; a fragment; 10 × 13 cm. Palimpsest: (*a*) script of ZOEGA's 4th class; (*b*) 1. script of ZOEGA's 9th class. 1 col.; 2. *cf.* HYVERNAT x. 1 col.

(*b*) 1. Hymns. The melody of the first is ⲛⲓⲁⲧ̣ⲕ̣ⲉ̣ⲧ; its text, relating to a saint or martyr, ⲛⲁⲓⲁⲧⲕ ⲉⲧⲟⲕ ϫⲉⲣⲟ · ⲁⲕⲙ̅ϣⲉ ⲕⲁⲗⲱⲥ ϩ̣ⲉ̣ⲡⲁⲕⲱⲛ · ⲁⲧⲉⲕⲑⲩⲥⲓⲁ ⲃ̣ⲱⲕ ⲉϩ̣ⲣⲁⲓ ϣⲁⲡ̣[ⲣ]ⲣ̣[ⲟ] ⲡ̅ⲟ̅ⲧ̅ ⲉⲡⲉϭⲟⲙ̅ · ⲁⲕϩ̣ⲁⲣⲉϩ̣ ⲉⲡⲉⲕⲥⲱ[ⲙⲁ ⲉϥⲧⲃ̣]ⲃ̣ⲏⲩ · ⲁⲡ̅ⲟ̅ⲧ̅ ⲁⲁⲕ ⲉⲡⲉⲣⲟ :—

Title of the second, ⲓ̅ⲱ̅[3]. Begins ⲁⲗ̅ⲩ̅ⲓ̅ ⲉⲧⲟⲕ ⲟⲩⲥⲁⲓⲉ · ⲱ ⲡⲕⲟⲩⲓ ϩ̣ⲙ̅[. .]ⲗⲉϩ̣ⲓ[. .]ⲟⲥ · ⲉⲕⲓⲡⲉ ⲛⲟⲩⲁⲅⲅⲉⲗⲟ[ⲥ

[1] *V. Synaxarium*, 16th Tybi. [2] κοντάκιον. [3] *V. Aeg. Zeitschr.*, xxxix. 109.

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39.—Paper; complete; 20 × 5½ cm. Script of ZOEGA's 9th class.

Greek Hymn in honour of Dioscorus, patriarch of Alexandria, and the dogmas which he upheld.

ⲥ[ⲏ]ⲙⲉⲣⲟⲛ ⲟ ⲕⲁ̣[. . .] ⲟ ⲙⲉ[ⲩⲁⲥ] ⲁⲓⲟⲥⲕⲟⲣⲟⲥ · ⲕ/[. . .] . . ⲣⲁⲓ̣ⲛ̣ ⲕⲁⲩⲭⲏⲙⲁ-
ⲧⲁⲓ[. .]ⲧⲱⲛ̣ ⲥⲟⲩ ⲉⲣⲉ̣ [. . .] ⲛ/ ⲙⲁ[. . . ⲕⲁ]ⲧⲉⲫⲣⲟⲛⲏⲥⲁ̣ⲛ ⲁⲓⲣⲉⲥⲓⲛ · ⲕ/ ⲧⲏⲛ ⲧⲣⲓⲁⲁ ⲕⲩⲣⲏⲝ̣[. .] ⲥ
ⲟⲥⲓⲉ ⲁⲓⲟⲥⲕⲟⲣⲉ/ ⲱⲥ ⲟ ⲏ̀ⲗⲓⲟⲥ ⲗⲁ̣ⲯ̣[. .] ⲉⲡ[. .]ⲥⲉⲝ̣ⲟⲩⲛ ⲟ ⲡ̅ⲥ̅ · ⲧⲟⲩⲥ ⲗⲟⲅⲟⲩⲥ ⲥⲟⲩ ⲕⲟⲥⲙⲏⲥⲓⲥ ·
ⲡⲛⲁⲛⲏ [ⲟ]ⲥⲓⲉ ⲁⲓⲟⲥⲕⲟⲣⲉ ⲕ/[. .]ⲗ̣ⲱ̣[.]ⲥ̣ⲫ̣[. .] ⲁⲓ[ⲁⲁ]ⲥⲕⲁⲗⲉ ⲧⲏⲥ ⲉⲕⲕⲗⲏⲥⲓⲁⲛ ⲥⲟⲩ ⲉⲫⲣⲟⲛϯⲥⲉⲛ ·
ⲡⲣⲉⲥⲃⲉⲩⲟⲛⲧⲁ ⲩ̀ⲡⲉⲣ ⲏ̀ⲙⲱⲛ ⲥⲱⲑⲏⲛⲉ ⲧⲁⲥ ⲯⲩⲭⲁⲥ ⲩ̀ⲙⲱⲛ.

Verso: remains of an Arabic text (earlier).

40.—Paper; 2 pieces pasted together; complete; 16×11½ cm. Script of ZOEGA's 9th class.

Hymn (?), treating of the Communion, with reference to the deacon's bidding, ἀσπάσασθε ἀλλήλους. The punctuation may indicate the mode of recitation[1]. *Cf.* nos. 25 ff.

ⲟⲩⲛⲟϭⲡⲉ ⲡⲉⲟⲟⲩ : ⲛⲛⲉⲓⲁⲣⲭⲓⲉⲣⲉⲩⲥ : ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡⲟⲩ ⲉⲩϩⲛⲏⲉⲥⲉⲕⲕⲗⲏⲥⲓⲁ ≡ ⲟⲩⲛⲟϭ
ⲟⲛⲡⲉ ⲡⲧⲁⲓⲟ :: ⲛⲛⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ : ⲙⲙⲓⲁⲓ̅ⲕ̅/ⲟⲥ[2] .: ⲉⲩⲕⲱⲧⲉ ⲉⲡⲙⲁ ⲛⲉⲣϣⲟⲩϣⲟⲩ = ϣⲁⲣⲉⲡⲁⲓ̅ⲕ̅/ⲟ
ϣϣ ⲉⲃⲟⲗ ⲉⲡⲗⲁⲟⲥ : ϫⲁⲥⲡⲁ̅ⲍ̅ (sic) ⲛⲛⲉⲧⲛⲉⲣⲛⲩ : ϩⲛⲟⲩⲡⲓ ⲉⲥⲟⲩⲁⲁⲃ̅ // ϣⲁⲣⲉⲡⲗⲁⲟⲥ ϩⲱⲱⲃ̅ ⁘ ⲛⲓϣⲛⲣⲉ
ⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ·: ⲧⲓ ⲡⲉⲩⲟⲩⲟⲓ ⲉϩⲟⲩⲛ :·: ⲛⲥⲉⲁⲥⲡⲁⲍⲉ ⲛⲛⲉⲩⲉⲣⲛⲩ ≡ (*verso*) ⲙⲁⲣⲛⲉⲙⲡϣⲁ ⲧⲉⲛⲟⲩ ≡
ⲛⲛⲉⲕⲁⲥⲡⲁⲥⲙⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ̅ ⲛⲧⲉⲛⲥⲙⲟⲩ ⲉⲣⲟⲕ : ⲙⲛⲛⲉⲁⲅⲅⲉⲗⲟⲥ =: : ϫⲉⲕⲁⲁⲥ ϩⲓⲧⲛⲛⲁⲓ : ⲉⲛⲉϭⲓⲛⲉ
ⲉⲛⲟⲩⲛⲁ :· ⲙⲛⲟⲩⲕⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲛⲟⲃⲉ ⲕⲁⲧⲉ (sic) ⲡⲉⲛⲛⲟϭ ⲛⲛⲁ :—

41.—Parchment; a fragment; 12 × 13 cm. Palimpsest: (*a*) illegible (erased ?); (*b*) 1 col. Script: small, of ZOEGA's 9th class.

(*b*) Hymns, divided by lines. The following, relating to the reception of the law by Moses, can be read.

]ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ̣ⲙⲏⲛ ⲡⲉⲛⲧⲁ̣[ⲓⲧⲁⲙⲉ]ⲟϥ ⲉⲡⲁⲉⲟⲟⲩ ⲁⲙⲟⲩ ⲛⲁⲓ ⲉϩⲣⲁⲓ [ⲉϫⲙ]ⲡⲓⲧⲟⲟⲩ ⲧⲁϯ ⲛⲁⲕ
ⲉⲡⲓⲙⲏⲛⲧ [ⲉϣⲁϫⲉ] ϥⲓⲧⲟⲩ ⲛ̀ⲥ̀ⲧⲁⲁⲩ ⲉⲡⲁⲗⲁⲟⲥ · ⲉⲩϣⲁⲛϩⲁⲣⲉϩ ⲉⲡⲁⲛⲧⲟⲗⲏ ϣⲁⲓϣⲉ ⲧ̣ⲁⲕⲁ̣ⲥ̣

ⲁⲗⲗⲟ[3]:—ⲁⲙⲟⲩ ⲧⲁϯ ⲡⲓⲙⲏⲛⲧ ⲉϣⲁϫⲉ ⲛⲁⲕ ⲙⲱⲩⲥⲏⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲙⲏⲛ ϫⲓ ⲛⲡⲓⲙⲏⲛⲧ ⲉϣⲁϫⲉ
ⲛⲁⲕ ⲃ̀ⲧⲟⲩ ⲛ̀ⲥ̀ⲧⲁⲁⲩ ⲉⲡⲁⲗⲁ[ⲟⲥ] ⲉⲩϣⲁⲛϩⲁⲣⲉϩ ⲉⲡⲁⲛⲧⲟⲗⲏ ⲁⲩⲱ ⲛⲥⲉⲥⲱⲧⲙ ⲉⲥⲱⲓ̣ ϣⲁⲓ[ϣⲉ]
(dividing line here).

Verso illegible.

42.—Parchment; a complete leaf; 12 × 10. Palimpsest: (*a*) script of ZOEGA's 4th class; (*b*) clumsy script of ZOEGA's 9th class. 1 col., 12 lines.

Hymn to the melody ⲁⲡⲏⲗⲉ (=ⲧⲡⲩⲗⲏ)[4] and referring to Isaiah xxvi. 2. Begins ⲁⲙⲟⲩ ϣⲁⲣⲟⲛ ⲧⲉⲛⲟⲩ ⲱ ⲡⲁⲡⲛⲟϭ ⲉⲛϩⲣⲟⲟⲩ ⲛⲥⲁⲉⲓⲁⲥ[5] ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉⲛⲧⲁϥϫⲉ ⲛⲉϥϣⲁϫⲉ
ϩⲓⲧⲉⲙⲡⲛⲟⲩⲧⲉ. Ends ⲛⲉ ⲡⲓⲙⲡⲉ ⲡⲓⲗⲁⲟⲥ ⲉⲧⲛⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲛϩⲏⲧⲟⲩ.

[1] Brit. Mus. Catal. no. 973 has a somewhat similar punctuation.

[2] ⲁⲓⲕⲁⲓⲟⲥ, error for ⲁⲓⲁⲕⲟⲛⲟⲥ.

[3] ἄλλος, *i.e.* another hymn to the same melody. *Cf.* *Aeg. Zeitschr.*, xxxix. 110.

[4] *V. l. c.*, 109.

[5] 'Loud-voiced Esaias.' *Cf.* Leyden, *MSS. Coptes*, 125, ⲛⲥⲁⲓⲁⲥ ⲡⲁⲡⲉⲛⲟϭϫ(? ⲡⲟϫϭ) ⲉⲛϩⲣⲟⲟⲩ.

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43.—Parchment; a fragment; $7\frac{1}{2} \times 9$ cm. Palimpsest: (*a*) illegible; (*b*) script small, of ZOEGA's 9th class.

(*b*) Hymns. One, relating to Zacharias, begins ⲉⲧϩⲉⲟⲩ ⲙⲡⲉⲍⲁⲭ[ⲁⲣⲓⲁⲥ] ⲉϩⲟⲗ ϫⲉⲁϥⲛⲁⲩ [ ] ⲁϥⲉⲣⲁⲡⲓⲥⲧⲟⲥ. Above it is ⲥ× (στίχος). One on the other side refers to the Redemption, Paradise and the Virgin.

44.—Parchment; a complete double leaf; together $12\frac{1}{2} \times 18$ cm. Script uneven, of ZOEGA's 9th class. 1 col.

Hymns, relating (1) to John the Baptist and (2) to Shenoute.

(1) narrates Christ's baptism. Its first part ends ϫⲉⲡⲁⲓⲧⲉ ⲡϣⲏⲣⲉ ⲙⲡⲣⲣⲁⲧⲥⲱⲧⲙ ⲛⲥⲱϥ. Then ⲁⲟⲍ/ ⲕ/ ⲛⲓⲏ ⲕ/, followed by a second part, ⲟⲩϣⲁϫⲉ ⲛⲧⲉ ⲫ̄ϯ ⲁϥϣⲱⲡⲉ ϣⲁⲓ̅ⲱ̅ⲁ̅ ⲡϣⲏⲣⲉ ⲛⲍⲁⲭⲁⲣⲓⲁⲥ &c., which ends ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ϩⲁⲣⲟⲛ ⲱ ⲡϩⲁⲡⲧⲓⲥⲧⲏⲥ ⲓ̅ⲱ̅ⲁ̅ ϥϣⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟⲛ ⲧⲉϥⲕⲁ ⲛⲉⲛⲛⲟϩⲉ ⲉϩⲟⲗ. This contains the verse: 'At the tenth hour (ϫⲉⲡⲙⲏⲛⲧ) of the night[1] came Jesus to the Jordan, to John.'

(2) headed ⲉ̅ⲭ̅ ⲡⲉⲭ̅ⲥ̅ : ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ ⲉϫⲙⲡⲓⲱⲧ ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ. Begins ⲛⲧⲕⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲱⲧ ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ ⲡⲉⲛⲛⲁ̅ⲧⲟⲫⲟⲣⲟⲥ. Ends ⲁⲕⲣϣⲁ ⲙⲡⲓⲥⲱⲧⲏⲣ ϩⲛⲧⲉϥⲙⲡⲧⲉⲣⲟ ⲥⲡⲥ ⲙⲡⲥ̅ⲧ̅ ⲉϫⲱⲛ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ϣ̅. ϥϣⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟⲛ ϥⲕⲁⲛⲉⲛⲛⲟϩⲉ ⲉϩⲟⲗ. (sic)

45.—Paper; a fragment; $16 \times 5\frac{1}{2}$ cm. Script of ZOEGA's 9th class.

Hymns referring to Christ's appearances after the Resurrection. The beginning of the first is lost. After 3 broken lines: ⲡⲉ.ϧⲉⲉⲩⲉ:—[. . .] ⲕⲁⲓ ⲡⲉⲧⲕⲩⲡⲱⲣⲟⲥ[2] · ⲡⲣⲱⲙⲉ ⲡⲁⲧⲉϣⲏⲛ ⲙⲁⲣⲓⲁ ⲧⲡⲁ̅ⲣ̅ⲑ̅ ⲉⲥⲁϧⲏ / ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓⲙⲟⲩ ⲁⲓⲱⲛϩ · ⲁⲓⲧⲱⲟⲩⲛ ϩⲓⲙⲉⲧⲙⲟⲟⲩⲧ · ⲁⲓⲥⲱ[3] (sic) :—

ⲛ̅ ⲁ̅[4] · ⲟⲩⲥⲙⲏ ⲉⲥϩⲟⲗϭ ⲁⲓⲥⲱⲧⲙ ⲉⲣⲟⲥ · ⲉϩⲟⲩⲛ ⲉⲡⲧⲁⲫⲟⲥ ⲉⲡⲉ̅ⲣ̅ · ϫⲉⲙⲁⲣⲓϩⲁⲙ ⲉⲣϣⲓⲛⲉ ⲛⲥⲁⲛⲓⲙ · ⲉⲓⲥ ϩⲛⲧⲉ ⲁϥⲧⲱⲟⲩⲛ ϩⲓⲙⲉⲧⲙⲟⲟⲩⲧ / ⲁⲗⲗ (sic) ϧⲱⲕ ⲉⲧⲥⲁⲗⲓⲗⲉⲁ · ⲧⲉⲧⲛ̀ϣⲏⲧϥ ϩⲓⲙⲁ ⲉⲧⲙⲁⲩ (sic) · ⲧⲉⲧⲟⲩⲱϣⲧ ⲉⲡⲉϥⲙⲟ ⲉϩⲟⲗ · ⲛⲧⲁⲣϯ ⲡⲟ̀ⲩϫⲁⲓ ⲉⲡⲓⲗⲁⲟⲥ ⲧ̀[ⲛⲣⲟⲩ][5]:—

46.—Paper; a fragment; $8\frac{1}{2} \times 12$ cm. Script of ZOEGA's 9th class.

Hymn to the Twenty-four Elders, for the 24th Hathor[6], using the words of Revelation iv. 2, 4.

ⲛ̅ ⲁ̅[7] ϯ ⲁⲥⲡⲁⲥⲙⲟⲥ : ⲁⲑⲩ̅ⲣ̅ : ⲕ̅ⲁ̅ ⲥ

ⲁⲡⲁⲩ ⲁⲛ[ⲟⲕ] ⲓⲱⲁⲛⲛⲏⲥ ⲉϥⲛⲑⲣⲟⲛⲟⲥ ϩⲓⲡⲉⲛⲩⲉ ⲉⲩⲕⲱⲧⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲡⲉ[. .] ⲉⲣⲉⲕ̅ⲁ̅ ? [. . . . . .] ⲉⲣⲉⲕ̅ⲁ̅ [. . . . . .] ϩⲙⲟ̀[ⲟⲥ

Verso: remains of an Arabic text.

[1] *Cf.* the homily of Proclus, ROSSI, *Papiri* II. ii. 61.
[2] Perhaps the name of a melody; *v. Aeg. Zeitschr.*, xxxix. 109, Brit. Mus. Catal. no. 975.
[3] Name of a melody; *v. Aeg. Zeitschr.*, *l. c.*, 108.
[4] (ἦχος) πλάγιος δ; *v. l. c.*, 109.
[5] Perhaps nothing here.
[6] *V. Synaxarium, sub die.*
[7] (ἦχος) πλάγιος α.

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47.—Parchment; $13\frac{3}{4} \times 4$ cm. Script small, of ZOEGA's 9th class. 1 col., across width of strip.

Four Hymns relating to Theodore Stratelates[1]. The strophes refer to his birth (?), to his heathen mother and Christian father, and to his employment by Diocletian as a general. Each is preceded by the name of its melody.

ⲅ̀ ⲙⲡⲓⲛⲁⲩ ⲉⲣⲟⲕ ⲉⲛⲉϩ · ⲛⲧⲁⲓ ⲁⲕⲟⲩⲱϣⲧ ⲉⲡⲁⲛⲟⲩⲧⲉ ϫⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥϯ ⲛⲁⲓ · ⲉⲡⲓϣⲏⲣϣⲏⲓ[sic] ⲛⲥⲁⲓⲉ ⲛϫⲱⲱⲣⲉ · ⲁⲛⲁⲩ ⲛⲁⲕ ⲉⲡⲉϥϩⲟ · ϫⲉⲙⲙⲡⲉⲧⲧⲛⲧⲱⲛ ⲉⲣⲟϥ · ⲟⲩⲡⲉⲧϣⲱⲉ ⲣⲟⲕⲡⲉ · ⲛⲕⲟⲩⲱϣⲧ ⲛⲁⲕ[sic] ⲛⲕϯ ⲉⲟⲟⲩ ⲛⲁϥ :—

ⲛ̀ ⲁ ⲧⲁⲙⲟⲓ ⲉⲡⲙⲁ ⲉⲣⲉⲡⲁⲓⲱⲧ ⲛϩⲛⲧϥ · ⲁⲩⲱ ⲛⲧⲉⲣⲧⲁⲙⲟⲓ ⲉⲡϩⲣⲁⲓ · ⲉⲃⲟⲗ ϫⲉⲙⲡⲓⲛⲁⲩ ⲉⲣⲟϥ ⲉⲛⲉϩ ⲧⲁⲙⲁⲁⲩ ⲡⲣϩⲉⲡ ⲗⲁⲁⲩ ⲉⲣⲟⲓ · ⲉϣⲱⲡ ϥⲟⲛϩ ⲧⲁⲙⲟⲓ ⲉⲧⲙⲉ · ⲧⲁⲃⲱⲕ ϣⲁⲣⲟϥ ⲧⲁϭⲱ ϩⲁϩⲧⲛϥ · ⲛϥⲧⲁⲙⲟⲓ ⲉⲧⲡⲓⲥϯⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ · ⲧⲉⲡⲁⲣⲁϣⲉ :—

ⲡⲁϣⲏⲣ · ⲁⲣⲁⲁⲧ ⲉϣⲉⲙⲟ · ⲉⲡⲁⲓⲱⲧ ⲕⲁⲧⲁ ⲥⲁⲣϫ · ⲉⲧⲃⲉⲟⲩⲉⲓⲁⲱⲗⲟⲛ · ⲉϣⲁϥⲟⲩⲱϣϥ ⲛϥⲃⲱⲗ ⲉⲃⲟⲗ ⸗

(*verso*) ϣⲁⲡⲱⲣϫ ⲉⲣⲟ ϩⲱⲱⲧⲉ ⲧⲁⲕⲁⲁⲧⲉ ⲛⲥⲱⲓ ⲱ ⲧⲁⲙⲁⲁⲩ · ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲡⲉⲭ̅ⲥ̅ · ⲧⲁⲣϣⲁ ϩⲓⲧϥⲙⲛⲧⲣⲣⲟ :—

ⲡⲉⲩⲁⲩ ⲡⲣⲣⲟ ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟ ⲥⲱⲧⲙ ⲉⲣⲟⲛ ⲧⲛϣⲁϫⲉ ⲛⲉⲙⲁⲕ · ⲙⲡⲣⲗⲩⲡⲓ ⲙⲡⲣⲟⲩⲱⲗⲥ ⲉϩⲛⲧ · ⲉⲧⲃⲉⲡⲡⲟⲗⲟⲥ[sic] ϫⲉϥⲛⲁϣⲧ ⲉⲙⲁⲧⲉ · ⲉⲓⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲡϣⲏⲣⲟⲥ[sic] ⲛϥⲥⲛⲉⲩ ⲥⲉ ⲟⲩϫⲱⲱⲣ ⲙⲙⲁⲧⲉⲡⲉ[sic] ϩⲓⲧϥⲥⲟⲙ ϫⲟⲟⲩ ⲉⲥⲱϥ ⲧⲁⲣϥⲙⲙⲓϣⲉ ϫⲱⲕ · ⲧⲉϥⲥⲱⲧⲡ ⲉⲡⲉⲕϫⲁϫⲉ ⲧⲏⲣⲟⲩ :—

48.—Parchment; $16 \times 2\frac{1}{2}$ cm. Script small, of ZOEGA's 9th class. Text across width.

Hymns relating to Theodore Stratelates. The war in Arabia (*sic*) in which he took part and the dragon which he slew at Euchaita are mentioned.

]ⲟ̣ⲥ̣ [ⲡⲉ]ⲥ̣ⲧⲣ[ⲁⲧⲏ]ⲗⲁⲧⲏⲥ ⲡⲡⲟⲗⲩⲙⲁⲣⲭⲏⲥ ⲉϣⲟⲩⲧⲁⲓⲟϥ ⸗ ⲁⲡⲉⲕⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϣⲱⲡⲉ ⲛⲟⲩⲛⲟⲥ ⲉϣⲏⲛ ⲉⲣⲉⲡⲉϥϩⲁⲣⲡⲟⲥ ⲉⲩⲫⲣⲁⲛⲉ ⲙⲡϩⲛⲧ ⲉⲛⲓⲗⲁⲟⲥ · ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲉⲓ ⲉⲡⲉⲕ[ⲙ]ⲁ ⲛϣⲱⲡⲉ ⲛⲁⲩ ⲉⲛⲟⲩϫⲁ̣ⲓ̣ · ϩⲓⲙⲁ ⲛⲓⲙ : [. . .]ⲛ ⲉⲧⲁⲓⲙⲁⲩ ⲉⲩⲛⲟϭ ⲉϩⲟⲧⲉ ⲁⲛⲟⲕ ϩⲓⲡⲡⲟⲗⲉⲙⲟⲥ ⲉⲧⲁⲣⲁⲃⲓⲁ ·

(*verso*) ⲉⲣⲉⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲥⲟⲟⲩϩ ⲉϩⲟⲩⲛ ⲉⲩⲙⲙⲓϣⲉ ⲙⲡⲑⲉⲟⲇⲱⲣ̅ ⸗ ⲁ̣ⲙⲁⲩ ⲉⲑⲉⲟⲇⲱⲣ · ⲉⲣⲉⲡⲉϥⲕⲟⲛⲧⲁⲣⲓⲟⲛ ϩⲛⲧⲉϥϭⲓϫ · ⲛⲧⲁϥϩⲱⲗ ⲉⲃⲟⲗ ⲁϥⲃⲱⲕ ⲉⲡϫⲓⲥⲉ · ⲁⲩϭⲱⲧⲡ ⲉⲡⲉⲧϯ ⲛⲉⲙⲁϥ :

ϣⲟⲙⲉⲧⲧ[sic] ⲉϣⲡⲏⲣ ⲛⲧⲁⲓⲙⲁⲩ ⲉⲣⲟⲥ · ϩⲧⲉϫⲁⲣⲁⲏ[sic] ⲉⲩⲭⲏⲧⲟⲥ · ⲛⲧⲁⲑⲉⲟⲇⲱ[

49.—Parchment; irregular shape; 12×5 cm. Script small, of ZOEGA's 9th class. Text across width of strip, divided into paragraphs.

Initial words of Hymns referring to various events in the story of Theodore Stratelates.

]ⲉϥ[. .] ⲁ̣ⲡ̣ϩⲁⲥ[ⲓⲟⲥ] ⲧⲛⲟⲟⲩ :

ϯϩ̣ⲓ · ⲣ · ⲛⲣⲟⲙⲡⲉ : ϫⲉⲡⲁⲩ̅ⲥ̅ ⲁⲓⲟⲕⲗⲏ[2].

ⲭⲉ ⲡⲉⲥⲧⲣⲁ · ⲭⲉⲣⲉ ⲡⲙⲁⲣⲧ ⲡⲉϣⲟⲩⲧⲁⲓⲟϥ : ϫⲉϫⲣⲟ ⲙⲟⲕ ⲱ ⲑⲉⲟ̅ⲉⲓⲥ ϩⲛⲧⲉ ⲁϩϩⲱⲛ ⲉϩⲟⲩⲛ ⲛϭⲓ ⲧⲉⲩ[3]:

ϣⲉⲡⲟⲩϫⲁⲓ[4] ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲉⲧ · ⲁⲣⲛⲩ ⲕⲛⲁⲥⲱⲧⲙ ⲛⲥⲱⲓ ⲛⲥⲉⲣⲃⲟⲗ ·

[1] On this martyr *v.* NILLES in *Z. f. Kath. Theol.*, 1880, 120. Coptic texts are ZOEGA, pp. 28, 56, Cairo no. 8021. Leyden no. 55 refers to Theod. the Eastern.

[2] ⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ.

[3] ⲧⲉⲩϣⲏ.

[4] Presumably names of melodies.

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ⲡⲉϩⲗⲟϭ ⲁⲡⲧⲏⲙⲟⲥ ⲧⲏⲣϥ ⲁϩⲉ ⲣⲁⲧϥ ⲡⲉϫⲁⲩ ⲙ̀ⲡⲣⲣⲟ ϫⲉⲣⲉⲡⲛⲟⲩⲧⲉ
[ⲟ]ⲩⲁⲡⲉ ⲡⲛⲟⲩⲧⲉ : [. . . .] ⲡⲁⲓⲁⲃⲟⲗⲟ[ⲥ . . . .] ⲡ̀ⲉⲛⲧⲁϥⲟⲩ[. . . . .] ϫⲓϣⲟϫⲏ̅ :

Verso :

]ϩ̀ⲉ ⲑⲉⲟ̅ ⲛⲧⲉ[. . . . . .]ⲙ̀ⲙⲉ ⲛⲁⲓ̀ ⲁϥⲙ̀ⲙⲟⲩϩ̀ ⲉ̀
] [. . . .]ⲉ̀ ϫⲉⲡⲁⲟ̅ⲥ̅ ⲁⲛⲧⲟⲩⲭ̅ⲣ̅ⲥ̅ ⲛϩ̀ⲟⲥⲟⲛ
ⲕⲁⲗⲱⲥ : ⲡⲉⲧⲟⲩⲁⲁϩ̀ ϫⲉ ⲑⲉⲟ̅ ⲁϥⲧⲛⲟⲟⲩ ⲁϥⲉⲙⲉ ⲉ̀ⲡⲉⲧⲟⲩⲁⲁϩ̀ ⲉⲩⲗⲟⲅⲓⲟ ·
ⲥⲱⲧⲙ̀ ⲉ ϫⲉⲱ ϧⲓⲁ ⲙ̀ⲡⲟⲟⲩ ⲡⲓ̀ϫⲙⲥⲟⲛⲥ ⲛⲧⲁϥϣⲱⲡⲉ ϩⲓϕⲟⲗⲓⲥ :
ϧⲱⲕ ⲛⲛⲧⲏ ϫⲉⲧⲱⲟⲩⲏ ⲛⲧⲉⲧⲛϧⲱⲕ ⲉⲡⲣⲡⲉ
ⲛ̀ⲛ̀ ⲥ[1] ϫⲉ ⲑⲉⲟⲗⲱ · ⲡⲉⲥⲣⲁⲧⲏⲗⲁ ⲉⲙⲟⲩ̀ϥ: ϫⲉⲑⲉⲟ̅ ⲡⲣⲙ̀ϩⲁ[ⲗ] ⲙ̀ⲡⲭ̅ⲥ̅ ϫⲣⲟ ⲛⲥⲙⲙⲟⲙ ϕ̀ⲣⲓⲙⲏ ⲙ̀ⲡⲁⲟ̅ⲥ̅
ⲁⲛⲁⲥⲧⲁⲥⲓ̀ ⲡⲁⲙⲉⲣⲓⲧ [. .]ⲧⲟⲩ[. . .]ⲉⲛ[. .]

50.—Parchment; 13½ × 3 cm. Script small, of ZOEGA's 9th class. Text across width of strip.

Hymn relating to Theodore Stratelates, who here promises help to some one in distress, perhaps merely any one invoking him.

[. .]ϫⲓⲥ̀[. .] ϫ̀ⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲗⲱ · ⲡⲉⲥⲣⲁⲧⲏ ⲡⲓⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟ[2] · ⲧⲁⲓⲉⲓ ϣ̀ⲁⲣⲟⲕ ⲧⲁⲛⲟⲩϩⲙ̀ ⲉⲙ · ⲧⲁⲟⲩⲱⲛϩ̀ ⲉⲣⲟ ⲉⲡⲁⲉⲟⲟⲩ · ⲙ̀ⲡⲣⲣϩ̀ⲟⲧⲉ ⲡⲁⲙⲉⲣⲓⲧ · ϕ̀ϣⲟⲟⲡ ⲛⲉⲙⲁⲕ ⲉⲃⲟⲏ̅ · ⲧⲁⲧⲟⲩϫⲟⲕ ϩⲓⲛⲉⲕ-ⲑⲗⲓϣ̀ⲓⲥ ⲧⲏⲣ · ⲧⲉⲡⲉⲕⲣⲁϣ̀ :—

Verso blank.

51.—Leather; apparently complete; 6 × 16½ cm. Script: sloping uncials; *cf.* CRUM, *Ostraca*, Pl. 1, no. 71.

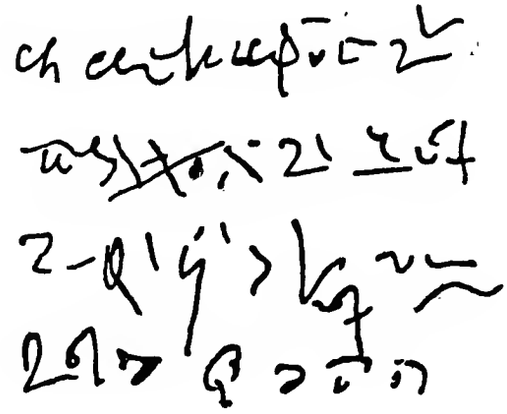
Pen-trials, consisting of phrases from Hymns.

ϕ̀ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲉⲣⲟⲕ ⲙ̀ⲡⲁⲓ ⲁⲛⲡⲉ ⲡⲕⲓⲣⲓ ⲭⲁⲓⲣⲉ | ϫⲉⲭⲁⲓⲣⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲣⲣⲟ ⲛⲧⲁϥⲉⲓ ⲙ̀ⲡⲣⲁϣⲉ | ϫⲉⲙⲙⲟⲛ ⲡⲁⲡⲉ ϫⲉⲭⲁⲓⲣⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̀ⲙⲉ ⲛⲧⲁϥⲉⲓ ⲛⲁⲛ ⲁϥⲣⲟⲩⲟⲉⲓⲛ ⲉⲣⲟⲛ ϕ̀

Verso: beginning of same text, in upright uncials.

52.—Papyrus; a fragment; 18 × 13. This facsimile represents all that allows of being traced.

Text in a peculiar script. Line 1 begins with ⲁⲡⲁⲥⲕⲁϕⲟⲥ, 2 with ⲡⲁⲗⲗ, *i. e.* ? ἄλλος (*cf.* no. 41[3]), perhaps names of melodies. The signs resemble certain musical characters[4], but also some stenographic systems[5].



[1] (ἦχος) πλάγιος γ.

[2] 'The father of this *τόπος*,' here the patron saint, not the abbot (Brit. Mus. Catal., pp. 58, 84 *a*, GEORGI, *Colluth.* 26, CLÉDAT, *Baouit*, II. 96). Three churches of S. Theodore at Ashmunain (?) are in the list, Brit. Mus. Catal. no. 1100, to one of which the *Inventum* in the present Catalogue should relate.

[3] And ERMAN, *Kopt. Volkslitt.* 43.

[4] GAÏSSER in *Or. Christ.* iii. 423.

[5] J. HAVET in *Ac. des Inscr.*, CR. 1887, 351.

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53 [20 a].—Parchment; 3 complete leaves; now 29½ × 21½ cm. Pp. ⲕⲁ̅–ⲕⲅ̅. 1 col., 28–33 lines. Script: *cf.* ZOEGA, class vii, no. 29, or (especially for ⲁ) CIASCA xiv. All initials and rubrics in red[1]. From the same MS. as Brit. Mus. Catal. no. 147, and most probably Leyden no. 32.

Directory of Hymns in Greek[2] and Coptic for certain days in the months Thoth, Phaophi and Hathor. *Cf.* Brit. Mus. Catal. nos. 157–159, Leyden nos. 32, 37, 38, Paris 129[20] foll. 115–120, Clarendon Press nos. 18, 19, and GEORGI, *Frag. Ev. S. Joh.*, 203, for similar texts.

The following are the rubrics and the opening words of the hymns; the former are underlined.

P. ⲕⲁ̅. ⲛϭⲓ ⲡⲁⲙⲟⲩ ⲙⲁⲩⲁⲁϥ ⲙⲡⲉⲙⲁⲩ ⲉⲩⲁⲓⲕⲁⲓⲟⲥ ⲉⲁⲡϫⲟⲉⲓⲥ ⲕⲁⲁϥ ⲛⲥⲱϥ[3] ⲡⲉⲛⲧⲁϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛⲛⲉⲧⲙⲟⲟⲩⲧ ϣⲛϩⲧⲏⲛ ⲛⲥⲛⲁ ⲛⲁⲛ

ⲩⲙⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲛ ⲧⲟⲓⲧⲱ ⲙⲉⲛ ⲉⲓⲥ ⲧⲉϥϩⲓⲑⲏ ϩⲛϫⲟⲓⲁϩⲕ ⲩⲙⲛⲟⲥ ⲉϫⲙⲡⲁⲥⲡⲁⲥⲙⲟⲥ

ⲉⲡⲑⲏⲙⲉⲛⲑⲉⲛⲧⲟⲥ ⲧⲁⲩⲧⲁ ⲓⲱⲥⲏⲫ ⲧⲟⲩ ⲁⲓⲕⲁⲓⲟⲩ[4] &c.

ⲩⲙⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ ⲧⲁⲩⲟ ⲉϫⲙⲡⲉⲧⲟⲩⲁⲁⲃ̅

ⲁⲗⲕⲉ ⲛⲑⲟⲟⲩⲧ ⲡϣⲁ ⲛⲁⲡⲁ ⲓⲱⲥⲏⲫ ⲡⲛⲟⲧⲁⲣⲓⲟⲥ[5]

ⲩⲙⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ ⲉⲓⲥ ⲙⲛⲟⲓⲙⲱⲥⲩⲛⲟⲛ ⲟ ⲡⲟⲓⲙⲉⲛⲟⲛ ⲁⲓⲕⲁⲓⲟⲥ ⲱⲥ ⲫⲟⲓⲛⲓϫ[6] ⲁⲛ

ⲥⲟⲩϣⲙⲟⲩⲛ ⲙⲡⲁⲟⲡⲉ ⲡϣⲁ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲁⲡⲛⲟⲩⲧⲉ[7] ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲥⲉ ⲧⲣⲓⲥⲁⲅⲓⲟⲥ

ϫⲉⲙⲱⲩⲥⲛⲥ ⲟⲩⲁⲁⲃ̅ ⲙⲡⲛⲁⲁⲣⲱⲛ ϩⲛⲛⲉϥⲟⲩⲛⲏⲃ̅ ⲁⲅⲓⲟⲥ ⲟ ⲑⲥ̅ ⲁⲩⲱ ⲥⲁⲙⲟⲩⲏⲗ ϩⲛⲛⲉⲧⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙⲡⲉϥⲣⲁⲛ[8] ⲁⲅⲓⲟⲥ ⲉⲓⲥⲭⲩⲣⲟⲥ &c.

ⲩⲙⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲩⲯⲟⲩⲧⲉ ⲧⲟⲛ ⲙⲏ̅

ⲩⲙⲛⲟⲥ ⲉϫⲙⲡⲁⲥⲡⲁⲥⲙⲟⲥ ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ ⲟ ⲉⲣⲉⲩⲥ ⲉⲓⲥ ⲧⲉϥϩⲁϩⲟⲩ ϩⲛⲥⲟⲩⲥⲁϣϥ ⲛⲑⲟⲟⲩⲧ

ⲩⲙⲛⲟⲥ ⲉϫⲛⲧⲥⲟⲟⲩϩⲥ ⲉϫⲉⲗⲉϫⲁⲧⲟ[9] ⲇⲁⲩⲉⲓⲁ ⲩⲙⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ ⲟ ⲉⲓⲣⲟⲓⲥ ⲥⲟⲩ[10] *ⲇⲟϫⲁ ⲡⲁⲧⲣⲓ* ⲙⲙⲟⲥⲉⲛ ⲙⲏ̅ⲥ̅[11] *ⲕⲁⲓ ⲛⲩⲛ* ⲟⲥ ⲉⲡⲟⲓⲙⲟⲓⲥⲱⲙⲉⲛ ⲧⲏⲛ

P. ⲕⲃ̅. ⲥⲟⲩⲥⲟⲟⲩ ⲛⲁⲑⲱⲣ ⲡϣⲁ ⲛⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ̅ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ[12] ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲥⲉ ⲧⲣⲓⲥⲁⲅⲓⲟⲥ ⲉϫⲙⲡⲣⲁϫⲓⲥ

ⲇⲟϫⲁ ⲥⲟⲓ ⲭⲉ̅ ⲁⲡⲟⲥⲧⲟⲗⲱⲛ ⲕⲁⲩⲭⲏⲙⲁ ⲙⲁⲣⲧⲩⲣⲱⲛ ⲁⲅⲁⲗⲗⲓⲁ, with *τρισάγιον* &c.

ⲡⲉϥⲃⲱⲗ

ⲡⲉⲟⲟⲩ ⲛⲁⲕ ⲡⲉⲭ̅ⲥ̅ ⲡϣⲟⲩϣⲟⲩ ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲧⲉⲗⲏⲗ ⲛⲙⲙⲁⲣⲧⲩⲣⲟⲥ &c.

[1] The alternations of black and red seem here, as elsewhere, to be often irregular.

[2] On the Greek of such texts *v.* HESSELING in *Het Museum*, VI, no. 11.

[3] Ps. xxxvi. 25. [4] *Cf.* Matt. i. 20.

[5] *V.* Leyden Catal., p. 213. Joseph was Shenoute's secretary and *δευτεράριος*; *v. Miss. franç.*, IV, 65, 424, 459, 465. He is not found in the Bohairic calendar.

[6] Ps. xci. 13.

[7] *Cf.* Leyden Catal., p. 214, though this may be the archimandrite of Tabennese; *cf.* Brit. Mus. Catal. no. 146, LEIPOLDT, *Schenute*, 90, 160. Several saints of this name are in the Bohairic calendar; *v.* 15th Mechir, 25th Pharm., 11th Pachon, as well as martyrs. In Brit. Mus. Catal. no. 175 is apparently a dignitary of the White Monastery.

[8] Ps. xcviii. 6. [9] Ps. lxxvii. 70.

[10] Ps. cxxxi. 9.

* * Words between stars are in smaller, sloping script.

[11] Ps. cix. 4.

[12] This festival does not occur in the calendars.

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ⲙⲉⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ

ⲧⲱⲛ ⲙⲁⲣⲧⲩⲣⲟⲛ ⲟ ⲭⲟⲣⲟⲥ ⲕⲁⲓ ⲧⲏⲛ ⲡⲁⲣⲑⲉⲛⲟⲩ ⲟ ⲡⲗⲏⲑⲱⲥ &c.

ⲙⲉⲛⲟⲥ ⲉϫⲛⲡⲁⲥⲡⲁⲥⲙⲟⲥ ⲛϭⲱⲗ

ⲛⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲕⲁⲁⲩ ϩⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛϣⲟⲣⲡ ⲛⲉⲧⲛϩⲛⲧⲟⲩⲛⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ &c. *ⲇⲟϫⲁ ⲡⲁⲧⲣⲓ*

ⲁϥⲥⲱⲧⲡ ⲙⲡⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲛⲉⲧⲟⲩⲛϩ ⲛⲥⲱϥ ⲁϥϯⲣⲁⲓ ⲉⲣⲟⲟⲩ ϫⲉⲁⲡⲟⲥⲧⲟⲗⲟⲥ[1] &c. *ⲕⲁⲓ ⲛⲛⲓ ⲕⲁⲓ ⲁⲓⲁⲉⲓⲛ*

ⲁϥⲥⲱⲧⲡ ⲙⲡⲁⲩⲗⲟⲥ ⲛϩⲁⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ &c.

Ρ. ⲛⲅ̅. ⲙⲉⲛⲟⲥ ⲉϫⲛⲧⲥⲟⲟⲩϩⲥ ⲡⲟⲓⲛⲕⲟⲛ

ⲇⲟϫⲁ ⲥⲟⲓ ⲁⲡⲟⲥⲧⲟⲗⲱⲛ ⲕⲁⲩⲭⲏⲙⲁ ⲡⲁⲥⲁ ⲡⲓⲟⲛ ⲉⲡⲉⲥⲁⲧⲟ ⲧⲟⲛ ⲛⲅ̅[2]

ⲙⲉⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ

ⲁⲡⲟⲥⲧⲟⲗⲟⲓ ⲕⲁⲓ ⲙⲁⲣⲧⲩⲣⲟⲓ ⲕⲁⲓ ⲡⲁⲛⲧⲉⲥ ⲡⲣⲟⲫⲏⲧⲟⲓⲥ &c.

ⲡⲉϥϭⲱⲗ

ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲡⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲱ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ &c.

ⲡⲟⲓⲛⲕⲟⲛ

ⲧⲣⲓⲁⲇⲁ ⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲛⲙⲉⲓⲥ ⲇⲟϫⲟⲗⲟⲅⲟⲩⲙⲉⲛ ⲡⲁⲧⲏⲣⲁ ⲕⲁⲓ ⲩⲓⲱ ⲥⲩⲛ ⲁⲅⲓⲱⲛ ⲛⲛⲓ &c.

ⲡⲉϥϭⲱⲗ

ⲧⲉⲧⲣⲓⲁⲥ ⲙⲁⲩⲁⲁⲥ ⲧⲁⲓ ⲉⲧⲛϯⲑⲟⲟⲩ ⲛⲁⲥ ⲡⲉⲓⲱⲧ ⲙⲡⲡⲱⲛⲣⲉ ⲙⲡⲡⲉⲛⲛⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ̅ &c.

ⲡⲟⲓⲛⲕⲟⲛ

ⲙⲁⲣⲧⲩⲣⲱⲛ ⲧⲱ ⲕⲁⲩⲭⲏⲙⲁ ⲭⲉ̅ ⲟ ⲑⲉ̅ ⲟ ⲉⲣⲉⲓⲥ ⲧⲱⲛ ⲡⲟⲗⲩⲧⲉⲩⲙⲁ ⲧⲟⲛ ⲁⲡⲟⲥⲧⲟⲗⲱⲛ &c.

ⲥⲟⲩϣⲙⲟⲩⲛ ⲡϣⲁ ⲙⲡⲉϥⲧⲟⲟⲩ ⲛϫⲱⲟⲛ[3] *ⲧⲣⲓⲥⲁⲅⲓⲟⲥ*

ⲁⲅⲓⲟⲥ ⲟ ⲑⲉ̅ ⲁⲅⲓⲟⲥ ⲉⲓⲥⲭⲩⲣⲟⲥ ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲥⲁⲣⲕⲱⲑⲉⲓⲥ ⲁⲓ ⲛⲙⲁⲥ ⲉⲗⲉⲓⲥⲟⲛ ⲛⲙⲁⲥ ⲟⲧⲓ ⲫⲓⲗⲁⲛⲑⲣⲱⲡⲱⲥ ⲟⲓ ⲟ ⲉⲡⲓ ⲧⲱⲛ ⲭⲉⲣⲟⲩⲃⲓⲙ ⲕⲁⲑⲏⲙⲉⲛⲟⲥ ⲧⲁ ⲡⲟⲧⲁⲙⲓⲟⲓⲁ ⲩⲁⲧⲁ ⲉⲡⲓ ⲧⲱⲛ ⲙⲉⲧⲣⲟⲛ ⲁⲩⲧⲟⲛ ⲧⲟⲩⲥ ⲕⲁⲣⲡⲟⲥ ⲧⲏⲥ ⲥⲏⲥ ⲁⲩϫⲏⲥⲟⲛ ⲕⲁⲓ ⲡⲗⲏⲑⲏⲛⲟⲛ ⲧⲁ ⲥⲉⲛⲛⲁ ⲧⲏⲥ ⲥⲏⲥ ⲟⲓ ⲁⲅⲅⲉⲗⲟⲓ ⲉⲡⲉⲛⲟⲓⲥⲟⲩⲥⲉⲛ ⲥⲉ ⲕⲁⲓ ⲟ ⲭⲟⲣⲟⲥ ⲧⲱⲛ ⲇⲓⲕⲁⲓⲱⲛ ⲇⲟϫⲁⲥⲟⲩⲥⲓⲛ ⲥⲉ ⲧⲁ ⲡⲟⲓⲟⲩⲛⲧⲁ ⲉⲓⲣⲏⲛⲏⲛ

ⲙⲉⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ[4]

ⲡⲟⲓⲙⲉⲛⲟⲛ ⲧⲟⲛ ⲓⲥⲣⲁⲏⲗ ⲡⲣⲟⲥⲭⲉⲥⲟ ⲟⲧⲓⲕⲟ (*sic*)

Ρ. ⲕⲁ̅. ⲙⲉⲛⲟⲥ ⲉϫⲙⲡⲁⲥⲡⲁⲥⲙⲟⲥ

ⲥⲟⲓ ⲡⲣⲉⲡⲉⲓ ⲇⲟϫⲁ ⲁⲅⲅⲉⲗⲟⲓ ⲇⲟϫⲁⲥⲟⲩⲥⲓⲛ ⲏ ⲟⲩⲣⲁⲛⲟⲓ ⲧⲱⲛ ⲟⲩⲣⲁⲛⲱⲛ[5] &c.

ⲙⲉⲛⲟⲥ ⲉϫⲛⲧⲥⲟⲟⲩϩⲥ ⲛⲧⲉⲩϣⲏ

ⲧⲁ ⲡⲟⲗⲩⲟⲙⲙⲁⲧⲁ ⲭⲉⲣⲟⲩⲃⲉⲓⲙ ⲕⲁⲓ ⲉϫⲁⲡⲧⲉⲣⲩⲅⲁ ⲥⲉⲣⲁⲫⲓⲙ, with *tersanctus.*

[1] Luke vi. 13. [2] Ps. cl. 6.
[3] This corresponds to the Bohairic calendar.
[4] After this the following rubric has been erased: ⲓ ⲟⲩⲣⲁⲛⲟⲓ ⲧⲱⲛ ⲟⲩⲣⲁⲛⲟⲛ ϣⲁϥⲉⲓ ⲉϫⲙⲡⲁⲣⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟⲛ ⲉϣⲱⲡⲉ ⲧⲕⲩⲣⲓⲁⲕⲏⲧⲉ.
[5] Ps. cxlviii. 4.

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ⲅⲉⲛⲟⲥ ⲉϫⲛⲧⲥⲟⲟⲩϩⲥ ⲉⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲥⲉ

ⲙⲉⲧⲁ ⲧⲱⲛ ϫⲁⲓⲣⲟⲩⲃⲓⲙ ⲅⲉⲛⲟⲛ ⲁⲛⲁⲡⲉⲙⲡⲟⲙⲉⲛ &c.

ⲅⲉⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ

ⲁϩϫⲁⲥⲟⲩⲥⲏ ⲥⲉ ⲧⲟⲛ ⲟⲛ ⲛⲉⲙⲱⲛ ⲧⲱⲛ ⲉⲩⲉⲣⲅⲏⲧⲉ ⲧⲟⲛ ⲯⲩⲭⲟⲛ ⲛⲉⲙⲱⲛ &c.

ⲡⲉϥⲃⲱⲗ

ⲧⲏϯⲉⲟⲟⲩ ⲛⲁⲕ ⲡⲉⲭⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲣⲉϥⲣⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲙⲡⲛⲉⲩⲭⲏ &c.

ⲡⲟⲓⲛⲕⲟⲛ

ⲧⲁ ϫⲉⲣⲟⲩⲃⲓⲙ ⲙⲉⲧⲁ ⲧⲱⲛ ⲥⲉⲣⲁⲫⲓⲙ ⲅⲉⲛⲟⲛ ⲁⲡⲉⲙⲡⲟⲙⲉⲛ, with *tersanctus.*

ⲧⲁⲩⲟ ⲛⲁⲓ ⲉϫⲙⲡⲛⲁⲩ ⲉⲛϣⲁⲛϩⲁⲥⲓⲁϩⲉ

ⲧⲣⲓⲁⲥ ⲁⲅⲓⲁⲥ ⲉⲛ ⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲏⲛ ⲉⲕⲕⲗⲏⲥⲓⲁⲛ ⲥⲟⲩ [1]ⲁⲓⲁⲫⲩⲗⲁϩⲟⲛ ⲛⲁⲓ ⲙⲏ ⲉⲓⲥ ⲡⲁⲛⲧⲉⲥ ⲉⲛ ⲡⲓⲥⲧⲟⲛ ⲫⲩⲗⲁϩⲟⲛ ⲟ ⲉⲛ ⲁⲅⲓⲁⲥ ⲁⲛⲁⲡⲁⲩⲥⲟⲙⲉⲛⲟⲥ

ⲡⲟⲓⲛⲕⲟⲛ ϫⲟⲣⲟⲥ ⲉⲡⲟⲩⲣⲁⲛⲓⲉ ⲅⲉⲛⲟⲙⲉⲛ ⲥⲉ, with *tersanctus.*

P. ⲛⲉ.

ⲡⲟⲓⲛⲕⲟⲛ (*sic*) ⲁϩϫⲁⲛ ⲧⲟⲩ ⲑⲩ ⲡⲗⲏⲥⲟⲛ ⲧⲏ ⲥⲕⲏⲛⲏⲥ ⲟⲧⲓ ⲡⲁⲣⲉⲩⲑⲏ ⲁⲩⲧⲟⲥ ⲙⲱⲩⲥⲏⲥ[2] &c.

ⲡⲉϥⲃⲱⲗ ⲁⲡⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲟⲩϩ ⲛⲧⲉⲥⲕⲏⲛⲏ ϩⲙⲡⲧⲣⲉⲙⲱⲩⲥⲏⲥ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟⲥ &c.

ⲧⲕⲩⲣⲓⲁⲛⲏ ⲉϫⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲥⲉ ⲧⲣⲓⲥⲁⲅⲓⲟⲥ

ⲁϩϫⲁ ⲉⲛ ⲩⲯⲓⲥⲧⲓⲥ ⲑⲩ ⲛⲁⲓ ⲉⲡⲓ ⲅⲏⲥ ⲉⲓⲣⲏⲛⲏ ⲁⲅⲓⲟⲥ ⲟ ⲟⲥ[3] &c.

ⲡⲉϥⲃⲱⲗ ⲡⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲉϩⲏⲛⲉⲧϫⲟⲥⲉ ⲧⲉϥⲉⲓⲣⲏⲛⲏ ϩⲓϫⲙⲡⲛⲁϩ[4] ϥⲟⲩⲁⲁⲃ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ &c.

ⲅⲉⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲡⲟⲓⲛⲕⲟⲛ

ⲟⲓ ⲟⲩⲣⲁⲛⲟⲓ ⲧⲱⲛ ⲟⲩⲣⲁⲛⲱⲛ ⲉⲛⲉⲥⲟⲛ ⲥⲟⲩ ⲛⲉ[5] &c., ending ⲁⲗⲗⲏⲗⲟⲩⲓⲁ

P. ⲛⲥ. ⲅⲉⲛⲟⲥ ⲉϫⲙⲡⲁⲥⲡⲁⲥⲙⲟⲥ

ϫⲟⲣⲟⲥ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ, ending ⲁⲗⲗⲏⲗⲟⲩⲓⲁ

ⲅⲉⲛⲟⲥ ⲉϫⲛϯⲣⲏⲛⲏ

ϫⲟⲣⲟⲥ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛⲁⲓ ⲡⲛⲁⲧⲁ ⲁⲓⲕⲁⲓⲱⲛ, ending ⲅⲉⲛⲉⲓⲧⲉ ⲛⲁⲓ ⲩⲡⲉⲣⲩⲡⲥⲟⲩⲧⲉ &c.

ⲡⲟⲓⲛⲕⲟⲛ ⲁϩϫⲁ ⲡⲁⲧⲣⲓ[6]

ⲥⲩⲛⲉⲓ ⲁⲅⲅⲉⲗⲱⲛ ⲟ ϫⲟⲣⲟⲥ ⲧⲱⲛ ⲩⲡⲉⲣⲁⲛⲱⲛ ⲧⲱⲛ ⲟⲩⲣⲁⲛⲟⲛ &c., ending ⲁⲗⲗⲏⲗⲟⲩⲓⲁ

ⲡⲟⲓⲛⲕⲟⲛ ⲟⲓ ⲁⲅⲅⲉⲗⲟⲓ ⲅⲉⲛⲟⲩⲥⲓ ⲥⲉ ⲉ (*sic*) ⲃⲁⲥⲓⲗⲉⲩⲥ ⲧⲱⲛ ⲁⲡⲁⲛⲧⲱⲛ &c.

ⲥⲟⲩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲑⲱⲣ ⲡⲩϫⲁ ⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ ⲅⲉⲛⲟⲥ ⲉϫⲛⲧⲥⲟⲟⲩϩⲥ ⲛⲧⲉⲩϣⲏ

ⲙⲓϫⲁⲏⲗ ⲁⲣϫⲁⲅⲅⲉⲗⲟⲩ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲧⲟⲩ ⲑⲩ ⲡⲣⲉⲥⲃⲉⲩⲥⲟⲛ ⲉⲡⲉⲣ ⲛⲉⲙⲱⲛ &c.

ⲡⲉϥⲃⲱⲗ

ⲙⲓϫⲁⲏⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ ⲡⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲉϥⲉⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁⲣⲟⲛ &c.

[1] From ⲁⲓⲁ to ⲡⲁⲛⲧⲉⲥ has been altered.
[2] *Cf.* Exod. xl. 28, 29.
[3] Luke ii. 14.
[4] Then ϩⲡⲡⲣⲱⲙⲉ ⲙⲡⲉϥⲟⲩⲱϣ erased.
[5] *Cf.* Ps. cxlviii. 4.
[6] *Cf.* on p. ⲕ.

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ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲥⲉ ⲧⲣⲓⲥⲁⲅⲓⲟⲥ

ⲥⲧⲣⲁⲧⲓⲉ ⲧⲱⲛ ⲁⲅⲅⲉⲗⲱⲛ ⲧⲱ ⲡⲗⲏⲑⲱⲥ ⲧⲱⲛ ⲟⲓⲕⲧⲉⲓⲣⲙⲱⲛ &c., with *τρισάγιον*.

ⲅⲙⲛⲟⲥ ⲉϫⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ

ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲩ ⲙⲓⲭⲁⲏⲗ . . . . ⲧⲱⲛ ⲁⲅⲅⲉⲗⲱⲛ ⲅⲙⲛⲟⲩⲥⲓⲛ ⲥⲉ &c.

54.—Parchment; 9 × 7½ cm. 1 col. Script of Zoega's 9th class.

Directory of Lessons[1] for the 4th Mesore, commemoration of Besa, Shenoute's successor.

>ⲙ̅ⲥ̅ⲣ̅ · ⲁ̅ · ϩⲛⲥⲁ ⲡⲁⲣⲙⲁⲛⲁⲣⲓ̅ · ⲡⲣ̅[2] : ⲟ̅ⲍ̅ · ⲁϥⲥⲱⲧⲡ ⲛⲧⲉϥⲩⲗ/ · ϯⲙⲟ̅ · ⲃ̅ · ⲛⲧⲟⲕ ⲁⲉ ⲁⲛⲟⲩⲁϩⲕ ⲛⲥⲁⲧⲁϭⲱ · ⲛ̀ ⲕⲟⲣ̅ · ⲁ̅ · ϩⲱⲥ ⲥⲟⲫⲟⲥ ⲡⲁⲣⲭⲓⲧ̅ · ⲡⲉⲧⲣ̅ · ⲁ̅ ⲉⲩϫⲉⲁⲧⲉⲧⲛϫⲓϯ [ⲑⲉⲥ ·] ⲁ̅ · ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲥⲉ. ⲛ̣ⲉ · ⲉⲧϩⲛϯⲟⲩⲁⲁⲓ · ⲯ/ · ⲟⲥ · ⲁⲣⲓ ⲡⲙⲉⲩⲉ ⲛⲧⲉⲛⲥⲩⲛⲁⲥⲱ̅ · ⲛ̀ ϩ̅ⲛ̅ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲟⲩϩⲙ ⲛⲥⲓⲱ̅ · ⲗⲟ̅ⲩ̅ · ⲓ̅ⲛ̅ · ⲟⲩⲟⲛⲥⲉ ⲡ̅ⲓ̅ ⲉⲧⲛⲏⲩ ϣⲁⲣⲟⲓ ⲉⲧⲥⲱⲧⲙ ⲉⲛⲁϣⲁϫⲉ ϣⲁ/ ⲛⲧⲛⲗⲁⲁⲩ ϩⲙⲡⲓⲗ̅ · ⲛ̀ ⲕⲉ̅ · ϩⲙⲡⲧⲣⲉⲓ̅ⲥ̅ ⲕⲟⲧϥ :—

Verso blank.

55.—Parchment; 22 × 2½ cm. Script small, of Zoega's 9th class. Text across width.

Directory of Lessons[3] for the 10th Tybi.

ⲧⲩⲃⲓ · ⲓ̅ · ⲡⲣ̅[4] · ⲙⲁ̅ · ⲕⲟⲣⲓⲏ̅ · ⲃ̅ · ⲉⲩⲛⲧⲁⲕ ⲁⲉ ⲙⲙⲁⲩ ⲛⲛⲓⲉⲣⲛⲧ · ⲡⲉⲧⲣ̅ · ⲃ̅ · ⲡⲉⲓϣⲁϫⲉ ⲛⲟⲩⲱⲧ ⲛⲁ[ⲙⲉ]ⲣⲁ̅ · [ⲡⲣ]ⲁ · ⲃ̅ · ϩⲛⲧⲡⲁϣⲉ ⲁⲉ ⲛⲧⲉⲩϣⲏ ⲡⲁⲩⲗⲟⲥ · ⲯⲁ/ · ⲕⲃ̅ · ⲙⲁ̅ ⲛⲧⲉⲣⲉϥⲃⲱⲕ ⲁⲉ ⲉϩⲟⲩⲛ ⲉⲡⲣⲡⲉ · ϣⲁ/ ⲉⲓⲉⲓⲣⲉ ⲛⲛⲁⲓ ϩⲛⲁϣ ⲛⲉϫⲟⲩⲥⲓⲁ :

Verso: ⲛ̀ ⲡⲁⲓ · ⲙⲁⲑⲁⲓ̅ · ϩⲣⲁⲓ ϩⲛⲛⲉϩⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ (blank).

56.—Parchment; 13 × 3 cm. Script small, of Zoega's 9th class. Text across width.

Directory of Lessons[5].

ⲡ[. . . . .] ⲛⲧⲁϥⲧⲉϩⲙ · ⲛ̀ ⲕⲟⲗⲁⲥ̅ ⲛⲧⲱⲧⲛ ⲙⲡⲓⲟⲩⲟⲉⲓϣ ⲉⲧⲉⲧⲛ · ⲯ/ · ϥ · ⲙⲁⲣⲓⲡⲛⲩⲉ ⲟⲩⲛⲟϥ ⲙⲁⲣ̅[. .] ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁⲩ ϩⲛⲡⲉϩⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ : ⲡⲣ̅ · ⲡⲛ̅ · ⲙⲡⲛⲩⲉ ⲛⲁⲟⲩⲱⲛ̣ϩ̣ ⲉⲃⲟⲗ · ⲕⲟⲣⲓ̅ · ⲁ̅ · ϯⲟⲩⲱϣ ⲁⲉ ⲉⲧⲣⲉⲧⲛⲉⲓⲙⲉ ⲛⲁⲥⲛⲩ [ϫⲉ]ⲛ̣ⲉ̣[ⲓⲟⲧⲉ

Verso:

ⲛⲧⲉ]ⲣⲉⲟⲩⲛ[ⲟⲥ] ⲛⲟⲩⲟⲉⲓ[ϣ] ⲟⲩⲉⲙⲉ ⲁ[ⲩ]ⲣϩⲃⲁ ϩⲙⲡⲉⲥⲥⲏⲣ ⲉⲧⲃⲉϫⲉⲁⲧⲕⲉⲛⲛⲥϯⲁ · ⲯ/ ⲣⲥ̅[sic] ⲑⲁⲗⲁⲥⲥⲁ ϯⲛⲟⲥ̅ ⲉⲧⲟⲩⲟϣⲉ · ⲛ̀ ⲙⲍ̅ · ϩⲛⲟⲩⲧⲛⲩ ⲛⲥⲟⲥⲙ[6] ϥⲛⲁⲟⲩⲱϣϥ ⲙ̀ⲙⲁ ⲗ̅. ⲛⲧⲉ̣ⲩⲛⲟⲩ ⲁϥⲁⲛⲁ̣ⲣ̣ⲕⲁϩⲉ [

[1] The lessons are Ps. lxxvii. 68, 2 Tim. iii. 10 *or* 1 Cor. iii. 10, 1 Pet. ii. 3, 1 Thess. ii. 14, Ps. lxxiii. 2 *or* lxviii. 36, Luke vi. 47—vii. 9 *or* viii. 40. B.'s death, 6th Mesore in Ethiop. calendar.

[2] *προκείμενον*; *cf.* Brit. Mus. Catal., pp. 32, 517.

[3] The lessons are Ps. xli, 2 Cor. vii. 1, 2 Pet. iii. 8 (*or* 7), Acts xvi. 25, Ps. xxii, Matt. xxi. 12–24 *or* iii. 1.

[4] *προκείμενον*.

[5] The lessons are ? *or* Col. i. 21, Ps. xcv. 11, ? (Gosp.), Ps. lxxxviii. 6, 1 Cor. x. 1, Acts xxvii. 9, Ps. ciii. 26 *or* xlvii. 8, Matt. xiv. 22.

[6] Note ⲥⲟⲥⲙ for the usual ⲥⲟⲛⲥ.

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57.—Paper; 2 pieces pasted together; almost complete; 18 × 5 cm. Script of ZOEGA's 9th class.

Psalm Verses and Directory of Lessons[1] for the 2nd Payni.

ⲣⲙⲑ ⲕⲁⲩⲭⲏⲥⲟⲛⲧⲁⲓ ⲟⲥⲓⲁⲓ ⲉⲛ ⲁⲟⲅⲏ (&c., Psalm cxlix. 5).

Verso:

ⲡⲁⲩ ⲃ ⲕⲁ ⲙ̀ⲁ̀ ⲟⲩⲁϱⲟ ⲉϥϱⲏⲡ ⲟⲣ̀[2] ⲙ̀ⲁ̀ ⲁⲥϣ̀ⲱ̀ *sic* ⲛⲧⲉⲣⲉⲓ̅ⲥ̅ ⲟⲩⲱ ⲉϥⲟⲩⲉϱⲥⲁϱⲛⲉ ⲡⲣ̀[3] ⲗⲉ̅ : ⲉⲃ̀ⲣ̀ ϩⲛⲟⲩⲡⲓⲥϯⲥ ⲓⲁⲕⲱⲃ̀ &c.

Across this, an earlier Arabic text.

58.—Parchment; irregular shape; 11 × 5½ cm. Script small, of ZOEGA's 9th class. Text across width.

Directory of Psalms, in Coptic and Greek[4], for the — Hathor.

ⲁⲑⲱⲣ · ⲥⲉⲛ̅[5] · ⲗ̅ⲩ̅[6] ⲟⲉ · ⲟⲩⲟⲛ ⲛⲓⲙ̀ ⲉⲧⲙ̀ⲡⲉϥⲕⲱⲧⲉ ⲛⲁϫⲓ ⲁ̀[ⲱⲣⲟⲛ] ⲛⲁϥ : ⲡⲁⲛⲧⲉⲥ [ⲛ] ⲕ[ⲩ]-ⲕⲗⲱ ⲁⲩⲧⲟⲩ · ⲟⲓⲥⲟⲩⲥⲓⲛ ⲁ̀ⲱⲣⲁ :—

ⲟⲣ̀[7] ⲡⲇ̀ ⲡϫⲟⲥ ⲁⲕⲟⲩⲉϣ̀ ⲡⲕⲕⲁϱ : ⲛⲩⲁ̀ⲟⲕⲏⲥⲁⲥ ⲕⲉ̅ ⲧⲏⲛ ⲥⲏⲛ ⲥⲟⲩ · ⲁⲡⲉⲥⲧⲣⲉϣ̀ⲁⲥ · ⲧⲏⲛ ⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁⲛ ⲓⲁⲕⲱⲃ̀ :

Verso:

ⲧⲩ̅ · ψⲁⲗ/ *κη* ⲥⲉⲛ̅ · ⲁⲛ[ⲛⲉ] ⲙ̀ⲡⲥ̅ⲧ̅ : ⲗ̅ⲩ̅ · ⲉⲛⲉⲥⲕⲁⲧⲱ ⲧⲱ ⲕⲱ̅ · ⲩⲓⲟⲓ ⲑ[ⲉⲟⲩ] (blank)

59.—Parchment: 11 × 2½ cm. Script (in 2 inks) small, of ZOEGA's 9th class. Text across width.

Above, remains of an earlier(?) text. Then:

ψⲁⲗⲙ̀ *ιβ* ⲁⲛⲁⲥ̅ ϛ ⲁⲛⲁⲗⲩⲙ̅[8] ⲟⲩϣⲡⲛⲣⲉⲡⲉ ⲡⲥ̅ⲧ̅ ϩⲙⲉϫⲟⲥⲉ :

ιγ ⲙ̀ⲁⲣⲉⲙⲡⲛⲩ[ⲉ

Verso, in 1 column:

ⲑⲱ̀ *ιθ*, ⲡⲁ̅ · ϛ, [ⲁ]ⲑ/ *ρκ*, ⲭ̅ⲓ̅ ϛ, ⲧⲩ̅ · *γ*, ⲙ̀ⲉ̅ *γ*, ⲫⲁⲙ̅ ?, ⲁⲛⲁⲥ̅ *η*, ⲫⲁⲣ̅ // *(sic)*, ⲡⲁ̅ *δ*, ⲡⲁⲩ *γ*, ⲉⲡⲓ̅ · *β* (blank)

60.—Paper; complete; 18 × 14½ cm. Script of ZOEGA's 9th class.

Directory of Lessons for (1) the Enthronement of a Bishop and (2) for his return to the city[9].

[1] The lessons are Ps. xxiv. Matt. xiii. 44, *ib.* xi. 1, Ps. xxxiii, Heb. xi. 21.

[2] *ὄρθρον.* [3] *προκείμενον.*

[4] The Psalms are lxxv. 11, lxxxiv. 2, xxviii. 1.

[5] ? *γεννήσεως*; *cf.* no. 37, *verso.*

[6] *τὸ λυχνικόν.* [7] *ὄρθρον.*

[8] *ἀνάστασις καὶ ἀνάληψις* The two Psalms are xcii. 4, xcv. 11.

[9] The lessons are (1) John xvii. 4, Matt. xvii. 1, Ps. lxxxviii. 15, Heb. v. 1, 1 Pet. ii. 9, Acts xiii. 14, Ps. cix (?), Luke vii. 9 (*or* x. 22); (2) Pss. cxx, lxxxiv, Heb. ?, 1 Pet. ii. 16 (?), Acts x. 25, Ps. ix. 4, Luke viii. 40.

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ⲡⲉⲑⲣⲟⲛⲓⲥⲁ̈ ⲛⲟⲩ (sic) | ⲡⲗ̅ⲩ̅ : ⲓ̅ⲱ̅ ⲁⲛⲟⲕ | ⲁⲓϯⲉⲟⲟⲩ ⲛⲁⲕ ϩⲓ : | ⲟ̅ⲣ̅ ⲙ̅ⲁ̅ : ⲙ̅ⲡⲓⲥⲁⲥ | ⲁⲉ[1] ⲛϩⲟⲟⲩ | ⲡ̅ⲣ̅ ⲡ̅ⲏ̅ : ⲧⲁⲓⲕ/ⲟ | ⲥⲩⲛⲏ ⲙ̅ⲡϩⲁⲡ | ⲉϥⲣⲉⲟⲥ : ⲁⲣⲭⲓ | ⲉⲣⲉⲩⲉ (sic) ⲅⲁⲣ ⲡⲓⲙ̅ | ⲡⲉⲧⲣ̅ ⲁ̅ ⲛⲧⲱⲧⲛ | ⲁⲉ ⲛⲧⲉⲧⲛⲟⲩⲥⲉ | ⲡⲣ/ ⲁⲩⲱ ⲛⲧⲉⲣⲟⲩ | ϧⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲥⲩ | ⲛⲁⲅⲱⲥⲏ ⲯⲁⲗ | ⲣ̅ⲑ̅ : ⲁⲡⲟ̅ⲥ̅ . . . | [ⲗ]ⲟⲩ ⲁⲩⲱ ⲁϥⲕⲟⲧϥ | (here dividing line) ⲡⲉϩⲟⲟⲩ ⲛ̈ϣⲁⲣⲉⲟⲩ | ⲉⲡⲓⲥ̅ ⲕⲟⲧϥ ⲉⲧⲡⲟⲗ | ⲡⲣ̅ ⲣ̅ⲕ̅ ϛ ⲡ̅ⲁ̅ | ⲉϥⲣ̅ⲉ · ⲡⲉⲣⲉⲡⲟⲩⲁ | ⲡⲉⲧⲣ̅ · ⲁ̅ : ⲛϩⲙ̅ | ϩⲁⲗ : ⲡⲣ/ ⲁⲥ|ϣⲱ̅ ⲁⲉ ⲛⲧⲉⲣⲉ | ⲡⲉⲧⲣ̅ ϧⲱⲕ ⲉϩⲟⲩ̅ | ⲯⲁⲗ ⲑ : ⲁⲕϩⲙⲟ|ⲟⲥ ϩⲓⲡⲉⲛⲑⲣⲟ | ⲗⲟⲩ ϩⲙ̅ⲡⲣⲉⲓⲥ̅ ⲕⲟⲧϥ ⲁⲡⲙⲏ|ⲛϣⲉ |

Verso: ⲗⲟⲩ̅ ⲕ̅ⲉ̅ : ϩⲙ̅ⲡ|ⲣⲉⲓⲥ̅ ⲕⲟⲧϥ ⲁⲡⲙⲏⲛϣⲉ | ϣⲟⲡϥ ⲉⲣⲟⲟⲩ |

Also remains of an earlier Arabic text.

61.—Parchment; (1) a complete leaf, $24\frac{1}{2} \times 16$ cm., and (2) a fragment. Palimpsest: (1) *a*. Script: *cf.* Ciasca iii, 2 cols.; *b*. at right angles to preceding. Script of Zoega's 9th class, 1 col. (2) *a*. Script: *cf.* Ciasca ii or vii, 2 cols.; *b*. as in (1) *b*.

(1) *a*. On S. Mercurius. *V*. below.

b. Abbreviated Concordance (?) to the Psalter, for liturgical use. *Cf.* Brit. Mus. Catal. no. 977[2]. Section 1, filling *recto* and *verso*, headed ⲡⲯⲁⲗ ⲙ̅ⲡⲟⲗⲓⲥ, contains Psalms xxx. 22, ix. 15, xlv. 5, xliv. 10, xlvii. 2, xliv. 11 &c., referring alternately to 'city' and 'daughter.' Most verses are separated by ⸗, only once by ※.

(2) *a* shows Mark xiii. 33, 34.

b. The Concordance continued by Psalms lxii. 2 (with title), lxxiv. 7, lxxviii. 7 and 5 or 6 more, each containing the word 'desert.' Another section, headed ⲯⲁⲗⲗⲉⲓ ⲛⲧⲱⲣⲧⲣ, contains verse 2 of Psalms cxix, cxx, cxxi and following, several of the titles being included. A third section, headed ⲯⲁⲗⲗⲉⲓ ⲉϫⲱⲧϧⲓ, contains Psalm lvi. 7. Here all verses appear to be separated by ※.

The idiom is marked by the forms ⲫϯ and ⲡⲟ̅ⲧ̅.

[1] The positions of these letters show that the paper was already in holes when the Coptic was written.

[2] Also Berlin, Kgl. Bibl., Or. 409 (Rahlfs, *Sahid. Ps.*, 6, Anm.)

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62 [25].—Parchment; 6 complete leaves; now $32\frac{1}{2} \times 21\frac{1}{2}$ cm. A palimpsest: (1) the *earlier* texts; 2 cols., about 30 lines. Script of ZOEGA's 6th–8th classes; (2) the *later*; 1 col., 50–60 lines. Script: small, sloping, *cf.* HYVERNAT ix. 2, col. 2, or Brit. Mus. Catal., Pl. 6, no. 465. From same MS. as Brit. Mus. Catal. no. 185 &c.

I. The *later* texts are from several Homilies. The leaves, as now bound, are not consecutive; it is however most probable from their contents that foll. 2, 5 and 6 should follow each other in that order.

Foll. 2, 5, 6. A passage from this text is, on p. ⲅⲗⲇ of the Curzon fragment of no. 63, cited and attributed to Athanasius. It does not however appear among his published works; *cf.* the biblical quotations, not to be found, in this sequence, in the Benedictine edition. The text is moreover identical with that of Brit. Mus. Catal. no. 990. The following is an abstract.

Vain swearing is to be avoided, that our life be profitable and worthy. Those that 'walk angelically' must shun the desires of the flesh, must live on herbs and water, not on flesh and wine, eat sparingly, keep vigil rather than sleep. But let such as cannot attain the heights ('hill tops') at least cast away worldly desires, that they be not led astray from God's service. Fleshly desires, gluttony (-κοιλιακός[1]), cunning, drunkenness &c. beget greed of wealth and divers cares. Let us be like Lot, who was content with a small city. Let fornication be far from us, lest we nourish a consuming fire. Let us not be unbelieving, rather let faith be displayed. Let[2] none see thee behaving unseemly and say, 'This is he that disciplines himself (ἀσχεῖν), to attain the gift of heaven; this is the disciple and pupil of the wise teacher; this is the man chosen from the world and reckoned to the angels of heaven.' Let Christ be glorified in thee; if worthy of Him, show forth His glory. Thy limbs have been sanctified; let them not be joined unto harlots. Abuse not nature: marriage is for the begetting of children alone. A help (βοηθός) has been given thee; make use thereof in holiness. The flesh should not overrule the spirit. Converse spiritually, sing psalms; these are the medicines of God's house, healing the soul. Follow not fleshly pleasures, such as wine feasts (συμπόσιον); though wine may be used moderately. This I say not to the baptized ('enlightened') alone, but to those also that prepare. The baptized must be worthy of their light. Great is Christ's grace; but see thou sin not after knowledge. Who receives a king but first prepares his house? Thus came John, to prepare for Christ. Return then not to evil, even though nature draw thee thither. The word of God and prayer, these will conquer the passions. For a little pleasure's sake, estrange not thyself from the eternal blessedness. We are able to repent; let us pray for one another. Woe to unbelievers, estranged at the last from God; none can then bewail but his own sins.

[1] The Coptic prefix shows that the Greek word was an abstract noun. [2] This is the passage cited; *v.* p. 27.

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Now is the time to struggle and to help ourselves and to put on the wedding-garment. Christ set up for us a cross, which is our salvation; He who with His father created man, Who took flesh in the Virgin Mary, on our behalf, very God of very God, true light of true light, without beginning nor end; unto Whose Godhead the prophets did testify; this deathless Jesus, Who died in the flesh for us, was made man like us, like us died according to human dispensation (οἰκονομία), but on the third day rose again, according to the scriptures and, in unspeakable glory, ascended into heaven and there sat upon His father's right; this same Jesus, God's Son, Who in the Holy Spirit entered Mary's womb, declared to His disciples that the very body which dies shall rise again. They believed on Him and worshipped; let us do likewise and henceforth depart from all sin—list of sins—; for such as do these shall not inherit the kingdom. What shame to us to remain in sin, when once we have known God. What shame to hear a layman (λαικός) swearing falsely, by God's name, above all a monk or son of the church. Better they had not known God, than thus to set His commandments at naught. Let us pay heed to Him, and so become united unto Him. Through Him the martyrs were strong and would not deny Him; and thus, in the persecution, they, by their good choice (προαίρεσις), became His comrades, and when brought to Alexandria (Rakote) and set before the tyrant's judgement-seat, arrayed like thieves in skins, they heard his exhortation: 'Obey the laws of our lords the emperors and be ashamed before them. For in their benevolence and care for us, they do counsel (συνβουλεύειν) us to worship the gods. Obey them, then, and be saved from an evil death, giving joy to us and all that behold you. For because of your disobedience are these tortures set here.' Hearing this, the martyrs looked toward heaven, remembering Jesus that had died for them, and elected to die rather at men's hands, than to fall into the hands of the living God. Their various deaths. All ended their martyrdom bravely, trusting that Christ would give their bodies to them again. May we also, through His name, attain forgiveness.

Quotations: John xv. 8, *cf.* 1 Cor. xv. 31, Gal. v. 24, 2 Cor. x. 3, Gen. xix. 16, *ib.* 22, *ib.* xiv. 8, Ezek. xvi. 49, 1 Sam. ii. 30, *cf.* 1 Cor. iii. 17, 2 Cor. vi. 14, James ii. 12, Rom. viii. 13, Eph. v. 18, 19, *cf.* 1 Tim. v. 23, *ib.* i. 13, 14, Luke iii. 8, 7, 2 Pet. ii. 22, Matt. xxii. 12, Jer. xlviii. 10, *ib.* xvii. 5, Gen. i. 26, Ps. ci. 28, Luke xxiv. 37–39, John v. 29, Rom. x. 12, 11, *ib.* xii. 5, Matt. x. 32 *or* Luke xii. 8, Matt. x. 28.

Fol. 3 *a*. Basil of Caesarea; from *Prooem. in Regul. fus. tractat.* (MIGNE, *P. G.*, 31, 892, 893). Title at top of page: ⲟⲙⲁⲓⲟⲥ ⲡϩⲁⲓⲟⲥ ⲃⲁⲥⲓⲗⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲕⲁⲓⲥⲁⲣⲓⲁ . . . ⲉϥϯⲥⲃⲱ ⲡϩⲉⲛⲥⲓⲛⲩ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲉϥⲡ*sic*ⲣⲣⲟⲧⲣⲉⲡⲓ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲉⲩⲁⲥⲱⲛⲓϫⲉ ϩⲛⲛⲉϩⲃⲏⲩⲉ ⲛⲧⲙⲛⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲁⲓ ⲉⲧϫⲡⲟ ⲛⲁⲓ ⲙⲡⲱⲛϩ ϣⲁⲉⲛⲉϩ ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ [ⲡⲛⲟⲩⲧⲉ]. Begins: ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ ⲉⲃⲟⲗ ϩⲓⲧⲛⲧⲁϩⲁⲡⲏ ⲙⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅ ⲡⲁⲓ ⲛⲧⲁϥⲧⲁⲁϥ ⲙⲙⲏⲓ ⲙⲙⲟϥ ϩⲁⲛⲉⲛⲛⲟⲃⲉ ⲙⲁⲣⲉⲡϩⲓⲧⲟⲟⲧⲛ ⲗⲟⲓⲡⲟⲛ ⲉⲡⲣⲟⲟⲩϣ ⲛⲛⲉⲙⲯⲩⲭⲏ ⲙⲁⲣⲉⲡⲙⲁϩϩ ⲛϩⲏⲧ ⲉϫⲛⲙⲡⲉⲧϣⲟⲩⲉⲓⲧ ⲙⲡⲉⲛϣⲟⲣⲡ ⲛⲃⲓⲟⲥ . . . The text however differs considerably from the Greek, which is longer. *Quotations*: Matt. xxv. 46, xxiv. 46, xxviii. 19, 2 Cor. vi. 3, Matt. v. 22, John xiii. 8, Rom. x. 13, 14, Matt. vii. 21, vi. 5, 1 Cor. xiii. 3.

Fol. 4 *a*. Chrysostom; from the 6th Discourse commenting upon the Epistle to the Hebrews. Title at top of page: ⲟⲙⲁⲓⲟⲥ ⲙⲙⲉϩⲥⲟⲟⲩ ⲛⲗⲟⲅⲟⲥ ⲛⲧⲉ ⲡϩⲩⲡⲟⲙⲛⲏⲙⲁ ⲉⲁϥⲧⲁⲩⲟϥ

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ⲛⲥⲓ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲭⲣⲏⲥⲟⲧⲟⲙⲟⲥ . . . ⲉϥϩⲉⲣⲙⲉⲛⲉⲩⲉ ⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̀ⲡⲣⲟⲥ ϩⲉⲃⲣⲁⲓⲟⲥ ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ. Begins: ⲉⲡⲓⲁⲛⲥⲉ ⲁⲛϣⲏⲣⲉϣⲏⲙ ⲕⲟⲙⲱⲛⲉⲓ ⲉⲥⲛⲟϥ ϩⲓⲥⲁⲣϫ ⲛⲧⲟϥ ϩⲱⲱϥ ⲟⲛ ⲛ̀ϯϩⲉ ⲁϥⲙⲉⲧⲉⲭⲉ ⲉⲛⲁⲓ ⲙ̀ⲁⲣⲟⲩϫⲓϣⲡⲉ ⲧⲉⲛⲟⲩ ⲛⲥⲓ ⲛϩⲁⲓⲣⲉⲁⲓⲕⲟⲥ ⲛⲁⲓ ⲉⲧⲡⲱⲣϫ ⲙ̀ⲡⲗⲟⲅⲟⲥ ⲉⲃⲟⲗ ⲛⲧⲉϥⲥⲁⲣϫ ⲁⲩⲱ ⲙ̀ⲁⲣⲟⲩϫⲓϣⲡⲉ ⲟⲛ ⲛⲥⲓ ⲛ̀ⲫⲁⲛⲧⲁⲥⲓⲁⲥⲧⲏⲥ ⲛⲁⲓ ⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲙⲡⲉϥⲉⲣⲣⲱⲙⲉ ϩⲛⲟⲩⲙⲉ ⲙ̀ⲛⲟⲩⲙⲉⲛⲧⲁⲧⲡⲱⲱⲛⲉ ⲉⲩⲧⲱⲥⲉ ⲉⲣⲟϥ ⲛⲟⲩⲫⲁⲛⲧⲁⲥⲓⲁ ⲙ̀ⲛⲟⲩⲙⲉⲛⲧⲉⲣϩⲁⲗ . . . The text ends with the story of Lazarus and Dives. *Quotation*: Heb. ii. 14. The only homily on Hebrews quoting this verse is no. 5, with the text of which the Coptic passage does not correspond.

Fol. 1 *a*. This passage resembles more than one in Chrysostom's Homilies (*e. g.* hom. 3 on 1 Thess. iii), but is not identical with any. On rejoicing at afflictions. An athlete expects not luxury but rigour. If there are no longer persecutions to face, yet have we those from within to withstand. It is not for Christians to fight with others, but rather to shed their blood for Christ and to crucify the flesh and the world. (Fol. *b*) Now the battle is with all our inward passions. *Quotations*: John xvi. 33, 2 Tim. iii. 12, 1 Cor. x. 13, Matt. xxvi. 41, xvi. 24, Eph. vi. 12–14, Isa. xxi. 3 (?), Job xxxi. 12.

II. The *earlier* texts. From parts of at least two MSS. Foll. 1, 2, 3, 5 appear to be by one scribe (*cf.* Ciasca ix), foll. 4, 6 by another (*cf.* Ciasca xiv, Hyvernat xii. 2 or Georgi, *Fragm.*, tab. iii, p. 304).

Fol. 1, the last of a quire. P. ⲓ̅ⲉ̅, all but illegible. The first words refer to God's choice of Saul as king. P. ⲓ̅ⲉ̅ treats of Herod, Pilate and Christ brought before them. The following is the text:—

]ⲑⲓⲗⲏⲙ ⲛⲏⲉⲓϩⲟⲟⲩ ⲛⲧⲉⲣⲉϩⲣⲱⲁⲛⲉ ϫⲉ ⲛⲁⲩ ⲉⲓⲉ̅ ⲁϥϣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲱ ϩⲣⲱⲁⲛⲉ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉⲁⲩⲡⲉ ⲡⲉⲕϣⲁϣⲉ ⲛⲧⲉⲣⲉⲕⲛⲁⲩ ⲉⲡⲉⲭ̅ⲥ̅ ⲉϣϫⲉⲕϣⲁϣⲉ ⲉⲧⲃⲉⲟⲩ ⲙ̀ⲡⲉⲕⲟⲩⲱϣⲧ ⲛⲁϥ ⲉⲧⲃⲉⲟⲩ ⲙ̀ⲡⲉⲕⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲛⲧⲁϥϯ ⲛⲁⲕ ⲛⲧⲉⲓⲁⲣⲭⲏ ⲛⲧⲕⲟⲩⲣⲣⲟ ⲁⲛⲡⲉ ϩⲣⲱⲁⲛⲉ ⲛⲧⲕⲟⲩⲧⲉⲧⲣⲁⲁⲣⲭⲏⲥ ⲅⲁⲣ ⲁⲩⲱ ⲉⲡⲉⲛⲧⲁⲕⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟϥ ⲡⲁⲛⲧⲱⲥ ⲉⲡⲉϥⲛⲁϯ ⲛⲁⲕ ⲉⲡⲟⲩⲙⲉⲛⲧⲉⲣⲟ ⲉⲛⲁⲁⲥ ⲉⲧⲁⲓ ⲉⲧⲉⲧⲁⲓⲧⲉ ⲧⲁⲡⲉ ⲁⲗⲗⲁ ⲛⲧⲁⲓⲥⲟϣϥ ⲁϩⲣⲱⲁⲛⲉ ⲥⲱϣϥ ⲉⲡⲓ̅ⲥ̅ ⲁϥⲧⲙⲟⲟⲩϥ ⲙ̀ⲡⲓⲗⲁⲧⲟⲥ ⲉⲁϥⲁⲓⲧⲉⲓ ⲉⲡⲟⲩⲉⲓⲣⲏⲛⲏ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ϫⲟⲟⲥ ϫⲉϩⲣⲏⲣⲱⲁⲛⲉ ⲥⲟϣϥ ⲙ̀ⲡⲛ[ⲉϥ]ⲥⲧⲣⲁⲧⲉⲩⲙⲁ[1] ⲧ̅ ⲁϥⲥⲟⲟⲗⲉϥ ⲉⲡ[ⲟⲩ]ϩⲃⲏⲟ ⲛⲟⲩⲱⲃ[ϣ] ⲁϥϫⲟⲟⲩϥ ⲙ̀ⲡⲓⲗⲁⲧⲟⲥ ⲁⲩ[ⲣ]ϣⲃⲏⲣ ⲉⲡⲉⲩⲉⲣ[ⲏⲩ] ϫⲙⲙⲡⲉϩⲟ[ⲟⲩ] ⲉⲧⲙⲙⲁⲩ ⲛⲥⲓ ϩⲣⲱⲁⲛⲉ ⲙ̀ⲡ[ⲡⲓ]ⲗⲁⲧⲟⲥ ⲕⲁⲗⲱⲥ ⲁϥϫ[ⲟⲟⲥ] ⲛⲥⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉⲧⲙ[ⲛⲧ]ϣⲃⲏⲣ ⲙ̀ⲡⲉⲓ[ⲕⲟⲥ]ⲙⲟⲥ ⲟⲩⲙⲛⲧ[ϫⲁ]ϫⲉⲧⲉ ⲉⲡⲛⲟⲩ[ⲧⲉ][2] ⲉϣϫⲉⲙⲙⲟ[ⲛ]ⲥⲱ]ⲧⲙ ϫⲉϩⲣⲱⲁⲛⲉ ⲥⲟϣ[ϥ] ⲙ̀ⲡⲡⲉϥⲥⲧⲣⲁ[ⲧⲉⲩ]ⲙⲁ ⲛⲓⲙ ⲡⲉⲧⲛⲁⲥⲱⲃⲉ ⲛⲓⲙ ⲱ ⲛⲁⲑ[ⲛⲧ] ⲟⲩⲡⲉ ⲡⲁⲓ ⲛⲧ[ⲁⲕ]ⲁⲁϥ ⲱ ϩⲣⲱⲁⲛⲉ ⲉⲕϩⲙⲟⲟⲥ ⲉ[ⲣⲉ]ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡ[ⲧⲏ]ⲣϥ ⲁϩⲉⲣⲁⲧϥ ⲉ[

Fol. 2 *a*. Apparently from a Homily upon Easter. The following is the text, from col. 2, l. 3. ⲡⲁⲡⲉ ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲣⲁϣⲉ ⲡⲁⲡⲉ ⲡⲉϩⲟⲟⲩ ⲛⲧⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲉⲁⲛⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲙⲡⲉⲓϩⲟⲟⲩ ⲛϣⲁ ⲙ̀ⲁⲣⲉⲛⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲙ̀ⲡⲛⲉⲛⲉⲣⲛⲩ ⲛⲧⲉⲛⲟⲩⲛⲟϥ ⲙⲙⲟⲛ ϩⲛⲟⲩⲟⲩⲛⲟϥ ⲙ̀ⲡⲛ̅ⲓ̅ⲕⲟⲛ ⲙ̀ⲁⲣⲉⲡⲁⲣⲭⲓⲥⲑⲁⲓ ⲉⲡⲉⲓϩⲟⲟⲩ ⲛⲥⲙⲟⲩ ⲉⲡϫⲱⲕ ⲉⲃⲟⲗ ⲉⲡⲙⲙⲉⲩⲥⲧⲏⲣⲓⲟⲛ (*sic*) ⲉⲧⲟⲩⲁⲁⲃ ϩⲛⲟⲩⲧⲃⲃⲟ ⲛⲥⲱⲙⲁ ⲙ̀ⲁⲣⲉⲡϩⲱⲧⲡ ⲙ̀ⲡⲛⲉⲛⲉⲣⲛⲩ ⲉϫⲛⲕⲣⲁⲣⲁ ⲙ̀ⲁⲣⲉⲡⲁⲥⲡⲁϩⲉ ⲛⲛⲉⲛⲉⲣⲛⲩ ϩⲛⲟⲩⲡⲓ ⲉⲥⲟⲩⲁⲁⲃ ⲁⲡϫⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ ⲙ̀ⲁⲣⲉⲛⲧⲱⲟⲩⲛ ⲛⲙⲙⲁϥ ⲛⲧⲉⲛⲥⲱⲧⲙ ⲉⲡⲉⲧϫⲟⲣⲉⲩⲉ ϩⲓⲟⲛ ⲙⲙⲟϥ. Fol. *b* illegible.

[1] Luke xxiii. 11.

[2] James iv. 4.

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Fol. 3 *a* illegible; fol. *b* blank.

The remainder of these earlier texts are described in the next section of the Catalogue.

63 [24 c + 66].—Parchment; (1) the larger part of a leaf and (2) a small fragment, the former 22 × 20 cm. Paging lost. 2 cols., 27+ ruled lines. Script: *cf.* Pl. 6 in *Not. et Extr. des MSS.*, xxxiv (AMÉLINEAU). Initials not enlarged but accompanied by small scroll-ornaments in red. From same MS. as Curzon 109 (ff. 15–76) and ZOEGA no. cciv.

Besa[1], Epistle of, (1) addressed to a woman, reproving her for vice or misconduct. The authorship is to be presumed from the titles preserved in the other fragments of the MS. The text consists chiefly of *quotations*: 'As thou hast turned from me, so will I turn from thee, saith the Lord,' Luke xiv. 35, Ps. xlviii. 20, Rom. viii. 35 (here cited as from 'our holy fathers'). The following phrase is also legible (fol. 1 *b*) :—

ⲁⲣϩⲙⲟⲟⲥ ⲛⲁⲩ ϩⲛⲟⲩϩⲓⲟⲟⲩⲉ ⲛⲑⲉ ⲛⲟⲩⲁϧⲟⲕⲉ ⲉⲥϭⲉⲉⲧ ⲙⲁⲩⲁⲁⲥ ⲁⲩⲱ ⲁⲣϫⲱϩⲙ ⲙⲡⲕⲁϩ ϩⲛⲛⲟⲩⲡⲟⲣⲛⲉⲓⲁ ⲙⲡⲛⲟⲩⲕⲁⲕⲓⲁ ⲁⲣϫⲓ ⲛⲉ ⲛⲟⲩⲙⲉⲉϣⲉ ⲛⲥⲱϣ ⲉⲩϫⲣⲟⲡ ⲛⲉ ⲟⲩϩⲟ ⲙⲡⲟⲣⲛⲏ ⲁϥϣⲱⲡⲉ ⲛⲉ ⲁⲣϫⲓϣⲡⲉ ⲛⲛⲁϩⲣⲏⲟⲩⲟⲛ ⲛⲙⲙ ⲙⲡⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ ϩⲱⲥ ⲣⲙ[ⲛ]ⲛⲓ ⲁⲩⲱ ϩⲱⲥ [

ZOEGA's leaves show parts of at least three epistles, while the Curzon fragment (ⲧⲙ–ⲧⲙⲉ, ⲧϩⲉ–ⲩⲗⲑ, ⲩⲙⲉ–ⲩⲙⲏ, ⲩⲛⲁ–ⲫϩ, ⲫⲓ–ⲫⲕϧ, with many inaccuracies of pagination) has ten complete and part of an eleventh. These are addressed (ⲧϩⲉ) to Maria, mother of John, and Talou[2], mother of Macarius, reproving discontent and insubordination; (ⲧⲟⲩ) to certain disturbers of the congregation; (ⲧⲟⲑ) to Maria, sister of Matai, chiding her for pride; (ⲧϥⲏ) to certain who have stolen the belongings of the sick; (ⲩⲑ) also to thieves, apparently nuns; (ⲩⲓⲉ) to such as break the commandments of 'our fathers'; (ⲩⲕⲁ) horatory, to the brethren, quoting (ⲩⲗⲁ) 'the beloved of God, Apa Athanasius[3]: Let none see thee behaving unseemly (ἀσχημονεῖν) and say, "This is the man that disciplines himself (ἀσκεῖν) to attain the gift that belongeth unto heaven"' &c.; (ⲩⲙⲉ) to Matthew, who had renounced the monastic virtues and gone to Thessalonica[4]; (ⲩϩϫ) to Antinoe[5], reproved for quarrelsomeness; (ⲩⲟϫ) to Herai, quoting 'our holy father, Apa Antonius[6]: Of a truth, my beloved, our carelessness and our humiliation and our departure (from righteousness) are not hurtful to us alone, but to the angels also they are a pain and to all the saints in Christ Jesus'; (ⲩⲡⲑ) to 'those that have renounced their constancy (ὑπομονή) and departed from us.' 'Our holy fathers, from the day when they brought together these monasteries, sent not after men to make them

[1] Other works by him: ZOEGA ccxxxvi, Brit. Mus. Catal. no. 175, Paris 130[5], fol. 128 (an Epistle 'to the people that dwell in the ἐποίκια, at the time when they set to fighting one with another . . .' Begins ϧ. ⲡⲉⲓⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲡⲉⲧϩⲣⲁⲓ ⲛⲛⲉⲡⲣⲉϥϧⲩⲧⲉⲣⲟⲥ ⲙⲡⲛⲁⲓⲁⲕⲟⲛⲟⲥ ⲙⲡⲛⲉⲡⲣⲟⲡⲟⲛⲧⲏⲥ ⲙⲡⲛⲕⲉⲫⲁⲗⲁⲓⲱⲧⲏⲥ), Clarendon Press no. 22, ⲧⲡⲉ, ⲧⲡϫ (so LEIPOLDT, *Schenute* 41).

[2] *Cf.* Cairo 8474 ⲧⲉⲗⲟⲩ (Ταλοῦς, SPIEGELBERG, *Eigennamen*, no. 333).

[3] From the text no. 62, *q. v.*

[4] 'which is foolishness.' *Cf.* 2 Tim. iv. 10.

[5] *V.* ZOEGA 510.

[6] Letter to the Arsinoites, *P. G.* 40, 986 D. Antony is cited by Shenoute also: Cambridge Univ. Libr., Add. 1876, 2 (as quoting Prov. xxiv. 8, not found in his works, *P. G.* 40). S. also cites A.'s βίος (referring to Christ's visit to the spirits in hell), ZOEGA 419. But the passage has no relation to any in Athanasius' *Vita*.

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monks by force, nor compelled they any man on account of his possessions. Neither have we done this; for man shall not be forced to virtue[1] . . . ;' (ⲩϥϧ) to Heraï, who had renounced her constancy.

64.—Parchment; 2 double consecutive leaves; 17 × 13 cm. 1 col. Script in 2 sizes; *cf.* CIASCA xxi.

Cyril of Alexandria, from the Explanation (ἐπίλυσις) of the Twelve Chapters[2] = MIGNE, *P. G.* 76, 309, ANATHEMA xi.

Fol. 1 *a*. Above text: ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲕⲩⲣⲓⲗⲗⲟⲩ.

ⲡⲉⲧⲉⲛⲉϥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲁⲛ ⲛⲧⲥⲁⲣϫ ⲙ̀ⲡⲭⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅ ϫⲉⲧⲥⲁⲣϫ ⲙ̀ⲡⲗⲟⲩⲟⲥⲧⲉ ⲁⲩⲱ ϫⲉⲟⲩⲣⲉϥ-
ⲧⲁⲛϩⲟⲧⲉ ⲙ̀ⲁⲣⲉϥϣⲱⲡⲉ ⲛⲁⲛⲁⲑⲉⲙⲁ

ⲁⲩⲱ ⲡⲉⲧⲛⲁϫⲟⲟⲥ ϫⲉⲧⲁⲕⲉⲟⲩⲁⲧⲉ ⲉϥϩⲟⲧⲣ ⲛ̀ⲙ̀ⲙⲁϥ ⲕⲁⲧⲁ ⲟⲩⲁϩⲓⲁ ⲛ ϫⲉϥⲟⲩⲛϩ ⲛϩⲛⲧⲥ ⲙ̀ⲙⲁⲧⲉ
ϩⲱⲥ ⲉⲥⲟⲩⲁⲁⲃ ⲛⲉϥⲧⲙ̀ϫⲟⲟⲥ ⲙ̀ⲙⲁⲗⲗⲟⲛ ϫⲉⲟⲩⲱⲛϩⲧⲉ ⲁⲩⲱ ⲟⲩⲣⲉϥⲧⲁⲛϩⲟⲧⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓϣⲣⲡϫⲟⲟⲥ
ϫⲉⲧⲥⲁⲣϫ ⲙ̀ⲡⲗⲟⲩⲟⲥⲧⲉ ⲧⲁⲓ ⲉⲧ(fol. *b*)-ⲧⲁⲛϩⲟ ⲉⲙ̀ⲡⲧⲏⲣϥ ⲙ̀ⲙⲁ[ⲣ]ⲉϥϣⲱⲡⲉ ⲛⲁⲛⲁⲑⲉⲙⲁ:—

ⲉⲣⲙⲏⲛⲓⲁ

ⲉⲛⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲁⲩⲱ ⲛϫⲱⲕ ⲉⲃⲟⲗ ⲛⲟⲩⲑⲩⲥⲓⲁ ⲉⲥⲧⲁⲛϩⲟ ⲁⲩⲱ ⲉⲥⲟⲩⲁⲁⲃ ⲉⲥⲟ ⲛⲁⲧⲧⲱⲗⲙ̀
ϩⲛⲧⲉⲕⲕⲗⲩⲥⲓⲁ ⲉⲛⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟϥ ϫⲉⲛⲟⲩⲥⲱⲙⲁ ⲛⲣⲱⲙⲉ ⲁⲛ ⲛⲑⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲙ̀ ⲡⲉⲧⲉⲛϫⲓ ⲙ̀ⲙⲟϥ
ϩⲟⲙⲟⲓⲱⲥ ϫⲉ ⲟⲛ ⲡⲉⲥⲛⲟϥ ⲉⲧⲧⲁⲓⲛⲩ ⲁⲗⲗⲁ ϩⲱⲥ ⲉⲡⲥⲱⲙⲁ ⲙ̀ⲡⲡⲉⲥⲛⲟϥ ϩⲛⲟⲩⲙⲉ ⲙ̀ⲡⲗⲟⲩⲟⲥ
ⲛⲧⲁϥⲣⲥⲁⲣϫ ⲡⲉⲧⲛϫⲓ ⲙ̀ⲙⲟϥ ⲡⲁⲓ ⲉⲧϕⲱⲛϩ ⲙ̀ⲡⲧⲏⲣϥ ⲟⲩⲥⲁ(fol. 2 *a*)-ⲣϫ ⲅⲁⲣ ⲉⲛⲑⲉ ⲛⲧⲁⲟⲩⲟⲛ
ⲛ[ⲓⲙ̀] ⲙ̀ⲡⲥⲟⲙ ⲙ̀ⲙⲟⲥ ⲉⲧⲁⲛϩⲟ ⲛ ⲉϕ ⲱⲛϩ ⲛⲧⲟϥ ⲅⲁⲣ ⲡⲥⲱⲧⲏⲣ ⲁϥⲣⲙ̀ⲧⲣⲉ ⲙ̀ⲡⲁⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉⲛⲧⲥⲁⲣϫ ϕ ϩⲏⲩ ⲁⲛ ⲛⲗⲁⲁⲩ ⲡⲉⲡⲛⲁ̅ ϫⲉ ⲡⲉⲧⲧⲁⲛϩⲟ · ⲉⲡⲉⲓⲁⲛ ϫⲉ ⲧⲥⲁⲣϫ ⲙ̀ⲡⲗⲟⲩⲟⲥ ⲧⲉⲧⲛϫⲓ
ⲙ̀ⲙⲟⲥ ⲧⲙⲛⲟⲓ ⲙ̀ⲙⲟⲥ ϫⲉⲟⲩⲣⲉϥⲧⲁⲛϩⲟ ϫⲉ ⲛⲑⲉ ⲉⲧⲉⲣⲉⲡⲥⲱⲧⲏⲣ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥⲧⲁⲟⲩⲟⲓ
ⲛϭⲓ ⲡⲁⲓⲱⲧ ⲉⲧⲟⲛϩ ⲁⲛⲟⲕ ϩⲱ ϕⲟⲛⲉϩ ⲉⲧⲃⲉⲡⲁⲓⲱⲧ ⲁⲩⲱ ⲡⲉⲧⲛⲁⲟⲩⲟⲙⲧ ⲡⲉⲧⲙ̀ⲙⲁⲩ ϩⲱⲱϥ ⲟⲛ ⲛⲁⲱⲛϩ
ⲉⲧⲃⲏⲏⲧ (fol. *b*) ⲉⲡⲉⲓⲁⲛⲧⲉ ⲛⲉⲥⲧⲱⲣⲓⲟⲥ ⲙ̀ⲡⲛⲉⲧⲉⲓⲙⲉ ⲙ̀ⲙⲟϥ ϩⲙ̀ⲡⲉⲓϣⲟⲭⲙⲉ ⲛⲟⲩⲱⲧ ⲥⲉⲃⲱⲗ ⲉⲃⲟⲗ
ⲛⲧⲟⲟⲙ ⲙ̀ⲡⲉⲙⲛⲟϭ ⲙ̀ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲃⲉⲡⲁⲓ ⲁⲛⲥϩⲁⲓ ⲙ̀ⲡⲉⲓⲁⲛⲁⲑⲉⲙⲁⲧⲓⲥⲙⲟⲥ ⲉⲛⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲛⲧⲉⲩⲙⲛⲧⲁⲥⲉⲃⲏⲥ:—

ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲓⲃ̅

ⲡⲉⲧⲉⲛϥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲁⲛ ϫⲉⲁⲡⲗⲟⲩⲟⲥ ⲙ̀ⲡⲛⲟⲩⲧⲉ ϣⲡ(fol. 3 *a*)-ϩⲓⲥⲉ ϩⲛⲧⲁⲣϫ ⲁⲩⲱ ϫⲉⲁⲩⲥⲫⲟⲩ
ⲙ̀ⲙⲟϥ ϩⲛⲧⲁⲣϫ ⲁⲩⲱ ϫⲉⲁϥϫⲓ ϕⲡⲉ ⲙ̀ⲡⲙⲟⲩ ϩⲛⲧⲁⲣϫ ⲉⲁϥϣⲱⲡⲉ ⲛϣⲉⲣⲡ ⲙ̀ⲙⲓⲥⲉ ⲉⲃⲟⲗ ϩⲛⲛⲉⲧ-
ⲙⲟⲟⲩⲧ ⲕⲁⲧⲁ ⲑⲉ ϫⲉⲡⲱⲛϩⲡⲉ ⲁⲩⲱ ⲡⲣⲉⲧⲁⲛϩⲟⲡⲉ ϩⲱⲥ ⲛⲟⲩⲧⲉ ⲙ̀ⲁⲣⲉϥϣⲱⲡⲉ ⲛⲁⲛⲁⲑⲉⲙⲁ:—

(fol. *b*) ⲉⲣⲙⲏⲛⲓⲁ

ⲟⲩⲁⲧϣⲡϩⲓⲥⲉ ⲙ̀ⲡⲡⲉ ⲁⲩⲱ ⲟⲩⲁⲧⲙⲟⲩⲡⲉ ⲡⲗⲟⲩⲟⲥ ⲡⲉⲉⲃⲟⲗ ϩⲓⲧⲏⲛⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲧⲉⲫⲩⲥⲓⲥ
ⲅⲁⲣ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧϣⲁϫⲉ ⲉⲣⲟⲥ ⲟⲩⲛⲩ ⲉⲃⲟⲗ ⲙ̀ⲡϩⲓⲥⲉ ⲁⲩⲱ ⲛⲧⲟⲥ ⲧⲉⲧⲧⲁⲛϩⲟ ⲙ̀ⲡⲧⲏⲣϥ ⲁⲩⲱ
ⲥⲣϫⲁⲉⲓⲧ (sic) ⲉⲡⲙⲟⲩ ⲁⲗⲗⲁ ⲕⲉ ⲧⲟⲓ ⲉϥϣⲟⲟⲡ ⲉⲃⲟⲗ ϩⲛϕⲟⲩⲥⲓⲁ ⲛⲟⲩⲱⲧ ⲛϭⲓ ⲡⲗⲟⲩⲟⲥ ⲡⲉⲉⲃⲟⲗ
ϩⲙ̀ⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲁϥⲧⲁⲙⲓⲟ ⲛⲁϥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ (fol. 4 *a*) ⲛⲟⲩⲥⲁⲣϫ ⲉϣⲁⲩϫⲡⲟⲥ ⲉ[. . .] ϫⲉⲕⲁⲥ
ⲉϥⲛⲁϣⲡ ϩⲓⲥⲉ ⲉⲧ[ⲃⲏⲏ]ⲧⲓ ϩⲙ̀ⲡⲉⲧⲏⲡ ⲉϣⲡ ϩⲓ[ⲥⲉ] ⲁⲩⲱ ⲛϥⲙⲟⲩ ϫⲉⲕⲁⲥ ⲉϥⲉⲛⲁϩⲙⲓ ⲉⲃⲟⲗ ϩⲙ̀ⲡⲧⲁⲕⲟ
ⲙ̀ⲡⲙⲟⲩ ϩⲟⲙⲁⲓⲟⲥ ⲛⲉⲩⲧ[ⲟⲩ]ⲛⲥ ⲡⲥⲱⲙⲁ ⲙ̀ⲙⲓⲛ ⲉⲙⲙ[ⲟϥ] ϩⲱⲥ ⲛⲟⲩⲧⲉ ⲛϣⲱⲡⲉ ⲛⲁⲡⲁⲣⲭⲏ
ⲛⲛⲉⲛⲧⲁⲩⲉⲛⲕⲟⲧⲕ ⲙ̀ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲉⲛⲧⲉⲛϩⲉ ϣⲟⲟⲡ ⲛϣⲉⲣⲡ ⲙ̀ⲙ[ⲓ]ⲥⲉ ⲉⲃⲟⲗ ϩⲛⲛⲧⲁⲙⲟⲟⲩⲧ ⲉⲛⲥⲁⲡⲗⲟⲩⲟⲥ
ⲡⲉⲉⲃⲟⲗ ϩⲙ̀ⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲡⲁⲓ ⲛⲧⲁϥϩⲩⲡⲟⲙⲟⲛⲏ ⲉⲡⲥⲫⲟⲥ ⲉⲁϥϫⲓ ϕⲡⲉ ⲙ̀ⲡⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ[ⲏ] ⲉⲛⲧⲟϥⲡⲉ
ⲡϫⲟⲉⲓⲥ ⲙ̀ⲡⲉⲟⲟⲩ ⲉⲁϥϣⲡ ϩⲓⲥⲉ ϩⲛⲧⲁⲣϫ ⲕⲁⲧⲁ ⲛⲥⲣⲁⲫⲏ (fol. *b*) [ⲉⲡ]ⲓⲁⲛ ϫⲉ ⲕⲁⲡⲁⲟⲕⲙⲁ [ⲉ]ⲧⲑⲟⲟⲩ
ⲁⲩⲱ ⲉⲧϫⲁϩⲙ̀ [ⲥⲉ]ⲟⲩⲱϣ ⲉⲉⲙⲉ ⲉϩⲟⲩⲛ ⲉⲧⲡⲓⲥ[ⲧ]ⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲑⲉ ⲛⲣⲱⲙⲉ ⲛⲓⲙ̀

[1] *V. Journ. Theol. Stud.* v. 131.

[2] Paris 131[3], fol. 42 appears to be from the same work.

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[є]γϫω ⲙⲙⲟⲥ ϫⲉⲛⲧⲟϥ ⲛⲓⲧⲁϥϩⲩⲡⲟⲙⲟⲛⲏ ⲉⲡⲥ[ϯ]ⲟⲥ ϩⲁⲣⲟⲛ [є]ⲧϧⲉⲡⲁⲓ ⲁⲛⲥϩⲁⲓ ⲙⲡⲉⲓⲁⲛⲁⲑⲩⲙⲁⲧⲓⲥⲙⲟⲥ :—ⲉⲡⲟⲩⲱⲛϩ ⲉϧⲟⲗ ⲛⲛⲉⲩⲙⲛⲧⲁⲥⲉϧⲏⲥ :—

Below, an ornament and ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲛⲓⲕⲁ.

65 [32].—Parchment; a complete leaf; now 29 × 22½ cm. Pp. ⲥⲙ̅, ⲥⲁ̅, being the last fol. of qu. ⲓⲙ̅, so presumably from the second volume of the MS. 2 cols., 26 lines. Script: *cf.* CIASCA xxvi. No colours. Characteristic is the variously ornamented monogram ⲓ̅ⲥ̅, ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ &c., in the lower margin of many pages. To the same MS. belonged Curzon no. 110 (pp. ϫⲉ̅–ⲛ̅, ⲥⲉ̅–ⲥⲛϧ̅), ZOEGA ccxliii[1] (ⲣⲙⲙ̅–ⲣⲛⲏ̅), Paris Vol. 131[1], foll. 39, 40 (ⲥⲛⲙ̅–ⲥⲛⲥ̅).

Homily or Epistle. On p. ⲥⲛⲁ̅ the work ends with the subscription ⲓⲱⲁⲛⲛⲟⲩ ⲉϫⲏⲥⲏⲥⲓⲥ[2]. The next page is occupied with a colophon, which, after the recital of a short creed[3], states that 'this *κανών* of the blessed Apa John' had been lost, until 'God gave it us in a small book, written in ancient writing' ⲉϥⲥⲏϩ ⲛⲁⲣⲭⲁⲓⲟⲛ[4]. This was then transcribed ⲁⲛⲡⲟⲟⲛⲉϥ as a memorial and entrusted to 'our fathers that are in the desert,' to be kept in the church on the hill of the Virgin[5], so that all who wished might get comfort therefrom and find grace with 'this great and perfect *τέλειος* archimandrite, Apa John.' That this is not Chrysostom is certain from the biblical quotations and the title archimandrite. John of Lycopolis has this title, ZOEGA p. 37, and would be honoured in Shenoute's monastery; but no work of his is extant[6]. The rank of John, bishop of Parallus (Borlos)[7], likewise excludes him. Nor does John 'the monk, of the Thebaid,' as yet an obscure but prolific homilist, appear to be our author[8].

The 32 Curzon leaves of this MS. are apparently the work of one author; for in both its fragments frequent reference is made to the 'brethren,' whom the writer addresses, and who dwell in 'the holy *τόποι* of Christ,' wearing the habit *σχῆμα*, and further, 'our holy father' is cited in both ('the words of scripture and the saints, especially of our holy father,' 'the commandments given us by God through our holy father,' 'our holy father, in whom God spake'). His 'epistles' are quoted as follows: (p. ⲟⲏ̅) 'A heathen or heretic or a blood-shedding gentile, if he turn to God, it is meet God should receive him, rather than the brother of this sort, that doeth these abominations in His holy *τόποι*, while bearing God's holy name and the (monastic) habit'; (p. ⲟⲑ̅) 'All the sinners that have died, since Cain until now and those that shall die unto the world's

[1] ZOEGA's reference to 'classis iv' is a mistake.

[2] P. ⲟⲉ̅ has ⲓⲱⲁⲛⲛⲟⲩ in the lower margin.

[3] On prefatory creeds *v.* VON DER GOLTZ in *Texte u. Unt.*, N. F., xiv (2), 97.

[4] Paris 131[3]. 49 ⲛⲉϩϩⲁⲓ ⲛⲁⲣⲭⲁⲓⲱⲛ = *scripti juxta veterem formam*, *P. G.* 43, 357 (EPIPHANIUS, *De Gem.*)

[5] More probably 'church of the Virgin on the hill.' Her *τόπος* in 'the desert of Apa Shenoute,' Paris 131[7]. 35; her church in the White Monastery, *Synax.*, 2 Ter (Tubeh).

[6] Unless he be identical with John *ἔγκλειστος*, archimandrite of Siût and afterwards bishop of Hermopolis, contemporary with Theophilus (ZOEGA p. 107, Brit. Mus. no. 184). Another John, of Scete, also a prophet, was contemporary with Theodosius II (NAU in *Journ. As.*, 1903, i. 243, *cf.* Brit. Mus. no. 333).

[7] He lived about A.D. 600 (*v. Hist. of Patriarchs* EVETTS, 477, *Synax.*, 19th Kihak). Paris 131[1]. 15 is heading of a sermon by him 'on St. Michael and on the blasphemous books of the heretics read in the churches of the orthodox').

[8] Mr. E. W. Brooks has kindly sought in the Syriac MSS. of his writings (Brit. Mus. Add. 17,169, 17,170, 14,611 and 17,167) for the long texts here described, but has failed to find them. According to CURETON (*Corp. Ignat.* 352) he was a contemporary of Evagrius Pont. (*ob. ca.* 401). The scribe of Add. 17,172 held him to be John of Lycopolis.

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end, are taken down to Hell, even as the Gospel saith'; (p. ⲥⲕⲑ) 'Woe, woe unto them that are not in this state and that have not this (*sc.* purity) in the congregations of God'; (p. ⲥⲗⲁ) 'Woe unto them that are companions one to another in slandering (καταλαλιά), that run one to another in great eagerness, that they may fulfil it together'; (p. ⲥⲗⲃ) 'It is said concerning two races (of animals) that they do cast up their ἐπιθυμίαι by their mouths: one race is among the birds that are in the waters and the other is among the insects that are upon the earth. Even so are such men as slander and as hearken willingly.' The phraseology in some of these strongly recalls Shenoute[1]. 'Our holy father Apa Athanasius' is also quoted: (p. ⲥⲕⲁ) 'Preserve the honoured image of man; for thou shalt not be called man when thou doest the deeds of bestiality (-αλογον).'

The texts treat (CURZON) of repentance and its especial need for those dwelling in monasteries; of wisdom and its value. The unrepentant are likened to Cain, the men of the Deluge, Pharaoh, those smitten in the desert, Korah, to those that refused the prophets and apostles, to the heathen and the heretics. If the ancient world was not spared, wherefore should we be? (ZOEGA) Of the creation of Adam and his rule over the beasts; of Cain, Abel, Noah, Abraham &c. (RYLANDS, CURZON) Of philanthropy and misanthropy, the charitable and the uncharitable. The latter shall stand upon the left; they belong all to the Devil. Of diligence at prayers (σύναξεις). Of the blessedness of those 'of our βίος,' and of them that understand good and evil. Of slanderers and their hearers; they are like fornicators and thieves. What man sows shall grow and spread, whether evil or good. Of the Lord's Prayer, which is commented at length. Finally, a long doxology, blessing God.

Characteristic of the largest fragment is the expression 'the Almighty (παντοκρ.) Jesus.'

The occasion of writing is indicated by pp. ⲟϩ and ⲥⲗ of the Curzon fragment, where reference is made to 'these five days' that are quickly passing. But I do not know to what season this could apply. The fast of Holy Week would last six days[2].

The biblical *quotations* in the various parts of the MS. are: (CURZON) Matt. viii. 12, Prov. xxvi. 3, x. 13, Jer. vii. 23 (*or* xi. 4 *or* xxiv. 7 ?), Ps. lvii. 5, 6, Prov. xviii. 9, xvii. 28, xviii. 9, 10, Exod. iii. 5, Josh. v. 15, Acts viii. 23, Ps. xxiii. 6, John viii. 21, Heb. xi. 7, Gen. vi. 15, 2 Pet. ii. 5, *ib.*, 2 Cor. xi. 13, John v. 25, (ZOEGA) Isa. i. 3, Gen. i. 28, xxvi. 23, xiii. 10, xxvi. 12, xxxi. 12, xxxvii. 14, (RYLANDS) Prov. xvii. 5, Exod. iv. 17, Ps. cxxxvi. 11, 12, Mark xii. 28–32, (CURZON) *ib.* 34, Luke x. 29 ff., 1 Cor. iii. 3, Matt. xvi. 27, 1 John ii. 11, 2 Thess. ii. 3, 1 Cor. vi. 18, iii. 16, 17, Matt. xxv. 41, Amos vi. 12, Isa. xlv. 22, Jer. iii. 22, 2 Cor. vi. 17, 1 Cor. vi. 2, Matt. vii. 12, 13, *ib.* v. 44–48, Luke iii. 10, 11, Heb. xiii. 1, 2, Jer. ix. 7–9, Matt. vi. 3, v. 16, x. 26, 1 Tim. v. 25, Jer. xxvii (l). 22, Prov. xxv. 28, xix. 21, xx. 6, Ps. xxiii. 6, Gal. v. 10, Ps. xxxii. 12, lxxxviii. 16–19, Eccles. i. 15, Col. i. 5, Job ix. 25, Ps. cxxvi. 1, 1 Cor. xii. 3, John xv. 5 ('without us'), Heb. xiii. 8, 2 Cor. ix. 7, Isa. lv. 2 ('Wherefore do ye labour'), Eccles. i. 9, 2 Tim. ii. 19, James i. 26, Ps. c. 5, xlix. 20–23, Matt. xiii. 31, James iv. 11, Jer. ii. 26, Matt. vi. 9 ff., Eph. iv. 32, Matt. xii. 47–50, 2 Cor. vi. 3, Gen. iii. 19, Isa. xl. 6, 22, 15.

[1] Dr. LEIPOLDT observes that this is true conspicuously of the first quotation.

[2] So in a sermon on Easter, Paris 131[3] 51 ⲡⲉⲓⲥⲟⲟⲩ ⲛϩⲟⲟⲩ.

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Portions of these texts are in Leyden no. 81, ZOEGA no. ccxliv, Paris Vol. 131[2]. 125–133, while Brit. Mus. Catal. no. 229, Paris Vol. 130[2]. 70, 126, Vol. 131[5]. 23 belong at any rate to the same MS. as the two last of these.

66 [60].—Paper; a bound volume; 20 foll.; 34 × 24 cm. 2 cols. Script: a modern Egyptian hand. Copy made presumably for the Rev. H. TATTAM, since there are many annotations in his hand in the margins. A note, also by him, states that the transcript was finished at Malta in 1839.

The text is that of the Curzon fragment of the preceding number, which had probably been lent to TATTAM by the 14th Baron Zouche (Robert Curzon). The original leaves are copied in the sequence ⲥⲉ–ⲥⲛϧ, ϫⲉ–ⲛ, *i.e.* that in which they are at present, and presumably were then already, bound.

67 [24 b].—Parchment; 6 complete leaves; now 31 × 22 cm. Pp. ϯϥⲉ–ϒⲥ. 2 cols., 30 ruled lines. Script: *v.* the photograph of the last page, HYVERNAT viii. 4. Small, red ornaments beside each initial. From the same MS. as Brit. Mus. Catal. no. 198, Leyden no. 67, Paris Vol. 130[2]. 120, Vol. 131[7]. 66, 105, 106, 109, Curzon no. 109, ff. 7–14, and possibly ZOEGA no. cc, though this has no coloured ornaments and a different style of page numbers.

Shenoute, Homilies or Epistles of. Pp. ϯϥⲉ–ϯϥⲏ contain denunciations of various carnal sins; on pp. ϯϥⲑ–ϒⲥ the text takes the form of a prayer or thanksgiving to God; on p. ϒⲥ, a new homily. The large initial letter of this last contains the scribe's name, ⲭⲣⲓⲥⲧⲟⲫⲟⲣⲟⲥ ⲧⲁⲗⲗⲓⲟⲩⲣⲁⲫⲟⲩ (*v.* HYVERNAT, *l. c.*) The text embraces that of ZOEGA no. ccx* and the passage pp. ϒϧ–ϒⲁ recurs in Brit. Mus. Catal. no. 194, f. 4, while *ib.* no. 193 shows passages identical with the Curzon fragment of the present MS. The following are examples of the text:—

P. ϯϥⲉ. ⲟⲩⲟⲉⲓ ⲛⲉ ⲧⲁⲡⲉ ⲛϩⲟϥ ⲛⲁⲓⲁⲧϥ ⲙⲡⲉⲧⲉⲙⲡⲉⲧⲙⲁⲧⲟⲩ ⲉⲛⲧⲁⲣⲛⲟϫⲥ ⲉϩⲟⲩⲛ ⲉϩⲣⲁϥ ⲁⲩⲱ ⲉⲁⲣⲛⲉϥⲧⲥ ⲉϧⲟⲗ ϩⲛⲣⲱ ⲧⲁϩⲟϥ ⲛⲟⲉ ⲉⲛⲧⲁⲣⲣϩⲁϩ ⲛϧⲗⲗⲉ ϩⲙⲡⲧⲣⲉϣϣⲣⲡ ⲛⲧⲱⲙ ⲛⲛⲟⲩϧⲁⲗ ⲙⲁⲩⲁⲁⲧⲉ ϩⲛⲛⲟⲩⲥⲓϫ ⲙⲙⲓⲙ ⲙⲙⲟ · ⲡⲣⲱⲙⲉ ⲉⲧⲥϩⲟⲩⲟⲣⲧ ⲉⲧⲉⲙⲡⲥⲉⲥⲁϩⲟⲩ ϫⲉⲛϥ ϩⲓϫⲱϥ ⲁⲛ ⲉϧⲟⲗ ϫⲉⲙⲡⲥⲉⲡⲁⲣⲁⲫⲩⲥⲓⲥ ϫⲉⲙⲡϥⲁⲁⲩ · ⲟⲩⲥⲟⲡ ⲁⲛⲡⲉ ⲛⲧⲁⲓϫⲟⲟϥ ϫⲉⲛϣⲁϫⲉ ⲛⲁⲡⲁⲧⲏ ⲛⲧⲉⲙⲙⲉ ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲩⲥⲙⲟⲧ ⲙⲡⲟⲛⲏⲣⲟⲛ ⲥⲉϩⲟⲟⲩ ⲉⲛⲉⲩⲁⲛⲁⲑⲁⲣⲥⲓⲁ ⲁⲩⲱ ⲛⲉⲩⲁⲛⲁⲑⲁⲣⲥⲓⲁ ϩⲟⲟⲩ ⲉⲛⲉⲧⲏⲛⲩ ⲉϧⲟⲗ ϩⲛⲣⲱⲟⲩ ⲁⲩⲣⲁⲧⲥⲟⲟⲩⲛ ⲉⲛⲧⲁⲓⲟ ⲙⲡⲥⲱⲙⲁ ⲑⲓⲕⲱⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲙⲁ ⲛⲟⲩⲱϩ ⲛⲛⲁⲥⲥⲉⲗⲟⲥ ⲁⲩⲁⲁϥ ⲙⲙⲁ ⲛⲥⲟⲉⲓⲗⲉ ⲛⲛⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲁⲛⲧⲓ ⲧⲣⲉⲩⲙⲟⲩϩ (p. ϯϥⲥ) ⲙⲡⲛⲁ ⲉϥⲟⲩⲁⲁϧ ⲁⲩⲙⲟⲩϩ ⲙⲡⲛⲁ ⲛⲁⲑⲁⲣⲧⲟⲛ.

ⲟⲩⲣⲱⲙⲉ ⲙⲉⲛ ⲕⲁⲧⲁ ⲑⲓⲕⲱⲛ ⲙⲡⲛⲟⲩⲧⲉⲡⲉ ⲡⲣⲱⲙⲉ ⲁⲗⲗⲁ ⲟⲩⲛⲁⲕⲟⲁⲁⲓⲙⲱⲛ ⲁⲗⲏⲑⲱⲥⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲛⲧⲁϥⲱⲛ ⲛⲧⲉϥⲁⲥⲭⲏⲙⲟⲥⲩⲛⲏ ⲉⲡⲉⲧⲉⲣⲉⲟⲩⲥⲛϥⲉ ⲛⲧⲟⲟⲧϥ ⲉⲁϥⲛⲧⲥ ⲉϥⲣⲁⲓ ϩⲙⲡⲉⲥⲕⲟⲉⲓϩ ⲉⲣⲟϥ ⲙⲙⲓⲙ ⲙⲙⲟϥ ⲉⲧⲣⲉϥⲙⲟⲟⲩⲧϥ ⲛϩⲛⲧⲥ ⲁⲩⲱ ⲛϥⲙⲟⲩⲟⲩⲧ ⲛϩⲉⲛⲕⲟⲟⲩⲉ ⲛⲙⲙⲁϥ ⲛⲁⲙⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲥⲟⲟϥ ⲉⲛⲧⲁⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁϧ ⲁⲩⲱ ⲉⲧⲛⲟⲉⲓ ϩⲛϩⲱϧ ⲛⲙⲙ ⲥϩⲁⲓ ⲉⲧϧⲏⲛⲧⲟⲩ ϩⲛⲛⲉⲩⲉⲡⲓⲥⲧⲟⲗⲏ ϫⲉⲉⲣⲉⲧⲥⲛϥⲉ ⲙⲡⲉⲩⲧⲁⲕⲟ ϩⲁⲡⲉⲩⲧⲟⲡ ⲉⲩⲥⲟⲣⲥ ϩⲛⲙⲡⲩⲗⲏ ⲛⲁⲙⲛⲧⲉ[1].

[1] 'The holy fathers ... in their epistles: "The sword of their destruction is in their bosoms, while they dwell (?) at the gates of hell."' Another quotation is added in ZOEGA p. 522, 5. The prophets and apostles are called 'our holy fathers' by Shenoute, *e.g.* Clar. Press no. 31, 2.

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P. ⲧϥⲍ. ⲡⲉⲧⲉⲙⲡϥⲥⲟⲩⲱⲛϥ ⲙⲁⲩⲁⲁϥ ⲛⲁϣ ⲛϩⲉ ⲉϥⲛⲁⲥⲟⲩⲛⲛⲟⲩⲧⲉ ⲛ ⲛⲧⲁϥⲥⲟⲩⲛⲛⲉⲭⲥ ϩⲛⲟⲩ ⲛϭⲓ ⲡⲉⲧⲉⲓⲣⲉ ⲛⲛⲉϥⲙⲉⲗⲟⲥ ⲙⲙⲉⲗⲟⲥ ⲙⲙⲁⲗⲁⲕⲟⲥ ϩⲓⲣⲉϥⲛⲕⲟⲧⲕ ⲙⲡϩⲟⲟⲩⲧ ⲁⲩⲱ ⲥⲱⲱϥ ϩⲙⲟⲉⲓⲕ ϩⲓⲡⲟⲣⲛⲓ ϩⲓϫⲓⲙϭⲟⲛⲥ ⲙⲛⲃⲟⲧⲉ ⲛⲓⲙ.

P. ⲧϥⲑ. ⲛⲧⲟⲕⲛⲉ ⲛⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲙⲁⲩⲁⲁⲕ ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲡⲱⲛϩ ⲡⲁϥⲁⲑⲟⲥ ⲡϫⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲁⲩⲱ ⲉϣϫⲉ ⲟⲩⲛⲣⲱⲙⲉ (p. ϥ̅) ϩⲓϫⲙⲡⲕⲁϩ ⲉⲣⲉⲧⲉⲕⲙⲉ ⲛϩⲛⲧⲟⲩ ϩⲛⲟⲩⲙⲉ ⲛⲁⲓ ⲛⲉⲧⲙⲡϣⲁ ⲛⲟⲩⲱϣⲧ ⲛⲁⲕ ⲁⲛⲟⲛ ϫⲉ ⲁⲛⲟⲛ ϩⲉⲛϭⲟⲗ ⲁⲩⲱ ⲁⲛⲟⲛ ϩⲉⲛⲣⲱⲙⲉ ⲁⲛ ⲙⲙⲉⲛⲧⲙⲉ ⲥⲃⲟⲕ ⲉⲃⲟⲗ ϩⲛⲣⲱⲛ ⲁⲛⲣⲥⲁⲙⲉⲛⲧⲛⲟⲩϫ ⲧⲏⲣⲓ ⲁⲛⲡⲗⲁⲛⲁ ϩⲓⲟⲩⲥⲟⲛ ⲁⲛϣⲱⲡⲉ ⲁⲗⲏⲑⲱⲥ ⲛⲑⲉ ⲛϩⲉⲛⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲙⲡⲉⲕⲙⲉⲧⲟ ⲉⲃⲟⲗ ⲉⲧⲃⲉⲡⲁⲓ ϥϫⲡⲟ ⲛⲧⲉⲡⲙⲉⲛⲧⲁⲧⲥⲃⲱ ⲛϭⲓ ⲡⲉⲡⲛⲁ ⲛⲧⲙⲉ ⲉⲧϣⲁϫⲉ ϩⲛⲛⲉⲕⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϥ ⲉⲃⲟⲗ ϫⲉⲁϥⲟⲩⲱϩ ⲛⲙⲙⲁⲩ.

P. ⲩⲉ. ⲕⲥⲙⲁⲙⲁⲁⲧ ⲁⲩⲱ ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲉⲧⲕⲛⲁⲧⲃⲃⲟⲟⲩ ⲉⲃⲟⲗ ϩⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲙⲡⲛⲉϥⲁⲙⲱⲛ ⲁⲩⲱ ⲛⲉϥⲙⲉⲛⲧⲁⲥⲉⲃⲛⲥ ⲕⲥⲙⲁⲙⲁⲁⲧ ⲉⲕⲉⲓⲣⲉ ⲛⲛⲉⲧⲙⲉ ⲙⲙⲟⲕ ⲛⲙⲡϣⲁ ⲛϩⲉⲛⲙⲁ ⲛϣⲱ (p. ⲩⲥ̅)-ⲡⲉ ⲛⲁⲕ ⲁⲩⲱ ⲡⲉⲕⲉⲓⲱⲧ ⲙⲡⲡⲉⲕⲡⲛⲁ ⲁⲩⲱ ⲡⲉⲕⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲡⲉⲕⲟⲩⲱϣ ⲧⲏⲣⲟⲩ · ⲕⲥⲙⲁⲙⲁⲁⲧ ⲁⲩⲱ ⲛⲁⲓⲁⲧⲟⲩ ⲛⲛⲉⲛⲧⲁⲕⲛⲧⲟⲩ ⲉϩⲣⲁⲓ ϩⲛⲛⲉϩⲃⲏⲩⲉ ⲙⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲑⲉ (*read* ⲙⲡϩⲉ) ⲉϩⲣⲁⲓ ϩⲛⲛⲟⲩⲛ ⲁⲩⲱ ⲉⲕϩⲁⲣⲉϩ ⲟⲛ ⲉⲣⲟⲟⲩ ⲉⲧⲙⲉϩⲉ ⲉϩⲣⲁⲓ ⲉⲡϣⲱⲕϩ ⲉⲧⲙⲙⲁⲩ ϫⲉⲁⲕⲟⲩⲁϣⲟⲩ ⲛϩⲟⲩⲟ ⲁⲉ ⲛⲉⲧⲉⲙⲡⲟⲩⲧⲉⲡ ⲧϯⲡⲉ ⲉⲡⲉϩ ⲛⲛⲉϥϩⲛⲁⲁⲩ ⲉⲧⲥϩⲟⲩⲟⲣⲧ ϫⲉⲉⲩⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲙⲙⲉⲣⲓⲧ ⲛⲟⲩⲛⲣ. (End of homily.)

The beginning of another homily refers to the crowds which had fled to the gate of the monastery on the occasion of a Nubian inroad[1]:—

ⲉⲓⲟⲩⲱϩ ⲟⲛ ⲉⲧⲟⲟⲧ ϯⲉⲟⲟⲩ (*read* ⲉϯ-) ⲙⲡϫⲟⲉⲓⲥ ⲛⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉϣⲡϩⲙⲟⲧ ⲛⲧⲟⲟⲧϥ ϩⲛⲛⲉϥⲁⲥⲁⲑⲟⲛ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁϥⲁⲁⲩ ⲛⲙⲙⲁⲛ ϯⲛⲁϫⲟⲟⲥ ϫⲉⲛⲛⲟⲥ ⲙⲙⲛⲛϣⲉ ⲛϯⲁⲉⲓⲛⲥ ⲉⲛⲧⲁⲩⲥⲟⲉⲓⲗⲉ ⲉⲣⲟⲛ ⲛ ⲉⲁⲩⲟⲩⲱϩ ⲙⲡⲙⲁ ⲙⲡⲣⲟ ⲛⲛⲓⲥⲩⲛⲁⲥⲱⲥⲛ ⲁⲩⲱ ⲡⲉⲩⲕⲱⲧⲉ ⲧⲏⲣϥ ⲙⲡⲡⲉⲩϩⲓⲟⲙⲉ ⲙⲡⲡⲉⲩϣⲛⲣⲉ ϩⲱⲥⲧⲉ ⲉⲧⲣⲉⲩⲣⲁϫⲟⲩⲱⲧ ⲛϣⲟ ⲛⲣⲱⲙⲉ ⲛ ϩⲟⲩⲟ ⲉⲣⲟⲟⲩ ⲉⲣⲉⲡⲉⲥⲏⲩ ⲧⲏⲣⲟⲩ ϣⲁⲧⲛⲛⲉⲧⲙⲙⲥⲟⲙ ⲙⲙⲟⲟⲩ ⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲩ ⲛϣⲟⲙⲧ ⲡⲉ(*sic expl.*)

68 [23].—Parchment; 6 complete leaves; now 27¼ × 21 cm. Pp. ⲥⲛⲑ̅–ⲥⲟ̅. 2 cols., 25 lines. Script: *cf.* Ciasca iii, especially for ⲕ and ϩ. Initials enlarged and, on some pages, coloured red, as are the letters ⲫ and ⲟ; other pages have no colours. From same MS. as Zoega no. clxxxix.

Shenoute, Homily by. Zoega's fragment shows that it is directed against an idolater, possibly the δοῦξ (*v.* p. ⲥϩⲁ̅), who was seducing the people. The following are examples:—

P. ⲥϩ̅. ⲁⲗⲗⲁ ⲛⲛⲁϩⲣⲏⲛⲣⲙⲙⲁⲟ ⲡⲣⲉϥϫⲙⲥⲟⲛⲥ ⲉⲧⲙⲙⲁⲩ ⲙⲡⲧⲟⲩⲗⲁⲁⲩ ⲛϩⲱⲃ ⲉϫⲱ ⲉⲣⲟⲓ ⲛⲥⲁⲧⲣⲉⲩϫⲟⲟⲥ ϫⲉⲕⲕⲧⲟ ⲛⲛϩⲛⲧ ⲛⲛϩⲛⲕⲉ ⲉⲃⲟⲗ ⲙⲙⲟⲛ ⲉⲧⲙⲉⲣⲕⲏⲁ ϩⲉⲓⲥⲱⲙ ϩⲉⲓϩⲱⲃ ⲛⲙⲙ ⲡⲁⲣⲁ ⲧⲉⲩⲥⲟⲙ ⲁⲩⲱ ⲉⲧⲣⲉⲩϫⲟⲟⲥ ϫⲉⲁϥⲉⲓ ⲉϩⲟⲩⲛ ⲉⲡⲉⲛⲛⲓ ⲫⲁⲛⲉⲣⲱⲛ ⲁϥϥⲉⲓ ⲛⲛⲉⲧⲉⲛⲟⲩⲱϣⲧ ⲛⲁⲩ ⲉⲩϣⲡⲉ ⲛⲁⲛ ϫⲉⲙⲡⲉⲛⲉϣⲙⲙⲥⲟⲙ ⲉⲕⲱⲗⲩ ⲙⲙⲟϥ.

P. ⲥϩ̅ⲁ̅. ⲛⲑⲉ ⲟⲛ ⲉⲧⲙⲡⲉϥⲟⲩⲉⲓⲧⲉ ⲙⲡⲗⲁⲥ ⲛⲛⲉⲧϫⲉⲓⲟⲩⲁ ⲉⲣⲟϥ ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲙⲡⲉϥⲧⲣⲉⲛⲥⲁⲣϫ ⲛⲛⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩⲛⲟⲩⲧⲉ ⲁⲛⲡⲉ ⲡⲟⲧⲡⲉⲧ ⲉⲡⲉⲥⲏⲧ ⲁⲗⲗⲁ ⲥⲉⲛⲁⲡⲟⲧⲡⲉⲧ ⲁⲩⲱ ⲛⲥⲉⲡⲱϩ ⲁⲩⲱ ⲡⲉⲩⲗⲁⲥ ⲛⲁⲡⲱϩⲥⲉ ⲁⲩⲱ ⲛϥⲉⲓⲧⲉ ⲙⲡⲥⲟⲛ ⲉⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲛⲁⲧⲥⲁⲃⲟⲟⲩ ⲉⲡⲉϩⲟⲟⲩ ⲉⲡⲉⲩⲕⲱⲱⲛⲥ.

P. ⲥϩ̅ⲃ̅. ⲡⲉⲧϩⲟⲧⲉ ϩⲛⲧϥ ⲉⲛⲟⲩⲣⲱⲙⲉ ⲉϣⲁϥⲙⲟⲩ ⲁⲩⲱ ⲉϩⲛⲧϥ ⲉⲛⲟⲩϣⲛⲣⲉ ⲛⲣⲱⲙⲉ ⲛⲁⲓ ⲉϣⲁⲩϣⲟⲟⲩⲉ ⲛⲑⲉ ⲛⲟⲩϫⲟⲣⲧⲟⲥ ⲛⲉⲩϣⲟⲃⲉ ⲁⲛ ⲉϩⲉⲛϣⲛⲣⲉ ϣⲛⲙ ⲉⲛⲁⲧⲥⲟⲟⲩⲛ ⲉϣⲁⲩϥⲱⲥⲉ ⲁⲩⲱ ⲛⲥⲉⲧⲣⲣⲉ ϩⲙⲡⲧⲣⲉⲩⲥⲱⲧⲙ ⲉⲡⲉϩⲣⲟⲟⲩ ⲉⲛϩⲉⲛⲃⲁϣⲟⲟⲣ ⲛ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ.

[1] *V.* Leipoldt's *Schenute* 172 and in *Aeg. Zeitschr.* xl. 130, where this text is printed from Paris MSS. *Cf.* also Brit. Mus. no. 351.

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P. ⲥϫⲁ. ⲉⲧϩⲉⲡⲁⲓ ⲙⲡⲁⲣⲟⲟⲩϣ ⲁⲙⲡⲉ ⲛⲁⲓ ⲙⲙⲉⲓⲛⲟⲟⲩⲉ ⲙⲛ ⲙⲡⲉⲟⲩⲁⲟⲩϫ ⲥⲉⲛⲛⲥⲉ ⲛⲟⲩⲁⲟⲩϫ ⲛϩⲉⲗⲗⲏⲛ ⲁⲟⲗⲟⲙⲁ ⲉϫⲟⲟⲥ ϩⲙⲡⲧⲣⲉϥⲉⲓ ⲉⲡⲉⲙⲁ ϫⲉⲁⲓⲣⲙⲟⲓϩⲉ ⲣⲱ ϫⲉⲛⲣⲟⲟⲩⲧ.

P. ⲥϫⲥ. ⲥⲉϩⲟⲩⲟⲣⲧ ⲛϭⲉⲓ ⲛⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲛⲉϣⲁⲩⲥϧⲟⲩ ⲛⲛⲟⲩⲧⲉ ⲛ ϫⲉϣⲁⲣⲉⲛⲟⲩⲧⲉ ⲙⲟⲩ ⲥⲉϩⲟⲩⲟⲣⲧ ⲛϭⲉⲓ ⲛⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲉϣϫⲉⲟⲩⲛⲟⲩⲧⲉⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲁϩⲣⲟϥ ⲙⲡⲉϥⲉⲙⲉ ϫⲉⲛⲧⲁⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲓ ⲧⲱⲛ ⲛⲧⲁⲩϫⲉⲡⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲩⲥⲱⲧⲙ ϩⲛⲉⲓⲱⲃ ⲡⲣⲣⲟ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲉϥϫⲛⲟⲩ ⲛⲡⲁⲁⲓⲙⲱⲛ ⲉⲧⲙⲙⲁⲩ ϫⲉⲛⲧⲁⲕⲉⲓ ⲧⲱⲛ ⲙⲡⲟⲩⲉⲙⲉ ⲉⲡⲛⲟⲩⲥ ⲛⲛⲉⲧⲟⲩⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ϫⲉϩⲁⲡ (*read* ϩⲁϩ) ⲛⲥⲟⲡ ⲁⲡⲛⲟⲩⲧⲉ ϣⲁϫⲉ ϩⲛⲉⲥⲣⲁϕⲏ. This is compared to Elisha's question to Gehazi (2 Kings v. 25), and similar lessons are then drawn from God's questions to Adam (Gen. iii. 9) and to Moses (Exod. iv. 2), Joseph's to his brethren (Gen. xlii. 7), Christ's concerning Lazarus (John xi. 34), God's to Abraham (Gen. xviii. 9), the angel's to the women (? John xx. 13), Christ's to Mary (ⲙⲁⲣⲓϩⲁⲙ, *ib.* 15), or on the road to Emmaus (Luke xxiv. 17), or to the disciples (John xxi. 5 and Mark vi. 38), or the woman (Luke viii. 45). Then p. ⲥⲟ: ϩⲟⲙⲟⲓⲱⲥ ⲉⲣϣⲁⲛⲧⲕⲁⲛⲓⲁ ⲙⲡⲉⲕⲉⲓⲱⲧ ⲡⲥⲁⲗⲁⲡⲁⲥ ⲡⲱϩ ⲛ ⲛⲉⲥⲡⲱⲥⲉ ⲛϩⲏⲧⲕ ⲱ ⲡϩⲉⲗⲗⲏⲛ ⲛⲥⲣϩⲟⲩⲉⲙⲁϩⲕ ⲙⲙⲉⲛⲧⲁⲧⲛⲁϩⲣⲧⲉ ϕⲛⲁϫⲟⲟⲥ ⲉⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲧⲙⲙⲉ ϫⲉⲟⲩ ⲙⲟⲛⲟⲛ ϥⲥⲟⲟⲩⲛ ϫⲉⲉⲓⲥ ⲡⲉⲥⲛⲟϥ ϩⲁⲣⲟⲥ ⲙⲙⲉⲛⲧⲥⲛⲟⲟⲩⲥ ⲡⲣⲟⲙⲡⲉ ⲁⲗⲗⲁ ϥⲥⲟⲟⲩⲛ ⲙⲙⲟⲥ ϫⲙⲡⲉⲥⲛϩⲏⲧⲥ ⲛⲧⲉⲥⲙⲙⲁⲩ (*sic*) ⲉⲣϣⲁⲛⲟⲩⲕⲉⲣⲁⲙⲉⲩⲥ ⲣⲁⲧⲥⲟⲟⲩⲛ ⲙⲡⲉϩⲛⲁⲩ ⲛⲧⲁϥⲧⲁⲙⲉⲓⲟϥ ϩⲙⲡⲉϥⲱⲛϩ ⲓⲥ ⲛⲧⲟϥ ⲥⲟⲟⲩⲛ ⲉⲡⲉⲛⲧⲁϥⲡⲗⲁⲥⲥⲁ ⲙⲙⲟⲟⲩ ϩⲛⲟⲛ ⲛⲉⲧⲥⲟⲟⲩⲛ ϫⲉⲛⲉϥ (*sic expl.*)

69 [**34, 28, 23 a**, in this order].—Parchment; 8 complete leaves; now from $28\frac{1}{2} \times 24\frac{1}{2}$ to 32×25 cm. Pp. ⲙⲉ–ϫ (the last of qu. ⲁ). 2 cols., about 30 lines. Script: *cf.* CIASCA xi, HYVERNAT xi. 4. Its peculiarities are indicated in Brit. Mus. Catal. no. 202. From same MS. or by same scribe as Brit. Mus. no. 202, Paris Vol. 130^3. 75–83, Vol. 130^5. 62, Vol. 131^4. 111, Vol. 131^6. 91, 110, Vol. 131^7. 38, Vol. 129^{14}. 130, ZOEGA cxciv, cccviii (2), Leyden no. 80, Cairo no. 8006. It is clear from some of the pagination and incidental quire-marks that all these are from at least two distinct volumes; *e.g.* our leaves have the same pages as some of ZOEGA cxciv, while the pages of another part of that fragment are the same as part of Brit. Mus. no. 202; again, Leyden 80, pp. ⲥϫⲑ, ⲥⲟ with quire-mark ⲓⲏ, would scarcely be from the first volume of the MS.

Shenoute, Homily or Epistle by[1]. The text is partly identical with ZOEGA no. cci (p. ⲛ = *Z.*, pp. ⲛⲑ, ⲟ, p. ⲛⲑ col. 2 = *Z.*, p. ⲟⲁ, p. ϫ col. 2 = *Z.*, p. ⲟⲅ). The author rebukes vice and exhorts to virtue, addressing himself to nuns as well as to monks. The following are examples of the text not given by ZOEGA:—

P. ⲛ. ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲁⲛ ⲙⲙⲁⲧⲉⲡⲉ ⲟⲩⲣⲱⲙⲉ ⲉϥϫⲁϩⲙ ⲉⲩⲡⲱⲣϫ ⲙⲙⲟϥ ⲉⲃⲟⲗ ⲙⲡⲣⲱⲙⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲟⲩϫⲉ ⲟⲩϩⲟ ⲁⲛ ⲙⲙⲁⲧⲉ ⲉϥⲛⲁⲣϣⲁⲩ ⲁⲛ ⲉⲁⲁϥ ⲛⲑⲩⲥⲓⲁ ⲙⲡϫⲟⲉⲓⲥⲡⲉ ⲡⲉⲧϫⲁϩⲙ ⲉⲩⲡⲱⲣϫ ⲙⲙⲟϥ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲧⲃⲃⲏⲩ ⲕⲁⲧⲁ ⲛⲉⲛⲧⲟⲗⲏ ⲁⲗⲗⲁ ⲡⲟⲓⲛⲣⲟⲛ ⲛⲓⲙ ϫⲛⲛⲓϩⲁⲡ ⲉⲧⲥⲟⲟⲙⲉ ϣⲁϩⲣⲁⲓ ⲉⲑⲩⲡⲟⲕⲣⲓⲥⲓⲥ ϩⲉⲛⲁⲕⲁⲑⲁⲣⲧⲟⲛⲛⲉ ⲁⲩⲱ ⲡⲉⲧⲛⲁϫⲱϩ ⲉⲣⲱⲟⲩ ⲉⲧⲉⲡⲁⲓⲡⲉ ⲛⲩⲁⲁⲩ ⲉϥϣⲁⲛⲧⲁⲥⲁϩⲱϥ ⲉⲃⲟⲗ ⲙⲙⲟⲟⲩ ϥⲛⲁϣⲱⲡⲉ ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲛⲛⲁϩⲣⲙⲡⲛⲟⲩⲧⲉ ⲛⲟⲉ ⲉⲧⲉϩⲉⲛⲁⲕⲁⲑⲁⲣⲥⲓⲁⲛⲉ ⲛⲟⲃⲉ ⲛⲙ ⲛⲛⲁϩⲣⲛⲡⲣⲙⲛⲟⲩⲧⲉ ⲡⲁⲙⲉ ⲧⲁⲓⲧⲉ ⲑⲉ ⲉⲧⲟⲩϫⲱ ⲙⲙⲟⲥ ⲉϩⲉⲛⲁⲓⲕⲁⲥⲧⲏⲥ ⲛⲥⲉⲥⲟⲩⲧⲱⲛ ⲁⲛ ϫⲉⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲉⲧⲃⲉⲛⲉⲩϩⲏⲩⲉ ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲁⲩⲱ ⲛⲉⲧⲥⲟⲩⲧⲱⲛ ϫⲉⲕⲁⲑⲁⲣⲟⲥ ⲉⲧⲃⲉⲛⲉⲩϩⲏⲩⲉ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲁⲩⲱ ⲛⲉⲩϩⲁⲣ ⲙⲙⲉ.

[1] LEIPOLDT, *Schenute* 160, holds the authorship doubtful.

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P. ⲛⲥ̅. ⲛⲓⲁⲓⲧⲁⲩⲉⲛⲁⲓ ⲁⲛ (p. ⲛ̅ⲍ̅) ⲛⲑⲉ ⲛϩⲉⲛⲣⲁⲥⲟⲩ ⲛⲉⲛϩⲃ̅ⲛⲩⲉ ϫⲁⲣ ⲛⲉⲧⲧⲣⲉⲛⲉⲓϣⲁϫⲉ ϯϩⲣⲁⲛ ⲉⲣⲟⲛ ⲁⲩⲱ ⲛⲁⲛⲟⲩⲥ ⲉⲩϯ ⲁⲣⲁ ⲧⲓⲛⲁⲙⲉⲧⲁⲛⲟⲉⲓ ⲁⲣⲁ ⲧⲓⲛⲁϩⲱ ⲉⲣⲟⲛ ⲉⲛⲥⲱⲟⲩϩ ⲛⲁⲛ ⲉϩⲟⲩⲛ ⲛⲟⲩⲟⲣⲥⲛ ϩⲙⲡⲉϩⲟⲟⲩ ⲛⲧⲟⲣⲥⲛ ⲙⲡⲥⲱⲗⲡ ⲉⲃⲟⲗ ⲙ̅ⲡϩⲁⲡ ⲙⲙⲉ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉϣϫⲉⲛⲉⲡⲟⲛⲏⲣⲟⲛ ⲛⲧⲉⲓⲥⲟⲧ ϣⲟⲟⲡ ⲁⲛ ⲉⲓⲥ ⲟⲩⲛⲟⲩⲟⲛ ⲉⲣⲟϥ[1] ⲙ̅ⲡⲉⲧϣⲁϫⲉ ϫⲉϥϫⲱ ⲙ̅ⲡⲉⲧⲉⲛϥϣⲟⲟⲡ ⲁⲛ ⲉϣϫⲉⲥⲉϣⲟⲟⲡ ϫⲉ ⲁⲩⲱ ⲥⲉⲣϩⲟⲩⲟ ⲉⲓⲉ ⲥⲉⲣⲛⲟⲃⲉ ⲛⲥⲓ ⲛⲉⲧⲥⲛⲁⲣⲓⲕⲉ ⲉⲡⲉⲧϣⲁϫⲉ.

70 [24 a].—Parchment; 8 complete leaves; now 32·3 × 24·3 cm. Pp. ⲥ̅ⲗ̅ⲑ̅–ⲥ̅ⲛ̅ⲁ̅. 2 cols., 32 lines. Script: *v.* MINGARELLI, *Aeg. Codd. Reliq.*, p. 30, no. iv. Initials moderately enlarged, without ornaments or colours. By same scribe as ZOEGA ccxiii, cclxxvii(i), Brit. Mus. Catal. no. 204, Paris Vol. 78. 41, Vol. 131[5]. 54, 67, Vol. 131[6]. 32[2] and MINGARELLI no. iv.

Homily, probably by Shenoute, on God's (or Christ's) creation of the universe, His favour and protection to Israel; on Christ's humble birth, human life, sufferings and passion (with very many quotations from or references to the Gospels); on the punishment of the wicked and the blessedness of true believers. P. ⲥ̅ⲛ̅ⲁ̅ shows the end of the homily. The following are examples:—

P. ⲥ̅ⲗ̅ⲑ̅. ⲡⲉⲛⲧⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲛⲓⲛⲟⲥ̀ ⲛⲣⲣⲟ ⲉⲁϥⲙⲟⲩⲟⲩⲧ ⲛϩⲉⲛⲣⲣⲱⲟⲩ (p. ⲥ̅ⲙ̅) ⲉⲩⲧⲁϫⲣⲏⲩ ⲉⲁϥϥⲱⲧⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛϩⲉⲑⲛⲟⲥ ⲉⲛⲁϣⲱⲟⲩ ⲛⲁⲓ ⲉⲧⲉⲣⲉⲧⲟⲣⲥⲛ ϩⲓϫⲛⲛⲉⲩⲛⲉϣⲱϫⲡ ⲡⲉⲛⲧⲁϥⲧⲣⲉⲡⲥ̀ⲉⲣⲱⲃ̅ ⲙⲙⲱⲩⲥⲛⲥ ⲛⲧⲟϥ ⲉⲩϩⲟϥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲁϥⲛⲧⲟϥ ⲉⲩⲥ̀ⲉⲣⲱⲃ̅ ⲁϥϣⲱⲡⲉ ϩⲛⲧⲉϥⲥⲓϫ ⲛⲑⲉ ⲉⲧⲉⲛⲉϥⲟ ⲙⲙⲟⲥ.

P. ⲥ̅ⲙ̅ⲃ̅. ⲛⲁⲓ ϫⲁⲣ ⲁϥϣⲓⲛⲉ ϩⲱⲱϥ ⲉⲧⲃⲉϩⲉⲛϩⲃ̅ⲛⲩⲉ ⲛⲑⲉ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲁⲧⲥⲟⲟⲩⲛ ⲛⲑⲉ ⲛⲧⲁϥϫⲛⲉⲡⲉⲓⲱⲧ ⲙⲡϣⲛⲣⲉϣⲛⲉ ⲛⲧⲁϥⲟⲩⲱϣ ⲉⲧⲁⲗⲥⲟϥ ϫⲉⲉⲓⲥ ⲁⲟⲩⲛⲣ ⲛⲟⲩⲟⲉⲓϣ ϫⲛⲧⲁⲡⲁⲓ ⲧⲁϩⲟϥ ϩⲱⲥ ⲉϣϫⲉⲛϥⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲑⲉ ⲟⲛ ⲛⲧⲁϥϣⲓⲛⲉ ⲉⲧⲃⲉⲗⲁⲍⲁⲣⲟⲥ ϫⲉⲛⲧⲁⲧⲉⲧⲛⲁⲁϥ ⲧⲱⲛ.

P. ⲥ̅ⲙ̅ⲁ̅. ϯϩⲣⲧⲛⲏ ⲉⲡⲉⲥⲙⲟⲧ ⲙⲡⲣⲱⲙⲉ ⲛⲧⲁϩⲁϥ ⲛϩⲱⲃ̅ ⲧⲁⲕⲟ ⲛⲧⲟⲟⲧϥ ⲛ̀ ⲡⲉϥⲉⲓⲛⲉ ϫⲉⲉϥⲟ ⲛⲁϣ ⲙⲙⲓⲛⲉ ⲁⲩⲱ ⲛⲛⲁⲉⲓⲙⲉ ϫⲉⲡⲉⲛⲉ ⲛⲧⲁϥϣⲱⲡⲉ ⲙⲡⲣⲱⲙⲉ ϩⲙⲡⲧⲣⲉϥⲣⲛⲟⲃⲉ ⲙⲛⲛⲥⲁⲡⲥⲱϣ ⲛⲧⲁϥϣⲱⲡⲉ ⲙⲙⲟⲛ ⲁⲡϫⲟⲉⲓⲥ ϣⲱⲡⲉ ⲛϩⲛⲧϥ ⲉⲧⲃ̅ⲛⲛⲧⲛ ϩⲙⲡⲧⲣⲉϥ ⲣⲣⲱⲙⲉ ϣⲁⲛⲧϥⲙⲡⲣⲱⲙⲉ ⲉⲧⲉϥⲁⲣⲭⲏ ⲛ̀ ⲧⲉϥⲙⲉⲛⲧⲁⲧⲛⲟⲃⲉ ⲙⲛⲧⲙⲛⲧⲥⲁⲉⲓⲉ ⲛⲧⲉⲯⲩⲭⲏ ⲛϣⲟⲣⲡ ϩⲁⲑⲏ ⲙⲡⲁⲧⲥϣⲱⲡⲉ ⲛⲁⲛⲁⲑⲁⲣⲧⲟⲥ.

ⲧⲱ ⲉⲧⲱ ⲧⲉⲛⲟⲩ ⲛⲛⲉⲧⲙⲙⲉ ⲙⲡⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲛⲥⲉⲛⲁⲩ ⲉⲣⲟϥ ⲁⲛ ⲛⲑⲉ ⲉⲧⲥⲛϩ . . . . ⲧⲱ ⲉⲧⲱ ⲛⲛⲉⲧⲣⲙⲟⲉⲓϩⲉ ⲧⲉⲛⲟⲩ ⲉϫⲛⲛⲉϥⲥ̀ⲟⲙ ⲙⲛⲛⲉϥϩⲃ̅ⲛⲩⲉ ⲧⲛⲟⲩ ⲉⲩⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ϩⲛ(p. ⲥ̅ⲙ̅ⲉ̅)ⲛⲉⲩⲙⲁⲁϫⲉ ⲙⲛⲛⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲛⲙⲁⲉⲓⲛ ⲙⲛⲛⲧⲁⲗⲥⲟ ⲧⲛⲟⲩ ⲛⲧⲁϥⲁⲁⲩ ⲙⲡⲉⲩⲙⲟ ⲉⲃⲟⲗ ⲛ̀ ϩⲛⲧⲉⲩⲙⲛⲧⲉ ⲁⲩⲣⲁⲧⲛⲁϩⲧⲉ ⲟⲩⲛⲣ ⲛⲧⲩⲡⲟⲥ ⲙⲡⲟⲛⲏⲣⲟⲛ ⲉⲁⲩϫⲟⲕⲟⲩ ⲉⲃⲟⲗ ϩⲙⲡⲙⲁ ⲙⲡⲉⲕⲣⲁⲛⲓⲟⲛ ϩⲙⲡⲧⲣⲉⲩϣⲱⲡⲉ ⲛⲟⲩⲙⲟⲩϫⲥ̀ ⲛⲟⲩⲱⲧ ϩⲛⲧⲕⲁⲕⲓⲁ ϩⲓⲧⲛⲧⲉⲥⲃⲱ ⲛⲛⲉⲧϩⲓϫⲱⲟⲩ.

[1] The use of ⲟⲩⲟⲛ with ⲟⲩⲛ is sometimes remarkable. It means either (1) 'There is (are) who . . . ,' *e.g.* ZOEGA 352 ⲟⲩⲛⲟⲩⲟⲛ ⲙⲙⲁⲩ ⲧⲉⲛⲟⲩ, 355 ⲟⲩⲛⲟⲩⲟⲛ ⲉϥⲉⲓⲣⲉ, 437 ⲛⲉⲧⲉⲟⲩⲛⲟⲩⲟⲛ ⲛⲧⲟⲟⲧⲟⲩ, ROSSI II, i. 74 ⲟⲩⲛⲟⲩⲟⲛ ⲉⲁϥⲣⲭⲟⲩⲱⲧⲉ, STERN § 265 ⲟⲩⲛⲟⲩⲟⲛ ⲉϥⲟ ⲡⲉⲗⲁϫⲓⲥⲧⲟⲥ and Boh., *Mus. Guim.* xxv. 8 ⲟⲩⲛⲟⲩⲟⲛ ⲟⲩⲣⲟ ⲉϫⲛⲛⲓⲕⲁϩⲓ, Luke xxiv. 39 ⲟⲩⲛⲟⲩⲟⲛ ⲙⲙⲟⲓ *ἐμὲ ἔχοντα* (Boh. ⲉⲟⲩⲟⲛ); or (2) 'There is a debt, responsibility, with him towards . . . ,' *e.g.* in the present text, and in no. 68, ⲥϫ̅, ⲛⲛⲁϩⲣⲛⲣⲱⲙⲉ ϫⲁⲣ ⲛⲓⲙ ⲉⲧⲣⲉⲗⲡⲓⲥ (*sic*) ⲉⲓⲥ̅ ⲟⲩⲟⲩⲟ (*sic*) ⲛⲟⲩⲟⲛ ⲉⲣⲟⲓ ⲛⲧⲟⲟⲧⲟⲩ ⲁⲩⲱ ⲟⲩⲉⲛⲧⲁⲩ ⲉⲣⲟⲓ ⲙⲙⲁⲧⲉ, *ib.* ⲥϫ̅ⲁ̅, ⲉⲣϣⲁⲛⲏⲥⲉⲏⲟⲩⲓ . . . ⲥⲣⲟⲩⲉⲣ ϩⲉⲛⲣⲱⲙⲉ . . . ⲟⲩⲉⲛⲟⲩⲟⲛ ⲉⲣⲟⲟⲩ, Brit. Mus. Catal. p. 163 ⲡⲉⲧⲉⲟⲩⲛⲟⲩⲟⲛ ⲉⲣⲟⲓ ⲛϩⲛⲧϥ, ZOEGA 480 ⲉⲧⲣⲉⲡⲉⲧⲉⲟⲩⲛⲟⲩⲟⲛ ⲉⲣⲟϥ ⲕⲱ ⲉⲃⲟⲗ. Obscure is here no. 70 ⲥⲙⲉ=Mark xiv. 63 ⲡⲉⲣⲭⲣⲓⲁϩⲉ ⲧⲉⲛⲟⲩ ⲙⲙⲛⲧⲣⲉ ⲉⲣⲟⲩ ⲛⲟⲩⲟⲛ (WOIDE, Balestri ⲉⲣⲟⲩ ϫⲛⲧⲉⲛⲟⲩ, *cf.* Boh.)

[2] Correct reference thus to Paris MSS. in Brit. Mus. Catal.

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P. ⲥⲗⲑ. ⲉⲁⲩⲉϣⲧⲡⲉⲩⲣⲣⲟ ⲇⲉ ϩⲱⲱϥ ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲛⲥⲁⲣϫ ⲛⲓⲙ ⲉⲡϣⲉ ⲁⲩⲟⲩⲱⲙ ⲉⲣⲉⲡⲉⲥⲛⲟϥ ϩⲣⲁⲓ ϩⲓϫⲛⲧⲥⲟⲟⲩϩⲉ ⲛϫⲱⲟⲩ ⲙⲡⲛⲉⲩⲕⲉϣⲛⲣⲉ ⲕⲁⲧⲁ ⲧⲥⲟⲧ ⲙⲡⲥⲁⲙⲟⲩⲗ ⲙⲙⲁⲧⲉ ⲁⲛ ⲉⲧϩⲟⲣϣ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲛⲧⲁⲩⲟⲙⲕϥ ⲁⲗⲗⲁ ⲕⲁⲧⲁ ⲡϣⲓ ⲛⲧⲟⲣⲥⲛ ⲧⲏⲣⲥ ⲛⲧⲁⲥⲟⲩⲱ ⲉⲥⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲁⲩⲱ ⲟⲛ ⲉⲥⲛⲁⲉⲓ.

P. ⲥⲛⲁ. ϩⲉⲛⲟⲩⲛⲏϩ ⲉⲩϫⲱⲕ ⲉϧⲟⲗ ⲙⲡⲉⲩϣⲙⲉ ⲕⲁⲗⲱⲥ ϩⲙⲡⲛⲓ ⲙⲡⲛⲟⲩⲧⲉ ϩⲉⲛⲙⲟⲛⲁϫⲟⲥ ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ ϩⲛⲟⲩⲙⲉ ϩⲟⲉⲓⲛⲉ ⲉⲩⲁⲥⲕⲉⲓ ϩⲛⲟⲩⲙⲉⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲉⲛⲕⲟⲟⲩⲉ ⲉⲩϩⲁⲣⲉϩ ⲉⲡⲉⲩⲥⲁⲙⲟⲥ ϩⲟⲓⲛⲉ ⲉⲁⲩϥⲓ ⲙⲡⲉⲩⲥϧⲟⲥ ⲁⲩⲟⲩⲁϩⲟⲩ ⲛⲥⲱϥ ϩⲉⲛⲕⲟⲟⲩⲉ ⲉⲩⲥⲁⲁⲛϣ ⲛⲓϩⲏⲕⲉ ϩⲛⲓⲉⲧϣⲟⲡ ⲛⲁⲩ ϩⲟⲓⲛⲉ ⲉⲩϣⲙⲙⲉ ϩⲛϩⲉⲛϣⲗⲗ ⲙⲡϩⲉⲛⲓⲛⲓⲥⲧⲓⲁ[1].

71 [30].—Parchment; 2 complete leaves; now 31 × 24 cm. Pp. [ϥⲁ, ϥⲃ]; ϥⲅ, ϥⲇ. 2 cols., 27 or 28 lines. Script: *cf.* HYVERNAT xi. 3, though there the character is smaller. From same MS. as Brit. Mus. no. 213, Leyden no. 68 and Cairo no. 8009[2].

From a Homily or Epistle by a successor or disciple of Shenoute. On the blessings of Christ for the righteous and on the punishment of the wicked. *Quotations*: 1 Cor. vi. 9 and v. 11; also the following from 'our holy father[3], which he said and wrote as a testimony to all generations unto the world's end,' (p. ϥⲃ) ϫⲉⲟⲩⲟⲓ ⲛⲁⲓ ϫⲉⲁⲩⲥⲟⲡⲧ ⲛⲑⲉ ⲛⲟⲩⲣⲉϥϫⲓⲟⲩⲉ ⲁⲩⲱ ⲁⲩⲥⲟⲛϩⲧ ⲛⲑⲉ ⲛⲟⲩⲣⲉϥϩⲱⲧⲃ ⲁⲩⲛⲧ ϩⲓⲧⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲧⲛⲁ ⲉϩⲣⲁⲓ ⲉⲡⲧⲟⲡⲟⲥ ⲉϯ ⲛϩⲛⲧϥ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲉⲓⲙⲉ ϫⲉⲙⲡⲉⲛϫⲉⲗⲁⲁⲩ ⲛϣⲁϫⲉ ⲉϥϣⲟⲃⲉ ⲉⲡⲁⲛⲉⲥⲣⲁⲫⲏ; and again, ⲁⲩⲱ ϥⲣⲁⲛⲧⲣⲉ ⲟⲛ ⲙⲙⲁⲛ ⲛⲥⲓ ⲡⲉⲛⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲓⲱⲧ ϩⲙⲡⲉⲛⲧⲁⲛϫⲟⲟⲩ ϫⲙⲡϣⲟⲣⲡ ϫⲉⲧⲁⲓⲧⲉ ⲑⲉ ⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲡⲣⲉϥⲣⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ. The first of these (to ⲛϩⲛⲧϥ) recurs in Brit. Mus. no. 214 and LEMM (*Kl. Kopt. Stud.* no. xlv. 0194) has shown that the words are Shenoute's. Those immediately following (ϫⲉⲕⲁⲥ), on the other hand, occur in MS. Curzon 110, ϥⲍ (on which *v.* no. 65), and, together with the writer's style, suggest that this fragment is likewise by the 'John' to whom the other is ascribed.

Further examples of the text:—

ⲥⲟⲩⲛⲡⲉⲧⲛϣⲡⲉ ⲁⲩⲱ ⲧⲉⲧⲙⲉⲛ ⲙⲡⲉⲧⲛϩⲱⲃ ⲱ ⲛⲉⲧⲣⲟⲕϩ ⲛⲥⲁ ⲛⲉⲓⲃⲟⲧⲉ ⲁⲩⲱ ⲉⲧⲣϩⲟⲩⲟϫⲱⲕ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ϩⲛⲧⲟⲡⲟⲥ ⲙⲡⲉⲭⲥ ⲛⲥⲉϫⲓⲧⲛⲩⲧⲏ ϩⲱⲟⲩ ⲉϩⲟⲩⲛ ϩⲙⲡⲩⲗⲏ ⲉⲛⲧⲁⲩⲟⲩⲱⲛ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲏ ⲉⲣⲁⲧⲟⲩ ⲛⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲛⲧⲁⲩⲕⲱ ⲛⲥⲱⲟⲩ ⲛⲧⲉⲩⲁⲣⲭⲏ ⲁⲩⲉⲓ ⲉϩⲣⲁⲓ ⲁⲩⲡⲟⲣⲛⲉⲩⲉ ⲙⲡⲛϣⲉⲉⲣⲉ ⲛⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲉⲣⲁⲧⲟⲩ ⲛⲛⲓⲥⲓⲁⲥ ⲛⲁⲣⲭⲁⲓⲟⲥ ⲛⲧⲁⲩϣⲧⲟⲣⲧⲣⲡⲕⲁϩ ϩⲙⲡⲉⲩⲱⲛϩ ⲁⲩⲱ ⲉⲣⲁⲧⲟⲩ ⲛⲛⲓⲣⲁⲥⲟⲙⲁ ⲙⲡⲥⲟⲙⲟⲣⲣⲁ ⲛⲁⲓ ⲛⲧⲁⲟⲩⲕⲱϩⲧ ϩⲱⲟⲩ ⲉⲃⲟⲗ ϩⲛⲧⲡⲉ ⲙⲛⲟⲩⲑⲛⲏ ⲁϥⲣⲟⲛϩⲟⲩ ⲉⲧⲃⲉⲧⲙⲡⲧⲣⲉϥⲛⲏⲟⲧⲏ ⲙⲡⲛϩⲟⲟⲩⲧ ⲛⲉⲧⲛϣⲃⲉⲉⲣⲉ ⲥⲁⲣⲛⲉ ⲧⲁⲩⲱ (sic) ⲛⲛⲉⲧⲛⲥⲛⲛⲩ ⲁⲛⲛⲉ ⲉⲣⲁⲧⲟⲩ ⲛⲛϩⲉⲗⲗⲏⲛⲓ ⲛⲣⲉϥϣⲙⲙⲉⲉⲓⲁⲱⲗⲟⲛ ⲉⲣⲁⲧⲟⲩ ⲛⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲙⲙⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲡⲟⲣϫ ⲉⲃⲟⲗ ⲛⲧⲕⲁⲑⲟⲗⲓⲕⲏ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲣⲁⲧⲟⲩ ⲛⲛⲟⲩⲁⲁⲓ ⲛⲧⲁⲩⲥϧⲟⲩ ⲙⲡⲉⲭⲥ ⲙⲙⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲧⲁⲩϫⲓϣⲟϫⲉ ⲉⲣⲟⲩⲛ ⲉⲣⲟϥ ϫⲙⲡϣⲟⲣⲡ.

ⲉⲡⲁⲓ ⲡⲉⲧⲛⲁϫⲟⲟϥ ϩⲛⲟⲩⲥⲓϣⲉ ϩⲛⲧⲃⲁⲥⲁⲛⲟⲥ ⲙⲡⲕⲱⲣⲧ ⲙⲡⲛϥⲛⲧ ⲉⲧⲣⲱⲕϩ ⲙⲡⲉⲧⲛⲥⲱⲙⲁ ⲙⲛⲧⲉⲧⲉⲧⲛ(sic)ⲯⲩⲭⲏ ⲙⲙⲁⲗⲁⲥⲟⲥ ⲁⲩⲱ ⲉⲧϫⲓⲕⲃⲁ ⲛⲧⲉⲧⲛⲯⲩⲭⲏ ⲙⲡⲡⲉⲧⲛⲥⲱⲙⲁ ⲉⲙⲡⲉⲧⲉⲧⲛϫⲓ ⲉⲃⲟⲗ ϩⲙⲡⲉϥⲥⲛⲟϥ ⲡⲉⲭⲥ ⲓⲥ ⲱ ⲡⲣⲉϥⲛⲟⲧⲏ ⲙⲙⲛϩⲟⲟⲩⲧ ⲁⲧⲉⲧⲛⲣⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲙⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϩⲛϩⲉⲛϫⲏⲣ ⲉⲩⲧⲟⲟⲙⲉ ⲉⲣⲱⲧⲏ ⲁⲛ ⲁⲩⲱ ϩⲛϩⲉⲛⲥⲡⲁⲧⲁⲗⲁ ⲛⲛⲟⲩⲧⲏ ⲁⲛⲛⲉ ⲉⲁϥⲙⲉϩⲡⲉⲧⲛϩⲛⲧ ⲁϥⲡⲟⲟⲛⲉϥ ⲁⲩⲱ ⲁϥⲥⲉⲙⲙⲉⲡⲉⲧⲛⲛⲟⲩⲥ.

[1] This passage has a marked resemblance to that from SHENOUTE's *Didascalia* in CRUM, *Copt. Ostraca*, no. 13.

[2] On the title occurring in the Cairo fragment, *v.* Brit. Mus. Catal. no. 213.

[3] 'My holy father' also in the Leyden fragment (p. 333).

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72 [36].—Parchment; 6 complete leaves; now $32\frac{1}{2} \times 24\frac{1}{2}$ cm. Pp. ⲧⲙⲑ–ⲧⲍ. 2 cols., 36 lines, pricked down middle of leaf. Script: *cf.* CIASCA xxv, though there the letters are heavier and closer. Initials moderately enlarged, accompanied by small floral scrolls in red and green. By the scribe of Brit. Mus. Catal. no. 257 and a number of leaves in Paris (*v. op. cit.*), of which 132[1]. 56 at least seems related in contents to ours. *V.* also FORBES ROBINSON, *Copt. Apocr. Gosp.*, xxii.

From a Homily, apparently upon the Virgin or the Birth of Christ. Mary is likened to Gideon's fleece, to a well-watered land whence the rod of Jesse springs. Joseph renounced all worldly possessions to obtain Mary[1]. She is a pearl in the midst of other jewels, in a meadow girt about by the sea, the fish in which live all at peace. When the pearl's time is fulfilled, it joins that other pearl which lies below the water in its shell ϫⲉⲕ, and together they mount up and illuminate the field and trees. The pearl in the meadow is now named ⲁϫⲁⲧⲏⲥ, according to the reckoning ⲡⲱⲱⲡ of its time, which is 1110, that is, 1000 and 100 and 10. Now 100 is 10 times 10 ⲙⲏⲧ ⲙⲙⲏⲧ, and this is Jesus; for He is ⲙⲏⲧ (truth)[2]. On the road to Jerusalem, Mary brings forth her child in a wayside tomb and lays him in a manger. Joseph calls in Salome, the midwife, who forthwith proclaims the virgin-birth. The very flesh which Jesus had from Mary shall sit on the Father's right. For Him who bade the earth be the *μήτρα* of all men did the Virgin suffer in childbirth. The magi forsake their magic and bring gifts. Herod thinks they come to seek John the Baptist; whom, being unable to find, he slays Zacharias. The latter is secretly buried; none see his blood. The weeping of Rachel (Matt. ii. 18) is explained by the story of an Israelite mother's bereavement in Egypt. There was joy in all the world at Christ's birth; he reopened to men the gates of Paradise and took in the soul of Abel, so that his blood, which still cried out, might be silenced. The phoenix, burnt upon the altar, rises on the third day as a worm from the ashes, grows, again puts forth wings and every 500 years returns to the temple and altar (*sic expl.*)

FORBES ROBINSON, *l. c.*, xxiii. 196, 235, has translated considerable passages of the text and noticed its relations to the *Protevangelium* &c.

73.—Parchment; a fragment; $19\frac{1}{2} \times 25$ cm. 2 cols. Script: *cf.* HYVERNAT xii. 2. Initials &c. red.

Homily (?) relating here to the Virgin's conception (Luke i. 39 ff.) The following occur:—

[ⲉⲓ]ϣⲁⲛⲉⲙⲙⲉ ϫⲉⲁⲧⲁϩⲣⲏⲓ ⲱⲱ ⲧⲉⲛⲧⲁⲛⲥⲱⲛⲧ ⲛⲛⲉϥⲓⲟⲙⲙⲉ ⲟⲩⲉ ⲙⲙⲟⲥ ⲉⲓⲉ ϯⲛⲁⲡⲓⲥⲧⲉⲩⲉ ϫⲉⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲱⲱ ϫⲱⲣⲓⲥ ⲥⲩⲛⲟⲩⲥⲓⲁ ϯⲛⲁϩⲟⲙⲙⲁⲙ ϩⲛⲛⲁϩⲓϫ ⲉⲧⲕⲁⲗⲁϩⲏ ⲛⲧⲁϩⲣⲏⲓ ⲧⲁⲛⲁⲩ ϫ[ⲉⲁ .]ⲡⲟⲥ[3] ⲛϩⲏ[ⲧⲥ ϧ]ⲱⲣⲉ ⲉϧⲟⲗ [ⲧⲁ]ⲛⲁⲩ ⲉⲡⲉⲕⲓϧⲉ ⲛⲧⲁⲩⲱⲥⲕ ⲛⲁⲧⲧⲉⲛⲕⲟ ⲙⲙⲏⲥⲁⲡⲉⲓⲭⲣⲟⲛⲟⲥ ⲉⲁⲩⲙⲟⲩϩ ⲛⲉⲣⲱⲧⲉ ⲛϯⲛⲁⲕⲁⲧⲟⲟⲧ ⲉ[ϧⲟⲗ

ⲛⲧⲉⲣⲉⲓⲱϩⲁⲛⲏⲛⲥ ⲛⲁⲩ [ⲉ]ⲧⲙⲁⲁⲩ ⲙⲡⲉϥ[ϫⲟ]ⲉⲓⲥ ⲁⲥⲉⲓ ⲉⲣⲁⲧ[ⲥ ⲛ]ⲧⲉϥⲙⲁⲁⲩ ⲁϥ[ϣⲧⲟⲣ]ⲧⲣ ⲉⲧⲉⲓ ⲉϥϩ[ⲛⲟⲏ] ⲁϥⲥⲕⲓⲣⲧ[ⲁ

[1] *Cf.* Matt. xiii. 45.

[2] For this obsolete word *cf.* ERMAN, *Aeg. Zeitschr.*, 1883, 96, 1895, 49; also Leyden Catal. 459. The play upon the word here should show that the writer was an Egyptian.

[3] ⲡⲗⲟⲩⲟⲥ seems unsuitable.

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ⲛⲧⲉⲙⲁⲣⲓⲁ ⲗⲟⲅⲟⲥ ⲁϥⲛⲁϫⲉ ⲛⲉⲗⲓϫⲁⲃⲉⲧ ⲁⲙⲟⲩϩ ⲉⲃⲟⲗ ϩⲙⲡⲉⲛⲧⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲛⲧⲁ ⲉⲧϩⲛ-
ⲛⲟⲃϣⲁ ⲙⲙⲁⲣⲓⲁ ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥⲙⲟⲩϩ ⲛⲉⲗⲓϫⲁⲃⲉⲧ [ⲟⲩ]ⲡⲛⲁ ⲉϥⲟⲩⲁⲁⲃ [ⲛ]ϥⲛⲟⲩϥⲉ
ⲧⲥⲁⲣϫ ⲙⲡⲗⲟⲅⲟⲥ ⲧⲁⲓ ⲉⲧⲟ ⲛⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲙⲡⲧⲁⲙⲛⲧⲛⲟⲩⲧⲉ ⲡⲛⲉϩ ⲛⲧⲁⲩⲥⲟⲧϥⲩ ⲉⲣⲟⲥⲧⲉ ⲧⲥⲟⲙ
ⲙⲡⲉⲛⲧⲁ ⲉⲧⲟⲩⲁⲁⲃ.

74.—Papyrus; a fragment; 11 × 15½ cm. Script: *cf.* Brit. Mus. Catal., Pll. 9, no. 279, and 10, no. 967. 2 cols.

Homily (?), relating here to Christ's conception and birth, on the 27th of Epiphi. The following phrases can be read:]ⲣⲡ ⲉϥⲣⲁϣⲉ ⲁⲩⲱ ⲉϥⲣⲟⲟⲩⲧ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲭⲁⲓⲣⲉ ⲧⲉⲛⲧⲁⲥⲥⲛϩⲙⲟⲧ ⲡϫⲟⲉⲓⲥ ⲙⲙⲉ ⲭⲁⲓⲣⲉ ⲧⲣⲣⲱ ⲁⲩⲱ ⲧⲙⲁⲁⲩ [. . .] ⲡⲣⲣⲟ[

]ⲁⲩⲱ ⲡⲉϩⲟⲟⲩ ⲛⲧⲁⲥϫⲡⲟϥ ⲛϩⲛⲧⲩⲡⲉ ⲥⲟⲩϫⲟⲩⲧⲥⲁϣⲩⲉ ⲙⲡⲉⲃⲟⲧ ⲉⲡⲛⲓ ⲕⲁⲧⲁ ⲑⲉ ϫⲉϥⲟ ⲛⲓ[

75.—Parchment; a complete leaf; 13 × 14 cm. Script: *cf.* HYVERNAT x. 1 col.

Homily (?), relating here to Christ's birth and baptism and to our redemption thereby. The baptism by John is narrated, with incidents of attendant angels and of waters in awe receding. The heavenly voice says: 'This is my beloved son, in whom my will hath been fulfilled. Obey ye him.'

Begins]ⲡⲁⲣ̊ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲁϫⲡⲟϥ ⲛⲁⲓ ⲉϥⲣⲁⲓ ⲉϫⲙⲡⲕⲁϩ. Ends ⲙⲁⲣⲉⲛϥⲓ ⲉⲃⲟⲗ ϩⲙ[

76.—Papyrus; a fragment; 9½ × 13 cm. Script: *cf.* CIASCA vii for certain features.

Homily (?)[1], commenting on the narrative of Christ's Passion.

]ⲥⲛⲟϥ ⲧⲁⲓ ⲟⲩⲛⲧⲉ ⲧⲉϯⲓⲁ ⲛⲧⲁⲡⲉⲭⲥ ϫⲟⲟⲥ ϫⲉϯⲟⲃⲉ ⲉⲧⲃⲏⲛⲧⲥ ϩⲙⲡⲉⲥϯⲟⲥ · ⲛⲧⲉⲣⲉⲛⲟⲩⲁⲁⲓ
ⲉⲧⲙⲡⲕⲱⲧⲉ ⲙⲡⲉⲥϯⲟⲥ ⲥⲱⲧⲙ ϫⲉϯⲟⲃⲉ ⲁⲩⲱ ⲉⲡⲉⲁⲩⲛⲁⲩ ⲙⲙⲁⲧⲟⲓ [

]ϩⲙϫ ⲉϩⲟⲩⲛ ⲉⲧⲁⲧⲁⲡⲣⲟ ϫⲉⲉⲓⲛⲁϩⲛⲁⲡⲟⲗⲟⲅⲓⲁ ⲛϫⲱ ⲙⲡⲉϩⲟⲟⲩ ⲙⲡⲥⲛⲩ ⲉⲓⲛⲛⲩ ϩⲙⲡϩⲁⲉ
ⲛϩⲟⲟⲩ ⲁⲓⲧⲁⲙⲟⲟⲩ ⲅⲁⲣ ⲙⲡⲁⲧⲟⲩⲧⲁⲗⲟⲓ ⲉ̀ⲡⲥϯⲟⲥ ϫⲉϯ[

] blood. This then is the reason (*αἰτία*) why Christ said, 'I thirst,' upon the cross. When the Jews that were around the cross heard (the words) 'I thirst,' and had beheld the soldiers [

] vinegar into my mouth, that I may (?) find cause (*ἀπολογία*) to give, on that day, in the time when I come in the last day. For I told them, ere I was raised upon the cross, that I [

77.—Parchment; a fragment; 23 × 22 cm. Pp. ϭ̄, ϧ̄. 2 cols. Script: hand of Brit. Mus. Catal. no. 230[2].

Homily, here quoting the Beatitudes (Matt. v. 4 ff.) and admonishing to piety, charity and other virtues.

[1] The 1st pers. sing. in the second passage suggests a text like that in REVILLOUT's *Apocr. Coptes*, *Patr. Or.* II. 163.

[2] *Cf. ib.*, p. 519.

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78.—Papyrus; a fragment; $14\frac{1}{2} \times 11$ cm. Script: *recto*, rounded, upright uncials; *verso*, sloping, ligatureless. Fibres on *recto* →.

Recto: Greek text, treating of doctrinal (Christological) questions.

т]ѡ пр̅ı̅ еıнаı̣ |] аγтоγ тоıс нтı |] γ̅с̅ еи тѡ пр̅ı̅ |]γ ѳеотнс еа̣н̣ |] каı аγтос т . . |]ṃṇтє̣[

Verso: Coptic text, on similar subjects.

] епєϩоγо ⲙ[| нсⲙот ннетѫı єϩоγи єϩ[| ϩноγⲙє пєнтаγϫпоϥ[| єрепаı пнѯ ан нсєн[| нѯı тѯıнѯоос ката [т]ϕωнн [| пѯоє]ıс ϩⲙптрєϥѯωпє нсарϫ[|]аϥ анон нєтⲙнр аγѡ[|]нпнγє (тоγтєстıн erased) ϩıт[|]єтрнєтоγнγ єβол є̣[|]атⲙнтоγа пєтоγѳєѡр[єı ⲙⲙоϥ

79.—Papyrus; a fragment; $4\frac{1}{2} \times 18\frac{1}{2}$ cm. Script: sloping uncials, *cf.* HYVERNAT X.

Homily (?), here relating to Susanna and the elders.

Fibres →.]ϫоγтаϥте н . . . нрѡ . . . . ⲙарнаγ он | ϫеоγ пєнтаϥѯωпє нпєпресβγтєрос снаγ | єтϩнтβаβγλѡн ϩⲙптрєγєпѳγаⲙı єсоγсан[на] | β̣а̣ . . .[. . . . н]котк нєⲙас анноγтє |

Fibres ↑. н]ток ⲇє ϩωωк сєⲙоγкϩ ⲙⲙок аγѡ ϫωрıс па . . . | ο̣γн̣ ο̣γн̣ος нϫа̣с̣ⲙ аϥ̣ . . . н̣т̣анⲙн . н̣ . с̣ⲙнтн | ϫєкаас є̣ϥ̣ . . н̣оγ . . . . . ϥ̣ѯ̣нϩаϩ | н нϥтєⲙϩⲙϩоⲙ . . . . [| . .]ϫнтıтрапıζа єт̣[

80.—Papyrus; a fragment; $11\frac{1}{2} \times 11$ cm. Script: small, few ligatures. Fibres on *recto* (?) ↑.

A collection of Aphorisms, mostly from Solomon or Sirach, but with extra-biblical additions. One quotes 'a philosopher.'

+ єıо̣ єıнаγ[1] єпасєβнс єϥϫıϩ̣[є ⲙоϥ | нѳє ннкєтрос єпλıβанос аı[сатϥ | аβѡϫєн ннєıснтϥ аıϥѯıнє [. . . . | ṇⲙ̣[. . . . | + аγϫıноγ оγϕγλосоϕос ϫєоγпє н | таϩо єратϥ єноγполıс пєϫаϥ ϫє | ϩотан тє єрϥаннєкоγı сѡтⲙ | єсаннос аγѡ нтınос ϩарєϩ єтϩот[є] | ннϫоєıс панϫѡс снаϥѯωпє єстаϫрнγ | + соλоⲙѡн аϥкѡт єноγнı аλλа ⲙєрєп | єтϫосє оγѡϩ ϩнтⲙⲙо нѯıϫ ката т|ϩє єтснϩ[2] ϫєтпєтє паѳоронос аγѡ пкаϩпє | пє пϩγпопотıон єнаγєр[нт]є +

Verso (other direction): + паϥнрє сѡтⲙ єсатасβѡ ннєртан | ϩотк[3] ⲙєнсарєϫ ннⲙ єϫѡ ннєкⲙєнстнр[ı] | он єроϥ | + ϥарєпєттı[4] ϩєноγϩѡп кто єβол | єϩєнѡрκн ϥарєϩєнϫωрон[5] ϥωβ | нєβλ єнєрѡоγ | + ннєрєрϥβнр єптıϩє ϫннєтєт̣[. . .] | нсоγсωβє нсѡ[к] | + оγϩнкє[6] нϫасıϩнт ⲙноγрєⲙⲙ̣[ло] | прєϥϫınѯонс пϫоєıс ⲙосте пⲙ̣[ооγ] |

81.—Papyrus; a fragment; $4\frac{1}{2} \times 9\frac{1}{2}$ cm. Script: sloping semi-uncials. Fibres on *recto* ↑.

Festal Epistle (?). This is made likely by the phrase 'as the time . . . . . (we?)

[1] Ps. xxxvi. 35. [2] Isa. lxvi. 1. [4] Prov. xxi. 14. [5] *Cf.* ? Eccli. viii. 2.
[3] Eccli. xxxiii. 21 (xxx. 29). This, with the same addition, in Berlin *Aeg. Urk.*, Kopt. no. 32, § 50. [6] *Cf.* Eccli. xxv. 2.

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approach the Feast of the Resurrection,' by the literary script and by the text being confined to one side of the leaf[1].

] ⲁⲩⲱ ⲛⲉⲙ . . . ϩⲣⲁⲓ [|] ⲁⲩⲱ ϩⲙⲡⲧⲣⲉⲡⲉⲩⲟⲉⲓϣ ⲓ[| ϩⲱ]ⲛ ⲉϩⲟⲩⲛ ⲉⲡϣⲁ ⲛⲧⲁⲛⲁⲥⲧⲁ[ⲥⲓⲥ |]ⲣⲙⲙⲉⲉⲩⲉ ⲛⲛⲉⲑⲟⲟⲩ ⲡⲙ[

Verso blank.

82.—Papyrus; a fragment; 8 × 15 cm. Script: *cf.* ZOEGA's 9th class for some features. 1 col.

Festal Epistle (?, *cf.* no. 81) with a quotation from the 2nd λόγος of 'Gregory, the most saintly bishop[2].'

]ⲩⲉⲡⲓⲭⲉⲓⲣⲓ ⲅⲁⲣ ⲉϥⲓ ⲙⲙⲁⲩ ⲛ[,]ⲡⲡⲉⲑⲟⲟⲩ ϩⲓⲧⲛⲕⲉⲡⲉⲑⲟⲟⲩ[,]ⲣⲟϥ ⲛⲛⲉϩⲓⲟⲟⲩⲉ ⲉⲧⲥⲟⲩⲧⲱ[ⲛ,]ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲡϩⲁⲥⲓⲱⲧⲁⲧⲟⲥ ⲡⲉ[ⲡⲓⲥⲕⲟⲡⲟⲥ,]ϩⲙⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲗⲟⲅⲟⲥ ⲛⲧⲁ[,]ⲛⲁⲕ ⲛ̀ⲛⲉⲧⲉⲣⲉⲡⲗⲟⲅⲟⲥ ϣⲛϩⲓⲥⲉ ⲛϩⲏ[ⲧⲟⲩ

Verso blank.

83.—Papyrus; a fragment; 11 × 40 cm. Script: slightly sloping uncials; *cf.* HYVERNAT x. Fibres on *recto* ↑.

Festal Epistle (?, *cf.* no. 81), treating here of doctrinal questions (the character and relations of the persons of the Trinity).

]ϩ ⲉϩⲟ[ⲩⲛ |] ⲛⲁⲧϫⲡⲟϥ [|] ⲁϫⲡⲭⲣⲟⲛⲟⲥ ⲁⲩⲱ ϩⲁⲑⲏ[| ⲉ]ⲓⲱⲧ ⲁϫⲡⲭⲣⲟⲛⲟⲥ ⲁⲩⲱ ϩⲁⲑⲏ . . . . . ϧ̀ ϩⲛⲟⲩϩⲉ ⲛⲁⲧⲧⲁⲩⲟⲥ ⲙⲉⲣⲉⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲡⲱⲱⲛⲉ ⲉⲡ[|]ⲣϣⲛⲣⲉ ⲛ ⲙ̅ⲡ̅ⲛ̅ⲁ̅ ⲉ[ⲧⲟ]ⲩⲁⲁ[ϧ̀ . . . . . ⲡ[ϣ]ⲛⲣⲉ ⲙⲉϥⲡⲱⲱⲛⲉ ⲉⲧⲥⲓⲛⲣⲉⲓⲱⲧ ⲛ ⲙⲡⲛⲁ ⲉϥⲟⲩⲁⲁϧ̀ [|] ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉϥⲟⲩⲁⲁϧ̀ ⲙⲉϥ[ⲡ]ⲱⲱⲛ[ⲉ . . . . ⲁ[ⲙⲙ]ⲛⲧϩⲁⲓⲟⲧⲛⲥ ⲙⲡⲉⲓⲱⲧ ⲛ ⲡϣⲛⲣⲉ ⲁ̀ϥϣ̀ⲟⲟⲡ ⲅⲁⲣ ⲛⲁⲧ[| ⲡⲱ]ⲱⲛⲉ ⲛⲥⲓ ⲛϩⲁⲓⲟⲧⲛⲥ . ϫⲁⲣ. . . . . ⲛⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲁⲩⲱ ⲉⲩⲡⲟⲣϫ ⲁⲛ ⲉⲧⲙⲙ[ⲧ |]ϣ̀ ⲛⲧⲟⲩⲥⲓⲁ ⲧⲉⲧⲣⲓⲁ[ⲥ ⲅ]ⲁⲣ ⲉ̀ⲧ[about 16 let.] ⲛⲁⲧⲥⲟⲛⲧⲥ ϣ̀ⲁ̀ⲩ̀ϫⲓⲛⲡⲉ . . ⲧ̀ ⲙⲙⲟⲥ ϩⲛⲛ[

Verso blank.

[1] The only Festal Letter extant in the original, GRENFELL-HUNT, *Gk. Pap.* II. 163 = *New Palaeogr. Soc.*, Pt. 3, pl. 48, is written thus.

[2] I have not found the words here visible in the 2nd Oration of Gregory Nazianzene.

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NARRATIVES, ACTS, MARTYRDOMS

84.—Parchment; a fragment; 5 × 13½ cm. 2 cols. Script: small, square uncials, ⲁ, ⲙ, ⲩ each in a single stroke as in Brit. Mus. Catal., Pl. 8, no. 171.

Adam and Eve. From the apocryphon *ed.* TISCHENDORF, *Apocal. Apocr.*, 1866, 'Apocr. Mosis,' §§ 31, 32 (beg. ἢ πόσον χρόνον), but with considerable differences[1].

Recto:

]ⲁ	[. .]ϥ ⲛⲥⲓ ⲁⲇⲁⲙ
[. . .]ⲉ ϯⲛⲁⲣⲕⲉ	ⲛⲉϫⲁϥ ϫⲉⲉⲓϣⲁ̅
[ⲟ]ⲩⲛⲣ ⲛⲣⲟⲙⲡⲉ	ⲙⲟⲩ ⲙⲡⲣ[ϫ]ⲱϩ
[ⲉ]ⲓⲟⲛϩ · ⲙⲡⲣϩⲉⲡ	ⲉⲣⲟⲓ ⲙⲡⲁⲙⲁ
[ⲡ]ϩⲱⲃ ⲉⲣⲟⲓ ⲡⲁ	sic ⲡⲁⲙⲁ ϣⲁⲛⲧⲉ
[ϫ]ⲟⲉⲓⲥ ⲁⲇⲁⲙ	ⲡϫⲟⲉⲓⲥ ⲧⲓⲛⲟ
[ⲡ]ⲥⲱⲧⲡ ⲛⲧⲉ	ⲟⲩ ⲛϥϣⲁϫⲉ ⲛⲙ
[ⲡ]ⲛⲟⲩⲧⲉ · ⲧⲟ	ⲙⲛⲧⲛ ⲉⲧⲃⲏ
[ⲧⲉ ⲁ]ⲁⲙ ⲡⲉ	ⲛⲧ · ⲛϥⲛⲁⲟⲃϣϥ
[ϫⲁϥ] ⲛⲉⲩϩⲁ ϫⲉ	ϭⲁⲣ ⲁⲛ ⲉⲣⲟⲓ · ⲁⲗ
	ⲗⲁ ϥⲛⲁϣⲙⲉ ⲛ

Verso:] ? ?

ⲧⲁⲙⲟ[2] ⲉⲣⲟⲓ ϫⲉⲛ	
ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲛ	ⲣ . . ⲙ . [
ⲑⲉ ⲉϯⲛⲁⲁⲡⲁⲛ	ⲛⲁ ⲙⲛⲧⲙⲛ[ⲧ]
ⲧⲁ ⲙⲙⲟⲥ ⲉⲡϫⲉⲥ	ⲛⲟⲥ ϯ ⲙⲉⲧ[ⲁ]
ⲡⲟⲧⲛⲥ ⲙⲡⲧⲛ	ⲛⲟⲓⲁ ⲛⲁⲓ ϫⲉⲁ[ⲓ]
ⲣϥ ϫⲉⲉⲛⲉϥⲛⲁ	ⲡⲁⲣⲁⲃⲁ ⲙⲡ[ⲉⲕ]
ⲁⲡⲓⲗⲓ ⲛⲁⲓ ⲛⲥⲓ	ⲙⲧⲟ ⲉⲃⲟⲗ · ϯ[ⲧⲱ]
ⲡⲛⲟⲩⲧⲉ ϫⲉⲡ	ϧϩ ⲙⲙⲟⲕ ⲡⲉⲓ[ⲱⲧ]
ⲛⲉϥⲛⲁⲛⲁ ϩⲁⲣⲟⲓ ·	ⲛⲣⲉϥϣ[ⲁⲛϩⲧⲛϥ ϯ]
ⲧⲟⲧⲉ ⲁ̀ⲥⲧⲱⲟⲩⲛ	ⲙⲙⲉⲧⲁⲛⲟ[ⲓⲁ ⲛⲁⲓ]

] how many more years I have to live. Hide not the thing from me, my lord Adam, elect of God.' Then Adam said unto Eve [

] Adam. He said, 'When I die, touch me not in my place, until the Lord send and speak with you (*pl.*) concerning me. For He will not forget me, but will seek [

] gave it (?) me. For I know not the manner of my meeting with the ruler (δεσπότης) of all, whether God will threaten (ἀπελεῖν) me or whether He will have mercy on me.' Then [Eve] arose [

] mercy (?) and greatness. Give me repentance (μετάνοια), for I have transgressed (παραβαίνειν) before Thee. I beseech Thee, merciful father (?), give me repentance [

[1] The fragment Berlin *Kopt. Urk.*, no. 181, is also from an Adam apocalypse.

[2] Perhaps ⲧⲁⲁⲥ?

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85 [25].—From the *earlier* texts of the palimpsest no. 62, which see.

Fol. 5. From the same MS. as foll. 1–3. Pp. [ⲕⲁ̅], ⲕⲃ̅. Of fol. *a* much is illegible or uncertain, while the beginnings or ends of many lines are hidden by the present binding. The text relates a legend of the building of Solomon's temple. Thabôr, king of the gentiles (*ἔθνος*), appears to meditate war with him; but hearing at night the noise of the spirits (*δαιμόνιον*) whom Solomon was forcing to build for him, he is terrified and realizes that for such an adversary he is no match; he would be trampled down like the potter's clay. At the end of the fragment is a reference to the *δεκανοί*.

I have failed to find any trace of such a story. The name Thabôr might suggest the well-known Thamur-Shamir-Ṣachr[1]; but the legends have apparently no common element except the temple building.

P. [ⲕⲁ̅]]...ⲥⲟⲗⲟ .....ⲁⲩⲛⲟϫⲟⲩ
[ⲙⲱ]ⲛ ⲡⲣⲣⲟ ⲃⲏⲕ ⲉⲃⲟⲗ ϩⲁϩⲧⲙⲡ...
]ⲛ ⲉⲛⲉⲧⲕⲟⲓ ⲙⲡⲉⲣⲡⲉ · ⲁⲩⲱ
]ⲛ · ⲡⲣⲣⲟ ϩⲉⲛⲛⲟϭ ⲛϩⲏⲛ̀ⲟⲩⲉ
[ⲑ]ⲁⲃⲱⲣ ϩⲱⲱϥ ⲛⲁϣⲱ̀ⲟⲩ ⲁⲩ
]ⲁ̀ⲧⲟϥ ϩⲛⲟⲩ ϣⲱⲡⲉ ϩⲓⲧⲛⲧⲁ
]ⲛⲕⲟⲧⲕ ⲙ ϣⲛ ⲛ̀ⲛⲱⲛⲉ ⲛⲧⲁⲩ
[ⲡ]ⲃⲟⲗ ⲁⲩⲱ ⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ϩⲱⲥ
[ⲁϥ]ⲙⲟⲕⲙⲉⲕ ⲙ̀ ⲁⲉ ⲉⲧⲣⲉⲡⲕⲁϩ ⲕⲙⲙ
[ⲙⲟϥ] ⲛϭⲓ ⲑⲁⲃⲱⲣ ⲉⲙⲙⲁⲧⲉ · ⲛⲧⲉ
[ⲡⲣⲣ]ⲟ ϫⲉⲁ̀ϭⲓ ⲣⲉϥⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲛ
]ⲡⲉⲟⲩⲟⲉⲓϣ ϭⲓ ⲑⲁⲃⲱⲣ ⲡⲣⲣⲟ
ⲣ]ⲡⲟⲗⲉⲙⲟⲥ ⲙⲡ ⲁϥϣⲧⲟⲣⲧⲣ ⲉⲙⲁ
[ⲥⲟⲗⲟ]ⲙⲱⲛ ⲡⲣⲣⲟ ⲧⲉ ⲁⲩⲱ ⲁϥⲛⲉϩⲥⲉ
]ⲛⲉϥϫⲟⲣⲙ ⲙ̀ⲡⲣⲣⲟ ⲥⲟⲗⲟⲙⲱⲛ
[ⲙⲡ]ⲛⲓ ⲙ̀ⲡϫⲟⲉⲓⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
]ⲥ ⲁⲉ ϯⲡⲁⲣⲡⲟ ⲡⲁⲥⲟⲛ ⲥⲟⲗⲟⲙⲱⲛ
[ⲗⲉⲙ]ⲟⲥ ⲙⲙⲁϥ ⲟⲩⲡⲉ ⲡⲉⲓϩⲣⲟⲟⲩ ⲙⲡ
]ⲕⲁⲧⲁⲥⲧⲣⲉⲛ ⲛ̀ⲉⲓϭ[ⲟⲙ] ⲛⲧⲁⲩϣⲱ
]ⲙⲡⲧⲉⲣⲟ ⲡⲉ · ⲁⲣⲛⲩ ⲉⲣⲉ
]ⲛ ϫⲉⲉϥϫⲟⲣⲙ ϩⲛ̀ ⲡⲕⲁϩ ⲙⲡ̀...
]ⲧ ϫⲉϥⲛⲁⲣ ⲥⲱⲃⲉ ⲙ̀ⲡⲉⲥⲛ̀ⲁ̀ⲩ
[ⲡⲟ]ⲗⲉⲙⲟⲥ ⲙⲡⲥⲟ ⲁⲡⲣⲣⲟ ⲥⲟⲗⲟⲙⲱⲛ
[ⲗⲟ]ⲙⲱⲛ · ⲉⲓⲥ ⲥⲱⲃⲉ ⲡⲉϫⲁϥ ϫⲉ
[ⲡⲁ]ⲙⲙⲟⲛⲟⲛ ⲧⲛ̀ ⲙⲙⲟⲛ ⲡⲁⲥⲟⲛ ⲙ̀
[ⲣⲟⲩ] · ⲁⲩⲉ̀ⲓ ⲉⲩ · ⲧⲛ̀ ⲡⲣⲣϩⲟⲧⲉ ⲉⲛⲕⲟⲧⲕ
(*sic*) ⲡⲁⲕ

[1] *V.* M. Grünbaum, *Neue Beiträge* 288 and in *ZDMG.* xxxi. 204; also Singer in *Z. für deutsches Altertum* xxxv. 183.

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P. $\overline{\text{кв}}$.

ⲛⲉⲓϫⲟⲟⲩⲧ ⲛⲁⲓ	ⲟⲩⲉ ⲛϭⲓ ⲑⲁⲃ[ⲱⲣ]
ⲙⲟⲛⲓⲟⲛ ⲛⲉⲛⲧⲁⲩ	ⲡⲣⲣⲟ ⲛⲛϩⲉ[ⲑⲛⲟⲥ]
ⲉⲓ ⲉⲩⲑⲓⲧ ⲛⲱⲛⲉ	ⲁϥⲃⲱⲕ ⲉϩⲣⲁ[ⲓ ⲉⲡ]
ⲁⲩⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ϩⲁϩ	ⲛⲓ ⲁⲩⲱ[
ⲧⲛⲛϫⲟⲓ ⲙⲡⲛⲓ	ⲟⲩⲱϩ ⲉⲧⲟⲟ[ⲧϥ ⲉ]
ⲙⲡϫⲟⲉⲓⲥ ⲉⲧⲟⲩ	ϣⲛⲉ ⲛ ⲉϩⲟ[ⲧϩⲉⲧ]
ⲕⲱⲧ ⲙⲙⲟϥ ·	ⲛ ⲉϣⲟϫⲛⲉ ⲉ[ϥϫⲱ ⲙ]
ⲛⲧⲉⲣⲉϥⲥⲱⲧⲙ ⲉⲛⲁⲓ	ⲙⲟⲥ ⲙⲡⲣ[ⲣⲟ ⲥⲟ]
ⲛϭⲓ ⲑⲁⲃⲱⲣ ⲡⲣⲣⲟ	ⲗⲟⲙⲱⲛ · [
ⲛⲛϩⲉⲑⲛⲟⲥ ⲁϥ	ⲑⲟⲧⲉ ⲛⲛⲉⲡ[
ϣⲧⲟⲣⲧⲣ ⲉⲙⲁⲧⲉ ⲉϥ	ϩⲩⲡⲟⲧⲁⲥⲥ[ⲉ ⲛⲁϥ]
ϫⲱ ⲙⲙⲟⲥ ϩⲙⲡⲉϥϩⲛⲧ	ⲁⲥϣⲱⲡⲉ ϧ[ⲉ ⲛⲧⲉ]
ϫⲉⲉϣϫⲉⲁϥⲧⲣⲉⲛ	ⲣⲉⲡⲣⲣⲟ ⲥⲟⲗ[ⲟⲙⲱⲛ]
ϧⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲣⲣ	ⲉⲓ ⲉϩⲣⲁⲓ ⲉⲧⲙ[ⲉϩ]
ⲥⲁⲥⲓⲁ ⲁⲩϣⲉⲧ ⲱ	ⲧⲛ[1] ⲡⲣⲟⲙⲡ[ⲉ
ⲡⲉ ⲉⲡⲕⲱⲧ ⲙⲡⲛⲓ	ⲕⲱⲧ ⲉⲡⲛ[ⲓ ⲙ]
ⲙⲡϫⲟⲉⲓⲥ ⲉⲓⲉ ⲁⲛⲕ	ⲡϫⲟⲉⲓⲥ ⲁ[ⲩⲁⲣ]
ⲛⲓⲙ ⲁⲛⲟⲕ ϫⲉⲉⲓⲉⲣ	ϫⲉⲓ ⲛϭⲓ ⲛⲁⲓ[ⲙⲟⲛⲓ]
ⲡⲟⲗⲉⲙⲟⲥ ⲛⲙⲙⲁϥ	ⲟⲛ ⲉⲧⲣⲉⲩⲗ[ⲟ ⲉⲩⲣ]
ϥⲛⲁⲕⲉⲗⲉⲩⲉ ⲛⲥⲉⲣⲓ	ϩⲱⲃ ⲉⲡⲛⲓ [ⲙⲡⲛⲟⲩ]
ⲕⲉ ⲉⲃⲟⲗ ⲉϫⲱⲓ ⲙⲡ	ⲧⲉ · ⲁϩⲟⲓⲛ[ⲉ
ⲡⲙⲛⲛϣⲉ ⲛⲥⲉ	ⲡⲱⲧ ⲛⲧⲟⲟⲧ[
ⲕⲁⲧⲁⲡⲁⲧⲉⲓ ⲙⲙⲟⲓ	ⲛⲛϫⲉⲕⲁⲛⲟ[ⲥ ⲛⲛⲁϩ]
ⲛⲟⲉ ⲙⲡⲟⲙⲉ ⲙⲡⲕⲉ	ⲣⲙⲡⲣⲣⲟ ⲥⲟ[ⲗⲟ]
ⲣⲁⲙⲉⲩⲥ ⲛⲧⲉ	ⲙⲱⲛ ⲁⲩ[
ⲣⲉϥⲧⲱⲟⲩⲛ ϫⲉ ⲉϩⲧⲟ	ⲉⲧⲉⲣⲛⲙⲟⲥ [ⲁⲩ]
	ϣⲱⲡⲉ ⲙⲙ[ⲁⲩ]

86.—Papyrus ; a complete leaf ; $28\frac{1}{2} \times 17\frac{1}{2}$ cm. Script : *cf.* Brit. Mus. Catal., Pl. 8, 171, Pl. 10, 967, Rossi, *I Papiri* II. iv, Tav. II. 2 cols., *ca.* 22 lines. Initials not enlarged. Ink brown. Fibres on *recto* ↑.

An apocryphal narrative, probably prefatory to an apocalypse[2]. Whether the twelve apostles are addressed by Christ, or the seventy-two disciples, is doubtful.

ⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ ϫⲓⲛⲡⲉϩⲟⲟⲩ ⲛⲧⲁϥⲥⲟⲧⲡⲟⲩ ⲛⲁϥ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲥⲉⲧⲡ-
ⲧⲏⲩⲧⲏ ⲛⲁⲓ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲉⲃⲟⲗ ϩⲓⲧⲉϣⲩⲉⲥⲛⲟⲟⲩⲥ ⲛϫⲱⲣⲁ ⲁⲓⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲏ ϫⲉⲛⲁⲥⲏⲛⲩ ⲁⲩⲱ
ⲡⲁⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲉⲧⲧⲁⲓⲛⲩ ⲧⲉⲛⲟⲩ ⲁⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲉⲧⲛⲁϣⲓⲛⲉ ⲛⲥⲱϥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ ⲉⲧⲃⲉⲡⲟⲩⲱϣ
ⲛⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲡⲛⲧⲁϩⲟ ⲉⲣⲁⲁⲧϥ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲙⲡⲛⲧⲁϣⲉⲟⲉⲓϣ ⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲙⲡⲛⲧⲁϩⲟ ⲉⲣⲁⲁⲧϥ ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲙⲡⲛⲧⲱϣ ⲙⲡⲃⲁⲡⲧⲓ[ⲥ]ⲙⲁ ⲙⲡⲛ̀.ϯϫ̀ . . . . ϫ ⲉⲧⲃⲉⲛ-
ϩⲉⲑⲛ[ⲟⲥ] ⲧⲏⲣⲟⲩ ⲉⲃⲟ[ⲗ] ϫⲉⲟⲩⲛⲟⲩⲙ[ⲏ]ⲛⲩⲉ ϣⲙϣ[ⲉ] ⲛⲛⲉⲓⲁⲱⲗ[ⲟⲛ] ⲙⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲙⲁⲩ · ⲧⲉⲛⲟⲩ
ⲁⲉ ϣⲛⲉ ⲛⲥⲁϩⲱⲃ ⲛⲓⲙ · ⲁⲩⲱ (*verso*) ϯⲛⲁⲟⲩⲟⲛϩⲟ̀ⲩ ⲉⲣⲱⲧⲏ ϩⲛ[ⲟ]ⲩ̀ⲣⲁϣⲉ ⲉⲃⲟⲗ ϫⲉⲛⲧⲱⲧⲛⲛⲉ

[1] Perhaps = ϯⲉ (*cf.* 1 Kings vi. 38).

[2] *Cf.* phrases *e.g.* in *Mém. de l'Inst. franç. au Caire* ix. 100 (Lacau).

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ⲛⲉⲡⲓⲧⲣⲟⲡⲟⲥ ⲛⲧⲉϣϥⲉⲥⲛⲟⲟⲩⲥ ⲛϫⲱⲣⲁ ⲉⲣϣⲁⲛⲟⲩⲁ [ϩⲉ] ⲉⲃⲟⲗ ϩⲛⲛⲁⲉⲥⲟⲟⲩ ⲛⲁⲓ ⲁⲛⲟⲕ ⲛⲧⲁⲓϯ ⲙⲡⲁⲥⲛⲟϥ ϩⲁⲣⲟⲟⲩ ϯⲛⲁϣⲓⲛⲉ ⲛⲥⲱϥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲧⲏⲩⲧⲏ ϣⲓⲛⲉ ϩⲙⲡⲉⲧⲏϩⲛⲧ ⲧⲏⲣϥ ⲁⲩⲱ ϯⲛⲁⲟⲩⲟⲛϩⲟⲩ ⲉⲣⲱⲧⲏ ⲧⲏⲣⲟⲩ · ⲧⲁⲡⲏⲉ ⲙⲡⲉⲧⲏϩⲛⲧ ⲉⲩϩⲏⲩ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲃⲟⲗ ϫⲉⲛⲧⲱⲧⲏ ⲙⲡⲙⲓϫⲁⲏⲗ ⲙⲡⲥⲁⲃⲣⲓⲏⲗ · ⲛⲁⲥⲱⲧⲡ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲱⲧⲛⲉ ⲛϥⲁⲓϣⲓⲛⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲓ ⲙⲡⲁⲙⲟⲩ ⲙⲡⲧⲁⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧⲟⲩⲁⲁⲃ · ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲛⲧⲉⲣⲟⲩⲥⲱⲧⲙ ⲉⲛⲁⲓ ϩⲛⲣⲱϥ ⲙⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲁⲩⲱ ⲁⲩⲣϣⲡⲏⲣⲉ ϫⲉ[

] apostles, from the day when He chose them for Himself as disciples (*μαθητής*), saying, 'Lo, I have chosen you for myself as disciples from the 72 regions (*χώρα*) and I have called you my brethren and my honoured heirs (*κληρονόμος*). So now everything that ye shall ask of me, regarding the desire of all the ages (*αἰών*) and the establishment of all the churches (*ἐκκλησία*) and the preaching of the holy resurrection (*ἀνάστασις*) and the establishment of all the world (*οἰκουμένη*) and the ordinance of baptism and the . . . . . on behalf of all the gentiles (*ἔθνος*)—for there was a multitude of idolaters at that time—so now enquire concerning all things and (*verso*) I will reveal them unto you gladly; for ye are entrusted with (*ἐπίτροπος*) the 72 regions (*χώρα*). If one fall from among my sheep, those for whom I gave my blood, I will seek him at your hands. Enquire with all your heart and I will reveal them all unto you and will incline (*πείθειν*) your heart toward the benefit of the whole world (*κόσμος*). For ye, with Michael and Gabriel, my chosen archangels, ye are the messengers to every one that hath believed (*πιστεύειν*) on me and my death and my holy resurrection (*ἀνάστασις*).'

But (*δέ*) the apostles, when they had heard these (words) at the mouth of the Son of God, rejoiced greatly and marvelled that [

87 [29].—Parchment; 4 complete leaves; now 32×23 cm. 2 cols., 32 or 33 lines. Pp. ⲛⲑ–ⲝ̅. Script: *cf.* Ciasca v, though there the letters are smaller and more regular. Initials enlarged and, with the letter ⲫ, coloured red. From same MS. as Zoega no. cxxxii, Brit. Mus. no. 287, Leyden no. 51, Berlin, Kgl. Bibliothek, Or. 1607, ff. 1, 2 (ⲙⲑ̅, ⲛ̅; ⲣⲑ̅, ⲣⲓ̅), Paris 129[17]. 85–87 (ⲣⲙⲑ̅–ⲣⲛⲃ̅; —, —).

Andrew the Apostle, Acts of[1]. Published by Guidi, *Acc. dei Linc.*, Rendic. III, 2° sem., 368, and translated by him, *Soc. Asiat. Ital.*, Giorn. II. 22. The corresponding Arabic text is in A. S. Lewis, *Hor. Semit.* III. 3, IV. 2, the Ethiopic in Budge, *The Contendings &c.*, I. 141, II. 164.

88.—Parchment; a fragment; 5×31 cm. Palimpsest, from the upper part of a double fol.: (I) 2 cols. Script: *cf.* Ciasca xvi; (II) at right-angles to preceding. Script of Zoega's 9th class.

[1] On the localities of Andrew's preaching, *v.* Brit. Mus. Catal. no. 297 and Paris Vol. 129[18]. 88, where the text of his martyrdom begins: 'After A. had gone to preach among the Scythians ⲡⲉⲥⲕⲏⲑⲏⲥ and to ⲟⲣⲥⲓⲁⲛⲟⲥ and ⲥⲁⲕⲕⲟⲥ, those wicked cities . . . ,' with which *cf.* Budge, *l. c.*, I. 184, Lewis, *l. c.*, p. 26, and Lipsius, *Apokr. Apost.* I. 621 &c.

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(I). Acts, wherein Jesus and John (the apostle?) play a part. The sequence of *rectos* and *versos* is uncertain. There are probably some 25 lines missing from each column.

Fol. *a*. *Recto*.

ϩⲟⲟⲩ ⲉⲧ[ⲙⲙⲁⲩ]
ⲁⲩⲱ ⲛⲧⲉ[ⲣⲉⲓⲱ]
ϩⲁⲛⲏⲏⲥ [

Verso.

ⲡⲏ]ⲁ ⲉⲧⲟⲩ
[ⲁⲁϧ ⲁϥⲉⲓⲱ]ⲣⲙ ⲉϫⲱϥ
] . . ⲣⲱⲙⲉ

Fol. *b*. *Recto*.

ϫⲉⲧⲥⲟⲙ ⲙⲡⲛⲟⲩ
ⲧⲉ ϫⲟⲟⲣ ⲉϩⲱϧ ⲛⲙⲙ
ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁϥ
ⲛ ⲧⲉϥⲥⲓϫ ⲉⲡⲉⲥⲏⲧ
ϣ]ⲧⲏⲛ

ⲟⲩⲱϣ .[1][ϫⲟⲕⲓ]
ⲙⲁϩⲉ ⲙⲙⲟϥ ⲁϥ
ⲁⲙⲁϩⲧⲉ ⲛⲧⲉϥⲥⲓϫ
ⲁϥϧⲱⲕ ⲉϩⲣⲁⲓ ⲉ
ϫⲛⲧⲣⲟϩⲧⲉ ·

Verso.

[ⲙⲙⲟ]ⲥ ϫⲉⲙⲛ̀ⲛⲟⲩ
ϣⲁϫⲉ ⲛⲟⲩⲱⲧ
ⲁⲛ ⲡⲉⲛⲧⲁⲓϫⲟⲟϥ
ⲉⲣⲟⲕ ⲓⲥ ϫⲉ ⲁϥ
ϩ[ⲙ]ⲟ̀ⲟⲥ̀ ⲉϫⲛⲧⲣⲟϩ
[ⲧⲉ

ⲙⲁϩⲧⲉ ⲛϣⲟⲙⲛⲧ
ⲙⲙⲁⲣ ⲛⲥⲟⲣⲉⲧ ⲁϥ
ⲥⲟⲛϩ̀ⲟⲩ[2] ⲉϩⲣⲁⲓ ϩⲛ
ⲧⲣⲟϩⲧⲉ ⲁⲡⲥⲁϩ
ⲥⲱϣⲧ[

Fol. *a*.] that day. And when John had [
] Holy Spirit (?), he looked (?) upon him [ ] man [

Fol. *b*, *ro*.] saying, 'The power of God is mightier than all'; and forthwith he brought his hand down [ ] garment [
he] wished to prove him and he seized his hand and went down to the caldron. [

vo.] saying, 'Not (?) one word did I say unto thee.' But Jesus sat down (?) by the caldron [
] took three girths of wool and drew them through (?) the caldron; and the teacher looked [

For the other text, *v*. below.

89 [25].—From the *earlier* texts of the palimpsest no. 62, which see.

Fol. 6. From the same MS. as fol. 4 (*v*. no. 90).

Probably from an Encomium on St. Michael (*cf*. no. 90). Dionysius the Areopagite is the narrator, and tells of St. Paul's visit to Athens, the earthquake and a vision of the archangel. On Dionysius *v*. von Lemm in *Bull. de l'Ac. imp.*, v^e sér., xii, and Amélineau, *Contes* I. 1, which deals with the same events.

[1] Apparently a straight letter, not ⲉ.

[2] Altered from ⲥⲟⲕϥ.

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Fol. *a*.]ⲟⲩ ⲛⲧⲁϯ ⲛⲟⲩⲥⲙⲟⲩ ⲙⲡⲟⲩⲉⲩⲭⲁⲣⲓⲥⲧⲓⲁ ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲃⲉⲛϭⲟⲙ ⲙⲡⲛⲉϣⲡⲏⲣⲉ ⲛⲧⲁⲩϣⲱⲡⲉ ϩⲙⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲁⲛⲁⲩ ⲉⲣⲟⲟⲩ ϩⲛⲁⲃⲁⲗ ⲉⲁⲩϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙⲡⲛⲟⲩⲧⲉ ⲉⲁϥⲉⲛⲉⲣⲅⲉⲓ ⲛϩⲁϩ ⲛϣⲡⲏⲣⲉ ϫⲓⲛⲓϣⲟⲣⲡ ϩⲓⲧⲟⲟⲧϥ ⲙⲡⲉϥⲛⲟϭ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲁϥϣⲱⲡⲉ ⲁⲉ ϩⲙⲡⲉⲟⲩⲟⲉⲓϣ ⲛⲧⲁⲡⲟⲉⲥⲡⲓⲥⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲉⲣⲟⲥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ ⲉⲓ ⲉϩⲟⲩⲛ ⲉ[ⲁⲑⲏⲛ]ⲁⲓⲥ ⲁϥⲧⲁϣⲉⲟⲉⲓϣ ⲛϩⲏⲧⲥ ⲙⲡⲕⲩⲣⲓⲥⲙⲁ ⲙⲡⲟⲩϫⲁⲓ ⲉⲃⲟⲗ ϫⲉⲧⲡⲟⲗⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲛⲉⲥⲗⲟⲃⲉ ϩⲓⲧⲙⲡⲧⲣⲉϥϣⲁⲙⲉ ⲉⲓϣⲱⲗⲟⲛ ⲉⲡⲉϩⲟⲩⲟ ⲛⲉⲩⲛⲑⲉⲛⲁⲁⲥⲟⲥ ⲛϩⲏⲧⲥ ⲙⲡⲑⲉⲩϥⲉⲩⲧⲟⲡⲣⲟ-ⲫⲏⲧⲏⲥ ⲉⲩⲡⲗⲁⲛⲁ ⲛⲓⲣⲱⲙⲉ ⲛⲥⲁⲛⲃⲟⲗ ⲙⲡⲉ$\overline{\text{ⲭⲥ}}$ ⲁⲩⲁⲓⲱⲕⲉⲓ ⲛⲥⲁⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲛⲁⲑⲏⲛⲁⲓⲥ ⲧⲡⲟⲗⲓⲥ ⲁϥϩⲟⲡϥ ⲛϩⲉⲛⲕⲟⲩⲓ ⲛϩⲟⲟⲩ ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲱⲁⲛⲛⲓⲟⲥ ⲁⲛⲕⲟⲧⲕ ⲛⲧⲉⲩϣⲏ (fol. *b*)]ⲉⲃⲟⲗ ϩⲙⲡⲁ[3½ lines illegible] ⲛⲧⲟⲟⲩ ⲛⲉⲛⲧⲁⲩⲁⲙⲓⲟⲩⲣⲥⲉⲓ ⲛⲛⲉⲛⲟϭ ⲛϩⲃⲏⲩⲉ ⲧⲡⲉ ⲙⲡⲕⲁϩ ⲙⲡⲛⲉⲫϣⲧⲏⲣ ⲙⲡⲛϣⲏⲛⲓ ⲙⲡⲓϩⲁⲗⲁⲁⲧⲉ ⲙⲡⲛⲉⲑⲩⲣⲓⲟⲛ ⲙⲡⲓϫⲁⲧϥⲉ ⲙⲡⲓⲧⲃⲏⲟⲟⲩⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲙⲡⲛⲉⲓⲉⲣϣⲟⲩ ⲙⲡⲙⲡⲩⲥⲏ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ϫⲉⲙⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲙⲁⲩ ⲛⲉⲙⲡⲁⲧⲉⲡⲥⲟⲟⲩⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲣⲟⲩⲟⲉⲓⲛ ⲉⲣⲟⲡⲉ ⲁⲗⲗⲁ ⲛⲉⲓⲟⲙⲥ ϩⲱⲡⲉ ϩⲛⲧⲙⲡⲣⲉⲗⲗⲏⲛⲓ ⲁⲗⲗⲁ [5 lines illegible] ϩⲛⲕⲟⲟⲩⲉ ⲉⲩⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲙⲉⲩⲉϣϩⲙⲟⲟⲥ ⲉⲙⲉⲩⲙⲟⲩⲧⲉ ϩⲛⲧⲉⲩϣⲟⲩⲱⲃⲉ ⲙⲡⲛ̅ⲧ̅ⲁ̅ ⲅⲁⲣ ϩⲛⲣⲱⲟⲩ ⲉⲧⲓ ⲁⲉ ⲉⲙⲟⲕⲙⲉⲕ ⲉⲛⲁⲓ ϩⲓϫⲙⲡⲁⲙⲁⲛⲓⲕⲟⲧⲕ ⲁⲩⲱ ⲉⲙⲉⲉⲗⲉⲧⲁ ⲙⲙⲟⲟⲩ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲓϫⲱⲓ ⲛϭⲓ ⲟⲩⲣⲱⲙⲉ ⲛⲟⲩⲟⲉⲓⲛ ⲙⲡⲉⲥⲙⲟⲧ ⲛⲟⲩⲥⲧⲣⲁⲧⲟⲡⲉⲧⲁⲣⲭⲏⲥ ⲛⲥⲉⲛⲛⲁⲓⲟⲥ ⲉϥϭⲟⲟⲗⲉ ϩⲛⲟⲩⲗⲓⲛⲟⲡⲓϩⲟⲛ[1] ⲉϥⲙⲏⲣ ⲛⲟⲩⲙⲟϫϩ ϥⲓ[

90 [25].—From the *earlier* texts of the palimpsest no. 62, which see.

Fol. 4 *a*, illegible; fol. *b* has part of the story of the conversion of Matthew, the scribe, attributed to Severus of Antioch. (*V.* Budge, *St. Michael* 86, Amélineau, *Contes* I. 103.)

ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ϫⲉⲡⲁⲉⲓⲱⲧ ⲙⲡⲗⲁⲁⲩ ⲛⲁⲕⲱⲗⲩ ⲙⲙⲟⲕ ϩⲙⲡⲟⲩⲱϣ ⲧⲏⲣϥ ⲙⲡⲉⲕϩⲏⲧ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲧⲥⲏⲧⲉ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲣⲉⲛⲁⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲣⲁϣⲉ ⲙⲙⲁϥ ⲁϥϫⲟⲕϥ ⲉⲃⲟⲗ ϩⲙⲙⲏⲧⲥⲁⲓⲉ ⲛⲙ ⲁⲩⲱ ⲁϥϯ ⲙⲡⲉϥⲗⲱⲃϣ ⲙⲡϩⲟⲩⲛ ⲛϣⲙⲟⲩⲛ ⲛⲉⲃⲟⲧ ⲛϩⲟⲟⲩ ⲁϥϩⲁⲥⲓⲁⲍⲉ ⲙⲙⲟϥ ϩⲛⲥⲟⲩⲙⲏⲧⲥⲛⲟⲟⲩⲥ ⲙⲡⲉⲃⲟⲧ ⲁⲑⲱⲣ ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲣⲁⲛ ⲙⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲣⲉⲛⲁⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲥⲟⲟⲩϩ ⲉⲩⲣϣⲁ ⲙⲡⲁⲣⲭ. ⲙⲓⲭⲁⲏⲗ ⲉⲩϣⲟⲟⲡ ⲧⲏⲣⲟⲩ ⲛϭⲓ ⲙⲙⲏⲛϣⲉ ϩⲛⲟⲩⲟⲩⲣⲟⲧ ϫⲉⲁⲩⲣⲙⲡϣⲁ ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛϥϣⲱⲡⲉ ϩⲛⲧⲉⲩⲡⲟⲗⲓⲥ ⲁⲡϣⲁ ⲙⲡⲁⲣⲭ. ⲙⲓⲭⲁⲏⲗ ϣⲱⲡⲉ ⲉϥⲟ ⲛⲁⲡⲗⲟⲩⲥ ⲡϣⲁ ⲙⲡⲉϥⲧⲁϩⲟ ⲉⲣⲁⲧϥ ⲉⲧⲧⲁⲉⲓⲛⲩ ⲁⲩⲱ ⲡϣⲁ ⲙⲡϩⲁⲥⲓⲁⲍⲉⲟⲥ ⲙⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲓⲥⲁⲛⲁⲓ ⲁⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϣⲁϫⲉ ⲙⲡⲣⲣⲟ ⲉϥϫⲱ ⲙⲙⲟⲥ

91 [26].—Parchment; 8 complete leaves; now 31 × 21½ cm. Pp. $\overline{\text{ⲙⲉ}}$–$\overline{\text{ⲛ̅ⲁ̅}}$, being quire $\overline{\text{ⲁ̅}}$. 2 col., *ca.* 26 lines. Script: *cf.* Ciasca xxii. Initials moderately enlarged and coloured red; marginal ornaments red, green and yellow. From same MS. as Brit. Mus. no. 334, Zoega clii, Paris Vol. 129[16]. 82, 83 and Cairo no. 8023 (= *Rec. de Trav.* iv. 154).

St. George, Miracles of. Published by Budge, *St. George of Cappadocia*, 1888, p. 190 ff.

[1] On this word *v. Proc. Soc. Bibl. Arch.* xxvi. 61.

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92 [27+44].—Parchment[1]; 4 complete leaves; now $30\frac{1}{2} \times 22\frac{1}{2}$ cm. Pp. ⲡⲉ–ϥ̅, the proper order of the leaves being no. 27. 1, 2, no. 44, no. 27. 3. 2 cols., *ca.* 30 lines. Script: *v.* Ciasca xiii, though there the character is rather thicker. Initials, marginal ornaments &c. in red. From same MS. as Paris Vol. 129[16]. 49–54, Vol. 131[5]. 61.

Ptolemy ⲡⲧⲉⲗⲉⲙⲏ, Martyrdom of. Published by Rossi, *I Papiri . . . di Torino* I, v. 49, from a copy of Schwartze.

Ptolemy was 18 years old and the son of Nestorius, a citizen (πολιτευόμενος) of Nekintôre (Denderah[2]) in the Thebais. His teachers were Papnoute of Pboou and Dorotheus, who had urged him to martyrdom. The *hegemon*, whom he finds at 'Tôhe of the Horses[3],' attempts to win him by mildness, but Ptolemy repels him and is condemned to various tortures. The 24th Hathor is mentioned as the date of his trial. The last of the above Paris leaves relates to the miracles at his τόπος[4]. Rossi has published (*l. c.* 45) fragments of the martyrdom, under Diocletian, of a saint of the same name, whose day is the 11th Kihak and who occurs[5] in Abû 'l-Barakât's calendar (Paris MS. arabe 203). According to Amélineau, *Les Actes* 198, these two are identical. ⲡⲧⲟⲗⲙⲉ son of the Eparch is in the list of martyrs in Hyvernat, *Actes* 100. Paul and Ptolemy are martyrs in Berlin, *Aeg. Urk.*, Kopt. 183. To some one of these a church at Ishnîn was dedicated (Abû Ṣâliḥ 91 *a*).

93.—For description *v.* no. 61.

(1) *a*. S. Mercurius, Miracles of[6]. *E.g.* ϯⲡⲁⲧⲁⲙⲱⲧⲏ ⲱ ⲡⲗⲁⲟⲥ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲕⲉⲛⲟϭ ⲛϣⲩⲛⲏⲣⲉ ⲛⲧⲁϥϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲙⲡϩⲁⲩⲓⲟⲥ ⲙ̅. ⲡⲉⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ · ⲛⲉⲩⲛⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲉ ϩⲙⲡⲧⲟⲡⲟⲥ ⲙⲡϩⲁⲩⲓⲟⲥ ⲙ̅. ⲡⲁⲓ ⲁⲉ ⲉⲡⲉⲁϥⲁⲓⲁⲓ ϩⲛⲏϥϩⲟ̀ⲟⲩ̀ ⲁⲩⲱ ⲛⲉⲟⲩⲥⲟⲫⲟⲥⲡⲉ ⲕⲁⲧⲁ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲉⲣⲉ[

94 [33+45].—Parchment; 8 complete leaves and one slightly damaged; now $32\frac{1}{2} \times 25$ cm. Pp. —, —; —, — (last of quire ϭ̅); —, —; ϥ̅ⲑ̅–ϥ̅ⲓ̅. 2 cols., 34 ruled lines. Script: *cf.* Ciasca i and xiii. Initials slightly enlarged and accompanied by small scroll ornaments in red and green. From same MS. as Brit. Mus. no. 348 and by the scribe of Paris Vol. 130[5]. 121 and Clarendon Press no. 29.

Sebaste, Forty Martyrs of[7]. The proper order of the leaves is no. 33, foll. 3 *b a*, 1 *a b* (=pp. ϥ̅ⲉ̅, ϥ̅ⲍ̅), 2 *a b* (=pp. ϥ̅ⲏ̅, ϥ̅ⲑ̅), no. 45=pp. ϥ̅ⲑ̅–ϥ̅ⲓ̅.

[1] On p. ⲡ̅ⲍ̅ a pencil note says this MS. was given by Mr. Leider (*v.* Brit. Mus. no. 924).

[2] *V.* Amélineau, *Géogr.* 140.

[3] A ⲧⲱϩⲉ occurs in *Rec. de Trav.* xi. 134, *Rev. Eg.* ix. 168, in a graffito near Denderah, where a martyr Pt. is also named, and in one of the present papyri (*v.* Index).

[4] *Cf.* Paris MS. arabe 150, 6.

[5] As ابطلاما, of which the Ethiop. በጥላ፡ is a misreading. This calendar has other Ptolemies on Babeh 13 and Tubeh 19.

[6] *V. Synaxarium*, 14th and 25th Hathor, Paris MS. arabe 263. Fourteen of his miracles ϭⲟⲙ are referred to in Leyden *MSS.*, p. 436.

[7] Paris 129[16]. 77 relates to these martyrs.

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The Encomium of which this is a part is not identical with any published text. The writer mentions (p. ⲣⲥ̅) his 'first encomium' on the subject[1]. A *terminus a quo* for the time of composition is the quotation (p. ⲣⲁ̅) from Severus of Antioch (*ob.* 538). The following is the text of 33, fol. 3 :—

ϩⲓ] ⲧⲟⲟⲧⲕ ⲉⲣⲟϥ ⲉⲁⲁϥ · ⲟⲩⲛⲟⲩⲓ ⲛⲧⲟⲟⲩ ⲛⲉⲧⲁⲣⲭⲉⲓ ⲉⲑⲉⲥⲧⲱⲣⲓⲁ ⲁⲛⲟⲕ ϩⲱ ⲉⲓⲟⲩⲉϩ ⲛⲥⲱⲟⲩ ⲉⲓϭⲗ ⲃⲉⲗⲃⲓⲗⲉ ϩⲓⲧⲁϩⲟⲩ ⲙⲙⲟⲟⲩ · ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ ⲛⲧⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲓ ϩⲙⲡⲉⲩϣⲟⲣⲡ ⲛⲉⲥⲕⲱⲙⲓⲟⲛ · ⲉⲁⲛⲉⲙⲉϭⲉ ⲧⲉⲛⲟⲩ ⲱ ⲡⲁⲙⲉⲣⲁⲧⲉ ϫⲉⲛⲉⲙⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲁⲣⲭⲏⲥⲟⲥ ⲁⲩⲱ ⲛⲥⲱⲧⲏⲣ ⲉⲡⲉⲩⲉⲥⲕⲱⲙⲓⲟⲛ · ⲙⲁⲣⲓⲥⲱⲧⲙ ϩⲛⲟⲩⲡⲓⲥⲧⲓⲥ ⲁϫⲛⲁⲓⲥⲧⲁϩⲉ ⲉⲡⲥⲱϣⲧ ⲁⲛ ⲉⲡⲉⲛϣⲁϫⲉ ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲛ ⲟⲩ[sic]ⲗⲁⲭⲓⲥⲧⲟⲛ ⲥⲁⲣⲡⲉ ⲙⲡⲉϥⲕⲉϣⲁϫⲉ · ⲁⲗⲗⲁ ϩⲛⲟⲩⲙ[ⲉ ⲡ]ⲓⲥⲧⲉⲩⲉ ϫⲉⲛⲉⲙⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲁⲣⲭⲏⲥⲟⲥ ⲁⲩⲱ ⲛⲥⲱⲧⲏⲣ ⲉⲡⲉⲩⲉⲥⲕⲱⲙⲓⲟⲛ ⲙ[ⲁⲣⲓⲥ]ⲱⲧⲙ ϩⲛⲟⲩⲡⲓⲥⲧⲓⲥ ⲁϫⲛⲁⲓⲥ[ⲧⲁϩⲉ] ϫⲉⲛⲉⲙⲉ [(col. 2)-ⲧⲟⲩⲁⲁⲃ, 8 lines lost]ⲉⲩⲫⲣⲁⲛⲉ · [. . . .] ϩⲙⲡϣⲟϣⲟⲩ ⲁⲛ · ⲧⲁⲓⲧⲉ ⲑⲉ ⲉⲡⲱⲛ ⲙⲡⲉⲧϣⲁϫⲉ ϫⲉⲁⲥⲥⲓⲟⲛ ⲁⲩⲱ ⲛⲉⲙⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉⲧϣⲁϫⲉ ϫⲉⲡⲏⲣⲡ ⲡⲉⲧⲉⲩⲫⲣⲁⲛⲉ ⲙⲡϩⲏⲧ ⲙⲡⲣⲱⲙⲉ[2] · ⲟⲩⲛⲟⲩⲓ ⲛⲉⲧⲛⲁⲁⲣⲭⲉⲓ ⲉⲡⲥⲱⲣ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲗⲟⲥⲟⲥ ⲛ ⲛⲉⲓⲉⲥⲕⲱⲙⲓⲟⲛ ⲙⲁⲣⲓⲙⲉⲉⲩⲉ ⲉⲃⲟⲗ ϫⲉⲟⲩⲕⲓⲛⲁⲩⲛⲟⲥ ⲛⲁϣ ⲛϭⲟⲧ ⲡⲉⲧⲧⲁϩⲟ ⲙⲙⲟⲛ · ⲉⲛϣⲁⲛⲧⲙⲕⲁ ⲡⲉⲛϩⲏⲧ ⲉϩⲟⲩⲛ ⲉⲥⲱⲧⲙ ϩⲛⲟⲩⲱⲣϫ ⲛⲧϣⲉ ⲉⲣⲟⲥ ⲉⲣⲉⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲉⲛ ⲍⲱⲅⲣⲁⲫⲉⲓ ⲛⲁⲛ ⲁⲩⲱ ⲁ̣ⲩⲧⲁⲩⲟ ⲉⲣⲟⲛ ⲛ̣ⲛ̣[(f. 3 *a*) 8 lines · ⲁϣ]ⲱⲡⲉ ϩⲙⲡ[ⲕⲁⲓ]ⲣⲟⲥ ⲙⲡⲁⲓⲱⲛⲓⲟⲥ ⲉⲣⲉⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲧⲟⲩⲛⲟⲩⲥ ⲛⲟⲩⲛⲟϭ ⲛ̣ϫⲓⲙⲱⲛ ⲉϫⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲛⲣⲣⲱⲟⲩ ⲙⲡⲁⲣⲁⲛⲟⲙⲟⲥ ϩⲙⲡⲕⲁⲓⲣⲟⲥ ⲉⲧⲙⲙⲁⲩ ϫⲟⲟⲩ ⲛϩⲉⲡⲁⲣⲭⲱⲛ ⲛⲟⲩⲁⲓϩⲓⲛⲧ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ ⲉⲕⲟⲗⲁϩⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲡⲣⲁⲛ ⲙⲡⲉⲭ̅ⲥ̅ · ⲉⲁⲛⲁⲣⲭⲱⲛ ⲉⲧⲙⲙⲁⲩ ⲥ̀ⲃⲧⲉ ⲛⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲩϣⲟⲃⲉ ⲉⲛⲉⲩⲉⲣⲛⲩ ϩⲓⲧⲙⲡϣⲟϫⲛⲉ ⲙⲡⲉⲧϩⲓⲡⲟⲃⲁⲗⲉ ⲛⲁⲩ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲩⲛⲉϩϣⲗⲉⲡⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲩⲕⲏ ⲉϩⲣⲏⲓ ϩⲁⲣⲱⲟⲩ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ ⲙ[ⲁ]ⲗ[ⲓⲥⲧⲁ] ⲉ̣ⲧⲁⲗⲉ letters ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲁⲩⲥⲙⲏ ⲟⲩⲧⲣⲟϫⲟⲥ ⲙⲡⲉⲛⲓⲡⲉ ⲙⲡⲉⲥⲙⲟⲧ ⲙⲡⲥⲉⲗⲥⲓⲗ ⲙⲡϩⲟⲓ ⲉⲣⲉⲡⲗⲉϩⲗⲱϩⲉ ⲛⲧⲟⲩⲉⲓⲣⲉ ⲁϣⲉ ⲉⲣⲟϥ ⲁⲩⲱ ⲛⲉϣⲁⲣⲉⲡⲉⲧⲙⲙⲁⲩ ϫⲧⲉ ⲡⲣⲱⲙⲉ ⲉϫⲙⲡⲕⲟⲧ ⲉⲧⲙⲙⲁⲩ ⲉϫⲛⲧⲉϥϫⲓⲥⲉ ⲉⲩⲥⲱⲕ ⲙⲙⲟϥ ⲉⲡⲁϩⲟⲩ ⲉϫⲙⲡⲕⲟⲧ ϣⲁⲛⲧⲉⲧⲉϥⲁⲡⲉ ⲥⲱⲗϫ ⲉⲡⲉϥϯⲃⲥ[3] · ⲗⲟⲓⲡⲟⲛ ⲛⲥⲉⲡⲣϣⲟⲩⲙⲛⲛϣⲉ ⲛϫⲃⲃⲥ ⲛⲕⲱϩⲧ ϣⲁⲟⲩⲛⲟⲥ ⲛⲛⲟⲩⲉ ϩⲓϫⲙⲡⲕⲁϩ ⲛⲥⲉⲥⲕⲣⲕⲣⲡⲕⲟⲧ ⲛⲧⲣⲟϫⲟⲥ ⲙⲡⲣⲱⲙⲉ ⲉⲧϩⲓϫⲱϥ ϣⲁⲛⲧⲉⲛⲉϥⲥⲁⲣϩ ⲙⲡⲛⲉϥⲕⲉⲉⲥ ⲥⲟϫⲉ ⲉϥⲟⲗⲕ ⲛⲥⲁⲡⲁϩⲟⲩ ⲡⲣⲟⲥ ⲡⲕⲱϩⲧ ⲙⲡⲉⲧⲣⲟϫⲟⲥ · ϩⲟⲙⲁⲓⲟⲥ ϩⲉⲛⲕⲉⲟⲣⲧⲁⲛⲟⲛ ⲛⲃⲁⲥⲁⲛⲓⲥⲧⲏⲥ ⲟⲛ ⲉⲩⲥⲧⲱⲧⲡ[ⲉ] ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲁ(f. 1 *a*)-ⲗⲓⲥⲧⲁ ⲉϫⲓϯⲡⲉ ⲙⲙⲟⲟⲩ · ⲧⲟⲧⲉ ⲗⲟⲓⲡⲟⲛ ⲛⲧⲉⲣⲉⲡⲉϩⲙⲉ ⲙⲙⲁⲧⲟⲓ ⲛⲁⲙⲉ &c.

(*continued*) When the forty soldiers learn that the edict against the Christians has been published, they meet together at the standards (*σίγνον*) and determine to fight for Christ as they would for their earthly king. Candidus, one of their number, moved by God, urges them to go at once to the station of the standards ⲕⲩⲣⲓϩ ⲛⲓⲥⲓⲕⲛⲟⲛ[4]. There all pledge themselves by the golden image of Christ ⲟⲩϩⲓⲕⲱⲛ ⲛⲛⲟⲩϩ ϩⲛⲟⲩϣⲟⲩϣⲧ ϩⲓⲧⲙⲟ ⲛⲛⲉⲓⲃⲧ to confess Him to the death. In the praetorium their comrades try to withhold them, reminding them of their past exploits and of the glory their band (*ἀριθμός*) has

[1] 'Their encomium,' 33, 3 *b*, means apparently the martyrs themselves.

[2] Psalm ciii. 15.

[3] 'An iron wheel, in the fashion of the water-wheel (?) of the field, with . . . . of . . . . hung thereon. And they were wont to lay a man thereon, upon his back, stretching him backward upon the wheel, until his head reached his heels.' With ϭⲉⲗϭⲓⲗ *cf.* ϭⲁⲗⲓⲗ (Brit. Mus. Catal. no. 266); also ⲟⲩϭⲗⲓϭ (?) ⲣⲁⲙϣⲉ, Budge, *St. George* 178 = ⲟⲩⲁⲥⲧⲏⲣⲓⲟⲛ, *ib.* 9.

[4] ⲕⲣⲉ, *ὠμία* in LXX. To the instances in *Aeg. Zeitschr.* 1886. 91, add Paris 129[14]. 127 (? Severus Ant.) brawling priests fetch sticks from ⲧⲕⲣⲉ ⲙⲡⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ.

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gained through their valour. (fol. 2.) But the martyrs push them aside, repeating Christ's words (Matt. v. 29, 30) and, presenting themselves to the magistrate (δικαστής), they loudly proclaim their faith. The magistrate attempts with bribes to dissuade them, reminding them of the difficulties in their course and of the numbers who have yielded either to (p. ϥϑ) flattery or threats. They reply that they value only Christ and His faith (Matt. xvi. 26), that other gods are but stone and wood, that nothing can turn them from their purpose and that they are ready for any punishment ⲉⲧϧⲉⲡⲁⲓ ⲧⲁⲙⲱⲣⲓⲁ ⲉⲧⲣⲁⲡⲁⲕ ⲁⲡⲟⲫⲁⲡⲉ ⲙⲙⲟⲥ ⲉϫⲱⲛ ⲙⲡⲟⲉ ⲉⲧⲣⲉⲡⲁϑⲁⲓⲧⲉⲓ ⲛⲛⲁⲛⲥⲙⲙⲉ ⲛⲧⲁⲛⲥⲙⲛⲧⲟⲩ ⲙⲡⲡⲉⲛⲣⲣⲟ ⲡⲉϫⲥ. The rest of their ἀπολογία consists of *quotations*; Matt. xvi. 26, Ps. lxi. 11, Prov. xi. 4, Isa. xl. 6, 7, James i. 10, 11, *ib.* v. 1, 2 and one not identified[1]. In the meantime the saints are put in prison till the magistrate shall decide on their punishment, and there Christ appears and greets them with the words of Matt. x. 22. Next day they are again brought before the magistrate and condemned to be frozen to death in a lake near the town ⲟⲩⲗⲓⲙⲛⲏ ϩⲁⲧⲏⲡⲟⲗⲓⲥ ⲉⲣⲉⲡⲉϫⲓⲱⲛ ⲙⲡⲉϫⲣⲏⲥⲧⲁⲗⲗⲟⲥ ϣⲟⲩⲟ ⲉϫⲱⲥ, where the cold is such that not only water and oil become as lead ⲧⲁϩⲧϩ[2], but even wine in its bottles there becomes hard (πήσσειν) like stone. Forthwith the saints cast away their clothes and hasten to the lake. There, in the freezing night and bitter north wind ⲉⲣⲉⲧⲕⲉⲡⲛⲟⲛ ⲙⲡⲧⲛⲩ ⲛⲙϩⲓⲧ ⲛⲓϧⲉ ϩⲛⲟⲩⲥⲓϣⲉ, plunged in the water ⲉⲁⲩⲧⲱⲗⲥ ⲛϩⲏⲧⲥ, they attempt again to proclaim their faith; but the words are interrupted by the shivering of their bodies ⲁⲗⲗⲁ ⲡⲉⲣⲉⲡϣⲁϫⲉ ⲛⲏⲩ ⲉϧⲟⲗ ϩⲛⲣⲱⲟⲩ ϩⲛⲟⲩⲥⲟⲟⲩⲧⲛ ⲁⲩⲱ ⲡⲉϥⲥⲟⲗⲡ ϩⲛⲧⲉⲩⲧⲁⲡⲣⲟ ⲕⲁⲧⲁ ⲗⲉϫⲓⲥ ⲉⲧϧⲉⲡⲉⲥⲧⲣⲧⲣ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲛⲟⲉⲡ ⲛⲛⲉⲩⲙⲉⲗⲟⲥ, the pain of that frost penetrating to their marrows ϣⲁⲛⲉⲩⲁⲗⲧⲕⲁⲥ[3]. Who can realize their torture? None can adequately praise (ἐγκωμιάζειν) them, as I said in the προοίμιον of this poor discourse (λόγος). I rejoice at the mention of them, as did Severus at the names of Basil and Gregory, saying, 'If ye will believe me, each time that I mention (ὀνομάζειν) their names, my soul rejoiceth (εὐφραίνειν).' I must tell of the bath ⲟⲩϩⲟⲩⲟ ⲉⲣⲟⲡⲉ ϣⲁϫⲉ ⲉⲣⲟⲥ, placed near by, as a snare for them, for it seduces one, whereat the rest grieve (1 Cor. xii. 26), and their guard (κουβικλάριος) sees 40 angels descending with 40 crowns, yet one returns heavenward with his. Thereupon declaring himself a Christian, he joins the saints in the lake, thus being likened to the penitent thief and to the labourer summoned at the eleventh hour, who received the full wage ⲧⲥⲁⲧⲉⲉⲣⲉ ⲉⲧⲟⲩⲟϫ. Next day their bodies are ordered to be burned. One of them, being still alive, is left behind in the hope that he may recant. But his mother herself, in her zeal ϩⲙⲡϫⲛⲟⲩϥ ⲙⲡⲉⲥϩⲏⲧ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ, though old and weak, seizes and carries him to where the rest are burnt. What can I add of this woman to what we said in the first encomium? True love to God can bring even forgetfulness of nature, as when Abraham was ready to sacrifice Isaac ⲉⲁϥⲁⲙⲁϩⲧⲉ ⲛⲧⲥⲁⲣⲧⲉ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲉⲕⲉⲉⲥ(*read* ⲕⲉⲛⲥ) ⲡⲉϥϣⲏⲣⲉ ⲛⲟⲩⲱⲧ, and did indeed in intention sacrifice him, for he knew not that God would prevent him, as the wise man (σοφός) saith,

[1] ⲟⲩⲉⲡⲣⲱ ⲉⲙⲉⲥⲟⲩⲉⲡⲉⲧⲉ ϫⲉⲉⲕⲡⲁϭⲱ ⲉⲕⲣⲟⲟⲩⲧ ⲱ ⲡⲉϫⲟⲣⲧⲟⲥ ⲛⲛⲉⲕϩⲣⲟⲩ ⲉⲧⲏⲡ ⲛⲧⲟⲟⲧϥ ⲙⲡⲉⲡⲧⲁϥϫⲟⲕ ⲉⲡⲕⲁϩ ⲡⲁⲟⲩⲉⲡⲉ ϩⲛⲟⲩϭⲉⲡⲏ ⲁⲩⲱ ⲉⲕⲡⲁϩⲟⲡⲕ ⲉⲧⲱⲡ ⲉϥⲙⲙⲉ ⲙⲡⲣⲏ ⲙⲡⲡⲕⲁⲓⲣⲟⲥ ⲙⲡϣⲱⲙ, 'It is a winter that passeth not. For thou shalt cease to flourish, O grass; thy days that belong unto him that did sow thee on the earth, shall go by quickly. And where wilt thou hide thee from the sun's heat and the time of summer?'

[2] For this word *v. Aeg. Zeitschr.* 1883. 156.

[3] Gen. xlv. 18 (Paris 43, 196), Job xxi. 24. Boh. ⲁⲧⲕⲁⲥ.

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in recounting (ἱστορίζειν) his life (βίος); or as Jephtha, who made his daughter a sacrifice unto God. To this woman her Isaac was not given back ⲙⲡⲟⲩⲉϩⲙⲭⲁⲣⲓⲍⲉ (sic) ⲛⲁⲥ ⲙⲡⲉⲥⲥⲁⲗⲕ; she must return home comfortless, yet greatly comforted and glad. Should any ask if ever I knew a woman reckoned to the band of martyrs or to the priesthood for offering sacrifice to God, and her sacrifice her own entrails (σπλάγχνον), I should name this woman. She stood by the fire and heard the voice of her son's bones and flesh as they crackled ⲉⲩⲣⲁϭⲣⲉϭ, like damp wood ⲉⲩⲗⲏⲕ ⲙⲡⲁⲧⲟⲩϣⲟⲟⲩⲉ in the devouring flames, through the humours ϩⲁⲧⲁϭⲃⲉⲥ of the flesh[1]. She has indeed no part with the mother in Solomon's judgment, who could not bear even to hear of the child's death ⲉⲙⲡⲉⲥⲉϣϥⲓ ⲉⲣⲟⲥ ϩⲟⲗⲱⲥ ⲟⲩⲁⲉ ϣⲁⲡⲣⲁ ⲛⲥⲱⲧⲙ ⲉⲡⲙⲟⲩ. But this woman of adamant ⲧⲉⲓⲥϩⲙⲉ ⲁⲉ ⲛⲧⲟⲥ ⲡⲁⲁⲙⲟⲥ may be likened to Job in his bereavement (*sic expl.*)

95.—Parchment; a fragment; 12 × 31 cm. 2 cols. Script: *cf.* BALESTRI 35 and ZOEGA's 5th class. Marginal ornaments, sometimes red.

Macarius the Egyptian, Life of[2]. The following examples correspond respectively to pp. 98, l. 14; 99, l. 11; 100, l. 6, and 101, l. 1 of the Bohairic version (*Musée Guimet* xxv).

] ϩⲙⲟⲧ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉϩⲱⲃ ⲡⲙⲙ ⲛⲧⲁⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲛⲁⲓ ⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲁⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲓⲟⲛϩ ϩⲛⲁⲃⲁⲗ · ⲕⲁⲓ ϫⲁⲣ ⲛⲉⲣⲙⲉⲛⲕⲛⲙⲉ ⲙⲁⲩⲁⲁⲩ ⲁⲛ ⲛⲉⲧⲟⲩⲛϩ ϩⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲁⲗⲗⲁ ⲁⲩⲥⲱⲟⲩϩ [

ⲁⲩⲕⲱⲗϩ ⲉϩⲟⲩⲛ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲁⲣⲓ ⲡⲛⲁ ⲛⲙⲙⲁⲛ ⲛⲧⲉⲣⲉϥⲥⲟⲩⲉⲛⲧⲉⲩⲥⲙⲏⲛ ⲁϥⲉⲣⲑⲉ ϩⲱⲥ ⲉϥϩⲛⲏϥ ⲡⲉϫⲁⲩ ⲛⲛⲉⲩⲉⲣⲏⲩ ϫⲉϥⲉⲛⲕⲟⲧⲕⲡⲉ ϩⲛⲕⲟⲟⲩⲉ ϫⲉⲁ[

ⲁⲩϩⲟϫϩϫ ⲁⲉ ⲛϭⲓ ⲛⲉⲧⲙⲙⲁⲩ ϩⲓⲧⲙⲡⲉϣⲧⲟⲣⲧⲣ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲟⲩ ⲁⲩⲃⲓⲱⲡⲉ ⲁⲩⲕⲟⲗϩ (sic) ⲙⲡⲣⲟ ⲁⲩⲱ ⲁⲩⲛⲟⲩϫ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ ⲡϫⲟⲉⲓⲥ ⲁⲉ ⲛⲉϥ[

ⲉⲩⲱϣ ⲉⲃⲟⲗ ϫⲉⲁⲕϫⲣⲟ ⲉⲣⲟⲛ ⲱ ⲡϩⲗⲗⲟ ⲛⲛⲁⲕⲟⲩⲣⲕⲟⲥ · ⲛⲧⲟϥ ⲁⲉ ⲁϥⲉⲡⲉⲓⲁⲛ (ἐπιτιμᾶν) ⲛⲁⲩ ϩⲙⲡⲣⲁⲛ ⲙⲡϫⲟⲉⲓⲥ ⲁϥⲛⲟϣⲡⲟⲩ ⲉⲃⲟⲗ ⲛⲑⲉ ⲛⲛϣϫⲉ · ⲛⲉⲥⲛⲏⲩ ⲁⲉ ⲛⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ϫⲉⲕⲁⲥ ⲉϥϯ (sic) ⲉⲙⲧⲟⲛ[

96 [35].—Parchment; 4 complete leaves; now 32 × 24 cm. Pp. ⲣⲕⲁ–ⲣⲕⲍ, numbered in a later (?) hand on *rectos* only. 2 cols., 30 ruled lines. Script: *cf.* HYVERNAT viii. 4, but for ⲁ, *ib.* 3. Initials enlarged but plain. From same MS. as ZOEGA no. clxxxv (1), Brit. Mus. no. 350, Paris Vol. 132[1]. 3.

Hilaria, daughter of Zeno, History of. *Published* by AMÉLINEAU, *Proc. Soc. Bibl. Arch.* x. 198. The last 2 pages correspond in part to ROSSI, *I Papiri* I. v. 52[3]. Paris Vol. 78. 39 and Leyden no. 56 are from other copies of the same story, which is further narrated in the *Synaxarium*, Tubeh 21. A Syriac version is found in several MSS.

[1] ⲁϭⲃⲉⲥ, ⲁⲧⲃⲉⲥ, ἰκμάς. Trees wither, ⲉⲙⲡⲁⲧⲃ. ϩⲁⲣⲟⲟⲩ, Paris 131[5]. 32; so too Clar. Press 32, ⲣⲟⲍ, Curzon 109, ⲩⲡⲁ.

[2] On this work *v.* E. C. BUTLER, *Lausiac Hist.* I. 220.

[3] *V.* VON LEMM in *Bull. Ac. imp.*, NS., I (xxxiii). 518.

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(*v.* WRIGHT's Catalogue *sub nom.* and NILLES, *Kalendarium*[2] I. 223), and an Arabic in Brit. Mus. Or. 4403 and Bodleian, *Cod. Charsh.* xc. In these the substance of the story is the same, though they differ from the Coptic in detail[1].

97 [37].—Parchment; 6 complete leaves; now 28 × 22 cm. Pp. ⲣ̅–ⲣⲁ̅. 2 cols., 26 lines. Script: *v.* HYVERNAT ix. 2, clearly by the same scribe and dated A.M. 722 (= A.D. 1006). Initials, stops &c. bright red.

Gesius and Isidorus, the Story of[2]. These brothers had a variety of adventures and were at length miraculously led to discover the relics of John the Baptist near Emesa. ZOEGA nos. clvii, clviii are from other copies of the same story, which, with the present leaves (from a copy by Schwartze), are *published* by STEINDORFF, *Aeg. Zeitschr.* 1883, 137[3]. The saints were commemorated on the 12th Pharmouthi (*v.* ZOEGA clvii); but this is apparently recorded only by the Ethiopic *Synaxarium*, 12th Miyazya, where in the *Salām* the appearance of the Baptist to them and the sick man whom they tended are referred to. For parallel legends of the Baptist's relics *v. Acta SS.* June 24th, 612 ff.

98.—Papyrus; a fragment; 21 × 14 cm. Script: heavy, *cf.* ZOEGA's 4th class. 2 cols., 20+ lines. Note the system of superlineation.

From a narrative wherein a king and his horse occur. Whether *recto* and *verso* (sequence doubtful) concern the same persons and incident is uncertain.

Recto. →

]ⲁϥⲁⲣⲭⲉⲥⲑⲉ ⲛ̅ϫⲟⲟⲥ ϫⲉⲟⲩⲡⲉ ⲡⲙⲟⲩ : ⲛ̅ⲧⲉⲣⲉϥⲙⲟⲟ̅ϣⲉ ϫⲉ ⲉ̅ⲑⲏ ⲛ̅ⲟⲩⲕⲟ[ⲩⲓ ⲁ]ϥⲉⲓ̅ ⲉ̅ϫⲛ̅ⲟ̣[ⲩⲣ]ⲱⲙⲉ
ⲉϥⲥⲕⲩⲗⲗⲉⲓ ⲟⲩⲧⲉⲡⲙⲏ̅ⲛϣⲉ ⲧⲏⲣϥ̅ · ⲁϥϣⲓⲡⲉ ϫⲉ[ⲟⲩ]ⲡⲉ ⲡⲁⲓ : [. . . .]ⲉⲁⲩⲧⲁ[ⲙⲟϥ] ⲉⲧⲃ̅ⲏⲏ̅[ⲧϥ̅ . . . .]
ⲙ̅[. . . . .]ⲱϥ[. . . . .]ⲉ ϣⲁⲡ̣[. . .] ⲁⲩⲱ ⲟⲩ[ϫ]ⲱⲱ̅ⲣⲉⲡⲉ . . ⲩϫ.ⲉ[

Verso. ↑

]ϫⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲛ̅ⲧⲁ̅ⲙ̅ⲧⲉ̅ⲗⲉⲩⲑⲉⲣⲟⲥ ⲉⲧⲃ̅ⲏⲏⲧ̣ · ⲁⲩⲱ̅ [ⲙ̅ⲡ]ⲣ̅ⲕⲁⲁϥ ⲉ̅ⲃ̅[ⲱ]ⲕ ⲉ̅ⲡⲡⲟⲗⲉⲙⲟⲥ ϫⲉⲁⲓⲫ
ⲛ̅ⲧⲁⲗⲉ ⲉ̅ⲣⲟϥ · ⲙ̅ⲡ̅ⲡ̅ⲥⲱⲥ ϩⲱⲱϥ ⲁ[ϥ. .]ⲟ̣ⲩⲑⲁ · ⲁϥⲛ̣ⲟ̣[ⲩϫ]ⲉ ⲙ̅ⲡⲉⲕⲗⲟⲙ̅ [ⲉⲧ]ϩⲓϫⲛ̣[ⲧⲉϥⲁ]ⲡ̣ⲉ ⲁϥ[. . .
ⲉϩ]ⲣⲁⲓ ⲁϥⲛ̣[ⲁⲁϥ] ⲕⲁϩⲏⲩ ⲛⲧ[ⲡⲟⲣ]ⲫ̣ⲩⲣⲁ ⲛⲓ̣ . . · ⲁϥϥⲓ̣ⲧ̣[

] he began to say, 'What is death?' But after he had gone forward a little, he came upon a man striving (σκύλλειν) among (?) all the crowd, and he asked, 'What is this?' And (?) they told him concerning [him ?] and he is a mighty man[

]for(?) I have granted (χαρίζειν) him freedom on my(?) account. And suffer him not to go to the war, for I have but lately ridden him.' But thereafter he [ ] and cast down the crown that was on his head and he [ ] and stripped him of the purple robe (πορφύρα) of [ ] and took[

[1] VON LEMM has also identified the epistle, Brit. Mus. Catal. no. 1101, as belonging to this story. He intends to edit the whole material.

[2] It seems from *Aeg. Zeitschr.* 1883, 157 that this work is ascribed either to Alexander of Alexandria or to Athanasius.

[3] LEIPOLDT has printed a fragment of another MS. (Berlin *Urk.*, Kopt. no. 188).

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99.—Parchment; 1 fol., 35 × 30½ cm. Page-numbers lost. 2 cols., *ca.* 34 lines. Script of ZOEGA's 8th class. Initials, stops, the letter ⲫ &c. red.

Severus of Antioch, from a Life of. It corresponds verbally with the Syriac version of the *Life* by John of Beth-Aphthonia[1], *ed.* KUGENER (*Patrol. Or.*), pp. 248 [164], l. 8–251, l. 10, with the omission of the dogmatic passage, pp. 249, 4–250, 7.

The passage relates to Severus' refutation of the opinions of Sergius the Grammarian[2] and others of his opponents.

ⲁⲗ]ⲗⲁ ⲡⲉⲧⲉⲟⲩⲛⲟⲩ ⲙ̀ⲙⲟⲥ *sic* ⲙ̀ⲙⲟⲥ ϩⲛⲧⲡⲓⲥⲧⲓⲥ ⲉⲩⲧⲁⲕⲟ ⲙ̀ⲙⲟⲥ ϩⲛⲧⲉⲩⲕⲁⲕⲟⲗⲟϫⲓⲁ · ⲟⲩ-
ⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲇⲉ ϩⲛⲧⲉϥⲧⲉⲭⲛⲏ ⲉϥϩⲟⲟⲩ ⲡⲁⲣⲁ ⲡⲉⲧϩⲓⲧⲟⲩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲡⲁⲣⲁ
ⲡϩⲁⲓⲣⲉⲥⲓⲁⲣⲭⲏⲥ ⲛⲁⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩϣⲱⲡⲉ ϩⲓⲟⲛ ⲙ̀ⲙⲟⲛ · ⲁϥϭⲁⲓ ⲛⲟⲩⲛⲟϭ ⲛϭⲩⲛⲟⲟⲣⲓⲁ
ϩⲁⲧϭⲩⲛϩⲟⲁⲟⲥ ⲛⲭⲁⲗⲕⲏⲁⲱⲛ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲕⲁⲗⲱⲥ ⲁⲩϫⲟⲟⲥ ϩⲛⲧϭⲩⲛϩⲟⲁⲟⲥ ⲉⲧⲙ̀ⲙⲁⲩ
ϫⲉⲁⲡⲉⲛϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ϣⲱⲡⲉ ϩⲛⲫⲩⲥⲓⲥ ⲥⲛⲧⲉ ⲉⲩⲟ ⲉⲡⲟⲩⲁ ⲙ̀ⲡⲛⲉⲩⲉⲣⲅⲏⲩ
ⲙ̀ⲡⲛⲓⲥⲁⲧⲙⲉⲛⲧⲟⲩⲁ · ⲁⲩⲱ ⲧⲉϥϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲛⲟⲩⲱⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲛⲉⲧⲡⲓⲥⲧⲉⲩⲉ ⲛ̀ϯϩⲉ ⲉⲩⲟ
ⲛⲑⲉ ⲛⲛⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲟⲩϕⲩⲥⲓⲥ ⲛⲟⲩⲱⲧⲧⲉ ⲧⲉϕⲩⲥⲓⲥ ⲙ̀ⲡⲗⲟⲅⲟⲥ ⲉⲁϥϫⲓⲥⲁⲣϫ̅ ϩⲛⲟⲩⲙⲉ · ⲡⲗⲟⲅⲟⲥ
ⲇⲉ ⲛⲧⲁϥⲧⲁⲩⲟϥ ⲁϥⲙ̀ⲡⲣⲱϣⲉ ⲙ̀ⲙⲛⲧⲙⲛⲧⲣⲉ ⲛⲁⲛ ⲉϩⲟⲩⲛ ⲉⲛⲁⲛⲉⲛⲉⲓⲟⲧⲉ(col. 2)ⲛⲉ ⲁⲩⲱ ⲛ̀[. . . . . .]
ⲁⲩⲱ ⲁϥⲟⲣϫ̅[. . . . . .] ⲡⲣⲟⲥ ⲑⲉ ⲛ̀[. . . . . .] ⲉⲁϥⲡⲗⲁⲥⲧ[ⲉⲩⲉ . . . ⲙ̀]ⲙⲟⲟⲩ ⲁϥⲟⲩⲁ[. . . . . ·]
ⲙ̀ⲛⲥⲟⲙ ⲅⲁⲣ ⲛ̀[ⲗⲁⲁⲩ ⲛ̀]ⲣⲱⲙⲉ ⲉⲉⲗ[ⲉⲥϫⲉⲓ . .]ⲛⲁⲧⲣⲉϕⲉ ⲛⲏ̀[. ⲡⲉ]ⲧⲙ̀ⲙⲁⲩ ⲥϩⲁⲓⲥⲟⲩ ⲉⲙⲛⲧⲉⲓ
ⲧϩⲟⲙ ⲙ̀ⲡⲛⲟϭ ⲥⲉⲩⲛⲣⲟⲥ ⲙ̀ⲁⲩⲁⲁⲩ ⲁϥⲥⲧⲩⲗⲓⲧⲉⲩⲉ ⲅⲁⲣ ⲙ̀ⲙⲟⲩ ⲛ̀ϯϩⲉ ⲧⲏⲣⲥ ⲉⲁϥⲉⲗⲉϫⲉⲓ ⲙ̀ⲙⲟⲩ ·
ϩⲱⲥⲧⲉ ⲛⲧⲉⲛⲉⲛⲧⲁⲩⲟⲩⲉϣ ⲟⲩⲕⲟⲩⲓ ϩⲛ̀ⲛⲉϫⲁⲟⲙⲁ ⲥⲱⲃⲉ ⲛⲥⲁⲧⲉϥⲙⲉⲛⲧⲁⲡⲁⲓⲇⲉⲩⲧⲟⲥ · ⲁⲩⲱ ⲧⲕⲉⲥⲩⲛ-
ϩⲟⲁⲟⲥ ⲛⲛⲉⲛⲧⲁϥⲣⲉⲥⲩⲛⲛⲟⲣⲟⲥ ⲛⲁϥ ⲉⲧⲉⲧⲁϫⲁⲗⲕⲏⲁⲱⲛⲧⲉ ⲁϥⲁⲓⲕⲛⲉⲩⲉ ⲙ̀ⲙⲟⲥ ⲉⲥⲟ ⲛⲕⲁⲕⲉ ϩⲓⲧⲛ-
ⲉⲛⲧⲁϥϩⲟⲣⲓϫⲉ ⲙ̀ⲙⲟⲟⲩ ⲉⲧⲃ̀ⲛⲏⲧⲥ[3] · ⲁⲗⲗⲁ ⲉⲡⲉⲓⲁⲛ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲛⲡⲉ ⲧⲉⲛⲟⲩ ⲛⲁⲟⲩⲙⲁⲧⲓϫⲉ ⲁⲩⲱ
ⲉⲧⲣⲉⲛⲧⲁⲩⲉ ⲑⲉ ⲛⲧⲁⲃⲉⲗ ⲛⲉϥⲛ̀ⲉϥϣⲁϫⲉ *sic* ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲉϫ̅[. . . . . .]ⲱϣ̅[. . . . . (fol. *b*) . . . . . .]
ⲛϣⲟⲩⲣ[. . . . . .]ϥ ⲥⲉⲩⲛⲣⲟⲥ [. . . . . .]ϥⲧⲁⲩⲉ ϣⲟ[ⲙⲧ. . . . . .]ϩⲁⲥⲓⲁ ⲉⲛ[. . . . . ⲕⲁ]ⲧⲁ ⲡⲉⲓⲥⲣⲁⲙ-
[ⲙⲁⲧⲓⲕⲟⲥ ⲉ]ⲧⲙ̀ⲙⲁⲩ [. . . . . .]ⲉ ⲛⲧⲁⲓⲥⲱ[ⲧⲙ . . . ⲉ]ⲛ̀ⲛⲉⲧⲉⲣⲉϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲟⲩϣⲟⲩ ⲁⲓϫⲟⲟⲥ ⲉⲣⲟϥ ϫⲉ-
ϩⲁⲙⲟⲓ ⲛⲧⲁⲕϣⲧⲙⲉⲣⲱⲕ ϩⲛⲟⲩⲕⲁⲣⲱϥ ⲙ̀ⲡⲉⲕⲧⲁⲩⲉ ⲗⲁⲁⲩ ϩⲱⲗⲟⲥ ⲛϩⲟⲩⲟ ⲉⲣⲟⲥ ⲉⲁⲕⲟⲩⲱⲛ ⲛⲣⲱϥ
ⲙ̀ⲡⲉⲛⲟϭ ⲙ̀ⲙⲟⲩⲓ ⲕⲁⲧⲁⲣⲟⲛ ⲁϥⲥⲱⲗⲡ ⲅⲁⲣ ⲛⲛⲟⲩⲛⲉ ⲙ̀ⲡⲉⲛϩⲟⲥⲙⲁ ⲛⲑⲉ ⲉϣⲁⲩⲡⲱⲣⲕ ⲛⲟⲩϣⲛⲓ
ⲙ̀ⲡⲛⲉϥⲛⲟⲩⲛⲉ · ⲛⲧⲉⲣⲉⲟⲩⲕⲟⲩⲓ ⲇⲉ ⲛⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ ⲁⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲛⲛⲉ ⲛⲕⲉⲙⲁⲥϕⲱϫ̅ ⲉϫⲛⲙⲡⲓⲥⲧⲟⲥ
ϩⲱⲥⲧⲉ ⲛⲧⲉⲧⲉⲡⲣⲟⲫⲏϕⲁ ⲙ̀ⲡⲁⲩⲗⲟⲥ ⲡϣⲟⲩⲣϣⲡⲛⲣⲉ ⲙ̀ⲙⲟⲥ ϫⲱⲕ ⲉⲃⲟⲗ ⲉⲁϥϫⲟⲟⲥ[4] ϫⲉⲟⲩⲛⲉⲛⲣⲱⲙⲉ
ⲛⲁⲧⲱⲟⲩⲛ ϩⲓⲱⲱⲧⲧⲛⲩⲧⲛ ⲉⲩⲧⲁⲩⲟ ⲛⲉⲛϣⲁϫⲉ ⲉⲩⲡⲟⲟⲛⲉ ϩⲱⲥⲧⲉ ⲉⲧⲣⲉⲩⲥⲱⲕ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ [ϩⲓⲁⲣⲟⲩ
ⲙ̀ⲙⲟⲟ]ⲩ · [ⲛⲉⲟⲩⲛⲟⲩⲉⲡⲓ]ⲥ̀ⲕⲟ(col. 2)ⲡⲟⲥ ⲉⲁⲡⲉϥϩⲏⲧ ⲁⲗⲁⲥⲥ[ⲉ] ⲁϥⲗⲟ ⲙ̀ⲙⲟϥ ⲉϥⲧⲁϩⲉ ⲇⲉ ϩⲁⲑⲏ
ⲙ̀ⲡⲣⲱϣⲉ ⲉⲛⲟⲩⲟⲉⲓϣ ϩⲙ̀ⲡⲧⲓϩⲉ ⲛⲟⲩⲁⲗⲉⲛⲧⲓⲛⲓⲁⲛⲟⲥ ⲙ̀ⲙⲁⲣⲕⲓⲱⲛ ⲙ̀ⲡⲉⲩⲧⲏⲭⲏⲥ ⲙ̀ⲡⲉⲩⲁⲟⲙⲏⲥⲓⲥ
ⲁϥⲕⲁⲃⲟⲗ ⲛⲧⲁⲓ · ⲛⲧⲉⲣⲉϥϫⲉⲛⲡⲉⲟⲩⲟⲉⲓϣ ϩⲁϩⲧⲓⲡⲉⲛⲟϩⲉ ⲁⲛ ⲛⲉⲣⲉⲡⲉⲧⲙ̀ⲙⲁⲩ ⲅⲁⲣ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲡⲥⲱⲙⲁ
ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲁⲁϥ ⲛⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲛⲙⲙⲁϥ ϩⲓⲧⲛ̀ϩⲁⲥⲓⲁ ⲙ̀ⲁⲣⲓⲁ · ⲁϥⲣⲟⲩϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ
ⲛⲟⲩⲱⲧ ⲛⲙⲙⲁϥ ⲉⲩⲟⲩⲛ̀ⲯⲩⲭⲏ ⲙ̀ⲙⲟϥ ⲛⲛⲱⲉⲣⲁ ϫⲉⲁϥⲁⲁϥ ⲛⲁⲧϣⲡϩⲓⲥⲉ ⲁⲩⲱ ⲛⲁⲙⲟⲩ ϫⲛⲑⲉ
ⲛⲧⲁϥϩⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲙ̀ⲡⲗⲟⲅⲟⲥ ⲁⲩⲱ ϫⲉϥϩⲩⲡⲟⲥⲓⲥⲑⲁⲓ ⲁⲛ ⲛⲛⲉⲛⲧⲁⲑⲟⲥ ⲛⲟⲩⲛ ⲙ̀ⲫⲓⲥⲩⲕⲟⲛ ⲁⲩⲱ
ⲉⲙⲛⲁⲓⲁⲃⲟⲗⲏ ⲛϩⲏⲧⲟⲩ · ϩⲟⲙⲁⲓⲟⲥ ⲟⲛ ⲡⲉϩⲕⲟ ⲙ̀ⲡⲛⲉⲓⲃⲉ ⲙ̀ⲡⲛⲟⲓⲥⲉ ⲛⲧⲉϩⲓⲛ ⲙ̀ⲙⲟⲟϣⲉ ⲙ̀ⲡⲙⲟⲩ
ⲁⲗⲗⲁ ϫⲛⲧⲁϥϣⲡⲛⲁⲓ ϩⲛⲟⲩϕⲁⲛⲧⲁⲥⲓⲁ ⲁⲩⲱ ϩⲛⲟⲩⲙⲉ ⲁⲛ [

[1] *Cf.* KRÜGER in *Byz. Zeitschr.* 1905, 633.
[2] *Cf.* Zachar. Rhetor, *ed.* AHRENS-KRÜGER, 349.
[3] Here the Syriac is much fuller.
[4] Acts xx. 30.

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MAGIC, MEDICINE

100.—Papyrus; almost complete; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: clumsy uncials.

Recto ↑.

Prayer to 'the God of Saint Leontius[1].' 'If I remain in the house where I am and stay within, with my mother, my mind shall be at rest and I shall bear (?) a living child.' The rest obscure.

Above the text, three crosses.

+ ⲡⲛⲟⲩⲧⲉ ⲛϕⲁⲥⲓⲟ[ⲥ] | ⲗⲉⲟⲛⲧⲓ ⲉⲓϣⲁⲛⲥⲱ | ϩⲓⲡⲓⲛⲓ ⲉⲓϩⲓⲱⲱϥ | ⲧⲁⲥⲱ ⲛϩⲟⲩⲛ ⲙ̀ⲛⲧ[ⲁ] | ⲙⲁⲁⲩ ⲡⲁϩⲏ̀ⲧ ⲛⲁ | ⲙⲁⲧⲟⲛ ⲧⲁⲕⲁ ϣⲛⲣⲉ ⲛ | ⲱⲛϩ ⲛⲁⲛ̀ⲥ ⲛ̀ϥⲣ ⲟⲩⲛ̀[| ⲛⲁϩⲉ ⲥ̀.ⲛ̀ |

Verso: remains of a letter (earlier).

101.—Papyrus; a fragment; $6 \times 8\frac{1}{2}$ cm. Script: rounded uncials.

Presumably a Charm, since it preserves (1) the beginning of at any rate one Gospel (Mark i. 2) and (2) part of the list of the Forty Martyrs of Sebaste[2]. Above the latter is a dividing line of dots.

Recto.]ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲏϩ ϩⲓⲛ̀ⲥ̀ | ⲁⲓⲁⲥ ⲡⲉ]ⲡⲣⲟϕⲏⲧⲏⲥ ϫⲉⲉⲓⲥ ϩⲏ | ⲛⲧⲉ ϯ]ⲛⲁϫⲟⲟⲩ ⲡⲁⲁⲅⲅⲉⲗⲟⲥ | ϩⲁⲧⲉ]ⲕϩⲏ ⲛⲥⲟⲃⲧⲉ ⲛⲧⲉⲕ | (margin)

Verso. ⲁⲟⲙⲛⲧⲓⲁⲛⲟⲥ ⲟⲩⲁ[ⲗⲏⲥ | ⲏ]ⲥⲩⲭⲓⲟ̀ⲥ ⲥⲙⲁⲣⲕⲧⲟ[ⲥ·ⲥⲓⲥⲓ | ⲏ]ⲙⲓⲟⲥ · ⲟⲁⲗⲉⲗⲓⲟ̀ⲥ · ⲕⲩ[ⲣⲓⲗ-ⲗ | ⲟⲥ] ϫⲟⲩⲁⲓⲟⲛ · ⲕ[ⲁⲓⲟⲥ | (margin)

102.—Paper; a fragment; 25 × 10 cm. Script of ZOEGA's 9th class.

Charms, the first against ophthalmia, the second 'a safeguard in everything.' The former invokes the lance wherewith Christ was pierced and refers presumably to the legend of Longinus' blindness[3].

Above are magical letters[4]. Then one line, [. . .]ⲧⲁϣϣⲉⲕⲓⲕⲁ ·, followed by similar signs. Then: ⲟⲩϯⲕⲁⲥ ⲛ̀ⲃⲁⲗ, followed by 4 signs and this text: ⲡⲉⲛⲓⲡⲉ ⲛϩⲱⲟⲩⲧ ⲡⲉⲛⲓⲡⲉ ⲛⲥⲓⲙⲉ (*sic*) ⲡⲉⲛⲓⲡⲉ ⲛϣⲉ ⲛⲕⲁϣⲟϣ ⲡⲉⲛⲧⲁⲩⲱⲛⲱⲙⲁⲍⲉ ⲙⲙⲟⲥ ϩⲓϫⲙⲡⲧⲱⲟⲩ ⲛⲓⲉⲍⲉⲕⲓⲛⲗ ⲡⲉⲛⲧⲁⲩⲥⲟⲕϥ ⲁⲩⲥⲉⲕⲥⲟⲕϥ ⲁⲩⲁⲁϥ ⲛ̀ⲗⲟⲓⲭ[ⲏ̀] ⲁⲩⲧⲁⲁϥ ⲉⲡⲉⲥⲡⲏⲣ ⲛ̀ⲓⲛ̀ⲥ̀ⲟⲩⲥ̀ ϩⲓϫⲙⲡϣⲉ ⲙⲡⲉⲥϥ̀ⲥ̀

[1] Of Tripolis. For his healing powers, *v.* NAU in *An. Boll.* xix. 10, RAABE, *Petrus der Iberer* 103, the Ethiop. *Synax.*, 1st Sanê (Brit. Mus. Or. 659, 101 *a*), Brit. Mus. Catal. p. 409.

[2] These elements are thus combined in the Leyden charm book (*MSS.*, 475); the former also in M. A. MURRAY, *The Osireion*, p. 39 and no. 104 here; the latter in Berlin *Urk.*, Kopt. nos. 19, 20, *Rec. de Trav.* xx. 174, HALL, *Copt. and Gk. Texts*, p. 39.

[3] *V. Acta SS.*, Mart. iii. 373 B, GRETSER, *De S. Cruce*, Lib. I, xxxiv, TILLEMONT, *Mém.* I, note xxxix, F. DE MÉLY, *Exuviae sacr. cpolitan.* 55. Christ pierced by the lance is invoked in VASILIEV, *Anecd. Gr. Byz.* 334 γ.

[4] *V.* Brit. Mus. no. 369, *PSBA.* xxviii. 97, pl. 1.

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ⲛ̀ϣⲉⲱⲛ ⲙ̀ⲡⲟⲟⲩ ϯⲧⲁⲣⲕⲱ̀ ⲙ̀ⲙⲟⲕ ⲱ ⲡⲉⲛⲓⲡⲉ ⲙ̀ⲡⲉ ⲛ̀[. .]ⲧ[.]ⲩⲧⲁⲩⲟ̀ϥ ⲧⲉ̀ⲩ . . ⲛ̀ⲛ̀ⲥⲱⲙⲁ ⲛ̀ⲓ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ϫⲉ[. . . . .] ⲉⲕⲛⲏⲩ ⲉϩⲟⲩⲛ . . . . ⲣ̀ⲥ̀ⲟϥ ⲉⲕⲛⲏⲩ ⲉ[ⲃ̀]ⲟⲗ ϩⲓⲧⲛ̀ⲧⲥ̀ⲟⲙ ⲛ̀ϯⲡⲣⲟⲥⲉⲩⲭ[ⲏ ⲛ̀ⲧⲁⲙ]ⲁⲣⲓⲁ ⲧⲡⲁ̀ⲣ̀ ⲧⲁⲩⲟⲩⲟ̀ϥ ⲥ̀ⲁⲃ̀[ⲟⲗ] ⲙ̀ⲡⲧⲁⲫⲟⲥ ⲁ̅ⲓ̅ⲟ̅ ⲁ̅ⲓ̅ⲟ̅ ⲧⲁⲭ̅ⲏ̅. Below this, a line of Arabic letters[1], almost illegible: ابجدهوزحطيكلمنسعفصقرشتثخذضظغ.

'Male iron, female iron[2], iron of wood of . . . . .[3], that was named (ὀνομάζειν) upon Ezekiel's mount[4], that was pulled and plucked and made a lance (λόγχη) and set in Jesus' side, upon the tree of the cross of Sion (?), this day! I adjure thee, O heavenly iron, which was . . . . . the body of Jesus Christ; for . . . . . thou goest in . . . . . thou comest forth by the might of this prayer which Mary the Virgin spake without (?) the tomb. Yea, yea, quickly!'

Verso. Above: end of a text. Then a pentagonal frame, wherein a head, with the letters ⲛ̀ⲗ̅[ ]ⲫ̀ⲏⲗ̅ above it. Below this, in the hand of *recto*: ⲟⲩⲣⲱⲉⲓⲥ ϩⲛϩⲱⲃ ⲛⲓⲙ · ϯⲁ̀ⲣ̀ · ⲉ̀ⲣ̀ · ⲱ̀ⲣ̀ · ⲫ̀ⲣ̀ · ⲣⲉ · ⲣ̀ⲟ · ⲣⲥ · ⲟⲓ · ⲟⲥ · ⲟⲩ · ⲟⲥ · ϫⲉ · ⲟⲩ · ⲉⲧ · ⲧⲓ · ⲁϥ · ⲧⲟ · ⲟⲧ · ⲁⲩ · ⲏ̀ⲣ̀ · ⲩⲣ̀ · ⲟϥ · ⲩⲱ · ⲓ̀ⲛ̀ · ⲁ̀ⲧ · ⲧ̀. · ⲕ · ⲁⲧ · ⲧⲓ · ⲓ̀ · ⲕⲁ · ⲧⲁ̀ · ⲥⲓ · ⲣⲁⲱ · ⲱ̀ⲫ̀ · ⲉ̀ⲣ̀ · ⲛⲁ · ⲥⲁ · ⲫ̀ⲉ̀ⲣ̀ · ⲙ̀ⲙ̀ · ⲕⲁ ·, and six more lines of syllables, ending ⲁϥϫⲱⲕ ⲉⲃ̀ⲟⲗ. Below this, one line, ending]ⲉⲙⲙ̀ⲟ̀ⲙⲓ .

103.—Paper; a fragment; 15 × 8 cm. Script: small, sometimes ligatured. ⲛ has the form *ν*.

Charm, most of which is illegible. The following can be read: ⲧⲁⲙⲁⲁⲩⲧⲉ ⲙ̀ⲙⲁⲣⲓⲁ ⲧⲉⲕⲓⲃⲉ . . . . ., ⲧⲉⲕⲓⲃⲉ ⲛⲧⲁⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲥⲱ ⲉⲃ̀ⲟⲗ ⲛ̀ⲣⲏⲧⲥ ϩⲙ̀ⲡⲣⲁⲓ ⲉⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉ̀ϣⲱⲗⲉϩ ϩⲓϫⲙ̀ⲡⲣⲏⲧ ⲉⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲙ̀ⲡⲣⲁⲓ ⲉⲡⲥⲁϣⲩ ⲉϫ̀ . . . ⲛ̀ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲉⲩϫⲉⲕϫⲱⲕ ⲉ̀ⲧ[ϩⲙⲙⲁ]ⲉⲥⲧⲓⲛⲏⲧ ⲉⲡⲓⲱⲧ ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲁⲉⲛⲓⲟⲩⲱ ϩⲙ̀ⲡⲣⲁⲓ ⲉⲡⲉⲛⲧⲁϥϫⲟⲟⲥ ϫⲉⲁⲛⲟⲕ ⲙ̀ⲡⲁⲓⲱⲧ ⲁⲛⲟⲛ ⲟⲩⲁ ⲉⲧⲉⲡⲁⲓⲡⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ϩⲙ̀ⲡⲣⲁⲓ ⲉⲁⲃⲃⲁ ⲁⲃⲃⲁ ⲁⲃⲃⲁ : ⲁⲃⲗⲁⲛⲁⲑⲁ · ⲛⲁϥⲗⲁ · ⲁⲕⲣⲁⲙⲁ · ϫⲁⲙⲁⲣⲓ · ⲏⲗⲩ · ⲧⲉⲙⲁⲭ · ⲁⲭⲱⲱϫⲁ · ϯⲱⲣⲉⲕ ⲉⲣⲟⲕ ⲉⲧⲉⲑⲩⲥⲓⲁ ⲙ̀ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ϩⲣⲁⲃⲟⲩⲏ . ⲛ̀ⲑⲉ̀ ⲛⲧⲁⲕⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̀ⲡⲡⲟⲧⲏⲣⲓⲟⲛ ⲛ̀ⲣⲏⲧⲥ.

'. . . my mother is Mary. The breast . . . . ., the breast whence our Lord Jesus Christ drank. In the name of the seal (σφραγίς) that is imprinted on Mary the Virgin's heart. In the name of the seven holy, burnished . . . . . that are upon the breast of the Father, Almighty (*the 7 vowels*). In the name of Him that said, "I and my Father are one," that is Jesus Christ. In the name of (*magical names*). I adjure thee by the sacrifice of Thine Only begotten Son, Jesus Christ, Rabboni[5], in like manner as Thou didst sign the cup.'

Verso mostly illegible.

104.—Paper; almost complete; 19 × 14 cm. Script: irregular, of Zoega's 9th class. Much faded. The sheet was several times folded.

Charms and Recipes.

[1] Dots below indicate doubtful letters.

[2] 'Male,' 'female'; *cf.* the charms in *Aeg. Zeitschr.* 1895, 48, 132, also Griffith & Thompson, *Demot. Magical Pap.*, p. 173, note.

[3] ϩⲁϣⲟϣ, 'rue,' cannot be read. No Arabic word seems, in the context, suitable. Is it a Coptic compound?

[4] *V.* ? Ezek. xvii. 22.

[5] Apparently one letter after ϩⲣⲁⲃⲟⲩⲏ.

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The text is divided into sections. The first is filled chiefly with magical signs or letters (*cf.* no. 102).

Sect. 2. Legible are:]ⲁⲧ ϩⲓⲱⲱⲥ ⲧⲁⲩⲟ ⲛⲁⲓ ϩⲓϫⲛⲟⲩⲛⲛϩ[,]ϫⲉⲙ: ⲫⲁⲥⲉ ⲙ̀ϫⲱⲣⲁ. ⲟ̀ⲕⲗⲁⲧⲱⲕ: ϫⲱⲃⲟⲗ ⲙⲁⲣⲉ̀ϥⲙⲁⲩ ϩⲉⲛⲁⲛⲁⲕⲉ.

Sect. 3. ⲛ̀ϩⲁϫ ϭⲟⲡ ⲡⲧⲁⲡⲉⲛ ⲑⲁⲛⲟϥ ϩⲓⲡ̀ϣⲟϣ ⲉϥⲗⲏⲕ ⲧⲥⲟϥ ϩⲓⲛⲣ ⲉϭⲟⲙ ⲉϣⲟⲙⲛⲧ ⲉϩⲟⲟⲩ ϣⲁϥⲗⲟ.

Sect. 4. ⲟⲩϣⲗⲏⲗ ⲧⲉⲕⲧⲁⲩⲟϥ ⲡⲉⲗⲁⲁⲩ ⲉϫϫⲁⲧⲃⲉ (*sic*) ⲉϣⲗⲟⲕⲥ ⲁⲓ ⲓ̅ⲥ̅ ⲉⲓϩⲛⲙⲁⲣⲓⲁ: ⲁⲓⲉⲓ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲓϩⲛ̀ⲗⲓⲥⲁⲃⲉⲧ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ̅ ⲓ̅ⲥ̅ ϫⲉⲙ̀ⲡⲉⲣⲧⲣⲉⲗⲁⲁⲩ ⲛ̀.ⲟ . . . ⲉ . . ⲟⲩ ϩⲟⲗⲟⲥ ⲛ̀ . . . ϫ . . . . ϫ̀ⲡⲣ . . . . . ⲗ̀ⲁ̀ⲩ . . [ⲁ]ⲛⲟⲕ ⲛⲓⲙ ϩⲙⲡⲓϩⲟⲟⲩ ⲡⲁⲓ ⲙⲛ̀ϯⲟⲩϣⲏ ⲧⲁⲓ ⲧⲁⲡⲣⲟ ⲙⲡⲟ̅ⲥ̅ ⲥⲁⲃⲁⲱⲑ ⲧⲉⲛⲧⲁⲥϫⲉ ⲡⲁⲓ: ϫⲉⲛⲡⲉⲣⲧⲣⲉⲗⲁⲁⲩ ⲛϫⲁⲧⲃⲉ ⲗⲟⲕⲥⲧ ⲁⲛⲟⲕ ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛϫⲁⲧⲃⲉ ⲧⲏⲣⲟⲩ ⲙ̀ⲡⲕⲁϩ ϣⲱⲡⲉ ⲛⲱⲛⲉ ⲛⲡⲁⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲧⲉⲛⲉⲧϩⲓϫⲛⲡⲕⲁϩ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲛⲑⲉ ⲛⲟⲩⲱⲛⲉ ⲙ̀ⲛⲟⲩⲡⲉⲛⲡⲉ ⲙ̀ⲡⲁⲉⲙⲧⲟⲩ ⲉⲃⲟⲗ ϫⲉⲧⲁⲡⲣⲟ ⲡⲟ̅ⲥ̅ ⲥⲁⲃⲁⲱⲑ ⲧⲉⲛⲧⲁⲥϫⲉ ⲡⲁⲓ ⲁⲩⲱ ⲛⲓϣⲁϫⲉ ⲙ̀ⲡϫⲟⲉⲓⲥ ϩⲙⲙⲉⲛⲉ ⲁϥϫⲱⲕ.

Sect. 5. ⲉⲓⲧⲃⲉ ⲧⲉⲣⲙⲟⲛⲧ ⲙ̀ⲡⲁⲥⲓⲕ ⲙ̀ⲡϫⲟⲧϣⲟⲙⲧⲉ. Here follow magical letters, the vowels (7 times each) and ⲗⲁⲙⲁⲑ, ⲁϫⲱⲛⲁⲓ, ⲑ̀ⲛⲛⲁⲱⲣⲁ . ., ⲥⲁⲃⲁⲱ[ⲑ], ⲁⲃⲃⲁ̀ⲧ . . (*verso*) . . . ⲡ̀ⲉ ⲛⲛⲁⲓ ⲟ̀ⲩⲁ . . . . . ⲧ̀ⲛⲥ ϯⲟⲩ ⲛⲁⲡⲡⲉⲛⲥⲟⲟⲉϩⲟⲛⲉ̀ⲧ.ⲛ ⲛⲟⲩⲱⲧ ⲧⲁⲁϥ̀ ⲉⲡⲉϥⲙⲟⲧⲉ̀ ⲑ̅ⲓ̅ ⲙⲁⲥϯϫⲉ ⲛⲟⲩⲉⲣⲙⲟⲧ̀.

Sect. 6. ⲟⲩϣⲗⲏⲗ ⲧⲉⲕⲧⲁⲩⲟϥ ⲧⲉϥⲛⲟⲩϩⲙ ⲛⲗⲁⲩ ⲛⲓⲙ: ⲡϫⲓⲥⲉ ⲙ̀ⲡⲓⲱⲧ ⲡⲟⲛϥ̀ ⲉⲡϣⲏⲣⲉ ⲙ̀ⲡⲡⲉⲛⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲧⲁⲣⲭⲏ ⲙ̀ⲡⲉϥⲁⲛⲥⲉⲗⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ̀ · ⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ ⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲥ ⲕ̀ⲁ̀ⲧ̀ⲁ̀ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲱⲛ̀ϩ̀ϩ̀ ⲟⲛ ⲛⲧⲉⲡⲉⲛ̀ϫⲟⲉⲓⲥ ⲉⲓ ⲉϥⲉⲧⲁⲁϥ̀ ⲉⲡⲉϥⲙⲁⲑⲩⲧⲏⲥ ⲉϩⲣⲁⲓ ⲉϫⲛ̀ⲡⲟⲩⲉϩ̀.[1] (9 lines more, mostly illegible). Ends ⲛⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙ̀ⲡ[ⲁⲱⲛ]ϩ̀ ⲁⲛⲟⲕ ⲛⲓⲙ ⲡⲱⲉ ⲙ̅ⲁ̅ ϣⲁⲓⲉⲛⲉϩ (*sic*) ⲛⲉⲛⲉϩ ϩⲁⲙⲏⲛ.

Sect. 7. ⲟ̀ⲩⲙⲁⲁⲩ ⲉϣⲁⲥⲁϩⲉⲣⲁⲧⲥ ϩⲓⲟⲩⲥϩⲓⲙⲉ: ⲁⲓⲉⲓ ⲉⲓ̅ⲥ̅ ⲉⲓ ⲉϥⲙ̀ⲟⲩ[ⲧⲉ ⲉⲛ]ϥⲙⲁⲑ̀ⲩⲧⲏⲥ ⲁⲩϩⲉ ⲟⲩⲣ̀ⲱ ⲛ̀ⲥⲏ[2] (9 lines more, illegible).

Sect. 2 contains a recipe, in which oil and words apparently magic play a part. Perhaps for the use of 'a mother in childbirth.'

Sect. 3. 'The fever. Take the cummin; pound it with moistened rue[3]; soak it with . . . . . for three days. He will cease (to be ill).'

Sect. 4. 'A prayer, which when thou speakest, there shall no insect be able to bite (thee):—O Jesus, I am in Mary! O John, I am in Elizabeth! The Lord Jesus said, "Let not any . . . . . at all . . . . . me, NN., on this day and this night." The mouth of the Lord Sabaoth it is did say this: "Let not any insect bite me. But let all the insects of the earth become stone in my presence and let all that are upon the earth become even as stone and iron in my presence." For the mouth of the Lord Sabaoth it was did say this and the words of the Lord are true. It is finished[4].'

Sect. 5. 'Concerning the . . . . . and the 23 days' fever[5].' The rest obscure.

[1] Not ϩⲟⲥ.
[2] Not ⲣⲱⲙⲉ.
[3] *Cf.* ϩⲁϣⲟⲩϣ.
[4] Thus, without ⲉⲃⲟⲗ, at the end of several recipes, STERN, *Aeg. Zeitschr.* 1885, *Tractat* §§ vii, xii, xviii.
[5] Also in no. 105 below and a charm against ⲡⲉⲣⲙⲟⲛ ⲙⲡⲁⲥⲓⲕ, in S. DE RICCI's hands. LABÎB, *Dict.*, *s.v.*, gives ⲥⲓⲕ Boh., حمّى الغب 'tertiary fever.' It seems to be Saʿid. in Br. Mus. Catal. no. 260.

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Sect. 6. 'A prayer which when thou speakest, will protect from everything:—The height of the Father, the . . . . . of the Son and the Holy Ghost; the beginning of the holy Gospel according to Matthew, to Mark, to Luke, to John; the life (?) which our Lord came to give to His disciples upon the . . . . . .', 'all the days of my life, NN., the son of NN. (ὁ δεῖνα), for ever and ever. Amen.'

Sect. 7. 'When a mother stands by (?)[1] a woman:—I have come (?)[2] and Jesus is come and calleth His disciples. They have found a . . . . .

105.—Parchment; $6\frac{1}{2} \times 6$ cm. Script: sloping uncials. Was folded 5 times in width and thrice in height.

A Charm against various maladies, opening with the palindrome *sator arepo tenet otera rotas*, abbreviated.

сатωр ері[3] етвепорнѝ ⲙⲡⲁⲥⲓⲕ[4] ⲙⲡⲁⲣⲟϣ ⲙⲡⲉϩⲙⲟ[5] ⲙⲡⲧⲓⲛⲕⲁⲥ[6] тіωрк ерок
sic пе
ⲛⲧⲟⲕ ⲉⲓⲁ̀ⲓ̀ⲱ ⲭⲡⲥⲓ . .

106.—Paper; 2 fragments joined, complete; 25×17 cm. Script: *recto*, uneven, of ZOEGA's 9th class; *verso*, *cf.* Brit. Mus. Catal., Pl. 7, no. 489.

Medical Recipes. Lacunae and uncertainties in reading, apparent irregularities of grammar, besides many unfamiliar words, make the sense often obscure. Help may be had from the other Coptic alchimistic and medical texts: STERN's *Tractat* in *Aeg. Zeitschr.* 1885, 102 (*cf.* Brit. Mus. Catal. no. 374), BOURIANT's in Ac. des Inscr., *CR.* 1887, 374, ZOEGA p. 626 (*cf.* DULAURIER in *Journ. As.* 1843, 433), Berlin *Urkunden*, Kopt. nos. 21, 22, 25, 26, the Bodleian papyri *a* 1, *a* 2, *a* 3; and, for the Arabic words, Ibn al-Baithar (LECLERC) in *Not. et Extr.* xxiii, xxv, xxvi and the articles of STEINSCHNEIDER in *WZKM.* xi, xii, xiii and of P. GUIGUES in *Journ. As.* 1905, nos. 1 and 3.

ϩⲙⲡⲣⲁⲓ ⲉⲡⲛⲟ̀ⲧⲉ · ⲛⲉⲡⲁⲓϩⲣⲉ ϩⲉⲡⲕⲱⲗⲁϩ
sic
ϫⲓ ⲡⲁⲕ ⲟⲩⲣⲁϥⲧⲟⲟⲩ ⲛ̀ⲗⲓⲗⲟⲟϩⲉ ϥϣⲟⲟⲩⲉ
ⲕⲁⲁϥ ⲉⲡⲗⲱⲕ[7] ϣⲁⲛⲧⲉϥⲗⲱⲕ ⲉⲥⲁⲓⲉ ⲗⲉϩ.ϥ
ⲧϥ · ϭⲟⲡ ⲡⲉϥⲉⲓ ⲉⲡⲉⲥⲏⲧ (ⲁⲗⲟϥ[8] ⲉⲡⲕⲱϩⲧ ϣ̀[. . . .])
5 ⲉⲙⲙⲟϥ ϯ ⲥⲟϥⲧϥ ϩⲙⲥⲟⲗⲉϥ ⲥⲁⲧ ⲡⲉϥⲕⲟⲩⲕ[9]
ⲉ̀ⲃⲟⲗ · ⲧⲁⲗⲟ ⲡⲉϣⲁϥⲉⲓ ⲉⲡⲉⲥⲏⲧ ϩⲙⲥⲟⲗϥ ⲁⲗⲟϥ
ⲉⲡⲕⲱϩⲧ ϯ ⲡⲁⲥⲱⲭⲁⲣ ⲛ̀ⲁⲓⲁⲧⲁⲡⲣⲉⲥ ⲙⲉⲡⲁⲗ
ⲭⲓⲑⲓⲣⲉ ⲙ̀ⲙⲉⲙⲡⲕⲛⲙⲉ ⲛ̀ϣⲟⲛⲧⲉ · ⲙ̀ⲣⲱⲡⲉⲥ

[1] Either subject or verb must have some special meaning. *Cf.* ? Brit. Mus. p. 253, note 9 ام الصبيان.

[2] Or the first word the interjection = ⲁⲉⲓⲟ *ναί*.

[3] Presumably ⲁⲣⲉ[ⲡⲟ].

[4] *V.* no. 104. [5] ϩⲙⲟⲙ.

[6] ⲧⲕⲁⲥ cannot be read.

[7] ⲗⲟⲕ κοτύλη, 'cup.' *V.* GRIFFITH & THOMPSON, *Demot. Magical Pap.*, p. 76.

[8] Scarcely ⲁⲗⲉ for ⲧⲁⲗⲟ; but ⲁ-ⲗⲟ 'remove' seems, here and below, to give no sense. The words in brackets are erased.

[9] 'Rind'?

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ⲥⲟⲩⲥ[1] ⲙⲉⲱⲣⲱⲕⲉⲥⲟⲩⲥ ϯ ⲉϣⲓ ⲧⲉⲣϩⲁⲙ
10 ⲕⲁⲧⲁⲩⲟⲩⲁ · ⲑⲉⲛⲟⲟⲩ ϣⲉⲗϣⲱⲗϩ ⲧⲁⲁⲩ
ⲉⲧⲥⲁⲗⲁϩⲧ · ⲙⲛⲛⲉϩ ⲉⲥⲓⲙ ⲕⲁⲓ ⲛⲉϩ
ⲕⲁⲓⲣⲉ ⲁⲕⲛⲧ ⲉⲙⲟⲟⲩ ϩⲓϫⲱⲡⲥⲁϩⲧⲉ · ⲧⲁⲁⲩ
ⲉⲩⲁⲗⲡⲁⲣⲛⲓⲉ[2] · ⲟⲩⲱⲙ ⲛⲁⲕ ⲙⲡⲁⲧⲉⲕⲟⲩⲱⲙ
ⲟⲩⲗⲁⲁⲩ ⲛⲣⲟⲩϩⲉ ⲉⲕⲁⲗⲱ ⲉⲕⲟⲩⲱⲙ :—
15 ϯ ⲡⲕⲱⲗⲁϩ ⲟⲛ
ϫⲓ ⲛⲁⲕ ⲛⲡⲏ[. . . . ⲛ]ⲁ̀ⲗⲁⲩ̀ · ϯⲟⲩ ⲉϣⲓ ⲧⲣϩⲁⲙ ⲉⲩϣⲗⲱⲗ[3]
ⲉⲩϣⲛⲩⲉ ⲧⲁ̀ⲁ̀ϩ̀ . . . ⲛⲏⲥⲧⲉ ⲛⲁⲕ ϣⲁⲛⲧⲉⲕⲥⲟⲟϥ ⲙ ϫⲓ ⲛⲁⲕ
ⲛⲛⲟⲩⲁⲣⲁⲡⲱ[4] ⲉ̀ⲡⲉⲣⲱⲧ ⲛⲛⲁⲗϫⲁⲗⲉⲥ ⲙ ⲥⲟⲡ ⲧⲉⲥⲡⲁϣⲉ
ⲁⲗⲟⲥ ⲉ[ⲡⲥ]ⲁϩ̀ⲧⲉ ϣⲁⲛⲧⲉⲥϩⲙⲟⲙ ⲟⲩⲁϩϥⲥ[5] ⲉⲃⲟⲗ · ⲉⲣⲡⲓ
20 ⲉ̀[. . . . . .]ⲉ̅ ⲛⲧⲟ · ϯ ⲟⲩⲉⲓ ϩⲓⲙⲓⲧⲟ ⲉⲡⲥⲛⲧ
ⲉⲧⲡⲁϣ ⲛ̀ⲉⲣⲱⲧⲉ ⲉⲥϩⲛⲉ ⲙⲁⲣⲉϥⲥⲟⲟϥ ϩⲓⲧⲃⲏ
ⲧⲉ ⲧⲉϥⲥⲟ ⲡϫⲉ̀[. .] ⲉⲣⲱⲧⲉ ⲉⲡⲁⲧⲥⲁϩⲧⲉ ϩⲓϫⲱⲥ
ⲗⲉⲙⲗⲱⲙ ⲉⲉⲩⲁ . ⲁ . . ⲛ . ⲕⲟⲧⲉⲡⲏ ϣⲁ̀ . . . ϩ̀ⲙⲙⲁϩ
ϩ̀ⲁⲓ ⲉⲓ̀ ⲉⲣⲟⲕ ⲕⲥⲁⲧ[6] ⲟⲩⲗⲁⲁⲩ ⲉϩⲣⲁⲓ ϩⲓ . ⲛ̀ⲉⲕϩⲛ̀ⲧ
25 ⲛⲑⲉ ⲛⲟⲩⲥⲟⲟⲩϩⲉ · ϫⲓ ⲛⲁⲕ ⲉⲩⲧ . ⲓ̀ϩⲉ ⲛⲁ̀.ⲛ̀ⲉ ϣⲁ̀
ⲧϥ ⲙⲉⲛⲉⲕⲥⲡⲟⲧⲟⲩ ⲉⲡⲓϣⲟⲙⲉⲧ ⲉϩⲟⲟⲩ ⲉⲕⲥⲱ
ⲙⲙⲟϥ ⲉⲕⲥⲓⲧⲉ ⲉϩⲣⲁⲓ · ⲁⲩⲱ ⲧⲉⲕϫⲓ ⲧⲉⲩϩⲓⲕⲏ
ⲛ̀ⲉⲙⲙⲏⲉ ⲙⲡⲓϣⲟⲙⲙⲧ ⲉϩⲟⲟⲩ ⲙⲟⲛ[7] ϣⲁⲕⲥⲓ
ⲧⲉ ϩⲣⲁⲓ ⲉⲡⲓϣⲟⲙⲙⲧ ⲉⲛϩⲟⲟⲩ
Verso. 30 ⲟⲩⲡⲁϩⲣⲉ ⲛⲥⲁⲓⲉ ⲕⲁⲗⲱⲥ ·
ⲟⲩⲡⲁϩⲣ ⲛϣⲁⲛⲓ ⲛⲛⲟϭ ⲉⲥⲁⲓⲉ ⲕⲁⲗⲱⲥ ⲉⲩϫⲱⲛ̀ⲧ ⲉⲧ
ⲟⲟⲧⲉ̀[8] ⲧⲉⲕⲟⲩⲟⲙϥ ϩⲁϣⲱⲣⲡ ⲙⲡⲁⲧⲉⲕ[ⲟⲩ]ⲱⲙ ⲗ
ⲁⲩ : ⲉⲕⲟⲩⲱⲙ ⲛⲙⲟϥ ⲛⲛϣⲱ ⲉⲕⲉⲟⲩⲟⲙϥ ⲙ̀ⲡⲉⲣⲓ . . ⲛ̀ⲉ
ⲛⲉⲓⲁⲛ ⲙⲡⲉⲣⲟⲩⲉⲙⲧⲛⲃⲧ ⲟⲩϫⲉ ϫⲉⲛ̀ⲉ ϣⲁ[ⲕ]ⲟ̀ⲧⲗ . ϩ̀ ⲛ̀
35 ⲉⲕϩⲛⲧ S[9] ϣⲁⲕⲟⲩⲱⲙ ϩⲁⲣⲟϥ · ⲁⲩⲱ ϣⲁϥⲧ[. . . .]ⲛ̀ⲁ̀
ⲃⲁⲗ ⲛϥⲱϫⲛ ⲛ̀ⲛⲁⲡⲟⲩⲥⲓⲣ[10] ⲛϥⲛ̀ⲁ̀ⲗⲟ̀ⲗ[. . . .] ⲛϩⲙ
ⲟⲩ .ⲉⲓⲉ ⲕ̀ⲁⲛⲧ . . ⲃⲁⲗ ⲟ̀ⲩⲁ ⲛⲟ̀ⲩ . . ϩⲛϩⲱⲃ [ⲛⲙⲙ] ⲉⲧⲥⲁϩⲟⲩⲛ [ⲉ]ⲛ̀ⲣⲱⲙⲙⲉ
ϫⲓ ⲛⲁⲕ ⲛⲟⲩⲁⲣⲣⲁ[ⲙⲙⲁⲛ .] ⲛ ⲉϥⲛⲏⲕ ⲧⲁ̀
ⲁⲩ ⲉⲩⲙⲟⲩ . . ⲉ̀ⲱ̀ . . . ⲩ̀ ⲉϥⲛⲏϥ ⲛⲥ ⲛϩⲟ̀ⲟ̀ⲩ
40 ⲉⲕⲓⲱ ⲛⲙⲟⲟⲩ . ϩ̀ . . . ⲉⲙⲟ̀ⲟ̀ⲩ ⲙⲙⲙⲏⲉ ⲙⲛⲛⲥⲱⲥ

[1] This and next word obscure, though reading certain.

[2] البرنية.

[3] ? For ϣⲗϣⲱⲗ.

[4] Recurs (*v.* Index) as a measure of flax, written with double ⲣ, so possibly الرُّبْع, الرُّبُع, 'a quart,' a milk- or corn-measure in Spain; *v.* DOZY i. 503, DUCANGE, *Gloss. Lat.*, *arroba*, ENGELMANN-DOZY 203.

[5] ? For ⲟⲩⲁϩⲥ. *Cf.* STERN, *l.c.* § xvi.

[6] ⲥⲓⲧⲉ ⲉϩⲣⲁⲓ, here and below, is difficult. In Num. v. 17 (Br. Mus. 1221) it varies with ⲛⲟⲩϫⲉ ⲉϩⲣⲁⲓ. In Wisd. xvii. 19 (PEYRON) it=*συνέχεσθαι* (though Br. Mus. Or. 5984 has ⲥⲓⲧⲉ ⲉϩⲣⲁⲓ). Elsewhere *συνέχεσθαι*=ⲱⲧⲡ ⲉϩⲟⲩⲡ Prov. xi. 26, Luke xix. 43, ϣⲱⲧⲙ Ezek. xxxiii. 22, Isa. lii. 15, besides the usual ⲁⲙⲁϩⲧⲉ Job xxxi. 23, Psalm lxviii. 18 &c. Here the first meaning might be applicable: 'evacuate, purge,' if the action of the drug is intended.

[7] 'Certainly.' *V.* CRUM, *Ostraca* no. 83.

[8] ϫⲱⲛⲧ 'try,' 'test'; but ⲟⲟⲧⲉ 'womb' seems impossible, as 2nd sing. masc. is used throughout. ⲧⲟⲟⲧⲥ might perhaps be read.

[9] The signs for 'and' and 'half' in this MS. are identical.

[10] Scarcely 'hemorrhoid' البسور, البثور (*cf.* TURAIEF, *Materialie po Archeol. Christ. Egipta*, no. 9, ⲁⲗⲡⲉⲥⲟⲩⲣ).

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ϣⲁⲧⲟⲩ ϭⲉⲗ . . . ϩⲓϫⲛⲟⲩϫⲟⲗⲓⲃ · ⲧⲁⲁⲩ ⲉⲩϩⲙ̀
ϫ ⲉ[ϥ]ϫⲛ̀[ϥ ⲛ̀ⲃ] ⲛϩⲟⲟⲩ ⲙⲙⲏ̀ ⲛⲟⲩϣⲏ · ⲛⲓⲧⲟⲩ ⲉϩⲣ
ⲓ . . . . . [ⲟ]ⲩⲟⲛ ϩⲓϫⲛⲟⲩϫⲟⲗⲓⲃ ⲛ̀ⲃ̄ ⲛϩⲟⲟⲩ
ϣⲁⲛ̀ⲧⲟⲩ . . . ⲉ̀ ϩⲓⲧⲉⲕⲃⲟ ϫⲓ ⲛⲁⲕ ⲛⲟⲩⲁⲥⲥⲓⲧ ⲛⲥⲁⲓ
45 ⲉ ⲛⲓ ⲛⲉϥ[ⲕⲁ]ⲥ̀ ⲉⲃⲟⲗ · ϭⲟⲡ ⲃ̄ ⲛ̀ⲗⲓ̀ⲧ ⲛⲉϥⲙⲱ ⲙⲙⲉ ⲧⲁⲗⲟⲟⲩ
ⲉⲡⲕⲱϩⲧ ϩⲱⲡ ⲡⲉϥⲥⲃⲁⲓⲱⲉ̀ ϯ ⲟⲩϟ ⲗ̀ⲗⲓ̀ⲧ ⲛⲉϥⲙⲱ ⲛⲕ . . ⲉ
ⲉϫⲱⲟⲩ · ⲥⲁϩⲧ[ⲉ ϩⲁ]ⲣ̀ⲟⲟⲩ . ⲉ̀ ⲡⲉⲩⲥⲃⲁⲓⲱⲉ ⲟⲓ ⲡⲉϣϫ
ⲛ ⲟⲩⲁⲁϥ · ⲟⲓ ⲡⲁⲥ[ⲥⲓ]ⲛ̀ⲛ ⲟⲩⲁⲁϥ ⲧⲁⲁⲩ ⲉⲡⲉϥⲙⲱ ⲉϥϩⲓ
ϫⲱⲡⲥⲁⲧⲉ ⲧⲱϩ ⲉⲥⲱⲟⲩ ϣⲁⲛⲧⲟⲩϧⲱⲗ ⲉⲃⲟⲗ ·
50 ⲟⲓ ⲛⲓⲕⲟⲟⲩⲉ[.] ⲉ̀ⲧⲉⲛⲁⲓⲛⲉ ※
ⲁⲥⲥⲓⲛⲁⲛⲓⲛ̀ⲗ · ⲟⲩϣⲓ · ⲧⲁⲣⲥⲓⲛⲉⲓ ϟ ϣⲓ · ⲁⲗⲃⲟⲩⲗⲃⲟⲩⲗ ϟ ϣⲓ
ⲁⲗⲕⲁⲣⲁⲛⲃⲟⲩⲗ ϟ ϣⲓ · ϧⲣⲁ ⲡ̀ⲁ̀ⲓ̀ⲉϫⲛⲓ · ⲁⲗϩⲱⲣ̀ ⲃ̄
. . ⲟⲩⲛⲣⲧ ⲉϥϣⲟⲟⲩ ϟ · ⲙⲁⲥ̀ ϟ ⲁⲥⲥⲛⲙⲡⲟⲩⲗ ϟ ⲁⲥⲥⲁⲑⲁⲣ ⲃ̄
ⲁⲗⲟⲩⲁⲣⲥ ⲉϥϣⲟⲟⲩⲉ ϟ ϭⲗⲟϭ ⲛⲥⲙⲙ ⲃ̄ ϧⲣⲁ ⲉⲙϫⲱⲗ ϟ
55 ⲥⲙⲁⲡⲓ ϟ ϫⲏⲗⲏⲩϫⲏ ϟ ⲁⲕⲁⲣⲕⲁⲣϩⲁⲣ ⲁ̄ [. .]ⲙ̀ⲙⲓⲙ̀ ⲃ̄
ⲟⲓ ⲟⲩⲁ ⲟⲩⲁ ϣⲉⲗϣⲱⲗⲟⲩ ϭⲟⲡ ⲡⲓϣ̀ ϩⲓⲱⲟⲩ ⲧⲁϩⲟⲩⲉ̀ .
ⲛⲛⲉⲩⲉⲣⲛⲩ ⲉⲧⲉⲡⲉϣϫⲛⲓ ⲙⲙⲡⲉⲥⲥⲓⲧ ϩⲱⲡ ⲡⲉϥ
ⲣⲱ ϩⲓϫⲱⲡⲥⲁϩⲧⲉ ⲕⲁⲁⲩ ⲧⲟⲩⲕⲃⲟ ⲧⲁϩⲟϥ ⲕⲁⲗⲱⲥ ⲧⲁ
ⲁⲩ ⲉⲩⲁⲗⲕⲁⲣⲱⲣⲉ · ⲉⲕⲉⲟⲩⲱⲙ ⲡⲟⲩⲁ̄ ⲁⲗⲙⲁⲗ̀ⲕⲁⲗ ϩⲓⲱⲱ̀ⲩ̀ (sic)
60 ⲁⲩ ⲛⲧⲁⲕⲟⲩⲱⲙ ⲟⲩⲉⲛⲥⲓⲟⲛ ⲧⲉⲕϩⲓϣ ⲁⲛ · ⲉⲛⲉⲓϣ ⲁⲛ · ⲕ
ⲱⲫⲉⲗⲓⲉ ϩⲁⲣⲟϥ · ϣⲁϥⲕⲁⲑⲁⲣⲓϫⲉ ⲙⲡⲣⲟ ⲙⲡⲉⲕϩ[ⲛ]ⲧ
ϣⲁϥⲫⲩⲗⲉ ⲛⲧⲁⲡⲉ · ⲁⲩⲱ ⲡⲉϩⲟⲟⲩ ⲛϣⲁⲕⲟⲩⲱⲙ ⲛ̀[ϩⲛ]
ⲧϥ ⲙⲡⲉⲣⲃⲱⲕ ϩⲁⲧⲛϩⲣⲓⲙⲉ ⲙⲡⲉⲣⲟⲩⲉⲙⲧⲛⲃⲧ ⲟⲩⲧⲉ
ϫⲛⲓⲛ ⲟⲩⲉ (sic) ⲉⲣⲱⲧⲉ ⲧⲛⲓⲛ ⲛⲛⲉⲡⲁϩⲣⲉⲡⲉ · ⲓ̅ⲑ̅ —
65 ⲟⲩⲡⲁϩⲣ ⲉⲥⲱ ϩⲁⲧⲁⲗϩⲱⲙⲙⲉ · ⲟⲩⲥⲁⲡⲉ (sic) ⲙⲡϣⲱⲙ ϩ ⲧⲉⲡⲣⲱ̀
ϣⲗⲁⲉⲓⲛ · ⲁⲥⲥⲁⲑⲁⲣ ⲗⲁ̀ⲕ ⲛϣⲕⲛⲕⲛ̀ⲗⲛⲉⲓⲛ ⲁ̄ ⲉⲡⲟⲩⲁ [ⲟⲩⲁ] ·
ⲟⲓ ϣⲉⲗϣⲱⲗⲟⲩ ⲟⲩⲟϣⲙⲟⲩ ϩⲓⲙⲟⲟⲩ ⲛⲛϭⲛⲁⲁⲩ ⲛⲡⲉ̀ⲗ[. .]
ⲟⲗⲉ ⲧⲁϩⲥ ⲉⲟⲩⲛⲕⲛⲓ ⲉⲛⲉⲣⲱⲧⲉ ⲛ̀ⲁϩⲛ̀ · ⲕⲁ̀ⲩ . . .
ⲡⲉⲕⲃⲟ ⲧⲟⲩϣⲟⲟⲩⲉ ⲡϣⲓ ⲛ̀ⲱ̀ⲗⲕ ⲉ̀ⲃⲟϥ
70 ⲡⲉ ⲃ̄ ⲕⲁⲗⲙⲁⲧⲕⲁⲗ · ⲥⲟ ⲡⲉϥⲙ̀ϩ ϩⲁⲣⲟⲩϩⲉ
ⲁⲩⲱ ⲡⲉϥ̀ϩ ϩⲁϣⲱⲣⲡ ⲁⲩⲱ ⲛⲛⲉⲕⲉⲣϩⲟⲩⲟ ⲉⲣⲟϥ.

The first recipe is for an unidentified malady[1]. It consists of a quart (4th part) of dried *bdellium*[2], to be subjected to the fire and sieve, 5 drams[3] of sugar[4] of . . . . ., gum of *astragalus*[5], and gum arabic[6] respectively being added. After grinding and shaking,

[1] A prescription for this malady in Berlin *Urk.*, Kopt. no. 25. The only known meaning is 'strike,' 'knock.' In Stern § viii ⲕⲟⲗϩ is different but equally obscure.

[2] Also ⲗⲉⲗⲱϩⲉ and ? ⲗⲗⲟϩⲉ (Rossi I, v. 48), where it may well be the *doum* palm ڈوم (so Labîb, *Dict.*).

[3] درهم, as often in Stern; thus with ϣⲓ, in no. 110 and Stern § xiv.

[4] السُّكَّر. *Cf.* Stern § xiv ϣⲟⲩⲕⲉⲣ, here no. 109 ⲥⲟⲩϫϫⲁⲣ.

[5] الكثيراء.

[6] In Bodl. Copt. *a* 2 (P), 28 ⲙⲟⲟⲩ ⲡⲕⲙⲙⲉ (? *κόμμι*) ⲡϣⲁⲛⲧⲉ.

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this is to be mixed with oil of sesame or of nuts and set on[1] the fire. The mixture to be bottled and eaten fasting, in the evening.

The second recipe (l. 15) is for the same malady. 5 drams[2] of white . . . . ., shaken and measured, are to be placed in a . . . . . Half a quart (?) of pure[3] milk having been heated, the first ingredient is to be divided (?) into . . . parts and one of them added to the milk. This is to be drunk and, thereafter apparently, the remaining cold milk. The rest of this recipe (ll. 23–29) is obscure.

It is difficult to say to what the third (*verso*), 'a very fine medicine,' relates. Its primary ingredients are garlic and dried raisins. It is to be taken fasting in the morning; and after (?) it, neither fish nor certain herbs are to be eaten. From l. 38 it may be translated: 'Take thee a peeled pomegranate (?)[4]. Place them (*sic*) in cold water of . . . . . for 3 days, washing them in (fresh?) water daily. Afterward cut them up (?) and roll . . . . . on a sieve. Put them in strong (*lit.* acid) vinegar for 2 days and 2 nights. Take them out, ... one (?) on a sieve, for 2 days, until (*or* so that) they . . . . . in the cool. Take fine dried raisins[5]; take out their seeds. Take 2 liters of pure[6] honey and put them on the fire, ... their froth[7]. Add half a liter of black (?)[8] honey thereto. Set fire beneath them, ... their froth. Throw in[9] the garlic by itself, throw in the raisins by themselves and add them to the honey that is on the fire. Stir them together[10], till they dissolve. Throw in the remaining (medicaments), namely: ginger[11], 1 measure; . . . . .[12], ½ a measure; pepper[13], ½ a measure; gilliflower[14], ½ a measure; seed of . . . . ., 2; dried . . . . . of roses[15], ½; mastich, ½; spikenard[16], ½; . . . . .[17], 2; dried saffron[18], ½; . . . . . of sesame[19], 2; seed of onion, ½; mustard[20], ½; . . . . .[21], ½; feverfew[22], 1; . . . . ., 2. Throw them in, one by one. Shake them. Take the . . . . .[23] from them. Mix them together, namely the garlic and the raisins. Cover (*lit.* hide) its (*sc.* the vessel's) mouth (when) on the fire. Allow them to cool. Mix them thoroughly. Put them in a bottle[24]. Thou shalt eat a *mithkal*-weight thereof; and when thou hast eaten a jar[25] (thereof) and hast . . . . . ., thou shalt have benefit therefrom: it will cleanse (*καθαρίζειν*) the mouth of thy belly and will benefit (?)[26] the head. And the day thou eatest thereof, go not in unto a woman, neither eat fish nor herbs[27] nor milk. The number of the medicaments is 19.

(l. 65). A medicine to drink against fever[28]; good in summer and winter:—*Nasturtium*, ..., ...[29], 1 (measure) of each. Throw (them) in. Shake them. Knead

[1] ⲁⲕⲏⲧ in Stern § xii, Bodl. Copt. *a* 1 (P), fol. 2, and here indicates action by fire on a dissolved substance. ⲁ- might be imperative.

[2] ϯⲟⲩ and ϯ above are assumed identical.

[3] الخالص. So Stern p. 118.

[4] ? الرمان ⲉⲣⲙⲁⲡ. [5] الزبيب.

[6] *Lit.* 'genuine.' *Cf.* ⲱⲛⲉ ⲙⲙⲉ, ⲛⲉϩ ⲙⲙⲉ, ϫⲏϭⲉ ⲙⲙⲉ (*Journ. As.* 1905, 3. 413). In Brit. Mus. no. 920, f. 242 *a*, ⲛⲉϩ ⲙⲙⲉ زيت طيب. It is frequent in the Demotic Papyrus (*v.* above), pp. 44, 50, 76 &c.

[7] ? ⲥϩⲏⲛⲧⲉ; but the meaning seems unsuitable.

[8] Scarcely ⲕⲁⲙⲉ or ⲕⲁⲕⲉ. Third letter ⲓ, ⲣ or ⲅ.

[9] ⲟⲓ twice in Turaief, *l. c.*

[10] ⲧⲱϩ ⲛⲥⲁ-, as in Bodl. Copt. *a* 2 (P), 16, 19 &c.

[11] الزنجبيل.

[12] Not arsenic (ⲁⲣⲥⲉⲛⲓⲕⲱⲛ Zoega 630), as for internal use.

[13] الفلفل. [14] القرنفل.

[15] ⲁⲗⲟⲩⲉⲣⲧ might be read, but *cf.* وَرد. [16] السنبل.

[17] Arabic unidentified; recurs below. [18] الورس.

[19] Perhaps both words merely mean 'cabbage,' since ⲥⲓⲙ is (sometimes) a general term.

[20] *σίναπι.* [21] Greek? [22] العاقرقرحا.

[23] ⲓϣ 'urine' in Isa. xxxvi. 12, Mid. Eg. So in Bodl. Copt. *a* 2 (P), 44 ⲟⲩϣⲓ ⲛⲓϣ ⲉϥⲡⲟⲥⲉ. But here unlikely.

[24] القارورة. So in Stern. [25] *ἀγγεῖον.* [26] ? *ὠφελεῖν.*

[27] ϫⲡⲉ. In Ac. des Inscr., *CR.* 1887, 376 ϫⲏⲡⲉ. Species unidentified.

[28] الحمّى.

[29] ? شقاقل, but here apparently a plural form.

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them with water . . . . . Mix it with a jar[1] of cow's milk. Place it (?) to cool and dry. The amount of it to be swallowed (?)[2] is 2 *mithkals.* Drink two-thirds thereof in the evening and its (other) third in the morning and thou shalt not go beyond that.'

107.—Parchment; a fragment; 9 × 4½ cm. Palimpsest: (*a*) illegible; (*b*) script irregular, of ZOEGA's 9th class.

(*b*) A Medical Recipe. ⲛⲉϣⲱⲛⲉ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲡⲉ ⲙⲙⲓⲥⲙⲁⲩ ⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ (sic) ⲉϥϯⲕⲁⲥ ϫⲓ ⲛⲁⲕ ⲛⲟⲩⲥⲟⲟⲩϩⲉ ⲙⲡⲁⲡⲟⲓ ⲟⲩⲟⲡⲥⲡⲉ (sic) ϯ ⲟⲛⲉϩ (sic) ⲙⲛⲟⲩⲕⲟⲩ[ⲓ] ⲛϩⲏⲙϫ ⲉϫⲱⲥ ⲧⲁϩⲟⲩ ⲙⲡⲛ[ⲉ]ⲩ[ⲉⲣⲏ]ⲩ ⲕⲁⲁ[ⲩ . . . . ⲁ]ⲡⲉ ⲕⲁ̀[. . .]ⲟ̀ⲩ ⲛ̀ⲥⲟⲣⲧ ⲛⲁ[ⲗ]ⲁⲩ ⲉϫⲱϥ [. . .]ϯⲉ̀.ⲉⲡ̀ⲁ[

'All the maladies of the head and eyelids. (For) a . . . . .[3] that is painful. Take a hen's (?)[4] egg; break it; add thereto oil and a little vinegar. Mix them together and place them . . . head. Place . . . .[5] of white wool thereon . . . . . .'

Verso (different hand): ⲁⲛⲧⲟⲟⲛⲉ ⲉⲧⲁⲓ ⲙⲡⲉϯⲛⲉ ⲙⲙⲟⲥ.

108.—Parchment; 6½ × 8½ cm. Palimpsest. Script: (*a*) and (*b*) ZOEGA's 9th class.

(*a*) An Ophthalmic Recipe. Very faded and illegible.

ϩⲙ̀ϧⲁⲗ ⲉⲁⲣⲭⲏ ⲛⲡⲣⲙ̀ⲙⲟⲩ (H sic) ⲛϩⲙⲟⲩ ⲥⲛⲟϥ ⲉⲕⲱⲕⲱⲡⲁⲧ ⲉϥϩⲙⲙ ⲟⲩⲉⲛⲧⲓⲛⲓⲥ ϫⲉⲕⲁⲣⲧⲁⲙⲱⲛ ⲙⲙⲛⲧⲣⲙⲉⲕⲛⲙⲉ ϫⲉⲡϣⲓϥⲉ ⲉⲟⲩϣⲛⲓ ⲉϥⲣⲛⲧ ϩⲛⲓⲁ̀ⲛⲧⲟⲟⲩ ⲛ[ⲑ]ⲉ ⲛ̀ⲟⲩϧⲱ ⲛϩⲉ̀ⲣⲙⲁⲓ ⲉ̀ⲣⲉⲛⲉϥⲥⲱϧⲉ̀ ϣⲟⲓ ⲛⲟⲩⲕⲟⲩⲓ ⲛⲑⲉ ⲛϩⲛⲥⲁϥ ⲉⲕⲁ̀ⲣⲓⲱ ⲡⲉϥϣⲉ ⲉϥⲉⲡⲉ ⲙⲡⲁⲛϩⲉⲣⲙⲁⲓ

'Eyes that begin to exude salt water—Hoopoe's blood[6], heated; a herb named *cardamum,* in the Egyptian tongue *shife*[7], which is a tree that grows in mountain regions[8], like a pomegranate tree, its leaves being somewhat long[9], like . . . . . Its wood is like that of the pomegranate.'

(*b*) A List (*v.* below).

109.—Papyrus; a fragment; 5 × 10 cm. Script: irregular uncials. *Recto* ↑.

From a Medical Recipe. Ashes (?)[10] of vine-wood are to be placed on the fire, and the face is to be anointed with oil and other things.

]ⲕⲁⲣϧⲱⲛⲉ ⲉⲡϣⲉⲡⲉⲗⲟⲗⲉ ⲧⲁⲁϩ̀ ⲉⲡⲕⲱϩⲧ ⲟⲩ ⲙⲁⲥⲙⲟⲩ ϣ̀ⲁ̀ⲗⲁ[11] ⲕⲟⲩϣ̀ ⲁⲣⲁ ⲙⲉ̀ⲛⲏϩ ⲧⲁϩⲥ ⲡⲉⲕϩⲟ . . . . ⲙⲙⲙ[

[1] ? ἀγγεῖον.

[2] But ⲱⲙⲕ ⲉⲙⲟϥ cannot be read.

[3] Paris 44, f. 68*b* ⲡⲕⲉⲫⲁⲗⲟⲥ *μῆνιγξ* مِمَاغ, KIRCHER 74 ⲡⲕⲉⲫⲁⲗⲱⲥ المخ *medulla.* But ⲁⲛ- is obscure.

[4] *V.* Brit. Mus. Catal. p. 263, note, and Index here.

[5] ? A bandage.

[6] Prescribed in the Demotic Paparus (*v.* above), pp. 42, 158, 194; its heart in PARTHEY, *Zwei Zauberpap.*, no. 2, 18. *V.* Ibn al-Baithar no. 2251.

[7] Unknown. Or 'in Egyptian (it is) the blight (? ϣⲛⲏϩⲉ, rust) of a tree &c.'

[8] Not known in Sa'idic, except once as ϩⲁⲛ-, AMÉLINEAU, *Géogr.* 127 (= Paris 129[14]. 95).

[9] For ϣⲟⲓ *v.* Isa. v. 18.

[10] *Cf.* KIRCHER 199 ϫⲁⲣⲟϩⲟⲡⲏ (*leg.* ϫⲁⲣϩ., *cf.* κάρβων, κάρβουνον) جرمة (*leg.* جمرة).

[11] ⲥ or ϥ might be read for ϣ.

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110.—Paper; complete; 17 × 5½ cm. Script: irregular, of ZOEGA's 9th class.

A Recipe for preparing a certain dish, though the final words would apply rather to a medicine. Much is obscure and translation difficult.

Ⲧⲥⲓⲛⲟⲩⲱⲙ ⲟⲩϣⲛⲙ ⲉⲡⲉⲙϫⲱⲗ ⲉϥⲥⲉϣⲥⲱϣ ϣⲛⲩ[1] ⲉⲡⲣⲱϣⲉ ⲧⲁ[ⲗ]ⲟ ⲡⲙⲟⲟⲩ ⲉⲡⲕⲱϱⲧ [ⲧ]ⲁⲁⲩ ⲉϱⲣⲁⲓ ⲉⲣⲟⲁϩ ⲙⲉⲩⲙⲉϱ ⲉⲥⲓⲙ: ⲧⲁⲗⲓ ⲁϣϣⲉⲣⲓⲥ[2]: ϩⲛⲣϩⲉⲣ ⲉⲙⲙⲟⲟⲩ ⲉⲩⲁϩⲛϩⲉⲣ (sic): ⲥⲟⲡ ⲟⲩⲟⲉⲓⲕ ⲉⲡⲣⲱⲥⲫⲟⲣⲁ ⲗⲟⲕ ⲧⲁⲁϩ ⲉϱⲣⲁⲓ: ⲉⲧⲗⲟⲕ̅, ⲁⲥⲥⲟⲩⲭⲭⲁⲣ[3]: ⲡⲁⲧⲉ̅ ⲉϣⲓⲉ̅: ⲧⲁⲡⲡⲉⲛ: ⲃ̅ ϣⲓ: ⲙⲁⲥ ϯ ⲟⲩϩ ϣⲓ: ⲡⲡⲣⲉ[4] ⲟⲩⲡⲁϣ ϩ ⲧⲁϩ̅ ⲟⲩϣⲓ ⲧⲉⲣϱⲁⲙ[5] ⲁ̅ ⲉϣϫⲛⲓ ⲧⲁⲁⲩ ⲉϱⲣⲁⲓ ⲉⲣⲟⲥ: ⲉⲩⲁϩⲛⲣϩⲉⲣ ⲟⲩⲁϱ ⲉϩⲟⲗ ⲧⲉⲥⲕϩⲟ[6]: ⲟⲩⲱⲙ ⲡⲁⲕ ϩⲱⲕ ⲉⲡⲉⲕϱⲱϩ ⲡⲉⲣⲟⲩⲱⲙ ⲁⲛ ⲉϫⲱⲥ ⲟⲩⲁ ⲡⲡⲉⲣⲥⲉⲙⲟⲟⲩ ⲁⲛ ⲉϫⲱⲥ ⲉ̀ϩϥϫⲱⲕ ⲉϩⲟⲗ ⲕⲁⲗⲱⲥ.

'A food. A few moistened onions, a sufficient measure[7]. Set water upon the fire and put them therein, but (so that) they fill it not . . . . . Put (with them) oil of sesame. Boil them and let them boil. Take a light (?) sacramental loaf, add it . . . . . ; (also) sugar of . . . ., 5 measures; cummin, 2 measures; mastich (?), 5½ measures; pepper, ½ a measure . . . . ; one dram of garlic. Add them thereto and let them boil; set them aside to cool. Eat (thereof and) go to thy work. Eat not (else) besides it nor drink besides it. It is quite complete.'

Verso: remains of an earlier text.

111.—Parchment; apparently complete; 2 × 9 cm. Script: rounded uncials.

Possibly used as an Amulet by the writer, 'Matthew the little, of Pôrb[8].'

ϯ ⲙⲁⲑⲑⲉⲟⲥ ⲕⲟⲩⲓ ⲡⲣⲙⲡⲱⲣϩ̅: ⲡⲓⲕⲁ̅: ϱⲁⲙⲛⲓ.

[1] As in ⲗⲟⲕ, below, the prefix appears to be omitted.
[2] الشيرج.
[3] *V.* no. 106.
[4] *πέπερι.*
[5] *V.* no. 106, l. 9.
[6] As in STERN, *op. cit.* § xvi.
[7] *Cf. τὸ ἀρκοῦν*, PARTHEY, *Zwei Zauberpap.*, no. 2, 19.
[8] Recurs only in no. 120.

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MISCELLANEOUS

112.—Parchment; a fragment; 13½ × 8 cm. Palimpsest: (*a*) 2 cols., rounded uncials; (*b*) 2 cols., small hand, *cf.* CIASCA xv. Initials and ornaments red.

(*a*) New Testament text, as shown by the number ⲙⲃ̅, visible in one margin.

(*b*) *Recto* and col. 1 of *verso* unidentifiable. *Verso*, col. 2, part of a colophon, in sloping script, referring to the donation of the MS. to a church[1].

ϯ ⲥⲩⲛ̅ϑ̅ω· ⲡⲛⲟ[ⲩⲧⲉ ⲡⲉⲛⲧⲁϥϣⲱⲡ]
ⲉⲣⲟϥ ⲛⲓ[ⲁⲱⲣⲟⲛ ⲛⲁⲃⲉⲗ]
ⲡⲁⲓⲛⲁⲓ[ⲟⲥ ⲁⲩⲱ ⲧⲉⲑⲩⲥⲓⲁ]
ⲙⲡⲉⲛⲉⲓⲱ[ⲧ ⲁⲃⲣⲁϩⲁⲙ ⲁⲩⲱ]
ⲡⲗⲉⲡⲧⲟⲛ [ⲥⲛⲁⲩ ⲛⲧⲉ ⲧⲉⲭⲛⲣⲁ]
ⲁⲩⲱ ⲡϣⲟ[ⲩϩⲛⲓⲉ ⲛ
ⲉϥⲉϣⲱ[ⲡ ⲉⲣⲟϥ ⲙⲡ
ⲛⲧⲁⲡⲉⲛ[ⲙⲙⲁⲓ]
ⲁⲥⲁⲡⲏ [
ϥⲓ ⲡⲉϥⲣ[ⲟⲟⲩϣ ϩⲙⲡⲉϥⲡⲣⲟⲥ]
ϩⲟⲁⲟⲥ ⲙ[ⲙⲏⲓ ⲙⲙⲟϥ ⲁϥ]
ⲥⲙⲏⲧϥ [ⲁϥⲧⲁⲁϥ ⲉϩⲟⲩⲛ ⲉ]
ⲧⲉⲕⲕⲗⲏⲥ[ⲓⲁ ⲛ ⲙⲁⲓⲡⲉ]
ⲭ̅ⲥ̅ ⲉⲧ[

113.—Parchment; irregular shape; 21 × 4 in. Script: small, of ZOEGA's 9th class. Text across width, divided into paragraphs.

Greek-Coptic Vocabulary. Several of the words are not biblical.

ϫⲉ[2]. . ⲁⲁⲓⲕⲓⲧⲉ · ⲥⲉⲭⲓ ⲙⲙⲟϥ ⲛⲥⲟⲛⲥ ·
ϫⲱⲛⲥ ϩ ϫⲱⲟⲛ : ⲡⲱⲛϩ ⸗
ϫⲉⲩⲥⲟⲥ · ⲡⲥⲟⲉⲓϣ ⲡϩⲱⲧⲣ ⲡϣⲱⲛϧ ⸗
ϫⲏⲗⲟⲧⲩⲡⲟⲥ · ⲡⲉⲧⲣⲟⲉⲓⲥ ⲉⲧⲉⲥϩⲓⲙⲉ ⸗
ϫⲩⲗⲁⲙⲱ̅ · ⲡⲙⲟⲩ ⲛⲥⲛϧⲉ[3] ·

[1] Lacunae tentatively filled from a prayer in the Anaphora of Mark (Cyril); *v.* the Cairo *Euchologion*, p. ⲭⲓⲁ̅, BRIGHTMAN, p. 129.

[2] Possibly belongs to a preceding word, as this is not line 1.

[3] Ζυλάπιον 'julap' seems unlikely. The Coptic may be 'water of cedar' or 'of tar.'

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ϫⲁⲗⲏ : ⲡⲓⲧⲟϩⲧⲉϩ :
ϫⲁⲕⲟⲧⲟⲛ : ⲡⲣⲫⲥⲱⲛⲧ ⲉⲙⲙⲁϣⲟ[1] :
ϫⲱⲟⲥⲙⲉⲛⲟⲥ : ⲉⲩϯ ⲙ̀ⲡⲱⲛϩ :
ϫⲱⲁⲣⲕⲉⲥ : ⲛⲉⲧϫⲓ ⲉϩⲟⲩⲛ ⲉⲡⲱⲛϩ :
ϫⲱⲛⲥ ⲁⲣⲭⲏⲥⲟⲥ : ⲡⲁⲣⲭⲏⲥⲟⲥ ⲙ̀ⲡⲱⲛϩ :
ϫⲱϯⲕⲟⲥ : ⲡⲉϯ ⲧⲟⲩϫⲏⲩ
ϫⲏⲙⲓⲁ : ⲡⲟⲥⲉ :
ϫⲟⲙⲓⲛ : ⲡⲥⲱⲛ̀ⲉ ⲡⲉⲫⲁⲉⲓⲛ[2] :

(broken off here)

114 [51].—Paper; 12 complete leaves, being foll. 35–38, 44, 45, 50, 51, 53–56 of the volume as now bound; 17 × 13 cm. 1 col. with Arabic opposite. 15 lines. Pp. ⲛ̅–ⲛ̅ⲃ̅, ⲛ̅ⲑ̅, ⲟ̅, ⲟ̅ⲁ̅, ⲛ̅ⲥ̅, ⲛ̅ⲏ̅, ϥ̅ⲁ̅–ϥ̅ⲍ̅. Script: regular, sloping, of ZOEGA's 9th class. Stops and a few initials red; ornaments red and yellow.

Saʿidic-Arabic *Scala* preserved in Paris MSS. coptes 43, 44[3]. These leaves are from the Saʿidic version of the biblical and ecclesiastical سلم of John, bishop of Samannûd[4]. They show words from St. Mark, the Pauline and Catholic Epistles, the Odes and the liturgical books. The Vocabulary was here followed by the same author's Grammar, also in Saʿidic (*v.* Paris 44, fol. 23 *b*). Preserved (foll. 53–56) is a passage corresponding to the Bohairic text in KIRCHER, pp. 2*a*–5*a*.

The text differs not materially from that of Paris 44: a word more is occasionally added, another omitted; the Arabic equivalents are sometimes not identical. It may be noted that this scribe does not write ⲉⲧⲥⲩⲣⲓϫ, ⲉⲧⲥⲁⲙⲃⲓⲕⲏ, as in Paris 44.

[1] Note this archaic (or Bohairic) word.

[2] *ζώμιον?, since the first Coptic word perhaps means 'drink.' The second is obscure. *Cf.* ϫⲟⲩⲙⲏⲛ ⲁ̈ⲙ̀ⲡ, Paris 44, 85 *b*.

[3] *Cf.* Brit. Mus. Catal. no. 491.

[4] For this work *v.* MALLON in *Mélanges de la Fac. Or. de l'Univ. de St. Joseph* (Beyrouth), i. 117.

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LEGAL AND FINANCIAL TEXTS

TAXATION

115.—Papyrus; a fragment; 35 × 30 cm. *Recto* ↑, except first *selis*. Script: small, ligatured.

Above the text a 'protocol' in large brown characters, alternately Greek and Arabic, beginning *ἐν ὀνόματι*. Of the Arabic الله الا اله لا [is legible.

The villagers (*κοινότης*[1]) of Senepo[2] to the treasury (*δημόσιος λόγος*[3]), represented by the Amîr of Shmoun, with a request for a tax remittance (?).

At end legible ζωοποιογ και ομ[οογσιογ τριαδος

In middle]πρωτης ιηα[

+ ανον τκοινωτ̣ης επτι[μ]ε σε̣ν̣ε̣ο ϩιτοοτη ανον ϩε̣ρογοχ πειελ̣ϫ̣ ιηρ̣ϵ̣ αγω
ⲡⲁⲓⲟⲓⲕ,[4] ⲡϣⲏⲙⲙⲁⲕ, [
ⲙⲙⲁⲕ, ϣⲉⲛⲟⲩⲧⲉ ⲙⲙⲉⲣⲉⲙⲓⲁⲥ ⲡϣⲏⲙⲙⲁⲕ, ⲕⲟⲗⲗⲟⲩⲑⲟⲥ ⲙⲛⲁⲑⲁⲛⲁⲥⲉ ⲡϣⲏⲙⲙⲁⲕ, ⲫⲓⲗ[
5 ⲙⲙⲁⲕ, ⲡϫⲏϣⲉ ⲙⲛϩⲏⲗⲓⲁⲥ ⲡϣⲏⲙⲙⲁⲕ, ⲡⲁⲩⲗⲟⲥ ⲉⲛϩⲣⲁⲓ ⲉⲡⲁⲛⲙⲟⲥⲓⲟⲥ ⲗⲟ̅ⲩ̅ ⲛ[ⲧⲟⲓ] ⲛ̣ⲉⲛ[δ,[5]
ⲛⲛⲁⲙⲓⲣⲁ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣⲙⲟⲩⲛ ⲙⲛⲡⲉⲥⲧⲟϣ ϫⲉⲉⲡⲉⲓⲁⲛ ⲛⲧⲛⲉⲓ ⲁⲡⲁⲣⲁ̣ⲛ̣[ⲁⲗⲉⲓ ⲛ]ⲧⲛ̣[ⲉ].[
ⲛⲡⲁϣⲉ ⲛ̣ⲛ̣ⲡ̣ⲉ̣ . . ⲟ̣ⲥ̣ ⲛⲧⲣⲟⲙⲡⲉ ⲧ̣ⲁ̣ⲓ̣ ϫⲉⲥⲥⲁⲣⲉ̣ⲥ̣ⲕ̣ⲁ̣ⲓ̣ⲁⲕ, ⲓ[δ], ⲧⲁⲣⲉⲧⲛⲧⲓ ⲉ̣ⲩ̣ⲕ̣ⲗⲏ̣ ⲉ[6]. . .
ⲡⲣⲱⲙ[ⲡⲉⲛ]ⲧⲙⲙⲉ . . σ̣ω̣ . ⲛⲧⲥⲱϣⲉ ⲛ̣ϩ̣ⲱ̣ϫ̣ⲉ ⲛⲃⲉⲣϩⲱ[ϥ] ⲉϕⲟⲓⲃⲁⲙⲙⲱⲛ ⲡϣ̣ . [
In middle]ⲧⲓϩⲟⲙⲟⲗⲟⲩ[ⲁ

Traces of 3 more lines.

Verso: 1 line]λοϥ̣ [. . ⲁⲡ]ⲁ ⲕⲓⲣ[ⲟ]ⲥ̣ [space] ⲁ . . ϫ̅ⲱ̅ ⲥⲉⲡⲟⲙⲃ̣ⲟ̣ +

116.—Papyrus; a fragment; 22 × 15 cm. Script: ll. 1, 2 ligatured, the rest ligatureless. *Recto* ↑.

Part of an earlier Arabic account (unpointed), perhaps relating to the text on the other side. It begins الوا ان نوحر عنهم الى القصر[7] [. This was followed by columns of names

[1] *Cf.* Krall cxlv, Brit. Mus. no. 391 (Jême), Crum, *Ostr.* no. 407.

[2] *Cf.* Σενομβῶ, Mitteis, *Griech. Urk.* no. 99, and the same form on *verso* here.

[3] So expressly in a fragment Brit. Mus. Or. 6201 A &c., ⲡⲁⲛⲙ. ⲗ. ⲛⲧⲟⲓ ⲡⲉⲛϫⲟⲉⲓⲥ ⲣⲁϣⲓⲁ ⲡⲉⲩⲕⲗⲉⲉⲥⲧⲁⲧⲟⲥ ⲡⲁⲙⲓⲣⲁ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣ[ⲙⲟⲩⲛ] ⲙⲛⲡⲉⲥⲧⲟϣ. *Cf.* no. 160. In the Jkôw (Aphroditô) papyri constantly, 'the δημ. λόγ., namely (ἤτοι) Kurra ibn Sharîk.'

[4] The *διοικητής* as village magistrate at Shmoun, Brit. Mus. nos. 1159, 1180, and often in the Jême documents; or as agent or steward of a landowner, *BGU.* 323, 368.

[5] Or ⲡⲉⲛ[ϫⲟⲉⲓⲥ.

[6] Not *ἔγκλημα*.

[7] الوالى seems impossible. The next may be يوْجّر, يوجر or يوجز.

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with two sums of money opposite each. The names appear to be, بولة تماس, [ق]ـمونة يسـ,]ـمـ (?) زكريا, [ة]ـارة قريقوس مق, فلوصلس مقارة, بغام اصطفن, قلتة ابرهيم[1].

Verso: a statement of taxes paid by certain villages (?) to the treasury (δημόσιος λόγος), represented by the Amîr of Shmoun.

+βουσιρεως δ/ μουσαι υ̊ι ραζιδ ·ζ̅γ̅ ·δ [| πολεως[2] δ/ κυ̊ρ̊ απα κυ̊ρ̊ ε .α̊π̊· κη [|

+ ϩⲙⲡⲣⲁⲛ ⲙⲡⲛⲟⲩ[ⲧⲉ] ⲁⲛⲟⲕ ⲕⲟⲥⲙⲁ ⲁⲓⲟ[ⲓⲕⲛⲧⲏⲥ | ⲡⲣⲱⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̣[| ⲉⲛⲥϩⲁⲓ ⲛ̣ⲡⲁⲛⲙⲟⲥⲓⲟⲥ ⲗⲟⲅⲟⲥ ⲛ̣ ⲡ̣ⲉⲛϫⲟⲉⲓⲥ.[| ⲡⲉⲩⲕⲗⲉⲉⲥⲧⲁⲧⲟⲥ ⲛⲁⲙⲓⲣⲁ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣⲙⲟ[ⲩⲛ | ⲛⲧⲟⲟⲩ ⲉⲧⲉⲥⲟⲩϣⲟⲙⲉⲧⲡⲉ ⲛ̣ϫⲟⲓⲁ[ϩⲕ | (the rest blank).

117.—Papyrus; complete; $9\frac{1}{2} \times 13\frac{1}{2}$ cm. Script: small, ligatured; *cf.* Brit. Mus. Catal., Pl. 15, no. 1167, and Rossi, *Papiri* I. i, Tav. iv. *Recto* ↑.

Note from Yezîd, son of ʿAbd er-Rahman[3], to Severus, son of Bane[4] of Shmoun, informing him of the amount due by him for the tax in 'this the 10th Indiction, (for) the canon, the 9th Indiction.' *Cf.* no. 118.

⸗ ⲥⲩⲛ̅ ⲓⲉⲍⲓⲁ ⲟ̅ⲩ̅ ⲁⲃⲁⲉⲣ[ⲁ]ⲙ[ⲁⲛ] ⲡⲉϥϩⲁⲓ ⲥⲉⲩⲛⲣⲟⲥ | ⲡϣⲛⲃⲁⲛⲉ ⲡⲣⲱⲙⲡⲡⲟⲗⲓⲥ ϣⲙⲟⲩⲛ ϫⲉⲛⲁⲓⲙⲉ | ⲛⲧⲁⲥⲧⲁϩⲟⲕ ⲙⲙⲟⲟⲩ ⲛⲥⲧⲁⲁⲩ ⲉⲡⲗⲟⲟ̅ⲩ̅ ⲛⲉⲛⲟⲩⲃ̅ | ⲉ.ⲥⲙⲏⲉ ⲙ[ⲟⲟ]ⲩ ⲡⲛⲁϫ[5] ⲛⲁⲙⲓⲣ̅ⲁ̅ ⲧⲉⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ | ϫⲉⲕ/ ⲓ δ/ ⲡⲕⲁⲓ̅ ⲑ̅ ⲓ δ/ ⲉⲧⲉⲛⲁⲓⲙⲉ ⲧⲓⲟⲩ ⲟⲩⲥ̅ⲟ̅ⲥ̅ | ϩⲟⲗⲟⲕ/ ⲅⲓ/ · ⲉϛ̅ ⲡⲉⲛⲧⲁ ⲏⲙⲓⲥ̅ μ̅/ μ̅ ⲁθ̅/ η ⲓ δ/ ⲓ +

The blank papyrus below this is folded and fastened with a clay seal and ribbon (*cf.* no. 119), the former having traces of a two-lined Cufic inscription.

Verso blank.

118.—Papyrus; complete; 15 × 18 cm. Script: ligatured. *Recto* ↑.

Note from Yezîd, son of Seeid[6], similar to the preceding, addressed to Severus, son of Mark, the goldsmith. The tax is to be paid to the ὑποδέκτης, what he had already paid being deducted.

ⲥⲩⲛ̅ ⲓⲉⲍⲓⲁ ⲩ̅ⲓ̅ⲟ̅ ⲥⲉⲉⲓⲁ ⲡⲉϥϩⲁⲓ ⲛⲥⲉⲩⲛⲣⲟⲥ ⲡϣⲉ ⲙⲁⲣⲕⲟⲥ ⲫⲁⲩⲛⲟⲩϥ | ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϫⲉⲛⲁⲓⲙⲉ ⲉⲛⲧ[ⲁⲥⲧⲁ]ϩⲟⲕ ⲉⲙⲟⲟⲩ ⲛⲥⲧⲁⲁⲩ ⲉ̣ϩⲩⲡⲟⲁⲟⲭⲏ | ⲛⲕⲟⲥⲙⲁ ⲡϩⲩⲡⲟⲁⲉⲕ/ ϩⲓⲛⲉⲁⲛⲓⲟ̣ ⲉⲧⲕⲁⲧⲁⲃ̣ⲁ̣ⲗ/ ⲉⲧⲥⲁⲕⲕ/[7] ⲛⲁ ⲓ δ/ ⲉⲧⲉⲛⲁⲓⲙⲉ | ⲟⲩϩⲟⲗⲟⲕ/ ⲙⲡⲟⲩⲧⲣⲓⲙⲏⲥⲓⲛ ⲉⲣⲉⲡⲉⲛⲧⲁⲕⲧⲁⲁϥ ϣⲁⲡⲟⲟⲩ ⲛⲡ ⲉⲣⲟⲕ | γⲓ/ α̅ρ̅ θ̅ ⲟ̅ ν̅ α̅γ̅ ⲉⲩ̅ρ̅ μ̅ μⲉⲟ̅ η ⲓ δ/ ϛ | ϧⲓⲇⲓⲕ ⲟⲩⲛ̅[8] [space] α̅ρ̅ θ̅ ⲟ̅ ν̅ α̅γ̅ | γⲓ/ ⲟ̅ ν̅ α̅γ̅

[1] In ابرهيم and عنهم above, *ī* and *n* are not formed.

[2] This should be Shmoun itself.

[3] Quite uncertain. *Cf.* no. 119.

[4] Also the addressee in Brit. Mus. nos. 1167–1169 and in no. 118 here. *V.* also no. 214.

[5] For ? ⲡⲉⲛⲁϫ(ⲟⲧⲁⲧⲟⲥ), though it cannot be so read.

[6] No. 117 apparently in the same hand, but the father's name is there different.

[7] Unintelligible to me.

[8] *I. e.* ὑπὲρ ἰδικοῦ (?) ὀνομάτων, or simply ἰδικῶν. Ἰδικόν recurs in no. 151 here, Brit. Mus. no. 1088 and *Aeg. Zeitschr.* xxix. 22, where it seems to mean 'own property.'

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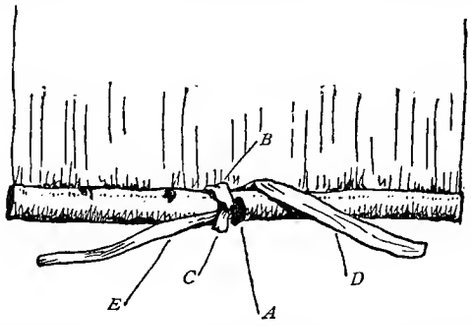
119.—Papyrus; a fragment; $13\frac{1}{2} \times 16$ cm. Script: moderately ligatured. *Recto* ↑.

Note similar to the preceding, addressed to Victor, son of Claudius, of Thône[1].

ⲁⲃⲁ]ⲉⲣⲁⲙⲁⲛ[2] ⲡⲥⲉϩⲁⲓ ⲛⲃⲓⲕⲧⲱⲣ ⲕⲗⲁⲩⲧⲓ ⲡⲣⲱⲙⲉ ⲑⲱⲡⲉ ⲛ |]ⲓ ⲙⲟϥ ⲡⲟⲩⲣⲱⲙⲉ ⲉϥϫⲟⲥⲉ ⲉϥⲗⲏⲕ ⲛ̣ⲉ̣ϣⲁ ⲛⲥⲟⲩⲟ |]ϫⲉⲛⲁⲙⲉ ⲛϣⲁⲥⲧⲁϩⲟⲕ ⲉⲙⲟⲟⲩ ⲛⲥⲧⲁⲁⲩ̣ ϩⲁⲡⲉⲕⲁⲛ[Δ3] [. .] |]ⲉ ⲓ$^{\delta}$/ ⲉⲧⲉⲛⲁⲙⲉ ⲥⲛⲁⲩ ⲟⲩⲥⲟⲥ ⲡϩⲟⲗⲟⲕ$^{\tau}$/ ⲁⲩⲱ ϩⲁⲧⲧⲁⲡⲁⲛⲏ |]ⲛⲧⲣⲓⲙⲉⲛⲥⲓ/ ⲙⲛⲟⲩⲡⲁϣⲛⲉⲣⲁⲧⲏ ⲁⲩⲱ ⲉ̣ⲩ̣ϣ̣ⲁⲛⲁⲙⲁϩⲉ |]ⲁ̣ⲧ̣ⲉ̣ⲙ̣ⲡ̣ⲧ̣ⲁ̣ⲩ̣ⲛ̣ . . ⲩⲟⲛ . . . ⲉⲥⲃ̣ . . . . |]ⲧ β ⲙ$^{\delta}$/ θ |] ⲛ̊ β ϛ |] ⲛ̊ $\beta\acute{\gamma}$ $\mu\acute{\eta}$ |] $\acute{\mu}$ $\acute{\mu}$ $\iota\beta$ ⲛ̊ $\acute{\gamma}$ ⲧⲟⲓⲥ ⲕⲟⲓⲛⲱ̊ⲛ̊ $\acute{\gamma}$ $\mu\acute{\eta}$ |] $\gamma\iota$ ⲛ̊ γ $\acute{\varsigma}$ $\mu\acute{\eta}$ |

The ribbon, with its seal, tying the folded end of the leaf, is still attached. The position of certain worm-holes show that ribbon and seal were folded inwards. *Cf.* no. 121.



A. fragment of clay seal. *B C* passes through the back of the papyrus. *D* continues *C*. *E* continues *B*.

120.—Papyrus; a fragment; $11 \times 18\frac{1}{2}$ cm. Script: almost ligatureless. This text is on the *verso*, fibres →. *Recto* is no. 160.

Receipt (ἀπόδειξις) by Apa Kyros, a husbandman, for money contributions towards the ἀνδρισμός[4], the κανών of the 6th Indiction[5] and δαπάνη of the 7th. One apparently of the contributors is from 'the eastern Pôrf[6].'

ⲁ]ⲡⲁ ⲕⲩⲣⲓ ⲡⲟⲩⲟⲟⲓⲉ ⲡϣⲉ ⲙⲙⲁⲁⲕ/ ⲓⲱⲥⲏϕ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ⲓⲱϩ]ⲁⲛⲛⲏⲥ ⲡϣⲉ ⲙⲙⲁⲁⲕ/ ⲉⲩⲥⲉⲃⲉ ⲡⲁⲡⲱⲣϥ ⲛⲉⲓⲛ̣ⲃ̣ⲧ |] ⲙⲙⲉⲣⲟⲥ ϫⲉⲁⲓϫⲓ ⲁⲩⲱ ⲁⲡⲗⲏⲣⲟⲩ ⲛⲧⲟⲟⲧⲛ ⲡⲉⲕⲁⲛⲁⲣⲓⲙⲟⲥ[sic] |]ⲡ̣ⲛ̣ⲁⲛⲱⲛ ⲛⲉⲕⲧⲏⲥ ⲙ$^{\delta}$/ ⲙⲛⲁⲁⲡⲁⲛⲏ ⲛⲉⲃⲁⲟⲙⲏⲥ ⲙ$^{\delta}$/ ⲉ̣ⲧ̣ⲉⲡ[ⲁⲡⲉ |]ⲉ̣ ⲛⲛⲟⲩⲃ̣ $\gamma\iota$/ $\overset{\theta}{\alpha\rho}$ $\overset{o}{\nu}$ α ⲉⲛ μ/ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧⲉⲓⲁⲡⲟϫⲉⲓϩⲓⲥ | ⲥⲧⲟ]ⲓ̣ϫ ⲉⲣⲟⲥ + $\gamma\epsilon\overset{o}{\nu}$ $\mu\epsilon\sigma\rho$ [.] $\iota\nu^{\delta}$/ $\frac{\sigma\eta\mu/}{\alpha\pi\alpha\ \kappa^{\upsilon}/}$ + [|ⲧⲓ]ⲁⲡⲟϫⲉⲓϩⲓⲥ ⲛⲑⲉ ⲉⲥⲥⲛϩ [

121.—Papyrus; a fragment; $11\frac{1}{2} \times 18$ cm. Script: uneven, ligatured. *Recto* ↑.

1. Receipt by Bane of . . . . ., on the north of Shmoun, to Apa Severus, for the

[1] *V.* Brit. Mus. no. 1042. Presumably the Θῦνις of the Greek documents.

[2] عبد الرحمن. *Cf.* no. 117.

[3] Ἀνδρισμός; *v.* no. 120.

[4] Δημόσιον, ἀνδρ., δαπάνη paid together in an 8th cent. Jkôw papyrus (Brit. Mus. Or. 6208). Ἀνδρ. also in Cairo no. 8076. *V.* no. 222 below.

[5] *Cf.* Brit. Mus. no. 1050 and here no. 117.

[6] Or Ôrf. *V.* no. 111.

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δημόσιον (half a *solidus*) of the 7th Indiction, the deed being dated in the 9th. Whether Severus is himself the contributor is uncertain. Reference is made to sea-service in Africa[1].

+ ⲁⲛⲟⲕ ϧⲁⲛⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕ/ ⲓⲁⲕⲱϧ ⲡⲣⲱⲙⲉ[| ⲡⲉⲙϩⲓⲧ ⲛϣⲙⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ ⲉⲓϩⲁⲓ ⲛⲡ̀ⲥⲉⲩⲏⲣⲟⲥ [| ϣⲙⲟⲩⲛ ϫⲉⲥ ⲟⲩⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕ[τ], ⲁⲥⲉⲓ ⲧⲟⲟⲧ ϩ̣.[| .ⲣⲏⲗ̀..ⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̣ⲡ̣ⲉⲓ̣ⲧ̣ⲙ̣ⲉ̣ ⲛⲛⲟⲩϣ̣[ⲧ|ⲉ̣ⲉ̣ϥ̣ (sic) ⲛⲧⲁⲫⲣⲏⲛⲏ ϩⲁⲧⲉⲙⲟⲥⲓⲟⲛ ⲍ ⲓⲙ$^{\delta}$/ ⲥⲓ/ ⲛ̣[| ⲥⲓⲛ ϧⲁⲛⲉ ⲥⲧⲟⲓ̣ + ⲫⲁⲟⲫⲏ ⲕ ⲑ ⲓⲙ$^{\delta}$/ ϧⲁⲛⲉ ⲥⲧⲟⲓⲭ[

2. In the other direction and a different hand, the opening formula of a deed, mentioning Babylon.

[+ⲉⲛ ⲟⲛⲟⲙⲁⲧⲓ ⲧⲏⲥ] ⲁⲥⲓⲁⲥ ⲍⲱⲟⲡⲟⲓⲟⲩ ⲛⲁⲓ ⲟⲙⲟⲟⲩⲥⲓⲟⲩ ⲉⲛ ⲙⲟⲛⲁⲧⲓ[2] | ⲧⲉ]ⲥⲥⲁⲣⲉⲥ ⲛⲁⲓ ϫⲉⲕⲁⲧⲏⲥ ⲉⲛ ϧⲁϧⲩ[ⲗⲱⲛ] + [

Seal and ribbon still close a fold of the papyrus above line 1 (*cf.* no. 119).

Verso:]ⲛ.ⲙ̣ ⲙ̣ⲡ̣ⲉ̣ⲑ̣ⲱⲛⲉ[3] ⲛ̣ ϛ. Hand of 1.

122.—Papyrus; complete; 21 × 6½ cm. Script: irregular, ligatureless. *Recto* →.

Receipt (ἀπόδειξις) by Moui, a deacon, to Apa Severus, for the contribution (διάγραφον[4]) to the δημόσιον of the 10th Indiction, paid by 'his men.' *Cf.* the Severus in no. 121.

+ ⲁⲛⲟⲕ ⲙⲟⲩⲓ | ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ | ⲉⲁⲓⲁⲕ/ ⲡⲣⲱⲙ|ⲡⲙⲁ ⲡⲙⲁⲧⲟⲓ | ⲉⲓϩⲁⲓ ⲛⲉⲣⲱⲙⲉ | ⲉⲩϩⲁⲣⲧⲏⲕ ⲧⲟⲕ | ⲁⲡⲁ ⲥⲉⲩⲏⲣⲟⲥ | ϫⲉⲁⲓϫⲓ ⲁⲡ̀|ⲗⲏⲣⲟⲩ ⲧⲟⲟⲧⲕ | ϩⲁⲡⲉⲩⲧⲓⲁⲕⲣⲁ|ⲫⲟⲛ ⲉⲕⲧⲓ ⲙⲟϥ | ⲛⲁⲛ ϩⲛⲧⲉ-|ⲙⲟⲥⲓⲟⲛ ⲉⲧⲉ|ⲕⲁⲧⲉⲥ ⲛ̣ⲁ/ | ⲉⲩⲱⲣⲉϭ (sic) ⲛⲁⲕ | ⲁⲓⲥⲙⲏ ⲧⲓⲁⲡⲟ|ⲧ̣ϫ̣ⲓⲥ ⲛⲁⲕ | ⲉⲓⲥⲧⲏⲭⲓ ⲉⲣⲟⲥ | ⲙⲟⲩⲓ ⲡⲁⲓⲁⲕ/ | ⲥⲧⲏⲭⲓⲙ +

Verso: + ? ? ⲁ̣ⲡ̣ⲁ̣ ⲥⲉ | [ⲩⲏⲣⲟⲥ

123.—Papyrus; complete; 10½ × 16 cm. Script: ligatureless, uneven. *Verso* →.

Receipt by Severus, a priest, for tax-money of the current, 1st Indiction, from Apa Markos and Shenoute and for one (measure) of 'good' wine.

Verso: ϥ̣ ⲥⲉⲩⲏⲣⲟⲥ ⲡⲓⲉⲗⲁ̀ⲭ̀ ⲉⲡ̀ϩ̣/ ⲡ̀ϧ̣ⲥⲁⲓ ⲉ̣ⲁⲡⲁ ⲙⲁⲣⲕⲟⲩⲥ | ϫⲉⲥⲛⲁⲩ[5] ⲧⲣⲓⲙⲏⲥ ⲛⲛⲟⲩϧ̣ ⲙ/ ⲧ ϩⲉⲧ ⲟⲩⲡⲁϣⲉ | ϩⲁⲡⲕ̣ⲧⲉⲙⲟⲥⲏ ⲁⲩⲱ ⲟⲩⲡⲁϣⲧⲣⲓⲙⲏⲥ ⲛⲛⲟⲩϧ̣ | ϩⲁϣⲓⲙ[ⲟ]ⲩ[ⲧ]ⲉ ϩⲓⲧⲟⲟⲧϧ̣ ⲉϥⲓϧ̣ⲁⲙⲟⲩⲛ ⲟⲩⲁ ⲛⲏⲣⲡ | ⲧ̣ⲛⲁⲛⲟⲩϧ̣ ϩⲁⲧ̣ⲉ̣ⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲡⲣⲱⲧⲉ ⲓ̣ⲁ̣/ | μ̀ χ̀ π̀ α ⲓ̣/ α ⲥⲉⲩⲏⲣⲟⲥ ⲡⲣ̣/ ⲧⲓⲥⲧⲟⲓⲭ̣ⲓ̣ +

Recto: remains of an earlier account, in red ink.

[1] In 5 ⲛⲉⲉϥ is doubtless to be read. 'Africa' in a similar connection in the Jkôw papyri (Brit. Mus. Or. 6210, 6222, 1), in reference to the supply of sailors for the annual *cursus* against the Greeks. *V.* Becker in *Zeitschr. f. Assyr.* xx. 90.

[2] Formula usual in the Jkôw texts; *v.* Br. Mus. Cat., Pl. 5, Or. 6204.

[3] *V.* no. 119.

[4] *V.* Crum, *Ostraca* no. 410 &c., Krall no. ccxi.

[5] For ϫⲉⲉⲓⲥ ⲥⲛⲁⲩ.

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124.—Papyrus; 2 fragments; $6\frac{1}{2} \times 16\frac{1}{2}$ and $9\frac{1}{2} \times 14\frac{1}{2}$ cm. Script: various. Some in red ink.

Receipts for taxes paid by the monastery, or the 'rock,' of Apa Thomas[1]. They are issued by Apollo 'of the οὐσία'[2] and by Pachomo 'of (the monastery of) Ama Sophia,' and addressed to Apa George, the archimandrite or head (*lit.* great man) of the former monastery.

Recto ↑.

I.] ϩ: γ ιβ βικ⁊ ⲁ̣ⲡ̣ⲟ̣ δημ° ϩ ογτον τρισϩδεκ⁊ ι⁸ χρ ν ιε δεκ[| μ γ ι⁸ ιδ μελχισεδεκ στοι +

Below this, in red ink,]ⲁ̣ⲃ̣ⲓⲕ̣ ⲟⲩ̣ⲥ̣ⲓ[ⲁ]ⲥ | +ⲁⲡⲗⲱ ⲡⲁⲧⲟⲩⲥⲓⲁ ⲡⲉϥⲥϱⲁⲓ ⲙ̣ⲡⲁⲓⲕⲉⲟⲛ ⲛ̣ⲧⲡⲉⲧ[ⲣⲁ | ⲥⲉⲱ]ⲣ̣ⲥⲓⲟⲥ ⲡⲁⲣⲭⲙⲙⲁⲧⲣⲓⲧⲏⲥ [

II.] ⲕ̣ⲥ̣ⲧⲏⲕⲁ̣ . | ⲁ]ⲡ̣ⲗⲱ ⲡϥ̣[. . . ⲡⲁⲧ]ⲟⲩⲥⲓⲁ ⲥⲧⲏⲭⲏ +| ⲥ]ϱⲁ̣ⲓ ⲙ̣ⲡⲁⲓⲕⲉ[ⲟ]ⲛ ⲙ̣ⲙⲟⲛⲟⲥⲧⲏ|ⲣⲓⲟⲛ ⲛ]ⲁⲡⲁ ⲑⲱⲙⲁⲥ ϱⲓⲧⲟⲧⲧⲏⲩⲧⲏ ⲁⲡⲁ ⲥⲉⲱⲣⲥⲓⲟⲥ |]ⲥ ϫⲉⲉⲥ ⲟⲩⲡⲉϣⲉ (above ⲛϱⲟⲗⲟⲕ ⲛ̣ ϩ) ⲁⲥⲉⲓ ⲉⲧⲟⲟⲧ ϱⲓⲧⲟⲧⲧⲏⲩⲧⲏ | ⲁ]ⲕⲧⲓ . . . ⲟ̣ⲩ̣ ⲛⲁⲛ ϱⲓⲧⲣⲟⲙⲡⲉ ⲁⲁⲓ ⲧ̣ⲣⲓ̣ⲥⲕⲉⲧ[ⲛⲕ]ⲁ |]/ ⲁⲡⲗⲱ ⲡⲁⲧⲟⲩⲥⲓⲁ ⲥⲧⲏⲭ [+] |

Verso →.

I. ⲁ]ⲡⲁ ⲥⲉⲱⲣⲥⲉ ⲡⲛⲟϭ ⲛⲣⲱⲙⲉ ϫⲉⲥ ϣⲟⲙⲛ̣ⲧ [|] ⲡⲉⲕⲁⲛⲙⲟⲥⲓⲟⲛ ⲥ̣ⲓ̣/ ⲛ̣ γ ⲟⲙⲉⲟⲥ ⲕⲉⲟ̣ⲙ̣ⲟ̣[. . . ⲛ]-ϱⲟ̣ⲗⲟ̣ⲕ̣/ ϱⲁⲡ |] ⲁⲓⲣⲟⲙⲡⲉ ⲁⲁⲓ ⲧⲣⲓⲧⲏⲥ ι⁸/ ⲡⲁϱⲱⲙⲱ ⲥⲧⲟⲓ ⲉⲥⲣⲁⲫ̣ⲉ̣ μ | μ ⲕⲁ | ⲓⲁ ⲁ̣ |

Another hand. ⲁ]ⲙⲁ ⲥⲟⲩⲫⲓⲁ ⲡⲉϥⲥϱⲁⲓ ⲙ̣ⲡⲁⲓⲕⲉⲟⲛ ⲛⲁⲡⲁ ⲑⲱⲙⲁⲥ |] ⲕⲉⲟⲣⲥⲉ ⲡⲛⲟⲩϭ ⲛⲣⲱⲙⲉ | ⲥⲛⲟⲟ]ⲩⲥ ⲛϱⲟⲗⲟⲕ⁊/ ⲥⲓ/ ⲛ̣ ιβ ⲁⲩⲉⲓ ⲉⲁⲱⲱⲧ [

II. +[3] ⲡⲁϱⲱⲙⲱ ⲛⲁⲙ̣[ⲁ ⲥⲟⲩ]ⲫⲓⲁ ⲡⲉϥ[ϱⲁⲓ | ϱⲓⲧⲟⲟϥ (*sic*) ⲛⲁⲡⲁ ⲥⲉⲱⲣⲥⲉ ⲡⲛⲟϭ ⲛⲣⲱⲙⲉ ϫⲉⲉⲥ [| ⲉⲁⲱⲱⲧ ϱⲁⲁⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲧⲣⲓⲥ ⲕⲉⲁⲛⲕⲁ[| ⲉⲥⲣⲁⲫ μ ⲫⲁⲱⲫ ⲕϛ ⲓⲁ̣ ι. +ⲡⲁϱ[ⲱⲙⲱ | ⲥ]ϱⲁⲓ ⲙ̣ⲡⲁⲛⲕⲉⲱⲛ ⲛⲁⲡⲁ ⲑⲱⲙⲁⲥ ϱⲓⲧ[ⲟⲟⲧⲕ | ϫ]ⲉⲉⲥ ϣⲙⲟⲩⲛ ϱⲟⲗⲟⲕ⁊/ ⲁⲩⲉⲓ ⲉⲁⲱⲱⲧⲛ̣[|]ⲓ̣ⲥ ⲕⲉⲁⲉⲕⲁⲧⲏⲥ ι⁸[/ +] ⲡⲁϱⲱⲙⲱ ⲥⲧⲟⲓ [

125.—Papyrus; a fragment; 18 × 12 cm. (1) *Recto* ↑. Script: sloping, irregular uncials.

Receipt (ἀπόδειξις), issued by . . . . . of Terôt enapake[4], for a tax (?) paid by the δίκαιον of a monastery, through its administrator (προνοητής).

+ⲁⲛⲟⲕ [5 | ⲡⲁⲕⲉ ⲉⲓⲥϱⲁⲓ ⲉⲡⲡⲁⲓ̣[ⲕⲁⲓⲟⲛ | [.]ϣⲧⲉϱ[6] ϱⲓⲧⲟⲟⲧⲕ ⲛⲧ[ⲟⲕ] ⲁⲡⲁ ⲑ[| ⲛⲁⲓⲧⲏⲥ ϫⲉⲁⲓϫⲓ ⲁⲡⲗⲏⲣⲟⲩ ⲧⲟⲟ[ⲧⲕ | ⲉⲕⲧⲓ ⲙⲙⲟϥ ⲛⲁⲓ ϱⲁⲁⲡⲁ ⲉⲓⲥⲁⲕ ⲡ[| ϱⲁⲧⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲧⲣⲓⲥⲧⲕⲓⲁⲉ[ⲕⲁⲧⲏⲥ ⲓⲕⲁ/ | ⲉ̣ⲧ̣ⲉ̣ⲛ̣ⲁ̣ⲓ̣ⲛ̣ⲉ̣ ⲥⲟ ⲕⲓⲣⲁⲧⲓ ⲉⲕ[.]ⲛ̣ⲟ̣ⲛ̣ⲧⲉ[| ⲁⲓⲥⲙⲙ ⲧⲧⲓⲁⲡⲟⲁⲓϩⲓⲥ (*sic*) ⲛⲁⲕ ⲁⲛ[| +ⲃ̣ⲓⲕⲧⲱⲣ ⲡⲣ̣/ ⲁⲃ̣ⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲓ [| +ⲁⲛⲟⲕ ⲃ̣ⲓⲕⲧⲱⲣ ⲡⲣ̣/ ⲡ̣ϣⲉ ⲙⲡⲙ̣[| ⲡⲣⲱⲙⲙⲉⲣⲱⲧ ⲛⲁⲡⲁⲕⲉ ⲉⲓⲥ[ϱⲁⲓ

[1] The archimandrite and the 'father' of this monastery occur in our papyri (*v.* Index), but it is not mentioned elsewhere. Πέτρα presumably corresponds to ⲧⲟⲟⲩ. The 'πέτρα of Siut' occurs in ZOEGA 370, CLÉDAT's *Baouit* i. 43; in no. 139 here 'the π. of Apa Victor.'

[2] To whose estate does this refer? *Cf.* the use in Brit. Mus. nos. 162, 629, and the obscure expressions in KENYON, *Catal.* ii. 30, 235.

[3] Not line 1.

[4] This recurs in a fragment in the series Brit. Mus. Or. 6201 A &c. *V.* here no. 196, note.

[5] This line erased to give room for the address of the text on *verso*.

[6] *Cf.* KRALL no. cxxx and here no. 187, which make it probable that the monastery here is that of S. Phoebammon. Is it possible to connect this with Boh. ϣⲟⲉϱ and so with ⲫⲁⲓⲟⲥ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲡⲧⲁⲓⲟⲣⲁ, TURAIEF, *Materialie* no. 7?

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126.—Papyrus; a fragment; 15 × 18 cm. Script: small, ligatured. *Recto* ↑.

Document, perhaps relating to taxation. Visible are the names *μερκουρο̅ ιουστο̅*, *παμβω ζοιτ*, [*π*]*αχυμῖ ανουφο̅*, *γρηγ̊ υπο̅*, each with a sum of money opposite it; below these, a total *γι̅ ϊ̊ ιδ̅γ̅*; below which, in a different hand,] ⲥⲉⲱⲣⲥⲉ ⲡϣⲉ ⲛⲡⲙⲁⲛ̀ ⲁⲑⲁⲛⲁⲥⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲥⲧⲟ̅ⲓ̅..... | ⲉⲧ[ⲓ....]ⲁ̀ ⲛⲑⲉ ⲉⲥⲥⲏϩ ⲉⲙⲟⲥ + ⲁⲛⲟⲕ ϫⲱⲣ[ⲟⲑ]ⲉ ⲡϣⲉ ⲛⲡⲙⲁⲛ̀ ⲗⲉⲟⲛⲧⲓⲟⲥ | ⲁⲓ]ⲥϩⲁⲓ [ϩⲁⲣ]ⲟϥ ϫⲛⲉⲛⲟⲓ +

Verso blank.

127.—Papyrus; almost complete; 21 (?) × 31½ cm. Script: small, rarely ligatured. *Recto* ↑.

Agreement (*ὁμολογία*) between the community of Tlêtm[1] and a landowner, as to the rent to be required of him. *Cf.* the phraseology of TURAIEF, *Materialie po Archeol. Christ. Egipta*, no. 6, and KRALL no. cxlv.

+ [ⲧⲕⲟⲓⲛ̀] ⲛ̀ⲡⲧⲓⲙⲉ ⲧⲗⲛⲧⲙ ϩⲓⲧⲟⲟⲧⲛ ⲁⲛⲟⲛ ϩⲏⲗⲓⲁ̀[ⲥ] ⲙⲛⲓⲱⲥⲏⲫ ⲛⲁⲡⲛⲩⲉ ⲙⲛ̀ⲟ̀ⲩⲛⲉⲓϣ ⲙⲛⲡ̀ⲙⲟⲩⲛ ⲙⲛⲉ̀ⲛ̀ⲱ̀ϫ̅ | ⲙⲛⲡⲥⲉⲉⲡⲉ ⲛⲉⲟⲩⲟⲟⲉⲓ ⲡⲉⲛⲧⲓⲙⲉ ⲧⲗⲛⲧⲙ ⲉ̀ⲛⲥϩ[ⲁⲓ ⲛ]ⲁⲡⲁ ⲁϕⲟⲩ ⲡ[ⲗ]ⲁ̀ⲡ̅ⲣ̅ⲟⲧⲁⲧⲟⲥ (ⲙ sic) ⲡϣⲉ ⲛⲡⲙⲁⲕⲁ̀ⲣ̀ ⲗⲉ̀ . . . | ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϫⲉⲉⲡⲓⲁⲛ ⲉⲣⲉⲧⲁⲕ[2] ⲟⲩϩⲟⲓ ϩⲛ̀ⲟ̀ⲩⲁ̀ⲡⲉⲛ̀[3] ⲛϣⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉϕⲟⲓ ⲛⲧⲙⲛⲧⲉ ⲁⲕⲓ ⲉⲃⲟⲗ | . . ϫⲉⲕⲁϫⲟϥ ⲛⲛⲕⲁⲣⲡⲟⲥ ⲛⲧⲉⲧⲁⲣⲧⲏⲥ ⲙ[ⲇ] ⲁⲕϣ̀ⲛⲧϥ ⲁϥϫⲁⲁϫⲉ[4] ⲡⲉⲕϣϫⲟ ϩⲓⲱⲱϥ ⲗⲉⲡⲟⲛ | ⲁⲛⲡⲟⲉ ⲙⲛⲡⲉⲛⲉⲣⲛⲩ ⲧ̀ⲁ̀ⲣⲉⲕⲃⲓ ⲧⲉⲩⲁⲥ̀ⲟ̀ⲩ [. . . . .]ⲱⲣϥ ⲛⲡⲓ̀ⲧⲓⲙⲉ ⲟⲩⲱⲧ ⲧⲗⲛⲧⲙ ⲛ̀ⲥ̀ϫⲟⲟ̀ⲩ ⲛⲧⲉⲓⲕⲁⲣⲡⲟ̀ⲥ | ⲛⲟⲩⲱⲧ ⲧⲉⲧⲁⲣⲧⲏⲥ ⲙⲁ̀ ⲧⲉⲛⲟⲩ ⲟⲩⲛ ⲧⲉⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ ϫⲉⲛⲉⲛⲉ-[ϣ]ⲁ[ⲙⲁ]ϩⲉ[5] ⲙⲟⲕ ⲉⲗⲁⲁⲩ ⲛⲁⲩ[ⲙⲟ]ⲥⲓⲟⲛ ϩⲁⲣⲟ̀ⲟ̀ⲩ | ⲟⲩϫⲉ ϫⲉⲛⲉⲛⲉϣⲙⲁϩ̀ⲉ ⲙⲟⲕ ⲉϫⲟⲟⲩ ⲡⲁⲣⲉ ⲡ[ⲕ]ⲁⲣⲡⲟⲥ ⲛⲧⲉⲓⲣⲟⲙⲉ ⲧⲁⲓ[6] ⲧⲉⲧⲁⲣⲧⲏⲥ ⲙⲁ ϣⲁⲉⲛⲉϩ | ⲁⲗⲗⲁ ⲛⲥⲧⲓ ⲧⲙⲉⲧⲟⲩⲉ ⲛⲕⲉⲣⲁⲧⲓ ⲙⲛ̀ⲡ . . . . ⲥⲛ̀ϩ̀ . . ⲉⲛⲃ̀ⲟ̀ⲩⲗⲏ ϩⲁⲡⲉⲕϩⲏⲙⲓ̀ [ⲁⲛⲥϩⲁ]ⲓ [ⲛ]|ⲧⲉⲓϩⲟⲙⲟⲗⲟⲅⲉⲓⲁ ⲛⲁⲕ ⲉⲛⲥⲧⲟⲓ̅ⲉ̅ⲣ̅ⲟⲥ ⲛⲧⲛ̀ . . . . ⲗⲁ̀ⲁⲩ ⲛⲁⲙ[ⲫⲓⲃⲟⲗⲉ]ⲓⲁ ⲉⲛ̀ϣ̀[ⲣⲕ ⲛⲛⲟⲩⲧⲉ] | [ⲡⲁⲛⲧⲟ]ⲕⲣⲁⲧⲱⲣ ⲙⲛⲡ̀[ⲟⲩϫ]ⲁⲓ ⲛⲛ[ⲉⲧⲁⲣⲭⲉⲓ] ⲉϫⲱⲛ ϫⲉⲛⲉⲛϣⲡⲁⲣⲁⲃⲁ ⲙⲟⲕ ⲡⲣⲟ[ⲥ . . . . . | in middle ⲧⲣⲓⲧⲏⲥ | Remains of two more lines, giving signatures in different hands, the first being ⲓⲱⲥⲏⲫ.

'The community (*κοινότης*) of the village of Tlêtm, (represented) by us, Helias and Joseph, the headmen, and Wêeish and Pamoun and Enoch and the rest of the husbandmen of our village, Tlêtm, we write to Apa Aphou, the illustrious (*λαμπρότατος*), son of the late Le..., of Shmoun. Seeing that (*ἐπειδή*) thou hast (?) a field in . . . . ., which is called the Middle Field, thou didst set about (?) to plant it for the crop (*καρπός*) of the 4th Indiction and didst find it to be hard (to till) and thou wast not able to plant it; and (*λοιπόν*) we did agree (*πείθειν*) together that thou shouldst take their price (?) (and shouldst) . . . . . it for this same village, Tlêtm, and shouldst plant them for this same crop (*καρπός*) of the 4th Indiction; so (*οὖν*) now we agree (*ὁμολογεῖν*) that we shall not be able to make a claim on (?) thee for any tax (*δημόσιον*) on their account, nor ever to make a claim on (?) thee beyond

[1] Τλῆθμις P. AMHERST cxxii, VITELLI no. 50, now Etlidem.

[2] Equivalent to ⲟⲩⲡⲧⲕ-?

[3] ϩⲡⲙⲁⲡⲉ might be read. ⲕ possibly cancelled.

[4] *Cf.* ϫⲁϫⲱ, applied in Num. xiii. 21 (PEYRON) to land.

[5] ? *Cf.* ⲁⲙⲁϩⲉ in no. 148.

[6] 'This (current) Indiction' seems impossible, owing to the 3rd, in the last line.

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them, except for (παρά) the crop (κ.) of this 4th Indiction; but (ἀλλά) that thou shalt pay the 11 carats and the ..... corn-tax (ἐμβολή) for thy freight. We have drawn up this agreement (ὁμολογία) for thee, concurring (στοιχεῖν) therein, ... any doubt (ἀμφιβολία), and swearing by God Almighty (παντοκρ.) and the health of those that rule (ἄρχειν) over us, that we shall not be able to contravene (παραβαίνειν) thee, according to (πρός)' ... 'The 3rd Indiction' occurs doubtless in the date of writing.

Verso blank.

GUARANTEES

128.—Papyrus; a fragment; 13 × 22 cm. Script: ligatured. Ink red. *Recto* ↑.

Deed of Surety (ὁμολογία) for certain persons who had been entrusted to the writers' custody and whom they undertake to produce when required, at Tnouhe[1]. 'The nome of Touhô' is mentioned[2].

]ⲙⲙⲟⲟⲩ ϩⲙⲡⲧⲟϣ ⲧⲟⲩϩⲱ ⲁⲕⲉⲛⲧⲟⲩ ⲁⲛⲡⲁⲣⲁⲓⲁⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲧⲟⲟⲧ[ⲛ | ⲛⲁⲩ ⲛⲓⲙ ⲛϣⲁⲕϣⲙⲉ
ⲛⲥⲱⲟⲩ ⲉⲧⲟⲟⲧⲛ ⲧⲛⲉⲛⲧⲟⲩ ⲧⲛⲡⲁⲣⲁ|ⲓⲁⲟⲩ ⲙⲙⲟⲟⲩ ⲛⲁⲕ ⲛⲧⲛ̣ⲟ̣ⲩϩⲉ ⲉ̣ⲓ̣ ⲁⲛ ⲙⲟ[ⲓ]ⲩⲉ ⲧⲛⲥⲱⲕ
ϩⲁϩⲱϥ ⲛⲓⲙ[3] | ⲛϣⲁⲃⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲟⲩ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁ̣ⲛⲥⲱⲛ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ | ⲛⲁⲕ ⲉⲛⲥⲧⲟⲓ̈ ⲉⲣⲟⲥ
ⲉⲛⲱⲣⲕ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲛ|ⲡⲉⲩϫⲁⲓ ⲛⲛⲉⲛϫⲟⲉⲓⲥ ⲉⲧⲁⲣ̀ ⲉϫⲱⲛ ⲧⲁⲣⲓⲫⲩⲗⲁⲥⲥⲉ ⲛⲛⲧⲛ |
ⲡⲣⲟⲥ ⲧⲉⲥⲥⲟⲙ + | ⲙ̣̈ . . . . ⲉ̣ⲓ̣ ⲛ . ⲥ̣ⲟⲣⲟⲩ̣ⲁ̣ⲣⲟ̣ . . ⲟⲛ ⲁ̣ⲁ̣ⲟⲓ̣ⲁ̣ ⲥ̣ⲉ̣ⲩⲛⲣ̀ ⲥ ⲕ . . . . . |
ϥ[about 12 let.] ⲁⲡⲟⲗⲗⲱ ϥⲟⲓⲃ̄ ⲥⲓ/ ϧ̣ . . . . . | + ⲁⲛⲟⲕ . . . ⲗ̣ⲛ̣ⲙ̣ ⲡⲁⲧⲛⲟⲩϩⲉ ⲧⲓⲟ ⲙⲙⲛⲧⲣⲉ + |
[+ⲁⲛⲟⲕ ⲓⲱϩ]ⲁⲛⲛⲥ ⲡϣⲛⲡⲙⲁⲕ/ ⲙⲛⲛⲁ ⲡⲣⲱⲙⲉ̣ ϣ̣[ⲙⲟⲩⲛ] | ⲧⲓⲟ ⲙⲙⲛ̣ⲧ̣ⲣ̣ⲉ̣ +

129.—Papyrus; a fragment; 10½ × 32½ cm. Script: rarely ligatured. *Recto* →.

Deed relating to a surety for the *sacho*[4] of Paul, and consisting of a letter addressed by Theodoracius, a high official, to the sureties, and of their undertaking and signatures. The whole, including these signatures, seems to be by the hand of the notary, excepting the four crosses themselves.

+ ⲁⲛⲟⲕ ⲡⲕⲩⲣ/ ⲑⲉⲟⲇⲱⲣⲁⲕⲉ ⲡⲉⲛⲁⲟϩ/ ⲛⲓⲗⲗⲟ̄/[5] ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓϩⲣⲁⲓ ⲛⲓⲟⲣⲁⲁⲛⲛⲥ |
ⲙⲛⲙⲁⲣⲕⲟⲥ ⲙⲛⲃⲓⲕⲧⲱⲣ ⲙⲛⲃⲓⲕⲧⲱⲣ ⲟⲛ ⲙⲛⲁⲡⲁ ⲕⲟⲗⲗⲟⲩⲑⲉ ⲛⲉⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ϫⲉⲉⲡⲉⲓⲁⲛ
ⲁⲧⲛⲉⲁⲛⲧⲓⲫⲱⲛⲛ[6] ⲛⲁⲓ ⲉⲡⲉⲡⲣⲟⲥⲱⲡⲟⲛ ⲉϥⲁϫⲟ ⲙⲡⲁⲩⲗⲉ | ⲡⲣⲟⲥ ⲧⲉⲧⲛⲉⲁⲛⲧⲓⲫⲱⲛⲛⲥⲓⲥ ⲁⲩⲱ ⲁⲧⲛⲉⲛⲧϥ
ⲛⲁⲓ ϫⲛⲧⲉⲧⲛⲉⲁⲙⲫⲓⲃⲁⲗⲉ | [

[1] 'The Sycomore.' A place? *Cf.* ⲧⲛⲟⲩϩⲉ in a Theban (?) ostracon, Turaief in *Bull. Ac. Imp.* '99, 440.

[2] *V.* Krall no. cxvi.

[3] For ⲥⲱⲕ *cf.* Revillout, *Actes* 57, 61, here no. 199, Br. Mus. Or. 6205 (Jkôw) ⲧⲁⲣⲛⲥⲱⲕ ϩⲁⲡⲣⲟⲥⲧⲓⲙⲱⲛ ⲛⲓⲙ.

[4] A title, not yet adequately explained. Sometimes a clerical official (Crum, *Ostraca* no. 36); *cf. Rev. égypt.* x. 164, where '*sacho*-clothes' are contrasted with 'secular', κοσμικός; also here, in a list (*v.* Index) ϩⲱⲃⲉⲥ ⲕⲟⲩⲓ ⲥⲁϫⲟ and Berlin P. 4977 ϩⲟⲓⲧⲉ ⲛⲥⲁϫⲱ. Appears as in the employ of another, in present and another text here and Brit. Mus. nos. 627, 1089. In Brit. Mus. no. 571 apparently like ⲥⲁϩ; *cf. PSBA.* xxi. 249.

[5] Ἐνδοξότατος, ἰλλούστριος. *Cf.* the κόμης in no. 207.

[6] *V.* Krall cxvi, Brit. Mus. no. 457.

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Verso:

ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ [. . . . . .] ⲉⲣⲉϩⲱϥ ⲙⲙⲉ ⲉ[ⲡⲱ]ⲛⲡⲉ ϩⲛⲡⲟⲕⲉⲓⲥ[ⲑⲁ]ⲓ [ⲛⲏⲧⲓ . .]. ⲉⲡⲉⲧ[ⲛ]|ⲱⲣϫ ⲟⲩⲛ ⲁⲛⲥⲙⲏ ϯϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲏⲧⲓ ⲁⲩⲱ ⲁⲡⲟⲩⲁ ⲡⲟⲩⲁ ϩⲓⲱⲱⲛ ⲧⲓ ϣⲟⲙⲧ ⲛⲥⲧⲁⲩⲣⲟⲥ | ⲉⲣⲟⲥ ⲛⲧⲩϭⲓϫ ⲉⲩⲉ̅ⲛ̅ ⲫⲁⲙ̅ ⲑ̅ ⲙϫ/ ⲓ + σημι/ ⲓⲟⲣⲇⲁⲛⲏⲥ σημι/ ⲙⲁⲣⲕⲟⲥ σημι/ ⲃⲓⲕⲧⲟⲣⲟⲥ σημι/ ⲃⲓⲕⲧⲟⲣⲟⲥ | + ⲁⲛⲟⲕ ⲓⲟⲣϫⲁⲛⲏⲥ ⲙⲡⲙⲁⲣⲕⲟⲥ ⲙⲡⲃⲓⲕⲧⲱⲣ ⲙⲡⲃⲓⲕⲧⲱⲣ ⲟⲛ ⲙⲡ (blank[1]) ⲧⲏⲥⲧⲟⲓⲭ/ | ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲏϩ ⲉⲙⲟⲥ + ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲛⲟ̅ⲧ̅ ⲛⲧⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟⲟⲩ ϫⲉⲥⲟⲩⲛⲟⲓ ⲁⲛ ϥ

130.—Papyrus; a fragment; 17½ × 13 cm. Script: ligatureless. *Recto* ↑.

Agreement (ὁμολογία) addressed by several sureties (ἐγγυητής) to Theodosius and Longinus, both of high rank, and relating to a single person, (whom they undertake to produce) at their own risk. The hand is apparently that of the first surety.

+ ⲉⲛ ⲟⲛⲟⲙⲁⲧⲓ ⲧⲟⲩ ⲡⲁⲧⲣⲟⲥ ⲕⲁⲓ ⲧⲟⲩ ⲩⲓⲟⲩ [| ⲉⲥⲣⲁⲫⲏ ⲫⲁⲱϥⲓ ⲉⲡⲡⲁⲕⲁⲓⲁⲉⲕⲁⲧⲏ ⲧⲏ[ⲥ | (sic) + ⲁⲛⲟⲛ ⲛⲉⲥⲥⲩⲛⲧⲏⲥ ⲉⲟⲩⲁ ϩⲩⲡⲟⲅⲣⲁⲫⲉ [| ⲙ̅.ⲩ ⲛⲛⲉⲥⲩⲙⲓⲟⲛ ⲛⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲟⲩⲁ [| ⲉⲃⲁⲗⲏ[ⲗ]ⲟⲩ ⲛⲙⲟϥ ϩⲓⲱⲱⲥ[2] ϩⲁⲡⲉϥⲡⲣ[| ⲛⲧⲱⲧⲏ ⲡⲕⲩⲣ/ ⲑⲉⲟⲇⲟⲥⲉ ⲡⲉⲛⲁⲟϫⲟⲧ[| ⲗⲟⲩⲓⲛⲉ ⲡⲙⲉⲅⲁⲗⲟⲡⲣⲉⲡⲉⲥ-ⲧⲁⲧⲟⲥ ⲛ[|ⲙⲛⲧⲯⲓⲥⲡⲉ̅ ⲛⲡⲁⲟⲡⲉ ⲡⲉϭⲟⲧ ⲛⲧⲓⲣⲟⲙⲡ[ⲉ | ⲟⲛⲟⲙⲁϫⲉ[3] ⲛⲙⲟϥ ⲛⲡⲉϥⲡⲣⲟⲥⲱⲡⲟⲛ ⲙ[| ⲛⲁⲗⲟⲅⲟⲥ ⲛⲁⲧⲥⲧⲁⲩⲣⲟⲥ ⲛⲁⲧⲥϫⲏⲙ[ⲁ ⲛⲙⲟⲛⲁϫⲟⲥ[4] | ⲉⲧⲛⲁϩⲩⲡⲟⲙⲛⲏⲥⲕⲉ ⲛⲙⲟⲛ ⲉⲧⲃⲏⲛ[ⲧ | ⲛⲁⲗⲁⲁⲩ ⲛⲡⲣⲟⲫⲁⲥⲓⲥ ⲛϩⲩⲡⲟⲕⲉⲓⲥ[ⲑⲁⲓ | ⲛⲧⲟⲟⲧϥ ⲛϣⲟⲣⲡ ⲛϩⲉ[5] ⲙⲙⲉ ⲛⲧⲁⲛⲟⲩ[| ϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲏⲧⲓ ⲁⲛⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲥ [| ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲡⲉⲩϫⲁⲓ ⲛⲛ[| ⲡⲣⲁϩⲧ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ/ ⲉⲩⲥⲧⲁⲑⲉ ⲡ[| ⲡⲗⲉⲛⲧⲓⲁⲣⲏⲥ[6] σημ ⲫ[ⲓⲗⲟⲑ]ⲉⲟ̅ⲩ̅ + ⲁⲛⲟⲕ ⲫⲓⲗⲟ[ⲑⲉⲟⲥ |

Verso: remains of a Greek account, containing the amîr's name, ⲣⲁⲍⲓⲇ[7] ⲉⲣ[ⲇ] ⲁⲙⲓⲣ̅.

131.—Papyrus; a fragment; 9 × 14 cm. Script: sloping, ligatureless. *Recto* ↑.

Deed of Surety, in similar phraseology to that of no. 129, with a fine of 6 *solidi*.

The list on *verso* is presumably that of the sureties.

]ⲛⲧⲡⲟⲗⲓⲥ ⲛⲟⲩⲱⲧ ϣⲙⲟⲩⲛ ϫⲉⲧ[|] ⲉⲡⲁⲥⲟⲙⲉⲛ̀ ⲛⲧⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲉⲕⲧⲏ[ⲥ |] ⲛⲧⲁⲛϣⲛⲣⲡⲟⲛⲟⲙⲁϫⲉ ⲛⲙⲟϥ [|] ⲛⲧⲟⲟⲧⲏ ⲧⲏⲛⲧϥ ⲧⲏⲡⲁⲣⲁⲇⲓⲁⲟⲩ ⲛⲙⲟϥ [|]ⲛⲁⲧ[ⲥ]ϫⲏⲙⲁ ⲛⲙⲟⲛⲁϫⲟⲥ ϕⲟⲩⲛ ⲛϣ[| ⲛ]ⲁϯ ⲥⲟⲟⲩ ⲛ̀[ϩⲟ]ⲗⲟⲕⲟ̅ⲧ̅[ⲥ/] ⲛⲛⲟⲩϧ̀ ⲛⲛⲧ[ⲛ]

Verso: legible are ⲙⲁⲓⲟ̅ⲩ̅ ⲁⲡⲟ ⲉⲣⲙ̅̀, ⲁⲡⲁ ⲛ̀ⲟ̅ⲕ̅/ ⲙⲏⲛ̅, ⲕⲗⲗ̅ ⲥⲓⲣ̅ⲩ̅ ⲁⲡⲟ ⲱⲫⲉⲗⲓⲟ̅ⲩ̅[8], ⲕⲟⲓⲛ̅ⲱ̅ ⲁⲃ̅ ⲥⲉⲛⲟⲩ̅ⲑ̅, ⲕⲟⲓⲛ̅ⲱ̅ ⲛⲟⲧⲁⲣⲓⲟ̅ⲩ̅, ⲙⲏⲛ̅ ⲁⲡⲟ ⲡⲗⲟ̅ⲩ̅, ⲁⲡⲟⲗⲗⲱ ⲛⲓ[.

[1] Apa Colluthus' name is wanting.

[2] *Sc.* this ὁμολογία.

[3] ? [ⲛⲧⲁⲛϣⲣⲡ]ⲟⲛⲟⲙⲁϫⲉ; *cf.* no. 131.

[4] *Cf.* no. 131. 'Without word, without cross, without monk's habit.' Presumably there is a difference in meaning from the common ⲛⲧⲣⲁⲛ ⲛⲧⲛⲟⲙⲟⲥ (*cf.* ἄνευ δίκης καὶ κρίσεως, δίχα παντὸς νόμου &c.). In Krall no. cxiii 'without word (?) or cross or Sunday (κυριακή) or festival-day'; so in *ib.* cxiv and here no. 132. In deeds of surety from Jkôw (Brit. Mus. Or. 6212, 6226[14]), 'without word or cross or festival-day.' *Cf.* perhaps Crum, *Ostraca* no. 42. In Turaief, *Materialie* no. 6 and Krall cxlv is an obscure phrase of similar purport.

[5] Cannot be the same as in Krall cxxv.

[6] Λεντιάριος *lintiarius* (Herwerden).

[7] رشيد.

[8] A place? *Cf.* the name Ωφέλιος, Brit. Mus. Catal. p. 450.

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132.—Papyrus; a fragment; $18\frac{1}{2} \times 14$ cm. Script: clumsy, ligatureless. *Recto* ↑.

Deed of Surety (*ἐγγύα, ὁμολογία*) relating to certain villagers who had been delivered to the amîr. The writer (sing.) now undertakes to produce them for the person addressed. On *verso* a similar text, possibly by the same hand, mentioning the amîr Nagea[1] and the place Pma npeshoeij[2].

]ⲛⲁϩⲉ[3] ⲡⲉⲙϩⲓⲧ ⲛϣⲙⲟⲩⲛ *sic* ⲉϩϩⲁⲓ ⲛⲁⲡⲁ [|] ⲉⲛⲁⲡⲁⲧⲓⲙⲉⲛⲉ ⲁⲩⲛⲧⲟⲩ ⲙⲡⲉⲛ[δ] ⲛⲁⲙ[ⲓⲣⲁ |]ⲉ ⲛ̣[ⲙ]ⲟⲥ ⲉⲡⲓⲧⲓⲙⲉ ⲁϥϣⲓⲛⲉ ⲛⲥⲁⲧⲉⲩⲛⲓⲁ [| ϣ]ⲓⲛⲉ ⲛⲥⲱⲟⲩ ⲛⲧⲟⲧⲛ ⲧⲓⲡⲁⲣⲁⲧⲓⲧⲟⲩ ⲛⲙⲟⲩ̣ [| ϩⲱϥ] ⲛⲓⲙ ⲉⲡⲱⲓⲛⲉ ϩⲁⲡⲓϩⲱϥ ⲟⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙ[ⲛ|ⲧ]ⲉ̣ⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲥⲥⲏϩ ⲙⲙ[ⲟⲥ] + [

Below this the names of guarantors and (?) guaranteed.

]ψυ̣χ	γ	πε̣τ̣ρ̣ ιακκ/	
]	?	βικ/ ?	ϛ α̣.εϛλα.
]	α	πτολ°/ φοιβ̄	ϛ σοφια γαμ α̣ῡ̣[4]
]	β	ονν̣οφ̣ρ̣ μ̄	ϛ σοφια γαμ α̣ῡ̣
]	β	(blank)	

Verso: (the upper part apparently blank.)

]ⲧ ⲙⲡⲉϩⲏⲩ [10 letters |] ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲁⲛⲁⲓⲕⲉⲩ̣ⲭⲏⲥ[5] . . [|] illegible [|]*sic* ⲥⲧⲟⲥ[6] ⲛ[ⲙⲙ]ⲉⲣⲁ ⲛⲁⲥⲉ̣ⲁ̣ ⲡϣⲉ ⲛⲟⲩⲡⲏ̣[|]ⲧ̣ⲓⲙⲉ ⲁⲧⲛⲉϣⲓⲛⲉ *sic* ⲧⲓⲉⲥⲥⲛⲁ ⲛϩⲟⲙⲟ[ⲗⲟⲅⲓⲁ |]ⲙⲉⲛ ⲛⲁⲧⲗⲟ̣ⲩ̣[ⲟⲥ] ⲛⲁⲧϩⲁⲩⲣⲟⲥ[7] . . .[|]ⲧⲛ ⲙⲙⲡⲉ̣ⲧ̣. ⲉⲡ̣ⲟ̣ⲩ̣ϫⲓⲧϥ ⲉⲓ̣ⲁ̣ⲣ̣ϭ . . ⲛ [|]ⲟ̣ⲥ ⲕⲁⲡⲁⲓ[8] ⲡⲣⲉ̣ⲙ̣ⲡⲙⲁ ⲛⲡϣⲟⲉⲓϫ ⲧ[

133.—Papyrus; a fragment; $38\frac{1}{2} \times 9$ cm. Script: various. *Recto* ↑.

List of those who go surety for Elias, with the amounts guaranteed. Each line is in a different hand.

] + ⲁⲛⲟⲕ ⲃⲓⲕⲧⲟⲣ *sic* ⲛⲡϣⲓⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲛⲛⲁ ⲧⲓⲉⲩ[ⲥⲓⲁ ⲛϩⲏⲗ]ⲓⲁⲥ ⲛⲉ̅[9] ϫⲟ̣ⲩ̣ⲱⲧ ϩⲟⲗⲟⲕ/ [ⲛ̅] ϰ | + ⲁⲛⲟⲕ ⲓⲉⲣⲙⲁⲓ̅ ⲡϣⲓⲡⲙⲁⲕ/ ⲁⲡⲁ ⲕⲩ[ⲣⲓ]ⲥ̣ ⲡⲣⲙⲁⲓⲟⲥⲕⲟⲣⲓ[δ][10] ⲧⲓ[ⲉⲥⲥ]ⲩⲁ | ⲛϩⲏⲗⲓⲁⲥ ⲛⲉ̅ ϣⲟⲙⲛ̣ⲧ̣ ⲛϩⲟⲗⲟⲕ̅ⲧ/ ⲛ̅ γ | + ⲁⲛⲟⲕ ⲁⲡⲟⲗⲗⲱ ⲡϣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲩⲉⲛⲟⲃ̅ⲣ ⲧⲓⲉⲥⲥⲓⲁ ⲡⲏⲗⲓⲁⲥ ⲛ̣ⲧ̣ⲓ . ⲛ̣ ⲉⲩⲧⲟⲟⲩ ⲛϩⲟⲗⲟⲕ/ ⲛ̅ δ | + ⲁⲛⲟⲕ ⲙ̣ⲛ̣ . . . . . ⲧⲓⲉⲥⲥ̣ⲓ̣ⲁ̣ ⲛ̣ϩⲏⲗⲓⲁⲥ ⲧ̣ⲓ̣ . . ⲟⲩ ⲙⲙⲛⲧ ⲛϩⲟⲗⲟⲕ̅ⲧ/ γι/ ⲛ̅ ι | another line, ending γι/ ⲛ̅ ι̣

134.—Papyrus; a fragment; $19\frac{1}{2} \times 13$ cm. Script: ligatureless. *Recto* ↑.

Undertaking, with surety (*ἐγγύη*), by Theodore, a vine-dresser, addressed to . . . . ., regarding the cultivation of the latter's vineyard. On *verso*, in another hand, a payment (or ? receipt) of money by Theodore, here called an *ἐντάγιον*[11].

[1] *Cf.* ⲛⲁⲕⲉⲁ, Brit. Mus. no. 586. May be نجية, ناجية or نقيع. The father's name perhaps begins عبيد.

[2] Unknown. Possibly translates *γυμνάσιον*.

[3] The place whence guarantors and guaranteed come. Perhaps read ⲡⲁϩⲉ (*cf.* ⲡⲁⲕⲉ in no. 125) or *cf.* ⲧⲙⲟⲩⲡϩⲁϩⲉ in a fragment, Brit. Mus. Or. 6201 A &c.

[4] *γαμετὴ αὐτοῦ.*

[5] *ἀντιγεοῦχος.* Occurs in *Sphinx* x. 2, Krall clxvii, and probably Brit. Mus. no. 1114.

[6] Probably for *εὐκλεέστατος.*

[7] *V.* no. 130.

[8] *V.* Brit. Mus. Catal., p. 448.

[9] *ἐγγύη.*

[10] *Cf.* *Μερὶς Διοσκορίδου*, Mitteis, *Urk.* no. 90.

[11] As in nos. 196, 215, Brit. Mus. no. 458, Grenfell, *Gk. Papyri* ii, no. xcvii.

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+ ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ ⲡⲉϭⲙⲉ ⲡϣⲉ ⲛⲡϭⲱ[ⲗ | ⲧⲓⲛⲟⲩ ϫⲉ ⲉⲓϣⲟⲟⲡ ϩⲙϥⲁϩ ⲓⲱϩⲁⲛⲛ[ⲏⲥ[1] | ⲡϣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲛϣⲟⲩⲣⲡⲉϥⲙⲉⲉ[ⲩⲉ | ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϫⲉⲧⲓⲣⲁϣⲉ ⲧⲓϩⲟⲙ[ⲟⲗⲟⲅⲉⲓ[2] | ⲛⲡⲉⲧⲣⲟⲥ ⲡⲉϭⲙⲉ ⲧⲁⲣⲉⲃⲣⲏⲕⲉϭⲟⲟⲙ [| ⲛⲡⲁ[. . . ⲡⲉ]ⲃⲟⲧ ⲛⲧⲓⲣ[ⲟ]ⲙⲡⲉ ⲛϩ[| ⲕⲁⲛ ⲁϧ . . .[ⲕ]ⲁⲛ ⲁϧⲉ . ϩ . . . . [| ⲛϫⲓⲛⲉϥ . ⲱϧ . . . . ⲧⲁϥϫⲓ[| ⲛⲡⲉϥⲕⲁⲣⲡⲟⲥ ϫⲛⲛⲉⲟⲩⲥⲙⲁϩ ϧ[| ⲙⲙⲁⲩ ⲁⲩⲱ ϫⲛⲛⲁⲕⲁ ⲟ . ⲗ . ⲱ . ⲫⲁ . [| ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ (above ⲛⲁⲕ) ⲉⲡⲓ ⲧⲱ ⲧⲁⲧⲓ [| ⲡⲉⲕϭⲱⲙ ⲁⲩⲱ ⲛϣⲁⲓⲟⲩ[| ⲡⲉⲕϭⲙⲉ ⲡⲁⲕ ⲛⲁⲧⲗⲟⲅⲟ[ⲥ | ⲛ̣ . . ⲛ̣ⲧ̣ⲱϣ ⲡϭⲱⲙ ⲛⲡ̣[| ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲡⲛ̣[ⲟⲩ]ϫ[ⲁⲓ | ⲛⲧⲓⲉⲥⲥⲩⲛ ⲉⲩⲱⲣϫ ⲡⲁⲕ ⲟⲩ[ⲛ | ϩⲓⲧⲛⲁⲥⲧⲁⲩⲣⲟⲥ ⲁⲡⲁⲣⲁ[ⲕⲁⲗⲉ |

Verso:]ⲱⲣⲉ̣ ⲡⲣⲱⲙⲡⲙⲁ ⲛⲁⲡⲁ ϣⲉⲙⲟⲩⲧⲉ (*sic*) |] ⲡⲣⲱⲛⲟⲛⲧⲏⲥ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ/ | ϫ]ⲉ̣ⲉⲓⲥ ⲕⲁⲡⲁϣⲉ ϩⲟⲗⲟⲛⲟⲧⲧⲏ |] ⲧⲣⲓⲙⲏⲥⲓⲛ ϩⲛⲧⲁⲥⲫⲁⲗⲉⲓⲁ | ⲣⲟⲉ]ⲓⲥ ⲙⲡⲉⲓⲉⲛⲧⲁⲥⲓⲛ ⲛⲁⲕ |]ⲛⲁ°/ ⲁ + σημ/ θεοδωρ + ⲁⲛⲟⲕ |]ⲥⲧⲟⲓⲭⲉⲓ ⲉⲡⲉⲛⲧⲁⲥⲓⲛ ⲛⲑⲉ ⲉϥⲥⲏϩ ⲙⲙⲟⲥ + |] ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲛⲧⲁⲓ ϩⲁⲣⲟϥ (*sic*) +

135.—Papyrus; a fragment; 46 × 20 cm. Script: ligatured. *Recto*, top *selis* →, rest ↑. At the top, remains of a Greek and Arabic protocol in 3 or 4 ll. of large, brown characters, of which line 1 begins *εν ονομ[ατι.*

Deed of Surety (*ἐγγυητικὴ ὁμολογία*[3]), addressed in the 1st pers. plur. to a high official of Shmoun[4]. It probably guarantees the work of Apollo Elias for 5 months to come.

[Entirely obliterated] | ⲛ̣ⲩ ⲙⲡⲛⲉⲩⲥⲛⲙⲟⲛ ⲛⲁϩⲱⲛⲁϩ ⲉⲃⲟⲗ ϩⲉ̣[ⲡ]ⲥ̣ⲛⲧ ⲛⲧⲓⲉ̣ⲥ̣ⲥ̣ⲩⲛⲧⲓⲕⲏ[| ⲛⲧⲡ̣[ⲟⲗⲓⲥ] ⲧⲁⲓ ϣⲙⲟⲩⲛ ⲙⲡⲛⲉⲥⲧⲟϣ ϫⲉⲉⲡⲓⲁⲛ ⲁⲡⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ ⲧⲁ̣ⲣⲉ̣ⲧⲏ[ⲉ | ⲉ̣ . . . . ⲧⲓ̣ ⲉⲃⲉⲣϩⲱϥ ⲡⲣⲟⲥⲩⲛⲛⲟⲓⲁ (*sic*) ⲛⲧⲓⲟⲩ ⲛⲉⲃⲟⲧ ⲛϩⲟⲟⲩ ⲁⲧⲛⲉϣⲙⲉ[| ⲧⲛ . . ⲙⲉ̣ . . . . . ϫⲉⲟⲩⲣⲱⲙⲡⲉⲡⲓⲙⲟⲛⲁⲥⲧⲏⲡⲉ[5] ⲁⲡⲟⲗⲗⲱ ϩⲏⲗⲓⲁⲥ ⲛⲧⲁⲛ . [| ⲡϩⲱϥ ⲟⲩⲱⲛⲁϩ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ϫⲉϥϣ[ⲁ]ϣⲱⲡⲉ ⲡⲟⲗⲉ ⲕⲩⲣⲟ ⲕ . . . | . . . . ⲉϫⲱⲛ ϩⲁⲣⲟϥ ⲛⲧⲉⲧⲛϣⲱⲡⲉ ⲛⲧⲱⲧⲛ ⲛⲉϩⲁⲕⲓⲛⲁⲩ[ⲛⲟⲥ . [6]ⲱⲛ [|]ⲥ̣ⲙⲛ ϩⲟⲙⲟⲗⲟⲅⲉⲓⲁ ⲛⲏⲧⲛ ϩⲁⲣⲟϥ̣ ⲁⲩⲱ̣ [ⲉ]ⲕϣⲁⲛϣⲱⲡⲉ̣ . . . ⲡⲉⲓ ⲛⲥⲉⲡ̣[| [2 quite illegible lines] | + εγρ μ̣ [rest illegible] | ⲡⲁⲧⲉⲣⲙ̣[ⲟ]ⲩ̣[ⲧⲉ] . . ⲧ̣ⲓ̣ⲥⲧⲏϫⲉ ⲕⲓⲣⲉ ⲁⲡⲟⲗⲗ[ⲱ] ⲓⲥⲁ̣ⲕ̣ ⲉⲡⲱϫ̣ . ⲛⲟ̣ [| ⲕⲩⲣⲁⲕ[ⲟⲥ] ⲉ̣ⲣⲙ̣ⲏ[

Verso: traces of 1 line at top.

136.—Papyrus; a fragment; 4 × 12½ cm. Script: ligatureless. *Recto* ↑.

End of a Deed of Surety, the author of which was a woman[7].

ⲉⲥⲥ]ⲩⲛ ⲛⲥⲧⲟⲓ (ϫ) ⲉⲣⲟⲥ ⲛⲱⲣⲕ ⲛⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ |] ⲁ̣ ⲧⲉⲧϣⲏⲣⲡⲥϩⲁⲓ ⲧⲓⲥⲧⲟⲓ (ϫ) ⲉⲧⲓϩⲟⲙⲟⲗ/ ⲉⲥⲟ ⲛⲉⲥⲥⲩⲛ | ⲧ]ⲏⲣⲉ ⲛⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲥⲟ ⲛⲉⲥⲥⲩⲛ σημ + ⲁⲛⲟⲕ |]ϣⲙⲏⲛ ⲛⲧⲁⲓϩⲁⲓ ϩⲁⲣⲟⲟⲩ ϫⲛⲥⲟⲩⲛⲟⲉⲓ ⲁⲛ + |] πετο[8]

[1] Apparently a place; in Br. Mus. Or. 6201 B &c. ⲡⲉⲣⲱⲙⲉ ⲡϣⲁϩ ⲓⲱϩⲁⲛⲛⲏⲥ. *Cf.* ⲡⲥⲁϩⲃⲏⲥ (*sic*, not ⲡⲁϩⲃⲏⲟⲩ), Vitelli, *Papiri* no. 73, and Krall cxiii ⲡⲥϩ̣ⲣ̣[ ]ⲱⲣ. But possibly read ⲧⲁϩ-.

