LIBRARY
Brigham Young University

M

Ancient Studies
PA
3315
108
Vol. 3

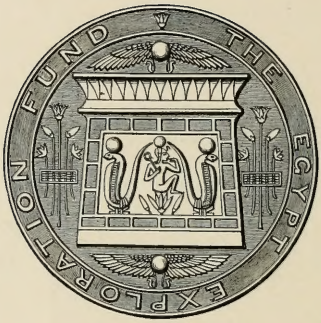
Acc. No. 196530

Digitized by the Internet Archive
in 2010 with funding from
Brigham Young University

http://www.archive.org/details/oxyrhynchuspapyr03gren

THE
OXYRHYNCHUS PAPYRI
PART III

GRENFELL AND HUNT


THE EGYPT EXPLORATION FUND

3315
.08
Vol. 3

EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

THE OXYRHYNCHUS PAPYRI

PART III

EDITED WITH TRANSLATIONS AND NOTES

BY

BERNARD P. GRENFELL, D.Litt., M.A.

HON. LITT.D. DUBLIN; HON. PH.D. KOENIGSBERG; FELLOW OF QUEEN'S COLLEGE, OXFORD

AND

ARTHUR S. HUNT, D.Litt., M.A.

HON. PH.D. KOENIGSBERG; FELLOW OF LINCOLN COLLEGE, OXFORD

WITH SIX PLATES

196530

LONDON

SOLD AT

THE OFFICES OF THE EGYPT EXPLORATION FUND, 37 GREAT RUSSELL ST., W.C.

AND 8 BEACON STREET, BOSTON, MASS., U.S.A.

KEGAN PAUL, TRENCH, TRÜBNER & CO., PATERNOSTER HOUSE, CHARING CROSS ROAD, W.C.

BERNARD QUARITCH, 15 PICCADILLY, W.; ASHER & CO., 13 BEDFORD ST., COVENT GARDEN, W.C.

AND HENRY FROWDE, AMEN CORNER, E.C.

1903

OXFORD
HORACE HART, PRINTER TO THE UNIVERSITY

BYU
LIBRARY
PROVO, UTAH

PREFACE

In accordance with the chronological arrangement adopted by us in the publication of the Oxyrhynchus Papyri, the present volume is devoted to second century texts, with the exception of the theological and some of the classical papyri. The selection of documents here published in full or described probably represents less than half the second century material discovered in 1897, but it is our intention in future volumes to deal with successive centuries up to the sixth, and then to return to the older papyri temporarily passed over. In the spring of this year excavations at Oxyrhynchus were resumed, and another large find of papyri was made, including a certain number of the late Ptolemaic period. These, together with a selection of the more important literary texts from the new find, will be published in Part IV, which we hope to issue within a year.

In proportion to the space in the present volume occupied by the literary fragments our debt is the greater to Professor Blass, to whom is due the identification of several of the classical pieces, and to a large extent their reconstruction, together with many suggestions in the commentary. Mr. J. G. Smyly has rendered us much assistance, especially in connexion with questions of ancient mathematics; the help which we have received on special points from other scholars is acknowledged in connexion with the individual papyri.

BERNARD P. GRENFELL.
ARTHUR S. HUNT.

Oxford,
June, 1903.

CONTENTS

PAGE

PREFACE v
LIST OF PLATES vii
TABLE OF PAPYRI viii
NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS xi

TEXTS

I. THEOLOGICAL (401–407) 1
II. NEW CLASSICAL FRAGMENTS (408–444) 13
III. FRAGMENTS OF EXTANT CLASSICAL AUTHORS (445–463) 84
IV. MISCELLANEOUS LITERARY FRAGMENTS (464–470) 123
V. SECOND CENTURY DOCUMENTS:
(*a*) OFFICIAL (471–476) 147
(*b*) RETURNS (*ἀπογραφαί*) (477–483) 161
(*c*) PETITIONS (484–488) 174
(*d*) WILLS (489–495) 187
(*e*) CONTRACTS (496–509) 208
(*f*) RECEIPTS (510–518) 241
(*g*) ACCOUNTS (519–522) 254
(*h*) PRIVATE CORRESPONDENCE (523–533) 260
VI. COLLATIONS OF HOMERIC FRAGMENTS (534–573) 274
VII. DESCRIPTIONS OF SECOND CENTURY DOCUMENTS (574–653) 279

INDICES

I. NEW LITERARY FRAGMENTS 291
II. EMPERORS 304
III. MONTHS AND DAYS 305
IV. PERSONAL NAMES 305
V. GEOGRAPHICAL 313
VI. RELIGION 316

PAGE

VII. Official and Military Titles 317
VIII. Weights, Measures, and Coins 318
IX. Taxes 319
X. General Index of Greek Words 319

LIST OF PLATES

I. **403** *recto*, **405**, **406** *verso* . . . . . } *at the end.*
II. **408**, **409** (Col. iii) . . . . . }
III. **409** (Col. ii) . . . . . }
IV. **404** (*c*) *recto*, **410** (Cols. i–ii), **445** (*a*) . . . . . }
V. **412** . . . . . }
VI. **420**, **446**, **447**, **455** . . . . . }

TABLE OF PAPYRI

		A. D.	PAGE
401.	Gospel of St. Matthew i–ii	5th or 6th cent.	1
402.	First Epistle of St. John iv	Late 4th or 5th cent.	2
403.	Apocalypse of Baruch xii–xiv (Plate I)	Late 4th or 5th cent.	3
404.	Shepherd of Hermas (Plate IV)	Late 3rd or 4th cent.	7
405–406.	Theological Fragments (Plate I)	3rd cent.	10
407.	Christian Prayer	Late 3rd or 4th cent.	12
408.	Pindar *Odes* (Plate II)	Early 2nd cent.	13
409.	Menander Κόλαξ (Plates II and III)	2nd cent.	17
410.	Rhetorical Treatise (Plate IV)	2nd cent.	26
411.	Life of Alcibiades	5th or 6th cent.	31
412.	Julius Africanus Κεστοί (Plate V)	225–265	36
413.	Farce and Mime	2nd cent.	41
414.	Philosophical Fragment	Late 2nd or early 3rd cent.	57
415.	Isaeus?	2nd cent.	59
416.	Romance?	3rd cent.	60
417.	Romance?	Early 3rd cent.	61
418.	Scholia on *Iliad* i	Late 1st or early 2nd cent.	63
419.	Euripides *Archelaus*	2nd or 3rd cent.	65
420.	Argument of Euripides' *Electra* (Plate VI)	3rd cent.	66
421–434.	Poetical Fragments	2nd or 3rd cent.	67
435–444.	Prose Fragments	Late 1st to early 4th cent.	76
445.	Homer *Iliad* vi (Plate IV)	2nd or 3rd cent.	84
446.	Homer *Iliad* xiii (Plate VI)	Late 2nd cent.	91
447.	Homer *Iliad* xxiii (Plate VI)	2nd or early 3rd cent.	93
448.	Homer *Odyssey* xxii and xxiii	3rd cent.	94
449.	Euripides *Andromache*	3rd cent.	101
450.	Euripides *Medea*	3rd cent.	103
451.	Thucydides ii	3rd cent.	103
452.	Thucydides iv	2nd or 3rd cent.	104
453.	Thucydides vi	Late 1st or 2nd cent.	105
454.	Plato *Gorgias*	2nd cent.	105
455.	Plato *Republic* iii (Plate VI)	3rd cent.	109
456.	Plato *Republic* iv	Late 2nd or early 3rd cent.	110

		A.D.	PAGE
457.	Aeschines *In Ctesiphontem*	2nd cent.	110
458.	Aeschines *De Falsa Legatione*	3rd cent.	111
459.	Demosthenes *Contra Aristocratem*	3rd cent.	112
460.	Demosthenes *De Pace*	Late 2nd or early 3rd cent.	116
461.	Demosthenes *De Corona*	3rd cent.	117
462.	Demosthenes *De Corona*	3rd cent.	118
463.	Xenophon *Anabasis* vi	Late 2nd or early 3rd cent.	119
464.	Astrological Epigrams	Late 3rd cent.	123
465.	Astrological Calendar	Late 2nd cent.	126
466.	Directions for Wrestling	2nd cent.	137
467.	Alchemistic Fragment	Late 1st or early 2nd cent.	138
468.	Medical Fragment	Early 3rd cent.	139
469.	Grammatical Rules	Early 3rd cent.	140
470.	Mathematical Treatise	3rd cent.	141
471.	Speech of an Advocate	2nd cent.	147
472.	Speech of an Advocate	About 130	151
473.	Decree in Honour of a Gymnasiarch	138–161	155
474.	Circular to Officials	184?	156
475.	Report of an Accident	182	159
476.	Report of Mummifiers	2nd cent.	160
477.	Registration of an Ephebus	132–3	161
478.	Selection of Boys (*ἐπίκρισις*)	132	163
479.	Census-Return	157	167
480.	Census-Return	132	168
481.	Property-Return	99	169
482.	Property-Return	109	170
483.	Application for Leave to Mortgage	108	172
484.	Petition to the Strategus	138	174
485.	Notification to the Strategus	178	176
486.	Petitions to the Epistrategus and Praefect	131	180
487.	Petition to the Epistrategus	156	183
488.	Petition to the Epistrategus	Late 2nd or 3rd cent.	184
489.	Will of Dionysius	117	187
490.	Will of Tastraton	124	190
491.	Will of Eudaemon	126	193
492.	Will of Thatres	130	196
493.	Will of Pasion and Berenice	Early 2nd cent.	199
494.	Will of Acusilaus	156	201
495.	Will of Petosorapis	181–9	206
496.	Marriage Contract	127	208
497.	Marriage Contract	Early 2nd cent.	212

		A.D.	PAGE
498.	Contract with Stone-cutters	2nd cent.	214
499.	Lease of Land	121	217
500.	Lease of Domain Land	130	218
501.	Lease of Land	187	221
502.	Lease of a House	164	223
503.	Division of Property	118	225
504.	Sale of Catoecic Land	Early 2nd cent.	227
505.	Sale of a Courtyard	2nd cent.	230
506.	Loan of Money upon Security	143	232
507.	Loan of Money upon Security	169	236
508.	Security for a Debt	102	238
509.	Modification of an Agreement	Late 2nd cent.	239
510.	Repayment of a Loan	101	241
511.	Acknowledgement of a Loan	103	242
512.	Payment for Fodder	173	244
513.	Receipt for Sale of Confiscated Property	184	245
514.	Receipt for Salary	190–1	249
515.	Receipt for Taxing-Lists	134	250
516.	Order for Payment in Kind	160	251
517.	Receipt for Payment in Kind	130	252
518.	Receipt for Payment in Kind	179–180	253
519.	Account of Public Games	2nd cent.	254
520.	Account of a Sale	143	255
521.	List of Objects	2nd cent.	257
522.	Account of Corn Transport	2nd cent.	258
523.	Invitation to Dinner	2nd cent.	260
524.	Invitation to a Wedding-feast	2nd cent.	261
525.	Letter	Early 2nd cent.	261
526.	Letter of Cyrillus	2nd cent.	262
527.	Letter of Hatres	2nd or early 3rd cent.	263
528.	Letter of Serenus	2nd cent.	263
529.	Letter to Athenarous	2nd cent.	265
530.	Letter of Dionysius	2nd cent.	266
531.	Letter of Cornelius	2nd cent.	268
532.	Letter of Heraclides	2nd cent.	269
533.	Letter of Apion	Late 2nd or early 3rd cent.	270
534–573.	Homeric Fragments	2nd–3rd cent.	274
574–653.	Miscellaneous Documents[1]	2nd cent.	279

[1] The texts of 574 *verso*, 589, 599, 609, 610, 611, 613, and 614 are given in full, and large extracts are made from 574 *recto*, 577, 580, 582, 597, 638, 640, 642, and 653.

NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

In the following pages the same general method is followed as in preceding volumes. Of the new literary texts a few are printed in a dual form, a reconstruction in modern style being appended to a literal transcript. In most other cases, as well as in the fragments of extant authors, the originals are reproduced except for division of words, addition of capital initials to proper names, expansion of abbreviations, and supplements, so far as possible, of lacunae. In 413, however, accentuation and punctuation have been introduced for the sake of greater clearness, and this system has also been adopted with the majority of the literary fragments in the 'miscellaneous' section (IV). Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary texts are given in modern style only. Abbreviations and symbols are resolved, the latter being all of the common kind. Additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical notes; in the few instances where it was desirable to reproduce alterations in the original, a later hand is distinguished, as in the literary texts, by thick type. Faults of orthography, &c., are corrected in the critical notes wherever any difficulty could arise. Iota adscript is printed when so written, otherwise iota subscript is used. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken omission in the original; double square brackets ⟦ ⟧ mean that the letters within them have been deleted in the original, braces { }, that the letters so enclosed, though actually written, should be omitted. Dots placed within brackets represent the approximate number of letters lost or deleted. Dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri published in this volume and in Parts I–II; ordinary numerals to lines; small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically the same as those adopted by Wilcken in *Archiv* I. i. pp. 25–28, viz.:—

P. Amh. I and II = The Amherst Papyri (Greek), Vols. I and II, by B. P. Grenfell and A. S. Hunt.

Archiv = Archiv für Papyrusforschung.

B. G. U. = Aeg. Urkunden aus den Königl. Museen zu Berlin, Griech. Urkunden.

P. Brit. Mus. I and II = Catalogue of Greek Papyri in the British Museum, Vols. I and II, by F. G. Kenyon.

C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.

P. Cairo = Greek Papyri in the Cairo Museum, Catalogue by B. P. Grenfell and A. S. Hunt.

P. Fay. Towns = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.

P. Gen. = Les Papyrus de Genève, by J. Nicole.

P. Grenf. I and II = Greek Papyri, Series I, by B. P. Grenfell; Series II, by B. P. Grenfell and A. S. Hunt.

P. Oxy. I and II = The Oxyrhynchus Papyri, Parts I and II, by B. P. Grenfell and A. S. Hunt.

Rev. Laws = Revenue Laws of Ptolemy Philadelphus, by B. P. Grenfell, with Introduction by the Rev. J. P. Mahaffy.

P. Tebt. I = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly.

Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS

401. St. Matthew's Gospel, I–II.

7 × 9·5 *cm.*

These few verses from the end of the first and the beginning of the second chapter of the Gospel according to St. Matthew are contained on part of a leaf from a vellum book. Unless the text was in double columns, which would make the book a very unlikely shape, the leaves were unusually small in size; for though the columns are incomplete at both top and bottom only two or three lines are missing between the last line of the *verso* and the first of the *recto*. The handwriting, which is in well-formed slightly sloping uncials of medium size, may be assigned to the fifth or sixth century. It is somewhat faded, and a second hand has here and there rewritten letters and lectional signs with a darker ink, besides correcting mistakes made by the original scribe, who was not very careful. To judge from this fragment, the text followed by the MS. was a good one, having affinities with the Codex Sinaiticus. We give a collation with the text of Westcott and Hort and with the Textus Receptus.

Verso.

. . . . .
[απο τ]ω̣ν [αμ]αρ[τιων αυ
των τουτο δε ολο̣ν [γεγονεν
ϊνα πληρωθη το ρη[θεν υ
πο κῡ δια του προφητ[ου λε
γοντος ϊδου η [[θ]] παρθενος
εν γαστρι εξει και τεξετε
ῡν̄ καὶ καλεσουσι το ονο

Recto.

. . . . .
[νωσκεν] α̣υ̣[την εως ου ε
[τεκεν ῡ]ν̣ και εκαλεσε[ν το
[ονο]μα αυτου Ιη̄ του δε
Ιῡ γεννηθεντος εν Βη
θλεεμ της Ἰουδαιας εν η
μεραις Ηρωδου του βασι
λεως ϊδου μαγοι απο ανα

μα αυτου Εμμανουηλ· ὁ
[εσ]τιν μεθερμηνευομε
[νον] μεθ ημων ο θς εγερ
[θεις δε] Ἰ[ω]σηφ απο του ὕπ
[νου εποιη]σεν ως προσ
[εταξεν αυτ]ω ο αγγελ[ος
. . . . .

τολων παρεγενοντο εις
Ἱεροσολυμα λεγοντε[ς που
εστιν ο τε[ι]χθεις βα[σιλευς
των Ἰουδαιων ει[δομεν
γαρ αυτου το[ν αστερα εν
[τ]η ανατο[λη
. . . . .

1. The supplement at the end of the line hardly fills the available space.

5. Above and below the superfluous *θ* are short horizontal strokes by the second hand.

6. τεξετε is for τεξεται; the final ε has been partially rewritten by the later hand, but was also apparently the original reading.

7. καλεσουσι: καλέσουσιν W-H., with most MSS.

10. εγερ[θεις: so ℵBCZ, W-H.; διεγερθεὶς C^3DEKLM, &c., T-R.

11. The spacing suits δε] ι[ω]σηφ (ℵKZΓΔ, &c.) better than δε ο] ι[ω]σηφ (BCDELM, &c., T-R.; [ὁ] W-H.

14–5. The vestiges are indecisive between νιον (ℵBZ, W-H.) and τον νιον αυτης τον πρωτοτοκον (CDEKLM, T-R.), since with either reading the letters αυ would come where they appear to do in l. 14, and there is not enough at the beginning of l. 15 to show whether the word to which ν belongs was abbreviated or not.

15. Or perhaps εκαλεσε [το, which would suit the length of the line rather better.

22. The final ς of λεγοντες seems to have been accidentally omitted by the original scribe.

23. The correction of τεχθεις is by the second hand.

402. First Epistle of St. John, IV.

8 × 5·2 *cm.*

A fragment of a leaf from a papyrus book, written in a clear semi-uncial hand towards the end of the fourth or in the fifth century, and containing part of 1 John iv. 11–7. The usual contractions found in biblical MSS. occur, and a horizontal stroke at the end of lines is used apparently to indicate abbreviations. The text is curiously corrupt, considering its early date, and bears evidence of extremely careless copying.

Recto.

ο θς ταπρισεν η[μας και ημεις
οφιλομεν αλλη[λους αγαπαν

Verso.

απεσταλκεν] το[ν υιον σωτη
ρα του κοσμ]ου [ος εαν ομολο

ουδεις ποποτε τ[εθεαται
τονειν εαν αγαπ[ωμεν αλλη
λους ο $\overline{\theta\varsigma}$ ε⟨ν⟩ ημιν [μενει και η α
[γαπη] αυτου τ[ετελειωμενη
. . . . . .

γησ̣η οτι $\overline{\text{Ιη}}$]ς εστιν ο [$\overline{\text{υ}}$]ς του [
$\overline{\theta\upsilon}$ ο $\overline{\theta\varsigma}$ εν] αυτω μενει και
ο $\overline{\theta\varsigma}$ εν αυ]τω εστιν και ημεις
εγνωκαμε]ν και πεπιστευκα
μεν την] αγαπην ην εχι ο $\overline{\chi\theta\varsigma}$
εν ημιν ο $\overline{\theta}$]ς α[γ]απη εστιν κα⁻
ο μενων ε]ν̣ τη αγαπη εν τω
$\overline{\theta\omega}$ μενει και ο $\overline{\theta}$]ς εν αυτω [μ]ε̣
εν τουτω τετ]ελ[ειωται
. . . . . .

Recto. 1. ταπρισεν is corrupt for ηγαπησεν.

3–4. θεὸν οὐδεὶς πώποτε τεθέαται is the order of the MSS., but the supplement at the end of l. 2 is already long enough, and τονειν is an easy corruption of τον $\overline{\theta\nu}$.

Verso. 4–5. Instead of καὶ αὐτὸς ἐν τῷ θεῷ, the reading of the MSS., the papyrus seems to have καὶ ὁ θεὸς ἐν αὐτῷ ἐστιν, i. e. a repetition of the preceding words with the substitution of ἐστιν for μένει. ις of ημεις is written above the line, owing to want of space.

7. The scribe seems to have mixed up the contractions $\overline{\chi\varsigma}$ and $\overline{\theta\varsigma}$. θεός is the reading of the MSS.

8. κα⁻ stands for καί.

10. After ἐν αὐτῷ ℵ and B have μένει which is omitted by A, the other MSS. being divided. It is not certain that a letter is lost after αυτω, but since εν is required to fill up the lacuna in l. 11, and the horizontal stroke is used by this scribe merely as a sign of abbreviation (cf. l. 8), [μ]ε⟨νει⟩ is more probable than ε⁻, i. e. ἐν.

403. Apocalypse of Baruch, XII–XIV.

14 × 11 *cm.* Plate I (*recto*).

Of the numerous theological works of an Apocalyptic character composed shortly before or after the beginning of the Christian era, one of the most interesting is the *Apocalypse of Baruch*, which like many other apocryphal works is preserved only in a translation from the Greek. To the recovery of a considerable fragment of the Greek original of the *Ascension of Isaiah* (P. Amh. I. 1), previously known in its entirety only from the Ethiopic version, now succeeds a small fragment of the *Apocalypse of Baruch* in the language from which the extant Syriac translation is derived, though whether the Greek text is itself derived from Hebrew is disputed. Prof. Charles, who has published the latest and fullest edition of that Apocalypse, is strongly in favour of a Hebrew original,

but his reasons are not very convincing, and the present fragment illustrates the precarious character of arguments based on retranslations into a supposed original through a version which is itself not extant.

The papyrus is part of a leaf from a book, written in brown ink in a large slightly sloping uncial hand of a moderately early Byzantine type, probably not later than the fifth century, and perhaps as early as the end of the fourth. The high point is frequently used, and there is a tendency to increase the size of the initial letters of lines. The text, so far as can be judged from the very imperfect condition of the lines preserved, is not very good; one certain error (*μαρτυρήσαντες* for *ἁμαρτήσαντες* in l. 28) of the first hand has been corrected by another person, and *μεσημβρία* is mis-spelt *μεσεμβρία* in l. 4. The curious tendency to omit the definite article (cf. ll. 16 and 24), which produces a certain harshness, is, however, not likely to be due to the scribe. But in spite of its smallness the fragment is of much interest as affording for the first time a direct opportunity of testing the fidelity of the Syriac translation. The impression created by a comparison of the two versions is that the Syriac translator was much less accurate than, for instance, the Ethiopic translator of the *Ascension of Isaiah*. In one passage (ll. 6–8) he has expanded the three verbs of the Greek into six by adding a synonym in each case. In another he seems to have misapprehended the meaning of the Greek, and to have introduced an idea which is quite inappropriate to the context (cf. note on ll. 25–7).

The references at the side of the text and the translation of the Syriac version are taken from the edition of Prof. Charles, whom we have to thank for several suggestions in the reconstruction of the fragment. The first ten lines of the *verso* are the conclusion of a prophecy of Baruch against Babylon (i.e. Rome). The *recto* is part of a prophecy against the Gentiles by 'a voice from the height,' and is a passage which has caused commentators much difficulty, but which the Greek helps to explain.

Verso.

. . . . . .

]..

[17 letters αλλα τ]ο̣υτο οιο̣[ν] xii. 1

[οιομαι ερω και λαλη]σω προς σε την

[γην την ευοδουσαν ο]ὺ παντοτε μεσεμ 2

5 [βρια αποκαιει ουδ]ε το διηνεκες αι ακτι

[νες του ηλιου λα]μπουσιν· και συ μη προσ 3

[δοκα χαιρησειν] μηδε επ[ι] πολυ καταδικα
[ζε αληθως γαρ εν] καιρω εξϋπνισθησεται 4
[προς σε η οργη η νυν υπο τ]ῆς μακροθυμ[ι]
[ας ως χαλινω κατεχεται και] ειπων ταυτα 5
[ενηστευσα ημε]ρας ζ̄ και εγενετο με xiii. 1
[τα ταυτα οτι εγω] Βαρουχ ϊστηκειν επι το
[ορος Σιων και ιδου φων]ῆ εξηλθεν εξ ϋ
[ψους και ειπε μοι ανα]στα επι τους πο- 2
[δας σου Βαρουχ και ακουε] τον λογον ϊσχυ
[ρου θεου

. . . . . .

Recto.

. . . . . .

. [
ο̣π̣η[11
τα εθνη κ̣α̣[14 letters καταπα
τησαντες την [γην και καταχρησαμενοι
τοις εν αυτη κτισμ̣[ασι υμεις γαρ ενερ 12
γετουμενοι αει· ηχα[ριστειτε αει
και απεκριθην και ειπο[ν ιδου απεδει xiv. 1
ξας μοι καιρων ταξεις· κ[αι το μελλον
[εσ]εσθαι· και ειπ̣[ε]ς μ̣[ο]ι· [οτι υπ εθνων
υ̣π̣ενεχθη̣σ̣ε̣[ται η υπο σου λεχθεισα
πραξις και νυ̣ν̣ [οιδα οτι πολλοι 2
a
εισιν οι μαρτύρησαν[τες και . . . . .
εζησαν· και επορευθη[σαν εκ κοσμου
ολιγα δε περι[εσται εθνη εν εκεινοις
τοις καιροις· οι̣[ς . . . . . ους ειπες
λογους· και τι π̣[λεον εν τουτω η τινα χει-
ρο̣ν̣α̣ τ[ο]υτ̣[ων
. . . . . .

2–5. 'But I will say this as I think, and speak against thee, the land which is prospering. Not always does the noonday burn, nor do the rays of the sun constantly

give light.' The Syriac here agrees verbally with the Greek, for the equivalent of τὸ διηνεκές which is translated as an adjective by Prof. Charles, who supplies 'always' with the verb, is, as the Greek shows, to be constructed adverbially.

6–8. 'And do not thou expect to rejoice, nor condemn greatly.' The Syriac has 'Do not conclude or expect that thou wilt always be prosperous and rejoicing, and be not greatly uplifted and do not oppress' (the last verb emended by Prof. Charles to 'be not boastful'), thus duplicating all the three verbs of the Greek, but no doubt wrongly. καταδικα[σειν is equally possible in ll. 7–8.

8–10. 'For assuredly in its season the wrath will be awakened against thee which now is restrained by long-suffering as it were by a rein.' This agrees with the Syriac. Prof. Charles translates 'which now in long-suffering . . .'; but the traces before μακροθυμ[ιας are incompatible with εν, the second letter being either ϛ or ε.

10–6. 'And having said these things I fasted seven days. And it came to pass after this that I, Baruch, was standing upon Mount Zion, and lo! a voice came forth from the height and said to me "Stand upon thy feet, Baruch, and hear the word of the mighty God."' Here too the Syriac shows no variation. For the omission of the definite article before ισχυρου cf. l. 24 καιρων ταξεις.

18. οπη[: the first letter may be σ, and the second ν but not τ. The Syriac version of vv. 10–1 has 'They were therefore chastened then that they might receive mercy. But now, ye peoples and nations, ye are debtors because all this time ye have trodden down the earth, and used the creation unrighteously.'

21–2. 'For ye were always being benefited but were always ungrateful.' The Syriac has 'For I have always benefited you and ye have always denied the beneficence,' which differs by the introduction of the first person, and the use of an active instead of a passive verb in the first half of the sentence. Prof. Charles notes that the order of the words in the Syriac is unusual, and a corruption may be suspected.

23–5. 'And I answered and said "Behold, thou hast shown me the methods of the times and that which will be."' The Syriac differs slightly by having a singular word for τάξεις and by inserting 'after these things' after 'will be.'

25–7. It is clear that the Greek and Syriac here diverged from each other. The Syriac has 'and thou hast said unto me that the retribution which was spoken of by thee will be of advantage to the nations.' As Prof. Charles acutely remarks, the idea of a remedial chastisement of the Gentiles seems out of place, and something is probably wrong with the Syriac text. The verb found in the Greek, ὑπενεχθήσεται, does not suggest anything like 'be of advantage to,' and taken in conjunction with πρᾶξις the meaning 'endured' is in every way more satisfactory. Of the two doubtful letters at the beginning of l. 26 the second could be π, η, or ι, but the first, if not ν, can only be ρ, and ρη or ρ[ο]ι is very intractable, while a compound of φέρω is required. The phrase 'will be of advantage to,' to which Prof. Charles objected, may therefore be regarded as an error of the Syriac translator. In some other respects Prof. Charles seems to us to have slightly exaggerated the inconsistencies in chapters x–xiv; cf. p. 24 of his edition. καιρῶν τάξεις does not seem an impossible description of the prophecy in ch. xiii, and if 'the retribution spoken of by thee' is first mentioned by the cities, not by God, nevertheless it occurs in a speech put by the 'voice from the height' into the mouth of the 'prosperous cities,' of whom the abrupt mention (cf. *ibid.* p. 22) is not so very surprising after a section devoted to Babylon and the 'land which is prospering.'

27–32. The Syriac has 'And now I know that those who have sinned are many and they have lived in prosperity and departed from the world, but that few nations will be left in those times to whom those words shall be said which thou didst say.' The Greek does not materially differ. In l. 27 there is room for a word not expressed

in the Syriac, but μεν (corresponding to ολιγα δε in l. 30) would perhaps be sufficient. A phrase meaning 'in prosperity' is required at the end of l. 28; but it is difficult to find a word short enough if οι is the article, so it should perhaps be regarded as the relative, when there will be no need for και. The erroneous reading of the first hand μαρτυρησαντες is corrected to αμαρτησαντες by a different writer who used much blacker ink. In l. 31 λεχθησονται is rather too long for the lacuna. Perhaps ερει τις.

32–3. The Syriac has 'For what advantage is there in this or what (evil) worse than what we have seen befall us are we to expect to see?'

404. Shepherd of Hermas.

Fr. (*c*) 7·8 × 5·3 *cm.* Plate IV (Fr. (*c*) *recto*).

Three fragments of a leaf from a papyrus book, inscribed on both sides in a sloping uncial hand of the late third or fourth century, the surface of the *verso* being much damaged. No line is complete, and indeed very few complete words are preserved, so that all the greater credit is due to Mr. V. Bartlet for recognizing the scraps as belonging to the lost Greek ending of the Shepherd of Hermas (*Simil.* x. 3. 3—4. 3). They thus form a useful supplement to P. Amh. 190, Fr. (*h*) *verso*, another papyrus fragment of the missing Greek portion of the same work, and demonstrate with equal clearness that Simonides' version of the last leaf of the Athos codex was a forgery; cf. P. Amh. 190 introd.

The text of the present papyrus seems to have differed in many points of detail from those which were the basis of the extant translations of the last chapters of the *Similitudines*, and only a few lines on the *recto* can be restored with any approach to certainty, while the *verso* is for the most part illegible. Fragments (*a*) and (*b*) all but join each other; but there seems to be a narrow lacuna between the bottom of Fr. (*b*) and the top of Fr. (*c*), causing the loss of a whole line on the *recto*. In Fr. (*c*) the ends of ll. 18–22 are preserved, and since these are by no means even the number of letters lost at the ends of ll. 11–17 may vary from 0–3. We have reconstructed ll. 15–21 on the hypothesis that about 11 letters are lost at the beginnings. From the lines of breakage in Frs. (*a*) and (*b*) it is probable that the lacunae at the end of ll. 4–8 are of the same size as those in ll. 11–17, and that the lacunae at the beginning of ll. 2–6 correspond to those at the beginnings of ll. 15–22.

We are indebted to Mr. V. Bartlet for several suggestions in the reconstruction of the fragments.

Recto. *Verso.*

Fragments (*a*) and (*b*).

. . . . . .

[. . . . . . εν κ̄ω εαν [μεν ουν

[καθαρον τον οι]κον σου ε̣[υρωσι

[μετα σου παρα]μ̣ενουσι̣[ν εαν δε

[. . . . . .]αμ̣β̣α̣ρ̣ο̣ν̣τ̣[

[. . . . . αποχ]ωρησουσιν . [. .

[. . . . αι γαρ πα]ρθεν[οι] αυτ[αι

[14 letters α]γ̣α̣π̣ωσιν τ̣[. .

[10 „ λεγω αυτω] ελπ[ι]ζ̣ω̣ [κ̄ε

9 [19 „]τ̣α̣ . [. . .

1 line lost.

Fragment (*c*).

11 [14 letters]τ̣ας εις τ̣[. .

[„]σ̣αι ωσπε]ρ δε

[ουτος ω παρεδωκ]ας με ου [μεμ

[φεται με ουδε α]υται μεμ̣ψ̣[ον

15 [ται με λεγει τ]ω̣ ποιμενι οιδ[α

[οτι δουλος το]υ θ̄ῡ θελει ζη[ν

[και τηρησει τα]ς εντολας τ[α]υ̣[τας

[και τας παρθε]νους εν καθαροτη

[τι καταστησει τ]α̣υτα ει[π]ων τω

20 [ποιμενι παλι]ν̣ παρεδ[ω]κ̣εν με

[και τας παρθε]νους καλεσας

[. . . . . λ]ε̣γ̣ει αυταις

[. . . . .]ν̣[. .]ι̣δ̣[

[. . .] . [.]ι . [.]ν̣[

25 [. . .]λ[.] . . . . . [

[.]τ̣ω̣δ̣[. .] . . α̣λ[

[.]υ . εσ[. .]α̣ . . [

[.]ω̣ρ . [

[. .] . . [

30 [. .] . [

[.] . . . [.]ν̣[

[.] . π̣ . ω̣[

[.] . . [.]ν̣ . [

[.] . . . υ̣τ̣α[

35 [.] . τ̣ιν̣ . . . . . [

[.] . τη̣ . ι̣σ̣ . . [

[. .]ω̣ . α̣υ̣γειν[

. . [.]σ̣ε̣ν̣α̣ . σ̣μ̣[

λ[.] . . . . . α̣ι̣[

40 ως μ̣[η] δ̣υ̣ν̣α̣μ̣[ενοι . . . . . .

ενοχοι γειν[ονται τουτου του

α̣ι̣[μ̣]ατος ποι[ειτε ουν

1–22. The extant versions of this passage (*Simil.* x. 3. 2–5) are as follows: (1) Versio Vulgata: . . . *et omnes habentes gratiam apud dominum. igitur si habuerint domum tuam puram, tecum permanebunt; sin autem pusillum aliquid inquinationis acciderit, protinus a domo tua recedent. hae enim virgines nullam omnino diligunt inquinationem. dico ei: Spero me, domine, placiturum eis, ita ut in domo mea libenter habitent semper. et sicut hic, cui me tradidisti, nihil de me queritur, ita neque illae querentur. ait ad pastorem illum: Video, inquit, servum dei velle vivere et custoditurum haec mandata, et virgines has habitatione munda conlocaturum. haec cum dixisset, iterum pastori illi me tradidit, et vocavit eas virgines et dixit ad eas* . . .

(2) Codex Palatinus: . . . *et cunctam habentes gratiam apud dominum. si ergo habuerint domum tuam puram, tecum permanebunt; sin autem in aliquo spurca fuerit domus tua, protinus recedunt a domo tua. hae enim virgines spurcitiam non amant. et ego dixi: Domine, spero me placiturum eis ita* [*ut*] *in domo mea libenter et semper habitent. et sicut hic, cui me tradidisti, nihil de me queritur, ita neque illae virgines aliquid de me querentur. deinde ait ad illum pastorem: Scio hunc mandata custodire, et virgines has in habitationem mundam conlocaturum. haec cum dixisset, rursus eidem pastori me tradidit, et virgines illas vocavit dixitque ad illas . . .*

(3) Versio Aethiopica Latine: . . . *et habent gratiam apud dominum. et simul atque invenerint puram domum tuam, permanebunt apud te; si autem paululum immunda fuerit aliqua re, protinus derelinquent domum tuam. nam omnino non desiderant impuritatem illae virgines. et dixi ei: Confido, domine, me placiturum eis ut laetantes habitent in domo mea semper; sicut ille cui me tradidisti nihil habet quo increpet me, sic illae nihil habebunt quo increpent me. et dixit pastori: Scio vitam velle servum domini, et servaturum esse haec mandata, et virginibus placiturum in puritate. et postquam rursus tradidit me, virgines vocavit et dixit eis . . .*

4. The word in this line ought to correspond to *pusillum* (ελαχιστον τι), *inquinationis* (ρυπαρον), or *acciderit* (γενηται or συμβη), but the vestiges are very intractable. Those of the third letter suit a β better than anything else, but unfortunately no β occurs elsewhere in the papyrus. The fifth letter is very uncertain; λ is possible, but not ν. The last letter of the line is represented only by the bottom of a vertical stroke and may be ι. Neither ρυπαρον, μιαρον, μικρον, συμβη nor λαμβανον are admissible.

5. Possibly αποχ]ωρησουσιν α[πο]σου.

7–8. Perhaps πανταπασιν ουκ ει]γαπωσιν τ[ην] ρυπαροτητα, but the substantive in l. 8 no doubt corresponded to the adjective in l. 4 which seems not to have been *ρύπαρός*.

11. Perhaps ταυ]τας εις τ[ον αιωνα κατοικη]σαι.

15. οιδ[α: the δ has been corrected from ι (?). The papyrus thus agrees with the Codex Palatinus and Ethiopic version (*scio*) against the Vulgate (*video*).

18. εν καθαροτη][τι: so the Ethiopic *in puritate*; the Latin versions have *habitatione munda* or *in habitationem mundam*.

22. The word or words lost at the beginning of this line have nothing corresponding to them in the versions.

40–2. The corresponding passages of the versions (*Simil.* x. 4. 3) are as follows:— (1) Versio Vulgata: *qui novit igitur calamitatem huiusmodi hominis et non eripit eum, magnum peccatum admittit et reus fit sanguinis eius. facile igitur*, &c. (2) Codex Palatinus: [*qui novit igitur*] *angustiam eius et non redimit eum magnum peccatum admittit et fit reus sanguinis eius.* (3) Versio Aethiopica Latine: *qui autem novit adflictionem eius qui ita se habet nec salvat eum, magnum peccatum admittit et fit occisor eius.* The papyrus differs from these considerably; not only is the plural (ενοχοι) found in place of the singular (*reus*), but the remains of l. 40 do not in the least support anything like *magnum peccatum admittit.* Apparently the papyrus omitted that phrase and in its stead had a participial phrase depending upon the preceding words which is not represented in the translations. γ of γειν[ονται has been corrected, probably from β or δ.

405–406. Theological Fragments.

Plate I (**405** and **406** *verso*).

We here group together fragments of two different theological works, which we have not been able to identify, both containing quotations from the New Testament.

405 consists of seven fragments written in a small neat uncial hand, which is not later than the first half of the third century, and might be as old as the latter part of the second. The ordinary contractions $\overline{\theta\varsigma}$, $\overline{\chi\varsigma}$, $\overline{\iota\eta\varsigma}$ occur; and it is clear that the use of these goes back far into the second century. Besides its early date (it is probably the oldest Christian fragment yet published), **405** is interesting on account of a quotation from St. Matthew iii. 16–7 describing the Baptism, which is indicated by wedge-shaped signs in the margin similar to those employed for filling up short lines, e. g. in Fr. (*a*) ll. 9 and 13.

406 is part of a leaf from a papyrus book and contains the quotation from Isaiah vi. 10 also found in Matthew xiii. 15 and Acts xxviii. 27. The citation appears here in its New Testament form, omitting the *αὐτῶν* after *ὠσίν* found in the LXX version. The large and upright uncial hand is comparable with that of **25** and **224** and is probably to be assigned to the third century. Besides the ordinary contractions we have $\overline{\epsilon\sigma\tau\rho\nu o\varsigma}$ for *ἐσταυρωμένος* in l. 21.

405. Fr. (*a*) 8·3 × 4·8 *cm.* Plate I.

(*a*) (*b*)

Col. i. Col. ii.

. . . . . .

] . ο . [. . μα̣ι ζ[ ] . [

] . μη αθ . [.] του β[α]π̣[τ]σπ[

]που της > ος· ανεω[χθησαν οι ουρανοι]ω̣νε̣[

]αι επιθε̣ > κα̣ι ειδεν [το $\overline{\pi\nu\alpha}$ του $\overline{\theta\upsilon}$ κατα . .

] . γνωστος > βαινον ω[σει περιστεραν

] . [.] . η > ερχομενο[ν επ αυτον και (*c*)

]ου > ϊδου φω[νη εκ των ουρανων . .

]τ̣ου > λεγουσα [. . . . . ο αγα] . . [

] > πητος [ ]ασυ . [

] . γαρ τοτ̣ . [ ]νω[

]τ̣ου
]μ̣ε
]
. .

τον [Ι]ην̣ [
αλλος δε [
θυ σωτ[ηρ
ρι̣ευω̣[
. . . . . .

]ο Χς [
] . ομ̣[
. .

(*d*)

. . .
]ατ̣ε[.]σ̣[
]πος αυτ[
]ν̣ον αυ[
] . και ο αυ[
] προφη[τ
]ς και υπο[
]σ̣αγγελ[λ]ο[
] π̣α̣ρθ̣εν[
] ου̣ και̣ το[
]τω . [
]α̣[
. .

(*e*)

. . . .
] . [. .] . . [
]π̣ου̣ . [
] . . . θ[. . .]ν κα̣[
] . [. .] . [.]υ̣τον εκκ[
] . . . . . σσ̣ουθησ[
] . π̣[
. . . .

(*f*)

. . . .
]α . [
]ο̣στοσ[
] . . ω̣νος κ[
]ητουσ . [
]απ[
. . . .

16–22. Owing to the number of variations in the text of this passage (Matt. iii. 16–7) and the irregularities of the papyrus with regard to the ends of lines, as shown by Col. i, some of the restorations are rather doubtful. Both *ουρανοι* in l. 14 and *ουρανων* in l. 18 may have been contracted. In l. 15, if *πνευμα* was written out in full, *τό* and *τοῦ*, which are omitted by ℵ and B, may have been also omitted by the papyrus; and that *καί*, which is found in some MSS. before *ἐρχόμενον*, was not in the papyrus is fairly certain. The supplement in l. 17 is rather short. The only known variant which would be longer is *πρός* for *ἐπ'*, found in several cursives. In l. 19 there is certainly not room for the best-attested reading *οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός*: either the papyrus agreed with D in reading *σὺ εἶ* for *οὗτός ἐστιν*, or else *ὁ υἱός μου* was omitted or placed after *ἀγαπητός*.

406. 10·1 × 7·5 *cm.* PLATE I (*verso*).

Verso.

παχυν[θ]η γαρ [η καρδια του
λαου τουτου κ[αι τοις ωσιν
βαρεως ηκου[σαν και τους
οφθαλμους α[υτων εκαμ
μυσαν μη π[οτε ιδωσιν τοις
οφθαλμοις αυ[των και τοις ω
σιν ακουσωσι[ν και τη καρδια
συνωσιν και ε[πιστρεψωσιν
κα[ι] ϊ[α]σομαι α[υτους . . . . . .
τ[. . .]εχ[.] . [.]οιε[. . . . . .
[. . . .]ει[. . .]ον[. . . . . .
[. . . . . .]σι[. . . . . .
. . . . . .

Recto.

] φησῑ
] . . οσ . . . κω
] . α
]συ . [.] . . [.]σαυ
] . αλλοθεν λαλω
] αυτων γαρ
] . . ρ [. . . . . .
]ωπου υϊος θυ
]ος εστρνος Χς
]σ[. . . . .]ρο
. . . .

6. αυ[των is found here only in a few inferior MSS.

407. CHRISTIAN PRAYER.

14·5 × 15·7 *cm.*

A short prayer written in rather elongated and ornate, though not very regular, uncials, which we should assign to the end of the third or to the fourth century. On the *verso* is the title 'A prayer,' and below a brief memorandum of some amounts in cursive.

ο θεος ο παντ[ο]κρατωρ ο ποιησας τον ουρανον
και την γην και την θαλατταν και παντα τα εν αυτοις
βοηθησον μοι ελεησον με [[εξ]] εξαλιψον μου τας
αμαρτιας σωσον με εν τω νυν και εν τω μελλοντι
αιωνι δια του κυριου κα[ι] σωτηρος ημων Ἰησου
Χρειστου δι ου η δοξα και το κρατος εις τους αιωνας
των αιωνω[ν] αμην

On the *verso*

προσευχη

. (δραχμαὶ) 'Βρλς

χωρ( ) λι(τρ) ε (ἥμισυ ?).

'O God Almighty, who madest heaven and earth and sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Saviour Jesus Christ, through whom is the glory and the power for ever and ever. Amen.'

1. *ο ποιησας κ.τ.λ.* : the phrase is from Psalm cxlvi. 6; cf. Neh. ix. 6, Apoc. xiv. 7.
3. *εξαλιψον κ.τ.λ.* : cf. Ps. l. 9 *πάσας τὰς ἀνομίας μου ἐξάλειψον*, &c.
10. The meaning of χωρ( ) is doubtful; with λίτραι immediately following, it is unlikely to be the liquid measure found in the forms δίχωρον and τρίχωρον in B. G. U. 248. 26, 531. ii. 5. χωρ(εῖ) or χωρ(ίς) is more probable.

II. NEW CLASSICAL FRAGMENTS

408. Odes of Pindar.

Fr. (*a*) 13 × 15 *cm.* Plate II.

Four fragments of a lyric work in Pindaric dialect written in medium-sized uncials, with a few corrections and marginal notes in various hands. On the *verso* are some money accounts in a second century cursive. The writing on the *recto*, which bears much resemblance to that of the semi-uncial contracts from Oxyrhynchus of the Domitian-Trajan period (e. g. 270), belongs to the early part of the second century or even to the end of the first. Sub-divisions of the poem are indicated by paragraphi, while an elaborate coronis apparently marks the beginning of a new poem, as in the Bacchylides papyrus; the high stop is employed, and occasional breathings, accents, and marks of elision and quantity occur. Fragment (*b*) probably belongs to the second column of fragment (*a*), and since this arrangement accounts for forty-eight lines in this column, it is unlikely that more than two or three, if any, lines are lost between those two fragments. The position of fragments (*c*) and (*d*) is obscure.

The authorship of the piece is made certain, as was perceived by Blass, by the correspondence of the last line of fragment (*b*)]υ δελφινος υπ[with the beginning of Pindar, Fr. 235 (Christ), a quotation in Plut. *Quaest. Symp.* vii. 5. 2 (cf. *De soll. anim.* 36) of a passage in which the poet compares himself to a dolphin:—*ὁ Πίνδαρός φησι κεκινῆσθαι πρὸς ᾠδὴν ἁλίου δελφῖνος ὑπόκρισιν τὸν μὲν ἀκύμονος πόντου ἐν πελάγει αὐλῶν ἐκίνησεν ἐρατὸν μέλος.* Another extant Pindaric fragment (200) occurs in ll. 58–9; cf. note *ad loc.* Dismissing the first twenty-two lines, of which the merest fragments remain, we have in ll. 23–42 most of the last antistrophe and in ll. 43–54 part of the last epode of one poem, and in ll. 54–69 part of the first strophe of the next. The subject of the antistrophe, which has suffered much damage through the obliteration of the ink in the latter parts of several lines, is the vengeance taken by Heracles upon Laomedon. Though the general thread of the construction in ll. 23–35 has yet to be discovered, their restoration is a by no means hopeless undertaking, for the vestiges of letters in the effaced parts are generally sufficient to verify the right conjectures when they are made. The second poem has in the margin at the beginning traces of what seems to have been its title, but these are too slight to give a clue to the subject. The first strophe contains an interesting tribute by Pindar to one of his predecessors in the field of lyric poetry, which may be compared with the conclusion of the recently discovered *Persae* of Timotheus.

In this, as in the other new classical fragments, many of the restorations of lacunae and suggestions in the commentary are due to Blass.

(*a*)

Col. i.

]ΠΟΙ
]ϙΙΔΕ[. .] .
]ΓΕΝ̣ΩΝ
]ΟΝ
]ΦΑ
]
] .
] . .
]Π̣Α̣[. . . .]

10] . [. . .]
]Μ̣ΕΤ̣ΕΡΑ̣Ι
]ΩΙΠΟΛΛΟΝ μαγτευμα[τ]ων
]Ο̣ΝΤΕΝ
14]ΝΤΡΙΧΑ·

6 lines lost.

21]Α
. . . . . .

Col. ii.

Φ . . . . Μ̣Ι[
ΤΟΙΠΡΟΪΔ̣[. .]ΝΑΙCΑΝΑ̣[*τοι προϊδ[ὼ]ν αἷσαν . . .*
ΖΟΙ̣ΤΟΤ'ΑΜΦΙ . Ο̣ΥΤΑ̣Τ . [*ζοι τόθ' ἀμφ . . .*
25 ΗΡΑΚΛΕΗC· ΑΛΙΑΙ[. . .] . . [*Ἡρακλέης. ἁλίαι . . .*

ΝΑΪΜΟΛΟΝΤΑϹ[.]Υ̣[. .]Η̣Ϲ̣[.] . [.] . Ϲ̣Ο̣ΕΝ̣	*ναῒ μολόντας . . .*
ΘΟΝ̣ΟΙΦΥΓΟΝΟΝ̣[. . . . . .] . [.] . . .	*θονοι φύγον . . .*
ΠΑΝΤΩΝΓΑΡΥΠ̣[.]Ρ̣ΒΙ̣Ο̣ϹΑ̣Ν . . Ϲ̣Ε̣ΦΑ[	*πάντων γὰρ ὑπ[έ]ρβιος . . .*
ΨΥΧ̣ΑΝΚΕΝΕΩ[.]ΕΜ̣Ε[.] . . ΡΥ̣Κ̣ . Α̣ . . [	*ψυχὰν κενεῶ[ν] ε . . .*
ΛΑΩΝΞ̣ΕΝΟΔΑ[.]Κ̣ΤΑΒΑ̣ϹΙ̣Λ̣Η̣[. .]	*λαῶν ξενοδα[ΐ]κτα βασιλῆ-*
ΟϹΑΤΑ[[Ν]]^{σ}ΘΑΛΙΑΙΚΟΤΕΩ[.]Θ̣Α̣Μ̣Α̣[	*ος ἀτασθαλίᾳ κοτέω[ν] θαμὰ*
ΑΡΧΑ[[Π]]^{γε}ΤᾹΙΤΕ[.]ΑΛΟΥ	*ἀρχαγέτᾳ τε [Δ]άλου*
ΠΙΘΕΤΟΠΑΥϹΕ̣Ν̣[. .] . Ρ̣Μ̣[. .]ΙΑΔΕϹ̣ . . Ϲ̣[.]	*πίθετο παυσ . . .*
ΓΑΡϹΕΛ̣[.]Γ̣ΥϹΦ̣Α̣Ρ̣Α̣ΓΩΝ̣ . Υ̣Τ̣ . Ν̣Α̣Υ̣	*γάρ σε λ[ι]γυσφαράγων . . .*
ΤΑΕΚΑΒΟΛ̣Ε̣ΦΟΡΜΙΓΓΩΝ ·	*τα, ἑκαβόλε, φορμίγγων.*
ΜΝΑϹΘΗΘΟΤΙΤ̣ΟΙΖΑΘΕΑϹ	*μνάσθηθ' ὅτι τοι ζαθέας*
ΠΑΡΟΥΕΝΓΥΑΛΟΙϹΕϹϹΑΤΟΑ[.]ΑΚΤΙ	*Πάρου ἐν γυάλοις ἕσσατο ἄ[ν]ακτι*
ΒΩΜΟΝΠΑΤΡΙΤΕΚΡΟΝΙΩΙΤΙΜ̣Ι̣ΕΑΝ	*βωμὸν πατρί τε Κρονίῳ τιμάεν-*
ΤΙΠΕΡΑΝΙϹ̣ΘΜΟΝΔΙΑΒΑΙϹ ·	*τι πέραν ἰσθμὸν διαβαίς,*
ΟΤΕΛΑΟΜΕΔΟΝ	*ὅτε Λαομέδον-*
ΤΙΠΕΠΡΩΜΕΝΟΙ̣Η̣Ρ̣Χ̣Ε̣Τ̣Ο̣	*τι πεπρωμένοι' ἤρχετο*
ΜΟΡΟΙΟΚΑΡΥΞ·	*μόροιο κᾶρυξ.*
Η[.]ΓΑΡΤΟΠΑΛΑΙΦΑΤΟΝ[.] . . . . Ο̣Ν̣	*η . γὰρ τὸ παλαίφατον . . . . . ον*
ΕΪΚΕϹΥΓΓ̣Ο̣ΝΟΥϹ	*εἶκε συγγόνους*
ΤΡΕΙϹΠ̣[. .] . Ε̣Ω̣[.]Ν̣Κ̣Ε̣Φ̣Α̣Λ̣Α̣Ν̣ . . Ρ̣ . . Τ̣ΑΙ̣[	*τρεῖς . . . . . κεφαλὰν . . . . . .*
ΕΠΙΔ[. . . . . .]ΑΙ̣Μ̣Α[. .] . [. . . .] . [	*ἐπιδ . . .*

. . . . . .

(*b*)

ΑΛΛ̣Α̣[	*ἀλλα . . .*
ΤΕΜ̣Α̣ΧΑ[	*τε μαχα[. . . ἡ-*
ΡΩΩΝΑ[	*ρώων α . . .*
ΛΑΧΟΝΚ[	*λάχον κ . . .*
ΝΟΝΕΓΩ[	*νον ἐγὼ . . .*
ΟΡΓΙΟΙϹΑ[	*ὀργίοις α . . .*
ΑΥΞΟ̣Υ̣Η̣[	*αὐξ . . .*
]$_{μ̣α̣ς}$ ΑΙΟ̣Λ̣[	*αἰολ . . .*
]$_{.ς}$ ΙΩΝ[	*ιων . . .*
]$_{κ̣η}$ ΑΟΙΔ[. . .]Α̣ΙΑΡΜΟΝΙΑΝ	*ἀοιδ[ὰν κ]αὶ ἁρμονίαν*

]λλ ΑΥ . [. . . .]ΠΕΦΡΑϹ̣Α̣[	αυ . [. . . ἐ]πεφράσα[το
ΤΩ[. . . . .]ΚΡΩΝΤΙϹ̣[	τῶ[ν . . Λο]κρῶν τις [οἵ τ' ἀργίλοφον
Π[. . . . . .]ΟΥΚΟΛΩ[	π[ὰρ Ζεφυρί]ου κολώ[ναν
Ν̣[. . . . . .]ΡΑΥϹΟΝΙΑ̣[	ν[άουσ' ὑπὲ]ρ Αὐσονία[ς ἄκρας,
Λ̣Ι̣[. . . . . .]ΙϹΑΝΘ̣ . [	λι[παρὰ πόλ]ις, ἄνθ[ηκε δὲ
ΟΙΟΝ[.]ΧΗΜΑΛΙΓ̣[	οἷον [ὅ]χημα λιγ . . .
ΚΕϹΟ̣[.]ΟΝΠΑΙΗΟ̣[	κες οἷον παιήο[να
ΑΠΟΛΛΩΝΙΤΕΚΑΙ[	Ἀπόλλωνί τε καὶ . . .
ΑΡΜΕΝΟΝ·ΕΓΩΜ[	ἄρμενον. ἐγὼ μ[ὰν κλύων
Π̣Α̣ΥΡΑΜΕΛ̣[.]ΖΟΜΕΝ̣[	παῦρα μελ[ι]ζομέν[ου τέχναν
[. . .]ϹϹΑΡΓΟΝΑΜΦΕΠΩ̣[	[γλώ]σσαργον ἀμφέπω[ν ἐρε-
[. . .]ΟΜΑΙΠΡΟϹΑΥΤ̣Α̣[	[θίζ]ομαι πρὸς αὐτὰ[ν ἁ-
[. . .]ΥΔ̣ΕΛΦΙΝΟϹΥΠ̣[	[λίο]υ δελφῖνος ὑπ[όκρισιν
]αυξιο[	

(*c*)

. . . . .
].[
]ΝΟϹΑ [
]ΑΤΕϹ [
]
]ΑΝΔΗΠΟ[
. . . . . .

(*d*)

. . .
]ΟΝΕ̣[
]ΡΤΟΝ[
]Α̣[
. . .

11. The supposed ΑΙ at the end of the line are really more like Ν.

12. *μαντευμα[τ]ων* is written in a semi-uncial hand in the margin between ll. 12 and 30, and so far as its position goes might refer to either. Probably it and the marginal adscript at the beginning of the new poem (l. 55) were due to the same person, who may be identical with the writer of the main text. The note below l. 69 is almost certainly in a different hand, and the corrections in ll. 31, 32 and 63 seem to be by a third person.

30. ΒΑϹΙΛΗ[: either *βασιλῆ[ος* or *βασιλῆ[ος]*] *ὅς* can be read. *ξενοδαΐκτης* occurs in Eur. *Herc. Fur.* 391 as an epithet of Cycnus, who was killed by Heracles. But here the 'king who murders strangers' is Laomedon; cf. l. 40.

32. The 'founder of Delos' is no doubt Apollo.

33. The doubtful Ε after ΠΑΥϹ may be Α.

34. *βαρυσφάραγος* occurs in Pindar, *Isth.* 8. 47, and *ἐρισφάραγος* is found in the Homeric Hymn to Hermes, but *λ[ι]γυσφάραγος* is new.

36–42. 'Remember that he set up an altar in the dells of holy Paros to thee, the king, and to his honoured father, son of Cronos, having passed over the isthmus to the other side, when he came a herald of fated doom to Laomedon.'

36. *μνάσθηθ'* is for *μνάσθητι*, Apollo being addressed; cf. l. 35 *ἑκαβόλε*. The subject of *ἔσσατο* is Heracles, who, according to Apollodorus ii. § 99, came to Paros when on his quest for Hippolyte's girdle, after which enterprise he went to Troy. *πατρὶ Κρονίῳ* means Zeus; cf. *Ol.* 2. 13 *Κρόνιε παῖ*.

55 sqq. '... song and harmony ... were devised by one of the Locrians who dwell beside the white-crested hill of Zephyrium in furthest Ausonia, a rich city; he dedicated ... a single paean meet for Apollo and ...: I hearing his brief melody, plying an art of ceaseless words, am moved to song like a sea-dolphin ...'

55. Perhaps *Ἰών[ων*, but *Ἰαόνων* would be the form expected. In the marginal adscript the doubtful *μ* in the first line might be *δ* or *λ* preceded by another letter, and the doubtful *α* might be *ο*, while a narrow letter such as *ι* may have been lost between them. For *υ[μ[ν]ος* there is not space enough. Instead of *κη* in the third line *και* is possible, and the last word may be *Ἀπό]λλ(ωνι)*; cf. l. 64. Pindar wrote several *ὕμνοι* to Apollo; cf. Pausan. x. p. 858 *καθέζεσθαί τε τὸν Πίνδαρον καὶ ᾄδειν ὁπόσα τῶν ᾀσμάτων ἐς Ἀπόλλωνά ἐστιν*.

58. The reference is to Xenocritus (or Xenocrates) who invented the Locrian mode (*Λοκριστί*); cf. Westphal, *Metrik der Griechen*, I. p. 286. For the restorations of this line and the next cf. Pind. Fr. 200 quoted by the scholiast on *Ol.* x. 17 *τραχεῖα δὲ εἰκότως λέγοιτο* (Locri) *λοφώδης οὖσα καὶ ἐπιθαλασσίδιος· αὐτὸς γάρ φησιν· οἵ τ' ἀργίλοφον πὰρ Ζεφυρίου κολώναν*.

60. AOYCYΠЄ is rather long for the lacuna, and possibly ΚΟΛΩ|Ν[ΑΝΥΠЄ]Ρ should be read.

61. ΑΝΘ . [: above Α is what may be a mark of quantity, probably ⏑. Є can be read in place of Θ.

62. For *[δ]χημα* cf. Pind. Fr. 124 *ἑρατᾶν ὄχημ' ἀοιδᾶν*.

63. For the form *παιήο[να* cf. Bacchyl. 15. 8.

67. For *ἐρεθίζ]ομαι* cf. Plut. *De soll. anim.* 36 *δελφῖνι Πίνδαρος ἀπεικάζων ἑαυτὸν ἐρεθίζεσθαί φησιν ⟨ἁλί⟩ου δελφῖνος ὑπόκρισιν κ.τ.λ.* The next words would be expected to be *πρὸς ἀοιδάν* (cf. the quotation as given in the introd.), but instead of this the papyrus has ΠΡΟCΑΥΤΑ[, the last letter being extremely doubtful. Possibly *αυτα[ν* is corrupt for *ἀοιδάν*: if not, it must refer to *ἀοιδάν* in l. 56.

70. This note probably refers to l. 53.

409. MENANDER, *Κόλαξ*.

21·5 × 34·1 *cm.* PLATES II and III.

A notable increase has been effected during the last few years in the fragments of Menander, the discovery of the Geneva fragment of the *Γεωργός* being rapidly followed by that of the Oxyrhynchus fragment of the *Περικειρομένη*. Another welcome addition is now made by the following considerable fragment of the *Κόλαξ*, a comedy previously represented only by a few short quotations, and some mutilated lines in P. Petrie I. iv. 1 assigned with much probability to this play by Blass (*Hermes*, xxxiii. p. 654, *Rhein. Museum*, lv. p. 102). The identification is established by the fortunate occurrence in the papyrus (ll. 42–4) of

three lines quoted from the Κόλαξ by Stobaeus, *Floril.* 10. 21 (Fr. 294 of the Menander fragments in Kock's *Fragmenta Comicorum*); while another line and a half formerly placed among the ἄδηλα δράματα (Kock, Fr. 731) occur in ll. 49–50.

As is well known, this play was utilized by Terence in his *Eunuchus*, a fact which he himself states in the prologue (ll. 30–2):

> Colax Menandri est: in ea est parasitus Colax
> et miles gloriosus. eos se non negat
> personas transtulisse in Eunuchum suam,

the 'parasitus' Gnatho representing Menander's Στρουθίας, and the 'miles gloriosus,' who in the Κόλαξ was called Βίας (cf. l. 32), appearing as Thraso (cf. Kock, Fr. 293, Plutarch, *Mor.* 57 *a*). But not much can be inferred from this concerning the plot of the Κόλαξ, since the *Eunuchus* was the product of a *contaminatio* of two Menandrian dramas, the second being the Εὐνοῦχος; and where Terence was following the one and where the other cannot be accurately determined. Unfortunately on this point the present papyrus, notwithstanding its length, does not bring much enlightenment. Throughout the first column the beginnings of the lines are lost; and though different speakers are occasionally distinguished, and the sense of a line or two may here and there be caught, it is impossible either to follow the course of the dialogue or evolve a connected idea of the action. In ll. 1–13 the speaker is possibly Struthias, the parasite, and a comparison with Terence, *Eunuchus* ii. 2, would then suggest itself; but the resemblance, if indeed there can be said to be a resemblance, was not more than a general one. A closer parallel is obtainable between ll. 11–3 and Terence, *Eunuch.* iii. 4, a speech by Antipho. Lower down in the column other characters appear and the names Doris and Phidias (ll. 18–9) are mentioned; perhaps therefore a change of scene occurred in the course of this column, and the transition may be marked by the space between ll. 13 and 14. Column ii, which succeeds without a break, is in a more satisfactory condition. Probably a new scene opens at l. 39, from which point as far as l. 53 we have a dialogue between two persons who are walking in the street followed by a slave carrying wine-jars (l. 47). One of them is infuriated by the sight of the parasite, Struthias, whom he declares (ll. 45–53) he would like to unmask in the open market-place. Below l. 53 is a coronis and a short line; and then another dialogue succeeds in which the speakers are the familiar young man (A.) and his tutor (B.; cf. l. 55 τρόφιμε), the latter of whom makes a speech of some length upon the iniquities of the race of parasites (ll. 55–63). It would at first sight be natural to suppose that a change of scene occurred at l. 54, and that the short line is a stage direction. But what remains of l. 54 does not seem to suit this view, while

on the other hand it can be easily connected with what follows; and, moreover, the speech of the tutor would succeed so appositely upon the outburst in ll. 45–53 as to give strong support to the hypothesis that the speakers in the upper half of this column are the same as in the lower. Line 54 must then be assumed to be defective. In the third column a different and apparently more dramatic scene opens, the transition to which is lost with the first few lines. This column is detached from the preceding two, but that it followed them immediately is rendered almost certain by the fact that this accords not only with the *recto*, where we have the correct amount of margin, but also with the *verso*, which has been used for an account. The break in the papyrus separates the figures of a column from the items to which they relate, and though the latter are too much defaced for the connexion to be established with certainty, the coincidence of the lines with the figures and the width of the resulting column, which exactly corresponds with that following it, suffice to make this relation of the fragments extremely probable. There is then hardly room for doubt that this was the next scene of the play; but although twenty lines remain, of which not more than a few letters or syllables are missing, the situation is very obscure. There is apparently only one change of speaker (l. 89); the soldier Βίας, a *leno*, and a girl seem to be involved; but their relations are not made clear, and the *Eunuchus* seems to provide no definite clue. The mention of στρατιῶται in l. 82, with the passage in the next speech (ll. 91–4) 'If he perceives it he will come bringing sixty comrades, even as many as Odysseus took with him to Troy, with shouts and threats,' may recall the scene (*Eunuch.* iv. 7) where Thraso with his comrades prepares to attack the house of Thais, a passage with which Blass also connects the Fayûm fragment referred to above; but it is difficult to work out the analogy.

The MS. is written in rapidly formed medium-sized uncials which we should assign to about the middle of the second century. This date is also indicated by the two marginal notes, one of which is of some length, written by the original scribe in a smaller and more cursive hand, and also by the accounts already mentioned on the *verso*, which are not later than the first half of the third century, and may belong to the end of the second. Changes of speaker are marked by double dots and paragraphi as in the Περικειρομένη fragment (**211**); stops are frequently added, the high point as a rule being used, though the middle (so apparently at the ends of ll. 6 and 35) and low point (l. 44) also occur, and accents, breathings, &c., are found here and there: most or all of these lection signs are by the first hand. The text is but mediocre in quality, for in addition to minor errors half a line may be missing at l. 54 (see above), and the blank space after l. 13 is suspicious.

Col. i.

] · [
]ωντωνπατ̣ε̣[. . . . .]νη̣μενος
]cυο̣νωcπαcινδο̣[.]ε̣[.]
]επιπραξ̣ε̣ι̣cτ̣ιν̣α[.] ·
]ικιανεμοικενην
] . παιδαριον· [.]υτοc̣τροφην ·
]νδιοικηταιcτιc̣ι̣ν̣ ·
]δαιμοντυχονϊcωc
]ωναθλιωcου[.]ω̣cφοδρα ·
]τομοιπ[.]ητεον
]υνοδοcη̣μ̣ω̣ν̣γ̣ε̣[.]ν̣εται
]εcτιατω̣ρδεc̣[.]ο̣τ̣η̣c̣
]δεχεcθαι̣ει̣[. . .]μο̣ι

] . αδειτο . [.]εντ̣[.] . [. .]
]μ̣προνηδοξηιμεγαν ·
]ν̣ · ειδεμητρ̣ιον
]αι̣νιαν · αγ̣ριαναγε
]α̣ρα : νυνεγωδωριc
]νφειδια : θαρρειν · ε̣μοι
]cεμ[.]cταυτηcμελει
]ειπηιφληναφον ·
]ναθηναcωζεμε
] κρε̣ι̣βω̣c̣ταπατρια
]υcαυτο̣[.]c · πο[[ι]]λειc ·
]ο̣υcι : τιλεγειcαθλιε :
]πονηροιcτουcθεουc
]ναγαθονπραττομεν
]φ̣ερωναυτοcποτε
]ον · πηραν · κρανοc
]ον · δι[[α]]βολιαν · κωδιον
]υχηcονοcφερει ·
]αιφνηcβιαc
]νεμον : τονενθαδι

διμοιρειτ οδιπλουν λαμβανων τωνστρατιωτ μισθον

]ων τῶν πατέ[ρων μεμ]νημένος
]συον ὡς πᾶσιν δο[κ]ε[ῖ]
] ἐπὶ πράξεις τινὰ[ς]
ο]ἰκίαν ἐμοὶ κενὴν
]. παιδάριον· [α]ὐτὸς τροφὴν
]ν διοικηταῖς τισιν
]δαιμον τυχὸν ἴσως
]ων ἀθλίως οὕ[τ]ω σφόδρα
τοῦ]τό μοι π[ο]ητέον
σ]ύνοδος ἡμῶν γ[ί]γνεται
] ἑστιάτωρ δεσ[π]ότης
] δέχεσθαι εἶ[πέ] μοι

] . α δεῖ το . . εντ . . . .
πλούτῳ λα]μπρὸν ἢ δόξῃ μέγαν
]ν· εἰ δὲ μὴ τρίτον
]αινιαν ἀγρίαν ἄγε
]αρα. *B.* νῦν ἐγὼ Δωρὶς ⟨⏑ –⟩
]ν Φειδία. *A.* θαρρεῖν ἐμοὶ
]σεμ . ς ταύτης μέλει
] εἴπῃ φλήναφον
δέσποι]ν' Ἀθηνᾶ σῶζέ με
οἶδ' ἀ]κρειβῶς τὰ πάτρια
το]ὺς αὐτ[ού]ς· πόλεις
]ουσι. *B.* τί λέγεις ἄθλιε;
A.] πονηροῖς τοὺς θεοὺς
]ν ἀγαθὸν πράττομεν
διμοιρίτης] φέρων αὐτός ποτε
]ον, πήραν, κράνος,
]ον, διβολίαν, κῴδιον,
ἀτ]υχὴς ὄνος φέρει.
ἐξ]αίφνης Βίας
]ν ἐμόν. *A.* τὸν ἐνθαδί

"διμοιρίτ(ης)·" ὁ διπλοῦν λαμβάνων τῶν στρατιωτ(ῶν) μισθόν.

Col. ii.

[. . . . . .] . . Μ̣[.]Ν̣ΟΥΝΤΑΠΕΡΥCΙ[. .]Α̣ΕΙ·
[. . . . . .]Η̣ΝΔΙΑΤΡΙΒΗΝΠΑΡ̣Ι[. . .]Ç̣Α̣Ç·
Α̣Π . [. . . . . .]Ο̣Ν· CΚΩΠ[.]Ο̣ΜΕΝΟΥ[. . .] . CΠ . [
ΕΥ̣Π̣[. . . . . .]Τ̣] . ΟΝΤΑΠΑ[.]ΔΕC· ΕΧΟΜΕ[
ΟΠΟ[. . . .] . . [.]ΗÇ̣Ο̣[. .]CΘΕΝ[.]ΟΙΧΟΜΑΙ :
Τ̣ΙΚ[. . . . . .]ΚΑΤΕΠΤΗΚΕΝΠΟ̣Θ̣Ε[
ΠΟ̣Α̣[. . . . . .]Ν̣ΗCΑΤΡΑΠΗΝΗC[
. . [. . . . . .]Ν̣ΕCΤΙΔΗΛΟCΕCΤΙ : ΠΩC :
ΟΥΘ[. . . . . .]ΕΝΤΑΧΕΩCΔΙΚΑΙΟCΩΝ·
ΟΜΕ[. . . . . .]ΕΓΕΙΚΑΙΦΕΙΔΕΤΑΙ·
ΟΔΕΤ[. . . . . .]ΝΤ'ΕΝΕ[.]ΡΕΥCΑC.ΠΑΝΤ[
ΩCΑΔΙ[. . . . . .] : ΟΜΝΥΩΤΟΝΗΛΙΟΝ
ΕΙΜΗΦΕ[. . . . . .]Ç̣ΟΠΙCΘ'ΕΒΑΔΙΖ[.]ΜΟΥ
ΤΑΘΑC[.]Α̣[. . . . .]Η̣ΝΥΠΟΝΟΙΑΚΡΑΙΠΑΛΗC·
ΕΒΟΩ̣[. . . . . .]Α̣ΡΑΚΟΛΟΥΘΩΝΕΝΑΓΟΡΑΙ·
ΑΝΘΡΩΠ[. .]Ę[. . .]Ν̣ΠΤΩΧΟCΗCΘΑΚΑΙΝΕΚΡΟC·
ΝΥΝ[.]ΔΕΠΛΟΥ[. . . .]ΛΕΓΕΤΙΝΕΙΡΓΑΖΟΥΤΕΧΝΗΝ·
ΤΟΥΤΟΙ[.]Α̣ΠΟΚ̣Ρ̣[. .]ΑΙΠΟΘΕΝΕΧΕΙCΤΑΥΤΑ· ΟΥΚΑΠΕΙ
ΕΚΤΗC[. . . . . .] . ΩCΕ· ΤΙΔ̣ΙΔ̣ΑC[.]ΕΙCΚΑΚΑ·
ΤΙΛΥCΙΤΕΛΕ̣Ι̣Η̣Μ̣ΙΝΑΠΟΦΑΙΝΕΙCΤΑΔΙΚΕΙΝ
ΕΙCΕCΤ̣[.]Ν̣ . [.] . . [. .]
ΔΙΟΥΤΑΠΑΝ[.]Α[.]ΟΛΩΛΕΤΡΟΦΙΜΕΠΡΑΓΜΑΤΑ
ΑΡΔΗΝ[.]ΕΓ̣ΩÇ̣[. . .] . . . ΝΟ̣CΑCΑΝΑCΤΑΤΟΥC
ΠΟΛΕΙCΕ[. .]ΑΚΑ̣[. .]Ο̣ΥΤΑΠΟΛΩΛΕΚΕΝΜΟΝΟΝ
ΤΑΥΤΑC· ΟΝΥΝ[.] . . . Ο . . Ο̣ΝΕΞΕΥΡΗΚΕΓΩ·
ΟCΟΙΤΥΡΑΝΝΟΙΠΩ̣ΠΟΤ'ΟCΤΙCΗΓΕΜΩΝ
ΜΕΓΑC· CΑΤΡΑΠ[. .]ΦΡΟ̣Υ̣ΡΑΡΧ[.]CΟΙΚΙCΤΗCΤΟΠ[.]Υ·
CΤΡΑΤΗΓΟC· ΟΥ[. . .]Α̣Λ̣Λ̣ΑΤΟΥCΤΕΛΕΩCΛΕΓΩ
ΑΠΟΛΩΛΟΤΑC[. . . .]Ο̣ΥΤΑΝΗΡΗΚΑΝΜΟΝΟΝ
ΟΙΚΟΛΑΚΕC· ΟΥΠ̣[.] . ΕΙCΙΝΑΥΤΟΙCΑΘΛΙΟΙ
CΟΒΑΡΟCΜΕΝΟΛΟΓ̣ΟC· ΟΤΙΔΕΤΟ̣ΥΤΕCΤΙΝΠΟΤΕ
ΟΥΚΟΙΔΕΓΩΓ̣Ę : Π̣[.]CΤΙCΑΝΚΡΙΝΑCΚΑΚΩC
ΕΥΝΟΥΝΥΠΟΛΛΒΟ̣[.]ΤΟΝΕΠΙΒ̣ΟΥΛΕΥΟΝΤΑCΟΙ
ΚΑΝΜΗΔΥΝΗΤΑ[.] : ΠΑCΔΥΝΑΤΑΙΚΑΚΩCΠΟΕΙΝ

Col. ii.

. . . . . *μ[ὲ]ν οὖν τὰ πέρυσι . . αει*
. . . . . *ην διατριβὴν παρι . . . σας*

απ . . . . . ον σκωπ[τ]ομένου . . . . σπ . . .
ευπ . . . . . τι . οντα πα[ῖ]δες ἐχομε . . .
οπο . . . . . ης ὅ[πι]σθεν οἴχομαι.
A. τί κ . . . . . κατέπτηκεν πόθε[ν;
πολ . . . . . ἢ σατράπην ἢ σ . . .
. . . . . ν ἐστὶ δῆλός ἐστι· *B.* πῶς;
A. οὐθ[εὶς ἐπλούτησ]εν ταχέως δίκαιος ὤν·
ὁ μὲ[ν γὰρ αὐτῷ συλλ]έγει καὶ φείδεται
ὁ δὲ τ[ὸν πάλαι τηροῦ]ντ' ἐνεδρεύσας πάντ' [ἔχει.
B. ὡς ἄδι[κον εἶπες.] *A.* ὀμνύω τὸν ἥλιον
εἰ μὴ φέ[ρων ὁ παῖ]ς ὄπισθ' ἐβάδιζέ μου
τὰ Θάσ[ι]α [καί τις] ἦν ὑπόνοια κραιπάλης,
ἐβόω[ν ἂν εὐθὺς π]αρακολουθῶν ἐν ἀγορᾷ·
ἄνθρωπ[ε, π]έ[ρυσι]ν πτωχὸς ἦσθα καὶ νεκρός,
νυν[ὶ] δὲ πλου[τεῖς·] λέγε τίν' εἰργάζου τέχνην·
τοῦτό γ' ἀπόκρ[ιν]αι, πόθεν ἔχεις ταῦτ'; οὐκ ἄπει
ἐκ τῆς [. . . . ἐτέ]ρωσε; τί διδάσ[κ]εις κακά;
τί λυσιτελεῖ(ν) ἡμῖν ἀποφαίνεις τἀδικεῖν;
B. εἷς ἐστιν . . .
δι' οὗ τὰ πάν[τ'] ἀ[π]όλωλε, τρόφιμε, πράγματα
ἄρδην, [λ]έγω σ[οι .] . . . ν· ὅσας ἀναστάτους
πόλεις ἑ[όρ]ακα[ς, τ]οῦτ' ἀπολώλεκεν μόνον
ταύτας, ὃ νῦν . . . . ο . . ον ἐξεύρηκ' ἐγώ·
ὅσοι τύραννοι πώποθ', ὅστις ἡγεμὼν
μέγας, σατράπ[ης], φρούραρχ[ο]ς, οἰκιστὴς τόπ[ο]υ,
στρατηγός, οὐ [γὰρ] ἀλλὰ τοὺς τελέως λέγω
ἀπολωλότας [νῦν, τ]οῦτ' ἀνῄρηκεν μόνον
οἱ κόλακες οἳ π[άρ]εισιν(?) αὐτοῖς ἄθλιοι.
A. σοβαρὸς μὲν ὁ λόγος· ὅτι δὲ τοῦτ' ἔστιν ποτὲ
οὐκ οἶδ' ἔγωγε. *B.* π[ᾶ]ς τις ἂν κρίνας κακῶς
εὕνουν ὑπολάβο[ι] τὸν ἐπιβουλεύοντά σοι.
A. κἂν μὴ δύνητα[ι;] *B.* πᾶς δύναται κακῶς ποεῖν.

Col. iii.

About 10 lines lost.

[. . . . . .] . . . [
. [. . . . .] . . [.]ϹΑΥΤΟΥ[
80 ΟΤ̣[. .]ΡΟϹΒΙΑΝΜΕ . . [
Τ . . [.]Π̣ΕΙϹ̣Τ̣[.]Χ̣ΩΡ̣ΗϹΕΙϹ̣[
Μ[.]Τ̣Α̣ΠΕΜΨΕΘ̣[.]ΤΕΡΟΥϹ̣ . [.]ϹΤΡΑΤ̣[
ΟΥ[. .]ΑΡΑΦΥΛΑΞΕΙ· ΠΑΙ̣Δ̣ΕϹ· ΕΚΤ̣Ρ̣ΙΒΟ̣[
ΗΤΟΙ̣ΠΟΘΟΥΤΟϹΗϹΥΠΙϹΤ̣ΕΥΘΕΙϹΛ̣[
85 ΥΠΕ̣Ν̣ΑΝ[. .]ΟΝΤΕΜΗΘΕΝΩ̂ΝΠΟΕ̣Ι̣[
ΔΟΞ̣Α̣Ϲ̣· ΕΧΕΙϹΤΟΝΑΝΔΡ'ΑΦΥΛΑΚΤΟΝ̣· Ε[
ΤΩΝΠΡΑΤΤΟΜΕΝΩΝΤΗϹΟΙΚΙΑϹ· ΟΤ̣[
Β[.]Υ̣Λ̣Η̣ΙΔΙΟΙΚΗΘΗϹΕΤΑΙΤΑΛΟΙΠΑϹΟΙ

[.]ΟΥ̣Δ̣[. . . .]Θ̣ . . Η̣ϹΦΑΝΕΡΟϹ· ΟΥΛΕΙΜΟΙ̣[
90 ΕΧ̣Ο̣Ν[.]ΕϹΕΝΤ[. . .]ΧΕΡϹΙΝΑΛΛΟΔΟΥΔΕΕΝ̣[
Ω̂ΝΕ̣Ι̣ΘΟΓΕΙΤΩΝ· ΑΛΛΕΑΝΑΙϹΘΗΘ'ΟΜ̣[
ΠΡΟϹ̣Ε̣ΙϹΙΝΕΞΗΚ[.]ΝΘΕΤΑΙΡΟΥϹΠΑΡΑΛΑΒ[
[. .]Ο̣Υ[.]ΟΔΥϹϹΕΥϹΗΛΘΕΝΕΙϹΤΡΟΙΑΝΕΧΩ[
[. .]Ω̣ΝΑΠΕΙΛΩΝ· ΑΝϹΕΜΗ· ΜΑϹΤΙΓΙΑ
95 [. . . . . .]ΕΠ̣Ρ̣ΑΚΑϹΠΛΕΟΝΕΧΟΝΤΙΧΡΥϹ̣Ι̣Ο̣[
[. . . .] . . ΤΙ[.]Δ̣Α̣ΠΩΛΩΜΑΤΟΥϹΔΩΔΕΚΑ[. .]Ο̣ΥϹ̣
[. . . . .]Μ̣[.]Ν̣Ο̣[.]ΔΙΑΤΟΥΤΟΝ· ΗΝΙΑΛΑΜΒΑΝΕΝ̣
[. . . . . .]Ι̣ΔΕΚΑΤΡΕΙϹΜΝΑϹΕΚΑϹΤΗϹΗΜΕΡΑϹ
[. . . . . .]ΞΕΝΟΥ· ΔΕΔΟΙΚΑΔΟΥΤΩΛΑΜΒΑΝΕΙΝ
100 [. . . . .]Λ̣ΟΥΓΑΡΑΡΠΑϹΟΝΘ'ΟΤΑΝΤΥΧΗΙ
[. . . . .]ΔΙΚΑϹΟΜΑΙ· ΠΡΑΓΜΑΘΕΞΩ· ΜΑΡ̣Τ̣[

]*αστυανακτοσ τουμιλησιου*[. .]*τ̣υαν̣*[. . .]*οσπολλοιο̣φο̣δ̣ρ̣α̣*
]*ω̣νκωμωδιογρ*⁻ *μεμν*[. .]ᵀ *εγενετογ' παγκρατ̣ι̣ασ̣*ᵀ *κ̣ρ̣α̣*[
]*ν̣καθαυτονηγω*[. .]*σ̣α̣τοδ' κ' πυγμηιερατοσθενησδε̣*[. . .
105].⁻*τωνολυμπιονι*ᵏ *προθεισ ρι̅ϛ̅ ολυμπ*ⁱ *φ' α̣*[. .]*υ̣α̣ν̣α̣ξ̣*[
]*ο̣μιλησιοσ ϛ̅ τηνπεριοδονακονιτει*

Col. iii.

. . . . . *ς αὐτου* . . .
80 *ο* . [*π*]*ρὸς βίαν με* . . .
τ . . . *πεισ* . . *χωρήσει σ* . . .
μ[*ε*]*ταπέμψεθ'* [*ἑ*]*τέρους* [*δὴ*] *στρατ*[*ιώτας, ῥ̣α̣δίως*

οὗ[ς π]αραφυλάξει· παῖδες, ἐκτρίβο[ιμεν ἄν.
ἤτοι ποθ' οὗτος ἢ σὺ πιστευθεὶς λ[όγοις
ὑπεναν[τί]ον τε μηθὲν ὧν ποεῖ[ς ποεῖν
δόξας ἔχεις τὸν ἄνδρ' ἀφύλακτον, ἔ[κτοπον
τῶν πραττομένων, τῆς οἰκίας· ὅτ[αν δὲ σὺ
βούλῃ, διοικηθήσεται τὰ λοιπά σοι.
B. [π]οῦ δ . . . . θ . . ης φανερός; οὐ λιμοί, [βίον
ἔχον[τ]ες ἐν τ[αῖς] χερσίν, ἄλλο δ' οὐδὲ ἕν;
ὠνεῖθ' ὁ γείτων· ἀλλ' ἐὰν αἴσθηθ' ὅμ[ως
πρόσεισιν ἑξήκονθ' ἑταίρους παραλαβ[ών,
[ὅσ]ου[ς] Ὀδυσσεὺς ἦλθεν ἐς Τροίαν ἔχω[ν,
[βο]ῶν ἀπειλῶν "ἄν σε μή·" "μαστιγία,
[ἐμὴν π]έπρακας πλέον ἔχοντι χρυσίο[ν."
. . . . . τι[ά]δα πωλῶ; μὰ τοὺς δώδεκα θεούς
[ἀπατώ]μ[ε]νο[ς] διὰ τοῦτον· ἢ μί' ἐλάμβανεν
. . . . . ι δέκα τρεῖς μνᾶς ἑκάστης ἡμέρας
[παρὰ τοῦ] ξένου· δέδοικα δ' οὕτω λαμβάνειν
. . . . . λου γὰρ ἁρπάσονθ' ὅταν τύχῃ
. . . . . δικάσομαι, πράγμαθ' ἕξω, μάρτ[υρες

] "Ἀστυάνακτος·" τοῦ Μιλησίου [Ἀσ]τυάν[ακτ]ος πολλοὶ σφόδρα
τ]ῶν κωμῳδιογρ(άφων) μέμν[ην]τ(αι). ἐγένετ(ο) γ(ὰρ) παγκρατιαστ(ὴς)
κρά[τ(ιστος)
τῶ]ν καθ' αὑτόν, ἠγωνί[σατο δ(ὲ) κ(αὶ) πυγμῆι. Ἐρατοσθένης δ' ἐ[ν τῷ
. τῶν Ὀλυμπιονικ(ῶν) προθεὶς ρις Ὀλυμπι(άδα) φ(ησίν)· Ἀ[στ]υάναξ
ὁ Μιλήσιος ς τὴν περίοδον ἀκονιτεί.

4–8. Blass suggests the following restoration of this passage: [*ἐπεὶ γὰρ ἐξέπλευσεν*] *ἐπὶ πράξεις τινὰς* | [*ὁ πατὴρ κατέλιπεν οἰ*]*κίαν ἐμοὶ κενὴν* | [*καὶ . . . ἐν*] *παιδάριον· αὐτὸς τροφὴν* | [*ἐπορι-σάμην. τὴν μὲν* (sc. οἰκίαν)] *διοικηταῖς τισιν* | [*ἐπέτρεψε . . .*

10. π[ο]ητέον: cf. ll. 67 and 85. The Attic form is also preserved in the *Περικειρομένη* papyrus, **211**. 2.

13. The blank below this line may indicate a change of scene (cf. introd.), but it might also mean that there was some omission at this point; cf. l. 54.

18. *Δωρίς*: there is no doubt about the reading. Either *Δωρίς* is an adscript concerning the speaker (cf. **211**) which has been incorporated into the text or we must suppose the loss of a foot at the end of the line.

23. There is a blank space before K in which there are no traces of ink, though K is clear enough; but it is possible that the ink has scaled off.

28. *διμοιρίτης*: the meaning of the word is explained in the marginal note; it is equivalent to the Latin *duplicarius*.

31. The line probably ran *νυνὶ δὲ ταῦτα πάντ' ἀ]νχῆς κ.τ.λ.*, as Blass suggests.

39–67. *A* (a young man). 'What . . . has swooped down on us and whence is it? . . . that he is a knave is evident.

B (tutor of *A*). How?

A. No honest man ever grew rich quickly. For while he is putting by and living thriftily, the man who lays a trap for his patient watchfulness gets everything.

B. How unjust it is what you say.

A. I swear by the sun that if the slave were not following me carrying the Thasian jars and there were no suspicion of my being drunk, I would at once pursue him in the market-place crying: "Fellow, last year you were poor and an outcast, but now you are rich. Say what trade you have been working at; answer me this, whence have you got all this? Won't you be off . . . somewhere else? Why do you teach men wrong? Why do you declare to us that there is profit in evil-doing?"

B. There is one character, my boy, only one which has brought utter ruin upon the world, and so I tell you. This alone it is that has ruined all the cities which you have seen laid waste, as I have now discovered. All the tyrants, all the great rulers, satraps, captains, founders, generals—I mean those who have come to complete ruin—this alone has been their destruction, namely the miserable parasites who attend them.

A. That is a violent speech; but I am not sure what is the meaning of this.

B. Any one might be so mistaken as to suppose the man who was intriguing against him to be his friend.

A. But if the intriguer is powerless?

B. Every one has power to do evil.'

34. The supposed point after ΕΙ may be a vestige of another letter.

39. *τί κ]ακὸν* . . . would be suitable, but it would then be quite impossible to get two more feet into the remaining space, which seems in any case almost too short for the exigencies of the verse; but something may have dropped out.

42–4 = Stob. *Flor.* 10. 21. *οὐθείς* is also found in the Parisinus; *οὐδείς* Kock. *αὐτῷ* in l. 43 is the reading in Stobaeus, but *αὐτός* is a probable correction.

49–50 = Eustathius 1833. 58. Grotius' emendation of *νῦν* to *νυνί* is confirmed by the papyrus.

52. *ἐκ τῆς* [*πόλεως* is an obvious restoration, but it seems impossible to get so much into the lacuna; *ἀγορᾶς* is also too long.

54. For a discussion of this passage see introd.

58. The vestiges would suit ΟΙΚΟΝ, and *ὁ νῦν κατ' οἶκον* is a just possible reading.

62. ΑΝΗΡΗΚΑΝ must be altered to *ἀνήρηκεν*; the mistake was a natural one, with *οἱ κόλακες* in the next line.

63. To find a restoration of this passage which at once suits the sense and the papyrus is not easy. *οἱ πάρεισιν* naturally suggests itself, but the letter after Ο is almost certainly Υ, not Ι, and before ΕΙCΙΝ the traces would be consistent with the tip of a letter like Λ, Λ or Μ but hardly with Ρ. On the other hand, . . . *εισιν* seems a fatal obstacle to the alternative of making *ἄθλιοι* refer to the *τύραννοι*, &c., and reading *οὗς* . . . *αὐτοῖς ἄθλιοι*.

89. *λιμοί*: 'starvelings' as in Poseidipp. Fr. 26. 12 (Kock, iii. 343) *κνμινοπρίστας πάντας ἢ λιμοὺς καλῶν*. For [*βίον*] *ἔχοι[τ]ες ἐν τ[αῖς] χερσίν* cf. the compounds *ἀποχειροβίωτος* and *ἀποχειρόβιος*.

92. ἐξήκοντθ': cf. Apollod. Epit. 5. 14 εἰς τοῦτον (the wooden horse) Ὀδ. εἰσελθεῖν πείθει πεντήκοντα τοὺς ἀρίστους, ὡς δὲ τὴν μικρὰν γράψας Ἰλιάδα φησί, τρισχιλίους.

96. In the right margin opposite this line are traces of a marginal note, but it is hopelessly effaced. .....τι[ά]δα is the name of the girl who is referred to by ἐμήν in the previous line and is the subject of ll. 97–9. A paragraphus may be lost between ll. 95–6 and there is very likely a change of speaker at this point.

97. The final letter may be ι, but some correction of the latter part of this line is in any case necessary. ἦ μί' ἐλάμβανεν is a simple alteration.

102–6. Ἀστυάνακτος must have occurred in one of the lines lost at the top of this column, the note being added at the bottom to explain the reference. For Astyanax cf. Athen. x. 413 *a* Ἀστυάναξ δ' ὁ Μιλήσιος τρὶς Ὀλύμπια νικήσας κατὰ τὸ ἑξῆς παγκράτιον. Athenaeus tells a story of his eating a dinner which was intended for nine persons.

103. γ': this abbreviation of γάρ is the same as that found in the papyrus of the Ἀθηναίων πολιτεία, like those for δέ and καί in l. 104.

104. Ἐρατοσθένης: i.e. Eratosthenes of Cyrene, the librarian at Alexandria under Euergetes I and Philopator. His Ὀλυμπιονῖκαι is referred to by Athenaeus iv. 154 *a*, Diog. Laert. viii. 51.

105. The letter before των was the figure giving the number of the book.

106. τὴν περίοδον: i.e. the four great public games; cf. e.g. Athen. x. 415 *a* ἐνίκησε δὲ τὴν περίοδον δεκάκις.

410. Rhetorical Treatise.

25·4 × 23·2 *cm.* Plate IV (Cols. i–ii).

A treatise on Rhetoric in the Doric dialect is something of a surprise, but that such was the character of the work from which these fragments are derived admits of no doubt. The dialect, though occasionally corrupt, is the same as that found in the fragments of Archytas of Tarentum and other Pythagoreans, and in the anonymous Διαλέξεις Ἠθικαί, the composition of which is attributed to the beginning of the fourth century B.C. (cf. Mullach, *Fragm. Phil. Graec.* i. pp. 544 sqq.; ii. pp. 9 sqq.). To the same period and probably to the same school the present treatise is also to be assigned. The precepts inculcated by the writer are of a simple and practical character, and their principal object is the attainment of μεγαλοπρέπεια, which, as we also know from Quintilian (*Inst. Or.* iv. 61–3), was specially included among the *narrandi* (cf. l. 15 ἐν δὲ [ταῖ] διαγήσει) *virtutes* by certain authorities. Poetical quotations are freely introduced, a circumstance which forms another connecting link with the Διαλέξεις; cf. Mullach, *op. cit.* i. pp. 546, 548.

The greater part of four consecutive columns is preserved, the first of these being practically complete. They are written in a neat, rather small, round uncial hand which we should place in the latter half of the second century A.D., though the contents of the *verso*, a series of epigrams (464) in a semi-uncial

hand, appear to be of a considerably later date. The columns lean over rather markedly to the right. Quotations usually, though not always, project by a letter or two into the left margin, as in other papyri of this period (cf. e.g. **220**). The text is not very good, and in several passages the corruption has gone considerably deeper than the mere debasement of the dialect.

Col. i.

ΚΑΙΑΛΛΟΙΤΙΝΕϹ	*καὶ ἄλλοι τινὲς*
ΤΕΑΞΙΩϹΟΝΤΙΚΑΙ	*τὲ ἀξιώσοντι. καὶ*
ΑΙΚΕΝΤΑΙΛΕΞΕΙΤΑΙ	*αἴ κ' ἐν ταῖι λέξει ταῖι*
ΑΡΧΑϹΤΑΝΕΦΟΔΩΝ	*⟨κατ'⟩ ἀρχὰς τᾶν ἐφόδων*
ΚΑΙΜΗΓΕΓΡΑΜΜΕ	*καὶ μὴ γεγραμμέ-*
ΝΑΙϹΔΟΚΗΙΧΡΗϹΘΑΙ	*ναις δοκῆι χρῆσθαί*
[. .]ΑΛΛΑΙΔΙΩΤΙΚΑΙϹ	*[τις] ἀλλὰ ἰδιωτικαῖς*
[. .]ΙΜΗΔΕΝΩϹΑΚΡΕΙ	*[κα]ὶ μηδὲν ὡς ἀκρι⟨βέως εἰ⟩-*
[.]ΩϹΑΛΛΩϹΟΙΟΜΕ	*[δ]ὼς ἀλλ' ὡς οἰόμε-*
[.]ΟϹΚΑΙΑΚΑΚΟΩϹΛΕ	*[ν]ος καὶ ἀκακοὼς λέ-*
ΓΗΙ.ΗΤΩΝΔΗΚΑϹΤΗ	*γηι ἢ τῶν δικαστή-*
[.]ΩΝΗΑΛΛΩΝΤΙΝΩ̄	*[ρ]ων ἢ ἄλλων τινῶν.*
[.]ΝΜΕΝΤΟΙϹΠΡΟΟΙΜΙ	*[ἑ]ν μὲν τοῖς προοιμί-*
[. .]ϹΤΑΥΤΑΧΡΗϹΙΜΑΕϹ	*[οι]ς ταῦτα χρήσιμα ἐς*
[. .]ΙΕΙΚΕΙΑΝΕΝΤΙΕΝΔΕ	*[ἐπ]ιείκειάν ἐντι. ἐν δὲ*
[. .]ΔΙΗΓΗϹΕΙΤΩΝΠΡΑ	*[τᾶι] διαγήσει τῶν πρα-*
[. .]ΑΤΩΝΩϹΤΕΒΕΛΤΕΙ	*[γμ]άτων ὥστε βέλτι-*
[. .]ΚΑΙΜΕΓΑΛΟΠΡΕΠΕ	*[ον] καὶ μεγαλοπρέ-*
[. . .]ΡΟΝΤΟΗΘΟϹΦΑΙ	*[στε]ρον τὸ ἦθος φαί-*
[. . .]ΘΑΙΤΑΔΕΧΡΗϹΙΜΑ	*[νεσ]θαι τάδε χρήσιμα·*
[. .]ΜΗϹΑϹΘΑΙΔΕΙΤΟΝ	*[μι]μήσασθαι δεῖ τὸν*
[. . .]ΕΟΝΚΑΙΠΡΩΤΟΝ	*. . . . ον καὶ πρᾶτον*
[. . .]ΤΑΝΙϹΧΥΝΜΙΚΚᾹ	*[μὲν] τὰν ἰσχὺν μικκὰν*
[. . . .]ΑΔΙΚΗΜΑΤΩΝ	*. . . . ἀδικημάτων*
[. . . .]ΝΩΕΝΤΟΙϹΔΙ	*. . . . νω ἐν τοῖς δι-*
[. . . .]ΗΡΕϹϹΙΜΗΦΑ	*[καστ]ήρεσσι μὴ φα-*
[. . . .]ΕΙΔΗΜΟΝΩϹ	*. . . . ει δὴ μόνως*
[. . . . .]ΙϹΜΕ[. .]ΛΟΠΡΕ	*. . . . . ις με[γα]λοπρε-*

[. . . . .]ΡΟϹ̣Π̣[. .]ϵΝΚΑΙ	[πέστε]ρος π[. .]εν καὶ
[. . . . . .]ΑΛΛΟΝ	. . . . . αλλον
[. . . . .]ΤϘΥϹ̣ΑΝΤΙΛϵ̣	. . . . . τὼς ἀντιλε̣[γοντας

Col. ii.

6 lines lost.

ΡΑ̣Α̣[.	
ΠϵΡ!̣[.	
ΠϵΡΙΠ̣[.	
ΠΑΝ[.] . [.	
ΒΑ̣Ι̣ΩΝ[.	
ΑΝΩΜ̣ . Α̣Υ̣[. . . .	
ΠϵΡΙΩΝ[. . .]Μϵ̣[. .	περὶ ὧν . . . με . .
[.] . Ρ̣ . [.]ΤΟΙϹΔΙΑΛ̣ϵ̣Ι̣Ϙ̣Τ̣ΑΙ	. . ρ . . τοις διαλέγεται,
ΚΑΙΟΤΙΚΑΞΙΩΝΤ!	καὶ ὅτι κ᾽ ἀξιῶντι,
ΤΟΥΤΟΜϵΓΑΟΙΟΝ	τοῦτο μέγα, οἷον
[.]ΥΔϵΙΧΡΥϹϵΙΗΑΦΡΟ	"[ο]ὐδ᾽ εἰ χρυσείῃ Ἀφρο-
ΔϵΙΤΗΕΙΔΟϹϵΡΙΖΟΙ	δίτῃ εἶδος ἐρίζοι,"
[.]ΥΔΟϹΑΛΛΙΝΟϹΟΥΔΟϹ	"[ο]ὐδ᾽ ὅσα λάϊνος οὐδὸς
ΑΦΗΤΟΡΟϹΟΥΔΟϹΑ	ἀφήτορος," "οὐδ᾽ ὅσα
ΘΗΒΑΙϹΑΙΓ[. .]ΤΙΑϹ	Θήβας Αἰγ[υπ]τίας"
ΚΑΙΟϹΑΨΑΜ[. .]ΟϹΤϵ	καὶ "ὅσα ψάμ[αθ]ός τε
ΚΟΝΙϹΤϵΠΑΡΑΔϵΙ	κόνις τε." παραδεί-
ΓΜΑΤΑΔϵΟΙΟ[. . .]	γματα δὲ οἷο[ν "οὐ-]
ΡΑΝΩϵ̣Ϙ̣Τ̣Η[. . . . . .]	ρανῷ ἐστή[ριξε κάρη]
ΚΑΙϵΠΙΧΘΟ[.	καὶ ἐπὶ χθο[νὶ βαίνει,"
ΚΑΙϹΟΦΟΚΛΗ[. . . .	καὶ Σ̓οφοκλῆ[ς . . .
ΤϵΙ[. .]ΝΟΥΔϵ̣[. . . .	
Α . Α̣ΦΑΝ[.	
[. . .]Α̣ΠΑΡΑ[.	

Col. iii.

[. . . . . .]Ν̣Η̣[.] .	
[. . . . . .] . [.]Τ̣ΟΝ	
[. . . . . .]Υ̣Μ̣Α̣ΖΟΜϵΝ	. . . . . θα]υμάζομεν

196530

[. . . . . .]ΠΕΡΟΙΜΑΝ	. . . . . περοι μὰν
[. . . . . .]ΕΙCΤΕΚΑΙΚΛΥ	. . . . . εις τε καὶ κλυ-
[. . . . . .]ΛΛΟΠΡΕΠΕCΤΕ	. . . μεγ]αλοπρεπέστε-
[. . . . . .]ΑΝΤΑΦΑΙΝΕ	ρον . . . π]άντα φαίνε-
[. . . . . .]ϵΛΛΩΝΔΙ	
[. . . . . .]ΜΕΝΑΤ[. .]	. . . ἔ-]
[. .]ΔΕΜΗΔΕΝΑΙCΧΡΟΝ	[τι] δὲ μηδὲν αἰσχρὸν
[.]ΗΔΕΠΡΟΠΕΤΕCΑΔΕ	[μ]ηδὲ προπετὲς ἀδέ-
[. .]ΛΕΓΕΚΑΙΓΑΡΜΙΚ	[ως] λέγε· καὶ γὰρ μικ-
Κ[.]Π[.]ΕΠΕCΤΟΤΟΙΟΥ	κ[ο]π[ρ]επὲς τὸ τοιοῦ-
[. . .]Κ[.]ΙΑΚΟΛΑCΤΩ	[τον] κ[α]ὶ ἀκολάστω
ΗΘΕΟCΤΟΔΕΦΕΥΓΕΙΝ	ἤθεος· τὸ δὲ φεύγειν
ΤΑCΑΙCΧΡΟΛΟΓΙΑCΜΕ	τὰς αἰσχρολογίας με-
Γ[. .]ΟΠΡΕΠΕCΚΑΙΚΟC	γ[αλ]οπρεπὲς καὶ κόσ-
ΜΟCΛΟΓΩ · ΜΕΤΑΔΕ	μος λόγω. μετὰ δὲ
ΤΑΥΤΑΠΑΝΤΑΟΤΙΔΙΑ	ταῦτα πάντα ὅτι δια-
[.]ΑCΜΕΤΑΤΙΝΟCΥΠΟ	γῇ μετά τινος ὑπο-
[.]ΕCΙΟCΧΡΗCΤΑCΔΙΑ	[θ]έσιος χρηστᾶς δια-
[.]ΕΟΚΑΙΔΙΑΝΟΙΑCΗΔΙ	[γ]έο καὶ διανοίας ἢ δι-
. [. .]ΩΜΕΝΟCΤΙΗΟΙ	. . . ώμενός τι ἢ οἰ-
[. . .]ΝΟCΗΧΡΗΙΖΩ[.]	[όμε]νος ἢ χρήιζω[ν]
[. . . .]Ω[.]Μ[. . . . .]	

6 lines lost.

Col. iv.

ΠΙΝΟΙCΤΩCΔΕΠΟ	πίνοις, τὼς δὲ πο-
ΝΗΡΩCΜΕΜΦΟΜΕ	νηρὼς μεμφόμε-
ΝΟCΟΠΟΙΟCΧΡΗΝΑΙΤ[.	νος· ὁποίως . . . . .
ΚΑΙΕΠΑΙΝΗ[.	κα ἐπαινῆ[ις ἢ μέμ-
ΦΗΗΙΜΕΙCΗΙCΗΑ[	φηι ἢ μισῆις ἢ ἀ-
CΠΑΖΗΙΗΧΡΗΖΟΙΤΟΙ	σπάζηι {ἢ χρῄζοι} τοι-
ΟΥΤΟΝΤΕΥΠΟΛΑΜΨΟΥ-	οῦτον τὲ ὑπολαμψοῦν-
ΤΑΙΗΜΕΝ · ΟΙΓΑΡΠΟΛ	ται ἦμεν. τοὶ γὰρ πολ-
ΛΟΙΤΩCΟΜΟΙΩCΑΠΟ	λοὶ τὼς ὁμοίως ἀπο-

	ΔΕΧΟΝΤΑΙ ΩΔΗΚΑΙ	*δέχονται· ὦ δὴ καὶ*
	ΤΗΝΟΕ[.]ΡΗΤ[. .]ΟΥ	*τῆνο ε[ἴ]ρητ[αι·] "οὐ*
	ΠΩΠΟΤΗ[. . . . .]ΓΕΙ	*πώποτ' ἠ[ρώτησα,] γι-*
105	ΝΩΣΚΩΝ[. . . . . .]ΟΥ	*νώσκων [ὅτι τοι]οῦ-*
	ΤΟΣΕΣΤΙΝ[. . . . . .]ΗΔΕ	*τός ἐστιν [οἷσπερ] ἥδε-*
	ΤΑΙΞΥΝΩ[. . . . . .]ΑΣ .	*ται ξυνώ[ν]." . . .*
	ΤΟΥΤΟΙΣ . [.	*τούτοις . . .*
	ΕΣΤΙΑΚΑΙ[.	*ἐστι . . .*
110	ΜΕΝΕΣΤ[.	*μὲν ἐστ[ι . . . . . .*
	ΛΕΓΕΝΟΝ[.	*λέγεν ον[. . . . . ἐ-*
	ΠΙΕΙΚΕΩ[.	*πιεικέω[ς μεγαλο-*
	ΠΡΕΠΕΣΦΑ[.	*πρεπὲς φα[ίνεται·*
	ΚΟΙΝΟΝΔΕ[.	*κοινὸν δ' [ἐστὶ ποτὶ*
115	ΠΙΘΑΝΟΤΗΤ[.	*πιθανότατ[α τοῦτο· οἷ-*
	ΟΝΓΑΡΜΗΕΠΙΒΕ[. .	*ον γὰρ μὴ ἐπιβε[βω-*
	ΛΕΥΚΗΜΕΝΑΛΛΑΥ	*λευκῆμεν ἀλλ' αὐ-*
	ΤΟΣΧΕΔΙΑΖΕΝΤΟΕ	*τοσχεδιάζεν τὸ ἐ-*
	ΠΙΛΕΛΑΣΘΑΙΕΣΤΙΔΟ	*πιλελᾶσθαι. ἔστι δ' ὅ-*
120	ΚΑΜΙΝΤΑΤΟΙΑΥΤΑΠΟ	*κα . . . τὰ τοιαῦτα πο-*
	ΤΙΠΟΙΩΣΟΣΧΕΔ[. .]	*τιποιέο. σχεδ[ὸν]*
	ΔΕΚΑΙΠΑΝΤΟΕΙΡ[.]	*δὲ καὶ πᾶν τὸ εἰρ[ω-]*
	Ν[.]ΚΟΝΜΕΓΑΛ[. . .]	*ν[ι]κὸν μεγαλ[οπρε[πές*

1–20. '. . . And others will esteem you; and also if in speaking at the commencement of the address of ingratiation one appears to use common phrases and not written ones, and speaks of nothing as a matter of certain knowledge, but of opinion and hearsay, whether from the jury or others. Such are the points in the exordium which are useful as giving an impression of fairness. In the narration of facts, the following directions serve to produce an appearance of a superior and high-minded character.'

1. *καὶ τοὶ δικαστῆρες* perhaps preceded; cf. ll. 11–2.

4. *ἐφόδων*: *ἔφοδος* was a technical term in Rhetoric, corresponding to the Latin *insinuatio*; cf. Cic. *De Invent.* i. 15. 20 'insinuatio est oratio quaedam dissimulatione et circumitione obscure subiens auditoris animum,' and *ad Herenn.* i. 7. 11.

5. *καί* is not wanted and is perhaps corrupt, and the construction of *γεγραμμέναις* is difficult. Something may have dropped out as in the previous line; cf. also l. 8.

22. The letter before ΟΝ must apparently be either Ε or Θ.

29. The doubtful Π may be Η and *ἦ[μ]εν* is a possibility.

31. Above the supposed Ε at the end of the line is what looks like a curved stroke

in different ink which might represent Y or X; but it is perhaps meaningless. The only other abbreviation used in the papyrus is the horizontal line representing N.

38 sqq. The intelligible part of this column is mostly occupied with quotations. Lines 48–54 are from *Iliad* ix. 389, 404, 381, and 385, and ll. 55–7 from *Il.* iv. 443; *κάλλος ἐρίζοι* is the ordinary reading in ix. 389 instead of *εἶδος ἐρίζοι*. We have not succeeded in identifying the citation from Sophocles in ll. 59 sqq.

71–85. 'Moreover take no pleasure in making indecorous or insolent statements, for that is mean and a sign of an intemperate disposition, while the avoidance of abuse is a mark of high-mindedness and an ornament of speech. Next to this, in all your narration you must have a good object and a good intent, whether you are . . . or expressing an opinion or desire.'

72. ἀδέ[ως]: or ἀδε⟨έ⟩[ως] or ἀδε[ῶς].

80–1. ΔΙΑ[.]ΑC cannot be right, and δια[γ]ῇ (= διηγῇ) is a simple correction, which is confirmed by δια[γ]έο in l. 82.

93–107. '. . . and blaming the wicked. For men will suppose that you resemble whomever you praise, or blame, or hate, or welcome. For most men approve of their like. Hence the saying "I never asked, knowing that he is like those whose company he enjoys."'

93. ἀνθρω]πίνοις ?

95–6. Something has evidently gone wrong with the text; Blass suggests *ὁποίως γάρ θην αἰεί κα*. At the end of the line C might be read instead of IT.

98. XPHZOI must be a mistake, and probably more is wrong than the mood, for *χρήζῃς* in the sense of *χρῇ* 'converse with' does not seem very likely. Perhaps XPHZOI has got in here from l. 85.

103–7. The quotation is from Euripides' *Phoenix*, Fr. 803. 7–9 *ὅστις δ' ὁμιλῶν ἥδεται κακοῖς ἀνὴρ οὐ πώποτ' ἠρώτησα κ.τ.λ.*

114–23. 'This conduces also to persuasiveness; for to have forgotten produces credit for absence of malice and for spontaneousness. Occasionally this is to be simulated. And almost all irony is high-minded.'

120. ΜΙΝ is here a *vox nihili*; no doubt it represents some other word or words, though the sentence would run quite well if ΜΙΝ be simply omitted. Blass suggests *ἔστι δ' ὅκα μηδ' εἰδῆμεν τὰ τοιαῦτα*, 'Sometimes pretend not to have even a knowledge of such things.'

122. *εἰρ[ω]ν[ι]κόν* is used in the Aristotelian sense as opposed to *ἀλαζονεία*.

411. Life of Alcibiades.

21·6 × 18 *cm.*

A leaf from a vellum codex of a historical work, written in double columns in a calligraphic uncial hand resembling that of the Codex Alexandrinus. The fragment was found with papyri of the later Byzantine period but is certainly not later than the sixth century, and more probably it is to be assigned to the fifth.

The leaf is a good deal worm-eaten, and the writing being on very thin vellum has a tendency to come through on to the other side. There are no lection-marks of any kind, nor are initial letters of lines larger than the rest. N at the end of a line is generally represented by a horizontal stroke.

The fragment, which despite its brevity covers the period from the mutilation of the Hermae to Alcibiades' arrival at Sparta, clearly belongs to a life of Alcibiades rather than to a general history. This fact, coupled with the use of such a phrase as ἐξορχήσασθαι τὰ μυστήρια (ll. 25–6), which is found in Lucian, Achilles Tatius, and other late writers, indicates that the work in question was a composition of the Roman period. Thucydides is the principal authority, several phrases from him being incorporated; but that he was not the exclusive source is shown by the mention of Πουλυτίων, whose name is recorded by Andocides (*De Mysteriis*, p. 7, Reiske) and Plutarch (*Alcib.* 19, 22), but not by Thucydides; cf. l. 57, where the papyrus comes into conflict with Thucydides. There is no reason to think that the writer borrowed from the much more detailed narrative of Plutarch, whom it is as likely as not that he preceded.

So brief an account of well-known events could hardly be expected to contain new historical information, but the papyrus is interesting as a specimen of one of Plutarch's rivals in the sphere of biography who must have enjoyed considerable vogue for a time. There are a few errors on the part of the copyist, but the style of the fragment is fairly good. The sympathies of the writer were obviously on the side of Alcibiades.

Recto.

Col. i.

3 lines lost.

α[15 letters
ουκα[. . . . . .
ως ου [. . . . .] . . μο
νον α[λλα] και συν[θε
την [τυρ]αννιδ[α] ν[ο
μιζο[ν]τες αναμι
μ[ν]ησκομ[ε]νοι γε
[τ]ης Πεισιστρατιδω-
ρ
ωμοτητος μηνυτοις
μεγαλοις εζητουν

Col. ii.

[κ]αι κριθηναι [προ] του
στρ[α]τηγε[ιν ηξι]ου
ο[ι] κατηγορ[οι δε εν]ϊ
σ̣τ[α]ντο μη [κατασχ]ειν
κελευον[τες τας ε]λ
πιδας τη[ς . . . . .] . ς
μη ασ̣π̣[. . . . . π]αρα
σκευη α̣[. . . . . .] . ε
[.]ον πρω[τον μεν δ]η
[ε]πειδη Μ[αντινεις τ]ε
και Αργει[οι . . . . . .
της ει̣[. . . . . συνε

τους ταυτα δεδρακο
τας μαλιστα δε Αλκι
βιαδην εν υποψιαι⟨ς⟩
ειχον εκ του φρονη
ματος και του αξιω
ματος τεκμαιρομε
νοι τον ανδρα μεγα
λων ορεγεσθαι πρα
γματων και τις εμη
νυσε περι των μεν
Ερμων ουδεν φασκω⁻
δε εξορχησασθαι τα
μυστηρια εν τη Που
λυτιωνος οικια το⁻
Αλκιβιαδην ο δε
εις την εκκλησιαν
παριων απελογειτο

στρατ[ευον . . . . . .
και τοτε [εν τα]ι̣[ς] Α[θη
ναις πα̣ρησα]ν επει
τα ειδο̣[τες] ως οι Αθη
ναιοι ε[πιθ]υμουν
τες τ̣[ου εκ]πλειν εις
Σικε[λιαν] της αιτιας
αφη[σο]υ̣σιν ουτως
ουν εκπλευσας Αλκι
βιαδης πολλα και δι
καια μαρτυραμεν[ο]ς
μη προσεχειν ταις
διαβολαις κατεπλευ
σεν ες Σικελιαν και
σχεδον πασας τας ε
κει κατοικουσας [π]ο
λεις εποιησατο φιλας
δια την πρ[ο]ς αυτον

Verso.

Col. iii.

ξεν̣[ιαν] τε και [σ]υστα[σιν
ετ[ι δε αυτ]ου περι̣ Κατα
{τα}[νην στ]ρατευον[τ]ο̣ς
ε[πεγεν]ετο τα ε[ν τ]αις
Α[θηναις] ο̣ι γαρ συκο
φα[νται διε]β̣αλλον αυ
το[ν παλιν ει]ς̣ την εκ
κ̣[λησιαν επι]· τη περι
[κοπη των] Ερμων κ̣[αι
[. . . . .] σ̣υλλογω . [
[. . . . .] π̣ρος τας
[. . . . .].α̣ντων
[. . . .] . . [. . .] Αθ̣ηναιοι

Col. iv.

3 lines lost.

τ . [13 letters]α̣
κε[. . . . . Θου]ρ̣ιων
κακειθ[ε]ν̣ [απ]οδρας εις
[Πε]λοπονν̣[η]σ̣ον επλευ
[σε]ν αυτομ[ατο]ς̣ προς
[Λ]ακεδαιμο̣ν̣[ι̣]ους και
παρ εκ[ε]ινοις ε̣δ̣[η]μη
γορησεν υστερο̣ν
των κακων ων ειρ
γασατο την Πελοπο⁻
νησον απολογουμε
νος οτι παριδοντες

[. . .] . . . [. .] τινας εδη
σαν κ̣α̣ι̣ [Ανδο]κιδην
τον ρητ[ορα] επεμπο⁻
δε επ Αλκ[ιβια]δην
ναυν την [καλο]υ̣με
νην Σ̣αλα[μινια]ν ητις
ειωθε⟨ι⟩ ταχ[ιστη] τ ουσ
α και δημοσ[ι]ας [ε]πι
μελειας τυγχαν[ο]υσ[α
προς τας οξειας ὕπη
ρετειν χρειας Αλκι
βιαδης δε καλουμενος
εις κρισιν ηπιστατο
προκατεγνωκοτας
η[δ]η τους Αθηναιους
και την απολογιαν
ουκ αναμενουντας
αυτον ετιμησαν Νι
κιαν και προτρεπο
μενος τους Λακεδαι
μονιους βοηθειν
τοις Σικελιωταις αν
τικρυς λεγων ως ει
μη βοηθησουσι κα
τα ταχος πληρωσου
σιν οι Αθηναιοι τας
ελπιδας και πλει
στην ορμην ενεβα
λε τοις Λακεδαιμο
νιοις ετ[ι] δε και συν
εβουλευσε Δεκελει
αν επιτειχισαι τοις

'(The Athenians) considering that (the mutilation of the Hermae) was not only an (outrage) but a conspiracy to establish a tyranny, and recalling the brutality of the Pisistratidae, sought to discover the authors by large rewards for information. Alcibiades in particular they held in suspicion, judging from his pride and position that he was ambitious of a great career. An informer gave evidence in no way bearing on the Hermae, but accusing Alcibiades of having betrayed the mysteries at the house of Pulytion; whereupon Alcibiades came forward in the assembly and defended himself, demanding that the case should be decided before he became general. But his accusers resisted, urging the people not to delay the prospects of the (expedition) . . . , firstly because both Mantineans and Argives were joining in the expedition (owing to him) and were already present at Athens, and secondly because they knew that the Athenians, in their desire to start for Sicily, would acquit him. Such were the circumstances under which Alcibiades departed, after making many just protestations that they should pay no attention to slanders; and having sailed to Sicily he won over nearly all the cities settled there through their friendly intercourse and relations with him. But while he was still with the expedition at Catana, the events at Athens intervened; for his calumniators again accused him before the ecclesia of the mutilation of the Hermae, . . . the Athenians imprisoned amongst others Andocides the orator, and sent to fetch Alcibiades the ship called the Salaminia, which, on account of its great speed and because it was equipped at the public charge, was usually employed on sudden emergencies. Alcibiades however, on being summoned for trial, was aware that the Athenians had already condemned him in advance and would not wait for his defence, and (accompanied the Salaminia as far as) Thurii, where he took flight and sailed to the Peloponnese, voluntarily surrendering himself to the Lacedaemonians. There he subsequently made

a public speech in defence of the injuries which he had inflicted upon the Peloponnese, alleging that they (the Lacedaemonians) had passed him over and honoured Nicias, and urging the Lacedaemonians to help the Sicilians at once on the ground that, if they failed to assist them speedily, the hopes of the Athenians would be realized. He inspired the Lacedaemonians with the strongest desire for war, and further advised them to make a fortified outpost of Decelea . . .'

9–12. Cf. the digression of Thucydides upon the Pisistratidae at this point (vi. 54–9).

μηνυτροις μεγαλοις: cf. Thuc. vi. 27. 2.

16. *υποψιαι(ς)*: *ὑποψία* is less likely, both on account of the hiatus and because iota adscript is elsewhere omitted in this MS., as usual at this period.

23. *περι των μεν Ερμων ουδεν*: cf. Thuc. vi. 28. 1.

25–7. Cf. introd.

34. *κατασχ]ειν*: cf. Thuc. vi. 29. 3 *κατασχεῖν τὴν ἀναγωγήν*.

40–3. Cf. Thuc. vi. 29. 3 and 61. 5 *οὐχ ἥκιστα τοὺς Μαντινέας καὶ Ἀργείους βουλόμενοι παραμεῖναι, δι' ἐκείνου νομίζοντες πεισθῆναι σφίσι ξυστρατεύειν*, and Plut. *Alcib.* 19. The doubtful *ι* in l. 42 can be *κ*.

48. *ουεκ* is a little short for the lacuna, in which there is room for one or two more letters.

57. *σχεδον πασας*: this statement is in flagrant contradiction with the facts recorded by Thucydides, vi. 50–2, from which it appears that the Athenians met with little support. Cf. Plut. *Alcib.* 20 *πλεύσας εἰς Σικελίαν προσηγάγετο Κατάνην ἄλλο δὲ οὐδὲν ἔπραξε μετάπεμπτος κ.τ.λ.*

61. Above this line are some traces of ink, perhaps the number of the page.

62–3. Cf. Thuc. vi. 53. 1.

74. The vestiges do not suit [αλλ]ους [τε]. Possibly [και] ἀ̣λ̣[ους], though this too is not satisfactory.

80. *ειωθε(ι)* : the correction seems necessary, for the perfect used as a present could not be true of the period at which this work was composed. The fact that the Salaminia required an explanation is an indication of the late date. The division *ουσ|α* is noticeable, for the MS. elsewhere follows the ordinary rules concerning division of words.

95. *Θου]ριων*: cf. Thuc. vi. 61. 6.

96. *αποδρας εις Πελοποννησον*: cf. Plut. *Alcib.* 23.

101. *υστερον*: cf. Thuc. vi. 88. 9 *Ἀλκιβιάδης . . . περαιωθεὶς τόν' εὐθὺς ἐπὶ πλοίου φορτηγικοῦ ἐκ τῆς Θουρίας ἐς Κυλλήνην τῆς Ἠλείας πρῶτον, ἔπειτα ὕστερον ἐς τὴν Λακεδαίμονα.* There is some corruption in ll. 101–2, for *των κακων* has nothing to govern it. Unless the loss of some words be supposed, the simplest alteration is to read *υπερ* for *υστερον*.

105–7. Cf. Thuc. vi. 89. 2 (speech of Alcibiades) *καὶ διατελοῦντός μου προθύμου ὑμεῖς πρὸς Ἀθηναίους καταλλασσόμενοι τοῖς μὲν ἐμοῖς ἐχθροῖς δύναμιν δι' ἐκείνων πράξαντες, ἐμοὶ δὲ ἀτιμίαν περιέθετε.* Thucydides does not mention Nicias by name in this passage; for the circumstances see Plut. *Alcib.* 14.

107–20. Cf. Plut. *Alcib.* 23 *ἐν μὲν εὐθὺς ἐξειργάσατο μέλλοντας καὶ ἀναβαλλομένους βοηθεῖν Συρακουσίοις ἐγείρας καὶ παροξύνας πέμψαι Γύλιππον . . . , ἕτερον δὲ κινεῖν τὸν αὐτόθεν πόλεμον ἐπὶ τοὺς Ἀθηναίους, τὸ δὲ τρίτον καὶ μέγιστον ἐπιτειχίσαι Δεκέλειαν*, the source of both passages being of course Thuc. vi. 89–92.

412. Julius Africanus, *Κεστοί*.

26·5 × 22·3 *cm.* Plate V.

Two columns containing the conclusion of Book xviii of the Κεστοί of Julius Africanus, as is expressly stated in the title preserved at the end. This title clears up at once two moot points concerning the Κεστοί. Joseph Scaliger (*Animadv. in Chron. Eusebii*) in spite of the unanimous testimony of antiquity distinguished between Sextus Africanus the author of the Κεστοί and Julius Africanus the Christian chronographer and friend of Origen. This view has found little favour with subsequent critics, and is controverted at length by H. Gelzer in his recent book on Africanus. Its baselessness is finally proved by this papyrus, whose testimony must carry the utmost weight in view of the fact that it is separated by little more than a generation at most from the *floruit* of the author. The chronological work of Africanus was brought down to the year 221, and the Κεστοί are supposed to have been composed subsequently; while this MS. is anterior to the year 275–6, since on the *verso* is a document dated in the reign of the Emperor Tacitus. Secondly, a doubt has existed as to the number of the books of the Κεστοί, which is given by Photius (*Bibl.* 34) as fourteen, and Suidas (s.v. Ἀφρικ.) as twenty-four; Syncellus, who speaks of the work as ἐννεάβιβλος (p. 359 *b*), no doubt only knew it in an incomplete copy. The similarity of the figures fourteen and twenty-four naturally suggested that the difference was due to a clerical error, but there was no reason to prefer one to the other. We now know that there was an 18th book, and may accordingly accept the higher figure.

The Κεστοί are described by Suidas as οἱονεὶ φυσικά, ἔχοντα ἐκ λόγων τε καὶ ἐπαοιδῶν καὶ γραπτῶν τινων χαρακτήρων ἰάσεις τε καὶ ἀλλοίων ἐνεργειῶν. A number of excerpts have survived dealing with military matters, the care of animals, and agriculture (*Math. Vet.*, ed. Thievenot, pp. 275 sqq.), and on the latter subject large extracts are embodied in the Geoponica. The present fragment exhibits another side of this multifarious composition, being concerned with a question of literary criticism. The author produces twenty-seven lines, mainly consisting of a magical incantation, which were to be inserted in the passage in Book xi of the *Odyssey* where Odysseus calls up the ghosts. For these new lines definite authority is cited, references being given to MSS. in Palestine, Caria, and Rome; and a doubt is expressed as to whether this 'precious product' was cut out by the poet himself or by the Pisistratidae! We do not suppose that Homeric scholars will be inclined to accept either of those alternatives. They will

perhaps be more likely to include this passage in the list of things which ὁ ἀνὴρ οὗτος ἐν τοῖς Κεστοῖς αὐτοῦ τερατολογεῖ καὶ διέξεισι (Psellus, *ap. Math. Vet.* p. xvi). Nevertheless it affords a valuable insight into the writer's methods and standards of criticism; and though we may not admire his judgement, there is no ground for suspecting his facts. Of especial interest is the statement (ll. 65–8) that he had arranged a library in the Pantheon at Rome 'for the Emperor.' According to Syncellus (*loc. cit.*) the Κεστοί were dedicated to Severus Alexander, from which Gelzer has inferred that Africanus was on a footing of friendship with the imperial house, a conclusion to which the new autobiographical detail of the papyrus gives strong support.

The MS. is written in well-formed round uncials of medium size, and being dated within such narrow limits, its palaeographical evidence is of much value. To suppose an interval of ten years between the writing of the literary text on the *recto* and the cursive document on the *verso* would be a very moderate estimate. The date of the former therefore is fixed with certainty in the period between the years 225 and 265 A.D. But notwithstanding its proximity in time to the author the text is far from being a good one; several lines of the incantation especially are clearly corrupt, and one of them is incomplete. In these circumstances little weight can be attached to the variants from the ordinary text in the quotations from Homer. The two columns are numbered at the top respectively 35 and 36; thirty-four columns had therefore preceded, and if, as is most probable, these all formed part of the same book, its total length would be about 1530 lines.

Col. i.

λε

[τους δ επει ευχωλησ]ι λειτησι τε εθνεα νεκρων
[ελλισαμην τα] δε μηλα λαβων απεδειροτομησα
[ες βοθρον ρεε] δ αιμα κελαινεφες αι δ αγεροντο
[ψυχαι υπ εξ ερε]βευς νεκυων κατατεθνειωτων
[νυμφαι τ ηιθ]εοι τε πολυτλητοι τε γεροντες
[παρθενικαι τ] αταλαι νεοπενθε αωτον εχουσαι
[πολλοι δ ου]ταμενο[ι χ]αλκηρεσσιν εγχειησιν
[ανδρ]ες [Αρ]ηιφατοι β[εβ]ροτωμενα τευχε εχοντες
[οι πολλ]οι παρα βοθρον εφοιτων αλλοθεν αλλος
[θεσπε]σιη ιαχη εμε δε χλωρον δεος ηρει
[αυταρ] εγω ξιφος οξυ ε[ρ]υσσαμενος παρα μηρου
[ημην ο]υδ ειων νεκυων αμενηνα καρηνα

[αιματο]ς ασσον ιμεν και αμειβομενος εποσ ηυδων
[ ] α δει ποιησαι ιρηκεν
[ω ποτα]μοι και γαια και οι υπενερθε καμοντ[[ε]]α ς
[ανθρω]πους τ[ι]νεσθον οτις κ' επ[ι]ορκον ομοσση
[υμεις] μαρτυροι εστε τελειετε δ αμμιν αοι[δη]ν
[ηλθον] χρησομενος ως αν εις γαιαν ϊκανω
[Τηλεμ]ἀχου γε ὀν ελειπον επι κολποισι τ[ιθη]νης
[τεκνο]ν̣ εμον τοιη γαρ αριστη ην επαοιδ[η
[ ] α δει επασαι λεγει
[κλυθι] μοι ειμειτης και επισκοπος ευσπε̣[. . Αν]ουβι
[. . . . .]ἀυλλ̣ιπαε παρευνεταωσι θ̣οει[. . .]
[. . . . .]μ̣ει̣ αρπαξ̣ δευρ ευπλοκαμε χθονιε Ζευ
[. . . . .]ἀι δωσαμενοι κρηηνατε τηνδ επαοιδην
[. . . . .]η και χθων πυρ αφθιτον Ηλιε Τειταν
[. . . . .]μ̣αα και Φθα και Φρην Ομοσωσω
[. . . . .]θω πολυτειμε και Αβλαναθω πολυολβε
[. . . . .]ο̣δρακοντοζωνες εισι χθον εβη καρειη
[. . . . .]α περιβωτε το κοσμικον ουνομα δαιμων
[. . . . .] και χοριω και φω̣ ανεμων παγεραρκτων
[. . . . .]ἀι̣ ενκρατεια παντων προφερεστερ εμοι φρην
[. . . . .] . ωριευ και φασιε και σισυνω̣
[. . . . .]νεα και απηβιοτα και πυρ καλλιαικα
[. . . . .] . ς χθονια και ουρανια και ονειρω
[. . . . .]ς̣ και σειριο
[τοιαδ]ε μεν παρα βοθρον εγων η̣ϊσα παρασ̣τας
[ευ γαρ] εμεμνημην Κιρκης υποθημοσυνα̣[ω]ν̣
[η τοσα φ]αρμακα οιδεν οσ̣[α] τρεφει ευρεια χθων
[ηλθεν δε] μεγα κυμα λεον[τ]ομαχου Αχεροντος
[Κωκυτος] Ληθη τε Πολυφλεγεθων τε μεγιστος
[και νεκ]υων στολος αμ[φι]παριστατο και παρα βοθρον
[πρωτη δ]ε ψυχη Ελπηνορος ηλθεν εταιρου

Col. ii.

λϛ

τα θ εξης ειτ ουν ουτως εχον
αὖτος ο ποιητης το περιερ
γον της επιρρησεως τα αλλα
δια το της υποθεσεως αξιω
μα σεσιωπηκεν· ειθ οι Πεισι
στρατιδαι τα αλλα συνραπτο⁻
τες επη ταυτα απεσχισαν
αλλοτρια του στοιχου της
ποιησεως εκει[να] επικρει
ναντες επ[ι] πολλο[ι]ς εγνω⁻
ϙατε κυημα [πο]λ̣υτ̣ε[λ]εστε
ρον ε̣π̣ε̣ι̣κ̣[η]ς αυτος̣ ενταυ
θοι κατεταξα την τε̣ [.]ην συν
πασαν υπο̣θ̣εσιν ανακει
μενην ε[υ]ρεσεις εν τε τοις
αρχειοις της αρχαιας π[α]τρι
δος κολωνε̣[ια]ς̣ [Α]ιλιας Καπι
τωλεινης της Παλαιστεινη[ς]
καν Νυση της Καριας μεχρι
δε του τρισκαιδεκατου εν Ρω
μη προς ταις Αλεξανδρου
θερμαις εν τη εν Πανθειω
βιβλιοθηκη τη καλη ην αυ
τος ηρχιτεκτονησα τω Σε
βαστω.

Ι̅ουλιου Αφρικανου̅
κ̅εστος̅
ι̅η̅

1–10 = *Odyssey* xi. 34–43.

4. κατατεθνειωτων: so most MSS.; κατατεθνηωτων Lud(wich) with Aristarchus.

5–10. These lines were athetized by Zenod., Aristoph., and Aristarch., and are printed in small type by Lud.

6. *νεοπενθε αωτον* : *νεοπενθέα θυμόν* MSS. *αωτον* is unintelligible here.

7. *χ]αλκηρεσσιν* : the doubled *σσ* is also found in FGT ; l. *χ]αλκήρεσιν*.

9. *παρα* : so T ; *περί* other MSS., Lud.

11–3 = *Odyssey* xi. 48–50.

11. *[αυταρ] εγω* : the same reading has been entered by the second hand in the margin of F ; *αὐτὸς δέ* other MSS., Lud.

13. *και αμειβομενος επος ηυδων* : *πρὶν Τειρεσίαο πυθέσθαι* MSS. The variation of the papyrus provides an introductory formula for what follows.

14. Neither here nor in l. 21 was apparently anything written before *α δει*, which in both cases is preceded by a short blank space.

15–7 = *Iliad* iii. 278–80, with *ω* for *καί* in l. 15, and *τελειετε κ.τ.λ.* replacing *φυλάσσετε δ' ὅρκια πιστά*.

16. *τ[ι]νεσθον* : *τίνυσθον* (so Lud.) or *τίννυσθον* is the reading of most MSS. ; *τίνεσθον* does not seem to be found elsewhere.

19. Cf. *Il.* vi. 467 *ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης*.

22–36. For this incantation cf. the magical papyri, e. g. Wessely, *Denkschr. der Wien. Akad. Ph.-Hist. Cl.* xxxvi, xlii ; Kenyon, *Catalogue* I. pp. 62 sqq. But the analogy does not extend beyond a general resemblance and the identity of a few names, e. g. *Ανουβις* and *Φθα*. *Αβλαναθω* in l. 28 is a variant of the form common in the magical papyri *Αβλαναθαλβα*. *ειστ* in l. 29 is a mistake for *επτ*. In l. 31 *πατερ αρκτων* can be read.

39 = *Il.* xi. 741, with *οιδεν* for *ᾔδη*.

43 = *Od.* xi. 51.

44–68. '. . . and so on. Whether then the superfluous part of the incantation stood thus and the poet himself passed over it on account of the dignity of his work, or whether the Pisistratidae, when they combined the various poems, cut out these verses judging them to be alien to the march of the poem, I should much like to know. I have myself set them down here as being a most valuable product of the epic art (?) ; and you will find the whole work preserved in the archives of your (?) old home, the colony of Aelia Capitolina in Palestine, at Nysa in Caria, and as far as the thirteenth verse at Rome, near the baths of Alexander, in the beautiful library at the Pantheon which I myself designed for the Emperor.'

44–6. This passage may be construed as it stands by taking *εχον . . . το περιεργον* as an accusative absolute, but the order is then very awkward, and *τα αλλα* ought not to mean the same as *το περιεργον*. A much simpler construction is obtained if *τα αλλα* is omitted ; the words may have come in from l. 49.

53–4. We take *εγνων* as equivalent to *ἂν ἔγνων*, and suppose the loss of a conjunction after *ατε* ; *δε* may easily have dropped out after the preceding *τε*. Perhaps the sign in the margin opposite this line indicates that there was some omission.

55. *επεικ[η]ς*, if right, is for *ἐπικ[ῆ]ς*, sc. *τέχνης* or *ποιήσεως*. Blass suggests *ἐπ⟨ι⟩εικ[ῶ]ς*, but there does not seem to be room in the lacuna for *ω*.

56. This is another difficult passage. The letter after *τ* in the mutilated word must be either *ε* or *ο*, and there is not room for more than one letter, which ought not to be a broad one, in the lacuna ; *την τ ε[μ]ην* is therefore not suitable. Blass suggests *την τε* (or *δε*) *[σ]ην*, taking the person addressed in *ε[υ]ρεσεις* (l. 58 ; l. *ε[ὑ]ρήσεις*) to be a Jew to whom this *Κεστός* was dedicated and the author of the work in question. This suits *της αρχαιας π[α]τριδος*, which would then mean '*your* old native country' ; though the supposition that the author required to be told where his own work was to be found is not quite satisfactory. To understand *της αρχαιας π[α]τριδος* as the native land of Africanus himself, unless the phrase is interpreted in the unnatural sense of 'the country in which I used

to live,' referring to his settlement at Emmaus-Nicopolis, would of course involve the inference that he was of Syrian origin. This has already been maintained by Valesius (*Adnot. in* Euseb. *H. E.* p. 113) and others, though on grounds quite insufficient to override the statement of Suidas that Africanus was a φιλόσοφος Λίβυς. On the other hand Gelzer's argument (*op. cit.*, Einleitung) in support of this testimony, namely that Africanus knew Latin, seems hardly more conclusive on the one side than Africanus' probable knowledge of Hebrew on the other.

60. [Α]ιλιας Καπιτωλεινης: the name of Jerusalem after its restoration by Hadrian.

64. Αλεξανδρου: i. e. the Emperor Severus Alexander.

65. Πανθειω: the famous Pantheon built by Agrippa and restored by Hadrian and other emperors.

413. Farce and Mime.

22·9 × 42·3 *cm.*

Both sides of this remarkable papyrus are occupied with literary compositions of an unusual type. On the *recto* are three columns, of which the two latter are almost complete, of a low comedy or farce, written in a good-sized semi-uncial hand, the *dramatis personae* being carefully distinguished and stage directions added. Adhering to the right of the third column about halfway down is an uninscribed fragment of some size, showing that the work did not extend beyond half a column more at most. On the *verso* are, firstly, two columns in a much smaller and more cursive hand, preceded by a few letters of a third upon the projecting fragment already referred to, from what may best be described as a mime, which is mainly, at the least, a monologue. The second of the two complete columns is shorter than the other, and there are some 6 centimetres of blank space below it. Secondly, adjoining this to the right is another column of dialogue in the style of the *recto*, and with the same characters, written in a somewhat larger and more careful hand, but evidently by the same person who was responsible for the foregoing mime. This column was intended to supersede the latter portion of the first column of the *recto*; cf. note on ll. 30–6. To assign both sides of the papyrus to one scribe is out of the question, but we are not inclined to think that the two documents were separated by a considerable interval of time. The hand of the *recto* we attribute with little hesitation to the Antonine period; that of the *verso* no doubt falls within the second century.

As we have already seen, the MS. apparently was not continued more than a few lines beyond the third column of the *recto*, if it did not actually end at that point. This fact is quite in accordance with the internal evidence, for the

impression given by the lower part of this column is that it is the exodium or conclusion of the whole piece. Metrical passages are introduced, a system of Sotadean verses in ll. 88–91 being followed after a short interval by a series of trochaic tetrameters (ll. 96–106); and there was an accompaniment of music and dancing (cf. ll. 88–9, 92–3). The close of the play is also probably indicated by the word καταστολή in l. 95, which heads the concluding section. The scene is the coast of a barbarian country bordering upon the Indian ocean (cf. ll. 88–91), and the subject is the adventures in those remote regions of a party of Greeks chief among whom is Charition, the heroine of the drama. Such themes are familiar from the pages of the early Greek romances, and the plot of this piece seems to have run on lines very similar to theirs. Charition had not improbably been carried off in the usual way by pirates, and had so come into the hands of the barbarians, whose Greek-speaking king (cf. ll. 88 sqq.) is one of the characters of the play. She had apparently taken up her abode in a temple (cf. ll. 215, 225); and the present fragment describes her rescue by her brother and others who had arrived by sea, and who succeed in effecting their escape after making her captors drunk. Professor Crusius, to whom we are much indebted in the reconstruction and interpretation of this papyrus, acutely suggests that the position in which Charition found herself placed may have been similar to that of the heroine in the romance of Xenophon of Ephesus, Antheia, who in order to repel the advances of the Indian prince Psammis represented herself as dedicated to the goddess Isis (cf. l. 88 θεὰ Σελήνη, and l. 106 τὴν σὴν πρό[σπολον]), and lived for some time in that capacity under Psammis' protection (*Ephes.* iii. 11). A large number of characters are introduced. Besides Charition, whom the stage directions call A, her brother (Γ, cf. ll. 97–9), and the barbarian king, called βασ(ιλεύς), we have the buffoon (B) who largely supplies the comic element. This, as might be expected, is often of a coarse kind. B is of the Greek party and does not understand the barbarian language (cf. ll. 58, 66); but some non-Greek words are assigned to him in ll. 75 and 79–80. Another well-identified character is Δ, the captain of the ship (l. 101). The personality of others is less easy to ascertain. In the fourth column of the *verso* ϛ, who goes to fetch the ship, seems to belong to the brother's party, and is consequently to be distinguished from the speaker in ll. 70–1 and 74, who uses only the barbarian language, but is designated by a symbol which might otherwise be supposed to represent ϛ. It is, however, formed quite differently from the ϛ on the *verso*, and is more like the sign for 200. Z, who figures only in ll. 31 and 71–3, is another barbarian. There remains κοι( ), whose remarks are also with one exception (l. 104) in the barbarian tongue. We are indebted to Prof. G. Wissowa for the suggestion that the abbreviation is to be expanded κοι(νῇ), 'all' or 'altogether,' referring either to

the body of the barbarians or of the Greeks as the case may be. This hypothesis satisfies all the conditions, and accounts for the appearance of κοι( ) in l. 104, which would on any other view be a difficulty. In ll. 195 sqq. a party of barbarian women, who have just returned from a hunting expedition, is introduced. They are armed with bows and arrows, and nearly succeed in shooting the buffoon (ll. 207–8).

