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BY

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

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Walter E. Crum, M.A.
BY

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LONDON
DAVID NUTT, 270-271 STRAND
1893

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P R E F A C E

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

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

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

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

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

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

³ Stern in *Aeg. Zeits.*, 1885, 24.

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

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

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

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

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

Were this a collection of Greek instead of Coptic documents, the absence of all dated texts might not prove an insuperable obstacle to forming a chronological estimate. The palæographist would often be able, with tolerable assurance, to supply the want; so far, at least, as regards the strictly cursive MSS. But such are, in Coptic, a rarity, very few Fayyum texts being, in this respect, comparable with the Pap. Rainer, 1993.² "Where ligatures are almost or wholly absent, all merely 'graphic' dating rests upon a very weak footing."³ It is, however, this practically ligatureless character⁴ which these fragments display, and we are therefore forced to depend for chronological conclusions upon an occasional comparison with the dated plates of Hyvernat's "Album."⁵ Beyond this, the language in which the texts are written and the materials used can serve, to some extent, as arguments. There is so little paper in the collection, that we may suppose it not to reach much beyond the end of the ninth century; while the comparative frequency of Arabic names, &c., point to about the beginning of the eighth century as a probable *terminus a quo*.⁶ These circumstances, however, may be accidental. They do not, of course, affect the uncial texts, one of which (No. II) is perhaps the oldest Coptic document from the Fayyum.⁷ The sizes, too, of the papyri point, as Karabacek has noticed, to a period when that material was already scarce. The largest sheet in the collection (No. XXIV), measured originally about 17 × 11 in., the smallest (No. XIX), 3 $\frac{7}{8}$ × 4 $\frac{1}{2}$ in.

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

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

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

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

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

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

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

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

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

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

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

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

² *Aeg. Zeits.*, 1885, 23 ff.

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

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

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

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

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

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

LONDON, *December 1892.*

ABBREVIATIONS

The Abbreviations most frequently employed are :

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

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BIBLICAL TEXTS.

I. Parchment.

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

S. Matthew, XI. 27, 28.

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

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

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

Recto:

XI, 27.

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

28.

XII, 1. [λΥ]ΩΙΤΑΛΤΟΥ ΕΤ ?
? ι ΝCA ΝΙΖΕ[μc]
2. [ε]ΟΥΩΗ ΝΙ[φαρ]ΙC
ΕΟΣ ΔΕ ΕΤΑΥΝΕΥ
ΠΕΧΕΥ ΝΗΨ ΣΕΩΕΙ
ΝΕΚΜΛΘΕΤΗС ΕΙΡΙ
ΜΠΕΤΕΨΨΗ ΝΕ[ΡΙ]
δη πσαΒΒΑΤΟΝ
3. ΝΤΑΨ ΔΕ ΠΕΧΕΨ Ν[Η]
ΟΥ ΣΕ Ό
ΕΙΨ ΖΟ
ΜΝ Η
ΔΕ
ε

Verso:

λην ΚΒ ετβε πετελε τεφβιχ [ωογωογ]
XII, 6. [π]ΙΕΛΠΗΙ ΜΠΕ[μ]
7. [ε] ΔΑΤΕΤΕΝ C[α]
ουν σε ουν πε
ΟΥΝΓΕΙ πετογεεψ[η]
λυω ΝΝΟΥΘΥC[α]
EN TE ΝΝΛΤΕΤE ^{sic}

XII, 12.

εσαγ [ΝΛΥΗΡ]
ζωσδε ω[ψη εελ]

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| 8. NEG <small>i</small> NIATNAV <small>i</small> μπ
ζΕΠ EN π <small>OC</small> γΑΡ μP
CAVBATON πE πΩΗ
[λιμP]λωμι] (space.)
9. [ΔYω NTελερQ]γωτεB
[εβαλ μμε]γ αqι ε
[ζοΥΝ ΕΤΕУСУНΔГω]
10. [ΓΗ ΔYω ζει ο]γλω
[ui ελε τεχбіx ω]oy
[ωoY etc. | μППЕТ[НАНОУВ]
ζM πCAВ[ВАТОN]
ТОТЕ П[ХЕЕQ МПI]
λωми[хe сAУTEN]
TEK 61[x εBаλ etc. |
| | 13. |

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

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

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

Boh., Schwarze, p. 38.

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

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

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

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

B. " S. Jude, 17-20 (paged CTH, CTB.)

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

C. ?

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

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

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

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

Fragment A. Recto:

Achmimic.	ΟΥΚΡΙΤΗС · ΟΥΕ ΔΕ ΠΝΟΜΟΘΕΤΗС λογ
Sah. (Woide).	ΟΥΚΡΙΤΗС · ΟΥΔΑΕΠΕ ΠΝΟΜΟΘΕΤΗС λύω
Boh. (La Garde).	ΟΥΡΕΥΤΓΛΑΠ · ΟΥΔΑΙ ΓΑΡ ΠΕ ΠΙΝΟΜΟΘΕΤΗС ΟΥΩΖ
Cod. Sinaiticus.	κριτης. εις εστιν ο νομοθετης καλ
Cod. Alex. } variants	
Cod. Vatic. } only.	εις εστιν νομοθετης

A. ΠΚΡΙΤΗС

S. πεκρίτηс

B. Ἄρευτγλαπ

C.S. κριτης

C.A.

C.V.

Verso: Βωκ·δεραι·δήπολιс·τηρούραμπε
Βωκ ερούν (var. ερραι) ετειπολιс·ντηρούρομπε
ψεναν ἐταιπολιс ἄτενιρι νούρομπι
πορευομεσα εις την δε την παλιν καλ ποιησομεν ενδυ-
ενδυτορ
πορευομεσα ποιησομεν

A. ΜΜΩ ΤΗΡΕ///

S. ΜΜΑΥ ΝΤΗΡ

B. ΜΜΑΥ ΝΤΕΝΕΡ

C.S. τον καλ

C.A. Ενα

C.V. εκει

* An inspection of the M.S. of the "Pistis" shows that p.p. Α-ΚΒ^α, ΡΙΔ^β and ΡΥΣ-ΤΝΔ, were written by a very different hand from that which produced p.p. ΚΒ^α, l. 30-ΡΥΣ and ΤΝΔ. The contrast is greatest in the letters Α, Ε, Ο, Ζ, Υ, Σ, (but p. 1Η^α shows both forms,) Ζ, Ζ and the "paragraph" mark, to the left of the columns. Schwarze (Coptic text, p. 124,) noted merely a new hand. The Palaeogr. Soc., Dr. Ser., pl. XLII shows the first, Hyvernat's Album, pl. II, the second scribe.

Fragment B. Recto: (ωτή.)

- A. Ήνωσε χριστιανοί το πέρας νεΐ επάνω από την θάλασσα
 S. Ήνωσε χριστιανοί το πέρας. Ναι ήταν απάντηση στην θάλασσα
 B. Ήνωσε χριστιανοί το πέρας ήταν απάντηση στην θάλασσα
 C.S. των ρημάτων των προειρημένων όπως των απόστολων
 C.A. των προειρημένων ρημάτων
 C.V. = C.S.

- A. Ήθελαν διαβαλλειν λύχον σε όντας ήθελαν ουν διενρευχόμενο
 S. Ήθελαν διαβαλλειν λύχον σε όντας ήθελαν ουν διενρευχόμενο
 B. Ήτε πεποιηθείτε το πέρας σε ηγετώμενος ητε περιέλαβε ήτε η
 C.S. του καν ημάντεν ήτε χρόνον. Οτι ελεγον υμίν επ' εσθάτον του χρονού σπουδάς
 C.A. οτι επ' εσθάτον μελευσόντας
 C.V. επ' εσθάτον χρονού εβούτας

Verso: (ωτή.)

- A. Ήντη εύμαρε κατα ηπιόγμια ηνούμηντος ητε ητε πεπωρχ
 S. Ήντη εύμορε κατα ηπιόγμια ηνευμηνταζάτε. Ναι ητε πεπωρχ
 B. σχού εγέι ήτε διανρευεργάλ εύμορι κατα ηνηπιόγμια ήτε ηνημέτα
 C.S. ζητεκτάς κατα τας επιθυμίας αυτων πορευομένος των ασφειων.
 C.A.
 C.V.

- A. Διαβαλ ερενψυχικός ηε εμήτευ ππά μμό ήτωτης
 S. Εβολ. ερενψυχικόν ηε. εμήτου ππά μμαγ. ήτωτης
 B. σεβης. Ναι ηε πεπωρχ έβολ μψυχικός ηη έτε μμον ππά ήητου. ηεωτης
 C.S. ουτος εισεν ος αιτοδεοριζούτες ψυχικός ππά μη εχούτες υμεις
 C.A.
 C.V.

- A. Δε ηαμέρετε όωπε ετετηκωτ μηωτης όη τετηπιστις ετογαλαβε
 S. Δε ηαμέρατε ετετηκωτ μηωτη --- (deest) ---
 B. Δε ηαμέρατ κετηηνου ήεη πετενηαγή εθογαβ
 C.S. δε αγριπητος εποσκοδομουτες εαυτους τη αγιωτατη υμων πιστη
 C.A.
 C.V.

- A. Ηπωλε ατετηκωληλ. όη ππά ετογαλαβε.
 S.
 B. έρετετωβο ήεη ππά εθογαβ.
 C.C.S, A.V. εν πτε αγιω προσενχομενος

Fragment C. (from bottom of a page.)

Recto: // / γπετ // / Verso: // / ? ? // /
 // / γεμπ // / // / αλ ? // /
 // / οπετ // / // / ? γεν // /

The language is that of the Achmim Papyri (Miss. au Caire, T.I, p. 243), the only additional forms being γεγτ = γαγτ, ΝΤΩΤΝΕ, and ετογαβε where the papyri use ετογαβε.

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

PATRISTIC TEXTS

III. Papyrus.

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

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

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

Recto: (cf. S. Matthew, xxv, 18 ff.)

III.C

ΠΟΝΗΡΙΑ ΝΝΔΞ[Ι]
 ΤΑΙ ΟΝ ΤΕ ΘΕ ΜΠΕΝ
 ΤΑΓΞΙ ΜΠΙΝΔΩΡ
 ΕΔΨΑΙΚΕ ΖΜ ΠΚΑΣ
 ΑΨΩΠΙ · ΝΤΑΨ Σω
 ΤΗ ΜΠΕΜΤΟ ΕΒΟΛ
 [ΝΟΥΟΝ ΝΙΜ · ΝΑΙ
 ΝΤΑΥΕΙΝΕ ΜΠΙΚΕ
 ΤΟΥ Ν[δι]ΝΔΩΡ · ΜΝ
 ΠΚΕ[ΣΝΔΥ]

ΠΝΑΥ ΤΗΡΟΥ · ΔΥΩ
 ΝΨΤζαπ [ΝΟΥ]ΟΝ ΝΙΗ
 Ι ΕΕΥΓΕ ΒΕ ΕΒΟΛ ΕΝΡΕ
 ΚΡΝΟΒ[ε] ΜΠΝΔΥ Ε
 ΤΗΜΔΥ ΣΕ ΕΨΑΥ
 ΣΨΠΕ ΖΗ ΔΨΗΝ
 ΣΜΟΤ · ΕΡΕ ΝΕΥΖΟΡ
 ΚΜΔΜ] ΕΥΜΟΚ[ρ]

Vero:

ΤΟΥ ΝΝΒΑΛ ΝΝΡΩ
ΜΕ ἘΚ[ό]ΝΖΟΤΕ ΣΗ
ΤΟΥ ·[ο]ΥΚΟΥΝ†
ΝΑΤΡΕΚΣ[ι]ΝΤΤΙ
ΜωρίΔ ΜΠΜΤΟ
ΕΒΟΛ ΝΝΕΚΒΑλ.
Π+ΝΑΖΠΙΟΚ Γ[α]ΡΠΕ
?αγ αγω Ν?τλόγ

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

?ΔΕ ΖΝ ΟΥΚΛΧΕ
ΑΛΛΑ ΕΣΛΑΥΤΑΥΟΟΥ
ΜΠΝΑΥ ΕΤΕ ΣΑΡΕ
ΠΚΡΙΤΗС ΕΙ ΖΜ
ΠΕΨΕΟΟΥ ΜΗ ΝΕΨ
ΑΓΓΕΛΟС · ΝΨCω
ΟΥΖ ΕΣΟΥΝ ΝΝΖΕΘ
ΝΟC ΤΗΡΟΥ· ΠΝΑΥ
ΕΤΕ ΣΑΛΨΠ[ε]ΡХ ΝΔИ
ΕΒΟΛ ΝΝΗ ΝΨТ

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

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

IV. Parchment.

6 x 5½ in.

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

Recto:

//γ ΟΥΗΡ Ν
//Μ ΝΕΗ
//ΟΥωΝΟΥ
//ϹΡΝΟΨΡΕ
5. //ΝΤΟΨ ΔΗ
//ΟΥΜΚΑΖ ΕΨ

N	?	?
? -	?	?
ME	?	1
NAC	?	GAN
? πογ?	?	ΟΥΚΑΝ
E?	γΔΗ?	ΙΔΙ

5.

	// [?] ωδρο ^η	Ν [?] ΥΝΑΤΜΑΤΕ Ν̄ ^η
	// [?] μμο ^η	ΜΕΛΑΝ ΒΕ ΣΙΝΤΕ
	// [?] κολαζε	ΝΟΥ ΚΑΝ ΕΡΣΥΛ
10.	// [?] ηνατ ^η	ΟΥΩΝΩ ^η ΕΒΟΛ ΈΡΕ
	// [?] βολ ήνου	Ο ΝΤΕΤΕ ΤΩ ^η ΤΕ
	// [?] μάρι θηβε	Ν [?] ΥΝΔΑΛΗΝΕΧΕ Η
	// [?] ητεβε ^η	ΜΟΛΗ ΒΕ ΚΑΝ
	// [?] εναρεΐρε	ΕΡΣΥΛ ΘΡΟΚ Ν̄ ^η
15.	// [?] ουπωθ ^η	ΗΑΠΙΣΤΕΥΕ ΝΕ
	// [?] θηρε εν	ΔΝ ΒΕ ΚΑΝ ΕΡΣΥΛ
	// [?] εβε μμαγ	ΟΥΩΝΩ ^η ΕΒΟΛ Ε
	// [?] αυτορτ ^η	ΡΕ Ο Ν [?] ΘΗΜΕΡΟΣ
	// [?] θαρο ^η ητε	Ν [?] ΥΝΔΑΡΑΣΕ ΒΕ
20.	// [?] μδ ^η έχωμ	ΔΝ Ν [?] ΜΜΕ ΚΑΝ
	// [?] αλτε ^η έτβε	ΕΡΣΥΛ ΤΣΑΙΕ
	// [?] εβο ητε πε	ωΔΧΕ Ν [?] ΥΝΑΣΣΩ
	// [?] γέρελνα	ΤΜ ΒΕ ΔΝ ΈΝΕΤΕ ωδρεθομίλι

Verso:

ο ?	λι	θε θιτ ^η //
ηλη ?	ερε	ΝΕΜΛΑΔ ^η //
5. κωρα ?	σεμ ^η	ωνε ΤΗ //
πεη ?	ττη ?	ητεγέν //
Ν [?] ΜΜΕ ΔΝ λο ^η γ		ηεκοτ //
ων ^η ηλη εβολ		ητεγαιό //
ερενοτ ^η ε?ε		ητεύρε //
10. πλι ατματε		ηρεμερ//
Ν [?] ΜΜΑ ^η εγναγ		ομτ //
ηπειρο ^η ητε ε ^η		ριον η //
τογον ^η εβολ ε		τεματε ^η //
ρεπολεμι Ν̄ ^η		ηρεμερ//
15. μα ^η θιτ ^η πετε		καμε εη //
ηρογων ^η εβολ		ηραι ιδρο ^η //
ΔΝ εγδοβι χε		ευγενη ^η //
πογαι πενταη		ηρητε πε ^η //
ηαγ ιροη ιροη		τπ έτβε π ^η //
20. ροτ ετβε πλι α ^η		ηπκαθαρο ^η //
ειθιμβοη εη		ογοιητη //
με μπογαι η		ων ^η ηηρ //
		ητεροκ //
		τλα ^η ηητ //

ΟΥΟΙΑΣ ΗΙΜΑΤ
ΧΩΤΕ ΤΗΜΟΓΝ
(margin.)

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

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

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

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

The dialect is strictly Sahidic.

V. Papyrus.

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

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

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

may possibly point to S. Arsenius the Great (v. Act. S.S. Bolland, Jul. IV, 805 and Makrigi ed. Wüstenf., 92, 112,) though his hermitage in the desert of Schihet (near the Natron lakes,) can scarcely be referred to the "South." The final paragraph of the Verso seems to apostrophise S. Athanasius and to refer also to other prominent bishops.* It is impossible to determine which was in reality Recto and which Verso in this fragt.; each face shows the termination at least of a sentence. At. Recto, l.l. 10-12, the original margin remains.

Recto:

5. ἘΝΕΦΟ ΝΚΟΥ[Ι] ἐΡΕ ΝΕΨΕΙΩ
 ωΛΟΝ. ΔΤΕΨΜΛΑΥ ΣΙΤΩ ἐ[?]
 [α]ωΠΕ ΝΧΡΗ[ΣΤ]ΙΑΝΟC//
 οC ΣΕ ΣΙΝ ΕΦ[Ο] ΝΑΝΑΓΝΩΣΤ[ΗC]
 ΝΝΟΟΣ ΕΜΑΕΪN. ΕΥΤΕΝΤΩΝ ΕΝ
 ΟC. ΠΕΤΡΟC ΜΗ ΙΩ. ΝΤΕΡΕΨΧΙ
 ΧΗ. ΛΔΕΙΡΕ ΝΘΕΝΝΟσ ΝΟσ[η]
 Ε ΝΙM ΝΛΕΨΨΔΖΕ ΈΠΕΚΤΑ[?]
 Ε ΝΛΑΓΓΕΛΙΚΟN. ΛΚΕΙΜΕ ΕΤΕ
 ΜΠΝΟΥΤΕ. ΛΚΕΙΜΕ ΕΤΑ ΝΚΕΡΩ
 ΔΥΣΔΛΗ ΕΙ ΕΨΠΑΡΑΓΕ ΜΜΟΚ ΝΟΥγ
 ΕΨΨΙΝΕ ΝCA ΟΥΜΕΤΝΛΗΤ ΝΤΟΟ[TK]
 ΝΤΕΡΕ ΝΕΚδΟΙΤΕ Ζωg ΈΝΕΦΟ[?]
 ζπίθε ΕΨΖΕ ΝΠΕΨΨωΝΕ ΕΝΕΦ
15. ΩΚΡΑΦΙ ΝΑΝ ΝΤΕΚδΙСΤωρ
 ΤΕΚδΙΝΒωK ΕΠΜΑΡΗC ΈΚΗM
 ΣΕ ΛΚΑΠΛΑNTA ΕΥΡΨΜE ΝΕΨ
 ΨΡΔΛ ΠΕΔΡΨΗNΙOc. ΝΤΕΡΕΚP
 σοιδι έροq: ΧΠΝ[ΟY]ΤΕ ΣΜΟΥ έρ[οq]
20. (space) ΜΗ ΠΕΨΗΙ// (space)

Verso:

5. ΕΝΕΙΩΤ ΔQI[?] ΒΔΙE ΝΟΥC[η]
 Ε ΣΝΑΥ ΟΥΗG ΝCΨΨC. ΔQ
 ΕΡΠE. ΕΥΨ[EM]ΨE ΕΙΔΩΛ
 ΝΤΕΡΕΨΒωK ΕΨΖωg ΈΠΕΙ
 ψυρψερ ΔQEI ΈΠΕCHT//
 ΤΕΝ ΝΤΕΙΚΕΝΟσ ΝΨΨΗΡΕ. ΜE
 ΤΩM ΕΡΟC. ΝΧΙ ΝΕΡΕΔΒΑΝΔC
 ΗΒΕN. ΕΨCΨ[T]EM ΕΝΕΨΗΡΕ
 Ν ζΟΙΝΕ ΝΔΙΑΚΟΝΟC. ΖΕΝΚΕΚΟ[?]
 ΥΤΕΡΟC. ΠΕΨΔΛ ΣΕ ΠΕΝΤΑ ΠΟΥΔ
 ΣΙΤΩ έφο Ν[ΚΩYI. ΣΔΨΚΙΛΗΡΟΝO
 Ψ ΜΠΑΤΕΨΜΟΥ// -----

15. Α ΝΚΑθΕΔΡΑ ΝΤΚΟΥΜΕΝΗ. ΣΕΕΠ
 Ι ΝΝΑΥ ΈΡΟK. ΠΨΨC ΈΜΕ ΤωL
 ΤΨ. ΔθΔΗΛΑCΙΟC ΠΑΡΑΚΟΤΕ. Τ
 ΤΑΡΑΚΟΤΕ ΤΔΨΡΨΜΗ. ΤΔT
 ΧΙA. ΣΕΨΨ[η]ΠΕΚΤΑΪO. ΣΕ M
 (space) ΕΨΤ[EN]ΤΩN ΈΡΟK :-----

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

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

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

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

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

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

VI. Papyrus.

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

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

Recto: Fragt. A.

1. ΔΙΝΑΥ ΕΟΥΡΑ[COY]
ΣΕ ΠΩΤ ΕΠΕΣΗΤ ψ
σάρεχ ΕΡΔ ΔΙΠΩΤ ΕΠΕ
ωΝ ΠΩΣ ΕΝΑΜΕΩΤ
5. ΡΑСΟΥ ΝΤΑ ΠΕΘΗΡΙΩΝ ΠΩ
ΚΛΑΥΤΙΩC ΠΑΜΕΡΗΤ ΝC[AN]
ΟΥΜΕΤΑΤΩM ΑΣΦΑΛΠΙ ΜΔΚ

Fragt. B.

ἘΡΕ ΟΥΡΩΜΕ λγιρά^{sic} ΕΡΑ?
ΔΜΑΝ ΕΡΕ ΠΕΘΗΡΙΩΝ
ΤΕΣΥΤΔΑΜ ΕΠΑΡΔ Λ ΠΕΘΗΡΙ
?ΕΠΕΟΥΔΕΙΨ ΝΤΔΙΝΕΥ ΣΤ
ζγιτ[?] ΜΠΕ ΝΕΚΡΕΜΙΔΥΙ λαγ ΝΑΒελ 5.
ωΠΙ ΝΟΥΠΩΛΙΜΟC ΤΗΟΥΝ ΕΒΩΚ
ΤΟΥ ΕΡΔΑ ΕΒΕΤΔΑΛΙ ΕΠΕΚΩ

ΜΠΝΕΥ ΕΥCΩΝΙ ΕCΡΗMΗE
ΕθούN ΕPΕCΤEKA//χεωλHνιA
10. ? ? ταλτε χε MPOУCA
ΟУNAI NEMHq / ? - ? ?

MN OYCWNi
ENω KOUYI ΔY

NI KΛAУTιWc MPPNEY TACI
čAN ψEPEROУZ?N?A?

λai gi peqlas epe pCwP
Mēci NOУCAН

10.

ωc λyemtAn Maq
?BωK εpωλe?