[2] A phrase common in contracts; *v.* Krall cxiii, cxxvii, Brit. Mus. no. 1073. *Cf.* ὁμολογῶ ἑκουσίως, or ἑκουσίᾳ γνώμῃ.

[3] *Cf.* ll. 2 and 8 and no. 136. The phrase is frequent in the Jkôw papyri, *e.g.* Brit. Mus. Or. 6205.

[4] Perhaps the pagarch or amîr, from the phrase in line 3.

[5] Enclitic -ⲡⲉ twice is suspicious; but 'the monastery of Apollo' can scarcely be read.

[6] ἐξακίνδυνος, with the meaning of ἀκίνδυνος. In Jkôw papyri, Br. Mus. Or. 6201 &c., ⲧⲁⲉⲣⲧⲏⲩⲧⲏ ⲉⲡⲁϫⲓⲕⲉⲛⲧⲏⲛⲟⲥ ϩⲁⲣⲟϥ.

[7] To read ⲉⲧϣⲏⲣⲡ would be quite unusual here.

[8] Reading certain; name new.

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137.—Papyrus; a fragment; 14 × 33 cm. Script: sloping, almost ligatureless. *Recto* ↑.

Deed of Surety (ἐγγύη), addressed by 3 guarantors[1], presumably from Thône[2], to a superior, on behalf of one person.

]ⲛⲏⲧⲓ ϩⲁⲧⲉϥⲡⲁⲣⲁⲥⲱⲧⲏ[3] ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ ⲁ[ⲩⲱ] ϩ[ⲱ]ϥ [ⲛⲙ[4]] | ⲉⲡⲱⲛⲡⲉ ⲩ̀ⲕⲟⲕⲉⲓⲥⲟⲉ[5] (sic) ⲛⲧⲉⲧⲛⲁⲛⲧϫⲟⲉⲓⲥ ⲉⲩⲁⲥⲫⲁⲗⲉⲓ ⲛⲧⲓⲉⲥⲩⲛ ϯ | ⲉⲥⲣⲁⲫ/ ⲧⲩⲃⲓ ⲓⲁ ⲙⲇ/ ⲡⲣⲱⲧⲏⲥ ϯ ϯ ⲁⲛⲟⲕ ⲕⲩⲣⲁⲕⲟⲥ ⲡϣⲉ ⲛⲁⲡⲟⲗⲗⲱ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲉⲥⲩⲛ ϯ | ⲁⲛⲟⲕ ⲁⲡⲁ ⲙⲟⲛⲉ ⲡϣⲉ ⲛⲁⲡⲟⲗⲗⲱ ⲙⲛⲧⲁⲩⲣⲓⲙⲉ ⲡⲉⲙⲣⲓⲥ[6] ⲡϣⲉ ⲛϥⲏⲩ ⲧⲉⲛⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓ|ⲉⲥⲩⲛ ⲁⲛⲟⲕ ⲧⲁⲩⲣⲓⲙⲉ ⲡⲛⲟⲙⲓⲕⲟⲥ ⲛⲑⲱⲛⲉ ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟⲟⲩ ⲛⲧⲁⲩⲉⲡⲓⲧⲣⲟⲡⲉ ⲛⲁⲓ | ⲉⲛⲥⲟⲩⲛⲟⲉⲓ ⲛⲥϩⲁⲓ ⲁⲛ ϯ ϯ ⲁⲛⲟⲕ ⲥⲁⲣⲁⲡⲱⲛ ⲡϣⲏ (sic) ⲛⲁⲡⲁ ⲙⲟⲛⲉ ϫⲉⲧⲉⲟ ⲛⲙⲡ|ⲣⲉ ⲉⲧⲉⲁⲥⲡⲁⲗⲓⲛ ϯ ⲁⲛⲟⲕ ⲡⲉⲣⲏⲧ ⲉⲡϣⲉ ⲫⲓⲃ ϫⲉⲧⲓⲟ ⲙⲡⲣⲉ ⲉⲧⲁⲥⲫⲁⲗⲓⲛ ϯ | ϯ ⲁⲛⲟⲕ ⲡⲥ̅ⲱⲗ ⲡϣⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲡ̅ ⲡⲣⲁⲙⲑⲱⲛⲉ ⲧⲓⲟ ⲙⲙⲉⲧⲣⲉ ⲉ|ⲁⲓⲁⲥⲫⲁⲗⲓⲁ ϯϯϯ | ϯ δι *εμου ταυρινο̅ εγραφ* ϯϯϯ

138.—Papyrus; a fragment; 17 × 12 cm. Script: ligatured. *Recto* ↑. 12+ lines.

Deed of Surety, ⲉⲛⲥⲉⲁ (*ἐγγύα sic*). Only the final phrases, ⲉⲩⲱⲣϫ ⲟ̣ⲩⲛ, the oath by God and the health of the rulers, and the witnesses. The latter are ⲕⲩⲣⲓⲁ[ⲕⲟⲥ] son of . . . . . with the title ⲡⲣⲁⲕ/[7], ... son of ⲓⲱⲁⲛⲛⲥ, ⲙⲁⲑⲁⲓⲟⲥ son of . . . . . Two of them come from ⲡⲕⲟⲩⲓ ⲗⲩⲥⲓⲙ̅[8]. All are in the same hand.

CONTRACTS

139.—Papyrus; 2 fragments; together 15 × 25½ cm. Script: unskilled, ligatureless. *Recto* ↑.

Agreement (δόξον[9]) between David and Praxia[10], regarding a marriage[11].

+ ϩⲙⲡⲣⲁⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲡ ⲁⲛⲟⲕ ϫⲁⲩⲉⲓⲁ ⲉⲓϩⲁⲓ ⲙⲡⲣⲁⲥ|ⲥⲓⲁ ϫⲉⲛⲧⲁⲓⲡⲓϩⲟⲉ ⲛⲉⲙⲏ ⲁⲣⲧⲏⲛⲓ ⲧⲟⲩϣⲉⲉⲣⲉ ⲙⲡⲁ|ϣⲛⲣⲉ ⲁⲓⲥⲙⲏⲛⲧⲥ ⲛⲛⲏⲛ ⲉϣⲟⲙⲧ ⲛϩⲁⲗⲁⲕⲟⲣⲧⲉ ⲙⲡ|ⲟⲩⲧⲣⲁⲛⲥⲏ ⲙⲡⲟⲩⲗⲏⲛⲧⲥⲉ ⲙⲡⲟⲩⲕⲁⲛⲗⲓⲥⲉ ⲙ̀ⲡⲟ[ⲩ]ⲉⲗ̣.ⲉ [ⲙⲡ]|ⲟⲩϣⲛϩⲉⲣⲓⲁ ⲙⲡⲟⲩⲙϣⲧⲱⲧⲉ ⲁⲩⲱ ⲧⲁⲣⲡⲣⲧϣⲉⲗⲉⲉⲧ [ⲙⲡ|ⲛⲏ]ⲛⲏⲣⲛⲩ ⲟ̣ⲡⲁϣⲉ ⲉ̣ⲣⲟⲓ [about 14 lett. ⲛⲏ]|ⲛⲏⲣⲛⲩ ϩⲉⲡⲁⲓ ⲙⲡⲛⲧⲓ ⲁ̣ⲩ[about 16 lett.] | ⲧⲓⲧⲓ ⲡ̣ϥⲃⲉⲕⲉ ⲙⲡⲙⲉⲛⲛⲏⲣ̣[ⲛⲩ + ⲁⲛⲟⲕ ϫⲁⲩⲉⲓⲁ ⲡⲉⲧϣ|ⲣⲡϩⲁⲓ ⲧⲓⲥⲧⲏϫⲉ | . . .]ⲉⲡⲁ.ⲛ̣ ⲡϣⲟⲓ ⲡⲁⲧⲡⲉⲧⲣⲉ ⲡⲁⲡⲁ ⲃⲓⲕ[ⲧⲱⲣ

'I have consented (*πείθειν*) with thee and thou hast assigned[12] (?) thy daughter to my son; and I have agreed with thee upon 3½ *solidi* and a napkin (?)[13] and a . . . . .[14] and a

[1] Assuming that *στοιχεῖν* and ⲣⲙⲡⲣⲉ have here the same meaning.

[2] *V.* no. 119.

[3] 'Presence,' 'delivery'? *Cf. BGU.* 362, viii. 9, price of bricks *σὺν παραγωγῇ*.

[4] There is perhaps space for more than this.

[5] *ὑποκεῖσθαι.*

[6] Apparently a title. Perhaps for ⲡⲥⲁⲡⲉⲙⲣⲓⲥ, 'seller of *mustum*.' But Is. lxiii. 2 has ⲙ̅.=*πατητός*, which the Boh. takes for a person, ⲣⲉϥϣⲱⲙⲓ. Perhaps the same man in Krall no. lxii.

[7] *πράκτωρ.*

[8] *Cf.* Krall ccliv. Two villages named Lysimachis in Kenyon, *Catal.* ii. 96; but the MS. is from the Fayyûm.

[9] This word, for a judicial decision, in Brit. Mus. Or. 4878, 4884 (Jême papyri). A Brit. Mus. fragment in Or. 6201 A &c. begins ⲡⲁⲓⲡⲉ ⲡⲁϩϩⲟⲛ ⲛⲧⲁⲓ[.

[10] Fem. of Πραξίας.

[11] The only Coptic document relating to marriage is the contract *Recueil* vi. 70.

[12] ? From ⲧⲡⲟ. ϯ ⲡⲛⲓ cannot be read.

[13] ? *λέντιον.*

[14] Either for ⲕⲁⲗⲗⲓⲥⲉ *καλίγιον* (Brit. Mus. nos. 1096, 1103 &c.) or formed with ⲕⲁⲛ- (*v.* Crum, *Copt. MSS.* 32).

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. . . . .[1] and a . . . . .[2] and a comb[3]; and that we should hold the wedding together, half[4] (the expenses being) mine (?). . . . . together, in buying and selling . . . . . we should give his wage in common.' David and a witness (in a different hand), from 'the πέτρα[5] of Apa Victor,' sign.

Verso: + ⲡⲧⲟϫⲟⲛ ⲛⲁⲁⲩⲉⲓⲁ [space] ⲙⲙⲡⲣⲁⲥⲓⲁ +

140.—Papyrus; a fragment; 10½ × 17 cm. Script: uneven, ligatureless. *Recto* ↑.

Undertaking (ὁμολογία) as to work to be done, too fragmentary to be intelligible.

]. ⲥ̣ⲱ ϫ̣ⲱⲱⲧⲡ[| ⲁ]ⲡⲁⲗⲁⲕⲁⲗⲓ ⲛⲙⲟⲕ [|]ⲥ̣ⲁⲉⲣϩⲱⲃ[6] ⲛⲓⲙ ⲉⲧⲁ̣ⲕ[|]ⲧⲡⲟⲗⲓⲥ ⲛⲁⲧⲛⲁⲧⲁϥⲣⲟⲛⲓ ϩⲓⲗⲁ[ⲁⲩ|]ⲱⲛ[7] ⲛⲕⲣϩⲱⲃ ⲉⲣⲟⲓ ϩ̣ⲱⲥ .ϣ.ⲗⲥϩ̣ⲛ̣ϩⲱⲃ |]ⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓ-ⲭⲉⲓ[sic] ⲣ̣ⲟⲥ |ⲥⲣ]ⲏ̣ⲥⲟⲣⲉ ⲡϣⲉ ⲛⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲧⲓⲥⲧⲟⲓ |]ⲥ ⲡϣⲉ ⲛⲙⲙⲁⲕⲁⲣ/ [ⲥⲉ]ⲱⲣⲥⲉ ⲡⲣ̣[ⲱ]ⲙ̣̣- . . . . . |]ⲉ (blank)

141.—Papyrus; a fragment; 9½ × 9 cm. Script: moderately ligatured. *Recto* ↑.

Undertaking (ὁμολογία) by a workman to perform his work diligently, but saving (φυλάσσειν) his own freedom (ἐλευθερία)[8].

ⲧ]ⲉⲧⲛⲉⲣⲩⲡⲟⲣⲥⲓⲁ[sic] ⲧⲏⲣⲥ ⲛⲁⲧⲟⲕⲛⲉⲩ[ⲉ |]ⲟ̣ⲩⲧ ⲉϧⲟⲗ ϩ̣ⲛⲟⲩⲥⲡⲟⲩⲁⲛ ⲁϫⲛ |]ⲉ ⲁⲗⲗⲁ ⲧⲁϕⲩⲗ/ ⲛⲧⲁⲉⲗⲉⲩⲑⲉⲣⲓⲁ | ⲛⲓ]ⲙ̣̣ ⲉⲧⲛⲉⲟⲩⲁϣⲧⲟⲩ ⲁⲉ ϫⲙⲛⲉⲧⲛⲉⲉⲛ̣[| ⲟ]ⲩⲛ ⲁⲓⲥⲙⲏ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲛⲧ[ⲛ |]ⲡⲉⲩϫⲁⲓ ⲛⲛⲉⲧⲁⲣ ⲉϫⲱⲛ ⲧⲁⲣⲟⲉⲓⲥ | ⲁⲡⲟ]ⲕ ⲙⲁⲕⲁⲣⲉ ⲧⲓⲥⲧⲟⲓ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ + | ⲛϣⲟⲩⲣⲡⲉϥⲙ̣̣]ⲉⲉⲩⲉ[9] ⲕⲟⲗⲗⲟⲩⲑⲉ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ ⲛⲡⲣ̣ⲉ[10] |]ⲉ̣ ⲡϣⲉ[11] ⲛⲙⲙⲁⲕⲁⲣ/ ϣⲉⲛⲟⲩⲧⲉ ⲡⲣⲱⲙⲙⲉ | ϣⲙ̣̣]ⲟⲩⲛ ⲧⲓⲟ ⲛⲙⲙⲉⲧⲣⲉ +

142.—Papyrus; a fragment; 7 × 8 cm. Script: moderately ligatured. *Recto* (?) ↑.

Undertaking (ὁμολογία) by Peter, a hired workman. Line 1 probably relates to his wages, l. 2 to the conditions by which he is bound.

ⲟ]ⲩⲥⲟⲥ ⲛⲥⲓⲙ̣̣ ⲙ̣̣ⲛ̣ⲟⲩϩ̣ⲟⲗⲟⲕ[ⲧ]/ |]ⲉⲛⲉϩ̣ ⲉⲓ ϫⲉ ⲉⲓϣ̣ⲁⲛⲟⲩⲱϣ |]ⲉⲓⲧⲉ ϩ̣ⲁⲡⲁⲃⲉⲕⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ |]ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲛⲧⲛ |

Verso: remains of a Greek account of expenses during a year, mentioning two churches and signed by Eustephius[12], an οἰκονόμος.

+ θεδωρ̣[α]κ̣ λκρωσ δ/ ιω[| ϩ̣ πακ^τ/ επαυλεως διαφ^ε τ̄ αγι̅ ε[| φαμ̄ ι^δ/ ζ ε^ω φαμ̄ ινδ^ο/ η θυμ̣ι̣ κερατ[| + ευστεφ[ι]ος ελ^χ/ οικ^ο/ στοι̅ +

[1] Unknown.

[2] ? Coptic and Greek combined. The context suggests ἔριον, ἔρια.

[3] *V.* Brit. Mus. no. 1096.

[4] Quite uncertain. Read ? ⲁⲡⲁϣⲉ, but not ⲟⲩⲡⲁϣⲉ.

[5] *V.* no. 124.

[6] ⲧⲁⲉⲣ- scarcely possible.

[7] ϩ̣ω]ⲱⲕ would imply a mutual undertaking.

[8] *Cf.* no. 144.

[9] Different hand.

[10] *Cf.* nos. 146, 161 and VITELLI, *Papiri* p. 119 γενάμενος γραμματεύς, *Rev. égypt.* iv. 61 γενόμενος διάκονος, KRALL no. cxxvii. 27. 'Late' or 'deceased'?, *v.* PREISIGKE, *Gr. Pap. Strassburg*, no. 20.

[11] Different hand.

[12] This name in VITELLI no. 64, MITTEIS no. 26.

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143.—Papyrus; a fragment; 16 × 14 cm. Script: clumsy uncials. *Recto* ↑.

Undertaking (here merely χάρτης) addressed to a bishop, by Colluthus, an artizan[1].

] ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲡⲓⲁⲛ ⲁⲓ|ϧⲱⲕ ⲉϧⲟⲗ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡ|ϩⲁⲕⲓⲟⲥ ⲁⲡⲁ ϩⲁⲣⲉ ⲁⲓⲣϩⲱ[ϧ] | ⲉⲣⲟϥ ⲧⲉⲛⲟⲩ ⲡⲛⲧⲁⲓⲁⲁϧ ϯ|ⲕⲱ ⲙⲙⲟϥ ⲉϧⲟⲗ ⲉⲡⲧⲟⲥ (sic) | ⲁⲩⲱ ϯⲁⲡⲟⲧⲁⲥⲉ ⲧⲙⲣϩⲱϧ ⲉⲣⲟϥ | (sic) ⲁ̀ⲱ ⲛⲟ ⲙⲡⲭⲟⲉⲓⲥ ⲉⲛϩⲁⲙ ⲛⲓⲙ | ⲁⲛⲟⲕ ⲕⲟⲗⲗⲟⲩⲑⲟⲥ ⲡϩⲁⲙ ϯⲥⲧⲏ|ⲭⲉⲓ ⲉⲡⲓⲭⲁⲣⲧⲏⲥ ⲛⲑⲉ ⲉϥϥϩⲛϩ | ⲙⲙⲟϥ ϯ ⲁⲩⲱ ⲛⲧⲁⲓϩϩⲁⲓ ⲡⲓ|ⲭⲁⲣⲧⲏⲥ ⲛⲥⲟⲩⲙⲛⲧⲁⲥⲉ | ⲛⲭⲟⲓⲁϩⲕ ⲛⲧⲁⲉⲕⲁⲧⲉⲥ | ⲛⲁⲉⲕⲁⲓⲁⲛⲟⲥ ϯ

'Seeing that I went out to the τόπος of the holy Apa Hare[2] and worked there, now I do resign (?) it (*sc.* the work done?) to the τόπος (?); and I renounce[3] (ἀποτάσσειν) working there. And thou art master of every artizan.' Dated 16th Choiak, 10th Indiction.

Verso: part of a rough scroll ornament.

144.—Papyrus; 30 × 33 cm. 2 *selis*-joins visible, 13 cm. apart. Script: irregular, ligatured. *Recto* ↑.

Undertaking (ὁμολογία) by a sailor to work for a year on board a ship named 'The Apa Severus.'

+ ⲁⲛⲟⲕ ⲓⲱ[ϩⲁ]ⲛⲛⲏⲥ ⲡⲛⲉⲉϧ ⲡϣⲉ ⲛⲡⲙⲁϩ ⲥ̣[ⲉⲱⲣ]ⲥ̣ⲉ ⲡ[ⲣⲱ]ⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓⲥϩⲁⲓ ⲛⲥⲉⲱⲣⲥⲉ | ⲡⲛⲉⲉϧ ⲡϣ[ⲉ ⲙⲙ]ⲉⲗⲁⲥ (sic) ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ ϫⲉⲉⲡⲉⲓⲁⲛ ⲛⲧⲁⲡⲉⲓⲑⲉ ⲛⲧⲁⲗⲉ ⲛⲉⲙⲁⲕ ϩⲱⲥ | ⲛⲉⲉϧ ⲉⲧϩ̣[ⲟⲩⲓ] ⲕⲁⲣⲁⲃⲏ ⲛ̣ⲁ[ⲡⲁ ⲥ]ⲉⲩⲏ̣ⲣⲟⲥ [ⲧⲁϫⲓ] ⲛⲧⲟⲟⲧϥ ⲉⲙⲓⲥⲑⲱⲥⲓⲥ ϫⲙ̣ⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩⲙⲛⲧⲏⲙⲡⲉ (sic) | ⲛⲡⲁⲣⲙⲟⲩⲧⲉ ⲡⲉϧⲟⲧ [ⲛ]ⲧⲓⲣⲟⲙⲡⲉ ⲛϩⲓⲱⲱⲥ ϫⲉⲕⲁⲧⲏ[ⲥ ⲙ]ⲁ̣ⲟ/ ⲉⲑⲛ ϣⲁϫⲱϥ ⲉⲧⲉⲣⲟⲙⲡⲉ ⲉⲧⲉⲡⲁⲟⲡⲉ | ⲡⲉϧⲟⲧ ⲥ̣ⲩ̣ⲛ̣ ⲉⲛⲁ[ⲉⲕ]ⲁⲧⲏⲥ ⲙⲁ̣ⲟ/ ⲧⲉ[ⲛⲟⲩ ϫⲉ ϯϩⲟⲙⲟⲗⲟ]ⲥ̣ⲉⲓ ⲧⲁϭⲱ ⲉⲓⲟ ⲙⲡⲉⲉϧ ⲉⲧⲓⲕⲁⲣⲁⲃⲏ | ϩⲓⲉⲗⲉⲩⲑⲉⲣⲓⲁ ⲙⲙ ⲛⲁⲧⲟⲕⲙⲉⲩⲉ ⲛⲁⲧⲕⲁⲧⲁϕⲣⲟⲛⲉⲓ ϫⲙⲡⲉⲛϩⲱⲡ ⲗⲁⲁⲩ ⲉⲡⲉⲡⲉⲣⲡⲩ | ϩⲙⲡⲉⲧⲉⲣⲉⲡⲟⲩⲧⲉ ⲛ[ⲁⲛ]ⲧϥ [ⲉϩ]ⲟⲩⲛ ⲉϫⲱⲛ̣ ⲁⲩⲱ ⲧⲓⲧⲓ ⲧⲁⲡⲁⲗⲟⲥⲓⲁ ⲛⲁⲡⲟⲧⲁⲕⲧⲟ̣ⲥ̣ [ϩ̣]ⲁ̣ⲡⲁ[4] ⲥⲉⲩⲏⲣⲟⲥ | ϩⲁϫⲙⲡⲉⲡⲟⲟⲩ ⲉⲑⲛ ϣⲁⲡϫⲱⲕ ⲉⲧⲉⲥⲣⲟⲙⲡⲉ ⲁⲩ[ⲱ] ⲣϣⲁⲛⲧⲉⲥⲣⲟⲙⲡⲉ ϫⲱⲕ [ⲉⲛ]ⲧ̣ⲙⲡⲉⲓⲑⲉ | ⲙⲙⲡⲉⲛⲉⲣⲏⲩ ⲧⲛⲟⲩⲱϩⲙⲥ̣ⲱ̣ⲕ ⲙⲙⲡⲉ[ⲛ]ⲉⲣⲏ[ⲩ ⲁⲗⲗⲁ ⲉ]ⲙ̣ϣⲁⲛⲟⲩⲱϣ [ⲉⲡ]ⲱⲣϫ ⲉϧ[ⲟⲗ] | ⲉⲙⲟⲕ ⲉⲓⲟ ⲙⲡⲉⲉϧ ⲛⲉⲙⲁⲕ ⲉⲧⲓⲕⲟⲩ̈ⲓ̈ ⲕⲁⲣⲁϧ[ⲏ ⲉⲡⲓ ⲧ]ⲱ̣ ⲧ[ⲁⲧ]ⲓ̣ ϩ̣ⲟⲗⲟⲕ/ ⲥⲛⲁⲩ ⲉⲛⲟⲩϧ̣ ⲉⲡⲣⲟⲥⲧⲓ/ | . . . . . ⲙⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲓ [about 12 lett.] ⲙⲟⲟⲩ ⲉⲡⲉⲓⲁⲛ ⲧⲁⲓⲧⲉ ⲑⲉ ⲛ|ⲧⲁⲥⲁⲟϫⲏ ϩⲓⲧⲛⲙⲛⲧⲉ ϩⲓⲟⲩⲥⲟⲡ ⲉ̣ϫ̣ⲁⲑⲏ ⲉⲧⲣⲛⲉⲓ ⲉϩⲟ[ⲩⲛ ⲙⲛ]ⲙⲉⲛⲉⲣⲏⲩ ⲧⲁⲧⲁⲗⲉ ⲛⲉⲙⲁⲕ ⲉⲧⲓⲕⲟⲩⲓ | ⲕⲁⲣⲁⲃⲏ ⲉⲩⲱⲣϫ ⲟⲩⲛ ⲁⲓⲥⲙⲏ ⲧⲓϩⲟⲙⲟⲗⲟⲅ[ⲁ ⲛ]ⲁⲕ ⲉⲓⲥⲧⲟⲓϫⲉⲓ ⲉⲣⲟⲥ ϩⲓⲧⲛⲁⲥⲛⲙⲉⲓ°/ | ⲁⲓⲕⲱⲣϣ ϩⲛⲕⲁⲓⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲁⲩⲣⲙⲉⲧⲣⲉ ⲉⲣⲟⲥ ⲉⲓⲱⲣⲕ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲉⲩϫⲁⲓ | ⲉⲡⲉⲧ-ⲁⲣϫⲉⲓ ⲉϫⲱⲛ ⲧⲁⲣⲓⲣⲟⲉⲓⲥ ⲛⲁⲕ ⲡⲣⲟⲥ ⲧⲉⲥⲥⲟⲙ ⲉⲩⲣ ⲙ̀ ⲫⲁⲣⲙ̀ ⲓⲉ ⲓ̀ⲇ/ ⲇⲉⲕⲧ/ σημοῦ + ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ | ⲡⲛⲉⲉϧ ⲉⲧϣⲛⲣⲡⲥϩⲁⲓ ⲧⲓⲥⲧⲟⲓ ⲉⲧⲓϩⲟⲙⲟⲗ°/ ⲛⲑⲉ ⲉⲥⲥⲏϩ ⲉⲙⲟⲥ + | + ⲁⲛⲟⲕ ϫⲓⲟⲥⲕⲟⲣⲉ ⲡϣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲉⲟϫⲱⲣⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲙⲏⲧⲣⲉ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ + | + [ⲁⲛⲟⲕ ..]ⲧ̣ⲟ̣ⲣ̣ⲉ̣ ⲡϣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲉⲟϫⲟⲥⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲙⲏⲧⲣⲉ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ | [

Verso: + ⲑⲟⲙⲟⲗ°/ ⲡⲓⲱⲁⲛⲛⲏⲥ [ⲡ]ⲛⲉⲉϧ [space] ⲡ[ⲣⲱ]ⲙⲉ ϣⲙⲟⲩ[ⲛ]

[1] Supposing this very rare word to be that in ϩⲁⲙϣⲉ, ϩⲁⲙⲗⲗⲉ. *V.* Brit. Mus. no. 459.

[2] ? Hatre, who had a monastery at Aswân (Eg. Expl. Fund's *Report*, 1902–3, 62); or Ἄρειος, Ἄρη, Ari (Brit. Mus. no. 321, *cf.* Spiegelberg, *Eigennamen*, no. 15).

[3] Or 'decide' not to work.

[4] For ϩⲁ- perhaps ⲉ- should be read.

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'I, John, the sailor, son of the late George, of Shmoun, write to George, the sailor, son of Melas, likewise of Shmoun. Seeing that (ἐπειδή) I have agreed (πείθειν) to embark with thee as sailor upon the little ship (καράβιον[1]) "Apa Severus", and (to receive) hire (μίσθωσις) of thee[2] from to-day, the 15th of Parmoute of the year in which we now are, the 10th Indiction, henceforth, until the fulfilment of its year, namely the month Paope, in God's will, of the 11th Indiction[3]; now therefore I undertake (ὁμολογεῖν) to remain as sailor on this ship, in all freedom[4] (ἐλευθερία), without sloth (ὀκνεῖν) or neglect (καταφρονεῖν). (It is agreed) that we will conceal nothing, one from the other, of what God shall bring to us; and we will give (to each other) the proportion fixed (ἀναλογία, ἀπότακτος) from (? the takings of) the "Apa Severus", from to-day henceforth, until the fulfilment of its year. And if its year be fulfilled and we agree (πείθειν) together, we will set sail again together. But if I wish to part from thee, while I am a sailor with thee upon the little ship, thereupon (ἐπὶ τῷ) I will pay 2 gold *solidi* as fine (πρόστιμον), (all) that I have (being at thy disposal). For (ἐπειδή) thus it hath seemed good (ἔδοξε[5]) between us together, from henceforth, that we should make common cause and that I should embark with thee upon the little ship. For thy assurance, therefore, I have drawn up this agreement (ὁμολογία) for thee and do consent (στοιχεῖν) thereto by my signs (σημεῖον). And I have begged other freemen (ἐλεύθερος) and they have witnessed it, while I swear by God Almighty and by the health of them that rule (ἄρχειν) over us, that I will observe (it), according to its terms.' After the date and John's signature, those of 2 witnesses.

145.—Papyrus; a fragment; $8\frac{1}{2} \times 20$ cm. Script: sloping uncials. *Recto* ↑.

Agreement (ὁμολογεῖν) between . . . . . (*plur.*) and the δίκαιον of a monastery (τόπος). 'Our father the bishop' and 'the rest of the clergy'[6] are mentioned.

]ⲟⲩ ⲙⲡⲛⲉⲩⲉⲣⲏⲩ ϫⲱⲣⲓⲥ ⲗⲁⲁⲩ ⲛ[|]ⲁ ϩⲓⲡⲉⲣⲓⲥⲣⲁⲫⲏ ϩⲓⲥⲩⲛⲁⲣⲡⲁⲥⲏ ⲉⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ |]ⲧⲟⲩ ⲛⲧⲓϩⲉ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲙⲉⲛ ⲛⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁϩ |]ⲡⲉⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲙⲡ]ϧⲓⲕⲧⲱⲣ | ⲡ]ⲥⲉⲉⲡⲉ ⲛⲡⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲧ..ⲙ.....| ⲙⲡⲛ]ⲥⲱⲟⲩ ⲕⲁⲧⲁ ⲕⲁⲓⲣⲟⲥ ϫⲡⲉⲧⲉⲛⲟⲩ ϣⲁⲉⲛⲉϩ ...ⲏ ϫⲁⲣ |

Verso: traces of accounts.

146.—Papyrus; a fragment; 17×19 cm. Script: ligatured. *Recto* ↑.

End of an Agreement (ὁμολογία), showing the date[7] and witnesses' signatures.

]ⲛⲁⲕ ⲉⲓϩⲩⲡⲟⲩⲣⲁ[ⲫⲉ |]ⲉ ⲉⲣⲟⲥ ⲁⲩⲣⲙⲉⲧⲣⲉ ⲉⲣⲟⲥ ⲉⲓⲱⲣⲕ ⲡⲣⲟ[| ⲡⲣⲟⲥ ⲧⲉⲥϭⲟⲙ + ⲉⲩⲣ ⲙ̀ ⲡⲁϫⲱⲛ ϛ ⲁⲣ̀ϫ ⲓⲁ ⲓⲏ[δ] + +[8] ⲁⲛ[ⲟⲕ | ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲑⲉ ⲥϩⲏϩ ⲙⲟⲥ + +[9] ⲁⲛⲟⲕ [| . . . .] ⲁⲛⲧⲓⲡⲟⲟⲩ ϯⲟ ⲙⲙⲛⲧⲣⲉ ⲉⲧⲉⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛ̀ⲧ[| [ⲓ]ⲥⲓⲁⲱⲣⲟⲥ ⲡⲉⲓⲉⲗϫ/ ⲡⲁⲓⲁⲕ°/ ⲡϣⲉ ⲡⲙⲙⲁⲕⲁⲣ[ⲓⲟⲥ | . . ⲁⲓⲥⲱ]ⲧⲙ ϩⲓⲧⲡⲡⲉⲧⲥⲙⲡⲉ ⲙⲙⲟⲥ + +[10] ⲁⲛⲟⲕ ⲥ[| ϣⲱⲡⲉ ⲡⲡⲣ̀ⲉ/[11] ⲧⲓⲟ ⲡⲙⲉⲧⲣⲉ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲡⲧⲁⲓ[|

[1] The writer takes this as feminine.

[2] This use of μίσθωσις should indicate that John hired the ship, but the rest of the deed scarcely bears this.

[3] Perhaps Paope is an error, for as it stands, the term is but for five or six months.

[4] *V.* no. 141.

[5] For this form of δοκεῖν, *v.* Brit. Mus. no. 1175, Revillout, *Actes*, p. 51, and here no. 174.

[6] As probably in Krall clxiii.

[7] *V.* Kenyon, *Catal.* i. 197, iii. 280, and Brit. Mus. no. 420.

[8] Different hand.

[9] Original hand?

[10] Different hand.

[11] *V.* no. 141.

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147.—Papyrus; a fragment; 8 × 9½ cm. Script: few ligatures. *Recto* ↑, excepting the lowest part.

End of an Agreement (ὁμολογία) and witnesses' signatures, two being from Neuoi[1].

]ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ | ⲛ]ⲡⲉⲧⲁⲁⲩ ⲧⲁⲧⲁⲁⲩ ϩⲁⲣⲟⲥ ⲛϩⲟⲩⲛ |]ⲁⲓⲥⲙⲏ ⲧⲓⲁⲥⲫⲁⲗⲓⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟ̅ⲥ̅ ⲉⲣⲟⲥ | ⲧⲁⲣ]ⲓⲫⲩⲗⲁⲥⲉ̅ ⲛⲁⲕ ⲡⲣⲟⲥ ⲧⲉⲥⲥⲟⲙ | ⲥ]ⲟⲗⲟⲙⲱⲛ ⲧⲓⲥⲧⲟ̅ⲥ̅ ⲉⲧⲓⲁⲥⲫⲁⲗⲓⲁ |]ⲛ̣ⲟⲥ ⲡⲣⲱⲙⲉⲛⲉⲩⲟⲓ ⲛⲧⲁⲩ-ⲕⲟⲣⲱⲧ ⲁⲓϩⲁⲓ |]ⲡⲙⲁⲕⲁⲣⲓⲟⲥ[2] ⲓⲱ̣.ⲥ̣ⲛⲡ ⲡⲣⲱⲙⲉⲛⲉⲩ[ⲟⲓ |]ⲭ̣ⲉ[3] ⲉⲧⲓⲁⲥⲫ̣ⲁ̣ +

148.—Papyrus; a fragment; 15½ × 8 cm. Script: ligatured. *Recto* ↑.

From an Undertaking (ὁμολογία) by Maria (or Marianus) perhaps relating to land cultivation, the salt mentioned[4] being possibly a manure.

]ⲡⲱⲛⲣⲉ ⲡⲙⲁⲕⲁ̣ⲣ̣/ ⲁⲛ̣ . . . . |]ⲭⲓⲙⲉⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩⲥⲛⲁⲩⲡⲉ̣ |]ⲩ̣ⲓ ⲉⲡⲱⲙⲡⲉ ⲉⲥⲧⲓ ϩⲙⲟⲩ |]. ⲧⲉⲕⲃⲁ ⲉⲡⲁⲧⲉⲧⲛⲉ[5] |]ⲭⲓⲙⲉⲧⲛⲉⲙⲙⲁϩⲉ | ⲉⲡ]ⲓ ⲧⲱ ⲧⲁⲧⲓ ⲥⲟⲟⲩ ⲛϩⲟⲗⲟⲕ/ | ⲡⲡⲁⲛⲧⲟⲕ]ⲣⲁⲧⲱⲣ ⲙⲡⲉⲩϫⲁⲓ |]ϩⲙⲟⲩ ⲉⲩⲛⲧϥ ⲧ̣ⲁ̣ⲁ̣ⲙⲟ[6] | ϩⲟⲙ]ⲟⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲏϩ ⲛⲙⲟⲥ |]ⲓ̣ⲟ̣ ⲛ̣ⲙ̣ⲛ̣ⲧ̣ⲣ̣ⲉ + |]. . . . ⲙⲙ̣ⲟ̣ⲩ̣ⲛ̣ ⲧⲓⲟ ⲙⲛⲧⲣⲉ +

Verso: +ⲑ[ⲟⲙⲟⲗ]ⲟⲅⲓⲁ ⲙⲁⲣⲓ̣ [

149.—Papyrus; a fragment; 15½ × 17 cm. Script: moderately ligatured. *Recto* ↑.

The end of an Agreement (ἀσφάλεια) by Herwoj, a husbandman, with the signatures of witnesses.

] ⲉϫⲱⲛ ⲧⲁⲣⲓ̣ⲣ[ⲟⲓⲥ ⲡⲣⲟ]ⲥ̣ ⲧⲥⲟⲙ ⲉⲧⲓⲁⲥⲫⲁⲗ/ ⲉⲅⲣ ⲙ̀ [. . .] ⲑ̣ ⲓ[δ]/ ⲁ̣[ⲛⲟⲕ] | ϩⲉⲣⲟ[ⲩ]ⲟϫ ⲡⲟ[ⲩⲟⲓⲉ ⲧⲓⲥⲧ]ⲟⲓⲭⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗ/ + ⲓⲱϩⲁⲛ[| ⲕⲁⲣⲓⲟⲥ ⲥⲉⲩⲏ[ⲣⲟⲥ] ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϯⲟ ⲙⲙⲛⲧⲣⲉ + | ⲧⲉⲱ̣ⲣⲉ ⲡⲣⲱⲙⲉ ϣⲙ[ⲟⲩⲛ] ⲧⲓⲟ ⲛⲙⲛⲧⲣⲉ ⲉⲧⲓⲁⲥⲫ[ⲁ]ⲗ̀ ⲛⲧⲏ ⲉⲧⲥⲙⲡⲉ ⲛ[ⲙⲟⲥ + | + ⲕⲟⲗⲗⲟⲩⲑⲉ ⲡϣⲉ ⲡⲙⲁⲕⲁⲣ/ ⲓⲁ[.]ⲉ ⲡⲛⲟⲙⲓⲕ°/ [| ϣⲱⲡⲉ ϩⲓⲧⲟⲟⲧ ⲁⲩⲱ ⲁⲓϩⲁⲓ ϩⲁϩⲉⲣⲟⲩⲟϫ ⲛ̣ⲟⲩⲟⲟⲓⲉ ⲡⲉⲓⲧ[sic]

Verso, and on *Recto* at right angles to the above, a Greek account (earlier), headed + γ̣ν̣ τ̣ μηχαν̣ ρξβ. Each line begins with στο̅ ο̅ρ̅ (the first of these being throughout by another hand), which is followed apparently by a name. Among these are Αρσης[9], Ψω[10], Τζαμουλ[11], Πετζρωτζ[12], the last two being of interest for their transcription of σ.

150.—Papyrus; a fragment; 7½ × 10 cm. Script: various. *Recto* ↑.

End of an Agreement (ὁμολογία) relating to land. The scribe (νομικός) Ammône is possibly the 'notary' of another text (*v.* Index).

[1] *V.* Brit. Mus. nos. 1041 ('north of Shmoun'), 1059 ('west of Shmoun'). KRALL, p. 208, compares Nawâi, opposite Rodah; so too AMÉLINEAU, *Géogr.* 286 (the parallel Greek cited omits it).

[2] Different hand. [3] Different hand.

[4] I can find no other such reference to salt in the papyri. As manure (*sebách*) it was perhaps known in antiquity, *v.*, *e.g.*, WILCKEN in *Archiv* ii. 308.

[5] For ⲙⲡⲁⲧⲉⲧⲛ-. [6] This word corrected.

[7] and [8] Perhaps one hand.

[9] *Cf.* ⲁⲣⲥⲓⲥ, SPIEGELBERG no. 26.

[10] *Cf.* ⲡⲥⲱ̣ⲱ̣, CRUM, *Ostr.* no. 445.

[11] ⲥⲁⲙⲟⲩⲗ.

[12] ⲡⲉϫⲣⲱϫ or ⲡⲉⲥⲣⲱⲥ.

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ⲛ]ⲉⲕⲁⲛⲱⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉϩ[ⲕⲗⲏⲥⲓⲁ[1] |]ⲁ̣ⲕⲟⲥ[2] ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲛ[|]ⲕⲟⲥ ⲡⲁⲓⲁⲕ°/ ⲛⲕⲱⲧⲉ ϩⲙⲡ[3 |].ⲓⲱϩⲉ[4] ⲛϥⲟⲩⲛ ⲛⲧⲛⲏⲉ[5]+ [|] ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ + + ⲑⲉⲟ̣ⲁ[|]ⲉ̣ + +[6] ⲙⲙⲙⲱⲛⲉ ⲡⲛⲟⲙⲓⲕ/ ϩⲙ[

151.—Papyrus; a fragment; $17\frac{1}{2} \times 10$ cm. Script: upright, ligatureless. *Recto* ↑.

Undertaking (ὁμολογία) by a lessee or tenant, referring to the annual rent, to his own payment of expenses (δαπάνη) and wages and to the fine in case of default. Written by a νομικός.

ⲁⲥϕ]ⲁ̣ⲗⲉⲓⲁ ⲉⲣⲟϥ ⲉⲧⲃⲉ ϫⲉⲛⲧⲁϥⲣⲙⲉⲗⲗⲟⲡⲧ̣ⲱ̣[7] [| ⲧ]ⲉϥϩⲉ ⲁⲓⲟⲩⲱϣ ⲉⲕⲁ[ⲁ]ϥ ⲛⲛⲧⲛ ⲉⲃⲟⲗ[8] [|]ⲣ̣ⲁⲓ ⲛⲟⲩⲡⲁϣⲧⲣⲙⲛⲥⲛ ⲧⲉⲣⲟⲙⲡ̣[ⲉ |]ⲟ̣ⲧ ϩⲁⲡⲓϩⲱⲃ̣ ⲧⲉⲓ̣ⲛⲟⲩ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉ[ⲓ |] ⲉⲣⲟϥ ϩⲓⲁⲁⲡⲁⲛⲏ ϩⲓⲃⲉⲕⲉ ϩⲛⲡⲁϩⲓⲁ[ⲓⲕⲟⲛ |]ⲛⲡⲁϩⲓⲁⲓⲕⲟⲛ ⲟⲩⲁⲉ ϫⲛⲛⲓϣϫⲟⲟ̣ⲥ̣ [| ⲥⲩⲛ]ⲧⲉⲗⲉⲓ ⲙⲙⲟⲥ ⲛⲛⲧⲛ ⲛⲡⲁⲣⲙⲟⲩⲧ[ⲉ |]ⲧⲛⲥ ⲙⲁⲓⲕⲧⲓⲟⲛⲟⲥ ⲁⲩⲱ ⲛⲧⲟⲥ ⲟⲛ ⲉⲑⲏ[9] ϣ[|]ⲛϩ̣ ⲁⲛ ⲉⲓ ⲁⲉ ⲛⲛ̣ⲫ̣ⲩⲗⲁⲥⲥⲉ ⲛⲛⲧⲛ ⲡⲣ[ⲟⲥ |]ⲛⲟⲩⲃ̣ ⲛⲡⲣⲟⲥⲧⲓ-ⲙⲟⲛ ⲉⲓϩ̣ⲩⲡⲟⲕⲉⲓⲥⲑⲁⲓ ⲛ[| ϩ̣ⲟⲙⲟⲗⲟ̣ⲅ̣ⲓⲁ ⲛⲛⲧⲛ ⲉⲓⲱⲣⲕ ⲛⲛⲟⲩⲧⲉ ⲡⲛ[ⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ |] ⲉⲩⲣ/ ⲫⲁⲙ̈ ⲃ ⲓⲛ̈ⲇ ⲉ +[10]ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲓⲉ̅ⲗ̅ (*sic*) ⲡϣⲉ[|]ⲁⲡⲟⲣⲉⲓ ⲙⲟⲥ + +[11]ⲁⲛⲟⲕ ⲕⲱⲛⲥⲧⲁⲛⲧⲓ[ⲛⲉ |]ⲙⲟⲥ ⲁⲓⲧⲉⲓ ⲛⲙⲟⲓ + + ⲁⲛⲟⲕ ⲃⲁⲥⲓ[ⲗⲉ | ϩ̣ⲟⲙⲟⲗⲟ]ⲅⲓⲁ ⲛⲧⲁⲡⲉⲧⲥⲙⲛⲉ ⲛⲙⲟⲥ [|ⲡⲛ]ⲟ̣ⲙⲓⲕ/[12] ⲛⲧⲁⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ϣⲱⲡⲉ ϩ̣[ⲓⲧⲟⲟⲧ

152.—Papyrus; a fragment; 18×13 cm. Script: ligatured. *Recto* ↑.

Agreement (ὁμολογία), with receipt for money paid.

ϣ]ⲙⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ ⲉⲓϩ̣ⲁⲓ ⲛⲁⲡⲁ ⲓⲱϩ̣ⲁⲛⲛⲏⲥ (*sic*) ⲡⲉⲛⲁⲟϫ̣ⲧ̣/ |]ⲓ̣ⲥ ϫ̣ⲉⲉⲡⲓ ⲁⲱ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ ϫⲉⲁⲓϫⲓ ⲁⲩ[13] |] ⲙⲙⲟⲟⲩ̣ ⲛⲁⲓ ⲧⲓⲙⲟⲩ ⲟⲛ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ |] ⲧⲉⲓϩⲟⲙⲟⲗⲟⲅⲉⲓⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓ̈ ⲉⲣⲟⲥ |]ⲧⲁⲣⲉⲓϕ̣ⲩ̈ ⲡⲣⲟⲥ ⲧⲉⲥϭⲟⲙ + ⲉⲅⲣⲁⲫ/ ⲙ̈ ⲧ̣̈ ⲁ ⲓ̈ⲇ/ ⲑ̣ |]ⲙⲟⲉ ⲉⲥⲥⲏϩ̣ ⲉⲙⲟⲥ + ⲁⲛⲟⲕ ϣⲉⲛⲟⲩⲧⲉ ⲡⲉ̣ⲩ̣ⲛ̣ | ⲧⲉⲧⲛⲥ]ⲓⲥ ⲙⲡⲉⲧⲥⲙⲛⲉ ⲙⲙⲟⲥ | ϩ̣]ⲟⲙⲟⲗⲟⲅⲉⲓⲁ ϩ̣ⲓⲧⲛⲓⲧⲉⲧⲛⲥⲓⲥ ⲙⲡⲉⲧⲥⲙⲛⲉ ⲙⲙⲟⲥ |]ⲁⲩⲱ ⲧⲓⲟ ⲛⲙⲛⲧⲣⲉ +

153.—Papyrus; a fragment; 12×33 cm. Script: sloping semi-uncials. *Recto* ↑.

Undertaking (ὁμολογία) by Theodosius, a priest, relating apparently to certain clerical functions.

]ⲕⲗⲏⲣⲓⲕⲟⲥ ⲉϣⲁⲩⲃⲱⲕ ⲉⲡⲁϣⲉⲟⲉⲓϣ ϩ̣ⲙⲡⲟⲩⲱϣ ⲛⲡⲛⲟⲩⲧⲉ | ⲙⲓ]ϫⲓ ⲗⲁⲁⲩ ⲛⲕⲁⲓⲥⲟⲡ ϩ̣ⲁⲡⲁⲣⲁ-ⲙⲉⲣ[. .] ϩ̣ⲁⲡⲁⲥ ⲟⲩⲁⲉ ⲟⲛ ⲙⲓ̈ϯ̈ (*sic*)[14] ⲗⲁⲁⲩ | ϩ̣]ⲱϥ ⲛⲓⲙ ⲉϣⲁϥⲉⲓ ϩ̣ⲟⲩⲛ ϩ̣ⲛⲡⲁϣⲉⲟⲉⲓϣ ϫⲓⲛⲛⲟⲩⲕⲟⲩⲓ ϣⲁⲟⲩⲛⲟϭ |]ⲥ ⲛⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲡⲙⲁ ⲛϥⲁⲥⲓⲟⲥ ⲕⲟⲗⲑⲉ ⲉⲓⲧⲉ ϩ̣ⲟⲙⲧ ⲛⲃ̣ⲁⲣⲱϩ̣ (above ⲃ̣ⲁⲗⲟⲧ) ⲟⲩⲁ[ⲉ |]ⲃ̣ⲱⲕ ϩ̣ⲁⲡⲓϩ̣ⲱϥ ⲛⲧⲉⲡⲙⲁ̣ ⲧⲁⲁ̣ⲩ̣ ϩ̣ⲓⲱⲱⲧ ϩ̣ⲓⲛⲉⲧⲛ[ⲏ]ⲩ̣ ⲙ̣[ⲛ]ⲉⲥⲱⲓ ⲛⲧⲉ |]ⲁⲥⲓⲟⲥ ⲑⲉⲟⲁⲱⲣⲉ ϩ̣ⲛⲡⲁⲙⲟⲩ̣ ⲁⲩⲱ ϩ̣ⲛⲡⲁⲱⲛⲁϩ̣ ⲙⲉⲛⲧⲟⲓⲥⲉ ⲛⲧⲉⲛ̣ⲧ̣ⲟ̣ⲥ̣ |]ϣϯ̈ ⲗⲟⲅⲟⲥ ⲛⲡⲁⲡⲁⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ ϫⲛⲛⲉⲩϩ̣ⲱⲡ ⲗⲁⲁⲩ ⲉⲣⲟϥ — (*sic*) |]ϕ̣ⲱϥ ⲕⲁⲗⲱⲥ ϯ ⲁⲛⲟⲕ ⲑⲉⲟⲁⲟⲥⲓ ⲡⲓⲉⲗⲁⲭ/ ⲛⲡⲣⲉⲥⲃⲩⲧ/ ϯⲥⲧⲟⲓⲭⲉⲓ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ +

[1] ? *Cf.* Brit. Mus. no. 1013. [2] Different hand.
[3] 'We happening to be in.' *Cf.* παράγειν, Brit. Mus. no. 395.
[4] Not ⲥⲉ]ⲧⲱϩⲉ.
[5] 'The inner dyke' seems grammatically impossible. Perhaps read ⲛⲧⲛⲏⲉ.
[6] First hand. [7] ?? μολυβτουργός.
[8] Of land 'handed over' by outgoing tenant. *Cf.* no. 159.
[9] Also in no. 158 and Brit. Mus. no. 1013. *Cf. Archiv f. Pap.* iii. 420, καὶ αὐτῆς ἐφεξῆς.
[10] Different hand. [11] Different hand.
[12] First hand.
[13] ⲁⲩⲱ ⲁⲡⲗⲏⲣⲟⲩ.
[14] The ϯ has two dots, here in the opposite, not parallel, angles. *Cf.* Brit. Mus. nos. 472, 1121 &c.

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'] clergy (κληρικός) that go to the "preaching"[1], by God's will, [I will not] take aught again as . . . . .[2] or as παπᾶς[3], nor will I give aught,] everything that shall come in to the "preaching", from a small thing to a great,] the clergy (κλ.) of the place[4] of St. Colluthus, whether bronze . . . . .[5], or (? εἴτε)] go on account of this matter, and that the place entrust me therewith and them that come after me,]St. Theodore, at my death or during my life. But (μέντοι γε),] be able to render account (λόγος) as παπᾶς annually; for they shall hide naught from him,] the matter well.'

Verso: address erased.

154.—Papyrus; a fragment; 9½ × 10 cm. Script: rarely ligatured. *Recto* ↑.

Deed of Security (λόγος), with the formula 'Lo, here is the word of God to thee[6].' The writer had sealed it with his ring.

ⲡⲗⲟ]ⲩⲟⲥ ⲉⲡⲛⲟⲩⲧⲉ ⲙ̣ⲧⲟⲟⲧ[ⲕ | ⲉϩ]ⲟⲩⲛ ⲉⲡⲉⲕⲛⲓ ϫⲉⲛⲡⲁⲣⲡⲉⲑⲟⲟⲩ ⲛⲁ[ⲕ |]ⲁⲉ ϫⲉⲛⲡⲁⲥⲩⲛⲭⲱⲣⲉ ⲛⲣⲱⲙ̣[ⲉ |]ⲁⲕⲡⲱⲧ ϫⲡⲉⲕⲁⲙⲫⲓⲃ̣ⲁⲗⲉ ⲉ̣ⲣ̣[| ⲃ̣ⲟⲩⲗ]ⲓ̣ϩⲉ ⲛⲡⲉⲓⲗⲟⲩⲟⲥ ⲉⲡⲁϩ̣ⲟⲩⲣ ⲙ̀ ⲉⲡⲁⲩ̀ ⲩ ⲓⲛ[

155.—Papyrus; a fragment; 11 × 10½ cm. Script: almost ligatureless. *Recto* →.

Deed of Security (*cf.* the preceding), issued by the community (κοινότης) of Tbaké npestratê[7], addressed to a woman.

+ ϩⲙ̣ⲡⲣⲁⲓ ⲛⲡⲛⲟⲩⲧⲉ ⲧⲕ[ⲟⲓⲛⲟⲧⲏⲥ | ⲧ̣ⲃ̣ⲁⲕⲉ ⲛⲡⲉⲥⲧⲣⲁⲧⲏ | ϩⲙ̣ⲡ̣ⲥ̣[| ⲥ̣ⲧⲟ ⲁⲛⲟⲛ ⲕⲩⲣⲓⲁⲕ/ ϣⲉⲛⲟⲩⲧⲉ [| ⲣⲟⲥ ⲙ̣ⲁⲛⲁⲃⲱⲛ ⲉⲣⲙ̣ⲓⲁⲥ[| ⲙ̣ⲛⲕⲟⲥⲙⲁ ⲫⲟⲓⲗⲙⲱ[ⲛ | ⲡⲥⲛⲡⲉ ⲧⲛⲣ̀ ⲛⲉⲣⲱⲙ̣[| ⲛⲁ ⲧⲉⲥϩ̣ⲙⲉ ⲛⲁⲃ̀ⲣⲁϩⲁⲙ̣ [| . .]ⲡ̣ⲗⲟⲩⲟⲥ ⲛⲡⲛⲟⲩⲧⲉ ⲛⲧⲟⲟ[ⲧ

Verso:] [space] ⲥ̣ⲁⲛⲁⲛⲁ ϩⲓⲧⲟⲟⲧⲃ̀ . . | ⲙ̣ⲧⲃ̀ⲁⲕⲉ + (*sic*)

156.—Papyrus; complete; 18 × 19 cm. Script: irregular, seldom ligatured. *Recto* ↑. Text cancelled by lines drawn across it.

An Acknowledgment (ἀσφάλεια) by Jamoul of Pamata, to Rashîd (or Ar-Rashîd), amîr (of Shmoun[8]).

[1] This must have an unknown, technical meaning.

[2] A mistake for παραμονάριος unlikely.

[3] ? Head of the monastery. *Cf.* Br. Mus. no. 544, Crum, *Ostr.* no. 308, n. But here ? not merely of clerical functions; *cf.* Br. Mus. no. 1156 and a letter here, where an ἄρχων is called ⲣⲉⲙⲡⲁⲡⲁ.

[4] Translates τόπος, either 'church' or 'monastery'.

[5] ϧⲁⲣⲱϩ occurs in Brit. Mus. no. 1171, Crum, *Ostr.* no. 379. If ϧⲁⲗⲟⲧ is a correction = ϧⲁⲣⲱⲧ, then *v. ib.* no. 459.

[6] This is used either, as here, in a promise that the recipient shall not be further troubled, that nothing further shall be required of him, *i.e.* as a kind of receipt; or in an order to perform specified work. *V.* Crum, *Ostr.* no. 107 ff., Brit. Mus. no. 1024, *WZKM.* 1902, 265, Hall, *Copt. and Gk. Texts*, pp. 99, 100, 147, Guidi in *Rendic.* 1906, 475.

[7] Tbake in Krall no. clxxxii and apparently here no. 205. *Cf.* a fragment in Brit. Mus. Or. 6201 B &c., ⲯⲓⲛⲧⲃ̀ⲁⲕⲉ. The second word perhaps = στρατηγός or στρατηλάτης, *v.* Br. Mus. no. 1051.

[8] The same amîr in a document, Brit. Mus. Series Or. 6201 A &c. Perhaps ⲁⲡⲁ for ⲁⲡⲟⲩ.

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+ ⲧ̣ⲍⲙⲟⲩⲗ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁ̣ⲡⲁ ⲉⲓ̣ⲥⲁⲁ̣ⲕ̣ ⲡⲣⲉⲙⲡⲁⲙⲁⲧⲁ ⲙⲡⲉⲙ|ϩⲓⲧ ⲛϣⲙⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ ⲉ̣ⲓ̣ⲥϩⲁⲓ ⲛⲁⲡ̣ⲁ̣ [ⲁ]ⲣⲁϣⲓ̣ⲧ [. . . . .]ⲁⲙⲓ̣ⲣⲁ̣ | The remainder (15 ll.) is mostly illegible. It relates to the repayment of money, ⲧⲓϣⲟⲟⲡ ⲛϩⲉⲧⲉⲙⲟⲥ ⲧⲁⲡⲗⲏⲣⲟⲩ ⲙⲟⲕ. The date of writing is ⲥⲟⲩ . . . ⲙⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ ⲛⲧⲉⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ϩⲉⲛⲧⲉⲕⲁⲧⲏⲥ ⲓⲙ̅ⲁ̅. Among the witnesses is ⲁⲓⲟⲕ[ⲟⲣⲟⲥ] the deacon, son of the late ⲕⲟⲥⲙⲁ ⲡⲣⲉⲙⲁⲛⲧⲓ[ⲛⲟⲟ]ⲩ.

157.—Papyrus; a fragment; 12 × 35½ cm. Script: much ligatured. *Recto* ↑. Text cancelled by cross-lines.

End of an Agreement (ἀσφάλεια) by Theodore, son of Leontius, with signatures of two witnesses and a scribe.

]ⲉ̣ ⲛⲧⲁⲓⲁⲓⲁⲥⲧⲓⲗⲉ ⲙⲙⲟϥ ϩⲛⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ |]ⲥϥ ϩⲛⲡⲉ̣ⲙ̣[. .]ⲛⲧⲁⲓⲥⲙⲛ̣ϥ ⲛⲏⲧⲛ ⲁⲩⲱ ⲧⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲛⲧⲛⲟⲙⲏ[1] | ⲡⲉⲧϣⲟ]ⲟ̣ⲡ ⲛⲁⲓ ⲧⲏⲣϥ [ϩⲩⲡⲟ]ⲕ̣ [ⲛ]ⲁⲕ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧⲓⲁⲥⲫⲁⲗⲉⲓ[sic] ⲛⲁⲕ | ⲉⲓϩⲩⲡⲟ-ⲅⲣⲁⲫⲉ ⲉⲣⲟⲥ ⲛⲧⲁⲥⲓϫ ⲉⲓⲥⲧⲟⲓ ⲉⲓⲱⲣⲕ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲡⲛⲟⲩϫⲁⲓ ⲛⲛⲉⲧⲁⲣ ⲉϫⲱⲛ ϫⲛⲡϣⲡⲁⲣⲁⲃⲁ ⲙⲙⲟⲥ + | ⲉⲩⲣ ⲙ̀ ⲫⲁⲣⲙ̀ ⲓ ⲓⲛ̅ⲇ̅ ⲇ + + [2] ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ ⲗⲉⲟⲛⲧⲓ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲥⲧⲟⲓϫⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ | ⲛⲑⲉ ⲉⲥⲥⲛϩ ⲙⲙⲟⲥ + + [3] ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡ̣ⲉ̣ⲗ̣ ⲡⲣⲉ̣ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣⲟⲥ ⲕⲟⲗⲗⲟⲩⲑⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϯⲟ̣ ⲙⲧⲣⲉ + | + [4] ⲃⲉⲛⲓⲁⲙⲓⲛ ϩⲙⲡⲛⲁ ⲛⲡⲛⲟⲩⲧⲉ [ⲡⲣ]ⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ ⲓⲁⲕⲱⲃ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ⲧⲓⲟ ⲙⲙⲛⲧⲣⲉ + [5] ⲁⲡⲟⲩϕ̀ ⲡⲉⲓⲉⲗϫ̅, ⲛϩⲩⲡⲟⲁⲓⲁⲕ, ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲛⲧⲁⲧⲓⲁⲥⲫⲁⲗ, ϣⲱⲡⲉ ϩⲓⲧⲟⲟⲧ +

LEASES

158.—Papyrus; a fragment; 55½ × 35 cm. 3 *selis*-joints visible, 14 cm. apart. Script: sloping semi-uncials. *Recto* ↑.

Lease (μίσθωσις) of land by Sophia, daughter of Mercurius (ll. 2, 34) of Shmoun, to Macarius, son of George, of the ἐποίκιον of 'Pawan eniôt[6].'

ⲡϣⲉ ⲛⲡⲙ]ⲁⲕⲁⲣⲓⲟⲥ ⲥⲉⲱⲣⲅⲉ ⲡⲣⲱⲙⲡⲁⲟⲩⲁⲛ [ⲛⲓⲱⲧ ϩⲙ]ⲡⲧⲟϣ ⲛϣⲙ̣ⲟ̣ⲩⲛ̣
ⲕⲩⲣⲁ ⲥⲟⲫⲓⲁ ⲧⲧⲓ]ⲙⲓⲱⲧⲁⲧⲏ ⲧϣⲉ ⲛⲡⲕⲩⲣ̀ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲧⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ
ⲡⲉⲧϣ]ⲣⲡⲥ̣ϩ̣[ⲁⲓ] ⲙⲁⲕⲁⲣⲉ [ⲡ]ⲟⲩⲟⲟⲓⲉ [ϩⲛ]ⲟ[ⲩ]ⲱϣ ⲛⲁⲧⲣϩⲧⲏⲥ̣[7]
ⲉⲣⲉⲡϫ̅]ⲣⲟ[ⲛ]ⲟⲥ ⲛⲧⲙⲛⲧ̣ⲉ̣ ⲡⲣⲟⲙⲡⲉ [ⲛⲡ] ϫⲡⲉⲧⲕⲁⲧⲁⲥⲡⲟⲣⲁ
5 ⲓⲙ̅ⲁⲓⲕⲧⲓⲟ]ⲛ̣ⲟⲥ ⲡⲕⲁⲣⲡⲟⲥ ⲁⲉ ϩⲙⲡⲟⲩⲱϣ ⲛⲡⲛⲟⲩⲧⲉ
ⲓⲙ̅ⲁⲓ]ⲕ[ⲧⲓ]ⲟⲛⲟⲥ ⲁⲩⲱ ⲛⲧ[ⲟ]ⲥ ⲟⲛ ⲉⲑⲏ[8] ⲛⲡⲉⲧⲁⲓⲁⲫⲉⲣⲉ̣ⲥ̣ⲟ̣ⲓ
]ϩ . . ⲧ̣ⲓⲧⲉ ⲙⲉⲛ ⲛⲕⲁϩ ⲕⲁⲓⲥⲧⲱⲧⲉ ⲁⲉ ⲛϣⲁϥ[9]

[1] *Cf.* a phrase in no. 167 and ἀποταττόμενος τῷ προνομίῳ τῶν ἐγγυητῶν in *Pap. Oxyrh.* cxxxvi.

[2] Different hand. This signatured was specially cancelled.

[3] Different hand. [4] Different hand.

[5] First hand, specially cancelled.

[6] In series Br. Mus. Or. 6201 A &c., a place ⲡⲁⲩⲁⲛⲉⲓⲱⲧ (reading rather doubtful). *Cf.* perhaps ⲡⲟⲩⲁⲛ ⲛⲉϣⲟⲟⲥ Brit. Mus. no. 1071, Krall vi, and ⲡⲟⲩⲁⲛ in this Catal. (*v.* Index); also Ποαμπινουφιν *BGU.* 860, Ποαμπιμηπις Vitelli no. 2. But ⲡⲁ- is a difficulty; *cf.* ? ⲡⲁⲟⲩⲟⲛ ⲡⲟⲩϩ̀ Zoega 336.

[7] *V.* Krall cxxvii. 9, clxxix. [8] *V.* no. 151.

[9] Occurs *WZKM.* 1902, 266. *Cf.* ϣⲁϥⲉ 'desert', contrasted with cultivable land, ⲕⲁϩ as in Brit. Mus. no. 1073. At beginning of line, should be ⲥⲧⲱⲧⲉ.

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]ⲡ̣ⲓⲟⲟ̣ⲣ ⲙ̣ⲡⲉⲧⲁϩⲛ̣ⲕⲉⲥⲑⲁⲓ ⲉⲣⲟ ⲉⲧⲉⲡⲧⲉⲧⲁⲣⲧ[ⲟⲛ]

]ⲛⲡⲙⲁ ⲛⲕⲱⲧⲉ[1] ⲙ̣ⲡⲧⲣⲥⲱ ⲙ̣ⲡⲧⲁϣⲉ ⲛ[ⲡⲧⲛ]ⲙ̣ⲉ[2]

10 ⲧⲥⲙ]ⲕⲱ ⲉϩⲟⲩⲛ[3] ⲙ̣ⲡⲧⲥⲙⲉⲓ ⲉⲃⲟⲗ ⲙ̣ⲡⲥⲉⲉⲡⲉ ⲛⲛⲉⲁⲓⲕⲁⲓⲟⲛ

]ⲉ̣ ⲛ̣[ⲥⲉ]ⲧⲓⲱⲉ ⲛϣⲁϥ ϩⲓⲕⲁϩ ⲕⲁⲧⲁ ⲧⲕⲟⲛⲱⲛⲓⲁ[4] ⲛⲁⲡⲁ

ⲧ̣ⲁ . . . [ⲙ̣ⲡⲛ̣]ⲕⲩⲣⲁ ⲉⲩⲗⲟⲅⲓⲁ ⲧ[ϣⲛ]ⲏ̣ⲣ[ⲉ] ⲛⲡⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲛϩ̣ⲁⲓ ⲛ . . . . . .[ⲕ]ⲁⲛⲙⲓⲥⲩ

]ⲙⲉⲣⲟⲥ ϩⲛⲡⲣⲛⲏ̣[5] ⲛⲛⲓⲱϩⲉ

ⲛ]ⲙⲓⲥⲩ ϩⲛⲡⲕⲁⲓⲣⲛⲏ̣ ⲛⲛⲓⲱϩⲉ ⲛⲡⲉⲙⲛⲧ ⲛⲛⲉⲥⲟⲟⲙ

15]ⲙⲡⲟⲩⲛⲙⲓⲥⲩ ⲙⲉⲣⲟⲥ ϩⲛⲧϣⲟⲙⲧⲉⲣⲛⲏ̣ ⲛⲛⲥⲉⲧⲓⲱϩⲉ ⲛⲡⲉⲙⲛⲧ ⲉⲫⲟⲟⲩⲧⲛ[6]

. ⲥ̣ⲉ̣ⲧⲓⲁϩϩⲟⲩⲱⲣ[7] ⲙⲡⲟⲩⲛⲙⲓⲥⲩ ⲙⲉ[ⲣⲟⲥ] ϩⲛⲧϣⲟⲙⲧⲉⲣⲛⲏ̣ ⲛⲛⲥⲉⲧⲓⲁϩⲥⲱⲙ ⲉⲩⲟⲛⲁϩ[8] ⲉⲩⲧⲁϩⲛⲩ

ⲉⲣⲁⲧⲟⲩ ⲙ̣ⲡⲧⲁϣⲉ ⲛϣⲉ̣ⲛ ⲛ̣[ⲓⲙ ⲉϥⲣⲛⲧ] ϩⲓⲱⲟⲩ ⲛⲉⲧⲧⲓ ⲕⲁⲣⲡⲟⲥ ⲙⲡⲛⲉⲧⲧⲓ ⲁⲛ ⲙⲡⲛⲉϧⲛⲓⲉ̣ [ⲙⲡ]

ⲧⲕⲁϣ[9] ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ ⲙⲉⲣⲟ[ⲥ] . . . . ⲡϣⲛⲓ ⲥⲛⲁⲩ [ⲉⲓⲧⲉ] ⲡⲁⲡⲉⲙϩⲓⲧ ⲉ̣ⲣⲉⲙⲁ ⲛⲕⲱⲧⲉ ⲥⲛⲁⲩ

ϩⲓϫⲱϥ ⲉⲓⲧⲉ ⲡⲁϩⲟⲩⲛ ⲙ̣ⲡⲉⲡⲟⲓⲕⲉ[ⲓⲟⲛ] ⲙ̣ⲡⲛⲉⲩⲙⲁ ⲛⲕⲱⲧⲉ ⲛⲛⲉⲣⲥⲟⲟⲩⲉ ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ

20 ⲙⲉⲣⲟⲥ ϩⲛⲫⲟⲟ[ⲩⲧⲛ] ⲛ . . . . . ⲉⲧⲉⲛ̣ⲉϫⲁⲣⲧⲛ̣[ⲥ]ⲓⲥ[10] ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ ⲙⲉⲣⲟⲥ ϩⲛⲡⲥⲉ

. ⲛ̣ . ϩⲉ [ⲉ]ⲧⲉ̣[ⲡⲧⲁⲩ]ⲣⲏⲗⲁⲥⲧⲏⲣⲓⲙ[11] ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ ⲙⲉⲣⲟⲥ ϩⲛⲡⲉⲡⲟⲓⲕⲉⲓⲟⲛ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ

ϫⲉ[ⲡⲁ]ⲟⲩⲁⲛ̣ ⲛⲓⲱⲧ ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ ⲙⲉⲣⲟⲥ ϩⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ϫⲉⲡⲁⲣⲭⲉⲁⲥⲥⲉⲗⲟⲥ

ⲙ̣ⲛⲭⲁⲛⲗ[12]

ⲙ̣ⲡⲧⲉⲧⲁⲣⲧⲟⲛ ⲙⲉⲣⲟⲥ ϩⲛⲧⲛⲟⲩϩⲉ ⲙ̣ⲡⲧⲥⲙⲕⲱ ⲉϩⲟⲩⲛ ⲙ̣ⲡⲧⲥⲙⲉⲓ ⲉⲃⲟⲗ ⲙ̣ⲡⲁⲓⲕⲁ̣ⲓ̣ⲟⲛ [ⲛⲙⲁ]

ⲉⲧⲁϩⲛⲕⲉⲥⲑⲁⲓ ⲉⲛⲓⲥⲟⲟⲙ ⲙ̣ⲛⲛⲓⲉⲓⲱϩⲉ ⲉⲩϣⲟⲟⲛ ϩⲛⲡⲉⲕⲧⲛⲁⲁ ⲛⲡⲁⲟⲩⲁⲛ ⲛⲓⲱⲧ ϩⲛⲉⲙⲁ ⲛ-

25 ⲣⲟⲉⲓⲥ ⲛⲁⲓⲥϫⲱⲗ[13] ⲛⲡⲉⲃⲧⲟⲟⲩ ⲛϫⲟⲩⲱ̣ⲧ̣ ϩⲛⲧⲟϣ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣⲁⲟⲩⲛ ⲡⲟⲩⲛⲙⲓⲥⲩ ⲙⲉⲣⲟⲥ

ⲙⲉⲛ

ϩⲛⲡⲓⲉⲓⲱϩⲉ ⲧ̣ⲁ̣ϫⲟⲟⲩ ϩⲛⲁϩⲣⲱⲱϭ ⲛⲕⲁⲣⲡⲟⲥ ⲛⲓⲁ ⲉⲓⲟⲩⲁϣⲃ̣[14] ⲧⲁⲓ ⲛⲉ ϩⲁⲡⲉⲩⲫⲟⲣⲟⲥ ⲧⲉⲣⲟⲙⲡⲉ

ⲉⲧⲉⲛⲁⲓⲛⲉ ϣⲟⲙⲉⲧ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲓⲛ ⲛⲛⲟⲩⲃ̣ ⲙ̣ⲛⲟⲩⲧⲣⲓⲙⲓⲛⲥⲓⲛ ⲛϫⲟⲩⲧⲥⲛⲟⲟⲩⲥⲉ ⲟⲩϭⲟⲥ ⲛⲕⲉⲣⲁⲧⲓⲛ

ⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲡϫⲓⲙⲟⲟⲩ[15] ⲡϣⲟ ϫⲉ ⲧⲟ ⲙⲏ ⲥⲉⲛⲟⲓⲧⲟ ⲉϥϣⲁⲛϣⲱⲡⲉ[16] ⲕⲁⲛ ⲁⲓϫⲟ ⲕⲁⲛ ⲛⲡⲓϫⲟ ⲕⲁⲛ

ⲁϩⲱⲃ̣ ⲛⲓⲁ ⲉⲡⲁⲡⲛⲟⲩⲧⲉⲡⲉ[17] ϣⲱⲡⲉ ⲧⲁⲓ ⲧⲡⲁϣⲉ ⲛⲡⲓϥⲟⲣⲟⲥ[18] γι/ χ̣ρ̣/ ⲛ̣ γγ̣ απο κ^τ/ κβϛ ⲧ̣ ⲛ̣

ζ̣ⲩ̣ γ̣ ⲁ̣ⲗⲉ̣

[1] *Lit.* 'turning-place', joined here and l. 19 with 'cattle-fold.' In l. 18 wells have 'turning-places' attached to them. *Cf.* the ὑδρεύματα with ὄργανα belonging to them, Vitelli no. 50. The verb l. 32 (*v.* note l. 33) refers to irrigation by means of cattle; so in no. 159, 10, and Brit. Mus. no. 1115. *Cf.* probably κυκλευτήριον, Kenyon, *Catal.* iii. 266. *V.* Crönert & Wilcken on κυκλεύειν, *Arch. f. Pap.* iii. 116, iv. 201.

[2] Zoega's examples and Habak. i. 10 show this = χῶμα 'dyke.'

[3] *Cf.* Brit. Mus. no. 1023, Krall no. i. 12.

[4] *V.* Brit. Mus. no. 1016, since which publication Greek instances have appeared: Vitelli nos. 13, 73, Mitteis no. 21, Kenyon iii, pp. 259, 268. It has been taken to indicate a community of property.

[5] *V.* Krall xcii, xcv, whence the meaning 'part' is conjectured.

[6] Zoega 295, ϩⲟⲟⲩⲧⲛ = Migne *PL.* 73, 952 *via* = ὁδός (Moscow, Synodal Libr., MSS. 452, 163, communicated by O. von Lemm).

[7] Hwôr should be a place (Krall cclv, Brit. Mus. 1159, here no. 211), but the context and ⲓⲁϩⲣⲁϩ Brit. Mus. 1073, ⲓⲁϩⲙⲁϩⲉ Krall xcii, make this doubtful.

[8] ⲉⲩⲟⲛⲁϩ?

[9] Here and l. 32, ⲕⲁϣ fem. *Cf.* Vitelli no. 50, share in καλαμία.

[10] *Cf.* Kenyon, *Catal.* iii. 259.

[11] Hardly space for so much in gap. Or read . . . ἡλιαστήριον, Vitelli, *l. c.*

[12] *Cf.* Brit. Mus. no. 397, a share in a church.

[13] *Cf.* Grenfell-Hunt, *Fay. Towns*, 154, μαγδῶλον, πυργομάγδωλ.

[14] *Cf. Corp. Rain.* i, no. xlii, εἰς σπορὰν ἣν ἐὰν βουληθῶμεν.

[15] *Cf.* Brit. Mus. no. 1172, here no. 166.

[16] *Cf. P. Amh.* lxxxv, ὕφαμμος (*v.* Gentilli, *Contr. d'Affitto*, p. 363), Grenfell, *Gk. Papyri* i, no. lvii, τῷ δὲ ἀβρόχῳ, τὸ μὴ εἴη.

[17] *V.* Brit. Mus. no. 1013.

[18] *V.* Gentilli, *op. cit.*, 299.

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30 п[і]форос оуи ⲛ̀χрнсікоⲛ та[т]ааϥ ⲛⲉ ⲙⲙесорⲛ пеϩот тероⲙⲡе ауѡ таіѿ ⲙⲙера[1] ⲛ
. . . . . ⲡ̣ⲉⲡр . . . ⲛ̣ⲧ̣ⲡ̣ⲉ̣ ⲛⲡⲕаірос ⲛⲧі χрусікоⲛ еіті ⲛрⲡ ϩіⲁ̣ⲁⲡаⲛⲛ поуⲛⲙⲙісу
ⲁ̣ⲉ̣ ⲙⲙерос ϩⲛⲛⲉ̣ϭоо[ⲙ ⲙⲛ]тⲛаѡ ⲧ̣ⲁⲛѡте ⲉϩоо̣у ϩⲛⲛа̣т̣[е]ϩⲛооуе ⲙⲛⲛатрофооуе
ⲙⲛ[ⲛа]ϩ̣ⲉ̣[ⲛе] ⲁ̣[ⲙⲛ]оу[2] тепрѡ [ⲙ]еⲛ . . [ⲛ]ⲙооу[3] сунте епеϩот пⲧⲱⲙ ⲁⲉ ⲛⲙоу ⲛⲙⲛт
еⲡі тѡ ⲛто ⲛ̀ура софіа ⲛтеϩі тⲡаѡе ⲛⲛⲥⲉⲛⲛⲙⲁ ⲛⲛрⲡ еϩⲁⲱⲡе ϩⲛⲡоуϩⲙⲙісу
35 ⲙⲙерос ϩⲛⲛⲉϭооⲙ ⲙⲛⲧⲡаѡе ⲛⲡⲉ̣ . . . . [ⲛ]ⲱⲛⲛ ⲛⲙ етрнт ϩⲓѡоу таϩі тⲡаѡе ϩѡѡт
ⲙⲛ̣ . . . . ϩ̣ . . е ⲛϩісе таті ⲁⲉ ϩаⲡлоⲥос ⲛтсуⲛⲛⲑеіа ⲛⲡⲭѡѡⲗе тероⲙⲡе
поуⲕератіⲛ оуϭос ϩараар[4] ⲙⲛ̣[оу]̣λ̣[а]ϩⲛ ⲛⲛрⲡ ас ⲙⲛоуеі ⲛⲙⲙріс ⲙⲛоуⲁіскаріⲛ[5]
ⲉϥϭ̣ⲟ̣ⲣ̣ϭ̣ ⲉϩоλ ⲙⲛⲭоуѡт ⲛϩаλѡⲙ ⲙⲛтеχреіа ⲛϭⲁⲁϭⲉ̣ ⲛⲡⲭѡѡⲗе [ⲙ]ⲛтеχреіа ⲛⲛеϩ
ⲁⲛок ⲛⲛⲱχ . . . ⲛоуо̣ . . . . . ⲧ̣ⲛ̣ . . . . . ⲡ̣ⲉχроⲛос ⲛтⲙⲙⲛⲧ̣ⲉ̣ ⲡроⲙⲡе еіа
40 . . . . . сіа . . [ⲛⲛоⲙ]ос таі еттⲓ ⲛтеϩ̣оуеіа ⲛоуоⲛ ⲛⲙ етⲙⲙісϭоу ⲭеϩϥ
ⲱ̣[ⲁⲛрⲧⲱо]рⲡ̣ⲉ̣ ⲡ̣роⲙⲡе ⲛϥ̣оуѡⲱ [ⲛ]ϩ̣ѡⲛ ⲛⲁϥ ⲛϥϩ̣ѡⲛ ⲭⲛⲛⲱϩ̣ѡⲛ ⲛⲁі ⲁⲛок ⲛ
ⲡⲭѡⲛ ⲡеχроⲛос ⲛтⲙⲙⲛⲧⲉ ⲡроⲙⲡе еі ⲁⲉ еⲱⲁⲛоуѡⲱ ⲛϩѡⲛ ⲛⲁі та . . . . . ⲟ̣ⲛ̣ⲭ̣ⲛ̣ⲉ̣
ϩаϩⲛ таⲭѡⲛ ⲡеχроⲛос ⲛтⲙⲙⲛⲧⲉ ⲛр̣[оⲙⲡе . . . . . тат]ⲓ̣ ⲙⲛ̣[т . . . .]ⲛ̣ ⲛϩ̣оλокоттⲓⲛ
ⲛⲛоуϩ̣ ⲛⲛроστⲓ[ⲙоⲛ ⲛатϩаⲡ] ⲛатⲛоⲙос ⲛ̣ⲁ̣ⲧ̣λ̣ⲁ̣ⲁ̣ⲩ̣ ⲛⲁⲙⲫіϩоλеіа еіϩ̣ⲩⲡоⲛеісϭаі ⲛⲉ
45 ⲙⲛϩ̣ѡϩ̣ ⲛⲙⲙ ⲉⲡѡⲡⲡе етϩ̣ⲉⲡоуѡр[χ] оуⲛ ⲁісѡⲛ тⲙⲙісϭѡсіс ⲛⲉ ⲁⲓті ⲥⲧⲁуроⲥ ерос
ⲛтⲁсіχ ⲁуϩ̣ϩ̣аі ϩ̣аро̣і ⲭⲛтⲓⲛоі ⲁⲛ ⲁⲡараⲕⲁλеі ⲛϩⲛⲕⲁіеλеуϭерос ⲁуⲣⲙⲙⲧрⲉ
[ϩ̣аро̣і еіѡрⲕ ⲉⲡⲛоу]те п[ⲁⲛто]кратѡр ⲙⲛⲡⲉуχаі ⲛⲛⲉⲛχісоо̣уе ⲉⲧⲁⲙⲁϩте
[ⲉχѡⲛ таре̣іроⲉ]іс ⲛⲉ прос тесϭоⲙ + ⲉγρ/ φαωφι α/ ⲓⲛδ°/ ⲓα $\overset{\sigma\iota\mu\iota o\nu}{\frac{|\ |\ |}{|\ ?\ |\ ?\ |}}$ +
[+ⲁⲛок ⲙⲁⲕаре поу]ооіе ⲡⲱе ⲛⲧⲉⲱрⲧⲉ тістоіχе[і е]тіасφаλе[іа ⲛϭе ссⲛ]ϩ̣ ⲛ̣[ⲙос]
50 +[6]ⲁⲛок ⲁ̣ⲡ̣ⲁ̣ ⲕ̣ⲩ̣рі ⲡⲱе ⲛаϑ̣ⲁⲛ̣[асіос . . . . . ⲭⲛϩ̣ⲛоі] ⲁⲛ + ⲙⲛⲛа ⲡⲱе ⲛ
ⲙⲙакар[іос . . . . . тіо ⲙ]ⲙⲛтрⲉ +[7][ⲁⲛок] ⲓѡϩ̣ⲁⲛⲛⲛс ⲡⲉⲗⲁχ ⲙⲡр/ ⲡⲱе ⲙⲙакаріос
φіλοϑεος
прѡⲙⲙ ⲱⲙоу̀ ϯо ⲙⲙⲛтрⲉ + +ζаχарі[ас] ⲡⲉⲗⲁ̣χ̣/ [пр/] ⲡⲱⲛⲡⲙⲁⲕ . . . ⲡⲁ
(sic)
About 9 cm. blank below this.

Lines 1–15 show that the lease is for a period of 10 years[8], from the seed-time (*κατασπορά*) of the . . . year of the Indiction. The property consists of the lessor's shares in various vineyards, fields &c., with the usual rights attaching (*διαφέρεσθαι*) thereto, according to the *κοινωνία* of Apa T . . . and Eulogia, step-daughter (?) of Sophia. Among the lands to be leased are some on the west of the vineyards and a share in the third-portion of fields on the west of the highroad (l. 15). From here we may translate: 'and (?) the . . . . . fields and thy half-share (*ἥμισυ μέρος*) in the third-portion of the

[1] *Cf.* ? Brit. Mus. no. 1073.

[2] This obscure phrase also in no. 160 and Grenfell, *op. cit.*, no. lviii, *ἑτοίμως ἔχω κυκλεῦσαι τὸ αὐτὸ γεώργιον ἐκ τῆς ἐμῆς ζωοῖς τῶν καὶ τρεφομένων παρ' ἐμοῦ*. *Cf.* also *κυκλεύειν*, Kenyon, *Catal.* i. 171, and l. 10 above.

[3] ті ⲙⲟⲟⲩ, Krall no. xci. *Cf.* ті скаі, *ib.* xcii. In Br. Mus. no. 434 *ro*, the debtor (lessee) shall give 3, in no. 427 4 waterings to the field.

[4] Presumably = траарⲉ, Brit. Mus. no. 1111. *Cf.* Krall no. ccxlii, where it occurs in similar lists of contributions (farm and dairy produce &c.). In no. 159 one is valued at 2 carats.

[5] тіскарⲛⲓ in Krall ccxlii. 44; as here in no. 159. Presumably = *δισκάριον*.

[6] Different hand.

[7] Different hand.

[8] *Cf.* Waszynski, *Bodenpacht* i. 91 Anm., and here no. 163.

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gardens under cultivation (?) and in good condition (?), and the half of all the trees growing therein, those that bear fruit and those that do not, and the dates and the reeds and the 4th part [of the] 2 wells; but that on the north, wherein are 2 watering-places (?), and that within the farm (ἐποίκιον), with their watering-places for the rushes, and the 4th (l. 20) part of the highroad . . . . . the outfit (ἐξάρτυσις) and the 4th part of the . . . . . the cattle shed (ταυρηλαστήριον) and the 4th part of the farm (ἐποίκ.) called "Pawan eniôt" and the 4th part of the church (ἐκκλ.) called the Archangel Michael('s), and the 4th part of the sycomore, and entrance and exit and all rights (δίκαιον) appertaining to (ἀνήκεσθαι) these vineyards and these fields, which are in the property (κτῆμα) of "Pawan eniôt" in the (l. 25) *migdôl* watch-towers of the Eighty, in the nome of this town (πόλις) of Shmoun. And (μέν) thy half-share (ἥμ. μέρ.) in the fields I will sow with my seed, of whatsoever crop (καρπός) I wish, and will pay thee as their rent (φόρος) yearly, namely, 3 gold *solidi* and a *tremis* of 22½ carats (κεράτια), for each of the water-taking (fields). But (δέ) the (desert-) sand, if it should happen (to come), which heaven forbid (τὸ μὴ γένοιτο), whether (κἄν) I have sown or (κἄν) have not sown, or if (κἄν) anything (sent) of God have befallen, I will pay half the tax (φόρος), namely, 3⅓ gold *solidi* less 22½ carats by the Alexandrian (?) . . . . . standard. (l. 30) And (οὖν) this rent in coin (χρυσικόν) I will pay thee in the month Mesore, yearly; and my 19 days (ἡμέρα) of . . . . . at the period (καιρός) of paying the money (rent), I paying wine and expenses (δαπάνη). But (δέ) thy half-share (ἥμ. μ.) of the vineyards and the reeds I will water (?) them with (?) my beasts and my . . . . . and my herdsman's wage. And (μέν) in winter I will give (them) 2 waterings a month, but (δέ) in summer 10 waterings; whereupon (ἐπὶ τῷ) thou, the lady (κυρά) Sophia, shalt take the half of the produce (γένημα) of wine, and it shall be in thy (l. 35) half-share (ἥμ. μ.) of the vineyards, and the half of every tree that grows therein; while I likewise take the half and . . . . . the labour, but (δέ) pay according to (λόγος) the custom (συνήθεια) of the vintage, yearly, 1½ carats (κερ.) for . . . . . and a measure of old wine and one of new (*mustum*) and a well-filled (?) dish (δισκάριον) and 20 cheeses and the needful amount (χρεία) of loaves and the needful amount (χρ.) of oil. I shall not be able to . . . . . the period (χρ.) of these 10 years, while I (l. 40) . . . . . ., which gives power (ἐξουσία) to every one that lets (μισθοῦν), that if he fulfil the first year and wish to depart, he may depart. I however shall not be able to depart ere I have completed the period (χρ.) of these 10 years. But if (εἰ δέ) I shall wish to depart, and . . . . . before I shall have completed the period (χρ.) of these 10 years . . . . . ., I am ready (ἕτοιμος) to pay . . . . . gold *solidi* as fine (πρόστιμον), without judgement, without law (νόμος), without any doubt (ἀμφιβολία), while I am at thy disposal (ὑποκεῖσθαι) (l. 45) with all that is mine. For thy security then (οὖν), I have drawn up for thee this deed of lease (μίσθωσις) and have set a cross (σταυρός) thereto with my hand; and they have written for me, because I know (νοεῖν) not how. And I have requested (παρακαλεῖν) other freemen (ἐλεύθερος) and they have witnessed it. And I swear by God Almighty (παντοκράτωρ) and the health of our lords that rule over us, that I will observe this deed of lease (μίσθ.) for thee, in accordance with (πρός) its authority. I wrote it (ἔγραψα) on the 1st Phaophi, 11th Indiction.' Here follow the σημεῖον of the lessee and the signatures of 3 or 4 witnesses.

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159.—Papyrus; a fragment; 22 × 35 cm. Script: seldom ligatured. *Recto* ↑.

Lines 1–5 and the letters ϩⲱ in 6 are supplied by a fragment, 6 × 9½ cm., in the British Museum (Or. 6201 A &c.).

Lease (*μίσθωσις*) of land by . . . . . to Iônobr[1] (Onnophrius), a husbandman and vinedresser.

]ϣⲉ ⲧⲁⲧⲁⲗ̣ⲟ̣ⲟ̣ⲩ ⲉ̣ . . . [| ⲧⲏⲣⲥ ⲛⲉⲛⲧⲥⲙⲉ ⲧⲁ[| ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓ ⲁⲛⲟⲕ ⲓⲱⲛ̣[ⲟ]ϩ̣ⲣ̣[| ϣⲏⲣⲡⲥϩⲁⲓⲥϥ ⲛⲑⲉ ⲉϩⲟ ⲙⲙ[ⲟⲥ | ⲟⲩⲁⲁⲧ ⲙⲛⲧⲕⲁϣ[2] ⲧⲏⲣⲥ ⲁⲩⲱ[| ⲓⲁ ⲓⲛ$^{\delta}$/ ⲧⲁⲡⲱ̣[. . ⲛ]ϩⲱ ⲛ̣ⲉ[ⲗⲟⲟⲗⲉ about 22 lett.] ⲧⲁⲉⲛⲧⲟⲩ ⲛⲁⲕ ⲉϥⲣⲁⲓ | ϣⲁⲧⲟⲩϫⲱⲱⲗⲉ[3] ⲙⲛⲧⲟⲓⲥⲉ [about 25 lett.]ⲱⲱ[. . . .]ⲁ̣ⲫⲟⲣⲟⲥ ⲉⲓ ϫⲉ ⲉⲕϣⲁⲛ-ⲁⲁϥ | ⲛϭⲱⲙ ⲧⲁϫⲓ ⲡⲁϩⲉⲕⲉ ⲛⲑⲉ ⲛⲟ[ⲩⲟⲉⲓⲉ ⲛⲓⲙ about 12 more]ϣⲏⲛ ⲛⲓⲙ ⲉϥⲣⲏⲧ ⲉⲣⲟⲟⲩ ⲙⲙⲉⲩⲭⲣⲏⲥⲓⲥ[4] | ⲧⲏⲣⲟⲩ ⲉⲩⲟⲛϩ̣ⲉ̣ⲕⲓⲥⲟⲉ ⲉⲡⲉ̣[. . . . .]ⲡⲁϩ̣[. . . . . .]ⲗⲉⲓⲁ[5] ⲧⲏⲣⲥ ⲛⲧⲡⲁϣⲉ ⲛⲧⲙⲛⲧⲟⲩⲟⲉⲓⲟⲉⲓⲉ (sic, sic) | 10. ⲧⲁⲧⲓ ⲛⲉⲩϩ̣ⲁⲙⲟⲟⲩ[6] ⲛ[ⲁ̣]ⲩ ⲧ̣ⲉ̣[ⲡⲣ]ⲱ ⲙⲉⲛ ⲧⲁⲕⲱⲧⲉ[7] ⲉⲣⲟⲟⲩ ⲛⲙⲟⲩ ⲛⲙⲛⲧⲏ ⲁⲩⲱ ⲡϣⲱⲙ ⲧⲁⲕⲱⲧⲉ ⲉⲣⲟⲟⲩ ⲛⲙⲟⲩ ⲛ|ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲁⲩⲱ [. . . ⲧⲁ]ⲛⲁϫϥ[8] ⲛⲙⲟⲩ ⲛⲉϣⲙⲟⲩⲛ ⲁⲩⲱ ⲛⲉϣⲁⲓϫⲟϥ ⲉⲣⲟⲟⲩ ⲡⲱⲙⲉ[9] ⲁⲩⲱ ⲉⲣϣⲁⲛⲁⲛⲟⲩⲡ ⲟⲩⲱϣ | ⲉϩⲱⲕ ⲛⲁϥ ⲛⲁⲧⲉⲣ̣ⲟ̣ⲩ̣ⲟ̣ⲉ̣ⲓ̣ⲉ̣ [ⲛ]ⲁ̣ⲕ̣ ⲧⲓⲟ ⲛ̣ϩ̣ⲉⲧⲟⲓⲙⲱⲥ ⲧⲁⲣⲁϣⲧ[10] ⲡⲙⲁ ⲧⲏⲣϥ ⲥⲙⲉ ⲟⲩⲟⲉⲓⲉ ⲧⲁⲉⲣⲧⲉϥⲣ̣ⲩⲡⲟⲩⲣⲥⲓⲁ ⲙⲙⲛⲧ|ⲟⲩⲟⲉⲓⲉ ϩ̣ⲙⲙⲛⲧⲥⲙⲉ ⲁⲩⲱ ⲧⲁϫⲓ (above ⲧⲁ) ⲧⲟ ⲟⲩⲟⲉⲓⲉ ⲙⲛⲧⲁⲧⲟ ⲥⲙⲉ ⲛⲕⲁⲣⲡⲟⲥ ⲛⲓⲙ ⲉⲃⲁϣⲱⲡⲉ ⲉⲧⲉⲡⲟⲩⲟⲛ ⲉⲃⲧⲟⲟⲩ|ⲡⲉ ϩ̣ⲁⲙⲙⲛⲧⲟⲩⲟⲉⲓⲉ ⲁⲩⲱ ⲡⲟⲩⲟⲛ ⲉⲃⲧⲟⲟⲩ ϩ̣ⲁⲙⲙⲛⲧⲥⲙⲉ ⲁⲩⲱ ⲁⲛϩ̣ⲁⲗⲱⲙⲁ ⲛⲓⲙ ⲉⲃⲁϣⲱⲡⲉ ϩ̣ⲓⲡⲓⲙⲁ | 15. ⲧⲛⲧⲁⲁϥ ϩ̣ⲩⲡⲓⲟⲙ ⲉⲓⲁⲉ ⲁⲛϫⲓⲣ ⲉⲓⲁⲉ ⲁⲛϩ̣ⲁⲗⲱⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲧⲁⲧⲓ ⲛⲁϩ̣ⲩⲛⲏⲑⲉⲓⲁ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲧⲉⲡⲁⲡⲉ | ϩ̣ⲁⲙⲙⲛⲧⲟⲩⲟⲉⲓⲉ ϩ̣ⲓⲙⲙⲛⲧⲥⲙⲉ (ⲛⲡϫⲱⲱⲗⲉ above) ⲗⲁϩ̣ⲩ ⲥⲩⲛⲧⲉ ⲛⲉⲣⲡ ⲁⲥ ⲧⲁⲓⲟⲩ ⲛϩ̣ⲁⲗⲱⲙⲁ ⲧⲁⲓⲟⲩ ⲛⲛⲓ[11] ⲛϭⲁⲁϭⲉ ⲁⲓⲥⲕⲁⲣⲓⲛ ⲥⲛⲁⲩ | ⲟⲩϫ̣ⲛⲥⲧⲉ ⲛⲛⲉϩ̣ ⲟⲩⲣⲁⲁⲣ ϩ̣ⲁⲕⲉⲣⲁⲧⲓⲛ ⲥⲩⲛⲧⲉ[12] ⲁⲩⲱ ⲡⲉⲛⲁϫⲟϥ[13] ⲉⲃⲟⲗ ⲛⲡϫⲱⲱⲗⲉ ⲧⲛⲧⲁⲁϥ ϩ̣ⲓⲡⲓⲟⲙ ⲁⲩⲱ ϩ̣ⲁⲡⲟⲩⲱϣ ⲙ|ⲙⲡⲟⲩⲧⲉ (sic) ⲧⲁⲟⲩⲱϩ̣ ϩ̣ⲁⲡⲉⲕⲧⲏⲙⲁ ⲁⲩⲱ ⲙⲡⲓⲥⲁⲡⲉⲭⲣⲟⲛⲟⲥ ⲛⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲧⲁⲕⲁ ⲡⲉⲕⲙⲁ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛⲑⲉ ⲉⲃⲟ ⲙⲙⲟⲥ | ⲁⲩⲱ ϫⲛⲛⲉⲓⲉⲣⲧϣⲟⲣⲡ ⲡⲣⲟⲙⲡⲉ ⲧⲁϫⲟⲟⲥ ϫⲉⲓⲟⲩⲱϣ ⲉⲃⲱⲕ ⲛⲁⲓ ⲉⲙⲛⲧⲓ ⲧⲁϫⲱⲕ ⲡⲉϫⲣⲟⲛⲟⲥ ⲛⲧⲉⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲉⲓϣⲁⲡⲟⲩⲱϣ | 20. ⲉⲃⲱⲕ ⲛⲁⲓ ⲙⲡⲉϫⲱⲕ ⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲧⲓⲟ ⲛϩ̣ⲉⲧⲟⲓⲙⲱⲥ ⲧⲁⲧⲓ ⲥⲟⲟⲩ ⲛϩ̣ⲟⲗⲟⲕⲟⲧⲏ ⲛⲉⲩⲥ̅ⲧ̅/[14] ⲛⲁϩ̣ⲁⲡ ⲛⲁⲧⲛⲟⲙⲟⲥ ⲛⲁⲧⲗⲁⲁⲩ ⲛϩ̣ⲱϥ | ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ ⲉⲓⲱⲣⲕ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲥⲣⲁⲧⲱⲣ ⲙⲡⲛⲉⲩϫⲁⲓ ⲛⲉⲛϫⲓⲥⲟⲟⲩⲉ ⲛⲉⲛⲣⲱⲟⲩ ϫⲛⲛⲉⲓⲉϣⲡⲁⲣⲁⲃⲁ ⲛⲗⲁⲁⲩ ⲛϣⲁϫⲉ | ⲉⲩⲥⲛϩ̣ ϩ̣ⲛⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲉⲩⲱⲣϫ ⲛⲁⲕ + ⲉⲣⲣ̅/ ⲉⲡⲉⲓϕ̣ ⲕⲑ ⲥⲩⲛ̅ ⲓⲁ ⲓⲛ$^{\delta}$/ + συμιον ⊥⊥⊥ ⊥⊥⊥ οννουφριου | ϯ ⲁⲛⲟⲕ ⲓⲱⲛⲟⲃ̅ⲣ̅ ⲡϣⲉ ⲛⲡⲁⲗⲁⲩ ⲡⲟⲩⲟⲉⲓⲉ ⲁⲩⲱ ⲡⲉϭⲙⲉ ⲧⲓⲥⲧⲟⲓⲭ/ ⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲑⲉ ⲉⲥⲥⲛϩ̣ ⲉⲙⲟⲥ + ⲕⲟⲗⲗⲟⲩⲑⲉ | ⲡⲓⲉⲗⲁⲭ/ ⲙⲡⲣ$^{\epsilon}$/ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ/ ⲃⲓⲕⲧⲱⲣ ⲡⲣⲱⲙⲉⲥⲉⲥⲓⲱ[15] ⲛⲧⲁϥⲕⲟⲣϣⲧ ⲁⲓⲥϩ̣ⲁⲓ ϩ̣ⲁⲣⲟϥ ϫⲛⲃⲏⲟⲓ ⲥϩ̣ⲁⲓ ⲁⲛ ⲁⲩⲱ ⲧⲓⲟ ⲙⲙⲉⲧⲣⲉ + | + ⲕⲟⲥⲙⲁ ⲡⲓⲗⲁⲭⲓⲥⲧⲟⲥ ⲡⲣ$^{\epsilon}$/ ⲧⲓⲟ ⲙⲙⲉⲧⲣⲉ + + ⲁⲛⲟⲕ ⲁⲡⲁ ϩ̣ⲱⲣ ⲡϣⲉ ⲙⲙⲏⲛⲁ ⲧⲓⲟ ⲛⲙⲛⲧⲣⲉ ⲉⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲑⲩ ⲥⲛϩ̣ ⲙⲟⲥ +

ϯ ΔΙ ΕΜΟΥ ΚΟΥΛΛΟΥΘΟΥ ΒΙΚΤΟΡΟϹ ϹΥΝ̅ ΕΓΡ/ ΚΕ̅ ΒΟΗ̅ ϯ

[1] So in Brit. Mus. no. 1080.
[2] Fem. as in no. 158.
[3] For ? ϣⲁⲛⲧⲟⲩ-. ϣⲁⲁⲧ ⲛⲟⲩ- is hardly possible.
[4] *Cf.* Revillout, *Actes* ⲓⲁ̅.
[5] ? ϕⲓⲗⲟⲕⲁⲗⲉⲓⲁ. *Cf.* Brit. Mus. no. 1064, note.
[6] ϩ̣ⲁⲙⲟⲟⲩ in a letter here; *v.* Index. Perhaps 'proportion', 'portion' of water.
[7] *V.* no. 158.
[8] *Cf.* ⲛⲟϫϥ, Zoega 490, the only instance.
[9] Altered from ⲡⲱⲕ.
[10] Assuming this to be from ⲣⲱϣⲉ.
[11] *Cf.* Boh. ⲛⲓ ζεῦγος, Lev. v. 11.
[12] Wrong gender.
[13] For ? ⲡⲉⲧⲧⲛⲁ-.
[14] *V.* Krall v, lvi, Brit. Mus. no. 1014. ⲉⲩⲥⲧⲁⲑⲉⲙⲱⲛ for *εὔσταθμον*.
[15] Krall lv. *Cf.* Vitelli no. 50, Σεσιυ.

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Lines 1–5 show the lessee's name and a reference to 'all the reeds.' From line 6: '. . . . .] 14th Indiction, and I will . . . . . the vines (?) . . . . . and deliver them to thee, until (?) they be gathered. But (μέντοι γε) . . . . . rent (φόρος). But if (εἰ δέ) thou make of it a vineyard, I shall receive my wage like every husbandman, ... of every tree that grows thereon, with the full use (χρῆσις) of them appertaining (ἀνήκεσθαι) to . . . . . whole . . . . . of the half of the husbandman's duty. (l. 10) And I will give them their watering: in winter (+μέν) I will irrigate (?) them with 15 waters and in summer I will irrigate (?) them with 12 waters and . . . . . I will sprinkle (them with) 8 waters; and what I sow thereon (shall be) mine. And if Anoup shall wish to depart and not to be husbandman for thee, I am ready (ἕτοιμος) to suffice for the whole property (*lit.* place), (both as) vinedresser and husbandman. And I will perform its husbandman's and vinedresser's service (ὑπουργία) and receive my share as husbandman and my share as vinedresser, in every crop (καρπός) that there shall be, namely, the 4th part for husbandry and the 4th part for vinedressing. And all expenses (ἀνάλωμα) that shall occur upon the property, (l. 15) we will add it (?) to the vat, whether it be (εἴτε) ointment or (εἴτε) any expense (ἀν.). And I will give my customary-presents (συνήθεια) annually, namely, for husbandry and vinedressing: at the vintage, 2 measures of old wine, 50 cheeses, 50 pairs of loaves, 2 dishes (δισκάριον), a sixth (ξέστης) of oil, a . . . . . at 2 carats (κερ.). And what we shall (?) expend at the vintage, we will add to the vat. And if God will, I will dwell on the estate (κτῆμα), and after the period (χρόνος) of this lease (μίσθ.), I will give over thy property (*lit.* place) to thee, even as it (now) is. And (I undertake) that I will not pass the first year and (then) say, I wish to depart, unless (εἰ μή τι) I have fulfilled the period (χρ.) of this lease (μίσθ.). If I shall wish (l. 20) to depart and have not fulfilled this lease (μίσθ.), I am prepared (ἕτοιμος) to pay 6 *solidi* of proper weight (εὔσταθμος), without judgement, without law (νόμος), without any matter of doubt (ἀμφιβολία). I swear, by God Almighty (παντοκρ.) and the health of our lords the kings, that I shall not be able to transgress (παραβαίνειν) any word written in this lease (μίσθ.). As an assurance for thee, I have drawn thee this lease (μίσθ.). I wrote it (ἔγραψα) on the 29th Epeiph, by God's will (σὺν θεῷ), 14th Indiction.' Here follow the σημεῖον of the lessee and signatures of 3 witnesses, one of whom, the priest Victor, of Tsesiô, had acted as scribe.

160.—Papyrus. This is the *recto* of no. 120. Script almost ligatureless. Probably by scribe of no. 211. Fibres ↑.

Lease of land. The nature of the cultivation is uncertain; the lessee undertakes to pluck[1], pound[2], and card[3] its product and to deliver its crop (καρπός) to the δημόσιος λόγος[4].

[1] *Cf.* ϩⲱⲗⲉ in a fragment Brit. Mus. Or. 6201 A &c., ⲧⲓϫⲣⲉⲱⲥⲧⲓ ⲡⲁⲕ ⲙⲡⲧⲁⲥⲉ ⲙⲁⲣ ⲉⲗⲁⲥ ⲧⲁϊϫⲓ ⲁⲉⲡⲗ[ⲏ]ⲣ[ⲟⲩ] ⲡⲧⲉⲩⲁⲓⲕⲁ ⲧⲓⲙⲏ ϫⲉⲡⲁⲩ ⲡⲓⲙ ⲉⲣⲉⲡⲉⲕⲙⲁϩⲉ ⲡⲁⲉⲓ ⲉϧⲟⲗ ⲧⲏⲉⲓ ⲧⲡⲣⲟⲟⲗⲟⲩ ⲡⲁⲕ. Hence and from Zoega 528 perhaps 'pluck', 'gather.' But *v.* Brit. Mus. no. 171, ⲥⲕⲏ (i), ⲡⲁⲧⲉϕⲩⲥⲓⲥ ⲡⲡⲣⲱⲙⲉⲡⲉ ϩⲱⲗⲉ ϩⲡⲟⲩϩⲱϧ ⲟⲩϩⲱϧ ϫⲉ ⲡⲧⲉ ⲡⲥⲁⲧⲁⲡⲁⲥⲡⲉ ⲙⲟⲩⲡ ⲉϧⲟⲗ ϩⲙⲡϩⲱⲱⲗⲉ, which, omitted by the Greek (*PG.* lxxxviii. 1953 D), seems parallel to πίπτειν.

[2] *V. PSBA.* xxvii. 170.

[3] *Cf.* ⲕⲱⲕ in Isa. xix. 9, 'carded,' σχιστός, of flax.

[4] *V.* no. 116.

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]ⲉ̣ⲣⲟϥ ϩⲛⲛⲁⲃⲏⲟⲟⲩⲉ ⲙⲙⲁⲧⲣⲟⲫⲟⲟⲩⲉ ⲙⲙⲁⲃⲉⲕⲉ ⲁⲙⲏⲩ[1] [| ⲛϩⲟⲟⲗⲉϥ ⲧⲁϩⲟⲟⲗⲉϥ ⲧⲁⲥⲟⲙⲉϥ ⲧⲁⲕⲟⲕⲕϥ ⲧⲁⲁ̣ⲁϥ ⲛ[| ⲧⲁⲡⲁⲣⲁϫⲁⲟⲩ ⲛⲛⲉϥⲕⲁⲣⲡⲟⲥ ⲉⲡⲁⲛⲙⲟⲥⲓⲟⲥ ⲗⲟⲅⲟⲥ ϩⲁⲣⲟ[| ⲉ.ⲁⲁⲓ̣ⲛ ⲡⲁⲣⲁ ⲡⲓⲧⲣⲓⲙⲉⲥⲓⲛ ⲥⲛⲁⲩ ⲛⲛⲟⲩⲃ̀ ⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ [| ⲧⲁⲡⲁⲣⲁϫⲁ[ⲟⲩ ⲙ]ⲙⲟϥ ⲟⲛ ⲉⲡⲁⲛⲙⲟⲥⲓⲟⲥ ⲗⲟⲅⲟⲥ ⲁϫ[ⲛ | ⲫ̀ⲩⲗⲁⲥ]ⲉ̣ⲉ ⲛⲁⲕ ⲡⲣⲟϩ̀ϭ[ⲟ]ⲙ ⲛⲧⲓ̣[ⲙⲉⲥⲑⲱⲥⲓⲥ |

161.—Papyrus; a fragment; 10 × 10 cm. Script: ligatured. *Recto* ↑.

End of a Lease (*μίσθωσις*) by . . . . . to Phoebammon, showing the witnesses' signatures.

ⲣ]ϩⲱϥ ϩⲓⲱⲱϥ ⲧⲉⲛⲟ[ⲩ | ϩⲟⲟ]ⲩ ⲉⲧⲉⲥⲟⲩⲙⲛⲧϫⲙⲡⲡⲉ (sic) ⲛ̀[|]ⲁⲉⲩⲧⲉⲣⲁ ⲙ̀ (δ) ⲧⲁⲣϩ[ⲱϥ |]ϩ̀ ⲉⲣⲉ̣[. . . .] ⲉⲧⲉⲩϩ̀ⲁ [|] ⲁⲓⲥⲙⲏ ⲧⲓⲙⲓⲥⲑⲟⲩⲥⲓⲥ ⲛⲁⲕ ⲁ[ⲙ]ⲁϩϥ ⲛⲁⲕ ⲉⲡϥⲙⲁ ϩⲙⲡⲟⲩⲱϣ [ⲛⲛⲟⲩⲧⲉ |]ⲉ̣ ⲡⲉⲃⲟⲧ ⲛⲧⲉⲓⲣⲟⲙⲡⲉ ⲉⲧⲛⲏⲩ ⲧ̣..[|] σημιον ⊢⊢⊢ ⊢⊢⊣ φοιβ + ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡϣ[|] ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲉⲓⲙⲓⲥⲑⲟ̣ⲩⲥⲓⲥ +

+ ⲁⲛⲟⲕ [| ⲡⲙ]ⲁⲕ/ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡⲣ[ⲱⲙ]ⲉ ϣⲙⲟⲩⲛ[ⲁⲓ]ϩϩⲁⲓ ϩⲁⲣⲟϥ ϫⲛϥⲛⲟⲓⲉ ⲁⲛ ⲁⲩⲱ ϯ[| ⲑ]ⲉ̣ⲟ̣ϫ̣ⲱ̣ⲣⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ/ ⲁ . . . |

Verso: address, illegible.

162.—Papyrus; a fragment; 15½ × 7½ cm. Script: ligatured. *Recto* ↑.

Lease (*μίσθωσις*) of 3 arouras from . . . . . to Christopher.

ⲡⲣ]ⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ ⲧⲓⲣⲁϣ[ⲉ] |] ⲥⲩⲛ ⲑⲉⲱ ⲉⲕⲧⲏⲥ ⲓ̀ (δ) ⲉⲟⲛ |]ⲛ̀ ⲥⲉⲙⲉϩ ⲥⲉϣⲁⲁⲧ[2] ⲛⲟⲉ ⲉⲩⲟ [ⲛ]ⲙ̣ⲟ̣ⲥ̣|]ⲉⲓⲛⲃ̀ⲧ (sic) ⲡⲟⲩⲱⲧ ϩ̣ⲓⲧⲏⲕⲟ[3] ⲛⲛⲥⲁ ⲛ | ⲕ]ⲟⲩⲁϣϥ ⲧⲁⲟⲗⲟⲩ ⲧⲁⲧⲓ ⲛⲁⲕ |]ⲧⲟⲙⲉ ⲛⲟⲩⲟⲟⲓⲉ ⲛⲁⲓⲛⲁⲓⲟⲛ[4] |ⲡⲣ]ⲟⲫⲁⲥⲓⲥ ⲧⲁⲧⲁⲗⲟ ⲛⲉⲥⲟⲩⲟ |ⲉ]ⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧⲓⲙⲓⲥⲑ̀/ (ω) | ⲭⲣⲓⲥⲧ]ⲟⲫⲟⲣⲉ[5] ⲡⲧϣⲏⲣⲡ |]ⲧⲓⲟ ⲙⲛⲧⲣⲉ +

Verso: +ⲙⲓⲥⲑⲱ/ ⲁⲣⲟ̀ (δ) ⲥ[

163.—Papyrus; a fragment; 12 × 29½ cm. Script: moderately ligatured. *Recto* ↑.

Lease (*μίσθωσις*) from a monastery to . . . . . , for 12 years[6].

ϫ]ⲙⲛⲧⲉⲓⲣⲟⲙⲡⲉ ⲛⲟⲩⲱⲧ ⲉⲥⲛⲏⲩ ⲥⲩⲛ̀ (θ) ⲧⲣⲉⲓ[ⲥ | ⲡ]ⲉⲭⲣⲟⲛⲟⲥ ⲛⲧⲙⲛⲧⲥⲛⲟⲟⲩⲥⲉ ⲡⲣⲟⲙⲡⲉ ⲙ[ⲛ]ϣ̀ⲥⲟⲙ ⲁⲉ [|]ⲉ ⲛⲥⲉⲧⲱϩⲉ ϣⲁⲛⲧⲓϫⲱⲕ ⲡⲉⲭⲣⲟⲛⲟⲥ ⲛⲧⲙⲛⲧⲥⲛⲟⲟⲩⲥⲉ ⲡⲣⲟⲙⲡⲉ ⲉⲓ ⲁⲉ ⲉⲡϣⲁⲛⲟⲩⲱϣ |]ⲉⲡ̣ . ⲟ̣ⲣⲟⲥ[7] ⲛⲧⲙⲛⲧⲥⲛⲟⲟⲩⲥⲉ (sic) ⲡⲣⲟⲙⲡⲉ ⲉϥⲡⲗⲏⲣⲟⲩ ⲉⲓⲕⲓ̣ⲁ̣ⲩⲛⲉⲩⲉ ⲛⲛⲧⲛ | ⲉⲩ]ⲱⲣϫ ⲟⲩⲛ ⲛⲡ̣[ⲉ]ⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲁⲛⲥⲙⲏ ⲧⲓⲙⲓⲥⲑ̀/ ⲛⲛⲧⲛ̀ |]ⲛⲕⲁⲓⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲁ̣[ⲩ]ⲣⲙⲛⲧⲣⲉ ⲉ̣[ⲣⲟ]ⲥ [

[1] *V.* no. 158, l. 32.

[2] *V.* Krall cxc, Brit. Mus. no. 1021. Perhaps 'whether they be full or lacking' in weight.

[3] *Cf.* Krall i. 12, ⲕⲱ ϩⲟⲩⲛ also fem.

[4] The identical phrase in a fragment Br. Mus. Or. 6201 B &c. *V.* no. 166.

[5] Different hand.

[6] An unusually long lease. *V.* here no. 158.

[7] ⲡⲉⲭⲣⲟⲛⲟⲥ or ⲡⲉⲫⲟⲣⲟⲥ?

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164.—Papyrus; a fragment; $17\frac{1}{2} \times 6\frac{1}{2}$ cm. Script: small, ligatured. *Recto* ↑.

Lease of land for 4 years (?) from the *δίκαιον* of (the monastery of) St. Severus, through its *φροντιστής*[1], to George (?), son of Philotheus. The yearly rent is to be paid in corn.

ⲡⲁ]ⲁⲕ/ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲡⲣⲱⲙⲉ ϣⲁ[ⲟⲩⲛ | ϩ]ⲓ̣ⲧⲟⲟⲧⲕ ⲁⲡⲁ ⲡⲉϩⲛⲩ ⲡⲉⲫⲣⲟ[ⲛⲧⲓⲥⲧⲏⲥ |]ⲓ̣̈ ⲛⲁⲕ ⲛ̀ⲃⲱ ⲡⲣⲟⲙⲡⲉ ⲛⲥⲁⲕ[| ⲉⲥ]ⲛⲏⲩ ⲥⲩⲛ̈ ⲡⲣⲱⲧⲏⲥ ⲓ̅ⲇ̅/ ⲛⲡⲉⲧⲁⲓⲁⲫ[ⲉⲣⲓⲥⲑⲉ |]ⲉ ⲛⲡⲙⲁ ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉⲁⲡ̀[|]ⲡⲉⲥⲫⲟⲣⲟⲥ ⲧⲉⲣⲟⲙⲡⲉ ⲛϣ[ⲟ]ⲙⲉⲧ ⲛ̀ⲣ̀[| ϩⲉⲧⲟ]ⲙⲟⲥ ⲧⲁⲡⲗⲏⲣⲟⲩ ⲛⲙⲟⲕ ⲉⲙ̀[|ⲃ̀]ⲣⲣⲉ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲉⲩϣⲗ-ϣⲱⲗ [|] ⲙⲛϩⲱϥ ⲛⲙⲙ ⲉⲡⲱⲡⲉ ϣⲁⲕ[|] ⲉⲣⲟⲥ ⲉⲓⲱⲣⲕ ⲛⲡⲛⲟⲩⲧⲉ ⲡ̀[| ⲥⲉⲱ]ⲣ̀ⲥⲉ ⲡϣⲉ ⲡⲙⲁⲁⲕ/ ⲫⲓⲗⲟ[ⲑⲉⲟⲥ | ⲡ]ϣⲉ ⲡⲙⲁⲁⲕ/ ⲛϣⲟⲩⲣⲡⲉϥⲙ[ⲉⲉⲩⲉ |]ⲙⲛⲧⲣⲉ + | ⲡϣ]ⲉ ⲡⲙⲁⲁⲕ/ ⲙⲛⲛⲁ ⲛⲧⲁⲓϩⲣⲁⲓ ϩⲁⲣ[

Verso:]ⲉϥⲥⲙⲙⲉ ⲛⲙⲟⲥ ⲛⲡⲁⲓ[ⲕⲁⲓⲟⲛ | ⲫⲁⲥⲓⲟⲥⲉ[sic]ⲩⲛⲣ[ⲟⲥ

165.—Papyrus; almost complete; $8\frac{1}{2} \times 30\frac{1}{2}$ cm. Script: clumsy semi-uncials. *Recto* ↑.

Agreement (*ἀσφάλεια*) between the heirs of Victor and the *φροντιστής* and *ἀποκρισάριος* of a monastery.

ϯ ⲁⲛⲟⲕ ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛ̀ⲃⲓⲕ[ⲧⲱⲣ ⲡ]ⲉϩⲣⲏⲣ[2] ϩⲓⲧⲛⲉⲛⲱϫ ⲡⲉϥϣⲏⲣⲉ ⲙⲛⲥⲁⲣⲁ ⲧⲉϥϣⲉⲉⲣⲉ ⲙⲛⲧⲉⲩ|ⲅⲉⲛⲓⲁ ⲙⲛϩⲉⲗⲁⲣⲓⲁ ⲙⲛⲡⲁⲧⲓ[..]ⲩ̀ ⲙⲛⲧⲁⲙⲁⲛⲉ ⲧⲉⲛⲙⲁⲁⲩⲧⲉ ⲙⲁⲣⲓⲁ ϩⲛⲟⲩⲁⲓⲉⲙⲟⲩⲟⲩ[3] ⲉⲛⲥϩⲁⲓ | ⲛⲙⲙⲟⲩⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲛⲁⲡⲁ ϫⲉⲣⲏⲙⲱⲛ ϩⲓⲧⲛⲁⲡⲁ ϩⲱⲣ ⲡⲉⲡⲫⲣⲟⲛⲧⲓⲥⲧⲏⲥ ϩⲓⲧⲛⲫⲓⲃ̀-ⲙⲟⲩ | ⲡⲁⲡⲟⲕⲣⲓⲥⲁⲣⲓⲥ ϫⲉⲉⲡⲓⲁⲛ ⲙⲛⲧⲁⲓⲟⲩⲣⲏϩ[4] ⲛⲙⲁⲩ ⲛⲧⲉⲙϩⲓⲧ ⲛⲧⲁⲟ ⲛⲡⲁⲛⲓ ⲉϩⲛⲧ ⲁⲕⲥⲉⲛ-ϫⲱⲣⲓ | ⲛⲁⲛ ϫⲓⲛⲓⲡⲕⲟⲟϩ ⲛⲡⲁⲛⲓ ⲉⲡⲁⲛⲓ[5] ⲉⲡⲉⲉⲓϥⲧ ϣⲁⲉⲡϩⲓⲣ ⲁⲓⲟⲩⲱⲛ ⲛⲡⲁⲣⲟ ⲉⲡⲉⲉⲓϥⲧ ⲉⲡϩⲓⲣ ⲧⲓⲛⲟⲩ | ⲧⲛⲱ ⲛϩⲉϫⲉⲙⲟⲥ ⲧⲛϯ ⲟⲩⲡϣⲏⲙⲉⲛⲧ ⲛⲥⲟⲩⲟ ⲛⲛⲧⲓ ⲛϣⲥⲟⲣ ⲛⲙⲟϥ ⲉⲧⲉⲣⲟⲁ̀ⲥⲡⲉ[6] ϫⲓⲛ|ⲡⲟⲟⲩ ⲉϩⲣⲁⲓ ⲉⲧⲉⲥⲟⲩⲥⲟⲟⲩ ⲛⲙⲛⲥⲟⲩⲣⲓⲡⲉ ⲛⲑⲉⲛⲛⲁⲧⲛⲥ ⲛϣⲁⲕ/ ⲁⲩⲱ ⲉⲕϣⲁⲛⲟⲩⲱϣ[7] ⲉ̀ⲃⲏⲧϥ | ⲛⲧⲟⲟⲧ ⲧⲉⲧⲛⲱ ⲛⲛⲡϫⲟⲉⲓⲥ ⲉⲧⲙⲙⲓ ϣⲥⲟⲣ ⲛⲧⲟⲟⲧⲛ ⲉⲛϣⲁⲛⲟⲩⲱϣ ϩⲱⲱⲛ ⲉⲧⲙϯ ϣⲥⲟⲣ | ⲧⲛⲟⲩⲛⲛ ⲛⲡⲉⲛⲣⲟ ⲉϩⲛⲧ ⲛⲡⲉⲉⲓϥⲧ ⲙⲡⲕⲟⲟϩ ⲙⲡⲉⲛⲛⲓ ϯ ⲉⲥⲣⲁ ⲙⲛⲥⲟⲩⲣⲛ ⲍ ⲑ ⲓⲛ̀ⲁ/ | ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛϫⲱⲛⲉ ⲡⲁⲡⲁⲥ/ ⲛⲧⲁⲩ-ⲁⲝⲓⲟⲩ ⲛⲙⲟⲓ ⲁⲓϩⲣⲁⲓ ϩⲁⲣⲟⲟⲩ ϫⲉⲥⲉⲛⲟⲓ | ⲛϩⲣⲁⲓ ⲁⲛ ⲁⲩⲱ ϯⲱ ⲛⲙⲛⲧⲣⲉ + ϯ + + + ⲥⲉⲙⲓⲟⲛ ⲁⲩⲣⲁϩⲁⲙ ⲡⲗⲁϣⲁⲛⲉ + ϣⲛ̀ⲁⲟⲩⲧ[. . . .]ⲣⲉ

Verso, in semi-Greek script: + ⲁⲥⲫⲁⲗ/ ⲧⲉⲛⲟⲙⲉ̈ ϩ̅ ⲕ/ ⲕⲩⲣ/ ⲃⲓⲕ/ ⲫⲣⲏⲣ[8] ⲁⲡ̈ ⲟⲩⲟ̈ⲓ̈|ⲙⲟⲩ ⲉⲧⲃ̀ⲉⲡⲟⲩⲣⲉϩ +

'We, the heirs (*κληρονόμος*) of Victor, the . . . . ., represented by Enoch, his son, and Sara, his daughter, and Teugenia[9] and Helaria and Pati..u and Tamane, our mother being Maria, from Waiemow, we write to the holy monastery of Apa Chaeremôn, represented by Apa Hôr, the *φρ.*, and by Phoebammon, the *ἀπ.* Seeing that (*ἐπειδή*) I have not a bare-space (?) on the north of the wall of my house, northward, thou didst give us leave (*συγχωρεῖν*) (of occupation), from the corner of my house, eastward, as far as the street, and

[1] As a monastic official, Krall cxxvii. 8, clxiii, here no. 165. In Brit. Mus. no. 379 it appears to vary with *διοικητής*.

[2] A quite unknown word.

[3] Unknown.

[4] *V.* Crum, *Ostr.*, no. 81, note.

[5] Presumably superfluous.

[6] Possibly ⲣⲟ *βγ*, though *γ* can scarcely be read; nor have I found ⲣⲟ, 'part,' thus used.

[7] ⲉⲕ- altered from ⲉⲡ-, or *vice versâ*.

[8] Possibly ⲫⲣⲓⲁⲣ.

[9] 'Their relatives' (for *γενεά*) is less likely, though Greek names with preformative Copt. ⲧ- are rare.

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I have opened my door eastward, upon the street; so now we are prepared (ἕτοιμος) to give you (*pl.*) half a third (?) of corn as rent therefor, that is, ... , from to-day onward, being the 6th of Mesore of the 9th Indiction. And[1] if thou shalt wish to take it from me, ye have the right not to receive rent of us. If we, on the other hand, shall wish not to pay rent, we will open our door on the north, eastward of the corner of our house.' Signature of the scribe and witness and σημεῖον of the magistrate.

166.—Papyrus; a fragment; 21 × 9 cm. Script: small, few ligatures. *Recto* →.

Lease (μίσθωσις), wherein a previous one is referred to, from the δίκαιον of a monastery (τόπος) to the κῦρις Hamoi.

+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲙ̅ⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁ[ϩ̅ | ⲛⲉⲙ̅ⲯ̅ⲩⲭ̅ⲏ ⲙ̅ⲡⲛⲥⲱⲙⲁ ⲁⲡⲁ ⲕⲩⲣ[| ⲛⲁⲓⲁⲕ̅ ⲙ̅ⲡⲥⲉⲉⲡⲉ [ⲛ] . . . . ⲟⲟⲩ [| ⲛⲉⲩⲣⲁⲛ ⲛⲥϩⲁⲓ ⲛⲡⲕⲩⲣⲓⲥ ϩⲁⲙⲟⲓ [| ϫⲉⲉⲡⲓⲁⲛ ⲛⲧⲁ̣ⲧⲛ̣ⲉⲥⲙ̅ ⲟⲩⲙ̅ⲓⲥ̅ ⲛⲁ[ⲛ| ⲛⲉⲙ̅ⲉⲛ ⲛⲧⲁⲩϫⲓ ⲙ̅ⲟⲟⲩ ϩⲛ̅ . ⲩ̣ . ⲁ [| ⲙ̅ⲡϩⲛⲕⲟⲟⲩⲉ ⲛ . . . ϫⲓ ⲡⲣⲉ̣ . ⲩ̣ [| ⲛⲡⲉⲙ̅ⲧⲛ ⲓ̣ⲡⲁⲓⲕⲧⲓⲟⲛⲟⲥ ⲉ̣ⲧⲉⲧⲛ̣ⲉ̣-ⲥ̣[ⲧⲓⲁⲧⲉ[2] | ⲛⲧⲟⲡⲉ [ⲛⲟ]ⲩⲟⲟⲓⲉ[3] ⲧⲉⲛⲟⲩ ⲧⲛ̣ϩⲟⲙ̅[ⲟⲗⲟⲩⲥ̅ | ϣⲁⲡϫⲱⲕ ⲙ̣̅ⲡⲭ̅ⲣⲟⲛⲟⲥ [ⲛⲧ]ⲙ̅[| ⲡϩⲟⲗⲟⲛ̅ⲛⲁⲙ̅ⲙ̅ . ⲧⲓ ⲙ̅ⲟⲥ̅ ⲛⲧ̅[| ⲧⲓⲙ̅ⲓⲥ̅ ⲛⲛⲧⲓ ⲁⲛⲥⲧⲟⲓ̅ ⲉⲣⲟⲥ ⲧ̣[| +[4]ⲓ̣ . . ⲁ̣ⲛⲛⲥ ⲡⲉⲓⲉⲗⲁⲭ̅[| ⲡⲣⲱⲙ̅ⲉ ϣ̅ⲙ̅ⲟⲩⲛ ⲧⲓⲥⲧⲟ[| +[5]ⲁⲡⲁ ⲕⲩⲣⲓ ⲡⲉⲓⲉⲗⲁⲭ̅ ⲙ̣̅ⲡ̅ⲣ̅ ⲡϣ̅ⲉ ⲛⲡⲙ̣̅[ⲁⲕ | +[6]ϫⲁⲛⲓⲏⲗ ⲡⲓⲉⲗⲁⲭ̅ ⲛⲁⲓⲁ[ⲕ |

Verso: traces of an earlier text.

167.—Papyrus; a fragment; 12 × 18 cm. Script: moderately ligatured. *Recto* ↑.

End of a Lease (μίσθωσις) from . . . . . to Apostolus and George, with witnesses' signatures.

]ⲡ̣ⲉ̣ϧⲟⲧ ⲛⲧⲓⲣⲟⲙ̅ⲡⲉ ⲛⲟⲩⲱⲧ ⲉϥϫⲟⲙ̅ⲏ ⲓ[δ] |]ⲧ̣ⲉ̣ϕ̣ . ⲉ̣ϥⲁⲣⲉⲥⲕⲁⲓ ⲛⲏⲧⲛ̣ ⲉ̣ⲛⲕⲛⲧⲩ̣ⲛⲉⲩⲉ ⲙ̅ⲙ |]ⲉⲩⲱⲣϫ [ⲛⲁ]ⲕ ⲁ̣[ⲓ]ⲥϩⲁ̣ⲓ̣ [ⲧⲓ]ⲙ̅ⲓⲥⲑⲟⲩⲥⲓ̣ⲥ̣ ⲛⲁⲕ | ⲉⲗⲉⲩ]ⲑⲉⲣⲟⲥ [ⲧⲣ]ⲉ̣ⲩⲣⲁⲛⲧⲣ[ⲉ] ⲉ̣ⲣⲟⲥ ⲉⲛⲱⲣⲕ ⲛⲛⲟⲩⲧⲉ |]ⲉ̣ϫ̣ⲱ̣ⲛ̣ ⲧⲛ̣ⲫ̣ⲩⲗⲁⲥⲥⲉ ⲛⲛⲧ[ⲛ] ⲡⲣⲟⲥ ⲧⲉⲥⲥ̅ⲟⲙ̅ + | ⲁⲛⲟⲛ ⲁⲡⲟ]ⲥⲧⲟⲗⲟⲥ ⲙ̅ⲛ̣ⲉ̣ⲱ̣ⲣⲥⲉ ⲛⲉⲧϣ̅ⲛ̅ⲣⲡⲥϩⲁⲓ ⲧⲛⲥⲧⲟⲭⲉⲓ + | ⲁⲓⲟⲥ]ⲕⲟⲣⲉ ⲡⲉⲛⲧⲁϥϣ̅ⲱⲡⲉ̣ ⲛⲛⲡⲣ[e][7] ⲡⲣⲱⲙ̅ⲉ ϣ̅ⲙ̅ⲟⲩ[ⲛ] |]ⲣⲟⲥ[8] ⲡϣ̅ⲉ ⲛⲡⲙ̅ⲙ̅ⲁⲕⲁⲣ/ ⲥⲉⲱⲣⲥⲉ ⲡⲣⲱⲙ̅ⲉ [

Verso: an account (*v.* below).

168.—Papyrus; a fragment; 7 × 18 cm. Script: semi-uncials. *Recto* ↑.

Lease to a husbandman, for 5 years.

]ⲁ̣ⲗ̣ⲟ̣ ⲉⲓⲟ ⲛⲟⲩⲟⲟⲓⲉ |]ⲡⲉ ⲉⲓⲁⲡⲟⲧⲁⲥⲥⲉ ⲛⲧϧⲟⲛⲑⲉⲓⲁ ⲛⲡⲛⲟⲙ̅ⲟⲥ[9] |]ⲟⲩ ⲉϥϣ̅ⲁⲛⲣⲧϣ̅ⲟⲣⲡⲉ ⲡⲣⲟⲙ̅ⲡⲉ ⲛϥⲟⲩⲱϣ̅ |]ϫ[ⲱ]ⲕ ⲡⲉⲭ̅ⲣⲟⲛⲟⲥ ⲛⲧⲓⲧⲓ ⲛ[ⲭ̅ⲣⲟ]ⲛⲟⲥ ⲛⲧⲓⲧⲓ ⲡⲣⲟⲙ̅ⲡⲉ | ⲡⲣ]ⲟ̣ⲥⲧⲓⲙ̅ⲟⲛ ⲛⲁⲧⲗⲁⲁⲩ |

[1] The following conditions are obscure, there being several alternative readings: ⲉⲛϣ̅ⲁⲛ-, ⲛⲧⲟⲟⲧⲧⲉ ⲧⲛⲱ.

[2] Νῆστία; *v.* Index.

[3] Recurs in no. 162. 'The husbandman's *oipe*-measure.'

[4, 5] and [6] Different hands.

[7] *Cf.* no. 141.

[8] Different hand.

[9] *Cf. Archiv f. Pap.* iii. 421, ἀποταττόμενος πάσῃ βοηθείᾳ νόμων; also no. 157 here.

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169.—Papyrus; a fragment; 17 × 16½ cm. Script: sloping, ligatureless. *Recto* ↑.

Agreement (ἀσφάλεια), probably regarding a Lease. An amount of corn (? as rent) is to be delivered at (the lessor's) house, in Shmoun. House-property seems likewise to be dealt with.

]ⲙ̣ⲛⲧⲏ ⲇⲉ ⲛⲧⲟⲓⲡⲉ ⲛⲧⲁⲡⲉ[1] ⲡⲉⲥⲱϣ ⲥⲓ/ ⲥⲓ/ ⲁⲣ[ⲧ]/ [|]ⲡⲟⲩⲱϣ ⲛⲛⲟⲩⲧⲉ ⲛⲉⲡⲏⲡ ⲡⲉϧ[ⲟⲧ | ⲟ]ⲩ ⲛⲁⲕ ⲉⲡⲛⲕⲏⲓ ϩⲛϣⲙⲟⲩⲛ[| ϧⲣⲣ]ⲉ̣ ⲛ̣ⲛⲁⲛⲟⲩⲟⲩ ⲉⲩⲁⲣⲉⲥⲕⲉ ⲛⲁⲕ[|]ϣ̣ ⲧⲓⲡⲣⲟⲑⲉⲥⲙⲓⲁ ⲉⲡⲓ ⲧⲱ ⲛⲕⲁⲙⲁ[ϩⲧⲉ |]ⲉⲡⲉϥⲣⲟ ⲟⲩⲛ ⲉϩⲛⲧ ⲙⲙⲉϥⲁⲓⲕ[ⲁⲓⲟⲛ[2] |] ⲙⲙⲟϥ ⲛⲕⲏⲉⲙⲉⲥⲟⲁⲓ ⲉⲣⲟϥ ⲛ[| ⲛ]ⲓ̣ⲙ̣ ⲉⲕⲟⲩⲁϣϥ ⲛⲥⲁⲓ ϣⲥⲟⲣ[| ⲡⲛⲟⲩ]ⲧⲉ ⲡⲓ̣ⲁ̣ⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϫⲏⲡϣⲡ̣[ⲁⲣⲁⲃⲁ |] ⲭⲟⲓⲁⲕ ⲓⲏ ⲡⲛⲁ/ . . [συμιον] + ⲁⲛⲟⲕ [| + ⲁⲛⲟⲕ ⲛ̣ . . . ⲁ̣ⲥ[3] ⲡϣⲉ ⲡⲗⲉⲟ[ⲛⲧⲓⲟⲥ | ⲁ]ⲛⲟⲕ[4] ⲁⲛ̣ⲑⲉⲙⲓⲟⲥ ⲡⲛⲟⲧⲁⲣ/ ⲡ[| ⲁⲛ]ⲟⲕ[5] ⲕⲟⲗⲑⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣⲓ[|] ⲉⲧⲓⲁⲥⲫⲁⲗⲓⲁ +

170.—Papyrus; a fragment; 9 × 18½ cm. Script: almost ligatureless. *Recto* ↑.

Probably a Lease. A field named Teshnê . . .[6] is perhaps mentioned.

ⲡϣ]ⲉ ⲛⲡⲙⲁⲕ/ ⲥⲣⲏⲥⲟⲣⲉ ⲛⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓⲥϩⲁⲓ ⲛϯϧⲁϩ ⲡⲓⲗ[|]ϥ ⲉϥⲥⲟⲣⲥ ⲉⲃⲟⲗ[7] ⲉϩⲱϥ ⲛⲙⲙ ⲡⲁⲓ ⲛⲧⲁⲓⲛⲟϫϥ ⲉⲡϩⲟⲓ ⲉⲧⲉϣⲛ̣ⲏ̣ [|]ⲉ̣ⲧ̣ⲓ̣ⲧ̣ⲟⲩ ⲛⲥⲟⲩⲟ ⲛⲧⲕⲟⲩⲓ ⲛⲟⲓⲡⲉ[8] ⲁⲩⲱ ⲧⲁⲧⲓ ⲛⲉⲕ[|]ϫ̣ⲛ̣ⲓ̣ⲡⲁⲣⲙⲟⲩⲧⲉ ⲛϣⲉ ⲛⲧ[| ϩ]ⲟⲗⲟⲕⲧ ⲛⲟⲩϧ̣ ⲛ̣ⲁ̣ⲧ̣ϩ̣ⲁ̣[ⲡ |] ⲡⲣⲟⲥ ⲧⲉⲥϭ̣ⲟ̣ⲙ̣ . . [

171.—Papyrus; a fragment; 7½ × 35 cm. Script: ligatured; *cf.* Br. Mus. Catal., Pl. 14, no. 1024. *Recto* ↑.

Lease (μίσθωσις) of a house, whereof the boundaries (γειτνία) are given. The annual rent is 2 carats. This deed is subsequent to a ὁμολογία previously drawn up by the lessor. The lessee (?) signs in Greek.

ⲥⲉ]ⲱ̣ⲣ̣ⲉ̣ ⲡϣⲉ ⲛⲡⲁⲩⲗⲟⲥ ⲡⲉⲙϩⲓⲧ ⲧⲕⲁⲡⲁϣⲉ ⲛⲏⲓ ⲧⲱⲓⲧⲉ ⲛ̣ⲓ̣ϥⲧ ⲡⲏⲓ ⲛⲁⲡⲁ ϧⲓⲕⲧⲱⲣ ⲡϣⲉ ⲛⲁⲛⲟⲩϕ ⲛⲁⲙⲉ | ⲛⲉⲥⲉⲓⲧⲏⲁ ⲧⲁⲧⲓ ⲛⲁⲕ ϩⲁⲡⲉϣⲥⲟⲣ ⲧⲉⲣⲟⲙⲡⲉ ⲛⲕⲉⲣⲁⲧⲏ ⲥⲏⲧⲉ γι/ κ/ β ⲡⲓϣⲥⲟⲣ ⲟⲩⲛ ⲧⲁⲧⲁⲁϧ̣ ⲧⲉⲣⲟⲙⲡⲉ | ⲡⲣⲟⲥ ⲧⲥⲟⲙ ⲛⲧⲉⲕϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲧⲁⲕⲥⲙⲛⲧⲥ ⲛⲁⲓ ⲉⲡⲉⲕⲱⲣϫ ⲟⲩⲛ ⲁⲓⲥⲙⲛ ⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲁⲕ ⲉⲓϩⲩⲡⲟ|ⲥⲣⲁⲫⲏ ⲉⲣⲟⲥ ⲛⲧⲁⲥⲓϫ ⲉⲅⲣ̄ⲁ̄ ⲡⲁⲩⲛⲓ ϭ̣ [. . . . . .] + [. . . . . .]ⲟ̣ⲓ̣̄ⲉ̄ ⲩⲓⲟⲥ ⲓⲁⲕⲕⲱϧⲟⲩ ⲁⲡⲟ ⲉⲣⲙⲟⲩⲡⲟⲗⲉ/ | . . . ⲥ̣ⲧ̣ ⲙⲟⲓ ⲏ ⲡ̣ⲁⲣⲟⲩ̣ⲥ̣ⲏ̣ [ⲙⲓⲥⲑⲱⲥⲓⲥ about 10 lett. + ⲁⲛⲟⲕ ⲧ]ⲁⲩⲣⲓⲙⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ⲧⲓⲟ ⲙⲙⲉⲛⲧⲣⲉ ⲉⲧⲓⲙⲓⲥⲑ[ⲱⲥⲓⲥ | [. . .]ⲙⲉⲛⲧⲣⲉ ⲉⲧⲓⲙⲓⲥ[ⲑⲱⲥⲓⲥ

Verso: part of an Account beginning + λογ/ χρυσιον. It consists of names, each preceded by δ/.

[1] Name or title? *Cf.* Krall xxxiv, clxvii.
[2] *Cf.* phrases in Krall cxxv.
[3] Possibly ⲡⲉⲧⲣⲟⲥ.
[4] and [5] Different hands.
[6] *V.* Krall cxxx and perhaps Br. Mus. no. 1014. Or ? not a name, merely 'garden.'
[7] *V.* no. 158, 38 for this verb.
[8] *V.* Br. Mus. no. 1043.

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172.—Papyrus; a fragment; 8 × 11½ cm. Script: neat, ligatureless. *Recto* ↑.

Lease (*μίσθωσις*) of part of a house, giving its boundaries. *Cf.* phrases in KRALL CXXV and Br. Mus. no. 1015.

] ⲡⲣⲱⲙⲉ ϣⲙ̀ⲟ̀ⲩⲛ̀ [|] ⲡⲉⲛⲧⲉⲕⲁϩⲁⲉⲕ̅ⲧ/ ⲙⲁ°/ ⲉⲟⲛ ⲙ̀ⲡⲉⲧⲁ[ⲓⲁⲫⲉⲣⲉⲥⲟⲉ[1] |] ⲡⲉⲙⲛⲧ ⲉⲧⲉⲛⲁⲡⲉ ⲛ[|]ⲓ̀ⲥ̀ⲱⲣⲉϫ ϩⲛ̀ⲑⲁⲉⲓⲧ ⲉⲣⲉⲡⲉϥⲣ[ο |] ⲛⲧϫⲙⲡⲉⲡⲱⲣ ⲛⲉⲙ[|] ⲉⲣⲱⲧⲛ̀ ϩⲛ̀ⲧϣⲱⲧⲉ ⲙ̀ⲡ̀[| ⲁⲓ]ⲕⲁⲓⲟⲛ ⲛⲓⲙ ⲉⲧⲁⲛϩⲛ̀ⲕ̀/ ⲉⲡⲉⲧⲛ̀[2] |]ⲧⲓ ⲛⲛⲧⲛ ϩⲁⲡⲉϥϣⲟ̀ⲣ ⲧⲉⲣⲟⲙⲡⲉ ⲛ[| ⲕⲁ]ⲧ̀ⲁ ⲣⲟⲙⲡⲉ ⲧⲉⲣⲟⲙⲡⲉ ⲁⲩⲱ ⲛⲁⲩ ⲛⲓⲙ [| ⲟⲩ]ⲱ̀ϣ̀ ⲙ̀ⲡⲟⲟⲛⲉ̀ⲥ̀ ⲉⲃ̀ⲟⲗ ϫⲛⲛⲉⲧⲛ̀ϣ̀ⲁⲛ[3] (sic ⲉ)

Verso: ☧ *μισθ/ μερ*ᵛ *οικ*ᵛ *ευ̣ρ̣ο̣* [space]

173.—Papyrus; a fragment; 24½ × 27 cm. A complete *selis* is 14 cm. Script: sloping, often ligatured. *Recto* ↑.

Lease (*μίσθωσις*) of 10 arouras from . . . . . to Paul, son of Agene[4], of Pehental[5], who employed Teleme[6], headman of his village, to write for him.

ⲉⲩ]ϣⲛⲩ̀ ⲉⲩⲟⲩⲟϫ [|] ϩⲁ̀ⲧⲓⲙⲛⲧⲉ ⲛ̀ⲥⲉⲧ̀[ⲓⲱϩⲉ | ⲕⲁⲧⲁ ⲣ[ο]ⲙⲡ[ⲉ ⲛⲟ]ⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉⲛϫⲟ ⲙⲙⲟⲟⲩ[| ⲛⲡⲉⲛⲓⲱⲧ ⲁⲩⲉ[ⲛ]ⲉ ⲛ̀ⲧ.ϥ̀ ⲙ̀.... ⲉⲥ ⲛⲁⲕ ⲛ.ⲓⲟⲩ ..ⲧⲛ̀ϣ̀ⲁ̀[| ⲧⲟⲙⲙⲟⲥ (sic) ⲧⲓ ⲙⲙⲁⲃⲉ [ⲛ]ⲕⲉⲣⲁⲧⲛ ⲧⲛ̀ⲧ̀ⲁ̀ⲩ ⲛⲁⲕ ⲧⲉⲣⲟⲙⲡ[ⲉ] ⲧⲉⲣⲟ[ⲙⲡⲉ | ⲛ. ⲛ̀..ⲉ̀ⲓ̀ⲉ ⲛ.... ⲛ̀ⲡ̀ ⲧⲛⲁⲡⲟⲁⲓϩ̀ⲓⲥ ⲛⲁⲛ ⲧⲛⲡ̀ⲗⲏⲣⲟⲩ ⲙⲙ̀[| ⲙⲟⲟⲩ ⲛⲧⲱⲃⲉ ⲡⲉⲃ̀ⲟⲧ ⲧⲉⲣⲟⲙⲡⲉ ⲧⲉⲣⲟⲙⲡⲉ ϫⲛⲛⲉⲡⲕ[ⲁ]ⲣ̀[ⲡⲟⲥ | ⲛⲧⲡⲉⲙⲧⲛⲥ ⲙⲁ// ϣⲁⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉⲛⲁⲁϥ ⲉⲛϫⲟ ⲙⲙ[| ⲉⲩⲱⲣϫ ⲟⲩⲛ ⲛⲁⲕ ⲁⲛⲥⲙⲛ ⲧⲓⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲧⲥⲓϫ [ⲛ]ⲡⲁ[ⲡⲉ] | ⲛⲡⲉⲛⲧⲓⲙⲉ ⲧⲉⲗⲉⲙⲉ ⲉⲡⲱⲣⲕ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣ[ⲁⲧⲱⲣ] | ϫⲉⲛⲉ[ⲛ]ⲉϣ̀ⲡⲁⲣⲁⲃⲁ ⲙⲙⲟⲕ ⲡⲣⲟⲥ ⲧⲥ̀ⲟⲙ ⲛⲧⲉⲙⲙⲓⲥⲑⲱⲥ[ⲓⲥ] | + *εγραφεν̣ μ̅/ φαωφ/ ιθ ινδ/ δ* + + ⲁⲛⲟⲕ ⲡⲁⲩⲗⲏ ⲡ̀ϣ̀ⲉ ⲙⲡⲙⲁⲕ/ | ⲁⲩⲉⲛⲉ ⲡⲣⲱⲙⲡⲉϩⲛ̀ⲧⲁⲗ ⲧⲓⲥⲧⲟⲓⲭ/ ⲉⲧⲙⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲑⲉ ⲉⲥ̀[ⲛ]ϩ̀ | ⲙⲙⲟⲥ ϩⲁⲣⲟⲓ ⲙⲡⲛⲁⲥⲛⲩ + + ⲁⲛⲟⲕ ⲧⲉⲗⲉⲙⲉ ⲡⲁⲡⲉ ⲛⲡⲉ̀[ϩⲛ̀ⲧⲁⲗ] | ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟⲟⲩ ⲁⲩⲱ ⲧⲓⲟ ⲛⲙⲛⲧⲣⲉ + +[7] ⲁⲛⲟⲕ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡ̀ϣ̀ⲉ ⲙ̀|ⲁⲡⲟⲗⲗⲱ ⲡⲣⲱⲙⲡⲉϩⲛ̀ⲧⲁⲗ ⲟⲛ ϯⲟ ⲛⲙⲛⲧⲣⲉ ⲉⲧⲉⲙⲙⲓⲥⲑⲱⲥⲓⲥ + | +[8] ⲁⲛⲟⲕ ⲁ̀ⲡ̀ⲁ ϩⲱⲣ ⲡ̀ϣ̀ⲉ ⲙⲡⲣⲁⲉⲓⲥⲕⲉ[9] ⲡⲣⲩⲙⲡⲉϩⲛ̀ⲧⲁⲗ ⲧⲓⲟ ⲛⲙⲉⲧⲣⲉ ⲉⲧⲉⲙⲙⲓⲥⲑⲱⲥⲓⲥ + (sic ⲙⲙⲓⲥ)

Verso blank.

174.—Papyrus; a fragment; 39 × 9 cm. Script: ligatured. *Recto* ↑. Above, remains of an Arabic (?) protocol.

Agreement (*ὁμολογία*) addressed by . . . . . to the *δίκαιον* of a monastery, relating to a heritable Lease (*ἐμφύτευμα*) in certain land.

[1] *Cf.* KRALL CXXVII. 12.

[2] Was ⲉⲡⲉⲕ[.

[3] Was ⲡⲡⲉⲕ-

[4] A name almost confined to Middle Egypt (except GRENFELL, *Gk. Pap.* ii, xc, Edfu). In HALL, *Copt. and Gk. Texts*, p. 132, a martyr with Serenus, at Tehne, *ib.* 145, a saint named with Apollo. Var. ⲁϫⲓⲛⲉ KRALL CXIII, ⲁⲩⲉⲛⲁ *ib.* XXIX, ⲁⲕⲛⲛⲉ CLÉDAT, *Baouit* ii. 82, Αγενις VITELLI no. 65, Αγανιος KENYON, *Catal.* iii. 247. *Cf.* Παγένης *BGU.* 21, ⲧⲁϫⲉⲛⲉ (? fem.) Br. Mus. no. 1086. (The Rev. P. PEETERS S.J. suggests the Roman family-name Aggenus, Agennus, Agenus, Agenius, used here as a personal name.)

[5] Ⲡⲉⲉⲛⲧⲁⲗ KENYON, *Catal.* i. 173, Ⲡⲉⲉⲛⲧⲁ̀ⲗⲓⲥ *BGU.* 553. Perhaps Behdâl, near Miniah.

[6] ألمك, Karabacek. But *cf.* Πτολεμαῖος.

[7] Different hand.

[8] Different hand.

[9] ? Πρίσκος.

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ⲥϩ]ⲁⲓ ⲙ̀ⲡⲁⲓⲕⲁⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ̀ | ϩⲓ]ⲧ̣ⲟⲟⲧⲛ[1] ⲛⲉⲑⲉⲟⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ | ⲉⲓ]ⲱⲧ ⲙ̀ⲡⲁⲡⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ |]ⲙ̀ⲟⲟⲩ ⲁⲧⲛⲉⲧⲓ ⲟⲩⲥⲉⲧⲓⲱϩⲉ |]ϥⲟ̣ⲛ̣ϩ̣ ⲛⲉⲙⲫ̀ⲩⲧⲉⲩⲙⲁ |]ⲟ̣ⲉ̣ ⲁⲓⲁⲕ°/ ⲁⲥⲁⲟⲍⲏ[2] ⲧⲁⲣϥ |]ⲥ̣ ϩ̣ⲱⲱⲧ ϩ̣ⲓⲧⲟⲟⲧϥ ⲉⲡⲁⲓⲁⲕ°/ |]ⲭⲙⲉⲡⲟⲟⲩ ⲉⲑⲏ ⲉⲧⲉⲥ | ⲉⲙ]ⲫ̀ⲩⲧⲉⲩⲙⲁ ⲉⲧⲉⲛⲁⲙⲉ ϣⲁⲟ[ⲩ̀] |] ⲉⲥⲉⲓⲥⲭⲏ[3] ϣⲁⲉⲛϩ̣ + ⲉⲩⲣ/ ⲙ̀ | ϩ̣ⲟ]ⲙ̀ⲟⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲏϩ̣ ⲙⲙⲟⲥ | ⲓⲱ]ϩ̣ⲁⲛⲛⲏⲥ ⲡⲣⲙ̀ⲁⲛⲧⲓ/ |]ⲉ ⲙⲙⲟⲥ + |]ϯⲟ ⲛⲙ̀ⲛⲧⲣⲉ ⲉⲧⲓϩ̣ⲟⲙ̀ⲟⲗⲟⲅⲓⲁ |]ⲙⲛⲛⲁ ⲡⲣⲙ̀ⲁⲛⲧⲓⲛⲟⲟⲩ |

175.—Papyrus; a fragment; $5\frac{1}{2} \times 15$ cm. Script: *v.* Pl. I. *Recto* ↑.

Deed relating to a heritable Lease (ἐμφυτευτικὴ ὁμολογία). L. 1 apparently shows the date, which would be A.M. 437 = A.D. 721. L. 2 has an obscure reference to the Thebaid.

ⲧ]ⲉⲧⲣⲁⲕⲟⲥⲓⲟⲥⲧⲟⲩ ⲧⲣⲓⲁⲕⲟⲥⲧⲟⲩ ⲉ̀ⲃ̀ⲁⲟⲙⲟⲩ ⲉⲛ ⲉⲣⲙⲟⲩⲡ[ⲟⲗⲉⲓ |] ⲓ[. . .]. ⲣⲓⲥⲧⲟⲩ[4] ⲑⲛ̀ⲃ̀ⲁⲓⲁⲟⲥ + |] ⲉⲭ̀ⲱⲟⲩ ⲛⲉⲙⲫ̀ⲩⲧⲉⲩⲧⲓⲕⲏ ϩ̣ⲟⲙ̀ⲟⲗⲟⲅⲓⲁ ⲉⲩⲟⲣⲭ [|] ϣⲁⲉⲛⲉϩ̣ ⲉⲩⲥⲙⲏⲉ ⲛⲙⲟⲟⲩ ⲙⲛⲛⲉⲩⲉⲣⲏⲩ ϩ̣ⲛ[

176.—Papyrus; a fragment; 8×14 cm. Script: ligatureless. *Recto* ↑.

From a Deed relating to a heritable Lease (ἐμφύτευμα). One party appears to be the 'master'[5] George and Hatre. On the *verso* a Greek tax receipt.

]ⲉ̣ ϫⲉⲣϣⲁⲛⲁⲡⲁ ⲃ̀ⲁⲥⲓⲗⲉ ϩ̣ⲱⲱ[ϥ | ⲟⲩⲱ [ⲥ̣]ⲁ̣ⲣ̣ ⲛ̣.ϩ̣ⲓ ⲡⲓⲛ̀.ϥ . . . . . [| ⲛ̣ⲧ̣ⲟⲟⲧⲟⲩ ⲛ̣ⲡ̣ⲥ̣ⲁ̣ϩ̣ ⲥⲉⲱⲣⲥⲉ ⲙ̀ⲡ̣ϩ̣ⲁⲧⲣⲉ [| ⲧⲉⲣⲟⲙⲡⲉ ⲉⲡⲓ ⲧⲱ ⲛⲧⲟϥ .ⲛ̀..ⲛⲁⲣⲓ̣ [| . . . . . ⲓ̣ ⲉϣⲁⲣⲉϥ̣ⲁϩ̣ ⲥⲉⲱⲣ[ⲥⲉ . . . . . | ⲉ̀ⲃ̀ⲁ̣ⲡⲁⲣⲁⲃⲁ ϩ̣ⲩⲡⲟⲕⲉⲓⲥⲑⲁⲓ ⲁⲩⲱ ⲙ̣.ⲛ̀ⲉ̣.[| ⲉⲩⲕⲛⲃ̀[6] ⲛⲧⲉⲡⲓⲁⲛⲧⲓⲥⲩⲥⲥⲣⲁⲫⲟⲛ[7] ⲛⲉⲙⲫ̀ⲉ̣[ⲧⲉⲩⲙⲁ (?) | ϥϩ̣ⲟⲙ̀ⲟⲗⲟⲅⲉⲓ ϫⲉ ⲛⲧⲟϥ ⲁⲡⲁ ⲃ̀ⲁⲥⲓⲗⲉ ϫⲉ̣ . . ϫ [| ⲉ . ⲟⲩ (ⲟⲩ above) ⲛ̀ⲡⲉⲧⲣⲓⲙⲉⲥⲓ[ⲛ] ⲥⲛ[ⲁⲩ] ⲛ̀ⲛⲟⲩϧ̀ ⲛ̀[

Verso, in another hand.

+ ⲑⲱⲑ ⲛⲑ ⲉⲥϫ ϫ/ ⲕⲩⲣⲟⲩ ϫⲓⲟⲥⲕⲟⲣⲉ̣ . . [| ⲁⲡⲟ ϫⲏⲙⲟⲥⲓⲟⲩ ⲧⲉⲥⲥⲁⲣⲉⲥⲕⲁⲓϫⲉⲕⲁⲧ[ⲏⲥ] | ⲙ̀ϫ/ ⲁ̀ⲣ̀[8] ⲉⲛ ⲩⲓ/ ⲁ̀ⲣ̀ ⲁ + ϫⲱⲣⲟⲑⲉⲟ̣ⲥ̣ ⲥ̣ⲧⲟⲓ̣. | blank

177.—Papyrus; a fragment; $15\frac{1}{2} \times 12$ cm. Script: ligatured. *Recto* ↑.

Deed of Authorization (ἐπιτροπή), addressed to a woman. The writer undertakes certain duties as to the reeds and plants and as to 'enclosing their walls.' Two places, Shbêk[9] and Pma nserge, are mentioned.

[1] One would expect 2nd rather than 1st plur.

[2] *V.* no. 144.

[3] Ἰσχύειν; *cf.* Br. Mus. no. 1013 and here no. 183.

[4] Before ⲣ possibly ⲭ. A local name?

[5] ⲥⲁϩ 'teacher, master' (=διδάσκαλος in New Test.), so, as here, apparently a title of respect (Br. Mus. nos. 1172, 1183, Krall xcv &c., an abbess ⲧⲥⲁϩ, *Bull. Inst. fr.* v, fasc. 1, pl. xi); or joined with a designation of trade, occupation (Br. Mus. nos. 1037, 1066 carpenters, here nos. 215, 216 corn or fruit-dealers, Clédat, *Baouit* ii. 97 builder, *ib.* 159 ἐξηγητής, Paris 131[3]. 34 goldsmith &c.). As a church official, =? reader (Br. Mus. no. 144, Leyden *MSS.* p. 153, *cf.* Clédat *l.c.* 98, ⲣⲉϥⲱϣ). The ⲥ . ⲛⲧⲙⲉ, a village official (=νομικός, Krall cxxxviii), colleague of the headman (Br. Mus. no. 1079), acts as scribe (*ib.* 461, Krall v); *cf.* the ⲥⲁϫⲟ, *PSBA.* xxi. 249.

[6] Refers to the doubling of the rent (or price) in case of default.

[7] *V.* Br. Mus. no. 1013.

[8] *V.* Crum, *Ostr.*, no. 409, note.

[9] Recurs in Br. Mus. Or. 6201 B &c.

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ϕο]ιϩⲁⲙⲙⲱⲛ ⲡϩⲓⲉρ[ⲉⲩⲥ[1] | ⲡⲥ]χο̅[2] ϩⲛϣϩⲏⲕ ⲉⲓ[ⲥϩⲁⲓ | ⲡ]ⲙⲁⲕ/ ⲕⲟⲙⲓⲥ ⲧⲣⲙ[| ⲟⲩⲟⲉⲓ]ϣ ϫⲓⲛⲉⲡⲟⲟⲩ ⲉⲧ[ⲉⲥⲟⲩ |]ⲕⲁⲓϫⲉⲕ[τ]/ ⲓⲛ[δ]/ ⲛⲥ[| [. .]ⲕⲧⲏⲙⲁ ⲡⲙⲁ ⲛⲥⲉⲣⲥⲉ [| ⲕⲁⲙ ⲙⲡⲛⲉⲩⲉⲛⲧⲏⲥ ⲧⲁϫⲓⲧ[| ⲧⲁⲱⲣϥ ⲛⲉⲩϫⲟ ⲉϩⲟⲩⲛ ⲧⲥ[| ⲗⲁⲁⲩ ⲛⲕⲁⲧⲁϕⲣⲟⲛⲏⲥⲓⲥ ⲛ[

Verso: + ⲉⲡⲓⲧⲣⲟ̅[π] ⲧ̅[ω] ⲉ̅ⲙ̅[ω] | . . . [|

178.—Papyrus; a fragment; $5\frac{1}{2} \times 28$ cm. Script: ligatured. *Recto* ↑.

Beginning of a Deed, from . . . . . the deacon, son of ϫⲱⲣⲟⲑⲉ of Shmoun, to Apa Taurinus, relating to a former lease, ϫⲉⲡⲓϫⲏ ⲁⲕⲥⲩⲙⲏ ⲟⲩⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲁⲓ. Taurinus is apparently the ⲙⲉⲥⲟⲧⲉⲣⲟⲥ (*μειζότερος*[3]). The text was cancelled by cross-lines.

RENT RECEIPTS

179.—Papyrus; complete; $22 \times 13\frac{1}{2}$ cm. Script: ligatured. *Verso* →.

Tax Receipt, in very short terms.

+ ⲁⲛⲟⲕ ϫⲓⲟⲥϩ/ ⲙⲡⲁⲡⲟⲗⲗⲱ | ϫⲉⲁⲛϫⲓ[4] ⲡⲉⲕⲡⲁⲕⲧⲱⲛ | ⲁϩⲉⲓ ⲉⲧⲟⲟⲧⲛ ⲧⲏⲥⲧⲟⲓ[ϫ] + The rest is blank.

Recto: remnants of Greek accounts (earlier).

180.—Papyrus; a fragment; $7\frac{1}{2} \times 13$ cm. Script: sloping uncials. *Verso* →.

Tax Receipt from Eulogia to the 'master'[5] Phoebammon, for $1\frac{1}{2}$ carats, being the rent (*πάκτον*) for her share (*μέρος*) in . . . . .

+ ⲉⲩⲗⲟⲅⲓⲁ ⲧⲉⲥⲥϩⲁⲓ ⲛⲡⲥⲁϩ ϕⲟⲓϩⲁⲙ[ⲙⲱⲛ | ⲛⲧⲟⲟⲧⲕ ϩⲁⲡⲡⲁⲕⲧⲟⲛ ϩⲁⲡⲁⲙⲙⲉⲣⲟ[ⲥ | ⲉⲧⲉⲛⲁⲓⲛⲉ ⲟⲩⲕⲩⲣⲁⲧⲓⲛ ⲟⲩⲥⲟⲥ ϩⲁ[| ⲱⲣϫ ⲟⲩⲛ ⲁⲓⲥⲧⲟⲓⲭⲉⲓ + ⲉⲩⲗⲟⲅⲉ̅ⲓ̅ⲁ̅ [| blank

Recto: remains of Greek text (earlier).

181.—Papyrus; complete; $9\frac{1}{2} \times 18\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Receipt (*ἀπόδειξις*) by the *δίκαιον* of the 'altar'[6] of St. George, represented by the priest Shenoute, to Apa Philotheus, for the rent (*φόρος*) of certain fields, *viz.* 2 *tremisia* yearly.

[1] Ἱερεύς; *cf.* Br. Mus. no. 1031. In a Br. Mus. fragment, Or. 6201 B &c., ϕⲓⲉⲣⲉⲩⲥ ⲛⲡⲧⲟⲟⲩ.

[2] Σχολαστικός.

[3] The Jkôw papyri make it clear that this is the Greek equivalent to ⲗⲁϣⲁⲛⲉ.

[4] ϫⲉ indicates the elliptic brevity to which the formulae are reduced.

[5] *V.* no. 176.

[6] So in Krall lxxvi. *Cf.* the similar use of *τόπος*, *e.g.* here no. 145, of *εὐκτήριον*, Krall clx, *μοναστήριον*, *ib.* lxxxvi, *πέτρα*, here no. 124. In Br. Mus. no. 1046 ⲙⲁ and *φιλοπόνιον* seem identical.

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+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲙ̀ⲡⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲫⲁⲩⲓⲟⲥ ⲛⲉⲱⲣⲛⲉ | ϩⲓⲧⲟⲟⲧ ϣⲉⲛⲟⲩⲧⲉ ⲡ̀ⲣ̅ⲉ̅ ⲉⲓϩⲣⲁⲓ ⲁⲡⲁ ⲫⲓⲗⲟⲑⲉⲟⲥ ϫⲉⲁⲓϫⲓ | ⲁⲩⲱ ⲁⲓⲡⲗⲏⲣⲟⲩ ⲛⲧⲟⲟⲧⲕ ⲉⲛⲉⲫⲟⲣⲟⲥ ϩⲁⲛⲓ̈ϣϩⲉ ⲉⲕϫⲟ ⲙ(above ⲉⲕⲧⲓ ⲙ[.]ⲛ̀ⲟⲩ ⲛⲉ̀ⲩⲙⲟⲟⲩ) | ⲉⲩϣⲟ̀ⲟⲡ ϩⲙⲡϣⲉⲛⲡⲟⲩⲥ[1] ⲉⲧⲉⲛⲁⲓⲙⲉ ⲥⲛⲁⲩ ⲉⲧⲣⲉⲙⲛ̀ⲥⲓⲙ | ⲉⲛⲟⲩⲃ̀ ϩⲁⲧⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲉⲕⲧⲏⲥ̀ . . .[2] ⲛ̀ ⲙ̀ ⲩ̀ⲅ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓ|ⲥⲙⲏ ⲧⲓⲁⲡⲟϫⲉⲓϩⲓⲥ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓ̅ ϣⲉⲛⲟⲩⲧⲉ ⲡ̀ⲣ̅ⲉ̅ ⲥⲧⲟⲓ̅ +

Verso: Greek accounts (earlier).

182.—Papyrus; a fragment; 10 × 9½ cm. Script: moderately ligatured. *Recto* ↑.

Receipt by Phoebammon, son of George, for rent (?) paid by . . . . . All written by one hand.

ⲛⲉⲱⲣ]ⲛⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓϩⲣⲁⲓ [|] ϫⲉⲁⲓϫⲓ ⲁⲩⲱ ⲁⲓⲡⲗⲏⲣⲟⲩ ⲛⲧ̀[ⲟⲟⲧⲕ] ⲙ̀ⲡ̀[|]ⲉ ⲡⲉⲃ̀ⲟⲧ ⲛ̀ⲁⲉⲕⲁⲧⲏⲥ ⲙ̅ⲡ̅ⲇ̅/ ϣⲁⲥⲟⲩ[| ϩⲟⲗⲟⲕⲟⲧⲧ]ⲛ ⲙ̀ⲡ̀[ⲟ]ⲩϥ ⲉⲩⲟ ⲛ̀ϫⲟ̀ⲩⲧⲥ̀[ⲛⲟⲟⲩⲥ |]ⲕⲃ̀ⲋ̅ ⲉⲕ̅/[3] ⲉⲧⲃ̀ⲉⲡⲉⲕⲱⲣϫ ⲟⲩⲛ [| ⲁⲣ]ⲭⲉⲓ ⲉϫⲱⲛ ⲧⲁⲣⲓⲫⲩⲗⲁⲥⲥⲉ ⲛⲁⲕ [|] + ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁⲙ[ⲙⲱⲛ |] ⲡϣⲉ ⲙⲡⲙⲁⲕⲁⲣ/ ϣⲉⲛ[ⲟⲩⲧⲉ | ⲛ]ⲧⲁⲓϩⲣⲁⲓ ϩⲁⲫⲟⲓⲃⲁⲙⲙ[ⲱⲛ

Verso: ⲫⲟⲓⲃⲁ]ⲙⲙⲱⲛ ⲡϣⲉ ⲛⲛⲉⲱⲣⲛⲉ [space] ⲡⲣⲱ[ⲙⲉ

PARTITIONS

183.—Papyrus; a fragment; 13 × 23 cm. Script: ligatureless. *Recto* ↑.

Preliminary phrases to a Deed of Settlement (διάλυσις), addressed by . . . . . of Shmoun, to . . . . ., a woman, styled τιμιωτάτη[4]. It is to be deposited in the public library[5].

]ⲟⲩⲁⲧⲣϩⲧⲏϥ ⲉϫ[| ⲧⲓⲁⲓ]ⲁⲗⲩⲥⲓⲥ ⲉⲥⲟⲣϫ ϩⲛⲁⲥⲫ[ⲁⲗⲉⲓⲁ ⲛⲓⲙ | ⲉⲥⲓⲥ]ϫⲩ ⲉⲥⲧⲁϫⲣⲏⲩ ⲛⲁⲧⲡⲁⲣⲁⲃ̀ⲁ-ⲥⲓⲥ ⲛⲁⲧⲕⲓⲙ ϫⲓ̈[|]ⲛ̀ⲥ̀[. . .]ⲥ ⲁⲩⲱ ⲉⲓⲕⲱ ⲙⲙⲟⲥ ⲉϩⲣⲁⲓ ϩⲛⲧⲁⲙⲓ[| ⲧⲁ]ⲥⲛⲱⲙⲉⲛ ⲙⲙⲧⲁⲡⲣⲟⲁⲓⲣⲉⲥⲓⲥ ⲛⲁⲧⲗⲁⲁⲩ ⲛⲕⲣⲟϥ [| ⲁⲡ]ⲁⲧⲏ ϩⲓⲁⲛⲁⲥⲕⲏ ϩⲓⲡⲉⲣⲓⲅⲣⲁⲫⲏ ϩⲓⲥⲩⲛⲁⲣⲛⲁⲥⲏ ⲁⲛⲟⲕ [| ⲡϣⲉ] ⲙⲡⲙⲁⲕⲁⲣ/ ⲗⲉⲟⲛⲧⲓⲛ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓϩⲣⲁⲓ ⲛ̀ⲓ[| ⲧⲧⲓ]ⲙⲓⲱⲧⲁⲧⲏ ⲧϣⲉ ⲙⲡⲙⲁⲕⲁⲣ/ ⲁⲁⲙⲓⲁⲛⲉ ⲛ̀ⲓⲧⲁϥϣⲱ̀[ⲡⲉ[6] | ⲣⲱⲙ]ⲉ ϣⲙⲟⲩⲛ ⲟⲛ ⲧⲓⲣⲁ[ϣⲉ] ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲁⲛ[ⲟ]ⲕ[

184.—Papyrus; a fragment; 17 × 15 cm. Script: ligatured. *Recto* ↑.

A Family Settlement (γενικὴ διάλυσις), addressed by . . . . . (*plur.*) to Apa Prashe.

] ⲙⲛⲛⲉⲓⲁⲛϩⲁⲗ[ⲱⲙⲁ about 11 lett.] |]ⲓⲁ ⲛⲓⲙ ϩⲛⲙⲁ ⲛⲓⲙ ⲉⲩⲛⲁⲉⲙⲫⲁⲛϩⲉ |]ⲕ ⲁⲡⲁ ⲡⲣⲁϣⲉ ⲙⲛⲛⲉⲕⲕⲗⲏⲣ°/ ϣⲁⲉⲛⲉϩ ⲁⲛⲥⲙⲏ | ϩ]ⲛⲛⲉⲧⲣⲏⲛⲉⲛⲉⲕⲉ ⲛⲁⲕ ⲛⲙⲙⲉϩⲥⲟⲡ ⲥⲛⲁⲩ | ⲧ]ⲁⲩⲟⲥ ⲉⲣⲟⲛ ⲡⲉⲧⲛⲟⲓ

[1] ? A place. *Cf.* Br. Mus. no. 1055, ⲛⲉϣⲉⲛⲡⲁⲛⲛⲓⲥ.

[2] Signs perhaps stenographic; ⲙⲁ/ ⲅⲓ/ can scarcely be read.

[3] ⲉⲕ^{ⲧ}/ might be read, not ⲉⲩⲥ^{ⲧ}/.

[4] *Cf.* no. 158.

[5] δημοσία βιβλιοθήκη. Deeds relating to monastic affairs placed in the library of the monastery, Revillout, *Actes* 83, 97.

[6] *V.* no. 141.

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ⲛⲥϩⲁⲓ ϩⲓⲱⲱⲛ | ⲥⲧⲁ]ⲩⲣⲟⲥ ⲉⲣⲟⲥ ⲉⲧϥⲥⲓⲧ ⲁⲛⲕⲱⲣϣ ϩⲛⲕⲁⲓⲉⲗⲉⲩⲑⲉⲣ⁰/ | ϩⲙⲙⲟ]ⲩⲥⲓⲟⲛ ⲙⲛⲡⲉⲩϫⲁⲓ
ⲉⲡⲉⲧⲁⲣⲭⲉⲓ ⲉϫⲱⲛ |] ⲧⲏⲣⲥ ⲛⲧⲓⲥⲉⲛⲓⲕⲏ ⲁⲓⲁⲗⲩⲥⲓⲥ ⲉⲣⲉⲧⲏϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ |] ⲧⲉⲥϧⲉϧⲁⲓⲱⲥⲓⲥ ϫⲛⲡⲉⲛϣⲭⲣⲱ
ⲛⲗⲁⲁⲩ | ϩⲩⲡ]ⲉⲛⲁⲛⲧⲓⲟⲩ ⲉⲧⲥⲟⲙ ⲉⲧⲓⲥⲉⲛⲓⲕⲏ ⲁⲓⲁⲗⲩⲥⲓⲥ |

SALES

185.—Papyrus; a fragment; 14 × 13½ cm. Script: small, moderately ligatured. *Recto* ↑.

Agreement (ὁμολογία) apparently relating to the Sale (? or lease) of land. Perhaps a place, Hôtr, is mentioned.

]ⲥ ⲉⲓϩⲟⲧⲣ ⲉ̣[ⲣ]ⲟ̣ⲕ[1] ϩⲁⲡⲕⲁⲣⲡⲟⲥ ⲛⲡⲉⲙⲡⲧⲏⲥ ⲛⲁⲓⲕⲧⲓⲟⲛⲟⲥ |] ⲡⲛⲁⲧⲧⲓϣⲉ[ⲛ]ⲉⲥⲉ[2] ⲛⲏⲧⲓ ϩⲁ̣ⲣ̣ⲟ̣ϥ
ϣⲁⲉⲛⲉϥ ⲉⲓⲧⲉ [ⲁⲛⲟ]ⲕ |]ⲙ̣ⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ϣⲁⲉⲛⲉϥ ⲉⲡⲉⲓⲁⲛ ⲁϩⲱⲃ̀ ⲛⲓⲙ |] ⲛⲧⲁⲧⲛⲉⲥⲙⲏⲧϥ ⲛⲁⲓ
ⲉⲩⲱⲣϫ ⲛⲏⲧⲓ ⲁⲓⲥⲙⲏ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ | ⲡⲡⲁ]ⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲧⲁⲫⲩⲗⲁⲥⲥⲉ ⲛⲏⲧⲓ ⲡⲣⲟⲥ ⲧⲉⲥⲥⲟⲙ |
ⲡⲣⲱ]ⲙⲉ ϩⲱⲧⲣ ⲡⲉⲧϣⲏⲣⲡⲥϩⲁⲓ ⲧⲓⲥⲧⲟⲩ̀ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲟⲉ ⲥⲥⲏϩ ⲉⲙ[ⲟⲥ] | ⲣⲱ]ⲙⲉ ϣⲙⲟⲩⲛ
ⲛⲧⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟ̣ϥ + | ⲡϣⲏⲣ]ⲉ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲛⲧⲣⲉ + |] . . . ⲥ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ
ⲛⲡ̀ⲣ̀[3] ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ̣ [ⲙⲙⲏ]ⲧⲣⲉ +

Verso blank.

186.—Papyrus; a fragment; 5½ × 8½ cm. Script: ligatureless. *Recto* ↑.

Presumably from a Deed of Sale (? or of Gift).

]ⲙⲛ̀ⲧⲟⲟⲩ ⲛ . . . ⲟ̣ϣ . |] ⲉⲓⲧⲉ ϩⲛⲟⲩ[4] ⲛϩⲟⲙⲉⲧ |]. ⲉ ⲉⲓⲧⲉ ϩⲛⲟⲩ ⲛⲃ̀ⲗϫⲉ | ⲉⲧⲧ]ⲁⲓⲛⲩ ϣⲁⲡⲉⲧⲥⲛϣ |
]. ⲉⲣⲟⲥ ⲡⲣⲟ̣ ⲛ̣[

Verso: parts of 2 lines in a Greek hand, giving a date, ιν$^{\delta}$/.

187.—Papyrus; a fragment; 13 × 6 cm. Script: ligatureless. *Recto* ↑.

Probably from a Deed of, or relating to, Sale. A monastery or church of St. Phoebammon is named[5].

]ⲛ ⲛⲡⲛⲓ ⲛⲧⲁⲁⲡⲁ ⲕⲩⲣⲓ ϣⲟⲡϥ ⲉ[|]ⲛ̀ ⲛⲡϩⲁⲥⲓⲟⲥ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡϣⲧ[|]ⲟⲩⲧⲛ̀ ⲁⲩⲱ ⲛⲥϩⲟⲉⲓⲥ
ⲛⲡⲛⲓ ⲛ[|] ⲕⲁⲛ ⲁⲥϫⲛ̀ⲣⲉⲩⲉ ϩⲁⲣ[ⲟϥ] ⲕⲁⲛ [

188.—Papyrus; a fragment; 44 × 37 cm. Script: even, ligatured; hand of nos. 204 and perhaps 173. *Recto*, top *selis* →, rest ↑.

[1] This rare verb appears to imply consent or agreement with. An equally obscure instance in *WZKM.* 1902. 266. ⲁⲛⲟⲕ perhaps, not ⲉⲣⲟⲕ.

[2] Note the peculiar form of negative.

[3] *V.* no. 141.

[4] This form in Br. Mus. no. 1064.

[5] *Cf.* no. 125.

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Above the text, a 'protocol,' in tall, brown characters like those in Br. Mus. nos. 171, 1077.

Undertaking (ὁμολογία) by John, a deacon, of Shmoun, to the κῦρις, Apa Mercurius[1], to whom he had formerly sold certain fields. M. had then agreed to pay 3 carats yearly as their tax (δημόσιον), representing both ἐμβολή and χρυσικόν, since they produced no corn. For this John thanks him and now undertakes not to demand any additional tax payments. Reference is further made to handing the deed of sale (πρᾶσις) to M. and to the latter's inheritance in the said land.

ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲓⲉⲗⲁⲭ̅ ⲛ̅ⲓⲁⲕ̅ⲟ̅/ ⲡϣⲉ ⲛ̅ⲙ̅ⲙⲁⲕⲁⲣⲓⲟⲥ ⲃⲓⲕⲧⲱⲣ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓⲥϩⲁⲓ
ⲛ̅ⲛ̅ⲕⲩⲣ̅/
ⲁⲡⲁ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡϣⲉ ⲛ . . ⲁ . ⲡ̅ⲣ̅ⲟ̅/[2] ⲁⲡⲁ ⲁⲥⲛ . ⲩ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ ϫⲉⲉⲡⲉⲓϫⲁⲛ ⲁⲓⲧⲓ . .
ϩ̣ⲱ̣[ⲧ̣]ⲉ ⲛⲓⲱϩ̣ⲉ̣ ⲛⲁⲕ ⲉⲃⲟⲗ . . . ⲓ . ⲉⲗⲁ . . ⲧⲁⲃⲧⲉ̣ ⲥⲉⲧⲓⲱϩ̣ⲉ̣ ⲉⲩ . . ⲗ̣ⲓ ⲥⲟⲩ̣ ⲉⲩ̣ⲛ̣ ⲡⲙⲁ ⲉⲧⲙⲙ̣[ⲁ]ⲩ̣
. . . . . ⲙ̣ⲉ̣ . ⲉⲛⲃⲉϫ̣ (rest illegible)
5 [.]ⲁ̣ⲕ . . . ⲉ̣ⲗⲟ̣ⲩⲥⲓ̣ⲧ̣ⲉ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛⲧⲉⲡⲣⲁⲥⲓⲥ ⲛⲧⲁⲓⲥⲙⲏⲧⲥ ⲛⲁⲕ ⲙ . . . . . ⲣⲟⲙ[ⲡⲉ]
. . . . ⲉ̣ⲓ̣ ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲟⲕ ⲙⲛ̀ϩⲛⲁⲓⲉⲗ[ⲉⲩⲑⲉ]ⲣⲟⲥ ⲧⲁⲣⲉⲕ . ⲁ̣ . . . . . .
[. . ⲁ]ⲕϫⲓ ⲧⲓⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲁⲕⲧⲓ ϣⲟⲙⲧⲉ ⲛⲓⲕ[ⲉ]ⲣⲁ[ⲧⲓ ϩⲁ]ⲁⲛⲙⲟⲥⲓⲟⲛ ⲉ̣ⲣ̣ⲱⲟⲩ̣ ⲛⲁ[ⲧⲁ]
ⲣⲟⲙⲡⲉ ϩⲁⲉⲙⲃⲟⲗⲏ ϩⲓⲭ̀ⲣⲩⲥⲓⲕⲟ̣ⲛ̣ ⲉⲡⲉⲓⲁⲛ ⲙ̀ⲡⲧⲁⲩ̣[ⲥⲟ]ⲩⲟ ⲙⲙⲁⲩ + ⲧⲉⲡⲟⲩ ϩⲣⲁⲓ
[ϩⲛ̀]. ⲉ . . ⲧⲓ ⲁⲩⲱ ⲧⲓⲉⲩⲭⲁⲣⲓⲥⲧⲁ ⲛⲁⲕ ϫⲉⲁⲕϫⲓ ⲧⲁⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲧⲟⲟⲧ ⲁⲕⲁ̣ⲛ̣[ⲁⲁⲓ-]
10 [ⲁⲟⲩ] . . . . . ⲛ̣ⲁⲕⲉⲣⲁ[ⲧ]ⲓⲁ ϩⲁⲣⲟⲟⲩ ⲕⲁⲧⲁ ⲣ̣ⲟⲙ[ⲡⲉ] ⲫ . . . ⲗⲟⲙ̣ⲡ̣ⲟ̣ⲩ̣ . . . . .
. . . [ⲡⲁⲛⲧⲟ]ⲕⲣⲁⲧⲱⲣ ⲙ[ⲡⲟⲩ]ϫ[ⲁⲓ ⲛⲛ]ϫ[ⲓⲥⲟⲟⲩⲉ
ⲟⲩⲧⲉ ⲙⲃⲟⲗⲏ ⲟ̣ⲩⲧⲉ ϫⲣⲩⲥⲓⲕⲟⲛ ϣⲁⲉⲛⲉϩ ⲟ̣ⲩⲟⲉⲓϣ [rest illegible]
ⲛ̣ⲉⲧⲓⲛⲩ ⲙⲛⲉⲥⲱⲓ ϫⲛⲛⲉⲓϣⲛⲟⲩϫ ϭⲉⲗⲁⲁⲩ ⲡⲁⲛⲙⲟⲥⲓⲟⲛ ϩ̣ⲁ̣ⲣⲟⲕ[3] ⲛⲥⲁ̣[rest illegible]
. . . . . ⲡⲉⲩⲁⲛⲙⲟⲥⲓⲟⲛ ⲉⲛⲁⲣⲭⲁⲓⲟ̣ⲛ̣ . . ⲟⲩⲁⲉ ⲛ[rest illegible]
15 . ⲕ̣ ⲟ̣ⲩⲁⲉ ⲉⲙⲃⲟⲗⲏ ⲟ̣ⲩ̣ⲧ̣ⲉ̣ (sic) ⲭⲉⲓⲣⲟⲅⲣⲁⲫⲓⲁ ⲁⲗⲗⲁ ⲛⲧⲁⲓⲕⲁ̣ⲁ̣ⲩ̣ [ⲥⲉⲧ-]
ⲓⲱϩⲉ ⲛⲧⲁⲓⲕⲁⲁⲩ ⲛⲁⲓ ϩⲛ[ⲡ]ⲙⲁ ⲉⲧⲉⲙⲁⲩ ϩ[ⲩⲡⲟ]ⲕⲉⲓⲥ̣ⲑ̣ ⲛⲧⲛ̀ⲛ̣ⲁ[
ⲉ̣ . [ⲁⲥ]ⲫ̣[ⲁⲗ]ⲉ̣ⲓ̣ⲁ ϫⲉ ⲛⲁⲕ ⲁⲓⲁⲛⲁⲁⲓⲁⲟⲩ ⲛⲁⲕ ⲛⲧⲉⲡⲣⲁⲥⲓⲥ ⲛⲧⲉ̣[
. . . ⲣⲱⲙⲡⲙⲁ ⲛⲡⲁⲗⲗⲁⲁⲓ[4] ⲉⲡⲉⲓⲁⲛ ⲧⲟⲩⲉⲓ ⲛⲧⲁⲓⲧⲁⲁⲥ ⲛⲁⲕ ⲧⲁⲣ̣[ⲉ]ⲕⲕⲗⲏ̣ⲣⲟ/ . ⲛⲧⲁ[
ϩ̣ⲁⲧⲉⲥⲙⲁⲁⲩ ⲁⲩⲱ ⲧⲟⲩⲉⲓ ⲧ . . . ⲡⲣⲁⲥⲓⲥ ⲛⲧⲉⲥⲧⲱ̣ⲧ̣ⲉ[5] ⲉⲧⲃ̀ⲉⲡⲉⲓϩ̣ⲱϥ ⲟⲩⲛ̀ ⲁⲓϩ̣ⲟ̣ⲙ̣ⲟ̣ⲗⲟ̣ⲩ̣[
. . ⲁ̣ . . ⲙϩ̣ ⲡⲧⲉⲡⲣⲁⲥⲓⲥ ⲧ̣ⲁⲙⲙⲟⲧⲛⲉⲥ ⲛⲁⲕ[6] ϫⲉⲟⲩⲉⲓ ϩ̣ⲙⲙⲉⲛⲧⲁ̣ⲓ̣ . . ⲁ . . . ⲁ̣ⲓ̣ⲉ̣ⲧ ⲟⲩⲉⲓ
. . . . . ⲁⲛ . ⲙ̣ ⲗⲁⲁⲩ ⲛⲧⲁϩ̣ⲣⲙ̀[ⲉ . . ⲉ]ⲩ̣ⲱ̣ⲣ̣ϫ ⲟⲩⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧ̣[
ⲛ̀ϩ̣ⲟⲙⲟⲗⲟ[ⲅⲓⲁ ⲛ]ⲧⲁϭⲓϫ ⲧⲏⲣⲉⲥ ⲁⲩⲱ ⲁⲓⲕⲱⲣ[ϣ ⲛ̀ϩ]ⲛⲁⲓⲉⲗ[ⲉⲩⲑⲉⲣⲟ]ⲥ ⲁⲩⲣ̣[
ⲑ̣ⲓ̣ . . . . . ⲥ̣ ϣⲁⲉⲛⲉϩ̣ ⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲟⲩⲧⲉ ⲛⲁⲕⲗⲏⲣⲟ/ ϩ̣ⲁ̣ⲕⲁ . . . . . ⲁⲛⲉⲓ-
[ⲉⲙⲃⲟⲗⲏ ⲟ]ⲩⲧⲉ ϫⲣⲩⲥⲓⲕⲟⲛ ⲙ̀ϣⲟⲣ[
25 . . . . . ⲙⲛ̀[ⲡⲟⲩ]ϫⲁⲓ ⲉⲡⲉⲓϫⲓⲥ[ⲟⲟⲩⲉ

Verso blank.

[1] Perhaps the same person as in Br. Mus. no. 1136 and here no. 158.

[2] Perhaps ⲡⲙⲙⲁⲕⲁⲣ̅/ⲟ̅/.

[3] Perhaps ⲉϫⲱⲕ.

[4] 'The place (? τόπος) of Palladius.' Unknown.

[5] *V.* Br. Mus. nos. 1013, 1061 and here no. 158.

[6] For this phrase *v.* KRALL no. clvii.

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189.—Papyrus; a fragment; 10 × 16 cm. Script: ligatureless. *Recto* ↑.

Deed of Sale (πρᾶσις), in the form of a receipt for payment of 1 *solidus* (+?), 'by the city standard,' as the price of a large plank of wood (?)[1], described as in a rough, unworked state[2] and old. Its size is also given.

]..ⲓⲥ ⲡϣⲉ ⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲁ ⲡⲣⲱⲙⲉ̣ .ⲕ̣ⲗ̣ⲟ̣ | .ⲙ ⲙⲡϣⲏⲣⲉ ⲙⲡⲣⲏⲥ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣⲙⲟⲩⲛ ϫⲉⲧⲓ|ϩⲟⲙⲟⲗⲟⲅⲉⲓ ϫⲉⲁⲓϫⲓ ⲁⲩⲱ ⲁⲓⲡⲗⲏⲣⲟⲩ ⲛⲧⲟⲟⲧⲕ . . . . | ⲙⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩ ⲃ̀ⲧⲟⲟⲩⲡⲉ ⲙⲡⲁⲱⲛⲉ ⲡⲉⲃ̀ⲟⲧ ⲛⲧⲓⲣⲟ̣[ⲙⲡⲉ] | ⲧⲁⲓ ⲧⲣⲓⲧⲏⲥ ⲙ̀ⲡⲁⲓⲕⲧⲓⲟⲛⲟⲥ ⲛ̀ⲧⲁⲓⲕⲁⲓⲁ ⲧⲓⲙⲏ ⲛⲧⲛⲟϭ | ⲙⲡⲟϭⲉ ⲛ̀ϩⲟⲓ ⲛϣⲉ ⲡⲙⲁⲃ̀ⲥⲛⲟⲟ[ⲩⲥ] ⲛ̀ⲛ̀ . . . . ϣ̣ . ⲗⲉ̣ | ⲡⲁⲫⲓⲗⲟⲕⲁⲗⲛⲧⲟⲛ ⲡⲁⲡⲁⲥ ⲉⲥϣ[| ⲛ̀ⲧⲁⲓⲧⲁⲁⲥ ⲡⲁⲕ ⲉⲃ̀ⲟⲗ ⲡⲣⲟⲥ ⲑⲉ ⲛ[| [ⲉ]ⲧⲉⲡⲁⲓⲡⲉ ⲟⲩϩⲟⲗⲟⲕⲟⲧⲧⲓ[ⲛ | [. . . .] ⲛⲡϣⲓ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲥⲓ/ ⲭⲣ/ ⲛ̀ ⲁ̀[

Verso: +ⲧ̣ⲉⲡⲣⲁⲥⲓⲥ ⲛ̀ⲧⲡⲟϭⲉ [space] ⲛϩⲟⲓ ⲡⲁⲡ̣ⲁ̣ⲥ̣ ⲁⲩⲱ ⲛ̣ | ⲛ̣ⲁ̣ⲫⲓⲗⲟⲕⲁⲗⲏ̄ ϫ̣ⲁ̣ . . . |

190.—Papyrus; a fragment; 12½ × 25 cm. Script: rarely ligatured. *Recto* ↑.

Deed of Sale (πρᾶσις) by . . . . ., son of Taurinus, son of Apostolus[3], of arable land, to Leontius, a subdeacon. The price is 4 *solidi*, already paid. The village Telbont is named[4].

]ϣⲉ ⲛ̀ⲧⲁⲩⲣⲓⲛⲉ ⲡϣⲉ ⲡⲁⲡⲟⲥⲧ[. . . ⲡ]ⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟ̣ⲛ̣ ⲉⲓⲥ̣ϩ̣[ⲁⲓ] | [ⲡⲗⲉⲟⲛⲧ]ⲛ̣ ⲫ̣ⲩⲡⲟⲇⲓⲁⲕⲱⲛ ⲡϣⲉ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲉ ⲡⲣⲙ̣[ⲧⲓ]ⲛ̣ⲟ̣[ⲓⲥ |]ϩ̣ⲟⲟⲩ . ⲧ . . . ⲉ ⲛⲡⲣ[.]ⲧ̣ⲓ̣[.]ⲛⲕ . . . . ⲥ ⲉⲣⲟⲥ ⲕⲁⲧⲁ ⲙⲛⲧϫⲟⲉⲓⲥ̣ |]ⲧⲁⲁⲥ ⲉⲃ̀ⲟⲗ ⲛⲥⲧⲁⲁⲥ ⲛϩ̣ⲩ̣[about 8 lett.]ⲛ̣ⲕ̣ⲱ̀ⲱ̀ⲛ[5] (*sic*) ⲛⲙⲉⲕϣⲏⲣⲉ | ⲛⲥ]ϫⲟⲥ ⲛⲥⲟⲗⲉⲥ[6] ⲛⲥϫⲓ ⲙⲓⲥⲑⲱ[ⲥⲓⲥ . . . . . ⲉⲧ]ⲉⲥ̣ⲟ̣ⲩϫⲟⲩⲧ | ⲙⲡⲁⲣ]ⲙ̣ⲣⲟⲧⲡⲡⲉ ⲛⲉⲕⲧⲏⲥ ⲙⲁ/ ⲉⲣⲉⲧ[. . .] . . ⲉ ϫⲉ[. ⲧⲉ]ⲗ̣-ⲃ̣ⲟⲛⲧ ⲉⲥϩ̣ⲙ | ⲉⲧⲟⲩⲙⲟ]ⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ̣ⲁ̣ⲣⲭⲁⲥ/ ⲉⲡⲣⲟⲥ ⲛ[ⲉⲥⲩⲉ]ⲧⲙⲓⲁ ⲡⲁⲣⲭⲁⲓⲟⲛ ⲉⲡϥⲧⲉⲩϩⲟ | ⲁⲓⲕⲁ]ⲓ̣ⲱⲙⲁ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲧⲉⲕ̣ⲕ̣[ⲉⲗⲉⲩⲥⲓⲥ] ⲛ̀[ⲧⲟ]ⲕ ⲡⲉⲧϣⲱⲡ ⲁⲡⲁ ⲗⲉⲟⲛⲧⲓ̣ | ⲧⲧⲓⲙⲏⲧ]ⲉ ⲧⲁⲓ ⲃ̀ⲧⲟⲟⲩ ⲛϩ̣ⲟⲗⲟⲕⲟⲧⲧ[ⲛ . . . . . .]ⲛ̣ⲛ̣ ⲥⲓ/ ⲭⲣ ⲛ̀ ϫⲉⲥⲥ̣ⲣ̄/ |] ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ ϫⲉⲁⲓϫⲓⲧⲥ [. . . . . .] ⲛⲙⲁϭⲓϫ ⲙ̣ⲛ̣ⲛⲟⲩⲕ | ⲙⲁⲣ]ⲧⲩⲣⲟⲥ ⲉⲩ . ⲙ̣ . ⲉⲛ[. . .] ⲉⲧⲉ[. . . . . .]ⲟⲥ ⲑ[ⲩ]ⲡⲟⲅⲣⲁⲫⲏ ⲉⲡⲟⲩⲁ |]ⲩⲛ[

Verso: + ⲡⲣⲁⲥⲓⲥ ⲙⲁⲣⲟⲥ̣ϫ̣ⲟ̣ . ?

DEBTS

191.—Papyrus; complete; 24 × 8½ cm. Script: ligatureless. *Recto* ↑.

Undertaking (ἀσφάλεια) by Pebe to repay a debt to Leontius.

ϯ ⲁⲛⲟⲕ ⲡⲉⲃⲉ ⲡϣⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲥⲩⲙⲙⲁⲭⲟⲥ[7] (*sic*) ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲓⲥϩⲁⲓ | ⲛ̀ⲗⲉⲟⲛⲧⲓ ⲡϣⲉ ⲛϩⲁⲧⲣⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ ϫⲉⲧⲓⲭⲣⲉⲱⲥⲧⲉⲓ ⲛⲁⲕ | ⲕⲁⲑⲁⲣⲱⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲥ[8] ⲡⲟⲩⲧⲣⲓⲙⲏⲥⲓⲛ ⲛⲥⲁϣⲃ̀ⲉ ⲟⲩⲥⲟⲥ ⲛⲕ[ⲉ]ⲣ̄[9] | ⲛⲡϣⲓ ⲡⲣⲁⲕⲟⲧⲉ γⲓ/ τρη/ ζϫ ζυγ̀ ⲁⲗⲉ/ + ⲡⲁⲓ ⲟⲩⲛ ⲧⲓⲟ ⲛϩⲉⲧⲟⲓⲙⲟⲥ |

[1] ⲡⲟϭⲉ ⲛϩⲟⲓ (*verso*) 'piece of meadow'; but l. 6 recalls the known phrase,=σανίς (Ezek. xxvii. 5, Rossi, *Papiri* I, iii. 12), unless here 'wooded meadow.' *Cf.* no. 213.

[2] The single instance of ἀφιλοκάλητος in Sophocles, *Lex.*, relates to an 'unswept' cell. But φιλοκαλεῖν is applied to land; Kenyon, *Catal.* ii. 326.

[3] Grandparents named, no. 204.

[4] Θελβῶνθις. *V.* Krall no. cxxxiii. [5] For ⲕⲱ ⲟⲛ?

[6] ωλ 'gather crops.' *V.* Zoega 583, here no. 162.

[7] *V.* Krall, p. 28.

[8] Of thirteen instances, all but two read thus (Krall vi ἀποκρίτ., *ib.* xlviii ἀποκρέτ.). In Pap. Amh. cli. 14 the editors read ἀποκρ[ί]τως.

[9] *Tremision* of same value as in no. 158.

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ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ ⲙⲛⲧⲉϥⲙⲛⲥⲉ ⲛⲛⲁⲩ ⲛⲓⲙ ⲉⲕⲟⲩⲁϣϧ ⲉⲣⲉⲧⲙⲛⲥⲉ ⲛⲛ | [ϫ]ⲙⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩⲥⲛⲁⲩ
ⲛⲧⲱϧⲉ ⲡⲉϧⲟⲧ ⲛⲧⲣⲟⲙ[ⲡⲉ . . . . . .] | ⲙⲁ⁰/ ⲉⲑⲏ ⲛⲁϩⲣⲁⲛ[1] ⲛⲁⲡⲟⲙⲟⲥ ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲙⲫⲓ-
ϧⲟⲗ[ⲉⲓⲁ ⲧⲁⲧⲁⲁϥ] | ⲛⲁⲕ ⲛⲛⲁⲩ ⲛⲓⲙ ⲉⲕⲟⲩⲁϣϧ ⲉⲡⲓ ⲧⲱ ⲧⲁⲧⲓ ⲧⲣⲓⲙⲛⲥⲓⲛ ⲥⲛ[ⲁⲩ . . ⲉⲡⲉⲕ]|ⲱⲣⲉϫ ⲟⲩⲛ
ⲁⲓⲥⲙⲛ ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ [ⲛ]ⲁⲕ ⲉⲓⲱⲣⲉⲕ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛ[ⲧⲟ]ⲕⲣⲁⲧⲱⲣ ⲧⲁⲣⲓⲣⲟⲉⲓⲥ ⲛⲁⲕ ⲡⲣⲟⲥ ⲧⲉ[ⲥ]ⲥⲟⲙ
ⲉⲓϩⲩⲡⲟⲕⲉⲓⲥⲑⲁⲓ ⲛⲁⲕ ⲙⲛ|ϩⲱϧ ⲛⲓⲙ ⲉⲡⲱⲡⲉ ⲉⲩⲣ$^{\alpha}$/ ⲧⲩⲃⲓ ⲃ ⲓⲛ$^{\delta}$/ θ ⲥⲩⲙⲓⲟⲛ + ⲁⲛⲟⲕ ⲡⲉϧⲉ | ⲡϣⲉ
ⲡⲱⲁⲛⲛⲏⲥ ⲧⲟⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲏϩ ⲉⲙⲟⲥ + | + ⲁⲛⲟⲕ ⲥⲉⲱⲣⲥⲉ ⲡϣⲉ ⲡⲙⲁⲕⲁⲣⲓ[ⲟ]ⲥ
ⲙⲛⲛⲁ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲛⲧⲁⲓⲥϩⲁⲓ | ϩⲁⲣⲟϥ ϫⲛϧⲛⲟⲓ ⲁⲛ +[2] ⲁⲛⲟⲕ ⲥⲣⲛⲥⲟⲣⲉ ⲡϣⲉ ⲛⲭⲣⲓⲥⲧⲟϫⲱⲣⲉ
ⲡⲣⲱⲙⲉ | ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲙⲛⲧⲣⲉ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲧⲁⲓⲥⲱⲧⲙ ϩⲓⲧⲛⲡⲉⲧⲙⲙⲉ | ⲛⲙⲟⲥ +[3] ⲁⲛⲟⲕ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ[ⲓ]ⲉⲣⲁⲭⲓⲥⲧⲟⲥ ⲛⲁⲓⲁⲕ/ ⲧⲓⲟ ⲙⲙⲛⲧⲣⲉ | ⲛⲧⲣⲉⲧⲓⲁⲥⲫⲁⲣⲓⲁ ⲛⲑⲉ ⲉⲥϩⲏϩ ⲉⲙⲟⲥ +
(sic)

Verso: +ⲧⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲡⲉⲃⲉ ⲡⲥⲩⲙⲙⲁⲭⲟⲥ ⲡϣⲉ ⲡⲱϩⲁⲛⲛⲏⲥ

'I, Pebe, son of John, the *σύμμαχος*, of Shmoun, do write to Leontius, son of Hatre, likewise of Shmoun, saying: I owe (*χρεωστεῖν*) thee, clear and . . . . . (*ἀποκρότως*), a *tremision* of $7\frac{1}{2}$ carats, by Alexandrian standard, that is (*γίνεται*), $7\frac{1}{2}$ *trem.* of Alexandrian weight (*ζυγῷ*). This then (*οὖν*) I am ready (*ἕτοιμος*) to pay thee, with its interest, at any time that thou wish, the interest being reckoned from to-day, the 2nd of Tôbe, of the . . . Indiction and onward, without judgment, without law (*νόμος*), without any doubt (*ἀμφιβολία*), and to pay it thee at any time that thou wish; (otherwise,) then (*ἐπὶ τῷ*) to pay 2 *tremisia*. For thy assurance therefore (*οὖν*) I have drawn up this undertaking (*ἀσφάλεια*), swearing by God Almighty (*παντοκρ.*) that I will observe it for thee, according to (*πρός*) its authority, I being at thy disposal (*ὑποκεῖσθαι*) with all that is mine.' Then the author's *σημεῖον* and assent (*στοιχεῖν*) and the signatures of the scribe and 2 witnesses.

192.—Papyrus; a fragment; 12 × 15 cm. Script: almost ligatureless except last line. *Recto* ↑.

Acknowledgment of debt of 2 *solidi* less (*παρά*) 6 carats, by a woman to a nun, Ama Ei . . ., the interest being at (*πρός*) $\frac{1}{3}$ of . . . . .

]ⲱⲛ ⲧⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲉⲥϩⲁⲓ ⲛⲁⲙⲁ ⲉⲓ[|] ⲛϩⲟⲗⲟⲕⲟⲧⲧⲓⲛ ⲥⲛⲁⲩ ⲡⲁⲣⲁ ⲥⲟ ⲉⲡⲟⲩⲁ ⲡⲟⲩ[ⲁ |]ⲉ
ⲙⲛⲧⲟⲩⲙⲛⲥⲉ ⲡⲣⲟⲥ ⲟⲩⲧⲉⲧⲁⲣⲧⲟⲛ ⲉ[|]ⲛ̣ ⲡⲡⲁⲣⲙⲉϩⲟⲧⲡⲓⲛ ⲛⲧⲡⲉⲙⲡⲧⲏⲥ ⲙ̣[|] ϕ̣ⲁⲙ̣ ⲓⲉ ⲙⲁ/ ⲡⲉⲙⲡⲧⲏⲥ
ϕ ⲛ̣ ⲁϫ ⲓβ′ ζ/ +[4] ⲙⲁ[

193.—Papyrus; a fragment; 7 × 31 cm. Script: large, clumsy uncials. *Recto* ↑.

Acknowledgment by two vinedressers of Sikeôs[5], of the loan of 1 *solidus* less (*παρά*) 6 carats[6], from the 'master' Callinicus. The term is for two months.

[1] *V.* no. 130.
[2] and [3] Different hands.
[4] Different hand.
[5] *Cf.* ⲡⲙⲁ ⲛⲥⲓⲕⲉ, in a fragment in Br. Mus. Or. 6201 B &c.
[6] *V.* no. 192.

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+[ϧⲁⲛⲉ] ⲛ̣ϣⲉ ⲛⲁⲡⲁⲗⲟ ⲙⲡⲱⲥⲛϕ ⲛⲉϭⲙⲛⲟⲩ̣ ⲛⲥⲓⲕⲉⲱ̣ⲥ̣ ⲛⲉⲩ|ⲥϩⲁⲓ ⲛ̣ψⲁϩ ⲕⲁⲗⲗⲓⲛⲓⲕⲉ ϫⲛⲧⲓ-
ⲭ̣ⲣⲉⲱⲥⲧⲓ ⲛⲁⲕ ⲛ̣ⲟ̣ⲗⲟⲕⲟ|ⲧⲧⲓⲛ (sic) ⲡⲁⲣⲁ ⲥⲟ ⲧⲓⲧⲁⲁϥ ⲛⲁⲕ ϣⲁϣⲟⲩⲙⲛⲧ (sic) ⲛ̣ϕⲁⲣⲙⲟⲩ|ⲟⲓ ⲡⲉⲛⲧⲉⲕⲁⲓϫⲉ-
ⲕⲁⲧⲛⲥ ⲙ̣ⲁⲓⲕ̣ ⲛⲧⲁⲛϫⲓⲧϥ ⲛⲧⲟⲟⲧⲕ | ⲉⲩⲡⲉⲩϣⲁⲡ ⲉ̣ⲣⲁϕ̣ ⲙⲉⲭⲓⲣ ⲓ ⲉ ⲙ̣ⲁ ϧⲁⲛⲉ ⲥⲧⲟⲓⲭⲉⲓ ⲙⲟⲓ +[1]

Verso (on right half only, owing to the manner of folding the leaf): 1 line, at end of which ⲫⲁⲣⲙⲟⲩⲟⲓ ⲓ̣ ⲓ̣ⲉ̣ ⲙ̣[ⲁ̣]

194.—Papyrus; a fragment; $6\frac{1}{2} \times 15\frac{1}{2}$ cm. Script: seldom ligatured. *Recto* ↑. Above l. 1 a cross.

Acknowledgment of a debt by . . . . ., son of Pehmot of . . . . .[2]. One witness is from Haġe[3].

]ⲥ ⲡϣⲉ ⲙ̣ⲡⲉϩⲙⲟⲧ ⲡ̣ⲣ̣ⲱⲙ̣.ⲁⲁⲧ̣ ϩⲙⲡⲧ[ⲟϣ | ⲭ̣ⲣⲉ]ⲱⲥⲧⲉ ⲛⲁⲕ ⲕⲁⲑⲁⲣⲟⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱ[ⲥ |]ⲧⲁ-
ⲧⲁⲁⲩ ⲛⲛⲁⲩ ⲡⲙ̣ⲙ̣ ⲉⲕⲟⲩⲁϣⲟⲩ ⲛⲛⲁ[| ⲡⲁ]ⲭ̣ⲱ̣ⲛ̣ ⲓⲁ ⲁⲣⲭ̣/ ⲓⲏ̣ ⲓ̣δ/ + ⲁⲛⲟⲕ ⲙⲁⲑⲉⲓⲁⲥ ⲡ̣[| ϧⲓ]ⲕⲧⲱⲣ ⲡϣⲉ
ⲡⲙⲛⲛⲁ ⲡ̣ⲣ̣ⲱ̣ⲙ̣ ⲛϩⲁϭⲉ ⲁⲓⲉ̣[

Verso: the address, illegible.

195.—Papyrus; a fragment; $28 \times 25\frac{1}{2}$ cm. Script: regular, ligatureless. *Recto* ↑.

Undertaking (*ἀσφάλεια*) as to the repayment of a debt of 20 *solidi*.

]ⲧⲣⲓⲙⲏ ⲡⲉⲓ̣[. . . . . ⲡⲉⲓϫⲟ]ⲩⲱⲧ ⲛ̣[ϩ̣]ⲟⲗⲟⲕ̣ⲧ/ ⲟⲩⲛ ⲧ̣[|] ⲙⲙⲟⲕ ⲙⲙⲟⲟⲩ [ϩ̣]ⲙⲡⲟ[ⲩⲱϣ ⲛⲛⲟⲩⲧⲉ
. . . . ⲛ]ⲥⲛⲁⲩ ⲛⲉⲃⲟⲧ ⲛ̣[| ϫⲓ]ⲛⲉⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩϫⲟⲩ̣[ⲧ . . . . . .] ? | ⲛⲁⲧⲗ]ⲁⲁⲩ ⲛⲛⲣⲟ-
ⲫ̣ⲁ̣ⲉ̣[ⲓⲥ[4] about 15 let.]ⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓⲭⲉⲓ | [ⲉⲓⲱⲣⲕ ⲛ]ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲧⲁϕ̣ⲩⲗⲁⲥⲥⲉ ⲛⲛⲧⲓ
ⲡ̣[ⲣⲟ]ⲥ̣ ⲧ̣[ⲥⲟⲙ |] + ⲁⲛⲟⲕ ⲁⲁⲙⲓⲁⲛⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕ/ ⲛϣⲟⲩⲣⲡϥⲙⲙⲉⲩ̣[ⲉ . . . . .]ⲉ ⲡⲣⲱⲙⲙ
ϣⲙⲟⲩⲛ ϯⲥⲧⲟⲓⲭ |]+ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛ̣[ⲥ . . . . . ⲛϣⲟⲩⲣⲡⲉϥⲙ̣]ⲉⲩⲉ ⲗⲉⲟⲛⲧⲓⲟⲥ | [ⲧⲓⲟ ⲛⲙⲛ̣]ⲧⲣⲉ ⲉⲧⲓ̣[ⲁⲥ]-
ⲫ̣ⲁⲗⲓⲉⲓⲁ ϩ̣ⲓⲧⲛ̣[ⲧⲁⲓⲧⲛⲥⲓⲥ ⲛⲛ]ⲉⲧⲥⲙⲙⲉ ⲙⲙⲟⲥ + + [5]ⲁⲛⲟⲕ | ⲙⲉ]ⲉⲩⲉ ⲉⲧⲛⲁⲛⲟⲩϥ ⲡⲙⲁⲕ/ ⲁⲡⲁ ⲕⲩⲣⲓ
ⲡⲣⲱⲙⲙ ϣⲙⲟⲩⲛ ϯⲟ ⲛⲙⲛⲧⲣⲉ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ϩ̣ⲓⲧⲛⲧⲁⲓⲧⲛⲥⲓⲥ |

196.—Papyrus; a fragment; $21\frac{1}{2} \times 36$ cm. Script: moderately ligatured. *Recto* ↑.

Agreement (*ἀσφάλεια*) as to debt. The writer, Theodore, son of Leontius, owes to a monastery the price of certain grain supplied. *Lacunae* make the exact meaning uncertain. The text was cancelled by cross-lines.

ϣⲙ]ⲟⲩⲛ ⲉⲓⲥ̣[ϩ̣]ⲁ̣ⲓ̣[ⲛⲡ]ⲁⲓⲕⲁⲓⲟⲛ ⲉⲧⲟⲩⲁⲁϧ̣ ⲛⲡⲁϫⲟⲉⲓⲥ |] ϫⲉⲧⲓ̣ⲭ̣ⲣⲉⲱⲥⲧⲉⲓ ⲛⲛⲧⲛ ⲕⲁⲑⲁⲣⲱⲥ |] ⲉⲣⲟⲓ
ϩ̣ⲙⲁⲗⲟⲩⲁⲣⲓⲛ ⲛⲧⲉⲥⲥⲁⲣⲉⲥⲕⲁⲓϫⲉⲕ̣ⲧ/ |] . . . ⲛ̣ⲙⲙⲧⲥⲛⲟⲟⲩⲥ ⲛϩ̣ⲟⲗⲟⲕ̣ⲧ/ | ⲛ̣ⲉ̣ⲩ̣[ⲥ]ⲧ̣.ⲑ ⲛ̣[ϫⲟⲩⲧⲥⲛⲟⲟ]ⲩ̣ⲥ̣
ⲛⲛ̣ⲉ̣ⲣⲁⲧⲛ ⲡ̣ⲣⲟ[ⲥ about 16 let.] ϧ̣ⲁ̣ ⲛ̣ⲁ̣ⲧ̣ⲛ̣ⲕ̣ⲣ̣ⲟ̣ⲩ̣. ϩ̣ⲁⲡⲉⲛⲧⲉⲕⲁⲓϫⲉⲕ̣ⲧ/ ⲙⲁ°/ | ⲛⲧⲟⲟⲧϥ ⲛⲧⲉⲧⲛⲉⲡⲗⲏⲣ[ⲟⲩ
ⲛ]ⲙⲟⲩ ϩ̣ⲱⲱⲧⲧⲏ̣ⲩⲧⲛ ⲛ[about 12 let.]ⲁⲡⲟⲗⲉⲓϩ̣ⲓⲥ ⲛⲧⲉⲧⲛⲉϫⲓ ⲧⲉⲧⲛⲉⲁⲡⲟ° | ϩ̣ⲁⲡⲉⲛⲧⲉⲕⲁⲓϫⲉⲕ̣ⲧ/ ⲙⲁ/
γⲓ/ σⲓ/ ⲁρ/ ξ̄ ο̣ ⲩ̣ ⲓβ/ η ⲡⲉⲓⲥⲉ ⲛ̣[ⲣ]ⲧⲟϥ̣ ⲛ̣[ⲥⲟⲩⲟ] ⲟ̣ⲩⲛ ⲧⲓϩ̣ⲟⲗⲟⲗⲟⲩⲉⲓ ⲧⲁⲁⲁⲩ ⲉⲡⲥⲁⲛⲕⲓⲛϩ̣ⲣ | ϩ̣ⲁⲣⲱⲧⲛ
ⲛⲉⲡⲛⲛ ⲡⲉⲃⲟⲧ ⲛⲧⲓⲣⲟⲙⲙⲉ ⲛϩ̣ⲓⲱⲱⲥ ⲡⲣⲱⲧⲛⲥ ⲓ[ⲙⲁ/ ⲛⲁⲧⲗⲁⲁⲩ ⲛϩ̣ⲩⲡ]ⲉⲣⲫ̣ⲉⲥⲓⲥ ⲁⲩⲱ ⲡⲉⲓⲛ ⲓβ/ η

[1] Perhaps nothing more here.
[2] The first letter probably π or ⲛ.
[3] *Cf.* ⲧⲙⲟⲩⲛϩ̣ⲁϭⲉ in a Br. Mus. fragment (Or. 6201A &c.), ⲧⲱϩ̣ⲱ ⲛϩ̣ⲁϭⲉ, Krall ccxlii.
[4] *V.* no. 130.
[5] Different hand.

