A W Pickard Cambridge

Baker's College

1914
THE

OXYRHYNCHUS PAPYRI

PART X

GRENFELL AND HUNT
EGYPT EXPLORATION FUND
GRAECO-ROMAN BRANCH

THE
OXYRHYNCHUS PAPYRI
PART X

EDITED WITH TRANSLATIONS AND NOTES

BY

BERNARD P. GRENFELL, D.LITT.
HON. LITT.D. DUBLIN; HON. PH.D. KOENIGSBERG; HON. IUR.D. GRÄZ
FELLOW OF QUEEN'S COLLEGE, OXFORD; FELLOW OF THE BRITISH ACADEMY
CORRESPONDING MEMBER OF THE ROYAL BAVARIAN ACADEMY OF SCIENCES

AND

ARTHUR S. HUNT, D.LITT.
HON. PH.D. KOENIGSBERG; HON. LITT.D. DUBLIN; HON. IUR.D. GRÄZ; HON. LL.D., ATHENS AND GLASGOW
PROFESSOR OF PAPYROLOGY IN THE UNIVERSITY OF OXFORD, AND FELLOW OF QUEEN'S COLLEGE
FELLOW OF THE BRITISH ACADEMY; CORRESPONDING MEMBER OF THE ROYAL BAVARIAN ACADEMY OF SCIENCES
MEMBER OF THE ROYAL DANISH ACADEMY OF SCIENCES AND LETTERS

WITH SIX PLATES

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1914
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PREFACE

Of the new literary pieces here published, 1281 and 1233–5 proceed from the second of the large literary finds of 1906, with some small additions from the work of the next season. The remainder, with the extant and non-literary papyri, were for the most part found in 1903–4.

It is a great pleasure to be able to restore to the title-page of this volume the name of the friend and colleague whose absence during the last five years has been so much regretted. The earlier portion of the book was already in shape when Dr. Grenfell came back to Oxford, but he has shared in the editing of the non-literary texts, besides helping materially in the revision of the whole. In future we hope to return to the old division of labour, and so by degrees to reduce the arrears in the publications of the Graeco-Roman Branch.

To Professor U. von Wilamowitz-Moellendorff I am under fresh obligations for most generous assistance in connexion with the new classical texts, 1281–41. Professor U. Wilcken has repeated his kind service of reading the non-literary documents in proof and affording the benefit of his criticism; and Professor L. Mitteis, as on many previous occasions, has given valuable advice on some points of Graeco-Roman law. To these scholars, as to one or two others from whom occasional welcome contributions have been received, belong the hearty thanks of both the editors of this volume and its readers.

ARTHUR S. HUNT.

QUEEN’S COLLEGE, OXFORD,
JAN., 1914.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>v</td>
</tr>
<tr>
<td>List of Plates</td>
<td>viii</td>
</tr>
<tr>
<td>Table of Papyri</td>
<td>ix</td>
</tr>
<tr>
<td>Note on the Method of Publication and List of Abbreviations</td>
<td>xiii</td>
</tr>
</tbody>
</table>

## TEXTS

I. **Theological Fragments (1224-1230)** .............................................. 1
II. **New Classical Texts (1231-1242)** ............................................. 20
III. **Extant Classical Authors (1243-1251)** ....................................... 119
IV. **Documents of the Roman and Byzantine Periods**: 
    (a) Official (1252-1257) ......................................................... 162
    (b) Declarations to Officials (1258-1269) ..................................... 178
    (c) Petitions (1270-1272) ......................................................... 200
    (d) Contracts (1273-1282) ........................................................... 207
    (e) Taxation (1283-1285) ............................................................. 227
    (f) Accounts and Lists (1286-1290) ............................................... 236
    (g) Private Correspondence (1291-1300) .......................................... 243
    (h) Miscellaneous Minor Documents (1301-1350) ................................ 256

## INDICES

I. **New Literary Texts**: 
    (a) 1231-4 (Sappho and Alcaeus) .................................................. 265
    (b) Other Texts .................................................................................. 273
II. **Emperors** ......................................................................................... 280
III. **Consuls, Eras, Indictions** .......................................................... 282
IV. **Months and Days** .............................................................................. 283
V. **Personal Names** ................................................................................ 283
VI. **Geographical** ................................................................................... 291
VII. **Religion** .......................................................................................... 293
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII.</td>
<td>Official and Military Titles</td>
<td>294</td>
</tr>
<tr>
<td>IX.</td>
<td>Weights, Measures, Coins</td>
<td>295</td>
</tr>
<tr>
<td>X.</td>
<td>Taxes</td>
<td>296</td>
</tr>
<tr>
<td>XI.</td>
<td>General Index of Greek and Latin Words</td>
<td>297</td>
</tr>
<tr>
<td>XII.</td>
<td>Index of Passages discussed</td>
<td>311</td>
</tr>
</tbody>
</table>

## LIST OF PLATES

<table>
<thead>
<tr>
<th>List</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>1224 Fr. 1 recto, Fr. 2 verso, 1232 Fr. 1, Cols. ii–iii</td>
<td>at the end.</td>
</tr>
<tr>
<td>II.</td>
<td>1231 Frs. 1, 10, 56</td>
<td>at the end.</td>
</tr>
<tr>
<td>III.</td>
<td>1233 Fr. 1, Col. ii, Frs. 2, 8</td>
<td>at the end.</td>
</tr>
<tr>
<td>IV.</td>
<td>1234 Fr. 2</td>
<td>at the end.</td>
</tr>
<tr>
<td>V.</td>
<td>1225, 1238, 1249, 1271</td>
<td>at the end.</td>
</tr>
<tr>
<td>VI.</td>
<td>1250 Cols. i–ii</td>
<td>at the end.</td>
</tr>
</tbody>
</table>
### TABLE OF PAPYRI

(An asterisk denotes texts not printed in full)

<table>
<thead>
<tr>
<th>A.D.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>4th cent.</td>
<td>1</td>
</tr>
<tr>
<td>4th cent.</td>
<td>10</td>
</tr>
<tr>
<td>Late 3rd or early 4th cent.</td>
<td>11</td>
</tr>
<tr>
<td>5th cent.</td>
<td>12</td>
</tr>
<tr>
<td>Late 3rd cent.</td>
<td>14</td>
</tr>
<tr>
<td>4th cent.</td>
<td>16</td>
</tr>
<tr>
<td>Early 4th cent.</td>
<td>18</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>20</td>
</tr>
<tr>
<td>3rd cent.</td>
<td>44</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>50</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>70</td>
</tr>
<tr>
<td>Early 2nd cent.</td>
<td>81</td>
</tr>
<tr>
<td>4th cent.</td>
<td>88</td>
</tr>
<tr>
<td>3rd cent.</td>
<td>93</td>
</tr>
<tr>
<td>1st–3rd cent.</td>
<td>95</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>99</td>
</tr>
<tr>
<td>Early 3rd cent.</td>
<td>112</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>119</td>
</tr>
<tr>
<td>Early 2nd cent.</td>
<td>120</td>
</tr>
<tr>
<td>4th cent.</td>
<td>122</td>
</tr>
<tr>
<td>Early 2nd cent.</td>
<td>125</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>126</td>
</tr>
<tr>
<td>Late 2nd cent.</td>
<td>129</td>
</tr>
<tr>
<td>2nd cent.</td>
<td>133</td>
</tr>
<tr>
<td>Early 4th cent.</td>
<td>135</td>
</tr>
<tr>
<td>5th cent.</td>
<td>142</td>
</tr>
<tr>
<td>288–95</td>
<td>162</td>
</tr>
<tr>
<td>4th cent.</td>
<td>168</td>
</tr>
<tr>
<td>Papyri</td>
<td>Title</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>1354.</td>
<td>Publication of an Appointment</td>
</tr>
<tr>
<td>1355.</td>
<td>Affidavit of Comarchs</td>
</tr>
<tr>
<td>1356.</td>
<td>List of Priests under age</td>
</tr>
<tr>
<td>1357.</td>
<td>Statement concerning a Decaprotus</td>
</tr>
<tr>
<td>1358.</td>
<td>Promise of Attendance</td>
</tr>
<tr>
<td>1359.</td>
<td>Declaration of a Shipper</td>
</tr>
<tr>
<td>1360.</td>
<td>Declaration of a Shipper</td>
</tr>
<tr>
<td>1361.</td>
<td>Declaration concerning Commissariat</td>
</tr>
<tr>
<td>1362.</td>
<td>Receipt of Seed-corn</td>
</tr>
<tr>
<td>1363.</td>
<td>Announcement concerning Practice of a Trade</td>
</tr>
<tr>
<td>1364.</td>
<td>Notification of Inviolability</td>
</tr>
<tr>
<td>1365.</td>
<td>Affidavit of Priestly Rank</td>
</tr>
<tr>
<td>1366.</td>
<td>Examination for Membership of the Gymnasion</td>
</tr>
<tr>
<td>1367.</td>
<td>Registration of a Child</td>
</tr>
<tr>
<td>1368.</td>
<td>Registration of a House after Purchase</td>
</tr>
<tr>
<td>1369.</td>
<td>List of Property</td>
</tr>
<tr>
<td>1370.</td>
<td>Notification through the Archicasts</td>
</tr>
<tr>
<td>1371.</td>
<td>Petition to the Praefect</td>
</tr>
<tr>
<td>1372.</td>
<td>Complaint of Theft</td>
</tr>
<tr>
<td>1373.</td>
<td>Marriage-contract</td>
</tr>
<tr>
<td>1374.</td>
<td>Appointment of a Representative</td>
</tr>
<tr>
<td>1375.</td>
<td>Engagement of Musicians</td>
</tr>
<tr>
<td>1376.</td>
<td>Sale of House-property</td>
</tr>
<tr>
<td>1377.</td>
<td>Sale of a Triclinium</td>
</tr>
<tr>
<td>1378.</td>
<td>Division ofUsufruct of a Pigeon-house</td>
</tr>
<tr>
<td>1379.</td>
<td>Lease of State Land</td>
</tr>
<tr>
<td>1380.</td>
<td>Partnership in a Lease</td>
</tr>
<tr>
<td>1381.</td>
<td>Loan</td>
</tr>
<tr>
<td>1382.</td>
<td>Repayment of a Loan</td>
</tr>
<tr>
<td>1383.</td>
<td>Revenue-return</td>
</tr>
<tr>
<td>1384.</td>
<td>Receipt for Tax on Sales</td>
</tr>
<tr>
<td>1385.</td>
<td>List of Village Payments</td>
</tr>
<tr>
<td>1386.</td>
<td>Account of Receipt and Expenditure</td>
</tr>
<tr>
<td>1387.</td>
<td>Survey-list</td>
</tr>
<tr>
<td>1388.</td>
<td>Private Account</td>
</tr>
<tr>
<td>1389.</td>
<td>Private Account</td>
</tr>
<tr>
<td>1390.</td>
<td>List of Articles</td>
</tr>
<tr>
<td>1391.</td>
<td>Letter of Zoës</td>
</tr>
<tr>
<td>1392.</td>
<td>Letter of Hermogenes</td>
</tr>
<tr>
<td>1393.</td>
<td>Letter of Theon</td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>1294</td>
<td>Letter to Didyme</td>
</tr>
<tr>
<td>1295</td>
<td>Letter of Tasois</td>
</tr>
<tr>
<td>1296</td>
<td>Letter of Dius</td>
</tr>
<tr>
<td>1297</td>
<td>Letter of Sarmates</td>
</tr>
<tr>
<td>1298</td>
<td>Letter of Ammon</td>
</tr>
<tr>
<td>1299</td>
<td>Letter of Psais and Syra</td>
</tr>
<tr>
<td>1300</td>
<td>Letter of Peter</td>
</tr>
<tr>
<td>1301</td>
<td>Application to a Strategus</td>
</tr>
<tr>
<td>1302</td>
<td>Title (?)</td>
</tr>
<tr>
<td>1303</td>
<td>Declaration on Oath</td>
</tr>
<tr>
<td>1304</td>
<td>Application for Payment</td>
</tr>
<tr>
<td>1305</td>
<td>Report of a Public Meeting</td>
</tr>
<tr>
<td>1306</td>
<td>Application for eikosi</td>
</tr>
<tr>
<td>1307</td>
<td>Response to a Petition</td>
</tr>
<tr>
<td>1308</td>
<td>Receipt issued to a Tax-collector</td>
</tr>
<tr>
<td>1309</td>
<td>Receipt for Payment of Dues</td>
</tr>
<tr>
<td>1310</td>
<td>Memorandum of Clothes</td>
</tr>
<tr>
<td>1311</td>
<td>Memorandum of Payment of Oil</td>
</tr>
<tr>
<td>1312</td>
<td>Memorandum</td>
</tr>
<tr>
<td>1313</td>
<td>Fragment concerning a Praefect</td>
</tr>
<tr>
<td>1314</td>
<td>Latin Writing-exercise</td>
</tr>
<tr>
<td>1315</td>
<td>Graeco-Latin Alphabets</td>
</tr>
<tr>
<td>1316</td>
<td>Fragment of a Contract</td>
</tr>
<tr>
<td>1317</td>
<td>Contract of Loan</td>
</tr>
<tr>
<td>1318</td>
<td>Contract of Loan</td>
</tr>
<tr>
<td>1319</td>
<td>Date of a Contract</td>
</tr>
<tr>
<td>1320</td>
<td>Fictitious Loan</td>
</tr>
<tr>
<td>1321</td>
<td>Receipt for Rent</td>
</tr>
<tr>
<td>1322</td>
<td>Receipt for Wine</td>
</tr>
<tr>
<td>1323</td>
<td>Receipt for Rent</td>
</tr>
<tr>
<td>1324</td>
<td>Receipt for Wine</td>
</tr>
<tr>
<td>1325</td>
<td>Receipt for Wine</td>
</tr>
<tr>
<td>1326</td>
<td>Receipt for Wine</td>
</tr>
<tr>
<td>1327</td>
<td>Receipt for Wine</td>
</tr>
<tr>
<td>1328</td>
<td>Receipt for Rent</td>
</tr>
<tr>
<td>1329</td>
<td>Receipt for Dues</td>
</tr>
<tr>
<td>1330</td>
<td>Receipt for Dues</td>
</tr>
<tr>
<td>A.D.</td>
<td>PAGE</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>1331. Receipt for Dues</td>
<td>5th cent.</td>
</tr>
<tr>
<td>1332. Receipt for Corn</td>
<td>5th cent.</td>
</tr>
<tr>
<td>*1333. Account: Order for Payment</td>
<td>Late 2nd or early 3rd cent.</td>
</tr>
<tr>
<td>*1334. Order for Payment of Chaff</td>
<td>416</td>
</tr>
<tr>
<td>1335. Order for Payment of Meat</td>
<td>482</td>
</tr>
<tr>
<td>*1336. Order for Payment of Money</td>
<td>5th cent.</td>
</tr>
<tr>
<td>1337. Order for Payment of Money</td>
<td>5th cent.</td>
</tr>
<tr>
<td>1338. Order for Payment of Cheese</td>
<td>5th cent.</td>
</tr>
<tr>
<td>1339. Account of Expenses</td>
<td>3rd cent.</td>
</tr>
<tr>
<td>*1340. Account: List of Names</td>
<td>1st cent.</td>
</tr>
<tr>
<td>1341. Account</td>
<td>4th cent.</td>
</tr>
<tr>
<td>1342. Account of Payments</td>
<td>5th cent.</td>
</tr>
<tr>
<td>1343. Account</td>
<td>6th cent.</td>
</tr>
<tr>
<td>1344. Account</td>
<td>4th cent.</td>
</tr>
<tr>
<td>*1345. Fragment of a Letter</td>
<td>Late 2nd or 3rd cent.</td>
</tr>
<tr>
<td>1346. Fragment of a Letter</td>
<td>2nd cent. (?)</td>
</tr>
<tr>
<td>1347. Fragment of a Letter</td>
<td>3rd cent.</td>
</tr>
<tr>
<td>1348. Beginning of a Letter</td>
<td>Late 3rd cent.</td>
</tr>
<tr>
<td>1349. Letter of Sarapion</td>
<td>4th cent.</td>
</tr>
<tr>
<td>1350. Letter</td>
<td>5th or 6th cent.</td>
</tr>
</tbody>
</table>
NOTE ON THE METHOD OF PUBLICATION AND
LIST OF ABBREVIATIONS

The general method followed in this volume is the same as that in
Parts I–IX. Of the new literary texts, 1224 and 1231–4 are printed in a dual
form, a literal transcript being accompanied by a reconstruction in modern style; 1242 is given in modern form only. In the others, and in the fragments of
extant authors, the originals are reproduced except for division of words, capital
initials in proper names, expansion of abbreviations, and supplements of lacunae.
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 documents are
given in modern form with accentuation and punctuation. Abbreviations and
symbols are resolved; additions and corrections are usually incorporated in the
text, their occurrence being recorded in the critical apparatus, where also faults
of orthography, &c., are corrected if they seemed likely to give rise to any
difficulty. Iota adscript has been printed when so written, otherwise iota
subscript is employed. Square brackets [ ] indicate a lacuna, round brackets ( )
the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken
omission in the original, braces { } a superfluous letter or letters, double square
brackets [ ][ ] a deletion in the original. 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 in this volume and in Parts I–IX, ordinary numerals to
lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are
practically those adopted in the Archiv für Papyrusforschung, viz.:

P. Amh. = The Amherst Papyri (Greek), Vols. I–II, by B. P. Grenfell and
A. S. Hunt.
Archiv = Archiv für Papyrusforschung.
LIST OF ABBREVIATIONS

P. Goodsp. = Greek Papyri from the Cairo Museum, by E. J. Goodspeed (University of Chicago Decennial Publications).
P. Hamburg = Griecheische Urkunden der Hamburger Stadtbibliothek, Parts 1-2, by P. M. Meyer.
P. Reinach = Papyrus graeci et démotiques, by Théodore Reinach.
P. Thead. = Papyrus de Théadelphia, by P. Jouguet.
P. Tor. = Papyri Graeci Regii Taurinensis Musei Aegyptii, by A. Peyron.
I. THEOLOGICAL FRAGMENTS

1224. UNCANONICAL GOSPEL.

Fr. 2 6.3 x 13.1 cm. Fourth century. Plate I
(Fr. 1 recto, Fr. 2 verso).

These small but highly interesting fragments from a papyrus book are written with care in an upright uncial hand of medium size. The contrast between dark and light strokes is well marked, and the frequent thickening at the tops of letters gives a somewhat ornate effect; cf. 1229. o varies in size, being sometimes quite small, sometimes on the same scale as the other letters; μ also is inconsistent, the internal part being either angular or curved; υ generally has a long tail, whereas ρ is shorter and sometimes does not descend at all below the line. Hands of this type are commonly assigned to the fourth century, and to that period the present example may also be attributed, though it is likely to have been written early in the century rather than late, and a third century date is not out of the question. Ἰησοῦς is abbreviated τῆ, as in 1079, a papyrus of about the same age. υ at the end of a line sometimes appears as a horizontal stroke over the preceding vowel; an angular sign to fill up a short line is once used. Both fragments are from the tops of leaves, and the columns or pages were numbered, in one place (2 verso i) certainly, in another (2 recto ii) probably, in the formal script of the text below. In Fr. 1 recto and 2 recto i, on the other hand, the figures are more negligently written, but since an intermittent numeration would be inconvenient, they are likely, nevertheless, to have proceeded from the pen of the original scribe.

Fr. 2 contains two columns on recto and verso, and the question arises whether this is to be regarded as a single leaf with double columns, or as two leaves with a single column to the page. Since Col. i of the verso is numbered 174 and Col. i of the recto [1]76, it is clear that verso i, ii, recto i were consecutive; but if the fragment consists of two leaves, recto ii immediately preceded verso i, instead of following recto i, as it would if a single leaf with double columns be supposed. The latter hypothesis is supported by the narrow space between the columns and the absence of a strongly marked crease down the
middle of it. But the space is not narrower than in P. Rylands 28, a certain instance of a double leaf, though no doubt the book to which that belonged was not nearly so bulky as the one under consideration; moreover, there is a crease, though not a deep one, in this space, and the fold is in the right direction, i.e. it would make the verso lie uppermost in the quire. Several other considerations support the theory of the double leaf as against the double column. (1) Single columns were apparently customary in papyrus books in Egypt. (2) In a book composed of leaves with double columns, the second column on every page should have an even number; but here the number of the second column would be odd. (3) Col. i of the recto stands higher by nearly a line than Col. ii. Contiguous columns were not, indeed, always kept parallel, but an inequality would be more liable to occur if the columns did not stand side by side on the same page. The balance of probability, therefore, inclines to the supposition that Col. ii recto is the page preceding Col. i verso. If this be correct, it is likely that the column was of no great height, and it may be estimated at about twenty lines at most.