ΟУNAI NEMHb

ψpItaq εθoуn
cεyprεpн εpавn
λoт epoк Mpeр

15.

Fragt. C.

paqam aMaqtI? nX MEn iCaK pεqasHrH efoγw
x ? q? nTnвevel elab aqashtem enca p? i
NEMA? tBeTeq pHcTec eθoуn ePaq: apoc noγzemab

Verso: Fragt. B.

θeωc^{sic} TωoУN eθraI
aθkeccwi tlaikewal
coγwnt nHkceimHnAk
takxniA ektaxra pHiST
5. cJiMH nIM eTgixen pK
eTaqH oγshri enouγwt dIm
aγstaγrou MaBz enToB
eCa pETnAnouB n
(no space in original) -----

10. λiNaN ? ēPax
iωchφ epharð[w]
iAMHN pAkou[!]
eGTe tAn:

oγθHriw

15. eNiouγtaI g
eNTdBT

Fragt. C. 5 lines, of which

1.

4. xiM? oγkaq ecy ? oyx

5. nekushl ePnawt ?

Fragt. A.

ωc pεtimemab oу
MEnegretikwс
iK pεpashri entorow
eTcоУtawN te pεkran
poγeγ xiN xi taliada //
ab a nioudai oanc eoulan
eMpkad, mpevew pεθaу
aKaθowc tennadouB
eti poγxai naðam

?tneу enacn
MtaN ePai xaiNeу eBem
λai pnoyt
xwK eBał

4.

4.

5.

10.

TMaN Mhik? e?ake kecad
? tiC ? Maс
ziMaN hmePnTe ?

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

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

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

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

LITURGICAL TEXTS

VII. Papyrus.

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

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

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

Recto: Fragt. A.

(margin)

- v. 1 [Τότ]ε αφεως ήχε μωγάς νέμη
[ων]ρι μπίσλ ηται γωδη μπόσ εγκ[ω]
[μ]μος: χε μαρενγως επόσ γενν ουωογ γα[ρ]
[αφ]χι εωογ:// ουγθο νέμ ουχασι
5. v. 2 [ο]θο λαφερβωρογ γεν φιομ// ουβοη
[θος] νέμ ουρε[αγω]βες εβ[ο]λ εχωι λαφωρη
[νηι εγκωτηρια φαι πε] πανογ+

Fragt. B.

... πόσ πλε περ

10. v. 4 [ραη// νιβερεβωογτο ήτε φ]αραω νέμ τερ
[σαμ λαφερβωρογ εφιο]μ: γανσοπτ
[ναναβαθης ητρισταθης] λαχολκογ
v. 5 [γεν φιομ ναχρι// λαγ]γωβε εγρηι
[εχωογ ήχε πιμωογ λαγ]ωμε εγρηι
v. 6 [επετωηηκ μφρητ νογω]νι// τεκ
[ογιναμ πόσ λαχιωογ γεν]ογσαμ [τε]κ
[σιχ νογιναμ πόσ λατακ]ο^{σιχ} ηεκ[χα]χι//
v. 7 [γεν παχλι ήτε πεκωογ] λακολμ[γεμ]
[νηι εττογβηη: λακογωρ]π μπ[εκσωητ]
v. 8 [λαφογμογ μφρητ νολαρω]ογ// [ογογ]

Fragt. C.

20. v. 9 [εβολ γιτεη πιπνα ήτε πεκμ]βοη: λαφογ
[ερατη ήχε πιμωογ λαφως ήχε] νιμωογ μφρητ
[νογσοβτ λαφως ήχε ηισαλ γεν θηη
[η μφιομ// λαχος γαρ ήχε πιχαχι: χε+
[ηαδοχη ηταταγο ηταφωωη ηταχωλ
25. v. 10 [ητατсio ηταχγγη ηταχωτεβ γεν
[ταχηη ήτε ταβιχ] ερότ// λακογωρπ
[μπεκπνα λαφογσογ ήχε φιομ: λαγωμε επεσητ
[μφρητ νογτατη γεν ηαηηηωογ εφογ//
v. 11 [νιμ ετοηι μμοκ γεν νινογ+ πόσ νιμ ετο

30. [ΝΙ ΜΜΟΚ ΕΥ†]ωΟΥ ΝΑ^{sic}Ε[ΥΕ]ΡΨΠΗΡΕ ΜΜΟΦ:
 v.12 [ΖΕΝ ΖΑΝΝΩΟΥ Ε]ΨΙΡ ΝΓΔΛ[ΨΠΗΡΕ]//ΔΙΚ
 [ΣΟΥΤΕΝ ΤΕΚ]ΟΥΙΝΔΑΜ Ε[ΒΩΛ] ΔΨΩΜΚΟΥ Ν

Fragt.D.

v.13 [ΧΕ ΠΚΑΨΙ]//ΔΚΧΙΜΩΙΤ ΖΑΖΩΨ ΜΠΕΚ]λαος
 [ΖΕΝΝ ΟΥΜΕΘΜΗ ΦΔΙ ΕΤ]ΔΙΚ[ΣΩΠ]Τ[Ε]Ψ ΔΚΤ
 35. [ΔΑΜ ΖΕΝ ΤΕΚΝΟΜ]† ΕΜΜ[Δ]ΝΜΤΟΝ
 v.14 [ΕΨΟΥΑΒ ΝΑΚ]//ΔΥΣΩΤΕΜ ΝΧΕ ΖΑΝΝΕΘ
 [ΝΟΣ ΟΥΟΣ ΔΥΣΩ]ΝΤ ΖΑΝΝΑΚΨ ΔΥΣΙ
 v.15 [ΝΝΗ ΕΤΨΟΠ ΖΕΝ]ΝΙΦΥΛΙ^{sic}ΜΣΤΙΜ//ΤΟΤΕ
 [ΔΥΙΗΣ.ΝΧΕ ΝΙΖΗΓΨΜΩΝ·ΝΤΕ ΈΔΩΜ:ΝΙΔΡ
 40. [ΧΩΝ ΝΤΕ ΝΙΜΩΔΒΙ]ΤΗ[С]ΟΥΣΤΕΡΤΕΡ ΠΕ
 [ΤΔΨΧΙΤΟΥ ΔΥΒωλ]εβολ ΝΧΕ ΟΥΟΝ ΝΙΒΕ^{n?}
 v.16 [ΕΤΨΟΠ ΖΕΝ ΧΑΝΔΛΝ//ΕΨΕΨΕΙ ΕΩ]ΡΗΙ ΈΣΩΟΥ
 [ΝΧΕ ΟΥΣΤΕΡΤΕΡ ΝΕΜ ΟΥΖΟΥ]ΖΕΝΝΑ
 [ψδι ο.

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

The new forms ΣΤΕΡΤΕΡ(40) and ΔΑΛ(22) are to be noted; also l.2, ΕΨΣ[ω]Μ]ΜΟC for Boh. ΟΥΟΖ ΔΥΣΩC ΕΘΡΟΥΣΩC.

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

Fragt. D.

[ΣΜΟΥ ΕΠΩC ΝΙΜΟΥΝΖΩΟΥ ΝΕ]Μ ΝΙΙΩ†//
 [ΣΜΟΥ ΕΠΩC ΝΙΒΗΠΙ ΝΕΜ ΝΙΘΗΔΥ]//
 [ΣΜΟΥ ΕΠΩC ΠΝΔ]ΤΗΡΟΥ//
 [ΣΜΟΥ ΕΠΩC ΠΙΩΧΕΨ]ΝΕΜ ΠΙΚΑΥΣΩΝ//

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

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

Fragt. C.

10. [CMOY EP̄S PIPIAXNI NEM]PIХIωN//
 [CMOY EP̄S NI]ετεεφрhж NEM NIбHPI//
 [CMOY EP̄S PI]KAQI//
 [CMOY EP̄S NI]TWOY NEM NIКАЛАMФO//
 [CMOY EP̄S NH THROU ε]TRHT ωJXEN ПКАG//
 [CMOY EP̄S NIМОУ]MI//
 15. [CMOY EP̄S NIAMAIΟ]Y: NEM NIДPWOY//
 [CMOY EP̄S NIКHТОC N]EM ENXAI NIБEN
 [ETKIM ?EN NIМWОY//]
 [CMOY EP̄S NIgAЛAT TH]POY NTE TФE//
 [CMOY EP̄S NIθHРION NEM] NIТЕQHСWОYI THPOY//
 20. [CMOY EP̄S NIψHРI NTE NI]PWM//
 (lacuna)

Fragt. B.

- [CMOY EP̄S NIПN]A NEM NIΨYХH NT]E NIθ
 (space for 2 lines) M]H i sic
 [CMOY EP̄S ANANIAc A]ZAPIAc MICAHλ sic
 [KEДANIHλ//] (traces of letters here.)
25. NT]HPOY NTE П̄S
 Пoq//
 NI]PwФHTHC

Fragt. A.

30. NENIω† sic
 ||MAKAP|| (about 6 letters) ||ENIωT AПA ПICENT
 [NE]M PIХWPOC THPq NTE NHEθOYAB
 [N]TE NEYCMOY ωωPИ NEMAN χωC εpoq
 ||+|| (margin)

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

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

agrees.

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

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

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

l.l. 24, 25: I can not fill these lacunæ. The words remaining plainly are no part of the verse, $\chi\mu\omega\gamma$ επότ^ς νή ετερψεβεσθε πότ^ς φ^τ ήτε νεν-
10+ γω^ν &c., which follows l. 22 in other M.S.S. (e.g. Bodl., M.S. Hunt. 605,
M.S. Copt. e.1), or terminates the Ode in others (edd. Tatt., Bard.)

l. 26: Perhaps some amplified form of the verse which stands after l. 22 in the Horologium, Εὐλογεῖτε ἀποστολος προφηται καὶ μάρτυρες κυρίου.

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

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

VIII. Parchment.

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

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

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

(1)

ΠΡΟΕ
ΦΩΔΑΝ

(2)

ΚΑΤΑΣΙ
ΟΝΚΟΝΙΚ
ΥΡΙΕ

(3)
^{sic} ΣΔΕΥΤΕ

ΠΡΟΣΚ
ΗΝΚΟΜ
ΕΝ

(4)

ΕΠΔΙΚ
ΟΟΝ
ΗΜΟΝ

Scribe a, upon "Verso"

(7) ΕΓΕΙΡΕΣ	(8) ΚΥΡΙΕ
ΘΑΙΥΙΟΙΦ	ΙΔΟΥΔΗ
ΩΤΟC	ΕΥΛΟΓΕ
	ΙΤΕΤΟΝ
	ΚΥΡΠΙΟΝ

(9) ΝΑΤΟΥΡΟΥΗ	(10) ΣΔΕΥΤΕ	(11) ΣΥΚΥΡ
	ΠΡΟΣΚΗ	ΙΕ
	ΝCOMEN	

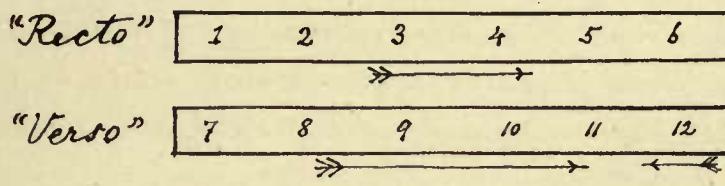
Scribe b, upon "Recto"

(5) +οιελ	(6) ΗΤΕ
ΠΙΣΤ	ΛΕΠΟC
ΩΜΗ	ΙΚΩΤΗ
ΕΡΔΤ	ΤΕΧΗ
ΩΝΤ	ΔΛΟΣΙΑ
ΗΟΓ	
ΗС	

Scribe b, upon "Verso"

(12) +NET
ΚΩΝΩ
ΤΗΟΥ
ΕΠΟCΗ
ΤΩΗΜ
ΠΤΑΥ
ΝCIΩΗ

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



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

Προερχασθεν καταδιον δου(?) κυριε
δευτε προβκυηωμεν επιδικουον γραν
ω η ελες των περδατων της της
Εγειρεσθε νιοι φωτος
κυριε ιδου δε ευλογεστε τοι κυριον
δευτε προβκυηωμεν σε(?)δου(?) κυριε

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

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

ΗΤΕΛΕ ΠΩC ΙΚΩΤΗ ΕΠΕΧΜΑΔΛΟΣΙΑ (ΔΧΡΑΔΛΩΙΔ) ΝΝΕΤΚΩ ΝΩΤΗΟΥ ΕΠΩC ΝΩH
(?=ΕΘΗ) ΜΠΤΑΥ ΝCIΩΗ, "After that the Lord has relieved (= turned away)
the captivity of them that trust in the Lord, before the hill of Sion."

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

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

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

amulet.

IX. Papyrus.

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

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

Φ Η ΔΑΓΑΠΗ ΤΟΥ ΘΥ ΚΑΙ ΠΑΤΡΟΣ
 ΚΑΙ Η ΧΑΡΙC ΤΟΥ ΜΟΝΟΓΕΝΟΥC ΥΙΟΥ
 ΤΟΥ ΜΕΓΑΛΟΥ ΘΥ ΚΑΙ ΣΩΤΗΡΟΣ
 ΗΜΩΝ ΙY ΧY ΚΑΙ Η ΚΟΙΝΩΝΙΑ
 ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΤΟΥ ΑΓΙ
 ΟΥ ΠΝΑΤΟΣ Η(sic) ΜΕΤΑ ΠΑΝΤΩΝ Η^{w sic}Μ

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

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

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

X. Papyrus (from Hawara.)

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

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

Recto: ΔΥΝΕΥ[?] ΝΟΥ[?]
 ΚΕ ΜΕΗΤΕΒ
 Χ//ΔΙΗΥ[?] ωΞΙ
 ΠΕΙ ωΞΙ ΕΡΕ ΤΕ
 ΙΜ ΠΕ ΠΕΚ[ρ]ΔΑΝ//

" Υ ΕΣΟΤΜ ΝΕΙωΣΕ
 ?ΔΥΒΤΙΗ[?] ΠΕΒΟΥ
 ζΗΗΠΗ ΛΒΕΛ
 ΝΕΡ?[?][ω]ΗΝΕΥ

Verso: ε⁷c

ХЕРЕ ΝΑПОСТ
†ЗЕ ΝΟΥΛАН

ХЕРЕ ПАПРЕН^уО
ΝΑР[Х]ИСТРАТИКО
ЕСА ПЕДАП^КЕН

"
СОТМ^{x sic} ЕПАРТИМ
ΔУ МН ПТАЛ^АМ
? В ? ?

The dialect is clearly M.E.

LETTERS

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

8³/₈ x 13⁷/₈ in.

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

Recto:

1. φαίχινεσδαι ὑτετημητψηρε μαίνουτε λγω ανιμε ενετηγητού ετε
νετηρικε
2. νε επχινχη ετετηπροκρηματιζε μον γλθε ρω μπατετησατη λλαγ
ηψαχε ἦ
3. την εαωπι δισδαι ηητην κακος εῑς ταεπιστολη ητετευτην λμ[α]γε
μμος ωντετη
4. ητης ηαι..... μπατερσασ τακρινε νογωβ μπιειμε ετεζακριβια
πλην ταισδαι
5. ηητην χε ψινε [ηόγ] ρωμε ηητην εχ[η] ηχερψαγ ηητην αν λγω γλθε ετρα
σδαι διογω ειχω μαс
6. η.. ρωμ... ακ ούδε γάρ μπετηταμαι επετηγωβ
χε ογη πε πλην εαω
7. πι λχερνλβε μαп ткоуη мпεц[гω]в αн лутамai χе лкенпεцгωв
·εпенхоеic niwt

8. ΠΕΠΙΣΚΟΠΟΣ ΔΥΩ ΔΥΤΙΝΕΠΑΡΑΒΛΑ? ΕΝ ΝΗΚ ΣΕ ΟΥΝ ΜΠΕΚΤΡΕΥΣΙΤΩ
ΕΠΩΙΛΑΣΤΗΡΙ.....?
9. ΣΥΝ ΜΠΕΛΜΑ ΝΑQ ΠΙΣΕΤΣΒΩ ΝΗQ ΠΡΟΣ ΠΕΨΗΑΒΕ ΠΙΤΑΖΔΛQ ΔΥΩ ΕΨΩΠΙ
ΜΠΕΚΟΝΜΟΥΣΘΑΡΙ
10. ΣΕΤΤΕΨΟΣΙΜΕ ΕΠΩΙΛΑΣΤΗΡΙ ΣΩΛΤΕΚΟΝΤQ ΔΥΩ ΜΑΚΟΝΤQ ΜΑΛΕΥΤΚΑΚΗ
ΝΝΕΣΧΑΤ ΝΑQ [ΟΥ]
11. ΙΝΔΙ ΣΕ ΝΤΕΤΗΤΡΩΜΕ ΝΔΙ ΑΝ ΤΑΤΑΛΑ ΝΕΣΛΥΒ-
ΔΝΑΚΑΣΕ ΝΕΥΔΙΕ ΉΣΕ
12. ΤΑΣΤΡΩΜ[ε] ΙΕ ΝΣΕΤΩΔΙ ΕΠΙΩΔC ΙΕ ΝΕΩΡΗ ΕΤΡΕΝΔΑΥ ΤΑΛΕΥΙ ΖΑΒΑΛ ΜΑΝ
ΔΛΕ ΠΡΩΨΕ ΝΩΒ ΣJ
13. ΞΩΟΥ ΔΗΚΑΤΑΦΡΟΝΙ ΝΩΒ ΝΙM ΔΝΤΑΥΔΥ ΝΗΤN ΔΥΩ ΕΨΩΠΙ ΠΙΚΟΥΙ
ΝΑΛΟΥ ΜΟΥΣΘΑΡΙ ΣΩΛΨΕΡΠΩΒ
14. ΚΔ. ΔΝΜΠ..... ΩΨ ΕΠΝΟΥΝ Μ..... ΖΑΤN.. ΚΕΣΟΠ ΔΥΩ + ΟΥ
ΚΟΥΡ Δ ΝΗΡΠ ΝΕΒ Δ
15. ΖΔ. Ζ. Ε[ψω]ΠΙ ΜΠΑΤΕΝΤΝΑΥ ΔΥΩ ΔΝΑΚΑΣ[ε] ΜΑΝ ΖΑΚΠΕΥ Ι ΝΙΩ ΜΗΝ
ΕΜΑΝ ΔΥΤΑΜΔΙ
16. ΖΕ ΝΔ ΖΜΟΥΝ ΝΣΕΩΚ ΔΝ ΤΑΡΕΨΤΑΛΔΥ ΤΔΗ ΝΣΕΙ ΕΠΜΟΝΑΣΤΗΡΙ
ΠΧΟΕΙΣ ΕΨΕΔΑΡΕΩ ΕΡΩΤN
17. ΖΙΟΥΣΟΠ ΕΤΕΤΝΟΥΔΑΣ ΣΩΜΑ ΨΥΧΗ ΠΗΔ

Verso:

Φ ΤΑΔC ΝΕΝΨΗΡΕ ΜΜΑΙΝΟΥΤΕ ΕΤΤΑΪΗΟΥ(sic) ΚΑΤΑ ΣΜΑΤ ΝΙM ζΙΤN
ΓΕΩΡΓΙΟΣ ΠΙΕΛΑΧΙC

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

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

ΧΙΩΔΑΙ, "receive a letter"; v. A.Z., '85, 32; also Berl., P.5553, ΝΤΕΤΝΟΥΔΩΜ ΧΙΩΔΑΙ
ΕΠΩΝ ΔΗ ΠΕ; and R.V., 37, 46.

ΠΡΟΚΡΗΜΑΤΙΖΕ = προκρηματίζειν, "prejudicare" (Du Fresne.)

ΖΔΘΕ· for ζΔΘΗ, with ΜΠΑΤΕ·, v. Stern, §. 621.

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

ΕΨΩΠΙ ΔΙΩΔΑΙ is written over an erasure.

ΕΙC ΤΔΕΠΙΣΤΟΛΗ ΝΤΕΤΕΥΤN (=ΝΤΕΤΗΥΤN) "See, here is my letter to you." Yet one would expect ΝΗΤN or a prepositional equivalent, and ΕΙC is

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

perhaps a better reading.

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

πλην ταὶ- for πλην ἄταὶ-.

εξι for εξιν, a M.E. form of ξιν; v. Stern, §.567. It is followed by the participle, — probably negative; though, if instead of εξι ἄγεπ-, we read εξιν ορεπ-, the following αν might = Sah. ON:

πωμε "servant"; v. R.V, 42 (ΝΕΚΠΩΜΕ ΤΗΡΟΥ.)

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

γάθε = γάθη with ετρα is noticeable.

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

τοούν αν. I take αν here as = Sah. ON. If it be the negative, μαν must stand for μαν ν·

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

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

γιτη is corrected from γιτη(?)

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

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

μογεσηπι = *Μονοδαγίων (or Μωνοδαγίων), rather than *Μονοδίγορ, a fem. form. v. Pape, XXI, XXII.

τκακη is, I suppose, (τκακε=) κακίον ποσεῖν, and ονεκχατ an imitation of επ' Σεχατον.

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

ανακαсс I take as Imperat. of ἀργκάζειν, and

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

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

ΜΑΝ "from us"; v. Stern, §. 298, 2.

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

ψΕΡΠΩΒ reminds of verbal formations like ψΡΠCΔΙ, ψΡΠTΑΥO, ψΡΠONOM-ΔΣΕ in the Djémé Papyri. But here the second element is a noun.

l. 14. "and give him one Kor of wine." The Greek κόρη, κόγος, χόρ, Heb., תְּ, is a frequent liquid-measure.

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

ΜΗΝΕΜΑΝ ?= Sah. ΜΜΙΝ ΜΜΟΝ.

l. 16. Schmūn seems to be mentioned, but the letters are half erased.
Farther on, "— they go to the Monastery."

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

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

ΝΕΝΨΗΡΕ = ΝΝΕΝΨΗΡΕ.

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

XII. Papyrus. (v. N° XXIV.)

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

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

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

In the reverse direction from the following

text, but by the same scribe;

Φ ΚΥ ΠΙΘΗΥ S ^{ΜΗΤΡΑΒΡ}
ΕΝ ΔΡ 3?