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ⲧⲓϩⲙⲟⲗⲟⲅⲉⲓ | ⲧⲁϫⲓ ⲉⲛⲧⲁⲥⲓⲛ ⲛⲏⲧⲛ ⲉⲣⲟⲟⲩ ⲟⲛ ϩⲙⲡⲟⲩⲱϣ ⲛⲡⲛⲟⲩⲧⲉ ϩⲁⲧⲓⲣ[ⲟⲙⲡⲉ ⲛⲟⲩⲱ]ⲧ ⲡⲉⲛ-
ⲧⲉⲕⲁⲓⲁⲉⲕ ⲙ̀ⲁ ⲛⲧⲉⲧⲛⲉⲧⲓ ⲡⲥⲉⲉⲡⲉ | ⲛⲧⲉⲧⲛⲉϫⲓ ⲧⲉⲧⲛⲉⲁⲡⲟ ⲉⲣⲉⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲓ ⲧⲏⲣϥ ϩⲩⲡⲟⲕ
ⲛⲏⲧⲛ ϣⲁⲛⲧⲓⲡⲗⲏⲣⲟⲩ ⲛⲁⲱⲧⲛ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲉⲓⲱⲣⲕ | ⲉⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ
ⲧⲁⲣⲉⲓⲣⲟⲉⲓⲥ ⲛⲏⲧⲛ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲉⲩⲱⲣϫ ⲛⲏⲧⲛ ⲁⲓⲥⲙⲏⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲏⲧⲛ | ⲛⲧⲁⲓϩⲣⲁⲓⲥ
ⲧⲏⲣⲥ ⲛⲧⲁϭⲓϫ ⲁⲓⲕⲱⲣϣ ϩⲛⲕⲁⲓⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲧ[ⲁⲣⲉⲩⲣⲙⲏ]ⲧⲣⲉ ⲉⲣⲟⲥ + ⲉⲩ̀ⲣ̀ ⲙ̀ ⲡ̀ⲭ̀ ⲕⲉ ⲓⲛⲇ⁰/ ⲁ + ⲁⲛⲟⲕ |
ⲑⲉⲟⲇⲱⲣⲉ ⲡϣⲉ ⲛⲡⲁⲁⲕⲁⲣ/ ⲗⲉⲟⲛⲧⲓⲛ ⲧⲓⲥⲧⲟ̀ⲭ̀ⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓ[ⲁ] ⲛ[ⲑⲉ ⲥⲥⲏ]ϩ ⲙⲙ̀ⲟⲥ ⲛⲧⲁⲓϩⲣⲁⲓⲉⲓⲥ ⲧⲏⲣⲥ
ⲛⲧⲁϭⲓϫ + | (sic)

Verso (cancelled). + ⲁⲥⲫⲁⲗ^ⲉ/ ⲥⲓ/ ⲣ̀ ⲧ̀ ξ̀ ⲛ̀ ⲓⲃ̀ ⲏ[

'. . . of Shmoun, I write to the holy δίκαιον of my lord[1] [,]: I owe (χρεωστεῖν) you, clear and . . . . . (καθαρῶς, ἀποκρότως) [,] me, with (?) my λογάριον[2] of the 14th Indiction [,] 12 *solidi*, of full weight (εὔσταθμος) of 12 carats, according to (πρός) [,] without fraud, for the 15th Indiction, from him (?), and that ye on your part receive them fully (πληροῦν) [,] receipt (ἀπόδειξις) and that ye receive your receipt (ἀπ.) for the 15th Indiction, that is for (γίνεται) 60 *artabae* of corn at $12\frac{1}{8}$ (?) *solidi*[3]. These 60 *artabae* then (οὖν) I undertake (ὁμολογεῖν) to deliver to the artichoke-seller[4] on your behalf, in the month Epêp, of this year in which we are, the 1st Indiction, without any delay (ὑπέρθεσις[5]). And for these $12\frac{1}{8}$ (?) *solidi* I agree (ὁμολ.) also to hand you an acknowledgment (ἐντάγιον), if God will, for this same 15th Indiction; and you shall pay the remainder and shall have your receipt (ἀπόδ.), all that I have being at your disposal (ὑποκεῖσθαι), until I shall fully pay (πληροῦν) you, according to (πρός) the authority of this agreement (ἀσφάλεια).' Then the usual oath and date of writing, 25th Pachôn, 1st Indiction. 'And I have requested other freemen (ἐλεύθερος) that they would witness it.' There are however no signatures.

Also, on *verso*, a list of names, with amounts of grain (σι/ ἀρ̀^τ) or money (ἀρ̀^θ) opposite each, headed + συν̀^θ ἐλ⁰ τρι̣ ιν̀δ⁰/ θωθ ι̣. ιν̀δ⁰/ δ. Among them are Μαρκου στιππ̀^ου, Πηρπ, Θεοδωρου πρ̀^ε ⲧ̣ παπας. Several names are followed by the place of residence or origin, απο κ^ε/[6], απο θωτ^ε[7], απο τερτεμὼ^θ[8], απ[ο .]φεως. Much is illegible.

197.—Papyrus; a fragment; $19\frac{1}{2} \times 18$ cm. Script: ligatureless. *Recto* ↑.

Undertaking (ἀσφάλεια) to repay a debt, addressed by Justa, a merchant, to . . . . ., a woman. The text was cancelled by cross-lines.

] ϩⲟⲗⲟⲕ[|] ⲛⲡⲟⲩϧ̀ ⲛ[|] ⲛⲁⲧⲗⲁⲁ[ⲩ] ⲛⲁⲁⲫⲓϧ̀ⲟⲗⲉⲓⲁ ⲉⲣⲉⲡⲉⲧϣ[ⲟⲟⲡ |] ⲁⲓⲥⲙⲏ ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ
ⲛ̣ⲉ̣ ⲉⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲥ [| ⲙ̀]ⲛⲧⲣⲉ ⲉⲣⲟⲥ ⲉⲓⲱⲣⲕ ⲛⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟ[ⲕⲣⲁⲧⲱⲣ |]ⲟⲥ + ⲥⲏⲙⲛ ⲓⲟⲩⲥⲧⲟⲩ + ⲁⲛⲟⲕ

[1] *Cf.* Krall cxxvii.

[2] Recurs Krall cxi. *Cf.* Crum, *Ostr.* no. 415.

[3] The η (or ? κ) should have the stroke above if a fraction.

[4] Krall ccxlv compares κινάρα, while Paris MS. 44, 81 *b* has ⲕⲛⲁⲣⲏ 'lotus.' Br. Mus. no. 1114 and a letter here (*v.* Index) mention bundles of it.

[5] *V.* Pap. Amh. cli.

[6] Or η^ϛ/.

[7] *Cf.* Θοτέως (gen.), Mitteis, *Urk.*, no. 15.

[8] Τερταμώθ, Kenyon, *Catal.* iii. 123 (? *cf.* Τερτεμβῦθις). From a fragment, Br. Mus. Or. 6201 B &c., where ⲧⲉⲣⲱⲧϩⲁⲗⲉ=τερτογκ/ on *verso*, it appears that Τέρτον, Τερτ- in Greek texts=ⲧⲉⲣⲱⲧ in Coptic.

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ⲓⲟⲩⲥⲧⲁ ⲡⲉϣⲱⲧ ⲡⲉ[ⲧ|] ⲁⲛⲟⲕ[1] ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡϣⲉ ⲙⲡⲙⲁⲕⲁⲣ/ ⲥⲉⲱⲣⲥⲉ ⲡⲣⲱⲙⲉ[| [2]ⲛ]ϣⲟⲩⲣⲡϥⲙⲉⲉⲩⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲛ[| ⲣⲱ]ⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲙⲉⲛⲧⲣⲉ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲑⲉ ⲉⲥⲛ[ϩ (sic) | [3]]ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲡϩ̅ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲛⲧⲁⲧⲓⲁ[ⲥⲫⲁⲗⲉⲓⲁ | ⲛ]ⲃⲏⲟⲓ ⲁⲛ + + +

198.—Papyrus; a fragment; $5\frac{1}{2} \times 19$ cm. Script: small, ligatured. *Recto* ↑.

Undertaking (*εὐχρηστητικὴ*[4] *ἀσφάλεια*) by Damianus, as to the payment (or repayment) of money. The price of a donkey is mentioned. The deed was written by a *νομικός*.

]ⲛⲧⲧⲙⲏⲛ ⲛⲡⲱ ⲛⲧⲁϥϣ[| ⲉϣⲁⲕⲉⲓ ⲉⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲛⲟⲟⲩ ⲛ ⲣ[ⲱ]ⲙⲉ ⲉ̣ⲡⲱ̣ⲕ̣ⲡ̣ⲉ̣ .ⲕ̣ⲉ̣ⲣ̣ ..... ⲡ̣ⲁⲛⲧⲟ[| ⲧⲁⲡⲗⲏⲣⲟⲩ ⲙⲙⲟⲕ ⲉⲡⲉ̣[ⲓ ..... ⲛϩ̣ⲟⲗⲟϩ̅/ ⲉⲓϩ̣ⲩⲡⲟⲕ[θ]/ ⲙ̣ⲡ̣ⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲓ ⲧⲏⲣϥ̣[| ⲉⲓⲱⲣⲕ ⲡⲡⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣ[ⲁⲧⲱ]ⲣ ⲧⲁⲣⲟⲉⲓⲥ [ⲛⲁⲕ ⲡ]ⲣⲟⲥ ⲧⲥⲟ̣[ⲙⲉ ⲛⲧ]ⲓ̣ⲉⲩⲭ̣ⲣⲓⲥⲧⲉⲓⲧⲓⲕⲏ ⲁⲥⲫⲁⲗⲉⲓⲁ | ⲙ̀ ⲧ̀ ⲃ̀ ⲓ̀ⲇ/ ⲃ̀ ⲥⲏⲙ̀ ⲇⲁⲙⲓ– + ⲁⲛⲟⲕ ⲁⲙⲙ[ⲓ]ⲁⲛ̣ⲉ̣ ⲡⲉⲧϣ̣ⲏ̣ⲣⲡ̣[ϩⲁⲓ ⲧ]ⲓ̣ⲥⲧⲟⲓ̅ (ϫ) ⲉⲧⲓⲉⲩⲭ̣ⲣⲓⲥⲧⲉⲓⲧⲓⲕⲏ ⲁⲥⲫ̣ⲁⲗ̣ + + [ⲁⲛⲟⲕ | ⲡⲛⲟⲙⲓⲕ/ ⲛ̣ⲧⲡ̣[ⲟⲗⲓ]ⲥ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲙⲉⲛⲧⲣⲉ ⲉⲧⲓⲁⲥⲫ̣ⲁ̣ⲗⲉⲓⲁ ⲛⲧⲁⲥϣⲱⲡⲉ ϩ̣ⲓⲧ̣ⲟ̣ⲟ̣ⲧ̣ [ⲁ]ⲩⲱ ⲁⲓ[ⲥ]ϩ̣ⲁⲓ ϩ̣ⲁ|ⲡⲉⲧⲧⲓ ⲥⲧⲁⲩⲣⲟⲥ + + [5] ⲁⲛⲟⲕ ⲕⲟⲥⲙⲁ ⲡϣⲉ ⲙⲡⲙⲁⲕ/ ⲁⲛⲧⲱⲛⲉ̣ [

199.—Papyrus; a fragment; $34\frac{1}{2} \times 21$ cm. Script: thin, moderately ligatured; *cf.* Brit. Mus. Catal., Pl. 4, Or. 6205, ll. 1–3. *Recto* ↑. The text is cancelled by cross-lines, often obliterating the writing.

Undertaking (*ὁμολογία*) as to payment (or repayment) of money. The amîr (of Shmoun), Abû Saal[6], is mentioned; also Hamoi, the *νοτάριος*.

]ϫⲟⲉⲓⲥ ⲁϩ̀ⲟⲩ ⲥⲁⲁⲗ ⲡⲉⲩⲕⲗⲉⲉ/ [ⲛⲁⲙⲓⲣⲁ | ⲡ]ϣⲉ ⲙⲡⲙⲁⲕ/ ϣⲉⲡⲟⲩⲧⲉ ⲡ[ⲣⲉ]ⲙ̣ⲧ̣ⲉⲡⲡⲟⲗⲓⲥ ⲉϩ̀ⲟⲗ [ϫⲉ] |]ⲥⲓⲁ ϩ̣ⲉⲙⲡⲙⲁ [ⲉⲧⲙ̣]ⲙ̣ⲁⲩ ⲁⲩⲱ ⲛϥⲛ ϩ̣ⲁⲙⲟⲓ ⲡⲛⲟ̅ ⲉϥⲛⲏⲩ | ⲧ]ⲉⲩϩ̣ⲉ ϩ̣[ⲙⲡ]ⲟⲩⲱϣ̣ ⲙ̣ⲡⲛⲟⲩⲧⲉ ⲡ[ϩ̣]ⲟⲩⲛ ⲙⲙⲛⲧⲛ |] ⲡⲉϩ̀ⲟ[ⲧ ⲛ]ⲧⲣⲟⲙⲉ ⲧⲁⲓ ⲡⲉⲛⲧⲉⲕ[ⲁⲓⲁ]ⲉ̣ⲕ̣[ⲁⲧⲏⲥ ⲙⲡ]ⲇ/ |]ⲉⲧⲓ[ⲡ]ⲣ̣ⲟⲑⲉⲥⲙⲓⲁ̣ ⲧⲏϩ̣ⲟⲙⲟⲗⲟⲅⲉⲓ ⲧⲏⲥⲱⲕ[7] ϩ̣ⲁϩ̣ⲱϥ |]ⲧⲏⲙⲏ̣ ϩ̣ⲁⲟⲩ̣[. . . . . .]ⲉ[.]ϩ̣ ⲡⲉⲓϩ̣ⲱϥ | [8]]ⲉⲩⲗⲟⲅⲏⲙⲉⲛ̣ⲟ̣ⲥ̣ . . . . . [|ⲧⲓ-] ϩ̣ⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲏⲧⲓ ⲛⲥⲧⲟⲓⲭ[ⲉⲓ ⲉⲣⲟ]ⲥ + |ⲛⲏ]ⲧⲓ ⲡ̣[ⲣⲟⲥ ⲧ]ⲉⲥⲟⲙ̀ ⲉⲩⲣ/ ⲙ̀ ⲁⲑ̀ⲩ/ ⲕⲉ ⲓ̀ⲇ/ ⲓⲉ | ϩ̣ⲟⲙⲟⲗ]ⲟ[ⲅⲓ]ⲁ ⲛⲑⲉ ⲉⲥⲛϩ̣ (sic) ⲉⲙ[ⲟⲥ] +[9] ⲁⲛⲟⲕ [| ϩ̣ⲟⲙⲟ]ⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲛϩ̣ ⲉⲙⲟⲥ + |] ⲧⲓⲥⲧ[ⲟⲓⲭ]ⲉⲓ ⲉⲧⲓϩ̣ⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲑⲉ ⲉⲥⲥⲛϩ̣ ⲉⲙⲟⲥ + |][10] ⲧⲓⲟ ⲙⲙⲉⲛⲧⲣⲉ ⲉⲧⲓϩ̣ⲟⲙⲟⲗⲟⲅⲓⲁ [| ⲙⲉ]ⲉⲩⲉ[11] ⲕⲟⲗⲗⲟⲩⲑⲉ ⲡⲣⲱⲙⲉ [|]ⲡⲉⲧⲧⲓ ⲥⲧⲁⲩⲣⲟⲥ ϫⲏⲃ̀[ⲏⲟⲓ ⲁⲛ

Verso: list of names (none remarkable) and money, in a Greek hand, mostly cancelled.

200.—Papyrus; a fragment; $10\frac{1}{2} \times 19$ cm. Script: ligatureless. *Verso* →.

Agreement (*ἀσφάλεια*), whereby Anoute[12] undertakes to return a borrowed ....., when required, or to pay a fine of 1 *solidus*.

[1] and [2] Different hands. [3] Original hand. [4] A new word. [5] Different hand. [6] Recurs in Br. Mus. Or. 6721 (10) (Jême). Probably = ⲥⲁⲁⲗ. *V. Mitth. Rain.* ii. 162. *Cf.* Ciasca, *Papiri*, no. vi, ⲡⲁϩⲁⲗ (*leg.* ⲥⲁϩⲁⲗ). [7] *V.* no. 128. [8] This line added between the others. [9, 10] and [11] Different hands. [12] Ανουθις, Kenyon, *Catal.* iii. 255.

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ϯ ⲁⲛⲟⲕ ⲁⲛⲟⲩⲧⲉ ⲡⲟⲩⲟⲉⲓ ⲛ̀ϥⲥⲣⲁⲓ ⲙⲡⲁⲛⲁⲩⲗⲉ ⲡϣⲉ ⲙ̀[| ⲁⲡⲁ ⲕⲟⲗⲟⲉ ϫⲉⲉⲡⲓⲁⲛ ⲁⲓⲕⲟⲣϣ ⲁⲕϯ
ⲧⲟⲣⲛ̀ⲁ[1] ⲛⲁⲓ ϩ .[| ⲙⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲕⲕⲁⲣⲭⲣⲓⲁ ⲙ̀ⲙ̀[ⲟⲥ . | ⲙⲟⲥ ⲧⲁⲁⲥ ⲛⲁⲕ ⲛ̀[ⲧⲉ]ϩ̀ϩⲉ ⲁⲩⲱ
ⲉⲣϣⲁⲛ̀ϯ . . [| ⲙⲟⲥ ⲧⲁϯ ⲟⲩⲧⲣⲁⲛⲥⲥ̀ⲓⲛ̀ ⲛⲁⲕ ϩⲁⲣⲟⲥ ⲛⲁⲧ[| ϯ ⲁⲛⲟⲕ ⲁⲛⲟⲩⲧⲉ ϯⲥ[sic]ⲭ̀ⲉⲓⲟⲛ ⲉⲧⲉⲓⲁⲥ-
ⲫⲁⲗⲉⲓⲁ + [| ⲡⲣⲉⲥⲃ̀ⲩⲧⲉⲣ/ ⲧⲁϥⲛⲟⲣϣ ⲁⲓϩⲣⲁⲓ ϩⲁⲣⲟϥ ϫⲉ̀ . . [| ϯⲟ ⲙⲛⲧⲧⲣⲉ +

Recto: traces of an earlier text.

201.—Papyrus; a fragment; $9\frac{1}{2} \times 8$ cm. Script: ligatureless, sloping; *cf.* CRUM, *Ostraca*, 'Hand A.' *Recto* ↑. The text is cancelled by cross-lines.

Undertaking by the δίκαιον of a monastery (or church)[2] to repay a loan to a woman.

ϯ ⲡⲁⲓⲕ[ⲁⲓⲟ]ⲙ̀ ⲙⲡ[| ⲉⲧⲟⲩⲁⲁⲃ̀ [ⲛ]ⲁⲡⲁ ⲑ[| ⲓⲟⲩⲥⲧⲉ ⲡⲉⲛⲣⲟⲉ̀[ⲥⲧⲱⲥ | ⲙⲙⲁⲣⲓⲁ ⲧⲙⲁⲁⲩ [|
ⲧⲛⲭ[sic]ⲣ̀ⲱⲱⲥⲧⲉ ⲛ̀[ⲉ | ⲛⲛⲟⲩϥ ⲧⲛⲧⲁⲁϥ ⲛⲉ̀ [| ⲡⲣⲟⲥ ⲡϣⲁⲁⲣ ⲉϥⲁϣⲱ̀[ⲡⲉ[3]| ⲕⲁⲣ]ⲡⲟⲥ ⲛⲧⲉⲥⲥⲁⲣⲉⲥⲕⲁⲓⲁ̀[|
ⲙⲁ°/ ⲉⲣⲁⲫ/ ⲙⲙⲛ̀[| ⲧⲣⲓⲥⲕⲁⲓⲁⲉⲕⲁ[ⲧⲏⲥ | + + + ⲁⲛⲟⲕ ⲡⲡⲁⲛ̀[ⲁ | ⲡⲉⲣⲁⲫⲉⲩⲥ ⲛⲧⲁⲡⲡⲁ̀[ⲡⲁ|
ⲉ]ⲡⲓⲧⲣⲉⲡⲏ ⲛⲁⲓ ϩⲙⲡⲣⲁⲛ̀[| ⲁⲓϩⲣⲁⲓ +

Verso: [space] ⲓⲟⲩⲥⲧⲉ̀ +

202.—Papyrus; a fragment; $9\frac{1}{2} \times 12\frac{1}{2}$ cm. Script: ligatureless. *Recto* ↑.

Agreement (ἀσφάλεια) by Nahrow as to the payment (or repayment) of corn[4].

]ⲧⲉⲕⲁⲡⲟⲑⲏⲕⲏ ϩⲛⲑⲟⲟⲩⲧ |] ϩⲟⲙⲟⲗⲟⲅⲓ ⲁⲛⲟⲕ ⲛⲁϩⲣⲟⲟⲩ ϫⲉ |]ⲧ ⲛⲁⲓ .ⲧ̀ⲁⲧⲁⲁⲩ ⲡⲣⲟⲥ ⲧⲉⲩⲁⲩ-
ⲛⲁⲙⲓⲥ | ⲉⲡ]ⲓ ⲧⲱ ⲧⲁϩⲩⲡⲟⲕⲓⲥⲑⲁⲓ ⲙⲙⲓϩⲱϥ ⲙⲙⲁ | ⲡⲛⲟⲩ]ⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲙⲡⲉⲩϫⲁⲓ |] ⲡϣⲉ
ⲛⲁⲡⲟⲗⲗⲱ ⲧⲓⲥⲧⲟⲓϫⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ | ⲉ]ⲡⲓⲧⲣⲱⲡⲏ ⲛⲁⲓ ⲁⲓϩⲣⲁⲓ + ⲁⲛⲟⲕ ⲃⲁⲛⲉ ⲡϣⲉ ⲛ |ϩⲓ]ⲁ̀ⲓⲕⲟⲛ[5]
+ + +[6] ⲕ̀ⲩ̀ⲣⲟⲥ ⲡⲓⲉⲗϫ/ ⲛⲁⲓⲁⲕⲟⲛ ⲧⲓⲟ ⲙⲙⲛⲧ̀ⲣ̀ⲉ + | ⲙ]ⲛⲧⲣⲉ + sic|[7] ⲧ]ⲓⲁⲥⲫⲁⲗⲉⲓⲁ ϣⲱⲡⲉ ϩⲓⲧⲟⲟⲧ +

203.—Papyrus; a fragment; 17 × 17 cm. Script: clumsy, ligatureless. *Recto* ↑.

Agreement (ἀσφάλεια) by George as to payment due for corn. The place Pekrot[8] is named.

]ⲧⲓⲟ ⲙⲧⲣⲉ + |]ⲧⲛ̀ . . ⲥⲧⲓ[9] ϩⲟⲗⲟⲕⲟⲧⲧⲏ ⲥⲛⲁⲩ ϩⲁⲧⲧ̀ⲉⲓⲙⲉ[9] ⲛⲉⲓⲥⲟⲩⲟ | ⲙ]ⲙ̀ ⲉⲡⲱⲡⲉ ϩⲉⲡⲟⲥⲑ̅ⲏ̅
ⲛⲁⲕ ϣⲁⲛⲧⲉⲕⲙⲟⲩϩ ⲙⲟⲟⲩ |[10] ⲡⲛⲟⲩⲧ]ⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲧⲁⲣⲉⲓⲣⲟⲉⲓⲥ ⲛⲁⲕ ⲡⲣⲱⲥ | ⲁ]ⲥⲫⲁⲗⲓⲁ +
ⲉⲓⲣⲁⲫⲏ ⲫⲁⲙ̀ⲙ̀ ⲕ ϛ ⲙⲁ/ | ++]+ [ⲥⲙ]ⲙⲟⲛ [ⲥⲉ]ⲱⲣⲥⲉ + ⲁⲛⲟⲕ ⲥⲉⲱⲣⲥⲉ ⲡⲉⲧϣⲉⲣⲣⲏ ϩⲣⲁⲓ |]ⲧⲓⲁⲥⲫⲁⲗⲓⲁ ⲑⲉ
ⲉⲥⲥⲏϩ ⲙⲟⲥ + ⲁⲛⲟⲕ ϩⲱⲣⲥⲓⲛⲓⲟⲥ | ⲙ]ⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲡⲣⲱⲙⲡⲉⲕⲣⲟⲧ ⲁⲓϩⲣⲁⲓ ϩⲁⲣⲟⲃ̀ ϫⲉⲛ |] ⲧ̀ⲓⲟ
ⲙⲙⲉⲧⲣⲉ + ⲁⲛⲟⲕ ⲙⲛⲛⲁ ⲡϣⲉ ⲛϥⲩⲃⲁⲙⲙⲱⲛ |]ⲛⲧⲁⲃ̀ⲛⲉ ⲧⲓⲟ ⲙⲙⲉⲧⲣⲉ ⲧⲓⲁⲥⲫⲁⲗⲓⲁ +

Verso: a drawing of a cup or chalice.

[1] The word has been altered.
[2] Of St. Theodore (*v.* nos. 153 and 238) or Thomas (*v.* no. 124).
[3] *V.* no. 210, KRALL xxix and xli. ϣⲁⲁⲣ apparently 'valuation' here.
[4] Since ἀποθήκη is used.
[5]]ⲁⲓⲕⲟⲛ could be read.
[6] and [7] Different hands.
[8] Unknown.
[9] Corrected.
[10] *V.* KRALL xxix for the verb.

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204.—Papyrus; a fragment; 17 × 15 cm. Script: *cf.* Br. Mus. Catal., Pl. 14, no. 1024 for the type. *Recto* ↑.

Agreement (ἀσφάλεια) by Trashe (Trasias) of Takala[1] (Takales), to deliver 9 *artabae* of corn, already paid for, to the brothers Andreas (?) and Herakleides, at their house in Shmoun, in Paône of the next year, free of carriage[2]. Two witnesses sign.

+ ⲁⲛⲟⲕ ⲧⲣⲁϣⲉ ⲧϣⲉ ⲛⲁⲁⲣⲑⲁ ⲧϣⲉ[3] ⲛⲁⲁ[. .] | ⲧⲣⲱⲁⲧⲁⲕⲁⲗⲁ ϩⲁⲁⲡⲧⲟϣ ⲛϣⲁⲟⲩⲛ + ⲉⲓⲥϩⲁⲓ [ⲛ]- | ⲁⲛ̀ⲁ̀ⲣⲉⲁⲥ[4] ⲁⲁⲛϩⲣⲁⲕⲗⲉⲓⲁⲉ ⲛⲉⲥⲛⲏⲩ [| ⲛⲉⲩⲉⲣⲏⲩ ϫⲉⲧⲓⲭ̀ⲣⲉⲱ̀ⲥ̀ⲧⲓ ⲛⲏ[ⲧⲛ . . . .] | ⲯ[ⲓⲧ] ⲛⲉⲣⲧⲟϥ ⲛⲥⲟⲩⲟ ⲛⲧⲁⲓⲡⲗⲏⲣⲟⲩ ⲛⲧ[ⲟⲟ]ⲧⲏⲩ[ⲧⲛ] | ⲛⲧⲉⲩⲧⲓⲁⲏ ⲥⲓ̀ ⲛ̀[5] ⲥⲓ̀ ⲑ ⲛⲁⲓ ⲧⲁⲧⲁⲁⲩ ⲛⲏⲧⲛ [| ⲛⲧⲉⲧⲛⲟⲓⲡⲉ[6] ⲛⲡⲁ̀ϣ̀ⲏⲓ̀ ⲉ ⲓⲉ[sic] ⲙ̀ⲡ̀ⲁ̀ⲓ̀ ⲛⲥⲟⲩⲟ ⲉⲛ[ⲁⲛⲟⲩⲟⲩ] | [ⲉⲩϣ]ⲗϣⲱⲗ ⲉⲩⲧⲃ̀ⲏⲩ ⲁⲩⲱ ⲧ̀ⲁ̀ⲗⲗ . .[7] [| ⲛⲡⲉⲧⲏⲛⲓ ϩⲛϣⲁⲟⲩⲛ ⲛⲡⲁ̀ⲧ̀-ϩⲏⲁⲉ [| ⲉⲓ ⲁⲉ ⲁⲁⲡⲓⲧⲁⲁⲩ ⲛⲏⲧⲛ ⲧⲁⲧⲓ ϣ̀ⲓ̀ⲧ̀[| . . . . . ⲧⲓⲁⲏ + ⲉⲥⲣ̀ ϫⲟⲓ[ⲁⲕ] | ⲍ ⲓⲡⲁ̀ⲟ̀ ⲁ̀[8] + ⲁⲛⲟⲕ ⲧⲣⲁϣⲉ ⲧ̀ⲉ̀ⲧ̀[| ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ + ⲁ[ⲛⲟ]ⲕ ⲓⲁ̀[| ⲛ̀ϣ̀[ⲉ ⲛⲡ]ⲁⲁⲕⲁⲣⲓⲟⲥ ⲁⲫⲟⲩ ⲡⲣⲱⲁⲉ ϣⲁⲟⲩ[ⲛ | ⲛⲧⲁⲓϩⲁⲓ ϩⲁⲣⲟⲥ ϫⲉⲛⲥⲛⲟⲉⲓ ⲁⲛ | ⲁⲩⲱ ⲧⲓⲟ ⲁⲁⲛⲧⲣⲉ + + ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛ[ⲏⲥ] | ⲡϣⲉ ⲛⲕⲟⲗⲟⲉ ⲡⲣⲱⲁⲉ ϣⲁⲟⲩⲛ ϯⲟ ⲁⲛⲧⲣⲉ ⲉⲧⲓ|ⲁⲥⲫⲁⲗⲉⲓⲁ +

Verso: + ⲁⲥⲫⲁⲗ̀ ⲥⲓ̀ ⲑ . . . . . .[9] [space] ⲧ̀ⲣ̀ⲁⲥⲓⲁⲥ ⲙ̀ . . ⲱ̀ⲥⲁⲣ̀ⲉ̀ⲡⲓⲕ̀ . | ⲧⲁⲕⲁⲗⲉ̀ⲥ̀

205.—Papyrus; a fragment; 15 × 27 cm. Script: ligatured. *Recto* ↑.

Agreement (ἀσφάλεια) by Athanasius of Tbakeile[10], to repay to Apa Severus a loan of . . . . ., oil and incense (?).

+ ⲁⲑⲁⲛⲁⲥⲉ ⲡⲣⲱⲁⲧⲃ̀ⲁⲕⲉⲓⲗⲉ ϩⲁⲁⲡⲧⲟϣ ϣⲁⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ ⲉⲓⲥϩⲁⲓ ⲛⲁⲡⲁ ⲥⲉⲩⲏⲣ[ⲟⲥ | . . . .] ⲡⲣⲱⲁⲉ ϣⲁⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ ϫⲉⲉⲡⲉⲓⲁⲛ ⲧ̀ⲁ̀ⲡⲁⲣⲁⲥⲉⲗⲉ ⲁⲟⲕ ⲧ̀ⲁ̀ⲣ̀[ⲉⲕ . . . . . | [. . . .] ⲛⲁ . ⲛⲁⲓ ⲉϫⲱⲛ ⲉϩⲁⲁⲡⲟⲟⲩ ⲛϩⲟⲟⲩ ⲉⲧⲉⲥⲟⲩϫⲟⲩⲧⲁⲥⲉⲡⲉ ⲁⲁ . . . . ⲫ . . . | [about 15 let.]ϩⲉ ⲁⲁⲛⲥⲛ̀ⲁ̀ⲩ̀ ⲛ[ϫ̀]ⲛⲥⲧⲉ [ⲛ]ⲉϩ ⲛ̀ⲁ̀[about 10 let.] |] ⲁⲁⲛⲃ̀ⲧⲟⲟ[sic] ⲛϫ̀[ⲛⲥⲧ]ⲉ̀ ⲛⲥⲧⲉ ϣ[. .] ⲛ[| ω]ⲣⲛϫ ⲛⲁⲕ ⲟⲩⲛ ⲁⲓⲥⲁⲁⲛ ⲧⲉⲓ[ⲁⲥⲫⲁⲗ]ⲉⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓ ⲉⲣⲟⲥ ⲉⲓⲱⲣⲕ ⲉⲡⲛⲟⲩⲧⲉ | ⲉ]ⲧⲁⲣϫⲉ ⲉϫⲱⲛ ⲛⲁⲧⲁ ⲕⲉⲣⲟ̀ⲥ̀ ⲛⲓⲁ̀ ⲧⲁⲣⲛⲣⲟⲉⲓⲥ ⲛⲁⲕ ⲡⲣⲟⲥ ⲧϭⲟⲁ̀ ⲧⲉⲓⲁⲥⲫⲁⲗⲉⲁ + |]ⲣⲱⲁⲧⲃ̀ⲁⲕⲉ[sic] ϯⲟ ⲁⲛⲧⲣⲉ + ⲥⲩⲙⲓⲱⲛ[sic] ⲁⲛ̀ⲟⲕ [about 10 let.] ⲁⲑⲁⲛⲁⲥⲉ | . . . . | ⲁⲛⲟⲕ ⲥⲁⲁⲟⲩⲛⲗ̀ . . . . . ⲉⲧ̀ⲟⲥ ⲡⲣⲱⲁ̀[ⲉ ϣ]ⲁⲟⲩⲛ̀ [|] ⲁⲩⲱ ⲧⲓⲟ̀ ⲁⲁⲛⲧⲣⲉ + Most of the last two lines is illegible.

206.—Papyrus; 2 disconnected fragments; each 8½ × 8 cm. Script: ligatured. *Recto* ↑.

Undertaking by Enoch, a husbandman, to repay 100 jars of wine, in Tôbe of (the current?) year, with a fine for non-delivery. If any be spoilt, it shall be exchanged. The place Pma nleonti(us) is mentioned.

[1] *Cf.* ? Krall clx. 16.
[2] *V.* Krall xxii, cxxxii.
[3] Grandparents named; *cf.* no. 190.
[4] 3rd letter rather ⲁ.
[5] Like an angular ⲏ, = ? ἀρτάβαι.
[6] *V.* Krall cxxviii.
[7] Not ⲧⲁⲧⲁⲗ[ⲉ].
[8] ⲁ might be read. Above, in place of ⲓⲉ, one expects ⲉ ⲡⲁ̀ⲟ̀.
[9] Mr. Kenyon suggests εν αλληλεγγυ(η) and possibly μαρθας . . . επι κ(ωμης) in the next gap.
[10] One witness is from Tbake (*v.* no. 155). Are they variants of the same?

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ⲉⲛⲱ]ϫ ⲡⲟⲩⲟⲟⲓⲉ ⲡϣⲉ ⲛⲡⲙ[ⲁⲕⲁⲣ/ ?].....ⲟⲩ.....[|]..ⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣ/ ....[?] ⲛ̣[ⲁⲑⲁ]ⲣ[ⲱⲥ] ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲥ [|]ⲡⲗⲏⲣⲟⲩ ⲛⲧⲉⲩⲁⲓⲕⲁⲓⲁ ⲧⲙ[ⲏ ?]ⲧ̣ⲟⲡ̣ⲟⲥ ⲧⲁⲡⲗⲏ-ⲣⲟⲩ ⲛⲙⲟⲕ [ⲛ]ⲙ̣ⲟⲟⲩ[| ⲡⲕⲁ]ⲣⲟⲥ ⲉⲡϫⲱⲱⲗⲉ ⲛⲡⲕⲩ[?]ⲛ̣ⲥ ⲙⲁ°/ ϣⲉ ⲛⲕⲁϩⲟⲩⲥ ⲛⲏⲣⲡ [|]ⲙ̣ⲉ ⲉ̣ⲓ̣ⲟ ⲛⲟⲩⲟⲟⲓⲉ ⲉⲣⲟⲥ ⲉⲩⲙⲟⲩⲧⲉ ⲉ[ⲣⲟⲥ ϫⲉ ? ⲛ]ⲕⲁϩⲟⲩⲥ ⲛⲏⲣⲡ ϩⲛⲡⲥⲉⲛⲛⲉⲁ ⲛ̣ⲛ̣[|ⲡ]ⲙⲁ ⲛⲗⲉⲟⲛⲧⲓⲛ ⲛⲏⲣⲡ ⲛϧⲣⲣⲉ ⲉⲛ̣ⲁ̣[ⲛⲟⲩϥ ?] ⲛⲁⲕ ⲉⲣⲟⲟⲩ ϣⲁⲧⲱϧⲉ ⲡⲉϧⲟⲧ ⲛⲧ[|]ⲗⲱⲙⲛⲥⲡⲉ ϣⲁⲕ̣ⲥⲛⲧϥ[1] ϩⲓⲱⲟⲩ ⲉϥⲧ̣[?] ⲛ̣ⲙⲟⲟⲩ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲛⲏⲣⲡ ⲉⲛⲁ̣ⲛ̣[ⲟⲩϥ |] ⲛ̣ⲛⲡⲗⲏⲣⲟⲩ ⲛⲙⲟⲕ ⲛ̣ⲛ̣ⲏⲣ[ⲡ ?] ⲉⲡⲓ ⲧⲱ ⲧⲁⲧⲓ ϧⲧⲟⲟⲩ ⲛϩⲟⲗⲟⲕ[

Verso: ⲉⲛⲱ]ϫ ⲡⲟⲩⲟⲟⲓⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕ/ [space] [?] illegible.

207.—Papyrus; complete; 11½ × 18 cm. Script: rarely ligatured. *Recto* ↑.

Undertaking (*ἀσφάλεια*) by John and Athanasius, vinedressers, to repay to the *κύρα* Eudoxô, daughter of the *κόμης* Theodoracius[2], 141 new (?) wine-jars, whereof the former will supply 53, the latter 88.

+ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲥ ⲙⲛⲁⲑⲁⲛⲁⲥⲉ ⲛⲉϭⲙⲛⲩ ⲛⲧⲉ ϣⲙⲟⲩⲛ ⲉⲛⲥϩⲁⲓ ⲛⲧⲉⲛϫⲟⲉⲓⲥ ⲕⲩⲣⲁ | ⲉⲩⲁⲟϫⲟⲩ ⲧϣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲕⲟⲙⲓⲥ ⲑⲛⲩⲧⲱⲣⲁⲕⲏ ϫⲉⲧⲉⲛϫⲣⲉⲱⲥ[sic] | ⲛⲏⲧⲓ ⲕⲁⲑⲁⲣⲟⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲥ ⲛϣⲉ ϩⲙⲉ ⲙⲛⲟⲩⲉⲓ ⲛ̀ⲗⲁϩⲩ ⲛⲕⲟⲩⲫⲟⲛ̣ | ⲛ̣ϧⲣⲣⲉ ⲁⲛⲟⲕ ⲙⲉⲛ ⲓⲱ[ϩⲁ]ⲛⲛⲥ ⲧⲓϫⲣⲉⲱⲥⲧⲉ ⲛⲧⲁⲓⲟⲩ ⲙⲛⲣϣⲟⲙⲧ̣ | ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲉ ⲧⲓϫⲣⲉⲱⲥⲧⲁ ⲛ̣ϧⲧⲟⲟⲩ ⲛϫⲟⲩⲱⲧⲉ ⲙⲛⲣϣⲙⲟⲩⲛ | ⲥⲓ/ ⲕⲟⲩϥ· ⲙ̀[3] ⲥ ρμα ⲛⲁⲓ ⲧⲉⲛϣⲟⲟⲡ ϩⲉⲧⲟⲙⲱⲥ ⲧⲉⲛⲧⲁⲁⲩ ⲛⲏⲧⲓ | [ⲛⲏ]ⲁⲩ ⲛⲙⲙ ⲉⲧⲛⲉⲟⲩ[ⲁϣ]ⲥ̣ ⲛⲛⲁⲧϩⲁⲡ ⲛⲛⲁⲧⲛⲟⲙⲟⲥ | [ⲛⲛⲁ]ⲧ-ⲗⲁⲁⲩ ⲛϩⲱϥ ⲛⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ + ⲉⲩⲣ^{a} ⲑⲱⲑ ⲥ ⲩ ⲙⲁ// ⲏ | ϥ ⲁⲛⲟⲕ ⲧⲁⲙⲓⲁⲛⲟⲥ ⲡⲧⲓⲁⲕⲟⲛ ⲧⲓⲟ ⲛⲙⲛⲧⲣⲉ + ⲁⲛⲟⲕ ⲉⲛⲱϫ | ⲡϣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲓϩⲁⲓ ϩⲁⲣⲟⲟⲩ ϫⲉⲛϩⲟⲩⲛⲟⲓⲉ ⲁⲛ | ⲁⲩⲱ ⲧⲓⲟ ⲙⲙ/ⲣ̣ +

Verso: ⲁⲥⲫⲁⲗ̣ⲁ̣ ⲛ̣ⲁ̣ ϥⲁ̣ ⲓⲱⲁ̣ [space] (the rest illegible)

208.—Papyrus; a fragment; 11 × 8½ cm. Script: sloping uncials. *Recto* ↑.

Undertaking (? *ἀσφάλεια*) as to the supply of 40 jars of wine, to be delivered in Mesore. The addressee bears apparently a title[4].

ϥ ⲁⲛⲟⲕ ⲕⲟⲗⲟⲉ ⲡϣ[ⲉ | ⲉⲓϩⲁⲓ ⲛⲡⲣⲱⲙⲉϩⲧⲟ ⲁ̣[| ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲟⲛ ϫⲉⲧ[| ϩⲙⲉ ⲛⲕⲁⲧⲟⲩⲥ ⲛⲏⲣⲡ [| ϩⲟⲛⲧⲉⲙⲟⲥ ⲧⲁⲧⲁⲩ ⲛ[ⲁⲕ | [ⲕ]ⲁⲧⲏⲥ ⲙⲁ/ ⲙⲛ̣ⲥⲟⲣ[| [ⲛ]ⲁⲙⲫⲓⲃ̣ⲟ̣ⲗⲓⲁ .ⲛⲡ[| ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲟⲩⲛ ⲁⲓ̣[| ⲛ̣ⲁⲕ ⲁⲛⲟⲕ ⲕⲟⲗⲟⲉ ⲡ̣[| ⲗⲓⲁ ⲛⲧⲁⲓϩⲁⲓ ⲉⲓⲥ[

Verso: traces of an earlier text.

[1] *Cf.* Krall xxix and Vitelli no. 65, 13.

[2] *Cf.* ? no. 129. [3] ? *μούσθου*; *v.* Krall ccxxxiv.

[4] *Cf.* Krall xlviii and a letter here (*v.* Index). In both the personal follows ⲡⲣⲱⲙⲉϩⲧⲟ; also in a fragment Br. Mus. Or. 6201 A &c., while in another, Or. 6201 B &c. ⲡⲉϩⲧⲟ alone seems to be a title. Perhaps = *ἱππεύς*. But is the form ⲣⲱⲙ- allowable, except with place-names? In Alexandria there was a bath named ὁ Ἵππος (Lumbroso in Clugnet's Βίος τοῦ Ἀββᾶ Δανιήλ, 113). Might this be imitated thence?

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209.—Papyrus; a fragment; 19½ × 17 cm. Script: large, few ligatures. *Recto* ↑.

Undertaking (ἀσφάλεια) by Theodore, as to the delivery of 1800 jars of wine, due at the vintage (καρπός) of the ensuing year, to be supplied from his own estate (κτῆμα). Theodore was his own scribe. One witness signs.

] ⲡⲁⲓⲁⲕⲱⲛ . . [|]ⲣⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ϫⲉⲧⲓⲭⲣⲉⲱⲥⲧⲉⲓ ⲛⲁ]ⲕ ⲕⲁⲑⲁⲣⲱⲥ | ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲥ ⲙⲁⲧϫⲉⲙⲏⲛ ⲛϣⲉ | ⲛⲕⲁϩⲟⲩⲥ ⲥⲓ/ ⲕⲁϩ/ ⲁⲱ | ⲛⲁⲓ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲛⲧⲉⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ | ⲉⲥⲛⲏⲩ ⲛⲡⲕⲁⲣⲡⲟⲥ ⲛⲛⲟⲩϩⲟⲛⲥ ⲛⲏ̅ | ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ϱⲓⲡⲁⲕⲧⲏⲙⲁ ϱⲓⲧⲁϥⲱⲓ[1] | ⲉⲛⲁⲛ̀ⲟⲟⲩ ⲉⲓⲕⲓⲙⲁⲩⲛⲟⲩ ⲛⲁⲕ ⲉⲣⲟⲟⲩ | [. . . . . ϣ]ⲁⲧⲱⲃⲉ ⲡⲉⲃⲟⲧ | [ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲙⲫⲓ]ⲃ̀ⲟⲗⲉⲓⲁ ⲉⲓⲱⲣⲕ | [ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲕⲣ]ⲁⲧⲱⲣ ⲧⲁⲣⲓⲫⲩⲗⲁⲥ̀ⲉ̀ | [ⲡⲁⲕ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛ]ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ | ⲉⲥϩⲁⲫ/ ⲙ ⲑ ⲛⲏ̅ ⲍ + ⲁⲛⲟⲕ ⲑⲉⲟⲁⲱⲣⲉ | ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲁⲩⲱ ⲁⲛⲟⲕ | ⲁⲓⲥϱⲁⲓⲥ ⲧⲏⲣⲥ ⲛⲧⲁϭⲓϫ + + ⲁⲛⲟⲕ ⲡϣⲁ | ⲡⲣ̀ⲉ ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲕⲟⲗⲑⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ | ⲧⲓⲟ ⲙⲛⲧⲣⲉ +

Verso blank.

210.—Papyrus; a fragment; 11 × 20 cm. Script: moderately ligatured. *Recto* ↑.

Undertaking (ἀσφάλεια) to supply wine, in its jars, at a valuation (?)[2].

]ⲁ̀ⲛ̀ⲟ̀ⲕ̀ ϣ̀ⲉⲛⲟⲩⲧⲉ ⲧⲁ̀[. . .] ϣⲙⲟⲩⲛ ⲉ̀ . . . . . ⲛⲏⲣⲡ ⲛ̀[| ϱⲛⲛⲉⲩⲕⲟⲩⲫⲟⲛ ⲛⲡϣⲁⲁⲣ ⲉ[ϥ]ⲁ̀ϣⲱⲡⲉ . . . . . [| ⲧ̀ⲁⲧⲓ ⲛⲉⲧⲉⲛⲟⲩϥ ⲛⲛⲧⲓ (above ⲛϫⲁⲭ[ⲁ]ⲣ) ⲛⲁⲧϱⲁⲡ ⲛⲁⲧⲛⲟⲙ[ⲟⲥ ⲛⲁⲧⲗ]ⲁⲁⲩ ⲛ[ⲁⲙⲫⲓⲃ̀ⲟⲗⲉⲓⲁ [| ⲧⲁⲣⲓⲫⲩⲗⲗⲁⲥⲥⲉ ⲛⲛⲧⲓ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛⲧⲓⲁ̀[ⲥⲫⲁⲗ]ⲉⲓⲁ + ⲉⲭⲣ̀ [| ⲥⲉⲣⲛⲏⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲁ[ⲥⲫⲁⲗ]ⲉⲓⲁ ⲛⲑⲉ ⲉⲥ[ⲥⲛϱ | ⲡϣⲉ ⲛⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲃⲓⲕⲧⲱⲣ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ [| ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲥⲁⲕ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ⲧⲓⲟ ⲙⲛⲧⲣⲉ +

211.—Papyrus; a fragment; 12½ × 13 cm. Script: few ligatures. *Recto* ↑.

Undertaking as to supplying a material the nature of which is uncertain: perhaps flax. 'Thy balance' (καμπανός) is mentioned. It is due partly in Thoout, partly in Paope. The village Hwôr[3] is named.

ⲙⲁ]ⲓⲕⲧⲓⲟⲛⲟⲥ ⲉⲛ ⲉⲣⲙ[ⲟⲩⲡⲟⲗⲉⲓ |] . ⲛ̀ⲣ[ⲱⲙ]ⲡⲧⲓⲙⲉ ϱⲟⲩⲱⲣ ϱⲙⲡⲧⲟϣ ϣ[ⲙⲟⲩⲛ | ⲧⲡⲟⲗⲓⲥ ϫⲉⲧⲓⲭⲣⲉⲱⲥⲧⲓ ⲛⲁⲕ ⲕⲁⲑⲁⲣⲱⲥ ⲕ[ⲁⲓ | ⲡ]ⲟⲗⲓⲥ ⲧⲁⲓ ϣⲙⲟⲩⲛ ⲛⲡⲉⲕⲕⲁⲙⲡⲁⲛⲟⲥ ⲉⲣⲉⲧⲁⲣⲟ ⲛⲧⲁϱ̀[4] ϱ[|]ⲧⲓⲙⲏ ⲛⲧⲟⲟⲧⲕ ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲛⲥⲩⲙⲫⲱⲛⲉⲓ ⲉⲣⲟⲥ ⲛⲉⲙ̀[ⲁ]ⲕ̀ ⲁ[|]ϥ̀ ⲉⲣⲙⲉ [ⲛⲗⲓ]ⲧⲣⲁ ⲛⲗⲁⲥ ⲛϱⲱⲕⲉ[5] ⲟⲩⲛ ⲧⲓⲟ ⲛϱⲉⲧⲟⲙⲟⲥ ⲁⲛ[ⲟⲕ |] . . ⲧⲡⲁϣⲉ ⲙⲉⲛ ϱⲓⲱⲟⲩ ⲛⲑⲟⲟⲩⲧ ⲧⲕⲁⲓⲡⲁϣⲉ ϫⲉ ⲛⲡⲁⲟⲡ[ⲉ |

212.—Papyrus; a fragment; 14½ × 8½ cm. Script: various. *Recto* ↑.

Undertaking by Pġôl (Pkulis[6]) to supply something to the 'master' Phoebammon, the καρπώνης[7], who recurs in nos. 215, 216. It is to be delivered in Paône.

[1] Unintelligible. ϱⲓ-, in this and preceding word, ? for ϱⲛ-.

[2] *V.* no. 201.

[3] *V.* here no. 158.

[4] *Cf.* ? ⲁⲣⲟⲩ (fem.), Rossi, *Pap.* i, v. 51, perhaps an instrument of torture. Here it is of lead.

[5] Epithet of flax, 'combed'? Or a noun, beginning a new clause?

[6] The equation has not occurred hitherto. *Cf.* Peġôsh = Pekusis.

[7] *Cf.* Br. Mus. no. 1060; also Kenyon, *Catal.* iii. 115, a καρπ. officially appointed for Hermopolis.

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πc]ⲁϩ ϕoιϩⲁⲙⲙⲱⲛ ⲡⲕⲁⲣⲡⲱⲛⲉc | ⲡⲁⲱ]ⲛⲉ ⲛⲧⲉⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲉ̅ ⲛⲓ̅ⲁ/ | ϩⲉⲧⲟⲓ]ⲙⲟc ⲧⲁⲟⲡⲟⲩ ⲉⲣⲟⲕ ⲙⲡⲛⲁ̀ⲩ |]ⲉ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲥⲉⲛ ⲟⲩⲁ̀ⲧ[. . |]ⲟc ⲥⲩⲙⲓⲟⲛ ⲡⲕⲩⲗⲓⲟⲩ ⲡⲣ/ + ⲁⲛⲟⲕ |] ϯⲟ ⲙⲙⲛⲧⲣⲉ + ⲁⲛⲟⲕ | c]ϩⲁⲓⲥⲟⲩ ⲁⲩⲱ ϯⲟ ⲙⲙⲛⲧⲣⲉ |]ⲛ̣ⲧⲁϯ ϣⲙⲟⲩⲛ ⲛϩⲟⲗⲟⲕⲟⲧ/ |

Verso: + ⲁⲥⲫⲁⲗⲉⲓⲁ ⲡⲥⲱ̣[ⲗ

213.—Papyrus; a fragment; 10 × 7½ cm. Script: ligatureless. *Recto* ↑.

Acknowledgment of a loan of (or debt for the price of) certain shirts[1] (*καμίσιον*).

] ϩⲛⲧⲁⲭⲣⲓⲁ ⲙⲛⲧⲁⲁⲛ[ⲁⲥⲕⲛ[2] ⲧⲉⲓⲥⲟ ⲛⲡⲟⲥⲉ ⲛⲕⲁⲙⲓⲥ[ⲛ | ⲛⲡⲙⲉ̣[. .]ⲉ̣ⲛⲉⲣⲁⲡⲁ[| ϣⲟⲙⲧⲉ ⲛⲡⲟⲥⲉ ⲕⲁ[| ⲛⲡⲁⲣⲙⲉϩⲟⲧⲡ ⲡⲉϩⲟⲧ[| ⲧⲁⲧⲓ ⲟⲩⲧⲣⲓⲙⲁⲛⲥⲓⲛ ⲕⲁⲧ[ⲁ | ⲕⲁⲣⲓⲟⲥ ⲁⲛⲟⲩϕ ⲡⲣ[

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214.—Papyrus; a fragment; 13 × 21½ cm. Script: *v.* Pl. 9. *Recto* ↑.

Undertaking (*ὁμολογία*) by Antony, a deacon, not to make further claims (*ἐνάγειν*) regarding 40 *solidi*, already paid.

The signature of each witness is in a different hand. One of them is an 'interpreter.'

]ⲛϩⲟⲗ[| ϩⲟ]ⲗⲟⲕⲟⲧⲧⲓⲛ ϩⲓⲱⲱⲟⲩ ⲉⲩϣⲁⲁⲧ ⲁ[ⲛ | ⲙⲛ̣ⲥⲟⲟⲩ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲧⲉⲛⲟⲩ ⲟⲩⲛ ⲧⲓϩⲟⲙⲟⲗⲟⲩⲉⲓ ϫⲉⲁⲡⲉϩⲙⲉ ⲛϩⲟⲗ[ⲟⲕⲟⲧⲧⲓⲛ] | ⲉⲓ ⲉⲧⲟⲟⲧ ⲛ̣ⲧⲉⲩϩⲉ[3] ⲛⲧⲉⲓϩⲟⲟⲩ ⲛⲟⲩⲱⲧ ϫⲛⲛⲉⲓⲉⲛⲉⲩⲉ ⲛⲁⲕ ϩⲁⲣⲟⲟⲩ ⲟ̣[ⲩⲧⲉ | ⲟⲩⲧⲉ ⲥⲉⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲡⲱⲛⲡⲉ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲥⲙⲓⲛ ⲧⲓϩⲟⲙⲟⲗⲟⲩⲓⲁ ⲛⲁ[ⲕ | ⲁⲩⲱ[4] ⲉⲣϣⲁⲛⲁⲉⲉⲛⲉⲩⲉ[5] ⲛⲁⲕ ϩⲁⲣⲟⲟⲩ ⲧⲁⲁⲁⲕ ⲛⲁⲙⲉⲣⲓⲙ[ⲟⲥ[6] | ⲉⲣⲟⲥ + ⲙ̀ ⲡ̀ ⲓ ⲁⲣ̀[7] ⲓⲛ̀/ ⲅ + ⲁⲛⲧⲱⲛⲉ ⲡⲓⲉⲗ/ ⲛⲁⲓⲁⲕ/ ⲡⲱⲛⲡⲙⲁⲕⲁⲣ/ ϩⲛⲣⲁⲕⲗⲉⲓⲁⲛ ⲡⲣⲱⲙⲉ̣[| ⲉ ⲁⲛⲟⲕ ⲛⲓϩⲉϩ ⲡⲧⲛⲣⲕⲟⲩⲙⲁⲛ[8] ⲧⲓⲟ ⲙⲙⲛⲧⲣⲉ ⲉ + ⲁⲛⲟⲕ ⲁⲥⲩⲥⲕⲣⲓⲧⲉ[9] ⲡⲱⲉ[| ⲑⲉⲟⲇⲱⲣⲉ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϯⲟ ⲛⲙⲛⲧⲣⲉ وشهد مسلم بن بشار الهدى على اربعين دينر دفعها الى اندونة صاحب هو كانت لاندونة[sic] | عند سويرس بن فانة وقد برئ سويرس بن فانة من اربعين دينر الى اندونة Prof. C. H. Becker translates the Arabic (from a facsimile): 'Muslim[10] b. Bashshēr (?), from H . . . .[11], testifies as to the 40 dinars, that he has paid them to Antonius, magistrate of How (Diospolis)[12]. They were[13] to be required by Ant. of Severus b. Bane, and now S. b. B. is free[14] as to the 40 dinars (due) to Antonius.'

[1] *Lit.* 'pieces of shirts.' Recurs in a Petrie fragment (Dêr Balaiza). The precise qualification is obscure. *Cf.* Paris 131[6], 37 (of effeminate monks) ⲥⲉⲛⲁⲕⲱ ⲛⲥⲱⲟⲩ ⲛⲧⲡⲟⲥⲉ ⲛⲗⲉϩⲓⲧⲱⲛ ⲛⲉⲟⲩ (? ⲉⲓⲁⲁⲩ, *v. Hist. Laus.* xxxii) ⲛⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲛⲥⲉⲧⲁⲙⲓⲟ ⲛⲁⲩ ⲛϩⲉⲛϣⲧⲏⲛ ⲛⲕⲟⲣⲁⲥⲉⲛ (? *κοράκινος*) ϩⲓⲙⲟⲗⲟⲭⲉ (*μολόχη*) ϩⲓⲉϩⲣⲓⲉⲛ (? ⲉⲣϩⲛ Kircher).

[2] *V.* Krall xxix. [3] *Cf.* Br. Mus. no. 1037.

[4] This line was inserted later.

[5] The 3rd ⲉ was cancelled.

[6] A fragment in Br. Mus. Or. 6201 A &c., ⲁⲥⲙⲛⲉ ⲛⲁⲕ ⲛⲧⲉⲓⲁⲡⲟⲗⲉϫⲓⲥ ⲉⲉⲣⲉ (*sic*) ⲙⲙⲟⲕ ⲛⲁⲙⲉⲣⲓⲙⲟⲥ ϩⲁⲛⲉⲓϩⲟⲗⲟⲕ/.

[7] *V.* no. 146. [8] *i.e.* نجيح الترجمان.

[9] Ἀσυγκρίτιος. [10] B.'s reading.

[11] B.'s reading. I prefer المدينى=ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ. *Cf.* Krall iii, ⲛⲁⲧⲡⲟⲗⲓⲥ.

[12] I think distance would make this unlikely.

[13] B.'s reading. [14] B.'s reading.

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215.—Papyrus; complete; 19 × 11½ cm. Script: irregular, ligatureless. *Recto* →.

Receipt (*ἀπόδειξις, ἐντάγιον*) by Apa (A)môn, cucumber-seller, of Hanepioor[1], to the 'master' Phoebammon, the *καρπώνης* of Shmoun[2], for half (the price of) the cucumbers from the (monastery) of St. Phoebammon.

+ *φοιβαμων δεδωκ/ απο τησυκιλ*[3] *εφ ημισ̣ . . .* | ⲛ̊ *αρ/ αϩ τε* ? | illegible | *τιμο̣ . . . . τι̣ . . ἀν̄ στοῖ̄* + | + ⲁⲛⲟⲕ ⲁⲡⲁⲙⲱⲛ ⲡⲥⲁⲣⲃⲟⲛⲧⲉ[4] ⲡⲣⲱⲙⲉ|ϩⲁⲛⲉⲡⲓⲟⲟⲣ ⲉⲓⲥϩⲁⲓ ⲛ̀ϣⲁϩ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ | ⲡⲕⲁⲣⲡⲱⲛⲏⲥ ⲡⲣⲱⲙⲉ ϣⲙⲟⲩⲛ ϫⲉⲁⲓϫⲓ | ⲁⲩⲱ ⲁⲡⲗⲏⲣⲟⲩ ⲛⲧⲟⲟⲧⲕ ⲛⲧⲡⲁϣⲉ ⲛ̀|ⲧⲃⲟⲛⲧⲉ ⲛ̀ⲫⲁⲥⲓⲟⲥ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ | ⲉⲧⲉⲡⲁⲓⲛⲉ ⲟⲩϩⲟⲗⲟⲕⲟⲧ̀ⲧⲓ ⲟⲩⲥⲟⲥ | + *γι/ χρ* ⲛ̊ *αϩ* ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲟⲩⲛ ⲁⲓⲥⲙⲏ | ⲡⲓⲉⲛⲧⲁⲩ̀ⲓ̀ⲛ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲥ̀[sic] + *εγρ̀*[a] *μ̀*[η] | ϫⲱⲃⲓ *α* ⲓⲏ̊/ *β̣* *σημῖ* ⊢⊣⊢ *ἀπαμων* + ⲁⲛⲟⲕ ⲁ̀ⲡⲁⲙⲱⲛ | ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲁⲡⲟⲗⲉⲓϩ̀ⲓⲥ ⲛⲑⲉ ⲉⲥⲥⲛϩ ⲙⲙⲟⲥ + | + ⲁⲛⲟⲕ ϣⲉⲡⲟⲩⲧⲉ ⲛⲧⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟϥ | ϫⲉⲛϥⲛⲟⲓ ⲁⲛ +

Verso: + *ενταγι/ . . . ι/ φοιβ* ? ?

216.—Papyrus; a fragment; 7½ × 13 cm. Script: uneven, some ligatures. *Verso* →.

Receipt by Victor, a carpenter, to the *καρπώνης* (*v.* last no.), for 2 *solidi* towards (?) the price of the crop (*καρπός*) from the orchard (*πωμάριον*) of the *προάστειον*[5].

+ ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ ⲫⲁⲙϣⲉ ⲉⲓⲥϩⲁⲓ ⲛ̀ϣⲁϩ ⲫⲟⲓⲃⲁⲙⲙⲱ[ⲛ] | ⲡⲕⲁⲣⲡⲱⲛ/ ϫⲉⲉⲓⲥ ϩⲟⲗⲟⲕ[τ]/ ⲥⲛⲁⲩ ⲛⲛⲟⲩⲃ̀ ⲁⲩⲉⲓ ⲧⲟⲟⲧ | ⲉϩⲣⲁⲓ ⲉⲧⲧⲓⲙⲏ ⲛⲡⲕⲁⲣⲡⲟⲥ ⲛ̀ⲡⲡⲱⲙⲁⲣⲓ ⲉⲡⲡⲣⲟ̀ⲁ̀ⲥⲧⲓⲟⲛ[6] ⲛ̀ⲡⲟ̀[ⲟ̀] | ⲉⲧⲉⲥⲟⲩ-ⲙⲛⲧⲟⲩⲉⲉⲡⲉ ⲛⲡⲁⲱⲛⲉ ⲡⲉϭⲟⲧ ⲛⲧⲓⲣⲟⲙⲡⲉ ⲧⲁ[ⲓ] | ⲉⲕⲧⲏⲥ ⲛⲁϩ̀ ⲅⲓ ⲭⲣ̀ ⲛ̀ⲡ̀ ⲃ̀ ⲉⲅⲣ ⲙ̀ ⲡ̀ⲡ̀. ⲁ ⲓ̀/ + [7] *σημν* ⊢⊣⊢ *βικτ* + ⲁⲛⲟⲕ | ⲃⲓⲕⲧⲱⲣ ϕ̀[ⲙⲙ]ϣⲉ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ +

Recto: remains of a letter; ⲕⲣⲡⲛⲟϭ ⲛϩⲱϥ̀ ⲧⲉⲕⲧⲓ legible.

217.—Papyrus; almost complete; 21 × 13 cm. Script: clumsy, ligatureless. *Recto* →.

Receipt by Benjamin for various articles.

+ ⲁⲡ[ⲟⲕ ⲃ̀ⲉⲗⲓⲁ]ⲙⲓⲛ ⲉⲓⲥϩⲁⲓ ⲛⲧⲁϩⲱⲛ | (added above ⲃⲓⲕ[ ]ⲑ̀ⲉ[. . . ϩⲙ]ϕⲱⲃ̀ ⲛⲧⲁϩⲫⲁⲗⲓⲁ | ⲙⲡⲥⲛⲁⲩ ⲟⲩϭⲟⲥ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲓ | ⲡⲉⲥⲛⲁⲩ ⲛ̀[. . .]ⲥ̀ ⲁⲩⲱ ⲧⲡⲁϣⲉ | ⲙⲙⲁⲧⲛⲉ ⲉⲓⲥ ⲟⲩϩⲟⲓⲧⲉ ⲁⲥⲉⲓ | ⲉⲧⲟⲟⲧ ϩⲁⲟ̀ⲩⲡⲁϣⲉ ⲛϩⲟⲗⲗⲟⲕⲧⲧ[sic] | ϩⲙⲡϩⲱⲃ̀ ⲛⲧⲁϩⲫⲁⲗⲓⲁ | ⲁⲩⲱ ⲟⲩⲡⲁⲗⲗⲓⲛ ϩⲁϥⲓⲥ ⲉⲛ|ⲕⲉⲣⲁⲧⲓ ϩ[ⲟ]ⲙⲁⲓⲟⲥ ⲟⲛ ⲟⲩⲡⲉⲛ|ⲧⲉⲛⲧⲏⲥ ⲙⲙⲟⲛⲟⲭⲟⲥ ϩⲁⲟⲩⲧⲉⲣⲙ̀[c] | ⲟⲙⲉⲓⲟⲥ ⲟⲩⲡⲁϣⲧⲉⲣⲙⲉⲥⲓ ⲛⲃⲏⲧ | ⲟⲙⲉⲟⲩⲥ ⲕⲉⲛⲧⲉⲛⲁⲣⲓⲟⲛ ⲥⲛⲁⲩ | ⲛϣⲉⲃⲏⲛⲉ [ⲁ]ⲡⲟⲕ ⲃ̀ⲉⲗⲓⲁⲙⲓ[ⲛ][sic] | ⲉⲓⲥⲧⲏⲭⲉⲓ ϩⲣⲁⲓ ϩⲙϕⲱⲃ̀ ⲙ̀|ⲡⲓⲥⲛⲁⲩ ⲟⲩⲥⲟⲥ ⲛϩⲟⲗⲟⲕⲟ[ⲧⲧ]ⲛ̀ | ⲉⲓⲥ ⲛⲁⲓ ⲁⲩⲉⲓⲉⲓ[sic] ⲉⲧⲟⲟⲧ

[1] Recurs in a letter here (*v.* Index).

[2] *V.* nos. 212, 216.

[3] *Σικυήλατον.* But a fem. is wanted here.

[4] Recurs in no. 235. Is it a variant of ⲥⲁ ⲛ̄-? *Cf.* ⲥⲁⲣⲏϩ CLÉDAT, *Baouit* ii. 160, Pl. cviii, apparently a monastic official; also in Br. Mus. Or. 6201 B &c.

[5] A south and a north orchard occur in VITELLI no. 50.

[6] Corrected.

[7] The two dates are hard to reconcile. Instead of the cross, perhaps ⊖.

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'I, Beliamin (Benjamin), write to my sister, ... In regard to the matter of the agreement (ἀσφάλεια) as to the $2\frac{1}{2}$ *solidi*, the[1] 2 . . . . . and the half . . . . .[2]; lo, a garment has reached me, worth a $\frac{1}{2}$ *solidus*, as regards the agreement (ἀσφ.), and a cloak (παλλίον) worth 9 carats; *item* (ὁμοίως) a monk's cloak (? ἐπενδύτης) worth a *tremision*; *item* a $\frac{1}{2}$ *tremision*-worth of palm-branches; *item* 2 *centenaria* of palm-fibre[3]. I, Beliamin, assent (στοιχεῖν) in regard to the matter of the $2\frac{1}{2}$ *solidi*. Lo, they have reached me.'

DOUBTFUL

218.—Papyrus; a fragment; $8\frac{1}{2} \times 9\frac{1}{2}$ cm. Script: ligatureless. *Recto* ↑.

Probably from the beginning of a legal document. The person mentioned is from Sbêht[4] (Lower Apollinopolis).

]ⲡϣⲉ ⲛⲡⲙⲁⲕϧ ϕⲟⲓⲃⲁ[ⲙⲙⲱⲛ | ⲡⲣⲱⲙⲉⲃⲏϩⲧ ⲧⲡⲟ[ⲗⲓⲥ

219.—Papyrus; a fragment; $9\frac{1}{2} \times 7$ cm. Script: ligatureless. *Recto* ↑.

Beginning of a document by the κοινόν of a church or monastery.

ϯ ⲡⲕⲟⲓⲛⲱⲛ ⲉ[| ⲙⲡⲓⲱⲥⲏϕ [| ⲡϣⲉ ⲛⲃⲓⲕⲧ[ⲱⲣ | ⲙⲡⲁⲡⲛⲟⲩⲧ[ⲉ | (space) ϯ ⲥⲉⲛⲛⲁϩ ⲡ̣[| ϕⲟⲓⲃⲁⲙⲙⲱⲛ [

220.—Papyrus; a fragment; $2\frac{1}{2} \times 13$ cm. Script: moderately ligatured. *Recto* ↑.

Document from the δίκαιον of St. Phoebammon's monastery[5], represented by a deacon.

+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛϕⲁⲥⲓⲟⲥ ϕⲟ[ⲓⲃⲁⲙⲙⲱⲛ | . ⲡⲓ]ⲉⲗⲁϫ ⲛⲁⲓⲁⲕ/ ⲉⲓⲥϩⲁⲓ ⲛⲁⲡⲟⲥⲧ[

221.—Papyrus; a fragment; 14×14 cm. Script: of Greek type, ligatured. *Recto* ↑.

The σημεῖα of Dionysius and Agenê, authors of a legal document.

Beside these, ⲁⲡⲁ ϯ̣ ϯ̣ ⲡⲁⲙⲟⲛⲏⲥ̣ⲓō and below this, ϩⲁⲣⲟ]ⲟⲩ ϫⲉⲙⲁⲩⲏⲟⲓ ⲁⲩⲱ ⲧⲓⲟ ⲙⲙⲉⲧⲣⲉ +

[1] Or ? ⲛⲛⲉⲥⲛⲁⲩ, '(in payment) for the 2.'

[2] Greek?

[3] Used for monk's clothing (ϣⲧⲏⲛ ⲛϣ.), Paris 131[6], 37. Hence σεβένιον.

[4] Dêr Balaiza, whence a group of documents came (*v.* CRUM in PETRIE's *Gizeh and Rifeh*), is there repeatedly called 'the monastery of the ἅγιος Apa Apollo, in the νομός of the πόλις Sbeht,' a town otherwise identified with the Lower Apollinopolis (AMÉLINEAU, *Géogr.* 463). The site of the latter is thus fixed at the present Kôm Esfaht, 8 m. further South. W. MAX MÜLLER had proposed Sbeht= Edfu (*Rec.* xxi. 199).

[5] *V.* no. 125.

[6] *V.* Br. Mus. no. 1013 and p. 521.

[7] Untelligible, as Agenê is masculine (*v.* no. 173). Can τα- here be that which follows the other names?

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LISTS AND ACCOUNTS

222.—Papyrus; complete; 30 × 17 cm. Script: small, ligatureless. *Recto* ↑.

A List (λόγος) in 30 lines, being the names of those who are to pay the poll-tax[1] ⲉⲩⲧⲓ ⲁⲛⲧⲣⲓⲥⲙⲟⲥ, for the 8th Indiction. All names are double, the second being usually that of the father. Each is followed by ⲟⲩⲧⲣⲓⲙⲉⲛⲥⲓⲛ (or ⲧⲉⲣⲙⲉⲛⲥⲓⲛ) and ⲛ̊ γ/ *sic*. Remarkable among the names are ϩⲁⲣⲟⲟⲩ[2], ⲥⲁⲛⲁϩ[3], ⲡⲥⲓⲛⲗⲁⲣⲏⲥ, ⲡⲉⲧⲣⲁ, ⲓⲱϩⲁⲛⲏⲥ *sic* ⲡⲉⲙⲡⲟ[4] ⲕⲟⲗⲟⲕⲟⲉⲩⲥ, ϕⲱⲕⲁ, ⲡⲉϩⲓⲉⲃ, ⲥ̣ⲓⲕⲓⲁ̣ⲥ ϣⲓⲛⲟⲩⲧⲉ, ⲡⲁⲛϩⲁⲗⲱⲙⲁ[5], ϣ̣ⲉⲧⲱⲣ, ⲡⲥⲁⲩⲁ, ⲁⲡⲁ ⲕⲓⲣⲉ ⲡⲥⲁⲭⲟ ⲁⲙ̅/[6], ⲡⲉⲛⲡⲟ ⲧⲁⲛⲏⲗ, ⲕⲁⲗⲉϕⲟⲣⲉ. The last 3 lines are ⲁⲩⲱ ⲧⲉⲣⲙⲉⲛⲥⲓⲛ ⲥ̣ⲛ̣ⲁⲩ ⲃ̣ⲉⲩⲉ [about 15 let.] | ⲁⲩⲧⲓ ⲁⲡⲟⲟⲩⲧⲉ[7] ⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲥⲣⲁϕ/ ? | ⲥⲓ/ ⲭⲣ/ ⲛ̊ ⲑ ⲕⲁⲓ ⲛ̊ ⲥ/, after which some words have been erased or are in a fainter ink.

Verso. Remains of another List of names, in a different hand. Legible are ⲓⲱϩⲁⲛⲏⲥ ψⲁⲛⲧⲏⲧϥ[8], ⲡⲉⲧⲣⲁ ⲡⲣⲱⲙⲉ ϩⲟ.., ⲡⲁⲛϩⲁⲗⲱⲙⲁ.

223.—Papyrus; a fragment; 15 × 25 cm. Two texts. Script of (*a*) Greek, of (*b*) sloping semi-uncials. Fibres on (*a*) ↑.

(*a*) Remains of an Account, wherein the following names &c. occur:]απα ηλιας,]αρτοκοπου, φιβ γναφεως εις τουω[9], πηλις[10] κ/ πετρο̊ υ̊ απο νησου[11], κερμαεις στρατ/ ο̊ υ̊ πλ̊υκας, παυλος οικονο/ ἀ̣π̣ο̣ νησου, ανουφ/ αλισου, του μαρτυρ/, των π̣ε̣ν̣τη. Opposite each is a numeral, preceded by ϟ/[12].

(*b*) The Coptic consists of pen-trials: ⲁⲛⲟⲕ ϕⲏⲃⲁⲙⲙⲱⲛ several times; Psalm l. 1–3 (incorrectly) ⲛⲁ ⲛⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲡⲉⲕⲛⲟϭ ⲛⲙⲁ ⲕⲁⲧⲁ ⲡⲁϣⲁⲓ ⲛⲧⲉⲕⲙⲉⲛⲧϣⲁⲛϩⲣⲧⲏϥ ϥⲱⲧⲉ ⲉⲃⲟⲗ ⲙ̅ⲡⲁⲛⲟⲃⲉ ⲓⲁⲁⲧ ⲉⲃⲟⲗ ϩⲛⲧⲁⲁⲛⲟⲙⲓⲁ ϫⲉϯϫⲟⲟⲩⲛ ⲁⲛⲟⲕ ⲙ̅ⲡⲁⲛⲟⲃⲉ ⲁⲩⲱ ⲧ̣ⲁ̣ⲛ̣ⲟⲙⲓⲁ ⲙ̅ⲡⲁⲙⲉⲧⲟ ⲉⲃⲟⲗ ⲛⲟⲩⲟⲉⲓϣ ⲛⲙ̅ⲙ̅; epistolary formulas [+ϩⲁⲑⲏ] ⲛϩⲱϥ ⲛⲙ̅ⲙ̅ ϯϣⲓⲛⲉ ⲁ̀ⲥⲡⲁϩⲉ *sic* ⲙ̅ⲡⲉϩⲗⲟϭ ⲛⲧⲉⲕ &c.

[1] *V.* no. 120. This view of ἀνδρισμός is proposed by H. I. Bell.

[2] *Cf.* Αροου, Br. Mus. no. 1075.

[3] *Cf.* καπαϩ, *l. c.*, 386.

[4] 'The dumb man.' Its recurrence below shows it not to be a name.

[5] Followed by 'his son', so must be a name. Recurs on *verso*.

[6] ἀμπελουργός.

[7] Plur. of ⲁⲡⲟⲧ?

[8] Reading certain. Appears to be a trade-name.

[9] Same form in Krall cxvi. But there it is a nome-capital; here probably *cf.* the village Τοου, Kenyon, *Catal.* iii. 111, Vitelli no. 50 &c.

[10] *Cf.* ⲡⲉⲗⲓⲥ, Br. Mus. no. 438, ⲡⲉⲗⲉⲓⲥ *Recueil* xv. 3.

[11] Not known in the Hermopolite district.

[12] ἀρτάβη.

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224.—Papyrus; complete; 31½ × 8 cm. Script: ligatured. *Recto* →.

List of names, apparently of monastic officials. Each occupies a separate line.

ϯ ⲙⲛⲛⲁⲥ ⲡⲣⲉϩ̅/, ⲁⲡⲁ ϩⲁⲥⲟⲣ[1] ⲡⲣⲉϩ̅/, ⲁⲡⲁ ⲍⲁⲭⲉⲩⲥ ⲡⲣⲉϩ̅/, ⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲣⲉϩ̅/, ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ (*sic*) ⲡⲣ/, ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲣⲉϩ̅/, ⲑⲉⲟⲇⲱⲣⲟⲥ ⲁⲓⲁⲕ/, ⲁⲡⲟⲗⲗⲱⲛⲓⲟⲥ ⲁⲓⲁⲕ/, ⲁⲁⲣⲓⲁⲛⲟⲥ ⲁⲓⲁⲕ/, ⲁⲛⲧⲓⲛⲟⲟⲥ ⲁⲓⲁⲕ/, ϩⲓⲕⲧⲱⲣ ⲡⲣⲉϩ̅/, ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲓⲁⲕ/, ⲯⲁⲧⲏⲥ ⲁⲉⲩⲧⲉⲣ/[2], ⲥⲉⲛⲟⲩⲑⲏⲥ ⲁⲉⲩⲧⲉⲣ/, ⲁⲡⲁ ⲡⲁⲗⲱⲥ[3], ⲁ[ ], ϩⲓⲕⲧⲱⲣ ⲟ ⲧⲏⲥ ⲗⲉⲯⲟⲛ/[4], ⲫⲟⲓϩⲁⲙⲙⲱⲛ ⲑⲩⲣ/[5], ⲓⲱⲁⲛⲛⲏⲥ ⲁⲡ̊ ⲛⲟⲥⲟⲕⲟⲙ/[6], ⲓⲱⲁⲛⲛⲏⲥ ⲟ ⲧⲏⲥ ⲗⲉⲯ[. .], ⲁⲡⲁ ⲓⲁⲕⲱϩ [ ], ⲕⲁⲗⲗⲓⲛⲓⲕⲟⲥ ⲧⲉⲕⲧ/[7], ⲡⲁⲡⲁⲭⲱⲣⲉ, ⲁⲧⲁⲱⲛⲥⲏⲥ[8].

225.—Papyrus; complete; 25 × 14 cm. Script: small, Greek type. *Recto* →.

List of names, possibly relating to a tax on goldsmiths[9].

[. χρ]υσοχοων̣ απ̣ο̣[10] ιζ̅ ν̅ ιθ̅. Then these names, in 10 lines, with two sums of money opposite each: ⲓⲁⲕⲓⲟ̅ ⲕⲟⲥⲙ̅, ⲥⲧⲉⲫⲁⲛ̅ ⲡⲣⲉϩ̅/, ⲑⲉⲟⲇⲱⲣⲟ̅ ⲡⲉⲧⲣⲟ̅, ⲫⲟⲓϩ̅ ⲡⲉⲧⲣⲟ̅, ⲁⲡⲁ ⲕⲩ/ ⲡⲉⲧⲣⲟ̅, ⲁ...ⲥ̅ ⲕⲟⲥⲙ̅, ⲅⲉⲱⲣⲅⲓ̅ ⲁϩⲁⲥⲧ̅[11], ⲁⲙⲙⲱ̅ ⲁⲓ/ ⲥⲧⲉⲫ̅/ ⲡⲣ̣, ⲍⲁⲭⲁⲣⲓ̅ⲥⲉⲛⲟⲩ̅, ⲁⲡⲟⲗⲗⲱ ϩⲓⲕⲧ/ ⲁⲡ̅[12] ⲫⲓⲗⲁⲙⲙⲱⲛ. Below these, in a Coptic hand, + ⲁⲛⲟⲕ ⲥⲧⲉⲫⲁⲛⲉ ⲡⲣ̣ⲉ ⲙⲛⲑⲉⲟⲇⲱⲣⲉ ⲧⲏⲥⲧⲟⲓ̅ (ⲭ) +

226.—Papyrus; complete; 17½ × 11 cm. Script: small, ligatured. *Recto* ↑.

'List (γνῶσις) of the men that have not paid the κλάσμα[13], from among the . . . . .[14],' followed by the names of 5 men. Then, 'This is (the money) that has been extracted in the year, for the registration (καταγραφή)[15], having been previously fixed as regards Sarapamon.' The third section seems to relate to money paid[16].

+ ⲧⲉⲥⲙ̅ⲛ̅ ⲙⲡⲉⲣⲱⲙⲉ ⲙⲡⲟⲩⲧⲓ ⲕⲗⲁⲥⲙⲁ | ϩⲛⲙⲉⲓⲟⲟⲩⲛ | ⲥⲁⲣⲁⲡⲁⲙⲙⲱ̅ ϩⲱⲣ | ⲓⲟⲩⲥⲧⲁ ⲥⲁⲣⲁⲡⲁⲙⲙⲱⲛ (*sic*) | ⲡⲟⲩⲥ ⲥⲁⲣⲁⲡⲁⲙⲙⲱⲛ | ϣⲉⲛⲟⲩⲧⲉ ⲥⲁⲣⲁⲡⲁⲙⲙⲱⲛ | ⲓⲟⲩⲥⲧⲁ ⲙⲛⲛⲁ | ⲟⲛⲛ̅ ⲉ̅ |

+ ⲛⲁⲓ ⲛⲉⲛⲧⲁⲩⲛⲧⲟⲩ ⲉϩⲟⲗ ⲛⲧⲣⲟⲙⲡⲉ | ϩⲓⲧⲕⲁⲧⲁⲅⲣⲁⲫⲏ ⲛⲧⲁⲩⲟⲩⲱ ⲉⲩⲥⲙⲛⲧⲟⲩ | ϩⲁⲥⲁⲣⲁⲡⲁⲙⲙⲱⲛ ⲁ̣ⲡ̣ⲟ ν̅ ⲁϫ ν̅ϫ ⲕ̣ⲟ̣ⲩ̣ⲫ̅ ν̅ ⲁ |

+ ⲛⲁⲓ ⲛⲉⲛⲧⲁⲩⲧ̣ⲁ̣ⲗⲟ̣ⲩ̣ ⲉⲣⲟⲟⲩ | ϩⲁⲕⲩⲣⲓⲁⲕ/ ν̅ γ̅ ϩ̣ⲁ̣ⲉ̣ϣ̣ⲟ̣ⲩ̣ ν̅ γ̅ | ϩⲁⲙⲙⲛⲁ ν̅ γ̅ γⲓ ν̅ ⲁ

[1] Recurs here (*v.* Index) and (? ⲁϩⲁⲥⲟⲣ) Revillout, *Actes* 100. *Cf.* Ⲁϩⲟⲣ, Br. Mus. no. 1075, and Ἀκῶρις.

[2] δευτεράριος.

[3] Recurs Kenyon, *Catal.* ii. 326.

[4] I cannot identify this.

[5] θυρωρός. [6] νοσοκομεῖον, *v.* Br. Mus. no. 1077.

[7] τέκτων. [8] Not ⲁⲡⲁ ⲙⲱⲛⲥⲏⲥ.

[9] An instance from prechristian times, Wilcken, *Gr. Ostr.* i. 403.

[10] Or ⲁⲡ̊ ν̊.

[11] *Cf.* Br. Mus. no. 1075, Ⲁⲃⲁ Ⲥⲧⲉⲕⲥ.

[12] Ⲁγⲉⲛⲓⲥ?

[13] In Br. Mus. no. 605 this occurs in connection with the ἐμβολή (*sic*) tax. The Br. Mus. Aphroditô (Jkôw) papyri use κλάσματα as 'items' or 'details' of a καταγραφή, tax-register (H. I. Bell).

[14] Unknown word, found in Krall lxxviii, xciv, and in a letter here (*v.* Index). Name of a trade or office. Mr. Griffith suggests 'bath-man'; *cf.* ⲥ-ⲓⲟⲟⲩ-ⲛ.

[15] *V.* Krall iii.

[16] The precise meanings of ⲧⲁⲗⲟ are yet to be distinguished.

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227.—The same MS. as no. 40.

Verso. An earlier text, in a small hand, was an Account containing the following names, several of which are uncommon: ⲙⲓⲛⲁ ϩⲉⲣⲏⲥ, ⲓⲁϩⲁⲛⲏⲥ ϋ ⲗⲉϣⲓ[1], ⲁⲡ[ⲁ ⲕ]ⲓ̣ⲣⲓ ⲡⲁⲙⲁⲣⲏⲥ ϩⲁⲧⲙ̀ⲟⲓⲥⲓⲣ[2], ⲁⲡ̀ⲟ ⲥⲓⲣⲓ ϋ ⲙⲉⲣⲕ̀ⲟⲣⲥ ϋ ⲱⲩⲗⲱϩⲏⲩ[3], ⲡⲁⲙⲓⲛ ϋ ⲥⲱⲙⲟⲟⲛ̣, ⲥⲓⲱⲛ, ⲃ̣ⲓⲕⲧⲱⲣ ⲡⲁϩⲁⲙⲓⲟⲟⲣ[4], ⲡϣⲟⲙ ⲁⲡ̀ⲟ ⲧⲁϩⲣ[5] ⲡⲥⲁϫⲟ[6] ϩⲁⲃ̣ⲁⲧⲙⲉⲛ̣ⲉ̣ . . ⲣⲉ̣

228.—Papyrus; a fragment; $4\frac{1}{2} \times 4\frac{1}{2}$ cm. Script: small, some ligatures. *Verso* →.

From a List of names.

ⲥ̀ ⲧⲁⲓⲟⲥ ⲡⲣ̀ ⲁⲁⲣⲓⲁⲛ ⲥ̀[| ⲁⲃ̣ⲓϫⲉⲣ [| ⲁⲁⲣⲓⲁⲛⲟⲥ ⲧⲁⲙⲙⲟ̣ⲧ[|

Recto.]ⲉ̣ϥ̣ⲉ ⲓⲉϫ̣ⲓ̣ⲁ[7]. ⲁⲁⲣⲓⲁⲛⲉ [and traces of an earlier text.

229.—Papyrus; a fragment; $6\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: small, ligatured. *Verso* →.

A List of names, followed each by obscure words.

]ⲥⲁ ⲁϩ[| ⲡⲉⲗⲟ̣ⲑ̣ . . . . ⲁ ⲁϩⲥⲏⲧⲁⲛ [| ⲁⲛⲟⲩⲡ ϩⲟⲩⲙ̣ⲛ̣ⲟⲩ ⲁϩⲥⲏ (*sic*) [| . . . . . ⲥⲙ̣ⲉⲛ ⲁϩⲥⲏⲧⲁⲛ[| ⲕⲟⲩ̣ⲗⲑⲉ ⲥ̣ⲉⲟ̣ⲣ̣ ⲁϩⲥⲏⲧⲁⲛ ⲥⲁⲙ̣ⲉ |

230.—Papyrus; a fragment; 15×7 cm. Script: ligatured, irregular. *Recto* →.

From a List of names, in 2 (or more) columns. Among the few legible are ⲡⲕⲩⲗⲓⲥ[8], ⲡⲁⲙⲓⲛ, ⲓⲟⲩⲥⲧⲉ, ϩⲁⲧⲣⲉ.

231.—Cloth of pink colour[9]; $7 \times 8\frac{1}{2}$ cm. Script: large, clumsy uncials.

Apparently three names: ⲙⲁⲛ̣ⲥ̣ϩⲏ[10] | ⲁⲡⲁ ⲕⲟⲗⲑⲉ | ⲕ̣ⲁⲥ̣ⲃ̣[11] | Above l. 1 the cloth is folded once or twice and tacked down.

232.—Papyrus; a fragment; $13\frac{1}{2} \times 12$ cm. Script: ligatureless, except 1st line. *Recto* →. Not from the Ashmunain collection.

An Account relating to taxation.

[1] *Cf.* ? ⲣⲁϣⲉ.

[2] ⲙⲁⲣⲏⲥ seems to be further south than Shmoun; *v.* Br. Mus. nos. 1153, 1154. With next *cf.* ? Τεμσιρις, Wessely, *Studien* v, no. 9.

[3] *Cf.* ? *Journ. As.*, 1888, 372, ⲡⲓⲗⲓϩⲏⲩ, *Führ. Rain.* no. 684, Pilheu, assuming a misreading in our text.

[4] *Cf.* حمير, Br. Mus. no. 865 n.

[5] ? ابو طاهر.

[6] *V.* no. 129.

[7] يزيد.

[8] *V.* no. 212.

[9] *Cf.* the Rainer *Führer*, 1894, p. 12.

[10] Or -ⲥⲓϩⲏ.

[11] Or -ⲥⲱ or -ⲥⲁ (? قاسم).

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+ λογ ⲉ̣ⲧ̣ⲡⲣ̸ θ ⲁⲡ̊ δημσι ω̊ ⲥ ανδρισμου πεμτ̣η̣[ⲥ ιν̸ δ̊], followed by names with sums of money opposite each. Among them: ⲯⲏⲣⲱⲣ[1], ⲥⲁⲗⲱⲙ[2], ⲧⲉⲥⲣⲟⲙⲡⲉ[3], ⲫⲱⲕⲁ, ⲡⲉⲥⲱϣ, ⲥⲁⲣⲉ[4], ⲡⲁⲫⲟⲣⲉ.

233.—The *verso* of no. 167.

An Account (λόγος).

+ ⲡⲁⲡⲉ ⲡⲗⲟⲩⲟⲥ ⲙ̣[ⲛ̣]ⲧⲓⲥⲁⲧ̣ϥ ⲉⲣⲣⲁⲓ[5] ⲛ̣ⲥⲱⲥϒ̣[6] + | ⲁ̅/[7] ⲧⲉⲱⲣⲧⲉ | The following names and words have each a sum of money (ⲛ̊) and an amount of corn (ⲥ̅ⲧ̅ ⲁ̅ⲣ̅) opposite them: ⲙⲟⲛⲉ ⲙⲛ̣ⲍⲁⲭⲁⲣⲓⲁⲥ, ⲕⲟⲗⲟⲉ ⲑⲁⲡⲁⲥⲓⲁ, ⲥⲙ̣ⲡⲥⲟⲩⲥⲉ, ⲫⲓⲫ̣, ⲉⲣⲱⲧⲉ, ⲁⲡⲁⲕⲩⲣⲉ̣, ⲣⲁⲩ̣ⲥⲁⲓ.

234.—Paper; a fragment; 14 × 11½ cm. Script of ZOEGA's 9th class.

An Account, very obscure in detail. It shows Muslim names, and numerals (? money), with dates, and other words.

ⲣⲙⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲉⲡ ⲣ̣ⲱ̣ϧ̣[8] | ⲡϣⲟⲣⲉⲡ ⲛ̣ⲣⲟⲟⲩ: ⲉⲧⲁⲱⲣ ⲡⲉ | ⲡⲟⲩⲱϣ ⲣ̣ⲓⲡⲁϩⲉ ⲙⲁⲥⲉ: | ⲡⲉⲡⲥⲓⲧ̣ⲉ ⲛⲁⲥⲟⲧⲉ[9]: ⲥⲁⲧⲁⲕⲉ[10] | ⲁⲥⲟⲧⲉ: ⲁ̅: ⲁⲡⲟⲩⲗⲟⲩⲥⲉⲣ[11]: ⲁ̅: | ⲙⲉⲣⲟⲙⲉⲧ[12]: ⲉⲓ: | [.]ⲥⲁⲑⲉ ⲟⲩⲙⲛⲧⲉ ⲛⲁⲥⲟⲧⲉ | ⲥⲁⲧ̣ⲁⲕⲉ — ϯ: ⲁⲡⲟⲩⲗⲟⲩ|ⲥⲉⲣ: — ϯ ⲡⲣⲁⲥⲧⲉ | [.]ⲓ̣ⲣⲁ: ⲏ̅: ⲥⲁⲧⲁⲕⲉ: ⲁⲥⲟⲧⲉ | [. ⲁ]ⲡⲟⲩⲗⲟⲩⲥⲉⲣ: ⲁ̅: ⲙⲉⲣⲟⲙⲉⲧ | [—] ϯ: ⲁⲡⲟⲩⲗⲟⲩⲥⲉⲣ |]: ⲥⲁⲧⲁⲕⲉ | [

235.—Papyrus; a fragment; 12½ × 15 cm. Script: ligatured. *Recto* and *verso* uncertain.

An Account, consisting of names with numerals opposite each. Among them: ⲕⲟⲗⲗ̊ⲁ̊ ⲁⲣⲭⲉⲗⲗⲓ̅, ⲱⲣ ⲏⲗⲓⲁⲥ, ⲥⲓⲱⲛ, ⲭⲁⲛⲗ, ⲙⲟⲛ̅ ⲯⲁⲣϩⲟⲛ̅[13], ⲱⲙⲓⲥⲉ, ⲙⲉⲣⲕ/, ⲉⲓⲥⲁⲕ, ⲡⲓⲗⲉⲓⲑⲉⲟⲥ, ⲣⲁⲥⲉϩ̣[14], ⲡⲉⲥⲱϣ.

236.—Papyrus; a fragment; 13½ × 12 cm. Script: *v.* Pl. 7. *Verso* →.

An Account of 13 names with numerals opposite each. Among them are ⲧⲉⲗⲉⲙⲏ, ⲑⲉⲟⲁⲱⲣ (*sic*), ⲓⲟⲩⲥⲉϥ[15], then 'the total' ⲧⲁⲗⲥⲟⲙⲗⲉ[16], and after this, ϫⲟⲣⲡⲉ̣ ⲛ̣ⲕⲓ̣ⲣⲁⲕⲏ ⲣⲕ ⲧⲙⲉⲣⲥⲛⲏⲧⲉ ⲛⲕⲓⲣⲁⲕⲏ; ⲡⲁⲛⲣⲏⲩ[17], ⲁⲣⲙⲏⲛⲧ[18]. At bottom of the list, ⲡⲉⲛⲧⲁⲛ̣ⲥⲉⲡⲉ[19] ⲁⲣ̊ⲑ̊ ⲁ

Recto: remains of an Arabic text (earlier).

[1] 'Son of Horus'? Perhaps in a letter here (*v.* Index, ⲣⲱⲣ); *v.* SPIEGELBERG, *Eigennamen*, p. 33 (7).
[2] *V.* CRUM, *Ostr.* no. 51.
[3] Τεκρομπιας, Br. Mus. no. 1077 and Or. 6212.
[4] *V.* Br. Mus. no. 580.
[5] *V.* p. 56 n. 6 above.
[6] *Cf.* ? Br. Mus. no. 580 for a similar name.
[7] διά.
[8] *Suppl.* ? ⲡⲙⲙ.
[9] Scarcely ⲁⲥⲟⲗⲧⲉ, as it occurs often.
[10] ? صدقة.
[11] ? ابو الوزير.
[12] محمد.
[13] 'The cucumber-seller.' *V.* no. 215.
[14] حجاج.
[15] يوسف.
[16] الجملة.
[17] ? ⲁⲡⲁ ⲡⲣⲏⲩ.
[18] احمد.
[19] Not ⲁϥ- or ⲁϩ-.

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237.—Paper; a fragment; $5\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: rough uncials.

From a List of names with numeral opposite each.

] ⲁⲓⲁ ⲑⲟⲩⲛⲁ[1]—β |]ⲛⲧⲥ̣ⲛⲣⲭⲏ[2]—β |]ⲣ̣ⲕⲉ—α | ⲁⲓ]ⲁ ⲡⲁⲣⲟϩⲉ[3]—γ | ⲫⲓ]ⲗⲟⲑⲉ—α | ⲟⲩⲉⲛⲟ]ⲃ̣ⲣⲓ—β |

Verso: Arabic account.

238.—Papyrus; complete; $45\frac{1}{2} \times 18\frac{1}{2}$ cm. 3 *selis*-joints, 15 cm. apart. Script: small, regular (*cf.* CRUM, *Coptic MSS.*, pl. 3, xiv). *Recto* ↑.

Inventory of the movable property of a church of St. Theodore, presumably at Ashmunain[4]. Its author, Ignatius, perhaps recurs in TURAIEF, *Materialie*, no. 7. Several of the objects are difficult to identify.

+ ϩⲙⲡⲟⲩⲱϣ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓⲡⲉ ⲡⲓⲙⲉⲃⲉⲛⲧⲟⲛ ⲙ̀ⲫⲁⲥ̅ⲓ̅ ⲑⲉⲟⲇⲱⲣ̅
ⲙ̀ⲡⲕⲁⲓⲥⲁⲣⲓⲛ ϩⲓⲧⲟⲟⲧϥ ⲙ̀ⲡⲁⲓⲁⲕ̅ ⲓ[ⲥⲛⲁⲧ]ⲉ ⲙ̀ⲡ[ⲟⲟⲩ] ⲥⲟⲩ- [5]
ⲙ̀ⲛⲧⲁⲥⲉⲡⲉ ⲙ̀ⲡⲁⲣⲙ̀ⲟⲩⲧⲉ ⲡⲉⲃⲟⲧ ⲛ̀ⲧⲉⲓⲣⲟ[ⲙ̀ⲡⲉ .. ⲛ]ⲁ
ⲟⲩⲕⲟⲩⲓ ⲛ[. . . . . ⲙ̀ⲙⲁⲥ]ⲛⲏⲥⲓⲛ [α]
5 ⲡⲟⲧⲏⲣⲓⲛ ⲥⲛⲁⲩ ⲛϩⲁⲧ [β]
ϣⲟⲙⲧⲉ ⲛⲕⲟⲭⲗⲓⲁⲣⲓⲛ ⲛϩⲁⲧ [γ]
[ⲟ]ⲩⲉϫⲁⲥⲕⲉⲗⲟⲛ ⲛⲧⲁϩⲧ [α]
[. . .]ϣ[. . .] ⲙ̀ⲙⲁⲡⲡⲁ [?]
ϣⲙⲟⲩⲛ [ⲛⲓⲟ]ⲥ̅ ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙ̅ η
10 ⲥⲟⲉⲓ ⲛⲕⲟⲩⲓ ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲛⲑⲩⲥⲓⲁⲥⲧ̅ⲏ̅ [ϛ]
ϫⲟⲩⲧⲥⲁϣϥⲉ̣ ⲡⲟⲩⲛ̀ⲗⲟⲛ ⲛ̀ⲣⲟ κζ
ⲥⲟ ⲛⲥⲓⲛⲁⲱⲛⲓⲛ ⲙ̀ⲡⲗⲟⲩⲙⲁⲣⲓⲕ̅ ϛ
ⲟⲩⲥⲓⲛⲁⲱⲛⲓⲛ ⲛⲁⲡⲧⲓⲥⲕⲓⲛ α
ⲧⲓⲟⲩ ⲛ̀ⲥⲧⲣⲱⲙⲁ ⲛⲕⲟ̣ⲣⲁⲛⲁ ε
15 ⲟⲩⲉⲙⲡⲣ[ⲟⲙ]ⲁⲗⲓⲛ ⲙ̀ⲡⲉⲣⲥⲓⲁⲧⲓⲕ̅ α
ⲟⲩⲥⲁⲕⲓⲛ ⲙ̀ⲯⲓⲙⲓⲑⲓⲟⲛ ⲙ̀ⲡⲟⲕϥ α
ⲥⲧⲁⲧⲁⲣⲉⲁ ⲥⲛ[ⲧⲉ] β
ⲃ̣ⲧⲟ ⲙ̀ⲫⲓⲛ̣ . ⲁ̣ ⲙ̀ⲙⲁⲥⲛⲏⲥⲓⲛ ⲙ̀ⲡⲟⲩϩⲣⲉⲕⲉ
ⲛⲧⲁⲣⲉⲓ ε
ⲃ̣ⲧⲟⲟⲩ ⲛⲥⲕⲉⲡⲁⲥⲙⲁ ⲛϩⲃⲟⲥ δ
20 ⲟⲩⲥⲕⲉⲡⲁⲥⲙⲁ ⲙ̀ⲙⲉⲧⲁϩ̣ⲉ̣ α
ⲟⲩⲥⲕⲉⲡⲁⲥⲙⲁ ⲛϩⲓⲥ[ⲁⲩ]ⲣⲓⲕ̅ α
ⲕⲟⲩⲓ ⲛⲥⲕⲉⲡ̅ ⲥⲛⲁⲩ ⲛ̀ⲗⲉⲩⲕ̅ β
ⲟⲩⲕⲟⲩⲓ ⲛⲥⲕⲉⲡ̅ ⲛⲁ[ϥ] ⲛ̀ⲛⲉⲃⲓⲱ (sic) ⲛⲁⲓⲡ̅ α
ⲟⲩⲫⲁⲥⲁⲣⲓⲛ ⲛ̀ϣⲡ̅ⲥ (?) α

[1] Or ⲑⲟⲩⲛⲁ.

[2] *Cf.* ⲧⲥⲉⲣϫⲟⲩ, ⲧⲥⲉⲗϫⲟⲩ, Br. Mus. no. 414. Perhaps contains the name of the goddess Selket. ⲧⲥⲉⲣⲕⲁϩ, ⲧϣⲏⲣⲕⲁϩ, Br. Mus. Or. 6721 (1) is probably different.

[3] *V. Aeg. Zeitschr.* xl. 61. The name is common at Bawit, *v.* CLÉDAT ii. 82, 120.

[4] The same church probably as in Br. Mus. no. 1100. A similar inventory in GRENFELL & HUNT, *Gk. Pap.* ii, p. 161.

[5] Not space for ⲙ̀ⲡⲟⲟⲩ ⲉⲧⲉⲥⲟⲩ.

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[c]ите ннос нлекаин нвароот β
оупотнроплітнс ммтесвасіс α
25 сите нскафи нроммт β
оукоуі нкавкавй α
шоммт нкоуі нтуєай γ
коуі нсоммаріст сите он β
тіоу ннріап. є
30 шоммте нсітла нвароот нполуфай γ
кеλωλ снау нроммт β
саще но.ρ. нвароот ζ
оукоуі нρ̣ϭ̣ϭ̣инос α
оухарісетіон нсρмме α
35 оушмоу ноуω[х]ε α
оусітла нхωкм α
оуммансалн α
еммпωт сите нтало каммасй β
оуθуммітнрєі α
40 оурравдос ммє[нт]є α
оупашζестнс ннєρ ∫
шве нкоуі нк[ан]іске нсωр соуо евол ο
45 оулекаин он нвароот натммаχε α
оукоуі нлекаин он нвароот α
оукоуі нскафи он ммнесρовс α
оукоуі нсалаρт нроμ[н]т α
оусоуммаріст еспохт α
50 оунос нρнаау нвароот α
тіоу нтро χ нвароот є
оухоі нвароот нєζалухй α
оукоуі нсроомпе нвароот α
оукоутоуле α
55 оукаммпанос натєшнте α
оуспалис ншωϥ α
оупаше нсалаρт нроμнт α
ті нтнвє є
оукраβаттн α
60 βтооу нскаммин δ
шоμнт ншклкіл ммнєуалнсіс γ
оулаρн нирп α
маϥоуе нхωωмє λα

+ існате пєіелλ̣/ ιαιαк̣/ пше нммакаріос θεοδωρε πρωμε
шмоуи тістоιχєі єпммвєнтон нθє єϥснρ ємос +

Verso, near top :]ачі θεо̅ [

'By the will of God. This is the Inventory (*inventum*) of the (church of) St. (ἅγιος) Theodore, at the Caesareum, (made) by the deacon Ignatius, the 16th day of the month Parmoute, in this . . . th year of the Indiction.

A small . . . . . of magnesium (μαγνήσιον[1]), 2 silver cups (ποτήριον), 3 silver spoons (κοχλιάριον), a six-legged-vessel (ἑξασκελόν[2]) of lead, . . . napkins (μάππα[3]), 8 large curtains (καταπέτασμα[4]), 6 small altar curtains, 27 door hangings (οὐῆλον), 6 linen cloths (σινδόνιον) embroidered (πλουμαρικός), a linen cloth for an awning (ἀντίσκιον), 5 curtain-like coverings (στρῶμα, κορτίνα), a Persian embroidered garment (ἐμπλουμάριον[5], περσιατικός), a patchwork[6] bag (σάκκιον) of white-lead (colour, ψιμύθιον), 2 candlesticks (σταταρεα[7]), 4 . . . . . of magnesium

[1] *V.* Berthelot, *Introd. à l'ét. de la Chimie*, 221, on the difficulty of identifying various senses of μαγνήσια. *Ib.* 255, it appears to sometimes=hematite. Mr. G. F. Hill refers me to Forcellini, *s. v. magnes,=lapis Heraclius.* In a Jkôw text a *xestes* of magnesium occurs. *V.* also no. 239 here.

[2] *Cf.* ἑξασκελής (Sophocles).

[3] Butler, *Churches* ii. 109 'dalmatic.' *Cf.* Kircher 118, 121.

[4] On this curtain *v.* Gelzer's *Leont. von Neapolis*, p. 132.

[5] *Cf.* ἔμπλουμος. Perhaps 'peach-coloured' instead of 'Persian.' *Cf.* περσατικον (*sic*) in a fragment, Berlin P. 5717.

[6] ποκϥ=πέταλον, Exod. xxix. 6 (*cf.* Lev. viii. 9).

[7] *Statarium* (*stantarium*), κονδολύχνιος, *Corp. Glossar.* iii. 270.

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(φι . . ., μαγνήσιον) and a . . . . . girdle (? ῥέκος), 4 linen coverings (σκέπασμα), a silk (μετάξιον) covering (σκ.), an Isaurian (ἰσαυρικός[1]) covering (σκ.), 2 small white coverings (σκ., λευκός), 2 large brass dishes (λεκάνη), a vessel for cup-washing (ποτηροπλύτης) with its stand (βάσις), 2 bronze bowls (σκάφιον), a small water-vessel (καβκάβιον[2]), 3 small saucepans (τήγανον) and 2 small ladles (? ζωμάρυστρος[3]), 5 candle-lighters[4], 3 . . . . . brass buckets (σίτλα, πολύφανος[5]), 2 bronze pitchers, 7 brass . . . . ., a small hook (ὄγκινος), a woman's . . . . . (χαρισήτιον[6]), a peg used in weaving[7] (?), a bucket (σίτλα) for washing, a hoe (μάκελλα[8]), 2 . . . . .[9] for weaving (?) shirts (καμάσιον), a censer (θυμιατήριον), an iron[10] staff (ῥάβδος), half a *xestes* of oil[11], 70 small baskets (κανίσκιον) for distributing corn[12], (col. 2) a small covering (σκέπη) of goatskin (αἴγειος) for bees, a cotton cap (? φακιόλιον[13]), a brass dish (λεκάνη) without handles and a small brass dish (λεκ.) and a small bowl (σκάφιον) with its lid, a small iron caldron, a . . . . .[14] ladle (? ζωμάρυστρος), a large brass vessel, 5 brass wheels (τροχός), a brass boat[15] with six lights (ἑξάλυχνος), a small brass dove[16], a cup (? κοτύλη[17]), a measure (κάμπανος) without . . . . ., scissors (σπαλίς) for hair-cutting, an iron half(-measure) caldron, 5 bricks[18], a bier (κραββάτιον), 4 benches (σκάμνιον), 3 bells with their chains (ἅλυσις), a measure[19] of wine, 31 books[20].

Ignatius, the humble deacon, the son of the late Theodore, I assent (στοιχεῖν) to this inventory, as it is written.'

239.—Papyrus; complete; 12 × 15 cm. Script: ligatureless. *Recto* ↑.

List of articles stolen from the writer's house.

+ ⲛⲁⲓⲛⲉ*sic*ⲥⲕⲉⲉⲩⲉ ⲛⲧⲁⲩⲃⲓⲧⲟⲩ ϩⲙⲡⲁⲓ ⲛϫⲓⲟⲩⲉ | ⲟⲩϩⲁⲙⲉ[21] ⲟⲩⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲕⲱⲧ | ⲟⲩⲥⲟⲩⲙⲁⲣⲣⲉⲥⲧⲓ[22] ⲟⲩⲗⲁⲉⲓⲛ[23] ⲛϩⲕⲱϩⲧ | ⲟⲩⲥⲡⲁⲗⲓⲥ[24] ⲛϩⲁⲟⲩⲉ ⲟⲩϣⲟⲧ ⲛϣⲁⲓ[25] | ⲟⲩⲙⲁϣⲉ ⲛϣⲓϩⲛⲓⲉ | .ⲟⲩⲓ[26] ⲥⲛⲁⲩ ⲛϭⲁⲣⲱⲧ ⲧⲓ ⲛⲟⲓⲡⲉ ⲛⲥⲟⲩⲟ | [ⲟⲩ]ⲫ̣ⲁ̣ϫ̣ⲁⲣⲉⲓ̣ⲛ̣ ⲛϩⲙⲉ | ⲟ̣[ⲩ]..ⲛⲟϩ̣ ⲙ̣ⲁ̣ⲕⲛⲓⲥ̣ⲉⲛ[27] ⲉϣⲁⲩϭⲓ ϣⲙⲟⲩⲛ ⲛ|ϫⲛⲥⲧⲛⲥ ⲛⲛⲛϩ ⲟⲩⲉⲓⲛⲉ ⲛϩⲁⲙⲉϣⲉ | ⲟⲩⲕⲁⲧⲛⲉ ⲙⲡⲉⲛⲓⲡⲉ ⲟⲩⲭⲁⲣⲓⲥⲧⲓⲟⲩ[28] ⲛϩⲙⲉ

[1] Or ἱστορικός? 'painted,' *historiatus*.

[2] ? καυκάλιον. [3] *V.* no. 239.

[4] *Cf.* κηριάπτης. But ⲕⲩⲣⲓⲁⲥⲉ could be read.

[5] Perhaps *πολυφανος.

[6] *Cf.* no. 239 ⲭⲁⲣⲓⲥⲧⲓⲟⲩ, also ? Crum, *Ostr.* no. 459 ⲭⲁⲣⲓⲧⲥⲟⲛ.

[7] ⲟⲩⲱϫⲉ Isa. xxxviii. 12 ἐκτέμειν (of weaving), Paris 131[6], 47 ⲉⲣⲉⲡⲉϩⲓⲟⲙⲉ ⲛ[ⲁ]ⲱϣϩ ⲛⲥⲉϩⲓⲟⲡⲉ ⲛⲥⲉⲧⲥⲁϧⲟ ⲉⲧⲥⲟⲫⲓⲁ ⲙⲡⲥⲱϩⲉ ⲛⲥⲉⲟⲩⲱⲱϫⲉ ⲛⲧⲉⲓϣⲧⲏⲡ ⲛⲥⲁϩⲧⲡⲉ; in Br. Mus. no. 171 ⲥⲣⲉ=χειρουργεῖν, also in Zoega 592. *V.* also Crum, *Ostr.* nos. 403, Ad. 57.

[8] Hence the Coptic and Arabic (مِنْجَل) forms.

[9] First word unknown. ⲧⲁⲗⲟ related to weaving, Lev. xix. 19, Is. iii. 23, Zoega 375, *PSBA.* xxix. 305. *Cf.* too the weaver's tax, ⲡⲧⲉⲙⲟⲥⲉ (δημόσιον) ⲛⲧⲁⲗⲉ ϣⲧⲏⲡ, in 2 receipts from Dêr Balaiza (Petrie, *Gizeh and Rifeh*).

[10] Scarcely space for ⲡⲉⲛⲓⲡⲉ. [11] Or 'for oil.'

[12] Does this refer to seed-time? ⲥⲟⲩⲟ would scarcely be used for the eucharistic elements. But *v.* no. 253 here. *Cf. Can. Athanas.*, p. 125, note.

[13] Or φάκελος. *Cf.* ϥⲁϫⲁⲣⲉ in nos. 239, 243, 246, and *v.* Butler, *op. cit.*, ii. 148.

[14] ? For ⲡⲟϫϫ 'broad.'

[15] *Cf.* πλοιάρια in Grenfell's list, *Gk. Pap.* ii. 161.

[16] *V.* Kraus, *RE.* ii. 822.

[17] *Cf.* ⲕⲟⲩⲧⲟⲩⲗⲏ no. 240, ⲕⲟⲩϫⲟⲩⲗⲏ no. 254.

[18] Scarcely bricks of clay; *cf.* no. 242.

[19] Or 'for wine.'

[20] Books entered last, as in Crum, *l. c.*

[21] *Cf.* ϩⲁⲙⲉ ⲛⲧⲱⲡ (*sic*) in Br. Mus. no. 420; and *ib.* no. 395 ⲟⲩϩⲁⲙⲉⲧⲱⲡ ⲉϥⲧⲟϩ ⲉϫⲟⲉ, parallel with ϣⲙⲟⲩ. The meaning 'peg' would also suit the ϩⲁⲙⲉ which at Abydos marked the river's rise (*v.* Crum in M. A. Murray's *Osireion*, p. 42).

[22] ? ζωμάρυστρος, *v.* no. 238. [23] *V.* no. 242.

[24] *V.* no. 238 and Br. Mus. no. 699.

[25] Assuming this the word applied to cloth in Matt. ix. 16.

[26] Not ⲕⲟⲩⲓ. [27] *V.* no. 238.

[28] *V.* no. 238. *Cf.* χαριστίων *campana*, *Corp. Glossar.* iii. 197.

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'These are the things (σκευή) that have been stolen from my house. A peg (?). A builder's ax. A ladle (?). A steel for . . . . . fire. A (pair of) tailor's scissors (σπαλίς). A new cushion. A (pair of) scales for weighing incense. 2 brazen . . . . . 5 *oipe*-measures of[1] corn. A woman's head-cloth (φάκελος, φακιόλιον). A . . . . . of magnesium that holds 8 *xestai* of oil. A carpenter's knife. An iron chain (*catena*). A woman's . . . . .

Verso (earlier): remnants of a Greek list of names, with sums of money opposite each. Among them αροου, τζωωρ[2], παλαυ.

240.—Papyrus; a fragment; $7\frac{1}{2} \times 13$ cm. Script: seldom ligatured. *Recto* ↑.

List of vessels in metal, apparently deposited at Shmoun.

] ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲛⲧⲓⲁⲧⲏⲗⲏ[3] ⲙⲟⲟⲥ ϩⲓⲧⲓⲥⲏⲱⲥⲓⲥ + ⲛⲓⲥⲕⲉⲩ[ⲏ[4] | ⲟⲩⲡⲁⲛⲁⲗⲏⲛ[5] ⲛϣⲁⲗⲱⲧ ⲉϥⲥⲟⲗⲥ[6] ⲛϣⲏϣ[.] | ⲟⲩⲥⲓⲁⲓⲁ[7] ⲛϣⲁⲗⲱⲧ ⲛⲥϩⲓⲙⲉ | ⲟⲩⲝ[ⲉ]ⲥⲧⲏⲥ ⲛⲥⲱ ⲙⲟⲟⲩ ⲛϣⲁⲗⲱⲧ | ⲟⲩϣⲟⲩⲧⲟⲩⲗⲏ ⲛⲥⲱ ⲙⲟⲟⲩ ⲛϣ[ⲁ]ⲗⲱⲧ | ⲟⲩⲭⲱⲛⲏⲛ ⲡⲙⲁϩ ⲥⲁⲣⲥⲓϣ [[8]

Verso:]..ϯⲁⲓⲥⲁⲗⲱⲟⲩ ⲉϧⲟⲗ [space] + ϩⲓϣⲙⲟⲩ[ⲛ

241.—Papyrus; a fragment; 32×12 cm. Script: rarely ligatured. *Recto* ↑.

A List of various articles of property, including land.

] ⲟ̣ⲩⲭⲱⲱⲙⲉ ⲛ[ⲛ]ϣⲁⲗ[ⲙⲟⲥ | .ϭ.ⲛ ⲥⲛⲁⲩ ⲛⲟⲩⲱ.[| ⲟⲩϩⲛϭ ⲛϣⲁⲣⲱⲧ [| ⲟⲩϩⲛⲁⲩ̣ ⲛϣⲁⲣⲱⲧ [| ⲧⲏ ⲛ̣ⲥⲁ̣ⲧⲱ ⲛⲁϭⲣⲁⲛ.ⲛ̣[[9] | ⲟⲩⲕⲟⲩⲓ ⲕⲁⲧ...ⲙⲁ̣ [| ϣⲁⲗⲟⲟⲩ[10] ⲥⲛⲏⲧⲉ ⲛϣⲁⲣ̣[ⲱⲧ | ⲥⲛⲁⲩ ⲛⲟⲩⲏⲗⲏ[11] ⲛϩϭ[ⲟⲥ | ⲥⲛⲁⲩ ⲛⲟⲩⲏⲗⲏ ⲛⲕⲁ̣[| ϣⲟⲙⲙⲧ ⲛⲗⲟⲩⲧⲏⲣ ⲛϣⲁⲣⲱⲧ [| ⲥⲟ[12] ⲛⲥⲉⲧⲓⲱϩⲉ ⲛⲕⲁϩ | ⲥ.ⲧⲉϩ ⲛⲧⲟ̣.ⲧ.ⲏ[| ⲁⲩⲱ ⲟⲩⲥⲉⲧⲓⲱ[ϩⲉ | ...ⲛⲉ ⲡⲣⲟⲥ [| εγρ$^{\alpha}$ μ́ θ$^{\omega}$θ ⲁ̣ [| +ⲓⲱⲥⲏϥ ⲡⲓⲉⲗⲁⲭ̅ ..[| ⲧⲓⲥⲧⲏⲭⲉ ⲉⲡⲓⲉⲛ̣ ..[13] [

242.—Papyrus; a fragment; $6 \times 12\frac{1}{2}$ cm. Script: sloping semi-uncials. *Recto* →.

A List of various articles.

] ϩⲛϭ ⲥⲛⲁⲩ ⲛϩⲟⲙⲙⲧ ⲛⲁ̣[| ⲙⲙⲛⲉⲩϩⲁⲗⲩⲥⲓⲥ ⲙⲙⲛⲉ̣[| ⲛ.ⲣⲱⲛ · ⲗⲁⲓⲛ[14] ⲥⲛⲁⲩ ⲛⲛ[| ⲛϩⲟⲙⲙⲧ · ⲟⲩⲕⲉⲗⲱⲗ ⲛϩ[ⲟⲙⲙⲧ | ⲛϣⲁⲣⲱⲧ · ⲟⲩⲧⲛϣⲉ[15] ⲛϩ[ⲟⲙⲙⲧ | ⲥⲟⲟⲩ ⲙⲡⲁⲗⲗⲓⲛ ϣⲙⲟⲩⲛ [|] ⲛ̣ⲥⲟⲟ̣ⲩ̣[ⲛⲉ

243.—Paper; complete; 21×18 cm. Script of ZOEGA's 9th class. The leaf was many times folded.

[1] Or 'for.' [2] *Cf.* ϫωωρε.
[3] διαδηλοῦν. Or read ⲧⲓⲁⲥⲧⲏⲗⲏ διαστέλλειν?
[4] This word added in a different hand.
[5] ? πανάριον. [6] For ? σορσ.
[7] I cannot identify this.
[8] σαλσίκιον. *V.* KRALL in *Milth. Rain.* v. 35. In Paris 44, 85 *a*, σαρσικια شراشيق, next to λουκανικον. In Vienna *Denkschr.* xxxvii. 229 σαρσικάριος.
[9] I cannot identify this.
[10] 'Wheel'? *Cf.* GIUDI, *Framm. Copti*, vi, p. 378, and a letter here (*v.* Index).
[11] *Velum.* *V.* no. 238. [12] Different hand.
[13] Apparently not ἐντάγιον or ἔγγραφον.
[14] *V.* no. 239.
[15] Clearly not an ordinary 'brick.' *Cf.* ? Br. Mus. no. 1059 and CRUM, *Ostr.* Ad. 58.

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A List of clothes and of articles in metal[1]. Many of the names are clearly transcripts from the Arabic and their identification here is but tentative.

>ⲩ< ⲡⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁ ⲱ ※
ⲟⲩⲉⲧⲧⲉ ⲏ̅ η
ⲟⲩⲙⲁⲭⲁⲛⲉ
ⲟⲩϩⲁⲗⲏⲕ ⲛⲟⲩⲣⲏⲧⲉ
5 ⲥⲱ ⲙ̅ⲡⲁϭⲉ ⲛⲁⲡⲡⲁⲡⲁⲗⲉ
ⲟⲩϩⲃⲟⲥ ⲛⲁⲧϯⲡⲁϭ
ⲁⲩ ⲟⲩⲁⲣⲣⲓⲧⲉ : ⲁⲩ ⲟⲩⲕⲁⲗⲗⲁⲥⲉ
ⲛⲁⲧϯⲡⲁϭ ⲁⲩ ⲟⲩⲁⲗⲕⲁⲧ-
ⲣⲁⲡⲟⲩⲗⲗⲓ ⲟⲩⲡⲱⲣϣ ⲛⲁⲧϯⲡⲁϭ
10 ⲁⲩ ⲛⲉϥϣⲱⲧ ϣⲱⲙⲉⲧⲉ
ⲛⲁⲙⲁⲗϩⲁⲃⲉ ⲁⲩ ⲟⲩⲥⲁⲃⲁⲛⲉ
ⲥⲛⲏⲧⲉ ⲙ̅ⲙ̅ⲁⲧⲧⲏⲗⲉ ⲙ̅ⲡⲱⲣϣ
ⲁⲩ ⲟⲩⲕⲁⲗⲗⲁⲥⲉ ⲛⲥⲱⲣⲧ ⲁⲩ ⲟⲩⲡⲁⲗ-
ⲗⲓⲛ ⲁⲩ ⲁⲗⲕⲁⲛⲁ ⲛⲕⲱϩⲙⲉ
15 ⲁⲩ ϣⲱⲙⲉⲧ ⲛⲕⲁⲗⲗⲁⲥⲉ
ⲟⲩϫⲓⲁⲗϩⲁⲣⲏⲣⲉ ⲁⲩ ⲥⲟⲟⲩ ⲟⲩϫⲓ
ϣⲱⲱⲛⲧ (sic) : ⲁⲩ ⲟⲩⲁⲗⲙⲓⲥⲁⲣ
ⲛⲁⲗⲕⲁⲧⲣⲁⲡⲟⲩⲗⲗⲓ : ϯⲟⲩ
ⲙ̅ⲫⲁϭⲁⲣⲉ ⲛϩⲱⲃⲉⲥ
20 ⲛⲟⲩⲓ ⲥⲁⲭⲟ : ⲁⲩ ⲥⲛⲁⲩ ⲛⲁⲗ-
ⲙⲓⲥⲁⲣ : ⲁⲗⲙⲁⲗⲁϥⲃⲉ
ⲛϩⲱⲃⲉⲥ ⲁⲥⲥⲁⲓⲛⲓϩ
ⲁⲩ ⲃⲧⲱ ⲛⲁⲗⲙⲁⲗⲁϥ
ⲛⲁⲟⲩⲉⲛ ⲉⲥⲧⲙⲙ : ⲁⲩ ⲥⲛⲏ-
25 ⲧⲉ ⲙ̅ⲙ̅ⲁⲛⲧⲉⲗⲉ ⲙ̅ⲙ̅ⲱⲣⲁⲡⲉ
ⲁⲩ ϣⲱⲙⲉⲧⲉ ⲛϩⲁⲗⲥⲉⲥ
ⲁⲩ ⲟⲩⲥⲟⲩⲣⲉ ⲛⲛⲟⲩϥ (later ink)
(col. 2) ⲛⲗⲁⲩ ⲛⲃⲁⲣⲱⲧ
ⲟⲩⲙ̅ⲙ̅ⲁⲛⲁⲣⲓ : ⲁⲩ ⲟⲩⲁⲧⲧⲁⲥϩ. (sic a)
30 ⲁⲩ ⲟⲩⲁⲗⲡⲣⲓⲕ ⲁⲩ ϣⲱⲙⲉⲧⲉ
ⲛⲁⲥⲥⲁⲓⲛⲓ ⲁⲩ ⲡⲗⲁϫⲉⲣⲏⲛ
ⲁⲩ ⲥⲛⲏⲧⲉ ⲛⲁⲗϩⲁⲥⲁϫⲉ
ⲁⲩ ⲟⲩⲉⲓ ⲛⲕⲟⲩⲓ ⲁⲩ ⲟⲩⲗⲁⲁⲩ
ⲛϯ ⲥⲧⲟⲓ ⲉⲓϩⲣⲁⲓ ⲁⲩ ⲧⲣⲟϩⲧⲉ
35 ⲁⲩ ⲟⲩⲁⲗϫⲏⲣⲛⲓⲡ ⲁⲩ ⲟⲩ-
ⲁⲗⲁⲑⲛⲧⲉ ⲥⲛⲏ (sic ⲧⲉ) ⲛϩⲣⲟϥ ⲙ̅ⲡⲉ-
ⲛⲏⲡⲉ ⲁⲩ ⲥⲛⲏⲧⲉ ⲛϫⲁϩⲗⲉ
ⲁⲩ ϣⲱⲙⲉⲧ ⲛϩⲛⲃⲉⲥ ⲛⲃⲁⲣⲟⲧ
ⲁⲩ ⲥⲛⲏⲧⲉ ⲛⲕⲟⲩϫⲟⲩ ϩⲁⲛⲏϩ
40 ⲁⲩ ⲟⲩⲕⲟⲩⲓ ⲗⲱⲕ ⲉⲡⲃⲁⲣⲟⲧ
ⲁⲩ ⲟⲩⲡⲟϭ ⲉⲧⲟⲩⲕⲁⲛⲉⲥ
ⲁⲩ ⲥⲛⲏⲧⲧⲉ (sic) ⲙ̅ⲙ̅ⲁⲉⲓⲥ ⲛϣⲉ

'The Lord Jesus Christ. A ω — A set of towels[2], (worth) 8 *solidi*. A . . . . .[3]. An ankle (*lit.* foot) ring. (5) Six . . . . . of cloaks[4]. A brocaded[5] garment and[6] a cloak[7] and a brocaded cap[8] and a (garment of) Katrabbul make[9]. A brocaded coverlet[10] (10) and its pillows[11]. 3 bed-covers[12] and a towel[13]. 2 handkerchiefs for spreading[14] and a woollen cap and a cloak[15] and a veil of . . . . .[16] (15) and 3 caps worked with silk[17] and 6 woven and

[1] If church property, *cf.* the مصاغ وثياب الديباج امر كثير جدّا الى الغاية, found in the Cairo churches in the 11th century. Maḳrizi, *Ḫiṭaṭ* ii. 495.

[2] عِدة Lane. Why a sum of money here only is not clear.

[3] Presumably Arabic.

[4] ? *Anabalus*, *cf.* Kircher 120 ⲁⲛⲁⲡⲗⲓⲛ. But perhaps Arabic. For ⲡⲁϭⲉ *v.* no. 213.

[5] الديباج. *V.* Karabacek, *Mittelalt. Gewebe* (1882) 22 ff., A. v. Kremer, *Culturgesch.* ii. 290.

[6] Note ⲁⲩ always for ⲁⲩⲱ.

[7] الرداء. In Paris 44, f. 100=περιβόλαιον.

[8] قلوسة, قلاسوة, قلسوة.

[9] قطرّبُّلى, named after the district W. of Baghdad (*v.* Le Strange, *Baghdad* 113, M. Streck, *Alte Landsch. Babyloniens* 232). This stuff appears not to be known (Mr. G. Le Strange), though Baghdad was famous for textiles. *V.* Karabacek, *l.c.*, 28, 29, *Führ. Rain.* no. 738, Kremer ii. 286. This should be the etymology of the hitherto unexplained *quadrapolus*, *quadrapulus* (not *quadruplus*, Beissel, *Bilder* 268), used in the *Liber Pontif.* (i. 499, ii. 55, Duchesne) of costly altar-cloths, curtains. The earliest instance relates to *ca.* 790.

[10] Sa'id. ⲡⲱⲣϣ not elsewhere. Boh. ⲫⲱⲣϣ also rare: *Mus. Guim.* xvii. 57.

[11] But in Rossi i, v. 42 clearly 'bag.'

[12] المحلفة.

[13] *σάβανον* is transcribed سبنية (Dozy).

[14] مِنديل. Berlin Ostr. P. 4977 ⲙ̅ⲁⲛⲧⲏⲗⲓ. Same as in l. 25? But why the *fem.* ending? Sense of ⲡⲱⲣϣ here obscure.

[15] *παλλίον*, بلين.

[16] ? القناع or كِنة.

[17] حريرة. For ϫⲓ *v.* no. 244.

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a head-cloth[1] of Katrabbul make. 5 turbans of linen (?)[2] (20) . . . . . and 2 head-cloths. (A) linen (?) mantle[3] (worked with) pearls[4] and 4 mantles of *stibium*-colour[5] and (25) 2 square[6] handkerchiefs and 3 chains[7] and a gold pin.

The articles of metal: a candlestick[8] and a cup[9] (30) and a jug[10] (?) and 3 dishes[11] and the . . . . .[12] and 2 . . . . .[13] and a small one and a thing for giving forth incense and the cauldron (35) and a hand-basin[14] and a perfume-box[15]. 2 iron stoves[16] and 2 ovens[17] and 3 brass lamps and 2 small vessels for oil[18] (40) and a small brass vessel and a large vessel[19] and 2 . . . . .[20] of wood.'

Verso, in a different hand: **ⲛⲁⲛⲟⲩ ⲡⲛⲟⲩⲥ ⲡⲁⲣⲁ ⲡⲛⲟⲩϥ ⲧⲥⲟⲫⲓⲁ ⲡⲁⲣⲁ ⲡⲱⲛⲉ ⲙⲙⲏ**[21]. In the other direction, part of an earlier Arabic text.

244.—Papyrus; a fragment; 35 × 19 cm. Script: clear, few ligatures. *Verso* →.

A List of clothes or altar coverings, curtains &c.[22] Opposite each item is $\epsilon\iota^{\delta}/$ (= εἶδος) α. Many of the descriptive terms used are rare and difficult of appreciation[23]. The identifications here are merely suggestions.

] **ⲉϩ . ⲛ̣ [ⲛ]ⲁⲓⲥⲓⲟⲛ ⲛⲁⲩⲁⲛ ⲛⲛⲉⲃⲓⲱ**
[**ⲟⲩⲡ**]**ⲁⲗⲗⲓⲛ ⲛⲗⲉⲩⲕⲟⲛ ⲛⲁⲓⲥⲓⲟⲛ ⲛⲙⲙⲉⲣⲡⲉⲱⲛ**
ⲟⲩⲥⲙⲉⲣⲡⲉⲟⲛ ⲛⲛⲉⲡⲣⲓⲥⲟⲛ̣ ⲛⲁⲓⲥⲓⲟⲛ ⲉϥϫⲓⲕⲟⲩⲓ ϣⲱⲛⲧ ⲛ̣ϥⲙⲙⲓⲟⲩ̣
ⲟⲩϣⲧⲏ ⲛⲟⲛⲓϫⲉⲟⲛ ⲉⲥϫⲓⲕⲟⲧ ϩⲓⲥⲡⲁⲑⲏ
5 **ⲟⲩϣⲧⲏ ⲛϫⲱⲗ ⲉⲥϫⲓⲕⲟⲧ ϩⲓⲥⲡⲁⲑⲏ**

[1] المعجر.

[2] φακιόλιον, *v.* no. 238. I assume ϩⲱϩⲉⲥ to=ϩϩⲟⲥ (*cf.* l. 22); but possibly a verb, 'covering,' with ⲥⲁϫⲟ as object, for which *v.* no. 129.

[3] ملف, but should here be *fem.* (*cf.* l. 23).

[4] السّنيج, or 'Chinese' الصِنى.

[5] *V.* no. 244. [6] مربعة. [7] ἅλυσις.

[8] منارة. [9] طاسة. [10] ? ابريق.

[11] صينية, سينى, 'ABD AL-LATÎF 571.

[12] Assuming ⲡ- the article. ϫ might be read for ϫ. Possibly for **ⲡⲁⲗϫⲉⲣⲡⲏⲡ**, *cf.* l. 35.

[13] Arabic, unidentified.

[14] Altered from **-ⲡⲉⲡ**. الكرنيب χέρνιψ, DOZY.

[15] العتيدة. [16] For ϩⲣⲱ.

[17] *Cf.* ? Boh. **ϫⲁϩⲡⲓ**.

[18] Taking **ⲕⲟⲩ-** for **ⲕⲟⲩⲓ**. *V.* CRUM, *Ostr.* no. 465. **ⲕⲟⲩϫⲟⲩ ⲛⲧⲓ ⲛⲉϩ** in a Br. Mus. Jkôw papyrus.

[19] ?? δοκάνη.

[20] معيص 'a place where wood grows,' not possible here. Perhaps for μαγίς ?

[21] Not a biblical quotation.

[22] Other lists: STERN in *Aeg. Z.* '85, 41, CRUM, *Copt. MSS.*, no. xlvii. Three words mean 'garment', 'covering' here: **ϣⲧⲏⲛ**, ϩⲏⲟⲥ, παλλίον. The 1st in the Bible varies with ϩⲟⲓⲧⲉ for ἱμάτιον (*v.* Matt. ix. 20 and Mark v. 27, Matt. xxiv. 18 and Mark xiii. 16 and Acts ix. 39 in WOIDE) or χιτών. The 2nd, here, ZOEGA 316, Br. Mus. no. 1114, KRALL ccxlv, *fem.* (? distinct from ϩⲏⲱⲟⲥ, ϩⲏⲟⲟⲥ *masc.*), in Lev. xvi. 4, 23 = λινοῦς, Boh. **ⲗⲁⲩ**; *cf. ib.* 32, where λινῆν is Sa'. **ⲉⲓⲁⲁⲩ**. In NT. ὀθόνη, ὀθόνιον is rendered by Sa'. ϩⲏⲱⲟⲥ, Boh. ϩⲏⲱⲥ **ⲛⲁⲩ**, **ϣⲉⲛⲧⲱ ⲛⲁⲩ**. Instances of 'linen' are Berlin P. 4977, contrasted with **ⲥⲟⲣⲧ** 'wool,' ZOEGA 628 **ⲧⲟⲉⲓⲥ ⲛϩ.**, CRUM, *Ostr.* no. 368 ϩⲟⲓⲧⲉ ⲛϩ. ZOEGA 316 *ult.* = MIGNE, *PG.* 65. 261 στιχάριον λινοῦν = *PL.* 73. 981 *tunica linea.* But it also acquired, as here, a general meaning, *e.g.* Br. Mus. no. 480, CRUM, *l. c.* Ad. 62, *Eliasapok.* 122 ϩ. **ⲡϣⲡⲥ**, *Pistis* 375 ϩ. **ⲛⲉⲓⲁⲁⲩ**. The παλλίον, besides being the monk's cloak, is a secular head-covering, *Can. Eccles.* 43 LAGARDE, also a bed-cover, *Vita Joh. Eleemos.* §§ xxi, xxvii, *Mirac. S. Menas* no. 5; here perhaps an altar-cloth, as in the *Liber Pontif.*, passim. (*Cf.* the use of *vestis.*) On the *ballin* in Coptic church *v.* BUTLER, *Churches* ii. 118.

[23] Comparable, if not identical, names of stuffs and garments, compounded of botanical terms, may be found in KARABACEK, *Mittelalterl. Gewebe*, pp. 4, 5, 33 &c., and the same in *Oesterr. Monatsh. f. d. Orient* xi. 253/4; Latin names in the 'Charta Cornutiana' (*Liber Pontif.* i, cxlvii). *Cf.* also Br. Mus. Or. 6211 **ϣⲧⲏⲛ ⲛⲟⲩⲛⲣⲧ.**

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ⲟⲩϣⲧⲏ ⲛ̀ϣⲉⲙⲓⲑⲏⲛ ⲉⲥϫⲓⲕⲟⲧ ϩⲓⲥⲡⲁⲑⲏ
ⲟⲩϣⲧⲏ ⲛⲁⲩⲁⲛ ϫⲱⲡⲉϩ ⲉⲥϫⲓⲕⲟⲧ ϩⲓⲥⲡⲁⲑⲏ
ⲟⲩϣⲧⲏ ⲛ̀ⲗⲉⲩⲕⲟⲛ ⲉⲥϣⲟⲛⲧ ⲛⲁⲛⲁϩ
ⲟⲩⲥⲙⲉⲣⲛⲉⲟⲛ ⲛ̀ⲡⲁⲗⲙⲉⲛⲛⲓ ⲉϥϫⲓϣⲱⲛⲧ
10 ⲟⲩⲗⲟⲟⲩ ⲛ̀ⲡⲁⲗⲙⲉⲛⲛⲓ ⲛⲁⲓⲥⲓⲟⲛ
ⲟⲩⲡⲁⲗⲗⲓⲛ ⲛⲁⲩⲁⲛ ⲉⲫⲁⲥⲓⲛⲁ
ⲟⲩⲡⲁⲗⲗⲓⲛ ⲛ̀ϫⲱⲗ
ⲟⲩⲡⲁⲗⲗⲓⲛ ⲛ̀ⲛⲁⲩⲁⲛ ϫⲱⲡⲉϩ
ⲟⲩϣⲧⲏ ⲛ̀ⲡⲁⲗⲁⲉⲓⲛ ⲛⲁⲩⲁⲛ ⲉⲃⲓⲱ
15 ⲟⲩⲙⲁⲗⲗⲱⲧ ⲟⲛ ⲉⲥϣⲟⲛⲧ ⲉⲥⲡⲁⲑⲏ ϩⲓⲕⲟⲧ
ⲟⲩϩⲙⲟⲥ (sic) ⲉⲥⲧⲣⲟⲫⲏⲛ ⲉⲥϫⲧⲱⲗⲉⲁ ϩⲓⲁⲡⲟⲱⲙⲉ
ⲟⲩϩⲃⲟⲥ ⲟⲛ ⲉⲥϫⲓⲁⲡⲟⲱⲙⲉ
ⲟⲩϩⲃⲟⲥ ⲛⲁⲛⲁϩ ⲛⲥⲧⲏⲙⲉ
ⲟⲩϩⲃⲟⲥ ⲛⲁⲛⲁϩ ⲛⲁⲩⲉⲓⲁⲩⲁⲛ
20 ⲟⲩϩⲃⲟⲥ ⲟⲛ ⲛⲁⲛⲁϩ
ⲟⲩϩⲃⲟⲥ ⲛⲟⲩⲥⲓⲁ ⲉⲥϫⲓⲕⲟⲧ
ⲟⲩϩⲃⲟⲥ ⲛⲁⲛⲁϩ ⲟⲛ
ⲟⲩϩⲃⲟⲥ ⲙ̀ⲡⲩⲗⲏ (altered from ? ⲛⲩⲗⲏ)
ⲟⲩϩⲃⲟⲥ ⲉⲥϫⲓⲁⲡⲟⲱⲙⲉ
25 ⲟⲩϩⲃⲟⲥ ⲉⲥϫⲧⲟⲗⲉⲁ ϩⲓⲁⲡⲟⲱⲙⲉⲉ ⲛⲁⲓⲥⲓ/
ⲟⲩϩⲃⲟⲥ ⲛⲥⲧⲣⲟⲫⲏⲛ ⲉⲥϫⲧⲟⲗⲉⲁ ⲛⲁⲓⲥⲓ/
ⲟⲩϩⲃⲟⲥ ⲟⲛ ⲉⲥϣⲟⲛⲧ ⲛⲁⲛⲁϩ
ⲟⲩϩⲃⲟⲥ ⲛⲁⲡⲟⲱⲙⲉ
ϣⲟⲙⲧ[. . .]ⲕ̀ⲁⲗⲓⲕⲏ̀ . . ⲛ . . . ⲛ̀ⲟⲩϥ
30 ⲥⲛⲁⲩ ⲛ̀ⲗⲟ̀ⲧ[
ϣⲟⲙⲧⲉ ⲛⲉⲡⲓϫⲉⲣⲏ
ⲙⲧⲥⲛⲟⲟⲩⲥⲉ ⲛϩⲁⲗⲁⲥⲓⲥ ⲉⲣⲉⲡⲕⲁⲑⲓⲙⲁ ϩⲓⲟ̀ⲩ

] of goat's hair (αἴγειος), honey-coloured. A white (λευκός) goat's hair covering (παλλίον) of Smyrna fashion[1] (σμυρνίος). A cypress-coloured (κυπαρίσσινος) Smyrna (covering) of goat's hair, having a little white-lead (ψιμύθιον)-coloured pattern woven therein[2]. An onyx-coloured[3] (ὀνύχιος) robe, having wheels[4] and stripes[5] (σπάθη). (5) An onion(?)-coloured robe, having wheels and stripes (σπ.). A white-lead (ψιμ.)-coloured robe, having wheels and stripes (σπ.). A robe of apple hue[6], having wheels and stripes (σπ.). A white (λευκός)

[1] Or 'myrrh-coloured,' though the next occurrence of the word makes this less likely.

[2] ⲭⲓ as here and below recurs in Crum, *Copt. MSS.* no. xlvii ⲭⲓⲥⲧⲁⲩⲣⲟⲥ, Berlin P. 4977 ϩⲟⲓⲧⲉ ⲉϥϫⲓϫⲉⲣⲓⲥ (χειρίς).

[3] *Cf.* ? the spice 'onycha,' Exod. xxx. 34; also ὀνύχινος, applied to a garment in *Pap. Oxyrh.* cxiv.

[4] *V. Liber Pontif.* i. 432, 'ornavit in rotis.' Perhaps *cf.* the angel's στιχάριον whereon were 'great wheels' τροχός, *Mus. Guim.* xvii. 131.

[5] For σπάθη *cf.* Br. Mus. Or. 6201 A &c., fragment of letter,]ⲡⲱⲁⲡⲏⲛⲥ ⲡⲉⲣⲓϫⲩⲧⲏⲥ ϣⲡⲧⲱ[ⲣ]ⲓ ⲡⲙⲟ ⲡⲡⲁⲗⲗⲓⲛ ⲡⲡⲁⲕⲁⲡⲟⲥ[|]ⲛ̀ⲟⲥ ϫⲉⲉⲡⲧⲟϥⲡ(ⲉ) ⲡⲉⲥⲡⲁⲑⲏ ⲡⲧⲁⲡⲕ̀ⲟⲣⲟⲩⲥ (? κορεύς) ⲧⲁϥ ⲡⲉ ⲟⲩⲱϣ ⲟⲩⲛ ⲧⲉⲩⲡⲟⲩ | [ⲧⲉⲡⲁⲭⲓ ⲧⲓⲉⲡⲓⲥ]-ⲧⲟⲗⲏ ⲡⲱⲗⲉϭ ⲡⲁⲕⲁⲡⲟⲥ ⲉⲃⲟⲗ ⲕⲁⲡ ⲡⲁⲗⲗⲓⲛ ⲉⲧϥⲣⲏ (? ⲡⲧⲉϥⲣⲉ) ⲕⲁⲡ ⲡⲉⲥⲡⲁⲑⲏ [.

[6] *Cf.* Br. Mus. no. 476, ⲟⲩⲗⲱⲧⲓϩ̀ ⲡϫⲁⲙⲡⲉϩ ⲉⲥϣⲟ[ⲡⲧ (*sic*).

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robe woven with *anah*-signs[1]. A Smyrna (cloak), palm-embroidered (πάλμενος[2]), having a woven pattern. (10) A palm-embroidered (παλ.) garment of goat's hair (αἴγ.). A covering (παλ.) of lentil (? φάκινος)[3] hue. An onion-coloured (?) covering (παλ.). An apple-hued covering (παλ.). A . . . . . robe of honey-colour (15) and a woollen garment (μαλλωτός[4]), woven with stripes (σπ.) and wheels. A dress of . . . . . (στρόφιον)[5], having skirts (ποδέα[6]) and shoulder-straps (ἐπωμίς[7]), and a dress with shoulder-straps (ἐπ.). A dress of *stibium*-colour[8] with *anah*-signs. A dress of variegated colour with *anah*-signs, (20) and a dress with *anah*-signs. A dress of . . . . . (ὀγγία[9]), having wheels, and a dress with *anah*-signs. A dress of felt (? πῖλος[10]). A dress having shoulder-straps (ἐπωμίς). (25) A dress of goat's hair (αἴγ.), having socks (ποδ.) and shoulder-straps (ἐπ.). A goat's hair dress of . . . . . (στρόφιον), having socks (ποδ.), and a dress woven with *anah*-signs. A dress with shoulder-straps (ἐπ.). 3 . . . of shoes (? καλίγιον) of gold (? colour). (30) 2 coverlets (? λῶδιξ). 3 . . . . . (? ἐπιχείριον[11]). 12 chains (ἅλυσις) with the collar (κάθημα) attached thereto.

Recto. The earlier text, a Greek list of names and sums of money in several columns. Among them ιωαννου ⲕⲁϫⲓⲛⲁ, περσοῦ, μηνα κουι, περητ, μαρκου σανηρπ, μηνασιου, σενουθ ϫουϫιρ.

245.—Papyrus; a fragment; $9\frac{1}{2} \times 17$ cm. Script: almost ligatureless. *Verso* →.

List of clothes and the like.

]ⲡⲱⲙ ⲟⲩⲕⲁⲩⲡⲁⲕⲉⲥ ⲙⲡⲟⲩⲗⲱⲧϩ ..ⲁⲗ̅. ⲙ̅ ⲟ̅ ⲇ |]ⲗⲡⲱⲙ[sic] ⲟⲩⲕⲁⲩⲡⲁⲕⲉⲥ ⲟⲩⲗⲱⲧϩ ⲙ̅..ⲁⲗ̅.ⲙ̅ ⲟ̅ ⲇ |]ⲥⲓⲛⲁ̅/ ⲡⲣⲟⲥ ⲥⲟ ⲉϥⲟⲗⲟⲕ/ ⲉⲡϣⲱⲡ ⲙ̅ⲙⲟⲟⲩ |]ⲧⲉ ⲉϥⲟⲗⲟⲕ/ ⲥⲁⲛϩⲙⲙⲓⲟ̅[12] ⲙ̅ ⲟ̅ β |]ⲃ̅ⲧⲟⲟⲩ ⲡϩⲟⲗⲟⲕ/ ⲛⲥⲓⲛ̅ ⲉⲃϣⲱⲡ ⲙ̅ⲙⲟⲟⲩ ..ⲧⲥⲁⲃϩⲓⲙ̅/ ⲙ̅ ⲟ̅ η |]ⲙ̅ⲡϣⲙⲟⲩⲛ ϩⲟⲗⲟⲕ/ ⲛⲥⲓⲛ̅ⲁ̅/ ⲡⲣⲟⲥ ⲥⲟ . . . . . ⲙ̅ ⲟ̅ ⲓⲇ′ |]ⲟϥ ⲛⲟⲩⲧⲣⲓⲙ̅ ⲛⲡⲙⲟⲁ̅/[13] ⲙ̅ ⲟ̅ α γ′ |] ⲙ̅ ⲟ̅ ϛ |

Recto: remains of a Greek account.

246.—Papyrus; complete; 13×6 cm. Script: ligatureless. *Verso* ↑.

List of clothes and the like. Above l. 1 a cross.

+ ⲟⲩϣⲧⲏⲛ ⲉⲙⲁⲗⲗⲱ̅ | ⲟⲩⲥⲱⲛⲁⲥ ⲛⲁⲓⲥⲩ[ⲛ]ⲧⲓⲟⲛ ⲛⲁⲩⲁⲛ | ⲟⲩϩⲃⲟⲥ ⲛⲟⲩⲥⲓⲁ | ⲟⲩⲥⲩⲗⲗⲁ ⲡϩⲧⲟ ⲙⲡⲉⲥⲭⲁⲗⲓⲛⲟⲥ | ⲟⲩϫⲩⲥⲏ ⲡⲫⲁⲥⲁⲣⲡ | ⲟⲩϫⲩⲥⲏ ⲛⲥⲁⲃⲁⲛⲉⲛ | ⲟⲩϫⲩⲥⲏ ⲛⲁⲗⲉϫⲁⲙⲁⲣⲡ | blank.

[1] Can this be the *crux ansata* ☥? Phonetically it is possible (Sethe). (*Cf.* Leipoldt, *Schenute* 29.) Very rare on Coptic textiles; *v.* Swoboda in *Arch. Ehrengabe f. De Rossi*, 103, 105, Taf. vi; Forrer, *Frühchr. Altert. aus Achm.*, Taff. viii. 4, xii. 1, 2. As an ornament in books: Turin, Sa'id. *Eccli.*, fly-leaf, and Pap. Bruce, *ed.* C. Schmidt, p. 38; on stelæ: Crum, *Copt. Monum.* (Cairo), pll. xxvi–xxxi. The only Coptic word ⲁⲩϩ, αὐλή, is unsuitable. But *cf.* no. 254.

[2] Not in the dictionaries. *Cf.* ? *palmatus.*

[3] Recurs in a letter here (*v.* Index).

[4] *Cf.* no. 246. In no. 247 ⲙⲉⲗⲗⲱⲧ. But *Miss. franç.* i. 408 ⲙⲉⲗⲱⲧ ⲛϣⲁⲣ, probably = μηλωτή.

[5] στροφεῖον, a sort of headdress, *Pap. Oxyrh.* xxxiii, can scarcely be compared.

[6] Recurs Krall ccxl.

[7] Krall ccxlv ⲁⲡⲱⲙⲏⲥ. *Cf.* Crum, *Copt. MSS.* no. xlvii ⲁⲡⲡⲟⲩⲙⲓⲥ, Kircher 117 ⲁⲡⲟⲙⲓⲥ.

[8] Recurs in no. 243.

[9] Recurs in no. 246.

[10] Or 'a door (πύλη) curtain.'

[11] No such word in the dictionaries.

[12] I can suggest nothing here. Apparently recurs in next line.

[13] ? μόδιος. Very rare in the papyri (Vitelli no. 60) and scarcely appropriate in this list.

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'A woollen robe[1]. A coloured Egyptian cloak[2]. A dress of . . . . .[3]. A horse's saddle (*sella*) with its bridle. A pair (? ζεύγη) of head-cloths[4]. A pair of towels. A pair of napkins (?)[5].'

247.—Papyrus; a fragment; $6\frac{1}{2} \times 9\frac{1}{2}$ cm. Script: rough uncials. *Verso* →.

A List of clothes.

] ⲟⲩⲡⲁⲗⲗⲓⲛ ⲛⲟⲩⲱϧϣ [| ⲟⲩⲡⲁⲗⲗⲓⲛ ⲛⲟⲩⲱϧϣ ⲟ[ⲛ | *ditto* [| ϯ ⲛϩϧⲟⲟⲥ ⲛ̣ϣⲟⲛⲧ ⲛ[| ⲟⲩⲙⲉⲗ-ⲗⲱⲧ[6] ⲟⲛ ⲛϣⲟ[ⲛⲧ | ϥ]ⲧⲟⲟⲩ ⲛⲕⲁⲗⲁⲕⲓ̣ⲗⲗⲁ.[7] [|] ⲛ̣ⲫⲁⲥ[[8]

248.—Papyrus; 2 fragments; the larger, $9\frac{1}{2} \times 7$ cm. Script: uncials, early type. *Recto* →.

Account of wine supplied to various persons.

Frag. I. ⲡⲗⲟⲩⲟⲥ ⲛⲓⲣⲏⲛ[Frag. II.]ⲟⲛ̣[.] ⲗⲁϩⲏ ϛ̅. [|]ⲱ̣ ⲡⲣⲱⲙⲁⲡⲗⲟⲟⲩ[9] ⲟⲩ-ⲗⲁϩ[ⲏ |]ⲕⲟⲥ ⲟⲩⲗⲁϩⲏ . . . [|]ⲩ̣ⲣⲟⲥ ⲗⲁϩⲏ ⲥⲛⲧ[ⲉ | ⲥⲁⲣ]̣ⲁ̣ⲡⲓⲱⲛ ⲡⲁⲣⲥⲩⲛⲧⲁⲣ/[10] ⲟⲩⲗⲁϩⲏ̣ [|]ⲛ̣ⲏⲓ ⲛⲧⲁⲩⲛⲧⲟⲩⲛ[11] ⲉϩⲣⲁⲓ ⲙⲙ[|]ⲕⲁⲓ ⲙⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲛⲟ̣. [| ⲥ]ϩ̣ⲙⲙⲉ ⲗⲉⲟⲛⲧⲛⲓ ϣ[|] ⲡⲉⲩⲥⲟⲛ ⲓⲉⲣ[ⲏⲙⲓⲁⲥ |

249.—Papyrus; a fragment; $10 \times 5\frac{1}{2}$ cm. Script: very small, few ligatures. *Verso* →.

Account (λόγος) of oil supplied to various persons, some of them oil or fruit dealers.

ⲉⲓⲥ ⲡⲗⲟⲩⲟⲥ ⲛⲉⲛⲉϩ ⲧ̣[| ϩⲁⲡϣⲟⲣⲡ ⲛⲥⲟⲡ[12] [| ϩⲁⲣⲟⲓ ⲁⲛⲟⲕ ⲛⲧⲁⲓ[| ϩⲁⲙⲙⲟ̣ⲛ̣ⲉ ⲡⲥⲁⲛⲛⲉ̣[ϩ | ϩⲁⲁⲡⲁ ⲕⲩⲣⲉ [ⲡ]ⲥⲁⲛ[ⲛⲉϩ | ϩⲁⲡⲙⲉⲣ̣ⲟ̣ ⲛⲧⲁⲓⲧⲁ[| ϩⲁⲕⲁ̣ⲧ̣ⲁⲓ[13] ⲡⲕⲁⲣⲡⲱ[ⲛⲛⲥ | ϩⲁⲡⲉⲧⲣⲟⲥ ⲡⲥⲁⲛⲛⲉ̣ϩ [| ϩⲁⲓⲱ-ϩⲁⲛ[ⲛⲏ]ⲥ ⲡⲁⲛⲧⲉⲭ̣[14] [| ϩⲁϩⲩⲗⲟⲫ̣ⲩ̣ⲗⲁⲓ ⲉⲧ[15] [| ϩⲁⲡⲕ̣ⲩ̣ⲟⲩ [| ϩⲁⲕ̣ⲁ̣ . . ⲓ̣ ⲡⲕⲁⲣⲡⲱ[ⲛⲛⲥ |

Recto.] ⲉⲙⲁⲩ ⲛⲉⲧⲓⲣⲟⲙⲡⲉ ⲓⲉ̣ |] ⲙ̊ ϵ ϛ̅ βϫ π̅ ⲗ̅ μϫ[16] |] ⲙ̊ ⲓϛ̅ ϛ̅ ηϫ π̅ ⲗ̅ ιαϫ |] ⲙ̊ β (illegible).

250.—Papyrus; a fragment; $17\frac{1}{2} \times 7$ cm. Script: small, ligatured. *Recto* →.

List (γνῶσις) of oil bought of the persons named, for (?) the 9th and 10th Indictions.

+ ⲧⲉⲥⲛⲱⲥⲓⲥ ⲛⲛⲉⲛⲉϩ ⲛ|ⲙ̣ⲡⲙⲁ[17] ⲛ[.]ϭⲟⲩⲗⲉ ϩⲁ|ϩⲉⲛⲛⲁⲧⲛⲥ̣ ⲙⲛ̅ⲁⲉⲕⲁⲧⲧⲛⲥ ⲓⲛ̅ϑ/ | + ϩⲁⲁⲃⲣⲁϩⲁⲙ ⲉⲗⲁⲓ̣/[18] ⲗⲉ | ϩⲁⲡⲓⲗⲁⲧⲟⲥ ⲉⲗⲁⲓ/ | ϩⲁⲯⲁⲛⲛⲉϩ ⲉⲗⲁⲓ/ [| ϩⲁⲓⲱⲥⲛϕ̣ ⲉⲗⲁⲓ/ [| ϩⲁⲓⲱⲥⲛϕ̣ [| ⲛϩⲟⲗⲟⲕ/ [| (space) | ϩⲁⲣⲟⲟⲩ [

[1] *V.* no. 244.

[2] καυνάκης. *V.* no. 245. In Paris 131[6], 37 ϭⲟⲩⲡⲁϭⲉⲥ ⲛⲗⲁⲁⲩ.

[3] *V.* no. 244.

[4] *V.* no. 238.

[5] And in Br. Mus. Or. 6211 (Jkôw). Ἀλλαξιμάριον. Paris *scala* 44, 86 *a* has ⲗⲁϩⲓⲙⲁⲣⲓⲛ منديل, equivalent to ⲥⲁϧⲁⲛⲟⲛ.

[6] *V.* no. 244.

[7] καράκαλλον, a hood.

[8] ⲫⲁϭⲁⲣⲉ, φακιόλιον. *V.* no. 238.

[9] *V.* Br. Mus. no. 1076, also Goodspeed's Papyri (*Chicago Dec. Public.*, vol. v) p. 20 and Cairo no. 10270.

[10] *Argentarius.*

[11] Read -ⲛⲧⲟⲩ.

[12] *Cf.* this expression in Br. Mus. no. 1086.

[13] Recurs below. ⲕⲁⲡⲁⲓ can hardly be read.

[14] ?? ἀντιγεοῦχος. *V.* no. 132.

[15] Or read ϩⲁ ϩⲩⲗⲟ (for ϩⲗⲗⲟ) ⲫ̣ⲩⲗⲁⲕⲧ[.

[16] The 2nd and 3rd abbreviations ? for πλεῖον λίτραι, though the latter word is not usually so represented.

[17] First ⲙ probably cancelled. An unknown place-name.

[18] ἐλαιουργός, though l. 6 might suggest merely ἔλαιον.

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251.—Papyrus; a fragment; 21 × 6 cm. Script: neat, ligatureless. *Recto* and *verso* uncertain.

Remains of Accounts, headed].ⲡⲉⲙ ⲓ̅δ̅/ ϣⲁⲣⲟ[and relating in part to oil,]ⲡⲉϩ ⲛⲧⲁⲡⲧⲁⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧ[ⲛ, *var.* ⲛ[. The following are legible:—

]ⲡⲣⲱⲙⲉ ⲙⲡⲙⲟⲛ̅/ or ⲣⲱⲙⲡⲙⲟⲛ̅/. Another headed ⲁ]ⲡⲁⲣⲭⲏ ⲉⲡⲉⲓⲕⲁⲣⲡⲟⲥ, followed by ϩⲁⲫⲁⲕⲣⲟ[1] ϩⲓⲧⲙⲙⲁⲕ[ⲁⲣⲉ, ϩⲁⲧⲁⲥⲙⲡⲟⲧⲉ[2] ϩⲓ[ⲧⲛ, ϩⲁⲡⲁⲥⲟⲗ ϩⲓⲧⲛϫⲁϫⲁ[ⲣⲓⲁⲥ, ϩⲁⲡϣⲉⲕⲟⲩⲧⲛⲗⲉ [, ϩⲁⲧⲁ̀ⲛ̀ⲧⲥ̀ⲃ̀ⲗⲉ ϩⲓⲧⲛ[, ϩⲁⲧⲃⲉⲣⲥⲱⲧ[3] ϩⲓⲧⲛ[. . On *verso* the names ⲡⲁⲥⲟⲛ ⲕⲟⲗⲗ[ⲟⲩⲑⲉ], ⲕⲩⲣⲟⲥ, ⲕⲩⲣⲓⲁⲕ/, ⲙⲏ(*sic*).

252.—Papyrus; a fragment; 22 × 18 cm. Script: rarely ligatured. *Recto* ↑.

Account of charges by a builder (?). The numerals presumably represent money[4].

]ⲉ̀ⲡⲏⲓ ⲛ̀ⲁⲡⲁ ⲣⲁϣⲉ ϫⲛⲧⲁⲓ |]ⲛⲧⲓⲣⲟⲙⲡⲉ ⲧ[ⲁⲓ] | ⲓϩ ⲙⲁϩ | above ⲟ——[5], ϩⲁⲧⲛⲛⲥⲉ[6] ⲛⲧⲁⲓⲕⲟⲧⲥ ⲁⲓⲣⲟⲩϩⲟⲟⲩ ϩⲓⲱⲱⲥ /ϛ̅δ̅ | ϩⲁⲛⲉⲓⲧⲛ ⲛⲧⲁⲡⲟⲛⲕⲟⲩ ⲉⲃⲟⲗ ⲁⲓⲣϩⲟⲟⲩ ⲥⲛⲁⲩ ϩⲓⲱⲱⲟⲩ (ⲙⲛⲡⲓⲱ above) /γ̅ | ϩⲁⲡⲉⲥⲡⲏⲗⲁⲓⲟⲛ ⲛⲧⲁⲓϫⲡⲟϥ ⲛⲧⲁⲡⲉⲕⲱⲧ ⲥⲙⲛⲧϥ /γ̅δ̅ | ϩⲁⲧⲉ[about 14 let.] ⲉϛ | ϩⲁⲡⲣⲟ ⲛⲧⲁⲓⲥⲙⲛⲧϥ ⲛⲧⲁⲫⲁⲙϣⲉ ⲣⲟⲩϩⲟⲟⲩ ϩⲓⲱⲱϥ α̅ | ϩⲁⲛⲉⲓⲃⲧ ⲛⲧⲁⲓϣⲟⲡⲟⲩ ⲛⲧⲉ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲉ ⲡⲡⲣ̅/ /δ̅ | ϩⲁⲧϣⲉ[7] ⲛⲧⲁⲓⲧⲁⲁⲥ ⲉⲡⲉⲕⲗⲁⲃⲁⲕ̅/ /α̅ | ϩⲁⲛⲧⲱⲃⲉ ⲛⲧⲁⲡⲟⲛⲕⲟⲩ ϩⲓⲡⲉϥⲥⲧⲁⲃⲗⲟⲛ ⲙⲡⲁⲓⲱ /α̅ | ϩⲁⲧϫⲟ ⲛⲧⲁⲓⲟⲩⲁϩⲉ ⲉⲃⲟⲗ ϩⲓϫⲛⲓⲉⲡⲱⲣ[8] /α̅ | ϩⲁⲧⲉⲡⲱ[9] ⲛⲡⲣⲟ ⲛⲫⲓⲣ /ϛ

Verso: [+] ⲛ̀ⲗ̀ⲟⲩ̀ⲟϥ̀ [. . . . . .] ⲛⲁⲡⲁ ⲣⲁϣⲉ

'. . . for the house of Apa Rashe, since I have . . . . . this year of the 14th Indiction, as follows (οὕτως): For the . . . . . which I built, taking a day thereto, $\frac{3}{4}$. For the earth that I removed, taking 2 days thereto, with the donkey, 3. For the cave (σπήλαιον) which I acquired and which the builder set in order, $3\frac{1}{4}$. For the . . . . . , $5\frac{1}{2}$. For the door which I made and which the carpenter worked a day upon, 1. For the nails I bought of Apa Theodore the priest, $\frac{1}{4}$. For the wood (?) that I put to the couch, 1. For the bricks which I took over to his stable (στάβλον) with my donkey, 1. For the wall which I added (?) to the roof, 1. For the bolt of the street door, $\frac{1}{2}$.'

253.—Papyrus; complete; 20 × $17\frac{1}{2}$ cm. Script: ligatured. *Recto* ↑.

Account of various expenses, apparently supplied by the persons named.

[1] ? ἀγρός as a place-name.

[2] Possibly ⲛ for ⲙ. Hardly the place in Amélineau, *Géogr.* 415.

[3] *Cf.* ϧⲉⲣⲥⲟⲟⲩⲧ, Fargût, Farshût (Amélineau, *op. cit.* 178), though this lies much further south.

[4] The preceding stroke elsewhere = γίνεται.

[5] = οὕτως. *V.* Kenyon, *Catal.* iii. 248 (Bell). *V.* also Br. Mus. no. 1076.

[6] *V.* Br. Mus. no. 329. In a Jême pap. Louvre, E 7986, ⲡⲛⲓ ⲉⲧⲉⲣⲉⲧⲛⲟϭ ⲡⲛⲥⲉ ϩⲓⲱϥ. Meaning still uncertain.

[7] Perhaps for ⲧⲛⲟϭⲉ ⲛϣⲉ. The next word (reading certain) apparently in a letter here as ⲕⲣⲁⲃⲁⲕⲧⲏ, but feminine. *Cf.* Grenfell & Hunt, *Gk. Pap.* ii. 161, κραβάκτιον.

[8] This verb similarly in Br. Mus. no. 1089 and *ib.* no. 112; also in a letter here (*v.* Index), Erman, *Kopt. Volkslitt.* 27, and *Rev. égypt.* ix. 152, Krall civ. The meaning is not certain.

[9] *V.* Br. Mus. no. 259 and Lord Amherst's Pachomius papyrus: a door with ϣⲟϣⲧ ϩⲓⲕⲗⲗⲉ ϩⲓⲙⲟϫⲗⲟⲥ ϩⲓⲉⲡⲱ.

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ϩⲁⲛⲧⲁϩ[1] ⲁⲣϣⲓⲛ ⲇ/ ⲡϣⲉ ⲛϣⲟⲛⲉ[2] ⲙ̊ γ′ | ϩⲁⲛⲛϩ ϩⲓⲧⲛⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲣ/ ϩⲓⲑⲛⲛⲛⲧⲉ ⲙ̊ γ′ |
ϩⲁⲑⲛⲉ.ⲥⲛ ϣⲟⲛⲧⲉ ⲇ/ ⲓⲱⲁⲛ̄ ⲁⲡⲟ·ⲑⲩⲛ̄[3] ⲙ̊ γ′ | ϩⲁⲛⲉⲥⲟⲩⲟ ⲛⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲓⲧⲙⲙⲁⲣⲕⲟⲥ ⲙ̊ γ′ |
ϩ[ⲁ]..ⲟϥ ϩⲓⲧⲛⲓⲁⲕⲱ̄ ⲁⲛⲧⲱⲛ̄ ϛ ⲁⲡⲁ ⲧⲏⲣ ⲙ̊ δ′ | ϩⲁⲡ....ⲧⲁⲃ ϩⲁⲧⲁⲗⲱⲧ ⲇ/ ⲁⲗⲗⲉⲓⲁ[4] ⲙ̊ ϛ′ |
[ϩⲁ]....ⲕⲏ ϩⲓⲧⲛⲥⲉⲛⲟ̊/ ⲙ̊ α | traces of 7 more lines.

Verso: remains of a Greek account.

254.—Papyrus; a fragment; 22 × 18½ cm. Script: ligatured. *Recto* ↑.

An Account, in 17 lines, of various expenses, headed ⲡⲁⲛⲙ̊/ ⲉϣⲙⲟⲩⲏ, with a sum of money, preceded by ⲕ/[5], opposite each. Legible are: ϩⲁⲡⲣⲓⲣ, ϩⲁⲁⲡⲉⲧ[6], ϩⲁⲧⲉⲡϣⲱⲧ[7], ϩⲁⲁⲡⲁ ⲓ̅ⲱ̅ ⲡϩⲓⲉⲣⲟⲯⲁⲗⲧ[8] ⲙ̊ α, ϩⲁⲧⲕⲟⲩⲁⲟⲩⲗⲏ[9], ϩⲁⲧⲧⲓⲙⲏ ⲛⲉⲕⲟⲩⲫ/, ϩⲁⲧⲉⲩϩⲙⲙⲉ, ϩⲁⲛⲧⲟⲃⲉ ⲛⲉϩⲟⲓ, ϩⲁⲛⲉϩ, ϩⲁⲑⲩⲙⲙⲓ̅ⲱ̅ⲙⲙⲁ (sic), ϩⲁⲛⲁⲡⲁϩ[10] ⲉⲡⲉⲥⲧⲣⲱⲙⲙⲁ ⲥⲛⲁⲩ ⲉⲣⲓ[11]

255.—Papyrus; a fragment; 25½ × 11 cm. Script: seldom ligatured. *Recto* (?) ↑. Not from the Ashmunain collection.

Account of various expenses.

] ⲛⲉⲣⲱⲙⲙⲡⲟϩⲉ ⲡⲡϣⲟⲧⲉ ⲡⲁⲑⲁⲕ[[12] | ⲁⲡⲟⲗⲗⲱ ⲡⲁⲗⲃⲓⲗ ϩⲁⲡⲁϩⲟⲟⲩ ⲛⲧ[| ⲡⲁⲓⲁⲕ/ ⲙⲱⲩⲥⲛⲥ ⲡⲥⲁⲛⲛⲣⲡ [| ⲡⲉϩⲟⲟⲩ ⲉⲣⲉⲁⲡⲁ ⲑⲱⲙⲙⲁⲥ ϩⲁⲧⲛ ϩⲙⲙⲡⲱϩ[ⲉ | ⲡⲛⲧⲁⲛϫⲟϥ ⲉⲃⲟⲗ ⲉⲡϫⲱⲱⲗⲉ [| ⲡⲉⲛⲧⲁⲛ-ⲣⲱⲙⲙⲉ ⲥⲟⲟϥ ⲛⲧⲁⲩⲉⲓ ⲉⲃ[ⲟⲗ[13]

Below this and on *verso*, in different script and ink, a list of names, with sums of money opposite each. Among them *βησαμων*, *σαθουλ*[14], *απα ρασιος*[15], *απα ωρ*.

256.—Papyrus; a fragment; 9½ × 7 cm. Script: few ligatures. *Recto* ↑.

Account of various expenses.

] ϩⲁⲥⲉⲛⲟⲩⲧⲉ ⲁⲡⲟ ...ⲧⲁⲡⲱ[| ϩⲁⲡϩⲁⲓ ⲛⲧϣⲉ ⲛⲁⲡⲁ ⲕⲩⲣ[| ϩⲁⲡⲥⲟ (sic) ϩⲉⲱ̅ⲣ̅ ⲁⲡⲟ ⲑⲁⲗⲗ[[16] | ϩⲁϩⲱⲣ ⲡⲁⲡⲙⲁ ⲛⲡϣ[| ϩⲁⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲙⲁⲡⲣⲟ[| ϩⲁⲧⲉϣⲏⲛ ⲛⲡⲙⲁ ⲛ.[| ϩⲁⲧⲧⲓⲙⲏ ⲛⲧ.....[| .....ⲫⲁⲥⲓⲥ (sic) ⲃⲓⲕ/ [

Verso: remains of Accounts in the same (?) hand.

[1] For ? ⲧⲱϩ. [2] Or ϣⲟⲡⲉ.
[3] *V.* no. 119.
[4] الليث. *Cf.* ⲁⲗⲗⲓⲁⲓ, Krall liv. ⲧⲁⲗⲱⲧ presumably not a name.
[5] *κεράτια*. [6] Or ⲁⲡⲟⲧ. [7] Unknown.
[8] *ἱεροψάλτης*. Given among church officials, with *ψάλτης* and *ψαλμωδός*, in Paris 44, 60 *b*; so too, after the lector, in Br. Mus. no. 514.
[9] *V.* no. 238.
[10] *V.* no. 244. Here too it seems to be an ornament on a mat or shawl.
[11] For ? ⲛⲩⲓ, an abbreviation ?
[12] The place might be ⲡϣⲟⲧⲉ, Krall cxviii (but *cf. provenance* of this text), ⲡⲟϩⲉ being part of its name. Or perhaps Shôtep, with 'Athanasius' following.
[13] 'For what the men drank on departing.'
[14] *Cf.* Boh. ϣⲁⲑⲟⲩⲗ 'ichneumon'. *V.* probably Krall lxi. 8.
[15] *V.* Crum, *Ostr.* no. 116.
[16] Krall cclxii. 23. *Cf.* Θαλλου, Vitelli no. 50.

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257.—Papyrus; a fragment; 7 × 9 cm. Script: ligatured. *Recto* ↑.

Account of various expenses.

+ ⲁⲛϩⲁⲗⲱⲙⲁ ⲧⲉⲣⲡ̅ | ϩⲁⲛⲕⲁⲁⲗⲁⲕ/ ⲛⲁⲧⲁⲡⲁ[| ϩⲁⲛⲛⲏⲧⲁⲓⲧⲁⲁϥ ⲛⲑⲉⲟⲛ[1] ⲉⲃⲏⲏ[| ϩⲁⲛⲛⲏⲧⲁⲓ-ⲧⲁⲁϥ ⲛⲑⲉⲟⲛ ⲉϥⲏⲏ [| ϩ[ⲁ

258.—Papyrus; a fragment; 9 × 14 cm. Script: moderately ligatured. *Verso* →.

Account of various expenses, partly in Greek and often obscure.

] ϩ[ⲁ].ⲁⲁⲃ̀ ⲡⲁⲑⲁⲛ̀ ⲙⲡⲉⲛⲟ̅[2] ⲡⲣⲟⲥ ⲧⲕⲉ̀ⲩ̀ⲗⲉⲩⲥⲓ[ⲥ | ϩⲁⲡⲁⲣ̅[3] ⲧⲁⲗⲗ̅ ⲃⲁⲗ° ⲧ̅ ⲉⲣ̅ ϫⲅ̀ | ϩⲁⲡⲁⲣ̅ ϫ ⲉⲣ̅ ⲧ̅ ⲟⲥⲕⲁⲣ̅ | ϩⲁⲧ . . ⲥⲏ ⲉⲃⲏⲕ/ ⲡⲉⲡⲓⲥⲧⲓⲕ/ ⲡⲁⲃⲉⲗ°[4] | ϩⲁⲧⲙⲓⲥ̅ ⲡⲁⲃⲣⲁϩⲁⲙ ⲡⲥⲩⲙⲙⲁⲭⲟⲥ[5] ⲡⲁⲣ̅ⲥ̅ ⲧⲁ[

Recto: remains of another Account.

259.—Papyrus; a fragment; 13 × 11 cm. Script: ligatureless. *Verso* →.

The end of an Account of various expenses[6].

]ⲥⲉ ⲡⲉⲣⲥⲁⲧⲉⲥ —ⲛⲟⲃ̀ ⲓ |]ⲉⲥⲟⲩⲁⲛ ⲁⲗϩⲁⲓ —ⲛⲟⲃ̀ ⲓ |]ⲁ̀ⲛⲟⲩⲱⲙ ⲛⲁⲛ —ⲛⲟⲃ̀ ⲓ | ⲧ]ⲁⲣⲭⲉⲛ —ⲛⲟⲃ̀ ⲁ |]——— ϥ

Recto: remains of an Arabic account (earlier).

260.—Papyrus; a fragment; $8\frac{1}{2} \times 17\frac{1}{2}$ cm. Script: rarely ligatured. *Verso* →.

List of Doves, supplied (?) at different dates.

+ ⲡⲁⲙⲉ ⲡⲗⲟⲩⲟⲥ ⲙⲙⲉⲥⲉⲣⲟⲟⲙⲡⲉ ⲓⲥ | + ϩⲁⲥⲟⲩⲙⲧⲟⲩⲉ (ⲟⲩⲥ erased) περιστερ β | ϩⲁⲥⲟⲩ-ⲙⲧⲥⲛⲟⲟⲩⲥ περιστερ ? | ϩⲁⲥⲟⲩⲙⲛⲧⲁϥⲧⲉ περιστερ γ | ϩⲁ[ⲥⲟⲩⲙⲧ ? περ (sic) δ | ϩⲁⲥⲟⲩⲙⲛⲧⲁ . . ⲛ περιστερ β | blank

Recto: part of a letter.

261.—Papyrus; a fragment; $13 \times 7\frac{1}{2}$ cm. Script: *cf.* ZOEGA's 4th class. 1 (?) column. *Verso* →.

List of Books.

ϯ ⲁⲡⲁ ⲥⲓⲗⲁ̀[ⲥ | ⲡϫⲱⲱⲙ[ⲉ | ⲡϫⲱⲱⲙⲉ [| ⲡⲩⲟⲙⲓⲧ [| ⲡⲕⲁⲧⲁ ⲙ[| ⲡⲉⲩⲁⲅⲅⲉ[ⲗⲓⲟⲛ | ⲧⲙⲁⲣ-ⲧⲩ[ⲣⲓⲁ | ⲁⲡⲁ ⲡⲁϩⲣ[ⲟⲟⲩ[7] | blank

Recto: part of a list or account (earlier).

[1] ? Θέων. [2] νοτάριος.

[3] ⲁⲣⲅⲁⲧⲏⲥ, ἐργάτης; ⲉⲣⲅ = ἔργον.

[4] Victor πιστικὸς Βαβυλῶνος. For πιστ. *v.* Index.

[5] Despite KRALL's quotation, *Rainer Mitth.* ii. 60, there are cases in which σύμμαχος seems something more than 'messenger': KRALL no. ccxxxiii (engaged in tax-collecting), Br. Mus. Gk. Pap. *Inv.* 1515 (paid for work ὑπουργία on a mosque, H. I. BELL).

[6] ⲛⲟⲃ̀ = ⲛⲟⲩⲃ̀, simply 'money'.

[7] *V. Synaxarium*, 7th Hathor.

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262.—Papyrus; 2 disconnected fragments; the larger, $8\frac{1}{2} \times 11\frac{1}{2}$ cm. Script: *recto*, moderately ligatured, of Greek type; *verso*, almost ligatureless, uneven.

Recto ↑. An Account, showing the names of various garments.

ⲟⲙ/[1] ⲡⲧⲓⲁⲕⲟⲛ ⲃⲓⲕⲧ[ⲱⲣ | ⲟⲙ/ ⲧⲓ ⲕⲟⲗ̣ⲗ̣ⲟⲉ [| lacuna | ⲟⲙ/ ⲓⲱⲁⲛⲛⲁ [| ⲟⲙ/ ⲧⲁⲗⲁⲩ[2] — — ⲛ̊[| ⲟⲙ/ ⲕⲁⲙⲓⲥⲓⲁ ⲍ ⲁϫ[3] . ⲓⲃ̣[| ⲟⲙ/ ⲧⲓ ⲕⲁⲙⲓⲥⲁ (sic) ⲍ ⲁ . [| ⲟⲙ/ ⲡⲗⲟⲩⲙⲁⲕⲓⲁ[4] . . ⲩ̣ [| illegible ⲩ̣ ⲁ[| ⲟⲙ/ ⲡⲗⲟⲩⲙⲁⲕⲓⲁ ⲁⲩ̣ ⲥⲓⲙ̣ . . . ⲛ̣ⲁϫⲓⲥ ⲛ̊ ⲉ̣ϫ [| ⲟⲙ/ ⲙⲁⲣⲓϩⲁⲙ ⲛ̊ ⲁ[|

Verso →. A List (γνῶσις) of the articles (σκευή) belonging to the deceased (μακ.) . . . . .

ⲧⲁⲓⲧⲉⲥⲛⲱⲥⲓⲥ (sic) ⲛⲛⲉⲥⲕⲉⲩ[ⲏ ⲛⲧⲁⲩ | ⲥⲟⲩ ⲛⲧⲟⲟⲧϥ ⲛⲡⲙⲁⲕⲁⲣ[| In the remaining lines can be read ⲟⲩⲃ̣ . . ⲛ̣ ⲙⲛⲟⲩⲙ̣ . ⲉ ., ⲟⲩⲧⲟⲟⲧⲥ ⲙⲙⲁⲧ̣[5], ⲟ̣ⲩ̣ϫ̣ⲉⲗⲉⲓ ⲛⲥⲱϩⲉ, ⲟⲩⲕⲟⲩϫⲟⲩ (sic), ⲟⲩⲡⲁⲗⲗⲓⲛ ⲉ̣ϫⲱⲗ ⲉⲡⲁ̣[, ⲟⲩϩⲙⲏⲛ ⲉⲩⲧⲏⲛ ⲉⲥϩⲟ . [, ⲟⲩⲥⲉⲃⲗⲉⲓⲛ̣ ⲉⲡⲓⲛ̣ⲉ[ⲡⲉ

263.—Papyrus; complete (?); $12\frac{1}{2} \times 8$ cm. Script: ligatured, of late type. *Recto* ↑.

An Account of expenses.

. ⲧⲓ[6] ⲩ̣ ⲃ̣ ⲡⲧ̣ . . ⲁ̣ⲕⲉ ⲛ̣ϩ̣ⲙ̣ . | ⲩ̣ ⲃ̣ ⲓⲱⲁⲛⲛⲏⲥ | ⲁ ϩ̣ⲁⲧⲁⲣϩ̣ⲁ̣ⲙ̣[7] | ⲩ̣ ⲁ ⲥ̣ⲁⲗⲙⲁ[8] ⲁ | ⲉ ϩ̣ⲁⲛ̊ ⲁ ϩ̣ⲟⲗⲟⲕ/ | ⲁ̣ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲕⲟⲩⲓ ⲧⲏⲣⲟ̣ . | ⲃ̣ ⲕⲱⲙⲛⲧⲉ | ⲁ ⲕⲱⲥⲧⲓⲛⲉ (sic) | blank

264.—Papyrus; a fragment; $5\frac{1}{2} \times 5$ cm. Script: sloping uncials. *Recto* ↑.

Account (λόγος) of sheep, wool &c.

+ ⲡⲁⲓⲡⲉ ⲡⲗⲟⲩⲟⲥ [| ⲛⲉⲥⲟⲟⲩ ⲙⲛⲃ̣[ⲁⲁⲙⲡⲉ | ⲛⲥⲟⲣⲧ ⲕⲁⲓⲟ[| ⲡⲗⲱϫⲱⲛ . [| ⲟⲩⲁⲗⲡⲁⲥ[9] | ⲛⲕⲁⲩⲛⲁⲕ[10] |

265.—This is the *verso* of no. 108.

List of months, with numerals opposite each. The forms are ⲑⲟⲟⲩⲧ, ⲡⲁⲟⲡⲉ, ϩⲁⲑⲱⲣ, ϫⲓⲁϫ, ⲧⲱⲃ̄, ⲙⲉϫⲓⲣ, ⲡⲁⲣⲙⲉϩⲱⲧ, ⲡⲁⲣⲙⲟⲩϯ, ⲁ̣ⲡ̣ϣ̣ⲟⲟⲥ (sic), ⲡⲁⲱⲛⲉ ⲉⲛⲡⲏⲡ.

266.—This is the later text of the palimpsest no. 88, *q. v.*

From a Word-list, in single column, showing Greek and Coptic words[11] beginning with ϫ and ⲟ, but classed here merely on phonetic, not grammatical, principles[12]. They are

[1] ὁμοίως. [2] A name? *Cf.* ⲧⲁⲗⲟⲩ, Ταλοῦς.

[3] Presumably ζεύγη; *cf.* Crum, *Ostraca*, Ad. 36, Kenyon, *Catal.* ii. 314, Br. Mus. no. 1103.

[4] πλουμάκιον, *plumatium*.

[5] ⲧⲟⲟⲧⲥ obscure. That it should = δίφρος (Bshai) seems due to confusion with ⲧⲟϭⲥ; *v.* Job xxix. 17, Prov. ix. 14, Rossi I. iii. 47. In Paris *Scala* 44, 122*a* is the phrase ⲁϥϩⲓⲥⲉ ⲁϥⲥⲕⲟⲧⲉⲩⲉ ϣⲁⲛⲧⲉⲡⲉϥⲥⲱⲙⲁ ⲉⲣⲕⲁϫⲓϥ ϩⲓⲧⲉⲡⲣⲁϩⲧ ⲙⲡⲧⲱⲧⲏⲥ تعب وداخ حتى ان جسده تنمل بضربة المكمدة. Kircher 432 gives تسمير, which might be suitable here.

[6] Possibly ⲁⲓⲧⲓ or + ⲧⲓ (imperat.). The sign following = κεράτια; *cf.* preceding no. and Br. Mus. nos. 1090, 1131.

[7] If this is درهم, *cf.* the use in Br. Mus. no. 459, where the coin seems likewise unsuitable.

[8] Or ⲡⲁⲗⲙⲁ.

[9] Arabic is improbable with this script. [10] καυνάκης.

[11] *V.* Krall in *Mitth. Rainer* iv. 132 and no. 113 here, next to which the present text ought to have been placed.

[12] Note that ϫ, in the Coptic words = ⲕⲥ, while in the Greek it sometimes = ἐξ-.

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separated into groups according to the vowel following the initial letter. A considerable space in the MS. divides the first from the second syllables, and the incompleted words show that the latter were added after all the first syllables had been written down.

ϧⲁⲓⲧⲏⲥ, ϧⲁⲧⲉ, ϧⲁⲧⲟ, ϧⲁⲡⲁ, ϧⲁⲡⲉ, ϧⲁⲡⲓ, ϧⲁ (*sic*), ϧⲁ.
ϧⲉⲛⲟⲥ, ϧⲉⲥⲧⲏⲥ, ϧⲉⲡⲁⲣ, ϧⲉⲥϯ[1], ϧⲉⲧⲟⲩ, ϧⲉ, ϧⲉ.
ϧⲏⲣⲱⲓ, ϧⲏⲓⲱⲓ, ϧⲏⲧⲏⲣ, ϧⲏⲣϩⲉ, ϧⲏ, ϧⲏ.
ϧⲓⲣⲓⲓ, ϧⲓ (6 times).
ϧⲟⲓⲙⲉ, ϧⲟⲙⲉⲥⲩ, ϧⲟⲣϣⲓⲥ, ϧⲟⲣⲣⲓⲙ, ϧⲟⲟⲩⲓ, (*verso*) ϧⲟⲣⲓⲉⲧ, ϧⲟⲩⲧⲓ.
ϧⲩ (7 times).
ϧⲱ (7 times).
ⲟⲁ (6 times).
ⲟⲏ, ⲟⲏ.
ⲟⲓⲡⲉ, ⲟⲓⲉⲓⲕ, ⲟⲓⲙⲉ, ⲟⲓ (4 times).

[1] ἔξεστι.

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LETTERS

267.—Paper; 2 fragments; the larger, 19 × 17 cm. Script of ZOEGA's 9th class. 26 lines. The leaf was folded while the ink was wet; an impression therefore of other lines often crosses and obscures the text. Parts of ll. 1–4 are given from this impression on the *verso*.

Official Letter from the bishop of Shmoun to his flock, relating to a theft. One exactly similar is published by STEINDORFF, in *Aeg. Zeitschr.* xxx. 37, fragments of others are among MSS. in Mr. DE RICCI's hands[1] and, apparently, in *Mitth. Rainer* v. 33. *Cf.* also Br. Mus. no. 633 and the Arabic letter, *ed.* REINHARDT, in the Ebers *Festschrift*, p. 89.

ⲥⲩⲛ [. . . . ϩⲙⲡ]ⲛⲁ ⲛⲡⲛⲟⲩⲧⲉ ⲡⲓⲉⲗⲁ̀ⲭ ⲉⲡⲉ̣ⲡ[ⲓⲥⲕⲟⲡⲟⲥ] | ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲙⲙⲁⲡⲉⲭ̅ⲥ̅ ϣⲙⲟⲩⲛ ⲙ[ⲡⲉⲥⲧⲟⲟϣ[2]] | ⲧⲏⲣⲟⲩ ⲛ̀ⲁⲙⲉ̀ⲣⲁⲧⲉ̀ ⲉϯⲙⲉ ⲙⲙⲟⲟⲩ ϩⲙ[ⲡⲟ̅ⲥ̅ ⲭⲉⲣⲉⲧⲉ] | ⲉⲣⲉ[ⲡⲟ̅ⲥ̅ ⲥⲙⲟⲩ ⲉⲣ]ⲱⲧⲛ ϩⲛⲥⲙⲟⲩ ⲛⲓ[ⲙ ⲙⲡ̅ⲛ̅ⲁ̅ⲕ̅] | [ⲁⲩⲱ ⲛ̀ⲉⲡⲟⲩⲣⲁⲛⲓ ⲙ]ⲛⲛ̀ⲉⲧⲛ̀ϣ[ⲏⲣⲉ ⲙⲡⲛⲉⲧⲛ̀ϣ]ⲉⲣⲉ ⲙⲡⲛⲕⲁ ⲛⲓⲙ ⲉⲧϣⲟⲟⲡ ⲛⲏⲧⲛ [ϩⲁⲙⲏⲛ] | ⲉⲡⲓⲧⲁ[3] ⲇⲉ ⲁⲡϩⲱⲃ ⲡⲱϩ ϣⲁ̀ⲣ̀ ϫⲉⲁⲩⲃⲱⲕ ⲉϩⲟⲩⲛ | ⲉⲡⲏⲓ ⲉⲧⲙⲁⲁⲩ ⲛⲥⲁⲟⲩⲉⲡ[4] ⲁⲩϥⲓ ⲟⲩⲉⲣⲧⲟϥ | ⲉⲥⲟⲩⲟ ⲛⲁⲙⲉⲥⲟ[5] ⲛⲁⲣⲣⲁⲡⲱ[6] ⲛⲥⲓⲡⲉⲛ ⲛⲁ|ⲙⲉⲥⲏⲛ[7] ⲙⲡⲁⲡⲟⲓ ⲙⲉ̀ⲟ̀ⲩ̀ⲁ̀ⲗⲉⲕⲧⲱⲣ · ⲗ̅ⲟ̅ⲓ̅ ⲉⲓⲧⲉ | ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲙⲉ ⲉⲓⲧⲉ ϣⲙⲙⲟ ⲉⲓⲧⲉ ⲣⲙ|ⲛϯⲙⲉ ⲛⲧⲁϥⲥⲟⲡⲟⲩ ⲛⲛⲉϥⲟⲩⲟⲛϩⲟⲩ ⲉⲃⲟⲗ | ⲉϥⲉϣⲱⲡⲉ ϩⲁⲛⲥⲁϩⲟⲩ ⲙⲡⲓ̀ⲙ̀ⲙ̀ⲙ̀ⲛⲉⲡⲣⲟⲫⲏⲧ|ⲏⲥ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛⲧⲧⲁⲡⲣⲟ ⲛⲧⲁⲙⲛⲧⲉⲗⲁ̀ⲭ | ⲉϥⲉϣⲁⲁⲣ[8] ⲉⲣⲟⲟⲩ ⲛⲑⲉ ⲛⲧⲁϥϣⲁⲁⲣ ⲉⲥⲟⲁⲟ|ⲙⲁ ⲙⲛⲕⲟⲗⲟⲣⲣⲁ ⲉϥⲉⲉⲓ[9] ϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲛ|ⲛⲉⲥⲁϩⲟⲩ | ⲛⲧⲁ-ⲡⲟⲩⲕⲁⲗⲏⲙⲓϣⲓⲥ ⲙⲡⲛⲉ|ⲡⲗⲏⲕⲏ ⲙⲡϫⲱⲱⲙⲉ ⲛⲓⲱⲃ ⲙⲡⲛⲉⲥⲁϩⲟⲩ | ⲙⲡⲙⲉϩⲣ̅ⲏ̅ ⲛ̀ϣⲁⲗⲉ̀ ⲉⲣⲉⲡⲓⲥⲁϩⲟⲩ ⲛⲁϣⲱ|ⲡⲉ ⲛⲑⲉ ⲡⲟⲩⲛⲉϩ ϩⲛⲛⲉⲩⲕⲉⲉⲥ ⲁⲩⲙⲉⲣⲉⲡⲥⲁϩⲟⲩ | ⲉϥⲉϣⲱⲡⲉ ⲛⲁⲩ ⲙⲡⲟⲩⲉϣ ⲡⲉⲥⲙⲟⲩ ⲉϥⲉⲡⲱⲧ | ⲥⲁⲃⲟⲗ ⲙⲉ̀ⲉ̀ ⲉⲓϣⲁϫⲉ ⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲧ[ⲁϥⲥⲟⲡ ⲛⲓⲥ|ⲟⲩⲟ ⲙⲛⲛⲓⲥⲓ[ⲡⲉ]ⲛ ⲙⲛⲛⲓⲧⲁⲡⲟⲓ ⲛⲓ̀[ⲉϥⲟⲩⲟⲛϩⲟⲩ] | ⲉⲃⲟⲗ ⲛⲡⲉⲛⲧⲁϥⲙⲉ ⲉⲣⲟⲟⲩ ⲉϥϫⲓ ⲙ̀[. . . . . .] | ⲁⲩⲱ ⲡⲗⲁ̀ⲥ̀ (sic) ⲛⲁⲧⲁⲣⲓⲕⲉ ϥⲉϣⲱⲡⲉ ⲡⲣⲙ̀ϩⲉ | ⲉⲧⲃⲉⲟⲩⲡⲗⲏⲣⲟⲫⲟⲣⲓⲁ[10]

'With God('s help)! . . . . ., by the mercy of God, the humble (ἐλάχιστος) bishop of this Christ-loving city (πόλις) Shmoun and its whole nome. My beloved, whom I love in the Lord, greeting (χαίρετε). The Lord bless you, with every spiritual and heavenly (πνευματικός, ἐπουράνιος) blessing, and your sons and your daughters and everything that is yours. Amen. Thereafter (ἔπειτα): the matter hath reached us, that they have entered the house of the mother of Sawep and have taken an *artaba* of corn and 6 *quarts* of flax (σίππιον) and 2 (?) chickens and a cock (ἀλέκτωρ); now (λοιπόν) whether (εἴτε) it be man or (εἴτε) woman or stranger or native that hath taken them and doth not make them known, he shall be under the curse of the law (νόμος) and the prophets. And by the mouth of my humility (-ἐλάχ.) He shall be wroth with them, even as He was wroth with

[1] Mr. DE RICCI generously allowed me the use of his copies.

[2] As in the parallel texts. ⲧⲏⲣⲟⲩ presumably for ⲧⲏⲣϥ.

[3] اما بعد. *Cf.* Br. Mus. nos. 549, 633. May not the frequent ἐπειδή be sometimes for ἔπειτα?

[4] ? شعيب. *V.* Br. Mus. no. 658. Gk. Pap. *Inv.* 1514 has Σζωειπ. Or ? صعب. What is 'Ḍu'eib', *Führer Rainer*, no. 551?

[5] ⲙⲁⲙⲉ=? ⲛⲉⲙ; *cf.* no. 368. Yet here we have ⲙⲡ frequently.

[6] *V.* p. 56 above.

[7] ⲥⲛⲏⲧⲉ, as ⲡⲁⲡⲟⲓ is fem.; *v. Mitth. Rain.* iv. 128.

[8] *V.* SPIEGELBERG in *Sphinx* v. 200.

[9] ⲉⲓⲙⲉ.

[10] Seems displaced here; *cf.* STEINDORFF.

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Sodom and Gomorrah, and He shall bring upon them the curses of the Apocalypse and the plagues (πληγή) of the book of Job and the curses of the 108th Psalm. And these curses shall be as it were oil in their bones. "They have loved cursing: it shall be theirs. They desired not blessing: it shall depart far from them." I mean any one that shall have taken the corn and the flax and the chickens and shall not display them unto such as have known them, he . . . . . And the blameless tongue shall go free. For an assurance (πληροφορία).'

268.—Papyrus; almost complete; 19 × 14 cm. Script: heavy, uncials of early type[1]. *V.* Plate 2. *Recto* ↑.

Letter from Apa Shoi to 'his dear brother, Apa John'.

This, the following 6 numbers, and no. 276 are addressed to John, whom, judging by the relative antiquity of script in all of them and by certain incidental names and phrases, I take to be the same person. He was presumably a monastic dignitary. Several more of our papyri, apparently of a like age, may also belong here, although no John is named in them. And *cf.* perhaps Br. Mus. Greek Catal. iii, Pap. 981 ('4th cent.', *provenance* unknown)[2].

ⲁⲡⲁ ϣⲟⲉⲓ (*sic*) ⲡⲉⲡⲣⲉϥⲃⲩⲧⲉ|ⲣⲟⲥ ⲙ̀ⲡⲧⲟⲟⲩ ⲙ̀ⲡⲙⲟⲙⲧ[3] ⲡⲉⲧϩⲁⲓ ⲙ̀ⲡⲉϥⲙⲉⲣⲓⲧ | ⲛⲥⲟⲛ ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ
ϩⲁⲑⲏ | ⲁⲉ ⲛϩⲱⲃ ⲛⲓⲙ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ | ⲁⲩⲱ ⲛⲉⲥⲓⲛⲩ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ | ⲡⲉⲩⲣⲁⲛ (*sic*) ⲛⲉⲡⲉⲧⲉϣϣⲉ | ϫⲁⲣⲡⲉ
ⲉⲧⲣⲉⲡⲉⲓ ϣⲁⲣⲟⲕ ⲁⲗⲗⲁ | ⲉⲣϣⲁⲛⲡϫⲟⲉⲓⲥ ⲣϩⲛⲁϥ ⲧⲓⲛⲁⲉⲓ | ⲧⲉⲛⲟⲩϭⲉ ϯϫⲁⲓ (*sic*) ⲛⲁⲕ ⲉⲧⲃⲉⲡⲉⲛ|ⲕⲟⲩⲉⲓ
ⲛϣⲏⲣⲉ ⲡⲁⲡⲛⲟⲩⲧⲉ | ⲉⲧⲣⲉⲕⲣⲧⲉⲕϭⲟⲙ ⲙ̀ⲙⲁϥ | ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲥⲟⲟⲩⲛ ⲙ̀|ⲡϩⲓⲥⲉ ⲉⲣⲉⲓ[4] ⲉϫⲱϥ ⲁⲩⲱ
ⲧⲏⲣ|ⲙ̀ⲛⲧⲣⲉ ϩⲁⲣⲟϥ ⲉⲡⲧⲉ ⲡⲉⲛ|ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲁⲛⲥⲉ ⲡ̀ⲣⲁ|ⲁⲧⲉϫⲁⲓ ⲙ̀ⲡϩⲱⲃ[5] ⲁϥⲉⲓⲥⲉ[6] | ⲉⲃⲟⲗ ϩⲛ̀.
[. . . ⲙ̀]ⲡⲛϣⲡⲉⲣ|ⲛⲁ ⲙ̀ⲡϩⲱ[ⲃ̀ ⲧⲉⲛ]ⲟⲩϣⲉ ⲛ|ⲧⲟⲕⲡⲉ ⲡⲉⲛ̀[. . . .[7]] ⲙ̀ⲡⲛⲥⲁ|ⲡⲛⲟⲩⲧⲉ [ⲟ]ⲩϫⲁⲓ ϩⲙ̀ⲡϫⲟⲉⲓⲥ |
ⲛⲥⲟⲛ [ⲙ̀ⲙⲉⲣⲓⲧ

Verso blank.

'Apa Shoi, the priest (πρεσβ.) of the mount of Pnomt, writeth to his dear brother, Apa John. Before all things I greet thee and all the brethren by (κατά) their names. For (γάρ) we ought to have come to thee, yet (ἀλλά) if it please God, we will come. So now I write to thee concerning our young son, Papnoute, that thou mayst exert thyself with him according to (κατά) God('s grace). Thou knowest the trouble that is upon him, and we do testify thereto. Seeing that (ἐπειδή) our father Apa Paêse . . .' The rest is obscure.

269.—Papyrus; 3 disconnected fragments, the largest 13 × 9½ cm. Script: uneven, tolerably early uncials. *V.* Plate 3. *Recto* →.

Letter from Apa Shoi to 'his dear father, Apa John'[8], greeting others also and 'all the brethren that are with thee'. St. Paul is quoted[9].

[1] Possibly written more carefully by the scribe of no. 269. But *cf.* the difference in terms of salutation.

[2] WILCKEN would make this John a bishop, *Arch. f. Pap.* iv. 558.

[3] An unknown place. 'Mount' here presumably = monastery.

[4] Above ⲉⲓ a letter, perhaps ⲧ.

[5] Alternatives are ⲡⲉⲣⲁⲁⲧⲉϫⲗⲓⲛⲧⲣⲱⲃ̀. All very uncertain.

[6] Or ⲥⲓϭⲉ.

[7] Does not look like ϫⲟⲉⲓⲥ.

[8] Shoi perhaps the writer of no. 268. *V.* also no. 301.

[9] ϯϩⲏⲩ suggests 1 Cor. xiii. 3, but it hardly seems suitable.

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ⲁⲡⲁ ϣⲟⲓ ⲡⲉⲧⲥ̀ϩⲁⲓ ⲙⲡⲉ]ϥⲙⲉⲣⲓⲧ ⲙⲱⲧ ⲁⲡⲁ ⲓⲱϩⲁ|ⲛⲏⲥ ϩⲙⲡϫⲟⲓ[ⲥ ⲭⲁⲓⲣⲉⲧ]ⲉ/ ϩⲁⲧⲉϩⲏ [ⲙ]ⲉⲛ ⲛϩⲱⲃ̀ | ⲙⲙ ϯϣⲙⲉ ⲉⲣ[ⲟⲕ ⲡⲁⲙ]ⲉⲣⲓⲧ ⲙⲱⲧ ⲁⲩⲱ ⲁⲡⲁ ⲑⲉ|ⲟⲧⲣⲉ ⲙⲛⲁⲡⲁ ⲱ[ⲛⲟⲫⲣ]ⲉ[1] ⲙⲛⲁⲡⲁ ⲑⲉⲟⲫⲓⲗⲉ | ⲙⲙⲉⲥⲓⲛⲩ ⲧ[ⲏⲣⲟⲩ ⲉ]ⲧⲙⲙⲉⲕ/ ϯϣⲱⲉⲥⲉ | ⲉⲙ[ⲁ]ⲧⲉ ϫⲉⲧ[ⲙⲛⲧ]ⲙⲁⲓⲡⲟⲩⲧⲉ ⲉⲧⲛϩⲛⲧⲕ | [. . . . . ⲛϩⲁ]ϩ ⲛⲥⲟⲡ ⲉⲧⲣⲉⲛⲙⲉⲧⲉ|[ⲭⲉ . . . . . .]ⲙⲁ ⲧⲁⲓ ⲉⲧⲉⲣⲉ|[. . . . . .]ⲧⲥ/ ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲛⲟⲛ | [. . . . . .]ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩ|[. . . . . ⲙ]ⲛ[ϩ]ⲛⲕⲉ ⲙⲛ[. . . . . .]ⲡⲉ ϯⲙⲉⲉⲩⲉ | [. . . . . .]ⲡⲉⲛⲧⲁⲡⲁⲩ̀ⲗⲟⲥ | [. . . . . .]ϩⲱϥ ⲛ. .ⲁⲓⲁⲁⲧ | [. . . . . .]ⲛⲁ[ϯ]ϩⲏⲩ ⲙⲡⲉ|] ? |[. . . . . .] ⲉⲣⲟⲥ ϫⲉ[. . . .]ⲧⲟⲛ[. . . . . .] | [. . . . .]ⲡⲁⲙⲉⲣⲓⲧ ⲛⲉ[ⲱⲧ ϯ]ⲣⲁϣⲉ ⲉⲙⲁ[ⲧⲉ] ⲙⲛ|[. . . .]ⲁ̀ⲓ ⲉⲛⲧⲁⲧⲉⲕ[ⲙⲛⲧ]ϣⲁⲛⲉϩⲧⲛϥ ⲛⲁϩ[2] | [ⲉⲃⲟ]ⲗ ϩⲙⲡⲉⲩϩⲓⲥⲉ ⲧⲏⲣ[ⲟ]ⲩ ⲙⲉⲛⲛⲧⲟ ⲟⲛ | [. .] ⲛⲧⲉⲡⲉϩⲏⲧ ⲟ ⲡⲙⲁⲧⲟⲛ ⲉⲧⲃ̀ⲏⲡⲉⲉⲓ | [. . .] ⲉⲛⲧⲁⲧⲙⲁ̀ⲩ ⲛⲁⲕ ⲉⲧⲃ̀ⲏⲧⲟⲩ ⲉⲧⲣⲉⲕ|[. . .] ⲕ̀ⲁⲧⲁ ⲡⲉⲧⲉϩⲛⲁⲕ blank

270.—Papyrus; a fragment; 29 × 11 cm. Script: *v.* Plate 4. *Cf.* that of nos. 313, 399, and of the Psalter, *Führer Rainer*, Taf. vii. *Recto* →.

Letter from Porphyra[3] to Apa John, whom he addresses as 'thou man of God', and whose help he entreats once again. He then narrates his interrogation at the *βῆμα* of the prefect (*ἡγεμών*), and ends with salutations to Theodore, Petosiris[4] and 'all those with thee'.

The idiom is remarkable, showing several Aḫmîmic forms[5].

ⲡⲟⲣⲫⲩⲣⲁ ⲡⲉⲧⲥ̀ϩⲁⲓ ⲁⲡⲁ | ⲓⲱϩⲁⲛⲉⲥ ϯⲣⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲕ | ϯⲥⲁⲡⲥ ⲙⲙⲟⲕ ϯⲥⲟ[ⲟ]ⲩⲛⲉ | ϫⲉⲁⲕⲛⲁⲉ ⲛⲁⲓ ⲛϩⲉⲛ[. . .] | ⲛⲁⲉ ⲛⲁⲓ ⲟⲛ ⲙⲡⲓⲕⲉⲥⲟⲡ [ⲙ]ⲡⲣϯ ⲱⲡ ⲛⲉⲙⲁⲓ ⲕⲁ[ⲧ]ⲁ̀ ⲛ . . . . | ϫⲉⲛⲧⲁⲡⲣⲱⲙⲉ ⲧⲁ . . . | ⲥⲟⲟⲕ ⲙⲡⲉϯ (sic) ⲱⲡ ⲛⲉⲙⲁⲓ ϩⲛ|ⲃⲟⲗ ⲛⲡⲁⲣⲙⲁⲧⲁⲩ . . ⲟⲙⲁ̀ ⲉⲣⲟⲕ | ϯⲥⲁⲡⲥ ⲙⲙⲟⲕ ⲡⲣ[ⲱ]ⲙⲉ ⲙ|ⲡⲛⲟⲩⲧⲉ ϯⲟⲩⲱϣ ⲉⲑⲉϥⲣⲉⲕ[6] ⲙⲙⲉ ϫⲉⲛⲧⲁⲓϫ[ⲟⲥ] ϫⲉⲉⲟⲩ | ϩⲙⲡⲃ̀ⲏⲙⲁ . ⲉ̀ⲓ[. .]ⲧⲁⲫⲏⲕⲉ|ⲙⲱⲛ ϫⲛⲟⲩⲓ ϫⲉ̀[ⲏⲧ]ⲕⲟⲩⲉ̀ⲟⲩ | ⲡⲉϫⲁⲓ ϫⲉⲁⲡⲕⲟ[ⲩ . .]ⲩⲟ ⲁⲛ | ⲡⲉϫⲉϥ ϫ[ⲉ . . . . . c]ⲟⲟⲩⲛⲉ | ⲡⲉϫⲁⲓ ϫⲉⲁ[. . . . . .]ⲡⲉ ⲁⲓ|ϫⲟϥ ϩⲉⲛϩ[. . ⲡⲁⲣⲁⲕ]ⲁ̀ⲗⲓ ⲙ|ⲙⲟⲕ ϯⲥⲁⲡⲥ ⲙ̀[ⲙⲟⲕ .] ϩⲁⲣϩ | ϧⲉⲁⲉ ⲡⲁⲡⲁⲓⲕ̀ .[. . . .]ⲙⲟϥ | ⲡⲁⲓ ϫⲉϧⲟⲛⲟⲓ ⲙⲁ̀[. . . . . .]|ⲛⲟⲥ ⲥϩⲁⲓ ⲟⲩⲉⲡ̀ϣ̀ⲧⲟ[ⲗⲏ (sic) . . . .] | ϫⲉ̀ⲩⲁⲓⲁⲕⲱⲛⲡⲉ[7] ϯⲁ̀ⲧⲣ[| ϯϣⲙⲉⲉ ϩⲁⲣⲟⲧⲏⲛ[| ⲉⲁⲡⲁ ⲑⲉⲟⲁⲱⲣⲉ ϯϣ̀[ⲙ]ⲉ ⲉⲁⲡⲁ| ⲡⲉⲧⲟⲥⲓⲣⲓⲥ ⲡⲉⲛ[ⲱⲧ] ϯϣⲙⲉ | ⲉⲡⲉⲧⲙⲉⲙⲉⲕ ⲧⲏ[ⲣⲟⲩ] | blank

271.—Papyrus; a fragment; 11 × 17½ cm. Script: early, upright uncials, of a type unusual in private documents. *V.* Plate 4. *Recto* →.

Letter from . . . . . to 'his brother' John, greeting several persons, requesting the recipients' prayers, and asking that the *πραιπόσιτος* should send Palô[8], (to remain) till he recover from his illness.

]ⲉ̀ϩ̀ⲁⲓ ⲙ[ⲡ]ⲉϥⲥⲟⲛ ⲁⲩⲱ ⲡⲉϥ |]ⲓⲱⲁⲛⲛ[ⲥ] ϯϣⲙⲉ ⲉⲣⲟⲕ ⲧⲟⲛⲉ | [ϩⲛⲧⲁ̀ⲯⲩ]ⲭⲏ ⲧⲏⲣⲥ [ⲙ]ⲛⲛⲁ ⲁⲩⲱ ϯϣ̀ⲗⲏⲗ | ⲉⲡⲛ[ⲟⲩⲧ]ⲉ ⲉⲧⲣⲉ[ⲕ]ⲟⲩϫⲁⲓ ⲛⲁⲓ ⲁⲩⲱ ⲛ̀ⲕ̀ϣ̀ⲛ̀ⲗ (sic) ⲉϫⲱⲉⲓ ⲁⲩⲱ ϯϣⲙⲉ ⲉⲑⲉⲟⲁⲱⲣⲟⲥ |

[1] Not space for ⲱⲣⲡⲛⲟⲩⲧⲉ, which no. 271 suggests. Perhaps ⲱⲣⲡⲛⲟⲩⲧⲉ. Onnophrius is rarely if ever found with ⲱ.

[2] Possibly ⲡⲁϩⲛ; *v.* end of preceding line.

[3] Porphyra masc. apparently unknown. Only Πορφύριος is found. Forms Justa, Petra therefore not analogous.

[4] Πετοσῖρις, a name practically extinct after the 3rd or 4th century.

[5] *Cf.* the usage of the *Acta Pauli*, and here nos. 292, 352, 396.

[6] Altered. One expects a verb, 'relate to thee.'

[7] ϫⲉⲩ added later.

[8] Recurs in a Jkôw (Aphroditô) fragment. *Cf.* ? ⲡⲁⲗⲟⲩ, ⲡⲁⲗⲁⲩ.

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ⲙⲁⲣⲟⲡⲛⲟⲩⲧⲉ[1] ⲙⲙⲉⲣⲓⲧ ϩⲙⲡϫⲟⲉⲓⲥ | ϯⲛⲟⲩϭⲉ ⲉⲉⲓⲥϩⲁⲓ [ⲛ]ⲁⲕ ⲛⲕⲣⲁ . . ⲟⲩⲛ ⲙ|ⲡⲉⲡⲣⲉⲡⲟⲥⲓⲧⲟⲥ
ⲛϥϫⲟⲟⲩ ⲥⲁⲡⲁⲗⲱ ⲡϣⲏ|ⲣⲉ ⲛⲥⲁⲧⲣⲱⲛⲓⲗⲉ[2] ⲙϥⲛⲧϥ[3] ⲉⲡⲙⲁ ϣⲁⲛ|[ⲧ]ⲉϥⲗⲟ ⲉϥϣⲱⲛⲉ ⲙⲟⲛ ⲡⲉϫⲁⲩ
ⲛⲁⲉⲓ | [

272.—Papyrus; 2 fragments; the larger, 10×9 cm. Script: early type; *v.* Pl. 4. *Recto* →.