Apart from the distribution of the various parts the MS. includes a number of symbols and abbreviations which are to be interpreted as stage directions. The commonest of these are a τ with a dot and a horizontal dash above it (in l. 211 there is no dash), and a pair of short strokes curving towards each other at the centre (e.g. l. 11) which is sometimes followed by a straight stroke (e.g. l. 39). The $\bar{\tau}$ (which we print simply as τ) is probably to be connected with the music, and might stand for τ(υμπανισμός) ; cf. l. 92 τ(υμπανισμὸς) πολ(ύς), κροῦσ(ις), ll. 69 and 95 where τ is similarly combined with πολ( ), and l. 87 τ(υμπανισμὸς) (πεντάκις ?). The two curved strokes, which sometimes stand before or after τ (e.g. ll. 65, 72), but more commonly are by themselves, may also have a musical signification, or may refer in some other way to the accompanying action; their use is not like that of mere marks of punctuation. The word πορδ(ή) which is repeatedly associated with the remarks of B, the buffoon, seems also to be of the nature of a stage direction; cf. l. 22 πέρδ(εται)[1]. The speeches in the barbarian language are usually written continuously, like the Greek, without separation of words; but in one passage (ll. 61–4) the words are divided by points, while in others the insertion of one of the symbols described above serves a similar purpose. The language is no doubt to a large extent of an imaginary nature, but it may include some genuine non-Hellenic elements; cf. note on l. 83.

The mime of which two columns are preserved upon the *verso* of the papyrus is of a simpler character. The chief figure here is again a woman, upon whom the action centres throughout; most of the other actors are slaves. The motive of the first scene (Col. ii) is that of the fifth mime of Herondas, the ζηλότυπος. The young mistress makes proposals to one of her slaves, Aesopus (l. 115), to which he declines to listen, whereupon she orders him to be put to death along with a female slave (? Apollonia, l. 120) whom she supposes to be the object of his affections. These cruel commands, however, are not actually carried out, for the male slave manages to escape, and his assumed paramour is only placed in confinement. In the next scene (Col. iii) the bloodthirsty mistress is engaged in plotting the death of an old man, to whom she appears

[1] Cf. E. Littmann '*Ein arabisches Karagoz-spiel*' in the *Zeitsch. der Deutschen Morgenländ. Gesellschaft* for 1900, where the catch-word of the buffoon is 'Scheiss.'

to have been unhappily married. Her accomplices are two slaves, Spinther and Malacus, who also figured in the previous scene; and a 'parasite' acts as a go-between. The column ends in a rather obscure manner without her nefarious purpose having been accomplished, and the piece seems to have been left unfinished.

Whether at any point in these two columns the monologue of the mistress is interrupted by other speakers is a matter of some doubt. The sentences are in the original divided off by an oblique dash (see the critical notes); and at two points (at the end of l. 117 and in the middle of l. 185) the dash is preceded by three short horizontal strokes. Possibly this sign should be interpreted as an indication of a change of speaker, which would in either case suit the context. Thus in l. 117 *κυρί'* would = *κυρία*, the natural mode of address from a slave to his mistress; and in l. 187 *δέσποτα* implies the entrance of a new character (the old husband?), to whom may be attributed the words *οὐαί μοι*. But if so the scribe was not consistent in the use of this sign, which should have been repeated when the previous speaker resumed; and if omitted in these cases, it may be absent entirely in some others where an interchange of speakers might be supposed to occur, e.g. l. 172 *τὸ ποῖον*, l. 178 *αἲ πῶς; μάλιστα*, *κ.τ.λ.* But this is not necessary, and we do not feel satisfied that the other two passages cannot be explained on the hypothesis that the piece is a monologue throughout.

With regard to the date of the composition of these two productions, Crusius considers that the mime belongs to the Roman period, while the farce may be rather earlier, though not a product of the better Hellenistic age. Their literary quality cannot of course be ranked very high, but they are not devoid of merit. The situations disclosed in the farce shows some skill in construction, and when on the stage may have been amusing enough even without the coarser elements; while the mime, though without the accompanying action it is sometimes obscure, has considerable vigour and dramatic force. Not improbably these two pieces were once performed in the theatre of Oxyrhynchus, and they may be regarded as typical of the performances upon the provincial stages at this time. In short, they afford a most interesting glimpse into the music-hall of the period immediately following that which is represented by the Alexandrian Erotic Fragment (P. Grenf. I. 1).

Col. i.

]ωθης πορδὴν βάλε	20	κ]ατεῖδαν αὐτῶν
] . *B.* πορδὴν		]λαβαττα ¯

]α̣ι δοκοῦσι ἀποτροπαὶ
]ν ἐπιτήδειον ὄντα
]α̣σ̣ην τοσαῦτα γὰρ
] . . ὅ̣τ̣ι̣ ἐν τῷ̣ πρωκτῷ̣ μου
]ν περιφέρω. κυρία Πορδή, ἐὰν δια
]ν ἀργυρᾶν σε ποιήσας
]
] . οὗτοι παραγείνονται. τ
] . Κοι(νῇ). αβορατον ¯
]μαλαλαγαβρουδιττακοτα
αδιυα
]ρασ̣αβ[[οδωσα]]ραπρουτιννα
] . . [. . . .]α̣[[ξ]]κρατιευτιγα
]μ̣α
[[ ]ωσαδω[.]]]χ̣αριμμα ¯
ὁ πρω]κ̣τός μου ἀπεσφήνω-
ται ἐν τ]ῷ̣ πελάγει χει-
μὼν]αι ἐρεγμὸν
] τ πέρδ(εται). Β.
]ον πορδὴν
]μενω
]ην σου ποιήσας
? δύν]ασαι μοι εἰπεῖν
Ψώλι]χον ποταμὸν
] . μος τῆς πορδῆς
] κεκρυμμένος
σύ]ν̣χαιρέ μοι λελυμέν(ῳ)
] Γ. λάλει βα-
]α. Ζ. λεανδα
]ομαι αὐτὰς
]
] αλεμμακα ¯
]ν̣ :

At the bottom, in the reverse direction
τὸ εἴσ̣ω̣ ἢ ὡς μεν[

Col. ii.

Β. δοκῶ χοιριδίων θυγατέρες εἰσί· ἐγὼ καὶ ταύτας
ἀπολύσω. τ πορδ(ή). Κοι(νῇ). αι αρμινθι ¯— τ
Β. καὶ αὗται εἰς τὸν Ψώλειχον πεφεύγασι.
Γ. καὶ μάλα, ἀλλὰ ἑτοιμαζώμεθα̣ [ἐ]ὰ̣ν̣ σωθῶμεν.
Β. κυρία Χαρίτιον, ἑτοιμάζου ἐὰν δυνηθῇς τι
τῶν ἀναθημάτων τῆς θεοῦ μαλῶσαι.
Α. εὐφήμει· οὐ δεῖ τοὺς σωτηρίας δεομένους με-
θ' ἱεροσυλίας ταύτην παρὰ θεῶν αἰτεῖσθαι.
πῶς γὰρ ὑπακούουσι ταῖς εὐχαῖς πονηρίᾳ
τὸν ἔλεον μέλλοντες π̣αρ[έχε]σθαι; τὰ τῆς
θεοῦ δεῖ μένειν ὁσίως.
Β. σὺ μὴ ἅπτου· ἐγὼ ἀρῶ. Α. μὴ παῖζε, ἀλλ' ἐὰν παρα-
γένωνται διακόνει αὐτοῖς τὸν οἶνον ἄ[κ]ρατον.
Β. ἐὰν δὲ μὴ θέλωσιν οὕτως πείνειν;
Γ. μωρέ, ἐν [τ]ο̣ύτοις τοῖς τόποις οἶνος [οὐ]κ̣ ὤ̣νε̣ι̣[ος,

λοιπὸν [δὲ] ἐὰν τοῦ γένους δράξω[ν]τα[ι] ἅπερ ἀπε[ι]-
θοῦντ[ες] ἄκρατον πείνουσιν.
55 *Β.* ἐγὼ αὐτοῖς καὶ τὴν τρυγίαν διακο[ν]ῶ.
Γ. αὐτοὶ δὲ οὗτοι λελουμένοι μετὰ τῶν [. . . . . .]
παραγείνονται. τ ἀναπεσ( ) τ δεῦ τ . . .[. .]οσαλλ . [. .
Βασ(ιλεύς). βραθις. *Κοι(νῇ).* βραθεις. *Β.* τί λέγου[σι;
Γ. εἰς τὰ μερίδιά φησι λάχωμεν. *Β.* λάχω[μ]εν. τ
60 *Βασ(ιλεύς).* στουκεπαιρομελλοκορокη. *Β.* βάσκ', ἄλασ τε.
Βασ(ιλεύς). [β]ραθιε ⁻ τ βερη· κονζει· δαμυν· πετρεκιω
πακτει· κορταμες· βερη· ϊαλερω· δεπωμενζι
πετρεκιω δαμυτ· κινζη· παξει· ζεβης· λολω
βια· βραδις· κοττως. *Κοι(νῇ).* κοττως.
65 *Β.* κοττως ὑμᾶς λακτίσαιτο. *Βασ(ιλεύς).* ζοπιτ τ
Β. τί λέγουσι; *Γ.* πεῖν δὸς ταχεως.
Β. ὀκνεῖς οὖν λαλεῖν; καλήμερε, χαῖρε. ⁻ τ
Βασ(ιλεύς). ζεισουκορμοσηδε. τ *Β.* ἆ, μὴ ὑγιαίνων.
Γ. ὑδαρές ἐστι, βάλε οἶνον. τ πολ(ύς).
70 ς. σκαλμακαταβαπτειραγουμμι.
Ζ. τουγουμμι ⁻ νεκελεκεθρω. ς. ειτουβελλετρα
χουπτεραγουμι. *Β.* αἴ ⁻ μὴ ἀηδίαν· παύσασθε. τ ⁻
αἴ ⁻ τί ποιεῖτε; *Ζ.* τραχουντερμανα.

39. αι Pap. 57. δεύ Pap. 68. α Pap.

Col. iii.

ς. βουλλιτικαλουμβαϊ πλαταγουλδα ⁻ βι[. . . . . .
75 *Β.* απυλευκασαρ. τ *Β*[ασ(ιλεύς).] χορβονορβοθορβα[. . . . . .
τουμιωναξιζδεσπιτ πλαταγουλδα ⁻ βι[. . . . . .
σεοσαραχις. τ *Βασ(ιλεύς).* [. . .]οραδω ⁻ σατυρ[. . . . . .
Βασ(ιλεύς). ουαμεσαρεσυμψαραδαρα ⁻ ηι ⁻ ια ⁻ δα[. . . . . .
Β. μαρθα ⁻ μαριθουμα εδμαϊμαϊ ⁻ μαϊθο[. . . . . .
80 θαμουνα μαρθα ⁻ μαριθουμα. τ . [. . . .]τυν[. .
Βασ(ιλεύς). μαλπινιακουρουκουκουβι ⁻— καρακο . [. .]ρα.
Κοι(νῇ). αβα. *Βασ(ιλεύς).* ζαβεδε ⁻— ζαβιλιγιδουμβα. *Κο[ι(νῇ).]*
αβα ουν[

Βασ(ιλεύς). πανουμβρητικατεμανουαμβρητουουενι.
Κοι(νῇ). πανουμβρητικατεμανουαμβρητουουενι
παρακουμβρητικατε[μ]ανουαμβρητουουενι
ολυσαδιζαπαρδαπισκουπισκατεμαν ⁝ (?) αρειμαν[
ριδαου ⁝— ουπατει[.]α ⁝— τ ε.
Βασ(ιλεύς). [βά]ρβαρον ἀνάγω χορὸν ἅπλετον, θεὰ Σ̣ελή[νη,
πρὸς ῥυθμὸν ἀνέτῳ βήματι βαρβάρῳ [προβαίνων.
*Ἰ*νδῶν δὲ πρόμοι πρὸς ἕ[ε]ρόθρουν δότε ⁝ [∪ ∪ – –
[Σ]ηρικὸν ἰδίως θεαστικὸν βῆμα παραλ[.] . . [
τ πολ(ύς), κροῦσ(ις). *Κοι(νῇ).* ορκισ[.] *Β.* τί πάλι
λέγουσι ;
Γ. ὄρχησαί φησι. *Β.* πάντα τὰ τῶν ζώντων. τ πορδ(ή).
[*Γ*] ἀναβαλόντες αὐτὸν ταῖς ἱεραῖς ζώναις κατα[δήσα]τε.
τ πολ(ύς). καταστολή.
Β. οὗτοι μὲν ἤδη τῇ μέθῃ βαροῦνται.
Γ. ἐπαινῶ· σὺ δέ, Χαρίτιον, δεῦρο ἔξω.
Α. δεῦ[ρ'], ἀδ]ελφέ, θᾶσσον· ἅπανθ' ἕτοιμα τυγχάν[ει ;
Γ. πάντα γ[ά]ρ· τὸ πλοῖον ὁρμεῖ πλησίον· τί μέλλετε ;
σοὶ [λέ]γω, πρωρεῦ, παράβαλε δεῦρ' ἄγων τὴ[ν ναῦν ταχύ.
Δ. ἐὰν π[ρ]ῶτος ἐγὼ ὁ κυβερνήτης κελεύσω.
Β. πάλι λαλεῖς, καταστροφεῦ ;
ἀπο[λ]ί̣πωμεν αὐτὸν· ἔξω καταφιλεῖν ⟨τὸν⟩ πύνδ[ακα.
Γ. ἔνδον ἐστὲ πάντες; *Κοι(νῇ).* ἔνδον. *Α.* ὦ τάλαιν' [ἐγώ ∪ –
τρόμος πολύς με τὴν παναθλίαν κρατεῖ.
εὐμενής, δέσποινα, γείνου· σῶζε τὴν σὴν πρ̣ό̣[σπολον.

81. o of κουβι corr. from υ. 87. ε' Pap. 94. ῖεραις Pap. 101. l. πρώτως?

Verso. Col. ii.

[. . . . . .]ζώσωμαι. ἐρῶ νῦν παιδ(ίου)
[. . . . . αὐ]τὸν ἵνα με βεινήσῃ. τί οὖν
[. . . . . μά]στι̣γας ; δοῦλε προσελθὼν
[. . . . . .] φαιδρόν. μαστιγία, ἐγὼ ἡ κυρία
[. . . . . α]ὐτοῦ. κελεύω καὶ οὐ γίνεται ; οὐ θέλεις

[. . . . . .]δ̣ινεσ( ) *ποίησ(ον).* μ̣ . . [. .]ν̣ *τὰς μάστιγ(ας)*
[. . . . . .]σ̣τ̣( ) *πόησ(ον).* *οὐδὲ σὺ θέλεις;* *παῖδες, τοὺς*
[. . . . . .] *οὐδὲν γίνεται;* *δὸς ὧδε τὰς μάστιγ(ας).*
115 [. . . . . .]*ἑστηκεν Αἴσωπ(ος)* *ὁ τὴν δούλ(ην)* *καταδεξό(μενος)*
[. .]ι̣ον̣[. . . .] . ι̣τ̣α̣ς̣ α̣ρασσ( ) *αὐτ( )* *ἐκτινάξ(ατε).* *ἰδοῦ.*
[κ]υρί᾽ *εἰ δέ σ̣[ε]* *σκάπτειν ἐκέλευσ(ν),* *εἰ δ᾽ ἀροτριᾶν,*
πάντων οὖν τῶν ἐν τῷ ἀγρῷ ἔργων γινομέν(ων)
[*εἰ*] *δὲ λίθ(ους)* *βα[σ]τάζ(ειν)* *τῷ γυναικε(ίῳ)* *γέν(ει)* *συντεθραμμ(ένων?)* *κενός σοι κύσθ(ος)*
[ἀ]λ̣όγιστ(ε), *πονηρί(αν)* *τίνα μέν(εις),* *καὶ α̣ὐχ(εῖς),* *καὶ τοῦτο σὺν τῇ* *σκληρός τε*
πώλ(ῳ) *ἐφάνη*
120 *Ἀπολλ(ωνίᾳ);* *ὥστε, παῖδ(ες),* *συνλαβόντ(ες)* *τοῦτον* *ἔλκετε* *ἐπὶ τὴν*
πεπρωμένην. *προάγετε* *νῦν* *κἀκείνην* *ὡς* *ἔστιν*
πεφειμωμένη. *ὑμῖν* *λ̣έγω* *ἀπαγαγόντες* *αὐτοὺς*
κατὰ *ἀμφότερα* *τὰ* *ἀκρωτήρι[α* *κ]α̣ὶ̣* *τὰ* *παρακείμενα*
δένδρα *προσδήσατε,* *μακρὰν* *διασπ[ά]σαντες*
125 *ἄλλον* *ἀπ᾽* [*ἄ*]*λλου* *καὶ* *βλέπετε* *μή* *π̣ο̣[τε]* *τῷ* *ἑτέρῳ*
δείξητε *μ̣ὴ* *τῆς* *ἀλλήλων* *ὄψεως* [*πλ*]*ησθέντες*
μεθ᾽ *ἡδον[ῆ]ς* *ἀποθάνωσι.* *σφαγιάσαντες* *δὲ* *αὐτοὺς*
πρός *με* *ἔρ̣ῳ* *ἀντᾶτε.* *εἴρηκα·* *ἐγὼ* *δ᾽* *ἔνδον* *εἰσ-*
ελεύσομα[ι.] *τί* *λέγετε* *ὑμ̣[εῖς];* *ὄ̣ντ(ως)* *ο[ἰ]* *θεοὶ* *ὑμῖν*
130 *ἐφαντάσθ(ησαν),* [*κ*]*αὶ* *ὑμεῖς* *ἐφοβήθ(ητ)ε;* *κ̣α̣[ὶ]* . . . *ν̣(*) *α̣σ̣[.]υ̣τ(*)
γεγόνασι; [*ἐ*]*γ̣ὼ* [*ὑ*]*μῖν* *καταν̣ι* . . [. . ,] *ἐ̣κεῖ̣νοι*
εἰ *καὶ* *ὑμᾶ[ς]* *δ[ιέ]φυγεν* *τοὺς* *ὀρε[ο]φ[ύλ]ακας* *οὐ* *μὴ* *λ̣ά̣θωσι.*
νυνὶ *δὲ* *τοῖς* *θεοῖς* *ἀ̣παρᾶσ(θ)αι* *βούλομαι,* *Σ̣π̣ι̣ν̣θήρ·*
ὅμοσον· *ἐπιπ* . . *σ* . . . . . *ι̣ν̣ο̣μ̣ε̣ν̣α̣.* *λ̣[έγ]ετε*
135 *τὰ* *πρὸς* *τὰ̣[ς]* *θ̣υσίας.* *ἐπειδὰν* *οἱ* *θεοὶ* *καὶ* *ἐπ᾽* *ἀγαθῷ*
ἡμῖν *φα[ί]νεσθαι* *μέλλω(σιν)* *ὡς* *προσέχ(οντες)* *ὑμνήσ(ατε)*
τοὺς *θεού[ς.]* *μαστιγία,* *οὐ* *θέλ(εις)* *ποιεῖν* *τὰ* *ἐπιτασσόμε(να);*
τί *γέγονε* [. .]*μαινη;* *εἰσελθόντ(ες)* *ἴδετε* *τίς* *ἐστιν.*
τί *φησιν* [. .]*θ̣ι̣ναρα;* *ἴδετε* *μὴ* [*κ*]*αὶ* *ὁ* *ὑπερήφανος*
140 *ἔσω* *ἐστί.* *ὑμῖν* *λέγω* *ἀπαλλά̣[ξα]ντες* *ταύτην* *πα-*
ράδοτε *τ*[*οῖς*] *ὀρεοφύλαξι* *καὶ* *εἴπατε* *ἐν* *πολλῷ* *σιδήρῳ*
τηρεῖν *ἐ*[*π*]*ιμελῶς.* *ἔλκετε,* *σύρετε,* *ἀπάγετε.*
κ̣α̣ὶ̣ *ὑ̣[μ]εῖ̣[ς* *δ*]*ὲ̣* *ἐκεῖνον* *ἀναζητήσαντες* *ἀποσφα-*
[*γιάσαντές* *τ*]*ε* *προβάλετε* *ἵνα* [*ἐγ*]*ὼ̣* *αὐτὸν* *νεκρὸν* *ἴδω.*

[ἔλθετε Σπι]νθήρ, *Μάλακε, μετ' ἐμοῦ· ἐξιοῦσα*
[. . . . . *ἀκρ]ιβῶς νῦν ἰδεῖν πειράσομαι εἰ τέθνηκε*
[. . . . . *ὅ]πως μὴ πάλιν πλανῇ μ' ἔρις. ὧδε μὲν*
[. . . . . .]*καμαι τὰ ὧδε. ἐέ, ἰδ[ο]ῦ οὗτος· αἰ ταλαί-*
[πωρε . . . . .] *ἤθελες οὕτω ῥιφῆναι μᾶλλον ἢ ἐμὲ*
[φιλεῖν; κε]*ίμενον δὲ κωφὸν πῶς ἀποδύρομαι; νεκρῷ*
[. . . . . .] . *ε γέγονεν, ἦρται πᾶσα ἔρις. ἀνάπανσον*
[. . . . . *κ]εκ[α]ρμένας φρένας ἀρῶ.*

Diagonal dashes occur in the papyrus after the following words:—107]ζωσωμαι and παιδ(ιου), 108 βειηση, 109 μα]στιγας, 110 φαιδρον (before and after), 111 γινεται, 112 ποιησ(ον), 113 ποη(σον), 114 μαστειγ(ας), 117 εκελευσ(ν) and αροτριαν, 118 βα[σ]ταζ(ειν), 122 πεφειμωμενη, 129 ελευσομα[ι], 130 εφαντασθ(ησαν) and εφοβηθ[ητ]ε, 131 γεγονασι and κατανι . . [. .], 133 σπινθηρ, 134 ομοσον and . . . ινομενα, 135 θυσιας, 137 θεους and επιτασσομε(να), 138]μαινη and εστιν, 140 ευτι, 142 ε[π]μελως and απαγετε, 145 εμου, 147 ερις, 148 εε. 116. ιδου Ξ′ Pap. 121. πεπρωμενην· Pap.

Col. iii.

Σπινθήρ, πόθεν σου ὁ ὀφθαλμὸς ἠμέρωται; ὧδε ἄνω
συνείσελθέ μοι, μαστιγία, ὅπως οἶνον διυλίσω. εἴσελθε,
εἴσελθε, *μαστιγία· ὧδε πάρελθε. ποταπὰ περιπατεῖς;*
ὧδε στρέφου. ποῦ σοῦ τὸ ἥμισυ τοῦ χιτωνί(ου), τὸ ἥμισυ;
ἐγώ σοι πάντα περὶ πάντων ἀποδώσω. οὕτω μοι
δέδοκται, Μάλακε· πάντας ἀνελοῦσα καὶ πωλήσασα
τὰ ὑπάρχοντά πού ποτε χωρίσεσθαι. νῦν τοῦ γέροντ(ος)
ἐνκρατὴς θέλω γενέσ(θαι) πρίν τι τούτ(ων) ἐπιγνοῖ· καὶ γὰρ εὐκαίρως [[σ . . ᾳ]]
ἔχω φάρμακον θανάσιμον ὃ μετ' οἰνομέλιτος διηθήσασα
δώσω αὐτῷ πεῖν. ὥστε πορευθεὶς τῇ πλατίᾳ θύρᾳ κά-
λεσον αὐτὸν ὡς ἐπὶ διαλλαγάς. ἀπελθόντες καὶ ἡμεῖς
τῷ παρασίτῳ τὰ περὶ τοῦ γέροντος προσαναθώμεθα.
παιδίον, παῖ· τὸ τοιοῦτόν ἐστιν, παράσιτε· οὗτος τίς ἐστι(ν);
αὕτη δέ; τί οὖν αὐτῇ ἐγένετο; ἀ[ποκ]άλυψον ἵνα ἴδω
αὐτήν. χρείαν σου ἔχω. τὸ τοιοῦτόν ἐστιν, παράσιτε·
μετανοήσασ(α) θέλ(ω) τῷ γέροντ(ι) διαλλαγ(ῆναι). πορευθεὶς οὖν
ἴδε αὐτὸν καὶ ἄγε πρὸς ἐμέ, ἐγὼ δὲ εἰσελθοῦσα τὰ πρὸς τὸ

ἄριστον ὑμῖν ἑτοιμάσ[ω.] ἐπαινῶ, Μάλακε, τὸ τάχος.
τ[ὸ] φάρμακον ἔχεις συνκεκραμένον καὶ τὸ ἄριστον
ἔ[τοι]μόν ἐστι; τὸ ποῖον; Μάλακε, λαβὲ ἰδοῦ οἰνόμελι.
τάλας, δοκῶ πανόλημπτος γέγονεν ὁ παράσιτος· τάλας, γελᾷ·
σ[υν]ακολουθήσ[α]τε αὐτῷ μὴ καί τι πάθῃ. τοῦτο μὲν ὡς
ἐβ[ο]υλόμην τετ[έ]λεσται· εἰσελθ[όν]τες περὶ τῶν λοιπῶν
ἀσφαλέστερον βουλευσώμεθα. Μάλακε, πάντα ἡμῖν κατὰ
γνώμην προκεχώρηκε, ἐὰν ἔτι τὸν γέροντα ἀνέλωμεν.
παράσιτε, τί γέγονεν; αἰ πῶς; μάλιστα, πάντων γὰρ
ν[ῦ]ν ἐνκρατὴς γέγονα. ἄγωμεν, παράσιτε. τί οὖν θέλεις;
Σπινθήρ, ἐπίδος μοι φόνον ἱκανόν. παράσιτε, φοβο[ῦ]μαι
μὴ γελάσω. καὶ καλῶς λέγεις· λέγω τί με δεῖ λέγειν.
π[ά]τερ κύριε, τίνι με καταλείπεις; ἀπολώλεκά μου τὴν
π[α]ρρησ(ίαν), τὴν δόξ(αν), τὸ ἐλευθέριον φῶς. σύ μου ἦς ὁ κύριος. τοῦτῳ
μόνον ἀληθῶς οὐ λέγω
ἄφες ἐγὼ αὐτὸν θρηνήσω. οὐαί σοι, ταλαίπωρε, ἄκληρε,
ἀ[λγ]εινέ, ἀναφρόδιτε· οὐαί σοι· οὐαί μοι· οἶδα γάρ σε ὅστις
μεισόμενε
π[. .]ι εἶ. Σπινθήρ, ξύλα ἐπὶ τοῦτον. οὗτος πάλιν τίς ἐστιν;
μένουσι σῶοι, δέσποτα.

Diagonal dashes occur in the papyrus after the following words:—153 *ημερωται*, 155 *μαστιγια* and *παρελθε*, 156 *στρεφου* and *χιτωνι(ου)*, 157 *αποδωσω*, 159 *χωρισεσθαι*, 163 *διαλλαγας*, 164 *προσαναθωμεθα*, 165 *παι, παρασιτε*, and *εστι(ν)*, 166 *δε* and *εγενετο*, 167 *αυτην, εχω*, and *παρασιτε*, 168 *διαλλαγ(ηναι)*, 170 *ετοιμασ[ω]*, 171 *συνκεκραμενον*, 172 *εστι, ποιον, μαλακε*, and *οινομελι*, 173 *παρασιτος*, 174 *παθη*, 176 *βουλευσωμεθα*, 177 *ανελωμεν*, 178 *γεγονεν* and *πως*, 179 *γεγονα, παρασιτε*, and *θελεις* (after *θελεις* two dashes), 180 *ικανον*, 181 *γελασω, λεγεις*, and *λεγειν*, 182 *καταλειπεις*, 183 *παρρησ(ιαν)*, *δοξ(αν)*, *φως*, and *κυριος*, 184 *θρηνησω*, 185 *μοι*, 186 *τουτον* and *εστιν*. 158. Final *α* of *ανελουσα* corr. from *αι*. 181. *και* corr. 183. *θ* of *ελευθεριον* corr. 184. *αφες εγω αυ* over an erasure. 185. *σοι* Ξ Pap.

Col. iv.

ς. κυρία Χαρίτιον, σύνχαιρε τούτ[ων μοι
λελυμένῳ.
190 *A.* μεγάλοι οἱ θεοί.
B. ποῖοι θεοί, μωρέ; πορδή.
A. παῦσαι ἄνθρωπε.

ϛ. αὐτοῦ με ἐγδέχεσθε, ἐγὼ δὲ πορ[ευ-
θεὶς [[ποιήσω]] τὸ πλοῖον ἔφορμον [
ποιήσω.
A. πορεύου· ἰδοῦ γὰρ καὶ αἱ γυναῖκες [
αὐτῶν ἀπὸ κυνηγίου παραγίνοντ[αι.
B. οὔ, πηλίκα τοξικὰ ἔχουσι.
Γυν(ή). κραυνου. Ἄλ(λη). λαλλε.
Ἄλ(λη). λαιταλιαντα λαλλε ạβ . . ạịγμ̣[
Ἄλ(λη). κοτ̣ạκ̣ως αναβ . ιωσαρạ.
B. χαίρετε ⁚
Κοι(νῇ). λασπαθια ⁚
B. αἳ κυρία, βοήθει.
A. αλεμακα ⁚ *Κοι(νῇ).* αλεμακα. [
B. παρ' ἡμῶν ἐστι οὐκ ηλεῳ μὰ τὴν Ἀ̣[θήνην.
A. ταλαίπωρε, δόξασαί σε̣ πολέμι[ο]ν
εἶναι παρ' ὀλίγον ἐτόξευσαν̣. [
B. πάντα μοι κακά· θέλεις οὖν κα̣[. . . .]τ̣[. . .
εἰς τὸν Ψώλιχον ποταμόν; [
A. ὡς θέλεις. τ *B.* πορδ(ή). [
Κοι(νῇ). μινει.
ạγων( ) ϛ. κυρία Χαρίτιον, καταρχὴν [βλέπω τοῦ
ἀνέμου ὥστε ἡμᾶς πε[ράσαντας
τὸ Ἰνδικὸν πέλαγος ὑπ[οφυγεῖν·
ὥστε εἰσελθοῦσα τὰ σε[αυτῆς ἆρον,
καὶ ἐάν τι δύνῃ τῶν ἀν[αθημάτων
τῆς θεοῦ βάστασον. [
A. σ[ω]φ[ρό]νησον, ἄνθρωπε· ο[ὐ δεῖ τοὺς σω-
τηρία[ς] δεομένους μετ[ὰ ἱεροσυλίας
ταύτην ἀπὸ θεῶν αἰτε̣[ῖσθαι.
πῶς γὰρ ὑπακούσουσιν αὐ[τῶν πονη-
ρίᾳ τὸν ἔλεον ἐπισπωμ[ένων;
B. σὺ μὴ ἅπτου, ἐγὼ ἀρῶ. [
ϛ. τοίνυν τὰ σεαυτῆς ἆρον. [
A. οὐδ' ἐκ̣είνων χρείαν ἔχω, μόν̣[ον δὲ τὸ πρόσω-
πο̣ν τοῦ πατρὸς θεάσασθ̣[αι.

ϛ. εἴσελθε τοίννυ· σὺ δὲ ὄψομ . [. . . . . .
διακονήσῃς ἀκρατέστερ[ον τὸν οἶνον
230 διδούς, αὐτοὶ γὰρ οὗτοι πρ[οσέρχονται.

208. Second *o* of ολιγον corr. from *a*.

7–8. πορδὴ]ν . . . ἐὰν δια[σωθῶ or, as Blass suggests, ἐὰν δια[φύγω τὸν κίνδυνο]ν? The buffoon, who is evidently the speaker, apparently vows to erect a silver statue of his patron saint Πορδή if he escapes from his perils.

10. οὗτοι are the barbarians, who are seen approaching.

13. The correction may be by the hand of the *verso*.

19. ἐρεγμόν = ἐρυγμόν; cf. Etym. M. ἐρεχμὸς καὶ ἐρεγμός· παρὰ τὸ ἐρεύγω ἐρευγμός· ὃς λέγεται καὶ ἐρεγμός.

27. Ψώλι]χον ποταμόν: cf. ll. 40 and 210. The name is formed from ψωλός.

30–6. These lines are enclosed in the papyrus by a circular stroke which passes through l. 30, and there can be no doubt that it was intended that their place should be taken by Col. iv of the *verso*. This is indicated by the note at the bottom, which is in the same handwriting as the *verso*. The fact that in relation to the foregoing column the letters of the note are upside down is unusual, and τὸ ἔξω would be expected rather than τὸ εἴσω; but τὸ εἴσω would represent the point of view of the writer of the mime, and the practical identity of l. 30 with ll. 188–9 adds a conclusive proof that the column on the *verso* was meant to be inserted at this point. Line 30 is accordingly to be restored κυρία Χαρίτιον σύ]νχαιρε, the speaker being ϛ as in l. 188; it may also be noted that the word αλεμμακα found in l. 35 also occurs in l. 205 in the scene with the barbarian women, to whom αὐτάς in l. 33 probably refers. ἢ ὡς μεν[in the footnote is obscure; ἢ suggests that the longer passage on the back was an alternative draft.

31. βα[σιλεύς?

188–230. '*F.* Lady Charition, rejoice with me at my escape!
A (Charition). Great are the gods.
B (buffoon). What gods, fool? * * *
A. Cease, fellow!
F. Wait for me here and I will go and bring the ship to anchor.
A. Go; for see, here come their women from the chase.
B. Oh! what huge bows they have!
A woman. Kraunou. *Another.* Lalle.
Another. Laitalianta lalle . . .
Another. Kouakos anab . iosara.
B. Hail!
All. Laspathia.
B. Ah! Lady, help!
A. Alemaka. *All.* Alemaka.
B. By Athena, there is no . . . from us.
A. Wretch, they took you for an enemy and nearly shot you.
B. I am always in misfortune. Will you then . . . to the river Psolichus?
A. As you like. (*Drums.*) *B.* * * *
All. Minei.
F. Lady Charition, I see the wind is rising, so that we may cross the Indian ocean

and escape. So enter and fetch your property, and if you can, carry off one of the offerings to the goddess.

A. Prudence, fellow! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will the gods listen to men who try to win mercy with wickedness?

B. Don't you touch, I will fetch it.

F. Well, fetch your own things then.

A. I do not need them either, but only to see my father's face.

F. Enter then; and do you serve them . . . and give them their wine strong, for here they come.'

198. οὔ is evidently an exclamation, like οὐά.

204. At this point the women begin an attack on the buffoon, who cries out to Charition for help. Charition accordingly intervenes with the word 'alemaka' (l. 205), which is repeated by the rest and apparently has the effect of restoring peace.

206. ουκ ηλεω makes no sense and seems to be corrupt; there was perhaps some play on αλεμακα in the previous line (cf. ll. 92–3). οὐ κηλεῖν might be read, but this hardly improves matters.

213. The marginal note seems to refer to this column, to which it is closer than to Col. iii of the mime; but the meaning is obscure. ἀγωι(ία) or ἀγών(ισμα) would suit the upper part of the column, but is hardly apposite at this point.

216–25. Cf. ll. 42–9, where the same request is put into the mouth of the buffoon, Charition again declining in words almost identical with those used here.

228–30. Cf. ll. 52–7.

38–106. '*B.* I think that they are the daughters of swine; these too I will get rid of. (*Drums*, * * *).

All. Ai arminthi. (*Drums.*)

B. They also have run away to the Psolichus.

C. Yes; but let us get ready, if we are to escape.

B. Lady Charition, get ready if you can to take under your arm one of the offerings to the goddess.

A. Hush! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will they listen to the prayers of those who are about to gain mercy by wickedness? The property of the goddess must remain sacred.

B. Don't you touch; I will carry it.

A. Don't be silly, but if they come serve them the wine neat.

B. But if they will not drink it so?

C. Fool, in these regions wine is not for sale. Consequently, if they get hold of this kind of thing they will drink it neat against their will (?).

B. I'll serve them lees and all.

C. Here they come, having bathed, with . . . (*Drums.*) . . .

King. Brathis. *All.* Brathis. *B.* What do they say?

C. Let us draw lots for the shares, he says. *B.* Yes, let us.

King. Stoukepairomellokoroke. *B.* Back, accursed wretch!

King. Brathie. (*Drums.*) Bere konzei damun petrekio
paktei kortames bere ialero depomenzi
petrekio damut kinze paxei zebes lolo
bia bradis kottos. *All.* Kottos.

B. May you be kicked by 'kottos.' *King.* Zopit. (*Drums.*)

B. What do they say? *C.* Give them a drink, quick.
B. Are you afraid to speak then? Hail, thou whose days prosper! (*Drums.*)
King. Zeisoukormosede. (*Drums.*) *B.* Ah! Not if I know it!
C. It is watery; put in some wine. (*Much drumming.*)
G. Skalmakatabapteiragoumi.
H. Tougoummi nekelekethro. *G.* Eitoubelletrachoupteragoumi.
B. Ah! None of your disgusting ways! Stop! (*Drums.*) Ah! What are you doing? *H.* Trachountermana.
G. Boullitikaloumbaï platagoulda bi[
B. Apuleukasar. (*Drums.*) *King.* Chorbonorbothorba . . . . . toumionaxizdespit platagoulda bi . . . . . sesorachis. (*Drums.*) *King.* . . . orado satur[
King. Ouamesaresumpsaradara ei ia da[
B. Martha marithouma edmaïmaï maïtho . . . . . thamouna martha marithouma. (*Drums.*) . . . . . tun[
King. Malpiniakouroukoukoubi karako . . . ra.
All. Aba. *King.* Zabede zabiligidoumba. *All.* Aba oun[
King. Panoumbretikatemanouambretououeni.
All. Panoumbretikatemanouambretououeni
Parakoumbretikatemanouambretououeni
Olusadizapardapiskoupiskateman areiman[
ridaou oupatei . a. (*Five drummings.*)
King. A boundless barbaric dance I lead, O goddess moon,
With wild measure and barbaric step;
Ye Indian chiefs, bring the drum (?) of mystic sound,
The frenzied Seric step . . . (*Much drumming, beating.*)
All. Orkis[.]. *B.* What do they say again?
C. He says, dance. *B.* Just like living men. (*Drums* * * *). *C.* Throw him down and bind him with the sacred girdles. (*Much drumming. Finale.*)
B. They are heavy now with drink.
C. Good; Charition, come out here.
A. Come, brother, quickly; is all ready?
C. Yes all: the boat is at anchor close by; why do you linger? Helmsman, I bid you bring the ship alongside here at once.
D (*captain*). Wait till I give him the word.
B. Are you talking again, you bungler? let us leave him outside to kiss the ship's bottom.
C. Are you all aboard? *All.* Aboard. *A.* O unhappy me! A great trembling seizes my wretched body. Be propitious, lady goddess! save thy handmaiden!'

42–9. Cf. ll. 216–225, note. μαλῶσαι is a new verb formed from *μάλη*, and a comic equivalent of *βαστάζειν* (cf. l. 218). In l. 47 μελλόντων must be read for *μέλλοντες*.

53. ἅπερ does not seem right, and there may be some corruption. *ρ* is quite uncertain, and perhaps απει was written twice by mistake; but a broader letter would be expected. καίπερ would give a more suitable meaning.

57. The latter part of this line after *παραγείνονται* seems to be filled with stage directions. Above the doubtful *ου* of δεου is a stroke like an accent, which may indicate an abbreviation. ἀναπεσ( ) is perhaps for ἀναπαισ(τικός).

67. This remark is addressed to one of the barbarians.

70. The words should perhaps be divided *σκαλμα κατάβα* (?) *πτειραγουμι*; cf. l. 72 where *πτε(ι)ραγουμι* recurs. On the speaker here and in ll. 71 and 74 cf. introd. p. 42.

75–80. The distribution of the parts in this passage causes some difficulty. *B.*, the buffoon, elsewhere speaks Greek only, and appears not to understand the barbarian language. Yet in ll. 75 and 79 he is assigned non-Greek speeches, and the speaker who intervenes either at the end of ll. 75 or 76 may also be *B.* It will be noticed that in either case there is a *β* near the end of the line; but in both instances the letter following is closer than it should be if the *β* was meant to represent the character. If the attribution of ll. 75 and 79–80 to *B.* is correct, he may be supposed to be emboldened by the conviviality of the barbarians to address them in a meaningless jargon intended to imitate their language.

82. At the end of the line we should perhaps read ου⟨ε⟩ν[ι, as in ll. 83–5.

83. Assuming that it is worth while to attempt to bring the barbarian language in this piece into relation with any known speech, the key is possibly to be found in late Pali or old Prakrit. We owe to Dr. G. A. Grierson the suggestion that in the present passage, for instance, *πανουμβρητι* may represent pānō amṛta, 'drink' (or 'life') and 'nectar,' which suits the context remarkably well. Similarly he would connect *αλεμ(μ)ακα* in ll. 35 and 205 with the Pali alam 'enough,' 'stop,' -ka being a substantival suffix which an ignorant Greek might use incorrectly. But we must leave the consideration of this question to Sanskrit scholars.

89. l. *ἄνετον*?

90. *ἴ[ε]ρόθρουν*, though a new compound, seems certain; cf. *λιγύθρους*, &c. Some syllables are missing at the end of the line, and a substantive is required to complete the sentence; perhaps *τύπανον* followed by a long syllable.

91. [Σ]*ηρικόν* (Crusius) is very attractive, though it hardly fills the available space. At the end of the line the doubtful λ may be *ν*.

93. *ὄρχησαι* reproduces the sound of the barbarian *ορκισ*[.].

94. *B.* is probably still the speaker.

96–106. The verses with which the scene closes are trochaic tetrameters, but the text seems faulty in places, and some alteration is required to reduce the metrical system to order. Thus ll. 98 and 104 are each a syllable short, and ll. 101–2 are considerably too long. Crusius suggests that in l. 101 *ὁ κυβερνήτης* is a gloss on *ἐγώ*; and if these two words be omitted and *π*[*ρ*]*ώτως* (for *πρωτος*) and *ἐγώ* transposed, the metre is restored. Line 98 may be amended by reading *ἤ ρα* (or *ἄρα*) *πάνθ'*, which also improves the sense. The iambic trimeter in l. 105 is unexpected, and a cretic may be lost at the beginning; but it is perhaps better not to demand exact regularity, especially since ll. 95–6 are also not trochaic tetrameters.

95. *καταστολή* in the original is written after the manner of a title in larger letters, with little dashes above and below. It is probably equivalent to *καταστροφή*, as in Schol. on Aristoph. *Pax* 1204 *τὴν δὲ καταστολὴν τοῦ δράματος ἐποίησεν ὁμοίαν τοῖς Ἀχαρνεῦσι*.

100. The first letter may be *π*.

116. The word before *αυτ*( ) seems to be some part of either *ἀράσσειν* or *ταράσσειν*.

117. *κυρι'* may be either *κύριε* or *κυρία* according to the view taken as to whether a change of speaker occurs at this point; cf. introd. It is not quite clear where the words added above l. 118 and in the margin were intended to be inserted. Crusius supposes that *πάντων οὖν . . . συντεθραμμ(ένων)* is resumptive of the previous conditional sentences, to which the apodosis is *κενός . . . ἐφάνη*, the general sense being 'If women had the hard work to do that I have, you would be as little inclined to love as I.' *σ*[*ε*] after *εἰ δέ* is quite doubtful; the fibres of the papyrus are displaced.

119. There is barely room for an *α* at the beginning of the line, and the supposed *α* of *αὐχ(εῖς)* is more like *ο*.

120–152. 'So seize him, slaves, and drag him off to his fate; now bring out her also, gagged as she is. I bid you take them away to the two promontories, and bind them to the trees that lie there; then drag them far apart and take care that you keep each out of the other's sight, lest they die happy feasting their eyes upon each other; and when you have slain them, come in to me. I have said; and I will go within. What do you say? The gods have really appeared to you, and you were afraid? . . . Although he has escaped you, they shall not elude the desert guards. Now I wish to propitiate the gods, Spinther. Swear . . . say the sacrificial prayers. Since the gods are about to appear to us auspiciously, sing the praise of the gods in expectation. Knave, won't you do as you are told? What has happened . . .?. Go in and see who it is. What does he say . . .? Look, lest the proud one too be within. I bid you remove this woman, and hand her over to the desert guards, and tell them to load her with iron and keep her carefully. Take her, drag her off, away with her! And do you search for him, and having slain him, cast out his body that I may see him dead. Come, Spinther and Malacus, with me. I will now go out and try to see with certainty if he be dead, that I may not again be carried away by strife. Thus will I address him (?). "Ah, see him here! Oh, poor wretch: would you be thus cast out rather than love me? How shall I mourn him as he lies deaf to my voice? . . . All strife is over! Cease . . . I will ease my ravished heart (?)."'

130–1. The displacement of the fibres of the papyrus at the ends of these lines much interferes with their decipherment. At the end of l. 131 the letters *κει . οι* are certain, and *ἐκεῖνοι* seems almost inevitable, though the singular *δ[ιέ]φυγεν* is awkward. It appears, however, from ll. 140 sqq. that only the male slave had escaped. In l. 130 *ἄφ[α]ντ(οι)* would suit the context, though not the traces on the papyrus.

138. *]μαινη* seems certain and is perhaps for *μαίνει*, but this is not very satisfactory. *τί γέγονε[ν ἐ]κείνη* cannot be read.

139. *ὁ ὑπερήφανος* seems to mean the slave who had scorned his mistress's attractions, and who had evidently succeeded in effecting his escape; cf. l. 143 *ἐκεῖνον ἀναζητήσαντες*.

147–152. It would at first sight appear from this passage that the slave had actually been caught and put to death, and that the sight of his dead body had filled his mistress with remorse. But the analogy of ll. 181 sqq. suggests that this lament may be only imaginary,—a forecast of what would be appropriate when the occasion came. *μένουσι σῶοι* in l. 187 is also in favour of this explanation.

152. The first word is very uncertain. The doubtful *ρ* is more like *γ*, and *]δη[* might be read for *]εκ[*, but *δε]δηγμένας* does not fill up the space. *κ]εκ[λα]σμένας* is also unsatisfactory. At the end of the line *ἀρῶ* hardly seems right.

153–87. 'Spinther, whence that crest-fallen look? Come up to me here, knave, in order that I may strain some wine. Come in, come in, knave; come here! Where are you walking from? Turn in here. Where is the half of your tunic, the half of it, I say? I will pay you in full for everything. This is my resolve, Malacus: to kill them all and sell their property, and then to withdraw somewhere or other. Now I wish to get the old man into my power before he has any idea of this; and I conveniently have a deadly drug which I will mix with some mead and give him to drink. So go to the broad door and call him as though for a reconciliation; let us too go, and communicate the affair of the old man to the parasite. Ho slave! The case is this, parasite.—Who is this? And she? What is the matter with her then? Unveil her that I may see her. I require your help. The case is this, parasite. I have repented and wish to be reconciled to the old man. Go then and see him, and bring him to me,

and I will go in and prepare your dinner.—I commend your speed, Malacus. Have you got the drug mixed and is the dinner ready? What? Malacus! here, take the mead. Unhappy man, I think the parasite is panic-stricken. Unhappy man, he laughs! Go along with him lest anything happen to him.—This has been done as I wished; let us go in and deliberate more securely about the rest. Malacus, everything has gone as I intended, if we also make away with the old man. Parasite, what has happened? Ah, how? Certainly, for I now have them all in my power. Come, parasite! What do you want then? Spinther, give me poison enough. Parasite, I am afraid I shall laugh. You are right. I say—what ought I to say? My father and lord, to whom are you leaving me? I have lost my freedom of speech, my glory, my light of liberty! You were my lord.—Thus let me mourn him (though I speak not truly).—Woe to thee, wretched, hapless, miserable, loveless one! Woe to you, woe to me! For I know who you are. Hateful Spinther, bring the block for this man! Who is this again?—They are still safe, master!'

154. The letter before *σ* in *διυλίσω* looks more like *η* than *ι*, but *διυλίσω* must in any case have been intended.

166. A female character enters at this point, but there is no clue to her identity. *χρείαν σου ἔχω* may be addressed either to her or the parasite.

173. *πανόλημπτος* in the sense of *πανικός* appears to be a new word. *πανάλημπτος* might equally well—perhaps better—be read, but is more difficult.

184. *ἄφες* is very doubtful and hardly fills the available space, but the letters at the beginning of this line, being over an erasure, are larger than elsewhere.

185–7. On the interpretation of this passage see introd. p. 44.

414. Philosophical Fragment.

Fr. (*a*) 14·3 × 11·8 *cm.*

Several fragments from a work of a philosophical nature, written in a good-sized and well-formed hand which seems to be a rather early specimen of the oval sloping style. In the formation of the letters and general appearance this MS. bears a decided resemblance to **26**, and probably falls within the second century rather than the third. Columns iii and iv are on a detached piece of papyrus, but very likely succeed Col. ii immediately. The subject under discussion is poets and the poetic faculty. There is no indication that the treatise was cast in the form of a dialogue.

(*a*) Col. i.	Col. ii.
[. . .] *ανθρωπου ου*	[*κ*]*αλων και αισχρων*
[. .]*η πονηραν η*	*περι των δικαιω*[*ν*
[. . . .]*θαι· ηκιστα· δ αν*	*κα*[*ι α*]*δικων περ*[*ι*

[τι]ς νεος ων τοιου
[τον] τ̣[ι] επιτηδευ
[οι] περι δε των ποι
[ητ]ων ην εχω γνω
[μη]ν λεξω ηδη γαρ
[πολ]λων ηκουσα
[ως] εστιν ωφελιμ[ον
[το]ις ποιημασιν
[. . .]ειν α οι προτε
[ροι κα]τελιπον·
[. . . γα]ρ απ αυτων
[. . . . .]αν ειναι
[. . . . .]ι̣δι̣ . .
. . . .

(*b*) Col. iii.

[π]ροεπι̣ . [. . . . . .
τ[ι] περι τ̣[. . . . . .
των πρι[. . . . . .
του ακουσα[ι] και ποι
ητης μοι δ[οκ]ει α
πο ποι[ητου α]μει
νων αν γενεσθαι·
ανηρ δ[ε . . . . . .]
ανα ε̣[. . . . . .]
[.] . . [
. . . .

Col. iv.

των θειων· περ[ι των
εν Αιδου· π̣ε[ρ]ι̣ γο[
νης ανθρω[πων
περ[ι] επ[.]φ[. . . .
ματων· εικ[. . . . .
ο̣υ̣ν̣[. .]σιν[. . . . . .
σθαι α[. . . . . .
περ τ[. . . . . .
ποιη[. . . . . .
[. .]δε[. . . . . .
π̣[
α̣[
. . . .

δε[
τοπ[
τοις [
μ[
σειρ̣[
βην̣[
γαρ δ̣[
ηι π[
πολλ[
λεγο[
ξ ποιε[ι
α̣[
. ι̣σ̣π̣[
και ε[
τοιατ[
ο̣ι̣π̣ο̣[

(*c*)	(*d*)	(*e*)
. . .	. . .	. . .
]σισπα[	]σ̣ε̣ . [	σι[
] χ̣αριεν ι̣[	]τα· ειναι γ̣α̣[ρ	μεν[
60 δ]ειξις αστ̣[	65]σει περια[	λωνε[
]τους ξυν[	]ν̣ειρ̣[	(end of column)
]ω̣να[	. . .	
. . .		

(*f*)	(*g*)
. .	. .
70]ι̣γ̣α̣[	]·
]ελια[	]ευ
] . η̣[	. .
. .	

3–13. 'A young man would not practise such a thing in the least. As for the poets I will state my opinion concerning them. I have often been told that it is useful to be acquainted with the poems which are legacies of the past.'

3. The stop after *ηκιστα*, which is naturally connected with *αν*, is misplaced.

11–2. Blass suggests *ποιημασιν* [*εν*|*τυχ*]*ειν*, but though there is a small lacuna after *ποιημασιν* l. 11 is already long enough.

52. The meaning of the sign in the margin opposite this line is obscure.

415. Isaeus?

10·4 × 3·9 *cm.*

A fragment from a lost speech of an Attic orator, which, if the restorations proposed by Mr. Smyly in ll. 6–8 are correct, is to be identified with the oration of Isaeus against Elpagoras and Demophanes. Not more than about half a dozen letters appear to be missing at the ends of the lines. The handwriting is a small and neat round uncial, which may be attributed to the second century. All three kinds of stops occur (the middle point in ll. 10 and 15) and occasional accents, which may be by the original scribe.

[ι]να ειδητ[ε] ω ανδ[ρες Αθηναι
οι οτι αναγκαζομ[ενος τον
αγωνα τουτονι [αγωνι
[ζ]ομαι. τουτο πρω[τον υ
[μ]ας βουλομαι διδ[αξαι
[ει] γαρ εβουληθησ[αν Ελπα
[γορ]ας ουτοσι και Δη[μοφα
[νης] ε̣π̣ι̣ το σωμ̣α̣ [. . . . .
, λαθειν ουδέν, α̣ . [. . . . .
νοι· ως αυτικα π̣[. . . . . .
πρου[κα]λεσαμ̣η̣[ν . . . . .
προτερον τε π[. . . . . .
και εν τηι ανακρι[σει . .
[α]νθρωπος μετρ̣[ιος και
[επ]ιεικης· ει τι ε[. . . . . .
[. .]οι λαβειν δικην [. . . .
[. .]ο̣ι βουλοιντο· σ̣[. . . . .
[. .]ν και πιστιν ε̣ι̣[. . . .
[.]α̣ι̣[. . .]ισταs κατ[. . . . .
εμω[. .]ε̣ι̂ν του[. . . . . .
σ̣ιν· κ̣[α]ι αποδιδομ̣ε̣[. . . .
[. . . . .]ς και ει τ̣ι τ[. . . . .

. . . . . .

6. The traces after *εβουληθη* would suit any round letter *ε*, *θ*, *ο*, *σ* or *φ*. The plural in l. 10 suggests that *εβουληθησ[αν* should be read, in which case *Δη[* in l. 7 must be another proper name.

9. The meaning of the semicircular signs placed below the line on either side of *λαθειν ουδεν* is obscure.

11–3. For the lacunae at the ends of ll. 11 and 13 Blass suggests *γὰρ αὐτούς* and *οἷα ἄν*.

416. Romance?

12 × 9·5 *cm.*

On the *recto* of this papyrus are parts of two columns of an alphabetical vocabulary, written in sloping third century uncials. The portion preserved deals with words beginning with *στ*, e.g. *στε̣ιφος οι ομα[*, *στρεφει ελατ[*, *στρωμα̣ εστα[*, *σ[τ]ε̣ι̣βει αρτι*, *[στ]ι̣λθει δευρε[*, *Στηνια τι αν[*. On the *verso* of this is the fragment printed below which seems to come from some romance. This is written in a late third or early fourth century semi-uncial hand, with stops and occasionally other lection signs. Paragraphi apparently occur below ll. 9, 12, and 15, showing that not more than a few letters are lost at the beginnings of the lines; possibly indeed there is nothing missing in front of ll. 4–5. But there is no sign of the termination of the lines to the right, and a connected sense is not attainable. Lines 8 sqq. describe a supernatural appearance of some deity.

. . . . . .

]π̣ο[. .]εχεω̣ι̣ν[
]νθου εις ημας χ[ρ]ηστος εφ[α]νη [. . . .]π̣ο[. . .]μ̣[

]νευειν· σωματος μεχρι τελους ὕμιν τησδε[
] διαδοχον τον παιδα καταλεγ̣[ε]ι· και δη[.]οι παρα[
] . παρον εψηφισται γερας [ε]κατον και δεκ̣α̣ τ̣ε̣[
[[ ] . σιν]] μηκυνομενον ε̣τ̣[.]ηρι̣[.]τονα̣ . . . ε̣ρ̣[
Ασ]κληπιον προσδοκα επισπερχοντα ι̣τ̣ . . ι̣ν . . τ̣ιλ̣[
]ων εωρα θεον τινα σκοτ̣ι̣αιω προ̣ . . ν̣ . . . ε̣ι̣[
] πενθικην και φρεικ̣[ω]δ̣η̣ εχοντα [ο]ψιν [.] . α̣ . [

]τρομησας ὦ ειπεν εταιροι τ̣ι̣ς εσθ' ουτο̣ς̣ . [.] . . [
] πενθαλεος αμα και καταν̣ . [.]τ̣ι̣κος [.]κ̣[
] . α̣ δεος εισερχεται ειποντων [. . . . . .] . . . [

]ο̣χ̣ρ̣η· αυχμηρον δ εμφαιν[ω]ν οψ̣[ι]ν̣ [. . .] . [.] . [
]ειναι· καταρρηξ̣αμενος τη̣[ν] εσθ̣η̣[τα .] . [. .]ι̣[
] προσεδραμεν αυτω· και . ρν . [

] ὡ μοι των αμαρτηθεντων ε̣[
τ]ου σωματος αικιζομενου . [. . . .]μ̣[. .]ν̣β̣[
ευ]χ̣ουμενος εν ὧ̣ εδει μεκ̣ . ε . τιν̣[
]ε̣[ι]ν τας ἱσας αναδεδεγμ̣[ε]νας ο̣λ̣ω̣[
]μαντευτα ημιν η φυσις . . . . σ̣κα̣[.] . [.] . ε[
]τ̣εν ἴμ̣[. . . .]εστωτας [. . .]α̣ ε̣π̣ι̣τ̣ο̣[.]ε̣[.] . . δ̣ι̣[
]αφ̣[. . . .]ω̣χετο· και α̣μ̣ ειχε̣ . . . αλλ[

15. There is a light and apparently accidental stroke drawn diagonally through *αυτω*.
19. Or perhaps]*εν τας*.
21. The diaeresis and rough breathing over ι are somewhat doubtful. The breathing over ω in l. 18 is rather different.

417. ROMANCE?

14·3 × 9·7 *cm.* (Fr. *a*).

Parts of two columns, with some small detached pieces, from a prose treatise of a rather uncertain character. Col. ii, which contains twenty more or less complete lines, is concerned with a woman named Theano whose son was carried off from the Scythians by a certain Hippasus (?). Theano, after being assured

in a dream by 'the goddess' that she would recover her son, went to Oropus with Eunice, apparently a friend. This looks rather like a fragment of some romance; or it might perhaps be the work of a scholiast or mythologer—though the characters are otherwise unknown to fame. The text is in a rather small round uncial hand strongly resembling that of **404**, and probably dating from the earlier decades of the third century. The high and middle stops occur.

(*a*) Col. i.

. . .
]κ[.] . [. .]κδ̣η
]μενη καθ εκα
]ν̣ απο του ο̣[.
]α̣· ως δ ουδεν
]νω τους μεν
]
]σ
]σκα
]α̣ι̣
]κ̣η
]εν
]α̣ειδε
]ειν
]μος̣·
]ην
]κευ
. . .

(*b*) (Top of a column)

]τ̣ρειβε[
]ησκ . [.]τ̣[
]ρτο ευο̣[
]ησυν . [
] . [
. . .

Col. ii.

]. .
]ι̣ον·
[.]υ̣π̣[. . . . .] . [. . . . .]ν
Ευνεικην εποιησατο·
ην δε αυτη η Θεανω μη
τηρ τ[ο]υ παιδος του Ιστ̣ου
ον [. . .] . [Σ]*κυθων ο Ιππα*
ο̣[ο]ς α[ιχ]μαλωτον ειληφει̣
αρπαγεντος δε αυτου ου
κ ενεγκουσα την συμφο
ραν ϊκετις ε̣ν̣[εστ]η̣ [κ]α
τ οναρ της θεου· [χ]ρ̣ο̣νον
δ̣[. .]*κ* . [. . . . .] . [. .]*ε̣ν̣ε*
τρεψαν· τ̣ε̣λ[ε]υ̣ταιο̣ν δε κε
λευει αυτην η θεος απαλ
λαττεσθαι την ει̣ . . ω̣
να[.] *ως* [*δ*]*η̣ τ̣*[*ο*]*ν πα*[*ι*]*δα*
απ[*ο*]*λη̣ψομενη· η δε πε*
[*ριχ*]*αρης ουσα παραλαβου*
[*σα τ*]*ην Ευνεικην ηει*
[. . .]*ν επ̣ Α*[*θη*]*νας· επι τ̣η̣*[*ν*
[*Ω*]*ρωπον και το τ*ο[*υ Αμ*
[*φι*]*αρεω ν̣ε . .* [. .]*ν̣* . [. . .
[. .] *επει εγεν*[*ετ*]*ο̣ τ̣*[. . . . .

(*c*)

. . .
]ρ̣ν̣[
]και . . [
[ ]
]ω̣ν̣δ̣[
]ν[
. . .

(*d*)

. . .
]σπ[
]δ̣ε[
] . [
]ν[
. . .

23. The traces of the letter before [Σ]*κυθων* would suit *ν* or *ι*, but not *α*, *ο* or *κ*. [*τω*]*ν* suits the lacuna better than a preposition, but then a title instead of a proper name is required after [Σ]*κυθων*; *ιππα*[*ρ*]*χ*[*ο*]*ς*, however, cannot be read.

39. The vestiges following *ρεω* do not suit *ιερον* very well, but *ρεωι ἱερ*[*ον* is a possible reading.

418. Scholia on Homer, *Iliad* I.

27·7 × 12 *cm.*

An imperfect column of a commentary upon Book I of the *Iliad*, written in a large and clear cursive hand at the end of the first or early in the second century. The information provided is principally of a mythological character, and since l. 399 is discussed immediately after l. 264 the papyrus very likely consists of a series of excerpts. There are very close resemblances to Schol. A, which in several passages exhibits an inferior text; and considering the early date of the papyrus it is not unlikely that the commentary in question was one of the sources used in compiling the scholia in A which give mythological details. It shows traces of Didymean influence (cf. l. 24, note), but was probably derived directly or indirectly from Apollodorus (cf. ll. 9–22, note). The lines commented on are for the sake of clearness printed in ΚΑΠΙΤΑΛ LETTERS.

[11 letters γυ]ναικας· οθεν αυτους [οι Λα (i. 263)
[πιθαι καταστα]ντες εις πολεμον εκ του [Πη
[λιου ορους διω]κουσι εις Μαλαιαν ορος της
[Πελοποννησο]υ οπου Ηρακλης αυτους διε[
[φθειρεν την δ]ε Πειριθους παις Διος Δια [
[γαρ . . . . .] διατρειβουσα Διϊ μεταβα[[λ]]λον[

[τι την φυσιν ει]ς ιππον εμιγη και Πειριθου[ν
[εγεννησεν]
[ΚΑΙΝΕΑ Τ ΕΞΑΔΙΟ]Ν ΤΕ ΚΑΙ ΑΝΤΙΘΕΟΝ ΠΟΛΥΦΗΜΟΝ 264
[ο Καινευς Ελατου] μεν παις Λαπιθων δε βασιλε[υς
[προτερον παρθε]νος ευπρεπης εγενετο· δ[. .
[. . . . . μιγεν]τος αυτη Ποσιδωνος αιτησα[με
[νη μεταβαλειν νε]αν[[ει]]ας ατρωτος γειναι· γ[εν
[ναιοτατος δε τ]ων καθ εαυτον υπαρξας τον [
[. . . . . της ηγε]μονιας ουκ εβαστασεν εξευ[τε
[λισας δε και το]υς θεους παρ ου[δεν εποιη
[σατο και ποτε πη]ξας ακοντιον εν [μεση τη
[13 letters] αγορα τουτο θεον π̣[ροσετα
[ξε νομιζειν· Ζευ]ς δε αγανακτησα[ς Κενταυ
[ροις πολεμουν]τα καιπερ ατρ[[ο]]τ̣ο[ν οντα υπο
[χειριον εποιησε]ν· ελαταις γαρ κα[ι δρυσιν
[οι Κενταυροι] αυτον ηρισαν εις [γην
ΟΠΠ[ΟΤΕ ΜΙΝ] Ξ[ΥΝ]ΔΗCΑΙ ΟΛΥΜΠΙΟΙ Η[ΘΕ]Λ[ΟΝ ΑΛΛΟΙ 399

γραφ[ου]σι τινες και Φοιβος Απολλων· φ[ασι γαρ
οτι Διος επικρατεστερον χρωμενου [τη των
θεων βασιλεια Ποσιδων τε και Ηρα κα[ι Απολ
λων επεβουλευσαν αυτωι· Θετις δε γνουσα [παρα
Νηρεως του πατρος ος μαντις ην δηλοι τω[ι Δι
την επιβουλην και συμμαχον παραδιδωσι τ[ον
Αιγεωνα εκατονχειρον Ποσιδωνος παιδα [
Ζευς δε Ηραν μεν εδησεν Ποσιδωνι δε κ[αι
[Απολλω]νι προστασσει θητευσαι Λαομεδον[τι

3. l. Μαλεαν. 26. σ of βασιλεια corr. from λ. 28. ο of ος corr. from μ. 30. l. Αιγαιωνα. 32. α of θητευσαι corr. from ι.

1–8. Cf. Schol. A on l. 263 . . . ὑβρίζειν ὅσαι τῶν Ἑλληνίδων παρῆσαν γυναικῶν· ὅθεν οἱ Λαπίθαι συστάδην μαχεσάμενοι διώκουσιν αὐτοὺς εἰς Μαλέαν ὄρος τῆς Πελοποννήσου. ἡ δέ τινι ἀναστρεφομένη μεταβαλόντι τὴν φύσιν εἰς ἵππον διεμίγη καὶ τὸν προειρημένον ἐγέννησε Πειρίθουν ὃς ὠνομάσθη ἀπὸ τοῦ περιθεῖν ἵππῳ ὁμοιωθέντα τὸν Δία ἐν τῷ μίγνυσθαι τῇ μητρὶ αὐτοῦ. The papyrus omits the explanation of Pirithous' name, but is much more explicit regarding his parentage than the scholium, in which ἡ δέ has nothing to refer to, while τινι makes no sense and is probably corrupt for Διί.

9–22. Cf. Schol. A on l. 264 *ὁ Καινεὺς Ἐλάτου μὲν ἦν ποῖς Λαπιθῶν δὲ βασιλεύς, πρότερον ἦν παρθένος εὐπρεπής, μιγέντος δὲ αὐτῇ Ποσειδῶνος αἰτησαμένη μεταβαλεῖν εἰς ἄνδρα ἡ νεᾶνις ἄτρωτος γίνεται γενναιότατος τῶν καθ' αὐτὸν ὑπάρξας. καὶ δή ποτε πήξας ἀκόντιον ἐν τῷ μεσαιτάτῳ τῆς ἀγορᾶς θεὸν τοῦτο προσέταξεν ἀριθμεῖν. δι' ἣν αἰτίαν ἀγανακτήσας ὁ Ζεὺς τιμωρίαν τῆς ἀσεβείας παρ' αὐτοῦ εἰσεπράξατο. μαχόμενον γὰρ αὐτὸν τοῖς Κενταύροις καὶ ἄτρωτον ὄντα ὑποχείριον ἐποίησε· βαλόντες γὰρ αὐτὸν οἱ προειρημένοι δρυσί τε καὶ ἐλάταις ἤρεισαν εἰς γῆν.* This is almost identical with the papyrus, but is more compressed in some parts and more expanded in others. As before, the papyrus exhibits the better text, (1) by avoiding the repetition of *ἦν* in the first sentence, (2) by having *νεανίας* in place of *ἡ νεᾶνις* which is detrimental to both sense and construction, and in the light of the papyrus should be corrected to *νεανίας*. Blass suggests *δ[ια | δε το καλλος* for the lacuna in ll. 11–2, and *τον [με|γαν ογκον* for that in ll. 14–5.

In the epitome of Apollodorus I. 22 (ed. Wagner, p. 181) the story of Caeneus is related more briefly: *ὅτι Καινεὺς πρότερον ἦν γυνή, συνελθόντος δὲ αὐτῇ Ποσειδῶνος ᾐτήσατο ἀνὴρ γενέσθαι ἄτρωτος· διὸ καὶ ἐν τῇ πρὸς Κενταύρους μάχῃ τραυμάτων καταφρονῶν πολλοὺς τῶν Κενταύρων ἀπώλεσεν, οἱ δὲ λοιποὶ περιστάντες αὐτῷ ἐλάταις τύπτοντες ἔχωσαν εἰς γῆν.* The version of the papyrus may well represent another epitomizing of Apollodorus.

24. It is remarkable that the variant *Φοῖβος Ἀπόλλων* in place of *Παλλὰς Ἀθήνη* occurs in l. 400 not in l. 399, and that the story of the conspiracy of Hera, Posidon, and Apollo against Zeus follows as a kind of justification for the variation. As Apollo played an important part in the legend, this order is really more logical than that found in Schol. A, which first gives the story of the plot in connexion with l. 399 and then discusses the variant *Φοῖβος Ἀπόλλων*, which is ascribed to Zenodotus but rejected as inappropriate. The account in Schol. A is as follows:—*Ζεὺς παραλαβὼν τὴν ἐν οὐρανῷ διοίκησιν περισσῶς τῇ παρρησίᾳ ἐχρῆτο πολλὰ αὐθάδη διαπρασσόμενος. Ποσειδῶν δὲ καὶ Ἥρα καὶ Ἀπόλλων καὶ Ἀθηνᾶ ἐβούλοντο αὐτὸν δῆσαντες ὑποτάξαι. Θέτις δὲ ἀκούσασα παρὰ τοῦ πατρὸς Νηρέως (ἦν γὰρ μάντις) τὴν Διὸς ἐπιβουλὴν ἔσπευσε πρὸς αὐτὸν ἐπαγομένη Αἰγαίωνα φόβητρον τῶν ἐπιβουλευόντων θεῶν· ἦν δὲ θαλάσσιος δαίμων οὗτος καὶ τὸν πατέρα Ποσειδῶνα κατεβράβευεν. ἀκούσας δὲ ὁ Ζεὺς Θέτιδος τὴν μὲν Ἥραν ἐν τοῖς καθ' αὐτοῦ δεσμοῖς ἐκρέμασε, Ποσειδῶνι δὲ καὶ Ἀπόλλωνι τὴν παρὰ Λαομέδοντι θητείαν ἐψηφίσατο τῇ δὲ Θέτιδι τὴν Ἀχιλλέως τιμὴν εἰς τὰ μετὰ ταῦτα ἐταμιεύσατο. ἱστορεῖ Δίδυμος.* The parallelism between this and the papyrus is marked, though the papyrus is somewhat shorter and varies the phraseology. The mention of Athena in the scholium, but not in the papyrus, is due to the slightly different point of view from which the legend is brought forward. If the scholium gives the actual words of Didymus, the papyrus would seem to be a secondary commentary based upon his notes; but on the other hand the papyrus may express Didymus' language more exactly, and the scholium be an expansion.

419. EURIPIDES, *Archelaus.*

9·2 × 4·6 *cm.*

A narrow strip containing parts of sixteen lines from the *Archelaus* of Euripides, written in round rather irregular uncials of medium size, which are of the second or third century. The identification of the fragment, which we owe to Blass, rests upon the coincidence of what remains of ll. 8–9 with a quota-

tion from the *Archelaus* in Stobaeus, *Flor.* 7. 5 (Fr. 275, Nauck). Lines 1–12 are trochaic tetrameters, which are succeeded at l. 13 by a χορικόν. Several corrections have been made in the text, perhaps by the original hand, to which also the stops and occasional accents, &c., may be due.

. . . .

]ν μεν [
]ρονημα̣[
]κτεινοντ' ά̣χ[ρηστον ?
? ανι]αρως εμελλε π̣[
]η̣θεις παρ̣ω̣τε̣[
]β αναξ καθιζε̣ π̣[
]τ̣ω παι προβαλ̣λ̣[ε
εν δε σοι μο]νον προφωνῶ [μη πι δουλειαν ποτε
ζων εκων] ε̣λ̣θης παρον σο̣[ι κατθανειν ελευθερως
]των εσωθε[[ν]] κᾱ̣[

]ν̣· ει δ ευτυχής [[ω]]σ[(ου)
]ε̣στω το λοιπον [
α]νδρα χρη δι̣α̣ τ̣ω̣ν̣ [
]ν̣ αμεραν·
]εῖ γαρ̣ αι τυχα[ι
]ι τ̣ό̣ν̣ θ̣ρε[[ο]] (κ)[
. . . .

420. Argument of Euripides' *Electra*.

15·7 × 9·2 *cm.* Plate VI.

A fragment of a brief account of the recognition of Orestes by Electra through the intermediary of an old man, and almost certainly part of a hitherto unknown ὑπόθεσις of Euripides' *Electra*, covering ll. 341–584. The *verso* has been used for writing an account in a cursive hand of the late third century. The writing on the *recto*, which is of a common type (cf. Plate VI), probably dates from about the middle of the same century.

. . . [. .] . . τ̣ο̣υ̣ς ανδρας εισαγειν̣
μ̣ . [. . .]ω̣ν πενιχρων μεν αλλ α̣[λ
λοτρ̣ι̣ων ξενιων μεθεξοντας [αυ
τος δε τ[α] προσφορα τη σπουδη κο

[τον Ορεστη]ν ο δ ουκ εμελ̣[λεν
[. . . . . α]λλ ωμολογησεν α̣[. . . .
[12 letters]υ̣ς̣ α̣ρ̣[.]ω̣να̣[. . . .
[15 „] . σ . το̣[. . . .

μιων απηλθεν πυθομενος δε τ[ο ε [16 letters]μα[. . .
ρ̣γ̣[ο]ν̣ ο̣ πρεσβυτης ο τον Ορεστη[ν [17 „]ον̣τ[. . .
[. .] . . θ̣ρ̣ε̣ψας ηλθεν Ηλεκ[τ]ρ[α [17 „]νμ̣α̣[. . .
ξεν[ια] φερων α τοις κατ αγρον μι [18 „]εις δυ[. . .
σ̣[θιο]ι̣[ς] η̣ χωρα προικα δωρειται θε [17 „]ιν τουτ[. .
ασαμ̣ε̣ι̣νος δε τον Ορεστην και χρο [18 „]χ̣εινετ[αι
[ος σημα]ντηρας ανενεγ̣καs . . . . . .
διεσα[φει π]ρ̣ος την Ηλεκ[τραν

1–14. '(Auturgus wished) to introduce the heroes to his house to partake of a poor but . . . hospitality, and himself went off to fetch offerings suitable for his zeal. The old man who had brought up Orestes hearing of the matter came bringing for Electra such gifts as the country freely presents to rustic hirelings, and seeing Orestes and declaring the marks on his skin revealed him to Electra. He made no delay . . . but confessed . . .'

2–3. α[λ]λοτριων: no other reading seems possible, for not more than one or two letters are lost in the lacuna, but αλλοτριων is not satisfactory as the antithesis to πενιχρων. The reference is apparently to *El.* 362–3 και γαρ ει πένης ἔφυν, οὔτοι τό γ' ἦθος δυσγενὲς παρέξομαι: cf. *ibid.* 420–32.

4. In *El.* 408–31 Auturgus is sent by Electra to fetch the πρεσβύτης, and directs Electra to attend to the strangers. But this discrepancy can hardly outweigh the marked agreement in other respects between the papyrus and Euripides' drama.

11. σημα]ντηρας: χαρακτήρ is the word used by Euripides, *El.* 572.

421–434. Poetical Fragments.

We here group together a number of miscellaneous fragments in verse, which do not seem to be extant and which are too small to be of much value. Of these four (**421–3** and **434**) are in hexameters, three (**424–6**) are lyrical, seven (**427–33**) are in iambics, chiefly comic.

421 consists of the ends of nineteen hexameter lines written in a second century uncial hand with occasional breathings, accents, stops, and marks of quantity. The subject of the fragment is the parentage of Bellerophon and the gift of Pegasus (who is not mentioned by Homer). There are no indications that the poem was a late epic, and several phrases suggest Hesiod as the author.

422 contains parts of eleven much mutilated hexameter lines, written in

rather large and well-formed uncials of the square sloping type, and dating probably from the third century. A battle scene is apparently being described; Heracles is mentioned in l. 9 and part of another name occurs in l. 4. The vocabulary suggests that the fragment comes from some Alexandrian epic.

423 is a strip from the bottom of a column, containing on the *verso* parts of thirteen hexameters in a large and rather rough uncial hand apparently of the third century. The *recto* of the papyrus is blank. The high stop occurs several times and marks of elision and accents were used. The subject of the fragment is obscure; a reference to the Nile is noticeable in l. 13, while Hermes is mentioned in l. 4.

424 contains a fragment of three stanzas in Sapphic metre, probably by Sappho herself, written in a heavy uncial hand of the third century resembling that of the Oxyrhynchus Sappho fragment already published (7). Accents and stops are found, the high point in ll. 6 and 10, the middle point in l. 5 (?). The form ἀτέραις (=ἑτέρας) in l. 9 is of some interest, since the *a* was hitherto doubtful for the Lesbian dialect; cf. Meister, *Greich. Dial.* p. 41.

425 is a short extract from some lyric poem copied out as a school exercise. This is indicated partly by the character of the handwriting, which is a large irregular uncial, partly by the fact that the papyrus is complete in itself; and the inferior spelling points to the same conclusion. Below the last line are a series of dashes. The excerpt is of the nature of an invocation such as might have come at the beginning of the poem, which does not appear from this specimen to have been of a very high-class quality. The metrical scheme is ⏑⏑ – ⏑⏑ – ⏑ ⏑⏑ –. The date of the MS. is second or third century.

A more valuable fragment is **426**, a long narrow strip containing parts of thirty-two lines from a lyric poem in dactylo-epitritic metre and Pindaric style, which is not improbably to be attributed to Pindar himself. Unfortunately the piece is so mutilated that little can be done in the way of restoration, though a few lines in the middle which concern Melampus are intelligible. The text is written on the *verso* of the papyrus in a rather uncultivated uncial hand which may be assigned to the third century; on the *recto* is part of a cursive document dating from the latter half of the century preceding.

427 is also a fragment of some importance. It consists of the latter parts of the three closing lines of a play, below which is the title]*ανους* |]*πογονια*. There can be little question that Blass is right in reading this [Ἀντιφ]*άνους* [Ἀνθρω]*πογονία*, and that the papyrus furnishes another example of the dangers of rejecting definite ancient evidence on *a priori* considerations. A Θεογονία of Antiphanes is mentioned by Irenaeus (ii. 14), who gives a lengthy excerpt from it; this, however, was rejected by Meineke (i. pp. 318 sqq.), who maintained that it was derived from

the *Birds* of Aristophanes, and Kock accordingly omits the extract given by Irenaeus from his collection of the *Comicorum Fragmenta*. But it can hardly be doubted after the actual occurrence of the title Ἀντιφάνους Ἀνθρωπογονία that the testimony of Irenaeus concerning the Θεογονία of the same writer is perfectly trustworthy; though whether they were two distinct works, or one work known by two names, remains uncertain. The text is written on the *verso* of the papyrus in a square or oval sloping uncial hand (cf. **420**) of the third century; on the *recto* are parts of three lines in second century cursive.

428 contains the ends of nine iambic lines of a comedy, or possibly a tragedy, written in a small semi-uncial hand, which is more likely to belong to the second century than to the third. A short diagonal dash at the top of the line is used as a mark of punctuation.

429 is another comic fragment, containing the beginnings of fourteen iambic lines written in a large and handsome uncial of the square sloping type characteristic of the third century; cf. **420**. On the *verso* is part of a document in cursive dating from the end of the century. A paragraphus below l. 9 marks a change of speaker. In ll. 10–2 a marriage is being arranged, which may indicate that the conclusion of the play was not far off. A very deep margin at the top of the column is noticeable.

430 consists of parts of eight lines in comic iambics from the top of a column, written on the *verso* of a second or early third century account. Marks of elision and high stops occur, but no breathings or accents. The writing on the *verso* is probably but little later than that on the *recto*.

431 consists of parts of twelve lines of a dialogue in comic iambics, written in an uncial hand resembling the square sloping type, but more probably second century than third. Changes of speaker are indicated by paragraphi and, when in the middle of a line, by blank spaces.

432 contains the beginnings of seventeen lines apparently from a comedy, written in a small uncial hand upon the *verso* of a second or early third century account. A correction in l. 15 and marginal notes opposite ll. 2 and 8 have been added in a more cursive hand, but probably by the original scribe. Changes of speaker are indicated by paragraphi and, when in the middle of a line, by double dots (cf. **409**). The marginal notes seem from their position to refer to the speakers, but the names (Ῥ]ητορικ(ός) or β]ητορικ(ός) and Ἀρίφ(ρων) or Ἀριφ(ράδης)) are curious. The writing on the *verso* may be assigned to the third century. Between ll. 13 and 14 is a blank space sufficient for two lines.

433 contains the ends and beginnings of iambic lines from the upper parts of two columns. The MS. seems to have been of a magical character, giving directions for a series of spells or incantations, the objects of which are indicated

by short marginal notes; cf. ll. 22, 28, and 33. The hand is a small semi-uncial which may be of the end of the second or more probably of the first half of the third century.

434 is apparently a fragment from a hexameter poem, perhaps a *θρῆνος* or *ἐπιτάφιος*. Groups of a few lines (usually four) are separated by a shorter line, which may have contained a refrain. Parts of two columns remain, written in rather large coarse uncials, probably of the third century. On the *verso* is some more writing in a similar but more cursive hand.

421. 7·8 × 4·7 *cm.*

. . .
]ποσε[
]λ ὄν γ̣[
Παν]δειονίδα̣ο̣
]άξατο Παλλας Αθη[νη
]τ̣ε γαρ ἶσα θεοισι
ει]ματος αργυφεοιο
]δ' απο εἶδος άητο·
]ης πειρήσατο βουλα̣[ις
Διο]ς νοον αιγιοχοιο
]ήμενος ἦλθε γυνα[ικ
] νεφεληγερετα Ζευ[ς
κ]αρηατι μη ποτ οπα̣σ̣[σαι?
]ν̣του Σ̣ισυφίδαο
εν] αγκοίνησι μιγει[σα?
] αμυμονα Βελλ[εροφοντην
]κ̣τηι επ απείρονα π̣[οντον
πα]τηρ πορε Πηγασο[ν ιππον
]μ̣ιν επ̣τε[το?
]ε̣η̣ται̣α̣λ̣[
. . . . . .

3. Blass suggests Εὐρυνόμη Νίσου θυγάτηρ at the beginning of the line, comparing Hyginus, *Fab.* 157, where Eurynome (called by Apollodorus I. 85 Eurymeda) is said to have been the mother of Bellerophon. Lines 4–15 refer to the wooing of her by Glaucus son of Sisyphus and father of Bellerophon.

6. Cf. Hesiod, *Theog.* 574 ἀργυφέῃ ἐσθῆτι.

7. Cf. Hesiod, *Scut.* 7–8 τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ' ἀπὸ κυανεάων τοῖον ἄηθ' οἷόν τε πολυχρύσου Ἀφροδίτης.

12. Probably ανενευε κ]αρηατι: cf. *Il.* x. 205.

17. πα]τηρ: i. e. Posidon, who gave him Pegasus. For the different stories concerning Bellerophon's parentage cf. Schol. Pind. *Ol.* xiii. 98 τῷ μὲν λόγῳ ὁ Βελλεροφόντης Γλαύκου ἐστί, τῇ δ' ἀληθείᾳ Ποσειδῶνος.

422. 12·8 × 17 *cm.*

]α̣μωι τετανυστο παρηορ[ος . . . .]σ̣τωι
] . . . κατ[ο]ιο τοκ[.]ι̣τελι̣ . [.]υκ[.]δ[. . .]ντο
]ν̣ιοφιν μαλα περ χατ̣[εο]ν̣τες αρ̣[ωγ]η̣ς̣

]ειδαο δαϊφρονα τη̣[. . .] . ν̣α
θα]νατοιο κατελλα̣β̣ε̣ν̣ αλ̣λι̣τος αισα [
] μεν ετι ζωων [α]περυκανε χαρμ[ην
] . κ̣ . . αλ̣χ[. .] . α̣[.] κατθ̣ε̣τ̣ο̣ μυθο̣[
]πρ[. . . . . .]λ̣λεμεν υια
] . . . . ι̣σ[.]ι̣ Ηρακληα
αδ]δ̣ηκοτ αν ηματα μ̣η̣κ[ει
] . ο̣τι̣ δ[[ε]]ινησαντ[.]

. . . . . .

1. Mr. T. W. Allen suggests that the line may be completed παρ ποτ]αμωι . . . αγχ Ογχη]στωι. The second supplement is too long for the lacuna, but the repetition of the letters γχ might have caused an omission in the papyrus.

5. Cf. *Il.* xxiv. 428 ἐν θανάτοιό περ αἴσῃ. αλλιτος is for ἄλιστος like πολύλλιτος for πολύλλιστος in Callim. *Ap.* 80, *Del.* 316, &c.

423. 9·8 × 6·6 *cm.*

. . . .
]οσευμενε[. .] . [
]μυθων ρητη̣ς̣ κ̣α̣[
]ε̣ γαρ αθανατοι· [
]δ' Ερμειας μα[
]ν̣ ηπιοδωρον ομ[
] πτωχον εχοντ[
]ον· ομοφροσυν[
] και αυτος έγωγε [
]τεροις τον αοιδο̣[ν
]λος αμμι· αμ ηλυθ̣[
]αιρων ανεβης χ[
]σ̣ηλυθετον· αμφω ε̣[
π]λημ⟨μ⟩υρων Νιλος διε̣[

3. What we have supposed to be a stop might perhaps be the top of the cross-bar of a τ.

424. 6 × 3·1 *cm.*

. . . .
]αισεπ̣[
] . α̣ι̣[
]κου[
]α̣ι
]ν ατέραις με[
]η φρενας· εύ[
]α̣ τοις μακα[
]

] . αξε· [ ]ρ̣[
]χις· συνιημ[. . . .
] . ης κακοτατο[ς
]μεν

425. 11·4 × 9·5 *cm.*

μ
[ν]αυται βυθοκυα τα πλεοντες υδατη
[τ]οδρομοι αλιων Τρι την συνκρισιν ειπα
τωνες υδατων τε φιλοι πελαγους
και Νιλωτε γλυκυ και Νειλου γονι
δρομοι τα γελων μου

'Ye sailors who skim the waves' depths, Tritons of the briny waters, and Nilots who sail in happy course upon the laughing waters, tell us, friends, of the formation (?) of the sea and of the fruitful Nile.'

4. Νιλωτε is for Νειλῶται. The second υ of γλυκυ is corrected from κ.
6. l. ὕδατα.

426. 24·3 × 5 *cm.*

]τα πυθω[ ]χως τιμασ Απολλων
]σιτελειπ[ ]ς ϊν αγλαϊαι
κ]ελευσεν Φοιβος [ ]ευσ[ι ?] και μολπαι λιγ[ειαι
] πολεμαινετον υ[ ]ονες ω ανα τοι[
] εκ ναου τε και παρ[ ]τι συ δ' ολ[βον ?
]ι δ ενι χωρα]ιδιοισιν [
] . κισεν ταν⟨υ⟩φυλλον [ ]θνατ[
]ριψας ελαιας]ανορα[
] φασιν εις]σσωνα[
]λετ' εν δε χρον[ωι] επιβο[
]ες εξ αλικων τεμ[ ]σθαι βο[
]ς εξ Αργευς Μελαμ[πους]λων τε[
α] . τενεο[
]ρ ομαθαονιδας]κωμω[
]μον τε Πυθαει κτισε[

15] τεμενος ζαθεον] δε τοισ[
]ας απο ριζας το δε χρ[ ]οιπελ[

. . . .

12. ε of *αργενς* corr. from *ο*. 13. *α* of *μαθ* corr. from *ο*.

10. *εν δε χρον[ωι* : cf. Pindar, *Pyth.* iv. 291, &c.

13. *αμαθαονιδας* is for *'Αμυθαονίδας*, the patronymic of Melampus ; cf. Pindar Fr. 179 *ὑφαίνω δ' 'Αμυθαονίδαισιν ποικίλον ἄνθημα.*

14–7. Blass restores these lines *βω]μόν τε Πυθαεῖ κτίσε[ν | καὶ] τέμενος ζάθεον | [κεἰν]ας ἀπὸ ῥίζας· τὸ δὲ χρ[υσοκόμας | ἐξό]χως τίμασ' 'Απόλλων*, comparing Pind. *Nem.* vi. 35 *ἀπὸ ταύτας αἷμα πάτρας* and *Ol.* ix. 69 *ἐξόχως τίμασεν.* For *ῥίζα* in the sense of *stirps* cf. *Ol.* ii. 50 *ὅθεν σπέρματος ἔχοντα ῥίζαν.*

18. *αγλαιαι* may perhaps contain a reference to Aglaea who was the wife of Amythaon according to Diod. Sic. 4. 69.

427. 9·9 × 6·7 *cm.*

] ανδρες οι γεγενημενοι
] παντες ευρωστως αμα
τον] βιον διαξετε

Αντιφ]ανουs̄
Ανθρω]πογονιᾱ

1–3. The sense seems to be 'You shall all enjoy prosperity if you applaud my play.'

428. 5·1 × 5 *cm.*

. . . . .

]καθη[.] με]ταφερουσα τους νομους [
]οισιν η [φ]ρασεν·]ουσιν ενμενειν·
]ος εκλη[θ]ης βαρβαρος]ν ουτος ο θρονος
]τα χρη παντως μαθειν·]ρα·
] . s· η δ εξουσια . . . . .

429. 15 × 10·4 *cm.*

εγω δ[.]τ[εμοι δ επεδ[
και τη . [ινα τας θυρας [
ουθεις υ[παιδων επ αρο[τω γνησιων

εις αρπα[γ
λαχης εν[
ουκ οιδα δ . [
ως· γιτονες συνεδ[

εφ ηιπερ ο πατη[ρ
τα φιλτατ' ω παι χ[
[α]λλουτο[. . . .]ιο[
προτερ . [
. . . . .

7. The doubled dots at the top of the line after ως are remarkable, for neither a change of speaker or a stop seems at all likely at that point.

10. Cf. **211**. 38–9.

11. εφ ηιπερ: sc. προικί?

430. 5 × 4·7 *cm.*

]ων μεν ανδρες ου[
] παρ αυτ[.]ν αδικησω[
]ηι τι θαττον· ουθ[
]αρ ευθυς ουτος αυτ' [
]ωρσεν αυτον· εκ[
]στρεψας παλιν πρ[
]των οιχετ' εκ της [
]αισ[
. . . . .

431. 6 × 6·2 *cm.*

. . . . . .
[15 letters]ε[
αξιος επαινεισθαι δρ[
ου μη διαφυγηις πω[
[8 letters] φημι τη μεν[
[8 „]μενην οικ[
[6 „ με]ταμελει μοι [
[8 „] . η . ν μεταμ[ελ
[10 „]αι συ παι[
[10 „] ειμι [

432. 12·8 × 3 *cm.*

. . . .
και των[
]ητορικ( ) ουτοι μ[
τοιουτ[
ανδρες [
τοιαυτ[
ταδεξι[
κεκραμ[
]αριφ( ) αυτη : μ[
μετ εμ[
καλλι[
καινοι[
καιτοι[
απαντ[
[
[
συ γαρ γν[
ολισια[
[[ηδετω[
απλησται
συ δ ουχ [

10 [10 letters]ς ειμι μ[
[10 „]ε μ[
[10 „]μ . [
. . . . . .

431. 3. Second ι of διαφυγηις inserted later.

433. 8·7 × 9 *cm.*

Col. i.

]αλει εν ναω τεχε[. .
]
γυ]ναιξι τε
] ποντου θελης
πρ]οηδικηκοτας
]ομοιμ[. . .
3 lines lost.
]αποτρε . [. .
] ἰδιον θεον καλῶ
]ειρης τινα
]ας τρις δωδεκα
]ροις ανθεσιν
]μια σπενδων γαλα
]ων συνωριδα
]ν επι ξυλων
η
]πτην καλων
]ρος δυσμας ορῶ
]ς νυκ[. . . . . .

Col. ii.

[
εαν δ[
σφραγ[ι
θυμο–κα παυσα[
[4 lines lost.
Ερμην κικλη[σκ
μειση θρον στυγητον ειναι πα[
κοπρω πιθηκ[ου .]ρ[
σφραγειδα την πλουτι[
χρισον δε μηχ[.]ρ[.]ρ[
ετερω δε νεκρας . [
εκθρ ποιῶ εκθρους δε ποιειν [
επαν θελης ενκεφα[λον
εψει συν[. . . .] . συν[
. . . .

1. This line, which protrudes above the opposite column, is perhaps a marginal note, and there may be nothing lost between ll. 1 and 2. The upper fibres between these two lines have been torn away.

9. Probably ἀποτρέπειν in some form.

22. The stroke above the marginal note is really over the κα rather than the ο, but this gives no word. If θυμον is right the word beginning κα was completed in the next line (κα[ταπαυων ?); cf. the other two marginal notes.

29. μισηθρον: cf. Lucian, *Dial. Meretr.* 4. 5 ἔτι δὲ καὶ τοῦτό με σφύδρα κατὰ τῆς Φοιβίδος

τὸ μίσηθρον ἐδιδάξατο, τηρήσασαν τὸ ἴχνος ἐπὰν ἀπολίποι ἀμαυρώσασαν ἐπιβῆναι μὲν τῷ ἀριστερῷ ἐκείνης τὸν ἐμὸν δεξιόν, τῷ δεξιῷ δὲ τὸν ἀριστερὸν ἔμπαλιν, καὶ λέγειν, Ἐπιβέβηκά σοι καὶ ὑπεράνω εἰμί.

33. l. εχθρ(ους) and εχθρους.

34–5. Cf. Antiphanes Fr. 273 οὐδ' ἧψεν κρέα οὐδ' ἐγκέφαλον. εψει = ἕψε, from the form ἑψέω.

434. 12·5 × 8·6 *cm.*

Col. .

. . . .
]νον
]ισμεν
]τ̣ινη̣ν
]τριβον
] . τ̣η̣
] .
. . . .

Col. ii.

. . . .
ι̣[
του δι̣[. . . .]σ . [
χλωρα[. . .]ρ[
ουκετι [.]η̣λυ[
ωλετο χω̣ν̣ . [
η̣[
νυμφοφορον [
ουσ̣ω̣ν ενκ[
νυμφων ε . [
ωλετο μη[
[
[. . . .] . ερπι . [
[. . . .]ν̣ουαντ̣[
[. . .]εκτονειλ̣[
[. . . .]ο̣τυπον λ̣[
υ̣[
[. . . .]ο̣πιναιχ[
[. . . .]υ̣οσπεσ . [
[. . . . .]ηλατο[
[. . . . .]υσ̣ανο̣[
[. . . .] . [. .]επρ[
[ ] . [
. . . .

28. There may have been a blank at the beginning of this line.

435–444. Prose Fragments.

Under these numbers are included a variety of small prose fragments which we have not succeeded in identifying. Two (**435–6**) are historical, three (**437–9**) of a philosophical character, the remainder, with the possible exceptions of **441** and **444**, are oratorical.

435 contains parts of two columns written in an informal uncial hand

probably towards the close of the second or in the first half of the third century. The Corcyraeans are mentioned in connexion with some one whose name began with Δημο, and who persuaded them to provide a talent (of silver); and there seems to have been some question of a marriage.

436 is a third century fragment from the bottom of a column, written in square sloping uncials (cf. **420** and **447**) of good size. The general sense of ll. 5–10 is fairly clear, and the passage is evidently part of a description of some distinguished general, which might come either from a biographical monograph or from a more comprehensive historical work.

437 comprises parts of fifteen lines from the bottom of a column, the subject of which seems to be the practice of surgery, though it is not clear whether the fragment belongs to some professedly medical treatise or to a philosophical work of a more general character. The hand is a medium-sized sloping uncial probably dating from the third century.

438 consists of parts of twenty-three lines written upon the *verso* of a second century account in a semi-uncial hand, also of the second century. The first line, which is shorter and apparently in a more cursive hand than the rest and has a space below it, is more likely to be a marginal note than the title of the work, which seems to have been of a philosophical character, the author using the first person very frequently.

439 is written on the *verso*, the *recto* having only a diagonal stroke such as is found in accounts. Parts of fourteen lines are preserved, written in rather small third century uncials of the usual type; cf. **420**. A breathing and elision mark occur. The fragment comes from a philosophical writer, apparently not Plato.

440. Two fragments which were found together and are apparently in the same hand; but whether they belong to the same MS. is doubtful, for the papyrus of (*b*) is somewhat thicker than that of (*a*), and (*b*) has on the *verso* parts of six lines written in a good-sized uncial hand, while the *verso* of (*a*) is blank. The writing on the *recto* is a third century uncial of a common type (cf. **447**). (*a*), which was a carefully punctuated papyrus, is probably a fragment of an orator.

441 contains the ends and beginnings of lines from the upper parts of two consecutive columns, written in a small sloping hand probably of the third century. The use of the second person plural (l. 16) and the occurrence of the name Philip (l. 20) suggest a rhetorical composition; but it might also be inferred from the short line at l. 19 followed by a name in the genitive case that the MS. comprised a collection of ἀποφθέγματα or anecdotes.

442. A long strip containing the latter halves of lines from one column and

a few letters from the beginnings of lines of the next. The piece seems to be in the oratorical style, but it is too mutilated for the drift to be caught.

443 is apparently a fragment of a private oration, and contains the beginnings of twenty-four lines written in a round uncial hand of a calligraphic type; it more probably belongs to the second century than to the third. The low and high points occur in ll. 4 and 6 respectively.

444 is a fragment mentioning Philip and the Macedonians, but whether it comes from a public oration or from a historical work is uncertain. The handwriting is a medium-sized uncial of the second century, probably of the early or middle part of it.

435. 12·5 × 10·8 *cm.*

. . . .]μηι· οι δε Κερκυραιοι ταυ
τα ακο]υσαντε[ς] τον μεν Δημο
. . . . .]ν επη[ν]ουν και δι ενθυ
μιας] ειχον εδοσαν τε το τα
λαντ]ον προθυμως και κα
. . . .]ας δ ες αυτον της παρθε
νου .]τ . φυλακα τω δ ειναι
. . . . .]οντο . . ν[. .]ανια . . αι
. . . . .]θην[. . . . . .]του γαμου
. . . . .]ελησαν[. . . .]θεν το δε
. . . . . .]αδεξα[. . . . .]τα αλλα
15 letters]νε κακαι
. . . . .]σσαν[. . . . . .]θος
. . . . .]ω δι[. . . . . .]ε
. . . . .] και θυ[. . . . . .]κα
. . . . .]ε . σ[

νωτερα γενο[
ανηκουσας πε[
[.]μην[. .]παρ[
[.]οι[
. . . .

436. 10 × 5·5 *cm.*

. . . . .
]ησι[. . . . . .] . ρ[
]ιν φ[. . . . . ι]ππος ο[
]ησενε[. . . .]πε εισα . [

.]ται προσο[. . . .]ῳ υμν[
]αι ἴσχυρ[ο]ς και εμπε[δος ?
] κ̣αι μεμ̣νημενος ε[
ε]ν δε ταις [σ]τρατειαις [
]εταις ὕπερειχεν το[
]τ̣ας και ο ἵππος αυτου [
]το ἱππικον ταγμα ὑπ̣[
]εν ωστε αμφοτερ̣ο̣[
] . . . [. . .]ησι̣[
]λ̣αμ[
σ]τρατ[
]λλασ[

4. Apparently not γυμν[.
7–9. Blass suggests [σ]τρατειαις [αυτος τε ταις αρ]εταις υπερειχεν το[υς αλλους παν]τας.

437. 8·7 × 7·1 *cm.*

. . . . . .
]ν̣ . [
]ουπλ̣[
]υντα[
]ν̣ γαρ το[
]δειγμα[
] . . [12 letters]ι̣αστων [
] . λ̣ιῳ[. . . . . .] . [. . η]λιθιων τ̣[
τ]ετακται εν τωι αυτωι παρα̣[
]λειν μηδε θανασιμον φε̣[
]ι̣διδοναι μηδε αλλο τι π̣[
]ος της τεχνης κεχωρηκο̣τ̣[
]ο αριστοχειρουργος οφει̣[
] παραμυθητικος ειναι οφει[λει
] . ρ̣[.] . τρ[. . . . . .]ειν̣α γαρ
]αι ε[13 letters]χειρουρ[γ

438. 12·7 × 3·5 *cm.*

]ον
]ν παροντ[
]υν τε και ευ . [
] ενομισα ουν [
]ιν οι τα αρισ[τ]α [
φιλο]σοφησαντες τη[ν
] φιλοσοφιαν ωσ[
]οντα επιστασ[
κ]αι ποθεν και τινο[ς
] . ιος τον τροπο[ν
] . μεν γαρ προσ[

γ]ειν ωσκω εκερ[
] βουλομενον . [
]υτα μεν ευκαιρ[
]τερον δειχθησ[εται
]τα τιθεμαι κρ[
] ταυτα πρωτ[
]νειν μηθεν[
]ι·εναι κα[
]ντω ασ[
] . νει[
]αν . [
] . ε[

14–5. ταυ]τα μεν ευκαιρ[οτερον υσ]τερον ?

439. 6·8 × 3·6 *cm.*

]η επιθυμια[
]ν μεν και φ[
]ρη και φιλογ . [
ελε]υθερον τον [
]σειν πολεμω[
]δε αθλων και . [
] ταυτα ερωτες ε[

]ω αι μεν ανερ[
]ειναι· και προσπ[
]εσμεναι παντω[ν
]ων εν ειρηνη κα[
]αδ' αργοι τα του π[
]α· οσας δε ρ[
]ολογω δει . [

440. (*a*) 6·2 × 4·2 *cm.*, (*b*) 3·1 × 2·6 *cm.*

(*a*)

]μικαι[. . .
]ν ναυμ[. .
] Περσης [. .

(*b*)

] . ησαρ[
]νημ[
υπ]ερβολη[

]κ̣αι . . [. . .
]ονων και
]ν· εγω δε του
]ν̣των εφη
]σθαι· μει
]τ̣οι τας τω¯
]βουλιας· τα
] . ατ . ν̣τω¯
] . . . [.
. . . .

]αιοτητ[
] . ωνειτ̣ . [
] . τοσωσεπ̣[
. . . .

441. 8·8 × 5·7 *cm.*

Col. i.

]ν
]κα
]ει
]αι
]ην
]α
]εις
]ι̣
]ι̣ον
]ιζεν εκ
]νταπει
]υνομενη
] .
]κος
. . .

Col. ii.

ανηρ τοιο[
δεσθε ειπε[
αγαθος και τ̣[
πολλους ελ̣[
ασπαρτα [
Φιλιππου [
ρωμενην τ[
υ̣ποχειριον [
τα φαρμα[κ
μενην τ[
ως ειδεν ο̣[
και χαριν [
τα μηδε . [
[. . . .]νσ[
. . .

10. ε of]ιζεν corrected from ο or *vice versa*.
19. There is a blank space before the lacuna.

442. 22·6 × 6·3 *cm.*

Col. i.

]ειδης
]ειας μαλ
]ριαν του πα
]ομενος τις
]ος μειζων
] οπερ οι πασ
] . χαριν μ[. .]
]ν· η διαφ[. .]
]εθα και δ . [.]
]λον η κοι
α]δικουμενοι
]υμεν εκον
]ιν αρχεσθαι
]μενοι παν
]αι ποιειν
]τες σου τυγ
χαν] προς ημας
]ι φιλους
]ου δεσπο
]λεισθαι
]αι αρχον
]αι· ηδ . σ
]υποσου
]ηστησα
]ς Ευ[ρ]ωπης
] . δε φημι
θ]εοφιλεσ
]ος μονοις
]ς υπαρ
]αι φιλοι
]οι ενκω
ε]στιν ωσ

Col. ii.

πο[
φ[
κ[
σω[
τ[
σο[
τε[
τα[
τε[
απ[
τω[
το[
τιν[
οφ[
τω . [
φεε[
εν . [
μεν [
ετοιμ[
※ πεπ[
τησ . [
αλ[
νο[
[
[
[
. ω[
πρ . [
μεν [
καλλ[
θαρσ[
μεν [

24–5. Blass suggests *πασ]ης της Α[σιας και τη]ς Ευ[ρ]ωπης.*

52. The occurrence of an asterisk in a prose work is noteworthy. This sign was used to mark passages which were found elsewhere, but were rightly placed as they stood; cf. **445**. 490–2.

443. 14·5 × 4 *cm.*

ον ειναι [
ενεργεσι[
μισθον κ[
σθαι. οτε ε[
ρησεν εν [τωι δικα
στηριωι· κ̣[αι μην
η γε αδελφ[η αντου
η ομομητ[ρια και
ο αδελφ[ος . . . . .
και νυν [των αναγ
καιων σ̣[τερομενοι
περιερχο̣[νται και
παρ υμων [και των
εντυγχανο[ντων
και ελεησο[ντων
το αναγκα[ιον πο
ριζομενο[ι και πολ
λακις ελθο̣[ντες ε
πι τον Κη̣[φισογε?
νους μυλ[ωνα ουκ
[απη]λασθη[σαν
[. . . . .]ει̣[
[. . .]ξ[. . .]α[
[. . . . .] . [
. . .

444. 11·3 × 2·1 *cm.*

. . .
] . τ̣α̣[
]ια κ̣ατα[
]α̣ιονων [
]πεας κατ̣[
Μακ]εδονων [
]ουσιν ον[
]κ̣ρων τω[
]οις εμβα̣[
] . νοιμ̣[
]ονων [
]αιτιν[
] . ησατ̣[
τ]ωι Φιλιπ̣[πωι
]αλαβω[
μι]σ̣θοφορο̣[
] Μακεδο[ν
πολ]εμιους [
]των[
]μενα[

III. FRAGMENTS OF EXTANT CLASSICAL AUTHORS

445. Homer, *Iliad VI.*

Height 30·5 *cm.* Plate IV (Fr. *a*).

Of the numerous Homeric papyri of the Roman period which have been discovered, very few present so many points of interest and importance as the following fragments of the sixth book of the *Iliad*, written in a medium-sized uncial hand with critical marks and occasional marginal notes, and containing parts of ll. 128, 134–7, 148, 173–94, 199, and 445–end. While the critical marks, which include the diple, antisigma, and asterisk, are all due to the first hand, in the marginal notes two or three hands are probably to be distinguished, though owing to the paucity of the material for forming a judgement it is impossible to classify them with certainty. To the first corrector, whom we will call A and who employed a small semi-uncial hand, we should assign the notes on ll. 128, 148, and 449. together with all the superscribed variants. To the second (B), who wrote a small more cursive hand, belongs the note on l. 464; and to a third (C), who wrote a larger cursive, that on l. 478. The figure at the end, giving apparently the number of lines in the book, is cursively written but apparently by the first hand, and it is possible that either A or B (but not C), is also identical with the original scribe. The question is, however, not of great importance, for there is certainly no appreciable difference of time between the writing of the text and the addition of the scholia and interlinear readings. The first century is out of the question as the date of the papyrus, and both text and notes suggest the second century or the beginning of the third. Breathings and accents are occasionally, and elision-marks generally, used, and the punctuation is careful, the high point being employed, except in ll. 477 and 496, where the middle point occurs, indicating a slighter pause.

In its disposition of critical marks the papyrus as a rule accords with the Venetus A, but there are some divergences; cf. notes on ll. 183 and 189. The marginal notes are, however, very scanty compared with Schol. A, though such information as they give is of considerable value, since they are all concerned with various readings. Most of these notes record differences between the papyrus and the κοινή or generally accepted text, which is occasionally mentioned in the extant Homeric scholia, but not in connexion with these particular passages. Besides the readings ascribed to a definite source in the marginal

notes, other variants are inserted between the lines without any indication of their origin. Since they are sometimes rare, sometimes the common readings, it is not probable that they were all derived from any one text.

The papyrus, which is remarkably free from errors and has more affinity with A than with any other extant manuscript, presents in spite of its extremely mutilated condition a number of important readings which are either altogether new (see notes on ll. 487, 494, and 523), or are known to have existed only from scholia (l. 187), or from quotations in other authors (l. 493). Of these, one (*πᾶσι μάλιστα δ' ἐμοί* instead of *πᾶσιν ἐμοὶ δὲ μάλιστα* in l. 493), is distinctly superior to the traditional text, and affords one of the rare instances of an emendation made in the text of Homer by a modern editor being confirmed by a papyrus.

In our commentary upon this papyrus we owe several suggestions to Mr. T. W. Allen, who has also very kindly placed his own collations at our disposal. Our collation is with the text of Ludwich.

	(*a*) Col. i.	Col. ii.	
		προ[φρονεως μιν τιεν	173
		) > εννημα[ρ ξειν]ισσε και εννεα	
128	κατ]αβεβηκας η κο(ινη) ουρανου]	αλλ' οτε δη [δεκατη	175
		> και τοτ[ε μιν ερεεινε	
		οττι ρα [οι γαμβροιο	
		> αυταρ επ[ει δη σημα	
		[πρωτον μεν ρα Χιμαιραν	
134	Λυκο]υργ[ο]υ	π̣ε̣φ[νεμεν η δ αρ εην	180
	φοβηθε]ις	> προσ[θε λεων οπιθεν δε δρακων	
	κολπ]ω	δειν[ον αποπνειουσα	
137	ομοκ]λη̣ι·	και τη[ν μεν κατεπεφνε	
		δευτε[ρον αυ Σ̣ολυμοισι	
		καρτιστην δη [την γε μαχην	185
		> τ̣ο̣ τριτον αυ [κατεπεφνεν	
		τῶι δ ἁρ' επερ[χομενωι	
		κρινας [εκ Λυκιης	
		ἐ̣ί̣σε λο̣[χον τοι δ ου τι παλιν	
		παντα[ς γαρ κατεπεφνεν	190
		αλλ' οτε δ̣η̣ γ̣[ι]ν̣[ωσκε θεου	
		αυτου μ̣[ιν] κ̣α̣τ̣[ερυκε διδου δ	

δωκε δέ οι τιμ[ης βασιληιδος
148 ωρη]ι αι αρχ(αιαι) ϙ ηκου σ ωρη > και μέν οἱ Λυκιο[ι τεμενος ταμον
4 lines lost
> [η δ ετεκ αντιθεον Σαρπηδονα 199

(*b*) Col. iii.

445 αιει και πρωτοισι μετα Τρωεσσι μαχεσθαι
αρνυμενος πατρος τε μεγα κλεος ηδ' εμον αὐτοῦ
[ευ γαρ εγω τοδε οιδα κατα φρ]ενα και κατα θυμον·
[εσσεται ημαρ οτ αν ποτ ολω]λη Ιλιος ἱρη
[και Πριαμος και λαος ευμμελι]ω Πριαμοιο· δο(τικη) μ(ε)τ(α) του ι / γ(ενικη?) ευμμελιοιο
450 [αλλ ου μοι Τρωων τοσσον μελ]ει αλγος οπισσω
[ουτ αυτης Εκαβης ουτε Πρια]μοιο ανακτος·
[ουτε κασιγνητων οι κεν πολεες] τε και εσθλοι
[εν κονιηισι πεσοιεν υπ ανδ]ρασι δ[υσμενεεσσιν
[οσσον σευ ο]τε κ[εν] τις Αχαιων χαλκ[οχιτωνων
455 [δα]κρυοεσσαν αγηται ελευθερον η[μαρ απουρας
[κα]ι κεν εν Αργεϊ ουσα προ[[ς]] άλλης ισ[τον υφαινοις
[και κεν υδωρ φορ]εοις Μεσσηίδος η [Υπερειης
[πολλ αεκαζομεν]η· κρατερη δ επικ[εισετ αναγκη
[και ποτε τις ειπησ]ιν ιδων κὰτα δακρυ χεουσαν·
460 [Εκτορος ηδε γυνη] ὸς αριστευεσκε μαχεσθαι
[Τρωων ιπποδαμω]ν οτε Ἴλιον αμφεμαχοντο·
[ως ποτε τις ερεει σο]ι δ αυ νεον εσσεται αλγος
[χητει τοιουδ ανδρος αμυν]ειν δουλιον ημαρ·
[αλλα με τεθνηωτα χυτη κατα] γαια καλυπτοι η κ(οινη) τεθνειῶτα
465 [πριν γε τι σης τε βοης σου θ ελκ]ηθμοῖο πυθέσθαι·
[ως ειπων ου παιδος ορεξατ]ο φαιδιμος Εκτωρ·
[αψ δ ο παις προς κολπον ευζώ]νοιο τιθηνης
[εκλινθη ιαχων πατρος φιλου οψι]ν ατυχθεις
[ταρβησας χαλκον τε ιδε λοφον ἱ]ππιοχαιτην
470 [δεινον απ ακροτατης κορυθος ν]ευοντα νοησας·
[εκ δ εγελασσε πατηρ τε φιλος κ]αι ποτνια μητηρ[·]
[αυτικ απο κρατος κορυθ ειλετο φ]αιδιμος Εκτωρ·

[και την μεν κατεθηκεν επι χθο]νι παμφανοωσαν·
[ανταρ ο γ ον φιλον υιον επει κυσε πηλε τε χερσιν]
[ειπεν επευξαμενος Διι τ αλλοισιν τε θ̣]εοισιν·
[Ζευ αλλοι τε θεοι δοτε δη και τονδε γενε]σθαι
ενι
[παιδ εμο]ν· ως και εγω περ αριπρεπέα Τρωεσσιν
[ωδε βιην αγαθον τε και Ιλιου ι]φ̣[ι ανα]σσ[ει]ν· η κρ(ινη) βιη[ν τ]'
] διχ(ως)
[και ποτε τις ειπησι πατρος γ οδ]ε̣ πολλον αμεινων
[εκ πολεμου ανιοντα φεροι δ ε]ναρα βροτοεντα·
[κτεινας δηιον ανδρα χαρει̣]η δε φρενα μητηρ·
[ως ειπων αλοχοιο φιλης εν] χ̣ερ̣σιν εθηκεν
2 lines lost
[χειρι τε μιν κατερεξεν επος τ εφατ εκ] τ ονομαζε·
[δαιμονιη μη μοι τι λιην ακαχι]ζ̣εο̣ [θυμωι
τι
[ου γαρ τις μ υπερ αισαν ανηρ Α]ϊδι προιαψει·
[μοιραν δ ου τινα φημι πεφυγμε]νον εμμεναι ανδρων
ου κακον ουδε μεν εσθλον επη[ν τα πρωτα γενηται
※αλλ εις οικον ιουσα τα σ αυτης ερ[γα κομιζε
※ιστον τ' ηλακατην τε και αμφιπο[λοισι κελευε
※εργον εποιχεσθαι· πολεμος δ αν[δρεσσι μελησει
ν
πασι μαλιστα δ εμοι τοι Ιλιωι εγγ[εγαασιν
φαι[διμος Εκτωρ
[ως α]ρ[α] φ[ωνησ]ας κορυθ' ειλετο χε[ιρι παχειηι
[ίππου]ριν· αλοχος δε φιλη οικον [δε βεβηκει
[εντ]ροπαλιζομενη. θαλερον κατα [δακρυ χεουσα
αιψα δ επειθ' ικανε δομους εῦ ναι[εταοντας
[Εκτο]ρ̣ο̣[ς
[α]μ̣φ̣[ι
[α]ι̣ μ[εν
2 lines lost
[ο]υ̣δ̣ε̣ [
αλλ ο [γ
2 lines lost
> [δεσμον

ειω̣[θως
κυδιοω̣[ν
510 >ωμ̣[οις
2 lines lost
513 [τε]ν̣[χεσι
4 lines lost
518 >ἡ̣θεῖ᾽ ἢ [
δηθυν̣[ων
520 τον δ απα̣[μειβομενος
δαιμόνι̣ [ουκ αν τις
εργον ατι̣[μησεις
αλλ ακεω̣[ν
αχνυται ε̣[ν
525 προς Τρωω̣[ν
αλλ᾽ ιομεν [
δωιῃι επο̣[υρανιοισι
κρητηρα σ̣[τησασθαι
εκ Τροιης ε̣[λασαντας
[φ]κε
Ἴλι̣[αδος ζ

128. The marginal note refers to the ancient variant οὐρανόν for the common reading οὐρανοῦ. Schol. A has (reading οὐρανοῦ in the text) οὕτως Ἀρίσταρχος οἷον καταβέβηκας τὸν οὐρανόν. διὸ διὰ τοῦ ν̄ γράφει, κατ᾽ οὐρανόν. The reading of Aristarchus is found in several families of MSS.; whether the text of the papyrus had ουρανον is uncertain.

148. The marginal note presents much difficulty. ὦρῃ was according to Schol. A the reading of Aristophanes, while the nominative ὦρη is found in nearly all the MSS. and is preferred by Lud. The iota before αι αρχ(αιαι) apparently belongs to the main text (which therefore agreed with Aristophanes), not to the note, and since αι αρχ(αιαι) would most naturally refer to the reading of Aristophanes, we should expect the authority for the other reading ωρη to be given by the intervening word or words. But it is not easy to interpret the meaning of ο ηκου$^{\sigma}$. The reading of the first letter is by no means certain, for the ο is larger than the usual omicron of this scribe and might represent a β, and it is moreover placed underneath the χ of αρχ(αιαι), which is above the line. But the following η has been corrected from ο apparently, so that what seems to have happened is that the scribe first wrote αρ$^{\chi}$ οκου$^{\sigma}$ and then converted the ο into η, inserting ο in the blank space underneath the χ. The obvious division ἡ κο(ινή) is open to the objection that the ο after κ is not written above the line as in the marginal notes on ll. 128 and 478. Mr. Allen suggests ὁ ἡ κο(ινὴ) ὑ(πο)σ(τέλλει), comparing the use of ὑποστολή in Anecd. Bek. II. p. 600 for the 'omission' of iota. The scholium would then mean that the ancient copies read ὦρηι, but the common reading was ὦρη with no iota. This gives very

good sense, but ν^{σ} is hardly the kind of abbreviation of *υποστελλει* which would be expected on a papyrus of this period, and the construction of ὅ (sc. the ι of *ωρηι*) is somewhat difficult. *ηκουσ( )* as one word, however, suggests nothing but the first aorist of *ἀκούω*, and though it is noteworthy that in Schol. A on this line *ἀκούει* occurs (*Ἀριστοφάνης γράφει τηλεθόωντα καὶ ἐπὶ τῶν φύλλων ἀκούει καὶ τὸ ὥρῃ μετὰ τοῦ ῑ γράφει κατὰ δοτικήν*), ὁ *ἤκουσ(εν)* or ὁ *ἤκουσ(αν)* here makes no sense, and for ὁ *ἤκουσ(α)*, 'as I heard,' there is no parallel in scholia of this character.

174. For the diple before this line cf. Schol. A *ἡ διπλῆ, ὅτι ἐπίφορός ἐστι πρὸς τὸν ἐννέα ἀριθμόν.* The papyrus adds an antisigma as well; cf. the explanation of this sign in a grammarian *ap.* Dindorf, Schol. I. p. xlvi *τὸ δὲ ἀντίσιγμα καὶ αἱ δύο στιγμαὶ ὅταν κατὰ τὸ ἑξῆς δὶς ᾖ τὸ αὐτὸ νόημα κείμενον.*

176. A has the diple against this line with comments upon *τότε μιν ἐρέεινε* and *σῆμα.*

178. A has a diple against this line, but no comment.

181. The diple before this line, like that before l. 186, has a dot above it and possibly is meant for a *διπλῆ περιεστιγμένη*, which should have a dot below as well. That sign was used to denote the readings or transpositions of Zenodotus, Crates, and Aristarchus. But since A has an ordinary diple against l. 181 with the remark *ὅτι ἐν σῶμα ἡ χίμαιρα*, and none at all against l. 186, and since no variation of reading among the ancient critics is recorded in connexion with those two lines, it is more probable that the diple with one dot has the same meaning as the plain diple, or at any rate means something different from the *διπλῆ περιεστιγμένη.*

183. Here the Ven. A has a diple with the remark *ὅτι οὐδὲν περὶ τῆς κατὰ τὸν Πήγασον ἱστορίας ἐμφαίνει.* Possibly the diple which is found in the papyrus before l. 186, where the Ven. A has none, has been misplaced and should have preceded l. 183. But there are several instances of divergence between the papyrus and A with regard to the diple; cf. note on l. 189.

187. The reading of the first hand *επερχομενω* is ascribed to *ἄλλοι* by Schol. A, but is not found in any MS. The reading of the corrector *απερχομενω* (ascribed to Aristarchus by Schol. V) occurs in the Lipsiensis and apparently in Mr. Allen's L 20. It is curious that the papyrus seems to ignore *ανερχομενω*, the ordinary reading and that ascribed to Aristarchus by Schol. A. It is now clear that the variant *επερχομενω* (which is not even mentioned by Ludwich or Monro and Allen) rested on considerable authority.

189. The papyrus has no diple before this line and l. 191 where they are found in the Ven. A.

194. Cf. Schol. A *ἡ διπλῆ ὅτι παρετυμολογεῖ τὸ τέμενος ἀπὸ τοῦ τεμεῖν καὶ ἀφορίσαι.*

199. For the diple cf. A, which has a comment on the parentage of Sarpedon.

449. The scholiasts have no note on the reading *ευμμελιω* on this line, but cf. Schol. A on B. 461 (*Ἀσίῳ ἐν λειμῶνι*) *Ἰωνικὴ γενικὴ παθοῦσα· τὸ γὰρ ὑγιές ἐστιν Ἀσίεω ὡς Ἀτρείδεω. διὸ χωρὶς τοῦ ῑ*, Schol. T *ibid. . . . ἐν γενικῇ οὖν αὐτὸ ἐκληπτέον καὶ χωρὶς τοῦ ἰῶτα, ὡς τὸ εὐμελίω Πριάμοιο, ὡς Ἡρωδιανὸς ἐν τῇ καθόλου καὶ Πτολεμαῖος ἐν τῷ περὶ συναλοιφῆς*, and Schol. D *ibid. τὸ Ἀσίῳ ἐνταῦθα γενικῆς πτώσεώς ἐστι. ὅθεν οὐκ ἔχει τὸ ῑ . . . ὡς εὐμελίας εὐμελίω Πριάμοιο . . . οὕτως Ὅρος ἐν τῇ ὀρθογραφίᾳ.* The papyrus had *ευμμελιω* (genitive) in the text with most MSS. Mr. Allen informs us that besides A, his D, V 16, and P, and probably a few more have *εὔμμελίοι*, and this reading is indicated by the remark *δο(τικὴ) μ(ε)τ(ὰ) τοῦ ῑ.* The papyrus seems unique in calling *ευμμελιωι* dative, perhaps from false analogy with *Ἀσίωι* (*v. supr.*), which in spite of the scholiasts is probably to be interpreted as dative.

The dash after ῑ is apparently a mark of punctuation. Whether *γ(ενικη)* (if that be the right expansion of γ' in the text) *ευμμελιοιο* means that *ευμμελιω* is to be regarded as a genitive, equivalent to *ευμμελιοιο*, or that there was a variant *ευμμελιοιο*, is not made

clear. *ευμμελιοιο*, though it does not scan, is actually found in one MS.; but the first hypothesis is more likely, though *ευμμελιου* would be expected.

456. *Ἄργει ἐοῦσα* Lud., the MSS. being divided. *πρός* (Lud.) is the reading of all the MSS. except one at Vienna (W) in which *πρός* is corrected to *πρό*, as here.

464. Over *υ* of *καλυπτοι* is a circular mark resembling the sign for a short syllable.

The marginal note here is in a more cursive hand than that employed in the other cases. The vulgate does in fact read *τεθνειώς*; cf. Schol. A on H. 409, I. 633, P. 161, &c., from which it appears that Aristarchus read *τεθνηώς*. So far *ἄλλοι* has been the only source assigned to the form *τεθνειώς*, which is read in the majority of the MSS.

475. *θ|εοισιν*: *θεοῖσι* Lud.

477. Cf. A, where *ενι* is superscribed above *ἀριπρεπέα*, the reading of other MSS. and Lud.

478. After the lacuna following *βιη* is a spot of ink at the top of the line, which we have considered to represent an elision-mark after *τ*. If this is correct, the note probably refers to the alternative readings *βίην τ' ἀγαθόν* (the best-supported reading, so Lud.) and *βίην ἀγαθόν* (so many MSS.) or *βίην ἀγαθόν τε* (ascribed to *ἄλλοι* by Schol. A). Of these *βίην ἀγαθόν* is that most likely to have stood in the text of the papyrus, since *βίην τ'* is recorded in the margin and the reading *βίην ἀγαθόν τε* ignores the digamma before *Ἰλίου*, whereas in l. 493 the papyrus preserves a digamma which is ignored by the MSS. But it is possible that after *βιη|ν* there was no *τ'* and that the spot of ink represents a stop or is even accidental. Then the marginal note may refer either to *βιην τ* in the text or to *βοην* (or *βοην τ*), a reading found in D, two Vienna MSS., and Mr. Allen's N 4. The fact that the scholia do not mention *βοήν* but comment on the position of *τε* is in favour of the view that the note here referred to a variation concerning *τε*, not *βίην*.

479. *δι(ως)* over the line refers to the variants *γ' ὅδε* (Aristarchus) and *δ' ὅ γε* (the reading of nearly all MSS.). It is quite uncertain which of the two was found in the text of the papyrus.

485. Above the last two letters of *ονομαζε* are traces of ink which apparently indicate something superscribed. The only variant known is *ὀνόμαζεν*, and the vestiges do not suggest either *ν* or a horizontal stroke meaning *ν*.

487. The *π* of *προιαψει* has been corrected from *α* (?). The variant *προτιαψει* inserted above the line is not recorded in connexion with the present passage, but in Ω. 110 there was an ancient dispute whether *προιάπτω* or *προτιάπτω* was to be read.

490–2. For the asterisks before these lines cf. Schol. A on 490–3 *τέσσαρσι στίχοις ἑξῆς ἀστερίσκοι παράκεινται ὅτι νῦν μὲν ὀρθῶς κεῖνται καὶ πρὸ τῶν τῆς μνηστηροφονίας* (*φ*. 350) *ἐν δὲ τῇ ᾱ ῥαψῳδίᾳ τῆς Ὀδυσσείας* (356–9) *οὐκέτι*. The papyrus omits the asterisk before l. 493.

493. *πασι μαλιστα δ εμοι τοι Ιλιωι*: this reading, which is superior to that of all the MSS. (and Lud.) *πᾶσιν ἐμοὶ δὲ μάλιστα τοὶ Ἰλίῳ* because it preserves the digamma before *Ἰλίῳ*, is found in Epictetus, *Diss.* III. 22, 108, and had been restored in the present passage by Hoffmann and Bekker, comparing *α*. 359, *λ*. 353, and *φ*. 353. For another example of a conjecture in the text of Homer being confirmed by a papyrus see P. Grenf. II. p. 11, where in *Ψ*. 198 Nauck's conjecture *ὦκα δὲ Ἶρις* instead of the MSS. reading *ὠκέα δ' Ἶρις* is found in a third century B. C. papyrus. It is noticeable that there, as here, the papyrus preserves a digamma which had been ignored by the MSS.

εγγ|εγαασιν: cf. A, where too *ν* is superscribed. *ἐγγεγάασιν* Lud.

494. At the end of the line *φαίδιμος Ἕκτωρ* is the reading of all the MSS. and Lud. For the variant *χ|ιρι παχειηι* cf. *Φ*. 403, where *Παλλὰς Ἀθήνη* is found in the Ambrosianus and a Vatican MS. (cf. Schol. A *ἐν ἄλλῳ Παλλὰς Ἀθήνη*) in place of the ordinary reading *χειρὶ παχείῃ*. *χειρὶ παχείῃ* would suit just as well as *φαίδιμος Ἕκτωρ* here, for *φωνήσας* could not refer to any one but Hector.

507–9. The papyrus omits the asterisks which are found in A against these lines, but has the diple against l. 507, as in A.

510. ωμ[οις: in the margin before this line is what looks like the top of a critical mark, of which the rest is lost. A has a diple against this line.

518. The smooth breathing above the initial η is uncertain, but the vestiges suit that better than a circumflex. There is a diple before this line in A.

521. The δ and μ of δαιμονι [have possibly been corrected.

523. αλλ ακεω[ν: ἀλλὰ ἑκών MSS. Cf. β. 111, where Rhianus read ἀέκοντα for ἀκέοντα. This error (ἀέκων for ἀκέων) is not uncommon in MSS. ἀκέων makes good sense here.

527. ο of επο[υρανιοισι is corrected from ι.

529. Below the coronis is a number, apparently referring to the lines in the book. If 525 is correct, Book vi in this papyrus was four lines shorter than in our texts. But in view of the carelessness of scribes in numbering successive hundreds of lines (cf. **223**), not much reliance can be placed on the figure here, though cf. **448**. 302, note.

446. Homer, *Iliad XIII.*

18·4 × 4·3 *cm.* Plate VI.

A narrow strip of papyrus containing parts of ll. 58–99 of *Iliad* xiii. The scribe was unusually careless, and the fragment has no critical value; but palaeographically it is interesting, since a portion of a cursive account on the *verso* of the late second or third century supplies an approximate *terminus ad quem* for the date of the literary text on the *recto*. The latter, written in a square and upright uncial hand, may be placed near the end of the second century.

[ωκυπορων ει και μιν Ο]λυμ[πιος αυτος εγειρει
[η και σκηπανιω γαιηοχος] εν̣[νοσιγαιος
60 [αμφοτερω κεκοπως πλ]ησεν μ[ενεος κρατεροιο
[γυια δ εθηκ]ε[ν ελα]φρα τεωδας [και χειρας υπερθεν
[αυτος δ ως τ ι]ρ[ηξ ωκ]υπ⟨τ⟩ερος ωρτ[ο πετεσθαι
[ος ρα τ απ αιγ]ιλιπος πετ[ρ]ης πε[ριμηκεος αρθεις
[ορμηση] ποδιοιο διωκειν ορ[νεον αλλο
65 [ως απο των] ηιξε Ποσειδαων [ενοσιχθων
66 [τοιιν δ εγν]ω προσθεν Οειληος [ταχυς Αιας
68 [. . . . . .] θεων οι Ολυμπον [εχουσι
[μαντει ειδο]μενος κελεται πα[ρα νηυσι μαχεσθαι
70 [ουδ ο γε Καλχα]ς εστι θεοπροπος οι[ωνιστης

[ιχνια γαρ] μετοπισθεν ποδων [ηδε κνημαων
[ρει εγνων] απιοντος αριγνωτ[οι δε θεοι περ
[και δ εμοι α]υτω θυμος ενι σστ[ηθεσσι φιλοισι
[μαλλον εφο]ρμαται πολεμιζ[ειν ηδε μαχεσθαι
[μαιμωωσι] δ ενερθε ποδες η [χειρες υπερθε
[τον δ απα]μειβομενος [π]ρ[οσεφη Τελαμωνιος Αιας
[ουτω νυν κ]αι εμοι περι δουρ[ατι χειρες ααπτοι
[μαιμωσιν] και μοι μενος [ωρορε νερθε δε ποσσιν
[εσσυμαι αμ]φοτεροισι μενοι[νωω δε και οιος
[Εκτορι Πρια]μειδηι αμοτον [μεμαωτι μαχεσθαι
[ως οι μεν τοι]αυτα προς αλληλ[ους αγορευον
[χαρμη γηθο]συνη την σφιν [θεος εμβαλε θυμω.
[τοφρα δε το]υς οπισθεν γαιη[οχος ωρσεν Αχαιους
[οι παρα νηυσ]ιν θοησιν [ανεψυχον φιλον ητορ
[των ρ αμα τ αρ]γαλεω καμ[ατω φιλα γυια λελυντο
[και σφιν αχος] κατα θυμον [εγιγνετο δερκομενοισι
[Τρωας τοι μεγ]α τειχος υπεκκ[ατεβησαν ομιλω
[τους οι γ εισορο]ωντες υπ οφρυσ[ι δακρυα λειβον
[ου γαρ εφαν] φευξεσθαι υπερ κ̣[ακον αλλ ενοσιχθων
[ρεια μετεισ]αμενος κρατε⟨ρ⟩α[ς ωτρυνε φαλαγγας
[Τευκρον ε]πι πρωτον και [Δηιτον ηλθε κελευων
[Πηνελεων θ] ηρωα Θοα[ν]τα τε [Δηιπυρον τε
[Μηριονην] τε και Αντ[ι]λοχο[ν μηστωρας αυτης
[. . . . .]ν . [
[αιδως Αργε]ιο[ι κουροι νεοι υμμιν εγω γε
[μαρναμενο]ισι [πεποιθα σαωσεμεναι νεας αμας
[ει δ υμεις πο]λεμ[οιο μεθησετε λευγαλεοιο
[νυν δη ειδε]ται [ημαρ υπο Τρωεσσι δαμηναι
[ω ποποι η μ]ε[γα θαυμα τοδ οφθαλμοισιν ορωμαι
. . . . . .

61. τεωδας is a mistake for ποδας.
64. ποδιοιο is a graphical error for πεδιοιο.
66. εγν]ω προσθεν has been corrected from εγν]ωι ποσθεν, probably by another hand.
68. The omission of l. 67 may have been caused by the fact that both it and l. 68 begin with the letters αι. But something has also gone wrong with the beginning of

l. 68, for it is impossible to get *Αιαν επει τις νωι* into the lacuna, which is of the same size as that in the preceding and following lines.

71. *μετοπισθεν*: l. *μετοπισθε*.

73. The doubled *σ* in *σστ[ηθεσσι* is probably a mere accident, since the iota is already long by position; the passage is therefore hardly parallel to e. g. P. Brit. Mus. 732 *Il.* xiv. l. 183 *τριγληνα μμο[ροε]ντα* (*Journ. of Phil.* xxvi. p. 49).

75. *η*: *καὶ* MSS.

80. *Πρια]μειδη*: l. *Πρια]μιδη*.

82. *γηθο]συνη* is of course another blunder, due to the termination of the preceding word.

83. *οπισθεν*: similar mistakes (for *ὄπιθεν*) occur in DG (*ὄπισθεν*) and Vrat. A (*ὄπισθε*).

84. *νησ]ιν*: l. *νησ]ι*.

87. *υπεκκ[ατεβησαν*: *ὑπερκατέβησαν* MSS. On the other hand in l. 89 the papyrus has *υπερ κ[ακον* (?) in place of the regular *ὑπ' ἐκ κακοῦ*. The variation is no more than a graphical error.

89. *υπερ κ[ακον*: cf. the previous note.

94. No variant is known in this line, which should be *τοὺς ὅ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα*. It is quite impossible that twelve letters should have stood in the papyrus before *]ν*; perhaps the scribe confused the two omicrons and wrote *τους ορυνων*.

447. Homer, *Iliad XXIII.*

7·3 × 4·2 *cm.* Plate VI.

The following small fragment from the twenty-third Book of the *Iliad*, has, like the preceding papyrus, a palaeographical interest. The text on the *recto*, written in square slightly sloping uncials, represents a common type of literary hand (cf. especially **26**); while on the *verso* is part of an account in cursive which is not later than the beginning of the third century, and more probably belongs to the second. It is, therefore, not at all likely that the MS. on the *recto* was written later than the latter part of the second century. A few accents &c. occur, apparently added by the original scribe.

[τειχει υπο] Τρωων [ευηγενεων απολεσθαι
[αλλο δε τοι ε]ρεω κα[ι εφησομαι αι κε πιθηαι
[μη εμ]α σων απάν[ευθε τιθημεναι οστε Αχιλλευ
[αλλ ομο]υ ως ετραφ[η . . . εν υμετεροισι δομοισιν
[ευτε με τ]υτθον εον[τα Μενοιτιος εξ Οποεντος
[ηγαγεν] υμετερον [δ ανδροκτασιης υπο λυγρης
[ημα]τι τῶι οτε παι[δα κατεκτανον Αμφιδαμαντος
[νη]πιον ουκ εθελ[ων αμφ αστραγαλοισι χολωθεις
[ενθ]ά με δεξαμε[νος εν δωμασιν ιπποτα Πηλευς

90 [ετρα]φέ τ' ενδυκεως [και σον θεραποντ ονομηνεν
[ως δε] και [οστεα] νωϊν [ομη σορος αμφικαλυπτοι
. . . . . .

84. ετραφ[η . . . : the papyrus may have read ετραφην περ with ADHS, &c., or ετραφημεν with CEGL and Brit. Mus. Add. MSS. 17210 (6th or 7th cent.); τράφομέν περ La Roche.
88. [νη]πιον: so D Vrat. d; νήπιος (so La R.) or νηπίου other MSS.

448. Homer, *Odyssey XXII* and *XXIII*.

Height of Column 29·6 *cm.*

The following fragments are from a roll comprising Books xxii and xxiii of Homer's *Odyssey*. Of the twenty-second Book portions of seven consecutive columns remain, covering with some intervals ll. 31–317. Book xxiii is represented only by two small pieces from a couple of columns, nine intermediate columns being wholly lost. The text is on the *verso* of the papyrus, the *recto* having been previously utilized for a prose literary work which has been carefully cleaned off—unfortunately so effectively that the writing is quite illegible. The letters here and there traceable are formal rather heavy upright uncials of good size, probably not earlier than the third century, to which the hand of the *verso* may also be attributed. This is also upright and rather large, but lighter and more ornate. Accents, breathings (usually acute-angled), marks of elision, &c., and high stops have been added with some frequency, mostly by a second hand, which has also introduced some corrections into the text; the marks of elision, however, seem to be mainly due to the original scribe. The system of accentuation is generally similar to that found in **223**, the long papyrus of *Iliad* v; in oxytone words, however, all the syllables except the last bear a grave accent (though not in xxii. 184 ευρύ γερον), as in the Bacchylides papyrus, whereas in **223** only the penultimate syllable has the grave accent. As in **223**, perispome words followed by enclitics become oxytone. In the case of diphthongs the second vowel is usually accented, while in **223** the reverse is the case, but the writer was not very careful, and it is sometimes a matter of doubt for which letter an accent was intended. A peculiarity is the method of writing the accents, which are as a rule nearly, and sometimes quite, horizontal.

The papyrus shows on the whole a good text, which is of interest on account of some agreements with X (Vindobonensis 133), or U (Monacensis 519 B),

or both, against the rest of the MSS. Our collation is with the edition of Ludwich.

Book xxii. Col. i. Col. ii.

. . . .

[ισκεν] εκαστος [αλ]το δ [επ αυτω
[ανδρ]α κατακτε[ιναι *O*]δυσσε[υς
[ως δ]ή σφιν κ[αι παρ]α μαζον
[τους] δ άρ ὔποδ[ρα χει]ρο[ς
ω κυνες ου μ' [ετ] τραπε[ζη
δημου [απ]ο *T*[ρωων χ]ενεν ε[ραζε
δμωηι[σιν] τε γ[υ]ν[αιξι χθο]να τυπτε μετώπω
αυτου δε ζώοντο[ς α]μφ[οτεροι]σιν
ουτε θεους δείσαν[τες οφθαλ]μω[ν] δ' εχυτ' αχλυς·
[ο]υτέ τιν' ανθρωπων [κ]υδαλίμοιο
[ν]υν ὔμιν και π[α]σιν [ο]ξυ
[ως] φατο· τους δ α[ρ]α παν[τας] φ[θη
[*Ευρυμαχ*]ος δε μιν ὀΐο[ς χαλκηρει] δουρι
[ει με]ν δη *Οδυσευς Ἰθ*[ακησιος ελ]ασσε
[ταυτ]α μεν αίσιμα ειπ[ας
[πολλ]α μεν εν μεγαρ[οισιν

Col. iii.

. . . . . .

[και πισυ]ρας κ[υνεας χαλκηρεας ιπποδασειας
[β]η δε φ[ε]ρων· μ[αλα δ ωκα φιλον πατερ εισαφικανεν
[α]υτος δε πρω[τιστα περι χροι δυσετο χαλκον
ως δ αυτως τ[ω δμωε δυεσθην τευχεα καλα
εσταν δ' αμφ *O*[δυσηα δαιφρονα ποικιλομητην
[α]υταρ ὅ γ' οφρα [μεν αυτω αμυνεσθαι εσαν ιοι
[τ]όφρα μνηστ[ηρων ενα γ αιει ω ενι οικω
[βα]λλε τιτυσ[κομενος τοι δ αγχιστινοι επιπτον
[α]υταρ επει λ[[ε]][ιπον ιοι οιστευοντα ανακτα
[το]ξον μεν π[ρος σταθμον ευσταθεος μεγαροιο

[ϵ]κλειν' ϵστα[μϵναι προς ϵνωπια παμφανοωντα
[α]υτος δ' αμφ ω[μοισι σακος θϵ]το τ̣[ϵτραθϵλυμνον
[κ]ρα̣̈τι δ ϵπ ι̣[φθιμω κυνϵη]ν ϵυ[τυκτον ϵθηκϵν
[ι]ππουριν· [δϵινον δϵ λοφος] καθυ[περθϵν ϵνϵυϵν
[ϵι]λϵτο δ' ά[λκιμα δο]υρ[ϵ] δυ[ω] κϵκ[ορυθμϵνα χαλκω

ορσ[οθυ]ρη δϵ [τις ϵσ]κ[ϵ]ν [[ο]]ὐδμήτ[ω ϵνι τοιχω
ακ[ρο]τατον δϵ π[αρ ου]δον ϵυστα[θϵος μϵγαροιο
ην οδος ϵς λαύρη[ν σα]νίδϵς δ' ϵ[χον ϵντ]ο̣ς ϵ̣[ισαι
την δ Οδυσσϵυς φρ[αζϵ]σθαι αν[ωγϵι δϵ]ιον ὐφ[ορβον

ϵσ[[ρ̣]]ϵω̂τ' αγχοῦ τη[ς μια] δ' [ὁί]η γϵ[ινϵτ]' ϵφορμη
τοις δ' Αγϵλϵως μ[ϵτϵϵιπϵ]ν ϵ[πος πά]ντϵσσι π[ιφαυσκων
ω φιλοι· ουκ αν δη [τις α]̣ν [ορσοθυρην α]ναβα[ιη
[κα]ι ϵίποι λαοισι βοη δ' ω[κιστα γϵνοιτο
[τ]ω κϵ ταχ' ουτος ανηρ νυ[ν υστατα τοξασσαιτο
[τον] δ αυτϵ προσϵϵιπϵ Μϵ[λανθιος αιπολος αιγων
[ου πω]ς ϵστ' Αγϵλαϵ Διὸτρ[ϵφϵς αγχι γαρ αινως
[αυλης] καλα θυρϵτρα και αργ[αλϵον στομα λαυρης
[και χ ϵι]ς παντας ϵρύκοι α[[μ]][ηρ ος τ αλκιμος ϵιη

Col. iv.