- Φ ΣΥΝ ΘΩ ΤΙΩ[!]ΝΙ ΔΥΩ ΤΙΔΩ
ΠΑΖΕ ΜΠΟΥΧΛΙ ΜΠΑΜΑΙ
5. ΝΟΥ ΝΧΑΙC ΝCAN ΕΤ^Δ ΜΠΚ
ΔΥΩ ΤΙΩΙΝΙ ΕΠΕΚCWOΥΩ
ΤΗΡΨ ΝΣΟΥΑΤΕ ΝΕ ΤΙΕΜ
ΤΑΝ ΜΠΕΚΑΡΙΩΝ
ΜΠΝΑ ΘΜ ΠОСC ΙC ΠΕΧC
10. [ΤΗΡΗΝ]Ι ΝΑΚ ΕΒΑΛ ΘΙ ΠΝΟΥ
ΜΕΝΕΑ ΝΑΙ ΠΑΧΑΙC ΝCAN
20. ΖΕΙ ΠΑΙ ΔΠΑ ΚΥΡΩ ΔΙΟΥΔΑ
ΤΕΨ ΝΑΚ ΝΕΩΗΜΕΧ ΕΝ
ΣΥΛΚΕΡΝΑ ΝΕΜΑΙ ΜΜΟΟΥ
ΤΑΟΥ ΜΠΔΙ. ΔΠΑ ΚΥΡΩ
ΕΝΒΟΥΕΦΟΥ ΘΑΘΗ ΔΠΑ ΙΑ
ΚωB ΣΥΛΤΕ ΠΔΙ ΠΙ
[C]ΥΝΤΙ ΕΙ ΕΝΦΣΑΠΟΥ
ΔΥΩ ΠΛΟΥΧΑΙ ΕΡΑΚ ΟΥ
ΔΠΩΚΡΕCΙC ΕΚ[Ε]ΡΧΡΙA
[Μ]ΑC ζΕ ΠΑΣΑΥ ΤΟΥCΩΔΙ
ΝΑΙ ΤΑΔC ΕΙΕΥΧΑΡΙC
ΕΝΘΗ ΕΚΙΡΙ ΝΑΔΠΩΚ
ΡΕCΙC ΤΑΕΡΗΩΙ ΖΩΩΤ
25. ΕΙΕΥΧΑΡΙC ΤΙΩΙΝΙ ΕΠΑ
ΧΑΙC ΝCAN ΚΑΛΟC ΘΜ ΠΟΥ
ωω ΜΠΝΟΥ ΟΥΧΑΙ ΘΜ ΠОСC
[Δ]ΥΩ ΜΠΕΡΑΡΙΚΕ ΜΑΝ ΜΠΙΩΜ

The following line, by the scribe of
No. XXIV, is in the reverse direction;

ΔΡΔΙΣ+ΦΙΛΩΔΡΠΡΡ ΦΕΩΡ ΕΝΙΚΩ

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

30. ΧΩΩΜΕ ΝΚΑΘΔΡΩΝ ΚΑΤΑ
ΠΕΚΤΛΙΑ +

Of the two addressees, the first (l.l. 1,2,) is that belonging to the above text. The name of the scribe, Gabriel, occurs in No. XXIV²⁴, possibly as that of the bearer of the letter. Yet it can not be proved that the same person

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

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

find a clean papyrus, worthy of
thine honour."

is meant; we do not even know if the two texts are contemporaneous.
For the second address (l. 29), v. № XXIV.

l. 1, 2. ΚΥ = κύρος. v. also Versos (Addresses) of №№ XX, XXII, and XXIII.

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

ἘΝ ΔΞ = ἐνδοξότατος ἀρχων, or ἀρχεπαρθέτης. The first is the more likely, since this epithet usually is found with civil titles (v. R. I, 6, 11; V, 31; A.Z. '91, 5.) and that of ἀρχων can be quite definite, e.g. Revil., Ac. & Contr., etc. Yet παρχ., for ἀρχεπαρθέτης, is a reading assured by variants (A.Z. '85, 147.)

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

ΕΤΛ = ΕΤΤΑΙΗΟΥΤ. The same abbreviation, №№ XX, XXIII.

ΠΝΙΚ = πνευματικός. v. Hyr., Abb. XXIV, ΣΑΡΚΙΚΩ GI ΠΝΙΚ (cf. № XXIII, Verso), ib., XXVII, ΠΝΑΤΙΚΟΝ, A.Z. '92, 39, ΠΝΑΚ. v. also №№ XVII, XXIII².

l. 6. ΚΩΟΥΓ, ΤΗΡΨ. For this phrase, v. the variants R. V, 25, 26, 27 and № XIX.

l. 7. ΝΖΟΥΔΑΤΕ ΝΕ. v. №№ XXIII³ and, presumably, XX. cf. Boh. γούδατ (Peyt. 368.)
ΤΙΕΜΤΑΝ etc. v. №№ XX and XXXIII.

l. 10. ΤΗΡΗΝΙ. One only of the missing letters was prolonged below and
1 is certain. cf. Berl., P. 5559, ΤΙΡΗΝΗ ΝΑΚ εΒΟλ γΙΤΗΝ ΠΝΟΥΤΕ,
and R. V, 31; variants, R. II, 56; V, 26, 35, and № XIX.

l. 12. ζΕΙ. This M.E. interjection occurs Isaiah, XXX, 27 (Mémo. de l'Instit.
égypt. II, ii), corresponding to Boh. γηηπε 1c; also in №№ XVI, XIX,
XXVI. It has the forms ζΕΕΙ R. II, 47, ζΕ № XXIV²⁴.

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

ΟΥΔΑΤΕΨ occurs A.Z. '85, 32; R. V, 53; №№ XIV, XVI, XXIII⁷, XXVI. cf. Sah. ογωωτε,
ογοτ-, Ciasca, Levit, XVI, 8, 10.

l. 13. ΟΗΜΕΧ, more probable than ΟΗΜΕ (vāv-lor) Ξ[ε] ΕΝ ογακ- etc.

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

l. 15. ΤΔΟΥ = Sah. ταλγ.

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

ζΔΘΗ ΔΠΔ = ζΔΘΗ ΝΔΠΔ etc.

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

The same form A.Z. '85, 39; R. II, 60, V, 53, № XVI and Berl., P. 5559,
ΜΔ.ΡΕ ΤΕΚΜΤΜΑΪΝΟΥΤΕ ΚΕΛΕΥ ΤΟΥ ΒΔΠ ΝΕΙ ΚΟΥΝΤΑΡΗΧΗ ΕΠΛΟΓΟΣ
ΝΠΨΔΗΠΗ.

l. 19. My translation here is unsatisfactory, for it implies, I think, ΜΝ
rather than ΔΥΩ and ΝΔΙΚ than ΕΡΔΙΚ. I have supposed an
idea like that of Β[ορ]Π ΠΕΚΑΨΙΝΙ ΝΗΙ, R. V, 42.

l. 20. I do not know if Conjunct. ΤΔΔΔC (= ΉΤΔΔΔC) for Fut. is admissible.

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

- l. 21. γΕΝΔΑΓΥ = Sah. γΙΠΑΓΟΥ. (M.E. also γΙΝΕΓΟΥ, Peyr.)
τΟΥΣΓΑΙ. This prefix is found (M.E.) № XXIII⁹; R.V, 35, τΟΥΣΛΠΡΟΣΚΥ; Berl., P. 5559 (v. ad l. 18, above.)*
- l. 22. ΕΥΧΑΡΙСΤ = εὐχαριστεῖν. The translation is again uncertain.
- l. 23. ΙΠΙ = ΕΙΡΕ. ΝΔΔΠΩΙΚΡ- for ΝΝΔΔΠΩΙΚΡ-.
- l. 24. ΕΡΝΩ? A small lacuna here, with remnants of Κ rather than Ι.
- l. 28. ΜΠΕΡΔΑΡΙΚΕ = ? ΜΠΕΡΡΔΑΡΙΚΕ.
σΜΣΩΩΜΕ could be read σΗ- (not σΗ-). For σΗ-, v. Quatrem., Rech., 245, σΕΜΗΝΟΥ, and Stern, §. 66. For σΗ-, v. № XVI. ΣωωΜΕ is the form, "roll", rather than the material, χΑΡΤΗС. (cf. № XLIV.) The word recurs in Tayyum M.S.S., R. II. 44, 48, V. 24; A.Z. '85, 35.
- l. 29. v. № XXIV.

XIII. Papyrus.

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

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

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

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

Recto:

1. φCYΝ * ωΟΡΠΜΕΝ τψИНІ ΔУω τаспажееноН[М]Нωеен[с]оП.
[Н]а[с]ннγдуωп[а]иωт]
2. πΔΙАК МωНЕ πλιωт πДИАК гewрgi πлiωт πаплaiω[Δ]нн[H]c πлiωт
[π]ап[а] віктар πлi[ωт πаплaз]
3. МНАНЕ πлiωт πапл петр[ос] πДiωт πаплaθанасi πлiωт πДИАК петр
[ос] πлiωт πДИАК єѡм[а]с]
4. πлiωт πапл петрос πлiωт [πап]a πoимн тpsiнiепсωoуaг eгoун
еннаcнhу тироу поу[а] поу[а] ка]
5. тапеçран ^{sic} Оинеouнoбшлeу'кoуi тpsiнi ервten каloc шатеннау
ененерhу γенпкедiω[н] eр]
6. пenmeуe γennetеншлh[е]щou]aB тeфtжok тeн ^{sic} жaih eボl [к]aлoc
пeжmoт enпnoутe

* Sah., Guidi, Fram., 22, дmωini---нтоусопс; Revill., A. et C., зθ, нтоусноyi.

7. αφ̄ τεμτον νάν... ε.... η]βεν σ πενθη θητ εχενπουχαι εντεν ψυχ. φ..
8. σαπωνι ενεμτόν..... ηγενπότε ναιοτε ε[θο]γαλαβ εσμ.. ημέε ηδογματιοναι
9. ουορπερ ετεκκλησια [τε?ρ]ηνηνωτεν στενηιογαι + ανοκ πιελα^x ευσταθιοс + γο [ε?ρ]
10. παμεγι γεν ηετε[η^{sic}]ψλη]λεθογαβ ηαστε εηιοτε +
Vertically, along the left side;
11. λγω πλιωτ πλαχλη λγινε εροτεν
12. καλοσμενηεcnηγ ηηρογ +

Verso;

≡ΜΕΝΗΑCNΗγ ΤΗΡΟΥ γ παπαφοιλο πε[τε]

?[c]on +

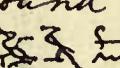
Recto; "With God! Firstly, I greet and embrace many times ____? my brethren and my father, the Deacon Mône, my father, the Deacon Georgios, my father, Apsa Johannes, my father, Apsa Victor, my father, Apsa Damianos, my father, Apsa Petros, my father, Apsa Athanasios, my father, the Deacon Petros, my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

Verso; ["For ____?] and all my brethren; (from) Apsa Philotheos, your (?) brother".

Recto;

A cross above l.1 is found in N° XXIII, XXV, and is comparable with the ornamented crosses, similarly placed, in uncial codices; e.g. Hvg, Album XLII.

- l.1. A similar introductory formula in N° XIV. Other variants, R. V, 24 ff.
- l.4. παωγαγ εγογν; v. ad N° XII^b. There is scarcely space for the second πογα. The phrase occurs R. V, 25, 27.
- l.5. The form σιν, Berl., P. 3260, εβην, R. V, 53, εβν,) = εξιν, εξεν, N° XXX, R. II, III; V, 26, = χιν, χεν, R. V, 25, 27, 32, Berl., P. 5353, = εισιτζεν (ιξεν),

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

l. 6. [EP]ΠΕΝΜΕΥΕ---ΤΕ φ̄t &c. There is not space for αΠΙ-. Similar exhortations with Conjunction, Hyp., All. XXIV, XXVII, XXVIII (no conjunction), XXX, XXXI, XXXII (with γΟΡWC, γΙΝΔ.).

ΖOK = either ΖΕΚΤΕΝδAIH εΒολ or ΖWK NTEN-

l. 7. For φMTON with Dative, v. Zoega, 65, Hyp., All., XXXIX (similar phrases).

l. 8. Here formulae are apparently relinquished and some piece of information given; but lacunæ make the text illegible.

ΔΟΓΜΑΤΙΚΟΝ ? for ΔΟΓΜΑΤΙΚΟΝ.

l. 9. ΖITEN NICΞAI. For this phrase v. R. V, 35. +₂₀ = ++₂₀.

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

φοιλος occurs R. 11, 262 (Wessely). Cf. φοιΒΑΜΜWN, φιΒΑΜΜWN &c.

Note that the name is not Eustathios, as would be expected (l. 9). Was Philotheos the bearer, Eustathius the writer of the letter?

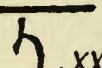
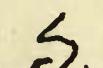
The titles of the 12 persons named (l.l. 2-4, 11) have no sequence of rank. Of the proper names, ΜΩΝΕ alone is uncommon. It is found R. 11, 64; ΜΩΝΕ. Cf. Zoega, 116, ΜΩΝΔ masc.

The dialect of this text is of special interest. It is one of those, so rare in the Fayyum collections, which show the letter δ (once only in Vienna, and that on paper; R. V, 41.) The other examples here are N^o XXXI, XXXII, XXXIX*. The Boh. element is the strongest and gives the forms δAIH, φ̄t; εδΟΥΔAB, ΘHT, ΟΥΟΡΗ-, γΑΤΕ-, γΑΡγW1, ΝWΤEN, as well as a tendency to insert the helping-vowel. To the Sah. belong ζΞAI, εδΟΥΔA8, ΝΟδ, ΚΟΥ1, γΞEN; while ΝΟΥΤE-φ̄t, ΜΕΥΕ-ΜΕΥ1, γΙΝE-γΙΝ1, εδΟΥΔAB-εδΟΥΔAB show both influences.

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

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

5 5/8 x 10 1/4 in.

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

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

Missing letters are represented (approximately) by dots.

Recto;

1. φ. ΣΥΝ ΝΩΔΡΠ ΜΕΝ ΤΙΨΙΝΕ ΔΥΩ ΤΙΑΣΠΛΖΕ ΜΠΟΥΧΑΙ ΠΛΑΜΕΡΙ
ΝΙΩΤ ΕΤ̄, ΔΥΩ ΤΙΨΙΝΕ
2. [ΕΠΔ] ΣΟΝ ΒΙΚΤΩΡ ΔΥΩ ΤΙΨΙΝΕ ΕΡΟΚ ΝΟΥΜΗΗΣΕ ΝΑΠ ΔΥΩ ΜΠΕΚ-
ΟΥΔΑΤΕ ΠΕΚ
3. [ΟΥΧΑΙ] ΝΟΥΣΑΠ ΔΥΩ ΠΔΙΚΑΙΟΝ ΠΕ ΝΚΟΥΔΑΤΕ ΠΕΚΨΙΝΕ ΝΗΙ ΤΑΕΙ-
ΜΕ ΕΡΟΪ
4. λοιπον ΔΝΔΥ ΕΤΒΕ ΦΩΒ ΝΕΒωωΙ ΕΤΓΑΤΗΚ? ΜΑΦΔΟΥ ΕΣΨΩΠΕ
ΜΠΕΚΧΙΤΟ
5. ΝΤΑΛΤ.. ΖΙΤ[ο]Υ ΝΤΑΛΤΒ ΤΕΙΤΟΥ ΝΤΟΥΣΑΝ ΝΑΠΕΤΡΕΜΑΣ ΜΑΝ
ΩΔΙΝΕ
6. ΔΥΕΝΔΑΥΕΝΤΟΥ ^{sic} ΔΑ ΔΠΟΥΠΛΙ ΜΑΡΟΥΣΑΝ ΝΑΒ ΔΑ ΔΠΕΡΚΑΤΕΧΕ
ΜΑΒ ΜΑΝ ΩΔΑΝΤΙ
7. ΠΕΜ?ΔΗ ΕΤΝΗΟΥ ΔΥΩ ΜΠΕΡΒΩ ΝΔΤΟΥΔΑΤΕ ΠΕΚΨΙΝΕ ΝΗΙ ΤΑΕΙΜΕ
ΕΡΟΪ ΜΑ ΝΕΝ
8. ..δε.. λΔΟΥ ΝΣΕΚ ωΔΙΕΙ ΕΦΙΡ ΜΠΕΔΛΟΥ ΝΔΠΟΣΤΟΛΟΣ ΔΥΩ ΤΙΨΙ-
ΝΕ ΕΡΟΚ
9. ΚΑΛΟΣ ΤΙΨΙΝΕ ΕΠΔΙΔΚ ΔΔΜΙΔΗ ΜΗ ΠΑΣΟΝ ΣΤΕΦΔΗ ΜΗ ΠΑΣΟΝ
ΘΕΟΔΩΡΟΣ
10. ΜΗ ΠΣΗΗΠΕ ΝΕΣΗΗ ΤΗΡΟΥ ΙΚΑ ΝΕΥΡΑΝ ΟΥΧΑΙ ΠΛΑΜΕΡΙΤ ΝΙΩ
ΩΜ ΠΩΣ +

Verso;

φ πλαμεριτ νχοειc νιωτ ετ̄, Δ [] παιωτ ετ̄, Δ, ^(sic) φγεω[ργιοc]

Recto;

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

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

ΟΥΧΑΙ, suggested by the tail of the letter preceding Η. Cf. R.V,37, σημ
ΠΕΚΟΥΧΕΙ ΝΗΙ ΤΑΕΙΜΙ λαγ.

ΟΥΔΑΤΕ. v. ad N^o XII¹².

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

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

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

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

But few letters of l.5 are sufficiently certain to justify discussion. A second
ΣΙΤΟΥ ΝΤΑΔΤΒ is perhaps a scribe's error, for the Imperative
ΤΕΙΤΟΥ seems sufficient. Following this, one might read ΝΤΟΥ-
as 3^d pl. Conjunctive (v. ad N^o XII.²¹)

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

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

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

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

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

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

ΔΑΜΙΑΝ, ΣΤΕΦΑΝ. An unusual mode of abbreviation.

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

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

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

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

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

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

ρ̄ ΣΥΝΘΩ γμ πρλη επνουτ: ΔΑΙΚ ΠΠ δαιλ
 MN: ΙΩΠ? ΠΠ ΜΑΡΚΟΥΡΙ: ΕΝωιν[ι] .
 ΕΠΟΥΧΔΙ ΝΠΕΝΜΕΡΤ: ΝΣΔΗ: ΚΙΡΩ
 ΠΔΙ ΡΜΗΛ: ΠΩΣ ΚΛΔΨ: ΕΥΦΧΑΡΙ
 5. ΝΑΚ ΖΙ ΠΑΡΔΕΣΙΑ: ΝΠΜΤΔ ΕΒΔ
 ΕΠΝΟΥΤ MN ΝΕΦΔΑΝΓΕΛΟΣ: ΕΤΤΟ^{sic}
 ΔΔΒ: ΛΙΓ ΕΙC ΠΕΝΔΗ ΛΟΥΙΚΑς
 ΛΒΕΙ: ΣΔΑΡΑΚ ΣΙΠΕΣΜΟΥ ΝΑΚ
 ΣΔΑΠ: ΟΥΔΕΚΩΤΣΙ: ΝΗΡΠ: ΝΔΗ
 10. ΝΣΔΗΗ: ΚΑΤΑΡΑΚ ΝΗΡΠ ΝΔΛΕΥ
 ΝΣΔΑΟΥΕΣΛΩΨ: ΕΠΕΝΙΩ ΠΩΣ Κ
 ΔΔΨ: ΛΙΓ ΕΙC ΤΝΙΤΔΗΙ: ΝΨ
 ΔΚΟΥΔΑΧΗΡ ΜΜΑΥ ΤΑΙΝΙ ΕΡΑΚ
 ΚΑΛΔΩΣ: ΟΥΖΔΗ ΘΜ ΠΩΣ

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

ΣΥΝΘΩ and γμ πρλη &c. are rarely found together; e.g., № XXXII.
 ΠΠ=ΗΗ=ΠΔΔΗ. Cf. Hyr. Alb. XXVII, XXVIII with ib. XXIII, XXV, also Berl., P. 3285.

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

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

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

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

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

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

ΠΤΩΣ ΚΔΑΥ sc.; also in R. V, 28, 46.

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

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

ΛΕΚΩΤCI. The only example I have seen with E. ογ- must be the article. These M.S.s show also № XVIII (M.E.) λοΥΚΤ, № XXV (M.E.) γολοΚΩΤCI, № XXXV (Sah.) γολοΚΟΤΤΙΝΟC.

γαν, for (γωπ =) γωπ ΝΟΥΛΕΚΩΤCI. The same form as Imperative, R. V, 32. ΝСАИH. "Good" in a similar context (cheese), R. V, 32, is ΝΑΝΟΥq. Yet cf.

A.Z. '85, 106, ΠΝΟΥq ΝСАИH, and perhaps Denkschr. (Wien), XXXVII, 246, οιρον καλλ(ιοτον), ib., 203, συρρεοτον.

ΔΛΕΥ, λευκός; Sah. (Peyr.) ΔΛΗY. Cf. Bodl., M.S. Copt. (P.) a. 1 and R. II, 46, ΔΛΑY. Νγαλογεσλωq, apparently a verb, 3^d plur. Aorist. Otherwise, ΝγαοY a 2^d epithet of ΗΡΠ and ΕCλωq, a verb (Stern's Cl. VII), with preptn. E.

l.l. 12-14. ΕΙC+ΝΙΤΑΝI =? ΕΙC + +ΝΙΤΑΝI, δάϊσον ἀποδίδονται. ΕΙC with Imperat. +, is improbable.

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

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

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

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

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

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

Recto;

ΦCYΝΤΙCУINI ΕПОУХЕI ΝΤE

КМЕТМАНОУТИ ΕΤΛЕI

ΟУT ТИДАЛ МАК ХЕ

ΔИХИΔ НГЕНКАН?

5. ПАРСЛ.. ΧN ζEI NIXE

NTHI ΛΙΟΔТОУ NEK

БАП ΣУНТЕРДЛAM

ΝΤДОУ ΖИTOУ МПАР

СНЕY ΤДОУЛОУ NEI NOY

10. λΕCΙ ΔΑΜΑ ΤΑХΡΙΔ
λΛΥ ΤИНАНАБІОН
πωИИ НТЕКΨ^{sic}Х
гАЛАІ КАЛВС
ОУЗЕІ զε ПОС +.

Verso;

РТЕІС Н? (space) ဂИТEN ЕІСАК
? ПІС ПЕВСАН

Recto;

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

- (1) ΚΟΥΙ Ν-, passim.
- (2) ΚΟΥΝЧИНДІ, sg. f., № XXIX; M.E.
ΚΟУНТАРХХН, pl., Berl., P. 5559; Sah.-M.E.
- ΚΟУНДАК, sg. m., Brit. Mm., Ostr. 5854; Sah.
- (3) ΚΟУНЧИХН, verb, R.V., 49; M.E. (cf. Peyr., 60, РКОУИ
НДНТ.)
- (4) ΚОНСАВТИ, pl., № XVII; Sah.-M.E.
- (5) ΚАНПАРС, pl., № XVI; M.E.
ΚАНЧИНДІ, sg. m., cA.Z. '85, 28; M.E.
ΚАНДАМІ, pl., ib., 38; M.E.
ΚАННДІ, sg. m., ib., ib; M.E.
ΚАНСАХА, sg. m., R.V., 52; M.E.
ΚАНДАДІ, pl., № XX; M.E.

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

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

The novelty or illegibility of the principal words makes a translation impossible. It is plain merely that, in the first clause the object is some divisible material, spoken of in the plural. Instructions follow as to its employment. NEI is perhaps "on my behalf". The succeeding word-division is unsatisfactory. λЕCІ seems to occur Append., P. Bodl., κολλαθі нλЕCІ, which shows it to be a liquid.*

* Du Freone gives λεσερ ελχαпel τo вdapg τoв agvotlwsor = Forsk., Mater. Med. 160,
Just. 160; but a comparison of the two words is hazardous.

ΔΜΑ ? = ΔΡΑ.