Letter to 'the beloved in the Lord' Apa John (*v.* no. 268). It contains a request as to an old man who had been put in custody[4]. Reference is made to his daughter, long deceased, to his son-in-law and to the magistrate.

a.]ϩϩⲁⲓ ⲛⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ | ⲙ]ⲉⲣⲓⲧ ϩⲙⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣⲉ |] ⲛ̀ⲙⲙ ϯϣⲙⲉ ⲉⲡⲉⲕⲟⲩϫⲁⲓ |

b.] ⲉⲩⲛⲧⲁⲕϥ ϫⲉⲧⲁⲓ | ⲡⲛ]ⲟⲩⲧⲉ ⲧⲟϣⲉ ⲙⲡⲉϥⲥⲱⲛⲧ | ⲉⲧⲃ̀ⲏⲡⲁⲓ ϯⲁϩ̀ⲓⲟⲩϭⲉ ⲙⲙⲟⲕ |]ⲉ ⲟⲩϩ̀ⲗⲗⲟ
ⲉϥⲛ̀ⲗ ⲉϩ̀ⲟⲩⲛ | ⲛⲓ]ⲗⲁⲙⲙⲱⲛ ⲡⲁⲣⲭⲱⲛ ⲛ |] ⲉϫⲛϯⲁⲓ ⲛⲧⲉϥϣⲉⲉⲣⲉ | ϩ̀ⲗⲗ]ⲟ ϫⲉ ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛ | ⲧⲉ]ϥ-
ϣⲉⲉⲣⲉ ⲙⲟⲩ ⲉⲙ | ⲛ]ⲥⲁⲡⲏ ⲉⲧⲣⲉϥⲡⲱⲧ | ⲧ]ⲁϩ̀ⲟϥ ⲛⲧϫⲟⲟⲩ ⲛ[

273.—Papyrus; almost complete; 25½×15½ cm. Script: of early type. *V.* Pl. 10. *Recto* →.

Letter from Kelbaule[5], his 'servant', to Apa John.

[. . . . . .] ⲡⲉⲓⲧϩⲁⲓ ⲛⲡⲉϥⲙⲉⲣⲓⲧ | [ⲡⲉⲓⲱⲧ ⲓⲱⲁ]ⲛⲛⲥ ⲡⲉⲉⲓⲛⲡⲡⲉ ⲛⲓⲓ̀ ϣⲁⲣⲟⲕ | [. . . . . .]
ⲡ̀ⲉⲟⲩ . ⲥ̀ⲱⲕ ⲁⲩⲱ ϯϣⲙⲉ | ⲙ̀ⲡⲓⲓϣ̀ⲉ[ⲓ . . . .] ϣⲁⲣⲟⲕ ⲕⲁⲧⲁ ⲧϩⲩⲛⲁⲛ|ⲥⲓⲥ[6] ⲙⲡⲉ[. . . . .]ⲧⲛ ⲧⲉⲛⲟⲩ
ϣⲗⲏⲗ ⲉϫⲱⲉⲓ | ⲛⲧⲉⲡⲛ[ⲟⲩⲧⲉ ϯϭ]ⲟ̀ⲙ ⲛⲁⲓ ϯⲛⲟⲩ ϣⲁⲣⲟⲕ | ⲧⲉⲛⲟⲩϭⲉ ⲓ̀ⲥ ⲡⲉⲛⲥ̀ⲟⲛ ψⲉⲛⲧⲉⲁⲡⲓⲥ[7]
ⲁⲉⲓ|ⲧⲛⲛⲟⲟⲩϥ̀ ϣⲁⲣⲟⲕ (ϫⲉⲁⲛⲁ̀ⲣⲭⲱⲛ ϫⲟⲟⲥ ⲛⲁⲓ above) ϫⲉϥϩⲛϣ ⲉⲧⲃⲉⲟⲩ|ⲡⲣⲁⲙⲙⲁ ⲟⲩⲁⲛⲁⲥⲥⲉⲟⲛ
ⲡⲣⲱⲙⲉⲡⲉ | ⲕⲁⲧⲁ ⲧϩⲩⲛⲧⲉⲥⲓⲥ ⲁ̀ⲗⲗⲁ ⲟⲩϭⲱⲃ̀ ⲕⲁ|ⲧⲁ ψⲱⲙⲁ ⲧⲉⲛⲟⲩϭⲉ ⲡⲉⲡⲣⲁϩⲙⲁ ⲛϩⲉⲛ | (above
ϫⲉⲁⲣⲓ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲛⲥ̀ϩⲁⲓ ⲛⲁ[ⲡ]ⲁ ⲓⲱⲁⲛⲛⲥ ⲛ̀ⲡⲣⲉ̀ⲥ[8]) | ⲉⲓⲱϩⲉⲡⲉ ⲉⲁⲡⲙⲟⲟⲩ ϥⲓⲧⲟⲩ ⲉⲡⲁψⲁ[9] |
ⲡⲉⲕⲁⲥⲧⲱⲣⲛⲉ ⲁⲩⲛⲁⲩ ϩⲱⲟⲩ ⲉⲡϩⲱⲃ̀ | ϫⲉϥϭⲱⲙⲙⲉ ⲁⲩϫⲟⲟⲥ ⲛⲁϥ ϫⲉⲥⲙⲙⲉ | ⲛϕⲏⲥⲉⲙⲟⲛ ⲉⲧⲃⲉϩⲉⲡ-
ⲕⲟⲟⲩⲉ ⲙⲁⲣⲉ|ϥⲛⲁⲁⲩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲉϣⲁⲣⲉⲡⲁⲣⲭⲱⲛ | ϣⲛⲣⲧⲛⲟⲩ ϩⲁⲣⲟϥ ⲉϥⲛ̀ⲗ ⲉϩ̀ⲟⲩⲛ ⲛⲥⲉ|ϯ
ⲟⲩⲕⲟⲩⲉⲓ ⲉⲡⲟⲩⲁ ϩⲁⲣⲟϥ ⲧⲉⲛⲟⲩϭⲉ ⲁⲛⲉ|ⲭⲉ ⲙⲙⲟϥ ⲛϥⲧⲁⲩⲉ ⲑⲉ ⲉⲣⲟⲕ ϫⲉϥ|ϩⲛϣ ⲁⲥⲁⲑⲟⲛ ⲙⲙ
ⲉⲧⲉⲕⲛⲁϣⲁⲁⲩ ⲛⲉ|ⲙⲁϥ ⲁⲣⲓⲥⲟⲩ ϫⲉⲧⲉⲓⲥⲟⲟⲩⲛⲉ[10] ⲙⲡⲉϥ|ϩⲱϣ ϯϣⲙⲉ ⲉⲡⲉⲥⲓⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧϩⲁ|ⲧⲏⲕ
ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ | ⲡⲁⲉⲓⲱⲧ ⲙⲉⲣⲓⲧ (*sic*) ϯϣⲙⲉ ⲉⲣⲟⲕ ⲡⲁⲉⲓⲱⲧ | [ⲙⲉ]ⲣⲓⲧ̀ [. . .]ⲡⲉⲕϩⲙϩⲁⲗ
ⲕⲉⲗⲃⲁⲩⲗⲉ | [about 10 let.] ⲡⲁⲉⲓⲱⲧ ⲙⲉⲣⲓⲧ

'. . . . . writeth to his dear father, John. I had decided to go to thee . . . . . ., and I was sick and unable [to go?] to thee, according to the information (? *συνείδησις*) of . . . . . So now pray for me, that God may give me strength to come to thee. And now here is

[1] Does this form one name? *Cf.* ? *Pap. Tebtunis* 81, Ἁρπνοῦτις. If not, ⲡⲛⲟⲩⲧⲉ is difficult. With ⲁⲣⲟ *cf.* ⲁⲣⲟⲟⲩ.

[2] Σατορνεῖλος. [3] Possibly a letter before ⲙϥ-.

[4] *Cf.* nos. 273, 311 and ⲱⲗ ⲉϩ̀ⲟⲩⲛ in Rossi I, v. 26.

[5] Recurs in a Jkôw pap. *Cf.* Καλαβέλις, Καλάβαιλις, *BGU.*; ? Κελλαβαεύς, Kenyon, *Catal.* i. 193; also ⲕⲁⲗⲁⲙⲁⲩⲗⲉ, Crum, *Ostr.* no. 345.

[6] It is difficult to give this the same meaning here and below. *Cf.* the use in *Pap. Oxyrh.* cxxiii.

[7] An unknown name. For ⲧⲉⲁⲡⲓⲥ Sir H. Thompson suggests an abbreviated form of *ḏd ḥ;p ef ʿnḫ* (comparing Τεῶς = *ḏd ḥr*).

[8] This insertion inevitably disturbs the construction.

[9] For ? ⲥⲁϩ. Or *cf.* no. 320.

[10] Supposing an old-Sa'idic form, as *e.g.* in the *Elias Apokalypse*.

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our brother Psenteapis; I have sent him to thee, because the magistrates (ἄρχων) told me, saying that he is troubled regarding a matter of business (πρᾶγμα). He is a man valuable (ἀναγκαῖος) as to judgment (συνείδησις? reliability), yet weak in body (σῶμα). So now the business (πρ.)—'be diligent (σπουδή),' they said, 'and write to Apa John the presbyter'—is one of fields which the (river's) water hath carried away; and they are those of the 'master' (?) tax-collector (ἐξάκτωρ). And they saw how the affair was becoming difficult, and they said to him, 'Appeal unto the prefect (ἡγεμών) for other (fields), that he would concede them unto thee;' and the magistrates (ἄρχ.) will have pity on him, while he is imprisoned, each of them giving a little on his behalf. Now, therefore, suffer (ἀνέχεσθαι) him to relate to thee the manner in which he is troubled. Any benefit (ἀγαθόν) that thou canst do unto him, that do; for I am acquainted with his trouble. I greet all the brethren that are with thee by their names. Farewell in the Lord, my dear father. I greet thee, my dear father, [I,] thy servant Kelbaule . . . . . ., my dear father.'

Verso: ⲧⲁⲁⲥ ⲛⲁⲡⲁ ⲓ̣ⲱ̣ⲁ̣ⲛ̣ⲛ̣ⲏ̣[ⲥ

274.—Papyrus; a fragment; $7\frac{1}{2} \times 7$ cm. Script: relatively early; *v.* Pl. 2. *Recto* →.

Letter from . . . . . to (his) 'lord and master', John.

ⲕⲩⲣⲓⲱ ⲧⲱ ⲧⲉⲥⲡⲟ[ⲧⲏ | ⲉⲓⲁ[ⲛ]ⲛⲏⲥ ϩⲁⲑⲏ ⲙ̣[| ⲛⲧ[. .]ⲣⲁϫⲓⲟⲩ ⲡⲉⲛ[| ⲛⲉ[.]ⲧϥ ⲉⲧⲙ̣ⲧⲁⲧⲉ̣[| ⲁϥ[. .]ⲓ̣ⲱⲱⲧ ⲛⲧⲙ̣[| ⲧⲁⲥⲱⲛⲉ ϩⲛ̣ⲙ̣ⲏ̣ⲣ̣ [| ϯ ⲡⲉⲩ̣ⲁ̣ⲓ̣ ⲉⲃ̣ⲟⲗ ⲉⲙⲡ̣ⲁ̣[| ⲛⲁⲉⲧⲉⲥ ⲁϥ̣ⲧⲁⲛⲟ ⲧ[| ⲡⲉ[.]ⲗⲁⲁⲩ ⲉⲓ ⲉⲃ̣ⲟ[ⲗ|

Verso: traces of an account.

275.—Papyrus; a fragment; 4 × 11 cm. Script of no. 396, but here *Recto* ↑.

Letter from (?) Theodore (*or* Theodosius) to (?) John, whose charity he appears to be praising, while making a request.

]ϣⲉ ⲁϫⲛⲏⲭ̣ⲏⲣⲁ[1] ⲙ̣[ⲛ]ⲛⲟⲣ[ⲫ̣ⲁⲛⲟⲥ |]ⲡⲉ̈ⲱⲧ ϫⲉⲕⲁⲥ ⲧⲉϫⲓⲟⲩ[2] ⲉϥ̣[|]ⲛ̣ⲱⲣⲁ ⲣ̅ⲡⲁⲣⲟⲣⲁ[3] ⲙ̅ⲙⲁⲓ | blank.

Verso:]⟨[4] ⲓⲱⲛⲛⲥ ⲑⲉⲟⲇⲱ[

276.—Papyrus; a fragment; 26 × 6 cm. Script: early type; *v.* Pl. 3. *Recto* →.

Letter from Germanus ⲅⲉⲣⲙⲁⲛⲟⲥ, ⲡⲧⲁⲗⲁⲓⲡ[ⲱⲣⲟⲥ], to ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ, greeting also those with him ⲙⲙⲏ[ⲉⲥⲛⲏⲩ ⲉⲧ]ⲙⲙⲁϥ ϩⲙⲡϫⲟⲉⲓⲥ ⲭ̣[ⲁⲓⲣⲉ]. The writer is evidently making an appeal on behalf of ⲡⲉⲓⲣⲱⲙⲉ ⲉⲡⲧⲁϥⲉⲓ ⲛ[ⲁⲛ] ϫⲉⲙⲁⲕⲁⲣⲓ. A woman and her son, something given in pledge]ⲧⲁⲁϥ ⲛⲉⲩⲱ, and poverty [ⲙ̣]ⲛ̣ⲧϩⲛⲕⲉ are referred to.

Verso: some words, apparently not the address.

[1] ⲭ altered from ϫ.
[2] For ? ⲧⲁⲁϫⲓⲟⲩ.
[3] ? πάρωρος.
[4] Half of a cross ×.

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277.—Papyrus; a fragment; $37\frac{1}{2} \times 18$ cm. (height and width complete). Script: *v.* Pl. 11. *Recto* ↑.

Letter from a high official to the person (2nd sing.) responsible for the 'strangers' resident in or passing through the pagarchy. The affairs of such strangers (φυγάδες) are a conspicuous element in the Jkôw (Aphroditô) documents[1], whence it is indeed probable that the present letter is from the governor himself. The opening words, 'the men of Peiom (Fayyûm) and those of [Hnês?] and those of Shmoun and those of Kôs[2],' presumably indicate the districts whence the 'strangers' had come.

[3]ⲛⲉⲣ]ⲱⲙⲡⲉⲓⲟⲙ ⲙⲡⲛ| ⲛ]ⲁϣⲙⲟⲩⲛ ⲙⲡⲛⲁⲕⲱⲥ | ϣⲙ]ⲙⲟ ⲉⲙⲡ̣ⲁ̣ⲁⲩⲑⲉ[4] |]ⲛ ⲛⲉⲩⲣⲁⲛ ⲛⲥⲧⲛⲟⲟⲩ |
5.]ⲁⲓϥ̣ ⲉⲩⲧⲱϣ ⲛⲁⲕ |]ⲓ̣ ⲁⲕϩⲁⲓⲛⲥ ⲁⲕⲧⲛⲟⲟⲩⲥ ⲛⲁⲓ | ⲡ]ⲱⲧ[5] ϫⲉⲗⲁⲁⲩ ⲉⲣⲱⲙⲉ ϩⲓⲱⲟⲩ |]ⲧⲛⲣ̣ⲙⲡⲉ
ⲛ ϫⲛⲉⲙⲟⲟⲩ ⲉⲡⲉ |] ⲛⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲧⲓⲧⲛϣ ⲧⲉⲡϩⲱϥ | 10.]ⲉ̣ ⲛⲁⲕ ⲁ̣ⲕⲙⲓⲛ ⲧⲉⲓⲕⲁⲧⲁϩⲣⲁⲫⲏ ⲛⲁⲓ |
]ⲧ̣ⲛⲟⲟⲩ ⲟⲩⲁ ϩⲛⲛⲉⲛⲧⲁⲕϩⲁⲓⲥⲟⲩ ⲛⲁ[ⲓ] ⲟⲛⲧⲟⲥ ⲧⲓⲕⲟⲓ | ⲁⲛ [ϫⲛ]ⲧ̣ⲁⲟⲩ ⲕⲟⲗⲉⲓ ⲙⲙⲟⲕ ⲉⲧⲙⲙⲡⲟⲩⲥⲟⲩ
ϣ̣ⲁⲧⲉⲛⲟⲩ | [. . . .]ⲕ̣ .ϩ̣.ⲁ̣ ⲛⲧⲁⲕ[ⲥ]ϩⲁⲓⲛⲥϥ ⲛ[ⲁ]ⲓ ϩⲓⲱ[ⲟ]ⲩ̣ ⲁⲩⲱ ⲧⲓ | [. . . . . .]ⲕⲡⲱⲉ ⲛⲉⲛ ϣⲙⲙⲟ
ⲉ̣ⲃ̣ⲟⲗ[6] ϩⲛⲧⲉⲕⲡⲁⲥⲁⲣ̅ⲭ̅ | 15. [. . . ϣ]ⲙⲙⲟ ⲛⲧⲉⲓⲙⲡⲉ ϣ̣ⲁⲧⲉⲡⲣⲟⲑⲓⲥⲙⲓⲁ ⲛ[. . . .] | ⲁ̣ⲩ̣[ⲱ ⲧ]ⲓⲱⲣⲕ ⲛⲁⲕ
ⲛⲛⲟⲩⲧⲉ ϫⲉⲛ[ⲁ]ⲙⲉ ϩ̣ⲁ̣ⲃ̣ⲏⲗ ⲉⲧⲃ̣ⲉ̣|[ⲡ]ⲛⲟ[ⲩ]ⲧⲉ ⲙⲟⲛ ⲙⲉⲓⲕⲁ ⲟⲩϣⲙⲙⲟ ⲛⲟⲩⲱⲧ ⲉⲡⲁⲕⲉⲡⲁⲥⲁⲣ̅ⲭ̅ |
[ⲛ]ⲧⲁⲓ[ⲟⲩ]ⲱⲛϩ̣ ⲛ̣ⲉⲩⲣ[ⲁⲛ ⲛ]ⲁ̣ⲕ ⲉⲃ̣ⲟⲗ[7] ⲉⲓϫⲉ ⲡⲛⲧⲁϥⲣ|[ⲡ]ⲉϫⲣⲟⲛⲟⲥ ϩⲓⲱⲟⲩ ⲉⲓϫⲉ ⲡⲛⲛϥⲁⲁⲃ̣ ⲉⲙⲛⲧⲉⲓ
ⲧⲁⲡⲁⲣϩⲓⲥⲧⲁ | 20. [ⲛ]ⲙⲟϥ ⲗⲟⲓⲡⲟⲛ ⲉⲕⲁⲓ ⲛⲁϩϩⲁⲓ ⲁⲛⲁⲩ ⲉⲗⲁⲁⲩ ⲛϣⲙⲙⲟ ⲛⲧⲉⲓ|ⲙⲡⲉ ⲉⲃ̣ⲟⲩⲛϩ̣
ϩⲛⲧⲕⲡⲁⲥⲁⲣ̅ⲭ̅ ⲛⲧⲁⲓϩ̣ⲁⲓ ⲛⲉⲩⲣⲁⲛ ⲛⲁⲕ | ϩⲛⲛⲧⲁⲩⲡⲱⲧ ϩⲓⲱⲟⲩ ϫⲛⲉⲙⲛⲧⲛ ⲡⲣⲟⲙⲡⲉ ⲉⲡⲉⲓⲥⲛⲧ |
ⲛⲧⲉⲣⲕⲧⲛⲟⲩⲥⲟⲩ[8] ⲛⲁⲓ ⲛⲥⲟⲟⲩⲧⲛ ϩⲓⲧⲟⲟⲧϥ̣ ⲛⲡⲁⲣⲱⲙⲉ | ⲉⲃ̣ⲁⲧⲓ ⲛⲁϩ̣ⲁⲓ ⲛⲁⲕ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲟⲛ ⲁⲡⲁⲣⲁⲥ-
ⲧⲉⲗⲉ[9] ⲛⲡⲁⲣⲱⲙⲉ | 25. ϫⲛⲛϥ̣ⲥⲁⲁⲧⲕ ⲉⲃ̣ⲟⲗ ϣ̣ⲁⲛ̅ⲧ̅ϥ̅ⲭ̅ⲓ̅ (*sic*) ⲛⲉϣ̣ⲙⲙⲟ ⲛⲧⲉⲓⲙⲡⲉ | ⲛⲧⲟⲧⲕ ⲛⲧⲕⲧⲛⲟⲩⲥⲟⲩ
ⲛⲁⲓ ⲛⲙⲙⲁϥ̣ ⲁⲩⲱ ⲟⲛⲧⲟⲥ ⲉϣ̣ⲱⲡⲉ | ⲛⲡⲁⲧⲕⲉⲙⲙⲉ ⲉⲣⲟⲟⲩ ϣ̣ⲁⲡⲟⲟⲩ ⲱϣ̣ ϩⲓⲡⲁϩⲣⲟⲩ + | (*verso*) + ⲁⲩⲱ
ⲁⲕⲉⲙⲙⲉ ⲉⲡⲙⲁ ⲉⲩϩⲓⲱⲱϥ̣ ⲁⲩⲱ ⲁⲕⲥⲉⲃ̣ⲧⲱⲧⲟⲩ | ⲉⲧⲥⲓⲛⲧⲛⲟⲩⲥⲟⲩ ⲉⲉⲓ ⲛⲕⲟⲩⲣⲱⲙⲉ ⲉϥϩ̣ⲛϣ̣[10] ⲛⲣⲉϥⲕⲁⲧⲁ-|
30. -ⲫⲣⲟⲛⲉⲓ ⲉⲃ̣ϣ̣ⲟⲟⲛ ϩ̣ⲁⲟⲩⲥⲟⲣⲛⲥⲉ ⲛⲃ̣ⲱⲛ ⲉⲧϥ̣ⲯ̣ⲩⲭⲏ | ⲁⲛ ϩ̣ⲟⲗ̣ⲱ̣ⲥ ⲗⲟⲓⲡⲟⲛ ⲉ[ⲕ]ⲁϫⲓ ⲛⲧⲁⲉⲡⲓⲥⲧⲟⲗⲏ |
ⲧⲛⲟⲟⲩ ⲛⲉϣ̣ⲙⲙⲟ ⲉⲧⲙⲙⲁⲩ ⲛ̣ⲁ̣ⲓ ⲛⲥⲟⲟⲩⲧⲛ | [about 10 let.]ϣ̣ⲁⲕⲧⲛⲟⲟⲩϥ̣ ⲛⲁⲓ ⲙⲡⲣⲁⲛ | [ⲛⲛⲉⲩⲉⲓ]ⲟⲧⲉ
ⲙⲡⲣⲁⲛ ⲛⲡⲉⲩⲧⲙⲉ ⲙⲡⲣⲁⲛ ⲛⲡⲉⲩ | 35.]ⲱ̣ⲛ̣ ⲉⲡⲧⲓ[ⲙⲉ ⲛⲧ]ⲁⲕⲉⲛⲧⲟⲩ ⲉⲃ̣ⲟⲗ | ϩⲓⲱⲟⲩ ϩⲛⲧⲕⲡⲁⲥⲁⲣ̅ⲭ̅
ⲁⲩⲱ ⲧ̣ⲛⲟⲟⲩ ⲛⲉⲩϣ̣ⲛⲣⲉ | ϩ̣ⲓⲛⲉⲩϩⲓⲟⲙⲉ ⲛⲙⲁⲁⲩ ⲙⲡⲛⲟⲩϩ̣ ⲛⲧⲁϫⲓⲧϥ | blank

[1] *V.* Becker in *Z. f. Assyr.* xx. 96 and H. I. Bell's article in *Journ. Hell. St.*, 1908.

[2] The context makes it very improbable that this is the Kôs (Ḳûṣ) between Keft and Luksor. The alternative is that which the legend of Christ's sojourn in Egypt identifies with Koskam (Paris 131[5], 102, Sermon of Timothy of Alex., ⲡⲧⲟⲟⲩ ⲛⲕⲱⲥ=Br. Mus., Or. 604, 32 *a* col. 1 *fenôta dabra Quesquâm*, and again later), placed by the Arabic versions of this legend (Br. Mus. *Arab. Cat., Suppl.* p. 820), by Abû Ṣâliḥ 78 *a* and the *Synaxarium* (6th Hatûr) at or close to Al-Muḥarraḳ, *i.e.* a little S.W. of Al-Ḳûṣṣîyah, some texts indeed identifying Koskam and Ḳûṣṣîyah (Budge, *Mirac. of Virgin, Meux MS.*, 1900, pp. 67 and 125, Amélineau, *Géogr.* 555). This Kôs-Koskam-Ḳûṣṣîyah then =*Cusæ*, other forms of which name (as H. I. Bell points out) closely resemble it: Geo. Cypr. Κοῦσος, Hierocl. Ἀκούασα, *Byz. Zeitschr.* ii. 25 Κοῦσις. Amélineau has seen (*Géogr.* 494) that this is the Kôs S. of Terôt, reached by the travellers from Bawit (Zoega 366). The Ḳûṣ, named with Shmoun and 'the low land' (اسفل الارض as Dr. Wessely informs me) as an administrative district in *Führer Rainer* no. 725, is presumably the same. Hence the form Al-Ḳûṣṣîyah, originally applied to such a district, subsequently (like Al-Ahnassîyah) restricted to its chief town.

[3] About 12 letters are missing from ll. 1 to 5.

[4] Altered. Perhaps only one ⲁ. The word should be αὐθεντικόν, presumably not the present document. *Cf.* Br. Mus. no. 1211.

[5] Or ⲟⲩⲱⲧ.

[6] Or in some technical sense? *Cf.* no. 323.

[7] ⲉⲃ̣ⲟⲗ may belong to ⲕⲁ.

[8] *Cf.* ? ⲛⲧⲁⲣⲕ-, Br. Mus. no. 1102.

[9] *Cf.* Br. Mus. Pap. *Inv.* 1341 (Aphroditô), ἐπετρέψαμε[ν] γὰρ τῷ ἀποστόλῳ ἡμῶν μὴ ἀποκινηθῆναι ἐκ σοῦ ἄχρις ἂν κτλ. (Bell's copy).

[10] 'In danger' of punishment? The precise meaning of these phrases is obscure.

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In the other direction, the address: + επιστο̅λ̅ ῡ̅ [

(l. 6) '] which thou hast written and sent me,] no man among them,] this year, or (ἤ) since the water[1],] to me. But (λοιπόν) I am decided that the matter,] thee (and) thou hast drawn me up this list (καταγραφή),] send one of those (of whom) thou hast written to me. Indeed (ὄντως) I know (νοεῖν) not what hath hindered (κωλύειν) thee from sending them hitherto . . . . . which thou didst write me concerning them. And I (desire that?) thou consent (πείθειν) to remove the strangers from thy pagarchy (παγαρχία) . . . . . these strangers until a . . . . .'s delay (προθεσμία). And (?) I swear to thee by God that of a truth, excepting for the sake of God, I will surely excuse not one stranger of those from these pagarchies whose names[2] I have shown thee, whether (εἴτε) he have spent time (χρόνος) there, or whether (εἴτε) he have not, but (εἰ μή τι) I will produce (παριστάναι) him[3]. And (λοι.) when thou shalt receive my letters, see to each such stranger, dwelling in thy pagarchy, whose names I have written unto thee, of such of them as have fled away, from 15 years and under[4], that thou send them to me carefully, by my man, who will give thee my letters. Lo, too, I have charged (παραγγέλειν) my man that he quit thee not ere he shall have received the aforesaid strangers of thee and thou send me them with him. And verily (ὄντως) if thou hast not taken knowledge of them till to-day—Read on the back—(*verso*) and know the place where they are, and prepared them for sending, then art thou a man in danger and neglectful (-καταφρονεῖν), liable to be ensnared, that valueth his own life (ψυχή) not at all (ὅλως). But (λοι.) when thou shalt receive my epistle (ἐπιστ.), send me these strangers carefully . . . . . send it me, with the names of their fathers and the names of their villages . . . . . the village whence thou hast taken them in thy pagarchy. And send (the names of) their children and their wives with them and the money that thou hast taken.'

278.—Papyrus; 2 unconnected fragments; the larger, 9 × 8½ cm. Script: small, ligatured. *Recto* →.

Letter from Flavius Mercurius, a pagarch, through Severus[5], to the headmen of the villages and the priests (ἱερεύς)[6] of the homesteads (ἐποίκιον), that are (?) rated in his σιγίλλιον. It relates to certain workmen (ἐργάτης) to be supplied. Details are not clear. It is to be noted that for the smaller local subdivisions, the clergy are the responsible officials.

+ φλ̅ μερ[κουρε[7] σῡ̅θ̅] παγαρ̅χ̅ δι εμο̅ῡ̅ σενηρο̅ῡ̅ | ⲡⲉϥϫⲟⲗ [ⲛⲛⲁⲡ]ⲏⲩⲉ ⲛⲛⲉⲧⲙⲙⲉ ⲙⲙⲛⲉϩⲓⲉⲣⲉⲩⲥ | ⲛⲛⲉⲡⲟⲓⲕⲓⲟⲛ [ⲉⲧⲧ]ⲁϭⲉ ⲉ̣ⲡ̣ⲁ̣ⲥⲓⲕⲉⲗⲗⲓⲛ ⲥϫⲉⲁⲟⲛ[8] | ⲛⲡⲣⲁϩⲉ ⲛ̣ϣ̣[ϣ̣ ⲛⲛ]ⲁϭⲉⲗ ⲛⲡⲉⲧⲛⲉⲧⲛⲟⲟⲩ[9] ⲡⲉⲣ-

[1] *I.e.* the inundation. [2] *I.e.* of the strangers.

[3] 'Except I have him produced' would seem more logical.

[4] *Cf.* Br. Mus. no. 1079, where the returnable age is 14 and upwards, ϩⲣⲁⲓ. The reference here to the wives and children of the strangers would rather require 'upwards'. But Matt. ii. 16 shows that ⲉⲛⲉⲥⲏⲧ must have its usual meaning.

[5] *Cf.* no. 319.

[6] *V.* no. 177. It should be read in Br. Mus. no. 1180, l. 1. Cl. Ganneau, *Rec. d'Arch.* v. 389, gives an instance from mediaeval Palestine.

[7] Probably not space for the full name.

[8] Σχεδόν would seem merely to add emphasis.

[9] 'Do not stay (spend time) reading my letter and not sending.'

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ⲥⲁⲧⲏⲥ | ⲉⲩⲧⲁⲥⲥⲉ ⲛ[. . . .] ⲛⲁⲙⲙⲱⲛⲉ ⲡⲁⲣⲥⲩⲙⲙ ⲛⲧⲕⲟⲩⲓ | ⲛⲁⲗⲗⲁⲥⲏ[1] ⲁ[. . . .]ⲛⲡⲣⲛⲕⲟⲧ ⲉⲡⲛⲁⲩ ⲥⲭⲉⲁⲟⲛ | ⲉⲙⲙⲏⲧⲧⲓ ⲛⲧ[ⲉⲧⲛ]ⲉⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲁⲩ ⲁⲩⲱ | ⲛ̣ⲡⲉ̣ⲣⲛⲧ[. . . .]ⲉ . ⲛⲟⲩ . ⲉ . ⲛⲡⲉ̣[

279.—Papyrus; complete; 9 × 6½ cm. Script: *v.* Pl. 1. *Recto* →.

Letter requesting Apa Cyrus, son of Colluthus, to supply 3 camels (2 on the 7th, 1 on the 8th), for water-drawing at the amîr's house. Dated 7th Phamenoth, 5th Indiction[2]. *Cf.* Br. Mus. nos. 1167–1169.

ⲟⲩⲱϣ ⲛⲧⲟⲕ ⲁⲡⲁ ⲕⲩⲣⲓ | ⲕⲟⲗⲗⲟⲩⲑⲉ ⲛⲥⲧⲓ ϣⲟⲙⲉⲧ | ⲉϭⲁⲙⲟⲩⲗ ⲉⲡⲙⲁ ⲙⲙⲁϩ|ⲙⲟⲟⲩ ⲉⲡⲏⲓ ⲉⲡⲉⲛ[2] ⲛⲁⲙⲓⲣⲁ | ⲥⲛⲁⲩ ⲛⲥⲟⲩⲥⲁϣϥ ⲟⲩⲁ | ⲛⲥⲟⲩϣⲙⲟⲩⲛ ⲙ̀ ⲫⲁⲙ̀ ⲑ ⲍ ⲉ ⲓ̅ⲇ̅ | Below the text, a clay seal without engraving, which, when the papyrus was folded, lay inside.

280.—Papyrus; complete; 9½ × 18 cm. Script: seldom ligatured. *Recto* ↑.

Letter from Zacharias, 'his servant', to his lord, the *comes*.

+ ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲛϩⲱϥ ⲛⲙ̀ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲧⲛⲉⲙⲧϫⲟⲉⲓⲥ | ⲁⲓϫⲓ ⲛⲛⲉⲥϩⲁⲓ ⲛⲧⲉⲧⲛⲉⲙⲧϫⲟⲉⲓⲥ ⲁⲙ ⲛⲉⲧⲛⲉϭⲁⲩⲟⲛ ⲁⲡⲟⲗϭⲟⲩ ⲙⲛ̀|ⲡⲥⲁϩ ⲃ̀ⲓⲕⲧⲱⲣ ⲡⲟⲟⲩⲛ[3] ⲁⲓϣⲙⲛⲉ ⲟⲩⲛ ϫⲉⲛⲧⲁⲡⲉⲥⲕⲁⲛⲧⲁⲗⲟⲛ | ϣⲱⲡⲉ ϩⲓⲙⲙⲉ ⲁⲓϩⲉ [ⲉⲣⲟ]ⲥ ϫⲉⲛⲧⲁϥϣⲱⲡⲉ ϩⲓⲟⲙⲙⲉ̣ ⲙⲁⲕⲁⲣⲉ | ⲁⲙⲛⲧⲥ ⲁⲡⲉⲣⲙⲁⲧⲓⲥⲉ[4] [ⲙ̀]ⲙⲟⲥ ⲁⲓϫ[ⲓ] ⲧ̣ⲉⲥⲉⲩⲩⲏⲛ ϫⲉⲛⲛⲉⲥⲙⲁϫⲉ ⲛⲉϩ | ⲁⲩⲱ ⲉⲓⲥ ϣⲙⲟⲩⲛ ⲛⲕⲟⲙⲙⲁ[5] ⲛϣⲉ ⲁⲓ[ⲧⲛⲟ]ⲟ̣ⲩⲥⲟⲩ ⲛⲧⲉⲧⲛⲉⲙⲧϫⲟⲉⲓⲥ | ⲛⲧⲁⲓϩⲉ ⲛⲉⲓⲕⲟⲁϩ ⲉⲧⲣⲉ̣ⲡⲟⲩ[6] ⲛⲙⲉⲩⲭⲣⲏⲥⲓⲙⲟⲩ ⲁⲓⲥⲟⲣⲡⲟⲩ ⲁⲓⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲛⲧⲓ | ⲁⲩⲱ ⲧⲓⲕⲱⲣϣ ⲛⲡⲁϫⲟⲉⲓⲥ ⲛⲡⲉⲧⲛⲉⲛⲁ ⲧⲁϩⲟⲓ ⲛⲧⲉⲧⲛⲉⲧⲓ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ | ⲫⲱⲣⲓⲧ (above ⲙⲙⲧⲉⲱ) ⲛⲧⲉⲧⲛⲉϭⲁⲩⲟⲛ (*sic*) ⲛϩⲟⲩⲁϩ ⲧⲁⲕⲉ ⲛⲁⲓ[7] ⲛⲥⲟⲩⲧⲱϭ ⲡϣⲏⲙ ⲛϭⲁϭⲉ ⲛⲁⲓ | ⲁⲩⲱ ⲉⲓⲥ ⲡⲙⲟⲛϫⲟⲣⲟⲥ ⲁⲓⲧⲛⲟⲟⲩϥ ⲛⲧⲉⲧⲛⲉⲙⲧϫⲟⲉⲓⲥ ⲙⲙⲡⲉϥϩ̣ⲟⲩⲣ[8] + ϫⲉⲥⲛ̣̄/

Verso. + ⲧⲁⲁⲥ ⲛⲡⲁϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲟⲥ [space] ϩⲓⲧⲛ̀ⲍⲁϫⲁⲣⲓⲁⲥ ⲡⲉϥϭⲁⲩⲟⲛ +

'Before everything, I salute (*προσκυνεῖν*) your lordship. I have received your lordship's letters and have brought your servants and caused them to agree with the 'master' Victor, the . . . . . I enquired, therefore (*οὖν*), on whose account the disturbance (*σκάνδαλον*) had happened, and I found that it had happened on account of the wife of Macarius. Her I brought and bastinadoed (*πελματίζειν*), and I took her surety (*ἐγγύη*) that she would not again (*lit.* ever) quarrel (*μάχεσθαι*). And here are eight pieces (*κόμμα*) of wood which I have sent unto thy lordship. I found these bits remaining over (? *λείπειν*): they will not (?) be of use (*χρησιμεύειν*), and I cut them (up? off?) and have sent them unto you. And I beseech my lord, that your kindness reach me, and that you give Phoebammon, the guardian, and

[1] *V.* no. 342.

[2] I had hesitated to read ⲉ ⲓ̅ⲇ̅/; but Messrs. Kenyon & Grenfell both read so.

[3] *V.* no. 226.

[4] Of *πελματίζω* I find only one instance (*Etymol. Magn.*). *Cf.* ϣⲛ ⲛⲡⲉⲗⲙⲁ as a punishment, Crum, *Copt. MSS.*, no. xi.

[5] In Krall ccxlii, Rossi, *Nuov. Cod.* 64, Br. Mus. no. 1202 of wood, as here. In Leont. Neapol. xix, Gelzer, of marble.

[6] Altered. The ⲛ following is superlined and so, the scribe being elsewhere consequent, should not end a word. But with ⲙⲙⲉⲩ- *cf.* ⲛⲛⲉⲥ- above.

[7] Or ⲧⲁⲕ ⲉⲛⲁⲓ? ⲧⲁⲕⲉ for ⲧⲱϭⲉ seems improbable.

[8] *Cf.* Crum, *Ostr.*, Ad. 48 n. For the ring-key, *v.* Gayet, *l'Art Copte* 58, Strzygowski's Cairo Catal., p. 337.

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the ass unto thy servant (? *i. e.* me), so that he continue to bake (?) for me, and that I may have a few loaves baked. And here is the bolt (μοχλός); I have sent it to your lordship, with its key. (I salute) thee, master (δεσπότα).'

281.—Papyrus; almost complete; 10 × 32 cm. Script: clear, seldom ligatured. *Recto* ↑. Note that ϩ has the form of ϫ.

Letter from the headmen of Pouan[1], his 'servants', who 'venture (τολμᾶν) to write to their lord, Apa Victor'. He had written to them, but his messenger could not be found, and they now request him to represent them before the *comes* and arrange the despatch of certain business.

+ ⲛⲉⲧⲛϭⲁⲟⲩⲟⲛ ⲛⲁⲡⲛⲩⲉ ⲙ̀ⲡⲟⲩⲁⲛⲓⲉ ⲉⲩⲧⲟⲗⲙⲁ ⲉⲩⲥϩⲁⲓ ⲙ̀ⲡⲉⲩϫⲟⲉⲓⲥ ⲁⲡⲁ ⲃⲓⲕ[ⲧⲱⲣ ϩⲁⲑⲏ ⲡϩⲱⲃ] | ⲛⲓⲙ ⲧⲓⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ϩⲙ̀ⲡϫⲟⲉⲓⲥ ϫ̀ⲡ/ ⲉⲡⲉⲓⲁⲏ ⲁⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ϩⲥⲁⲓ ⲛⲁⲓ ϩⲓⲧⲏ[. . .] ⲕⲟⲥⲧⲁⲛⲧⲓⲛⲉ ⲡⲁⲛⲃⲁⲗⲛⲁⲓ[2] ⲡϩⲟⲩⲣⲓⲧ ⲁⲛ̀ϣⲓⲛⲉ ⲛⲥⲱϥ ⲙ̀ⲡⲉⲛϩⲉ ⲣⲟϥ ϩⲙ̀ⲡⲧⲓⲙⲉ ⲙⲁⲣⲉⲧⲉⲕ[ⲙⲛⲧϫⲟⲉⲓⲥ] | ⲉⲣⲡⲉⲛⲡⲣⲟⲥⲱⲡⲟⲛ[3] ⲙ̀ⲡⲙⲁ ⲙ̀ⲡⲕⲟⲙⲉⲥ ⲛⲃ̀ⲧⲛⲟⲟⲩ ⲡⲣⲱⲙⲉ ⲛⲁⲛ ⲉⲃⲉⲙⲉ[4] ⲉⲣⲟϥ ⲁⲛⲟⲛ ⲛⲁⲡⲟⲗ[ⲥⲟⲩ[5] ⲙ̀ⲡⲛⲉⲩ]|ⲉⲣⲛⲟⲩ ⲧⲉⲛⲧⲉⲡⲣⲱⲙⲉ[6] ⲧⲛⲟⲟⲩ ⲧⲉⲩⲭⲁⲣⲓⲥⲧⲓⲁ ⲛⲏⲧⲓ ϫⲉⲁⲓⲡⲱⲗϭ ⲛⲁⲓ ϩⲁⲣ ⲧⲉⲛⲑⲁⲣϩⲉ[7] (sic) ⲙⲙ[. . . . . .] | ⲙ̀ⲡⲕⲟⲙⲉⲥ ⲁⲩⲱ ⲉⲧⲃⲉⲫⲟⲗⲟⲕⲟⲧⲧⲏ ⲙⲙⲁⲕⲁⲣⲉ ⲉⲧⲛⲉⲥϩⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲏⲧⲃ ⲉⲡϣⲁⲛⲉⲓ ⲉϩⲣⲁⲓ ⲧⲉ[ⲛ . . . . . .] | ⲡⲙⲉⲣⲓⲥⲙⲟⲥ[8] ⲉⲩϣⲁⲛⲧⲁⲗⲟϥ ⲛⲁϥ ⲉⲡⲙⲉⲣⲓⲥⲙⲟⲥ ϣⲁⲕϩⲉ ⲣⲟϥ ⲉⲙⲡⲟⲩⲧⲁⲗⲟϥ ⲛⲧⲟϥ ⲛϣⲁⲃⲧⲁ[. . . . . .] | +ⲟⲩϫⲁⲓ ϩⲙ̀ⲡϫⲟⲉⲓⲥ +

Verso. ⲧⲁⲁⲥ ⲙ̀ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲉⲛⲡⲣ[ⲟⲥⲧ]ⲁ̀ⲧ[ⲏⲥ] [space] ⲡⲕⲩⲣⲓⲥ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ + ϩⲓⲧⲛⲛⲉϥϭⲁⲟⲩⲟⲛ | ⲛⲁⲡⲛ̀ⲟⲩⲉ ⲙ̀[ⲡⲟⲩ]ⲁⲛ +

282.—Papyrus; a fragment; 9 × 31 cm. Script: ligatureless. *Recto* ↑.

Letter from . . . . . to his 'God-guarded master and brother, the lord Theodore, the great *comes*'[9]. It treats of various matters, giving instructions as to payment for certain clothes and the purchase of provisions. The bishop and *dux* are mentioned; also Antinoe.

]ϣⲁⲣⲉⲡⲁⲓⲁⲕⲱⲛ ⲥⲓⲱⲛ ⲉⲓ ⲉⲧⲡⲟⲗⲓⲥ ⲧⲁϩⲙ̀ ⲡⲕⲩⲣ/ ⲁⲡⲁ ⲕⲩⲣⲓ ⲡⲁⲧⲉⲡⲗⲁⲧⲉⲁ[10] ⲙ̀ⲡⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲉ ⲙ̀ⲡⲡⲕⲩⲣⲓ ⲁⲡⲁ ⲕⲩⲣⲓ ⲡⲛ̀ⲉ ⲛ̀ⲗⲁⲥⲟⲛ[11] |]ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲡϩⲟⲩⲟ ϣⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ[12] ⲛϥⲭⲓⲛⲟⲩ ⲡⲁⲟⲩϫ ϩⲁⲣⲟⲓ ⲁⲩⲱ ⲙ̀ⲡⲣⲧⲓ ⲗⲁⲁⲩ ⲙ̀ⲡⲁⲓⲁⲕ°/ ⲁⲑⲁⲛⲁⲥⲉ ϣⲁⲛⲧⲉϥ |]ⲕⲟⲧⲉ ⲉⲡⲉⲓ ⲉϥⲃⲏⲕ .ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ[13] ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲙ̀ⲡⲉⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲉ ⲃⲓ ⲛⲁⲥⲧⲣⲟⲙⲏⲛ ⲉⲡⲉϥⲛⲓ ⲃⲓⲧⲟⲩ ⲉⲡⲱⲕ ⲉⲧⲟⲕ ⲙ̀ϩⲣⲱϥ |]ⲟⲙⲉ ϣⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ϫⲓ ⲙⲟⲉⲓⲧ ϩⲏⲧⲓ ϥⲛⲓⲧ ⲉⲡⲁⲛⲓ ⲁⲩⲱ ⲕⲱ ⲡⲉⲓⲛϥⲧ ⲙ̀ⲡⲛⲓ ⲧⲓⲧⲟⲣⲃⲉⲃ ⲉϫⲱⲡⲣⲟ ⲁⲩⲱ ⲕⲱ ⲁⲛⲧⲓⲛⲟⲟⲩ | ⲧ]ⲣⲓⲙⲉⲛⲥⲓⲛ ⲛⲓ[. . . . .]ⲥⲱⲡⲉ ⲧ̀ⲣⲟⲥⲓⲥ (sic) ⲧⲁϥ ⲛⲁⲓ ϩⲁⲟⲩϩⲃⲟⲥ ⲁⲩⲱ ⲙ̀ⲡⲟⲧⲉ[14] ⲛϣ̀ϫⲟⲟⲥ (sic) ϫⲉⲁⲓⲧⲓ ⲟⲩⲕⲉⲣⲁⲧⲓⲛ ⲛⲁϥ ϩⲓⲱⲱϥ[15] | ⲉ]ϣⲁⲛϫⲟⲟⲥ ⲟⲛ ϫⲉⲁⲓⲟⲩⲱϫⲉ[16] ⲡⲥⲁⲃⲁⲛⲛⲓ[17] ⲛⲁϥ ϫⲓⲧⲟⲩ ⲉⲓ

[1] *V.* no. 158.
[2] ?? *Balneæ.* No such place-name is found.
[3] *V.* no. 321. [4] ⲥⲙⲉ.
[5] Read ⲛⲉⲧⲛⲁ- or ⲧⲉⲛⲛⲁ-. [6] Read ⲧⲉⲛⲧⲣⲉ-.
[7] θαρρεῖν. For the inserted *h*, *cf.* Br. Mus. no. 1123.
[8] Should refer to partition of property. But *cf.* phrases in KRALL lxiv, lxv.
[9] So the Greek address. But the Coptic line accompanying it has simply 'My brother, Apa Th.'
[10] πλατεῖα as a place-name is unknown.
[11] *Cf.* ? Λάκων, *Pap. Amh.* cxxviii.
[12] Altered. [13] First letters not ⲙⲡ nor ⲡⲥ.
[14] Altered from ⲙⲛⲟⲉ. [15] Altered.
[16] *V.* no. 238. [17] *V.* no. 246.

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ϫⲉ ⲙⲡⲉ ϫⲓ ⲡⲧⲣⲓⲙⲏⲥⲓⲛ |]ⲉ ϫⲓ ⲟⲩⲕⲉⲣⲁⲧⲓⲛ ⲛⲥⲁⲣⲥⲓⲕⲏ ϩⲓⲧⲁⲡⲓⲧ [1] ϩⲓⲫⲁⲥⲓⲛⲁ ⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ ⲟⲩⲕⲉ-
ⲣⲁⲧⲓⲛ ⲥⲁⲣ |] . . ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲁ . . . ⲟ̣ⲩⲥ ⲧⲛ̣ⲟⲟⲩ ⲟ̣ⲩⲱⲙ ⲛ̣ⲗⲁⲁⲩ ⲟⲩⲱⲙ ⲛ̣ⲁ̣ⲓ ⲁⲩⲱ ⲥϩⲁⲓ ϩⲱϥ ⲛⲓⲙ |
]ⲥ̣ⲟⲟⲩⲛ ⲁ̣ⲛ̣ ϫⲛⲧⲁⲧⲓ . . . ⲟ̣ⲩⲟⲩ ⲁⲩⲱ ⲧ̣ⲟ̣ⲃ̣ⲟ̣ⲩ ⸗

Verso. ⸗ *τω θεοφυλ*^{α}/ *μ̅* *δεσπ̅*/ *αδελφω κυρω* [space] *θεοδωρος τω μεγαλ*^{ο} *κομ*^{τ}/ *π*[| *ο αδελφ̅*[|
⸗ⲡⲁⲥⲟⲛ ⲁⲡⲁ ⲑⲉⲟϫⲱⲣⲉ [space] ⲧⲓⲉⲡⲓⲥⲧⲟⲗⲏ ⲙⲡⲕⲩⲣ[| ⲡⲁ[ⲧ]ⲡⲗⲁⲧⲉⲁ ⸗

283.—Papyrus; 2 fragments; the larger, 12 × 23 cm. Script: irregular; *cf.* Br. Mus. *Catal.*, Pl. 14, no. 1024. *Recto* ↑.

Letter to a *comes*, to whom, the writer says, he has sent the fishermen.

ⲥ]ϩⲁⲓ ⲛⲡⲉϥϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲓⲥ ϫⲉϩⲁⲑⲏ ⲛ[|]ⲧⲓⲧⲁⲙⲟ ⲛⲧⲉⲧⲛⲉⲙⲉⲧ[|]ⲁⲙⲉ[| ? lines lost |]ⲁⲧⲛⲉⲙⲉ
[|]ⲁⲣ ⲉⲡⲓϩⲟⲟⲩ ⲉⲩⲧⲓ ⲙⲟⲟⲩ ⲉⲃⲟⲗ [|]ⲉ̣ⲙⲁ ⲛⲛⲉⲛⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ⲑⲉ ⲉⲧⲛⲉⲕⲉⲗⲉⲩⲉ ⲙⲟⲥ |]ⲡⲧⲱϣ
ⲁⲓⲧⲛⲟⲟⲩϥ ⲛⲛⲧⲓ ⲉⲧⲃⲉⲛⲉⲟⲩⲱϩⲉ ϫⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲁⲓⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲧⲉ |]ⲩⲉⲓⲧ ⲉⲧⲃⲉⲁⲡⲁⲛⲓⲁⲥ ϫⲉ ⲙⲛⲃⲓⲕ-
ⲧⲱⲣ ⲉⲓⲥ ϩⲛⲧⲉ ⲁⲩⲗⲟ ⲉⲩϩⲛⲟⲩⲣⲙⲓ ⲉϣⲱⲡⲉ ⲧⲉⲧ |]ⲕⲉⲗⲉⲩⲉ ⲧⲱϣ ⲟⲩⲁ ⲛⲁⲓ ⲙⲟⲛ ⲙⲙⲓϣⲡⲱⲗⲥ [2]
ⲙⲙⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲧⲉϩ̣ⲱⲥⲓⲁ ⲙⲙⲛⲟⲩⲧⲛ |]ⲁⲧϯ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ⸗

Verso blank.

284.—Papyrus; a fragment; 11½ × 21 cm. Script: ligatureless. *Recto* ↑.

Letter from . . . . . to 'his lord, the *comes*'. The dyke (χῶμα) is often mentioned, and the cattle to be pastured (?) there.

]ⲛⲡⲉϥϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲓⲥ ϫⲉⲁⲓϣⲱⲡ ⲛⲁϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ϩⲛⲡⲉϭ |]ⲱⲣⲟϥ ⲁⲩⲥⲟⲗⲛⲡϥ ⲁⲓϫⲟⲟⲩ ⲉϩⲣⲁⲓ
ⲁⲓϣⲁϫⲉ ⲛⲉⲙⲁⲟⲩ |]ⲧⲛⲏϩⲉ ϭⲟⲙ ⲉⲣⲟⲛ ϩⲛⲛⲧⲉϥⲛⲟⲟⲩⲉ ⲉⲛⲛⲧⲟⲩ ⲉⲡⲉϫⲱⲙⲁ |ⲡ]ⲉϭϭⲣⲱϭ [3] ⲁⲩⲱ
ⲁⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲡⲉ ⲛⲥⲩⲛⲧⲣⲱϥⲓ [4] ⲛⲁⲓ |]ⲣⲱⲙⲙⲉⲧⲓⲙⲉ (sic) ⲧⲏⲣⲟⲩ ϫⲉⲁⲕⲧⲓ ⲗⲟⲅⲟⲥ ⲛⲁⲛ ⲁⲕϭⲱⲡ ⲛⲉⲛ |
ⲛ]ⲁⲕⲁ ⲛⲛⲣⲱⲙⲉ ⲛⲁⲛ ⲉⲃⲟⲗ ⲁⲛ ⲡⲕⲩⲥⲉⲡⲉ ⲛⲁⲡⲱⲣⲛⲏ ⲉⲃⲟⲗ |] ϫⲉⲛⲡⲉⲡⲉⲛⲧⲓ (sic) ⲗⲟⲅⲟⲥ ⲛⲁⲩ ⲡⲉϫⲁⲩ
ⲛⲁⲓ ϫⲉⲁϩϩⲁ [5] ⲁⲕⲧⲓ |]ϣⲟⲛⲧⲉ ⲉⲓⲥ ϩⲛⲧⲉ ⲉⲓⲥ ⲡⲗⲟⲥ (sic) ⲁⲓϫⲟⲟⲩϥ ⲛⲛⲧⲏⲛ |]ⲛⲫⲱⲃ ⲁⲩⲱ ⲃⲱⲓⲑⲏ [6] ϫⲟⲟⲩ
ⲛⲛⲟⲩϥ ⲛⲁⲓ ⲛⲡⲉϫⲱⲙⲁ |]ⲉ̣ⲙ̣ ⲛⲁⲓ ⲁⲛ ⲉⲃⲟⲗ ⲉⲣϩⲱϥ ⲁⲩⲱ ⲡⲉⲧⲛⲏϫⲟⲟⲩ ⲁⲡⲟ |]ⲁⲩⲡⲱⲧ

Verso.]ⲥⲟⲡⲟⲩ ⲉⲩⲣⲱϩⲧ ⲛϩⲏϩⲟⲓⲧⲉ ⲛⲁⲓ ⲛⲉⲩ |]ⲛ̣ⲕⲁⲓⲗⲉⲩⲟⲩⲉ [7] ϫⲉ . . . . . ⲟⲉ̣ ⲛⲁⲩ ϩⲓⲟⲓⲟⲩϥ
ⲁⲓϩⲉ |]ⲩ̣ⲁ̣ⲕⲱ ⲡⲙⲁ ⲛⲁⲡ ⲁⲡⲟⲗⲗⲱ ⲁ̣ⲓ̣ⲁ̣ϩⲏⲧ [8] ⲁⲣⲏ̣ⲥ̣ ⲡⲕⲩⲟⲩⲁ |]ⲟⲩ ⲧⲁϫⲟⲟⲩⲥⲟⲩ ⲛⲛⲧⲏⲛ ⲁⲩⲱ ⲉϣⲱⲡⲉ
ⲧⲉⲧⲛⲛⲕⲁ̣ⲓ |]ⲙ̣ⲡⲁⲛⲟⲩⲛⲣϣⲉ ⲛⲁⲓ ⲉⲃⲟⲗ ⲧⲁϫ̣ⲟ̣ⲟⲩ ⲡⲁⲓ ⲛⲛⲧⲏⲛ ⲉϩⲣⲁⲓ |]ⲧ̣ⲕⲣⲓ̣ⲥ̣ⲓⲥ ⲛⲡⲉϫⲱⲙⲁ

In other direction: ϯ ϯ (sic) ⊗ ϯ [ϯ, the round mark having been crossed by the ribbon.

285.—Papyrus; almost complete; 34 × 13 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Zacharias to 'his sincere friend (γνήσιος φίλος) Rashid, the most glorious (ἐνδ.) amîr' [9], referring to the taxes of certain villagers.

[1] An unknown noun.
[2] This verb, with ⲙⲡ-, refers usually to a person. *V.* no. 280.
[3] Here and in l. 1 perhaps for ⲡⲉⲕ-.
[4] Or -ⲧⲣⲱϥⲏ. Apparently the village in Kenyon, *Catal.* iii. 225.
[5] *Cf.* ? the interjection ⲁϩⲉ.
[6] *V.* no. 320 &c.
[7] κελεύειν.
[8] Or ϣⲓⲁϩⲏⲧ.
[9] *V.* nos. 280, 319.

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[+] ϩⲙⲡⲣⲁⲓ ⲉⲛ̣[ⲛⲟⲩⲧⲉ] ⲍⲁⲭⲁⲣ̣ⲓⲁⲥ ⲡⲩⲥϩ̣ⲁ̣ⲓ̣ ⲛ̣ⲡⲩⲥⲛⲏⲥⲓⲟⲥ ⲛ̣ⲫ̣ⲓⲗⲟⲥ[1] ⲣⲁϣⲓⲁ ⲡⲉⲛ̂ ⲧⲓⲣ[ⲏⲛ]ⲏ ⲛⲁⲓ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ | [. ϩ]ⲉⲛ̣ⲣ̣ⲱⲙⲉ[ⲡ]ⲧ̣ⲓ̣[ⲙⲉ] ⲛⲡⲓⲁϩ̣ⲡⲉ . ⲙⲟⲙ[2] ⲉⲩⲉⲛⲧ̣ⲁ̣ⲩϩ̣ⲣ̣ⲱⲙⲉ ϩ̣ⲛⲡⲉⲙϩ̣ⲓⲧ ⲛϣⲙⲟ[ⲩⲛ] ⲗⲟⲓⲡⲟⲛ ⲕⲉⲗⲉⲩⲉ | [. . . .]ⲛ̣ⲏⲛ . . . . ⲛⲥⲟⲩⲡⲟⲗⲥⲟⲩ ⲉⲃⲟⲗ ⲉⲡ[ⲉ]ⲩⲁⲓⲁⲥⲣⲁⲫⲟⲛ ⲁⲩⲱ ⲉ[ϣⲱⲡ]ⲉ ⲁ̣ⲩϣ̣ⲁⲧⲟⲩ ⲛⲟⲩⲗⲁⲁⲩ (nothing ?) | [. . . . . .]ⲁⲩ . . . . ⲁⲩⲱ ⲧⲉⲓⲣⲏⲛⲏ ⲛⲧⲕⲉⲛ[ⲁⲟ]ϩ̣ [ⲛϫⲟⲉ]ⲓⲥ + ⲉⲩⲣ/ ϕ[ⲁⲙ]$^{\theta}$ ⲕⲉ̣ ⲓ$^{\delta}$/ ⲏ̣ +

Verso. ⲣⲁⲥⲍⲓⲇ ⲉⲛ$^{\delta}$ ⲁⲙⲓⲣ̣̄ ⲧⲁ̣.ⲣ̣. ⲍ[ⲁ]ⲭ[ⲁ]ⲣ̣ . . . + . . ⲣ̣̄$^{\upsilon}$ ⲁⲡⲟ ?

286.—Papyrus; a fragment; $7\frac{1}{2} \times 12$ cm. Script: ligatured. *Recto* ↑.

Letter to an amîr, named Abou Pilal[3], [ⲡⲉⲛϫⲟ]ⲉⲓⲥ ⲛⲉ̣ⲓ̣[ⲱⲧ] ⲁⲃⲟⲩ ⲡⲓⲗⲁⲗ ⲡⲉⲩⲕⲗ/ ⲛ̣ⲁ̣ⲙ̣[ⲓⲣⲁ]. Beyond the mention of ⲡⲣⲱⲙⲉ ⲛ̣ⲁ̣ⲱⲣⲟⲑ[ⲉ], there is nothing to note.

287.—Papyrus; a fragment; 17 × 16 cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter to a high official[4], addressed as 'dear brother', regarding the affairs of 'the young deacon Mone'. Above the text, a cross.

ⲑⲉⲟⲫ]ⲩⲗⲁⲕ$^{\tau}$/ ⲛⲉⲛ̂ ⲙⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ϫⲉⲁⲩⲧⲁⲙⲟⲛ |]ⲁ̣ⲛ̣ⲏ̣ ⲉⲧⲡⲟⲗⲓⲥ ⲁ̣ⲡ̣ⲟⲩⲱϣ̣ ⲉⲥϩ̣ⲁⲓ ⲉⲛⲧⲓ | ⲉⲧ]-ⲃ̣ⲉⲛⲕⲟⲩⲓ ⲁⲓⲁⲕ$^{\circ}$/ ⲙⲟⲛⲉ ⲉⲧⲛⲉⲥⲟⲟⲩⲛ ϫⲉⲁⲛⲧⲓ |] ⲛⲁϥ ⲛϥ(ⲧⲁⲁϥ ⲉⲃⲟⲗ above) ⲗⲟⲓⲡⲟⲛ ⲕⲉⲗⲉⲩⲉ[5] ⲧⲉⲧⲛⲉⲉⲣⲟⲩⲡⲉⲧⲛⲁⲛ$^{\circ\tau}$ |] ⲁⲩⲱ ⲕⲉⲗⲉ[ⲩⲉ] ⲛⲡⲉⲣϣⲱⲡ ϩ̣ⲣⲉ[6] ⲛⲁⲛ |]ⲡ̣ⲉⲛⲧⲁⲧⲛⲉϣⲟⲡϥ̣ ⲥⲙⲡⲡⲉⲧⲛⲉⲗⲟⲩⲟⲥ | ⲥ]ⲉ̣ⲉⲡⲉ ⲛⲧⲁⲧⲛⲉϫⲓⲧϥ ⲉⲛⲟⲩϥ ⲉⲧⲛⲉⲥⲱⲡⲉ |]ⲟⲧϥ ⲉϥϣ̣ⲁⲛⲥⲱⲡⲉ ⲉⲣⲱⲧⲏ[7] ⲧⲉⲧⲛⲉⲧⲓ ⲛⲁϥ | ⲑ]ⲉⲟⲫⲩⲗ/ ⲛⲉⲛ̂ ⲙⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ϩ̣ⲓⲧⲛⲛⲉⲓⲥϩ̣ⲁⲓ +

Verso: remnants of the address.

288.—Papyrus; a fragment; $14\frac{1}{2} \times 11$ cm. Script: curved uncials. Not from the Ashmunain collection.

Letter from . . . . . to Taurinus, a bishop. Besides complimentary phrases, 'the monastery' and 'wool' are referred to[8].

]ⲧⲏⲣϥ ⲙ̣ⲡⲁϩ̣ⲛⲧ ⲙ̣ⲛⲧⲁ̣ⲯ̣ⲩⲭⲏ | ⲡϩ̣ⲩⲡⲟⲡ]ⲟⲁⲓⲟⲛ ⲛⲛⲉⲩⲟⲉⲣⲛⲧⲉ ⲙ̣ⲡⲁ |] ⲁⲩⲱ ϯⲥⲟⲡⲥⲡ ⲟⲛ ⲧⲉⲧⲛ |]ⲡ̣ⲉⲩⲟⲩⲟⲓϣ̣ ⲛⲛⲉⲧⲛⲡⲣⲟⲥⲉⲩⲭⲏ |]ⲉⲧϣ̣ⲟⲟⲛ ⲛ̣ⲉⲙⲁⲓ ⲛⲧⲉⲡⲛⲟⲩ |] ϩ̣ⲙⲡϫⲟⲉⲓⲥ ⲭⲉⲣⲉⲧⲉ |]ⲓ̣ⲧⲛⲧⲏⲩⲧⲏ ⲉⲑⲉⲛⲉⲉⲧⲉ |]ϥ̣ⲁ̣ϫⲉⲟⲩⲥⲟⲙ ⲛⲧⲉⲧⲛ |]ⲁϫⲓ ⲛⲥⲟⲣⲧ ⲛⲛⲧⲛ |]ⲁ̣ⲙⲙⲟⲧⲛⲟⲩ ⲛⲁⲛ ⲁⲩⲱ |]ⲧⲁⲥⲁⲡⲏ ⲛⲉⲙⲁⲛ |]ⲡ ⲛⲥⲟⲣⲧ ⲛϥⲧⲁⲁⲩ |]ⲉⲥⲙⲙⲟⲧⲛⲟⲩ ⲛⲁⲛ[9] |]ⲱⲛ ϧⲓⲣⲟⲟⲩϣ̣ ϩ̣ⲁⲛⲉⲛ | ⲉⲃⲟ]ⲗ ϩ̣ⲓⲧⲟⲧⲛⲩⲏ^{sic} ⲉϥⲛⲏⲩ |

[1] *Cf. Pap. Amh.* cliv, Kenyon, *Cat.* iii. 244. Misunderstanding γνήσιος in Br. Mus. no. 1011, I added a needless *sic*.

[2] *Cf.* such names as ⲡⲓⲁϩⲟⲑ, *Pap. Amh., l. c.*, and several with initial Πια-.

[3] ابو بلال. ⲉⲓⲱⲧ seems unlikely referring to an amîr.

[4] Θεοφύλακτος, ἐνδοξότατος apply to a *comes* (here no. 282, Br. Mus. no. 1114), or pagarch (Br. Mus. no. 1156) or 'headman' (here no. 339).

[5] *V.* no. 308.

[6] *V.* no. 346.

[7] *Cf.* Br. Mus. nos. 1031, 1103, where this verb is equally obscure.

[8] The unusual forms concn and ⲙⲟⲧⲛ- (transit.) may be noted.

[9] *Cf.* nos. 343, 387.

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(*verso*, in other direction):]ει ϫεαπϫαϫε |] ϫεογησοⲙ ⲛⲏⲉτη |] ⲛⲓⲙ ⲉτωογⲛ ⲉϫωⲛ |]ϯ ⲛⲏογϫρο ⲙⲡⲓ̣ |]ωⲛ ⲛⲁⲓ ⲛτε ⲡⲏογτε | τ]ⲉτⲛϩⲁⲓϧⲏⲥ ⲁγω |]ⲉ ογϫⲁⲓ ⲛⲁⲛ

In the original direction: + ταⲁⲥ ⲙⲡⲉτϕορⲓ ⲙⲡⲉⲭⲥ ϩ[ⲛογⲙⲉ[1] | ταγρⲓⲛⲉ ⲡⲉⲡⲓⲥⲕο[ⲡοⲥ

289.—Papyrus; 2 disconnected fragments; the larger, $11\frac{1}{2} \times 21\frac{1}{2}$ cm. Script: sloping uncials; *cf.* CRUM, *Ostraca*, Pl. I, no. 71. *Recto* ↑.

Letter from Sarapamon, head (?) of the community of the 'rock' of Apa Thomas[2], to . . . . ., archimandrite[3] of another monastery. Gaps and many illegible letters make details obscure. His humility (-ἐλάχιστος) does obeisance (προσκυνεῖν) and (greets . . . . . by this letter), till such time as God shall make him worthy to do so in person (κατὰ πρόσωπον), and so fulfil his joy. He relates that certain youths have fled from the monastery (μοναστ.) and gone south, to the τόπος of . . . . . There they had induced (πείθειν) certain sailors (?) trading in grain, to take them north. The writer has therefore sent his son, the deacon Germanus, to seek the fugitives, and begs his 'most saintly (ὁσιώτατος) father' to authorize (προτρέπειν) that undertaking (λόγος) be given them in his name (that they shall suffer) nothing beyond (παρά) their strength and that no man shall . . . . .(παρέρχεσθαι) them in any wise (and that they shall be readmitted) as before, in peace (εἰρήνη). 'For thy most saintly (ὁσ.) fatherhood knoweth (νοεῖν) the storms of youth (and how such) as these are not of experience for going abroad, neither know they what it is seduceth (?) them.' He begs therefore that the archimandrite will persuade (πείθειν) and despatch them, that he may continue (to be grateful) also in this respect (μέρος). He asks that he may be worthy to have news of his correspondent's health by letter (ἐπ.), that his joy may be full.

ϯ ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡϣⲁϫε ⲛⲧⲁⲙⲛⲧⲉⲗⲁⲭ[T]/ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁγω τ[ⲓⲁⲥⲡⲁⲍⲉ ?] | ϣⲁⲛⲧⲉ-
ⲡⲏογτε ⲁⲁⲧ ⲙⲙⲡϣⲁ ⲛⲣⲡⲁⲓ ⲕⲁⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ ⲛⲧⲉⲡⲁⲣ̣[ϣⲉ ϫⲱⲛ ⲉⲃⲟⲗ ?] | ⲕⲟγⲓ ⲛϣⲏⲣⲉ
ⲡⲱⲧ ϩⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲁγⲉⲓ ⲉⲣⲛⲉ ⲉⲡⲧⲟⲡⲟⲥ ⲛ̣ⲁ̣ⲡ̣[ⲁ ?]ⲉⲡⲁⲥ̣[. . . | ⲙⲉⲉγ ϧⲛⲏ ⲉⲡ̣ⲥⲁⲕ ⲥⲟγο[4]
ⲁγⲡⲏⲟⲉ ⲙⲙⲟⲟγ ⲉⲧⲣ̣ⲉ̣ϥⲓⲧⲟγ[5] ⲉϩⲛⲧ ⲛⲙⲙ̣ⲁγ [? ⲡⲁⲣⲁ]ⲕⲁⲗⲉⲓ ⲛⲧⲉⲧⲛ|ϩⲟⲥⲓⲱⲧⲁⲧⲟⲥ ⲛⲉⲓⲱⲧ
ⲉⲓⲥ ⲡⲉⲛϣⲏⲣⲉ ⲡⲁⲓⲁⲕⲱⲛ ⲥⲉⲣⲙⲁⲛⲉ ⲁⲓⲧⲛ[ⲛⲟⲟγϥ ?]ⲛϣⲏⲛⲉ ⲛ|ⲥⲱⲟγ ⲛⲧⲉⲧⲛⲡⲣⲟⲧⲣⲉⲡ̣ . . . . .
ϣⲥ . . . ⲧ̣ⲉ̣ⲧⲛⲧⲓ ⲗⲟⲩⲟⲥ[6] ⲛⲁγ ϩⲙⲡⲁⲣ[ⲁⲛ ? ⲗⲁ]ⲁγ ⲛϩⲱⲃ ⲡⲁⲣⲁ | ⲧⲉγⲥⲟⲙ ⲟγⲁⲉ ϫⲉⲛⲛⲉ-
ⲣⲱⲙⲉ ⲡⲁⲣⲉⲗⲟⲉ[7] ⲙⲙⲟⲟγ ⲕⲁⲧⲁ ⲗⲁⲁγ ⲛⲥⲙⲟ̣ⲧ̣ . . [?]ⲟⲛ ⲛⲧⲉγϩⲉ ϩⲛϯ|ⲣⲏⲛⲏ ϫⲉⲧⲉⲧⲛ-
ϩⲟⲥⲓⲱⲧⲁⲧⲟⲥ ⲛⲉⲓⲱⲧ ⲛⲟⲓ ⲛⲛϩⲟⲉⲙ ⲛⲧ̣ⲙ̣ⲛⲧϣ̣ⲏ̣ⲣ̣ⲉ̣ . [?]ⲁ̣ⲧⲉⲙⲙⲏⲉ ϫⲉⲛⲥⲉ|ϫⲟⲛⲧ ⲁⲛ ⲉⲃⲱⲕ
ⲉⲡϣⲙⲙⲟ ⲟγⲁⲉ ⲛⲥⲉⲥⲟⲟγⲛ ⲁ[ⲛ] ⲙⲡⲉⲧϥ ⲙⲙⲟⲟγ ϫ̣[ⲉ ? ⲡⲁⲣⲁⲕⲁ]ⲗⲉⲓ ⲛⲧⲉⲧⲙⲙⲛⲧ|ⲉⲓⲱⲧ
ⲧⲁⲣⲉⲧⲛⲡⲏⲟⲉ ⲙⲙⲟⲟγ ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟγⲥⲟγ ⲛⲁⲛ ⲧⲁⲣⲛⲙⲟγⲛ ⲉⲃⲟ[ⲗ ⲉⲛ ? ⲧⲉⲧⲛⲙ]ⲛⲧⲉⲓⲱⲧ

[1] The same style of address in *Rev. égypt.* ix. 137, 139, 142 &c. and CRUM, *Ostr.* no. 50. Contrast Br. Mus. no. 1121. All these are to bishops.

[2] *V.* nos. 124, 294.

[3] ὁσιώτατος usually a bishop's epithet: *Rev. égypt.* ix. 143, 145 &c., Br. Mus. nos. 449, 514. Here ὁσιότης (as in a frag. Br. Mus. Or. 6201 B) was intended, or a form with ⲙⲛⲧ-; *v.* the gender. *Cf.* θεοφιλία in no. 339.

[4] Or ? ⲛⲉ ⲉγϧⲛⲕ, or ⲉγϧⲛⲕⲉ (ϧⲉⲕⲉ). The sense of ⲥⲁⲕ is uncertain. 'Corn-grinding' (ⲥⲓⲕⲉ) seems unlikely. *Cf.* in a Balaiza (PETRIE) fragm. ⲥⲁⲕϧⲛⲧ, an obscure noun, and Br. Mus. no. 487, ⲧⲥⲁⲕⲙⲟⲟγ.

[5] All but illegible; ⲧ above quite uncertain.

[6] *Cf.* the formula, 'Here is God's word to thee,' CRUM, *Ostr.* nos. 107 &c., and especially GUIDI in *Rendic.* 1906, 15.

[7] Exact meaning doubtful, as in CRUM, *l. c.*, no. 111. *Cf.* ? the obscure use in *Pap. Amh.* clv.

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ϩⲙⲡⲉⲓ|ⲕⲉⲙⲉⲣⲟⲥ [1] ⲡⲉⲧⲛⲟⲩϫⲁⲓ ⲇⲉ ⲉⲧⲛⲁⲛⲟⲩϥ ⲙⲁⲣⲙⲉⲡϣⲁ ⲛⲉⲙⲙⲉ ⲉⲣⲟϥ ϩⲓ[ⲧⲛ ? ⲉⲡⲓ]ⲥⲧⲟⲗⲏ
ⲛⲧⲉⲡⲉⲛ|ⲣⲁϣⲉ ϫⲱⲕ ⲉⲃⲟⲗ ϧ ⲟⲩϫⲁⲓ ϩⲛⲧⲥⲟⲙ ⲛⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛϩⲟⲙⲟⲟⲩⲥ[ⲓⲟⲥ ? |

Verso.] ? ⲁⲣⲭⲓⲙⲁⲛⲇ/ [space] ⲥⲁⲣⲁⲡⲁⲙⲙⲱⲛ ⲛⲧⲡⲉⲧ|ⲣⲁ ⲡⲁⲡⲁ ⲑⲱⲙⲁⲥ

290.—Paper; complete; 19 × 14 cm. Script: upright, of ZOEGA's 9th class. 28 lines. The leaf was folded six times in width, once in height. Phrases and words are often separated by a ⲛ̈. Phrases and words are often separated by a colon.

Letter addressed in adulatory terms to a superior, whom the writer begs to accompany him to 'Apa Antonius', presumably the famous monastery in the eastern desert, mentioned also in a Cairo papyrus (8025).

ϧ ⲥⲩⲛ̈ ⲁⲛⲟⲕ ⲡⲣⲉϥⲉⲣⲛⲟⲃⲉ ⲙⲓϫⲁⲏⲗ ⲡⲙⲡⲱ ϯϣⲓⲛⲉ ⲁⲩⲱ ϯⲉⲣϩⲟⲩⲟ ⲡⲣⲟⲥⲕⲓⲛⲉ ⲁⲩⲱ ϯⲡⲁϩⲧ
ϩⲓⲙⲙⲁϩⲟ ⲉⲓⲟⲩⲱϣⲧ ⲛⲛⲉⲟⲩⲉⲣⲛⲧⲉ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲡⲁⲡⲁ (5) ⲑⲉⲱⲇⲟⲣ ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ ϩⲓⲧⲙⲡⲛⲟⲩⲧⲉ
ⲙⲡⲣⲱⲙⲉ ⲡⲉⲧⲥⲙⲁⲙⲁⲁⲧ ϩⲙⲡⲉϥⲃⲓⲟⲥ ⲁⲩⲱ ⲉⲧⲟⲩⲁⲃ ϩⲙⲡⲉϥϩⲛⲧ ⲡϣⲟⲩϣⲟⲩ ⲛⲧⲁⲯⲩⲭⲏ ⲁⲩⲱ
ⲡⲥⲟⲗⲥⲉⲗ ⲙⲡⲁϩⲛⲧ ⲉⲣⲉⲡⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲧⲁⲙⲟⲓ ⲉⲡⲉⲕϩⲟ ϩⲛⲟⲩⲣⲁ(10)ϣⲉ ⲉⲡⲉⲓⲁⲛ ⲉⲓⲥ ϩⲁϩ ⲛϩⲟⲟⲩ
ⲉϫⲓⲛⲧⲁⲉⲓ ⲉⲧⲁⲓⲁⲕ[ⲟⲛ]ⲓⲁ [2] ⲉⲓϣⲓⲛⲉ ⲛⲥⲁⲃⲱⲕ ⲉϩⲟⲩⲛ ⲁⲡⲁ ⲁⲛⲧⲱⲛⲓ ⲙⲡⲉⲛⲁⲗϩⲁⲓ [3] ⲉϣⲃⲏⲧ ⲉϩⲟⲩⲛ
ⲉⲧⲃⲉⲛⲁⲗϩⲉϭⲟⲥ [4] ⲉⲩϩⲓⲡⲧⲱⲟⲩ [5] ⲟⲩⲁⲉ ⲙⲡⲉⲧϩⲟⲧⲉ ⲕⲁⲁⲧ ⲧⲁⲉⲓ ⲧⲁ(15)ϭⲉⲛ ⲡⲉⲕϣⲓⲛⲉ ⲗⲟⲓⲡⲟⲛ ⲉⲓⲥ
ⲧⲓⲙⲉⲧⲁⲛⲓⲁ [6] ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲧⲉⲕⲉⲓ ⲧⲉⲛⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲁⲡⲁ ⲁⲛⲧⲱⲛⲓ ⲧⲉⲛⲟⲩⲉϩ ⲡⲉⲛϩⲟ ϩⲓϫⲛⲛⲉⲛⲉⲣⲛⲩ [7]
ⲁⲣⲛⲩ ϣⲁⲛⲉⲣⲡⲉⲙⲡϣⲁ [8] ⲧⲉⲛⲟⲩⲉϩ ⲛⲉⲛⲕⲉⲉⲥ ϩⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ (20) ϯⲙⲉⲉⲩⲉ ϫⲉϣⲁⲩⲉⲣϩⲱⲃ
ⲉⲧⲁⲣⲣⲉϥⲏⲓ [9] ϩⲓⲧⲙⲉϩⲥⲱ ⲛⲕⲩⲣⲓⲁⲕⲏ ⲧⲉⲛⲃⲱⲕ ⲉϩⲟⲩⲛ ϩⲙⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ϩⲓⲧⲙⲉϩⲥⲁϣⲃⲉ
ϣⲁⲛⲥⲟⲡ ⲡⲁⲗⲙⲁϩⲙⲉⲗ [10] ⲧⲉⲛⲁⲗⲏ ⲉⲣⲟϥ ⲁⲡⲟⲛ ⲡⲉⲥⲛⲁⲩ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ ⲕⲁⲗⲟⲥ (25) ⲁⲩⲱ ϯ ⲡⲁϣⲓⲛⲉ
ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲛϩⲩⲕⲟⲩⲙⲉⲛⲟⲥ ⲙ̅ⲡ̅ⲥ̅ⲧⲉⲫⲉⲛ ⲙⲡⲁⲉⲓⲱⲧ ⲁⲡⲟⲩⲗⲓⲟⲩⲙⲏⲛ [11] ⲙⲛⲛⲓⲥⲛⲩ ⲧⲏⲣⲟⲩ
ⲟⲩϫⲁⲓ ϩⲙⲡⲟ̅ⲥ̅ ⲁⲙⲏⲛ ⲙ̅ⲡ̅ⲥ̅ ⲥⲁⲩⲟⲗ ϣⲓⲛⲉ ⲉⲣⲟⲕ ⲕⲁⲗⲟⲥ

'With God('s help)! I, the sinner Michael, the dumb man, greet and greatly reverence (*προσκυνεῖν*) and cast myself upon my face, worshipping the feet of my lord father, Papa Theodore, honorable before God and man, who is blessed in his life and holy in his heart, the pride of my soul (*ψυ.*) and solace of my heart. The Lord Jesus Christ show me thy face in gladness! Now (*ἐπειδή*) it is many days since I came to the service (*διακονία*) and sought means to go to Apa Antonius; and the . . . . . have not been able to bring me (thither), because of the . . . . . that are on the desert, nor (*οὐδέ*) did fear suffer me to go and visit thee. But (*λοιπόν*) I humbly beg (*-μετάνοια*), for God's sake, that thou come and that we go to Apa Antonius and lay our faces one to another: perhaps we shall be held worthy to lay our bones there. I think that they will be preparing the caravan (?) on the 6th Sunday (*κυριακή*) and we (will) go thither, if it be God's will, on the 7th: we will take the litter (?)

[1] *Cf.* *ἐν τῷ μέρει τούτῳ*, 2 Cor. ix. 3 &c.

[2] Some 'service' connected with monastic life. *V.* Br. Mus. no. 463.

[3] Arabic. ⲁⲗϩⲁⲓⲉϣ less likely.

[4] Arabic.

[5] 'Desert' rather than 'monastery'.

[6] *V.* Br. Mus. no. 547, note.

[7] A locution unknown to me. Scarcely = 'embrace' here.

[8] ⲁⲣⲛⲩ ϣⲁⲣⲉ- in KRALL ccxviii. 19, 22, ERMAN, *Kopt. Volkslitt.* 6.

[9] ? الرفقة.

[10] محمل. The sacred litter, sent since 1272 (Lane, *Mod. Eg.*, ch. xi) to Mekka, cannot be here in question.

[11] Doubtless ابو اليمن, a name common among Christians; several are mentioned by Abû Ṣâliḥ in Fatimite and Aiyubite times. *Cf.* Cairo 8025, ⲁⲡⲟⲩⲗⲓⲟⲩⲙⲉⲗ and here no. 309 *verso*.

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and mount thereon, both together. I greet thee much (καλῶς). And give my greeting to my lord father the *hegumenus*, Papa Stephen, and my father Apoulioumên and all the brethren. Farewell in the Lord. Amen. Papa Saul greets thee much (καλῶς).'

Verso blank.

291.—Papyrus; complete; $6\frac{1}{2} \times 36$ cm. Script: even, sloping uncials; *cf.* CRUM, *Ostraca*, Pl. 1, no. 71. *Recto* ↑. Not from the Ashmunain collection.

Letter to an ecclesiastical superior.

ϯ ⲉⲓⲥ ⲡⲉⲓⲙⲏⲧ ⲛϣⲱⲗϩ ⲛⲕⲟⲩⲓ ⲛⲕⲛϩⲏⲣ[1] ⲁⲓⲧⲛⲟⲟⲩⲥⲟⲩ ⲙⲡϣⲙⲟⲩⲛⲉ ⲙⲙⲁⲓⲣⲉ ⲛϩⲙⲥ ⲁⲩⲱ ⲟⲩⲙⲁⲓⲣⲉ | ⲛⲉⲣϧⲏⲡⲥ[2] ⲙⲡϣⲟⲗ ⲥⲛⲁⲩ ⲛⲱϥ ⲉⲣⲉⲙⲏⲧⲁⲥⲉ ⲛϧⲱ[3] ϩⲓⲱⲟⲩ ⲁⲩⲱ ⲥⲁϣϥ ⲟⲩϭⲟⲥ ⲛⲗⲓⲡⲣ̅/ ⲛⲥⲧⲏⲙⲟⲩ[4] ⲉⲛⲁ|ⲡⲣ̅/ ⲙⲁⲣⲕⲟⲥⲛⲉ ⲡⲉⲧⲥⲟⲧⲡ ⲁⲉ ⲉϩⲱϧ ⲛⲓⲙ ⲧⲛⲁⲥⲡⲁϫⲉ ⲙⲡⲉϩⲗⲟϭ ⲛⲧⲉⲕⲙⲏⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲧⲙⲡϣⲁ ⲛⲧⲁⲓⲟ ⲛⲓⲙ | ⲙⲙⲏⲛⲉⲙⲉⲣⲁⲧⲉ ⲉⲧⲛⲙⲙⲁⲕ ⲕⲁⲧⲁ ⲣⲁⲓ ⲉⲛⲁⲟⲩϫⲁⲓ ϩⲙⲏⲉⲧⲛϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁϧ ⲛ ⲁⲙⲓⲁ ⲧⲣⲓⲁⲥ ϯ

'Here have I sent these 10 sprigs of small artichokes and 8 bundles of straw and a bundle of papyrus and 2 bunches of lettuce, having 16 leaves on each (?), and $7\frac{1}{2}$ liters of *stibium* (?), belonging to the priest Mark. Yet (δέ) what is above all valuable: we greet (ἀσπάζειν) the sweetness of thy piety, that is worthy of all honour, and our beloved that are with thee, by name. May we keep health through thy saintly prayers. The Holy Trinity.'

292.—Papyrus; 2 disconnected fragments; the larger, $10 \times 19\frac{1}{2}$ cm. Script: early uncials. *V.* Pl. 5. *Recto* →.

Letter to a superior, whom the writer entreats to remember him and no longer to regard him as a stranger, citing Matt. ix. 12. He professes his devotion and asks for a letter, while referring to one previously written to 'my brother Comodus[5]'. The idiom is peculiar, *e.g.* ⲉⲓ = ⲓ, ϣϣⲉⲉ, ⲙⲡ- = ⲙⲛⲧ-, ⲙⲉⲉⲩ, ⲕⲁⲁⲥ, ⲛⲥⲁⲣ, ⲛⲁⲉ[6].

]ϥ . ⲧⲁⲁϥ ϩⲱⲟⲩ ⲙⲙⲏⲗⲁ |]ⲩⲟ ⲉⲑⲉ ⲉⲉⲓⲟⲩⲁϣⲕ ⲙⲙⲟⲥ ⲉⲓⲧⲉϭⲉ ⲉⲧϧⲉⲡⲟⲩⲱϣ ⲉϯⲟ ⲙ | ⲡⲟ]ϧⲉ ⲉⲩⲟϣ ⲉⲙⲁⲧⲉ ⲡⲉⲧⲉϣϣⲉⲉⲡⲉ ⲉⲧⲣⲉⲕⲣⲁⲙⲉⲉⲩ ⲡⲣⲉϥ |]ⲁⲧⲉⲕⲙⲡⲉ ⲁⲩⲱ ⲉⲧⲧⲁⲉⲓⲛⲩ ϩⲙⲡⲟⲩⲧⲉ ⲛⲧⲉⲕϩⲉ ⲛⲡ ⲉⲛⲁ ⲛⲁⲩ |] ⲡⲉⲧⲟⲩⲟϫ ⲛⲥⲁⲣ ⲉϣⲱⲛⲉ ⲙⲙⲉϥϫⲓ ⲡⲥⲁⲉⲓⲛ ⲉⲣⲟϥ ⲕⲁⲧⲁ ⲑⲉ | ⲧⲉ]ⲡⲟⲩⲥⲉ ⲡⲁⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲩ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲕⲁⲁⲥ ⲉⲕⲉⲣ |] ⲉⲣⲟⲉⲓ ⲛⲑⲉ ⲛⲛϣⲙⲙⲟ ϯⲧⲛⲥ ϫⲁⲣ ⲉⲣⲟⲕ ϩⲙⲡⲁϩⲛⲧ ⲡⲁⲣⲁ ⲛⲉⲧ |]ⲩ ⲙⲙⲟⲕ ϩⲙⲡⲥⲱⲙⲁ ⲡⲁϩⲛⲧ ⲛⲁⲉ ⲙⲟⲕϩ ⲉⲙⲁⲧⲉ ϫⲉⲛⲕⲱⲡ ⲙ |]ⲕ ⲟⲩⲧⲉ ϩⲙⲡⲉⲧⲟⲩⲛⲩ ⲙⲙⲟⲕ ⲛⲕⲧⲁⲉⲓⲟ ϫⲁⲣ ⲁⲛ ⲙⲟⲉⲓ ⲉⲣⲡⲁⲙⲉⲉⲩ |]ⲧ ⲉϣⲱⲡⲉ ⲉϩⲛⲁⲕ ⲡⲁⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲩ ϩⲁⲉⲓ ⲡⲟⲩ-ⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ|]ϯ ⲙⲙⲟⲉⲓ ⲉⲧⲟⲟⲧϥ ⲛⲑⲉ ⲛⲧⲁⲕϩⲁⲉⲓ ⲙⲡⲁⲥⲟⲛ ⲕⲟⲙⲟⲇⲉ ⲉⲕⲥⲩⲛ |]ϩ ⲡⲁⲉⲓ ϫⲉⲁⲕϩⲁⲉⲓ ⲛⲁϥ ⲉⲧϧⲏⲧϥ ⲛⲕⲧⲙⲥⲱϣⲧ ⲉⲧⲁⲙⲛⲗⲁⲁⲩ |]ⲟ ⲛⲁ . ⲕⲁⲧⲁ [ⲛ]ⲉϩϧⲏⲟⲩ[ⲉ | a line lost here |]ⲟⲥ

[1] *V.* Br. Mus. no. 1114.

[2] *Cf.* ⲉⲣϧⲏⲡ بردى KIRCHER 198 (PEYRON's reference, p. 41, is incomplete), LABIB, *Dict.*, كولان.

[3] Possibly 'stalk' rather than 'leaf'.

[4] ? Variant of ⲥⲧⲏⲙ.

[5] Perhaps recurs in VITELLI no. 64. Κόμμοδος seems improbable.

[6] For the last *v.* nos. 6 and 314.

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ⲛ̀ⲧⲉⲟⲩⲟ.ⲟⲛ.ⲓ̈ⲧⲉ ⲛⲁϥ ϩ̀ⲛⲟⲩ[|]ⲕ ⲉⲥⲉⲡⲥⲱⲡⲕ ⲁⲛⲟⲕ ⲛ̀ⲥⲁⲣ ⲙ̀ⲡⲓϣⲉⲛ | ⲡ]ⲁⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲩ ⲁⲩⲱ ϯϣⲗⲏⲗ |]ⲭ̅ⲥ̅ ⲛ̀ⲧⲉⲩϣⲏ ⲙ̀ⲡⲉϩⲟⲟⲩ ⲛϥ |] ⲛⲟⲩⲛⲟⲥ̀ ⲛⲟ[ⲩⲟ]ⲉⲓϣ ⲁⲩⲱ ⲛϥⲕⲧⲟ ⲙ̀ⲡⲉⲕ |] ⲛϥⲧⲣⲉⲕⲗⲟ ⲛⲕⲥ̀ⲱϣⲧ ⲉⲣⲟⲉⲓ ⲛ̀ⲑⲉ ⲛⲛⲓϣⲙⲙⲟ |]ⲱ̀ ⲛ̀ⲑⲉ ⲛⲟ̀[ⲩⲁ] ⲛ̀ⲡⲉⲕⲙ[ⲉ]ⲣ̀ⲁⲧⲉ [

Verso blank.

293.—Papyrus; a fragment; $6\frac{1}{2} \times 25$ cm. Script: *v.* Pl. 5. *Cf.* no. 352 and Brit. Mus. *Catal.*, Pl. 1, no. 395. *Recto* ↑.

Letter from . . . . . to his 'dear father, Apa Haġor[1]'.

]ⲧⲁⲕϫⲟⲟⲩ [ⲛ]ⲁⲓ [ⲙ̀ⲡⲁⲉⲓ]ⲱⲧ ⲡⲁⲓⲁⲕⲱⲛ ϫⲉⲕⲁⲧⲁ ⲡⲁⲛⲁϣ ⲉⲧⲟⲩⲧⲛ̀ *sic* ⲙ̀ⲡⲛⲉⲣⲏⲩ |]ⲡⲉ ϩ̀ⲓⲧⲛⲙ̀ⲛ̀ⲧ̀ⲉ̀ ⲙ̀ⲡⲕⲩⲣⲓⲥ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲫⲁⲣⲁⲛⲓⲧⲏⲥ[2] ϯⲛⲟⲩ ⲁⲛⲟⲕ ⲙⲉⲛ ϣⲁϯⲛⲟⲩ ⲡⲁⲗⲟⲥⲟⲥ |]ⲁⲃⲟⲗⲉⲓ ⲙⲉⲛ ⲉϣⲱⲡⲉ ⲛⲧⲟⲕ ⲕⲟⲩⲱϣ ⲉⲃⲱⲗ ⲡⲗⲟⲥⲟⲥ ⲉⲃⲟⲗ ⲕⲟ ⲙ̀ⲡⲉⲕϫⲟⲉⲓⲥ[3] ⲡⲛⲟⲩⲧⲉ ⲛⲁ |] ⲙ̀ⲡⲁⲛⲁϣ ⲁⲩⲱ ⲉⲧⲃⲉⲡⲙⲁ ⲛ̀ⲧⲁⲛⲟⲩⲡ ⲉⲕϣⲁⲛⲉⲓ ⲉⲣⲏⲥ ⲕⲟⲩⲱϣ ⲕⲱ |] ϣⲁⲛⲛⲁⲧⲛⲁϥ ⲕⲁⲙⲁ ⲡⲗⲏⲛ ⲙ̀ⲡⲣⲧ̀ⲧⲉⲕϣ̀ⲩⲭⲏ[4] *sic* ⲟⲗⲓⲥⲱⲣⲓ ⲉⲣⲟⲓ ϩ̀ⲛⲗⲁⲁⲩ ⲉ | ⲛⲉ]ⲛⲉⲣⲏⲩ ϯ ⲟⲩϫⲁⲓ ϩ̀ⲙⲡϫⲟⲉⲓⲥ +

Verso. ϯ ⲧⲁⲁⲥ ⲙ̀ⲡⲁⲙⲉⲣⲓⲧ ⲛⲓⲱⲧ ⲁⲡⲁ ϩⲁ [space] ⲥⲟⲣ ϩⲓⲧⲛ[

294.—Papyrus; a fragment; $6\frac{1}{2} \times 30$ cm. Script: sloping, ligatureless. *Recto* ↑.

Letter from . . . . . to 'the pious and reverend Apa Amoun, father of the 'rock'[5] of Apa Thomas', referring to a deed of gift (δωρεά) of a garden, and ending, 'And believe me, that nothing that I can do for you will I conceal from you.'

[+] ⲁⲓϫⲓ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉⲕⲙⲛ̀ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲓⲥ ϩ̀ⲛⲏⲧⲉ ⲁⲓϩ̀ⲁⲓ ⲉⲧϫⲁϩ̀ⲣ[6] ⲉⲁⲓϩ̀ⲱⲛ ⲉⲧⲟⲟⲧ̀ⲟ̀ⲩ | [about 16 let.]ⲥ̀ⲧⲟⲥ̀ ϫⲉⲛⲟⲩⲉⲓ ⲉⲃⲟⲗ ϩ̀ⲙⲡⲉⲓϩ̀ⲱⲃ̀ ⲉⲡ̀ⲉ̀ⲓⲁ̀ⲛ̀ ⲁⲓⲱϣ ⲧⲁⲱⲣⲉⲁ ⲛ̀ⲧⲉϣⲏⲛ̀ | [about 12 let.] ⲧⲁⲁⲥ ⲛⲏⲧⲛ ⲉϩ̀ⲟⲩⲛ ⲉⲧⲡⲉⲧⲣⲁ ⲁⲩ[ⲱ] ⲡⲓⲥⲧⲉⲩ[ⲉ ⲛ]ⲁⲓ ϫⲉϩ̀ⲱⲃ̀ ⲛⲓⲙ ⲉϯⲛⲁϣⲥⲙⲉⲥⲟⲙ | [ⲉⲁ]ⲁϥ ⲛⲏⲧⲛ ϯⲛⲁϩ̀ⲟⲡϥ ⲉⲣⲱⲧⲛ ⲁⲛ ⲟⲩϫⲁⲓ ϩ̀ⲙⲡϫⲟⲉⲓⲥ ϯ

Verso. [+ ⲧⲁ]ⲁⲥ ⲙ̀ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲛⲩ [space] ⲁⲡⲁ ⲁⲙⲟⲩⲛ ⲡⲉⲓⲱⲧ ⲛ̀ⲧⲡⲉⲧⲣⲁ ⲛⲁⲡⲁ ⲑⲱⲙⲁ̀ⲥ̀ [? |

295.—Papyrus; a fragment; 14×22 cm. Script: ligatureless; *cf.* Crum, *Ostraca*, Pl. 1, no. 71, though the type is different. *Recto* ↑. Note the breathing here on ⲏ (ἡ), as in Sinuthian and other parchment MSS.

Letter to an ecclesiastical (?) superior, regarding a dispute as to the management (διοίκησις) of certain commemorative offerings (προσφορά)[7].

]ⲁⲓϫⲟⲟⲥ ⲉⲣⲟⲟ[ⲩ ϫ]ⲉ[. . . ⲡⲟ]ϣϥ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉⲙⲡⲟ[ⲩ . .] |] ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̀ⲧⲉⲕⲙⲛ̀ⲧⲉⲓⲱⲧ ⲉⲧⲣⲉⲕⲣⲧⲁⲥⲁ |] ⲏ̅ ⲛⲥⲉϥⲓⲧϥ ⲛⲁⲩ ⲧⲏⲣϥ ⲉⲡⲉⲓ ⲉⲡϣⲁⲛⲕⲁⲁϥ ⲛ̀ⲧⲉⲓϩ̀ⲉ |]ⲗⲁⲁⲩ ⲁⲓⲟⲓⲕⲏⲥⲓⲥ *sic* ⲛϩ̀ⲛⲧϥ

[1] *V.* no. 224.

[2] *I.e.* 'of Pharan' in Sinai. (The ref. Tattam, *Lex.* 872, appears to be wrong; Zoega clix does not show the word.)

[3] A similar locution, *Mission franç.* iv. 824.

[4] Read ⲙ̀ⲡⲣⲧⲣⲉ-.

[5] *V.* nos. 124, 289.

[6] A line over ⲥⲣ supports this reading. Person or place?

[7] *V.* Crum, *Ostr.* no. 135, Br. Mus. nos. 398, 399, 445.

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ⲁⲩⲱ ⲁⲛⲉⲥⲏⲩ ϧⲱⲕ ⲉϧⲟⲗ | ⲙ]ⲡⲓⲡⲁⲣⲁⲥⲉ ⲙⲙⲟϥ ϫⲓⲙⲙⲉⲡϫⲱⲱⲗⲉ ⲟⲩϫⲉ ⲡⲛⲉ(ⲣⲱⲙⲉ cancelled) | ⲁⲓⲟⲓ]ⲕⲏⲧⲏⲥ[1] ⲙⲡⲓⲛⲁⲩ ⲉⲣⲟϥ ϫⲓⲙⲙⲉⲡϫⲱⲱⲗⲉ ⲟⲩϫⲉ |]ⲗⲁⲩ (sic) ⲛϩⲱϣ ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲁⲓⲧⲁⲙⲉ ⲧⲉⲕⲙⲉⲛⲧⲉⲓⲱⲧ |]ⲛ̣ⲟ ⲉⲩϣⲁⲛⲡⲟϣϥ ϫⲁⲣ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁϥⲓ ⲣⲟⲟⲩϣ ϩⲁ |]ⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲧⲉⲕⲙⲁⲕⲁⲣⲓⲁ ⲛⲙⲁⲩ ϭⲱ ⲉⲥ̣ⲛⲏⲓ ⲉ |]ⲧⲉⲕⲙⲉⲛⲧⲉⲓⲱⲧ ϫⲉⲛϯⲛⲁⲕⲁⲁⲩ ⲁⲛ ⲉϫⲓ ⲗ[ⲁ]ⲩ ⲙ | ⲁⲡⲟ]ⲕ ϩⲱⲱⲧ ⲛϯⲛⲁϥⲓ ⲁⲛ ⲛ̄ ⲛⲥⲉϥⲓⲧϥ ⲧⲏⲣϥ ⲛⲧⲉ | ⲡⲣⲟⲥⲫⲟ]ⲣⲁ ⲗⲟ ϩⲓϫⲱⲓ ⲛ̄ ⲛⲥⲉⲡⲟϣϥ ⲛⲧⲁⲣϫⲟⲉⲓⲥ ⲉⲡⲁ |]ⲁⲣⲓ ⲧⲁϩⲁⲡⲏ ⲛϣⲩⲗⲏⲗ ⲉϫⲱⲛ ⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲛⲁϩ[2] |] ⲛⲁⲛ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ + ⲛ ⲁⲥⲓⲁ ⲧ[ⲣ]ⲓⲁⲥ + + +

296.—Papyrus; a fragment; 11 × 21½ cm. Script: ligatureless. *Recto* ↑.

Letter from 'the humble'. . . . ., 'who ventures to write to his lady mother,' whose feet he kisses. He, from the mention of his 'son, Apa Mena', is perhaps an abbot; she an abbess. He has a request to her: 'I know (that everything that thou dost ask) of the Lord befalleth.' 'If I should do all, yet could not I repay (thee for all) thou hast done for me.'

]ⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲡϥⲧⲟⲗⲙⲁ ϥⲥϩⲁⲓ ⲉⲣⲁⲧϥ (sic) ⲛⲧϥϫⲟⲉⲓⲥ ⲙⲙⲁⲩ |] ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓⲁⲥⲡⲁϩⲉ ⲉⲡⲏⲥⲏⲧ ⲉⲡⲟⲩⲟⲩⲣⲏⲧⲉ ⲁⲩⲱ ⲧⲓϣⲓⲛⲉ | ⲕ]ⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ ⲁⲩⲱ ⲉⲡⲉⲓⲁⲛ ⲁⲡⲁⲥⲟⲛ ⲁⲓⲟⲥⲕⲟⲣⲟⲥ ⲉⲓ ⲉϩⲏⲧ ⲁϥϫⲟⲟⲥ | ⲥ]ⲛⲏⲛⲙ̣ⲁ [. . .]ϣ̣ ⲉⲩⲟ ⲛⲓⲧⲏ̣ⲧ[ⲛⲉ]ⲙ̣ⲓⲛⲉ ⲉⲣϫⲱⲗⲏ[3] ⲙⲡⲣⲱⲙⲉ |]ⲉⲩϣⲛⲣⲉ [ⲧⲓⲡⲁ]ⲣⲁⲕⲁⲗⲉⲓ ⲟ[ⲩⲛ] ⲉⲙⲟ ⲧⲁⲣⲉⲧⲁⲩⲟ ⲡⲁⲣⲁⲛ |]ⲥⲛ̣ⲁϩ[. .]ⲛ . ⲉ . . ⲉⲓⲣ̣[ⲉ ⲛ]ⲙⲟⲥ ⲛⲧⲁⲩϣⲱⲡⲉ ⲧⲓⲥⲟ[ⲩⲛ] |]ⲟϥ ⲛⲧⲟⲟⲧϥ ⲙⲡϫⲟⲉⲓⲥ [ⲉ]ϧ̣ⲁϣⲱⲡⲉ ⲁⲩⲱ ϩⲱϥ ⲛⲓⲙ |]ⲛ̣ ψⲁⲙⲙⲁⲣⲉⲩⲥ[4] ϥⲥⲁⲓ ⲛⲁⲓ ⲧⲁϫⲉⲓⲧϥ ⲛⲉ ⲙⲡⲉⲣ[. .] |]ⲉ ⲁⲩⲱ ⲉⲓϣⲁⲛⲉⲣ-ϩⲱϥ ⲛⲓⲙ ⲁⲓⲁⲥⲙⲁϩⲉ[5] ⲁⲛ [. . .] |] . ⲁⲣⲁⲁⲩ ⲛⲁⲓ ⲁⲩⲱ ϣⲓⲛⲉ ⲉⲧⲁⲥⲱⲛⲉ ⲧⲁⲥⲁⲡⲏ ⲧⲟⲛⲟⲩ |]ⲧⲓϣⲓⲛⲉ ⲉⲧⲁϫⲟⲉⲓⲥ ⲙⲙⲁⲩ ⲧⲟⲛⲟⲩ ⲁⲩⲱ ⲧⲁϣⲟⲙⲧⲉ |ⲡ]ⲁϣⲛⲣⲉ ⲁⲡⲁ ⲙ̣[ⲏ]ⲛⲁ ϣⲓⲛⲉ ⲉⲣⲟ ⲧⲟⲛⲟⲩ ⲁⲩⲱ ⲡⲣⲟ̣[. .] | ϣ]ⲓⲛⲉ ⲉⲣⲟ ⲧⲟⲛⲟⲩ ⲁⲩⲱ ⲧⲓϣⲓⲛⲉ ⲉⲧⲁⲥⲁⲡⲏ ⲧⲁⲥⲱⲛ[ⲉ] | ⲟ]ⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ⲏ ⲁⲥⲓⲁ ⲧⲣⲓⲁⲥ ϥ ϥ.

Verso. ϥ ⲧⲁⲁⲥ ⲛⲧⲁϫⲟⲉⲓⲥ ⲙ [space] ⲙⲁ[ⲁⲩ

297.—Papyrus; a fragment; 8½ × 22 cm. Script: sloping, ligatureless. *Recto* ↑.

Letter to a superior, wherein reference is made to 'the father of orphans and judge of widows'.

Above l. 1 a cross.

ϥ ⲡⲣⲟⲥ ⲧⲉⲧⲛⲓⲕⲉⲗⲉⲩⲥⲓⲥ ⲁⲓϫⲟⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉ[| ⲁⲓϫⲟⲟⲩϥ ⲛⲛⲧⲓ ⲉⲡⲉⲓⲁⲛ ⲟⲩⲛ ⲁⲛⲕⲟⲩⲓ [| ⲙⲡⲉⲓⲱⲧ ⲛⲛⲟⲣⲫⲁⲛⲟⲥ ⲙⲡⲛⲉⲕⲣⲓⲧⲏⲥ ⲛ[ⲛⲉ]ϫ[ⲏ]ⲣ[ⲁ | ⲛⲥϥⲥⲩⲥⲥⲏⲱⲙⲏⲛ ⲛⲁⲓ ⲧⲁϭⲛⲧⲟⲩ ⲧⲁⲕⲁⲁⲩ ⲉⲃⲟⲗ +

Verso.] [central space] ϫⲙⲥ

298.—Papyrus; complete; 15 × 12 cm. Script: ligatured. *Verso* →.

Letter to a superior regarding the measurement of certain land and money transactions.

[1] Here presumably the administrator of private property, not a magistrate. *Cf.* nos. 354, 369.

[2] ⲡⲁϩⲙⲉⲛ.

[3] χολή. *Cf.* Crum, *Ostr.*, no. 325, here no. 305.

[4] Apparently Σαμαρεύς as a name. *Cf.* perhaps Clédat, *Baouit*, pl. xxix, ⲁⲡⲁ ψⲁⲙⲙⲁⲣⲓⲧⲏⲥ, and Crum, *l.c.*, p. xviii, note 3.

[5] For ϯⲡⲁϣⲙⲁϩⲉ (*fem.*).

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сн̊ ϯпроскⲩ ⲛ̣ⲧ̣[ⲉ]ⲛ[ⲙ]ⲉⲧ[ϫⲟ]ⲉ̣ⲓⲥ̣ ⲉ̣ⲥ ⲛ̣ⲁ̣ⲕ̣ⲁ̣ϩ̣ ⲁ̣ⲓϣⲓⲧⲟⲩ | ⲉⲥ ⲡⲉⲩⲡⲟⲛⲉ[1] ⲁⲓϫⲟϥ ⲛⲁⲕ ⲉϩⲣⲁⲓ | ⲁⲩⲱ ⲉⲥ ⲛⲉⲣⲟⲙⲉ ⲧⲁⲗⲕⲁⲗⲉ[2] | ⲁⲓⲁⲡⲁⲛⲧ[3] ⲉⲣⲟⲩ ϩ̣ⲁⲡ̣|ϣ̣ⲁϥ[4] ⲁⲩⲙⲁϩ̣ⲉ[5] ⲙ̣ⲟⲓ · ϫ | ⲁⲓⲉⲛⲧϥ ⲉϫⲟⲧⲓ ⲛⲧⲉⲣϩ̣ⲁⲙ̣ |
ⲗⲟⲡⲟⲛ ⲥϩ̣ⲁⲓ ⲡⲉⲕⲛⲟⲓⲉⲙ[6] | ⲛⲁⲓ ⲧⲁⲱⲡ ⲉϫⲟϥ ⲧⲡⲣⲟⲥⲕⲩ ⲡ̣ⲉ̣ | blank

Recto: remains of an earlier Arabic text and of a still earlier account in Greek numerals.

299.—Papyrus; a fragment; 16½ × 15 cm. Script: ligatureless. *Verso* →.

Letter to a superior, of obscure purport.

ⲧⲡ]ⲣⲟⲥⲕⲩⲛⲓ ⲁⲩⲱ ⲧⲓⲁⲥⲡⲁⲍⲉ ⲙ̣ⲡⲁ |]ⲁⲡⲁϫⲟⲉⲓⲥ ϫⲓ ⲛⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ |]ⲉ̣ⲣⲏⲥ ϩ̣ⲓⲧⲟⲟⲧⲃ̣ ⲉⲡⲁⲩⲗⲟⲥ
ⲡⲓⲉⲉⲃ̣ |]ⲉ ⲉⲛⲛⲉⲩⲟⲩⲁ̣ⲉ̣ⲓ̣ⲉ̣ ⲉⲩⲭ̣ⲉⲣⲟ̣ⲱ |]ⲩⲉ ϫⲉⲙⲁⲛⲥⲙⲓⲉ̣ ⲧⲓⲡⲁϩ̣ⲟⲩ |]ⲉⲙⲁⲛ ϩ̣ⲁⲡϫ̣ⲱ̣ⲱ̣ⲕ . . . . . |
]ⲟⲩⲉ ⲧⲁⲕⲱ ϩ̣ⲟⲩⲛ ⲉⲡⲉⲩⲉϣⲟⲓ |]ⲛ̣ⲛ̣ⲕ ⲉⲓⲉ ⲥϩ̣ⲁⲓ ⲉⲛⲁⲡⲛⲩⲉ |]ⲙ̣ⲡⲁϫⲟⲉⲓⲥ ϣⲱⲡⲉ ⲉⲧⲃ̣ⲉ |]ⲧⲱϩ̣ ⲉⲙⲁ
ⲁⲗⲗⲁ ⲥ̣ⲁⲓⲧⲁⲁⲩ | ⲓ]ⲥⲁⲕ ϣⲁⲧⲕ ⲉ̣ⲡⲟⲩⲏⲣ . . . . |]ⲥ̣ⲁⲧⲉⲧⲁⲥ̣ⲉ̣ ⲙⲙⲟⲕ̣ ⲛ̣ⲁⲓⲉ̣ |]ⲕ ϫⲉⲓ ⲁⲙⲟⲩ ⲉϩ̣ⲣⲉϩ̣ ⲉⲧⲉ̣ⲃ̣ⲉ |
]ⲁ̣ⲕ ⲁϫⲡⲡ̣ⲁⲧⲱⲭ̣ⲟⲥ + ⲧⲡⲣⲟⲥ |]

Recto. + [ⲡⲁ]ϫⲟⲉⲓⲥ ⲡⲡⲁ̣ⲩ̣̊ [space] [

Also traces of an earlier text, the address of which is visible:

+ [ⲧⲁⲁⲥ] ⲛ̣ϥⲟⲓⲃⲁⲙⲙⲱⲛ̣ [space] ⲡⲕ̣ⲁ̣ⲣⲡ̣ⲱ̣[ⲛⲏⲥ][7] ϩ̣ⲓⲧⲛ[ϫⲁ]ⲭ̣ⲁⲣⲓⲁ̣ⲥ̣ [

300.—Papyrus; a fragment; 10 × 10 cm. Script: ligatureless. *Recto* ↑.

Letter to a superior, apparently from an absent member of his household ('our honorable house'). Antinoe is mentioned.

ⲛ̣]ϩ̣ⲱϥ̣ ⲙⲙ . . . . . ⲣⲕ . . ⲉⲕ̣[| ⲟⲩ]ⲉⲣⲏⲧⲉ *sic* ⲙ̣ⲡⲧⲉⲕⲙⲛⲧⲛ̣[|]ⲙⲡⲉⲛⲏⲓ ⲧⲏⲣϥ ⲛⲉⲩⲗⲟⲩ[ⲙⲉⲛⲟⲥ |
]ⲏⲥ ⲙⲛⲥⲟⲛϣⲏⲙ[8] ⲡⲏⲉ[ϥ |] ⲛ̣[ⲟ]ⲗⲗⲁⲑⲟⲛ ⲉⲩϩ̣ⲁⲛⲧⲏⲟⲟ̣[ⲩ |]ϧ̣ⲧⲟⲟⲩ ⲛ̣ϣ̣ⲟⲡ ⲁ[|]ⲧⲁⲡⲟⲑⲏ[ⲕⲏ |
]ϩ̣ⲙⲡⲉ[|

Verso. ⲧ]ⲁⲁⲥ ⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ [

301.—Papyrus; a fragment; 13 × 10½ cm. Script: moderately ligatured, early type. *Recto* →.

Letter to a superior, containing a request. The script and the mention of Apa Shoi suggest a connection with nos. 268, 269.

] ⲙ̣ⲡⲁⲟⲩⲱϣ ⲁⲗⲗⲁ |]ⲛⲁⲥ ϫⲉⲙ̣[. .] ⲛⲥ̣ⲛ̣ϫⲉⲓ |] ⲉⲁⲡⲁ ϣⲟⲉⲓ ⲁⲓⲧⲛⲟⲟⲩϥ |] ϫⲟⲉⲓⲥ [ⲡ]ⲁ̣ⲉⲓⲱⲧ
ⲉⲉⲓⲁϫ̣ⲓⲟⲩ |]ⲙⲁⲣⲉ̣ⲥ̣ϩ̣ⲱ ⲉⲣⲟⲉⲓ ⲉ |] ϫ̣ⲉⲙⲙⲓⲗⲁⲁⲩ ⲛⲁⲁⲛⲧⲓ[9] |]ⲟ̣ⲩⲉϩ̣ⲥⲁϩ̣ⲛ[ⲉ] ⲛⲁⲓ ⲙⲡⲓⲧⲥⲉ[10] |]ⲥϩ̣ⲁⲓ
ⲛⲁⲉⲓ ⲉⲧⲃ̣ⲉ ϣⲟⲓ ⲁⲥⲁⲑⲟ | ⲁ]ⲓⲁⲡⲁⲥⲕⲁⲍⲉ ⲉⲙⲟⲥ̣ ⲉⲧⲃ̣ⲏⲧⲕ | ⲙ̣]ⲡ̣ⲣⲧⲥⲟ ⲧⲁⲁϫ̣ⲓ̣ⲱ̣ⲥⲓⲥ ⲉⲃ̣ⲟⲗ |]ⲣ̣ϩ̣ⲱⲃ̣ [. . .]
ⲙ̣ⲡⲁϩ̣ⲉⲗ ⲅⲁⲣ ⲁⲛ |]ⲉ̣ϫ̣ⲁⲥⲱⲥⲏ [. .]ⲥ |

[1] From ? ⲡⲱⲱⲡⲉ 'transfer'.

[2] ?? القلعة. *Cf.* no. 374.

[3] *ἀπαντᾶν*.

[4] *V.* no. 158.

[5] 'They took of me.' This seems to be the meaning in no. 324 &c.

[6] Recurs in Br. Mus. no. 1116. Perhaps نعيم 'thy pleasure'. But a fragment in Br. Mus. Or. 6201 B has ⲁⲩⲱ ⲡⲉⲕⲛⲟⲉⲙⲁ ⲟⲩⲛⲟϭⲡⲉ.

[7] *V.* no. 212.

[8] This name as ⲥⲟⲛϫⲏⲙ, ⲥⲁⲛϩⲏⲙ in Br. Mus. no. 386.

[9] ? *ἀντιλέγειν*.

[10] *Sic*. Read here ⲧⲥⲧⲉ and below ⲧⲥⲧⲟ.

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302.—Papyrus; a fragment; 13 × 13½ cm. Script: almost ligatureless. *Recto* ↑.

Letter from Paul of Simou[1], a servant, giving news and saying that he is sending certain things.

ϯ ⲡⲉⲕⲥⲁⲟⲩⲟⲓ ⲡⲁⲩⲗⲉ ⲡⲣⲱⲙⲉⲓⲙⲟⲩ [| ϩⲁⲑⲏ ⲙⲙⲓ ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓⲡⲣⲟⲥⲕ[ⲩⲛⲉⲓ | ⲁⲓⲧⲛⲟⲟⲩϥ ⲛⲁⲕ ⲉϩⲣⲁⲓ ⲉϥⲧⲓ ⲕⲁ[| ⲁⲩⲉⲛⲉⲕⲉ ⲛⲉⲙⲁϥ ⲛⲧⲣⲟⲙ.ϫ.[2][|....ⲉⲥ ⲧⲁⲁⲡⲟⲗⲟⲩⲓϫⲉ ⲛⲁϩ[| ⲁⲩⲱ ⲉⲓⲥ ⲥⲟϩⲓϣ[3] ⲥⲛⲁⲩ ⲛ.[| ⲁⲩⲱ ϣⲉⲡⲛⲟⲩⲧⲉ ϩⲉⲡⲁϩⲉ.[| blank

Verso. ϩⲓ]ⲧⲡⲉⲕⲥⲁⲟⲩⲟⲓ ⲡⲁⲩⲗⲉ ⲡϩ.....[4]

303.—Papyrus; a fragment; 8 × 9½ cm. Script: moderately ligatured. Possibly the same as no. 302. *Recto* ↑.

Letter from Paul the *βοηθός*, of Parow[5], his servant, to Theodoracius the *χαρτουλάριος*[6], mentioning Easter (*ἀνάστασις*)[7].

+ ⲡⲉⲧⲙⲉⲥⲁⲩⲟⲓ [ⲡ]ⲁⲩⲗⲉ ⲡϣⲱⲛⲑ[ⲟⲥ | ⲑⲉⲩⲁⲱⲣⲁⲕⲉ [ⲡ]ⲉⲭⲁⲣⲧⲟⲗⲁⲣⲏ[ⲥ | ϩⲁⲧⲁⲛⲁⲥⲧⲁ[ⲥⲓ]ⲥ ⲙⲡⲉⲭⲥ ⲉⲓⲥ.[| ⲕⲉⲗⲉⲩⲉ ⲙⲡⲉⲧ[ⲙⲉ]ⲥⲁⲩⲟⲓ ⲙⲥⲟ[ⲩ | ⲙⲉⲙⲁⲓ ⲧⲁⲓⲙ[| ⲙⲓⲛ ⲉⲣⲛⲥ ⲁⲩ[| ⲛⲁⲓ ϫⲉⲩⲙⲉϯ[| ⲛϩⲱϣ ⲁϫⲛⲧⲉⲧⲛ[ⲉ |

Verso. ϩ]ⲓⲧⲡⲉⲕⲥⲁⲩⲟⲓ ⲡⲁⲩⲗⲉ ⲡϣⲱⲛⲑ/ ⲙⲡⲁⲣⲟⲟⲩ

304.—Papyrus; a fragment; 8 × 10½ cm. Script: almost ligatureless. *Recto* ↑.

Letter to (?) Phoebammon. It contains the phrase [ⲡ]ϣⲁ ⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲡⲉⲭⲥ.

305.—Papyrus; a fragment; 10½ × 14 cm. Script: ligatured. *Recto* ↑.

Letter, probably from a servant (ⲥⲁⲩⲟⲓ) to his master. Shmoun is mentioned.

ⲡⲉ]ϥⲧⲟⲗⲙⲁ ⲉϥⲥϩⲁⲓ ⲙⲡⲉϥϫⲟⲉⲓⲥ | ⲧ]ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲛⲧⲉⲧⲛⲉⲙⲛⲧϫⲟⲉⲓⲥ |]ⲉⲓⲣⲭⲟⲗⲏ ⲛϩⲁϥ ⲉⲧⲃⲉ |]ⲉⲛ ϩⲩϣⲙⲟⲩⲛ ⲁⲑⲓⲙ (sic) ⲛϩⲉⲣⲟⲩⲟϫ |] ϫⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲥⲁϩ ⲛⲧⲙⲙⲉ[8] |]ⲓⲁⲥ ⲡⲉϥⲥⲱⲙⲁ ⲁϥϫⲓ ⲡⲉⲩⲉⲛⲧⲁⲥⲛⲓ |] ϣⲁⲛⲧⲉⲧⲛⲉϩⲉ ⲉⲥⲟⲗ ⲛⲥⲱⲛ |] ⲙⲙⲉⲓϫⲟⲧⲉⲣⲟⲥ[9] ⲧⲁⲣϥϩⲱ ⲉⲣⲟⲛ |] ⲡϫⲟⲉⲓⲥ ϫⲉⲥⲡ +

Verso.]ⲥϯ [space] ϫⲙⲡ ϥⲑ [

306.—Paper; a fragment; 8½ × 10 cm. Script: sloping, ligatureless. ⲛ is *ν*.

Letter from a servant (*v.* address), referring to financial transactions with flax and barley, and mentioning Apourrôshet (Abû 'l-Rashîd).

] ⲧⲓϣⲙⲉ ⲧⲉⲕⲙⲛⲧϣⲁⲗ. |].ⲡⲟⲥ ϩⲁⲣⲉϩ ⲉⲡⲉⲕⲱⲛϩ[10] ϥϯ[ϫ]ⲁ|[ⲣⲓⲥ ⲛⲁⲕ ϩⲓ]ⲡⲁⲣϩⲛⲥⲓⲁ ϥⲕⲁ ⲡⲉⲕⲣⲁϣⲉ. |] ⲛⲁⲓ ⲉⲣⲉⲡⲟⲥ ⲕⲁⲁⲕ ⲁⲡⲟⲩⲣⲣⲱϣⲉⲧ |]ϫⲓ ⲡⲥⲉⲉⲡⲉ ⲛⲉϥⲥⲓⲡⲡⲉⲛ ⲁⲩⲱ ⲁϥⲧⲁ.|ⲓ]ⲟⲩⲥⲧⲉ

[1] *V.* no. 401. [2] Not ⲣⲟⲙⲡⲉ.
[3] *V.* Br. Mus. no. 1102. [4] I cannot read ⲥⲙⲟⲩ here.
[5] *Cf.* in Br. Mus. Or. 6201 A, ⲫⲟⲓ ⲛⲧⲁⲡⲁⲣⲟⲟⲩ. Another ⲡⲁⲣⲟϩ is an *ἐποίκιον* in a Jkôw fragment.
[6] Scarcely the high official in nos. 129, 207.
[7] Not generally so designated. *V.* next no. and Crum, *Ostr.* no. 60 n.
[8] He recurs in no. 329.
[9] *V.* no. 178.
[10] *V.* nos. 309, 317, 337.

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ⲁϥⲟⲩⲁⲛⲏϥ[1] ⲉⲙⲟϥ ⲧⲉⲃⲓ ⲉϣ. |]ⲧⲕⲓⲣⲁⲛⲏ ⲧⲉϥϯ ϥⲧⲟⲟⲩ ϭ ⲉϩⲟ̅ⲗⲟ̅ | ⲁⲩ]ⲱ ⲧⲉϥϯ ϥⲧⲟⲟⲩ ϭ ⲛⲁⲕ
ϩⲓⲡⲁⲣⲙ̀. |]ⲡⲉⲕϣⲓⲛⲉ ⲛⲁⲓ ⲙ̀ⲡⲛⲉⲕⲁⲡⲟⲕⲣⲁⲥⲓⲥ ϯ. |]ⲟⲩⲁⲛⲏϥ ⲉⲙⲟⲕ ⲉϣⲙⲟⲩⲛ ⲉϩⲟⲗⲟ̅ⲕ̅ ⲛ̀ϩⲉ |]ⲉ
ⲁⲓⲧⲁⲁⲩ ⲉⲁⲡⲱⲣⲣⲱϣⲉⲧ | (*verso*) ⲡ]ⲉⲛⲛⲟⲩⲥ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲉⲣⲡⲱϣⲉϣ . . |]ⲩ̀ ϭ ⲛϥⲧⲟⲟⲩ ⲉⲡⲉⲣⲧⲟϥ
ⲉⲓⲱⲧ ⲙ̀ⲉⲥⲛⲏⲧⲉ | ⲉⲓ]ⲱⲧ ϩⲁⲧⲛⲕ ⲉⲧⲁⲓⲧⲁⲁⲩ ⲛⲕⲁϩ ⲁⲩⲱ ⲛⲉϩⲟⲙ̀ⲧ |]ϩ̀.ⲁ̀.ⲭⲛ ⲉⲃⲟⲗ ϫⲟⲟⲩ ⲡⲉⲕϣⲓⲛⲉ
ⲛⲁⲓ . . . |

In the other direction, the address: ⲡⲉⲕϭⲁⲟⲩ[ⲟⲛ |] ⲁⲡⲗⲱ [

307.—Papyrus. The *recto* of no. 260. Script: semi-uncials.

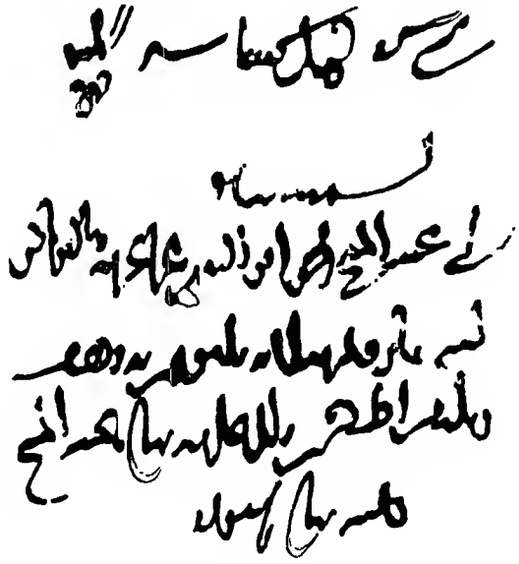
Letter from his 'servant', Philip[2], to 'his lord', beginning ⲡⲉⲕ]ϭⲁⲟⲩⲟⲛ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲉⲡ̀ⲣⲟⲥⲕⲩⲛⲓ (*sic*) ⲙ̀ⲡⲉϥϫⲟⲉⲓⲥ ⲕⲁⲧⲁ ⲧ. [| 6 more lines containing the words] ⲡⲁⲛϫⲓⲣ ⲁⲓⲥⲁⲕⲧϥ[3] ⲙⲉⲓⲗⲟ ϩⲓϫⲱϥ ϣ[ⲁⲛⲧ, and ending [ⲟⲩ]ϫⲁⲓ ϩⲙ̀ⲡϫⲟⲉⲓⲥ ⲧⲉⲥⲡⲟⲧⲁ /

308.—Papyrus; a fragment; 9 × 18½ cm. Script: large, rarely ligatured. *Recto* ↑.

Letter from his 'servant', John, to a superior. He is venturing (τολμᾶν) to send some fish and other things.

+ ⲡⲉⲧⲛⲉϥⲙⲉϩⲁⲗ ⲓⲱϩⲁⲛⲛⲥ ⲡⲣⲱ[ⲙⲉ | ⲉϥⲥϩⲁⲓ ⲛ̀ⲧⲉϥϫⲟⲉⲓⲥ ⲡⲕⲟⲙ̀[ⲉⲥ] ϩⲁ[ⲑⲏ | ⲉⲓⲥ ⲡⲉⲓϣⲏⲙⲉ
ⲛ̀ⲧⲏⲃⲧ ⲁⲉⲓⲧⲟⲗⲙⲁ ⲁ[ⲓ | ⲙ̀ⲡⲛⲟⲩⲗⲁⲃ̀ⲛⲥ[4] ⲕⲉⲗⲉⲩⲉ[5] ⲙⲁⲣⲉⲩϫⲓⲧⲟⲩ ⲁⲩⲱ [| ⲙⲓⲧⲛⲟⲟⲩ ⲧⲉⲧⲛⲙ̀ⲛ̀ϫⲟⲉⲓⲥ
ⲛⲁⲓ ⲁⲣ[ⲓ | ⲧⲁⲕⲁⲡⲏ ⲡⲉⲙⲁⲓ ⲣⲱⲱⲡⲉ + ϫⲉⲥⲡⲟⲧ[ⲁ |

Verso: (different hand?) χμγ ιθ



309.—Paper; a fragment; 10½ × 7 cm. Script: *cf.* CRUM, *Coptic MSS.*, Pl. 3, xv.

Letter from a servant to his master.

ϥ. . . . ⲡⲉⲕϩⲙⲉϩⲁⲗ [| ϯⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓ (*sic*) ⲙ̀[| ⲙⲉⲧϫⲟⲉⲓⲥ ⲙ̀[| ⲉⲣⲉⲡⲟ̅ⲥ̅ ϩⲁⲣⲉ[ϩ | ⲡⲡⲉⲕⲱⲛⲁϩ ⲁ̀[| ϫⲉⲛⲧⲁⲓⲥϩⲁⲓ [| ⲁⲓϭⲩⲛ ⲟⲩⲉⲣⲧⲟϥ [

Verso. An Arabic Receipt (later). ʿAbd al-Masîḥ[6], brother of Abû 'l-Yumîn, has paid اتى, for A.H. 388 = A.D. 998, $\frac{1}{3}+\frac{1}{8}$ *dinâr* and $\frac{1}{2}+\frac{1}{3}$ *ḳirâṭ*, towards the taxes جزية of Ashmunain. Scribe: ? Bishai بشاى, son of Shanudah[7].

310.—Papyrus; a fragment; 17 × 12 cm. Script: fine, of ZOEGA's 1st class, but for ⲙ̀, which is rounded. *V.* Pl. 1. *Recto* →.

Letter from a widow. The script, the very high figures involved and the reckoning in 'talents'[8] point to the 4th century.

[1] Unknown verb.

[2] *V.* Br. Mus. no. 1107 &c.

[3] ⲥⲓⲕⲉ varies with ⲑⲡⲟ in the alchimistic texts.

[4] ? λαβίς. *V.* Br. Mus. no. 1114.

[5] Same use of this in no. 287. *Cf.* κέλευσον (*v.* Br. Mus. no. 613).

[6] Does Χριστόδουλος occur so early? For the next name, *v.* no. 290.

[7] For this tentative reading I depend wholly on KARABACEK, *Mitth. Rain.* ii, Taf. III (esp. no. 5) and pp. 160 ff. The Berlin *Arab. Urkunden* no. 7 is a similar receipt.

[8] *V.* KENYON, *Catal.* iii. 237.

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ⲁⲥⲟⲩ ⲁϥ [. . . . . .] ·ⲙⲛⲏ|ⲥⲱⲥ ⲁⲡ[. . . .[1]] ⲉ̣ⲧⲙⲙⲁⲩ | ϫⲉⲩ ⲧⲉϥⲙⲁⲁⲩ·ⲁⲥⲛ ⲡⲕⲉ|ϣⲱϫⲡ
ⲉⲛⲧⲁϥⲥⲉⲉⲡⲉ ⲉⲣⲛⲥ | 5. ⲁⲩⲱ ⲙⲛⲛⲥⲱⲥ ⲁⲡⲉϣⲱⲧ | ⲟⲛ ⲉⲧⲙⲙⲁⲩ ϧⲱ[ⲕ] ⲉϩⲛⲧ | ⲁϥⲁⲛⲁⲥⲕⲁϫⲉ ⲙⲙⲟϥ |
ⲁϥⲧⲁⲁϥ ⲛⲧⲛⲟⲩⲁⲣⲭⲱⲛ[2] | ⲡⲣⲙⲡⲁⲡⲁ[3] ⲁϥϩⲟⲩ[.]ⲁ ⲉⲣⲟϥ | 10. ϫⲉⲟⲩⲛⲧⲁⲓ ⲙⲡⲧⲥⲁϣⲉ | ⲛⲧϧⲁ
ⲛⲥⲓⲛⲥⲱⲣ[4]·ⲉⲣⲟϥ | ⲁϥⲟⲧⲡϥ ⲉϩⲟⲩⲛ·ⲁϥⲁⲓ|ⲧϥ ⲛⲥⲟⲛⲥ ϣⲁⲛⲧⲉϥϩⲁⲓ | ⲛⲁϥ ⲉⲡⲉϥϣⲏⲣⲉ ⲉⲡϩⲛⲁϥ
ⲁⲛ | 15. ⲁϥⲧⲁⲁⲧ ⲛⲧⲛⲡϩⲩⲡⲁⲣⲛⲥ[5] | ⲛⲁⲛⲧⲛⲟⲟⲩ ⲁ̣[6. . .]ⲓ̣ ⲡ̅ⲁⲓ|ⲧⲓ ⲉⲣⲟⲉ[ⲓ] ⲁϥⲕⲁⲁⲧ [ⲉϧⲟ]ⲗ | [ⲧ]ⲉⲡⲟⲩⲥⲉ
ⲉϥ[. . . .]ⲁ | .ⲉ ⲙⲙ[ⲟ]ⲓ ⲉϫⲛ . . . ⲉ | 20. ⲙⲛⲧⲁⲛ̣ⲥⲉ·ⲟⲩⲁⲉ ⲙⲡⲓ|ⲟⲩⲱⲙ ⲛ[ϩⲏ]ⲧⲟⲩ ⲙⲡⲓⲥⲱ ⲛ|ϩⲏ-
ⲧⲟⲩ·[ⲉⲓ]ⲟ ⲛϫⲏⲣⲁ ⲉⲓⲥ | ⲙⲛⲧⲥ[ⲛⲟⲟ]ⲩⲥ ⲡⲣⲟⲙⲡⲉ | ϫⲛⲧⲁ[. . . . . ⲛ]ⲧⲁϥ|25.-ⲗⲟ ϩⲁ̣[| ⲛ[|

'. . . price and he . . . . . Thereafter that . . . . . sent his mother and she brought southward the rest of what remained. And thereafter that merchant too went north and constrained (*ἀναγκάζειν*) him and delivered him to a magistrate (*ἄρχων*), a *papa*, and he . . . . . him, saying, 'He is my debtor for 170,000 talents.' And he shut him up and maltreated him, till, against his will, he wrote (making over) to him his children. He delivered me to the . . . . . of Antinoe; and he . . . . . to enquire of (*αἰτεῖν*) me and he let me go. Now therefore . . . . . me to (?) . . . . . and Taêse. Neither (*οὐδέ*) have I eaten thereof (?) nor have I drunk; and I am a widow (*χήρα*) now 12 years, since I . . . . . ceased to . . . . .

Verso: remains of a Greek (?) list or account.

311.—Papyrus; a fragment; 22 × 16 cm. Script: early uncials. *V.* Pl. 3. *Recto* →.

Letter, citing Jeremiah's weeping over Jerusalem and Christ's pity for the blind, and begging the recipient's good offices with the prefect (*ἡγεμών*), 'I know [that whatsoever] thou shalt say, God will grant it thee.' The writer, describing his miserable state, says that he has sold his clothes. The recipient perhaps a monastic superior (*v.* the last line).

L. 4. ⲓⲉⲣ]ⲏⲙⲓⲁⲥ ⲣⲙⲙⲉ ϩⲁⲑⲓⲛⲉ̣[7] ⲁ̣ⲓ[. .] |] ⲓ̅ⲥ̅ ϣⲛ̣ϩⲧⲏϥ ϩⲁⲛⲃ̣ⲗⲗⲉⲉⲩ ⲁϥ | ⲧⲉ]ⲓϩⲉ ϣⲛ̣ϩⲧⲛⲕ
ⲟⲛ ⲛⲟⲩϣϩⲙ ϩⲁ |]ⲁⲛⲁⲕⲣⲓⲧⲉ ⲙⲙⲟⲓ ⲙⲡⲧⲣⲁ |]ⲓ̣ ⲉⲩϣⲁⲛⲟⲩϣϩ̣ ⲟⲛ ⲉⲧⲟⲟⲧⲟⲩ |]ⲁ ⲛϩⲛⲧ ϩⲓⲧⲛⲛⲉⲕ-
ϣⲗⲏⲗ |]ⲣⲟⲓ ⲁⲩⲟⲩⲱ ⲅⲁⲣ ⲉⲩϯ ϩⲟⲓ[8] ⲉⲓⲥ ⲥⲁϣⲉ |]ⲉⲓⲏⲗ ⲉϩⲟⲩⲛ ⲉⲧⲃⲉ[ⲟⲩ][9] ϯⲡⲁⲣⲁⲕⲁⲗⲓ | ϩ]ⲙⲟⲧ
ⲛⲧⲟⲟⲧⲕ ⲙⲫⲛⲉⲙⲱⲛ ϯⲥⲟⲟⲩⲛⲉ |] ⲉⲕⲛⲁϫⲟⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲁⲣⲓ | ⲙ]ⲛⲧⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲁⲓϯ
ⲛⲁϩⲟⲓⲧⲉ ⲉⲃⲟⲗ ⲉⲓ |]ⲙⲱϯ ⲁϥⲧⲁⲗⲉ ⲣⲱϥ ⲉϩⲣⲁⲓ ϫⲉⲁⲩⲉⲓⲥ ⲟⲩⲧⲁ |]ⲡ̣ⲁⲃⲣⲉⲃⲓⲥ[10] ⲡⲁⲙⲉ ⲉⲓⲟⲛϩ
ⲉⲧⲁⲕⲁ[ⲡ]ⲏ ⲙⲡⲛⲟⲩⲧⲉ |]ⲣⲛⲥ ⲛⲥⲟⲩⲟⲛϩⲧ ⲉ[ⲡ̣ϩ̣]ⲏⲥⲉⲙⲱⲛ |] ⲁⲛ . . ⲁⲡⲟⲭⲏ[11] ⲡⲁϫ[ⲟⲉⲓ]ⲥ ϯⲥⲟⲡⲥ
ⲙ̣|]ⲕ ϩⲓⲛϣⲟⲡⲣ[12] ϩⲁ[ϩⲧ]ⲏⲕ ⲉⲕϣⲁⲛⲛⲁ | ⲉϣ]ⲱ̣ⲡⲉ ⲉⲕϣⲁⲛⲛⲁ ⲉ[ϫⲛⲟ]ⲩⲁⲥⲉⲃⲏⲥ | ⲥ]ⲱⲧⲙ ϫⲉϩⲙⲡ-
ϣⲁϫⲉ [. . .]ⲟ̣ⲕ ⲁⲕⲛⲁ |]ⲟ̣ⲩ̣ⲧ̣[. .]ⲧϩⲱⲛ ⲉⲙⲁ̣[.] ⲕⲁⲛ ⲉⲧⲃⲉ |]ⲁ̣ⲗⲗⲁ ϩⲱⲥ ⲙⲡⲟⲗⲓⲧ[. . . . .] . ⲉ̣ⲧ |]ϣⲙⲉ ⲉⲣⲟⲕ
ⲡⲁⲙ[. . . . . .] | ⲉⲧⲙⲙ]ⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩ[ⲣⲁⲛ . . .]ϫⲱⲓ

sic

[1] Not space for ⲉϣⲱⲧ.

[2] Note the use of this preposition, and in l. 15.

[3] *Cf.* Br. Mus. no. 1156, Kenyon, *Cat.* ii. 160, 299, where ⲡⲁⲡⲁ, *πάπας*, need not be an ecclesiastical title (but *v.* Deissmann, *Licht v. Ost.* 150). But the force of ⲣⲙ- is not clear.

[4] I know of no other instance of this in Coptic documents.

[5] *V.* Hall, *Copt. and Gk. Texts*, p. 69 (5) ϩⲡⲁⲣⲓⲥ, possibly a title. If ϩⲩ were explicable, ⲡⲁⲣⲛⲥ might be 'on the south of A.'

[6] Perhaps ⲙ, not ⲁ.

[7] Unusual in Sa'idic; perhaps archaic. *V.* Rahlfs's *Sah. Psalter*, p. 18 n.

[8] *Cf. Pistis* 279, 26, where ⲣϩⲟⲓ is obscure ('be ready, desirous'?).

[9] Not space for more. For ⲛⲗ ⲉϩⲟⲩⲛ *v.* no. 272.

[10] Βρέβις, *brevis*.

[11] *V.* no. 352.

[12] ? ⲧⲉ]ⲕϩⲏ ⲛϣⲟⲣⲡ.

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312.—Papyrus; 2 disconnected fragments; the larger, 11 × 6 cm. It is not possible to ascertain their exact distance apart. Script: small uncials of early type; *v.* Pl. 5. *Recto* →.

Letter to a revered personage, asking for an application on the writer's behalf to the *primicerius*[1]. In l. 4 ⲕⲁⲓ]ⲥⲁⲣ might be read; but the emperors Trajan and Maurice, thus combined, would be hard to explain. Presumably neither is intended[2]. In l. 5 perhaps a title *ἀπὸ ὑπομνημάτων, thus accounting for the genitive plural[3].

]ⲓ̣ⲣⲁϫⲓ[ⲟ]ⲩ̣[|] ⲙⲡⲛⲥⲁⲡ[. . .]ⲉⲧⲣⲉϥⲱⲛ|[ϩⲧⲛⲕ ⲁ]ϫ̣ⲓⲟⲩ ⲙ̣ⲡⲣⲓⲙⲓⲕⲏⲣ̣ⲟ̣ⲥ ⲉⲧⲃ̣ⲏⲧ |] ⲥ̣ⲁⲣ
ⲧⲣⲁⲓⲁⲛⲟⲥ ⲁⲩⲱ ⲙⲁⲩⲣⲓⲥⲓⲥ | ϩ]ⲩⲡⲟⲙⲛⲏⲙⲁⲧⲱⲛ ⲉⲧⲣⲉⲩ |] ⲧⲉⲡⲟⲩⲥⲉ ⲡⲁⲓⲱⲧ ϯⲡⲓ |] ϩ̣ⲱⲃ̣[?]ⲛⲁ
ϩⲓⲧⲟⲟⲧⲕ ⲉⲣⲟⲟⲩ ⲕⲁⲧⲁ |]ⲛ̣ⲧ̣ⲉ̣ⲙ̣ⲛ̣ⲧⲁⲥⲁⲑⲟⲥ̣ [?] ⲡⲛⲟⲩⲧⲉ ϯ ⲧⲟⲟⲧⲕ ⲛϩⲛⲧⲟⲩ ·|] ⲥ̣ⲁⲣ ⲛⲁⲕ ⲡⲁⲓⲱⲧ
[? ⲛ]ⲟⲩⲧⲉ ϫⲉⲧⲉϣⲧⲏⲛ ⲉⲧϩⲓⲱⲱⲧ |] . ⲛ ⲕⲁⲧⲁ ⲟⲩⲙ[? ⲟⲩϣ]ⲛϩⲧⲏϥ ⲙ̣ⲡⲟⲩⲁⲥⲁⲡⲏ |
]ⲩ ⲛⲁⲓ ϩⲛⲟⲩⲁⲛ̣[?]ⲩ ⲛⲧⲁⲡⲉⲛⲥⲁⲛ ⲧⲏⲣⲟⲩ |]ⲙ̣ⲁⲩ ϩⲱⲥⲧⲉ ⲉⲧ[?] ⲛϩⲉⲛⲕⲟⲟⲩⲉ
ⲉⲩϣⲁⲁⲧ ⲉⲃⲟⲗ ⲛϩⲏ | ⲧⲉⲛ]ⲟⲩⲥⲉ ⲡⲁⲓⲱⲧ [? ⲡ]ⲁϫⲟⲉⲓⲥ ϩⲙⲡⲛⲟⲩⲧⲉ | ⲟ]ⲃ̣ϣⲕ ⲉⲣⲟⲓ ⲁⲗ[ⲗⲁ
? ⲙⲁ]ⲣⲉⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲓ ϩⲛⲟⲩⲥⲉⲡⲏ· | ⲧ]ⲉⲕⲙⲛⲧⲏ[? ⲁ]ⲩⲱ ⲧⲉⲕⲙⲛⲧⲁⲥⲁⲑⲟⲥ· |
ⲧ̣ⲉ̣ⲥ̣ⲣⲱ[?]ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ [ⲙ̣ⲡ]ⲛⲟⲩⲧⲉ· (blank)

313.—Papyrus; a fragment; 14 × 13½ cm. Script: *v.* Pl. 5. *Recto* →.

Letter from . . . . . to his 'dear brother', whose prayers and help are asked: 'But we are confident (*θαρρεῖν*) that all things whereunto thou dost set thy hand, God it is doth work (*ἐνεργεῖν*) with thee therein and bringeth them to pass.' The writer is further sending herewith, fastened up[4], the letter which he had received from the bishop. He speaks also of a woman, apparently suffering from an internal malady.

]ⲥⲉⲧ ⲟⲩϣ̣ⲩⲭⲏ ⲁϥϫⲟⲟⲥ ⲥⲁⲣ | ϫⲉ̣[ⲣ]ⲉⲡⲁϣⲏⲣ̣ⲉ̣ [ϩ]ⲁⲧⲏⲩ ⲕⲁⲧⲁ ⲟⲩⲁⲛⲁⲥ|ⲕⲏ . ⲁⲩⲧⲣⲓⲧⲁ[ⲁ]ϥ
ⲉⲟⲩⲡⲣⲁ[.]. ⲉ̣ⲣⲟⲓ ⲉⲉⲓ|ϩⲏϣ̣ ⲁⲗⲗⲁ ⲧⲏⲑⲁⲣⲣⲓⲥⲉ ϫⲉϩⲱ[ϥ] ⲛⲓⲙ ⲉⲧⲕ|ⲛⲁϩ[ⲓ ⲧ]ⲟⲟⲧⲕ ⲉⲣⲟⲟⲩ ⲡⲛⲟⲩⲧⲉ
ⲉ̣ⲧ̣ⲉⲡⲉⲣⲥⲉⲓ ⲛⲙ̣|ⲙ̣ⲁⲕ ⲛϩⲛⲧⲟⲩ ⲉϥⲥ̣ⲟ̣ⲟ̣ⲩⲧⲏ ⲙ̣ⲙ̣ⲟⲟⲩ ⲡⲉⲓⲕⲉⲩⲁ | ⲟⲛ ⲧⲏⲡⲓⲥⲧⲉⲩⲉ ϫⲉⲛϥⲡⲁⲣⲁⲧⲥⲟⲙ
ⲛ̣[ⲁⲕ] ⲁⲛ̣ | ⲉⲓⲥ ⲧ[ⲉ]ⲡⲓⲥⲧⲟⲗⲏ ⲟⲛ ⲉⲛⲧⲁⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧ̣ⲛ̣[ⲛ]ⲟ|ⲟⲩⲥ ⲛⲁ[ⲓ] ⲁⲓⲧⲏⲛ̣ⲟ̣ⲩⲥ ⲛⲁⲕ ⲉⲙⲙⲏⲣ ⲧⲁⲓ
ϫⲉ̣|ⲉⲕⲉⲉⲓ[ⲙⲉ] ⲉⲡ̣ϩ̣[. .]ⲉ̣ⲣⲓⲁ ⲛⲧⲉⲕⲙⲛⲧⲭ̣ⲣⲏ|ⲥⲧⲟⲥ[5] [. . . . . ⲥ]ⲁ̣ⲣ ⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲓⲙ̣ⲁ ϫⲉⲉⲕⲉ|ⲉⲓⲙⲉ (*sic*)
ϫ̣[ⲉ]ⲟ̣ⲥⲡⲉ ⲁⲩⲱ ⲛ̣ⲟ̣ⲩⲕⲟⲩⲓ ⲁ̣ⲛ̣ⲡⲉ | ⲡⲉⲥⲛ̣[ ]ⲩⲥϩⲓⲙⲉ ϫⲱⲃⲉ ⲛⲛⲉⲓⲧⲟⲟⲩ[ⲛ]ϫⲉ ⲛⲉⲧⲡⲉⲥϩⲟⲩⲛ
ⲣⲟⲕϩ | ⲉϫⲛ[ ] ϩⲛⲧⲥ ⲉⲧⲉⲡⲉⲥϣⲏⲣⲉ ϯϣⲓ|ⲛ̣ⲉ̣ ⲉ[ⲣⲟⲕ ⲙⲡⲡⲉⲧⲛⲁⲁⲁ]ⲕ ⲧⲏⲣ[ⲟⲩ] ⲕ̣ⲁ̣[ⲧⲁ ⲛ]ⲉ̣ⲩⲣⲁⲛ |
[6] ⲟⲩϫ[ⲁⲓ ϩⲙⲡ]ϫ[ⲟⲉ]ⲓⲥ ⲡⲁⲁ|ⲣⲓⲧ [ⲛⲥⲟ]ⲛ̣ ⲉⲕϣ̣ⲗⲏⲗ | ⲉϫⲱ[ⲓ +]

314.—Papyrus; a fragment; 28 × 7 cm. Script: large, ligatureless, of early type. *Recto* →.

Letter to a superior or some revered personage[7], begging his benevolence for 'the

[1] Or possibly plural.

[2] Kenyon's suggestion. The script seems too early for M.'s reign. Trajan, Valens' general (*ob.* 378), is not known to have been in Egypt. Br. Mus. Gk. Catal. iii. 228 names Trajan, an eparch at Hermopolis, in 357.

[3] *Cf. ab actis, a memoriâ* and 2 Sam. viii. 16 *ἐπὶ τῶν ὑπομνημάτων, a commentariis.* Genitives thus are rare in Coptic: Zoega 282 ⲁⲡⲟ ϫⲟⲩⲕⲱⲛ, Cairo 8462 ⲁⲡⲟⲧⲣⲓϩⲟⲩⲛⲟⲛ (*sic*). Usually not declined: Cairo 8432 ⲁⲡⲟⲧⲣⲓϩⲟⲩⲛⲟⲥ, Br. Mus. no. 255 ⲁⲡⲟⲕⲟⲙⲓⲧⲟⲥ, 355 ⲁⲡⲟⲡⲣⲁⲧⲟⲥⲓⲧⲟⲥ, Paris 44. 121 *b* ⲁⲡⲟⲩⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ, Rossi, *Nuov. Cod.* 16 ⲁⲡⲟϩⲣⲏⲧⲱⲣ.

[4] *I.e.* closed with the usual ribbon and seal (though I know of no other instance of ⲙⲟⲩⲣ with this meaning).

[5] *V.* no. 314.

[6] These are short lines, as in *Pap. Amh.* cxlv.

[7] *Cf.* perhaps phrases in no. 313.

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brothers Joseph the deacon and Ammoniôn the reader', concerning whom Isaac had gone to law[1]. The idiom is archaic[2].

Remnants of 5 lines, beginning ⲡⲁ[.

L. 5 ends ϩⲁ|ⲟⲛ ⲛϩ[ⲱ]ϥ [ⲙ]ⲡ[sic] | ϯϣⲙⲉ ⲉⲣⲟⲕ | ⲧⲟⲛⲟⲩ ⲕⲁⲧⲁ | ⲟⲉ ⲛⲧⲁⲓⲥⲁⲁⲕ [ⲉ]ⲓ[3] | ⲉⲃⲟⲗ ⲉⲧⲃⲉⲛⲉ|ⲥⲛⲛⲟⲩ ⲓⲱⲥⲛϕ | ⲡⲧⲓⲁⲕⲟⲛⲟⲥ | ⲙⲡⲁⲙⲙⲱⲛⲓⲱⲛ | ⲡⲁⲛⲁⲥⲛⲱⲥⲧⲛⲥ [ⲛ]|ⲟⲉ ⲛⲧⲁⲧⲉⲕⲙⲛ̣[ⲧ]|ⲭⲣⲏⲥⲧⲟⲥ ⲡⲱϩ ⲛ|ϣⲁⲟⲩⲟⲛ ⲛ[ⲓ]ⲙ ⲙ̣[ⲁ]|ⲣⲉⲥⲡⲱϩ ⲛϣⲁ[ⲛ]|ⲉⲥⲛⲛⲟⲩ ϩⲱⲟⲩ ⲉⲓ|ⲱⲥⲛϕ ⲙⲉⲡⲁⲙⲙⲱ|ⲛⲓⲱⲛ ϕϣ̣[ϥ] ⲛⲥⲁⲣ | ⲛⲧⲁⲓⲣⲁ[ϫⲓ]ⲟⲩ ⲙⲟⲕ | ⲉⲧⲃⲉⲛⲉⲥ[ⲛⲛⲟⲩ] ϫⲉ|ⲕⲁⲁⲥ ⲉⲕ[ⲉ . . .]ⲁⲣⲟ|ⲕ[4] . ⲩⲁϩⲉ . [. . . .]ⲉ | Traces of 5 more lines.

315.—Papyrus; a fragment; 8 × 18 cm. Script: rarely ligatured. *Recto* ↑.

Letter to a superior, asking charity and mentioning the 'place of Apa Macarius' and the 'lord bishop'.

ⲁⲡⲁϩⲏⲧ] ⲙ̣ⲧⲟⲛ ⲧⲟⲛⲟⲩ ϫⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲛⲡⲁⲙⲉⲩⲉ |]ⲧⲉⲧⲛⲣⲧⲁⲥⲁⲡⲏ ⲙⲛϕⲏⲥⲉ ⲛⲣⲱⲙⲉ ⲛⲁⲓ | ϫ]ⲁⲩϥ ⲛⲁⲓϭⲛⲧⲏ ϩⲣⲁⲓ ⲛⲡⲙⲁ ⲛⲁⲡⲁ ⲙⲁⲕⲁⲣⲉ |]ϫ̣ⲱⲛ ⲁⲩⲱ ⲉⲓⲥ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲁⲓϫⲓⲧⲥ ⲁⲓϫⲁⲩⲥ |]ⲙⲟⲥ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲛⲧⲏ ⲧⲟⲛⲟⲩ ⲁⲩⲱ ⲁⲛⲟⲕ | ϫⲟ]ⲉⲓⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϣⲁⲛϯⲙⲡϣⲁ ⲛⲁⲩ ⲉⲣⲱⲧⲏ

Verso: + ⲧⲁⲁⲥ ⲛⲡⲁϫⲟⲉⲓⲥ ⲛⲓⲱⲧ ⲁⲡⲁ ϣ[

316.—Papyrus; a fragment; 7 × 18½ cm. Script: ligatureless. *Recto* ↑. Not from the Ashmunain collection.

Letter from 'his son' John to Apa Daniel, asking for help.

ⲛⲟϫⲧ ⲁϩⲟⲩⲏ ⲁ[| ⲛϩⲱϥ ⲧⲁⲙⲉ ⲣⲟϥ ⲙⲁⲗⲗⲟⲛ ϫⲉ ⲟⲛ ϫⲉⲡⲉⲕⲥⲕⲟ|ⲡⲟⲥ ϫⲉϥⲟ ⲛⲁϣ ⲙⲙⲡⲉ ⲧⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲡⲁϫⲟⲉⲓⲥ | ⲛⲉⲓⲱⲧ ⲧⲁⲣⲉϥⲕⲁⲧⲁⲣⲁⲕⲉ ⲙⲙⲙⲉⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲛ|ⲛⲉⲧϣⲁϫⲉ ⲛⲉⲙⲁϥ ϥϣⲙⲉ ϩⲙⲡⲁϩⲱϥ ϫⲉⲙⲛⲧⲁⲓ|ⲣⲱⲙⲉ ⲉϥⲛⲁϣⲙⲉ ϩⲙⲡⲁϩⲱϥ sic ⲥⲁⲣⲱⲧⲏ[5] ⲁⲩⲱ ⲉⲓⲧⲁ|ϫⲣⲏⲟⲩ ⲉϩⲣⲁⲓ ⲉϫⲙⲡⲟⲩⲧⲉ ⲛⲛⲉⲛⲧⲏ ⲉⲡⲓ ⲉⲕϣⲁⲛⲛⲁⲩ | ⲉⲣⲟⲓ ϩⲙⲡⲉⲧϣⲟⲟⲡ ⲙⲙⲟⲓ ⲡⲁⲛⲧⲱⲥ ⲕⲛⲁϣⲙⲉ | (*verso*) ϩⲙⲡⲁϩⲱϥ ⲗⲛⲡⲟⲛ ⲙⲁⲣⲉⲡⲉⲕⲛⲟϭ ⲕⲛⲁ | ⲙⲛⲧⲉⲕⲛⲟϭ ⲛⲁⲕⲁⲡⲉ ⲉⲧⲟϣ ⲉϩⲟⲩⲏ ⲉⲣⲟⲓ ⲛⲉ̣ⲩ . | ⲡⲉⲥⲕⲏⲗⲙⲟⲥ[6] ⲛⲕⲓ ⲉⲣⲛⲉ ⲙⲡⲁⲥⲟⲛ ⲕⲁⲗⲓ|ⲛⲉϫⲉ ⲧⲛϣⲁϫⲉ ⲛⲉⲙⲁⲩ ⲧⲓⲧⲓ ⲡϩⲟⲗⲟⲕⲟ | ⲥⲛⲁⲩ ⲛⲁⲩ ⲧⲟⲩⲧⲓ[7] ⲉⲡⲁⲕⲉ̣ⲟⲛ [

Above l. 1 of *verso* the address: +ⲧⲁⲁⲥ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲧⲁⲡⲏⲗ ⲓⲱϩⲁⲛⲛⲥ ⲡⲉϥϣⲏⲣⲉ

'cast me in to . . . . . matter, that I may know it; but more still (*μᾶλλον δέ*) what thy intention (*σκοπός*) is. I beg (*παρακαλεῖν*) my lord father that he bring to nought (? *καταργεῖν*) all the thoughts of them that talk with him, while he enquireth into my affair[8]. For I have none that will enquire into my affair save you, and I confide in God and you. For (*ἐπεί*) if thou shouldst see me in the state wherein I am, thou wouldest certainly (*πάντως*) enquire into my affair. But (*λοιπόν*) let thy great pity and thy great

[1] Taking ⲉⲓ ⲉⲃⲟⲗ in the sense (=*ἐνάγειν*) frequent in the Jême deeds.

[2] *Cf.* the forms ⲛϣⲁ-, ⲛⲥⲁⲣ (*v.* no. 292).

[3] Above the line. Perhaps ⲓ only.

[4] Perhaps ⲟ belongs to the next line.

[5] The normal form should be ⲛⲥⲁⲃⲗⲗⲱⲧⲏ.

[6] ? ⲛⲉϫ ⲡⲉⲥⲕ. *Cf.* CRUM, *Ostr.* no. 61 and ⲃⲱⲕ ⲡⲉⲥⲕ in Leyden *MSS.* p. 486 (*sic*) and TURAIEF in *Bull. Ac. Imp.* 1899, 440.

[7] One expects ⲥⲟⲩⲧⲓ, though ⲛⲧⲟⲩ-, ⲧⲟⲩ- is to be met with in Sa'idic.

[8] Or ? 'prying into my affair', in spite of the false concord.

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love (ἀγάπη) that are so great toward me, make endeavour (σκυλμός) to come southward with my brother Callinicus, that we may talk with them and give them the 2 *solidi* and that they give a receipt (ἐντάγιον) . . .

317.—Paper; complete; $17\frac{1}{2} \times 5$ cm. Script: much faded; *cf.* ZOEGA's 9th class.

Letter to a superior, whom the writer, *inter alia*, asks for some vinegar.

+ сȳ ai . . . . . | ϯпроск̄/ аγω | тіаспаζе ⲙп|оγϫai пτекⲙ|пτⲙеріт п|сон еттанȳ *sic* | ерепϫоеіс ϩа|реϩ епекωпϩ[1] | ϩн̣ ṭiṭaⲙoк | ϫеаṇеṇ . . | 7 lines, almost wholly illegible | ⲙнтсон ϫо|оγ оγлакон | еϩнⲙϫ еϥ|ϫнϥ[2] ṇai̯ та|еγχарістоγ | паḥ . . . . . |

Verso: remains of an Arabic text (earlier).

318.—Papyrus; a fragment; $8 \times 9\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Letter to an ecclesiastical (?) superior, mentioning an application to the amîr on behalf of an old man. Bousiris is named.

]ḥ/ ⲙⲙеріт пϫо[еі]с ? | прос]елθе пенϩ паⲙіра етβепϩλλо |]ṭωϣ оγсγⲙⲙϫ наγ таρеγṇ . ϩ [|] таⲙⲙоі ϫенрωⲙⲙпоγсіρe̯ [|]β̀ωк аіснтоγ [|]аγ еіоγωϣ σω . . [

Verso. +тω [θ]еоφγλ/ ? [

319.—Papyrus; complete; $34\frac{1}{2} \times 16$ cm. Script: *v.* Pl. 11. *Verso* →.

Letter (called σιγίλλιον) from a pagarch, through his son[3], to certain villages and[4] to the inhabitants of Psoi-Ptolemais. It relates to the collection of taxes. KRALL's nos. iii and iv are documents of the same class.

[. . .]φλ/ σενοῦ συν̄ παγαρ̄ δι/ εμο̄ ζαχαρια υιο̄ αῡ πϥсϩai ннапнγе | ннеⲙⲙа еттассе[5] етеснωсіс нтаіταас ннасон | апа аφоγ ϫететнесооγн ϫеапаеіωт ϣнрппарассеіле | нитн етβенесоγо нтеⲙβолн ⲙнтасорасіа[6] ⲙп|тесп[ер]ⲙⲙоγβоліа нтетнесооγϩоγ еіс ϩнте оγн | аітн[оо]γϥ аппарассеіле наϥ тарϥϣіне нсатетнеⲙⲙ|βолн ⲙнтетнеспер[ⲙⲙоγ]βоліа ⲙнтетнеасорасіа | еспληроγ аγω аппарассеіле наϥ тарϥсωтп | ϩнсрⲁⲙⲙ неγпорос ϩннетнетіⲙⲙе нсоγϩγпоа[єχє] | 10. ⲙⲙооγ аγω аппарассеіле наγ тароγноγϩ ϋпоγрсос *sic* | еβол[7] ката тіⲙⲙе нсоγтоϣϥ екаⲙⲙа аγω | аппарассеіле наγ он ϫенноγті оγертоϥ нсоγо н | ⲙⲙоіа̣ϩ[8] нтωаϩ прωⲙⲙе еγϩіϫннкаϩ ϣантоγ|пλ[нроγ н]теⲙβолн ⲙнтеспеρⲙⲙоγβоліа

[1] *V.* nos. 306, 337. [2] *V.* no. 348.

[3] The *waly* represented by his son, *Führ. Rain.* nos. 554, 558.

[4] Assuming that δέ in l. 22 implies contrast, these villages should be near Psoi, 150 miles south of Shmoun. Can the writer then be pagarch of Shmoun? Yet in no. 215 Hanepioor and in KRALL ccxlii Pbôah seem near the latter; so too Φβύ, *Arch. f. Pap.* iv. 452 and (? same) Βῶυ, *ib.* 429.

[5] Or merely 'are entered, reported'. *V.* Br. Mus. nos. 1079, 1131, KRALL iii, here no. 278.

[6] Apparently a tax in WILCKEN, *Ostr.* i. 132.

[7] The difference between сωтп and ноγϩ єβол is not clear.

[8] *Cf.* Br. Mus. no. 1055. Greek perhaps μώιον, *Pap. Hibeh* 49, 8 n, Eg. Expl. Fund, *Arch. Rep.* 1905–6, 14.

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ⲙⲡ|ⲧⲁⲅⲟⲣⲁⲥⲓⲁ ⲙⲙⲛⲉⲩⲁⲅⲙⲟⲥ (sic) ϩⲁⲡⲗⲱⲥ ⲛⲡⲉⲣⲧⲣⲉⲩ|ⲟⲛ ϩⲓⲱⲱⲧⲧⲏⲩⲧⲏ ⲧⲓ ⲡⲣⲟⲫⲁⲥⲓⲥ ⲕⲁⲧⲁ ⲧϥⲩⲭⲏ[1] | ⲁⲡⲁⲣⲁⲅⲅⲉⲗⲉ ⲛⲁⲩ ϫⲉⲉⲣϣⲁⲛⲟⲩⲟⲟⲓⲉ ⲉⲡⲁⲟⲩ|ⲧⲓⲙⲉⲡⲉ ⲧⲓ ⲟⲩⲥ[. .[2]] ⲛⲥⲟⲩⲟ ⲛ ⲟⲩϧⲓⲣ ⲛⲧⲱⲁϩ | ⲉⲡⲟⲩⲣⲱⲙⲉ ⲭⲱⲣⲓⲥ ⲥϩⲁⲓ ⲉⲡⲱⲙⲉ ⲛ ⲟⲩⲟⲛ ⲉⲡⲁⲡⲁⲉⲓⲱⲧ|20.-ⲡⲉ ⲛϥⲥⲟⲛⲁϩϥ ⲛϥⲧⲛⲟⲟⲩϥ ⲛⲁⲓ ⲧⲁⲣϥⲧⲓ ⲥϧⲱ ⲛ|ⲣⲱⲙⲉ ⲉϣⲁⲩⲣⲁⲧⲥⲱⲧⲙ ϩⲙⲡⲉⲓⲧⲟϣ ⲛⲧⲱⲧⲛ | ⲁⲉ ⲛⲉⲣⲉⲙⲯⲟⲓ ⲟⲩⲱϣ ⲧⲉⲧⲛⲉⲧⲱϣ ⲣⲁⲙⲙⲁ ⲥⲛⲁⲩ | ⲉⲩⲧⲛϣ ⲉⲛⲉⲩⲡⲟⲣⲟⲥ ⲛⲥⲟⲩϩⲣⲟⲗⲉϫⲉ ⲛⲡⲉⲥⲟⲩⲟ | ⲛⲡⲃϣⲁϩ ⲙⲡϩⲁⲛⲉⲡⲓⲟⲟⲣ ⲙⲙⲛϥⲉⲡⲟⲓⲕⲓⲛ (sic) ϫⲛⲛⲉⲧⲛⲉ [3]|ⲁⲙⲫⲓⲃⲁⲗⲉ ⲁⲓⲃⲟⲩⲗⲗⲓϫⲉ ⲛⲡⲉⲓⲥⲓⲛⲉⲗⲗⲓⲛ[4] ⲛⲁϩⲟⲩⲣ + |

+ ⲉⲩⲣ/ μ̀ π̀ ⲕⲏ ⲓ̅ⲇ/ ⲁ̀ⲣ̀ ⲁ +

L.S.

'. . . Flavius Senouthius, by God's will pagarch, through me, Zacharia his son, writeth unto the headmen of the places that are indicated (*τάσσειν*) on the list (*γνώσις*) which I have given to my brother Apa Aphou. Ye know that my father hath already charged (*παραγγέλειν*) you concerning the corn of the corn-tax (*ἐμβολή*) and the purchase-money (*ἀγορασία*) and the seed-corn (*σπερμοβολία*), that ye should gather them in. Here, then (*οὖν*), I have sent him and have charged (*παρ.*) him that he require your corn-tax (*ἐμβ.*) and your seed-corn and your purchase-money (*ἀγ.*) in full (*πληροῦν*). And I have charged (*παρ.*) him to choose well-to-do scribes (*γραμματεύς, εὔπορος*) from your villages, that they may receive (*ὑποδέχεσθαι*) them; and I have charged (*παρ.*) them that they appoint a representative (*ὑπουργός*) for each (*κατά*) village and set him over another place. And I have further charged (*παρ.*) them that they give (*or* sell) not an *artaba* of corn nor a bundle (?) of straw to any man upon earth, ere he have fulfilled the corn-tax (*ἐμβ.*) and the seed-corn (*σπερ.*) and the purchase-money (*ἀγορ.*) and their general tax (*δημόσιον*); in short (*ἁπλῶς*), let none among you give occasion against himself (*πρόφασις, κατά, ψυχή*). I have charged (*παρ.*) him that, should an husbandman belonging unto a village sell (?) unto any man a . . . . . of corn or (*ἤ*) a basket of straw, without (*χωρίς*) a writing of mine or (*ἤ*) one of my father's, he shall bind him and send him unto me, that he may teach the men, if they be disobedient in this nome. But (*δέ*) ye, men of Psoi, I desire that ye set up two scribes (*γρ.*), being of authority and well-to-do (*εὔπ.*), that they may receive (*ὑποδέχ.*) the corn of Pbôah and Hanepioor and its homesteads (*ἐποίκιον*), so that ye fail (*ἀμφίβαλλειν*) not. I have sealed (*βουλλίζειν*) this order (*σιγίλλιον*) with my ring.' Then the date and the clay seal, the design (not inscription) on which is no longer recognizable.

Recto. Protocol (fibres →) in 4 lines of tall, brown characters, 1 and 3 of which begin with a sign or letter resembling *ϕ*. The end of an Arabic line can perhaps be discerned.

320.—Papyrus; complete; 30½ × 13 cm. Script: *v.* Pl. 10. *Recto* →.

Letter relating to the assessment and collection of taxes from certain localities. Though complete, the text is unusually difficult of exact interpretation.

[1] Or 'to the detriment of his soul'.

[2] ? ϭⲓϫ (*v.* Br. Mus. no. 1066) or ϭⲗⲱ, though neither have been found used of grain; or ϭⲟⲡ ὀλίγα, Revel. iii. 4.

[3] Altered from (*sic*) ϫⲉⲛ-.

[4] Krall iii and iv are thus named.

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Above l. 1, χⲙⲉ.

ϯ ⲕⲩⲣⲁⲕⲟⲥ ⲡⲉⲧⲥϩⲁⲓ ⲛⲡⲥⲁϩ ⲁⲓⲟⲛⲩⲥⲏ | ϫⲉϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓⲙ ϯϣⲓⲛⲉ | ⲉⲣⲱⲧⲏ ⲁⲩⲱ
ⲉⲡⲓⲁⲛ ⲁⲓⲃⲱⲕ ⲁⲓⲁⲛⲁⲕⲁ|ⲍⲉ ⲛⲑⲉⲛⲉⲉⲧⲉ ⲛⲡⲙⲁ ⲡⲁⲡⲁ ⲃⲁⲛⲉ | 5 ⲉⲧⲃⲉⲡⲕⲱⲙⲏⲕⲁⲑⲏⲕⲏⲥ[1] ⲁⲩⲓ[2] ⲉϩⲣⲁⲓ |
ⲛⲡⲥⲁϩ ⲡⲉⲧⲣⲁ ⲁϥϫⲟⲟⲩ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ | ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲡⲣⲁϫⲉ[3] ⲙⲡⲣⲱⲙⲉ | ⲡⲙⲁ ⲁϫⲉⲗⲫⲏ[4] ⲡⲉϫⲁⲩⲟⲩ
ϫⲉϣⲁⲣⲉ|ⲡⲙⲁ ⲁϫⲉⲗⲫⲏ ϯ ϣⲉ ϫⲟⲩⲧⲏ ϩⲱⲓⲟⲉ | 10 ϩⲱⲕ ⲛⲧⲙⲁ ⲡⲥⲁϩ ⲡⲉⲧⲣⲁ ⲛⲁⲩ ϫⲉ|ϣⲁⲣⲉⲡⲕⲱⲙⲏⲕ-
ⲁⲑⲏⲕⲏⲥ ⲉⲓ ⲧⲱⲛ ⲉ|ⲙⲟⲛ ⲡⲣⲱⲥ[5] ⲡⲙⲁ ⲁϫⲉⲗⲫⲏ ⲡⲣⲱⲥ ⲡⲙⲁ | ⲡⲁⲡⲁ ⲃⲁⲛⲉ ϣⲁⲣⲉϣⲉ ⲥⲉ ⲙⲡⲟⲩⲁ |
ⲉⲓ ⲙⲙⲁⲩⲟⲩ[6] ⲉⲣⲉⲡⲁⲩⲟ ⲙⲙⲓⲥⲩ ⲧⲱⲛ | 15 ⲉⲕⲁⲧⲟⲛ[7] ⲧⲁⲗⲩⲟⲩ ⲉϫⲱⲟⲩ[8] ⲉⲕⲧⲟⲥ | ⲟⲩⲙⲉ ϯⲡⲟⲩ
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ⲗⲁϫⲁ | ⲉⲣⲟⲟⲩ ⲉⲓ ϫⲁϫⲉ ⲙⲡⲥⲁϩ ⲡⲉⲧⲣⲁ (ϫⲉ above)ⲉϥⲟⲩⲱϣ | ⲕⲟⲩⲫⲏⲥⲏ
ⲛⲡϣⲉ ϫⲟⲩⲧⲏ ⲙⲡⲉⲩϩⲩⲙⲉ | ⲁⲩⲱ ⲡⲉⲩⲁⲩⲟ ⲙⲙⲓⲥⲩ ⲧⲱⲛ ⲉⲕⲁⲧⲟⲛ | 20 ⲉϣⲱⲡⲉ ϥⲟⲩⲱϣ ⲕⲟⲩⲫⲏⲥⲏ
ⲛⲁⲓ ϩⲁⲡⲙⲁ | ⲡⲁϫⲉⲗⲫⲏ ⲧⲏⲛϣⲓⲛⲉ ⲥⲁϩⲁ̀ⲩ ⲉⲡⲙⲁ | ⲡⲁⲡⲁ ⲃⲉⲛⲉ (ϫⲉⲡⲁⲩ above) ⲉⲓⲉ[9] ⲧⲱⲛ ⲉⲓⲁⲧ
ⲉⲃⲟⲗ | ⲙⲟⲛ ⲧⲁϥⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲡⲣⲁϫⲉ | ⲙⲡⲙⲁ ⲁϫⲉⲗⲫⲏ ⲡⲥϩⲁⲓ ⲉⲧⲃⲉⲡⲙⲁ | 25 ⲡⲁⲡⲁ ⲃⲁⲛⲉ
ϯⲡⲟⲩ ⲉⲓⲙⲉ ϫⲉϣⲁϥⲕⲁ | ⲕⲁ[sic] ⲡⲓⲉⲕⲁⲧⲟⲛ ⲉϩⲛⲕⲟⲛ[sic] ⲙⲙⲁ[10] ϩⲓⲡⲙⲁ | ⲡⲁϫⲉⲗⲫⲏ[sic] ⲙⲡⲉⲩϩⲩⲙⲉ ϫⲉ|
(*verso*) ϫⲉⲙⲙⲟⲛ ⲉϣⲱⲡⲉ ϣⲁϥⲕⲁ ⲫⲏ|ⲕⲁⲧⲟⲛ ⲉⲓⲕⲟⲥⲓⲙⲉⲛⲧⲉ ⲙⲡⲉⲩϩⲏ|30-ⲙⲉ ⲉⲓ ϩⲁⲓ ⲛⲁⲓ ⲉⲃⲟⲗ
ϫⲉϣⲓⲛⲉ | ⲥⲁⲡⲥⲉⲉⲡⲉ ⲡⲙⲁ ⲡⲁⲡⲁ ⲃⲁⲛⲉ | ⲉϣⲱⲡⲉ ⲟⲛ ⲉϥϥⲟⲩⲱϣ[sic] ϣⲁϫⲉ | ⲙⲡⲟⲩⲟⲛ ⲙⲙⲟⲟⲩ ⲁⲛ[11]
ⲉⲓⲉ ϩⲁⲓ ⲛⲁⲓ | ϫⲉⲁⲫⲏⲕⲁⲧⲟⲛ ⲉϩⲛⲕⲟⲛⲧⲁ ⲙⲙⲁ | 35 ⲙⲡⲉⲩϩⲩⲙⲉ ⲉⲓ ⲉⲧⲟⲟⲧ ⲧⲁⲧⲙ|ϫⲁϫⲉ ⲙⲙⲁⲩⲟⲩ
ϩⲁϣⲁ[12] ⲙⲡⲕⲱ|ⲙⲏⲕⲁⲑⲏⲕⲏⲥ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ | ⲉⲡⲉⲓϫⲉ ⲡⲉϫ̀ⲁⲩⲟⲩ ϫⲉϣⲁⲣⲉⲡⲙⲁ ⲁϫⲉⲗ|ⲫⲏ ϯ ϣⲉ
ϫⲟⲩⲧⲏⲧⲏ[sic] ⲡⲙⲁ ⲁⲡⲁ ⲃⲁⲛⲉ | 40 . . ⲛⲁϯ[13] ϣⲉⲉⲡⲉ ⲁⲩⲱ ⲑⲙⲙⲉ ⲙⲡⲟⲩⲁ | ⲡⲟⲩⲁ ϯϯϯ

'Cyriacus (Kyrakos) writeth unto the 'master' Dionysius, saying: Before all things I greet you. And because that (ἐπειδή) I went and constrained (ἀναγκάζειν) the monastery of the place of Apa Bane regarding the village- . . . . . (κωμηκαθηκης), they have gone to the 'master' Petra and he hath despatched the letter (ἐπιστολή) to me, saying, 'Be not at enmity with the men of the place of Adelphius.' They said, the place of Ad. payeth 125. Give us thy help (βοηθεῖν) and go to the place of the 'master' Petra; see whither the village- . . . . . (κωμ.) belongeth, whether (?) to (πρός) the place of Ad. (or ἤ?) to (πρός) that of Apa B. The 161 will be their part, the $2\frac{1}{2}$ of the hundred (δύο ἥμισυ τῶν ἑκατόν) being imposed on them, besides (ἐκτός) the freight-charge. If now thou desire to share (? λαχεῖν) therein, so contend with the 'master' Petra, for he would remit (κουφίζειν) the 125 with their freight-charge and the $2\frac{1}{2}$ of the hundred. If he desire to remit (κου.) these for the place of Ad. and that we should seek to impose them on the place of Apa B., then see thou and inform me. For he hath written to me, saying, 'Be not at enmity with the place of Ad.'; he wrote not concerning the place of Apa B. So now, learn whether he will excuse (?) the 161 upon the place of Ad. with their freight-charge, or no. If he should excuse (?) the 125 with their freight-charge, so write to me to require the remainder from the place of Apa B. Further, if he desire not to speak with one among them, so write to me, saying, 'I have received the 161,' that I may not contend with them as to the share (?)

[1] Perhaps an official, so not the κωμηκάτοικος 'villager' of Mitteis, *Urk.* 99. Neither κωμηκαθηγητής nor -οικητής is known. Such a word as *κωμηκαθήγησις is excluded by the gender. A compound of χῶμα is scarcely possible.

[2] Altered from ⲁⲩⲉⲓ.

[3] Unknown as a verb, that in Br. Mus. no. 169 being presumably different. Possibly = ⲣϫⲁϫⲉ.

[4] ? Ἀδέλφιος. *Cf.* ⲁⲓⲟⲛⲩⲥⲏ above.

[5] A clause crucial for the sense, but obscure. ⲉⲓ ? 'appertain to', 'regard', if ⲕⲱⲙⲏⲕ. were an impost or the like, and if ⲧⲱⲛ = ⲉⲧⲱⲛ. πρός as merely directive is unlikely. The use of ⲉⲙ[ⲙ]ⲟⲛ too is doubtful.

[6] Lit. 'go with them', possibly in some technical sense, 'is their assessment'?

[7] Presumably the name of a tax.

[8] *V.* no. 323.

[9] ⲉⲓⲉ is difficult here, but 3rd fut. would be more so.

[10] Why are the same numbers now expressed in Greek?

[11] ⲁⲛ for ⲟⲛ would be improbable here.

[12] Has been altered. *Cf.* no. 273.

[13] Half effaced.

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of the village. . . . . (κωμ.). Farewell in the Lord. For (ἐπειδή) they said, 'The place of Ad. doth pay 125; the place of Apa B. shall (?) pay the rest and the freight-charge of each.''

321.—Papyrus; complete; 19 × 40 cm. Script: ligatured, uneven. *Recto* ↑.

Letter from Prashe, probably at Babylon, to the amîr, regarding tax-collection.

1. ⲝ ϩⲛⲡⲣⲁⲓ ⲛⲛⲟⲩⲧⲉ ⲡⲣⲁϣⲉ ⲡⲉⲧⲛⲉϭⲁⲟⲩⲟⲛ ⲉϥⲥϩⲁⲓ ⲛ[ⲡⲉⲩ]ⲕ̣ⲗ̣ⲉ[1] ⲛⲁⲙⲓⲣⲁ̣ ⲧⲓⲣⲛⲏⲛ ⲛⲁⲕ ⲉⲃⲟⲗ ϩⲛⲛⲟⲩⲧⲉ ⲙⲛⲛⲥⲁⲛⲁⲓ ⲧⲁⲣⲉⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ
2. ⲉⲓⲙⲉ[2] ⲉⲧⲃⲉⲡⲉⲓⲣⲱⲙⲉ ⲉⲩϩⲁϩⲧⲛⲏ ⲛ ⲛⲧⲉⲡⲁϫⲟⲉⲓⲥ ϫⲓ ⲡ̣ⲉⲩⲉϩ̣ⲁⲓ[3] ⲛⲧⲉⲧⲛⲉⲧⲛⲟⲟⲩϥ ⲛⲁⲓ ⲉϩⲛⲧ ⲉⲡⲉⲓ ⲥⲟⲩⲧⲓ ⲁⲛⲁⲥⲕⲉ ⲉⲣ[ⲟⲓ] ⲉⲧⲃ̣ⲏⲛⲧⲟⲩ ⲁⲩⲱ ⲥⲟⲩⲧⲓ ϩⲃⲁ[4] ⲛ-
3. ⲛⲙⲁ̣ⲙⲉⲁ ⲡⲉⲧⲛⲉⲡⲣⲟⲥⲱ̣[5] ⲡ . . ⲁ̣ⲣⲓ[6] ⲉⲩⲧⲓ ⲁⲛⲁⲥⲕⲉ ⲉⲣⲟⲓ ⲉⲧⲃⲉⲡⲉϫⲁⲓ ϣⲁϩⲣⲁⲓ ⲉⲡⲙⲟⲩ ⲁⲩⲱ ⲁⲩⲃ̣ⲓⲧⲛ ⲉϩⲟ[ⲩ]ⲛⲡⲉ ⲁⲧⲓ[sic] ⲡⲉⲛⲡⲉ[7] ⲉⲣⲟⲛ ϩⲁⲡⲉⲓϩⲱϥ
4. ⲁⲩⲱ [ⲧ]ⲁ̣ⲣ̣[ⲓ]ⲧⲁⲙⲟ ⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ⲉⲧⲃⲉⲡⲣⲱⲙⲉ ⲛⲧⲁⲧⲛⲉϩⲁⲓ ⲛⲁⲓ ⲉϩⲛⲧ ϫⲉⲧⲁⲗⲟⲟⲩ ⲛⲁⲓ ⲉⲣⲛⲥ ⲁⲡⲉⲛⲁⲟϩⲟⲧⲁⲧⲟⲥ ϫⲟⲉⲓⲥ[sic] ⲡⲥⲩⲛⲃⲟⲩⲗⲟⲥ[8] ⲕⲉⲗⲉⲩⲉ
5. ⲧⲁ̣ⲣⲟⲩⲥϩⲁⲓ ⲛⲉⲣⲱⲙⲃⲁⲃⲩⲗ̣ⲱ̣, ⲧⲏⲣⲟⲩ ϫⲓⲛⲉⲡⲕⲟⲩⲓ ϣⲁⲡ[ⲛ]ⲟϭ ⲉⲡⲉⲓ ⲉⲧⲃⲉⲡⲉⲓϩⲱϥ ⲡⲁⲓ ⲛⲡⲉⲛϣⲧⲁ-ⲗⲟⲟⲩ ⲉⲣⲛⲥ ⲛⲏⲧⲛ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲡⲁϫⲟⲉⲓⲥ
6. ⲕⲉⲗⲉⲩⲉ ⲃⲟⲩⲱϣ [ⲛⲡ]ⲉϫⲁⲛⲏ̣[9] ⲧⲁⲧⲛⲟⲟⲩϥ ⲛⲏⲧⲛ ⲉⲣⲛⲥ ⲁⲩ[ⲱ] . . . . . ⲉⲓ . . . . . ⲥ̣ⲟ . ⲛϥⲥϩⲁⲓ ⲉϩⲛⲧ ⲉⲡⲉⲏ̣ ⲛⲥⲩⲛⲃⲟⲩⲗⲟⲥ ϣⲁⲓⲁⲥⲫⲁⲗⲓϫⲉ
7. ⲛⲙⲟⲟⲩ ⲧⲁⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲏⲧⲛ ⲉⲣⲛⲥ ⲉⲡⲉⲓ ⲉⲣ̣ⲉ̣ⲡ̣ⲟⲩⲉ̣ⲙ̣ . ⲟⲩ̣ ⲉⲡⲁϫⲟⲉⲓⲥ ⲉⲡⲉⲓϩⲱϥ ⲡⲁⲓ ⲁⲛⲡⲉ ϫⲓⲛⲉⲑⲉ ⲛⲧⲁⲡⲁϫⲟⲉⲓⲥ ⲥ̣ϩ̣ⲁⲓ ⲛⲁ̣ⲓ̣ ⲉϩⲛⲧ
8. ϣⲁⲓⲁⲥⲫⲁⲗⲓϫⲉ ⲛⲙⲟⲟⲩ ⲧⲁⲧⲛⲟⲟⲩⲥⲟⲩ ⲛⲏⲧⲛ [rest illegible]
9. [all illegible till end,] ϩⲓⲧⲟⲟⲧϥ
10. ⲧⲓⲡⲣⲟⲥⲕ̄ ⲛⲡⲁϫⲟⲉⲓⲥ ϩⲓⲧⲛⲛⲉⲓⲥϩⲁⲓ μ̄ φαρμοῦθ ιη ιν̄δ δ

'In the name of God! Prashe, your servant, writeth to the most renowned (εὐκλεέστατος) amîr. Peace unto thee from God. Thereafter: (I write) that thy lordship may know concerning those men that are with thee, or else (? ἤ) that my lord take their ἐξάγιον and send it northward to me. For (ἐπεί) I am in difficulty (ἀνάγκη) because of them and Mohammed, thy representative (πρόσωπον), is perturbed . . . . ., I being in the utmost difficulty[10] as to the ἐξάγιον; and we were brought in and put in irons on this account. And (I would) inform thy lordship as to the men of whom thou didst write northward to me, saying, Send them south to me. The most glorious (ἐνδοξότατος) governor (σύμβουλος) hath commanded to inscribe all the men of Babylon, from small to great; so (ἐπεί) for this cause have we not been able to send them south unto you. And if my lord bid and desire the ἐξάγιον, that I should bring it southward to you and . . . . . and he write northward to

[1] The gap might hold more than this.

[2] For this form *v.* no. 322.

[3] From Br. Mus. no. 444 and *Pap. Rhind* ii (Edinburgh), where 1st, 2nd and 3rd ἐξάγια of the year occur, it should be a sort of tax.

[4] ⲣⲉϥϯ ϩⲃⲁ 'excitable', Giron, *Légendes* 63.

[5] *Cf.* Br. Mus. Or. 6721 (3) (Jême), where 'the πρ. of the most glorious amîr' is mentioned; and Or. 6218 (Jkôw) the πρ. of the pagarch; also no. 281 here.

[6] The last letters might be ⲉⲣⲟⲓ (? ⲡⲁⲣⲁⲣⲟⲓ).

[7] Ϫⲓⲇⲏⲣⲟⲩⲛ. The Aphroditô letter, Br. Mus. no. 1358, tells how the pagarch's agent (at Babylon) had been imprisoned for failure to pay certain taxes (H. I. Bell).

[8] Title of the Muslim governor. *V.* C. H. Becker, *Papyri Schott-Reinhardt* i. 35. Occurs too in Rossi, *Papiri* I. i, Tav. 4 *a*, and in Vollers-Leipoldt, *Katal. d. islam.... Hss. zu Leipzig*, p. 410.

[9] Or [ⲡⲉⲩ].

[10] *Lit.* 'constrained unto death'.

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the most glorious (ἐνδ.) governor (σύμβ.), I will put them under guard (ἀσφαλίζειν) and send them south to you. For (ἐπεί) not . . . . . my lord for this very matter from the beginning when my lord wrote northward to us, I will put them under guard (ἀσφ.) and will send them to you . . . . . I make obeisance to (προσκυνεῖν) my lord by this letter. 18th Pharmouthi, 4th Indication.'

Verso: the address in one line, illegible.

322.—Papyrus; complete; 15 × 11 cm. Script: moderately ligatured. *Recto* ↑.

Letter relating to the collection of village taxes. It is difficult to translate intelligibly.

+ ⲧⲁⲣⲉⲕⲉⲓⲙⲉ[1] ϫⲉⲉⲡⲉ[ⲓⲁ]ⲏ̀ [ⲁ]ⲙ̀[ⲏ]ⲡⲁ ⲧⲓ ⲡⲉϩⲓⲟⲙⲉ[2] ⲛⲕⲣⲉⲣⲏⲥ[3] | ⲛⲁϥ̀ ⲁⲛⲃⲟⲧⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲥⲓⲛ-
ⲁⲡⲁⲓⲧⲉⲓ | ⲛ̀ⲙⲟⲟ̀[ⲩ] . . ⲥⲛ ⲥⲣⲃⲉ ⲛⲉⲓ ⲛⲁⲕ ⲉⲓⲡⲁ̀ϩⲛ ⲥⲣⲃⲉ | ϣⲁⲧⲧⲁⲃⲗⲁ[4] ⲛⲡⲉⲣⲟⲩⲁϩ ⲛⲁϩϩⲁⲓ ϩⲛⲛⲉⲕⲥⲓϫ[5] |
ϣⲁⲛⲧⲕⲡⲗⲏⲣⲟⲩ ⲛⲛⲉⲕⲧⲓⲙⲉ ⲉⲡⲓ ⲡⲉⲧⲉ|ϣⲁⲕϣⲱⲱⲧ ⲛⲙⲟϥ ϩⲛⲧⲧⲁⲃⲗⲁ ⲙⲉⲓⲗⲟ | ⲉⲓⲧⲓ ⲙⲁⲕⲗⲁⲃⲓⲛ
ⲉⲡⲉⲕⲃⲁⲗ ⲥⲛⲁⲩ ϣⲁⲛ|ⲧⲡⲗⲏⲣⲟⲩ ⲛⲙⲟⲛ[6] ⲁⲩⲱ ⲥⲱⲡ ⲟⲩⲣⲉϥ|ⲣⲟⲉⲓⲥ ⲛⲁⲕ ϩⲁϩⲧⲏⲛ[7] ⲧ̀ϣϥ̀ ⲉⲕⲩⲣⲓⲁⲕⲟⲥ |
ϣⲁⲛⲧⲕⲡⲗⲏⲣⲟⲩ ⲛⲙⲟϥ ϫⲛ̀ⲛⲉⲕⲥⲁⲛ | ⲧⲓⲙⲏ ⲛⲟⲩⲁ ϣⲁⲛⲧⲉⲕϫⲓ [ⲡ]ⲉϥⲁⲓⲕⲁⲓⲟⲛ[8] ⲛⲧⲟⲟⲧϥ | ⲁⲩⲱ ⲉⲓⲥ
ⲧⲓⲉⲡⲓⲥ[ⲧⲟⲗⲏ ⲁ]ⲓⲧⲛⲟⲟⲩⲥ ⲛⲁⲕ | ⲧ[. . . . . .]ⲁⲛ[. . .] ⲫ̀ ⲏ̀ . . ⲉ . ϩⲓⲱⲱϥ̀ | ϫⲛⲛ . ⲓ̀ . . . ⲥⲧ . . ⲉ . . . + |
ⲉⲡⲉⲓ ⲧⲁⲡⲁⲥⲕⲏⲧⲉ̀[9]

Verso: the address, apparently erased, excepting the initial +

('I write) that thou mayest know that, seeing (ἐπειδή) Mena hath made the women his heirs (?? κλῆρος), we have erased them in regard to demanding (taxes ἀπαιτεῖν) of them. . . . find leisure to go to thee, I shall have leisure until the (? making up of the) register (τάβλα). Lay not down my letters from thy hands, ere thou hast paid (πληροῦν) (? on behalf of) thy villages. For (ἐπεί) as to that which thou lackest in the register, I will not cease to lay a bandage (*lit.* strap μαγκλάβιον) upon thy two eyes, until I shall have paid (πλ.) thee (it). And take thee a watchman and assign him unto Cyriacus, until thou shalt have paid it; for thou shalt not fix a price (τιμή) for any one till thou shalt have received of him his . . . . . (δίκαιον). And see, I have sent thee this letter (ἐπιστολή) . . . . . For (ἐπεί) it is (a matter of) importance (ἀνάγκη).'

323.—Papyrus; complete; 20 × 20½ cm. Script: moderately ligatured. *Recto* ↑. A clay seal and ribbon were attached.

Letter from Jeremias, notary, to his 'altogether God-beloved, most honorable brother' Elissaius, deacon and notary.

+ ⲙⲛⲛⲥⲁⲧⲣⲁⲥⲙⲏ ⲧϣⲟⲣⲡ ⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲕ ϩⲓⲧⲟⲟⲧϥ ⲛ̀ⲗⲟⲩⲕⲁⲥ ⲡⲁⲡⲁⲁ ⲛⲡⲉϩⲟⲩⲟⲣ[10] | ⲁϥⲉⲓ

[1] I find only two letters commencing thus elliptically, here no. 321, Br. Mus. no. 1156; both address superiors. *Cf.* also ϩⲱⲥⲧⲉ ⲧⲁⲣⲉⲕ-, Br. Mus. nos. 1064, 1065.

[2] After ϫⲉ all quite uncertain.

[3] An instance of κλῆρος for κληρονόμος, Revillout, *Actes* 99. But the parallel text, Br. Mus. Pap. civ, shows this as probably an error. In Br. Mus. no. 1051 ⲕⲣⲏⲣⲉⲥ is equally obscure, and there κλῆρος seems still less suitable.

[4] *V.* no. 401.

[5] *Cf.* Krall ccxxviii. 9.

[6] I have no idea what this phrase means.

[7] ϩⲁϩⲧⲏ might be 'into thy house' or merely pleonastic with ⲛⲁⲕ.

[8] 'Just rights' seems unsuitable. *V.* perhaps Krall clxxxiii, here no. 358.

[9] This in another ink and ? hand, added perhaps by the author, not his scribe.

[10] *V.* no. 211 and perhaps Krall cxiii. 3. But here it should include a personal name.

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ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲓ ϩⲓⲡⲧⲣⲉϥⲉⲣⲡⲁϣⲉ ⲛⲣⲟⲟⲩⲧⲓ ⲉⲩⲛⲏⲩ ⲉⲣⲏⲥ ⲁϥⲥⲙⲏ | ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉϥⲟ ⲛⲓⲟⲩⲓ ⲛ̀ⲯⲩⲭⲏ[1] ϫⲉⲉϣⲱⲡⲉ ⲙⲁⲛⲁϥⲉⲣⲁⲧⲓ ⲛⲙⲙⲁϥ[2] | ⲧⲏⲓ ⲛⲉⲉⲓⲱϩⲉ ⲉⲃⲟⲗ ϩⲓϫⲱϥ ⲙⲁϥⲃⲱⲕ ⲉϩⲟⲩⲓ ⲉⲡϥⲧⲏⲙⲉ ⲛϥϫⲟ ⲟⲩϫⲓⲥⲉ[3] | ⲛⲉⲓⲱϩⲉ ⲗⲟⲓⲡⲟⲛ ⲉϥϣⲁⲛⲉⲓ ⲛⲁⲕ ⲉⲣⲏⲥ ⲁϩⲉⲣⲁⲧⲓ ⲛⲙⲙⲁϥ ⲛⲥⲏ ⲟⲩⲛⲟϭ | ⲛⲙⲉⲣⲟⲥ ⲛⲉⲓⲱϩⲉ ⲉⲃⲟⲗ ϩⲓϫⲱϥ ⲛⲥⲧⲁⲗⲟϥ[4] ⲉϫⲛⲓⲡⲉⲣⲱⲙⲙⲁ ⲛⲧⲉϩⲟⲩⲟⲣ | ⲛⲥⲁⲛⲁⲥⲕⲁϩⲉ ⲙⲙⲟⲟⲩ ⲛⲥⲟⲩϫⲟⲟⲩ ⲡⲥⲉⲉⲡⲉ ⲉⲙⲁⲕⲥⲏ ⲑⲉ ⲛⲁⲓⲟⲓⲕⲉⲓ ⲙⲙⲟϥ | ⲁϩⲉⲣⲁⲧⲓ ⲙⲙⲁϥ ⲟⲛ ϣⲁⲛⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲉⲣϣⲁⲛⲧⲉϫⲣⲉⲓⲁ ϣⲱⲡⲉ | ⲧⲓⲕⲟⲩⲫⲓϩⲉ ⲛⲟⲩϣⲏⲙ ⲛⲁⲛⲙⲟⲥⲓⲟⲛ ⲛⲁϥ ϩⲁⲣⲟⲟⲩ ϣⲁⲛⲁⲁⲥ. ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ | ⲥⲱ ϩⲓϫⲛⲡⲉϩⲣⲱⲃ ⲛⲥⲁⲓⲟⲓⲕⲉⲓ ⲙⲙⲟϥ ⲛⲥⲧⲓ ⲡⲁⲣⲁⲯⲩⲭⲏ ⲛⲁϥ | ϣⲁⲛⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲧⲓⲁⲥⲡⲁϩⲉ ⲛⲧⲉⲕⲑⲉⲟⲫⲓⲗⲉⲓⲁ ϩⲓⲧⲛⲉⲓⲥϩⲁⲓ +

'After that I had drawn up the first letter (ἐπ.) unto thee, (sent) by the hand of Lukas of Pma npehwor, and he had left us; when he had done half the journey, going southward, he drew up a letter (ἐπ.) to me, being disheartened, (and saying) that if we stay not by him and relieve him of (the burden of) these fields, he will not enter his village and (will not) sow a . . . . . of land. But (λοιπόν) when he cometh south to thee, stay by him and relieve him of a large portion (μέρος) of fields and impose it on the men of Pma npehwor and compel (ἀναγκάζειν) them to send the remainder which thou canst not find means to manage (διοικεῖν). And stay by him till I come south. If need (χρεία) arise that we remit (κουφίζειν) for him a little of the tax (δημόσιον) on their account, we will do so. But by all means (ἀλλὰ πάντως) continue (to attend) to his affair and manage (διοικ.) it, and give him heart (παραψυχή), till I come south. I greet (ἀσπ.) thy piety (θεοφίλεια) by these letters.'

Verso. ⲧⲱ ⲧⲁ ⲡ̅ ⲑⲉⲟⲫⲓⲗ^{ⲉ}/ ⲧⲓⲙⲁⲓ$^{\omega}$/ ⲁⲁⲉⲗⲫ$^{\omega}$ [space] ⲉⲗⲓⲥⲥⲁⲓⲱ ⲁⲓⲁⲕ^{ⲟ}/ ⲥ ⲛⲟ̅ + ⲓⲉⲣⲉⲙⲓⲁⲥ ⲛⲟ̅ +

324.—Papyrus; complete; 13 × 21 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Mohammed, son of . . . . ., perhaps to Victor.

⸗ ⲃⲓⲕ/[5] | ⲁⲕⲟⲗⲗⲟⲩⲑⲉ ⲧⲁⲙⲟⲓ ⲡⲁⲙⲁ ⲛⲉⲩⲣⲁϣⲉⲓ[6] ϫⲉⲛⲧⲁⲡϥⲁⲡⲉ ⲟⲩⲱⲙ | ⲟ̅ⲩ̅ⲱⲙ (sic) ⲛⲉⲁⲛⲙⲟⲥⲓⲱⲛ ⲛⲡϥⲧⲏⲙⲉ ⲉⲕⲥⲱⲡ ⲡⲉⲧⲛⲁⲧⲓ ⲛⲁⲥϩⲁⲓ ⲛⲁⲕ | ⲉⲕⲟⲩⲱϣ ⲁⲁϥ ⲛⲁⲡⲉ ⲛⲥϣⲁⲧϥ ⲉⲡⲉ[ⲛ]ⲧⲁϥⲟ[ⲩ]ⲱϫⲡ ϩⲁϫⲓⲛⲉⲡⲉⲙⲁ[7] | ⲉⲡⲁϩⲟⲩ ⲉϣⲱⲡⲉ ⲁⲕⲧⲟϣϥ[8] ⲉⲓⲉ ⲛⲡⲣⲙⲁϩⲉ[9] ⲙⲙⲟϥ ⲉⲗⲁⲁⲩ | ϩⲁⲡⲁϩⲟⲩ ⲧⲓ ⲉⲓⲁⲧⲕ ⲉⲡⲉⲧⲉϣⲁⲕϣⲁⲧϥ ⲉⲙⲟϥ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲛⲓ | ⲁⲗⲗⲁ ⲉⲕϣⲁⲛⲧⲟϣϥ ϫⲓⲛⲉⲡⲉⲙⲁ ⲉⲑⲏ ϣⲁⲕϣⲓⲛⲉ | ⲛⲥⲁⲛⲁⲙⲟⲥⲓⲱⲛ ⲉⲧⲟⲟⲧϥ ⸗ μ́ θ$^{\omega}$/ κβ/

Verso. ⸗ ⲥⲩⲏ̅ ⲙ[ⲁ]ⲁⲙⲉⲁ ⲟ̅ⲩ̅ . . . . ⲁ̅ [space] ⲃⲓ[ⲕ/] . . . ⲟ̅ⲁ̅ⲣ̅ ⲕ[ⲟ]ⲗⲗⲟⲩ̅ ⸗ | ⲁ̅ⲙ̅ⲁ̅ⲉ . .

'Colluthus (he of Pma neurashei) hath informed me that its headman hath devoured the tax-money (δημόσιον) of his village. When thou receivest him that shall give thee my

[1] *Cf.* μικροψυχεῖν.

[2] Or 'support him'. An instance with ⲙⲁⲛ- ?, Crum, *Ostr.* no. 314. Neither this nor the next verb is clear in meaning.

[3] *V.* Br. Mus. no. 1013 &c.

[4] *V.* no. 320.

[5] Preceding the name is a sign somewhat resembling ⲇ. If Victor is the addressee, διά would be out of place.

[6] ϣ altered from ⲥϫ. The name has neither a Coptic, Greek nor Arabic appearance. Rashîd (*v.* Krall cxvi. 19) is, on all grounds, unlikely.

[7] *V.* Br. Mus. no. 1054 and no. 144 here for the preposition.

[8] For ⲧⲱϣ thus *v.* no. 136. But perhaps 'If thou so decide', and similarly below (*v.* Zoega 342).

[9] *V.* Br. Mus. nos. 1107, 1158, Krall civ, Turaief, *Materialy* no. 6, here nos. 148, 298, 370, assuming this = ⲁⲙⲁϩⲉ. *Cf.* ⲙⲉϩⲓ in Krall cxl, cxlvii, Br. Mus. no. 582.

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letter, if thou wilt, make him headman and require of him what he[1] hath squandered, from this time (*lit.* place) backward. If thou appoint him, then take not aught of him for the past. Keep an eye upon that which thou dost require of him, in thy house. But (ἀλλά) if thou wilt appoint him, so shalt thou, from this time onward, demand of him the tax-money.

The 22nd of Thoth.'

325.—Papyrus; a fragment; 13 × 26 cm. Script: sloping, rarely ligatured. *Recto* ↑.

Letter from Mark of Plêtm[2], his 'servant', to 'the most glorious amîr'. It relates to the taxes (διάγραφον) payable by the districts north and south of Shmoun. The amîr (?) is begged to provide a pass (σιγίλλιον[3]) for some one.

+ϩⲙⲡⲣⲁⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲧⲛⲉϭⲁⲟⲩⲟⲛ ⲡⲁⲡⲗⲏⲧⲉ ⲡⲉϥϩⲣⲁⲓ ⲉϥⲡⲣⲟ[ⲥⲕⲩⲛⲉⲓ | ϫⲉⲧⲓⲣⲛⲏⲛ
ⲙⲡⲛⲟⲩⲧⲉ ⲉⲥⲉϣⲱⲡⲉ ⲛⲁⲕ ⲙⲡⲛⲥⲁⲛⲁⲓ ⲉⲓⲥ ⲕⲟⲙⲓⲥ ⲡⲙⲁⲧⲟ[ⲓ | [. . . . . .]ⲛ̣ ⲙⲡⲁϫⲟⲉⲓⲥ
ⲉⲧⲧⲁⲓⲛⲟⲩ ⲧⲁⲣⲉⲡⲉⲧⲛⲁ ϣⲱⲡⲉ ⲛⲧⲉⲛ̣[| [.]ⲡⲁⲓⲁⲕⲣⲁⲫⲟⲛ ⲛⲉⲡⲣⲱⲙⲉ ⲡⲉⲙϩⲓⲧ ⲛϣⲙⲟⲩⲛ ⲙⲡⲣⲛⲥ
ⲛϣⲙⲟⲩⲛ [| ⲛⲉϥⲥⲙⲏ ⲟⲩⲥⲓⲕⲉⲗⲉⲛ ⲛⲡⲓⲣⲱⲙⲉ ⲉⲡⲱ̣ⲛⲡⲉ ⲉϥϩ̣ⲛⲧⲁϩⲣⲟⲩϫ[4] [ϫ]ⲉⲫⲓⲗⲟⲑ[ⲉⲟⲥ | ⲫⲟⲛ ⲛⲁⲛ
ⲁⲩ[ⲱ ⲧⲓ]ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ[ⲡ]ⲁ̣ϫⲟⲉⲓⲥ ⲛⲁⲥⲁⲑⲟⲥ ⲉ̣[|

Verso.]ⲛ̣ⲡⲉⲩⲕⲗ/ [space] ⲛⲁⲙⲓⲣⲁ ⲡⲉⲧⲛⲉϭⲁⲟⲩⲟⲛ ⲙⲁⲣⲕⲟⲥ ⲡⲁⲡⲗⲏⲧⲉ +

326.—Papyrus; a fragment; $7\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: moderately ligatured. *Recto* ↑.

Letter from Isaac to the κῦρις Christodorus[5] (*or* Christophorus), beginning, 'I desire that, so soon as ye receive this letter . . .' It relates to a payment (καταβολή) of taxes[6]. Antinoe is mentioned.

[+ ⲟⲩ]ⲱ̣ϣ ⲧⲉⲩⲛⲟⲩ ⲉⲧⲛ̣ⲁϫⲓ[7] (*sic*) ⲧⲓⲉⲡⲓⲥⲧⲟ[ⲗⲏ |]ⲟⲓ ⲉϥⲣⲁⲓ ⲉⲥⲟⲟⲩⲧⲏ ⲙⲡⲧⲕⲁⲧⲁⲃ[ⲟⲗⲏ | ⲁ]ⲛⲧⲓⲛⲟⲟⲩ
ⲉⲡϣⲁⲁⲧ ⲉⲩⲫⲟⲗⲗ[ⲓⲥ[8] |]ⲡⲉⲧⲛϩⲱϥ ϣⲁⲩⲥⲓⲁⲛ[ⲉ[9] |]ⲁ̣ⲧⲉ ⲛⲧⲁⲓⲧⲛⲟⲟⲩ ⲡⲉⲓϩⲱ̣[| ⲧⲛ]ⲟⲟⲩϥ ⲛⲛⲧⲛ
ⲧⲁⲣⲉⲩⲧⲓ ⲡⲛ̄ ϛ̄ ⲛ[|]ⲛ ϫⲓⲛⲉⲉϣⲁⲓⲛⲁⲩ ⲉⲡⲛ[|]ⲕⲁⲣⲁⲃⲛⲓ[10] + ⲕⲁⲓ ϫⲁⲣ ϣⲁⲣⲉ[| [ⲱϣ] ϩⲡⲁϩⲟⲩ |
(*verso*) ⲡ]ⲛⲟⲩⲧⲉ ⲇⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ ⲕⲩⲣⲓ ⲭⲣⲓ[|]ϥ̣ⲙⲁϩ ⲧⲉⲕⲕⲁⲧⲁⲃⲟⲗⲏ ⲡⲗ[ⲏⲛ| (in other direction)
]. ⲉⲥⲛⲏⲩ[11] + ϩⲓⲧⲛⲓⲥⲁⲕ[

327.—Papyrus; a fragment; $8\frac{1}{2} \times 21$ cm. Script: seldom ligatured. *Recto* ↑.

Letter from Bane, a village scribe[12], to Apa Victor[13], his superior, referring to certain payments.

[1] Presumably the peculating headman.

[2] Πλῆθμις, Wessely, *Studien* v. 73.

[3] *V.* Krall cxx and Kenyon, *Catal.* i. 231.

[4] *Cf.* دهروط 'Abd al-Latîf 689, Abû Ṣâliḥ 55 *b*, or possibly دشلوط, though ⲃ=ϫ would be abnormal.

[5] A κῦρις Christodorus in Krall xxix, Br. Mus. no. 1145.

[6] *V.* Crum, *Ostr.* no. 409.

[7] For ⲉⲧⲉⲧⲛⲁ-.

[8] *Cf.* Leont. Neap. (Gelzer) 77, δέκα (φόλλεις), ἔστιν δὲ ὅτε καὶ κεράτιν, misunderstood by me, *Ostr.* Ad. 15, note. Clugnet's Ἀββᾶ Δανιήλ, pp. 12, 32, show φόλλις=κεράτιον as a labourer's day-wage. The Coptic version (*ib.* 84) gives ϕ.=ἄρκιον (ἀργύριον).

[9] Σιαίνω, 'disturb, trouble.' *Cf.* Br. Mus. nos. 1131, 1209.

[10] Καράβιον.

[11] Apparently not ⲛⲉⲥⲛⲏⲩ.

[12] *V.* Br. Mus. no. 1079 &c.

[13] *V.* ? nos. 281, 293.

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+ ⲡⲉⲧⲛⲉϭⲁⲩⲟⲛ ϧⲁⲛⲉ ⲡⲥⲁϩ ⲛⲧⲓⲙⲉ ⲡⲉϥⲥ[ϩⲁⲓ | ⲁⲡⲁ ⲙⲏⲛⲁ ϫⲉϩⲁⲑⲏ ⲙⲙ ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓⲡⲣⲟⲥ-ⲕ[ⲩⲛⲉⲓ | ⲧⲁⲓⲥⲩⲛ ⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ⲉϧⲟⲗ ⲁⲩⲱ ⲧⲓ ⲗⲟⲅⲟⲥ [| ⲉⲓⲁⲧⲛⲟⲟⲩ ⲡⲏ̊ ⲁ ⲕ/[1] ⲓϧ ⲛⲁⲕ ⲉϩⲣⲁⲓ ⲁⲩⲱ ⲉⲓⲥ ϫⲟⲥⲓⲥ ⲁⲓⲧ[| ϯⲟⲩϫⲁⲓ[2] ϩⲙⲡϫⲟⲉⲓⲥ ⲙⲟⲛ ⲛⲡⲁ̣ⲧ̣ⲛ̣ϫⲓⲧ ⲉⲡⲣⲱⲙⲉ ⲛⲧⲱ̣[| ⲛⲁϫⲟⲟⲩⲥⲟⲩ ⲛⲛⲧⲛ ⲉϩⲣⲁⲓ ⲛⲡⲉϩⲟⲟⲩ ⲉⲧⲉⲙⲁⲩ ⲙⲛⲡⲓ̣ⲙ̣[| ϣϫⲓⲧⲟⲩ ϣⲁⲧⲓⲛⲟⲩ +

Verso.] [space] ⲁⲡⲁ ϧⲓⲕⲧⲱⲣ + ϩⲓⲧⲛϧⲁⲛⲉ ⲡⲥⲁϩ ⲛⲧⲓⲙⲉ

328.—Papyrus; a fragment; $9\frac{1}{2} \times 7$ cm. Script: small, ligatured. *Verso* →.

Letter giving instructions as to the taxes required of the villages under the recipient's charge. The phrases 'a *tremis* of each (*κατά*) village,' 'I will require of thee 10 *solidi*,' occur.

]ⲓ̅.ⲗ̅ ⲡⲉⲧⲛⲁⲧⲓ ⲛⲁϩϩⲁⲓ ⲛⲁⲕ | ⲛ]ⲣⲱⲙⲡⲉⲕⲧⲓⲙⲉ ⲁⲕⲁⲁⲩ | ⲟ]ⲩⲧⲣⲓⲙⲉⲛⲥⲓⲛ ⲛⲁⲧⲁ ⲧⲓⲙⲉ ϩⲛ | ϩⲩⲡ]ⲟⲩⲣⲩⲉⲓ ⲉⲣⲟⲕ ⲁⲩⲱ ⲑⲁⲣⲣⲉⲓ |]ⲉ ϣⲁⲓϣⲁⲧⲕ ⲙⲙⲏⲧ ⲛϩⲟⲗⲟⲕ̅ | ⲁϧⲁ]ⲉⲗⲗⲁ ⲉⲡⲉⲓ ⲛⲡⲁⲧⲉⲕⲥⲟⲩⲱ̣ |]ⲁ̣ϩⲉ ⲛⲡⲁⲓ ⲉⲡⲉⲩⲁⲓⲁⲥⲣ̅ |]ⲧ̣ⲉϩⲓⲛ ⲉⲥϣⲏϣ ⲛⲡⲣⲕⲇ |]ⲩ ⸗

Recto: the address, ⸗ *συν̊ ομαρ υ̊ι αβδερ̅*[3] [space], and, in the other direction, remains of an Arabic letter in semi-Cufic script (earlier), relating likewise to taxation[4].