In Fr. i, numbered on the recto 139, so little is preserved that no reconstruction is practicable. On the recto the words ἀμὴν ὑμῖν λέγω show that the Saviour is speaking, and a similar inference is probably to be drawn from the second person plural ὑμεῖς, which is the only complete word on the verso. Between this leaf and Fr. 2 there was a wide interval, the next pagination number preserved being 174, at the top of Fr. 2 verso i. If, as we have supposed, this page was preceded by Col. ii of the recto, the number to be restored there is 1[73]. The subject of that column is again not clear. Seemingly it describes an appearance in a vision of Jesus, who speaks words of comfort or exhortation, but the occasion and the person addressed remain in doubt. That the incident to which the passage relates is the walking on the sea (Matt. xiv. 25 sqq., Mark vi. 48 5464.) seems unlikely, and the reference is perhaps to something not reported in the Canonical Gospels. Dr. Bartlet, after suggesting that the lines expand the account of the Call of Peter contained in Luke v. 1–10 by a description of a supplementary commission given in a nocturnal vision, now inclines to the view that they relate to a vision of consolation and encouragement following Peter’s Fall. Either of these explanations, if adopted, would have an important bearing on the problem of the identity of the work to which the fragment belongs; see below, pp. 4–5. The next column (2 verso i) is not more extensive, but enough is preserved to indicate that questions were being addressed to Christ concerning the nature of His mission and teaching. Apart from the phrase ‘new doctrine’, however (cf. Mark i. 27), the language finds no evident parallels in the pages of the Evangelists.
In the two following columns firmer and more familiar ground is reached. Fr. 2 verso ii describes in language similar to that of the Synoptists, though more concisely, the offence taken by the scribes, Pharisees, and priests at seeing Jesus consorting with sinners, with His answer, which appears to have been in the form given it by St. Luke. Col. i of the recto contains two recorded Sayings put in a novel relation. The injunction to pray for enemies found in Matthew and Luke is followed by the sentence 'For he that is not against you is with you' (so Luke: 'us' Matt.); and this line of thought is carried on, if the restoration is correct, by an otherwise unrecorded Saying that the man who to-day is afar off will to-morrow be near at hand. The mention of 'the adversary' in the next line suggests a further development of the same idea.

How are these fragments to be classified? Are they part of an uncanonical Gospel covering much the same ground as the Synoptic Gospels, or do they come from a collection of Sayings of Jesus like that of which portions have been previously recovered (1, 654, possibly also, as some think, 655 and the Vienna fragment from the Fayûm)? The latter hypothesis may be supported by more than one argument. In the first place it is to be remarked that, in these mutilated remains of six columns, Jesus is always either actually speaking or about to speak. Moreover, the discourse here attributed to Him shows the same admixture of novel and familiar elements as the two Oxyrhynchus fragments of collected Sayings (1, 654) and the so-called fragment of an uncanonical Gospel (655) which has been referred by some critics to the same collection. Again, in each of those three papyri there were certain special points of contact with St. Luke's Gospel; in 1224 specific Lucan affinities may again be observed (1 verso ii. 5-6, 2 recto i. 3). But there is at any rate one notable divergence from 1 and 654: the formula 'Jesus saith', which there introduced the various Sayings, is here absent. Instead of this, in Fr. 2 verso ii. 4-5 the words addressed to the murmuring scribes and Pharisees are preceded by ὁ δὲ Ἰησοῦς ἀκούσας [εἶπεν (or λέγει), just as in the parallel passages of the Synoptists. There is thus good reason for declining to refer 1225 to the same collection as 1 and 654. Possibly other collections differently put together were in circulation; but the alternative view, that our fragments belong to an uncanonical Gospel, is the more natural. In such scanty remains as these the absence of pure narration is an extremely precarious argument; and it may be held that the introductions to the Lord's words in Fr. 2 verso are more in the manner of a connected narrative than a collection of Sayings as such. There is indeed the analogy of 654. 32-6, where a series of questions from the disciples are quoted; but nowhere else in that papyrus or in 1 was the context of a Saying given, and the occurrence here of two or, including Fr. 2 recto ii, even three instances within so small a compass.
thus affords a distinct point of contrast. Stress will perhaps be laid on the brevity of the introduction to the reply to the scribes and Pharisees in Fr. 2 verso ii, as compared with the corresponding accounts of the Evangelists. This, however, depends to some extent upon the restoration, and would be less striking if, for example, the alternative supplement suggested in the note ad loc. were adopted. Moreover, the conciseness here is counterbalanced by the fullness of the preceding column. It is also significant that in Fr. 2 verso i, ii, recto i, which were certainly consecutive, a natural sequence of events is traceable, substantially that of St. Luke, to whom, as already remarked, the fragments show linguistic relationship. The questions put concerning the new doctrine in Fr. 2 verso i, as might be expected, precede (cf. Mark i. 27), and may be supposed to have arisen out of the claim to forgive sins as recorded in Luke v. 17 sqq. Col. ii is parallel to Luke v. 27 sqq., while recto i embodies some of the teaching of the Sermon on the Mount, reported in Luke vi. The inference will follow that these columns stood comparatively early in the Gospel, which therefore, on account of the high pagination numbers, must have been preceded by some other work. Whether Fr. 1 belongs to the same work as Fr. 2 thus becomes questionable.

For the identification of this Gospel, if it be rightly regarded as such, decisive indications appear to be lacking. A search among the extant non-canonical Sayings has failed to disclose points of contact; nor are traces of bias in favour of or against any particular sect recognizable. It is natural to think of the Gospel according to the Egyptians; but beyond some a priori probability in the case of a document circulating in Egypt, little can be urged in support of this identification, and the distinctive characteristics commonly attributed to that Gospel are not here in evidence. Perhaps 1224 belongs to the same work as 655, which, though probably distinct from the Gospel according to the Egyptians, had some affinity to it. In their relation to the Synoptic Gospels there is a general similarity between 655 and 1224; both exhibit a free handling of Synoptic material, and a tendency towards abridgement. The fact that the two papyri are derived from the same site lends the hypothesis of a common source a certain plausibility. A more definite suggestion is made by Dr. Bartlet, who is inclined to refer Fr. 2 to the Gospel of Peter. This view rests upon the interpretation mentioned above of Fr. 2 recto ii as concerned in some way with that disciple. In the eponymous Gospel an amplification of any incident relating to him would be likely enough, and since the Gospel was written in the first person, the use of με in 1. 1 is very appropriate. If it refers to the Call, this column should precede verso i, an arrangement already found probable on palaeographical grounds; but the difficulty pointed out in that connexion (p. 2), arising from
the narrowness of the inter-columnar space, becomes accentuated, since the 
Akhmim fragment shows that the Gospel of Peter was a work of considerable 
compass, for the completion of which many more pages would be needed. To 
evade the obstacle by the assumption that our Gospel was not finished in a single 
volume, but extended into a second, is not altogether satisfactory. If, on the 
other hand, recto ii be connected with Peter's Fall, this column will follow recto i, 
and the double-column formation of the pages must be assumed. This, as 
remarked above, is on external evidence less satisfactory; but a more serious 
difficulty is the resulting necessity of supposing the omission in this Gospel of 
all the matter found in the Canonical Gospels between the Sermon on the Mount 
(Fr. 2 recto i) and the Fall of Peter. Dr. Bartlet holds this to be possible on 
a theory of the Gospel of Peter making it highly selective in the narrative of 
events preceding the Passion, in which interest was centred. Such a view, how-
ever, needs further substantiation. Another objection to any identification with 
the Gospel of Peter is that in the extant fragment of it the name Jesus is not 
used, being replaced by ὁ κύριος. Until further discoveries throw fresh light 
upon the problem, it will probably be necessary to acquiesce in a conclusion of 
non liquet.

Fr. 1 recto. Plate I. Fr. 1 verso. 
ρλθ 
[... ...]ητειατάντι 
[... ...]μωαμηνύ 
[... ...]εισ[... 
...
...
...

Fr. 2 verso. Plate I. 
Col. i. Col. ii. 
ροδ 
[... ...]πεσμηαπκρεινώ 
[... ...]πειπαστ[...].ανοσ 
[... ...]ξηνκαν[...].δι 
[... ...] ηκανό 
5 [... ...] θητικα 
...
...
...

[... ...]σταιμεισ[... 
[... ...]ηπ[ 
...
...
...

[... ...]οιδεγμαματειςκα[... 
[... ...] οικαδεμεθεσαμα[... 
[... ...] τονηγανακτον[... 
[... ...] τωλουσαμε[... 
5 [ ... ...] δειηακουσας[... 
[... ...] ουσινοι[... 
[... ...] ..
Whether the recto of this leaf preceded the verso or vice versa there is no sure means of deciding. The subject of what remains of both pages is also quite uncertain. In 1. 2 of the recto the doubtful μ may be π, or perhaps τ.

'... overcame me. And Jesus stood by in a vision and said, Why art thou cast down? For it is not thou who ... but he who gave (?)...'
Unfortunately its contents are also obscure. The only passage where the word ὅραμα is found in the Gospels is Matt. xvii. 9 μηδενὶ εἴπητε τὸ ὅραμα. In reference to the Transfiguration; and it is remarkable, as Prof. Swete has pointed out, that βαρεῖσθαι occurs in the description of the same event in Luke ix. 32 δὲ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βαρεῖσθαι ὕπνῳ. The subject of the present passage, however, appears to be quite different. That the nominative to be supplied before pe ἐβάρησεν is ὕπνος is not unlikely (cf. Matt. xxvi. 43 ὥσπερ γὰρ αὐτῶν οἱ ὦφθαλμοί βεβαρημένοι), but there are of course many other possibilities, e.g. φόβος or λύπη. In l. 2 νοῦ can hardly be interpreted otherwise than as the termination of a participle, though the genitive causes difficulty, since Ἠσσῶς is the natural subject of the sentence. This type of construction is, however, to be found in classical Greek as well as in the Koinē; the genitive may even be a clerical error and not attributable to the author. For [ἐν ὁράματι λέγει cf. Acts ix. 10; [ἐν ὁρ., though there is not too much room for the ε, suits the remains better than δι ὁράματος (Acts xviii. 9). δεφυρίσι is very doubtful; the shape of the letter following the a is more like that of 6 than of o, which both when written large or small is nearly circular. Moreover an o is very intractable here; the a would inevitably have to be connected with the preceding letters, whereas a question τι . . . fits in much better with the context; cf. e.g. Matt. viii. 26 καὶ λέγει αὐτώις ὁ δὲ διαλοι ἐστε, ἀληθήσεται. The objection to 6 is that there is no visible trace of the cross-bar, although the surface of the papyrus in the middle of the letter is not appreciably worn. ο is less suitable. At the beginning of l. 4 ν is not altogether satisfactory on account of the comparative shortness of the tail; but π or τ is still more objectionable. If ν is right, an emphatic [σ]ύ seems more probable than -[ο]υ, and a convenient antithesis is obtained by reading δο... δοὺς καὶ...; cf. for this collocation e.g. Luke vii. 44 δαιρυνε δι πάνω νου ἔδωκα. On the supposition that the passage described Peter's restoration from the remorse of his denial Dr. Bartlet suggests οὐ yap [ἐπαίτιος σ]ὺ ἀλλὰ ὁ [προδότης ὅ με παραδοὺς κρά.; ο or ε[πιταγήν, e.g., may be restored on the view of the passage as concerned with the Call of Peter; cf. introd. pp. 2, 4.

Fr. 2 verso. Col. i. Plate I.

... thou didst say ..., making no answer. What then hast thou forbidden? What is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach? Answer and . . . ?

Though the wording of this passage is open to doubt, its purport may be recovered with probability. καινὸν points clearly to καω[ήν] in the preceding line, and, given ἀποκρίνων, διακρίνει becomes obvious on the analogy of Mark i. 27 τι ἔστω τοῦτο; διακρίνει καὶ; cf. Acts
'The scribes and Pharisees and priests seeing him had indignation because he reclined in the midst of sinners. And Jesus hearing them said, They that are whole need not a physician, [but they that are sick].'

There is much similarity between this passage and the Synoptists, e.g. Mark ii. 15-17 καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ ᾿Ιησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ... καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες... ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὄτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ ἀκούσας ὁ ᾿Ιησοῦ λέγει αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, καὶ εὐλόγησεν τοὺς τελῶνας καὶ ἁμαρτωλοὺς καὶ εἶπεν Ὁμοιοί οἱ ἱερεῖς καὶ καθηγηταὶ τῶν ἡρῴων καὶ ἱερεῖς καὶ γραμματεῖς τῶν Φαρισαίων καὶ τῶν Ἱσραήλ ἐκείνων... τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλομένη διδαχή; and the next two letters, δι, may naturally be assumed to be the first syllable of the verb διδάσκειν. The interrogative ποίαν, which is almost inevitable, fits in admirably with these supplements, and μὴ ἀποκρινόμενος in the line above, which suggests ἀποκριθηκεῖ in l. 5, is also quite in keeping. οὲ following ποίας implies an infinitival construction; hence φιλῶ. Other details of the restoration are more questionable. In l. 1 πες, which is doubtless the termination of a verb, is practically certain, and εἶπες is better suited to the present participle μὴ ἀποκρινόμενος than e. g. ἡμᾶς κατελεῖπες, although the use of the form -επας in such close proximity constitutes something of a stumbling-block. The letter preceding επας is doubtfully identified as a π. What remains is a vertical stroke with a small tip to the right of its top. In other examples of π in this papyrus the cross-stroke does not project beyond the uprights, but a slight inaccuracy in this respect may easily have occurred here and there. The top of ι or η, which are the alternatives, turn, if at all, to the left, not to the right. π is therefore preferable, whether the primary meaning 'declare' or the commoner signification 'forbid' be adopted, and τί αἰπεῖπας gives a good sense; διενέχετας is, however, not found in the Gospels. In l. 4 α may well be τίνα, e. g. τίνα κανόνος φοβοῦ, but the lacunae are perhaps rather easier to fill if some neuter substantive like βάπτισμα or κήρυγμα be restored. The vestige in the middle of the line is of little assistance, except that it indicates a somewhat tall letter, such as a usually is, but an η or ι, e. g., is also possible. For βάπτισμα κηρύσσειν cf. Mark i. 4, &c., and, for the likelihood of questions concerning a 'new baptism', John iv. 1-2 ἠκουαν οἱ Φαρισαῖοι ὅτι ᾿Ιησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ᾿Ηωήν, καίτοι ᾿Ιησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ᾽ οἱ μαθηταὶ αὐτοῦ. βαπτισμα would scarcely be too long for the available space.
and Luke v. 29–31, who has μετ′ αὐτῶν κατακείμενοι, and υγιάντες, which apparently stood in the papyrus, in place of ἵσχοντες. For οἱ ἱερεῖς cf. Luke xx. τ, where the MSS. are divided between ἱερεῖς and the more usual ἀρχιερεῖς. The vestige in l. 7 may well be the top of the α of ἀλλα. The restoration adopted of l. 5—7, producing a striking coincidence with the language of St. Luke, is likely to be correct, especially as both Matthew and Mark here use the simple ἀκούσας without amplification; but the passage will admit of a quite different treatment, e. g. ἀκούσας [ὅτι ἀγαθόν ὑπερὶ ὑμῶν ἔστιν. The frequent application of the term ὑποκριταί to the scribes and Pharisees in the Gospels would serve to justify its occurrence in this context.

Fr. 2 recto. Col. i.

ρῆσο
καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν: ὁ γὰρ μὴ ὧν κατὰ ὑμῶν ὑπὲρ ὑμῶν ἐστιν. ὁ σήμερον ὧν μακρὰν αὔριον ἐγγὺς ὑμῶν γένησεται, καὶ ἐν τού ἀντιδίᾳ κου...[.

..., and pray for your enemies; for he that is not against you is with you. He that to-day is afar off shall to-morrow be near you, and in ..., of the adversary ...

1–2. Cf. Matt. v. 44 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, Luke vi. 27–8 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. The actual combination προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν appears in Didache i. 3 προσεύχ.: ὑπὲρ τῶν ἐχθρ. ὑμ. ... καί οἷς ἔστη ἐχθρῶν; cf. Didascalia v. 15 ἐν τῷ εὐαγγελίῳ προείρηκα Προσεύχ. κτλ.

2–3. Cf. Luke ix. 50 ὃς γὰρ οὐκ ἔστιν καθ᾽ ὑμῶν ὑπὲρ ὑμῶν ἐστιν; similarly Mark ix. 40 with ἤμων for ὑμῶν. But in these two passages the Saying stands in quite another context, its occasion being the attempt of the disciples to prevent a man who was not a follower of Jesus from casting out devils in His name.

4 sqq. The restoration of ll. 4–5 is highly conjectural and rests upon no authority, but it appears to carry on well the line of thought: ‘Pray for your enemies, for they may be in truth friends, or if they are not now, they may soon become such.’ An analogous sentiment was early current in the Greek world, and is attributed by Aristotle, Rhet. p. 1396 b 23, to Bias, κατὰ τὴν Βίαντος ὑποθήκην καὶ φιλοῦσιν ὡς μισήσοντες καὶ μισοῦσιν ὡς φιλήσοντες, and p. 1395 a 25 ὡς ὑπερ φιλοῦσιν, ὡς μισήσοντες, καὶ ἄλλα μᾶλλον μισήσοντες ὡς φιλήσοντες; cf. Diog. Laert. i. 87, who also attributes the maxim to Bias, Soph. A. 679–82, Seneca, Ep. 95. 63 cum monemus aliquem ... ut ex intimis cogit abierit possi posse amicum: we are indebted for these references to Prof. J. S. Reid. Somewhat similarly the Greek proverb γνῶθι σεαυτόν is reflected in 654. 18–20.

In l. 5 [ἐγγὺς ὑμῶν γένησεται may be preferred to [ἐγγὺς παραγ.] as a clearer expression
of the real meaning, though a more general form would well accord with the proverbial character of the Saying. The supposed vestige of a letter preceding του in l. 6 is possibly the end of the cross-bar of the τ, and in any case is too slight to build upon: αὑτῷ τοι, e.g., would be suitable. The recorded precept about agreeing with the adversary quickly (Matt. v. 25, Luke xii. 58) would hardly suit this context. In l. 7 the letters may be divided έττ]ν ἐν φ or ἴνν ὁν; the third ν may equally well be μ.

1225. LEVITICUS xvi.

10-2 X 5.5 cm. Fourth century. Plate V.

A small fragment written in heavy sloping uncials of a type generally similar to those of the Oxyrhynchus Callimachus (1011) though at a less advanced stage of development. It may be assigned to the first half of the fourth century. Apart from the hand, a comparatively early period is suggested by the fact that the MS. was in the form of a roll, not a codex, the verso of the fragment being blank. The ink is of the brown shade which became common in the early Byzantine age. Some stops in the middle position show a somewhat darker colour, and may have been added subsequently. There is no margin in front of the first letters of ll. 4–5 and 7, and it is uncertain that these were the beginnings of the lines, though the text can be conveniently arranged on that supposition.


5. της: so FGN; om. BA.
1226. THEOLOGICAL FRAGMENTS

1226. PSALMS vii, viii.

10.5 x 6.8 cm. Late third or early fourth century.

The upper corner of a leaf from a papyrus book of early date, belonging perhaps more probably to the third century than the fourth. It is written in round upright uncial letters of medium size, and showing some tendency towards cursive forms, e.g. the occasional linking of ο to the following letter. Some marginal floursishes mark the commencement of a Psalm on the recto, and its number seems to have been written above the title. The usual contractions of θεός and κύριος occur. A second hand seems to have inserted an iota adscript at verso 8. The text is written stichometrically, the initial letters of each στίχος being slightly enlarged. It is of some interest as providing early attestation of one or two readings which have hitherto rested on inferior authority.

Verso.

[κς κρινει λαον κρινον με [κ]ε κατα
[την δικαιουσην]ην σου
[και κατα την ακακιαν] μου επ εμοι
[συντελεσθητω δη ποινηρια αμαριω]ων

5 [και κατευθυνεις δι]καιον
[εταξων καρδιας και] νεφρονς ο θεος
[δικαια η βοηθεια μοι παρα]θυ
[και σωζοντος τους ευθειας τη] καρδια
[o θεος κριτης δικαιος και] ισχυρος και μα

[κροθυμους]
[και μη οργην επαγων] καθ εκαστην
[ημεραν

Recto.

η [ψαλμος τω Δανειδ

κε 0 κς ημων α[ς θαυμαστον το]ν μα σου ειν [παση τη γη]
5 στι επηρθη η μεγαλουργεια σου υπερ
THE OXYRHYNCHUS PAPYRI

ανω τοιν ουρανων
εκ στοματος τηθηπιων και θηλαζοντων
κατηρτισον αινον
ενεκυν των [εξθρων σου του κα
ταλυσα[i] εξθρον και εκ
dικη[τη]

οτι

Verso 1. με: so ΒΝΡ; μοι Α and many cursives.
2. σου: so the cursives 27, 111 marg., 156, 202, 269, 283, 284.
3. εμοι: so ΒΝΑ; εμ R.
7. θ(ε)ω: του θεου ΒΝΑ; κυριου R.
8. There is a narrow crack in the papyrus between η and κ, and iota adscript may have been inserted here as well as at the end of the line.
11. Considerations of space make it probable that και stood before μη, as in Νο.α and numerous cursives.

Recto 1. The vestige of a vertical stroke is consistent with μη; but a figure in this position might refer to the page instead of the Psalm, the number of which could have stood in the margin.
2. In ΒΝΑΙ &c. ψαλμος is preceded by εις το τελος υπερ των ληνων, but these words are omitted in 151, 173.
9. ενεκυν: so 181, Cyril. Alex. vi, p. 400; ενεκα others.

1227. ST. MATTHEW'S GOSPEL xii.

Fifth century.