ΤΑΞΡΙΑ ΔΔΥ ? = ΣΑΗ. ΝΤΑΡΧΡΙΑ ΝΛΛΑΥ.

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

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

The Dialect here is purely M.E.

XVII. Papyrus. (v. № IX.)

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

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

Recto:

¶ ΣΥΝΘΩ ΝΩΟΡΠ ΜΝ ΤΙΩΝΕ ΕΤΚΜΝΤ
ΜΑΙΝΟΥ ΝΩΗΡΕ ΜΠΝΤΚ ΜΝΝΔΑ ΝΑΙ ΤΑΟΥΔ
ΠΕΙΜΟΝΟΧΟΣ ΣΕ ΠΑΣΟΝ ΙΩ ΠΣΑΝΩΣΩΤ
εφετ ^{sic ε} ΤΕΒ? δρ ^{sic} ΟΝΚΟΝΣΑΒΤΙ ΕΝΕΙ
5. ΤΕΥΝΟΟΥΕ Ν·ΤΗ ζΜ ΠΟΥΩΑ ΕΠΝΟΥ ΛΥΩ
ΤΑΟΥΔ ΠΕΙΣΑΧΑ ΝΕΚΩ ΝΤΕΚ ΤΕΒΚΑΤ
ΝΕΙΚΑΝΔΖΙ ΝΤΕ ΝΕΤΕΥΝΑΥΕΙ ζΜΠΟΥ
ωω ΕΠΝΟΥ ΟΥΣΔΙ ζΜ ΠΟΣ +

Verso:

¶ π⁺ ΝΜΑΙΝΟΥ ΝΩΗΡ^ε ΠΝΤΚ (space) ΠΕΤΡ^ό π^ε ¶ μ⁺ ΗΝΔΑ ΕΝΚ

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

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

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

l.2. ΠΝΙΚ. v. ad № XII⁵.

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

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

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

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

ΤΕΒ?ΔΡ. The missing letter may be Μ. A space between ρ and δ may indicate that the words divide there.

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

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

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

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

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

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

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

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

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

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

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

^{sic} + ΜΕΝΕΔΑ ΝΤΑΙΓΔΑΙ ΠΙΓΔΑΙ ΝΑΚ ΔΠ
ΝΟΥ ΤΙΤΑΑΤΝ ΑΝΒΑΛ ΠΑΛΚΕΗ^ω
ΕΒΑΛ ΝΕΒΙ ΝΑΚ ζΑ ΟΥΛΟΥΚ^τ ΜΕ
ΟΥΚΡΑΜΜΑ ΛΟΙΠ ΟΥΔΑΤΟΥ ΝΑΝ
5. ΖΙΧΟ ΚΕΣΔΠ ΑΝ ΔΥΩ ΟΥΔΑΤΕ ΤΚΕ
Δ ΝΤΕΡΓΔΑΜ ΜΠΙΓΔΑΟΥ ΝΑΝ ΑΝ
ΜΑΝΜ Α ΠΑΛΚΗ^ω ΕΙ ΝΑΚ
ΜΕ · Σ ΒΔΛΚ +

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

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

l.1. ΠΙΓΔΑΙ. v. ad N^o XVII³.

l.2. ΝΟΥΤ. The T has the form L.

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

ΛΟΥΚΤ. v. ad N^o XV⁹.

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

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

ΟΥΔΑΤΟΥ. The Suffix was altered from -EC.

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

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

l.6.7,8. The reading is doubtful.

The Dialect is M.E., with the exception of the forms ΟΓΔΑΙ, ΝΑΝ, ΝΑΚ.

XIX. Papyrus.

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

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

Recto:

¶ CYΝ TIPHNH NEK MN

NECA NEI GEI PETI AITA
OYAB NBSET NEHRP EGONY
PE TAGRE TN'EP.. YNTN
5. TE'C ETOYGOY AGA MAK
CGE TOYGOYN AMOUY NEI
MENEV GE POYWAJ EPNNY
OYXAI GM POC +
¶ PETROS AF

Verso:

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

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

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

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

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

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

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

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

A, for DIAKWN, R. V, 33.

The Dialect is M.E.

* Prof^r Karabacek dates this in the 9th cent. and notes the name سرج = سرج, and the title ملاش, Deacon.

XX. Papyrus. (from Hawara.)

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

Recto: ΦCYΝΤΙWINI ΔΥΩ ΤΙ
 ΛΣΠΛΔΞΕ ΠΟΥΧΕΙ ΤΕΙΚ
 ΜΕΤΜΑΙΝΟΥΤΙW ΕΤ[†],
 ΔΥΩ ΤΙWINI NETNE
 5. ΜΛΙΚ ΤΗΡΟΥ γογα ΝΕ ΤΙΜ
 ΤΑΝ ΠΕΚΠΝΕΥΜ[α]
 ΜΕΝΕСΑ ΝΕΙ ΔΥΤΑΜΑΙ
 ΧΕ Λ ΠΟΣ ΤΗ. [?]ΛΙΚ ΛΚ

7 x 3½ in.
 ΣΑΛΕ ΝΕΚΑΝΑΛΑΛΙ

10. Λ ΠΑΣΤΗ ΤΩ ΤΑΠ ΠΟΣ ΜΕΩΙ
 ΜΕΝΕΚ ΛΙΠ. ΤΑΜΑ[†]
 ΖΕΔΑΚΟΥΩ ΛΙ[†]
 ΣΗΤ ΤΩΤ[†]
 Λ ΠΟΣ ΕΛΑΚ[†]
 15. ΑΝΑΚΔΙΟΥΩ[†]
 ΝΑΙ ΕΤΓΕΜ[†]

Vertically, at the side of the above; ΗΜΑΣ ζε πού[ω]ω πν[ογ]υ[τ][ογ]υ[τ]αι rc.

Verso: ΗΔΟΝ ΜΑ
 ? ΙW ΕΤ[†] (space) ΚΥΡ[†] ΠΑΠ ΓΕΟΡ[†]
 ΦΧΔΗΛ φιλο[†] +

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

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

After ΠΝΕΥΜΑ there has not been space for ζε ποσ.

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

ΔΛΑΛΙ, presumably = Sah. Ελοολε. v. Lemm, Apokr. Apostelac. 514, R. II, 61,
 ΔΛΑΛΙ.

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

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

ΜΕΝΕΚ? for (ΝΕΜΗΚ=) Sah. ΝΙΜΜΑΚ, as in N° XIX?

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

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

The Dialect is M.E.

XXI. Papyrus. (v. N° XLVII.)

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

4½ x 5½ in.

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

ΦCYΝ ΤΥΓΙΝΕΔΥΩ ΤΑΣΠΛΑΖ[Ε ΕΠΟΥΧΑΙ]
ΝΤΕΤΗΜΕΤΜΑΙΝΟΥΤΕ ΕΤΤΑΙΗ[Υ ΕΡΕ ΠΟΣ]
ΣΜΟΥ ΕΡΟΤΝ ΟΝ ΣΜΟΥ ΝΙΜ ΜΠΝ[ΕΥΜΑ]
ΤΚ.ΟΝ ΕΥΕΓΔΑΡΕΩ ΕΡΟΤΝ ΕΒΟΛ ΩΑ ΠΕΘΟΥ]
5. ΝΙΜ ΕΥΕΣΜΟΥ ΕΠΕΤΝΧΙ ΜΝ.ΠΕ[ΤΝ? ΕQE]
ΖΑΡΕΩ (blotted) ΝΝΙΙΩΤ ΝΑΙ ΕQE?
ΝΑΤΝ ΝΑΓΡΑ ΝΕΕΚΖΟΥΣΙ ΕΤΩΙΣ?

The list (N^o. XLVII,) follows here without any interval.

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

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

ΠΝΕΥΜΑΤΚ.ΟΝ. The gap contained, it seems, ε, probably from confusion with ΔΙΚΑΙΟΝ.

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

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

l. 7. Begins either with the Dat. 2 pl., for (?) ΝΩΤΕΝ =) ΝΩΤΕΝ, or with the Suff. 2 pl. of a causative, with final -α for -ο.

ΝΑΓΡΑΝ, "before, with us" is less probable than (ΝΑΓΡΑΝ =) ΝΑΓΡΗ(Ν)Ε-. What is still visible after Σ is either Μ or Ν.

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

XXII. Papyrus.

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

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

Recto:

ΦΩΜ·ΠΛΗ ΜΠΝΟΥΤ ΤΕΝΩΙΝΙ ΔΥΩ ΤΕΝΑΣ

ΠΑΖΕ ΝΠΟΥΧΕΙ ΤΕΚΜΕΤΣΑΝ ΕΤΝΑΝΟΥΣ

ΔΥΩ ΤΙΩΙΝΙ ^{sic} ΔΠΑΙΩΤ ΠΑΠΑ ΦΙΛΟ^θ ΚΑΛΩΣ

ΔΥΩ ΣΗΠΩΙΝΙ ΝΠΑΠΑ ΠΙΜΗΝ ΔΑΛΑΙ ΚΑΛΟ^{sic} ΟΣ

5. ΔΥΩ ΣΗΠΩΙΝΙ ΠΔΙΑΙΣ ΓΕΩΡΓ ΠΑΤΑΝΩΕΕΙ
ΔΑΛΑΙ ΔΥΩ ΛΕΙ ΕΩΔΡΕ ΠΘΕΚΗ ΤΜΑΣ

ΣΝΟΥΤΙ ΚΥΡΙΑΚΗ ΝΤΕΙΩΜΗ ? ?

ΝΤΗΙ ΕΥΔΟΚΡΙΣΙΔΑΙΔΑ... Ό ΝΠ ΠΣΑΒΑΤΟΝ

ΔΙΧΙ ΤΙΩΔ ΔΙΤΕΝ ΛΕΒΛΑΙΣ ΤΗ ΟΥΝΑΙ ΜΕΝΗΙ Ε

10. ΕΠΤΟΠΟΣ ΔΙΣΥΙΝΙ ΝΣΩΚ ΤΑΙΣΕΙ ΕΤΒΗΚ

ΣΕΨΔΛΗΠ ΠΕΚΩΙΝΙ ΔΟΙΠΟΝ Α ΠΕΙΩΛΑΣΔ

ΔΑΥΝΙ ΣΝΟΥΓΙ ΣΕ ΔΚΠΟΤ ΕΠΑΒΥΛΩΝ ΔΟΙΠΟΝ

ΔΙΩΦΩ, ΔΙΠΟΤ ΔΑΘΗ ΦΛ ΑΠΛΑΦΙΛ^θ

ΔΙΗΠΕΒΩΙΝΙ ΔΟΙΠΟ[Ν] ΑΒΣΝΟΥΓΙ ΣΕ ΔΚΕΙ ΕΝΕΙ

15. ΜΕ ΠΑ... ΥΝ ?

ΠΑΣ ?

Verso:

? ΕΛΤΑΒΙ ΤΗΛΕΒ ΕΥΤΙΤΟΝ ΜΕΝΗΙ ΣΕ

ΔΥΕΣΥΒΙΤΗ... ΠΕΙΕΠΙΣΚΟΠΟΣ ΑΒΠΙΘΙ

ΝΠΑΝΤ ΖΑΝΤΕ ΝΕΩΗΝΙΩΒ ΣΕ ΔΝΕΟΥΓΕΨ

ΖΑΛΗΝ ΣΝΕΣΚΗΟΥΕΙΤΕΚΛΙΣΑ ΑΒΤΙΤΟΝ

5. ΜΕΝΗΒ ΠΕΒΚΕΕΒ ΔΟΙΠΟΝ ΠΑΣΑΝ ΔΙ

ΔΩΣ ΔΛΚ ΖΟΠΙ ΝΕΚΩΛΗ ΔΙΧΩΙ ΔΕ ΤΕΙ

ΔΑΓΙΓΑ ΜΠΑΡΘΕΝΟΣ ΤΕΣΒΑΜ ΕΤΟΥΓΕΒ ΖΟΠ

ΜΕΝΗΝ ΔΥΩ ΣΤΙΤΑΔΤΣ ΜΕΝΗΝ ΒΛΕΨ

Address:

ΦΩΝ ΤΕΕΙΤΣ Π[ΝΜ]ΕΛΙΣΑΝ ^Κυρ^ω ΣΑΜΟΥΗΛ ΠΑΠΑΦΕ^η.
ΕΤ.Τ. πεβσαν

Recto:

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

ΔΠΑΙΩΤ. Δ- for Ε- is, in M.E., very unusual. v. ad № XXIII¹³.

ΣΗΠΩΙΝΙ. v. ad № XVI".

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

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

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

ΣΔΑΡΕ. This is perhaps but part of the name; cf. R. II, 66, ΣΔΑΡΕΠΛΑΝ ΒΟΛΤΙ.

I am not sure that N^o XLV, Ver.^{2,23}, ωαρε is a place-name; (v. ad N^o XVI⁴.) Cf. N^o XLV, Ver.⁷ and Append., P. Bodl., Rec.³³, ωαρε?

NΤΕΙΟΜΗ is certain. NΤΕΠΩΜΗ or ΜΠΩΜΗ would be expected.

l. 9. Probably γΙΤΕΝ ΝΛΕΒΛΑΙC. The word = Sah. ρΕΨΡΟΕΙC (Peyr.), and is found N^o XXVI, λΕΒΛΑΕΙC, and N^o XLV, Ver.¹⁵ ρΕΨΛΑΕΙC.

l. 9, 10. Perhaps, "Take compassion on me and come to the Monastery" (ΤΟΠΟC), for Sah. + ΟΥΝΔ ΝΜΜΑΙ (v. ad N^o XII⁶, XIX⁷). Yet I know no other instance of +ΝΔ. The final Ε could also be read ΕΙ.

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

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

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

caγδαγνι probably = Zoega, 506, caγτбooγne, the -T being lost before (palatalised) σ. δooγne, σάκκος, was dark-coloured hair-cloth; v. Sirach, XXV, 19, ΚΑΚΕ ΝΘΕ ΝΟΥδooγne, A.Z. '76, 117, ΚΜΟΜ ΝΘΕ ΝΟΥδooγne, σάκκοπολος in Arsinoe, selling σάκκοντα τρέχεια, occur in Wien. Stud. '86, 114. The form δαγνι, Mémo. de l'Inst. égypt. II, ii, and Berl. P. 5567; δαγнe, in N^o XLVII.

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

πΕΙ-; v. ad N^o XVII³.

Verso:

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

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

πΕΒΚΕΕB ? for Sah. ΜΠΕΨΚΑΔη (cf. N^o XXVI, πΕΛΚΑΤΕΧΙ = ΜΠΕΡ-) The form KEE-, R. V, 47.

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

ΤΕСБАМ for (N)ΤΕ ТЕС-; or simply without prefix, ТЕСБАМ ωоон.

Address: The writer, Samuel; the recipient, Shenoute. Note that the letter was commenced with the 1 pers. pl. v. ad N^o XXVII.

The Dialect is purely M.E.

XXIII Papyrus.

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

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

Recto: ΦCYΝ ^[ο] ΤΙΩΙΝΕΔΥΩ ΤΙΑΣΠΑΖΕ ΜΑΛΛΩΝ ΔΕ ΤΙΠΡΟΣΚΥΝΕ ΜΣΥΠΠΩΝ
 [Ε]ΤΜΠΝΙΚΣ ΔΥΩ ΕΤΣΗΚ ΕΒΔΛ ΖΝ ΝΑΡΕΤΗ^{sic}: ΤΗΡΜΠΝΑ ΕΤΟΥΔΛΒ
 ΕΣΟΥΝ ΝΝΔΩΣ ΝΙΩ ΤΗΡΟΥ ΕΤΝΕΜΑΚ ΝΔΟΥΑΤΕ ΠΑΣΩ ΝΙΩ
 ΙΚΙΠΡΙΑΝ ΜΗ ΝΕΨΝΗΥ ΤΗΡΟΥ ΜΝ ΟΥΑΝ ΝΙΜ ΕΤΝΕΜ
 5. ΙΗΣ ΠΕΧΣ^{sic}: ΕΠΙΤΑ ΔΕ ΤΓΑΜ ΜΠΑΣΩ ΝΙΩ ΣΕ ΔΙΣΔΑΙ ΠΙΣΝΑ^[γ]
 ΕΝΝΔΩΜ ΕΠΕΘΟΟΥ ΖΙΤΝ ΤΒωΙΘΙΑ ΝΕΚΑΔΗΛΗ ΕΤΟΥΔΛΒ^{sic}:
 ΝΙΩ ΣΕ ΔΙΟΥΑΤΕ • Ε ΕΤΠΑΛΙC ΜΝ ΠΑΙ ΚΕΛΕΣ^{sic} ΚΑΤΑ ΘΗ
 ΠΙΣΚ^{sic} ΘΛΗΠ ΠΑΣ^ο ΠΕΤΡ^ο ΜΗ ΠΑΣ^ο ΚΟΣΜ[Α]^{sic πρωμε} ΣΕ ΣΩΑΠΕ ΖΜ
 ΔΦΠΩ ΕΩΗΤ ΤΟΥΚΕΣΥ ΖΑ ΘΗΥΠΑΝ ΤΕ ΠΝΟΥ ΟΥΑΡΠΟΥ
 10. ΠΩΤ ΕΠΕΠΙΣ^ο ΤΕ ΔΕΛΕΜΗ ΠΩΤ ΘΛΗΠ ΜΟΥΣΗ ΝΔΤΑΜ
 ΔΦΟΥΑΤ^ο ΜΕ ΤΕΛΕΜΗ ΕΠΙΣ^ο ΛΒΒΙ ΠΑΣ^ο ΚΟΣΜΑ Λ^ο
 Λ ΠΙΔΛΚΕΗΩ ΠΑΙ ΕΙ ΚΑΝ ΚΕΟΥΓΕ ΑΒΙ ΛΝΑΚ ΕΤΣΤΩΡΙ ΝΑ
 ζΕΙ ΠΣΑΝΕΠΡΩΜΕ ΖΜΛΑΣ ΕΝΤΕΨ Λ ΠΑΣΔΝ. ΚΟΣΜΑ ΤΙ ΝΕΝ
 ΕΡΑ^ο ΔΥΩ ΠΑΣΩ ΝΙΩ ΚΑΤΑ ΝΕΨΙΝΕ ΝΤΑΥΠΩΩ ΕΡΑΝ ζΕΙ Τ
 15. ΕΣΟΥΝ ΜΠΟΥΚΕ ΟΥΑΛΛΑΜΗΡ ζΕ ΠΜΑΡΗC ΝΚΗΜΕ ΟΥΑΛΛΑ^ο
 ΜΕ ΝΕΥΙΚΑ ΜΝΕΥΖΩ ΜΑΣ ΣΕ Λ ΠΡΩΜΕ ΖΩΝ ΕΣΟΥΝ ΔΥΩ ΠΡΟ
 ΠΕ ΔΣΣΩΒΩΡ ΝΕΡΕΜΠΟΥΣΙΡΕ ΜΠΤΑΛ ΣΥΝΗΥ ΝΑΝ ΔΥΤΑΜ
 ΤΑΜΑ ΝΕΥ ΠΕΤΗΑ?^ο ΖΙ ΠΝΟΥ^ο Ν?^ο ΛΩΣ ΜΠΑΡ^ο ΝΤΑΚ ΠΕΚΩΗΤ
 ΖΙΜΟΙΕΙΤ ΝΑΚ ΝΔΣΚΕΠΑΖΕ ΜΑΚ ΝΜΑΚ ΝΔΤΑΚ ΖΙΣΩ
 20. ΕΛΔΟΥ ΜΠΕΘΟΟΥ ΕΚΟΥΓΑΧ ΝΣΩΜΑ ΠΨ^ο ΠΝΑ ΝΑΙ ΔΙΣΗΝΤΟ^[γ]
 (space) ΝΕΚΕ^ο ΕΤΟΥΔΛΒ +

Verso: Η^οΡΕΕ^ο (space) ΚΥΡ^ο ΛΒΒΙ ΕΛ^ο Σ φ^ο Ο^ο ΝΕ ΝΙΚ^ο ΡΕΛΛ^ογ^ο

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

l.l. 1, 2. Might be completed thus; 1, [ΝΟΥΕΡΗΤΕ ΜΠΑΣΩ ΝΙΩ], 2, [ΔΥΩ ΤΙΩΙΝΕ ΕΠΣΟΟΥΑΣ]

ΜΣΥΠΠΩΝ for ΜΠΣΥΠΟΠΟΔΙΟΝ (*υποπόδιον*). The preceding Preposition varies;
R. V. 27, 29, ΞΣΝ; Berl., P. 3260, M (= Göttingen, Cod. M. S. Or. 25^s, N; R. V. 36, Ε.)
 Cf. the formula in N^o XXV.

ΕΤ^ο and ΠΝΙΚ, v. ad N^o XII^ο.

ΕΤΣΗΚ ΕΒΔΛ. This epithet Ἄ.Ζ. '85, 73.

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

ΜΠΝΑ = ΜΠΠΝΑ.

l. 3. ΙΩ. This τ has the form λ throughout.

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

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

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

ΝΕΚΔΛΗΛ = ΝΝΕΚ-.

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

• €, "5 solidi (?)." Dots precede the sums thus throughout App., P. Bodl., also A.Z. '85, 41 (N^o X), ib., 38 (= Berl. P. 3227) and N^o XVIII², XXIV^{29,32}, XXXVI.

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

-nes.)

ΚΕΔΕΣΤ ? = Cælestius (Pape, 643.).

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

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

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

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

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

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

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

ΜΟΥΣΗ ? = موسى.

ΕΠΙΣΙΣ ? for ΕΠΕΠΙΣΚΟ[ΠΟC].

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

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

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

Passports, MATOI, (Revill., A. et C., p. 1.)

EIKAN KEOYE ΔΒΙ, for Sah. Η ΚΑΝ (Κάν) ΚΕΟΥΔ ΔΥΕΙ (v. A.Z. '84, 150.) "Even though another have gone, I (it is that) will go surely for? him ΝΔΥ".

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

l. 73. ζΕΙ, v. ad N^o XII¹².

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

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

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

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

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

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

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

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

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

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

ΣΚΕΠΔΥΣΕ; v. R. II, 57; Berl., P. 5559, both with ΜΜΟΚ. Possibly ΝΔΑΚ = ΝΔΑΥ, but probably it is an error.

γΙΧΩ; v. ad N^o XVIII.

l. 20. EKOYΔΣ &c.; v. ad N^o XI¹⁷.

The line might be continued; [††γο ΔΠΙΠΑΜΕΕΥΕ ΖΝ].

l. 21. εΥХ = εύχη. The Greek word (instead of ωΛΗΛ,) is unusual.

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

M.E. forms are in the majority, though the text has Sah. ωΙΝΕ, ογΔΙ, ΟΗΥ, ογΑΔΒ, ΝΙΜ, &c., Boh. οΥΔΡΠ- (οΥΟΡΠ-), ωΤΩΡΙ and, l. 19, ΝΔΚ; nor is λ substituted for π.

XXIV Papyrus (v. N^o XII.)