329.—Papyrus; a fragment; $8\frac{1}{2} \times 11\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter relating to taxation and mentioning a village scribe found also in no. 305.

].ⲉ̣ϣⲏⲣⲉ ⲓⲱϩⲁⲛⲛⲥ ⲯⲁϩ ⲛⲧⲓⲙⲉ ⲛ[| ϩⲁⲑ]ⲏ̣ ⲙⲙ ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓⲡⲣ[ⲟⲥ]ⲕⲩ[ⲛⲉⲓ | ⲡ]ⲛⲟⲩⲧⲉ ⲉϧⲁⲣⲟⲉⲓⲥ ⲉⲣⲱⲧⲛ ⲉⲡ̣ⲉ[|]ⲉϥ . . ⲁ̣ⲁⲧ[5] ⲉⲡⲉⲓ ⲉϩⲣⲁⲓ ⲛⲛⲧⲛ [| ⲕⲁ]ⲧ̣ⲁ̣ⲃⲟⲗⲏ ϩⲓⲡⲟⲩⲱϣ [ⲙⲡ]ⲛⲟ[ⲩⲧⲉ |] ⲡⲁⲉⲓⲱⲧ ⲙⲛⲁⲡⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲡ[|]ⲁⲁⲥ ⲉⲧϧⲉⲫⲱϥ ⲉⲡⲧⲓⲙⲉ ⲁⲩⲱ [| ϧ]ⲟ̣ⲓⲑⲉ[6] ⲧⲛⲟⲟⲩ ⲛⲁⲛ ⲙⲟ̣ⲛ ϣ[ⲗ]ⲏⲗ [|

Verso.] *μγ ̓ ̓θ/*[7] [

330.—Papyrus; 3 fragments, the distances between which cannot be determined; the largest, 8×11 cm. Script: moderately ligatured. *Recto* →.

Letter (since the 2nd person is used), difficult of interpretation. It is divided into paragraphs, each beginning elliptically with ⲱⲥⲇⲉ (*ὥστε*)[8]. The writer seems to complain that, when sent south, the pagarch had not assisted him, but had paid greater respect to (him who bore) 'the false name, archimandrite'. The sum of 1263 *solidi* is in question, also a tax-instalment (*διάγραφον*); further 'the house of the nuns' and something stolen and given to 'another monastery'.

[1] *κεράτια.* [2] Perhaps + instead of ϯ.
[3] Presumably the author, though standing first.
[4] The words من طبول (*v.* no. 401) and رسولى occur.
[5] I cannot read ⲕⲁⲁⲧ. [6] *V.* nos. 284, 320 &c.
[7] No trace of *χ*. Presumably it stood on the left of the space.
[8] A fragment of a letter in Br. Mus. Or. 6201 A is similarly divided thrice by ϩⲱⲥⲧⲉ, introducing in each case a request; while another letter, *ib.*, begins + ϩⲱⲥⲧⲉ ⲧⲁⲣⲉⲕⲕⲱ ⲡⲙⲁ . . . Here however it does not appear to serve that purpose.

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]ⲙⲡⲓⲁⲑⲁⲡⲟⲕⲣⲓⲥⲓⲥ[1] | [ⲱⲥ]ⲁⲉ ϩⲛⲡⲧⲣⲉⲕⲥϩⲁⲓ ⲧⲁⲃⲱⲕ | ⲉⲣⲏⲥ ⲙⲡⲉⲡⲁⲥⲁⲣ̅ⲭ̅ ⲧⲓ ⲧⲟⲟⲧ | ⲁⲗⲗⲁ ⲁϥⲧⲓ ⲧⲉⲡⲣⲟⲧⲓⲙⲏ[2] ⲙ|ⲡⲣⲁⲛ[3] ⲛⲛⲟⲩϫ ϫⲉⲁ̅ⲣ̅ⲙⲁⲁⲛ̅ | [ⲱⲥⲁⲉ . . .]ⲉ[. .] ⲥⲡⲟⲩⲁⲁⲍⲉ ⲛϣⲟⲣϣⲣ | [. . . . . .]ⲁ̣ⲣ̣ [[4] ?]|

ⲥⲁ̣ⲭ̣[ⲟ . . . . . .]ⲕ̣ⲟ̣ⲩ̣ⲓ̣ | ϣⲛⲏ ⲛⲛⲟⲩⲃ̀ ⲟⲛ ⲉⲡⲏⲁ | ⲙⲡⲏ̅ ,ⲁⲥⲝⲅ | [ⲱ]ⲥⲁⲉ (ⲟⲛ above) ϫⲛⲛⲉⲩⲧⲓ ⲗⲁⲁⲩ ϩⲁ[. . .] |

[. .]ⲉ̣ ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲉⲩⲫⲟⲣⲉⲓ |ⲛⲧⲁⲕ.[5] ⲁⲩⲱ ⲛⲁⲧⲁⲓⲁⲥⲣⲁⲫⲟⲛ | ⲱⲥⲁⲉ ⲧⲁⲣⲉⲧⲉⲧⲛⲉⲛⲧⲟⲩ ⲛⲁⲓ ⲉϩⲟⲩⲛ̣ | ⲟⲩⲁ ⲟⲩⲁ ϩⲓⲧⲟⲟⲧ ⲥⲉϫⲓ ⲧⲉⲩ|ⲁⲛⲁⲥⲱⲥⲏ ϫⲉϩⲛⲁϣ ⲙⲙⲓⲙⲉ|ⲛⲉ| ⲱⲥⲁⲉ ϫⲉⲡⲉⲩⲁⲓⲁⲥⲣⲁⲫⲟⲛ ⲛⲁⲣⲭ|ⲁⲓⲟⲛⲛⲉ ⲛ̅ⲟ̅ ⲭ |

(*verso*)] ⲱⲥⲁⲉ ⲉⲧⲃⲉⲡⲏⲓ ⲛⲛ̣ⲓ̣|ⲙⲟⲛⲁⲭⲏ | ⲱⲥⲁⲉ ⲉⲧⲃ̀ⲉⲡⲉⲕⲥ̣ⲟⲛ ⲁ[ⲩⲱ] | ⲱⲥⲁⲉ ⲉⲧⲃ̀ⲉⲡⲉϥⲉⲓⲱⲧ [ⲁⲩⲱ] | ⲛⲉϥⲥⲏⲛⲩ ⲛⲧⲁⲩⲃ̀ⲱ[ⲕ . . .] | ⲉⲡϫⲱ[. . . . . .] |

ⲉϥϩ̣ⲱⲃ̀ⲧ ⲙⲙⲟⲟⲩ ⲉϥ̣[. . . .]|ⲗⲉ ⲙⲙⲟⲟⲩ ⲉⲕⲉⲙⲟⲛⲁⲥⲧⲏⲣ̅ | blank

331.—Papyrus; almost complete; 10 × 21 cm. Script: irregular, some ligatures. *Recto* ↑.

Letter wherein the writer tells his 'dear lord brother' that he has sent Apa Zacharias's man, 'that thy pity may attain us to (the extent of) 5 *solidi*. For I have been taken to the place of payment (-*καταβάλλειν*) and they have . . .[6]'

+ ⲁⲓⲣⲁϣⲉ ⲛⲧⲁⲓϭⲏ ⲧ . . ⲉ̣ⲧⲡⲣⲟⲫⲩⲥⲓⲥ ⲁⲓⲥϩⲁⲓ ⲉⲓϣ̣[ⲙⲉ] ⲉⲧⲉⲕ|ⲙⲛⲧⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲧⲉⲡⲣⲟ-ⲫⲩⲥⲓⲥ ⲧⲉ [ⲧ]ⲁⲓ[7] ⲉⲓⲥ̣ | ⲡⲣⲱⲙⲉ ⲡⲕⲩⲣ̅ ⲍⲁⲭⲁⲣⲓⲁ̣ⲥ̣ ⲁⲓϫⲟⲟⲩϥ ⲛⲁⲕ ⲧⲉⲡ|ⲉⲕⲛⲁ ⲧⲁϩⲟⲛ ⲉⲡⲧⲓⲟⲩ ⲡϩⲟⲗⲟⲕ[sic]/ ⲉⲡⲓ ⲥⲁ̣ⲩ̣ⲃ̀ⲓⲧ ⲉⲡⲏⲁ ⲛ|ⲕⲁⲧⲁⲃ̀ⲁⲗⲗⲓ ⲥⲟⲩⲧⲓ ⲧⲓϣⲙⲉ ⲧ̣ⲉ̣ⲕⲙⲛⲧⲙⲉⲣⲓⲧ | ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ϩⲓⲧⲛⲛⲉⲓⲥϩⲁⲓ +

Below the text, a clay seal bearing a figure difficult to recognize.

Verso: the address, illegible.

332.—Papyrus; a fragment; 10½ × 31 cm. Script: ligatureless. *Recto* ↑.

Letter from Colluthus to his 'saintly lord father', begging the loan of 2 *solidi*, to be repaid as in the preceding year, so as not to anger him[8]. He has had no opportunity to buy[9] the wine (? as instructed).

Above l. 1, ⲭⲙⲥ.

ϯ ϩⲁⲑⲏ ⲙⲡϣⲁϫⲉ ⲛⲧⲛⲙⲉⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲧⲛⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲡ[ϩⲩⲡⲟⲡⲟⲁⲓⲟⲛ] | ⲛⲧⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲛⲉⲛϫⲟⲉⲓⲥ ⲓⲟⲧⲉ ⲉⲧⲟⲩ[ⲁⲁⲃ̀ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ] | ⲛⲧⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲛⲁⲓⲱⲧⲉ ϫⲉⲕⲁⲁⲥ ⲉⲣⲉⲧ[ⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ] | ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ̀ ⲛⲁⲃⲟⲛⲑⲓ ⲉⲣⲟⲓ ⲉϩⲟⲗⲟⲥⲟⲧⲥⲉ ⲥⲛⲁⲩ ⲧⲁⲧⲁⲁⲩ [ⲛ]ⲧⲉⲧⲛ-

[1] Is ⲑ for ⲧ?
[2] ? *πρότιμη* as substantive.
[3] Possibly a letter before ⲛ.
[4] Uncertain whether there was more in this line. Possibly it precedes immediately the second fragment.
[5] ⲛ perhaps erased. Perhaps nothing after ⲕ.
[6] The phrase is apparently incomplete, ⲧⲓ being without an object.
[7] *V.* Br. Mus. no. 1137.
[8] *λυπεῖν*, as in Rossi, *Nuov. Cod.* 37, 38. ⲧⲓⲁ- apparently for ⲛϯⲡⲁ-.
[9] The rare verb ⲧⲟⲟⲩ.

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ⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ | ⲉⲧⲟⲩⲁⲁϩ ⲛⲥⲟⲩⲟ ⲛⲑⲉ ⲥⲛⲟⲩϥ ⲁⲩⲱ ⲉⲣϣⲁⲛⲡϫⲟⲉⲓⲥ ⲧⲱϣ ⲧⲛ . ⲉ[1] ⲛⲉⲧⲛϣⲗⲏⲗ | ⲉⲧⲟⲩⲁⲁϩ ⲛⲑⲉ ⲙⲡⲓⲗⲩⲡⲓ ⲙⲙⲱⲧⲛ ⲛⲥⲛⲟⲩϥ ⲧⲓⲁⲗⲩⲡⲓ ⲁⲛ ⲛⲧⲣⲟⲙⲡⲉ ⲁⲩⲱ ⲧⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ | ⲛⲧⲉⲧⲛⲙⲉⲧⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲉⲧϧⲉⲟⲩϩⲟⲗⲟⲥⲟⲧⲥⲉ ⲛⲛⲣⲡ ϫⲉⲧⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ | ⲉⲧⲟⲩⲁⲁϩ ⲥⲟⲟⲩⲛ ϫⲉⲙⲡⲉⲛⲥⲛ ⲑⲉ ⲛⲧⲟⲟⲩ ⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧ[ⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ] | ⲉⲧⲟⲩⲁⲁϩ ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲙⲉⲧϫⲟⲉⲓⲥ ⲓⲱⲧ ⲛⲁϩⲟⲛⲑⲓ ⲉⲣⲟⲓ + ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ⲛⲁ|ϫⲟⲉⲓⲥ ⲓⲱⲧⲉ ⲉⲧⲟⲩⲁⲁϩ + ⲛ ⲁⲥⲓⲁ ⲧⲣⲓⲁⲥ +

Verso. [+ ⲧⲁⲁⲥ ⲛⲡⲁϫⲟ]ⲉⲓⲥ ⲓⲱⲧ ⲉⲧⲟⲩ[space]ⲁⲁϩ + ϩⲓⲧⲛⲕⲟⲗⲗⲟⲩⲑⲟⲥ ⲡⲉⲗⲁϫ/

333.—Papyrus; a fragment; $4\frac{1}{2} \times 34\frac{1}{2}$ cm. Script: few ligatures. *Recto* ↑.

Letter to a 'brother', with a request for clothes.

ⲡⲁⲣⲁ]ⲕⲁⲗⲉ ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲧⲁⲣⲉⲕⲧⲓ ϣⲟⲙⲧⲉ | [ⲛϣⲧⲛⲛ about 28 letters] ⲁ̣ⲓⲧⲁⲁⲩ ϩⲓⲱⲟⲩ ⲙⲟⲛ ⲛⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲙⲛⲗⲁⲁⲩ | ⲛϣⲧⲛⲛ ⲛⲛⲙⲁ ⲉⲩϣⲁⲛⲉⲓ ⲧⲁⲧⲓ ⲟⲩⲉⲓ ⲟⲩⲁ[2] ϩⲓⲱⲟⲩ ⲙⲁⲣⲉⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲓ ⲛⲥⲧⲓ ⲧϣⲟⲙⲧⲉ ⲛϣⲧⲛⲛ ⲛⲁⲩ | ⲉⲩⲛⲛⲩ ⲉϩⲛⲧ ⲁⲩⲱ ⲧⲛⲟⲟⲩ ⲡⲉⲕⲟⲩⲱ ⲉⲧⲛⲁⲛⲟⲩϥ ⲛ̣[ⲁⲓ] ⲧⲁⲣⲓⲉⲓⲙⲓ ⲉⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲧⲉⲡⲁϩⲛⲧ ⲉⲙⲧⲟⲛ | + ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ⲡⲁⲙⲁⲓⲛⲟ[ⲩⲧ]ⲉ ⲛⲥⲟⲛ +

'I entreat thy brothership that thou wouldest give [me] three robes . . . . . God knoweth, there are here no robes, that, when they come, I might give one to each of them. Let thy kindness reach me and give them the three robes, when they come northward. And send thy good news to me, that I may know of thy health and my heart be at rest. Farewell in the Lord, my pious brother.'

334.—Papyrus; a fragment; 16 × 19 cm. Script: uneven, seldom ligatured. *Recto* ↑. Above l. 1 a cross.

Letter, the writer of which begs for (the loan of?) an ox for (use as far as?) the ferry. He offers to make and deliver various articles of clothing, perhaps in payment of a debt.

+ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲧⲛⲉⲙⲛⲧϫⲟⲉⲓⲥ [.]ⲉ[. .]ⲓⲉ̣[. . . . . .] | ⲟⲩⲧϧⲙⲛ ⲛⲁⲓ ϣⲁⲡⲉϫⲓⲟⲟⲣ ⲙ[. . .]. . ϣ . . . ϫⲣⲉ̣ⲓⲟⲥⲧⲉⲓ ⲛ̣|ⲟⲩϩⲟⲗⲟⲕ/ ⲧⲉⲧⲛⲉⲉⲣⲧⲁ̣ⲥ̣[ⲁⲡ]ⲏ̣ ⲛ̣ⲧⲉⲧⲛⲉⲧⲁⲁ̣ϥ̣ ⲛⲁⲓ ⲉⲧ[ⲛ]ⲉ̣[ⲟ]ⲩⲱϣ ⲟⲩϫ̣ⲩ̣ⲥ̣ⲛ[3] | ⲛⲥⲁϧⲁⲛⲛ ⲉⲛⲁⲛⲟⲩⲥ ⲉ̣ⲛ̣ⲧⲁⲓⲥⲙⲛⲧ̣ϩ̣ ⲧⲁⲧⲛ[ⲟ]ⲟⲩⲥ ⲛⲛ[ⲧⲛ] ⲉ[ⲧ]ⲉ̣ⲧ̣[ⲛ]|ⲟⲩⲱϣ ϣⲟⲙⲛⲧ ⲛⲉⲡⲓⲕⲓⲫⲁⲣⲛ[4] ϣⲁⲓⲧⲛⲟⲟⲩⲥ[ⲟⲩ] . . . . . ⲛ | ⲥ̣ⲛ̣ⲁⲩ ϩⲁⲟⲩϩⲟⲗⲟⲕ/[5] ⲉ̣ⲧⲛⲉⲟ̣[ⲩ]ⲉ̣ϣ ϧ̣ⲧ̣[ⲟⲟⲩ] . . . . . ϩⲉ̣ . . . . | . . ⲉ̣ⲧ̣ⲛⲁⲕⲱ ⲁⲛⲧⲛⲟⲟⲩ ϣⲁⲓⲧⲛⲟⲟⲩϥ̣ ⲛⲛ[ⲧⲛ . . . . . .] | ⲧⲓ ⲉⲙⲡⲟⲁⲓⲟⲛ ⲉ . ⲱ̣ⲩ [| ⲁ̣ⲧ̣ⲛⲉⲉⲣⲧⲁⲥⲁⲡⲏ ⲛ̣[| [ϩ]ⲓϧⲟⲗ δεσπ[6] +

335.—Papyrus; complete; 10 × 14 cm. Script: ligatured. *Recto* ↑.

Letter from[6] Titoue to the presbyter Peter, referring to certain sailors who had been sent to the latter, claiming of him 2 *solidi*.

[1] Altered.
[2] For ? ⲉⲟⲩⲁ.
[3] *Cf.* Br. Mus. no. 1103. Frag. in Br. Mus. Or. 6201 B, ⲧⲥⲟ ⲛϫⲩⲥⲛ ⲛⲥⲛϫⲱⲛⲛ.
[4] ? ἐπικεφάλαιον. Not found in the sense of headdress.
[5] 'Two for a *solidus*.'
[6] Assuming the abbreviations to = [π]ρ[ός] and π[α]ρ[ά].

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p̄ πετρ̄/ πρ/ τιτουε | ⲁⲡⲉⲧⲣⲟⲥ ⲧⲁⲙⲟⲓ ϫⲛⲧⲁϥⲧⲁⲗⲉ ⲛⲛⲉⲉϥ ϩⲁⲣⲟⲕ | ⲉⲩⲧⲁϩⲟ ⲛⲥⲛⲁⲩ ⲛϩⲟⲗⲟⲕ⁷/ ⲉⲣⲟⲕ ⲉϣⲱⲡⲉ ⲧⲁⲉⲉⲧⲉ (sic) | [ⲡⲣ]ⲟⲥ ⲑⲉ ⲛⲧⲁϥⲧⲁⲙⲟⲓ ⲥⲧⲟ [. .]ⲉⲩ ⲟⲛ ⲁⲩⲱ | ϩ[. . . . .]ⲉⲣ[. . . . . .]ⲉⲕ[. . . . . .]ⲓⲧⲁⲧⲛ[.] | ⲛ̀ϥ̀ⲣⲱⲙⲉ ⲛ̀ⲡ[. . .]ⲉϣⲁϥⲧⲁⲕⲟⲕ ϩⲁⲡⲉⲓϩⲱⲉ. | μ̄ ι ϛ̄ ῑδ/

At the lower edge of the leaf, a clay seal with traces of a Cufic inscription.

336.—Papyrus; a fragment; 8 × 17½ cm. Script: rarely ligatured. *Recto* ↑.

Letter containing various requests and referring to a loan on security.

]ⲉϩ ⲏ ⲟⲩⲛⲗⲁⲁⲩ ⲛⲁ̀ⲥⲁⲡⲏ ⲉⲡⲁⲡⲛⲟⲩⲧⲉ ⲡⲉϩ ⲛⲧⲛⲙⲛⲧⲉ[1] ⲑⲉ ⲉⲧⲉⲕ |]ⲉⲓ ⲉⲡⲉϣⲁⲕⲟⲩⲁϩ ⲗⲁⲁⲩ ⲛⲉⲟⲩⲱ ⲛⲥϫⲓ ϣⲛⲧ ⲛϩⲟⲗⲟⲕ⁷/ ⲛⲥⲧⲛ̀ⲟⲟⲩⲥ̀ⲟⲩ̀ |]ⲧⲁⲁⲩ ⲛⲁⲛ ϣⲁⲛⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲉⲡⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ⲛⲁϥ |]ⲙⲉϥⲟⲩⲱϣ ⲟⲛ ϩⲙⲡⲟⲩⲱϣ ⲛⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲟⲩϧⲗⲗⲉ ⲁⲛ |]ϩⲛⲧ ⲉϥϩⲟⲟⲩ ⲉⲡⲉϧⲗⲗⲉ ⲗⲟⲡⲟⲛ ⲁⲣⲓ ⲁⲡⲁⲧⲟⲟⲧⲕ ⲛⲧⲉⲕⲉ. |

337.—Paper; a fragment; 8 × 13 cm. Script: irregular, almost ligatureless. ⲛ is *ν* and ⲩ *ʃ*.

Letter to a woman, perhaps asking for money.

+ ⲥⲏ̅ ϯⲡⲣⲟⲥⲕ/ ⲙⲡⲟⲩϫⲁⲓ ⲛⲧⲟⲩⲙ|ⲉⲧⲙⲉⲣⲓ̅ⲧ ⲛⲥⲱⲛⲉ ⲉ̀ⲥⲧ[ⲁⲓ]ⲛⲩ (sic) ⲉⲣⲉⲡⲟ̅ⲥ̅ ϩⲁⲣⲉϩ ⲉⲡ|ⲟⲩⲱⲛⲉϩ[2] ⲙⲉⲡⲟⲩϣⲛⲣⲉ ⲙⲉⲡⲉϥⲓ̅ⲱ̅ ⲉⲣⲉ|ⲡⲟ̅ⲥ̅ ⲕⲁⲁⲩ ⲛⲛ ⲁⲩⲱ ⲉⲥ ⲧⲉⲣⲛⲟⲉⲓⲛ[3] ⲉϩⲱⲱ|ϧ ⲛⲓⲙ ϫⲉⲙⲙⲉⲓϩⲟⲙⲉⲧ ⲉⲧⲟⲟⲧⲛ ⲉⲥ|[12 letters]ⲡⲉⲧⲉϩⲛⲁⲓ ⲡⲉ|[

338.—Papyrus; complete; 20½ × 32½ cm. Script: small, ligatured. *Recto* ↑.

Letter to a high official, regarding 2 shiploads of acacia wood[4]. *Lacunae* make details obscure.

[+] ⲉⲓⲥ ⲡⲉⲓϫⲟⲓ [ⲥⲛ]ⲁⲩ [ⲁ]ⲓⲟⲧⲡⲟⲩ ⲛϣⲟⲛⲧⲉ ⲁⲓⲕ[ⲁ]ⲁⲩ ⲉϧ[ⲟⲗ ⲛ]ⲥⲟⲩⲡⲁⲓ ⲁⲑ/ β̄ ϩⲓⲧⲟⲟⲧϥ̀ (sic) ⲛⲛⲉⲩⲡⲓⲥⲧⲓⲕⲟⲥ[5] ⲉⲩⲧⲁⲗⲏⲩ | ⲉϫⲱⲟⲩ ⲁⲩⲱ ⲉⲓⲥ ⲡⲣⲁⲛ (sic) ⲛⲛⲉϫⲏⲩ ⲙⲡⲣⲁⲛ ⲛⲛⲉⲡⲓⲥⲧⲓⲕⲟⲥ ⲉⲩⲧⲁⲗⲏⲩ ⲉϫⲱⲟⲩ ⲙⲡⲛⲕⲁⲧⲁⲧⲓⲙⲉ ⲛⲧⲁ̀ⲩⲧⲁⲗⲟ̀ⲟⲩ | ϩⲓⲱⲟⲩ ⲁⲓⲥⲙⲛⲧϥ ⲛⲧⲉⲧⲛⲉⲉⲩⲕⲗⲉ/ ⲛ̀ϫⲟⲉⲓ[ⲥ . . .][7] ⲉⲧⲧⲁⲓ[ⲛ]ⲩ ⲥⲁⲡⲉ̀ⲥ[ⲛⲧ] ⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ [ⲁⲩ]ⲱ̀ ⲉⲓⲥ̀ [. .]ⲁ . ⲁⲛⲟ̀[. . .]ⲩⲉ̀ . | [. . . . .]ϧⲛⲧⲟⲩ (ⲉϩⲛⲧ above[6]) ⲛⲛⲩ ϩⲓⲡⲁϩⲟⲩ ⲛⲛⲛⲉⲓϩⲁⲓ ⲛⲡ[. .] ⲁⲓⲟⲧⲡ ⲕⲁⲧⲟⲥⲛⲧⲉ ϫⲁⲣ ⲛⲁⲓⲁⲛⲟⲙⲏ[7] ⲁⲓϩ[ⲁ]ⲓ̀ ⲛⲛⲩ[. . .] | ϩⲓⲧⲟⲟⲧϥ̀ ⲛⲛⲉⲩⲡⲓⲥⲧⲓⲕⲟⲥ ⲉⲩⲧⲁⲗⲏⲩ ⲉϫⲱⲟⲩ ⲥⲟⲩ[. . . . ⲛ]ⲡⲟⲟⲩ ⲧⲁⲣⲉⲡⲁϫⲟⲉⲓⲥ ⲉⲓⲙⲉ ⲁⲓϩⲁⲓ ⲧⲡⲣⲟⲥⲕⲩ | ⲁⲩⲱ ⲧⲓⲁⲥⲡⲁϩⲉ ⲉϫⲛⲫⲩⲡⲟⲡⲟⲁⲓⲟⲛ ⲛⲧⲉⲧⲛⲉⲉⲩⲕⲗⲉ/ ⲛ̀ϫⲟ[ⲉⲓ]ⲥ ⲉⲧⲧⲁⲓⲛⲩ . . . . ⲁⲑ/ β̄

[1] Or ⲉⲡⲁⲡⲛⲟⲩⲧⲉⲡⲉ ϩⲛⲧⲛ-. [2] *V.* nos. 306, 317.

[3] *V.* no. 344. For ⲧⲉⲣ- *cf.* ⲧⲉⲣⲁ- of the future; also the Boh. forms in *Bessarione* vii. 19 (Guidi).

[4] *Cf.* Kenyon, *Catal.* iii. 186, where it is used in making agricultural implements. On acacias as taxable church property, *v.* Krall iii (read ⲡⲁⲡⲉⲉⲕⲕⲗⲏⲥⲓⲁ).

[5] So used in Justinian (Sophocles) and Leont. Neap. (Gelzer 55, 60). In Krall lxiv, lxv (*cf.* Br. Mus. no. 675) the meaning is obscure. *Cf.* Becker, *Pap. Schott-R.* i. 47, 49, where the ship's رئيس and امين are clearly distinct.

[6] The insertion stands almost above ϩⲓⲡⲁϩⲟⲩ.

[7] *V.* Kenyon, *Catal.* i. 223, *Pap. Amh.* cliv.

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In a different hand (?) and ink.

ει$^{\tau}$/ λιβ$^{\epsilon}$ [1] παχουι [2] ναυ̅ απο παγ̅χ λυκ$^{\omega}$/ [3] δ/ πιλατο̅ πι$^{\tau}$ [4] απο ρου[β]εες . . αμηρ̅ ακ$^{\theta}$/ ιγ | χωριο̅ θμουμηρ$^{\epsilon}$ [5] ακ$^{\theta}$/ ν χωριο̅ πνομφ.$^{\epsilon}$ ακ$^{\theta}$/ λβ χωριο̅ ψ.$^{\epsilon}$ ακ$^{\theta}$/ η | ει$^{\tau}$/ λιβ$^{\epsilon}$ μηνα ναυ̅ απο παγ̅χ ερμουπολ$^{\epsilon}$ ει$^{\tau}$/ χ̅$^{\omega}$ μουναει [6] δ/ πιλατο̅ πι$^{\tau}$ απο ρουβεες εν χωριο̅ αραβων ακ$^{\theta}$/ μ[.] |

Verso. ϯ εγρ/ [ ] blank | +[ι]δι$^{\omega}$ ᾳγ$^{\theta}$ θεοφ$^{\epsilon}$υλο̅ δ̣ε̣σ̣π̣ μ̣ω̣ν ευερ$^{\gamma}$ [space] τῳ . . . . . τα̅τ̅ . . ψ̣ας υμας . . .[7]

Also (fibres ↑), in a different hand.

+ πλοϋ[/ ν]θ̅ϋποστασις [ⲙ]ⲡⲙⲁⲕⲁρ/ ⲃ̅[ⲁ]ⲡⲉ | ϩⲁⲡⲡⲁⲕ$^{\tau}$/ [8] ⲉⲧⲗⲁ̣ⲛ̣ [. . . .]ϋⲛ | ϩⲁⲡⲡⲁⲕ$^{\tau}$/ ⲉψ̣ⲟⲓ [9] σι αρ[$^{\tau}$. . .]μ | ϩⲁⲡ[ⲙ]ⲁ ⲛⲡϩⲁϋ̣[ⲟⲥ ⲕⲟ]ⲗ̣ⲗ̣ϋ̣ | ϩⲁⲧⲥⲉⲧⲓⲱϩⲉ ⲛ[ⲛⲁ]ϩ . . ⲕⲟⲙⲓⲥ | ϩⲁⲡⲡⲁⲕ$^{\tau}$/ ⲉⲡⲉϩⲣⲓⲡⲁⲣ . .[10] | ϩⲁⲡⲣ̅ⲟ̅ β̅ ⲛⲡϩⲟⲓ . . . . | ϩⲁⲁⲡⲁ ⲃ̅ⲓⲕⲧ/ [. . . . .] | ϩⲁⲡⲉⲫⲟⲣⲟⲥ ⲛ . . ⲁ̣ⲛ̣ ⲫⲁⲕ.ⲣ̅ⲟ̅ γεν̣α. Each item has a figure opposite it, preceded by /[11]. Their total concludes the column: γι/ ν̅ γ / . γ̣ϛ̣

Then a second account, headed ᾳφ̅ω̅ [12]: ϩⲁⲡⲁⲛⲏ̅ ⲉⲡⲉ.ⲗⲁⲥϋⲛ̣ ⲁϛ̣. . . . ⲁ ⲙγ | ϩⲁⲡⲁⲛⲏ̅ ⲉψ̣ⲟⲓ | ϩⲁⲡⲉϫⲉⲥⲧⲏⲥ ⲛ̣ⲛ̣ϩ | ϩⲁⲡⲟⲓ/ ⲕⲛ$^{\delta}$ ιζ, with the total below: γι/ ν̅ γ / ϵ

'Lo, I have loaded the 2 ships with acacia (wood) and have despatched them this day, the 2nd of Hathor, in charge of their supercargos (πιστικός) that are aboard them. And here are the names of the ships and the names of the supercargos that are aboard them and the list of (κατά) villages where they were loaded[13]; I have drawn it up for your renowned (εὔκλεια) . . . . ., honored lordship, at the bottom of this epistle (ἐπ.). And see, the . . . . . that have been brought north come on the back of this letter . . . . . for I have loaded 2 jars (κάδος) for distribution (διανομή). I have written the . . . . . at the hand of their supercargos (πισ.) that are aboard them, that my lord may know. I have written and do worship (προσκυνεῖν) and kiss the footstool (ἀσπάζειν, ὑποπόδιον) of your renowned (εὔκλ.), honored lordship. (Written ?) on the 2nd of Hathor.'

The accounts on the *verso*—'The list of the property (λόγος, ὑπόστασις) of the late Bane'—have no connection with the foregoing.

339.—Papyrus; almost complete; 12 × 21 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Apa Ϲyrus to the headman, Phib.

+ ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱϥ ⲛⲙ̅ ⲧⲓϣⲙⲉ ⲛⲧⲉⲕⲑⲉⲟⲫϋⲗ$^{\tau}$/ [14] ⲙⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲙⲱⲧ | ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲛϋϣⲙⲉ ⲛ[ⲥⲁ]ⲫ̣ϣ̣ϥ̣ ⲛⲛⲉⲓⲱϩⲉ ⲉϋⲛⲧⲟⲟⲧϥ̣ | ⲛ[ⲡⲛ]ⲟϭ ⲛ̣ⲣ̣ⲱⲙⲙⲉ [15] ⲛϋϣⲙⲉ ⲛⲥⲁⲫ̣ϣ̣ϥ̣ . . .[16]

[1] H. I. Bell suggests Εἰς τὸ λίβερνον (λίβυρνον), a kind of large ship (Suidas). The expected names of the ships appear wanting.

[2] *Cf.* ⲡⲁⲕⲟⲩⲓ, in Jkôw texts, *e.g.* Br. Mus. Or. 6205.

[3] The pagarchy of Lycopolis. Below, that of Hermopolis. Παγαρχία and νόμος seem identical.

[4] Πιστικός.

[5] *Cf.* ⲧⲙⲟⲩⲙⲏⲣ in the Antinoite nome, Petrie, *Gizeh and Rifeh* 41.

[6] *Cf.* ? Br. Mus. no. 1171, ⲧⲙⲟⲩⲛⲁϩⲓ.

[7] *Cf.* addresses of Br. Mus. nos. 1115, 1156.

[8] *Pactum.*

[9] It will be noticed that Psoi-Ptolemais, far south of Shmoun, occurs here twice. *Cf.* no. 319.

[10] *Riparius.* *V. Pap. Amh.* cxlvi.

[11] κεράτιον. *V.* Kenyon, *Catal.* iii. 276.

[12] *V.* Br. Mus. no. 1076.

[13] For ⲧⲁⲗⲟ ϩⲓ- *v.* Br. Mus. no. 1119.

[14] θεοφιλία (*v.* Br. Mus. nos. 481, 1151) or θεοφιλέστατος? For the gender *cf.* ὁσιώτατος in no. 289.

[16] *V.* Crum, *Ostr.* no. 119.

[16] Not ϩⲱⲥⲧⲉ, possibly ⲁⲅⲱ.

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ⲧⲁⲣⲉⲕⲓⲙⲉ ϫⲉⲁⲡⲟⲕ ⲟⲩ|ϧⲁⲓⲁⲛⲙⲟⲥⲓⲟⲛ[1] ⲧⲓⲉⲣⲭⲣⲉⲓⲁ ⲛϣⲉ ⲛⲙⲁ[2] ⲉⲣⲟⲓ ⲉⲡⲟⲟⲩ ⲁⲩⲱ ⲛ̣ⲛⲏⲟⲉⲓ[3]
ⲛⲡⲁⲧⲉⲡⲟⲟⲩ | ϣⲱⲡⲉ ϫⲉⲣⲉⲡⲁⲓⲱϩⲉ ϩⲓ[4] ⲧⲱⲡⲉ ⲁⲗⲗⲁ ⲉϥⲥⲱⲡ ⲗⲟⲉⲓⲥⲉ ϫⲉⲓⲟⲩⲱϣ | ⲭⲁⲣ̀ ⲉⲣⲟⲟⲩ
ⲉⲡⲓ ⲉ̣ⲥ̣ ⲡⲁⲭⲁⲣ̀ ⲛⲛⲧⲟⲟⲧ ⲉϥϣⲁⲛⲟⲩⲱϣ ⲛⲉⲓ ⲉϥⲟⲟⲩⲧⲛ .ⲉ̣. | [. . . ⲙ]ⲉ̣ⲧⲁ ⲕⲁⲗⲟⲩ[5] ⲉⲛⲡⲉ ⲙⲉⲓ[6]
ϣⲁⲣⲟϥ̣ ϣⲁⲛⲧⲉⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲉⲩⲕⲗ̀[7] |[. . .]ⲓ̣ ⲡⲁⲭⲁⲣ̀ ⲧⲁⲡⲣⲟⲥⲁⲣⲑⲉ[8] ⲉⲣⲟϥ ϩⲁ̣ϩ̣.ⲙ̣.ⲉ ϣⲁϥⲕⲁⲁⲧ
ⲉϧⲟⲗ | [.]ϣ̣[.]ϥ ⲛⲁⲓ ⲁⲁⲥ ⲗⲟⲡⲟⲛ ⲧⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲛⲧϣⲁϫⲉ ⲛⲉⲙⲁϥ | [ϫⲉⲓ]ⲥ ϧⲧⲟ ⲡⲣⲟⲙⲡⲉ
ⲛⲡⲉϥⲧⲓ ⲗⲁⲁⲩ ⲛⲁⲓ ⲁⲩⲱ ⲧⲣⲟⲙⲡⲉ ⲧⲁϥϧⲱ[ⲕ] | ⲛⲁϥ ⲁϥⲧⲓ ⲛⲁⲡⲣⲱⲙⲉ ⲛⲁⲩ̣ ⲧⲏⲣⲟⲩ ⲛⲡⲉϥⲧⲓ ⲛⲁⲓ
ⲁⲛⲟⲕ ⲡⲗⲏⲛ | ϩⲉ ⲛⲓⲙ ⲉϥ̣ⲟⲩⲱϣ̣ ⲧⲓ ⲛⲁⲓ ⲡⲣⲟⲥ ⲧⲣⲟⲙⲡⲉ ⲙⲁⲣⲉϥⲧⲓ ⲁⲩⲱ ⲉϣⲱⲡⲉ | [.]ⲩ̣ⲟⲩⲱϣ̣ ϫⲟ
ⲛⲁⲓⲱϩⲉ ⲉⲑⲏ ⲙⲁⲣⲉϥⲥⲙⲏ ⲭⲁⲣ̀ ⲛⲁⲓ ⲉⲣⲟⲟⲩ[9] ⲉϣⲱⲡⲉ ⲛⲙⲟⲕ | [ⲙⲁ]ⲣⲉϥⲛⲁ ⲛⲁⲓⲱϩⲉ ⲛⲁⲓ ⲉϧⲟⲗ
ϩⲓⲛⲁⲁϩ̣ ⲛⲓⲙ ⲉϥ̣ⲟⲩⲱϣ̣ ϩⲓⲧⲛⲏⲉⲓⲥ[ϩⲁⲓ] ⲧⲓϣ̣ⲓⲛⲉ | ⲉⲣⲟⲕ +

'Before all things, I greet thy God-favoured (*θεοφιλία* ?), beloved lord and fatherhood. I beg (*παρακαλεῖν*) thee to enquire into the matter of the fields that the 'great man' holds, and to enquire into the matter . . . . ., that thou mayest know that I am a tax (*δημόσιον*)-payer (*lit.* bearer): I have need (*χρεία*) of . . . . . pity for myself, this day; and that thou mayest be aware (*νοεῖν*), ere to-day pass, that my fields are very . . . . . But (*ἀλλά*) he maketh pretence, saying, 'I wish for a deed (*χάρτης*) regarding them.' For (*ἐπεί*) see, I hold my deed (*χάρ.*). If he wish to come to the road, ... rightly (*μετὰ καλοῦ*); nay, I will not go to him, till our lord, the renowned (*εὐκλεέστατος*) . . . . . my deed (*χάρ.*) and I approach (*προσελθεῖν*) him on account of (?) . . . . . and he let me go free . . . . . And (*λοιπόν*) I beg (*παρακ.*) thee to speak with him, for it is 4 years that he hath paid me nothing; and the year that he departed, he paid all the men their (money), but me he paid not. But (*πλήν*) let him pay me yearly, in what soever way he will. And if he wish to sow my fields henceforth, let him draw up for me a deed (*χάρ.*) regarding them; if not, so let him deliver unto me my fields, with any land he will. I greet thee by these letters.'

Verso. [+ ⲧ]ⲁⲁⲥ ⲛⲡⲁⲡⲉ + [space] ϕⲓϧ + ϩⲓⲧⲛⲁⲡⲁ ⲕⲩⲣⲉ +

340.—Papyrus; complete; 19 × 17 cm. Script: clumsy, ligatureless; resembles that of no. 393. *Verso* →. The *recto* is palimpsest, but both texts were perhaps by the same scribe. The earlier was insufficiently erased, and it is difficult to say to which text ll. 1–3 *recto* belong.

Letter from his servant, Agathonicus, to Apa Phoebammon. He recounts his dealings with the husbandmen of Pathethnoube and Pepôϣm[10], whom he has employed in certain agricultural processes[11]. He tells of his difficulties (or experiments) with a water-wheel (?), as to which he requests instructions. There is also a question as to reed gathering; but little of the whole can be confidently interpreted.

[1] ϥⲓ perhaps implying oppression.
[2] 'A hundred mercies' seems improbable.
[3] Altered. [4] A qualitative? or ϩⲓⲧ ⲱⲡⲉ?
[5] *V.* Crum, *Ostr.* no. 107. [6] For ⲙⲉⲓⲉⲓ.
[7] Possibly 2 or 3 letters at end. One expects 'amîr', *dux* or *comes*.
[8] *Cf.* no. 318.
[9] Was ⲉⲣⲟϥ.
[10] For the 1st, *cf.*? Πετοχνοῦβις (Τοχνοῦβις), *BGU.* 552, *P. Amh.* lxxi; the 2nd occurs perhaps in Krall cxlv.
[11] The verb *ⲡⲟⲩϩ̀ is difficult: neither 'yoke' nor *coire facere* (Lev. xix. 19) seems suitable to a meadow.

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ϯ τιταⲙⲟ ⲛⲧⲉⲧⲛⲉⲙⲛⲧϫⲟⲉⲓⲥ ϫⲉ[ⲉⲓⲥ] ⲛ̣ⲉⲟⲩⲟⲓⲉ | ⲙ̣ⲡⲁⲧⲑⲉⲟⲛⲟⲩϧⲉ ⲁⲓ[sic]ⲣⲉⲩⲛⲁϩϧ̣ ⲫⲟⲓ ⲙ̣ⲡⲟⲟⲩ
ⲉⲧⲉⲧ|ⲕⲟⲩⲓ ⲛⲉⲥⲧⲓⲁⲧⲉ[1] ⲛⲧⲁⲓⲕⲁ ⲡⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲛ|ϭⲟⲟⲙ ⲙⲟⲛ ⲁⲛⲁⲡⲉⲡⲱϭⲙ ϩⲱⲟⲩ ⲧⲥⲟ ⲧⲉⲩϫⲟ |
5. ⲟ̣ⲛ ⲛⲧⲁⲓϣⲡⲱⲗϭ ⲟⲩⲛ ⲙ̣ⲡⲟⲩⲥⲛⲙⲁϫⲟⲥ[2] | ⲁⲓⲧⲣⲉⲛ[. . . . .]ⲁ̣ⲑⲉⲟⲛⲟⲩϧⲉ ⲛⲁϩϧ̣ ⲫⲟ[ⲓ] | ⲙ̣ⲟⲛ̣
ⲡⲉ[about 15 let.] | ⲁⲩⲱ̣ ⲁⲓϫ[ⲟⲟⲩ ⲛⲧⲓ]ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲛⲧⲓ ⲛ|. . ϩⲣⲁⲓ . . . ⲛ̣ⲁⲓ ⲡⲟⲟⲩ ϩ̣ . . ⲛ̣ⲧⲉⲫⲓⲗⲟⲑⲉ̣ |
10. ⲉ̣ⲧ̣ϣⲁⲛ̣ⲟϣⲥ ϣⲁⲧⲉⲓⲙⲉ[sic] ⲉⲧⲉⲥϭⲟⲙ ⲁⲩⲱ | ⲧⲓⲟⲩⲁⲉ̣ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲧⲙⲙⲁⲩ ⲁⲛ ⲁⲩⲱ | ⲉⲓⲥ ϣⲟⲙⲛⲧ
ⲛϩⲟⲟⲩ ϫⲛⲧⲁⲓⲛⲁϩϧ̣ ⲫⲟⲓ ⲛ̣ⲧ̣|ⲙ̣ⲟ̣ⲩ̣ ⲁⲩⲱ ⲕⲁⲧⲁ ⲧⲟⲛ ⲛⲧⲁⲓϫⲟⲟⲥ ⲉⲣⲱⲧⲛ | ϫⲉⲁⲓϫⲓ ϣⲁⲗⲟⲟⲩ[3] ⲉⲡⲉϣϭⲟⲣ
ⲙ̣ⲡⲓϫⲓⲧⲥ̣ | 15. ⲁⲓⲉⲛ ϣⲁⲗⲟⲟⲩ ⲉϩⲣⲁⲓ ⲁⲙⲁϩϩⲥ ⲛⲓⲃ̣ⲧ | ⲁⲓⲧⲁⲁⲥ ⲉⲡⲉⲥⲛⲧ ⲧⲁⲛⲁⲩ ϫⲉϣⲁⲥϯ ⲧⲉⲓ|ϩⲁⲙⲙⲟⲟⲩ[4]
ⲧⲁⲓ ⲉϣⲱⲡⲉ ϣⲁⲧⲛⲉϩⲉ ⲟⲩⲉⲓ ϩⲁ|ⲧⲛ̣ⲧ̣[ⲛ] ϫⲓⲧⲥ ⲉϣⲱⲡⲉ ⲙⲟⲛ ⲥϩⲁⲓ ⲡⲧⲱϣ | ⲛⲁⲓ ⲧⲁϯⲕⲏ ⲛⲟⲩⲉⲓ[5] ϩⲁⲧⲛⲓ
ⲙⲟⲛ ⲛⲥⲁⲧⲉⲓ|20.-ϩⲁⲙⲙⲟⲟⲩ ⲧⲁⲓ ⲙⲉⲥϯ ⲁⲩⲱ . . ⲙ̣ⲏ̣ . ⲓ̣ ⲛⲁⲓ | ϫⲉⲛⲟⲩⲱϣ ⲕⲱⲱⲣⲉ ⲕⲁϣ ϫ . ⲛⲉⲡ̣ⲫⲁ
ⲉϣⲱⲡⲉ | ⲙ̣ⲡⲓϣⲕⲱⲱⲣⲉ ⲛⲁⲧⲉⲧⲱ ⲛⲧϫⲁⲓⲉ ⲱϣ ϩⲓⲧⲁϩⲟⲩ | (*recto*) ⲙⲁⲗⲗⲟⲛ ⲧ(rest illegible) |
(illegible) ⲁϥϫⲟⲟ|ⲥ ϫⲉ [about 12 let.] ⲛ̣ⲉⲥⲧⲁⲃⲗⲟⲛ ⲉⲓⲥ | ⲡⲉϥⲣⲱⲙⲉ ⲁϥⲉⲓ ⲧⲁⲁⲃ̣ ⲛⲁϥ ⲉϣⲱⲡⲉ
ⲉ̣ϥⲁⲓ ϭⲟⲗ | 5. ϣⲙⲉ ⲛⲥⲁⲡⲉϥϩⲱϥ ⲥⲟⲩⲧⲁⲁⲃ̣ ⲛⲁⲃ̣ ⲙⲟⲛ | ⲉⲓⲥ ⲥⲟⲟⲩ ⲛϩⲟⲟⲩ ϧⲉⲛⲧⲟⲟⲧϥ ϧⲟⲛⲟⲓⲁ[6] ⲟⲩⲛ̣ |
ⲧⲉⲧⲛⲉϩϩⲁⲓ ⲛⲁⲓ ⲉⲧⲃ̣ⲉⲫⲱⲃ̣ ⲛⲧϣⲁⲗⲟⲟⲩ | ⲙⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲫⲁⲙϣⲉ ⲛⲛⲩ ⲉⲣⲟϥ[sic] ⲙ̣|ⲙⲛⲓⲉ[7]
ⲉϣⲱⲡⲉ ⲁⲛⲟⲕⲡⲉ ⲉϣⲁⲓⲧⲛⲕⲉ ⲙⲟⲥ | 10. ⲛⲃ̣ⲟ̣ⲗ̣ ⲧⲁⲧ̣ⲓ̣[. . . . .]ⲉ̣ ⲙ̣ⲟⲥ ⲟⲩϫⲁⲓ ϩⲙⲡ̣|ϫⲟⲉⲓⲥ ϫⲉ[ⲥⲡⲟ]ⲧⲁ +

In the other direction: + ⲧⲁⲁⲥ ⲙ̣ⲡⲁϫⲟⲉⲓⲥ ⲁⲡⲁ [space] ⲫⲟⲓⲃⲁⲙⲱⲛ ϩⲓⲧⲡⲉⲧⲛⲉϭⲁⲩⲟⲛ ⲁⲕⲁⲑⲟⲛⲓⲕⲉ +. Beyond this, traces of 2 lines, in the hand of the earlier text, with witnesses' signatures.

341.—Papyrus; almost complete; 11 × 18 cm. Script: almost ligatureless. *Recto* ↑.

Letter giving instructions regarding the treatment of certain vineyards. Above the text, a cross.

+ ⲉⲡⲉⲓⲁⲛ[sic] ⲛⲧⲁⲡⲉⲓⲟⲩⲟⲓⲉ ⲉⲡⲟⲓⲡⲉ ⲉⲓ ⲉⲃ̣ⲧⲁⲙⲟ ⲙ̣ⲙ̣[ⲟ]ⲓ̣ | ϫ̣ⲉ̣ⲕⲁⲛⲁϭⲕⲁϩⲉ ⲙⲙ[ⲟ]ϥ̣ ⲧⲁⲣϥⲕⲱⲧⲉ[8] ⲉⲛⲉϭⲱⲙ |
ⲉⲡⲙⲁ ⲙ̣ⲡⲓⲓ̣ⲗⲗⲏⲥ[9] ⲁ[ⲓ]ⲑⲁⲩⲙⲁϩⲉ ⲟⲩⲱϣ̣ ⲟ̣ⲩ̣[ⲛ] |ⲙ̣ⲡⲉⲣ[ⲡⲁ]ⲣⲁⲕⲉ̣[10] ⲙⲙⲟϥ ⲁⲛ ⲛⲉⲛⲟⲩϥ ⲧ̣ⲉⲙ-
ⲡ̣ⲁ̣.ⲣⲙⲟ[11] | ⲡⲉⲛⲧⲁϩⲟⲓ ⲉϩⲣⲁⲓ ⲛⲥⲟⲟⲩⲧⲛ +

'Seeing (ἐπειδή) this husbandman of mine hath come and told me that thou dost compel (ἀναγκάζειν) him to water (?) the vineyards at Pma mpnillês, I was surprised (θαυμάζειν). (My) desire therefore (οὖν) is: pass him not by (παράγειν) and bring the money, so that . . . . . properly.'

Verso: the address .ⲉⲩ]ϫⲟⲕⲙⲱⲧ̀ [space] (illegible).

342.—Papyrus; a fragment; 17 × 33 cm. Script: ligatureless. *Recto* ↑. Above l. 1, a cross.

[1] *Cf.* no. 342. 'The Little Fast' appears to commence the Pascha: assuming *νηστία* and ⲙⲟⲩⲣ ⲉϩⲟⲩⲛ identical, *v.* Oxford MS. Hunt. 3, ⲣⲙⲑ, where the 3rd Sat. in Mechir is headed ⲉϫⲙⲡⲕⲩⲣⲓⲕⲙⲁ (*v.* Crum, *Ostr.*, no. 18 n.) ⲉⲧⲉⲡⲕⲟⲩⲓ ⲙⲙⲟⲩⲣ ⲉϩⲟⲩⲛⲡⲉ, while ⲣϫⲁ, the next Sat., is headed ⲡⲛⲟϭ ⲙⲙ. ⲉϩⲟⲩⲛ=السبت الثاني من الصوم. *V.* also Crum, *l.c.*, no. 60 n. and Leipoldt in K. Vollers's Leipzig Catalogue (1906), 421.

[2] *σύμμαχος.*

[3] *V.* no. 241.

[4] *V.* no. 159.

[5] Presumably *διοικεῖν*, as in *ro.* 9.

[6] *V.* no. 320.

[7] ? 'The carpenter is expected daily.'

[8] *V.* no. 158, 16, and Krall cxii.

[9] A place?

[10] *V.* Crum, *Ostr.*, no. 61 n., Br. Mus. no. 462; but the meanings suggested scarcely suit here.

[11] Quite uncertain. Perhaps ϫⲉⲙⲡⲉⲫⲙⲟ.

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Letter from the headmen of Tôhe[1] to a superior, regarding 20 workmen engaged upon his dyke (χῶμα).

[+] ⲛϣ[ⲟ]ⲣⲡ [ⲙ]ⲉ[ⲛ] ⲛⲡϣⲁϫⲉ ⲧ[ⲉⲛ]ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲕⲙⲉⲛⲧⲁⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲁⲛϫⲓ ⲛⲉⲥϩⲁⲓ [ⲛ]ⲧⲉ̣ⲕ̣ . . . | ⲁⲩⲱ [ⲉ]ⲧⲃⲉⲡ[ⲉⲓ]ϫⲟ̣ⲩⲱⲧ ⲛⲣ̣ⲡ̣ . .[2] ⲉⲛ̣ . ⲡ̣ⲉⲕⲭⲱⲙⲁ ⲉⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲉⲛⲧⲁⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲛ . ⲱ̣ . . ϩ̣ . . . | ⲛⲣⲁⲥⲧⲉ ⲉⲧⲉⲧⲕⲟⲩⲓ ⲛⲉⲥⲧⲓⲁⲧⲉ[3] ⲛⲧⲙⲉⲛ ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲕ ϣⲁⲛⲧⲱϣ ⲡⲛϩⲱϥ ⲧ̣ⲛ̣ⲧⲛⲟⲟⲩ ⲛⲉⲣ̣[ⲥⲁⲧⲛⲥ ⲛⲁ]ⲛ | ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ ⲙⲡⲉⲡⲛⲁ ⲛ̀ⲉⲛϫⲟⲉⲓⲥ (sic) ⲡϫⲁⲣ̀ (ⲧ)[4] ⲧⲁϩⲟⲛ ⲧⲁⲗⲗⲁⲥⲛ[5] ⲛⲧⲁⲥⲉⲓ ⲉϩⲣⲁⲓ ⲛⲧⲟⲥ ⲡⲛϣⲁⲛ|ⲧⲛⲟⲟⲩⲥ ⲉⲡⲉⲥⲛⲧ + ⲟⲩϫⲁⲓ ϩⲛⲡϫⲟⲉⲓⲥ +

Verso. ⲧⲁ[ⲁⲥ ?] ϩⲓⲧⲛⲛⲁⲛ̣[ⲛⲩⲉ] | ⲉⲛⲧⲱϩⲉ +

343.—Papyrus; 2 disconnected fragments; 10 × 11½, 13½ × 14 cm. Script: sloping uncials. *Recto* ↑.

Letter to a superior (perhaps an advocate), regarding dykes and canals, and the work to be done on them.

ϩⲣ]ⲏ̣ⲧⲱⲣ[6] ⲧⲏⲣⲟⲩ ⲁⲩⲱ̣[| ⲉⲓⲱ]ⲧ ⲓⲱⲥⲏⲫ[7] ⲡⲁⲣⲭ[|]ⲟⲩ ⲙⲙⲟⲟⲩ ⲥⲟⲩ[| ⲃⲟⲏ]ⲑⲉ ⲉⲣⲟⲛ ⲁⲛⲕⲁⲣ[| [ⲡ]ⲁⲣⲭⲏ̣[?] . ⲧϥⲙⲟⲧⲛⲟⲩ ⲕ̣[ⲁⲗ]ⲱⲥ ⲧⲁϫⲣⲟⲟⲩ̣ | ⲁⲣⲓ ⲁ̀ⲩⲁ[ⲡⲏ . . . . .]ⲉⲛϣ[? ϫ]̣ⲁ̣ⲧⲥ (sic) ⲛⲓ̣ⲉⲛⲧϥ[8] ⲧⲛⲧⲁⲥⲧⲁⲕⲟ ⲡⲉⲛ|ⲭⲱⲙⲁ ⲙⲟⲛ ⲃ̀ⲧⲁϫⲣⲏⲩ ⲕⲁⲧ[ⲁ ?]ϩⲏⲧ ϫⲉϩⲱ̣ⲥ ⲁⲡⲛⲟⲩⲧⲉ ⲧⲓ ⲧⲓⲛⲟⲥ | ⲛⲥⲟⲫⲓⲁ ⲛⲏⲧⲛ ⲁⲧⲉⲧⲛⲉⲁⲓ[9] ?]ⲛⲛⲟⲩⲓ ⲉⲓⲙⲉ ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲙⲁⲣⲉⲩ|ⲙⲟⲩⲧⲛ ⲫⲟⲙⲧ[10] ⲛⲧⲁϥⲡⲱ[? ⲡ]ⲛⲟⲩⲧⲉ ⲉⲩⲕⲁⲁⲥ ⲉⲃⲟⲗ ⲛⲧⲓⲕⲁⲓⲣⲟⲙⲡⲉ | ⲛⲁⲧⲧⲏⲣⲟⲩ ⲙⲟⲩⲧⲛ ⲫⲟⲙⲧ [?]ⲁ̣ ⲉⲧⲛⲉϣⲁⲛⲣⲧⲁⲩⲁⲡⲏ ⲧⲉⲧⲛⲉϣⲙⲉ | ⲥⲁⲫⲱϥ ⲡⲉϣⲁϥⲛⲏ ⲙⲙⲟⲧⲛ[?]ⲩ̣ ⲛⲧⲉⲛϣⲛⲣⲉ ⲛⲏ̣ⲉ̣ⲣⲱⲙⲉ ⲥⲙⲙⲉ̣ | ⲁⲩⲱ ⲉⲡⲉⲓⲁⲛ ⲁⲧⲛⲉⲕⲉⲗⲉⲩ[ⲉ ?]ⲩ̣ ⲟⲩⲛⲣ ⲛⲣⲱⲙⲉ ⲣϩⲱϥ ⲉⲧϫⲁⲧⲥ[11] | ⲙⲙⲁⲃⲧⲁⲥⲉ ⲛⲣⲱⲙⲉ ⲣϩⲱ[ϥ ?] ⲡⲁϫⲟⲉⲓⲥ +

344.—Paper; a fragment; 8 × 11 cm. Script: sloping, ligatureless.

Letter relating to the building of a wall. Much is obscure. The writer complains that, of the 5 workmen (ἐργάτης) sent him, '3 are sick and not one hath done me proper[12] work.' Later he says 'I was at pains to write unto thee and thou hast not sent me any reply' (ἀπόκρισις).

]ⲉⲙⲙⲟⲓ ϩⲁⲛϩⲱϥ ⲛϫⲟ | ⲁⲩⲱ ⲡⲉⲛⲧⲁⲕⲟⲩⲟϩⲣⲉϥ[13] | ⲛⲁⲓ ⲡⲉϯⲟⲩ ⲛⲁⲣⲕⲁⲧⲉⲥ | ⲁϣⲟⲙⲉⲧ ϣⲱⲛⲉ ϩⲓⲱ̀ⲩ̀ (sic) | ⲁⲩⲱ ⲡⲉⲟⲩ ⲉⲣⲟⲩϩⲱϥ ⲉϥϣⲛϣ | ⲛⲁⲓ ⲁⲩⲱ ⲉⲣⲉⲡϕⲓⲗⲟ[14] ⲉⲧⲑⲉⲕ|ϫⲟ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲛⲁⲕ ϩⲓⲡⲕⲟⲧ | ⲛⲓϫⲟ ⲁⲩⲱ ⲉⲥ ⲧ̀ⲉⲕⲛⲟⲉⲛ[15] ϫⲉ|ⲁⲡⲁⲗⲟⲩⲁⲕ ⲧⲁⲕⲟ ⲁⲩⲱ ⲙⲓⲕⲓ | ⲗⲟⲥ ⲉⲙⲙⲁⲩ ϣⲟⲡ ⲧⲉⲕⲛⲟⲉⲛ | (*verso*) ⲟⲩ ϩⲉⲣⲏ̣ⲥ̣ ⲛ̣ⲉ̣ϩⲟⲙⲉⲧ . ⲛ̣ⲁⲓ | ⲙⲟⲛ ⲁⲓϩⲟⲥⲉ ⲉⲥϩⲁⲓ ⲛⲁⲕ | ⲡⲉⲕⲉⲣ ⲟⲩⲁⲡⲟⲕⲣⲟⲥ ⲛⲁⲓ | ⲁⲩⲱ

[1] *V.* no. 92, note, adding from Br. Mus. Or. 6201 A &c., ⲧⲱϩⲉ ⲙⲁⲗⲟⲩⲗⲟⲩ.

[2] Assuming this an abbreviation for ἐργάτης. There is not space for the full word.

[3] *V.* no. 340.

[4] χαρτουλάριος.

[5] 'Discount.' *V. Pap. Amh.* xxxi, note, also here no. 278.

[6] A ῥήτωρ in *Pap. Oxyrh.* cli, perhaps in Br. Mus. no. 1023 (reading there correct).

[7] ϕ corrected from π.

[8] First ⲓ perhaps erased. It has 2 dots, 2nd ⲓ has not.

[9] ? διοικεῖν.

[10] *V.* nos. 288, 387, where ⲙⲟⲧⲛ- seems to mean 'pay', 'deliver to.' In Zoega 299 ⲉⲙⲟⲧⲛⲉϥ simply = ποιῆσαι, *PG.* 65, 372 D.

[11] ⲉⲧϣⲁⲧⲥ.

[12] I do not know whether ϣⲛϣ can be interpreted thus.

[13] *V.* no. 368, Br. Mus. no. 1143 and probably Krall ccxxviii. 11.

[14] Did the text show a Mid. Eg. tendency, one might read ⲉⲣⲉⲡϕⲓⲗ (ϩⲓⲣ) ⲗⲟ.

[15] νοεῖν. *V.* no. 337.

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ⲁⲓⲡϩⲱϥ ⲧⲁϥϩ|ⲣⲱϣϣ ⲉϫⲟⲕ ⲁ̣ⲩ̣ⲱ ϣⲟⲡ | ⲙⲉⲕⲟⲩⲟϩ ⲛ̅ⲟ̅ⲣⲱⲙⲉ ⲛⲁⲓ | ⲙⲉⲡⲁⲣⲣⲁ . ⲩ̣ⲗⲁ[1] ϣⲟⲡ ⲙ[ⲉ]ⲛ̣|ϩⲉⲩ ⲟⲩⲣⲱⲙⲉ ⲟⲩⲟϩ ⲛⲉϩⲟⲙ|[ⲉⲧ (ⲉ sic) Along margin of *recto*]ⲙⲉ ⲛⲁϥ̣ ⲁϣⲟⲡ ⲙⲟⲡ, and of *verso* ⲡϣⲓⲛⲉ ⲛⲁⲓ ϯϣⲓⲛ[ⲉ .

345.—Papyrus; a fragment; 10 × 8 cm. Script: seldom ligatured. *Recto* ↑.

Letter containing nothing noteworthy except ⲁⲩⲱ ⲡϣⲁⲁⲣ ⲉⲡⲉϥⲓⲱ[ⲧ] and [ⲁⲩ]ⲱ ⲡϣⲁⲁⲣ ⲉⲡⲓⲱⲧⲡⲉ ⲁⲣ[ⲧ] ⲕ[, referring to the value[2] of barley.

Verso: part of a legal document.

346.—Papyrus; complete; 18½ × 23½ cm. Script: moderately ligatured. *Recto* ↑. Folded about 11 times in height and width.

Letter from Iszem (هشام), son of Bêlal (بلال)[3], to Severus, son of Bane[4]. It relates to the fodder to be supplied by a certain village. The letters ϥ and ⲩ (sing. and plur.) are indistinguishable.

+ ⲁⲩⲕⲟⲩⲓ ϩ̅ⲡⲉⲕϩⲱϥ ⲉⲓ ϣⲁⲣⲟⲓ ⲛ̅ⲡⲉⲛⲧⲁⲕⲁⲁϥ ⲁⲩⲱ ⲁⲡⲁⲩ ⲛ̅ⲡⲉⲓϩⲱϥ ⲛⲁⲓ | ⲁⲓⲣϩⲟⲧⲉ ϫⲛ̅ⲧⲉⲕϩⲣⲟϣ[5] ⲉϫⲱⲛ̅ⲣⲱⲙⲉ ⲉⲩϣⲱⲡ ϩ̅ⲣⲉ[6] ⲉⲓⲥ ⲁⲙⲙⲱⲛⲓⲟⲥ ⲡⲓⲟⲧⲁⲣ/[7] | ⲁⲓⲧⲛⲟⲟⲩϥ ⲛⲁⲕ ⲗⲟⲓⲡⲟⲛ ⲁⲛ[ⲁ]ⲩ̣ ⲉ̣ⲡϩⲱϥ ⲛ̅ⲧ[ⲁⲓ]ϫ̣ⲛ̅ⲟⲩⲕ ⲉⲣⲟϥ ⲉⲛⲧⲁⲩ̣ϣⲱⲡ | ϩ̅[ⲣ]ⲉ ⲉϥⲣⲏⲧ ⲛ̅ⲥⲓϫ ⲙ̅ⲉⲥⲓϫ[8] ϩ̅ⲁⲓϥϥ [. . .]ϩ̣ ⲁⲩⲱ ϩ̅ⲁⲓ ϩ̅[. .]ⲁⲓ[9] ⲉϫⲛ̅ⲛⲉⲣⲱⲙ|ⲡⲓⲙⲉ ϩ̅ⲁⲡⲉϩ̅ⲣⲉ ⲉⲃⲟⲗ ⲛ̅ⲡⲣⲱⲙⲉ ⲛⲧⲁϥϣⲱⲡ ⲛ̅ⲥⲓϫ ⲙ̅ⲛ̅ⲥⲓϫ ⲁⲩⲱ| ⲡⲉⲧⲉϣⲁⲕϩ̅ⲉ ⲉⲣⲟϥ ⲛⲧⲁϥϫⲟ ⲟⲩⲕⲁϩ̅ ⲧⲛⲟⲟⲩϥ ⲛⲁⲓ ⲁⲩⲱ ⲟⲩⲱⲛⲁϩ̅ ⲡϩ̅ⲱϥ ⲛⲁⲓ | ⲉⲃⲟⲗ ϫⲛ̅ⲧⲁϥϫⲟ ⲟⲩⲟⲩⲛⲣ ⲛ̅ⲥⲟⲩⲟ ⲟⲩⲛⲣ ⲛ̅ⲱⲧ ⲟⲩⲛⲣ ⲛ̅ϩ̅ⲣⲉ ⲛ̅ ϫⲛ̅ⲧⲁϥϫⲟ | ⲉⲧⲡⲁϣⲉ ⲛ̅ ϫ[ⲛ]ⲧⲁϥϣⲱⲡ ⲡⲕⲁϩ̅ ⲁϥ̣ϫⲟϥ ϩ̅ⲁⲓ ⲡⲁⲓ ⲧⲛ̅ⲣϥ ϩ̅ⲁϩ̅ⲧⲕ ⲛ̅ⲡⲁⲧⲉⲕϩ̅ⲁⲓϥϥ | ⲛⲁⲓ ⲁⲩⲱ ⲛ̅ⲡⲣⲕⲱⲗⲩ ⲛ̅ⲣⲱⲙⲉ [ⲛ]ⲧⲁⲩ̣ϣⲱⲡ ⲛ̅ⲥⲓϫ ⲙ̅ⲛ̅ⲥⲓϫ ⲉⲧⲉ̣ⲡⲡⲕⲁ[10] ⲡⲉ̣ⲩ̣ϩ̅ⲣⲉ | ⲛⲁⲩ ⲉⲃⲟⲗ ϯ̅ ⲑ̅ ⲓ̅ⲁ̅/ ⲇ̅

'Somewhat of thy matter hath reached me, of what thou hast done; and I have seen this thing and have been afraid lest thou art hard upon the men that are buying fodder. See here, I have sent unto thee **Ammonius, the notary** (νοτάριος). Now (λοιπόν) see to the matter as to which I enquired of thee, (namely,) that fodder hath been bought (while still) standing, and directly. Write it . . . . . and write . . . . . against the villagers for fodder, on account of (?) that man who bought directly. And him thou shalt find to have sown land, send me; and set forth for me the matter, as to how much corn, how much barley, how much fodder he hath sown, or (ἤ) whether he hath sown up to the half, or (ἤ) whether he hath bought the land and hath sown it. Write down all this for thyself, ere thou write it to me. And hinder (κωλύειν) not such men as have bought directly, whose fodder we (?) do excuse them. 9th Tubi, 4th Indiction.'

Verso. ⸗ συν̅ ισζεμ υἱ̊ βηλαλ [space] σε̣ν̣ηρω βανου ⸗

[1] After ⲁ a ligature or abbreviation. Arabic?

[2] *V.* no. 201, also Krall in *WZKM.* xiv. 234.

[3] *Cf.* no. 286.

[4] Severus (dat.) is apparently the recipient, though he, as a rule, is named first. S. perhaps recurs elsewhere; *v.* nos. 117, 214.

[5] An elliptical subjunctive?

[6] *V.* no. 287.

[7] These 2 words inserted in a blank, in different ink. *V.* perhaps no. 150.

[8] *Lit.* 'hand and *or* with hand'. The phrase is unknown to me; it may refer to private dealing, regardless of the due contribution or of official inspection.

[9] Perhaps 3 letters missing; ϩ̅ⲁⲣⲟⲓ or ϩ̅ⲣⲁⲓ?

[10] ⲉⲧⲉⲡⲡ- might be read.

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347.—Papyrus; complete; 6 × 21 cm. Script: clumsy, ligatureless. *Verso* →. Not from the Ashmunain collection.

Letter from George to his 'father', Apa Kolthê (Colluthus), to whom he is sending beans. Heracleopolis Magna is mentioned.

+ ⲧⲁⲁⲥ ⲉⲡⲁⲓⲱⲧ ⲡⲁ ⲕⲟⲗⲑⲏ ϩⲓⲧⲉⲛⲥⲉⲱⲣⲥⲉ | ⲉⲓⲥ ϫⲟⲩⲟⲧ ⲛⲉⲣⲧⲟϥ ⲛⲟⲩⲣⲱ ⲁⲗⲁⲩ[1] ⲁⲓⲧⲉⲛⲟⲟⲩ-
ⲥⲟⲩ | ⲛⲁⲕ ⲛⲧⲁⲡⲁⲥⲟⲛ ⲙⲱⲩⲥⲛⲥ ⲡⲣⲙⲉϩⲛⲓⲥ ⲧⲁⲁⲩ ⲛⲁⲓ | ⲁⲩⲱ ⲟⲩⲟⲙⲉ ⲧⲁⲣⲉⲕⲃⲓⲧⲥ ⲛⲁⲕ ϣⲓⲛⲉ ⲛⲥⲟⲟⲩ
ϩⲓ|ⲧⲉⲛⲡⲁ sic ⲓⲥⲁⲁⲕ ⲁⲩⲱ ⲉⲓⲥ ⲧⲟⲙⲉ ⲁⲓⲧⲉⲛⲟⲟⲩⲥ ⲛⲁⲕ | ⲛⲧⲁⲓϣⲓⲧⲟⲩ ⲙⲟⲥ ⲁⲩⲱ ϯ ⲟⲩϩⲟⲧⲥ[2] ⲛⲏⲣⲡ
ⲛⲉⲛⲉⲉⲃ | ϩⲁⲣⲟⲟⲩ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ

Recto. + ⲧⲁⲁⲥ ⲉⲡⲁⲓ[space]ⲱⲧ ⲡⲁ ⲕⲟⲗⲑⲏ | ϩⲓⲧⲉⲛⲥⲉⲱⲣⲥⲉ

Parts of an earlier protocol, in large, brown characters, are visible on *recto*.

'Here are 20 *artabae* of white beans which I have sent thee, of what my brother Moses from Hnis gave to me. And an *oïpe* (thereof I wish) that thou take for thyself. Ask for them from the *papâ* (?) Isaak. And lo, I have sent thee the *oïpe*, having measured them therewith[3]. And give a *hots*-worth of wine to the sailors as their wage. Farewell in the Lord.'

348.—Papyrus; a fragment; 13½ × 21 cm. Script: of the same type as nos. 341, 360. *V*. Pl. 8. *Recto* ↑. Through the first lines, part of the Arabic protocol,]عبد.

Letter from Simeon, his son, to Silôn[4]. He informs him that, thanks to God, who had guided him, Amrous[5] had reached them safely. Among the subjects of the letter are certain transactions in flax; but the script is difficult and details remain obscure.

+ ⲥⲩⲏ̅ ⲧⲓⲣⲛⲓⲛ ⲛⲛⲟⲩ̅ ⲛⲁⲕ ⲙⲛⲡⲉⲕⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲧⲏⲣϥ ⲧⲓⲧⲁⲙⲱ ⲁⲉ ⲛⲙⲱⲕ ϫⲉⲡϩ[| ⲡⲓϩⲁⲓ
ⲛⲁⲕ ⲁⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ ⲉⲁⲙⲣⲟⲩⲥ ⲁ̣ⲃⲓ ⲛⲁⲛ ⲉϥⲛ̅ⲁ̣ϩⲙ ⲉⲗⲁⲁⲩ ⲉⲡⲉ̅[6] ⲡⲉϩⲙ[ⲟ]ⲧ [ⲉⲡⲛⲟⲩⲧⲉ] | ϣⲛⲡ[7]
ⲁⲩⲱ ⲁⲓϫⲓ ⲛⲧⲉⲕϩⲁⲓ ⲁⲓⲱϣⲥ[8] ϩ ⲁⲓⲉⲓⲙⲉ ⲉⲡⲉⲧⲉⲛϩⲛⲧⲥ ⲉⲣⲉⲧⲁϩⲟⲩⲣⲁ [| ⲟⲛⲓ ⲁⲡⲥⲧ̅ⲡⲟ[9] ⲧ̣ⲁ̣ⲗⲱ ϩⲁⲑⲛⲕ
ⲁⲕⲟⲩⲱⲣⲡ ⲛⲁⲡⲁ ⲗⲟⲩⲁ[10] ⲛⲁⲓ ⲉϣⲟⲣⲡ ⲉⲙ̅[| ⲁⲕⲟⲩⲱⲣⲡ ⲛⲁⲓ ϩⲓⲡⲁϩⲁϩⲉ ϩⲁⲛ̅ ⲁⲇ̅ ⲁⲛϩⲛⲧⲟⲩ ⲉⲩϫⲛϥ[11]
ⲁⲕϫⲟⲟⲩ ⲛⲁⲓ [| ϩⲁⲛ̅ ⲁⲇ̅ ⲕⲇ̅ ⲛⲧⲁϩⲟⲩⲣⲁ ⲧⲁⲗⲱ ⲛⲛⲓϣⲁⲁⲣ ⲛⲁⲓ ⲁⲛ ⲟⲩⲁⲉ ⲛⲧⲛⲛⲁⲩ ⲉϥⲱⲃ̅ ⲁ̣ . ⲧ̣[|
ⲟ̣ϥ̣ⲱ̣ ⲛⲁⲕ ϩⲁⲛⲉⲥⲕⲉⲩⲉ ⲉⲧⲕⲛ ⲫⲓⲣ ⲉⲧⲟⲟⲧⲛ ϫⲉϣⲱⲡ̅ ⲁⲕϫⲟⲃⲟⲩ ϩⲓϫⲱ[| ⲁⲗⲗ̅ ⲙⲉⲃⲓⲕⲉ ϩⲓⲱ̣ⲟⲩ ⲉ̣ⲩ̣ⲓ̣ ⲛⲧⲁⲩⲉⲣ-
ⲟⲩϩⲱⲙⲉⲉⲧ ⲛⲁⲓ ⲕϩⲛϣ ⲁⲛ ⲁⲕϣⲱⲡ̅ ⲛⲕϩⲛ[| ϧ̣ⲟⲗ ⲁⲕⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲉϧ̣ⲟⲗ ⲛⲉ ϩⲓ ⲛⲉⲥⲡ̅ⲡ̅ ⲛⲥⲓⲗⲗ̅[12] ⲛⲉⲙⲟⲛ
ⲙⲉⲩⲕⲓⲡ̅ [| ⲣⲟⲙⲡⲉ ⲉⲃ̣ⲓ̣ⲛⲉ ⲛⲛⲁⲥⲓⲗⲗ̅ ⲛ̣ⲛⲟⲩϩ̣ⲃ̣ⲟⲥ[13] ⲁⲩⲱ ⲁⲕϩⲁⲓ ⲛⲁⲓ ϫⲉⲛⲉⲥⲡ̅ (above ⲙⲙⲱⲛⲥⲛⲥ)
ⲁⲕϣ̣[| ⲧⲉⲃⲉⲣϣⲉⲗⲉⲉⲧ ϩⲁⲛ̅ ⲁⲇ̅ ⲁⲩⲱ̣ . . ⲏ ϫⲛⲕ ϫⲉⲉⲃⲟⲗ ⲛⲉ ϩⲓⲛⲁⲥⲓⲗⲗ̅ [| ϫⲉⲙ[

[1] *V*. Krall viii. ⲁⲗⲁⲩ often in the alchimistic texts (Stern, *Aeg. Z.* 1885, the Bodleian papyri &c.).
[2] *V*. Crum, *Ostr.* no. 348.
[3] As in Matt. vii. 2 &c. *Cf.* Krall lx.
[4] An unknown name.
[5] عمرو, elsewhere ⲁⲙⲏⲣⲟⲩ, ⲁⲙⲏⲣⲟⲥ.
[6] ⲡⲛⲉⲑⲟⲟⲩ. *Cf.* the phrase in Krall ccxxviii. 3.
[7] *V*. 2 Cor. ix. 15.
[8] Fem. ? because confused with ἐπιστολή.
[9] The letter above is for ⲟⲩ; in ll. 9, 10 apparently different.
[10] Recurs *Ann. du Service* viii. 84.
[11] *Cf.* Br. Mus. no. 1103, γέννημα ⲉϥⲛϥ. The word is also applied to vinegar, *ib.* 161, Bodl. Pap. Copt. *a* 1, here no. 317, Berl. *Kopt. Urk.* 21 (2), 7, to nitre. In these instances 'acid, sour' (*cf.* Peyron, ϫⲛⲏ) is more fitting than 'hot'.
[12] ⲥⲓⲗⲗⲉ or ⲥⲓⲗⲗⲁ. *Cf.* ? جِلّ 'corn-stalks', Lane.
[13] Altered.

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Verso.] ⲛⲓⲕⲥⲱⲟⲩϩ ⲗⲁⲁⲩ ⲁ̣ⲩ. ⲉϩⲟⲩⲓ ⲛⲓⲓ ⲉϩⲛⲧ ϩⲙⲡⲟⲩⲱϣ ⲛⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙ[| ⲡⲉ ⲥⲟⲩ-ⲗⲁⲓⲙⲁⲓ ⲙⲟⲓ̣ ⲛⲉϥⲥⲧⲏ̅ⲥ̅ ⲥⲙⲟⲛⲧ ⲁⲓ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲥ̅ *sic*

The address is + ⲧⲁⲁⲥ ⲉⲡⲁⲙⲉⲣⲓ̅ⲧ̅ ⲛⲓ̅ⲱ̅ⲧ̅ ⲥⲓⲗⲱⲛ [space] ϩⲓⲧⲛⲥⲩⲙⲉⲱⲛ ⲡⲉϥϣⲏⲣ̅

349.—Papyrus; 16 × 23½ cm. Script: ligatured and difficult, perhaps that of no. 372. *V.* Pl. 8. *Recto* ↑.

Letter from Apa Kire (Cyrus) to his 'dear father', Mena. So little has been read with certainty, that the sense remains obscure. It relates to business transactions, sums of money[1] and *litræ* of flax (*σιππον = στίππιον*) being mentioned. Arabic words occur.

+ ϩⲙⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲡ ϩ̣ⲱⲃ̣ ⲛⲓⲙ [. . . . . ⲉⲓⲥϩⲁ]ⲓ ⲉⲓϣⲓⲙⲉ ⲡⲁⲙ[ⲉⲣⲓⲧ] | ⲛⲓⲱⲧ ⲙⲛⲛⲁ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ζ̣ⲁ̣χ̣ⲁ̣ⲣⲓ̣ⲁ̣ⲥ̣ [about 14 let.]ⲁ̣ⲩ̣ ⲙⲛϕ̣.ⲉ̣ ⲙⲛⲁⲓⲉ̣ [..] | ⲙⲛⲟⲩⲛⲟⲃⲉⲣ ⲙⲡⲟⲩϫⲁⲓ ⲛⲁⲡⲉⲛⲛⲓ ⲧⲏⲣϥ ϫⲓⲛⲉⲛⲕⲟⲩⲓ ϣⲁⲡⲛⲟϭ ⲧⲓⲧⲁⲙⲉ̣ⲟ̣ ⲛⲙⲟ|ⲕ ⲡⲁⲓⲱⲧ ϫⲉ̣ⲣϣⲁ̣ⲓ̣ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ[2] ⲉϫⲁⲛⲗ ⲡϣⲱ̣ⲧ ⲉⲥ̣ⲟ̣ⲩ̣ϣⲓⲙⲉ[3] ⲧⲟⲟⲧϥ ⲛⲥⲁ̣ⲟⲩ . . . | 5 . . ⲉⲣ̣ⲉ̣ : η ϩⲓⲱⲱⲥ ⲛϣⲁⲣⲉⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ [ⲛ]ⲁϥ ⲧⲓ̣ⲉⲓ ⲧⲟⲟⲧⲕ ⲥϩⲁⲓ ⲡⲉⲩ . . . | ⲛⲁⲓ ⲛⲉⲩⲗⲓⲥⲓⲁ[4] ⲁⲩⲱ ⲡⲁⲓⲱⲧ ϣⲉⲡⲛⲟⲩⲧⲉ ⲁ[.]ϣ̣ⲁ̣ⲁⲣⲁⲧ ϣⲁⲧ . . . ϫⲉⲡ . . . | ⲛⲧⲁⲩⲛⲧⲟⲩ ⲁⲩⲱ ⲛⲁⲧⲡⲉⲩϩⲟⲛϩⲕ[5] ⲙⲟⲛ ϣⲉⲡⲛⲟⲩⲧⲉ ⲛⲡⲓ̣ . . ⲛⲉ ϩⲓⲛ̣ⲁ̣ⲓ ⲟⲩⲁ̣ | ⲁⲡⲓⲉⲙⲉ ϧⲟⲗ ϩⲓⲟϥ ϩⲁⲥⲛⲁⲩ̣ . . . ⲫⲉ ⲉⲛⲧⲁⲩⲉⲓ ⲉϩⲟⲩⲓ ⲉϫⲱⲓ ⲁⲩⲱ ⲡⲁⲓⲱⲧ ϣⲱ|ⲡⲉ ⲁⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ ⲉⲡⲓϩⲏⲩ ⲡ̣ⲁⲧⲗⲟⲕⲉ ⲁⲡⲛⲓ : η ⲉⲓ ⲧⲟⲟⲧⲕ̣ . ⲛ ⲥϩⲁⲓ | 10 ⲛⲁⲓ ⲁⲩⲱ ⲡⲁⲓⲱⲧ ⲛⲧⲁ λ̅ κθ̅ϫ̅ ⲥⲓⲡⲡⲟⲛ ⲥⲉⲉⲡⲉ ϩⲁⲧⲛⲓ ⲙⲟⲛ ⲁⲓ . . . . . | ⲛⲁⲕ ⲟⲩⲁⲓ ⲥⲟⲡ ⲁⲗⲗⲁ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ϯ χⲁⲣⲓⲥ ⲉⲣⲟϥ ϣⲁⲓϫⲟⲩⲥⲟⲩ ⲛⲁⲕ ⲁⲩⲱ ⲡⲁⲓⲱ|ⲧ ⲁⲓⲧⲓⲧⲱⲛⲟⲩ ϫⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲉ[6] ⲧⲟⲩⲕⲱ ϧⲟⲗ ⲛⲱⲉ [ⲛ]ⲧ̣ⲁ̣ⲁⲁⲩ | ⲕⲁⲧⲁ λ̅ ιβ̅ϫ̅ ϩⲁ : α̣ ϩⲓⲛ̣ⲁⲗⲟⲩⲁⲥⲁⲧ . . ⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲉ ⲧ[ⲟⲩ]ⲕⲱ ϧⲟⲗ | ⲛⲱⲉ ⲛⲧⲓ̣ⲛ̣ⲁⲩ ⲛⲓ̣ⲉⲗⲁⲁⲩ ⲕⲱϫⲟ̣ⲩ ϣⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲛ : α ⲉϩⲣⲁⲓ ϩⲓⲱⲱϥ | 15 ⲛ̣ⲁⲗϫⲁⲗⲛⲥ[7] ⲛⲛⲧⲕ ⲉ̣ⲩϫⲕⲱ ϧⲟⲗ . ⲁⲗⲗⲁ ⲧⲓⲟⲩⲱϣ ⲡⲁϧⲓⲕⲉ ϩⲓⲱϧ̣ | ⲧⲉⲕⲟⲩⲱϣ ⲛ̣ ⲧ̣ⲕⲇ̅/ ϩⲁⲧⲛⲓ ϩⲁⲛⲥⲓⲡⲡⲟⲛ ⲛⲧⲁⲓⲕⲁⲁⲩ̣ ⲉϧⲟⲗ ϩⲁⲧⲛⲙⲉⲣⲟⲩⲁⲛ[8] | ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ ϫⲡⲛϫⲡ : κδ̅/ ⲟ̣ⲩ̣ⲁ̣ⲗⲁ ⲧⲉⲩ : μή̄ ⲁⲓϫⲕⲟⲥ ⲉϧⲟⲗ | . . . . ⲧⲓϣⲓⲙⲉ ⲉⲣⲟⲕ ⲟⲩϫⲁⲓ ϩⲓⲡϫⲟⲉⲓⲥ[9] | (*verso*) ⲟ̣ⲩ̣ⲁⲗⲁ ⲁⲓϫⲓⲧⲥ ⲥ̣ϫ̣ⲁ̣ϫⲉ ⲁⲓⲟⲩⲟⲙⲥ̣ ⲁⲩⲱ ⲁⲓⲥϩⲁⲓ ⲛⲁⲕ ϩⲁϩ̣ⲁ̣ⲧⲉⲕ *sic* | 20 ⲛϩⲁⲗϧⲉⲉⲥ[10] ⲗⲟⲡⲟⲛ ⲡⲁⲓⲱⲧ ⲛⲡⲉⲛϩⲱϥ ⲧⲓ ⲉⲙⲧⲟⲛ ⲛⲁⲕ ⲁⲕⲥϩⲁⲓ ⲛⲁⲓ ⲁⲗⲗⲁ | ⲡⲁⲓⲱⲧ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ⲉⲡⲁⲉⲓⲛⲩ ⲁⲡⲟⲕ ϩⲁⲧⲛⲕ ⲁⲗⲗⲁ ϣⲱⲡⲉ ⲡϩⲱϥ ⲧⲓ ⲉⲙ|ⲧⲟⲛⲁⲕ *sic* ⲧⲉⲕϫⲟⲩϥ̣ ⲛⲁⲓ ⲛⲱⲉ ⲉϥ̣ⲟⲩⲛϩ̣ ϩⲁⲧⲛⲕ ϣⲱⲡ̣ ϣⲁⲕⲡⲱⲉ ϩⲁⲧ : ϫ̅ ⲉⲓ[11] ϣⲁⲓ|ⲧⲁⲁⲥ ⲛⲁⲕ ϣⲱⲡⲉ ⲧⲉⲕⲡⲱⲉ ⲧ̣ⲓ̣ⲣⲛⲓⲛ ⲛⲁⲕ[12] ⲁⲩⲱ ⲡⲁⲓⲱⲧ . ⲛ . . . ϣ̣ⲓⲙⲉ ⲛ|ⲣ̣ⲱⲙⲉ ⲧⲏⲣⲟⲩ ϩⲁⲧⲛⲓ ⲕⲁⲗⲱⲥ ⲁⲩⲱ ⲡⲁⲓⲱⲧ ⲉⲓⲁⲕⲱⲛ ϫⲓⲛⲟⲩⲓ ϫⲡ̣[. . .] ϫⲉⲣ|25-ϣⲁⲡⲡⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ ⲉ̣ⲣⲙⲛⲛⲁ ϣⲓⲙⲉ ⲧⲟⲟⲧϥ̣ ⲛⲥⲁ : κε ⲛϩⲟⲗⲟⲕ̀ ⲉⲧⲟⲟⲧϥ | ⲁⲩⲱ ⲁϥϫⲟⲟⲥ ϫⲉϣⲓⲙⲉ ⲧⲓ̣ⲭⲁⲛⲗ ⲟⲛ ⲛⲥⲁⲕⲓ̣ λ̅ ιε ⲁⲩⲱ ⲡⲁⲓⲱⲧ [. . . . . .] | ⲉⲣⲟ̣ⲕ ⲁⲩⲱ ⲙⲉϫⲛⲩ[13] ϫⲉϣⲱⲡ ⲡⲉⲥⲛⲁⲩ ⲕⲁⲗⲓⲕⲉⲛ[14] ⲛⲁⲓ ⲁⲩⲱ ⲡⲁⲓⲱⲧ ϣⲉⲡ|ⲡⲟⲩⲧⲉ *sic*

[1] The : preceding the figures should stand for ν̅.
[2] *V. Mitth. Rain.* v. 46.
[3] Alternative readings, ⲡϣⲱ ⲧⲉⲛⲟⲩ.
[4] *εὐλυσία* 'safety'. *V.* Br. Mus. no. 1155.
[5] Reading certain. A new verb, unless = ϩⲟϫϩ.
[6] This locution in Krall ccxxviii. 19.
[7] *Cf.* ⲉⲓⲣⲉ ⲡⲁⲗϫⲁⲁⲗⲛⲥ الخالص (Stern), *Aeg. Z.* 1885, 104, 118.
[8] مروان.
[9] *Verso* continues the text, notwithstanding this final salutation.
[10] Perhaps -ϧⲉⲉ only.
[11] For ⲉⲓⲉ. *V.* no. 353.
[12] Presumably = 'it is well'.
[13] *V.* no. 352.
[14] *καλίγιον*.

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ⲡⲓⲕ⁄ ⲗ ⲁϛ[1] ⲛⲧⲁⲓⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲛⲁⲧⲕⲱⲣⲁⲛⲉ ϣⲉⲡⲛⲟⲩⲧⲉ ⲛⲡⲓⲥⲏⲛ ⲗⲁⲁⲩ | ϩⲓⲟϥ ⲛⲡⲉⲓ : ⲃ ⲉⲩϣⲱⲙⲉ ⲁⲓⲧⲁⲁⲩ ⲕⲁⲧⲁ ⲗ̄ ⲓⲁ ϩⲁ : ⲁ ⲧⲓϣⲓⲛⲉ ⲉⲣⲟⲕ ⲕⲁⲗⲱⲥ

In other direction :

+ ⲧⲁⲁⲥ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲓⲱⲧ ⲙⲛⲛⲁ (ϩⲗⲟ below) + [space] ϩⲓⲧⲛⲁⲡⲁ ⲕⲓⲣ̈ ⲡϥϣⲏⲣ̈

350.—Papyrus ; a fragment ; 17 × 12 cm. Script : thin, ligatured. *Recto* ↑.

Letter of instructions as to transactions relating to wine (?), flax, ropes, corn and money.

]ⲥⲟⲟⲩ ⲛϣⲉ ⲛⲕⲟⲗⲁⲑⲏ ⲛⲁⲛ ⲧ[| ⲧⲁⲧⲁϫⲏ[2] ⲧⲁⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲧⲁⲧⲛⲟ[ⲟⲩ |]ⲣⲟϥ ⲁⲩⲱ ϫⲓ ⲛⲉⲓⲁⲥ-
ⲫⲁⲗⲓⲁ ⲛⲧⲟⲟⲧϥ ⲛⲓ[|] ⲉⲣⲟϥ ⲧⲉϥⲧⲁⲗⲟ ϣⲛⲧ ⲙⲉ[ⲥ]ⲛⲧⲉ ⲛⲕⲟⲗⲁⲑ[ⲏ[3] |] ⲛⲧⲙⲛⲧ ⲛϩⲟⲗ⁰⁄ ⲛⲧⲙⲙⲁ
ⲁϥϫⲛⲟⲩⲓ[|]ⲧⲁⲧⲓ ⲡⲁⲥⲉⲛⲛⲙⲁ ⲛⲁⲕ ⲗⲟⲓⲡⲟⲛ ⲃ̈[| ⲧⲛ]ⲟⲟⲩ ⲛⲁⲓ ⲉϩⲛⲧ ⲁⲩⲱ ⲧⲉⲕϣⲁⲧϥ ⲛⲕⲟⲗⲗ[|]ⲉ-
ⲥⲓⲡⲡⲱⲛ ⲛⲁⲓ ⲙⲛⲛⲉⲥⲡⲁⲣⲧⲱⲛ ⲙⲛ[| ⲁⲩ]ⲱ ϫⲛⲟⲩ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲛⲡⲉⲣⲕⲁϫ[|]ⲉⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲁⲩⲱ ⲛⲡⲉⲣⲧⲓ
ⲧⲟⲡⲉ ⲛⲣⲱⲙ[|] ⲙⲙⲟϥ ⲥϩⲁⲓ ⲛⲁⲓ ⲁⲩⲱ ⲁϩⲉⲣⲁⲧⲕ ϣⲁⲛⲧⲟⲩϫ[|] ⲁⲩⲱ ϣⲁⲧ ⲡϣⲛⲕⲟⲩⲙⲉⲧⲁ[4]
ⲛⲡϣⲟⲙⲉⲧ ⲛϩⲟⲗ[⁰⁄ |]ⲧⲱⲛ ⲛ ⲛⲟⲩϥ ⲁⲩⲱ ⲁⲣⲓ ⲡⲣⲟⲟⲩϣ ⲛⲡⲓⲱ ⲕⲁⲗ[ⲱⲥ | ⲱϣ ϩⲓⲡⲁϩⲟⲩ | (*verso*)
] ⲕⲁⲗⲱⲥ ϣⲁⲛⲧⲟⲩⲧⲁⲗⲟ ⲧⲉϣⲙⲟⲩⲛⲉ [|]ϩ̈ⲛⲧ ⲉⲛⲁⲛⲟⲟⲩ ⲁⲩⲱ ϫⲛⲟⲩ ⲁⲛⲁⲥⲧⲁ[ⲥⲉ |] ⲛⲧⲉϥϧⲓ ⲧⲉⲩϣⲛⲧ
ⲛⲕⲟⲩⲗⲁⲑⲏ ⲉⲩⲧⲁⲕⲏ[ⲩ |]ϫⲓ ⲥⲛⲁⲩ ⲛϩⲟⲗⲟⲕ⁄ⲧ ⲛⲥⲟⲩⲟ ⲛⲡϣⲁ[|]ⲡⲉⲥⲱϣ ϥⲁⲛⲏⲣⲡ ⲉⲡⲓ ⲁⲓⲧⲁⲁⲩ
ⲛⲁϥ [|]ⲉ ⲛⲛⲉⲛⲉⲉϧ ϣⲁⲛⲧⲉⲩ[ϫ]ⲟⲟⲩ ⲛⲁ[|]ⲟⲟⲩ ⲡⲉⲩⲣⲱⲙⲉ ⲉϩⲛⲧ ⲛⲉⲙⲁ[|] . . ϩⲙ̈ⲡϫⲟⲉⲓⲥ +

351.—Paper ; a fragment ; 8½ × 8 cm. Script : moderately ligatured, but difficult.

Letter greeting Abû Geber[5] and relating to wine, corn &c.

]ⲛ̈ⲁⲓ ⲁⲩⲱ ⲡ̈ϣⲓⲏ̈ ⲡⲟ̈ⲩ̈ ⲥⲉⲡⲉⲣ[6] |] ⲁⲩⲱ ⲥⲛ ⲡⲉϥϣⲓⲏ̈ ϩⲁⲣⲟⲓ |]ϣⲁⲣⲟϥ ⲥⲟⲡ ⲕⲱⲗⲗⲟⲩⲑ̈ ϣⲱ. |
]ⲙ̈ ⲟ̈ⲩ̈ ⲥⲛⲁⲩ ⲉⲡⲁⲗⲥⲱⲣⲱⲡ[7] |]ⲛϩ . . ⲉ̈ⲓ ⲁⲩⲱ ⲧⲛⲟⲟⲩ ⲟ̈ⲩ̈ ⲇ |]ϫⲓ ⲡⲉⲥⲟⲩⲟ |]ϩⲟⲟϥ ⲁⲩⲱ |

Verso : Arabic (earlier).

352.—Papyrus ; a fragment ; 18½ × 19 cm. Script : of relatively early type ; *v.* Pl. 5. *Recto* ↑.

Letter from . . . . . to his 'dear lord', Apa Colluthus. It relates to corn which the writer had been bidden to send, to orders received from the *comes* and to various other matters.

The idiom shows several semi-Achmîmic forms[8].

ⲡ]ⲣⲙⲉⲣⲧⲟ[9] ⲁⲡⲁ ⲕⲟⲗⲗⲟⲩⲑⲉ ϩⲁⲑⲏ ⲙⲛ ⲛϩⲱⲃ | ⲧ]ⲉⲕⲙⲉⲧϫⲟⲉⲓⲥ ⲕⲉⲗⲉⲩⲉ ϫⲉⲧⲁⲗⲟ ⲛⲉⲥⲥⲟⲩⲟ |
]ⲙⲡⲟⲩⲉⲉⲓ ⲛⲣⲱⲙⲉ ⲉⲡⲛϩⲉ ⲛⲁⲓ ϭⲁⲣ ⲡⲛ |]ⲉⲉⲥ ⲛⲁⲓ ϫⲉⲉϣⲁⲓ ⲛⲥϫⲓ ϯⲟⲩ ⲛϣⲉ ⲛⲣⲧⲟⲃ |] ⲡⲉϫⲉⲃ ϫ[ⲉⲁ-
ⲡ]ⲕⲟⲙⲉⲥ ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲛϯϩⲉ ⲁⲓϩⲓⲥⲉ ⲙⲡⲓϭⲉⲛ | ⲡⲕⲟ]ⲙⲉⲥ ⲙⲁⲣⲉⲃϩⲁⲓ ⲉⲣⲏⲥ ⲡⲉⲃ ⲉⲡⲓ ⲡⲣⲟⲥ ⲑⲉ
ⲉⲓⲙⲉ[10] ⲉⲣⲟⲃ ⲉⲃⲙⲉⲉⲩⲉ |]ⲡⲥⲉⲡⲉ ϩⲁⲉⲃⲣⲉ ⲥⲱϣⲉ ⲛⲧⲉⲣⲓⲉⲙⲉ ϫⲉⲁⲃⲕⲱⲧⲉ ⲉⲕⲁⲧⲥ | ⲉⲡ]ⲓⲥⲧⲟⲗⲙⲁ[11] ϣⲁⲧⲉ-

[1] Or ⲡⲓⲕⲓ. The oblique stroke may = *κεράτια*.

[2] *V.* Br. Mus. no. 1141.

[3] Κόλλαθον, *κολλάθιον* is treated as fem. in Krall ccxxxiv, *Mitth. Rain.* v. 32, Br. Mus. nos. 334, 657, 1097, 1041 (ⲥⲛⲧⲉ ⲛⲕ., but ⲥⲛⲁⲩϣⲟ ⲛⲕ.).

[4] This compound name recurs in Crum, *Copt. MSS.* no. lii ; *cf.* ? *Mission franç.* iv. 702. ⲕⲟⲩⲙⲛⲧⲉ alone in Revillout, *Actes* 74, ⲕⲱⲙⲛⲧⲓ in a Jkôw frag.

[5] *Cf.* Br. Mus. nos. 586, 707, Rainer *Führer*, Taf. viii, ⲁϩⲟⲩ ϭⲁϩⲁⲣ.

[6] Or ϭⲉⲡⲓⲣ.

[7] ? جُرُب, pl. of جراب.

[8] ⲡⲉⲉⲓ, ⲡⲉϩ, ⲉⲡⲛϩⲉ, ⲡⲉϫⲉϩ, ⲁⲧⲡ, ⲁⲡ-, ⲥⲟⲟⲩⲡⲉ. *Cf.* nos. 270 &c.

[9] *V.* no. 208.

[10] Altered. Perhaps ⲉⲓⲣⲉ.

[11] *ἐπίσταλμα*. *V.* below.

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ⲡⲁϫⲟⲉⲓⲥ ⲉⲓ ⲁⲓϫⲟⲟⲃ ⲉⲣⲟⲃ ϫⲉⲕⲁⲁⲧ ⲧⲁⲁⲧⲡ |]ⲛ̣ⲣ ⲉⲃϣⲟⲩⲉⲓⲧ *sic* ⲙⲉϫⲉⲃ ϫⲉⲉⲓⲟⲩⲱϣ ⲛⲁⲁⲡⲟⲩⲭⲟⲟⲩⲉ[1] | ⲁ]ⲧⲡϥ ⲧⲁ ⲗⲟⲓⲡⲟⲛ ⲉϣⲱⲡⲉ ⲕⲁⲉⲣⲧⲁϩⲁⲡⲏ ⲛⲉⲓ ⲉⲣⲏⲥ ⲧⲏ |]ⲕⲟⲩⲗⲏⲧⲏ[2] ⲁⲛ ⲉⲉⲓ ϩⲓϫⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲕⲟⲙⲉⲥ ⲧⲉⲡⲣⲱⲙⲉ |]ⲟⲩⲧⲉ ⲛⲧⲁⲓⲉⲣⲃⲟⲗ ⲉⲥⲛϣⲉ ⲛⲓⲕⲟⲩⲓ ⲥⲟⲟⲩⲛⲉ ⲧⲏⲣⲟⲩ ⲛⲥⲣⲁⲙⲙ̅[3] |]ⲟⲃⲉ ⲉⲣⲟⲟⲩ ⲉⲡⲓ ⲛⲁⲃ̀ⲱⲕ ϩⲛⲏⲉⲉⲓ ⲁⲛ ϫⲏⲧⲁⲓⲁⲡⲥ ⲡϫⲟⲓ ϩⲙ |] ⲉⲕⲁϫⲓ ϣⲏⲧ ⲧⲁⲓⲟⲩ ⲛⲣⲧⲟⲃ̀ ⲛⲁⲣϣⲓⲛ ⲛⲥⲁⲡⲟⲩ ⲉⲣⲟⲕ ⲛⲥⲟⲩⲟ |]. ⲙ̣ⲉ ⲉⲓⲥ ⲡⲉⲡⲓⲥⲧⲟⲗⲙⲁ ⲛⲧⲟⲟⲧ ⲁⲩⲱ ⲁⲓⲧⲁⲗⲟ ⲛⲉⲉⲓ ⲉⲡϫⲟⲓ ⲙⲡⲱⲣ ⲉⲃ̀ | ⲭ]ⲉⲓⲗⲓⲁⲥ ⲧⲉⲧⲣⲁⲕⲟⲥⲓⲁⲥ ⲟⲥⲕⲧⲟⲛⲕⲟⲛⲧⲁ *sic* ⲉ̀ⲡⲧⲁ[4] ⲧⲛⲟⲟⲩ ⲡⲟⲩⲱ ⲛⲁⲓ ⲛϩⲱⲃ̀ ⲛⲙⲙ |]. ⲟⲉ ⲧⲁϩⲟⲓ ⲙⲙⲛⲉϫⲏⲩ ⲉⲩⲣⲁⲫ/ ⲁⲡⲟⲥⲟⲙ/ ⲁ ⲍ ⲏ ⲙⲁ/ + + +

Verso. +ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉ[ⲓⲥ [

In the other direction:]ϫⲉⲁⲛⲕⲟⲩⲓ ϫⲟⲟⲃ̀ ϫⲉⲛⲁϫⲓ ⲛⲣⲏⲡ ⲁⲛ ⲉϣ[5] (blank)

353.—Papyrus. This is the *verso* of no. 125. Script: ligatureless. Fibres →.
Letter relating to transactions regarding dates and corn.

ϯ ϩⲁⲑⲩ ⲙⲉⲛ ⲛϩⲱϥ ⲛⲙⲙ ⲧⲓϣⲙⲉ ⲉⲣⲟⲕ ⲛ[| ⲙⲛⲧⲉⲕϩⲙⲙ ⲙⲛⲛⲉⲕϣⲛⲣⲉ ⲙⲛ[| ⲛⲛⲁ[6] ⲉⲡⲓⲧⲏ ⲁⲡⲱⲣⲩϫ ⲛⲉⲙⲁⲕ ⲧⲁ[| ⲃ̀ⲩⲛⲉ ⲙⲛⲛⲟⲩⲧⲣⲓⲙⲛⲥⲓⲛ ϩⲁⲡⲙⲛⲧ [| ⲉⲛⲣⲧⲟϥ ⲛⲃ̀ⲩⲛⲉ ⲁⲩⲉⲓ ⲉⲧⲟⲟⲧ ⲕⲁⲧⲁ ⲡ[| ⲙⲛⲥⲓⲛ ⲙⲱⲛ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲁⲡⲗⲏⲣⲟⲩ [| ⲉⲓ[7] ϫⲓ ⲓⲁϫⲓ ⲡⲉⲧⲣⲓⲙⲛⲥⲓⲛ ⲉϫⲱⲥⲟⲩⲟ[8] ⲛ̣[| ⲙⲁⲕ ϣⲁⲡⲉϫⲩⲛⲟⲟⲩ ⲁⲩ[ⲁ]ⲙ̣ⲁϩⲉ ⲙⲟⲓ [| ⲛⲣⲧⲟϥ ⲛⲥⲟⲩⲟ ϩⲁⲣⲟϥ̣ ⲧⲁⲧⲁⲁⲩ ⲛⲧⲁ[| ⲧⲓ ϩⲩⲙⲙ ϩⲁⲣⲟⲟⲩ ⲉϣⲱⲡⲉ *sic* ⲩⲥⲟⲟⲩ[ⲛ | ⲁⲩⲱ ⲛⲥⲧⲓ ϩⲩⲙⲙ ϩⲁⲣⲟⲟⲩ ⲉⲓ ⲧⲁⲙⲟⲉⲓ ⲧ̣[| ϣⲁⲣⲉⲡⲉϥϩⲱϥ ⲥⲱⲡ ϣⲙⲟⲩⲛ ⲛⲣⲧⲟϥ ⲛⲥ[ⲟⲩⲟ | ⲡⲉⲧⲁϫⲓⲧϥ ⲉⲧⲉⲡⲉⲧⲱⲡ[9] ⲥⲱⲡ ϣⲙⲟ[ⲩⲛ | [. .]ϩ ⲉⲣⲟⲕ ⲉⲙⲡⲉⲕⲧⲓ ⲛ[| ⲙⲱⲛ ϣⲉⲡⲛⲟⲩⲧⲉ ⲱⲕⲟ̣[| ⲉϫⲱⲉⲓ ϩⲁⲛⲧⲉⲙⲟⲥⲓⲱⲛ ⲙ̣[| ⲙ̣ⲛⲓ[| ⲧⲓ ⲡⲁⲱⲡ[| ϩⲁⲧⲛⲕ ⲙ̣[

On *recto*: ϯ ⲧⲁⲁⲥ ⲛⲛ[

354.—Papyrus; a fragment; 9 × 11 cm. Script: rarely ligatured. *Verso* →.

Verso. Letter from the priest (ἱερεύς) Enoch of Tesh. . .[10], his 'servant', to Apa Shenoute, a διοικητής[11]. Corn is the subject dealt with. But the text is palimpsest and often hard to read.

ϯ ⲡⲉⲧⲛⲥⲁⲩⲟⲛ ⲉⲛⲱϫ ⲫⲓⲉⲣⲉⲩⲥ[12] ⲛⲧⲉϣ[| ⲁⲡⲁ ϣⲉⲡⲟⲩⲧⲉ ⲡⲁⲓⲕⲁⲓⲧⲏⲥ ϩⲁⲑⲏ ⲙⲉⲛ [| ⲛⲟⲩⲟⲉⲓϣ ⲛⲙⲙ ⲉ̣ⲥ̣ ϫⲉ ⲧⲓⲧⲁⲙⲟ ⲙⲙⲟⲕ ϫⲉ[| ⲉⲧⲓⲙⲁⲛⲁϩⲟⲩ . ⲗⲏ̣[13] ⲁⲕϫⲟⲟⲥ ϫⲉⲓⲁ̣[| ⲙ̣ⲡⲉⲕⲓ̣ ⲛⲥⲁⲥⲟⲩⲟ ⲉⲓⲥ ⲡⲁⲓⲱⲧ ⲉ̣[| ϣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲥⲁⲟⲩⲟⲙⲡⲉ ⲛⲟⲩ̣[| ⲛⲁⲃ̀ ⲉⲃ̀ϫⲱ ⲙⲙⲟⲥ ⲉⲣⲉⲡⲉϥ̣ [| ϣⲟⲟⲡ ⲛⲁⲛ ⲁⲛ[| ⲧⲁⲙⲛⲁⲩ ϫⲉⲡ[|

Recto. The address:] ⲡⲁⲓⲕⲁⲓⲧⲏⲥ ϩⲓⲧⲛⲡⲉϥⲥⲁⲩⲟⲛ ⲉⲛⲱϫ and traces of an earlier text (perhaps not that visible on *verso*).

[1] Plur. of ἀποχή. *V.* no. 311.
[2] ? Contains the verb κωλύειν. *Cf.* no. 277.
[3] ? γράμμα.
[4] These high figures recall no. 310.
[5] This presumably relates to the preceding text, but is suddenly broken off.
[6] ? For ⲛⲛⲁⲡⲉⲕⲛⲓ.
[7] For ⲉⲓⲉ? *Cf.* Br. Mus. no. 1116, here no. 349.
[8] ω altered.
[9] The ⲧ in ⲧⲱⲡ and in l. 6 ⲧ̣ⲁ is almost identical with ⲥ.
[10] *Cf.* ⲧⲉϣⲙⲛ, perhaps a place, Krall cxxx.
[11] *V.* no. 369.
[12] Priest as 'servant' in no. 355.
[13] Or ϫ for λ. Perhaps contains αἴτημα.

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355.—Papyrus; a fragment; $7\frac{1}{2} \times 21\frac{1}{2}$ cm. Script: almost ligatureless. *Recto* ↑.

Letter from 'your servant Apollo' the ἱερεύς[1], to a superior, mentioning 40,000 reeds, 4 workmen and a measure[2] of honey.

[+ пе]т[ⲛе]ϭⲁⲟⲩⲟⲛ ⲁⲡⲟⲗⲗ[ⲱ ⲡϩⲓ]ⲉⲣⲉⲟⲥ ⲡⲉϥⲧⲟⲗⲙⲁ ⲉϥϩⲣⲁⲓ ⲙ[| [ϩ]ⲁⲑⲏ ⲙⲛ ϩⲱⲃ ⲛⲙ ⲧⲡⲣⲟⲥⲕⲩⲛⲉ ⲙⲡⲉⲟⲟⲩ ⲛⲧⲉⲧⲛⲉⲙⲉ[ⲧϫⲟⲉⲓⲥ | ϫⲟⲉⲓⲥ ϫⲉⲉⲓⲥ ⲡⲉϥⲧⲟⲟⲩ ⲛⲧⲃⲁ ⲛⲕⲁϣ ⲁ̀ⲡⲉϥⲧⲟⲟⲩ ⲛⲣⲕⲁⲧⲏⲥ [| ⲉⲃⲁⲣⲟⲉⲓⲥ ⲉⲣⲱⲧⲏ ⲙⲉⲡⲕⲁⲡ ⲉⲡⲉϥⲓⲱ ϣⲟⲟⲡ ϩⲁⲧⲏ[

Verso.]ϥ̀ⲑ [space] ϫⲙⲛ ϥⲑ ϯϯϯ

356.—Papyrus; a fragment; $6\frac{1}{2} \times 7\frac{1}{2}$ cm. Script: very small, ligatured. *Recto* ↑.

Letter to a superior, mentioning the places Dêlke and . . . . ndôġ[3], and speaking of gathering fodder in the meadow.

]ⲓ ⲉⲓⲡⲣⲱⲥⲕⲩⲛⲉ ⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲓⲱⲧ[|] ⲉⲣⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲁⲛⲗⲕⲉ ⲉⲥⲁⲃ ⲁⲩⲱ ⲡⲉ[|]ⲙ̀ϫⲱϭ ⲉⲣⲁⲥⲧⲉ ⲁⲩⲱ ⲡⲉⲣⲕⲁ ⲛⲁⲃ[| ⲉ]ⲃⲟⲗ ⲁⲛ ϩⲟⲗⲟⲥ̀ ⲁⲩⲱ ⲧⲛⲟⲩ ⲛⲉϭⲁⲙⲟⲩⲗ[|]ⲁⲃ ⲁⲥϭⲱⲗ ϩⲣⲉⲉⲟⲩ ⲛϕⲟⲓ ⲁⲩⲱ[|]ⲧ ϕⲟⲓⲃⲁⲙⲱⲛ ⲙⲡⲁⲓⲁⲕ, ⲧⲁⲩⲣⲙⲉ[|] blank

Verso.]ⲧ ⲉⲧⲁⲓⲏⲩ (sic)

357.—Papyrus; a fragment; $15\frac{1}{2} \times 16$ cm. Script: ligatured. *Recto* ↑.

Letter from John to (Apa) Severus, a merchant (πραγματευτής). It seems to contain a request or instructions as to certain buildings or land.

[+ⲛ]ϣⲟⲣⲡ ⲙⲛ ⲛϩⲱϥ ⲛⲙ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ [| ⲧ]ⲏ̀ⲣϥ ⲙⲛⲧⲉⲛⲙⲁⲁⲩ ⲙⲡϣⲉⲛⲟⲩⲧⲉ ⲡⲉⲧⲡ-ϣⲏⲣ[ⲉ |]ⲓⲥ ⲛⲧⲁⲓϫⲛⲟⲩⲧⲏⲩⲧⲏ ⲉⲣⲟⲥ ⲛⲥϩⲣⲁⲓ ⲡϣⲓ ⲛ̀[|]ϥ ϩⲟⲗⲟⲥ ϫⲙⲉⲑⲉ ⲛⲧⲁⲓⲥⲁⲧⲕ ⲉⲃⲟⲗ ⲗⲟⲙ[ⲟⲛ |]ⲩⲉ ϩⲓⲧⲟⲟⲧϥ ⲛⲡⲣⲱⲙⲉ ⲉⲃⲁⲧⲓ ⲛⲁϩϥⲁⲓ ⲛⲁⲕ ϫⲉⲟⲟⲩ̀ [|] ⲉ̀ⲥⲛⲁⲩ ⲛⲕⲟⲟϩ ⲙⲙⲁ ⲙⲁⲣⲉϥⲛⲟⲟⲛⲟⲩ ⲉⲃⲟⲗ ϩⲓⲙ̀[|] ⲁⲩⲱ ⲧⲓ ϭⲓϫ ⲛⲁϥ ϩⲁⲣⲟⲓ ⲡⲉⲧⲉⲛⲧⲁⲓϫⲛⲟⲩⲕ ⲉⲣⲟϥ ϣ̀[|]ⲕⲱⲣϣ ⲙⲙⲟϥ ⲉⲧⲃⲉⲛⲉⲣⲟ ⲙⲡⲛⲓ ⲡⲁⲛⲧⲟⲥ ⲛⲥⲟⲩ[|] ⲛⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲙⲡⲛⲟⲩϫⲁⲓ ⲙⲡⲉⲛⲛⲓ ⲧⲏⲣϥ [

Verso.]ⲓⲁ ⲥⲉⲩⲏⲣⲟ ⲡⲣⲁⲧⲙ̀ + ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲕ . . . ⲛⲉⲓⲛⲓ̀[

358.—Papyrus; a fragment; 13 × 22 cm. Script: small, ligatured. *Recto* ↑. 13 + lines.

Letter, mostly illegible. It relates to money matters and wine (?): ⲧⲓ ϧⲧⲟ ⲛⲕⲟⲗⲗⲁⲑⲉ.

The last 6 lines are . . . ϩⲁϩⲧⲏⲩ ⲉⲩϭⲱⲡ | ⲗⲟⲓϭⲉ ⲁⲛⲟⲕ ⲣⲱ . . ⲉ ⲛ̀ⲕⲁ̀ⲩⲗⲉϩ ⲛⲁⲕ ϩⲟⲗⲱⲥ ⲣ̀ⲱ [ⲡ]ⲉ̀ⲧⲛⲁⲛⲟⲩϥ ⲉ̀ⲓⲥ ϩ̀ⲛⲛⲧⲉ ⲁⲓⲥϩⲣⲁⲓ ⲛ|ϩⲉⲣⲟⲩⲟϫ ⲉⲧϧⲏⲛⲧⲟⲩ ⲡⲟⲛⲕⲟⲩ ⲉⲃⲟⲗ ϩⲁϩⲧⲏⲩ ⲕⲁⲡ ⲁⲕⲧⲁⲁⲩ

[1] *V.* no. 354.

[2] ⲕⲁⲡ a corn measure, *Aeg. Z.* xxx. 39. *Cf.* Br. Mus. nos. 1135, 1205. In the alchimistic pap., Bodl. Copt. (P) *a* 1, a mixture is to be put into a cloth ⲉⲩⲧⲟⲉⲓⲥ ⲉⲥⲕⲁⲣⲉϩ and tied to (*or* in) a ⲕⲁⲡ.

[3] The first is ⲧⲏⲗⲕⲉ in Krall lviii. *Cf.* in Br. Mus. Or. 6201 B, a fragment, ⲡⲉⲡⲟⲓⲕⲓⲟⲛ ⲛⲡⲟϣ ⲛⲧⲏⲗⲕⲉ ϩⲙⲡⲧⲟϣ [ⲛϣⲙⲟⲩⲛ ⲉⲣⲉ ⲛⲧⲟⲛ]ⲟⲥ ⲛϕⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ϩⲙⲡⲉⲓⲧⲟϣ [ⲡⲟⲩⲱⲧ]. Now دلجة, Amélineau, *Géogr.* 175. The τόπος referred to would therefore be that at Bawit, some 7 miles further south. For the second name, *cf.* formations like ⲙⲁ ⲛⲧⲱϭ.

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ⲕⲁⲓ ⲉⲡⲉⲕⲧⲁⲁⲩ ⲧⲁϭⲓ | ⲑⲉ ⲧ[ⲁ.]ϫ. ⲡⲁ̀ⲓ̀ⲕⲁⲓⲟⲛ ⲉⲧⲟⲟⲧⲟⲩ ⲉⲡⲉⲓ ⲛⲡⲟ̀ⲟ̀ⲩ ⲉ̀ϣⲁⲛϩⲣⲁⲓ ⲛⲁⲓ ϩⲁⲟ̀ⲩϩⲱⲃ ⲡⲉⲕⲗⲉϩ[1] ϩⲓϫⲱⲓ | ϩⲓⲟ̀ⲉ̀ⲙⲉ ⲕ̀ϩⲁϩⲧⲏⲓ ⲁⲩⲱ ⲁⲓⲧⲓ ⲡⲕⲁⲓⲏ̀ η ⲛⲡϣⲉ ⲛϩⲱⲣ ⲁⲩⲱ ⲡⲏ̀ γ ⲛⲡϣⲉ ⲛⲡⲣⲁϣⲉ ⲉⲡϫⲱⲕ | ⲉⲡⲏ̀ κ ⲛⲧⲁⲕⲧⲏⲟⲟⲩϩⲟⲩ ⲛⲁⲓ ϩⲓⲧⲟⲟⲧϥ ⲉⲁⲡⲁ ⲧⲏⲣ ⲡⲉⲕⲟⲩϫⲁⲓ ϫⲉ ⲉⲧⲛⲁⲛⲟⲩϥ ϭⲱ ⲉⲕϩⲣⲁⲓ | ⲉⲙ̀[ⲟ]ϥ ⲛⲁⲓ ⲙⲡⲡⲉⲧⲉⲕⲟⲩⲁϣϥ ⲧⲁⲁ̀ϥ ⲉⲡⲉⲓ ⲕⲁⲗⲱ[2] ⲧⲓϣⲙⲉ ⲉⲧⲉⲕⲙⲛⲧϩⲟⲛ ϩⲓⲧⲙⲡⲉⲓϩⲣⲁⲓ +

359.—Papyrus; a fragment; 11 × 10 cm. Script: seldom ligatured. *Recto* ↑.

Letter from Theodore to Apa Enoch, an ἀρχισυμμαχός. Wine in the cellar (κελλάριον), the tower (πύργος[3]) and a cell are mentioned.

+ ⲟⲩⲱϣ ⲧⲉⲩⲛⲟⲩ ⲉⲕⲁϫⲓ [| ⲛⲉⲛⲣⲡ ⲉⲧϩⲙⲡⲕⲉⲗⲗⲁⲣ[ⲓⲛ | ⲉⲡⲡⲩⲣⲅⲟⲥ ⲙⲙⲛⲁⲧⲣⲓ ⲙ[| ⲟⲩⲱⲛ ⲉⲙⲟⲟ[ⲩ | ⲧⲉϥⲧⲁⲁⲩ [| ⲙⲡⲣⲕⲁ̀ⲁ̀[| ⲛⲥⲁⲡⲉϥ[| ⲁ̀ⲓ[

Verso. ⲁ]ⲡⲁ [space] ⲉⲡⲱϫ ⲡⲁⲣϫⲓⲥⲩⲙⲙⲁ̀ϫ | +ϩⲓⲧⲡⲑ[ⲉⲟⲁⲱ]ⲣⲉ . .

360.—Papyrus; a fragment; 5½ × 18 cm. Script: rarely ligatured. *Recto* ↑.

Letter asking that 2 σκεύη of wine may be sent, 'because of this soldier (that is come?) to us.'

] ⲙⲁⲣⲉⲧⲉⲕⲙⲛⲧⲙⲁⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲉⲣⲡϩⲱϥ[4] ⲛⲥⲧⲛⲟⲟⲩ |]ⲥⲛⲁⲩ ⲛⲥⲕⲉⲩⲉ ⲛⲛⲏⲣⲡ ⲛⲁⲛ ⲛⲥⲟⲟⲩⲧⲛ ⲉⲧϧⲉⲡⲉⲓⲙⲁⲧⲟⲓ |]ⲉ ϩⲓϫⲱⲛ +

Verso. +ⲡⲙⲁⲛⲟⲩⲧⲉ ⲛ̀[ ] ⲁⲕ̀ⲱ.[

361.—Papyrus; a fragment; 37 × 31 cm. 2 *selis*-joints visible. Script irregular, often ligatured. *Recto* ↑.

Letter from . . . . . to a superior ('thy fathership'). The writer relates first that he ('we') had caused the son of Anastasius to swear regarding a money matter and had disputed with him to the uttermost ('unto death'[5]), with the result, apparently, that payment was promised by the 3rd day of the Feast[6]. The affairs of 2 βοηθοί, Papô[7] and Phoebammon, are then dealt with, and it is suggested that letters should be written them; for 'thy word is different from[8] that of other men'. A guarantee, cancelled in compliance with the addressee's instructions, is referred to.

The writer's idiom is faulty and peculiar (somewhat Middle Egyptian), and frequent corrections make the reading uncertain.

☩ ⲁⲛϫⲓ ⲛⲛⲉⲡⲉⲥⲧⲟⲗⲏ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲁⲛⲁϣⲟⲩ ⲁⲛⲁⲥⲡⲁⲥⲉ ⲙⲙⲟⲟⲩ ⲧⲛⲧⲁⲙⲟ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ | ϫⲉⲁⲛ̀ⲱⲣⲕ ⲉⲡϣⲉ[9] ⲛⲁⲛⲁⲥⲧⲁⲥⲉ ⲉⲧϧⲉⲫⲟⲗⲟⲛⲧⲥⲉ ⲁⲛⲥⲱϫⲉ[10] ⲛⲉⲙⲁϥ ϣⲁⲁⲉϩⲣⲁⲓ ⲉⲡⲙⲟⲩ ⲛ̀ⲉ|ϫⲉϥ

[1] Can this be the ἅπαξ λεγόμενον in Job xi. 18, μέριμνα?

[2] ? ἐπὶ καλῷ.

[3] *V.* Crum, *Ostr.* no. 310 n.; also Zoega, p. 95 *infra*, 'the village tower.'

[4] *Cf.* ⲣⲡⲟϭ ⲛϩⲱϥ, Br. Mus. nos. 1131, 1207.

[5] Recurs in no. 321. *Cf.* biblical ἕως θανάτου.

[6] Berlin Ostr., P. 1076, ⲡϣⲟⲙⲧ ⲙⲡϣⲁ. *Cf.* here no. 385. Presumably the Paschal festival.

[7] *Cf.* ⲡⲁⲡⲟ, Br. Mus. no. 1086.

[8] Assuming ⲟⲩⲱⲧ=ⲟⲩⲉⲧ. Otherwise one must translate 'the same as', which gives less sense.

[9] 'Adjure' (*Mitth. Rain.* v. 120, Br. Mus. nos. 1007, 1008).

[10] For ? ϣⲱϫⲉ.

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ϫⲉⲉⲧⲛⲁⲙⲁⲁⲧ ⲛϩⲓⲙⲉ ⲛⲥⲟⲓ ⲙ̀ⲡⲁⲓϩⲟⲟⲩ ⲥⲛⲁⲩ ⲛ̀ⲧ̀ⲉⲣⲉϥϫⲟⲟⲥ ⲛⲧⲉⲓϩⲉ ⲁⲓⲃⲉⲓ ⲛⲉⲓ|ⲕⲟⲟⲓ ⲧⲏⲣⲟⲩ ⲁⲓⲃⲟⲕ
ⲉⲣⲟϥ ⲁⲓϥⲏ ⲡϣⲟⲓ ⲡⲟⲩⲁⲉ ⲛⲁⲛ ⲁϥⲡ̀ⲟ[. . . .] ⲉⲧⲟⲟⲧⲏ ⲉⲧⲣⲉϥⲧⲁⲁϥ ⲛⲁⲛ ϣⲁ|5 -ⲁⲡϣⲁⲙⲙⲏⲧ ⲛⲡϣⲁⲁ
ⲁⲩⲱ ⲉⲧⲃⲉⲡⲁⲡⲱ ⲡⲃⲟⲛⲑⲟⲥ ϫⲉⲉⲡ[ⲉⲓ]ⲁⲛ ⲁⲕⲥⲙⲏ ⲡⲗⲟⲩⲟⲥ ⲉⲧⲁ̀. [.] | ⲡϣⲙⲟⲩⲛ ⲛ[about 21 let.]ⲙ̀
ⲁⲕϫⲟⲟⲥ ϫⲉⲉϣⲁϥⲁⲛϕⲉⲓⲃⲟⲗⲏ ϫⲉⲉⲓ|ⲁϣϣⲉⲧⲧⲏⲩⲧⲏ ⲙ̀ⲡⲕⲉⲥⲉⲉⲡⲉ ⲁⲕϫⲟⲟⲥ ϫⲉϣⲁⲕϯ ⲥⲟⲟⲩ ⲛ̀ⲣⲧⲟϥ
ⲛⲥⲟⲩⲱ ϥⲧⲟⲟⲉⲓ ⲉⲣⲟⲛ ⲛ|ⲕⲉⲥⲟϣϥ[1] ⲁⲩⲱ ⲉⲧⲃⲉϕⲱϥ ⲛⲏⲡⲁⲕⲉ[2] ⲁⲛⲁⲗⲉϥ ⲁⲛⲛⲧϥ ⲉϥⲟⲩⲛ
ⲙ̀ⲡⲁⲧϥϣⲁⲩⲉ[3] ⲉϥϣⲁⲛϣⲁⲩ[4] | ⲉⲡⲥⲙⲟⲩ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲁⲁϥ ⲛⲁϫⲁⲩ[5] ⲧⲛⲧⲁⲙⲟⲕ ⲁⲩⲱ
ⲉⲧⲃⲉϕⲱϥ ⲙ̀ⲡⲁⲡⲱ ⲡⲃⲟⲛ|10 -ⲑⲟⲥ ⲁⲓϫⲁ̀. . . . .ϫ[ⲱ] ⲙ̀ⲙⲟⲥ ⲕϣⲉⲙⲉ ⲥⲁⲡⲉⲧⲉⲡⲟⲕ ⲉⲓⲟⲩⲱϣ ⲡⲁϩⲟ-
ⲗⲟⲕⲟⲧⲥⲉ ⲥⲛⲁⲩ ⲧⲁϫⲁⲩ|ⲟⲩ ⲛⲁϥ ⲉϩⲣⲁⲓ ϥⲧⲁⲁⲩ ⲉⲡⲙⲁ ⲉⲧⲉⲣⲟⲓ ⲧⲁⲗⲟ ⲉⲓⲧⲉⲓ ⲙ̀ⲛⲥⲉ ⲙ̀ⲛⲥⲧϥϩⲉ
ϫⲉⲉⲣⲉⲁⲡⲁ ϣⲙⲟⲩⲧⲉ | ⲙⲁⲁⲛ ⲉⲓⲧⲛⲉⲥ ⲙ̀ⲡⲉⲓϭⲉⲙⲉ ⲡⲛⲁⲩ ⲛⲧⲁϥϫⲟⲟⲥ ⲛ̀ϯϩⲉ ⲁϕⲟⲓⲃⲁⲙⲙⲱⲛ
ⲡⲃⲟⲛⲑⲟⲥ ⲉⲓ ⲉⲣⲟϥ ⲁⲓ|ⲥⲱϫⲉ ⲛⲉⲙⲁϥ ϫⲉⲁⲃⲟⲕ [. . . . . .] ⲛⲉⲥⲕⲏⲩ ⲛⲧⲥⲉⲓⲙⲉ[6] ⲛⲁⲥ ⲁⲩⲱ ⲉϣⲱⲡⲉ
ⲉⲕⲁⲙⲫⲉⲓⲃⲟⲗ[ⲏ] | [ⲉ]ⲧⲃⲉⲡⲉⲥⲟⲩⲟ ⲁⲡⲟⲕ ⲉⲧⲁⲧⲁⲁⲩ ⲛϩⲟⲩⲛ ⲉⲡⲁⲏⲓ ⲕⲟⲩⲱϣ ⲟⲩⲛ ⲙ̀ⲙⲁⲣⲉⲧⲉⲕⲙⲉⲛⲧⲉⲓⲱⲧ
ⲉϩⲁⲓ ⲟ[ⲩ]|15 -ⲉⲡⲉⲥⲧⲟⲗⲏ ⲉⲃⲟⲗ ⲛⲁⲩ ⲟⲩⲉⲓⲁ ⲙ̀ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲟⲩⲉⲓⲁ ⲙ̀ⲡⲁⲡⲱ ⲟⲩⲱⲧ ⲡⲉⲕϣⲁϫⲉ ⲟ̀ⲩⲱⲧ
ⲡⲁⲣⲱ|ⲙⲉ ⲡⲓⲙ ⲁⲩⲱ ϫⲏⲙⲡⲛⲁⲩ ⲛⲧⲁⲡⲉⲕϩⲣⲣⲁⲩ[7] ⲧⲁϩⲟⲛ ⲉⲧⲃⲉϕⲟⲓⲃⲁⲙⲙⲱⲛ ⲡⲁ̀. . . ⲉⲛ . . | [. .]ϫⲁϥ
ⲁⲛⲃⲁⲗ ⲡϣⲧⲟⲣⲉ ⲉⲃⲟⲗ ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ ϫⲉ[about 15 let.] | [. ϩⲟ]ⲛⲑⲟⲥ ⲙ̀ⲡϥⲛϭ[8] ⲡⲁⲉⲓⲕ
ⲉⲃⲟⲗ ϣⲁⲁϩ[

Parts of 8 more lines are visible, but nothing consecutive can be read beyond the phrase (l. 24)] ⲉⲕⲟⲩⲱϣⲧⲁⲣⲕⲟⲓ ⲙⲙⲁⲩ [

362.—Papyrus; almost complete; 17 × 16 cm. Script: ligatured; *v.* Pl. 7. *Recto* ↑.

Letter the contents of which, but for a reference to 2 *solidi*, are obscure. The name Aiôôb (ايوب) occurs.

+ ⲥⲩⲏ̈ ⲧⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲁⲓⲥϩⲁⲓ ⲛⲉⲓⲥϩⲁⲓ | ⲛⲁⲕ ⲛⲧⲁⲉⲓ ϩⲓⲧⲓ[9]ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲧⲁⲡϣ[. .]|ⲧⲉ ⲁⲩⲱ
ⲁⲩⲧⲁⲙⲟⲓ ϫⲏⲧⲁⲩⲉⲓ ⲉ̀[.]ⲣⲱⲙ̀[.] | ⲕⲱ ⲕⲁⲗⲁⲛⲧⲓⲣⲩⲛ[10] ⲁⲩϫⲓ ⲥⲛⲁⲩ ⲉϩⲟⲗ[ⲟⲛⲧ/] | ⲁⲩⲱ ⲛⲛⲉⲧⲥⲙⲟⲛⲧ
ⲁⲛⲛⲉ ⲡⲗⲏⲛ ϩⲉ | ⲧⲓ ⲥⲛⲁⲩ ⲉϩⲟⲗⲟⲕ ⲛ̀ⲁ̀ⲓⲱ̀ⲱ̀ⲃ ⲙⲙ ϣⲁ̀ϣⲱ̀ⲡⲉ | ⲧⲟⲩⲁⲗⲟⲟⲩ ⲛⲁⲕ ⲛⲕⲁ̀ϩ ⲁⲩⲱ
ⲛⲛⲉⲣϣⲓⲛⲉ | ϫⲏⲧⲁⲩⲕⲁⲗⲉ ⲛⲙⲟⲕ ϩⲱⲱⲕ ⲙⲟⲛ | ⲧⲟⲟⲩ ⲛⲉⲩⲭⲣⲓⲁ[11] ⲛⲙⲟⲕ ⲧⲓⲣⲏⲛⲏ ⲛⲁⲕ +

Verso blank.

363.—Papyrus; a fragment; 3½ × 14 cm. Script: sloping semi-uncials. *Cf.* Crum, *Ostraca*, Pl. I, no. 71. *Recto* ↑.

Letter referring to certain money, which is to be received and weighed.

+ ⲁⲣⲓ ⲧⲁϩⲁⲡⲏ ⲛⲥϫⲓ ⲛⲉⲓⲧⲣⲓⲙⲏⲥⲏ ⲛⲧⲟ[ⲟⲧϥ ⲛ̀ⲡ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲥϣⲓⲧϥ (ⲛⲁϥ erased) ⲁⲩⲱ
ⲧ[ⲓ ⲧ]|ⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲏ ⲛⲁϥ ⲟⲛ ⲛ̀ⲡ̀[|. ⲁⲁⲛ ⲧⲓϫⲉϩ . . ⲛ̀ⲧⲁⲧⲁⲁⲥ ⲛ̀ⲁⲕ [

[1] For ? ϣⲱϫⲏ̈ (*cf.* ⲥⲱϫⲉ above), assuming the rest of the phrase omitted. Or 'The rest may be neglected' (ⲕⲉ absolutely, Lagarde, *Aeg.* 240, Rossi ii, II. 28).

[2] For ? ⲡⲁⲡⲁⲥⲕⲏ, 'the matter of importance.'

[3] Or ϣⲁⲩ ⲉⲉϥ-.

[4] ϣⲁⲩ[ⲉ] possible.

[5] ⲁⲧϣⲁⲩ.

[6] ⲥⲕⲉⲩⲏ ⲛⲧⲉⲥϩⲓⲙⲉ.

[7] Reading certain; ? ϩⲣⲟⲟⲩ 'voice', command.

[8] For ? ⲛⲉϫ-.

[9] ? For ϩⲓⲧⲓ.

[10] Or read ⲧⲓⲟⲩⲏ.

[11] For ⲙⲙⲟⲛ ⲛⲧⲟⲟⲩ ⲛⲉⲩⲣⲭⲣⲓⲁ. *Χρεία* thus in *Aeg. Z.* '85, 30, Br. Mus. nos. 591, 592 (note the Mid. Eg. tendency here, shown by ϩⲉ).

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364.—Paper; a fragment; 10 × 6½ cm. Script: *cf.* ZOEGA, Tab. vi, n. xxxviii and Br. Mus. *Catal.*, Pl. 7, no. 190 for the type.

Letter referring to money ϩⲟⲩⲗⲟⲩⲕⲟⲧⲧⲏ and showing the word ⲙⲁⲗⲙⲁⲕⲣⲁⲙ, *i.e.* an Arabic form of *μαγκλάβιον*[1]. One line is ⲛⲁⲡⲣⲟⲙⲡϩⲱϧⲉⲛ.[, a place-name found elsewhere[2]. The form ⲡⲟ̅ⲥ̅ occurs.

365.—Papyrus; a fragment; 14 × 22 cm. Script: rounded, clumsy uncials. *Recto* ↑. Note the peculiar superlineation. Not from the Ashmunain collection[3].

Letter from Pahôm to the *papa* Victor. Apparently there is inconsistency in the pronominal suffixes.

ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̅ⲡ̅ϣⲁϫⲉ (*sic*) ⲉⲣⲟⲧ̅ⲛ̅ ⲉⲡⲓⲁⲉ ⲁ̈ⲓⲉ[ⲓ]| ⲉϩⲏⲧ ⲁⲕϯ ⲧ̅ⲓ̅ⲗⲁⲕ̅ⲙ̅ ⲡ̅ϣⲉ ⲛⲁ̈ⲓ ⲁⲕϫⲟⲟⲥ ⲛⲁ̈ⲓ [ϫⲉ]|ⲡ̅ⲣ̅ⲱⲙⲉ ⲟⲩⲱϣ ⲡϣⲏⲙ ⲙ̅ⲡ̅ⲓⲛⲓⲡⲉ ⲁⲩⲱ ⲧ[| ⲙⲡⲁϩⲣⲉ · ϩⲁⲥⲟⲣⲉⲧ ϯⲛⲟⲩ ⲉⲓⲥ ⲡⲣⲱⲙ[ⲉ]| ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ⲉⲧⲁⲁⲩ ⲛⲁϥ ⲉⲓⲉ ⲧ̅ⲁ̅[ⲁⲩ] | ⲧⲁϣⲁϫⲉ ⲡ̅ⲙ̅ⲁⲕ ⲉⲓⲥ ⲙ̅ⲙ̅ⲓⲧⲣⲁ[4] ⲁ̈ⲓⲥⲙⲛⲧⲟⲩ [| ⲉⲧϧⲉⲡ̅ⲥ̅ⲗⲥⲓⲭ̅[5] ⲙ̅ⲡⲥⲁϩ ⲙ̅ⲙⲱ̈ⲩⲥⲛⲉ ϫⲉⲙ̅[ⲡⲕ]|ⲥⲙⲛⲧⲟⲩ ⲛⲁ̈ ϣⲁ · ϯⲛⲟⲩ · ⲣ̅ⲧⲁⲕⲁⲡⲏ ⲡ̅ⲟⲩⲕⲉⲗⲁ ⲙⲟ[ⲕ]| ⲡ̅ⲟⲩϫⲓⲧⲉ ⲡ̅ⲁϥ ϫⲉⲁⲡϩⲟⲙ[6] ⲉⲓ ⲡ̅ⲁⲕ ⲉ̅ϩⲏⲧ ⲁϥϫⲟⲟⲥ [ϫⲉ]|ⲁ̈ⲓⲥⲙ̅ⲡ̅ⲧⲟⲩ ⲁ̈ⲣ̅ⲕⲟⲧ' ⲥⲛⲁⲩ[7] ⲉⲣⲟϥ' ⲁ̈ϩ̅ⲉ̅ ⲉⲣ[[8] | ⲡⲉϥⲥ̅ⲙ̅ⲡ̅ⲧⲟⲩ ⲧ̅ⲓ̅ⲛⲟⲩ ⲙⲁⲣ̅ⲥⲡⲥⲁϩ (*sic*) ⲙⲱ̈ⲩⲥⲛⲉ · ⲉϩⲁ̈ⲓ[| ⲙ̅ⲡϩⲁⲙ ϥ̅ⲥ̅ⲙ̅ⲡ̅ⲧⲟⲩ ⲧⲁ̅ⲣ̅ⲁⲧⲣⲟⲟⲩϣ · ⲧⲁⲉⲓ ⲡⲁⲕ ⲉⲣⲏ[ⲧ| ⲟⲩϫⲁ̈ⲓ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ

'Before speaking, I (greet) you. Seeing that (*ἐπειδή*) I went north and thou didst give me the piece of wood and didst say to me that the men wish for the small iron (tool?) and the . . . . . colour for wool; here then is the man. If thou wouldest give them him, do so (?), and I will speak with thee (on the matter). See, I have made the caps (*μίτρα*) . . . As for the . . . . . of the 'master' Moses, in as much as thou (?) hast not yet made them for me, be so kind (-*ἀγάπη*) as to bestir thyself (*σκύλλειν*) and take them (?) to him. For the workman went north to thee and said that he had made them and had set two 'wheels' thereon. (But) I found that he had not made them. So now let the 'master' Moses write to the workman, that he may (?) make them and that I be freed from care and come north to thee. Farewell in the Lord.'

Verso. ϯ ⲧⲁⲁⲥ ⲙ̅ⲡ̅ⲡⲁⲡⲁ ϧⲓⲕⲧ [space] ⲱⲣ ϩⲓⲡ̅ⲡ̅ⲁϩⲱ[ⲙ

366.—Papyrus; a fragment; 8 × 15 cm. Script: almost ligatureless. *Recto* ↑.

Letter, probably from a superior, since no salutations are used and instructions are given. The 'place' of Peter is mentioned.

+ ⲁⲟⲩⲣⲱⲙⲉ ⲉⲓ ⲉϥⲡⲣⲟⲥⲉⲗⲑⲉ ⲛⲁⲓ [| ϩⲙⲏⲣⲡ ⲛⲧⲁⲩⲣⲓⲙⲉ ⲡⲁⲡⲁⲁ ⲙⲡⲉⲧⲣⲟⲥ [ⲛⲧⲉⲩ-]| ⲛⲟⲩ ⲉⲧⲡ̅ⲁ̅ⲓ (*sic*) ⲛⲧⲓⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲡⲟⲟⲩ . . . . . | ϣⲁⲛⲧϥⲛⲁϩϥ[9] ⲙⲡⲉⲧⲉ ? | ⲙⲡⲉⲣⲕⲁⲁϥ ⲉⲕⲧⲟϥ ? | [ⲧ]ⲉⲧⲡⲉⲁⲁⲫⲓⲃⲟⲗ[ⲉ] ⲁ̈ⲓⲅⲡⲟⲩⲣⲁⲫⲉ (*sic*) ⲉⲣⲟⲥ + | +[10] *βασιλιος υπεγρ*[11] × ×

Verso: address, illegible.

[1] *V.* no. 322.

[2] A fragment in Br. Mus. Or. 6201 A, ⲡⲣⲱⲙ[ⲧⲡⲩⲗⲏ] ⲡⲣⲟⲃⲏ ϩⲙⲡⲧⲟϣ ⲡⲉⲙϩⲓⲧ (*cf.* VITELLI no. 75, *βορρινὴ μερίς*) ⲛⲧⲡⲟⲗⲓⲥ ⲧⲁⲓ ϣⲙⲟⲩⲛ, and ⲡⲉⲧⲣⲟⲥ ⲡⲁⲡⲉ ⲛⲧⲡⲩⲗⲏ ⲡⲣⲟⲃⲏ.

[3] On the frame is the name 'A. Pettersen'.

[4] *V.* KIRCHER 119.

[5] ? Gloves.

[6] *Cf.* ⲡϩⲁⲙ below, though the name Paham (never found in Shmoun texts) might be intended.

[7] A kind of ornament; *v.* no. 244.

[8] To judge by the other lines, there should not be space for [ⲟⲥ ⲙ].

[9] *Cf.* ⲡⲟⲩϩ ⲉϧⲟⲗ in no. 319.

[10] Different hand and ink.

[11] *Cf.* KRALL cxlv. 19.

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367.—Paper; a fragment; $5\frac{1}{2} \times 12$ cm. Script: Brit. Mus. *Catal.*, Pl. 6, no. 465.

Letter with instructions. Unusually obscure.

] ⲁϣ̈ ⲉϣⲟⲡ ⲁ|ϧⲣⲁϩⲁⲙ ϩⲁⲓ ϩⲓϫⲟϥ ⲡⲉⲗⲙⲟ̈ϩⲁⲗ[1] | ⲙⲉⲕⲛϣ ⲧⲉⲕϭⲟⲡ ⲟ̈ⲗⲁⲁⲩ[2]: ⲗⲓⲡⲟⲛ | ⲁϩⲧⲟⲣ ⲙⲟϥ ϣⲙⲉ ⲧⲉϥϧⲱϣ ⲡⲉⲩ|ϩⲟϥ[3] ⲁϣ̈ ⲁⲙⲟ̈ ⲛⲁⲓ ⲉⲡⲥⲁⲙ ⲡⲉⲧϣⲱⲗ | ⲟ̈ϫⲁⲓ ϩⲁⲡⲟ̅ⲥ̅ +

368.—Parchment; complete; 20×14 cm. Script: slightly sloping, of ZOEGA's 9th class. 29 lines.

Letter from Joseph to his 'dear and honoured brother', Phoebammon. Such is the irregularity of the idiom, that little is intelligible. The urgent affairs of Joseph's daughter are in question and Peter is bearer of this letter relating thereto, George having previously been sent, but in vain. Two witnesses, provided apparently by the recipient at the writer's instance, sign below.

ⲥⲩⲏ̈ ϩⲁⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲉⲡ ⲉϩⲱϥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲉⲓⲥⲛϕ ⲉⲓⲥϩⲁⲓ ⲉⲓϣⲙⲉ ⲣⲟⲕ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲩⲧⲁⲓⲛⲩ ϕⲓϧⲁⲙⲉ ⲉⲣⲉⲡ̅ⲥ̅ ⲕⲁⲁⲕ[4] ⲥϯ ϫⲁⲣⲓⲥ ⲛⲁⲕ ϩⲓⲧⲁⲣϩⲟⲩⲥⲓⲁ[5] (5) ⲥⲩⲕⲁ ⲡⲉⲕⲣⲁϣⲉ ⲛⲁⲓ ϣⲁⲡⲁⲛⲓϧⲉ ⲛϩⲁⲓⲉ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲉⲣⲉⲡ̅ⲥ̅ ⲕⲁⲕ ⲉⲓⲥ ⲡⲁⲥⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲁⲓⲟⲩⲟϩⲣⲉϥ[6] ⲛⲁⲕ ⲛⲁⲙⲉⲡⲁⲥϩⲁⲓ[7] ⲗⲓⲡⲟⲛ ⲉⲧϧⲉⲡ̅ⲥ̅ ⲉⲧϧⲉⲣⲱⲙⲉ ⲁⲛ ⲡⲉϣⲁⲡ̅ⲥ̅[8] ⲉⲣⲁⲕⲁⲡⲓ ⲙⲙⲟϥ ϩⲓⲡⲁⲧⲁ(10)ϣⲉⲣ ⲧⲁⲁϥ ⲉⲡⲉⲧⲣⲟⲥ ⲡⲉϣⲁⲕⲧⲁϥ ⲛⲁϥ ⲁϥⲉⲓ ⲧⲟⲟⲧ ⲉⲙⲟⲛ ⲁⲓⲟⲩϩⲉⲣ ⲉⲩⲓⲱⲣⲥⲉ ⲡⲱⲓ ⲁⲡⲁⲥⲥⲏ ⲡϣⲏ ⲛⲡⲁⲗϩⲁⲙⲓⲟⲟⲣⲓ[9] ⲙⲡⲉⲕⲧⲁⲁⲩ ⲛⲁϥ ⲗⲓⲡⲟⲛ ⲉⲧϧⲉⲡ̅ⲥ̅ ⲛⲓⲛⲉϩⲁⲩⲉⲥ[10] ⲉⲙⲟⲓ ⲁⲛ ⲧⲁⲉⲓ ⲣⲏⲥ ⲁⲩ ⲁⲛⲟⲕ ⲟⲩⲣⲱ(15)ⲙⲉ ⲙⲉⲩⲓⲱ ⲛⲥⲱⲓ ⲁⲩⲱ ⲉⲓⲁϩⲉ ⲛⲁⲩ ⲉⲥⲁⲓⲉ ⲥ̅ⲁ̅ⲓ̅ⲉ̅ [sic] ⲙⲟⲛ ⲉⲓⲙⲡⲉ[11] ⲉⲓⲥ ϯϩⲁⲉ ⲙⲡⲓⲧⲁϣⲉⲣ ⲁⲩⲱ ⲡϩⲟⲟⲩ ⲉⲧⲁⲓϯ ⲛⲓϩⲟⲙⲉⲧ ⲛⲁⲕ ⲙⲉⲗⲁⲁⲩ ϫⲟⲟϥ ⲉⲣⲟⲕ ⲁⲩ ⲁⲛⲟⲕ ⲉⲡⲁⲣ[12] ⲡⲟ̅ⲥ̅ ⲁⲩⲱ ϣⲱⲡⲉ ⲉⲕⲉⲣϩⲟⲧⲉ ϩⲁⲣⲟⲓ ⲙⲉϣⲥⲟⲙ (20) ⲧⲁⲑⲁⲁⲗⲗⲉⲗⲉ ϫⲱⲕ ϩⲁⲣⲟⲟⲩ ⲥⲟⲡ ⲡⲁⲥϩⲁⲓ ⲧⲉⲕⲟⲩⲁϩϥ ϩⲁⲧⲛⲕ ⲁⲩⲱ ⲧⲉⲕϯ ⲥⲩⲧⲟⲟⲩ ⲉⲣⲱⲙⲉ ⲙⲡⲓⲥⲧⲟⲥ ⲉϫⲱϥ ⲁⲩⲱ ϣⲱⲡⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲁⲧⲉϣⲗⲱⲧⲡⲉ[13] ϩⲁⲧⲛⲕ ⲧⲁⲁϥ ⲉⲙⲙⲧⲣⲉ ⲉϫⲱϥ ⲧⲉⲕⲧⲁⲁⲩ ⲛⲁϥ ⲧⲉϥⲉⲛⲧⲟⲩ ⲛⲁⲓ (25) ⲉⲓⲥ ⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲣⲟⲕ[14] ϣⲁⲕϯ ⲡⲛⲟⲧ ⲛⲁⲓ ⲉⲣⲏⲥ ϩⲁⲛⲓϩⲟⲙⲉⲧ ⲁⲛⲟⲕ[15] ⲡⲁⲡⲁ ⲕⲗⲁⲩⲧⲉ ⲉⲓⲟ ⲙⲙⲙⲧⲣⲉ ⲁⲛⲟⲕ[16] ⲡⲁⲓⲁⲕ ⲥⲁϫⲉⲟⲥ ⲡⲩ ⲛⲁⲁⲛⲓⲛⲗ ⲉⲓⲟ ⲙⲙⲙⲧ ⲉⲡⲓⲥϩⲁⲓⲉⲧⲁⲉⲓⲥⲛϕ ⲥϩⲁⲓⲉⲥϥ.

Verso blank.

369.—Papyrus; complete; 8×17 cm. Script: moderately ligatured. *Recto* ↑.

Letter from Taurinus to Stephanacius, a διοικητής[17]. Very obscure.

Above the text, a cross. + ⲧⲓ ⲟⲩⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕ[ⲧ]/ ⲛϣⲁⲛⲁⲡⲟⲧ ⲛⲥⲙⲙⲧⲥ ⲛϩ[.][18] | ⲛⲓⲁⲗ[19] ⲙⲟⲛⲟⲛ ⲙⲁⲣⲉϥⲥⲙⲙⲧⲟⲩ ⲛⲁⲛⲟⲩⲟ[ⲩ] | ⲁⲩⲱ ⲕⲁⲛ ⲛⲡⲉⲕⲉⲓ ⲛⲁⲓ ⲟⲛ ⲙⲁⲣⲓϭⲛ ⲛⲉⲕϧⲛⲩⲉ | ⲁⲕⲁⲁⲩ

[1] Arabic.

[2] 'Thou canst not take some.' But ordinary grammar forbids this. Or ⲙⲉⲕⲛϣ for ⲙⲉϣⲁⲕ?

[3] 'But urge him (and) enquire if (?) he is desirous of their matter.'

[4] *Cf.* Br. Mus. no. 582 &c.

[5] *V. Mitth. Rain.* v. 28 for this and following phrase.

[6] For ? ⲟⲩⲟⲣϩⲉϥ. *V.* no. 344.

[7] ? ⲛⲉⲙ=ⲙⲡⲁⲥϩⲁⲓ; *v.* no. 267.

[8] This form of relative below and KRALL ccxxviii. 23, ccxxxvi, ERMAN, *Kopt. Volkslitt.* 27.

[9] ? A *nisbeh* from the place Ḥamiûr; *v.* no. 227.

[10] 'Hinder, prevent' perhaps suitable; but what is the verb?

[11] ? ⲙⲡⲉ, 'Indeed no.'

[12] ⲙⲡⲁⲣⲁ; *v.* Br. Mus. no. 1132.

[13] ? دشلوط, W. of Deirout.

[14] ? *Cf.* the frequent ⲉⲓⲥ ⲡⲗⲟⲩⲟⲥ, no. 154 above.

[15] Different hand.

[16] Original hand.

[17] Either the writer is a person of very exalted position (note the tone employed, the absence of all salutations), or διοικητής is not here the local magistrate, but a private servant; *cf.* no. 295.

[18] ⲧⲉⲛⲧ[ⲉ] cannot be read.

[19] *V.* Job xli. 22, = ἐξάλειπτρον, μυρηψήτριον.

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ⲉ[ⲡ]ⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉϩⲟ ⲙⲙⲏⲧⲣⲉ ⲉ̀ⲓ . ϯ[. .] | ⲙⲉⲕϣⲧⲱⲟⲩⲛ ϩⲁⲣⲟⲓ[1] ⲡⲁⲛⲧⲱⲥ ⲅⲁⲣ ϫⲉⲉⲓϣⲁⲛ|ⲥⲭⲟⲗⲁⲍⲉ ⲛ̀ⲧⲉⲙⲙⲁ ϣⲁⲓⲉⲓ ⲉⲡⲉⲓⲛⲉⲩ+ | ⲁⲩⲱ ⲁⲛⲁⲩ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙ̀ⲡⲉϥⲥϩⲟⲩⲓ ϫⲓ ⲧⲉⲩⲉⲥⲥⲩⲛ | ⲥⲟⲩⲛⲣϩⲱϥ ⲛⲁϥ ⲉϫⲁⲓⲣⲉⲧⲱⲥ ⲡⲉϥϩⲓⲧⲟⲩϩⲱ[2]+

'Give half a *solidus* to the jar-seller, that he may therewith make for me (?) perfume-pots. Only (*μόνον*) let him make them good. And even if (*κἄν*) thou come not to me again, let me find that thou hast done thy work. For (*ἐπεί*) God is witness . . . . . thou shalt not be able to bear with me. For indeed (*πάντως γάρ*) if I spend (more) time (*σχολάζειν*) here, I shall go eastwards.—And see and compel (*ἀναγκάζειν*) his apprentices; take sureties (*ἐγγύη*) of them that they will work for him, especially (*ἐξαιρέτως*) while he is at Touhô.'

Verso. [+] ⲧⲁ̀ϩ̀ϩ̀ ⲛ̀ ⲥⲧⲉⲫⲁⲛⲁⲕⲉ [space] ⲡⲁⲓⲟⲓⲕ[T]/ + ϩⲓⲧⲛⲧⲁⲩⲣⲙⲉ +

370.—Paper; a fragment; 22 × 9 cm. Script: 2 hands, both of ZOEGA's 9th class.

Letter of obscure purport. The writer mentions his children who are hungry, money and loaves which the recipient has. *Verso*: over 21 lines.

] ⲣⲉⲙⲟⲓ | [. . . . . ϣ]ⲟⲙⲉⲧ ⲛϩⲱ|[ⲗⲱⲕⲟⲧⲧⲉⲛ ϩ]ⲁⲣⲟⲓ ⲧⲟⲩ | [. . . . . .]ⲓ̀ϩⲓ ϩⲁϩⲧⲛⲕ | [. . . . .]ϩ ⲧⲉⲕⲥⲓϫ ⲉϫⲱ | [. . . .] ⲉⲧⲉⲕⲕⲁ ⲛⲁϣⲛⲣⲉ | [. .]ⲕ̀ ⲉⲩϩⲟⲕⲉⲣ[3] ⲟⲩⲁⲗ|[. .]ⲁ̀ ϩⲉⲓⲉ ⲛⲧⲁⲕⲥⲟⲡ[4] ⲛⲉϩⲁϩⲉ | ϩⲁϩⲧⲛⲕ ⲁⲕ̀ⲟⲩⲟⲣⲉ ⲛⲁⲩ ⲉⲟⲩ̀|ⲟⲧⲉϥ ⲉⲃⲟⲗ ⲟⲩⲁⲗⲁⲁⲡⲁⲡ|ⲡⲉ[5] ⲁⲩ ⲙ̀ⲡⲉⲕⲁⲙⲁϩⲉ ⲙ̀|ⲙⲟⲟⲩ[6] ⲁⲛ ⲛⲉϩⲁϩⲉ ⲉⲩϩⲓⲙⲉ|ⲟⲩⲟⲓ[7] ⲙⲉⲛⲉⲩϩⲓⲧⲕⲟ ⲕⲁⲩ | ⲉⲃⲟⲗ ⲧⲉⲩϩⲟⲡⲟⲩ ⲛⲁⲕ | ϣⲁⲛⲧⲁϫⲱⲱϥ ⲉⲣⲟⲕ ⲧⲁ|ⲃⲟϣⲕ ⲉⲃⲟⲗ[8] ⲉ̀ⲗⲁⲁⲩ ⲛⲓⲙ | ⲙⲉⲛⲧⲁⲕ ⲙⲉⲩⲣⲱⲙⲉ ⲙⲡⲁϧ̀|ⲣⲟⲉⲓ[9] ⲛⲕ ⲉⲣⲱⲗⲱⲕⲟⲧ|ⲧⲉⲛ ϩⲓⲧⲣϣⲱϥ ϣⲁⲓⲃⲟϣⲕ | ⲉⲃⲟⲗ ϯϣⲓⲙⲉ ⲣⲟⲕ ⲕⲁ|ⲗⲟⲥ ⲓⲥ ⲟⲩϫⲁⲓ ϩⲙⲡ̅ⲟ̅ⲥ̅

Recto: the earlier text. Only small parts of the lines remain. The name [ⲁ]ϧ̀ⲟⲩⲥⲥⲱⲣⲱⲣ, [ⲁ]ϧ̀ⲱⲥⲥⲱⲣⲱⲣ[10] occurs.

371.—Papyrus; a fragment; 16½ × 10½ cm. Script: small, ligatureless. *Recto* ↑.

Letter, perhaps mentioning Fusṭâṭ.

L. 3] ⲁⲓⲧⲁⲁϥ ⲙⲉⲛⲧⲁϥⲧⲉ ⲛ |]ⲉϥϧⲱⲧⲥ ⲉⲃⲟⲗ . . ⲡⲉⲙϩⲓⲧ |]ⲧⲉ ⲁϥϩⲣⲏⲁϥ ⲁⲩ[ϫ]ⲟⲟⲥ ϫⲁ |]ⲥⲟⲩϫⲟⲩⲧⲁϥⲧⲉ ⲛⲧ[ⲱ]ϧ̀[ⲉ] |]ⲓ̀ ⲉⲣⲁⲧϥ ⲙⲡⲟⲩϫⲓϩⲣⲁϥ ⲉⲣⲟⲓ |]ⲡⲉϕⲱⲥⲁⲧⲟⲛ[11] ⲧⲏⲣϥ ⲙⲡⲓⲥⲙⲉ | ϩⲗⲟ]ⲡⲗⲉⲡ ⲡⲁⲣⲁ ⲡϣⲓ ⲁⲓⲥⲱⲧⲙ |] ⲧⲓϣⲙⲉ ⲡⲁⲙⲉⲣⲓⲧ ⲛϣⲛⲣⲉ |]ϣⲛⲣⲉ ⲟⲩϫⲁⲓ ϩⲙⲡϫ̀ⲱⲉⲓⲥ (sic) |] ⲁⲩⲱ ⲧⲓⲥϩⲁⲓ ⲛⲁⲓⲟⲕ/ ϫⲉⲡⲁⲛⲉⲕϩⲱ[12] |]ⲥ ⲙⲡⲛⲉⲕⲥⲛⲩ

[1] In MS. CURZON 110, ⲥⲗϩ, ⲥⲗⲛ, ⲧⲱⲟⲩⲛ ϩⲁ- appears to mean 'depart from'.

[2] Note Yâḳût's variants, iii. 516, الطحْوُ, الدحْوُ, 'in the northern Ṣa'îd, on west bank.' Apparently the form طحا has since replaced this. The dialect of KRALL's cxvi implies for his ⲧⲟⲩⲱ proximity to the Fayyûm. If this be Ṭaḥâ al-'Amudain, then Ṭaḥâ al-Madinah (the nome-capital) must be different. For the latter was in the prov. of Ashmunain (Abû Ṣâliḥ 74 *a*) and was probably the Ṭaḥâ SE. of Ṭûḫ al-Ḫail (AMÉLINEAU, *Géogr.* 524), *i. e.* ⲧⲱⲣⲉ ⲧⲁⲡⲉⲣⲧⲱⲱⲣ (*v.* no. 92 above). 'Pergoush (read برجيوش Abû Ṣâliḥ 86 *a*, *cf.* Paris 302 f. 27 برجواش) in the nome of Touhô' (ZOEGA 367) hardly helps to locate it, for the speaker is residing S. of Kôs (Ḳûṣṣiyah). Nor can we draw conclusions from Cairo stele 8329. ⲧⲟⲩϩⲱ ⲛⲉⲥⲟⲩⲟ on a stele from S. of Siût (F. PETRIE, 1907) and ? in KRALL xcviii may be different again.

[3] [ϧⲱ]ⲕ or [ⲉϧⲟ]ⲗ. Note Boh. ϩⲟⲕⲉⲣ.

[4] Or ⲉⲛⲧⲁⲕ- or ⲛ̀ (ⲛ̀̀) ⲧⲁⲕ-.

[5] Read ? ⲁⲗⲗⲁⲡⲁⲡⲉ اللبابة 'bread crumbs', ALMKVIST in 8th Or. Congr. ii. 394.

[6] *V.* no. 324. [7] Perhaps the town; *v.* no. 147.

[8] This verb in Br. Mus. no. 1152.

[9] ⲗ added above. [10] ابو السرور.

[11] Φοσσᾶτον. The preceding ⲡⲉ perhaps the article. *Cf.* A. J. BUTLER, *Arab Conquest* 340.

[12] ⲡⲁ altered from ⲕⲁ.

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372.—Papyrus; a fragment; 32 × 10 cm. Script: much ligatured; *v.* Pl. 7. *Verso* ↑.

Letter from . . . . . to his 'dear and honoured brother Phoebammon, son of Basil'. Beyond the fact that previous letters and money are in question, I can, owing to the difficulty of reading, say little as to the contents.

+ ϩⲙⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲡ[| ϣⲙⲉ ⲉⲡⲟⲩϫⲁⲓ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲧⲧⲁ̅ⲓ̅ ⲛ̅ . [| ⲁⲓϩⲣⲁⲓ ⲡⲉⲓϩⲣⲁⲓ
ⲛⲁⲕ ⲙⲡⲟⲟⲩ ⲡⲁⲓ ⲥⲱ ⲓ̅ⲍ̅ [| ⲙ̀ⲥⲁⲛⲁⲓ ⲁⲓϩⲣⲁⲓ ⲕⲓⲥⲛⲓⲧⲉ[1] ⲛ̀ϩⲣⲁⲓ ⲛⲁⲕ [| 5 ⲛⲉⲧϩⲣⲱⲟⲩ ⲁⲩⲱ ⲟⲩϩⲣⲁⲓ
ⲡ̀ⲁⲡⲉⲕ[| ⲡⲉ ϭⲁⲃⲣⲓⲏⲗ ⲧⲁⲕϩⲣⲁⲓⲉ̀ⲃ ⲁⲙ̀[| ⲁⲕⲁⲁⲥ ⲓ̀ⲉⲧⲉϩⲁⲧⲛⲕ ⲁⲓⲧⲏ̀ⲡⲟⲟⲩ [| ⲣⲱⲙⲉ ⲥⲛϩ ⲥⲟⲟⲩ
ⲛⲓϩϣⲱⲡⲡ ⲡⲙ̀[| β̅ ⲉϩⲟⲗⲉⲕ/ ⲛ̀ⲁⲥ ⲉⲧⲉϩⲁⲧⲁ̀ⲡ̀ⲯ̀ⲩⲭⲏ ⲛ̀[| 10 ⲁⲓϩⲣⲁⲓ ν̅ ⲕ̅ ⲉϩⲟⲗⲉⲕ/ ϣⲉⲛⲟⲩⲧⲉ ⲁⲩⲱ
[| ⲁ̀ⲓⲉⲣⲛⲟⲩϧ̀ ν̅ ⲕⲃ̅ ⲉϩⲟⲗⲉⲕ/ ϩⲓⲟⲩ ϩ̀ ⲁⲓⲛⲓ ⲛ̀[| ϣⲁⲛ ϩ̀ⲟ̅ⲩ̅ ⲡⲁⲥⲛⲧⲓ ⲛ̀ⲁⲕ ⲧⲓⲁⲥ . [| ⲙⲟⲛ ⲁⲛϩⲓⲥⲉ ⲉ̀ⲛⲧⲓ
ⲟⲥⲉ ϣⲁⲛⲉⲛ[| ϩⲁⲣⲟϥ̀ ⲕⲓⲉ̀ⲙⲁⲓ ⲁⲩⲱ ⲁⲓϩⲣⲁⲓ ⲛ̀ⲁⲕ ⲛⲉⲓ[| 15 ⲛⲁⲃ ϩⲁⲧⲛⲓ ⲧⲁ̀ⲧⲁⲓⲟⲩϧ̀ ⲁⲩⲱ ⲁⲩⲥ[|
ⲛⲁⲕ ⲁⲩⲱ ⲉⲧⲃⲉⲟⲩ ⲣⲱⲡⲉ ⲉ̀ⲓⲥ ⲕⲓϩⲛ̀[| ⲥⲩⲑⲟⲥ ⲉⲃⲟⲗ ⲁⲗⲗⲁ ⲡⲓϩⲛⲩ̀ ⲛ̀ⲁⲓ[| ⲡⲉⲣⲧⲓ ⲟⲥⲉ ⲉⲥⲟⲟⲩ ϩ̀
ⲁⲓϫⲟⲩⲓⲥⲟⲩ ⲛ̀ⲁⲕ [| ⲛ̀ⲉⲧⲁⲓϭⲟⲡⲟⲩ ⲁⲕⲧⲁⲁⲩ̀ ϩⲁⲡⲉⲕϣⲏⲣ[ⲉ | 20 ϭⲓ ⲧⲕϩⲣⲁⲓ ⲛ̀ⲁⲓ ϩ̀ⲟ̅ⲩ̅ ⲧⲓϩⲓϣ ⲁⲛ
ϣⲁ̀[| ⲧⲉⲕϭⲟⲡⲟⲩ ⲧⲉⲕⲧⲁⲁⲩ̀ ϩⲓⲟⲓⲕ ⲡ̀ϩ[| ϩⲱϧ ⲉ̀ⲣⲟⲓ ⲁⲩⲱ ⲁⲓϩⲣⲁⲓ ⲛ̀ⲕⲓⲣⲓ ⲟⲩⲏⲣ[| ⲱⲙⲉ ν̅ ⲓ̅ⲥ̅ ⲡϩⲏⲧ
ⲡⲁ̀ϫⲟⲛ ⲁⲩⲱ ⲡⲟⲩ [| ⲟⲩⲡⲉ ⲁ̀ⲩⲛⲓϣⲛⲟⲉⲓⲡⲉ ϩⲁ . . ⲧ̀ⲏⲣⲟ̀ⲩ̀ [| 25 ⲁⲣⲱⲡⲉ ⲙⲟⲩ ϩ̀ⲟ̅ⲩ̅ ϣⲱⲡⲉ ⲁ̀ⲕⲉⲣ . ⲡ[|
ⲡⲉⲕⲛⲓϣ ϣⲱⲡ . ⲡⲉ[| ⲧⲏⲙⲟⲥ ϥ

Above the text, the address: + ⲧⲁⲁⲥ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲧⲧⲁ̅ⲓ̅ [space] [| ⲫⲟⲓⲃ̅ⲁ̅ⲙ̅ ϩ̀ⲟ̅ⲩ̅ ϧⲁⲥⲓⲗⲉ
ⲉⲣⲉⲡϫⲟⲓⲥ [space] [ⲕⲁⲁϥ

Recto: part of an Arabic text (earlier); *v.* Pl. 9. This Prof. C. H. Becker reads tentatively: [2](?) أطال الله بقاءك وأعزّك واكرمك بالمدينة | إن شاء الله والحمل عليه والحكم اليك في المحرّم سنة تسع عشرة وثلثمائة .... He does not venture to read the difficult words, in another hand, beyond l. 1. Of the date, Muḥarram, A.H. 319 = Jan.–Feb. A.D. 931, he says there is no doubt. This gives a *terminus a quo* for dating the Coptic text.

373.—Paper; a fragment; 16½ × 12 cm. Script: sloping, ligatureless, but often ambiguous.

Letter dealing with various matters.

The opening lines, mostly illegible, contain greetings, ⲙⲛⲁⲡ̀ⲁ ? , ⲡⲓⲱⲧ ⲉⲡ̀ⲁⲣⲉ[, ⲙⲡⲡ̀ⲁ̅ⲓ̅ ? , ⲙⲛⲥⲓⲏⲗ[3] ⲙⲛⲡ̅ⲡ̅ ϩⲏ[| ⲙⲡⲓⲱⲧ ⲉⲥⲁⲩⲣⲓⲏⲗ ⲙⲡⲥⲉⲡⲉ ⲛⲉⲏⲗ[| ⲉⲣⲉⲡⲟ̅ⲥ̅ ϩⲁⲣⲉϩ
ⲉⲡⲉⲩⲥⲱⲟⲩⲁϩ ⲉϩⲟⲩⲛ [| ⲁ]ϫⲛϫⲣⲟⲛ : ⲁⲩⲱ ⲙⲡⲥⲁⲛⲁⲓ · ⲛⲉϩⲣⲟⲙⲉ [| ⲙⲛⲧⲁϫⲁⲛⲗ ⲧⲁϩ̀ⲱⲛⲉ · ⲙⲛⲁ̀ⲛ[|
. . . ⲁ̀ⲩ · ⲙⲛⲧⲁⲙⲙⲁ ⲙ̀ⲙⲉ̀[| ⲛϩⲏ . . ⲩ̀ⲫ̀ⲛⲓⲛ[4] ⲙⲙⲉⲛⲧⲉϣⲉⲣⲉ̀ [| ⲉⲣⲉⲡⲟ̅ⲥ̅ ⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ · ⲛⲥⲙⲟⲩ ⲛⲓⲙ [|
ⲕⲁⲧⲁ ⲑⲉ ⲧⲁϥⲥⲙⲟⲩ · ⲛⲁϥⲣⲁϩⲁⲙ [| ⲁⲩⲱ ⲙ̀ⲙⲥⲁⲛⲁⲓ · ϫⲁⲉⲓ ⲉⲃⲟⲗ ϩ̀[| ⲉϩ̀ϩⲁⲓ · ⲁⲓϫⲟⲟⲩϩⲟⲩ ⲛⲛⲧⲛ ·
ⲛ[| ⲁⲡⲁϩⲛⲧ ϧⲱⲗ ⲉⲃⲟⲗ · ⲙ[| ⲁⲩⲱ ⲉⲧⲃⲉϯⲁⲡⲟⲙⲟⲥ · ⲉϫⲥⲟ̀ [| (*verso*) ⲁⲩⲱ ⲉϣⲱⲡⲉ · ⲁⲁⲣⲕⲁⲧⲏⲥ ·
ⲉ̀[| ⲙⲉⲟⲩⲛ̀ⲁⲧⲉⲛⲁⲧⲟⲛⲓⲥⲓ · ⲧⲉ[| ⲁⲩⲱ ⲛ̀ⲛⲥⲁⲡⲁⲃⲟⲧ · ⲉⲥ ϯϣⲓⲛⲉ ϩ̀[| ⲁⲗⲗⲁ ⲉⲣⲁⲡⲁⲧⲟⲟⲧ[sic] · ⲧⲏⲩⲧⲏ ⲧ[|
ⲛⲁⲓ · ⲉⲓ ⲧⲁⲧⲓ ⲟⲩⲧⲉⲣϩⲁⲙ ϩⲁ[| ⲟⲩ · ⲉⲣⲉⲛⲥⲁⲕⲓ ⲑⲛ̀ ϩⲓⲱⲟⲥ : ⲙⲙ[| ⲡϩⲁⲓ ⲉⲧϥⲉⲛⲥⲁⲩϩⲁⲣⲉ[5] · ⲕⲁⲛ
· [| ⲛⲡⲉⲥⲱ ⲛⲁⲧⲟⲩⲟⲣⲛϩ · ⲡⲉⲧϣⲓⲩ̀ [| ⲉⲩⲥⲛ̀ · ⲡⲉⲛϣⲁϥⲛⲓ ⲡⲉϩⲁⲓ ⲉⲣⲛ[ⲥ | ϩⲓⲙⲁ ⲛϩⲁⲟⲩⲟⲛ ·

[1] Perhaps ⲕⲉⲓ- and in l. 16. A similar ligature in l. 11, here read as S.

[2] 'Vielleicht ein Kaufmannzeichen علامة,' Becker.

[3] Or ϭⲓϥⲓⲗ.

[4] Or ⲙⲡⲫⲛⲓⲛ.

[5] جوهرة. One would expect the article ⲁⲗ-.

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ϣⲁϥⲉⲥⲏⲗ[1] ⲉⲣⲟⲓ [| ⲟⲩⲉⲡ · ⲉⲡⲁⲙⲁⲣⲁ[2] · ⲛⲥⲓⲟⲩⲟⲩⲉⲧ ⲉ̣ϩ[| ⲉϭⲁⲩϩⲁⲣⲉ · ϣⲁϥⲉⲥⲏⲗ ⲉⲣⲟⲓ [| ⲧⲉⲧϧⲱⲕ · ⲧⲉⲧϭⲓ ⲡϣⲓⲛⲉ · ⲙⲡ̣ⲁ̣[| ⲙⲡⲉⲕⲓⲣⲁ · ⲉⲣⲉⲡ̅ⲟ̅ϩ̅ [| ⲡⲓⲱⲧⲉ ⲙ̣ⲟⲧ[

Along margin of *recto*, a line containing ⲑⲟⲧⲉⲣ ⲡⲟⲩϣⲏⲣⲉ.

374.—Papyrus; a fragment; 28 × 25 cm. Script: ligatured; *cf.* Pl. 7, no. 362. *Recto* →.

Letter dealing with various matters. 'The amîrs' are often mentioned. Its interest however lies in the reference to Hnês (Heracleopolis) as being further south[3]. It was therefore written presumably at Babylon. ⲩ and ϥ are generally indistinguishable.

]ⲁ̣ⲓ ⲙⲡ . . . ⲓ ⲗⲟⲩⲗⲉⲓ ⲁⲩⲱ ϩⲁⲡ |] . . ⲗⲟⲓⲡⲟⲛ ⲉⲣϩⲱϧ ⲛⲑⲉ ⲉ̣ⲛⲟⲩⲱϣ |]ϥ ⲛⲁⲕ ⲧⲛⲟⲟⲩⲥϥ ⲉⲣⲛⲥ ⲙⲁⲛ |]ⲧ̣ⲁⲉⲓ ⲛⲁⲕ ⲙⲡϣⲁⲗⲛⲟⲩ[4] ϩⲛ̣ⲁ̣ⲉ |]ⲧ̣ⲉ ⲥⲟⲟⲩⲛ ⲧ . . ⲛⲓⲧⲟⲩ ⲛⲁⲕ ⲧⲁⲁⲩ | . . ⲉⲃⲟⲗ ⲉⲣϩⲱϥ ϩⲓⲧⲉϥⲧⲓⲙⲏ ⲛⲑⲉ ⲉ̣[ⲕⲟⲩ]ⲱϣ̣ [. . . . . .] ⲉⲡϩⲱϥ | ⲛϣⲁϥⲛⲓⲧϣⲁ ⲛⲁⲁϥ ⲉⲓⲥⲙⲛⲓⲧϥ ϩⲓⲡⲁⲛⲓ ⲙⲡⲃⲟⲗ ⲉⲡⲁⲛⲓ ⲉⲡⲉⲓ | ϣⲉⲡⲛⲟⲩⲧⲉ ϫⲉⲡⲁϩⲛⲓ ⲧⲁϫⲣⲛⲩ . . . . . ⲧⲉ̣ . ⲛ ⲁⲩⲱ ⲛⲉϩⲛⲁⲓ ⲛⲛⲉⲕ|ⲥⲁⲁⲧ ϣⲁⲛⲧⲉⲙⲟⲟⲩ ⲥⲟⲗⲡ[5] ⲁⲛ ⲁⲩⲱ ⲁⲓⲣⲁϣⲛ̣ ⲉϫⲱⲡⲙⲁ ⲛⲧⲁⲕ|ⲥⲙⲛⲓⲧϥ ⲕⲁⲗⲱⲥ ⲁⲩⲱ ⲛϣⲁⲡⲛⲟⲩⲧⲉ[. . .]ⲛⲓ ⲉⲡⲑ̣ⲟⲟⲩ ⲉⲧⲓ|ⲣⲟⲙⲡⲉ ⲧⲁⲓ ϣⲁⲛⲥⲙⲛⲓ ϩⲱϥ ⲛⲓⲙ ϩⲓ[. . . ⲛ]ⲉⲕⲥⲓϫ ⲁⲩⲱ | ⲁⲩⲥⲱⲱ ⲛ̣ⲉϩⲁϫⲁⲙ[6] ⲉⲡⲁⲙⲉⲣⲁ ⲁⲩⲧⲱϣ ⲥⲛ[. . . ⲁ]ⲙⲉⲣⲁ ⲉⲣⲟⲛ̣ ⲉϣ|] ⲧⲁⲗⲕⲁⲗⲗⲁ[7] | ⲁⲩⲱ ⲛ̣ⲁⲧⲉⲡϩⲱϥ ⲉⲡⲁⲙⲉⲣⲁ [. . . .] ⲡⲉϣⲉⲛⲑⲓⲙⲓⲙⲓ[8] | ⲙⲡⲡⲉϥⲉⲣⲛⲩ ϣⲱϣ ⲉⲃⲟⲗ ϣⲁⲛ̣ⲧⲟⲩⲑ̣ⲗⲟ ⲡⲛⲟⲩϥ | ⲉⲡⲁⲙⲁϩⲉ ⲙⲙⲟⲟⲩ ⲉⲣⲟϥ ⲁⲩⲱ ⲁⲩⲥⲱⲣ . . . . . ⲡⲱⲱⲛⲉ | ⲡⲉⲣⲱⲙⲉ ⲉⲩϩⲓϫⲱⲧⲁⲗϩⲓⲉ̣ . ⲁⲩⲱ . . . . ⲛ̣ⲏⲩ ⲉϩⲛⲧ |]ⲁ̣ⲙⲉ̣ⲣ̣ⲁ̣ ⲉⲩⲕⲏ ⲉⲣⲛⲥ ⲉϩⲛⲛⲥ |] ⲛⲁϥ ⲉⲩⲁϣⲏ ⲡⲣⲱⲙⲉ ⲛ̣ϥⲥⲧⲟⲟⲩ ⲉϩⲛⲧ |] ϫⲉϣⲁⲛ̣ⲁ̣ⲩ ⲧ̣[

Verso. Scarcely two consecutive words are legible, but the closing words are] ⲡⲉⲧⲣⲟⲥ ϣⲓⲛⲉ ⲉⲣⲟⲕ ⲕⲁⲗⲱⲥ | ⲁⲩⲱ ⲣⲁⲙⲁⲁⲛ[9] ϣⲓⲛⲉ ⲉⲣⲟⲕ.

375.—Papyrus; a fragment; 9 × 24 cm. Script: small, almost ligatureless. *Recto* ↑.

Letter to a superior, consisting, so far as preserved, of declarations of the writer's devotion and desire—like that of the blind for light—to see the recipient, whose wife, Cyra[10], and her children he also salutes.

+ ⲛϣⲟⲣⲡ ⲙⲡ ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲉϫⲛⲫⲩⲛⲟⲡⲟⲁⲓⲟⲛ ⲛⲟⲩⲉⲣⲛⲧⲉ ⲛⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟ̣[ⲉⲓⲥ] | ⲛⲥⲟⲛ ⲛⲡⲣⲟⲥⲧ/[11] ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲥⲱⲛⲉ ⲕⲩⲣⲁ ⲙⲡⲛⲉⲥϣⲏⲣⲉ ⲙⲡⲛⲉⲧⲛⲉⲛⲓ ⲧⲏⲣϥ ⲡⲛⲟⲩⲧ[ⲉ] | ⲡⲉⲧⲥⲟⲟⲩⲛ ϫⲉⲁⲡⲁϩⲛⲧ ⲙⲧⲟⲛ ⲧⲟⲛⲟⲩ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲡⲉⲧ̣ⲛ̣ⲉ̣ⲟ̣ⲩϫⲁⲓ ⲉⲧⲛⲁⲛⲟⲩϥ ϫⲉⲁ̣ⲧ̣[ⲛ]ⲉ̣ⲉ̣ⲣ̣ⲛ̣[. . . .] | [. .] ⲡⲛⲟ[ⲩⲧⲉ ⲡ]ϥ̣ⲛⲁⲡⲗ[ⲏⲣ]ⲟⲫⲟⲣⲉⲓ (sic) ⲙⲙⲱⲧⲛ̣ ϫ̣[ⲉⲧ]ⲛ̣ϣⲓⲛⲉ ⲛⲥⲁⲡⲉⲧⲛⲉⲟⲩϫⲁⲓ ϩⲓⲧⲛⲟⲩⲟⲛ ⲛⲓ[ⲙ] | ϥⲛ̣ . . ⲉⲧⲁϩⲉ ⲙⲙⲉⲛ ⲉⲙⲟⲓ ⲉ̣ⲑⲉ ⲛⲧⲃⲉⲗⲉ ϥⲟⲩⲱϣ ⲉ[ⲛⲁⲩ ⲉⲡⲟⲩ]ⲟⲉⲛ ⲧⲁϩⲉⲧⲉ ⲧⲁⲓ ⲉⲓⲟⲩⲱϣ | ⲉⲡⲁⲩ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉ[ⲓⲥ ⲛⲡ]ⲣⲟⲥⲧ/[11] ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲁ[|]ⲛ̣ⲡϥⲱⲉⲓ ⲧⲁⲁⲡⲁⲛⲧⲁ ⲉⲡⲁⲙ̣[ⲉⲣⲓⲧ | [

Verso. + ⲧ[ⲁⲁ]ⲥ ⲛⲡⲁⲙⲉⲣⲓⲧ ⲛϫⲟ[ⲉⲓⲥ

[1] Can this be a Coptic verb? It recurs below.

[2] The amîr.

[3] 'To the south of Hnês' would require ⲉⲡⲣⲛⲥ or ⲡⲣⲛⲥ.

[4] ϣⲁⲗⲟⲟⲩ cannot be read. An uncatalogued fragment in a similar script in this collection has the phrase ⲉϩϫⲱ ⲙⲙⲟⲥ ϫⲛⲧⲁⲡϣⲁⲗⲟⲩ ⲥϩⲟ[(perhaps ⲥϩⲁⲓ), while a letter in Br. Mus. Or. 6201 A has ⲧⲓ ⲁⲣⲧ ⲕⲩ̀ ⲡⲁⲣϣⲓⲛ ⲡϣⲁⲡⲗⲟⲩⲥ ⲧⲙⲱⲡⲁϫⲏ ϩⲁⲓ̈ ⲁ ⲡⲧⲁⲡϣⲁⲗⲟⲩ ⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲧⲁⲁϥ ⲛⲁⲥ. And the word occurs in 2 Balaiza fragments, but without instructive context.

[5] 'Not with my consent shalt thou depart ere the (inundation) water hath been apportioned.' *Cf.* ⲥⲱⲗⲡ in Br. Mus. nos. 1116, 1146. Yet one might here read ⲥⲟⲗⲥ.

[6] Perhaps a derivate of حكم.

[7] *Cf.* ? ⲕⲁⲗⲉ in no. 298.

[8] ثمامة is a common name, ثمام less so.

[9] رمضان.

[10] *Cf.* ? the lady in Br. Mus. nos. 1105, 1106. In Krall no. cxlix. 6 read ⲕⲩⲣⲁⲥⲉⲓ; *cf.* Br. Mus. no. 530 note.

[11] *προστάτης*.

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376.—Papyrus; a fragment; 14½ × 11 cm. Script: ligatured; *cf.* Pl. 7, no. 236 for the type. *Recto* ↑.

Letter of obscure purport, from 'his brother', Severus, son of Agênah (?).

]ⲧⲉⲧⲛⲉⲉⲩⲕⲗ ⲙⲉⲣⲓ̅ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ | ⲙ]ⲉⲣⲓ̅ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲉⲛⲛⲁϥⲙ ⲡⲉϥⲙⲟⲧ | [ⲉⲡⲛⲟⲩⲧⲉ ϣⲏⲡ[1]]ⲧⲉⲧⲙⲉⲧⲙⲉⲣⲓ̅ ⲛⲥⲟⲛ ϫⲉⲛⲧⲁⲩ̀ⲧⲁⲙⲙⲟⲓ |]ⲣⲉϫⲟϥ ⲉⲃⲟⲗ ϩⲁⲛⲣⲱⲙⲉ ⲛⲉⲧⲓⲙⲉ |]ⲗϭⲉⲡⲉ[2] ⲉϩⲣⲁⲓ ⲧⲁϥⲧⲁⲁϥ ⲗⲟⲓ̅ ⲡⲁⲥⲟⲛ |]ϫⲟⲟⲩϥ ⲧⲉϥϫⲓ ⲟⲩⲥϩⲣⲁⲓ ⲛⲁⲓ ⲛⲛⲉⲩⲡⲁ |]ϫⲉⲛⲡⲉⲛⲧⲓ ⲗⲁⲁⲩ ⲡⲁⲣⲉ ⲛ̅[3] ⲗⲁ ⲡⲉϣ |]ϥ ⲉⲡϩⲱϥ ⲟⲛ ⲛⲥⲁⲧⲉⲛ̅ ⲗϛ ⲉϩⲣⲁⲓ |] ϩⲟⲗⲟⲥ ϫⲓ ⲟⲩⲥϩⲣⲁⲓ ⲛⲁⲓ ⲉⲛⲉⲩⲣⲱⲙⲉ |]ⲉⲛ ⲡⲣⲁⲛ ⲉⲃⲟⲗ ⲉⲛⲉⲥⲟⲛ + ⲥⲩ̀ . . . . |

Verso: the address in Arabic, [4]من اخه سويرس بن اعانه [

377.—Papyrus; a fragment; 14 × 13 cm. Script: ligatured; *cf.* Pl. 7, nos. 236, 362 for the type. *Verso* →.

Letter of obscure purport.

ⲡⲉϥⲙⲟⲧ ⲉⲡⲛⲟⲩ]ⲧⲉ ϣⲏⲡ[5] ⲛⲡⲓⲛⲁⲩ ⲉϩⲣⲁⲓ ⲉⲡⲱⲧⲛⲡⲉ |]ⲗⲓⲥ ⲉⲓⲙⲉⲛⲧⲓ ⲟⲩⲁ ⲛ̀ⲧⲁϫⲱⲣⲟⲑⲉ |].ⲁϣ[6] ⲉⲛⲧⲁⲓⲉⲓⲙⲉ ⲉⲡⲉⲧⲛⲉⲉⲩϫⲁⲓ ⲉⲧⲛⲁⲛ|[ⲟⲩϥ ⲥⲩ]ⲑ ⲧⲓ ⲧⲟⲟⲧⲧⲛⲩⲧⲛ ⲧⲓⲧⲁⲙⲟ ⲛⲧⲉⲧ |]ⲛⲧⲁⲁⲡⲟⲗⲗⲱ ⲡⲁⲧⲉⲗⲓⲗⲉ[7] ⲧⲓ ⲙⲙⲟⲓ ⲉⲧⲣⲁϩϩⲁⲓ |].ϩ ⲁϩϫⲱ ⲙⲙⲟⲥ ϫⲉϥϩⲓϫⲱⲡⲉϩⲣⲁⲛ |]ⲗⲱ ⲙⲛ̀ⲡ̀ⲟⲗⲗⲱ ⲧⲉⲧⲛⲉ-ⲕⲉⲗⲉⲩⲉ ⲧⲉⲧⲛⲉⲧⲛⲟⲩ ⲥⲱϥ |]ⲛ̀ ϩⲛⲧⲉϩ ⲉⲡⲡⲗⲓⲧⲱⲣⲛ ⲛⲥⲱϥ ⲙⲁϩ ⲡⲉϩⲣⲁⲛ |]ⲟⲩ ϫⲓⲧⲁⲗⲡⲁ̀ⲣⲁ ⲛⲁϩ ⲁⲩⲱ ⲡⲉϩϩⲁⲓ ⲉⲡⲁⲗⲙⲱϩ | blank

Recto. End of an unpointed Arabic text (earlier). Legible: [فى اسفل كتابنا هذا
فامر اكرمك |] يقضو(؟) له ان شا الله |] وتمم نعمه عليك

378.—Papyrus; a fragment; 6½ × 15½ cm. Script: ligatured. *Recto* ↑.

Letter from Yezîd, son of ʿAbd er-Rahman, to Athanasius George, son of Colluthus[8], from Great Mjêw[9], on the north of Shmoun. The subject is obscure.

⸗ⲥⲩ̀ ⲓϩⲉⲓⲁ ⲩ ⲁϥϫⲉⲣⲁⲙⲁⲛ ⲡⲉϩⲣⲁⲓ ⲛⲁⲑⲁⲛ ⲥⲉⲱⲣⲥⲉ ⲕⲟⲗ̅ⲟ̅ | ⲡⲣⲱⲙⲉⲧ[ⲛ]ⲟϭ ⲙⲙⲁϫⲏⲩ ⲛ̀ⲛⲏϩⲓⲧ ϣⲙⲟⲩⲛ ϫⲉⲛⲁⲙⲉ ⲧ|ⲁ̀ⲧⲛ̀ ϩⲛ̀ⲛⲏⲙⲟ . . . . ⲁⲩ ϩⲛⲛⲉ̀ϫⲓⲁⲥⲧⲟⲗ ϩ̀ⲛⲡⲃⲟⲗ |]ⲟⲩⲛ̀ⲁϣⲉ | Parts of 2 more lines show figures.

379.—Papyrus; a dilapidated fragment; about 21 × 16 cm. Script: ligatured; *cf.* Pl. 7, no. 362 for the type. *Recto* (?) ↑.

Letter noticed here on account of the following phrase on *verso*: ϫⲉϩⲣⲁⲓ ⲡϣⲓⲛⲉ ⲛⲁⲓ ⲙ|ⲡⲉⲕ . . ⲓⲉⲓϩ̀ ⲡⲗⲏⲛ ϩⲉ ⲡⲟⲩⲱ[10] ⲙⲡⲉϩ̀|ⲣⲱⲙⲉ ϩⲁⲣⲟⲓ ⲕⲁⲗⲱⲥ ⲁⲩⲱ ϫⲓⲡⲟⲩϩ̀ ϫⲁⲓϫⲓ | ⲧⲁⲛ̀ⲁ . . . . . ⲛⲁϩ̀ ⲕⲟⲡⲟⲗⲭⲫ≡ⲓⲓⲓⲛ̀ | ⲁⲩⲱ ϩⲟⲗ̀[The Coptic appears to be a direct continuation (its first

[1] *Cf.* no. 348. [2] Altered.
[3] Perhaps ϫ for ⲧ. A coin or measure which I do not recognize.
[4] Perhaps اغانة ⲁⲩⲉⲛⲉ; *v.* no. 173.
[5] *V.* nos. 348, 376. [6] Not ⲣⲁϣⲉ.
[7] Not ⲧⲉⲗⲟⲗⲉ. Apparently a place.
[8] Or Colluthus perhaps the grandfather. But the reading is uncertain.
[9] A place ⲧⲙⲁϫⲏⲩ in a fragment, Br. Mus. Or. 6201 B.
[10] *V.* Br. Mus. no. 1150.

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word is ⲁⲩⲱ) of 3 Arabic lines immediately preceding it and beginning, after the *basmala*, أكرمك الله. Above them is the writer's name: من داود بن ابرهيم.

The cryptogram in the 4th line does not yield to the usual keys[1].

380.—Papyrus; a fragment; 18½ × 9 cm. Script: ligatured; *cf.* Pl. 8, no. 348 for the type. *Recto* ↑.

Letter, wherein the following phrases are legible: ⲡⲁϫⲟⲉⲓⲥ ⲧⲓⲧⲁⲙ[ⲟ], ⲉⲓⲟϥⲉ ⲣ[ⲁ]ⲧⲕ ⲉⲡⲁⲃⲉⲗⲱⲛ 'while I await thee at Babylon', [ⲙⲉϥ]ⲟⲙⲉⲧ ⲡ̣ⲁⲗϩⲟ̣ⲩ̣ⲩ̣ⲁⲣ[2] ⲛⲏⲩ ⲛⲁⲓ, ⲁϥⲙⲛⲧ[3] ⲡⲁⲗ[, ⲁⲩⲱ ⲟⲛ ⲕ̅[4] ⲫⲓ̅ⲃ̅ ⲙⲛⲕ̅ ϫⲁⲛⲗ, (*verso*) ϣⲁⲓⲕⲱ̣ ⲃ̣ⲁⲃⲉⲗⲱⲛ 'I will stay at B.', ⲁϥⲙⲛⲧ ⲁⲩⲱ ⲁ̣ⲡ̣ⲣⲁϥⲛⲁ[5]. Further, ⲡⲛⲟⲩⲧⲉ shows the ligature noticed in no. 390.

381.—Papyrus; a fragment; 14 × 10 cm. Script: sloping, ligatureless. *Verso* →.

Letter referring to the *dux* and the amîr and their journeys. Shmoun is mentioned.

+ ⲁⲓϫⲓ ⲛⲉϥⲁⲓ ⲛⲧⲉⲕⲙ[ⲛⲧ | ⲟⲩϫ[ⲁ]ⲓ̣ [ⲁ]ⲑⲁⲩⲙⲁϩⲉ .[| ⲛⲏⲩ ⲉϩⲛⲧ ⲙⲡⲉⲕⲁⲡⲉ̣[| ϣⲙⲟⲩⲛ ⲙⲡⲓⲣⲁⲙⲓ̣[| ϫⲟⲉⲓⲥ ⲛⲡⲁⲟⲩϩ̣ ⲛⲕⲱⲣϣ ⲉ [| ⲁⲩⲱ ⲛⲉⲡ̣ⲧ̣ⲁ̣ϥ̣ⲁⲩ ⲁⲑⲁⲛⲁⲥⲉ ⲡⲣⲟ̣[| ⲛⲧⲁϥϩⲉ ⲟⲩϣⲛⲙ ⲛⲱϩⲉ ⲉⲩⲕⲏ[| ⲁϥⲃⲁⲕ ⲗⲉⲥⲉ[6] ⲙⲟϥ ⲁϥⲙⲟⲩⲣ ⲛⲧ[| ϩⲛⲧⲕ ϣⲁⲛⲧⲉⲕⲛ̅ϫⲟ (sic) ⲛⲱϩⲉ ⲉⲓⲥ[| ⲡⲁⲙⲉⲣⲁⲥ ⲛⲏⲩ ⲉⲣⲏⲥ ϩⲓⲫⲟⲟⲩⲧ[ⲛ | ⲉϩⲛⲧ ⲉⲓⲥ ⲛⲉϩⲓⲛⲩ ⲛⲧⲓⲭⲁⲗⲁ[| ⲛϩⲟⲟⲩ ϣⲁⲛⲧⲟⲩⲡⲁⲣⲁⲥⲉ ⲉⲣⲏⲥ [| ⲛϣⲁⲩ-ⲧⲁⲁⲩ ⲉϩⲟⲩⲛ ⲛⲥⲟⲩⲙⲟⲧⲛ ϩ̣[| ϩⲛⲡ̣ϣⲱ ϩⲓϫⲱⲟⲩ ϣⲁⲛⲧⲉⲧⲛⲛⲁⲩ [| ⲁⲩⲱ ϣⲉⲡⲛⲟⲩⲧⲉ ⲛⲧⲉⲓⲉⲣϩⲟⲧⲉ ⲁ̣ⲛ̣[| ⲙⲉϥⲥⲟⲙ (sic) ⲙⲙⲟⲓ ⲟⲩⲱⲙ ⲛⲉⲓⲃⲁ[| ⲉϥⲕⲏ ⲡϣⲱ ⲉϥⲧⲟⲩⲙⲟⲩⲧⲛ (sic) ⲛⲥⲉ[| ⲁⲩⲱ ⲛⲉϩⲟⲟⲩ ⲛⲧⲁⲡⲁⲟⲩϩ̣ ⲙⲡⲁⲙⲉ̣[ⲣⲁⲥ | ϩⲁⲛⲉ ⲉⲧⲃⲉⲛⲱϩⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲁⲥ ⲙⲡⲟ̣ⲩ̣[

Recto (same hand). + ⲙⲟⲛⲉ ⲛⲧⲁϩⲉ ⲉⲣⲟϥ ⲡⲣⲟⲩϩⲉ ⲉⲧⲙ[.

(A Greek hand, earlier)]*απο χειρος σου,*] *δοκιμησει.*

382.—Papyrus; a fragment; 13½ × 12 cm. Script: much ligatured and ambiguous. *Cf.* Pl. 7, no. 362. *Recto* ↑.

Letter treating of various matters. The writer's 'dear mother' is several times mentioned.

]..ⲕⲱ ϩⲟⲗ ⲉⲡϩⲟ̣ⲓ̣ ϣⲁⲛⲧⲕⲛ ⲙ̣[| ⲡ]ⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲁⲙⲉⲣⲓ̅ⲧ̅ ⲛⲥⲟⲛ [|]ⲧ̣ⲓ̣ ⲡϣⲓ ⲛⲏ̅ ⲣ̅ ϩⲓⲡⲁⲁⲙⲟⲥⲓⲟⲛ ⲁ[|]ⲥ̣ⲉ̣ⲙⲛⲥ[7] ⲉⲡⲁⲧⲟⲩⲧⲁⲛ̣ⲉ̣ⲕ ⲧⲉϥⲉⲓ ⲉϩⲟⲩⲛ̣[|]ⲡⲁⲙⲉⲣⲓ̅ⲧ̅ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲉϩⲁⲓ ⲛⲁϥ ⲧϥ̣[|] ⲛⲉⲧⲛⲉⲣϫⲣⲓⲁ ⲁⲩⲱ ⲉⲓⲟⲩⲛϩ ⲉⲃⲟⲗ ϩⲓⲡⲛⲓ |]ⲉ̣ⲡⲛⲟⲩⲧⲉ ⲧⲓ ⲡⲓⲧⲱϣ ⲉⲡⲁ̣ⲛ̣ϫ̅[8] ⲁⲛⲟⲕ ϫⲉ ⲡⲉ̣ |]ⲉϣⲡⲱⲗⲉⲥ ⲡⲣⲱⲥ ⲑⲉ ⲛⲧⲁⲕⲥϩⲁⲓ ⲛⲁⲓ |]ⲡϣⲙⲉ ⲛⲧⲁⲙⲉⲣⲓ̅ⲧ̅ ⲙⲙⲁⲁⲩ ϫ̣ⲉ̣ⲥϣⲟⲟⲡ |] ϩⲓϫⲟ̣ⲥ ⲙⲡⲟⲉ ⲉⲓϫⲱ ϩⲉⲡϩⲟⲟⲩ ⲡϩⲟⲟⲩ |] ⲉⲣⲟⲥ ⲕⲁⲗⲱⲥ ⲡⲛ̣ⲉ̣ϥⲕⲁ ⲟⲩⲁ ⲛⲧⲁⲗ̣ⲏ̣ ⲉⲣⲟⲥ |]ⲧ ⲉⲓⲕⲱ ⲣⲏⲥ ⲧⲓⲟ ⲡⲡⲑⲁⲣ̅[9] ϫⲉⲛⲧⲟⲕ | ⲉ]ⲧ̣ⲉⲃⲉⲛⲁⲗϩⲟⲩⲡⲉ[10] ⲛⲧ̣ⲁ̣ϫⲟⲟⲩϩⲟⲩ ⲛ[| ϩ]̣ⲁ̣ⲣⲟⲓ ⲕⲁⲗⲱⲥ ⲙⲛⲕ̅ ⲥⲓⲁ[11] ⲙⲛⲏⲗ[

[1] Its last letter possibly ϩ. *V.* Crum, *Ostraca*, no. 488.

[2] Mohammed rarely thus; *v.* no. 234. The next word perhaps الحشار, a kind of tax-collector (Dozy).

[3] احمد. [4] *κύριε.* [5] ابرهيم.

[6] *Cf.* ⲗⲉⲥⲓ, Crum, *Copt. MSS.* p. 78. In Br. Mus. no. 580, 17 read? ϩⲓⲗⲉⲥ (=ⲗⲁⲥ) ⲉⲡϣⲉⲉⲓ.

[7] Possibly ⲉ after 2nd ⲥ. [8] ⲛⲁⲡⲟⲩϥ cannot be read.

[9] ? *θάρρος. Cf.* the frequent use of *θαρρεῖν.*

[10] *Cf. Mitth. Rain.* v. 55 ⲧⲁⲗⲥⲟⲩⲡⲡⲉ الجبة.

[11] *V.* Br. Mus. no. 1142.

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Verso (in other direction).]ⲁ̈ϣⲙⲉ ϩⲁⲣⲟⲓ ⲕⲁⲗⲱⲥ ⲁⲩⲱ ⲧⲁⲙ[ⲁⲁⲩ |] ⲁⲩⲱ ⲙⲁⲣⲉⲧⲁⲙⲁⲁⲩ ϫⲟⲟⲩ ⲡⲉϣⲙⲉ ⲛⲁⲓ |] ϣⲉⲛⲉⲧⲉⲣⲓ ⲙⲟⲛ ϣⲱⲡ ⲡⲟⲟⲩ ⲧϫⲓⲧⲟⲩ |]ⲟ̈ⲩ ⲉ̈ⲡⲁ̈ⲓ ⲉⲣⲟⲛ ⲁⲛ ⲉϩⲣⲁⲓ ϩⲛⲧⲓⲣⲟⲙⲙ̈ⲧⲁⲓ |] ⲁⲓⲥϩⲁⲓ ⲡϥϣ̈ϫⲁ̈ⲧ ⲛⲁⲓ ⲉ̈ϫⲱⲟ̈ⲓ ⲓⲁ |] ϣⲁⲛⲧⲏⲥⲱⲕ ⲉⲑⲏ ⲟⲛ |] +

383.—Papyrus; a fragment; 11½ × 17 cm. Script: rarely ligatured, irregular. *Recto* ↑.

Letter from Papostolus, son of Bane, of Bousiris in the nome of Shmoun, to his brother, Abba Severus. It relates to an agreement (ἀσφάλεια) belonging to Bane, son of John (?), at present in S.'s hands. On the back was the copy (ἴσον) of Bane's account (λόγος).

+ ⲁⲛⲟⲕ ⲡⲁⲡⲟⲥⲧ̀ⲗⲟⲥ ⲡϣ̈[ⲉ ⲛ̀]ⲙⲙⲁⲕ̀ ⲃⲁⲛ[ⲉ | ⲡⲟⲩⲥⲓⲣⲉ ϩⲛⲧⲟϣ̈ ⲛϣ̈ⲙⲟⲩⲛ ⲧⲡⲟⲗⲓⲥ [| ⲡϣ̈ⲉ ⲛ̀ⲙⲙⲁⲕ̀ [. . . . ⲛ̀]ⲣⲱⲙⲙⲉ ϣ̈ⲙⲟⲩⲛ [ⲧⲟ]|ϣ̈ ⲛⲟⲩⲱⲧ ϫⲉⲟⲩⲉⲛⲧ̀ⲕⲃⲁⲛⲉ ⲡϣ̈ⲉ ⲛⲓⲱ[| ⲛ̀ ⲉⲣⲉⲟⲩⲁⲥⲫⲁ̀ⲗⲉ ⲛ̀ⲧⲟⲟⲧⲛ̀ ⲉⲧⲱⲃ̀ⲧⲉ̀. ⲉ̀ϫⲱ̀ ⲙⲙⲟ . . . [| ⲡ̀ⲧⲉⲃⲡⲗⲏⲣⲟⲩ ⲙⲟⲓ ⲙⲟⲥ ⲧⲏⲣⲥ ⲁⲓⲉⲓ ⲁ[ⲓ]ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̀[ⲙⲟⲛ | ⲁⲩⲱ ⲁⲛⲧⲁⲛϩⲟⲩⲧ[. . . .]ⲛ ⲉⲡⲁⲕⲡⲉ ϣ̈ⲁⲕⲥⲙⲏⲛ ⲗⲟⲩ[ⲟⲥ | .ⲙⲙⲁ̀ⲃ ⲛⲕϩⲉ ⲉⲣⲟⲃ̀[. . . . . ⲁ]ⲥ̀ⲫⲁⲗⲉⲓⲁ ⲁⲗⲗⲁ ⲛⲕⲧⲓ ⲧⲉ̀[|] (inserted above following ⲛⲁⲥⲫⲁⲗ) |]ⲧⲓ . ⲉⲱ̀ ⲛⲁⲃ̀ ϫⲉⲛ̀[

Verso.]ⲗⲟ̈ⲩ̈ ⲥⲟⲛ [space] ⲁⲩⲱ ⲥⲛⲏⲥⲓⲟⲥ ⲁⲃⲃⲁ ⲥⲉⲩⲏⲣⲟⲥ + | ϩⲓⲧⲛ̀ⲡⲁⲡⲟⲥⲧ̀ⲗⲟⲥ ⲡⲁⲡⲟⲩⲥⲓⲣⲉ +. Below this, in another (?) hand, [ⲡⲁⲙ]ⲉ ⲫⲓⲥⲟⲛ ⲙ̀ⲡ̀ⲗⲟⲟⲩ̈ ⲛⲃⲁⲛⲉ ⲡ̀ⲛ̀ⲟ̈ (rest illegible) | . . . . ⲁϥ̀ϫⲟⲟⲥ ϫⲉϥⲥⲙⲟⲟⲛⲧ ⲉ̀ⲣⲉ̀ⲡⲁ [ ] ⲡ̀ⲁ̀ⲣⲁⲣⲟϥ · ϵ̄ | ⲡⲉⲛⲧⲁϥϫⲟⲟⲥ ϫⲉⲛⲧⲁⲓϫⲓⲧϥ ⲛⲏ[ ] · γ̄

384.—Papyrus; a fragment; 7 × 17 cm. Script: moderately ligatured. *Recto* ↑. Above l. 1 a cross. ϩ has the form ϫ.

Letter to a woman, beginning ⲛⲓ]ⲙ̈ ⲧⲓϣ̈ⲙⲉ ⲉⲧⲟⲩⲙ̈ⲧⲙ̈ⲉⲣⲓⲧ | and containing greetings from ⲓⲁⲛⲛⲉ ⲡⲛⲟ̅ⲧ̅, [ⲁⲡ]ⲟⲗⲗⲱ, ⲉⲩⲫⲏⲙⲓⲁ, ϣⲉⲡⲟⲩⲧⲉ, ϭⲓⲃⲟⲩⲧ[1] (masc.). It continues, giving instructions as to various articles of property belonging to the writer, ⲁⲩⲱ ⲃⲱⲓⲑⲉ[2] ⲉⲧⲃⲉ|ⲡⲙⲟⲩⲥ ⲧ[ⲛⲟⲟ]ⲩϥ ⲛⲁⲓ ⲙ̀ⲙⲁϩⲟⲓⲧⲉ ϩⲓⲧⲛⲉⲧⲣⲁ | ⲛ ⲙ̀ⲙⲟⲛ̀. . . ⲗⲁⲕ̀ⲧⲉ ⲁⲩⲱ ⲥϩⲁⲓ ⲡⲣⲁⲛ ⲉⲡⲣⲱⲙⲙⲉ ⲛⲁⲓ | ⲧⲁⲉⲓⲙⲉ̀ [ⲉⲣ]ⲟ̀ϥ ⲉⲧⲃⲉϥ[ⲱ]ⲃ̀ ⲉⲧⲉⲕⲣⲁⲃⲁⲕⲧⲏ[3] ⲧⲁ̀ϫⲓ ⲧϥⲉⲥⲥⲱⲛ | ⲧⲁϯ ⲛ[ⲉⲛⲟ]ⲩϥ ⲛⲏⲧⲏ | (*verso*) ⲁⲩⲱ ϫⲓ ⲛⲉⲥⲟⲩⲟ ⲛⲧⲉ[4] ϣⲉⲡⲟⲩⲧⲉ ⲧⲟⲥⲟⲩ ϩⲙⲡⲟⲩⲱϣ̈ | ⲉⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲡⲙⲁϫⲉ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲱⲧⲏ | ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ +

385.—Papyrus; 15 × 19 cm. Script: *recto*, ligatureless; *verso*, almost so. *Recto* ↑.

Recto. Letter to a superior, wherein 'the 7th day of the feast'[5] and a rent (φόρος) of 80 *artabae* of corn are mentioned.

ⲡⲣⲟⲥ]ⲕⲩⲛⲓ ⲛⲧⲉⲕ[| ϫⲉⲧⲁⲁⲃ̀ ⲛⲁϥ̀ [about 12 letters]ⲛ̀ⲟⲩ ϣ̈ⲛⲁⲓ ⲙⲉ . [| ⲁⲓⲟⲩⲟϭⲛ̀ϥ̀ ⲁⲓⲧⲓ [ⲡⲧⲣⲓ-]ⲙⲛ̀ⲥⲓⲟⲛ ⲛⲁⲩ ⲁⲓϩⲓⲥⲉ ⲉⲓ[| ⲛⲛⲥ ⲛ̀ϫⲟⲉⲓⲥ ⲙⲟⲛ ⲧⲉⲭⲣⲓⲁ ⲛⲁϥⲧⲉ ⲡⲉϫⲁⲩ ϫⲉⲙ[| ϣⲁⲛⲥⲁϣ̈ϥ ⲙⲡϣ̈ⲁ ϩⲛⲡⲟⲩⲱϣ̈ ⲛⲡⲛⲟⲩⲧⲉ ϣ̈ⲁⲓⲛⲉϩ ⲟⲩϩ[| ⲛⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ + ⲁⲩⲱ ⲉⲧⲃⲉ ⲁⲛⲟⲩⲛ̀ ⲛⲧⲁⲧⲁ̀[| ⲉⲛⲧⲛⲧⲛ ϥⲧⲟⲟⲩ ⲛϫⲟⲩⲱⲧ ⲛⲛⲉⲣⲧⲟϥ ⲛⲥⲟⲩⲟ ⲛϕⲟⲣⲟⲥ ⲉ[| ⲉⲥⲕⲏ ⲉⲃⲟⲗ ⲛϩⲛⲧϥ ⲧⲉⲧⲛⲟⲓ ⲅⲁⲣ ϫⲉⲉ̀ⲁⲓⲥⲱϣ̈ⲧ ⲛⲥⲁ̀[| ⲙⲛ̀ϫⲟⲉⲓⲥ (*sic*) ⲕⲉⲗⲉⲩⲉ ϫⲓ ⲥϩⲁⲓ ⲛⲁⲓ ⲛⲧⲉⲡⲉⲧⲛⲥⲟⲛ ⲡⲉⲗⲗ[[6]

[1] Hardly a Coptic name.
[2] *V.* nos. 284, 320 &c.
[3] *V.* no. 252.
[4] For ⲛⲧⲛ-?
[5] *V.* no. 361.
[6] *Cf.* ⲡⲉⲗⲟⲩⲥⲧⲣⲉ, ⲡⲗⲟⲩⲥⲧⲣⲓⲟⲥ as a name; but in Jême only (Br. Mus. nos. 376, 385, 418). Here perhaps ἰλλούστριος as a title.