[αλλ αγϵθ υμιν τϵυχϵ] ϵνϵίκω θωρηχθῆναι
[ϵκ θαλαμου ϵνδον γαρ] οϊομαι· ουδϵ πη αλλη
[τϵυχϵα κατθϵσθην Οδυ]σσϵυς και φαίδιμος υϊος·
[ως ϵιπων ανϵβαι]νϵ Μϵλανθιος. αιπόλος αιγων
[ϵς θαλαμους Οδυσ]ῆος ανα ρῶγας μϵγάροιο
[ϵνθϵν δωδϵκα μ]ϵν σάκϵ ϵξϵλϵ τόσσα δϵ δ[ουρα

[και τοσσας κυνϵας] χαλκήρϵας [ι]ποδ[[ι]]σϵύ[ας
[βη δ ιμϵναι μαλ]α δ' ὦκα φϵρω[ν μν]ῆ[στηρσιν ϵδωκϵ
[και τοτ Οδυσση]ος λύτο γουνατ[α και φιλον ητορ
[ως περιβαλλομϵ]νους ϊ[δϵ τϵυχϵα χϵρσι τϵ δουρα
. . . . . .

182 [ευθ υπερ ουδον εβα]ινε Μελα[νθιος αιπολος αιγων
[τη ετερη μεν χειρ]ι φερων καλη[ν τρυφαλειαν

Col. v.

[τη δ ετε]ρη [σακο]ς ευρύ γερον πεπ[αλαγμενον αζη
185 [Λαερτε]ω ηρ[ωος ο] κουριζων φορε[εσκε
λ
[δη τοτ]ε γ' [ηδη κει]το· ραφαι δε ελυντ[ο ιμαντων
[τω δ αρ] επ[αιξαν]θ' ελετην έρυσαν [τε μιν εισω
[κουριξ] εν [δαπε]δωι δε χαμαι βαλ[ον αχνυμενον κηρ
[συν δε ποδας χ]ειρας τε δεον θ[υ]μαλ[γει δεσμω
190 [ευ μαλ αποστ]ρεψαντ[ε] διαμπ[ερες ως εκελευσε
192 [σειρην δε] πλεκτη[ν εξ αυτου πειρηναντε
[κιον αν υψ]ηλὴν [ερυσαν πελασαν τε δοκοισι
[τον δ επικ]ερτ[ο]με[ων προσεφης Ευμαιε συβωτα
195 [νυν μεν δ]η μ̣[α]λα [παγχυ Μελανθιε νυκτα φυλαξεις
[ευνη ενι μαλ]ακη [καταλεγμενος ως σε εοικεν

Col. vi.

230 [σ]η δ' ἤλω βουλῆ· Πρια[μου πολι]ς ευρυαγ[υια
[π]ως δη νυν ὔπ[[ι]]ε σόν γ[ε δομον κα]ι κτήμα[θ ικανεις
ο
άντα μνηστηρων [[α]]λοφ[υρεαι αλκιμο]ς ειναι
αλλ' αγε δευρο πεπον π[αρ εμ ιστα]σο και ίδε εργον
ε
όφρ' ιδης ὁἵός τοι εν α[νδρασι δυσ]μενέες[σ]ι
235 Μεντω[ρ] Αλκιμίδης ευεργεσιας αποτει[νε]ιν·
η ρα· και ο[ὐ] πω παγχυ διδου ετεραλκέα [νι]κην
αλλ ἑτ' ἄρα σθ[ενεό]ς τε και [α]λκης [π]ειρ[ητιζε]ν
ἠμεν Οδυσ[σηος] ηδ' ὗιου [κ]υδαλίμο[ιο
αυτη δ' αιθαλ[οεντο]ς [α]να μεγάροιο [μελ]α[θρον
240 [εζετ αν]αίξα[σα χελ]ιδον[ι εικ]ελη ά[ντ]η[ν
[μνηστ]ηρα[ς δ] ωτρυ[ν]ε Δα[μα]στορ[ιδ]ης Ἀ[γε]λαος
Δ
Ευρυνομος τε και Αμφιμε[δ]ων [[Μ]]ημοπτόλεμος τε
Η

Πεισανδρος τε Πολυκτορι[δη]ς Πολυβος τε δ[αί]φρων·
οι γαρ μνηστηρων α[ρ]ετη εσαν έξοχ' άριστ[ο]ι
245 οσσοι ετ' εζωον [[τε]] περι τε ψυχεων εμαχοντο·
τους δ' ηδη εδαμασσε [β]ίος και ταρφέες ειοι
τοις δ Αγελεως μετεειπεν· έπος παντέσσι π[ιφαύσ]κων·
ω φιλοι· ηδη σχησει ανηρ όδε χειρας ααπτου[ς
και δη όι Μεντωρ μεν εβη κενα ευ[γ]μα[τα] ειπων·
250 [οι δ] ὄϊοι λειπονται επι πρώτησι [θ]υρ[ησι]ν·
[τω ν']υν μη δ' αμα παντες εφειετε δούρ[ατ]α μακρα
[αλλ αγ]εθ' α εξ πρωτον ακοντίσατ' αι κέ ποθι [Ζ]ευς
[δωη] Οδυσση[α] βλ[η]σθαι και κῦδος αρεσθαι
[των δ] ἀλ[λων ου κηδο]ς επην ὀῦτός γε πέσησι·
255 [ως εφαθ οι δ αρα παντες ακο]ντισαν ως εκέλευσε
[ιεμενοι τα δε παντα ετ]ωσια θηκεν Αθήνη·
[των αλλος μεν σταθμον ευ]σταθέος μεγαροιο
[βεβληκει αλλος δε θυρην πυκι]νως αραρυῖαν·
[αλλου δ εν τοιχω μελιη πεσε χα]λκοβάρεια·
260 [αυταρ επει δη δουρατ αλευαντο μ]νηστήρων
[τοις αρα μυθων ηρχε πολυτλας διο]ς Οδυσσευς·
[ω φιλοι ηδη μεν κεν εγων ειποιμι] και άμμι
[μνηστηρων ες ομιλον ακοντι]σαι οι μεμάασιν
[ημεας εξεναριξαι επι προτεροισ]ι κακοῖσι
265 [ως εφαθ οι δ αρα παντες ακοντι]σαν οξέα δοῦρα
[αντα τιτυσκομενοι Δημοπτο]λεμον μεν Οδυσσευς
[Ευρυαδην δ αρα Τηλεμαχος Ελα]τον δε συβώτης
[Πεισανδρον δ' αρ επεφνε βοων επ]ιβουκόλος ανηρ
[οι μεν επειθ αμα παντες οδαξ ε]λον ασπετον ουδας
270 [μνηστηρες δ ανεχωρησαν μεγαρ]οιο μυχον δε
[τοι δ αρ επηιξαν νεκυων δ εξ εγχε] ἐλοντο
[αυτις δε μνηστηρες ακοντισαν οξε]α δουρα
[ιεμενοι τα δε πολλα ετωσια θηκεν] Αθηνη

Col. vii.

[τω]ν δ αλλος μεν [
[βεβλ]ηκειν αλλος δε [
[αλλ]ου δ εν τοιχω μελ[ιη
[Αμφιμεδ]ων δ αρα Τη[λεμαχον
[λιγδην α]κρην δε ρ[ινον
[Κτησι]ππος δ Εύμ[αιον
[ωμο]ν επεγραψε[ν
[το]ι δ αυτ' αμφ' Οδυ[[σ]][σηα] δα[ιφρονα
[μ]νηστηρων [ες ομε]ιλο[ν
[ε]νθ αυτ Ευρυδ[αμαντ]α βα[λε
[Αμφ]ιμεδοντα [δε Τη]λεμ[αχος
[Κτησιπ]πον δ α[ρ επε]ιτα β[οων
βεβ[ληκ]ει προ[ς στη]θος επ[ευχομενος
ω Π[ολυ]θερσει[δη πολ]υ[κερτομε
είκων αφραδι[ης
μυθον επ[ιτρεψαι
τουτο τοι [
αντιθεω [
η ρα βοων [
οῦτα Δαμ[αστοριδην
Τ[η]λεμαχ[ος
δουρι με[σον

ηριπε δε [
δη τοτ Α[θηναιη
[υ]ψοθεν εξ ο[ροφης
[ο]ι δ εφεβο[ντο
[τ]ας μεν τ α[ιολος
ωρηι εν ιαρινη ὅ[τε
οι δ' ὥς τ αιγυπιο[ι
εξ ορεων ελθοντ[ες
ται μέν τ' εν πεδιω [
οι δέ τε τα[[ρ]] ολεκουσ[ιν
γεινεται ουδε φυγη [
ως αρα το[ι] μνηστηρ[ας
τυπτον [ε]πιστροφαδ[ην
κράτων τυπτομ[ενων
Λειωδης δ' Οδυσ[ηος
κ[α]ι μιν λι[σ]σ[ομ]εν[ος
γ[ο]υνο(υ)μ[αι
ο[υ] γάρ π[ω
ει[π]ει[ν
π[αυεσκον
αλλ[α
τω [

9 columns lost.

Book xxiii. Col. xvii.

αυτο]ς επελθων
χωρ]ηι·
] ουδε μάλ' ηβω[ν
ση]μα τέτυκται
ου]δε τις αλλος

Col. xviii.

πειθις δή μευ [
ὡς φατο· τῶι δ' ε[τι
κλαῖε δ' εχων α[λοχον
ὥς δ' ὅτ' αν ασπ[ασιος
ὧν τε Ποσειδ[αων

190 ερκεο]ς εντος
] ηύτε κείων
] οφρα τελεσ[σα
ε]ρεψα
αραρ]υία[ς
. . . . .

235 ραιση επειγ[ομενην
παυροι δ εξεφ[υγον
νηχομενο[[ς]] [
α[σ]πασιοι δ' ε[πεβαν
[ω]ς αρα τη' ασ[παστος
240 [δ]ειρης δ' ού π[ω
και νυ κ' οδυ[ρομενοισι
[ει] μη άρ' άλ[λ ενοησε

xxii. 35. υ of κυνες has been corrected, the scribe having begun to write a round letter.

37–8. These two lines are transposed in a number of MSS.

37. τε: so U (τέ) Eust.; δέ Lud. with other MSS.

44. The papyrus agrees with the majority of MSS. (so Lud.) in omitting the line πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον found in DLW.

87. α]μφ[οτεροι]σιν: ἀμφοτέροισι MSS., Lud.

88. υς of αχλυς has been corrected by the original scribe from ευ, i. e. he began to write αχλευς.

114. αυ of αυτως is over an erasure of ω, by the first hand.

119. The correction is probably by the second hand.

128. εντ]ος ε[ισαι: so XU, "ἐντὸς" ἢ "ἔνδον εἶσαι" Eust.; εὖ ἀραρυῖαι other MSS., Lud.

129. l. Οδυσευς: cf. 141, 281. The ε of δε]ιον seems to have been deleted.

130. εστεωτ': so Lud. with H, and GP (ἑ.); cf. Aristarchus Ω. 701. Other MSS. vary between ἑσταῶτ', ἑστῶτ', ἑσταότ', and ἑστεότ'. The ρ (or φ) written in place of τ by the original scribe was a mere blunder.

αγχου τη[ς: ἀγχοῦ is not found here in any MS.; ἄγχ' αὐτῆς is the ordinary reading.

141. l. Οδυσευς: cf. 129, 281.

186. δε λελυντο: The manner in which the correction has been made without the addition of any elision-mark indicates that the corrector read δε λελυντο (so FZ) rather than δ' ελελυντο (other MSS., Lud.); cf. xxiii. 192.

192. The omission of the line νίὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς is in agreement with the majority of the MSS.; so Lud.

233. ιστα]σο: so FDULWP; ἵσταο Lud. with H, cf. Did. K. 291.

245. The corrector has only actually crossed through the ε of τε, but no doubt the τ was meant to be included. ε of εμαχοντο has been corrected.

250. οιοι apparently has the rough breathing, as in FH; l. οἷοι.

251. δ' after μη is peculiar to the papyrus.

252. α is a mistake for οι.

254. πεσησι: πέσῃσιν Lud.

255. εκελευσε: so X (-σεν); ἐκέλευεν other MSS., Lud.

257–9. Lud. prints these lines in small type comparing Eust. τινὲς ὠβέλισαν ὡς ταυτολογοῦντας.

264. κακοισι: κακοῖσιν MSS., Lud.

274. [τω]ν δ: om. δ MSS., Lud.; cf. l. 251.

275. [βεβλ]ηκειν: so U and Bekker: βεβλήκει Lud. with other MSS.

278. α]κρην: so U (first hand) and X; cf. Eust. θηλυκῶς τε καὶ ἀρρενικῶς λέγεται ῥινὸς κατὰ τὰ ἀντίγραφα. ἄκρον Lud. with other MSS., Ariston. P. 599.

281. In connexion with the deleted first σ in Οδυ[[σ]][σηα it may be noted that Ὀδυσσῆα is found in F, while the second hand has added a second σ above the line in H; cf. l. 129.

287. πολ]υ[κερτομε: so M; φιλοκέρτομε other MSS., Lud.

302. The marginal γ as usual marks the 300th line; cf. **223**, &c. Its position opposite l. 302 here is accounted for by the omission of ll. 43 and 191.

307. The second η of μνηστηρ[ας has been corrected.

xxiii. 192. οφρα τελεσ[σα: so Bekker (second ed. 1858); ὄφρ' ἐτέλεσσα Lud. with most MSS. Cf. xxii. 186.

237. η in νηχομενοι has been corrected from ω.

449. EURIPIDES, *Andromache.*

Largest fragment 9 × 7 *cm.*

These fragments of a single column from the beginning of Euripides' *Andromache* provide what appears to be an early example of the use of the book form (cf. **459**). The writing—a medium-sized not very regular uncial, probably of the first half of the third century—is on the *verso* of the papyrus, while on the *recto* in the centre of the page are the letters ρη[or ρι.[with a short horizontal stroke above them and a lacuna sufficient for another line below. These letters may represent a number or perhaps a title, e.g. ῥῆ[σις Ἀνδρομάχης. Supposing this MS. to have been a codex the size of a page would have been about 28 × 14 cm. The text seems to have been a fairly good one. An otherwise unrecorded variant occurs in l. 27.

. . . . . .

[ζηλωτος εν γε τωι πριν Ανδρομαχ]η χρονωι
ν[ῦν δ ει τις αλλη δυστυχεστατη γ]υνη
ητις ποσ[ιν μεν Εκτορ εξ Αχιλλεω]ς
θανοντ' εσ[ειδον παιδα δ ον τικτ]ωι ποσει
ριφεντα π[υργων Αστυανακτ απ ορ]θιων
επει το Τροι[ας ειλον] Ἑλλ[ηνες πεδον
αυτη δ[ε δουλη νυν ε]λευθερω[τ]ατων
οικων ν[ομισθεισ] Ελλαδ' εισαφεικομην
τωι νησιω[τηι Νεοπτ]ολεμωι δὸρος γερας
δοθεισα· λε[ιας Τρωι]κης εξαιρετον
Φθείας δε [τησδε και] πολεως Φαρσαλίας
σύγχορτ[α ναιω . . . . .] . ρ ιν ἢ θαλασσια

Πηλει ξ[υνωικει χωρις α]νθρωπων Θετ[ι]ς
φευγ[ουσ ομιλον Θεσσαλο]ς δε ν[ι]ν λεω[ς
Θ[ετι]δ[ειον αυδαι θεας] χαρ[ιν νυμφευμ]ατ[ων
ε[νθ οικον εσχε τ]ονδε π[αις Αχιλλ]ε[ως
Π[ηλεα δ ανασσε]ιν γης εαι Φα[ρσαλιας
ζ[ωντος γεροντος] σκηπτρον [ου θελων λαβειν
[καγω δομοις τοισ]δ' αρσενα εντ[ικτω κορον
[πλαθεισ Αχιλλεως] παιδι δεσποτ[ηι δ εμωι
[και πριν μεν εν κακ]οισι κειμεν[ην ομως
[ελπισ μ αει προσηγε τ]εχθεντ[ος τεκνου
[αλκην τιν ευρειν καπι]κουρ[ησιν κακων
. . . . . .
[τουμον παρωσας δεσποτη]ς δ[ουλον λεχος
[κακοις προς αυτης σχετλ]ιοις ελ[αυνομαι
[λεγει γαρ ως νιν φαρμα]κοις κεκρ[υμμενοις
[τιθημ απαιδα και ποσει] μεισουμ[ενην
[αυτη δε ναιειν οικον αντ] αυτης θ[ελω
[τονδ εκβαλουσα λεκτ]ρα τά κ[εινης βιαι
[αγω το πρωτον ουχ εκου]σ' ε[δεξαμην
. . . . . .
[αλλ ου σφε πειθω βουλεται δε μ]ε κτ[ανειν
[πατηρ τε θυγατρι Μενελεως σ]υνδρα[ι ταδε
[και νυν κατ οικους εστ απο Σ]π[αρτης μολω]ν
[επ αυτο τουτο δειματουμεν]η δ' εγω·
[δομων παροικον Θετιδος εις α]νακτορον
[θασσω τοδ ελθουσ ην με κωλ]υσηι θανειν
[Πηλευς τε γαρ νιν εκγονοι τε] Πηλεως·
[σεβουσιν ερμηνευμα Νη]ρηιδος γαμων
[ος δ εστι παις μοι μονος υπ]' εκπεμπω λαθ[ρ]αι
[αλλους ες οικους μη θαν]ηι φοβουμενη

On the *recto*

$\overline{\rho\eta}$[

6. The papyrus omits l. 7 as found in the MSS. *ἐμοῦ πέφυκεν ἢ γενήσεταί ποτε*, which the scholiast states was an insertion of the actors. The verse was rejected by Valckenaer and is bracketed by W(ecklein).

10. *ριφεντα*: so AEP; *ῥιφθέντα* LB, W.
17. *ναίω πεδ'* is the ordinary reading. The papyrus variant was considerably longer.
24. *αρσενα*: the elision is not elsewhere neglected in the papyrus.
27. *τ]εχθεντ[ος*: a new variant; *σωθέντος* MSS.
35. The accent and the fact that a wider space than usual is left between *τά* and *κ* show that the scribe did not understand *τἀκείνης* to be a crasis, which is of course necessary for the scansion.
47. The scribe regarded *ὑπεκπέμπω* as two words.

450. Euripides, *Medea*.

4·1 × 5·3 *cm.*

A fragment from the top of a column, containing parts of lines 710–5 of Euripides' *Medea*, written on the *verso* of the papyrus. On the *recto* are two or three mutilated lines of cursive, of the second or third century. The literary text on the *verso*, which is in a somewhat rapid, sloping uncial hand, may be assigned to the third century.

710 [γονα]των τε των σων ἱκεσ[ια τε γιγνομαι
[οικτ]ειρον οικτειρον με [την δυσδαιμονα
[και μ]η μ ερημον εκπεσου[σαν εισιδης
[δεξαι] δε χωρα[[ν]] και δομο[ις εφεστιον
[ουτω]ς ερως σοι προς θεων [τελεσφορος
715 [γενοι]το πα[ι]δων και αυτ[ος ολβιος θανοις
. . . . . .

713. *δομο[ις*: the papyrus thus agrees with the MSS. reading; *δομων* Prinz-Wecklein.
714–5. These two lines were excised by L. Dindorf and are bracketed by Prinz-Wecklein.
715. *και αυτ[ος*: the reading is fairly secure; l. *καὐτ[ός*.

451. Thucydides II.

7 × 3·4 *cm.*

A small fragment from the top of a column containing parts of 10 lines from the end of Chap. 73 and the beginning of Chap. 74 of Thucydides, Book ii. The text, which is written in a third century uncial hand of rather small size, shows

a slight divergence from the usual order in l. 9. How exactly the lines were divided is not certain; the distribution proposed below is fairly satisfactory, though the lacuna at the beginning of l. 2 is somewhat overcrowded.

σκηπτουσ]ι τ̣[ϵ] υμει[ν προς των ορ
κων ους οι π]ατερες ωμ[οσαν μηδεν νεω
τεριζειν] περι την ξ[υμμαχιαν
τοιαυτα] των πρεσβε[ων απαγγειλαν
των οι Π]λαταιης εβο[υλευσαντο Αθη
ναιους μ]η προδιδον[αι αλλ ανεχεσθαι
και γην] τεμνομενη[ν ει δει ορωντας και
αλλο πα]σχοντας οτι α[ν ξυμβαιη εξ
ελθειν τε ϵ]τι μηδενα [αλλα απο του
τειχους αποκρι]νασθα[ι
. . . . . .

1. υμει[ν: ὑμῖν H(ude).
5. Π]λατειης: so H. with B; Πλαταιεῖς CFMG.
9. ϵ]τι μηδενα: μηδένα ἔτι MSS., H.

452. Thucydides IV.

7 × 3·8 *cm.*

This is another scrap from Thucydides (iv. 87) written in medium-sized square uncials which we should assign to the end of the second or to the third century. The identification of the fragment—due like that of the preceding and following to Blass—was rendered the more difficult by the fact that ἄϊμνηστον in l. 11, which is the only uncommon word in the text, is a new variant found in no MS. Another otherwise unrecorded reading occurs in l. 3.

. . . .
εμεθα] παυσα[ι δε μαλλον ϵ
τερο]υς σπευ[δοντες τους
πλ]ειστους α[ν αδικοιμεν
ει] ξυμπ[ασιν αυτονομι
πϵ]ριϊδοιμ[ϵν προς ταυτα
βο]υλευσθ̣α̣ι̣ ευ και αγωνι
σ]ασθαι τοις τε [Ελλησιν αρ
ξαι πρωτον ελ[ευθεριας

5 αν] επιφε[ροντες υμας
το]υς εναν[τιουμενους
κ]αι αϊμνηστ[ον δοξαν
κα]ταθ[ε]σθαι· κα[ι
. . . . . .

3. πλ]ειστους: *πλείονας* M[G], *πλείους* H(ude) with other MSS.
8. *βο]υλενεσθαι . . . αγωνισ]ασθαι*: *βουλεύεσθε . . . ἀγωνίσασθε* MSS, H. The infinitives in the papyrus may be due to a confusion of the construction or be merely a case of the common interchange of *αι* and *ε*.
10. It is not certain that *ξαι* began the line, since the papyrus is broken away immediately before the *ξ*; but the division of the lines proposed in the text works well on that hypothesis.
11. *αϊμνηστ[ον*: *ἀίδιον* MSS., H.

453. Thucydides VI.

8·7 × 3 *cm.*

A fragment from Thucydides, vi. 32, written in an upright uncial hand of medium size which may date from the early part of the second century or even from the end of the first. The text coincides so far as it goes with that of Hude except for the use of *σ* in place of *ξ* in l. 9.

. . . . . .
τες δε και τελ]ε[ωσαν
τες τας σπον]δα[ς ανη
γοντο κα]ι επ[ι] κερ[ως το
πρωτον] εκπλευσ[αντες
5 αμιλλα]ν ηδη με[χρι Αιγι
νης εποι]ουντο κα[ι οι
μεν ες τη]ν Κερκυρα[ν ενθα
περ και] το αλλο στρ[ατευ
μα των] συμμαχω[ν συνε
10 λεγετο] ηπειγοντο [αφι
κεσθαι] ες δε τας Συρ[ακου
σας ηγ]γελλετ[ο μεν πολ
λαχοθε[ν τα πε[ρι του επι
[πλου ου μεντοι επιστευετο]
15 επι πολυν χρονο]ν [
. . . . . .

454. Plato, *Gorgias*.

27·5 × 14·5 *cm.*

The *recto* of this papyrus contains part of a money account in Latin, written in a good-sized cursive hand of the second century. On the *verso* are parts of three columns containing pp. 507–8 of Plato's *Gorgias*, written in a medium-

sized uncial hand of the middle or later part of the second century. Stops are occasionally found, a high point in ll. 62 and 87, and a point opposite the middle of the preceding letter in ll. 50 and 118, though whether these were really intended to represent a different pause is doubtful. There are a few corrections, sometimes in a different hand. Being the first papyrus of part of the *Gorgias* to be discovered, the fragment is of considerable interest, though the text is not very good. There are numerous minor variations from the later MSS., but most of these are clearly wrong; cf. notes on ll. 9, 18, 34, 40, 79, 105, and 116. It is noticeable, however, that in one passage (l. 51) the papyrus agrees with the text of Iamblichus and Stobaeus against the readings of the MSS., and that in another (ll. 113–5) it removes a slight difficulty where an error in the text had already been suspected. It is also a matter of some importance for the textual criticism of Plato that in two places (ll. 48 and 105) the papyrus supports the Vindobonensis against the other MSS. The conjectures of various scholars in the part covered by the fragment gain no support from it, and even in a passage where ἄθλιοι clearly seems to have dropped out of the text before or after οἱ ἄθλιοι, the papyrus agrees with the later MSS. in omitting it; cf. l. 76, note.

We give a collation with the text of Bekker (1826); but for the readings of the MSS. and of Iamblichus and Stobaeus we are indebted to Prof. J. Burnet, who has very kindly placed his collations of this passage at our disposal. B = the Clarkianus, T = cod. Ven. Bibl. Marc. App. class. 4. 1, F = Vind. suppl. gr. 39.

Col. i.

καὶ
[ὑπομενοντα καρτερειν]
[οπου δει ωστε] πολ[λη αναγ]
[κη ω Καλλικλε]ις τον σω
[φρονα ωσπερ] διηλθομεν
[δικαιον οντα] και ανδρει
[ον και οσιον α]γαθον αν
[δρα ειναι τελε]ως τον δε
[αγαθον ευ τε κ]αι καλ[[ον]]ως
[πραττειν α αν] πραττη τον
[δ ευ πραττοντ]α μακα
[ριον τε και ευδ]αιμονα
[ειναι τον δε] πονηρον
[και κακως πρ]αττοντα
[αθλιον ουτος] δ αν ειη
[ο εναντιως εχ]ων τ[ω]
[σωφρονι ο ακο]λαστος ον
[συ επηνεις εγω] μεν ταυτα
[ουτω τιθεμ]αι και φη
[μι ταυτ αλη]θη ε[ι]ν[αι

1 line lost.

Col. ii.

3 lines lost.

ạ[σκητεον ακολασιαν δε] φ[ευ]
κτ[εον ως εχει ποδω]ν εκασ
το[ς ημων και παρασ]κευαστε
ον [μαλιστα μεν μη] δεισθαι
του κ[ολαζεσθαι εαν] δε δε
ηθη η [αυτος η αλλος] τις των
οικειω[ν η ιδιωτ]ης η πο
λις επιθ[ετεον δικ]ην και
κολαστεον [ει μελλ]ει ευδαι
μων ουτος ε[ιναι ε]μοιγε
δοκει ο σκοπ[ος ειν]αι προς
ον βλεποντ[α δει] ζην και
παντα εις τον[το τα αυ]του συν
τεινοντα κα[ι τα της πολεως
οπως δικαιο[συνη παρεσται
και δικαιοσ[υνη τω μελλον
τι μακαριω [εσεσθαι ο]υτω
πραττειν [ουκ επιθ]υμιας
εωντα α[κολαστους] ειναι
και ταυτα[ς επιχειρο]υντα
πληρουν [ανηνυτο]ν κα
[ι]
κον λ̣η̣σ̣τ̣[ου βιον ζ]ωντα
ουτ[ε γαρ αν] ạλ̣[λ]ω ανθρω
πω [προ]σφιλ[ης ε]ιη ο τοι
ουτ[ος] ουτε θ[εω·] κοινω
νει[ν γαρ αδυνατ]ος· οτω
γαρ μ[η ενι κοιν]ωνια φι
λια ουκ αν ειη[·] φασι δε οι
σοφοι ω Καλλικλεις και ου
ρανον και γην και θεους και
ανθρωπους την κοινωνι
αν συνεχειν και φιλιαν
και κοσμιοτητα και σω
φροσυνην και δικαιοτη
τα και το ολον τουτο δια
ταυτα κοσμον καλουσιν
ω εταιρε ουκ ακ[ο]σμιαν
ουδ ακολασιαν· συ δε μοι
δοκεις ου προσεχειν τον
νουν τουτοις και ταυτα
σ[ο]φ[ος ω]ν[·] αλλα λελη
θε [σε] οτι η ϊσοτης η γε
ω[μετρι]κη και εν θεοις
τ̣[ι]
και ε[ν α]νθρωπ[οις μεγα
δυν[αται συ δε πλεονεξι
α[ν
· [

Col. iii.

2 lines lost.

ου δ[ικαιοσυνης και σωφρο
συν̣η̣[ς κτησει ευδαιμονες
οι ευδαι[μονες κακιας δε οι
αθλιοι η [ει ο]υτος [αληθης εσ

2 lines lost.

μ[εθα τι ποτ εστιν α συ εμοι
ονε[ι]δι̣ζ̣[εις αρα καλως λε
γεται η ου [ως αρα εγω ουχ οι
ος τ ειμι [βοηθησαι ουτε ε

τιν σκεπ[τε]ον τι τ[α συμβαι
νοντα τ[α] προσθε[ν ω Καλ
λικλεις [συμβαινει παντα
εφ [ο]ις συ [με ηρου ει σπου
δαζων [λεγοιμι λεγοντα
οτι κατ[ηγορητεον ειη και
αυτου κ[αι υιεος και εται
ρου εαν [τι αδικη και τη ρη
τορικη [επι τουτο χρηστε
α
ον· και Π[ωλον αισχυνη ω
ου συγχω[ρειν αληθη αρα
ην το ει[ναι το αδικειν του
αδικει[σθαι οσω περ αισχι
ον τοσο[υτω κακιον και
τον μελ[λοντα ορθως ρη
τορικον [εσεσθαι δικαιον
αρα δει ε[ιναι και επιστημο
να των [δικαιων ο αυ Γορ
για[ν] εφη [Πωλος δι αισχυ
μαυτω ο[υτε των φιλων
ουδενι ο[υδε των οικειων
ουδε σω[σαι εκ των μεγισ
των κι[νδυνων ειμι δ ε
πι τω βο[υλομενω ωσπερ
οι ατειμ[οι του εθελοντος
αν τε τυπ[τειν βουληται
το νεανικον δη [τουτο
του σου λογου επι [κορρης
εαν τε χρηματα α[φαιρεισ
θαι εαν τ εκβαλει[ν εκ της
πολεως εαν τε το [εσχατον
αποκτειναι και ο[υτω δι
ακεισθαι τουτω[ν δη αισ
χιστον εστιν ως [ο σος λο
γος· ο δε δη εμος [ος τις
πολλακις μεν η[δη ειρη
ται ουδεν δε κω[λυει και
ετι λεγ[εσθαι ου] φ[ημι ω

9. *καλον*, the reading of the first hand, is a mere error.

18. *μεν*: *μὲν οὖν* MSS., Bek.

20. *ταυτ αλη]θη ε[ι]ν[αι*: *ταῦτα ἀληθῆ* BF Stob.; *ἀληθῆ ταῦτα* T; *ταῦτ' ἀληθῆ* Bek.

27. *παρασ]κευαστεον*: so BTF Iambl., Bek.; *παρασκευαστέον ἑαυτόν* Stob.

28. *μη] δειεσθαι*: *μηδὲν δεῖσθαι* MSS., Bek. But 15 letters would be too much for the lacuna, which should contain 12 or 13.

30. *η [αυτος*: so BTF Stob., Bek.; *αυτος* Iambl.

34. *ουτος ε[ιναι ε]μοιγε*: *εἶναι οὗτος ἔμοιγε* MSS., Bek.

35. *ο σκοπ[ος*: so BTF Iambl., Bek.; *σκοπός* Stob.

37. *τα αυ]του*: so BTF Stob.; *ταὐτοῦ* Iambl.; *καὶ τὰ αὑτοῦ* Laur. 85, 6 and Bek.

40. *δικαιοσ[υνη*: this is repeated from l. 39 by an error for *σωφροσυνη*, the reading of the MSS.

μελλον]τι μακαριω: *μακαρίῳ μέλλοντι* MSS., Bek.

44. *ταυτα[ς*: so TF Stob., Bek.; *ταῦτα* B Iambl. It is unfortunately impossible to say which was the reading of the papyrus.

46. The two dots indicating the *ι* of *λῃστου* are so high above the line that it is probable that the *ι* was a subsequent insertion.

47. *αλ[λ]ω*: so BTF Iambl., Bek.; *ἄλλως* Stob.

48. *προ]σφιλ[ης ε]ιη*: so F Iambl., Stob.; *προσφιλὴς ἂν εἴη* BT, Bek.

51. *γαρ*: so Iambl., Stob.; *δέ* BT, Bek.; om. F.

52. δε : δ' Bek.
63. ου : οὐδέ Bek.
66. η ισοτης : so BTF Iambl., Bek. ; ἰσότης Stob.
68. The MSS. have *μέγα δύναται*. Above the end of the line is a horizontal stroke which we have considered to be the cross-bar of τ (i. e. τ[ι), inserted probably by the second hand.
76. οι] αθλιοι : so MSS. ; ἄθλιοι οἱ ἄθλιοι Bek., adopting the conjecture of Heindorf.
77. εσ]τιν : ἐστι Bek.
79. προσθε[ν ω Καλ]λικλεις : πρόσθεν ἐκεῖνα ὦ Καλλίκλεις MSS., Bek. There is room for one or two more letters in the lacuna, but not for *εκεινα*.
105. ουδε σω[σαι : so F ; οὐδ' ἐκσῶσαι BT, Bek.
113. τ εκβαλει[ν : τε ἐκβάλλειν MSS., Bek. ἀποκτεῖναι (l. 115) has been altered by Badham to ἀποκτινύναι (ἀποκτεινύναι Schanz) in order to balance ἐκβάλλειν. But εκβαλειν in the papyrus supports the aorist infinitive there.
116. τουτω[ν : πάντων MSS., Bek.

455. Plato, *Republic III.*

9 × 6·6 *cm.* Plate VI.

A fragment of the third book of Plato's *Republic*, p. 406, written in a not very regular uncial hand of medium size. On the *verso* are parts of nine lines of a document in late third or fourth century cursive ; the writing on the *recto*, which is somewhat late in style, may accordingly be assigned to the middle or latter part of the third century. Changes of speaker are marked by the usual double dots. There are practically no variants from the text of Bekker.

. . . . .
] ει γε εννοει[ς
[ειπον] οτι τηι παιδαγ[ω
[γικηι τ]ων νοσηματ[ων
[ταυτη]ι τη νυν ιατρικ[ηι
[προ] του Ασκληπιαδ[αι
[ουκ ε]χρωντο ως φα[σι
[πρι]ν Ηροδικον γεν[ε
[σθαι] Ηροδικος δε πα[ι
[δοτρ]ιβης ων και νοσω
[δης γ]ενομενος μιξας
[γυμ]ναστικην ἰατρικη
[α]πεκναισε· πρωτον
[μ]εν και μαλιστα εαυτο[ν
[ε]πειτα αλλους υστερο[ν
[πο]λλους : πηι δη εφ[η :
[μα]κρον ην δ εγω τον
[θα]νατον α[υ]τωι ποιη[σας
[παρα]κο[λουθων
. . . . .

1. ει γε : εἴ γ' Bek., but the reading here is uncertain.

456. Plato, *Republic IV.*

5·8 × 7 *cm.*

A small fragment from Plato's *Republic*, IV p. 422 D, written in a medium-sized uncial hand probably towards the end of the second or in the early part of the third century. A change of speaker is indicated, as commonly, by double dots. There are no variants from Bekker's text.

. . . . . .
[ται εκ των ει]κοτων διπ̣[λα
[σιοις] τε και τριπλασιοι[ς
[αυτων μ]αχουνται : συν[
[χωρησομ]αι σοι εφη δο[
[κεις γαρ μ]οι ορθως λεγειν [:
[τι δ αν] πρεσβειαν πεμ
[ψα]ντες εις την ετεραν
[πο]λιν ταληθη ειπω
[σιν] οτι ημεις μεν ου
[δε]ν χρυσιω ο̣υ̣[δ αργυ
. . . . . .

457. Aeschines, *In Ctesiphontem.*

13·4 × 7·3 *cm.*

A column from a roll containing the speech of Aeschines against Ctesiphon, written in a round uncial hand of medium size probably in the second century. The part preserved corresponds with § 167, and shows an interesting text with several readings not found in any of the existing manuscripts; while a claim for the consideration of these is made by the fact that the papyrus agrees with the best group of MSS. in a crucial passage (ll. 13–5). Our collations of this and the other oratorical fragments are with the Teubner editions of Blass.

ωσπερ τας βελον[ας δι
ειρουσιν ταυτα δε̣ τ̣[ι § 167
[εστιν ω] κιναδος ρημ[α
[ναι σ]υ γαρ αν κωμην
αποστησειας συ γ[αρ] αν
προσελ[θ]οις μη οτ[ι π]ρος

τα η θ[α]υματα [και πα
λιν οτε κυκλω περιδει
νων σεαυτον επι του
βηματος ελεγες ως αν
τιπραττων Αλεξαν
δρω ομολογ[ω] τα Λ[α]κω
νικα συστη[σ]ασθ[α]ι ο
μολογω Θετταλου[ς και
Περραιβους αφι[σταναι
[συ Θε]τταλους αφ[ιστα
[πο]λιν αλλα προς [οικι
[αν ο]που κινδυν[ος παρε
[σ]τιν αλλ ει μεν [που
[χρ]ηματα αναλ[ι]σ[κε
[ται] προσκαθ[ιζ]ησ[ει πρα
[ξι]ν δ[ε] ανδρος ου π[ρα
[ξε]ις εαν δε αυτοματ[ον
[τι σ]υμβη αγαν π[ροσ
[ποι]ησει και σεαυτ[ον ε
[πι τ]ο γεγ[ενημενον
. . . . . .

1. δι]ειρουσιν: διείρουσι B(lass).

2. Considerations of space make τ[ι (B. with ekl Dionys. *Dem.* c. 57) much more probable than τ[ινος or τ[ι]νος.

10. συστη[σ]ασθ[α]ι: συστῆσαι MSS., B.

13–5. The papyrus here agrees with ekl (followed by B.). Other MSS. omit σὺ γὰρ . . . ἀποστήσειας or read σὺ Θετταλοὺς ἀποστήσειας.

18. παρε[σ]τιν: πρόσεστιν MSS., B.

21. προσκαθ[ιζ]ησ[ει: there is not room for εσθ in the lacuna after προσκαθ, and not more than four or five letters are wanted at the end of the line. It is therefore probable that the papyrus read προσκαθιζήσει (Lobeck, Bekker, Franke, B.), προκαθιζήσεις (Zonar. 1169) or προκαθεζήσει (V); προσκαθίζεις (or -ειν) εἰς ehkl, προσκαθεστήσῃ df, προσκαθεσθήσῃ other MSS. Above the line to the right of the θ is an oblique dash like an accent.

23. δε: δ' B.

24. αγαν πρ[οσποι]ησει: προσποιήσῃ MSS., B., omitting αγαν.

25. σεαυτ[ον: σαυτόν MSS., B.

458. Aeschines, *De Falsa Legatione.*

Fr. (*a*) 7·3 × 4·6 *cm.*

Three fragments written in a good-sized uncial hand of a common third century type (cf. 447), comprising parts of §§ 21, 26–7, and 29–30 of Aeschines' oration *De Falsa Legatione.* The text contained several errors, which have been corrected in a small uncial hand, probably that of the original scribe.

	(*a*)	(*b*)
§ 21	[ο]τι χρη λεγει[ν ημας	. . . . .
	των συνπρ[εσβεων	τ̣ω[ν δοκουντων αυ

και Κιμωνο[ς ειπον
τος οτι φοβειτ[ο [αι μη δι
καιολογουμεν[ος περι
γενοιτο ημω[ν ο Φι
λιππος πηγα[ς δε δη
[λ]ογων αφθονο[υς ε
[χει]ν επηγ'γ[ελλετο
[περι] των δικα[ιων των
[υπερ] Αμφ[ι]πολ[εως
. . . . .

τοις ειν[αι φιλων Παν § 27
σανιο[υ δ επι την αρ
χην α[υτων κατιον
φυγαδ[ος μεν οντος
τος τω [καιρω δ ισ
. . . . .

(c)

. . . . .
μαχιαν επ]οιη[σατο
και παλι]ν ως Π[ερδικκας
εις τη]ν αρχη[ν κατα
στας υ]περ Αμ[φιπολε
ως επο]λεμη[σε τη πο
ν ν
λει και τ]η ϋμ[ετερα η § 30
ω
δικημε]νην [ομως φι
. . . . .

(*a*) 1–2. *ημᾶς τῶν συμπρεσβέων* is the reading of the MSS. (except one which omits *τῶν συμπρ.*), but is omitted by B(lass), following Taylor.

4. *φοβοῖτο* is the reading of the MSS. and B.

7. The MSS. are divided between *δέ*, *δή* (so B.) and *δὲ δή*. What the papyrus read is uncertain; for in the corresponding lacuna at the end of ll. 4, 5, and 9 six letters are to be supplied, but in that at the end of l. 6 only four.

8–9. *αφθονο[υς εχει]ν*: om. *ἔχειν* B. with one MS.; the other MSS. have *ἔχειν ἀφθόνους* or *ἀφθόνους ἔχειν*, except one which places *ἔχειν* after *ἐπηγγέλλετο*.

(*b*) 1–2. *αυτοις*: *αὐτῆς* B. with most MSS.

5. *φυγαδ[ος μεν οντος* supplied above the line had obviously been omitted through homoioteleuton.

(*c*) 6–7. *τὴν ὑμετέραν ἠδικημένων* is the reading of all the MSS. and B.

459. Demosthenes, *Contra Aristocratem.*

20·5 × 14·3 *cm.*

A leaf from a papyrus book containing pp. 657–9, §§ 110–19 of Demosthenes' speech against Aristocrates. The hand is a small sloping uncial which we should attribute to the third century; this is, therefore, an unusually early

example of a classic in codex form. Several alterations have been made in the text, some of which may be by the original scribe, while others seem to be by a second hand; to the latter probably are also to be attributed the occasional marks of punctuation, breathings, and elision signs. Neglect of the principle of elision is, however, very common in this MS., the divergences of which in this respect from the text of Blass are omitted from the collation given below.

Verso.

[πλειω] κα[ι φ]ιλος ειναι θαυμαζειν φησο[υσιν εγω δ ουκ α
α
[πορω] μεν [ει]πειν πολλα μοι δοκει μαλλον αν τι[ς ιδων
[απ]ιστειν [ει]κοτως η τουτοις πιστευων εκεινον εα[ν με
ν
[γα] γιγνε[σ]θαι· ου μην αλλ' ὁ μα[λι]στα προχειρον εχ[ω τουτο
[ερ]ω· ϊ[στε δ]ηπου Φιλ[ι]ππον ω [ανδ]ρες Αθηναιοι του[τονι
[τον Μ]ακεδονα· ω π[ολ]υ δηπ[ου μ]αλλον ελυσιτελει τ[ας εξ α
[πασης] Μακεδονιας προσοδ[ους] αδεως [λ]αμβανειν [η με
ξ
[τα κινδ]υνων τας επ Αμφ[ιπο]λεως· και χρησθαι φ[ιλοις
υμειν
[αιρετω]τερ[ο]ν ην αυτω τ[οις πατ]ρικοις η Θετταλοι[ς οι τον
πατ[ερ αυτο]υ π[οτ]ε εξ[ελαλον] ανευ δε τουτου κακε[ινο εσ
τιν ιδει[ν υμεις μεν ω ανδρ]ες Αθηναιοι ουδενα [προυδω
κατε π[ωποτε των φιλων Θε]τταλοι δε ουδ[ενα πωποθ
[οντιν ου αλλ ομως ουτως εχοντων το]υ[των μικρα]
[λαμβανειν και τους απιστους φιλους] κα[ι το κι[ν
δυ[νευειν αντι του μετ ασφαλειας ζην ο]ρατε προη[ρη
[με]ν[ον αυτον τι δη ποτε] το [α]ι[τιον ου γαρ δ]η λογον γ[ε το
[π]ραγ[μ ουτωσι προ]χε[ιρ]ν εχει ο[τι ω ανδρες Αθηναιοι
δυοιν α[γαθοιν ο]ντοιν πασιν αν[θρωποις του μεν ηγου
[μενου] κα[ι μεγισ]του παντων του ε[υτυχειν το]υ δ [ελ]αται
[τονο]ς μ[εν τουτου τω]ν δε [α]λλων μεγι[στου του κ]αλως βουλεσα
[σθαι] ου[χ αμα η κτη]σις παραγιγνε[ται τοις] ανθρωποις· ου
δ ε[χει των ευ πρα]ττοντων ουδ[εις ο]ρον ουδε τελευτην
τη[ς το]υ π[λ]ε[ο]ν[ε]κτειν επιθυμιας δι οπερ πολλοι πολλα
ις
κ[ις μ]ειζ[ο]ν[ω]ν επιθυμουντες και τα παροντα απωλε

[σα]ν· [κ]αι τι δε[ι] Φιλιππον λεγε[ι]ν η τινα αλλον· αλλ ο πα
[τηρ αυ]τος ο Κερσοβ[λ]επτου Κοτυς· ηνικα μεν στασιαζοις
εν
[προς] τινας πρ[εσ]βεις πεμπων απαντα ποι[[παων]] ε
[τοιμ]ος ην· και τοτ[ε] ησθανετο ως αλυσιτελες το τη πολει
ι δη χοι
π[ο]λεμειν εστιν· [ε]πει δ ὑφ εαυτω την Θρακην ε[[ιχεν]] κα
ει·
[τελ]αμβανε τας πολεις ηδικι μεθυων επαρωνι μαλι
[στ]α μ[ε]ν εις αυτον ειτα και εις ὑμας· την χωραν εποιειθ'
[υφ εαυτ]ω· το πραγμα αμηχαν[ο]ν ην των γαρ ὑπερ του

Recto.

[πλεονεκτ]ειν επιχειρουντων οις ου χρ[η ο]υ τα δ[υσχερεστα
[τα] εκαστος ειωθεν λογιζεσθαι· αλλ' ἀ κατ[ορθ]ωσας δ[ιαπρα
[ξε]ται· εγω δη δειν ὑμ[α]ς οι[μα]ι τουτον τον [τ]ροπον [βεβου
[λευ]σθαι οπως ἂν μ[εν α χρ]η πε[ρ]ι ὑμων γι[γν]ωσκη [Κερσο
[βλε]πτης μηδεν ὑ[φ υμ]ων αδ[ικ]ησεται· [αν δ]' [α]λογ[ως αδι
[κει]ν επιχειρη μη [μει]ζων [ε]σται του δικην [δουναι ανα
[γν]ωσομαι δ' [ὑ]μιν τ[ην επιστολην ην· οτε α[φειστηκει
Μιλτοκυθης Κοτυ[ς επεμ]ψε· και ην οτε π[ασαν εχων
[τ]ην αρχην πεμψα[ς Τιμ]ομαχ[ω] τα χωρια [υμων εξει
[λ]ε· λεγε [ε]πιστ[ο]λαι [

τοινυν
[του]το ω ανδρες Αθ[ηναιοι το παραδειγμ]α εωρακοτ[ες
[αν ε]μοι πεισθη[τε . . . . .] . ειδοτ[ες οτι
[Φιλιππος οτε μεν Αμφιπολιν επολιορκει ιν υμιν πα]
ραδω πολ[ιορκειν εφη επειδη δ ελαβεν και Ποτιδαιαν
προσαφει[λετο εκεινην την πιστιν βουλησεσ]θ εχει[ν
ηνπερ [προς τους (?) Λακεδαιμονιους ποτ ειπ]ειν φασι
Φιλοκρατην τ]ον
[Ιφικρατην Εφια]λτου κα[ι γα]ρ ε[κεινον φασι]ν εξαπα
[τωντων τι των Λ]ακεδαι[μο]νιων κ[αι προτ]εινοντων
π[ιστιν ηντινα] βουλεται λαμβανε[ιν ειπε]ιν οτι πιστι
αν οιεται γενεσ]θαι μονην [ε]ι δειξ[ειαν ο]πως αν αδι
γ' αει
κειν βουλω[νται μη] δυνησονται [επει οτι] βουλησονται

[[αδικειν]] ευ ειδεναι· εως αν ουν δ[υνωνται] πιστιν ουκ εἰ
55 ναι· ταυτην εαν εμοι χρησθε συμ[βουλ]ω· φ[υλ]αξετε τῆ
πιστιν προς τουτονι τον Θρακα και μη βουλη[σθ]ε ειδεναι
τινα αν ει πασης αρξειεν Θρακης π[ρ]ος ὕμας σχοιη γνω
μην· οτι τοινυν ολως ουδε ὑγια[ι]νοντων εστιν ανθρωπῶ
τοιαυτα γραφειν ψηφισματα κ[αι] διδοναι τ[ισι] τοιαυτας
60 δωρεας και τουτ εκ πολλων ραδιον [γν]ωναι· ι[στε γ]αρ δη
που παντες ω ανδρες Αθηναιοι τ[ου]το ομοιως ε[μο]ι οτι
πο
τον Κοτυν ποτε εκ[ε]ινον εποιη[σα]σθε λιτην· δηλ[ο]ν
ως κατ εκεινον τον χρονον ευν[ο]υν ηγουμενοι [[και]]
[[φιλον]]· και μην και χρυσοις σ[τ]εφανοις εστεφ[α]νουτε ου
65 κ αν ει γε εχθρον ηγεισθε· αλλ ομως επειδη π[ο]ν̣ηρ̣ος
και θεοις εχθρος ην και μεγαλα ὕμας ηδικε[ι τους α]π̣[ο]

5. ω [ανδ]ρες: om. ω B(lass), with SO.

8. εξ Αμφιπολεως, the alternative reading here, is found in all the MSS.

9. υμιν or ημιν is read in the MSS.

10. ανευ δε: ἄνευ γάρ B., with the MSS.

16. το [α]ρ[τιον: ταὔτιον B.

20. At the end of the line βουλεσα[σθαι] was apparently written for βουλευσασθαι. The papyrus is rubbed, but there does not seem to be room for the ν. βουλεύεσθαι MSS.

21. Considerations of space make it very improbable that the final α of αμα was elided, as B.

23. The numeral 16 in the margin marks the beginning of a new chapter or section; cf. P. Grenf. II. 11. ii. 4.

24. και τα: om. και MSS., B.

26. στασιαζοις is a mistake for στασιαζοι.

27. What was first written after απαντα apparently makes no word; the scribe perhaps had πεμπων still in his mind.

29. εστιν: om. B., with the MSS. The correction επειδη is in accordance with the usual reading; ἐπειδάν FS.

εχοι: so B., with most MSS.; ἔχει Ov; ειχεν, which was first written here, is the reading of Wolf and Dindorf (εἶχε).

32. [υφ εαυτ]ω: so krsv; [εαυτο]υ (B., with S &c.) would not fill the lacuna, and the vestiges suit ω better than ν.

40. οτε: so MSS.; B. omits ὅτε, with Dindorf.

41. εξειλ]ε: ἐξεῖλεν B.

42. λεγε: om. MSS., B.

43. [του]το τοινυν: τοῦτ' B., omitting τοίνυν with the MSS.

44. πεισθη[τε: so rsv; πείθησθε B. with pr. S, AY.

κἀκεῖνο, which is all that intervenes in the MSS. between πείσθησθε and εἰδότες, does not nearly fill up the available space.

48–9. The MSS. vary between Φιλοκράτην (SYO) and Ἰφικράτην, and all have ἢ περ

φασὶ πρὸς Λακ. It would be possible to read Φιλο at the end of l. 48, but then the lacuna at the beginning of the following line is not satisfactorily filled, and the position of the overwritten τ]ον is unaccounted for. Moreover the traces on the papyrus suit φασι much better; and we therefore suppose that this word was placed later in the sentence, its loss perhaps being compensated for by the insertion of τους before Λακεδαιμονιους, and that Ιφικρατην Εφιαλτου (which is preferable on account of the space to Φιλοκρ.) was originally written at the beginning of l. 49, Φιλοκρ. τον being subsequently inserted above the line by the corrector.

53. γ' αει which is inserted above the line is the reading of the MSS., which also omit ἀδικεῖν after βουλήσονται.

55. εαν: ἄν B.

56. τουτονι: so krsv; τοῦτον B., with other MSS. At the end of the line βουλησθε seems to have been written for βουλησεσθε; there is not room for βουλη[σεσ]θ.

57. τινα αν ει πασης αρξειεν: this is the usual reading; τίν' ἂν πάσης ἄρξας B. (ἄρξας S in marg.).

58. ἀνθρώπων is bracketed by B.

60. δωρεας: δωρειάς B.

63–4. The words και φιλον, which have here been crossed through, are omitted in S. They are accepted by B.

460. Demosthenes, *De Pace.*

10·8 × 10·2 *cm.*

Parts of two columns from a copy of the περὶ Εἰρήνης of Demosthenes (pp. 62–3, §§ 21 and 23), written in good-sized square sloping uncials (cf. **447**), probably near the beginning of the third century or even somewhat earlier. An angular stroke is used to fill up a short line in l. 5. A noticeable variant from the ordinary text occurs in ll. 5–6.

Col. i.

. . . . . .
πε]πρα
[κται προς δε τιμη]ν κα[ι
[δοξαν αισ]χιστα ει γαρ
[μη παρηλθ]ε Φιλιππος
[ουδεν αν α]υτοις κερ
[δος ην ταυτα] δ [ο]υκ ἐβου
[λοντο αλλα] τωι τον Ορχο

Col. ii.

. . . . .
[τω]ν ουτε Θηβαιου[ς ου
[τε τον] Φι[λιππον] με[γαν
γιγνεσθαι ταυτα γ[αρ
[π]αντ εφ αυτους η[γουν
το της Πυλαιας δ [επε
θυμουν και των [εν
[Δελ]φ[οις πλεο]ν[εκτη
ματων δυοι[ν
κυριοι γενεσθ[αι τω

[μενον και] την Κορω
[νειαν
. . . . .

δε τουτων γλιχεσθ[αι
[τ]αδε συνκατεπραξ[αν
[των] τοινυν ἰδιων
[ε]νεχ ευρ[ησετε
. . . . .

2. The vestiges at the end of this line give no real clue to the letters, and it is impossible to determine whether the papyrus agreed with S in reading *πέπρακταί τι* against the *κάλλιστα πέπρακται* of other MSS.

5–6. *οὐδὲν ἂν αὐτοῖς ἐδόκει εἶναι* is the reading of the MSS.

6. *εβου[λοντο*: so V; *ἠβούλοντο* other MSS., Blass.

13. *αυτους*: *ἑαυτούς* B.

14. The papyrus agrees with S (so B.) in omitting *εἶναι*, which is found in other MSS. after *ἡγοῦντο*.

17. There would be room for from three to five letters after *δυοι[ν*, but it is difficult to see what could have been added here. Perhaps there was some correction.

22. [ε]νεχ: *εἵνεχ'* B.

461. Demosthenes, *De Corona*.

7·5 × 5·5 *cm*.

This fragment from the top of a column contains part of Demosthenes' *De Corona*, p. 227, §§ 7–8, written in rapidly formed sloping uncials which are more likely to date from the third century than from the end of the second. An unknown variant occurs in l. 9, but the passage is mutilated.

[τω φευγοντι παρελθε]ιν ει μη
[των] δικαζον[τ]ων υμω⁻
[εκαστ]ος την προς τους θε
[ους ευ]σεβειαν διαφυ
[λαττ]ων και τα του λεγον
[τος υσ]τερου δικαια ευνο
[ικως] προσδεξαιτο· και
ε
[παρασ]χων αυτον ισον
]ον
[και . .] . ιον αμφοτεροις
[ακροατ]ην ουτω τ[η]ν δια

[γνωσιν] ποιησε[τ]αι περι
[απαντω]ν· μελλ[ω]ν δε
[του τ ιδιο]υ βιου [π]αντος
[ως εοικ]ε̣ λο̣γ̣[ον
. . . . .

2–3. υμων [εκαστ]ος : ἕκαστος ὑμῶν MSS., B(lass).
4. διαφυ[λατ]τ̣ων : φυλάττων B. with S pr. L.
7. προσδεξαιτο : προσδέξεται MSS., B.
8. The interlinear ε is by the original scribe ; αὐτόν B.
9. The MSS. have ἴσον καὶ κοινόν, and κοινον is probably the word here inserted (by the first hand) above the line. The adjective first written certainly ended in -ιον, and the vestiges of the letter before would suit α, δ, λ, or ο : ? ομ]οιον.

462. Demosthenes, *De Corona.*

17·7 × 8·6 *cm.*

Parts of two columns containing portions of §§ 25–8 (pp. 233–4) of the *De Corona*, written in a good-sized third century uncial hand resembling that of **223** and **420**. There are a few variants, but the text of the papyrus is a poor one. An erroneous reading in l. 28 has been corrected in a different hand. Two kinds of stops (the high and low points) occur, and a wedge-shaped sign of varying size is used for filling up short lines.

Col. i.

. . . . .
[υπερ υμων και το τ]ῃ
[πολει συμφερον ζ]ῃ
[των εγω μεν τοι]νυν
[εγραψα βουλευω]ν απο
[πλειν την ταχ]ιστην
[τους πρεσβει]ς επι τους
[τοπους εν οις] αν οντα
[Φιλιππον πυ]νθανον
[ται ουτοι δ ο]υδε γραψα-
[τος εμου ταυ]τα ποιειν

Col. ii.

. . . . .
θ [οι ορκοι και μη προ
λ̣[αβων εκεινος τους ε
π[ικαιρους των τοπων
κυρ[ιος της Θρακης κατα
σταιη [μηδε πολλων
μεν χρη[ματων πολ
λων δε σ[τρατιωτων

[ηθελησαν] τι δε τουτο § 26
[ηδυνατο ω αν]δρες Αθη
[ναιοι εγω δι]δαξω· Φι
[λιππω με]ν ην συμ
[φερον ως π]λειστον τον
[μεταξυ] χρονον γε
[νεσθαι τω]ν ορκων υ
[μιν δε ως] ελαχιστον· δια
[τι οτι υμεις] αφ ης ημε
[ρας ωμοσ]ατε μονον αλ

[[ψευδη]]πορη[σας εκ του
των ραδι[ως τοις λοιποις
επιχειρ[οιη πραγμα
σιν· ειτα [τουτο μεν ουχι § 28
λεγει το ψ[ηφισμα ουδ α
ναγεινω[σκει ει δε βου
λευων εγω π[ροσαγειν
τους πρεσβ[εις ωμην
δειν. του[το μου δια
βαλλει αλλ[α τι εχρην

8–9. *πυ]νθανον[ται*: l. *πυνθάνωνται*. After this the papyrus omits *καὶ τοὺς ὅρκους ἀπολαμβάνειν* (MSS., Blass).

11. *τουτο*: *τοῦτ'* B.

19. *ὑμεῖς μὲν οὐκ ἀφ' ἧς ὠμόσαθ' ἡμέρας μόνον* B., with MSS.

28. *ψευδηγορησας*, the reading of the first hand, has been corrected to *ευπορησας* (MSS., B.).

36. *του[το μου*: *τοῦτο δέ μου* B. (following Isidor. III. 259), who alters *ἐχρῆν* in the next line to *χρῆν*.

463. Xenophon, *Anabasis VI.*

Width of column 5 *cm.*

Part of Xenophon's *Anabasis* VI. vi. §§ 9–24, written in narrow and rather short columns; the lower portions of seven are preserved. The handwriting is a good and apparently rather early specimen of the square sloping style, and may be assigned to the end of the second or the first half of the third century. The middle point occurs irregularly and the common angular sign is used to fill up short lines. Our collation is with the edition of Gemoll (Teubner, 1900), supplemented by that of Dindorf (Oxford edition, 1855); for some additional information concerning the readings of D and E we are indebted to Mr. E. C. Marchant.

For purposes of textual criticism this papyrus is of considerable interest. The MSS. of the *Anabasis* fall into two well-defined divisions, a small group headed by the Parisinus (C), and a more numerous group, generally recognized as inferior to the other, but containing readings which all editors accept. The peculiarity of the papyrus lies in the fact that it combines lections characteristic

of both classes of MSS. Thus, while agreeing in several cases with the superior family against the inferior, it shows six instances of agreement with the inferior class against the superior where the latter is plainly wrong. The same characteristic of partial coincidence with both groups was traced by Dindorf (Preface to the Oxford edition of 1855, p. viii) in the quotations from the *Anabasis* in Athenaeus. This however is a debateable point and need not be insisted upon. In any case the papyrus may be taken to represent not unfairly the tradition of the first few centuries of the Christian era; and it becomes very questionable whether modern critics have not carried their preference for one group of MSS. somewhat too far. Gemoll, for instance, makes it the principle of his recent edition only to have recourse to other evidence where the reading of C is patently erroneous. This is no doubt a convenient and practical method; but its defects should not be lost sight of.

Col. i.

. . . . . .
Λ]ακεδ[αιμο
[νιοι ε]νταυθα πο § 10
[ν]ηρον εδοκει το
[π]ραγμα ειναι τοις
Ελλησιν και εδεον
το μη ποιειν ταυ
τα ο δ ουκ αν αλλως
εφη γενεσθαι ει
[μ]η τις εκδωσει τον
αρξαντα βαλλε[ιν

Col. ii. lost.

Col. iii.

. . . . . .
εγ]ω μ[εν § 15
[ουν απολ]υω [και υ
[μας της] αιτια[ς και
[Αγ]ασιαν αν α[υ
[τος] Αγασιας φησ[ηι
[εμ]ε τι τουτων αι
[τιο]ν ειναι· και κα
[ταδ]ικαζω εμαυ
[του] ει εγω πετροβ[ο

Col. iv.

. . . . . .
εσομεθ]α αλ[λ
[ειρ]ξο[μ]ε[θα] ε[κ]
[τω]ν Ελληνιδων
[πολ]εων μετα ταυ § 17

Col. v.

. . . . . .
κ]αι υμ[εις μεν § 18
[μη εκ]δωτε [με ε
[γω δε ε]μαυτον [ωσ
[περ Ξε]νοφω[ν λε
[γει π]αρασχ[ησω
[κρι]ναντι Κ[λεαν

[τα αν]αστας ειπεν
[Αγασ]ιας· εγω ω αν
[δρες ο]μνυμ[ι θε]
[ους και θ]εας η [μη]ν
[μητε] με Ξενο[φ]ων

[δρω]ι οτι αν βο[υλη
[ται] ποιησαι του
[του] ενεκα μητε
[πολε]μειτε Λακε
[δαιμ]ονιοις σωζε
[σθε τε] ασ[φ]αλως ποι
[θελε]ι εκ[α]στος συμ
[πεμ]ψα[τ]ε μεντοι
[μοι υ]μ[ω]ν αυτων

Col. vi.

. . . . .
[τηγο]ι̣ [επεμψεν] η § 20
[μας] η στ[ρα]τια προς
[σε ω] Κλεανδρε και
[κελευ]ουσι σε ειτε
[παν]τας αιτιαι κρι
[ναντ]α σε αυτον
[χρησ]θα[ι] οτι εαν
[βουλη]ι ειτε ε[να τι
[να η δ]υο και π[λει

Col. vii.

. . . . .
[τον το]ν ανδρα
[και παι]ειν κελ[ευ
[σας Δεξ]ιππον [του § 22
[τον μ]εν γα[ρ οιδα
[ανδρα] αγαθ[ον οντα
α̣[ιρεθε]ντα ὑπο [της
σ̣[τρατι]ας αρχειν
τ̣[ης πε]ντηκον
[τορου] ης ητησα
[μεθα παρα] Τραπε
[ζουντιων ε]φ̣ [ω]ι

Col. viii.

. . . . .
σ]ω̣
[θηναι εις τη]ν̣
[Ελλαδα το]υ̣τ̣ο̣ν̣
[ουν] τοι̣ο̣υ̣τ̣ο̣ν̣ [ον
[τα α]φειλομην ει § 24
δε συ ηγες η αλλος
τις των π[α]ρα σου
και μη τω[ν] πα[ρ η

3–4. *τὸ πρᾶγμα ἐδόκει* is the reading of ABCE (so G(emoll)), the other MSS. having *ἐδοκεῖ τὸ πρᾶγμα ἐκεῖνο*. The papyrus thus follows the order of the latter, while agreeing with the former in omitting *ἐκεῖνο*.

5. Ελλησιν : Ἕλλησι MSS., G.

15. *φησ[ηι* : so D ; the papyrus may of course have had the ungrammatical *φησίν* found in ABCE, but it is unlikely.

16. *τι* : so BCE, G. ; *τινός* D and the 'deteriores.'

18. *εμαυ[του]* : so E and the 'deteriores,' G. ; *ἑαυτοῦ* ABC.

24–5. *ειπεν [Αγασ]κας* : this is the order of ABCE ; the other MSS. transpose the words.

30. *εκ]δωτε [με* : since a single letter after *εκ]δωτε* would make an unusually short line, it is probable that the papyrus read *[με*, with ABCE. These MSS., however, have *ἐκδότε* (*ἔκ δοτέ* B) for *ἐκδῶτέ*, which the papyrus rightly reads with the 'deteriores.' This is a good instance of the eclectic character of the present text. *ἐκδῶτέ με* G.

35. *οτι* : so ABCDEFH ; *ὅ* other MSS.

38. *[πολε]μειτε* : so ABCE ; *πολεμῆτε* the 'deteriores.'

39. *σωζε[σθε* : the reading of the 'deteriores' ; *σώζοισθε* G. with ABC (*σώζοισθαι* A).

40. *ποι* : *ὅποι* DFHIKTZ (so G.), *ὅπου* ABCE, *ὅπῃ* other MSS.

43. The papyrus certainly agreed with ABCDEHIKL in reading *μοι*, which other MSS. omit.

47. *[κελευ]ουσι* : *ἐκέλευσε* ABCE, G. ; *κελεύουσι* the other MSS. (*κελεύσουσι* L).

ειτε : so G., with the 'deteriores' ; *εἴ τι* ABCE.

50. *εαν* : l. *ἄν*.

52. *και* : so D ; *ἤ καί* other MSS., G.

57–8. The papyrus has omitted *Δέξιππον δὲ οἶδα*, which is found in all MSS. after *ὄντα* and is necessary for the sense. The error was perhaps due to the homoioteleuton of *οιδα* and *οντα*, assisted by the fact that *οιδα* had just preceded. It is noticeable that the omitted words are together just the length of one of the papyrus lines. We may then assume that the archetype followed the order found in ABCE *οἶδα αἱρεθέντα* : *αἱρεθέντα οἶδα* other MSS.

61. *ητισα[μεθα* : *ἠτισάμεθα* ACE.

69–70. *ηγες η αλλος τις* : *ἡγῇ ἄλλως ἤ τις* A (*ἡγῇ*) BCE ; *ἦγες ἢ ἄλλος τις* G., with the 'deteriores.'

71. *και μη* : so again the 'deteriores' and G. ; *ἤ καί* ABCE.

IV. MISCELLANEOUS LITERARY FRAGMENTS

464. Astrological Epigrams.

25·4 × 23·2 *cm.* Late third century.

The following series of epigrams is written upon the *verso* of the papyrus the *recto* of which contains the fragment of a rhetorical treatise in Doric dialect (410). They are in hexameters or elegiacs and of varying length, the longest preserved not exceeding six lines. Unfortunately the papyrus is both broken and rubbed, and the difficulties of decipherment are increased by the character of the hand, an irregular sloping semi-uncial of about the end of the third century, and by the badness of the Greek. Thus but one of the epigrams (ll. 12–6) is really intelligible, and that first requires some emendation. Enough however remains to show that the collection, or at least this part of it, was primarily astrological in character; see e.g. ll. 5, 13–6, 48, 58. Prefixed to each epigram is a short heading giving the subject of what follows, the prevailing topic being the family —healthy or unhealthy children (ll. 12–23), childlessness and its opposite (ll. 40–50, 57 sqq.). The literary merit of the composition is small. The several verses are often written continuously, and the lines are irregular in length. Marks of elision are occasionally inserted, and a stop occurs at the end of l. 46.

Col. i.

. . . . . .

ε̣ι μηδειṣ [

και τον επ̣[

τ̣ερεσει [

ομ[

5 [ε]ι δε κυον . [. . . . .] . . νην κα̣ι̣ κ̣[

[.]κα̣ αλλω̣ι̣ δουλουṣ τουσδε νοει ξ̣ . [

[κα]τ̣α̣ εμβασε[ω]ṣ

κ[.]κρ . . . κ̣ι . [. .]ρ̣[. . . .]μ̣ν[.] . θ̣εοṣ η̣[

αγα̣θα̣ṣ ο̣ δ̣ Α̣ρ̣ηṣ επι τ̣[. .]δα[

10 μ[. .] . α̣τ̣ιṣ ε̣στιν βεβ . . [. .] . . θ̣αν̣[

τ̣ε . [.]οισι

περι βρεφους ζην . [
αυταρ επην Φαεθων και φως [. . . .]ση[. . . . . .]
νη Δια κηελιος τουτον ϊδωσι τ[οκο]ν ζωον και [. . . .] . ον
λεγομεν τοδε των δε φαιλων
αλλοτριων οντων κριτ'τον [.]φοιτοθελ[. . . .]

περ[ι] βρεφους αχρηστου
ει δε κακοι τοδ[ε κε]ντρον επικραταιοντες ετιμων
ο μεν ουν δυ[. . π]ροδομ . ετερος η ο . . [.] . νευσωσι
κακοι παν ναι[. . . .] . αλλο . και μηδεις α[. . . . . .] . μα
τοιουτ εισι δοια[. . . . . .] εκβολιμον τε και ω[.]. .[. . .] . ου
γε εστινυ[. . .] . ροφιλου[

ει δ' ολοοι τ' αγαθοι τε ευτ[

ευπορου [
ζομενου [
και παλιν Ωρον ομω[
και παλιν [α]παγμο[ν
και ταφιδ[. .]νδυ[
ουτως ως προ[

. [
φαινων ηστ[
γενεσις επιλα[

Col. ii.

[20 letters]φωρ[
[,, ,,] αλλ ε[
[ ] . λλα[
[ ]ον . [
[ει] δε μιν Ωρον ομνε[. . . .] . σκρ . [
[σ]τοναχας εν ναιοτητι [. .]ει κι . [
[. .]s ατας τε βαρειας αλλ ευ[. .]ιχαλ . [
πολυτεκνου [
[. .]ανοι τι τεκνων αριθμον εσ[
[. .]ις κεντροις ευσυνετοις βλεπ[

δηλουμενος εστιν αριδηλ . . [
οσσοι υποχθονιω τε κα[ι
νου μαρτυρει ης μετοχ[
δηλουσι βεβαιον. [

ατεκ[νου
ει [δ] αστρον εσιδον[
ειδοντες η και πυρ [
σχημα συ τουτο νοε[ι]

[βρ]εφου[ς
ει δ' ουτως τουτων [. . . .]τασα[
δωσει πλην αβεβαιοταται τοιγαρ τ[
αφ[ι]κεσθαι εμβρυον εκεκοτει ησε[
φαος ϊδεν ακηριον εσχε και αντ . [
εθηκε τοτε

εχοντος τεκνα [
ει δ αστηρ αγαθος μαρτυς φα[ι]ν . [
[. . . .]βλ[. . . .]αις αλοχοις η κατα[
. [. .] . κυνων μετοχοις ενδομεν ο[
. . [.] . ζισαρειηχ[. . . . . .] . . . [
[. . . .]μνητο[

4. A letter may be lost before ομ[but this is unlikely.
5. κυον is probably for Κύων, the dogstar.
12. ζησο[ντος cannot be read; perhaps ζην μ[ελλοντος.
15. φαιλων: φαεινῶν was probably the word intended.
16. The latter part of the line appears to be corrupt. [.]φοι is probably [ἔ]φυ, with the common interchange of οι and υ. τοθελ[is more difficult; the sense requires something like τὸ θανεῖν, which may be supported by another case of confusion between λ and ν in l. 15.
18. l. επικρατεουντες; cf. Ptolem. *Centil.* p. 216 *d*, &c. ἐπικρατήτωρ ἀστήρ. ετιμων at the end of the line is quite doubtful, the supposed μ being too cramped. Moreover something is wrong with the beginning of l. 19, which does not scan.
21. The meaning of the horizontal stroke above the final ι of εισι is obscure. It is unlikely that ν would be represented in this way in the middle of a line.
26. Ωρον: cf. l. 37, where Horus apparently recurs; but the context is equally obscure.
31. φαινων is very likely a *nomen proprium*, i. e. Saturn.
38. .ναιοτητι is for νεότητι.
50. νοε[ι]: cf. l. 6.
58. ς of μαρτυς has been corrected from ρ.
60. κυνων is perhaps for κοινῶν; cf. note on l. 16.

465. Astrological Calendar.

Height 26·5 *cm.* Late second century.

The *recto* of this long but imperfectly preserved papyrus contains a list of persons with their ages, written in second century cursive. On the *verso* is an astrological calendar in an uncial hand which we should also ascribe to the second century rather than to the third. There are parts of nine columns in all, but of these only the first is tolerably complete. We omit the second and ninth, and those parts of the other columns which are too fragmentary to yield any sense.

The scheme of the calendar is as follows. The year is divided into weeks of five days, instead of the more usual seven or ten. Each of these weeks of five days corresponds to the sixth part of one of the signs or constellations of the zodiac. Lines 10–44 refer to Pharmouthi 16–20; the details concerning Pharmouthi 20–25 probably began in Col. ii and were continued in one or more columns which may have been lost between Cols. ii and iii. Lines 60–98 refer to Pharmouthi 26–30, ll. 99–134 to Pachon 1–5. With l. 135 begins the account of Pachon 6–10, as is indicated by the remaining letters Πα[χὼν ϛ ἕως ι; this continues up to l. 196. The account of Pachon 11–15 occupies ll. 197–212 and perhaps Col. viii as well. The same formula is followed in the entries concerning each group of five days. First comes a brief astronomical statement of the relation between the part of the month under consideration and one of the signs or constellations of the zodiac, probably, as Mr. Smyly has suggested (l. 11, note), the constellation which was rising just before dawn during that period. Next we have the name of the presiding deity who is sometimes male, sometimes female, and the interpretation of it, generally introduced by the phrase *μηνύει λέγων ὅτι* (e.g. ll. 13 and 200). This is succeeded by a detailed description of the *τύπος* of the divinity, who is represented as a statue, partly human, partly animal. Then follows an elaborate account of the omens, signs, portents, and favourable and unfavourable influences, characteristic of the period presided over by the deity in question, which is introduced by the words *δηλοῖ οὖν*, and concludes with a statement of the particular form of sickness (*ἀρρώστημα*) peculiar to the period. To this account of the presiding deity is in one place (ll. 159 sqq.) added a description of her son, which proceeds on the same lines as that of the goddess herself, and ends with directions for making medical prescriptions (ll. 190–6; cf. l. 195, note).

The papyrus, which bears distinct marks of its Egyptian origin (cf. the local

references in ll. 25 and 222), presents a striking resemblance to an astrological fragment from Egypt now at Munich, recently published with a commentary by Boll (*Archiv*, I. pp. 492 sqq.). The Munich fragment, which is written on vellum and is several centuries later than the papyrus, also gives a list of deities with an account of the signs, events, and sicknesses associated with them, but is arranged on a somewhat different plan, the deities being connected not with particular groups of days, but with various stars or constellations, which are numbered so as to form a series. Both the Munich and Oxyrhynchus fragments recall in many details the technical phraseology of astrologers which is known from the *Tetrabiblos* of Ptolemy and the fragments of Porphyry; cf. the references given by Boll for the Munich fragment (*Archiv*, I. p. 498) with the parallel passages in the papyrus, which supplies more astrological and less astronomical information. Dr. Boll, to whom we are indebted for several valuable suggestions and references, observing that the god of the 11th–15th degrees of Pisces is the second, not, as might be expected, the third (l. 199), infers that a distinction is drawn in the papyrus between (1) the superior *θεοί* who preside over each ten days, but more especially over the first five, and of whom the first mentioned in each month seems to be described as the god of the month (l. 105), and (2) the inferior divinities called *κραταιοί* (l. 12) or *ἡγούμενοι* (l. 20, note) who preside over the 6th–10th, 16th–20th, and 26th–30th days in each month. The superior deities he identifies with the Egyptian decans, whose fantastic names, known from Egyptian inscriptions, Greek and Roman writers, and magical papyri, have a resemblance to those of the divinities mentioned in the papyrus (ll. 13, 160, and 200), especially, as Mr. Smyly has pointed out (l. 200, note), in one instance.

With regard to the *κραταιοί* the only source of information hitherto known was a remark by Porphyry in the letter to Anebo (Euseb. *Praepar. Evang.* iii. 4), referring to Chaeremon (who wrote in the time of Nero) Χαιρήμων μὲν γὰρ καὶ οἱ ἄλλοι οὐδ' ἄλλο τι πρὸ τῶν ὁρωμένων κόσμων ἡγοῦνται, ἐν ἀρχῆς λόγῳ τιθέμενοι τοὺς Αἰγυπτίων οὐδ' ἄλλους θεοὺς πλὴν τῶν πλανητῶν λεγομένων καὶ τῶν συμπληρούντων τὸν ζῳδιακὸν καὶ ὅσοι τούτοις παρανατέλλουσι τάς τε εἰς τοὺς δεκανοὺς τομὰς καὶ τοὺς ὡροσκόπους καὶ τοὺς λεγομένους κραταιοὺς ἡγεμόνας ὧν καὶ τὰ ὀνόματα ἐν τοῖς Σαλμενιχιακοῖς φέρεται καὶ θεραπεῖαι παθῶν καὶ ἀνατολαὶ καὶ δύσεις καὶ μελλόντων σημειώσεις. This description of the Σαλμενιχιακά, as Boll remarks, corresponds so clearly with the contents of the papyrus that the latter is to be regarded either as a fragment of the Σαλμενιχιακά or as derived from it through an intermediary author. The Salmenichiaka (or Salmeschoinaka), which according to Iamblichus were *μέρος τι βραχύτατον τῶν Ἑρμαϊκῶν διατάξεων*, must have been written not later than in the second century B.C., for the astrological treatises

of Nechepso-Petosiris (about 100 B.C. according to Kroll) are based on them. The explanation of the remarkable title Σαλμενιχιακά is a difficult problem; cf. Boll in *Zeitschr. f. Aegypt. Sprache*, xxxix. p. 152, and his *Sphaera*, pp. 376 sqq.

This view of the early date of the Salmenichiaka is confirmed by a study of the papyrus. Though the scanty astronomical details probably afford no indication that the present arrangement of the text is earlier than the end of the second century (cf. l. 11, note), there are other grounds for supposing that it is based on much older material. It is noticeable that there is nowhere any reference to the Romans, or even to any titles or institutions peculiar to the Roman period in Egypt; while the frequent mentions of βασιλεῖς suggest a Ptolemaic background.

The text contains numerous errors, and the archetype from which the scribe was copying seems to have been in parts illegible or imperfect, for he sometimes leaves blank spaces indicating a lacuna; cf. l. 24, note.

(*a*) Col. i.

Parts of 9 lines.

Φαρμοῦθ[ι] ἀπὸ ις ἕως κ.
ὑδροχόῳ ὅ ἐστιν μεὶς Φαρμοῦ[θι] ἀπὸ ις
ἕως κ. ὁ δὲ κραταιὸς αὐτοῦ, ὄνομα αὐ-
τῷ ἐστιν Νεβύ, μηνύει λέγων ὅτι οὗ-
τός ἐστιν ὁ κύριο[ς] τῶν πολέ[μ]ων καὶ τοῦ
λόγου. ὁ τύπος αὐτοῦ ἀν[δρ]ιὰς ὀρθός,
τὸ πρόσωπον γυπός, βασ[ίλ]ηον ἔχων
ἐπὶ τῆς κεφαλῆς, εἰς δὲ τώπίσω πρόσω-
πον ἔχων ὄφεως, πτέρυγας ἔχων δύο,
πόδας λέοντος, ἔχοντος μαχαίρας δ, τὰ
πρόσωπα χρυσᾶ. δηλοῖ οὖν ὅτι ὁ ἡγούμενος
μενμνησειτοπως κακά, ἔσται πόλεμος ἀη-
δία μάχη καὶ ἔσται πρὸς τοὺς ὄχλους κοινο-
λογούμενο(ς) ὡς φίλος. ἔσται δὲ ἐπὶ τῆς ἀρ-
χῆς ⟨αὐ⟩τοῦ ἀποστάτης, καὶ π[ό]λεμο[ς ἔ]σται
καὶ ἀπολοῦνται πολλαὶ πόλεις τῆς [Αἰ]γύπ[το]υ
[καὶ] δι[ὰ τ]ὸν ἀποστάτην, τὰ γὰρ σημε[ῖ]α τοῦ
[καὶ]ρ[οῦ] πολέμο(υ) ἐστὶν καὶ ἀηδίας καὶ [μάχης

[. . .]ο[. .]ων ἀπώλε⟨ι⟩α ἔσται. ἐν [δ]ὲ τῷ κ[αιρῷ
τούτῳ πολλοὶ βιώσονται ἀπὸ [τ]οῦ λαν[. . . ,
τινὲς δὲ ζώσονται ἄδοντες καὶ ὀρ[χ]ο[ύμε-
νοι τινὲς δὲ καὶ ᾠδοὶ ἐν ἱεροῖς τινὲς δ[ὲ ἐν
συμποσίοις ἄδοντες εὔφωνοι καὶ καλῶ[ς
ἀπαλλάσσουσιν. οὗτος ποιεῖ ἀπὸ λόγου τὸν
νικῶντα νικᾶσθαι καὶ τὸν νικώμενον
νικᾶν καὶ πολλοὶ ζῶσιν λαμβάνοντες ὀ-
ψώνια καὶ ἀπογραφόμενοι καὶ λογεύον-
[τες ἀ]νθρώπους ἃ πέπωκαν, τινὲς δὲ ἀπὸ
[. . . .]ης ζῶσιν θεραπε[ύ]οντε[ς.] οὗτος ποι-
[εῖ . . . χω]λαίνε[ι]ν διὰ τὸ τὸν ἕνα πόδα
[. . . . .]ον γενέσθ[α]ι. τὸ δὲ ἀρρώστη-
[μα τοῦ καιρο]ῦ περὶ τὰ ἔντερα καὶ τὰ σπλάγ-
[χνα καὶ πολλ]οὶ θάνατοι ἔσονται. οὗτος
[ποιεῖ τὰς] ἀρρωστίας ἀπὸ θεῶν χωλὸν
[καὶ . . . . .] καὶ πόνον περὶ τὴν

Parts of 2 lines.

16. l. *βασιλήϊον* or *βασίλειον*. Cf. p. 135. 19. l. *ἔχων*. 40. δ of δε corr. from ν.

Col. ii. Parts of 13 lines.

(*b*) Col. iii.

[ἐστιν ὁ κ]ύριο⟨ς⟩ φλογός. ὁ τύπος αὐ[τοῦ]
[ἀνδ]ριὰς ὀρθὸς πρόσωπον ἔχων [. . .]
[εἰς] δὲ τὠπίσω χοιριδίο[ν] ἔχων πρ[. . .]
[. . .] ἔμπροσθεν κατὰ τὸ πρόσωπο[ν ἔχ]ων
[μαχ]αίρας ἐν ταῖ⟨ς⟩ χερσὶν δ καὶ το . . ιτ .
[. . ἡ] δὲ γλῶσσα καὶ τὸ πρόσωπον πῦρ.
[δηλ]οῖ οὖν ὅτι ὁ καιρὸς οὗτος ποιεῖ πολ-
[λοὺς βί]ον εὑρεῖν διὰ τοῦ στόματος, πολ-
[λοὶ δὲ] συνήγοροι ἕτεροι δὲ μαγικο[ὶ] πολ-
[λοὶ δὲ ᾠ]δοὶ θεῶν καὶ βασιλέων κ[α]ὶ πολ-
[λοὶ ἑρμη]νεῖς διαλέκτων καὶ πολ[λ]ο[ὶ] ἐν-

[. . . . με]νοι καὶ τόπον ἐκ τόπου μ[ε]ταβαί-
[νοντες κ]αὶ πολλὰ κτωμένους α̣π̣[.]ν . . ς
[. . . . . .]δησαι π̣ως εκτητα[.]τ . ο̣[. . .]ο̣ι
[. . . . . .] ἀποφάγονται πολλοὶ δ[ὲ] καὶ
[. . . . . .]ντες τὰ ἀλλότρια πολλοὺς πα-
[. . . . . κ]αὶ πολλοὺς μιγνυμένους
[ταῖς . . .]αις ἢ ταῖς μητρυιαῖς κατα-
[. . . . . .] αὐτάς. οὗτο[ς] ὁ θεὸς ποιεῖ ἀρχι-
[. . . . . ἐ]ν δὲ τῷ̣ [και]ρῷ̣ τούτῳ π[ο]λλοὶ

Parts of 19 lines.

[Παχὼν ἀπὸ α ἕως] ε̣.
[ἰχθύων ὅ ἐστι μεὶς Παχών, τ]ο̣ύτου ἀπὸ α.
[ἕως ε ὅ ἐστι πρῶτος θεὸς τῶ]ν ἰχθύων
[22 letters] . το ἐστιν
. . . . . .

62. χ of χοιριδιο[υ] corr. from ι.

Col. iv.

σημα[ιν . . .] τοὺς δὲ βορειοτέρου̣[ς] τουτου[. . . . .] ἀντιδίκους οἱονὶ πολεμίους ο̣[. . . . . ο]ὖν θεὰ τοῦ μηνὸς αφθυν σιντ̣[. . . . .]ιν ψυχὴ τέχνης, καλεῖται δὲ α[. . . . . .] ὅρασις τοῦ ἡλίου. ὁ τύπος [αὐτῆς ἄγ]αλμα κυάνου ἀληθινοῦ γυ-[ν]ὴ κ[αθημέν]η ἐπὶ θρόνου, ὀφθαλμοὺς ἔχου̣[σα ἕνα .]π̣ύφεως καὶ ἕνα Τυφῶνος, τὸ π[ρόσωπον] χρυσοῦν, τὰς χεῖρας πρὸς τῷ̣ σ[. . . . ἐστ]ολισμένη, βασίληον ἔχουσα τῇ̣ [κεφαλῇ̣.] δηλοῖ οὖν ὅτι ὁ καιρὸς οὗτος π[οιεῖ γράμ]μ̣ατα κεκρυμμένα πολλοὺς [. . . . . .] ἀνθρώπους μωροὺς ὡς ἰδ[ιωτικο]ὺς τὴν ψυχήν. οὗτος γὰ[ρ ποιε[ῖ καὶ ἀγρα]μμάτους, ποιεῖ δὲ π̣ά[λιν]

τοὺς [κατειδό]τας τὰ γράμματα λ̣είa[ν]
δ[ι]αφ[έροντα τ]ῷ̣ γένει ἀπὸ τούτου καὶ
τῶν ι̣[. . . . .]ν, κ[α]ὶ πολλοὶ ἱερογραμμ[α-
τεῖς ἔ[σονται . .]α̣σ̣[. .] . τοι καὶ πολλῶ̣ν
ὁ βίο[ς . . . . . ἔ]σ̣τα[ι. οὗτ]ος ὁ θε[ὸ]ς ποιεῖ

Parts of 22 more lines.

Col. v.

καὶ ἔξω. ἐ̣ν̣ [δ]ὲ̣ τῷ̣ καιρῷ̣ τούτῳ οἱ ἄνδρες
καταφέρο[υσ]ι̣ ε̣[ἰ]ς τὰς γυναῖκες, πολλοῖς
δὲ τέκνα [ἐπιγ]ίνεται, καὶ εἷς ἄρσης αὐτῷ̣
ἐξ αὐτῶν [χρησ]ιμεύσει τὰ δὲ λοιπὰ ἀπο-
θανεῖται κα[ὶ] ἀρσενικά. οὗτος ποιεῖ ταῖς
δούλαις ἐπι̣[. .]τ̣εσθαι ταῖς ἰδίαις καὶ γεν-
νῶσιν αὐτοὶ [τ]έκνα καὶ ταῦτα κυριεύσει
τῶν βίων αὐτῶν ⟨καὶ τῶν⟩ ἐλευθέρων γυ-
ναικῶν. οὗτος ποιεῖ τὰς γυναῖκες ἀ[τ]όκους
γίνεσθαι καὶ τεκνοποιεῖσθαι ἕτερα τέ[κνα
καὶ κυριεύειν αὐτὰ τῶν βίων αὐτα[ῖς. τὸ δὲ
ἀρρώστημα τὸ ἐν τῷ καιρῷ περὶ το[ὺς . . . .
μους καὶ παυσοτ̣α( ). οὗτος ποιεῖ̣ ε[. . . . .
ἀποθνήσκειν.

ὁ δὲ υἱὸς τῆς θεᾶ[ς] ὄνομα αὐτῷ̣ ἐστιν [. . . .
τωρσενση[.]ευ̣τωουουῶφι. ⟨μηνύει⟩ τοῦτο [λέγον
αἰνολόγος. ὁ τύπος αὐτοῦ ἀνδ[ριὰς
λεοντοπρόσωπος θ̣εοῦ τρίχες σκ̣[ῆπτρον ?
ἔχων ἐν [τ]ῇ̣ ἀρ[ισ]τε[ρᾷ̣ καὶ 10 letters
ἐν τῇ̣ δεξ[ιᾷ̣] π̣ρ̣ό̣σω̣[που . . . . . οὐ- ?
ρὰ κορκοδίλου . . [

Parts of 4 more lines.

. . . . . .

146. l. γυναῖκας. 148. ν of αυτων corr. 152. γυναικων' Pap. 153. l. γυναῖκας.
160. Second σ of τωρσενση . . . corr. from τ.

Col. vi

τα ἐν ὀνό[μ]ατι καὶ ἀπὸ αὐτῶν ἄλλοι ἡγή-
σονται. ὁ δὲ καιρὸς οὗτος ἀρχιερέων.
οὗτος ποιεῖ ἱερογραμματεῖς πολ-
λοὺς θεῶν καὶ βασιλέων καὶ ἑκάστου τὴν
πολυχρονίαν. οὗτος ποιεῖ βασιλέα
εσθαι πολλὰ καὶ πρὸς τούς ποτε ἀν-
τιδίκους καὶ πρὸς ους ἐν αὐτῷ ἐστ[ι]ν
καὶ βασιλείας βασιλεὺς καὶ τὸ χαρίζεσθαι
καὶ τὰς πόλεις. οὗτο[ς π]οιεῖ εὐσχημονεῖν
τοὺς ἀνθρώπους καὶ [σ]τοχάζεσθαι τοῦ καλῶς
ἔχοντος καὶ περὶ τοῦ θ̣ε̣ο̣ῦ̣, ο̣ὗ̣τ̣[ος] ποιεῖ τὸν
βασιλέα παρὰ τῶν ἄλλων βασ[ι]λέων τὰ
πλεῖστα χορηγούντων ὥσπ[ε]ρ [ἐ]ν ἄλλοι
καιρῷ ε⟨ἴρ⟩ηται τ̣ο̣ὺ̣ς̣ δ̣[ι]δ̣ο̣[.] . . . . [. .]ς̣ μᾶλλον
οτερον ποιεῖ . . [. . . . . .]αι ἐν πολ-
λοῖς σημαίνει [.] . . ο̣[. . . . . .]ον χα-
Parts of 4 more lines.
. . . . . .

177. κ of first και corr. from β.

Col. vii.

ως καὶ κριθὴν χωρ[ὶ]ς καὶ τ[
θηναι [[ὁμοίως καὶ κριθὴ[ν]]
τὸν χυλὸν ἐκπίεσον εὐμ[
ἐφ' ἡμέρας δ ἄλλο ἀποπ[
ὅ ἐστιν ὑποστάθμη καὶ [
ως ἄλευρον καὶ μέλι δο[
δ· καλά ἐστιν λίαν.
Παχὼν ἀπὸ ια ἕως [ι]ϵ.
ἰχθύων ὅ ἐστιν ⟨μεὶς⟩ Παχὼν ἀπὸ ια ἕως ιε ὅ [ἐ-
στιν δεύτερος θε[ὸ]ς τῶν ἰχθύων. ὄνομα [α]ὐ-

τῷ̣ ἐστιν Τετ[. . .]υσα[.]ϵ[.]η, μηνύϵ[ι] λέ[γ]ων
οὗτος ἥλιος ἐ[πει]δ[ὴ ἀν]α̣τέταλκεν. ὁ τύ̣π̣ο̣ς
αὐτοῦ ὄφις ο . [. . . . . χ]ρυσοῦς καὶ χελώνη
γυναικ[ο]π̣ρ[όσωπος τρίχ]α̣ς ἔχουσα ἀνθρώπου.
δηλοῖ [οὖν ὅτι . . . . .] ὁ ἐν τῷ καιρῷ̣ [πο]ιή-
σει τηρ̣σ[. . . . . κ]αὶ τῇ πατρίδι π[ο]λλὰ
ἀγαθὰ κ̣[αὶ . . . . . :] τοῦ πατρὸ̣ς̣ [. . . .]ν̣

Parts of 6 more lines.

191. ομοιως κ.τ.λ. enclosed in round brackets. οι of ομοιως corr. from ω.

Col. viii.

8 lines lost.

καὶ̣ [. . . . .] . . [. . . . .]ταρτ[
σου[σ]ιν ἐν Ἑρμοῦ πόλει τῆι μ[εγάληι. ο]ὗτος ὁ
θεὸς ποιεῖ γῆρας πολὺ ἕως κ[αμ]φθῇ τῶι γήραι,
οὗτος ποιεῖ κυρτοὺς ἢ καὶ ἀπὸ ἀρρωστήματος
καμφθῆναι, οὗτος ποιεῖ νάνους τίκτεσθαι,
οὗτος τέρατα ὁμοιοειδῆ κανθάρωι, οὗτος
μὴ ἔχοντα ὀφθαλμούς, οὗτος ὅμοια κτήνι,
οὗτος μογιλάλα, οὗτος κωφά, οὗτος νωδά,
οὗτ[ος] ποιεῖ τὰ [π]άθη τοῖς ἀνδράσιν πυγίζε-
σ[θαι κρ]υβῇ καὶ [πά]λ̣ιν κιναίδους φανερο̣ὺς

Parts of 8 lines.

Col. ix.

Parts of 12 lines.

11. ὑδροχόῳ: l. ὑδροχόου, cf. l. 198 ἰχθύων. 'From Pharmouthi 16–20. From 16th–20th of Aquarius, which (sc. ζῴδιον) is the month Pharmouthi.' The interpretation of the astronomical data in the papyrus turns upon the question whether by ὑδροχόου, ἰχθύων κ.τ.λ. the signs or the constellations of the zodiac are meant[1]. We are indebted to Mr. J. G. Smyly

[1] For those who are unfamiliar with ancient astronomy we quote Mr. Smyly's explanation of the difference between the signs and constellations of the zodiac. 'The constellations of the zodiac are twelve in number, represented by somewhat arbitrary figures of men and animals, of unknown antiquity; they are irregular in size and position, and some consider that in Egypt they were connected with the equator rather than with the ecliptic. The signs of the zodiac, on the other hand, are exactly equal in size, each con-

for the following valuable note upon the passage. His explanation of the relation of the zodiac to the Egyptian year is not only new but serves to clear away many difficulties and apparent inconsistencies arising from the various references to it. 'It is clear from l. 100 that Pisces began with Pachon 1; thus the compiler of the calendar identified the months of the Egyptian year with the signs or with the constellations of the zodiac: Thoth = Cancer, Phaophi = Leo, Athur = Virgo, Choiak = Libra, Tubi = Scorpio, Mecheir = Sagittarius, Phamenoth = Capricorn, Pharmouthi = Aquarius, Pachon = Pisces, Pauni = Aries, Epeiph = Taurus, Mesore = Gemini. At first sight this would seem to indicate a tropical solar year beginning with the summer solstice on Thoth 1, the months being determined by the signs of the zodiac through which the sun was passing. There is, however, very little evidence for an Egyptian year which began at the summer solstice and much for one beginning at the heliacal rising of Sirius, and in the second century these dates differed by nearly a month, the solstice taking place on June 24 (Julian) and the rising of Sirius on July 20 (Julian). It is therefore much more probable that the year in question was a sidereal year regulated by the heliacal rising of Sirius (cf. the circumstance that in all the lists Sothis was the first decan of Cancer), and that the month in relation to the zodiac was determined not by the sign through which the sun was passing, but by the constellation which was the last to rise before dawn. The decans would thus be *ὡροσκοποῦντες* at the birth of the days over which they presided, and this suggestion is confirmed by the fact that in P. Brit. Mus. 98. 15 the decans are called *οἱ λαμπροὶ λ ὡροσκόποι*. If the calendar refers to a year of this kind the five intercalary days must have been taken into account, as well as a sixth intercalary day every fourth year; but these days were always regarded by the Egyptians as outside the year, and did not interfere with the convenient but inaccurate practice of dividing the ecliptic into 360 degrees, each of which corresponded to one day. Moreover the difficulty is considerably diminished if, as is probable, the decans are regarded not as fractions of the circle of the ecliptic, but as stars or groups of stars rising just before dawn. In this calendar the intercalary days would not have been under the presidency of any of the thirty-six decans or their *κραταιοί*, but each of them would have been dedicated to one of the five great gods of the Osirian circle, Osiris, Arouëris, Typhon, Isis and Nephthys, who were said to have been born on those days. It has long been a matter of dispute whether this year, supposing it to have existed, was divided into months bearing the same names as the months of the ordinary *annus vagus*. The papyrus seems to indicate that this was the case; but its late date prevents the evidence from being conclusive, for it may well have been drawn up by someone who was acquainted with the two traditions that the Egyptian year began with Cancer and also that it began with Thoth 1, and who combined his information by identifying the two years.

It is just possible to explain the papyrus from the usual point of view that the month is determined by the sign of the zodiac through which the sun was passing, but this involves very great difficulties. In the *Pseudo-Gemini Calendarium* (Wachsmuth's ed. of Lydus, p. 183) we find *τὸν δὲ ὑδροχόον διαπορεύεται ὁ ἥλιος ἐν ἡμέραις λ*. These thirty days correspond to Jan. 23–Feb. 21 on the Julian calendar, and since Pharmouthi 16–20 on the same

taining 30 degrees of the ecliptic; they are measured from the spring equinox, which is determined by the intersection of the equator and the ecliptic. The position of this point among the stars is not fixed, but slips slowly backward along the ecliptic; this is the precession of the equinoxes. With a most unfortunate lack of imagination astronomers since the time of Ptolemy have called these divisions by the same names as the constellations, which often gives rise to great confusion unless we know definitely which is referred to. Thus at present the vernal equinoctial point, though retaining the name "First point of Aries," is not in the constellation of Aries, but owing to the precession has shifted about 30° into the constellation Pisces. The constellations of the zodiac however (apart from variations in size) very nearly coincided with the signs in the second century of our era.'

calendar correspond to April 11–15 the sun cannot have been in Aquarius during those five days if the papyrus was drawn up according to the Alexandrian (i. e. Julian) calendar. But especially in astrological calculations in papyri of the Roman period the calendar *κατὰ τοὺς ἀρχαίους* is frequently found (cf. P. Oxy. II. p. 138), and if we suppose that that reckoning was employed by the writer of this papyrus, we find that the sun was in Aquarius during Pharmouthi 16–20 from A. D. 196–291. Similarly with regard to the corresponding entry concerning Pachon 11–15 (l. 198), the sun would on the calendar *κατὰ τοὺς ἀρχαίους* be in Pisces during those five days from A. D. 168–268. These dates are only approximate because the time at which the sun enters the signs of the zodiac varies (in the Julian calendar) from century to century.'

12–42. 'The presiding deity of that season, his name is Nebu, of which the interpretation is that he is the lord of wars and of reason. He is represented by an upright statue with the face of a vulture, wearing a diadem upon his head, and with the face of a serpent behind, having two wings and the feet of a lion and holding four swords, both faces being of gold. He signifies that the governor will . . . evils; there shall be war, dislike and battle, and he will take counsel with the people as a friend. And during his rule there shall be a rebel and there shall be war, and many cities of Egypt will perish on account of the rebel, for the signs of the time are of war and dislike and battle, and there shall be destruction (of many?). In this time many shall live by stealth (?), and some shall live by singing and dancing, and some by chanting in the temples, and some by singing at banquets with sweet voices and they end well. This deity causes by reason the conqueror to be conquered and the conquered to conquer, and many live by receiving gratuities and registering and collecting from men what they have drunk up, and some live by . . . as servants. He causes men to be lame because one foot . . . The sickness in this season is in the intestines and bowels, and there shall be many deaths.'

16. *βασίληον*: cf. the description of the 35th decan quoted in l. 200, note. For the Ionic (?) form cf. l. 11 *μείς* and l. 30 *ζώσονται*.

20. *ὁ ἡγούμενος*: Boll refers this to the presiding deity; cf. the *κραταιοὶ ἡγεμόνες* in the passage from Porphyry quoted in introd. But *ὁ ἡγούμενος* seems to be the subject of *ἔσται . . . κοινολογούμενο(ς)* in l. 22, and though the corruption in l. 21 renders the whole passage uncertain, an earthly ruler seems to suit the context better.

24. *⟨αὐ⟩τοῦ*: before *του* is a blank space indicating a lacuna in the archetype or some letters which the scribe could not read. Similar omissions occur in ll. 152, 160, 161, 174, 175, 176, 183, 184, and 198.

28. Perhaps *⌊καὶ π⌋ο⌊λλ⌋ῶν*. In the next line there is not room for *λαν⌈θάνειν*, but it may have been abbreviated. The reading *λαν⌈* is however very uncertain; and we should rather expect a verb referring to singing or dancing.

35–7. The meaning seems to be that men will be forced by tax-collectors to disgorge what they had already spent.

60–72. 'He is represented by an upright statue with the face of a . . . , and of a young pig behind, having a . . . before upon his face, and holding four swords in his hands and . . . His tongue and face are fire. He signifies that this season causes many to make their living by the mouth. And many shall be advocates and others magicians and many singers of gods and kings and many interpreters of languages and many . . . and changing from place to place.'

60. [*μηνύει λέγων ὅτι οὗτός*] is to be restored before [*ἐστιν* on the analogy of ll. 13–4.
77–8. *κατα*[*φθείρειν*?
100–1. The lacunae are restored on the analogy of l. 198–9.
105. *αφθυν* is perhaps the name, or the beginning of the name, of the goddess, and, if *μηνὸς* ⟨*Σ*⟩*αφθύν* be read, may be connected with *Σοαπφί*, the name of the 35th decan in the MS. of Hermes Trismegistus quoted in the note on l. 200.

107–20. 'She is represented by an image in real lapis lazuli of a woman seated upon a throne having one eye like that of . . . and one like that of Typhon, her face being of gold and her hands adorned (?) . . . , having a diadem upon her head. She signifies that this time causes hidden writings to . . . many foolish men, being unskilful in mind. For this season also produces men ignorant of writing, and again those who know writing very different in character from this kind and from the hieratic (?) writings.'

110. .]*πυφεως*: possibly the genitive of *Τυφώς* or *Τυφωεύς* was intended.
112. Perhaps *σ*[*τήθ*(*ε*)*ι*, *ἐστ*]*ολισμένη* then meaning 'folded.'
120. Boll suggests *ἱ*[*ερατικῶ*]*ν*.

145–65. 'In this season men fall upon women, and many children are born, and there shall be one male child of them which shall be of service to him, but the rest shall die, even the male children. This season causes men to have intercourse with their own female slaves, and they beget children, and these shall rule the lives of their fathers and of the free women. This god causes women to be childless and other children to be begotten and these to rule their lives. The sickness in this season is in the shoulders (?) and . . . The son of the goddess, his name is . . . torsense . eutoououophi, which means terrible speaker. He is represented by a statue with a lion's face, the hair of a god, holding a sceptre in his left hand, and in his right . . . , with the tail of a crocodile.'

146. There is not room for *καταφέρο*[*ντα*]*ι*.
147. *αὐτῷ*, if it is not superfluous or a mistake for *αὐτοῖς*, sc. *τοῖς ἀνδράσι*, seems to refer to the presiding deity.
154. *ἕτερα*: i. e. born of not other mothers; cf. Eur. *Medea* 639 *ἑτέροις ἐπὶ λέκτροις*. The contrast is between the fruitfulness of the slaves and the barrenness of the free women.
156. Probably *το*[*ὺς ὦ*]*μους* or *το*[*ὺς ὀφθαλ*]*μούς*. *πανσοτα*( ) in l. 157 is corrupt.
164. *οὐ*]*ρὰ κορκοδίλου*: cf. Boll, *Sphaera*, p. 295.

171–83. 'This is the favourable time for chief-priests. It produces many sacred scribes of gods and kings and gives long life to each. It causes a king to bestow many favours even upon his former adversaries and upon . . . , and cities also to bestow favours; it makes men behave well and aim at virtue especially with regard to the god. It causes the king . . . from the other kings who give him great support, as has been said in connexion with another season . . .'

This section is obscured by the frequent omissions of words or letters. *εσθαι* in l. 175 may be ⟨*χαρίζ*⟩*εσθαι* (cf. l. 177), though *τοῖς* would then be expected rather than *πρὸς τοὺς*.
180. *τοῦ θεοῦ*: *θεοῦ* is more probably general than the particular deity presiding over this period.
195. *ως* is the termination of *ὁμοίως*: cf. l. 191. For the insertion of these medical recipes in ll. 190–6 cf. the descriptions of the decans quoted in note on l. 200.

195–6. Probably δὸ[ς ἐφ' ἡμέρας | δ.

198. Cf. note on l. 24. A blank space is left between *ἐστίν* and Παχών.

200. Τετ[. . .]υσα[.]ε[.]η: Mr. Smyly suggests Τετ[ιμα]υσα[.]ε[.]η, comparing the descriptions of the decans in the sign Pisces as given in a MS. of Hermes Trismegistus *De Mensibus ad Asclepium* (Pitra, *Analecta sacra et classica*, v. 2. 279), a passage which corresponds in a remarkable degree with the descriptions of the decans in Pisces found in the papyrus:—

τέταρτος καὶ τριακοστὸς δεκανὸς ἰχθύων πρῶτος. οὗτος ὄνομα ἔχει Τετιμᾶ καὶ ἔστιν ἄνθρωπος ἐστολισμένος ὅλος ἱμάτιον κυανεῦον, ἔχει δὲ καὶ χοίρου δοράν, περιεζωσμένος ἀπὸ τῶν μαστῶν ἕως τῶν ἀστραγάλων, ἔχων δὲ ἐν τῇ δεξιᾷ χειρὶ ὑδρίσκην, τὴν δὲ εὐώνυμον ἔχων κεχαλασμένην παρὰ τὸν μηρόν. κυριεύει δὲ τῶν ποδῶν οἷς καὶ ἐμπίπτει ἀποστήματα. γλῦψον οὖν τοῦτον ἐν λίθῳ βηρύλλῳ καὶ ὑποθεὶς βοτάνην περιστερεῶνα κατακλεῖσον ἐν ᾧ βούλει καὶ φόρει.

πέμπτος καὶ τριακοστὸς δεκανός. οὗτος ὄνομα ἔχει Σοαπφὶ μορφὴν δὲ ἀνθρώπου. ἔστι δὲ γυμνὸς περιβόλαιον μέντοι ἔχων ὡς ἀπὸ τῶν ὤμων ἐς τὰ ὀπίσω καὶ ἐν μὲν τῇ δεξιᾷ χειρὶ ἔχων ὑδρίσκην, ἐν δὲ τῇ ἀριστερᾷ προσφέρων τὸν λιχανὸν δάκτυλον ὡς ἐπὶ τὸ στόμα καὶ ἐπὶ τῆς κεφαλῆς ἔχων βασίλειον. γλῦψον οὖν κ.τ.λ.

ἕκτος καὶ τριακοστὸς δεκανός. οὗτος ὄνομα ἔχει Συρώ, ἔστι ἀφανὴς καλούμενος δράκων σπειροειδής, πώγωνα ἔχων ἐπὶ δὲ τῆς κεφαλῆς βασίλειον. γλῦψον οὖν κ.τ.λ.

The name of the second decan in Pisces according to the papyrus is very likely connected with the name of the first decan according to Hermes, while the description bears great resemblance to that of the third. Similarly the name of the first decan of the papyrus ((Σ)*αφθύν*?; cf. note on l. 105) may well be connected with Σοαπφί, the second in Hermes' list.

222–9. 'This deity causes long old age, until a man be bent by old age; he produces hunchbacks or makes men bent by sickness, he causes dwarfs to be born and monstrosities shaped like a beetle, and persons with no eyes and like a beast and dumb and deaf and toothless . . .'

466. Directions for Wrestling.

13·5 × 18·3 *cm.* Second century.

This papyrus consists of a series of short sections giving directions for performing certain bodily gestures, and in each case ending with the verb *πλέξον*. As Mr. Smyly suggests, the purpose of these directions no doubt relates to the different grips in wrestling. That instructions in the palaestra were given in this way is shown by two curious passages, Lucian, *Asinus* 9–10 (pp. 576–8) and Anth. Pal. xii. 206. *αὐτός* in ll. 25 and 30–1 means 'your opponent,' and *αὐτή* in l. 19 probably refers to the hand.

The papyrus, which we should ascribe to the second century, is written in a good-sized uncial hand with a tendency to link the letters together by short horizontal strokes. Parts of three columns are preserved, of which we print the first two, keeping the punctuation of the original.

Col. i.

]ασας· σὺ παραναπρόβαλε καὶ πλέ-
ξον]
τὴ]ν δεξιὰν σὺ κα-
] σὺ ῥεῖψον· σὺ ἀνειμ]εταβαλοῦ· σὺ πλέ-
ξον]
ῥ]εῖψον· σὺ ἐκσυ-
] . σον τὸν πόδα
] τὴν χεῖρα· σὺ
σ]ὺ μεταδιεράσας
πλέξον]
] . αι ἄρας μετάθες
] τ̣ὸν εὐώνυμον
ἐ]κ γενείου ἐμ-
]τα τοῦ ἑτέρου
. . . . .

Col. ii.

παράθες τὸ μέσον καὶ ἐκ κεφαλῆς τῇ δεξιᾷ πλέξον
σὺ περίθες· σὺ ὑπ' αὐτὴν ὑπό-
λαβε· σὺ διαβὰς πλέξον
σὺ ὑπόβαλε τὴν δεξιάν[· σ]ὺ
εἰς ὃ ὑποβάλλει περι[θεὶ]ς
κατὰ πλευροῦ τὸν εὐ[ώ]νυμον βάλε· σὺ ἀπόβαλε τῇ εὐωνύμῳ· σὺ αὐτὸν μεταβὰς
πλέξον· σὺ μεταβαλοῦ· σὺ κατὰ τῶν δύο πλέξον
σὺ βάλε πόδα· σὺ διάλαβ[ε· σὺ ἐπιβὰς ἀνάκλα· σὺ προσ̣τ[ὰς
ἀνάνευε καὶ εἰς αὐτὸ[ν . . .
λου καὶ αὐτὸν ἀντιβλ[. . . .
. . . . . .

17. μ of μεσον corr. from π. 19. ὑπολαβε Pap. 22. ὃ ὑποβαλλει Pap.
30. ῎ μεταβα|λοῦ; cf. ll. 6 and 26.

467. Alchemistic Fragment.

12·3 × 8·1 *cm.* About A.D. 100.

The subject of this fragment is some process in which silver seems to have been the principal element, but the treatment described is obscure. The text is in a round uncial hand of the end of the first or early part of the second century, and the fragment comes no doubt from some treatise of a scientific or pseudo-scientific character.

. . . . .
σ ἰουσιν. ἔστι δὲ ὅ-
[μ]οιος τῇι γινομέ-
[. . . .]υτου μέρη β πρὸς
[τὸ] πρότερον μέτρον

[ν]ηι τοῖς σ̣ε̣λ̣ηναίοις
[.] . ηραι τοῦτον ε . [. .
[.]ας ὥστε γενέσθαι
[κ]οτύλην σμῆξον
[σ]τυπτηρίαν ἣν οἱ
[βα]φεῖς χρῶνται κο-
[τύ]λης (ἥμισυ) μετρῶν
[. .] . ς κοτ(ύλης) δ′ ἡ τρίψας
[καὶ] μίξας πάλιν μισ-
[. . .] ἔψε ἐν αὐτῶι
[τὸ ἀρ]γύριον ἕως
[. . . .]ους χρῶμα σχῆι
[. . . .] . ν καθαρᾶι μο-
[. . . . .] μέρος α αση
[. . . . .]οισε . ἐμβα-
[λ . . . .]μ . [. . .]ς καμι
[ν . . . . .] . [. . .
. . . . .

1. *ε̣[σθίουσιν?*
4. Perhaps [*ἀ*]*θήραι*, but the context is difficult.
9. *μετρῶν* or *μέτρων?*: but there seems to be no reason for the genitive plural.
11. *μίσ*[*γε το*]*ύτου* (with [*καὶ*] *ἔψε* in l. 14) or *μίσ*[*χον α*]*ὐτοῦ? μίσυ* is precluded by the division of the word after *σ*.
16.]*ους*: the *ς*, if it be *ς*, was added later. [*χρυσ*]*οῦ* might have been expected.

468. Medical Fragment.

9·6 × 8·7 *cm.* Early third century.

This fragment contains the upper part of a column of a medical treatise, written in a well-formed square uncial hand of medium size, probably in the first half of the third century. The subject under discussion is *δυσουρία*, the symptoms and treatment of which are also described in various passages of the ancient writers on medicine.

λω̣[.]ν̣ οὕτως οἱ παῖδες δυσου-
ροῦσιν οὐ μόνον ἐπειδὴ
στενὰ τὰ ἀγγεῖα ἀλλὰ καὶ
ἐπειδὴ ἄνθρωπος τῇ
πρώτῃ τῶν ἡμερῶν
θερμότατος τῇ πλε[ί]σ̣[τῃ
θερμασίᾳ φρυγομέν[ων
καὶ ξηραινομένων [τῶν
ὑγρῶν. ὁ δὲ τεθαλασσω[μέ-
νος εἰς μὲν κοιλίας ὑπ[ο-

φορὰν χρησιμώτερος ε[ἰς
[δὲ] ο̣ὔ̣ρησιν ἄθετος ἔστα[ι
[. . . . . ὑ]γραίνω[ν
[. . . . . .]πως [
. . . . .

1. Cf. Galen, περὶ Εὐπορίστων iii (Kühn, *Med. Gr.* xiv. p. 571) τοῦτο δὲ καὶ παιδίοις μὴ δυναμένοις οὐρῆσαι ποιεῖ. The word δυσουρεῖν is found in Aretaeus, Χρον. Παθ. ii (Kühn, *Med. Gr.* xxiv. p. 141); δυσουριᾶν is the commoner form.

9–10. Cf. Athen. i. 32 *d* οἱ δ' ἐπιμελέστερον τεθαλαττωμένοι οἶνοι ἀκραίπαλοί τέ εἰσιν καὶ κοιλίας λύουσιν.

469. Grammatical Rules.

8·5 × 10·5 *cm.* Early third century.

This papyrus, which contained on the *recto* official correspondence (in which the form *ναυβίας* occurs) written in a fine almost uncial hand of the second century, had been cut down so as to form a long narrow strip before the *verso* was used for writing a series of grammatical rules in several columns. Of these one column is completely preserved, and there are the beginnings of lines of the next, written in an irregular semi-uncial hand of the third century. The rules, which are of an elementary character, deal, so far as the fragment goes, with the conjugation of the contracted (or, as they are called, 'perispome') verbs.

τοῦ προσώπου διὰ τῆς αι δι-
φθόγγου, προσγραφομένου
δὲ τοῦ ι μὴ συνεκφωνουμέ-
νου δέ, οἷον γελῶ γελᾷς γε-
λᾷ. οἱ μέντοιγε Αἰολεῖς προσ-
φωνοῦσι γελεες καὶ βοες λέγον-
τες. κατὰ δὲ τὸν παρατατικὸν
κατὰ μὲν τὸ πρῶτον πρόσωπον
διὰ τοῦ ων ἐκφέρεται ἐπὶ δευ-
τέρου καὶ τρίτ[ο]υ προσώπου διὰ
τοῦ α, οἷον ἐγέλων ἐγέλας ἐγέλα.

ἡ δὲ τρίτη τῶν περισπωμένω[ν]
[ῥ]ημάτων συζυγία ἐκφέρεται κα-
τὰ τὸν ἐνεστῶτα χρ[ό]νον ἐπὶ δευ-
τέρου καὶ τρίτου προσώπου διὰ
τῆς οι διφθόγγου, οἷον χρυσῶ

1. Over αι is a horizontal stroke; so l. 3 ι, &c. 1–2. διφθογ'γου Pap.; so in l. 16. 6. l. γέλαις καὶ βόαις. 8. κατα over an erasure. 11. ελ of εγελας corr. from γ. 13. α of κα corr.

'(The second conjugation of circumflex verbs in the present tense forms the second and third) person by the diphthong αι, the ι being adscribed but not pronounced together (with the α), as γελῶ γελᾷς γελᾷ. The Aeolians however pronounce it γέλαις and βόαις. In the imperfect the first person is formed by ων and the second and third by α, as ἐγέλων ἐγέλας ἐγέλα.

The third conjugation of circumflex verbs in the present tense forms the second and third person by the diphthong οι, as χρυσῶ (χρυσοῖς χρυσοῖ).'

5–6. Cf. Joannes Gr. (Meister, *Griech. Dial.* i. p. 176) τῆς δευτέρας συζυγίας τῶν περισπωμένων τὸ ι ἐπὶ δευτέρου καὶ τρίτου προσώπου ἀνεκφώνητον ὂν παρὰ ταῖς ἄλλαις διαλέκτοις ἐκφωνεῖται οἷον βόαις βόαι γέλαις γέλαι νίκαις νίκαι.

470. Mathematical Treatise.

16·7 × 19 *cm.* Third century.

A leaf, of which the top is lost, from a papyrus book written in double columns on a page, and containing apparently descriptions of astronomical instruments. The writing is a medium-sized semi-uncial of the third century. The high stop is found, and a comma-shaped sign is used occasionally for filling up short lines. For the interpretation of this papyrus we are indebted to Mr. J. G. Smyly.

Lines 1–31 are the end of a description of a πεσσευτήριον, of which instrument Eustathius (*ad Od.* p. 1397) says καὶ ὅτι Πλάτων τὴν τῶν πεσσῶν εὕρεσιν Αἰγυπτίοις ἀνατίθησιν ἐν Φαίδρῳ λέγων αὐτοὺς πρῶτον ἀριθμὸν εὑρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν ἔτι δὲ πεττείαν τε καὶ κυβείαν καὶ δὴ γράμματα· καὶ ὅτι οἱ τοῦ Πλάτωνος ὑπομνηματισμοὶ οὐ τὴν παρ' Ἕλλησι πεττείαν σημανθῆναί φασι ὑπὸ Πλάτωνος ἀλλὰ τὴν τοῦ λεγομένου πεττευτηρίου. καταγράφεσθαι γάρ τι πλινθίον ὥσπερ ἐν τῇ πεττευτικῇ παιδιᾷ δι' οὗ τὰ κινήματα τοῦ ἡλίου καὶ τῆς σελήνης ἔτι δὲ καὶ τὰ ἐλλειπτικὰ πραγματεύονται οἱ Αἰγύπτιοι. The details are rather obscure; and the difficulties of the technical phraseology

are increased by the inaccuracies of the papyrus, which throughout contains frequent errors especially with regard to numbers. These have strokes, either horizontal or slanting, over them, but no distinction is maintained between ordinary numerals and fractions. A mention of a *βίβλος* occurs in l. 24, which probably refers to the books of Hermes (cf. note *ad loc.*), perhaps the authority upon which the present treatise is based.

Lines 31 to the end are concerned with the construction of a *ὡρολόγιον* or time-piece, shaped something like a flower-pot. The figure, which in l. 35 is called a *ὁλμίσκος*, appears to be a frustum of a right cone, of which a vertical central section is a quadrilateral, having two sides horizontal and parallel, and the other two inclined at equal angles to the horizon. In the present case the length of the upper line is 24 *δάκτυλοι*, that of the parallel lower line or base (*πυθμήν*) is 12, and the vertical depth is 18. The operations performed in ll. 38–46 are (1) add together the lengths of the top and base, (2) divide by 2, (3) multiply by 3, result x, (4) find $\frac{x}{3}$, (5) find $\frac{x}{4}$, (6) multiply $\frac{x}{4}$ by $\frac{x}{3}$, result y (for the nature of the last process cf. l. 45, note). The lines lost between ll. 46 and 47 probably contained a statement that if a series of horizontal lines were drawn across the original figure at distances of 1 *δάκτυλος* from each other, there would be 19 such lines and 18 figures of the same kind as the original (since the height of the figure is 18 *δάκτυλοι*). The lengths of the lines will form an arithmetical progression, each line being $\frac{2}{3}$ *δάκτυλος* shorter than the preceding, i.e. they diminish *κατὰ δίμοιρον* (l. 48). These quadrilateral figures are all subjected to the same process as the original, but the writer displays considerable ingenuity in varying his expressions. Probably the vessel was filled with water, and time was calculated by the nearly uniform descent of the surface caused by the water running through a small hole in the centre of the base.

Recto.

Col. i.

. . . . . .
φωτὸς [
μεταθο[
σων ἀπὸ τ[*ῶν . .*] *χωρ*[*ῶν*
ὧν ζ μέν εἰσιν μέλανε[*ς*
ξδ λευκοὶ καὶ πάντες κυ-

Col. ii.

. . . . . .
[11 letters]*ριδ*[*. . κα-*
θάπερ γάρ σοι ου . . [*. . .*
βίβλος λέγει ε . . . [*. πε-*
ρὶ τῆς Φερνούφεως [*. . . .*
διόπερ καὶ τὴν ε[*ν* [*. . .*

νὸς προσηγορίαν ἔχουσιν,
οὕτως, ιε ις ιζ ιη ιθ κ κα
κβ κγ κδ κε κς κζ κη
κθ λ, γείνονται τξ, ὶς
τὴν λεγομένην ἐν τῷ
πεσσευτηρίῳ Φορῶρ,
ἔστιν Ὥρου οἶκος, ὶς συμ-
πλήρωσιν λ χωρῶν
[ἰ]ς τὸν ἀριθμὸν τῶν ἡ-
μερῶν τῆς συνόδου.
ταύτην δὲ τὴν χώραν
οὐ μεταφέρουσιν ψῆφον
ἐπειδὴ καὶ ἐν τῇ συνοδικῇ
ἡμέρᾳ ἀφώτιστός ἐσ-
τιν ἡ σελήνη. ἀφ' ὧν ἀρι-
θμῶν ἐὰν ἀφελῶμαι
τῇ Φερνούφι θεὰν [. . .
μεγίστην λέγουσ[ιν ἀ-
πὸ τῆς μεγάλης περ[. .
ας τὴν προσηγορίαν ἔχ[ον-
τες. τὸν δὲ τῶ[ν ὡ-
ρολογίων ἀριθμὸν τῆς [κα-
τασκευῆς οὕτως ἀ[πο-
διδόασιν, τὸ μὲν ἄνῳ [
ὀλμίσκου δακτύλων [κδ
ποιοῦντες, τὸν δὲ πυθμέν[α
ιβ δακτύλων, τὸ βάθος δ[α-
κτύλων ιη. ἐὰν προ[σθῶ-
μεν τοὺς κδ δακ[τύλους
τοῖς ιβ τ[οῦ πυ]θμ[ένος
ἔσονται[ι δάκτυλοι λς,
ὧν τὸ ⟨ἥμισυ⟩ ιη, ἐπὶ γ γείνον-
ται διὰ τὴν περιφερίαν
νδ, τούτων τὸ τρίτον ιη,
τὸ δ' ιγ (ἥμισυ). ποιεῖ τη ἐπὶ η
γείνεται ρμγ, ποιεῖ οὕτως Σδ.

11. φορωρ· Pap. 17. σ of μεταφερουσιν corr. from ρ. 43. π of περιφεριαν corr.

Verso.

Col. i.

. . . . . .
[. . .]β επ̣ι̣[. . . .]ι̣[. . . . .
[. . .]η κ[α]τὰ δίμοιρον. γεί-
[νετ]αι οὖν πρώτη γραμ-
[μὴ .] . [. . .] κδ, δι[[α]]πλασιασ-
[θέν]τος τοῦ ἀριθμοῦ γεί-
[νετ]αι μη, ὧν ἄφελε τὸ
[β', λο]ιπαὶ μζ', τούτων
[τὸ] (ἥμισυ) {κ̣'} κ⟨γ⟩β', ἐπὶ τὸ τρίτον
[γείν]εται οα, τὸ δὲ γ' κγ

Col. ii.

. . . . . .
[ἐπὶ γ γείνε]ται ξε, τὸ [γ'
[καβ',] τ[ὸ δ' ις]δ', {ταισβ}
ἐπὶ καβ', γίνεται εἰβ',
ὧν ἄφελε μίαν, λοιπαὶ
δίβ'. ε καγ', δίπλωσον
μββ', ἄφελε β', λοιπαὶ μβ,
τὸ ἥμισυ κα, ἐπὶ γ γεί-
νεται ξγ, τὸ γ' κα, τὸ
τέταρτον ιεβ'ίβ', ἐπὶ

[δεύ]τερον, τὸ δὲ δ' ιζ δεύ-
[τερ]ον ί̣β', γείνεται τιβ'.
[ἡ δ]ὲ δευτέρα χώρα ἐστὶ
[δ]ακτύλων κγγ́ καὶ δι-
[πλα]σι[ασ]θέντος γείνε-
[ται μ]ϛβ', ἄφελε τὸ β'
[τῆς] συ[σ]τολῆς, λοιπαὶ μϛ,
[τὸ] (ἥμισυ) κ[γ, ἐπὶ γ] ξθ, ὧν τὸ
[γ́ κ]γ, τ[ὸ δὲ δ' ι]ζδ', ἐπὶ ιγ
[γείν]νετ[αι] τιε (ἥμισυ) ί̣ε̣, ἐξ ὧν
[ἄφε]λ[ε τὸ ί]ϛ, λοιπαὶ τϙϛ (ἥμισυ).
ἐν . [. . . .] τῇ τρίτῃ γραμ-
μ[ῇ ε]ἰ̣σ[ι]ν̣ δάκτυλοι κββ'
μα γείνεται τοβ'ί̣β', ἄ-
φελε αβ' λοιπαὶ τξβ'.
ϛ κβ', μδ' ἀφαιρεθέν-
τος τοῦ διμοίρου, τὸ (ἥμισυ)
κγ́, ἐπ[ὶ] γ ξα, τὸ γ́ {ἐπὶ}
κγ́, τὸ δ' ιεδ', ἐπὶ κγ́
τί̣β', ἄφελε β (ἥμισυ), λοιπαὶ
τὸ (ἥμισυ) ί̣β'. ζ ἀριθμὸς κδ
ις μ, ἀφαίρει β', λοιπαὶ
λθγ́, ὧν τὸ ἥμισυ ιεβ'.

3–5. The numbers are very unintelligible as they stand. If ξ be read for ζ in l. 4 and ξ δέ for ξδ in l. 5, there may be some reference to the sixty dark nights and the sixty bright days in the space of two months. Cf. the αἴνιγμα of Cleobulus (Diog. Laert. i. 90), *φέρεται δ' αὐτοῦ ἐν τοῖς Παμφίλης ὑπομνήμασι καὶ αἴνιγμα τοῖον·*

> Εἷς ὁ πατήρ, παῖδες δυοκαίδεκα, τῶν δὲ ἑκάστῳ
> παῖδες δὶς τριάκοντα διάνδιχα εἶδος ἔχουσαι·
> αἱ μὲν λευκαὶ ἔασιν ἰδεῖν, αἱ δ' αὖτε μελαιναι·
> ἀθάνατοι δέ τ' ἐοῦσαι ἀποφθινύθουσιν ἅπασαι.

ἔστι δὲ ὁ ἐνιαυτός.

5. *κυνὸς προσηγορίαν*: there seems to have been a series of summations of consecutive numbers, of which a specimen is given in the following lines:—15 + 16 + 17 + etc. + 30 = 360. In the Codex Cizensis of Nicomachus Gerasenus is a series of *προβλήματα ἀριθμητικά* of which the first is headed *τοῦ κυνός. δοθέντων ἀπὸ μονάδος ὁποσωνοῦν ἀριθμῶν ἐφεξῆς εὑρεῖν ὅσος ἐστὶν ὁ σύμπας*, 'Given any number of consecutive figures starting with unity to find their sum.' This problem is generally assigned to Diogenes Cynicus (*κυνός*). Perhaps arithmetical progressions went by this name.

9–15. 'up to the place in the *πεσσευτήριον* which is called Phoror, which is the house of Horus, and extends for 30 complete *χῶραι*, making up the number of days from conjunction to conjunction.' The real period from conjunction to conjunction is about 29½ days. Without knowing more about the construction and use of the *πεσσευτήριον* it is difficult to say what *οὐ μεταφέρουσιν ψῆφον* in l. 17 means. The reason assigned in ll. 18–20 is that on the day of conjunction the moon reflects no light from the sun. Ὥρου οἶκος is a translation of *Φορώρ* which=Egyptian *Per-Hor* 'house of Horus.'

24. *βίβλος*: the reference is very likely to the books of Hermes; cf. Clem. Alex. *Strom.* vi. 4 *μετὰ δὲ τὸν ᾠδὸν ὁ ὡροσκόπος ὡρολόγιόν τε μετὰ χεῖρα καὶ φοίνικα ἀστρολογίας ἔχων σύμβολα πρόεισιν. τοῦτον τὰ ἀστρολογούμενα τῶν Ἑρμοῦ βιβλίων τέσσαρα ὄντα τὸν ἀριθμὸν ἀεὶ διὰ στόματος ἔχειν χρή, ὧν τὸ μὲν ἔστι περὶ τοῦ διακόσμου τῶν ἀπλανῶν φαινομένων ἄστρων, τὸ δὲ περὶ τῶν συνόδων καὶ φωτισμῶν ἡλίου καὶ σελήνης, τὸ δὲ λοιπὸν περὶ τῶν ἀνατολῶν.* The mention

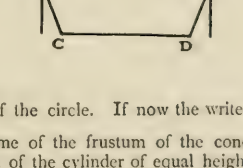
of the *ὡρολόγιον* and the *σύνοδοι* and *φωτισμοί* of the sun and moon affords a noteworthy point of contact with the papyrus.

25. *Φερνούφεως*: apparently another division of the *πεσσευτήριον* like *Φορώρ* in l. 11.

31–46. 'The calculation of the construction of time-pieces is thus given. Make a *ὁλμίσκος* with an upper line of 24 *δάκτυλοι*, a base of 12 *δάκτυλοι*, and a depth of 18 *δάκτυλοι*. If we add the 24 *δάκτυλοι* to the 12 *δάκτυλοι* of the base the result will be 36 *δάκτυλοι*; $\frac{1}{2}$ of this is 18, multiplying, on account of the round surface, by 3 we obtain 54; $\frac{1}{3}$ of this is 18, $\frac{1}{4}$ is $13\frac{1}{2}$; 18 multiplied by $13\frac{1}{2}$ makes 243.'

45. l. *ποιεῖ ιη ἐπὶ ιγ (ἥμισυ) ϛμγ*. The last process consists of the multiplication of the two preceding figures $\left(\frac{x}{3}\text{ and }\frac{x}{4}\right)$, though it is incorrectly performed here as in the corresponding passages of the various *γραμμαί*. In the first *γραμμή* (l. 57) $23\frac{2}{3} \times 17\frac{3}{4} = 420\frac{1}{12}$, for which the papyrus has $300\frac{1}{12}$ (cf. note *ad loc.*); in the second (ll. 64–5) $23 \times 17\frac{1}{4} = 396\frac{3}{4}$, for which the papyrus has in l. 65 $315\frac{1}{2}\frac{1}{15}$, but cf. l. 66, where the total $396\frac{1}{2}$ is reached; in the third the product is lost; in the fourth (l. 71) $16\frac{1}{4} \times 21\frac{2}{3}$ (as is expressly indicated by the papyrus) makes $352\frac{1}{12}$, for which the text has $5\frac{1}{12}$; in the fifth (ll. 77–8) $21 \times 15\frac{3}{4} = 330\frac{3}{4}$, for which the text has $370\frac{3}{4}$; in the sixth (ll. 83–4) $20\frac{1}{3} \times 15\frac{1}{4} = 310\frac{1}{12}$, for which the text has $300\frac{1}{12}$.

The whole process may be explained in this way.



Let AB and CD be two successive *γραμμαί*. Half of AB + CD is the length of EF drawn halfway between the two lines. This is multiplied by 3 *διὰ τὴν περιφερίαν* (l. 43): if the writer took the ratio of the circumference of a circle to its diameter to be 3 instead of π, the result will be the circumference of the circle described on EF as diameter. This is divided by 3 (i.e. by π), giving the diameter again. The diameter is then multiplied by a quarter of the circumference (in modern language $2r \times \frac{2\pi r}{4} = \pi r^2$, where r is the radius), giving the area of the circle. If now the writer made the specious but incorrect assumption that the volume of the frustum of the cone contained between the planes AB and CD was equal to that of the cylinder of equal height standing on the circle described on EF as diameter, then since the distance between AB and CD is 1 *δάκτυλος* he would have regarded his result as the volume expressed in cubic *δάκτυλοι*. The error arising from this assumption is comparatively small in the present case. If the instrument in question were a water-clock, a knowledge of this volume would be of great importance.

46. *ποιεῖ οὕτως ΣΔ*: the meaning of this number, which corresponds to the revised totals in ll. 66, 73, 79 and 85 after a certain deduction has been made from the totals obtained previously (cf. l. 45, note), is obscure.

48–57. 'The first line is therefore 24 *δάκτυλοι* in length; twice this number is 48, subtract $\frac{2}{3}$, the remainder is $47\frac{1}{3}$, half of this is $23\frac{2}{3}$, this multiplied by 3 makes 71, $\frac{1}{3}$ of this is $23\frac{2}{3}$, and $\frac{1}{4}$ is $17\frac{3}{4}$, total $420\frac{1}{12}$.' On the relation of this figure to the original one see introd.

50. There is not room for *δακτύλων* written out, but the word may have been abbreviated. The process of doubling the upper side and then subtracting $\frac{2}{3}$ is equivalent to adding together the lengths of the two opposite sides; cf. ll. 38–40.

54. The reading of the first two letters is very doubtful, but the sense is made certain by a comparison with the parallel passages in ll. 75 and 81. *ἐπὶ τὸ τρίτον*, as the arith-

metic in the parallel passages (cf. l. 45, note) shows, is a mistake for *ἐπὶ γ*, i. e. multiplication by 3. This abnormal use of an arithmetical term is immediately followed by another, *δεύτερον* instead of *δίμοιρον* for $\frac{2}{3}$, and the occurrence of these irregularities is traceable to the incorrect verbal interpretation of the figures *γ* and *β*. The method of expressing $\frac{3}{4}$ in l. 56 ($\frac{2}{3}+\frac{1}{12}$) is also unusual.

57. *τιβ΄* : l. *υκι΄β΄*, cf. l. 45, note. The confusion of *υ* and *τ* is easy and the space left between *τ* and *ι* points to an omission.

58–66. 'The second figure consists of $23\frac{1}{3}$ *δάκτυλοι*, twice this makes $46\frac{2}{3}$, subtract $\frac{2}{3}$ for the contraction, the remainder is 46, $\frac{1}{2}$ is 23, 3 times this is 69, $\frac{1}{3}$ of this is 23, $\frac{1}{4}$ is $17\frac{1}{4}$, this multiplied by 23 makes $396\frac{3}{4}$, subtract $\frac{1}{16}$, the remainder is $396\frac{11}{16}$.'

The process up to l. 64 is the same as in the previous figure. The numbers in ll. 64–7 are clearly very corrupt, but if *ιγ* in l. 64 be corrected to *κγ* the result becomes intelligible. $17\frac{1}{4}\times 23$ gives $396\frac{3}{4}$, i. e. *τϙϛβ΄ι΄β΄*, which has been corrupted to *τιε* (*ῆμισυ*) *ι΄ε΄* ; but after subtracting the last fraction the total in l. 66 is nearly correct ; cf. l. 45, note.

62. *[τῆς] συ[σ]τολῆς*: this means that $\frac{2}{3}$ *δάκτυλος* is subtracted because each *γραμμή* is both shorter than the one preceding and larger than the one following by $\frac{2}{3}$ *δάκτυλος*.

69. About eight lines are lost at the top of the column, which may be restored *δίπλωσον γίνεται μεγ΄, ἄφελε β΄, λοιπαὶ μδβ΄, ὧν τὸ ἥμισυ κβγ΄ ἐπὶ γ ξζ, τὸ γ΄ κβγ΄, τὸ δ΄ ιϛβ΄ι΄β΄, ἐπὶ κβγ΄ γίνεται τοδι΄β΄. δ κβ, δίπλωσον μδ, ἄφελε β΄, λοιπαὶ μγγ΄, τὸ ἥμισυ καβ΄ κ.τ.λ.*

70–1. The figures, as usual, are very corrupt; $16\frac{1}{4}\times 21\frac{2}{3} = 352\frac{1}{12}$, instead of which the text has in l. 71 $5\frac{1}{12}$. The correct figure *τνβι΄β΄* seems to have been transferred to l. 70 and there to have been corrupted into the meaningless *ταισβ*. Though the final *β* is not certain, *τὰ ἴσα* cannot be read, even if it made sense. The figures $4\frac{1}{12}$ in l. 73 are a continuation of the original error $5\frac{1}{12}$ for $352\frac{1}{12}$; cf. note on l. 45.

73. At this point the writer becomes more concise ; *ε* means the fifth *γραμμή*, which is $21\frac{1}{3}$ *δάκτυλοι* in length. The usual operations are performed correctly as far as l. 77. In l. 78 *μα* is an error for *κα*, and $370\frac{3}{4}$ should be $330\frac{3}{4}$; cf. note on l. 45. The number at the end of l. 79 should probably be $329\frac{1}{12}$.

80–1. 'The sixth (*γραμμή*) is $20\frac{2}{3}$ (*δάκτυλοι*), which become $40\frac{2}{3}$ when the $\frac{2}{3}$ has been subtracted.' This is a short way of saying that when all the operations up to the subtraction of the $\frac{2}{3}$ have been performed, the result is $40\frac{2}{3}$ ($20\frac{2}{3}\times 2 = 41\frac{1}{3}$; $41\frac{1}{3}-\frac{2}{3} = 40\frac{2}{3}$).

82. The superfluous *ἐπί* before *κγ΄* is obviously due to the occurrence of *ἐπὶ κγ΄* in the next line.

84. $15\frac{1}{4}\times 20\frac{1}{3} = 310\frac{1}{12}$, for which the text has either $310\frac{2}{3}$ or $300\frac{1}{12}$; cf. l. 45, note.

85. The seventh *γραμμή* is 20 *δάκτυλοι* long. *κδ ις* is a corruption of *κ* followed by *δίπλωσον* or *διπλασιασθέντος*.

87. *ιε* is an error for *ιθ*.

V. SECOND CENTURY DOCUMENTS

(*a*) OFFICIAL.

471. Speech of an Advocate.

30·5 × 46·5 *cm.* Second century.

This long papyrus, written in a semi-uncial hand and elaborately punctuated like a literary work, contains part of a speech of an advocate directed against a person whose name is apparently Maximus. The precise point at issue is not clear. There are accusations concerning money-lending, and some question connected with the holding of the office of gymnasiarch arises, but the greater part of the speech consists of an outspoken denunciation of the relations of Maximus to a certain boy. That Maximus was or had been a very high official is shown by several passages; cf. the references in l. 54 to the regal state assumed by him, in ll. 66–72 to the crowd of clients, in ll. 95–7 to petitions made to him and his power to confiscate property, and in ll. 124–30 to his journeys throughout Egypt. These allusions suit no one so well as the praefect himself, and the view that Maximus had been praefect of Egypt is supported by l. 22, where ἐ[π]αρχείας is the most probable reading. On this hypothesis the κύριος whose τύχη is appealed to by witnesses in l. 65 and before whom this speech was delivered, was more probably the reigning emperor (cf. l. 32, where κύριος means the emperor) than the praefect in office. Whether however this speech was really delivered or is a composition in the style for instance of 33 (cf. Bauer, *Archiv*, I. pp. 29 sqq.) may be doubted. It is difficult to imagine the circumstances under which such violent accusations would actually be made, and unfortunately the identity of Maximus is far from clear. The only second century praefect known to have borne that name is Vibius Maximus (A.D. 103–7), but the papyrus probably belongs to the age of Hadrian or the Antonines.

Out of six columns the first (not printed) has only the ends of a few lines, while the sixth has lost the ends of lines, and the second and fifth are disfigured by considerable lacunae. Two kinds of stops, the high and low point, are employed and one or two accents and breathings occur. The papyrus has been subjected to much revision, additions to or recastings of the main text being appended at the bottom of Cols. ii–v by a different hand. The position at

which the alterations were to be made is indicated in one or two instances by critical marks.

Col. ii.