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

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

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

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

5. ΝΣΕΜΕΩΝ· ΔΡΑΠΩ : ΕΨΠΑ
ΔΓΔ ΝΠΕΡΤΙΟΥΗΤΕC ΝΑΙ Ν
ΛΔΥ ΝΣΔΗ ΙΚΑΤΑΛΔΑΚ ΔΓΔ ΤΙ
ΕΛΤΜΕΤΣΑΝ ΤΙΟΥΗΤΕC ΝΑ
ΤΔΑΠΟΚΡ ΘΑΤΗΚ ΕΚΤΕΥ Ν
ΤΕΙΤΟΥ ΝΣΕΜΕΩΝ· ΔΥΙ ΤΑΔ
ΔΑΚ ΧΕΝΤΟΥ ΜΑΝ ΚΕΝ ΔΓΔ
ΜΕ ΠΕΨΔΑΝ· ΚΑΤΑ ΘΗ ΝΤΑΥΔ
? ΕΣΙ ΝΤΕ ΡΩΜΙ ΘΙΣΩΚ
ΣΕΥΗΡ ΤΑΜΑΙ ΜΕ ΣΕΜΕΩΝ
15. ΝΕΝΟΥQ· ΝΝΕΚΩ[Σ]ΜΙΚΩΝ
λε ΝΕΚΣΗΡΕ ΤΙ ΝΕΝΟΥQ ?
ΔΑΚ ΜΕΚΣΤΑ ΝΕΥΝΟΥQ?
ΝΕΥΔ, ΡΕΚ ΕΡΑΥ ΠΔΛ ΣΧΟΥΒ
ΣΧΩΝ· ΝΠΕΚΕΙΤΟΥ ΝΤΩΗ
20. ΝΤΑΥΔΙC ΝΠΕΚΤΙΟΥΔΛΔ

Below l. 40 is a wide margin.

ΔΥΩ ΝΠΕΡΚΕΤΕ ΠΜΙΣΤΙΝ
ΜΑΝ ΟΥΩΨΕΝΤΕ ΠΕΙ: ΝΔ
ΘΙΣΩΚ ΝΠΔΡΑ ΠΨΕΜΑ· λ
ΣΔΠ· ΔΥΩ ΔΕ ΠΔΙ ΓΔΒΡΙ ΒΕ
25. ΝΠΕΚΤΙ ΡΑΥ ΝΕΚΠΑΛ Ν
? ΕΝΤΕ ΤΕΙ· ωΔΑΚΤΙ Ν
ΝΑΧΩC ΒΔL· λΙΠΟΝ ωΙΝΙ
ΜΕΧΕΨ ΧΕ ΜΑΡΕΨΤΔΜΤ!
ΔΓΤ ΚΕ: ε ΠΝΟΥΨ ΝΑΙ· ω
30. ΕΙ ΜΑΛΕΨΠΩΤ ΝΔΨ· λΙΠ Θ
ΤΔΤ ΠΕΥΔΗΤ ΘωΟΥΔ ΠΔΔΑ
: κβ̄ ΝΝΨΚΛΥ ΒΔL ΕΝΕΩ
ΕΣΟΥΝ ΕΠΕΥΔΙC ΜΕ ΠΕΨΔΑΝ
ΝΗΡΠ· ΝΠΕΛΤΑΚΛΥ ΝΤΔΔΤ
35. ΒΔL· Δ?ΔΝΕΥ ΝΕΨΤΕΚΤΕΙΔ
ΝΕΨ ΤΔΛΦΩΡΙΖΕ ΜΜΑΚ· Θ
ΝΨΔΑΚΤΕ? ΝΑΙ ΝΔΙΗ ΤΔ
ΥΙ ΝΗΡΠ?. ΚΕΟΥ ΒΔL ΝΕΚ·
? Ν?. ΚΟΥΡ ΙΚΑ ΝΕΙ ΘΩ
40. ? ΠΙΚΕΩI· ΤΙΨΙΝΙ ΡΑ

l.1. may be completed thus; [ΝΔΑΝ(?) ΕΤΤΔΙΗΥ(?) ΤΗΡΗΝΙ ΝΑΙΚ]. v. ad N° XII^o.

l.3. ΤΠΩΛΙC; v. ad N° XXIIII?

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

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

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

l.7. This recalls N° XV^o.

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

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

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

l.18. ΔΓ ΔΕΚ, perhaps for Sah. ΔΓΕ ΡΔΤΚ; cf. R. II, 44, ΕΒΕΔΓΙ ΡΕB, N° VI, Rec¹, ΔΓΙ ΡΔQ.

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

l. 24. ζε for ζει; v. ad N^o XII¹².

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

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

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

The Dialect is M.E.

XXV. Papyrus.

2½ x 8½ in.

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

Recto: ♀ ρατρη μν ζωφ Νιβ[ι] ταγιν[ι] δγω [τασπαζε [μ] πωλ[ι] ω ΝΝΕ
σα[λ]αγχ μπαπροσταθ[σ] νοσ η[ι]ωτ δγω πλλος τηλ[η] η[η]νορθο
Δροζος κατα τρη ηταλκχαλε ελαι. ζ. ιδμ ετβε π[κ]αμασι
χε νανογχ λγω ψαφελωευ ηηκ ζειτε... αιτηγ τρολο
5. Κωτci ηηκ μη παλωμi ετε πραγ πε ρανχκ χιτc ητλ. γ
τηλαγχ ηηι λγω f. ḡ. ηεσμια ηηι ηρχογ σνεγ: λοιπον λλαγ
ηηλποκρισιc ελε τεκμετιωτ κελεγε μ[μ]αφ κελεγ[ε] μ?
μ. φ μπεκωηλι λγω πεκφελ τσευτωτ... εηογχει?

Verso: ♀ τεic μπαπ[ροστατ[ηc] ηιωτ άπα γεοφ [παρχημαντριθηc +
[κ]οсмa +++

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

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

(from) Kosma."

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

l.1. οὐ τεχνικός; variants R. V, 24. The genitive Ν(ων) coincides regularly with the final Ν of ΜΕΝ.

ΤΙΧΥΔΙΚΟΥ σ. Cf. R. V, 36; A.Z. '85, 29; Quatrem., Rech^s, 248; and, for a similar expression, Ostr. Prof. Sayce, τογωνιτή μπιχνος (^{χρονος}) ΝΝΟΥΕΡΗΤΕ ΕΤΤ, ΝΤΕΚΘΕΟΣΕΒΕΙΑ ΝΙΩΤ, Berl., P. 3246, ΕΞΝ ΠΠΙΧΝΟC ΝΝΟΥΕΡΗΤΕ ΜΠΑΧΟΕΙC, Ostr. Goodwin, Brit. M^mM.S. Ad. 31291, +προσκύνε μπιχνος ΝΝΟΥΕΡΗΤΕ ΝΤΕΚΕΥΛΑΒΙΑ ΕΤΤ.

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

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

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

γιαM; possibly γι(ορ γ) ΠΙΔΜ, for γε Π-. Cf. γι = γμ R. II, 61, N^o XXVI". γε or γH cannot be read here.

[Κ]ΔΜΔCI; probably, because of καρδιον, Du Fresne.

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

ΤΝΑΥ; cf. R. V, 48, ΝΚΤΝΑΥΤη.

l.5. ΠΡΔΥ; if indeed a name, cf. Zoega, 53 (Boh.) ΠΙΡΔΩΟΥ.

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

l.7. ΚΕΛΕΥΕ; cf. R. I, 24.

ΜΜΔΥ marc.; i.e. λΔΔΥ.

l.8. γελ; cf. Mémo. de l'Inst. ég. II, ii, γελ, δούλος, and ? Recueil XI, 147, γελ
Address: γεοφ or γεοφ. The latter would imply that Kosma was Archimandrite. But the servile tone of his letter makes this less probable
For the triple Chrysmon, v. R. V, 26, and cf. ib., 40.

The text displays the most marked M.E. characteristics; e.g., λ for p, -ι for -e, Perf.-δδ- for -δ-, ΝΝ- (l.8.) for Ν-.

XXVI Papyrus (from Hawara.)

A leaf of thin but coarsely-ribbed material, of yellow-brown colour. Its character is distinguished by (traced);  = Β, Ν, Ζ = λε, Υ = ου, Τ = Τ

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

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

[P] ο[επλε]Ν επνούτι Ν ω[δρεπ]...?

χλειc^{sic} iώ ε†† δυω τιωνι ΕΟΥΑΝ ΝΙΒΙ ΕΤΤΙ

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

Α ΠΑΛΚΕΕΩ^ς ΣΩΕΙ ΝΕΚ ΧΕ ΟΥΔΕ ΘΕΝΠΑΡΕΣ Ν[Ε]Ι...?

5. αγα σνεγ^ς ΝΑΝΟΥΓ^ς ΜΑΝ ζΕΙ ΠΛΩΨΙ ΣΩΕΙ

ΠΙΑΣΑΤΕΡ αγα πισνεγ^ς ΝΑΝΝΟΥΓ^ς αγα π

ΘΕΝΠΑΡΕΣ ΝΕΙ αγα πασατερ αγα πσνε[γ]^ς...?

αγα πελκατεχι παλεβλαεις ζι πογ

ζει πεταβσετβ αιταμακ ελαβ ελε πχα[ει]c...?

10. παχαιc^{sic} iώ κελεγ^ς ΝΤΕΒΣΩΕ πεβψι[ν]i...?

ΤΕΝΧΑΙ[Σ] ΕΒΑΛ ζι πογωψι επνούτι ΟΥΖΕΙ ζι πόσ +

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

l.2. Note the elision of liquids here and in l.10, χλειc[N]iωτ, l.3, ΤΗΡΗΝΙ [M]πνούτι, l.8, [M]πελκατεχι.

ΕΤΤΙ. What formula is this? 1 is certain.

l.3. ΝΑΒ-ΚΟΥΙ; v. ad N° XII⁵.

ΤΗΡΗΝΙ *.; v. ad N° XII⁶.

l.4. παλκεεω^ς; v. ad N° XXIII¹².

ΝΕΚ. The middle letter has been altered.

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

ll.5,6. ΑΝΝΟΥΓ^ς; "Rope maker" (for Sah.* ζανν', like ζαννούβ). But this is a mere guess.

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

ll.6,7. ασατερ; ? Arabic, with the Article. Yet one would expect ασ-

l.8. κατεχι; v. ad N° XIV⁶.

λεβλαεις; = Peyr., Sah. ρεγροεις; M.E., N° XLV, Ver¹³, ρεγλαεις.

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

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

l.10. κελεγ^ς. The final -e has lapsed, owing to the following N. Cf. N° XXVIII, κελεγ^ς εσφαι.

l.11. ζι = ζε = ζη. v. ad N° XXV³.

The Dialect is purely M.E.

XXVII Papyrus.

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

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

ΦΟΥΝ ΤΕΝΩΝΙ ΕΕΠΕΚΟΥΣΔΙ ΝΕΜ ΝΗ ΕΤΝΕΜΑΚ
 ΕΠΙΤΑ ΔΕ + ΤΑΜΩ ΝΤΕΚΑΓΛΗ ΣΕ ΔΙΕΡΔΕΚ[Ι] ΝΠΕ[Κ]
 ΖΑΙ ΔΙΕΡΝΩΕΙΝ ΝΝΗ ΕΤΑΚΕΡ[Η]ΜΑΝΕ ΜΜΩΣΟΥ?
 ΔΝΑΓΓΕ ΚΩ ΤΓΑΤΚΑΩ Σ + Π.. ΖΩΑΙ ΝΓΔΘΡ[Ε]
 ΠΨΑΧΙ ΖΩΑΙ ΝΑΙ ΝΑΙ ωλ φ+ ΟΥωψ ΟΥΣΔΙ ΖΝ[ΠΟC +
Address (on same face, but in reverse direction);
 [ΦΟΥΝΔ]ΒΡΙ ΝΙΦ ΣΕΝΟΔΔΙ (space) ΦΟΥΜΕΩΝ ΕΝΚΩ +

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

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

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

The line may have had another word; perhaps ΤΗΡΟΥ.

l.2. ΕΠΙΤΑ ΔΕ; v. ad No. XXIII⁵.

ΔΓΛΗ; v. R. V, 29, ΝΕΤΝΕΔΓΛΗ.

ΕΡΔΕΚΙ for Σέξονδε. Cf. R. II, 58, δειρδεχι ρεκοχδε. Κ for Χ is remarkable; v. Stern, §. 16.

l.3. ΕΡΝΩΕΙΝ, for νοσίν.

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

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

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

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

φ+. The φ is very angular.

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

The text has a notable Boh. tendency, conspicuous in Φ̄T, ΗΜWOY, NH ET̄, ETAK̄, and in the Greek verbs with EP̄.

XXVIII Papyrus. (v. pl. 1.)

6½ x 10½ in.

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

^{sic} + TITAMΑ ΜΠΑΣΔΕΙC ΧΕ ΔΥCAN KAT ဂဂ[THN]
ΔΒΤΔΛΑΝ ΣΕΡ[Ε]Ι ωωωB ΕΝΛΕΜTOB E ဂဂ[TN OY]?
ωωc ΕΠΑΓΔATPE ΠE Σ'ITOU A TEKLHNCIA
ΙΚΕΛΕΥ ECQAI ΟΥCQAI ΝΩATPE BayINE MMAB
5. BayANCTYXE ΟΥΔΓΑθΟN EωωPЕ CQAI ΝΩN
ΕΚΟΥωG NTENTOLMA Πωωc MΛN ΟΥΡΩM
NTABMOY ΔУW ΔQXLLC EPE CAY ΝΡΩME M
HPE ΜΠΑΤΕBMOY Σ'OEIC TEY ဂဂTHB
NTENTB ΜΠωωc (finis.)

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

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

ΔΕΜTOBЕ; cf. Peys., Sib. PEUTWBЕ.

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

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

l.4. ΚΕΛΕΥ[E] ECQAI, as in N° XXVI.

l.5. CTYXE for στοιχεῖv. Its object with E', (ΕΟΥΔΓΑθΟN), as in the Djemé texts.

L.7. ΣΑΥ = Sah. COOY.

L.8. Perhaps ΧΕ EIC TEY, for Sah. TAAY; though + in M.E. usually accords with the Boh.; TEIT¹.

The Dialect is purely M.E., with the exception of ρωΜΕ, ογδΙ, εαγωΝΕ.

XXIX Papyrus.

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

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

[?οδθΗ ΜΕΝ ζωq Ν]Μ ΤΙ[ω]ΝΙ &c.

Ιω]Τ ΕΤΤΑ[ΙΗΟΥΤ

ΕΙ ΔΒ

ΜΕ ΓΕΝC

5. ΝΠΕΝΟC ΝΙΩΤ

ρΔΒΡΔΜ ēNAI

Τ]ΙΤΑΜΑ ΝΠΑΔC ΝΙΩΤ

ΤΕΠ ΜΕΝ ΤΑCΩΝΙ Δ

ΤΕΣΚΟΥΝωHΗΛΙ NEI C

10. ΚΔΛΟΥΝ ΣΝΤCΩK' ΡΔΓΥ

ΕΤΒΗΤC ΝΚΕΔΑΠ ΖΕ ΤE

ΕΔΠΑΓΔΘΟΝ ΟΓΕΙ ΝΠΑΠΔ 25.

ΝΒCΥΝΔΓΕ ΝΜΔΥ ωΔ

15. ΝΠΑΔC ΝΙΩΤ ΝΙ³ ΠΨ
ψέχι επει.. ΑΚΣΑΤ
ΠΕΤΕΜΕΥέΠΥΞΠΕ
ΠΡΟΣΚΥΝΙ ΝΤΕΚΜ
ΑΠΑ ΜΕΛΑ ΜΕ ΠCΗΗΠΕ
ΕΒΔΛ ΣΙΤΗ
ΠΝΕΥΜΑ
Α]ΘΑΝΑCΙΟC
ΝΕΟΝΗΟFY
x
Κ. ΕΒΔ[Λ]Ξ
YN
ΔΓΙ.Π

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

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

l. 9. ΚΟΥΝωHΗΛΙ; v. ad N^o XVI⁴.

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

l. 18. ΜΕΛΔ ? = Mēlas.

The Dialect is M.E.

XXX Papyrus.

5½ x 5 in.

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

^{sic} ο^τ γεμ πλεν πνού^τ νιγ[αρεπ] ο.

χει τεκμετχαει^τ ησαν ετταιηο^τ

εμαρθενω^τ τελεβ εχιν ουκο^υ[ι αγα ουνασ μενε]

σα νει τιταμα μακ χεληα^τ

5. πια κεεγ γογν τεκλεσια λι^τ γε
τιογ μενηγ τουκλα^τ λεβ με γε
λγω γει δι^τ γενεογ νερπ λογειν
τεκλεσια βεπωινι τει^τ
απωκρηс ταιτογ τιρ^τηη νεκ ο.

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

l.l. 2, 3. Perhaps [με πωογα^τ εγογν ηη^τεμαρθενω^τ, ι, πεκωογα^τ... ε(μ)
μαρθενω^τ. Some such masc. word is required by τελεβ. Whether
the reference is to a congregation of Nuns can not be decided.

εχιν; v. ad N^o XIII⁵.

κεεγ; v. ad N^o XXII, Ver.⁵.

εκλεσια; presumably for εκκλησια, as in Berl., P. 3267, ήγογν τεκλησια,
and N^o XXVIII.

l. 6. μενηγ; v. ad N^o XIX⁷.

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

l. 7. "And here are 4 double-keremeion (v. Wilcken in N^o-XLV, Rec.!) jars of
wine." For δι^τ, v. A.Z. 78, 70, τιπλη =? δοπλη, a wine measure (Stern)
also ib., 75, ΔΙΔΙΠΛΑ.

γενεογ ? for Sah. γναλγ. Cf. R. V, 32, γνεγ.

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

l. 8. βεπωινι; v. ad N^o XVI⁶.

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

ταιτογ; usually τειτογ = Sah. τλαγ.

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

The Dialect is M.E.

XXXI Papyrus.

5 x 4½ in.

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

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

ТАМОΙ ΧΕΒΗΡ ΠΕ ΠΕΣΩΟΥ
КОСТАНТНОС ТЕЧНАДС
КЕЛЕВИ СНН ПЕК
ТАВОРД МАС СУА
5. НСА ОYОН НИВ
ΣАИ ΗΕΜ ΠΟC
+

l.1. ΧΕΒΗΡ=?

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

l.2. The last letter is not Ε.

l.3. КЕЛЕВИ; for κελεύσειν.

СННТ; ? for the Qualit. СННОУТ. The τ has the form L.

l.4. Ворд; possibly for ουορπ. Cf. R. V, 41, 42, Ворп.

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

XXXII Parchment. (v. № XXXIII.)

2½ x 2¾ in.

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

γμ + χψικζ
χφ φγμ πρληφ
ζζ ζζ ψζ ψοφ
ς

Φ ΣΥΝ γμ πρλημ[sic] ιc π
ιc πεννούτε γιογ[ο]п
γη ουνοβ ηπαροу
εοу ? ηοути

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

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

l.3. παρού[σια] hardly seems appropriate; but I see no alternative.

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

XXXIII Parchment.

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

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

φ CYN̄ N̄ωρp̄ N̄ωB
 NIM TICGAI ȝyw +
 ȝyNEI ^{sic} EPoYXAI N̄pa
 MERIT NEIWAT?AI
 5. OYXAI N̄OYON NIM
 ?f̄MTON. MPEKA
 [P]ION M̄PNA? E᷑H
 TEKMN̄f̄

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

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

The Dialect is Sahidic.

XXXIV Papyrus.

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

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

Recto:

ȝAMiȝ[é]... ρwME PE N̄ACyCtRoFoS N̄yNoi N̄
 C̄PBe E... ȝwλE ȝATHK f̄gICE NAK AMOY EPMO
 COK MN [λe]gWNE MN TANWGH θE OYN N̄TAi
 NOALIL ȝ[é N̄]qCOUYN AN XE. qROY K̄COOYN ΓAP
 5. CUMN̄ MMAY [N̄C]ABLLAq^{sic}: ȝyw ANI PIKLAoYC N̄go
 f̄ TAΛC N̄PENCON [M]M[λiN]JOY[TE XE]

Verso:

l.1. Before ρwME one could read a Y; "he is a careless man, he knows

not how to —?" This seems to refer to a Carpenter.

l.2. + γιας &c. "Give thyself the trouble to come to the monastery(?)"; lit., "trouble thyself, come."

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

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

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

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

l.4. βαλιλ; Peyr., "Water-wheel."

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

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

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

XXXV. Papyrus.

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

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

εῑ ψωοπ δῆ πσαβετ δῆ πτοσ ἡ
[δή]ρουμεν[ος] ἡ πμοναστηρίον
?= ἡ ολοκοττίνος ερούν
εῑ δύ.. ἡ τετηρατιώς γυνή

5. καίδεκι ινα // +

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

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

l.3. The sum ended probably with 5.

γολοκοττινος is a Sah. (or Greek) form.

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

l.4. Ends with a Greek word which I cannot identify. It seems like *δετροσύνη (? "debt"). Its Prefix may be ήτε τήν or ή τετήν.

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

The Dialect is purely Sahidic.

XXXVI Papyrus.

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

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

Recto: [f γε πλεν επνούτι ή] υδρεπ ανακ τε πιλωτι ο cicinn[?]]
ρε]οργι κατα ·εγ ετcitiwgi πε βιτα
Η <sup>M^{sic} γαμμογν ταιτωτ με
(space) 5 ψατι (space)
5. ΝΝ. ή ΝΤΕΝΤΩΤ</sup>

Verso: (in the reverse direction; very faint,) + ταλα[?] αρ?^{??}

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

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

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

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

l.3. γαμμογν = γενν. It occurs R. 1, 16, 65; V. 53.

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

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

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

The Dialect is M.E.

XXXVII. Papyrus.

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

Recto: [† γε γίλεν επινούτι νωδρεπι νωώβ
[NIM ΔΝ]ΑΚ πε τανιελ ταισχει
γεωργι ταιτωτ με
ελ εβαλ π. ḡ̄μλε
5. επα ισακ χλθηι τα?
ἡεν νηβ κατα θη η
σαη πεβυερε βαλ
μευς αρα μ. κατογ
πιταρι ποδαρδ?

Verso:

Recto: l.3 may have begun with ταισχινι.

ταιτωτ με; v. N° XXXVI.

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

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

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

ποδαρδ[μευς], κεφαρισ[ους] perhaps. Cf. N° LIII, δαραμ[έ]ος.

The Dialect is M.E.

XXXVIII. Papyrus.

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

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

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

Recto: [φε πλεν μπνούτι νωρπ νωβ νιμ τισει ειωι
[Ν] ιν.]εττ ερε νεκσμογ ετογεεβ
Verso: + ο^θ ο^θ τλας παιω ετογεεβ πλα
сампа λε πноуті кеев

Recto: 1.1. ειωινι; the Partic. is remarkable and seems like a confusion of the two formulae, τι' αγω τι', and ει' ει'.

1.2. εττ; v. ad N° XIV'.

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

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

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

[ε]λε πноуті кеев might be сампале πноус ипесв, for πнос мпресв [үтерос], though this is improbable. For πноуті кеев, v. N° XV.

The Dialect is M.E.

XXXIX Papyrus.