Fragment of a leaf of a papyrus codex, written in rather large upright uncial in which dark and light strokes are strongly contrasted. The hand bears a general resemblance to that of the Ascension of Isaiah (P. Amh. 1); it appears to point to a date in the fifth century. The ink is of the brown shade characteristic of the period. A stop in the high position occurs once, and there is one doubtful instance of a rough breathing. An agreement with D and a corrector of Ν is noticeable in l. 5 of the verso, and an unrecorded variant in recto l. 4, and apparently also l. 6.

Verso.

ακουσαντες xii, 24
[εἰπον] οὖν οὐκ εκθαλλεί | [τ]α δαιμονία εἰ μὴ εν τῷ [Βε] εξέβουλ' ἀρχοντὶ τῶν δ' αἰ]

Recto.

| [·] | [·] | [·] | [·] | 31 |
| [νυ] του ἄνω αφεθησαται αὖ | [τω] αὐτῳ οὐς δ' αὖ εἰ[πη] κατα | 33 |
[σατ]ε το δ[ενδρον] καλον [και]
10 [η] ποιησατε το δ[ενδρον]

Verso 3. εν : om. E.
[Βε]ιξ[θαυλ] : so CDEGKM &c.; βεεθαυλ BN.
5. ἵδων : so εδω D; εἰδω most MSS.
[θ] : so ΒΝD; CEGKLM &c. add ο [παπου].
10. [καθ] εαυτῆς : so most MSS.; εφ εαυτήν D, which also has στηρισταῖ instead of σταθη-

σεταί, and this may have stood in the papyrus.
11. [καθ] : εἰ δὲ καὶ D. That a slightly curved horizontal stroke above the next letter represents a rough breathing is uncertain.

Recto 2. αὖ : so D; εαυ most MSS. Cf. 1. 4, where εαυ is apparently universal apart from the papyrus.
4. οὐρα : om. MSS.
5–6. The reading of the papyrus here is very doubtful. MSS. have οὐκ αφεθησαται (οὐ
THE OXYRHYNCHUS PAPYRI

μὴ αφεθη B) autw followed by either oute ev touto tw aiowi oute (BNCD) or oute ev tw aiowi touto oute (K) or oute ev tw iaiowi oute (EFGLM &c.). [σεται avrw is possible, but then none of the recorded variants is reconcilable with the following letters, τω a little further on being clear. To suppose an omission of touto does not solve the difficulty, since [out] en is too long for the space and the vestiges do not suggest en. Possibly something other than αφεθησεται was written, but it was not μὴ αφεθη. Traces of ink above τοζυτ perhaps indicate a correction.

1228. ST. JOHN’S GOSPEL xv, xvi.

Fr. 2 (Col. ii) 18.5 x 5 cm. Late third century.

Fragments from two consecutive columns from a roll containing the Gospel of St. John. The text, written in an upright informal hand of medium size, is on the verso, the recto of both fragments being blank; but no doubt in other parts the roll included sheets which had previously been inscribed. There is a general similarity between the script of this papyrus and that of the second Logia fragment, 654, also on a verso; in 1228, however, the writing is somewhat heavier and approximating nearer to cursive. It is likely to date from about the end of the third century. The usual abbreviations of Ἰησοῦς, πατήρ, and ἄνθρωπος occur, but no punctuation-marks or other signs apart from the diaeresis. In both fragments the lines have lost their beginnings and ends throughout, and since they were of some length it is impossible to fix the points of division. Like the early fragments of this Gospel previously obtained from Oxyrhynchus (208), 1228 shows a good and interesting text, though, as often, its affinities are not strongly marked, and it does not agree at all consistently with any one of the chief authorities. Coincidences with the Codex Sinaiticus are frequent, but divergences are noticeable at ii. 4, 9–10, 27, 29.

Col. i.

av]των γεγραμμε[νοι oti xv. 25
] otav elthi o πα[ρακλητος
υμ]ν παρα του πρ[e
] πρ[e ekporo[ei[ai 2
5 ei]mon kai ὑμ[εис
ei]mon easte τ[αυτα xvi. 1
ск]αδαλισθη[τε [ 2
e]ρχεται ὁ[ρια

...
Χαριστεία ύψων η καρδία
ουδεις αιρει αφ [υμων [νυν 
νυν μεν λυπην εξετε [ουδεις αιρει αφ [υμων [νυν

χαριστεια ύψων η καρδία
ουδεις αιρει αφ [υμων [νυν 
νυν μεν λυπην εχετε [ουδεις αιρει αφ [υμων [νυν

The papyrus followed the same order as BNDGL; in AEGIKM &c. επ τω νομω αυτων follows γεγραμμενον.
2. ουν: ουν BN; ουν δε ADIL.
4. π(ατι)ρ(ος: πατρος μου D.
6-7. The ordinary text gives a somewhat shorter supplement than might be expected; but there is no recorded variant, and the spacing in the papyrus is not very regular.
16  THE OXYRHYNCHUS PAPYRI

5. νυν μὲν λυπὴν : SO BR (μεν ουν δ᾽ ἢ) C*DLM ; λυπὴν μὲν νυν AC.

6. exere: so BN*C ; εἴστητε ND*L.

7. αἰμα: so ΝΑCD*L ; αἷμα BD.

8. εἰσήδετε : εἰσήκουσε Ν.

9. o] τε εὐαγγέλια : so Δ (av) ; αὐτο τι BCDL, οτι αὐτ οι δι, οτι αυ Ν, οτι αὐτον αὐτον οτι άλλοι.

9–10. The papyrus agreed with ΑC*D in placing ἐν τω ονοματι μου before δωσει, which precedes in ΒΝC*L.

15. Either [α]Ιπ[α]Ιγγελω (ΒΝ (εκλησα) DC*KLM) or [α]Ιν[α]γ. (CcorrEGH) is possible.

16. The vestiges of the letters are doubtfully identified, but appear to suit the usual order rather better than that of Ν αυτ. εν τω ονομ. μου.

18. ιπαπα : so ΝΑC*L ; εκ BC*L. D omits εῖρηνδευ . . . πατρὸς.

21. ι[π]υ(πο)π[ο]: so ΒC ; o 1. ΝΑDL.

23. καὶ : so the best MSS.; καὶ νυν ΠC*L.

24. καὶ εἶμι: so ΑC*D ; κατα ΒΝC*L.

1229. ST. JAMES’S EPISTLE i.

121 X II-2 cm. Fourth century.

This papyrus leaf, as the pagination on each side of it shows, was the second of the book to which it belonged, the text commencing on the second page of the preceding leaf, while page 1 was either blank or, more probably, contained only the title. Nine or ten lines are lost at the bottom of the verso, and the height of the leaf when complete would have been approximately 19 cm., if the lower margin was of about the same width as the upper. When found the leaf was folded up, like a document, at right angles to the lines of the text. These are written in good-sized broad uncials, rather coarse and irregular in formation, though hooks and thickenings at the ends of strokes show an attempt at ornament. The fourth century is the date suggested. No abbreviations occur except the strokes over a vowel for a final ν at the end of a line; πατρὸς is written in full. A medial point is found once. Textually there is little to notice beyond the occurrence of the ungrammatical ἀποσκιάζομαι found also in ΒΝ in verse 17.

Verso.

β

7τη ταπειν[δου]σι αὐτον οτι

ας ανθος χορτου παρε

λευσται ανετείλειν γαρ

ο ηλιος συν τω κανωνει

5 και εξηρανεν τον χορτο

και το ανθος αυτον εξεπε
καὶ
σεν ἡ εὐπρεπεία τοῦ προσώ
που αὐτὸν ἀπολέτο ὑν
τῶς καὶ ο πλουσίος εν ταῖς
πορείαις αὐτοῦ μαραν
θησαία μακαρίος αὖ
ρό σὺ ὑπομενει πειρα
σμὸν στὶ δοκιμῶν γενὸ
μενὸς λημψεται τὸν


18

THE OXYRHYNCHUS PAPYRI

Recto 4. πλανασθαι is for -σθε.
10. ει: so most MSS.; εστιν Ν.
11. παραλλαγης: παραλλαγη MSS.
12. αποσκιασματος: so BN*; αποσκιασμα ΝΑΚΛ, edd.

1230. REVELATION v, vi.

4·1 x 7 cm. Early fourth century.

Fragment of a leaf of a book, written in a medium-sized sloping informal hand, approximating to cursive, and dating probably from the earlier part of the fourth century. The lines, which were of considerable length, have lost both beginnings and ends, and their distribution cannot now be recovered. The use of the numeral ζ for ἑπτά is in accordance with the character of the MS.; it is likely that τεσσάρων and τρεῖς in v. 6 and vi. 6 were similarly shortened. So far as it goes, the text shows a tendency to agree with that of the Codex Sinaiticus.

Recto.

\[ \text{i}δον \; \text{ει[κησεν} \]
\[ \text{Δαυ[ειν} \; \text{αι[ιξαι} \]
\[ \text{αυτ[ου} \; \text{κ[α]ε ει[δον} \; \text{ει} \]
\[ \text{ω[ω]ν} \; \text{και εν} \; \text{με]σω} \; \text{των} \; \text{πρ[εσβυτερων} \]
\[ \text{5} \; \text{ω} \; \text{ει[σφαγμενον} \; \text{ε]χων} \; \text{κερ[ατα} \]
\[ \text{] τα} \; \text{ζ} \; \text{π[α} \; \text{του} \; \text{θυ} \; \text{απεσπα} \; \text{[} \]
\[ \text{η[θεν} \; \text{και ει[ληφεν} \; \text{εκ} \; \text{της} \; \text{δι[εις} \]
\[ \text{οτ[ε} \; \text{ελα[βεν} \]

Verso.

\[ \text{κα[θη} \; \text{ενο[ν} \]
\[ \text{κ[i]αι} \; \text{ηκουσ[α} \]
\[ \text{χοι[νιξ} \; \text{σιτου} \; \text{δηναριου} \; \text{κ[i]αι} \]
\[ \text{δην[αριου} \; \text{και} \; \text{το} \; \text{ελεον} \; \text{και} \; \text{το} \]
\[ \text{5} \; \text{οτε} \; \text{π]νωξεν} \; \text{την} \; \text{σφραε} \; \text{[ιδα} \]
\[ \text{ηκοισα} \; \text{φωνη} \; \text{του} \; \text{τεταρτ[ου} \]
\[ \text{ει[δον} \]

\[ \text{8} \]

\[ \text{8} \]
Recto 2. αἴοιχα: so NA; o ανοιγών B.
3. εἶδον: so BN; εἶδον A.
5. εχον: so BNA; εχον P.
6. ζ: so BN (εττα); om. A.

ἀπεστα. [: probably the second π is a mere slip of the pen and ἀπεσταλμένα (N) or ἀπεσταλμένοι (A) was intended. A slight vestige following the second α suits α. B has ἀποστελλόμενα.

7. εἴληφεν: so NA; εἴληφεν την B, εἰλ. το βιβλίον some cursives, &c.
Verso 5. ἤπειρεν is a confusion of the two forms ἁπειρεν and ἤπαιρεν; the MSS. give the latter.
6. φωνη: so NA; om. B.
II. NEW CLASSICAL TEXTS

1231. Sappho, Book i.

Fr. i 17.7 x 13.2 cm. Second century. Plate II (Fr. i, 10, 56).

The authorship of these fragments in Sapphic metre and Aeolic dialect would in any case have been evident, and it is placed beyond question by two, if not three, coincidences with fragments expressly cited from Sappho; cf. Fr. i, i. 15-16, Fr. 16. 2-3, ii-12. The title of the roll is preserved in Fr. 56, but this, curiously enough, does not mention the name of the writer, giving only the number of the book and of the verses contained in it. That it is called Book i is in agreement with the statements of grammarians that the pieces in Sapphics were all included in that book; cf. Bergk, Poet. Lyr. iii, p. 874. The number of verses comprised in it, we now learn, was 1320, i.e. 330 stanzas. Very likely the other eight books, or some of them, were shorter than this, but even so Sappho's entire works may well have extended to something like 9,000 verses.

Substantial additions to the exiguous surviving remnants of this large output have lately been forthcoming from Egypt, where evidently the lyric poets were still popular in the Roman period; and further welcome contributions are now made by 1231 and 1232. The gain from the former, however, proves to be less than had been hoped. Except in Fr. 1, which has been built up from some twenty small pieces, the fragments have not fitted together at all well, and it is hardly to be anticipated that further efforts in this direction will produce a very different result. Still, five and a half consecutive and nearly complete stanzas of a poem of Sappho is a gift not to be despised; and for vocabulary and dialect even small and disconnected scraps have their importance. The two columns of Fr. i include remains of four poems, of which the first, as a reference to Doricha (Rhodopis) shows, was addressed, like 7, to Sappho's brother Charaxus. This is followed by what is no doubt the greater part of a graceful piece expressing the writer's deep longing for an apparently absent friend, Anactoria, whose name was already known as that of one of the intimates of the poetess; cf. note on Fr. i. i. 27-8. In the next column stood a poem of five stanzas addressed to Hera, part of which by a strange coincidence has recently appeared in P. S. I. 123, also from Oxyrhynchus. Of the succeeding verses not enough remains to indicate their theme. On what principle these poems were grouped within the
book is not evident; apparently the principle was not similarity of subject. It is noticeable that three consecutive pieces begin respectively with the letters α, π, ο (if αυ represents an original ωυ), which suggests that possibly there was a rough alphabetical arrangement; but the juxtaposition of these initial letters may be mere accident. Among the smaller fragments, Nos. 13, 14, 15, and 56 are again concerned with members of Sappho’s circle, another of whom, Gongyla, is named in Fr. 15. Fr. 56 was composed in honour of a wedding.

The MS. is written in an informal upright hand, of rather less than medium size; in style and effect this script recalls that of the Herondas papyrus, and it should be referred, like the latter, to the second century. Stops in two positions are used; and as usual in lyrics, accents, breathings, marks of long and short quantity, and signs of elision have been added here and there. In some of these additions the ink differs from that of the text, and to a certain extent at least they may be attributed to a second hand from which have also come occasional corrections and marginalia. Strophes are divided off by paragraphi, and an elaborate coronis marks the end of each poem. The accentuation of the papyrus is in conformity with the barytone system traditionally associated with Aeolic, and also exemplified in 7. In this and other points the orthography of the originals has been adhered to so far as possible, both here and in 1232–4, even at the cost of consistency. After all it may well be that the authors themselves were not invariably consistent; cf. Wilamowitz, Sappho und Simonides, pp. 91 sqq.

The views of Wilamowitz concerning the textual tradition of the Lesbian poets are substantially confirmed by the new discoveries, to the restoration and elucidation of which he has, by a fortunate combination of circumstances, himself so largely contributed.
Fr. 1. Col. i. Plate II.

ἔδοτε τὸ Shou Ἰαμάκαι

Ἐπὶ πὴ 1 Ne ἐν τῇ Ἰβροτεκῇ Ἰων δὲ δοὺς θυσίαν ὁ Σωτάρδενος και ἡ γαμαλέλας

τωτισέραταί ἤγχυδεμάρσσυνετοπονοησαι ἢν οἰδεναώσεπί ἡγανμελαι.

καὶ Ἰαμπτονγαρῖ λενυνακτορίατεβαμα καμάρυλμαλαμπρονιδηνπροσωπω
[1231. NEW CLASSICAL TEXTS]

Fr. i. Col. i. Plate II.

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ηπαυδωναρματακανοπλοισι
[. . . . . .]ἀχεντασ
[. . . . . .]μενουδυνατονγενεσθαι
[. . . . . .]αναθρωπι[. . . .]εδεχηνδ' ἀρασθαι

Col. ii. Plate II.

1 τεξσι
2 πλεσι
3 ποτ[.].η
4 ταναρατ
5 τοιβασιλ
6 εκτελεσ
7 πρωταμ
8 τη[.]βαπτο
9 ωκεδυνη
10 πρινδε
11 καθνων
12 νυνδεκ
13 καττοπα
14 αγνακαικα
15 [.]αρθ
16 [.]μφισ
2 lines lost.
17 . . . ανη
20 εμμενι
21 παπι
22 αυκεδι
23 ηνεπηνη
24 γλωσσαμ
25 μυθολογ
26 καινδρι
27 μεσδον
ἢ τὰ Δύδων ἄρματα κἀν ὀπλοισί(υ)
[ἐππομ]άχεντας.
[εὖ μὲν ἰδίμεν οὐ δύνατον γένεσθαι
[τοὺς] ἀν' ἀνθρώποις, π[εδέχην δ'] ἀρασθαὶ
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<td>]β’ ὑπίσσω</td>
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<td>]κατικύδ[</td>
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<td>τόδ’ εἰπη[</td>
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<td>]δ[</td>
<td>]αίρει δ[</td>
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<td>] ακα[</td>
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<td>]γισα[</td>
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<th>Fr. 9.</th>
<th>Fr. 10. Plate II.</th>
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<tr>
<td>]ἐπι[;]εσμα[</td>
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<tr>
<td>]ε’ γάνος δὲ κα[ [</td>
<td>]λ’ ἐπάβολ’ ἕσ[</td>
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<td>]</td>
<td>]ν δόλοφυ [ ... ]ε[</td>
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<tr>
<td>τύχα σὺν ἔσλα [</td>
<td>]τρομέροις π . [ ... ]λλα</td>
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| 1281. NEW CLASSICAL TEXTS | 27 |
28

THE

OXYRHYNCHUS

PAPYRI

Ἰασμελαινας
]

το

ne

Ἰχροαγηρασηδη “-ἶ
Ἰναμφιβασκει- a

Ἰελοισιναῦται

Ἰσπεταταιδιωκων

Ἰεγαλαισαηταιΐ
Ἰακαπιχερσαΐ
]
“Ἱμοθενπλεοιμῖ
Ἰδεταφόρτιεικί
Ἰνατιμ᾽ επὲικηΐ
wie
Ἰρεοντιπόλλ. [
Ἰαιδέκεϊ

᾿
Ἰτασαγάνασ
Ἰμα'λαβοισα
Ἰαεισοναμμι
]
Ἰρωνμαλιστα
Ἰασπί.]Ἰάναται[

10

15

Je

Freak

]
20

:

!

kevepyal

]

Ixepoof-]
lya

Ἰανταμεῖ
5

]

‘ke -[

7. ἐποτνιαΐ

Ἰαψατί

5

lov

Bret:

Fr. 13.

Ἰβλᾳῖ

Ἰανάγ οἴ

Jepyor'[. «Ἰλάτε[
Ἰνρεθοσδοκιΐ

Ἰεμνᾶσεσθ᾽αἱ
Ἰμμεσεννεοΐ

ησθαι

5. Ἰναυάᾶδηνχί

Ἰποημμεν-

5

Ἰενγαρκαικαΐ

Ἰεμήχειμοῖ
Jracavadyee . [
1δὲ

sal

Ἱμεν"πολι
5

]of.Jecarod[
-


1231. NEW CLASSICAL TEXTS

γ]ᾶς μελαίνας

[έλοις ναύται
μ]εγάλαις ἀήται[s

[α καὶ τ]έρω

ά]μοθεν πλέοιμ[]
] δὲ τὰ φόρτι' εἰκ[]
[ν] ἀτιμ' ἐπεικη[]

[ρέοντι πόλλ. []
]αι δέκ[σθαι]
[ε]ι
]

[ν ἔργα []
]χέρων[.]
[γα]
[]
[ρ] []

Fr. 12.

[βλα[]
]ἔργον' [άλ]ά τε []
[ν] ἰέθος δοκ[]
[θαι]

[ναῶδην χ[]
]ε μῆ' χειμο[ν]
[ῳσαν ἄλγεα . []
[δε]

[ν] []

Fr. 11.

[τὰς ἀγαίνας]
[μα' λάβοις]
[] δειμον ἀμμι
]
[ρουν μάλιστα

[ας π[λ]άναται []

Fr. 13.

[χρόα γῆρας ἡδη α[.
[ν] ἀμφιβάσκει
[ς] πέτασι διάκων
]

[τὰς ἀγαίνας]
[μα' λάβοις]
[] δειμον ἀμμι
]
[ρουν μάλιστα

[ας π[λ]άναται []

Fr. 11.
Fr. 14.


Fr. 15.


Fr. 16.
Fr. 14.

[... ὡς γὰρ ἀντιον εἰσίῳς ε[ε
[.......]

5 [οὖδαμά,] κάινθα. ὥς Ἐλένης, σῷ ἠἰό[κ]ήν
[οὔδεν ἄεικεσ,

[ai ἃμαχις θυάταις τόδε ὅ ὅθ[θ]τ] τὰ σά
[.......] παῖσαν κέ με τὰν μερίμναν
[.......] λαίος ἀντὶ[...]θοῖς δὲ

10 [] τ[..]ασ ε[ε]

γας ὁ[θ]οῖς

τα[ιν

παν]ννυχίο[δ]ήν

]

Fr. 15.

[.]. ν [.]. κ[έλομαι ο[ι[]
[Γογγύλα [.]... νθί λάβοισα μα [.
[γλα]κτίων. σὲ δηῦτε πόθος τ [.

ἀμφιπόταται

5 τὰν κάλαν. ἀ γὰρ κατάγωγις αὕτα
ἐπτώαις ἵδωσαν ἐγὼ δὲ χαίρω
καὶ γὰρ αὕτα δὴ τ[όδ]ε μέμψεται σου

[Κ]προγεν[ηα.

[τ]ᾶς ἀραμα[ι]

10 τοῦτο τ[ό]

[Θ]ᾶλλομα[ι

Fr. 16.