καὶ [τῶν] ἀρχαίων ἀπο[στε-]
]ρ
ρεῖτ[αι π]ροσθήσω τι κύριε
περ[ὶ οὗ] θαυμάσεις οἶμαι καὶ
ἀπι[στήσ]εις ἕως ἂν τὰ γράμ-
μ[ατα ἀνα]γνῶ[[ν]]μεν· τόκον κα-
τέκρεινεν οὗ μηδέπω χρό-
νου λαβόντες ἔνιοι τὸ δάνει-
ον ἦσαν. τί φησιν; ἀποδη-
[μοῦντ]ες ἠγνοήσατε τὰς
[π]ερὶ τούτων γεγραμμέ-
νας ὑμ[εῖ]ν ἐπιστολάς; ἄμει-
νον δ' αὗται καὶ σαφέστε-
ρον τὴν περὶ τοῦτο ἀκρεί-
βειαν καὶ τὴν ἐπιμέλειαν
Μαξίμ[ο]υ δηλώσουσιν.
ὁ μὲν γὰρ τελευταῖος ὑπο-
μνημα[τ]ισμὸς [ἐ]πισφρα-
γίζει τὴν δούλην αὐτοῦ
καὶ τὸν ἔρωτα τὸν πρὸς
τὸ μειρά[κι]ον· . . . βομέ-
νων γὰρ ἐπειδὰν ἀπαλ-
[λ]αγῆι τῆς ἐ[π]αρχείας εἶτα
[. . . . .] τοὺς τόκους
[. . . . .] . εται[.]πα . . ο .
[12 letters] . [. . .]
[„ „]ν̣ο[ι] ὑπο
[„ „]ν διαδο-
[χ . . . . .] . ερ διὰ τὰς
[. . . . . γυμνα]σιαρχίας
[ἐπι]τ̣ηρητα[ῖ]ς εἰς μὲν

Col. iii.

νὸς ἐ[σται] γυμνασίαρχο[ς
τὸ δὲ ἕνατον καὶ ε[ἰκο-
στὸν Ἀνείκητος [γυμνα-
σιαρχήσει. ταῦτ[α δὲ ἐκ
τίνος αἰτ[ί]ας σ[. . . . .
κας; ἐξαπατηθ[ῆναι]
ἢ καὶ δωρεὰ[ς λαβεῖν]
φήσεις; συνφέ[ρει τοί-
νυν τοὔλατ το[ν μόν]ον
ὁμολογεῖν. ἡμεῖς δ' οὐ-
κ εἰληφέναι σε μισθὸν
[ἀλλὰ δε]δωκέναι φαμέν.
τ[ί] γὰρ ἑπτακαιδεκαετὴς
[π]αῖς πᾶσαν ἡμέραν ἐδεί-
πνει παρὰ σο[ί;] τούτων
ἕκαστος ὁσάκις ἠξιώθη
μεταλαβεῖν ἱστιάσεως,
[ο]ὐδὲ γὰρ ῥαιδίως ἐκβασι-
λισθεὶς ἅπαξ τὰ τοιαῦ-
τα ἐχαρίζου, τὸν παῖδα
ἑόρακεν ἐν τῶι [σ]υνποσί-
ωι καὶ μετὰ τοῦ π[α]τρὸς
καὶ μόνον. ἑόρακε δὲ καὶ
[βλ]έμμα ἀναίσχυντον
καὶ διαπομπὰς ἀναισχύν-
του(ς) ἐραστῶν δ̣α[.]ειον.
τί δὲ πᾶσαν ἡμέ[ρ]αν ἡ-
[σ]πάζετο; μαρτύρονται
κύριε τὴν σὴν τύχην
[εἰ] μὴν ἀναμενόντων

[τὸ] ἐν[νεακαιδ]έκατον
[ἔ]τος τ[οῦ] κυρίου Βερνεικια-
[. .]..αλ....νειας..τω τῶν πώποτε
[. . . .]..[.] κ[αὶ γ]υμνασιάρχων καὶ γρα-
[μα]τ[έω]ν κ[αὶ τῶ]ν τῆς γ[υμ]νασιάρχ[ας
[ἐπιτηρητῶν . . . .]. [. . .]. . . . . [. . .

αὐτ
[[ἡμ]]ῶν τὸν ἀσπασμὸν
Traces of 4 lines by the second hand.

5. μεν· above the line. 6. ὃν Pap. 8. ησαν· Pap. 11. επιστολας· Pap. 15. δηλωσουσιν· Pap. 20. μειρακιον· Pap. 29. γυμνα]σιαρχιας· Pap. 30. επι]τηρητα[ι]ς· Pap. 40. σιαρχησει. Pap. 42. κας· εξαπατηθ[ηναι]· Pap. 44. φησεις· Pap. 46. ομολογειν· Pap. 48. φαμεν· Pap. 51. σ[οι]· Pap. 53. ιστιασεως. Pap. l. ἑστιάσεως. 56. εχαριζου. Pap. 58. ως· . . . πατρος· Pap. 59. μονον· Pap. 62. δα[.]ειων· Pap. 63. η[σ]παζετο· Pap. 65. τυχην. Pap.

Col. iv.

καὶ θυραυλούντων ἐκ τ[οῦ
κοιτῶνος ἐξιόντα τὸν
παῖδα ἑορακέναι μόν[ον
[[συ]] σύνβολα δεικνύντα
τῆς πρὸς τοῦτον ὁμει-
λίας. ἅπαξ γὰρ ἐν ἔθει τῆς
α[ἰσ]χύνης γενόμενον
εὔμορφον καὶ πλούσιον
μειράκιον ἐθρύπτετο
καὶ ἐξύβρι[ζ]εν ὥστε ἄντι-
κρυς ἁπάντων συνπαί-
ζειν καὶ ἑ[ξ]ηρτῆσθαι τῶν
χειρῶν [Εὐ]τύχου τοῦ κοι-
τωνείτου καὶ γέλωτα
πολὺν καὶ ἀνειμένον
ἐν μέσοις τοῖς ἀσπαζο-
μένοις γελᾶν. ἦν δὲ οὐ-
κ ἀσύνετον, ὥστε καὶ
ἐπίδειξις ἦν αὐτῶι πρὸς
τοὺς δανειζομένους
ἃ ἔπραττεν. τί οὖν ὁ κα-

Col. v.

[ἐ]ν θεάτρῳ καθίσα[ντα
παρέδωκας εἰς θ[ά]ν[ατον,
ἀγένειον δὲ καὶ ο[. .] . . ν
ἔτι καὶ εὔμο[ρφον μ]ειρά-
κιον ἐν τῶι [ραι]τ̣ωρίωι
πᾶσαν ἡμ[έ]ρα[ν τη]ρῶν
οὐκέτι ἔπεμπες [ἐπὶ τὰ
διδασκα̣λε[ῖ]α̣ κα[ὶ] τ̣[ὰς προ-
σηκούσας τοῖς ν[εανί]α̣[ις
τριβ[ά]ς. πόσῳ δι[καιότε-
ρον ἂν ἐμέμψω τ̣ὸ[ν . . .
τα[ῦ]τ̣α̣ πα[ι]δαγωγ[οῦν-
τα πα̣τέρα καὶ . [. . . . . .
. [. . . . .]νστ[. . . . . .
[. . . .]εκτ[.] . σ[. . . . .
λ[. . . .] τ̣ . . . . τ̣ . [. . . . .
χ[. . . .] . . . ιχ[.]ε . . [. . . . .
και ε̣[. . .] . . . . . [. . .
περ[ι]π̣α̣[τ]εῖς ὅλην [τὴν Αἴ-
γυπτ[ον σὺν] μειρ[ακίῳ.
οὐ μὴν εἰς [τὸ] τοῦ . [. . . . .

τηφὴς σὺ καὶ ὑπεραύ-
ἀλλ' ἐὰν
[σ]τηρος οὐκ ἐκώλυες; [[ἐὰν]]
μὲν πένης ἄνθρωπος
[ἐν] εὐτελέσιν ἱματίοις
ἐντύχῃ σοι τὴν οὐσίαν
αὐτοῦ καὶ τῆς γυναικὸς
καὶ τῶν περὶ αὐτὸν ἀνα-
λη[[μ]]φθῆναι κελεύεις καὶ
τὸν οὐκ ἐν λευκαῖς ἐσθῆσιν
τοῦ[.]τ[ο]υ δευτέρου [[τόκου]]
πλήρη
τούτου τόκου [[που]] τὸ συμ-
καὶ η προσ
πληρῃ τῃ τῆς [[η . . . . . ρα]]
[. . .]υτρικης τῆς [. .]ωσυ . ματε[. .]

ἀγοραίου κριτηρ[ίου βῆμα ?
ἑπτακαιδεκαετ[ὴς παῖς ἔσ-
πετό σοι; τί οὖν καὶ ἐ[ν Μέμ-
φει καὶ ἐν Πηλουσίῳ [καὶ
ὅποι ποτ' ἦσθα μι[. . . .
συ[[ν]]παρῆν; οἱ μὲν [ἄλλοι
× πάντες περιιστάμ[εθα
τάς τε ἀποδημία[ς καὶ
τὰς κρίσεις ὥστε μ[. . . .
× οἱ μὲν ἄλ[λο]ι πάντες περ[ιιστά-
μεθα τὰ[ς ἀ]ποδημί[ας . . . . . .
ἀπέσφαξεν τ[. . . . . .
. . .[

72. θυραυλουντων· Pap. 74. εορακεναι· Pap. 76. ομειλιας· Pap. 81. εξυβρι[ζ]εν· Pap. 84. κυιτωνειτου· Pap. 88. γελαν· Pap. 89. ασυνετον· ὥστε Pap. 90. l. αὐτοῦ. 92. επραττεν· Pap. 93. υπεραυ[σ]τηρος· Pap. 94. εκωλυες· Pap. 97. σοι· Pap. 100. κελευεις· Pap. 115. τριβ[α]ς· Pap. 122. ε . . . Pap. 129. σοι. Pap. 130. φει· Pap. 132. παρην· Pap. 135. κρισεις· Pap.

Col. vi.

. τ[. . . .] . . τισ[.] . [. . . . . .
ἅμα γὰρ τὴν εὐσεβ[είαν
Μαξίμου σκόπει· . [. . . . .
ρισε Καλλί[ν]εικός τ[ις τῶν
ἀπὸ Μουσείου φιλ[οσόφων
ἄρξας δὲ καὶ τὴν . [. . . . . .
ἀρχιδικαστῶν ασ[. . . . . .
κα ἐπὶ παιδε[
ἐνπειρίᾳ δε[
ἄλλως δὲ οὐκ[

σώματι κεχρημ[ένος
ἠξιώθη παρ[
τῶν τοιούτ[ων
σιων αφ[
κρείνειν . [
αὐτῶι. θαρ[
τὴν ἐπιστ[
κε τὴν σῃ[
τησεπ[
ἐργο[
[.]ξ[
. . . . . .

142. σκοπει· Pap. 155. αυτωι· Pap.

2. The critical mark opposite this line perhaps indicates that the adscript at the bottom of the column was to be inserted at this point. But from internal evidence the adscript would seem more appropriate to ll. 21–32, where the *γυμνασιαρχία* is referred to. There is also a v-shaped mark opposite l. 7.

2–110. 'I will add a fact, my lord, which will, I expect, excite your wonder and disbelief until we read the documents. He condemned people to pay interest for a period at which in some cases they had not yet even received the loan. What does he say? Owing to your absence you were ignorant of the letters written to you about this? These letters will still better and more clearly exhibit Maximus' exactness and care in this matter. For the last memorandum confirms (the question of) his slave (?) and his love for the youth. . . . Up to the 19th year of the Emperor Berenicianus will be gymnasiarch and in the 29th Anicetus will hold that office. What reason had you for (suppressing?) all this? Will you say that you were deceived or that you took bribes? It is best to acknowledge only the lesser fault. But we assert not that you took a reward but that you gave one. For why did a boy of 17 years dine with you every day? Each of these witnesses whenever he was invited to join the banquet (it was not easy when once you had assumed regal state to obtain such favours from you) saw the boy at the party, both with his father and alone, and each saw the shameless look and shameless goings to and fro of the lovers. . . . Why did he greet him every day? They bear evidence swearing by your Fortune, my lord, that while they were waiting to salute him and gathered at the door they saw the boy coming out of the bed-chamber alone, showing signs of his intercourse with him. For when once accustomed to his shame this handsome and rich youth gave himself airs and became so impudent that he sported with and clasped the hands of Eutychus the chamberlain in the presence of every one and laughed long and freely in the middle of the clients. He was not stupid, and even showed off to the borrowers what he had been doing. Why then did not you with your modesty and extreme austerity stop him? If a poor man wearing cheap clothes asks you a favour, you order his property and that of his wife and friends to be confiscated, and the man who took his seat at the theatre without wearing white garments you delivered to death, whereas a still beardless . . . and handsome youth you kept all day in the praetorium and did not send him any longer to the schools and the exercises proper for the young . . . you travel about the whole of Egypt with the youth. Did not a boy of 17 years accompany you to the judgement-seat in the public court? Why then was he by your side both at Memphis and at Pelusium and wherever you were? . . .'

18. *τὴν δούλην αὐτοῦ* is very obscure; an abstract substantive to balance *ἔρωτα* would be expected. l. *δουλείαν*?

20. The vestiges do not well suit *ἀμειβομένων*.

41. *σ[εσιώπη]κας*?

62. *δι[.]ειων*: the second letter might be *ο*, but it is difficult to escape from *δι[ν]είων*, which however yields no sense.

472. Speech of an Advocate.

30·5 × 35·5 *cm.* About A.D. 130.

This papyrus contains the concluding part of a speech in defence by an advocate. The first column, which consists only of ends of lines, is not printed,

the second and third are practically complete. The orator's client was a woman called Hermione, against whom various charges of attempted poisoning, and fraud in connexion with a supposed mortgage, had been brought by a man whose name does not appear here, but was Sarapion, if, as is almost certain, **486** is concerned with the same dispute. An epistrategus is mentioned in the first column, and it is probable that the proceedings took place about A.D. 130 before Claudius Quintianus at the trial mentioned in **486**. 8 and 26, from which passages we learn that the epistrategus referred the case to the praefect. The handwriting of the papyrus is very like that of the Petition of Dionysia (**237**), written in the reign of Commodus, and this copy of the speech may have been made some years after it was delivered.

Col. ii.

αυτη. καὶ γὰρ ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι
λέ[γω]ν καὶ ἀπ[ὸ] μὲν τῆς Ἑρμιόνης οἰκίας ἐξιὼν οὔτ' ἔφη
πρός τινα αἰσθέσθαι οὐδενὸς οὐδ' ὅλως ὑπόνοιαν οὐδεμίαν ἔσχεν,
ἀπὸ δὲ τῆς ἑαυτοῦ τε καὶ τοῦ κληρονομεῖν μέλλοντος υἱοῦ
προῆλθε πεφαρμακεῦσθαι λέγων. εἶχεν μὲν οὖν αἰτίας τοῦ καὶ
αὐτὸς ἑ[αυ]τῷ προσενενκεῖν φάρμακον ἃς καὶ ἄλλοι πολλοὶ τὸν
θάνατον τοῦ ζῆν προκρείναντες, καὶ γὰρ ὑπὸ δανειστῶν ὤλλυ-
το καὶ ἠπόρει. εἰ δ' ἄρα τις καὶ ἐπεβούλευσεν αὐτῷ ὁ υἱὸς ἐπιτηδει-
ότατος. διὰ τί δ' ἐπήνενκεν τὸ ἔνκλημα ταύτῃ δῆλον. δύναται
μὲν γὰρ καὶ ἄλλα τινὰ λελοιπῆσθαι παρὰ τὸν τῆς προνοίας χρόνον,
διαδίκνυσι δὲ τὸ πρᾶγμα ὅτι καὶ ἐζηλοτύπει αὐτὴν μὴ ἐπισταμένην
καὶ ἄνδρα μὲν αὐτῆς ἑαυτὸν ἐκάλει, οὐκ ἀξιούμενος δὲ ταύτης
τῆς προσηγορίας ὑπ' αὐτῆς καὶ ἐρωτικῶς ἤλγει καὶ ἐπιζῆν ἑαυτῷ
ταύτην οὐκ ἤθελεν. ἐὰν λέγωσιν δοῦλον Σμάραγδον ἀνεύρετον
γε[γ]ονέναι αὐτὸν αἰτίαν ἔχοντα τοῦ τὴν πίστιν κεκλοφέναι,
φη[σ]ὶν δ' οὖν καὶ πίστιν γεγονέναι ἵνα κλεπῇ, οὐ δύναται γὰρ κεκλέ-
φθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν δ' εἶναι μηδὲ
πίστιν γεγρ[ά]φθαι. οὔτε γὰρ ἡ ἀγοράσ⟨ασ⟩α γράμματα ᾔδει οὔτε ἡ νῦν
ἐνκαλουμένη Ἑρμιόνη, οὔτε ξένος οὐδεὶς ἄλλης καταγραφείσης
πίστ[ι]ν πα[ρ' ἑ]αυτοῦ δίδωσι. ὥστε καὶ παρὰ τίνος ἂν εἴποι τὴν πίστιν
ἐσχηκέναι; παρὰ παντὸς γὰρ ἄκυρος ἦν. εἰ δὲ ἀπέδρα δοῦλος
οὐδὲν δύναται τοῦτο κατὰ δεσπότου. ἔτι μέντοι περὶ τοῦ
μηδὲ πίστιν εἶναι καὶ ἡ νομὴ συνβάλλεται. τῶν γὰρ ἐν πίστει

καταγραφέντων τὸ ὄνομα μ[ό]νον εἰς τοὺς χρηματισμοὺς
παρε[θ]έντων, οὐκέτι δ' ἀντιποιουμένων ὧν κατεγράφησαν
ἡ μὲν ἀγοράσ(ασ)α φανερᾷ ἐσ[τι]ν καὶ ἀντιπεποιημένη καὶ ἀφ' οὗπερ
ἠγόρα[σ]ε [κ]αρπουμένη, ὁ δ' ἀφ' οὗπερ πέπρακε οὐκέτι ἀλλὰ καὶ
τῶν τῆς μητρὸς τὴν [οἰ]κονομίαν ὡς προνοητὴς ποιούμενος
τούτοις δὲ] ἐνχ[ει]ρῶν. ἐὰν κοινὸν ὁμολόγημα λέγωσι γεγο-
νέναι τῆς θυγατρὸς πρὸς τὴν Ἑρμιόνην ἑκατὸν πεντήκοντα
κεραμίω[ν] καὶ ἀπὸ τούτων ὧν ἠγόρασεν κτημάτων φαμὲν
τοῦτο [πᾶ]ν μηδὲν εἶναι πρὸς τὸν κατήγορον. οὐ γὰρ εἴ τι ἔπραξε
θυγάτηρ πρὸς τὴν μητέρα τοῦτο αὐτοῖς εἰς συκοφαντίαν εὕρημα,
ὅμως δὲ οὔτε τῶν αὐτῶν χρόνων οὐδὲ τοῦτο ἀλλὰ μετ' ἐνι-
αυτὸ[ν] ἐνγὺς δὴ οὔτε ἑκ[ατὸ]ν πεντήκοντα κεραμίων χορηγία
πρὸς πίστ[ι]ν τεσσάρων ταλάντων οὐδέν ἐστι, ταῦτα γὰρ μόνον
ἑνός ἐστιν τόκος. ἀλλὰ μὴν . υ[ῶν πίστεως περὶ τούτων
οὔσης παρὰ τῷ δοκοῦντι πεπρακέναι ἑτέρῳ ἂν ἑαυτὴν γράμ-
ματι ἡ θ[υγ]άτηρ κατηνγύα τῷ δημοσίῳ μελλήσουσα ἀφαιρε-
θήσε[σθαι ὁ]πότε ἐκείνῳ ἐδόκει; ἀλλὰ καὶ τὸ τῆς [χορ]ηγίας τοιοῦτον
ἦν· [τῇ γὰρ Ἑρμι]όνῃ τρεῖς παῖδες ἦσαν, Ἀφρο[δ . . . . .]ν, Διονυσία,
τ[. . . . .]ν τῆς Διονυσίας τὸ προ[. . . . .] Ἑρμιόνη
[14 letters] ἔκστασιν τοῦ μην . [. . . . .] . ε
[16 „]ησ . . . . . [17 letters]τερου

Col. iii.

τῶν παίδων τοῦ πρεσβυτέρου,
ἐδεήθη ἡ Διονυσία τῆς μητρὸς
μὴ ἐπὶ μόνοις αὐτὴν ἀπολιπεῖν
τοῖς διατηγῆναι φθάσασιν
ἀλλά τι καὶ παρασχεῖν ὡς ἐπὶ
ἑνὶ μόνῳ σαλεύουσαν, καὶ ἡ μὲν
Ἑρμιόνη δίδωσιν αὐτῇ ἓν ἥμισυ
τάλαντον. ἡ δ' ἵνα μὴ καὶ ζῶσα
ἡ μήτηρ τούτων στερῆται δίδωσι
ἀντὶ τόκου κατ' ἐνιαυτὸν τὴν

55 χορηγίαν ταύτην καὶ τοῦτο αὐτὸ
γέγραπται κατὰ τὸ κοινὸν ὁμολό-
γημα.

6. ε of ε[αν]τω corr. from α. 10. l. λελυπῆσθαι. 11. δε above the line. 13. Second ω of ερωτικως above ο. 14. ηθελεν// Pap. 15. κεκλοφεναι// Pap. 22. π of περι corr. 29.]ρων// Pap. 32. ει corr. 48. ιν of φθασασιν above ιν very cursively written. 56. κο of κοινον corr. from ρκ.

'For it was from his house that he came out saying that he had been poisoned, and when he came out of Hermione's house he neither told any one that he noticed anything nor had the least suspicion, but it was from the house of himself and his son and future heir that he came forth saying that he had been poisoned. He had indeed reasons for administering poison to himself which many others have had in preferring death to life; for he was ruined by creditors and at his wit's end: but if any one really plotted against him, his son is the most likely person. Why he brought the accusation is now clear. He may indeed have had other troubles during the period of his stewardship, but the case shows that he was jealous of her without her knowledge and called himself her husband, but since she did not vouchsafe him this title, he suffered like a lover and did not wish her to outlive him. If they say that the slave Smaragdus has disappeared being himself accused of having stolen the mortgage—he only asserts that a mortgage was made in order that it might be stolen; for it is impossible for that to have been stolen which neither ever existed at all nor could exist, nor can a mortgage have been drawn up, since neither the buyer knew how to write nor the present defendant Hermione, nor does a stranger when another woman is registered as mortgagee himself issue a deed of mortgage. So from whom could he say that he had received the mortgage? From whichever quarter he did so, it was invalid. And if a slave has run away, this is no argument against his master. Moreover the division also helps to show that there never was any mortgage. For persons who are registered as mortgagees have only their name inserted in deeds and do not claim the property which has been registered in mortgage, but the buyer has clearly claimed the property and been in enjoyment of it ever since she bought it, while he since he sold it has no longer been enjoying it, but administering the property of the mother as a steward and attacking my clients. If they say that a joint agreement was made between the daughter and Hermione for 150 jars, to be produced from these vineyards which she (Dionysia) bought, we assert that all this has nothing to do with the plaintiff. For if the daughter did make an agreement with the mother, this does not afford them an excuse for calumnies. That however did not happen at the same period, but nearly a whole year afterwards, and the provision of 150 jars is nothing as security for 4 talents, for they are the interest upon only 1 talent. Again, if there had been security given to the supposed seller, would the daughter have pledged herself to the State by another deed when she was liable to be deprived of the property whenever he chose? The facts about the provision are as follows: Hermione had three children, Aphro . . . , Dionysia . . . Dionysia entreated her mother not to leave her with only what had already been used up, but to give her something since she was dependent upon only a single resource, whereupon Hermione pays her 1½ talents. But Dionysia, in order that her mother may not in her lifetime be deprived of that sum, pays instead of interest every year this provision, and this very statement is contained in the mutual agreement.'

9. *ταύτῃ*: in the translation we have connected this with *δῆλον*, but it may be dependent upon *ἐπήνεγκεν*, sc. Hermione.

10. *προνοίας χρόνος* means the period when the accuser was acting as *προνοητής* of Hermione; cf. l. 28.

11. *αὐτήν*: Hermione is the last person mentioned by name, but seeing that she was old enough to be the mother of three children, it is perhaps more probable that the person meant is Dionysia, who is the *ἀγοράσασα* of l. 18; cf. l. 31 and 486. 4.

15. *πίστιν*: for the point at issue in connexion with this supposed document cf. 486. 4–8 and 22–4. Dionysia claimed to have bought a vineyard from the accuser's father, while the plaintiff asserted that it had been only mortgaged to her, and accused Smaragdus, the slave of Dionysia or Hermione, with having stolen the bond of mortgage.

25. *οὐκέτι*: the context requires *οὔπω*. Perhaps *οὐκέτι* has been introduced from l. 27.

28. *τῆς μητρός* means Hermione, as distinguished from 'the daughter' (Dionysia); cf. l. 30.

36. These four talents seem to have been the sum which, according to the accuser, Dionysia had borrowed from Hermione and advanced to him upon the security of the vineyard, and the 150 jars of wine were according to him interest upon the money borrowed by Dionysia. To this the orator replies that the 150 jars were paid by Dionysia to Hermione as interest upon a talent and a half given her by Hermione.

473. Decree in Honour of a Gymnasiarch.

21·4 × 29·6 *cm.* A.D. 138–160.

A resolution, dated in the reign of Antoninus Pius, of the magistrates and people of Oxyrhynchus, together with the resident Roman and Alexandrian citizens, to honour a gymnasiarch by setting up a statue, a full-length portrait, and three shields. Owing to the loss of from 30–40 letters at the beginnings of lines, the name of this individual is not known. The enumeration of his public services mentions his 'unstinted provision of unguents,' his contributions to the fund for theatrical displays (cf. 519), and his restoration of the baths and 'greater thermae'; cf. P. Amh. 70, a letter of the magistrates of Hermopolis concerning the expenses incurred by gymnasiarchs.

Though writing a large and handsome semi-uncial hand, the scribe seems to have committed several errors.

1 [*Ἔτους Αὐτοκράτορος Καίσα*]*ρος Τίτου Αἰλίου Ἁδριανοῦ* [*Ἀ*]*ντω-*
[*ν*]*είνου Σεβαστοῦ Εὐσεβοῦς μηνὸς Καισαρείου ἑβδόμῃ καὶ εἰκάδι,*
2 [*ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὀξυρυγχ*]*ιτῶν ἄρχουσι καὶ τῷ*
δήμῳ [*καὶ Ῥ*]*ωμαίων καὶ Ἀλεξανδρέων τοῖς παρεπιδημοῦσι· ἐπεὶ*
3 *παραδοὺς ἑαυτὸν*] *εἰς ἐκούσιον γυμν*[*ασ*]*ιαρχίαν ε*[. . . .]*ειρα πολὺ προ-*
θυμότερος ὤφθη ἀλειμμάτων ἀφθόνῳ χορη-

4 [γίᾳ καὶ]αις πρὸς τὸ πλη[ρ]έστατον τά τε [θε]ωρικὰ χρήματα
ἀμέμπτω[ς] ἐπίδιδωσι καὶ τὴν τῶν βαλα-
5 [νείων] μέρος καίτοι τῆ[ς] τῶν μειζόνων θερμῶν ἐπιμελείας
εἰς αὐτὸν ἐλθούσης μεγαλοφρόνως
6]ων διήμαρ[τ]ε ε . . . . στε[. .] πλείοσι παρὰ τὴν πρώ-
τὴν ἀκμὴν πολλὰ παρορᾶσθαι
7] . συντῳ ἄξ[ι]ον τῇ ἡλικίᾳ καὶ τὴν τοῦ λοιποῦ βίου
φιλοτιμίαν, τιμῆσαι αὐτὸν ἀνδριάν-
8 [τι]μιῳ καὶ γραφα[ῖ]ς ὅλου τοῦ σώματος καὶ ἀσπιδείων
τριῶν ἀναθέσει ἐν τοῖς τῆς
9 [πόλεως]

1. ο of τιτου corr. from ι. 7. τω corr. from προ or *vice versa*.

2. For the supplement cf. B. G. U. 362. v. 1–2. λαμπροτάτης here is uncertain, for such honorific adjectives are not elsewhere applied to Oxyrhynchus before the third century, when it had a municipal constitution like other μητροπόλεις of nomes.

3. ε[. . . .]ειρα: probably ε[ν τῇ χ]είρᾳ, i. e. χρείᾳ.

ἀλειμμάτων: cf. φιλοτίμως ἀλείφοντι in an inscription in honour of a third century gymnasiarch published by Milne, *Journ. Hell. Stud.* 1901, p. 284. . . . λημμα in P. Amh. 70. 7 is no doubt ἄλημμα or ἄλειμμα.

5. μειζόνων θερμῶν: Ἀδριανὰ θερμά at Oxyrhynchus are mentioned in 54. 14, but were probably distinct from the μείζονα.

7. The beginning of this line seems to be corrupt.

8. For ἀσπίδια in conjunction with ἀνδριάντες and ἀγάλματα cf. B. G. U. 362. x. 6.

474. Circular to Officials.

34·6 × 18·5 *cm.* A.D. 184?

This papyrus contains copies of three letters written by a high functionary, Plautius Italus, to various officials. The first (ll. 1–8) is addressed to the strategi and basilico-grammateis of several nomes, which were apparently enumerated in ll. 8–9, and directs their attention to the following letter (ll. 10–30) from himself to the strategus of the Tanite nome, reprimanding him and the basilico-grammateus for peculations. This is succeeded (ll. 31–41) by another letter to the same set of officials as those addressed in the first, forbidding in more general and peremptory terms the practice of diverting the imperial revenues to the 'salaries' of the principal revenue-officers of the nomes. The third letter is complete, but a large portion of the first two is hopelessly illegible owing to the staining of the papyrus. The circulars were issued on December 16

in the 25th year of an unnamed emperor, who must however be Commodus or Caracalla, since none of the others reigned so long. The handwriting, which suggests the second century rather than the third, is in favour of the earlier date. What position Plautius Italus held is not certain. If the reigning emperor was Commodus, it is possible that he was the praefect in A.D. 184, but this is not very likely, since Longaeus Rufus was praefect in May 185 (**237**. vi. 15, cf. P. Amh. 107), and Veturius Macrinus in July 181 (De Ricci, *Proc. Soc. Bibl. Arch.* 1902, p. 67) and *perhaps* in May 183 (B. G. U. 847). December 16, 216, falls in the praefecture of Valerius Datus (De Ricci, l. c. p. 100). It is more probable that Plautius Italus was διοικητής or perhaps ἴδιος λόγος. Since his letters are addressed to officials of nomes in the Delta as well as of, presumably, the Oxyrhynchite nome, it is hardly possible that he was an epistrategus.

Πλαύτιο[ς] Ἰταλὸς στρ(ατηγοῖς) καὶ βασιλ(ικοῖς) γρ(αμματεῦσι)
νομῶν τῶν ὑπογεγραμμένω[ν χαί(ρειν).
τῆς γραφείσης ὑπ' ἐμοῦ ἐπιστολῆ[ς
Σ̣α̣ρ̣α̣π̣ί̣ω̣ν̣ι τῷ̣ τοῦ Τανίτου νομο[ῦ
σ̣τ̣ρ̣α̣τ̣η̣γ̣ῷ̣ι̣ τὸ ἀντίγραφον ὑπέταξα ὅ̣π̣[ως
κ̣α̣ὶ̣ ὑ̣μ̣ε̣ῖ̣ς̣ εἰδῆτε καὶ τὰ κεκελευσ̣μ̣έ̣ν̣α̣ [. .
τα̣ . . . . . τ̣ρ̣ο̣ . . γ̣ρ̣ . . . . . [. .
(ἔτους) κε 16 letters [. .] . . [. .
Βουβ(αστίτου) 22 letters
σ 25 letters
τ̣η̣ς̣ 23 „
θαι . . . . . τ̣ηται ἵνα̣ ἄλλα προτ̣ε̣[. . .
δια . . . οντα . . . . . ν διω̣κεῖτα̣ι̣ τ̣[.
αυτα . . . . . ι̣ν ἀξ[ι]ώ̣τατός τε κομι-
ζ̣α̣ν̣τ̣ . . . ὀφειλομεν[. .] . . . [. . . . . .
τα̣ . . . . τ̣ο̣υ̣ κεκελευ[σ]μ̣ε̣ν̣[. . . . . .
ἐν̣ . . τ̣ησας διὰ τοῦ ἀρ[γ]υρικ̣[οῦ λόγου τοῦ
Φα[ῶ]φι μηνὸς τῷ̣ βασ[ιλ(ικῷ̣) γραμ]ματεῖ
[. .] . . τοῦ κδ (ἔτους) ἀργ(υρίου) (ταλαντ) φ̣ . [. . . .] . . .
ποίησον. εἰ δὲ μὴ δήλως [καὶ ἐμ-
προθέσμως τὰ δέοντα [. . . .
ἐκεῖνος εἰς ἀπαίτησίν σ̣ο̣ι̣ [

μετέδωκεν, καὶ οὐδέν ἐστιν τὸ
καλούμενον ὀψίμως ὑπ' αὐτοῦ περι-
γεγραμμένον, ἐπέσχεν ἂν τὴν δόσιν
τοῦ φθάσαντος αὐτῷ ὑπὸ σοῦ ἐξο-
διασθῆναι ἀργυρίου. καὶ φρόντισον
εἰς τὸ ἐξῆς μηδὲν παρὰ τὰ συνκεχω-
ρημένα γείνεσθαι.
(ἔτους) κε Χοίακ κ.

ἄλλης. Πλαύτιος Ἰταλὸς στρ(ατηγοῖς) καὶ
βασιλ(ικοῖς) γρ(αμματεῦσι) τῶν ὑπογεγραμμένων νομῶν
χαίρειν. ἐπιτυγχάνων τοῖς ἀργυρικοῖς
λόγοις κατελαβόμην ἐνίους τῶν στρατηγῶν
καὶ βασιλικῶν γραμματέων σαλάρια
χρόνου τινὸς δι' ἑαυτῶν ἀνελομένοις
ἀβουλίᾳ μᾶλλον ἢ πειθοῖ τῶν παρηγγελ-
μένων χρωμένοις, κἀκείνοις μὲν τὰ δέοντα
ἐπέστειλα, κοινῇ δὲ πᾶσι δεύτερον τοῦτο
προσαγορεύω ἄνευ τοῦ ἐπιτραπῆναι
μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος.

13. l. διοικεῖται. 36. l. ἀνελομένους. 38. l. χρωμένους. ν of μεν corr. from τ.

20–7. The sense of this sentence, which stands between two imperatives, is very obscure. ἐκεῖνος in l. 22 and αὐτοῦ in l. 24 refer presumably to the basilico-grammateus, who is also the subject of ἐπέσχεν. After σοι in l. 22 three or four letters may be lost. καὶ οὐδὲν—περιγεγραμμένον seems to be a parenthetical remark. The unauthorized payment to the basilico-grammateus in l. 26 is further explained by ll. 35 sqq., since l. 38 probably refers back to the second letter.

31–41. '(Copy) of another (letter). Plautius Italus to the strategi and basilico-grammateis of the hereinafter-mentioned nomes, greeting. On examining the accounts of the money revenue I discovered that certain of the strategi and basilico-grammateis had paid themselves salaries for some period on their own responsibility, in defiance rather than obedience to the proclamations. Thereupon I sent them a suitable admonition, and I now make this second order applying to all that the imperial moneys are not to be touched without leave.'

41. κυριακοῦ χρήματος: i. e. the revenue of the κυριακὸς λόγος, on which see P. Meyer in *Festschr. zu O. Hirschfeld* p. 139. His view that κυριακὸς λόγος = *fiscus* (διοίκησις) as opposed to ἴδιος λόγος is true in most instances, but a notable exception occurs in P. Catt. v. 17 (cf. *Archiv*, III. 1), where the *bona vacantia* of a soldier who had died without heirs are appropriated by the idiologus Julianus εἰς τὸν κυριακὸν λόγον.

475. Report of an Accident.

28·7 × 9 *cm.* A.D. 182.

A letter from the strategus Hierax to one of his *ὑπηρέται*, enclosing a copy of a report sent him by a certain Leonides with regard to the death of a slave, who had been killed by falling from an upper story while watching an entertainment given by dancing-girls. The strategus orders the *ὑπηρέτης* to view the dead body in company with a public physician; cf. **51–2** and **476**.

'Ιέραξ στρατηγὸς 'Οξυρυγχείτου Κλαυδίῳ Σερήνῳ ὑπηρέτῃ. τῶν δοθέντων μοι βιβλιδί[ω]ν ὑ[π]ὸ Λεωνίδου το[ῦ] κ(αὶ) Σερήνου τὸ ἴσον ἐπεστέλλεταί σοι, ὅπως παραλαβὼν δημόσιον ἰατρὸν ἐπ[ι]θεωρήσῃς τὸ δηλούμενον νεκρὸν σῶμα καὶ παραδοὺς εἰς κηδείαν ἐνγράφῳς ἀποφάσεις προσφωνήσητε. (2nd hand) σεσ[η]μ(είωμαι).

1st hand. (ἔτους) κγ [Μ]άρκου Αὐρηλίου Κομμόδου 'Αντωνίνου Καίσαρος τοῦ κυρίου 'Αθὺρ ζ.

3rd hand. 'Ιέρακι στρα(τηγῷ) παρὰ Λεωνίδου τοῦ καὶ [Σερήνου χ]ρηματίζοντος μητρὸς Ταύριο[ς] ἀπὸ Σενέπτα. ὀψ[ί]ας τῆς διελθούσ[ης] ἕκ⟨τ⟩ης ἑορτῆς οὔσης ἐν τῇ Σενέ[πτα καὶ κροταλιστρίδων λειτουργου[σῶν κατὰ τὸ ἔθος πρὸς οἰκίᾳ Πλουτίωνος τοῦ [γαμβροῦ μου . . . [.] . . . . . τοδήμου 'Επαφρόδειτος δοῦλός αὐτοῦ ὡς (ἐτῶν) η βουληθεὶς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύψαι καὶ θεάσασθαι τὰς [κρο]ταλιστρίδας

ἔπεσεν καὶ ἐτελε[ύ]τησεν. οὗ χά-
ριν ἐπιδιδοὺς τὸ βιβλείδιον [ἀξ]ιῶ
ἐὰν δόξῃ σοι ἀποτάξαι ἕνα τῶν περὶ
σὲ ὑπηρετῶν εἰς τὴν Σενέπτα
ὅπως τὸ τοῦ Ἐπαφροδείτου σῶμα
τύχῃ τῆς δεούσης περιστολ[ῆς] καὶ
καταθέσεως. (ἔτους) κγ Αὐτοκράτορος
Καίσαρος Μάρκου Αὐρηλίου Κομμόδου Ἀντωνίνου
Σεβαστοῦ Ἀρμενιακοῦ Μηδικοῦ Παρθικοῦ
Σαρματικοῦ Γερμανικοῦ Μεγίστου Ἀθὺρ ζ.

Λεωνίδης ὁ καὶ Σερῆνος ἐπι[δ]έδωκα.

4. l. ἐπέσταλται. 6. το corr. from τον.

'Hierax, strategus of the Oxyrhynchite nome, to Claudius Serenus, assistant. A copy of the application which has been presented to me by Leonides also called Serenus is herewith sent to you. Take a public physician and view the dead body referred to, and having delivered it over for burial make a report in writing. Signed by me. The 23rd year of Marcus Aurelius Commodus Antoninus Caesar the lord, Athur 7.

To Hierax, strategus, from Leonides also called Serenus, whose mother is stated as Tauris, of Senepta. At a late hour of yesterday the 6th, while a festival was taking place at Senepta and the castanet-players were giving their customary performance at the house of Plution my son-in-law . . . , his slave Epaphroditus, aged about 8 years, wishing to lean out from the bed-chamber (?) of the said house and see the castanet-players, fell and was killed. I therefore present this application and ask you, if it please you, to appoint one of your assistants to come to Senepta in order that the body of Epaphroditus may receive proper laying out and burial.' Date and signature of Leonides.

8. ἐνγράφως: or perhaps ἐνγράφους.
22. δώματος: δῶμα here clearly indicates a room on an upper floor, and probably means the same as δωμάτιον, i. e. a bed-chamber.

476. Report of Mummifiers.

9·8 × 6·3 *cm.* Second century.

A report addressed to the strategus by two ἐνταφιασταί who had been commissioned to examine the cause of a death which had taken place. Cf. **51**, a similar report by a public physician, and the preceding papyrus.

Φωκίωνι στρ(ατηγῷ)
παρὰ Θώνιος Φλώρου
μητρὸς Πτολεμᾶς
ὡς (ἐτῶν) λε οὐ(λὴ) καρπ(ῷ) ἀρ(ιστε-
ρῷ) καὶ Θώ-
νιος Πεταῦτος μητρὸς
Ταουῆτος ὡς (ἐτῶν) ξβ ἀσήμ(ου)
ἀμφοτέρων ἀπ' Ὀξυρύγ-
χων πόλεως ἐνταφι-
αστῶν. τῇ ἐνεστώσῃ
ἡμέρᾳ ἐπετράπημεν·
ὑπὸ σοῦ διὰ Ἡρακλείου
ὑπηρέτου ἐπιδεῖν σῶ-
μα νεκρὸν Ἄπιος Παύ-
σιος ἀπὸ τῆς αὐτῆς πό-
λ[ε]ως καὶ προσφωνῆσαι
[τὴν περὶ τὸ αὐ]τὸ διάθεσιν.
[ἐπιδόντες οὖν] τὸ αὐτὸ σῶ-
[μα ἐν τῇ οἰκίᾳ] αὐτοῦ ἐπ[ι
. . . . .

11. δι of δια corr. from τ.

'To Phocion, strategus, from Thonis son of Florus and Ptolema, aged about 35 years, having a scar upon his left wrist, and from Thonis son of Petaus and Taoues, aged about 62, with no distinguishing mark, both of Oxyrhynchus, mummifiers. To-day we were commissioned by you through your assistant Heracleus to inspect the dead body of Apis son of Pausis, of the said city, and to report the circumstances of the case. We therefore inspected the said body at his house . . .'

18. The papyrus probably continued *ἐπ[ὶ παρόντι τῷ αὐτῷ ὑπηρέτῃ εὕρομεν*; cf. **51**. 12 sqq.

(*b*) DECLARATIONS (*ἀπογραφαί*).

477. Registration of an Ephebus.

15·7 × 11·3 *cm.* A.D. 132–3.

This interesting papyrus is an application addressed to Marcus Claudius Serenus, exegetes and holder of a variety of titles, and to other Alexandrian officials, from Ammonius, a citizen of Alexandria, who wished his son to be registered among the *ephebi* of the following year. At Athens the *δοκιμασία* and enrolment of *ἔφηβοι* took place at the age of 18, when they were received into their tribe and deme, and attained their legal majority, though they did not obtain full civic rights until the age of 21. At Alexandria it appears from a Tebtunis papyrus of the reign of Trajan that admission to the ranks of the *ἔφηβοι* was possible at a much earlier age, when the

assumption of legal rights would be out of the question. We also learn from the same document that the ἔφηβοι were registered in numbered συμμορίαι.

Μάρκῳ Κλαυδ[ί]ῳ Σερήνῳ νεωκόρῳ τοῦ
μεγάλου Σαράπιδος τῶν κεχιλιαρχηκότων
γενομένῳ ἐπάρχῳ σπείρης πρώτης
Δαμασ[κ]ηνῶν καὶ ἀρχιγεωργῷ ἱερεῖ ἐξηγητῇ
καὶ τοῖς Καισαρείοις καὶ τοῖ[ς] ἄλλοις πρυτάνεσι
παρὰ Ἀμμωνίου τ[ο]ῦ Θέωνος τοῦ
Σαραπίωνος Προπαπ[π]οσεβα⟨σ⟩τείου τοῦ
καὶ Ἀλθαιέως τ[ῶ]ν τὸ [π]έμπτον ἔτ[ο]ς
Δομιτιανοῦ [ἐ]φηβευκότων. βουλό-
μενος ἰσκρεῖναι εἰ[ς] τοὺς τὸ ἰσιὸν ὀκτω-
καιδέκατον ἔτ[ο]ς Αὐτ[ο]κράτορος Καίσαρος
Τραιανοῦ Ἁδριανοῦ Σεβαστοῦ ἐφήβους
τὸν γεγονότ[α] μοι ἐκ τῆς ἀδελφῆς μου
Θαυβαρίου ἀστ[ῆ]ς ἣ μ[ε]τήλλαχεν υἱὸν
Νειλάμμωνα ἀξι[ῶ] ὑμᾶς συντάξαι
τοῖς πρὸς τούτ[οι]ς οὖσι λαβοῦσί μ[ο]υ
χειρογραφίᾳ[ν μεθ' ὅρκ]ου ἀληθῆ εἶναι
τὰ προκείμε[να γράψα]ι οἷς καθήκει
χρηματίζ[ειν μοι . . . .]υντι τὰ πρὸς
τὴ[ν 16 letters]ειαν τοῦ
[προγεγραμμένου μου] υἱοῦ Νειλάμ-
[μωνος καὶ . . . . . .] τῷ τε κοσ-
[μητῇ καὶ τῷ γυμνασιάρ]χῳ τοῖς
[. . . . . εἰσκρῖν]αι εἰς τοὺς
[ἐφήβους . . . . . .]ωπ( ).
2nd hand. [Νειλάμμων Ἀμμωνίου ἔφη]βος ἀπ' Ὀξ(υρύγχων) [πόλ(εως)
[ ]

'To Marcus Claudius Serenus, *neocorus* of the great god Sarapis, ex-chiliarch, late praefect of the first cohort of the Damascenes, chief of the cultivators, priest and exegetes, and to the Caesarii and the other prytaneis, from Ammonius son of Theon son of Sarapion, of the Althaean deme of the Propapposebastian tribe, who became an ephebus in the 5th year of Domitian. I wish to enroll among those becoming ephebi in the coming 18th year of the Emperor Caesar Trajanus Hadrianus Augustus my son Nilammon

by my late sister Thaubarion, citizen, and therefore request you to instruct the officers concerned, on receipt of my declaration on oath that the foregoing statements are true, to write to the proper officials to deal with my case on my (proving the descent) of my aforesaid son Nilammon, and to (communicate with) the cosmetes and gymnasiarch . . . to enroll him among the ephebi . . .'

3. *ἐπάρχῳ σπείρης πρώτης Δαμασ[κ]ηνῶν*: cf. B. G. U. 73. 2–3, &c.

4. *ἀρχιγεωργῷ*: a novel and, in this context, unexpected title; but the reading seems clear. Cf. **513.** 11, note.

5. *Καισαρείοις*: if these are officials the title is apparently not otherwise known. A Caesarian tribe (? at Alexandria) occurs in **373**, but if members of one particular tribe were being addressed, the Propapposebastian (l. 7) would be expected, though cf. **513.** 1, note.

7–8. On the tribes and demes of Egyptian *πόλεις* see Kenyon, *Archiv*, II. 70 sqq.[1], who clearly shows by the aid of a British Museum papyrus that these doubled epithets connected by *ὁ καί* refer respectively to the tribe and deme of the person to whom they are applied. *Προπαπποσεβάστειος* (cf. **497.** 20) is known as the name of an Alexandrian *φυλή* from an inscription published by Jouguet in *Bull. Corr. Hell.* xx. 398. Cf. **513.** 1, note.

19–20. Perhaps *δικη]ύντι τὰ πρὸς τὴ[ν . . . ἀγχιστ]είαν* or some such phrase.

22 sqq. The cosmetes and the gymnasiarch are no doubt the officials at Oxyrhynchus. The wish of the petitioner was that after the completion of the formalities at Alexandria the local magistrates should be communicated with, and the status of the boy thus established.

478. Selection of Boys (*ἐπίκρισις*).

26 × 6·1 *cm.* A.D. 132.

An application addressed, as usual at Oxyrhynchus in such cases, to the *βιβλιοφύλακες*, by Dionysous, a freedwoman, requesting that her son, who had reached the age of 13, might be placed on the list of privileged persons who paid a poll-tax of only 12 drachmae, and stating the grounds of the claim. The evidence of this papyrus was utilized by us in a discussion of the whole question of *ἐπίκρισις* in P. Oxy. II. pp. 217 sqq., to which the reader is referred. Since the publication of that volume the subject has been treated at length by P. Meyer (*Heerwesen der Ptolemäer und Römer*, pp. 109 sqq.), who however had not the Oxyrhynchus documents before him, and could only refer to them in an appendix (*op. cit.* pp. 219 sqq.), and by Wessely (*Sitzungsb. der Akad. der Wissensch. in Wien*, Bd. CXLII. ix), who gives an elaborate recapitulation of the evidence in the light of the Oxyrhynchus papyri. The results of the latter are on the whole in agreement with our own—more so indeed than he himself,

[1] The mutilated name of a deme at Antinoë on p. 72 (V. 1) is to be restored *Γενε[άρχειος*, as is shown by a third century Oxyrhynchus papyrus.

owing to some misunderstanding of our position, appears to realize. That the general sense of ἐπίκρισις is 'examination,' 'decision,' requires no special demonstration, and the term of course is, as we remarked (P. Oxy. II. p. 220), a relative one. But in connexion with the poll-tax ἐπίκρισις and its cognates acquired a technical signification, being used of the process by which persons of a certain status were partially or wholly relieved of liability to that impost. P. Meyer however goes much too far in asserting that ἐπικεκριμένος implies total exemption from the poll-tax, a view which he somewhat perversely tries to maintain (*op. cit.* p. 231) in the face of our statement of the evidence derived from the present text. It is abundantly clear from ll. 9–10 and 31 below, that persons who enjoyed the privilege of paying less than the regular amount of the tax went through a process of ἐπίκρισις, and were just as much ἐπικεκριμένοι as those who were entirely exempt.

Ἀδρίωνι καὶ Ζωίλωι
βιβλιοφύλ(ακσι)
παρὰ Διονυσοῦτος ἀπελευ-
θέρα(ς) Διονυσίας Διονυσίου
τοῦ καὶ Χρησίμου Διονυσίο(υ)
ἀπ' Ὀξυρύγχων πόλεως
μετὰ κυρίου Εὐδαίμονος Μενοίτ(ου)
ἀπὸ τῆς αὐτῆς πόλεως. κατὰ
τὰ κελευσθέντα περ(ὶ) ἐπι-
κρίσεως τῶν (τρισκαιδεκαετῶν) εἰ ἐξ ἀμ-
φ[οτ]έρων γονέων μητροπο-
λειτῶν (δωδεκαδράχμων) εἰσὶν δηλῶ τὸν
υἱόν μου Πτόλλιν Φάωνος
τοῦ Πτόλλιδος ἀναγρα(φόμενον) ἐπ' ἀμ-
φόδου Δρόμου Θοήριδος
τοῦ Κμηλέμου ὡς λέγ(ει)
προσβεβηκέναι εἰς τοὺς
(τρισκαιδεκαετεῖς) τῷ διελθόντι ις (ἔτει)
Ἀδριανοῦ Καίσαρος τοῦ κυρίου
καὶ γεγονέναι τὸν τούτου
πατέρα Φάωνα Πτόλλιδος
τοῦ Φάωνος μητρὸς Ἀθηνᾶς
μητροπολείτην (δωδεκάδραχμον) δι' ὁμο-

λόγου λαογραφίας ιγ (ἔτους)
Ἀδριανοῦ Καίσαρος τοῦ κυρίου
ἀμφόδου τοῦ αὐτοῦ, ὃν καὶ τε-
τελευτηκέναι, καὶ τὸν τῆς
σημαινομένης μου πατρω-
οὐκ οὔ(τως) λέγ(ει)
νείσης Διονυσίας πατέρα
Διονύσιον τὸν καὶ Χρήσιμο(ν)
Διονυσίου ἀπὸ τῆς αὐ(τῆς) πόλ(εως)
ὁμοίως (δωδεκάδραχμον) δι' ἐπικρίσεω(ς)
ζ (ἔτους) θεοῦ Τραιανοῦ ἀμφόδο(υ)
Λυκίων Παρεμβολῆς,
ὃν καὶ τετ(ελ)ευτηκέναι ἐν
ὑπερετέσιν, καὶ ὀμνύω
Αὐτοκράτορα Καίσαρα Τραιανὸν
Ἀδριανὸν Σεβαστὸν ἀληθῆ
εἶναι τὰ προγεγραμμένα.
(ἔτους) ιζ Αὐτοκράτορος [Καίσαρος
Τρα(ια)νοῦ Ἀδριανοῦ Σεβ[αστοῦ
Τῦβι ιγ. Διονυσοῦς ἀ[πελευ-

θέρα Διονυσίας Διονυ[σίου
τοῦ καὶ Χρησίμου ἐπι[δέδωκα
καὶ ὀμώμεκα τὸν ὅ[ρκον.
Εὐδαίμων Μενοίτου ἐπιγέ-
γραμμαι αὐτῆς κύριος καὶ ἔγρα-
ψα ὑπὲρ αὐτῆς μὴ εἰδυίης
γράμματα.

2nd hand κατεχωρ[ίσθη . . . . . .
ἔτους ἐβ[δόμου καὶ δεκάτου
. . . . . .

1. α of αδριωνι corr. from ζ. 2. Second β of βιβλιοφυλαξι rewritten. 14. επ α corr. from δρομ. 17. ιγ in (τρισκαιδεκαετεις) corr. 23. ιγ corr. from ιδ by the second hand (?). 44. l. ὀμώμοκα.

'To Hadrion and Zoïlus, keepers of the archives, from Dionysous freedwoman of Dionysia daughter of Dionysius also called Chresimus son of Dionysius, of Oxyrhynchus, with her guardian Eudaemon son of Menoetes, of the same city. In accordance with the orders concerning the selection of boys 13 years of age when their parents on both sides are inhabitants of the metropolis rated at 12 drachmae, I declare that my son Ptollis son of Phaon son of Ptollis registered in the quarter of the Square of Thoëris (interlinear note "the Kmelemus (?) quarter, as he says") has reached the age of 13 years in the past 16th year of Hadrianus Caesar the lord, and that his father Phaon son of Ptollis son of Phaon, his mother being Athena, was an inhabitant of the metropolis rated at 12 drachmae as shown by a uniform poll-tax list of the 13th year of Hadrianus Caesar the lord at the said quarter, and is now dead, and that the father of my aforesaid patroness Dionysia (interlinear note "he does not agree"), Dionysius also called Chresimus son of Dionysius, of the same city, was similarly rated at 12 drachmae by the selection of the 7th year of the deified Trajan in the Lycians' Camp quarter, and died at an advanced age; and I swear by the Emperor Caesar Trajanus Hadrianus Augustus that the foregoing statement is correct. The 17th year of the Emperor Caesar Trajanus Hadrianus Augustus, Tubi 13. I, Dionysous, freedwoman of Dionysia daughter of Dionysius also called Chresimus, have presented the declaration and sworn the oath. I, Eudaemon son of Menoetes, have been appointed her guardian and wrote for her as she was illiterate.'

10–2. It is noticeable that the further qualification specified in the parallel passage of **258**, *ἐ(π)τὰ (?) [ἕ]τη ἐπὶ τοῦ αὐτοῦ ἀμφόδου*, is here omitted. But not improbably the interlinear notes on ll. 15 and 28 have some reference to such a restriction.

15. The adscript added below this line by a different hand is a note by an official remarking some inconsistency between this statement of the *ἄμφοδον* in which Ptollis lived and his own assertions. The question had an important bearing on the consideration of the claims for exemption, for it appears from **258**. 9 that a certain permanence of residence was required; cf. the previous note. A similar interlinear insertion occurs in l. 28 in connexion with the evidence on the mother's side.

22. *δι' ὁμολόγου λαογραφίας*: the meaning of this is obscure. So far as the present passage goes *ὁμόλογος* might here have its ordinary sense of 'corresponding,' the meaning being that the poll-tax list of the year referred to corresponded with the statement in the text that the father of Ptollis was a *μητροπολίτης δωδεκάδραχμος*. But this interpretation is not satisfactory in another case of the use of the phrase in B. G. U. 618. 13 *ἐκ (?) μὲν ὁμολ(όγου) λαογρ(αφίας) ἄνδρες δ*—for so no doubt the passage should be read on the analogy of the present papyrus—, which occurs in a list of individuals who were responsible for work on the embankments. The term *ὁμόλογος* is also applied to persons, when it perhaps has a technical signification:—e. g. B. G. U. 560. 20 *γεωργοῦντες ὁμόλογοι ἄνδρες*, P. Brit. Mus. 259. 190–1 *ἐπὶ τὸ αὐτὸ* (the preceding list being specially concerned with the poll-tax) *ἄν[δ(ρες)] χ[. .] ὧν ὁμόλογοι ἀνδ(ρες) χ[. ., P. Brit. Mus. 260. 142–3 καὶ τῶι α (ἔτει) Οὐεσπασιανοῦ ἀπὸ ξ(νων ?) κα[. . .] σὺν τοῖς πατράσι ἐν ὁμολ(όγοις) ἀνειλ(ημμένοι)*, and *ὄντες ἐν ὁμολ(όγοις)* (or *ὁμολ(όγῳ)* ?) *λαογρ(αφίᾳ)* in a Vienna papyrus described by Wessely in his *Studien z. Palaeogr. und Papyruskunde*, I. pp. 9–11. Wilcken (*Ost.* I. pp. 253–5), who quotes Cod. Theodos. xi. 24. 6. § 3 *qui vicis quibus adscripti sunt derelictis et qui homologi more gentilicio nuncupantur ad alios seu vicos seu dominos transierunt*, supposes that *ὁμόλογοι* were a particular class of cultivators; but though that explanation would suit B. G. U. 560. 20 it clearly cannot be brought into harmony with the passages in which *ὁμόλογος* is connected with *λαογραφία*. There is more to be said for Wessely's view, who supposes the *ὁμόλογοι* to be domiciled strangers subjected to the poll-tax, and refers in support of his theory to

the extract from the Cod. Theodos. given above. This explanation would well accord with P. Brit. Mus. 260. 142–3 and the Vienna papyrus, in which Jews are concerned. But how is it to be applied to the *ὁμόλογος λαογραφία* here, in which *μητροπολῖται δωδεκάδραχμοι* figure? A better interpretation of *ὁμόλογος* in all these passages has been suggested to us by Mr. Smyly, who would translate it 'assessed at the same rate,' i. e. in the present case at 12 drachmae. This explanation would account for the variations in the use of the term, the meaning of which is relative to the context in each instance.

26 sqq. This passage combines with B. G. U. 324 to show that slaves were placed on the same footing with regard to liability to the poll-tax as their masters; and we here learn that liberated slaves at least could even transmit their privileges to their children.

28. For the insertion above the line see note on l. 15.

35. *ἐν ὑπερετέσιν*: i. e. above the age of 60, when men ceased to be liable to the poll-tax. The word *ὑπερετής* appears to be not otherwise known.

479. Census-Return.

20·5 × 6·9 *cm.* A.D. 157.

An unaddressed notice from a woman, Demetrous, expressing the wish that her grandson should for the future be registered at her own house. The year in which this papyrus is dated was not a regular census-year; the document was therefore supplementary of a previous return, and necessitated by the change of residence on the part of the boy in question, who was now living with his grandmother instead of his parents.

Παρὰ Δημητροῦτος
Ἀμόιτος τοῦ Φιλο-
ξένου μετὰ κυρίου τοῦ
υἱοῦ Ἀμόιτος Ἀπερῶ-
τος. βούλομαι ἀναγρα-
φῆναι ἀπὸ τοῦ νῦν ἐ-
πὶ τοῦ ὑπάρχοντός
μοι μέρους οἰκίας
ἐπ' ἀμφόδου Δρόμου
Θοήριδος τὸν τοῦ
προγεγρ(αμμένου) μου υἱοῦ Ἀμόι-
τος υἱὸν Ὧρον μητ(ρὸς)
Ἡρακλοῦ(τος) Ἀρβαίθου ὄν-
τα εἰς τὸ ἐνεστὸς κ (ἔτος)
Ἀντωνίνου Κ[α]ίσαρος
τοῦ κυρίου (ἐτῶν) η. διὸ ἐ-
πίδωμι τὸ ὑπόμνη-
μα ὡς καθήκει. (ἔτους) κ
Αὐτοκράτορος Καίσαρ[ος
Τίτου Αἰλίου Ἀδριανοῦ
Ἀντωνίνου Σεβαστοῦ
Εὐσεβοῦς Ἐπεὶφ ϵ.
2nd hand. *Δημητροῦς Ἀμόιτος*
ἐπιδέδωκ[α. Ἀμόι]ς Ἀπε-
ρῶτος ἐ[πιγέγραμ]μαι
τῆς μη[τρός μου κ]ύριος.
Ἕρμω[ν . . . . . ἔγρα-
[ψα . . .

'From Demetrous daughter of Amois son of Philoxenus, with her guardian her son Amois son of Aperos. I wish that Horus, the son of my aforesaid son Amois and Heraclous daughter of Harbaithus, who in the present 20th year of Antoninus Caesar the lord is 8 years of age, should henceforth be registered at the house of which I own part in the quarter of the Square of Thoëris. I therefore duly present this memorandum.' Date, and signatures of Demetrous and Amois written for them by Hermon.

480. Census-Return.

11·5 × 6·3 *cm.* A.D. 132.

The concluding portion of a census-return (*κατ' οἰκίαν ἀπογραφή*) on oath, written in A.D. 132, but following the formula of the early first century Oxyrhynchus census-returns; cf. **255**. The description of the writer's family and abode is lost; the property described consisted only of an uninhabited house.

ἐπ' ἀμφόδου]
Μυροβ[αλάν]ου [οἰ]κ(ίαν) καὶ χρηστ(ήρια)
πρότ(ερον) α[ὐ(τοῦ)] πατρὸς μ[ο]υ κοινω-
νικὸν πρὸς Κλέωνα Διονυ(σίου)
καὶ ἄλλους εἰς ὃ [ο]ὐδεὶς ἀπο-
γρ(άφεται) οὐδὲ καταγί(νεται).
καὶ ὀμνύο Αὐτοκράτορα
Καίσαρα Τραιανὸν Ἁδ[ρ]ιανὸν
Σεβαστὸν ἐξ ὑγι(οῦς) καὶ ἐπ' ἀ-
ληθ(είας) ἐπιδεδωκ(έναι) τὴν προγ(εγραμμένην) ἀπο-
γρ(αφὴν) καὶ μήτ(ε) ἐπίξενον μήτ(ε)
Ῥωμ(αῖον) μήτ(ε) Ἀλεξανδ(ρέα) μήτ(ε) Αἰγύ(πτιον)
μήτ(ε) ἀπελεύ(θερον) μήτ(ε) ἄλλον
μηδένα οἰκ(εῖν) ἢ ἀπογρ(άφεσθαι) ἕ-
ξω τῶν προγ(εγραμμένων) ἢ ἔνοχος
εἶην τῷ ὅρκῳ. (ἔτους) ιζ
Αὐτοκράτορος Καίσαρος
Τραιανοῦ Ἁδριανοῦ
Σεβαστοῦ Ἁθὺρ κθ.

2nd hand. 20 *Χαιρήμων Χαιρήμονος*
ἐπιδέδωκα καὶ ὀμώ-
μοκα τὸν ὅρκον.

2. *o* of *μυροβ* corr. from *β*. 7. l. *ὀμνύω*.

'(I register) in the Myrobalanus quarter a house and fixtures which previously belonged to my said father in common with Cleon son of Dionysius and others, in which no one is registered or lives; and I swear by the Emperor Caesar Trajanus Hadrianus Augustus that I have honestly and truly presented the above return, and that neither stranger nor Roman nor Alexandrian nor Egyptian nor freedman nor any one else dwells or is registered in it except the aforesaid, or may I be liable to the penalties of the oath. The 17th year of the Emperor Caesar Trajanus Hadrianus Augustus, Athur 29. I, Chaeremon son of Chaeremon, have presented the return and sworn the oath.'

3. If *α[ὐ(τοῦ)* is right, *τοῦ* seems to have been omitted.
9. *ἐξ ὑγι(οῦς)*: cf. P. Amh. 68. 33.

481. Property-Return.

15·5 × 9 *cm.* A.D. 99.

This and the following papyrus are examples of the periodical returns of house-property similar to P. Oxy. **72**, 247–50; cf. P. Oxy. II. pp. 177–9. It is noteworthy that **482** is dated in A.D. 109, or just ten years later than the present document; and there is thus evidence for a series of four general registrations of real property separated by periods of approximately ten years, namely those in A.D. 80, 90, 99, 109, while another occurred in A.D. 129; cf. **584**.

. . . . . .

[τ]ῶ̣[ν ἀπ' Ὀξυρύγχων] πόλ[εως.
ἀπο[γράφομαι οὗ]τως κ[ατὰ
τὰ π[ροστεταγμέ]να τὸ ὑ[πάρ-
χον μοι ε[ἰς τὴν] ἐ[ν]εστῶσ[αν
5 *ἡμέ[ρ]αν ἐν τῇ μητροπ[όλει*
ἐπ' ἀμφόδου . . . . Δρόμου Σ̣[α-
{Σα}ράπιδος . . . . . ρου ἥμι-
συ μέρος οἰκίας καὶ αἰθρίου
καὶ ἑτέρων χρηστηρίων καὶ
τοῦ ἐνάτου ἔτους Δομιτιανοῦ
ἀπογραφῆς ἐπ' ἐμοὶ μόνῳ
υἱῷ̣ καὶ κληρονόμῳ. (*ἔτους*) *β*
Αὐτοκράτορ[ος] Καίσαρος
20 *Νερούα Τραιανοῦ Σεβαστοῦ*
Γερμανικοῦ μηνὸς Καισαρείου
ἐπαγο(μένων) δ. (2nd hand?) *Ἡρᾶς Ἡράτος τοῦ*

Ἡράτος ἐπιδέδωκα τὴν
ἀπογραφήν. Ἀμοιτᾶς Τ̣ρωί̣λ(ου)

εἰσόδων καὶ ἐξόδων κατην-
τηκὸς εἴς με ἐξ ὀνόματος
τοῦ πατρός μου Ἡρᾶτος τοῦ
Ἡρᾶτος μητρὸς Τνεφερῶ-
[τ]ος ἀπὸ τ[ῆς α]ὐτῆς πόλε[ως
τετελε[υτηκότ]ος πρὸ τῆς
ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰδότ[ος
γράμματα. (ἔτους) β Αὐτοκράτορος
Καίσαρος Νερού[α Τρα]ιανοῦ
Σεβαστοῦ Γερμανικοῦ μη(νὸς) Καισαρείου
ἐπαγο(μένων) δ.

8. αι of αιθριου corr. from ε. 15. Second τ of τετελε[υτηκοτ]ος corr. from λ.

2–29. 'I hereby register in accordance with the decree the half-share belonging to me at the present date at the metropolis in the quarter of the Square of Sarapis . . . of a house and yard and other fixtures and entrances and exits, which share has devolved upon me from my father Heras son of Heras and Tnepheros, of the same city, who died before the registration of the 9th year of Domitian, leaving me his only son and heir.' Date and signature of Heras written for him by Amoitas.

6–7. The scribe apparently thought that the letters Σα at the end of l. 6 were not sufficiently clear, and so rewrote them in the margin of l. 7. The word before ἥμισυ is very probably νότου. θεοῦ μεγίστου is hardly possible, and that formula is moreover unusual in reference to a δρόμος.

15–7. πρὸ τῆς . . . ἀπογραφῆς: the implication is that the property had been registered in the 9th year of Domitian (A.D. 90) in the name of the son; and we may also infer that no general registration had intervened between that occasion and the date of this papyrus. Cf. on the latter point **248**. 32, where there is a similar mention of the ἀπογραφή of the year 63–4 in a return of A.D. 80; though the conclusion that no general registration had occurred between those two dates is in that case more doubtful.

482. Property-Return.

23·5 × 6·7 *cm.* A.D. 109.

A return of property, probably addressed to the βιβλιοφύλακες, written ten years later than the preceding papyrus. Cf. **636** and **637**, which are similar returns made probably in the same year, and **481** introd. On the *verso* in a different hand is a list of persons with their respective fathers', grandfathers', and mothers' names, headed Ψώβθεως κά(τοικοι ?).

. . . . .
χωρὶς ὧν ἀπεγραψά-
μην καὶ πέπρακα
καὶ νῦν ἐπὶ τοῦ παρόν-
μαίου μητρὸς Τε-
κώσιος Ἀρθοώνιος
ἀπὸ τῆς αὐτῆς πόλε-

τος τὸ ὑπάρχον μοι
ἐν κώμῃ Ξενεμε-
λεὺ τρίτον μέρος με-
ρῶν δύο ἀπὸ μερῶν
τεσσάρων ὅλων
ἀπὸ μερῶν πέντε
κοινωνικῆς οἰκίας
καὶ τῆς προσούσης
ἐκ τοῦ ἀπὸ νότου
μέρους αὐλῆς καὶ ἑτέ-
ρων χρηστηρίων καὶ
εἰσόδων καὶ ἐξό-
δων καὶ τῶν συν-
κυρόντων ὄντων
ἐν ἱππικῷ σταθμῷ,
κατηντηκὸς εἴς με
ἅμα ἄλλοις ἐξ ὀνόμα-
τος τοῦ πατρός μου
Διογένους Πτολε-
μαίου του Πτολε-
ως τετελευτηκό-
τος ἀκολούθως
ᾗ περιὼν ἔθετο
διὰ τοῦ ἐν τῇ αὐτῇ
πόλει ἀγορανομεί-
ου τῷ Τῦβι μηνὶ
τοῦ πρώτου ἔτους
θεοῦ Νερούα διαθή-
κη, ἐφ' ᾗ καὶ ἀμετα-
θέτῳ ἐτελεύτα.
καὶ ὀμνύω Αὐτοκράτορα
Καίσαρα Νερούαν
Τραιανὸν Σεβαστὸν
Γερμανικὸν Δακικὸν
μὴ ἐψεῦσθαι. (ἔτους) ιβ
Αὐτοκράτορος Καίσαρος
Νερούα Τραι⟨α⟩νοῦ Σεβαστοῦ
Γερμανικοῦ Δακικοῦ
Τῦβι ιη.

. . . . . .

'(I register), apart from what I have previously registered and sold, now at the present time the third share which belongs to me at the village of Senemeleu of two shares out of four shares out of five shares of a joint house and the court adjoining it on the south side and other fixtures and entrances and exits and appurtenances, situated in a cavalry soldier's quarters, which share has devolved upon me with other property from my late father Diogenes son of Ptolemaeus, his mother being Tekosis daughter of Harthoönis, of the said city, in accordance with the will which he drew up in his lifetime through the record-office at the said city in the month Tubi of the first year of the deified Nerva, which will was unchanged at his death. And I swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus that I have given no false information.' Date.

2. *καὶ πέπρακα*: the point of this is that when land was about to be alienated, notice had to be given to the *βιβλιοφύλακες*; cf. **483** and **237**. viii. 37, note.

6–9. This passage is a good illustration of the minute subdivision of house and land property, the fraction of the whole house owned by the writer being only $\frac{2}{5}$.

18. *ἐν ἱππικῷ σταθμῷ*: cf. **506**. 24, where a *ἱππικὸς κλῆρος* is mentioned (on the distinction between *σταθμός* and *κλῆρος* see P. Tebt. I. p. 45), and **504**. 9, where *ἐκ τοῦ ἱππικοῦ* followed probably by some word like *λογιστηρίου* occurs. These instances show

that the old military organization of κάτοικοι in the Fayûm (cf. P. Tebt. I. pp. 545 sqq.) still survived to some extent in the Roman period; cf. P. Meyer, *Heerwesen*, p. 106 and note on **483**. 5.

483. Application for Leave to Mortgage.

24·3 × 10·7 *cm.* A.D. 108.

An application, addressed to the βιβλιοφύλαξ by a certain Achillas, of a similar character to B. G. U. 184 and 379 and P. Brit. Mus. 299 and 300; cf. P. Oxy. II. p. 180, where part of this papyrus is quoted. There is however this difference between those documents and **483**, that in them the applicant wished to part with his land, while here he apparently wished only to mortgage it; cf. l. 11 of the Florence papyrus published by Vitelli, *Athene e Roma* iv. 73 sqq., and **588**. **483** is also noticeable for containing at the end a letter from the βιβλιοφύλαξ to the agoranomi authorizing the drawing up of the contract required.

. . . . . .

[18 letters] μητρ[ὸ]ς Το[. . . . . .

[12 „] . [.] . . διὰ τοῦ ἐα[υ]τοῦ . [. . . . . .

[. . . . . .] ἱερέως Διὸς καὶ Ἥρας κα[ὶ . . . . .

[. . . . . τὰ]ς ὑπαρχούσας μοι περὶ κώ[μην . . .

[. . . τῆ]ς ἀπηλ[ιώτου τοπ]α[ρ]χίας ἐκ τοῦ Ζην[οδώρου

[. . . . .]υ . . [. . .]σει κλήρ[ο]υ κατο[ι]κι[κ . . . . . .

Vestiges of 5 lines.

[τριάκο[ν]τα πο[ι]ήσασθα[ι ἕ]ως πέμ[πτ]ης [ἐπαγομέ-
νων μ[η]ν[ὸ]ς Καισαρείου τοῦ δε[υτ]έρου [καὶ εἰκοσ-
τ[ο]ῦ ἔτ[ο]υς Τραιανοῦ Κ[αίσ]αρος τοῦ κυρεί[ου τόκου
δραχμιαίου ἑκάστης μνᾶς κατὰ μ[ῆνα ἀπὸ
τοῦ ἐξῆς μηνὸς Φαρμοῦθι ὃν κα[ὶ διορθ[ώσω
[ἐ]π[ὶ] συνκλ[εισ]μῷ ἑκάστης δωδεκα[μήνου,
ἐπιδίδ[ο]μι [τ]ὸ ὑπόμν[η]μα ὅπως σὺ ἐπισ[τείλῃς
τοῖς τῆς μητροπόλεως ἀγορανόμο[ις οὖσι
καὶ μνήμοσι τελειῶσαι τὸν χρημα[τισμὸν
ὡς καθήκει, καὶ [ὀ]μνύω θεοὺς Σεβα[στοὺς
καὶ τὴν Αὐτοκράτορος Καίσαρος Νερού[α

Τραιανοῦ Σεβαστοῦ Γερμανικοῦ Δακι[κοῦ
τύχην καὶ τοὺς πατρῴους θεοὺς εἶναι
τὰς προκ[ειμ]ένας ἀρούρας εἰδίας μου κα[ὶ
καθαρὰς ἀ[πὸ π]άσης κατοχῆ[ς] δημ[ο]σίας τ[ε
καὶ ἰδιοδι[κῆς] εἰς τὴν ἐνεστῶσαν ἡμέρα[ν.
[ἔτους] ἐνδεκάτου Αὐτοκράτορος Καίσαρος
Νερούα Τραιανοῦ Σεβαστοῦ Γ[ε]ρ[μα]νικοῦ
Δακι[κοῦ] Φαμενὼθ Σεβαστῇ. (2nd hand) Ἀχιλλᾶς

Διδύμου ἐπεδέδωκα καὶ ὁμώμοκ[α] τὸν ὅρκον.
3rd hand. Σαραπίων ὁ σὺν Θέωνι βυβλιοφύλ(ακι) ἀγορανό(μοις)
μητ(ρο)πόλ(εως) χα(ίρειν). ἔχει Ἀχιλλᾶς ἐν ἀπογραφῇ τὰς ἀρού-
ρας ἓξ, διὸ ἐπιτελεῖτε ὡς καθήκ(ει). ἔτους [[ενδε]]
ἐνδεκάτου Αὐτοκράτορος Καίσαρος Νερούα
Τραιανοῦ Σεβαστοῦ Γερμανικοῦ Δακικοῦ
Φαμενὼθ κθ.

3. ρ of ηρας corr. 13. δ of δε[υτ]ερου corr. from τ. 18. l. ἐπιδίδ̣ω̣μι. 22. ν of την corr. from σ. 27. First ι of ιδιοδι[κης] corr. from δ. l. ἰδιωτι[κῆς]. 31. l. ἐπιδέδωκα. 34. ε of εξ corr. from ξ.

'(To Sarapion, keeper of the public records, from Achillas. . . . Wishing to mortgage to) . . . through his . . . , priest of Zeus, Hera and . . . , the (6 arourae) of catoecic land which I own near the village of . . . in the eastern toparchy in the holding of Zenodorus . . . (on condition that the repayment is made) by the 5th intercalary day of the month Caesareus of the 22nd year of Trajanus Caesar the lord, at the interest of 1 drachma for each mina per month dating from next month, Pharmouthi, which I will pay off at the conclusion of each twelvemonth, I present this application in order that you may instruct the agoranomi of Oxyrhynchus, who are also recorders, to execute the deed in the proper way. And I swear by the deified Augusti and by the Fortune of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus and my ancestral gods that the aforesaid arourae are my own property and free from all liability either public or private up to the present day. The 11th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus, Phamenoth *dies Augustus*. I, Achillas son of Didymus, have presented the application and sworn the oath.

Sarapion, joint keeper of the records with Theon, to the agoranomi of the metropolis, greeting. Achillas has the 6 arourae on the register. Execute the deed therefore, as is fitting.' Date.

3. ἱερέως Διὸς καὶ Ἥρας κα[ὶ . . .: very likely these deities are in a Graecized form the triad commonly worshipped at Oxyrhynchus, Sarapis, Isis, and Thoëris (e.g. **46**. 8). Sarapis and Zeus were often identified (cf. Milne, *Journ. Hell. Stud.* 1901, p. 277), and Isis might well be identified with Hera, whose worship is rarely mentioned in Egypt (Milne, *l. c.* p. 289). Thoëris was perhaps identified with Athena; cf. **579**.

5. Ζην[οδώρου . . . κλήρ[ο]υ: cf. **47**. 18. Our contention (P. Oxy. I. p. 102) that the persons who gave their names to κλῆροι were the original grantees has recently been disputed by P. Meyer (*Heerwesen*, p. 107), who wishes to make them the owners immediately preceding the actual ones. This view that e. g. ἐκ τοῦ Μενοιτίου κλήρου (**45**. 10) means no more than τὰς πρότερον Μενοιτίου is not only very unlikely in itself and ignores the preposition ἐκ which indicates that the Μενοιτίου κλῆρος was larger than the area in question, but it altogether fails to account for the following facts (1) the uniformly Greek character of the names, (2) the absence of women, (3) the frequent insertion of nationalities (e. g. Δημητρίου Μιλησίου **270**. 17,]ου Λυδίου **265**. 40; cf. **506**. 24 Πτολεμαίου Πέρσου ἱππικοῦ κλήρου), (4) the common occurrence of the same κλῆροι, e. g. that of Drimacus (**250**, **265**, **344**). On the other hand all these facts point to the Ptolemaic origin of the persons who give their names to κλῆροι, which, seeing that the Ptolemaic organization of catoecic land still survived to some extent (cf. **482**. 18, note), is in no way surprising.

30. Φαμενὼθ Σεβαστῇ: probably the 29th; cf. l. 37, which was most likely written on the same day, and **289**. i. 2. On ἡμέραι Σεβασταί see P. Oxy. II. p. 284.

(*c*) PETITIONS.

484. Petition to the Strategus.

17 × 4·3 *cm.* A.D. 138.

A petition sent to the strategus by Pausiris, who had been accused of fraud by a certain Didymus, requesting that a copy of the present *libellus* should be served upon the son of the accuser in order to compel his attendance at the next sitting of the praefect's court (*conventus*). The papyrus follows nearly the same formula as B. G. U. 226 and P. Brit. Mus. 358, on the juristic aspects of which documents see Mitteis, *Hermes*, xxx. p. 572, and Wenger, *Rechtshistorische Papyrusstudien*, pp. 106 sqq.

The praefect mentioned is Avidius Heliodorus, whose tenure of office is thus carried back to January 138, a circumstance which necessitates a reconsideration of the date generally assigned to the praefecture of Valerius Eudaemon; cf. note on l. 22.

In the upper margin is an insertion by a different hand, perhaps a number.

· ρ[·]
Ἀπολιναρίῳ στρ(ατηγῷ)
παρὰ Παυσίριος

χων ἔγγραπτον πα-
ραγγελίαν παραγέ-
νηται ὅπου ἐὰν ὁ

Πετσίριος ἀπὸ κώ-
μης Σέφθα κατα-
γινομένῳ ἐν Ν[ε-
μέροις. ἐπεὶ Δ[ίδυ-
μ[ο]ς Ἀμόιτ[ο]ς δι-
έσταλκέν μ[ο]ι ὡς
ἐνεδρεύσαντι Δί-
δυμον υἱὸν αὐ-
τοῦ περὶ πυροῦ ἀξι-
ῶ μεταδοθῆναι
αὐτῷ τῷ υἱῷ Διδύ-
μῳ τοῦδε τοῦ ὑπο-
μνήματος ἀντί-
γραφον ὅπως ἔ-
κράτιστος ἡγεμὼν
Αὐίδιος Ἡλιόδωρος
ἐπ' ἀγαθῷ τὸν νο-
μὸν διαλογίζηται
ἢ δικαιοδοτῇ καὶ
προσκαρτερήσῃ μέ-
χρι κρίσεως ἵνα
φανῇ τὸ γεγονός.
(ἔτους) κβ Αὐτο[κρ]άτορος
Καίσαρος Τραιανοῦ Ἁδριανοῦ
Σεβαστοῦ Μεχεὶρ γ.
2nd hand Παυσῖρις Πετσί-
ρ[ιο]ς ἐπιδέδωκα.

5. l. καταγινομένου. 24. δι of διαλογιζηται corr. from μ. 33. ι of επιδεδωκα corr. from δ.

'To Apolinarius, strategus, from Pausiris son of Petsiris, from the village of Sephtha, living at Nemera. Since Didymus son of Amois has delivered to me an accusation charging me with defrauding his son Didymus in connexion with some wheat, I request that a copy of this memorandum be served upon his aforesaid son Didymus in order that he may have a written notice and appear wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice, and that he may attend until the trial takes place so that the facts may be proved. The 22nd year of the Emperor Caesar Trajanus Hadrianus Augustus, Mecheir 3. I, Pausiris son of Petsiris, have presented this memorandum.'

22. The earliest mention of Avidius Heliodorus as praefect has hitherto been in March A.D. 139 (cf. de Ricci, *Proc. Soc. Bibl. Arch.* xxiv. p. 64), and the previous year has generally been assigned to Valerius Eudaemon (**40**. 1 ; cf. P. Oxy. II. pp. 173–4), who was praefect about the end of Hadrian's reign or early in that of Antoninus. **484** now shows that Avidius Heliodorus was already praefect on Jan. 28, 138, and it is no longer possible to suppose that the date in **237**. viii. 7 (ἔτους κβ θεοῦ Ἁδριανοῦ Μεχεὶρ κ, i. e. Feb. 14, 138) refers, as we suggested, to the proclamation of Eudaemon. This being so, it becomes practically certain that the date in **237**. viii. 18 (ἔτους ε θεοῦ Αἰλίου Ἀντωνίνου Ἐπεὶφ κδ) does, as is indicated by the arrangement in the papyrus, refer to the proclamation of Eudaemon, who was therefore praefect on July 18, A.D. 142. This conclusion produces a conflict between **237**. viii. 18 and B. G. U. 113. 9, where if the editor's reading is correct Avidius Heliodorus is still praefect in the 6th year Pachon 21 (May 16, A.D. 143). But the reading of the crucial figure in B. G. U. 113. 9 is doubtful, and if γ be substituted for ϛ the whole difficulty is removed and Valerius Eudaemon takes his place between Avidius Heliodorus (A.D. 138–141) and Valerius Proculus (A.D. 145–7), being no doubt

identical with the Eudaemon who tried the case recorded in P. Cattaoui iii. 16–iv (*Bull. dell' Inst. di diritto Rom.* viii. pp. 155 sqq.; cf. our revised text in *Archiv*, III. 1), on the 3rd intercalary day of the 5th year of Antoninus.

485. Notification to the Strategus.

30·5 × 12 *cm.* A.D. 178.

Copy of a notification addressed to the strategus by Serenus, a freedman, of the fact that he had brought before the archidicastes a claim for the recovery of a debt, and that that official had authorized the strategus to forward this claim, of which a copy is added, to the alleged debtor—a proceeding equivalent to a summons to appear for the trial of the case. Appended at the foot are the authorization of the strategus that the claim should be duly forwarded as desired, and a corresponding acknowledgement of receipt on the part of the defendant. Similar documents are B. G. U. 578 and 614, the legal aspects of which have been discussed by Mitteis (*Hermes*, xxxii. pp. 644 sqq.), and Gradenwitz (*Einführung in die Papyruskunde*, pp. 35 sqq.), and especially 888, the text of which admits of several improvements (see the notes below). The dispute in the present instance was concerned with a loan of 900 drachmae on the security of a female slave from Serenus to Sarapias, a woman living at Psobthis which we learn from this papyrus was the name of the metropolis of the Small Oasis (Baḥriyeh). Cf. **592**.

Θέωνι στρα(τηγῷ)
παρὰ Σερήνου ἀπελευθέρου Ἀπολλωνιανοῦ Σαραπίω-
νος ἀπ' Ὀξυρύγχων πόλεως. οὗ ἐπόρισα πα(ρὰ) τοῦ καταλοιί(υ)
χρημ(ατισμοῦ) ἐστιν ἀντίγρ(αφον)· Ἀντωνῖνος ὁ καὶ Πούδης ὁ ἱερεὺς
5 *καὶ ἀρχιδ(ικαστὴς) Ὀξυρυγχείτου στρ(ατηγῷ) χ(αίρειν). τοῦ δεδομένου*
ὑπομνήμ(ατος)
ἀντίγρ(αφον) μεταδοθήτω ὡς ὑπ(όκειται). ἔρρωσο. (ἔτους) ιθ Αὐρηλίων
Ἀντωνί(νου)
καὶ Κομμόδου τῶν κυρίων Σεβαστῶν Φαῶφι ζ. Σαραπ(ίων)
[. .] . ( ) . . ( ) [σ]εσ(ημειώμαι). *Ἡφαιστίων ὁ κ(αὶ) Σαραπ(ίων) ἔγρα(ψα).*
Ἀντωνίνῳ τῷ καὶ
Πούδεντι ἱερεῖ ἀρχιδικαστῇ καὶ πρὸς τῇ ἐπιμελείᾳ
10 *τῶν χρ[η]ματιστῶν καὶ τῶν ἄλλων κριτηρίων παρὰ*

Σερ[ήνου ἀπελ]ευθέρου Ἀπολλων⟨ιαν⟩οῦ Σαραπίωνος ἀπ' [Ὀ]ξυρύγ-
χω[ν πόλε]ως. ἐδάνεισα κατὰ δημόσιον χρηματισμὸν
γεγραμ⟨μ⟩ένον διὰ τοῦ ἐν τῇ αὐτῇ Ὀξυρύγχων πόλει μνημο-
νείου τῷ διελθόντι ιη (ἔτει) μηνὶ Σεβαστῷ ια Σαραπιά-
δι Πόδωνος τοῦ Ὥρου μητρὸς Θαήσιος ἀπὸ Ψώβθεως
τῆς μητροπόλεως τῆς μικρᾶ[ς] Ὀάσεως ἀργυρίου δ[ρα-
χμὰς ἐνακοσίας κεφαλαίου τόκου δραχμιαίου ἑκάστης
μνᾶς κατὰ μῆνα τοῦ δὲ κεφαλαίου λ μηνὸς Καισαρείου
τοῦ αὐτοῦ [δ]ιελθόντος ιη (ἔτους), δηλωθέντος ἐὰν μὴ ἀπο-
δῷ ἐν τῇ προθεσμίᾳ μένειν περὶ ἐμὲ καὶ τοὺς παρ' ἐ-
μοῦ μεταλημψομένους ἀντί τε τοῦ κεφαλαίου καὶ ὧν
[ἐὰ]ν μὴ ἀπ[ο]δοῖ τόκων τὴν κράτησιν καὶ κυρείαν
τῆς ὑπαρχούσης αὐτῇ δούλης Σαραπιάδος [τ]ότε οὔσης
ὡς (ἐτῶν) κε ἐφ' οἷς ἄλλοις τὸ δάνειον περιέχει καὶ αἱ ἐν αὐ-
τῷ ἐνγεγραμμέναι περί τε δρασμοῦ καὶ θανάτου τῆς
δούλης ἐπὶ τῇ ἐμῇ ἀσφαλείᾳ διαστολαὶ περιέχουσι.
τῆς δὲ προθεσμίας διελθούσης καὶ τῆς ἀποδόσεώς
μοι μὴ γενομένης ἀξιῶ συντάξαι γράψαι τῷ τοῦ Ὀξυρυγ-
χείτου στρ(ατηγῷ) ἐπιδοῦ⟨ναι⟩ τούτου ἀντίγρ(αφον) τῇ Σ[αρα]πιάδι ἐὰν
περιῇ, εἰ δὲ μή, κληρονόμοις
[α]ὐ[τῆ]ς τελείο[ι]ις, ἐὰν δὲ κα[ὶ] ἀφήλικ[ες] ὦσι, νομίμοις αὐ-
τῶν ἐπιτρόποις ὧν τὰ ὀνόματα ἐπὶ τῶν [τό]πων δηλω-
θήσεται, ἵν' εἰδῶσι καὶ ποιήσωνταί μοι τὴν ἀπόδοσιν
ἢ εἰδῶσι χρησόμε[νόν με] τοῖς ἁρμόζουσι περ[ὶ ἐ]μβαδεί-
ας νομίμοις ὡς κ[αθήκει. (ἔτους) ιθ Αὐρη[λί]ων Ἀν[τ]ωνίνου
καὶ Κομμόδου τῶ[ν κυρίω]ν Σεβαστῶν Φα[ῶφι . .] σ̣[τρ]α̣(τηγοῦ)
σ̣[υ]ν̣τάξαντος . . [. . . . . .] μετάδοσιν ἐ̣ν̣ε̣σ̣ . [. . . . τῇ
[Σα]ραπιάδι ὡς κα[θήκει. (ἔτους) ιθ Αὐτοκρατόρων
Καισάρων Μάρκο(υ) Α[ὐρηλίου Ἀντωνίνου καὶ Λουκίου
Αὐρηλ(ί)ο(υ) Κομ[μόδου] Σεβ[αστῶν Ἀρμενιακῶν
Μηδικῶν Παρθικῶν [Γερμανικῶν Σαρματικῶν
[Μεγί]σ̣τ̣ω̣ν Ἀθὺρ ιθ. [(2nd hand) Σαραπιὰς Πόδωνος
[ἔ]σχον τούτου το[ῦ ὑπομνήμ(ατος) ἀντίγρ(αφον). (ἔτους) ιθ
Ἀντωνίνου καὶ Κ[ομμόδου τῶν κυρίων

Αὐτοκρ[α]τόρων μη[νὸς Ἀθὺρ . . . . . Μου-
σαῖος ὁ καὶ Παυσειρίω[ν τοῦ . . . . . ἐπιγέ-
γ[ρ]αμμαι αὐτῆς κύριος ανε . [. . . . . .
[ὑ]π̣ὸ τ̣[οῦ] στρατηγοῦ καὶ ἔγραψα ὑ[πὲρ αὐτῆς
[μ]ὴ εἰδυείης γράμμ[ατα.
3rd hand *Σ̣υρίων̣ ὑπ(ηρέτης) μ[ετέδωκα τὸ ὑπό-*
μ̣υ̣η̣(μα) Σαραπιάδι ὡ̣ς̣ [πρόκειται. (ἔτους) ιθ
μ[η]νὸς Ἀ[θὺρ . .

In the left margin opposite l. 6 are three strokes (apparently not letters), and opposite ll. 10–15

μετὰ κυ(ρίου)
Εὐδαίμο(νος)
χρ[η(ματίζοντος)] μητ(ρὸς)
Ἰερ̣ῆ̣ς̣
ἀπ' Ὀξυρ̣ύ(γχων)
πόλ(εως)

22. l. *ἀποδῷ.* 28. *οξυρυγχειτου* Pap.; the second *ο* apparently corrected. 29. *επιδου(ναι) τουτου αντιγρ(αφον)* added above the line. 55. *ἴερης* Pap.

'To Theon, strategus, from Serenus, freedman of Apollonianus son of Sarapion, of Oxyrhynchus. Appended is a copy of the official response received by me from the record office. Antoninus also called Pudens, priest and archidicastes, to the strategus of the Oxyrhynchite nome, greeting. Let a copy of the petition which has been presented be served as follows. Good-bye. The 19th year of the Aurelii Antoninus and Commodus the lords Augusti, Phaophi 7. Signed by me, Sarapion. I, Hephaestion also called Sarapion, wrote (on his behalf). To Antoninus also called Pudens, priest, archidicastes and superintendent of the chrematistae and other courts, from Serenus, freedman of Apollonianus son of Sarapion, of Oxyrhynchus. I lent in accordance with a public deed, written in the record office at the said Oxyrhynchus in the past 18th year on the 11th of the month Sebastus, to Sarapias daughter of Podon son of Horus, her mother being Thaësis, of Psobthis, the metropolis of the Small Oasis, the capital sum of 900 drachmae of silver with interest at the rate of a drachma on each mina monthly, the capital to be repaid on the 30th of the month Caesareus in the same past 18th year, with the proviso that if she did not repay the money on the appointed day, instead of the capital sum and any interest that was not paid I and my assigns were guaranteed the possession and ownership of her slave Sarapias, then aged about 25 years, with the various conditions contained in the loan and the provisions therein written for my security concerning the flight or death of the slave. The appointed term having elapsed and the repayment not having been made, I request you to give instructions for a letter to be written to the strategus of the Oxyrhynchite nome to present a copy of this petition to Sarapias, if she is still living, and if not, then to her heirs being of age,

and if they are minors, to their lawful guardians, whose names will be ascertained on the spot, in order that they may be informed and may make repayment to me or else may know that I shall take the proper proceedings to which I am entitled for entry upon possession, as is right. The 19th year of the Aurelii Antoninus and Commodus the lords Augusti, Phaophi. The strategus ordered that a copy should be served in the proper manner upon Sarapias.' Date. (Signed) 'I, Sarapias, daughter of Podon, received a copy of this petition.' Date. 'I, Musaeus also called Pausirion, son of . . ., am registered as her guardian having been (appointed) by the strategus, and wrote for her as she was illiterate. I, Syrion, assistant, served the petition upon Sarapias, as aforesaid.' Date.

3. *οὗ ἐπόρισα κ.τ.λ.*: in B. G. U. 578 and 614 the formula used is *οὗ παρεκύμισα ἀπὸ διαλογῆς δημοσιώσεως*. In connexion with *καταλογίω(υ)* here it may be noted that in B. G. U. 614 the copy of the petition to the *ἀρχιδικαστής* is headed *γραφὴ καταλο[γ]εί[ου*, indicating the office where it was originally drawn up. In the present case the reply of the *ἀρχιδικαστής* to the petitioner seems to have been issued through the same medium.

7. The letter of the archidicastes is in B. G. U. 578 signed, as here, by two persons whose titles are not given; cf. B. G. U. 888. 4, where the corresponding signatory is the *νομογράφος ἀγορᾶς*.

28. *μὴ γενομένης*: so no doubt B. G. U. 888. 18.

29. *τούτου ἀντίγρ(αφον)*: the present papyrus is the actual copy made in accordance with this request, as is shown by the fact that the docket of the strategus (ll. 34–5) is in the same hand as the body of the text, as well as by the frequent abbreviations (cf. especially l. 1).

31. *ἐπὶ τῶν [τό]πων δηλωθήσεται*: *δηλωθ[ή]σ[εται]* is similarly to be read after *τόπων* in B. G. U. 888. 21. In l. 8 of the same papyrus we should suggest] . . *ος τοῦ Μύστου. ὀφειλομένων*, in l. 13 *ἐπὶ* or *ἐφ' ὑ[π]αλλάγμασι* (cf. B. G. U. 86. 12, &c.), and in l. 26 *Σεβ(αστῇ)* for *σεσ(ημείωμαι)*.

33. *ἐ]μβαδείας*: cf. B. G. U. 101. 15–6 *μὴ ἐξεῖναι δέ μοι λυτρῶσαι μηδὲ ἐμβαδεύειν*, and Etym. M. p. 334. 35 *ἐμβατεῦσαι καὶ ἐμβατεία· ἔστιν ἡ νυνὶ λεγομένη διὰ τοῦ δ ἐμβαδία, τὸ τὸν δανειστὴν ἐμβατεῦσαι καὶ εἰσελθεῖν εἰς τὰ κτήματα τοῦ ὑποχρέου ἐνεχυριάζοντα τὸ δάνειον*.

34–5. In B. G. U. 578. 1 the corresponding formula is [*Ἀμμώνιος στρ(ατηγὸς)*] *Ἀρσι(νοίτου)* [*Ἡρ]ακλείδου μερίδ(ος) Ἥρωνι ὑπηρέτῃ. μετάδ(ος) ἐνώπι(ον) ὡς καθήκ(ει) τοῖς προστεταγμ(ένοις) ἀκολού[θως]*. The present passage is more compressed, probably because the document as far as l. 41 is a copy of the original; cf. note l. 29. The word after *σ[υ]ντάξαντος* is perhaps *πο[ιεῖσθαι]* and *ενεσ* suggests *ἐνεστώσῃ*, but the reading is very doubtful.

44–7. The *κύριος* here associated with Sarapias is different from the person who acted in that capacity when the loan was contracted; cf. ll. 52 sqq. This circumstance explains the statement in ll. 46–7 that the second *κύριος* was assigned *ὑπὸ τοῦ στρατηγοῦ*. For the competence of the strategus in the appointment of guardians cf. 56. 13–5, and the Geneva papyrus discussed by Erman in *Zeitschr. d. Sav. Stift.* xv. 241 sqq. For some reason—whether from death or other cause—the original guardian of Sarapias was not available, and a new one therefore became necessary.

486. Petitions to the Epistrategus and Praefect.

34·5 × 26·7 *cm.* A.D. 131.

This petition to the epistrategus, enclosing a petition to the praefect with his answer, is concerned with the same subject as **472**. Dionysia and Sarapion had had a dispute concerning the ownership of some land which Dionysia claimed to have bought from Sarapion's father, while Sarapion asserted that she held it only on mortgage, combining his claim with a charge of poisoning against Dionysia's mother, Hermione. The matter came before the epistrategus Claudius Quintianus, who referred it to the praefect and ordered the rival suitors to proceed to Alexandria. Dionysia complied with his instructions, but not Sarapion; and after waiting some time in vain, she petitioned the praefect Flavius Titianus to give her permission to return home (ll. 18–36). To this the praefect replied by referring her back to the epistrategus, who by this time was Julius Varianus (ll. 37–8). Accordingly Dionysia wrote to him re-stating her case, and enclosing her previous petition and the answer to it; and reiterated her request for leave to return to Oxyrhynchus and for the case to be decided there. On the *verso* in a small cursive hand is the rough draft of another petition of Dionysia on the same subject, but too much obliterated for continuous decipherment.

Ἰουλίῳ Οὐαριανῷ ἐπιστρατήγῳ Ἐπτ[ὰ ν]ομῶν καὶ Ἀρσινοείτ[ου
παρὰ Διονυσίας τῆς Χαι[ρ]ήμονος μητρὸς Ἑρμιό[νη]ς τῆς Χαιρήμονος τῶν
ἀπὸ τῆς μητροπόλεως τοῦ Ὀξυρυγχείτου νομοῦ. ἐνστάσης μ[οι] ἀμφι-
σβητήσε-
ως πρὸς Σαραπίωνά τινα Μ[ν]η[σιθέ]ου ὅστις ὁ ἠγόρασα κ[τῆ]μα ἀμ-
πελι[κ]ὸν καὶ σειτικὰ
ἐδάφη παρὰ τοῦ πατρὸς αὐτ[ο]ῦ ἔτι ἀπὸ τοῦ ια (ἔτους) Ἀδριαν[οῦ]
Καίσαρος τοῦ κυρίου ἀριθμή-
σασα αὐτῷ τε τῷ πατ[ρ]ὶ [καί τι]ν[ι] δανε[ι]στῇ αὐ[τοῦ τὴν σ]υμφωνη-
θεί[σα]ν τιμὴν
καὶ λαβοῦσα τὸν καθήκοντα τῆς ὠνῆς δημόσι[ον χρημα]τισμὸν ἔλεγεν
ἐν πίστει
με ἔχειν αὐτά, ἀκούσας Κλαύδιος Κυιντιανὸς [ὁ γενόμε]νος ἐπιστράτη-
γος [ὑ]περ-

ἔθετο ἐπὶ τὸν κράτιστον [ἡγ]εμόνα. κἀιγὼ μὲν ἔκ[τ]οτε προσκαρτερῶ
τῷ [τ]οῦ
ἡγεμόνος βήματι, τοῦ δὲ [ἀν]τιδίκου ἀνεπιστρεπτήσαντος καὶ μὴ παραγε-
νομένου ἀνέδωκα τῷ [κρ]ατίστῳ ἡγεμόνι ἀναφ[ό]ριον οὗ ἀντίγραφ[ο]ν
ὑπέτα-
ξα ἐξιστοροῦσα τ̣ὴν ἐκ[.] . . τ̣[ο]υ πράγματος διάθεσ̣ιν καὶ ἀνέπεμψέ με
ἐπ[ὶ] σὲ
τὸν κύριον κριθησομένη[ν. ἐπ]εὶ οὖν ὁ ἀντίδικος [ο]ὐδὲ νῦν πάρεστιν ἡ
δὲ [κα-
τασπορὰ ἐπείγει καὶ ἡ ἐπιμ[έ]λει̣α̣ τ̣ῶν ὑπὸ τοῦ ποτ[α]μοῦ παρασεσυρ-
μένων
χρῄζει μου τῆς παρουσία[ς] ἀξιῶ ἐὰν δόξῃ σοι ἐπιτρέψαι μοι ἀναπλεῦ-
σ̣αι κρι-
θησομένην ὑπὸ σοῦ ἐπὶ τῶν τ̣όπων, ἵν' ὦ εὐεργετημένη. διευτύχει.
ἔστιν δὲ οὗ ἐπέδωκ[α τῷ κρα]τίστῳ ἡγεμόνι ἀναφορίου ἀντίγραφον·
[Τ]ίτῳ Φλαουίῳ Τιτ[ι]αν[ῷ τ]ῷ κρατίστῳ ἡγεμόνι
παρὰ Διονυσίας τῆς Χαιρήμ[ο]νος μητρὸς Ἑρμιόνης τῶν ἀπὸ Ὀξυρύγχων
πόλεως.
Σαραπίων τις Μνησιθέου ἀπ[ὸ τ]ῆς αὐτῆς πόλεως ἐπ[ὶ] Κλαυδίου
Κυιντ[ι]ανοῦ τοῦ
γενομένου ἐπιστρατήγου [τῶν] Ἑπτὰ νομῶν τῇ μητρί μου Ἑρμιόνῃ
φαρμα-
κείας ἐνκαλῶν καὶ περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόν-
των αὐτῷ ὧν ἐγὼ ἡ Διονυ[σί]α κατὰ δημοσίους ἠγόρασα χρηματι-
σμοὺς ἀρι-
θμήσασα τιμὴν αὐτῶν τ[ῷ] π̣ατρὶ αὐτοῦ περιόντι καὶ δανεισταῖς τοῦ
α[ὐ]τοῦ
πατρὸς παρ' οἷς ἦν τὰ δηλ[ο]ύμενα κτήματα ἐν ὑποθήκῃ κρατούμενα
φάσκων κατὰ πίστιν . . [. .] . ἐ̣γγεγράφθαι, καὶ τὴν ὅλην ὑπόθεσιν ὑπερ-
θεμένου τοῦ ἐπιστρ[ατήγο]υ ἐπὶ σὲ τὸν εὐεργέτην τὴν μὲν μητέ-
ρα μου συνέβη ἀποθαν̣ε̣ῖ̣[ν] πρὸ τῆς δίκης, ἐγὼ δὲ ἔκτοτε ἐκ τῆς τοῦ
ἐπιστρατήγου ἐπιστολῆ[ς] μετὰ τοῦ Σαραπίωνος κελευσθεῖσα καταπ[λεῦ-]
σαι ἐνθάδε κατήντησα τ[οῦ Σ]αραπίωνος μὴ ἐπιστραφέντος ὥστε κ[ατα-]
πλεῦσαι. ἐπεὶ οὖν ἐνθάδ̣[ε] μοι διατριβούσῃ ἀπηγγέλη τὰ ἐμὰ πάν[τα]

ἐκ τῆς ὑπερβαροῦς ἀνα[βάσ]εως τοῦ ἱερωτάτου Νίλου ἀπολωλένα[ι]
ἐποικιά τε κ[αὶ ἐδάφη καὶ] χώματα, παρακαλῶ σε, ἡγεμὼν κύριε, [τ]οῦ
ἀντιδίκο[υ οὐδὲ νῦν παρό]ντος, ἐπιτρέψαι μοι ἀναπλεῦσαι ἵνα τὰ ἐ[μα]υ-
35 τῆς δίκ[αια λάβω, μὴ σὺ]ν τοῖς ὑπάρχουσί μου κἀγὼ λειμῷ συναπολῶμαι,
[ἵν' ὦ εὐεργετημένη.] διευτύχει. (ἔτους) ις Ἀδριανοῦ Καίσαρος Φαῶφι ιβ.
[18 letters]ς ἔχει ἔντυχε τῷ ἐπιστρατήγῳ ἀποδοῦ-
[σα 16 „]

11. 1st o of *-γενομενου* corr. from *α*. γ of *αντιγραφον* corr. from δ. 22. l. *ὑποστελλομένων*?

'To Julius Varianus, epistrategus of the Heptanomis and Arsinoite nome, from Dionysia daughter of Chaeremon, her mother being Hermione daughter of Chaeremon, inhabitants of the metropolis of the Oxyrhynchite nome. A dispute arose between me and one Sarapion son of Mnesitheus, who with regard to a vineyard and some corn-land which I bought from his father as long ago as the 11th year of Hadrianus Caesar the lord, having paid to his father himself and to a creditor of his the price agreed upon and having received the regular official contract of the sale, declared that I held this land on mortgage. Claudius Quintianus who was then epistrategus heard the case and referred it to his highness the praefect. Thereupon I attended at the praefect's court, and when my opponent paid no attention and failed to appear I presented his highness the praefect with a petition, of which I have appended a copy, narrating in full the state of the affair; and he sent me on to you, my lord, to have the case tried. Since my opponent even now is absent and the time for sowing is imminent and the repair of what has been swept away by the river requires my presence, I beg you, if it please you, to permit me to sail back and have the case decided by you on the spot, that I may obtain redress. Farewell. The copy of the petition which I presented to his highness the praefect is as follows:—

To his highness the praefect Titus Flavius Titianus from Dionysia daughter of Chaeremon, her mother being Hermione, inhabitants of Oxyrhynchus. A certain Sarapion son of Mnesitheus, of the said city, charged my mother Hermione before Claudius Quintianus, late epistrategus of the Heptanomis, with poisoning, and at the same time invented a claim with regard to certain property of which he said he was defrauded, but which I, Dionysia, bought in accordance with official contracts, having paid the price of it to his father when he was alive and to creditors of his said father who held the land in question on mortgage; and he asserted that it had been registered in security. The epistrategus referred the whole case to your beneficence, and it happened that my mother died before the trial, while I thereupon in consequence of the letter of the epistrategus ordering me and Sarapion to sail down to Alexandria presented myself here, but Sarapion has paid no attention to the instruction to sail down. Since therefore news has reached me while staying here that all my property has been lost through the excessive rise of the most sacred Nile, both buildings, lands, and dykes, I entreat you, my lord praefect, in the continued absence of my opponent, to permit me to sail back in order that I may obtain justice (there) and that I may not in addition to the loss of my property also perish of hunger, that I may obtain redress. Farewell. The 16th year of Hadrianus Caesar, Phaophi 12. (Endorsed) If this is true, petition the epistrategus, delivering (to him a copy of this).'

7. δημόσι[ον χρημα]τισμόν: i. e. the contract drawn up in the presence of officials at the registry office; cf. **99**. 2.

37–8. These two lines which contain the answer of the praefect to the petition may be restored on the analogy of e. g. P. Tebt. I. 43. 44 [Διονυσία. εἰ οὕτω]ς ἔχει ἔντυχε τῷ ἐπιστρατήγῳ ἀποδοῦ[σα τὸ ἀναφόριον].

487. Petition to the Epistrategus.

12 × 11·5 *cm.* A.D. 156.

A petition, written in very bad Greek, to the epistrategus from Nicias, who wished to be relieved of the duty of acting as guardian to two minors.

Στατιλίῳ Μαξίμῳ το κρατίστωι
ἐπιστρατήγῳ
παρὰ Νικίου Ἁρπάλου ἀπ' Ὀξυρ[ύγχ]ων πό-
λεως. ὁ τῆς πόλε[ως] γ[ρ]αμ[μα]τεὺς Σερῆνος
ἐπέ[δ]ωκέ με εἰς ἐπιτροπὴν ἀφηλίκ[ω]ν υ[ἱ]ῶν
Δ[ι]ονυσίου Δωρίωνος ὄντας [ὡ]ς αἰτῶν [ε]ἴκο-
σι πέντε καὶ μητέ[ν]α πρὸς γένους ἐκ πατρὸ[ς
ἢ μητρὸς αὐτῶν ἄλλοτε ἐχόντων τοὺς ἐκ
{κ} τῆς συνγενίας αὐτῶν δυναμένους τὰ τῆς ἐπι-
τρ[ο]πῆς αὐτῶν διοικῆσε. ἐμοῦ τε καταβαρη-
θέ[ν]τος ἐν ταῖς λιτουργίαις καὶ χραιώστου γενο-
μένου δέομε, κύριαι, ἐὰν σοῦ τῇ τύχῃ δῶξῃ, κελεῦσαι
τῷ στρατηγῷ αἰπαναγκάσε τὸν γραμματι τῆς πό-
λε[ω]ς ἄ[λ]λο̣ν ἀ̣ν[τ'] ἐμοῦ κατασταθῆναι τῇ τῶν ἀ-
φηλίκων ἐπιτροπῇ{ν} ὅπως δυνηθῶ τῇ γε{γε}οργί-
ᾳ μου προσευκερῖν πρὸς [τὸ] δύνασθέ με καὶ τὰ
ἐκ{κ} τῆς χρίας ἐν ἐμὶ ὀφλήματα ἀποδοῦναι
καὶ μὴ μεταναστήσ⟨ῃς⟩ με τῶν ἰδίων τῆς ἰ[δ]ίας {γέ-
νομε} ε̣[ἶ]ν' ὧ εὐ{γ}εργετημένος. διευτύχει. ἔτους
εἰκοστοῦ Αὐτοκράτορος Καίσαρος Τίτου Αἰλίου Ἁδριανοῦ Ἀντω(νίνου)
Σεβαστοῦ Εὐ[σ]εβοῦς μηνὸς Ἁδριανοῦ ιη. Νικίας
[Ἁρπ]άλου ἐπι[δ]έδω[κ]α.

1. l. τῷ. 6. l. ὄντων [ὡ]ς ἐτῶν. 7. l. μηδένα. 10. l. διοικῆσαι. 11. l. χρεώστου. 12. l. δέομαι κύριε . . . δόξῃ. 13. l. ἐπαναγκάσαι τὸν γραμματέα. 15–6. l. γεωργίᾳ μου προσενκαιρεῖν . . . δύνασθαι. 17. l. ἐμοί. 18. ἴδιων της ϊ[δ]ιας Pap.

'To his highness Statilius Maximus, epistrategus, from Nicias son of Harpalus, of Oxyrhynchus. The scribe of the city, Serenus, appointed me guardian of two minors, sons of Dionysius son of Dorion, aged about 25 years, who neither on their father's nor on their mother's side had any other persons who from ties of kinship could undertake the business of guardianship. Since I am weighed down by my official duties and have incurred debts, I request you, my lord, if it please your fortune, to instruct the strategus to compel the scribe of the city to appoint some one else in my place to act as guardian to the minors, in order that I may be able to attend to the cultivation of my property and be enabled to pay the debts to which I have become liable in connexion with my office, and that you may not make me an outcast from my property and home, so that I may obtain redress. Farewell. The 20th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the 18th of the month Hadrianus. I, Nicias son of Harpalus, presented this petition.'

1. Statilius Maximus is also addressed in B. G. U. 340, which document was written probably some years later than the 12th year mentioned in l. 5, since **487** is dated in the 20th year of Antoninus.

5. *ἀφηλίκων*: that persons aged twenty-five should be still minors is rather remarkable, but cf. **491**, where the testator provides that his sons should have a guardian until the age of twenty and should be unable to alienate their inheritance before the age of twenty-five (**491**. 6, note), and **495**. 10.

18–9. The writer has confused two constructions *μὴ μετανάστατος . . . γένωμαι* (*γενομε*) and *μὴ μεταναστήσῃς με*.

488. Petition to the Epistrategus.

26·5 × 15·5 *cm.* Late second or third century.

A petition from a woman whose home was in the Apollonopolite nome and who had bought some land in the Antaeopolite nome. The scribe of the local komogrammateus, the official specially concerned with the land-survey, had entered her purchase in the survey-lists at more than an aroura in excess of the correct amount, and the petitioner appealed to the epistrategus to set matters right. On the *verso* in a different hand is a message, probably written in the office of the epistrategus and apparently directed to a local official of the Antaeopolite nome, which calls attention to the petitioner's claim. The petition has been gummed on to another document on each side; the beginnings of a few lines of the right-hand one are preserved.

Ἰουλίῳ Ἰουλιανῷ τῷ κρατίστῳ
ἐπιστρατήγῳ
παρὰ Σενφίβιος Θορταίου μετὰ κυρίου

τοῦ υἱοῦ Ψάιτος πρεσβυτέρου Λεμῶτος
ἀπὸ κώμης Ἰβίωνος Νεμᾶ τοῦ
Ἀπολλωνοπολείτου κάτω τόπων.
ἐώνημαι, κύριε, ἔτι πρὸ πολλοῦ χρόνου
παρὰ Ἀπολλωνίου καὶ Διδύμου
ἀμφοτέρων Ὡριγένους ἀπὸ Λύκων
πόλεως σιτικὰς ἀρούρα[ς] πέντε
τέταρτον ἐν κλήρῳ λεγομ(ένῳ) Διαγραφῆς
ἐν πεδίοις Κρήκεως κώμης τοῦ
Ἀνταιοπολείτου νομοῦ. Ἀρτεμίδω-
ρος δέ τις γραμματεὺς κωμογραμ-
ματέως τῆς Κρίκεως οὐκ οἶδ' ὅπως
παρέγραψέν {η}μ[[ι]]ε πλέον τῆς
ὑποστάσεώς μου ἐν ὅλῃ ἀρούρῃ μιᾷ
καὶ πρὸς κατ' ἔτος κα[ὶ] ἐκ τούτου
οὐκ ὀλίγην βλάβην ὑποφέρει με.
κατὰ τὸ ἀναγκαῖον οὖν τοῦ ἀνθρώ-
που ἐπικειμένου μοι κινδυνεύ-
ουσα ἐνκαταλεῖψαι τὴ[ν .] . . ιν
προσφεύγω σοὶ τῶι κυρίῳ καὶ πάν-
των βοηθῷ καὶ ἀξιῶ ἐάν σοι
δόξῃ κελεῦσαι τῶι τοῦ νομοῦ
στρατηγῶι [τ]ὴν δέουσαν παραγρα-
φὴν ὧν ἔχω ἀρουρῶν καθ' ἃς
ἔχω ἀσφαλείας προνοῆσαι γεί-
νεσθαι καὶ μὴ κακῶς με παρα-
γράφεσθαι ὑπὸ τοῦ κωμογραμμα-
τέως, καὶ γὰρ καὶ πέρυσι πρὸς τού-
τοις ἕτερά με κακῶς παρέγρα-
ψεν, ἵν' ὦ βεβοηθημένη.

2nd hand [Σε]νφῖβις Θορταίου
[μετὰ κυρίου Ψάιτ]ος πρ(εσβυτέρου) Λαμῶτος
[ἐπιδέδωκα.]

On the *verso*

3rd hand εἰς χεῖρας
Ἀνταιοπολ(ίτου)
μέμφεται γρ(αμματέα) κωμογρ(αμματέως)
περὶ κακῆς παραγραφῆς,
ἀξιοῖ τὴν δέουσαν
παραγραφὴν γενέσθαι.

4th hand μηδενὸς ἐπεχομ(ένου).

1. ἴουλιω ἴουλιανω Pap. 3. Second α of παρα corr. from σ. 4. ψαϊτος Pap., α corr. 32. First ε of παρεγραψεν corr. from α. 43. μη corr.

'To his highness the epistrategus Julius Julianus, from Senphibis daughter of Thortaeus, with her guardian who is her son Psais the elder, son of Lemos, from the village of Ibion Nemna of the lower toparchy of the Apollonopolite nome. I bought, my lord, a long time ago from Apollonius and Didymus, both sons of Origenes, of Lycopolis, $5\frac{1}{4}$ arourae of corn-land in the holding called the Diagraphe in the lands of the village of Krikis in the Antaeopolite nome. But a certain Artemidorus, scribe of the komogrammateus of Krikis, somehow registered me as having more land than I actually possess by one whole aroura and more in each year, and in consequence inflicts much loss upon me. I am therefore compelled, since the man oppresses me and I am in danger of abandoning the (land ?), to take refuge with you, the lord and helper of all, and I beg you, if it please you, to order the strategus of the nome to see that the correct registration is made of my land in accordance with the securities which I possess, and not to let me be falsely registered by the komogrammateus, for last year also he made other false entries in his register concerning me besides this, that I may obtain relief. I, Senphibis daughter of Thortaeus with my guardian Psais the elder, son of Lamos (*sic*), have presented this petition.

(Deliver) into the hands of ( ) of the Antaeopolite nome. She accuses the scribe of the komogrammateus with making a false entry and requests the correct entry to be made . . .'

16. After παρέγραψεν the scribe began to write a word commencing ημι, either ἡμῖν or ἥμισυ, but changed it to με without, however, erasing the initial η.

17. μιᾷ καὶ πρᾴς: cf. 68. 24, P. Amh. 79. 32, &c.

22. Neither γῆν, οἰ⌊κίαν nor κτ⌊ῆσιν suits the vestiges and spacing.

37. The name of an official would be expected, but nothing is lost after εἰς χεῖρας.

43. The relation of this line to the preceding is not clear. Above the ε of μηδενός is what looks like ο, as if the scribe had first written μηδ°. The doubtful π of ἐπεχομ(ένου) may be ν; but perhaps μηδενὸς ἐπε⟨ρ⟩χομ(ένου) 'if no one objects' should be read.

(*d*) WILLS.

489. Will of Dionysius.

35·5 × 24·2 *cm.* A.D. 117.

Will of Dionysius son of Harpocration. The testator bequeaths to his wife Diogenis an apartment rent-free in a house belonging to him, together with the furniture of the whole house and his slaves. After the death of Diogenis the whole property is vested in their son, who presumably was to inherit during his mother's lifetime whatever was not expressly reserved for her, though this is not definitely stated. The papyrus is dated in the reign of Trajan, and the number of the year, which is lost, can be fixed by the occurrence of the title Parthicus, which was assumed by that emperor in his 20th year. On Aug. 27, when the papyrus was written, Trajan had, as a matter of fact, been dead about three weeks. This and the following wills, except **494**, are written across the fibres of the papyrus; cf. **583**, **634**, and **646–52**. The seals of the testator and witnesses were attached to the outside of the roll, but these have not been preserved; cf. P. Tebt. I. 104 introd.

[*Ἔτους εἰκοστοῦ Αὐτοκράτορο*]*ς Καίσαρος Νερούα Τραιανοῦ Ἀρίστου Σε-*
βαστοῦ Γερμανικοῦ Δακικοῦ Παρθικοῦ μηνὸς Καισαρε[*ίο*]*υ ἐπαγο-*
(μένων) δ Σεβα(*στῇ*)*,*
[*ἐν Ὀξυρύγχων πόλει τῆς Θηβαίδος, ἀ*]*γαθῇ τύχηι.*
[*τάδε διέθετο νοῶν*] *καὶ φρο*[*νῶν Διον*]*ύσιος Ἁρποκρατίωνος τοῦ Σαραπίωνος*
μητρὸς Ἐσορσόιτος ἀπ' Ὀξυρύγχων πόλεως ἐν ἀγυιᾷ.
[*ἐφ' ὃν μὲν περίειμι*] *χρ*[*όνον τῶν ἰδίω*]*ν κύριον εἶναι καὶ χρᾶσθαι καὶ*
οἰκονομεῖν περὶ αὐτῶν καὶ μεταδιατίθεσθαι καθ' ὃν ἐὰν αἱρῶμαι
[*τρόπον. μετὰ δὲ τελευτήν μου*] *συνχωρῶ ἔχειν τὴν συνοῦσάν μοι γυναῖκα*
Διογενίδα Πτολεμαίου ἀπὸ τῆς αὐτῆς πόλεως ἐφ' ὃν περί-
[*εστι χρόνον ἐνοίκησιν καὶ*] *χρῆσιν χωρὶς ἐνοικίου οἴκο*[*υ*] *ἑνὸς οὗ ἐὰν*
αὐτὴ αἱρῆται ἀφ' ἧς ἔχω ἐπ' ἀμφόδου βορρᾶ Κρηπεῖδος
[*λιθίνης οἰκίας σὺν ἐξόδῳ καὶ*] *ε*[*ἰ*]*σόδῳ, ἥτις καὶ ἕξει χρῆσιν ἐφ' ὃν περί-*
εστι χρόνον τῶν ὑπ' ἐμοῦ ἀπολειφθησομένων ἔν τε τῶι
[*αὐτῷ οἴκῳ καὶ ἐν τῇ οἰκίᾳ σκευ*]*ῶν καὶ ἐπίπλων καὶ δουλείαν καὶ*
ἀποφορὰς τῆς δούλης μου Ἰλαροῦτος καὶ τῶν ἐξ αὐτῆς

[ἐκγόνων τρεφομένων καὶ ἱματ]ιζομένων ὑπ' αὐτῆς τῆς Διογενίδος. μετὰ δὲ καὶ τὴν αὐτῆς τελευτὴν εἶναι τὰ πάντα μου
[μόνων τῶν ἐξ ἀλλήλων τέκν]ων, οἷς τέκνοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ' ἐμοῦ εἰς αὐτοὺς ἐλευσόμενα ἑτέροις μερίζειν εἰ
[μὴ μόνῃ ἑκάστῃ αὐτῶ]ν γενεᾷ καὶ μηδενὶ ἐξέστω τῷ καθόλου ἐπέρχεσθαι τῇ γυναικί μου Διογενίδι περὶ μηδενὸς τῶν
[ἐν τῇ διαθήκῃ πάν]των ἢ ἀποτίνειν τὸν ἐπελ[ευσόμ]ενον ἐπιτίμου δραχμὰς χειλίας καὶ εἰς τὸ δημόσιον τὰς ἴσας.
[ἡ διαθήκη κυρία. (2nd hand) Διονύσιος Ἀ]ρπο{υ}χρατίωνος τοῦ Σαραπίωνος πεποίημαι τὴν διαθήκην καὶ συνχορῶ ἔχειν μετὰ τὴν
[τελευτήν μου τὴν γυναῖκά μου] Διογενίδα Πτολεμαίου ἐφ' ὃν περίεστι χρόνον ἐνοίκησιν καὶ χρῆσιν χορεὶς ἐνυ-
[κίου οἴκου ἑνὸς οὗ ἐὰν αὐτὴ αἱ]ρῆται ἀφ' ἧς ἔχ[ω ἐν τ]ῇ βορ⟨ρ⟩ᾷ Κρη-πί[δι λ]ιθίνης οἰκίας ἐν ᾗ ἔξ[οδος] καὶ ἴσ[ο]δος, ἥτις καὶ
[ἔξει χρῆσιν ἐφ' ὃν περίεστι χρ]όνον τῶ⟨ν⟩ ὑπ' ἐμοῦ ἀπολιφθησομένων ἐν τῷ αὐτῷ οἴκῳ καὶ ἐν τῇ οἰκίᾳ σκευῶν καὶ ἐπί-
[πλων καὶ δουλείαν κα]ὶ ἀποφορὰς δούλης μου [Ἰ]λαροῦ[το]ς καὶ τῶν ἐξ αὐτῆς ἐκγόνων τρεφομένων καὶ ἱματιζομέ-
[νων ὑπ' αὐτῆς Διογενίδος.] μετὰ δὲ τὴν αὐτῆς τελε[υτὴν ε]ἶναι τὰ πάντα μου μόνων [τ]ῶν [ἐξ ἀλλ]ήλων τ[έ]κνων {υ}οἷς τέ[κ-
[νοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ' ἐ]μοῦ εἰς αὐτοὺς ἐλευσόμενα ἑτέροις μερίζειν εἰ μὴ μόνῃ ἑκάστῃ αὐτῶν γενεᾷ
[ὡς πρόκειται. εἰμὶ ἐτῶν . . οὐ]λὴ γόνατι ἀριστερῷ καὶ ἔστιν μου ἡ σφραγὶς Σαράπιδος. Ἡρακλῆς ὁ καὶ Ἀπίων Ἀπίωνος ἔγρα-
[ψα ὑπὲρ αὐτοῦ μὴ εἰδότος γράμ]ματα, (ἐτῶν) λζ οὐλὴ ποδὶ ἀριστερῷ. (3rd hand) Πλουτίων Βήσιος Διογένους τοῦ Ἀπολλωνίου ἀπὸ
[τῆς αὐτῆς πόλεως μαρτυρῶ τ]ῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν τεσσεράκοντα πέντε οὐλ(ὴ) γό(νατι) δεξ(ιῷ) κ[αὶ
[ἔστιν μου ἡ σφραγὶς . . . . . (4th hand) . .]χίων Λυκρίωνος τοῦ Ἑρμογένους ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ
[καὶ εἰμὶ (ἐτῶν) . . οὐλ(ὴ) . . . . . καὶ ἔ]στιν μου ἡ σφραγὶς Ἑρμ[ο]ῦ. (5th hand) Πέδων Καλλιστράτου τοῦ Ἀλεξάνδρου ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ
[τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰ]μὶ (ἐτῶν) λϛ οὐ(λὴ) γό(νατι) δε(ξιῷ) καὶ

ἔστιν μ[ου ἡ σφραγ]ὶς Ἡλίου Ἄμμωνος. (6th hand) Ἀμμώνις Ἡρακλείδου τοῦ Πτολεμαίου

[ἀπὸ τῆς αὐτῆς πόλεως μ]αρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν εἴκοσι πέντε οὐλὴ ὀφρύι

[δεξιᾷ καὶ ἔστιν μου ἡ σφραγὶς] Ἀρποχράτου. (7th hand) Πανεχώτης Διονυσίου τοῦ καὶ Ἀμοινομερίου ἀπὸ τῆς αὐτῆς πόλεως

[μαρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν τριάκοντα δύο οὐλὴ ἀνκῶνι ἀριστερῷ καὶ ἔστιν μου ἡ σφραγὶς

[22 letters 8th hand]ου τοῦ Ἡρακλείδου μητρὸς Διονυσίας τῆς καὶ Σαμβοῦτος ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ

[τῇ τοῦ Διονυσίου διαθήκῃ κ]αὶ εἰμ[ὶ] (ἐτῶν) λε ἄσημος καὶ ἔστιν μου ἡ σφραγὶ[ς] Ἡρακλέους.

[9th hand μν]ημονείου Ὀξυρύγχ(ων) πόλ(εως)

(ἔτους) κ Αὐτοκράτορος Καίσαρος Νερούα Τραιανο]ῦ Ἀρίστου Σεβαστοῦ Γερμανικοῦ Δακικοῦ Παρθικοῦ ἐπαγο(μένων) δ Σεβα(στῇ).

διαθήκη Διονυσίου Ἀρποκρατίωνος το]ῦ Σαραπίωνο(ς) μητρὸς Ἐσορσόιτος ἀπ' Ὀξ(υρύγχων) πόλ(εως).

On the *verso*

(ἔτους) κ Αὐτοκράτορος Καίσαρος Νερούα Τρ]αιανοῦ Ἀρίστου Σεβαστοῦ [Γερ]μ[α]νι[κο]ῦ

Δακικοῦ Παρθικοῦ Καισαρείου ἐπαγο(μένων) δ Σ]εβ(στῇ) [δι]α-
θ[ή]κ(η) Διονυσίου Ἀρποκρατ[ίω(νος) τοῦ Σ]αραπίω(νος)
[μητ]ρ[ὸς] Ἐσορσόιτος ἀπ' Ὀξυρ(ύγχων) πόλ(εως).

8. ἵλαροντος Pap. 12. ἴσας Pap. 13. l. συγχωρῶ. 14. l. χωρὶς ἐνοικίου. 15. ἴσοδος Pap. 17. ἰματιζομε[νων Pap. 24. Final *s* of *σφραγις* corr. 29. *σα* of *σαμβοντος* corr. from *απο*.

'The 20th year of the Emperor Caesar Nerva Trajanus Optimus Augustus Germanicus Dacicus Parthicus, the 4th intercalary day, *dies Augustus*, of the month Caesareus, at the city of Oxyrhynchus in the Thebaid, for good fortune. This is the will, made in the street, by me, Dionysius son of Harpocration son of Sarapion, my mother being Esorsois, of Oxyrhynchus, being sane and in my right mind. So long as I survive I am to have power over my own property, to use it and make any arrangements or other dispositions concerning it in any manner I choose. But after my death I concede to my wife Diogenis daughter of Ptolemaeus, of the same city, for her lifetime the right to dwell

in and use free of rent any one abode which she herself may choose in the stone house belonging to me in the North Quay quarter with exit and entrance. She shall also have the use for her lifetime of the effects and furniture left by me in the said abode and in the house and the service of and the profits from my female slave Ilarous and her children who are to be fed and clothed by the said Diogenis. After her death all my property shall belong solely to our children, which children shall not have the power to alienate what is inherited by them from me except only to their several families; nor shall any one be permitted under any circumstances to proceed against my wife Diogenis concerning any of the provisions of the will, and the person who does so shall forfeit a fine of 1000 drachmae and to the Treasury an equal sum. This will is valid.' There follow (1) the signature of the testator giving a nearly verbal recapitulation of the substance of the will, and written for him by Heracles son of Apion, (2) the signatures of six witnesses who add as usual particulars as to their ages, personal descriptions and seals, (3) the docket of the record office at Oxyrhynchus, and (4) on the *verso* the title of the will.

1. ἐπαγο(μένων) δ Σεβα(στῇ): it may be noted that the same day is not called Σεβαστή in **481**. 22 and 29, written in the 2nd year of this reign. In **380** (reign of Titus) the 6th intercalary day is Σεβαστή.

31. From **634** it appears that nothing is lost before μν]ημονείου.

490. Will of Tastraton.

Height 16·5 *cm.* A.D. 124.

Will of a woman named Tastraton, who bequeaths her property, consisting chiefly of a share of a house, to the son of a freedman. In the event of his dying childless and intestate, the property was to revert to the family of the testatrix.

The right-hand part of the papyrus is missing, but the amount lost at the ends of lines can be approximately determined, and though the lacunae are large they are mostly capable of satisfactory restoration. The supplement in l. 16 is practically certain, and on this basis the number of letters lost at the ends of ll. 2–7, where the hand is much smaller, is about sixty-five, the tear down the papyrus being, as far as l. 19, in a nearly straight vertical line.

1 *Ἔτους ἐνάτου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριαν[οῦ Σ]εβαστο[ῦ Χοίαχ ϵ, ἐν Ὀξυρύγχων [πόλει τῆς Θηβαίδος, ἀγαθῇ τύχῃ.*

2 *τάδε διέθετο ν⟨ο⟩οῦσα καὶ φρονοῦσα Ταστράτων Ψενοσίριος τοῦ [Ἁτρέως] μητρὸς Πενύριος ἀπ' Ὀξυρύγ[χων πόλεως μετὰ κυρίου τοῦ ἀνεψιοῦ μου* 27 letters *μητρὸς*

3 *Τααμόιτος Ζωίλου ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀγυιᾷ. ἐφ' ὃν μὲ[ν περίειμ]ι*
χρόνον ἔχειν με τὴν κατὰ [τῶν ἰδίων ἐξουσίαν ὃ ἐὰν βούλωμαι
4 *ἄγειν τήνδε τὴν διαθήκην. ἐὰν δὲ ἐπὶ ταύτῃ τελευτήσω καταλ[είπω κατ]ὰ*
φιλοστοργίαν Διονυσίῳ Πανε[χώτου ἀπελευθέρου Πετοσίριος . . . . . .
. . . . . μητρὸς Ἀμμωνοῦτος ἀπὸ τῆς αὐ-
5 *τῆς πόλεως νυνὶ ἀφήλικι ἐὰν ζῇ, εἰ δὲ μή, τῇ τού(του) γενεᾷ, τὸ*
ὑπά[ρχον μοι ἐ]ν κώμῃ Κριεθύρει τῆς πρὸς [. . . . τοπαρχίας . . . . .
μέρος κοινωνικὸν πρὸς πατέρα μου Ψενοσῖριν Ἀτρέως μητρὸς
6 *Σ̣πόκ̣εως οἰκίας καὶ αὐλῆς καὶ εἰσό[δ]ων καὶ ἐξόδων καὶ ἃ ἐὰν ἄλλ[α*
ἀπολίπ]ω πάντα καθ' ὁνδηποτοῦν τ[ρόπον. ἐὰν δὲ συμβῇ τὸν Διονύσιον
ἄτεκνον καὶ ἀδιάθετον τελευτῆσαι πεμφθήσεται
7 *τὰ ἀπ' ἐμοῦ εἰς αὐτὸν ἐλευσόμενα [εἰ]ς τοὺς ἔγγιστά μου γένους ὄ[ντας.*

ἄλλῳ] δὲ οὐδενὶ οὐδὲν τῶν ἐμ[ῶν καταλείπω. ἡ διαθήκη κυρία.
8 2nd hand *Ταστράτων Ψενοσ[ί]ριος τοῦ Ἀτρέω[ς πεπο]ίημαι τὴν διαθή[κην*
καὶ καταλείπω μετὰ τὴν τελευτὴν Διονυσίῳ Πα-
9 *νεχώτου ἀπολευθέρ[ο]υ Πετοσίριος μη[τρὸς] Ἀμμωνοῦτος ἀ̣[φήλικι τὸ ἐν*
Κριεθύρει . . . . . μέρος κοινωνικὸν πρὸς
10 *πατέρα μου οἰκίας κα[ὶ] αὐλῆς καὶ ἃ ἐὰν ἄ[λλα ἀ]π̣ολίπω πάντα. [ἐὰν*
δὲ ὁ Διονύσιος ἄτεκνος καὶ ἀδιάθετος τελευτήσῃ
11 *πεμφθήσεται τὰ ἀπ' ἐ[μο]ῦ εἰς αὐτὸν ἐλ[ευσόμ]ενα εἰς τοὺς ἔγ[γιστα μου*
γένους ὄντας ὡς πρόκειται. εἰμὶ ἐτῶν . . οὐ-
12 *λὴ βραχείονι δεξιῷ καὶ ἔστιν μου ἡ σφ[ραγὶς] δρακο(ντό)μορφος [22 letters*
ἐπιγέγραμμαι τῆς ἀνε-
13 *ψιᾶς μου κύριος καὶ εἰμὶ ἐτῶν λ οὐλὴ [κατὰ] μηρὸν ἀριστερό̣[ν. 28 letters*
ἀπὸ τῆς αὐτῆς
14 *πόλεως ἔγραψα ὑπὲρ αὐτῶν μὴ εἰδότ[ων γ]ράμματα καὶ εἰ̣[μὶ ἐτῶν 34 letters*
3rd hand
15 *τοῦ Ἀπολλωνίου ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ [τῇ τῆ]ς Ταστράτωνος*
διαθήκ[ῃ καὶ εἰμὶ ἐτῶν 10 letters *καὶ ἔστιν μου ἡ σφραγὶς*
16 *Ἁρποχράτου ὀρθοῦ.* (4th hand) *Ἀρίστων Ἀρτεμιδώρου τ̣ο̣[ῦ . . .]ινος ἀπ̣[ὸ]*
τῆς αὐτ[ῆς πόλεως μαρτυρῶ τῇ τῆς Ταστράτωνος διαθήκῃ καὶ
17 *εἰμὶ ἐτῶν ν οὐλὴ γ[ό]νατι δεξιο καὶ [ἔστι]ν̣ ἡ σφραγὶς Κ̣ρ̣[* 16 letters
5th hand *ἀπὸ τῆς αὐτῆς πόλεως μαρτυ-*

18 ρῶ τῇ τῆς Τ[ασ]τράτωνος [δι]αθήκῃ καὶ εἰμὶ (ἐτῶν) ν̣[. οὐλ]ὴ ὑ̣π̣[ὸ] γ̣ένειον δεξ[ιὸν καὶ ἔστιν μου ἡ σφραγὶς . . . . . (6th hand) . . . . . τοῦ

19 Σ̣αραπί[ω]ν̣ος μαρτυρῶ [τ]ῇ̣ τῆς Ταστράτω[νος] διαθήκῃ καὶ εἰ[μὶ ἐτῶν . . . . . καὶ ἔστιν μου ἡ σφραγὶς . . . . .

20 (7th hand) Ἀπίων̣ . . . [. . .] τ̣ο̣ῦ̣ Ἀ̣π̣ί̣ω(νος) ἀ̣[π̣ὸ] τῆς [αὐτῆς] π[όλεως μαρτυρῶ] τῇ τῆς [Ταστράτωνος διαθήκῃ καὶ εἰμὶ (ἐτῶν) . . . . . καὶ ἔστιν

21 μου ἡ σφ[ρα]γ[ὶ]ς̣ [. .] . . τ[. . (8th hand) . . .]ω̣ν̣ Θέωνο̣ς̣ [. . . . . μητρ]ὸ̣ς̣ Θαίδος ἀπὸ τῆς α[ὐτῆς πόλεως μαρτυρῶ τῇ τῆς Ταστράτωνος διαθήκῃ καὶ εἰμὶ (ἐτῶν) . . . . . .

22 καὶ ἔστιν μου ἡ [σφ]ρ̣α̣[γὶς . . . . .] Ἴσιδος.

. . . . . .

1. ε after χοιαχ added later by the 2nd (?) hand. 2. πε of πενυριος over an erasure. 4. Second ο of φιλοστοργιαν corr. from ρ. 17. l. δεξιῷ. 22. ἴσιδος Pap.

'The 9th year of the Emperor Caesar Trajanus Hadrianus Augustus, Choiach 5, at the city of Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by me, Tastraton daughter of Psenosiris son of Atreus, my mother being Penuris, of Oxyrhynchus, while sane and in my right mind, with my guardian my cousin . . . his mother being Taamois daughter of Zoilus, of the same city. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions and to revoke this will. But if I die with this will unaltered I leave on account of his affection towards me to Dionysius son of Panechotes, freedman of Petosiris . . . his mother being Ammonous, of the same city, who is now a minor, if he live, and if not to his family, the . . . share belonging to me jointly with my father Psenosiris son of Atreus and Spokis in the village of Kriethuris in the . . . toparchy, of a house and court with entrances and exits, and all else that I leave in any manner whatsoever. If Dionysius happen to die childless and intestate the property devolving upon him from me shall be sent to my nearest relations; but to no one else do I leave any of my property. This will is valid.' There follow the signatures (1) of the testatrix and her guardian, written for them by a third party, (2) of the usual six witnesses with details of their ages, distinguishing marks, and seals.

3. For the supplement at the end of the line cf. **492**. 4.
5. πρὸς [λίβα, or some other quarter.
6. The supplement is taken from **105**. 6.

491. Will of Eudaemon.

22·7 × 39 *cm.* A.D. 126.

Will of Eudaemon son of Thonasuchis bequeathing his property to his three sons. Two of the sons, who were at the date of the will not yet 20 years old, are placed under tutelage until they attained that age (cf. note on l. 6), and are also prohibited from disposing in any way of their inheritance before reaching 25 years.