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

This has properly no place here, though it is difficult to say to what class of document it belongs. The irregular and disconnected appearance of the words upon the Verso suggests that the leaf was used for a writing exercise. The fine Boh. Uncials employed — cf. Hyr., Alb. XXVII, A.D. 957, — may be a further proof of this. The material is of coarse fibre, the ink quite brown. Above 1.1. is a wide margin.

Recto: φεν φραν мпенос [и]тс пхс пенализи [ног]
// ног нноути hen oy

Verso: // оурауми епесяран п//

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

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

The Dialect is Boheiric.

XL Papyrus.

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

M·N ταγινί	εἰ αἰσιπεκωνί α
? μπντίκ	γκ· εματ ὥχιε
qm πός τιρήνι	ογωμ· γι ςω
ενιχδού τηρού	νακ λμού τεν
5. Κα· μπλαπι α	σια· αγω ωλην
κ· σιπλ· ωνινι μ	λλος αγω

l.4. Νιχδού τηρού may belong to the formula R. V, 45, ερε πζοειс εзарег
εнегдоу тироу енеквнг.

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

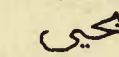
The Dialect is M.E.

XLI Papyrus.

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

επноутi.....	β. савт εпaу
λογнiwt.....	нeboyney qe пaу
?	тeB петавеi пeиксаi nei
λιωhни	εтвн апoу iагie д'хеной xе aBgi MaPaia ni
5. ?	мaBн nek бepeBωhни galai κaλωc
	? nek'can κaλωc πoуж..qen. :apc

l.3. саi = coaI. Cf. R. V, 38, cei.

l.4. апoу iагie =  . iагie occurs R. V, 43, 61.

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

l.5. бepeBωhни ; v. ad N° XVI".

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

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

XLII Papyrus.

A strip of yellow-gray papyrus. On the back (i.e., the Recto,) there are vestiges of writing. $1\frac{5}{8} \times 5\frac{7}{8}$ in.

ⁱⁿ + TEIC ΠΕΝΣΑΝ ΜΑΙΝΟΥΤΕ (space) ΕΙΕΤΝ ΧΗΛ ?
ΚΙΡΙ ΤΙΑΚΟΥ ΧΗΛ

To be noted are (1) the elision of (ε=) ḥ before ΠΕΝ-, of ḥ before ΜΑΙ- ; (2) the ligature $\bar{\epsilon}\chi$, in ΕΙΕΤΝ ; (3) the form ΤΙΑΚΟΥ, for ΔΙΑΚΩΝ, which recurs in N^os XLIV and L.

The Dialect is M.E.

XLIII Papyrus.

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

Recto: [δυτζα ενταμεγ[τ]
 ε? γειληρες περον
 [δε]χε ενπεκχαε αερωειτ
 νης τιτζεραγκε εροκ
 ήδαβά γοκ? ετμιροι
 τηρε σγενε εν
 εγων τηγφς ατ
 εληη μεκεγε αθ

(Tracing.) *vraytrodyp*
it.2 septetacatpoon
zepobnaydycawwch-
wh/STB)swaglyqypl.
zepawwpo)wntgqf,
oph,glrytn:
gwofthp&gac
ta.ledgetlach,?1am

Verso: (in same direction; same ink);

1. $\ddot{\epsilon}[\tau]\dot{\epsilon}\tau\kappa\bar{\nu}\alpha\ddot{\rho}\psi\omega\tau\iota$

it does not fit

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

(in reverse direction; different ink);

2. Large, illegible character.

3. (Copt.) [M] $\alpha\ddot{\rho}\kappa\kappa\sigma\pi\psi\epsilon\eta\pi\alpha\delta\ddot{\rho}\mu$?

4. $\psi\sigma\tau\epsilon\kappa\bar{\nu}\eta\eta\alpha\ddot{\rho}$

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

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

$\sigma\sigma\omega\epsilon\iota = \psi\omega\epsilon\bar{\iota}\bar{\iota}$; v. № XXVII.

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

l. 6. = $\pi\eta\eta\eta$ (R. II, 56, $\eta\eta\eta$) $\psi\eta\eta\eta\epsilon\eta\cdot$. Cf. R. V, 27, $\eta\alpha\pi\alpha\eta\eta\eta\theta\eta\eta\eta\epsilon\eta\eta\eta\eta\eta\eta\eta$.

l. 7. $\alpha\zeta\omega\pi\iota = \omega\omega\pi\iota$.

l. 8. ? $\kappa\psi\kappa\alpha\kappa\eta$. But I can not divide the words with certainty.

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

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

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

l. 4. Before $\alpha\ddot{\rho}$ may be $\eta\eta$, $\eta\pi$ or $\eta\alpha\iota$.

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

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

LISTS and ACCOUNTS.

XLIV Papyrus.

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

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

Missing letters, where calculable, are represented by dots.

- φ πλογος ενεχωωμι· ηταντσι μμαγ· ουτρεουαγγελι
οη μπεταλον· αδα κεγ μπεταλον· ουκαταμαθεοс· λογκαс
β· μαρκοс· ουπραζιс μπεταλοн· αδα κεογе· ογапостолос
μπεταλοн· αδа κеоуе натпеталон· некаθолико[n] β
5. θεοуенин· οутрæуаггелion· мпеталон· саѓ.....λ
млθеос β· кетрæуаггелion· натпеталон· іѡгданннс· лоу
кас· μαρκοс· οуψалтнр[ион]· θоуенин· ψалтнрion ξ
нечωωми нѡи ммеçрѡн тβ· напес· θεв[ер]и тβ·
(space) млθео[c] ε θоуенин· млθеос //
10. θερдоу мпдайлкоу петрос ελ.. τснhoу. εхωq.
нечωωми нхартис· ξθ· [a]γа k[ε] iε напес· нечω
[ω]ми нграфн· хартис ε· меçрѡн i· неканкou·
нчωωми· ммеçрѡн· напес ξ xартис ε напес
оymicfkon θоуенин· αдa οу..... öл· напес οуантфанари
15. ?з]ωωми ? фантау θεγ..... мпсоурianh ε
? γоун · ? пета]лон ? λογкac mn iѡгданннс
? oc· β ? ато ? к]аθоликон β·
? β· ε ? εγем ? (space)

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

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

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

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

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

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

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

ctcī "The list of the books which we have furnished with στιγμή." στιγμή = στίγμα, interpungere, "to add diacritical marks to a M.S." One of the examples given by Sophocles refers to clause-division, the other to metrical punctuation.

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

l.6.2-5. ΠΕΤΔΛΟΝ, l.l.4,6, ΔΤΠΕΤΔΛΟΝ. πέταλον is properly a plant's leaf. Prof. Wilcken suggests that the two words may here distinguish the Codex and the Volumen. In no instance have we any indication of material. The word, as here used, is of no small interest.

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

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

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

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

ΜΕΨΡΩΝ = μέριβγαρον. In B.'s list the form is ΜΕΒγ, ΜΕΒΡΑΝΟN. The Μ has fallen out as in ΜΗΨΙ, ΜΕΒΕ, Μέριφις, ΚΟΣΤΑΝΤΙΝΕ, Κωνσταντίνος, ΠΑΤΩΚΡΑΤΩΡ (Revill., A. et C. ΖΩ, πατοκράτωρ, &c.

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

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

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

ΙΑΝΙΚΟΥΙ; v. ad N° XVI⁴.

l.14. ΜΙΟΤΙΚΟN; cf. τὰ μυστήκα = μυστήγα, the sacraments (Sophocle). The lacuna might contain [ΟΥΩΝγ ΕΒ], "Apocalypse"; yet there is hardly sufficient space.

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

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

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

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

XLV Papyrus.

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

Recto

(v. 8) [ΟΥ]ΕΝΑΒΕΡ ΠΕΦΜΗ ΝΤΑΝΩΓΗ	δε ^π α	μέκε πλευτε πογδεια	δε ^π	13 1/4 x 10 1/8 in.
σιμάχι	α	νεδμαγει ε?πογδι	δε ^π	
χαηλ πκεραμεως	α	φαρι ^α παπα πετρος πεθμη	α	
ιε οεη ηερωμε παλκεειω	ε	φλ μωηснс πεθμη	α	
5. ιε οεη ηερωμε παλκεειω	β	χαηλ πκεραμεω[с]	α	5.
ιη οεη ηερωμε παλκεειω	β,	ωеноу πκεραμεωс	α	
ιθ [οεη ηερωμε παλκεειω]	?	βасилε παλευωни	β	
? [οεη ηερωμε παλκε]ε[ι]ω	?,	πετρ ^ρ с косм небмажеи	β	
? [ο]η ηερωμε [παλ]κεειω	?	аврадам памн	α	
10. ? ηεсимах[и] πωне	β	ε косма памрн	α	10.
κγη ηερемсимистоус	δε ^п	ε πдидак ^{sic} генорг ^и фам	δе ^п	
макари πατоутωн	α	ερоун ^н дак..ε	α	
κξ ηερωμε παλκεειω	α	πдидакон [з ^и п]аюл ^и	α	
πасон илоу ^н да мωс ^и с	α	15. ηερωμε [πа]λκе ^и иω	δе ^п	
[η]ηесимахи πωне	γ	недаке нтаке ^{sic} несах	β	15.
[πдидакон генорг[и] фамωн	α	[н]едамкул ^и надре	α	
жмажеу..εсун	α	κ π..λ.γн. апа мердеи	и	
? ?	α	недамшн пмоу ^н	α	
ηεрωμе [π]алк[е]иω	β.	недамкул ^и пид	θ	20.
[η]ηесимах[и] πωне	α	25. φарι ^α πетрос пман бамоул?	?	
αε..πоу..ре	δε ^п	недемпавлис мнппноу ^{sic} ?		
? ε ?	ζ	ηερωμе παлкееиω	δе ^п	
{ ε..ζεнпед	(sic)	χаηл πκεραмeωс	α	
моу ^с	α	ηεремсимистоус εу	(sic)	25.
[ηεрωμе παлкееиω]	α.	каре сим	δе ^п	
? ε	β	косма пасиинарв	α	
? ε ^и πаpi	α	пебωи εпапас	α	
? ϕε ^и пiфни	α	ιω πатаняеи	α	
? λιεδ	δε ^п	небамоул	α	
? γс	α		30.	

30.

?

?

?

?

KOY^c

γ
γ
α
γ

d.

a fragt.:

c]M[ά]χι

35. [ΝΕΡΩΜΕ ΠΑΛΚΕΕΙΩ]

- φαρμό παγλ... λβραδαμ
 ιθ [Νερέ]μπικανωρε
 [κοσμό παγηναρω
 [Νερώμε παλκεειω
 5. ιογε ηηταβω
 εβαρμεσι
 [Ν]εογαιε
 κα ηελμτελι
 παιακον γεωρ φαμων
 10. θεοδρε πλευτε
 ογεναβερ πεσμη
 παλή ηλ[ή]α γυμεχ
 κε πετρος [Π]εσμη πσαβετ
 μωηснс πόμη ηεπίφ
 15. ηερεζλαειс ετχώωζόп.
 επμανμογει
 [Ν]εογιε πωλπαρμογε
 κη ηερώμε παλκεειω
 π[δι]ακον [γ]εωρ φαμων
 20. ηελμαγει
 [Π]αсон марк γумех
 κθ [Νερώμε παλκεειω
 ηερεмпкоунωρε
 ακαγ παρхнсимахи
 25. π γ ηεзамкулι πελбисвк
 ε επμανμογει
 κ π[ε]тројс s ηосмаη ηе[м]дай
 ? εт
 ?

30.

λγει

[Νερεμ]ηπωλιс мηппоу[γ]

Verso.

- δ² β π γ επμανμογει
 α α πγηнпха... ήарі?
 α α νεογαιε
 ε ε ηερемсимистоус
 ε ε παιакон γεωρ φαμω[н]
 5. παсон маркос ηεγумех
 ? φωρε πλαудар?
 ? επμανμογει
 ? κε οм πμанμογει
 πχовол εпшееи
 ? τакеннү
 ? κε επμαнмогеи
 πλ² δ πγηнласем
 α εп[м]анмогеи
 λεгωни
 κ ханл πкерамешс
 αη ηеоулие πса[в]ет
 κη ΔПА ιоули πапса[в]ет
 ? ηειате.. εмоун?
 ? (sic) ηт[а]γвитоу?
 γ κосма ?
 κε ήе[в]ит ?
 α ηερωм[е] παлкееиω]
 αγ 1 οүе[на]в[е]р ?
 γ εпγβ πагль ?
 α γ πман ?
 α ηе ?
 δ ηе[о] ?

?

β

5.

(sic) 10.

ε

15.

?

20.

25.

30.

a fragt.:

The measure at the head of the numerical columns is $\Delta\Gamma$ (so Wilcken, "sicher," from a tracing,) i.e. διοπλοκέραυκον (v. N° XXX). The text appears therefore to be a wine-merchant's register of sales; though, if so, the amounts entered to the ΠΩΝΕ ΠΑΛΚΕΙΩ, who, with "Ibn Asem" (Vb 13), were presumably Moslems, are remarkable. In a list R. V, 45, Krall reads the measure $\Delta\Gamma$, i.e. ΔΙΠΠΙ = Sab. ΟΥΟΙΠΕ, modius.

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

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

Besides these, various amounts are repeatedly supplied to the ΠΩΝΕ ΠΑΛΚΕΙΩ (Ra 4-9, 13, 19, 24, Rb 14, 23, Va 4, 18, 22, Vb 23; v. ad N° XXI 11¹²). At Rb 15, two measures are entered to "The shearers who sheared the sheep." (similar, probably, Rb 12.) At Rb 19, $1\frac{1}{2}$ measures to "The peasants while they cut the grass" (similar Rb 25) "The outlay for the festival of Takenesh" amounts to five measures, (Vb 10).

Recto: col. a.

1. ΤΑΝΩΓΗ; v. N° XXXIV.

2. ΚΙΜΑΞΙ; cf. R. 11, 60, 62, ΚΥΜΜΙΧ, ib. V, 48, ΚΥΜΜΑΞΙ, and Recueil XI, 148, ΚΥΝΜΑΞΩΙ.

3. ΚΕΡΑΜΕΩΣ = κεραμεῖος, Kircher, Sc. III, كِرَمَةٌ. Cf. N° LIII, ΚΕΡΑΜΕΩΣ, Append., P. Bodl., Rec. ^{25, 31}, ΚΕΡΑΜΕΩΣ. Σορ-εος = -εος, v. G. Meyer, Griech. Gram.², §. 119.

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

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

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

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

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

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

l.26. [p]εγπληπι; cf. Va 15.

Recto: col. b.

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

πογδειδ; also Append., P. Bodl., Rec. 21, πογδειτ. It may be compared with several names in Mid. Egypt; Zoega, 24, φογδειτ in name of Hnes, Abdellat, 685, b.g. = Recencemt; Descriptn, ibid. and b.g.
l.2. αμαγει and l.8, βμαγει, = Sah. *αμοογε, *βμοογε (v. Stern, §. 214.)
πογδειδ; towns of this name occur N° XXIII", LII, Append., P. Bodl., Rec. 9, 12, 37, and R. 11, 62, 64; V, 31.

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

l.7. λεγωνι; v. N° XXXIV.

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

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

l.15. γλκε, "Shearer", = Sah. εώκε, εώωκε; but the Agent seems always expressed in Sah. by the Relat., ετεώωκε.

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

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

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

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

l.22. recurs Va 3 (fragt.). The reading is certain; the mark above Ν (the same as Va 15, η) need not imply abbreviation.

l.27 ωηναρω recurs Va 3. Cf. Zoega, 24, ωενερω (? in name of Πεμχε), Abdellat. and Descriptn, ibid. (in Fayyum); Recencemt, ibid.

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

l. 28. ΕΠΑΠΑΣ ? = Επαφος. πεβων is too well established to allow the reading παπας, a frequent name in Egypt.

l. 29. ΤΑΝΩΕΕΙ; v. ad N° XXII⁵.

Verso: col. a.

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

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

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

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

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

l. 15. ΡΕΓΛΛΕΙC; v. N° XXVI.

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

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

l. 24. ΛΚΑΥ; this name recurs N° XLIX. Cf. the frequent ΠΙΔΙΟΥ.
ΔΡΧΗΣΙΜΑΧΙ; v. R. II, 60.

l. 25. ΠΕΛΒΙCΩΚ recurs Append., P. Bodl., Rec.¹⁸, ΠΕΛΒΙCΟΩΚ. Cf. Berl., P. 5561, ΠΕΛΒΕΗCI = Denkoechr. (Wien) XXXVII, 107, πελκησι; also ib. πελκη. In Pap. Boulaq II, pl. 4,  is a locality in the Fayyum whence Brugsch (Dict. géogr. 197,) derives البرج (v. Abdellat. 686, in Bah-nesa; the Recensem^t gives two in Benisuef.) The names appear to be compounded with those of Sobek and Sois, the grammatical relation of their elements being similar to that in the series with ΚΕΡΚΕ-  and ΠΙ-  (v. Steindorff, A.Z. '89, 108.)

Verso: col. b.

l. 7. ΦΩΡΕ; v. R. II, 60, 62, φορε.

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

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

L. 13. = πολεων. Cf. Descriptn πολεων (in Atfih.).

L. 18. Perhaps the final word was a distinctive appellation of one of the numerous Safets (v. N° XXXV).

The Dialect here is not wholly M.E. The interchange of ρ and λ is not uniform, neither is that of the vowels α-ɔ, ε-ѧ. The genit. ή- is often represented by a vowel only.

XLVI. Papyrus.

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

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

Fragt. A:

ΦΝΑΩΡΔΑΥ ΠΩΗΝΝΑΛΥΡΔΑΜ //	(space.)	
[ΟΥ]ΕΝΑΛΥΕΛ ΠΩΗΝΝΑΛΥΡΔΑΥ ΠΩΗΝΤΚΟΥΝγω //		
[ΙΕΡ]ΗΜ[ι]ΔΑΣ ΔΠΟΛΛΩ ΠΕΤΡΕ //	(space.)	
....ΕΜΝΔΑΥΙΣΜ....ΤΣΙΝΙΝΟΥΔ ΤΑΔΤΟΥ		
5. ? . . .	ἘΡΥΕΙ ΣΙΩΟΥ ΟΥΔΕ ΣΝΑΝ	
?	?	ΝΤΦΙΛΙΔ
		(space.)

Fragt. B:

ωcη?	??επιντ	
μοη?	Γ? ΝΤΜ	
? πθ		
10. ὕνδαo	(space..)	
ci: MN [ι]ερημιας : o!		
π[δ]ιακον διογλι: MN α		
π?καρπας: MN πκεδιου[λι]		
i[ε]ρημιας ενν απα cων		
15. Γι σ κουρ, β		

Fragt. C:

να	
γμ	
	ψκ
	σκουρ
	κουρ

(space.)

f: γρων:

N[ι]λαμμω[ν] παρευ

M[η] βικτωρ

ΝΕΝΤΑΥΜΕΔΟΥΣ?

20. αβραλμ: μν ι

(space.) οιη

ΝΕΚΟΥΙ ΝΤΑΥ

λγ? ωω

κούρ, λρπβ

ναγ κούρ λβ

[α]βραλμ ντεφχ

χ

? τ:

ε κούρ γ?

f τανωρη γιτεν

κερκεσογχ γιτεν

25. μηνα: μν ναγ[ραγ]

^{sic} ατρη σαπολλω

(space.)

κούρ

κούρ χια

σικεραμι^{sic} ρι:

βιττινα ρ

Fragt. B.

30.

φηλια παρευ

? σικούρ?

γατρη μ: κογ ? ογ ? μα κούρ β

f παπα παπνογτ[ι:] μν πιανω γιτεν απα μα

καρι ?

νε κούρ

? Δ:

γι ο ομ σ κούρ ? nh:

f ανω νενταυμεδογ εν πικούνω ρι μπαβετ

κούρ λβ σ ε ? τ

σικεραμια: ρ: σ βιττινα: ρ

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

ll. 1, 2. ωηνν. = Sah. ωεν, ωην: v. Steindorff, Ä.Z. '90, 51; Stern, §. 72.

αβραλμ; cf. l. 20, αβραλμ.

ογεναγελ; v. Berl., P. 5556, ογεναγλ; R. I, 65, ογεναβελ. The following names may be those of his father and grandfather.

τικούνω; a new name.

l. 5. ογα[ε] λαναν. If this could be read, it would imply that the writer spoke on behalf of the above-named persons.

l. 12. αιογλι = Ιούλιος.

καρπας; apparently a proper name.

κούρ; v. ad N^o XI⁴

l. 14. ενν = εν; v. Stern, §. 72.

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

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

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

l. 23. ΤΑΝΩΓΗ; v. N° XXXIV.

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

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

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

l. 28. ΒΙΤΤΙΝΔ; possibly = πυτίνη, πτύνη, a flask covered with plaited work (Stephanus.)

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

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

XLVII Papyrus. (v. N° XXI.)

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

Recto:

σάγνε : γ (space.)

αλμεψμελαι α ουψαρ μησρ α

ουρωβο εψχισταυρος ?

ουερψων εψχισταυροс α

ουμαππα ραλλαι ηνοσ α

ου[ω]την ηρωκροс α

ουπαλλιν εμε.. ξι εψχισταυρο[с] ?

και κογι μαппа ραллані β

καταпнтис ουверι και αпес α?

10. ψтнн нкλирикос α και παллин

οуаппоумис α

οуэлле едешеенелα α

- This is a list of clothing, or rather, of ecclesiastical vestments &c.
- l.1. = σάκκος; v. N° XXII¹², but here it is probably the sleeveless vestment, described by Du Fresne, s.v.
- l.2. = ἀλώνιο, a mantle, or Dozy, Suppl^t I, 788, carpet. The absence of the Coptic article is noticeable.
- ωδρ [Μ]ΗΝ, "a skin of parchment", or, "a dress(?) of skin" (v. Peyr. ωδρ.)
- l.3. "A covering having the cross(upon it)." The phrase ΕΓΧΙΣΤΑΥΡΟC is perhaps of similar meaning to παλινοτάγμα (v. Du Fresne, s.v.)
- l.5. "a large blue-green coverlet or napkin." ΜΑΠΓΙΔ = خرق, which Tuke, Euchol. II, VII, explains by آله. v. also Kircher, Sc. 118, 121.
- ραλλαῖ; probably = l.6, ραλλάνι. Cf. R. IV, 141, where καλλάνι, καλλάῖος is similarly used.
- l.6. γωκρός ?= κέκκος.
- l.7. "a ____? pallium with the cross(upon it)." παλλίν = παλλίον = Kircher; Sc. 120, البلين.
- l.8. κούι; either for κούγε or καίκούι = Stern, §. 270, κεικάγει.
- l.9. = ? καταπέταση, the covering for the altar, sacraments, &c., Du Fresne BEPI, ΔΠΕС; v. ad N° XLIV⁸.
- l.11. αππούμιс; v. Kircher, Sc. 117, απομίс = εποπίς, shoulder cloth, or stole, Du Fresne.
- l.12. I can not divide the words here.

The Dialect can scarcely be determined. δΥΝΕ and ΔΠΕС are M.E., NOS is Sahidic.

XLVIII Papyrus.

A much injured fragt. of light colour. The character is large and has features in common both with that of N° XIV (pl. 3) and of A.Z. '85, Taf. I, 1. Margins remain at the top, bottom and left side.
l.6.3,4 are very illegible.