[.].[.] [θαμεών
[.].[.] [δ]τινας γὰρ
THE OXYRHYNCHUS PAPYRI

Fr. 17.

Fr. 18.

Fr. 19.

Fr. 20.
1231. NEW CLASSICAL TEXTS

[εὖ θέω, κήνοι με μάλιστα πάντων
[δηντε σίνοντα]

5 [………………….] ἀλεμάτ[ ]
[………………….] γώνω μ[ ]
[………………….] ου πρ[ ]
[………………….] αι

[………………….] σε' θέλω [ ]

10 [………………….] τοῦ]το πάθη[ν]
[………………….] λαν' ἐγὼ δ' ἐμ[αυτά
[τοῦτο σύ]νοιδα
[………………….] [………………….] εναμ[ ]

15 [………………….] ε[ ]

Fr. 17. Fr. 18.

]πθα[ ] γυμε [ ]
]ωμ[ ] προν δ[ ]
]ω νῦν [ ] ἦγ]νόσι επ[ ]
]ενατ[ ] δ]βρα,

τ]όλμαν [ ] ἰσομεθ [ ]
] ἀνθρῳ[π ] νῦν θαλα[μ ]
]ονεχ[ ]
] παῖο[ ]

Fr. 19. Fr. 20.

] πεπλ[ ] ]
] ο[.][.] ὤμωι[.][.] τε[ ] ]ον
] [.][.] [.][.] ] [ ]
] α[.][.] [.][.] απο[ ]
Fr. 21.

Fr. 22.

Fr. 23.

Fr. 24.

Fr. 25.

Fr. 26.

Fr. 27.

Fr. 28.

Fr. 29.

Fr. 30.

Fr. 31.
1231. NEW CLASSICAL TEXTS

Fr. 21.

Fr. 22.

Fr. 23.

Fr. 24.

Fr. 25.

Fr. 26.

Fr. 27.

Fr. 28.

Fr. 29.

Fr. 30.

Fr. 31.
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<th>Fr. 33</th>
<th>Fr. 34</th>
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<tbody>
<tr>
<td>Col. i:</td>
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<td>( \tau \alpha )</td>
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<td>( \rho \alpha )</td>
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<td>( \gamma \gamma )</td>
<td>( \alpha \alpha )</td>
<td>( \nu \nu )</td>
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<tr>
<td>( \kappa \kappa )</td>
<td>( \sigma \sigma )</td>
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<td>( \epsilon \epsilon )</td>
<td>( \mu \mu )</td>
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**THE OXYRHYNCHUS PAPYRI**

- Fr. 32
- Col. i: \( \tau \tau \)
- Col. ii: \( \tau \tau \)
- \( \tau \tau \)
- \( \tau \tau \)
- \( \tau \tau \)
- \( \tau \tau \)

- Fr. 33
- \( \alpha \alpha \)
- \( \eta \eta \)
- \( \eta \eta \)
- \( \eta \eta \)
- \( \eta \eta \)

- Fr. 34
- \( \rho \rho \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)

- Fr. 35
- \( \pi \pi \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 36
- \( \mu \mu \)
- \( \nu \nu \)
- \( \nu \nu \)
- \( \nu \nu \)

- Fr. 37
- \( \rho \rho \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)

- Fr. 38
- \( \rho \rho \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)
- \( \sigma \sigma \)

- Fr. 39
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 40
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 41
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 42
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 43
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 44
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 45
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 46
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 47
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 48
- \( \gamma \gamma \)
- \( \alpha \alpha \)
- \( \nu \nu \)

- Fr. 49
- \( \gamma \gamma \)
- \( \alpha \alpha \)
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<td>Κολ. ι</td>
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<tr>
<td>ππου</td>
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<td>σεσεων</td>
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THE OXYRHYNCHUS PAPYRI

Fr. 50.

ἐν ἠκαιγαρ Ἰγωδὲκ.

Fr. 51.

γοδεκ[

Fr. 52.

μαγ[ι

Fr. 53.

κομ[ι

Fr. 54.

σι[

Fr. 55.

ξεδόνη[ι

Fr. 56. Plate II.

παρθενοιδί[

παννυχισδομί[

σαναειδοι[

5 φασιοκολπω[ι

αλλεγερθη[

στειχεσοι[

ηπεροσσονα[

υπνο[ι]

10 μελω[ι α[
Fr. 50.

καὶ γὰρ [ 
τὰς μὲν [ 
ζάλεσαν κι [ 
]δρα χαρισμα [ 

5 στείχομεν γὰρ [ 
τοῦ ἄλλ ἀπ [ 
]

Fr. 51.

ἔγιν δὲ κι [ 
]ν ἔδ [ 
]χισμα [ 

5 πέμπτεθεο [ 
]αισ ἄλ[ 
]

Fr. 52.

λαὶ γ[ 
]δος μ[ 
]

Fr. 53.

σ[ 
]

Fr. 54.

πάρθενοι [ 
]

Fr. 55.

πάρθενοι δὲ [ 

Fr. 56. Plate II.

νυκτι.. [ 
πάρθενοι δὲ [ 

παννυχισθομεν [ 
σὰν ἀείδοιςαι φιλότατα καὶ νύμ [ 

5 φας λοκόλαπω. [ 

άλλ ἐγερθη[τ [ 

στειχε όσως [ 
ηπερ δοσον α[ 

οπον [θ]ομε[ν. [ 

10 μελῶν α. [ 

Χηθηδ.
Fr. 1. i. 1–6. These lines are on a detached fragment, the position of which is hardly certain, but is suggested partly by a strongly marked fibre on the verso, partly by similarities at the point of juncture on the recto. The length of the lacuna before ἄμβροτε is not a serious difficulty, the space being no greater than that before ἀϊλλά in l. 23.

2. The first letter is apparently either α or ε.


11. Doricha, whose name was recognized here by W–M, is not mentioned in the previously extant fragments. Her reappearance here gives fresh substance to the lines of Posidippus Σαπφῶαι δὲ μένουσι φίλης ἕτι καὶ μενέουσιν ωδῆς αἱ λευκαὶ φθεγγόμεναι σελίδες ὀνόμα σὸν μακαριστὸν.

13–34. 'Some say that the fairest thing on the black earth is a host of horsemen, others of foot, others of ships; but I say that is fairest which is the object of one's desire. And it is quite easy to make this plain to all; for Helen observing well the beauty of men judged the best to be that one who destroyed the whole glory of Troy, nor betheused herself at all of child or parents dear, but through love Cypris led her astray. [Very! the wills of mortals are easily bent when they are moved by vain thoughts.] And I now have called to mind Anactoria, far away, whose gracious step and radiant glance I would rather see than the chariots of the Lydians and the charge of accoutred knights. We know well that this cannot come to pass among men ...

14. γᾶν μέλαιναν: cf. Sapph. 1. 10, and Fr. 9. 6 below, 1233. Fr. 1. ii. 17. But the gen. or dat. would be expected rather than the accus., and possibly μελαιναν is a gen. plural in agreement with νιών (cf. e. g. Alc. 18. 2) and γῶ an error for γὰρ or γῆ.

15–16. ἔγω ... ἐραται = Sapph. 13.

18–19. The reading here is very uncertain. At the end of l. 18 σκ is followed by a rounded letter, ε, o, or possibly α; and next to this is a rather high stroke turning over to the left, which would suit ρ or perhaps δ; cf. ἐνώ in l. 30. The termination may be either ὁ[σ]α or ὀ[σ]α. Near the beginning of the next line an interlineated α, δ, or ι is more probable than a grave accent; and below this are vestiges of what seem to have been round letters. The reading adopted gives a fair sense and suits the remains sufficiently well, if the left shoulder of the π in σκοπεῖσα be supposed to have scaled off; σκοπεῖσα, apart from the dubious form, has led to no satisfactory restoration. The omission of one of the lambdas of κάλλος is a not unlikely error.

a before γαρ has been retouched or corrected.

23. παραγαγε seems to be the right word, and γα is possible, though not suggested by the very small vestiges remaining from the tops of the letters. Fr. 35 is not to be assigned to this stanza; cf. the note there.

25–6. These two lines apparently contained a general reflection on the weakness of human nature. ἐκκυμπτον was restored by W–M.

27–8. W–M's reconstruction of these two verses has been provisionally adopted, though it cannot be considered very satisfactory. The supposition of a corruption in a mutilated word is generally objectionable; moreover the π of απεοισας, though not impossible, is really more like ρ, i. e. ] παρεοισας, not της απεοισας, is the more natural reading. But it seems difficult to adapt this to the preceding remains and the apparent sense. If, as would rather be gathered from the gist of the whole poem, Anactoria was absent, οὐ must precede παρεοίσας, and there might also be room in the lacuna for another letter, e. g. κοῦ or -σ᾽ οὐ. In l. 27 μεμα is suitable, but μεμε is equally possible; of the ε there is hardly anything left. For the marginal v. l. μας cf. the spelling μιμαναθ', ὀμαναίας in the Berlin fragment (Klassikertexte, V. ii. 13. 2. 8 and 10). At the beginning of the line λ is far from certain, and σ might well be substituted.
The name Ἀνακτορία is given by Maximus Tyrius, De am. Socr. ὅτι γὰρ ἐκείνῳ Ἀλκιβίας τοῦτο τῇ Λεσβίᾳ Γύριννα καὶ Ἀρίς καὶ Ἀνακτορία. In Suidas, s.v. Ἀσκφώς, she appears as Ἀναγόρα Μιλησία; the same person is doubtless meant.

29. ρ of ἐφασόν appears to have been corrected. The mark of length above the α may be due to confusion with ἀφασόν; cf. P. S. I. 123, 5, where ἐφάσων has been written as a variant above ἀφάσων.

31. ὁ is for μᾶλλον ὁ according to the not in frequent use with verbs implying preference. For the comparison cf. Sapph. 85 ἐστι μοι κάλα πάς . . . ἀντὶ τάς ἐγὼ οὐδέ Λυδίαν τάσαι κτλ.

32. ἀπορούσα was suggested by W—M. a in the termination is written through an ε.

33–4. Restored by W—M, who as a completion of the stanza proposes, exempli gratia, ἐπὶ πάρθενο μακάρων ἐκοιτάων τῶν παρεόντων. For the neglected diagamma cf. Fr. 2, 7, and for the accent on γένεσθαι 1233. Fr. 8, 4 λάθε[σθ]α, which conflicts with γενέσθαι in 7, 6. ὅτι is written also in ii. 1232. Fr. 1, ii. 11 ἀνόρουσα, but ἀνδρέγυρῳ and ἀνθρέγγυτα in 1232. Fr. 1, iii. 2 and 5; cf. 1234. Fr. 2, ii. 7–8, Fr. 4, 9. A mark of short quantity seems to have been substituted for a mark of length above the first a of ἀφασόν.

ii. 1–11. These lines correspond with the fragment, also from Oxyrhynchus, recently published in P. S. I. 123, where rather more of the verses is preserved than here in 1231; their extent is shown by the brackets in the reconstruction above. The following tentative restoration by W—M of ll. 2–11 is printed by Vitelli ad loc.:

Πλάσιον δή μοι κατ᾽ ὄναρ παρέστα, πότνι᾽ Ἡρα, σὰ χαρίεσσα μόρφα τάν ἀράταν Ἀτρείδαι ἴδον πρῶτοι βασίλεις ἐκτελέσσαντες γὰρ Ἀρενός ἔργον πρῶτα μὲν παρ᾽ ὄκυρω Σκαμάνδρου τυίδ᾽ ἀποραθέντες ὄδον τελέσσαι οὐκ ἐδύναντο, πρὶν σὲ καὶ Δί᾽ ἀντόμενο μέγιστον καὶ Θυώνας ἱμερόεντα παίδα . . .

This seems to express successfully the general sense, but some modification is at any rate required in ll. 10–11, where a verb is essential in order to complete the sentence before νῦν δέ in l. 12; μέγιστον might be replaced by e. g. κάλεσσαν (W—M) or μάλαξαν.

1. Opposite this line in P. S. I. 123 the variant τῶμα, attributed to Νι(. ) (cf. 1174. iv. 23, note), is entered in the left margin. There can be little doubt that this annotation referred to the preceding column, in accordance with the usual practice of scribes at this period. But since the relative lengths of the columns of P. S. I. 123 and 1231 is indeterminable, the line concerned cannot be identified in Col. i of 1231.

2. The μ has been corrected from a.

4. In P. S. I. 123 the unmetrical v. l. ἐφάραν is written above ἀφάραν.

8. τί τί : so 7. 2; cf. von Wilamowitz, Textgesch. der Lyriker, p. 51'.

10. Δι᾽ ἀντι, not διὰν τις is indicated by P. S. I. 123, where marks of short quantity have been added above both vowels.

20–1. Perhaps Ἡρα, as W—M suggests.

22. ἐφάραν W—M. For ἂν instead of the Aeolic ἂν cf. i. 33–4, note.

Frs. 2–8. These small pieces have been placed together here on account of certain similarities in the appearance of their versos and that of the first column of Fr. 1; but the resemblance may be misleading.
THE OXYRHYNCHUS PAPYRI

Fr. 2. 2. μενοισα: the α is likely to be the final letter of the line.
7. or: or εΐ.[
8. Cf. Fr. 9. 29, and for the neglect of the digamma e. g. Saph. 19. 3.
12. Either εἰπηνυ or εἰπηγυ or -ηγυ.

Fr. 4. 6. The supposed grave accent may be part of an interlined letter like α or λ.
Fr. 9. 4. There seems to have been a marginal note opposite this line.
5. κρήτσας: of Alc. 82 τινέρει, and Johannes Gram. Compend. iii. 1 κρήτος.
12. Either εἴπηϊν or εἴπη | or -ῃς.

Fr. 10. 2. ἐσομυν η[ : or χαλέπα βαλην (= αβλαλ.), as W—M suggests.
3. δολοφυν is an unknown form, which may perhaps be connected with Hesychius’ δολφός = δελφίν. There is a dot above the second o, but this is presumably accidental, since the omission of the o would dislocate the metre.
12. It is probable that Alc. (?) 63 δειςον ημι ταν ἱκόλαν is to be recognized here.

Fr. 11. 2. An ink-mark above the vestige of the first letter suggests an interlinear correction or variant rather than an accent.

Fr. 12. 5. πναδόςν is an obscure form.
6. Perhaps α[αὶ δ]ὲ μή (W—M) ; but this will involve equally short supplements in the preceding and following lines.

Fr. 13. This fragment is evidently addressed to some of Sappho’s companions. The length of the lacunae at the beginnings of the lines has been estimated on the basis of l. 6 ; with a longer supplement there the others would need to be proportionately lengthened.
5-7. Restored by W—M, who further proposes πόλλα μ[έν] and πόλλαις δὲ θέων ἐόρταις κατ «ρη. This is attractive, but πόλλαις is unsatisfactory owing to the straightness of the stroke following πολ, which has the appearance of the top of an i. If [πόλλα μέν] is adopted in l. 5, a longer verb than [εἴχω]μεν must follow.

Fr. 14. A fragment apparently concerned with one of Sappho’s friends, who is compared to Helen. In estimating the length of the initial lacunae in ll. 3 sqq. the supplement in l. 5 has been taken as the standard.
1. ἤθη is very uncertain ; the two last letters might well be λγ, but these make an intractable combination.
3. εἰσίδω σε : or εἰσίδω[σι, the comparison with Helen then being attributed to others.
4. For the spelling ταυτάν for ταυτάν cf. 1233. Fr. 2. ii. 5. 1234. Fr. 2. ii. 10.
5-7. The supplements at the beginnings of the lines were suggested by W—M. That in l. 7, however, is rather shorter than is expected, and α or λ might be read instead of μ. The accent on ταν in this verse was possibly intended for a circumflex. For the elision before τ[αν] cf. 1232. Fr. 1. ii. 8, note.
8. παταν .. μεριμναν is noticeable, since the accentuation of such forms has been doubtful; cf. Fr. 17. 6 π[αιθαν, 1233. Fr. 22. 3 πολιταν, 1234. Fr. 2. i. 6 Αρετίδαν.
10. The marginal entry looks like a v.l., but the reading is uncertain.

Fr. 15. Part of a poem addressed, as was recognized by W—M, to Gongyla of Colophon, who is known from the notice in Suidas as one of the μαθήτριαι of Sappho, and is named also in Berl. Klassiker texte, V. ii. 13. 2. (4) 4.
ll. 2-8. ‘Take your milk-white robe, Gongyla, and come (?)’ Love again flits about
your fair form; for the sight even of the dress thrilled you. And I rejoice; for Cypris has this reproach against you.'

2. An imperative such as πρόβαθι is expected after [Γω]γύλα, but is not easily obtained, the ν before ἑΙ being certain. At the end of the line the name of some article of dress is wanted, and μα, if rightly read, suggests μανθέα or an allied form, but this seems to have been a masculine garment. The doubtful μ might well be ν.

6. επτόαισ': on this analogy επτόαισεν should replace the vulg. επτόαισεν in Sapph. 2. 6.
7-8. Restored by W—M.

Fr. 16. 2-4. The partial coincidence of ll. 2-3 with Sapph. 12 δττνας γάρ εἴ θέω, κύριο με μάλτοσα είνοντα was recognized by W—M, who suggested the restoration adopted in the text. Since the passage is quoted (Elym. Magn. 449. 34) in illustration of the form θέω, the omission of μάρμων διανέ, or whatever the latter word was, would be natural enough. The supplement at the beginning of l. 3 is indeed slightly longer than would be expected from a comparison of l. 12, where the reading is practically certain; but fourteen letters instead of twelve do not constitute a serious difficulty in a script of this irregular character.

9. ε Of θέλω was corrected from A.

11-12 = Sapph. 15 from Apollon. De pron. 324 b. Apollonius, who has ζωαν, writes ζωαν αύτα in the papyrus (cf. also Fr. 23. 1), both here and in Alc. 72. Bergk thinks ζωαντα more correct, but nevertheless prints ζωαν αύτα in the latter place.

13. The supposed stop may be the vestige of a letter, e. g. ε.

15. What has been taken for the tip of an ε is possibly a circumflex accent.

Fr. 18. 3. ιγνύας W—M. The acute accent on ν might perhaps be taken for a mark of length, but an alternative accentuation is more probable.

Fr. 21. 2. Perhaps αδίκεφας.

Fr. 23. 1. A mark of elision has very likely disappeared after εμ; at any rate the accent on ρ indicates the division εμ αύτα συνεργαι, as in Fr. 16. 11.

Fr. 32. This fragment appears to be in the same hand as the rest, and also to be written in stanzas; but ηρου (or ηρου;) is difficult, and in the next line any letter following σευ would be expected to be partially visible. For the marginal crosses in Col. ii cf. e. g. 841. A. iii. 31 &c., P. S. I. 123. 12. Fr. 33 also is doubtfully included here.

Fr. 35. A junction of two selides is apparently to be recognized in this fragment, which cannot therefore be assigned to Fr. 1. i. 23 sqq.

Fr. 37. 1. The γ is separated from the ι by a slight interval, and perhaps a stop followed the latter letter.

Fr. 50-5. These pieces are put together as having been found rather apart from the rest; but combinations with them are of course not to be excluded on that account.

Fr. 52. This fragment possibly joins on above l. 1 of Fr. 51.

Fr. 56. Conclusion of an epithalamium.
1. The doubtful κ might be μ, but the stroke following is too short for φ.
4. φιλότατα καί W—M.
6. Cf. Theocr. xviii. 54-5 εὐδετ' ἐς ἀλλάξων στέρνουν φιλότατα πνευματες καί τόθον, ἐγρέσθαι δὲ πρὸς δό μηπιλάθησθε. ἐγέρθεις might also be read.
7. σοίς : SC. εταίρου, φίλου, or some equivalent.
11. Similar stichometrical figures are found e. g. in P. Brit. Mus. 128, 732, and some of the Herculaneum papyri.
1232. Sappho, Book ii.

Fr. i 13.3 x 29.6 cm. Third century. Plate I (Fr. i, Cols. ii–iii).

Parts of three columns from the end of a roll, written in rapidly formed sloping uncials of medium size, and dating probably from the first half of the third century. Stops (in the high position), accents, and other signs have been inserted with some frequency, as usual in lyrics. How far they are to be credited to the original scribe is not easily determined; some of them may well have been added subsequently, especially if, as is quite possible, a second hand is to be recognized in the marginal adscript at Fr. i. ii. 3.

The attribution to Sappho is given by the subscription at the end of Fr. i. iii, and is further confirmed by the coincidence of ii. 10 with a citation from the second book by Athenaeus; moreover, it was already known from Hephaest. p. 42 that that book consisted of pieces in the so-called Sapphic pentameter of fourteen

Fr. i. Col. i.

[Ἀεγαρ]

[καλος]

5 ἄκαλακλονει

καματοσφρεναλ[σ]

ἐκατισδανε[λ]

αλλαγιτωφιλαι

αγχιγαραμερα

10

...
1232. *NEW CLASSICAL TEXTS* 45

syllables (cf. Sappho 32–7), which is the metre of the present fragments. They consist of remains of two poems. Of the first, composed for some nightly festival (cf. i. 8–9), no more than a few words from the conclusion remains. The rest of Col. i is blank, with slight vestiges of ink in one spot at the edge of the papyrus. The natural explanation, that ll. 1–9 were succeeded by some shorter verses in a different metre, is excluded by the statement of Hephaestion just referred to, unless the papyrus be supposed to have contained not a single book, but extracts from several; cf. note on iii. 8. It may be suggested as an alternative that a title stood here in Col. i; and it happens that a portion of such a title, having the words Σα[ϊφοῦς | μ]εϊλῶν, was actually found, with other literary fragments, in company with 1232. Possibly that fragment is to be assigned to this position. Cols. ii–iii, in which is preserved part of a poem on the marriage of Hector and Andromache, will then have been added as an afterthought, perhaps from some other source.