1 Ἔτους δεκάτου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριανοῦ Σεβαστοῦ
μηνὸς Καισαρείου ἐπαγομένων ε, ἐν Ὀξυρύγχων πόλει τῆς Θηβαίδος,
2 ἀγαθῇ τύχῃ.
τάδε διέθετο νοῶν καὶ φρονῶν Εὐδαίμων Θωνασύχιος τοῦ Θώνιος μητρὸς
Θαήσιος ἀπὸ Ὀξυρύγχω[ν πό]λεως παστοφόρος Θοήριδος θεᾶς μεγίστης
καὶ Ἴσι[δ]ος . ϙ . ρ . . . [. . . καὶ τῶν ἄλλων θε]ῶν τοῦ
3 ἱεροῦ τοῦ ὄντος ἐν κώμῃ Μουχινώρ, ἐν ἀγυιᾷ. ἐφ' ὃν μὲν περίειμι
χρόνον ἔχειν μ[ε] τὴν τῶν ἰδίων ἐξου[σί]αν ὃ ἐὰν βούλωμαι ἐπιτελεῖν
καὶ μεταδιατίθεσθαι καὶ ἀκυροῦν τ[ὴν διαθήκην] ταύτην
4 ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δ' ἐπὶ τῇδε τῇ διαθήκῃ
τελευτήσω κληρονόμους ἀπολείπ[ω τ]οὺς υἱούς μου Θῶνιν καὶ Ὧρον
καὶ Εὐδαίμονα τοὺς τρεῖς μητρὸς Τα . . [. . . Ἁρπαήσιος] τοῦ καὶ
5 Ὧρου ἐξ ἴσου ἕκαστον δ' αὐτῶν ἐὰν ζῇ, εἰ δὲ μή, τὰ τούτου τέκνα, ὧν
ἐὰν ἀπολίπω οἰκοπέδων καὶ ἐδαφῶν καὶ δουλικῶν σωμάτων, μόνον δὲ
τὸν Θῶνιν ὧν ἐὰν ἀ[ρ]ῇται . . . . . [. . . . .] . . . παν-
6 τοίων πάντων ἐπὶ τῷ τὸν αὐτὸν Θῶνιν ἀποδοῦναι ἃ ἐὰν φανῶ ὀφείλων
χρέα καὶ δοῦναι τοῖς ἀδελφοῖς α[ὐ]τοῦ Ὧρῳ καὶ Εὐδαίμονι ἐὰν μὲν
ὦσι ἅμα τῇ τελευτῇ μου πεπ[λ]ηρωκ[ό]τες εἴκοσι ἔτη μετ' ἐνιαυ-
7 τὸν ἕνα τῆς τελευτῆς μου, ἐὰν δὲ μὴ ὦσι τοσούτων ἐτῶν ἑκατέρῳ ὅταν
πληρώσῃ τὰ εἴκοσι ἔτη, δραχμὰς πεντακοσίας, ὡς εἶναι ἀμφοτέρων
δραχμὰς χιλίας, οὐκ ἐξόν[τ]ος [τοῖς αὐτοῖς Ὧρῳ καὶ] Εὐδαί-
8 μονι οὐδ' ὠτινιοῦν αὐτῶν τὰ ἐλευσόμενα εἰς αὐτο[ὺ]ς ἐξ ὀν[ό]ματός μου
πωλεῖν οὐδ' ὑποτίθεσθαι [οὐ]δ' ἄλλως καταχρηματίζειν ἄχρι ἑκάτερος
αὐτῶν πληρώσῃ ἔτη εἴκ[οσι πέντε. ἐὰν δὲ] τελευ-

9 τήσω οὐδέπω πεπληρωκότων τῶν αὐτῶν Ὧρου καὶ Εὐδαίμον[ο]ς ἔτη
εἴκοσι εἶναι τούτων ἑκατέρου ἄ[χρι πλ]ηρώσῃ ἔτη εἴκοσι ἐπίτροπον
τόν τε ἀδελφὸν α[ὐ]τῶν Θῶν[ι]ν καὶ τὸ[ν κατὰ μητέρ]α πάπ-
10 πον Ἁρπαῆσιν τὸν καὶ Ὧρ[ο]ν Θώνιος. ἐὰν δέ τινι τῶν τριῶν υἱῶν συμβῇ
ἀτέκνῳ τελευτῆσαι ἔστω τὸ το[ύτ]ου μέρος τῶν περιόντων αὐτοῦ
ἀδελφῶν ἐξ ἴσου, παρὰ δὲ ταῦτα μὴ [οὔσης μηδενὶ τῷ κα]θόλου
11 ἐξουσίας παραβαίνειν τὸν δὲ παραβησόμενον ἀποτίνειν τῷ ἐνμένοντι τό τε
βλάβος καὶ ἐπίτι[μον] ἀργυρίου δραχμὰς χι[λίας καὶ ε[ἰ]ς τὸ δῆμ[ό-
σιον τὰ]ς ἴσας, καὶ μηδὲν ἧσ[σον κύρια μένειν τ]ὰ
12 προκείμενα. ἡ διαθήκη κυρία. (2nd hand) Εὐδαίμων Θωνασύχιος πε-

---

ποίημαι τὴν [δια]θήκην κ[αὶ] κα[ταλεί]πω μ[ετὰ τὴν τελευτὴν κληρο-
νόμους τοὺς
13 υἱούς μου Θῶνιν καὶ Ὧρον καὶ Εὐδαίμονα ἐξ ἴσου ὧν ἐὰν ἀπολί[πω]
οἰκοπέδων καὶ ἐ[δα]φῶν κ[αὶ δούλ]ων [σ]ωμάτων [μό]ν[ον δὲ τὸ]ν Θ[ῶ]ν[ιν
14 τῶν λοιπῶν μου πάντων ἐπὶ τῷ αὐτὸν ἀποδοῦναι (ἀ) ἂν ὀφείλω καὶ
δοῦν[α]ι τῷ Ὧρῳ καὶ Εὐδαίμονει [ἑ]κατέρῳ ἐπὰν ὦσι ἑ[κατὸν κ
δραχμὰ]ς [π]εν-
15 τακοσίας, οὐκ ἐξόντος τῷ Ὧρῳ καὶ Εὐδαίμονει ἃ ἐμέρισα αὐτοῖς πωλεῖν
οὐδὲ ὑποτίθεσθαι ἄχρι ἑκατέρ[ος πληρώσῃ ἔτη εἴκοσι
16 πέντε, μέχρι δὲ τότε εἶναι αὐτῶν ἐπίτροπον τὸν Θῶνιν κα[ὶ τὸ]ν κατὰ
μητέρα πάππον Ἁρπαῆσιν τὸν κ[αὶ Ὧρον.] ἐὰν δέ τ[ι]ς
17 τῶν τριῶν τελευτήσῃ ἔστω τὸ μέρος αὐτοῦ τῶν ἀδελφῶν αὐτ[οῦ ἐ]ξ ἴσου
ὡς πρόκιται. εἰμὶ (ἐτῶν) ξ[α] [οὐ]λὴ πήχι δ[ξι]ῷ καὶ] ἔσ[τ]ιν
18 μου ἡ σφραγ[ὶς] Ἀθηνᾶς. (3rd hand) Κῦρος Κύρου τοῦ Διδύμου ἀπὸ
τῆς αὐτῆς [πό]λεως [μα]ρτυρῶ τῇ τοῦ Εὐδαίμονο[ς διαθήκ]ῃ καὶ [εἰμὶ
(ἐτῶν) . . οὐλὴ . . . .
19 δ[ξι]ῷ κα]ὶ [ἔστ]ιν μου ἡ σφραγὶς Τύχης κυβερ[ε]ωτης. (4th hand) Θέων
Ζωίλου τοῦ Θέωνο[ς] ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τ[ῇ τοῦ
Εὐ]δα[ίμονος διαθήκῃ καὶ
20 εἰμὶ ἐτῶν τριάκοντα ἐννέα οὐλὴ ποδὶ δεξιῷ καὶ ἔστι μου ἡ σφραγὶς
Σειληνοῦ. (5th hand) Πεμ[ῆ]ς Βησᾶτος το[ῦ . . . . .] . [. . . ἀπὸ τῆς
αὐτῆς πό-
21 λεως [μαρτυ]ρῶ τῇ τοῦ Εὐδαίμονος διαθήκῃ καὶ εἰμὶ ἐτῶν τριάκοντα ὀκτὼ
οὐλὴ μήλῳ δεξ[ι]ῷ [καὶ ἔστιν μου ἡ σφραγὶς . . .

22 . . . . [. . . . . (6th hand)] . [. .] . . ος Θομπειδίσιος τοῦ Κομοάπιος μαρτυρῶ τῇ τοῦ Εὐδαίμονος δ[ιαθήκῃ καὶ εἰμὶ (ἐτῶν) . .

23 [οὐλὴ ἀ]στραγάλῳ ἀριστερῷ καὶ ἔστιν ἡ σφραγὶς Σαράπιδος. (7th hand) Θῶνις Παμμ[18 letters

24 [μαρτυ]ρῶ τῇ τοῦ Εὐδαίμονος διαθήκῃ καὶ εἰμὶ (ἐτῶν) [.] . ο[ὐ]λὴ μήλῳ ⟨δε⟩ξειῷ καὶ ἔσ[τιν μου ἡ σφραγὶς . . . . .

25 8th hand [12 letters] τοῦ Ὥρου μαρτυρῶ τῇ τοῦ Εὐδαίμονος διαθήκῃ καὶ εἰμὶ (ἐτῶν) λ̣ ο̣ὐ(λὴ) ῥινὶ μέσῃ [καὶ ἔστιν μο]υ ἡ σφραγὶς Ἀθηνᾶς.

26 9th hand] μνημονείο(υ) Ὀξυρ(ύγχων) πόλ(εως).

27 [(ἔτους) ι Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριανοῦ Σεβαστο]ῦ Καισαρείου ἐπαγο(μένων) ϵ,

28 [διαθήκη Εὐδαίμονος Θωνασύχιος τοῦ Θώνιος μητρὸς Θα]ήσιος ἀπὸ Ὀξ[υρ(ύγχων) πό]λ(εως).

2. υ of θωνασυχιος corr. 7. σ of τοσουτων corr. from τ. ο of οταν corr. 17. ι of ισου added above the line, and σ corr. 24. ξ of ξειω corr.

'The 10th year of the Emperor Caesar Trajanus Hadrianus Augustus, the 5th intercalary day of the month Caesareus, at Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by Eudaemon son of Thonasuchis son of Thonis, his mother being Thaësis, of Oxyrhynchus, shrine-bearer of the most great goddess Thoëris and of Isis . . . and the other gods of the temple at the village Mouchinor, being sane and in his right mind. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions I choose and to revoke this will, and any such provisions shall be valid. But if I die with this will unaltered I leave my sons Thonis and Horus and Eudaemon, all three sons of Ta . . . daughter of Harpaësis also called Horus, each of them, if he lives, and if not, his children, as co-equal heirs of all the buildings, estates and slaves that I may leave, but Thonis alone of all . . . whatever that he chooses on condition that the said Thonis pays any debts which may be proved against me and gives to his brothers Horus and Eudaemon, if they have at the time of my death completed 20 years, one year after my death, and if they are not so old, then to each of them when he has completed the 20 years, 500 drachmae, making for both of them together 1000 drachmae; and it shall not be lawful for the said Horus and Eudaemon nor for any one of them to sell, mortgage or otherwise dispose of what will come to them from me until each of them has completed 25 years. And if I die before the said Horus and Eudaemon have completed 20 years, their brother Thonis and their maternal grandfather Harpaësis also called Horus son of Thonis shall be guardians of each of them until he completes 20 years. If any of the three sons happen to die childless his share shall belong to his surviving brothers equally; beyond this no one at all shall have power to disobey these provisions and any person so doing

shall forfeit to the party abiding by them the damages and a fine of 1000 drachmae of silver and to the Treasury an equal sum, and the foregoing provisions shall none the less remain valid. This will is valid.' Signatures of Eudaemon and six witnesses with details of their ages, distinguishing marks, and seals, and docket of the record office at Oxyrhynchus.

2. *καὶ Σαράπιδος* would be expected after *Ἴσιδος* (cf. **46**. 8–9, &c.), and *Σαράπι[δος* might indeed be read, but there is then no room for *καί*.

6. *εἴκοσι ἔτη*: cf. ll. 7 and 9. But though Horus and Eudaemon were to enter on possession of their inheritance on reaching 20 years they were not to alienate any part of it until 5 years more had elapsed. There is, however, a discrepancy here between the body of the will and the signature, where it is stated (l. 16) that the brothers were to remain under tutelage till the age of 25. This difficulty might be evaded by supposing that *μέχρι δὲ τότε* refers back to *ε[τῶν κ* in l. 14, but that is certainly not the natural interpretation. Possibly therefore *εἴκοσι* ⟨*πέντε*⟩ should be read throughout. 20 is the age when the period of tutelage terminated in another case (**495**. 10), but in **487**. 5 we find a guardian being appointed for youths of 25.

492. Will of Thatres.

23·8 × 38·5 *cm.* A.D. 130.

In this will Thatres daughter of Ammonius leaves as her heirs two half-brothers, whose relationship, if any, to herself, is not stated. The father of one of the brothers is expressly excluded from a house which formed the principal item in the property.

1 *Ἔτους τ[εσ]σ̣α̣ρ̣[εσκαιδεκά]του Αὐτοκράτορος [Κ]αίσαρος Τραιανοῦ Ἁδριανοῦ Σεβαστοῦ Μεχεὶρ κη, ἐν Ὀξυρύγχων πόλει τῆς Θηβαί[δος,] ἀγαθῇ τύχῃ.*

2 *[τ]άδε διέθε[το νοοῦ]σα καὶ φρονοῦσα Θατρῆς Ἀμμωνίου τοῦ Σαραπίωνος μητρὸς Τσενθοτούμιος τῶν ἀπὸ τοῦ Τρύφωνος Ἰσ̣[ίο]υ τῆς κάτω τοπαρχία[ς] καταγεινομένη ἐν Ὀξυρύγχων πόλει μετὰ κυρίου τοῦ τῆς ἀ̣ν̣ε̣ψιᾶς α[ὐτῆς*

3 *Ἡρακλοῦ[τος Σαρ]απίωνος τοῦ Σαραπίωνος μητρὸς Ταυσε[ίρ]ιος τῆς καὶ Σαραποῦτος υἱοῦ Ὡρίωνος τοῦ καὶ Θέωνος Σαρ[α]πί[ω]νος τοῦ [.] . . ν[.] . ε̣ως τῶν ἀπὸ Ἰβίωνος Ἀμμωνίου τῆς αὐτῆς κάτω τοπαρχίας ἐ[ν ἀγυιᾷ.*

4 *ἐφ' ὃν μὲν [πε]ρίειμι χρόνον ἔχειν [με τ]ὴν τῶν ἰ̣[δίω]ν ἐξουσίαν πᾶν ὃ ἐὰν βούλωμαι περὶ αὐτῶν ἐπιτελεῖν καὶ μεταδ[ια]τίθεσθαι [κ]αὶ π̣[ρὸ]ς̣ ἀκύρωσιν ἄγειν τήνδε τὴν [δ]ιαθήκην ὃ δ' ἂν ἐπιτελέσω κύριον ὑπά̣ρ̣[χειν,*

5 ἐὰν δὲ ἐπὶ ταύ[τῃ] τῇ διαθήκῃ τελευτήσω μηδὲν ἐπιτελέσασα καταλείπω κληρονόμους Πτολλίωνα Θέωνος [τοῦ] Πτο[λ]λ[ί]ω[νος] μ[η]τρ[ὸ]ς Ἰσαρεῦτος τῆς Θέ[ων]ος [καὶ τ]ὸν τούτου ὁ[μομ]ήτριον ἀδελφὸν [Θέωνα

6 Θέωνος τοῦ Θέωνος τοῦ καὶ Ἀπολλωνίου τοῦ Θέ[ωνο]ς ἀμφοτέρους ἀπ' Ὀξυρύγχων πόλεως κατὰ φιλοστοργίαν κοινῶς [ἐ]ξ ἴσου ἑκάτερ[ο]ν α[ὐ]τῶν ἐὰν ζῇ, εἰ δὲ μή, τὰ τούτ[ου] τέκνα, τῆς ὑπ[α]ρχούσης μοι ἐν τῇ αὐ[τῇ

7 Ὀξυρύγχων πόλει ἐπ' ἀμφόδου Ἱππέων Παρενβ[ο]λῆς οἰκίας καὶ αἰθρίου καὶ αὐλῆς καὶ χρηστηρίων καὶ ὧν ἐὰν ἀπολίπω δούλων σωμά[των] καὶ ἄλλων καθ' ὁνδ[η]ποτοῦν τρόπον παντ[ο]ίων πάντων, οὐκ ἐξόν[τος

8 τοῖς αὐτοῖς κληρονόμοις μου τῷ καθόλ[ου π]αραδέχ[εσθα]ι εἰς τὴν δηλουμένην μου οἰκίαν τὸν τοῦ ἑτέρου αὐτῶν Θέων[ο]ς πατέρα Θ[έωνα] Θέωνος τοῦ καὶ Ἀπολλω[νίο]υ τοῦ Θέωνος μητρὸς Ἑλένης ἐφ' ὅλον τὸ[ν τῆς

9 ζωῆς αὐ[τοῦ] χρόνον παρευρέσει ο[ὐ]δ[ε]μιᾷ ⟨ἄ⟩λλου δὲ οὐδενὶ παραβαίνιν τι τῶν ὑπ' ἐμοῦ διατεταγμένων ἢ χωρ[ὶ]ς τοῦ τα[ῦ]τ[α] μένειν κ̣ύ̣[ρια] . . . ἐκτείσι ὁ ἐπιχειρ[ῶ]ν πρὸς ἀθέτησίν τι τούτων ἄγειν ἐπιτείμου δρα[χμὰς

10 χειλίας καὶ [ε]ἰ[ς τὸ] δημόσιον τὰς ἴσας καὶ μηθὲν ἧσσον, ἄλ⟨λ⟩ῳ δ[ὲ ο]ὐδενὶ οὐδὲν τῶν ἐμῶν καταλείπω. ἡ διαθήκη κυρία. (2nd hand) Θατρῆ[ς] Ἀμμωνίου τοῦ Σαραπίωνος πεπύημα⟨ι⟩ τὴν δια[θή-

11 κην κα[ὶ κ]αταλείπω μετὰ τὴν τελευτήν μου κληρονόμους Πτολ⟨λ⟩ίωνα [Θ]έων[ος τ]οῦ Πτολ⟨λ⟩ίωνος μητρὸς Εἰσαρεῦτος καὶ τὸ[ν

12 τούτου ὁμομήτριον ἀδελφὸν Θέωνα Θέωνος τοῦ Θέωνος τοῦ καὶ Ἀπολλωνίου κοινῶς ἐξ ἴσου ἧς ἔχω ἐπὶ Ἱππέων Πα[ρεμ-

13 βολῆς [ο]ἰκίας καὶ ἐθρίου καὶ αὐλῆς καὶ ὧν ἐὰν ἀπολίπω δούλων σωμάτων καὶ ἄλλων καθ' ὁνδηποτοῦν τρόπ[ον

14 πάντων, οὐκ ἐξόντας αὐτοῖς τῷ καθόλου παραδέχεσθαι εἰς τὴν οἰκίαν μου τὸν τοῦ ἑτέρου αὐτῶν Θέωνος πα[τέ-

15 ρα Θέωνα Θέωνος τοῦ καὶ Ἀπολλωνίου ἐφ' ὅλον αὐτοῦ τὸν τῆς ζωῆς χρόνον, ἐπὶ δὲ πάντων ὡς πρόκειται. ε⟨ἰ⟩μεὶ ⟨ἐτῶν⟩ ογ

16 οὐλὴ καρπῷ δεξιῷ καὶ ἔστιν μου ἡ σφραγὶς Ἶσις. Ὡρίων ὁ καὶ Θέων Σαραπίωνος Ἀπίωνος ὁ τῆς ἀνεψιᾶς αὐτῆς υἱὸς ἐ-

17 πιγέγραμμε αὐτῆς ⟨κύριος⟩ κ[α]ὶ ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδυείης γράμματα καὶ εἰμεὶ ἐτῶν μ οὐλ[ὴ] παρὰ κανθὸν ἀριστερο[ῦ

18 ὀφθαλμοῦ. (3rd hand) Ἀπίων Ζωίλου τοῦ Ἀπίωνος μητρὸς Νειλαροῦτος ἀπ' Ὀξυρύγχων πόλ[εω]ς μαρτυρῶι τῇ τῆς Θατρῆτος διαθ[ήκ]ῃ καὶ εἰμὶ (ἐτῶν) μδ οὐλὴ ὑπ[ὸ

19 γένειον καὶ ἔστιν μου ἡ σφραγὶς Σαρᾶπις. (4th hand) Φάλαγξ Διογένους τοῦ καὶ Φάλαγγος Ἁρπάλου ἀπὸ [τῆ]ς [α]ὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρῆτος διαθήκῃ{ν} καὶ ε(ἰ)μὶ ἐτῶν τεσσα-

20 ράκοντα οὐλὴ ἀντικνημίῳ δεξιῷ καὶ ἔστιν μου ἡ σφραγὶς Ἁρποχράτου. (5th hand) Ἡρᾶς ἐπικαλούμενο[ς] Γάιος Κινᾶτος ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρ[ῆ-

21 [το]ς διαθήκῃ καὶ εἰμὶ ἐτῶν με οὐλὴ ἀντικνημίωι δεξιῷ καὶ ἔστιν μου ἡ σφρα[γ]ὶ[ς] φιλοσόφου. (6th hand) Ἀπολλώνιος Ἀσκληπιάδου τοῦ Ἀπολλωνίου ἀπὸ τῆς

22 αὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρῆτος διαθήκῃ καὶ εἰμὶ ἐτῶν ἑβδομήκοντα οὐλὴ παρὰ κ[α]ν[θ]ὸν τὸν ἐκτὸς δεξιοῦ ὀφθαλμοῦ καὶ [ἔσ]τιν μου ἡ σφραγὶς Ἑρμοῦ. (7th hand) Θέων Ἀγαθε[ί]νου

23 [τοῦ] Θέ[ωνος] ἀπὸ τῆς αὐτῆς π[ό]λεως μαρτυρῶι τῇ τῆς Θατρῆτος διαθήκῃ καὶ εἰμὶ ὡς (ἐτῶν) ξα οὐ(λὴ) ἀντικ(νημίῳ) ἀ[ρισ]τ(ερῷ) καὶ] ἔστιν μου ἡ [σ]φραγὶς Σαράπιδος. (8th hand) Σαρ[απί]ωνι Φερέκφιος θέσει Πο . [. . . . . .

24 [. . .] . . [. . . .]ς ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶι τῇ τῆς Θατρῆτος διαθήκῃ καὶ εἰμὶ (ἐτῶν) λϛ ἄσημος [καὶ ἔστι]ν μου ἡ σ[φ]ραγὶς Ἀθηνᾶς.

[. . μ]νημονείου.

1. κη added in a different hand above the line. 9. l. (ἀ)λλῳ. 10. l. πεποίημα(ι). 12. Third ο of ομομητριον corr. from α. 13. l. αἰθρίου. 14. l. ἐξόντος. 16. l. ἐπιγέγραμμαι. 17. First ν of κανθον corr. from θ. 22. ου of ουλη corr.

'The 14th year of the Emperor Caesar Trajanus Hadrianus Augustus, Mecheir 28, at Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by Thatres daughter of Ammonius son of Sarapion, her mother being Tsenthotoumis, from Ision Tryphonis in the lower toparchy, now living at Oxyrhynchus, being sane and in her right mind, with her guardian the son of Thatres' cousin Heraclous daughter of Sarapion son of Sarapion, her mother being Tauseiris also called Sarapous, Horion also called Theon, son of Sarapion son of . . . , from Ibion Ammonii in the same lower toparchy. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions I choose and to revoke this will, and any such provisions shall be valid. But if I die with this will unaltered and no further provisions made I leave on account of their affection towards me Ptollion son of Theon son of Ptollion, his mother being Isareus daughter of Theon, and his brother on the mother's side Theon

son of Theon son of Theon also called Apollonius son of Theon, both of Oxyrhynchus, if they live, and if not, their children, as joint and equal heirs of the house, court, yard and fixtures belonging to me at Oxyrhynchus in the Knight's Camp quarter, and any slaves which I may leave and all other property of any kind whatever; and it shall nowise be lawful for my said heirs to receive into my house aforesaid the father of the second Theon, namely Theon son of Theon also called Apollonius son of Theon, his mother being Helene, for the whole of his life under any pretext, nor for any one else to disobey any of my dispositions, and the person attempting to set aside aught of them shall, while not disturbing their validity, forfeit a fine of 1000 drachmae and to the Treasury an equal sum and none the less (shall these provisions hold good); and I leave none of my property to any one else.' Signatures of Thatres written for her by her guardian Horion, and of six witnesses in the usual style, and docket of the record office.

3. The mutilated name is not Ἀπίωνος, as would be expected from l. 16.
9. The vestiges before *ἐκτείσει* do not suit *ἔτι*.
10. For the ellipse of *κύρια μένειν τὰ προγεγραμμένα* cf. **504**. 32. It may here be partly due to the writer's recollection that this same clause had already preceded in the line above.
20. The name after *ἐπικαλούμενο[ς]* is perhaps all one word; the doubtful *κ* may be *μ*.

493. Will of Pasion and Berenice.

11·3 × 25·9 *cm.* Early second century.

The following will is peculiar in being a joint deed by a husband and wife, who both have property to dispose of. The beginning is lost, but the remaining clauses suffice to show that the survivor of the two was constituted the heir of the other, with power to divide the whole property among the four children of the marriage; but the wife is, in the event of her outliving her husband, expressly authorized to retain the ownership if she chose to do so. The papyrus was probably written in the reign of Trajan or Hadrian.

. . . . . .

πε[48 letters]*νι* . [13 letters] . . . [10 letters]*ω*[. .] . . *τιμ*[. .

μ . [12 letters] . [. . . . .]*ος* [. . .]*ιωνος* . [22 letters]*τει* . . . [. . . .] .
μεμερισμένω[*ν* . . .] *ἐδαφῶν τὴν κυ-*
ρε[*ίαν καὶ τῶν*] *οἰκοπέδων τὴν ἐνοίκησιν* [. . . .]*ιν*, *ἐξου*[*σίας οὔ*]*σης τῷ ἀφ'*
ἧ[*μ*]*ῶν ἐπιζήσαντι ἐάν τε βούληται πωλεῖν*
τά [*τε ἴδια κ*]*αὶ τ*[*ὰ*] *τοῦ προτελευ*(*τή*)*σαντος δοῦλα σώματα ἤτο*[*ι*] *τὰ ὅλα*
ἢ καί τινα αὐτῶν καὶ τῇ τούτων τιμῇι [. . . .]*σα*[*σ-*
5 *θαι* [*ἃς* . . . . .]*εται δα*[*δάνας ἐκφ*[*ο*]*ρᾶς καὶ κηδε*[*ία*]*ς τοῦ προτελευ*(*τή*)*σ*[*α*]*ντος*
σωματείου καὶ χρεῶν ἀποδώσις, ὁμ[*οίως*

δὲ̣ [ἐ]ξ̣ε[ῖναι τ]ῷ̣ι ἐπιζή[σαντι ἀφ' ἡμ]ῶ̣ν διατάσσειν τοῖς γεγονόσι ἡμεῖν ἐξ̣ ἀλλήλων τέκνοις Σαραπᾶ̣ι καὶ Ἀπολλω[νίῳ

καὶ Διογέν[ει] ἀφήλικι [καὶ . . . . . .] ἀφήλικι τά τε ἴδια καὶ τὰ τοῦ προτελευ⟨τή⟩σαντος (2nd hand) ἐδάφη καὶ τὰ ἄπρατα τῶν σωμάτων καὶ τὰ̣ [ἄλλα

(1st hand) ὡς ἐὰν αὐτῶι τῶι ἐπιζή[σαν]τι δοκῇ ἐφ' ὧι ἐὰν αἱρῆται μερισμῶι, ἐπὶ δὲ τῆς γυναικὸς Βερενίκης ἐὰν αὐτὴ περ[ιῇ εἶναι

ἐὰν βούληται κυρ[είν] [ἀνε]μποδίστως, μὴ οὔσης μηδενὶ τῶι καθόλου ἐξουσίας πρὸς ἀθέτησίν τι τούτων ἄγειν μ[ηδέ τι

ὑπεναντίως π[οιεῖν ἢ τὴν ἔφοδο]ν̣ ἄκυρον εἶναι ἔτι καὶ ἐκτίνειν τὸν ἐπιχειρήσαντα παραβαίνειν τι τούτων ἢ ἐπ̣[ε]λ[ευσόμενον τῶι ἐπ[ιζήσαντι ἀφ' ἡμῶν] καθ' ἑκάστην ἔφοδον τό τε βλάβος καὶ ἐπίτιμον ἀργυρίου δραχμὰς δισχιλία[ς

καὶ εἰς τὸ δημόσ[ιον τὰς ἴσας, χω]ρὶς τοῦ καὶ τὰ προγεγραμμένα κύρια εἶναι. ἡ διαθήκη κυρία. μάρτυρες δ' εἰσὶν Λόχος

Λόχου τοῦ Σαραπίων[ος] κα[ὶ Σα]ραπίων Σαραπίωνος τοῦ Πασίωνος καὶ Πλουτίων Κρατείνου τοῦ Δημητρίου καὶ Εὐδαίμων ὁ καὶ Ἀμόις Ἀμόιτος τοῦ Σαραπίωνος καὶ Ἀπόλλων Διογένους τοῦ Θέωνος καὶ Διόφαντος Διόφαντος τοῦ Αὐλείο(υ ?)

οἱ ἐξ̣ ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀγυιᾶ̣ τῇ̣ αὐτῇ̣. (3rd hand) Πασίων Σα[ρα]πίων[ος] τοῦ Πασίωνο[ς π]εποίημαι σὺν τῇ̣ γυναικὶ Βερενίκῃ τὴν διαθήκην καὶ καταλίπω με[τ]ὰ τ̣ὴ̣[ν τελε]υτὴν ε[ἶν]α̣ι τοῦ ἀσφ[αλῶς περι]ό̣ντος τὰ τοῦ πρωτελευτήσ[α]ντος ἀπολειφθησόμενα σιτικὰ [ἐδάφη καὶ οἰκόπεδα] κ̣α̣ὶ̣ ἔπ̣[ιπλα καὶ σκε]ύη καὶ ἐνδομε[ν]είαν

[καὶ γενή]μ̣ατα καὶ γυν⟨α⟩ικεῖον κόσμον ἔτι δὲ κ[αὶ 15 letters] νοντ[. . . . . .] . καὶ τὰ ἐνοίκια

[11 letters] . . . . . [20 letters ἀπολειφ]θησομέν[ων οἰ]κοπέδων καὶ δούλων

[60 letters] δαπάνας ἐκφο[ρᾶς

[,, ,,] κ̣α̣ὶ̣ τῶ̣ν̣ [. . . . .

[,, ,,]τα τειμ̣[. . . .

[,, ,,]ε . . [. . . . . .

. . . . . .

3. ε of ενοικησιν corr. from ο. 5. . . .]ε corr. from . . .]α. l. δαπάνας . . . ἀποδόσεις. 8. η of της corr. from ε. 9. ι of τι corr. from ε. ν of αγειν corr. from υ. 11. κ of καθ corr. from τ. 12. ε of μαρτυρες corr. from α. 14. l. Διόφ. Διοφάντου. 16. l. προτελευτήσ[α]ντος.

2 sqq. '. . . shall have the ownership of the estates and right of domicile in the buildings, the survivor of us, if he pleases, having the power to sell all or any of the slaves belonging to himself or to the one of us who first dies, and with the purchase money to defray the expenses of the funeral and burial of the body and pay the debts of the deceased, and the survivor of us shall similarly be permitted to devise to the children that have been born to us, Sarapas and Apollonius and Diogenes and . . . , the last two being minors, the estates, unsold slaves and other effects belonging to himself or to the one who first dies in such manner as the survivor thinks fit and with any division he chooses, but the wife Berenice if she survives shall if she will have the undisturbed ownership, and no one at all shall be permitted to set aside aught of these provisions or to do anything opposed to them, but the aggression shall be invalid and the person attempting to disobey them in any respect or making aggression upon the survivor of us shall forfeit for each aggression the damages and a fine of 2000 drachmae of silver and to the Treasury an equal sum, the foregoing provisions at the same time remaining valid. This will is valid. The witnesses are Lochus son of Lochus son of Sarapion, Sarapion son of Sarapion son of Pasion, Plution son of Cratinus son of Demetrius, Eudaemon also called Amois, son of Amois son of Sarapion, Apollon son of Diogenes son of Theon, Diophantus son of Diophantus son of Aulius, all six of the said city, in the said street.' Signature of Pasion the testator.

5. cf. B. G. U. 183. 24, 326. ii. 1 ἐκκο[μι]σθῆναι περιστ[αλ]ῆναί τε ἐμαυτό[ν] θέλω τῇ φροντίδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου.

18. γενή]ματα: cf. **494**. 10; but this is only one of several possibilities.

494. Will of Acusilaus.

39 × 23·2 *cm.* A.D. 156.

This long papyrus, which is in an excellent state of preservation, gives a copy of an elaborate and more than usually interesting will. The testator, Acusilaus, after conferring freedom upon five of his slaves, 'in consequence of their goodwill and affection,' leaves his son Dius heir to his property, subject to a life-interest reserved for Aristous, the wife of Acusilaus. The document is not the original will, but an official copy made at a later date; cf. l. 25, note.

A noticeable palaeographical peculiarity in this papyrus is the sigma, which is of a square shape, consisting of two horizontal strokes joined by an upright one with a slight inward curve to the right.

ἀντίγραφον. ἔτους ἐννεακαιδεκάτου Αὐτοκράτορος Καίσαρος Τίτου Αἰλίο[υ] Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς
μηνὸς Γερμανικείου λ, ἐν Ὀξυρύγχων πόλει τῆς Θηβαίδος, ἀγαθῇ τύχῃ. τάδε διεθέμην νοῶν καὶ φρονῶν
Ἀκουσίλαος Δείου τοῦ Διονυσίου τοῦ καὶ Ἀκουσιλάου μητρὸς Διονυσίας Θέωνος ἀπ' Ὀξυρύγχων πόλεως ἐν ἀγυιᾷ. ἐφ' ὃν μὲν περίειμι χρόνον ἔχειν με τὴν τῶν ἰδίων ἐξουσίαν ὃ ἐὰν βούλωμαι ἐπιτελεῖν καὶ μεταδιατίθεσθαι καὶ ἀκυροῦν τὴν διαθήκην ταύτην, ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δὲ ἐπὶ ταύτῃ τῇ διαθήκῃ τελευτήσω ἐλεύθερα ἀφίημι ὑπὸ
Δία Γῆν Ἥλιον κατ' εὔνοιαν καὶ φιλοστοργίαν δοῦλά μου σώματα Ψενα-
μοῦνιν τὸν καὶ Ἀμμώνιον καὶ Ἑρμᾶν καὶ Ἀπολλωνοῦν τὴν καὶ Δημητρίαν καὶ θυγατέρα αὐτῆς Διογενίδα καὶ ἄλλην μου δούλην Δ[ι]ογ̣ε̣ν̣ί̣[δ]α, καταλείπω δὲ τῇ γυναικί
μου οὔσῃ μου καὶ ἀνεψιᾷ Ἀριστοῦτι τῇ καὶ Ἀπολλωναρίῳ Ἡρακλείδου τοῦ Διονυσίου τοῦ καὶ Ἀκουσιλάου μητρὸς Ἡραΐδος Ἀλεξάνδρου εὐνοούσῃ μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένῃ ἃ ἐὰν ἀπολίπω ἔπιπλα καὶ σκεύη καὶ χρυσία καὶ ἱμάτια
καὶ κόσμα καὶ πυρὸν καὶ ὄσπρεα καὶ γενήματα καὶ ἐνδομενείαν πᾶσαν καὶ ὀφειλήματα ἔνγραφα καὶ ἄγραφα,
κληρονόμον δὲ ἀπολείπω τὸν γεγονότα μοι ἐκ τῆς προγεγραμμένης μου γυν[α]ικὸς Ἀριστοῦτος τῆς καὶ Ἀπολ[λωναρίου υἱὸν Δεῖον ἐὰν ζῇ, εἰ δὲ μή, τὰ τούτου τέκνα, ὧν ἐὰν ἀπολίπω ὑπαρχόντων καὶ ἑτέρων δούλων σ[ωμ]άτων καὶ τῶν ἀπὸ τοῦ νῦν ἐσομένων ἐκ τῶν προγεγραμμένων θηλειῶν δούλων ἐκγόνων, ὧν παντων τὴν χρῆσιν καὶ προσόδους πάσας μετὰ τὰ δημόσια ἕξει ἡ αὐτὴ γυνή μου Ἀριστοῦς ἡ καὶ Ἀπολλωνάριον ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον καὶ τὴν δουλείαν καὶ ἀποφορὰς τῶν μετὰ [[. . .]] τελευτήν μο[υ
ἐλευθερουμένων δούλων σωμάτων. ἡ δ' αὐτὴ γυνή μου χορηγήσει τῷ υἱῷ μου Δείῳ εἰς δ̣[ι]α̣[τροφὴν αὐτοῦ καὶ τὴν ἄλλην δαπάνην κατὰ μῆν[α] ἐν Ὀξυρύγχων πόλει πυροῦ μέτρῳ ἐξωδιαστικῷ̣ . . . .

ἀρτάβας δύο καὶ δραχμὰς ἑξήκοντα καὶ ὑπὲρ ἱματισμοῦ κατ' ἔτος δραχμὰς διακοσίας, τῇ δ' αὐτῇ
γυναικὶ Ἀριστοῦτι τῇ καὶ Ἀπολλωναρίῳ ἐξέστω δι' αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἃ ἐὰν αἱρῆται
ἀφ' ὧν ἐὰν ἀπολίπω τῷ υἱῷ μου Δείῳ ὑπαρχόν[τω]ν καὶ σωμάτων καὶ καταχρᾶσθαι εἰς τὸ
ἴδιον χ . [.] . ṣ τοῖς ἐμπεσουμένοις ἤτοι ἐκ πράσεως καὶ ἐξ ὑποθήκης ἀργυρίοις. ἡ δ' αὐτὴ γυ-
νή μου Ἀρι[σ]τοῦς ἡ καὶ Ἀπολλωνάριον ἀποδώσει πάντα ἃ ἐὰν φανῶ ὀφείλων, δώσει δὲ ἡ
γυνή μου καὶ μετὰ τελευτὴν αὐτῆς ὁ υἱός μου Δεῖος τοῖς δούλοις μου καὶ ἀπελευθέρ[οι]ς εἰς
εὐωχίαν αὐτῶν ἣν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ γενεθλίᾳ μου ἐφ' ᾧ δι-
έπειν ἀργυρίου δραχμὰς ἑκατόν. ὅσα δ' ἂν ὑπὸ τὸ ἐκδόσιμον τῆς διαθήκης γράψω ἤτοι ἀφαιρού-
μενός τι ἢ προσδιατάσσων ἢ ἑτέροις χαριζόμενος ἢ καὶ ἄλλο τι βουλόμενος καὶ αὐτὰ ἔστω κύρια
ὡς δ' ε̣ἶν[α]ι̣ τῇ διαθήκῃ ἐ̣ν̣γεγραμμένα, π̣α̣ρὰ δὲ ταῦτα μὴ οὔσης μηδενὶ τῷ καθόλου ἐξου-
σίας παραβαίνει[ν, τὸν] δὲ παραβησόμενον ἐκτίνειν τῷ ἐμμένοντι τό τε βλάβος καὶ ἐπίτειμον
ἀργυρίου τάλαντα δύο καὶ εἰς τὸ δημόσιον τὰ ἴσα καὶ μηδὲν [ἧ]σσον μένειν κύρια τὰ προκείμενα.
ἡ διαθήκη κυρία. Ἀκουσίλαος Δείου ὁ προγεγραμμένος πεποίημαι τὴν διαθήκην ἧς ὅλον τὸ σῶμά
ἐστίν μου ἰδι[όγ]ραφ[ο]ν̣ ἐπὶ πᾶσι τοῖς προκειμένο[ις,] καὶ εἰμὶ (ἐτῶν) μη

οὐ(λὴ) ποδ(ὶ) δεξ(ιῷ) κα[ὶ] ἔστ[ι]ν μου ἡ σφραγὶς Θώνιος.

2nd hand Δίδυμος Ὀννώφριος τοῦ καὶ Χαιρήμονος Ἡρώδου ἀπ' Ὀξυρύγ[χω]ν πόλεως ἧς τῶν
μαρτυρησάντων τῇ προκιμέ[νῃ δ]ιαθήκῃ ἐγνώρισα τὴν ἰδίαν μου σφραγῖδα οὖσαν γλύμματος Ἑρμοῦ καὶ ἐσφράγισα τῇ αὐτῇ σφραγῖδι. (3rd hand) Ἀσκληπιάδης

Εὐδαίμονος τοῦ Ἀσκληπιάδου ἀπ' Ὀξυρύγχων π̣[ό]λεως ἔτ[ε]ρ[ο]ς τῶν μαρτυρησάν-
των τῇ προκειμένῃ διαθήκῃ ἐγνώρισα τὴν ἰδίαν μου σφρ[αγε]ῖδα οὖσαν
γλύμματος Σαράπιδο[ς] καὶ ἐσφράγισα τῇ αὐτῇ σφραγεῖδι. (4th hand) Δίδυμος Διδύμου
τοῦ Ἐνθέσμο[υ] ἀ̣γ̣ο̣ρ̣ανόμ[ο]ς̣ τῆς Ὀξυρυγχιτῶν πόλεως ἕτερος τῶν
μαρτυρησάντων τῇ αὐτῇ διαθήκῃ ἐγνώρ[ι]σα τὴν ἰδίαν μου σ{σ}φραγῖδα
οὖσαν γλύμματος Ἀπόλλωνος καὶ ἐσφράγισα τῇ αὐτῇ σφραγῖδι. (5th hand) Ἀσκλη-
πιάδης Ἀσκληπ[ι]άδου τοῦ Παυσιρ[ί]ωνος ἀπὸ τῆς αὐτῆς πόλεως ἕτερος τῶν
[μαρτυρησάντω]ν τῇ αὐτῇ διαθήκῃ ἐγνώρισα τὴν ἰδίαν μ[ο]υ σφ[ρ]αγεῖδα
[οὖσαν γλύμμα]τος Ἡρακλέους καὶ ἐσφράγισα τῇ αὐτῇ σφραγῖδα.

6th hand ? προ]ετέθη ϛ (ἔτους) Ἀθύρ.

2. θηβαΐδος Pap. 3. αγνΐα Pap. 4. ἴδιων Pap. 5. ὕπαρχειν . . . ὕπο Pap. 8. First ι and τ of αριστουτι added above the line. ηραΐδος Pap. 9. ἱματια Pap. 12. ὕιον Pap.; so in ll. 16, 20, 23. ὑπαρχοντων Pap.; so in l. 20. 18. ὕπερ ἱματισμου Pap. 19. ὕποτιθεναι Pap. 21. ἴδιον Pap. ὑποθηκης Pap. 25. ὕπο Pap. 31. ἰδιογραφ[ο]ν Pap. ο of θωνιος corr. from ω. 32. λ of πολεως corr. 33. ἴδιαν Pap. 40. π of απολλωνος and second σ of εσφραγισα corr. 42. ει of σφ[ρ]αγειδα rewritten. 43. l. σφραγῖδι.

'Copy. In the 19th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the 30th of the month Germaniceus, at Oxyrhynchus in the Thebaid; for good fortune. This is the will made in the street by me, Acusilaus son of Dius son of Dionysius also called Acusilaus and of Dionysia daughter of Theon, of the city of Oxyrhynchus, being sane and in my right mind. So long as I survive I am to have power over my own property, to make any further provisions and alterations I please and to revoke this will, and any such provisions shall be valid. But if I die with this will unchanged, I set free under sanction of Zeus, Earth and Sun, for their goodwill and affection towards me, my slaves Psenamounis also called Ammonius and Hermas and Apollonous also called Demetria and her daughter Diogenis and Diogenis, another female slave of mine. I bequeath to my wife and cousin Aristous also called Apollonarion, daughter of Heraclides son of Dionysius also called Acusilaus and of Herais daughter of Alexandrus, being well-disposed and showing entire faithfulness towards me, all that I may leave in the way of furniture, effects, objects of gold, clothing, ornaments, wheat, pulse, produce, and all my household stock, and my debts, recorded and unrecorded. I leave my son Dius by my aforesaid wife Aristous also called Apollonarion, if he lives, and if not, his children, heir to all the property that I leave and to my other slaves and the offspring that may hereafter be born to the female slaves aforesaid; but my said wife Aristous also called Apollonarion shall have during her lifetime, after the taxes are paid, the use of and all the revenues from the whole property, together with the service of and

profits from those of them who are to receive their freedom after my death. My said wife shall supply to my son Dius every month at Oxyrhynchus for his sustenance and other expenses two artabae of wheat by the measure used for payment . . . and 60 drachmae and for clothing 200 drachmae yearly. My said wife Aristous also called Apollonarion shall have the right to sell and mortgage on her own authority anything she chooses of what I leave to my son Dius in property and slaves and to use for her personal requirements the money accruing from the sale or mortgage. My said wife Aristous also called Apollonarion shall pay all the debts that may be proved against me; and my wife, and after her death my son Dius, shall give to my slaves and freedmen for a feast which they shall celebrate at my tomb on my birthday every year 100 drachmae of silver to be spent. Anything that I append to the official copy of the will, whether cancelling or supplementing or making bequests to other persons or with any other purpose shall also be valid as if contained in the actual will; beyond this no one shall have power to disobey it, and anybody who does so shall forfeit to the party abiding by it the damages and a fine of 2 talents of silver and to the Treasury an equal sum, the above provisions remaining none the less valid. This will is valid. I, Acusilaus son of Dius the aforesaid, have made this will, the whole of which with all the above provisions is in my own writing. I am 48 years of age and have a scar on my right foot, and my seal is an image of Thonis. I, Didymus son of Onnophris also called Chaeremon son of Herodes, of Oxyrhynchus, one of the witnesses to the above will, recognized my own seal which is a figure of Hermes and sealed with the said seal.' There follow similar signatures of three other witnesses, whose seals represented respectively Sarapis, Apollo, and Heracles.

5–6. *ὑπὸ Δία Γῆν Ἥλιον*: cf. **48**. 6, **49**. 8; another instance of the manumission of a slave by will is B. G. U. 326. 17.

21. The word after *ἴδιον* could not be read as *χρ[ή]σις*, even if this were otherwise suitable. *χω[ρ]ίς* would be possible, though not very satisfactory.

25. *ὑπὸ τὸ ἐκδόσιμον*: *ἐκδόσιμα* are mentioned in **34**. ii. 6, where the keeper of the 'Nanaeum' is ordered not to give them without authorization from the Library of Hadrian:—*ὁ ἐπιτηρητὴ[ς] τοῦ Ναναίου μ[ήτ]ε τὰ ἐκδόσιμα διδότω μήτε ἐπ[ι]σκέψασθαι ἐπι[τ]ρεπέτω μήτ[ε ἄ]λλο τι οἰκονομείτω πρὶν αὐτῷ ἐπιστέλλη τ[αι κ.τ.λ.* There the *ἐκδόσιμα* appear to be official copies of the deeds deposited in the archives; and in the present passage (cf. also **495**. 15) the word has the same meaning, as is indicated by the contrast drawn between the *ἐκδόσιμον* and the actual *διαθήκη*. It is indeed most probable that this papyrus was itself an *ἐκδόσιμον*, for it is stated to be a copy and yet is signed by witnesses, who state that they had recognized the seals which they had affixed to the original document. We must then suppose that testators were permitted to use such official copies of their wills for the purpose of adding codicils without being put to the trouble of withdrawing and cancelling the original deeds. This however was of course sometimes done; cf. **106–7**, which refer to the absolute revocation of wills.

27. *ὡς ἐν τῇ* or *ὡς ἐν αὐτῇ τῇ* would be expected but was certainly not written. The phrase recurs in **495**. 16, but in a mutilated form.

31. *Θώνιος*: the mythical guard of the Canopic branch of the Nile; cf. Hdt. ii. 114–5. Probably *Ἐνκανώπου* in **634** refers to him.

38. *Ὀξυρυγχιτῶν*: this is an early example of the form *Ὀξιρυγχιτῶν πόλις* which is not found in common use before the third century. **473**. 2 is in fact the only other instance in this volume.

44. *προ]ετέθη*, if correct, presumably refers to the publication of the contents of the will after the testator's death; but the note may merely record the date at which the present copy was made. Perhaps *παρ]ετέθη*, 'deposited,' should be read.

495. Will of Petosorapis.

9·7 × 34 *cm.* A.D. 181–9.

This will is much mutilated, but possesses an interest as a specimen from a somewhat later period than that to which the preceding group belongs; and its general tenour remains fairly clear. The testator Petosorapis leaves as his heir in the first instance his son Epinicus, a minor; and appoints his sister Apollonous to administer the estate, and take charge of Epinicus until he reached the age of 20 years. It may be inferred that the mother of the boy was either dead or had separated from her husband. A certain part of the property is appropriated to Apollonous herself, who was to pay the testator's debts; and the stipulation is made that she should not be asked to render an account of her trusteeship. A minor legacy was apparently made to a nephew of Petosorapis.

1 [*Ἔτους . . . . . .*] *καὶ εἰκοστοῦ Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου Κομμόδου Ἀντωνίνου Σεβαστοῦ Ἀρμενιακοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ Μεγίστου Ἐπεὶφ β, ἐν Ὀξυ(ρύγχων) πόλ(ει) τῆς Θηβ(αίδος), ἀγαθ(ῇ) τύχῃ.*

2 [*τάδε διέθετο νο]ῶν καὶ φρονῶν Πετοσορᾶπις Πετοσοράπιος τοῦ Ἐπινείκου μητρὸς Σαραπιάδος ἀπ' Ὀξυρύγχων πόλεως ἐν ἀγυιᾷ. ἐφ' ὃν μὲν περίειμι χρόνον ἔχειν με τὴν τῶν ἰδίων ἐξουσίαν ὃ ἐὰν βού-*

3 [*λωμαι κατ' αὐτῶ]ν ἐπιτελεῖν καὶ ἀναιρεῖσθαι ἢ ἀκυροῦν τήνδε τὴν διαθήκην [ἀ]νεμποδίστως ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δὲ ἐπὶ ταύτῃ τῇ διαθήκῃ τελευτήσω μηδὲν κατ' αὐτῶν ἐπιτελέ-*

4 [*σας κληρονόμον] ἀπ[ο]λείπω τὸν υἱόν μ[ο]υ Ἐπίνεικον μητρ[ὸ]ς [.]χηρο . υς [ἀπὸ] τῆς [α]ὐτῆς πόλεω[ς ἐὰν ζ]ῇ, εἰ δὲ μή, ἃ ἐὰν ἔχ[ῃ τέκν]α καὶ τὰ ἐπεσόμενά μοι ἕτερα τέκνα ἢ ἐὰν μὴ γένηταί μοι ἕτερα τέκνα*

5 [35 letters] . . . [. . . . . .] . [12 letters]α πάντ[α . . . . . .] *τοῦ ὑπάρχ[ον]τός μοι π̣[ρ]ο̣τ̣ερον Ἑρμίου χρηματίζοντος μητρὸς Ἰσ̣ι̣[. .]σ̣ι̣ο . . ἔναντι Πέλα {Πέλα} ἐκ τοῦ*

6 [55 letters *τοῖς ἐσο]μένοι̣[ς . . . . .] ἐκγόνοις καὶ ὧν ἐὰν [ἀ]πολίπω ἐπί-*
[*π*]*λων κ̣[αὶ] σκευῶν καὶ ἐνδομενείας καὶ ὀφειλημάτ̣[ω]ν*

7 [59 letters] *ἀδελφῇ* [*Ἀπολλωνοῦ*]*τι ἐὰν περ*[*ι*]*ῇ, εἰ δὲ μή,* [*τ*]*ῷ αὐτῷ υἱῷ μ*[*ο*]*υ Ἐπινείκῳ τὰ δὲ σκεύη καὶ ἔπιπλα καὶ ἄλλα ὄντα ἐν τρισὶ*

8 [58 letters *ἀδ*]*ελφιδ*[. . . . . .]*ν καὶ τὸν αὐτὸν υἱόν* [*μο*]*υ Ἐπίνεικον* [*ἔ*]*ν τε ἐξέδρᾳ καὶ κέλλῃ τῇ ἐπάνω τοῦ πυλῶνος καὶ ἐν ὅλῳ*

9 [60 letters] *καὶ δι*[. . . . . *ἐξ ὧν*] *ἀπέλιπον αὐτῇ ἀπ*[*οδι*]*δόναι ὅσα ἐὰν φανῶ ὀφείλων καὶ ἐξουσίαν αὐτὴν ἔχειν* [. . . . *ἐνθυ*

10 [60 letters]*ωρουσ* . [. . . *τὸν αὐ*]*τὸν υἱόν μ*[*ου* . .]*ε*[. . . . .]*ην παρ' ἑαυτῇ διαιτώμενον μέχρι οὗ γένηται ἐτῶν εἴκοσι πρόνοιαν ποιου-*

11 [*μένην* 52 letters *ἐξ ὀ*]*νόματός μου διαδέξ*]*ηται συν*[. . . . . *ουσ*]*αν τὰ ἐξ αὐτῶν περιγεινόμενα καὶ διατρέφουσαν αὐτὸν ἐξ αὐτῶν* [. .]*ν*

12 [62 letters]*επ* . [. . . . . .]*σει εἰς αὐτὸν μητρικῇ φιλοστοργίᾳ, ἥτις ἀποκαταστήσει αὐτῷ γενομένῳ τῆς προκειμέν*[*ης*

13 [*ἡλικίας* 54 letters]*ανη*[. . . . . .] *ὧν ἐὰν ἐξ ὀνόματος μου διαδέξηται μεθ' ἃ ἐὰν εἰς αὐτὸν ἀναλώσῃ, παρ' ἧς οὔτε λόγους οὔ*[*τε*

14 [61 letters]*τῃα*[. . . . . .]*ῃ αὐτῷ. τὴν δ' αὐτὴν ἀδελφήν μου Ἀπολλωνοῦν πρόνοιαν ποιήσασθαι βούλομαι τοῦ ἐπιτρό-*

15 [*που* 45 letters *ὅσα δ' ἂν ὑπὸ τὸ ἐκδ*]*όσιμ*[*ον ταύτης τ*]*ῆς διαθήκης γράψω τῇ ἰδίᾳ μου χειρὶ ἤτοι ἀφαιρούμενός τι τῶν προκειμένων ἢ προσδιατάσ-*

16 [*σων ἢ ἑτέροις χαριζόμενος ἢ καὶ ἄλλο τι βουλόμενος καὶ αὐτὰ ἔστω κύρια*] *ὡς* [. . . . *τῇ διαθ*]*ήκῃ ἐνγεγραμμ*[*έ*]*να, καὶ μὴ ἐξεῖναι μηδενὶ τῷ καθόλου παρενχειρεῖν τοῖς ὑπ' ἐμοῦ δια-*

17 [*τεταγμένοις* 51 letters]*με*[. . . . *ἐπι*]*τίμου δραχμὰς τρι*[*σχ*]*ειλίας καὶ εἰς τὸ δημόσιον τὰς ἴσας καὶ μηθὲν ἧσσον μένειν κύρια τὰ ὑπ' ἐμοῦ*

18 [*διατεταγμένα. ἡ διαθήκη κυρία.*

. . . . . .

2. *αγνᾶ* . . . *ἰδιων* Pap. 3. *ὑπαρχειν* Pap. 4. *νἱων* Pap.; so in ll. 7, 8, 10. 15. *ἰδια* Pap. 16. *ὑπ* Pap. 17. *ἴσας* Pap.

5. [*τὴν γνησίαν μου ἀδελφὴν Ἀπολλωνοῦτα?*

8. Either *ἀδ*]*ελφιδ*[*οῦν* or *ἀδ*]*ελφιδ*[*ῆν*.

10. Perhaps *μ*[*ου ἔχ*]*ε*[*ιν αὐτ*]*ήν*. *μέρους* is possible instead of]*ωρουσ* at the beginning of the line.

15–6. Cf. **494**. 25–7. We do not fill up the lacuna after *ὡς* [owing to the uncertainty of the reading in **494**. 27.

17.]*με*[may represent some word like *παραβησό*]*με*[*νον* or *ἐπελευσό*]*με*[*νον*, or *τῷ ἐμ*]*με*[*νοντι*; cf. **494**. 28. The former alternative is preferable on account of the space.

(*e*) CONTRACTS.

496. Marriage Contract.

21 × 75·5 *cm.* A.D. 127.

A contract of marriage between Sarapion son of Eudaemon and Thais daughter of Sarapion, written on the *recto* of **34**, the important edict of Flavius Titianus concerning archives. The ends of the lines, which are of extreme length, are lost throughout the papyrus, which has also suffered considerably from decay and discolouration; but the lacunae can almost always be restored by the aid of **265**, **497**, and the Fayûm contracts at Vienna and Berlin, and the sense is seldom in doubt. The result is a practically complete specimen of an Oxyrhynchus marriage contract of this period; the provisions have a general resemblance to those of documents of the same class from the Fayûm, but there are marked differences of formula. The chief clauses are:—(1) specification of (*a*) the dowry of Thais, comprising various articles of jewelry and dress and 1800 drachmae provided by her father, and a female slave presented by her grandmother (ll. 2–6), (*b*) the property brought into the common stock by Sarapion (ll. 7–8); (2) conditions of divorce (ll. 8–10); (3) provisions in case of the decease of either party (ll. 10–16). Cf. also **603–7**.

1 *Ἔτους ἑνδεκάτου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριανοῦ Σεβαστοῦ Φ[α]ρμ[ο]ῦθι κδ, ἐν Ὀξυρύγχων πόλει τῆς Θηβαίδος, ἀ[γα]θῇ [τύ]χῃ, ἐ[πὶ Ἰο]υλίας Σ[εβα]στ[ῆς ἐν ἀγυιᾷ.]*

2 *ἐξέδοτο Σαραπίων Σαραπίωνος τοῦ Σαραπίωνος τοῦ Σαραπίωνος μητρ[ὸ]ς Θα[ί]δος Σαραπίωνος ἀπὸ [Ο]ξυρύ[γ]χω[ν π]ό[λ]εως τὴν [ἐ]αυ[τοῦ] θυ[γ]ατέρ[α] Θαίδα μη[τ]ρὸ[ς . . .]σ[. .]μ̣ι̣[. . .] Σαραπ[ί]ω̣[νι Εὐδ]αίμονος τοῦ Θέων[ος μητρὸ]ς Ἡρᾶτος τῆ[ς . . . . . μη]τρὸς Δ[ιδο]ῦτος, ἀ[πέχει δὲ ὁ γαμῶν παρὰ Σαραπίωνος τοῦ πατρὸς*

3 *[κ]αὶ ἐκδότου . . . τ̣ι̣ων ζ̣ε̣ῦγος̣ μναιαίων τριῶν καὶ τετάρτων δέκ[α] τεσσάρων ἡμ[ί]σο[υς] π̣ερ[ον]ε⟨ί⟩δ̣ι̣ον τετάρτων ὀκ[τ]ω̣ [. .] . . [.]δ̣ιον τετάρτων ἐξ ἁλυσείδι[ο]ν ἔχον χλωρο̣ὺς χ[. .]τους λ̣ί̣[θο]υ̣ τοῦ χρυσίου ἄγοντος τετά̣[ρτας . . . . ἥ]μισυ ὡς εἶναι ἐπὶ τὸ [αὐτὸ χρυσίο]υ̣ σταθμῷ Ὀξυρυγχείτ[ῃ μναιαῖα πέντε καὶ τετάρτας*

4 [κα]ὶ ἱματίων συνθέσεις δύο ζώνας δύο σανδυκίνην ροδίνην . ατιον πάλ⟨λ⟩ιον πάντα [δ]ὲ ἐν συντιμήσει ἀ[ρ]γυρίο[υ] δρα[χ]μῶ[ν] πεντακοσίων ἑξήκ[ο]ντα [κ]αὶ ἀργυρίου δραχμὰς χ[ι]λίας [ὀ]κτακοσίας ἑξήκοντα ὡ[ς ε]ἶναι ἐ[π]ὶ τ[ὸ] αὐτὸ τὴν ὅλην φερνὴν [ἀργυρίου] Σεβαστοῦ νομίσματο[ς δραχμὰς τετρακισχιλίας ἑκατόν, καὶ ἡ

5 [τῆς] γαμουμένης μάμμη Θαὶς Σαραπίωνος μη[τ]ρὸς Ἡρακλοῦ[το]ς ἀπὸ τῆς αὐτῆς π[όλεως] μετὰ κυρίου τοῦ ἑαυτῆ[ς] μὲν ἑτέρου υἱοῦ τοῦ δὲ ἐκδότου γνησίου ἀδελφοῦ Σαραπίωνος [Σα]ραπί[ω]νος [ὁ]μολογεῖ ἐν ἀγυι[ᾷ] τῇ αὐτῇ ἐγδοῦναι τὴν Θαί[δ]α κ]αὶ δίδωσι τῇ [αὐ]τῇ Θαίδι . [Καλ-

6 [λιτ]ύχης καὶ [τ]ῶν ἐσομένων ἐξ αὐτῆς ἐκγόνων τὴν ⟨δὲ⟩ δουλείαν καὶ ἀπ[ο]φορὰς αὐτ[ῆς] συνέξει ὁ γαμῶν [. .] . μ[. .]μων τῇ γαμου[μ]ένῃ ἐφ' ὅσον σύνεισι ἀλλή[λοι]ς, [ο]ὐκ ἐξόντος τ[ῷ] γ[αμοῦ]ντ[ι . .]ετισθαι τὴν δούλ[η]ν ἄν[ε]υ τῆ[ς 12 letters]υ οὐδέ τι προσφερόμ[ενον οἰκίαν

7 [καὶ] αἴθριον κ[αὶ] αὐλὴν καὶ τὰ ταύτης χρηστήρια καὶ δοῦλα σώματα Σαραποῦν [καὶ] Νικαροῦν καὶ τὰ τῆς Ν[ικα]ροῦτος ἔκγονα Σαραποῦν καὶ Κέρδωνα καὶ [Ἐπίχ]αρμον καὶ τὰ ἐσόμεν[α ἐξ α]ὐτῶν ἢ ἄλ⟨λ⟩ων ἔκ[γ]ονα κ[α]ὶ ἃ ἐὰν π[ρὸ]ς τούτοις ἐπ]ικτήσηται ἢ προσκ . [πωλεῖν οὐδὲ ὑποτίθεσθαι οὐδὲ ἄλλως καταχρη-

8 [μα]τίζειν χωρὶς εὐδοκούσης τῆς γαμουμένης. συμβιούτωσαν οὖν ἀλλή[λο]ις ἀμέμπτω[ς οἱ γ]αμοῦντες καὶ χορ[η]γείτω ὁ γαμῶν τῇ γαμουμένῃ τὰ [δ]έοντα κατὰ δύν[α]μιν, ἐ[ὰ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους κ[αὶ βούλ]ῃται ἡ γαμουμένη ἀ[παλλάσσεσθαι ἀπὸ τοῦ γαμοῦντος ἐπει-

9 [δὰν] ἡ ἀπαλλαγὴ [γ]ένηται ⟨ἡ⟩ γαμου[μέ]νῃ μὲν ἀποσπάτω τ]ὴν δ[ο]ύλην Καλλιτύχη[ν] καὶ τὰ ἐσόμενα ἐξ αὐτῆς ἔκγονα καὶ [ἀ]ποδότω ὁ γαμῶν τῷ ἐκδότῃ ἐὰν περιῇ{ν}, εἰ δὲ μή, τῇ γαμουμένῃ τὰς τῆς φερνῆς δ[ρ]αχμὰς τ]ετρακ[ισχιλ]ίας ἑκατὸν ἐν ἡμέρα[ις ἀφ' ἧς ἐὰν ἀπαιτηθῇ ἢ ἀποτεισάτω μεθ' ἡμιολίας

10 [. . .] ἕκαστα καὶ . . ταδε . . . . . κιν γένηται. ἐὰν δὲ ἔνκυο[ς] οὖσα ἡ γα[μου]μένη ἀπαλλαγῇ δώσει αὐτῇ ὁ γάμῶν ἄλλας εἰς λόγον λοχείας δραχμὰς ἑξήκοντ[α. σ]υνφερομένων δ' αὐτῶν εἴη μὲν ὑγεία, ἐὰν δ[ὲ] . . . . . η τινα τῶν γαμούντω[ν τελευτῆσαι ἐχέτω ὁ γα-

11 [μῶν] τὴν κατὰ τῶν ἑαυτοῦ ἐξου[σί]αν ἃ ἐὰν αἱρῆται ἐπιτελε[ῖ]ν καὶ οἷς

ἐὰν βούλη[ται] μερίζει[ν,] ἐὰν δὲ μηδὲν [ἐ]πιτελέσῃ εἶναι καὶ αὐτὰ μετὰ τελευτὴν αὐτοῦ τῶν ἐξ ἀλλή[λ]ων [τ]έκνω[ν.] εἰ δὲ ἦν [ὁ] γαμῶν πρότερος [τ]ε̣τελ[ε]υτηκ[ὼ]ς ἐχέτω ἡ γαμουμένη [

12 [. . . .] ἔστω ἡ γαμουμένη κατὰ τὸ ἦμ[ισυ] ἢ ὁ ἔγγιστος καὶ ὁ ὑπὸ τοῦ γαμοῦντ[ος] κατασταθησόμ[ε]νος κατὰ τὸ ἕτερον ἥμισυ ἀμφότεροι ἐπίτροποι, ⟨τῶν⟩ τέ̣κνων παρὰ τῇ μητρὶ διαιτ[ο]υμένων ἕως ἡλικίας γέ[ν]ωντ[α]ι. ἐὰν δὲ μηδένα ὁ γαμῶν τῆς ἡμισεί[ας ἐπιτροπῆς ἐπίτροπον καταστήσῃ ἔστω μόνη ἡ γαμουμένη ἢ

13 ὁ [ἔ]γγιστος, οὐδενὶ ἐξόντ[ο]ς ἐ̣κβ̣ά̣[λλε]ι̣ν αὐτὴν τῆς ἐπιτροπῆς οὐδὲ μέρ[ου]ς. ἐὰν δὲ ἡ γαμουμένη προτέρα τελευτήσῃ τέκνων αὐτοῖς μὴ ὄντων ἐξ ἀλλήλων ἢ καὶ τῶν γενομένων μεταλλαξάντων ἀτέκνων ἀποδότω ὁ γαμῶν τὰ ἐ[ν φερνῇ ἀργυρίου δραχμὰς τετρα-

14 κισχιλίας ἑκατὸν ἐν ἡμέραις ἑξ[ή]κοντα καὶ ἀναπεμπέσθω εἰς τοὺς αὐτοὺς περὶ τὴν γαμουμένην τὰ ἄλλα αὐτῆς πάντα. ἐὰν δὲ ὡσαύτως ὁ γαμῶν [π]ρ̣[ό]τερος τελευτήσῃ τ[έκ]νων α[ὐ]τοῖς μὴ ὄντων ἐξ ἀλλήλων ἢ καὶ τῶν γενομένων ἐπιμετα[λλαξάντων ἀτέκνων

15 ἀποσπάσασα τὴν δούλην Καλλιτύχην καὶ τὰ ἐσόμενα ἐξ αὐτῆς ἔκγονα, ἕως δ' ἂν κομίσηται κυριευέτω πάντων, ἐπὶ δὲ πασῶν τῶν διαστολῶν ἐκλογῆς οὔσης περὶ τὴν γαμουμένην ἐὰν αἱρῶ̣ται ἔχειν τὰ προκείμενα ἐν φερνῇ χρυσία [ἄγοντα τὴν αὐτὴν ὁλκὴν ἢ τὴν ἴσην συντίμησιν

16 τῆς πράξεως γινομένης τῇ γαμουμένῃ καὶ τοῖς αὐτῆς ἔκ τε τοῦ γαμοῦντος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ π[ά]ντων καθότι πρὸς ἀλλήλους συνεχώρησαν. γνωστὴρ ἀμφοτέρων (2nd hand) Δ[ι]ογένης Ἱέρακος γραμμ[ατεὺς ἀπ]ὸ τῆς αὐτῆς πόλεως ἐν [ἀγυιᾷ τῇ αὐτῇ.

4. ην of σανδυκινην corr. from ας (?). 5. μ of μη[τ]ρος corr. from τ. 10. κ of κιν corr. and ν corr. from ς. 12. ρ of παρα corr. from τ (?). l. διαιτωμένων. 15. l. αἱρῆται.

'The 11th year of the Emperor Caesar Trajanus Hadrianus Augustus, Pharmouthi 24, at Oxyrhynchus in the Thebaid, for good fortune, on the day of Julia Augusta, in the street. Sarapion son of Sarapion son of Sarapion son of Sarapion, his mother being Thais daughter of Sarapion, of Oxyrhynchus, has given in marriage his daughter Thais whose mother is . . . to Sarapion son of Eudaemon son of Theon, his mother being Heras daughter of . . . and Didous, who has received from Sarapion, the father and giver of the bride, a pair of . . . weighing 3 minae 14½ quarters, a brooch of 8 quarters, a . . . of 6 quarters, a chain with 3 green . . . of stone, the gold weighing [.]½ quarters, making altogether on the standard of Oxyrhynchus 5 minae . . quarters, also 2 dresses, 2 girdles, one red the other rose-coloured, a . . . and a mantle, together worth 560 silver

drachmae, and 1860 silver drachmae, the total value of the whole dowry being 4100 drachmae of silver of the Imperial coinage. Besides this the grandmother of the bride, Thais daughter of Sarapion and Heraclous, of the same city, with her guardian who is another son of hers and the full brother of the giver of the bride, Sarapion son of Sarapion, acknowledges in the same street that she has given away Thais in marriage, and she confers upon the said Thais (the possession of the slave) Callityche and her future offspring, the services of and the profits from her to be shared by the husband with the bride so long as they live together; and it shall not be lawful for the husband to . . . the slave without his wife's consent nor anything that is brought to him by his wife, nor to sell or mortgage or otherwise dispose of his property namely a house, yard and court and its fixtures and his slaves Sarapous and Nicarous and the children of Nicarous, Sarapous and Cerdon and Epicharmus, and the future offspring of them or others, or any additional property which he may acquire, without the consent of the bride. Let both live blamelessly together, and the husband shall supply the bride with necessaries in proportion to his means; but if any difference arises between them and the bride wishes to separate from her husband, as soon as the separation takes place the bride shall withdraw the slave Callityche and the children that may be born to her, and the husband shall repay to the giver of the bride if he survives, and if not, to the bride herself, the 4100 drachmae of the dowry within . . days from the day on which they are demanded or forfeit this amount increased by one half . . . And if the bride is at the time of separation in a state of pregnancy the husband shall give her on account of the birth 60 drachmae more. When they come together may they enjoy health; but if either husband or wife should chance to die, the husband shall have power over his own property to make any further provisions he pleases and to divide it among whom he will; but if he makes no further provisions the property shall after his death belong to their children. If the husband dies first the bride shall have . . . and she or her nearest relation on the one part and whoever shall be appointed by the husband on the other part shall together be guardians, the children being brought up with their mother until they come of age. If the husband appoints no guardian for the one part of the guardianship the bride or her nearest of kin shall act alone, and no one shall be permitted to deprive her of the guardianship nor any part of it. If the bride dies first without their having any children or when those that have been born have died childless, the husband shall repay the dowry namely . . . the 4100 drachmae of silver in 60 days and shall send to the said relations of the bride all the rest of her property. Similarly if the husband dies first without their having any children or when those that have been born have died childless, the bride shall . . . and withdraw the slave Callityche and the children that may be born to her, and until she has recovered them she shall have control over the whole property, and with regard to all the provisions the choice shall rest with the bride to have either if she prefers the aforesaid gold ornaments included in the dowry at the same weight or their equivalent value, and the bride and her agents shall have the right of execution upon both the husband and upon all his property in accordance with their agreement with each other. The certifier of both parties is Diogenes son of Hierax, scribe, of the same city, in the same street.'

1. *ε[πὶ Ἰο]υλίας Σ[εβα]στ[ῆς*: cf. **604** and **284**. 21 *Κ[αισαρ]είου ιε Ἰουλίᾳ Σεβαστ[ῇ]*, and note *ad loc.*

3. Apparently not *ἐνωτίων ζεύγος*. The mutilated word after *ὀκ[τ]ώ* is possibly *[ἁλ]υσ[εί]διον*, but the vestiges do not suggest this.

χλωρούς χ[. .]τους: cf. C. P. R. 24. 5–6 *ἐνωτίων ζεῦγος . . . τὸ δὲ ἕτερον διάχλωρον.*

4. The whole dowry of Thais came to 4100 drachmae (ll. 9 and 14), of which 560

are accounted for by the articles of dress and 1800 were paid in money, leaving 1680 to be accounted for by the value of the jewelry. Since a *μναιαῖον* contained 16 *τέτραται* (**9**. *verso* 16), the items in l. 3 make 4 *μναιαῖα* 13 *τέτραται* + the number of *τέτραται* in the *ἀλυσίδιον*. A *μναιαῖον* of gold is converted into 288 silver drachmae in C. P. R. 12, and at the same rate 1680 drachmae would represent $5\frac{5}{6}$ *μναιαῖα*. If the figure lost in l. 3 before *ἥ]μισυ* was *δέκα* (no higher figure is possible), the total weight of the jewelry was $5\frac{7}{16}$ *μναιαῖα*. The difference is due to variation either in the rate of exchange or in the weights.

6. *τὴν ⟨δὲ⟩ δουλείαν*: in the translation we have supposed that the genitives Καλλιτ]ύχης *κ.τ.λ.* depend on a word like *κυρείαν* lost at the end of l. 5, but *τὴν δουλείαν* may be the word on which they depend (cf. **489**. 8), in which case a relative (*ἅς* or *ἃ*) must be supplied in the lacuna before *συνέξει* in l. 6.

προσφερόμ[ενον: *προσφέρεσθαι* is the word commonly used of property brought to the husband by the bride, e. g. in a first century fragment of a marriage-contract *τὴν φερνὴν προσφερομένην*.

7. For the supplement at the end of the line cf. e. g. **491**. 8.

9. For the supplement at the end cf. **497**. 16.

10. Some such word as *συμβῇ* is required before *τινα*; cf. **497**. 11.

12. *ἔστω μόνη κ.τ.λ.*: cf. **265**. 29.

13. *τὰ ἐ[ν φερνῇ*: cf. l. 15. Or *ἐ[νεχθέντα* may be read; cf. C. P. R. 27. 18.

15. *διαστολῶν*: sc. for the recovery of the dowry; cf. **497**. 18. Cf. for the supplement C. P. R. 22. 23, 27. 19.

16. *γνωστήρ*: cf. a Vienna papyrus cited by Hartel, *Gr. Pap. Erz. Rainer*, p. 66 *τῷ βουλευτῇ Ἀντινοέων τῷ γενομένῳ μου γνωστῆρι ἐν τῇ ἐπικρίσει*, and B. G. U. 581. 13 (a deed of surety) *τὸν δὲ προγεγραμμένον . . . γνωρίζει Λούκιος Ὀκτάνιος Λόγγος ἀπολύσιμος ἀπὸ στρατείας*. The *γνωστήρ* of a person was a witness of his or her identity.

497. Marriage-Contract.

11·5 × 14·1 *cm.* Early second century.

Contract of marriage between Theon and Ammonous, written in very long lines across the fibres of the papyrus, probably in the reign of Trajan or Hadrian. Though a mere fragment of the whole contract, the sense and construction are intelligible throughout, for the missing portions at the beginnings of the lines can be largely restored from the other Oxyrhynchus marriage-contracts of this period (**265** and **496**), and the Ptolemaic marriage-contracts from the Fayûm (P. Tebt. 104 and *Archiv*, I. p. 484). At the end are the signatures of the bridegroom and the bride's father, and of a third person who seems to have been concerned in receiving the dowry, but whose relation to the contracting parties is obscure.

1] . . [. .]μων
2 πωλεῖν οὐδὲ ὑποτίθεσθα]ι οὐδ' [ἄλλως κ]αταχρηματίζειν
3 [χωρὶς εὐδοκούσης τῆς Ἀμμωνοῦτος]ε̣σ̣τ̣ω̣, κ̣α̣τ̣ὰ̣ ⟨τὰ⟩ αὐτὰ μηδὲ
Ἀ[μμ]ωνοῦτι ἐξέστω ἀπόκοι-
4 [τον μηδὲ ἀφήμερον γίνεσθαι ἀπὸ τῆς Θέωνος οἰκίας μηδὲ ἄλλῳ ἀνδρὶ
συνεῖναι μηδὲ αἰσχύνειν Θέωνα ὅσα φέρει αἰσχύ]νην ἀνδρὶ μηδὲ φθείρειν
τὸν κοινὸν οἶκον. ἐὰν
5 [δέ τι διαφέρωνται πρὸς ἀλλήλους καὶ βούληται Ἀμμωνοῦς ἀπαλλάσσεσθαι
ἀπὸ Θέωνος καὶ τῆς φερνῆ]ς τὴν ἀπαίτησιν ποιεῖσθαι
ἀπολιποῦσα Θέωνα
6 [ἀποδότω αὐτῇ Θέων τὰς δραχμὰς κ]οσίας ἐν ἡμέ-
ραις ἑξήκοντα ἀφ' ἧς ἐὰν ἀπαιτηθῇ. ἐὰ[ν
7 [δὲ Ἀμμωνοῦς βούληται τῆς φ]ερ[ν]ῆς τὴν ἀ[π]αίτη[σ]ιν
ποιεῖσθαι ἔστω ἀντὶ ταύτης μόνων τῶν ἑξα-
8 [κοσίων δραχμῶν]κ̣ον χορηγείτω ὁ αὐτὸς Θέων τοῖς τέκνοις
τὰ πρὸς τὴν διατροφὴν
9 [ἐὰν δὲ μετὰ τὸν ἀ]π' ἀλλήλων χωρισμὸν συμβῇ τὰ
ἐξ ἀλλήλων τέκνα μεταλλάξαι
10 [ἀποδότω Θέων Χαι]ρ[ήμο]νι ἐὰν ζῇ εἰ δὲ μὴ τοῖς ταύτης
ἔνγιστα γένους οὖσι τὴν φερνὴν
11 [καὶ ἢ ἀποτείσατω μεθ' ἡμ]ιολίας. συ[ν]φερομένων δ' αὐτῶν
εἴη μὲν ὑγεία, ἐὰν δέ τ[ι]νι αὐτῶν συμβῇ τελευ-
12 [τῆσαι τῶν ἐσομένων αὐτοῖς ἐξ ἀλλήλω]ν [τ]έκνων ἤ τινων αὐ-
τῶν ἀφηλίκων ὄντων ἔστω Ἀμμωνοῦς καὶ ὁ ὑπὸ τοῦ Θέωνος
13 [κατασταθησόμενος ἕκαστος κατὰ τὸ ἥμισυ ἀμφότεροι ἐπίτροποι τῶν
τέκνων] διαιτωμένων παρὰ τῇ [μ]ητρὶ μέχρι τοῦ εἰς ἡλικίαν ἐλθεῖν.
ἐὰν δὲ μηθεὶς π̣ρ̣ὸ̣ς̣ τῷ
14 [κατασταθῇ] ἐγλόγιστος τούτων καὶ [τ]ῶν καταλειφθησομέν[ων]
αὐτοῖς. ἐὰν δὲ Ἀμμωνοῦς προτέρα
15 [τελευτήσῃ τέκνων αὐτοῖς μὴ ὄντων ἐξ ἀλλήλων ἢ καὶ λ]ι̣πόντων
ἀποδότω Θέων τῷ ταύτης πατρὶ καὶ ἐκδ̣[ότ]ῃ Χαιρήμονι ἐὰν περιῇ, [εἰ
16 [δὲ μή, τοῖς ταύτης ἔνγιστα γένους οὖσι τὴν φερνὴν ἐν ἡμέραις ἀ]φ'
ἧς ἐὰν ἀπαιτηθῇ ἢ ἀποτεισάτω μεθ' ἡμιολίας. ἐὰν δὲ [ὁ Θέ]ων πρό-
τερ[ο]ς τελευτήσῃ

17 [τέκνων αὐτοῖς μὴ ὄντων ἐξ ἀλλήλων κομισ]αμένη Ἀμμωνοῦς πρώτη
τὴν φερνὴν καὶ τὰ ἄλλα αὐτῆς ἅπαντα [ἐ]κ τοῦ ὑπο[. . .
18 [ἐπὶ δὲ πασῶν] τῶν περὶ τῆς ἀπαιτήσεως καὶ
ἀνακομιδῆς τῆς φερνῆς διαστολῶν ἡ πρᾶξις [ἔστω
19 Ἀμμωνοῦτι καὶ τοῖς αὐτῆς ἐκ τοῦ Θέωνος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ
πάντων καθάπερ ἐγ δίκη]ς καθότι πρὸς ἀλ[λ]ήλους συνεχώρησαν, τῆς
τοῦ δακτυλίου ἐγλογῆς οὔ-
20 [σης περὶ Ἀμμωνοῦν ἐὰν αἱρῆται (2nd hand) Θέων] τοῦ [Ἀ]χιλ-
λ[έως] Προπαπποσεβά[σ]τιος ὁ καὶ Ἀλθαιεὺς μητρὸς Δημητρίας
21 [ἔχω τὴν φερνὴν (3rd hand) Χαιρήμων]ος ὁ καὶ Ἀλθεεὺς
ἐκδέδομαι τὴν θυγατέρα μ[ου
22 (4th hand)] Σαραπίωνος τοῦ Ἀρτεμιδώρου Αὐξιμήτριος ὁ κ[αὶ
23 δραχμ]ὰς κεφαλαίου ἐφ' ὑμῶν ἐκ πλήρους ἐπὶ πᾶσ[ι
24 [τοῖς προκειμένοις]ου ἔγραψα ὑπὲρ αὐτοῦ βραδέα γράφο[ντος.
25] . . ο̣τ[

. . . . . .

On the *verso*

26] κβ, γαμικ(ὴ) Ἀμμωνοῦ(τος) πρ(ὸς) Θέωνα.

21. l. Ἀλθαιεύς. 23. l. ἀφ' ὑμῶν?

17–8. After [ἐ]κ τοῦ the papyrus probably proceeded ὑπὸ [τοῦ Θέωνος ἀπολειφθησομένου . . .
20. Προπαπποσεβά[σ]τιος ὁ καὶ Ἀλθαιεύς: cf. **477**. 7–8, note.
22. Αὐξιμήτριος: spelled Αὐξιμητόρειος in **261**. 6 where the deme name is Λήνειος.

498. Contract with Stone-Cutters.

17·8 × 8·7 *cm.* Second century.

A contract by which two stone-cutters agree to supply the stone required for building a house at Oxyrhynchus at different prices according to the size and nature of the stones. Food was to be provided for them while they were engaged upon the work, and wages were guaranteed to them if their services were required by the builders, but the ornamentation of the stone is excluded from their duties. The stone was to be brought from the 'northern quarry,' which is still a noticeable feature a little way to the north of the site on the edge of the desert. The papyrus supplies several new technical terms connected with stone-cutting.

Ἀντίγραφον. Ἀντωνία Ἀσκληπιάδι
τῇ καὶ Κυρίᾳ διὰ Ἀπολλωνίου ἐπιτρό-
που παρὰ Ἀσκλᾶτος Ἀλεξάνδρου
καὶ Ἀπολλωνίου Ἀμόιτος μητρὸς
Ταΰριος ἀμφοτέρων ἀπ' Ὀξυρύγχων
πόλεως. ἐπιδεχόμεθα λαξείαν
τῶν οἰκοδομουμένων λίθων κύ-
βων καμηλικῶν ἀπὸ βορινῆς λατο-
μίας εἰς οἰκίαν σου τῆς Ἀντωνίας
ἐπ' ἀμφόδου Παμμένους Παραδεί-
σου μισθοῦ τῆς λαξείας τῶν μὲν
ἐξωτέρω λίθων κύβων καμηλι-
κῶν ὡς τῶν δέκα ἓξ δραχμῶν τεσσ[άρ-
ρων [τ]ῶν δὲ ἐ[σ]ωτεριαίων ὡς τῶν
τρ[ιάκ]οντ[α δρα]χμῶν τεσσάρων καὶ
τῶν [ἀ]ντιβλ̣ημάτων ὡς τῶν ἑκατὸν
λίθων κύβων καμηλικῶν δραχμῶν τρι-
ῶν καὶ κεφαλειτοπαραμηκῶν ἐξωτ[ε-
ριαίων λίθων κύβων καμηλικῶν ὡς
τῶν δέκα ἓξ δραχμῶν ὀκτὼ καὶ ἐσω-
τεριαίων λίθων κύβων καμηλικῶν
κεφαλειτοπαραμηκῶν ὡς τῶν τρι-
άκοντα δραχμῶν ὀκτώ, πελεκημά-
των λίθων [κ]ύβων καμηλικῶν ὡς τῶ[ν
πεντήκον[τα δ]ραχμῶν τεσσάρων κα[ὶ
πελεκημάτ[ων] κεφαλε[ι]τοπαραμηκῶν
λίθω[ν κύ]βων [κα]μηλικῶν ὡς τῶν πεν-
τήκ[ο]ντα δρ[α]χ[μῶ]ν ὀκτώ. τὰ δὲ προκεί-
μενα πάντα α̣[. . . λα]ξ̣[εύσο]μεν οὐδε-
μιᾶς πρὸς ἡμ[ᾶς] οὔσης κ̣[ο]σμοπ[ο]ιήσε-
ως, λήμψεται δὲ ἕκαστος ἡμῶν ἑκ[άσ-
της ἡμέρας ἧς ἐὰν ἐργάζηται κα[ὶ ἄρ-
τον ἕνα καὶ προσφάγιον. ἐὰν δὲ χρε[ί-
αν ἔχωσι οἱ οἰκοδόμοι ὑπουργίας λαξι-

κῆς ἡμεῖς ὑπουργήσομεν ἢ καί τις ἡ-
μῶν ἕκαστος λαμβάνων ἑ[κ]άστης
ἡμέρας μισθοῦ ὑπουργίας δραχμὰς
τέσσαρας καὶ ἕκαστος ἡμῶν ὁμοίως
ἑκάστης ἡμέρας ἄρτον ἕνα καὶ προσ-
φάγι[ον. μ]έχρι δὲ δευτέρας καὶ εἰκάδος
{μ[έχρι] δὲ δευτέρας καὶ εἰκάδος} τοῦ
[ὄντος μ]ηγ[ὸς] Ἐπεὶφ ἐξόντος σοι ἑτέροις
[μεταμισθοῦ]ν τὴν αὐτὴν λαξείαν
[τὴν τῶν προκει]μένων λίθων κύβων
[καμηλικῶν ἀπὸ βο]ρινῆς λατομίας
[19 letters]αν σου μεθ[. .
[20 „]ς εἰς ἡμέ[ρας
[. . . . . κυρία ἡ ἐπι]δοχή. ἔτου[ς
[26 letters]α[. .
. . . . . .

2. κ of κυρια corr. from α. 26. μηκω⁻ Pap.

'Copy. To Antonia Asclepias also called Cyria, through her guardian Apollonius, from Asclas son of Alexandrus and Apollonius son of Amois, his mother being Tauris, both of Oxyrhynchus. We undertake to cut the squared building-stones transportable by camel (?) from the northern quarry required for the house of you, Antonia, in the quarter of Pammenes' Garden, the rate of wages for the stone-cutting being for the outer squared camel stones at 4 drachmae for 16, for the inner ones at 4 drachmae for 30, for *ἀντιβλήματα* at 3 drachmae for 100 squared camel stones, and for oblong corner-stones at 8 drachmae for 16 outer squared camel stones and at 8 drachmae for 30 inner squared camel stones, and for chipped squared camel stones at 4 drachmae for 50 and for chipped oblong squared camel corner-stones at 8 drachmae for 50. All the aforesaid stones we will cut, but no ornamentation shall be required of us. Each of us shall receive for each day that he works both a loaf and relish. If the builders have need of our services in stone-cutting, we or one of us will provide them, each of us receiving as wages for each day's services 4 drachmae, and likewise each of us on each day a loaf and relish. Until the 22nd of the present month Epeiph you have the right to transfer to others this contract for cutting the aforesaid squared camel stones from the northern quarry . . .'

8. *καμηλικῶν*: the adjective is new. The point of it seems to be that the stones were not to be too heavy for a camel to transport them.

16. [*ἀ*]*ντιβλημάτων*: these stones being the cheapest were presumably the smallest, and may have been used for inserting in vacant spaces between the larger ones.

23. *πελεκημάτων*: the stones under this heading are divided into two classes, ll. 24–5 apparently corresponding to ll. 12–5, and ll. 26–8 to ll. 18–23. The *πελεκήματα* were much dearer than the *ἀντιβλήματα*, but cheaper than the others.

499. Lease of Land.

30·5 × 6·5 *cm.* A.D. 121.

Lease of 10½ arourae of land at the village of Senepta for one year, at the rent of 36 drachmae per aroura. The crop, which in the preceding year had been corn, was to be grass, of which part was to be employed for grazing, part was to be cut for hay. Other leases in the present volume are **500–2**, **590**, **593**, **639**, and **640**.

Ἐμίσθωσεν Τρύφων Ἀριστάνδρ[ο]υ καὶ Σαραπίων Ἡρώδου τῶν ἀπ' Ὀ-ξυρύγχων πόλεως Ἀπολλωνίῳ Ὥρου τῶν ἀπὸ κώμης Σενέπ[τ]α Πέρσης τῆς ἐπιγονῆς εἰς τὸ ἐν-εστὸς ἕκτον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου ἀπὸ τῶν ὑ-παρχόντων αὐτοῖς περὶ τὴν αὐ-τὴν κώμην ἐκ τοῦ Δίωνος κλή-ρου τὰς ἀπὸ ἐπικαλάμου ἀρούρας δέκα ἥμισυ, ὧν γίτονες ἀπηλίω-του Διδύμου ⟨νότου⟩ τῶν προγεγραμ-μένων βορρᾶ τῶν αὐτῶν λιβὸς Σεύθου Ποτάμωνος, ὥστε ξυλαμῆσαι χόρτον εἰς κοπὴν καὶ ἐπινομήν, φόρου ἑκάστης ἀρούρης μηδεμιᾶς γεωμετρίας γενομένης ἀνὰ ἀργυρίου δρα-χμὰς τριάκοντα ἐξ ἀκίνδυνα παντὸς κινδύνου, τῶν ὑπὲρ τῆς γῆς δημοσίων ὄντων πρὸς τὸν [μ]εμισθωκότα, ὃν καὶ κυριεύειν τῶν καρπῶν ἕως ἂν τὸν φόρον κομίσηται. τῆς δὲ μισθώσεως βεβαιουμένης ἀ[πο]δότω ὁ με-μισθωμένος τ[ὸν φόρον] τῷ Παῦνι μηνὶ τοῦ α[ὐτοῦ] ἔτους, ὃ δ' ἂν προσοφειλ[έσῃ] ἀποτει-σάτω μεθ' ἡμι[ολίας, κ]αὶ ἡ πρᾶ-ξις ἔστω τῷ με[μισθω]κότι [ἔκ τε] τοῦ [αὐτοῦ Ἀπολ]λωνίου καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων καθάπερ ἐγ δίκης. κυρία ἡ μίσθωσις. (ἔτους) ἕκτου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ Θὼθ κε.

2nd hand *Σαραπίων Ἡρώδου συν-μεμίσθωμαι τὰς προ-κειμένας ἀρούρας δέκα ἥμ[ι]συ μηδε-μιᾶς γεωμετρίας γενομένης ἀνὰ ἀργυ-ρίου δρα[χ]μὰς τριά-κοντα ἐξ κατ' ἄρουραν ὡς πρόκειται. χρόνος ὁ αὐτός.*

On the *verso*

Ἀπολλωνίο(υ)
μί(σθωσις) ἰς τὸ ϛ [(ἔτος).]

5. l. *Πέρσῃ*. 10. ε of επικαλαμου corr. from α.

'Tryphon son of Aristandrus and Sarapion son of Herodes, inhabitants of Oxyrhynchus, have leased to Apollonius son of Horus, of the village of Senepta, Persian of the Epigone, for the present 6th year of Hadrianus Caesar the lord from their property at the said village in the holding of Dion the 10½ arourae upon which corn has been grown, of which the adjacent areas are on the east the land of Didymus, on the south that of the aforesaid lessors, on the north the same, on the west the land of Seuthes son of Potamon, which land is to be cultivated with grass for cutting and grazing at a rent for each aroura, without a survey being made, of 36 drachmae of silver, guaranteed against all risks, the taxes upon the land being paid by the lessor, who shall be the owner of the crop until he recovers the rent. If this lease is guaranteed, the lessee shall pay the rent in the month Pauni of the said year and shall forfeit any arrears increased by one half, and the lessor shall have the right of execution upon the said Apollonius and upon all his property as if in accordance with a legal decision.' Date and signature of Sarapion.

10. *ἀπὸ ἐπικαλάμου*: cf. Wilcken, *Archiv*, I. p. 158, P. Amh. 91. 22, note, and P. Tebt. 115. introd.

17. *μηδεμιᾶς γεωμετρίας γενομένης*: the point of this clause is that 10½ arourae were accepted as the accurate amount of the land, and there was to be no fresh survey which, if it brought out a different figure, might affect the rent to be paid.

500. Lease of Domain Land.

26 × 9·7 *cm.* A.D. 130.

An application addressed to the strategus of the Athribite nome by a number of persons who wished to lease jointly, for one year probably, some domain land, offering a higher rent than that paid by the former lessees. Cf. **279**, a similar application addressed to the basilico-grammateus, C. P. R. I. 32, 239, B. G. U. 640, and P. Brit. Mus. 350. The papyrus has been gummed on to a series of documents, and is numbered at the top 13.

ιγ

2nd hand [*Ἱέρα*]*κι στρατηγῷ Ἀθριβε*[*ίτου*
[*παρ*]*ὰ Ὥρου Ψενοβάσθι*[*ος κ*]*αὶ*
[*Νεκ*]*φερῶς Θαισοῦτος κα*[*ὶ . .*]*ε-*
5 [. . . .] *Πετ*[. . . . .]*ς καὶ τῶν λ*[*ο*]*ι*[*πῶν*

[. . . .]ι̣π̣[. . . . . .]κ̣εφα̣[. . . . .

Vestiges of three lines.

[12 letters]ον[. . . . . .

α[. ι]ουδαίω̣[ν] εἰρη[μ]ένων καὶ

Ἑλλήνων . [. .]ηρονομιτων περὶ

Τετάφου δημοσί(ας) γῆς ἀνὰ (πυροῦ) (ἀρτάβας) β

(ἀρούρας) κδ′ καὶ ὑπὲρ ἐπι[θ]έματος

τῶν ὅλων (πυροῦ) (ἀρτάβας) ε καὶ περὶ Ψ[ε-

ναρσι(ῆσιν) τοῦ Θῶσ̣τ̣ου ἀπηλ(ιώτου) δημοσίας

γῆς ἀνὰ (πυροῦ) γ (ἄρουραν) α, ἃς καὶ με[τρή-

σομεν ἐξ ἀλληλεγγύης εἰς τὸ

[δη]μόσιον ἐγ νέων [γε]νημάτων

τοῦ αὐ(τοῦ) ιε (ἔτους) Ἀδριανοῦ Καίσαρ[ο]ς

τοῦ κυρίου.

(ἔτους) ιε Αὐτοκράτορος Καίσαρος

Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ

Φαῶφι ε.

3rd hand [Ἥ]ρος Ψενομοιθᾶτος καὶ Νεκφερῶς

[Θ]αισοῦτος ἀπὸ κώμης Σινεκθοιεκὺ

τοῦ Θῶσ̣τ̣ου ἀπηλιώτου μεμεσ-

θώμεθα τὰς προκίμενας ἀρούρας

εἴκοσι τέταρτ[ο]ν περὶ Τετάφου δημο-

[σίας γῆς ἀνὰ πυροῦ] ἀρτάβας δύο καὶ

[ὑπὲρ ἐπιθέματο]ς τῶν ὅλων πυροῦ

[ἀρτάβας πέντε καὶ] περὶ Ψεναρσιῆσις

[δημοσίας ὁμο]ί̣ως γῆς ἀνὰ πυρο[ῦ

[ἀρτάβας τρεῖς ἄρουραν μί]αν καὶ μετρήσο-

[μεν 20 letters] . ε̣νως̣

. . . . . .

4. l. [Νεκ]φερῶτος. 14. ῦπερ Pap. 27. l. μεμισθώμεθα. 32. l. Ψεναρσιῆσιν.

'To Hierax, strategus of the Athribite nome, from Horus son of Psenobasthis and Nekpheros son of Thaisous and . . . and the rest . . . (We wish to lease) 20¾ arourae of public land near Tetaphou at 2 artabae of wheat for each aroura, and for the addition upon the whole land 5 artabae of wheat, and near Psenarsiësis in the eastern part of the Thostian district 1 aroura of public land at 3 artabae of wheat, which rent we will

measure upon our mutual security into the public granary from the new crop of the said 15th year of Hadrianus Caesar the lord. The 15th year of the Emperor Caesar Trajanus Hadrianus Augustus, Phaophi 5. We, Horus son of Psenomoithas and Nekpheros son of Thaisous, of the village of Sinekthoieku in the eastern part of the Thostian district, have leased the aforesaid 20¾ arourae of public land near Tetaphou at 2 artabae of wheat and for the addition upon the whole land 5 artabae of wheat, and near Psenarsiësis 1 aroura likewise of public land at 3 artabae of wheat, and we will measure . . .'

11–2. The genitives in these lines probably refer to the previous lessees; cf. **279**. 8. α[. ι]ουδαίω[ν seems to be the termination of a compound word expressing a particular class of Jews. There is room for one or two more letters in the lacuna before *εἰρη[μ]ένων*, but the writer frequently leaves spaces between words. In l. 12 the termination *-ιτων* of]*ηρονομιτων* suggests a place-name.

13. *δημοσί(ας) γῆς*: in *Ost.* I. p. 646 Wilcken adopts the explanation of 'public land' proposed by Viereck (*Hermes*, xxx. p. 119) that it means land belonging to the commune ('Gemeindeland) as opposed to *βασιλικὴ γῆ* 'domain land'; but in *Archiv*, I. p. 157 he speaks of P. Brit. Mus. 335, which is an application for a sub-lease of *δημοσία γῆ*, as if that papyrus referred to 'Domanialland,' i. e. as if *δημοσία γῆ* were the same as *βασιλική*. There is, we think, no doubt that the first theory is incorrect. The use of *δημόσιος* in papyri in connexion with *λόγος*, *τράπεζα*, and *γεωργός*, where it corresponds in the first case to *Καίσαρος* or *κυριακός* (cf. *Ost.* I. p. 645) and in the other two to *βασιλικός*, renders such a contrast between *δημόσιος* and *βασιλικός* as is required by Viereck's theory very improbable. When we hear of land belonging to a 'Gemeinde,' as e. g. in P. Gen. 16, C. P. R. 39 and 41, it is never called *δημοσία*, but land *ἀπὸ τοῦ πολιτικοῦ λόγου* or *τῆς κώμης*. These instances all belong to the third or fourth century, and it is not at all likely that there were enough 'Gemeinden' previously to account for the frequent mention of *δημοσία γῆ* before the reign of Septimius Severus. It is far more probable that *δημόσιος* in the phrase *δημοσία γῆ* has the same meaning as in the phrase *δημόσιος γεωργός* (cf. P. Brit. Mus. 256 (*e*) 1–2 *δημοσίοις γεωργοῖς εἰς ἣν γεωργοῦσι βασιλικὴ[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν*) and, that *δημοσία γῆ* included *βασιλικὴ γῆ*, without however superseding the older term in the manner in which the Roman *δημοσία τράπεζα* superseded the *βασιλικὴ τράπεζα* of the Ptolemies. The evidence on which attempts have been made to draw a real distinction between *δημοσία* and *βασιλικὴ γῆ* is extremely slender. In B. G. U. 560. 21 *δημοσία* and *οὐσιακὴ γῆ* are coupled together, but there *δημοσία* in the sense of the Crown lands of the Ptolemaic kings makes a better contrast with estates acquired by the Emperors from private persons than *δημοσία* in the sense of 'Gemeindeland'; and it is quite uncertain that the *βασιλικὴ γῆ* mentioned two lines later is intended to be distinguished from the previously mentioned *δημοσία*. B. G. U. 188. 23, where the editors read *νγ κλ(ηρουχίας) βα(σιλικῆς) δη(μοσίας)*, if *δη(μοσίας)* is right (which is extremely doubtful; *δη(μοσίων)*, sc. for the *δημόσια*, is preferable), would rather tend to show that *δημοσία γῆ* coincided with *βασιλική* than that it was something different. In B. G. U. 285 where arourae *δημοσίου* are distinguished from arourae *βασιλ(ικῆς)*, it is not certain that land at the same village is meant, nor is it at all clear that *δημοσίου* is there feminine, as would seem to be the view of the maker of the index to B. G. U. Under these circumstances we abandon the view expressed in P. Fay. Towns 88 introd., since there is no reason for departing from the natural meaning of *δημόσιος* at this period or for regarding *δημοσία γῆ* as anything but a general term for land belonging to the State, i. e. the imperial domains[1].

[1] Cf. also the recent discussion of *δημοσία γῆ* in *Festschr. zu O. Hirschfeld*, p. 140, by P. Meyer, who comes to the same conclusion as that expressed here.

14. *ἐπι[θ]έματος*: for this word in the sense of 'higher bid' cf. P. Amh. 85. 21 and Wenger, *Archiv*, II. p. 61.

16. *Θώστου*: the supposed *σ* both here and in l. 27 is somewhat different from the form of that letter employed elsewhere in the papyrus. In the present passage *Θωίτου* could equally well be read, or possibly *Θοήτου*, but in l. 27 neither of these forms is possible.

26. The termination of the village-name is very cursively written, and might be *-κου* or *-μου*.

501. Lease of Land.

29·6 × 7·2 *cm.* A.D. 187.

A brief description of this lease of a half share of five arourae in the Oxyrhynchite nome from Heraclides and Sarapion, acting through their guardian Hermes, to Harmiusis was given in Part I. **166**; but since the formula presents some novel features both with regard to arrears of rent from the preceding lease and the use of the word *θέμα* (cf. **516**–**8**), we give the text here in full. The papyrus is in the Bodleian Library, MS. Gr. class. c. 47 (P).

Ἐμίσθωσεν Ἡρακλείδης
ὁ καὶ Διογένης καὶ Σαραπίων ὁ καὶ
Διογένης ἀμφότεροι Διογένους
γυμνασιαρχήσαντες τῆς Ὀξυρύγχ(ων)
πόλεως καὶ ὡς χρηματίζουσι διὰ
Ἑρμοῦ ἐπιτρόπου Ἁρμιύσει Ἡρᾶ-
τος μητρὸς Ταφείβιος ἀπὸ Τισχινα-
κιτώου εἰς ἔτη τέσσαρα ἀπὸ τοῦ
ἐνεστῶτος κ̣ζ̣ (ἔτους) ἀπὸ τῶν ὑπαρχόντων αὐτοῖς
περὶ Τααμ̣πέμου ἐκ τοῦ Φιλονεί-
κου καὶ Χαρᾶτος κλήρου ἥμισυ μέρος
κοινῶν πρὸς Δημητρίαν Ἀντιμάχου
κατὰ τὸ ἕτερον ἥμισυ ἀρουρῶν πέντε
καὶ ψιλῶν τόπων ὥστε σπεῖραι καὶ ξυλαμῆσαι κατ᾽ ἔτος
{κατ᾽ ἔτος} τὸ μὲν ἥμισυ πυρῷ τὸ δ᾽ ἄλ-
λο ἥμισυ χλωροῖς ἀποτάκτου τοῦ αὐτοῦ
ἡμίσους μέρους ἐπὶ τὴν τετραετίαν

κατ' ἔτος πυροῦ ἐν θέματι ἀρταβῶν
ὀκτὼ καὶ δραχμῶν τεσσαράκ(οντα). ὁμο-
λογεῖ δὲ ὁ μεμισθωμένο{ι}ς ὀφεί-
λειν τοῖς γεούχοις λοιπογραφίαν
τοῦ αὐτοῦ ἐδάφους τ̣[ο]ῦ π̣α̣ρελθόν-
τος ἔτους πυροῦ ἀρτάβα[ς] τρεῖς, ὧν
θέμα ἀναδώσει ὁ μ̣[ε]μισθωμέν(ος)
τῷ ἐνεστῶτι ἔτει ἅμα τῷ τῶν ἐκ-
φορίων θέματι ἀκίνδυνα
πάντα παντὸς κινδύνου. ἐὰν δέ
τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένη-
ται παραδεχθήσεται τῷ μεμι-
σθωμένῳ, τῶν τῆς γῆς κατ' ἔτος
δημοσίων ὄντων πρὸς τοὺς γεούχ(ους),
οὓς καὶ κυριεύειν τῶ̣[ν] κ̣[αρπῶν
ἕως τὰ κατ' ἔτος ὀφ̣[ειλόμενα
κομίσωνται. βεβ̣[αιουμένης
δὲ τῆς μισθώ̣[σεως μετρείτω
ὁ μεμισθ(ωμένος) τ̣[15 letters
ἰδίαις ἀ̣γ̣[,,
κατ' ἔτος π̣α̣[,,
ἔτει καὶ τὰς τ̣[,,
θέμα κ̣[,,
[ἀ]ποδότω κατ' [ἔτος . . . . . .
4 lines lost.
καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάν-
των. κυρία ἡ μίσθωσις. (ἔτους) κζ
Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
Κομμόδου Ἀντωνίνου Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ Ἀρμενιακοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ
Μεγίστου Βρεταννικοῦ Φαῶφι ιδ.
2nd hand Ἑρμῆς σεσημ(είωμαι).

9. απο των υπαρχοντων corr. from το υπαρχον. 14. και ψιλων τοπων above the line.
17. First ετ of τετραετιαν corr. from ρι.

'Heraclides also called Diogenes and Sarapion also called Diogenes, both sons of Diogenes and ex-gymnasiarchs of Oxyrhynchus, and however they are styled, through their guardian Hermes, have leased to Harmiusis son of Heras and Taphibis, from Tischinakitoou, for four years dating from the present 27th year out of their property at Taampemou in the holding of Philonicus and Charas a half share of five arourae and the vacant spaces, owned by them in common with Demetria daughter of Antimachus with respect to the other half, to be sown and cultivated in each year the half with wheat and the other half with green stuffs, at the fixed rent for the said half share in each year of the four years' period of 8 artabae of wheat on deposit and 40 drachmae. And the lessee acknowledges that he owes to the landlords arrears upon the said land for the past year 3 artabae of wheat, which he will pay as a deposit in the present year together with the deposit of the rent, guaranteed completely against all risks. If in the succeeding years any of the land becomes unirrigated, an allowance shall be made to the lessee, the landlords being responsible for the annual taxes upon the land and retaining the ownership of the produce until they have recovered their yearly dues . . .'

16. χλωροῖς: i. e. χόρτος and ἄρακος chiefly; cf. P. Tebt. I. pp. 563–4.

18. ἐν θέματι: i. e. the corn was to be deposited in the State granary to the credit of the lessor; cf. **516**. introd.

34–41. Cf. the parallel passage in **101**. 26–34, which is somewhat more detailed. The meaning is that the lessees actually paid the δημόσια to the State, but a corresponding deduction was made from the rent. αν[in l. 37 is perhaps ἀν[ηλώμασι, in which case ἰδίαις is a mistake for ἰδίοις. δα[πάναις (cf. **101**. 31) cannot be read.

502. Lease of a House.

25·5 × 6·7 *cm.* A. D. 164.

Lease of a house and its appurtenances at Oxyrhynchus for eighteen months at a rent of 200 drachmae per annum, the tenant being bound to deliver up the buildings in good repair at the end of the lease, and the landlord being responsible for the police-tax and brick-tax (cf. l. 43, note).

Ἐμίσθωσεν Διονυσία Χαιρήμονος μετὰ κυρίου τοῦ υἱοῦ Ἀπίωνος τοῦ καὶ Διονυσίου Διογένους ἱερέως Φαυστείνης Σεβαστῆς ἀμφότεροι ἀπ' Ὀξυρύγχων πόλεως Πτολεμᾶ Θέωνος Ἀντινοΐδι διὰ Ἰουλᾶτος Διδύμου θέσει Δημητρίου τοῦ καὶ Ἀπολλωνίου ἀπ' Ὀξυρύγχων πόλεως ἐφ' ἑ-
ἑκατὸν καὶ χράσθω σὺν τοῖς παρ' αὐτῆς τοῖς μισθουμένοις αὐτῇ ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκωλύτως, μεθ' ὃν παραδότω καθαρὰ ἀπὸ κοπρίων καὶ ἃς παρείληφεν θύρας καὶ κλεῖς πάντων τῶν τόπων καὶ τοῦ προκειμένου φρέατος τροχελλέαν σὺν σχοινίῳ καινῷ καὶ τὰς οὔσας λη-

νιαυτὸν ἕνα καὶ μῆνας ἓξ ἀπὸ νεομη-
νίας τοῦ ὄντος μηνὸς Φαμενὼθ
τοῦ ἐνεστῶτος τετάρτου ἔτους τῶν
κυρίων Αὐτοκρατόρων Ἀντωνίνου
καὶ Οὐήρου τὴν ὑπάρχουσαν αὐτῇ πρό-
τερον τοῦ ἐξανεψίου αὐτῆς Χαιρή-
μονος Ἀντινοέως ἐν Ὀξυρύγχων πό-
λει ἐπ' ἀμφόδου Τεμγενούθεως οἰ-
κίαν καὶ αὐλὴν καὶ αἴθρια δύο ὧν ἐν
τῷ ἑτέρῳ ἐστὶν φρέαρ καὶ τὴν προσ-
οῦσαν τῇ οἰκίᾳ παραδρομίδα καὶ
ἕτερα χρηστήρια καὶ εἴσοδον καὶ ἔξ-
οδον, ἐνοικίου τῶν μισθουμένων
ὡς τοῦ ἐνιαυτοῦ ἑνὸς [[ὡς τοῦ ἐνιαυ-
τοῦ ἑνὸς]] ἀργυρίου δραχμῶν διακο-
σίων. τῆς δὲ μισθώσεως βεβαιου-
μένης ἀποδότω ἡ μεμισθωμέ-
νη τῇ μεμισθωκυίῃ ἐπὶ συν-
κλεισμῷ ἑκάστης ἐξαμήνου τὰς
αἱρούσας τῶν ἐνοικίων δραχμὰς
νοὺς λιθίνας δύο ὑδριῶν καὶ ὅλμου
ἢ ἀποτεισάτω οὗ ἐὰν μὴ παραδῷ
τὴν ἀξίαν καὶ ὁ ἐὰν προσοφειλέσῃ ἐ-
νοίκιον μεθ' ἡμιολίας, καὶ ἡ πρᾶξις
ἔστω τῇ μεμισθωκυίῃ ἔκ τε τῆς
μεμισθωμένης καὶ ἐκ τῶν ὑπαρχόν-
των αὐτῇ πάντων, τοῦ φυλάκτρου
καὶ πλινθευομένης ὄντων πρὸς
τὴν μεμισθωκυῖαν. κυρία ἡ μί-
σθωσις. (ἔτους) δ Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Ἀντωνίνου
Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρος
Λουκίου Αὐρηλίου Οὐήρου Σεβαστοῦ
Φαμενὼθ ε. (2nd hand) Ἀπίων ὁ καὶ Διο-
νύσιος ἐπιγέγραμμαι
τῆς μητρός μου κύρι-
ος καὶ μεμίσθωκα
σὺν τοῖς ἐπάνω τὰς
ἐν τῇ αὐλῇ κέλλας.
χρ[ό]νος ὁ αὐτός.

2. νἱου Pap. 3. ἱερεως Pap. 6. αντινοΐδι . . . ἰουλατος Pap. 13. ὕπαρχουσαν Pap.; so in l. 42. 17. ω of ων corr. from κ. 22–3. ως του . . . ενος with dots above. 26. μεμισθωκνῖη Pap.; so in l. 41, and l. 45 μεμισθωκυῖαν. 37. ὕδριων Pap.

'Dionysia daughter of Chaeremon with her guardian her son Apion also called Dionysius son of Diogenes, priest of Faustina Augusta, both of Oxyrhynchus, has leased to Ptolema daughter of Theon, of Antinoë, through Iulas son of Didymus, by adoption son of Demetrius also called Apollonius, of Oxyrhynchus, for one year and six months dating from the 1st of the current month Phamenoth of the present 4th year of the lords and Emperors Antoninus and Verus the house which she owns, and which previously belonged to her second cousin Chaeremon, of Antinoë, at Oxyrhynchus in the Temgenouthis quarter, with the court and two yards in one of which is a well, and the portico which adjoins the house and the other fixtures and the entrance and exit, at a rent for the premises leased of 200 silver drachmae a year. If the lease is guaranteed the lessee shall pay the lessor at the conclusion of each period of six months the proportionate amount of the rent, 100 drachmae, and shall together with her assigns have the use of the premises leased to her as aforesaid for the appointed time without hindrance, and thereafter shall deliver them up free from filth and with the doors and keys received by her of all the premises, and the reel of the aforesaid well provided with a new rope, and the two existing

stone presses with the water-pitchers and trough, or shall forfeit the value of anything which she fails to deliver and any arrears of rent increased by one half, and the lessor shall have the right of execution upon the lessee and upon all her property, the lessor being liable for the police-tax and brick-making tax. This lease is valid. The 4th year of the Emperor Caesar Marcus Aurelius Antoninus Augustus and the Emperor Caesar Lucius Aurelius Verus Augustus, Phamenoth 5. I, Apion also called Dionysius, have been registered as my mother's guardian, and have leased together with the above-mentioned premises the chambers in the court. The same date.'

37. *ὑδριῶν καὶ ὅλμου*: the genitives depend loosely upon *ληνούς*, as if *μετά* had been written.

43. *φυλάκτρου καὶ πλινθευομένης*: the form *φύλακτρον* for the police-tax is also found written out in P. Cairo 10429 (Goodspeed, *Univ. of Chicago Decennial Publications*, V. No. 10), where it is coupled with *λαογραφία*. *πλινθευομένη* (cf. 574) is clearly also a tax, and probably the payments *ὑπὲρ πλινθ( )* in some Theban ostraca of the second century (Wilcken, *Ost.* I. p. 280) are to be identified with it. It was very likely a payment in lieu of providing so many bricks to the government and may well be a variant for the *ναύβιον* tax, on which see P. Tebt. I. p. 337. The fact that in one of the ostraca the tax *ὑπὲρ πλινθ(ευομένης)* is calculated upon the aroura would be in keeping with such a view. In the Fayûm the manufacture of bricks seems to have been a government monopoly; cf. P. Fay. Towns 36. introd.

503. Division of Property.

9·5 × 24 *cm.* A.D. 118.

An agreement for the division of a house and court at the village of Kerkethuris between four persons, of whom the first, Epimachus son of Harsiësis, received $\frac{2}{5}$ of the property, his two cousins Epimachus and Petosiris each $\frac{1}{5}$, and the paternal aunt of the three, Sepsarion, $\frac{1}{5}$. A free space was to be left as an *εἴσοδος* to the several parts, apparently on the east side of the court.

[*Ἔ*]*τους δευτέρου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριανοῦ Σεβαστοῦ Ἐπεὶφ ιζ, ἐ*[*ν Ὀ*]*ξυρύγχ*(*ων*) *πόλ*(*ει*) *τῆς* [*Θηβ*(*αίδος*).

[*ὁμολογοῦ*]*σιν ἀλλήλοις Ἐπίμαχος Ἁρσιήσιος τοῦ Ἐπιμάχου μητρὸς Δημῆτος καὶ οἱ ἀνεψιοὶ Ἐπίμαχ*[*ος*

καὶ Πετοσεῖρις ἀμφ[*ότ*]*εροι Διονυσίου τοῦ Ἐπιμάχ*[*ο*]*υ μητρὸς Θατρῆτος καὶ ἡ πάντων αὐτῶν πρὸς πατρὸς τη*[*θὶς Σε-*

ψάριον Ἐ[*π*]*ιμάχου τοῦ Διονυσίου μητρὸς Θατρῆτος πάντες ἀπ' Ὀξυρύγχων πόλεως, ἡ δὲ Σεψάριον μετὰ κυρίου* [. . . . . .

5 *Ἑρμᾶτος Θέωνος ἐν ἀγυιᾷ διῃρῆσθαι πρὸς ἑαυτοὺς ἐξ εὐδοκούντων ἐπὶ τοῦ παρόντος τὴν ὑπάρχουσαν αὐτοῖ*[*ς*

ἐν κώμῃ Κερκεθύρει οἰκίαν καὶ αὐλὴν ἐν ᾗ φοίνικες τέσσαρες, ὧν πάντων μέτεστι τῷ μ[ὲν Ἐπιμάχῳ Ἀρσιήσιος μέ-
ρη δύο ἀπὸ μερῶν πέντε, τῷ δὲ Ἐπιμάχῳ καὶ Πετοσείρι ἀμφοτέροις Διονυσίου ἐξ ἴσου μέρη δύο, [τῇ δὲ Σ̣εψαρίῳ
[Ἐπιμάχου μ]έρ[ο]ς ἕν, καὶ κεκληρῶσθαι τὸν μὲν Ἐπίμαχον Ἀρσιήσιος τὰ ἑαυτοῦ μέρη δύο ἐκ τοῦ ἀ[πὸ βορρᾶ μέρους
[15 letters διατεῖνον λίβα] ἐπ' ἀπηλιώτην ἐπὶ τὸ πέρας τῶν ὅλων τόπων, [τὴν δ]ὲ Σ̣[εψάριον Ἐπιμά-
[χου ἐχομένως μετὰ τὸν Ἐπί]μαχ[ο]ν Ἀρσιήσιος ἐπὶ νότον διατεῖνον λίβα ἐπ' ἀπηλιώτην ἐπὶ τὸ πέρα[ς τῶν ὅλων τό-
[πων, καὶ] τὸν Πετοσεῖριν ἐχομένως μετὰ τὴν Σεψάριον ἐπὶ νότον τὸ ἑαυτοῦ μέρος ἐν δι[ατεῖνο]ν λίβα ἐ[π' ἀπηλι-
[ώτην ἐπὶ] τὸ πέρας τῶν ὅλων τόπων, καὶ τὸν Ἐπίμαχον Διονυσίου ἐχομένως μετὰ τὸν ἀδελφὸν αὐτοῦ Πετοσ[εῖ-
[ριν Διονυσίου] ὁμοίως τὸ ἑαυτοῦ μέρος ἐν διατεῖνον ὁμοίως λίβα ἐπ' ἀπηλιώτην ἐπὶ τὸ [πέ]ρ[α]ς τῶν ὅλων τόπ[ων
[. . . . . .] . αὐτῶν σὺν τοῖς συνεμπεσουμένοις εἰς ἃ κεκλήρωται φορτίοις τῶν τεσσάρων φοινίκων σὺν
[. . . . . .] . εἰς τὰ τοῦ Ἐπιμάχου καὶ Πετοσείριος ἀμφοτέρων Διονυσίου μέρη ο̣ . [. . . ἀ]μφοτέρω[ν . . . . .
[. . . συγχωροῦσ]ι̣ δὲ οἱ ὁμολογοῦντες ἕκαστος κατὰ τὰ προκείμενα αὐτοῦ μέρη εἴσο[δον 16 letters
[. . . . . ἀπηλι]ώτου τῆς ὅλης οἰκίας καὶ αὐλῆς μέρους πλάτους λιβὸς ἐπ' ἀπηλιώτην π̣η̣[χῶν 15 letters
[. . . . . ἐπὶ τὸ π]έρας τῶν ὅλων τόπων εἰς ἣν εἴσοδον ἐξέσται αὐτοῖς ἀνεῖναι ἃς ἐὰν αἱρῶ[νται . . . .
[20 letters]ιαν δι' ἧς εἰσοδεύσει ἕκαστος αὐτῶν εἰς μόνα ἃ κεκλήρω-
[ται] ὡ̣ς πρόκειται, διο̣[κεῖν δὲ
[ἕκαστον αὐτῶν καὶ κρατεῖ]ν καὶ κυριεύειν ὧν λέλονχεν εἰς τὸν αἰεὶ χρόνον [. . . . . ἐ]κατε[ρ . . . . .
[21 letters μηδὲν] ἐνκαλεῖν ἀλλ[ήλοις κατὰ μηδέ]να τ[ρόπον
. . . . . .

6. μ of μ[εν corr. from ε? 7. ἴσου Pap. 12. κ of και corr. from το. 14. υ of συν corr. 18. ειν of ανεινα corr.

504. Sale of Catoecic Land.

33·2 × 13·5 *cm.* Early second century A. D.

Contract for the sale of $6\frac{2}{3}$ arourae of catoecic land in the Oxyrhynchite nome for 1000 drachmae, the seller being Aphroditous, a freedwoman, acting with her husband Adrastus as *κύριος*, and the buyer being Flavius Apion. The adoptive mother of the seller, Thaisous, who seems to have had some rights of ownership over the land, appends her consent. The formula of the papyrus differs somewhat from that found in similar contracts from the Arsinoite and Heracleopolite nomes (e.g. C. P. R. I. 1 and 6). The contract is dated in the third year of an emperor who was probably Trajan or Hadrian, and is written in a small cursive hand with several mistakes of spelling and grammar. Cf. 633.

Ἔτους τρίτου Αὐτοκράτορος Καίσαρο[ς 30 letters
ιγ, ἐν Ὀξυρύγχων [πόλει τῆς Θηβαίδος.
ὁμ[ο]λογεῖ Ἀφροδιτοῦς ἡ καὶ Δη[μαροῦς ἀπελευθέρα Ἐπικράτους
Ἐπ[ι]κράτους τοῦ Ἡρακλείδου ἀπὸ [Ὀξυρύγχων πόλεως καὶ θέσει θυγάτηρ
Ἐπικράτους καὶ τῆς τούτου γ[υ]ν[αικὸς Θαισοῦτος τῆς καὶ Θαήσιος
Ἡρακλείδου
μ[ε]τὰ κυρίου τοῦ ἑαυτῆς ἀνδ[ρ]ὸς [Ἀδράστου 19 letters *μητρὸς*
Εὐδαιμονίδος ἀπὸ Φιλονίκου τ[οῦ 15 letters *Φλαουίῳ Ἀπίωνι*
καὶ ὡς χρηματίζει ἐν ἀγυιᾶι πα[ρα]κ[εχωρηκέναι 18 letters
μενος διὰ τῶν ἐκ τοῦ ἱππικοῦ σ[.]ο . . λιο[25 letters
τοῖς καταλοχισμοῖς ὑπομνημ[ά]τω̣ν τὰ[ς] ὑπ[αρχούσας αὐτῇ περὶ Ψῶβθιν τῆς
ἀπηλειώτου τοπαρχέας ἐκ τοῦ Πτολεμαίου τοῦ Θεοδότ[ου τοῦ . . . . .
Ἀρτέμωνος
πρ[ο]σθέματος κατυτικῆς γῆς ἀρούρας ἓξ δίμυρο̣[ν ὧν οἱ γεί]τ̣[ονες διὰ
τῶν περὶ αὐτῶν προκτήσεων οἰκονομιῶν δηλοῦνται τὴν ὑπαρ[. . . . . .
τῷ Φλαυ{γ}ίῳ Ἀπίωνι καὶ ἐγ⟨γ⟩όνοις καὶ τοῖς παρ᾽ αὐτοῦ παραλημψομ[ένοις
[*αἱ πα*]*ραχωρούμενοι ἄρουραι ἓξ δίμυρον σὺν τοῖς ἄλλοις σημειο̣[. . . . .*
δύο θ . . ποις κυρίως τὸν πάντα χρόνον ἀκολούθως τοῖς περὶ το̣ύτων
π̣[ροαν]α̣γραφομένοις καὶ ἐπισταλμένοις, [ἀ]νθ᾽ οὗ ἀπέσχεν ἡ αὐτὴ Ἀ[φροδι-
[*το*]*ῦ̣ς παρὰ τοῦ Φλαυ{γ}ίου Ἀπίωνος παραχωρη[τ]ικοῦ ἀργυρίου Σεβασ[τοῦ*
νομίσ-

[ματος] χειλέων δρ[αχμ]ῶν ἐκ πλήρους μηθὲν παρασυνγραφήσα[σαν
[.] . ạ . ου . . τὴν ὁμολογοῦσαν Ἀφρωδιτοῦν τὴν καὶ Δημαροῦν [κατὰ τὴν
[ὁμολο]γίαν ταύτην μηδὲ μέρος τρώπῳ μηδενεὶ ἀλλὰ καὶ παντ[. . . . . .
[. . . παρε]ξασθαι τῷ Φλα[υ]ίῳ Ἀπίωνι καὶ τοῖς παρ' αὐτοῦ τὰς παραχωρ[ουμένας
[ἀρούρας ἐξ δ]ίμυρον διὰ [π]άντον μὲν β[ε]βέας ἀπ⟨ὸ π⟩άντων πάσῃ [β]ε[βαιώσει
κ[α]θαρὰς ἀπὸ πάντων δ[η]μοσίων καὶ τῶν [ἄλλ]ων τελεσμάτ[ω]ν πάν[των ἀπὸ
τ[ῶ]ν ἔνπροσθεν χρόνων μέχρει μηνὸς Κ[α]ισαρείου ἐπαγομένων [πέμπτης
τοῦ διελθόντος δευτέρ[ου] ἔτους καὶ αὐτοῦ τοῦ δευτ[έρ]ου ἔτους διὰ τ[ὸ τὰ καρπῖα τὰ ἀπὸ τοῦ ἐνεστῶτ[ος π]ερειγινόμενα εἶναι τοῦ Φλαυ{γ}ίου Ἀπῖ[ωνος,
πρ[ὸ]ς [δ]ν κ[αὶ ἔσ]ται τὰ ἀπὸ [Θὼ]θ τοῦ ἐνεστῶτος [ἔ]τους δημόσια. ἐ[ὰν δέ τι
τούτων [ἡ] ὁμολογοῦσ[α] παρασυγγραφῇ ἄκυρον [ἔστω] καὶ προσα[π]οτ[ινέτω
τῷ Φλαυ{γ}ίῳ Ἀπίωνι ἢ τ[ο]ῖς παρ' αὐτοῦ καθ' ἑκάστην ἔφοδον τό τε β[λάβος
καὶ ἐπίτιμο[ν] ἀργυρίου δραχμὰς χιλίας καὶ εἰς τὸ δημόσιον τὰς [ἴσας,
καὶ μηθὲν ἧσσον. συνευδοκῖ δὲ πᾶσι τοῖς προγεγραμμένοις ἡ [Ἀφροδιτοῦτος τῆς καὶ Δημαροῦτος σημαινομένη θέσει μήτηρ Θαισοῦς ἡ καὶ Θαῆσι[ς Ἡρακλεί-
δου τοῦ Ὀλύμπου μητρὸς Ἡρακλείας ἀπὸ τῆς μη[τ]ροπόλεως τοῦ Ἡρακλ[εοπολί-
του μετὰ κυρείου τοῦ τοῦ προγεγραμμένου καὶ μ[ετ]ηλλαχότος αὐτῆ[ς ἀνδρὸς τῆς δὲ Ἀφροδιτοῦτος τῆς καὶ Δημαροῦτος πατρὸς Ἐπικράτ[ους τοῦ
καὶ Ἀπίωνος ὁμομη[τ]ρίου ἀ[δε]λφοῦ Ἡρ[ακλείδου] Ἐπικράτ[ους ἢ καὶ [ἐπὶ τούτοις συνεχώρησεν. κυρία ἡ ὁμολ⟨ογ⟩ία. (2nd hand) Ἀφροδιτοῦς ἡ κ(αὶ) Δημ[αροῦς
ἀπελευθέρα{ς} Ἐπικράτους τοῦ κ(αὶ) Ἀπίωνος Ἐπικρά[τους
καὶ θέσι θυγάτηρ αὐτοῦ καὶ τῆς γυναικὸς αὐτο[ῦ
Θαήσιος τῆς κ(αὶ) Θαισοῦτος τέθειμαι τὴν ὁμο[λογ(ίαν)
καὶ παρακεχώρηκα τῷ αὐτῷ Φλαυίῳ [Ἀπίωνι
τὰς ὑπαρχούσας μοι περὶ Ψῶ[β]θ(ιν) ἀπηλιώτου
τοπαρχίας ἐκ τοῦ Πτολ(εμαίου) τοῦ Θεοδότ[ο]υ τοῦδ . . [. .
Ἀρτέμωνος προσθέματος κατοικικ[ῆς γῆς
ἀρούρας ἐξ δίμοιρον καὶ ἀπ[έχω] τὸ παραχω[ρητικ(ὸν)
ἀργυρίο[υ] δραχμὰς χειλίας καὶ βεβαιώσω ἐ[πὶ

τοῖς π[ρ]οκιμέ[ν]οι[ς] πᾶσι. Ἄδραστος . . . [. .] . . . . [. . .
ἐπιγέγραμμαι τῆς γ[υν]α̣ι̣κ̣ός̣ μ[ου κ]ύρ[ιος
καὶ ἔγραψα ὑπὲρ αὐ[τῆς μὴ εἰδ(υίας)] γράμματα.
3rd hand Θαισοῦς ἡ κ[αὶ] Θαῆσις Ἡρακλείδου τ̣[ο]ῦ̣ [Ὀλύμ(που)
συνευδοκῶ οὖσα τῆς Ἀφροδιτοῦτ[ος
τῆς καὶ Δημαροῦτος θέσει μήτηρ. Ἡ[ρακλεί-
δης Ἐπικράτους ὁ τοῦ Ἐπικρ(άτους) πατρὸς [ἀδελ-
φὸς ἐπιγέγραμμαι αὐτῆς κύριος κ[αὶ ἔγρα-
ψα ὑπὲρ αὐτῆς μὴ εἰδυίας γράμ[ματα.

1st hand (?) [Ἀφ]ροδειτοῦς ὡς (ἐτῶν) κα . . . . . ι( ) ἄσημ(ος)
Ἄ[δ]ρα̣σ̣τ̣ο̣[ς] ὡς (ἐτῶν) λβ . . . . . ι( ) ἄσημ(ος)
[Ἀπίων] ὡς (ἐτῶν) νε . . . . . ι( ) ἄση[μ(ος)
Θ̣[α]ι̣[σ]οῦ̣[ς] ὡς (ἐτῶν) με . . . . . ι( ) οὐ(λὴ) παρὰ ὀφθ(αλμὸν) ἀρ(ιστερόν)
[Ἡρακ]λείδη(ς) ὡς (ἐτῶν) ξη . . . . . ι( ) οὐ(λὴ) παρ[ὰ] δ̣[. . .

9. Not λογιστ[ηρίου. 11. l. τοπαρχίας. 12. l. κατοικικῆς . . . δίμοιρο[ν. 15. l. [τὰς πα]ραχωρουμένας ἀρούρας ἓξ δίμοιρον. 17. l. ἐπεσταλμένοις. 19. l. χιλίων. 21. l. τρόπῳ. 22. l. παρε]ξεσθαι. 23. l. δ̣[ίμοιρον διὰ [π]αντὸς μὲν β̣(ε)βαίας. 24. σ of δ̣[η]μοσιων corr. 33. σημαινομένη above the line.

'The 3rd year of the Emperor Caesar . . . at Oxyrhynchus in the Thebaid. Aphroditous also called Demarous, freedwoman of Epicrates son of Epicrates son of Heraclides, of Oxyrhynchus, by adoption daughter of Epicrates and of his wife Thaisous also called Thaësis daughter of Heraclides, with her guardian her husband Adrastus son of . . . and Eudaemonis, of Philonicus in the . . . nome, agrees with Flavius Apion however he is styled, in the street, that she has ceded to him . . . the 6⅔ arourae of catoecic land which belong to her near Psobthis in the eastern toparchy in the additional holding of Ptolemaeus son of Theodotus son of . . ., of which land the adjacent areas are stated in the documents dealing with the previous ownerships, and that she delivers to Flavius Apion, his children, and assigns the 6⅔ arourae which are ceded, together with the other . . ., by a valid deed for ever in accordance with the returns and orders concerning them, in lieu of the sum received by Aphroditous herself from Flavius Apion for the cession, namely 1000 drachmae of Imperial silver coin, in full, and that the contracting party Aphroditous also called Demarous will not violate this contract or any part of it under any circumstances, but will deliver all the 6⅔ arourae ceded to Flavius Apion and to his assigns for all time with every guarantee free from all public imposts and all other taxes from previous times up to the 5th intercalary day of the month Caesareus of the past 2nd year including the 2nd year, because the produce of the present year belongs to Flavius Apion who shall be responsible for the public imposts from Thoth of the present year. If the contracting party violates any of these provisions, her action shall be invalid and she shall in addition forfeit to Flavius Apion or his assigns for each aggression both the

amount of the damage and a fine of 1000 drachmae of silver and to the State the like sum, and nevertheless the contract shall be valid. The aforesaid adoptive mother of Aphroditous also called Demarous, Thaisous also called Thaësis daughter of Heraclides son of Olympus, her mother being Heraclea, of the metropolis of the Heracleopolite nome, with her guardian Heraclides son of Epicrates brother on the mother's side of her above-mentioned and deceased husband and father of Aphroditous also called Demarous, Epicrates also called Apion, gives her consent to all the aforesaid provisions and conceded the land upon these terms. This agreement is valid.' Signatures of Aphroditous written by her guardian Adrastus, and of Thaisous written by her guardian Heraclides, and a list of the persons concerned in the contract with their ages and distinguishing marks.

7. *Φιλονίκου*: a funerary inscription concerning an inhabitant of a village bearing this name was found by us at Hîbeh in 1902. *Ἡρακλεοπολίτου* should very likely be restored after *τ*[*οῦ*.

9. *μενος* may be the termination of *παραχωρού*|*μενος* referring to Flavius Apion. For *ἱππικοὶ σταθμοί* at this period cf. **482**. 18, note. The sense of ll. 9–10 corresponds to C. P. R. I. 1. 11 [*ἐπιτετε*]*λε*[*κέναι τὴν*] *Πτολεμαΐδα τὰς εἰς τὸν Μάρωτα* [*διὰ τ*]*οῦ κατοικικοῦ λογιστηρίου τῶν παρα*[*κε*]*χωρημένων ἀρουρῶν τριῶν οἰκονομίας*.

12. *πρ*[*ο*]*σθέματος*: the technical meaning of this variant for the usual word *κλήρου* is obscure. *καί* cannot be read after *τοῦ* in l. 44.

13. *προκτήσεων*: cf. C. P. R. I. 187. 6 *καθὼς αἱ περὶ αὐτῶν προκτήσεις περιέχουσι*, and 4. 10 *ὧν τὰ μέτρα καὶ τὰς γειτνίας διὰ τῶν προκτητικῶν τέτακται*, where the editor wrongly reads *σπροκλητικῶν*.

τὴν ὑπαρ[. . .: no word but *ὑπάρχειν* in some form suggests itself, in which case *τήν* refers to the land. But though the construction of ll. 13–6 is difficult (*τὰς παραχωρουμένας ἀρούρας* must under any circumstances be read in l. 15), it is probable that *τὴν ὑπαρ*[refers to Aphroditous, meaning 'having delivered' and that *ὑπαρ*[is a mistake for *ὑπερ*[.

32. *μηθὲν ἧσσον*: for the omission of *κύρια μένειν τὰ προγεγραμμένα* cf. **492**. 10.

57. The abbreviated word which follows the age in each case (cf. **633**) is very cursively written, and might be read *επιγι* or *απογι*. The last letter is certainly *ι* not *ρ*.

505. Sale of a Courtyard.

11 × 47 *cm*. Second century.

Contract for the sale of 50 square cubits or $\frac{1}{200}$ aroura (nearly 14 square metres) of a court attached to a house at Oxyrhynchus from Ophelas, acting as the representative of Artemidorus, to Eudaemonis, the price being 500 drachmae of silver.

1 *Ὠφελᾶς ὁ καὶ Βησᾶς Σαραπᾶτος μητρὸς Ἀπολλωνοῦ*[*τ*]*ος ἀπὸ Ὀξυρύγχων πόλεως συσταθεὶς ὑπὸ Ἀρτεμιδώρου Ἀμεννέως τοῦ Ἀρτεμᾶτος μητρὸς Θακώριος Ἀμεννέως ἀπὸ τῆς αὐτῆς πόλεως*

2 κατὰ συστατικὸν γενόμενον διὰ τοῦ ἐν τῇ αὐτῇ πόλει μνημονείου τῷ ἐνεστῶτι μηνὶ οὗ ἀντίγραφον ὑπόκειται Εὐδαιμονίδι τῇ καὶ Πλουτάρχῃ χρηματιζούσῃ μητρὸς Σινθώνιος Πεκύσιος

3 καὶ τῇ ταύτης μητρὶ Σινθώνει Πεκύσιος μητρὸς Τεενκεγοῦτος ἀμφοτέραις ἀπὸ Τανάεως ἐξ ἴσου ἑκατέρᾳ μετὰ κυρίου τῇ μὲν Εὐδαιμονίδι τῇ καὶ Πλουτάρχῃ Ἀμμωνίου τοῦ καὶ Διο-

4 νυ[σί]ου Ἀμμωνίου μητρὸς Ἀράσιος ἀπὸ Ὀξυρύγχων πόλεως τῇ δὲ Σινθώνει τοῦ ὁμογνησίου αὐτῆς ἀδελφοῦ Παχνούβιος χαίρειν. ὁμολογῶ πεπρακέναι ὑμεῖν ἀπὸ τῆς ὑπαρχού-

5 σης τῷ αὐτῷ συνεστακότι με Ἀρτεμιδώρῳ ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου Παμμένους Παραδείσου πατρικῆς οἰκίας καὶ αἰθρίου καὶ τῆς προσούσης αὐλῆς ἀπὸ τῆς αὐτῆς αὐλῆς ἐκ τοῦ ἀπὸ

6 ἀπηλι[ώ]του ταύτης μέρους ἐμβαδοῦ πήχεις πεντήκοντα διατείνοντας βορρᾶ ἐπὶ νότον ἐπὶ τὸ πέρας τῆς ὅλης αὐλῆς ἀπηλιώτου{ν} δὲ ἐπὶ λίβα μέχρι ο[ὗ] πληρωθῶσιν οἱ αὐτοὶ ἐμβαδοῦ

7 πήχεις πεντήκοντα. γείτονες τῶν αὐτῶν πωλουμένων ὑμεῖν ὑπ' ἐμοῦ ἀπὸ τῆς αὐλῆς ἐπὶ τοποθεσίᾳ πηχῶν τεσσαράκοντα νότου Διογένους καὶ ἄλλων βορρᾶ Σαραπίωνος χρημα-

8 τίζοντος μητρὸς Θαισοῦτος ἀπηλιώτου Λουκίου Ἐρεννίου Κρείσπου καὶ ἄλλων λιβὸς οἱ λοιποὶ τῆς αὐτῆς αὐλῆς τοῖχοι. τὰς δὲ συνπεφωνημένας πρὸς ἀλλήλους ὑπὲρ τιμῆς τῶν αὐτῶν πωλου-

9 μένω[ν ὑμεῖ]ν ὑπ' ἐμοῦ ἐπὶ τοποθεσίᾳ ἐμβα[δοῦ π]ηχῶν πεντήκοντα ἀργυρίου Σεβ[αστοῦ] νομίσματος δραχμὰς πεντα[κο]σίας αὐτόθι ἀπέσχον παρ' ὑμῶν διὰ χειρὸς ἐκ πλήρους ἄσπερ

10 α[12 letters]ω̣τ̣[. . . . .].τ̣ων̣[21 letters]τ̣ι̣ . [19 letters] . . [. . . . .] . . ι̣ου μ̣[. . . . . τῶ]ν ἐπὶ τ[οπ]οθεσίᾳ ἐμ̣[βαδοῦ πη]χῶν πεντήκοντα [.] . ι̣

. . . . . .

3. ῖσου Pap. 4. ῦμειν . . . ῦπαρχουσης Pap. α of απο της corr. from ν. 5. l. Αρτεμιδώρῳ. 6. ου of απηλι[ω]του corr. from η. 7. ῦμειν ῦπ Pap. l. πεντήκοντα for τεσσαράκοντα. ν of νοτου corr. from δ. 8. θαῖσουτος . . . ῦπερ Pap. 9. ῦπ . . . ῦμων Pap.

' Ophelas also called Besas son of Sarapas and Apollonous, of Oxyrhynchus, appointed as a representative by Artemidorus son of Amenneus son of Artemas, his mother being Thakoris daughter of Amenneus, also of Oxyrhynchus, by the terms of a deed of representation drawn up through the registry-office at Oxyrhynchus in the present month,

of which a copy is appended, to Eudaemonis also called Plutarche stated as the daughter of Sinthonis daughter of Pekusis, and her mother Sinthonis daughter of Pekusis and Teenkegous, both of Tanais, jointly, each with her guardian, in the case of Eudaemonis also called Plutarche, Ammonius also called Dionysius son of Ammonius and Harasis, of Oxyrhynchus, and in that of Sinthonis, her full brother Pachnubis, greeting. I acknowledge that I have sold to you of the paternal house and yard and adjoining court which belong to the aforesaid Artemidorus, whom I represent, at the said city in the quarter of Pammenes' Garden, of the said court in the eastern portion of it 50 square cubits extending from north to south as far as the end of the whole court and from east to west as far as the said 50 square cubits reach. The adjacent areas of the portion of the court sold to you by me, by survey 50 cubits, are, on the south the land of Diogenes and others, on the north that of Sarapion stated as the son of Thaisous, on the east that of Lucius Herennius Crispus and others, on the west the remaining walls of the said court. The sum mutually agreed upon between us as the price of the said land sold to you by me, by survey 50 square cubits, namely 500 drachmae of Imperial silver coin, I have received on the spot from you from hand to hand in full . . .'

3. Τεενκεγοῦτος: or Τεενκενῦτος.

506. Loan of Money on Security.

(*a*) 16 × 17·7 *cm.*, (*b*) 10·7 × 14·2 *cm.* A.D. 143.

Contract for the loan of 1000 drachmae for two years and nine months at 6 per cent. per annum, from Sarapion to two sisters called Thatres and Teteorion, and their mother Demas, upon a mortgage of $1\frac{49}{64}$ arourae of land belonging to the sisters. The document being a copy of the original deed the signatures are omitted. For other examples of loans upon security cf. **507**, P. Brit. Mus. 311, and the Florence papyrus cited on p. 172. The papyrus is in two pieces of which the exact relation to each other is uncertain, besides a small detached scrap.