^{in:} СУ ПΛΩΚЕС НЕСОЛГА

ОУШН МЕ ШМ

НДАЕІ УЕ МЕВТ

НЕРТАВⁱⁿ МАДЖАМТИ СТАҮЮМД

5. ТАЛБОУЛДП ЕТЕ ШИПАРМНТ (space.)

МНТА НЕРТАВ ПАХАЕІ ИУТ МАДВ МЕ СН[Е]Y
НЕРТАВ

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

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

The Dialect is M.E.

XLIX. Papyrus.

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

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

+ πλογος ηπεσογο
 ΔΚΔΥ ΠΔΜΗ ... ὥΠΙ Δ
 ΠΛΥΛΙ ΜΛΝΈΜΛСΙ ?
 5. ΖΟΥΜΙСΙ Μ.. ΝΕΜΑС[!] Δ
 ΠΩΕΝΠΛΠΛ[С] : Δ
 ΠΔСОΝΔ... ΚΥΡ
 ? ? ? ?

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

- l.2. ΔΚΔΥ ; v. ad № XLV, Ver.²⁴. The end of the line is quite illegible
- l.3. "Paulos the calf-herd." Cf. Stern, §. 173, ΜΛΝΕΡΙР, ΜΛΝΕΒΔΑΜΠΕ.
Note the absence of the Article.
- l.4. ΖΟΥΜΙСΙ ; cf. "Führer-Rainer, I. Th., 12, "Homeise," a man's name.

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

L. Papyrus.

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

Recto:

?	ορ̄	?	η̄.	ζ̄
ΚΟΣΜΔ	ορ̄		γ̄ι	
?	ΙΩΜ	ορ̄	ᾱσ	
		ορ̄ ^{sic}	ᾱρ̄	
5.	Μ	ορ̄	ᾱσ	ξ̄β̄
		ορ̄	·ώ̄ν̄	
		ορ̄	ρ̄ς	
	πιλοθ[ι]	ορ̄	ττ̄	
		(space)		
10.	κομ̄. ἀλλάρη	ορ̄ ^{sic}	μ̄ς	
	κοσμδ̄ ευταλέ	πωοι	πωδρη	
	ει ?	ρ̄ς	π ?	ωμ̄ ρ̄κυ
		?	ναρ̄	ξ̄β̄

Verso: (margin, 4½ in.)

πιλοθι διμη

ευτι παπλ πιλοθ
παικού. κοσμδ

πισηνυ
πιλοθι δοπιώ
ΔΛΕΙΔ̄ ΒΤΑΛΔ̄ επιλωθι ορ̄ μ̄
δογμ[ι]c τι πιδιακού ?
ΔΛΕΙΔ ?

5.

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

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

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

Verso: l. 1. διμη for δεμη = Sah. δμε.

l. 4. πισηνυ; v. ad N° XII¹.

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

διακού; v. N° XLII.

εβταλα and διμη indicate the M.E. Dialect.

LI. Papyrus.

A, 8½ x 3½ in.

B, 4½ x 6¼ in.

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

Fragt. A: + πλοκ̄ NE
 NTA δαμογ̄χ
 ΝΑΠΕΩ CA
 ΜΠΜΟΝΑСТ[HΡΙ]
5. ΧΙΛΙΑ ^{δεc} ωκτ̄ω

Fragt. B: ΥΩΝ ? ΚΩ
 ΝΠСЛВЕΤ ΕΙΚΟСΙ
 ΕΣΗΚΟΝΤΑ ΓΙ
 ωξ СЕХРЕВСТ
 TTΔ ΝΤΔΥΣΙ

5.

10. ΚΟΥΦ ΚΑΜΗ
ΝΧΟΥΤΕΣΤΗ
ΤΟΥ ΕΠΜΕΝΕ
ΕΠΒΩΣ Ν
ΡΜ ΔΥΩ ΒΑ
ΤΛΑΧΙΤΟΥ ΕΞΗ
ΙΞ ΔΕΚΑΤΗ
ΕΒΑΛ ΝΕΩ ΝΤ
ΝΙΣΔΛΚ Ν
15. ΙΩ ΠΝΟδ
ΝΩΙ ΕΠΜ
ΤΕΩΜΙC
ΝΤΑΝCM

ΟΝΑΦ ΕΣΟΥΝ
ΙΚΟΥΦ ΚΑΜΗΛΙ
ΧΙΡΕΩΣΤ Ν ΙΑΝ
ΚΙΑΡΠΟC ΝΠΕΝΤΗ

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

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

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

l. 12. ΙΞ = καὶ.

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

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

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

ΕΒΑΛ and ΧΟΥΤΕΣΤΗ indicate a M.E. tendency in the Dialect.

LII. Papyrus.

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

Η... πισενκολ ?

πισενικουμετ πιπουσιρι ς α

ΚΟΥΜΕΤ; cf. the names Κωρητᾶς, Κορήτης.

$\ddot{\chi}$ = ?? χεροίον. It could here scarcely be χωρίον. The letter written above

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

has the form ω and need not be w .

LIII. Papyrus. (from Hawara.)

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

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

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

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

Fragt. A:

$\Delta\dot{\rho}$ ij γ π $\Delta\dot{\rho}$ $\Delta\dot{\rho}$ i
(space) ψωτ $\Delta\dot{\rho}$ a
ΝΔΠΤΑΡΙΧΙ $\Delta\dot{\rho}$ a

Fragt. B:

ΜΓΩΠΙ πιβαραμ[ε]οc $\Delta\dot{\rho}$ δ
 $\Delta\dot{\rho}$ a λλεετ $\Delta\dot{\rho}$ a παρα
Β]δαβιλων ? τακη επλαλε[ε]т
πγατ εγλαрре $\Delta\dot{\rho}$ ε λ
?πκλω $\Delta\dot{\rho}$ γ
(space) μογа оу?

5.

Fragt. A; l.1. ij γ ; cf. the table of cursive numerals, Stern, s.131. Here I would suggest εη, for $\epsilon\eta = \frac{1}{2} + \frac{1}{8}$, or $\frac{3}{8}$.

π $\Delta\dot{\rho}$; v? ad N° XII².

l.2. ψωτ; the dictionaries give "a couch, cushion".

l.3. ΤΑΡΙΧΙ; "salt fish". It occurs Append., P. Bodl., Ver.¹⁰, Berl., P. 5559 (v. ad N° XII¹⁰), Ä.Z. 68, 84, θερικι (= αγωνι, οφέια, Fleischer). Note the gender in the last example.

Fragt. B; l.1. βαραμεοc; v. ad N° XLV, Rec.³.

l.2. λλεεт; perhaps also in l.3.

l.6. μογа; ?= γωγо.

LIV. Papyrus.

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

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

πλογοс НЕКОУФОН

5.

ΚΟΥР $\bar{x}\bar{n}$
ΚΟΥР $\bar{w}\bar{s}$
ΚΟΥР $\bar{\psi}$?
ΚΟΥР $\bar{\psi}\bar{\pi}$
ΚΟΥР $\bar{w}\bar{k}$
[ΚΟΥΡ] $\bar{w}\bar{n}$

10. f НДЕИМВСI ЭНХИМО[ОY]
гЭН ڻНЕС СОҮД ЕЛТАQ О
СОҮД ЕЛТАQ ЕНТМООУ
СОҮД ЕНХИМООУ Н а
НЕТНТМООУ Н ?

[ΚΟΥ]
[ΚΟΥ]
(sic)
(space)

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

L.1. ΚΟΥΦΟΝ; v. N° LI. A similar reckoning in ΚΟΥΦ, Wien. Stud. XII, 87.

L.10. ΔΕΙΜΩΣΙ = δημόσιον.

L.11. ΟΝΕΙC ? = ΟΝΗC, Hierapolis. Other occurrences of it cited, R. I, 64, II, 58.
COΥΔ ΕΛΤΑC = Sah. COΥΟ·ΕΡΤΑB. Cf. N° XLVIII, ΕΡΤΑB.

L.13. extremely uncertain.

The Dialect is M.E.

LV. Papyrus.

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

ΝΡ. ΝΔΡ

СΙΦ. ΚΑ

ΩΝ. Βω

ΚΑΚΕΛΙ ΒΑΡΩ[τ]

5. ΚΑΚΕΛΙ ΠΕΝΙΠΙ

ΤΙΚΑΝΙ ΠΕΝΙΠΙ

COΥΠΛΙΝ ΠΕΝΙΠΙ

БІСЛАК ΒАРΩ[τ]

ΕΛΚΟΥ ΝΩΓC

10. ΚΕΛΕΒΙΝ ΝΔ

БАРΤΙ ΠΕΝΙΠΙ

ΤΩΒΕΤΑΒΕΤΕΒН

ΤΡΑЛι ΒΑΝΝΑС?

ΜΕСВБΙ ΒΑΝΝΑС

15. ΣΟΥΜΑΡΙ Ν

ΦΔΛ

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

L.4. ΚΑΚΕΛΙ; for κάρκασος; "a bronze grating(?)". Κελι, for Sah. ΚΔΛΕ, is improbable, owing to the KA-.

L.5. The same object in iron.

L.6. ΤΙΚΑΝΙ; for τήρανος; "an iron crucible, pan".

L.7. COΥΠΛΙΝ; for σουρλίον; "an iron awl".

L.8. БІСЛАК; for Sah. *біслок; "(a vessel holding) half a κορύν." Cf. BICKITE.

L.9. ΕΛΚΟΥ, "a jar, pitcher" (Peyr.) would leave ωγC unexplained.

L.10. "an ax of ___?"

L.11. БАРТИ = Sah. борте; "an iron knife".

L.12. unintelligible to me.

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

δάννασα seems to be a loan-word.

l.14. μεσωβί; cf. Kircher, Sc. 132, ΕΜCΩΒΙ, "shoemaker's needle".

l.15. σούμαρι; cf. Freytag, ἀγλῶν Βασ., υρνα.

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

APPENDIX.

Pap. Bodleian., a (P) 4.

brought from Sheik Hammad, near Sohag.

21 x 7 in.

Of a grey-brown colour, this papyrus bears a clear character, similar to that of N° XIV (pl. 3). Many lines are faded. It is complete in width, but l. 1. was not the first. The numerals are Greek and much like those in the Arabic papyrus Denkschr. (Wien) XXXIII, Taf. I (circ. A.D. 725). Some of them are uncertain and lacunæ make their control impossible. Greek cursive characters occur also in several places through the text. The dates do not determine which side of the sheet is the Recto, for the same months are found upon both. I designate therefore as "Recto" that side upon which the text lies at right-angles to the fibres. (v. the remarks in the Preface, p. vii.)

Recto.

?	ΠΙΚΟΥΜΑΡΙΤΕC	·α	
?	?	· ^{sic} ·	
?	?	·α	
?	?	·α	
5.	?	?	C
	ψΗ S ὄγωωC	· ^{sic} ·	
	ΠΛΑΝΒΛΙΔΙ ΕΓΩΝ ΝΕΠΑΛΛΙΝ	?	
	ꝝ κα πλύλε φλιών	- ^{sic} -	
	СЕРИНΗ ΠΑΠΟΥСИΡΙ	·α	
10.	? ωΤΙ ΤΑΤΑΝΩΕΕΙ	·α	
	ΠΑΠΟΣΤΟΛΟΣ ΠСАН ΝΑΒΡ	·α	
	ΠАПАВЛСЛ ПАПОУСИРІ	· ^{sic} ·	

Verso.

ΙΑΚΩ[B]? Νωγ ΕΓ[ON]	?
ΙΩΣΗΦ ΠΟΤΑΜΙΤΕC ΕΓ[ON]	?
ΔΒΑΕΛΛΑ S ΔΑΡΟC? ΤΔ	?
ΟΥΕΝΑΒ[Ε]P	?
6. ΠΙΔΚ ΜΗΝΑ S K?	?
ΓΕΩΡΓ ΠΑΙΔΑΒΛΙΠΕ Σ	?
[ΠΛΑΝ]ΒΙΚ ΕΦΟΥΝ ΟΥΑΡ?	?
СЕУНРОС ΠΤΑΙΜΑΥ Σ ΗΙΕ	?
?κφ ΠΔΙΔΚ ΘΩΜΑС ΕΓΩΝ σ̄ρε	?
ΒΑΡΛΑΣ ΕΓΩΝ ΝΕΤΑΡΙΧΙ... ΒΤ	?
ΠΙΔΚ ΠΕΤΡΟΣ ΕΓΩΝ ΠΕΦΒΙΚΗ	?
ΠΛАН. ЗАХАРИЛС ΕГОН С ПАРЕС ·	?

	χανλ παλεωνι	γ	. Ι. ΙΚΗΝΙČ γετπολιс	γ
15.	σερινη σ θεωδωρη παλεωνι	β	κος?	?
	ιωρλανης πλεμμαρης ρ περι αγκεκο		παπλ φι.. ερον πέφχωκ	? 15.
	ιωρλανης πκωμαρη ερον νεψεβ α		? κελε σ απατ	·βμβ
	πισινθιρ πανεπαιτ	γ	ογεναβερ ερον πρωκ παπλοι	·φ
	τσιμι ηθεω παπελσιοοκ	γ	ερον ορη νεβαμπι γε τχειλι	·α
20.	θιοφιλε πωος ερον κ κεσαγ	γ	γιρασει ερον κερη α	γ
	πετρε πνηηβ ερον πωσδαρ	·εκδ	λνού[η] πλεφλ... επουωεπ	·γ 20.
	πλεμπουχειτ περωω	·φ	ισλακ φαμωη	·ε
	ιω ερον τχηρε μισαηλ	·α	γκρπαιδικ μηνα ερον πμανμινιτεν	·β
x 25.	μ φ πωηηηπου δλογδ ρ ουγωλρω	·ε	ιωρλανης ερογη δρακα	·φ
	μωγηηс ερον . τελνογι	·α	ερογη τηβετ [νε]σηηοу	·φ
	αβραχαμ πγεραμεос ογενη	·εη	πετρ ερον πμανμλαηηνεβα[μπι]	·γ 25.
	ρεω[ρ] πανεπαιτ	γ	ερογη μοσχατωη ετκκ	·ε
	η γαссан ερον πμεсι ηταβελбоц	·ε	φαμ ερον δρωιη σ δρακα	·εη
	φαμει β самоуηη πλτεшмоуни	·α	ερογη ιω νεγωωρ	·ειε
30.	λ.... πωωс ρ ουγπαллии	·ε	πасан сеүнрор ερον οуп?	?
	тмे ? ηι?с	·α	? ερ[οн] ?	·α 30.
	ρεωρ πγεραμеос	·ε	ερογη β κολλαθι ηλеси	·εκδ
	φιλιиθеос σ θεω παρετ	·β	πасан παппоу ερον бднгρη	·γ
	ισλακ πωηηаβραχαμ πλωлар	·α	ιωρλανηс фела ρ οмios	·ε
	са[мoуηη] εροн] πωσδар мпни	·ε	ιωρλανηс πλεмсахи εροн?	·γ
35.	ρεωρ πατаншееи	·ε	κ θεωφιλε πωοс εροнеистини	·α 35.
	ιω... ηθ	·α	θεωφιи пωос εροн πεц?	?
	ψε[нouт]и πλπоуцири	·γ	παпостои σ πιсintи ρ αρ? ε[η]	·α
	θεүт[ω]ci φам εροн ουβερс	·α	φαμ εροн δρωиη σ δρακа	·ε
	.. λр.. ηοу ταтикемни	·γ	κосма πλмη σ ογεναβερ	·α*
40.	τσιμи ηαθланаси τанеплите	·α	[same line, at*, εροн πγвтк	
	θ... πωос ρ αρ? α	·β	χαн πωиηзнθ ερογη γ?	·β·φ 40.
	π[λ]πа]φιвам εροн αρ? φ	·ε	εροн β πарес εпмлн?	·γ
	? λммωни πλεвωω ρ αρ? φ	·ε	нелεуци λгапи?	?
45.	γι η πβу εροн ненрп · ог	γ	ερογη πинипи	·ε
	• πνвєу	γ	εροн τηβет νесиηоу	·φ
			πасан πауле ρ πεввики	? 45.
			πιлк лмм πλεвωω ρ οу?	·α
			πасан фивамоу εутилкѡ?	·εη
			? 3. γρжмич	
			≡ №	

We have here a statement of expenditure during four (perhaps more) months — from about January till April. Among those who receive payment are

Shepherds (Rec. l.l. 19, 29, 41, Ver. 35, 36), Goat-herds (Ver. 6), Agricultural labourers (Ver. 39), Vine-dressers (Rec. 1, 16), Water-men (? Ver. 2), Carpenters (Rec. 8, Ver. 21), Potters (Rec. 25, 31), Sailors (Rec. 20). But payment is often made to women as well as men, — where the services rendered are not stated. The accounts are reckoned in *vōpīopādā* (*gōlōkōwTCI*), as is clear from Rec. 44 (whence it is also evident that the dot preceding each sum is to be read *vōpīopādā*.*.) The fractions therefore are regarded. From the appearance, upon both faces, of the same months (cf. esp. Rec. 8, Tybi 21, and Ver. 22, Tybi 22,) and the probability of Ver. 48, 49 being, like Rec. 44, 46, the total of the amounts on that face, I think the Papyrus must bear two independent accounts.

Recto:

l. 1. ΚΟΥΜΑΠΙΤΕC ; v. l. 16, ΚΩΜΑΠ̄.

l. 3. The numeral here is $\mu\bar{\nu}$, i.e. $\bar{\nu}\beta = \frac{1}{12}$. This is clear from Rec. 41, 42, 43, where the figure of the amounts paid is, in each case, double that of the quantity of the material bought.

l. 6. The two letters in the numeral here have but one stroke above. (The same in l.l. 15, 20 and Ver. 28.) They stand, I think, for $\frac{1}{24}$ (? one *κεράτον*).

l. 7. ΕΩΝ; here sometimes ΕΩΥΝ. The Brit. M^m, Pap. xcv (dated A.D. 777,) repeatedly writes o for ογ, but indicates the omission by a stroke above the syllable. (v. also Stern, §. 45). A comparison of Rec. 7 with Rec. 29, of Rec. 41, 43, Ver. 37 with Ver. 45, shows that Σ is used as its abbreviation; i.e., it = *ιπέρ*.

ΠΑΛΛΙΝ; also l. 29. v. N^o XLVII.

l. 10. ΤΑΝΩΕΕΙ; v. ad N^o XXII⁵.

l. 11. ends with an abbreviation for ΔΒΡΔΩΝ.

l. 15. ΛΕΜΜΑΡΗС; v. R. 11, 51, ΛΕΜΑΡΗС.

l. 16. The mark above the final word may be γ. Probably some product of the vineyard is intended.

l. 17. and l.l. 26, 40, ΝΕΠΔΙΕΤ; Lybia (? the Lybian nome) or its inhabitants v. Peyr. 266. Cf. A.Z. '65, 51, φαίδατ = *bēgo*.

l. 18. ΠΕΛΩΙΚΟΟΚ; v. ad N^o XLV, Ver. ²⁵.

l. 19. At this rate, one sheep should cost 8·4 kerats, i.e., a little more than a *τριηγόρον*.

l. 20. ωδαρ; v. l. 34, where it seems that the meaning is "rent, hire". In A.Z. '84, 157, τι επωκαρ is to "let (land)."

* Perhaps the development of this abbreviation may be traced as follows; Η, *passim* = Berl., P. 5561, Η = Brit. M^m, Pap. XXXII (v. Wessely in Wien. Stud. '87, 242,) and ib., Orient. 1028, Η, Θ = Ο, as here. v. also ad N^o XXIII⁷.

l.21. πογαειτ; v. ad N° XLV, Rec.¹.

πεσωω^γ, from its position, is probably "the Ethiopian".

l.22. τχηρε [Μ]ΜΙΣΑΗλ; "the threshing-floor of Misael, Merayl."

l.23. = جوادا.

ωδρωτ. The form of this word scarcely allows a comparison with Zoega 520, ψωρτ, "mask(?)". Perhaps δρω^γ is as probable.

l.24. τελνογ^γ; ? "branch of sycomore." Cf. S. Matth. XIII, 32 (Méms. de l'Instit. égypt., II, ii,) τελ = Boh. δαλ.

l.25. γεράμεοc; v. ad N° XLV, Rec.³.

ογενη; ? for ογενιν (v. N° XLIV,) = Sah. ογεινιν. Cf. the position of πεσωω^γ, l.21.

l.27. "Hassan, for the calf that was sick(?)", for Sah. ρωω^β.

l.28. τεγυμογνι; the name of this locality, "The Eight," forms a parallel to that of αγμογν.

l.33. ωδρ^γ; cf. N° XLV, Ver. ⁷, ωδρ[?]

l.34. v. l.20, above.

l.38. θεγτω^γci; v. ad N° XXIII⁹.

φαμ, for φαμε = πογαμε, is unlikely, because of Ver. 39, παμη.

βερσα; for βίρσα.

l.39. τκεμην; a locality, probably in the Herakleopolite nome; v. Champollion, l'Eg. sous les Phar. I, 318.

l.41. This line and l.l.42, 43, Ver. 37, show the groups δρ^γ^μ, δρ^γ^ν, δρ^γ^η, δρ^γ^τ. The 3^d letter looks like γ or ν, but may merely indicate abbreviation.

l.43, and Ver. 46, λεβωω^γ = Sah. ρεγωω^γ, ἀναριστης. R. II, 47, λεβηωω^γ is probably intended for this.

l.44—46. Γι Η = γενεταριαρα, and Θ = ιμοῦ (v. ad N° XLVI¹⁵). γ = $\frac{2}{3}$
(v. Stern, s. 131, Taf.), and thus the total $(82\frac{2}{3} + 70\frac{1}{3}) = 152\frac{2}{3}$ is correct.

Verso:

l.2. ποταμιτεc; ποταμίτηs, a rare word, occurs Denkschr. (Wien) XXXVII, 184.
Note the absence of the Article before η.

l.3. αβαελλα recurs R. I, 23; αμροc = γραc; cf. R. V, 38, αμβροc.

l.5. The date here is written δρ^γτο.

πιδικ and l.11, πιδικ, = πιδικοy.

l.6. ωδαсвампe; a case of "Annexion" similar to those in Stern, §. 192. From l.18 one would expect βампи.

l.8. πταιμαγ; ? "The irrigator." Cf. ταικβα and v. Peyr. in Mooy.

l.9. The date has the form δρ^γγενετη. The final word is γρ^γτη.

l.10. βαρα^γ; cf. A.Z. '85, 35, R. V, 53, βαρα^γ, γρ^γ.

The gap might contain [NTH], and the words be translated, "for salted fish". ταριχι = ταριχοs, ταριχιοv; v. N° LIII.

l.12 and l.41. παρεc; apparently also in N° XXVI. Cf. ? Zoega 352, πορc, something hung up as a substitute for a door.