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Verso. Letter from Shenoute to . . . . . and Silas, relating to vine-cultivation. The condition of the fields is dealt with and ploughing referred to. The vine-dressers, he learns, have fled: he will neither pursue them nor make them promises (λόγος). The recipients are instructed to seek out others to replace them, taking a due of half a *solidus* of each. This is apparently to go towards the expense of reeds (?) and of ploughing. Isaac had sued the writer for a *tremis* (as rent? tax?) for the vineyards: this is apparently to be settled; but the phrases are obscure, as indeed are many details, though the reading is usually certain.

[+ ⲁⲓ]ϫⲓ ⲛⲉⲕϩⲣⲁⲓ ⲉⲕϩⲣⲁⲓ ⲛⲁⲓ ⲉⲧ[ⲃⲉ]ⲛⲓⲱϩⲉ ϫⲉⲁⲩ|[. . . .]ⲟ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲧⲓⲟ ⲛⲉ̅ⲡⲛⲣⲉ[1] ⲛ[ⲙⲟⲛ . . .] | [. . . .] ϩⲁⲧⲛ̀ ⲧⲁⲕ . ⲙ̀ . . ⲥ̀ϩⲁⲓ ϫⲉ[. .]ⲛⲣ ϣ . ⲉ[. . . . .] | [. . . .] ⲛⲥⲕⲁⲉⲓ ⲡⲁ̀[. . . . . .] . . . . . ⲡ]ⲗⲛⲓ ⲧⲓⲥⲟⲟⲩⲛ | [ϫⲉ]ⲛ̀ⲛⲣ ⲡⲉⲕϩ[ⲱⲃ̀ . . . . . ⲑ]ⲉ̀ ⲛⲧⲁⲕⲥϩⲁⲓ ⲛⲁⲓ | [ⲉ]ⲧ̀ⲃ̀ⲉⲡⲉⲥⲙⲛⲩⲟⲩ ϫⲉⲁ[ⲩⲡ]ⲱ̀ⲧ ⲡⲣⲱⲧⲟⲛ ⲙⲉⲛ | ⲙ̀ⲡⲱⲧ ⲉⲥⲱⲟⲩ ⲟⲩϫⲉ ⲟⲛ ⲙⲓⲧⲓ ⲗⲟⲅⲟⲥ ⲛⲁⲩ ⲁⲩⲱ ⲧⲓⲙⲉⲉⲩ | ϫⲛⲡⲁⲧⲉⲙⲁⲓⲟⲩⲙⲁ[2] ⲛⲣⲁⲧⲥⲙⲉ ⲁⲛⲁⲩ ⲟⲩⲛ ⲉϩⲛⲥ|ⲙⲛⲩⲟⲩ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲧⲁⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲁⲛⲁⲩ ϫⲉⲕⲁϣ|ϫⲓ ⲟⲩⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕⲟⲧⲛ ⲉⲧⲟⲟⲧⲃ̀ ⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ϩⲙⲉⲥ|ⲙⲛⲩⲟⲩ ⲉⲕⲁⲧⲁⲁⲩ ⲉϩⲟⲩⲛ ⲉⲟⲩⲱϩ ⲧⲁⲁⲩ[3] ⲛⲛⲉⲥⲁⲙ[4] | ⲥⲟ[ⲩⲥ]ⲕⲁⲉⲓ ⲛⲓⲱϩⲉ ⲁⲩⲱ ⲉⲡⲓϫⲁⲛ ⲁⲓⲥⲁⲕ ⲉⲓ ⲃⲟⲗ ⲛⲉⲙⲁⲓ | ⲉⲩⲧⲣⲓⲙⲉⲛⲥⲛ ϩⲁⲛⲥⲟⲟⲙ ⲉⲡⲁϫⲣϫ[5] ϫⲓⲧⲃ̀ ϣⲟⲡⲃ̀ | ⲉϩⲣⲉ ⲁⲩⲱ ⲛⲛⲉⲕⲧⲁⲁⲩ ϫⲓⲧⲃ̀ ⲉⲧⲉϣⲟⲓ[6] ⲧⲁⲁⲃ̀ ⲉⲡⲉⲃ̀|ⲙⲁ ϩⲁⲡⲗⲱⲥ ⲑⲉ ⲉⲕⲟⲩⲱϣ ⲙⲁⲣⲉⲛⲕⲁⲙ ⲙⲟⲩⲣ̀ | ⲡⲕⲁⲙ ⲙⲟⲛ ϩⲟⲟⲩⲛ ϫⲉ[. . . . . .] ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ | ⲥⲟⲟⲩⲛ ϫⲉⲕ . . ⲩ̀ⲙⲉ ⲛϩ̀ⲟⲟⲙ . . . . ⲣ̀ . ⲣ . ⲁ̀ⲩ ϩⲛ̀ⲩ | ⲣⲟⲙⲡ[. .]ⲥⲁϩϥ ⲛⲡ . ⲉϩⲉ̀ⲛⲁⲕ ⲉϩⲟ̀[.] . .

The address is on the other side, above the text: [. . . . . .]ⲱⲧⲛ ⲙ̀ⲛⲥⲓⲗⲁⲥ + ϩⲓⲧⲛ̀ϣⲉⲛⲟⲩⲧ[ⲉ

386.—Papyrus; a fragment; 4 × 30½ cm. Script: ligatureless. *Recto* ↑.

Letter from Cosma to Victor, 'his brother,' giving various information and instructions.

[+] ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲛϩⲱⲃ̀ ⲛⲓⲙ ⲧⲓϣⲙⲉ ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ ϩⲙⲡϫⲟⲉⲓⲥ ⲭ^ⲉ/ ⲧⲓⲧⲁⲙⲟ ⲛⲧⲉⲕⲙⲛⲧⲥ[ⲟⲛ |]ϫⲉⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ⲁⲕϫⲟⲟⲥ ϫⲉϣⲁⲓⲃ̀ⲱⲕ ⲧⲁϫⲓ ⲧⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲛ ⲛⲥⲟⲩ[ⲟ |]ⲉϩⲛϣ[. . . . . .]ⲃ̀ⲱⲕ ⲓ̀ⲁ̀ⲣ[sic] ⲧⲁⲕⲁⲡⲉ ϫⲛⲩ ⲛⲉϣⲛⲉϩ[7] ⲥⲛⲁⲩ ⲛⲁⲓ ⲁⲩⲱ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲉ ⲧⲓ ϩⲧⲛⲕ [|] ⲁⲩⲱ ⲧⲓϣⲙⲉ ⲉⲛⲉⲓⲕⲉ̀ⲩⲓ[sic] ϣⲛⲣⲉ ⲁⲩⲱ ϫⲛⲩ ⲡⲉⲕ[|] ϩⲙⲡϫⲟⲉⲓⲥ [

Verso. + ⲧⲁⲁⲥ ⲙⲡⲁⲥⲟⲛ ⲃ̀ⲓⲕⲧⲱⲣ [space] ϩⲓⲧⲛⲕⲟⲥⲙⲁ ⲡⲉⲃ̀ⲥ[ⲟⲛ

387.—Papyrus; a fragment; 10 × 8½ cm. Script: moderately ligatured. *Recto* ↑.

Letter, giving various instructions.

ⲧⲓ]ⲟ ⲛϣⲛⲣⲉ ⲛⲙⲟⲛ ⲉⲡⲕⲟⲥ ⲉⲛ[|]ⲁⲩⲉⲓ ⲉⲛⲙⲁⲩ ⲉⲣⲉⲡⲕⲟⲩⲧⲉ ⲛⲟⲓ [|]ⲁⲕⲁ ϩⲁⲧⲣⲉ ⲉⲃⲟⲗ ⲁⲕⲗⲟ ⲉ[ⲕ |]ⲧⲓⲙⲛ ⲛⲧⲁⲓⲙⲟⲧⲛⲟⲩ ⲛⲁⲕ[8] [|] ⲟⲉⲓⲕ ⲉⲧϩⲛⲧⲉⲛⲁⲛⲧⲉ ⲛ[ⲙ |]ⲛ̀ ⲁⲕⲕⲁ ⲫⲟⲓ ⲉⲃⲟⲗ[9] ⲉⲣⲉ[|]ⲁ̀ⲓ

[1] *V.* no. 398.

[2] Corrupt? Sense could be made by omitting ⲙⲁⲓ.

[3] 'That they may be again (*or* in addition) paid (*or* may continue to pay).'

[4] ?=ⲕⲁⲙ below. Scarcely for ϭⲱⲙ, as its plural occurs below.

[5] A new word? ϫⲣ[ⲟ]ϫ for ϭⲣⲟϭ would be abnormal in this idiom.

[6] One is tempted to take ⲓ for a disjunctive particle.

[7] ? 'Send 2 half-measures of oil.'

[8] *Cf.* no. 343.

[9] *Cf.* no. 382, l. 1.

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ⲛⲁⲡⲗⲱ[1] ϫⲉⲁϩⲉⲣⲁⲧⲕ ⲉϥⲱ[ϧ[2] |]ⲣⲁⲓ ⲙⲉⲛⲧⲁⲥⲟⲛ ⲁⲩⲱ ⲁⲛⲟⲕ ⲁ̣[|]̣ⲁ̣ⲡⲉⲓϩⲱϧ ⲁⲓϫⲟⲟⲥ ϫⲉⲙⲙⲉⲥⲉ̣ⲣ[| ⲡ]ⲉ̣ⲓϩⲱϧ ⲁⲩⲱ ⲧⲓϣⲓⲛⲉ ⲡⲁⲥⲟⲛ ⲁ[|

Verso.]ⲛϫⲟⲉⲓⲥ ⲛⲓⲱⲧ ⲁⲡⲁ [

388.—Papyrus; a fragment; 14 × 8 cm. Script: uneven, rarely ligatured. *Verso* →.

Letter, giving instructions as to the purchase of various articles.

⁘ ⲥⲩⲛ̈ ⲁ[. .]ⲉ̣[3] ⲥⲓⲱⲣⲥⲉ [| ⁘ ⲥⲩⲛ̈ ⲉⲕϣⲁⲛϫⲓ ⲛⲛⲁϩϩⲁ[ⲓ | ⲧⲓ ⲥⲛⲏⲧⲉ ⲛⲟⲙⲉ ⲛⲓⲱ[ⲧ | ⲉⲃⲣⲁϩⲁⲙ ⲁⲩⲱ [| ϣⲡ ϣⲉⲙⲛⲧ ⲉϣⲗⲁⲉⲓ[ⲛ[4] | ⲁⲩⲱ ⲟⲩⲡⲁϣ ⲡ̈ϣⲉ ⲙⲡ[| ⲉⲥⲙⲉ ⲁⲩⲱ ⲁⲙⲟⲩ ⲣⲏ[ⲥ | ⲡⲉ ⲡⲉⲕⲁⲣⲏⲩ̣[5] ⲧⲁϫⲏ ⁘ [| ⲁⲩⲱ ϫⲓ ⲡⲟⲩⲁⲡⲓⲟⲛ̣ ⲧⲉϥⲕⲁ̣[| ⲉⲕⲁⲥ ⲉϩⲟⲩⲛ ⲛⲁⲓ blank

Recto: remains of an Arabic text (earlier), naming Derûṭ, الى دروط....

389.—Papyrus; a fragment; 13½ × 11½ cm. Script: late, ligatured. *Recto* ↑.

Apparently two texts, since the *recto*, mostly illegible, ends with ⲧⲓⲡⲣⲟⲥⲕ⁄ ⲁⲩⲱ ⲧⲓ[

Verso: probably same hand. Its writer gives certain instructions and threatens his displeasure.

] ⲣⲱⲙⲉ ⲧⲛⲟⲟⲩ ⲉⲡ[. . . .]| ϣⲓⲛⲉ ⲛⲥⲱϥ ⲉⲓⲥ ⲥⲟⲛ̣[. . .[6]] | ⲛⲡⲉⲛⲉⲙⲉ ϫⲉⲧϧⲉⲟⲩ ⲗⲟⲓ[ⲡ] | ⲧⲁⲙⲟⲓ ⲉⲡⲧⲱϣ̣ ⲉⲡϩⲱϥ | ⲁⲩⲱ ⲥ̣ⲉ̣ⲣⲱϣⲉ ⲉⲣⲟⲥ̣ ⲉⲡⲉϧϩⲱϥ | ⲉⲡⲉⲓ ⲛⲥⲟⲟⲩⲛ ⲛⲑⲉ ⲛⲧⲁⲓⲥⲁⲁⲧⲕ | ⲉϧⲟⲗ ϩⲓϫⲱⲥ ⲁⲩⲱ ⲉⲕϣⲁⲛ|ⲕⲁ ⲟ̣ⲩϣⲁϫⲉ ⲛ̣ϣ̣ⲱⲡⲉ ϩⲓⲡⲉϧ|ϩⲱϥ ⲙⲉⲕⲉϣⲧⲱⲟⲩⲛ̣ ϩⲁⲧⲁ|ⲣⲓⲕⲉ ⲗⲟⲓⲡ ⲥϩⲁⲓ ⲛⲁⲓ ϫⲉϧ|ϣⲓⲛⲉ ⲛⲥⲱϥ ⲉⲧϧⲉⲟⲩ ⲛⲉⲁⲓⲁ[7] | ⲧⲓⲡⲣⲟⲥⲕ⁄ +

390.—Papyrus; a fragment; 11 × 11 cm. Script: ligatured; *v.* Pl. 6. The ligature in ⲛⲟⲩⲧⲉ, l. 2, recurs in a papyrus dated A.D. 827[8]. *Verso* →.

Letter of invitation.

⁘ ⲧⲏⲣⲏⲛ ⲛⲁⲕ ⲉϧⲟⲗ | ϩⲓⲧⲏⲛⲟⲩⲧⲉ ⲧⲓⲧⲁⲙⲟ | ⲙⲙⲟⲕ ϫⲉⲡϣⲁ | ⲡⲟⲟⲩ ⲗⲟⲡⲟⲛ | ⲁⲙⲟⲩ ⲉϩⲣⲁⲓ ϣⲁⲕ|ⲥⲱ ϩⲁϩⲧⲏⲓ ⲙⲡⲟⲟⲩ | [. . .] ⲙⲡⲉⲣⲥⲱ ⲛⲁⲧ. |

'Peace unto thee from God. I (would) inform thee that to-day is the festival. Come up then (λοιπόν) and stay to-day with me. . . . Be not. . . .'

Recto: an Arabic text (earlier), showing the name Naṣr, كتاب الى نصر....

391.—Papyrus; a fragment; 7½ × 9½ cm. Script: some ligatures. *Recto* ↑.

From a letter.]ⲛ̣ . . . ⲉ ⲙⲙⲓⲥⲁⲱ[ⲗ[9] | ϩⲁⲑ]ⲏ̣ ⲙⲛ ⲛϩⲱϥ ⲛⲓⲙ ⲧⲓ[|] ⲧⲉⲧⲛⲉϫⲓ ⲛ̣ⲉⲓⲕⲟⲩ[ⲓ | ⲱ]ϩⲁⲛⲛⲏⲥ ⲫⲓⲉⲣⲉⲩ[ⲥ[10] | ϩⲁⲗ]ⲱⲙ ⲟⲩⲣⲁⲁⲣ[11] ⲟ̣[ⲩ

[1] ? Apollo. [2] *V.* Krall ccxxviii. 6, ccxl.
[3] Not ⲁⲛⲟⲕ. [4] 'Nasturtium.' [5] ? ⲁⲣⲏⲏ̣.
[6] Space for ⲥⲛⲁⲩ; but could this be thus used?
[7] *αἰτία.*
[8] The Rainer *Führer*, 1894, Taf. viii. *V.* also nos. 380, 405.
[9] *V.* no. 158.
[10] Ἱερεύς. *V.* nos. 177, 278.
[11] *V.* no. 158.

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392.—Paper; a fragment; 9 × 12 cm. Script: ligatured.

Letter treating of various matters.

+ сϋ ϯϣⲓⲛ ⲉⲣⲟⲕ ⲕⲁ|ⲗⲱ̀ ⲉⲣⲉⲡⲟ̅ⲥ̅ ⲕⲁⲁⲕ ⲁⲓϫⲱ|ⲱⲃ̀ ⲉⲣⲟⲕ ϱⲓⲧⲡⲁ̀ⲣ[1] ⲉ̣ⲕⲧⲁ|ⲙⲟⲓ ϫⲉⲧⲛⲟⲩ ⲡⲉⲕⲥⲁⲭⲟ̣[2] | ⲛⲁⲓ ⲧⲁⲉⲣⲧⲉⲕⲁⲡⲟⲕ|ⲣⲁ̣ⲥⲓⲥ ⲗⲟⲓ̅ ϱⲓⲧⲁⲃⲓ |

Recto: part of an Arabic account (earlier), mentioning Fusṭâṭ, بالفسطاط . . . .

393.—Papyrus; a fragment; 14 × 15 cm. Script: clumsy uncials. Resembles that of no. 340 and, in a less degree, that of no. 165. *Recto* →.

Letter from . . . . . to his 'brother'. . . . .

ϯ ϱⲁⲑⲏ ⲙⲡ ϱⲱⲃ̀ ⲡⲙ ⲧⲓϣⲙⲉ ⲉⲡⲁⲥⲟ[ⲛ | ⲉ̣ⲡⲓⲁⲏ ⲁⲕⲉⲓ ⲙⲡⲓϱⲟⲟⲩ ⲙⲡⲓⲥⲛ ⲑⲉ ⲛ̣[| ⲙⲁⲕ ⲙⲡⲣⲥⲱ ⲉⲕⲧⲁⲗⲉ ⲙⲟⲧⲉ ⲉ[ϱⲣⲁⲓ[3] | ⲉⲧⲃ̀ⲏⲧ ⲉⲙⲟⲛ ⲉⲕⲛⲏⲩ ⲁⲛ ⲉⲧⲃ̀ⲏⲧ ϱ̣[| ⲛⲥⲟⲩⲱⲛⲥ ⲛⲥⲛⲏⲩ [. . ⲡ]ⲗⲏⲛ ⲙⲡ[ⲣ | ϫⲉⲉⲕⲛⲏⲩ ⲁⲗⲗⲁ ⲉⲣⲉⲡⲁϱⲏⲧ ϱⲟⲥⲉ ⲛ[| ϫⲱⲣⲡ ⲉⲩⲧⲁϱⲟ ⲙⲟⲓ ⲁⲩⲱ ⲡⲣⲥⲱ ⲉⲕ[| ⲙⲁⲓ ⲙⲟⲛ ⲛⲥⲡⲱⲉ ⲁⲛ ⲉⲓ[4] ⲙⲡⲉⲉⲕⲣⲣⲟⲩⲱ [| ⲡⲙⲁ ⲙⲡⲣⲟ ⲙⲡⲓϱⲟⲟⲩ ⲉⲡⲉϱ ⲁⲩⲱ [| [ⲉ]ⲣⲟⲕ ⲉⲧⲃ̀ⲉⲡϣⲁϫⲉ ⲛϫⲱ[.] ⲡϫ̣ⲱⲛ̣ . . ⲁ[| ⲙ̣ⲁⲩⲧⲁⲩⲟⲥ ϫⲉⲛⲁⲛⲟⲩ ⲧⲓ ⲥ̣[| ⲥ̣ⲟⲩ ⲉⲕϣⲁⲉⲓⲙⲉ (sic) ⲡⲁⲥⲟⲛ ⲛ[| ⲙⲉⲓⲛⲁⲩ ⲉⲣⲟⲕ ⲉⲓⲉ ⲙⲡⲉⲕϣⲱ[| ⲙⲉ ⲉⲓ ⲧⲁⲛⲁⲩ ⲉⲣⲟⲕ ⲁⲩⲱ ⲉϣⲱⲡ[ⲉ | ⲛⲁⲓ ϱⲁⲣⲟⲥ ⲉⲓⲉ ⲙⲡⲣⲣⲟⲩⲱ ⲛⲁⲓ ϣⲁ[| ⲁⲛⲟⲕ ϱⲱⲱⲧ ⲟⲛ ⲓⲁⲣⲣⲟⲩⲱ ⲛⲁⲕ [|] ⲧⲓϣⲙⲉ [

394.—Papyrus; a fragment; 11 × 12 cm. Script: almost ligatureless. *Recto* ↑.

Apparently a letter, though beginning with the words, 'This is the judgement that God hath given . . .'[5] It then proceeds to relate certain events.

+ ⲡⲁⲙⲉ ϕⲁⲡ ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲧⲁⲁ[ϥ | ⲁⲧⲁϱⲱⲣ[6] ⲧⲉⲁⲃⲟⲓ ⲉϱⲛⲭⲁⲣⲧⲏ̣ϩ̣ ⲉⲓ[| ⲁⲩⲱ ⲁϥϫⲟⲟⲥ ϫⲉⲁⲓϣⲗⲏⲗ [| ⲛⲉⲕⲉⲩⲉ ⲛⲧⲁⲥⲱⲛⲉ ⲛⲁⲓ ⲉⲃ̀[| ⲛⲧⲓϱⲉ ⲉⲓⲉ ϣⲁⲥⲁⲁϩ̣ ⲛ̣ⲡ̣ⲉ[| ⲧⲉⲥϱⲓⲙⲉ ⲛⲧ[| ϣⲁⲩⲉⲓⲣⲉ ⲡⲣ[ⲟⲥ | blank

395.—Papyrus; complete; 8 × 27 cm. Script: sloping uncials; *cf.* HYVERNAT ix. 2, col. 2. *Recto* ↑.

A writing exercise, in form of a letter.

+ [ⲥ]ⲩⲛ̀ ⲧⲓⲡⲣⲟⲥⲕⲩⲛⲓ ⲉ[ⲡ]ⲟⲩϫⲁⲓ ⲛⲡⲁⲙⲉⲣⲓ[ⲧ] ⲛϫⲟⲉⲓⲥ ⲛⲓⲱⲧ ⲕ[ⲩⲣ]ⲓ̣ ⲉⲡⲓⲙⲁⲭⲟⲥ | ϱⲙⲡⲁϱⲏⲧ ⲙⲡⲧⲁⲯⲩⲭⲏ ⲙⲡⲛⲥⲁⲡⲁⲓ ⲧⲓ(*sic*)

Lower down + [ⲥ]ⲩⲛ̀ ⲧⲓⲡⲣⲟⲕⲩⲛⲉ ⲛ(*sic*) (sic) *Verso.* Arabic pen-trials.

[1] ? The Virgin's church.

[2] *V.* no. 129.

[3] 'Do not continue to raise (thy) shoulders.' Can this have the meaning of the modern idiom?

[4] ? ⲉⲓⲉ.

[5] Is this comparable with the formula, 'Lo, here is God's word' &c. (*v.* CRUM, *Ostr.* no. 107, Br. Mus. no. 1024)?

[6] *V.* KRALL clxvii, Cairo 8409 (clearly fem.).

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396.—Papyrus; a fragment; 16 × 11½ cm. Script: of early type, *v.* Pl. 4. By the scribe of no. 275. Note the careful superlineation. *Recto* →.

Letter, whereof a woman is the subject, a conversation with her being reported. The dialect is fully Achmîmic, but as differing in degree only from other of our texts, in which Saʿidic preponderates, it is placed among them.

ⲟⲩ]ⲱϣ ⲉⲁⲉϥ ϯⲛⲁⲉϥ ⲁⲩⲱ ⲁⲛ ⲑⲉ |]ⲁⲧⲁϩ[.] ⲛⲉⲙⲉⲥ ⲓ . . ⲣ̅[1] ϩⲁⲣ̅ⲟⲣⲓ[2] |]ⲥⲉ ⲙ̅ⲙⲁⲥ ϫⲉⲁⲣⲓⲥⲙⲁ ϫⲉ̈ⲓϫⲉ |]ⲧ̣ⲛⲁⲉⲥ ⲛ̅ⲧⲛ̅ϯⲥⲧⲱⲧⲉ ⲛⲉⲥ ⲛ̅ⲓ̈ |]ⲉ̣ϩϩⲉ ⲉⲧⲃ̅ⲉⲟⲩ ⲁⲧⲉ̣ⲙⲁ ϫⲉⲧⲉ |]ⲥⲱⲛⲉ ϫ̣ⲉ[3] ϯⲛⲁϯ ⲉⲛ ⲉⲕⲱϣⲧ |]ⲧ̣ⲣ̅ⲉⲩ ⲛⲉⲥ ⲁⲛⲁⲕ ⲁ̅ⲣ̅ⲥϩⲓⲙⲉ[4] |]ⲉⲥⲁⲙⲉⲩⲧⲉ ⲙⲁ[5] ϫⲉⲧⲁⲥⲱⲛⲉ |] ϯⲛⲁⲕⲱⲧ̣[6] ⲉⲛ ⲟⲩⲧⲉ ϯⲛⲁϯ |]ⲁ̣ⲓⲟⲩ ⲉⲩ̣ϫ̣ⲁⲩⲛⲉ ϩⲱⲕ ϫⲉ |]ⲟⲩⲥϩⲓⲙⲉ ⲟ̣ⲩⲛ̅ ϩ̣ⲛ̅ⲁⲗ |]ⲥⲁϫ̣ⲩⲉ[7] ⲙ̅ⲙⲁⲓ ⲙ̅ⲡⲛⲁ |]ⲩ̣ ϩⲱⲧ ⲙ̅ⲡ̅ⲣ̅(above ⲕⲟ)ⲧⲉ[8] ⲛ̅ⲧⲥ̅[9] |] ⲙ̅ⲙⲁⲩ ⲛ̅ⲥ̅ⲙⲁⲣ̅ⲥ̅ ⲁⲣⲁⲓ̈ |]ⲛ̅ϩ̣ ⲛⲏ̈ ⲛ̈ⲟⲩⲛ̅ⲁⲥ |]ⲛ̣ⲟⲩⲁⲓⲱϣ

397.—Papyrus; a fragment; 12½ × 13½ cm. Script: uneven, moderately ligatured. *Verso* →.

Letter from John and his mother to his 'dear lord brother. . . . .'

]ⲛ̣ϩⲱⲃ̣ ⲙⲙ ⲁⲛⲟⲕ ⲉⲡⲱ̅ ⲙⲡⲧⲉϥⲙⲁⲁⲩ | ⲡⲥⲉ]ⲉⲡ̣ⲉ̣ ⲛⲉⲡⲣⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲧⲉⲡϣⲓⲛⲉ ⲉⲣⲟⲕ |] ⲧⲓⲧⲁⲙⲟ ⲛⲙⲟⲕ ⲡⲁⲥⲟⲛ ϫⲉⲟⲛⲧⲥ̅ (*sic*) |].ⲥ̅ ⲛⲥ̅ⲁ ⲧⲁⲁϥ ⲧ̣ⲣⲟⲙⲡⲉ ⲉⲧⲛⲡⲉⲕ |]ⲩⲥ ⲉⲓ ⲛⲧⲕϫⲓ ⲟⲩⲥ̅ⲁⲡⲉ[10] ⲉⲓⲉⲓⲣⲉ | ⲥ]ϩ̣ⲁⲓⲥⲟⲩ ⲛⲙⲟⲟⲩ ⲛⲁⲕ ϫⲉⲟⲩⲥ̅ⲁⲡⲉ |]ⲙ ϫⲉⲁⲡⲉⲕⲥ̣ϩ̣ⲁⲓ ⲉⲓ |]ⲡ̣ⲁⲧⲁⲛ̣ . . ⲙ |

Recto: + ⲧⲁⲁⲥ ⲡⲧⲁⲙⲉⲣⲓ̈ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ [; also remains of an earlier Arabic text.

398.—Papyrus; a fragment; 16 × 10 cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter of uncertain purport.

⸗ ϩ̣ⲙⲡⲣⲁⲛ ⲉⲡⲛⲟⲩⲧⲉ ⲧⲓϣⲓ[ⲛⲉ | ⲧⲓⲟ ⲛⲧⲉⲕϣⲡⲛⲣⲉ[11] ⲡⲛⲁⲩ ⲛϣⲁ̣[| ϣⲓⲛⲉ ⲥⲱⲓ ⲟⲩϫⲉ ⲙⲉⲕⲧⲛⲟ[ⲟⲩ | ⲑⲉⲃ̣ⲛⲣⲉ ⲁ̣ⲛ ⲉⲣ̣ϣⲁⲛⲡⲣⲱⲙⲉ [| ⲁⲩⲱ ⲉⲓⲥ ϩ̣ⲱⲣⲓⲟⲛ ⲁⲓⲧⲛⲟ[ⲟⲩϥ | ⲛⲁⲓ ϣⲁⲛⲧⲉⲕⲉⲓ ⲛⲁⲓ ⲉϩ̣ⲣⲁⲓ [| ⲡⲟⲕⲣⲓⲥⲓⲥ ϩ̣ⲁϩ̣ⲧⲏⲓ ⲁⲩⲱ ⲉ̣[| ⲡⲉⲧⲣⲟⲥ ⲙⲡⲛⲉⲓⲕⲟⲩⲓ ϣ[ⲛⲣⲉ | ⲁ̣ⲩⲉⲛⲧⲟⲩ ϫⲉⲉⲣⲉⲡϣⲉ ⲛⲡⲁ̣[| ⲉ̣ . ϣⲁⲛⲉⲓ ⲉϩ̣ⲣⲁⲓ ⲡⲉⲣⲥⲱ ⲛ[| ⲡⲟⲩⲱϣ ⲉⲡⲛⲟⲩⲧⲉ ⲫ̣ . [

399.—Papyrus; a fragment, complete in height and width; 30 × 8½ cm. Script: early type, almost ligatureless; *cf.* that of no. 270. *Recto* →.

Letter to a woman[12], referring to legal affairs.

ϥ̣ ⲉⲡⲉⲓⲁⲛ [| ⲡⲥⲁⲡⲁⲩⲗⲟⲥ ⲁϥ̣ [| ⲁⲩⲥⲩⲛⲧⲁⲥⲏ[13] ⲉ[| ⲉⲡϩ̣ⲁⲡ ⲁⲛⲟⲕ ϫⲉ ⲙ̣ⲡⲟⲩ̣|ⲙⲓ ⲗⲁⲁⲩ ⲡϣ[ⲁ]ϫⲉ ⲉⲣ̣[. .] | ⲛⲥⲡⲓⲟ̣ⲓ[. .] ⲁ̣ⲛ ⲕⲁ . . | ⲉⲡϩ̣ⲁⲡ [| ⲧⲁ̣ . . ⲟⲥ ϫ̣ . [| ⲁⲩⲱ . ⲡⲁ̣[| ⲁ̣ⲣϫⲟⲟⲥ (*sic*) ϫ̣ . . [| ⲙⲏⲣⲏ̣ . ⲣ .

[1] After ⲓ was ⲥ or ⲱ.
[2] 1st ⲣ was altered.
[3] ϫ was ϯ.
[4] ⲁ was ⲣ.
[5] ? ⲙⲙⲁ fem. But ⲙⲉⲩⲧⲉ, if=ⲙⲟⲩⲧⲉ, should have ⲁⲣⲁ.
[6] ⲧ was ⲛ.
[7] ϫϥ altered, former perhaps erased.
[8] ⲣ was ⲱ.
[9] ⲛ was ⲧ.
[10] ? ἀγάπη.
[11] Usually ϯⲟ ⲛϣⲡ. ⲙⲙⲟⲕ or ϯⲣϣⲡ. ⲙⲙⲟⲕ.
[12] Assuming l. 6 to be a quotation.
[13] In literary texts συντάσσεσθαι usually=ϩⲱⲛ; but *v.* Crum, *Ostr.* nos. 356, Ad. 49. Sometimes it is 'bid farewell', ⲥⲩⲛⲧⲁϫⲉ, Rossi, *Nuov. Cod.* 30, Giron, *Légendes* 64, Bodleian MS. copt. *g.* 3 (a fragment apparently from Br. Mus. no. 359).

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[. . . . . .] | ⲛϣⲁϫⲉ ⲉⲩ . . ⲛϫⲏ[. . .] | ⲉⲣⲟⲥϭⲉ ⲧⲁⲕⲱ ⲉⲕⲉ[. . .] | ⲟⲩⲁⲁⲧ ϩⲁⲡⲁⲩⲟⲩ . . . . | ⲙⲟⲛⲟⲛ ⲧⲁϩⲙⲟ[ⲟ]ⲥ . . . | ϣⲁⲛϯⲉⲓⲙⲏ ϫ[. . . .] | ϩⲛⲧⲧⲟⲩ ⲕⲁⲓ ⲥⲁⲣ[. . . .] | ⲙⲛⲧⲣⲉ ϫⲏⲙⲏⲣⲏ ⲁⲣ[. . .] | ϫⲱⲣⲏ ⲡⲛⲟ[. .] ϩⲁ[. .] | ϩⲁⲡ ⲡⲁⲓ[| ⲉⲓ [| ⲉⲩ[| ⲕⲱ[| ⲡ[| blank.

400.—Papyrus; a fragment; 13 × 26½ cm. Script: clumsy, ligatureless. *Recto* ↑.

Letter from . . . . . to 'our dear son' John, the purport of which is obscure. It opens with greetings to several persons.

]ⲙⲁⲕⲁⲣⲉ ⲉⲓⲥϩⲁⲓ |]ⲧⲛⲉ ⲙⲏⲙⲁⲕⲣⲉ *sic* | ⲥ]ⲧⲁⲩⲣⲱⲩ ⲙⲡⲉⲩϫⲁⲓ | [. . . . .]ⲟⲩ ⲉϧⲟ[ⲗ] . . . ⲉⲡⲛⲟⲩⲧⲉ ϫⲛⲧⲁⲙⲁⲕⲁ|ⲣ[ⲉ] . . . . . ⲉⲕⲟⲩ . . . . . ϭⲟⲩⲛⲉ ϫⲟⲟⲩ ϩⲁⲗⲟ|ⲕⲟ[ⲧ] . . . . . ⲛⲥ ⲁⲩ . . . . . ⲉϣⲡⲛⲣⲉ ⲧⲁⲓⲥⲁⲛ ⲛⲓϣ[1] | ϫⲉⲡ . . ⲛⲁⲛⲓϫⲉ . . . ⲉⲣⲡⲉ ⲉⲥⲟ [ⲛ]ⲧⲓϩⲏ ⲁⲩⲉⲓ ⲉⲓⲣⲏⲥ ⲉⲧϧⲉ ⲡⲛ[ⲟⲩ]ⲧⲉ ⲉⲡⲓ ⲉ . ⲉⲛⲛⲓⲕⲟⲩⲓ ϣ[ⲛ]ⲣⲉ ⲁⲛⲛⲉ ϣⲁⲓⲧⲉⲧⲙⲉⲥ | ⲱⲙⲟ . . ϩⲛⲧⲉⲧⲛ[ⲙⲏ]ⲧⲉ ⲛϩⲟⲓⲡⲛ . ⲧⲛⲛⲓ[2] ⲁⲩⲱ ⲉⲧϣⲁⲛϣⲛⲉ | [. . . . .] ϣⲛⲣⲉ ⲧⲓ ⲡϩ . . ⲥⲟⲥ ⲛⲁⲩ ⲁⲩⲱ ⲙⲁⲡⲟⲩⲣⲡⲉ |

Verso. [ⲡⲉⲛⲙⲉⲣ]ⲓⲧ ⲛϣⲛⲣⲉ ⲓⲱ [space] ⲁ[ⲡⲛⲏⲥ ?

401.—Papyrus; a fragment; 13½ × 12 cm. Script: small, ligatured. *Verso* →.

Letter, mentioning the place Tsesiô[3] and concluding, 'But go if thou wilt or stay if thou wilt.'

]ϫⲛⲧⲁⲕⲉⲓ ⲉϩⲟⲩⲛ ⲉⲕⲛⲏⲧ ϣⲁⲡⲟⲟⲩ | . .]ⲉ̀ⲓ ⲉϩⲟⲩⲛ ⲉⲧⲥⲉⲥⲓⲱ ⲗⲟⲓⲡⲟⲛ ⲧⲓⲱⲣⲕ | . . . . . .] ⲉⲓ ⲉϩⲟⲩⲛ ⲉⲣⲟⲥ | . .] ⲛ̀ⲧⲓⲧⲛⲟⲟⲩ ⲉⲥϣⲕ ⲉⲧⲧⲁϧⲗⲁ[4] | ⲗⲟⲓⲡⲟⲛ ⲉⲕⲟⲩⲱϣ ⲉⲓ ⲉⲕⲟⲩⲱϣ | ϭⲱ + [μ́] . . . . ι̊ / ια +

Recto. Remains of an earlier Arabic text, in unpointed semi-Cufic character[5]. It is a list, probably relating to taxation, and consisting of names of Copts, followed by those of their domiciles, several of which remain to be identified. The two last lines show Muslim witnesses.

⸗ ⲥⲩⲛ̈ ⲛⲓⲩⲟⲡ[6] ⲩ̊ ⲗ̀ⲁ̀ⲣ . [

[ⲥⲙ[ابى قير بن افلوا[7] من اهل سموا الصغرى[8]

[ⲟ[بطرة بن متوس[9] من اهل سواف

[ⲙⲁ بطرة من اهل دموا[10] فلمى

[بقطر بن دصا[11] من اهل دلطس[12]

شهد على ذلك عمر بن ابى نعيم العد[.]

عبد اللّه بن سهان[13] الحضر[.][14] ?

[1] Difficult to read otherwise. Dots above ι.

[2] Not ⲡⲉⲧⲛⲓ.

[3] *V.* no. 159.

[4] *V.* no. 322, whence it appears to relate to taxation. *Cf.* ⲧⲁϧⲗⲓⲛ, *Aeg. Z.* 1885, 34, and طبل in *Mitth. Rain.* ii. 163. In LAGARDE, *Aeg.* 223 ⲧⲁⲗϧⲁ (ⲧⲁϧⲗⲁ)=κύβοις.

[5] *Cf.* B. MORITZ, *Ar. Palæogr.* pl. 106 (A.D. 731) or C. H. BECKER, *P. Schott-Reinh.* i, no. 1 (A.D. 710).

[6] ايوب. Presumably the writer of the Arabic text. *Cf.* no. 328.

[7] Neither *f* nor *w* are elsewhere formed as here; but the reading 'Apollo' is irresistible.

[8] *Cf.* ⲥⲙⲟⲩ in no. 302 and Br. Mus. no. 1130.

[9] For متاوس. But *m* is uncertain.

[10] *Cf.* DE SACY, *Abd al-Latif* 693 ادمو.

[11] Possibly دكا. Bîsa is usually وبصا and is a very rare name.

[12] May end with *n*.

[13] I cannot read شهاب. 1st letter ? *m*.

[14] ? الحاضر.

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402.—Papyrus; a fragment; 8 × 6½ cm. Script: rarely ligatured. *Verso* →.

Letter containing the description of a man's features, referring to 'heavy eyebrows[1]', 'the hair of his beard' and a 'strap (*μαγκλάβιον*[2]) on his back'.

].ⲥ̣ ⲟⲩⲣⲱⲙⲉ ⲉϥⲧⲛϣⲡⲉ | ⲛ]ⲉϥⲉⲙⲁϫⲛϩ ⲣⲏⲧ |]ⲛϧⲱ ϩⲛⲧⲉϥⲙⲟⲣⲉⲧ | ⲙ]ⲁ̣ⲕⲗⲁϧⲓⲛ ϩⲛⲡⲉϥⲥⲟⲓ |

Recto: traces of an Arabic text in semi-Cufic script (earlier).

403.—Papyrus; a fragment; 4½ × 14 cm. Script: early type; *v.* Pl. 4. *Recto* ↑.

Letter of uncertain purport.

ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ ϯϣⲓⲛⲉ ⲉ[| ⲉⲡⲉⲓⲁⲏ ⲁⲙⲟⲩⲥⲏⲥ ϯ ϫⲟⲩⲧⲁϥⲧⲉ [| ⲁϥϧⲏⲧⲟⲩ ⲛⲁⲓ ⲉⲓⲥ ϩⲛⲏ[3] ⲥⲟⲩϩ[| ⲁⲩⲱ ⲁϫⲓⲥ ⲙⲡⲁⲓⲱⲧ ⲛϥϣⲗⲏⲗ ⲉϩ[ⲣⲁⲓ | ϩⲓϫⲟⲛ ϩⲛⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲁⲩⲱ ⲁ[| ⲛ̣ϩⲣⲁⲓ ⲉⲡⲉⲛϫⲟⲉⲓⲥ ⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϥ [

Verso: traces of the address.

404.—Papyrus; a fragment; 7½ × 13 cm. Script: moderately ligatured. *Recto* ↑.

Letter, the language of which is particularly obscure. In l. 1 the Nile seems to be mentioned[4].

]ⲕⲁⲧⲱ ⲛⲓⲗⲟⲩ ⲙⲡⲕⲱⲙⲏⲥ ⲧⲏⲉⲓ ⲉⲡⲉⲛ[. .]|]ϭⲛⲧϥ ⲁⲩⲱ ⲁⲓⲕⲱ ⲉⲡⲉⲙⲁ ⲧⲏⲣⲟ̣ⲩ̣ [. .] | ⲣⲁ]ⲥ̣ⲧⲉ ⲛⲧⲕⲩⲣⲓⲁⲕⲏ ⲗⲟⲓⲡⲟⲛ ⲁⲛⲓⲥ ⲛⲡϥ̣ [.] |]ⲉⲙⲁⲩ ⲁⲩⲱ ⲱⲣϫ ⲉⲡⲣⲟⲕ ⲁⲁⲙⲁ ⲓⲥⲓ̣ | ⲡⲁⲛⲧⲟⲕ]ⲣⲁⲧⲱⲣ ⲉⲧⲉⲛⲛⲩ ⲉⲡⲓ ⲉⲧⲉⲙⲡⲓⲉⲓ |]ⲧⲓ ⲉⲡⲓ ⲉⲓⲕⲁⲧⲉϫⲉ ⲉⲧϧⲏⲧⲛⲩⲧⲏ |]ⲗ̣ⲩⲏ . ⲧⲁⲓⲧⲛ̣ⲟ̣ⲟ̣ⲩ̣ ⲡⲁϣⲏⲣⲉ ⲁⲛⲟⲩⲧⲉ |

405.—Papyrus; a fragment; 4 × 13½ cm. Script: late, ligatured. *Verso* →.

Letter (?) containing the words, 'for a remembrance of the beginning of our holy fasts of Our Lord Jesus Christ, Our God.'

]ⲏⲓ ⲉⲓ ϩⲓⲱⲱϥ [|] ⲉⲩⲉⲣⲡⲙⲉⲉⲩⲉ ⲛⲧⲁⲣⲭⲏ ⲛⲛⲉⲛⲏⲥⲧⲓⲁ | ⲉ*ⲩ*[sic]ⲟⲩⲁⲁϧ ⲛⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ[5] [| ⲛ]ⲙⲙⲏⲛⲧⲏ |

Recto: traces of an account.

406.—Papyrus; a fragment; 6½ × 12½ cm. Script: clumsy, ligatureless. *Recto* ↑.

Letter mentioning—possibly addressed to—a tribune.

ⲥ]ϩⲁⲓ ⲉⲣⲁⲧϥ ⲙⲡⲉⲧⲣⲓϧⲟⲩⲛⲟⲥ |]ϫⲟⲟⲥ ⲉⲣⲟⲓ ϩⲣⲁⲓ ⲙⲡⲉⲕⲏⲓ |]ϥ̣ⲏⲓ ⲁⲓϧⲱⲕ ⲙⲛⲧⲉ . . . ⲙⲁⲥ̣ |

[1] *Cf. Mus. Guimet* xxv. 62 ⲉⲣⲉϫⲱϥ ⲣⲏⲧ.

[2] Occurs in *Mitth. Rain.* v. 48. Possibly here refers to marks of punishment. In Br. Mus. no. 1113 read ⲙⲁⲕⲗⲁϧⲓⲥⲉ *μαγκλαβίζειν. Cf. Rev. Egypol.* ix. 170 ('200 strokes').

[3] Note this early form.

[4] *Νείλου?* Nilopolis is unlikely. *κάτω* is difficult: 'the lower part of the river'?

[5] Ligature as in no. 390.

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407.—Papyrus; a fragment; $27\frac{1}{2} \times 10$ cm. Script: *v.* Pl. 6. *Recto* ↑.

Letter beginning ⲥ ⲧⲓⲡⲣⲟⲥⲕ/ ⲛⲧⲉⲕⲙⲛⲧⲙ[ⲉⲣⲓⲧ, and containing the phrases ⲣⲱⲙⲉ] ⲛⲧⲁ-ⲗⲁⲓⲡⲱⲣⲟⲥ ⲡⲥⲁϩ ⲧⲉ[ⲱⲣⲧⲉ, ⲛⲥⲧⲱⲗⲙⲣⲁⲧⲕ ⲉϣⲟⲉⲓϣ, ⲁϣ]ⲧⲉ ⲧⲁⲕⲟⲗⲁⲥⲓⲥ ⲉⲓϩⲓⲱⲱⲥ, ⲛⲧⲉⲓ ϣⲁⲣⲟⲓ ⲉⲥⲟⲟⲩⲧⲛ

408.—Papyrus; a fragment; 9×12 cm. Script: sloping uncials resembling ZOEGA's 9th class. *Verso* →.

Letter of uncertain purport.

ϥ ϩⲙⲡⲣⲁⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲛϣⲟ[ⲣⲡ | ⲣⲁⲙⲁ ⲉ[sic]ϩⲣⲁⲓ ⲉⲓϣⲓⲛⲉ ⲁⲩⲱ ⲙ[| ⲧ̣ⲛ ⲁⲩⲱ ϫⲁⲕⲃⲱⲕ ⲛⲁⲕ ϣⲁ[| ⲥⲁⲩⲧⲉ ⲉϥϩⲓⲧⲁϥⲏⲭⲏ ϫⲉⲛ[| ϩⲟ ⲙⲡⲉⲥⲕⲁⲁⲧ ⲁⲓⲥⲓ ⲙⲙⲟϥ ⲙⲟⲛ [| ⲧⲉⲙ̣ⲟ̣ⲥ ⲧⲓ ⲥⲱϣ ⲛⲁⲓ ϩⲓⲧⲁⲓⲙⲉ ⲧⲏ̣[ⲣϥ | ⲧⲁⲉ̣ⲓ ⲁⲩⲱ ⲉⲥϩⲓⲉ ⲉⲡⲉⲥϣⲏⲣⲉ ⲛⲧ[| ⲁⲗⲁ[1] ϩⲁⲡⲉⲥϣⲓ ⲁⲗⲁ ϩⲁⲡϣⲓ ⲛⲧⲉ[| ⲛⲧⲁⲡⲉⲣⲁⲧϣⲁϫⲉ ⲛⲉⲙ [. . .]ⲁϥ̣[

On the *recto*, the beginning of a Greek legal text, mentioning the χωρίον Pouanpdigeos[2].

]ι̣ου και ζωοπαιου σου πναμα̣τ̣/ |] ινδ θ // της παρουσης ινδικτιωνος |] π/ απ χ[sic]ωριο[sic]υ πουανπδιγεος |] λαμπροτ̣τ̣/ + ε̣βαιωδης + |

409.—Papyrus; a fragment; 15×17 cm. Script: clumsy uncials. *Recto* ↑.

Letter from Claudius 'his servant' to the κῦρις Apa Cyrus[3], presumably an official superior.

+ ϩⲁⲑⲏ ⲙⲡ ⲛⲉϥⲱϥ ⲛⲓⲙ ⲧⲓⲡⲣⲱⲥⲕⲛⲓⲉ | [ⲛ]ⲧⲉⲕⲙⲧϫⲟⲉⲓⲥ ⲉⲡⲓⲧⲉ ⲁⲛⲉⲓ ⲉⲣⲁⲓ ⲁⲛⲛⲁ|[ⲣ]ⲁ̣ⲕⲁⲗⲉ ⲙⲟⲕ ⲉⲉⲧⲃⲉⲧⲉⲥϩⲓⲙⲉ ⲧⲁⲣⲉⲕ|[ⲁ]ⲁⲥ ⲛⲁⲛ ⲉⲃⲟⲗ ⲁⲕⲱⲣⲛⲕ ϫⲉⲙⲓⲕⲁⲁⲥ | [ⲉ]ⲃⲟⲗ ⲙⲡⲉⲧⲧⲛϫⲱⲗⲁϥ[4] ⲡⲙⲟⲟⲩ ⲉⲃⲟⲗ | [ⲗ]ⲉⲡⲱⲛ[5] ⲁⲓⲥⲡⲟⲩⲧⲁⲥⲥⲉ ⲁⲓⲧⲛⲣⲉⲃⲓⲕⲧ̣ⲣ̣ | [ⲉ]ⲙⲡⲉ[6] ⲉⲣⲱⲙⲉ ⲉⲁϥϫⲟⲗⲁϥ[7] ⲉⲃⲟⲗ ⲉⲗⲉⲡⲱⲛ ⲁⲓ|[ⲥ]ϩⲁⲓ ⲉⲡⲁⲣⲁⲕⲁⲗⲉ ⲙⲙⲟⲕ ⲧⲁⲣⲉⲕⲁⲁⲥ ⲛⲁϥ | [ⲉ]ⲃⲟⲗ ϫⲉϩⲱϥ ⲛⲓⲙ ⲉⲧⲉⲣⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ | ⲛⲁⲧⲛⲟⲩⲥⲟⲩ ⲛⲁⲓ ϩⲓⲧⲡⲉⲕⲥⲁⲟⲛ ⲧⲡⲁ|[ⲁ]ⲁⲩ ⲧⲁⲭⲏ (different hand) ⲗⲓⲡⲟⲛ ⲧⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲱⲧⲛ | [about 14 let.] ⲛⲉⲕⲕⲁⲁⲥ ⲛⲁⲛ ⲉ[ⲃⲟⲗ

Verso (by the 2nd hand). [+ⲧⲁⲁⲥ] ⲡⲡⲁϫⲉⲓⲥ ⲡⲕⲓⲣⲉⲥ ⲁⲡⲁ | [sic] ⲕⲓⲣⲉ ⲡⲉϥⲥⲁ̣ⲟ̣ⲩ̣ⲟⲛ ⲕⲗⲁⲩⲧⲉ +

'Before all things I do obeisance (προσκυνεῖν) to thy lordship. Since (ἐπειδή) we came up and requested (παρακαλεῖν) thee concerning the woman, that thou wouldst release her unto us and thou didst swear, saying, 'I will not release her ere ye have drawn the water;' then (λοιπόν) I was diligent (σπουδάζειν) and had Victor bring (?) the man that had drawn it. And (λοιπ.) I have written begging (παρακ.) thee that thou wouldst release her unto him. For everything which thy lordship shall send me by thy servant, I will

[1] ἀλλά . . . . ἀλλά, expressing alternatives?
[2] *Cf.* the forms in nos. 158 note, 281.
[3] *V.* no. 282.
[4] *Cf.* Br. Mus. nos. 1036, 1130. Boh. ϭⲱⲗϩ in *Mus.* *Guimet* xvii. 264, elsewhere = ϕⲱⲛⲕ.
[5] Not space for ⲉⲗⲉⲡⲱⲛ as below.
[6] Or ϣⲙⲉ or ϭⲙⲉ or possibly ϫⲓ.
[7] Or ϫⲟⲗϥϥ.

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speedily (ταχύ) perform. And (λοιπ.) I[1] beg (παρακ.) you . . . . . would release her unto us . . . . .'

410.—Papyrus; a fragment; $7\frac{1}{2} \times 16$ cm. *V.* Pl. 9. *Recto* (?) ↑.

Text written in some system of cryptogram or stenography, representing probably a Greek text. Some signs resemble those in the Rainer *Führer*, Taf. xiii. 444. Letters of the ordinary alphabet are frequently used. Above this is a line of tall characters similar to those in Crum, *Ostraca*, p. 85 (facsim.), Ad. 6.

Verso (?): the text continued.

[1] This is a different person.

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MIDDLE EGYPTIAN MANUSCRIPTS

411.—Papyrus; a fragment; 8 × 11 cm. Text in one column. Script: heavy uncials, differing much on *recto* and *verso*. *V.* Pl. 1 for *recto*[1]. On the *verso* there is an undeniable resemblance to the 10th century type of Bohairic hand from Nitria.

Dioscorus of Alexandria, narrative relating to. The text corresponds to pp. 59, 60, 275, 276 of NAU's Syriac version[2].

→ [ⲁⲓⲟⲥⲕⲟ]ⲣⲟⲥ ⲛⲛⲁϥ
] ⲛϫⲉ ⲟⲩⲉⲓ
[ϩⲙⲡⲁⲗⲗⲁ]ⲛ̣ⲧⲓⲟⲛ[3]· ⲧⲁ
]ⲛⲟⲩ ⲉⲃⲁⲗ
[ⲛϫⲉ ⲡⲟⲗⲭ]ⲩⲣⲓⲁ· ⲁϥ
ⲉϩ]ⲗⲏⲓ ⲡⲉϫⲉϥ
[ϫⲉ] ⲁⲓⲟⲥⲕⲟⲣⲟⲥ
ϣⲟⲟ]ⲡ ⲛϫⲗⲁⲡ.

↑ ⲡⲱⲧ ⲉⲃⲁⲗ ϩ[ⲛⲡⲏⲓ ⲙⲡⲉⲃ-]
ⲓⲱⲧ ⲛⲥⲁⲃ̣ⲏ̣[ⲗ ϫⲉⲁϥϫⲁⲥ]
ⲛϫⲉ ⲉⲥⲁⲩ[4] ϫ[ⲉⲙⲁⲗⲟⲩϩⲱⲛ]
ⲉϩⲟⲩⲛ ⲛϫⲉ ⲛ[ⲉϩⲁⲟⲩ ⲙ-]
ⲡⲙⲟⲩ ⲙⲡⲁ[ⲓⲱⲧ ⲛⲧⲁϩⲱ-]
ⲧⲉⲃ ⲙⲡⲁⲥ[ⲁⲛ ⲓⲁⲕⲱϥ·]
ⲙⲡⲉⲓⲱⲥⲛⲫ̣ [ⲉⲗϩⲉⲙϩⲉⲗ]
ⲛⲥⲁⲃⲏⲗ ϫⲉ[ⲛⲧⲁⲛⲉϥⲥⲛⲛ-]
ⲟⲩ ⲧⲉⲓϥ ⲉⲃⲁ[ⲗ· ⲙⲡⲉ

412.—Paper; a fragment; $7\frac{1}{2} \times 10$ cm. Script: uneven, of ZOEGA's 9th class, = Br. Mus. *Catal.*, no. 527, to which MS. this appears to belong[5].

From a medical work, showing portions of 3 recipes. The second mentions 'raven's gall', 'camphor' and refers to a wine shop. It may be a preventive of intoxication.

]ⲧⲟⲩⲃ̣[
ⲛⲁⲗⲙ̣ⲏ̣ϥ̣ⲗⲟⲩⲟⲩⲥ[6]· ⲙⲉ[
ⲙⲟⲩⲣ̣[. . . .]ⲁⲡⲁⲛ ⲙ[
——[ ]——[
ⲥⲁⲡ ⲡⲉ̣ⲓ̣ϣ̣ⲓ̣ ⲙⲡⲁⲃⲱⲕ[7] ⲉⲕⲁⲙⲡ̣[
ⲉ̣ⲓ ⲥⲉⲕ. ⲛⲁⲗϫⲁⲃⲱⲱⲣ[8] ⲟⲩⲟ̣[
ⲱ̣ⲙⲉ ⲉⲗϥⲉⲗ. .ⲣⲓⲗ ⲉⲡⲣⲓ ⲛⲑⲉ[

[1] *Cf.* also the Leyden papyrus book (*MSS.*, p. 471).

[2] *Journ. As.*, 1903.

[3] A not impossible form. The first visible letter is not ⲁ. The text here appears to differ from the Syriac.

[4] *Cf.* Gen. xxvii. 41.

[5] A difference in dialect alone prevents me connecting it also with Berlin, *Kopt. Urk.*, No. 26 (P. 8116, 8117), which is identical in script and measurements (Dr. SCHUBART kindly sent a photograph). There may be a difficulty too in reconciling the *provenance* of the Br. Mus. and Berlin MSS. with ours.

[6] ? المفلوج 'paralytic'.

[7] Bile of various animals was used (*v.* indices to BERTHELOT's *Chimie au Moyen Age*), but I do not find the raven's.

[8] الكافور. So in the above Berlin MS., 8116 a, 8.

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ⲙ̀ⲙ̀ ⲛⲥ̀ⲟ̀ ⲉⲣⲡ ϭⲁⲡ ϣⲁⲙϯ ⲉⲗⲉⲡⲣ[
ⲗⲁⲥ ⲙ̀ⲙ̀ⲕⲥⲱ ⲙⲉⲗϯϩⲓ[1] [

[ⲡ]ⲥⲛⲁϥ ⲉⲡⲁ . . . . . [

Verso: Arabic.

413.—Papyrus; a fragment; 11½ × 15 cm. Script: early; *v.* Pl. 3. *Recto* ↑.

Letter from Phoebammon to Justus, giving certain information relating to agriculture, and making requests.

ⲁ]ⲛⲁⲕ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ: ⲡⲉⲧϩⲉⲓ [|]ⲥⲁⲛ: ϩⲙⲡⲁϩⲛⲧ ⲧⲏⲗϥ: ⲙⲛ[|]ϣⲱⲡ: ⲙⲡⲉ[sic]ϫϩⲙⲁⲧ: ⲙⲛⲡ[|]ϕ̅ϯ ⲛⲉⲧⲓ ⲡⲉⲕⲃⲉⲕⲏ ⲛⲉⲕ: ⲁⲩⲱ̀ [| ⲧ]ⲁ̀ϩⲁⲕ: ⲙⲡⲉⲗⲕⲉⲟⲩ ⲉⲩⲱⲥϥ ⲛ[| ϣ]ⲁⲧⲉⲡⲙⲁⲟⲩ: ⲕⲱⲧⲓ: ϩⲛϩⲱ[| ⲧ]ⲉⲃⲛⲁⲟⲩⲓ: ⲉⲧⲃⲁⲗⲧⲉⲓ: ⲁⲩⲱ [|]ⲓ: ⲙⲡⲉⲛϣⲧⲁⲟⲩⲁⲁⲥ: ⲛⲉ[|]ϣⲓ: ⲛⲙⲉⲩ: ⲁⲩⲱ ⲁⲗⲓ ⲧⲁⲕⲁⲡ[ⲛ | ⲁⲩ]ⲱ̀ ⲁⲗⲓ ⲧⲁⲕⲁⲡⲛ: ϩⲉⲓ ⲛⲛϭ̀ⲙⲙⲟⲩ[ⲗ |]ⲛⲧⲁϥ ϕ̅ϯ: ⲁⲩⲱ ⲧⲁⲁⲕ: ⲙⲡⲉⲧⲉⲗ[ⲉ |]ϩⲓⲟⲩⲓ ⲉⲗⲁⲟⲩ: ⲁⲩⲱ ⲉⲛⲁⲁϫⲟⲩ ⲉⲃⲁ[ⲗ

Verso. ⲧ]ⲉⲓⲥ ⲓⲟⲩⲥⲧⲉ [space] ϩⲓⲧⲉⲫⲟⲓⲃⲁⲙⲙⲱⲛ

414.—Papyrus; a fragment; 11½ × 9 cm. Script: sloping, ligatureless. *Recto* ↑.

Letter addressing the recipient as 'my brother' and referring to transactions in corn[2].

: ιθ̅ ⲁϩⲁ ⲡⲁⲥⲁⲛ ϕⲁ[| ⲧⲓ ⲉⲃⲁⲗ ⲧⲉⲓϩⲛ̀[| ⲛ̀ⲧⲉⲥⲡⲓ ⲛⲉϥ ⲁϩⲁ ϩⲙⲁ[| ⲡⲓⲁ̀ⲓ ⲁϩⲁ ⲡⲁⲥⲁⲛ ⲉϣⲱⲡⲉ [| ϣⲁⲡ ⲥⲟⲩⲁ̀ ϩⲁⲗⲁ̀ⲓ ⲙⲡ[| ⲛ̀ⲃⲏⲧⲛⲁⲩⲥⲉⲧ ⲉϣⲱ[| ⲧⲓ : ⲁ ⲥⲟⲩⲁ ⲛⲉⲥⲁϣⲛ̀[| ϭⲱⲙ[. .]ⲧ ⲛⲁϥ ⲥⲓⲙ . [| ⲧ̀ⲓ[. . .]ⲟϥ ⲛⲉϥ ϣ̀[| small parts of 5 more lines.

Verso (↑): Arabic.

415.—Papyrus; a fragment; 4½ × 25 cm. Script: rarely ligatured. *Recto* (?) →.

Letter of obscure purport. 'Thy soul,' the writer says, 'will contend with mine.'

]ⲛ̀ⲧⲉⲕⲉⲓ ⲛⲁⲕ ⲟⲛ ϩⲁⲓⲧⲓ[3] ⲛ̀ⲟⲩ[|]ⲟ̀ⲩ ⲗⲁⲓ ϣⲁⲗⲉⲧⲉⲕⲯⲩⲭⲏ ϫⲓ ϩⲉⲡ ⲙⲉⲧⲱⲓ ⲁⲩⲱ ⲗⲁ ϩⲁⲓⲧⲓ[|] ⲧⲉⲧⲑⲁⲧⲓ ⲛⲛⲟⲩϯ ⲡⲁϣⲏⲗⲓ ⲗⲉⲗⲃⲁϣⲧⲁⲕ ⲙⲁⲓ ⲧⲁⲙⲟⲩ[|]ⲙⲁ ⲛⲁⲧⲛⲁⲕ ⲟⲛ ϩⲁⲓⲧⲓ ⲁⲩⲱ ⲛϣⲟⲛⲓ ⲕϭⲓⲛ . ⲕⲁⲣⲁ̀ⲕ [

The fragment has been used in a binding (?), and the other side is covered with brown glue.

[1] Perhaps ⲙⲉⲕϯϩⲓ.

[2] The : preceding the numerals presumably = ⲟ̀ⲩ.

[3] This seems to recur in l. 4. Can ⲛⲁⲕ=ⲁⲛⲁⲕ and ϩⲁⲓ- be the perfect prefix (*cf.* the *Acta Pauli* and *Aeg. Z.*, 1898, 139)? Otherwise the dialect appears Fayyûmic.

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BOHAIRIC MANUSCRIPTS

BIBLICAL

416 [9].—Paper; a volume in modern binding; 110 foll.; 28 × 20 cm. 1 col. of about 20 lines, with Arabic opposite it as far as p. 41 *b*. Script: 2 modern hands, the second starting at p. 42 *a* and showing a good example of contemporary calligraphy. On the fly-leaf, the usual elaborately-coloured (red, yellow, green) cross.

Job, complete. Of this MS., TATTAM, to whom it belonged (fly-leaf 'Tatt. 373'), says[1] that it was copied, while he was in Egypt, 'from an ancient one in the patriarch's library,' and then collated[2] with a MS. 'belonging to the Rev. Mr. SCHLEINITZ'.

417 [8].—Paper; a volume in modern binding; 206 foll.; the page 17½ × 13 cm. Script: a heavy 14th century hand. Initials and stops, up to fol. 60, in red. 1 col., 15 lines. Paged incompletely. In each quire, of 5 double leaves (qu. 7, renovated, is of 3 leaves), omitting qu. 1, the paging is upon the *rectos* of its first half only; thus in qu. 2, only pp. ⲓⲁ̅ to ⲓⲉ̅ are paged. This shows that the paging (which seems to be in the original scribe's hand) was done before the leaves had been folded or written upon. Foll. 61–65 are renewed by a somewhat later, foll. 126, 133–135 by a quite modern scribe.

I. Foll. 1 *a*—60 *b*, Proverbs i. 1—xiv. 26 (the end of a quire). The other MSS. of this book likewise end here (*v.* Br. Mus. no. 724) and, being all of younger date than ours, may be but copies of it. The text is divided into paragraphs, but not into larger sections. Once or twice there is an orthographic correction بيان in the margin. For editions of the book, *v.* Br. Mus. *Catal.*, *l. c.*

II. Foll. 61 *b*—206 *b*, Job, complete. This text was used by TATTAM for his edition (1846), as is evident from the final computation 'found in only one of the three copies' he used (*v.* his p. 181) and to be read on fol. 206 *b* of the present MS.[3] The main divisions of the text are at chh. iv. 1, vi. 1, ix. 1, xi. 1, xii. 1, xv. 1, xvi. 1, xviii. 1, xix. 1, xx. 1, xxi. 1, xxii. 1, xxiii. 1, xxv. 1, xxvi. 1, xxvii. 1, xxix. 1, xxxii. 1, *ib.* 17, xxxiv. 1, xxxv. 1, xxxvi. 1, xxxviii. 1, xxxix. 33, xl. 1, xlii. 1, *ib.* 7. Orthographic corrections are indicated by بيان, doubtful (? faulty) places as تحرّر 'collated' (or 'to be collated'), a blank on fol. 65 *b* as سهو, preferable readings as صح or, on the authority of the oldest copy, فى الاصل[4].

[1] *Job*, preface. The fly-leaf shows too the price he paid for it: '200 peasters.'

[2] In 1839, says a note on p. 109 *a*. *V.* the companion volume, Br. Mus. no. 725.

[3] This computation however is also in Br. Mus. no. 724, fol. 49 *b*, and there too breaks off with ⲧⲏⲣⲟⲩ.

[4] On fol. 204 *b*, this refers to the numeral ⲥ (200), which the older MS. wrote ϭ على هذا المثال, thus indicating a considerable age.

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The final note (fol. 206 *b*) states that the book was the property (علقة) of 'the poor servant of (الى) Almighty God', Michael, deacon of the church of Atrîb, who hopes for His pardon, mercy and grace.

Fol. 61 *a*, an Arabic note (probably not much later than the Coptic script), detailing the 36 times that the various limbs and features of a newly-baptized boy are to be signed with the holy oil[1]: عدة الرسم بالدهن المقدس بعد صعود الطفل من المعمودية المقدسة ستة وثلثون رسمًا تفصيله اليافوخ والجبهة ة العينان ة المنخران ة الفم ة الاذنان ة مفاصل اليدين داخلاً وخارجاً ة المرفقان ة (sic) المنكبان داخلاً وخارجاً ة الافخاذ داخلاً وخارجاً ة الركبتان ة مفاصل الرجلين ة (sic) القلب داخلاً وخارجاً ة ومن الابط الايمن الى الخصر ة ومن الابط الشمال الى الخصر ة ثم ذلك وكمل

The MS. belonged to TATTAM[2]; *v.* first fly-leaf, bearing the note 'Tatt. 372'. Chapters too and verses are throughout marked in his hand.

418 [12].—Paper; 258 foll., in modern native binding; paged on *versos*; 30½ × 22 cm. Script: (1) foll. 5 *a*–93 *a*, a regular, if somewhat sprawling 18th century hand; (2) foll. 93 *b* to end, a stiffer, more compact hand. Initials, stops, the letters ⲫ, ϩ, ϥ in red. 1 col. of (1) 20–24 and (2) 25 lines, with Arabic opposite it.

Foll. 5 *a*–214 *b*. Jeremiah.

Foll. 215 *a*–232 *b*. Lamentations, with the Prayer of Jeremiah.

Foll. 232 *b*–249 *b*. Baruch, beginning (as a sequel to Jeremiah) with ch. liij.

Foll. 249 *b*–258 *b*. The Epistle of Jeremiah.

An Arabic colophon by the scribe, on fol. 258 *b*, states that the work was ended on the 29th Abîb, A.M. 1512 = A.D. 1796.

The MS. belonged to TATTAM, as a note of contents at the beginning and the marking of chapters and verses in his hand throughout indicate[3].

419 [10].—Paper; 147 foll. (first 2 and last 6 blank), in modern native binding; paged on *versos*; 31 × 22½ cm. Script: a regular, 18th century hand. Head-lines, initials, stops, the letters ⲫ, ϩ, ϥ in red. 1 col. of 18–22 lines, with Arabic opposite it.

Daniel, opening with the History of Susanna. The apocryphal 14th vision is on p. ⲣⲕⲅ *b*.

The text is preceded by 4 pp. of Arabic, giving a sketch of contemporary biblical history, a summary of the prophecies and 6 ethical reasons for their revelation (the

[1] *V.* VANSLEB, *Histoire* 203, TUKI, *Rituale* 32.

[2] Presumably that given him by Lord Prudhoe; *v. Job*, preface.

[3] Presumably it is that given him by the Duke of Northumberland; *v. Proph. Maj.* I, Præfatio.

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display of divine might, confounding of idolatry, humiliation of Babylon &c.). It is headed مقدمة قبل كتاب دانيال النبى فيها شرح اموره واختصار غرض نبوته بارض بابل. It begins ينبغى ان نعلم ان دنيال سبق ورودا الى بابل من خزقيال (*sic*) باحدى عشرة سنة, and ends والسادس ان يكون ذلك نايسة ومثالا لما يكون من انبساط دين الله فى جميع البلدان عند ظهور مسيحه بالجسد واشتمال مواهب روح قدسه على المومنين به امين

A note by the scribe, on p. 141 *a*, states that the work was finished on the 29th Misrâ, 'the end of the year' غاية سنة A. M. 1511 = A. D. 1795. The scribe was Claudius, *hegumenus*, 'serving خادم[1] the great martyr Apa Tir' ابا دير, in Siûṭ[2].

The MS. belonged to TATTAM, as numerous marginal variants (in ink) and the chapter and verse notation (in pencil) in his hand show[3].

420 [11].—Paper; 119 foll.; paged on *versos*; European binding; 23 × 15·3 cm. Script: quite modern. Initials, stops &c. in red; cross on fly-leaf, head-piece and largest initials in red, green and yellow. 1 col. of 20 lines, with Arabic opposite it.

Daniel, beginning with the History of Susanna and terminating with that of Bel (13th vision).

The MS. belonged to TATTAM, as the chapter and verse notation and an occasional variant in his hand show[4].

421.—Papyrus; 6 fragments; the largest, 8 × 6 cm. Script: a heavy, Bohairic hand of the 10th century, similar to those of the Vatican MSS. or the CURZON *Catena*; *v.* Brit. Mus. *Catal.*, Pl. 11, no. 739.

A Gospel MS., unique hitherto in being in the Bohairic dialect though upon papyrus. Other fragments of the volume are Brit. Mus. no. 739.

The largest fragment here shows St. Matthew xxi. 14–16, 23–25, as follows:

14.]ⲛⲥⲁⲗ[
]ⲣϕⲁϩ[
] [
15.]ⲓⲉⲣⲉⲩⲉ ⲛ[
]ⲁϥⲁⲓⲧⲟⲩ ·[
] ⲉϧⲟⲗ ϩⲉⲛⲡ[
16.] ϫⲉⲱⲥⲁⲛⲛⲁ [
]ϫⲣⲉⲙⲣⲉⲙ [
]ⲛⲥⲱⲧⲉ [

Verso. 23.]ⲙⲙⲡⲣ[
]ⲛⲓⲣⲓ ⲛ[
]ⲟϩ ⲛⲓⲙ ⲛ[
24.]ⲣⲟⲩⲱ ⲛ[
] ϯⲛⲁϣⲉⲛⲑ[
]ϣⲱⲡ ⲁⲣⲉⲧ[
]ⲛⲟⲕ ϩⲱ ϯⲛ[
]ⲁⲓ ϩⲉⲛⲁϣ [
25.]ⲱⲙⲥ ⲛⲧⲉ[

[1] *V.* Br. Mus. no. 729, note.

[2] Not in Abû Ṣâliḥ or Maḳrizi, but now one of the two churches in Siûṭ; *v.* list appended to اللولوة البهية فى التراتيل الروحية, Cairo, 1896.

[3] *V. Proph. Maj.*, Præfatio viii, 'Copto-Arabicus in folio.'

[4] *V. Proph. Maj.*, Præfatio viii, 'Copto-Arabicus in quarto et recenter transcriptus.'

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422 [15].—Paper; 287 (*sic*) foll., in oriental binding (wooden boards with coarse leather back); paged on *versos*; 35 × 26 cm.; 1 col. of 25 lines. Script: a regular, 14th century hand, excepting foll. 1–39, 269–285 (286, 287 blank), which are by a much later scribe, foll. 74, 126, 215 being also in a later, though again different, hand. These last 3 foll. replace coloured and gilded[1] initial pages, which have been cut out. Most initials, head-lines, stops &c., the letters ⲫ, ⲥ are in red; larger initials with marginal scrolls in red, green and yellow.

The MS. is described at length as M, in HORNER's Bohairic New Testament i, p. cxii.

The Four Gospels. St. Mark begins on fol. 74 *a*, St. Luke on 126 *a*, St. John on 215 *a*.

The words, fol. 74 *a*, ⲁⲛⲉⲣϩⲏⲧⲥ ϫⲉⲛϯϫⲟⲙ ⲛⲧⲉ ⲫϯ ⲛⲉⲙⲡⲓⲡⲉⲑⲁⲛⲉϥ ⲛⲧⲉ ⲛⲉϥⲉⲛⲁⲟⲗⲏ ⲁⲛⲥϫⲉ &c. are intended to translate the familiar نبتدى بقوة الله وحسن توفيقه بكتب الخ.

The scribe's name is on fol. 214 *a*: ⲁⲣⲓ ⲡⲁⲙⲉⲩⲓ ⲉⲟⲃⲉϕϯ ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲥⲓⲙⲱⲛ ⲡⲓⲣⲉⲙⲧⲁⲙⲡⲉϯ[2] ⲡⲓⲁⲧⲉⲙⲡⲩⲁ ⲙⲙⲟⲩϯ ⲉⲣⲟϥ ϫⲉⲁⲓⲁⲕ°, ⲕⲉ ⲕⲁⲗⲓ̈ⲅⲣⲁⲫⲟⲥ.

Fol. 214 *b*, this Arabic note of dedication[3] by Ibrahim of Shubra, dated A.M. 1230 = A.D. 1514:

المجد لله دايماً ابداً الخلاص للرب يا الله الخلاص هذا الكتاب المقدس الاربعة بشاير
انهار الحياة وقفه وحبّسه وابده الولد المبارك الدين الارندكسى الشمّاس المكرم الشيخ الاسعد ابراهيم
الشبراوى[4] بارك الله عليه على دير القديس العظيم انبا بيشاى المعروف بالدير الابيض[5] بوادى
الاطرون ليقروا فيه الرهبان ويذكروه وليس لاحدٍ من الرهبان ولا من العلمانيين سلطاناً من قبل
الرب سبحانه يخرجه عن وقفيّة الدير المذكور لوجهٍ من وجوه التلاف * ما دام عامراً بالرهبان
عمّره الله بذكره على الدوام * وجعل الكثرة والنما فيمن يحويه من الرهبان والكهنة والخدّام
وسلام الرب يحل على الابنا السامعين الطايعين المتواضعين المتقيين امين والشكر لله دايماً ابداً
لخ° شهر طوبة المبارك سنة ,ασλ كتبه الحقير يوحنا الخادم بنعمة الله من(?) الرتب المرقسية[7] شاكراً
للرب على نعمه

The MS. belonged to TATTAM[8], as a pencil note, 'Tattam 400,' on the inside of the binding (beginning) and the chapter and verse notation in his hand testify.

423 [14].—Paper; 150 foll. (last blank) in a fine native binding, partly renewed; paged on *versos*; 17·7 × 26½ cm.; 1 col., 19 lines, with Arabic opposite it. Script: a regular, 14th century hand. Initials, stops, the letters ⲫ, ⲥ in red; head-lines, quire-

[1] Fol. 214 *b* retains plain traces of this.

[2] *V.* Br. Mus. no. 1132. *Mission* iv. 607 shows it to be in the nome of Oxyrhinchus. طنبدى is almost opposite Maghâgha.

[3] Translated by HORNER. Pointed here as in MS.

[4] There were several Shubras; *v.* AMÉLINEAU, *Géogr.*, *s. v.*

[5] I cannot find the monastery thus named elsewhere. In the later note, fol. 285 *a*, the name is spelt بيشوى.

[6] HORNER takes this apparently for لتاريخ.

[7] HORNER takes the writer of this note for John, 93rd (94th) Patriarch, doubtless he who also wrote the note, HORNER, *l. c.*, lxiv *infra*.

[8] Presumably no. 3 in the list, *ZDMG.* vii. 94.

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ornaments, larger initials, and marginal scrolls, as well as the elaborate cross on fol. 1 *b*, red, green, blue and yellow. Gilding also is used in this cross and in all the head-lines. The MS. is described by HORNER, in his Bohairic New Testament iii, p. lxi.

Foll. 2*a*—99*b*. The Revelation of St. John. The margins are full of Arabic glosses, in a contemporary (?) hand and red ink, giving closer versions of the Coptic (sometimes headed ق) or, in black, a divergent Arabic (headed ع). Rarely the reading of another copy (نسخة or نسخة الاصل) is given, or the Coptic emended.

The liturgical rubrics, indicating the hymns and antiphons proper to the lessons from the Apocalypse, whereof HORNER (iii, p. lxvi) has given a translation, are, in this MS., as follows[1]. Certain of them are found in the liturgical books.

Ch. i. 10—ⲭⲏ ⲱϒ ⲟⲃⲁⲃϒ̀ ⲥϧⲁⲓ ⲛⲓⲏ ⲉⲧⲁⲕⲛⲁϒ ⲉⲣⲱⲟϒ
ⲉⲧⲁⲓⲉⲛⲕⲟⲧ.

ii. 1—ⲭⲏ ⲧ̅ ϩⲱⲃ[2] ⲛⲁⲓⲙⲉ ⲛⲏ ⲉⲧⲉϥϫⲱ ⲙⲙⲱⲟϒ ⲕⲓⲣⲓ ⲡⲁⲟ̅ⲥ̅.

ii. 18—ⲭⲏ ⲓⲱⲥⲏϕ ϯϩϩⲓⲙⲓ ϫⲉⲓⲉϫⲁⲃⲉⲗ
ⲭⲏ ϯⲕⲓⲃⲱⲧⲟⲥ.

iii. 7—ⲭⲏ ⲥⲱϣⲧ[3] ϕⲏ ⲉⲑⲛⲁϭⲣⲟ ϯⲛⲁⲁⲓϥ
ϧⲱϩⲉⲙ ⲁⲙⲟϒ ⲧⲉⲕⲛⲁϒ.

iii. 14—ⲱϒ ⲭⲏ ⲡⲓⲙⲉϒⲥ̅ ⲥⲓ ⲛⲁⲕ ⲛⲟⲩϕⲁϭⲣⲓ
ϧⲱϩⲉⲙ ⲁⲡⲓⲙⲁⲧⲟⲓ ϭⲓⲥⲓ.

iv. 1—ⲱϒ ⲓⲱⲃ[4] ⲁⲓⲛⲁϒ ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ
ϧⲱϩⲉⲙ ⲉⲧⲁϒⲉⲛ ⲛⲓϭⲓⲥⲓ.

v. 1—ⲱϒ ⲡⲓⲡⲣⲟϕⲏ̅ⲧ ϩⲏⲡⲡⲉ ⲁϥϭⲣⲟ ⲛϫⲉ ⲡⲓⲙⲟⲩⲓ
ϧⲱϩⲉⲙ ⲡⲓⲕⲉⲗⲕⲉⲙ.

vi. 1—ⲱϒ ⲟⲩϕⲁⲣⲓⲥⲉ̅[5] ⲁⲓⲛⲁϒ ⲉⲟⲩϩⲑⲟ ⲛϫⲁⲙⲉ
ϧⲱϩⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲧⲁⲗⲛⲟⲩⲧ.

vii. 9—ⲱϒ ϯϣⲁϣⲓ ⲁⲓⲛⲁϒ ⲉⲟⲩⲛⲓϣ[sic] ϕⲏⲣⲓ
ϧⲱϩⲉⲙ ⲁⲓⲛⲁϒ ⲉ̅ⲧ̅ ⲛϫⲗⲟⲙ[6].

viii. 1—ⲱϒ ⲛⲉϥϣⲟϣⲧ[7] ⲁϒϫⲁϥ ϣⲱⲡⲓ ϭⲉⲛⲧϕⲉ
ϧⲱϩⲉⲙ ⲁϩⲁⲙ ⲁⲃⲉⲗ.

ix. 6—ⲱϒ ⲛⲁⲓⲟϯ[8] ⲡⲓϩⲟⲩⲓⲧ ⲛⲟⲩⲟⲓ ⲁϥⲥⲓⲛⲓ
ⲱϒ ⲁⲛⲁϒ ⲉⲛⲁϫⲓϫ.

[1] Words underlined are in red. It will be observed how irregularly this has been carried out. Abbreviations are for ἦχος and ⲟⲩⲱϩⲉⲙ (presumably identical here with ϧⲱϩⲉⲙ). It is difficult to distinguish between the two; both seem to correspond to لحن (*cf.* HORNER, *Consecr. Serv.* 320 with TUKI, *Euch.* i. ⲣϫ, ⲣⲛⲏ &c. and Br. Mus. no. 894). Referred, as here, to a biblical text, ⲟⲩⲱϩⲉⲙ must be the response sung in conjunction with a lection (ⲥⲟⲛ ⲛⲱϣ); *v.* Br. Mus. nos. 144 n., 147, 326 and many instances in margins of homiletic or narrative texts (*e.g.* Eg. Expl. Fund, *Report* 1901–02, p. 52 *supra*).

[2] Recurs *Aeg. Z.* xxxix. 109.

[3] Recurs *l.c.* 109. Note the Sa'idic form retained.

[4] TUKI, *Miss.* ⲥⲛϩ.

[5] *Aeg. Z.*, *l.c.*

[6] Br. Mus. no. 894.

[7] *Cf. Aeg. Z.* ⲉⲓⲥ ⲛⲉϣⲟϣⲧ.

[8] *Aeg. Z.*, *l.c.*

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x. 1—ⲱ̀ⲩ̀ тепрѡ ⲁⲓⲛⲁⲩ ⲉⲩⲁⲅⲅⲉⲗⲟⲥ
ⲛ̀ⲭ̀ ⲁⲓϫⲉⲙ ⲡⲓⲥⲛⲟⲩ.

xi. 1—ⲱ̀ⲩ̀ ⲡⲓⲍ̅ ⲛⲁϩⲓⲱⲙⲁ ⲛⲁⲓⲛⲉ ⲛⲓⲃⲱ ⲛϫⲱⲓⲧ
ⲃⲱϩⲉⲙ ⲕⲁⲧⲁ ⲡⲓⲭⲱⲣⲟⲥ.

xii. 1—ⲱ̀ⲩ̀ ϩⲁⲙⲟⲓ ⲟⲩⲥϩⲓⲙⲓ ⲉⲥϫⲟⲗϩ ⲙⲫⲣⲏ
ⲃⲟ ⲡⲟⲩⲥⲣⲟⲙⲡϣⲁⲗ.

xiii. 1—ⲱ̀ⲩ̀ ⲡⲁⲓⲱⲧ[1] ⲡⲁⲣ̀ⲭ̀ ⲁⲓⲛⲁⲩ ⲉⲟⲩⲛⲓϣϯ ⲙⲡⲟⲗⲓⲥ
ⲃⲱϩⲉⲙ ⲡⲁⲥⲁϩ.

xiii. 11—ⲱ̀ⲩ̀ ⲁⲓⲛⲉϫ ⲡⲱ̀ⲙ̀ ⲫⲁⲓⲡⲉ ⲫⲙⲁ ⲛⲧϩⲩⲡⲟⲙⲟ
ⲃⲱϩⲉⲙ ⲫⲁⲛⲓⲧⲉⲛϩ[2].

xiv. 1—ⲱ̀ⲩ̀ ⲁⲓⲛⲁⲩ ⲉⲟⲩϩⲓⲛⲃ̀ ⲁⲓⲛⲁⲩ ⲉⲟⲩϩⲓⲛⲃ̀
ⲃⲱϩⲉⲙ ⲟⲩⲕⲉⲙⲕⲉⲙ.

xiv. 12—ⲱ̀ⲩ̀ ϯⲭⲱⲣⲁ ⲱ ⲟⲩⲛⲓⲁⲧⲟⲩ
ⲃⲱϩⲉⲙ ⲛⲑⲱⲧⲉⲛ ϧⲉ[3].

xiv. 17—ⲱ̀ⲩ̀ ⲁⲓⲛⲉ ⲛⲁⲓ ⲁⲓⲛⲁⲩ ⲉⲟⲩⲛⲓϣϯ ⲛϣⲫⲏⲣⲓ
ⲛ̀ⲭ̀ ⲡⲓⲛⲟⲩⲃ̀.

xv. 5—ⲱ̀ⲩ̀ ⲁⲩⲣⲉⲙⲙⲁⲟ ⲛⲏ ⲉⲧⲁⲡⲑⲉⲟⲗⲟⲅⲟⲥ
ⲃⲱϩⲉⲙ ⲧⲉⲡⲟⲩⲱϣⲧ.

xvi. 12—ⲱ̀ⲩ̀ ⲉⲩⲫⲣⲁⲛⲉ ⲁⲩⲉⲣⲫⲉⲩⲓ[4]
ⲃⲱϩⲉⲙ ⲁϧⲁⲙ ⲁⲃⲉⲗ.

xvii. 1—ⲱ̀ⲩ̀ ⲁⲓⲃⲱⲕ ⲉⲃⲟⲗ ⲁⲓⲛⲁⲧ ⲉⲟⲩⲥϩⲓⲙⲓ
ⲛ̀ⲭ̀ ⲡⲣⲟⲗⲟⲅⲟⲛ[5].

xviii. 1—ⲱ̀ⲩ̀ ⲉⲑⲃⲉⲟⲩⲥϩⲓⲙⲓ[6] ϯⲥϩⲓⲙⲓ ⲉⲧⲁⲕⲛⲁⲩ ⲉⲣⲟⲥ
ⲃⲱϩⲉⲙ ⲡⲁⲥⲁϩ.

xix. 11—ⲛ̀ⲭ̀ ⲧⲉϩⲣⲱⲙⲁⲛⲓⲁ ⲁⲓⲛⲁⲩ ⲉⲟⲩϩⲑⲟ ⲡⲟⲩⲱⲃϣ
ⲛ̀ⲭ̀ ⲃ̀[7].

xx. 6—ⲱ̀ⲩ̀ ⲙⲉⲛⲧⲁⲓϩⲱⲣⲟⲛ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ
ⲛ̀ⲭ̀ ⲧⲉϭⲟⲥⲓ ⲉⲡⲓ̅.

xxi. 1—ⲱ̀ⲩ̀ ⲁⲓⲛⲁⲩ ⲉⲡ̅ ⲁⲓⲛⲁⲩ ⲉⲟⲩⲃⲁⲕⲓ ⲉⲑⲛⲉⲥⲱⲥ
ⲛ̀ⲭ̀ ⲁⲓⲛⲁⲩ ⲉⲡ̅ ⲛⲭ̀ⲗⲟⲙ.

xxi. 21—ⲛ̀ⲭ̀ ⲉϣⲱⲡ ⲛⲑⲟⲕ ⲑⲃⲁⲕⲓ ⲙⲡⲓⲛⲓϣϯ ⲛⲟⲩⲣⲟ
ⲛ̀ⲭ̀ ⲉϣⲱⲡ ⲛⲑⲟⲕⲡⲉ ⲡⲁⲥⲱⲧⲏⲣ.

[1] *Aeg. Z.*, *l. c.*
[2] Br. Mus. no. 893.
[3] *L. c.*
[4] ? ⲫⲙⲉⲩⲓ.
[5] A liturgical term?
[6] *Aeg. Z.*, *l. c.*, Br. Mus. no. 972.
[7] The 2nd 'authentic' mode.

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On fol. 93 *a* a passage is introduced into ch. xxi. 19 (after *κεκοσμημένοι*), indicated as a hymn to be sung by the bishop[1]. After it, ver. 19 is continued, ⲓ̅ⲱ̅ⲁ̅ ⲗⲉⲅⲓ. Ver. 21 is headed ⲉⲣⲉⲡⲉⲛⲥⲱⲧⲏⲣ ϧⲉⲛⲓ̅ⲱ̅ⲁ̅ ⲗⲉⲅⲓ.

On fol. 99 *b*, after the end of ch. xxii, is the following, by the original scribe: ⲉⲗⲁ̅ ϩ ⲕⲁⲗⲓⲟⲅⲣⲁⲫⲟ̅ ⲡⲉⲧⲣⲟ̅ ϫⲕ ⲁϥ ⲁ̅ⲥ̅ⲕ̅ⲁ̅ كمل مصحف جليان يوحنا بسلام من الرب هو برحمته يصنع رحمة مع المهتم والقانى والقارى والمسكين الخاطى ناقله وله المجد الى الابدا لدهور وعلينا رحمته

On fol. 100 *a*, the following Blessing (with Arabic), to be recited before the Apocalypse[2], ⲡⲓϣⲁⲟⲩ (البركة) ⲉⲧⲟⲩⲱϣ ⲙⲙⲟⲥ (*sic*) ϧⲁϫⲉⲛϯⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲉⲑⲟⲩⲁⲃ.

ϣⲁⲟⲩ ⲉⲣⲟⲓ ⲓⲥ ϯⲙⲉⲧⲁⲛⲟⲓⲁ ϫⲱ ⲛⲏⲓ ⲉⲃⲟⲗ ⲛⲁϩⲏⲟⲩ ⲛⲉⲙⲁϣⲏⲣⲓ ⲧⲱⲃϩ ⲉϫⲱⲓ ϩⲓⲙⲁ ⲛⲧⲉⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ϯ ⲡⲓⲕⲁⲧⲓ ⲛⲏⲓ ⲛⲧⲁⲱϣ ϧⲉⲛⲡⲉϥⲛⲟⲙⲟⲥ ⲛⲧⲁⲁⲣⲉϥ ⲉⲛⲉϥⲉⲛⲧⲟⲗⲏ ⲛⲧⲁϯ ⲱⲟⲩ ⲙⲡⲉϥⲣⲁⲛ ⲉ̅ⲑ̅ ⲟⲩⲟϩ ⲛⲧⲁϫⲱ ⲛⲱⲧⲉⲛ ⲛϯⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟϩ (100 *b*) ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛⲧⲉ ⲫϯ ϧⲉⲛⲟⲩⲙⲉⲑⲙⲏⲓ ⲉⲣⲉⲡⲉϥⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲛⲉⲙⲏⲓⲥⲙⲟⲩ ⲛⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧϧⲉⲛⲧⲫⲉ ⲛϩⲟⲩⲟ ϫⲉ ⲛϩⲟⲩⲟ ⲛⲓⲥⲙⲟⲩ ⲛⲧⲉ ⲧⲉⲛⲟ̅ⲥ̅ ⲧⲏⲣⲉⲛ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲑⲣⲉϥϫⲉⲫⲉⲫϯ ϧⲉⲛⲟⲩⲙⲉⲑⲙⲏⲓ. The blessings are then asked of ⲛⲓⲣⲉϥⲉⲣⲟⲩⲱⲛⲓ (الانوار) Michael, Gabriel, (101 *a*) Raphael and Souriel; of the 4 bodiless (الغير متجسدين) Beasts and 24 Elders; of John, *πρόδρομος*, *βαπτιστής* (السائق والصابغ), the priest, son of the priest, kinsman (ذو جنس) of Emmanuel[3]; of the 144 virgin children (اطفال); of the Apostles; (101 *b*) of the 3 holy children (فتية); of the archdeacon and protomartyr Stephen; of the victorious martyr, the morning star, my lord king George; of SS. Theodore Stratelates and Theodore the Eastern and his (Ar. their) 2 companions; (102 *a*) of St. Mercurius *φιλοπατήρ* and St. Apa Mena; of St. Apa Victor and *κῦρι* Claudius, his fellow; and of all the martyrs; and of our righteous father the great Abba Antonius and the just Abba Paul; (102 *b*) of the 3 SS. Macarius and Abba John and Abba Pishoi (بيشاى); of the Romans Maximus and Dometius; of Abba Moses and Abba John the Black; of Abba Pachom and Theodore, his disciple; of Abba Shenouti the archimandrite (103 *a*) and his cross-bearing children; of Benipi (حدين) and his disciple, the presbyter John; of the great Abba Parsôma the Naked; of the whole choir of the cross-bearers &c.; (103 *b*) of St. Mark, evangelist and apostle, light of the land of Egypt; of our father archbishop NN. and of our fathers the orthodox bishops; and above all ⲛϩⲟⲩⲟ ϫⲉ ⲛϩⲟⲩⲟ, of the all-holy Trinity. (104 *a*) ⲛⲥⲉϣⲱⲡⲓ ⲛϫⲗⲟⲙ ⲛⲱⲟⲩ ⲟⲩϫⲗⲟⲙ ⲛϫⲁ ⲡⲟⲃⲓ ⲉⲃⲟⲗ ⲛⲥⲉⲓ ⲉϧⲣⲏⲓ ⲉϫⲉⲛⲧⲁⲫⲉ ⲙⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲉϥ ⲉⲧⲑⲱⲟⲩϯ ϧⲉⲛⲧⲁⲓⲁⲥⲓⲁ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲙⲓϣϯ ⲛⲉⲙⲡⲓⲕⲟⲩϫⲓ ⲛⲓϧⲉⲗⲗⲟⲓ ⲛⲉⲙⲡⲓⲁⲗⲱⲟⲩⲓ ⲛⲓϱⲱⲟⲩⲧ ⲛⲉⲙⲡⲓϱⲓⲟⲙⲓ ⲛⲉⲙⲡⲓⲁⲣⲭⲱⲛ ⲉⲑⲟⲩⲛⲧ ϧⲉⲛⲡⲁⲙⲁ ϯⲛⲟⲩ ⲛⲏ ⲉⲧⲁⲩⲓ ⲛⲉⲙⲏⲛ ⲉⲧⲉⲙⲡⲟⲩⲓ ⲛⲉⲙⲏⲛ ⲉⲧⲁⲩϫⲟⲥ ⲛⲁⲛ ⲉⲃⲏⲧⲟⲩ ϫⲉⲁⲣⲓ ⲡⲉⲛⲙⲉⲩⲓ (104 *b*) ϧⲉⲛⲡⲏⲓ ⲙⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ϯϯϱⲟ ⲉⲣⲱⲧⲉⲛ ⲱ ⲛⲁϣⲏⲣⲓ ⲛⲉⲙⲁϣⲉⲣⲓ ⲉⲧⲑⲟⲩⲛⲧ ⲉⲡⲙⲙⲁ ϯⲛⲟⲩ ϩⲓⲙⲁ ⲛⲧⲉⲧⲉⲛϥⲁⲓ ϧⲁⲣⲟⲓ ϧⲉⲛⲁϣⲟϥⲧ ⲟⲩⲟϩ ⲛⲧⲉⲧⲉⲛϣⲱⲡ ⲉⲣⲱⲧⲉⲛ ⲛⲧⲁϫⲏⲥⲁϫⲓ ⲉⲃⲟⲗ ϫⲉϕⲏ ⲉϯϫⲱ ⲙⲙⲟϥ ⲛⲱⲧⲉⲛ ϕⲱⲓ ⲁⲛⲡⲉ ⲁⲗⲗⲁ ϕⲁϕϯ ⲉⲧⲟⲛϧⲡⲉ. The writer goes on to ask indulgence for his shortcomings, to exhort to

[1] *V.* Horner iii, p. lxviii.

[2] *Cf.* ? Mai, *Scr. Vet. Nov. Coll.* V, Codd. Copt., no. xvi.

[3] So in the Sinuthian liturgy, Paris MS. 68 ⲛ̅ϩ̅, and Tuki's *Theotokia* cie.

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watchfulness ϣⲣⲱⲓⲥ and, God being prone to mercy, to repentance. He speaks thus from love toward his hearers; silence would be blameworthy ⲛⲧⲁϣⲱⲡⲓ ⲉⲓϫⲏⲃ ϩⲁⲡⲉⲧⲉⲛⲛⲟϭⲓ. He desires that they may be all (106 *a*) saved together and his sadness turned to joy. Finally he addresses Christ on behalf of those whose names he had already given, that they and he be remembered in the heavenly Jerusalem, ⲉⲛⲟⲩⲟϫ ϩⲉⲛϯⲯⲩⲭⲏ ⲛⲉⲙⲡⲓⲥⲱⲙⲁ; that the peace of God may encompass them on all sides. 'Say with me, my children and my brethren together, Amen.'

Fol. 106 *b* has the scribe's colophon, referring to the preceding بركة, and dated A.M. 1091 = A.H. 777 (= A.D. 1375). After the date, it continues وذلك من اهتمام الشيخ الاجل المحترم الشماس المكرم الامجد رفاييل ابن الشيخ الارخن ميخاييل ادام الله اهتمامه صنع هذا التذكار الحسن ليجد به رحمة امام منبر سيدنا يسوع المسيح هو برحمته يبلغه العلم والعمل ويوصله بما يعيه الى ملكوت السماء بعد التملا بطول الاجل ويمنحه الله العمر الطويل والعقل النبيل والايمان الصحيح بربنا يسوع المسيح ويحرسه بملائكته المقربين من الان والى الابدا امين • والمسكين ناقله يسال كل من يطالعه ان يصفح عن غلطه ويسن خلله ويذكره بمغفرة خطاياه وزلله والله مجازيه عوض الواحد ثلثين وستين ومائة وفى الاخره حياة الابدى

Along the margin, ⲡⲓϩⲏⲕⲓ ⲡⲓⲕⲉⲣⲙⲓ ⲡⲓⲉ̀ⲗⲁϫⲓⲥⲧⲟⲥ ⲙⲙⲟⲛⲁ̀ⲭ ⲥ ⲡⲣⲉⲥⲃⲩ̀ⲧ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲧⲣⲟⲛϫⲏ ⲙ̀ⲡⲁⲓ ⲛⲁϥ ⲙⲙⲏⲛ. The scribe came therefore from Dronkah, S. of Siûṭ[1].

Also, in a later hand, a note of dedication to the church of the Virgin in Hârat Zuwailah (Cairo), [2]هذا الكتاب المقدس وقف على بيعة الست السيدة بحارة زويلة.

The latter portion of the volume, foll. 109–149, is in Arabic.

Foll. 149–142. An Introduction to the Revelation, in rhymed prose, addressing readers or hearers as 'beloved brethren', 'O my masters (السادة) present here.' In the MS. CURZON 15 of the Revelation[3], p. ⲣⲉ, this is attributed to the AWLÂD AL-ʿASSÂL تقدمة وضعها اولاد العسال and is to be read 'before the reading of the Revelation in Arabic'. The piece does not appear to be noticed in lists of their works[4]. It begins بسم الاب القدوس الازلي السابق وجوده وجود الازمان والابن الرحوم الذى اشترى نفوسنا بانفس الاثمان ..... الاله الواحد الذات • المثلث الاقانيم والصفات • المصفى الادهان الذى فدانا بدمه • وخلصنا بصلبه • وعتق نفس كل امرء منا من عبودية ذنبه • وكسر الابواب الجحيمية • وعزته (?) انبهاته بحد الشك وقطع اعناق بصوارم قيامته وطعنات جنبه. The writer quotes Ps. cxx(cxxi). 4 and (147 *a*) refers to the day for which he writes as 'the day which the Lord hath made, the time that He hath prepared for mercy and made ready. This is the day the greatest of the week, whereon appeared the living Light, ... the day whereon He opened the broad road to paradise, whereon types were made clear in a plain tongue (واعلنت الرموز باللسان الفصح)' ..... Gabriel dons a white robe (جلباب), the token of joy (146 *b*), Michael arrays him in a garment (حلة) of gladness,

[1] *Cf. Journ. Theol. Stud.* v, 558, 563. The scribe of MS. Hunt. 256 (A.D. 1388) was Senouthius ⲡⲧⲉ ⲙⲟⲥⲗⲟⲥ (مخلص) . . . ⲁⲡⲁ (ἀπό) ϫⲣⲓⲟⲛ (χωρίον) ⲁⲧⲣⲁⲛϫ ⲥⲁⲫⲣⲏⲥ ⲡϯⲛⲟⲗ ⲗⲉⲩⲟⲩ (Λύκου) (pp. ⲣϥⲍ, ⲥϫϩ).

[2] This explains the fragment let in to the fly-leaf; *v.* HORNER iii, p. lxii.

[3] *V.* HORNER's Boh. NT. iii, p. lxiv.

[4] *V.* MALLON in *Journ. As.* 1906 (ii), 521.

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brightly glittering (بارقة النور). Further quotations are from Ps. xcix(c). 4, Jer. ix. 23, James (cited, 146 *a*, as 'Peter, chief of the apostles') i. 9, 10, Matt. v. 3, xxiii. 27, 26. Finally the intercession of the Virgin, 4 Beasts, 24 Elders, saints, apostles, is recommended. On 143 *a* is a rubric, introducing John, the Apostle and Evangelist, and sketching his history. On 142 *b*, *a* the writer concludes with a wordy profession of his inadequacy and a prayer for indulgence.

It is evident therefore that the book was intended for use in the Easter service[1]. The following rubric, from the above CURZON MS., gives the ritual of procession and hymn to follow the reading of the Revelation.

ثم بعد ذلك تقرى الرويا عربيا على المنجلية[2] لنا حيث الشرق وبعد تمام الرويا العربى تقال لحن ⲁⲙⲏⲛ ⲁⲅⲓⲱⲛ يقال امين كيرياليصون ثلاث مرات بالكبير والنواقيس[3] ويطوفوا الهيكل ثلاثة ضورات وهم حاملين كتاب السفر ولله الاعانة وبعد فراغ ذلك جميعه يبتدوا بالشواعى[4] حكم ترتيب نظام سبت الفرح المدون بكتاب الترتيب ويكمله القداس كعادة سبت الفرح وينصرفوا بسلام الرب امين

On 140 *b* begins an Arabic version of the Revelation. It appears to be that whence the variants in red ink in the first part of this MS. are drawn (*v.* above). A later hand has added the Coptic sections in the margin.

[1] A rubric in no. 16, fol. 311, refers to its being read on Easter Eve. *V.* also the *Gauharah an-nafîsah* of Ibn Sabbâ' (Cairo, 1902), p. 170.

[2] In the Cairo *Euchologion* 105, written الانجلية. Mr. EVETTS suggests *ἀναλόγιον*. The etymology given (? by the editor) in Ibn Sabbâ', p. 96, is fantastic.

[3] MARCUS BEY SIMAIKA informs me that بالكبير is 'at length', the notes being each long sustained by many repetitions of the syllables sung to them. It is contrasted with دمج (TUKI, *Missale* 151), which implies reading, instead of singing. The ناقوس is (now) a metal cymbal.

[4] Presumably for سواعية *Horologion*.

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424 [16].—European paper; 344 foll., paged on *versos*, in a restored native binding; 51 × 34½ cm.; 27 lines with Arabic opposite. Script: a large, regular hand. Head-lines, stops and the usual letters in red; large initials, sectional divisions in red, green and yellow. On the fly-leaf an elaborately ornamented cross. Dated, fol. 343 *a*, A.M. 1477 = A.D. 1761.

Lectionary for the Paschal season (Palm Sunday ϯⲕⲩⲣⲓⲁⲕⲏ ⲛⲧⲉ ⲡⲉⲩⲗⲟⲅⲓⲙⲉⲛⲟⲥ till Easter Day ϯⲕⲩⲣⲓⲁⲕⲏ ⲡⲛⲓϣϯ ⲉⲧⲉϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅)[1]. In the final subscriptions it is entitled هذه البصخة المقدسة. Lessons (from the Old and New Testaments) are given for the 5 canonical hours of each day, interspersed with 12 Homilies. The lessons for each day are preceded by those for the foregoing night; the 1st hour of the former being termed 'First hour of the night ⲉϫⲱⲣϩ ليلة of ——', the 1st of the latter being 'Early morn, ϣⲱⲣⲡ باكر, of ——'. The opening lessons, for Palm Sunday morning, are Ps. cxxi. 1, John xii. 1, Ps. lxvii, Luke xix. 1[2]. Those for the night of Monday (*i. e.* Sunday night) begin on fol. 21 *a*, those for Monday on 32 *a*, for the night of Tuesday on 57 *b*, for Tuesday on 69 *a*, for the night of Wednesday on 105 *b*, for Wednesday on 117 *a*, for the night of Thursday on 139 *a*, for Thursday on 150 *b* (here ritual, lessons and prayers for the service of the Basin اللقان λακάνη, 168 *a*), for the night of Friday παρασκευή on 201 *b*, for Friday on 242 *a* (with ritual for the Exaltation of the Cross, 258 *a*[3]), special lessons of the 11th and 12th hours of Friday on 291 *a*, for the Saturday of Joy (*sic*) on 301 *b*, for the σύναξις on 314 *a*, for Easter Sunday on 332 *b* and evening, ⲣⲟⲩϩⲓ عشية, on 342 *b*.

Among the lessons are the passages from Ecclesiasticus, Wisdom, and Joshua, printed by Bouriant from a similar book[4], and practically identical in extent with ours. He has also printed the incidental Homilies[5] by Shenoute (foll. 38 *b*, 55 *b*, 74 *a*, 120 *a*, 182 *b*), Severus[6] (137 *a*), Athanasius (289 *b*, 303 *a*). Those of Chrysostom on 152 *b*, ⲟⲩⲟⲛ ϩⲁⲛϩϩⲏⲟⲩⲓ ⲉⲛⲁⲉⲩⲓ ⲉⲣⲱⲟⲩ and 194 *b*, ϯⲛⲁⲩ ⲅⲁⲣ ⲉⲟⲩⲁⲉⲛϣ ⲁⲡⲓⲥⲧⲟⲥ, are not printed; only those on 80 *b*, ϯⲟⲩⲱϣ ⲇⲉ ⲟⲩⲛ and 251 *a*, ⲟⲩ ⲡⲉⲧⲉⲛⲛⲁϣϫⲱϥ.

Two hymns occur among the lessons: fol. 306 *a*, on Saturday morning, ⲁⲩⲁϣ ⲡⲉⲛⲥ̅ⲱ̅ⲣ̅ ⲉⲡϣⲉ ⲛⲧⲉ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ, containing a narrative of the Crucifixion; and fol. 341 *a*, on Sunday morning, ϭⲓⲟⲩⲱⲓⲛⲓ ϭⲓⲟⲩⲱⲓⲛⲓ ⲱ ⲡⲓⲧⲱⲟⲩ ⲛⲧⲉ ⲛⲓϫⲱⲓⲧ, 'Be thou illumined, O Mount of Olives.' The lesson from 1 Corinthians for Saturday's σύναξις is also to be sung بلحن التجنيز.

[1] *Cf.* Br. Mus. no. 1247.
[2] As in Lagarde, *Orientalia* p. 7.
[3] *Cf.* Br. Mus. no. 774.
[4] *Recueil de Trav.* vii. 82.
[5] *V.* Br. Mus. no. 774, Codd. Vatic. Copt. xxxi and xxxiv.
[6] 'Severian' in Bouriant and in Ethiopic (Wright's *Cat.* ccvii). But the passage is not in Migne; it might recall the homily in Zoega p. 120.

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On foll. 68 *b*, 116 *b* the sections end with the verses

اطلب العلم يا فتى • انما العلم بالطلب
رحم الله الذى قرى • ودعا الذى كتب

A reader's or owner's note on fol. 116 *b* and subscriptions by the scribe, on 343 *a*, *b*, state that the MS. was dedicated to the church of St. George, above the great church of the Virgin of Hârat Zuwailah[1] (باعلا بيعة الست الخ or بعلوا كنيسة حارة زويلة), in Dair al-Habash, by جان الله ابو تادرس. The scribe was Colluthus قلتة, priest of the church of the Virgin at the Steps[2] in Babylon ببابلون الدرج in Old Cairo, and the date A.M. 1477 = A.D. 1761. Above this subscription is the name (in Coptic) and seal of Mark, the 106th patriarch.

The MS. belonged to TATTAM, as a note on the fly-leaf in his hand shows.

Fol. 344 does not belong to this MS. It is an episcopal letter. *V.* no. 461.

425 [6, 7].—Paper; 4 foll. in a modern binding; now 25 × 17½ cm. Foll. 1, 3 are from the same MS., in one col. of 21 lines; fol. 2, from another MS., has 20 lines; fol. 4, from a third, has 21. Scripts: all may be of the 14th century, fol. 4 being probably the earliest. Red initials, stops &c. are used in all.

I. Foll. 1, 3 (the last and first leaves of quire ⲕϵ). The Psalter. Fol. 3 has Pss. cxliii. 13–15, cxliv. 1–8; fol. 1 has the Ode of Moses (Exod. xv. 1–10), with an ornamental heading, indicating a new section of the volume.

II. Fol. 2, p. ⲥϣⲗ. A Lectionary, showing 1 Cor. ix. 7 (end of a lesson), 1 John v. 14–19. *Incipits* and *explicits* in Arabic (later) in the margins.

III. Fol. 4. A Lectionary, showing Mark ix. 43–50, and, for Morning Prayer of the 3rd day of the Forty Days' (fast, Ar. اليوم الثلثا من الجمعة الاولة من الصوم المقدس), Ps. xxiv. 11, 12, and Matt. ix. 9 (beginning of a lesson); *incipit* in Arabic.

[1] *V.* BUTLER, *Churches* i. 271.

[2] This church in MAI iv. 194. *V.* Abû Ṣâliḥ, foll. 41 *b*, 43 *b*.

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LITURGICAL

426 [59].—Paper; 284 foll.[1], paged on *versos*; 14·4 × 12 cm., with modern blank leaves at beginning and end, foll. 1–3 being also relatively modern additions; in European binding. 16 lines with Arabic opposite. Script: heavy, regular; ϒ rests upon a horizontal stroke. Subordinate parts (the deacon's) are in a neat, sloping hand (*e.g.* foll. 79–85). Initials, stops, head-lines, the letters ⲫ, ⲥ in red; quire-ornaments, larger initials and scrolls in red, green and yellow; so too occasional birds and animals in the margins (foll. 159, 223, 251 &c.). But the first lines of the principal prayers &c. are gilt[2], while facing the beginning of each Anaphora (foll. 115 *b*, 182 *b*) is a beautifully illuminated page, in red, blue and gold arabesques, ornaments in similar style and colours heading the subsequent texts.

The Anaphoras of SS. Basil, Gregory and Cyril, mainly for the priest's use, though giving the deacon's part with tolerable fullness. The initial text=p. ⲣϥⲏ of the Cairo *Euchologion*. The Anaphora proper of Basil begins on fol. 57 *b*, the diptychs on fol. 76 containing only the names of Mark, Severus, Cyril, Gregory, Basil, Anthony, Paul and Macarius. This is followed by the list of patriarchs, which ends with Cyril b. Laḳlaḳ (*ob.* A.D. 1243), so dating the MS., or its original[3]. The Anaphora of Gregory begins on fol. 116 *a*, that of Cyril on 183 *a*, with the prayer of John Βοστρηνος on 186 *a*[4], and, after it, one attributed elsewhere to Severus[5]. One or two prayers found here appear to be lacking from the printed editions (on foll. 258 ⲉⲁⲕϯ ⲛⲁⲛ ⲙⲡⲓϩⲙⲟⲧ, 261 ⲛⲑⲟⲕ ⲡ̅ⲟ̅ⲥ̅ ⲫⲏ ⲉⲧⲁϥⲣⲓⲕⲓ). The Anaphoras are followed by 6 prayers: before and after food (=*op. cit.*, pp. ⲯϫⲁ, ⲯϫⲃ), at private offerings ⲑⲩⲥⲓⲁ ⲛⲟⲩⲁⲓ (beg. ⲧⲉⲛϯϩⲟ ⲉⲣⲟⲕ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩϯ ⲥⲓ ⲛⲛⲁⲓⲑⲩⲥⲓⲁ), after the diptychs (*op. cit.*, ⲧⲟⲏ); then, added in a later hand (perhaps belonging to another MS.) at the ἀσπασμός[6] (*op. cit.*, ϒϫⲃ) and, in yet another hand, one at Morning Incense (*op. cit.*, ⲗⲏ). On fol. 278 *b* is a note, possibly by the original scribe, ending thus ⲕⲁⲗⲓⲟ]ⲅⲣⲁⲫⲟⲥ ⲥⲓⲙⲱⲛ |]ⲫϯ ⲡⲉⲙϯⲁⲅⲁⲡⲏ |] ⲁ̅ⲃ̅, and therefore written in A.D. 1288.

The MS. has been studied, constantly annotated (with cross and biblical references and with translations of words) and paged throughout by a 17th or 18th century hand[7]. In 1835 it was the property of J. ENSCHEDÉ of Haarlem, for whom C. LEEMANS examined it. Subsequently (as his writing on foll. 269, 270 shows) it became TATTAM'S.

[1] Foll. 70, 101 are bound upside down.

[2] Fol. 175 *b* has such letters simply painted yellow, showing inadvertently the stage preliminary to gilding.

[3] After Cyril, Severus of Antioch is added; in the Cairo edit. and Br. Mus. no. 817 he stands after Benjamin (*ob.* 1331). May this indicate that the types of those texts are of this later date?

[4] In the Arabic يوحنا الفاضل, in the Cairo ed., ⲧⲁ, ⲫϫⲑ يوحنا المثلث الطوبى 'the thrice blessed'. Presumably both refer to Chrysostom, who sometimes replaces John of Bostra; *v.* RENAUDOT (1847) i. 203, 282. (Bostra and Basora are clearly confused; for Paris 129[20], f. 122 has the prayer REN. ii. 421 *infra* as by J. bishop ⲡⲃⲁⲥⲧⲣⲏⲛⲟⲩ.)

[5] *V.* Cairo ed., ⲫϫⲩ; *cf.* RENAUDOT 296.

[6] صلاة الصلح.

[7] Much like PETRÆUS's hand in MS. Bodleian. Or. 325.

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427 [19].—European paper; 192+22 blank foll., paged on *versos*; 15·8×10·5 cm., in native binding; 13 lines, with Arabic opposite. Script: a regular, 18th century hand. Initials, stops &c. red; larger initials, quire and some sectional ornaments and the cross on the 1st fly-leaf, red, yellow and black. Dated, fol. 190 *b*, A.M. 1465=A.D. 1749.

The Euchologion, خولاجى χολογιον, containing (1) foll. 1–3, the ceremonial ترتيب as to the 36 'crossings' رشومات occurring in the liturgy: 18 made upon the sacramental elements, 18 upon the clergy and people, also 6 منه واليه, *i.e.* upon the bread after touching the wine and conversely; and instructions علم as to the 'indications' or 'pointings' (*i.e.* with the finger) اشارات, occurring in the anaphoral service[1]; (2) foll. 4–127, the Anaphora of St. Basil, giving mainly the priest's part and corresponding pretty closely with the Cairo edition[2]; (3) the priest's part in the Prayer of Morning Incense[3]; (4) 8 of the prayers قسمة appended in the printed text to the Anaphoras[4].

The long Arabic subscription, foll. 190–192, shows that the MS. was written by Sa'd, the scribe of no. 431, who sold it in A.M. 1480 to Faḍl-Allah Abû 'Abd al-Masîḥ, for 367 *riyâls*[5] (about £8 10*s.*), the binding تجليد having cost 25 (? *riyâls*, 11*s.* 6*d.*). Ṣalîb, deacon خادم of the Virgin's Church at العدوية[6], is likewise prayed for. On fol. 192 *b* a note gives the climax وفا of the Inundation[7] and the proclamation thereof خبروه as having occurred on the 3rd of Misra in A.H. 1178=A.D. 1764, and is followed by a short prayer.

This MS. was in TATTAM's collection.

428 [51], foll. 111–122.—Paper; 12 foll., paged on *versos*; 18×13 cm.; 1 col., 15 lines, with Arabic opposite. Script: characterized by ⲙ of the form ⲙ and ⲩ resting on a horizontal stroke. A few initials, head-lines and stops (not the letters ⲫ, ϩ) in red.

The Anaphora of Cyril. The sequence of the leaves is 111–116, 121, 117, 118, 119, 120, 122; the first corresponding to p. ϕϭϵ of the Cairo *Euchologion*.

429 [52].—Paper; 205 foll., from various MSS., in a restored native binding; the leaves here described, 15·7×10 cm.; not paged. Script: an uneven, modern hand (but the text is principally Arabic). Title and rubrics in red.

Foll. (counting from end) 2–17. The Service of the Holy Lamp[8], (?) كتاب صلات ترتيب القنديل المقدس. 'First let him gather 7 priests كهنة, and let them fill a lamp with olive oil and put therein 7 wicks فتائل, then set it aside ويفردوه; then let him say the Thanksgiving شبهمت (ϣⲉⲡϩⲙⲟⲧ).' The liturgy following corresponds to some extent with TUKI's print (*Rituale*, pp. ⲣⲗⲑ ff.). The 1st prayer is that on T. p. ⲣⲙⲙⲇ. The

[1] All this is on pp. ⲩⲗⲍ ff. of the Cairo *Euchologion* (1902).

[2] *Op. cit.*, p. ⲣϥⲏ.

[3] *Op. cit.*, pp. ⲕ and ⲗⲁ.

[4] *Op. cit.*, pp. ⲭⲡ ff. The first is a Greek piece= RENAUDOT (ed. 1847) i. 73.

[5] *V.* LANE, *Mod. Eg.* (1837) ii. 380.

[6] A former suburb of Cairo. *V.* Abû Ṣâliḥ, fol. 44*a*, Maḳrizi, *Churches*, no. 18.

[7] *V.* LANE ii. 259.

[8] *I.e.* Extreme Unction. *V.* VANSLEB, *Hist.* 213 and *cf.* LEGRAIN in *Ann. du Serv. des Ant.* viii. 253.

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Arabic lessons (fol. 6) are: James v. 10–20, Ps. vi. 2, 1 (*sic*), John v. 1–7 (this is not complete), Eph. vi. 12–18 (not in TUKI). Coptic lessons (fol. 8 *b*): Ps. xxiv. 17, 18, Matthew vi. 14–18 (with Arabic). The Arabic prayers which follow these (fol. 10 *a*) are apparently neither in TUKI nor in Br. Mus. no. 438. The 1st begins: 'We pray Thee, O Lord, God of might (=sabbaoth), Merciful, mighty in all things, to look upon Thy servant, NN . . .' The 2nd: 'O Lord, pitiful and of great mercy, who desirest not the death of the sinner . . .' The 3rd: 'O Lord of peace صلح, physician of bodies and spirits . . .' The 4th: 'O ye Saints, unto whom belongeth healing . . .' This last is by far the longest.

This MS. was TATTAM's: it bears his name on the fly-leaf.

For the final portion of the volume *v.* no. 458.

For the Arabic portions *v.* Addenda.

430 [17].—European paper; 420 foll., paged on *versos*, in European binding; $28\frac{1}{2} \times 22$ cm. 17 lines, with Arabic opposite it. Script: a good 19th century hand. Smaller initials, head-lines, stops &c. in red; larger initials in red and yellow. Dated, on p. ⲧⲡϧ *b*, A.M. 1549 = A.D. 1833.

The Psalmodia (إبصلمودية, elsewhere Theotokia), for the service (تخدم) of the month of Kîhak, containing the 7 Theotokias, 4 Odes and Hymns (تسبحة) for that month[1].

The arrangement of this copy differs widely from that of TUKI's print: it contains many more pieces[2] and much resembles Br. Mus. no. 863. The preliminary sections however, up to p. ⲗⲉ, correspond generally to the first 23 pp. of TUKI. The following table shows the disposition of the successive groups of hymns and their corresponding places in TUKI's edition, the pages of the latter being given in figures. Where these are absent, the piece is not found in TUKI.

P. ⲁ = TUKI p. 1, ϩⲉⲛⲫⲣⲁⲛ.
ⲓ = 7, ⲧⲱⲟⲩⲛⲟⲩ.
ⲓⲁ = 5, Ps. l.
ⲓⲍ = 20, *Madîḥ*[3] on the Resurrection, to be said only between Easter (العيد) and the end of Hatûr.
ⲕϧ = 10 (the Psalter extracts are in a different sequence).
ⲗϧ = 264 *b*[4], *Abṣâliyah* on 1st Ode.
ⲗⲍ = 23, 1st Ode (Moses).
ⲙⲉ = 27, ⲗⲱϧⲓϣ, *Madîḥ*.

[1] An analysis and description of the Theotokia by MALLON in *Rev. Or. Chrét.* 1904, 17.

[2] But these often much resemble the hymns printed for the corresponding occasion; they may indeed open with identical phrases.

[3] Written indifferently مديح or مديحة throughout.

[4] 261–270 are numbers erroneously given twice over in TUKI.

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ⲙϧ = 268 *b*, *Abṣâliyah* on Theot. for 2nd Day.
ⲙⲁ, another, ⲁⲁⲗⲗ ⲉⲧⲓ ⲉϥⲟⲓ . . . ⲁϥⲛⲁϩⲙⲉϥ.
ⲙⲍ = 81, Theotokia for 2nd Day.
ⲛⲥ = 87, ⲗⲱϧϣ.
ⲛⲁ, *Ṭarḥ*[1] on preceding Theot., ⲁⲁⲗⲗ ⲡⲓϣⲟⲣⲡ.
ⲛⲉ = 271, *Abṣâliyah* on Theot. for 3rd Day.
ⲛⲍ, another, ⲁⲫϯ ⲥⲱⲧⲡ.
ϫ = 90, Theotokia for 3rd Day.
ϫⲉ = 95, ⲗⲱϧϣ.
ϫϩ, *Ṭarḥ* on preceding Theot., ⲡⲓⲭⲗⲟⲙ.
ϫⲍ = 274, *Abṣâliyah* on 2nd Ode.
ο, another, ⲙⲙⲱⲓⲛⲓ ⲙⲁⲣⲉⲛϩⲱⲥ.
ⲟⲥ = 28, 2nd Ode (David).
ⲟϩ = 32, *Madîḥ*, ⲙⲁⲣⲉⲛⲟⲩⲱⲛϩ.
ⲟⲛ, *Ṭarḥ* on preceding Ode, ⲙⲁⲣⲉⲛⲉⲣⲯⲁⲗⲓⲛ.
ⲟⲛ = 277, *Abṣâliyah* on Theot. for 4th Day.
ⲡϧ, another, ⲙⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲛⲓⲡⲓⲥⲧⲟⲥ.
ⲡϩ, another, ⲁⲣⲉϭⲓⲥⲓ ⲛϫⲉ(*leg.* ⲉϫⲉⲛ)ⲛⲓⲙⲉⲩⲓ.
ϥⲁ = 99, Theotokia for 4th Day.
ϥϩ = 105, ⲗⲱϧϣ, ⲓⲉϫⲉⲕⲓⲏⲗ.
ϥⲛ, *Ṭarḥ* on preceding Theot., ⲛⲓⲧⲁⲥⲙⲁ.
ϥⲑ = 280, *Abṣâliyah* on Theot. for 5th Day.
ⲣϧ, another, ⲁⲡⲟ̅ⲥ̅ ⲫϯ.
ⲣⲍ = 108, Theotokia for 5th Day.
ⲣⲓϩ, *Madîḥ* before ⲫϯ ⲫⲛ ⲁⲧϣⲛⲁⲩ.
ⲣⲓⲛ = 118, ⲗⲱϧϣ, ⲫϯ ⲫⲛ ⲁⲧϣⲛⲁⲩ ⲉⲣⲟϥ.
ⲣⲓⲑ, *Ṭarḥ* on preceding Theot., ⲙⲱⲩⲥⲛⲥ ϩⲁⲣ.
ⲣⲕ = 284, *Abṣâliyah* on 3rd Ode.
ⲣⲕⲥ, another, ⲁⲣⲓ ϩⲙⲟⲧ.
ⲣⲕϩ[2], an alternative (مخيّر[3]), ⲁⲡⲁϩⲛⲧ.
ⲣⲕⲍ *b* = 33, 3rd Ode (Three Children).
ⲣⲗ = 286, *Abṣâliyah* on preceding Ode.
ⲣⲗⲁ = 189, on same.
ⲣⲗⲉ = 38, Doxology on same.
ⲣⲗϩ, *Ṭarḥ* on preceding Ode, ⲁϥⲧⲁϩⲟ.
ⲣⲗⲍ, *Abṣâliyah* on the Virgin, Angels, Apostles &c., ⲙⲙⲱⲓⲛⲓ ⲙⲁⲣⲉⲛⲟⲩⲱϣⲧ.
ⲣⲙⲥ, another, ⲙⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ϧⲉⲛⲟⲩⲑⲉⲗⲏⲗ.
ⲣⲙⲑ = 38 *b*, Litany (الطبحات[4]).
ⲣⲛⲍ = 266, Doxology to be said here and at the Incense (رفع البخور).
ⲣⲛⲑ = 269, Doxology to Gabriel.

[1] The طرح is given in Arabic, except for the opening phrases.
[2] Pp. ⲣⲕϩ, ⲣⲕⲍ are by error repeated, but in the first pair the figures are erased.
[3] MS. مخير.
[4] = ⲡⲓⲧⲱϧϩ.

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ⲣⲙⲑ *Rubric*: after ϣⲱⲡⲓ ⲛⲑⲟ (46) and *ṭarḥ* to the proper saint[1] (صاحب النهار), sing the *ṭarḥ* ϫⲉⲣⲉ ⲛⲉ ⲱ ϯⲡⲁⲣⲑⲉⲛⲟⲥ.

ⲣϫⲁ, *Abṣâliyah* on ⲛⲉⲕⲛⲁⲓ, ⲁⲡⲁⲉⲣϩⲏⲧⲥ.

ⲣϫϛ, Doxology on the Great Fast, for the nights of Sundays (حدون) in Kîhak, ⲛⲉⲕⲛⲁⲓ ⲱ ⲡⲁⲟ̅ⲥ̅.

ⲣϫⲑ, *Ṭarḥ* on preceding, ⲧⲉⲛϯϩⲟ ⲉⲣⲟⲕ.

ⲣⲟ, *Abṣâliyah* for Friday, ⲁⲓⲉⲣⲉⲧⲓⲛ.

ⲣⲟⲁ = 290, another, ⲁⲛⲟⲕ ϧⲁⲡⲓϫⲱⲃ̀.

ⲣⲟϛ, another, ⲁⲡⲟ̅ⲥ̅ ⲫϯ.

ⲣⲡ, *Madîḥ* for the same, ابدى باسم اللّه القدوس.

ⲣⲡⲃ̀ = 121, Theotokia for Friday.

ⲣⲡⲉ, *Madîḥ* on preceding Theot., before the لبش, in rhymed Arabic, ابدى باسم الرب يسوع • واطلب من فضله بخشوع

ⲣⲡϛ = 125, ⲁⲡⲁⲙⲟⲩϯ.

ⲣⲡⲏ[2], *Ṭarḥ* on preceding Theot., ⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⲛⲑⲟ.

ⲣⲡⲑ = 293, *Abṣâliyah* on Theot. for Saturday.

ⲣϥⲩ, another, ⲁⲡⲟ̅ⲥ̅ ⲫϯ ⲥⲱⲧⲡ.

ⲣϥⲏ = 130, Theotokia for Saturday.

ⲥⲃ̀, *Ṭarḥ* on preceding Theot., ϯⲁⲧⲑⲱⲗⲉⲃ̀.

ⲥⲃ̀, *Abṣâliyah* to Gabriel before the 1st شارات[3], ⲁⲡⲁⲉⲣϩⲏⲧⲥ.

ⲥϛ = 135, 1st شارات.

ⲥⲏ, *Ṭarḥ* after the foregoing, ϫⲉⲣⲉ ⲛⲉ ⲱ ϯⲡⲁⲣⲑⲉⲛⲟⲥ.

ⲥⲏ, *Abṣâliyah* to Gabriel at the 2nd شارات, ⲙⲙⲱⲓⲡⲓ ⲧⲏⲣⲟⲩ ϧⲉⲛⲟⲩⲣⲁϣⲓ.

ⲥⲓⲃ̀, 2nd شارات, ϫⲉⲣⲉ . . . . . ϯⲥⲕⲩⲡⲏ.

ⲥⲓⲁ, *Ṭarḥ* on foregoing, to Gabriel, ϫⲉⲣⲉ ⲡⲓⲡⲓϣϯ ⲛⲓⲁⲃⲣⲓⲏⲗ.

ⲥⲓⲉ = 296, *Abṣâliyah* on next following, ⲁⲛⲟⲕ ϧⲁⲡⲓϫⲱⲃ̀.

ⲥⲓⲏ, Doxology on Theot. (*sic*), ⲱ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅.

ⲥⲕ, *Ṭarḥ* after preceding, ⲡϫ̅ⲥ̅ ⲡⲓⲗⲟⲅⲟⲥ.

ⲥⲕⲁ = 299, *Abṣâliyah* on 4th Ode.

ⲥⲕⲁ, another, a mixture (موشع) of Greek and Coptic[4], ⲁⲕϣⲏⲡϧⲓⲥⲓ ⲛⲉⲙⲏⲓ.

ⲥⲕϛ, another, ⲙⲙⲱⲓⲡⲓ ⲙⲁⲣⲉⲛⲟⲩⲱϣⲧ.

ⲥⲗ = 46, 4th Ode (David).

ⲥⲗⲁ, *Ṭarḥ* on preceding, ⲁϭⲓ ϧⲉⲛⲛⲉⲧⲏϫⲓϫ.

ⲥⲗⲉ = 303, *Abṣâliyah* on Theot. for Sunday.

ⲥⲗⲏ, *Madîḥ* by Abû 's-Sa'd of Abûtîg (الابوتيجى), to precede ⲁⲓⲕⲱϯ, امدح عدرى وبتول[5].

ⲥⲗⲑ, *Abṣâliyah* on same Theot., ⲁⲓⲕⲱϯ ⲛⲥⲱⲕ.

ⲥⲙⲩ = 51, another to Our Lord and throughout the year.

ⲥⲙⲉ = 54, ⲗⲱⲃ̀ϣ, ⲗⲟⲓⲡⲟⲛ.

[1] Presumably this refers to the Antiphonary.

[2] Practically = 122.

[3] Plur. of (?) شارى ϫⲉⲣⲉ (misread in Br. Mus. no. 864).

[4] A number of Greek words are introduced into the Coptic sentences.

[5] Hymns by this author are printed on pp. 24–29, 94, 183 of اللولوة البهية of Yuhannâ Girgis and Gubrân Efendi Ni'mat Allah (Cairo, 1892); but not the present piece. *V.* below.

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ⲥⲙϛ, *Abṣâliyah* on same Theot., ⲁⲓⲥⲱⲧⲉⲙ ⲛϫⲉ ⲥⲓⲱⲛ.
ⲥⲙⲑ, another, on ساموى (ⲥⲉⲙⲟⲩϯⲓ), ⲁⲙⲱⲓⲛⲓ ⲛⲓⲗⲁⲟⲥ.
ⲥⲛⲥ = 54 ff. and 305 ff., Theotokia for Sunday including lections from St. Luke, interspersed with passages from this Theotokia and their 7 paraphrases تفاسير (*cf.* p. ⲧⲗⲉ).
ⲥⲟⲥ = 63, *Ṭarḥ* on foregoing, at the 1st ⲥⲉⲙⲟⲩϯ.
ⲥⲟⲁ, *Abṣâliyah* at 2nd ⲥⲉⲙⲟⲩϯ, ⲁϥϯ ⲡⲁⲗⲏⲑⲓⲛⲟⲥ.
ⲥⲟⲏ, another, ⲁⲙⲱⲓⲛⲓ ⲛⲓⲗⲁⲟⲥ ϧⲉⲛⲟⲩⲥⲁⲛ.
ⲥⲡⲁ, from Theotokia, ⲥⲉⲙⲟⲩϯ.
—, *Ṭarḥ* to Virgin, on 2nd ⲥⲉⲙⲟⲩϯ, ⲱ ⲟⲩⲛⲓⲁϯ.
ⲥⲡⲃ, *Abṣâliyah* on 7th تفسير, ⲁⲓⲡⲁⲉⲣϩⲏⲧⲉ.
ⲥⲡϛ, *Madîḥ* on the Seven (*sc.* Theotokias[1]); Arabic couplets, each with a Coptic refrain beginning ⲙⲁⲣⲓⲁ.
ⲥⲡⲏ, 7th تفسير, ⲥⲟⲗⲥⲉⲗ ⲛⲓⲙⲉⲛⲕⲗⲏⲥⲓⲁ.
ⲥϥ, ϛ̄ ⲛⲥⲟⲡ ⲙⲙⲏⲛⲓ.
ⲥϥⲧ, Greek *Troparion* (قطعة) to Virgin, ⲭⲉⲣⲉ ⲛⲉ ⲙⲁⲣⲓⲁ (Coptic throughout).
ⲥϥϛ, *Ṭarḥ* after ϛ̄ ⲛⲥⲟⲡ, ⲁⲙⲱⲓⲛⲓ ⲛⲓⲡⲓⲥⲧⲟⲥ.
ⲥϥϛ, *Abṣâliyah* على الاوتار to a stringed instrument, ⲁⲩⲥⲁϫⲓ.
ⲧ, ⲥⲱⲧⲉⲙ ⲱ ⲡⲁⲙⲉⲛⲣⲁϯ.
ⲧⲧ, *Madâiḥ* to Virgin for the تسبحة in Kîhak, يا ست مريم.
ⲧⲉ, *Madîḥ* before ⲁⲩⲙⲟⲩϯ (begins as last).
ⲧϛ = 68, ⲁⲩⲙⲟⲩϯ.
— = 307, *Ṭarḥ* after foregoing.
ⲧⲏ, *Abṣâliyah* on following.
ⲧⲓⲁ = 68, final تفسير on ⲥⲉⲙⲟⲩϯ, ⲧⲉⲟⲓ ⲛϩⲩⲕⲁⲛⲟⲥ.
ⲧⲓⲏ = 75, between Easter and end of Hatûr.
ⲧⲓⲑ, *Ṭarḥ* on the spiritual labourers[2] الفعلة الروحانيين, to the melody (بطريقة) of ϭⲓ ⲟⲩⲱⲓⲛⲓ, ⲁϥⲙⲟⲩϯ ⲛϫⲉ ⲡⲟ̄ⲥ̄.
ⲧⲕⲃ = 315, *Abṣâliyah* on ⲡⲉⲕⲛⲁⲓ.
ⲧⲕⲉ, *Ṭarḥ*, ⲡⲉⲕⲛⲁⲓ ⲱ ⲡⲁⲡⲟⲩϯ, by priest only, to same طريقة as before.
ⲧⲕⲏ = 152, Angelic Hymn, followed by a *Ṭarḥ*.
ⲧⲗ, *Subscription*: The end of what must be read in the Seven and the Four, on the Sundays (حدود) in Kîhak.
ⲧⲗ, What must be read at Evening Prayer in Kîhak, on Sunday nights.
— = 235, *Abṣâliyah* on Theot. of Saturday.
ⲧⲗⲁ, *Madîḥ* to Virgin, Arabic and acrostical, امدح فى عذرى وبتول[3].
ⲧⲗⲉ = 130, Theotokia for Saturday (as above). This section consists of the 9 successive 3-strophe divisions of this Theotokia (*v.* Tuki), after each of which come 6 paraphrases[4] (تفاسير). In the 1st of these, the 'Greek' (رومى), the 4 lines of the strophe rhyme alternately; in the 2nd, 'the Replacer' (معقب), the lines (all but the last) generally rhyme in pairs, while the last

[1] ϛ̄ على, or on the 7th تفسير, as before. *V.* the next.
[2] Refers to Matt. xx. 8.
[3] Printed on p. 20 of the above hymn-book.
[4] Given by Tuki, 240 ff., without any headings.

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of one strophe serves again as the first of the next; in the 3rd, 'the Boḥairic' (بحيرى), the 4 lines again rhyme alternately. The 4th series is the composition of the above Abû 's-Sa'd[1]; the 5th, that of the *mo'allim* Gabriel of Ḳâu[2] (القاى); this series is regularly followed by a blank, as if for the insertion of another; the 6th is that of the patriarch Mark[3]. The 4th, 5th and 6th series are in Arabic only[4]. The 8 remaining divisions of the Theotokia are upon pp. ⲧⲁⲁ, ⲧⲁⲁⲉ, ⲧⲓ, ⲧⲓⲁ, ⲧⲓⲑ, ⲧϫⲓ, ⲧϫⲏ, ⲧⲟϧ.

ⲧⲟϩ, *Ṭarûḥât* for Sundays in Kîhak:

—, 1st Sunday, ⲁϥⲱⲡⲓ ϩⲉⲛⲡⲓⲉϩⲟⲟⲩ (= Luke i. 5–23, but with constant divergence from the biblical text), followed by another (وله ايضاً), a paraphrase, in Arabic, of the same story (to i. 25).

ⲧⲟⲏ, 2nd Sunday, ϩⲉⲛⲡⲓⲁϧⲟⲧ ⲙⲙⲁϩϩ̅ (= *ib.* i. 26–38), with a highly apocryphal paraphrase, in Arabic.

ⲧⲟⲑ, 3rd Sunday, ⲁⲥⲧⲱⲛⲥ ⲁⲉ (= *ib.* 39–56), with an Arabic paraphrase as before.

ⲧⲡⲁ, 4th Sunday, ⲁⲡⲓⲥⲏⲟⲩ ⲁⲉ ⲙⲟϩ (= *ib.* 57–80), with paraphrase as before.

ⲧⲡⲥ = 141, What must be read at Morning Prayer, after the Psalms.

ⲧϥϧ = 152, Angelic Hymn (تسبحة).

ⲧϥⲏ = 160, Doxologies to the Saints. Not so numerous nor in the same sequence as Tuki's. Severus of Antioch is included (ⲩⲓⲥ). The last is to the reigning (الحاظر *sic*) patriarch.

ⲩⲓⲉ, *Madîḥ* on the Doxology ⲕⲉ ⲥⲁⲣ (above p. ⲣⲓϫ), composed by Al-Bardanûhy[5]; Arabic, acrostical.

ⲩⲓϫ = 205, final Doxology.

ⲩⲓϫ, Preface (تقدمة) to Creed, ⲧⲉⲡⲓⲥⲓⲥ ⲙⲙⲟ ⲟⲙⲁⲩ.

ⲩⲓⲏ, The Creed (قانون الامانة المقدسة التى رتبها المجامع المقدسة), ϩⲉⲛⲟⲩⲙⲉⲟⲙⲏⲓ ⲧⲉⲡⲛⲁϩϯ.

The MS. is adorned with full-page paintings, in *gouache* and gold, overlaid with varnish. They are either by a European hand, or imitated from western modals. On the fly-leaf is a Crucifixion, on p. ⲕⲁ a picture of David, on ⲙϫ, ⲙⲏ Adam and Eve in Paradise, on ϥ the 7 Archangels (?), on ⲣⲥ the burning bush (Moses wearing a modern bishop's mitre), on ⲣⲕⲥ the 3 Children, on ⲥⲕⲑ the Cross &c., on ⲥⲛϧ the Virgin and Child. On ⲣⲡϧ are marginal ornaments in the same style, including a double-eagle.

This volume was in Tattam's collection, as various notes in his hand testify.

431 [20].—European paper; 370 foll.[6], paged on *versos*; 21·5 × 30·5 cm., in a European binding, wherein the outer sides of a previous native binding are preserved. 19 lines,

[1] Printed *op. cit.*, p. 24.

[2] This, I presume, is the meaning of the *nisbah*.

[3] I cannot ascertain which of the 7 Marks is intended.

[4] These hymns and their sequence are different in no. 431. In Cambridge Univ. Libr., Add. 3064, their titles and sequence are 'Greek', Abû 's-Sa'd, the Patriarch, Al-Bardanûhy (*v.* below), 'Arabic.'

[5] From the village بردنوهة, between Al-Kais and Qolosna. Some of his hymns are printed in the above book, pp. 51, 140; but there this is ascribed (p. 58) to Gâdd Allah, an author represented on pp. 156, 202.

[6] Fol. 322 is misplaced; it should follow 189.

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with (usually) Arabic opposite, in a regular 18th century script, probably all by one hand. Initials, stops, head-lines &c. are in red. Dated, fol. 369 *a*, A.M. 1478 = A.D. 1762.

The Psalmodia or Theotokia, here simply ما يتضمنه فى شهر كيهك المبارك. The arrangement, in the first portion of the volume, is practically identical with that of no. 430; but later on the sequence of the pieces differs considerably from that. The 1st Ode is on fol. 25, the 2nd Theotokia on 33, 3rd Theot. on 41, 2nd Ode 50, 4th Theot. 57, 5th Theot. 67, 3rd Ode 81, 6th Theot. 116, 7th Theot. 125, 4th Ode 151, 1st Theot. (Sunday) 160. Fol. 224 *b* = no. 430, p. ⲧⲡⲉ; fol. 243 = Tuki 160[1]. On fol. 268 are the Doxologies for the chief festivals, to precede those on 'The Seven and the Four'. On 287 *b* is the Deacon's Office, ⲓⲥ ⲡⲁⲧⲏⲣ. Fol. 319 *b* gives the series of paraphrases on Sunday's Theotokia, = no. 430, p. ⲧⲗⲉ. But though these same texts are, so far as they go, found there too, they are here designated (and in this sequence) 'Greek', 'Little' (الصغير)[2], 'the Replacer' (المعقب), 'Arabic,' the last being the compositions of Abû 's-Sa'd. On fol. 343 *b* begin other hymns (لحن), each with its برلكس[3], among them, on fol. 345, one relating to Thomas (John xx). On 359 *b* is the Creed. On 366 *a* part of the Deacon's Office again, ⲁⲙⲏⲛ ⲁⲙⲏⲛ ⲁⲙⲏⲛ ⲓⲥ ⲡⲁⲧⲏⲣ . . . . . ⲉ[ⲥ]ϣⲟⲡ ⲛⲉⲙⲁⲕ . . . The last piece is a قطعة رومى, to follow the Pauline lesson.

Fol. 369 *a*, *b* has a wordy colophon, giving the scribe's name as Sa'd سعد[4], deacon of the church of كوم اجفين, near Kalyûb[5], who wrote it for the 'archon' and deacon, Luṭf Allah, called b. aṣ-Ṣabbâġ, of Al-Ḳais, but resident in Miṣr.

The MS. was in Tattam's collection.

432 [18].—European paper; 201 foll., paged on *versos*, in native binding; 15·7 × 10·6 cm. Some 15 lines, without parallel Arabic. Script: an uneven 18th century hand. Stops, head-lines, initials &c. red, sectional ornaments red, yellow and green. On the 1st fly-leaf an elaborately coloured cross by a later hand. Dated, on fol. 201, A.M. 1467 = A.D. 1751.

The Psalmodia or Theotokia. The quires, as far as fol. 157, and perhaps after 183, are in confusion. A native hand has, subsequently to their present disordering, frequently adapted the guiding catch-words to this erroneous arrangement; so increasing the confusion. The proper order of the leaves is as follows: 14–28, 2–13, 29–87[6], 148–157, 138–147, 128–137, 118–127, 108–117, 98–107, 88–97, 158–183, [gap of ? foll.], 184–201.

The text, like that of no. 430, shows the two series of Odes and Theotokias combined. On p. ⲕⲍ is the hymn preceding the 1st Ode, on p. ⲗⲥ that preceding the 3rd Theotokia, on p. ⲙⲁ that preceding the 4th, and so on. These hymns, 'due to be read in the month Kîhak,' and on p. ⲣⲉ. Next follow Doxologies for use between New Year

[1] On 262 *b* is a hymn to الغيور ابو شنودة, not the same as that printed by Leipoldt, *Aeg. Z.* xliii. 152.

[2] Can this and the title of the same series in no. 430, 'Bohairic,' be the same word, misread in one case?

[3] *Cf.* Br. Mus. no. 906. But *v.* the explanation (παραλλάξ) of P. Peeters, *Byz. Z.* 1907, 302, which is indeed supported by Br. Mus. no. 894.

[4] *V.* no. 427. On fol. 57 *a*, his father was 'Aṭṭiyah عطية.

[5] Now written Ishfîn.

[6] One fol., between 74 and 75, has been cut out.

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(عيد النيروز) and the Festival of the Cross, on p. ⲣⲍ others for that festival, p. ⲣⲓ for Christmas (ⲧⲟⲧⲉ ⲣⲱⲛ); then those for Baptism (Epiphany), Lent, the Saturday of Lazarus, several for Palm Sunday, for Easter (ⲧⲟⲧⲉ ⲣⲱⲛ again), Ascension; then *Abṣâliyât* for Lent, Pentecost, the Apostles, one for general use (سنوى) ⲁⲓⲥⲱⲧⲉⲙ ⲉⲛⲓⲥⲁϩ (Tuki 228), a *troparion* for alternate chanting (في التوزيع) in Lent. On p. ⲣⲡⲉ are the 9 Arabic paraphrases (تفاسير) for Kîhak by Abû 's-Sa'd (*v.* no. 430, p. ⲧⲗⲉ ff.), here without author's name. Then follow two *Madâiḥ*, after which begins (fol. 182) the Deacon's Office from the Anaphora[1]: ⲁⲙⲏⲛ ⲁⲙⲏⲛ, ⲓⲥ ⲡⲁⲧⲏⲣ ⲁⲅⲓⲟⲥ. On fol. 185 is the list of Patriarchs, ending with John the 105th (1727). The 12 virtues of the Holy Spirit, *troparia* for the Dominical festivals, for Christmas and for the تطقيس of the (newly) married[2], and a *Madîḥ* for Kîhak, to the melody of (بطريقة) ⲕⲁⲓ ⲥⲁⲣ (Tuki 266), end the volume.

On the last leaf is the scribe's note: he was the قمص Colluthus قلتة, schoolmaster (خادم الاطفال[3]) at Siût, and wrote this مجموع at the behest of the deacon George, son of the *mo'allim* Gabriel, resident in (القاطن) the neighbourhood (ناحية) of the same town.

This volume is from Tattam's collection.

433 [69].—Paper; 217 foll., paged on *versos*, in a restored native binding; 21 × 14·7 cm. 15 lines. Script: an even, 18th century hand. Initials, stops, Arabic headings &c. in red.

Hymns ابصاليات. All are acrostical; a few only are found in Tuki's *Theotokia*.

(1) To the melodies *Watos* (βάτος) and *Adam* alternately, for certain festivals of the calendar, beginning with New Year's Day يوم النيروز, ⲁⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲛϯ ⲱⲟⲩ ⲙⲡⲟⲩⲣⲟ. Those following are to John the Baptist (2nd Thoth), ⲁⲓⲡⲁⲉⲣϩⲏⲧⲉ and ⲁⲕϭⲓⲥⲓ ⲁⲗⲏⲑⲱⲥ; the Cross (7th Thoth[4]), ⲁⲣⲓⲯⲁⲗⲓⲛ ⲱ ⲛⲓⲡⲓⲥⲧⲟⲥ and ⲁⲗⲏⲑⲱⲥ ⲧⲉⲡⲛⲁϩϯ; the Virgin (21st Thoth), ⲁⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ϭⲉⲛⲟⲩⲑⲉⲗⲏⲗ and ⲁⲓⲡⲁϩϯ = Tuki ⲥⲗⲁ, the latter being also for the 21st of each month and for the eve of all Sundays; the Virgin again, ⲁⲓⲥⲱⲧⲉⲙ = T. ⲥⲕⲏ; George (7th Hatûr), ⲁⲗⲏⲑⲱⲥ ⲁϥⲯⲁⲓ ⲛⲁⲛ and ⲁⲗⲏⲑⲱⲥ ⲧⲉⲡⲛⲁϩϯ ⲉⲣⲟⲕ; the Four Beasts (8th), ⲁⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲱ ⲛⲓⲗⲁⲟⲥ and ⲁⲙⲟⲩ ⲯⲁⲣⲟⲓ ⲙⲫⲟⲟⲩ; Michael (12th), ⲁⲣⲉϩ ⲉⲣⲟⲛ ⲱ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ and ⲁⲓⲧⲱⲃϩ ⲙⲙⲟⲕ; Menas (15th), ⲁⲩⲣⲁⲯⲓ ⲯⲱⲛⲓ and ⲁⲓⲡⲁϩϯ ⲉⲣⲟⲕ ⲡⲁⲛⲟⲩϯ; the Twenty-four Elders (24th), ⲁⲓⲉⲣϩⲉⲗⲡⲓⲥ ⲉⲣⲟⲕ and ⲁⲣⲉϩ ⲉⲣⲟⲓ; Mercurius (25th), ⲁⲙⲱⲓⲛⲓ ⲙⲁⲣⲉⲛϯ ⲱⲟⲩ and ⲁⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲙⲫⲟⲟⲩ; Sergius and Bacchus (10th Bâbeh), ⲁⲙⲱⲓⲛⲓ ⲧⲏⲣⲟⲩ ⲱ ⲛⲓⲡⲓⲥⲧⲟⲥ and ⲁⲙⲱⲓⲛⲓ ⲛⲧⲉⲛϯ ⲱⲟⲩ; Theophanius, called also ⲧⲉϫⲓ, فريج and رويس[5] (21st Bâbeh), ⲁⲓⲉⲣϩⲉⲗⲡⲓⲥ ⲉⲣⲟⲕ and ⲁⲓⲧⲱⲃϩ ⲙⲙⲟⲕ.

(2) Fol. 101 *a*. ابصاليات for the month Kîhak: to Shenoute, رئيس المتوحدين (1st Kîhak, *sic*[6]), ⲁⲣⲉϩ ⲉⲣⲟⲛ ⲱ ⲡⲭ̅ⲥ̅ and ⲁⲓⲧⲱⲃϩ ⲙⲙⲟⲕ ⲡⲁⲟ̅ⲥ̅; Entry of the Virgin into the Temple and Martyrdom of 'the new martyr' Pistauros ⲡⲓϥⲥ صليب[7] (3rd), ⲁⲙⲱⲓⲛⲓ

[1] *V.* no. 431 and Br. Mus. no. 890.
[2] *V.* Br. Mus. no. 889.
[3] His name is found also on p. ϩϛ *a*.
[4] This should be the 17th.
[5] *V. PSBA.* xxix. 135 n. These 2 hymns tell nothing of him. He lived, according to Makrizi (*Churches*, no. 1), after A.D. 1398.
[6] Not thus in the calendars.
[7] *V.* no. 435.

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ⲛⲧⲉⲛⲟⲩⲱϣⲧ and ⲁⲙⲱⲛⲓ ⲛⲣⲉϥⲙⲉⲓ; Isî (Paêsi) and Thecla (8th), ⲁⲛⲁⲉⲣϩⲏⲧⲥ and ⲁⲗⲏⲑⲱⲥ ⲧⲉⲛⲛⲁϩϯ; Barbara[1] (*do.*), ⲁⲛⲁⲉⲣϩⲏⲧⲥ ⲱ ⲛⲓⲡⲓⲥⲧⲟⲥ and ⲁⲓⲧⲱⲃϩ ⲙⲙⲟⲕ ⲡⲁⲛⲟⲩϯ.

(3) Fol. 130 *b*. ابصاليات, *Watos* and *Adam*, for the Sundays in Kîhak, on the Theotokias, preceded by one at Evening Prayer صلاة المساء = Tuki ⲥⲗⲉ. The succeeding hymns are given by Tuki on pp. ⲥϫⲏ *b*, ⲥⲟⲁ, ⲥⲟϫ, ⲥⲡ (here one not in T., ⲁⲓⲉⲣⲉⲧⲓⲛ ⲁⲛⲟⲕ ⲡⲓⲕⲉⲣⲙⲓ), ⲥϥⲙ, ⲧⲥ, ⲧⲓⲉ, ⲥϥϩ (here 2 to Gabriel, for 22nd Kîhak), ⲥⲡϩ.

(4) Fol. 176 *a*. ابصاليات for the Vigil *παραμονή* برمون of Christmas, *i. e.* the 28th Kîhak, on the successive Theotokias, according to the week-day upon which that date falls. That for Monday is ⲁⲟⲩⲣⲁϣⲓ ϣⲱⲡⲓ ⲙⲫⲟⲟⲩ; the others are respectively ⲁⲡⲁⲩⲙⲟⲣⲫⲟⲥ ϣⲁⲛϩⲏⲧ ϧⲁⲉⲗⲁⲙ, ⲁⲣⲓϣⲁⲗⲓⲙ ⲱ ⲛⲓⲡⲓⲥⲧⲟⲥ, ⲁⲫϯ ⲥⲁϫⲓ ⲙⲙⲱⲩⲥⲏⲥ, ⲁⲛⲁⲉⲣϩⲏⲧⲥ ⲱ ⲛⲓⲡⲓⲥⲧⲟⲥ, ⲁⲙⲱⲛⲓ ⲱ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ, ⲁⲣⲓϣⲁⲗⲓⲙ ⲕⲁⲗⲟⲥ. Similarly on Christmas (29th Kîhak) the 7 appropriate hymns are ⲁⲣⲓⲉⲧⲓⲛ ⲛⲧⲟⲧ, ⲁⲩⲙⲓⲥⲓ ⲛⲁⲓ ⲙⲫⲟⲟⲩ, ⲁⲙⲱⲛⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲛϩⲱⲥ, ⲁⲫϯ (as at the Vigil), ⲁⲙⲱⲛⲓ (as at the Vigil). In the middle of this last the volume ends. It is impossible to say how much is lost.

A large number of the hymns have, as a last strophe, a petition on behalf of 'Nicodemus', ⲁⲛⲟⲕ ⲡⲓⲕⲉⲣⲙⲓ ⲛ., possibly their composer[2]; others end with a similar but anonymous prayer.

A note on fol. 179 *a* states that the MS. was dedicated perpetually to the church of SS. Cyrus and John in Old Cairo[3] مصر القديمة; while one on fol. 208 *b* tells that the cost was borne by the deacon بشارة, son of Michael, overseer ناظر of that church.

This MS. belonged to Prof. H. Middleton, who acquired it at Dair Marî Tadrus.

434 [62].—Paper; 97 foll., several being blank, in native binding of plain red velvet. Paging, beginning at the end[4], on *versos* ⲣⲟⲁ–ⲥⲛϫ. 21–25 lines; 20½ × 15 cm. Script: regular but cramped. Head-lines, stops, initials &c. and the usual letters in red. Dated (fol. 94 *b*) A.M. 1325 = A.D. 1609.

A Collection of Hymns to the tone *Adam*, for various festivals throughout the year, entitled (fol. 9 *a*) نبتدى ..... بنسخ بعض ابصاليات ادام لمن يذكر فيه من الملايكة الخ (*v.* also the colophon). The collection is similar to that of no. 69; *cf.* also Br. Mus. Catal., no. 890.

Foll. 3, 4, a hymn to the Virgin for general use, سنوى, followed by 4 blank leaves and perhaps not properly belonging to the rest of the book.

The saints honored (besides various festivals of Christ, the Virgin and Archangels) are Abraham, Isaac and Jacob, Anthony, Barsauma the Naked, Bifâm (Phoebammon)

[1] The text mentions her festival in the church of ⲧⲁⲣⲁⲃⲓⲁ ⲛⲓⲣⲟⲙⲉⲟⲥ حارة الروم, presumably that destroyed in A.D. 1318 (Maḳrizi, *Churches*, no. 3). Yet the proximity here of hymns to Paêsi and Thecla may indicate the other ch. of B. (*v.* Butler, *Churches* i. 235, Maḳrizi, *l.c.*, no. 9).

[2] The name Nicodemus is not in use among the Copts.

[3] *V.* Amélineau, *Géogr.* 577.

[4] Presumably with a view to an Arabic text and, perhaps, since 171 is the lowest figure, as a second volume.

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of Wasîm, Claudius, George the Great, George of Alexandria (7th Hatûr), John Baptist, Marina[1], Mercurius, Mena, Peter and Paul, Shenoute, Theodore the Eastern, Theodore Stratelates, Victor. The dates of their commemoration are those usual in the calendar. The hymns to the Virgin on the 2nd, 3rd and 1st Theotokias (fol. 18 ff.) are in TUKI, pp. 268 *b*, 271, 303.

Fol. 85 *b* has a hymn for a martyr 'who has no *psali*'; his name is to be inserted at the end of each strophe ربع. On 87 *a* is one for 2 saints falling upon the same day; on 88 *a*, one for all saints.

All hymns (excepting one to Christ at New Year, fol. 82 *b*) are acrostical; hence perhaps the poverty of invention which they display.

The colophon, fol. 94 *b*, names Girgis[2], son of the deceased *mo'allim* Barsûm, as provider of the book, in the following terms: تم وكمل هذا المجموع المبارك الذى هو الابصاليات الادام خاصة وبعض مفردة من الواطس[3] على اسم من يذكر فيه من الاعياد ..... على قدر ما وجد وكان الفراغ الخ ..... وكان المهتم بذلك من ماله وكده وتعبه الاخ الحبيب المحب المحبوب المولا الرئيس الدين الارتدكسى الشيخ المكين سيدى جرجس نجل المتنيح فى الاحضان الابراهمية المعلم برسوم نقل ذلك وكتبه لنفسه[4] لينتفع ببركته ويتعرى فيه الرب الاله صاحب كنوز التحنن والرحمة ..... والناسخ المسكين يضرب المطانية الخ

435 [22 and 21].—European paper; 142 and 155 foll. respectively, paged on *versos*, several being blank at each end; in modern native binding of red leather; 30 × 21·3 cm.; 1 col. of some 25 lines, with Arabic opposite. Script: a coarse but regular 18th century hand. Initials, head-lines, stops &c. in red; quire and other ornaments in red, green, yellow and black; so too an elaborate cross on the fly-leaf of each volume. The subscription to each volume bears its date: the first, 19th Kîhak, A.M. 1515 = A.D. 1799; the second, 4th Amshîr of the same year.

The Antiphonary, *Difnâr*[5], for the months of Tût and Bâbeh, Hatûr and Kîhak. Title: (22) بشرح كتاب دفنار يومى يحوى شهر توت وبابة ..... نبتدى, (21) دفنار ..... نبتدى يخدم[6] شهر هتور وكيهك.

The work consists of Hymns appropriate to the saints and festivals of the calendar[7]. For each day there are 2 hymns; but if more than one commemoration is inscribed for the same day, each has usually but a single hymn. The praise of more saints than one may be combined in a single hymn. The hymns are called ⲯⲁⲗⲓ مديح, rarely

[1] Date (23rd Hatûr) omitted.

[2] Assuming the preceding *al-makîn* to be but a title (as ? in Abû Ṣâliḥ, f. 39 *a* &c.). In HORNER's Boh. N. Test. i, p. xcix, it is apparently a name.

[3] I notice but one to this tone: the last (fol. 92), on the Ascension.

[4] May we hence assume, the scribe being given no name, that in reality Girgis himself wrote the book?

[5] The Göttingen MS. (LAGARDE, *Orient.* 43) has in full اندیفناری. دفناری Abû 'l-Barakât, Paris 203, f. 108 *b*; *cf.* Br. Mus. no. 920, ϯφωπαρι. Elsewhere دفنار.

[6] *Cf.* this verb in MS. Curzon 134, ⲕⲁⲧⲁⲙⲉⲣⲟⲥ ⲉϥⲉⲣϣⲱϩ يخدم ⲥⲉⲡⲧⲓⲕⲩⲣⲓⲁⲕⲏ &c.

[7] Perhaps a reference to its use on p. ⲣⲛⲑ of no. 430. Its place is at Evening Prayer, after the Psalms and Theotokia, before the Incense (Cairo *Euchologion*, pp. ⲁ, ⲏ).

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(towards the beginning of the month) طرح[1]. They are in the usual 4-verse strophe and of varying length; some have but 6 strophes, others 16 or 20. The first of the two hymns is to the tone (ἦχος لحن) *Adam*, the second to that of *Watos*; rarely (towards the beginning of the month) this order is inverted. Each of the *Adam* hymns closes with the words ϩⲓⲧⲉⲛⲓⲧϩⲟ ⲛⲉⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲧⲉ NN., the *Watos* hymns with ⲧⲱⲃϩ ⲙ̅ⲡⲟ̅ⲥ̅ ⲉϥⲣⲏⲓ ⲉϫⲱⲛ ⲛⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ; or where these are inapplicable, with others, *e.g.* (17th Hatûr) the Cross: ϩⲓⲧⲉⲛⲧϫⲟⲙ ⲉⲧⲥⲟⲥⲓ ⲛⲧⲉ ⲡⲓⲥϯϥⲥ ⲡ̅ⲟ̅ⲥ̅ ⲁⲣⲓ ϩⲙⲟⲧ ⲛⲁⲛ ⲙ̅ⲡⲭⲱ ⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ and ϫⲉϥⲥⲙⲁⲣⲱⲟⲩⲧ ⲛϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲙⲡⲉϥⲥϯϥⲥ ⲡⲣⲉϥⲧⲁⲛϩⲟ &c. Few hymns are throughout acrostical, *i.e.* with initials of successive strophes following the letters of the alphabet (7th, 9th, 12th Hatûr); sometimes this system is maintained through part of the hymn (22nd Hatûr) or in alternate strophes only (3rd Kîhak); often the same letter or word is used as initial for every strophe (7th Tût, 21st Bâbeh, 21 Kîhak). The first hymn is now and then interrupted midway by the rubric من هاهنا يقال قدام قونة فلان, indicating that the remainder is to be sung before the picture (εἰκών) of the saint[2]. Sometimes the hymns apostrophize the saint to whom they refer, at other times his story is told in narrative form.

The basis of the work, so far as the narrative hymns are concerned, is clearly the Synaxarium. This would not apply to the many pieces which consist merely of pious meditations upon the subject under commemoration[3]. But the stories in the Synax. are of course never fully narrated: only selected incidents and features are alluded to. Where the Synax. gives no story, the Antiphonary alludes to none. Not infrequently however materials appear to have been used beyond what the Synax.—at any rate in its usual recensions forms—offers; the following are instances. At the festival of Chrysostom (16th Tût and 17th Hatûr) Theophilus and Epiphanius are mentioned, 'Jezebel' is alluded to and 'Theognostus' is the deceased owner of the coveted vineyard; the people of the isle 'Atrâkis'[4] are converted by his preaching. The notice of Severus of Antioch (2nd Bâbeh) makes reference to his exile in Egypt; how, on attending a church there and finding none to whom he might give the ἀσπασμός, he kisses the picture of the Virgin and Child, whereupon his lips cleave thereto and he is thus recognized by the congregation[5]. Of Paul of Tamma (7th Bâbeh) we are told how he brought to life, baptized and again sent to rest certain dead pagans; and we learn there that the name ⲡϣⲟⲓ (ⲛⲧⲉ) ⲓⲉⲣⲏⲙⲓⲁⲥ was commemorative of the prophet's visit to Pshoi[6]. On the 11th Hatûr the martyrdom of Michael of Damietta is added. Once a monk in Shihêt, he had removed to Cairo[7], married a Muslim[8] wife and become apostate, yet only to repent 8 days later, make public profession of his faith and, despite the 'king of Miṣr's' efforts

[1] In Bâbeh and Hatûr. But in the Borgian copy (*Copto* 60) this word regularly replaces مديح. The verb مدح is in these texts rendered by ⲉⲩⲫⲏⲙⲓ (εὐφημεῖν). *Cf.* ⲉⲩⲫⲱⲙⲓⲁ, *Theotokia* ⲣ̅ⲕ̅ⲉ̅.

[2] Pictures are mentioned in these volumes of the following: the Baptist, Stephen, the Virgin, Sergius and Bacchus, Matthew, the Apostles, George, the 4 Beasts, Michael, Gabriel, Mena, Onnofrius, Cosmas and Damianus, the 24 Elders, Mercurius, Paese and Thecla, Behnam, Christmas. *Cf.* the lists in BUTLER, *Churches* i. 50 ff., 101 ff. &c.

[3] There is no question of direct translation, especially impossible in hymns acrostical and the like.

[4] *V.* Br. Mus. nos. 308, 983.

[5] The little said in the Lives of Severus as to his sojourn in Egypt does not refer to this (GOODSPEED's Ethiop. *Conflict*, p. 713; but the 2nd hymn appears to refer to that work).

[6] *V.* BASSET's *Synax.*, 25th Kîhak, and *Aeg. Z.* xl. 61.

[7] ⲧⲡⲟⲗⲓⲥ ϯⲣⲉϥⲥⲟ المدينة القاهرة. [8] Ἀγαρηνός.

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to persuade him, suffer death by fire. The 'new' martyr Ṣalîb ⲡⲓⲥⲧⲁⲩⲣⲟⲥ too (3rd Kîhak), 'who came at the eleventh hour, yet received the whole day's wage,' is unknown to the Synax. Evidence of the later introduction of this piece may be seen in the absence of the usual Arabic parallel to the short Coptic text, the version تفسير being added, and at greater length, subsequently[1]. As a consequence of his public profession, he was sent in chains to Cairo. There he was tortured and paraded through the city, bound to a crosslike frame and mounted on a tall camel, while a herald cried his accusation before him. After execution, his body was to be burnt; but the flames refused to devour it and, having been secured by the faithful, it was deposited by the patriarch in a church[2]. Again the martyrs Behnâm and Sârah (14th Kîhak) have, we are told, no place in the Synax., but are found in the Antiphonary[3]. This must apply however to the particular recension used, for others show even two versions of their story[4]. Various lesser divergencies from the available texts of the Synax. are observable: the hymns to Macarius of Tkôw (27th Bâbeh) are evidently compiled with the help of the narrative of Dioscorus; the name of the priest is given who baptized Eustathius Placidus (27th Tût); Cleophas (1st Hatûr) was one of the disciples who journeyed to Emmaus; the number of the Nicene fathers (9th Hatûr) was foreshadowed by that of Abraham's servants[5]; the number of pieces into which James the Persian (27th Hatûr) was cut is 32; the place of martyrdom of Cosmas and Damianus (22nd Hatûr) is Aegae (ⲉ)ϣⲉⲁⲥ ϯⲡⲟⲗⲓⲥ[6]; Sarapamon (or Sarapion) foretells the conversion and martyrdom of Arian (28th Hatûr). 'The Book of Testimonies' (*i.e.* the Πληροφορίαι) of Peter the Iberian (1st Kîhak) is cited with the works of Timothy and Severus.

Confusions are not infrequent: *e.g.* 24th Tût, Gregory the monk and Gregory Theologus; 21st Hatûr, the last named and Gregory Thaumaturgus. On the 23rd Hatûr we read that, in place of Dionysius of Corinth, 'The Book of Hymns' كتاب الطارح has D. the Areopagite[7].

That the author, though a poor Coptic scholar, was familiar with the literature is evident from the quantity of Greek words employed, many of them of but rare occurrence in ordinary texts[8]. It might even seem, here and there, that he had drawn upon Greek texts; *cf.* the phrases: archbishop of ϯⲣⲱⲙⲁⲛⲓⲁ ⲧⲱ ⲟⲛⲟⲩⲙⲁ ⲁⲩⲧⲏⲥ رومية وما معها (9th Bâbeh); ⲙⲡⲁϥⲟⲩⲱⲙ ⲛⲟⲩⲱⲓⲕ ... ⲁⲗⲗⲁ ⲟⲩϕⲁⲃⲁ ⲕⲁⲧⲁ ⲣⲟⲩϱⲓ (30th Bâbeh); ϫⲉⲛⲏⲓ-

[1] As in the fragment Br. Mus. no. 888.

[2] It appears from the expressions used (اولاد هذه الكنيسة, يفرحون اليوم, حسناً اتيت الينا اليوم ايها الجسد) that this is the church to which the present MS. belonged. From the history of Ṣalîb in Paris MS. *arabe* 152, f. 92, we learn that he came from ابشادة (ⲡⲓϣⲟⲧⲉ, Krall *Rechtsurk.* cxviii) near Ashmunain, that he was brought in custody to Cairo, tortured and executed (as above), in موضع ان يضربوا فيه الارقاب (f. 100 *b*), on the 3rd Kîhak, A.M. 1129=A.D. 1413. Not to be confused with his namesake of 28th Miyazya, also martyred by the Muslims. He was from the town *Maḳsur* (مقصور ?) and was buried beside the blessed John of *Harḳâl* (or *Herḳalî*), *i.e.* Heracleia in Pontus (*cf.* Br. Mus. no. 865 n., *Synax.* 4th Sanê).

[3] فانه لم يوجد فى السنكسار لكن فى كتاب الدفنار.

[4] *V.* Forget's *Synax.*, pp. 158 and 288. Our hymn seems to resemble the 2nd of these texts. *V.* also Wüstenfeld 181. *Cf.* G. Hoffmann, *Auszüge* 17.

[5] Gen. xiv. 14.

[6] *V. PSBA.* xxx. 132.

[7] *V. PSBA.* xxix. 293.

[8] *E.gg.* ἀντίχριστος, ἀπάνθρωπος, αυκυνον (Paris 44, 81 *a* ⲁⲩⲕⲉⲛⲟⲛ, ⲁⲩⲕⲏ 'ebony', *cf.* Kircher 175 ⲉⲩⲕⲓⲛⲱⲛ الشمشار 'plum', Almkvist), βούνευρον, γενεαλογεῖν, διαβάλλειν, ἐξουσιαστής, ζωγράφος, θεραπευτής, ἱστόρειν, κατόρθωμα, μιτάτωρ (رسول), νυμφαγωγός, ὀπτασία, σκάφος, σπείρα, φάβα, χηρονογια (احتيار, χειραγωγία).

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ϩⲟⲟⲩ ⲙⲡⲓⲡⲁⲡⲁⲥ ⲃⲓⲕⲧⲟⲣⲟⲥ (11th Hatûr). Possibly however these mean no more here than the frequent Greek locutions to be found throughout the Theotokia and other liturgical books.

It is abundantly clear, from the strange forms of many proper names, that the Coptic text of the narrative hymns is mainly a version from the Arabic; witness the following examples: ⲁⲃⲗⲁⲣⲓⲟⲛ ابلاريون, ⲁⲡⲁ ⲧⲟⲗⲟⲥ اباطلس for اناطلس[1], ⲁⲡⲣⲁⲕⲟⲥ ابراكس for ? ايراكس Ἱέραξ[2], ⲁⲅⲡⲁⲛⲓⲟⲥ اوناتيوس for اوباتيوس[3], ⲁⲉⲣⲟⲩⲁⲓ دروى for ? جاروجى (George[4]), ⲑⲁⲣⲁⲉⲁ طرداى Τιριδάτης, ⲙⲁⲗⲁⲧⲓⲛⲏ ملايتينى for Μελιτηνή[5], ⲡⲁⲗⲁⲣⲓⲁⲛⲟⲥ and ⲑⲓⲡⲟⲣⲓⲛⲟⲥ بالاريانوس وتيبورنيوس for تيبورتيوس, ⲥⲃⲱⲛ اصفون, ⲥⲱⲣ صور instead of ⲧⲩⲣⲟⲥ, ϫⲟⲩⲍⲁ خوزى for جورى ϫⲱⲣⲓ. *Cf.* also the location (vol. 2, $\overline{\lambda\pi}$ *a*) ⲉⲧⲁϥⲧⲁⲥⲑⲟϥ ⲉⲧⲉϥⲯⲩⲭⲏ ثم رجع الى نفسه[6]. On the other hand, ⲁⲅⲁⲑⲟⲩ, ⲁⲡⲓⲁⲛⲟⲩ, ⲕⲁⲣⲡⲟⲩ &c. may be reminiscent of the genitives in the diptych lists[7].

As to the authorship and date of the Antiphonary, VANSLEB states[8] that it was the work of the patriarch Gabriel b. Turaik (1131–1146). But the words in Abû 'l-Barakât's list, on which he presumably relies, are[9] كتاب البسخة المصرية وتنسب الى البطريرك انبا غبريال بن تريك وكتاب الدفنارى ومعناه (*space*[10]) وهو يشتمل على تماجيد الاعياد واناشيد القديسين والاشهاد, whence it appears that for the *Difnârŷ* no author is named. Further, on the 9th Tût the eclipse is commemorated which occurred in A. D. 1242, showing that the source here drawn upon (a recension of the Synax.) was compiled after the time of Gabriel[11]. Seeing that it is unknown at what period the earliest recension of the Synax. arose—the reputed authors, Peter al-Jamîl of Malîg and Michael of Atrîb, lived respectively before 1363 and *ca.* 1425[12]—we cannot rely upon the relationship of the two works as a guide in dating.

A book bearing the name Ἀντιφωνάριον was in use about the 8th century. That is roughly the date of the Fayyûm papyrus in which, among other books, the name occurs[13]. None of the known copies of the present work is older than the 18th century[14]. Their texts appear to correspond with ours.

The present copy belonged to TATTAM, as his handwriting (with date 1840) on the fly-leaf of each volume and often in the margins, shows. He paid '210 piastres' for it.

The following may serve as specimens of the hymns. The line-division within the strophes here follows the metre, not the fortuitous divisions by the scribe.

[1] Abû 'l-Barakât's calendar (Paris 203, f. 257 *b*) has ابطلماوس Ptolemaus.

[2] *V.* Br. Mus. no. 986, though no Hierax appears in the Synaxarium.

[3] *Cf.* Hypatius and Andreas, (*Synax.* 20th Sept.)

[4] Perhaps George, the friend of Abraham (*v.* 9th Tûbah, 18th Bashans, *PSBA.* xxix. 289). FORGET 202, BASSET 266 give this variant. Ethiop. (Or. 658. 171 *a*) too *Dárûdî*, but that is inconclusive. Or *cf.* the name ⲧⲟⲩⲣⲟⲁⲁ, BALESTRI-HYVERNAT, *Acta* i. 202.

[5] Abû 'l-Barakât ماليدينا.

[6] As in Acts xii. 11, where *cf.* the Coptic.

[7] *PSBA.* xxx. 259.

[8] *Histoire* 62.

[9] Paris 203, f. 108 *b*.

[10] Showing that the meaning of the name was no longer known.

[11] RENAUDOT, *Hist.* 513, even supposes that a later Gabriel is intended.

[12] Works of Peter described by Abû 'l-Barakât; *v.* RIEDEL in *Götting. Nachr.* 1902, 688; Michael's date (on what authority?) by ASSEMANI in MAI iv. 93.

[13] CRUM, *Copt. MSS.*, p. 61.

[14] The Göttingen MS. 1788 (LAGARDE, *Orient.* 43), the Vatican (Borgian) MS. 1738. I have procured specimens of both by the kindness of Prof. PIETSCHMANN and Mgr. EHRLE.

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Vol. 1, p. ⲕⲁ *b*. Moses. اليوم الثامن من شهر توت موسى النبى وزكرياء الكاهن
ⲯⲁⲗⲙ ⲛⲭⲟⲥ ⲁⲁⲁⲙ مديح بلحن اظام

1. Ⲁⲙⲟⲩ ϣⲁⲣⲟⲛ ⲫⲟⲟ ⲩ
ⲱ ⲡⲓⲭⲣⲏⲥⲟⲥⲧⲟⲙⲟⲥ
ⲱϣ ⲉⲃⲟⲗ ⲉⲣⲟⲛ
ϧⲉⲛⲟⲙⲏϯ ⲛϯⲑⲱⲟⲩⲧⲥ

2. Ϩⲓⲛⲁ ⲛⲧⲉⲕⲧⲁⲙⲟⲛ
ⲉⲡⲧⲁⲓⲟ ⲙⲡⲁⲓⲣⲱⲙⲓ
ⲉⲧⲁϥⲥⲁϫⲓ ⲛⲉⲙϥϯ
ϩⲓϫⲉⲛⲡⲧⲱⲟⲩ ⲛⲥⲓⲛⲁ

3. Ⲁϥϯ ⲫⲓⲱⲧ
ⲥⲁϫⲓ ⲛⲉⲙⲙⲱⲩⲥⲛⲉ
ϫⲉⲁⲕϫⲉⲙⲭⲁⲣⲓⲥⲙⲁ
ⲙⲡⲁⲙⲑⲟ ⲉⲃⲟⲗ

4. Ⲁϥⲛⲁⲩ ⲉⲡⲓⲃⲁⲧⲟⲥ
ⲉϥⲙⲟϩ ϧⲉⲛⲡⲓⲭⲣⲱⲙ
ⲉⲃⲟⲗ ϩⲓϣⲁϥⲉ
ⲟⲩⲟϩ ⲣⲱⲕϩ ⲁⲛ

5. Ⲙ ⲟⲩⲛⲓⲁⲧⲕ ⲛⲑⲟⲕ
ⲱ ⲙⲱⲩⲥⲛⲉ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ (sic)
ϫⲉⲁⲕⲙⲡϣⲁ ⲙⲡⲁⲓⲛⲓϣϯ
ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ

6. Ⲭⲉⲁⲕⲉⲣⲙ ⲛⲉϩⲟⲟⲩ
ⲛⲉⲙⲙ ⲛⲉϫⲱⲣϩ
ⲉⲕⲭⲏ ϧⲉⲛⲡⲓⲥⲛⲟⲫⲟⲥ
ⲉⲕⲥⲁϫⲓ ⲛⲉⲙϥϯ

7. Ⲟⲩϣⲃⲱⲧ ϫⲁⲣ ⲛϣⲉ
ⲁϥϩⲓⲱⲧϥ ⲛϫⲉ ⲙⲱⲩⲥⲛⲉ
ⲉϧⲣⲏⲓ ⲉⲫⲓⲟⲙ ⲛϣⲁⲣⲓ
ⲁⲩⲫⲱⲣϫ ⲛϫⲉ ⲛⲙⲙⲱⲟⲩ

8. Ⲉϥⲉⲣⲥⲩⲙⲙⲉⲛⲏⲛ ⲛⲁⲛ
ⲙⲡϣⲉ ⲙⲡⲥϥⲥ
ⲉⲧⲁⲩⲁϣ ⲡⲟ̅ⲥ̅ ⲉϫⲱϥ
ⲡⲙⲙⲁϩϭ̅ ⲛⲁϩⲁⲙ

9. Ⲟⲩϣⲫⲏⲣⲓ ⲁⲗⲏⲑⲱⲥ
ⲡⲉ ⲡϫⲓⲛⲓ ⲉⲙⲏⲣ
ⲛⲛⲉⲛϣⲏⲣⲓ ⲙⲡⲓⲥ̅ⲗ̅
ϧⲉⲛⲫⲓⲟⲙ ⲛϣⲁⲣⲓ

10. Ⲡⲱⲩⲥⲛⲉ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ
ⲛⲁϥϯⲛⲟⲙϯ ⲛⲱⲟⲩ
ⲧϫⲟⲙ ⲙⲡⲥϥⲥ
ⲉⲥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲣⲱⲟⲩ

11. Ⲉⲧⲉⲡϣⲃⲱⲧ ⲉ̅ⲑ̅ⲩ̅
ⲡⲣⲉϥⲓⲣⲓ ⲛⲛϣⲫⲏⲣⲓ
ⲉⲧⲁϥϥⲱⲣϫ ⲙⲫⲓⲟⲙ
ϧⲉⲛϯϫⲟⲙ ⲛⲧⲉ ⲫϯ

12. Ⲡⲱⲩⲥⲛⲉ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ
ⲛⲉⲙⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ
ⲛⲁⲩϯ ⲱⲟⲩ ⲙⲡⲟ̅ⲥ̅
ϫⲉϧⲉⲛⲟⲩⲱⲟⲩ ϫⲁⲣ ⲁϥϭⲓ ⲱⲟⲩ

13. Ϩⲓⲧⲉⲛⲛⲉⲩⲭⲏ

Vol. 2, p. ⲙⲉ *b*. Onnophrius (2nd hymn).
ⲛⲑⲟϥ ⲟⲛ ⲛⲭⲟⲥ ϧⲁⲧⲟⲥ واطس بلحن ايضًا له

1. Ⲡⲓⲥⲛⲟⲩ ϫⲁⲣ ⲙⲡⲁⲧⲓⲕⲟⲛ
ⲉⲧⲑⲱϩⲉⲙ ⲛⲛⲉⲛϣⲩⲭⲏ
ⲁⲛϣⲁⲛϫⲱ ⲛⲁϩⲣⲉⲛⲓⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
ⲙⲡϫⲓⲛⲱⲛϩ ⲛⲛⲉⲛⲓⲟϯ ⲉ̅ⲑ̅ⲩ̅

2. Ⲛⲁⲓ ⲉⲧⲁⲩϭⲓⲥⲓ ⲛϩⲟⲩⲟ
ⲡⲁⲣⲁ ⲧⲫⲩⲥⲓⲥ ⲛϯⲙⲉⲧⲣⲱⲙⲓ
ⲉⲑⲃⲉϯⲥⲡⲟⲩⲁⲛ ⲉⲧⲥⲟⲩⲧⲱⲛ
ⲛⲧⲉ ⲧⲟⲩⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ

3. Ⲉⲧⲓ ϫⲁⲣ ⲛⲉⲧⲁⲩⲫⲱⲛϩ ⲁⲛ
ⲥⲁⲃⲟⲗ ⲛⲛⲉⲛⲑⲱϣ ⲛϯⲫⲩⲥⲓⲥ
ⲁⲗⲗⲁ ⲁⲥϣⲓⲃϯ ⲛϫⲉ ⲧⲟⲩⲥⲛⲱⲙⲓⲛ
ϧⲉⲛⲟⲩⲁⲓⲁⲕⲣⲓⲥⲓⲥ ⲙⲙⲏⲛⲓ

4. Ⲟⲩϩⲱⲃ ⲛϣⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲙⲙⲟϥ-
ⲡⲉ ⲫⲃⲓⲟⲥ ⲙⲡⲁⲓⲣⲱⲙⲓ ⲛⲑⲙⲏⲛⲓ
ⲡⲓⲛⲓϣϯ ⲛⲥⲱⲧⲡ ⲛⲧⲉ ⲡⲭ̅ⲥ̅
ⲡⲓⲑⲉⲟⲫⲟⲣⲟⲥ ⲁⲃⲃⲁ ⲟⲩⲛⲟϥⲉⲣ

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5. Ⲫⲁⲓ ⲉⲧⲁϥϣⲁϣϥ ϧⲉⲛⲟⲩϫⲱⲕ
ⲙ̀ⲡⲱⲟⲩ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ
ⲉⲑⲃⲉϯϩⲁⲗⲏϫⲓ ⲛ̀ⲧⲉ ⲫϯ
ⲑⲁⲓ ⲉⲧϣⲟⲡ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ

6. Ⲁϥⲥⲟⲧⲡ ⲛⲁϥ ⲉⲉⲣϣⲫⲏⲣ
ⲛⲓⲙⲑⲏⲣⲓⲟⲛ ϩⲓⲡϣⲁϥⲉ
ⲉϩⲟⲧⲉ ⲛ̀ⲧⲉϥϭⲓⲙⲉ
ϧⲉⲛⲛⲓⲣⲱⲟⲩϣ ⲙ̀ⲃⲓⲱⲧⲓⲕⲟⲛ

7. Ⲛⲁⲓ ⲉⲧⲱⲙⲉ ⲙ̀ⲡⲣⲱⲙⲓ ⲉϧⲣⲏⲓ
ⲉⲡϥⲱϯ ⲉⲃⲟⲗ ⲛⲉⲙⲡⲧⲁⲕⲟ
ⲉⲩⲓⲣⲓ ⲙ̀ⲡⲓⲕⲁϯ ⲙ̀ⲃⲉⲗⲗⲉ
ⲉⲃⲟⲗ ϩⲁⲡⲓⲉⲙⲓ ⲙ̀ⲙⲏⲓ

8. Ⲉⲑⲃⲉⲫⲁⲓ ⲉⲩϭⲓⲥⲓ ⲛ̀ⲧⲉϥⲥⲉⲙ
ⲙ̀ⲡⲣⲟⲫⲏⲧⲓⲕⲟⲛ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉⲉⲑⲃⲉⲫⲁⲓ ⲁⲓⲟⲩⲉⲓ[sic] ⲫⲏⲧ
ⲟⲩⲟϩ ⲁⲓϣⲱⲡⲓ ϩⲓⲡϣⲁϥⲉ

9. Ⲉⲓϫⲟⲩϣⲧ ⲉⲃⲟⲗ ϧⲁⲧϩⲏ ⲙ̀ⲫⲏ
ⲉⲧⲁϥⲛⲁϩⲙⲉⲧ ϩⲁⲟⲩⲥⲁⲣⲁⲑⲟⲛⲟⲩ
ⲉⲧϣⲑⲉⲣⲑⲱⲣ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ
ⲛ̀ⲧⲉ ⲡⲁⲓⲃⲓⲟⲥ ⲉⲧϣⲟⲡ ϯⲛⲟⲩ

10. Ⲡⲁⲓⲣⲏϯ ϧⲉⲛⲟⲩⲛⲟⲩⲥ ⲉⲩⲣⲏⲥ
ⲛⲉⲙⲟⲩⲕⲁϯ ⲙ̀ⲡⲁⲧⲓⲕⲟⲛ
ⲁϥⲑⲉϥϣⲱⲡⲓ ϧⲉⲛⲟⲩⲁϩⲓⲁⲓ
ⲛ̀ϫⲉ ⲡⲉⲩϫⲏⲉⲩⲟⲥ ⲛ̀ⲛⲟⲛⲧⲟⲛ

11. Ⲉⲩⲑⲣⲟ ⲙ̀ⲙⲟϥ ⲥⲁⲡϣⲱⲓ ⲛ̀ⲛⲓϩⲱⲙⲓ
ⲛ̀ⲧⲉ ϯⲕⲁⲕⲓⲁ ⲙ̀ⲡⲟⲛⲏⲣⲟⲥ
ⲛⲁⲓ ⲉⲧⲱⲙⲉ ⲙ̀ⲙⲟⲛ ⲉⲡⲉⲥⲏⲧ
ⲉⲡⲕⲁⲧⲁⲕⲗⲓⲥⲙⲟⲥ ⲉⲡⲓⲡⲁⲑⲟⲥ

12. Ⲡⲁⲓⲣⲏϯ ⲉⲩϣⲱⲡⲓ ⲛⲁⲧⲣⲱⲟⲩϣ
ⲉⲃⲟⲗ ϩⲁϯⲕⲣⲓⲥⲓⲥ ⲛ̀ϯⲛⲉϫⲓ
ⲁϥϣⲁⲛϣ ⲙ̀ⲙⲟϥ ϧⲉⲛⲛⲓⲉⲛⲧⲏϫ
ⲛⲉⲙϩⲁⲛⲃⲟⲧⲁⲛⲏ ⲛⲁⲥⲣⲓⲟⲛ

13. Ⲡⲟⲩⲓⲥ ⲛ̀ⲧⲉϯⲥⲁⲣϫ
ⲉⲛⲁⲛⲑⲣⲱⲡⲟⲛ ⲉⲩϩⲱⲧⲡ ⲙ̀ⲙⲟⲥ
ⲉⲑⲣⲉⲥϭⲓⲉϫⲱⲥ ⲙ̀ⲡⲛ̅ⲧ̅ⲁ̅
ⲉⲑ̅ⲩ̅ ϧⲉⲛⲟⲩϩⲣⲏⲛⲏ

14. Ⲭⲉⲁⲩⲉⲣϩⲉⲗⲡⲓⲥ ϧⲉⲛⲡ̅ⲛ̅ⲁ̅
ⲟⲩⲟϩ ⲛⲁⲙⲉⲩⲓ ϧⲉⲡⲧⲉϥϩⲏⲧ
ϫⲉⲙⲁⲱⲛϩ ϧⲉⲛⲟⲩⲱⲛϩ
ⲛ̀ⲧⲉ ⲫⲣⲁϣⲓ ⲛⲁⲧⲥⲁϫⲓ ⲙ̀ⲙⲟϥ

15. Ⲧⲱⲃϩ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉϩⲣⲏⲓ ⲉϫⲱⲛ

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HOMILIES

436 [41].—Parchment; a complete leaf; $33\frac{1}{2} \times 22\frac{1}{2}$ cm.; pp. —, ⲧⲁ̅, the last of quire ⲓⲑ̅. 1 col., 37 lines, in paragraphs. Script: *cf.* HYVERNAT, *Album* xxii or xl. 2.

Homily treating here of Christ's burial and the visit of the women to the tomb. The *quotations* are from St. Mark. Salome is here called a rich woman who brought ointments to the tomb[1], and the angel is said to have taken the form of a youth in order that the women, and especially Salome, who was not used to the sight of angels, might not be terrified.

P. [ⲧⲉ̅]ⲟⲩ ⲁⲩϣⲱⲡ ⲛϩⲁⲛⲥⲱⲩⲛⲟⲩϥⲓ ϩⲓⲙⲁ ⲛⲧⲟⲩⲑⲁϩⲥϥ ⲟⲩⲟϩ ϩⲁⲛⲁⲧⲟⲟⲩⲓ ⲙⲙⲁϣⲱ ⲙⲫⲟⲩⲁⲓ ⲛⲛⲓⲥⲁⲃⲃⲁⲧⲟⲛ ⲁⲩⲓ ⲉⲡⲙⲉϩⲁⲩ ⲉⲧⲁⲫⲣⲏ ϣⲁⲓ ⲉⲧⲁⲙⲁⲣⲕⲟⲥ ϫⲉⲟⲩⲛ ⲉⲣⲫⲙⲉⲩⲓ ⲉⲑⲃⲉⲡⲙⲁϩⲁ̅ ⲛⲥⲟⲡ ⲉⲧⲁⲡϩⲓⲟⲙⲓ ϣⲉ ⲛⲱⲟⲩ ⲉⲡⲙⲉϩⲁⲩ ⲁϥϫⲉⲛⲁⲓ ⲙⲡⲁⲓⲣⲏϯ ϩⲟⲧⲉ ⲉⲧⲁⲫⲣⲏ ϣⲁⲓ ⲉⲧⲁⲥⲓ ⲛϫⲉ ⲙⲁⲣⲓⲁ ϯⲙⲁⲅⲁⲗⲓⲏⲛ ⲛⲉⲙⲙⲁⲣⲓⲁ ⲛⲧⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲛⲉⲥⲁⲗⲱⲙⲏ ⲙⲁⲣⲓⲁ ϫⲉⲟⲩⲛ ⲛⲧⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲛⲉⲙⲙⲁⲣⲓⲁ ⲛⲧⲉ ⲓⲱⲥⲏⲧⲟⲥ ⲛⲑⲟⲥ ⲣⲱ ⲟⲛⲧⲉ ⲑⲙⲁⲩ ⲙⲡⲟ̅ⲥ̅ ⲓⲁⲕⲱⲃⲟⲥ ⲅⲁⲣ ⲛⲉⲙⲓⲱⲥⲏⲧⲟⲥ ⲛⲉⲥⲓⲙⲱⲛ ⲛⲉⲙⲓⲟⲩⲁⲥⲡⲉ ⲛⲓⲥⲏⲟⲩ ⲕⲁⲧⲁⲥⲁⲣϫ̅ ⲛⲧⲉ ⲡⲟ̅ⲥ̅ ⲥⲁⲗⲱⲙⲏ ⲁⲉ ⲛⲉⲟⲩⲣⲁⲙⲁⲟⲧⲉ ⲛⲥϩⲓⲙⲓ ⲙⲡⲓⲥⲧⲏ ⲛⲑⲟⲥ ⲅⲁⲣ ϩⲱⲥ ⲁⲥⲉⲣⲉⲧⲓⲛ ϫⲉⲛⲟⲩⲛⲁϩϯ ⲉⲑⲣⲉⲥⲓⲛ ⲛϩⲁⲛⲥⲟϫⲉⲛ ⲉⲡⲙⲉϩⲁⲩ ⲟⲩⲟϩ ⲉⲑⲱϩⲥ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲟⲩⲁⲃ ⲟⲩⲟϩ ϫⲉⲙⲡϫⲓⲛⲑⲟⲣⲟⲩϣⲉ ⲛⲱⲟⲩ ⲉⲡⲙⲉϩⲁⲩ ⲟⲩⲟϩ ⲉⲧⲁⲩϥⲁⲓ ⲛⲛⲟⲩϧⲁⲗ ⲉⲡϣⲱⲓ ⲁⲩⲛⲁⲩ ⲉⲡⲓⲱⲛⲓ ⲉⲁⲩⲥⲕⲉⲣⲕⲱⲣϥ ⲓⲧⲁ ⲁⲉ ⲉⲧⲁⲩϣⲉ ⲉϫⲟⲩⲛ ⲉⲡⲙⲉϩⲁⲩ ⲁⲩⲛⲁⲩ ⲉⲟⲩϫⲉⲗϣⲓⲣⲓ ⲉϥϩⲉⲙⲥⲓ ⲥⲁⲟⲩⲓⲛⲁⲙ ⲉϥϫⲏⲗ ⲛⲟⲩⲥⲧⲟⲗⲏ ⲉⲥⲟⲩⲟϣϣ ⲛⲁⲓϫⲉⲗϣⲓⲣⲓ ⲁⲉ ⲟⲛ ⲉⲧⲁϥⲥⲁϫⲓ ⲉⲣⲟϥ ⲛϫⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲉⲟⲩⲁⲅⲅⲉⲗⲟⲥⲡⲉ ⲉⲑⲃⲉⲡⲓϩⲓⲟⲙⲓ ϫⲉⲟⲩⲛ ϩⲓⲙⲁ ⲛⲧⲟⲩϣⲧⲉⲙⲉⲣϩⲟϯ ⲁϥⲉⲣⲡⲥⲙⲟⲧ ⲛⲟⲩϫⲉⲗϣⲓⲣⲓ ⲛϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛϩⲟⲩⲟ ⲁⲉ ⲉⲑⲃⲉⲥⲁⲗⲱⲙⲏ ϫⲉⲟⲩⲛⲓ ⲧⲉⲥⲥⲩⲛⲑⲓⲁ ⲁⲛⲧ[ⲉ] ⲉⲛⲁⲩ ⲉⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲃⲉϥⲁⲓ ⲁϥⲉⲣⲡⲥⲙⲟⲧ ⲛⲟⲩϫⲉⲗϣⲓⲣⲓ ⲛϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟϩ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲉⲩⲉⲣϩⲟϯ (p. ⲧⲁ̅) ⲥⲁⲧⲟⲧϥ ⲁϥⲱⲗⲓ ⲛϯϩⲟϯ ⲉⲃⲟⲗ ϩⲁⲣⲱⲟⲩ ⲓⲧⲁ ⲁⲉ ⲟⲛ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲛϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ϫⲉⲙⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲁϫⲟⲥ ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙⲡⲉⲧⲣⲟⲥ ϫⲉϥⲛⲁⲉⲣϣⲟⲣⲡ ⲉⲣⲱⲧⲉⲛ ⲉϯⲥⲁⲗⲓⲗⲉⲁ ⲁⲣⲉⲧⲉⲛⲛⲁⲛⲁⲩ ⲉⲣⲟϥ ⲙⲙⲁⲩ ϩⲛⲡⲡⲉ ⲁⲓϫⲟⲥ ⲛⲱⲧⲉⲛ ⲉⲑⲃⲉⲟⲩ ⲁⲉ ⲁϥⲉⲣⲫⲙⲉⲩⲓ ⲙⲡⲉⲧⲣⲟⲥ ⲙⲡⲁⲓⲙⲁ ϫⲉϩⲓⲙⲁ ⲛⲧⲉϥⲉⲙⲓ ϫⲉⲁⲡⲟ̅ⲥ̅ ϣⲉⲡⲧⲉϥⲙⲉⲧⲁⲛⲓⲁ ⲉⲣⲟϥ ⲉⲑⲃⲉϯⲁⲣⲓⲛⲥⲓⲥ ⲛⲧⲉ ⲡⲓϫⲱⲗ ⲉⲃⲟⲗ ⲉⲁϥϯ ⲡⲣⲟⲑⲩⲙⲓⲁ ⲛⲁϥ ⲉϩⲟⲩⲛ ⲉⲡⲁⲩⲱⲛ ⲛϯⲙⲉⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲓⲧⲉⲛⲑⲱϣⲟⲙϯ ⲛϯϫⲓⲉⲣⲟⲡⲟⲙⲁϩⲓⲛ ⲙⲡⲉϥⲣⲁⲛ ϩⲓⲙⲁ ⲛⲧⲉϥ-ϣⲧⲉⲙⲉⲣⲙⲁϩ ⲛϩⲏⲧ ⲉⲡⲓϩⲟⲩⲟ ⲉⲑⲃⲉⲧⲁⲣⲓⲛⲥⲓⲥ ⲙⲡⲓϫⲱⲗ ⲉⲃⲟⲗ ⲑⲁⲓ ⲉⲧⲁⲥϣⲱⲡⲓ ⲛⲁϥ ⲕⲁⲧⲁ ⲟⲩⲥⲩⲛⲗⲱⲛⲓⲥⲓⲥ ϩⲓⲙⲁ ⲛⲧⲉ[about 15 let.]ⲁⲥⲑⲉⲛⲓⲥ ⲙⲙⲓⲛ ⲉⲙⲟϥ ⲟⲩⲟϩ ⲛⲧⲉϥϣⲧⲉⲙⲭⲁϩⲟⲛϥ ⲉ[ⲣⲟ]ϥ ϫⲉⲙⲙⲁⲩⲁⲧϥ ⲟⲩⲁⲉ ⲉϣⲧⲉⲙⲉⲣⲁⲛϯⲗⲉⲥⲓⲛ ⲟⲩⲁⲉ ⲛⲓⲛ ⲉⲧⲉⲣⲉⲡⲟ̅ⲥ̅ ⲛⲁϫⲟⲧⲟⲩ ⲡⲉⲧⲣⲟⲥ ϫⲉⲟⲩⲛ ϫⲉⲡⲓϫⲓⲛⲑⲟⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲉϥⲣⲁⲛ ⲉⲧⲁⲩⲉⲣⲟⲡⲟⲙⲁϩⲓⲛ ⲙⲙⲟϥ ϫⲉⲡⲣⲱϥ ⲛⲛⲓϩⲟⲙⲓ ϩⲓⲧⲉⲙⲡⲁⲅⲅⲉⲗⲟⲥ ⲁϥϣⲱⲡⲓ ⲗⲟⲓⲡⲟⲛ ϫⲉⲟⲩⲛⲓϣϯ ⲛⲡⲣⲟⲑⲩⲙⲓⲁ ⲛⲉⲙⲟⲩⲣⲱⲟⲩⲧϥ ⲛϩⲏⲧ ⲉⲡⲁϣⲱϥ ⲉⲁϥϣⲉⲣϩⲟⲧ ⲛⲧⲟⲧϥ ⲙⲡⲭ̅ⲥ̅ ϫⲉⲁϥⲁϣ̅ ⲛⲁϥ ⲉⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲡⲟⲙⲁϩⲓⲛ ⲙⲙⲟϥ ⲟⲛ ⲛⲉⲙⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲓⲧⲁ ⲁⲉ ⲟⲛ ⲡⲉϫⲉ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ϫⲉⲉⲧⲁϥⲧⲱⲛϥ ⲛϣⲟⲣⲡ ⲙⲡⲓⲉϩⲟⲟⲩ ⲛϩⲟⲩⲓⲧ ⲛⲧⲉ ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ ⲁϥⲟⲩⲟⲛϩϥ ⲛϣⲟⲣⲡ ⲉⲙⲁⲣⲓⲁ ϯⲙⲁⲅⲁⲗⲓⲏⲛ ⲑⲏ ⲉ[ⲧ

[1] Note this confusion of Salome μυροφόρος with the rich harlot converted by Simeon. *V.* Acad. des Inscr., *CR.* 1903, 249, *Journ. Theol. St.* vi. 582.

https://coptic-treasures.com/

437 [42].—Parchment; a complete leaf; $33\frac{1}{2} \times 26$ cm. Pp. —, ⲅ̅ⲁ̅, the last of quire ⲁ̅. 1 col., 34 lines, in paragraphs. Script: *cf.* HYVERNAT, *Album* xxxvii. No colours. The *verso* is often illegible.

Homily, apparently treating of charity and love to one's neighbour and *quoting* Malachi ii. 10, Amos vi. 4, 5. The following are specimens of the text: ⲁⲛⲉⲣⲁⲥⲣⲓⲟⲥ ⲉϩⲟⲩⲛ ⲉⲛⲏ ⲉⲧⲏⲡ ⲉⲧⲁⲓϕⲩⲥⲓⲥ ⲛⲟⲩⲱⲧ ⲛⲉⲙⲁⲛ ⲟⲩⲟϥ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲛⲓⲛⲓⲥⲉⲛⲉⲁ ⲛⲧⲉ ⲛⲓⲁϕⲱϕ ⲡⲁⲣⲭⲉⲟⲥ ⲛⲏ ⲉⲧⲁⲡⲓⲕⲁⲧⲁⲕⲗⲏⲥⲙⲟⲥ ϣⲱⲡⲓ ⲉⲑⲃⲏⲧⲟⲩ ⲉⲡⲓⲁⲛ ⲉⲩⲓⲣⲓ ⲛϩⲁⲛϭⲓⲛϫⲟⲛⲥ ⲟⲩⲟϥ ⲉⲩϫⲱⲧⲉϩ ⲛϩⲁⲛⲣⲱⲙⲓ

ⲙⲫⲱⲣ ⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲙⲡⲉⲛⲑⲣⲉⲛϣⲱⲡⲓ ⲛϩⲁⲛⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲛϩⲱⲟⲩ ϫⲉⲛⲛⲏ ⲉⲧⲁⲩⲧⲏⲓ (p. ⲅ̅ⲁ̅)-ⲧ[ⲟⲩ

ⲑⲁⲓⲧⲉ ϯⲕⲁⲧⲏⲥⲟⲣⲓⲁ ⲉⲧⲥⲓ ⲉϫⲟⲩⲛ ⲉⲛⲏ ⲉⲧϣⲟⲡ ϫⲉⲛϩⲁⲛⲧⲣⲩϕ[ⲏ] ⲉⲩⲱϧϣ ⲙⲙⲱⲟⲩ ⲉⲡⲟⲩⲥⲏⲛⲟⲩ ⲉⲧϣⲱⲡⲓ ⲟⲩⲟϥ ⲉⲑⲙⲟⲕϩ.

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438 [2 b].—Parchment; complete but for the outer edge; 31 × 19½ cm.; 1 col., 30 lines. Script: a heavy, square hand, of the Nitrian type.

Elijah the Prophet. The text is merely a paraphrase of 1 Kings xix—xx. 4. Elijah is however spoken of almost as a Christian saint (ὁ ἅγιος H.), to whom, before his translation, God promises powers similar to those granted to dying martyrs and saints. His help shall be especially efficacious to travellers by sea and land[1] and in times of famine. The text may be from an Encomium.

]ϣⲟⲩ ⲛⲁⲕ ϧⲉⲛⲧⲁⲓⲕⲟⲥⲙⲟⲥ ϯ[ⲛⲟⲩ] ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲑⲱϱⲥ ⲛⲉⲗⲓⲥⲉ[ⲟⲥ] ⲡϣⲏⲣⲓ ⲛⲓϣⲁϥⲉ̣ⲧ
ⲙⲡⲣⲟϕ[ⲏ]ⲧⲏⲥ ⲛⲧⲉⲕϣⲉⲃⲓϣ ⲁⲛⲟⲕ ϫⲁⲣ ϯⲛⲁⲟⲩⲟⲟⲃⲉⲕ ⲉⲃⲟⲗ ⲉ̣[ⲕ]ⲧⲉⲙⲛⲁⲩ ⲉϥⲙⲟⲩ ϣⲁϯⲥⲩⲛ[ⲧⲉ]ⲗⲓⲁ
ⲛⲧⲉ ⲡⲁⲓⲉⲱⲛ ⲁⲗⲗⲁ ϯⲛⲁⲟⲩⲱⲣⲡ ⲛϩⲁⲛϩⲁⲣⲙⲁ ⲛⲭⲣⲱⲙ ⲛⲧ[ⲟⲩ]ⲟⲗⲕ ⲉⲡϭⲓⲥⲓ ⲉⲡⲙⲁ ⲛⲉⲙⲧⲟⲛ
[ⲉ]ⲧⲁⲓⲥⲉⲃⲧⲱⲧϥ ⲛⲁⲕ ϯⲛⲁⲧⲣⲉⲡⲉⲕⲣⲁⲛ ϭⲓ ⲱⲟⲩ ϩⲓϫⲉⲛ[ⲡⲕⲁ]ϩⲓ ⲙⲫⲣⲏϯ ⲉⲧⲁⲓϯ ⲱⲟⲩ ⲙⲡⲁϣ̣[ⲱⲕ]
ⲙⲱⲩⲥⲛⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛϩⲟϫϩⲉϫ [ⲛⲓ]ⲃⲉⲛ ⲁⲩϣⲁⲛⲧⲱϣϩ ⲙⲙⲟⲓ ⲉⲩ[ϫⲱ] ⲙⲙⲟⲥ ϫⲉϕ̅ϯ ⲙⲡⲓⲁ-
ⲥⲓⲟⲥ ⲛ[ⲗⲓⲁⲥ] ⲛⲁⲓ ⲛⲏⲓ ϯⲛⲁⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ ⲉⲩϩⲛϣ ϧⲉⲛϕⲓⲟⲙ ⲓⲉ ⲛⲛⲁⲣⲱ[ⲟⲩ] ⲓⲉ ⲛⲙⲙⲱⲓⲧ ⲙⲙⲟϣⲓ
ⲓⲉ ϧⲉⲛⲟ[ⲩϩⲉ]ϣⲟⲛ ϯⲛⲁⲛⲁⲓ ⲛⲱⲟⲩ ⲛϫⲱⲗ[ⲉⲙ] ⲫⲏ ⲉⲧⲛⲁϥⲓ ⲫⲣⲱⲟⲩϣ̣ ⲙⲡⲉⲕϣ̣[ⲟⲃⲓ] ⲛⲉⲙⲧⲉⲕⲡⲟⲗⲓⲧⲓⲁ
ⲛⲧⲉϥⲥϧⲏ[ⲧϥ] ⲉⲟⲩϫⲱⲙ ϯⲛⲁⲥⲱⲗϫ ⲛⲛⲉϥⲛ[ⲟⲃⲓ] ⲛⲧⲁⲑⲣⲉϥϣⲱⲡⲓ ⲛⲉⲙⲁⲕ ϧⲉⲛ[ⲧϫⲱ]ⲣⲁ ⲛⲧⲉ ⲛⲏ
[ⲉ]ⲧ[ⲟⲛ]ϩ ⲁϥⲧⲱⲛϥ ⲛϫⲉ ⲡⲓⲁⲥⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲙⲉ[ⲛⲉⲛ]ⲥⲁⲛⲁⲓ ⲁϥⲣⲓ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲙⲡⲟ̅ⲥ̅ ⲁϥ]ϫⲓⲙⲓ
ⲛⲉⲗⲓⲥⲉⲟⲥ ⲡϣⲏⲣⲓ ⲛⲓϣⲁϕ[ⲉⲧ] ⲉϥⲥϫⲁⲓ ⲛⲓⲃ̅ ⲛϱⲉⲃⲓ ⲛⲉϱⲉ ⲁϥϫⲱ[ⲗⲉⲙ] ⲁϥⲱⲗⲓ ⲛⲧⲉϥⲙⲉⲗⲱⲧⲏ
ⲁϥⲥⲁⲧ[ⲥ (*verso*) ⲉϱ]ⲣⲏⲓ ⲉϫⲱϥ ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁϥⲕ̣ⲁ ⲛⲓϱⲉⲃⲓ ⲛⲥⲱϥ ⲁϥϩⲟⲓ [ⲛ]ⲥⲁⲡⲓⲁⲥⲓⲟⲥ ⲏⲗⲓⲁⲥ
ⲉϥϫⲱ ⲙⲙⲟⲥ [ⲛ]ⲁϥ ϫⲉϯⲛⲁⲙⲟϣⲓ ⲛⲥⲱⲕ ⲡⲁ[ⲓ]ⲱⲧ [ⲡ]ⲉϫⲉ ⲡⲓⲁⲥⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲛⲁϥ ϫⲉϫⲉⲙⲟⲛϯ ⲱ
ⲡ̣ⲁ̣ϣⲏⲣⲓ ϫⲉⲁⲡ̅ⲟ̅ⲥ̅ ⲓⲣⲓ ⲛⲟⲩⲛⲁⲓ ⲛⲉⲙⲁⲕ ⲁϥⲧⲁⲥⲑⲟ ⲛϫⲉ [ⲉ]ⲗⲓⲥⲉⲟⲥ ⲁϥϣⲱⲧ ⲙⲡⲡ̅ⲃ̅ ⲛϱⲉ[ⲃ̣]ⲓ ⲛⲉϱⲉ
ⲁϥⲫⲁⲥⲟⲩ ⲁϥⲧⲛⲓⲧⲟⲩ [ⲛ]ⲛⲓⲙⲛϣ ⲁⲩⲟⲩⲟⲙⲟⲩ ⲁϥⲙⲟϣⲓ [ⲛ]ⲥⲁⲡⲓⲁⲥⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲁϥϣⲱⲧⲓ ⲛⲁϥ
[ⲙ]ⲙⲁⲑⲏⲧⲏⲥ [.]ⲧⲟⲡⲡⲉ ⲉⲧⲁϥϣⲱⲧⲓ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲛⲉⲟⲩⲟⲛ ⲟⲩⲓⲟϱⲁⲗⲟⲗⲓ ⲛⲧⲉ ⲛⲁⲃⲟⲩ[ⲟ]ⲩⲑⲉ ⲡⲓⲥⲣⲁ-
ⲛⲗⲓⲧⲏⲥ ⲉϥϧⲉⲛⲧ ⲉⲫⲏⲟⲉ ⲛⲁϫⲁⲁⲃ ⲡⲟⲩⲣⲟ ⲡⲉϫⲉ [ⲁ]ϫⲁⲁⲃ ⲛⲛⲁⲃⲟⲩⲟⲩⲑⲉ ϫⲉⲙⲟⲓ ⲛⲏⲓ [ⲛ]ⲡⲉⲕⲓⲟϱ-
ⲁⲗⲟⲗⲓ ϫⲉϥϧⲉⲛⲧ ⲉⲫⲱⲓ [ⲁ]ⲡⲟⲕ ϯⲛⲁϯ ⲛⲁⲕ ⲛⲧⲉϥϣⲉⲃⲓϣ [ϧ]ⲉⲛⲕⲉⲙⲁ ⲉϥⲥⲟⲧⲡ ⲉϱⲟⲧ ⲉⲣⲟϥ [ⲡ]ⲉϫⲉ
ⲛⲁⲃⲟⲩⲟⲩⲑⲉ ⲛⲁϥ ϫⲉⲛⲛⲉϥϣⲱⲧⲓ ⲛⲏⲓ ⲉⲑⲣⲓϯ ⲛⲧⲕⲗⲏⲣⲟⲛⲟ[ⲙ]ⲓⲁ ⲛⲛⲁⲓⲟϯ ⲛⲁⲕ ⲟⲩⲟⲛ ⲛⲧⲁⲕ
ⲛ[ⲟ]ⲩⲙⲛϣ ⲛⲁⲥⲁⲑⲟⲛ ⲙⲁⲣⲟⲩⲣⲱϣⲓ [ⲉ]ⲣⲟⲕ [ⲁ]ϥϣⲉ ⲛⲁϥ ⲛϫⲉ ⲁϫⲁⲁⲃ ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲛⲓ ⲁϥⲉⲛⲕⲟⲧ
ⲉϫⲉⲛⲡⲉϥⲥ̅ⲗⲟϫ ⲁϥϱⲱⲃⲉ ⲙⲡⲉϥϱⲟ ⲙⲡⲉϥⲟⲩⲱⲙ ⲟⲩϫⲉ ⲙⲡⲉϥⲥⲱ ⲉϥⲟⲓ ⲛϫⲟⲗⲓ ⲉⲑⲃⲉ[

439 [47 b].—Parchment; a complete leaf, 26 × 18 cm. Pp. —, ⲗ̅. Script: *cf.* HYVERNAT, *Album* xxxviii or xli. 2. 1 column, in paragraphs, 29 or 30 lines. No colours.

Michael the Archangel, Miracles of. We have here the beginning of a story of Elias, a rich citizen of Pemje (Oxyrhynchus), who gave alms at the monthly festivals[2]

[1] So in Mohammedan legend; *v.* LANE, *Arab. Nights*, Introd., note 2.

[2] On the 12th of each month, that in Hathor being specially important.

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of the archangel, and of John, a thief. Possibly from the Homily by Peter of Alexandria, *Cod. Vatic. Copt.* lxi, which treats of Michael[1].