(*a*) Ἀντίγραφ[ο]ν. ἔτου[ς] ἑβδόμου Αὐτοκράτορος Καίσα[ρ]ος Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνί[νου
Σεβαστοῦ Εὐσεβοῦς μηνὸς Ἀδριανοῦ ἐν Ὀξυρύγχων πόλει τῆς Θηβαίδος. ἐδάνεισαν Σαραπίων Ἡρώδου τοῦ Ἐξακῶντο[ς ἀ]π' Ὀξυρύγχων πόλεω[ς μητρὸς Κα[ι]κ[ι]λλίας Πώλλης Θατρῆτι καὶ Τετεωρίῳ ἀμφοτέραις Ἀπολλω-
5 νίου τοῦ [. . . .] . ος καὶ τῇ τούτων μητρὶ Δημᾶτι Ἀπολλωνίου τοῦ Πανε-
χώτου μη[τ]ρὸς Φιλωτέρας, ταῖς τρισὶ ἀπὸ κώμης Πέλα Περσείναις, ἑκάστῃ

μετὰ κυρί[ο]υ Θατρῆτι μὲν τοῦ ἀνδρὸς Πετεύριος Ἀμμωνᾶτος τοῦ Σαγάθου
μητρὸς Πανεχώτιδος ἀπ' Ὀξυρύγχων πόλεως, Τετεωρίῳ δὲ τοῦ πρὸς
μητρὸς
θείου Πανεχώτου Ἀπολλωνίου μητρὸς Φιλωτέρας ἀπὸ τῆς προκειμένης
Πέλα, Δημᾶτι δὲ τοῦ πρὸς πατρὸς αὐτῆς θείου Ἀτρῆτος Πανεχώτου τοῦ
Ἀπολ-
λωνίου ἀπὸ τῆς αὐτῆς Πέλα, ἐν ἀγυιᾷ ἀργυρίου Σεβαστοῦ νομίσματος
δραχμὰς
χιλίας κεφαλαίου αἷς [ο]ὐδὲν προσῆκται τόκου τριωβολείου ἑκάστης μνᾶς
τοῦ μηνὸς ἑκάστου ἀπὸ τοῦ ἐνεστῶτος μηνὸς Ἀδριανοῦ. ἀποδότωσαν δ[ὲ]
αἱ δεδαν[ε]ισμέναι τῷ δεδανε[ι]κότι τὸν μὲν [τ]όκον ἐπὶ [σ]υνκλεισμῷ
[ἑ]κάστης δωδεκαμήνου, τῆς πί[σ]τεως περὶ τὸ[ν] δεδα[ν]ει[κό]τα οὔσης
περὶ ὧν ἐ[ὰ]ν μὴ ἐπιφέρωσι αὐτοῦ αἱ δεδανε[ι]σμέναι γ[ρ]άμματα,
τὸ δὲ κε[φά]λαιον τῇ τριακάδι μηνὸς Καισαρ[ε]ίου τοῦ ἑνάτου ἔτους
Ἀντωνίνου Καίσαρος τ[οῦ κυ]ρίου ἅμα τοῖς τῶ[ν λοιπ]ῶν μηνῶν ἐν[νέα
τόκοις χωρὶς ὑπερθέσεως. εἰ δὲ μή, [σ]υνχωροῦσι ἥ τε Θατρῆς καὶ Τετεώ-
ρ[ιο]ν μένειν περὶ τὸν δεδανεικότα καὶ τοὺς παρ' αὐτοῦ μεταλημ-
ψομένους ἀντί τε τοῦ κεφαλαίου καὶ ὧν ἐὰν μὴ ἀπολάβῃ τόκων
ἀπὸ τοῦ τῆς ἀποδόσεως χρόνου τὴν κράτησιν καὶ κυρείαν εἰς τ[ὸ]ν
αἰεὶ χρόνον τῶν ὑπαρχόντων αὐταῖς ἐξ ἴσου περὶ τὴν αὐτὴν Πέλα
ἐκ τοῦ Διοκλέους καὶ Πτολεμαίου Πέρσου ἱππικοῦ κλήρου τρίτου μέ-
ρους τὸ πρὶν ἀμπελικοῦ κτήματος νυνεὶ δὲ χερσαμπέλ[ου] ἐκ τοῦ
ἀποβορρ[ο]τάτου μέ[ρ]ου[ς το]ῦ αὐτοῦ τρίτου μέρους ἄρουρα μία ἥμ[ισυ]
τέταρ-
τον τετρακαιεξηκ[οστὸν σὺν τ]οῖς ἐνοῦσι πᾶσι, [ὧν γείτονες] νότου [Σ]τεφάν[ου
[. .]ο . τητος τοῦ . [. . . . . καὶ Θ]ατρῆς προκιμ[ένη Ἀπολλων]ίου βορρᾶ τοῦ [. .
[. .] . . . ἄρπου κα[ὶ . . . . . ἀπηλι]ώτου διῶρ[υξ . . . . . τῶ]ν αὐτῶν κα[ὶ
[τοῦ Στε]φάνου λιβ[ὸς 14 letters]υ ἀδελφο[ῦ . . . . .] . . του ἐπι . [. .
[. . . . .]ιστου αὐτω[16 letters]ας τριτο . [20 letters
. . . . . .

(*b*) [34 letters]ρ[.] . [
[34 „]αυ[15 letters]αι μ[.
[17 letters]μεναις [. . . . .].νι ἐπὶ τ[. . . . .]τα

[15 „] καὶ ἐπάνα[γκον παρέξασ]θαι τῷ δε[δανεικότι ἢ] τοῖς
[παρ' αὐτοῦ ταῦτα διὰ π]αντὸς βέ[βαια ἀπὸ π]άν[τω]ν πάσῃ βε[βαιώσει κα]ὶ̣ κα-
[θαρὰν ἀπὸ πάσης γε]ωργ[ί]ας βα[σιλικῆς] καὶ [οὐσι]α̣κ̣ῆς γ̣ῆ̣ς̣ κ̣[αὶ παντὸς
εἴ]δ̣[ο]υς
[15 letters]υ̣ς ἀπὸ δὲ δ[ημοσί]ων καὶ τελεσμά[των πάντω]ν
[ἀπὸ τῶν ἐπ]άνω χρόνων μέχρι τοῦ τῆς κυρείας χρόν[ου, ἕως δ' ἂν ἀπ]οδῶ-
[σιν αἱ δεδαν]εισμέναι τῷ δεδανεικότι τὸ κεφ[άλ]αιον καὶ τοὺς τόκους
[οὐκ ἐξεῖναι τ]ῇ Θατρῆτι καὶ Τετεωρίῳ ταῦτα πωλεῖν οὐδὲ ὑποτίθεσθαι οὐ-
[δ' ἄλλως κατὰ]χρηματίζειν οὐδὲ ἀπογράφεσθαί τινα ἐπὶ τῶν ἀ[[. . .]]γρῶν,
[ἐξουσίας οὔσ]ης τῷ δεδανεικότι μετὰ τὸν χρόνον μὴ ἀπολαμβάνοντα
[κυριεύειν] τούτων̣ ἀντί τε τοῦ κεφαλαίου καὶ ὧν ἐὰν μὴ ἀπολάβῃ τόκων
[τριωβολείω]ν καὶ τῶν καὶ τοῦ ὑπερπεσόντος χρόνου ἴσων τρ[ι]ωβολείων,
[τὴν δὲ πρᾶξι]ν ποιεῖσθαι ἔκ τε τῶν δεδανεισμένων ἀλληλενγύων οὐ-
[σῶν εἰς ἔκ]τισιν καὶ ἐξ ἧ[ς] ἐὰν αὐτῶν αἱρῆται καὶ ἐκ τῶν προκειμέ-
[νων ἁπάν]των καὶ ἐκ τῶν ἄλλων ὑπαρχόντων αὐταῖς πάντων κα-
[θάπερ ἐγ δί]κης, ἐ̣ξ̣όντος τῷ δεδανεικότι ὁπόταν αἱρῆται κατοχὴν
[αὐτῶν . . . . .]χισα[σθ]αι πρὸ τοῦ τῶν ἐνκτήσεων βιβλιοφυλακίου πρὸς τὸ αὐ-
[τ . . . . . .] μ[ὴ ἐλ]α̣ττουμένου τοῦ αὐτοῦ δεδανεικότος ἐν τῇ πράξει
[ὧν ἄλλων ὀ]φ̣εί[λει] αὐτῷ [ἥ] τε Θατρῆς καὶ Τετεώριον καθ' ἕτ̣ε̣ρον̣ δά-
[νειον γεγον]ὸς διὰ τοῦ αὐ[το]ῦ μνημονείου τ[ῷ] ἐνεστῶτι μηνὶ Ἁδριανῷ
[. . . . . .]σ̣εως τῆς μη[τρὸ]ς ἐπὶ ὑποθήκῃ ταῖς προκειμέναις σειτικαῖς
[ἀρούραις δέ]κα τέσσαρσι ἡ[μί]σει ἀργυρίου ταλάντου ἑνὸς καὶ δραχμῶν
ἑξακοσίων
[κεφαλαίο]υ̣ καὶ̣ τόκω̣ν̣, ἀ̣[λλὰ] εἶναι κύριον ὡς περιέχει. κυρία ἡ συνγραφή.

On a detached fragment

] . [
] . ατων[
ἐὰ]ν̣ β̣ούλ̣[ηται

On the *verso* an effaced line.

2. θηβαΐδος Pap. 3. l. ἐδάνεισεν. 7. πετεΰριος Pap. 11. αγυΐα Pap. 12. ι of προσηκται corr. 16. Final α of γ[ρ]αμματα corr. from ος. 19. ὑπερθεσεως Pap. 20. Second ε of μενειν corr. 23. ὑπαρχοντων Pap. 25. υ of αμπελικου corr. from ν. 26. l. ἀρούρας μιᾶς κ.τ.λ. 41. τρ of θατρητι corr. from ρη. ὑποτιθεσθαι Pap. θε corr. 42. ων of των above ου which is crossed through. 45. ὑπερπεσοντος . . . ἴσων Pap. 46. First ν of αλληλενγυων corr. from υ̣. 54. ὑποθηκη Pap. 56. η after κυρια above the line.

'Copy. The 7th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the of the month Hadrianus, at Oxyrhynchus in the Thebaid. Sarapion son of Herodes son of Exacon, of Oxyrhynchus, his mother being Caecilia Polla, has lent to Thatres and Teteorion, both daughters of Apollonius son of . . ., and to their mother Demas daughter of Apollonius son of Panechotes, her mother being Philotera, all three Persians from the village of Pela, each with her guardian, of Thatres her husband Peteuris son of Ammonas son of Sagathes, his mother being Panechotis, of Oxyrhynchus, of Teteorion her maternal uncle Panechotes son of Apollonius and Philotera, of the aforesaid Pela, and of Demas her paternal uncle Hatres son of Panechotes son of Apollonius, of the said Pela, in the street, a sum of 1000 drachmae of Imperial silver coin, to which nothing has been added, at the interest of 3 obols for each mina per month dating from the present month Hadrianus. The borrowers shall pay to the lender the interest at the conclusion of each twelvemonth, the lender having security for everything for which they do not produce his written receipt, and the principal on the 30th of the month Caesareus of the 9th year of Antoninus Caesar the lord together with the interest for the remaining 9 months without any delay. If they fail, Thatres and Teteorion concede that the borrower and his assigns in place of the principal and of all interest which he may not receive shall from the time when the payment falls due have the possession and ownership for ever out of the land owned by them in equal shares near the said Pela in the cavalry-soldier's holding of Diocles and Ptolemaeus, Persian, namely the third part of what was previously a vineyard but is now dry vine-land, in the most northerly portion of the said third part $1\frac{49}{64}$ arourae with all their contents, of which the adjacent areas are, on the south the land of Stephanus . . . and Thatres the aforesaid, daughter of Apollonius, on the north . . ., on the east a canal . . . and the land of Stephanus, on the west . . .; and (the borrowers) are compelled to deliver this land to the lender or his assigns guaranteed for all time against all risks with every guarantee and free from obligation to cultivate Crown land or Imperial estates and from all kinds of imposts and all State requisitions and taxes dating from previous times up to the period of Sarapion's ownership. And until the borrowers repay to the lender the principal and the interest, Thatres and Teteorion have no right to sell this land or mortgage it or dispose of it in any other way or register any one as owning it, while the lender has the right at the expiration of the term of the loan, if he fails to recover it, to assume the ownership of this land in place of both the principal and whatever interest at 6 per cent. he may fail to recover and interest for overtime at the equal rate of 6 per cent., and to make an execution upon the borrowers who are security to each other for payment and upon whichever of them he chooses and upon all the aforesaid land and upon the rest of their property as if in accordance with a legal decision, the lender having the right whenever he chooses to register his mortgage at the property record-office . . ., and the said lender shall incur no loss in his right of execution for the other sums which Thatres and Teteorion owe him in respect of another loan drawn up through the said registry-office in the present month Hadrianus for which their mother is security upon the mortgage of the aforesaid $14\frac{1}{2}$ arourae of wheat-bearing land, namely a principal sum of 1 talent 600 drachmae and interest, but all the provisions of that deed are valid. This contract is valid.'

24. *Πέρσου ἱππικοῦ κλήρου*: cf. notes on **482.** 18 and **483.** 5.

37. *γε]ωργ[ί]ας βα[σιλικῆς] καὶ [οὐσι]ακῆς γῆς*: cf. P. Amh. 95. 4, where *βασιλικῆς* alone is found in a similar context. We there suggested either *γῆς* or *γεωργίας* as the word to be supplied, and Wilcken (*Archiv*, II. p. 132), comparing C. P. R. 6. 16 where *γῆς* is found, decided in favour of the first alternative. The present passage shows however that, though *βασιλικῆς* refers to *γῆς*, *γεωργίας* when not expressed is to be understood; cf. **577** and **633.**

42. For the restoration of the lacuna cf. **491**. 8. P. Brit. Mus. 311. 13–4 should similarly be restored ἄλλως [καταχρημα]τίσαι.

44. κυριεύειν is rather short for the lacuna, which admits of one or two more letters; but cf. **270**. 30, &c.

54. Probably [ἐξ ἐγγυή]σεως or [ἐξ ἀνανεώ]σεως.

507. Loan of Money upon Security.

19·7 × 8·7 *cm.* A. D. 169.

An acknowledgement, addressed to Diogenes, a gymnasiarch of Oxyrhynchus, by Harmiusis, of the loan of 260 drachmae at 12 per cent. interest per annum. The money was employed in the purchase of hay, upon which the creditor was by the terms of the contract given a mortgage; cf. **506**. In the left-hand margin are some notes in a different hand, which seem to have no connexion with the loan and are not reproduced.

On the *verso* is a draft of a contract (**509**).

Ἁρμιῦσ[ις
ἀπὸ τοῦ α[
Διογένει Σαραπ[ίωνος . . . . . .
ἠγορανομηκό[τι ἐνάρχῳ γυμνα-
σιάρχῳ τῆς Ὀξυ[ρύγχων πόλεως νε-
ωκόρῳ Τύχη[ς χαίρειν. ὁ-
μολογῶ παρειλ[ηφέναι παρὰ σοῦ ἀρ-
γυρίου δραχμ[ὰς διακοσίας ἑξήκοντα
κεφαλαίου αἷς [οὐδὲν προσῆκται τόκου
δραχμιαίου ἑκάστη[ς μνᾶς τοῦ μη-
νὸς ἑκάστου ἀπὸ τοῦ [ὄντος μηνὸς
Φαρμοῦθι. ἀποδώσ[ω δὲ τὸ κεφά-
λαιον σὺν τοῖς τόκ[οις τῇ τριακάδι
τοῦ Φαμεν[ὼθ τοῦ εἰσ]ιόντος
δεκάτου ἔτου[ς Αὐρηλί]ου Ἀντωνίνου
Καίσαρος τοῦ κυ[ρίου χωρὶ]ς ὑπερθέ-
σεως, εἰ δὲ μὴ [ἐκτε]ίσω σοι μεθ' ἡ-
μιολίας σὺν τοῖς καὶ τῆς ὑπερχρονεί-
ας ἴσοις δρα[χ]μιαίοις τόκοις ἑκάσ-

της μνᾶς κατὰ μῆνα, τῆς πράξεως
σοι οὔσης ἔκ τε ἐμοῦ καὶ ἐκ τῶν ὑπαρ-
χόντων μοι π[ά]ντων. τὰς δὲ
προκειμένας δραχμὰς διακοσίας
ἑξήκοντα κατατέθειμαι εἰς συν-
ωνὴν χόρτου ἀποτ[ε]θησομένου
ἐν ᾧ ἔχω ἐν μισθώσει καμηλῶ-
νι Σιμίλεως ἐν τῇ Ὀξυρύγχω[ν] πό-
λει, ὅνπερ χόρτον οὐκ ἐξέσται μοι
βαστάξαι οὐδὲ πωλεῖν οὐδὲ ὑποτί-
θεσθαι ἄχρι οὗ ἀποδῶ σοι τὸ κεφά-
λαιον καὶ τοὺς τόκους διὰ τὸ ὑπένγυ-
όν σοι εἶναι. ἐὰν δέ τις κίνδυνος
συμβῇ τοῦ αὐτοῦ χόρτου οὐδὲν
βλάβος ἐξακολουθήσι σοι διὰ τὸ
εἶναι τὸ ἀργύριον σὺν τοῖς τόκοις
ἀκίνδυνον παντὸς κινδύνου. κύρι-
ον τὸ χειρό[γ]ραφον δισσὸν γραφὲν
πανταχῇ ἐ[πι]φερόμενον.
(ἔτους) θ Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρη[λί]ου Ἀντωνίνου Σεβαστοῦ
[Σ]αρματικο[ῦ Μ]ηδικοῦ Παρθικοῦ Μεγίστου
[Φαρμοῦθι . .]

29. βα of βασταξαι corr. 31. ὕπενγνον Pap.

'Harmiüsis . . . to Diogenes son of Sarapion, ex-agoranomus, gymnasiarch in office at Oxyrhynchus, priest of Fortune, greeting. I acknowledge that I have received from you the sum of 260 drachmae of silver to which nothing has been added, at the interest of 1 drachma upon a mina for each month from the current month Pharmouthi. And I will repay the principal with the interest on Phamenoth 30 of the coming 10th year of Aurelius Antoninus Caesar the lord without delay, or if I fail I will forfeit the amount increased by one half together with interest for the overtime at the same rate of 1 drachma a month for each mina, for which you are to have the right of execution upon both myself and all my property. The aforesaid 260 drachmae I have employed in buying up hay which is to be stored in the camel-shed of Similis at Oxyrhynchus which I have on lease, and it shall not be lawful for me to remove or sell or pledge this hay until I repay you the principal and interest, because it is mortgaged to you. And if any accident should happen to the said hay no damage shall accrue to you, because the sum and the interest are

guaranteed against all risks. This bond, of which there are two copies, is valid wherever produced. The 9th year of the Emperor Caesar Marcus Aurelius Antoninus Augustus Sarmaticus Medicus Parthicus Maximus, Pharmouthi . . .'

9. *αἷς [οὐδὲν προσῆκται*: cf. **269**. 5, **506**. 12.
13. *τῇ τριακάδι*: loans were usually repayable on the last day of the month; cf. **269**. 5, **506**. 17.
26. *καμηλῶνι*: cf. **533**. 22 and B. G. U. 393, a lease of a *καμηλών*.

508. Security for a Debt.

13·3 × 11·1 *cm*. A. D. 102.

A contract between Stephanus and Heraclas, by which the former apparently accepts liability for the repayment of two loans from Heraclas to Rufus and Diocles, but the papyrus breaks off before the details of the transaction are made clear.

Ἔτους πέμπτου Αὐτοκράτορος Καίσαρος
Νερούα Τραιανοῦ Σεβαστοῦ Γερμανικοῦ
[μ]ηνὸς Καισαρείου λ, ἐν
Ὀξυρύγχων πόλει τῆς Θηβαίδος.
ὁμολογεῖ Στέφανος ὁ καὶ Ἀμόις Σωσιβίου
τοῦ Ἀπολλοφάνους μητρὸς Πτολλαροῦτος
Χαιρήμονος τῶν ἀπ' Ὀξυρύγχων πόλεως
Ἡρακλᾶτι Ἡρακλ(ᾶτος) τοῦ Ἀρθώνιος μητρὸς
Δημητροῦτος ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀ-
γυιᾷ γεγονέναι ἐπ' ὀνόματος τοῦ ὁμολο-
γοῦντος Στεφάνου κατὰ πίστιν δάνεια δύο
[[.]] ὧν ἐκ τοῦ ἰδίου ὁ Ἡρακλᾶς ἐδάνεισεν διὰ
τ[ο]ῦ ἐν τῇ αὐτῇ πόλει μνημονείου, κατὰ
μὲν τὸ πρῶτον τῷ Μεχεὶρ μηνὶ τοῦ β (ἔτους)
[Τ]ραιανοῦ Καίσαρ[ο]ς τοῦ κυρίου Ῥούφῳ Διο-
[κ]λέος τοῦ Διοκλέ[ους] μητρὸς Διδύμης Ῥου-
φίωνος ἀργυρίου δραχμῶν τετρακοσίων
πεντήκοντα ἐντόκων ἐφ' ὑποθήκῃ τῶν δι-
ὰ τοῦ αὐτοῦ δανείου δηλωθέντων τοῦ

20 Ῥούφου ἐνγαίων, κατὰ δὲ τὸ ἕτερον τῷ Τῦ-
βι μηνὶ τοῦ ἐχομένου τρίτου ἔτους τῷ
τοῦ Ῥούφου ὁμογνησίῳ ἀδελφῷ Διοκλεῖ
ἄλλων ἀργυρίου [δρ]αχμῶν τετρακοσίων
δέκα ἓξ κεφα[λαίου ἐφ'] ὑποθήκῃ τῶν [διὰ
25 τοῦ αὐτοῦ δη[λωθέντω]ν ἐνγαίων, ἅπ[ερ
δάνειά ἐστ[ι παρὰ τῷ Ἡ]ρακλᾶ, ᾧ καὶ ἐ[ξεῖ-
[ναι
. . . . . .

2. *τραϊανου* Pap.; so in l. 15. 3. λ by 2nd hand. 4. *θηβαϊδος* Pap. 8. *ατι ηρακλ(ατος)* by 2nd hand. 9. *αγυϊα* Pap. 12. *ϊδιου* Pap. 14. First ε of *μεχειρ* corr. from η. 20. αι of *ενγαιων* corr. from ε by 2nd hand.

'The 5th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus, the 30th of the month Caesareus, at Oxyrhynchus in the Thebaid. Stephanus also called Amoïs, son of Sosibius son of Apollophanes, his mother being Ptollarous daughter of Chaeremon, inhabitants of Oxyrhynchus, acknowledges to Heraclas son of Heraclas son of Harthonis, his mother being Demetrous, also of Oxyrhynchus, in the street, that he, Stephanus, the contracting party, has become security for two loans which Heraclas lent from his own money through the record-office at the said city, the first being in the month of Mecheir of the 2nd year of Trajanus Caesar the lord to Rufus son of Diocles son of Diocles, his mother being Didyme daughter of Rufion, for 450 silver drachmae bearing interest secured upon a mortgage of the real property of Rufus stated in the loan, the second being in Tubi of the following 3rd year to Rufus' full brother Diocles for 416 more silver drachmae upon a mortgage of his real property stated in the loan, which loans are in Heraclas' possession, and Heraclas has the right . . .'

509. Modification of an Agreement.

19·7 × 8·7 *cm.* Late second century.

This draft-agreement, in which the names of the principal parties are not given, is a modification of a previous contract by which the writer had appointed a representative to collect a debt owed to him at Alexandria. The debt having been paid in the meantime, the writer now limits the duty of his representative to issuing a receipt for it. For contracts appointing representatives cf. **94**, **97**, and **261**. The document is written on the *verso* of **507**.

Τίς τινι χαίρει[ν.] τῇ ἐνεστώσῃ ἡμέ-
ρᾳ συνέστησά σε [κατ]ὰ δημόσιον χρημα-
τισμὸν διὰ τοῦ [ἐ]ν[θ]άδε ἀρχείου ἀπαι-
τήσοντα Γάιον Μέμ[[.]]μειον Κ̣[ο]ρνοῦ-
θον τὸν καὶ Πολυδεύκην ὄντα ἐν Ἀλεξαν-
δρείᾳ τὸ κατ' ἐμὲ ἥμισυ μέρος τῶν ὀφει-
λομένων ὑπ' αὐτοῦ τῷ κληρονομήσαν-
τι ὑπὸ τοῦ αὐτοῦ πατρός μου ἀδελφι-
δῷ [α]ὐτοῦ Ἡρακλείδῃ τῷ καὶ Ἀμοιτᾷ,
τυγ[χά]νω δὲ πεπληροφορημένος
τοῖς ὀφειλόμενοις μοι. ὁμολο[γῶ
τὸ{ν} συστατικὸν πεπυῆσθαί σ[ο]ι
πρὸς τὸ μ[[.]]όνον τὴν ἀποχὴ[ν]
ἐκδοθῆν[[α]]αι ὑπὸ σο[ῦ τ]οῖς δημοσίο(ις)
μηδὲν λαμβάνοντ(ος) καὶ ἀπολῦ-
σαι τὴν ὑποθήκην, διὰ τὸ ἐμὲ
ὡς πρόκειται ἤδη ἀπεσχη-
κέναι καθ' ἃ ἐξεδόμην ἰδιό-
γραφα γρ[άμμ]ατα, καὶ μηδὲν
ἐνκαλεῖν πε[ρὶ μη]δενὸς ἁπλῶς.

4. *γαΐον* Pap. 12. l. *πεποιῆσθαι*. 13. Final *ν* of *μονον* corr. from *ς*.

'A to B, greeting. To-day I appointed you by a public deed drawn up through the record-office here as my representative to collect from Gaius Memmius Cornutus also called Polydeuces, who is at Alexandria, my share of the sums owed by him to my said father's heir, his nephew Heraclides also called Amoitas, but it happens that I have been paid the debt in full. I acknowledge that the contract of representation has been made with you for the sole purpose of your issuing a receipt to the officials without receiving anything, and for cancelling the mortgage, because I have, as aforesaid, already received the money as stated in the autograph receipts which I have issued, and I make no claim on any matter whatever.'

7–9. The relationship of the different persons mentioned in this contract is rather difficult to make out, especially owing to the omission of the names of the principals. Apparently the father of the man who speaks in the first person had bequeathed certain sums owing to himself at his death to his nephew Heraclides with the stipulation that half of them was to be paid to his son. *τοῦ αὐτοῦ* in l. 8 refers to the father (of *τις*), whose name would be given in the actual contract. *αὐτοῦ* in l. 9 also refers to the father.

(*f*) RECEIPTS.

510. Repayment of a Loan.

14·5 × 13·5 *cm.* A.D. 101.

Acknowledgement by Artemidorus of the sum of 472 drachmae, being the repayment of a loan to Dionysius and his wife, together with the interest and other expenses connected with the transaction.

. . . . . .

τ̣ούτου . . . [20 letters]ν̣[10 letters
νου μητρὸς Τ̣α̣[υ]σ̣ε̣ίριος τ̣ῆ̣ς [. . .]ωπ . [. .] ἀπὸ Ψ̣ώ̣β̣θ̣ε̣ω̣ς
ἀπηλιώτου μετὰ κυρίου τοῦ αὐτοῦ ἀνδρὸς Διονυσίου
ἐν ἀγυιᾷ ἀπέχειν παρ' αὐτῶν ἀργυρίου Σεβαστοῦ νομίσ-
5 ματος δραχμὰς τετρακοσίας ἑβδομήκοντα δύο κε-
φαλαίου ἃς ἐδάνεισεν αὐτοῖς κατὰ δανείου συνγρα-
φὴν τὴν τελειωθεῖσαν διὰ τοῦ ἐν τῇ αὐτῇ Ὀξυρύγ-
χων πόλει μνημονείου τῷ τρίτῳ ἔτι Τραιανοῦ Καίσαρος
τοῦ κυρίου μηνὶ Καισαρείῳ εἰς ἀπόδοσιν πέμπτην
10 ἐπαγομένων τοῦ ἑξῆς τετάρτου ἔτους ἐπὶ ὑποθήκῃ τοῖς
ὑπάρχου[σ]ι τῷ Διονυσίῳ ἐν τῇ προκειμένῃ Ψ̣ώβθει
ἡμ[ί]σει μέρει ψειλῶν τόπων καὶ μέρεσι οἰκίας
συμπεπτωκυίης καὶ ἡμίσει μέρει ἑτέρας οἰκίας
καὶ τῶν ταύτης χρηστηρίων καὶ μέρεσι ἑτέρας οἰ-
15 κίας καὶ αὐλῆς καὶ ψειλῶν τόπων καὶ πρότερον
Κλαυδίου Θέωνος ἐν τῇ αὐτῇ Ψ̣ώβθε[ι] οἰκίᾳ καὶ αἰθρίῳ
καὶ ἑτέροις χρηστηρίοις. διὸ λύσιν ποιούμενος
ὁ Ἀρτεμί[δω]ρο[ς] τῆς ὑποθήκης αὐτόθι ἀναδέδω-
κεν οἷς ὁμολογεῖ τὴν ἐπίφορον τοῦ δανείου
20 συνγραφὴν καὶ τὰ τῶν τελῶν σύμβολα εἰς ἀκύ-
ρωσιν, προσαπεσχηκέναι δὲ παρ' αὐτῶν καὶ τοὺς
τοῦ αὐτοῦ κε[φ]αλαίου τόκους καὶ ἃ ἀπῄτηται τέ-
λη, μήτε αὐτὸν Ἀρτεμίδωρον μηδ' ἄλλον ὑπὲρ

αὐτοῦ ἐνκαλεῖν μηδ' ἐνκαλέσειν μηδ' ἐπε-
[λεύσεσθαι οἷς ὁ]μολογεῖ μηδὲ [[τε]] τοῖς παρ' αὐτῶν
[23 letters] . . . ε[.]ο̣σ̣γ̣ . [. .
. . . . . .

5. Second α of τετρακοσιας corr. from ο or σ. 7. εν corr. from τε. 10. ο of ετους corr. from ι. 13. ε of μερει corr. from α. 18. Second α of αναδεδωκεν corr. from ε. 22. First υ of αυτου corr. from α. 23. l. μηδὲ for μητε.

'. . . her mother being Tausiris daughter of . . ., from Psobthis in the eastern toparchy, with her guardian her said husband Dionysius, acknowledges the receipt from them (the agreement being made in the street) of the capital sum of 472 silver drachmae of the Imperial coinage, lent by him to them in accordance with a contract of loan executed through the record-office in the same city of Oxyrhynchus in the month Caesareus of the 3rd year of Trajanus Caesar the lord, and to be repaid on the 5th intercalary day of the following 4th year, on the security of property of Dionysius in the aforesaid Psobthis consisting of a half-share of some open plots of land and shares of a house that has fallen in and a half-share of a second house and its fixtures and shares of another house and court and open plots and the house and yard and other fixtures formerly belonging to Claudius Theon at the said Psobthis. Artemidorus accordingly in release of the mortgage has forthwith handed over to the other parties to the agreement the binding contract of loan and the tax-receipts to be cancelled, and acknowledges the further receipt from them of the interest upon the capital sum and the taxes which have been demanded from him, and that neither Artemidorus himself nor any other person on his behalf either makes or will make any claim or will proceed against the other parties to the agreement . . .'

3. For the omission of τοπαρχία after ἀπηλιώτου cf. **533.** 17.

7. τελειωθεῖσαν: cf. **239.** 9, note.

19. τὴν ἐπίφορον τοῦ δανείου συνγραφήν: cf. **266.** 14 ἦ]ς (sc. συγγραφῆς) τὴν ἐπίφορον αὐτόθεν ἀναδεδωκέναι. This use of ἐπίφορος is derived from the common formula at the end of contracts of loan κυρία ἡ ὁμολογία πανταχῆ ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέροντι (cf. **269.** 12, &c.).

20. τελῶν: the tax on mortgages is meant; cf. **511.** 4–5, note.

511. Acknowledgement of Loan.

13·3 × 7 *cm.* A. D. 103.

A receipt for 16 drachmae lent by Didymus to Harmiusis to enable the latter to pay the amount of the tax upon a mortgage. The loan was only a temporary accommodation, to be returned immediately. The writing is across the fibres of the papyrus.

Ἁρμιῦσις ὁ καὶ Ἡρακλᾶς
Δ[ι]δύμῳ Σαραπίωνος δημο-
σίῳ ἀφρο̣δ(ισιαστῇ ?) χαίρειν. ἔχω
παρὰ σοῦ λυπὸν τέλος
ὑποθήκ⟨η⟩ς τῆς ἐπὶ τοῦ
γ (ἔτους) Τραιανοῦ Καίσαρος
τοῦ κυρίου ἀργυρίου δρα-
χμὰς δέκα ἕξ, ⁄ (δραχμαὶ) ις, ἃς
καὶ ἀποδώσω σοι ἐπὶ
τῶν τόπων γενόμενος
ἀνυπερθέτως.
(ἔτους) ζ Αὐτοκράτορος
Καίσαρος Νερούα Τραιανο[ῦ
Σεβαστοῦ Γερμανικοῦ
Δακικοῦ Θὼθ ς.

2. ω of δημοσιω above the line. 4. l. λοιπόν. 5. κ of υποθηκ⟨η⟩ς above the line.
11. τ of ανυπερθετως above the line. 15. θω of θωθ over an erasure.

'Harmiusis also called Heraclas to Didymus son of Sarapion, keeper of a public ἀφρόδισιον, greeting. I have received from you the remainder of the tax upon a mortgage of the 3rd year of Trajanus Caesar the lord, namely 16 drachmae of silver, total 16 drachmae, which I will repay to you when I arrive on the spot without delay. The 7th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus, Thoth 6.'

2–3. δημοσίῳ ἀφροδ(ισιαστῇ ?): the papyrus is rubbed and the reading somewhat uncertain, but though ἀφροδισιαστής does not seem to occur elsewhere it is a likely enough word. On the ἀφροδίσια of the Ptolemaic period cf. P. Tebt. I. 6. 29, note. The present passage supports the view that the supply of ἑταῖραι in Roman times was a monopoly of the government; cf. P. Grenf. II. 41 and *Fay. Towns*, pp. 149 sqq.

4–5. τέλος ὑποθήκ⟨η⟩ς: cf. **348**, **510**. 20. The amount of the tax upon mortgages, which is also known by the more general term ἐγκύκλιον, is shown by **243** to have been 2 per cent., payable by the mortgagee.

6. γ (ἔτους): the receipt being dated in the 7th year, Harmiusis' payment was four years in arrear. This seems a remarkably long period, but the figure before (ἔτους), though rubbed, is certainly γ and not ς.

512. Payment for Fodder.

11·5 × 10·3 *cm.* A.D. 173.

An acknowledgement to Apion, an ex-gymnasiarch, from Dorion, an ex-exegetes, that he had bought green-stuff produced by Apion for 1720 drachmae. Of this sum 600 drachmae were paid to Apion, and the rest was to be paid to the agents of the heirs of Aurelius Antiochus, who were no doubt Apion's landlords and thus received approximately $\frac{2}{3}$ the value of the crop.

Δωρίων ἐξηγητεύσας καὶ ὡς χρη-
ματίζω Ἀπίωνι τῷ καὶ Διονυσίῳ γυ-
μνασιαρχή(σαντι) καὶ ὡς χρηματ(ίζεις) χαίρειν. ἠγό-
ρασα παρὰ σοῦ ἃ ἔχεις ἐν μισθώσι χλωρὰ
ἐντὸς περιχώματος Σαμψουχίνου λε-
γομέν[ο]υ (δραχμῶν) Ἀψκ, ἐξ ὧν μετεβαλό-
μην σοι (δραχμὰς) χ τὰς δὲ λοιπὰς (δραχμὰς) Ἀρκ μετα-
βαλοῦμαι πραγματευταῖς κληρονόμων
Αὐρηλίου Ἀντιόχου ἀκολούθως τῇ εἰς
σὲ μισθώσι, καὶ τὴν τούτων ἀποχὴν
ἀναδώσω σοι. (ἔτους) ιγ Αὐρηλίου
Ἀντωνίνου Καίσαρος τοῦ κυρίου
Φαμενὼθ ιβ.

4. *υ* of *σου* corr. from *ι*.

'Dorion, ex-exegetes and however he is styled, to Apion also called Dionysius, ex-gymnasiarch and however he is styled, greeting. I have bought from you the green-stuffs of the land which you have on lease within the surrounding-dyke called that of Sampsouchinus for 1720 drachmae; of which sum I have paid you 600 drachmae and will pay the remaining 1120 drachmae to the agents of the heirs of Aurelius Antiochus in accordance with the terms of your lease, and I will deliver to you the receipt for them. The 13th year of Aurelius Antoninus Caesar the lord, Phamenoth 12.'

513. Receipt for Sale of Confiscated Property.

34·2 × 11·7 *cm.* A.D. 184.

An acknowledgement from Diogenes to Serenus of the receipt of 705 drachmae 3 obols 3 chalci. This sum had been paid by Diogenes to the State in A.D. 181 as the price (including extra payments) of some confiscated house-property, which had been sold to him by the strategus at an auction. Two years later however a much higher bid for the property, amounting to three times that of Diogenes, was made by Serenus, to whom it was assigned by the dioeccetes, the arrangement of the strategus being thus overridden. In the present document Diogenes acknowledges that he has been repaid by Serenus the sum which he had expended on the purchase. The papyrus throws some interesting light upon the methods of the government in dealing with confiscated property, and incidentally provides important information with regard to the banks at this period; cf. notes on ll. 7 and 37.

[*Διογένης ὁ καὶ Διονύσιος Σ*]*αραπίωνος τοῦ Ἑρμίου* [*Φυλα-*
ξιθ[*α*]*λ*[*άσσειος ὁ καὶ*] [*Ἀλθα*]*ιεὺς Σερήνῳ Φιλίσκου τοῦ Σ*[*αρα-*
πίωνος μητρὸς Ἑλένης ἀπ' Ὀξυρύγχων πόλεως χ[*αίρειν.*
ἐπεὶ ἐκυρώθην ὑπὸ Νεμεσιανοῦ τοῦ στρατηγή-
σαντος τοῦ νομοῦ τῷ δευτέρῳ καὶ εἰκοστῷ
ἔτι Αὐρηλίου Κομμόδ[*ο*]*υ Ἀντωνίνου*
Καίσαρος τοῦ κυρίου μην[*ὶ Ἀ*]*δριανοῦ ἀπὸ ἀπρά-*
των τῆς διοικήσεως οἰκ[*ίαν*] *καὶ αἴθριον καὶ αὐ-*
λὴν σὺν χρηστηρίοις ὄ[*ντα ἐπ'*] *ἀμφόδου Λυκίων*
Παρεμβολῆς πρότερ[*ον Σαρα*]*πίωνος γενομένου*
[.] . *ιγε* . [.]*γου τεταρτ*[. . . . .] *τῶν τῆς συντειμή-*
[*σε*]*ως δραχμῶν ἑξακ*[*οσίων κ*]*αὶ τῶν ἐπομένων, κ*[*αὶ*
[*ταύ*]*τας παρεγράφην ὑπὸ τ*[*οῦ τοῦ*] *νομοῦ βασιλικοῦ*
[*γραμ*]*ματέως Περικλέους σ*[*ὺ*]*ν προσδιαγραφομέν*[*οις*
[*ἐν*] *δραχμαῖς ἑξακοσίαις τριάκοντα ἑπτὰ τριωβόλῳ*
[*ὁ*]*μοίως καὶ ὑπὲρ τόκου δευτέρου καὶ εἰκοστοῦ ἔτους*
[*δρ*]*αχ*(*μὰς*) *τριάκοντα ἐννέα τριώβολον ἡμιωβέλ*(*ιον*) *χαλ*(*κοῦς*) *τ*[*ρῖς*] *καὶ*
τρίτου καὶ εἰκ[*ο-*
[*στο*]*ῦ ἔτους δραχμὰς εἴκοσι ὀκτὼ ὀβολ*(*οὺς*) *δύο* [*ἡ*]*μιωβέλ*(*ιον*), *γίνονται τό-*

[κου] δραχμαὶ ἑξήκο[ν]τα ὀκτὼ χαλκοῖ τρῖς, διέγραψα δὲ εἰς τὸ
[δημ]όσιον τὰς τῆς τειμῆς τῆς οἰκίας σύνπαντι
[δρ]αχμὰς ἑξακοσίας τριάκοντα ἑπτὰ τριώβολον
[ὁμο]ίως καὶ τὸν τόκον τὸν [ὀ]ν[ό]ματί μου παραγρά-
[φέ]ντα ὄν⟨τα⟩ ἐν δραχμαῖς ἑξήκ[ο]ντα ὀκτὼ χαλκοῖς τρισί, ὧν
[κα]ὶ τὰ σύμβολα ἐπὶ ὑπογραφῆς μου τοῦ Διογένους τοῦ
[κ]αὶ Διονυσίου ἀνέδωκα σ[οὶ τῷ Σ]ερήνῳ ἕνεκα τοῦ ὑ-
[π]ερβεβλῆσθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ
[το]ῦ Σερήνου καὶ ἀναβεβι⟨βά⟩σθαι εἰς δραχμὰς χειλίας
[ὀκ]τακοσίας καὶ παραδεδόσθαι σοι ταύτην ἐξ ἐπιστο-
[λῆς τ]οῦ κρατίστου διοικητοῦ Οὐεστιδίου Ῥ[ο]υφείν[ο]υ
[. . . . .] . [.]ς τοῦ σ[τ]ρατηγήσαντος τῷ ἐνεστῶτι τετ[ά]ρ-
[τ]ῳ καὶ εἰκοστῷ ἔτει Μεχεὶρ τριακάδι τῶν δραχμῶν
[χ]ειλίων ὀκτακοσίων καὶ τῶν ἐπο[μ]ένων καὶ τὸν
βασι[λι]κὸν παρα[γ]εγραφέναι σε ἀκολούθως ᾧ με-
τέδωκεν προσγράφῳ μετὰ τὰς διαγραφείσας ὑπ᾽ ἐμοῦ
[δ]ραχμὰς ἑξακοσίας τὰς λοιπὰς δραχμὰς χειλίας δια-
κοσίας καὶ τὰ τούτων προσδιαγραφόμενα, ὁμολογῶ
[κ]ατὰ προσφώνησιν Ἐπιμάχου ἀσχολουμένου ὠνὴν τῆς
[ἐπ]ὶ τοῦ πρὸς Ὀξυρύγχων πόλει Σαραπείου τραπέζης ἀπεσ-
[χηκ]έναι με παρὰ σοῦ ἃς διέγραψα ὡς πρόκειται ὑπὲρ μὲν
[τιμῆ]ς καὶ προσδιαγραφομένων δραχμὰς ἑξακοσίας τριά-
[κον]τα ἑπτὰ ⟨τριώβολον⟩ ὑπὲρ δὲ τόκου δραχμὰς ἑξήκοντα ὀκτὼ
[χαλ(κοῦς) τρῖς,] τὰς ἐπὶ τὸ αὐτὸ δραχμὰς ἑπτακοσίας πέντε τριώβολον
χαλκοῦς
[τρῖς, καὶ μη]δέν σοι ἐνκαλεῖν μηδὲ ἐνκαλέσειν μήτε
[περὶ το]ύτων μηδὲ περὶ ἄλλου μηδενὸς ἁπλῶς μέχρι
[τῆς ἐν]εστώσης, καὶ ἐάν τις ζήτησις περὶ τούτου πρὸς σὲ γέ-
[νηται] ἢ τοῦς παρὰ σοῦ μεταλημψομένους ἐγὼ αὐτὸς τοῦ-
[το ἀν]αδέξομαι. παρὼν δὲ ὁ πατήρ μου Σαραπίων Ἑρμίου τ[οῦ
[Ἑρμίου Σ]ωσικόσμιος ὁ καὶ Ἀλθαιεὺς [[ό]] εὐδο[κ]εῖ το[ῖ]ς
[προκ]ειμένοις. κυρία ἡ ἀποχή. (ἔτους) κδ Αὐτοκράτορος Καίσαρος
[Μάρκο]υ Α[ὐρ]ηλίου Κομμόδου Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς
[Ἀρμεν]ιακοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ Μεγίστου

[. . . . . .] (2nd hand) *Διογένης ὁ καὶ Διονύσιος Σαραπίωνος Φυλαξιθα-*
[*λάσσε*]*ιος ὁ καὶ Ἀλθαιεὺς ἀπέσχον παρὰ τοῦ Σερήνου τὰς*
[*προκειμένας*] *ἐπὶ τὸ αὐτὸ δραχμὰς ἑπτακοσίας*
πέντε τρι]*ώβολον χαλκοῦς τρεῖς πλήρης καὶ οὐ-*
[*δὲν αὐτ*]*ῷ ἐνκαλῶ οὔτε περὶ τούτου οὔτε περὶ ἄλλου*
[*οὐδε*]*νὸς ἁπλῶς ὡς πρόκειται, καὶ ἐάν τις ζήτη-*
[*σις*] *περὶ τούτου γένηται πρὸς αὐτὸν ἢ τοὺς αὐτοῦ*
[*ἐγὼ*] *αὐτὸς τοῦτ*[*ο*] *ἀναδέξομαι.* (3rd hand) *Σερῆνος Φιλίσκου τοῦ Σαρα-*
πίωνος μητρὸς Ἑλένη[*ς ε*]*ὐδοκῶ τοῖς προκειμένοις κ*[*αὶ*] *ἔσχον τὰ*
[*σύμβ*]*ολα ἐφ' ὑπο*[*γραφῆς*] *σοῦ* [*ὡς πρό*]*κειται.* (4th hand) *Σαραπίων*
[*Ἑρ*]*μίου τοῦ Ἑρ*[*μίου Σωσικόσ*]*μιος ὁ καὶ* [*Ἀλ-*
[*θ*]*αιεὺς εὐδο*[*κῶ πᾶσι τοῖς προ*]*κειμέ*[*νοις.*
(5th hand) [*Ἐ*]*πεὶφ δ . .* [. . . . .] . *ι κολλ .* [. . . .
κεχρη(*μάτισται?*) [ ]

7. l. Ἀ]*δριανῷ.* 14. *ους* of *περικλεους* corr. from *ως.* 19. *ε* of *διεγραψα* corr. from *α.* 28. *ο* of *παραδεδοσθαι* corr. from *α.* 29. l. *Οὐεντιδίου.* 46. *υ* of *μεταλημψομενους* corr. from *ε.*

'Diogenes also called Dionysius, son of Sarapion son of Hermias, of the Phylaxithalassian tribe and Althaean deme, to Serenus son of Philiscus son of Sarapion, his mother being Helene, of Oxyrhynchus, greeting. Whereas I was assigned by Nemesianus, then strategus of the nome, in the 22nd year of Aurelius Commodus Antoninus Caesar the lord in the month Hadrianus from the unsold property of the Treasury a house, yard, and court with the fixtures, situated in the quarter of the Lycians' Camp, previously owned by Sarapion, late . . . , at 600 drachmae according to the valuation and the extra payments, and whereas I was registered by the basilico-grammateus of the nome, Pericles, as owing this sum together with the additional payments, making 637 drachmae 3 obols, and likewise for interest for the 22nd year 39 drachmae 3½ obols 3 chalci, and as interest for the 23rd year 28 drachmae 2½ obols, making a total of 68 drachmae 3 chalci for interest, and whereas I paid into the public bank for the price of the house in all 637 drachmae 3 obols and likewise for the interest debited to me the sum of 68 drachmae 3 chalci, the receipts for which payments with the signature of me, Diogenes also called Dionysius, I have delivered to you, Serenus, because you have made a higher bid for the aforesaid house and have raised the price to 1800 drachmae, and the property has been made over to you by a letter of his highness the dioecetes, Ventidius Rufinus . . . , ex-strategus, in the present 24th year on Mecheir 30 for the 1800 drachmae and extra payments, and the basilico-grammateus has debited you in accordance with the supplementary note which he has issued, after reckoning the 600 drachmae paid by me, with the remaining 1200 drachmae and the additional payments: I acknowledge that in accordance with a communication of Epimachus who farms the bank at the Serapeum at Oxyrhynchus I have received from you the sums which I paid as aforesaid, for the price and the additional payments 637 drachmae 3 obols and for interest 68 drachmae 3 chalci, making

a total of 705 drachmae 3 obols 3 chalci, and that I neither have nor will have any claim against you with regard to this or any other matter whatever up to the present day, and if any action is brought against you or your assigns with regard to this, I will take the responsibility upon myself. My father Sarapion son of Hermias son of Hermias, of the Sosicosmian tribe and Althaean deme, being present consents to the aforesaid. This receipt is valid. The 24th year of the Emperor Caesar Marcus Aurelius Commodus Antoninus Augustus Pius Armeniacus Medicus Parthicus Sarmaticus Germanicus Maximus ... I, Diogenes also called Dionysius, son of Sarapion, of the Phylaxithalassian tribe and Althaean deme, have received from Serenus the aforesaid total of 705 drachmae 3 obols 3 chalci in full, and I have no claim against him with regard to this or any other matter whatever, as aforesaid, and if any action is brought against him or his in connexion with this, I will take the responsibility upon myself. I, Serenus son of Philiscus son of Sarapion, my mother being Helene, consent to the aforesaid provisions and have received the receipts with your signature as aforesaid. I, Sarapion son of Hermias son of Hermias, of the Sosicosmian tribe and Althaean deme, consent to all the aforesaid porvisions. Epeiph 4, executed ...'

1. [Φυλα]ξιθ[α]λ[άσσειος ὁ καὶ] [Ἀλθα]ιεύς: cf. l. 52 and **477.** 7–8, note. It is curious that the father of Diogenes belonged to a different tribe; cf. l. 48 Σ]ωσικόσμιος ὁ καὶ Ἀλθαιεύς. Since the Phylaxithalassian was in all probability an Alexandrian tribe (cf. Kenyon, *Archiv*, II. p. 78) it is most likely that the Sosicosmian was also Alexandrian.

7. ἀπράτων τῆς διοικήσεως: the present passage serves to explain B. G. U. 18, a papyrus which caused Wilcken some difficulty; cf. *Ost.* I. pp. 505–6. The ἐν ἀπράτοις ὑπάρχοντα there were no doubt, as here, *confiscated* land and houses, and the commission appointed by the basilico-grammateus was limited to the assessment (συντιμήσασθαι B. G. U. 4; cf. l. 11, here) of this particular kind of property and has no reference to a valuation of private property in general. The συντίμησις was a kind of reserve price serving as a basis for higher offers; cf. the distinction drawn in **500.** 13–4 between the regular rent of δημοσία γῆ and the ἐπίθεμα or increase.

11. The vestiges of the first word would suit [ἀρ]χιγεω[ρ]γοῦ; cf. **477.** 4. But we hesitate to introduce that rare and curious title here, especially as τεταρτ[is quite obscure.

12. For ἑπομένων in connexion with the purchase of confiscated property cf. P. Amh. 97. 14. We explained the ἑπόμενα there as referring to the πρόσοδος, or yearly payment to the State, mentioned in P. Brit. Mus. 164. But it would also be possible to refer the ἑπόμενα to the προσδιαγραφόμενα and τόκοι which are added on here in ll. 14 sqq. to the original 600 drachmae of the συντίμησις. The προσδιαγραφόμενα here amount to $6\frac{1}{4}$ per cent. on the 600 drachmae.

16. τόκου: though Diogenes bought the property in Hadrianus (Choiak) of the 22nd year, he seems not to have paid the purchase price until towards the middle of the 23rd year. Hence the necessity for interest.

37. ἀσχολουμένου ὠνὴν τῆς ... τραπέζης: this passage which clearly indicates that the bank at the Serapeum was farmed out by the government throws quite a new light upon the relation of the State to the banks in the Roman period. From Rev. Laws lxxiii sqq. it was known that under the Ptolemies the banks other than the βασιλικαὶ τράπεζαι were farmed out by the government; cf. Wilcken, *Ost.* I. p. 635. But in the absence of any indications in the Roman period that the banks called by names of individuals were anything but private banks, it has generally been supposed that the bank-monopoly enjoyed by the Ptolemaic government had been abolished (cf. *op. cit.* p. 647). But it is clear that in the case of this bank at any rate the privilege of administering it had to

be bought from the government; and it is noticeable that in **91**. 8 sqq., written four years later than **513**, *ἐπιτηρηταί* of the bank at the Serapeum are mentioned, and the Epimachus who issues the *ὑπόσχεσις* (**91**. 11) is probably identical with the Epimachus here. Since *ἐπιτηρηταί* are commonly found in connexion with *ὠναί* (*op. cit.* p. 599), the two papyri point to the same conclusion, and raise the problem how far the banks which are simply called by the name of an individual were really private. The bank at the Serapeum is mentioned in previous reigns (cf. **98**. 8, **264**. 7) under the names of different persons, and more probably they were either the *ἀσχολούμενοι* or the *ἐπιτηρηταί* of it than the owners. If this be granted, the persons who elsewhere give their names to banks may well be to a large extent, if not wholly, in the same position, and the condition of the banking business in the Roman period would not differ very much from that in the Ptolemaic. One change however can be traced; the *δημοσία τράπεζα* plays a less important rôle in Roman times than the *βασιλικὴ τράπεζα* had done previously, for most private transactions were in the Roman period conducted through the *ἰδιωτικαὶ τράπεζαι* (cf. **305**), whereas under the Ptolemies the existence of banks other than *βασιλικαί* is only known from the Revenue Papyrus. A tax called *τραπ(εζιτικόν?)* occurs in **574**, being perhaps a charge for the maintenance of the official banks.

514. Receipt for Salary.

6·4 × 12 *cm.* A. D. 190–1.

A receipt for an *ὀψώνιον* of 400 drachmae, addressed to two collectors of the corn-revenues by an unnamed person who was very likely a *σιτολόγος*, since he undertakes the registration (*καταχωρισμός*) of the account-books; cf. **515**. The writer has made so many erasures and interlinear additions that the construction is in parts obscure. The papyrus was written in the 31st year of Commodus.

1 *Νείλῳ χρη(ματίζοντι) μητ(ρὸς) Σοή(ριος) καὶ τῷ σὺν αὐ(τῷ) ἀπαιτητ(ῇ) σι(τικῶν)*
[[*σα χαί(ρειν) ἔσχον παρ' ὑ(μῶν)*]] *ὀφειλόντ(αν) ὑπ(ὲρ) καὶ*
2 *φόρων τῶν ἐν Ταλαὼ* [[*ἐχόντων*]] *περὶ Σιναρὺ*
γενήμ(ατος) τοῦ διελ(θόντος) λ (ἔτους)
3 *χαί(ρειν). ἔσχον παρ' ὑμῶν ὑπὲρ ὀψωνίου ἀργυ(ρίου) (δραχμὰς) υ,*
ὄντος πρὸς ἐμέ.
4 *τοῦ καταχωρισμ(οῦ) τῶν βιβλ(ίων)* [[*οντ καὶ τῆς ἀπαιτ(ήσεως)*]]
5 [[*ἧς πεποίημαι προχ(ρείας?) ὑπ(ὲρ) τ*[*τ*]*ῆς ᾱ ἐν Ταλ(αὼ) ἔχο(ντος?) π(ερὶ?) Σιναρὺ ὄντ(ος)*]]
[[*πρὸς ὑμᾶς*]]

2. *εν* below *απο* which is crossed through. 3. *ὕμων* Pap.

'To Nilus, stated as the son of Soëris, and his colleague in the collection of the corn-revenues due at Talao and in the district near Sinaru for the produce of the past 30th year, greeting. I have received from you as my salary 400 drachmae, I being responsible for the registration of the books.'

2. It is not clear with what ὑπ(ήρ) is to be connected. The analogy of l. 5 suggests that it governs τῶν, but from its position after ὀφειλόντ(ων) it would seem to refer to γενή(ματος).

5. *a* with a stroke over it may be either αὐ(τοῦ) or (πρότερον).

515. Receipt for Taxing-Lists.

11·7 × 14·6 *cm.* A. D. 134.

A receipt issued by the keepers of the public record-office at Oxyrhynchus to the sitologi of certain districts in the nome, stating that they had registered in the records various account-books of these officials. Cf. P. Amh. 69, a statement by sitologi that they had registered (καταχωρίζειν is used as here) their account-books with certain officials appointed to take them to Alexandria.

Φιλίσκος καὶ Ἡρώδης βιβλ(ιοφύλακες) δημο(σίων) λόγων Χαιρή(μονι) καὶ Παπο(ντῶτι) σιτολ(όγοις)
Μονίμ(ου) τόπ(ων) καὶ Ἡρακλ(είδῃ) σι(τολόγῳ) Σ̣ι̣ν̣γκ( ) τόπ(ων) καὶ Διονι(σίῳ) γενομ(ένῳ) Μ̣ε̣μ( ) τόπ(ων) χαίρειν.
κατεχωρίσθη ἡμεῖν διὰ Ἀπολ(λωνίου) γρ(αμματέως) τῇ λ τοῦ Φαμενὼθ τοῦ ιη (ἔτους)
Ἀδριανοῦ Καίσαρος τοῦ κυρίου ἑκάστης σιτολ(ογίας) κατ' ἄνδρα σ̣υ̣ν̣π̣λη̣(ρώσεως)
(πυροῦ) γενήμ(ατος) ιζ (ἔτους), καὶ Χαιρήμ(ων) καὶ Παπο(ντῶς) Μονίμ(ου) τόπ(ων) καὶ Ἡρακλ(είδης)
Σ̣ι̣ν̣γκ( ) τόπ(ων) [τὸ] μηνιαῖον ἐπὶ κεφαλαίο(υ) τοῦ Μεχείρ, καὶ ὁ Χαιρή(μων) καὶ Παπο(ντῶς) μόνοι Μονίμ(ου) τόπ(ων) καὶ μηνιαῖο(ν) Φαμενὼθ καὶ μεταλ̣ό̣γιο(ν)
κατ' ἄνδρα ἰ̣σ̣δοχῆς. (2nd hand) Θέων γρ(αμματεὺς) σεση(μείωμαι).

'Philiscus and Herodes, keepers of the public records, to Chaeremon and Papontos, sitologi of the Monimus district, and Heraclides, sitologus of the Sink . . . district, and

Dionysius, ex-sitologus of the M . . . district, greeting. There has been registered with us through the scribe Apollonius on Phamenoth 30 of the 18th year of Hadrianus Caesar the lord the detailed list for each sitologus-district of the supplementary payments of wheat-produce for the 17th year, and by Chaeremon and Papontos for the Monimus district and by Heraclides for the Sink . . . district the monthly summary for Mecheir, and by Chaeremon and Papontos only for the Monimus district both the monthly summary for Phamenoth and the secondary detailed list of receipts. Signed by me, Theon, scribe.'

2. Σινγκ( ) *τύπ(ων)*: no doubt identical with Σινκ( ) in **517**. 6.

Μεμ( ): the second letter is more like *ν*, but the *μ* above the line is fairly certain, being just like the second *μ* of Μονίμ(ου).

3. Apollonius was probably the scribe of the sitologi, since the scribe of the *βιβλιοφύλακες*, who appends his signature at the end, is called Theon.

7. *μεταλόγιο(ν)*: this word, which is new, would seem to be connected with the phrase *μετὰ λόγου* which occurs in Fayûm tax-receipts (cf. P. Fay. Towns 53. 2–3, note), and to indicate a second tax-list giving the details of the individual payments, as contrasted with the *μηνιαῖον* which only gave the totals.

516. Order for Payment in Kind.

18·3 × 9·1 *cm.* A.D. 160.

Authorization addressed to the sitologi by Dionysius, a victor in the games and late exegetes, for the payment to Apion of a quantity of wheat. **519–32** are a series of similar notices to the sitologi, another specimen of which is **88**. These *διαστολικά* (cf. **533**. 4) appear to be, so far, peculiar to Oxyrhynchus; and clearly indicate that the sitologi, besides receiving dues to the government, undertook the storage of grain for private individuals, the public granaries thus presenting the closest analogy to the public banks. The correlatives of these orders on the sitologi are found in the receipts issued by them stating that a certain payment had been made, e.g **517–8**. Those two documents are clearly concerned with private transactions, notwithstanding the opening formula *μεμέτρη(νται) εἰς τὸ δημόσιον*; and they show that caution must be exercised in the explanation of other sitologus receipts from the Fayûm and elsewhere, which need not refer to payments to the government of rent or taxes in the absence of an express statement to that effect. Cf. also **501**. 18, 24, 26, and **533**. 24.

Διονύσιος Φαύστου τοῦ καὶ
Ἀμφείονος τῶν ἱερονικ(ῶν)
καὶ ἐξηγητευκότ(ων) τῆς Ὀξυ(ρύγχων)
πόλεως διὰ Ὡρίωνος γραμματ(έως)

σιτολ(όγοις) μέσης τοπ(αρχίας) Κερκευ(ρώσεως) τόπ(ων)
χαίρειν. διαστείλατε
ἃς ἔχετέ μου ἐν θέματι
πυροῦ γενήμ(ατος) τοῦ διελ(θόντος) κγ (ἔτους)
Ἀντωνείνου Καίσαρος τοῦ κυρίου
Ἀπίωνι Ἀπίωνος ἀρτάβ(ας)
εἴκοσι πέντ[ε] ἥμισυ χοί(νικας) ἐννέα,
/ (ἀρτάβαι) κε (ἥμισυ) χ(οίνικες) θ. (ἔτους) κδ Ἀντωνείνου
Καίσαρος τοῦ κυρίου Ἀθὺρ κα.
2nd hand Ἀπίων Ἀπίω(νος) ἐπήνεγκα.

'Dionysius son of Faustus also called Amphion, a victor in the games and sometime exegetes of Oxyrhynchus, through Horion, scribe, to the sitologi of the district of Kerkeurosis in the middle toparchy, greeting. Supply to Apion son of Apion of the wheat belonging to me from the produce of the past 23rd year of Antoninus Caesar the lord which you have on deposit 25½ artabae 9 choenices, total 25½ art. 9 choen. The 24th year of Antoninus Caesar the lord, Athur 21. (Signed) Presented by me, Apion son of Apion.'

2. *τῶν ἱερονικ(ῶν)*: a *ἱερονίκης* or victor in one of the great games had special privileges; cf. **59.** 12–3, where a *ἱερονίκης* claims exemption from the duty of attending the praefect's court at Alexandria, and P. Brit. Mus. 348. 6 *τῶν ἱερονικῶν καὶ ἀτελῶν*.

5. *Κερκευ(ρώσεως)*: cf. **625**, where the name is written out.

517. Receipt for Payment in Kind.

10·5 × 5·6 *cm.* A. D. 130.

Copy of a receipt issued by a sitologus and others stating that 30 artabae of wheat had been transferred from the account of Papontos to that of Sarapion. As explained in the introduction to the preceding text, both this papyrus and **518**, which is similar in contents, have every appearance of referring to transactions between private individuals; and they are to be regarded as certificates from the sitologi corresponding to orders for payment such as **516**. Cf. **612–7**.

Ψώβθ(εως), διεστάλ(ησαν) τῷ ιδ (ἔτει ?)
ἀπὸ Σενέπ(τα) (ἀρτάβαι) λ.
Μεμέτρη(νται) εἰς τὸ δημ(όσιον)

(πυροῦ) γενήμ(ατος) ιδ (ἔτους) Ἀδριανοῦ
Καίσαρος τοῦ κυρίου
διὰ Θέωνος σιτολ(όγου) Σιγκ( )
καὶ μισθωτ(ῶν) Ἡρακλείδ(ου)
Ἀντίου Ὥρου καὶ Πτολ-
λᾶ[ο]ς Σαραπί[ω]νι
Ἡρώδου ἀπὸ θέματ(ος)
Παποντῶτ(ος) Δωροθ(έου)
γεωργ(οῦ) (πυροῦ) (ἀρτάβαι) τριάκον-
τα πέντε, ⁄ (πυροῦ) (ἀρτάβαι) λε.
Ὥρος διὰ Στεφά(νου) γρ(αμματέως) σεση(μείωμαι)
τὰς τοῦ (πυροῦ) (ἀρτάβας) τριάκον-
τα πέντε, ⁄ (πυροῦ) (ἀρτάβαι) λε.
Πτολλᾶς διὰ Διόμου
γραμ(ματέως) σεσημείωμαι
τὰς τοῦ (πυροῦ) (ἀρτάβας) τριάκοντα
πέντε, ⁄ (πυροῦ) (ἀρτάβαι) λε.

'Psobthis, paid in the 14th year from Senepta, 30 artabae. Measured into the public granary, from the produce of the 14th year of Hadrianus Caesar the lord through Theon sitologus of Sink . . . and Horus and Ptollas, lessees of Heraclides son of Antias, to Sarapion son of Herodes out of the deposit of Papontos son of Dorotheus, cultivator, 35 artabae of wheat, total 35 art. of wheat. (Signed) I, Horus, through Stephanus, clerk, have certified the 35 artabae of wheat, total 35 art. of wheat. I, Ptollas, through Diomus, clerk, have certified the 35 artabae of wheat, total 35 art. of wheat.'

1–2. Whether these two lines have any connexion with what follows is uncertain. They appear to have been written by the same hand as the rest of the text, but this fact does not establish any essential relationship since the handwriting of the signatures in ll. 14–20 shows the receipt to be only a copy.

6. Σιγκ( ) : sc. *τόπων* ; cf. **515**. 2.

518. Receipt for Payment in Kind.

10·7 × 8·9 *cm.* A. D. 179–180.

Receipt for a payment through the sitologi of 4 artabae of wheat to the credit of Sarapion ; cf. introd. to the preceding papyrus.

Μεμ̣ε̣(τρηνται) ἰς τὸ δη(μόσιον) (πυροῦ) γενή(ματος) [το]ῦ διελ(θόντος)
ιθ (ἔτους) Αὐρηλίων Ἀντωνίνου
καὶ Κομμόδου Καισάρων τῶν
κυρίων διὰ σι(τολόγων) λιβ̣ὸ(ς) τ[ο]π(αρχίας) Ἐ̣π̣ι̣( ) τόπ(ων)
Σαρα[π]ίωνι Χαρισίου θέμ(ατος) (ἀρτάβαι) δ
/ (πυροῦ) (ἀρτάβαι ?) [δ.] (2nd hand) Διογ(ένης) σι(τολόγος) σεσημ(είωμαι)
τὰς τοῦ (πυροῦ) (ἀρτάβας) δ.

6. (πυροῦ) after του corr.

'Measured into the public granary from the produce in wheat of the past 19th year of the Aurelii Antoninus and Commodus, Caesars and lords, through the sitologi of the district of Epi . . . in the western toparchy to Sarapion son of Charisius a deposit of 4 artabae, total 4 art. of wheat. (Signed) I, Diogenes, sitologus, have certified the 4 artabae of wheat.'

6. Διογ(ένης): or perhaps Διῖος.

(*g*) ACCOUNTS.

519. Account of Public Games.

(*a*) 8·9 × 6 *cm.*, (*b*) 11·1 × 6·6 *cm.* Second century.

Two fragments, apparently in the same hand, though the writing is a little larger in one case than in the other, from accounts of receipts and expenditure in connexion with the public games at Oxyrhynchus. (*a*) gives a list of payments on Mecheir 23 for a theatrical entertainment, including the high sums of 496 drachmae to an actor, and 448 drachmae to a Homeric rhapsodist, besides payments for music and dancing. The other fragment (*b*) contains the end of a list of receipts which amounted to 500 drachmae 1 obol in all, the exegetes and cosmetes contributing 95 drachmae 1 obol. There follows (ll. 4–13) a list of payments in connexion with a religious procession (κωμασία), which amounted to 124 drachmae 96 obols, the silver and copper being, as often, added up separately, and then (ll. 14–6) another list of payments to gymnastic performers.

(*a*) . . . . . .
L ἀπεδόθη
Μεχ(εὶρ) κγ

μίμῳ (δραχμαὶ) υϙς,
ὁμηριστῇ (δραχμαὶ) υμη,
καὶ ὑπὲρ μου[σ]ι[κῆς (δραχμαὶ) . . .
[ὀ]ρχηστῇ [(δραχμαὶ)] ρ[.]δ
. . . . . .

(*b*) . . . . . .
ἀπ . . [. . . πα]ρὰ τοῦ ἐξη(γητοῦ) (δραχμαὶ) μβ,
παρὰ τοῦ κοσμητ(οῦ) (δραχμαὶ) νγ (ἡμιωβέλιον),
/ (δραχμαὶ) φ (ὀβολός).
L ἀνηλ(ώθησαν) κωμασταῖς Νείλ(ου) (δραχμαὶ) κ,
κωμασταῖς θεῶν (δραχμαὶ) νς,
ἱπποκόμοις (δραχμαὶ) ις,
ἱεροδού(λοις) ιδ ὀβ(ολοὶ) πδ,
πλου( ) ἱεροδού(λοις) (δραχμαὶ) κ,
κήρυκι (δραχμαὶ) η,
σαλπικτῇ (δραχμαὶ) δ,
παιδίοις ἀρίστου ὀβ(ολοὶ) ς,
παλμῶν ὀβ(ολοὶ) ς,
/ L (δραχμαὶ) ρκδ ὀβ(ολοὶ) ϙς.
[. .] . α( ) πανκρατ(ιαστῇ) (δραχμαὶ) . [. .
[. .]ανωνι ἀνταγ(ωνιστῇ) (δραχμαὶ) [
[. .] . νι πύκτῃ μη . ( ) ι[
. . . . . .

1. L (cf. ll. 10 and 19) is the sign for subtraction.
14. Though υ is written above the line, πλοῦ was perhaps meant.
18. παλμῶν: probably from a Graecized form of *palma*.

520. Account of a Sale.

22·4 × 17 *cm.* A.D. 143.

Report of a sale of articles from a miscellaneous store (παντοπώλιον) belonging—or lately belonging—to a man called Chares. The fact that the report is rendered to three overseers (ἐπιτηρηταί) and that the result of the sale was paid

over to them renders it extremely probable that the goods had for some reason been confiscated by the government, and sold by auction. For ἐπιτηρηταί in this connexion cf. B. G. U. 49. 5 ἐπιτ(ηρητὴς) γενημ(ατογραφουμένων). The account was originally glued on the left side to another document, now lost.

1st hand κζ, παντοπ(ωλίου) Χάρητ(ος).

2nd hand (?) προσάνγελμα παντοπωλ(ίου) λα . [. .
Χάρητος Ἀμμωνίωνι καὶ Ἡφαιστᾶι
καὶ Λυκαρίωνι ἐπιτηρητ(αῖς) (ἔτους) ϛ
Ἀντωνείνου Καίσαρος τοῦ κυρίου Ἐπε[ὶ]φ [. .
Νείκυτος ταριχίω(ν) διπλ(ῶν) β [(δραχμαὶ) β,
Διδύμου πλεκτῶ(ν) ϛ [(δραχμαὶ)
) ἓλ(ασσον) (ὀβολοὶ δυο). Πτολεμαίου ταριχίω(ν) διπλ(οῦ) α [(δραχμὴ) α,
Ἀμμων[ᾶτο]ς Γαίου Κερκενητ( ) χω( ) δι̣π̣ε̣ . . ( ) [
Ἰουλᾶτ[ος] στιβάδων γ [
Σερᾶτος ταριχίω(ν) διπλ(ῶν) β [(δραχμαὶ) β,
Σαραπίωνος γύρεως (ἀρταβῶν) β [
ἑτέρου Σαραπίωνος σελίω(ν) φορτ[ί]ω(ν) γ [
τοῦ αὐτοῦ σιδή(ρου) ἠργ(ασμένου) μν(ῶν) β (δραχμαὶ ?) [
Παρόδου σιδή(ρου) ἠργ(ασμένου) μν(οῦ) β [δραχμαὶ
Ἀρείου ψιάθων κδ [
Ἰσιδώρου πο̣δῶν κλειν̣ῶν ϛ [
τοῦ αὐτοῦ πορφυρίο(υ) στατή(ρων) δ [
Ἀρτώσι⟨ο⟩ς πλεκτῶ(ν) ιβ (δραχμαὶ) [
Μώρου κύρτων πλεκτῶ(ν) η (δραχμὴ) α (ὀβολὸς ?),
Ἰσιπ̣ουτᾶτος ταριχίω(ν) διπλ(ῶν) β (δραχμαὶ) β,
Ἡρώδου στροβείλα(ν) ν (δραχμὴ) α (τριώβολον ?).
αἱ κ(αὶ) λδ (τριώβολον). / (δραχμαὶ) λδ (ὀβολός ?),
αἳ καὶ μετεβλήθ(ησαν) Ἀμμωνίωνι καὶ Ἡφαιστ(ᾶ) καὶ Λυκαρίω(νι)
ἐπιτη(ρηταῖς).

3rd hand Κλ̣αύδ(ιος) Διονύσιος σεση(μείωμαι).

3. χ of χαρητος corr. from λ (?).

'The 27th, Chares' emporium. Report of the emporium . . . of Chares, to Ammonion, Hephaestas and Lycarion, overseers, in the 6th year of Antoninus Caesar the lord, Epeiph . . Nicus, 2 double jars of pickled fish 2 drachmae; Didymus, 6 ropes . . .;

Ptolemaeus 1 double jar of pickled fish 1 drachma (marginal note '2 obols too little'); Ammonas son of Gaius, of Kerken . . .; Iulas 3 mattresses . . .; Seras 2 double jars of pickled fish 2 drachmae; Sarapion 2 artabae of meal . . .; another Sarapion 3 loads of . . .; ditto 2 minae of wrought iron . . drachmae; Parodus 2 minae of wrought iron . . drachmae; Arius 24 mats . . .; Isidorus 6 couch-legs . . .; ditto 4 staters of purple . . .; Hartosis 12 ropes . . drachmae; Morus 8 plaited fishbaskets 1 drachma 1 obol; Isipoutas 2 double jars of pickled fish 2 drachmae; Herodes 50 wicks 1 drachma 3 obols; total 34 drachmae 1 obol (marginal note 'making 34 drachmae 3 obols'), which sum was paid over to Ammonion, Hephaestas and Lycarion, overseers. (Signed) Certified by me, Claudius Dionysius.'

2. The mutilated word at the end of the line is not *λεγομένου*.

6. *διπλ(ῶν)*: cf. **141**. 5 (of the Byzantine period), where the *διπλοῦν* is a measure of wine. The form *διπλοκέραμος* or *διπλοκεράμιον* is found in Wilcken, *Ost.* II. 1166. 4–5, and this may also be meant here.

9. *Κερκενητ(*) apparently gives the name of the place at which Ammonas lived. The word after *χω(*) does not seem to be *διπλ(ῶν)*. Possibly *χω* should not be separated from the following letters.

13. *σελίω(ν)*: an unknown word, but cf. Hesych. *σαλία· πλέγμα καλάθῳ ὅμοιον ὃ ἐπὶ τῆς κεφαλῆς φοροῦσιν αἱ Λάκαιναι.*

521. List of Objects.

17·5 × 5·8. Second century.

Part of a list of articles, which is of interest on account of some rare words. Statuettes or shrines of Isis, Osiris, and Harpocrates are mentioned, and the list perhaps refers to the property of some temple; cf. the mention of *ἰδιῶται* (?) in l. 10. This supposition is strengthened by the contents of a fragmentary account on the *verso* in which occurs a payment of 800 drachmae *γενε[σίω(ν) θεοῦ* Οὐεσπ(ασιανοῦ) and another amount] *γενεσίω(ν) θεοῦ* Νερούα αδ[(cf. B. G. U. 1. 9, 392. x. 9, &c.). To the left of the list on the *recto* are a few letters of the ends of lines of an account in a different hand.

λ[όγος
Ἴσιδο[ς] λ[κεχρυ-
σωμένον κα[Ἁρπο-
κράτην κεχ[ρυσωμένον ναίσ-
κιον Ὀσείριδ[ος
Ὀσείριδος ξυλ[ίνου ξυ-
λοναίσκιον [
βάδιλλος σιδ[ηροῦς
καρκίνος σιδη[ροῦς
καὶ προσεγένετο [ἐν τῷ . ἔτει . . .
Καίσαρος τοῦ [κυρίου
φιάλη χαλκῆ [
ὑδρῆν χαλκ[οῦ
θυμιατήριον [

ξύλινον κεχ[ρυσωμένον
ἔστι δὲ ἐν [
ὑπὸ ἰδιω[τῶν (?)
κε (ἀρτάβαι ?) χαλκοῦν [
γλωσσόκομο[ν
λυχνία σὺν [
κάλαμος σὺν [
γαλακτο[
μεναστ[
γαλακτ[ο]φ[

. . . . . .

7. λοναΐσκιον Pap.

6. *ξυλοναίσκιον* is a new compound.

11. 25 artabae seems rather an incongruous item, but we can find no alternative.

13. *βάδιλλος* occurs in Suidas, but the meaning was unknown. L. Dindorf remarks (*ap.* Stephanus *s. voc.*) *nisi potius nomen est proprium factum a βάδιος . . . corruptum videri potest ex βάδιμος.* The present passage disposes of this criticism by showing conclusively that *βάδιλλος* means a vessel or instrument of some kind, in this case made of iron, and Mr. Smyly is no doubt right in identifying it with the Latin *batillum* or *batillus*, 'shovel'; cf. the mention of 'tongs' (*καρκίνος*) in l. 14.

18. *ὑδρῆν* is for *ὑδρεῖον*.

22. *γαλακτο[* is probably a compound word meaning a receptacle for milk; it recurs in l. 24.

522. Account of Corn-Transport.

30·8 × 18 *cm.* Second century.

An account, probably rendered by an official to his superior, of expenses connected with the dispatch of several boat-loads of corn by river, no doubt to Alexandria. The papyrus is written in a large cursive hand, resembling that of 520.

Λόγος ἀποστόλου Τριαδέλφου
(πυροῦ) (ἀρτάβαι) ᾽Τυ ἐκ (δραχμῶν) κα (δραχμαὶ) ψιβ.
τῷ αὐ(τῷ) ὡς τ(ῶν) Ἀ (ἀρταβῶν) (δραχμῶν) δ (δραχμαὶ) ιβ.
φορέτρο(υ) (πυροῦ) (ἀρταβῶν) ροα βασταχθ(εισῶν) ἐξώσει ψυγμ οῦ)
ὡς τ(ῶν) ρ (δραχμῶν) δ (δραχμαὶ) ϛ.
τιμ(ῆς) κερ(αμίου) πεμφθ(έντος) ὑπηρέτ(αις) καὶ στρ(ατιώτῃ) (δραχμαὶ) η (ὀβολός).
πρεσβυ(τέροις) Ὥφε(ως) ὑπ(ὲρ) μισθ(οῦ) ἐργ(ατῶν) ια ἐμβολευόντ(ων) (δραχμαὶ) ϛ (ὀβολοὶ δύο).

Ἀφύγχ(ει) θησαυροφύ(λακι) ὑπ(ὲρ) ὀψω(νίων) τῶν
ἀπὸ Τῦβι ἄλ(λαι) (δραχμαὶ) ιη.
/ ἀνηλ(ώματος) (δραχμαὶ) ψξβ (τριώβολον), ὧν τὸ (ἥμισυ)
ἀποστόλ(ου) Ὡρίω(νος) Ἀμμω(νίου) (ἀρτάβαι) Ἀφ
καὶ ἀποστόλ(ου) Παυσί(ριος) Ἀπολ(λωνίου) (ἀρτάβαι) φ, / (ἀρτάβαι) Β,
ἐκ (δραχμῶν) κα (δραχμαὶ) υκ.
ναυτικ(οῦ) Ὡρίωνος κυβε(ρνήτου) αἱ δοθ(εῖσαι) [[(δραχμαὶ) η]] (δραχμαὶ) η.
τιμ(ῆς) κερ(αμίου) πεμφθ(έντος) ὑπηρέτ(αις) καὶ στρ(ατιώτῃ) (δραχμαὶ) η
(ὀβολός).
τιμ(ῆς) ἄλ(λων) κερ(αμίων) β πεμφθ(έντων) ναύτ(αις) (δραχμαὶ) ις (ὀβολοὶ δύο).
τιμ(ῆς) λαχ(άνων) τοῖς αὐ(τοῖς) χω(ρὶς ?) ἄρτ(ων ?) (τετρώβολον).
πρεσβυ(τέροις) Ὄφεω(ς) ὑπ(ὲρ) μισθ(οῦ) ἐργ(ατῶν) ζ [[εμ]]
ἐμβολ(ευόντων) (δραχμαὶ) δ.
ἐργ(άτῃ) α ὑπηρ(ε)τοῦντ(ι) παρὰ τὸ (ἥμισυ) (ἀρτάβης) καὶ ἀνα-
βάλλοντ(ι) σεῖτ(ον) ἡμ(ερῶν) γ (ἡμίσους) (δραχμαὶ) ε.
/ ἀνηλ(ώματος) (δραχμαὶ) υξς, ὧν τὸ (ἥμισυ)
/ ἐπὶ τὸ αὐ(τὸ) ἀνηλ(ώματος) (δραχμαὶ) ΑΣκη (τριώβολον), ὧν τὸ (ἥμισυ)
(δραχμαὶ) χιδ (ὀβολοὶ δύο).
Διοσκορᾶτ(ι) ὧν λόγ(ον) δώ(σ)ει ὀβ(ολοὶ) γ.
τιμ(ῆς) κερ(αμίων) β ἀναλωθ(έντων) ἡμεῖν μόνοις
ἀπὸ Φαμε(νὼθ) κζ ἕως Φαρμ(οῦθι) ιε (δραχμαὶ) ις (ὀβολοὶ δύο).
λεπ( ) δαπ(άνης) σὺ(ν) τιμ(ῇ) ἐλαίου τῶν αὐ(τῶν)
ἡμερῶ(ν) (δραχμαὶ) η (τετρώβολον).
[ἀποστό]λ(ου) [. . .]ω( ) [
. . . . . .

5. δ corr. from ς. 17. ι of ις corr. 20. δ corr. from ι. 26. ε of δω(σ)ει corr. from σ (?).

'Account:—for the vessel of Triadelphus 3400 artabae of wheat at 21 drachmae (per 100) 712 dr. To the same at 4 drachmae per 1000 12 dr. Carriage of 171 artabae of wheat transported . . . the drying-place at 4 dr. per 100 6 dr. Price of a jar (of wine) sent to the assistants and soldier 8 dr. 1 obol. To the elders of Ophis for the wages of 11 workmen employed in lading 6 dr. 2 obols. To Aphunchis, guard of the granary, as his salary since Tubi 18 dr. more. Total of expenditure 762 dr. 3 obols, of which ½ is (381 dr. 1½ obols). For the vessel of Horion son of Ammonius 1500 artabae and for the vessel of Pausiris son of Apollonius 500 artabae, total 2000 artabae, at 21 dr. (per 100) 420 dr. Payment to Horion, pilot, the sum given, 8 dr. Price of a jar sent

to the assistants and the soldier 8 dr. 1 obol. Price of 2 more jars sent to the sailors 16 dr. 2 obols. Price of vegetables for the same, without bread, 4 obols. To the elders of Ophis for the wages of 7 workmen employed in lading 4 dr. To 1 workman assisting beyond (?) the ½ artaba and embarking (?) corn for 3½ days 5 dr. Total of expenditure 466 dr., of which ½ is (233 dr.). Sum of the whole expenditure 1228 dr. 3 obols, of which ½ is 614 dr. 2 obols. To Dioscoras 3 obols, for which he shall render an account. Price of 2 jars expended upon us alone from Phamenoth 27 to Pharmouthi 15 16 dr. 2 obols. Expense of . . . together with the price of oil for the same period 8 dr. 4 obols.'

1. Triadelphus, like Horion son of Ammonius and Pausiris, was probably the owner of an *ἀπόστολον*. The payments in ll. 2 and 14, which are at the rate of slightly more than 1 obol per artaba, seem to be the charge for transport to the vessel's destination, probably Alexandria. Why in the first case there was an extra payment (l. 3) of 4 drachmae per 1000 is obscure. The calculation of the 712 and 12 dr. is not quite accurate. The correct figures would be 714 and $13\frac{3}{5}$.

4. *ἐξώσει*: if this word is not corrupt, it would seem to be a technical term connected with the fuller's trade.

6. *στρ(ατιώτῃ)*: for soldiers accompanying the corn-vessels as *ἐπίπλοοι* cf. **276**. 9.

11. The figure after *ὂν τὸ* (*ἥμισυ*) has not been filled in; cf. ll. 23–5.

15. *ναυτικ(οῦ)*: this if correct means a payment to a *ναύτης*. Perhaps *ναυτικ(ῷ)* (masculine) should be read. Horion 'the pilot' is probably different from the Horion in l. 12.

18. *ἄρτ(ων?)*: cf. **498**. 31, &c.

21. *παρὰ τὸ* (*ἥμισυ*) (*ἀρτάβης*) is very obscure. The order is in favour of constructing it closely with *ὑπηρ(ε)τοῦντ(ι)*, and against making it mean 'in addition to the ½ artaba received by the workman.'

(*h*) PRIVATE CORRESPONDENCE.

523. Invitation to Dinner.

5·5 × 8·4 *cm.* Second century.

An invitation to dinner, similar to **110**. As usual, the name of the guest is not given.

Ἐρωτᾷ σε Ἀντώνι(ς) Πτολεμ(αίου) διπνῆσ(αι)
παρ' αὐτῶι εἰς κλείνην τοῦ κυρίου
Σαράπιδος ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος)
τῇι ις ἀπὸ ὥρας θ.

'Antonius son of Ptolemaeus invites you to dine with him at the table of the lord Sarapis in the house of Claudius Sarapion on the 16th at 9 o'clock.'

2. *εἰς κλείνην κ.τ.λ.*: cf. **110**. 2.

524. Invitation to a Wedding Feast.

3·5 × 6·4 *cm.* Second century.

An invitation to dinner in celebration of a marriage; cf. 111 and P. Fay. Towns 132.

Ἐρωτᾷ σε Διον[ύσ]ι̣ο[ς δειπνῆ-
σαι εἰς τοὺς γάμους τῶν τ̣[έκνων
ἑαυτοῦ ἐν τῇ Ἰσχυρί̣ω(νος) α̣[ὔριον,
ἥτις ἐστὶν λ, ἀπὸ ὥρας [θ.

'Dionysius invites you to dine with him on the occasion of the marriage of his children at the house of Ischyrion to-morrow, the 30th, at 9 (?) o'clock.'

4. ὥρας [θ: the usual hour (about 3 p.m.); cf. **523**. 4, &c.

525. Letter.

14·6 × 10·7 *cm.* Early second century.

The following letter, though complete, lacks both the customary greeting at the commencement and address, and the names of the recipient and sender therefore do not appear. The latter complains of the trouble he was having in going by river past the Antaeopolite nome, and instructs his correspondent to make a certain payment.

Ὁ παράπλους τοῦ Ἀνταιοπολίτου
ὀχληρότατός ἐστιν καὶ καθ' ἑκάσ-
την ἡμέραν βαροῦμαι δι' αὐτὸν
καὶ λείαν τῷ πράγματι καταξύο-
5 *μαι. ἐὰν δέῃ τῷ ἀδελφῶι τῆς μη-*
τρὸ̣[ς] τῶν υἱῶν Ἀχιλλᾶ δοθῆναι
σπο[ν]δάριον καλῶς ποιήσεις δοὺς
λω[το]ῦ παρὰ Σ̣αραπίωνος ἐκ τοῦ
ἐ̣[μοῦ] λόγου. μέμνη[σ]ο τοῦ νυ̣κ-
10 *τ̣[ελίου] Ἴσιδος τοῦ ἐν τῶι Σαρα-*
π̣[ιείωι.]

'The voyage past the Antaeopolite nome is most troublesome; every day I am burdened on account of it and I am extremely worn out with the matter. If a gratuity must be given to the brother of the mother of Achillas' sons, please get some lotus (?) for him from Sarapion at my expense. Remember the night-festival of Isis at the Serapeum.'

7. σπο[ν]δάριον: cf. **610** and **101**. 19, where in a lease 12 drachmae σπονδῆς are an item in the rent. An additional payment of some kind is there meant, but the precise significance of the word is not clear. In **653** σπονδή is coupled with ἀπόμοιρα and ἐπαρούριον, which suggests that the charge 'for a libation' was primarily imposed upon vine-land (cf. Rev. Laws xxxvi. 19, where the ἕκτη, i. e. ἀπόμοιρα, is devoted εἰ[ς] τ[ὴν] θυσίαν κα[ὶ] τὴν σπ[ο]ν-δ[ήν]), though, as **101** shows, its application became extended.

10. There would perhaps be room for τῆς in the lacuna before Ἴσιδος.

526. Letter of Cyrillus.

16·2 × 11·9 *cm.* Second century.

This letter is badly written and obscurely worded, and the writer was evidently a person of little culture. It contains a brief apology for a departure occasioned by the desire to recover a loan.

Χαίροις Καλόκαιρε,
Κύριλλός σε προσαγο-
ρεύω. οὐκ ἤμην ἀπα-
θὴς ἀλόγως σε κατα-
λείπιν, οὐ γάρ τις λαν-
βάνων τοῦ Τῦβι τὸν
τόκον δεκαπλο[ῦν] κε-
φάλαιον κομείζ[ει. ἀλλὰ
ἀναβένω σὺν [τῷ ὀρ-
χηστῇ· εἰ καὶ μὴ ἀ[νέ-
βενε ἐγὼ τὸν λόγον
μου οὐ παρέβενον.
εὐτύχει.

On the *verso*
[ἀ]πό(δος) Καλοκαίρῳ.

9. l. ἀναβαίνω. 10. l. ἀ[νέ]βαινε. 12. l. παρέβαινον.

'Greeting, Calocaerus: I, Cyrillus, address you. I was not so unfeeling as to leave you without reason; for though a man gets his interest in Tubi tenfold, he still does not recover his capital. I am going up with the dancer; even if he were not going I should not have broken my word. Farewell. (Addressed) Deliver to Calocaerus.'

5–8. The meaning is that no amount of interest will satisfy a man who desires the repayment of the capital sum.

9. ὀρ]χηστῇ: cf. **519**. (*a*) 6.

527. Letter of Hatres.

8·2 × 13·9 *cm.* Second or early third century.

A short letter from Hatres to his brother Heras, telling him to send and fetch a certain fuller if he required the latter's services.

Ἁτρῆς Ἡρᾶτι τῷ ἀδελφῷ χαίρειν.
καθὼς ἐνετείλω μοι περὶ Σερήνου
τοῦ γναφέως ὁ συνεργαζόμενος μετὰ
Φιλέου, εἰ μὲν χρείαν αὐτοῦ ἔχεις πέμ-
ψον ὑπηρέτην ἐπ' αὐτὸν σήμερον, ἥτις
ἐστὶν ιθ. {ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω} ἀλ(λ)' ὅ-
ρα μὴ ἀμελήσῃς, ἐπεὶ γὰρ ἐγὼ αὐτὸν κα-
τέχω.
ἐρρῶσθ(αι) εὔχομ(αι) εὖ πράττοντ(α).
On the *verso*
ἀπόδ(ος) [Ἡ]ρᾶτι.

3. l. τοῦ συνεργαζομένου. 5. ην of υπηρετην corr. from ον. 6. After ο at the end of the line a round bracket.

'Hatres to Heras his brother, greeting. In accordance with your instructions concerning Serenus the fuller who is working with Phileas, if you have need of him send a servant for him to-day, the 19th. Do not neglect this, as I am keeping him. I pray for your health and prosperity. (Addressed) Deliver to Heras.'

6. The round bracket at the end of this line (cf. critical note) appears to indicate a wish on the part of the writer to cancel the first ἐπεὶ γὰρ . . . κατέχω, which is superfluous; but he should have been more explicit.

528. Letter of Serenus.

18 × 12·8 *cm.* Second century.

This curious and amusing letter, written in very bad Greek, is from Serenus to his sister (and probably wife) Isidora, who had gone away, but whom the writer wished to return.

Σ̣ερῆνος Εἰσιδώρᾳ̣ [τῇ ἀδελ-
φῇ καὶ κυρίᾳ̣ πλαῖστ[α χαίρειν.
πρὸ μὲν ποντὸς εὔχομ[αί σε ὑγιαί-
νει⟨ν⟩ καὶ καθ' ἑκάστης [ἡμέρα]ς κα[ὶ
ὀψ⟨ί⟩ας τὸ προσκύνημά σου πυῶ
παρὰ τῇ σε φιλούσῃ Θοήρι. γινόσκειν
σε θέλω ἀφ' ὡς ἐ{κ}ξῆλθες ἀπ' ἐμοῦ
πένθος ἠγούμην νυκτὸς κλέων
ἡμέρας δὲ πενθῷ⟨ν⟩. ιβ Φαῶφι ἀφ' ὅτε
ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην
οὐκ ἤλιμ(μ)ε μέχρει ιβ Ἀθύρ, καὶ ἔπεμ-
σάς μυ ἐπιστολὰς δυναμένου λίθον
σαλεῦσε, οὕτως ὑ λόγυ σου καικίνη-
κάν με. αὐτῇ{ν} τῇ ὥρᾳ ἀντέγρα-
ψά συ καὶ ἔδωκα τῇ ιβ μετὰ τῶν
σῶν ἐπιστολῶν ἐσ{σ}φραγιζμένα.
χωρεὶς δὲ τῶν σῶν λόγων κὲ γρα-
μ⟨μ⟩άτων ὁ Κόλοβος δὲ πόρνην με πεπύ-
ηκεν, ἔλεγε δὲ ὅτι ἔπεμσέ μυ φάσειν
ἡ γυνή σου ὅτι αὐτὸς πέπρακεν τὸ ἀλυ-
σίδιον καὶ αὐτὸς κατέστακέ με ε[ἰ]ς τὸ
πλῦν· τούτους τοὺς λόγους λέγεις ἵνα
μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολ[ήν.
ἐδοῦ ποσά{ρ}κεις ἔπεμσα ἐπὶ σέ. ἔρχῃ [εἴτε
οὐκ ἔρχῃ δήλοσόν μυ. [

On the *verso*

ἀπόδος Εἰσιδώρᾳ̣ π(αρὰ) Σερήνου.

2. l. πλεῖστ[α. 5. l. ποιῶ. 6. l. γινώσκειν. 8. l. κλαίων. 11. l. ἤλειμ⟨μ⟩αι . . . ἔπεμψας; cf. ll. 19 and 24. 12. l. μοι . . . δυναμένας. 13. l. σαλεῦσαι . . . οἱ λόγοι σου κεκίνηκαν. 14. l. ὥρᾳ. 15. l. σοι. 17. l. καί. 18. l. πεποίηκεν. 19. l. μοι. 22. l. πλοῖον . . . ἵνα. 24. ε of εδου corr. from ο. l. ἰδοῦ ποσάκις. 25. l. δήλωσόν μοι. 26. l. Ἰσιδώρᾳ.

'Serenus to his beloved sister Isidora, many greetings. Before all else I pray for your health, and every day and evening I perform the act of veneration on your behalf to Thöeris who loves you. I assure you that ever since you left me I have been in mourning,

weeping by night and lamenting by day. Since we bathed together on Phaophi 12, I never bathed nor anointed myself until Athur 12. You sent me letters which would have shaken a stone, so much did your words move me. Instantly I answered you and gave the letter sealed (to the messenger) on the 12th, together with letters for you (?). Apart from your saying and writing "Colobus has made me a prostitute," he (Colobus) said to me, "Your wife sent me a message saying 'He himself (Serenus) has sold the chain and himself put me in the boat.'" You say this to prevent my being believed any longer with regard to my embarkation (?). See how many times I have sent to you! Whether you are coming or not, let me know. (Addressed) Deliver to Isidora from Serenus.'

23. The ἐμβολή seems to refer to ll. 21–2, but the point of the allusion is obscure in both cases.

529. Letter to Athenarous.

12·2 × 8·2 *cm.* Second century.

A letter to a woman called Athenarous, announcing the dispatch of oil and fruit. The writer, whose name is lost, seems to have occupied some official position, for he mentions that he was about to accompany the praefect to Coptos.

. . . . . .
πρὸ μὲν [πάντων εὔχομαί σε
ὑγιαίνειν. κόμ[ισ]αι διὰ Κ[ἐ]ρ-
δωνος ὥστε Διονυσίῳ
χρίματος κοτύλας δ καὶ
σφυρίδιν τραγημάτων
ἔχων ἀρίθμια σῦκα ρ
κάρυα ρ καὶ ἐλαίου χοὸς
ἥμισυ ὃ δώσεις τῷ αὐ-
τῷ Διονυσίῳ κοτύλας
τέσσαρας καὶ σοὶ κοτύ-
λας δύο. ἄσπασαί σου
τὴν μητέρα καὶ
Μᾶτριν καὶ τὰ τέκνα
αὐτῆς καὶ τοὺς φιλοῦν-
τάς σε πάντας. ἐγὼ δὲ
εἰς Κόπτον μετὰ τοῦ
ἡγεμόνος εἶμι
. . . . . .

On the *verso*

] εἰς τὰ Πανσανίου γενομέ-
νου γραμμα]τέως πόλεως Ἀθηναροῦτι Κέρ-
δω(νος).

6. l. ἔχον.

'First of all I pray for your health. Please receive through Cerdon for Dionysius 4 cotylae of unguent and a basket of dessert containing 100 figs, 100 nuts, and half

a chous of oil, of which you will give 4 cotylae to the said Dionysius and keep 2 cotylae for yourself. Greet your mother and Matris and her children and all who love you. I am going to Coptos with the praefect. (Addressed) To the house of Pausanias, ex-clerk of the city, for Athenarous daughter of Cerdon.'

530. Letter of Dionysius.

19·8 × 12·2 *cm.* Second century.

A letter from Dionysius to his mother Tetheus, chiefly concerned with money matters. The writer states that he has paid certain taxes, while some others for which his mother was being troubled had been omitted by an oversight; and he announces the dispatch of 112 drachmae, 108 of which were to be devoted to the redemption of his wardrobe from the pawnbroker. The letter is written in a well-formed uncial hand with occasional lapses into cursive. An example of Ξ formed with three distinct strokes occurs in l. 13.

Διονύσ[ιος] Τεθ[εῦτι] τῆι [μητρ]ὶ χ̣[αίρειν.
περὶ ὧν μοι γράφεις ἐπιστολὴν πασῶν
ἐκομισάμην π[ε]ρὶ δὲ τῶ[ν π]υ̣[ρ]ῶν {τ[ῶν π]υ̣-
ρῶν} ὧν σε ἀπῄτηκαν οἱ πράκ[το]ρ[ε]ς ὁμόλ[ογοί (?)]
εἰσι ἐμὲ δὲ ἐλελήθει διαστέ̣λ̣λ[ει]ν τι, τ[ὸ δὲ]
ναύβιον καὶ τὰ ἄλλα πάντα πλήρη διέγρα-
ψα. τὸ δὲ πραγμάτιον περὶ οὗ ἔγραψα Θέωνι
μὴ μελέτω σοι εἰ μὴ τετέλεσται ἐπὶ̣ μάτ̣η̣[ν
δὲ τῶι τοῦ Παυσιρίωνος τοσοῦτον χρόνον προσ-
καρτερ[ῶ . .]υδε α̣π̣α̣ . μ[.]ι̣ εν̣[. . .]ε̣θη. κόμισ[αι
παρὰ Χ[αιρ]ήμονος τ[ο]ῦ κομίζοντός σο[ι] τὸ [ἐπι-
στόλιον ἀργυρίου δραχμὰς ἑκατὸν δέκ[α
δύο, ἐξ ὧν δώσεις Σαραπίωνι τῶι φίλω[ι
τῶι τοῦ Ἀπεὶ λυτρώσασά μου τὰ ἱμάτια
δραχμὰς ἑκατὸν καὶ εἰς λ[ό]γον τόκου
δραχμὰς ὀκτὼ καὶ σοὶ εἰς δαπάνην τῆς
ἱορτῆς δραχμὰς τέσσαρας. εἰ πλεῖον δέ μοι
παρέκει[το] πάλιν σοι ἀπεστάλκειν, καὶ
τοῦτο πέ[μ]πων κέχρημαι. ἀποδοῦσα οὖν

αὐτῶι ἀπολήμψῃ τὰ ἱμάτια ὑγ(ι)ῆ καὶ
ἐν ἀσφαλεῖ ποιήσῃς. μὴ ἀγωνία δὲ περὶ
ἡμῶν, οὐθὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν
καὶ συμφωνοῦμεν ἀλλήλοις. ἀσπάζεταί σε
Θεωνᾶς. ἀσπάζου τὰ παιδία Ἀπίωνα κ[αὶ
ἀδελφὸν Ἑρματόιν, Διονυτᾶν, τοὺς περ[ὶ] Ν[ί-
κην καὶ Θαισοῦν τὴν μικράν, τ[ο]ὺς περὶ [. . . . .
τα πάντας, Ἡρᾶν καὶ τοὺς αὐτοῦ, Λεοντᾶν τὸν
ὑπερήφανον καὶ τοὺς αὐτοῦ, τοὺς περὶ Ταμόιν,
[Θερ]μουθάριον. ἔρρω(σο). μη(νὸς) Καισαρείου κ.

In the left hand margin, at right angles

περὶ τούτων οὖν μοι εὐθέως μετὰ τὴν ἑορτὴν πέμψεις φάσιν εἰ τὸν χαλ-
κὸν ἐκομίσω καὶ εἰ ἀπέλαβες τὰ ἱμάτια. ἄσπασαι Διονυτᾶν καὶ Θέωνα.

On the *verso*

Τεθεῦτι μητρί.

2. l. ἐπιστολῶν. 8. ε of ει corr. 14. ῑματια Pap.; so ll. 20 and 31. 17. l. ἑορτῆς.

'Dionysius to Tetheus his mother, greeting. I have received all the letters concerning which you write, and with regard to the wheat which the collectors have demanded from you it is admitted (?), but I had forgotten to make any order for payment; I have however paid in full the naubion and other taxes. Do not be concerned that the matter about which I wrote to Theon has not been carried out and that I have so long been engaged with Pausirion's business to no purpose . . . Please receive from Chaeremon the bearer of this letter 112 drachmae of silver of which you will give to my friend Sarapion son of Apei 100 drachmae and redeem my clothes, with 8 drachmae on account of interest, and keep 4 drachmae for yourself for the expenses of the festival. If I had had more I would have forwarded a further sum; I have borrowed to send even this. So pay him the money and get my clothes back safe, and put them in a secure place. Do not be anxious about us, for there is nothing the matter with us and we are at harmony with each other. Theonas salutes you. Salute the boys Apion and his brother Hermatois, Dionutas, those with Nice and the little Thaisous, all those with . . ., Heras and his household, Leontas the proud and his household, those with Taamois, and Thermoutharion. Goodbye. The 20th of the month Caesareus. (P.S.) Send me word about this immediately after the festival, whether you received the money and whether you recovered my clothes. Salute Dionutas and Theon. (Addressed) To my mother Tetheus.'

4. ὁμόλ[ογοι]: it is difficult to see what other supplement can be found for the lacuna, in which there is not room for more than four letters; *οἱ πυροί* is probably the subject rather than *οἱ πράκτορες*. For *ὁμόλογος* in connexion with the poll-tax cf. note on **478**. 22.

10. Perhaps ο]ὐδὲ ἅπαξ μ[ο]ι.

14. Cf. **114**, another letter illustrating the pawnbroking trade at Oxyrhynchus.

531. Letter of Cornelius.

21·5 × 11·7 *cm.* Second century.

A letter from a father to his son, giving him good advice, and announcing the dispatch of clothes and money.

Κορνήλιος Ἱέρακι τῷ γλυκυτάτωι υἱῷ
χαίρειν.
ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκωι καὶ
τοὺς μετ' ἐσοῦ πάντας. περὶ οὗ μοι παλλάκεις
γράφεις ἀνθρώπου μηδὲν προσποιηθῆς
ἕως ἐπ' ἀγαθῷ πρὸς σὲ παραγένομαι σὺν Οὐ-
ηστείνῳ μετὰ καὶ τῶν ὄνων. ἐὰν γὰρ θεοὶ θέλω-
σι τάχιον πρὸς σὲ ἥξω μετὰ τὸν Μεχεὶρ μῆνα
ἐπεὶ ἐν χερσὶν ἔχω ἐπείξιμα ἔργα. ὅρα μηδε-
νὶ ἀνθρώπων ἐν τῇ οἰκίᾳ προσκρο[ύ]σῃς, ἀλλὰ τοῖς
βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν
καὶ ἀπ' αὐτῶν ὄνησιν ἕξεις. κόμ[ι]σαι διὰ Ὀν-
νωφρᾶ τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα
μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων,
τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις.
διὰ Ἀνουβᾶ πέμψω σοι καὶ ἀργύριον καὶ
ἐπιμήνια καὶ τὸ ἄλλο ζεῦγος τῶν ὑσγείνων.
τοῖς ὀψαρίοις ἐξήλλαξας ἡμᾶς, τούτων καὶ τὴν
τιμὴν δι' Ἀνουβᾶ πέμψω σοι, μέντοιγε
ἕως πρὸς σὲ ἔλθῃ Ἀνουβᾶς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ
ὀψώνιόν σου καὶ τῶν σῶν ἐξοδίασον
ἕως πέμψω. ἔστι δὲ τοῦ Τῦβι μηνὸς
σοὶ ὃ θέλεις, Φρονίμῳ (δραχμαὶ) ις, τοῖς περὶ Ἀβάσκ(αντον)
καὶ Μύρωνι (δραχμαὶ) θ, Σ̣εκούνδῳ (δραχμαὶ) ιβ. πέμ-
ψον Φρόνιμον πρὸς Ἀσκληπιάδην ἐμῶι
ὀνόματι καὶ λαβέτω παρ' αὐτοῦ ἀντιφώνη-
σιν ἧς ἔγραψα αὐτῷ ἐπιστολῆς καὶ πέμψον.

περὶ ὧν θέλεις δήλωσόν μοι. ἔρρωσο, τέκνον.
Τῦβι ις.

On the *verso*

30 Ἱέρακι [υ]ἱῶι ἀπὸ Κορνηλίο(υ) πατρός.

4. Second *α* of *παντας* corr. from *ε*. l. *πολλάκις*. 6. l. *παραγένωμαι*. 12. *π* of *απ* corr. from *ν*. 18. *των* of *τουτων* above the line. 20. *ανουβας* above the line. 30. *ἱερακι* Pap.

'Cornelius to his sweetest son, Hierax, greeting. All our household warmly salutes you and all those with you. Regarding the man about whom you write to me so often, claim nothing until I come to you auspiciously in company with Vestinus and the donkeys. For if the gods will I shall arrive quickly after Mecheir is over, since at present I have urgent affairs on hand. Take care not to offend any of the persons at home, and give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit. Receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones. I shall send you by Anoubas both the money and the monthly supplies and the other pair of scarlet cloaks. You won me over by the dainties, and I will send you the price of these too by Anoubas; until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some. For the month of Tubi there is for yourself what you like, for Phronimus 16 drachmae, for Abascantus and his companions and Myron 9 drachmae, for Secundus 12 drachmae. Send Phronimus to Asclepiades in my name, and let him obtain from him an answer to the letter which I wrote to him, and send it. Let me know what you want. Good-bye, my son. Tubi 16. (Addressed) To my son Hierax from his father Cornelius.'

15. *μουρσίνων*: *μυρσίνων* seems to be intended, but *μόρινον* ('mulberry-coloured') occurs as an epithet of a *σουβρικοπάλλιον* in C. P. R. I. 27. 8, and may be the word meant here.

18. The punctuation and meaning of this line are a little difficult. Of the known meanings of *ἐξαλλάσσειν* that of 'amuse' seems to be the most suitable and we refer *τούτων* to the *ὀψάρια*, making it depend on *τιμήν*. If *τούτων* is connected with *ἐξήλλαξας* it must refer to the cloaks, and the sentence means that these were in exchange for the *ὀψάρια*.

19. For *μέντοιγε* as the first word of a sentence cf. P. Amh. 135. 11, where a comma should be placed after *ἀναπλεῖν*.

532. Letter of Heraclides.

21·5 × 10 *cm.* Second century.

A letter from Heraclides to Hatres, reproaching him for not sending 20 drachmae. The letter is on the *verso* of the papyrus, the *recto* containing parts of nineteen lines from a taxing-account.

Ἡρακλείδης Ἀτρῆτι
τῶι φιλτ(άτῳ) χ[α]ίρειν.
ἔδει μέν σε χωρ[ὶς τ]οῦ με
γεγραφέναι σοι διὰ Σαήτου
ἀναπέμψαι τὰς (δραχμὰς) κ, εἰδὼς
ὅτι αὐτόθι μετεβαλόμην
τοῖς κοινωνοῖς μου αὐ-
τάς, ἀλλὰ ἀνέμεινας τὸν
τοσοῦτον χρόνον μὴ ἀπο-
δούς. ἀναγκαίως οὖν τῷ
ἀναδιδό{υ}ντι σοι τὸ ἐπιστό-
λιον τοῦτο εὐθέως
ἀπόδος ὅπως κἀμὲ
ἄσκυλτον ποιήσῃς.
ὅρα οὖν μὴ ἄλλως πράξῃς
[[μὴ]] καὶ ποιήσῃς με πρὸς
σὲ ἐλθεῖν συνζητήσον-
τά σοι. καὶ γὰρ ἐν Παώ-
μει τότε σε εὗρον καὶ
βουλόμενόν σε φιλαν-
θρωπῶ[[ϛῃ]]σαι οὐκ ἀ-
νέμεινας ὑπὸ κακοῦ
συνειδότος κατεχό-
μενος.

3. ει of εδει corr. from ι. σε above και, which is crossed through. 15. ν of ουν above the line. 20. l. φιλανθρωπῆσαι. 22. υ of κακου corr. from ϛ.

'Heraclides to his dearest Hatres, greeting. You ought without my writing to you to have sent me by Saëtas the 20 drachmae, for you know that I paid them here to my partners; but you have waited all this time without paying me. Be sure therefore to give this sum at once to the bearer of this letter, that you may save me too from trouble. Mind that you do not fail and thereby cause me to come to you and dispute with you about it; for indeed I found you at Paomis the other day and wanted to welcome you; but you would not stay, being oppressed by an evil conscience.'

533. Letter of Apion.

26 × 27·5 *cm.* Late second or early third century.

A letter from a father to his son and another person, giving them directions on various matters of business.

Ἀπίων Ἀπίωνι τῶι υἱῷ καὶ Ὡρίωνι τῶι φιλτάτῳ πλεῖστα χαίρειν.
πρὸ τῶν ὅλων εὔχομαι ὑμᾶς ὑγιαίνειν μετὰ τῶν τέκνων καὶ συμβίων. ὅσα
διὰ τῆς ἑτέρας ἐπιστολῆς ἔγραψα ἵνα μὴ τὰ αὐτὰ γράψω καὶ Ὡρίωνι
γράφω. διεπεμψάμην ὑ-
με[ῖ]ν δ[ι]ὰ Εὐτυχοῦς τοῦ ἀπὸ Ἰσίου Τρύφωνος διαστολικὰ γ, β μὲν πρὸς
γεωργοὺς Μαξί-

μου, τὸ [δὲ] ἄλλο πρὸ[ς] Διογ[έ]νην τὸν τοῦ Βε̣λεη . ( ), εὐθέως δημοσιώσατε αὐτὰ πρὸ τοῦ
Φαῶφ[ι ἵ]να μὴ ἐκπρόθεσμα γένηται. ἕτερα δὲ ἀνεπέμφθη Πανεχώτῃ νομικῷ παρ᾽ οὗ
κ̣ο̣μ̣[ίζ]ε̣σθε καὶ δ̣ό̣τε αὐτῷ (δραχμὰς) ξδ. τὸ χορτοσπέρμον πωλήσατε καὶ πύθεσθε
τοῦ Ὀ[.]φ[.]λη εἰ χρ[εί]αν ἔχει τοῦ ἀπὸ Ταμπιτεί. αἱ πρόσοδοί μου αἱ διὰ τῶν γεωργῶν
διαστ[αλ]εῖσα[ι] ἢ παρὰ τῷ ταμείῳ ἐ[ν π]αραθέσει λογισθήτωσαν ἢ ἐν ἀσφαλεῖ [ἤ]τω
παρὰ [τοῖ]ς γεωργοῖς ἵνα θεῶν θ[ελ]όντων ἐὰν ἀνεθῶσι μὴ ἔχωμεν περιπλοκὴν π[ρ]ὸς τὸν ἀντίδικον, ἢ ὁ κίνδυνος αὐτῶν ἤτω πρὸς τοὺς γεωργούς. τὴν οἰ-
κίαν Τ̣[. .] . βιου μὴ μισθώσῃς μηδενὶ εἰ μή τι⟨νι⟩ γυναικὶ μελλούσῃ ἐν αὐτῇ οἰ-
κεῖν . [. . . .]ατ[.] . ρ[.]τε . [. . .] γὰρ .[. .]ο̣ν ἐστὶν τοιαύ[τ]ην οἰκίαν παρα-
[β]άλλε[ι]ν νεανίσ-
κοις ἵ[ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον. εἴπατε Ζωίλῳ τῷ ἀπὸ Σεντὼ
γεωργῷ ὅτ[ι] κατὰ τὰς συνθήκας φρόντισον τοῦ χαλκοῦ. εἴπατε καὶ τοῖς διδύμοις ὅτι προ-
νοήσ[α]τε τοῦ κερματίου, ὁμοίως καὶ Ἀπολλωνίῳ καὶ Διονοσίῳ ἐὰν ἰσχύσητε πέμψαι
εἰς Πα[βέ]ρκη ἀπηλιώτου πρὸς Παυσῖριν τὸν ὀνηλάτην ὅτι καθὼς συνετάξασθέ
μοι δοῦναι κεράμια οἴνου καὶ ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. παράλαβε παρὰ Ἀρθώνιος ἱερέως τὰς τοῦ (πυροῦ) (ἀρτάβας) κ καὶ παρὰ Ζωίλου τοῦ γεωργοῦ τῆς Σεντὼ ἃς κέχρη-
ται παρ᾽ ἐμοῦ πυροῦ (ἀρτάβας) ε. ἐπισκέψασθε ἐκ τοῦ λογιστηρίου τοῦ στρα(τηγοῦ) ἐπιστολ(ὴν) τοῦ διοικητοῦ
ἐπὶ τοῦ Θὼθ μηνὸς γραφεῖσαν περὶ τοῦ ὀνόματα πεμφθῆναι ἀντ᾽ ἐμοῦ εἰς κλῆρον τῆς πρακτο-
ρείας. εἴπατε Σερήνῳ τῷ ἐν τῷ καμηλῶνι ὅτι προνόησον τοῦ χαλκοῦ. εἴπατε Ἑρμίᾳ

τῷ τ[οῦ Ἰσ]ίου Παγγᾶ γραμματεῖ πρακτόρων ἀργυ(ρικῶν) ὅτι διάστειλον ὃν ὀφείλεις μοι πυρὸν ἢ
ὃν ἐ[ὰν δ]οκιμᾷς. Ἡρακλείδης Ἑρμαίσκ[ο]υ ἀποδότω τὰς τοῦ (πυροῦ) (ἀρ-
τάβας) ϛ ἐν θέματι. ϵ[ἴ]πατε Διο-
νυσίῳ Ἐπιμάχου ἀρχιερατεύσαντι ὅτι ἐνέτυχον τῷ διοικητῇ ἕνεκα τῆς προσόδου
ἵνα πα[ρα]δεχθῇ εἰς τὸ ὄφλημα Σαραπίωνος Φανίου. ἀσπάσασθε Στατίαν τὴν θυγατέρα μου
καὶ Ἡρ[α]κλείδην καὶ Ἀπίωνα τοὺς υἱούς μου. ἀσπάσασθε τὸν μεικρὸν Σερῆνον καὶ Κοπρέα
καὶ το[ὺ]ς ἡμῶν πάντας κατ' ὄνομα. ἀσπάζονται ὑμᾶς Ἀμάραντος καὶ Ζμάραγδος.

ἐρρῶσθαι ὑμᾶς εὔχομαι.

On the *verso*

ἀπόδος Ἀπίωνι υἱῶι καὶ Ὡρίωνι.

3. *α της* above the line. ὔμε[ι]ν Pap. 6. *νομικω* above the line. 21. *αντ εμου* above the line. 22. *ον* of *προνοησον* corr. from *αι*. 28. *ων π* corr.

'Apion to his son Apion and his dearest Horion, many greetings. Before all else I pray for your health and for that of your children and wives. All that I wrote in the other letter, in order that I may not repeat it, consider that I wrote also to Horion. I have sent you by Eutyches of Ision Tryphonis 3 orders for payment, two for the cultivators of Maximus, the third for Diogenes son of . . . Issue them at once before Phaophi that they may not be later than the due time. Others were sent to Panechotes the lawyer; get these from him and pay him 64 drachmae. Sell the grass-seed and ask . . . whether he wants the man from Tampitei. Let my revenues which are paid through the cultivators either be placed on deposit at the store-house or be kept in safety in the possession of the cultivators, in order that if the gods will, we may, if they are neglected, have no complications with our adversary, or the cultivators must bear the risk. Do not lease the house of . . . to any one except to a woman who intends to live in it, for it is (wrong) to expose such a house to youths, that we may not be caused vexation and annoyance. Tell Zoilus the cultivator from Sento that in accordance with the agreements he must look after the money. Tell the twins also to be careful about the small change, and likewise tell Apollonius and Dionysius if you can send to Paberke in the eastern toparchy to Pausiris the donkey-driver, that, as they arranged, they are to pay me the jars of wine and must keep their pledge. Get from Harthonis the priest the 20 artabae of wheat, and from Zoilus the cultivator from Sento the 5 artabae of wheat which he borrowed from me. Look out at the office of the strategus a letter of the dioecetes written in the month of Thoth about the substitution of other names for mine in drawing lots for the post of collector. Tell Serenus at the camel-shed that he is to take care of the money. Tell Hermias, scribe of the collectors of money-taxes at Ision Panga, that he is to issue an order for the wheat which he owes me or for the amount which he approves. Let Heraclides

son of Hermaiscus pay the 6 artabae of wheat on deposit. Tell Dionysius son of Epimachus, ex-chief-priest, that I petitioned the dioeceteS about the revenue in order that a reduction might be made in the fine of Sarapion son of Phanias. Salute Statia my daughter and Heraclides and Apion, my sons. Salute little Serenus and Copreus and all our household individually. Amarantus and Zmaragdus salute you. I pray for your health. (Addressed) Deliver to my son Apion and Horion.'

3. καὶ Ὡρίωνι γράφω seems to be a compressed way of saying λέγω καὶ Ὡρίωνι γεγραφέναι.

4. For an example of a διαστολικόν see **516**.

5. Βελεη . ( ): above η is what looks more like a rough breathing than any letter.

14. στομάχου[ς]: this use of the word in the metaphorical sense of the Latin *stomachus* seems to be new.

17. Πα[βέ]ρκη ἀπηλιώτου: sc. τοπαρχίας; cf. **101**. 4–5, and for the omission of τοπαρχία **510**. 3.

VI. COLLATIONS OF HOMERIC FRAGMENTS

(The collations of *Il.* i–xii. and the *Odyssey* are with the text of Ludwich, those of *Il.* xiii–xxiv with that of La Roche.)

(*a*) *Iliad.*

534. 12·9 × 18·8 cm. Bottom of a column containing parts of i. 1–15, with stops and occasional accents. 15 ελισσετο. Third century, written in good-sized sloping uncials. The first column, as often, was a short one.

535. 11·5 × 5·2 cm. Fragment, containing about 10 letters in a line, of i. 43–59, with stops, accents and breathings. 57 ε of ηγερ]θεν above ο erased. Third century, written in good-sized irregular uncials.

536. 16·5 × 3·3 cm. A few letters from near the ends of i. 127–147 from the bottom of a column, with accents, &c., written on the *verso* of a second or third century account. Third century, in medium-sized sloping uncials.

537. 9 × 8·9 cm. Ends of i. 215–220 and beginnings of i. 250–266 (omitting 265), with elision-marks and paragraphi. Second or third century, written in irregular uncials.

538. 10·7 × 10 cm. Upper part of a leaf from a book containing on the *verso* the beginnings of i. 273–297 and on the *recto* the ends of 318–342, with numerous stops, accents, breathings, elision-marks and a paragraphus. 273 μευ inserted over the line by a second hand. 274 π⟦ε⟧ιθεσθε. 277 Πηλείδη· θελ[ε. 294 ὑπεξομαι (apparently). 322 Αχιλλῆος (so probably in l. 319 Αχιλλ[ηι). 327 θειν. 328 ην of ικέσθην above αι erased. 329 Final ι of μελαίνηι added by a second hand. Third century, written in small upright uncials.

539. 5·2 × 3·7 cm. Parts of i. 575–583, having from 2 to 10 letters from the middles of lines. Second century, written in good-sized round uncials. On the *verso* parts of 8 lines of a scientific literary work of some kind. 7]α μεταβολα δ [. Late second or third century.

540. 11·9 × 16 cm. On the *recto* parts of a second or third century account and of an obliterated document. On the *verso* from the top of a column ii. 672–683, 672–9 being practically complete, with numerous accents, &c. 672 and 673 Νειρευς. 672 τ' added above the line by a second hand. 673

ηλ[θ]εν. 676 Νεισυρον. 677 s of νή[[ο]]σους added above the line. 680 τῶ̓ν δε. 682 Τρηχ[[ε]]ῖν' ενενεμοντο. Third century, written in large uncials of the oval type.

541. 8·1 × 6·7 cm. Beginnings of ii. 859–873, with accents, &c. 858 Μέι[λ]ητον. Third century, written in medium-sized sloping uncials.

542. 23·8 × 8 cm. Part of a leaf from a book containing on the *recto* the beginnings of iii. 371–393 (389 being lost) and on the *verso* the ends of 394–418 (413–4 being lost), with accents, &c. 378 ρειψ'. 404 α of αγεσθαι above ε. 406 κελευθους. Third century, written in medium-sized rather irregular uncials.

543. 9 × 2·5 cm. Fragment containing a few letters from the ends of iii. 361–377, on the *verso* of a second century document. 364 υ of ευ]ρυν above ο erased. 374 η of Αφροδι]τη above ωι erased. Late second or third century, written in a semi-uncial hand.

544. 9·4 × 3·1 cm. A few letters from the ends of iv. 182–198, with occasional accents. 186 υ]πενερθεν by a second hand. 195 Αχαι]ων. 196–7 omitted. Third century, written in medium-sized sloping uncials.

545. 9 × 4·2 cm. A few letters from the beginnings of iv. 478–490, with occasional breathings and elision-marks, written on the *verso* of a second century document. 483 ν of εν above μ erased. 485 After την με a correction. 487 opposite this line in the margin κατ(ω ?). Second or third century, written in good-sized upright uncials.

546. 5·6 × 8·4 cm. On the *recto* beginning of an early second century taxing-list. On the *verso* a few letters from the ends of vii. 237–244 and beginnings of 264–273 from the tops of two columns, with stops. 237 ανδρο]κτοσιας. 239 ζειν of πολεμιζειν above στην erased. 268 s above ν of δευτερον. 269 επιδειν̣ησας. 272 ασπιδι ενχριμ[φθεις. Second century, written in a semi-uncial hand.

547. 11·6 × 21·8 cm. Ends of vii. 324–336 and beginnings of 357–363 from the bottoms of two columns, with accents, &c. 330 δε above the line. 333 κατακειομεν. 359 δ corr. to δ'. Second or third century, written in medium-sized round uncials.

548. 16·7 × 8·8 cm. Part of a leaf from a book (numbered on the *recto* θ and on the *verso* ι) containing on the *recto* the earlier parts of ix. 235–268 and on the *verso* the latter parts of 269–301, with numerous accents, &c. 236 σφιν. 245 ε of ημειν corr. 246 First θ of φθῖσθαι above ε erased. ειν. 249 μετ' ὀπισθ'. 253 Φθείης. 254 κάρτος corr. from κρατος. 255 ε of κε above αι erased. 256 ε of ἰσχειν above the line. 259 επέτελλε corrected to επέτελλ'ο. 260 πανέο. 264 First ν of απύρους added above the line. s of τρίποδας corr.

268 *ερι*τείμ[οιο. 270 Second *α* of *αμύμονα* above the line. 272 *εν*[[*ε*]]*ικων*. 274 *και επὶ*. 276 *ἡε γύναικων*. 277 *αυτι*]*κα* [[*τα*]]. 286 *ρ* of *μεγάρω* corr. and *ι* adscript added above the line. 288 *δ* of *ανάεδνον* corr. 290 *ι* of *ἔῆι* added above the line. 291 *ε* of *πτολίεθρα* corr. 293 Second *α* of *ζαθέας* corr. from *η*. 296 *πολύρρηνες*. 297 Second *ι* of *δωτί*]*νηισι* added later. *τι*]*μήσουσιν*. Third century, written in medium-sized irregular uncials.

549. 9·3 × 10·8 cm. The middle parts of xi. 39–52 from the bottom of a column, with a few breathings, &c. 40 *αμ*]*φιστεφεες*. 41 Second *φ* of *αμφιφαλον* added above the line. 45 *εκδουπησαν*. 51 *μετ*. Late second or third century, written in medium-sized round upright uncials.

550. Fr. (*b*) 17·8 × 10·3 cm. Two fragments containing a few letters from the ends of xi. 505–516 and 521–547 and the earlier parts of 555–567 and 572–602, with stops and occasional accents, &c. 525 *α*]*νδρες* for *αὐτοί*. 563 *ως ρα τοτ αμφ Αιαντα* (a new reading). 564 *τ*[*ηλεκλειτοι*. 583 *ελκεν* with *ι* added above the line between *ε* and *λ* by a second hand. 595 *τηλε* for *στῆ δέ* (a new reading). 600 *εισταηκει*. 602 In the margin opposite this line a critical sign ÷. Second century, written in small neat round uncials. On the *verso* traces of some second or third century cursive writing.

551. 24·5 × 25·8 cm. Parts of two columns, of which the first is much mutilated and the second nearly complete, containing xiv. 227–253 and 256–283, with occasional stops. 232 *ονομαζε*. 247 *ιοιμην*. 249 *επευυσσεν*. 254 *μησαε*. 259 [[*δ*]]*μητειρα* (*μήτειρα* is mentioned by Eustathius, but not found in the MSS.). 267 *ιθι*. 269 omitted. 271 *ομοσον αατον*. 272 *πολυβοτειρ*[*αν*. 274 *s* (?) of *εοντες* above the line. 275 *ν* of *μιαν* above the line. 276 om. *τ'*. 278 *νο* of *ονομην*[*εν* corr. 282 *πρησσοντα*, *τα* being added by a second hand (?) above *υ̣ς* erased. Second century, written in a medium-sized formal round uncial, the archaic form of Z (Ⅱ) being employed and Ξ being formed by three distinct strokes.

552. 7·7 × 2·8 cm. A few letters from the ends of xvii. 80–94, with stops. Second century, written in medium-sized round upright uncials.

553. 14·1 × 2·5 cm. Fragment of a leaf from a book containing a few letters on the *recto* from the middles of xix. 97–117 and on the *verso* from the middles of 132–151, from the tops of two columns, with accents, &c. 114 *λι*]*πε*. 134 *is* omitted. Third century, written in medium-sized sloping uncials.

554. 8·3 × 6·1 cm. Beginnings of xix. 251–259 from the bottom of a column, with stops and occasional accents, &c. 251 *χειρ*[*ι*. Third century, written in medium-sized oval uncials.

555. 3·2 × 4 cm. Parts of xix. 417–421, with accents, &c. 418 *s* of *φων*]*ήσαντος*

added above the line. 419 σ of προσ[εφη above the line. Third century, written in medium-sized rather irregular uncials.

556. 8·6 × 3·1 cm. A few letters from xx. 241–250 from the top of a column, with occasional stops, &c. Final ι of υσμι]νηι added above the line. Second or third century, written in a careful upright hand of the oval type of uncials (cf. **26**).

557. 6·6 × 6·2 cm. Beginnings of xxi. 372–382, with accents, &c., written on the *verso*, the *recto* being blank. Third century, written in good-sized uncials.

558. 13·5 × 12·6 cm. A few letters from the ends of xxii. 115–134 and from the beginnings of 143–160, from the tops of two columns, with numerous accents, &c. 118 ι of πτολις corr. 121 was apparently omitted. 150 γειν[εται. 156 τω πρ[ιν. Late second or third century, written in medium-sized round upright uncials. On the *verso* part of a third century letter beginning Πεκῦλλο[ς Σερήν[ῳ.

559. 11·8 × 12·6 cm. Latter portions of xxii. 1–18 and beginnings of 40–57, with numerous accents, &c., from the tops of two columns. Second century, written in small neat round uncials.

560. 5·8 × 18·6 cm. A few letters from the ends of xxiii. 775–785 and most of 834–847, with occasional accents, &c. 836 τ of εφατ' corr. from θ. 847 υπ]ερπτ[α]το (a new reading) τοι δ' εβοησαν. Third century, written in medium-sized sloping uncials.

561. 10 × 6·2 cm. On the *recto* beginnings of 3 lines in third century cursive. On the *verso* a few letters of xxiv. 282 and 286 and the beginnings of 318–331 from the top of a column, with numerous accents, &c. Late third or early fourth century, written in round upright uncials.

(*b*) *Odyssey.*

562. 12·2 × 7 cm. Latter portions of i. 131–145, with occasional accents, &c., from the top of a column. Third century, written in sloping uncials of the oval type.

563. 8·7 × 4·3 cm. Ends of i. 432–444, with occasional accents, &c., from the bottom of a column. At the end part of the title Οδυσσ]ει[α]ς. Second or early third century, written in small round uncials resembling **405**.

564. 9·7 × 4·2 cm. Beginnings of ii. 315–327, with numerous accents and marks of quantity, &c. Second or third century, written in medium-sized irregular uncials.

565. 8·3 × 6·7 cm. Earlier portions of iv. 292–302, with numerous accents, &c.,

from the top of a column. 292 οἱ τα γ[. 297 αιθουσσηι. Second or third century, written in large narrow uncials of the oval type.

566. 15·3 × 4·5 cm. A few letters from the middles of iv. 685–708, with occasional accents, &c., from the top of a column. Third century, written in medium-sized uncials of the oval type.

567. 6·9 × 2·7 cm. A few letters from the ends of iv. 757–765, with accents, &c. Third century, written in medium-sized sloping uncials of the oval type.

568. 14·3 × 8·1 cm. A few letters from the beginnings of xi. 1–20, with accents, &c., from the top of a column. In the left-hand margin the title of the roll Οδυσσειας | λ μ. Third century, written in medium-sized sloping uncials of the oval type.

569. 8·2 × 12·2 cm. On the *recto* parts of 8 lines of an account (?) in second century cursive. On the *verso* parts of xi. 195–208, with occasional accents, &c. 207 ϊκ[ελ]ον και. Second century, written in a small semi-uncial hand.

570. 11·4 × 11·8 cm. Parts of xiv. 50–72, 52–6 being nearly complete, the rest having lost the earlier portions, with occasional accents, &c. 54 μαλιστα θελεις. 65 αεξε[ι. Second century, written in medium-sized round upright uncials.

571. 7·1 × 5·1 cm. A few letters from xvi. 1–8, with numerous accents, &c., from the top of a column. 1 κ]λισιηις Οδυ[[σ]]σε[υς. Late first or second century, written in good-sized round upright uncials.

572. 28·9 × 12·2 cm. Parts of two columns containing a few letters from the ends of xviii. 1–35, and the earlier portions of 56–93, with considerable lacunae; numerous accents, &c. 2 ι adscript of μάργηι inserted by a second hand. Similarly in 56 Ιρωι. 58 εφατ'. 65 Ε[υρυμα]χός τ[ε και Αν]τίνοος. 66 εφατ'. 78 αλ[(so apparently, not Αν[τινοος) 12 letters] ενέ[νιπεν. Third century, written in a small neat uncial hand of the oval type.

573. 15 × 7·8 cm. On the *recto* part of a document in third century cursive. On the *verso* beginnings of xix. 452–471, with accents, &c., from the bottom of a column. 456 Οδυσσ[ηος. 465 Παρνησσον. Third century, written in small sloping uncials of the oval type.

VII. DESCRIPTIONS OF SECOND CENTURY DOCUMENTS

574. 3·9 × 13·2 cm. On the *recto* part of a list of payments for taxes, &c., mentioning *βαθμῶν* ε (δραχμαὶ) ια (*τετρώβολον*), *δεσμοφυλ(ακίας)* (*ὀβολὸς*) χ(αλκοῖ) β, / *σύ(μ)πα(ν)* (δραχμαὶ) ια (*πεντώβολον*) [χ(αλκοῖ) β. *μερισμοῦ πλινθευομένης* ιε (*ἔτους*) Παμμέ(*νους*) Παραδί(*σου*) *βαθμοῦ* α Ἑρμαίου *βαθμο(ῦ)* α Δρόμ(ου) Θο[ήριδος . . . , *τραπ(εζιτικοῦ?)* ιε (*ἔτους*) Φαῶφι (*ὀβολοὶ δύο*), . . . *νικῆς* Σαραπᾶτος δούλου Ἀπολλωνίου Κλαυδίου Δημη[*τρίου ἀναγρα*]*φομένου ἐπὶ* Δρόμου Θοήριδος (δραχμὴ) α (*τετρώβολον*) (*ἡμιωβέλιον*), *προσδ(ιαγραφόμενα)* (*ὀβολός*). For *πλινθευομένη*, here connected with *βαθμοί*, see note on **502**. 43. *τραπεζιτικόν* is also new, and is perhaps a tax for the maintenance of the official bank; cf. **513**. 37, note. For *δεσμοφυλακία* cf. P. Fay. Towns 53 introd., and for the pig-tax **288**. Second century. 8 nearly complete lines. On the *verso* an extract from a narrative of the preservation of Eurypylus by Patroclus (cf. *Il.* xi. 575 sqq.). The text is *Πάτροκλον μαθησόμενον τίς εἴη, ὁ δὲ ἐπικνὼς* (l. *ἐπιγνοὺς*) *καὶ ἀπολυόμενος τῆς παρατάξεως, Εὐρυπύλῳ συναντᾷ ὃν καὶ ὡς ἐκ τῆς πληγῆς ἔχοντος* (l. *-τα*) *ἀπαγαγὼν εἰς τὴν ἐκείνου σκηνὴν εἶται. τῆς ῆ.* Ἀχιλλεὺς *ἔπεμψεν* is to be supplied at the beginning, probably from a previous column. Second century, written in a semi-uncial hand. 5 lines.

575. 11·2 × 7·8 cm. Acknowledgement addressed by Hatres son of Kouphateus, Dionys(ius) son of Prometheus and a third person to Sarapion, stating that they owed him as a year's rent for 3 arourae 2 artabae of wheat, 2 of lentils and 2 of barley, in addition to 1 artaba of wheat and 1 of barley for seed (?), concluding with the signature of Hatres. Dated in the fourteenth year of Trajan, Phaophi (A.D. 110). Written in very corrupt Greek upon the *verso*, the *recto* containing only the title. Practically complete. 19 lines in all.

576. 30·1 × 8·6 cm. On the *recto* a lease dated in the tenth year of Trajan, incomplete and much obliterated. On the *verso* a letter from Diogenes to Demetrous, nearly complete but obliterated in parts, the address being written on the *recto*. Early second century. 33 lines in all.

577. 17·6 × 7·6 cm. Contract for the sale of $\frac{2}{3}$ of a *πατρικὸν μέρος* of a house

in the quarter Παμμένους Παραδίσου by Sarapion to Synistor and Zoilus. The formula follows the Ptolemaic style (cf. **99**):—Date; ἐ[ν Ὀξυρύγχων πόλει τῆς Θηβαΐ]δος ἐπ' ἀγ[ορανόμων . . . [ἐπ]ρίαντο . . . παρὰ Σαρα[πίω]νος . . . ἐν ἀ[γ]υιᾷ δί[μοιρο]ν μέρος . . . καὶ αὐτόθεν ἀπέχειν τὸν Σαραπίωνα . . . τὰς συμπεφωνημένας ὑπὲρ τιμῆς . . . ἀργυρίου δραχμὰς διακοσίας ἐκ πλήρους χα(λκοῦ) (τάλαντα) ιε, πωλεῖ καὶ [β]εβαιοῖ Σαραπίω[ν τὸ] δίμοιρον μέρος . . . ὃ καὶ παρέξεται καθαρὸν ἀπὸ ἀπογραφῆς πάσης καὶ ἀπὸ γεωργ(ίας) βασιλικῆς καὶ οὐσιακῆς καὶ παντὸς εἴδους διὰ παντὸς ἐν ἀγυιᾷ τῇ αὐτῇ. Signatures of the buyers. The 200 silver drachmae are converted into copper at the usual ratio of 450 : 1; cf. P. Oxy. II. p. 187 and P. Tebt. I. p. 600. Dated in the second year of Hadrian, Tubi (A.D. 118). Nearly complete. 35 lines.

578. 13·1 × 9·2 cm. Beginnings of 15 lines from an account of judicial proceedings mentioning Σεντιανὸς νομι[κός and Φλαούιος Πρίαμος ὁ δικαιοδό[της. Second century.

579. 4·8 × 10·7 cm. Beginning of a document addressed to Apolinarius, strategus (cf. **484**. 2), and Hierax, basilico-grammateus, by Teos and Thonis, τῶν ἀπ' Ὀξυρύγχ(ων) πόλ(εως) ἱεροτεκτόνων Ἀθηνᾶς Θοή[ριδος ? (cf. **483**. 3, note). Written about A.D. 138. 6 lines.

580. 4·2 × 16·5 cm. Parts of two columns containing official returns giving the names of persons eligible for holding various offices, the opening sentence being lost. The first has . . . εἰς ἐπιτή]ρ[ησιν] τῶν κατὰ (corr. from παρὰ) φυλακὴν δεσμίων δίδωμι τὸν ὑπογεγραμμένο(ν) ὄντα εὔπορον καὶ [ἐπιτήδ]ειον . . . ; the second . . . τοῖς προοῦσι (i.e. the persons addressed) εἰς ἐπιτήρησιν φόρου φραγμοῦ Παεβύθεως δίδωμι τοὺς ὑπογεγραμμένους ὄντας κ.τ.λ. Second century. 11 lines in all.

581. 14·7 × 6·3 cm. Conclusion of a notification addressed to the agoranomi of Oxyrhynchus by (Caecilius) Clemens (cf. **241**), asking them to register a sale of which the value was 10 talents 3000 drachmae. Cf. **241–2**. Dated in the second year of Imp. Caes. Nerva Trajanus Aug. Germ., sixth intercalary day of Caesareus (Aug. 29 A.D. 99). 17 lines.

582. 10·6 × 14·6 cm. Letter from Demetrius to his brother Heraclides, beginning ἔπεμψά σοι διὰ Πετσίριος δύο στατῆρας καὶ ὀκτὼ ὀβολοὺς καὶ εἴκοσι τυρία· ἐξήτασα ἕνεκα τοῦ ἄλλου χαλκοῦ καὶ τοῦ συμβόλου. ἔμαθον Ὡρίωνα ἐσχηκέναι παρ' ἐμοῦ ὥστε σοὶ ἐν (δραχμαῖς) ις ὥσ[τε] εἰς διαγραφὴν καὶ λέγοντα δεδωκέναι τῇ μεικρᾷ σὺν τῷ συμβόλῳ πρὸ πολλοῦ. Address on the *verso*. Second century. Incomplete. 14 lines.

583. 13·6 × 19·8 cm. Will of a woman leaving her property in the first instance to her husband Plution, and in the second to his two sons who had been adopted by herself, with a legacy of 100 drachmae to his daughter. Cf.

489–93. Dated in the fourth year of Hadrian (A.D. 119–20). Incomplete, the ends of lines and most of the signatures being lost. 18 lines. Written across the fibres.

584. 11·6 × 7·9 cm. On the *recto* an *ἀπογραφή* of property at Pela addressed to Theon also called Ptolemaeus (cf. **75.** 1) and Tryphon, *βιβλιοφύλακες*, by a woman in accordance with a decree of the praefect Flavius Titianus. Written about A.D. 129; cf. **75** and **481.** introd. Incomplete, the end being lost and the ink much obliterated in parts. 18 lines. On the *verso* a similar *ἀπογραφή* addressed to the same *βιβλιοφύλακες* by Harthonis, concerning house-property at Oxyrhynchus. Written about A.D. 129. Nearly complete. 22 lines.

585. 12·6 × 9·3 cm. Conclusion of a horoscope, the date being lost except the hour of the day (the ninth). The sun and Mercury were in Aquarius, Saturn in Scorpio, Jupiter in Pisces, Mars in Sagittarius, Venus in Aries, the moon in Capricorn, *ὡροσκόπος ἔσχατα Διδύμων*. Second century. 9 lines.

586. 16 × 16·1 cm. Receipt for a month's *ὀψώνιον* addressed to Socrates by Nemesion *ἐπικαλούμενος Ἄλκιμος*, written in rude uncials. Dated in the sixteenth year of Imp. Caes. Nerva Trajanus Aug. Germ. Dac. (A.D. 112–3). Practically complete. 9 lines.

587. 18·8 × 8·3 cm. On the *recto* beginnings of the last 12 lines of a letter. On the *verso* ends of 14 lines of another letter, and on a narrow strip joined to this 22 lines of a third letter (beginning *Ὥρ(ῳ) τῷ σπουδαιωτάτῳ μου φίλῳ*), nearly complete but having lost the end. Second century.

588. 24·5 × 11·5 cm. Two documents glued together, of which the first is part of an application to the *βιβλιοφύλακες* for leave to alienate or mortgage 2 arourae, which are declared upon oath to be free from all encumbrances (cf. **483.** 18 sqq.). Dated in the eleventh year of Trajan, Phamenoth (A.D. 108). Incomplete. 37 lines. The second document consists of the beginnings of 30 lines of a contract for the *παραχώρησις* of 2 arourae of catoecic land, similar to **504.** On the *verso* *Φαμε(νὼθ) α*.