We are indebted to Mr. E. Lobel for several good suggestions on the text of this papyrus.

<table>
<thead>
<tr>
<th>Fr. i.</th>
<th>Col. i.</th>
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<tr>
<td></td>
<td>[v ]</td>
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<tr>
<td></td>
<td>[\lambda \varepsilon ] γάρ</td>
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<td></td>
<td>[\kappaάλος ]</td>
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<td>5</td>
<td>. ἄκαλα κλόνει</td>
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<td></td>
<td>[\kappaάματος φρένας ]</td>
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<td>[\varepsilon \ kατισδάνε[ι] ]</td>
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<td></td>
<td>[άλλο ] ἄγι [τ ] ὦ φίλαι,</td>
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<td></td>
<td>[άγχι ] γάρ [άμέρα. ]</td>
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</table>

: We are indebted to Mr. E. Lobel for several good suggestions on the text of this papyrus.
THE OXYRHYNCHUS PAPYRI

Col. ii. Plate I.

κυπρο [22 letters]αι.
καρυξηθ[.]θο.[ . . . . . ]ἐλε[ . . ]θείο

τάσταλασσασισι[.]θείον

εκτορκασευνήεμπορικοπιδα

θηβασεκ[.]ρασπλακιαστατοµ[.]καιω

αβρααντρομαχανεναντινευστηνμυον

ποντον’πολλαδ[ . . ]γυματαχρύσικακάμματα

πορφυρ[ . . ]δοκαστ[ . . ]κατακλισικήρματα


σολτρακλασικαστηςουσία[ . . ]κελοσι

φαμαδηλθεκαστηπολυνευρυχι[ . . ]φηλιοισι

ἀντικιλισσαστινασι[ . . ]πευτροχοιοι

αγ[.]καμισικοισ[ . . ]βαινεδεπασισχιοσ

γυναικοντάμαπαρθενίκα[.]κετ[ . . ]ψυφρων

χώριαρασπεραμοροβυ[.]κεσι

ιππ[ . . ]δανδρεσυπάγονυπαρ[ . . ]τιδι


δι[ . . . . ]αυτικιοι

γυν[.]δορεασισ[ . . ]τυγχαρον

ἴαις[ . . ]ανικοιφ

Fr. 2.

κελοιδειοι

Ἰανοναολζ

Ἰκοπειμενοι

Ἰτιδευ

Ἰωσδαραπαρί

Ἰνεδὲσ

Ἰφιλοσ

φαμαδηλθεκαταπτολινευρυχί.

οἸνφιλοισ'

ἀυτικιλιαδαισατιναι.Ἰυπευτροχοισ

ἁγ[ Ἰναιμιοισ' επί. Ἰβαινεδεπαισοχλοσ

γυναικωντάμαπαρθενίκα ἡτετί. . Πυσφυρων-

χῶριαρασπεραμοροβυ[.]κεσι

ιππ[ . . ]δανδρεσυπάγονυπαρ[ . . ]τιδι


δι[ . . . . ]αυτικιοι
Κύπρο... [22 letters]αι,
κάρυς ἴλθε Θε [. . . . . . . .]α[. . . . .] λει[. . .] θεις
"Ἰδαος τάδε κα[. . . . .] [. . . . .] εσ τάχυς ἀγγελος" ἀνω
3 a〈
τάς τ᾽ ἄλλας Ἀσίας πως ἀν κλέος ἀφιτον.
5 Ἐκτωρ καὶ συνέταιροι ἄγου τι ηλικώπιδα
Θήβας εῖν λάρας Πλακίας τ᾽ ἀπ᾽ ἄγου [ν]τῶν ἄβραν Ἀνδρομάχαν ἐνι ναῦσιν ἐπ᾽ ἀλειμόν
πόντων πόλλα δ᾽ ἠγυματα κρύσια κάρματα
πορφυρά καὶ ἁλα τ᾽ αὐ τις τάχυς ἀγγέλω: ἀνω
tάς τ᾽ ἄλλας Ἀσίας πως ἀν κλέος ἀφιτον.
5 Ἐκτωρ καὶ συνέταιροι [ν]τῶν ἀμφί ηλικώπιδα
Θήβας εῖν λάρας Πλακίας τ᾽ ἀπ᾽ ἄγου ἄβραν Ἀνδρομάχαν ἐνι ναῦσιν ἐπ᾽ ἀλειμόν
πόντων πόλλα δ᾽ ἠγυματα κρύσια κάρματα
πορφυρά καὶ ἁλα τ᾽ αὐ τις τάχυς ἀγγέλω: ἀνω
tάς τ᾽ ἄλλας Ἀσίας πως ἀν κλέος ἀφιτον.
Fr. 1. Col. iii. Plate I.

[...]

Fr. 2.

[...]

Fr. 3.

[...]

Fr. 4.

[...]

Fr. 5.

In. 3. Ἰδαῖος = Ἰδαος; cf. Sappho 44 Φωκάς, Alc. 9. 1 Ἀθανάς, &c. The mark of short quantity above the initial letter is mistaken. Below this line there has been an omission of one or more verses, which were supplied in the space at the top of the column, as indicated by the marginal ἄνω. No doubt the oblique dash to the left of the line also refers to the omission; cf. 852. Fr. τ. ii. 8.

4. Restoration here is rendered difficult by the uncertainty of sense and construction. τίοδε looks likely, but what is -ay? γ᾽ ἄν will hardly do. For the letter before απ, λ, ρ, or σ would be suitable, besides γ. W-M would boldly emend to κὰκ κλέος.

5-18. "... Hector and his comrades are bringing from sacred Thebes and Placia’s everflowing streams fair bright-eyed Andromache on their ships over the salt sea, with many golden bracelets and purple robes and treasure of goodly broideries withal, and countless silver cups and ivory." Thus he said; and in haste his dear father started up, and the tidings went forth in the spacious city. Straightway the sons of Ilium yoked mules to the swift cars and all the company of the women and slender-footed maidens mounted thereon, while the daughters of Priam took their seat apart. And the men yoked horses to the chariots, even all the youths.

6. Θήβας... Πλακίας: cf. Schol. A on Z 396 'Πρασέλης... κτίσας πόλιν ὑπὸ τὸ Πλάκιον ἄροι τῆς Λυκίας Πλακίαν Θήβην αὐτὴν ἀπὸ τῆς γυναικὸς ἐκάλεσεν. ἰράς, v. l. ἵρας: ἵρας has hitherto been regarded as the old Aeolic form (cf. 1233. Fr. 2. i. 25, 1234. Fr. τ. 9), ἵρας occurring only in later inscriptions (so too Theocr. xxviii. 7), while ἵρας is the Doric spelling, though also Boeotian. If ἵρας is the original spelling here,
it would substantiate the view that ἦρος is a contraction of ἕρος; cf. Hoffmann, Gr. Dial. ii, p. 313.


dι' ἄ[τ]α: the reading is very doubtful, and unsatisfactory as involving an assumption of an error in the papyrus, but nothing else suiting the conditions suggests itself. A letter marked as long must be either α, ι, or υ; and this is followed by two dots above the line looking like the top of a ν or a diaeresis. This combination points decidedly to αι; and a horizontal stroke preceding may well be part of the top of a π, or a diaeresis. There would, however, be room for a letter, if wanted, between this supposed π and the preceding α. A further objection to δι'ατα here is the questionable propriety of this epithet in relation to a town or district.

8. ἐλίγματα was restored by W—M; cf. Hesych. ἐλίγματα ψέλια. κάμματα is an interesting instance of a crasis with a word beginning with a digamma, and is to be ranked with the elisions in Berl. Klassiker texte, V. ii. 12. 21 ἐπι' ἐμμάτων, 13. 2. (2) 8 μέμναισθ' οἶσθαι; cf. Wilamowitz, Sappho und Simonides, pp. 94—5.

9. For ἀράπα, which was suggested by E. Lobel, cf. Hesych. τρόνα' ἀγάλματα ἢ βάμματα ἀνθέων, and Homer X 441 ἐν δὲ θρόνα ποικίλ᾽ ἔτασσε. The main objection to it is the acute accent on αὖ, which, if αὖ is read, is incorrect unless an enclitic followed; but αὖ {υ}[α] is too weak. W—M condemns αὖ as otiose and considers that an adjective defining the material should precede πολλα. The position of the stroke above the line indicates that the scribe wrote πορῴυρα, and the spelling of ἀργύρα in the following line was probably similar, though there would be room there for another vowel; cf. Sapph. 44 χερρόμακτρα δὲ καγγόνων πορφύρα (?).

10. φίλοις: the accus. is defensible on the analogy of e.g. Soph. Phil. 141 ἐς δ', ἃ τεκνον, τὸν ἐλάχεσθε, but it seems likely that, as W—M thinks, the word has come in by error from the line above.
14. αἰμιθέων was already attested in Elym. Magn. 452. 37; cf. 1233. Fr. 2. ii. 13
αἰμιθεων, Hoffmann, Gr. Dial. ii, p. 420.
16. For the single ρ in Περάμοι cf. e.g. Berl. Klassikertexte, V. ii. 13. 2. (2) 14
περεθήκαο. [ἐπήισαν W—M, who suggests as an alternative θυρευε[τες, θᾶκος ἦν.

Fr. 2. This fragment from the bottom of a column is no doubt to be assigned to
Col. ii. In l. 1 ἵκηκαο θεός seems inevitable; a dative in -σι in agreement with θεός must
then have preceded; cf. e.g. Sappho 11. πάρηθες in l. 5 is the natural antecedent of the
γύναικες προγενέστεραι of iii. 3.

iii. 1. The doubtful φ may be any other long letter such as ρ or υ.
2. ὄνεδέχνυτο: sc. τὸ μιπ? The supposed δ is more like λ, but this gives no word. It
would be precarious in this uncertain context to emend λιβάνωτον to λιβάνωτον.

3–6. ‘And the elder women all uttered cries of joy, and all the men raised their voices
in a sweet paean, calling on the Far-darter of the tuneful lyre, and sang of Hector and
Andromache, peers of the gods.’

3 The reading of the text ξ[λιεθς τὸ] ειχον accords better with the other imperfects than the
superscribed variant -ξαν.
4. The mark of length above the ε of ιαχον seems to have been drawn through
a diaeresis.
6. ἐμνηρ as a 3rd person plur. imperf. lacks analogy in Aeolic, but seems a possible
form (from ἐμμυσ). In Doric the vowel was usually shortened before -σ for -σω, but a long
vowel in this position occurs in Crete. At the end of the line either θεοίκελος or θεοίκελον
may be restored.
8. The doubtful η might be an ο, but a ρ following would be expected to be partially
visible. That the number of the book was added is not very likely; and hence the
possibility remains that the roll contained a selection from Sappho’s works and that a poem
in different metre preceded the Marriage of Andromache.

1233. Alcaeus.

Fr. 1 9·4 x 17·3 cm. Second century.
Plate III (Fr. 1. ii. 2, 8).

The identification of these pieces, apart from other clear indications of their
authorship, is guaranteed by the coincidence of Fr. 32. 2–3 with already extant
verses of Alcaeus. Like 1231, which belongs to the same find, they are much
broken up, and efforts at combination have only been moderately successful.
Nevertheless, Frs. 1, 2, and 4, at any rate, provide substantial additions to the
remains of the poet. The two columns of Fr. 1 are apparently in the same
metre, the Sapphic pentameter of fourteen syllables exemplified in 1232. In
Col. ii they are divided off by paragraphi into couplets; cf. Frs. 9–10 and Berl.
Klassikertexte, V. ii. 12. 1. Col. ii. At l. 8 a new poem begins, addressed to
Melanippus, the friend to whom, according to Hdt. v. 95, Alcaeus wrote the poem
describing his flight from a battle with the Athenians; cf. Alc. 32. That poem, however, the opening lines of which, apparently, have been preserved in a corrupt state in Strabo xiii. 600, cannot be identical with the one here, in which Alcaeus admonishes his friend to resign himself to the prospect of death, remembering the fate of Sisyphus. Perhaps, as Wilamowitz suggests, Alc. 93, which refers to Tantalus and seems to be in the same metre, belongs to this context. Fr. 2. Col. ii contains four Sapphic stanzas, admitting of satisfactory restoration, in which a contrast is drawn between Helen and Thetis. The latter is again referred to in the first few lines of Fr. 3, apparently Asclepiads. These are followed by two incomplete Sapphic stanzas describing a resort of maidens at the mouth of some river. Fr. 4 preserves twelve lines from the beginning of a poem in Sapphics addressed to the Dioscuri; cf. Fr. 12. 5–8, also Sapphic, where Aphrodite is invoked. Other metres are exemplified in Frs. 8, 32 (Asclepiads), 11 (cf. 13 and 17), and 22. There is therefore very considerable variety in these fragments, both of form and content. Little is known concerning the arrangement of the works of Alcaeus beyond the fact that they were distributed into at least ten books, with some regard to their subject-matter. Thus Book i contained hymns to the gods (Alc. 1, &c.), and Frs. 4 and 12 might well have been referred to this category, which, however, will clearly not suit, e.g., Frs. 1 and 32. It is a natural assumption that the present fragments are from a single book; but, if so, the principle of the grouping is here not easy to follow.

The papyrus is written in graceful upright uncials of medium size, to be assigned most probably to the second century. The hand is very similar to that of one of the Alcaeus fragments at Berlin (Schubart, Pap. Gr. Berol., Plate 29 b); cf. also 1082, the Cercidas papyrus. v sometimes has the shape of Ы, sometimes, though less commonly, of V. As usual, strophic divisions are marked by paragraphi, while a new poem is distinguished by a coronis. Some small corrections in the text have been introduced by a second hand, to which apparently the accents, marks of elision and of long or short quantity, and other signs are also due. In the punctuation, for which both high and medial dots are used, it is more difficult to distinguish, but this too, to some extent at least, is likely to be secondary. In Fr. 4. 4 a short oblique dash is used instead of a dot.
THE OXYRHYNCHUS PAPYRI

Fr. 1.

Col. i.

[...]

Col. ii. Plate III.

[...]

Γ...
οἱ

5 π'άκτιδι μ[. ...]αι

10 ἱππον ἐ[οίκ]οτες

15 ] [ . . . . . ]υ

. . . . . . .

Col. ii. Plate III.

ε[... [ τὸ ἀγαθὸν τὴν ὥραν τῷ τῷ ἔνδεικνύσθαι

5 φέρην λ[ τὸ γὰρ α[. . . . . . . . . . . . ][.

θέοισι[ν . . . . . . . . . .] εἰς κ[ε] θέλωσι[ 

Τί δ' ὃν ἐ[, . . . . .] Μελάνυππ' ἄμμ' ἐμοι; τί [ δινάσε[ντ' ὧτα με[, . . .] Αχέροντα μεγ[ 

10 ἡβαίναις ἀ]ελώ κόθαρον φάος [ὐστερον ὄψ[ε[θ' ]; ἀλλ' ἀγι μὴ μεγάλων ἐπ[ιβάλλεο. 

καὶ γὰρ Σίληφος Αἰολίδαις βασίλευς [ἐφα.
ἀνδρων πλειστανοησάμενοι
αλ. [ακα.]πολυυδριευνυπακάρι[15]
[. . . νυ[. .]νταχεροντεπεραιςεμ[]
[. . . ωμ[. .]θονεχηνκροιδίωσθα[]
[. . . λαυγαχθόου-αλλαγιμήτα[]
[. . . γαβασομεναιτοτακαλλοτα[]
[. . . ηποτπινατωνδέπαθνα[]
20 [. . . . . . .]μυσβοριασεπ[]

Fr. 2. Col. i. Plate III.
8 or 9 lines lost
10 [εσ[. .]] [αι]
[ν] 25 [νιραν[]
[. . . σων] [φορει[]
8 lines lost [εσ[. .]]
[σθα[. .]]

Col. ii. Plate III.
ωσλογοσκάκων[]
περρακακιπαίο[]
κ [ε[ε]]θειοπικρον-π[]
> ιλιονιραν·
5 ουτεάνταναιαιδ[]
παντασεσγαμομα [. []
αγετ'εκνή[.].]τοσέλων[]
πάρθενοναβραν
> εσδομονχέρρωνοσ-ελ[]
10 ζω. μαπαρθενω[ε]φιλο[]
> τηλεοσκαινηη[η]ιδωναριστ[]
εσθενιαυτον
> παιδαγέννατ'-αμιθεωρ[]
ολθιονξάνθανελτη[]
άνδρων πλείστα νοσάμενος [θάνατον φύγην]
άλλα καὶ] πολύδρης ἔων ὑπὰ κάρι [δις
15 [diu]μα[ε]ντ' 'Αχέροντ' ἐπέρασε, μ[έ]γας δὲ οἱ
[με]λαίνας χθόνος. ἀλλ' ἄγι μὴ τα[ι]
[κα]παβάσομεν αἳ ποτα κάλλοτα ν[ι]
[. . .]ν ὄττινα τῶν δὲ πάθην τα[ι]
20 [. . . . . . . . . .]μοι βορίαις ἐπὶ[

Fr. 2. Col. i. Plate III.

8 or 9 lines lost
10 ]ε[ι[. . ]]
]ν 25 ]
] ιραν
. . . . . . . . . . . .
8 lines lost
]σθαι[ ]

Col. ii. Plate III.

ὡς λόγος κάκων ἐγέτηλ' ἀπ' ἐργῷ
Περράμῳ καὶ παίω[ι τέλος φλοιοιν
ἐκ σέθεν πίκρον, π[ύρ]ι δ' αἰθάλωσας
ἐλιον ἐραν.
5 οὐ τ(ογαύταν Αἰακίδ' αἰς πόθητον
πάντας ἐς γάμου μάκ[αρας καλέσσαις
ἀγετ' ἐκ Νή[ρ]ησ ἔλων [μελάθρων
πάρθενον ἄβαρ
ἐς δόμον Χέρρωνος. ἔλυσε δ' ἄγι
10 ζω(μ)μα παρθένω φίλ[ῆτας ἀγαώ]
Πήλεος καὶ Νηρεΐδων ἀρίστ[ας,
ἐς δ' ἐνιαυτὸν
παίδα γέννατ' αἰμιθέων [κράτιστον
ὅλβιον ἐξάνθαν ἐλάτηρα πάλων.}
15 οιδαπώλοντ' αμφε[καπολιοσάντων.

5 νωμένκ'έννεκ'ε[κ.,]συνγερανοιςίνε[ηλθοιχλαίνανεξ.

20 τ[ε[.] ρώταλαιμπίθει[π[.] ιτώδειμη]

[.] . . . . .]μηδετ[.] . . . . .]λαμέν . [Fr. 3.]

5 ανδωνεκεληνα[αλιαν'αδεγονων] [τωτεκεομάννι [.] λιοσποταμωπαρ[.] ιπορφυριαναλασσα[.] ευγομενοσζαλαιαν]

10 ] . . . . .[.] λολαιπαρθενικαπέ[.] λομηρωναπαλαισιχερί [.] θελγονταιτο . ενωσάλει[.] τὸ ace Ἰιμοιδ᾽. .

[.] . . . . .]νωσο[.] Σῴν Δ ΣΝ ΡΣ ἐν ἰπο Ἰλίποντεϊ [.] ηδεληδασ [aie ce \] Oef Jol ] rpol -Ἰνητεκάστορ

Fr. 4.

[.] . . . . . . . . . .]οπο[.] Αίποντε[.] . . . . [.] μοιδ[.] νδεληβα[.] . . . . .]θι[.] ὧ[.] προ[.] νητεκάστορ
οἱ δὲ ἀπώλον ἀμφ᾽ ᾿Εἰλένᾳ Φρύγες τε καὶ πόλις αὐτῶν.

νώμεν κ᾽ ἐννεκ᾽ ἐ[καῖ] σὺν γεράνοισιν ἐ[ξήθον χλαίναν ἐξω[ν

ταῦτα ποιήσας τὰ ἔκακλη ὧδε δὲ μὴ πι[αξαν χλαῖναν ἔχων

. . . . .]μηδὲ τ[ά]
[- . . . . .]α μέν . [  

Fr. 3.

]. . . . . . . . . . .

]α[  

]. . . . . . . . . . .

αὐ[ν κάκφ τ[δ]φρ[α

]άσθον ἐκάλη Να[ἰδα

] ἀλίαν· α δὲ γόνων [Διος

] τῶ τέκεος μάνιν [  

]. λιοσ ποτάμων παρ[  

e[ις] πορφυρίαν θάλασσαν

] έξεργήσασθοι [αλαίαν

] . [ . . ].

] πόλαι παρθέναι πε . [  

] λων μήρων ἀπάλαισι χέρ[σι

]α θέλγονται τόθεν ὡς ἀλεί[φαρ

]ν ὠδωρ

Fr. 4.

[Δεύτ' "Ολυμπον ἀστέρ]οπο[ν] λίποντε[ίς

[παίδες ἐφθ]κμοι Δ[ιος] ἤδε Ἀ[ίδας

[. . . . . ω] θῷ[μ]ῳ προ[φάγη]τε Κάστορ
καὶ πολυ[...]κεσ'
5 οἰκατέυρη[...]καὶ ταλασσαν
παισανερχ[...]δωνεσππων.