- l.16. ? for Sah. ΚΕΛΩΛ S ΔΠΟΤ.
- One would expect the numeral to read Φ μή.
- l.17. πΑΠΑΓΙ cf. Zoega 365, πΑΠΟΓΕ, ? "cow-stall keeper." ΖΩΚ here suggests "ox-driver"
- l.18. ΤΣΕΙΛΙ. I can only suggest that this is for Sah. Τυαίρε, "fold," and would translate "food for the stall-fed goats." For Σ=ΤΩ, cf. Revill, a. et C., qd, ΣΕΡΕ = ib., qd^B, ΤΥΕΕΡΕ, and R. V, 34, ΣΩΣΩΜΤΕ = ΧΟΥΤΑΓΟ-ΜΤΕ.
- l.19. ΓΙΡΑΣΕΙ; a foreign name, which I can not find elsewhere. The abbreviation may be for κέσαρος, or some such word, "a thousand tiles?" Cf. the price of bricks Denkschr. (Wien) XXXVII, 113.
- l.20. ΕΠΟΥΑΓΕΝ; for Sah. ΕΠΟΥΑΔΗ, "for the loan."
- l.23, and l.l. 27, 38, ΔΡΑΚΑ; γέλ, ἀράκος; probably here the plant or its fruit, rather than the liquor.
- l.24. v. l. 44, ΝΕCΝΗΟΥ for ΕΝΕCΝΗΟΥ; "fish for the brethren".
- l.26. ΜΟCΧΑΤΩΝ; the price maker, I think, μοσχίς -δος, "heifer," improbable.
- l.27. ΔΡΩΙΝ = Kircher, Sc. 193 ψωτή, φάκις, lentil.
- l.28. "Grain for the dogs" is too improbable to be correct.
- l.31. ΚΟΛΛΑΘΙ = κόλλατον, κόλλατος. It recurs in this form in Berl. P. 5559; in Pap. Bodl., a. 1, Kollat; in Pap. Bodl., a. 2, κογλαθε; in R. V, 32, κογ-λαθε, κολλαθι; v. also A.Z. 71, 121.
- λΕCΙ; v. ad N^o XVI¹⁰.
- l.33. ΦΕΛΑ; cf. N^o XXII^{11,13}, ζΕΛΑ.
- ΟΜΙΟC; probably = δρούως.
- l.34. ΣΔXΗ seems to be a place-name.
- l.35. ΚΤΗΗΜ. One is tempted to read ΚΤΗΗΗΡ.
- l.37. The ratio between amounts bought and sums paid in the parallel cases (l.l. Rec. 41-43,) suggests εγ here. The sign following the numeral resembles that given in Denkschr. (Wien) XXXIII, 218, as half a kerat.
- l.39. ΠΓΒΙΚΗ would seem to be an error for ΠΕΥΒΙΚΗ.
- l.40. ΖΗΘ? for Σηθ.
- l.42. "Those who partake of the ἄρανη," or charitable repasts following certain of the sacraments. (Vaucoleb., Hist. de l'Egl. d'Alex., 112.)
- l.46. ΔΜΩ = l. Rec. 43, ΔΜΜΩΝΙ. An analogous abbreviation is ΕΤΤ, for ΕΤΤΑΙΗΥ; v. N^o XIV¹.
- ll.48,49. The frags. of which these lines are composed are not accurately joined, and the text therefore is unclear. In l.49, & may have preceded the figures.

The Dialect of this text is clearly M.E. (ΣΔXΗ, ΕCΑY, λΕM·, λΕγ·, ελ·, &c.)

The number of Greek words is considerable.

ADDITIONS and CORRECTIONS.

Page 1, line 8; for colon, read double-colon.

In the text it should be inserted on Recto, after γοτι, ογων.

4, l.l. 1, 14; for ω̄ιH, ω̄ιθ, read C̄ιH, C̄ιθ (as corrected on p. 3.) My error was pointed out to me by the Rev. G. Horner.

10, line 37; for λαg νΑΒελ, read λα gN [N]ΑΒελ, "thy tears have not ceased from my eyes."

11, last line of text; read εΡΝΔωγ-Τ[Ε], "—thy prayers protect—".

14, line 20; cancel ΒΕΡΕBWOΥΤΕC.

15, 29; Probably [δπα] ΜΑΙΚΑΡ[?ΜΕΝ π]ΕΝΙΩΤ δπα πΙCΕΝT.

21, 33; ΜΟΥCΘΑΡ[?] = Μυσθαρίωr, in the newly-published "Aegyptische Urkunden a.d. königl. Mus. zu Berlin", 1. Heft, s. 5.

25, 15; Add; The Dialect is M.E., though π is not replaced by λ.

30, 30; Add; Brit. M^m, Pap. 100 (Rankin I, C, a,) λαw, w, = λαwANE.

32, 27; Add; ΚΑΝΑgI, pl., № XVII.

36, 27; for τΟΥΟΥ, read τΟΥgΟΥ.

39, 13; for φλαπι-, read φλα πι. (Cf. Append., P. Bodl., Ver. 33.)

43, 2; EI is more probably the verb, and not η.

49, 27; Cf. Lagarde, Aegypt. 238, γεωργιοc φλικοсma.

50, 24; It is the writer's sister who is referred to.

60, 2; for φωτi, read πφωτi.

61, 12; ΧωωM1 ΝXΑΡTHC. In Sah. Jerem. XXXVI, 2, 4, (Erman, Bruchstücke,) this = χαρτιοv (χαρτηv) βιβλιοv, = Boh. TOMOC ΝXWM (Tattam).

65, 39; Cf. πCIMITOYC, quoted by Stern from a Berlin Fragt., A.Z. '85, 31.

69, 2; for ?ypωN, read probably [C]ypωN, a locality found several times in the Greek papyri; v. Denkschr. (Wien) XXXVII, 108.

74, 21; for debtor, read creditor.

INDICES.

N.B. The figures refer to the numbers of the M.S.S.
R.=Recto, V.=Verso.

i. PROPER NAMES.

Α	ΒΙΚΤ. Αρ. V.	ΘΕΩΔ. Αρ. R.	Λ
αββι. 23.			λούκαс. 15, 44.
αβδελλά. Αρ. V.			μ
αβραδαμ. 6, 45 R, Αρ. R.	ΓΑΒΡΙ. 24.	θευτωсι. Αρ. R.	μαθεос. 44.
αβραλλ. 46.	γαβρ. 12.	θεωφίλε. Αρ. V.	μαимоун. 36.
αβραм. 29.	ΓΕΟΡΓΙ. 16.	θιοφίλε. Αρ. R.	μακλιόс. 7 V.
αβρ. Αρ. R.	ΓΕΟΡΓ. 20.	θηγπλαңт. 23.	μακαριό. 45, 46.
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αιούл. 46.	ΓΕΩΡΡЕ. 12 (L. 29).	ΙΑΚΩВ. 12, Αρ. V.	марк. 45 V.
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αθлаңсі. Αρ. R.	ΓΕΩРР. 22, 45, Αρ.	ΙЕРНІЛС. 46.	мел. 29.
αθлаңзә. 13.	ГІРАСЕІ. Αρ. V.	ΙΟУЛІ. 45 R., 46.	? МЕРАЕІ. 45 R.
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αммѡні. Αρ. R.	ΔΛЕІД. 50.	ΙСАК. 6, 37, Αρ. R.	μісліл. 7 V, Αρ. R.
αмъ. Αρ. R.	ΔЛОУД. Αρ. R.	. ΕІСАЛК. 16.	моуса. 53.
амрос. Αρ. V.	ΔЛМНАНЕ. 13.	ΙΩВ. 22.	моучи. 23.
? аноүп. Αρ. V.	ΔЛМІАН. 14.	Ιωчіф. 6, Αρ. V.	моусәр. 11 (v. p. 83.)
аполлѡ. 46.	ΔСЛЕМН. 23.	Ιωғанннх. 44, Αρ. R.	мѡне. 13.
апоу αλоуд. Αρ. R.	ТЕЛЕМН. 16.	Ιωғаннх. 44.	мѡүчинс. 7 R, Αρ. R.
апоу іағіе. 41.	Ε	Ιω. 5, 15, 17, 45 R, Αρ.	мѡиңчинс. 45.
аралпо[л]лѡ]. 24.	ΕІСАЛК. 16.	K	Н
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ПАРЕУ. 46.	ПИМН. 22.	СТЕФАН. 14.	?ПΨΩΤΙ. 43.
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ПЕТРОС. 5, 13, 17, 19, 23, 44, 45, Ап. В.	?ПΨΩΤΙ. 43.	ТАІЛДА. 6.	ЩЕНОУТ. 45 Р.
ПЕТР. 45 Р., Ап. В.	ПАОІ. 50.	ТАНІЕЛ. 37.	ЩЕНТ. 22.
ПЕТРЕ. 46, Ап. Р.	Р	ТЕЛЕМН. 28.	?
ПІДК, Ап. В.	РМІНД. 15.	?ТКОУНГВ. 46.	2
?ПІДНВ. 40.	С	Φ	ДАССАН. Ап. Р.
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ПІСЕНТ 7 В.	СҮМЕШН. 27.	ФІЛВІ. 12. (l. 29.)	ДАТРН. 46.
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	6		
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II. GEOGRAPHICAL NAMES.

В	П	?ПΨΛПАРМОУТЕ. 45 В.	ТКЕМНН. Ап. Р.
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v. COPTIC WORDS.

(a selection only.)

The forms referred to for comparison are the Sahidic.

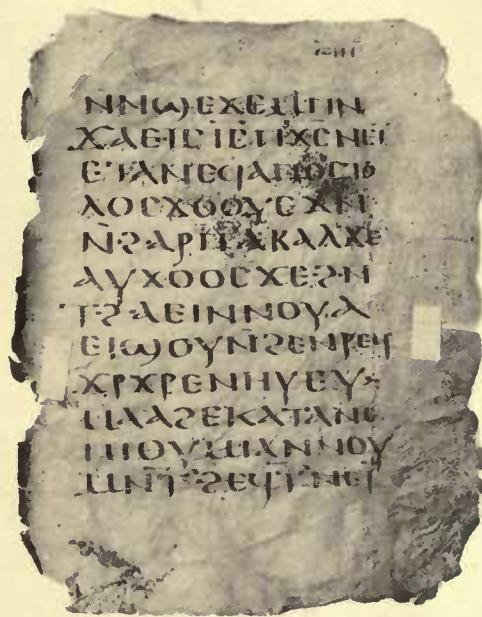
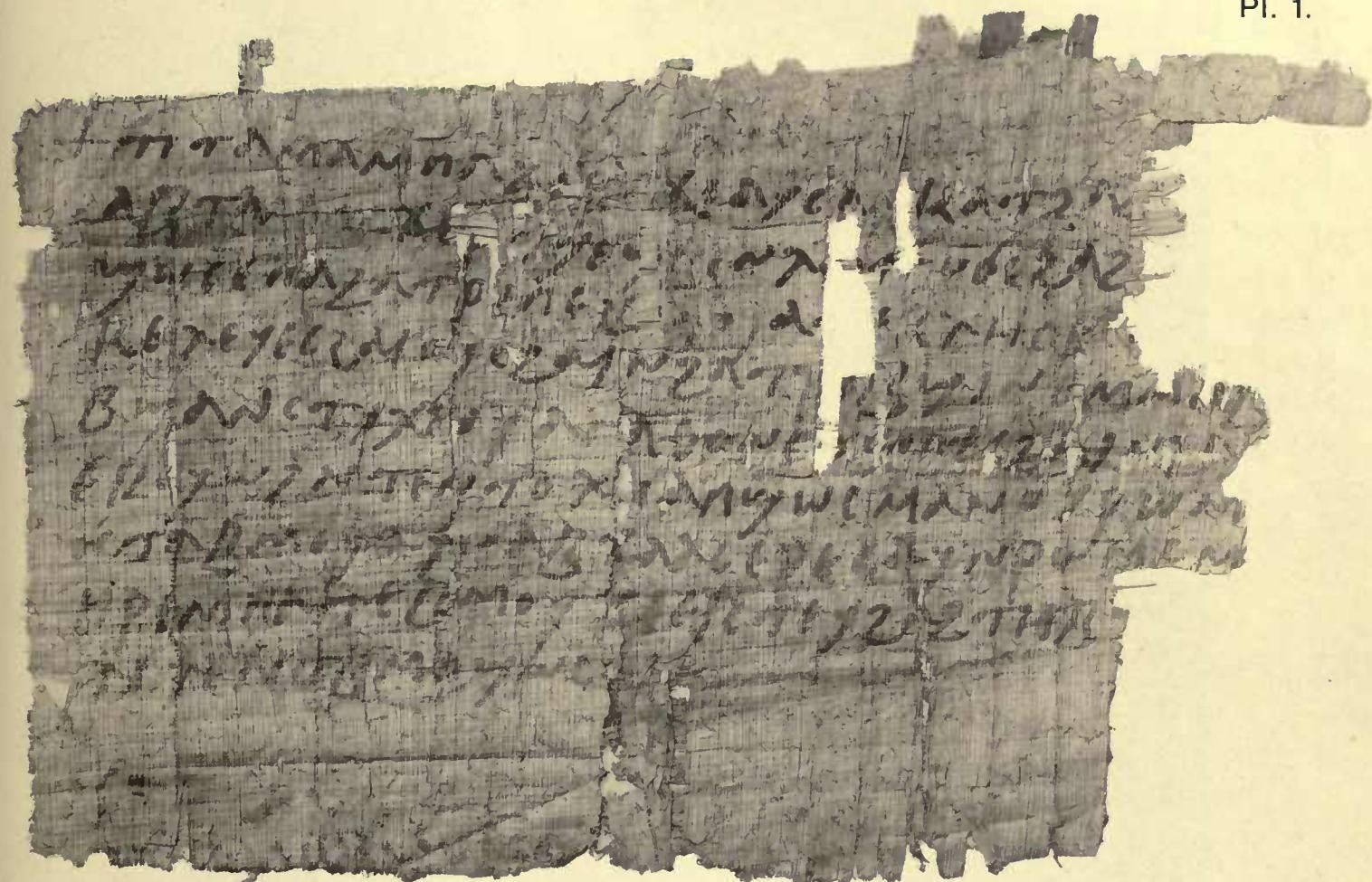
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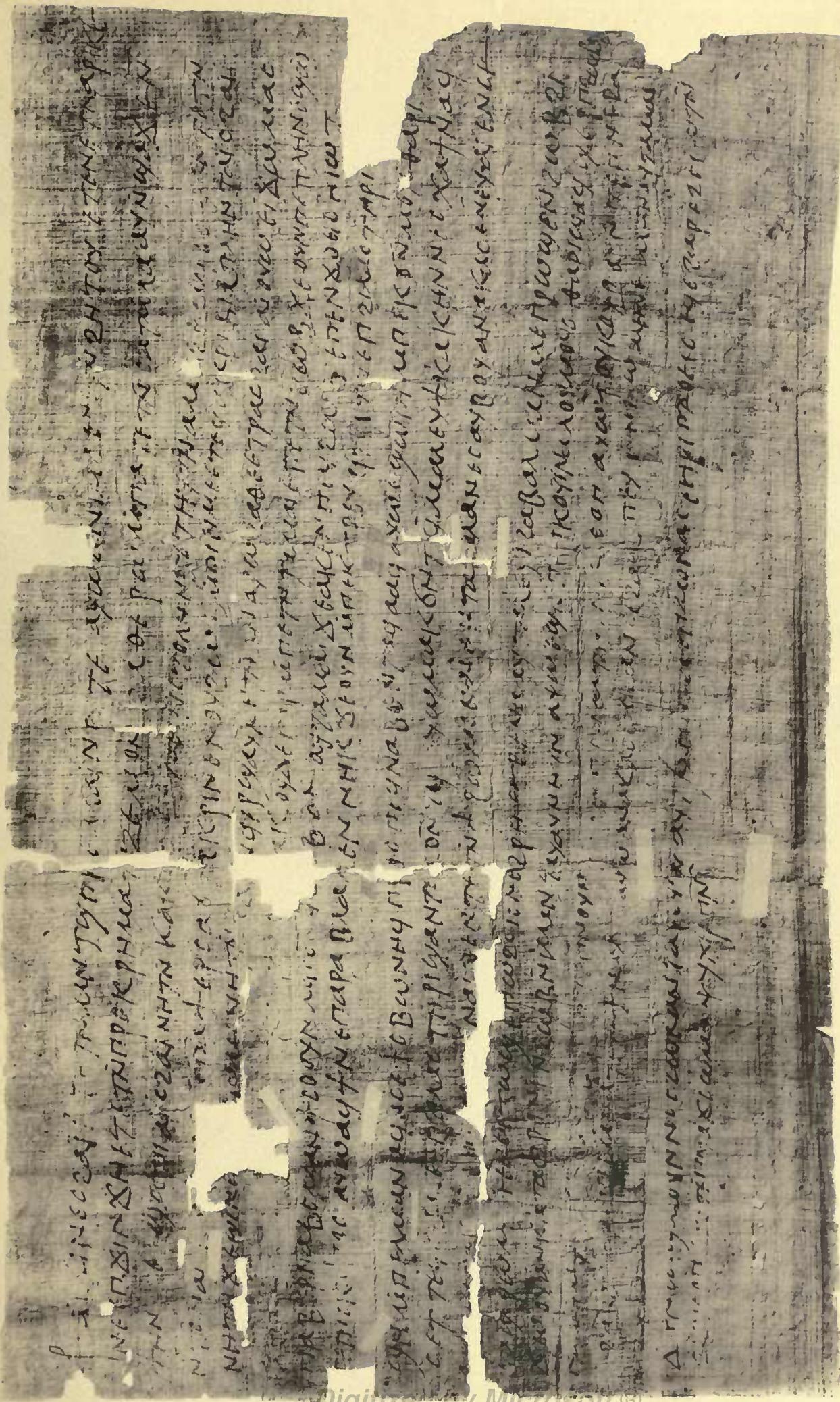
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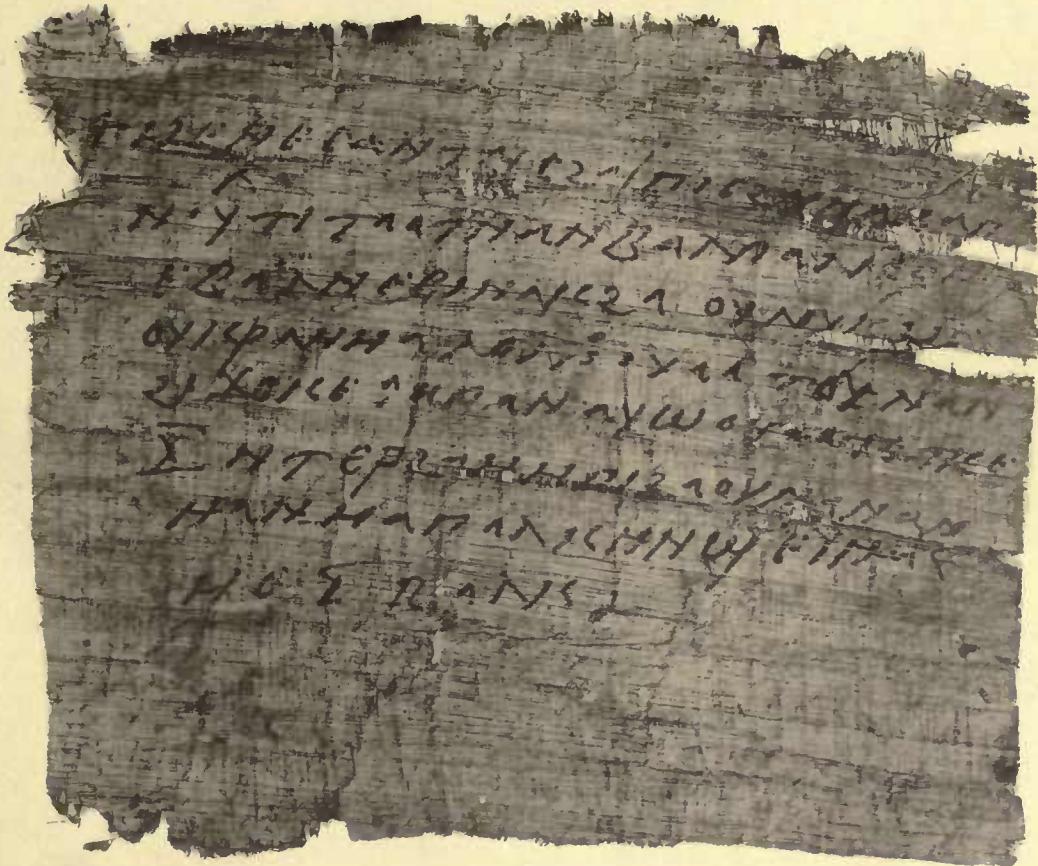
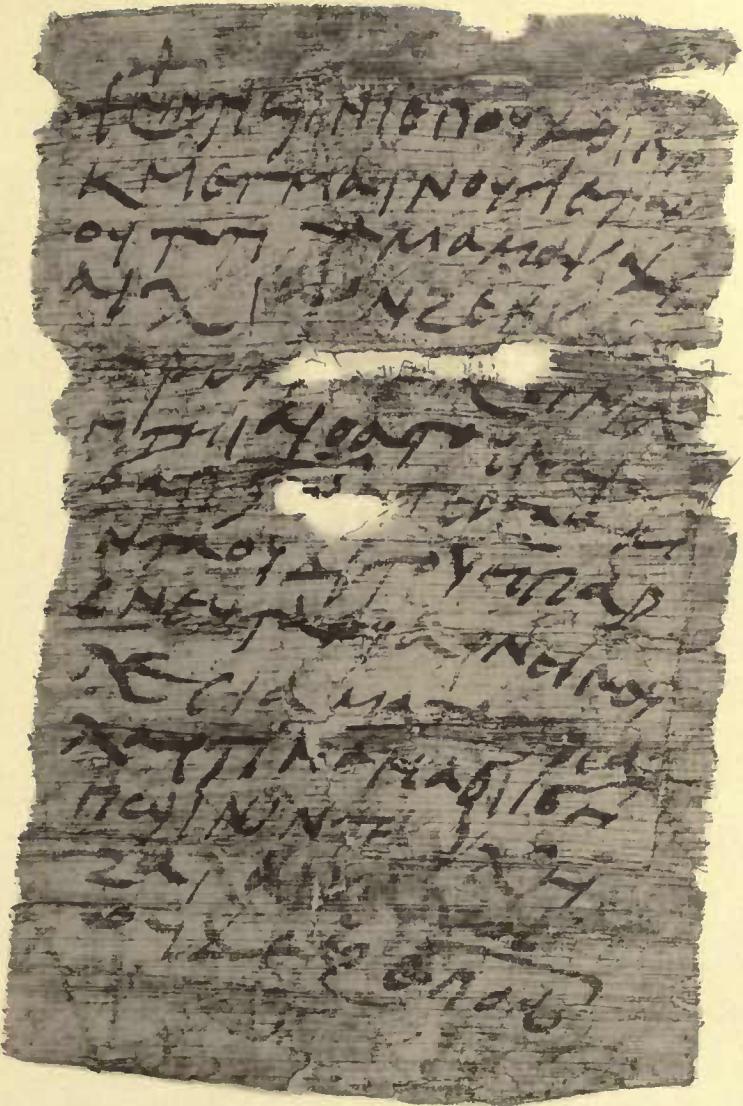
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