589. 6·2 × 11 cm. Beginning of a letter, written in a good-sized uncial hand of the second century. The text is *Πομπώνιος Σεπτιμιανὸς Ἀπίωνι ἐπισκέπτῃ τῶν παρὰ ποταμὸν ἐδαφῶν* (a new title) *τῷ φιλτάτῳ χαίρειν. ἣν ἔπεμψας ἐπίσκεψιν κωμ[ῶν] τινων . . .* Address on the *verso*. 7 lines.

590. 16·3 × 7·5 cm. Conclusion of a lease with most of the signatures of the lessees. The land was leased for three years at the annual rent of 36 drachmae, 3 artabae of wheat and 6 of barley, and ½ artaba of barley for *προστατικόν*. Dated in the sixteenth year of Trajan, Athur (A.D. 112). 27 lines.

591. 4·5 × 10·5 cm. Full name of Hermias son of Spartas. Second century. Complete. 3 lines.

592. 5·1 × 21·5 cm. Beginning of a petition to Sarapion, *γενομένῳ πρυτανικῷ ἄρχοντ(ι) ἱερεῖ καὶ ἀρχιδικαστῇ καὶ πρὸς τῇ ἐπιμε]λείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων*, from Heraïs, referring to a dispute with Marcus Antonius Asclepiades about an *ἀσφάλεια* for a sum of money. Above the petition is the last line, *τοῦ δεδ[ομένου ὑπομνήματος . . .*, of an official letter (probably to the strategus) covering the petition, which thus formed part of a series of documents arranged as in **485** ; cf. especially ll. 5 sqq. Dated in the seventh year of Hadrian (A.D. 122–3). 10 lines. On the *verso* 6 incomplete lines from a list of names.

593. 15·1 × 8·5 cm. Lease of 2 arourae at *Νεικοστράτου ἐποίκιον ἐκ τοῦ Πτολεμαίου καὶ Φιλίσκου κλήρου* from Thrasyllous to Sarapion for four years and four inundations (*βροχαί*) at an annual rent of 8 artabae of wheat and 32 drachmae, the land to be cultivated with any crop *χωρὶς ἰσάτεως καὶ ὀχομενείου* (cf. **101**. 12). Title on the *verso*. Written in the thirteenth year of Aurelius Antoninus (A.D. 172–3). Incomplete, the end being lost. 29 lines.

594. 7·2 × 15·3 cm. Conclusion of a petition mentioning the praefect Sempronius Liberalis (*Λιβελάριος*). Dated in the twenty-second year (of Antoninus), Tubi (A.D. 159). 6 incomplete lines.

595. 5·3 × 11·6 cm. Beginning of a monthly return of receipts (*μηνιαῖος σιτικῶν*) by the sitologi *μέσης τοπ(αρχίας) Πέτνη τόπ(ων)*. Written in the nineteenth year of Antoninus (A. D. 156). 4 lines.

596. 6·3 × 12·9 cm. Horoscopes of two persons. The first was born in the thirteenth year of Antoninus *Μεχεὶρ η εἰς θ ὥρας ε νυκτός* ; the sun, Mercury and Venus were in Capricorn, the moon in Pisces, Saturn and Jupiter in Aries, Mars in Sagittarius, *ὡροσκόπος* in Libra. The second was born in the second year of Antoninus *Φαμ[ενὼθ] λ εἰς α ὥρας δ νυκτός*, the sun being in Pisces, the moon in Gemini, Saturn and Mercury in Aquarius, Mars and Venus in Taurus. Written about A.D. 150. Nearly complete. 17 lines.

597. 12·8 × 6 cm. Letter to Macer, strategus of the division of Heraclides in the Arsinoite nome, from a *πράκτωρ ἀργυρικῶν [τιν]ων κωμῶν*, continuing *ἀπὸ τῶν [. . . . . .] εἰς ἀρ[ί]θ(μησιν) Φαμε(νὼθ) συναγο(μένων) [παρὰ τῶν ?] Ῥωμαίων καὶ ἀνεπικρίτων [. . . . . .] ὃ ἠλῶ τὰς τῶν ἐπικρίσεων [. . . . .]. ιμων ἀπὸ (δραχμῶν) ΑΤβ (ὀβολοῦ) (ἡμιωβελίου) [. . . . .] Ἀλλη, ιθ (ἔτους) ὁμοίως [. . . . . ,]/ (δραχμαὶ) Ηβ (ὀβολός)*. Second century. 10 lines, of which the beginnings are lost.

598. 9·4 × 14·2 cm. Beginning of a letter, which was left unfinished, from Andronicus to his father Statilius Phanias. Second century, written in irregular uncials. 5 lines.

599. 5·1 × 13·4 cm. A short letter written across the fibres:—Πτολεμαίωι τῶι Κανοπίτηι τῶι φίλωι. μηδὲν λέγε περὶ οὗ ὀφείλεις μου λογαριδίου τῶν ὑλιστρίων ἕως δώσῃς αὐτωι (l. αὐτό). Late first or second century. Complete. 3 lines.

600. 22·2 × 14·5. P. Cairo 10004. On the *recto* parts of two columns giving measurements of land and buildings. Early second century. Incomplete and much effaced. On the *verso* a similar document. Dated in the sixteenth year of Hadrian (A.D. 132). Complete. 18 lines, partly obliterated.

601. 17·7 × 11·8. P. Cairo 10005. Letter addressed to the agoranomi of Oxyrhynchus by an official (cf. **106–7**), stating that Harpocras had received back from the public archives the will which he had made four years before. Dated in the nineteenth year of Trajan, Epeiph (A.D. 117). Nearly complete, but broken at the top. 13 lines.

602. 22·8 × 13·9. P. Cairo 10010. Letter from Dionysius to Heraclides, γραμματεὺς στρατηγοῦ Ὀάσεως Θηβαΐδος, stating that he would procure a boat (πλοῖον), and inviting him to come and stay until the boat (πλοιαρίδιον) was found. Address on the *verso*. Second century. Complete. 11 lines.

603. 18·5 × 18·5 cm. Marriage-contract, in which the husband (who speaks in the first person) acknowledges the receipt of the dowry and παράφερνα, and promises not to alienate his house-property without his wife's consent (cf. **496**. 7–8). In the event of a divorce the παράφερνα were to be repaid immediately and the dowry in sixty days, with an extra allowance if the wife was ἔγκυος (cf. **496**. 10). Written in a semi-uncial hand in the sole reign of Marcus Aurelius (A.D. 169–176). Incomplete, the earlier portions of lines being lost throughout, besides other lacunae. 39 lines.

604. 8·1 × 13·7 cm. Parts of 13 lines from the beginning of a marriage-contract, written (across the fibres) ἐπὶ Ἰουλίας Σεβαστῆς. Early second century.

605. 17 × 9·8 cm. Part of the conclusion of a marriage-contract with the signatures. Late first or early second century. 21 incomplete lines.

606. Height 3·5 cm. Parts of 8 lines from a marriage-contract, written across the fibres. On the *verso* parts of 2 lines of the title. Late first or early second century.

607. 16·8 × 9 cm. Parts of 11 lines from the conclusion of a marriage-contract, another column having probably preceded. Written in a good-sized round uncial hand in the fourteenth year of an emperor, probably Trajan (i.e. A.D. 110–1).

608. 23 × 11·8 cm. Letter from Horion to his sister Taëoukon (?) Address on the *verso*. Second century. Nearly complete, but much obliterated in parts. 25 lines.

609. 6 × 7·3 cm. An order for payment :—Δέξαι παρὰ Σαραπίω(νος) το(ῦ) Ἀπολλω(νίου) δραχμὰ(ς) ἑξήκοντα ἀφ' ὧν τὸ ἐπιδέκατο(ν) (sc. διάστειλον ?; cf. **610**). Second century. Complete. 4 lines.

610. 4·6 × 7·4 cm. Another order for payment in the same hand as **609** :—Δέξαι παρὰ Διδύμου τοῦ Σαραπίω(νος) (δραχμὰς) ριβ, τὴν δὲ σπονδὴ(ν) χάρισαι, τ[ὸ δὲ ? ἐ]πιδέκατο(ν) διάστειλο(ν). Second century. Complete. 4 lines.

611. 15·1 × 6·7 cm. An official order, written in very bad Greek. The text is Πρὸς ὑπόμνησιν δέξαι τὰ βιβλία παρὰ Ἀπολλωνίου ἐσφραγισμ(ένα) τὰ σύμβολ{λ}α πρόσελθε Ἀγαθοκλεῖ ἔχων αὐτοῦ σύμβολα [[μετρ]] τῷ τοῦ μ̣ε̣τρεᾶ Σαραπάμμωνι χάριν τοῦ τετάρτου πρῶτον διαστειλάτω Σαραπάμμων πρὸ τουν (l. οὗ ἂν) Ἀγαθοκλῆς διαστείλῃ. Second century. Complete. 13 lines.

612. 9·3 × 12·1 cm. Receipt issued by the sitologi of the eastern toparchy Ταμπ(ετὶ) τόπων for 15¾ artabae of wheat μέ(τρῳ) ξυ(στῷ) καταλ( ) paid by Ptolemais ; cf. **89**, **90**, **287** and **517–8**. Dated in the reign of Trajan, who has the title Dacicus (A.D. 103–117). Incomplete, the beginnings of lines being lost. 7 lines.

613. 6·4 × 12 cm. Receipt for 1 artaba of wheat paid out from the deposit of Diogas, with the signature of the recipient. The text is Διεστ(άλη) (πυροῦ) γενήμ(ατος) ιη (ἔτους) Ἀντωνίνου Καίσαρος τοῦ κυρίου δι(ὰ) σιτολ(όγων) ἄνω τοπαρχ(ίας) Μονίμ(ου) τόπ(ων) Διογᾶς Ἀμόιτ(ος) λοιπ(ὸν) θέμ(α) (ἀρτάβη) α. (2nd hand) Φιλόξενος ὁ καὶ Φιλίσκος Διονυσίου ἐπήνε[γ]κα καὶ διάστιλόν μοι τὴν ἐπ' ὀνόματος Διογᾶτος Ἀμό⟨ι⟩τ(ος). Cf. **516**. Written about A.D. 155. Complete. 6 lines.

614. 10·9 × 7·8 cm. Receipt for 30 artabae of wheat paid out by sitologi to Asclepiades from the deposit of Heraclides. The text is Διεστάλ(ησαν) (πυροῦ) γενήμ(ατος) τοῦ διελ(θόντος) ιθ (ἔτους) Αὐρηλίων Ἀντωνίνου καὶ Κ[ο]μμόδου Καισάρων τῶν κυρίων δι(ὰ) σι(τολόγων) ἄνω τοπ(αρχίας) Θώσβεως τόπ(ων) ἀπὸ θέμ(ατος) Ἡρακλείδου Ἰσιδώρου Ἀσκληπιάδῃ τῷ καὶ Εὐδαίμονι δι(ὰ) Θεοδώρου τοῦ καὶ Ἀμμωνίου θέμ(ατος) (ἀρτάβαι) λ, / ἀρτάβ(αι) τριάκοντα. Ἐπίμαχος βοη(θὸς) σεση(μείωμαι). κόλ(λημα) θ. Written in A.D. 179–80. Complete. 13 lines.

615. 7·2 × 16 cm. Receipt, similar to **614**, for 65 artabae paid out by the sitologi of the eastern toparchy. Written in A.D. 179–80. Nearly complete. 5 lines.

616. 11·9 × 11·3 cm. Receipt, similar to **614**, for various amounts of wheat, making 7½ artabae 8 choenices in all, paid out by sitologi to Ammonius, with the signatures of two persons not previously mentioned (sitologi ?) authorizing the payment (διάστειλον). Written about A.D. 162. Incomplete. 14 lines. Written on the *verso*, the *recto* being blank.

617. 14·8 × 7·4 cm. Receipt for 6¾ artabae of wheat paid (διεστ(άλη) εἰς τὸ δημόσιον) ἀπὸ θέμ(ατος) Διονυ(σίου). Cf. **517–8**. Written in A.D. 134–5. Complete. 7 lines.

618. 8·4 × 5 cm. Similar receipt for 28 artabae. Written in A.D. 179–80. Incomplete, having lost the beginnings of lines. 8 lines.

619. 20 × 17·3 cm. Authorization, similar to **516**, addressed to the sitologi Σκὼ τόπ(ων) by Sarapion, for the payment of various amounts of wheat to different persons. Cf. **516**. introd. Written about A.D. 147. Complete. 15 lines.

620. 9·8 × 7·9 cm. Similar authorization addressed to the sitologi ἄνω τοπαρχίας Σκὼ (?) τόπων by Dionysius for the payment of 12¾ artabae to Epimachus through Demetrius also called Theon, concluding with the latter's signature Δημήτριος ὁ καὶ Θέω(ν) ἐπήνεγκ(α) καὶ ἔστιν αὐτοῦ τὰ προγεγραμ(μένα). Dated in the eleventh year of Antoninus, Thoth (A.D. 147). Practically complete. 20 lines.

621. 8·4 × 10·2 cm. Similar authorization issued by Dionysia to the sitologi Ταμπέμου (sc. τόπων) for the payment of 2 artabae. Written across the fibres in A.D. 163–4. Nearly complete. 12 lines.

622. 14·4 × 7·4 cm. Similar authorization issued by Dionysius and Apollonius for the payment of 60 artabae in all. Dated in the second year of M. Aurelius and Verus, Athur (A.D. 161). Nearly complete. 19 lines.

623. 10·6 × 7·6 cm. Similar authorization issued by Dorion, Σωσικόσμιος ὁ καὶ [Εἰλ]είθυιος, for payments to Amois and Thoteous. Written about A.D. 146. Nearly complete. 14 lines.

624. 10·7 × 5·5 cm. Similar authorization issued by Isidora for the payment of 11 artabae 8 choenices to Heraïs. Dated in the twelfth year of Antoninus, Thoth (A.D. 148). Nearly complete. 15 lines.

625. 9·1 × 11·7 cm. Similar authorization issued by Theon, Εἰρηνοφυλάκιος ὁ καὶ Ἀλθα[ι]εύς, to the sitologi μέσης τοπαρχίας Κερκευρώσεως τόπων for the payment of 3⅜ artabae to Hephaestion. Dated in the twenty-second year of Hadrian, Phaophi (A.D. 137). Complete. 10 lines.

626. 8 × 7·6 cm. Similar authorization issued by Heraclides to the sitologi of the eastern toparchy Ταμπέ(μ)ου (cf. **621**) for the payment of 5 artabae to Zoilus. Written in A.D. 166–7. Nearly complete. 11 lines.

627. 10 × 8·1 cm. Similar authorization issued by Alexandrus for the payment of 50 artabae. Dated in the twelfth year of Antoninus, Phaophi (A.D. 148). Practically complete. 9 lines.

628. 9·4 × 11·1 cm. Similar authorization issued by Diogenes and Chaeremon for the payment of 32 artabae to Andronicus. Dated in the twenty-second

year of Antoninus, sixth intercalary day of Mesore (Aug. 29, A.D. 159). Practically complete. 7 lines.

629. 13·2 × 7·7 cm. Similar authorization issued by Idomeneus for the payment of $1\frac{1}{2}$ artabae in all. Dated in the twenty-third year of Antoninus (A.D. 159–60). Written across the fibres. Incomplete. 18 lines.

630. 11 × 13·3 cm. Similar authorization addressed to the sitologi Θώλθεως *μέσης* (sc. *τοπαρχίας*) by Achilleus for various payments. Written about A.D. 161. Practically complete. 13 lines.

631. 11·8 × 5·7 cm. Similar authorization addressed to the sitologi of the middle toparchy Κερκεύρων *καὶ* Πέτνη *τόπων* by Alexandrus for the payment of 20 artabae to Theon. Dated in the twenty-second year of Antoninus, Thoth (A.D. 158). Complete. 12 lines.

632. 8·6 × 11·2 cm. Similar authorization addressed to the sitologi Σεντὼ *τόπ(ων)* by Chaeremon for the payment of 2 artabae to Apollonia. Dated in the twenty-third year of Antoninus, Phaophi (A.D. 159). Nearly complete. 8 lines.

633. 11·7 × 10·8 cm. Fragment from the conclusion of a contract for the sale (*παραχώρησις*) of $1\frac{1}{36}$ arourae ($1\frac{1}{3}\ \frac{1}{12}\ \frac{1}{18}$, being the half of $2\frac{1}{2}\ \frac{1}{3}\ \frac{1}{9}$) of catoecic land at Μονίμου *ἐποίκιον ἐκ τοῦ* Νικάνδρου *καὶ ἄλλων κλήρου* for 900 silver drachmae to Demetrous, who was under age, through her father, with most of the signatures. Cf. **504**. The land was to be delivered free *ἀπὸ γεωργίας βασιλικῆς* [*καὶ οὐ*]*σιακῆς καὶ ἱερᾶς καὶ ἑτέρου τινὸς εἴδους*; cf. **506**. 37, note. Early second century. 25 lines.

634. 23·8 × 20·4 cm. Will of Aunchis daughter of Isas. The testatrix bequeaths her house-property, &c., to her husband Abascantus, giving to Tycharous, the slave of Diogenes, for her lifetime the right to live in the house and probably a sum of money. If Tycharous was freed within a year from the death of the testatrix, Abascantus had to give her 500 drachmae more. If she was freed after that date or not freed at all, other provisions were made. There follow (1) the signatures of Aunchis and the usual six witnesses, the seal of the sixth witness being *πρυομὴ* Ἐνκανώπου (cf. **494**. 31, note), (2) the docket of the *μνημονεῖον*, (3) the date and title; cf. **489**. Dated in the eleventh year of Hadrian, Neos Sebastos (A.D. 126). Incomplete, the latter halves of lines being lost, besides other lacunae. 30 lines. Written across the fibres.

635. 14·5 × 14·5 cm. Parts of 28 lines of a petition]ῳ Σάνκτῳ *ἐπάρχῳ Αἰγύπτου* by Ammonius and others, beginning . . . *ἐπεδώκαμεν* Πακτουμηί]ῳ Μάγνῳ *τῷ ἡγεμονεύσαντι βιβλείδιον καὶ ἐτύχομεν* . . . A date in the joint reign of Marcus Aurelius and Commodus (probably the date of the petition itself)

is mentioned in ll. 8–9. A copy of the previous petition referred to follows in ll. 12 sqq. *τὸ ἀντίγρα]φον τὸ ὑποτεταγμένον. ἔστι δὲ* Τίτῳ Πακτουμηίῳ Μάγνῳ. . . . It is clear from these indications that Sanctus entered office at some period later than March 28 A. D. 177, when it is known from B. G. U. 525 that T. Pactumeius Magnus was praefect, but prior to the death of M. Aurelius in March A. D. 180. His successor was very likely the Flavius Priscus (?) mentioned in B. G. U. 12; cf. P. Meyer, *Beiträge zur alten Geschichte* I. pp. 477–8.

636. 10·5 × 8·8 cm. Supplementary return of property addressed to Sarapion and Sarapiades, *βιβλιοφύλακες*, by Ptollis; cf. **72** and **481**. The formula is *προσαπογράφομαι . . . δίκαιον τρίτου μέρους οἰκίας . . . μεταπεπτωκότω[ν] εἰς αὐτὴν* (sc. the writer's wife) . . . *ἀπὸ ἐκπροθέσμου δανείου*. The first and sixth years of Trajan are mentioned, and the return was probably made in A. D. 109; cf. **481**. introd. and **483**. 32. Incomplete, the end being lost. 24 lines.

637. 12 × 7·5 cm. Return of property, similar to **481**. The formula is *ἀπογράφομαι οὕτως κατὰ τὰ προστεταγμένα τὸ κατηντηκὸς εἷς με ἐξ ὀνόματος τοῦ πατρὸς . . . μὴ ἀπογραψαμένου, ἀκολούθως ᾗ πεποίηται περὶ καταλείψεως ὁμολογίᾳ διὰ γραφίου* Ταλαὼ . . . The twelfth year of Trajan is mentioned and the return was probably made in A. D. 109. Incomplete, the beginning and end being lost. 21 lines.

638. 11·2 × 7·7 cm. Conclusion of a declaration apparently similar to **75**, the best preserved portion relating to the terms upon which the property was inherited; cf. **75**. 29 sqq. *ἀπο]δοῦναι . . . τὸν π[ρογεγ]ραμμένον μου ἀδελφὸν . . . δραχμὰς εἴκοσ[ι καὶ] ἐνοικεῖν τὴν μητέρα ἡμῶν σὺν ἡμεῖν ἐν μιᾷ τῶν προγεγραμμένων οἰκιῶν οἰκίᾳ ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτήν. καὶ ὀμνύω κ.τ.λ.* Dated in the sixteenth year of Trajan, Athur (A. D. 112). 30 lines, much obliterated.

639. 19·8 × 11 cm. Lease of an *ἐλαιωνοπαράδεισος* [*ἐν*] *ᾧ φύνεικες καὶ ἕτερα ἀγρόδρυα* (l. *φοίνικες . . . ἀκρόδρυα*) at Psobthis in the middle toparchy by Sarapion and Exacon and their mother Caecilia Polla (cf. **506**. 3–4) to Horus, a Persian of the Epigone, for three years from Tubi of the seventh year of Trajan, the annual rent being 160 drachmae, paid half in Athur and half in Choiak, and 3 artabae *ἐκλεκτῆς* . . . Written in the seventh year of Trajan (A. D. 103–4). Incomplete. 40 lines.

640. 12·1 × 11·6 cm. Conclusion of a lease of land, ending *τῆς δὲ μισθώσεως βεβαιουμένης μετρείτω ὁ μεμισθωμένος ὑπὲρ τοῦ μεμισθωκότ(ος) εἰς τὸ δη(μόσιον) τὸ κατ' ἔτος ἀπότακτ[ο]ν καὶ ἀπὸ τῶν προκειμένων τῆς προχρήσεως πυροῦ ἀρτάβας δέκα ὀκτὼι τῷ μὲν ἐνεστῶτι ἔτει ἀρτάβας πέντε τῷ δὲ ἰσιόντι ἔτει ἀρτάβας δέκα τρεῖς, ὧν πάντων κατ' ἔτος δώσει τῷ μεμισθωκότι τὸ θέμα καθαρὸν ἀπὸ πάσης δαπάνης ἢ*

ἀποτισάτω ὁ ἐὰν π[ρ]οσοφειλέσῃ μεθ' ἡμιολίας, καὶ ἡ πρᾶξις κ.τ.λ. Dated in the fifth year of Hadrian (A. D. 120–1). 23 lines.

641. 26·1 × 7·6 cm. Notice from Dio[nysius] (cf. **346**) to the agoranomi concerning the cession (?) of 5 arourae of catoecic land; cf. **47–8**. Dated in the fourth year of Trajan, Neos Sebastos (A. D. 100). Incomplete, being in two fragments of which the first has only the beginnings of lines. 25 lines in all.

642. 20·7 × 14·3 cm. Conclusion of a letter from Anoubion son of Julius, *γενόμενος γραμματεὺς διοικήσεως*, to a high official, ending *καὶ ἡμεῖς γ[ὺ]ν ἀπολαύσωμεν τῷ χρηστῷ ὑμῶν ἤθει, πρὸ παντὸς γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς καὶ τοὺς ὁμοίους ὑμεῖν ἀγαθοὺς εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἁπάντων. ἔρρωσο, κύριε.* Second century, written in a large semi-uncial hand. 12 lines.

643. 9·3 × 14·8 cm. Upper portions of two columns of an account of payments for various purposes, the silver drachmae and copper obols being kept distinct. *ναυλωτικῆς* (*δραχμαὶ*) *η* (or *π*?) occurs. Second century. 13 lines in all.

644. 23·2 × 19·7 cm. Letter from Dionysas to his sister Nice, asking her to send him a letter *ἐπὶ τὸ Βουκεφάλι(ο)ν*, &c., written in rude uncials. Second century. Incomplete. 24 lines.

645. Fr. (*a*) 12·4 × 9·6 cm. Two fragments, containing the latter portions of lines of two letters, the first (8 lines) to the writer's sister, the second, which is much longer, to his brother Enthesmus with reference to farming operations, &c.

646. 22 × 18 cm. Will of Plution son of Ischyrion, written in the reign of Hadrian (A. D. 117–138). The testator bequeaths his house-property, &c., to his sons, of whom one was *ἐνῆλιξ*, another *ἀφῆλιξ*, in equal portions, except *. . .]ς ξυλίνης μεγάλης καὶ κλείνης ἀκανθίνης σὺν χαλαδρίῳ καὶ ἱστοῦ γερδιακοῦ . . . καὶ δίφρου [τετρ]απόδου καὶ κουρικοῦ ξυλίνου ἃ ἔσται καὶ ἔκτακτον τοῦ . . . ἀφήλικος*, and there are other legacies to his wife Sarapous and to the nurse of his children. At the end are the signatures of the testator and six witnesses, two of whose seals are *Διό[ς]* and *Ἀρπ{ο}υκράτου* respectively, docket and title; cf. **489–495**. Written across the fibres. Incomplete, having lost the beginnings and ends of lines. 33 lines.

647. 15·2 × 8·4 cm. Beginnings of lines of the will of a woman, dated in the eighth year of an emperor. Early second century. 18 lines, the writing being across the fibres.

648. 28 × 8·6 cm. Fragment of the will of Sarapion, written in the reign of Hadrian (A. D. 117–138). The village (?) of *Ψαλβώ* is mentioned. Parts of 43 lines, written across the fibres.

649. 26·2 × 15·1 cm. Latter portions of lines of the will of Heracles son of

Sarapas, leaving his property to his two sons Sarapas and Petosarapis who have to make a payment to Zoilus. The seal of one of the witnesses is Ἀθηνᾶς. Early second century. 27 lines, written across the fibres.

650. 7·7 × 13·6 cm. Parts of 11 lines from the beginning of a will of a woman, written in a small semi-uncial hand across the fibres in the late first or early second century.

651. 12 × 12·2 cm. Beginnings of 13 lines of the will of Amois, dated in the eleventh year of Hadrian (A. D. 126–7). The testator leaves his property to his children, a guardian being appointed for them, if minors, until they reached *τῆς κατὰ νόμους ἡλικίας* (i. e. twenty-five years probably; cf. note on **491**. 6). Written across the fibres.

652. 7 × 12·5 cm. Ends of 12 lines from the will of a woman, written across the fibres. Early second century.

653. Height 22·7 cm. Two fragments of a long roll, the first (*a*) containing two columns of a list of payments for *ἀπόμοι(ρα)*, *ἐπαρού(ριον)*, *ναῦ(λον?)* *φο(ρτίων?)*, and *σπονδ(ή)* (cf. **525**. 7, note), by various persons for different years ranging from the twenty-first (of Antoninus) to the third of Marcus Aurelius and Verus (A. D. 162–3). 46 lines. Fr. (*b*) contains the ends of 16 lines of another column of the same taxing-list, and on another selis in a different hand an account of a trial held before the praefect L. Volusius Maecianus. The surface of this selis is much damaged and much of the writing of the upper portion has been obliterated. The dispute arose in connexion with a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus. The advocates Isidorus and Crepinus (l. Crispinus?) appear for Orestinus and Voltimus respectively, and a previous trial before the chiliarch Honoratus is mentioned. Lines 1–2 Ἐ[ξ] *ὑπομνη-μ(ατισμῶν)* Λουκίου Οὐολουσίου Μα[ικι]ανοῦ [(ἔτους) κ . Ἀντω]νίνου Καί[σαρο]ς το[ῦ κυ]ρίου . [. . .]α, ... ενε[. .] . . . . [. . .]ου Ἰουλίου Ο[ὐ]ολτίμου [ἐν?] Παραιτονίῳ τοῦ καὶ ὑπακούσαντος, παρ[ό]ντος Σεμπ[ρωνί]ου Ὀρεστίνου [τ]οῦ Σεμπρωνίου [Τ]αραντίνου . . . Lines 9–10 . . . *τῆς κο[λω]νείας* . . . . [π]ρᾶγμα ἦν ἐνθάδε ἄγεσθαι. Ἰσιδώ[ρου ῥή]τορος ὑπὲρ Σεμπρ[ωνίου Ὀρεστίνου ἀπο]κριναμένου ἐπὶ Σεμπρωνίου Ὀνορά[του χιλιάρχου]ῥηθῆσθαι τὸ πρᾶγμα καὶ κατακεκρίσθαι τὸν Οὐόλτιμον. In l. 14 Ἰουλίου Φίδου γραμματέως occurs. Lines 18 sqq. . . . Ὀρεστίνου λέγοντος *νομίμο[ι]ς κεχρῆσθαι*, Μαικιανὸς εἶπεν· "τ̣αι[18 letters κ]έρδου[ς . . . .] φιλεῖ γείνεσθαι λέγεταί σοι, περὶ μὲν τοῦ δανίου συνέστηκ[ε]ν ὡς ἔκρινεν ὁ χιλίαρχο[ς] . . . [. . . . . .] . πολλῷ πλ[ί]ονές εἰσιν ἢ τὸ δάνειον· ἀπόλαβε τὸ δάνειον καὶ ἀπόδος τὰς ὑποθήκας." Ἰσίδωρος εἶπεν· "[. . . .]νη . [. . . . . .] . σι ἀπενεγκάμεθα πάντα τὰ τούτου χωρία· δικαίως τοῦτο πρὸς ἡμᾶς λέγεται. ἐντυχόντων δέ τινων [καὶ λεγ]όντων [. . . . . .] κολωνείᾳ ὀφεί[λε]σθαι καὶ Φ[ί]δου [δ]ανιστὰς εἶναι, Ὀνορᾶτος

ἐκέλευσεν αὐτὰ πραθῆναι." Μαικιανὸ[ς εἶπε]ν· "σὺ τὸ [δάνιον λ]άβε καὶ περὶ τῶν λοιπῶν μὴ φρόντιζε.' Ἰσίδωρος εἶπεν· "καὶ τοὺς τόκους ἀποδότω." Μαικιανὸς εἶπεν· "[σὺ τα]ύτ̣ας καρπ[οῦ." Ἰ]σιδώρου λέγοντος μὴ κεκαρπῶσθαι, Μαικιανὸς εἶπεν· "σὺ ἐνεβάδευσας. εἴτε οὖν πάρεισιν οἱ ἀντίδικ[οι] εἴτε μὴ πάρεισι, δικαστὴν λήμψονται ὃς παρακολουθῶν τῇι Ὀνοράτου κρίσει τὴν Κανωπῖτιν ἐξετάσει ἵνα μήτε ὁ δανιστὴ[ς καρπ]ωθῇ μήτε ὁ χρεώστης, μηδέτερος δὲ ἐν κέρδει γένηται." Ὀρεστίνου πάλιν λέγοντος μὴ εἶναι παρ' ἑαυτῷ τὰ ὑπάρχοντ[α,] Μαικ[ι]ανὸς εἶπεν· "θέ[λ]ων καὶ μὴ θέλων ἀποκαταστήσεις αὐτῷ. ὅπερ ἐὰν μὴ ποιήσῃς οὐ μόνον κατακριθήσει ἀλλὰ καὶ δαρήσ[ει . . .] μόν[ο]ν εἴ τινες δὲ ἄλλοι ἐνόχους ἑαυτοῖς νομίζουσιν εἶναι τὰς ὑποθήκας αὐτοὶ ὄψονται 24 letters [δι]καστὴν λαβεῖν." Κρηπείνου λέγοντος "ὃν ἐὰν σὺ δῷς," Μαικιανὸς εἶπεν· "ὁ χιλίαρχος ὃν μεταπέμπειν δικ̣α̣[ιο]ῦμεν." The remains of the date show that the trial took place before the end of the reign of Antoninus Pius, and the praefecture of L. Volusius Maecianus, which has been the subject of much dispute (cf. P. Meyer, *Hermes* xxxiii. p. 262 and Stein, *Oesterr. Jahreshefte* ii, *Beiblatt* Col. 107 and *ibid.* iii, Col. 222), therefore began before May A. D. 161. The supposed praefecture of Postumus (B. G. U. 388) in A. D. 161 may now be finally dismissed (cf. P. Meyer in *Beiträge zur alten Geschichte* I. p. 478), but some doubt is thrown upon the date assigned by De Ricci (*Proc. Soc. Bibl. Arch.* 1902 p. 65) and P. Meyer (l. c.) to the praefecture of T. Furius Victorinus, since the praefecture of L. Volusius Maecianus may occupy the whole period between the praefectures of M. Sempronius Liberalis and M. Annius Syriacus. 29 lines.

INDICES

I. NEW LITERARY FRAGMENTS.

ἃ 413. 68.
ἀβεβαίοτατος 464. 53.
Ἀβλαναθώ 412. 28.
ἀγαθός 409. 27; 413. 135; 441. 17; 464. 9, 23, 58; 465. 206.
ἄγαλμα 465. 108.
ἀγανακτεῖν 418. 19.
ἀγαπᾶν 404. 7.
ἀγγεῖον 468. 3.
ἀγγέλλειν 405. 42 (?).
ἄγειν 413. 100, 169, 179.
ἄγε 409. 17.
ἀγκοίνη 421. 14.
ἀγλαία 426. 18.
ἀγορά 409. 48; 418. 18.
ἀγράμματος 465. 117.
ἄγριος 409. 17.
ἀγρός 413. 118; 420. 8.
ἀγών 415. 3.
ἀγων( ) 413. 213 *marg.*
ἀγωνίζεσθαι 409. 104; 415. 3.
ἄδειν 465. 30, 32.
ἀδεῖν 422. 10.
ἀδελφή 443. 7.
ἀδελφός 413. 98; 443. 9.
ἀδικεῖν 409. 53; 430. 2; 442. 11.
ἀδίκημα 410. 24.
ἄδικος 409. 45; 414. 19.
ἀεί 403. 22.
ἀείδειν 412. 37.
ἀηδία 413. 72; 465. 21, 27.
ἆηναι 421. 7.
ἀθάνατος 423. 3.
ἄθετος 468. 12.
Ἀθηνᾶ 409. 22.
Ἀθῆναι 411. 44, 65; 417. 37.
Ἀθηναῖος 411. 46, 73, 88, 114; 415. 1.
Ἀθήνη 413. 206 (?); 421. 4.
ἀθήρα 467. 4 (?).
ἄθλιος 409. 9, 25, 63.
ἆθλος 439. 6.
αἴ 413. 72, 73, 148, 178, 204.
αἴ κε 410. 3.
Αἰγαίων 418. 30.
αἰγίοχος 421. 9.
Αἴγυπτος 465. 25.
Ἅιδης 414. 21.
αἰκίζειν 416. 17.
Αἰλία Καπιτωλίνα 412. 60.
αἷμα 404. 42.
αἰνολόγος 465. 161.
Αἰολεύς 469. 5.
αἰόλος 408. 54 (?).
αἴρειν 413. 49, 151, 152, 224, 225; 466. 13.
αἶσα 408. 23; 422. 5.
αἰσθάνεσθαι 409. 91.
αἰσχρολογία 410. 77.
αἰσχρός 410. 71; 414. 17.
Αἴσωπος 413. 115.
αἰτεῖσθαι 413. 45, 221; 418. 12.
αἰτία 411. 49.
αἰχμάλωτος 417. 24.
αἰών 407. 5–7.
ἀκήριος 464. 55.
ἄκληρος 413. 184.
ἀκόλαστος 410. 75.
ἀκονιτεί 409. 106.
ἀκόντιον 418. 17.
ἀκούειν 410. 10 (Doric Perf. ἀκακοώς); 414. 9, 35; 435. 2.
ἄκρατος 413. 50, 54, 229.
ἀκριβῶς 409. 23; 410. 8; 413. 146.
ἀκρωτήριον 413. 123.
ἀκτίς 403. 5.
ἄλιαστος 413. 60.
ἀλγεινός 413. 185.
Ἀλέξανδρος 412. 64.
ἄλευρον 465. 195.
ἀληθινός 465. 108.
ἅλιος 408. 25, 68; 425. 2.
Ἀλκιβιάδης 411. 15 *et saep.*
ἀλλήλους 413. 126.
ἄλλιτος 422. 5.
ἄλλοθεν 406. 17.
ἄλλος 405. 25; 409. 90; 410. 1, 12, 30; 412. 46, 49; 413. 125, 199–201; 437. 10; 464. 6, 20; 465. 170, 182, 193.
ἀλλότριος 412. 51; 420. 2; 464. 16; 465. 75.
ἀλόγιστος 413. 119.
ἅλοχος 464. 59.
ἅμα 416. 11, 22; 423. 10; 427. 2.
ἁμαρτάνειν 403. 28; 416. 16.
ἁμαρτία 407. 4.

ἀμείνων 414. 37.
ἀμήν 407. 7.
ἄμμι 412. 17; 423. 10.
Ἀμυθαονίδης 426. 13.
ἀμύμων 421. 15.
ἀμφέπειν 408. 67.
Ἀμφιάραος 417. 38.
ἀμφιπαρίστασθαι 412. 42.
ἀμφότερος 413. 123; 436. 11.
ἄμφω 423. 12.
ἀναβαίνειν 423. 11.
ἀναβάλλειν 413. 94.
ἀνάγειν 413. 88.
ἀναγκάζειν 415. 2.
ἀναγκαῖος 443. 10, 16.
ἀναδέχεσθαι 416. 19.
ἀναζητεῖν 413. 143.
ἀνάθημα 413. 43, 217.
ἀναιρεῖν 409. 62; 413. 158, 177.
ἀνακεῖσθαι 412. 57.
ἀνακλᾶν 466. 29.
ἀνάκρισις 415. 13.
ἀναμένειν 411. 90.
ἀναμιμνήσκεσθαι 411. 9.
ἀνανεύειν 466. 30.
ἄναξ 408. 37; 419. 6; 426. 20.
ἀναπαύειν 413. 151.
ἀναπεσ( ) 413. 57.
ἀνάστατος 409. 56.
ἀνατέλλειν 465. 201.
ἀνατιθέναι 408. 61.
ἀναφέρειν 420. 11.
ἀναφρόδιτος 413. 185.
Ἀνδοκίδης 411. 75.
ἀνδριάς 465. 15, 61, 161.
ἄνεμος 412. 31; 413. 214.
ἄνετος 413. 89.
ἀνήκειν 435. 18.
ἀνήρ 409. 86; 411. 20; 414. 39; 415. 1; 419. 13; 420. 1; 427. 1; 430. 1; 432. 4; 441. 15; 465. 145.
ἄνθος 433. 13.
ἀνθρώπινος 410. 93 (?).
Ἀνθρωπογονία 427. 5.
ἄνθρωπος 409. 49; 412. 16; 413. 192, 219; 414. 1, 22; 415. 14; 465. 37, 115, 179, 203; 468. 4.
ἀνιαρῶς 419. 4 (?).
ἀνιστάναι 403. 14.
Ἀνοῦβις 412. 22.
ἀντᾶν 413. 128.
ἀντίδικος 465. 104, 175.
ἄντικρυς 411. 110.
ἀντιλέγειν 410. 31.
Ἀντιφάνης 427. 4.
ἄνω 413. 153; 470. 34.
ἄξιος 431. 2.
ἀξιοῦν 410. 2, 46; 411. 32.
ἀξίωμα 411. 18; 412. 47.
ἀοιδή 408. 56; 412. 17.
ἀοιδός 423. 9.
ἀπάγειν 413. 122, 142; 574.
ἀπαλλάσσειν 413. 140; 417. 31; 465. 33.
ἀπαρᾶσθαι 413. 133.
ἅπας 413. 98; 432. 13.
ἀπατᾶν 409. 97.
ἀπειθεῖν 413. 53.
ἀπειλεῖν 409. 94.
ἀπείρων 421. 16.
ἀπελαύνειν 443. 21.
ἀπερυκάνειν 422. 6.
ἀπέρχεσθαι 413. 163; 420. 5.
απηβιοτα (?) 412. 34.
ἀπιέναι 409. 51.
ἅπλετος 413. 88.
ἁπληστος 432. 16.
ἀποβάλλειν 466. 24.
ἀπογράφεσθαι 465. 36.
ἀποδεικνύναι 403. 23.
ἀποδέχεσθαι 410. 101.
ἀποδιδόναι 413. 157; 415. 21; 470. 33.
ἀποδιδράσκειν 411. 96.
ἀποδύρεσθαι 413. 150.
ἀποθνήσκειν 413. 127; 465. 148, 158.
ἀποκαλύπτειν 413. 166.
ἀποκρίνεσθαι 403. 23; 409. 51.
ἀπολαμβάνειν 417. 34.
ἀπολείπειν 413. 103.
ἀπολλύναι 409. 55, 57, 62; 413. 182; 465. 25.
Ἀπόλλων 408. 64; 418. 24, 26, 32; 426. 17.
Ἀπολλωνία 413. 120.
ἀπολογεῖσθαι 411. 30, 104.
ἀπολογία 411. 89.
ἀπολύειν 413. 39; 574.
ἀποστάτης 465. 24, 26.
ἀποσφαγιάζειν 413. 143.
ἀποσφηνοῦν 413. 17.
ἀποσχίζειν 412. 50.
ἀποτροπή 413. 3.
ἀποφαγέσθαι 465. 74.
ἀποφαίνειν 409. 53.
ἀποχωρεῖν 404. 5.
ἀπράγμων 464. 27.
ἅπτεσθαι 413. 49, 224.
ἀπώλεια 465. 28.
ἀραρίσκειν (ἄρμενος) 408. 65.
ἀράσσειν 413. 116 (?).
Ἀργεῖος 411. 41.
ἀργίλοφος 408. 58.
Ἄργος 426. 12.
ἀργός 439. 12.
ἀργύριον 467. 15.
ἀργυροῦς 413. 8.
ἀργύφεος 421. 6.
ἄρδην 409. 56.
ἀρετή 436. 8 (?).
Ἄρης 464. 9.
ἀριθμός 464. 41; 470. 14, 20, 32, 51, 86.
ἀριστερός 465. 163.
ἄριστον 413. 170, 171.
ἄριστος 438. 5; 412. 20.
ἀριστοχειρουργός 437. 12.
Ἀρίφ(ρων ?) 432. 8 *marg.*
ἁρμονία 408. 56.
ἄροτος 429. 10.
ἀροτριᾶν 413. 117.
ἁρπαγή 429. 4 (?).
ἁρπάζειν 409. 100; 417. 25.
ἅρπαξ, 412. 24.
ἀρρώστημα 465. 40, 156, 224.
ἀρρωστία 465. 43.
ἀρσενικός 465. 149.
ἄρσης 465. 147.
ἄρτι 416. introd.
ἀρχαῖος 412. 59.
ἄρχειν 442. 13, 21.
ἀρχεῖον 412. 59.

ἀρχή 410. 4; 465. 23.
ἀρχηγέτης 408. 32.
ἀρχιερεύς 465. 171.
ἀρχιτεκτονεῖν 412. 67.
ἀρωγή 422. 3.
Ἀσία 442. 24 (?).
Ἀσκληπιός 416. 7.
ἀσπάζεσθαι 410. 97.
ἄσπαρτος 441. 19.
ἀστήρ 464. 58.
ἄστρον 464. 48.
Ἀστυάναξ 409. 102, 105.
ἀσφαλέστερος 413. 176.
ἀτασθαλία 408. 31.
ἄτε 412. 54.
ἄτεκνος 464. 47.
ἄτη 464. 39.
ἄτοκος 465. 153.
ἄτρωτος 418. 13, 20.
ἀτυχής 409. 31.
Αὐσονία 408. 60.
αὐτάρ 464. 13.
αὐτίκα 415. 10.
αὐτόματος 411. 98.
αὐτοσχεδιάζειν 410. 117.
αὐτοῦ 413. 193.
αὐχεῖν 413. 19.
αὐχμηρός 416. 13.
ἀφαιρεῖν 470. 21 *et saep.*
ἄφθιτος 412. 26.
αφθυν (⟨Σ⟩αφθύν?) 465. 105.
ἀφιέναι 411. 50; 413. 184.
ἀφικνεῖσθαι 464. 54.
Ἀφρικανός, Ἰούλιος Ἀφ. 412. 69.
ἀφύλακτος 409. 86.
ἀφώτιστος 470. 19.
ἀχαριστεῖν 403. 22.
Ἀχέρων 412. 40.
ἄχρηστος 419. 3 (?); 464. 17.

βαδίζειν 409. 46.
βάθος 470. 37.
βαίνειν 412. 29.
βάλλειν 413. 1, 69; 466. 24, 28.
βαπτιστής 405. 15 (?).
βάρβαρος 413. 88, 89; 428. 3.
βαρεῖν 413. 96.
Βαρούχ 403. 12.
βαρύς 464. 39.
βασιλεία 418. 26; 465. 177.
βασίλειον (βασίληον) 465. 16, 112.
βασιλεύς 408. 30; 413. 58 *et saep.*; 418. 10; 465. 69, 173, 174, 177, 181.
βάσκε 413. 60.
βαστάζειν 413. 118, 218; 418. 15.
βαφεύς 467. 8.
βέβαιος 464. 46.
Βελλεροφόντης 421. 15.
βελτίων 410. 17.
βῆμα 413. 89, 91.
βία 409. 80.
Βίας 409. 32.
βιβλιοθήκη 412. 66.
βίβλος 470. 24.
βινεῖν 413. 108.
βίος 427. 3; 465. 67, 122, 152, 155.
βιοῦσθαι 465. 29.
βλέπειν 413. 125; 464. 42.
βλώσκειν 408. 26.
βοᾶν 409. 48, 94; 469. 6.
βοηθεῖν 407. 3; 411. 109, 112; 413. 204.
βόθρος 412. 37, 42.
βορειότερος 465. 103.
βούλεσθαι 409. 88; 413. 133, 175; 415. 5, 6, 17; 438. 13.
βουλεύεσθαι 413. 176.
βουλή 421. 8.
βρέφος 464. 12, 17, 51.
βυθοκυματόδρομος 425. 1.
βωμός 408. 38; 426. 14 (?).

γαῖα 412. 15, 18.
γάλα 433. 14.
γάμος 435. 9.
γείτων 409. 91; 429. 7.
γελᾶν 413. 173, 181; 425. 5; 469. 4, 6, 11.
γένειον 466. 15.
γένεσις 464. 32.
γενναιότατος 418. 13.
γεννᾶν 465. 150.
γένος 413. 53, 118; 465. 119.
γέρας 416. 5.
γέρων 413. 159, 164, 168, 177.
γῆ 407. 2.
γῆρας 465. 223.
γίγνεσθαι 403. 11; 404. 41; 409. 11, 103; 413. 106, 111, 114, 118, 131, 138, 151, 160, 166, 173, 178, 179; 414. 38; 417. 40; 418. 11, 13; 427. 1; 465. 40, 154; 467. 2, 5; 470. 9 *et saep.*
γιγνώσκειν 412. 53; 418. 27; 438. 12.
γλυκύδρομος 425. 4.
γλῶσσα 465. 65.
γλώσσαργος 408. 67.
γνώμη 413. 177; 414. 7.
γνωστός 405. 5.
γονή 414. 21.
γόνιμος 425. 9.
γράμμα 465. 114, 118; 470. 49, 68.
γράφειν 410. 5; 418. 24.
γύαλον 408. 37.
γυναικεῖος 413. 118.
γυναικοπρόσωπος 465. 203.
γυνή 413. 196, 199; 418. 1; 421. 10; 433. 2; 465. 108, 146, 152, 153.
γύψ 465. 16.

δαίμων 412. 30.
δαίφρων 422. 4.
δάκτυλος 470. 35 *et saep.*
δεδιέναι 409. 99.
δεῖγμα 437. 5 (?).
δεικνύναι 413. 126; 438. 15.
δεῖν ('must') 409. 14; 410. 21; 413. 44, 48, 181; 416. 18.
δεῖν ('bind') 411. 74; 418. 31.
δεῖξις 414. 60 (?).
δεῖσθαι 413. 44, 220.
δέκα 416. 5.
δεκατρεῖς 409. 98.

Δεκέλεια 411. 119.
δελφίς 408. 69.
δένδρον 413. 124.
δεξιός 465. 164; 466. 4, 18, 21.
δέος 416. 12 (?).
δέσποινα 409. 22; 413. 106.
δεσπότης 409. 12; 413. 187.
δεῦρο 413. 97, 98, 100.
δεύτερος 465. 199; 469. 9, 14; 470. 56, 58.
δέχεσθαι 409. 13.
δή 410. 27, 102; 411. 39; 417. 33.
Δῆλος 408. 32.
δῆλος 409. 41.
δηλοῦν 418. 28; 464. 43, 46; 465. 20, 66, 113, 204.
δημηγορεῖν 411. 100.
Δημο . . . 435. 2.
δημόσιος 411. 81.
Δημοφάνης 415. 7 (?).
Δία 418. 5.
διαβαίνειν 408. 39; 466. 20.
διαβάλλειν 411. 66.
διαβολή 411. 55.
διάγειν 427. 3.
διάδοχος 416. 4.
διακονεῖν 413. 50, 55, 229.
διαλαμβάνειν 466. 28.
διαλέγειν 410. 45.
διάλεκτος 465. 70.
διαλλαγή 413. 163.
διαλλάσσειν 413. 168.
διάνοια 410. 83.
διασαφεῖν 420. 12.
διασπᾶν 413. 124.
διατρίβειν 418. 6.
διατριβή 409. 35.
διαφέρειν 465. 119.
διαφεύγειν 413. 132; 431. 3.
διαφθείρειν 418. 4.
διβολία 409. 30.
διδάσκειν 409. 52; 415. 5.
διδόναι 412. 25; 413. 66, 90, 114, 162, 230; 435. 4; 437. 10; 464. 53; 465. 183 (?).
διηγεῖσθαι 410. 80, 82.
διήγησις 410. 16.
διηθεῖν 413. 161.
διηνεκής 403. 5.
δικάζεσθαι 409. 101.
δίκαιος 409. 42; 411. 52; 414. 18.
δικαστήρ 410. 11, 25.
δικαστήριον 443. 5.
δίκη 415. 16.
δημιοιρίτης 409. 28.
δίμοιρος 470. 48, 81.
δινεῖν 422. 11.
διοικεῖν 409. 88.
διοικητής 409. 7.
διόπερ 470. 26.
διπλασιάζειν 470. 50, 59.
διπλοῦν 470. 73.
διπλοῦς 409. 28 *marg.*
διυλίζειν 413. 154.
δίφθογγος 469. 1, 16.
διώκειν 418. 3.
δοκεῖν 409. 3, 86; 410. 6; 413. 3, 38, 158, 173, 207; 414. 36.
δόξα 407. 6; 409. 15; 413. 183.
δουλεία 419. 8.
δούλη 413. 115; 465. 150.
δοῦλος 413. 109; 464. 6.
δρακοντοζων (?) 412. 29.
δρᾶν 411. 14.
δράσασθαι 413. 53.
δύνασθαι 404. 40; 409. 67; 413. 26, 42, 217.
δύο 465. 18; 466. 27.
δυσμή 433. 18.
δυσουρεῖν 468. 1.
δώδεκα 409. 96; 433. 12.
δωρεῖσθαι 420. 9.
Δωρίς 409. 18.

ἑαυτοῦ, αὐτοῦ 409. 104; 418. 14.
ἐγκέφαλος 433. 34.
ἐγκράτεια 412. 32.
ἐγκρατής 413. 160, 179.
ἔγωγε 409. 65; 423. 8.
ἑέ 413. 148.
ἕζεσθαι (ἔσσατο) 408. 37.
ἔθειν 411. 80.
ἔθνος 403. 19.
εἰδέναι 404. 15; 409. 65; 410. 8; 411. 46; 412. 39; 413. 185; 415. 1; 429. 6.
εἶδος 421. 7.
εἶμα 421. 6.
ειμειτης (?) 412. 22.
εἰρήνη 439. 11.
εἰρωνικός 410. 122.
εἷς 409. 54, 97; 419. 8; 465. 39, 110, 147; 470. 72. οὐδὲ εἷς 409. 90.
εἰσάγειν 420. 1.
εἰσέρχεσθαι 413. 128, 138, 154, 155, 169, 175, 216, 228; 416. 12.
εἰσορᾶν 464. 48.
εἴσω 413. 37.
εἴτε 412. 44, 48.
ἕκαστος 409. 98; 465. 173.
ἑκατόγχειρος 418. 30.
ἑκατόν 416. 5.
ἐκβόλιμος 464. 21.
ἐκδέχεσθαι 413. 193.
ἐκεῖ 411. 57.
ἐκεῖθεν 411. 96.
ἐκεῖνος 411. 100; 412. 52; 413. 121, 131, 143, 226; 574.
ἐκηβόλος 408. 35.
ἐκκλησία 411. 29, 67.
ἐκπιέζειν 465. 192.
ἐκπλεῖν 411. 48, 51.
ἐκτινάσσειν 413. 116.
ἔκτοπος 409. 86.
ἐκτρίβειν 409. 83.
ἐκφέρειν 469. 9, 13.
ἐκών 419. 9; 442. 12.
ἐλαία 426. 8.
ἐλάτη 418. 21.
ἐλεεῖν 407. 3; 443. 15.
ἔλεος 413. 47, 223.
ἐλευθέριος 413. 183.
ἐλεύθερος 419. 9; 439. 4; 465. 152.
ἔλκειν 413. 120, 142.
Ἐλπαγόρος 415. 6 (?).
ἐλπίζειν 404. 8.
ἐλπίς 411. 35, 115.

ἐμβάλλειν 411. 116; 467. 19.
ἔμβασις 464. 7.
ἔμβρυον 464. 54.
ἐμμένειν 428. 7.
ἐμός 409. 33; 412. 20.
ἔμπεδος 436. 5.
ἔμπροσθεν 465. 63.
ἐμφαίνειν 416. 13.
ἔνδον 413. 104, 128.
ἐνεδρεύειν 409. 44.
ἐνθαδί 409. 34.
ἐνί 426. 6.
ἐνιστάναι 411. 33; 469. 14.
ἔνοχος 404. 41.
ἐντανθοῖ 412. 55.
ἕντερον 465. 41.
ἐντολή 404. 17.
ἐντρέπειν 417. 29 (?).
ἐντυγχάνειν 443. 14.
ἐξαίφνης 409. 32.
ἐξαλείφειν 407. 3.
ἐξέρχεσθαι 403. 13; 405. 17.
ἐξευρίσκειν 409. 58.
ἐξευτελίζειν 418. 15.
ἐξήκοντα 409. 92.
ἐξῆς 412. 44.
ἐξιέναι 413. 145.
ἐξορχεῖσθαι 411. 25.
ἐξουσία 428. 5.
ἐξόχως 426. 17.
ἐξυπνίζειν 403. 8.
ἔξω 413. 97, 103; 465. 145.
ἐπᾴδειν 412. 21.
ἐπαινεῖν 410. 96; 413. 97, 170; 431. 2; 435. 3.
ἐπάν 433. 34.
ἐπαοιδή 412. 20, 25.
ἐπειδάν 413. 135.
ἐπειδή 411. 40; 465. 21; 468. 2, 4; 470. 18.
ἔπειτα 411. 45.
ἐπήν 464. 13.
ἐπί, ἐπὶ πολύ 403. 7.
ἐπιβαίνειν 466. 28.
ἐπιβουλεύειν 409. 66; 410. 116; 418. 27.
ἐπιβουλή 418. 29.
ἐπιγίγνεσθαι 411. 64; 465. 147.
ἐπιγιγνώσκειν 413. 160; 574.
ἐπιδιδόναι 413. 180.
ἐπιείκεια 410. 15.
ἐπιεικής 410. 111; 415. 15.
ἐπιθυμεῖν 411. 47.
ἐπιθυμία 439. 1.
ἐπική 412. 55 (?).
ἐπικρατεῖν 464. 18.
ἐπικρατέστερος 418. 25.
ἐπικρίνειν 412. 52.
ἐπιλανθάνεσθαι 410. 118.
ἐπιμέλεια 411. 81.
ἐπιμελῶς 413. 142.
ἐπίορκος 412. 16.
ἐπίρρησις 412. 46.
ἐπίσκοπος 412. 22.
ἐπισπᾶσθαι 413. 223.
ἐπισπέρχειν 416. 7.
ἐπίστασθαι 411. 86.
ἐπιτάσσειν 413. 137.
ἐπιτειχίζειν 411. 120.
ἐπιτήδειος 413. 4.
ἐπιτηδεύειν 414. 5.
ἐπιφράζεσθαι 408. 57.
ἔπος 412. 50.
ἐρᾶν 413. 107.
Ἐρατοσθένης 409. 104.
ἐργάζεσθαι 409. 51; 411. 102.
ἔργον 413. 118; 420. 5 (?).
ἐργμός 413. 19.
ἐρεθίζεσθαι 408. 67.
ἐρείδειν 418. 22.
ἔρις 413. 147, 151.
Ἑρμείας 423. 4.
ἑρμηνεύς 465. 70.
Ἑρμῆς 433. 27. Ἑρμοῖ 411. 24, 69.
Ἑρμοῦ πόλις ἡ μεγάλη 465. 222.
ἔρχεσθαι 408. 41; 409. 93; 419. 9; 420. 7; 421. 10; 423. 10, 12 (ἦλυθον); 443. 18.
ἔρως 439. 7.
ἐσθίειν 467. 1 (?).
ἐσθής 416. 14.
ἑστιάτωρ 409. 12.
ἔσω 413. 128, 140.
ἔσωθε 419. 10.
ἑταῖρος 409. 92; 416. 10.
ἕτερος 409. 82; 413. 125; 433. 32; 464. 19; 465. 68, 154; 466. 16. ἄτερος 424. 9.
ἑτέρωσε 409. 52.
ἔτι 411. 62, 118; 413. 177; 422. 6.
ἑτοιμάζειν 413. 41, 42, 170.
ἕτοιμος 413. 98, 172; 442. 50 (?).
εὖδειν 464. 60.
εὐεργεσία 443. 2.
εὐεργετεῖν 403. 21.
εὐθυμία 435. 3.
εὐθύς 430. 4.
εὔκαιρος 413. 160; 438. 14.
εὐμενής 413. 106.
Εὐνίκη 417. 20, 36.
εὔνους 409. 66.
εὐπλόκαμος 412. 24.
εὔπορος 464. 24.
εὐπρεπής 418. 11.
εὑρίσκειν 404. 2; 412. 58; 465. 67.
Εὐρύπυλος 574.
εὐρύς 412. 39.
εὐρώστως 427. 2.
εὐσύνετος 464. 42.
εὐσχημονεῖν 465. 178.
εὐτυχής 419. 11.
εὐφημεῖν 413. 44.
εὔφωνος 465. 32.
εὐχή 413. 46.
εὐώνυμος 466. 14, 33, 34.
εὐωχεῖν 416. 18.
ἔφοδος 410. 4.
ἔφορμος 413. 194.
ἔχειν 409. 37, 44, 51, 86, 90, 93, 95, 101; 411. 17; 412. 44; 413. 161, 167, 171, 198, 226; 414. 7; 416. 9, 22; 423. 6; 435. 9; 464. 55, 57; 465. 16, 18, 19, 61–3, 110, 112, 163, 180, 203, 227; 467. 16; 470. 6, 30; 574.
ἐχθρός 433. 33 *and marg.*
ἐᾶν 433. 35.
ἔψειν 467. 14.

ζάθεος 403. 36 ; 426. 15.
Ζεύς 412. 24 ; 418. 5, 6, 19, 25, 31 ; 421. 9, 11.
Ζεφύριον 408. 59.
ζῆν 403. 29 ; 404. 16 ; 413. 93 ; 419. 9 ; 464. 12 ; 465. 30, 35, 38.
ζητεῖν 411. 13.
ζώνη 413. 94.
ζωννύναι 413. 107.
ζωός 422. 6 ; 464. 14.

ἡγεῖσθαι 465. 20, 170.
ἡγεμονία 418. 15.
ἡγεμών 409. 59.
ἡδέως 410. 72.
ἤδη 411. 86 ; 413. 96 ; 414. 8.
ἡδονή 413. 127.
ἦθος 410. 19, 76.
ἥκιστα 414. 3.
Ἠλέκτρα 420. 7, 12.
ἠλίθιος 437. 7.
ἥλιξ (?) 426. 11.
ἥλιος 409. 45 ; 412. 26 (Ἥλιος) ; 464. 14 (ἠέλιος) ; 465. 107, 201.
ἦμαρ 422. 10.
ἡμέρα 403. 11 ; 409. 98 ; 419. 14 ; 465. 193 ; 468. 5 ; 470. 14, 19.
ἡμεροῦν 413. 153.
ἥμισυς 413. 156 ; 467. 9 ; 470. 45 *et saep.*
ἡπιόδωρος 423. 5.
Ἥρα 418. 26, 31.
Ἡρακλῆς 408. 25 ; 418. 4 ; 422. 9.
ἥρως 408. 48.
ἦτοι 409. 84.

θάλασσα 407. 2.
θαλασσοῦν 468. 9.
θαμά 408. 31.
θανάσιμος 413. 161 ; 437. 9.
θάνατος 422. 5 ; 465. 42.
θαρρεῖν 409. 19.
Θάσιος 409. 47.
θᾶσσον 413. 98 ; 430. 3.
θαυμάζειν 410. 64.
θεά 413. 88 ; 465. 105, 159 ; 470. 27.
Θεανώ 417. 21.
θεᾶσθαι 413. 227 ; 420. 9.
θεαστικός 413. 91.
θεῖος 414. 20.
θέλειν 404. 16 ; 413. 51, 111, 113, 137, 149, 160, 168, 179, 209, 211 ; 433. 3, 34.
θεός 404. 16 ; 405. 26 ; 406. 20 ; 407. 1 ; 409. 26, 96 ; 413. 45, 129, 135, 137, 190, 191, 221 ; 416. 8 ; 418. 16, 18, 26 ; 421. 5 ; 433. 10 ; 464. 8 (?) ; 465. 43. ἡ θεός 413. 43, 48, 218 ; 417. 28, 31.
θευφιλής, 442. 27.
θεραπεύειν 465. 38.
θέρμαι 412. 65.
θερμασία 468. 7.
θερμότατος 468. 6.
Θέτις 418. 27.
θητεύειν 418. 32.
θνήσκειν 413. 146 ; 464. 16 (?).
θνητός 426. 23 (?).
Θούριοι 411. 95.
θρηνεῖν 413. 184.
θρίξ 408. 14 ; 465. 162, 203.
θρόνος 428. 8 ; 465. 109.
θυγάτηρ 413. 38.
θυμός 433. 22 *marg.*
θύρα 413. 162 ; 429. 9.
θυσία 413. 135.

ἰᾶσθαι 574.
ἴδιος 413. 91 ; 433. 10 ; 465. 150.
ἰδιωτικός 410. 7 ; 465. 116.
ἰδοῦ 413. 116, 148, 172, 196.
ἰέναι 408. 44.
ἱερογραμματεύς 465. 120, 172.
ἱερόθρους 413. 90.
ἱερόν 465. 31.
ἱερός 413. 94.
ἱεροσυλία 413. 45, 220.
Ἰησοῦς 405. 24 ; 407. 5.
ἱκάνειν 412. 18.
ἱκανός 413. 180.
ἱκέτις 417. 27.
Ἰνδικός 413. 215.
Ἰνδός 413. 90.
Ἰούλιος Ἀφρικανός 412. 69.
Ἵππασος 417. 23.
ἱππικός 436. 10.
ἵππος 418. 8 ; 436. 9.
ἰσθμός 408. 39.
ἴσος 416. 19 ; 421. 5, ἴσως 409. 8.
ἱστάναι 403. 12 ; 413. 115 ; 416. 21 (?).
Ἱστός 417. 22.
ἰσχυρός 403. 15 ; 436. 5.
ἰσχύς 410. 23.
ἰχθύς 465. 101, 198–9.

καθάπερ 470. 22.
καθαρός 467. 17.
καθαρότης 404. 18.
καθῆσθαι 465. 109.
καθίζειν 419. 6.
καθιστάναι 418. 2.
καθορᾶν 413. 20.
καινός 432. 11 (?).
καίπερ 418. 20.
καιρός 403. 8, 24, 31 ; 465. 27, 28, 41, 66, 79, 113, 145, 156, 171, 183, 204.
κακός 409. 52, 65, 67 ; 411. 102 ; 413. 209 ; 464. 18, 20 ; 465. 21.
κακότης 424. 7.
καλεῖν 404. 21 ; 411. 78, 85 ; 413. 162 ; 428. 3 ; 433. 10 ; 465. 106.
καλήμερος 416. 67.
καλλιαικα (?) 412. 34.
καλός 412. 66 ; 414. 17 ; 413. 181 ; 433. 17 ; 465. 32, 179, 196.
κάμινος 467. 20 (?).
κάμνειν 412. 15.
κάμπτειν 465. 223, 225.
κάνθαρος 465. 226.
Καπιτωλῖνα, Αἰλία Κ. 412. 60.
κάρα 421. 12.

καρειη (?) 412. 29.
Καρία 412. 62.
κατά, κατὰ τάχος 411. 113.
καταδεῖν 413. 91.
καταδέχεσθαι 413. 115.
καταδικάζειν 403. 7.
καταθνήσκειν 419. 9.
καταλαμβάνειν 422. 5.
καταλέγειν 416. 4.
καταλείπειν 413. 182; 414. 13.
Κατάνη 411. 62.
καταπατεῖν 403. 19.
καταπλεῖν 411. 55.
καταπτήσσειν 409. 39.
καταρρηγνύναι 416. 14.
καταρχή 413. 213.
κατασκευή 470. 32.
καταστολή 413. 95.
καταστροφεύς 413. 102.
κατατάσσειν 412. 56.
κατατιθέναι 422. 7.
καταφέρειν 465. 146.
καταφιλεῖν 413. 103.
κατειδέναι 465. 118 (?).
κατέχειν 411. 34.
κατήγορος 411. 33.
κατοικεῖν 411. 58.
κείρειν 413. 152.
κεῖσθαι 413. 150.
κελεύειν 411. 35; 413. 101, 111, 117; 417. 30; 426. 3.
κενός 408. 29 (κενεός); 409. 5; 413. 118.
κέντρον 464. 18, 42.
κεραννύναι 432. 7.
Κερκυραῖος 435. 1.
Κεστός 412. 70.
κεφαλή 408. 45; 465. 17; 466. 17.
κῆρυξ 408. 42.
Κηφισογένης 443. 19 (?).
κικλήσκειν 433. 27.
κίναιδος 465. 230.
Κίρκη 412. 38.
κοιλία 468. 10.
κοινολογεῖν 465. 22.
κοινός 410. 114. κοινῇ 413. 11 *et saep.*
κόλαξ 409. 63.
κόλπος 412. 19.
κολώνεια 412. 60.
κολώνη 408. 59.
κομίζειν 420. 4.
κόπρος 433. 29.
κοσμικός 412. 30.
κόσμος 410. 78.
κοτεῖν 408. 31; 464. 54 (?).
κοτύλη 467. 6, 8, 10.
κραιπάλη 409. 47.
κράνος 409. 29.
κραταιός 465. 12.
κρατεῖν 413. 105.
κράτιστος 409. 103.
κράτος 407. 6.
κρείσσων 464. 16.
κριθή 465. 190, 191.
κρίνειν 409. 65; 411. 31.
κρίσις 411. 86.
κροκόδειλος 465. 165.
Κρόνιος 408. 38.
κροῦσις 413. 92.
κρυβῆ 465. 230.
κρύπτειν 413. 29; 465. 114.
κτᾶσθαι 465. 72.
κτείνειν 419. 3.
κτῆνος 465. 227.
κτίζειν 426. 14.
κτίσμα 403. 21.
κύανος 465. 108.
κυβερνήτης 413. 101.
κύημα 412. 54.
κῦμα 412. 40.
κυνήγιον 413. 197.
κυριεύειν 465. 151, 155.
κύριος 404. 1; 407. 5; 413. 182, 183; 465. 14, 60. κυρία 413. 7, 42, 110, 117, 188, 204, 213.
κυρτός 465. 224.
κύσθος 413. 118.
κύων 464. 5, 60 (?); 470. 5.
κῴδιον 409. 30.
κωμῳδιογράφος 409. 103.
κωφός 413. 150; 465. 228.

λαγχάνειν 408. 50; 413. 59; 429. 5.
Λακεδαιμόνιος 411. 99, 108, 117.
λακτίζειν 413. 65.
λαλεῖν 403. 3; 406. 17; 413. 31, 67, 102.
λαμβάνειν 409. 28 *marg.*, 97, 99; 413. 172; 415. 16; 417. 24; 444. 14 (?); 465. 35.
λάμπειν 403. 6.
λαμπρός 409. 15.
λανθάνειν 413. 132; 415. 9.
Λαομέδων 408. 40; 418. 32.
λαός 408. 30.
Λαπίθαι 418. 10.
λέγειν 403. 10, 23, 25; 404. 19, 22; 409. 13, 21, 25, 50, 56, 61; 410. 10, 73, 103, 111; 411. 111; 412. 14, 21; 413. 26, 58, 66, 92, 100, 122, 128, 129, 134, 140, 141, 181, 184; 414. 8, 51; 416. 10, 12; 425. 7; 464. 15; 465. 13, 183, 200; 469. 6; 470. 10, 24, 28.
λείπειν 412. 19.
λέξις 410. 3.
λεοντομάχος 412. 40.
λεοντοπρόσωπος 465. 162.
λευκός 470. 5.
λέων 465. 19.
λίαν 465. 118, 196.
Λήθη 412. 41.
λιγύς 426. 9.
λιγυσφάραγος 408. 34.
λίθος 413. 118.
λιμός 409. 89.
λιπαρός 408. 61.
λογεύειν 465. 36.
λόγος 403. 15, 32; 409. 64, 84; 410. 79; 465. 15, 33.
λοιπός 409. 88; 413. 175; 419. 12; 465. 148; 470. 53 *et saep.* λοιπόν 413. 53.
Λοκρός 408. 58.
λούειν 413. 56.
λύειν 413. 30, 189.
λυσιτελεῖν 409. 53.

μά 409. 96; 413. 206.
μαγικός 465. 68.
μαίνεσθαι 413. 138 (?).

μάκαρ 424. 11 (?).
Μακεδών 444. 5, 16.
μακράν 413. 124.
μακροθυμία 403. 9.
μάλα 413. 41; 422. 3. μᾶλλον 413. 149; 442. 2 (?); 465. 183. μάλιστα 411. 15; 413. 178.
Μάλακος 413. 145, 158, 170, 172, 176.
Μαλέα 418. 3.
μαλοῦν 413. 43.
μανθάνειν 428. 4; 574.
μάντευμα 408. 12 *marg.*
μαντευτός 416. 20.
Μαντινεύς 411. 40.
μάντις 418. 28.
μαρτυρεῖν 464. 45.
μαρτύρεσθαι 411. 53.
μάρτυρος 412. 17.
μάρτυς 409. 101; 464. 58.
μαστιγίας 409. 94; 413. 110, 137, 154, 155.
μάστιξ 413. 109, 112, 114.
μάχαιρα 465. 19, 64.
μάχη 408. 48; 465. 22.
μεγαλοπρεπής 410. 18, 28, 67, 77, 112, 123.
μέγας 409. 15, 60; 410. 47; 411. 13, 20; 412. 40; 413. 190; 465. 222; 470. 29. μείζων 442. 5. μέγιστος 412. 41; 470. 28.
μέθη 413. 96.
μείς 465. 11.
Μελάμπους 426. 12.
μέλας 470. 4.
μέλειν 409. 20.
μέλι 465. 195.
μελίζεσθαι 408. 66.
μέλλειν 407. 4; 413. 47, 99, 136; 419. 4; 420. 13.
μέμφεσθαι 404. 14; 410. 94, 96.
μένειν 413. 48, 119, 187.
μέντοιγε 469. 5.
μερίδιον 413. 59.
μέρος 467. 12, 18.
μεσημβρία 403. 4.
μέσος 466. 17.
μεταβαίνειν 465. 71; 466. 25.
μεταβάλλειν 418. 6; 466. 6, 26, 30 (?).
μεταβόλος 539.
μεταδιεραν 466. 11.
μεταμέλειν 431. 6, 7.
μετανοεῖν 413. 168.
μεταπέμπειν 409. 82.
μετατιθέναι 466. 13.
μεταφέρειν 428. 6; 470. 17.
μετέχειν 420. 3.
μέτοχος 464. 45, 60.
μετρεῖν 467. 9 (?).
μέτριος 415. 14.
μέτρον 467. 13.
μέχρι 412. 62; 416. 3.
μηδείς 410. 8, 71; 464. 1, 20.
μηθείς 409. 85; 438. 18.
μῆκος 422. 10.
μηκύνειν 416. 6.
μήν (μάν) 408. 65; 410. 65.
μήν (' month ') 465. 105.
μηνύειν 411. 22; 465. 13, 200.
μήνυτρον 411. 12.
μήτηρ 417. 21.
μητρυιά 465. 77.
μιγνύναι 418. 8, 12; 421. 14; 467. 11.
μικκοπρεπής 410. 73.
μικκός 410. 23.
Μιλήσιος 409. 102, 106.
μιμεῖσθαι 410. 21.
μιμνήσκεσθαι 408. 36; 409. 2, 103; 412. 38; 436. 6.
μισ . . . 467. 11.
μισεῖν 410. 97; 413. 186.
μίσηθρον 433. 28 *marg.*
μίσθιος 420. 8.
μισθός 409. 28 *marg.*; 443. 3.
μισθοφόρος 444. 15 (?).
μνᾶ 409. 98.
μογιλάλος 465. 228.
μολπή 426. 19.
μόνος 409. 57, 62; 410. 27; 419. 8; 442. 28. μόνον 411. 6; 413. 184, 226; 468. 2.
μόρος 408. 42.
μῦθος 422. 7; 423. 2.
μυλών 443. 20 (?).
μυστήριον 411. 26.
μωρός 413. 52, 191; 465. 115.

ναίειν 408. 60.
ναῦνος 465. 225.
ναός 426. 5; 433. 1.
ναυμαχία 440. 2 (?).
ναῦς 408. 26; 411. 78.
ναύτης 425. 1.
νεανίας 418. 13.
Νεβύ 465. 13.
νεκρός 409. 49; 413. 144, 150. νεκρά 433. 32.
νέκυς 412. 42.
νέος 414. 4.
νεότης 464. 38.
νεύειν 464. 19.
νεφεληγερέτης 421. 11.
νή 464. 14.
Νηρεύς 418. 28.
νικᾶν 465. 34, 35.
Νικίας 411. 106.
Νίλος 423. 13; 425. 9.
Νιλώτης 425. 4.
νομίζειν 411. 8; 438. 4.
νοεῖν 464. 6, 50.
νόμος 428. 6.
νοῦς 421. 9.
νύμφη 434. 15.
νυμφοφόρος 434. 13.
νῦν 403. 9, 27; 407. 4; 409. 18, 58; 413. 107, 121, 149, 159, 179; 443. 10. νυνί 409. 50; 413. 133.
νύξ 433. 19 (?).
νωδός 465. 228.
Νῦσα 412. 62.

ξενία 411. 61.
ξένια 420. 3, 8.
ξενοδαίκτης 408. 30.
ξένος 409. 99.
ξηραίνειν 468. 8.
ξύλον 413. 186; 433. 16.

'Οδυσσεύς 409. 93.
ὅθεν 418. 1.
οἴεσθαι 410. 9, 84.
οἰκία 409. 5, 87; 411. 27.
οἰκιστής 409. 60.
οἶκος 404. 2; 470. 12.
οἰνόμελι 413. 161, 172.
οἶνος 413. 50, 52, 69, 154.
οἰονεί 465. 104.
οἷος 403. 2. οἷον 408. 62; 410. 47, 55, 115; 469. 4, 11, 16.
οἷος 408. 63.
οἴχεσθαι 409. 38; 416. 22; 430. 7.
ὁκᾶ 410. 119.
ὀκνεῖν 413. 67.
ὅλβος 426. 21 (?).
ὀλίγος 403. 30; 413. 208.
ὀλλύναι 434. 11, 16.
ὁλμίσκος 470. 35.
ὁλοός 464. 23.
'Ολυμπιάς 409. 105.
'Ολυμπιονίκης 409. 105.
ὀμνύειν 409. 45; 412. 16; 413. 134.
ὁμοιοειδής 465. 226.
ὅμοιος 410. 101; 465. 227; 467. 2.
ὁμολογεῖν 420. 14.
ὁμομήτριος 443. 8.
Ομοσσωσω (?) 412. 27.
ὁμοφροσύνη 423. 7.
ὅμως 409. 91.
ὄναρ 417. 28.
ὄνειρος 412. 35.
ὄνομα 412. 30 (οὔνομα); 465. 12, 159, 170, 199.
ὄνος 409. 31.
ὄντως 413. 129.
ὀξύς 411. 83.
ὀπάζειν 421. 12.
ὄπισθε(ν) 409. 38, 46.
ὀπίσω 465. 17, 62.
ὁποῖος 410. 95.
ὅπου 418. 4.
ὅπως 413. 147, 154.
ὁρᾶν 409. 57; 413. 138, 139, 144, 146, 166, 169; 416. 8; 433. 18; 441. 25; 464. 14, 49 (?), 55.
ὅρασις 465. 107.
ὄργια 408. 52.
ὀρέγεσθαι 411. 21.
ὀρεοφύλαξ 413. 132, 141.
'Ορέστης 420. 6, 10, 13.
ὀρθός 465. 15, 61.
ὁρμεῖν 413. 99.
ὁρμή 411. 116.
ὀρνύναι 430. 5.
ὄρος 418. 3.
ὀρχεῖσθαι 413. 93; 465. 30.
ὁσίως 413. 48.
ὅσος 409. 56, 59, 93; 412. 39; 439. 13; 464. 44.
ὅσπερ 442. 6. ἅπερ 413. 53.
ὅστις 409. 59, 64; 410. 80; 411. 79; 412. 16 (ὅτις); 413. 185.
ὅταν 409. 87, 100.
ὅτε 408. 40; 443. 4.
οὗ 413. 198.
οὐ μή 413. 132; 431. 3.
οὐαί 413. 184, 185.
οὐθείς 409. 42; 429. 3.
οὐκέτι 434. 10.
οὐρά 465. 164 (?).
οὐράνιος 412. 35.
οὐρανός 407. 1.
οὔρησις 468. 12.
οὗτοσί 415. 3, 7.
οὕτω(ς) 409. 9, 99; 411. 50; 412. 44; 413. 51, 149, 157; 464. 29, 52; 468. 1; 470. 7, 33, 46.
ὀφείλειν 437. 12 (?), 13.
ὀφθαλμός 413. 153; 465. 109, 227.
ὄφις 465. 18, 202.
ὄχημα 408. 62.
ὄχλος 465. 22.
ὄψις 413. 126; 416. 9, 13.
ὀψώνιον 465. 35.

παγέραρκτος (?) 412. 31.
παγκρατιαστής 409. 103.
πάθος 465. 229.
παιδάριον 409. 6.
παιδίον 413. 107, 165.
παίζειν 413. 49.
παιήων 408. 63.
παῖς 409. 37, 46, 83; 413. 113, 120, 165; 416. 4; 417. 22, 33; 418. 5, 10, 30; 419. 7; 429. 10, 12; 431. 8; 468. 1.
πάλαι 409. 44.
Παλαιστίνη 412. 61.
παλαίφατος 408. 43.
πάλι 413. 92, 102.
πάλιν 413. 147, 186; 430. 6; 464. 26, 27; 465. 117, 230; 467. 11.
Παλλάς 421. 4.
πανάθλιος 413. 105.
Πανδιονίδης 421. 3.
Πάνθειον 412. 65.
πανόληπτος (?) 413. 173.
παντοκράτωρ 407. 1.
πάντοτε 403. 4.
παρά, παρ' ὀλίγον 413. 208. παρ' οὐδέν 418. 16.
παραβάλλειν 413. 100.
παραγίγνεσθαι 413. 10, 49, 57, 197.
παράδειγμα 410. 54.
παραδιδόναι 404. 13; 404. 20; 413. 140; 418. 29.
παρακεῖσθαι 413. 123.
παρακολουθεῖν 409. 48.
παραλαμβάνειν 409. 92; 417. 35.
παραμένειν 404. 3.
παραμυθητικός 437. 13.
παράσιτος 413. 164, 165, 167, 173, 178–80.
παρασκευή 411. 37.
παράταξις 574.
παρατιθέναι 466. 17.
παρατατικός 469. 7.
παραφυλάσσειν 409. 83.
παρεῖναι 409. 63 (?); 411. 45; 416. 5; 419. 9; 438. 2.
παρέρχεσθαι 413. 155.
παρευνετᾶν (?) 412. 23.
παρέχεσθαι 413. 47.
παρθένος 404. 6, 18, 21; 405. 43; 418. 11; 435. 6.

παριέναι 411. 30.
παριστάναι 412. 37.
παρορᾶν 411. 105.
Πάρος 408. 37.
παρρησία 413. 183.
πᾶς 407. 2; 408. 28; 409. 3, 44, 55, 65, 67; 410. 68, 80, 122; 411. 57; 412. 32; 413. 93, 99, 104, 118, 151, 157, 158, 178, 209; 427. 2; 436. 9(?); 439. 10; 442. 14; 464. 20; 470. 5. πάντως 428. 4.
πάσχειν 413. 174.
πατήρ 408. 38; 409. 2; 413. 182, 227; 418. 28; 421. 17; 429. 11; 465. 206.
πατρίς 412. 59; 465. 205.
Πάτροκλος 574.
παύειν 413. 72, 192; 433. 22.
παῦρος 408. 66.
Παχώ 465. 99, 197, 198.
πείθεσθαι 408. 33.
πειρᾶσθαι 421. 8.
Πειρίθους 418. 5, 8.
Πεισιστρατίδαι 411. 11; 412 48.
πέλαγος 413. 18, 215; 425. 8.
Πελοπόννησος 411. 97, 103.
πέμπειν 411. 76.
πενθαλέος 416. 11.
πενθικός 416. 9.
πενιχρός 420. 2.
πεπρωμένος 408. 41. ἡ πεπρωμένη 413. 121.
πέρ 422. 3.
πέραν 408. 39.
περᾶν 413. 214.
πέρδεσθαι 413. 22.
περίβωτος 412. 30.
περιεῖναι 403. 30.
περίεργος 412. 45.
περιέρχεσθαι 443. 12.
περικοπή 411. 68.
περίοδος 409. 106.
περιπατεῖν 413. 15.
περισπᾶν 469. 12.
περιτιθέναι 466. 19, 22.
περιφέρειν 413. 7.
περιφέρεια 470. 43.
περιχαρής 417. 34.
Πέρσης 440. 3.
πέρυσι 409. 34, 49.
πεσσευτήριον 470. 11.
πέτεσθαι 421. 18.
Πήγασος 421. 17.
πηγνύναι 418. 17.
πηλίκος 413. 198.
πήρα 409. 29.
πιθανότης 410. 115.
πίθηκος 433. 29.
πιμπλάναι 413. 126.
πίνειν 413. 51, 54, 66, 162; 465. 37.
πιπράσκειν 409. 94.
πιστεύειν 409. 84.
πίστις 415. 18.
πλανᾶν 413. 147.
πλατύς 413. 162.
πλεῖν 411. 97; 425. 6.
πλέκειν 468. 2 *et saep.*
πλευρόν 466. 23.
πλέων 405. 32; 409. 95. πλεῖστος 411. 115; 465. 182; 468. 6.
πληγή 574.
πλημμύρειν 423. 13.
πλήν 464. 53.
πληροῦν 411. 113.
πλησίον 413. 99.
πλοῖον 413. 99, 194.
πλουτεῖν 409. 42, 50.
πόθεν 409. 39, 51; 413. 153; 438. 9.
ποιεῖν 404. 42; 407. 1; 409. 10, 67, 85; 411. 59; 412. 14; 413. 8, 25, 73, 112, 113, 137, 193–4; 414. 52; 417. 20; 418. 21(?); 433. 33 *and marg.*; 442. 14; 465. 33, 38, 66, 78, 114, 117, 122, 149, 153, 157, 172, 174, 178, 180, 184, 204, 223–5, 229; 470. 36, 45, 46.
ποίημα 414. 11.
ποίησις 412. 52.
ποιητής 412. 45; 414. 6, 35, 37.
ποιμήν 404. 15.
ποῖος 413. 172, 191.
πολεμαίνετος 426. 4.
πολεμεῖν 418. 20(?).
πολέμιος 413. 207; 444. 17; 465. 104.
πόλεμος 418. 2; 439. 5; 465. 14, 21, 24, 27.
πόλις 408. 61; 409. 24, 57; 411. 58; 465. 25, 178, 222.
πολλάκις 443. 17.
πολύολβος 412. 28.
πολύς 403. 7; 408. 12; 409. 102; 410. 100; 411. 52; 412. 53; 413. 69, 92, 95, 105, 141; 414. 9, 50; 441. 18; 465. 25 *et saep.*
πολύτεκνος 464. 40.
πολυτελέστερος 412. 54.
πολύτιμος 412. 28.
Πολυφλεγέθων 412. 41.
πολυχρονία 465. 174.
πονηρία 413. 46, 119, 222.
πονηρός 409. 26; 410. 93; 414. 2.
πόνος 465. 44.
πόντος 421. 16; 433. 3.
πορδή 413. 1 *et saep.*
πορεῖν 421. 17.
πορεύεσθαι 403. 29; 413. 162, 168, 193, 196.
πορίζεσθαι 443. 16.
Ποσειδῶν 418. 12, 27, 30, 31.
ποταμός 412. 15; 413. 27, 210; 422. 1(?).
ποταπός 413. 155.
ποτέ 409. 28, 64, 84; 413. 125, 159; 419. 8; 421. 12; 465. 175.
ποῦ 409. 89; 413. 156.
πού 413. 159.
Πουλυτίων 411. 26.
πούς 403. 14; 465. 19, 39; 466. 9.
πρᾶγμα 409. 55, 101; 410. 16; 411. 21.

πρᾶξις 403. 27; 409. 4.
πράσσειν 409. 27, 87.
πρεσβύτης 420. 6.
πρίν 413. 160.
προάγειν 413. 121.
προαδικεῖν 433. 4.
προβάλλειν 413. 144; 419. 7; 466. 2.
πρόδομος 464. 19 (?).
πρόθυμος 435. 5.
προῖκα 420. 9.
προιστάναι 466. 29.
προκαλεῖν 415. 11.
προκαταγιγνώσκειν 411. 87.
πρόμος 413. 90.
προοίμιον 410. 13.
προορᾶν 408. 23.
προπετής 410. 72.
πρός, πρὸς βίαν 409. 80.
προσανατίθεσθαι 413. 164.
προσγράφειν 469. 2.
προσδεῖν 413. 124.
προσδοκᾶν 403. 6; 416. 7.
προσέρχεσθαι 413. 109, 230.
προσέχειν 411. 54; 413. 136.
προσευχή 407. 8.
προσηγορία 470. 6, 30.
προσιέναι 409. 92.
προσποιεῖσθαι (ποτιπ.) 410. 120.
πρόσπολος 413. 106.
προστάσσειν 418. 18 (?), 32.
προστιθέναι 470. 38.
προστρέχειν 416. 15.
πρόσφορος 420. 4.
προσφωνεῖν 469. 5.
πρόσωπον 413. 226; 465. 16, 17, 20, 61, 63, 65, 111, 164; 469. 1, 8, 10, 15.
πρότερος 414. 12; 467. 13. πρότερον 415. 12.
προτιθέναι 409. 105.
προτρέπειν 411. 107.
προφερέστερος 412. 32.
προφήτης 405. 40.
προφωνεῖν 419. 8.
προχωρεῖν 413. 177.
πρωκτός 413. 6, 17.
πρωρεύς 413. 100.
πρῶτος 413. 101; 438. 17 (?); 468. 5; 469. 8; 470. 49. πρῶτον 410. 22; 411. 39; 415. 4.
πτέρυξ 465. 18.
πτωχός 409. 49; 423. 6.
πυγίζεσθαι 465. 229.
πυγμή 409. 104.
Πυθαεύς 426. 14.
πυθμήν 470. 36, 40.
πύνδαξ 413. 103.
πυνθάνεσθαι 420. 5.
πῦρ 412. 26, 34; 464. 49; 465. 65.
πωλεῖν 409. 96; 413. 158.
πῶλος 413. 119.
πώποτε 409. 59; 410. 104.
πῶς 409. 41; 413. 46, 150, 178, 222.

ῥῆμα 469. 13.
Ῥητορικός 432. 2 *marg.* (?).
ῥητός 423. 2.
ῥήτωρ 411. 76.
ῥίζα 426. 16.
ῥίπτειν 413. 149; 466. 5, 8.
ῥυθμός 413. 89.
Ῥώμη 412. 63.

Σαλαμινία 411. 79.
σατράπης 409. 40, 60.
σεαυτοῦ 413. 216, 225.
Σεβαστός 412. 67.
σείριος 412. 36 (?).
σεληναῖος 467. 3.
σελήνη 470. 20. Σελήνη 413. 88.
σημαίνειν 465. 103, 185.
σημαντήρ 420. 11.
σημεῖον 465. 26.
Σηρικός 413. 91.
σίδηρος 413. 141.
Σικελία 411. 49, 56.
Σικελιώτης 411. 110.
Σισυφίδης 421. 13.
σισυων (?) 412. 33.
σιωπᾶν 412. 48.
σκάπτειν 413. 117.
σκηνή 574.
σκῆπτρον 465. 162.
σκληρός 413. 118.
σκοτιαῖος 416. 8.
Σκύθης 417. 23.
σμήχειν 467. 6.
σκώπτειν 409. 36.
σοβαρός 409. 64.
σός 413. 106.
Σοφοκλῆς 410. 58.
σπένδειν 433. 14.
Σπινθήρ 413. 133, 145, 153, 180, 186.
σπλάγχνον 465. 41.
σπουδή 420. 4.
σταυροῦν 406. 21.
στενός 468. 3.
στέρεσθαι 443. 11.
στειβει (?) 416. introd.
στῆθος 465. 112 (?).
Στήνια 416. introd.
στιλβει (?) 416. introd.
στῖφος 416. introd.
στοῖχος 412. 51.
στολίζεσθαι 465. 112.
στόλος 412. 42.
στόμα 465. 67.
στοναχή 464. 38.
στοχάζεσθαι 465. 179.
στρατεία 436. 7.
στρατεύειν 411. 63.
στρατηγεῖν 411. 32.
στρατηγός 409. 61.
στρατιώτης 409. 28 *marg.*, 82.
στρέφειν 413. 156; 416. introd.; 430. 6.
στρῶμα 416. introd.
στυγητός 433. 28.
στυπτηρία 467. 7.
σύγγονος 408. 44.
σύγκρισις 425. 7.
συγχαίρειν 413. 30, 188.
συζυγία 469. 13.
συκοφάντης 411. 65.
συλλαμβάνειν 413. 120.
συγκεραννύναι 413. 171.
συλλέγειν 409. 43.
σύλλογος 411. 70.
συμβουλεύειν 411. 118.
σύμμαχος 418. 29.
σύμπας 412. 56.
συμπλήρωσις 470. 12.

συμπόσιον 465. 32.
συμφορά 417. 26.
συνακολουθεῖν 413. 174.
συναντᾶν 574.
συνεισέρχεσθαι 413. 154.
συνεκφωνεῖν 469. 3.
συνήγορος 465. 68.
σύνθετος 411. 7.
συνιέναι 424. 6.
συνοδικός 470. 18.
σύνοδος 409. 11; 470. 15.
συντρέφειν 413. 118.
συνωρίς 433. 15.
σύρειν 413. 142.
συρράπτειν 412. 49.
σύστασις 411. 61.
συστολή 470. 62.
συστρατεύειν 411. 42.
σφαγιάζειν 413. 127.
σφόδρα 409. 9, 102.
σφραγίς 433. 21, 30.
σχεδόν 410. 121; 411. 57.
σχῆμα 464. 50.
σώζειν 407. 4; 409. 22; 413. 41, 106.
σῶμα 415. 8 (?); 416. 3, 17.
σῶος 413. 187.
σωτήρ 405. 26; 407. 5.
σωτηρία 413. 44, 219.
σωφρονεῖν 413. 219.

τάγμα 436. 10.
ταλαίπωρος 413. 148, 184, 207.
τάλαντον 435. 4.
τάλας 413. 104, 173.
τανύεσθαι 422. 1.
τανύφυλλος 426. 7.
τάξις 403. 24.
τάσσειν 437. 8.
ταχέως 409. 42; 413. 66. τάχιστος 411. 80.
τάχος 411. 113; 413. 170.
τεκμαίρεσθαι 411. 19.
τέκνον 412. 20; 464. 41, 57; 465. 147, 151, 154.
τεκνοποιεῖν 465. 154.
τελεῖν 412. 17; 413. 175.
τελευταῖος 417. 30.
τελέως 409. 61.
τέλος 416. 3.
τέμενος 426. 15.
τέρας 465. 226.
Τετ . . . 465. 200.
τέταρτος 470. 77.
τέχνη 409. 50; 437. 11; 465. 106.
Τηλέμαχος 412. 19.
τῆνος 410. 103.
τηρεῖν 409. 44; 413. 142.
τιθέναι 438. 16; 464. 56.
τιθήνη 412. 19.
τίκτειν 465. 225.
τιμᾶν 411. 106; 426. 17; 464. 18 (?).
τιμήεις 408. 38.
τίνειν 412. 16.
Τιτάν 412. 26.
τοιγάρ 464. 53.
τοίνυν 413. 228.
τοῖος 412. 20.
τοιόσδε 412. 37.
τοιοῦτος 410. 74, 98, 120; 413. 165, 167; 414. 4; 432. 3, 5; 464. 21.
τόκος 464. 14.
τοξεύειν 413. 208.
τοξικός 413. 198.
τόπος 409. 60; 413. 52; 465. 71.
τοσοῦτος 413. 5.
τότε 408. 24; 411. 44; 464. 56.
τρεῖς 408. 45.
τρέφειν 412. 39; 420. 7.
τρίβειν 434. 4; 467. 10.
τρίς 433. 12.
τρισκαιδέκατος 412. 63.
τρίτος 409. 16; 469. 10, 12, 15; 470. 44, 54, 67.
Τρίτων 425. 2.
Τροία 409. 93.
τρομεῖν 416. 10.
τρόμος 413. 105.
τρόπος 438. 10.
τροφή 409. 6.
τρόφιμος 409. 55.
τρυγία 413. 55.
τυγχάνειν 409. 8, 100; 411. 82; 413. 98; 442. 16.
τ(υμπανισμός?) 413. 10 *et saep.*
τύπος 465. 15, 60, 107, 161, 201.
τυραννίς 411. 8.
τύραννος 409. 59.
Τυφῶν 465. 110.
τύχη 419. 15.

ὑγιαίνειν 413. 68.
ὑγραίνειν 468. 13.
ὑγρός 468. 9.
ὑδαρής 413. 69.
ὑδροχόος 465. 11.
ὕδωρ 425. 3, 6.
υἱός 406. 20; 422. 8; 465. 159.
ὑμνεῖν 413. 136.
ὑπακούειν 413. 46, 222.
ὑπάρχειν 413. 159; 418. 14.
ὑπεναντίον 409. 85.
ὑπένερθε 412. 15.
ὑπέρβιος 408. 28.
ὑπερβολή 440. 15.
ὑπερέχειν 436. 8.
ὑπερήφανος 413. 139.
ὑπηρετεῖν 411. 83.
ὑποβάλλειν 466. 21, 22.
ὑπόθεσις 410. 81; 412. 47, 57.
ὑποθημοσύνη 412. 38.
ὑπόκρισις 408. 69.
ὑπολαμβάνειν 409. 66; 410. 99; 466. 19.
ὑπόνοια 409. 47.
ὑποστάθμη 465. 194.
ὑποφέρειν 403. 26.
ὑποφεύγειν 413. 215.
ὑποφορά 468. 10.
ὑποχείριος 441. 22.
ὑποχθόνιος 464. 44.
ὑποψία 411. 16.
ὕστερον 411. 101 (?); 438. 15 (?).
ὕψος 403. 13.

Φαέθων 464. 13.
φαεινός 464. 15 (?).
φαιδρός 413. 110.
φαίνεσθαι 410. 19, 68, 113; 413. 118, 136; 416. 2; 464. 58 (?).

φαίνων (Φαίνων?) 464. 31.
φάναι 406. 13; 409. 105; 413. 59, 93, 139; 418. 24; 426. 9; 431. 4; 440. 7; 442. 26.
φανερός 409. 89; 465. 230.
φαντάζειν 413. 130.
φάος 464. 55.
φάρμακον 412. 39; 413. 161, 171; 441. 23.
Φαρμοῖθι 465. 10, 11.
φασιε (?) 412. 33.
φάσκειν 411. 24.
φείδεσθαι 409. 43.
Φειδίας 409. 19.
φέρειν 409. 28, 31, 46; 417. 26; 420. 8.
Φερνοῦφις 470. 25, 27.
φεύγειν 408. 27; 410. 76; 413. 40.
Φθᾶ 412. 27.
Φίλιππος 441. 20; 444. 13.
φιλογ . . . 439. 3.
φίλος 411. 59; 425. 8; 442. 18, 30; 465. 23. τὰ φίλτατα 429. 12.
φιλοσοφεῖν 438. 6.
φιλοσοφία 438. 7.
φιμοῦν 413. 122.
φλήναφος 409. 21.
φλόξ 465. 60.
φοβεῖσθαι 413. 130, 180.
Φοῖβος 418. 24; 426. 3.
φόνος 413. 180.
φόρμιγξ 408. 35.
Φορώρ 470. 11.
φράζειν 428. 2.
φρήν 412. 32; 413. 152; 424. 10. Φρήν 412. 27.
φρικώδης 416. 9.
φρόνημα 411. 17.
φρούραρχος 409. 60.
φρύγειν 468. 7.
φύλαξ 435. 7.
φύειν 464. 16 (?).
φύσις 416. 20.
φωνή 403. 13.
φῶς 412. 31; 413. 183; 464. 13 (?); 470. 1.

χαίρειν 413. 67, 202.
χαρίεις 414. 59.
χαρίζεσθαι 465. 177.
χάριν 441. 26; 442. 7.
Χαρίτιον 413. 42, 97, 188, 213.
χάρμη 422. 6.
χατεῖν 422. 3.
χειμών 413. 18.
χείρ 409. 90; 465. 64, 111; 466. 10.
χειρουργός 437. 15 (?).
χείρων 403. 32.
χελώνη 465. 202.
χθόνιος 412. 24, 35.
χθών 412. 26, 29, 39.
χιτώνιον 413. 156.
χλωρός 434. 9.
χοιρίδιον 413. 38; 465. 62.
χορηγεῖν 465. 182.
χοριω (?) 412. 31.
χορός 413. 88.
χρεία 411. 84; 413. 167, 226.
χρή 419. 13; 428. 4.
χρήζειν 410. 85, 98.
χρῆσθαι 410. 6; 412. 18; 418. 25; 467. 8.
χρησιμεύειν 465. 148.
χρήσιμος 410. 14, 20; 468. 11.
χρηστός 410. 82; 416. 2.
χρίειν 433. 31.
Χριστός 405. 34; 406. 21; 407. 6.
χρόνος 417. 28; 426. 10; 469. 14.
χρυσίον 409. 95.
χρυσοκόμης 426. 16.
χρυσοῦν 469. 16.
χρυσοῦς 465. 111, 202.
χρῶμα 467. 16.
χρώς 420. 10.
χυλός 465. 192.
χωλαίνειν 465. 39.
χωλός 465. 43.
χώρα 420. 9; 426. 6; 470. 3, 13, 16, 58.
χωρεῖν 409. 81; 437. 11.
χωρίζεσθαι 413. 159.
χωρίς 465. 190.

ψηφίζειν 416. 5.
ψῆφος 470. 17.
ψυχή 408. 29; 465. 106, 116.
Ψώλιχος 413. 27, 40, 210.

ὦ 413. 104; 416. 10; 426. 20; 429. 12.
ὤ μοι 416. 16.
ὧδε 413. 114, 147, 148, 153, 155, 156.
ᾠδός 465. 31, 69.
ὦμος 465. 156 (?).
ὠμότης 411. 12.
ὠνεῖσθαι 409. 91.
ὤνιος 413. 52.
ὡρολόγιον 470. 31.
Ὧρος 464. 26, 37; 470. 12.
Ὠρωπός 417. 38.
ὡς (exclamation) 409. 45.
ὡς 574.
ὡς ἂν 412. 18.
ὥσπερ 404. 12; 465. 182.
ὥστε 410. 17; 413. 120, 162, 214, 216; 436. 11; 467. 5.
ὠφέλιμος 414. 10.

II. EMPERORS.

VESPASIAN.

θεὸς Οὐεσπασιανός **521.** introd.

DOMITIAN.

Δομιτιανός **477.** 9; **481.** 16.

NERVA.

θεὸς Νέρουας **482.** 34; **521.** introd.

TRAJAN.

Αὐτοκρ. Καῖσ. Νέρουας Τραιανὸς Ἄριστος Σεβαστὸς Γερμανικὸς Δακικὸς Παρθικός **489.** 1, 32, 34.

Αὐτοκρ. Καῖσ. Νέρουας Τραιανὸς Σεβ. Γερμ. Δακ. **482.** 37, 42; **483.** 22, 28, 35; **511.** 12; **586**; **612.**

Αὐτοκρ. Καῖσ. Νέρουας Τραιανὸς Σεβ. Γερμ. **481.** 19, 26; **508.** 1; **581.**

Τραιανὸς Καῖσ. ὁ κύριος **483.** 14; **508.** 15; **510.** 8; **511.** 6.

HADRIAN.

Αὐτοκρ. Καῖσ. Τραιανὸς Ἁδριανὸς Σεβ. **477.** 11; **478.** 36, 39; **480.** 8, 17; **484.** 29; **490.** 1; **491.** 1, 27; **492.** 1; **496.** 1; **499.** 35; **500.** 22; **503.** 1.

Ἁδριανὸς Καῖσ. ὁ κύριος **478.** 18, 24; **486.** 5; **499.** 6; **500.** 20; **515.** 4; **517.** 4.

Ἁδριανὸς Καῖσ. **486.** 36.

ANTONINUS PIUS.

Αὐτοκρ. Καῖσ. Τῖτος Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβ. Εὐσεβής **473.** 1; **479.** 19; **487.** 20; **494.** 1; **506.** 1.

Ἀντωνῖνος Καῖσ. ὁ κύριος **479.** 15; **506.** 18; **516.** 9, 13; **520.** 5; **613**; **653.**

Φαυστῖνα Σεβαστή **502.** 4.

MARCUS AURELIUS AND VERUS.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος Σεβ. καὶ Αὐτοκρ. Καῖσ. Λούκιος Αὐρήλιος Οὐῆρος Σεβ. **502.** 46.

οἱ κύριοι Αὐτοκρ. Ἀντωνῖνος καὶ Οὐῆρος **502.** 12.

MARCUS AURELIUS.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος Σεβ. Σαρμ. Μηδ. Παρθ. Μέγιστος **507.** 39.

Αὐρήλιος Ἀντωνῖνος Καῖσ. ὁ κύριος **507.** 15; **512.** 11.

MARCUS AURELIUS AND COMMODUS.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος καὶ Λούκιος Αὐρήλιος Κόμμοδος Σεβ. Ἀρμ. Μηδ. Παρθ. Γερμ. Σαρμ. Μέγιστοι **485.** 37.

Αὐρήλιοι Ἀντωνῖνος καὶ Κόμμοδος Καῖσ. οἱ κύριοι **518.** 2; **614.**

Αὐρήλιοι Ἀντωνῖνος καὶ Κόμμοδος οἱ κύριοι Σεβ. **485.** 6, 34.

Ἀντωνῖνος καὶ Κόμμοδος οἱ κύριοι Αὐτοκρ. **485.** 43.

COMMODUS.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Κόμμοδος Ἀντωνῖνος Εὐσεβ. Εὐτυχ. Σεβ. Ἀρμ. Μηδ. Παρθ. Σαρμ. Γερμ. Μέγιστος Βρεταννικός **501.** 48.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Κόμμοδος Ἀντωνῖνος Σεβ. Εὐσεβ. Ἀρμ. Μηδ. Παρθ. Σαρμ. Γερμ. Μέγιστος **513.** 49. *om.* Εὐσεβ. **475.** 31 ; **495.** 1.

Μάρκος Αὐρήλιος Κόμμοδος Ἀντωνῖνος Καῖσ. **475.** 10.

Αὐρήλιος Κόμμοδος Ἀντωνῖνος Καῖσ. ὁ κύριος **513.** 6.

θεοὶ Σεβαστοί **483.** 21. | ὁ κύριος **471.** 32.

III. MONTHS AND DAYS.

(*a*) MONTHS.

Egyptian.	*Roman.*
Θώθ	Σεβαστός **485.** 14.
Φαῶφι	
Ἀθύρ	Νέος Σεβαστός **634** ; **641.**
Χοίακ	Ἁδριανός **487.** 21 ; **506.** 2, 13, 53 ; **513.** 7.
Τῦβι	
Μεχείρ	
Φαμενώθ	
Φαρμοῦθι	
Παχών	Γερμανίκειος **494.** 2.
Παῦνι	
Ἐπείφ	
Μεσορή	Καισάρειος **473.** 1 ; **481.** 21, 28 ; **483.** 13 ; **485.** 18 ; **489.** 1 ; **491.** 1, 27 ; **504.** 25 ; **506.** 17 ; **508.** 3 ; **510.** 9 ; **530.** 28 ; **581.**
ἐπαγόμεναι ἡμέραι, δ **481.** 22, 29 ; **489.** 1, 32, 35.	ε **491.** 1, 27 ; **504.** 25 ; **510.** 9. ς **581** ; **628.**

(*b*) DAYS.

Ἰουλία Σεβαστή (Pharmouthi 24) **496.** 1 ; (uncertain) **604.**

Σεβαστή (Phamenoth 29 ?) **483.** 30 ; (Caesareus 4th intercalary day) **489.** 1, 32, 35.

IV. PERSONAL NAMES.

Ἀβάσκαντος **531.** 23 ; **634.**

Ἀγαθῖνος son of Theon **492.** 22.

Ἀγαθοκλῆς **611.**

Ἄδραστος **504.** 48, 58.

Ἀδρίων βιβλιοφύλαξ **478.** 1.

Ἀθηνᾶ **478.** 21. Cf. Index VI (*a*).

Ἀθηναροῦς daughter of Cerdon **529.** 19.

Ἀκουσίλαος also called Dionysius **494.** 3, 8.

Ἀκουσίλαος son of Dius **494.** 3, 30.
Ἀλέξανδρος **489.** 24; **494.** 8; **498.** 3; **627**; **631.**
Ἄλκιμος, Νεμεσίων ἐπικαλούμενος Ἄλκ. **586.**
Ἀμάραντος **533.** 28.
Ἀμεννεύς **505.** 1.
Ἀμεννεύς son of Artemas **505.** 1.
Ἄμμων **489.** 25.
Ἀμμωνᾶς son of Gaius **520.** 9.
Ἀμμωνᾶς son of Sagathes **506.** 7.
Ἀμμώνιος **505.** 4; **522.** 12; **616**; **635.**
Ἀμμώνιος also called Dionysius, son of Ammonius **505.** 3.
Ἀμμώνιος also called Psenamounis **494.** 6.
Ἀμμώνιος son of Sarapion **492.** 2, 10.
Ἀμμώνιος also called Theodorus **614.**
Ἀμμώνιος son of Theon **477.** 6.
Ἀμμώνις son of Heraclides **439.** 25.
Ἀμμωνίων ἐπιτηρητής **520.** 3, 24.
Ἀμμωνοῦς **490.** 9.
Ἀμμωνοῦς daughter of Chaeremon **497.** 3 *et saep.*
Ἀμοινομέριος also called Dionysius **489.** 27.
Ἀμόις **484.** 8; **498.** 4; **613**; **623**; **651.**
Ἀμόις son of Aperos **479.** 4, 11, 24.
Ἀμόις also called Eudaemon, son of Amois **493.** 14.
Ἀμόις son of Philoxenus **479.** 2, 23.
Ἀμόις son of Sarapion **493.** 14.
Ἀμόις also called Stephanus, son of Apollophanes **508.** 5.
Ἀμοιτᾶς also called Heraclides **509.** 9.
Ἀμοιτᾶς son of Troïlus **481.** 24.
Ἀμφίων also called Faustus **516.** 2.
Ἀνδρόνικος **628.**
Ἀνδρόνικος son of Statilius Phanias **598.**
Ἀνίκητος **471.** 39.
Ἀνουβᾶς **531.** 16, 19, 20.
Ἀνουβίων son of Julius, ex-scribe **642.**
Ἀντίας **517.** 8.
Ἀντίμαχος **501.** 12.
Ἀντίοχος, Αὐρήλιος Ἀντ. **512.** 9.
Ἀντωνία Ἀσκληπιάς also called Cyria **498.** 1, 9.
Ἀντωνῖνος also called Pudens, archidicastes **485.** 4, 9.
Ἀντώνιος, Μάρκος Ἀντ. Ἀσκληπιάδης **592.**
Ἀντώνιος son of Ptolemaeus **523.** 1.
Ἀουίδιος Ἡλιόδωρος praefect **484.** 21.
Ἀπεί **530.** 14.
Ἀπερῶς **479.** 4, 24.
Ἄπις son of Pausis **476.** 13.
Ἀπίων **489.** 2; **490.** 20; **492.** 16, 18; **516.** 10, 14; **530.** 24; **533.** 1.
Ἀπίων son of Apion **516.** 10, 14; **533.** 1, 30; **533.** 27.
Ἀπίων also called Dionysius, ex-gymnasiarch **512.** 2.
Ἀπίων also called Dionysius, priest, son of Diogenes **502.** 2, 50.
Ἀπίων also called Epicrates, son of Epicrates **504.** 37, 39.
Ἀπίων ἐπισκέπτης **589.**
Ἀπίων also called Heracles, son of Apion **489.** 20.
Ἀπίων, Φλαούιος Ἀπ. **504.** 14 *et saep.*
Ἀπίων son of Zoilus **492.** 18.
Ἀπολινάριος strategus **484.** 2; **579.**
Ἀπόλλων **494.** 37.
Ἀπόλλων son of Diogenes **493.** 14.
Ἀπολλωνάριον also called Aristous, daughter of Heraclides **494.** 8 *et saep.*
Ἀπολλωνία **632.**
Ἀπολλωνιανός son of Sarapion **485.** 2, 11.
Ἀπολλώνιος **489.** 21; **490.** 15; **492.** 21; **498.** 2; **506.** 4, 9, 28; **522.** 13; **533.** 16; **609**; **611**; **622.**
Ἀπολλώνιος son of Amois **498.** 4.
Ἀπολλώνιος son of Asclepiades **492.** 21.
Ἀπολλώνιος son of Claudius Demetrius **574.**
Ἀπολλώνιος also called Demetrius **502.** 7.
Ἀπολλώνιος son of Horus **499.** 3, 31, 47.
Ἀπολλώνιος son of Origenes **488.** 8.
Ἀπολλώνιος son of Panechotes **506.** 5.
Ἀπολλώνιος son of Pasion **493.** 6.
Ἀπολλώνιος also called Theon, son of Theon **492.** 6, 8, 12.
Ἀπολλωνοῦς **505.** 1.
Ἀπολλωνοῦς also called Demetria **494.** 6.
Ἀπολλωνοῦς daughter of Petosorapis **495.** 7, 14.
Ἀπολλοφάνης **508.** 6.
Ἀράσις **505.** 4.
Ἀρβαῖθος **479.** 13.
Ἄρειος **520.** 16.
Ἀρθῶνις **482.** 25; **508.** 8; **584.**
Ἀρθῶνις priest **533.** 19.
Ἀρίσταυδρος **499.** 1.
Ἀριστοῦς also called Apollonarion, daughter of Heraclides **494.** 8 *et saep.*
Ἀρίστων son of Artemidorus **490.** 16.

Ἁρμῦσις **507.** 1.
Ἁρμῦσις also called Heracles **511.** 1.
Ἁρμῦσις son of Heras **501.** 6.
Ἁρπαῆσις also called Horus, son of Thonis **491.** 4, 10, 16.
Ἅρπαλος **487.** 3, 22; **492.** 19.
Ἁρποκρᾶς **601.**
Ἁρποκράτης. See Index VI (*a*).
Ἁρποκρατίων son of Sarapion **489.** 3, 13, 33, 35.
Ἁρσιῆσις son of Epimachus **503.** 2, 8, 10.
Ἀρτεμᾶς **505.** 1.
Ἀρτεμίδωρος **490.** 16; **497.** 22; **510.** 18, 23.
Ἀρτεμίδωρος son of Amenneus **505.** 1, 5.
Ἀρτεμίδωρος scribe of komogrammateus **488.** 13.
Ἀρτέμων **504.** 11, 44.
Ἀρτῶσις **520.** 19.
Ἀσκλᾶς son of Alexandrus **498.** 3.
Ἀσκληπιάδης **494.** 35; **531.** 25.
Ἀσκληπιάδης son of Apollonius **492.** 21.
Ἀσκληπιάδης son of Asclepiades **494.** 40.
Ἀσκληπιάδης also called Eudaemon **614.**
Ἀσκληπιάδης son of Eudaemon **494.** 34.
Ἀσκληπιάδης, Μάρκος Ἀντώνιος Ἀσκ. **592.**
Ἀσκληπιάδης son of Pausirion **494.** 41.
Ἀσκληπιάς, Ἀντωνία Ἀσκ. also called Cyria **498.** 1, 9.
Ἀτρεύς **490.** 2, 5, 8.
Ἀτρῆς **527.** 1; **532.** 1.
Ἀτρῆς son of Kouphateus **575.**
Ἀτρῆς son of Panechotes **506.** 10.
Αὖγχις daughter of Isas **634.**
Αὔλιος **493.** 14.
Αὐρήλιος Ἀντίοχος **512.**
Ἀφροδ . . . child of Hermione **472.** 41.
Ἀφροδιτοῦς also called Demarous **504.** 3 *et saep.*
Ἀφῦγχις θησαυροφύλαξ **522.** 9.
Ἀχιλλᾶς **525.** 6.
Ἀχιλλᾶς son of Didymus **483.** 30, 33.
Ἀχιλλεύς **497.** 20; **630.**

Βελεη . . . **533.** 5.
Βερενίκη **493.** 8, 16.
Βερενικιανός **471.** 32.
Βησᾶς **491.** 20.
Βησᾶς also called Ophelas, son of Sarapas **505.** 1.
Βῆσις son of Diogenes **487.** 21.

Γάιος **520.** 9.
Γάιος Κινᾶτος, Ἡρᾶς ἐπικαλούμενος Γ. **492.** 20.
Γάιος Μέμμιος Κορνοῦτος also called Polydeuces **509.** 4.
Γῆ **494.** 6.

Δημαροῦς also called Aphroditous **504.** 3 *et saep.*
Δημᾶς daughter of Apollonius **506.** 5, 10.
Δημῆς **503.** 2.
Δημητρία **497.** 20.
Δημητρία daughter of Antimachus **501.** 12.
Δημητρία also called Apollonous **494.** 7.
Δημήτριος **582.**
Δημήτριος also called Apollonius **502.** 7.
Δημήτριος, Κλαύδιος Δημ. **574.**
Δημήτριος also called Theon **620.**
Δημητροῦς **493.** 13; **508.** 9; **576**; **633.**
Δημητροῦς daughter of Amois **479.** 1, 23.
Διδοῦς **496.** 2.
Διδύμη daughter of Ruphion **508.** 16.
Δίδυμος **483.** 31; **491.** 18; **499.** 12; **502.** 6; **520.** 7.
Δίδυμος agoranomus, son of Didymus **494.** 37.
Δίδυμος son of Amois **484.** 7.
Δίδυμος son of Didymus **484.** 10, 14.
Δίδυμος son of Enthesmus **494.** 37.
Δίδυμος son of Onnophris also called Chaeremon **494.** 32.
Δίδυμος son of Origenes **488.** 8.
Δίδυμος son of Sarapion **511.** 2; **610.**
Διογᾶς son of Amois **613.**
Διογένης **501.** 3; **502.** 3; **505.** 7; **576**; **628**; **634.**
Διογένης son of Apollonius **489.** 21.
Διογένης son of Beleë . . . **533.** 5.
Διογένης also called Dionysius, son of Sarapion **513.** 1, 24, 52.
Διογένης gymnasiarch, son of Sarapion **507.** 3.
Διογένης also called Heraclides, ex-gymnasiarch, son of Diogenes **501.** 2.
Διογένης son of Pasion **493.** 7.
Διογένης also called Phalanx, son of Harpalus **492.** 19.
Διογένης son of Ptolemaeus **482.** 22.

Διογένης also called Sarapion, ex-gymnasiarch, son of Diogenes **501.** 3.
Διογένης scribe, son of Hierax **496.** 16.
Διογένης sitologus **518.** 6.
Διογένης son of Theon **493.** 14.
Διογενίς **494.** 7.
Διογενίς daughter of Apollonous also called Demetria **494.** 7.
Διογενίς daughter of Ptolemaeus **489.** 5 *et saep.*
Διοκλῆς **506.** 24; **508.** 16.
Διοκλῆς son of Diocles **508.** 15; **508.** 22.
Δίομος scribe **517.** 17.
Διονυσᾶς **644.**
Διονυσία **621.**
Διονυσία daughter of Chaeremon **472.** 41, 42, 46; **486.** 2, 19, 23; **502.** 1.
Διονυσία daughter of Dionysius **478.** 4, 28, 42.
Διονυσία also called Sambous **489.** 29.
Διονυσία daughter of Theon **494.** 3.
Διονύσιος **478.** 5, 30; **480.** 4; **503.** 4; **510.** 3, 11; **524.** 1; **529.** 3, 9; **530.** 1; **533.** 16; **602**; **613**; **617**; **620**; **622.**
Διονύσιος also called Acusilaus **494.** 3, 8.
Διονύσιος also called Ammonius, son of Ammonius **505.** 3.
Διονύσιος also called Amoinomerius **489.** 27.
Διονύσιος also called Apion, ex-gymnasiarch **512.** 2.
Διονύσιος also called Apion, priest, son of Diogenes **502.** 3, 50.
Διονύσιος ἀρχιερατεύσας, son of Epimachus **533.** 24.
Διονύσιος also called Chresimus, son of Dionysius **478.** 4, 29, 42.
Διονύσιος also called Diogenes, son of Sarapion **513.** 1, 24, 52.
Διονύσιος son of Dorion **487.** 6.
Διονύσιος son of Epimachus **503.** 3 *et saep.*
Διονύσιος (ἐπιτηρητὴς καταλοχισμῶν) **641.**
Διονύσιος son of Harpocration **489.** 3 *et saep.*
Διονύσιος ἱερονίκης κ.τ.λ., son of Faustus also called Amphion **516.** 1.
Διονύσιος, Κλαύδιος Διον. **520.** 25.
Διονύσιος son of Panechotes **490.** 4, 8, 10.
Διονύσιος son of Prometheus **575.**
Διονύσιος sitologus **515.** 2.
Διονυσοῦς **478.** 3, 41.
Διονυτᾶς **530.** 25, 31.
Δῖος son of Acusilaus **494.** 12, 16, 23.
Δῖος son of Dionysius also called Acusilaus **494.** 3, 30.
Διοσκορᾶς **522.** 26.
Διόφαντος son of Aulius **493.** 14.
Διόφαντος son of Diophantus **493.** 14.
Δίων **499.** 9.
Δωρίων **487.** 6; **623.**
Δωρίων ex-exegetes **512.** 1.
Δωρόθεος **517.** 11.

Ἑλένη **492.** 8; **513.** 3, 60.
Ἔνθεσμος **494.** 38; **645.**
Ἐνκάνωπος **634.**
Ἑξακῶν **506.** 3.
Ἑξακῶν son of Herodes **639.**
Ἐπαφρόδιτος **475.** 21, 29.
Ἐπικράτης also called Apion, son of Epicrates **504.** 3 *et saep.*
Ἐπικράτης son of Heraclides **504.** 4, 37, 54.
Ἐπίμαχος **533.** 25; **620.**
Ἐπίμαχος banker **513.** 37.
Ἐπίμαχος βοηθὸς σιτολόγων **614.**
Ἐπίμαχος son of Dionysius **503.** 2 *et saep.*
Ἐπίμαχος son of Harsiësis **503.** 2 *et saep.*
Ἐπίνικος **495.** 2.
Ἐπίνικος son of Petosorapis **495.** 4, 7, 8.
Ἐπίχαρμος son of Nicarous **496.** 7.
Ἐρέννιος, Λούκιος Ἐρ. Κρίσπος **505.** 8.
Ἑρμαίσκος **533.** 24.
Ἑρμᾶς **494.** 6.
Ἑρμᾶς son of Theon **503.** 5.
Ἑρματόις **530.** 25.
Ἑρμῆς **501.** 6, 52. Cf. Index VI (*a*).
Ἑρμίας **495.** 5; **513.** 48, 62.
Ἑρμίας son of Hermias **513.** 1, 47, 62.
Ἑρμίας scribe of πράκτορες **533.** 22.
Ἑρμίας son of Spartas **591.**
Ἑρμιόνη daughter of Chaeremon **472.** 2 *et saep.*; **486.** 2, 19, 21.
Ἑρμογένης **489.** 23.
Ἕρμων **479.** 27.
Ἐσορσόις **489.** 3, 33, 35.
Εὐδαιμονίς **504.** 7.
Εὐδαιμονίς also called Plutarche **505.** 2, 3.
Εὐδαίμων **485.** 53.
Εὐδαίμων son of Asclepiades **494.** 35.
Εὐδαίμων also called Asclepiades **614.**
Εὐδαίμων son of Eudaemon **491.** 4 *et saep.*

Εὐδαίμων son of Menoites **478.** 7, 45.
Εὐδαίμων *παστοφόρος*, son of Thonasuchis **491.** 2 *et saep.*
Εὐδαίμων son of Theon **496.** 2.
Εὐτυχής **533.** 4.
Εὔτυχος chamberlain **471.** 84.

Ζεύς. See Index VI (*a*).
Ζηνόδωρος **483.** 5.
Ζμάραγδος **533.** 28.
Ζωΐλος **490.** 3; **533.** 14, 19; **577**; **626**; **649.**
Ζωΐλος son of Apion **492.** 18.
Ζωΐλος *βιβλιοφύλαξ* **478.** 1.
Ζωΐλος son of Theon **491.** 19.

Ἡλιόδωρος, Ἀονίδιος Ἡλ. praefect **484.** 21.
Ἥλιος **489.** 25; **494.** 6.
Ἥρα **483.** 3.
Ἡραΐς **592**; **624.**
Ἡραΐς daughter of Alexandrus **494.** 8.
Ἡρακλᾶς also called Harmiusis **511.** 1.
Ἡρακλᾶς son of Harthonis **508.** 8.
Ἡρακλᾶς son of Heraclas **508.** 8, 12, 26.
Ἡράκλεια **504.** 34.
Ἡράκλειος *ὑπηρέτης* of strategus **476.** 11.
Ἡρακλείδης **489.** 29; **504.** 4; **532.** 1; **582**; **626.**
Ἡρακλείδης also called Amoitas **509.** 9.
Ἡρακλείδης son of Antias **517.** 7.
Ἡρακλείδης son of Apion **533.** 27.
Ἡρακλείδης also called Diogenes, ex-gymnasiarch, son of Diogenes **501.** 1.
Ἡρακλείδης son of Dionysius also called Acusilaus **494.** 8.
Ἡρακλείδης son of Epicrates **504.** 37, 53, 61.
Ἡρακλείδης son of Hermaiscus **533.** 24.
Ἡρακλείδης son of Isidorus **614.**
Ἡρακλείδης son of Olympus **504.** 5, 33, 51.
Ἡρακλείδης son of Ptolemaeus **489.** 25.
Ἡρακλείδης scribe of strategus **602.**
Ἡρακλείδης sitologus **515.** 2, 5.
Ἡρακλῆς **489.** 30; **494.** 43.
Ἡρακλῆς also called Apion, son of Apion **489.** 20.
Ἡρακλῆς son of Sarapas **649.**
Ἡρακλοῦς **496.** 5.
Ἡρακλοῦς daughter of Harbaithus **479.** 13.
Ἡρακλοῦς daughter of Sarapion **492.** 3.
Ἥρᾶς **481.** 23; **496.** 2 (woman); **501.** 6; **527.** 2, 10; **530.** 27.
Ἥρᾶς *ἐπικαλούμενος Γάιος Κινᾶτος* (?) **492.** 20.
Ἥρᾶς son of Heras **481.** 12, 22.
Ἡρώδης **494.** 32; **499.** 2, 37; **517.** 10; **520.** 22.
Ἡρώδης *βιβλιοφύλαξ* **515.** 1.
Ἡρώδης son of Exacon **506.** 3.
Ἡφαιστίων **625.**
Ἡφαιστίων also called Sarapion **435.** 8.
Ἡφαιστᾶς *ἐπιτηρητής* **520.** 3, 24.

Θαῆσις **485.** 15; **491.** 2, 28.
Θαῆσις also called Thaisous, daughter of Heraclides **504.** 5 *et saep.*
Θαΐς **490.** 21.
Θαΐς daughter of Sarapion **496.** 2, 5.
Θαισοῦς **500.** 4, 26; **505.** 8; **530.** 26.
Θαισοῦς also called Thaësis, daughter of Heraclides **504.** 5 *et saep.*
Θακῶρις daughter of Amenneus **505.** 1.
Θατρῆς **503.** 3, 4.
Θατρῆς daughter of Ammonius **492.** 1 *et saep.*
Θατρῆς daughter of Apollonius **506.** 4 *et saep.*
Θαυβάριον **477.** 14.
Θεόδωρος also called Ammonius **614.**
Θεόδοτος **504.** 11, 44.
Θερμουθάριον **530.** 28.
Θέων **490.** 21; **491.** 19; **492.** 5, 6, 8, 23; **493.** 14; **494.** 3; **496.** 2; **497.** 4 *et saep.*; **502.** 5; **503.** 5; **530.** 7, 31; **625**; **631.**
Θέων son of Agathinus **492.** 22.
Θέων also called Apollonius, son of Theon **492.** 6, 8, 12, 15.
Θέων *βιβλιοφύλαξ* **483.** 32.
Θέων also called Demetrius **620.**
Θέων also called Horion, son of Sarapion **492.** 3, 16.
Θέων, Κλαύδιος Θ. **510.** 16.
Θέων also called Ptolemaeus, *βιβλιοφύλαξ* **584.**
Θέων son of Ptollion **492.** 5, 11.
Θέων son of Sarapion **477.** 6.
Θέων scribe **515.** 8.
Θέων sitologus **517.** 6.
Θέων strategus **485.** 1.
Θέων son of Theon **492.** 5, 12, 14.
Θέων son of Theon, also called Apollonius **492.** 6, 8, 12, 15.
Θέων son of Zoilus **491.** 19.

Θεωνᾶς **530**. 24.
Θοῆρις. See Index VI (*a*).
Θομπειδῖσις son of Komoapis **491**. 22.
Θορταῖος **488**. 3, 34.
Θοτεοῖς **623**.
Θρασυλλοῦς **593**.
Θωνασῦχις son of Thonis **491**. 2, 12.
Θῶνις **491**. 2, 10; **494**. 31.
Θῶνις ἀρχιτέκτων **579**.
Θῶνις son of Eudaemon **491**. 4 *et saep*.
Θῶνις son of Florus **476**. 2.
Θῶνις son of Pamm . . . **491**. 23.
Θῶνις son of Petaus **476**. 4.

Ἰδομενεύς **629**.
Ἱερά **485**. 55.
Ἱέραξ **496**. 16.
Ἱέραξ basilico-grammateus **579**.
Ἱέραξ son of Cornelius **531**. 1, 30.
Ἱέραξ strategus **500**. 2.
Ἴλαροῦς **489**. 8, 17.
Ἰουλᾶς **520**. 10.
Ἰουλᾶς son of Didymus **502**. 6.
Ἰουλιανός, Ἰούλιος Ἰουλ. epistrategus **488**. 1.
Ἰούλιος **642**.
Ἰούλιος Ἰουλιανός epistrategus **488**. 1.
Ἰούλιος Οὐαριανός epistrategus **486**. 1.
Ἰούλιος Οὐόλτιμος **653**.
Ἰούλιος Φίδας scribe **653**.
Ἰσαρεῦς daughter of Theon **492**. 5, 11.
Ἰσᾶς **634**.
Ἰσιδώρα **528**. 1, 26; **624**.
Ἰσίδωρος **520**. 17; **614**.
Ἰσίδωρος ῥήτωρ **653**.
Ἰσιπουτᾶς **520**. 21.
Ἶσις. See Index VI (*a*).
Ἰσχυρίων **524**. 3; **646**.
Ἰταλός, Πλαύτιος Ἰτ. **474**. 1, 31.

Καικιλία Πώλλα **506**. 4; **639**.
Καλλίνικος **471**. 143.
Καλλίστρατος son of Alexandrus **489**. 24.
Καλλιτύχη **496**. 5, 9, 15.
Καλόκαιρος **526**. 1, 14.
Κέρδων **529**. 2, 19.
Κέρδων son of Nicarous **496**. 7.
Κινᾶς (?) **492**. 20.
Κλαύδιος Δημήτριος **574**.
Κλαύδιος Διονύσιος **520**. 25.
Κλαύδιος Θέων **510**. 16.
Κλαύδιος Κυιντιανός epistrategus **486**. 8, 20.
Κλαύδιος, Μάρκος Κλ. Σερῆνος exegetes &c. **477**. 1.
Κλαύδιος Σαραπίων **523**. 3.
Κλαύδιος Σερῆνος ὑπηρέτης of strategus **475**. 1.
Κλέων son of Dionysius **480**. 4.
Κλήμης, (Καικίλιος) Κλ. **581**.
Κόλοβος **528**. 18.
Κομοᾶπις **491**. 22.
Κοπρεύς **533**. 27.
Κορνήλιος **531**. 1, 30.
Κορνοῦτος, Γάιος Μέμμιος Κ. also called Polydeuces **509**. 4.
Κουφατεύς **575**.
Κρατῖνος son of Demetrius **493**. 13.
Κρηπεῖνος (l. Κρισπῖνος?) **653**.
Κρίσπος, Λούκιος Ἐρέννιος Κρ. **505**. 8.
Κυιντιανός, Κλαύδιος Κ. epistrategus **486**. 8, 20.
Κυρία also called Antonia Asclepias **498**. 1.
Κύριλλος **526**. 2.
Κῦρος son of Cyrus **491**. 18.
Κῦρος son of Didymus **491**. 18.

Λαμῶς or Λεμῶς **488**. 4, 35.
Λεοντᾶς **530**. 27.
Λεωνίδης also called Serenus **475**. 3, 14, 35.
Λιβεράλις, Σεμπρώνιος Λιβ. praefect **594**.
Λούκιος Ἐρέννιος Κρίσπος **505**. 8.
Λούκιος Οὐολούσιος Μαικιανός praefect **653**.
Λόχος son of Lochus **493**. 12.
Λόχος son of Sarapion **493**. 13.
Λυκαρίων ἐπιτηρητής **520**. 4, 24.
Λυκρίων son of Hermogenes **489**. 23.

Μάγνος, Τῖτος Πακτουμήιος M. praefect **635**.
Μαικιανός, Λούκιος Οὐολούσιος M. praefect **653**.
Μάκερ strategus **597**.
Μάξιμος **533**. 4.
Μάξιμος (praefect?) **471**. 15, 142.
Μάξιμος, Στατίλιος M. epistrategus **487**. 1.
Μάρκος Ἀντώνιος Ἀσκληπιάδης **592**.
Μάρκος Κλαύδιος Σερῆνος exegetes &c. **477**. 1.
Μᾶτρις **529**. 13.
Μέμμιος, Γάιος M. Κορνοῦτος also called Polydeuces **509**. 4.
Μενοίτης **478**. 7, 45.
Μνησίθεος **486**. 4, 20.
Μουσαῖος also called Pausirion **485**. 44.

Μύρων **531**. 24.
Μῶρος **520**. 20.

Νεῖκυς **520**. 6.
Νειλάμμων son of Ammonius **477**. 15, 21.
Νειλαροῦς **492**. 18.
Νεῖλος **486**. 32; **519**. 10.
Νεῖλος son of Soëris **514**. 1.
Νεκφερῶς son of Thaisous **500**. 4, 25.
Νεμεσιανός strategus **513**. 4.
Νεμεσίων ἐπικαλούμενος Ἄλκιμος **586**.
Νίκανδρος **633**.
Νικαροῦς **496**. 7.
Νίκη **530**. 25; **644**.
Νικίας son of Harpalus **487**. 3, 21.

Ὄλυμπος **504**. 34.
Ὀνορᾶτος, Σεμπρώνιος Ὀν. chiliarch **653**.
Ὀννῶφρις **531**. 12.
Ὀννῶφρις also called Chaeremon, son of Herodes **494**. 32.
Ὀρεστῖνος, Σεμπρώνιος Ὀρ. son of Sempronius Tarantinus **653**.
Ὀσῖρις **521**. 5, 6.
Οὐαριανός, Ἰούλιος Οὐ. epistrategus **486**. 1.
Οὐεντίδιος Ῥουφῖνος dioecetes **513**. 29.
Οὐηστῖνος **531**. 6.
Οὐόλτιμος, Ἰούλιος Οὐ. **653**.
Οὐολύσιος, Ἰούλιος Οὐ. Μαικιανός praefect **653**.

Πακτουμήιος, Τῖτος Π. Μάγνος praefect **635**.
Παμμ . . . **491**. 23.
Πανεχώτης **490**. 4, 8.
Πανεχώτης son of Apollonius **506**. 5, 9, 10.
Πανεχώτης son of Dionysius also called Amoinomerius **489**. 27.
Πανεχώτης νομικός **533**. 6.
Πανεχῶτις **506**. 8.
Παποντῶς son of Dositheus **517**. 11.
Παποντῶς sitologus **515**. 1, 5, 7.
Πάροδος **520**. 15.
Πασίων **493**. 13, 15.
Πασίων son of Sarapion **493**. 15.
Πανσανίας scribe of the city **529**. 18.
Πανσῖρις **533**. 17.
Πανσῖρις son of Apollonius **522**. 13.
Πανσῖρις son of Petsiris **484**. 3, 32.
Πανσιρίων **494**. 41; **530**. 9.
Πανσιρίων also called Musaeus **485**. 45.
Παῦσις **476**. 13.
Παχνοῦβις son of Pekusis **505**. 4.
Πέδων son of Callistratus **489**. 24.
Πεκῦλλος **558**.
Πεκῦσις **505**. 2, 3.
Πεμνᾶς son of Besas **491**. 20.
Περικλῆς basilico-grammateus **513**. 14.
Πεταῦς **476**. 5.
Πετεῦρις son of Ammonas **506**. 7.
Πετοσῖρις **490**. 9.
Πετοσῖρις son of Dionysius **503**. 3 *et saep.*
Πετοσορᾶπις son of Epinicus **495**. 2.
Πετοσορᾶπις son of Heracles **649**.
Πετοσορᾶπις son of Petosorapis **495**. 2.
Πετσῖρις **484**. 4, 32; **582**.
Πλαύτιος Ἰταλός **474**. 1, 31.
Πλουτάρχη also called Eudaemonis **505**. 2, 3.
Πλουτίων **475**. 19; **583**.
Πλουτίων son of Besis **489**. 21.
Πλουτίων son of Cratinus **493**. 13.
Πλουτίων son of Ischyrion **646**.
Πόδων son of Horus **485**. 15, 41.
Πολυδεύκης also called Gaius Memmius Cornutus **509**. 5.
Πομπώνιος Σεπτιμιανός **589**.
Ποτάμων **499**. 14.
Ποῦδης, Ἀντωνῖνος also called P., archidicastes **485**. 4, 9.
Πρίαμος, Φλαούιος Πρ. δικαιοδοτής **578**.
Προμηθεύς **575**.
Πτολεμᾶ **476**. 3.
Πτολεμᾶ daughter of Theon **502**. 5.
Πτολεμαῖος **482**. 23; **489**. 5, 14, 25; **506**. 24; **520**. 8; **523**. 1; **593**.
Πτολεμαῖος of Canopus **599**.
Πτολεμαῖος son of Ptolemaeus **482**. 22.
Πτολεμαῖος son of Theodotus **504**. 11, 43.
Πτολεμαῖος also called Theon, βιβλιοφύλαξ **584**.
Πτολεμαΐς **612**.
Πτολλαροῦς daughter of Chaeremon **508**. 6.
Πτολλᾶς **517**. 8, 17.
Πτόλλις **636**.
Πτόλλις son of Phaon **478**. 13, 14, 20.
Πτολλίων **492**. 5, 11.
Πτολλίων son of Theon **492**. 5, 11.
Πῶλλα, Καικιλία Π. **506**. 4; **639**.

Ῥουφῖνος, Οὐεντίδιος P. dioecetes **513**. 29.
Ῥουφίων **508**. 16.
Ῥοῦφος son of Diocles **508**. 15, 20, 22.

Σαγάθης **506.** 7.
Σάγκτος praefect **635.**
Σαήτας **532.** 4.
Σαμβοῦς also called Dionysia **489.** 29.
Σαραπάμμων **611.**
Σαραπᾶς **505.** 1; **574**; **649.**
Σαραπᾶς son of Heracles **649.**
Σαραπᾶς son of Pasion **493.** 6.
Σαραπιάδης βιβλιοφύλαξ **636.**
Σαραπιάς **485.** 23; **494.** 2.
Σαραπιάς daughter of Podon **485.** 14 *et saep.*
Σαράπις. See Index VI (*a*).
Σαραπίων **477.** 7; **485.** 2, 7, 11; **489.** 3, 13, 33, 35; **490.** 19; **492.** 2, 3, 10; **493.** 13, 14; **496.** 2, 5; **507.** 3; **511.** 2; **513.** 2, 10, 59; **520.** 12, 13; **525.** 8; **575**; **577**; **593**; **610**; **648.**
Σαραπίων son of Apion (?) **492.** 3, 16.
Σαραπίων son of Apollonius **609.**
Σαραπίων son of Artemidorus **497.** 22.
Σαραπίων archidicastes **592.**
Σαραπίων βιβλιοφύλαξ **483.** 32; **636.**
Σαραπίων son of Charisius **518.** 5.
Σαραπίων also called Diogenes, ex-gymnasiarch, son of Diogenes **501.** 2.
Σαραπίων son of Eudaemon **496.** 2.
Σαραπίων also called Hephaestion **485.** 8.
Σαραπίων son of Hermias **513.** 1, 47, 61.
Σαραπίων son of Herodes **499.** 2, 37; **506.** 3; **517.** 9; **639.**
Σαραπίων, Κλαύδιος Σ. **523.** 3.
Σαραπίων son of Mnesitheus **486.** 4, 20, 29, 30.
Σαραπίων son of Pasion **493.** 13, 15.
Σαραπίων son of Phanias **533.** 26.
Σαραπίων son of Pherekphis **492.** 23.
Σαραπίων son of Sarapion **492.** 3; **493.** 13; **496.** 2, 5.
Σαραπίων strategus **474.** 4.
Σαραπίων son of Thaisous **505.** 7.
Σαραποῦς **496.** 7; **646.**
Σαραποῦς daughter of Nicarous **496.** 7.
Σαραποῦς also called Tausiris **492.** 3.
Σειληνός **491.** 20.
Σεκοῦνδος **531.** 24.
Σεμπρώνιος Λιβεραλις praefect **594.**
Σεμπρώνιος Ὀνορᾶτος chiliarch **653.**
Σεμπρώνιος Ὀρεστῖνος son of Sempronius Tarantinus **653.**
Σεμπρώνιος Ταραντῖνος **653.**
Σεντιανὸς νομικός **578.**
Σενφῖβις daughter of Thortaeus **488.** 3, 34.
Σεπτιμιανός, Πομπώνιος Σ. **589.**
Σεράς **520.** 11.
Σερῆνος **485.** 2, 11; **527.** 2; **528.** 1, 26; **530.** 13; **533.** 22, 27; **558.**
Σερῆνος, Κλαύδιος Σ. ὑπηρέτης of strategus **475.** 2.
Σερῆνος also called Leonides **475.** 3, 14, 35.
Σερῆνος, Μάρκος Κλαύδιος Σ. exegetes &c. **477.** 1.
Σερῆνος son of Philiscus **513.** 2 *et saep.*
Σερῆνος scribe of the city **487.** 4.
Σεύθης son of Potamon **499.** 14.
Σεψάριον daughter of Epimachus **503.** 4 *et saep.*
Σίμιλις **507.** 27.
Σινθῶνις daughter of Pekusis **505.** 2, 3, 4.
Σμάραγδος **472.** 14.
Σοῆρις **514.** 1.
Σπαρτᾶς **591.**
Σπόκις (?) **490.** 6.
Στατία daughter of Apion **533.** 26.
Στατίλιος Μάξιμος epistrategus **487.** 1.
Στατίλιος Φανίας **598.**
Στέφανος **506.** 27, 30.
Στέφανος also called Amois son of Sosibius **508.** 5, 11.
Στέφανος scribe **517.** 14.
Συνίστωρ **577.**
Συρίων ὑπηρέτης of strategus **485.** 49.
Σωκράτης **586.**
Σωσίβιος son of Apollophanes **508.** 5.