ρηδανθρω[...]ἀτωλύσαθε
ζακρυοεντοσ

10 [...]νεθενλάμπροι[...]ντεσ.
αργαλειδε[...]ς[...]ροντεσ

να[...]λαιναι

[...]υψ[]
[...]υψ[]
[...]υψ[]

Fr. 5.

[...]ρανδ[]
[...]μων
[...]εμπω[]
... νυε[]

5 [...]δευκεσ[]
[...]παρποτ[]
... τουμειχ[]
... ραννοισ[]
... πώασετ[...]τ[]

10 [...]ποντεσα[]
[...]ανελθετε[]
[...]ντεσ[]

Fr. 6.

[...]θημ[]
[...]υππ[]
[...]μακαρο[]
... τανη[]

5 [...]τασ[]
[...]παρποτ[]
... τουμειχ[]
... ραννοισ[]
... πώασετ[...]τ[]

Fr. 7.

[...]πρατα[]
... έμει
... λαποσ
... ρωστατε[]

Fr. 8. Plate III.

[...]φασι[]
... μ[]
... εματατοιτα[...
καὶ Πολύδεὶκαν,
5 οἰ καὶ εὐρητοῖν χώνα] καὶ θάλασσαν
παῖσαν ἐρχεῖσθαι] ὥσπερ ἔπτωσιν ἐπὶ ἵππων,
ῥῆα δὲ ἀνθρώποις] θαύματος ὀρέσθε
ζακρύσσετος
εὐδεῖον] θρόσκοντες ἄν] άκρα νάων,
10 [τῇ] ἥλθον] λάμπροι πρωτοὶ . . . ἄντεις,
ἀργαλεῖς δὲ ἐν νύκτι φῶς φέροντες
ναὶ μὲλαινα.
[
[
[
[
Fr. 5. Fr. 6.

[ερανοὶ]
]ων
πιέμπωι [5]
] . . . ν γει[ ] . . .
]θεύκες [ ] . . .
] τοι μείνι[ 5]
τῷ]ράννοις
[ποίας π[.]ο[ ] . . .
10 [α. ποντες ι[ ]ηρατα[ ] . . .
[αν έλθετε [ ] . . .
[ντες [ ] . . .
[ ] . . .
Fr. 7.

Fr. 8. Plate III.

[πα]ρφασι[ ] . . .
]ἔμματα τοῦτ] ἄ [ . . [
THE OXYRHYNCHUS PAPYRI

Frag. 9.

αγ[...

Frag. 11.

ταφομεγήραστε[...


Fr. 10.

σκο[...

5 Μ[...]

μᾶτ [...]


Frag. 12.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]


Fr. 11.

αγ[...

5 α[...]

αναλασσαν

κω[...]

ακαταγρεί


Fr. 10.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]


Fr. 11.

αγ[...

5 α[...]

αναλασσαν

κω[...]

ακαταγρεί


Fr. 10.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]


Fr. 11.

αγ[...

5 α[...]

αναλασσαν

κω[...]

ακαταγρεί


Fr. 10.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]


Fr. 11.

αγ[...

5 α[...]

αναλασσαν

κω[...]

ακαταγρεί


Fr. 10.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]


Fr. 11.

αγ[...

5 α[...]

αναλασσαν

κω[...]

ακαταγρεί


Fr. 10.

σκο[...

5 δευρ[...

5 πλενή[...

aeide[...]
1233. NEW CLASSICAL TEXTS

5] εὐτέ με γῆρας τε[
] τὸ λάθε[ςθ]αι Χ[.]β'[]
]δων ἀπάλων σ' ὕμνως[
]ταί πολιατάν ὀλιγον σφ[ŋ]
] τὸ γὰρ ἐμμόρμενον ὑπ[ŋ]
]αις ἀνθρωποι τοῖς γεινομένοισιν
[kαὶ πάντα]α σόφος ἢ καὶ φρέσιν πύκναις
10] s παρὰ μοῖραν Δίου οὐδὲ τριχ[ŋ]
]λοντες ἅσαις με [ŋ]
]. φέρε[ςθα[ί] βαβυ[ŋ]

Fr. 9.

άγ[ŋ]
ακ[ŋ]
θ[ŋ]
ε[ŋ]
μάτ[ŋ]
νμφ[ŋ]
ικέτ[ŋ]
Ἐ[ŋ] εκ[ŋ]

Fr. 10.

κοσ[ŋ]
Δεῦρο[ŋ]
ἀβας[ŋ]
εξ αὐτο[ŋ]
πλένυ[ŋ]

Fr. 11.

αομαν[ŋ]
αν θάλασσαν[ŋ]
ϊω φέρεσθαι,
κὼν φέροιτο[ŋ]
α κατάγρει[ŋ]
Βαβύλων ίρας[ŋ]
Theκάλωνα[ŋ]
κρυδεντ' ἐγέρρην,
ν κατ' ἀκρας,
] τε κάσλον[ŋ]
] Δέλαο δώμα[ŋ]
]λο νόησθαι[ŋ]
στ' ἐφανώματ' ἀμμ[ŋ]
] τάστα τάντα[ŋ]
]ο [ŋ] αὐτοί[ŋ]
ἠς ἑιστρανΐ Ἰαισ Ἰαδεθυμί Ἰκίθαρισδὶ 

ἡμεσλαχοισί Ἰορύφανπόληοσ Ἰναφρόδιταϊ Ἰνγυνΐ 

καννομονΐ evpedabpol ποικίλαισκΪ [«Ἰνοτεφᾳϊ 

καννομονΐ evpedabpol ποικίλαισκΪ [«ἸνοτεφREFIX]]

καννομονΐ evpedabpol ποικίλαισκΪ [«ἸνοτεφREFIX]]

καννομονΐ evpedabpol ποικίλαισκΪ [«ἸνοτεφREFIX]]

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καννομονΐ evpedabpol ποικίλαισκΪ [«ἸνοτεφPREFIX]]

καννομονΐ evpedabpol ποικίλαισκΪ [«ἸνοτεφPREFIX]]
1233. *NEW CLASSICAL TEXTS*

**Fr. 12.**

εἰς ἵππαν[
καδὼν Χ[
μενόι[

**Fr. 13.**

⋯⋯


<table>
<thead>
<tr>
<th>Fr. 20.</th>
<th>Fr. 21.</th>
<th>Fr. 22.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἰρτατοῖ</td>
<td>αἰ</td>
<td>ἅρω</td>
</tr>
<tr>
<td>ἵνων</td>
<td>ἁσσα[</td>
<td>ἅμμυ</td>
</tr>
<tr>
<td>Ἱναδαὶ</td>
<td>ἁι</td>
<td>ἁπλλάταν</td>
</tr>
<tr>
<td>ἵπτε</td>
<td>ἦο</td>
<td>ἢοο</td>
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<thead>
<tr>
<th>Fr. 23.</th>
<th>Fr. 24.</th>
<th>Fr. 25.</th>
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<tbody>
<tr>
<td>ἱαγν[</td>
<td>ἁαἰςμ[</td>
<td>ἱσ[</td>
</tr>
<tr>
<td>]</td>
<td>ἁ[[ε][κρο[</td>
<td>ἐμ[</td>
</tr>
<tr>
<td>ἱνα[</td>
<td>ἅε[</td>
<td>ἅη[</td>
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</table>

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<thead>
<tr>
<th>Fr. 26.</th>
<th>Fr. 27.</th>
<th>Fr. 28.</th>
<th>Fr. 29.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἱαισδ[</td>
<td>]</td>
<td>ἁαιτ[</td>
<td>ἱβα</td>
</tr>
<tr>
<td>ἥβ[</td>
<td>ἁυ[</td>
<td></td>
<td>]</td>
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<thead>
<tr>
<th>Fr. 30.</th>
<th>Fr. 31.</th>
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<tbody>
<tr>
<td>ἱπ[</td>
<td>ἱε[</td>
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<tr>
<td>]</td>
<td>ἱλο[</td>
</tr>
<tr>
<td>ἱαιξ[</td>
<td>ἱκο[</td>
</tr>
<tr>
<td>ἱανμο[</td>
<td>ἱασθ[</td>
</tr>
<tr>
<td>5 ἱαιρατι[</td>
<td>5 ἱαιρ[</td>
</tr>
<tr>
<td>ἱαισιτο[</td>
<td></td>
</tr>
<tr>
<td>ἵ[</td>
<td></td>
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<thead>
<tr>
<th>Fr. 32.</th>
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</thead>
<tbody>
<tr>
<td>[··]ρ[··]πιοτο</td>
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<tr>
<td>Fr. 26.</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>μασδ[</td>
</tr>
<tr>
<td>φο[</td>
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<tr>
<td>πρ[</td>
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<td>[</td>
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<td>] νδ[</td>
</tr>
</tbody>
</table>

Κατ τάς πόλας παθότας κεφάλας χεθον ἐμοὶ μύρον

[F]
καὶ κατατωποῦν πονὸν κακά

ἐδοσάν πεδαδάλλῳ

Ἱνθ-, Ἰωπωνοδημῆς Ἰηνί. ε Ἰφαῖς ἀπὸν

Fr. 33.

Fr. 34.

ιςμᾶς

ζῶλας

μενᾶς

σπαλαμί

ὄπτοσεκ

σεπόλω

With the exception of the two final letters of l. 5 this column is contained on a detached fragment, but its position is rendered almost certain by the correspondence of the fibres of the papyrus.

3. Either ἐλίσσαμεν or ἐμίαι or ἐδίπλαυ is possible.

14. The letters after ἀχυ have been corrected and what was intended is uncertain; perhaps ἢ was originally written.

ii. 8-17. '... How can you suppose that, when you have crossed Acheron's whirling stream, you will thereafter see the pure light of the sun? Come, seek not after high things. For king Sisyphus son of Aeolus, most cunning of men, thought to escape death; yet for all his wit he was stricken by fate and twice passed over the whirling stream of Acheron, and the mighty son of Cronus set for him a heavy task below the black earth.'

8-9. A new poem begins at 1. 8; the first letters may be divided in various ways, of which τί ὧν ἔι is perhaps the best, though ὧν for οὖν lacks authority in Aeolic. For Melanippus cf. introd. p. 50. In 1. 9 there is some error, as the metre shows; the defect may be cured by the transposition of ἐκμάετρ', but the apparent recurrence of this epithet in 1. 15 is somewhat suspicious, and there may be a deeper corruption. The general sense, however, is evident. At the end of 1. 9 the doubtful ἢ may be ἦ, hardly π.

10-16. The restoration is for the most part due to W-M.

10. The iota adscript in ἀελίωι must be erroneous; cf. Fr. 2, ii. 10 and Fr. 4, 3, where iotas have been deleted. The Doric form κόθαρον is here first attested for the Lesbian dialect; cf. στρότος, ἃς, &c.
καὶ κατ’ τὸ πολ[ῶν στήθεος
ποιόντων κάκα [ 5 ἐδομαν πεδὰ δ᾽ ἀλα[ν
[ἀμθρίων, ὁ δὲ μὴ φ[  ]ην[. ] φαίνθ᾽ ἀπολ[  ]

Fr. 33.

Fr. 34.

[ ] α[  ]φ[  ]
[δαλα[  ]ομενα[  ]
[  ]
[φαλαμ[  ]διποσε κ[  ]
[σε πολω[  ]

11. ἄγι = ἄγε: cf. 1232. Fr. i. i. 8, note.
12. Αἰολίδαις: so Ροιδαις, 20 βορίαις.
14. [δίς: cf. e. g. Theognis 702 sqq. Σινινόν Αἰολίδαν ὅς τε καὶ ἐξ ᾿Αἴδεω πολυβρεῖσον
ἀνῆλθεν κτλ., Schol. Pind. Οἱ. i. 97, Eustath. 1701. 50.
18. [κα]
[καταβάσομεν] may be regarded as analogous to ἀείς in Sapph. 11; a fem. participle
[καταβάσομεν] is unlikely in this context. At the end of the line γ or π could be read
instead of ν.

Fr. 2. i. 22–8. These remains are on a detached fragment which is conjecturally placed
here on the strength of a junction between two selides. In l. 24 the mark of length on α is
doubtful.

ii. 1–16. 'Through thee, it is said, there sprang from evil deeds a bitter end for Priam
and his sons, and thou didst consume with fire sacred Ilium. Unlike to thee was the fair
maiden whom the son of Aeacus, inviting all the blessed ones to the marriage of his desire,
took from the halls of Nereus and led home to the house of Chiron. And the chaste love
of noble Peleus and the goodliest of the daughters of Nereus loosed her maiden girdle, and
in the space of a year she bore a son, mightiest of demigods, happy driver of chestnut
steeds; but the Phrygians perished for Helen, they and their city.'

1 sqq. Of these verses, of which the general sense is evident, some, e. g. ll. 6–7, 14–15,
can be completed with practical certainty; of the others a restoration exempli gratia has
been made by W–M.
F 2
4. For the diplē in the margin here and at l. 12 cf. e. g. 859. i 7, 841. IV. 35, &c., and, in prose texts, 1241. v. 5, &c., 1248. 1 15.

5. For the spelling reavrav cf. 1231. Fr. 1 4, note.

9-10. In the restoration adopted it is assumed that a dot above the ε of παρθενωι was a mark of deletion supplementing the stroke through the letter. But this dot might also be regarded as a stop, which would require some such supplements as ἔλυσε δ᾽ αὔτει . . . φιλόϊτας δ᾽ ἐκράνθη (?) In any case the nom. φιλόϊτας is demanded by the following genitives. There is not room for ἐκμμα and perhaps ἐκμμα was written.

13. γος seems to have been altered from φ. For aἰμιθέων cf. 1232. Fr. i. ii. 14, note.

17. The paragraphus below this line and the apparent unsuitableness of the words as the opening of a poem suggest that there is some dislocation here. It would be easy to suppose that the verse is out of its true position, having perhaps come in from the margin of an earlier copy; but this is an insufficient remedy, since l. 18 also makes an unsatisfactory commencement of a new poem.

18. A disyllable would be rather expected before σιν, but the κ is quite certain and there can be little doubt that κ[α] in was the first word; the metre of l. 20 may be the same. At the end of the line above the doubtful ε there is a vestige which would suit a grave accent, but is too small to be clearly identified.

20. . πορῶλοι is perhaps a proper name. ρ, the top of which has been rewritten by the corrector, is preceded by part of a vertical stroke which would well suit π. The curved stroke below the line shows that the letters are to be combined in a single word; cf. e. g. 852. Fr. i. ii. 22, 1082. Fr. i. ii. 18. For πίθεις cf. the Homeric forms πιθήσω, πιθήσας. 'The πὶ has been converted from a σ.

21. τὰ[α]υρτὲς sees a more likely division than τ[ά]υ ὀδε. For the name cf. e. g. 852. Fr. ii. 22, 1082. Fr. ii. 18.

Fr. 3. 4-7. The supplements suggested by W–M proceed on the supposition that the reference is to Thetis, who appeals to Zeus to vindicate Achilles. In l. 4 ηπ might be read instead of φ.

8. A new poem is marked by the change of both metre and subject. The first stanza describes a river flowing out to the sea, the second the maidens who resorted thither.

10. The last five letters have been written over something else which has been washed out. ύστερα may be regarded as another form of ἔλην or as an adjective derived from that substantive.

12. Perhaps τετάρτων τοῦτοι. At the end of the line πε is followed by the tip of a vertical stroke which would be consistent with γ, κ, π, ρ, πε[κ]οται would not be out of place, and the sentence might continue [κατά]λεγον κάρων . . . [ἀπο] τοῦτον τετάρτων, though this would not account for the apparent stop in l. 14, which rather implies a preceding participle, or else ἕληνος τῶν.

14. ἄλει[φαι]ὶ W–M. ταῦτα is very doubtful, but the remains suit ε and ε better than anything else. τέρεις is inadmissible and τε ταῦτα would be unsatisfactory.

Fr. 4. 1-12. 'Come, mighty sons of Zeus and Leda, leave flashing Olympus and appear . . . O Castor and Polydeuces, ye who come over the broad earth and all the sea on your swift steeds, and lightly save men from chill death, leaping on the tops of the well-benched ships, shining afar . . . 'and bringing light to the black ship in the stress of night.'

1. This line, of which the opening words were restored by W–M, was no doubt the first of the poem. For ἄστεροπον he refers to Arcadius, p. 67.

2. W–M prefers ὀφθ[ίμοι]ς to ὀθρ[ίμοι]ς or ὀλκ[ήμοι].
3. The genitive has been substituted for the dative by the deletion of the iotas adscript, as in Fr. 2. ii. 10. W-M suggests [ἰλλάω] (cf. Berl. Klasstkertexie, V. ii. 12. 2. 19 ἰλλάεντι θύμω), which however hardly fills the lacuna, besides leaving the correction unexplained.

5 sqq. For the Dioscuri as preservers from peril by sea cf. e.g. the Homeric Hymn xxxii. 6 sqq., Eurip. Helen. 1495 sqq., Lucian, Deorum Dial. 26. 2 καθιππεύει τι πλοίον καὶ τῶν ναυτῶν χειμαζόμενως ἤδη, ἐπικαθίσατον ἐπὶ τὸ πλοῖον οὓς ἐμπλήντων. Lines 9-12 might even be given a reference, unparalleled at an early date, to the phenomenon known as St. Elmo's fire. Cf. the fragment of a romance in Hermathena, xi, pp. 322 sqq., Il. 55-7 πολλαῖς δὲ καὶ τῆς κεραίας ἐβάλοντο πυρσοὶ βραχεῖς ἐς ἑκάτερον, ἐπὶ διάπτρυ, καὶ ἐμμόρμενον εἰς τοῦτο διασκόρρωμα προσωρινά [legate. ἐπὶ κτλ., Lucian, Navig. 9 λαμπρὸν αὐτὸν καθιππεύσα ὑπὸ τοὺς ἐπικαθίσαντος τὴν καρχήσιον, Charidem 10 ἄκρα ἄκρα ἄκρα ἄκρα καθιππεύει τὸ πέλαγος καὶ οἰκοδομεῖ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας, Fliny, H. N. ii. 10 περί θησαυρίων... ἐπέπεσαν σεμαρεία σεμαρεία, Lucian, Navig. 11. Καὶ πολλαῖς προτόντες καὶ τῆς κεραίας ἐβάλοντο πυρσοὶ βραχεῖς ἐς ἑκάτερον, κεραία, καρχήσιον, &c., in these passages rather suggest some form of πρότονοι in Fr. 10, e.g. προτόνοι ἐμμόρμενον, the original omission of πρό- being due to the preceding -τρο-. But the uncertainty as to the nature of the insertion makes any restoration very doubtful.

7. The corrector's variant ἅψεσθε is perhaps preferable to λέσθε.

Fr. 5-7. These three fragments are placed here on account of a similarity in the condition of the papyrus to Fr. 4. But the metre shows that Frs. 5 and 7, at any rate, come from a different poem, even if they belong to the same column.

Fr. 5. 7. The doubtful ν could be λ or μ.

11. The θ has a slightly inclined stroke through it, the scribe apparently having begun to write some other letter.

Fr. 6. 2. Not Μελανιπποί.

4. The supposed acute accent may well be a circumflex on a letter further away (v. 2.).

Fr. 8. Fragment of a poem in greater Asclepiads; cf. Alc. 37, 39, &c., and Hephaest. 60 τὰ δὲ ἀσείωστοι καλεῖται Σαπφικὸν ἑκκαιδεκασύλλαβον, οὐ τὸ τρίτον ἄλλα Σαπφοῦς γέγραπται, πολλὰ δὲ καὶ Αλκαίου ἁρμάτων.

7. ἐμμόρμενον = εἱμαρμένον. The second e has been corrected by the second hand from a.

9. [καὶ πάντα] W-M.

10. 'Not a hair is lost but by the will of Zeus' must be the sense, a remarkable early parallel to Matt. x. 30.

11. [ἐνεγκόντες, which W-M suggests, would not fill the lacuna if [καὶ πάντα] is right in l. 9.

Fr. 9. This fragment from the top of a column can hardly belong to the same column as Fr. 1. ii, owing to the different texture of the papyrus. Line 7 might be Alc. 85.

Fr. 10. Two dark fibres on the verso prove that this fragment is not from the same column as either Fr. 1. ii or Fr. 9. Lines 2-9 form a single short poem.

4. ἐξ αὐτοῦ: or perhaps ἐξ Ἀλκαίου; cf. Berl. Klasstkertexie, V. ii. 12. 2. 8, where the compound ἐξάισως apparently occurs.

Fr. 11. 10. There may be a reference here to Alcaeus' brother Antimenidas, who when exiled from Mitylene went to Babylonia; cf. Alc. 33. A low dot after the σ of βαβυλωνος is probably unintentional.
12. πόλεμον or some similar word is probably to be supplied before κρύοεντα; cf. e.g. Hesiod, Th. 936 έν πόλεμῳ κρύοεντι. If the metre is the same as e.g. Sapph. 76–8, πόλεμον κακρυοεντα, as W–M suggests, might well be restored.

Fr. 12. A fragment in Sapphic metre. Lines 5–8 are evidently an invocation to Aphrodite, and possibly a new poem begins here; τειμενος and δε] (or κάκ) W–M. In l. 7 χρυσοστήφαλ' Αφρόδιτα might be restored, as in Sapph. 9.