P. —. ⲉϩⲣⲏⲓ ⲉⲫⲛⲟⲩⲓ ⲛⲧⲉ ⲙⲙⲉⲛϯ ⲁϥⲥⲟⲛϩϥ ⲉⲙⲁⲩ ⲁϥϯ ϯ ⲉⲣϣⲓϣⲓ ⲛⲓⲓⲁⲥⲓⲟⲥ ⲉⲑⲣⲟⲩⲥⲣⲟ ⲉⲣⲟϥ ⲛⲟⲩϣⲟ ⲡⲣⲟⲙⲡⲓ · ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲁⲃ ⲛⲑⲟⲕ ⲟⲩϣⲟⲩⲙⲉⲣⲓⲧⲕ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲟⲩϫⲓⲙⲓ ⲙⲙⲟⲕ ϧⲉⲛⲁⲥⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ · ⲛⲑⲟⲕⲛⲉ ⲉⲧⲁϕϯ ⲉⲛ ⲡⲓⲗⲁⲟⲥ ⲛⲧⲉ ⲛⲉⲛϣⲏⲣⲓ ⲙⲡⲓⲥⲗ ⲉϩⲣⲏⲓ ⲉⲡⲉⲕϫⲓϫ ⲉϥϫⲱ [ⲙⲙⲟⲥ] ⲙⲙⲱⲩⲥⲛⲥ ϫⲉϩⲛⲏⲛⲉ ⲓⲥ ϯⲡⲁⲟⲩⲱⲣⲡ ⲙⲡⲁⲁⲅⲅⲉⲗⲟⲥ [ϩⲁ]ϫⲱⲕ ⲥⲱⲧⲉⲙ ⲛⲥⲱϥ ϫⲉⲟⲩⲛ[ⲓ] ⲡⲁⲣⲁⲛⲡⲉ ⲉⲧⲭⲏ ϩⲓϫⲱϥⲡⲉ[2] · ϥⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟⲕ ⲟⲛ ⲛϫⲉ ϥⲁⲃⲣⲓⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉϥⲥⲁϫⲓ ⲛⲉⲙⲁⲛⲓⲏⲗ ⲡⲓⲑⲉⲟⲫⲟⲣⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲁⲛⲟⲕ ⲉⲓⲭⲏ ϧⲉⲛⲧⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲧⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲛⲓⲡⲉⲣⲥⲓⲥ[3] · ⲁϥⲓ ⲛϫⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ ⲛⲧ . . ⲧⲱⲛ ⲟⲩⲟϩ ⲡⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲡⲟⲣⲡ (sic) ⲁϥⲉⲣⲃⲟⲛⲑⲓⲛ ⲉⲣⲟⲓ ⲁⲓⲥⲟϫⲡϥ ⲙⲙⲁϩ · ϫⲉⲛⲧⲁⲧⲁ[ⲙⲟ ⲙ]ⲙⲟⲕ ⲉⲡⲉⲕϩⲟⲣ[ⲁⲥ]ⲓⲥ (p. ⲗ̅) ⲁⲧⲉⲧⲉⲛⲛⲁⲩ ⲱ ⲡⲁⲙⲉⲣⲁϯ ⲉⲡⲧⲁⲓⲟ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲓⲭⲁⲏⲗ ϫⲉⲟⲩⲛⲓϣϯⲡⲉ ϥⲛⲱϩⲉⲙ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲉⲉϩⲟⲛⲟⲩ[4] ⲭⲏ ⲉⲣⲟϥ ϯⲛⲁⲧⲁⲙⲱⲧⲉⲛ ⲁⲉ ⲟⲛ ⲉⲟⲩϩⲱⲃ ⲉⲁϥϣⲱⲡⲓ ϧⲉⲛⲛⲁⲉϩⲟⲟⲩ · ⲛⲉⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲁⲉ ϧⲉⲛϯⲡⲟⲗⲓⲥ ⲡⲉⲙϫⲉ ⲉⲡⲉϥⲣⲁⲛⲡⲉ ⲏⲗⲓⲁⲥ ⲉⲟⲩⲣⲁⲙⲁⲟⲡⲉ ⲉⲙⲁϣⲱ ⲉϥϯ ⲙⲡϣⲁⲓ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲕⲁⲧⲁ ⲁⲃⲱⲧ · ⲛⲁϥϯ ⲛ̅ⲗ̅ⲁ̅ ⲛϩⲉⲥⲧⲉⲥ ⲉⲛⲏⲣⲡ ⲛⲉⲙⲏ̅ ⲛϩⲉⲥⲧⲉⲥ ⲛⲛⲉϩ ⲕⲁⲧⲁ ⲁⲃⲱⲧ ⲛⲉⲙⲁ̅ ⲛⲕⲩⲛⲁⲙⲁⲣⲓⲟⲛ[5] ⲉⲛⲱⲓⲕ ⲛⲉⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲁⲉ ϩⲱϥ ⲡⲉϥⲣⲁⲛⲡⲉ (sic) ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϣⲟⲡ ⲥⲁⲃⲟⲗ ⲙⲡⲉϥⲣⲟ ⲉϥⲟⲓ ⲛⲥⲟⲛⲓ · ⲉϥϣⲟⲡ ⲛⲧⲉⲛⲗⲓⲁⲥ ϯ ⲙⲡϣⲁⲓ ⲙⲡⲁϥⲙⲟⲩϯ ⲉⲓⲱⲁⲛⲛⲏⲥ ⲉϧⲟⲩⲛ ⲉⲡⲉϩ ϫⲉⲉϥⲙⲟⲥϯ ⲙⲙⲟϥ ⲉⲑⲃⲉⲛⲉϥⲉϩⲃⲏⲟⲩⲓ · ⲁϥϣⲱⲡⲓ ⲁⲉ ⲉⲧⲁⲛⲗⲓⲁⲥ ⲉⲛ ⲡⲓϭⲱⲗ ⲉⲡϣⲱⲓ ϧⲉⲛⲡⲉϥⲁⲗⲟⲗⲓ ⲁϥϣⲓ ⲡⲗ̅ⲁ̅ ⲛϩⲉⲥⲧⲉⲥ ⲛⲛⲣⲡ ⲛⲃⲉⲣⲓ ⲁϥⲧⲛⲏⲧⲟⲩ ⲉ[

440 [39].—Parchment; 2 leaves; $32\frac{1}{2} \times 24\frac{1}{2}$ cm. Script: *v.* HYVERNAT, *Album* xxxiii, which may be by the same scribe. Described by FORBES ROBINSON, *Apocr. Gosp.* p. xxviii.

Joseph the Carpenter, Death of. The text corresponds (fol. 1 bound in wrong order) to LAGARDE, *Aegyptiaca* p. 3, ⲟⲩⲟϩ ⲁⲥⲭⲱ — 4, ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲛⲓ; (fol. 2) to *ib.* 7, [ϧⲉⲛⲟⲩⲙⲉⲧ]ϧⲉⲗⲗⲟ ⲉⲛⲁⲛⲉⲥ — 8, ⲉⲧⲉⲟⲩⲟⲛ[ⲯⲩⲭⲏ]. F. ROBINSON, *l.c.*, 221 ff. gives the variants from LAGARDE and on pp. 131, 134 translates the text.

441 [46].—Parchment; 2 complete leaves; 28 × 19 cm. Pp. — ⲛⲃ̅, — ⲛⲏ̅. 1 column, 28 lines. Script: *cf.* HYVERNAT, *Album* xxxii and xlii. 4. No colours.

Mary the Virgin, Falling asleep of. The MS. is described by FORBES ROBINSON, *Apocryphal Gospels*, p. xxvi. The text is that of *Cod. Vatic.* lxi (ZOEGA p. 94) = ROBINSON p. 110, l. 13—116, l. 6, who on p. 219 gives the variants.

The Leipzig University, Vol. xxvi, fol. 1 (pp. — ϫⲃ̅) is a leaf of the same MS. and relates the attempt of the Jews to carry off and burn the Virgin's body so as to secure its miraculous benefits.

[1] The mention of Oxyrhynchus recalls the Pseudo-petrine text, *ed.* C. SCHMIDT, pp. 7, 31 (*Texte u. Unt.*, N. F. v).

[2] *Cf.* Exod. xxiii. 20, 21.

[3] *Cf.* Dan. x. 20.

[4] This prosthetic ⲉ also in ⲉϩⲣⲏⲟⲩⲓ below. Other texts with this feature, *e.g.* AMÉLINEAU, *Rec. de Trav.* vi. 166, ROSSI, *Cinque MSS.*, p. 83 ff.

[5] Κεντηνάριον.

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442 [47 a].—Parchment; the lower part of a leaf; 18 × 16 cm. 1 column, in paragraphs. Script: *cf.* HYVERNAT, *Album* xviii, though the resemblance is but partial.

Basilides, Martyrdom of. The passage corresponds to p. 23, cap. vii of the Ethiopic version *ed.* PEREIRA (*Corp. Scr. Chr. Or.*, Acta Mart. i, *Versio*). *Cf.* also AMÉLINEAU, *Les Actes* 163 ff., HYVERNAT, *Les Actes* 1 ff., *Synaxarium*, 11th Thoth. Leipzig University, Vols. xxiv. 14, 15 and xxvi. 23[1] are perhaps from the same MS.

Fol. *a*.] ϩⲉⲛⲟⲩϩⲟ ⲉϥⲙⲉϩ ⲡⲣⲁϣⲓ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉϫⲉⲣⲉ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ ⲡⲓⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ϫⲉⲣⲉ ⲫⲏ ⲉⲧⲁⲡⲭ̅ⲥ̅ ⲥϧⲁⲓ ⲙⲡⲉϥⲣⲁⲛ ⲛϩⲣⲏⲓ ϩⲉⲛⲥⲓⲱⲛ ⲛⲉⲙⲓⲗⲏⲙ ⲙⲃⲉⲣⲓ ϫⲉⲣⲉ ⲫⲏ ⲉⲧⲁⲡⲉϥⲙⲉⲧⲛⲁⲛⲧ ⲫⲟϩ ϣⲁⲡⲓⲟⲣⲟⲛⲟⲥ ⲛⲧⲉ ⲫ̅ϯ̅ ϫⲉⲣⲉ ⲫⲏ ⲉⲧⲛⲁϣⲱⲡⲓ ⲡⲁⲣϫⲩⲥⲧⲣⲁⲧⲩⲗⲟⲥ ϩⲉⲛⲡⲓⲫⲛⲟⲩⲓ ⲙⲫⲣⲏϯ [

Fol. *b*.] ⲙⲡⲓϩⲏⲃ ⲓⲥ[8 or 9 let.]ⲡⲓ ϫⲉⲣⲉ ⲫⲏ ⲉⲧⲁⲩϭⲁⲥ ⲡⲉϥⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛⲉⲙⲫⲁⲓⲟⲩⲥⲧⲟⲥ ⲛⲉⲙⲫⲁⲉⲩⲥⲓⲃⲓⲟⲥ ⲙⲫⲣⲏϯ ⲙⲫⲁϩⲁⲩⲓⲁ ϫⲉⲣⲉ ⲫⲏ ⲉⲧⲁⲩϣⲟⲛⲧ ⲙⲡⲉϥϫⲗⲟⲙ ϩⲉⲛⲡⲓⲱⲛⲓ ⲙⲙⲁⲣⲧⲩⲣⲓⲧⲏⲥ ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲙⲡⲓϩⲏⲃ ϫⲉⲙⲡⲟⲙϯ ⲙⲡⲉⲣⲉϩⲟϯ ⲁⲛⲟⲕ ϯϣⲟⲡ ⲡⲉⲙⲁⲕ ⲁⲛⲟⲕⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲓⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ ⲫⲏ ⲉⲧϣⲟⲡ [

443 [61].—Paper; 148 foll., paged on *versos*[2], in modern binding; 21·3 × 14·5 cm.; 1 col., 15 lines. Script: a regular hand, slightly resembling HYVERNAT i or liii. 2. Initials, head-lines, stops, the letters ⲫ, ϩ in red. Described by BUDGE, *Martyrdom and Miracles of St. G.*, 1888, p. xii.

St. George, texts relating to.

I. Fol. 1 (p. ⲗⲃ), his Martyrdom. *Beg.* ⲡⲓⲁ]ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϫⲛⲓⲃⲏⲙⲁ, = BUDGE, *l.c.*, p. 13, l. 14.

II. Fol. 59 *a*, Encomium by Theodosius, bishop of Jerusalem, on his Miracles, the building of his τόπος at Diospolis and the deposition there of his body, on the 7th of Hathor, = BUDGE, p. 38 ff.

The 1st Miracle begins on fol. 73 *a*, the 2nd on fol. 82 *b*, the 3rd on 91 *b*, the 4th on 101 *b*, the 5th on 105 *b*, the 6th on 112 *a*, the 7th on 120 *a*, the 8th on 126 *b*. The concluding leaves of the book are, as now bound, in disorder. After fol. 138 should follow foll. 145, 146; after them, foll. 139–144 (ⲣⲟⲏ). Here a *lacuna* of 6 foll. is followed by foll. 147, 148 (ⲣⲡⲉ, ⲣⲡϛ). The last words are ⲛⲏ ⲉⲣⲉⲛⲁⲙⲟⲩϯ ⲛⲧⲱⲟⲩ.

Dr. BUDGE gives the variants from this MS. on p. 214 ff. of his work.

The MS. belonged to TATTAM.

444 [51], fol. 126.—Paper; 15½ × 10½ cm. P. ⲣ̅ⲗ̅ⲃ̅. 1 col. of some 15 lines. Script: relatively modern.

St. George, probably from an Encomium on. His name does not occur, but the

[1] *V.* LEIPOLDT in K. VOLLERS's *Katal.*, p. 391 &c.

[2] From fol. 39 onwards the paging, originally erroneous, was subsequently corrected.

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mention of the widow's crippled son, the queen's conversion and martyrdom, and the servants who secured the saint's body[1], make the ascription certain.

ϩⲓ]ⲱⲓϣ ϧⲉⲛⲡⲓⲣⲁⲛ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ · ⲛⲓϣⲫⲏⲣⲓ ⲛⲉⲙⲓⲙⲏⲛⲓ · ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲛ̀ϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ · ⲛϩⲟⲩⲟ ⲇⲉ ϯⲭⲏⲣⲁ ⲛⲥϩⲓⲙⲓ · ⲑⲏ ⲉⲧⲁϥⲓⲣⲓ ⲙ̀ⲡⲉⲥϩⲁⲛ · ϫⲁⲡⲓⲛⲁ ⲁϥⲧⲁⲗⲥⲟ ⲡⲉⲥϣⲏⲣⲓ · ⲙ̀ⲃⲉⲗⲗⲉ ⲟⲩⲟϩ ⲛ̀ⲥⲁⲗⲉ · ⲁϥⲧⲟⲩⲛⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲓⲏ ⲉⲧϣⲱⲛⲓ · ⲛⲏ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲩⲉⲣⲙⲉⲑⲣⲉ · (*verso*) ⲟⲩⲟϩ ⲁϥⲧⲁⲥⲑⲟ ⲛ̀ϯⲟⲩⲣⲟ · ⲉⲡⲓⲛⲁϩϯ ⲡⲟⲣⲑⲟⲇⲟϫⲟⲥ · ⲁⲥϣⲁϣⲛⲓ ⲉϥⲙⲉⲧⲟⲩⲣⲟ · ⲁⲥⲟⲩⲛⲟϥ ⲛⲉⲙⲓⲙ̀ϥⲉ · ⲡⲁⲗⲓⲛ ⲉϥϫⲏⲕ ⲡⲉϥⲁⲣⲟⲙⲟⲥ · ϧⲉⲛⲟⲩⲙⲉⲧⲥⲉⲛⲛⲉⲟⲥ · ⲛⲉⲙⲙⲉⲧϫⲱⲣⲓ · ⲟⲩⲟϩ ⲁϥⲉⲣϣⲁⲓ ⲛⲉⲙⲡ̅ⲭ̅ⲥ̅ · ϧⲉⲛⲟⲙⲙⲉⲧ-ⲟⲩⲣⲟ ⲛⲓⲙⲫⲏⲟⲩⲓ · ⲣⲟⲩϩⲓ ⲇⲉ ⲙ̀ⲡⲉϩⲟⲟⲩ · ⲁⲩⲓ ⲛ̀ϫⲉ ⲛⲉϥⲁⲗⲱⲟⲩⲓ · ⲁⲩⲱⲗⲓ ⲙ̀ⲡⲉϥ[ⲥⲱⲙⲁ

445 [38].—Parchment; a single leaf; $32\frac{1}{2} \times 21\frac{1}{2}$ cm.; 1 column, 30 lines. Script: identical with HYVERNAT, *Album* xxxiii. No colours.

Pijimi, Life of[2]. *Published* by AMÉLINEAU, *Méms. de la Miss.* iv. 247, and again by LEIPOLDT, *Sinuthii Vita* &c., i. 77 (*Corp. Scr. Chr. Or.*). Leipzig University, Vols. xxiv. 9 and xxv. 1 are probably from the same MS.[3]

446 [49].—Parchment; a complete leaf; 32 × 24 cm. Pp. —, ϫ̅ⲁ̅, the last of quire ⲁ̅; 1 column, 32 lines, divided into paragraphs. Script: *v.* HYVERNAT, *Album* xli. 3, probably by the same scribe. Stops in red.

Gregory of Nyssa; from the Oration on Gregory Thaumaturgus. The text corresponds to MIGNE, *Patr. Gr.* 46, 925 B from ἡ δὲ συγκινηθεῖσα to *ib.* C, καὶ ὅσα εἰκὸς ἦν.

Other leaves from the same MS. are Leipzig University, Vol. xxiv, foll. 6, 28, 29, 34, 41, Vol. xxv, foll. 14, 17, 24[4]. Six foll. of a Sa'idic version are MS. Clarendon Press (WOIDE), fragm. 54.

447 [40, 43 a].—Parchment; 2 leaves and a fragment; $30\frac{1}{2} \times 19\frac{1}{2}$ cm.; 1 col., 35 or 36 lines. Script: *cf.* HYVERNAT, *Album* xli. 1 and 2. No. 40, fol. 1 *b* is paged ⲏ̅[5].

Sergius of Athribis, Martyrdom of. *Cf.* Synaxarium, 19th Mechir, and ZOEGA, p. 30. The proper order of the leaves seems to be no. 43, f. 1 *b*, *a*, no. 40, f. 1 *a*, *b*, f. 2 *b*, *a*. Leipzig University, Vol. xxiv. 13 is from the same MS.[6] and probably precedes (though not immediately) no. 43. The Leipzig leaf relates first the prayer of Sergius and

[1] These incidents are narrated on pp. 305, 313, 324 of BUDGE's *St. George* and on pp. 197, 202 of AMÉLINEAU's *Contes* ii.

[2] Rather than of Shenoute, who only appears incidentally in the story. The recurrence of this incident in the Synaxarium (*v.* WÜSTENFELD, p. 172) merely shows that that work drew upon the Life. The Leipzig leaves do not refer to Shenoute.

[3] *V.* LEIPOLDT, *l.c.*, pp. 390, 400.

[4] *V. l.c.*, p. 389 &c.

[5] Possibly a letter precedes ⲏ.

[6] *V.* LEIPOLDT, *l.c.*, p. 391.

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Theodore his father[1] for all who commemorate or honour them, then the appearance of Christ promising to entrust their bodies and memorial chapel to Julius of ϫⲃⲉϩⲥ.

No. 43 tells how Julius undertook to write [Sergius's] history and to preserve his and his companions' bodies. It also relates a miraculous cure worked by Sergius in prison and the summons, on the 13th Mechir, to trial before the magistrates, sitting on the πρόβλημα on the river bank, east of the town.

No. 40. The people cry out that they are Christians. Thereat Cyprian the magistrate[2] is wroth and questions Sergius, who, confessing Christ, is reminded of the many who have suffered death for that name. Euius[3], the general, bribes and threatens in vain, and Sergius is placed upon the ἑρμητάριον. Here Christ again appears to comfort and encourage him, promising him fame like that of Victor, son of Romanus, and hailing him father of many martyrs. Then Menesôn ⲁⲡⲁ ⲙⲉⲛⲉⲥⲱⲛ[4] the priest, hearing of Sergius's trial, goes with two deacons to the βῆμα. There being invited to sacrifice, he sends to the church for baptismal water and oil, wherewith he anoints the crowd, who again confess their faith. The heathen ἄνομος, further enraged, accuse him of enchanting their city. Menesôn replies (*sic expl.*).

448 [43 b].—Parchment; the bottom of a leaf; 15 × 19½ cm.; 1 col., 33 lines. Script appears identical with HYVERNAT, *Album* xxxvi. Stops &c. in red.

Thomas (of Shentelet), Martyrdom of (*v.* Synaxarium, 27th Payni and AMÉLINEAU, *Les Actes* 105)[5]. Other fragments of the same MS. are Leipzig University, Vol. xxiv, foll. 43, 45–48. The present leaf would come between foll. 46 and 47. They relate how Thomas caused a statue of Apollo first to fall and crush those of other gods, then to pursue and almost strangle Culcian[6], the ἡγεμών, whereat the people declare for Thomas's god. The saint is then imprisoned, and there twice refuses to do sacrifice . . . . . When in the boiling calderon χαλκίον he throws some of its contents and blinds the ἡγεμών, yet takes pity on him at Arian's entreaty and heals him. Thereafter he is brought forth from prison and, as he leaves, is asked to heal one possessed . . . . . He is placed upon the ἑρμητάριον and stretched till his bones separate. Michael appears and cuts his chains. Our present dilapidated leaf tells how, when brought out of prison and thrown to wild beasts, a she-lion licks[7] his feet and in a human voice sings his praises.

449 [48].—Parchment; a single leaf; 28 × 19 cm.; 1 column, 27–29 lines, in paragraphs. Script: *cf.* HYVERNAT, *Album* xlii. 1, also xli. 1, though that of our leaf is less even than either, its ⲩ and ϫ being especially clumsy, while ⲙ has the form ⲛ.

[1] Theodore is called the σχολαστικός in ZOEGA, *l. c.*

[2] Cyprian is Theodore's brother and ἡγεμών of Athribis; *v.* ZOEGA.

[3] [ⲉ]ⲩⲓⲟⲥ. *V.* VON LEMM, *Kl. Kopt. St.*, no. viii.

[4] Mentioned in ZOEGA, *l. c.* The name is presumably Μνάσων (Acts xxi. 16, which the Boh. appears persistently to misread).

[5] The Ethiopic Synaxarium gives the story; the Coptic generally appears to omit it. Thomas of Tanphôt (HYVERNAT, *Actes* 100) is presumably a different person.

[6] AMÉLINEAU has here Armenius, the governor of Alexandria; in the Ethiopic he is nameless. Arian is in both Thomas's final executioner.

[7] Ⲗⲱϫϩ, not Boh. in PEYRON. *V.* BALESTRI-HYVERNAT, *Acta* i. 30, 106.

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From a Discussion between an Archbishop and a Jew. Mr. F. C. CONYBEARE has kindly sought for this passage, but in vain, among the early apologies and dialogues of a similar nature. He observes that the Christian claim to be the true keepers of the Law is a common feature of such compositions.

Fol. *a*. ϫⲉⲓⲥ ⲛⲉⲕⲛⲟⲩϯ ⲡⲓⲥ̅ⲗ ⲛ[ⲏ ⲉ]ⲧⲁⲩⲉ[ⲡⲉ]ⲕ ⲉⲃⲟⲗ ϧⲉⲛⲡ[ⲕⲁϩⲓ] ⲛϫⲏⲙ[ⲓ . . . . . .]ⲱϣ ⲛ̣[ⲛⲉⲧⲉⲛ]ⲓⲟϯ ⲛⲡⲟⲩⲁⲣⲉϩ ⲉⲡⲉϥ[ⲛⲟ]ⲙⲟⲥ ⲁⲡⲟ̅ⲥ̅ ⲱϣ ⲛⲛⲓⲭⲣⲏ[ⲥ]ⲧⲓⲁⲛⲟⲥ ϩⲱⲟⲩ ⲁϥϯ ⲛⲱⲟⲩ ⲛⲡⲉϥⲥⲱⲙⲁ ⲛⲉⲙⲡⲉϥⲥⲛⲟ[ϥ] ⲡⲙⲁⲛⲛⲁ ⲉⲧϩⲛⲏ ⲉⲩⲟⲓ . . .[1] ⲛⲟⲩϣⲟ ⲡⲣⲟⲙⲡⲓ ⲛⲉ ⲅⲁⲣ ⲛⲉⲛⲓⲟϯ ⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩⲧⲥⲁⲃⲟⲛ ⲉⲡⲁⲙⲁⲛⲛⲁ ⲉⲑⲟⲩⲁⲃ ⲫⲁⲓ ϩⲛⲛⲉ ⲁⲛⲟⲛ ⲁⲛϣⲱⲡⲓ ⲡⲁⲣⲉϩ ⲉⲡⲟⲩⲛⲟⲙⲟⲥ ϣⲁⲉϧⲟⲩⲛ ⲉⲫⲟⲟⲩ ⲟⲩⲟϩ [. . . . . .]ⲗ ⲛⲛⲁⲣ[. . .]ⲛ̣ϥ ϣ[ⲁⲉ]ⲛⲉϩ ⲁⲛⲉⲕⲓⲟϯ ⲟⲩⲱⲙ ⲛⲡⲙⲁⲛⲛⲁ ⲁⲩⲙⲟⲩ ⲁⲛⲉⲛⲓⲟϯ ϩⲱⲟⲩ ⲟⲩⲱⲙ ⲛⲡⲙⲁⲛⲛⲁ ⲁⲩⲱⲛϩ ϣⲁⲉⲛⲉϩ ⲡⲉϫⲉ ⲡⲓⲟⲩⲁⲁⲓ ϫⲉⲡⲱⲥ ⲕϫⲱ ⲛϥⲁⲓ ⲛⲏⲓ ⲙⲙ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙⲱⲟⲩⲧ ⲛⲑⲱⲟⲩ ⲁⲛ ⲡⲉϫⲉ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉⲫⲙⲟⲩ ⲙⲙⲏ ⲛⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲱⲧⲉϩ ⲉⲃⲟⲗⲡⲉ ⲫⲏ ⲛⲑⲟϥ ⲉⲑⲛⲁϩⲉⲓ ⲛⲧⲉⲛϫⲓϫ ⲛⲁⲙⲉⲛϯ ⲫⲁⲡⲉ ⲡⲙⲟⲩ ⲛⲉⲛⲉϩ (fol. *b*) [ⲡⲉϫⲉ ⲡ]ⲓⲟⲩⲁⲁⲓ ϫ[ⲉⲩⲥϧ]ⲛⲟⲩⲧ [. . . .] ϫⲉ[. . . . . .] ⲉ̣ⲡⲉ[. . . .]ⲁⲙⲉⲛϯ [ⲡⲉϫ]ⲉ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ[ⲛϯ-ⲟⲩⲛⲟ]ⲩ ⲉ̣ⲧⲁⲩ[ⲉⲛ] ϯϣⲟⲛⲓ [ⲛ]ⲧⲉ ⲓⲱⲥⲏϕ ⲛⲁⲕⲱϧ ⲡⲉϥ[ⲓⲱⲧ] ⲁ[ϥⲣⲓ]ⲙⲓ[ⲓ] ⲉⲡⲉⲥⲏⲧ ϩⲓϫⲱⲥ ⲟⲩⲟϩ ⲁⲡⲉϥϣⲏⲣⲓ ϯ ⲡⲟⲙϯ ⲛⲁϥ ⲉⲩⲟⲩⲱϣ ⲉⲥⲉⲗⲥⲱⲗϥ ⲛⲑⲟϥ ⲁⲉ ⲙⲡⲉϥⲟⲩⲱϣ ⲉⲥⲟⲗⲥⲉⲗ ⲁⲗⲗⲁ ⲛⲁϥϫⲱ ⲙⲙⲟⲥ ϫⲉϯⲛⲁϣⲉ ⲙⲙⲏ ⲉⲡⲉⲥⲏⲧ ⲉ[ⲁⲙⲉⲛϯ about 12 let.]ϩ ⲡⲁϣⲏⲣⲓ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲧⲁϥⲟⲩⲣⲣⲡ ⲛⲉϥϣⲏⲣⲓ ⲉϫⲏⲙⲓ ⲉϣⲉⲡ ⲥⲟⲩⲟ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛϫⲉ ⲓⲱⲥⲏϕ ⲁϥⲥⲟⲩⲱⲛⲟⲩ ⲟⲩⲟϩ [ⲁϥ] . ⲓϩⲉⲗ[2] ⲉⲣⲱⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲛⲑⲱⲧⲉⲛ ϩⲁⲛϫⲏⲣ ⲉⲧⲁⲣⲉⲧⲉⲛ ⲉⲙⲟⲩϣⲧ ⲙⲡⲓⲕⲁϩⲓ ⲛⲑⲱⲟⲩ ⲁⲉ ⲁⲩⲟⲩⲱϣⲧ ⲙⲙⲟϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲱ ⲡⲉⲛⲟ̅ⲥ̅ ⲛⲉⲕⲉⲃⲓⲁⲓⲕ ϩⲁⲛⲣⲱⲙⲓ ⲁⲛⲛⲉ ⲛⲡⲁⲓⲣⲏϯ

'saying, Behold thy Gods, Israel, they that brought thee forth from the land of Egypt[3]. [After that He had] called your fathers, they kept not His law (*νόμος*), and the Lord called the Christians instead and gave unto them His body and His blood, the hidden manna[4], to [reign?] for a thousand years. For (*καὶ γάρ*) our fathers the Apostles taught us concerning this holy manna: lo, we it is have kept their law (*νόμος*) unto this day and . . . . . for ever. Thy fathers did eat this manna and are dead; but our fathers did eat of this manna and lived unto everlasting[5].'

The Jew said, 'How (*πῶς*) sayest thou this to me? Do Christians then not die?'

The Archbishop (*ἀρχιεπ.*) said, 'The death indeed (*μήν*) of this world (*κόσμος*) passeth. But he that shall fall into the hands of Hell (*Amenti*), this is death everlasting' (fol. *b*).

The Jew said, 'It is written . . . . . Hell (*Amenti*).'

The Archbishop said, '[When?] they brought Joseph's coat unto Jacob, his father, he wept over it. And his sons encouraged him, wishing to comfort him; but (*δέ*) he would not be comforted, but rather (*ἀλλά*) said, I will go down to [Hell] . . . . . my son[6]. And again (*πάλιν*), when he sent his sons to Egypt, to buy corn, when Joseph beheld them, he knew them and [he] . . . . . them, saying, Ye are spies and are come to spy out the land. But (*δέ*) they worshipped him, saying, O, our lord, thy servants are not men of this sort[7].'

[1] Not space for ⲡⲟⲩⲣⲟ, Rev. xx. 4.
[2] Possibly ϭⲓϩⲉⲗ.
[3] *Cf.* Exod. xxxii. 4.
[4] Rev. ii. 17.
[5] *Cf.* John vi. 58.
[6] *Cf.* Gen. xxxvii. 33–35.
[7] *Cf.* Gen. xlii. 8.

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PHILOLOGICAL WORKS

450 [50].—Paper; 257 foll., paged on *versos*, in native binding. Script: tolerably regular. Dated on last fol., A.M. 1487 = A.D. 1771. The MS. is incomplete and the quires in confusion: their proper sequence is 141(ⲁⲁⲁ)–149, 1–9, 91–110, 40–49, 20–29, 60–69, 30–39, 10–19, 50–59, 70–89, 111–140, (*lacuna*), 90, 250–257 (ⲧⲑ).

Grammars and Vocabularies.

I. P. ⲁⲁⲁ *b*. Ibn Kâtib Ḳaiṣar, التبصرة. *Beg.* ⲉϥⲉⲥⲁϫⲓ قل يقول (= KIRCHER[1] 28 *a*, *v.* MALLON[2] 125).

II. P. ⲛⲏ *a*. Abû 'l-Faraj b. al-'Assâl, المقدمة (*v.* MALLON 122).

III. P. ⲟⲏ *a*. Al-Wajîh al-Ḳalyûbî, الكفاية (*l.c.* 126).

IV. P. ϥϫ *a*. At-Tiḳah (*sic*) b. ad-Duhairî, المقدمة (*l.c.* 129).

V. P. ⲣⲛⲏ *b*. Index to the Vocabulary following (but the index begins on ⲣⲛⲁ *b*), which is divided into 32 فصول. The *Scala* (= KIRCHER 42) begins on ⲣⲛϩ *b*; its 2nd chapter باب is on ⲣⲟⲉ *a*, its 3rd on ⲥⲗϫ *a*, 4th on ⲥⲁⲁⲁ *b*, 5th on ⲥϫⲏ *a*, 6th on ⲥϫⲉ *b*, 7th on ⲥⲟⲏ *b* (= K. 215), 8th on ⲥⲟϩ *a* (= K. 221), 9th on ⲥⲡⲉ *b* (= K. 238). After p. ⲥϥ *b* (= K. 245) is a *lacuna*. P. ⲧⲏ = K. 261.

P. ⲣⲛϩ *a* has the scribe's name: ⲓ̅ⲱ̅ⲁ̅ ⲡϣⲏⲣⲓ ⲛⲓ̅ⲱ̅ⲁ̅ ϣⲟⲩⲱⲟⲩ.

From TATTAM's collection.

451 [58].—Paper; 163 foll. and 8 blank, in Europeon binding; 30 × 22 cm. Script: a modern hand. Dated, fol. 9 *b*, A.M. 1555 = A.D. 1839.

Grammars and Vocabularies. The corresponding pages of 'The Baramous MS.' are noted in the margins, fol. 1 being p. ⲛⲁ of that copy (which the sequel shows to have been in confusion).

I. Fol. 1 *b*. As-Samannûdî, مقدمة (= KIRCHER 2 *a*, *v.* MALLON 117).

II. Fol. 9 *b*. Ibn Kâtib Ḳaiṣar (fol. 12 = Baramous ϩ).

III. Fol. 16 *a*. Abû 'l-Faraj b. al-'Assâl (= B. p. ⲕⲁ).

IV. Fol. 21 *b*. Al-Wajîh al-Ḳalyûbî (= B. ⲓⲁ).

V. Fol. 29 *a*. At-Tiḳâ b. ad-Duhairî (= B. ⲕⲑ).

VI. Fol. 46 *a*. The *Scala Magna* كتاب السلم (= B. ϫⲏ). KIRCHER's chap. xxiv (p. 225) is on fol. 81 *a*. After ⲡⲡⲣⲟⲕⲩⲁⲉⲛⲟⲛ (K. 236) follows ϯϧⲁϣⲟⲣ &c. (K. 253), then ⲡⲓϱⲁⲧ &c. (K. 250). The sequence often differs subsequently from KIRCHER's. Fol. 86 *b* = K. 239, fol. 87 *b* = K. 243.

[1] *Lingua Ægyptiaca Restituta.*

[2] In *Mélanges de la Faculté Orientale*, Beyrout, vols. i, ii, 1906, 1907.

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VII. Fol. 89 *b*. The Vocabulary of Ibn al-'Assâl (= K. 275).
VIII. Fol. 136 *b*. That of As-Samannûdî[1], comprising words from the Psalter, N. Test. and Liturgical books.

This MS. was in TATTAM's collection.

452 [57].—Paper; 218 foll., in a modern binding like that of no. 451; 28 × 20 cm. Script: a modern hand. Dated, p. сıн *b*, A.M. 1556 = A.D. 1840.

Grammars and Vocabularies.

I. Fol. 4 *a*. Ibn Kâtib Ḳaiṣar.
II. Fol. 11 *a*. Al-Wajîh.
III. Fol. 21 *a*. Al-Mu'taman b. al-'Assâl, المقدمة[2].
IV. Fol. 29 *a*. Ibn ad-Duhairî.
V. Fol. 51 *b*. As-Samannûdî, المقدمة, beginning with the text MALLON 120 *infra*.
VI. Fol. 66 *b*. Paradigms, headed فى الاسماء ثلثة and beginning паоос, пенос, пеqос.
VII. Fol. 69 *a*. *Scala Magna* السلم الكبير, = KIRCHER 42 (*v*. MALLON 260). The 10 chapters ابواب begin successively on foll. 69 *a*, 77 *b*, 101 *b*, 104 *b*, 111 *b*, 113 *a*, 115 *b*, 117 *a*, 121 *a*, 125 *a*.
VIII. Fol. 131 *a*. Abû Isḥâḳ b. al-'Assâl, Rhymed Vocabulary (= K. 275). There is an omission at the end corresponding with K. 476, поуноq to 479, ϯ ϩıωтq.

On the last fol. is the scribe's colophon, which states that the MS. was copied from an old one كتاب قديم at Dair al-Baramûs[3] and corrected واتضاها by another at Dair Abû 's-Saifain, in Cairo. The scribe was Taklâ Haimânôt[4], one of the clergy خادم of the 'Marcian Church' in the Azbakîyah. TATTAM has noted the correspondence of pages with the original (which appears to have been in confusion), *viz.* that p. 6 of this copy = 11 of that, p. 21 = 51, p. 29 = 29, p. 52 = 1, p. 69 = 46. Thence it appears to follow its model regularly to p. 218 = 132.

From p. 69 TATTAM has likewise noted the correspondence with the 'Sahidic Lexicon': p. 69 = Sah. ⲣⲉⲉϩ, and so consecutively till p. 125, which = Sah. ⲣϫⲏ. This Sa'idic vocabulary is sometimes termed 'No. 3'.

453 [53].—Paper; 337 foll., in European binding; 22 × 16 cm. Script: a modern hand. Dated, fol. 297 *a*, A.M. 1559 = A.D. 1843.

Grammars and Vocabularies.

I. Fol. 4 *a*. An introductory dissertation. Beg. هذه الاحرف القبطية فهى اثنان وثلثون حرفاً. On 4 *b*, a chapter entitled حروف يحتاج الى معرفت تصريفها. This ends with the words кataχωonion, пıϭωр, ϯaϥkıλe, пıψenqı.

[1] *Cf.* MALLON, *l. c.* 119 *infra*.
[2] For this variant of his name *v.* MALLON, *Journ. As.* 1905 (ii), 516.
[3] On the present binding is *Turiani MS.*, presumably intended for As-Suryânî.
[4] Who also wrote no. 453 and Br. Mus. no. 922 (MALLON).

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II. Fol. 8 *a*. Abû 'l-Faraj b. al-'Assâl, مقدمة.
III. Fol. 13 *b*. Ibn Kâtib Ḳaiṣar.
IV. Fol. 19 *b*. Al-Wajîh.
V. Fol. 27 *a*. As-Samannûdî.
VI. Fol. 36 *b*. Ibn ad-Duhairî.
VII. Fol. 55 *a*. Abû Shâkir b. ar-Râhib, مقدمة, printed by MALLON, p. 232. It enumerates the books whence it was drawn[1] and ends with the date of completion of the original = A.D. 1270[2], and of the present copy (as above), by the scribe Taklâ Haimânôt تكلا هيمانوت[3]. Then follows the author's Grammar, the sources of all quotations being given in the margin up to fol. 59 *a*. On fol. 80 *a*, a section (? of the same) beginning[4] اعلم ايها الناظر فى هذه الحروف الخ. On 83 *b*, a chapter[5] فى اقسام الكلام القبطى الخ.
VIII. Fol. 90 *a*. A grammar entitled[6] كتاب مختصر فى قواعد اللغة المصرية ونظامها والفرق فيما بين البحيرى والصعيدى. It opens with the alphabet and with lists of words, *e.g.* ϧⲉⲛⲓⲁⲙⲓⲛ, ϧⲁⲉⲙⲓⲛⲓ, ϧⲛⲑⲗⲉⲉⲙ, ϧⲓⲟⲥ. The Sa'idic consists in frequent equivalents (in red ink) for the Bohairic examples. A comparison with TUKI's *Rudimenta* shows that our MS. is either a mere copy of that publication (issued in 1778) or that both are drawn from a common source. The former appears the most probable inference, TUKI's work having been done at Rome, presumably from a MS. already there[7].

It will be seen that the MS. bears a close resemblance to Br. Mus. no. 920, though the latter omits this final section. MS. Paris no. 53 is also of this type[8].

IX. Fol. 183 *a*. The *Scala Magna*.
X. Fol. 230 *b*. The *Scala* of Abû Isḥâḳ b. al-'Assâl.
XI. Fol. 276 *b*. The *Scala* of As-Samannûdî (*cf.* Br. Mus. no. 920, f. 196 ff.).
XII. Fol. 323 *a*. List of Bishoprics, *published* by AMÉLINEAU, *La Géogr.* 574[9].
XIII. Fol. 325 *b*. List of Churches in Egypt, *published l.c.* 579.
XIV. Fol. 328 *b*. Lists of words from the Pentateuch, Antiphonarium, and Encomiums on St. Michael. Final words: ⲙⲡϩⲉⲣϫⲱⲟⲩ, ⲙⲉⲑⲉⲙⲱⲛ, ⲁⲁⲱⲛⲁⲓ, ⲏⲗ.

454 [54].—Paper; 192 foll. in native binding; 21 × 17 cm. Script: a modern hand. Dated, fol. 178 *b*, A.M. 1514 = A.D. 1798.

Grammars and Vocabularies.

I. Fol. 4 *a*. Abû 'l-Faraj b. al-'Assâl, مقدمة.
II. Fol. 9 *a*. Ibn Kâtib Ḳaiṣar.
III. Fol. 15 *a*. Al-Wajîh.

[1] Among them the puzzling اجبية, for which MALLON (236) suggests the plausible etymology, ⲁϫⲡ in the plural.
[2] *Cf.* no. 454.
[3] Scribe also of no. 452.
[4] *V.* MALLON 259.
[5] *L. c.* 260.
[6] The title likewise of LORD AMHERST's grammar; *v.* MALLON 263.
[7] According to HYVERNAT, *Etude sur le Versions* (*Rev. Bibl.* 1896–97), p. 18, TUKI's MS. was recently in the Borgian Museum.
[8] This I owe to Father MALLON.
[9] The foliation there given is incorrect.

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IV. Fol. 25 *a*. Ibn ad-Duhairî, and, fol. 41 *a*, an introduction to his work, partly printed by MALLON 130.

V. Fol. 41 *b*. Abû Shâkir (= no. 453, fol. 55 *a*). The date at which the original of this was completed was A.M. 980 = A.D. 1264[1]; its (?) scribe was Hannâ Abû Sulaimân, attached to the northern church of St. Michael, in the lower Ḫandaḳ[2], السفلى.

VI. Fol. 42 *b*. His grammar. The sources of the examples are given in the margins (*cf.* no. 453).

VII. Fol. 66 *a*. *Scala* of Abû Isḥâḳ b. al-ʿAssâl, with references for all the examples (a list of the abbreviations تفسير علائم, indicating these sources, is given on fol. 65 *a*).

VIII. Fol. 102 *b*. As-Samannûdî, مقدمة.

IX. Fol. 108 *b*. His *Scala*.

X. Fol. 136 *a*. The short Preface = no. 453, fol. 80 *a*.

XI. Fol. 139 *a*. The *Scala Magna*, ending on fol. 171 *b*.

XII. Fol. 172 *a*. The *Scala* on fol. 307 *a* of no. 453.

XIII. Fol. 176 *a*. List of Bishoprics (unfinished).

XIV. Fol. 178 *a*. Certain *formulæ* used in the Ordination of a bishop (ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲟ ⲧⲁⲡⲓⲛⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ . . .).

XV. Fol. 178 *b*. ⲉⲑⲃⲉⲡⲱⲱϣ ⲛ̀ϯⲕⲁⲅⲟⲫⲩⲗⲁⲕⲓⲟⲛ . . . ., ending with the scribe's (?) date, as above.

XVI. Fol. 179 *a*. Index to *Scala Magna*.

XVII. Fol. 180 *a*. Words from the Consecration of Lector, Sub-deacon &c.

XVIII. Fol. 189 *a*. List of Churches, as in AMÉLINEAU, *Géogr.* 577.

XIX. Fol. 190 *b*. List of Bishoprics, *beg.* ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ, ⲣⲁⲕⲟϯ, ⲑⲃⲁϣⲟⲩ, ϯⲣⲁϣⲓⲧ, ⲙⲉⲗⲉⲭ, ⲁⲣⲃⲁⲑ. Not identical with any of those printed by AMÉLINEAU, *op. cit.* 558 ff.

XX. Fol. 191 *b*. Greek proper names, used فى التكريز, = no. 453, fol. 327 *a* and Br. Mus. no. 920, 261 *a*.

This MS. belonged to TATTAM.

455 [68].—Paper; 268 foll.; 22½ × 16 cm. Script: a modern hand.

Grammars and Vocabularies. On the fly-leaf is a note: 'Copy of the Coptic-Arabic dictionary in the possession of the Coptic patriarch at Cairo, of which he has allowed the transcription, I believe for the first time—John Bournely[3].'

I. Fol. 2 *a*. Ibn ad-Duhairî.

II. Fol. 29 *b*. Abû Shâkir; *beg.* وبعد فانا لما قصدنا, published by MALLON 233.

[1] MALLON points out that in no. 453 the year is A.D. 1270, while in Br. Mus. no. 922 it is, as here, 1264. Does this indicate a difference in the works copied?

[2] *V.* AMÉLINEAU, *Géogr.* 577 (*cf.* 220).

[3] I cannot be certain of the reading of this name. Perhaps Bowring.

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III. Fol. 32 *b*. His مقدمة, = *l.c.* 238 (though here somewhat longer), preceded by a list of abbreviations for the references in السلم المقفى of Abû Isḥâḳ b. al-ʿAssâl.
IV. Fol. 68 *a*. The *Scala* of Abû Isḥâḳ.
V. Fol. 155 *b*. The *Scala Magna*.
VI. Fol. 256 *b*. The short Preface = no. 453, fol. 80 *a*.
VII. Fol. 263 *a*. Abû Isḥâḳ's Introduction to his *Scala*, entitled ميمر من قول واضع كتاب السلم المعلمين. Printed and translated by MALLON, 216, from Paris MS. 51.

456 [55].—Paper; 57 foll., in native binding; 22½ × 16 cm. Script: the Coptic is in TATTAM's hand, the Arabic by a native.

Grammars.

I. Fol. 1 *a*. As-Samannûdî.
II. Fol. 20 *b*. Ibn Kâtib Ḳaiṣar.
III. Fol. 33 *a*. Abû 'l-Faraj b. al-ʿAssâl.
IV. Fol. 44 *b*. Al-Wajîh.

457 [56].—Paper; 139 foll.; 20 × 13½ cm. Script: as in no. 456.

The *Scala Magna* of Shams ar-Riâsah, followed, fol. 133 *b*, by a list of words from the Consecrations of *hegoumenos*, priest and deacon. *Beg.* ⲁⲛⲁⲃⲁϯ ϩⲉⲛⲡⲓⲥⲡⲉⲗⲉⲟⲛ ϩⲉⲛⲃⲁⲃⲩⲗⲟⲛ ⲛ̀ϫⲏⲁⲓ ⲛⲉⲩⲥⲉⲃⲓⲟⲥ[1]. The last 5 foll. of the volume are copied, by TATTAM, from a vocabulary.

458 [52]. Foll. 204–172.—Paper; 16 × 11 cm. Script: a regular 18th or 19th century hand. The leaves are in confusion.

The *Scala Magna*. The leaves correspond as follows to KIRCHER's print.

Fol. 204	=	K. p. 193 *infra*.	Fol. 183, 182	=	K. 254–257.
203		198 *supra*.	181		251.
202		264.	180		253.
201–192 (?)		57–70.	179		257.
191		114.	178		258 *infra*.
190–188		116–120.	177		207.
187–184		124–131.	176–172		208–214.

459 [51].—Paper; 126 foll. The volume is made up of parts of 11 MSS.; the largest, 18½ × 13 cm. Script: all the hands are tolerably early (13th or 14th cent.).

[1] *Cf.* terms in the list of Cairo churches, AMÉLINEAU, *Géogr.* 577.

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The Vocabulary of As-Samannûdî. With the exception of foll. 35 &c. (*v.* no. 114 above), 111 &c. (*v.* no. 428), the volume appears to consist of this *Scala*. The following is the proper sequence of the leaves of the different MSS., so far as indicated by visible pagination. An asterisk = sequence not ascertained.

MS. α, Foll. 89, 1, 105, 106, 2*.
MS. β, Foll. 9, 92, 26, 40, 3*, 7*, 8*, 123*.
MS. γ, Foll. 41, 48, 4*.
MS. δ, Foll. 52, 67, 95–98, 5*, 24*, 46*, 68*, 99–101*.
MS. ε, Foll. 14, 10–13, 15, 90, 16–18*.
MS. ζ, Foll. 29, 30, 28, 27, 26, 22, 23, 21, 20, 31–34, 39, 42, 43, 47, 91, 102–104, 108, 107, 110.
MS. η, Foll. 57–66, 71–88.
MS. θ, Foll. 69, 70.
MS. ι, Foll. 124, 125.

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LETTERS

460.—Papyrus; complete but dilapidated; 26½ × 21 cm. Script: much ligatured. *Verso* ↑.

Letter from Apa Mena, Theodore, Co. . . . (?) and Bounophêr (Onnophrius). It relates to Zôleman, son of Saeit (سعيد) and to the purchase of certain 'large vessels' (σκευή). More than this it is difficult to ascertain, owing to the peculiarity both of idiom and script. The former, although the MS. belongs to the Ashmunain collection, is an almost pure Bohairic, but written with the help of Greek letters to express certain of the Coptic sounds[1]. The tail of the ϣ projects far to the left and then is looped back to the right. The initial of the name Zôleman can hardly be ⲥ (which elsewhere has the normal form): it is a mere curve, ʃ, presumably derived from ⲍ and scarcely distinguishable from ⲥ 'and'. Very puzzling is the sign in ll. 2, 7, 12. Since ϩ does not occur, this might be taken to represent it; yet it is difficult to account for an ϩ in these 3 places. It might be taken for ligatured ⲁⲗ; indeed in ll. 12, 13 the doubtful letters ⲁⲓ might well be read thus. But in the former 3 cases, ⲁ cannot be so precisely disconnected from the rest of the ligature. Boh. ϫ appears to be represented by ϫ. Final ⲩ (in internal syllables as well as words) is merely a curve above the preceding letter.

+ ϫⲉⲛⲡⲣⲁⲛ ⲫϯ ⲁⲛⲟⲕ ϫⲉⲁⲡⲁ ⲙⲏ̅ ⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲥ ⲕ̅ⲟ̅[2] | ⲥ ⲃⲟⲩⲛⲟⲫⲏⲣ ⲉⲛⲥϫⲁⲓ ⲉⲛϣⲓ[ⲛ]ⲓ
ⲥ . . ⲉⲱϩ̅ ⲧⲓⲛⲟ̅ ϫ̅.[ⲍⲱ]|ⲗⲉⲙⲁⲛ ⲡϣⲏⲣⲓ ⲥⲛⲉⲓⲧ ⲡⲕ̅. . . ϣ̅.ⲫⲛⲉ[ⲛⲓ]ϣⲧ | ⲉⲥⲕⲛⲃⲓ ⲧⲁⲫϣⲟⲡⲫ
ϣⲁⲣ̅.ϫⲁⲥ ϫⲉ ⲕⲁϣⲟⲡⲫ ⲙⲏⲛ̅ | 5-ϫⲙⲛ̅. ⲥ ⲙ̅. . . . ⲉⲣⲟⲕ ϣⲉⲙⲉⲫⲧⲁⲗⲗⲟⲕ ⲛⲓⲛⲓϣⲧ ⲉⲥⲕⲛⲃ[ⲓ]| ⲧⲉⲫⲧⲓ ⲛⲁⲕ
ϫⲉⲛⲓⲛ ⲉⲣⲉⲛϣ̅.ⲉ. . ⲥⲁⲙⲱϣ̅ⲟ̅ ⲉϫⲟ̅.ⲉ | ⲡⲟⲟⲩ ⲍⲱⲗⲉⲙⲁⲛ ⲩϩⲉⲃⲓⲥⲁⲫ . ⲡⲛ̅ⲁϫⲉⲉⲓⲫ ⲉⲡϣⲧ |
ⲧⲟⲧⲟ̅ ϣⲟⲡⲫ. . ⲧ̅ⲫϣⲟⲡ ⲥⲛ̅[ⲛⲃⲓ] ⲛ̅ⲁⲣⲕⲟⲛ ⲁⲛ ⲟⲩⲧⲛ̅. | ϫⲓⲃ̅ⲱⲛⲉ̅ⲓ ϣⲁⲕϫⲉⲥⲓ . ⲡⲉⲁⲣⲙⲟⲧⲓ[. . . .]
ⲉϣⲟⲙⲧⲓ | 10 ⲛ̅ϫⲓϣⲟⲡ ⲛⲛ ϣⲉⲡⲟϫⲓ ϣⲁⲕϫⲓⲙⲓ ⲛⲁⲛⲛⲫ ϣⲁ̅ⲥ | ϫⲉⲁⲧⲓⲁⲕⲟⲩ ⲣⲁⲥⲉⲓⲣⲁⲧⲁ̅ⲙⲉⲣ ϣⲱⲡⲁⲛ̅-
ⲥⲱ ⲥⲛⲛⲃⲓ | ⲛⲁⲛⲛⲫ ⲥ ϩⲓϫⲛⲙϫⲁⲓ̅ ϫⲁⲃⲉⲙⲣⲉⲓⲧⲉⲕ̅.ⲥⲱⲧⲉⲙ | ϫⲉⲃⲟⲛ ⲥⲛⲛⲃⲓ ⲛⲁⲛⲛⲫ ⲉⲥⲙⲁⲧ̅.ⲧⲁⲓ̅.
ⲕⲁⲗⲁⲡⲁⲛ̅ ̅ | ⲉⲣⲱ̅ⲟ̅ ϣⲁⲕϫⲉⲙⲟ̅ ⲛⲁⲛⲛⲟ̅ ϣⲁⲡⲟ̅ ⲥ ⲡⲟ̅ⲡⲁⲫⲏⲣ | 15 ⲧⲁⲉⲓ ⲉⲣⲏⲥ ϣⲟⲩⲫϯ ⲟⲩϣ
ⲃⲟⲩⲛⲟⲫⲏⲣ ⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲉⲓⲁ̅ⲉ̅. | ⲧⲓⲕⲁⲧⲟ ⲍⲱⲗⲉⲙⲁⲛ ⲡϣⲏⲣⲓ ⲥⲛⲉⲓⲧ ⲧⲁϫⲏ ϫⲉⲁⲕⲟⲥⲙⲁ | ⲥ̅ⲉⲡⲓⲕⲟϫⲓ
ⲉⲓ ⲉⲣⲏⲥ ⲧⲉⲫ̅ⲟ̅ⲗⲟϫⲧⲓ̅ ⲟ̅ϫⲁⲉⲓ ϫⲉⲛⲛⲟ̅ⲥ ⲁⲙⲏⲛ +

Recto. . ⲁ̅ⲉⲓⲥϫⲏⲧ ⲧⲁⲉⲓⲉⲡⲓⲥⲧⲟⲗⲟⲓ ⲛⲁⲕ ⲥⲱ ⲙⲏⲛϫⲙⲛ̅ⲛ̅ ⲛⲉⲡⲏ[ⲡ] and, at the other end of the leaf, the address, whereof only ϫⲉⲓⲧⲉⲛⲁⲡⲁ ⲙⲏ̅ ⲥ ⲡ̅ⲟ̅ⲩⲛⲟⲫⲏⲣ is legible. Also remains of an earlier text, apparently in the same idiom, since ⲧⲟⲟⲧⲫ can be discerned.

[1] *Cf. Mitth. Rainer* ii. 57, v. 41, Crum, *Copt. MSS.* xliii.

[2] 1st letter ? ⲕ̅; instead of ⲁ ? a stroke.

https://coptic-treasures.com/

461 [16].—Paper; a sheet inserted at the end of the volume (*v.* no. 424); 45 × 30½ cm. Script: a tolerably even, 18th or 19th century hand. *Verso* blank.

Letter from 'the poor Athanasius, the bishop of Tapotheke (Abûtîg)', named thus above the text. Above it too are: ⲫϯⲡⲉ ⲧⲁϩⲉⲗⲡⲓⲥ ⲙⲡⲁⲉⲣϩⲟϯ and ϧⲉⲛⲫⲣⲁⲛ ⲙⲫϯ ⲡⲣⲉϥⲙⲉⲛϩⲛⲧ ⲡⲓⲡⲁⲛⲧ, also in form of an interlaced monogram, ⲟⲩⲱⲟⲩ ϧⲉⲛⲓⲛ ⲉⲧϭⲟⲥⲓ ⲙⲫϯ[1]. Athanasius was, in A.D. 1789, resident in the monastery of Antonius in العربة[2], though entitled 'bishop in the see of Abûtîg'. Elsewhere he is 'bishop . . . from the mon. of Ant., in the see of Abûtîg'[3]. But in Br. Mus. no. 920 he is also ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲓ̅ⲗⲏⲙ[4]. Does this mean that in 1806 he held the titular see of Jerusalem[5]? In 1811 he again appears as bishop of Abûtîg[6]. He had been consecrated by the 107th patriarch, John (1770–1797)[7].

The present letter was written from Upper Egypt to a friend in Fustât. The clumsiness of the language, besides several phrases obviously translated from Arabic, are evidence that Coptic was but an artificial acquirement at the time.

Ⲡϩⲟⲩⲓⲧ ⲛⲧⲉ ϩⲗⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲧϫⲛⲏ ⲉⲃⲟⲗ ⲛⲉⲙⲛϩⲙⲟⲧ | ⲧⲏⲣⲟⲩ ⲉⲧϩⲱⲃⲥ ⲉⲃⲟⲗ ⲉϧⲣⲏⲓ ⲉϫⲉⲛ-
ⲡⲓϣⲏⲣⲓ ⲉⲧϩⲙⲁⲣⲱⲟⲩⲧ | ⲫⲏ ⲉⲧⲉⲣϩⲉⲃⲉϩⲟⲉ ⲡⲓⲟⲣⲑⲟⲗⲟϫⲟⲥ ⲡⲓⲁⲕⲱⲛ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ | ⲡⲓⲁⲣⲭⲱⲛ ⲉⲧⲟⲓ
ⲛⲓϣϯ ⲡⲓⲙⲉⲓ ⲡⲓⲙⲉⲛⲣⲓⲧ ϧⲉⲛⲡⲓⲁϩ|5-ϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲓⲥⲁϩ ⲃⲁϩⲟϥ ⲫⲁ|ⲏⲗⲓⲁⲥ
ⲉϥⲉⲙⲟⲩ ⲛϫⲉ ϕϯ ⲉϩⲣⲏⲓ ⲉϫⲱϥ ϧⲉⲛⲓⲥⲙⲟⲩ ⲙ̅|ⲡ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉⲧⲁⲩⲓ ⲉϩⲣⲏⲓ ⲉϫⲉⲛⲡⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲛⲉⲙⲛⲉϥ|ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙⲉϫⲉⲛⲓⲛ ⲉⲧⲓⲣⲓ ⲙⲡⲉϥⲟⲩⲱϣ ⲛⲉⲙⲛⲉϥⲉⲛ|ⲧⲟⲗⲏ ϧⲉⲛϥⲉⲛⲉⲁ ⲛⲓⲃⲉⲛ ϩⲓⲧⲉⲛ-
ⲡⲓⲡⲣⲉϣⲃⲓⲁ ⲛⲧⲉ ϯⲡⲁⲣ[θ] | ⲓⲟ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲁⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁⲡⲓⲁⲓⲕ ⲛⲧⲉ ⲛⲓⲥⲙⲟⲩ ⲉϩⲣⲏⲓ |
ⲉϫⲱϥ ⲛⲉⲙⲡⲓⲁⲥⲡⲁⲥⲙⲟⲥ ⲙ̅ⲡ̅ⲁ̅ⲧⲓⲕⲟⲛ ϣⲁⲣⲟϥ ⲧⲉⲡⲁ|ⲧⲁⲙⲟⲕ ⲡⲉⲛϣⲏⲣⲓ ϫⲉⲓϫⲉⲛⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲁⲓ
ⲉⲃⲟⲗ ⲛ|ϧⲛⲧϥ ⲉⲃⲟⲗ ϧⲉⲛϫⲏⲙⲓ ⲙⲡⲁϥⲓ ⲉⲣⲟⲛ ⲉⲃⲟⲗ ϧⲉⲛⲑⲛⲟⲩ | ⲛⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲧϣⲟⲡ ⲛϧⲛⲧⲉ
ⲛϫⲉ ⲧⲉⲧⲉⲛϩⲓⲣⲏⲛⲏ | 15 ⲟⲩⲟϩ ⲡⲉⲛϩⲛⲧ ⲉϥϣⲱⲟⲣⲧⲉⲣ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛⲑⲛⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ | ϫⲉⲁⲩⲧⲁ-
ⲙⲟⲛ ϫⲉϧⲉⲛϫⲏⲙⲓ ⲙⲡⲙⲟⲩ ⲛⲟⲩϩⲟϯ ϧⲉⲛⲟⲩϩⲟϯ (sic) | ⲟⲩⲟϩ ⲧⲉⲛⲯⲩⲭⲏ ⲁⲥⲉⲣⲙⲁϩ ⲉⲙⲁϣⲱ
ⲉⲙⲁϣⲱ ⲉⲛⲁϣⲱϥ | ⲉϩⲣⲏⲓ ⲉϫⲱⲕ ⲱ ⲡⲁϣⲏⲣⲓ ⲙⲙⲉⲛⲣⲓⲧ ⲛⲉⲙⲉϫⲉⲛⲛⲉⲛϣⲏⲣⲓ | ⲧⲏⲣⲟⲩ ⲉⲧϣⲟⲡ
ϧⲉⲛϫⲏⲙⲓ ⲁⲛⲟⲛ ⲁⲉ ϩⲱⲛ ⲧⲉⲛϯϩⲟ | 20 ⲉⲡⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩϯ ϩⲓⲙⲁ ⲛⲧⲉϥⲱⲗⲓ ⲉⲃⲟⲗ ϩⲁⲣⲟⲛ ⲛⲉⲙ-
ⲉⲃⲟⲗ | ϩⲁⲣⲱⲧⲉⲛ ⲛⲟⲩⲙⲟⲩ ⲛⲉⲙϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϩⲱⲟⲩ ⲟⲩⲟϩ | ⲉϥⲉⲑⲣⲉⲛⲛⲁⲩ ⲉⲡⲉⲧⲉⲛϩⲟ ϧⲉⲛϩⲁⲛ-
ⲁⲥⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ·:· | Ϣⲓⲛⲓ ⲉⲣⲟⲛ ⲉϫⲉⲛⲡⲉⲛⲓⲱⲧ ⲛⲉⲛⲡⲉⲕⲛⲓ ⲧⲏⲣϥ ⲛⲉⲙⲓⲛ ⲉⲧ|ϧⲱⲛⲧ ⲉⲣⲟⲕ ⲧⲏⲣⲟⲩ
ϣⲓⲛⲓ ⲉⲣⲟⲛ ⲉϫⲉⲛⲛⲟⲩⲛⲃ ⲛⲧⲉ ϯⲉⲕⲕⲗ|25-ⲏⲥⲓⲁ ϩⲉⲃⲓⲗⲉ ⲛⲉⲛⲡⲓⲁⲕⲟⲛⲟⲥ ϣⲓⲛⲓ ⲉϫⲉⲛⲡⲉⲛ|ϣⲏⲣⲓ
ⲥⲟⲗⲟⲙⲱⲛ ⲛⲉⲙⲁⲣⲕⲟⲥ ⲡⲣⲉⲙⲣⲉϣⲓⲧⲧⲉ ⲛⲉⲙⲁⲣ|ⲕⲟⲥ ⲟⲩϩⲁϫ ⲛⲉⲛⲡⲉϥⲛⲓ ⲧⲏⲣϥ ⲛⲉⲛⲡⲉⲣⲥⲱⲙⲁ
ⲛⲉⲙⲓⲥⲁⲁⲕ | ⲛⲉⲙⲓⲛ ⲧⲏⲣⲟⲩ ⲡⲣⲉⲙϫⲱⲛⲟⲛ ϣⲓⲛⲓ ⲉϫⲉⲛⲁⲛⲧⲱⲛⲓ ⲛⲉⲙⲁⲡⲁ | ⲛⲟⲩⲃ ⲛⲉⲙⲉⲛⲟⲩⲟⲓⲟⲥ
ⲡⲣⲉⲙⲥⲓⲱϯ ϣⲓⲛⲓ ⲉϫⲉⲛϕⲃⲱⲕ ⲙⲡⲓ|30-ⲁⲅⲅⲉⲗⲟⲥ ⲫⲁⲓⲱⲥⲏϕ ⲛⲉⲛⲉϥⲥⲛⲟⲩ ⲛⲉⲙⲉϫⲉⲛϕⲃⲱⲕ
ⲙ̅|ⲡⲓⲁⲥⲓⲟⲥ ⲡⲣⲉϥⲥⲁⲓ ⲛⲓⲛⲓⲥⲉⲩ ⲛⲉⲛⲉϥⲥⲛⲟⲩ ⲛⲉⲙⲡϣⲏⲣⲓ ⲙ̅|ⲡⲥⲟⲛ ⲙⲡⲉϥⲱⲧ ⲥⲉⲱⲣⲓⲟⲥ ϣⲓⲛⲓ
ⲉϫⲉⲛⲡⲥⲁϩ ⲥⲉⲱⲣⲓⲟⲥ ⲡⲓ|ⲥⲁⲛϩⲏⲓ ⲛⲉⲙⲡⲉϥϣⲏⲣⲓ ⲛⲉⲙⲡϣⲏⲣⲓ ⲛⲧⲉ ⲡⲉϥϣⲏⲣⲓ ⲥⲉⲱⲣⲓⲟⲥ | ⲡⲓⲕⲟⲩϩⲓ

[1] *Cf.* the Arabic corresponding to these 2 phrases in another of Athanasius's books, HORNER, Boh. NT. i, p. lvii *infra* and in Br. Mus. no. 920, 267 *b*.

[2] MS. CURZON 147, last fol., whereof A. was himself the scribe, ناقله.

[3] MS. CURZON 118 (A.D. 1795), last fol., من دير القديس بكرسى ابوتيج . . . .

[4] Inadvertently omitted in my Catalogue.

[5] At one time a metropolitan under Alexandria; *v.* VANSLEB, *Hist.* 32.

[6] HORNER i, p. cxxii.

[7] *L.c.* lxxxii. Elsewhere Peter. Their names and dates are uncertain; *cf.* lists in STERN (Ersch and Gruber) and Mrs. BUTCHER's *Story of the Church.*

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ⲛⲉⲙⲓⲛ ⲉⲧϧⲱⲛⲧ ⲉⲣⲱⲟⲩ ϣⲓⲛⲓ ⲉϫⲉⲛⲡⲁϣⲏⲣⲓ ⲭⲣⲓⲥ|35-ⲧⲟⲩⲁⲟⲗⲟⲩ ⲫⲁⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙⲓⲱⲥⲏⲫ ⲫⲁⲡⲣⲉⲥϧⲩⲧⲉⲣⲟⲥ | ⲛⲉⲙⲡⲉϥⲥⲟⲛ ⲛⲉⲙⲙⲓⲭⲁⲏⲗ ⲡⲓⲣⲉϥⲛⲁⲩ ⲛⲉⲙⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲣⲉϥ|ϣⲓ ⲛⲉⲙⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲧⲉⲕⲧⲟⲛ ⲛⲉⲙⲙⲓⲭⲁⲏⲗ ⲡⲓⲕⲟⲧⲱⲓ|(*along margin*) ϣⲓⲛⲓ ⲉϫⲉⲛⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲉⲙⲥⲟⲗⲟⲙⲱⲛ ⲡⲓⲣⲉⲙⲫⲱⲧϩ ⲟⲩⲟϩ ⲁϫⲟⲥ ⲛⲱⲟⲩ ϫⲉⲡⲓⲙⲟⲩⲗϩ ⲁϥⲫⲟϩ ϣⲁⲣⲟⲛ | ϣⲓⲛⲓ ⲉϫⲉⲡⲓⲁⲣⲕⲟⲥ ⲡⲓⲣⲉϥⲥϧⲁⲓ ⲛⲥⲓⲕⲓϯ ⲛⲉⲙⲡⲉϥϣⲏⲣⲓ ϣⲓⲛⲓ ⲉϫⲉⲛⲡⲓⲥⲁϩ ⲓⲱⲥⲏⲫ ⲫⲁⲓⲁⲕⲱⲃⲟⲥ | 40 ⲛⲉϥⲛⲉϥϣⲏⲣⲓ (*sic*) ϣⲓⲛⲓ ⲉϫⲉⲛⲡⲉⲛϣⲏⲣⲓ ⲥⲉⲛⲟⲩⲑⲓⲟⲥ ⲫⲁⲱⲣⲉⲁ ⲛⲉⲙⲉϫⲉⲛⲫⲃⲱⲕ ⲫⲁⲡⲓⲫⲁⲙⲱⲛ | ϣⲓⲛⲓ ⲉⲣⲟⲛ ⲉϫⲉⲛⲡⲉⲛϣⲏⲣⲓ ⲡⲓⲟⲩⲛϩ ⲧⲏⲣⲟⲩ ⲡⲗⲁⲓⲕⲟⲥ ⲛⲉⲙⲡⲓⲟⲩⲛϩ ⲧⲏⲣⲟⲩ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙⲓⲛ ⲧⲏⲣⲟⲩ | ⲉⲧϣⲓⲛⲓ ⲉϩⲣⲏⲓ ⲉϫⲱⲛ ⲡⲁⲗⲓⲛ ⲛⲓⲛ ⲧⲏⲣⲟⲩ ⲉⲧϧⲁⲧⲟⲧⲉⲛ ⲛⲁϣⲓⲛⲓ ⲉϫⲉⲛⲑⲛⲟⲩ ·:· Ⲟⲩⲟϩ ⲡⲉϥ|ⲣⲉϥⲥϧⲁⲓ ⲡⲓϩⲛⲕⲓ ⲡⲓⲕⲉⲣⲙⲓ ⲡⲉⲧⲉⲛⲥⲟⲛ ⲥⲉⲱⲣⲥⲓⲟⲥ ⲫⲁⲕⲟⲥⲙⲁ ⲉϥⲉϣⲓⲛⲉ ⲉϫⲉⲛⲑⲛⲟⲩ ⲛⲉⲙⲉ|ϫⲉⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩⲉⲣⲫⲙⲉⲩⲓ ϧⲉⲛⲧⲁⲓⲉⲡⲓⲥⲧⲟⲗⲏ ·:· ⲉϣⲱⲛ ⲇⲉ ⲁⲕϣⲁⲛϣⲓⲛⲓ ⲉϫⲉⲛⲫⲙⲟⲩ ϧⲉⲛ|45-ⲫⲙⲁⲣⲓⲥ ϫⲉϥⲭⲏ ϧⲉⲛⲑⲣⲟⲛⲟⲥ ⲛⲧⲉ ϣⲙⲟⲓ (*sic*) ⲃ̄ ⲛⲉⲙⲕⲟⲥⲕⲁⲙ ⲙⲙⲁⲩⲁⲧⲟⲩ ·:· ⲧϩⲓⲣⲏⲛⲏ ⲇⲉ ⲛ|ⲧⲉ ⲡⲟ̄ⲥ̄ ⲉⲥⲉϣⲱⲛⲓ ⲉϫⲉⲛⲑⲛⲟⲩ ⲡⲓϣⲉⲛϩⲙⲟⲧ ⲇⲉ ⲫⲁⲫϯ ϣⲁⲛⲉⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ ·:·

'(May) the first of every blessing (be) that fulfilled on and all grace (be) that overshadowing the blessed, worshipful (*-σέβεσθαι*) son, the orthodox (*ὀρθόδ.*), reverend deacon, the great ruler (*ἄρχων*), the loving and beloved, (who is) in the right (5) faith of Our Lord, Jesus Christ[1], 'master' Basoph[2], the son of Elias. May God bless him with the spiritual (*πνευματικός*) blessings that did descend upon His apostles and His prophets and upon such as do His will and His commandments (*ἐντολή*), in all generations (*γενεά*), through the intercession (*πρεσβεία*) of the Virgin (*παρθ.*) (10) at all times. Amen.

After the ascription of blessings unto him and the spiritual salutation (*πνευμ., ἀσπασμός*) to him, we shall inform thee (*sic*), our son, that, since the day whereon we came forth from Fustât, there hath not reached us from you a letter (*ἐπ.*), wherein is (news of) your health[3], (15) and our mind is troubled regarding you, especially (*μάλιστα*) seeing we have been informed of the terrible plague[4] (that is) in Fustât, and our soul (*ψυ.*) was very greatly grieved on thy account, O my beloved son, and that of all our children that are in Fustât. But we, for our part, do beseech (20) Christ, our God, that (*ἵνα*) He will take from off us and you both plague and every evil thing, and that He will suffer us to see your face in all prosperity (*ἀγαθόν*).

Greet on our behalf thy father and all thy house and all them that are related unto thee. Greet on our behalf the priests of the church (25) (of) Zebile[5] and the deacons. Greet our son Solomon and Mark of Rosetta[6] and Mark . . . . .[7] and all his house and Persôma[8] and Isaac and all those in Chônon[9]. Greet Antonius and Apa Noub and Senouthius, the men of Siôti[10]. Greet the Servant of the (30) angel (*ἄγγελος*), son of

[1] *Cf.* phrases in the Arabic colophon of no. 434.

[2] واصف. Very probably the person wrongly called 'Yûsuf' in Br. Mus. no. 724, where the name is يواصف (Ἰωάσαφ). He was scribe of MS. Curzon 118 and dwelt in the Ḍarb Adam, on the bank (رصيف) of the Azbakîyah pond (*l. c.*, f. 165 *b*). ⲥⲁϩ in such a text would translate معلم.

[3] *Lit.* 'peace'. *Cf.* سلام.

[4] *Lit.* 'death'. So below. *Cf.* ⲙⲟⲩ in Turaef, *Materialy*, no. 12.

[5] Ḥârah Zuwailah. *V.* Butler, *Churches* i. 271. Spelt ⲍⲁϩⲏⲗⲏ in Horner's Boh. NT, i, p. cv; ⲍⲉϩⲟⲩⲗⲟⲛ elsewhere (*Bull. Inst. franç.* i. 170).

[6] Thus spelt in the *Scalæ*; *v.* Amélineau, *Géogr.* 558 &c.

[7] Apparently a name or epithet. Pronounce ? *Ôshaj.*

[8] Barṣaumâ.

[9] *Cf.* ⲙⲟⲭⲟⲛⲟⲛ, Amélineau, *op. cit.* 578.

[10] Perhaps for ⲧⲉⲙⲥⲓⲱϯ Damsîs, or ϯⲡⲉⲣⲥⲓⲱϯ Gizah (*op. cit.* 580); possibly even for ⲥⲓⲱⲟⲩⲧ Siût (*cf.* ⲣⲉϣⲓⲧⲧⲉ above).

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Joseph, and his brethren, and the Servant of the Holy One (ἅγιος)[1], the(ir) lordships' scribe, and his brethren and the son of his father's brother, George. Greet 'master' George the dyer, and his sons and his son's son, little George, and those related unto them. Greet my son (35) Christodulus of (the household of?)[2] the bishop, and Joseph of (the household of?) the presbyter, and his brother and Michael the overseer[3], and Theodore the weighing officer[4], and Michael the architect (ἀρχιτέκτων) and little Michael. Greet Theodore and Solomon the . . . . .[5], and tell them that the wax hath reached us. Greet Mark the scribe of the treasury[6] and his son. Greet 'master' Joseph, son of Jacob, (40) and his sons. Greet our son Senouthius, son of Dôrea[7], and the servant, son of Piphamôn. Greet on our behalf all our sons the lay (λαικός) priests[8] and all the monastic (μοναχός) priests and all such as do greet us. Further (πάλιν) all they that are with us will greet you.

And his scribe, the poor cinder, your brother George, son of Cosma[9], would greet you and all them that are mentioned in this epistle (ἐπ.).

And (δέ) if thou shouldest ask concerning the plague in (45) the southern country, (we would inform you) that it is in the diocese (θρόνος) of the Two Shmouns[10] and Koskam alone.

And (δέ) may the peace (εἰρήνη) of the Lord be upon you. And (δέ) thanks are (due) to God unto all ages. Amen.'

[1] This should be the translation of عبد القدوس; the preceding of عبد الملاك. Marcus Bey Simaika informs me that both are common among the Copts of to-day. The fashion thus to translate seems not unusual; *v.* Lagarde, *Aeg.* 238, *PSBA.* xxix. 201, 202. Of names now in use a large number are given on p. 355 ff. of the work cited on p. 204, note.

[2] I know not if ϕⲁ- can have this meaning.

[3] ? ناظر.

[4] ? وزّان.

[5] ⲣⲉⲙ- should imply a place-name. So here scarcely 'masons', 'sculptors' (the verb has a variety of meanings).

[6] *Lit.* 'of money' (drachmas).

[7] Probably intended for an Arabic name; perhaps دريع, though Simaika tells me that this is rare.

[8] Presumably the secular clergy. *Cf.* Cairo *Euchol.* ⲭⲣ, ⲛⲉⲡⲓⲟϯ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲕⲉ ⲛⲉⲡⲓⲟϯ ⲡⲗⲁⲓⲕⲟⲥ.

[9] This is the translator of the Bohairic Apostolical Canons in A.D. 1804 (Lagarde, *Aeg.* 238, *cf.* p. iv *infra*).

[10] Ashmunain.

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ADDENDA

462.—Papyrus; a fragment; 17 × 38 cm. (width complete). Script: unusually large, sloping uncials, characterized (like several hands among the Ashmunain documents) by the absence of the middle tooth in ⲱ and ϣ. *Cf.* Pl. 10, no. 159. *Recto* ↑.

Will of Pouroush[1] and Archôntia, relating to land to be inherited by their son, Justa (Justus). The only will hitherto found among Ashmunain papyri.

ⲁ]ⲛⲟⲕ ⲡⲟⲩⲣⲟⲩ[ϣ ⲙ̀ⲡⲁⲣⲭⲱⲛⲧⲓⲁ] |]ⲛ̀ⲕⲁϩ ⲙ̀ⲡⲉⲛϣⲏⲣⲉ ⲓⲟⲩⲥⲧⲁ ⲉⲧⲁⲁ̀[ϥ ⲉⲃⲟⲗ] |] ⲙ̀ⲙ̀ⲛ̀ⲧⲟⲓⲥⲉ ⲁⲉ
ⲙ̀ⲡⲥⲁⲡⲙⲟ[ⲩ] ⲁ̀[ⲉ ⲛ]ⲁⲣⲭⲱⲛ|[ⲧⲓⲁ]ⲩ̀.. ⲛ̀ϧⲁⲉⲓ ⲡⲉⲓⲫⲟⲣⲟⲥ |] ⲛⲁⲥ ⲛϩⲟⲩⲛ ϣⲁⲓ[.....]ⲥ | ⲁⲣ-
ⲭⲱ]ⲛⲧⲓⲁ. ⲙ̀ⲣ̀ⲉⲛⲧ̀ⲓ ⲧⲉϥⲟⲓⲕⲟⲥⲕⲉⲩⲛ [ⲛ]ⲁ̀ϥ ⲛ̀[..] | ⲧ̀..ⲙ̀...ⲛ̀.... ⲉ̀ⲧⲁⲛⲥⲙⲛ̀ⲛⲧⲉ ⲁ̀[ⲡⲟ]ⲛ ⲡⲟⲩⲣⲟⲩϣ
ⲙ̀ⲡⲁⲣⲭⲱⲛⲧⲓⲁ ⲙ̀[..] | ϫⲓⲛⲉϥϩⲟⲓⲧⲉ ⲛⲧⲓ ϩⲓⲱⲱϥ ⲙ̀ⲛⲛⲏⲛⲥⲁⲡⲙⲟⲩ ⲁⲉ ⲛϥⲣϫⲟⲉⲓⲥ ⲛⲧⲓⲥⲓⲧⲓⲱϩⲉ |
ⲛⲧⲁⲛϣⲏⲣⲡⲥϩⲁⲓⲥ ⲛⲥⲉⲓ ⲉ̀ⲣⲁⲓ ⲉⲣⲟϥ ⲙ̀ⲡⲉ. [| ⲧⲉⲛⲉ̀ϣ̀. ⲧ̀ⲛⲛⲟⲩ ⲙ̀ⲟⲩϩ ⲉⲡⲉⲛⲧⲁⲛⲧⲁⲁϥ [(sic)

Verso blank.

463.—Papyrus; a fragment; 10 × 7 cm. Script: ligatureless. Fibres →.

Guarantee (ἐγγύη) by Theodore to the κῦρις Taurinus, regarding a working tenant, for whom he goes surety and whom he will himself replace in case of failure, provided Taurinus retain him (the tenant) until the covenanted term. *Cf.* no. 134.

]ⲉⲛⲟ[| ⲓⲁⲉ ⲛⲡϥⲣⲟⲉ ⲉⲣⲉⲡ̀ⲕⲉ̀[. | ...] .. ⲉⲡⲓ ⲧⲱ ⲧⲓⲟ ⲛϩⲉ|ⲧⲟⲙⲱⲥ ⲛⲡⲉϥϫⲉ ⲛϥⲣⲡⲧⲓ | ⲡⲣⲟⲙⲡⲉ
ⲛⲁⲕ ⲧⲁⲕⲱⲧⲉ[2] | ⲛⲁⲕ ⲁⲛⲟⲕ ⲁⲩⲱ ⲛⲡⲣⲣⲱⲙⲉ | ⲕⲱⲧⲉ ϩⲁⲣⲟⲓ ⲉⲡⲓ ⲧⲱ ⲧⲁⲧⲓ | ⲙⲁⲁϥ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲓ
ⲛⲁⲕ ϩⲁⲡⲉⲕϭⲱⲙ ⲙ̀ⲡⲉⲕ|ⲫⲟⲣⲟⲥ ⲛⲁϯϩⲁⲡ ⲛⲁⲧⲛⲟⲙ | ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ| ⲁⲩⲱ ⲛⲧⲟⲕ ϩⲱⲱⲕ
ⲡⲕⲩⲣ̀ | ⲧⲁⲩⲣⲓⲛⲉ ⲛ̀ⲁ.ⲧⲉⲕ[ϥⲟ]ⲕϥ | ⲃⲟⲗ ϣⲁⲛⲧⲉϥϫⲱⲕ ⲛⲉϥⲣⲟⲙⲡⲉ | ..ⲉ.ⲕϣⲁⲛⲟⲩⲱϣ̀ ⲉϥⲟⲕϥ |
[ⲉ]ⲃⲟⲗ | (sic)

Verso. ϥ[3] ⲥⲏ ⲙ̀ⲛⲧⲏ ⲛϩⲟⲗⲟⲕⲟⲧⲧⲓ | ⲛⲟⲩϥ ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲁ | ⲉⲓⲱⲣⲕ ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ |
ⲛⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ | ϫⲏⲛⲓϣⲡⲁⲣⲁϥⲁ ⲡⲣⲟ̀ⲥ̀ | ⲥⲟⲙ ⲉⲧⲓⲉⲥⲥⲩⲛ ⲉⲣⲉϩⲱϥ ⲛⲓⲙ | ⲉⲡⲱⲡⲉ ϩⲩⲡⲟ-
ⲕⲉⲓⲥⲑⲁⲓ ⲛⲁⲕ | +[4] ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ ⲛ̀ϣ̀ⲉ̀ ⲛ̀|ⲡⲁⲛⲛⲟⲩⲧⲉ ⲧⲓⲥⲧⲟⲓⲭ̀ | ⲉⲧⲓⲉ̀ⲥ̀ⲥ̀ⲩⲛ̀ ⲛⲑⲉ ⲉⲥⲥⲛϩ | ⲙⲙⲟⲥ
+[5] ⲁⲛⲟⲕ ⲙⲁⲕ|ⲁⲣⲉ ⲡⲛⲁ ⲡⲛⲟⲩⲧ[ⲉ (sic)

464.—Paper; complete; 9 × 6½ cm. Script: *v.* Pl. 2.

A Tax-receipt[6], obscure but interesting, as being dated, 'in this year 397.' The

[1] *V.* Br. Mus., p. 449.

[2] *V.* nos. 158, 159, Krall cxii.

[3] The text here is in the reverse direction and, there being traces of a line above that first preserved, the ϥ is difficult to account for.

[4] Different hand.

[5] Different hand.

[6] Before I had recognized the nature of this text, the Plates had been arranged. I was however still able to withdraw the description from its erroneous context and relegate it to this place.

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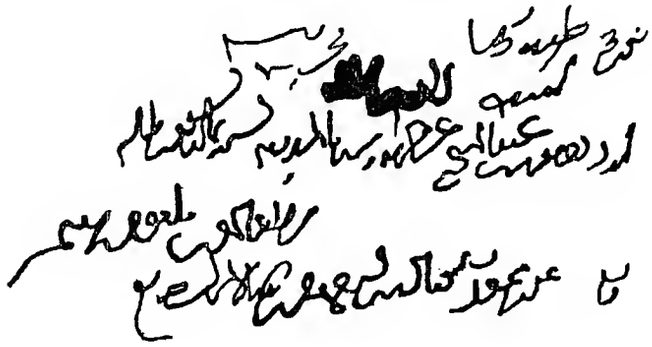
corresponding Arabic (*verso*, end of l. 3) has 398. This is doubtless the Muslim era, in which 397 = A. D. 1006–7.

ⲙ̊ ⲥ ϩⲓϯⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲧ̅ⲛ̅ⲍ̅ | ⲙⲡⲟ̅ⲟ̅ ⲁ̅ⲓ̅[1] ⲥⲟⲩ ⲙ̅ⲛ̅ⲍ̅ ⲉⲧⲱ̅ⲃ̅: | ϩⲓⲁⲱⲛⲥⲓⲁ[2] ⲉⲙⲱⲛⲥⲱⲣ | ⲥ ⲛⲁⲥⲁⲣ: ⲙⲛ ⲥ ⲙ̅ⲛ̅/ ⲗⲉⲛ | ⲛⲉⲡⲉⲓ ⲁⲡⲟⲩⲗⲕⲁⲥⲉⲙ |

Mansur and Naser have paid a sum which, according to l. 1 of the Arabic, should be 7 *νομίσματα*. Yet the sign following ⲙ̊ is more like 'half', that for 7, in the dates, being differently formed. The meaning of ll. 4, 5 is obscure: possibly a transcript of Arabic words. Is Abû 'l-Ḳâsim another payer? His name appears to terminate the last line of Arabic, which begins . . . . . دفع على بن منصور ونسر[3]



465.—Papyrus; complete; 6 × 8½ cm. Script: seldom ligatured. *Verso* →. Not from the Ashmunain collection.

Account (λόγος) for half a *ξέστης*[4] (?) of oil, paid to the boys who guard the vineyard-meadow.

+ϩⲁⲑⲱⲣ ⲓⲑ ⲉⲡⲗⲟⲕⲟⲥ ⲛⲉⲕⲟⲩⲓ | ϣⲏⲣⲉ ⲉⲧⲣⲉⲓⲥ (sic) ⲙⲫⲟⲓ ⲙⲡⲥ|ⲱⲙ ⲟⲩⲡⲁϣ ϫⲉ[ⲥ]ⲧⲣⲉ ⲛⲓⲏϩ ⲥⲉⲱⲣⲥⲉ ⲥⲧⲏⲭⲉ +

Recto. A Greek Account.

466.—Another fragment having been subsequently joined to that given on p. 107 as no. 219, the text now reads

ϥ ⲡⲕⲟⲓⲛⲱⲛ ⲉⲡⲧⲓⲙⲉ [| ⲙⲡⲓⲱⲥⲏϕ ⲕⲁⲡⲩ[ⲉ | ⲡϣⲉ ⲡⲃⲓⲕⲧⲱⲣ ⲙⲡ[| ⲙⲡⲁⲡⲓⲟⲩⲧⲉ ⲡϣⲉ ⲛ.[| space | ϥ ⲥⲉⲛⲛⲁϩⲏ ⲙⲡⲥⲉⲉⲡⲉ [| ϕⲟⲓⲃⲁⲙⲙⲱⲛ ⲟ ⲃⲟⲛⲑⲟⲥ [|]ϫⲟⲙⲧⲏ ⲛ[|]ⲧⲟⲡ ⲉⲧⲥ[|ⲡ]ϣⲉ [ⲛ

The authors are the *κοινόν* and headmen of a village.

[1] The second ⲟ was corrected to ⲛ, for ⲛⲁⲓ.
[2] The form of ϩⲓⲁⲛ- usual *e. g.* in the alchemistic texts.
[3] نصر can scarcely be read in the Arabic.
[4] Rather *ξέστριξ* or another diminutive form.

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467 [52].—The Arabic Texts bound together in no. 429 fill foll. 2–171 (counting from the end). The 3 hands in which they are written all appear tolerably modern.

A. Foll. 2–17. The Service of the Holy Lamp, described as no. 429 above.

B. Foll. 18–48, in a different hand. Four Prayers طلبات. 1. 'Prayer for general use' تقرى كل الاوقات. *Beg.* اسالك يا سيدى يسوع المسيح ارحمنى يا سيدى يسوع المسيح (each petition ends thus). 2. 'Prayer to be said each day and may God accept the sayer.' *Beg.* سبحانك لا اله الا انت يا رب كل شىء. 3. 'Prayer for absolution, from the Gospel of Luke.' *Beg.* اغفر لى يا من ارسل الملاك لزكريا والبصابات (each petition begins thus). 4. 'Prayer composed from the Scriptures,' by بعض المجانين الخطاة. *Beg.* يا نفسى سبحى الذى اخرجك من العدم الى الوجود (each phrase, for half the prayer, begins with سبحى).

C. Foll. 49–145. Prayers طلبات, 50 in number, by 'the virtuous and pious priest قس, Anbâ Peter of Sedment' السندمتى or السندمنتى[1]. The 1st *begins* اللهمّ اذا دعوتك استجيب لى وفى الشدة فرج عنى. Several are modelled closely upon the phraseology of the Psalter.

D. Foll. 147–162. 'The Ritual of the Service of Abû Tarabô, for him whom a mad dog hath bitten' ترتيب عمل ابو تربوا لمن عظه (*sic*) الكلب الكلِب. This curious magical service has been edited, in a rather more condensed form, by E. GALTIER[2]. Other copies of it are in the Vatican[3] and one, incomplete, in the Aberdeen University Library[4].

The sequence of the ritual differs in the MSS., those of GALTIER (G) and Aberdeen (A) resembling each other as against ours (R). The rubric, with which all open, is in R. ياخذ الكاهن سبع خبزات من دقيق يعمل فطير خبز يومه وقد يعجن بلا ملح وسبع جبنات طرية بلا ملح وقليل زيت طيب[5] ويسير من خمر ويوقد سراج جديد بزيت طيب ويجمع سبع صغار مومنين ذكور وخاصة وهم صيام ويجلس المريض الذى عضه الكلب الكلِب فى الوسط ويعلق على كتفه خرج او مخلاة ويترك فيها الخبز والجبن واناء الخمر كلمن منهم بمفرده ثم يملا اناء فخار جديد ماء خلوا ويكشف الكاهن راسه ويصلى معه الشماس هكذى يقول الشبهموت ويرفع البخور وهم يرتلوا فى[6] ثم يقولوا ⲛⲁⲓ ⲛⲓⲛⲓ ⲫϯ, ⲁⲣⲧⲉⲛ, ⲁⲟϩⲁ ⲡⲉⲧⲣⲓ, ⲁ̅ⲗ̅, ⲕⲉ̅ⲗ̅ ⲕⲉ̅ⲗ̅ ⲕⲉ̅ⲗ̅ الى اخره يقال اوشية المرض ثم يقول البولس باللحن السنوى. Here follow the Lessons in Coptic and Arabic[8]: Eph. iii. 13–15 (Ar.–17), Ps. vi. 1, 2, Matt. xv. 21–28, followed by the 'Response' مرد of the Gospel[9], the 3 Prayers (for fathers, peace and congregation) and this Blessing, Ⲏⲉⲡⲟⲩⲙⲉⲑⲙⲏⲓ ⲉⲣⲉⲡⲓⲥⲕⲟⲩ ⲛⲧⲉ

[1] In the Fayyûm. *V.* Maḳrizi, *Monasteries* no. 32, Aṣ-Ṣafadî, *Târîḫ* p. 22_{19}. Other works of Peter 'the Armenian': RIEDEL, *Katal. . . Abû 'l-Barakât* p. 698, MAI iv. pp. 248, 250, ZOTENBERG's Ethiop. Cat. p. 73. His date, according to MAI's MS., should be A.D. 1260, not 1062.

[2] *Bulletin de l'Inst. franç.* iv. 105. The identification with Θεράπων has been questioned (P. PEETERS in *Anal. Boll.* xxv. 341). CL. GANNEAU proposes Θεραπεύων (*Rec. d'Arch. Or.* vii. 369). Were it not that a different transcription (prosthetic ا and ط for ت) seems needed, I would suggest تربوا = Τρύφω(ν), a saint of many transformations (*v.* H. GÜNTER, *Legenden-Studien* 66), to whom the demon appears in form of a fiery-eyed dog (MIGNE, *P. G.* 114, 1316 C).

[3] MAI iv. 187, v. 146. I have not consulted these MSS.

[4] The MS. belonged to DR. GRANT BEY and is dated A.D. 1795.

[5] Olive-oil. *V.* p. 58 n.

[6] Presumably the melody proper to the hymn in *Theotokia* p. 141; *cf.* Cairo *Euchologion* p. 30. The following κύριε &c. are doubtless from the Service of Morning Incense, but I cannot precisely identify each.

[7] *V. Eucholog.* pp. 19, 46 &c.

[8] The lessons, and their sequence in the service, differ in the other MSS.: in G, Rom. xv. 1–4, Ps. vi. 3, 2, Joh. v. 1–18; in A, Rom. vi. 12, 13, Ps. lxiv. 4, 2, Joh. v. 1–18.

[9] ? The Doxology, ⲟⲩⲟϩ ⲡⲑⲟⲕⲡⲉ ⲉⲧⲉⲥⲉⲣⲡⲣⲉⲡⲓ ⲡⲁⲕ, Cairo *Eucholog.* 103.

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ⲡⲓⲁⲥⲕⲩⲧⲏⲥ ⲁⲃⲃⲁ ⲑⲁⲣⲡⲟⲩ ⲡⲓⲙⲁⲗⲟⲅⲓⲧⲏⲥ ⲁϥⲉⲓ ϫⲟⲥ (*sic*) **ⲧⲏⲣⲟⲩ ϫⲉⲗⲙⲏⲛ ⲁⲥⲉϣⲱⲡⲓ.** Then comes the History سيرة of Abba Tarabô. *Beg.* كان فى زمان الاضطهاد[1] فى ايام الملك الكافر ديقلاديانوس. It relates how this pious and charitable person, zealous for martyrdom, suffered at the hands of the pagans and lay in prison until released by the edict of Constantine; and how thereafter he chanced to encounter at midday a mad dog, 'the water dripping from his mouth, fierce and walking awry, as one lame, turning this way and that, his eyes being as yellow gold and he like unto one drunken with wine,' والماء سايلا من فاه[2] شجيعًا يمشى على جنبه مثل الاعرج[3] يميل على هذه الناحية وهذه الناحية وعيناه كالذهب الاصفر وهو كالسكران من الخمر. Seeing him thus possessed, Abba T. prays and Michael, forthwith coming to his aid, slays the dog with his wand عصا. The evil spirit promises never more to enter where the names of God and Abba T. may be; while the angel announces that God has given the saint power over 'this foul spirit', both in life and after death, so that when either man or beast be bitten and the victim cry on the God of Abba T., 'straightway, by the will of God, I (*sc.* Michael) will take forth from him its poison and he shall not be shaken يترعزع, nor upset, nor terrified, neither shall aught of ill befall him, nor the mad dog's poison harm him . . . . . Make their sign in God's name and thine.' A widow's only son, being bitten, is sent by his mother to Abba T., bearing a present of 7 unsalted loaves, 7 fresh, unsalted cheeses جبنات بلا ملح طريين, 7 bunches of grapes تمرات and a little olive-oil and wine, all wrapped in a white cloth ازار. On learning his need, Abba T. summons 7 pure boys مباركين بغير خطية and, bidding them follow him and respond to each word he shall say, he sets the widow's son with his gifts before him, placing in front of him the oil and wine and a jar وعاة of fresh water. Then he turns 7 times round the bitten boy, followed by the 7 children, to whom he says, 'Welcome children مرحبا بكم ايها الاطفال; peace unto you,' while they reply, 'And unto thee peace, O master.' He: 'What seek ye?' They: 'Healing we seek, for this unhappy one, that the mad dog hath bitten.' He: 'Depart in peace. The Lord shall cure and heal him, for His trusty promise unto me, His servant, that do confess His name.' Here follows a long prayer by Abba T., including Ps. xc. The ceremony concludes with further ritual. The first of the 7 boys approaches the priest, the whole congregation meanwhile joining hands, and says, 'Peace unto thee, O teacher of teachers[4].' The priest replies, questioning him as before; but here healing is sought for all such as may have been bitten. Then, as each time they repeat their circuits round the supplicant, 7 to right and 7 to left, they say, **ⲡⲓⲥⲑⲉⲛⲉ ⲡⲓⲥⲑⲛⲉ**[5]. Then the priest takes the first boy's hand and all bark يعوى like dogs and bite at the unleavened bread ينهش من الفطير, until it is consumed, the victim standing in their midst the while and saying, 'By the prayers of the saintly Abba T., may the Lord accept your prayers and grant me healing speedily,' after which the priest dismisses them with his blessing[6]. To this ritual is appended the following charm, 'useful

[1] G الاطهار. [2] G والريال يخرج من فمه, A *om.*

[3] G A المقطوع.

[4] Reading معلم المعلمين for معلم المعلم.

[5] MS. A, **ⲡⲓⲥⲑⲉ.** Perhaps meant for some form of πιστεύειν.

[6] MS. A has lost some leaves here, but its last words show that the results of the ritual were to be ensured by more material means. '. . . and he (*sc.* the victim) shall eat the piece of unleavened cake that has been placed in the oil and taken from the boys' (*plur.*) mouths and shall be anointed with the oil and shall drink of the water and wash therewith; so shall he be made whole by the blessing of the saintly Abba T. Thereafter the priest shall say the blessing &c.'

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against trembling[1]' فايدة للخلج. 'Let him write (this) upon two leaves of paper ورقتين and he shall be healed by God Almighty's leave. And this is what he shall write: In the name of God, the Compassionate, the Merciful. Let the trembling خلج die out from the body of NN., the son of NN.' Here 3 magical signs[2], ل ااا اا, عحااا ه, محااا ه, the 1st 6, the 2nd 3, the 3rd 6 times. 'O plant, sprouting in the body! he that dieth, doth die, die, die, by the power of Him that liveth and dieth not' ايها النابت المنبوت فى جسم من يموت موت موت موت بقوت الحى الذى لا يموت.

E. Fol. 163 *a*, *b*. A Charm against the Evil Eye. This text, similar in several features to Syriac[3] and Greek charms[4], is found in identical form in Ethiopic[5].

بسم الله الخالق الحى الناطق رقوات العين والنظرة لما كان سيدنا يسوع المسيح له المجد يمشى على سجرة طبرية وهو وتلاميذ[ه] الاطهار وانا هو امراة عجوز ولها مشاهيب نار تخرج من فاها الى برا طولها ستون ذراعا ولها انياب ومخاليب كمخاليب الاسد وعيناه[ا] تشعل كالذهب وهى مفزعة جدًا اجاب سيدنا يسوع المسيح له المجد وقال لتلاميذه ما ه[ى] وليس امرها كان عنه مخفى لكى حتى صارت بامره بما يفعلوا ايها فقالوا له سيدنا هذه هى العي[ن] الشريرة الردية الذى اذا نظرة[sic] مركب فى البحـ[ر] سايرة (*sic*) اقلبتها بمن فيها واذا نظرة الى فر[سة] فى مشوارها قنطرتها براكبها واذا نظرة بـ[قرة] تحلب قطعت لبنها واذا نظرة الى امراة واولا[دها] (163 *b*) حداها بادرت فى هلاكهم فاجاب سيدنا يسوع المسيح وقال لتلاميذه ان كان هذه فعال هذه العين الملعونة الردية فخذوها واحرقوها بالنار وذروها على الاربعة ارياح الشرقى والقربى[sic] والقبلى والبحرى فتخرج هذه العين الملعونة الردية من عبدك حامل هذه الصلاة بقوت اهياشر اهيا ادوناى الرب الصاباووت الشداى (*sic*) وبشفاعة الست السيدة مريم العذرى وبقوة مارى مرقس الانجيلى وجميع الشهداء والقديسين والابا والانبياء والرسل الاطهار والابرار الان وكل اوان والى دهر الدهرين امين تم وكمل صلات العين النظرة بعون الله تعالى امين

'In the name of God, the Creator, the Living! Pronouncing of the charms of the Eye and the Glance[6]:—When Our Master Jesus Christ (unto whom glory) was walking by the Lake of Tiberias, He and His pure disciples, lo, an old woman, forth from whose mouth went flames of fire[7] to a length of 60 ells; and she had tusks and claws, like to the claws of a lion; and her eyes gleamed like gold; and she was very frightful to behold. Our Master Jesus Christ (unto whom glory) answered and said unto His disciples, 'Who is this[8]?' And her being was not hid from Him, but in order that . . . . . what they would do unto her[9]. And they said unto Him, 'O Our Master, this is the wicked Evil Eye,

[1] A symptom of hydrophobia.

[2] Of a type not unlike those common in Muslim magic, *e.g. Z. f. Assyr.* xx. 409, line 14.

[3] *Cf.* those published by H. Gollancz, *11th Or. Congr.*, Pt. iv, esp. pp. 92, 93.

[4] *Cf.* Reitzenstein, *Poimandres* 297, 298.

[5] Two versions exist among the charms collected by Prof. Littmann. Dr. W. H. Worrell (Michigan University), who is editing these (*Stud. z. abessin. Zauberwesen*), has kindly supplied me with versions.

[6] Ethiop., 'Prayer concerning Nadarâ.' Worrell hesitates, on phonetic grounds, to identify this with Arab. نظرة.

[7] The Ethiop. confirms this, though the form appears unknown.

[8] The question in the Eth. is the disciples', the reply Christ's. But the following explanatory words are there wanting.

[9] Reading لكن. I do not understand the following words. Perhaps يامره. Eth. has no parallel.

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which, when[1] she looketh upon a ship sailing in the sea, overturneth it with those therein; and when she looketh upon a horse in its course, upsetteth it with its rider; and when she looketh upon a cow about to be milked, cutteth off its milk; and when she looketh upon a woman and her children (163 *b*) before her[2], they go speedily to destruction.' And Our Master Jesus Christ answered and said to His disciples, 'If these be the deeds of this accursed, wicked Eye, take ye her and burn her with fire and scatter her unto the 4 winds, the east and west and south and north.' And the accursed, wicked Eye shall go forth from Thy servant that beareth this prayer, by the might of 'I am that I am'[3], Adonai, the Lord of Hosts, El Shaddai, and by the mediation of the Lady and Mistress Mary, the Virgin, and by the might of Mârî Marcus the Evangelist, and all the martyrs and saints and the fathers and the prophets and the pure and holy apostles, now and evermore and for ever and ever. Amen. Finished and completed is the prayer of the Eye and the Glance, by the help of God Almighty. Amen.'

F. Foll. 164–166. The Letter of Abgar to Christ, رسالت القديس ارغاديوس[4] الذى هو ابجر ملك الرها الى الخ, and Christ's reply, الجواب من سيدنا الخ. The text is the same as that edited by HYVERNAT in TIXERONT's *Origines de l'Église d'Édesse*, pp. 98, 200, ending with the names of the 7 seals affixed to the second Letter.

G. Foll. 167–171, in a different hand. Extracts فصول from the Gospels: Luke i. 26–38, *ib.* x. 38–42, Matthew xii. 35–50, Luke i. 39–56. Each ends with والمجد لله.

[1] The same enumeration in Eth. as here.

[2] ? حذاء.

[3] *V.* Exod. iii. 14. For this name, thus transcribed, and the following, *v.* GOLDZIHER in *ZDMG.* xlviii. 359 and *Z. f. Assyr.* xx. 244; also the above Syriac charms, pp. 79, 90, and L. BLAU, *Altjüd. Zauberwesen* 103.

[4] *Sic* for اوغاريوس.

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ADDITIONS AND CORRECTIONS

n. = note.

Page 3, line 10. Read ⲣⲗⲥ̅.

" 7, l. 15. Read ϩⲓⲡⲉⲕⲁⲩⲗⲏ.

" 11, *penult.* Read ⲏⲡⲉⲣⲓⲙⲛⲟⲩⲥⲓⲛ (ὑπερυμνοῦσιν).

" 14, note 5. *Cf.* Cod. Vatic. Arab. clxxii, 99 *b* صاحب الصوت العظيم فى الانبياء ... اشعيا.

" 15, l. 14. JUNKER (in *Oriens Christ.* vi. 332) points out that this is identical with part of Brit. Mus. no. 161.

" 16, l. 4 *from below*, ⲡⲁϣ̅ⲥ. The devil *loq.*

" 17, n. 2. *Cf.* BALESTRI-HYVERNAT, *Acta* (*CSCO.*) i. 194, ⲫⲓⲱⲧ ⲙⲡⲁⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ, *Mission franç.* iv. 175, ⲫⲓⲱⲧ ⲙⲡⲁⲓⲧⲟⲡⲟⲥ, *Hist. Patr.* (EVETTS) 510, ابا هذا الجبل (of Macarius in Scete).

" 19, n. 4. Read ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ.

" 24, l. 21. Read ἀσκεῖν.

" 29, l. 19. I may here mention a fragment in the collection of the Patriarch, at Cairo, which shows the following colophon:]ⲁⲅⲱ ϫ[.....]ⲙⲉ ⲉϧⲟⲗ ⲙⲡⲉϥϩⲓⲟⲥ ⲡϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲡⲁⲭⲱⲣⲓⲧⲏⲥ ⲡⲥⲟⲩϫⲟⲩⲧⲟⲩⲉ ⲙⲡⲉϧⲟⲧ ϩⲁⲑⲱⲣ ⲡⲉⲧⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϩⲱⲱϥ [ϩⲟⲩ]-ⲥⲩⲛⲧⲁⲅⲙⲁ ϫ[ⲉⲛ]ⲁⲣ[ⲁ]ϫ[ⲉⲓ]ⲥⲟⲥ ϩⲟⲩⲉⲓⲣⲏⲛ[ⲏ &c. This fragment is from the MS. of ZOEGA no. clxv, Brit. Mus. no. 333. Another, from the same MS. and in the same collection, shows a decided relationship with the chapter on John of Lycopolis in the *Hist. Monach.* The title 'Paradise', applied thus to a Life of John, is noteworthy. (Cancel reference in note 6 to Brit. Mus. 333.)

" 38, l. 5. For]ⲙⲡⲧⲉ[, read]ⲡ ⲉⲡ ⲧⲱ [ⲡ]ϩ̅ⲓ |]ⲕⲁ | This is perhaps, like no. 81 ff., a Festal Letter. The Greek text was upon one side only.

" 39, n. 1. Add: the long 8th century Letter, lately acquired for Berlin.

" 46, l. 9. For Tôhe, *v.* p. 173, n. 2.

" " l. 15. The full text in BASSET's *Synaxarium* (*Patrol. Or.*), 11th Kîhak.

" *penult.* On the Greek texts relating to these martyrs *v.* now KRUMBACHER, in Munich Academy, *Abh.* xxiv. Bd. (iii), 78.

" 47, l. 20. Read: about 13 letters.

" " n. 3. In BALESTRI-HYVERNAT, *op. cit.*, 13, a wooden wheel, ϫⲁⲗⲓⲗ, is used to saw the martyr's body in two; *cf. ib.* 72 ἀστήριον, 113 τροχός.

" 54, n. 5. ⲥⲓⲕ occurs in HYVERNAT, *Actes* 313, *infra.*

" 59, n. 3. ⲁⲡⲕⲉⲫⲁⲗⲟⲥ is merely ἐγκέφαλος. The form ⲁⲡⲕⲉⲫⲟⲗⲟⲥ also in BALESTRI-HYVERNAT, 11, 144 &c.

" 61, l. 18. The formula should be ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲡⲟⲗⲓⲥ ⲙⲙⲁⲓⲡⲉⲭ̅ⲥ̅, though there is hardly space for all that.

" 63. A photograph of no. 115 appears in CAETANI's *Annali*, ii (I), 696.

" 68, l. 20. For ⲣⲟⲙⲉ, read ⲣⲟⲙⲡⲉ.

" 69, l. 15. For ⲥⲱⲡ, read ⲥⲙⲡ.

" " *penult.* ⲯⲁⲭⲟ is here rather a name; as such it is frequently found in the Jkôw (Aphroditô) papyri.

Page 70, l. 13. Read ϩⲁⲡⲉϥⲡⲣ[ⲟⲥⲱⲡⲟⲛ.

" " n. 4. PREISIGKE's publication (*Griech. Pap.* .... *zu Strassburg*, i (II), 1908, nos. 46 ff.) of a series of 6th century deeds of surety suggests an explanation of these *formulae.* Λόγος would be 'excuse', σταυρός and σχῆμα μοναχοῦ (?) would refer to exemption or asylum, claimed on the ground of proximity to sacred objects (*cf.* P.'s θείων χαρακτήρων) or of monastic vows; while 'Sunday' and 'festival' would correspond to P.'s ἁγίας κυριακῆς . . νε ἀπράκτου ἡμέρας (KENYON suggests ἐν ἐμπράκτῳ ἡμέρᾳ). *Cf.* also *Pap. Oxyrh.*, cxxxv, cited by WENGER, *Rechtshist. Papyrusstud.* 59.

" 71, l. 15. Traces of the protocol are visible, above the text, on the *verso.*

" 78, l. 5 *from below.* Read ⲙⲉⲣ[ⲟⲥ]. *Cf.* REVILLOUT, *Actes* ⲕⲉ̅.

" 82, l. 3. For ⲉϩⲟⲟⲩ, read ⲉⲣⲟⲟⲩ.

" " l. 16. For ⲥⲱⲡ, read ⲥⲙⲡ.

" " n. 5. A Balaiza fragment (now in the Bodleian), with a list of utensils, has ⲡⲡⲁϫ̅ ⲡϭⲱⲣϭ.

" 86, n. 1. For 32, read 33.

" 87, l. 24. The occurrence of ⲗⲁϣⲁⲡⲉ is to be noted (*cf.* Brit. Mus. Catal., p. 522, *infra*). But there is no evidence whence the present MS. came.

" 88, no. 166. For *recto*, read *verso*, and conversely.

" 90, l. 3. The following small piece has since been added above l. 1:] ⲧⲏⲉⲣⲓ ⲡⲣⲱⲙⲉ ϣⲁ̅[

" " n. 4. This name in Arabic: AMÉLINEAU, *Géogr.* 399, 403, the *Synaxarium* having اغانا. *Ib.*, 123, one might read اغانى (*cf.* HALL, *l.c.*), did not Ethiopic 'Agâbiyos' confirm 'Agapit'.

" 92, nos. 179, 180. These are not tax, but rent receipts.

" 96, n. 1. The picture kissed by Severus (*v.* p. 211, l. 28) is painted upon a ⲫⲱⲭⲓ ⲛϣⲉ لوح.

" 98, n. 3. Cancel reference to KRALL. ⲡⲁⲧⲱϩⲱ there is a man's name.

" 107, no. 219. *V.* no. 466.

" 111, n. 11. Or ? ابو الوصل.

" 116, n. 9. Discussed at length in *ZDMG.* lxii. 552.

" 124, n. 9. This needs modification. The script may well be of the 8th century.

" 165, *ult.* ⲙⲉⲭⲏⲩ. *Cf.* Brit. Mus. no. 1118, ⲙⲉⲭⲁϥ.

" 193, n. 1. On ⲟⲩⲱϩⲉⲙ and related questions, *v.* JUNKER in *Oriens Christianus* vi (1906), 343.

" 209, l. 15. I have since noticed that this 'Nicodemus' occurs similarly in no. 431, foll. 67*a* (=TUKI 284 *supra*, though the name is omitted) and 115*b* (*Abṣâliyah* for Friday), which correspond respectively to foll. 43 *a*, 59 *a* of no. 432. Further, no. 431, fol. 86 *b* similarly names 'Sergius' ⲥⲁⲣⲕⲓⲥ=nos. 432, fol. 52 *a* and 433, 177 *b*=TUKI 289 *supra* (omitting name). These hymns are all acrostical; so too are those naming 'Nicodemus' (24 in all) in no. 433.

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APPROXIMATE DATES OF THE MANUSCRIPTS

a = first half of century, b = second half.

Number	Century or year
1	? 6–7
2	11–12
3	? 6–7
4	9–11
5	? 6–7
6	4–5
7	? 6–7
8	10–11
9 (*b*)	*ca.* A.D. 1050
10	6, 6–7
11	11 a
12	? 7–8
13	11 a
14	10–11
15	? 6–8
16	4–5
17	10–11
18	? 6–8
19	? 11
20 (*b*)	,,
21	,,
22 (*a*)	6–7
— (*b*)	10–11
23	5–6, 6
24	10–11
25	,,
26	,,
27	,,
28	,,
29	,,
30	,,
31	,,
32	,,
33	,,
34	,,
35	,,
36	,,
37	,,
38	,,
39	,,
40	,,
41	,,
42	10–11
43	,,
44	,,
45	,,
46	,,
47	,,
48	,,
49	,,
50	,,
51	? 7
52	?
53	10–11
54	,,
55	,,
56	,,
57	,,
58	,,
59	,,
60	,,
61	,,
62 (*a*)	10–12
— (*b*)	10–11
63	,,
64	,,
65	,,
66	19 a
67	10–11
68	,,
69	,,
70	,,
71	,,
72	,,
73	? 11–12
74	7
75	10–11
76	,,
77	,,
78 (*a*)	6
— (*b*)	7–8
79	10–11
80	8–9, 9
81	? 10
82	10–11
83	? ,,
84	? 6–7
85	10–11
86	7–8
87	11
88 (*a*)	,,
— (*b*)	11–12
89	10–11
90	,,
91	11
92	10–11
93	11 a
94	10–11
95	,,
96	9–11
97	A.D. 1006
98	9–11
99	11
100	8, 8–9
101	6
102	11
103	? 9
104	11
105	? 7–8
106	11–12
107 (*b*)	11
108 (*b*)	10–11
109	? 6–7
110	11
111	? 6–7
112 (*b*)	11–12
113	11
114	13–14
115	7–8
116	8 a
117	8
118	8 a
119	,,
120	7–8
121	8
122	6–7
123	8 a
124	8
125	8–10
126	8 a
127	8
128	8, 8–9
129	7–8
130	8 a
131	,,
132	7, 7–8
133	7–8
134	,,
135	,,
136	7–8, 8
137	*ca.* A.D. 600
138	9
139	6–7
140	7–8
141	8
142	,,
143	6–7
144	7 a
145	7
146	8
147	7–8
148	,,
149	8 a
150	8
151	8 a
152	8
153	6–7
154	8
155	8, 8–9
156	? 8 a
157	8
158	? 7
159	6–7, 7
160	7–8
161	8
162	,,
163	,,
164	6–7

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Number	Century or year
165	6–7
166	8 a
167	9, 8–9
168	8 a
169	7–8
170	,,
171	,,
172	,,
173	7
174	8, 8–9
175	A.D. 721
176	8 a
177	,,
178	7–8
179	8–9
180	8 a
181	8, 8–9
182	7–8
183	,,
184	8
185	7–8
186	8
187	7–8
188	7 a
189	8
190	7, 7–8
191	7–8
192	7
193	6–8
194	7, 7–8
195	8
196 (*a*)	8 a
— (*b*)	8–9
197	7
198	7–8
199	8 a
200	8
201	7, 7–8
202	7 a
203	? 7 a
204	6–7
205	9, 9–10
206	8
207	7
208	6–8
209	7–8
210	7
211	7–8
212	8
213	8 a
214	,,
215	,,
216	,,

Number	Century or year
217	? 6–7
218	7–8
219	6–7
220	8
221	8 a
222	? 7–8
223	7
224	6, 6–7
225	8, 8–9
226	8–9, 9
227	10–11
228	8–9
229	9–10
230	6–7
231	? 7–8
232	? 8
233	8–9
234	11
235	9
236	9–10
237	,,
238	8
239	8 a
240	8
241	7–8
242	10–11
243	11–12
244	7–8
245	7 a
246	8 a
247	? 8
248	5–6
249	8
250	8 a
251	,,
252	,,
253	? 8
254	8
255	7–8
256	8
257	,,
258	8 a
259	7–8
260	8
261	? 7
262	*ro.* 8 a, *vo.* 8
263	9
264	8
265	10–11
266	11–12
267	10–11
268	4–5
269	,,

Number	Century or year
270	4
271	4–5
272	,,
273	,,
274	,,
275	4, 4–5
276	4–5
277	8 a
278	8
279	,,
280	7–8
281	6, 6–7
282	8 a
283	7–9
284	6–8
285	8 a
286	,,
287	8–9
288	? 6–7
289	7, 7–8
290	11–12
291	7–8
292	4–5
293	6 b
294	7–8
295	6–7
296	6, 6–7
297	6–7, 7
298	9
299	? 8
300	7–8
301	4–6
302	6–7, 7
303	,,
304	7, 7–8
305	6–7, 7
306	11
307	8
308	6–7
309	10
310	5, 5–6
311	4
312	5–6
313	4–5
314	5–6
315	6, 6–7
316	7–8
317	9–10
318	8
319	7–8, 8
320	7 a
321	8
322	,,

Number	Century or year
323	8
324	8–9, 9
325	7–8
326	7, 7–8
327	7 a
328	8 a
329	6–7
330	8 a
331	8–9
332	*ca.* A.D. 600
333	7
334	8
335	,,
336	,,
337	10–11
338	7–8
339	8
340	6
341	8
342	7, 7–8
343	6–7, 7
344	11
345	8
346	8–9
347	7, 7–8
348	10
349	,,
350	8–9
351	9–10
352	6 a
353	9–10
354	7–8
355	7
356	8 a
357	8
358	8, 8–9
359	8
360	7–8
361	? 6–7
362	9–10, 10
363	7
364	11
365	? 6–7
366	7 a
367	11
368	10–11
369	7–8
370	? 9–11
371	6–8
372	*after* A.D. 931
373	10–11
374	9–10
375	8 a

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Number	Century or year
376	9–10
377	,,
378	8
379	10
380	9
381	7
382	9–10
383	8–9
384	8
385	*ro.* 8 a, *vo.* 8 b
386	6
387	8, 8–9
388	9
389	9–10
390	9
391	7–8
392	10
393	5–6
394	7–8, 8
395	10–11
396	4, 4–5
397	9
398	,,
399	6
400	6, 6–7
401	8 a
402	8
403	6
404	7–8
405	9
406	6
407	9
408	8
409	? 6–7
410	?
Middle Egyptian	
411	? 7–9
412	10–11
413	6, 6–7
414	? 8
415	? 9–10
Bohairic	
416	19
417	14
418	18
419	A.D. 1795
420	19
421	9–10
422	14
423	A.D. 1375
424	A.D. 1761
425	? 14
426	? 14–15
427	A.D. 1749
428	13–14
429	18–19
430	A.D. 1833
431	A.D. 1762
432	A.D. 1751
433	18
434	A.D. 1609
435	A.D. 1799
436	9–10
437	,,
438	,,
439	,,
440	,,
441	,,
442	,,
443	,,
444	? 17–18
445	9–10
446	9–10
447	,,
448	,,
449	,,
450	A.D. 1771
451	A.D. 1839
452	A.D. 1840
453	A.D. 1843
454	A.D. 1798
455	19
456	,,
457	,,
458	18–19
459	? 13–14
460	8
461	18–19
Addenda	
462	? 6–7
463	8
464	A.D. 1006–7
465	7–8
466	6–7
467	18–19

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CONCORDANCE BETWEEN OLD AND NEW NUMBERS

Crawford numbers	New numbers	Crawford numbers	New numbers	Crawford numbers	New numbers	Crawford numbers	New numbers
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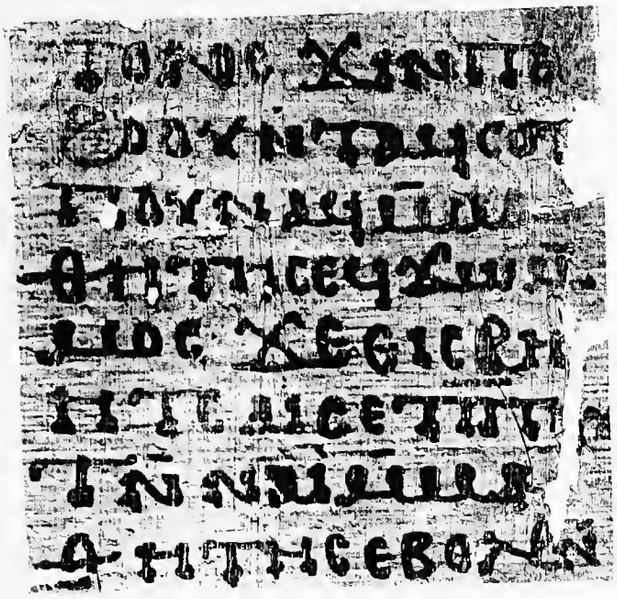

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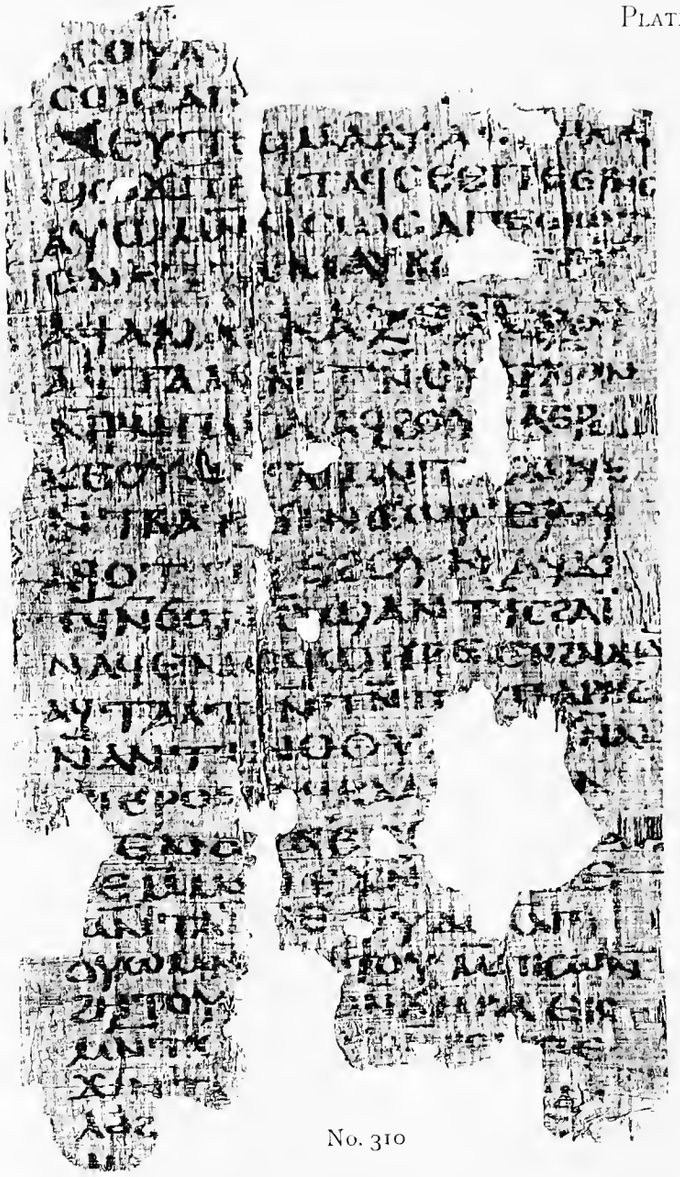

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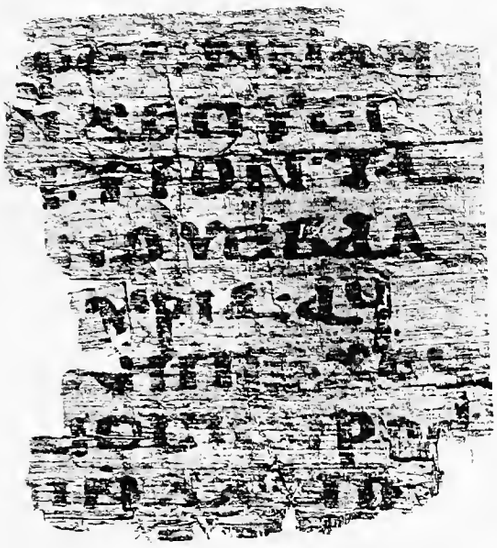

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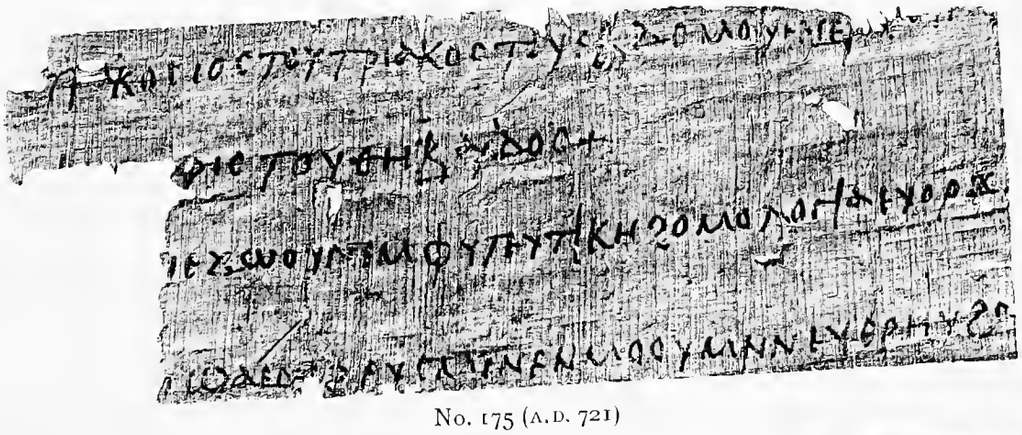

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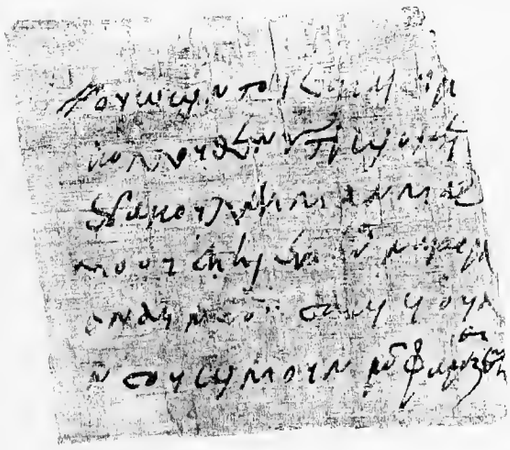

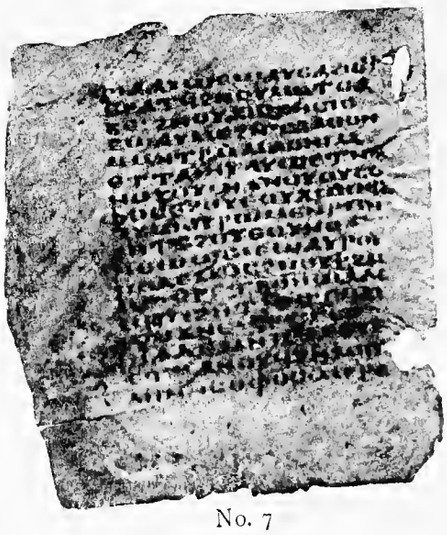

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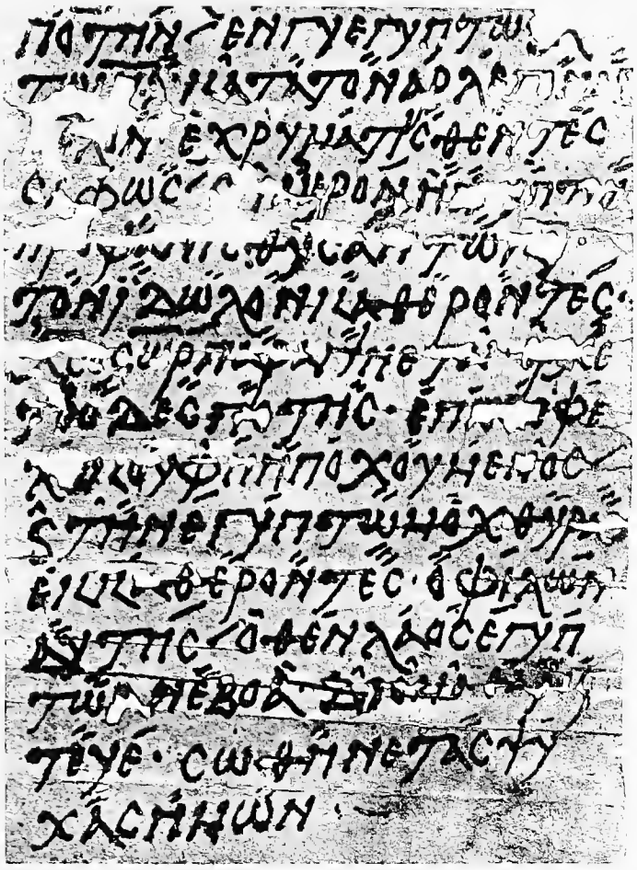

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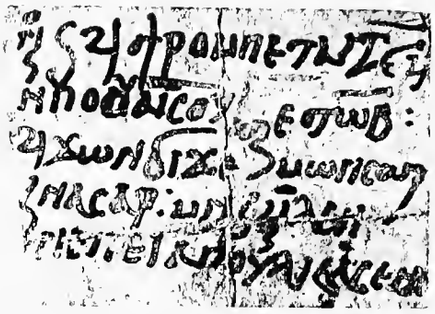

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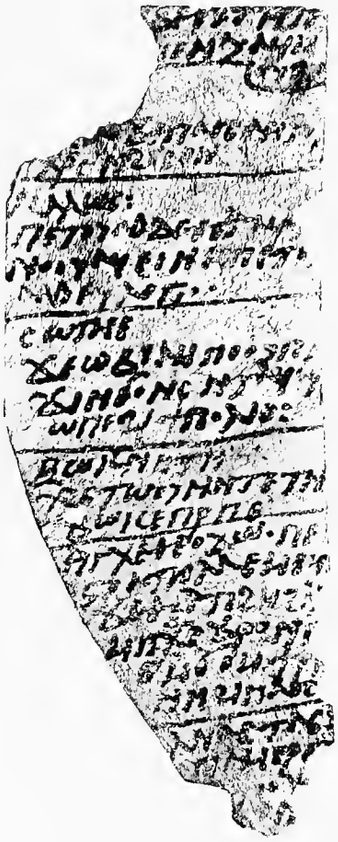

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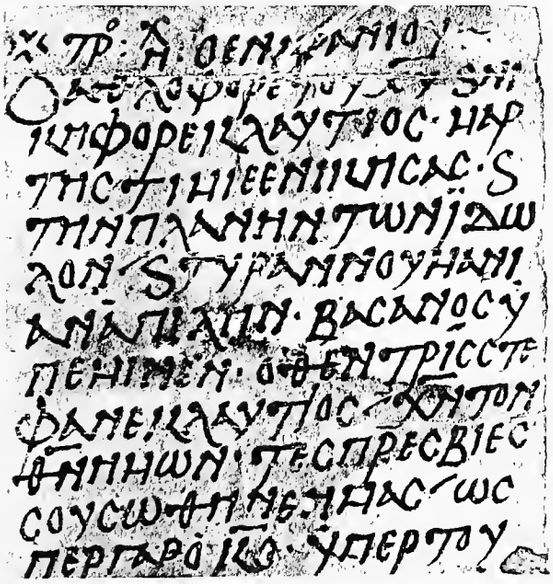

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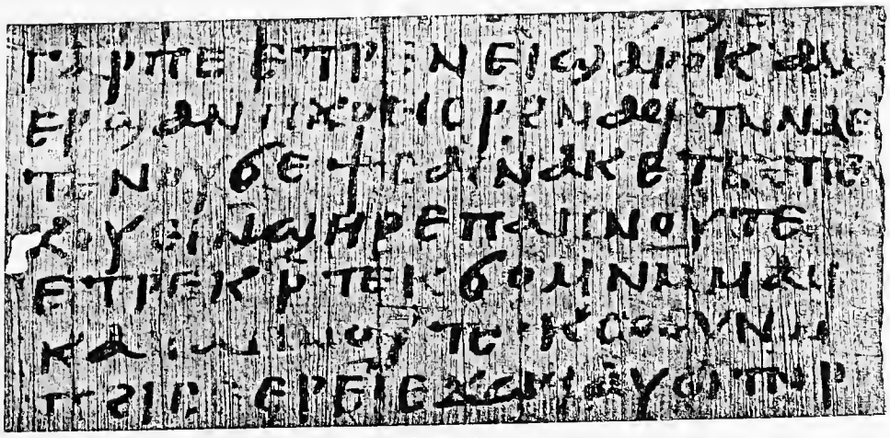

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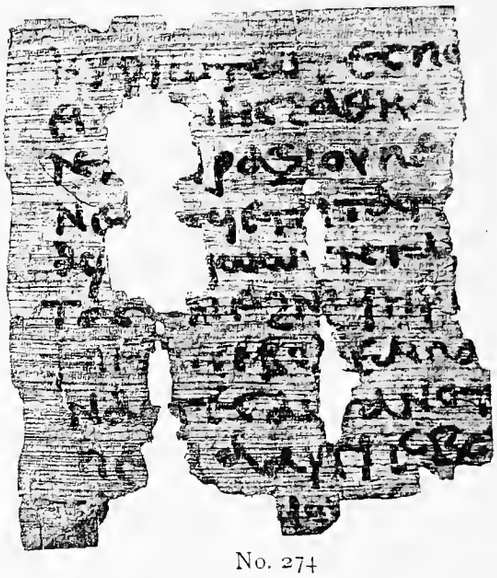

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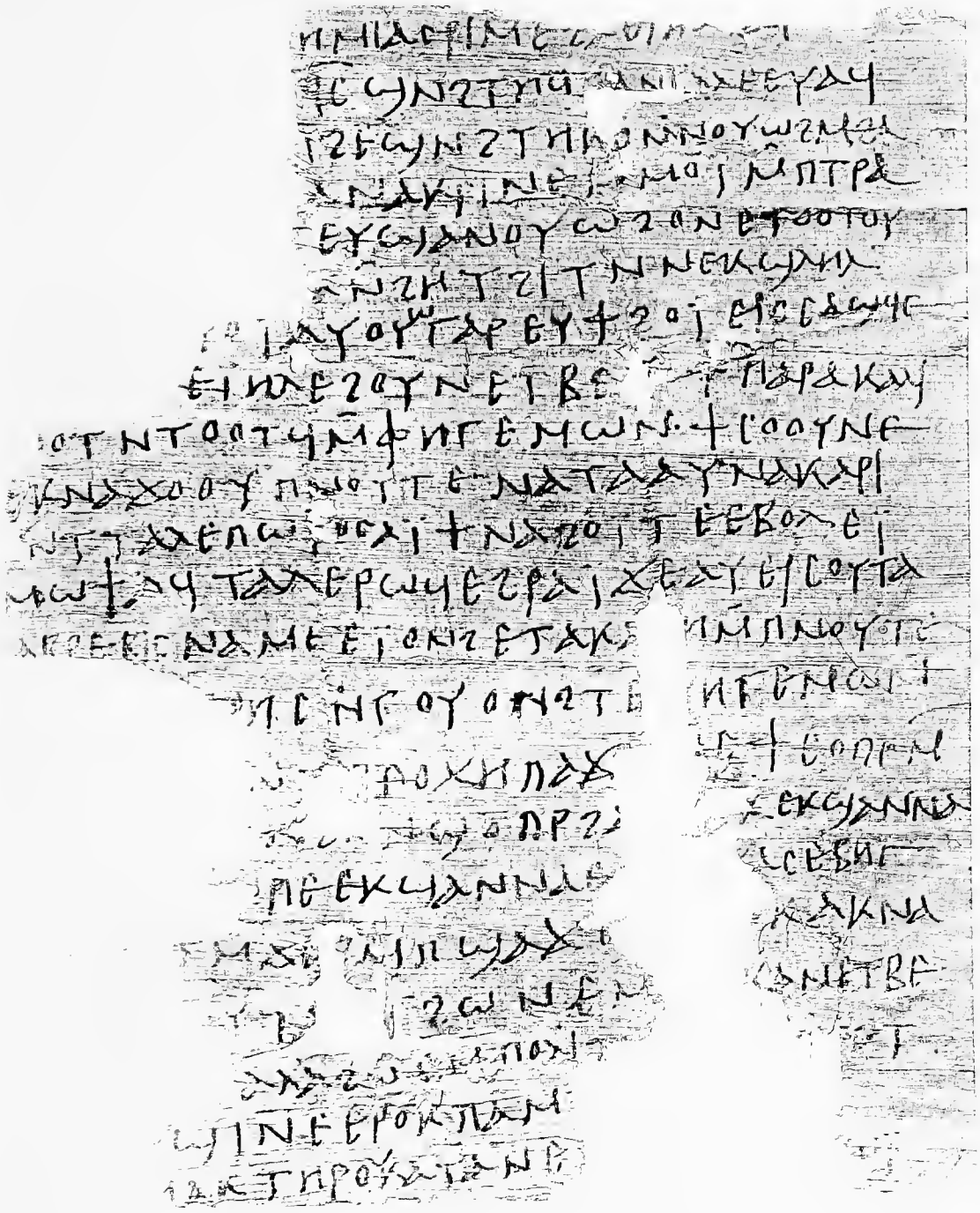

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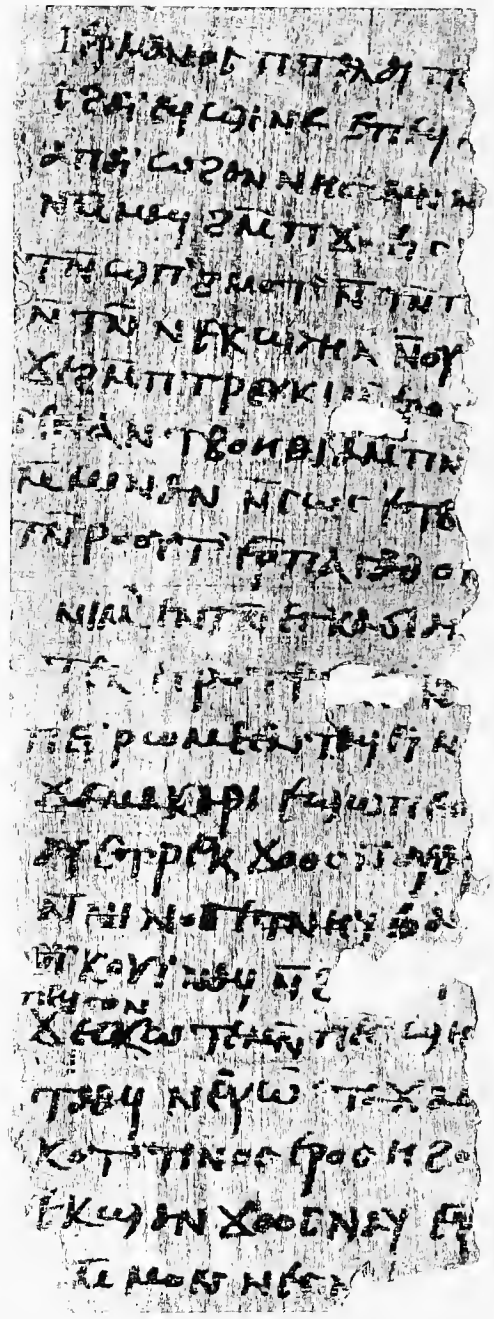

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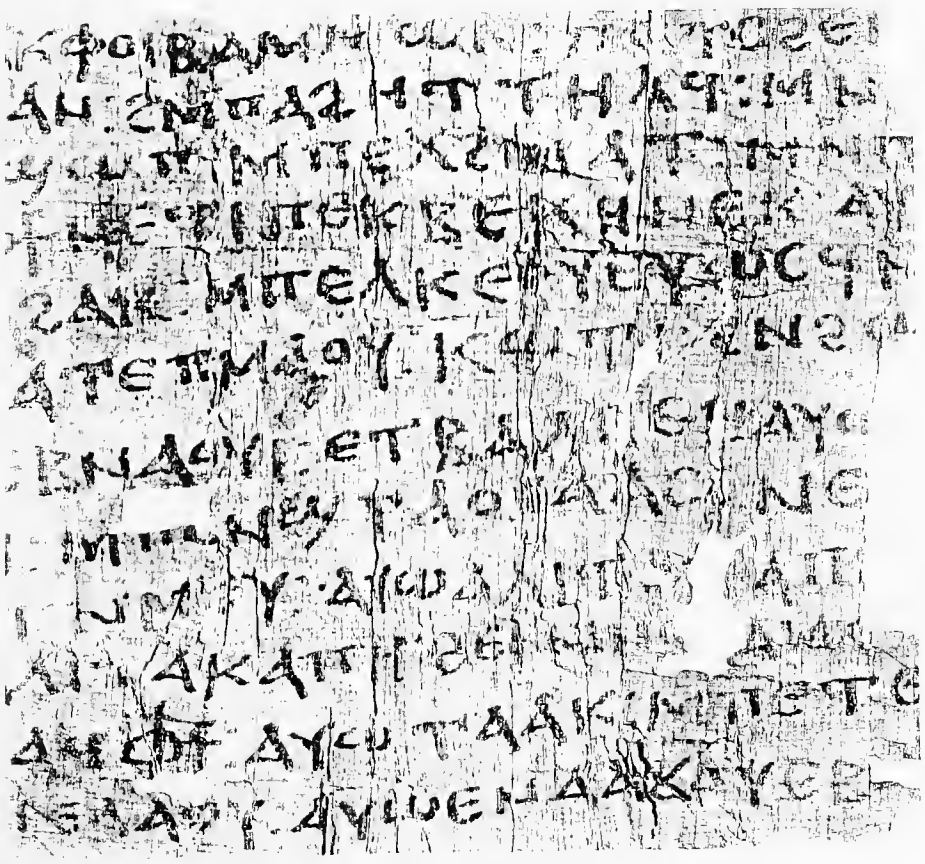

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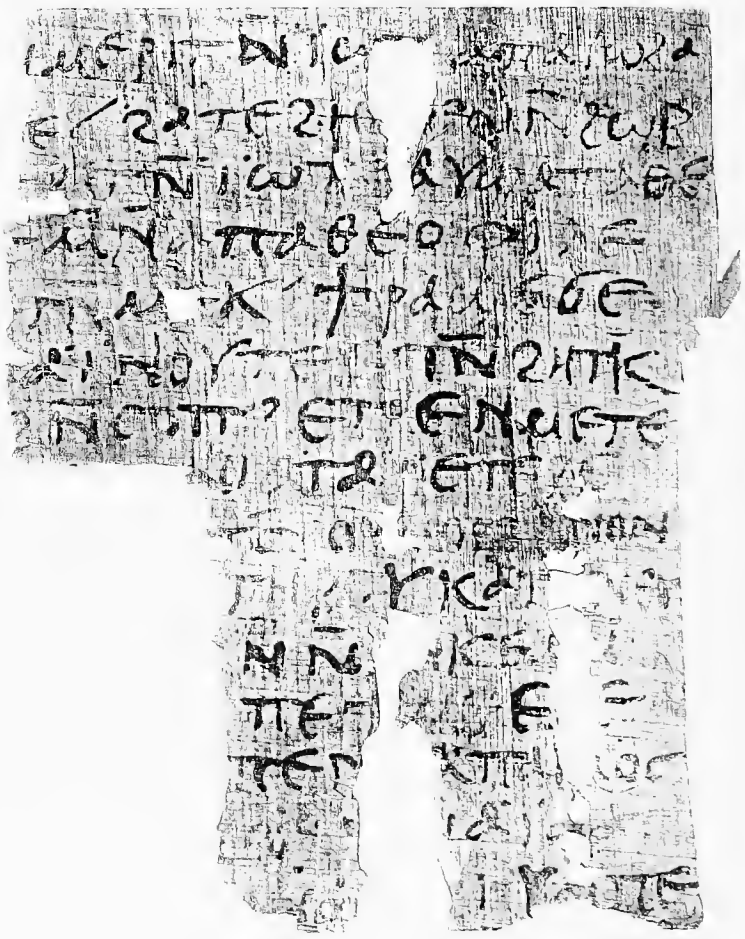

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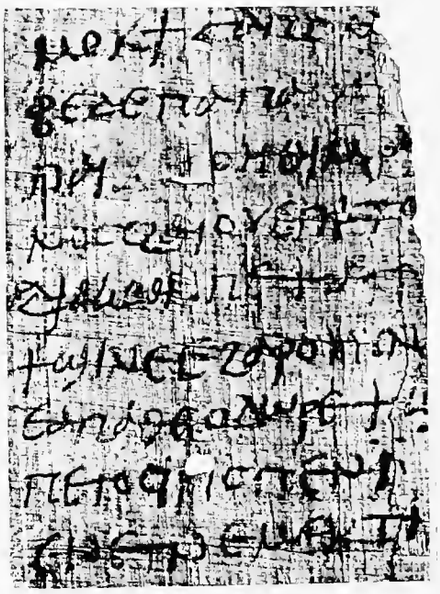

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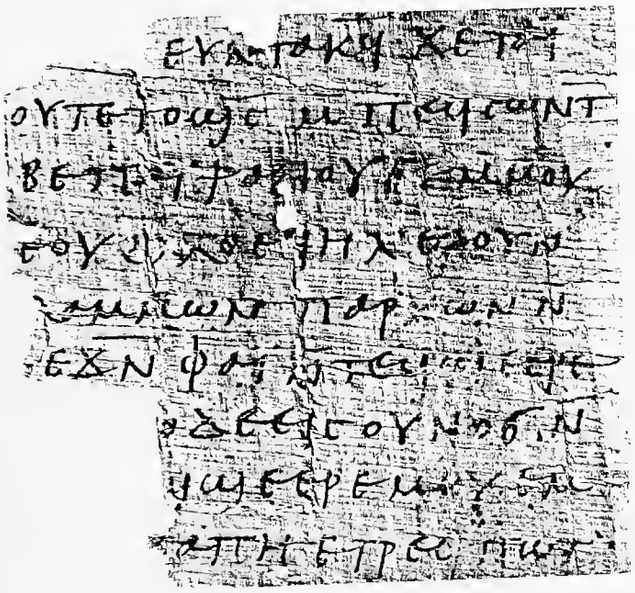

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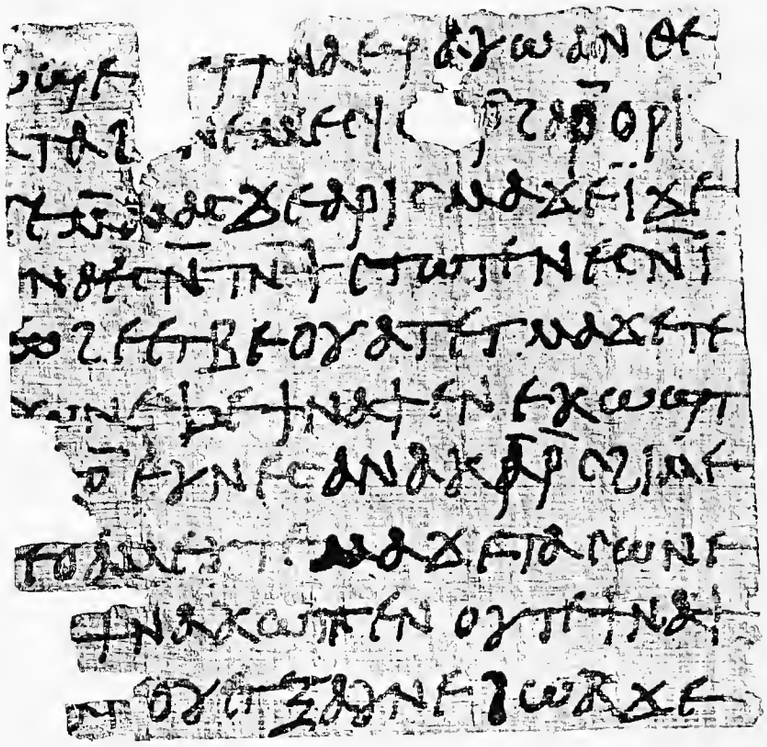

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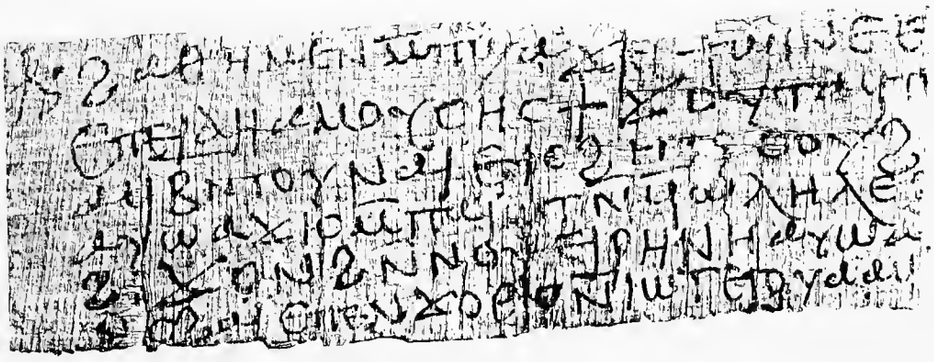

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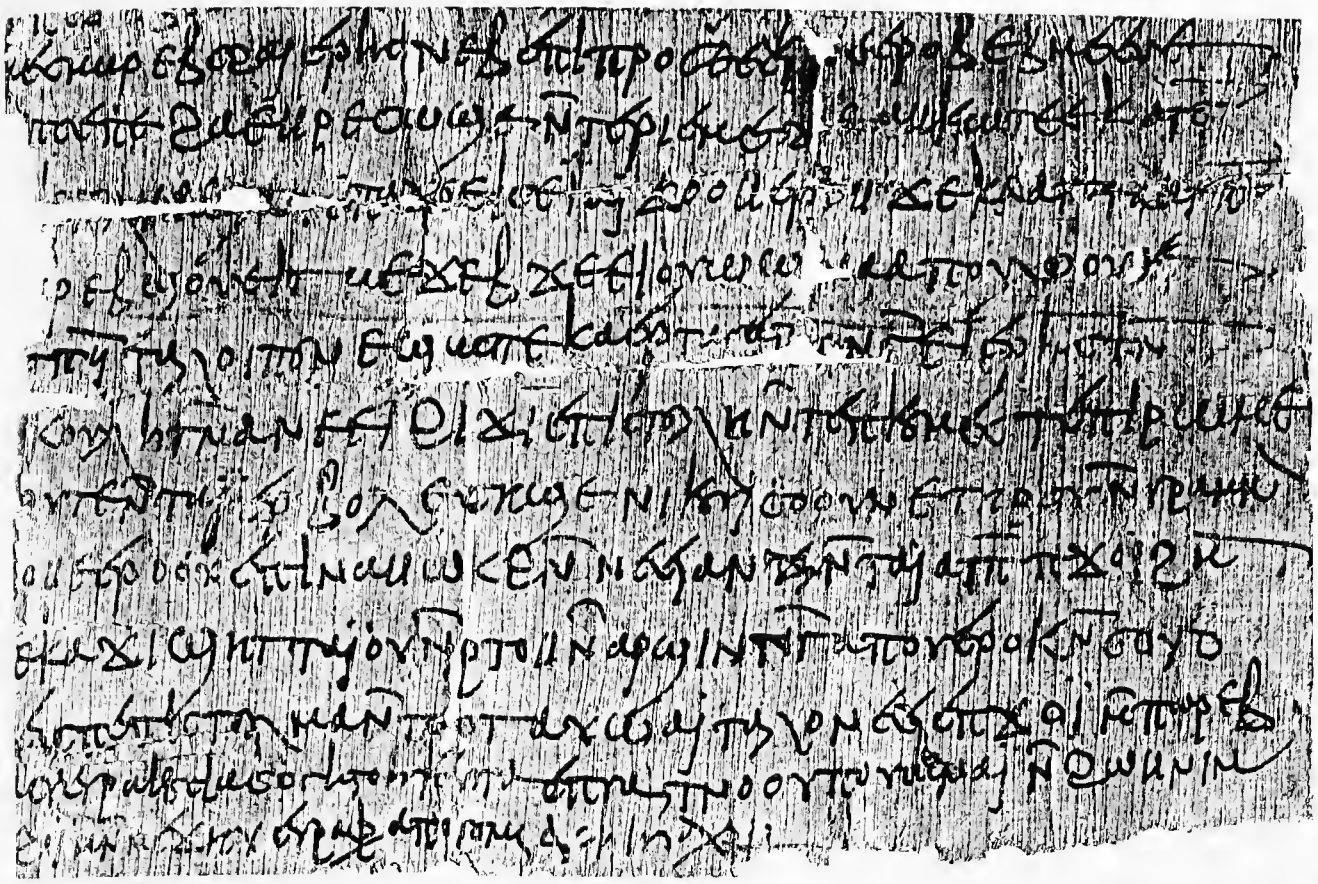

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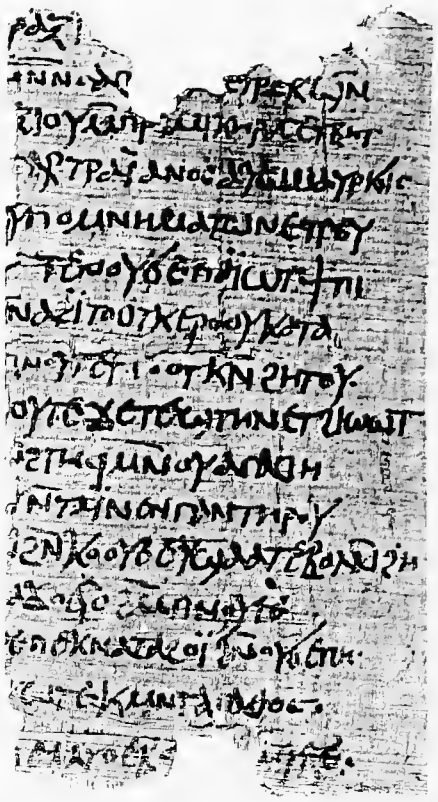

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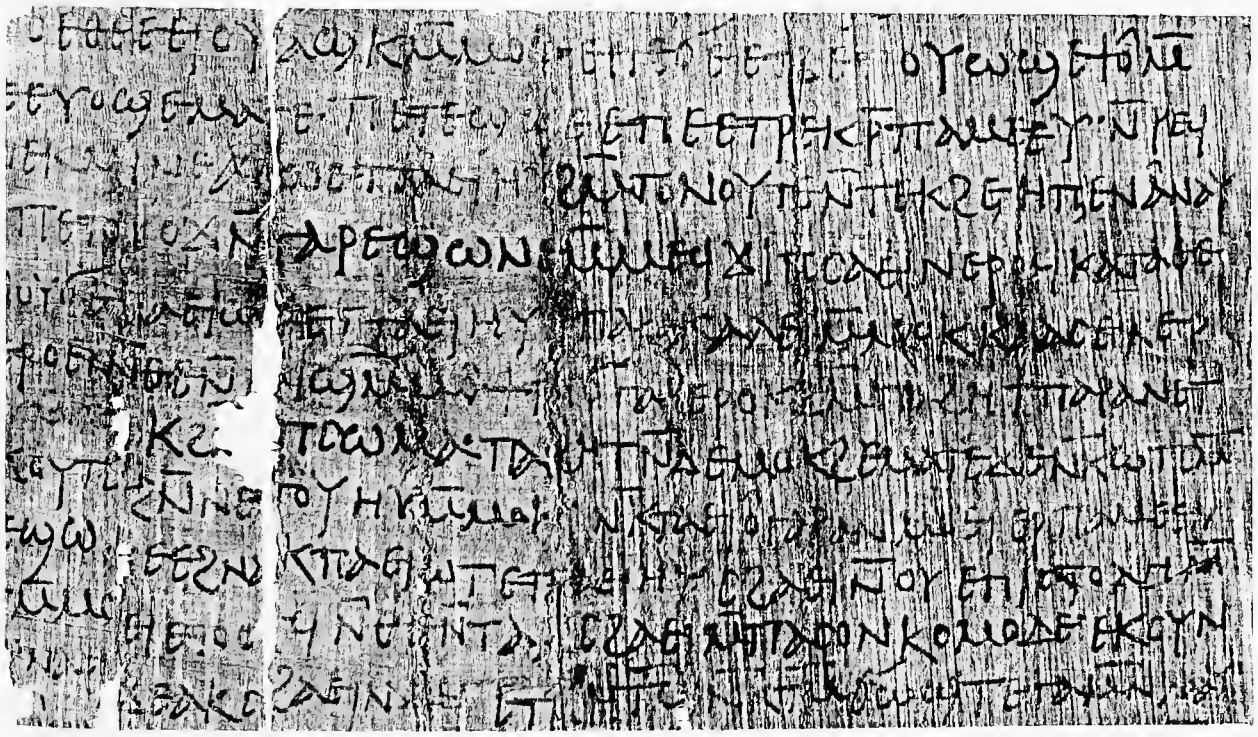

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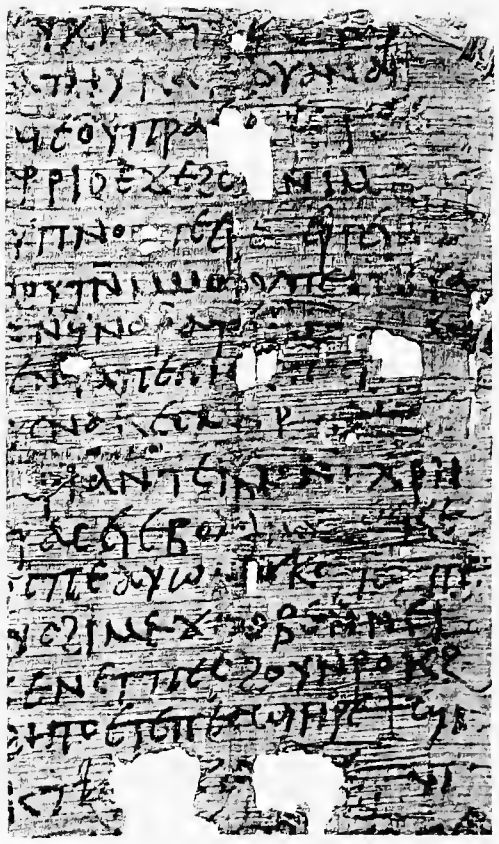

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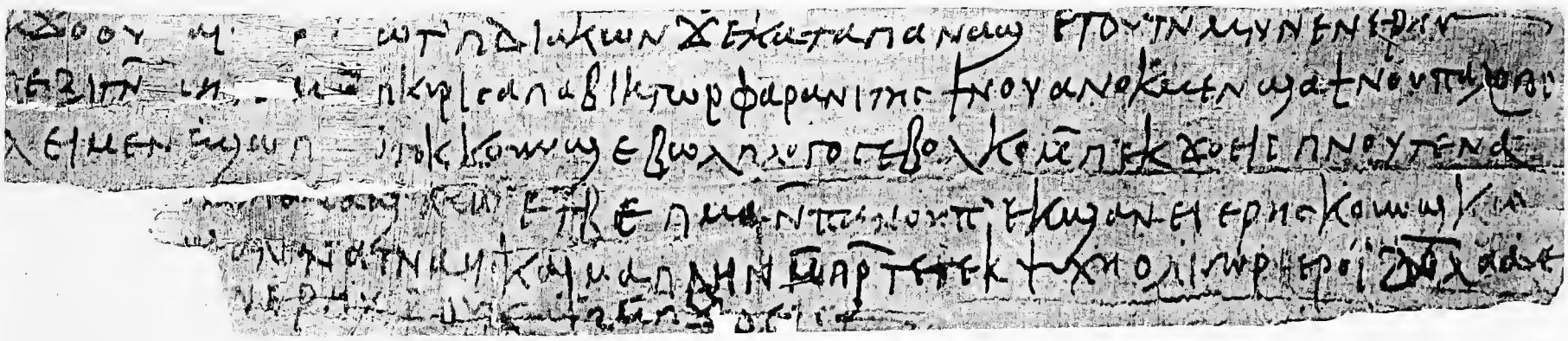

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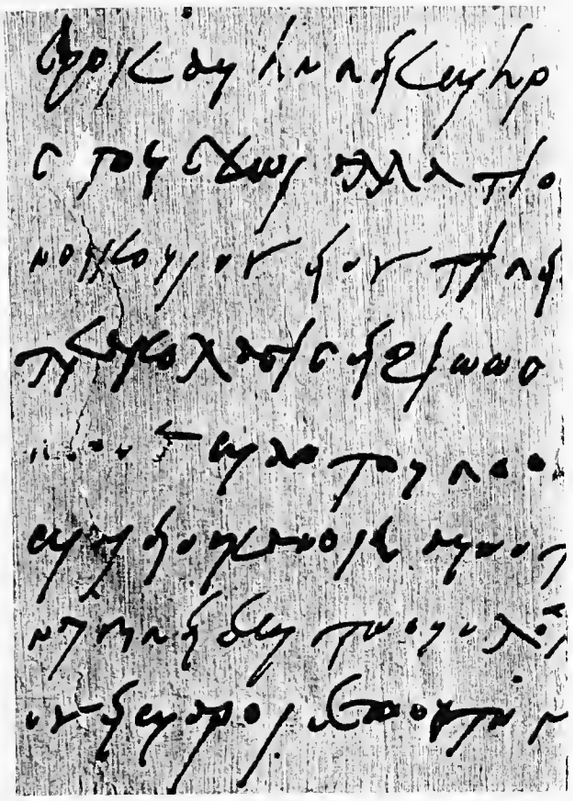

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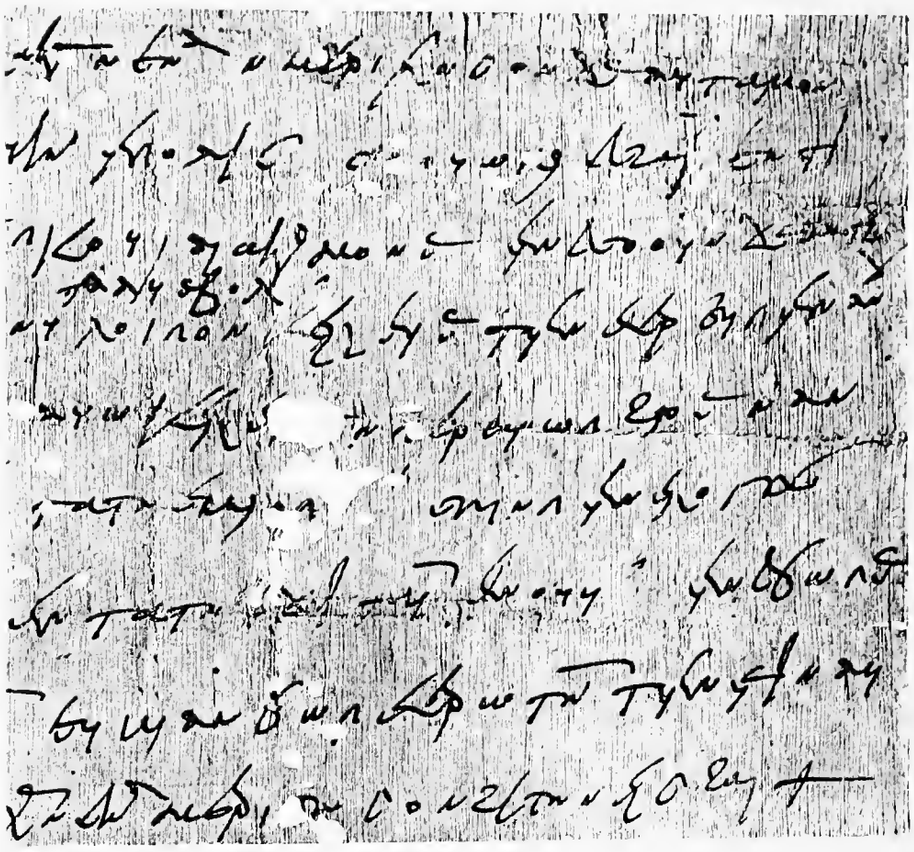

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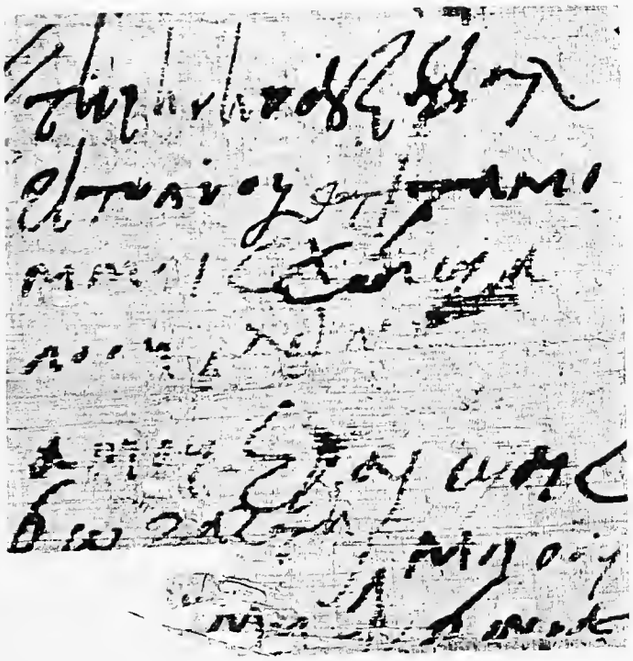

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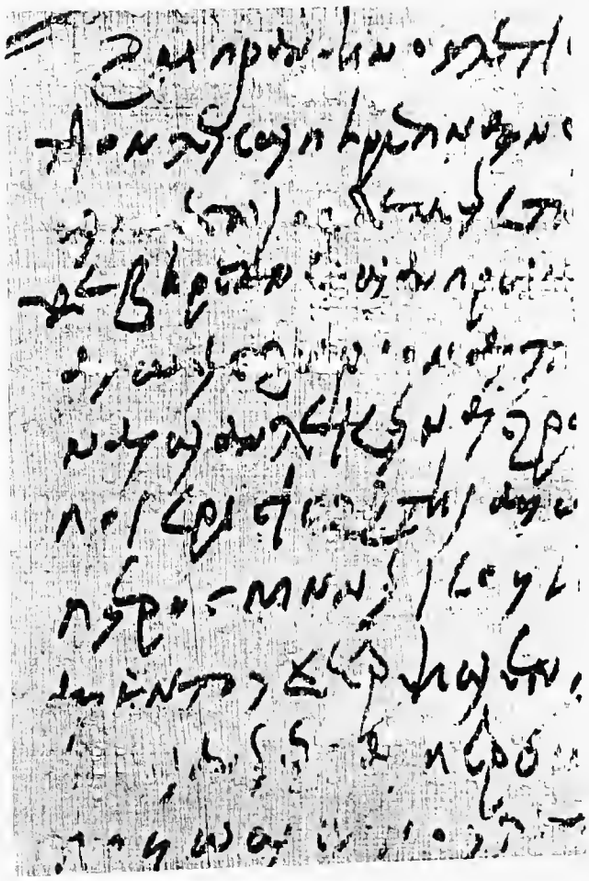

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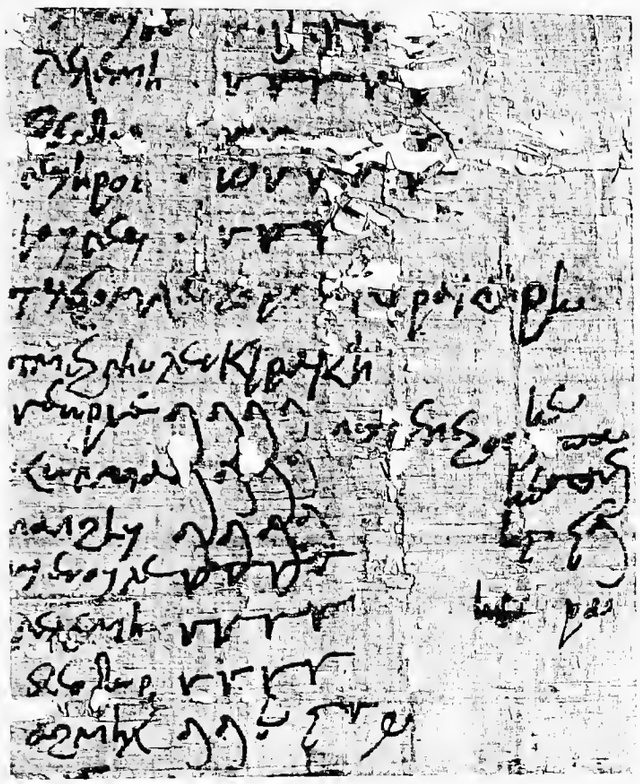

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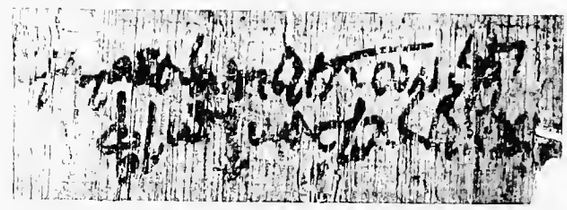

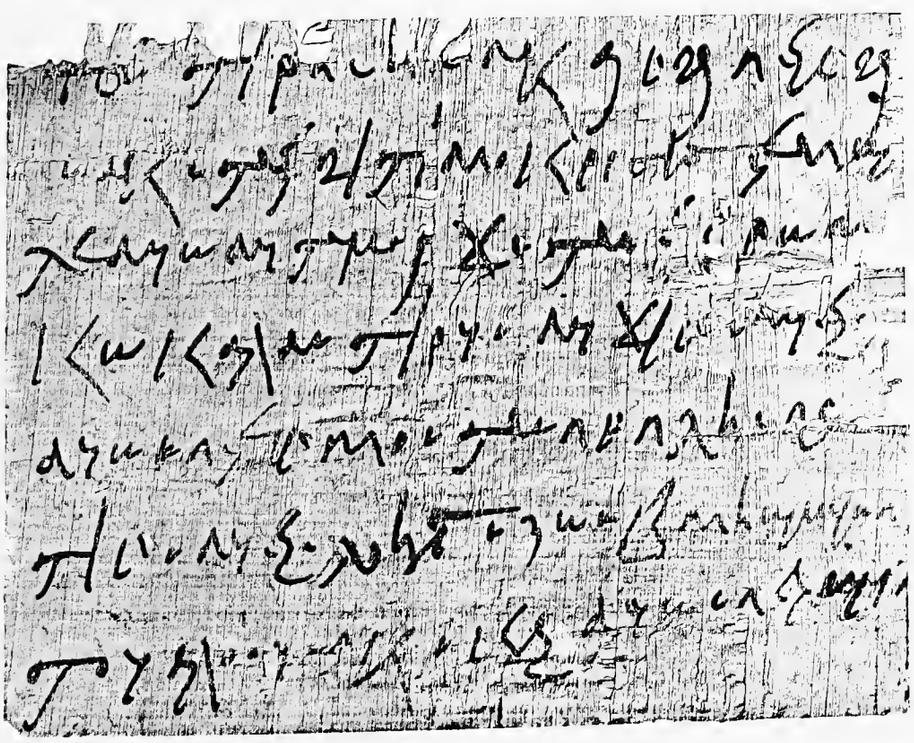

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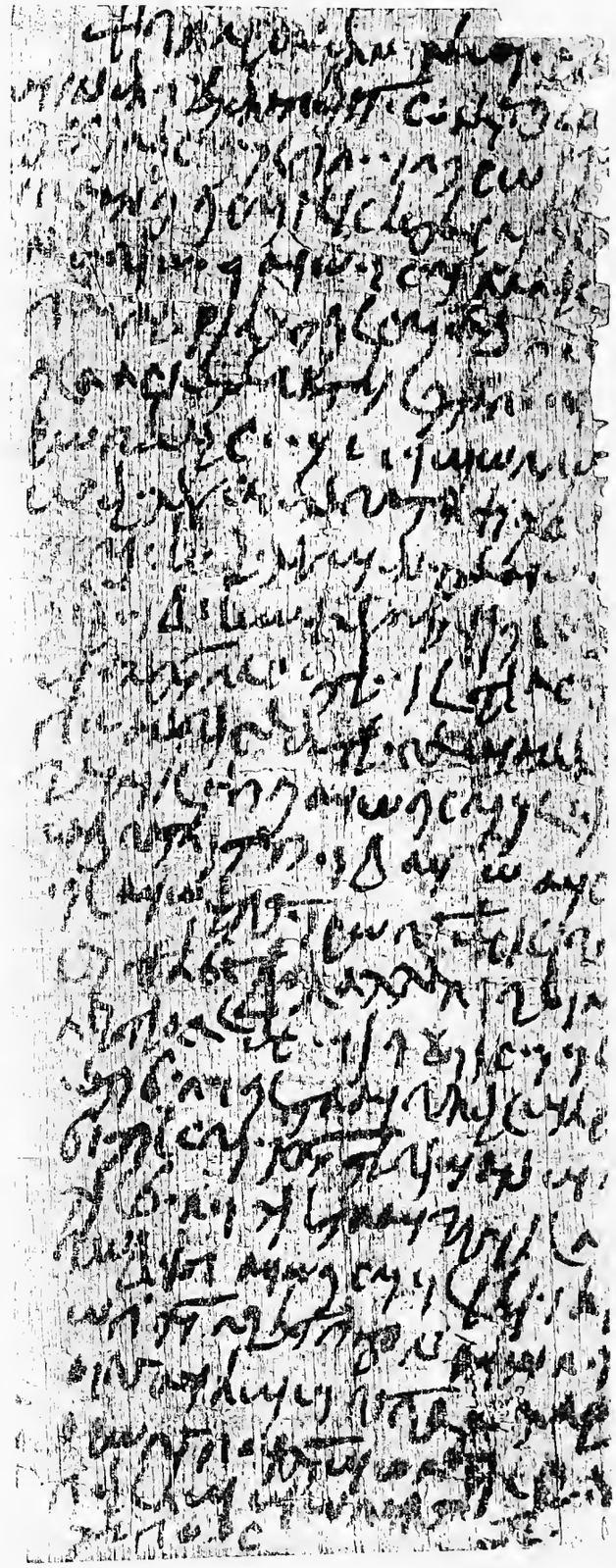

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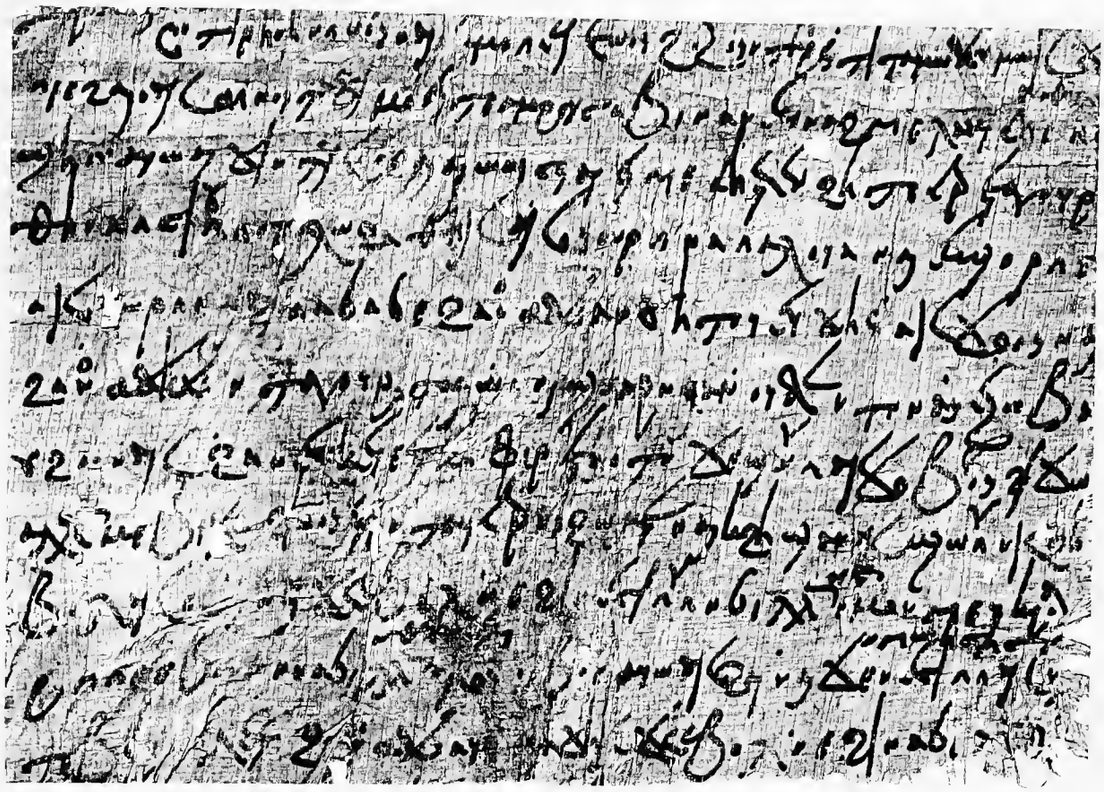

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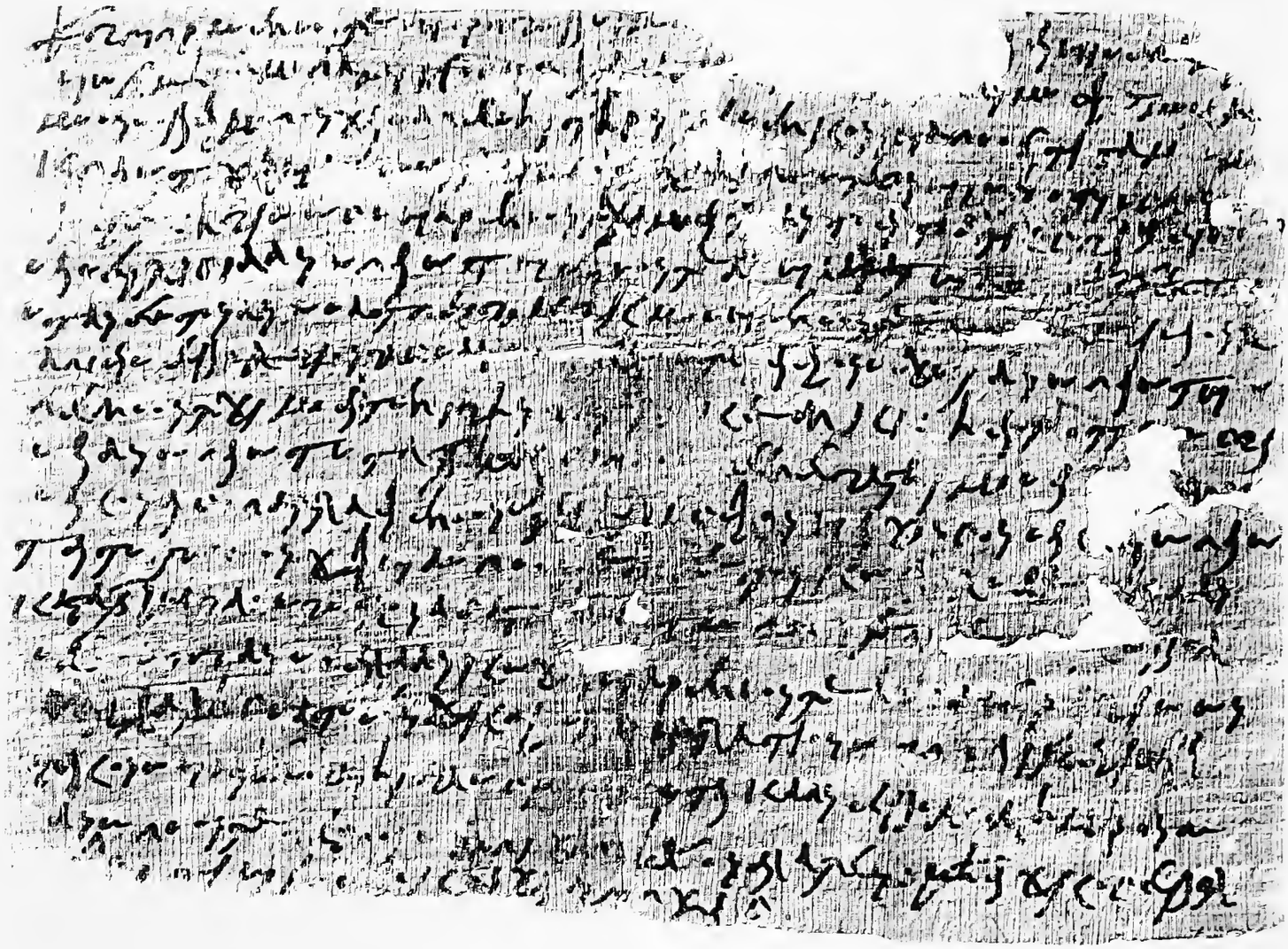

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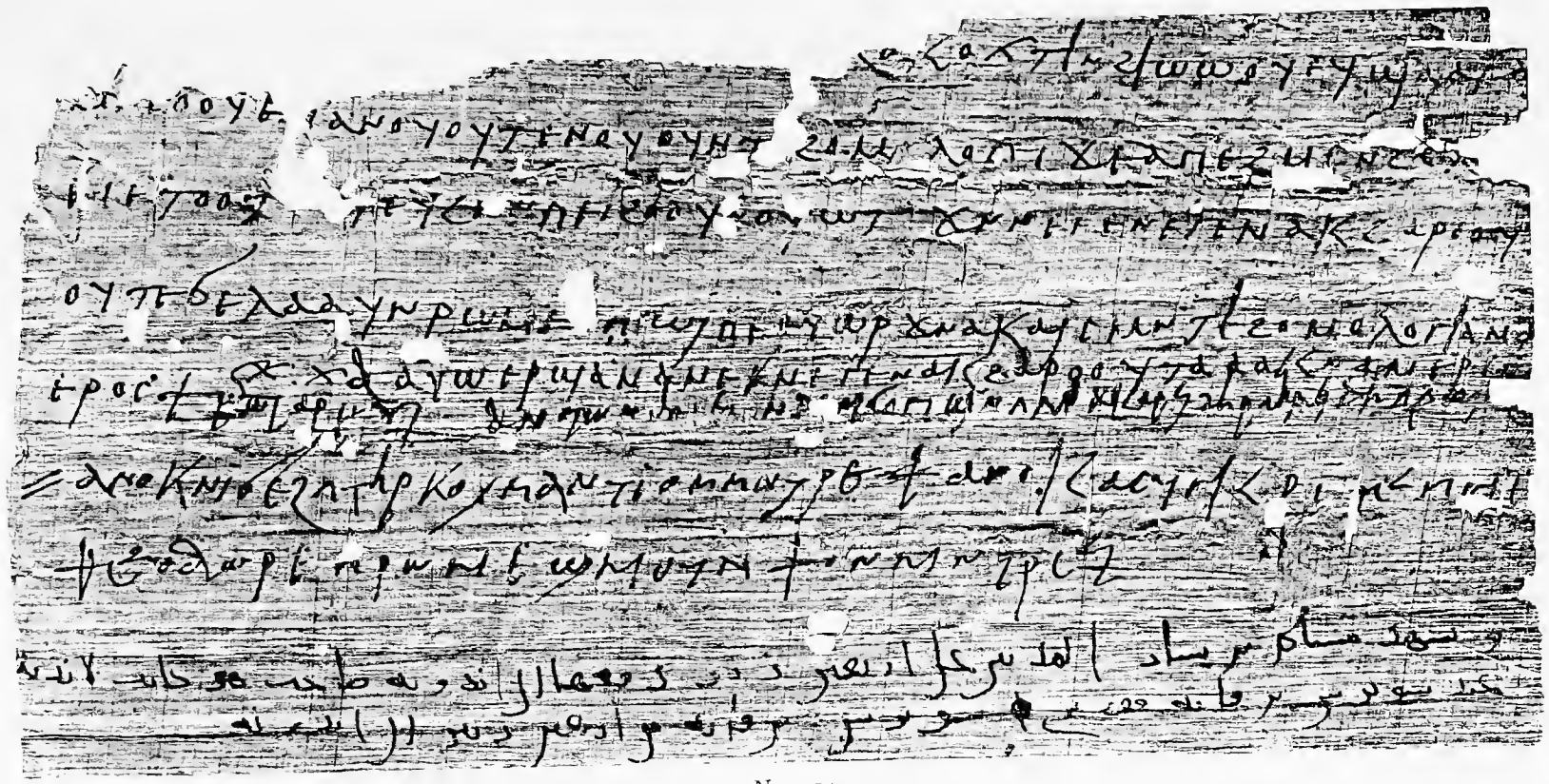

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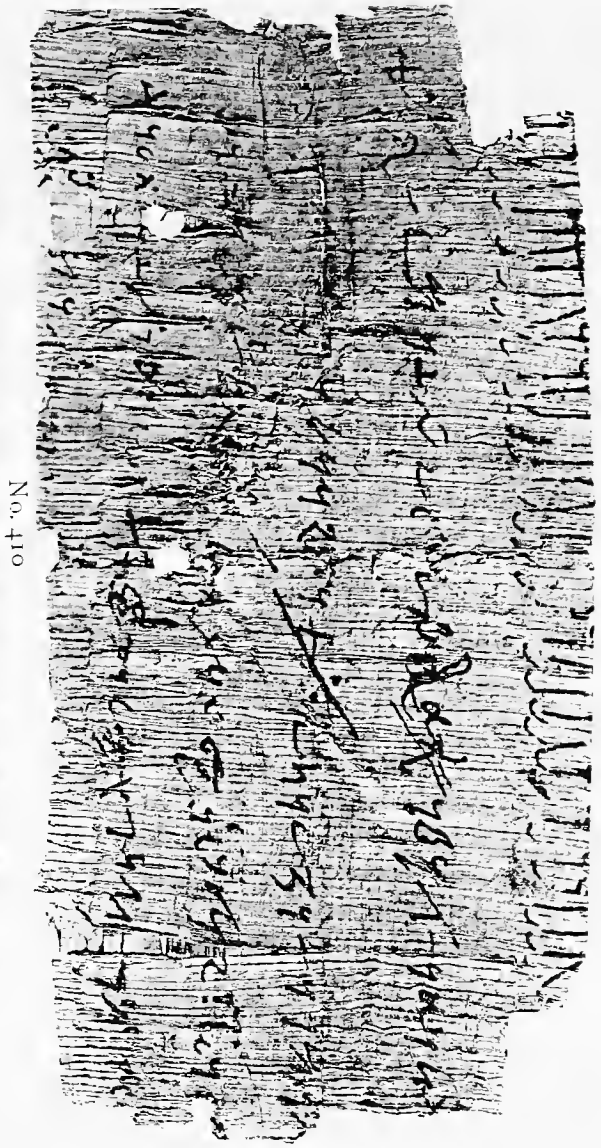

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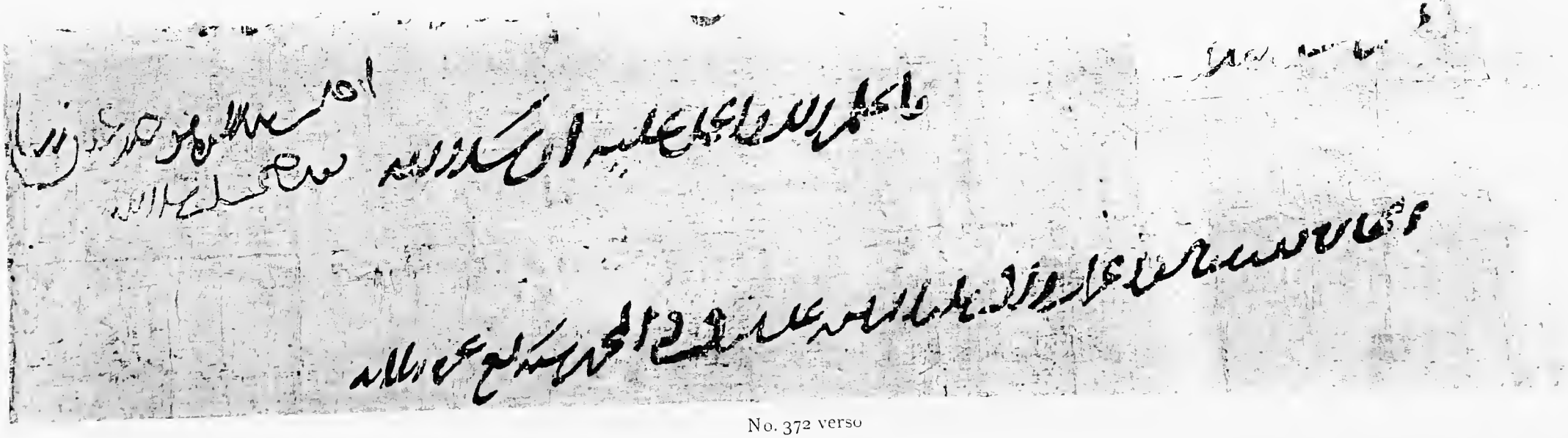

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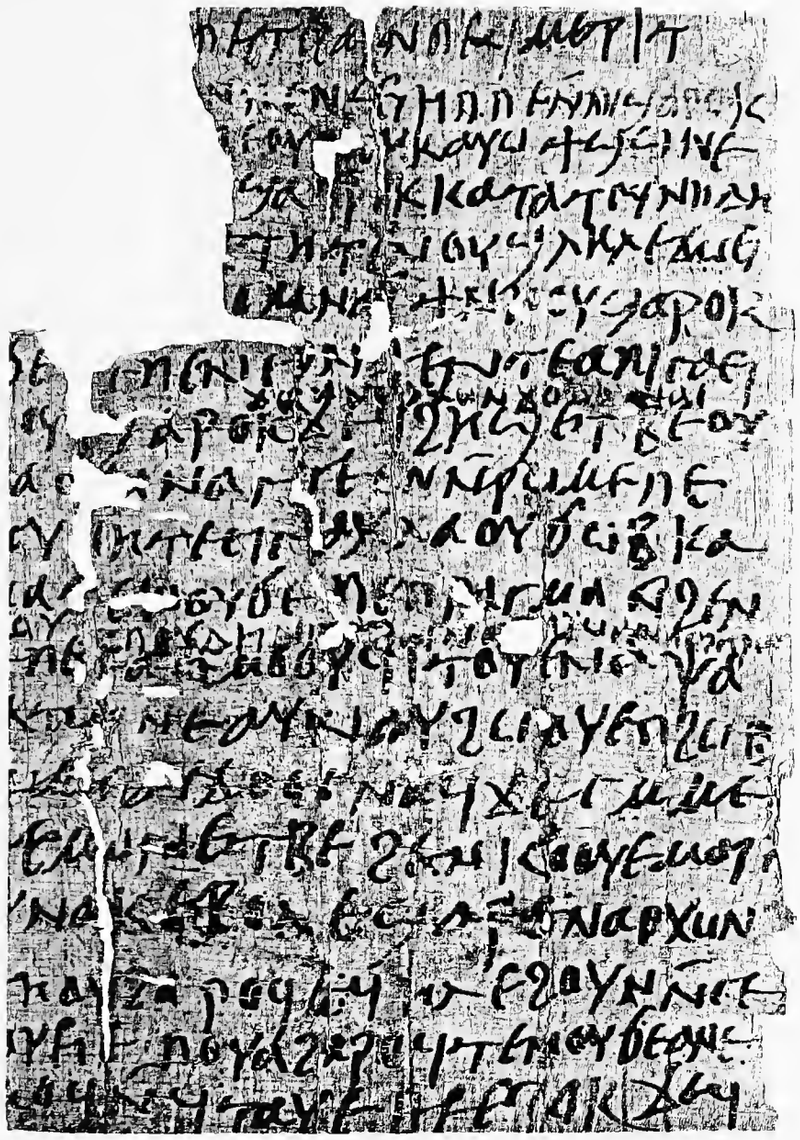

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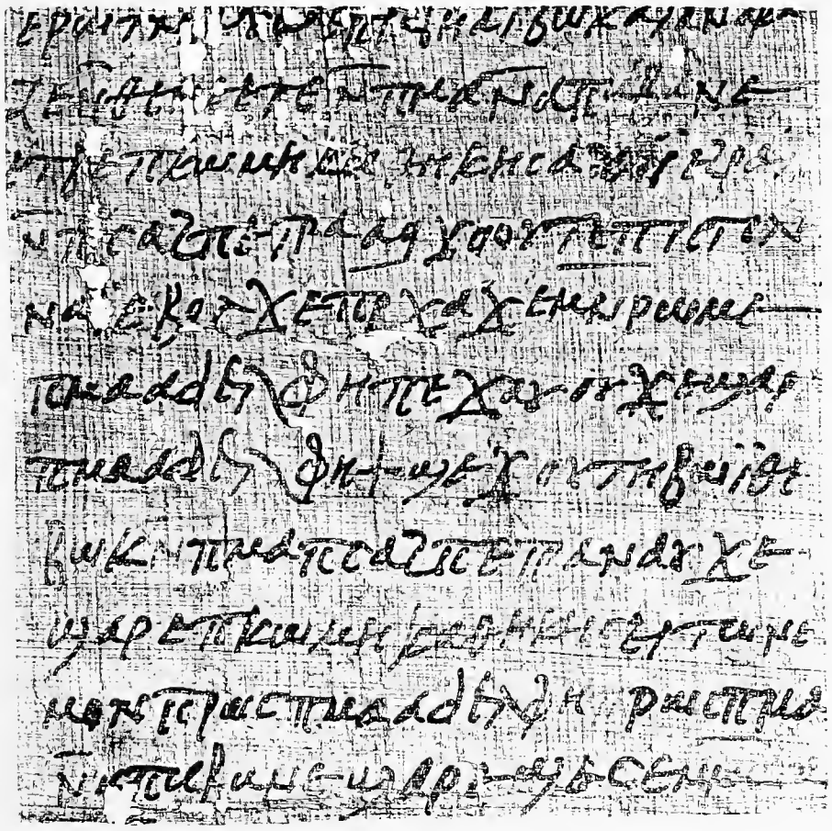

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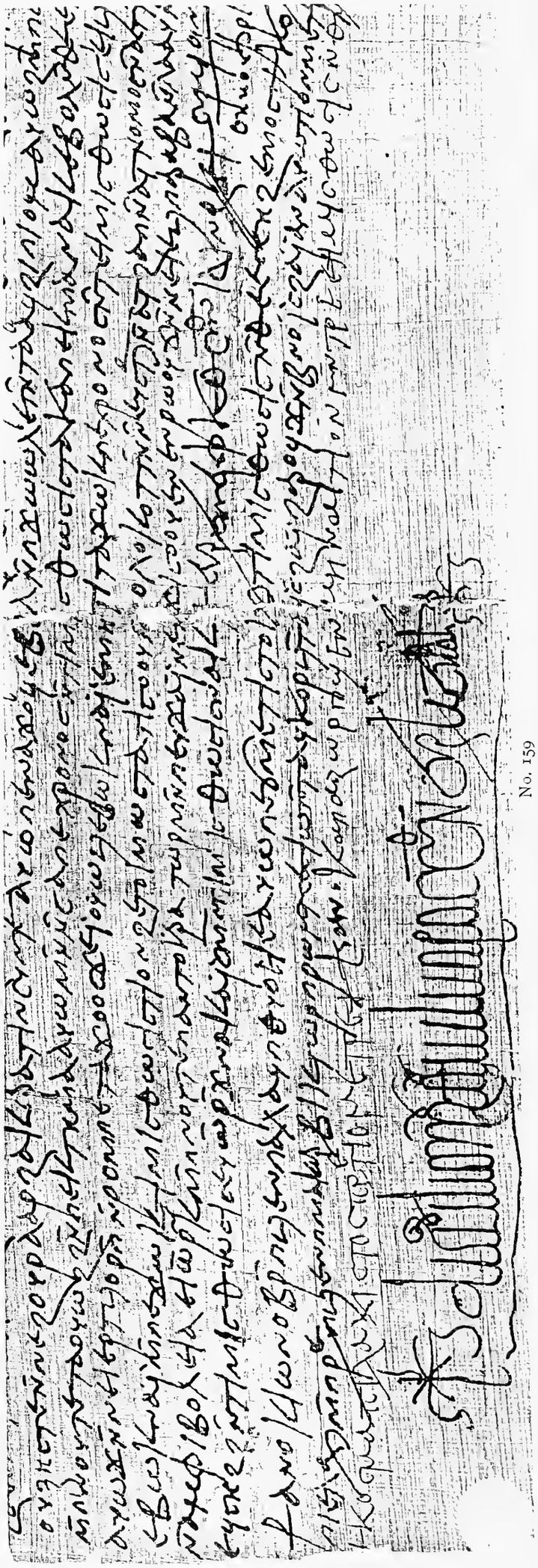

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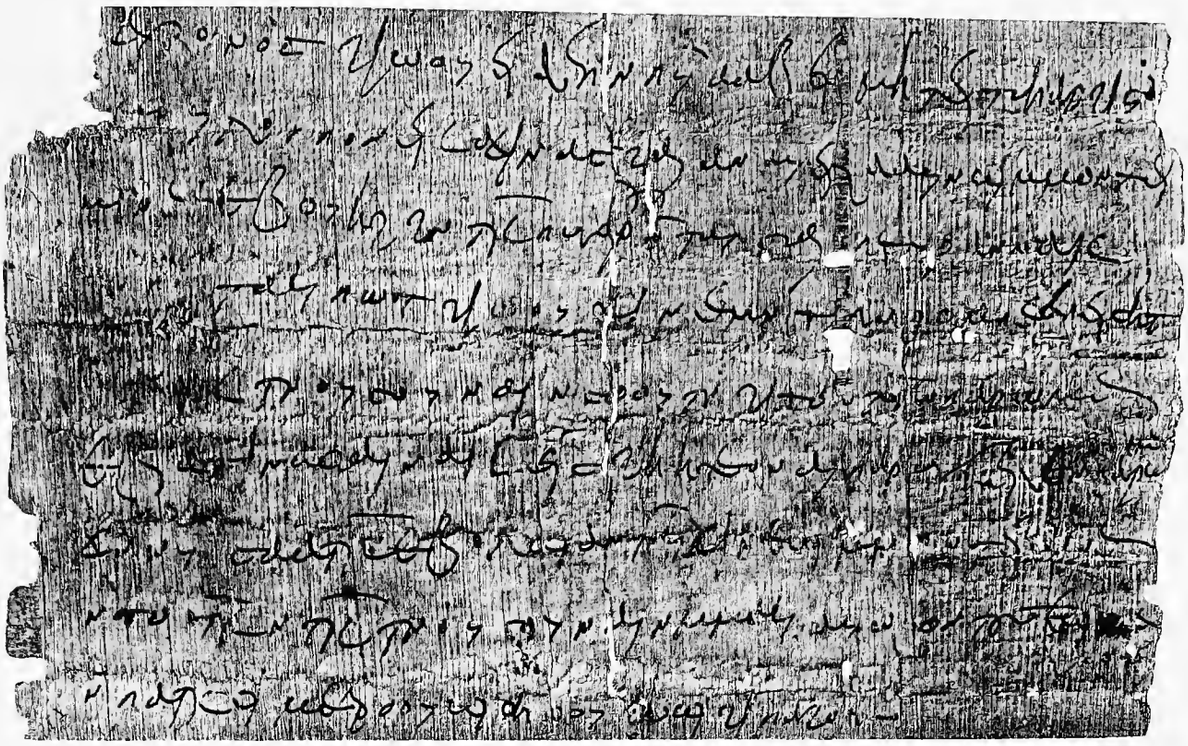

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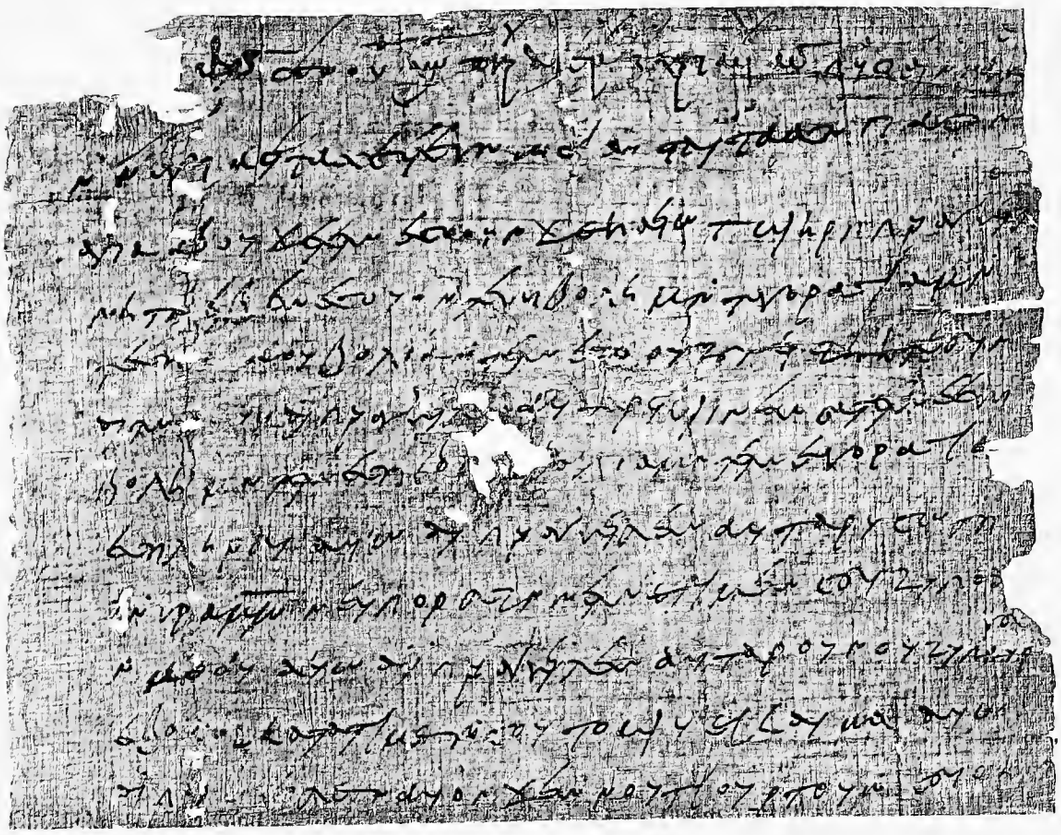

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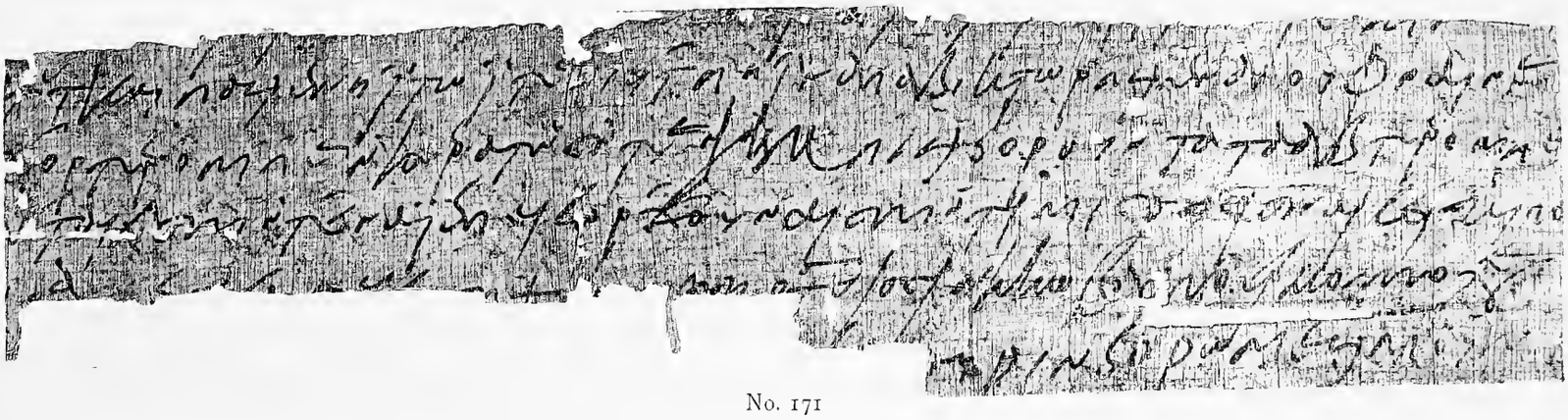

No. 171

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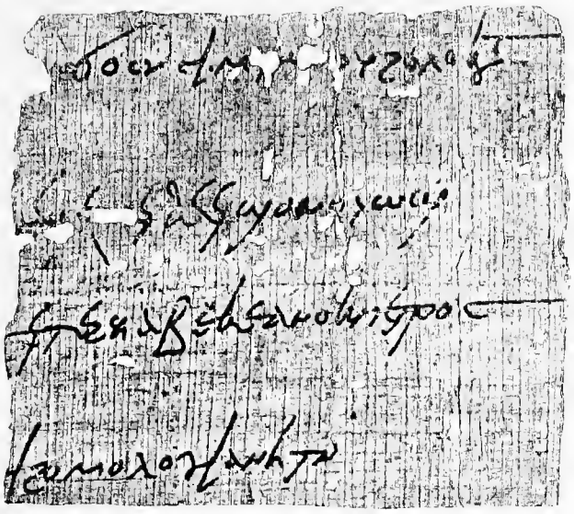
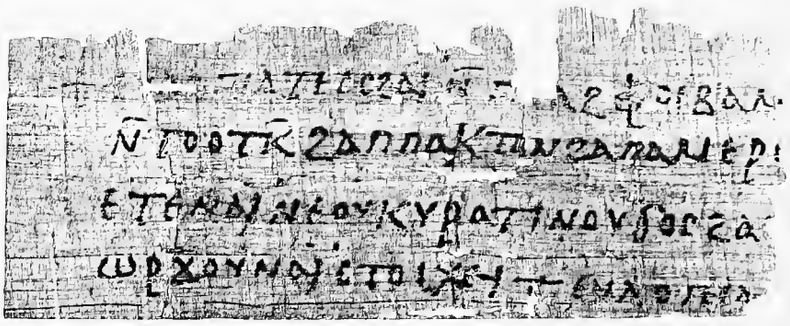
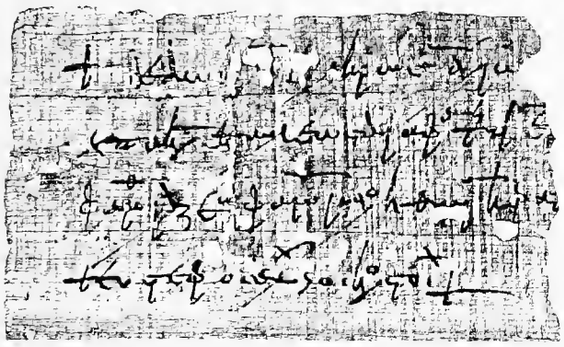


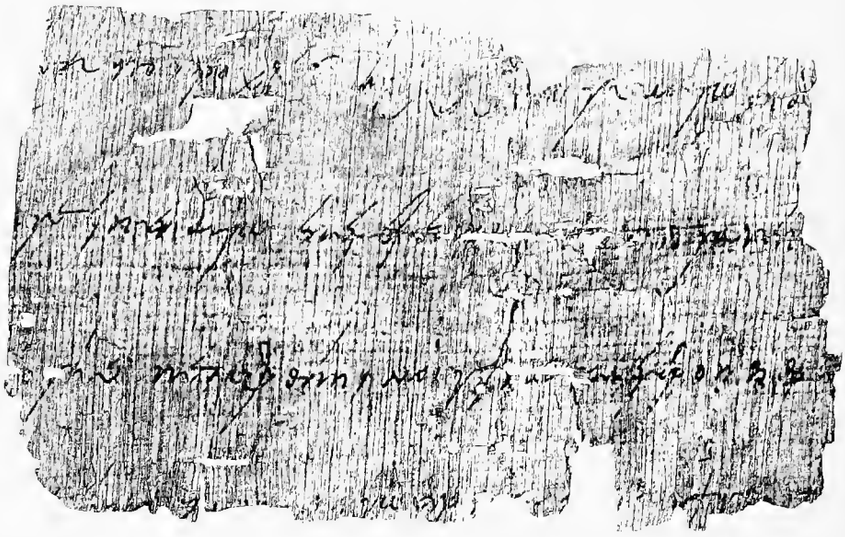
No. 142 *recto*



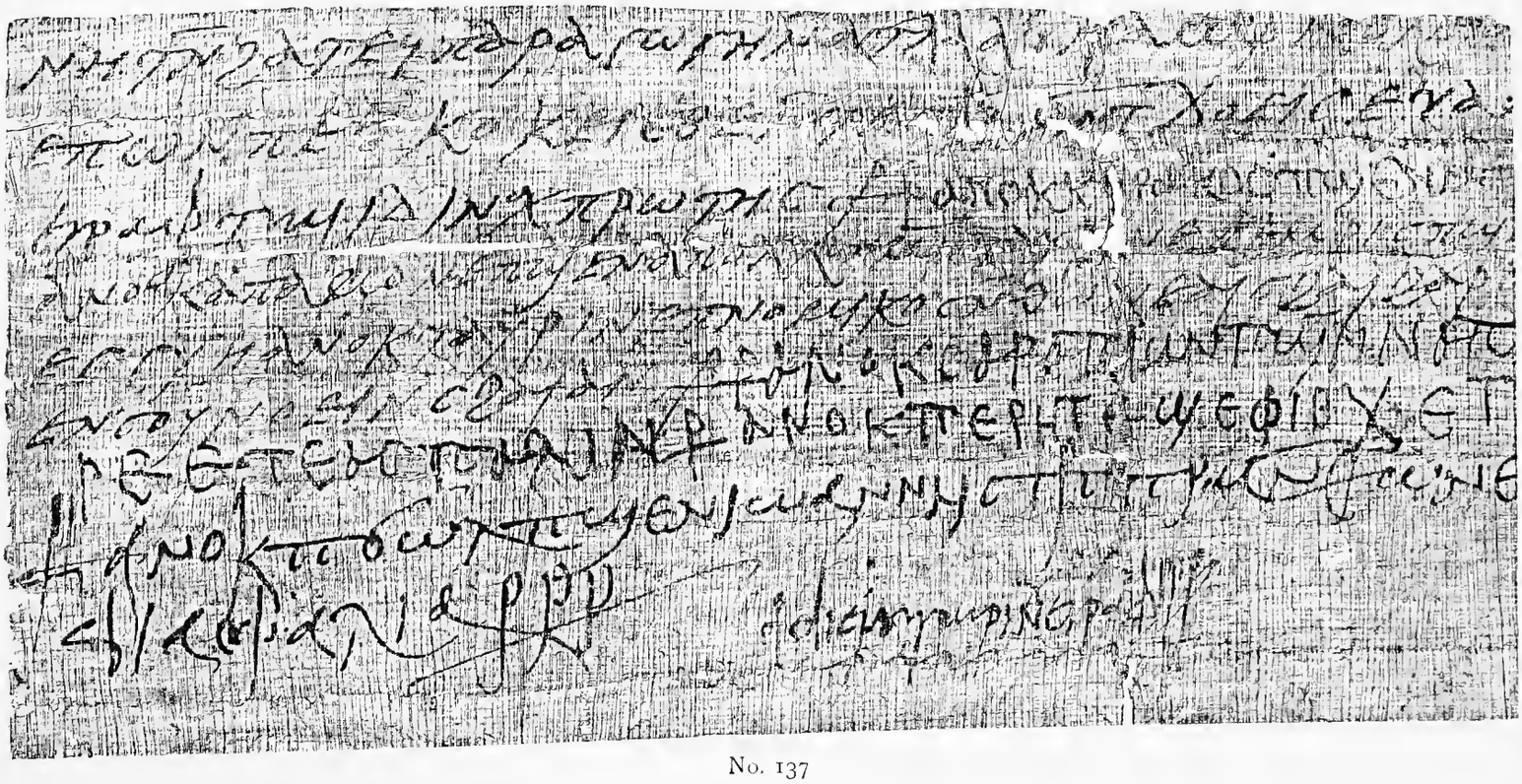
No. 180 *verso*



No. 142 *verso*



No. 180 *recto*



No. 137

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