Τααμόις **530.** 27.
Τααμόις daughter of Zoilus **490.** 3.
Ταηούκων (?) **608.**
Ταουῆς **476.** 6.
Ταστράτων daughter of Psenosiris **490.** 2 *et saep.*
Ταῦρις **475.** 15; **498.** 5.
Ταυσῖρις **510.** 2.
Ταυσῖρις also called Sarapous **492.** 3.
Ταφῖβις **501.** 7.
Τεευκεγοῦς (?) **505.** 3.
Τεθεῦς **530.** 1, 32.
Τεκῶσις daughter of Harthonis **482.** 24.
Τετεώριον daughter of Apollonius **506.** 4 *et saep.*
Τεῶς ἱεροτέκτων **579.**
Τιτιανός, Τίτος Φλαούιος Τ. praefect **486.** 18; **584.**

Τῖτος Πακτουμήιος Μάγνος praefect **635.**
Τῖτος Φλαούιος Τιτιανός praefect **486.** 18; **584.**
Τνεφερῶς **481.** 13.
Τριάδελφος **522.** 1.
Τρύφων βιβλιοφύλαξ **584.**
Τρύφων son of Aristandrus **599.** 1.
Τρωΐλος **481.** 24.
Τσενθοτοῦμις **492.** 2.
Τυχαροῦς **634.**
Τύχη **491.** 19; **507.** 5.

Φάλαγξ son of Diogenes also called Phalanx **492.** 19.
Φάλαγξ also called Diogenes son of Harpalus **492.** 19.
Φανίας **533.** 26.
Φανίας, Στατίλιος Φαν. **598.**
Φαῦστος also called Amphion **516.** 1.
Φάων **478.** 21.
Φάων son of Ptollis **478.** 13, 20.
Φερέκφις (?) **492.** 23.
Φίδας, Ἰούλιος Φ. scribe **653.**
Φιλέας **527.** 4.
Φιλίσκος **593.**
Φιλίσκος βιβλιοφύλαξ **515.** 1.
Φιλίσκος also called Philoxenus, son of Dionysius **613.**
Φιλίσκος son of Sarapion **513.** 2, 59.
Φιλόνεικος **501.** 10.
Φιλόξενος **479.** 2.
Φιλόξενος also called Philiscus, son of Dionysius **613.**
Φιλωτέρα **506.** 6, 9.
Φλαούιος Πρίαμος δικαιοδότης **578.**
Φλαούιος, Τῖτος Φλ. Τιτιανός praefect **486.** 18; **584.**
Φλῶρος **476.** 2.
Φρόνιμος **531.** 23, 25.
Φωκίων strategus **476.** 1.

Χαιρήμων **480.** 20; **486.** 2, 19; **497.** 10, 15; **502.** 1, 14; **508.** 7; **530.** 11; **628**; **632.**
Χαιρήμων son of Chaeremon **480.** 20.
Χαιρήμων also called Onnophris son of Herodes **494.** 32.
Χαιρήμων sitologus **515.** 1, 5, 6.
Χαρᾶς **501.** 10.
Χαρῆς **520.** 1, 3.
Χαρίστιος **518.** 5.
Χρήσιμος also called Dionysius **478.** 4, 29, 43.

Ψάις son of Lamos or Lemos **488.** 4, 35.
Ψεναμοῦνις also called Ammonius **494.** 6.
Ψενοβάσθις **500.** 3.
Ψενομοιθᾶς **500.** 25.
Ψενοσῖρις son of Atreus **490.** 2, 5, 8.

Ὡριγένης **488.** 9.
Ὡρίων **522.** 15; **582**; **608.**
Ὡρίων son of Ammonius **522.** 12.
Ὡρίων son of Apion **533.** 1, 3, 30.
Ὡρίων scribe **516.** 4.
Ὡρίων also called Theon, son of Sarapion **492.** 3, 16.
Ὧρος **479.** 12; **485.** 15; **491.** 25; **499.** 4; **517.** 8, 14; **587**; **639.**
Ὧρος son of Eudaemon **491.** 4 *et saep.*
Ὧρος also called Harpaësis, son of Thonis **491.** 5, 10, 16.
Ὧρος son of Psenobasthis or Psenomoithas **500.** 3, 25.
Ὠφελᾶς also called Besas, son of Sarapas **505.** 1.

V. GEOGRAPHICAL.

(*a*) Countries, Nomes, Toparchies, Cities.

Ἀθριβίτης **500.** 2.
Λιγύπτιος **480.** 12.
Λῖγυπτος **471.** 124; **635.**
Ἀλεξάνδρεια **509.** 5.
Ἀλεξανδρεύς **473.** 2; **480.** 12.
Ἀνταιοπολίτης **488.** 13, 38; **525.** 1.

Ἀντινοεύς 502. 15.
Ἀντινοΐς 502. 6.
Ἀπολλωνοπολίτης 488. 6.
Ἀρσινοΐτης 486. 1 ; 597.
]α . ιουδαῖοι 500. 11.

Βουβαστίτης 474. 9.

Δαμασκηνοί 477. 4.

Ἕλλην 500. 12.
Ἑπτὰ νομοί 486. 1, 21.

Ἡρακλείδου μερίς 597.
Ἡρακλεοπολίτης 504. 34.

Θηβαΐς 489. 2 ; 491. 1 ; 492. 1 ; 494. 2 ; 495. 1 ; 496. 1 ; 503. 1 ; 506. 2 ; 508. 4 ; 577.
Ὄασις Θηβαΐδος 602.

Κανωπίτης 599.
Κανωπῖτις 653.
Κόπτος 529. 16.

Λύκιοι, Λυκίων Παρεμβολή 478. 33 ; 513. 9.
Λύκων πόλις 488. 9.

Μέμφις 471. 129.
μερίς 597.
μητρόπολις 481. 5, 19 ; 483. 33 ; 485. 16 ; 486. 3 ; 504. 34.
μικρὰ Ὄασις 485. 16.

Νείλος 486. 32 ; 519. 10.
νομός 474. 2, 4 ; 484. 23 ; 486. 1, 21 ; 513. 5, 13.

Ὄασις Θηβαΐδος 602.
Ὄασις μικρά 485. 16.
Ὀξυρυγχίτης 475. 1 ; 485. 5, 28 ; 486. 3 ; 496. 3.
Ὀξυρυγχιτῶν πόλις 473. 2 ; 494. 38.
Ὀξυρύγχων πόλις 476. 7 ; 477. 26 ; 478. 6 ; 481. 1 ; 485. 3, 11, 13, 55 ; 486. 19 ; 487. 3 ; 489. 2 *et saep.* ; 490 1, 2 ; 491. 1, 2, 26, 28 ; 492. 1 *et saep.* ; 494. 2 *et saep.* ; 495. 1, 2 ; 496. 1, 2 ; 498. 5 ; 499. 2 ; 501. 4 ; 502. 5, 8, 15 ; 503. 1, 4 ; 504. 2 ; 505. 1, 4 ; 506. 2, 3, 8 ; 507. 5, 27 ; 508. 4, 7 ; 510. 7 ; 513. 3, 38 ; 516. 3 ; 577 ; 584 ; 601.

Παραιτόνιον 653.
Πέρσης 506. 24. Π. τῆς ἐπιγονῆς 499. 5 ; 639.
Περσίνη 506. 6.
Πηλούσιον 471. 130.

Ῥωμαῖος 473. 2 ; 480. 12 ; 597.

Ταν(ίτης νομός 474. 4.
τοπαρχία, ἄνω 613 ; 614 ; 620.
ἀπηλιώτου 483. 5 ; 504. 11, 43 ; 510. 3 ; 533. 17 ; 612 ; 615 ; 626.
Θώστου ἀπηλιώτου (τόπος ?) 500. 16, 27 (Athribite nome).
κάτω 492. 2, 3.
λιβός 518. 4.
μέση 516. 5 ; 595 ; 625 ; 630 ; 631 ; 639.

Ψῶβθις μητρόπολις τῆς μικρᾶς Ὀάσεως 485. 15.

(*b*) Villages and ἐποίκια.

Ἐπι( ) 518. 4.

Θῶλθις 630.
Θῶσβις 614.

Ἰβίων Ἀμμωνίου 492. 3.
Ἰβίων Νεμνᾶ 488. 5 (Apollonopolite nome).
Ἴσιον Παγγᾶ 533. 23.

Ἴσιον Τρύφωνος 492. 2 ; 533. 4.

Κερκεθῦρις 503. 6.
Κερκενητ( ) 520. 9.
Κερκεύρων 631.
Κερκευρῶσις 516. 5 ; 625.
Κρῆκις or Κρῖκις 488. 12, 15 (Antaeopolite nome).
Κριεθῦρις 490. 5.

Μεμ( ) **515.** 2.
Μονίμου (ἐποίκιον) **515.** 2, 5, 7; **613**; **633.**
Μουχινώρ **491.** 3.

Νεμέρα **484.** 6.
Νικοστράτου (ἐποίκιον) **593.**

Παβέρκη **533.** 17.
Παεβῦθις **580.**
Παῶμις **532.** 18.
Πέλα **495.** 5; **506.** 6, 10, 11, 23; **584.**
Πέτνη **595**; **631.**

Σενεμελεύ **482.** 5.
Σενέπτα **475.** 15, 17, 28; **499.** 4; **517.** 2.
Σεντώ **533.** 14, 19; **632.**
Σέφθα **484.** 5.
Σιγκ( ) **515.** 2, 6; **517.** 6.
Σιναρύ **514.** 2, 5.
Σινεκθοιεκύ (?) **500.** 26 (Athribite nome).
Σκώ **619**; **620.**

Ταμπέμου **501.** 10; **621**; **626.**
Ταλαώ **514.** 2, 5; **637.**
Ταμπετεί **533.** 8; **612.**
Τανάις **505.** 3.
Τετάφου **500.** 13, 29 (Athribite nome).
Τισχινακιτώου **501.** 7.

Φιλονίκου **504.** 7 (Heracleopolite nome?).

Ψαλβώ **648.**
Ψεναρσιῆσις **500.** 15, 32 (Athribite nome).
Ψῶβθις **482.** introd.; **504.** 43; **510.** 2, 11, 16; **517.** 1; **639.**

Ὦφις **522.** 7, 19.

(*c*) κλῆροι.

Διαγραφῆς **488.** 11.
Διοκλέους καὶ Πτολεμαίου Πέρσου ἱππικὸς κλ. **506.** 24.
Δίωνος **499.** 9.

Ζηνοδώρου **483.** 5.

Νικάνδρου **633.**

Πτολεμαίου τοῦ Θεοδότου τοῦ . . . Ἀρτέμωνος πρόσθεμα **504.** 11, 44.
Πτολεμαίου καὶ Φιλίσκου **593.**

Φιλονίκου καὶ Χαρᾶτος **501.** 10.

(*d*) ἄμφοδα.

Βορρᾶ Κρηπῖδος **489.** 6, 15.

Δρόμου Θοήριδος **478.** 15; **479.** 9; **574.**
Δρόμου Σαράπιδος . . . **481.** 6.

Ἑρμαίου **574.**

Ἱππέων Παρεμβολῆς **492.** 7, 12.

Κμηλέμου (?) **478.** 16.

Λυκίων Παρεμβολῆς **478.** 33; **513.** 9.

Μυροβαλάνου **480.** 2.

Παμμένους Παραδείσου **498.** 10; **505.** 5; **574**; **577.**

Τεμγενούθεως **502.** 16.

(*e*) BUILDINGS, &c.

βαλανεῖα **473.** 4.

Βουκεφάλιον **644.**

μείζονα θερμά **473.** 5.

Μουσεῖον **471.** 144.

περίχωμα Σαμψουχίνου **512.** 5.

Σαραπιεῖον **513.** 38; **525.** 10.

(*f*) Tribes and Demes.

Ἀλθαιεύς **497.** 21.
Αὐξιμητόριος **497.** 22.

Εἰρηνοφυλάκιος ὁ καὶ Ἀλθαιεύς **625.**

Καισάρειοι (?) **477.** 5.

Προπαπποσεβάστειος ὁ καὶ Ἀλθαιεύς **477.** 7; **497.** 20.

Σωσικόσμιος **513.** 48, 62.
Σωσικόσμιος ὁ καὶ Εἰλείθυιος **623.**

Φυλαξιθαλάσσειος ὁ καὶ Ἀλθαιεύς **513.** 1, 52.

VI. RELIGION.

(*a*) Gods and Heroes.

Ἀθηνᾶ **491.** 18, 25; **492.** 24; **579**; **649.** Cf. **483.** 3, note.
Ἄμμων, Ἥλιος Ἄμ. **489.** 25.
Ἀπόλλων **494.** 37.
Ἁρποκράτης **489.** 27; **490.** 16; **492.** 20; **521.** 3; **646.**

Γῆ **494.** 6.

Ἐγκάνωπος (=Θῶνις?) **634.**
Ἑρμῆς **489.** 24; **492.** 22; **494.** 34.

Ζεύς **483.** 3; **494.** 6; **646.**

Ἥλιος **494.** 6. Ἥλ. Ἄμμων **489.** 25.
Ἥρα **483.** 3.
Ἡρακλῆς **489.** 30; **494.** 43.

θεά **491.** 2.
θεός **483.** 24; **491.** 2; **519.** 11; **531.** 7; **533.** 10. Cf. Index II.
Θοήρις **478.** 15; **479.** 9; **491.** 2; **528.** 6; **574**; **579**?
Θῶνις **494.** 31. Cf. Ἐγκάνωπος.

Ἶσις **490.** 22; **491.** 2; **492.** 16; **521.** 2; **525.** 10. Cf. **483.** 3, note.

Νεῖλος **519.** 10. Cf. **486.** 32.

Ὄσῖρις **521.** 5, 6.

Σαρᾶπις **477.** 2; **481.** 6; **491.** 23; **492.** 19, 23; **494.** 37. Cf. **483.** 3 and **491.** 2, notes.
Σειληνός **491.** 20.

Τύχη **491.** 19; **507.** 5.

(*b*) Priests.

ἀρχιερατεύσας **533.** 25.

ἱερεύς **477.** 4; **533.** 19. ἱερ. καὶ ἀρχιδικαστής **485.** 4, 9; **592.** ἱερ. Διὸς καὶ Ἥρας καὶ . . . **483.** 3. ἱερ. Φαυστίνης Σεβαστῆς **502.** 3.

νεωκόρος τοῦ μεγάλου Σαράπιδος **477.** 1. νεωκ. Τύχης **507.** 5.

παστοφόρος Θοήριδος θεᾶς μεγίστης καὶ Ἴσιδος κ.τ.λ. **491.** 2.

(*c*) Miscellaneous.

γενέσια θεοῦ Οὐεσπασιανοῦ **521.** introd γεν. θεοῦ Νερούα **521.** introd.

ἱερά (sc. γῆ) **633.**
ἱερόδουλος **519.** 13, 14.

ἱερόν **491.** 3.
ἱερονίκης **516.** 2.
ἱεροτέκτων Ἀθηνᾶς **579.**

νυκτέλιον Ἴσιδος **525.** 9.

VII. OFFICIAL AND MILITARY TITLES.

ἀγορανόμος **483.** 19, 32; **494.** 38; **577**; **601**; **641.** ἠγορανομηκώς **507.** 4.
ἀπαιτητής **514.** 1.
ἄρξας **471.** 145.
ἀρχιγεωργός **477.** 4.
ἀρχιδικαστής **471.** 146. Σαραπίων ἱερεὺς καὶ ἀρχιδ. (A. D. 122–3) **592.** Ἀντωνῖνος ὁ καὶ Πούδης ἱερεὺς καὶ ἀρχιδ. (A. D. 178) **485.** 4, 9.
ἄρχων **473.** 2; **592.**

βασιλικὸς γραμματεύς **474.** 1, 18, 32, 35; (om. γραμματεύς) **513.** 33. Ἱέραξ (c. A. D. 138) **579.** Περικλῆς (A. D. 181) **513.** 14.
βιβλιοφύλαξ **478.** 2; **483.** 32; **515.** 1; **584**; **588**; **636.**
βοηθός **614.**

γραμματεύς **471.** 34; **496.** 13; **515.** 3, 8; **516.** 4, 14, 18; **653.** βασιλικὸς γρ. See βασιλικός. γρ. διοικήσεως **642.** γρ. κωμογραμματέως **488.** 14, 39. γρ. πόλεως **487.** 4, 13; **529.** 19. γρ. πρακτόρων ἀργυρικῶν **533.** 23. γρ. στρατηγοῦ **602.**
γυμνασιαρχήσας **501.** 4; **512.** 3.
γυμνασίαρχος **471.** 34, 37; **477.** 23; **507.** 4.

δημόσιος **509.** 14. δημ. ἀφροδισιαστής (?) **511.** 3. δημ. ἰατρός **475.** 5.
δικαιοδότης, Φλαούιος Πρίαμος (2nd cent.) **578.**
διοικητής **533.** 20, 25. Οὐεντίδιος Ῥουφεῖνος (A. D. 184) **513.** 29. Cf. **474.** introd.

ἐξηγητευκώς **516.** 3.
ἐξηγητεύσας **512.** 1.
ἐξηγητής **477.** 4; **519.** 7.
ἔπαρχος Αἰγύπτου. See ἡγεμών.
ἔπαρχος σπείρης πρώτης Δαμασκηνῶν **477.** 3.
ἐπισκέπτης τῶν παρὰ ποταμὸν ἐδαφῶν **589.**
ἐπιστράτηγος, Κλαύδιος Κυιντιανός (c. A. D. 130) **486.** 8, 20, 27, 29, 37; cf. **472.** introd. Ἰούλιος Οὐαριανός (A. D. 131) **486.** 1. Στατίλιος Μάξιμος (A. D. 156) **487.** 1. Ἰούλιος Ἰουλιανός (late 2nd or 3rd cent.) **488.** 1.
ἐπιτηρητής **520.** 4, 24. ἐπιτ. γυμνασιαρχίας **471.** 30, 36.

ἡγεμονεύσας **635.**
ἡγεμών **529.** 17. Τῖτος Φλαούιος Τιτιανὸς ὁ κράτιστος ἡγ. (A. D. 131) **486.** 9, 10, 11, 17, 18, 33; **584.** Ἀουίδιος Ἡλιόδωρος ὁ κράτιστος ἡγ. (A. D. 138) **484.** 21. Σεμπρώνιος Λιβεράλις (Λιβελάριος) (A. D. 159) **594.** Λούκιος Οὐολούσιος Μαικιανός (c. A. D. 160) **653.** Τῖτος Πακτουμήιος Μάγνος (c. A. D. 177) **635.**]ος Σάγκτος ἔπαρχος Αἰγύπτου (A. D. 177–180) **635.** Μάξιμος (praefect?) **471.** 15, 142.
ἠγορανομηκώς **507.** 4.

θησαυροφύλαξ **522.** 9.

ἰατρός, δημόσιος ἰατ. **475.** 5.

Καισάρειος **477.** 5.
κεχιλιαρχηκώς **477.** 2.
κοιτωνίτης **471.** 84.
κοσμητής **477.** 22; **519.** 8.
κωμογραμματεύς **488.** 14, 30, 39.

μνήμων **483.** 20.

νομικός **533.** 6; **578.**

πράκτωρ **530.** 4. πρ. ἀργυρικῶν **533.** 23; **597.**
πρεσβύτερος **522.** 7, 19.
πρυτανικός **592.**
πρύτανις **477.** 5.

σιτολόγος **515.** 1, 2; **516.** 5; **517.** 6; **518.** 4, 6; **595**; **613–5**; **619–21**; **625–6**; **630–2.**
στρατηγήσας **513.** 30. Νεμεσιανός (A. D. 181) **513.** 4.
στρατηγός **474.** 1, 31, 34; **487.** 13; **488.**

26; 533. 20; 602. στρ. Ἀθριβίτου, Ἱέραξ (A. D. 130) 500. 2. στρ. τῆς Ἡρακλείδου μερίδος τοῦ Ἀρσινοίτου, Μάκερ (2nd cent.) 597. στρ. Ὀξυρυγχίτου, Ἀπολινάριος (A. D. 138) 484. 2; 579. Θέων (A. D. 178) 485. 1, 5, 29, 35, 47. Ἱέραξ (A. D. 182) 475. 1, 13. Φωκίων (2nd cent.) 476. 1. στρ. Ταν[ί]του, Σαραπίων (A. D. 184?) 474. 4.

στρατιώτης 522. 6, 16.

ὑπηρέτης 475. 2, 28; 476. 12; 485. 49; 522. 6, 16; 527. 5.

χιλίαρχος 653. κεχιλιαρχηκώς 477. 2.
χρηματιστής 485. 10; 592.

VIII. WEIGHTS, MEASURES, AND COINS.

(*a*) Weights and Measures.

ἄρουρα 483. 25, 33; 488. 10, 17, 27; 499. 10, 17, 39, 44; 500. 14, 17, 28; 501. 13; 504. 12, 15, 23, 46; 506. 26, 55.
ἀρτάβη 494. 18; 500. 13, 15, 30, 32, 34; 501. 18, 23; 516. 10, 12; 517. 2 *et saep.*; 518. 5, 6; 520. 12; 521. 11; 522. 2 *et saep.*; 533. 19, 20, 24; 613–4; 640.

διπλοῦν 520. 6, 8, 11, 21.

κεράμιον 472. 31, 35; 522. 6, 16, 17, 27; 533. 18.
κοτύλη 529. 4, 9, 10.

λίτρα 407. 10.

μέτρον ἐξοδιαστικόν 494. 17. μ. ξυστὸν καταλ( ) 612.
μνᾶ 520. 14, 15. Cf. (*b*).
μναιαῖον 496. 3.

πῆχυς 503. 17; 505. 7. ἐμβαδοῦ πῆχ. 505. 6, 9, 10.

σταθμὸς Ὀξυρυγχίτης 496. 3.
στατήρ 520. 18. Cf. (*b*).

τετάρτη 496. 3.

χοῖνιξ 516. 11, 12.
χοῦς 529. 7.

(*b*) Coins.

ἀργυρικός 474. 17, 33; 533. 23; 597.
ἀργύριον 474. 19, 27; 485. 16; 491. 11; 493. 11; 494. 21, 25, 29; 496. 13; 498. 18, 42; 502. 23; 504. 31, 47; 506. 55; 507. 7, 35; 508. 17, 23; 511. 7; 514. 4; 530. 12; 531. 16; 577. ἀργ. Σεβαστοῦ νομίσματος 496. 4; 504. 18; 505. 9; 506. 11; 510. 4.

δραχμή 407. 9; 485. 16; 489. 12; 491. 7, 11, 14; 492. 9; 493. 11; 494. 18, 25; 495. 17; 496. 4, 9, 10, 13; 497. 6, 8, 23; 498. 13 *et saep.*; 499. 18, 43; 501. 19; 502. 23, 28; 504. 19, 31, 47; 505. 9; 506. 11, 55; 507. 8, 23; 508. 17, 23; 510. 5; 511. 7, 8; 512. 6, 7; 513. 12 *et saep.*; 514. 4; 519. 3 *et saep.*; 520. 6 *et saep.*; 522. 2 *et saep.*; 530. 12, 15, 17; 531. 23, 24; 532. 5; 533. 7; 574; 577; 582; 597; 609; 610; 638; 642.
δραχμιαῖος τόκος 483. 15; 485. 17; 507. 10, 19.

ἡμιωβέλιον 513. 17, 18; 519. 8; 574; 597.

κερμάτιον 533. 16.

μνᾶ 483. 15; 485. 18; 506. 12; 507. 10, 20. Cf. (*a*).

ὀβολός 513. 18; 519. 10; 520. 20, 23; 522. 6 *et saep.*; 574; 582; 597.

πεντώβολον 574.

στατήρ 582. Cf. (*a*).

τάλαντον 472. 36, 52; 474. 19; 494. 29; 506. 55; 577.

τετρώβολον 522. 18, 30; 574.
τριωβόλειος τόκος 506. 12, 45.
τριώβολον 513. 15, 17, 21, 41, 42, 55; 520. 22, 23 marg.; 522. 11, 24.

χαλκός 530. 30; 531. 20; 533. 15, 22; 577; 582.
χαλκοῦς 513. 17, 19, 23, 42, 55; 574.
χρυσίον 494. 9; 496. 3, 15.

IX. TAXES.

ἀπόμοιρα 653.
ἀργυρικά 533. 23; 597.

βαθμός 574.

δεσμοφυλακία 574.
δημόσια 494. 4; 499. 21; 501. 31; 504. 24, 28; 506. 38.

εἶδος 506. 37; 577; 633.
ἐπαρούριον 653.
ἐπιδέκατον 609; 610.
ἑπόμενα 513. 12, 32.

λιογραφία 478. 23.

ναύβιον 530. 6. *ναυβίας* (gen.?) p. 140.
ναῦ(λον?) φο(ρτίων?) 653.
ναυλωτική 643.
ναυτικόν (?) 522. 15.

πλινθευομένη 502. 44. πλ. βαθμοῦ 574.
προσδιαγραφόμενα 513. 14, 36, 40; 574.
προστατικόν 590.

σιτικά 595.
σιτικὸς φόρος 514. 1.
σπονδή 610; 653.

τέλεσμα 504. 23; 506. 38.
τέλος ὑποθήκης 511. 4.
τραπ(εζιτικόν?) 574.

ὑική 574.
ὑποθήκης τέλος 511. 4.

φόρος 499. 16, 23, 26. σιτικὸς φ. 514. 1. φ. φραγμοῦ 580.
φύλακτρον 502. 43.

X. GENERAL INDEX OF GREEK WORDS.

ἀβουλία 474. 37.
ἄβροχος 501. 28.
ἀγαθός 484. 23; 489. 2; 490. 1; 491. 1; 492. 1; 494. 2; 495. 1; 496. 1; 531. 6; 642.
ἄγειν 490. 4; 492. 4, 9; 493. 9; 496. 3, 15; 653.

ἀγένειος 471. 108.
ἀγκών 489. 28.
ἀγνοεῖν 471. 9.
ἀγοράζειν 472. 18, 26, 27, 31; 486. 4, 23; 512. 3.
ἀγοραῖος 471. 127.
ἀγορανομεῖν 507. 4.

ἀγορανομεῖον 482. 31.
ἀγορανόμος. See Index VII.
ἄγραφος 494. 10.
ἀγρός 506. 42.
ἀγυιά 489. 3; 490. 3; 491. 3; 492. 3; 493. 15; 494. 3; 495. 2; 496. 1, 5, 16; 503. 5; 504. 8; 506. 11; 508. 9; 510. 4; 577.
ἀγωνιᾶν 530. 21.
ἀδελφή 477. 13; 495. 7, 14; 528. 1.
ἀδελφιδοῦς 495. 8 (?); 509. 8.
ἀδελφός 491. 6, 9, 10, 17; 492. 5, 12; 496. 5; 503. 12; 504. 37, 54; 505. 4; 506. 30; 508. 22; 525. 5; 527. 1; 530. 25; 638.
ἀδιάθετος 490. 6, 10.
ἀεί. See οἰεί.
ἀθέτησις 492. 9; 493. 9.
αἰεί 503. 20; 506. 23.
αἴθριον 481. 8; 491. 7, 13; 496. 7; 502. 17; 505. 5; 510. 16; 513. 8.
αἱρεῖν 489. 4, 6; 491. 5; 493. 8; 494. 19; 496. 11, 15; 497. 20; 502. 28; 503. 18; 506. 47, 49; 653.
αἰσθάνεσθαι 472. 3.
αἰσχύνειν 497. 4.
αἰσχύνη 471. 78; 497. 4.
αἰτία 471. 41; 472. 5, 15.
ἀκάνθινος 646.
ἀκίνδυνος 499. 19; 501. 26; 507. 36.
ἀκμή 473. 6.
ἀκολούθως 482. 28; 504. 16; 512. 9; 513. 33; 637.
ἀκούειν 486. 6.
ἀκρίβεια 471. 13.
ἀκρόδρυα 639.
ἄκυρος 472. 21; 493. 10; 504. 29.
ἀκυροῦν 491. 3; 494. 4; 495. 3.
ἀκύρωσις 490. 3; 492. 4; 510. 20.
ἀκωλύτως 502. 31.
ἀλγεῖν 472. 13.
ἄλειμμα 473. 3.
ἀλείφειν 528. 11.
ἀλήθεια 480. 9.
ἀληθής 477. 17; 478. 37.
ἀλλὰ μήν 472. 37.
ἀλληλεγγύη 500. 18.
ἀλληλέγγυος 506. 46.
ἀλλήλους 489. 10, 18; 493. 6; 496. 6, 8, 11, 13, 14, 16; 497. 5 *et saep.*; 503. 2, 21; 505. 8; 530. 23.
ἄλλος 471. 132, 136; 472. 6, 10, 19; 474. 12, 31; 477. 5; 480. 5, 13; 482. 20; 485. 24; 487. 14; 490. 6, 7, 10; 491. 2; 492. 7, 9, 10, 13; 493. 8; 494. 17, 26; 495. 7, 16; 496. 7, 10, 14; 497. 4; 501. 15; 504. 15, 24; 505. 7, 8; 506. 48, 52; 508. 23; 510. 23; 513. 44, 56; 522. 10, 17; 530. 6; 531. 15, 17; 533. 5; 582; 633; 642; 653. ἄλλως 471. 149; 496. 7; 497. 2; 506. 42; 532. 15.
ἄλλοτε 487. 8.
ἀλόγως 526. 4.
ἀλυσίδιον 496. 3; 528. 20.
ἅμα 471. 141; 482. 20; 491. 6; 501. 25; 506. 18.
ἀμείνων 471. 11.
ἀμελεῖν 527. 7.
ἀμέμπτως 473. 4; 496. 8.
ἀμετάθετος 482. 35.
ἀμπελικός 486. 4; 506. 25.
ἀμφισβήτησις 486. 3.
ἄμφοδον. See Index V (*d*).
ἀμφότερος 476. 7; 478. 10; 488. 9; 491. 7; 492. 6; 496. 12, 16; 497. 13; 498. 5; 501. 3; 502. 4; 503. 3, 7, 15; 505. 3; 506. 4.
ἀναβαίνειν 526. 9, 10.
ἀναβάλλειν 522. 21.
ἀνάβασις 486. 32.
ἀναβιβάζειν 513. 27.
ἀναγιγνώσκειν 471. 5.
ἀναγκαῖος 488. 20. ἀναγκαίως 532. 10.
ἀναγράφειν 478. 14; 479. 5; 574.
ἀναδέχεσθαι 513. 47, 59.
ἀναδιδόναι 486. 11; 501. 24; 510. 18; 512. 11; 513. 25; 532. 11.
ἀνάθεσις 473. 8.
ἀναιρεῖν 474. 36; 495. 3.
ἀναίσχυντος 471. 60, 61.
ἀνακομιδή 497. 18.
ἀναλαμβάνειν 471. 99.
ἀναλίσκειν 495. 13; 519. 10; 522. 27.
ἀνάλωμα (ἀνήλωμα) 522. 11, 23, 24.
ἀναμένειν 471. 66; 532. 8, 21.
ἀναπέμπειν 486. 12; 496. 14; 532. 5; 533. 6.
ἀναπλεῖν 486. 15, 34.
ἀναφόριον 486. 11, 17.
ἀνδριάς 473. 7.

ἀνεμποδίστως 493. 9; 495. 3.
ἀνεπίκριτος 597.
ἀνεπιστρεπτεῖν 486. 10.
ἄνευ 474. 40; 496. 6.
ἀνεύρετος 472. 14.
ἀνεψιός 490. 2, 12; 492. 2, 16; 494. 8; 503. 2.
ἀνήρ 472. 12; 497. 4; 504. 6, 35; 506. 7; 510. 3.
ἄνθρωπος 471. 95; 488. 20; 531. 5, 10.
ἀνιέναι 471. 86; 503. 18; 533. 10.
ἀνταγωνιστής 519. 21.
ἀντίβλημα 498. 16.
ἀντιγράφειν 528. 14.
ἀντίγραφον 474. 5; 484. 16; 485. 4, 6, 29, 42; 486. 11, 17; 494. 1; 498. 1; 505. 2; 506. 1; 635.
ἀντίδικος 486. 10, 13, 34; 533. 11; 653.
ἀντικνήμιον 492. 20, 21, 23.
ἄντικρυς 471. 81.
ἀντιποιεῖν 472. 25, 26.
ἀντιφώνησις 531. 26.
ἀνυπερθέτως 511. 11.
ἄνω 613–4; 620.
ἀξία 502. 39.
ἄξιος 473. 7; 474. 14.
ἀξιοῦν 471. 52, 151; 472. 12; 475. 26; 477. 15; 484. 12; 485. 28; 486. 15; 488. 24, 41.
ἀπαγγέλλειν 486. 31.
ἀπαθής 526. 3.
ἀπαιτεῖν 496. 9; 497. 6, 16; 509. 3; 510. 22; 530. 4.
ἀπαίτησις 474. 22; 497. 5, 7, 18; 514. 4.
ἀπαιτητής 514. 1.
ἀπαλλαγή 496. 9.
ἀπαλλάσσειν 471. 22; 496. 8, 10; 497. 5.
ἅπαξ 471. 77.
ἅπας 471. 82; 497. 17; 506. 48; 642.
ἀπελεύθερος 478. 3, 41; 480. 13; 485. 2, 11; 490. 4, 9; 494. 23; 504. 3, 39.
ἀπέχειν 496. 2; 504. 17, 46; 505. 9; 509. 17; 510. 4; 513. 38, 53; 577.
ἀπηλιώτης 483. 5; 499. 11; 500. 16, 27; 503. 9–11, 13, 17; 504. 11, 43; 505. 6, 8; 506. 29; 510. 3; 533. 17.
ἀπιστεῖν 471. 4.
ἁπλῶς 509. 26; 513. 44, 57.
ἀπό, ἀφ' ὅτε 528. 9. ἀφ' ὡς 528. 7.
ἀποβορρότατος 506. 26.
ἀπογράφειν 480. 5, 14; 481. 2; 482. 1; 506. 42; 637.
ἀπογραφή 480. 10; 481. 17, 24; 483. 33; 577; 584.
ἀποδημεῖν 471. 8.
ἀποδημία 471. 134, 137.
ἀποδιδόναι 485. 19, 22; 486. 37; 487. 17; 491. 6, 14; 494. 22; 495. 9; 496. 9, 13; 497. 6, 15; 499. 25; 501. 41; 502. 25; 506. 13, 39; 507. 12, 30; 511. 9; 519. 1; 526. 14; 527. 10; 528. 26; 530. 19; 532. 9, 13; 533. 24, 30; 638; 653.
ἀποδιδράσκειν 472. 21.
ἀπόδοσις 485. 27, 32; 493. 5; 506. 22; 510. 9.
ἀποθνήσκειν 486. 28.
ἀποκαθιστάναι 495. 12; 653.
ἀπόκοιτος 497. 3.
ἀποκρίνειν 653.
ἀπολαμβάνειν 506. 21, 43, 44; 530. 20, 31; 653.
ἀπολαύειν 642.
ἀπολείπειν 472. 47; 489. 7, 16; 490. 6, 10; 491. 4, 5, 13; 492. 7, 13; 493. 17, 19; 494. 9, 11, 12, 20; 495. 5, 6, 9; 497. 5, 7.
ἀπολλύναι 486. 32.
ἀπολύειν 509. 15.
ἀπόμοιρα 653.
ἀπορεῖν 472. 8.
ἀποσπᾶν 496. 9, 15.
ἀποστέλλειν 530. 18.
ἀποστερεῖν 471. 1.
ἀπόστολον 522. 1, 12, 13, 31.
ἀποσφάζειν 471. 138.
ἀπότακτος 501. 16; 640.
ἀποτάσσειν 475. 27.
ἀποτιθέναι 507. 25.
ἀποτίνειν 489. 12; 491. 11; 496. 9; 497. 11, 16; 499. 28; 502. 38; 640.
ἀπόφασις 475. 8.
ἀποφέρειν 653.
ἀποφορά 489. 8, 17; 494. 15; 496. 6.
ἀποχή 509. 13; 512. 10; 513. 49.
ἄπρατος 493. 7; 513. 7.
ἄρα 472. 8.
ἀργυρικός 474. 17, 33; 533. 23; 597.
ἀργύριον. See Index VIII (*b*).
ἀρετή 642.

ἀριθμεῖν 486. 5, 23.
ἀρίθμησις 597.
ἀρίθμιος 529. 6.
ἀριστερός 476. 4; 489. 20, 21, 28; 490. 13; 491. 23; 492. 17, 23; 504. 60.
ἄριστον 519. 17.
ἁρμόζειν 485. 33.
ἄρουρα. See Index VIII (*a*).
ἀρτάβη. See Index VIII (*a*).
ἄρτος 498. 32, 39; 522. 18.
ἀρχαῖος 471. 1.
ἄρχειν 471. 145; 473. 2; 592.
ἀρχεῖον 509. 3.
ἀρχή 472. 17.
ἀρχιγεωργός 477. 4.
ἀρχιδικαστής. See Index VII.
ἀρχιερατεύειν 533. 25.
ἄσημος 476. 6; 489. 30; 492. 24; 504. 57, 58, 59.
ἄσκυλτος 532. 14.
ἀσπάζεσθαι 471. 63, 87; 529. 11; 530. 23, 24, 31; 531. 3; 533. 26, 27, 28.
ἀσπασμός 471. 67.
ἀσπίδιον 473. 8.
ἀστός 477. 14.
ἀστράγαλος 491. 23.
ἀσύνετος 471. 89.
ἀσφάλεια 485. 26; 488. 28; 592.
ἀσφαλής 530. 21; 533. 9. ἀσφαλῶς 493. 16.
ἀσχολεῖσθαι 513. 37.
ἄτεκνος 490. 6, 10; 491. 10; 496. 13, 14.
αὐλή 482. 13; 490. 6, 10; 492. 7, 13; 496. 7; 502. 17, 55; 503. 6, 17; 505. 5, 6, 7, 8; 510. 15; 513. 8.
αὔριον 524. 3.
αὐτόθεν 577.
αὐτόθι 505. 9; 510. 18; 532. 6.
αὐτός, ἐπὶ τὸ αὐτό 496. 3, 4; 513. 42, 54; 522. 24.
ἀφαιρεῖν 472. 39; 494. 25; 495. 15.
ἀφῆλιξ 485. 30; 487. 5, 14; 490. 5, 9; 493. 7; 497. 12; 646.
ἀφήμερος 497. 4.
ἄφθονος 473. 3.
ἀφίεναι 494. 5.
ἀφροδισιαστής (?) 511. 3.
ἄχρι 491. 8, 15; 507. 30.

βάδιλλος 521. 13.
βαθμός 574.
βαλανεῖον 473. 4.
βαρεῖν 525. 3.
βασιλικὴ γῆ 506. 37; 577; 633. βασιλικὸς γραμματεύς. See Index VII.
βαστάζειν 507. 29; 522. 4.
βέβαιος 504. 23; 506. 36.
βεβαιοῦν 499. 25; 501. 34; 502. 24; 504. 47; 577; 640.
βεβαίωσις 504. 23; 506. 36.
βῆμα 471. 127; 486. 10.
βιβλίδιον 475. 3, 26; 635.
βιβλίον 514. 4; 531. 11; 611.
βιβλιοφυλάκιον 506. 50.
βιβλιοφύλαξ. See Index VII.
βίος 473. 7.
βλάβη 488. 19.
βλάβος 491. 11; 493. 11; 494. 28; 504. 30; 507. 34.
βλέμμα 471. 60.
βοηθεῖν 488. 33.
βοηθός 488. 24; 614.
βορινός 498. 8, 45.
βορρᾶς 489. 6, 15; 499. 13; 503. 8; 505. 6, 7; 506. 28.
βούλεσθαι 475. 22; 477. 9; 479. 5; 490. 3; 491. 3; 492. 4; 493. 3, 9; 494. 4; 495. 2, 14, 16; 496. 8, 11; 497. 5, 7; 506. 59; 532. 20.
βραδύς 497. 24.
βραχίων 490. 12.
βροχή 593.

γαλακτοφ[521. 22, 24.
γαμβρός 475. 19.
γαμεῖν 496. 2 *et saep.*
γαμικός 497. 26.
γάμος 524. 2.
γείτων 499. 11; 504. 12; 505. 7; 506. 27.
γελᾶν 471. 88.
γέλως 471. 85.
γενεά 489. 11, 19; 490. 5.
γένειον 490. 18; 492. 19.
γενέθλιος 494. 24.
γενέσια 521. introd.
γένημα 493. 18; 494. 10; 500. 19; 514. 3; 515. 5; 516. 8; 517. 4; 518. 1; 613–4.
γένος 487. 7; 490. 7, 11; 497. 10, 16.
γεοῦχος 501. 31.
γερδιακός 646.

γεωμετρία 499. 17, 41.
γεωργία 487. 15; 506. 37; 577; 633.
γεωργός 517. 12; 533. 4, 8, 10, 11, 15, 19.
γῆ 499. 21; 501. 30. Τῆ 494. 6. βασιλικὴ γῆ 506. 37; 577; 633. δημοσία γῆ 500. 13, 17, 30, 34. ἱερὰ γῆ 633. κατοικικὴ γῆ 504. 12, 45. οὐσιακὴ γῆ 506. 37; 577; 633.
γίγνεσθαι 471. 78; 472. 15, 16, 17, 29; 474. 29; 477. 3, 13; 478. 19; 484. 28; 485. 28; 486. 8; 487. 11, 18; 488. 28, 42; 493. 6; 494. 11; 495. 4, 10, 12; 496. 9, 10, 12, 13, 14, 16; 497. 4; 498. 18, 42; 501. 28; 505. 2; 506. 53; 508. 10; 511. 10; 513. 10, 18, 45, 58; 515. 2; 529. 8; 533. 6; 592; 642; 653.
γιγνώσκειν 528. 6.
γλυκύς 531. 1.
γλύμμα 494. 34 *et saep.*
γλωσσόκομον 521. 12.
γναφεύς 527. 3.
γνήσιος 496. 5.
γνωρίζειν 494. 33 *et saep.*
γνωστήρ 496. 16.
γονεύς 478. 11.
γόνυ 489. 20, 22, 25; 490. 17.
γράμμα 471. 4; 472. 18, 38; 478. 48; 481. 26; 485. 48; 489. 21; 490. 14; 492. 17; 504. 50, 56; 506. 16; 509. 19; 528. 17.
γραμματεύς. See Index VII.
γράφειν 471. 10; 472. 18, 56; 474. 3; 477. 18; 478. 46; 479. 27; 481. 25; 485. 8, 13, 28, 47; 489. 20; 490. 14; 492. 17; 494. 25; 495. 15; 497. 24; 504. 50, 55; 507. 37; 530. 2, 7; 531. 5, 27; 532. 4; 533. 3. 21.
γραφεῖον 637.
γραφή 473. 8.
γυμνασιαρχεῖν 471. 39; 501. 4; 512. 3.
γυμνασιαρχία 471. 29, 35; 473. 3.
γυμνασίαρχος. See Index VII.
γυναικεῖος 493. 18.
γυνή 471. 98; 489. 5, 11, 14; 493. 8, 15; 494. 7, 11, 14, 16, 19, 21, 23; 504. 5, 40, 49; 528. 20; 533. 12.
γῦρις 520. 12.

δακτύλιος 497. 19.
δανείζειν 471. 91; 485. 12; 506. 3 *et saep.*; 508. 12; 510. 6.
δάνειον 471. 7, 62 (?); 485. 24; 506. 52; 508. 11, 19, 26; 510. 6, 19; 636; 653.
δανειστής 472. 7; 486. 6, 24; 653.
δαπάνη 493. 5, 20; 494. 17; 522. 29; 530. 16; 640.
δεικνύναι 471. 75.
δεῖν 525. 5; 532. 3. δέων 474. 21, 38; 475. 30; 488. 26, 41; 496. 8. δεῖσθαι 472. 46; 487. 12.
δειπνεῖν 471. 50; 523. 1; 524. 1.
δεκαπλοῦς 526. 7.
δεξιός 489. 22, 25, 27; 490. 12, 17, 18; 491. 17, 19, 20, 21, 24; 492. 16, 20, 21, 22; 494. 31; 533. 18.
δέρειν 653.
δέσμιος 580.
δεσμοφυλακία 574.
δεσπότης 472. 22.
δεύτερος 471. 102; 474. 39.
δέχεσθαι 609–11.
δηλοῦν 471. 75; 475. 6; 478. 12; 485. 19, 31; 486. 25; 492. 8; 504. 13; 508. 19, 25; 528. 25; 531. 28; 597.
δῆλως 474. 20.
δῆμος 473. 2.
δημόσιος 509. 14. τὸ δημ. 472. 39; 489. 12; 491. 11; 492. 10; 493. 12; 494. 29; 495. 17; 500. 19; 504. 31; 513. 20; 517. 3; 518. 1; 617; 640. (τὰ) δημόσια 494. 14; 499. 21; 501. 31; 504. 24, 28; 506. 38. δημ. ἀφροδισιαστής (?) 511. 3. δημ. γῆ 500. 13, 16, 29, 34. δημ. ἰατρός 475. 5. δημ. κατοχή 483. 26. δημ. λόγοι 515. 1. δημ. χρηματισμός 485. 12; 486. 7, 23; 509. 2.
δημοσιοῦν 533. 5.
διαγράφειν 513. 19, 34, 39; 530. 6.
διαγραφή 488. 11; 582.
διαδεικνύειν 472. 11.
διαδέχεσθαι 495. 11, 13.
διάδοχος 471. 27.
διάθεσις 476. 16; 486. 12.
διαθήκη 482. 34; 489–95 *saep.*
διαιρεῖν 503. 5.
διαιτᾶν 495. 10; 496. 12; 497. 13.
διαλογίζεσθαι 484. 24.
διαμαρτάνειν 473. 6.
διαπέμπειν 533. 3.

διαπομπή 471. 61.
διαστέλλειν 484. 8; 516. 6; 517. 1; 530. 5; 533. 9, 23; 610–1; 613–4; 616–7.
διαστολή 485. 26; 496. 15; 487. 18.
διαστολικόν 533. 4.
διατάσσειν 492. 9; 493. 6; 495. 16, 18.
διατείνειν 503. 9–12; 505. 6.
διατήκειν 472. 48.
διατιθέναι 489. 3; 490. 2; 491. 2; 492. 2; 494. 2; 495. 2.
διατρέφειν 495. 11; 638.
διατρίβειν 486. 31.
διατροφή 494. 16; 497. 8.
διαφέρειν 496. 8; 497. 5.
διδιασκαλεῖον 471. 113.
διδόναι 472. 20, 51, 53; 485. 5; 491. 6, 14; 494. 22; 496. 5, 10; 522. 15, 26; 525. 6, 7; 528. 15; 529. 8; 530. 13; 533. 7, 18; 580; 582; 592; 599; 640; 653.
δίδυμος 533. 15.
διέπειν 494. 24.
διέρχεσθαι 475. 16; 478. 17; 485. 14, 19, 27; 504. 26; 514. 3; 516. 8; 518. 1; 614.
διευτυχεῖν 486. 16, 36.
δικαιοδοτεῖν 484. 25.
δικαιοδότης 578.
δίκαιος 471. 115; 486. 35; 636. *δικαίως* 653.
δικαιοῦν 653.
δικαστής 653.
δίκη 486. 28; 497. 19; 499. 33; 506. 49.
δίμοιρος 577.
διό 479. 16; 483. 34; 510. 17.
διοικεῖν 474. 13; 487. 10; 503. 19.
διοίκησις 513. 8; 642.
διοικητής 513. 29; 533. 20, 25.
διορθοῦν 483. 16.
διπλοῦν 520. 6, 8, 11, 21.
δισσός 507. 37.
δίφρος 646.
διῶρυξ 506. 29.
δοκεῖν 472. 38, 40; 473. 2; 475. 27; 486. 15; 487. 12; 488. 25; 493. 8.
δοκιμᾶν 533. 24.
δόσις 474. 25.
δουλεία 489. 8, 17; 494. 15; 496. 6.
δουλικός 491. 5.
δοῦλος 471. 18; 472. 14, 21; 475. 21; 485. 23, 26; 489. 8, 17; 491. 13; 492. 7, 13; 493. 4, 19; 494. 6, 7, 12, 13, 16, 23; 496. 7, 9, 15; 574.
δρακοντόμορφος 490. 12.
δρασμός 485. 25.
δραχμή. See Index VIII (*δ*).
δραχμιαῖος 483. 15; 485. 17; 507. 10, 19.
δύναμις 496. 8.
δύνασθαι 472. 9, 16, 22; 487. 9, 15, 16; 528. 12; 531. 13.
δυνατός 472. 17.
δωδεκάδραχμος 478. 12, 22, 31.
δωδεκάμηνος 483. 17; 506. 15.
δῶμα 475. 22.
δωρεά 471. 43.

ἔγγαια 508. 20, 25.
ἔγγονος 504. 14.
ἔγγραπτος 484. 18.
ἐγγράφειν 485. 25; 486. 26; 494. 27; 495. 16.
ἔγγραφος 494. 10. *ἐγγράφως* 475. 8.
ἔγγιστος 496. 12, 13. *ἔγγιστα* 490. 7, 11; 497. 10, 16.
ἐγγύς 472. 35.
ἐγκαλεῖν 472. 19; 486. 22; 503. 21; 509. 20; 510. 24; 513. 43, 56.
ἐγκαταλείπειν 488. 22.
ἔγκλημα 472. 9.
ἔγκτησις 506. 50.
ἔγκυος 496. 10; 603.
ἐγχειρεῖν 472. 29.
ἔδαφος 486. 5, 33; 491. 5, 13; 493. 2, 7, 17; 589.
ἔθος 471. 77; 475. 19.
ἐθέλειν 472. 14.
εἰδέναι 472. 18; 474. 6; 478. 47; 481. 25; 485. 32, 33, 48; 488. 15; 489. 21; 490. 14; 492. 17; 504. 50, 56; 532. 5.
εἶδος 506. 37; 577; 633.
εἰς, εἰς τὰ Παυσανίου 529. 18.
εἰσοδοχή 515. 8.
εἰσιέναι 477. 11; 507. 14; 640.
εἰσκρίνειν 477. 10, 24.
εἰσοδεύειν 503. 19.
εἴσοδος 481. 10; 482. 15; 489. 7, 15; 490. 6; 502. 20; 503. 16, 18.
εἴτε 528. 24; 653.
ἕκαστος 471. 52; 483. 15, 17; 485. 17; 489. 11, 19; 491. 5; 493. 11; 496. 10; 497. 13; 498. 31, 36, 38, 39; 499. 16;

502. 27; 503. 16, 19, 20; 504. 30; 506. 6, 12, 13, 15; 507. 10, 11, 19; 515. 4; 525. 2; 528. 4.
ἑκάτερος 491. 7, 8, 9, 14, 15; 492. 6; 503. 20; 505. 3.
ἐκβάλλειν 496. 13.
ἐκβασιλίζειν 471. 54.
ἔκγονος 489. 9, 17; 494. 13; 495. 6, 7, 9, 15.
ἐκδιδόναι 496. 2, 5; 497. 21; 509. 14, 18.
ἔκδοσιμος 494. 25; 495. 15.
ἐκδότης 496. 3, 5, 9; 497. 15.
ἐκεῖνος 472. 1.
ἐκλεκτός 639.
ἐκλογή 496. 15; 497. 19.
ἔκλογιστος 497. 14.
ἑκούσιος 473. 3.
ἐκπρόθεσμος 533. 6; 636.
ἔκστασις 472. 43.
ἔκτακτος 646.
ἐκτίνειν 492. 9; 493. 10; 494. 28; 507. 17.
ἔκτισις 506. 47.
ἐκτός 492. 22.
ἔκτοτε 486. 9, 28.
ἐκφορά 493. 5, 20.
ἐκφόριον 501. 25.
ἔλαιον 522. 29; 529. 7.
ἐλαιωνοπαράδεισος 639.
ἐλασσοῦν 506. 50.
ἐλάσσων 471. 45.
ἐλεύθερος 494. 5.
ἐλευθεροῦν 494. 16.
ἐμβαδεία 485. 33.
ἐμβαδεύειν 653.
ἐμβαδόν 505. 6, 9, 10.
ἐμβολεύειν 522. 8, 20.
ἐμβολή 528. 23.
ἐμμένειν 491. 11; 494. 28.
ἐμπειρία 471. 148.
ἐμπίπτειν 494. 21.
ἔμπροσθεν 504. 25.
ἐν, ἐν τοῖς Κλαυδίου 523. 3.
ἔναντι 495. 5.
ἔναρχος 507. 4.
ἐνδεικνύναι 494. 9.
ἐνδομενεία 493. 17; 494. 10; 495. 6.
ἐνεδρεύειν 484. 10.
ἐνεῖναι 506. 27.
ἕνεκα 513. 25; 533. 25; 582.
ἐνῆλιξ 646.
ἐνθάδε 486. 30, 31; 509. 3; 653.
ἐνιαυτός 472. 34, 54; 491. 6; 502. 8, 22.
ἔνιος 471. 7; 474. 34.
ἐνιστάναι 486. 3. ἐνεστώς 476. 9; 479. 14; 481. 4; 483. 27; 499. 5; 501. 9, 25; 502. 11; 504. 27, 28; 505. 2; 506. 13, 53; 509. 1; 513. 30, 45; 640.
ἐνοικεῖν 638.
ἐνοίκησις 489. 6, 14; 493. 3.
ἐνοίκιον 489. 6, 14; 493. 18; 502. 21, 28, 39.
ἔνοχος 480. 15; 653.
ἐνταφιαστής 476. 8.
ἐντέλλειν 527. 2.
ἔντοκος 508. 18.
ἐντός 512. 5.
ἐντυγχάνειν 471. 97; 486. 37; 533. 25; 653.
ἐξακολουθεῖν 507. 34.
ἐξαλλάσσειν 531. 18.
ἐξάμηνος 502. 27.
ἐξανέψιος 502. 14.
ἐξαπατᾶν 471. 42.
ἐξαρτᾶν 471. 83.
ἐξέδρα 495. 8.
ἐξεῖναι 489. 10, 11, 19; 491. 7, 15; 492. 7, 14; 493. 6; 494. 19; 495. 16; 496. 6, 13; 497. 3; 498. 42; 503. 18; 506. 41, 49; 507. 28; 508. 26.
ἐξέρχεσθαι 472. 1; 528. 7.
ἐξετάζειν 582; 653.
ἐξηγητεύειν. See Index VII.
ἐξηγητής. See Index VII.
ἐξῆς 474. 28; 483. 16; 501. 28; 510. 10.
ἐξιέναι 471. 73; 472. 2.
ἐξιστορεῖν 486. 12.
ἐξοδιάζειν 474. 26; 531. 21.
ἐξοδιαστικός 494. 17.
ἔξοδος 481. 10; 482. 15; 489. 7, 15; 490. 6; 502. 20.
ἐξουσία 490. 3; 491. 3, 11; 492. 4; 493. 39; 494. 4, 27; 495. 2, 9; 496. 11; 506. 43.
ἐξυβρίζειν 471. 81.
ἔξω 480. 14.
ἐξώσει (dative ?) 522. 4.
ἐξωτεριαῖος 498. 18.
ἐξωτέρω 498. 12.
ἑορτή 475. 17; 530. 17, 30.

ἐπάγειν, ἐπαγόμεναι ἡμέραι. See Index III (*a*).
ἐπάν **491.** 14.
ἐπαναγκάζειν **487.** 13.
ἐπάναγκος **506.** 35.
ἐπάνω **495.** 8; **502.** 54; **506.** 39.
ἐπαρούριον **653.**
ἐπαρχία **471.** 22.
ἔπαρχος. See Index VII.
ἐπεί **473.** 2; **484.** 7; **486.** 13, 31; **513.** 4; **527.** 6, 7; **531.** 9.
ἐπείγειν **486.** 14.
ἐπειδάν **471.** 21.
ἐπεῖναι **495.** 4.
ἐπείξιμος **531.** 9.
ἐπέρχεσθαι **489.** 11, 12; **493.** 10; **510.** 24.
ἔπεσθαι **471.** 128; **513.** 12, 32.
ἐπέχειν **474.** 25; **488.** 43.
ἐπὶ τὸ αὐτό **496.** 3, 4; **513.** 42, 54; **522.** 24.
ἐπιβουλεύειν **472.** 8.
ἐπιγονή **499.** 5; **639.**
ἐπιγράφειν **478.** 45; **479.** 25; **485.** 45; **490.** 12; **492.** 16; **502.** 51; **504.** 49, 55.
ἐπίδειξις **471.** 90.
ἐπιδέκατον **609**; **610.**
ἐπιδέχεσθαι **498.** 6.
ἐπιδιδόναι **473.** 4; **475.** 26, 35; **478.** 43; **479.** 16, 24; **480.** 10, 21; **481.** 23; **483.** 18, 31; **484.** 33; **485.** 29; **486.** 17; **487.** 5, 22; **488.** 36.
ἐπιδοχή **498.** 48.
ἐπιζήν **472.** 13; **493.** 3, 6, 8, 11.
ἐπίθεμα **500.** 14, 31.
ἐπιθεωρεῖν **475.** 6.
ἐπικάλαμος **499.** 10.
ἐπικαλεῖν **492.** 20; **586.**
ἐπικεῖσθαι **488.** 21.
ἐπίκρισις **478.** 9, 31; **597.**
ἐπικτᾶσθαι **496.** 7.
ἐπιμέλεια **471.** 14; **473.** 5; **485.** 9; **486.** 14; **592.**
ἐπιμεταλλάσσειν **496.** 14.
ἐπιμήνιος **531.** 17.
ἐπινομή **499.** 16.
ἐπίξενος **480.** 11.
ἔπιπλα **489.** 8, 16; **493.** 17; **494.** 9; **495.** 6, 7.
ἐπισκέπτης **589.**
ἐπίσκεψις **589.**
ἐπισκοπεῖν **533.** 20.
ἐπίστασθαι **472.** 11.
ἐπιστέλλειν **474.** 39; **475.** 4; **483.** 18; **504.** 17.
ἐπιστολή **471.** 11; **474.** 3; **486.** 29; **513.** 28; **528.** 12, 16; **530.** 2; **531.** 27; **533.** 3, 20.
ἐπιστόλιον **530.** 11; **532.** 11.
ἐπιστράτηγος. See Index VII.
ἐπιστρέφειν **486.** 30.
ἐπισφραγίζειν **471.** 17.
ἐπιτελεῖν **483.** 34; **490.** 3; **491.** 3, 4; **492.** 4, 5; **494.** 4, 5; **495.** 3; **496.** 11.
ἐπιτήδειος **472.** 8; **580.**
ἐπιτήρησις **580.**
ἐπιτηρητής. See Index VII.
ἐπίτιμον **489.** 12; **491.** 11; **492.** 9; **493.** 11; **494.** 28; **495.** 17; **504.** 31.
ἐπιτρέπειν **474.** 40; **476.** 10; **486.** 15, 34.
ἐπιτροπή **487.** 5, 9, 15; **496.** 12, 13.
ἐπίτροπος **485.** 31; **491.** 9, 16; **495.** 14; **496.** 12; **497.** 13; **498.** 2; **501.** 6.
ἐπιτυγχάνειν **474.** 33.
ἐπιφέρειν **472.** 9; **506.** 6; **507.** 38; **516.** 14; **613.**
ἐπίφορος **510.** 19.
ἐπιχειρεῖν **492.** 9.
ἐποίκιον **486.** 33; **593**; **633.**
ἑπτακαιδεκαετής **471.** 49, 128.
ἐραστής **471.** 62.
ἐργάζεσθαι **498.** 32; **520.** 14, 15.
ἐργάτης **522.** 7, 19, 21.
ἔργον **531.** 9.
ἔρχεσθαι **473.** 5; **489.** 10, 19; **490.** 7, 11; **491.** 8; **497.** 13; **528.** 24, 25; **531.** 20; **532.** 17.
ἔρως **471.** 19.
ἐρωτᾶν **523.** 1; **524.** 1.
ἐρωτικῶς **472.** 13.
ἐσθής **471.** 101.
ἑστίασις **471.** 53.
ἔσχατα **585.**
ἐσωτεριαῖος **498.** 14, 20.
ἕτερος **472.** 38; **481.** 9; **482.** 13; **488.** 32; **489.** 10, 19; **492.** 8, 14; **494.** 12 *et saep.*; **495.** 4, 16; **496.** 5 (?), 12; **498.** 42; **501.** 13; **502.** 18, 20; **506.** 52; **508.** 20; **510.** 13, 14, 17; **520.** 13; **533.** 3, 6; **633**; **639.**
ἔτι **471.** 109; **472.** 22; **486.** 5; **488.** 7; **493.** 10, 18.
ἔτος passim.

εὖ **527.** 9.
εὐδοκεῖν **496.** 8; **497.** 3; **503.** 5; **513.** 48, 60, 63.
εὐεργετεῖν **486.** 16, 36; **487.** 19.
εὐεργέτης **486.** 27.
εὐθέως **530.** 30; **532.** 12; **533.** 5.
εὔμορφος **471.** 79, 109.
εὐνοεῖν **494.** 9.
εὔνοια **494.** 6; **642.**
εὔπορος **580.**
εὕρημα **472.** 33.
εὑρίσκειν **532.** 19.
εὐσέβεια **471.** 141.
εὐτελής **471.** 96.
εὐτυχεῖν **526.** 13.
εὔχεσθαι **527.** 9; **528.** 3; **529.** 1; **533.** 2, 29.
εὐωχία **494.** 24.
ἐφάπτειν **474.** 41.
ἐφηβεύειν **477.** 9.
ἔφηβος **477.** 12, 25, 26.
ἔφοδος **493.** 10, 11; **504.** 30.
ἐφορᾶν **476.** 12, 17.
ἔχειν **472.** 3, 5, 15, 21; **483.** 33; **484.** 17; **485.** 42; **486.** 8, 37; **487.** 8; **488.** 27, 28; **489.** 5, 6, 7, 13, 15, 16; **491.** 3; **492.** 4, 12; **494.** 14; **495.** 2, 4, 9; **496.** 3, 10, 11, 15; **497.** 21; **498.** 34; **501.** 26; **508.** 21; **511.** 3; **512.** 4; **513.** 60; **514.** 2, 3, 5; **516.** 7; **527.** 4; **529.** 6; **531.** 9, 12; **533.** 8, 10, 14; **582**; **611.**
ἐχομένως **503.** 10, 11, 12.
ἕως **471.** 4; **496.** 12, 15; **499.** 23; **501.** 33; **506.** 39; **522.** 28; **531.** 6, 20, 22; **599.**

ζεῦγος **496.** 3; **531.** 17.
ζηλοτυπεῖν **472.** 11.
ζῆν **472.** 7, 52; **490.** 5; **491.** 5; **492.** 6; **494.** 12; **495.** 4; **497.** 10.
ζήτησις **513.** 45, 57.
ζωή **492.** 9, 15; **494.** 15; **638.**
ζώνη **496.** 4.

ἤ (εἰ) μήν **471.** 66.
ἡγεῖσθαι **528.** 8.
ἡγεμονεύειν **635.**
ἡγέμων. See Index VII.
ἡδέως **531.** 3.
ἤδη **509.** 17.
ἦθος **642.**
ἥκειν **531.** 8.
ἡλικία **473.** 7; **495.** 13; **496.** 12; **497.** 13; **651.**
ἡμέρα **471.** 50, 63, 111; **476.** 10; **481.** 5; **483.** 27; **496.** 9, 13; **497.** 6, 16; **498.** 32, 37, 39, 47; **509.** 1; **522.** 22, 30; **525.** 3; **528.** 4, 9.
ἡμιολία **496.** 9; **497.** 11, 16; **499.** 29; **502.** 40; **507.** 17; **640.**
ἡμιωβέλιον. See Index VIII (*b*).
ἧσσων **491.** 11; **492.** 10; **494.** 29; **495.** 17; **504.** 32.
ἤτοι **493.** 4; **494.** 21, 25; **495.** 15.

θάνατος **471.** 107; **472.** 7; **485.** 25.
θαυμάζειν **471.** 3.
θεά. See Index VI (*a*).
θεᾶσθαι **475.** 24.
θέατρον **471.** 106.
θεῖος **506.** 9, 13.
θέλειν **528.** 7; **531.** 7, 23, 28; **533.** 10; **653.**
θέμα **501.** 18, 24, 26, 40; **516.** 7; **517.** 10; **518.** 5; **533.** 24; **613–4**; **617**; **640.**
θεός. See Index II and VI (*a*).
θερμά **473.** 5.
θέσις **492.** 23; **502.** 7; **504.** 4, 33, 40, 53.
θεωρικός **473.** 4.
θῆλυς **494.** 13.
θησαυροφύλαξ **522.** 9.
θρύπτειν **471.** 80.
θυγάτηρ **472.** 30, 33, 39; **494.** 7; **496.** 2; **497.** 21; **504.** 4, 40; **533.** 26.
θυμιατήριον **521.** 19.
θύρα **502.** 33.
θυρανλεῖν **471.** 72.

ἰατρός **475.** 5.
ἰδιόγραφος **494.** 31; **509.** 18.
ἴδιος **483.** 25; **487.** 18; **489.** 4; **490.** 3; **491.** 3; **492.** 4; **493.** 4, 7; **494.** 4 *et saep.*; **495.** 2, 15; **501.** 37; **508.** 12.
ἰδιώτης **521.** 10.
ἰδιωτικός **483.** 27.
ἰδοῦ **528.** 24.
ἱερόδουλος **519.** 13, 14.
ἱερεύς. See Index VI (*b*).
ἱερονίκης **516.** 2.
ἱερόν **491.** 3.

ἱερός **486.** 32. *ἱερά* (sc. *γῆ*) **633.**
ἱεροτέκτων **579.**
ἱματίζειν **489.** 9, 17.
ἱμάτιον **471.** 96; **494.** 9; **496.** 4; **530.** 14, 20, 31; **531.** 13.
ἱματισμός **494.** 18.
ἵνα **484.** 27; **485.** 32; **486.** 16, 34, 36; **487.** 19; **488.** 33; **528.** 22; **533.** 3, 6, 10, 14, 18, 26; **653.**
ἱππικός **482.** 18; **504.** 9; **506.** 29.
ἱπποκόμος **519.** 12.
ἰσάτις **593.**
ἴσος **489.** 12; **491.** 5, 10, 11, 13, 17; **492.** 10; **493.** 12; **494.** 29; **495.** 17; **496.** 15; **503.** 7; **504.** 31; **505.** 3; **506.** 23, 45; **507.** 19. *τὸ ἴσον* **475.** 4.
ἱστός **646.**
ἰσχύειν **533.** 16.

καθάπερ **497.** 19; **499.** 33; **506.** 48.
καθαρός **483.** 26; **502.** 32; **504.** 24; **506.** 36; **577**; **640.**
καθήκειν **477.** 18; **479.** 18; **483.** 21, 34; **485.** 34, 37; **486.** 7.
καθίζειν **471.** 106.
καθιστάναι **487.** 14; **496.** 12; **497.** 13, 14; **528.** 21.
καθόλου **489.** 11; **491.** 10; **492.** 8, 14; **493.** 9; **494.** 27; **495.** 16.
καθότι **496.** 16; **497.** 19.
καθώς **527.** 2; **533.** 17.
καὶ γὰρ καί **488.** 31.
καίτοι **473.** 5.
καινός **502.** 36.
κακός **488.** 40; **532.** 22. *κακῶς* **488.** 29, 32.
κάλαμος **521.** 21.
καλεῖν **472.** 12; **474.** 24.
καλῶς **525.** 7.
καμηλικός **498.** 7 *et saep.*
καμηλών **507.** 26; **533.** 22.
κανθός **492.** 17, 22.
καρκίνος **521.** 14.
καρπεῖον **504.** 26.
καρπός (crop) **499.** 23; **501.** 32.
καρπός (wrist) **476.** 4; **492.** 16.
καρποῦν **472.** 27; **653.**
κάρυον **529.** 7.
καταβαρεῖν **487.** 10.
καταγίγνεσθαι **480.** 6; **484.** 5; **492.** 2.
καταγράφειν **472.** 19, 24, 25.
κατάθεσις **475.** 31.
κατακρίνειν **471.** 5; **653.**
καταλ( ) **612.**
καταλαμβάνειν **474.** 34.
καταλείπειν **490.** 4, 7, 8; **491.** 12; **492.** 5, 10, 11; **493.** 16; **494.** 7; **497.** 14; **526.** 4.
κατάλειψις **637.**
καταλογεῖον **485.** 3.
κάταλοχισμός **504.** 10.
καταντᾶν **481.** 10; **482.** 19; **486.** 30; **637.**
καταξύειν **525.** 4.
καταπλεῖν **486.** 29, 30.
κατασπορά **486.** 13.
κατατιθέναι **507.** 24.
καταχρῆσθαι **494.** 20.
καταχρηματίζειν **496.** 7; **497.** 2; **506.** 42.
καταχωρίζειν **478.** 49; **515.** 3.
καταχωρισμός **514.** 4.
κατεγγυᾶν **472.** 39.
κατέχειν **527.** 6, 7; **532.** 23.
κατήγορος **472.** 32.
κατηφής **471.** 92.
κατοικικός **483.** 6; **504.** 12, 45.
κάτοικος (?) **482.** introd.
κατοχή **483.** 26; **506.** 49.
κάτω **488.** 6; **492.** 2, 3.
κελεύειν **471.** 100; **474.** 6, 16; **478.** 9; **486.** 29; **487.** 12; **488.** 25; **653.**
κέλλα **495.** 8; **502.** 55.
κεράμιον **472.** 31, 35; **522.** 6, 16, 17, 27; **533.** 18.
κέρδος **653.**
κερμάτιον **533.** 16.
κεφάλαιον **485.** 17, 18, 21; **497.** 23; **506.** 12, 17, 21, 40, 44, 56; **507.** 9, 12, 30; **508.** 24; **510.** 5, 22; **515.** 6; **526.** 7.
κεφαλιτοπαραμήκης **498.** 18, 22, 26.
κηδεία **475.** 7; **493.** 5.
κῆπυξ **519.** 15.
κινδυνεύειν **488.** 21.
κίνδυνος **499.** 20; **501.** 27; **507.** 32, 36; **533.** 11.
κινεῖν **528.** 13.
κλαίειν **528.** 8.
κλείς **502.** 34.
κλέπτειν **472.** 15, 16.
κληρονομεῖν **472.** 4; **509.** 7.
κληρονόμος **481.** 18; **485.** 29; **491.** 4, 12; **492.** 5, 8, 11; **494.** 11; **495.** 4; **512.** 8.

κλῆμος 483. 6; 488. 11; 499. 9; 501. 11; 506. 24; 533. 21; 593; 633.
κληροῦν 503. 8, 14, 19.
κλίνη 520. 7; 523. 2; 646.
κοινός 472. 29, 56; 497. 4. κοινῇ 474. 39. κοινῶς 492. 6, 12.
κοινωνικός 480. 3; 482. 10; 490. 5, 9.
κοινωνός 532. 7.
κοιτών 471. 73.
κοιτωνίτης 471. 84.
κόλλημα 614.
κολώνεια 653.
κομίζειν 474. 14; 496. 15; 497. 17; 499. 24; 501. 34; 526. 8; 529. 2; 530. 3, 10, 11, 31; 531. 12; 533. 7.
κοπή 499. 15.
κόπριον 502. 32.
κόσμα 494. 10.
κοσμητής. See Index VII.
κοσμοποίησις 498. 30.
κόσμος 493. 18. Cf. *κόσμα*.
κοτύλη 529. 4.
κουρικόν 646.
κρατεῖν 486. 25; 503. 20.
κράτησις 485. 22; 506. 22.
κράτιστος 484. 21; 486. 9, 11, 17, 18; 487. 1; 488. 1; 513. 29.
κρίνειν 471. 154; 486. 13, 15; 653.
κρίσις 471. 135; 484. 27; 653.
κριτήριον 471. 127; 485. 10; 592.
κροταλιστρίς 475. 17, 24.
κτῆμα 472. 31; 486. 4, 25; 506. 25.
κυβερωτης (gen.) 491. 19.
κυβερνήτης 522. 15.
κύβος 498. 7 *et saep.*
κυρεία 485. 22; 493. 2, 9; 506. 22, 29.
κυριακός 474. 41.
κυριεύειν 496. 15; 499. 22; 501. 32; 503. 20; 506. 44.
κύριος ('guardian') 478. 7, 46; 479. 3, 26; 485. 46, 52; 488. 3, 35; 490. 2, 13; 492. 2, 17; 496. 5; 502. 2, 52; 503. 4; 504. 6, 25, 49, 55; 505. 3; 506. 7; 510. 3.
κύριος ('lord') 471. 2 *et saep.*; 486. 13, 33; 487. 12; 488. 7, 23; 489. 4; 523. 2; 528. 9; 642. Cf. Index II.
κύριος ('valid') 489. 13; 490. 7; 491. 4, 11, 12; 492. 4, 10; 493. 12; 494. 5, 26, 29, 30; 495. 3, 16, 17, 18; 498. 48; 499. 34; 501. 47; 502. 45; 504. 38; 506. 56; 507. 36; 513 49. κυρίως 504. 16.
κυροῦν 513. 4.
κύρτος 520. 20.
κωλύειν 471. 94.
κωμαστής 519. 10, 11.
κώμη 482. 5; 483. 4; 499. 9; 589; 597. Cf. Index V (*b*).
κωμογραμματεύς. See Index VII.

λαγχάνειν 503. 20.
λαμβάνειν 471. 7, 43, 47; 477. 16; 486. 7, 35; 498. 31, 36; 509. 15; 526. 5; 531. 26; 653.
λανθάνειν 530. 5.
λαξεία 498. 6, 11, 43.
λαξεύειν 498. 29.
λαξικός 498. 34.
λαογραφία 478. 23.
λατομία 498. 8, 45.
λάχανον 522. 18.
λέγειν 472. 2, 5, 14, 20, 29; 478. 16, 28; 486. 7; 488. 11; 500. 11; 512. 5; 528. 19, 22; 533. 14, 15, 22, 24; 582; 599; 653.
]λείπειν 497. 15.
λειτουργεῖν 475. 18.
λειτουργία 487. 11.
λεπ( ) 522. 29.
λευκός 471. 101; 531. 13.
ληνός 502. 36.
λίαν 525. 4.
λίθινος 489. 7, 15; 502. 37.
λίθος 496. 3; 498. 7 *et saep.*; 528. 12.
λιμός 486. 35.
λίτρα 407. 10.
λίψ 499. 14; 503. 9 *et saep.*; 505. 6, 8; 506. 30; 518. 4.
λογαρίδιον 599.
λογίζειν 533. 9.
λογιστήριον 533. 20.
λογοποιεῖν 486. 22.
λόγος 474. 17, 34; 495. 13; 496. 10; 515. 1; 521. 1; 522. 1, 26; 525. 9; 526. 11; 528. 13, 17, 22; 530. 15.
λοιπός 473. 7; 491. 14; 500. 5; 505. 8; 506. 18; 511. 4; 512. 7; 513. 35; 613–4; 653.
λούειν 528. 10.

λοχεία 496. 10.
λυπεῖν 472. 10.
λύσις 510. 17.
λυτροῦν 530. 14.
λυχνίον 521. 20.
λωτός 525. 8.

μᾶλλον 474. 37.
μάμμη 496. 5.
μανθάνειν 582.
μαρτυρεῖν 489. 22 *et saep.*; 490. 15 *et saep.*; 491. 18 *et saep.*; 492. 18 *et saep.*; 494. 33 *et saep.*
μαρτύρεσθαι 471. 64.
μάρτυς 493. 12.
μάτην (ἐπὶ μ.) 530. 8.
μεγαλοφρόνως 473. 5.
μέγας 477. 2; 491. 2; 646.
μείζων 473. 5.
μειράκιον 471. 20, 80, 109, 125.
μέλειν 530. 8.
μέλλειν 472. 4, 39; 533. 12.
μέμφεσθαι 471. 116; 488. 39.
μὲν οὖν 472. 5.
μένειν 485. 20; 491. 11; 492. 9; 494. 29; 495. 17; 506. 20.
μέντοι 472. 22.
μέντοιγε 531. 19.
μερίζειν 489. 10, 19; 491. 15; 496. 11.
μερισμός 493. 8; 574.
μέρος 473. 5; 479. 8; 481. 8; 482. 6, 7, 9, 13; 490. 5, 9; 491. 10, 17; 496. 13; 501. 11, 17; 503. 6 *et saep.*; 504. 21; 505. 6; 506. 24, 26; 509. 6; 510. 12, 13, 14; 577; 636.
μέσος 471. 87; 491. 25; 516. 5; 595; 625; 630.
μεταβάλλειν 512. 6, 7; 520. 24; 532. 6.
μεταδιατιθέναι 489. 4; 490. 3; 491. 3; 492. 4; 494. 4.
μεταδιδόναι 474. 23; 484. 13; 485. 6, 49; 513. 33.
μετάδοσις 485. 36.
μεταλαμβάνειν 471. 53; 506. 20; 513. 46.
μεταλλάσσειν 477. 14; 496. 13; 497. 9; 504. 35.
μεταλόγιον 515. 7.
μεταμισθοῦν 498. 43.
μετανιστάναι 487. 18.
μεταπέμπειν 653.
μεταπίπτειν 636.
μετεῖναι 503. 6.
μετέρχεσθαι 485. 21.
μετρεῖν 500. 17, 34; 501. 35; 517. 3; 518. 1; 640.
μέτρον 494. 17; 612.
μέχρι 484. 26; 491. 16; 495. 10; 497. 13; 498. 40, 41; 504. 25; 505. 6; 506. 39; 513. 44; 528. 11.
μηδείς 480. 14; 487. 7; 488. 43; 489. 11; 491. 10, 11; 492. 5, 10; 493. 9; 494. 27, 29; 495. 3, 16, 17; 496. 11, 12; 497. 13; 499. 17, 40; 503. 21; 504. 19, 21, 32; 509. 15, 19, 20; 513. 43, 44; 531. 5, 9; 533. 12; 599.
μηδέπω 471. 6.
μηκέτι 528. 23.
μῆλον 491. 21, 24.
μήν, ἀλλὰ μήν 472. 37. ἦ (εἰ) μήν 471. 66. οὐ μήν 471. 126.
μήν ('month') 481. 21, 28; 482. 32; 483. 13, 15, 16; 485. 14, 18, 44, 51; 487. 21; 494. 2, 17; 498. 42; 499. 27; 502. 9, 10; 504. 25; 505. 2; 506. 2, 13, 17, 18, 53; 507. 10, 11, 20; 508. 3, 14, 21; 510. 9; 513. 7; 530. 29; 531. 8, 22; 533. 21. Cf. Index III (*a*).
μηνιαῖον 515. 6, 7; 595.
μηρός 490. 13.
μήτηρ 472. 28, 33, 46, 53; 475. 15; 476. 3, 5; 478. 21; 479. 12, 26; 481. 13; 482. 24; 483. 1; 485. 15, 54; 486. 2, 19, 21, 27; 487. 8; 489. 3, 29, 33, 36; 490. 2, 4, 5, 9, 21; 491. 4, 9, 16, 28; 492. 2, 3, 5, 8, 11, 18; 494. 3, 8; 495. 2, 4, 5; 496. 2, 5; 497. 13, 20; 498. 4; 501. 7; 502. 52; 503. 2, 3, 4; 504. 6, 33, 34, 53; 505. 1, 2, 3, 4, 8; 506. 4, 5, 8, 9, 54; 508. 6, 8, 16; 510. 2; 513. 3, 60; 514. 1; 525. 5; 529. 12; 530. 1, 32; 638.
μητρικός 495. 12.
μητρόπολις 481. 5, 19; 483. 33; 485. 16; 486. 3; 504. 34.
μητροπολίτης 478. 11, 22.
μικρός 485. 16; 530. 26; 533. 27; 582.
μῖμος 519. 3.
μιμνήσκειν 525. 9.
μισθός 471. 47; 498. 11, 37; 522. 7, 19.
μισθοῦν 499. 1, 22, 25, 30; 500. 27; 501.

1, 20, 24, 36; 502. 1 *et saep.*; 533. 12; 640.
μίσθωσις 499. 24, 34; 501. 35, 47; 502. 24, 45; 507. 26; 512. 4, 10; 640.
μισθωτής 517. 7.
μνᾶ. See Index VIII.
μναιαῖον 496. 3.
μνημονεῖον 485. 13; 489. 31; 491. 26; 492. 25; 505. 2; 506. 53; 508. 13; 510. 8; 634.
μνήμων 483. 20.
μόνος 471. 45, 59, 74; 472. 24, 36, 47, 50; 481. 17; 489. 10, 11, 18, 19; 491. 5, 13; 496. 12; 497. 7; 503. 19; 509. 13; 515. 7; 522. 27; 531. 11; 653.
μουσική 519. 5.
μύρσινος (*μούρσινος*) 531. 15.

ναίσκιον 521. 4.
ναυβίας (gen.?) p. 140.
ναύβιον 530. 6.
ναῦ(λον?) 653.
ναυλωτική 643.
ναύτης 522. 17.
ναυτικόν 522. 15.
νεανίας 471. 114.
νεανίσκος 533. 13.
νεκρός 475. 6; 476. 13.
νεομηνία 502. 9.
νέος 500. 19.
νεωκόρος 477. 1; 507. 5.
νοεῖν 489. 3; 490. 2; 491. 2; 492. 2; 494. 2; 495. 2.
νομή 472. 23.
νομίζειν 653.
νομικός 533. 6; 578.
νόμιμος 485. 30, 34; 653.
νόμισμα 496. 4; 504. 18; 505. 9; 506. 11; 510. 4.
νόμος 651.
νομός 474. 2, 4; 484. 23; 486. 1, 21; 513. 5, 13.
νότος 482. 12; 499. 12; 503. 10, 11; 505. 6, 7; 506. 27.
νυκτέλιον 525. 9.
νῦν 479. 6; 482. 3; 486. 13, 34; 494. 13; 642.
νυνί 490. 5; 506. 25.
νύξ 528. 8; 596.

ξένος 472. 19.
ξυλαμᾶν 499. 15; 501. 14.
ξύλινος 521. 6, 8; 646.
ξυλοναίσκιον 521. 6.
ξυστός 612.

ὀβολός. See Index VIII (*ὁ*).
οἴεσθαι 471. 3.
οἰκεῖν 480. 14; 533. 12.
οἰκία 472. 1, 2; 475. 19, 23; 476. 18; 479. 8; 480. 2; 481. 8; 482. 10; 489. 7, 8, 15, 16; 490. 6, 10; 492. 7, 8, 13, 14; 496. 6; 497. 4; 498. 9; 502. 16, 19; 503. 6, 17; 505. 5; 510. 12, 13, 14, 16; 513. 8, 20, 26; 531. 10; 533. 11, 13; 636; 638.
οἰκοδομεῖν 498. 7.
οἰκοδόμος 498. 34.
οἰκονομεῖν 489. 4.
οἰκονομία 472. 28; 504. 13.
οἰκόπεδον 491. 5, 13; 493. 3, 17, 19.
οἶκος 489. 6, 8, 15, 16; 497. 4; 531. 3.
οἶνος 533. 18.
ὀλίγος 488. 19.
ὁλκή 496. 15.
ὀλλύναι 472. 7.
ὅλμος 502. 37.
ὅλος 471. 124; 473. 8; 486. 26; 488. 17; 492. 8, 15; 493. 4; 494. 30; 495. 8; 496. 4; 500. 15, 31; 503. 9, 10, 12, 13, 17, 18; 505. 6. *ὅλως* 472. 3.
ὁμηριστής 519. 4.
ὁμιλία 471. 76.
ὀμνύειν 478. 35, 44; 480. 7, 21; 482. 37; 483. 21, 31; 638.
ὁμογνήσιος 505. 4; 508. 22.
ὅμοιος 642. *ὁμοίως* 478. 31; 493. 5; 498. 38; 503. 13; 513. 16, 22; 533. 16; 597.
ὁμολογεῖν 471. 46; 496. 5; 503. 2, 16; 504. 3, 20, 29; 505. 4; 507. 6; 508. 5, 10; 509. 11; 510. 19, 25; 513. 36.
ὁμολόγημα 472. 29, 56.
ὁμολογία 504. 21, 38, 41; 637.
ὁμόλογος 478. 22; 530. 4.
ὁμομήτριος 492. 5, 12; 504. 37.
ὁμῶς 472. 34.
ὀνηλάτης 533. 17.
ὄνησις 531. 12.
ὄνομα 472. 24; 481. 11; 482. 20; 485.

31; 491. 8; 495. 11, 13; 508. 10; 513. 22; 531. 26; 533. 21, 28; 613.
ὄνος 531. 7.
ὁπόι ποτέ 471. 131.
ὁπόταν 506. 49.
ὁπότε 472. 40.
ὅπου 484. 20.
ὅπως 474. 5; 475. 5, 29; 483. 18; 484. 17; 487. 15; 488. 15; 532. 13.
ὁρᾶν 471. 57, 59, 74; 473. 3; 527. 6; 531. 9; 532. 15; 653.
ὀρθός 490. 16.
ὅρκος 477. 17; 478. 44; 480. 16, 22.
ὀρχηστής 519. 6; 526. 9.
ὁσάκις 471. 52.
ὁσδηποτοῦν 490. 6; 492. 7, 13.
ὅσος 494. 25; 495. 9, 15; 497. 4; 532. 2.
ὅσπερ 505. 9; 508. 25; 653.
ὅσπρεον 494. 10.
ὅστις 486. 4; 489. 7, 15; 495. 12; 524. 4; 527. 5.
ὁστισοῦν 491. 8.
ὅτε 528. 9.
οὐδείς 472. 3; 474. 23; 480. 5; 490. 7; 492. 9, 10; 496. 13; 498. 29; 506. 12; 507. 9, 33; 513. 55, 57; 530. 22.
οὐδέπω 491. 9.
οὐκέτι 471. 112; 472. 25, 27.
οὐλή 476. 4; 489. 20 *et saep.*; 490. 11 *et saep.*; 491. 17 *et saep.*; 492. 16 *et saep.*; 494. 31; 504. 60, 61.
οὐσία 471. 97.
οὐσιακὴ γῆ 506. 37; 577; 633.
οὗτος, ταύτη 472. 9. οὕτως 478. 28; 481. 2; 528. 13; 637.
ὀφείλειν 474. 15; 491. 6, 14; 494. 22; 495. 9; 501. 33; 506. 52; 509. 6, 11; 514. 2; 533. 23; 599; 653.
ὀφείλημα 494. 10; 495. 6.
ὀφθαλμός 492. 18, 22; 504. 60.
ὄφλημα 487. 17; 533. 26.
ὀφρύς 489. 26.
ὀχληρός 525. 2.
ὀχυμένιον 593.
ὀψάριον 531. 18.
ὀψίμως 474. 24.
ὄψιος 475. 16; 528. 5.
ὀψώνιον 514. 3; 522. 9; 531. 21; 586.

παγκρατιαστής 519. 20.
παιδαγωγεῖν 471. 117.
παιδίον 519. 17; 530. 24.
παῖς 471. 50, 56, 74, 128; 472. 41, 45.
πάλιν 530. 18; 653.
πάλλιον 496. 4.
πάλμη(?) 519. 18.
πανταχῆ 507. 38.
παντοῖος 491. 5; 492. 7.
παντοπώλιον 520. 1.
πάππος 491. 9, 16.
παραβαίνειν 491. 11; 492. 9; 493. 10; 494. 28; 526. 12.
παραβάλλειν 533. 13.
παραγγελία 484. 18.
παραγγέλλειν 474. 37.
παραγίγνεσθαι 484. 19; 486. 10; 531. 6.
παραγράφειν 488. 16, 29, 32; 513. 13, 22, 33.
παραγραφή 488. 26, 40, 42.
παραδέχεσθαι 492. 8, 14; 501. 29; 533. 26.
παραδιδόναι 471. 107; 473. 3; 475. 7; 502. 38; 513. 28.
παραδρομίς 502. 19.
παράθεσις 533. 9.
παρακαλεῖν 486. 33.
παρακεῖσθαι 530. 18.
παρακολουθεῖν 653.
παρακύπτειν 475. 23.
παραλαμβάνειν 475. 5; 502. 33; 504. 14; 507. 7; 533. 18.
παράπλους 525. 1.
παρασύρειν 486. 14.
παρασυγγραφεῖν 504. 19, 29.
παράφερνα 603.
παραχωρεῖν 504. 8, 15, 22, 42.
παραχωρητικός 504. 18, 46.
παρεγχειρεῖν 495. 16.
παρεῖναι 482. 3; 486. 13, 34; 503. 5; 513. 47; 653.
παρεπιδημεῖν 473. 2.
παρεύρεσις 492. 9.
παρέχειν 472. 49; 504. 22; 506. 35; 577.
παριέναι 472. 25.
παρορᾶν 473. 6.
παρουσία 486. 15.
πᾶς 471. 50, 63, 111, 133, 136; 472. 21, 32; 474. 39; 483. 26; 486. 31; 488. 23; 489. 9, 12, 18; 490. 6, 10; 491. 6, 14; 492. 4, 7, 14, 15; 494. 9, 10, 13, 14, 22, 31; 495. 5; 496. 4, 14, 15, 16; 497. 18, 19; 498. 29; 499. 20, 33;

501. 27, 46; 502. 34, 43; 503. 3, 4, 6; 504. 16, 23, 25, 32, 48; 506. 27, 36, 37, 38, 48; 507. 22; 513. 63; 528. 3; 529. 1, 15; 530. 2, 6, 27; 531. 3, 4; 533. 28; 577; 640; 642.
πατήρ 471. 58, 118; 478. 20, 28; 480. 3; 481. 12; 482. 21; 486. 5, 6, 24, 25; 487. 7; 490. 5, 10; 492. 8, 14; 496. 2; 497. 15; 503. 3; 504. 36, 54; 506. 10; 509. 8; 513. 47; 531. 30; 637.
παστοφόρος 491. 2.
πατρικός 505. 5; 577.
πατρώνισσα (πατρώνεισα) 478. 27.
πατρῷος 483. 24.
πεδίον 488. 12.
πειθώ 474. 37.
πελέκημα 498. 23, 26.
πέμπειν 471. 112; 490. 6, 11; 522. 6, 16, 17; 527. 4; 528. 11, 19, 24; 530. 19, 30; 531. 16, 19, 22, 24, 27; 533. 16, 21; 582; 589.
πένης 471. 95.
πενθεῖν 528. 9.
πένθος 528. 8.
πέρας 503. 9, 10, 12, 13, 18; 505. 6.
περιγίγνεσθαι 495. 11; 504. 27.
περιγράφειν 474. 24.
περιεῖναι 482. 29; 485. 29; 486. 24; 489. 4, 5, 7, 14, 16; 490. 3; 491. 3, 10; 492. 4; 493. 8; 494. 3; 495. 2, 7, 16; 496. 9; 497. 15.
περιέχειν 485. 24, 26; 506. 56.
περιιστάναι 471. 133, 136.
περιπατεῖν 471. 124.
περιπλοκή 533. 10.
περιστολή 475. 30.
περίχωμα 512. 5.
περονίδιον 496. 3.
πέρυσι 488. 31.
πῆχυς 491. 17. Cf. Index VIII (*a*).
πιπράσκειν 472. 27, 38; 482. 2; 505. 4; 528. 20; 653.
πίπτειν 475. 25.
πιστεύειν 528. 33.
πίστις 472. 15 *et saep.*; 486. 7, 26; 494. 9; 506. 15; 508. 11.
πλάτος 503. 17.
πλεῖστα 528. 2; 533. 1.
πλείων 473. 6; 488. 16; 530. 17; 653.
πλεκτή 520. 7, 19, 20.
πλεκτός 520. 20.
πλήρης 471. 103; 473. 4; 497. 23; 504. 19; 505. 9; 513. 55; 530. 6; 577.
πληροῦν 491. 6, 7, 8, 9, 15; 505. 6.
πληροφορεῖν 509. 10.
πλησίον 494. 24.
πλινθευομένη 502. 44; 574.
πλοιαρίδιον 602.
πλοῖον 528. 22; 602.
πλοῦς (?) 519. 14.
πλούσιος 471. 79.
ποιεῖν 472. 28; 474. 20; 483. 12; 485. 32; 489. 13; 490. 8; 491. 12; 492. 10; 493. 10, 15; 494. 24, 30; 495. 10, 14; 497. 5, 7; 506. 46; 509. 12; 510. 17; 514. 5; 525. 7; 528. 5, 18; 530. 21; 532. 14, 16; 637; 653.
πόλις 473. 9; 476. 14; 478. 8, 30; 481. 14; 482. 26, 31; 486. 20; 487. 4, 13; 489. 5 *et saep.*; 490. 3 *et saep.*; 491. 18 *et saep.*; 492. 19 *et saep.*; 493. 15; 494. 41; 495. 4 *et saep.*; 496. 5, 16; 505. 1, 2, 5; 508. 9; 529. 19. Ὀξυρυγχων or Ὀξυρυγχιτῶν πόλις. See Index V (*a*).
πολλάκις 531. 4.
πολύς 471. 86; 472. 6; 473. 3, 6; 488. 7; 582; 653.
πορίζειν 485. 3.
πόρνη 528. 18.
πορφύριον 520. 18.
πορφυροῦς 531. 14.
ποσάκις 528. 24.
πόσος 471. 115.
ποταμός 486. 14; 589.
πούς 489. 21; 491. 20; 494. 31; 520. 17.
πρᾶγμα 472. 11; 486. 12; 525. 4; 653.
πραγματευτής 512. 8.
πραγμάτιον 530. 7.
πραιτώριον 471. 10.
πρακτορεία 533. 21.
πράκτωρ 530. 4; 533. 23; 597.
πρᾶξις 496. 16; 497. 18; 499. 29; 502. 40; 506. 46, 51; 507. 20; 640.
πρᾶσις 494. 21.
πράσσειν 471. 92; 472. 32; 527. 9; 532. 15.
πρεσβύτερος 472. 45; 488. 4, 35. Cf. Index VII.
πρίασθαι 577.
πρίν 506. 25.
προαναγράφειν (?) 504. 17.

προγράφειν 477. 21; 478. 37; 479. 11; 480. 10, 15; 493. 12; 494. 11, 13, 30; 499. 12; 504. 32, 35; 638.
προεῖναι 580.
προέρχεσθαι 472. 5.
προθεσμία 485. 20, 27.
πρόθυμος 473. 3.
προκεῖσθαι 477. 18; 483. 25; 485. 50; 489. 20; 490. 11; 491. 12, 17; 492. 15; 494. 29, 31, 33, 36; 495. 12, 15; 496. 15; 497. 24; 498. 44; 499. 38, 45; 500. 28; 502. 30, 35; 503. 16, 19; 504. 48; 506. 9, 28, 47, 54; 507. 23; 509. 17; 510. 11; 513. 36, 39, 49, 54, 57, 60, 61, 63; 640.
προκρίνειν 472. 7.
πρόκτησις 504. 13.
προνοεῖν 488. 28; 533. 15, 22.
προνοητής 472. 28.
πρόνοια 472. 10; 495. 10, 14.
πρός, καὶ πρός (adv.) 488. 18.
προσάγγελμα 520. 2.
προσάγειν 506. 12; 507. 9.
προσαγορεύειν 474. 40; 526. 2.
προσαπέχειν 510. 21.
προσαπογράφειν 636.
προσαποτίνειν 504. 29.
προσβαίνειν 478. 16.
προσγίγνεσθαι 521. 15.
πρόσγραφον 513. 34.
προσδιαγράφειν 513. 13, 14, 36, 40; 574.
προσδιατάσσειν 494. 26; 495. 15.
προσεῖναι 482. 11; 502. 18; 505. 5.
προσέρχεσθαι 611.
προσευκαιρεῖν 487. 16.
προσέχειν 531. 11.
προσηγορία 472. 13.
προσήκειν 471. 113.
πρόσθεμα 504. 12, 45.
προσκαρτερεῖν 484. 26; 486. 9; 530. 9.
προσκρούειν 531. 10.
προσκύνημα 528. 5.
πρόσοδος 494. 14; 533. 8, 25.
προσοφείλειν 499. 28; 502. 39; 640.
προσποιεῖν 531. 5.
προστάσσειν 481. 3; 637.
προστατικόν 590.
προστιθέναι 471. 2.
προσφάγιον 498. 33, 39.
προσφέρειν 472. 6; 496. 6.
προσφεύγειν 488. 23.
προσφωνεῖν 475. 8; 476. 15.
προσφώνησις 513. 37.
προτελευτᾶν 493. 4, 5, 7, 16.
πρότερον 480. 3; 495. 5; 502. 13; 510. 15; 513. 10.
πρότερος 496. 11, 13, 14.
προτιθέναι 494. 44.
προχρεία 514. 5.
πρόχρησις 640.
πρυτανικός 592.
πρύτανις 477. 5.
πύκτης 519. 22.
πυλών 495. 8.
πυνθάνεσθαι 533. 7.
πυρός 484. 12; 494. 10, 17; 500. 13, 15, 17, 30, 31, 33; 501. 15, 18, 23; 515. 5; 516. 8; 517. 4 *et saep.*; 518. 1 *et saep.*; 522. 2, 4; 530. 3; 533. 19, 20, 23; 613–4; 640.
πωλεῖν 491. 8, 15; 493. 3; 494. 19; 496. 7; 497. 2; 505. 7, 8; 506. 41; 507. 29; 533. 7; 577.
πώποτε 471. 33.

ῥᾳδίως 471. 54.
ῥήτωρ 653.
ῥίς 491. 25.
ῥόδινος 496. 4.
ῥωννύναι, ἔρρωσο 485. 6; 530. 29; 531. 28; 642. ἐρρῶσθαι εὔχομαι 527. 9. ἐρρ. ὑμᾶς εὔχ. 533. 29.

σαλάριον 474. 35.
σαλεύειν 472. 50; 528. 13.
σαλπικτής 519. 16.
σανδύκινος 496. 4.
σαφής 471. 12.
σελίον 520. 13.
σημαίνειν 478. 27; 504. 33.
σημειοῦν, σεσημείωμαι 475. 9; 485. 8; 501. 52; 515. 8; 517. 14, 18; 518. 6; 520. 25; 614.
σήμερον 527. 5.
σίδηρος 520. 14, 15.
σιδηροῦς 521. 13, 14.
σιτικός 486. 4; 488. 10; 493. 17; 506. 54; 514. 1; 595.
σιτολογία 515. 4.
σιτολόγος. See Index VII.

σῖτος 522. 22.
σκεῦος 489. 8, 16; 493. 17; 494. 9; 495. 6, 7.
σκοπεῖν 471. 142.
σπεῖρα (σπείρη) πρώτη Δαμασκηνῶν 477. 3.
σπείρειν 501. 14.
σπονδάριον 525. 7.
σπονδή 610; 653.
σπουδαῖος 587.
σταθμός 482. 18; 496. 3.
στατήρ 520. 18; 582.
στερεῖν 472. 53.
στιβάς 520. 10.
στόμαχος 533. 14.
στρατηγεῖν 513. 4, 30.
στρατηγός. See Index VII.
στρατιώτης 522. 6, 16.
στρόβιλος 520. 22.
συγγένεια 487. 9.
συγγραφή 506. 56; 510. 6, 20.
συγκλεισμός 483. 17; 502. 26; 506. 14.
συγκύρειν 482. 16.
συγχωρεῖν 474. 28; 489. 5, 13; 496. 16; 497. 19; 503. 16; 504. 38; 506. 19.
συζητεῖν 532. 17.
σῦκον 529. 6.
συκοφαντία 472. 33.
συμβαίνειν 486. 28; 490. 6; 491. 10; 479. 9, 11; 507. 33.
συμβάλλειν 472. 23.
σύμβιος 533. 2.
συμβιοῦν 496. 9.
σύμβολον 471. 75; 510. 20; 513. 24, 61; 582; 611.
συμμισθοῦν 499. 37.
συμπαίζειν 471. 82.
συμπαρεῖναι 471. 132.
σύμπας 513. 20; 574.
συμπίπτειν 510. 13.
συμπλήρης 471. 103.
συμπλήρωσις 515. 4.
συμπόσιον 471. 57.
συμφέρειν 471. 44; 496. 10; 497. 11.
συμφωνεῖν 486. 6; 505. 8; 530. 23; 577.
συνάγειν 597.
συναπολλύναι 486. 35.
συνειδέναι 532. 23.
συνεῖναι 489. 5; 496. 6; 497. 4.
συνεμπίπτειν 503. 14.
συνεργάζεσθαι 527. 3.
συνευδοκεῖν 504. 32, 52.
συνέχειν 496. 6.
σύνθεσις 496. 4.
συνθήκη 533. 15.
συνιστάναι 505. 1, 5; 509. 2; 653.
συντάσσειν 477. 5; 485. 28, 36; 533. 17.
συντίμησις 496. 4, 15; 513. 11.
συνωνή 507. 24.
συστατικόν 505. 2; 509. 12.
σφραγίζειν 494. 34 *et saep.*; 528. 16; 611.
σφραγίς 489. 20 *et saep.*; 490. 12 *et saep.*; 491. 18 *et saep.*; 492. 19 *et saep.*; 494. 31 *et saep.*
σφυρίδιον 529. 5.
σχοινίον 502. 36.
σῶμα 471. 150; 473. 8; 475. 7, 29; 476. 12, 17; 491. 5, 13; 492. 7, 13; 493. 4, 7; 494. 6, 12, 16, 20, 30; 496. 7.
σωμάτειον 493. 5.

τάλαντον. See Index VIII (*b*).
ταμεῖον 533. 9.
ταρίχιον 520. 6, 8, 11, 21.
τάφος 494. 24.
ταχύς, ταχίων 531. 8.
τέκνον 489. 10, 18; 491. 5; 492. 6; 493. 6; 494. 12; 495. 4; 496. 11, 12, 13, 14; 497. 8, 9, 12, 13, 15, 17; 524. 2; 529. 13; 531. 28; 533. 2.
τελεῖν 530. 8.
τέλειος 485. 30.
τελειοῦν 483. 20; 510. 7.
τέλεσμα 504. 24; 506. 38.
τελευταῖος 471. 16.
τελευτᾶν 475. 25; 478. 25, 34; 481. 16; 482. 27, 36; 490. 4, 6, 10; 491. 4, 8, 10, 17; 492. 5; 495. 3; 496. 10, 11, 13, 14; 497. 11, 15, 16.
τελευτή 489. 5, 9, 14, 18; 490. 8; 491. 6, 7, 12; 492. 11; 493. 16; 494. 15, 23; 496. 11.
τέλος. See Index IX.
τετάρτη 496. 3.
τετραετία 501. 17.
τετρακαιεξηκοστόν 506. 27.
τετράπους 646.
τετρώβολον 522. 18, 30; 574.
τηθίς 503. 3.
τηρεῖν 533. 18.
τιθέναι 482. 29; 504. 41.
τιμᾶν 473. 7.

τιμή **486.** 6, 24; **493.** 4; **505.** 8; **513.** 20, 40; **522.** 6, 16, 17, 18, 27, 29; **531.** 19; **577.**
τοίνυν **471.** 44.
τοιοῦτος **471.** 55, 152; **472.** 40; **533.** 13.
τοῖχος **505.** 8.
τόκος **471.** 5, 23, 102, 103; **472.** 37, 54; **483.** 14; **485.** 17, 22; **506.** 12, 14, 19, 21, 44, 56; **507.** 9, 13, 19, 31, 35; **510.** 22; **513.** 16, 18, 22; **526.** 7; **530.** 15; **653.**
τοπαρχία **483.** 5; **504.** 11, 44. Cf. Index V (*a*).
τοποθεσία **505.** 7, 9, 10.
τόπος **485.** 31; **486.** 16; **488.** 6; **501.** 14; **502.** 34; **503.** 9, 10, 12, 13, 18; **510.** 12, 15; **511.** 10; **515.** 2, 3, 5, 6, 7; **516.** 5; **518.** 4; **595**; **612–4**; **619**; **620.**
τοσοῦτος **471.** 102 (?); **491.** 7; **530.** 9; **532.** 9.
τότε **485.** 23; **491.** 16; **532.** 19.
τράγημα **529.** 5.
τράπεζα **513.** 38.
τραπ(εζιτικῶν ?) **574.**
τρέφειν **489.** 9, 17.
τριακάς **507.** 13; **513.** 31.
τριβή **471.** 115.
τρισκαιδεκαετής **478.** 10, 17.
τριωβόλειος **506.** 12, 45.
τριώβολον. See Index VIII (*ὁ*).
τρόπος **489.** 5; **490.** 6; **492.** 7, 13; **503.** 21; **504.** 21.
τροχελλέα **502.** 35.
τυγχάνειν **475.** 30; **509.** 10; **635.**
τυρίον **582.**
τύχη **471.** 65; **483.** 24; **487.** 12; **489.** 2; **490.** 1; **491.** 1; **492.** 1; **494.** 2; **495.** 1; **496.** 1. *Τύχη* **491.** 19; **507.** 6.

ὑγεία **496.** 10; **497.** 11.
ὑγιαίνειν **528.** 3; **529.** 2; **533.** 2.
ὑγιής **480.** 9; **530.** 20.
ὑδρεῖον (*ὑδρῆν*) **521.** 18.
ὑδρία **502.** 37.
ὑική **574.**
υἱός **472.** 4, 8; **477.** 14, 21; **478.** 13; **479.** 4, 11, 12; **481.** 18; **484.** 11, 14; **487.** 5; **488.** 4; **491.** 4, 10, 13; **492.** 3, 16; **494.** 12, 16, 20, 23; **495.** 5, 7, 8, 10; **496.** 5; **502.** 2; **525.** 6; **531.** 1, 30; **533.** 1, 27, 30.
ὑλίστριον **599.**
ὑπακούειν **653.**
ὑπάρχειν **479.** 7; **481.** 3; **482.** 4; **483.** 4; **485.** 23; **486.** 22, 35; **490.** 5; **491.** 4; **492.** 4, 6; **494.** 5, 12, 20; **495.** 3, 5; **496.** 16; **497.** 19; **499.** 7, 32; **501.** 9, 46; **502.** 13, 42; **503.** 5; **504.** 10, 43; **505.** 4; **506.** 23, 48; **507.** 21; **510.** 11; **653.**
ὑπέγγυος **507.** 31.
ὑπεναντίως **493.** 10.
ὑπεραύστηρος **471.** 93.
ὑπερβάλλειν **513.** 25.
ὑπερβαρής **486.** 32.
ὑπερήφανος **530.** 28.
ὑπέρθεσις **506.** 19; **507.** 16.
ὑπερπίπτειν **506.** 45.
ὑπερτιθέναι **486.** 8, 26.
ὑπερχρονεία **507.** 18.
ὑπηρετεῖν **522.** 21.
ὑπηρέτης **478.** 35; **485.** 49. Cf. Index VII.
ὑπογράφειν **474.** 2, 32; **580.**
ὑπογραφή **513.** 24, 61.
ὑπόθεσις **486.** 26.
ὑποθήκη **486.** 25; **494.** 21; **506.** 54; **508.** 18, 24; **509.** 16; **510.** 10, 18; **511.** 5; **653.**
ὑποκεῖσθαι **485.** 6; **505.** 2.
ὑπόμνημα **479.** 17; **483.** 18; **484.** 15; **485.** 5, 42, 49; **504.** 10; **592.**
ὑπομνηματισμός **471.** 16; **653.**
ὑπόμνησις **611.**
ὑπόνοια **472.** 3.
ὑπόστασις **488.** 17.
ὑποστέλλειν **486.** 22.
ὑποτάσσειν **474.** 5; **486.** 11; **635.**
ὑποτιθέναι **491.** 8, 15; **494.** 19; **496.** 7; **497.** 2; **506.** 41; **507.** 29.
ὑπουργεῖν **498.** 35.
ὑπουργία **498.** 34, 37.
ὑποφέρειν **488.** 19.
ὕσγινος **531.** 17.

φαίνειν **484.** 28; **491.** 6; **494.** 22; **495.** 9.
φαινόλιον **531.** 14.

φάναι 471. 8, 44, 48; 472. 2, 16, 31.
φανερός 472. 26.
φαρμακεία 486. 21.
φαρμακεύειν 472. 1, 5.
φάρμακον 472. 6.
φάσις 528. 19; 530. 30.
φάσκειν 486. 26.
φαῦλος 530. 22.
φέρειν 497. 4.
φερνή 496. 4, 9, 13, 15; 497. 5, 7, 16, 17, 18, 21.
φθάνειν 472. 48; 474. 26.
φθείρειν 497. 4.
φθόνος 533. 14.
φιάλη 521. 17.
φιλανθρωπεῖν 532. 20.
φιλεῖν 528. 6; 529. 14; 653.
φιλολογεῖν 531. 11.
φίλος 530. 13; 532. 2; 533. 1; 587; 589. 599.
φιλόσοφος 471. 104; 492. 21.
φιλοστοργία 490. 4; 492. 6; 494. 6; 495. 12.
φιλοτιμία 473. 7.
φοῖνιξ 503. 6, 14; 639.
φορεῖν 531. 14, 15.
φόρετρον 522. 4.
φόρος 499. 16, 23, 26; 514. 2; 580.
φορτίον 503. 14; 520. 13; 653(?).
φραγμός 580.
φρέαρ 502. 18, 35.
φρονεῖν 489. 3; 490. 2; 491. 2; 492. 2; 494. 2; 495. 2.
φροντίζειν 474. 27; 533. 15; 642; 653.
φυλακή 580.
φύλακτρον 502. 43.

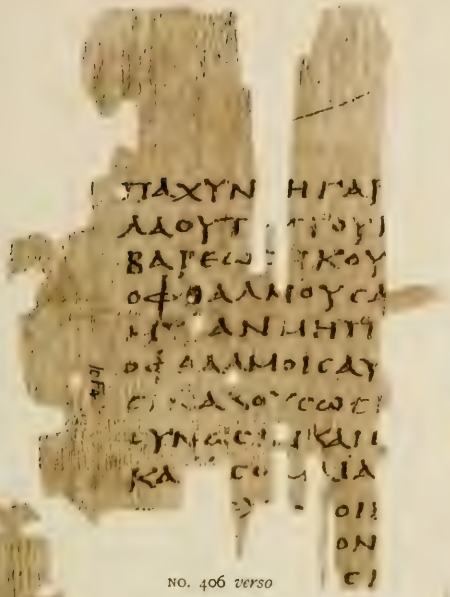
χαίρειν 474. 2, 33; 483. 33; 485. 5; 505. 4; 507. 6; 509. 1; 511. 3; 512. 2; 513. 3; 514. 2, 3; 515. 2; 526. 1; 527. 1; 528. 2; 530. 1; 531. 2; 532. 2; 533. 1; 589.
χαλάδριον 646.
χαλκός 530. 30; 531. 20; 533. 15, 22; 577; 582.
χαλκοῦς 521. 11, 17, 18. Cf. Index VIII (δ).
χαρίζεσθαι 471. 56; 494. 26; 495. 16; 610.
χάριν 475. 25; 611.
χείρ 471. 84; 488. 37; 495. 15; 505. 9; 531. 9.
χειρογραφία 477. 17.
χειρόγραφον 507. 37.
χερσάμπελος 506. 25.
χιλιαρχεῖν 477. 2.
χιλίαρχος 653.
χλωρός 496. 3; 501. 16; 512. 4.
χοῖνιξ 516. 11, 12.
χορηγεῖν 494. 16; 496. 8; 497. 8.
χορηγία 472. 35, 40, 55; 473. 3.
χόρτος 499. 15; 507. 25, 28, 33.
χορτοσπέρμον 533. 7.
χοῦς 529. 7.
χρεία 473. 3(?); 487. 17; 498. 33; 527. 4; 533. 8.
χρέος 491. 6; 493. 5.
χρεώστης 487. 11; 653.
χρῆζειν 486. 15.
χρῆμα 473. 4, 41.
χρηματίζειν 475. 14; 477. 19; 485. 54; 495. 5; 501. 5; 504. 8; 505. 2, 7; 512. 1, 3; 513. 65(?); 514. 1; 516. 6.
χρηματισμός 472. 24; 483. 20; 485. 4, 12; 486. 7, 23; 509. 2.
χρηματιστής 485. 10; 592.
χρῆσθαι ('borrow') 530. 19; 533. 19.
χρῆσθαι ('use') 471. 150; 474. 38; 485. 33; 489. 4; 502. 29; 653.
χρῆσις 489. 6, 7, 14, 16; 494. 14.
χρηστήριον 480. 2; 481. 9; 482. 14; 492. 7; 496. 7; 502. 20; 510. 14, 17; 513. 9.
χρηστός 642.
χρῖμα 529. 4.
χρόνος 471. 6; 472. 34; 474. 36; 488. 7; 489. 4, 6, 7, 14, 16; 490. 3; 491. 3; 492. 4, 9, 15; 494. 4, 15; 495. 2; 499. 45; 502. 31, 56; 503. 20; 504. 16, 25; 506. 22, 23, 39, 43, 45; 530. 9; 532. 9; 638.
χρυσίον 494. 9; 496. 3, 15.
χρυσοῦν 521. 2, 4, 8.
χῶμα 486. 33.
χωρεῖν(?) 407. 10.
χωρίον 653.
χωρίς 482. 1; 489. 6, 14; 492. 9; 493. 12; 496. 8; 497. 3; 506. 19; 507. 16; 522. 18; 528. 17; 532. 3; 593.
χωρισμός 497. 9.

ψεύδεσθαι 482. 41.
ψίαθος 520. 16.
ψιλός 501. 14; 510. 12, 15.
ψυγμός 522. 4.

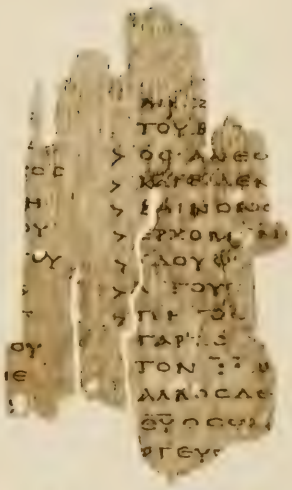
ὠνεῖσθαι 488. 7.
ὠνή 486. 7; 513. 37.
ὥρα 523. 4; 524. 4; 528. 14; 596.
ὡροσκόπος 585; 596.
ὡσαύτως 496. 14.
ὥστε 471. 81, 89, 135; 472. 20; 486. 30; 499. 15; 501. 14; 529. 3; 582.

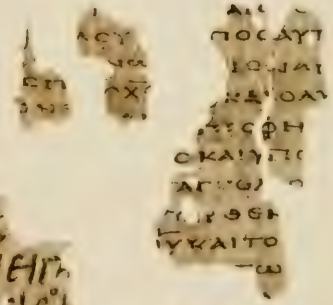
OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

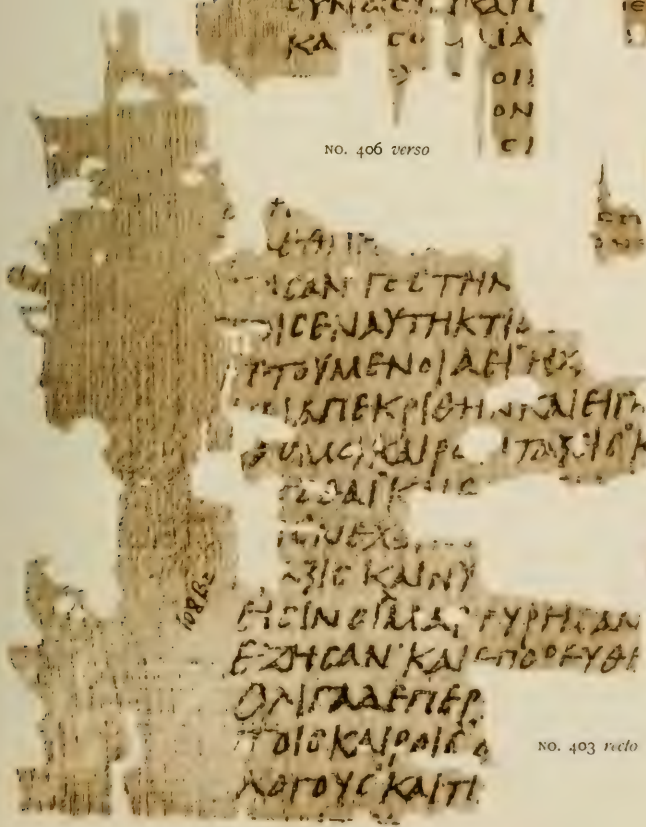
PLATE I



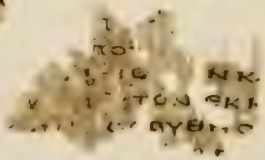
NO. 406 *verso*

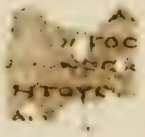






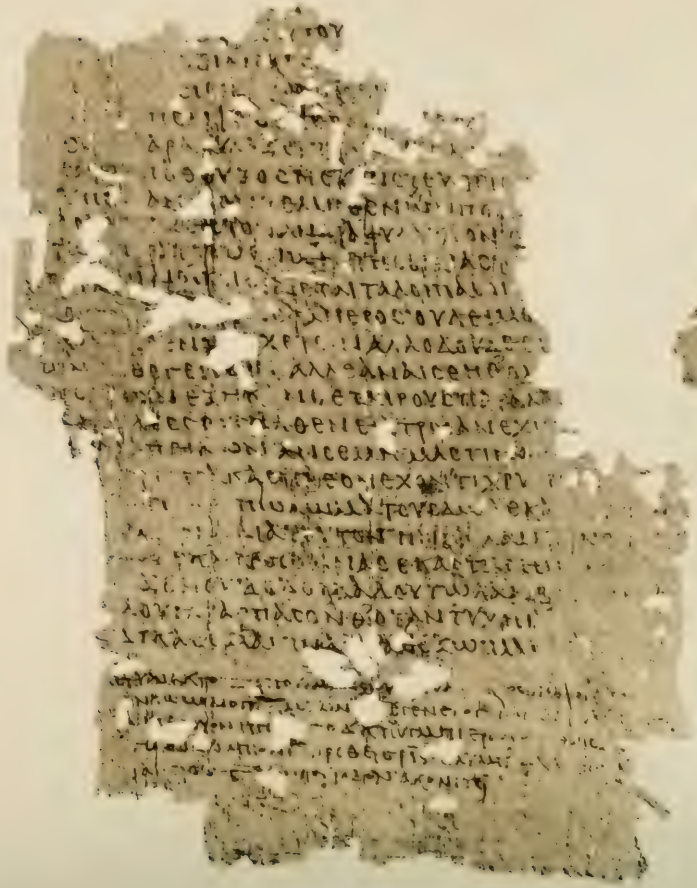
NO. 403 *recto*



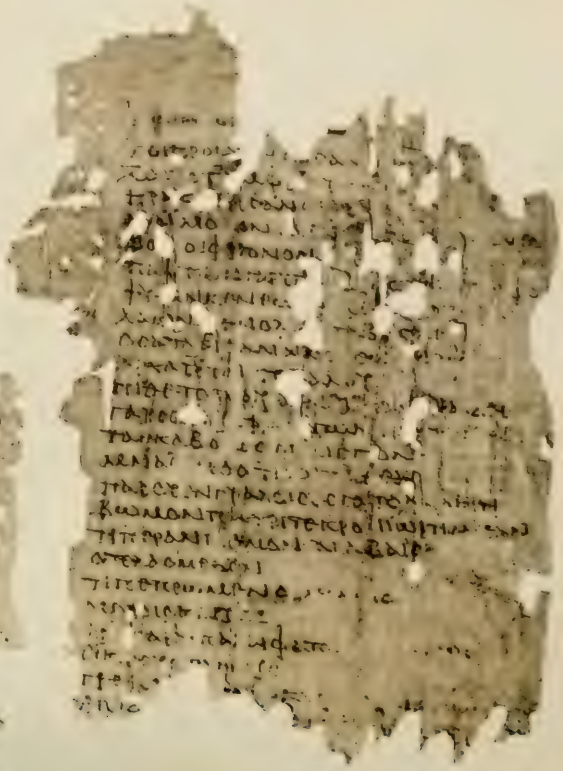


NO. 405

PLATE II



NO. 409, COL. III

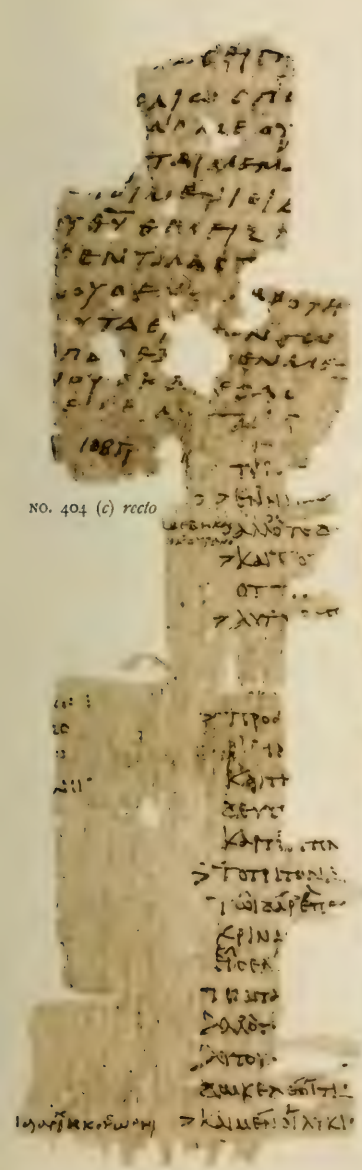


NO. 408

PLATE III

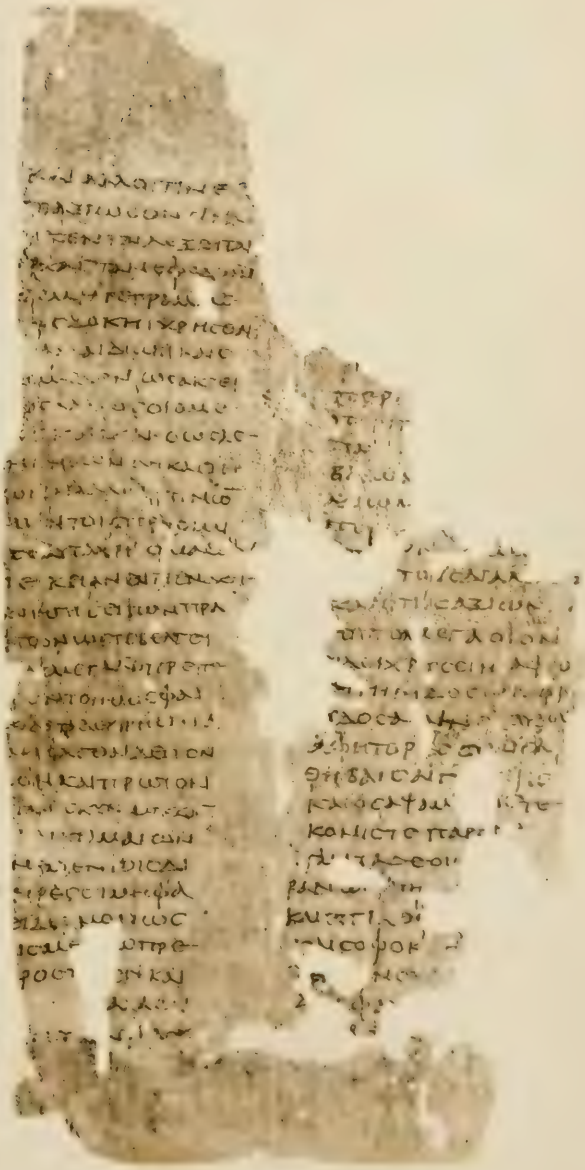
NO. 409, COL. II

PLATE IV



NO. 404 (*c*) *recto*

NO. 445 (*a*)



NO. 410, COLS. i-ii

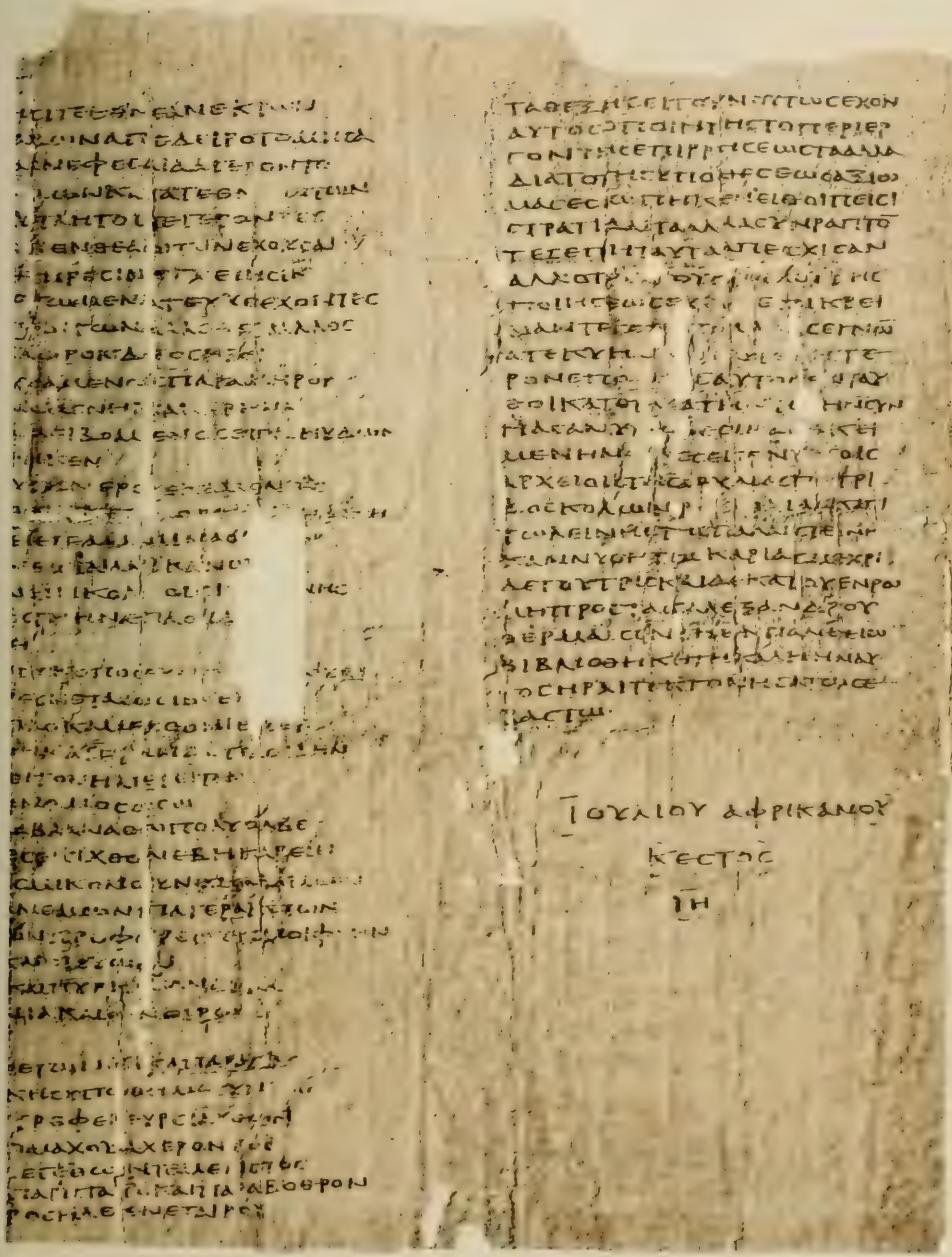
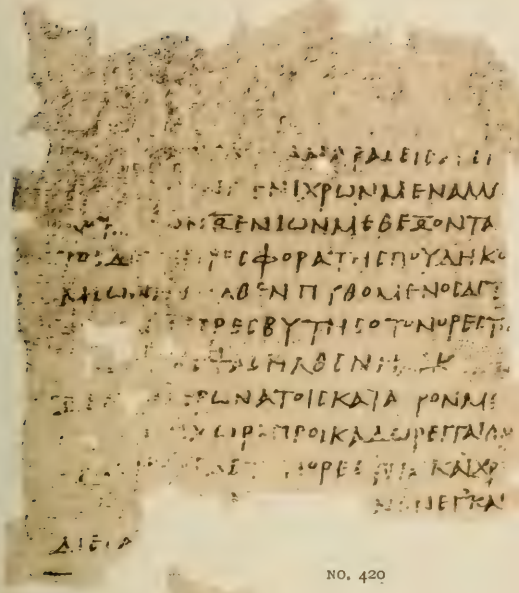
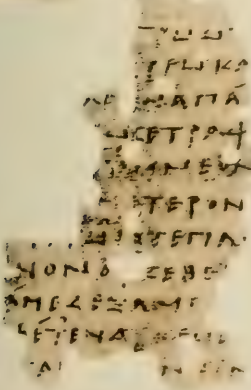


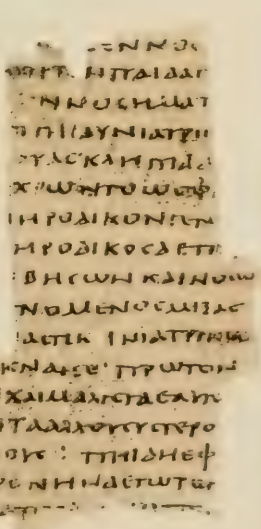
PLATE VI



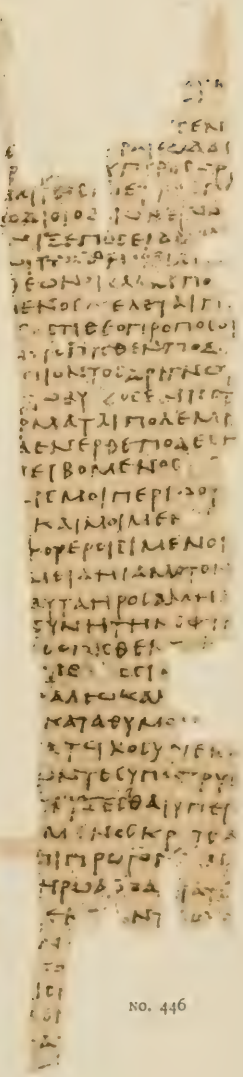
NO. 420



NO. 447



NO. 455



NO. 446

EGYPT EXPLORATION FUND.

GRAECO-ROMAN BRANCH.

THE EGYPT EXPLORATION FUND, which has conducted Archaeological research in Egypt continuously since 1883, *in* 1897 *started a special department, called the Graeco-Roman Branch, for the discovery and publication of remains of classical antiquity and early Christianity in Egypt.*

The Graeco-Roman Branch issues annual volumes, each of about 300 *quarto pages, with facsimile plates of the more important papyri, under the editorship of* Drs. B. P. Grenfell *and* A. S. Hunt.

A subscription of One Guinea to the Branch entitles subscribers to the annual volume, and also to the annual Archaeological Report. A donation of £25 *constitutes life membership. Subscriptions may be sent to the Honorary Treasurers—for England,* Mr. H. A. Grueber ; *and for America,* Mr. F. C. Foster.

PUBLICATIONS OF THE EGYPT EXPLORATION FUND.

MEMOIRS OF THE FUND.

I. THE STORE CITY OF PITHOM AND THE ROUTE OF THE EXODUS. For 1883–4. By EDOUARD NAVILLE. Thirteen Plates and Plans. (*Fourth and Revised Edition. In preparation.*)

II. TANIS, Part I. For 1884–5. By W. M. FLINDERS PETRIE. Sixteen Plates and two Plans. (*Second Edition*, 1888.) 25*s.*

III. NAUKRATIS, Part I. For 1885–6. By W. M. FLINDERS PETRIE. With Chapters by CECIL SMITH, ERNEST A. GARDNER, and BARCLAY V. HEAD. Forty-six Plates and Plans. (*Second Edition*, 1888.) 25*s.*

IV. GOSHEN AND THE SHRINE OF SAFT-EL-HENNEH. For 1886–7. By EDOUARD NAVILLE. Eleven Plates and Plans. (*Second Edition*, 1888.) 25*s.*

V. TANIS, Part II.; including TELL DEFENNEH (The Biblical 'Tahpanhes') and TELL NEBESHEH. For 1887–8. By W. M. FLINDERS PETRIE, F. LL. GRIFFITH, and A. S. MURRAY. Fifty-one Plates and Plans. 25*s.*

VI. NAUKRATIS, Part II. For 1888–9. By ERNEST A. GARDNER and F. LL. GRIFFITH. Twenty-four Plates and Plans. 25*s.*

VII. THE CITY OF ONIAS AND THE MOUND OF THE JEW. The Antiquities of Tell-el-Yahûdîyeh. *Extra Volume for* 1888–9. By EDOUARD NAVILLE and F. LL. GRIFFITH. Twenty-six Plates and Plans. 25*s.*

VIII. BUBASTIS. For 1889–90. By EDOUARD NAVILLE. Fifty-four Plates and Plans. 25*s.*

IX. TWO HIEROGLYPHIC PAPYRI FROM TANIS. *An Extra Volume.* Containing:

I. THE SIGN PAPYRUS (a Syllabary). By F. LL. GRIFFITH.

II. THE GEOGRAPHICAL PAPYRUS (an Almanack). By W. M. FLINDERS PETRIE. With Remarks by Professor HEINRICH BRUGSCH. (*Out of print.*)

X. THE FESTIVAL HALL OF OSORKON II. (BUBASTIS). For 1890–1. By EDOUARD NAVILLE. Thirty-nine Plates. 25*s.*

XI. AHNAS EL MEDINEH. For 1891–2. By EDOUARD NAVILLE. Eighteen Plates. And THE TOMB OF PAHERI AT EL KAB. Ten Plates. By J. J. TYLOR and F. LL. GRIFFITH. 25*s.*

XII. DEIR EL BAHARI, Introductory. For 1892–3. By EDOUARD NAVILLE. Fifteen Plates and Plans. 25*s.*

XIII. DEIR EL BAHARI, Part I. For 1893–4. By EDOUARD NAVILLE. Plates I–XXIV (three coloured) with Description. Royal folio. 30*s.*

XIV. DEIR EL BAHARI, Part II. For 1894–5. By EDOUARD NAVILLE. Plates XXV–LV (two coloured) with Description. Royal folio. 30*s.*

XV. DESHÂSHEH. For 1895–6. By W. M. FLINDERS PETRIE. Photogravure and other Plates. 25*s.*

XVI. DEIR EL BAHARI, Part III. For 1896–7. By EDOUARD NAVILLE. Plates LVI-LXXXVI (two coloured) with Description. Royal folio. 30*s.*

XVII. DENDEREH. For 1897–8. By W. M. FLINDERS PETRIE. Thirty-eight Plates. 25*s.* (Extra Plates of Inscriptions. Forty Plates. 10*s.*)

XVIII. ROYAL TOMBS OF THE FIRST DYNASTY. For 1898–9. By W. M. FLINDERS PETRIE. Sixty-eight Plates. 25*s.*

XIX. DEIR EL BAHARI, Part IV. For 1899–1900. By EDOUARD NAVILLE. Plates LXXXVII-CXVIII (two coloured) with Description. Royal folio. 30*s.*

XX. DIOSPOLIS PARVA. *An Extra Volume.* By W. M. FLINDERS PETRIE. Forty-nine Plates. 25*s.*

XXI. THE ROYAL TOMBS OF THE EARLIEST DYNASTIES, Part II. For 1900–1. By W. M. FLINDERS PETRIE. Sixty-three Plates. 25*s.* (Thirty-five extra Plates, 10*s.*)

XXII. ABYDOS, Part I. For 1901–2. By W. M. FLINDERS PETRIE. Eighty-one Plates. 25*s.*

XXIII. EL AMRAH AND ABYDOS. *An Extra Volume.* By D. RANDALL-MACIVER, A. C. MACE, and F. LL. GRIFFITH. Sixty Plates. 25*s.*

XXIV. ABYDOS, Part II. For 1902–3. By W. M. FLINDERS PETRIE. (*In preparation.*)

ARCHAEOLOGICAL SURVEY.

Edited by F. LL. GRIFFITH.

I. BENI HASAN, Part I. For 1890–1. By PERCY E. NEWBERRY. With Plans by G. W. FRASER. Forty-nine Plates (four coloured). 25*s.*

II. BENI HASAN, Part II. For 1891–2. By PERCY E. NEWBERRY. With Appendix, Plans, and Measurements by G. W. FRASER. Thirty-seven Plates (two coloured). 25*s.*

III. EL BERSHEH, Part I. For 1892–3. By PERCY E. NEWBERRY. Thirty-four Plates (two coloured). 25*s.*

IV. EL BERSHEH, Part II. For 1893–4. By F. LL. GRIFFITH and PERCY E. NEWBERRY. With Appendix by G. W. FRASER. Twenty-three Plates (two coloured). 25*s.*

V. BENI HASAN, Part III. For 1894–5. By F. LL. GRIFFITH. (Hieroglyphs, and manufacture, &c., of Flint Knives.) Ten coloured Plates. 25*s.*

VI. HIEROGLYPHS FROM THE COLLECTIONS OF THE EGYPT EXPLORATION FUND. For 1895–6. By F. LL. GRIFFITH. Nine coloured Plates. 25*s.*

VII. BENI HASAN, Part IV. For 1897–8. By F. LL. GRIFFITH. (Illustrating beasts and birds, arts, crafts, &c.) Twenty-seven Plates (twenty-one coloured). 25*s.*

VIII. THE MASTABA OF PTAHHETEP AND AKHETHETEP AT SAQQAREH, Part I. For 1896–7. By N. DE G. DAVIES and F. LL. GRIFFITH. (Including over 400 facsimiles of the hieroglyphs.) Thirty Plates (two coloured). 25*s.*

IX. THE MASTABA OF PTAHHETEP AND AKHETHETEP AT SAQQAREH, Part II. For 1898–9. By N. DE G. DAVIES and F. LL. GRIFFITH. Thirty-five Plates. 25*s.*

X. THE ROCK TOMBS OF SHEIKH SAID. For 1899–1900. By N. DE G. DAVIES. Thirty-five Plates. 25*s.*

XI. THE ROCK TOMBS OF DEIR EL GEBRÂWI, Part I. For 1900–1. By N. DE G. DAVIES. Twenty-seven Plates (two coloured). 25*s.*

XII. THE ROCK TOMBS OF DEIR EL GEBRÂWI, Part II. For 1901–2. By N. DE G. DAVIES. Thirty Plates (two coloured). 25*s.*

GRAECO-ROMAN BRANCH.

I. THE OXYRHYNCHUS PAPYRI, Part I. For 1897–8. By B. P. GRENFELL and A. S. HUNT. Eight Collotype Plates. *25s.*

II. THE OXYRHYNCHUS PAPYRI, Part II. For 1898–9. By B. P. GRENFELL and A. S. HUNT. Eight Collotype Plates. *25s.*

III. FAYÛM TOWNS AND THEIR PAPYRI. For 1899–1900. By B. P. GRENFELL, A. S. HUNT, and D. G. HOGARTH. Eighteen Plates. *25s.*

IV. THE TEBTUNIS PAPYRI. Double Volume for 1900–1 and 1901–2. By B. P. GRENFELL, A. S. HUNT, and J. G. SMYLY. Nine Collotype Plates.

V. THE OXYRHYNCHUS PAPYRI, Part III. For 1902–3. By B. P. GRENFELL and A. S. HUNT. Six Collotype Plates. *25s.*

VI. THE OXYRHYNCHUS PAPYRI, Part IV. For 1903–4. By B. P. GRENFELL and A. S. HUNT. (*In Preparation.*)

ANNUAL ARCHAEOLOGICAL REPORTS.

(Yearly Summaries by F. G. KENYON, W. E. CRUM, and the Officers of the Society, with Maps.)
Edited by F. LL. GRIFFITH.

THE SEASON'S WORK. For 1890–1. By ED. NAVILLE, PERCY E. NEWBERRY, and G. W. FRASER. *2s. 6d.*

For 1892–3.	*2s. 6d.*	
,, 1893–4.	*2s. 6d.*	
,, 1894–5.	*3s. 6d.*	Containing Report (with Plans) of D. G. HOGARTH's Excavations in Alexandria.
,, 1895–6.	*3s.*	With Illustrated Article on the Transport of Obelisks by ED. NAVILLE.
,, 1896–7.	*2s. 6d.*	With Articles on Oxyrhynchus and its Papyri by B. P. GRENFELL, and a Thucydides Papyrus from Oxyrhynchus by A. S. HUNT.
,, 1897–8.	*2s. 6d.*	With Illustrated Article on Excavations at Hierakonpolis by W. M. FLINDERS PETRIE.
,, 1898–9.	*2s. 6d.*	With Article on the Position of Lake Moeris by B. P. GRENFELL and A. S. HUNT.
,, 1899–1900.	*2s. 6d.*	
,, 1900–1.	*2s. 6d.*	
,, 1901–2.	*2s. 6d.*	

SPECIAL PUBLICATIONS.

ΛΟΓΙΑ ΙΗΣΟΥ: 'Sayings of Our Lord,' from an Early Greek Papyrus. By B. P. GRENFELL and A. S. HUNT. *2s.* (with Collotypes) and *6d.* nett.

ATLAS OF ANCIENT EGYPT. With Letterpress and Index. (*Second Edition.*) *3s. 6d.*

GUIDE TO TEMPLE OF DEIR EL BAHARI. With Plan. *6d.*

COPTIC OSTRACA. By W. E. CRUM. *10s. 6d.* nett.

Slides from Fund Photographs
may be obtained through Messrs. Newton & Co., 3 Fleet Street, E.C.;
and Prints from Mr. R. C. Murray, 37 Dartmouth Park Hill, N.W.

Offices of the Egypt Exploration Fund:

37 GREAT RUSSELL STREET, LONDON, W.C., AND
8 BEACON STREET, BOSTON, MASS., U.S.A.

Agents:

KEGAN PAUL, TRENCH, TRÜBNER & Co.,
PATERNOSTER HOUSE, CHARING CROSS ROAD, W.C.
BERNARD QUARITCH, 15 PICCADILLY, W.
ASHER & Co., 13 BEDFORD STREET, COVENT GARDEN, W.C.
HENRY FROWDE, AMEN CORNER, E.C.

BRIGHAM YOUNG UNIVERSITY
3 1197 22884 0085