Fr. 13. The metre is perhaps that of Fr. 11, but the colour of the papyrus is different. In l. 5 W–M supposes λυθίης to be a proper name formed like Πευθάνης (1234. Fr. 6. 10), Στράτης (Alc. 94).

Fr. 14–15 are apparently in Sapphics. The former is from the top of a column; στεφανίνα cannot be read in l. 4.

Fr. 16. 3. W–M suggests γηράσσα from a form γηράσης, not otherwise found. Cf. Berl. Klassikertexte, V. ii. 12. 2. 19, where ἀλάρεν = ἰλαρῷ.

Fr. 17 does not join on either to Fr. 11 or Fr. 13.

Fr. 18. 5. The last letter is probably ε, not η.

Fr. 19. 2. Spots of ink above οἱ may represent a circumflex accent, which would point to οἶνος.

Fr. 20. This fragment might well belong to the same column as Fr. 12.

Fr. 21. 2. A thin diagonal stroke through the e was probably intended to delete that superfluous letter.

Fr. 22. That this scrap belongs to 1233 is not certain.

Fr. 32. 2–3 = Alc. 42. The tail of a coronis opposite l. 3 indicates that these verses were the beginning of a new poem.

4. πωνόντων; cf. Alc. 20 πώνυ, 52 πώνης.

7. Perhaps [ε]μ[ω], as W–M suggests.

Fr. 33. The metre is again Sapphic.

Fr. 34. This fragment is hardly to be combined with Fr. 33. 6–7.

1234. Alcaeus.

Fr. 2 14·3×27·3 cm. Second century. Plate IV (Fr. 2).

The following fragments are written in a fine upright script which may be assigned with much probability to the latter half of the second century. It is a specimen of the oval type of uncials, much resembling 665 (Part IV, Plate 1); cf. also 7 (Part I, Plate 2), which, though the letters are more sloping, is in very
similar style. The date suggested is further supported by the cursive marginalia, which are perhaps more likely to fall within the second century than the third; the hand in which these are written is much like that of the annotator in 841, the Paeans of Pindar. Whether the author of the scholia was also the diorthotes who has occasionally corrected the text is not clear, neither is the responsibility for the accents and other lectional aids, which seem at any rate in part to be subsequent additions; they are of the same character as in 1231–3, but include an example of the diastole in Fr. 2. i. 6.

The bottoms of six columns are preserved, the order of which is not definitely fixed except in the case of the two columns of Fr. 2; but it seems probable that the columns were consecutive, and the arrangement adopted is suggested by the appearance of the papyrus, which deteriorates in condition as the later columns are reached. The relative position of Frs. 4 and 6 is quite uncertain. That the author is Alcaeus is at once evident from the style and the personal allusions, and is implied by the scholium on Fr. 2. i. 14–15, in which the name of the poet is expressly mentioned. In subject these fragments are much more homogeneous than 1233, having for the most part an obvious political bearing, and so coming into the category of Στασιωτικά. Fr. 1 contains remains of four Sapphic stanzas, describing some opponent as a ‘shameless one’ and a ‘cunning fox’ who ‘hoped to escape detection’, and referring to an understanding with the Lydians, who had offered a sum of 2,000 staters to assist the party of Alcaeus to ‘enter the sacred city’. Whether the ‘cunning fox’ is Pittacus is not evident; he, however, is certainly the subject of the poem of which the conclusion is preserved in the first column of Fr. 2. This was written during the ascendancy of Pittacus, no doubt during the exile of the poet, who hopes that the fortunes of war may yet be reversed and peace thereby restored to the state. Allusion is made to the aristocratic marriage of Pittacus and to discreditable relations with the tyrant Myrsilus. The piece is written in stanzas of four verses of which the second and fourth are regular lesser Asclepiads (cf. Alc. 33), while in the first and third the first choriambus is replaced by ὁ — ὁ, a variation described by Hephaestion, p. 34, under the name of Ἀλκηστὶς ὁ ὁ ὁ and illustrated by Alc. 62; in the three remaining instances of the third verse ὁ — ὁ only appears, but that may well be accidental. This is followed by the two opening lines of an Alcaic poem addressed, according to the marginal note, to a favourite of Alcaeus; it is the only one represented in the papyrus where a more or less direct political reference is not apparent, but of course something of the sort may easily have been developed in the sequel. At any rate personal antipathies are prominent again in the next column, which is in the same metre and dwells, in rather obscure terms, upon the ignoble birth of a man who had
risen to high station. Probably the person meant is Pittacus, whose Thracian origin (Suidas s. v., Diog. Laert. i. 74) would lend itself to a diatribe of this kind. Fr. 3, again in Alcaics, is closely similar to extant fragments of Alcaeus (18–19) in which the imagery of a ship in stress on a stormy sea is applied to civil discord.

The poet’s concluding invitation to a friend to drown care in the wine-cup is analogous to Alc. 35, and illustrates afresh his tendency to combine festivities

Fr. 1

Fr. 2, margin.

Fr. 2. Col. i. Plate IV.
with politics, and the close connexion of the Stasiotica and the Scolia. Frs. 4–6, which like the two preceding columns are in Alcaic stanzas, are in an inferior state of preservation, though enough remains to show that they too had a controversial and political character. A tantalizing allusion to an event which happened in the poet’s childhood occurs in Fr. 6. 7–8.

Fr. 1.

1234. NEW CLASSICAL TEXTS

Fr. 2, margin.

Fr. 2. Col. I. Plate IV.

[Image of the page with text and diagrams]
τρόπην' εκδεχύλωτῶδελαθόιμεθαν"

χαλάσσομεν δετασθυμοβόρωδυασ
εἴν φύλωτε μάχασ' τἀντισολυμιων
ἐνωρσε δαμον μεισαυάταν αγων

καίχοροιν' ουτωτον ουτονομισδεται

Col. ii. Plate IV.

Fr. 3, margin.

Fr. 3.
τρόπην, ἐκ δὲ χόλω τῶδε λαθοίμεθ' ἄν,
10 χαλάσσομεν δὲ τὰς θυμοβόρω δίας
ἐμφύλω τε μάχας τάν τις Ὀλυμπίων
ἐναρπε δήμον μὲν εἰς αὐτάν ἀγον
Φιττάκφ δὲ δδίδοις κύδος ἐπήρ[ατ]ίον.

Φίλος μὲν ἧδθα καὶ ἔριφον κάλην
15 καὶ χοῖρον οὕτω τοῦτο νομίσθεται

Col. ii. Plate IV.

Fr. 3, margin.

Fr. 3.

πάν φόρτι[ον] δι'
8' ὅτι καὶ λαθούσα σάο . [καὶ κύματι πλάγεισα βαρυκτύπῳ
δομβρῳ μάχεσθαι χείματι τ' ἀγρίῳ
5 φαίνον οὕδεν ἰμέρα[ν], ἀφάντῳ
8' ἔρι[τι] τυπτομίένα βάγγναι.
κῆναμενεντόυτι
τόντωνλελάθωνωφι
Sİντ'ὑματέρή[10]καπεδαβύκχιδοσαυθ(].[.
τόδ'άμμεσοντανα][φ][ερονα[αικάηςσασφ][.].].αντο[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.].[.}.
κήνα μὲν ἐν τούτοις κυλινδεῖαι:
toûtôn lelânou, ὃ φίλε, βόλλομαι:
σὺν τ' ἐμμε τέρπ[εσθαι 0——

10. καὶ πεδά Βύκχιδος αὖθ. [
τῷ δ' ἄμμες ἔς τὰν ἄψ ἔρον ἄ[
αὶ καὶ τὶς ἄφ[...]. αντα[[

Fr. 4.

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<td>[. . . . . . . . . .]ηρ[</td>
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5 [. . . . . . . . . .] νυν τα[. .]ν[ |
 [. . . . . . . . . .]γαῖσαι πα . [. .]κν . [ |
 [. . . . . . . . . .]ήων ἐσφ . κρο . [ |
 [. . . . . . . . . .]ελ[πτεσεν . ασ[. | [ |
 [. . . . . . . . . .]κες ἡςκ' ὅνεκτον. |

10 [. . . . . . . . . .] πο[τ'] ὄμ[βρεν καὶ μέγα θε[.]π[. .]κ[ |
 [. . . . . . . . . .]τᾶτ' ἄνδρες δρα[ίσεν ἀτάσθαλ[α |
 [τοῦτων κεν ἡςκ' ὅνεκτον [ο[δέ[ν, |
 [καὶ πό[τα πόλλακις ἐ[σφάλη[μέ]ν′ |
 [α[δι[δες δ' ὃν[ω]βο[δήμε[ν |

15 [. . . . . . . . . .] μέμικται το[ |
 [. . . . . . . . . .] ἄ[λλα πα' τι δα[ |

Fr. 5.

| . . | . . |
| . . | . . |

Fr. 6.

| . . | . . |
| . . | . . |

| ο[ν [ | [ |
| ο[ν [ | . |
| τ[ε[ | . |

pro. εδ[χμενον′
Fr. 1. 3-4. For πάτερ here and [Ζεῦ π]άτερ in l. 7 cf. Berl. Klassikertexte, V. ii. 12. 1. Col. i 2 (Alcaeus) δ ἱάτερ followed by αὐτὸς Κρονίδας in the next line.
8-9. στάϊτηρ W-M. [ἀἄμ]μ᾽, as he further suggests, is tempting for the next word, but the admissibility of the elision is open to question ; ὔμμι is elided in Homer K 551. The spelling δισχελίοις is noticeable, χέλλιος being the form both attested by Grammarians and found in inscriptions; cf. Hoffmann, Gr. Dial. ii, pp. 486–7. In the marginal note opposite these lines Ἰωρσθαισ is an impossible combination, but neither Ἰωρον nor Ἰωρον αὐτον seems admissible.

Fr. 2. i. 2. τόδε is a common v. l. for τάδε or vice versa ; cf. e.g. 1231. Fr. 2. 12. For the elision before the digamma cf. 1232. Fr. 1. ii. 10, note.
3. ae. εἰ: the first ε is unusually close to the preceding a and seems to have been inserted after the next letter had been written. The very slight vestiges of this are consistent with ε, and it is thus natural to suppose that there was an alteration of αι to aei. Beyond this there are tips of two strokes at the top and bottom of the line which would suit κ, i.e. deixet, but this would leave the construction very obscure.
4. βάσιος = βαθμός occurs in a Mytilenean inscription C.I.G, 2189. φίλων is an unknown form explained by W—M as equivalent to φιλήτης, which is commonly spelled φιλήτης ; cf. 1084. ii. 3, note.
6-13. 'But let him in the pride of his marriage with the lineage of Atreus devour the city even as he did with Myrsilus, until Ares be pleased to restore success to us; then would we forget this wrath, and will rest from this soul-consuming pain and strife with kindred which some one of the Olympian gods has stirred up among us, bringing the people to ruin, but giving to Pittacus the meed of glory.'
6. κῆνος: sc. Pittacus. γαώθεις is a new verb akin apparently to the Homeric γαώ (κάδει γαών); cf. ἐφιάλεις, gaudere, &c. γάμῳ at the end of the line is restored by W—M from the scholium, in the second line of which he suggests ἀπόγονοι δὲ οἱ Πενθιλίδαι, which however seems irreconcilable with the remains; the supposed ὃ (or a) after ἀπόγονοι has apparently been altered from a τ. Penthilus, from whom the Penthilids traced their descent, was the son of Orestes; cf. Diog. Laert. i. 81 ἐγενότερα γὰρ αὐτῷ ὁδὸν ἡ γυνὴ, ἐπειδήπερ ἦν Δράκοντος ἀδελφὸς τοῦ Πενθίλου, σφόδρα κατεσοβαρεύετο αὐτοῦ, and Fr. 6. 10 Πενθιλίδαι.
8. θᾶς is a vox nihili, of which as = ἐς (W—M) is a simple correction; cf. Sapph. 24,
Theocr. xxix. 20. In the following word a circumflex accent has been substituted for an acute and a mark of short quantity, which have been enclosed between dots, as e.g. in 1174. ix. 12. At the end of the line ἐπὶ τεύχεα looks probable, but this would not account for the traces nor give a really satisfactory sense; to bring about a change, Ares must not merely incite the oligarchs to arms, but give them the victory. Hence W—M suggests ἐπιτεύχεας from an unattested form ἐπιτευχής = ὃς ἐπιτυγχάνει, 'to turn us to success'.

10. χαλάσσον may be regarded as future or = χαλάσσωμεν; but the preceding lines indicate that Alcaeus is dwelling on the eventual results of success rather than making an appeal for peace.

12. αὐτάν for ἀξάταν is scanned as in Pindar, Pyth. ii. 28, iii. 24.

13. The spelling Φίττακος is found on a Lesbian coin in Mionnet, Suppl. vi, p. 64, no. 82. The power of Pittacus rested on popular support, as Alcaeus himself says (37) τὸν κακοπάτριδα Πίττακον πόλιος τᾶς ἀχόλω (ζαχόλω, αβδα?) καὶ Βαππίδαπον ἐστάσαντο τύραννον μέγ᾽ ἐπαίνεντες αόλλεες.

14-15. The first verse of the new poem was originally omitted, and has been supplied by a corrector who enclosed in brackets the line originally written and repeated it in its proper position, tacitly emending χορόν to χοιρόν. There is some appearance of letters having been washed out where this verse stands. The marginal note explains that the person addressed was an ἐρώμενος of Alcaeus, and seeks to elucidate the phrase ἐπ᾽ ἔριφον καὶ χοῖρον κάλην. Lines 2—3 are apparently a paraphrase, e.g. φίλος (ορ-ος) . . . ὥστε σε καὶ ἐπὶ χοῖρον καλεῖν, but χοῖρον is hardly to be read unless abbreviated; χοῖρον would be possible if a tall stroke just before the lacuna may be regarded as belonging to the line above. In l. 3 the stroke before εἰς is like that used in the abbreviation of ὅε. Ἰωχιαν in l. 5 may be Ἰοχιαν.

ii. 3-4. ἀκρατισμοῦ and πλαίσιον ληφθοῦσας σύναχθεν were restored by W—M. The latter word, if right, must be regarded as a dialectical variation of the Attic παθλασμός; for ἀκρατισμός cf. Theocr. i. 51. σύναχθεν = συνάχθησαν, a formation stated by the Grammarians to be shared by Aeolic with Doric, though not occurring in the previously existing remains of the Lesbian poets. ἐστάθησαν is used in Sapph. 53.

5. θαμέως for θαμα is unexpected here and perhaps wrongly read; the doubtful ο might be ν. For the following word W—M suggests ὃπερ, which would suit the space; the first supposed ν may be σι. The marginal note is too much mutilated to be of material assistance.
7–8. For διστροφή cf. Fr. 2. i. 9 τρόπων. The doubled ν in διστροφήν is analogous to Alc. 18. 1 ἀπουλτήμα, which should perhaps be written ἀπουλτήμα; cf. 1232. Fr. 1. ii. 6 ἀνείκεν(ν)άσα (7). The object of the verbs in these two lines is obscure.

9. παράκις: cf. Fr. 4. 9 and 12 ἡσσ. ἡσσε occurs in Alcman 72, but the iterative form is alien both to Aeolic and Doric; cf. Kühner-Blass, i. 2, p. 81.

10. τ(ο)ντας: sc. γονής. For the spelling τοντας cf. 1231. Fr. 14. 4, note, and for ἐκγεγόνων, Fr. 3. 8 λελάθων, Alc. 147 πεφύγγων, Hoffmann, Gr. Dial. ii. Inscr. 121. 5 πεπρεβεκκέων, &c.

12. τοχαν: γονής was the reading of the first hand.

Fr. 3. 3–10. 'Stricken by a thunderous wave she avows the desire to fight no more against the rainstorm and the fierce tempest, but to strike a hidden reef and be wrecked. Such are the seas whereon she is tossed; but I would forget this, my friend, and find pleasure with you and [keep company ἢ] with Bacchus.'

3–7. The restoration is mainly due to W–M. Under the figure of the distressed ship the state is no doubt described, as in Alc. 18–19; cf. Heraclid. Alleg. Hom. 5 ἐν ἱκανοῖς δὲ καὶ τὸν Μιτυληναίον μελοποιὸν εὑρήσομεν ἀλληγοροῦντα, τὰς yap τυραννικὰς ταραχὰς ἐξ ἴσου χειμερίῳ προσεικάζει καταστήματι θαλάσσης ἀσυνέτημι KTA. . . . Μυρσίλος γὰρ ὁ δηλούμενός ἐστι καὶ τυραννική κατὰ Μιτυληναίων ἑνεργεμένη σύνιστας.

5. φαίσ': so Sapph. 66. The personification is assisted by the fact that the real subject is ἡ πόλις; cf. the previous note.

ἀφάντῳ: cf. Anacr. 36. 'The personification is assisted by the fact that the real subject is ἡ πόλις; cf. the previous note.'

8. For λελάθων cf. the note on Fr. 2. ii. 10. ἢ is very uncertain and ἢ might be read instead.

10. Βόσκιδα: so Alc. 35. 3 Βόσκυ. At the end of the line αὖ βαλμιάθην, e. g., may be supplied, but the letters are very uncertain; αρθ. is an alternative.

11. τῶν: sc. γονής.

12. Perhaps ἀναποκατὰ πάντα; the lines, however, are too much mutilated for satisfactory restoration.

13. [μι]χροντά[s]? Cf. 1233. Fr. 5. 7. But the form is unknown.

Fr. 4. 1–2. The letters w and ve immediately below are on a separate fragment rather doubtfully placed here.

9. ἡσσ': cf. l. 12 and Fr. 2. ii. 9, note.

10–11. W–M suggests e. g. [ἄρη] ποτ' and [ἀρη]να τ'. The doubtful π in the latter part of 1. 10 may be κι, or π preceded by a narrow letter after θ.

12. [τούτο] μ W–M.

14. Restored by W–M.

15. μέμικται: the first μ is most uncertain, and the second could well be ν.

Fr. 5. This little piece probably belongs to Fr. 4, coming perhaps from the beginnings of II. 6–8; but there is no evident junction.

Fr. 6. The right-hand margin opposite and above II. 1–4 is filled with a long and much mutilated note or notes of which only a few letters can be distinguished here and there.

5. ἀνθρώποις W–M.

7–8. E. g. [ἀλ'] o τον μείναιμι'. . . τρόφα 'τι κολπ'ω. In l. 7 μείναιμι αρτι was apparently originally written, the alteration being probably due to the second hand. In
the marginal note opposite, the suspended μ may perhaps be a relic of another line above.

10. Πενθίληος = Πενθίλειος from Πένθιλος. Cf. note on Fr. 2. i. 6.
11-13. πείδηρεσ W-M; sc. δαίμων or Ζεύς. For ll. 12-13 cf. Alc. 37 quoted above in the note on Fr. 2. i. 13. τῆραννεύόντα is to be restored at the end of the last line.

1235. ARGUMENTS OF MENANDER’S PLAYS.

Remains of three consecutive columns, written in a rather large informal hand which appears to be not later than the first half of the second century. Stops and other signs are rarely used; there is one not very clear instance of a high point (l. 105), but the usual method of indicating a pause was a short blank space, sometimes accompanied by a marginal paragraphus. An angular mark of the usual shape is once added at the end of a short line (l. 62), while conversely the final letter of longer ones is occasionally suspended.

Of the first column very little is left, no more than a few letters from the ends of the lines, but the two columns succeeding are in fair preservation. These are for the most part occupied with an account of the plot of Menander’s Ἱέρεια, that of the Ἴμβριοι commencing towards the end of Col. iii. The title of the piece is here followed by its opening words, the quotation being marked, as often happens, by the projection of the lines into the left margin. This is succeeded by a short historical note concerning the date and circumstances of the production of the play (ll. 105-12), then comes the story of the drama, and finally, apparently, a brief appreciation of its qualities (cf. ll. 95-102). Such presumably was the scheme throughout; and on the analogy of Col. iii, the position in Col. i of the title of the Ἱέρεια and of the heading of its ὑπόθεσις can be fixed with some security at points where blanks in the papyrus indicate unusually short lines (ll. 13-14, 21). A single play thus occupied about two columns, and if all Menander’s comedies, which numbered over one hundred, were treated on the same scale, the work was an extensive one, and must have occupied two rolls at least; the presence of a strengthening strip of papyrus on the back of Col. iii may perhaps be interpreted as an indication of a lengthy roll. Since the Ἴμβριοι follows the Ἱέρεια, the arrangement of the plays was presumably alphabetic, as suggested by Körte in the case of the plays of Cratinus, to whose Dionysalexandrinus in 663, containing the argument of the play, is assigned the number 8. The comedy preceding the Ἱέρεια, and described in the upper portion of Col. i, may accordingly be supposed to be the Θρασυλέων, but the very slight remains in the papyrus afford no confirmation of this hypothesis.
Concerning the plot of the 'I¿r¿ia practically nothing was previously known, the short passage on religious superstition upon which Meineke based some inferences being of a general character, and giving no real clue to the structure. The play was largely concerned with the favourite subject of the discovery of a relationship, but the loss of practically the whole of the first twelve lines of the ὑπόθεσις obscures the earlier development. An elderly man, who seems to have formerly been the husband of the priestess, had lost his son; the cause of his wife's separation from him and the manner of the son's disappearance remain in doubt. Reference is made in l. 36 to the burial of something, but the bearing of this incident upon the plot is also problematical. The son had been brought up as their own by some neighbours with a younger boy, their genuine child, and the real father discovers his whereabouts through the ingenuity of a slave, who gained the confidence of the priestess by pretending to be possessed; but mistaking the identity of the two young men he at first claimed the junior, and the latter misled his reputed brother by declaring that the old man was mad and was recognizing a lost son in every youth whom he met. Accordingly the brother who was the true son rejects his father's advances when offered to himself. Here lacunae occur in the papyrus, and the immediate sequel is uncertain; but eventually the misunderstandings were cleared away and the comedy closes in the usual happy fashion, the reinstated son marrying his foster-sister, the younger brother marrying the daughter of the priestess, and the old man apparently being paired off anew with the priestess herself. No names are mentioned, and whether 'P¿n, which occurs on an extant fragment, belongs to the priestess or to one of the other women in the piece, is not clear.

Of the plot of the 'I¿br¿w only the first few lines remain, showing that it was concerned with two poor residents of Imbros who were close friends and partners, and married two sisters. The title of the piece is thus quite sufficiently accounted for without any reference to the proverb 'I¿br¿w δ¿k¿, which Kock has connected with it (iii, p. 71). But though we learn little of the story, some interesting information is gained concerning the date and production of the piece. This was one of Menander's later works, probably the 71st, 73rd, 76th, or 79th (ll. 106–7), but possibly the 74th or 75th; it is said to have been written in the archonship of Nicocles, i.e. 302–301 B.C., and intended to appear at the Dionysia (of that year), but to have been obstructed by the Tyranny of Lachares. These statements appear to be mutually conflicting, for the domination of Lachares is now commonly brought down to the spring of 295 B.C. on the strength of an inscription indicating a political change in that year (C. I. A. ii. 299, Wilamowitz, Antigonos (Phil.-Untersuch. iv), p. 238, Beloch iii. 2, pp. 197–8, Ferguson, Hellenistic Athens, pp. 132–3); and the name Nicocles, as Wilamowitz
suggests, may be supposed to be a mistake for Nicias, the archon of 296–295 B.C. Textual corruptions have to be recognized in one or two other places in the papyrus; cf. notes on ll. 48–9, 58–63, 66. It should, however, be noticed that the attribution of the Ἴμβριοι to the year 296–295 is not entirely free from objection. Menander died in 292–291, probably in the latter part of the year, and the total number of his plays is stated as from 105 (Apollodorus) to 109 (Gellius, N. A. xvii. 4. 4; Suidas and others make it 108). The Ἴμβριοι was at most the 79th, and therefore during the last four and a half years of his life the poet must be credited with at least twenty-six plays, nearly six a year. His first piece was brought out in 321, so that his average down to 295 was only three a year. So far then as the question of literary output goes, the earlier date assigned, e.g., by Clinton to the Lachares incident, 299 B.C., would have been more suitable, giving an even average throughout Menander’s productive period.

Col. i.

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Col. ii.

[... ἅνα...]
[... ἵτ...]
[... και...]
[... η δ...]

G 2
THE OXYRHYNCHUS PAPYRI

35 [...]ῃσεν τον σ [...]ειν
 [...] καταρρίζειν ο[...] ση
 [...]νηθεν οι πα[...]ο
 [...]δε το πρ[...]ατος γε[...]μενος
 [...]η της ιερείας ανηρ ν [...]ασπα

40 [...] επισκεπτ[...]ενης
 [...] δος πα[...]εν
 [...] σασ
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[...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...
70  τα ταύτα τὴν ἀληθείαν ε
ἐστασάντος τοῦ γεροντος
καὶ τοῦ πρεσβυτερον προσ
φωνοῦντος γυν οὐ μαίνο
μενον εκείνους ἀπὸ τοὺς
πει ἀμα ὑπὸ τοῦ θεραιποντος...

Col. iii.

πο [. . . . . . . . . . . . . . . .]
τα[. . . . . . . . . . . . . . . .]
μη[. . . . . . . . . . . . . . . .]

80  αι[. . . . . . . . . . . . . .]
γαμ[.. . . . . . . . . . . . . .]
παγ[.. . . . . . . . . . . . . .]
απα[.. . . . . . . . . . . . . .]
κο[. . . . . . . . . . . . . . . .]
ελθ[.. . . . . . . . . . . . . .]

85  τον γυον ἀπολαβο[ν γαμεί
την [ι]ε[ρειαν ὁ δὲ υιος αὐτον
λαμ[βαινει την ἑγατερα των
θρα[φιηνον ὁ δὲ νεωτερος
και γνησιους των γειτονων
υιος λαμ[βαινει την [της ιερει
ας ἦν ηγατησεν καὶ ποιον
τα ζαμοι των τριων [. . . . .
ερος προβενησε εἰδ[. . . . .
των διδοντων ον δι[. . . . .

90  τα [μεν [ουν της υποθεσεως
εσ[τι ταυτα] το δε δραμα των
α[ριστων εχ]ει δε πρ[. . . . .
ει[. . . . .]ν νεαν [. . . . .
φι[. . . . .]ς οικητη[. . .]

95  λο[. . . . .]ν και πα[. . . . .
ε [. . . . .]τι πασιν και τ[. . . . .]
THE OXYRHYNCHUS PAPYRI

το[υ] παραφωνησ[ει]ν πρε.]...]]
 Ἰμβριον ὁν ἀρχη [η]

Δι οσου χρονου σε Δημε [τ]....
105 βελτιστ εγω ταυτην [εγγα
ψεν επι Νεικοκλεα[α]ν ...
την και εβδομηκοστην και
εδοκεν εις εργασιαν [εις τα]
Διονυσια ουκ εγεντο δε δια

110 Δαχαρην τον τυραννο[ι]ν εσει
τα υπεκρεινατο Καλ[λιπ]
πος Αθηναιος [[ν]]]
η δ υποθεσις
duo πενητες αλληλοιν φι
115 λω κοινω ποιησαμενοι τον
βιον Ιμβρον οικησαν και
διδυμας αδελφας εγη[μαν]
κοινοποιησαμενοι πιασαν
αμα και την υπαρξειν φιλο
120 πονοι δε και κατα γην [και]
kata βαλλατται εργαζομενοι

Unplaced fragments.

1. 2. 3.

]την δε[
]κακαί ο[ι
]. υπετε[
]ο[ι

ll. 37 sqq. 'The former husband of the priestess... having recovered tried to seek out
the son whom he loved. His servant was persuaded to be brought to the priestess under
pretence of being possessed, in order that he might be accorded treatment; and he secretly
obtained information and discovered the truth. The true son of the mother of the sup-
postitious child desiring to marry the daughter of the priestess sent his mother to speak
with the priestess about him. While the women were talking [the old man, who] had
become suspicious, and especially in consequence of the information of his servant that
there was a difference in personal appearance, addresses the younger of his neighbour's sons as his own. The youth discerning his mistake intimidates his brother in advance by saying that the old man was mad and was declaring every young man to be his son. Accordingly when the old man subsequently learned the truth and addressed the elder as his son the latter sends him away as being mad. At the same time . . . the old man having recovered his son marries the priestess, and the son receives the daughter of his foster-parents and the younger and true son of the neighbours receives the daughter of the priestess whom he had loved, and the marriages of all three pairs are celebrated . . . Such are the incidents of the plot. The play is one of the best and . . .

The Imbrians, commencing "For how long a time, Demeas, I . . .". "My good man, I . . ." This he wrote in the archonship of Nicocles, being his 7[i.]th play, and issued it for production at the Dionysia; but it did not take place on account of the tyrant Lachares. The play was subsequently acted by the Athenian Callippus. The plot is as follows: Two poor men who were friends lived in close association at Imbros and married twin sisters; and sharing all their possessions too they worked industriously both on land and sea . . .

32-42. A fragment containing the central portions of these lines at no point joins directly on to the main piece, but its position, which is commended by the suitability of the restorations resulting in ll. 37-40, is confirmed by the external evidence of both recto and verso.

39. νο[ση]ας (cf. l. 43) could hardly be got into the space.

45. The ωκενης is doubtless identical with the θεράπων of ll. 59 and 76, and is the servant of the old man, whom he assists in the discovery of the lost son.

48-9. The transposition λαβραί de την seems to be necessary, as well as W—M's emendation of πεπεισμενος to πεπεισμενος.

58-63. Here again the papyrus text is unsatisfactory. The subject of this sentence must be the old man, and probably ὁ πρεσβύτης or an equivalent expression has dropped out. In l. 60 also διαλλάττων causes difficulty and is well emended by W—M to διαλλάττειν, though the addition of a subject, e. g. αὐτού, is still desirable. The meaning will then be that the two young men differed in appearance, one of them not taking after the rest of the family.

66. μεμενήκεναι is clearly to be corrected with W—M to μεμανηκεναι; cf. ll. 73-4.

72. ο in the termination of προσῴωνουντος was corrected from a.

W—M proposes, looks obvious, but a π is hardly to be read. What remains of the first letter is a horizontal stroke which suggests only a π, for though the upper stroke of π sometimes projects slightly to the left of the upright, this projection is nowhere else in the papyrus so long as it would be here.

77. The vestige of the letter after ο points to ν or ψ (υποψίαν?) or possibly ν.

78-85. The fragment containing the middles of the lines, like that at the top of the preceding column, is detached, but its position here, though not so securely fixed, is nevertheless probable. Some dark fibres on the verso serve as a guide to its relative place in the column, and satisfactory supplements in ll. 84-5 are thus obtainable. At the end of the latter line γαμεῖ is an inference from l. 92.

87-9. Restored substantially by W—M. τῶν γαμεῖσαν rather than εκεῖνω ε is required to fill the lacuna.

93-4. ἐρως προῳ ζευσεση, as W—M remarks, hardly sounds like prose and προῳ ζευσεση . . . τῶν διδοντων would fit into a tetrameter; but the latter parts of the lines do not readily lend themselves to restoration. In l. 93 ει may be συ and the θ is possibly a β.

95-7. W—M's restoration is convincing.
98. Possibly τῆς νεαν ἑωμοδίαν, but a κ, though possible, is hardly so suitable as υ.

102. παραφωνη was followed by some rounded letter; παραφωνησις does not occur, but παραφωνη εν would be still less satisfactory. το[υ] could be substituted for το[υ].

104. The insertion of the omitted α of Δημεα may be due to the original scribe. The following letter, if not τ, must be ψ.

106. πρω|τοντες, προτοντες, εκτενες or εκτενην are best suited to the space.

109-10. Restored by W—M. ο of τυραννο[ι] is not very satisfactory, but has perhaps undergone some correction.

112. The scribe apparently began to write η ὑποθέσις in this line.

118. π|ατον W—M.

Fr. 3. This fragment does not well suit ll. 75-6; that it belongs to 1235 is not absolutely certain.

1236. MENANDER, Epitrepontes.

9 x 15.6 cm. Fourth century.

A useful addition to the extensive fragments already extant of the 'Επιτρεποντες is made by the following fragment, part of a vellum leaf inscribed in well-formed sloping uncial script of medium size. Though smaller in scale this script shows a general similarity to those of 1011 and 1225, and is likely to be of approximately the same period. The MS. is thus not far removed in age from the Cairo papyrus, the comparatively late date of which M. Lefebvre now recognizes. Accents, breathings, and marks of elision are added here and there, some by the original scribe, others by a second hand which employed a blacker ink and has also made textual corrections. Stops in two positions, high and medial, occur, and double dots mark changes of speaker, but by a natural extension this symbol has also been sometimes used as a quotation mark to distinguish words put by the speaker into his own or another person's mouth, e.g. recto 8, verso 7. Presumably marginal paragraphi were also employed, but they are no longer discernible where they are expected on the damaged surface of the verso. The recto of the leaf was ruled both horizontally and vertically with a hard point.

Parts of twenty-two lines are preserved on each page, the breadth of which is consistent with the supposition that about an equal number has disappeared—a supposition probable for reasons to be stated below. The lines on the recto correspond with Epitrep. 459-80 (Körte, ed. 2), and make three small contributions to the text, the correct completion of l. 465 and probably of l. 464, and the confirmation of a reading concerning which there was a division of opinion in l. 476. The contents of the verso are of more importance, for these, with an exception to be referred to presently, are novel; but unfortunately this side of the leaf is badly damaged, and decipherment is in places difficult and uncertain.
Considerable lacunae occur in the Cairo MS. at a distance of about twenty lines both before and after the passage found here on the recto, and either of these lacunae is therefore available for the new lines of the verso; but it is clear from ll. 8–9 that Charisius is there the speaker, and there can be little doubt that Prof. Körte is right in supposing that we here have the conclusion of the monologue which begins at l. 487. At first sight, indeed, the double dots in l. 7 and the vocative Σμικρίνη suggest a conversation in which Smicrines was taking part, but that is inconsistent with the context, and the dots are easily explained on the analogy of recto 8 as marking a speech within a speech. At l. 10 the slave Onesimus, who in fear of his master’s violent mood had left the scene at l. 486, reappears, and on being observed by Charisius, who suspects him of eavesdropping, engages in a dialogue which is carried on through the remainder of the page and to which P. Cairo Fr. U (ll. 501\(^1\)-6, 510\(^1\)-6) in all probability also belongs.

But the contribution of 1236 to the reconstruction of this portion of the play does not end here. Further progress becomes possible through the recognition of the coincidence between verso 12 sqq. with P. Cairo Fr. \(\beta^1\), part of a double leaf hitherto wrongly assigned to the Περικειρομένη (Körte, ed. 2, p. 93). That attribution rested on the supposed occurrence of the name \[λο[ων] in the margin, but this must be a misreading, which can be corrected only by the aid of the original. If, then, Körte is right, as seems likely, in supposing P. Cairo Fr. H to have been the third sheet of a quire (ed. 2, p. xviii), \(\beta\) must have been the fourth, and Fr. Q, which, if part of the fourth sheet, belonged to its first leaf (Körte, l.c.), must be the bottom of \(\beta^1\). \(Q^2\) contains remains of 9 lines, \(\beta^1\) remains of 18 lines; and, since the first verse of \(\beta^1\) coincides with the twelfth of 1236 verso, 11 more lines at least preceded \(\beta^1\). A total of 38 lines for this first page of the fourth sheet is thus arrived at, which is the largest number of lines found on a page in the Cairo papyrus. This total might be slightly reduced by a combination between the last lines of \(\beta^1\) and the first of \(Q^2\), e.g., as Körte proposes,

\[
\text{τί φησιν (?) |: εἸσει, νὴ τὸν ᾿Απόλλω [Kal θε]ούϊς.}
\text{[τί δὲ] με περισσάς κρλ.}
\]

The abruptness of the intervention of Habrotonon, who according to the current reconstruction takes up the dialogue at this point, would however be a difficulty, but, as Wilamowitz remarks, the restoration of her name in l. 510 is highly conjectural, since all that remains is its last syllable and of this the first \(v\) is hardly justified by the facsimile. More probably the dialogue is carried on with Onesimus alone. In any case it is clear from the foregoing figures that 1236. verso 1 follows very closely, if not immediately, after Epitrep. 501. On the supposition that there
was no interval, the number of lines to the page in 1236 works out at 43. The lower part of the verso and $\beta^1$ usefully supplement each other, while on $\beta^2$ a choral song, the occurrence of which hereabouts had been already suggested by Körze (p. xxix), is marked, and the proof of the division of the Epitreptontes into five acts is thus obtained. This indication of a choral ode is a deciding factor in fixing the position of Fr. U, for since there is no extra space between any of the lines on the recto, it follows that these—if they belong to the same leaf as $\beta^{1-2}$—must either all precede the eleventh line of $\beta^2$, where the direction Χοροῦ stood, or all follow it. The latter alternative is inconsistent with the apparently close relation of $\beta^1$ and $\Omega^2$. U therefore probably forms part of the dialogue of Onesimus with Charisius; the appearance of Chaerestraatus may naturally be placed in the next scene, and $\Omega^1$ will accordingly follow $\beta^2$. No convincing combination however has at present been obtained either of 1236. verso 16–21 (= $\beta^{1\,5-10}$) with $U^2$ or of $\beta^2$ with $U^1$. A further examination of the papyrus might be helpful.

Recto.

τον [δεσποτὴν λεγω Χαρισιον χολη
μελαι[να προσπατοκεν η τοιουτο τι
τι γαρ αν τις [ικασειεν αλλο το γεγονο
προς ταις θυραις γαρ [ειδον αρτιοσ πολυν
5 χρονον διακιπτουν [ινδιατριβειν αθλιος
ο πατηρ δε της νυμφης τι [περι του [π]αιγματος
ελαλει προς εκεινην ὡσ εοικ[e]ν. δ[ε] δια μεν

ηλαττε [το] χρωμι ροδες ουδ ειπειν καλον:
ω γλυκυτατη δε των λογων διους λεγεις

10 ανέκραγε την κεφαλην τι ανεπαταξε σφοβρα
ἀντοι. παλιν τε διαλιπων. διαν λαβων
γυναιξ[α] δ μελεος ἡτύχη[κ]ει το δε πέρας
ω[ς] παντα διακουσας ἀπηλθη εἰσω ποτε
[βρ]υχηθος ειδον. τ[ε]λμος. ἐκστασις συχυνη

15 [εγω γαρ α]λιτηριοσ πυκνον πανυ
[ελεγεν τοιουτον εργον εξειργασμενος
[αυτος γεγονως τε παιδιου νοθου πατηρ
[ουκ εσχον ουδ εθωκα συ]γγωμης μερος
1286. NEW CLASSICAL TEXTS

[ουθεν ατυχουσι ταυτ εκεινη. βαρβαρος

20 [αυτω βλεπει θ υφαιμον] ηπεισεμενος
[πεφρικ εγω μεν ανοι ειμι τ]οι δει [ ]

Verso.

[28 letters

[υ

[βαρβαρο

[οιν ταυτη σοφως

[εμοι μεν avos ειμι τῃω dee Ώ 480

Verso.

[28 letters

[υ

[βαρβαρο

[οιν ταυτη σοφως

[εμοι μεν avos ειμι τῃω dee Ώ 480

Recto. 3. εικασειεν: [εικασειεν P. Cairo, the letters doubtfully read. The vestige here of the letter after τις well suits e.
6. περί τοὺ[ν] πράγματος: περί. [P. Cairo. The vestiges in 1236, though slight, are sufficient to exclude most of the proposed restorations; they indicate letters descending somewhat below the line, like ρ, τ, υ, φ, ψ. Croiset’s τοῦ πράγματος is thus suitable, and in the Cairo papyrus a τ after περί is not impossible.

7. εοικ᾽ o ἐ. [P. Cairo, completed by Wilamowitz ὡς πυκνά. Above the deleted ι there is an oblique mark, the purpose of which is not evident.

8. The corrections are due to the second hand, which also rewrote the accent of χρώματ᾽, probably altering it from a circumflex.

9. The accents on οὖν are probable, though not very distinct.

10. τ᾽ άνεψαρέε: the reading of P. Cairo, for which Headlam and van Leeuwen proposed to substitute θ᾽ ἅμ᾽ ἐπάταξε, is confirmed.

11. τε: ἔ. P. Cairo, probably rightly.

12. Apparently γυναῖκα was originally written and has been altered by the second hand to γυναχ. A mark similar to the elision sign also stands above ἐ; possibly it is a miswritten accent.

18. Van Leeuwen’s suggestion συγγυΐ. …, accepted with hesitation by Körte, is happily confirmed. συγγυ. . τούς (or -ον) ἵ. ή. μὴν. pov doubtfully Jensen.


5. W—M remarks that μέτεισι in 1. 4 suggests δαιμόνιον rather than γείτονων.

6. If [..] … εστατ᾽ is an adverb, as seems to be the case (not προφετεστατ᾽, apparently), αὐτής must be an error for αυτῆς. For τε ἔ μα ν πατόρων W—M compares Homer Φ 360 τί μοι ἐργάζομαι καὶ ἀρωγής.


9–10. Either οὐν ταραττεῖν or συνταραττεῖα is possible. The final ν in Παμφιλήν is very uncertain and perhaps non-existent, but βαζη is a rather more suitable reading than διαζη, and moreover the accented α is then correct. The commencement of the next line is very doubtful, but θέσω seems more likely to refer to the appearance of Onesimus on the scene than to stand in connexion with the preceding sentence, and [τέ] σε αὐ, which was suggested by W—M, suits the remains sufficiently well.

10–12. Körte thinks that these verses belong to Charisius, the double dots after γω only marking the close of his imaginary address to Smicrines, and οὖν standing for ὁσῶν ἐξίσκεται. This may be so, but the more natural interpretation of the passage as here written is to give παῦλον σκάκιον … εγκαταλήψης to Onesimus, and the words are moreover in thorough accord with the close of his preceding speech, ll. 484–6 οἴσκεμαι, ἀπάλαλα … Σεῦ σώτερ εἴπερ ἐστι δυνάτα, σάλαξ με. The absence of double dots after εγκαταλήψης, if it were certain, would be in favour of Körte’s view, but it is quite possible that they were written and have disappeared (a hole in the vellum would have removed the upper one at all rate), although the τ and the following ο of αὐτῶν are rather close together.

In l. 11 σοῦ, if right, refers to the illegible name at the end of the line, but the reading is very doubtful, and the first letter may be τ. The ο is followed by a vestige which could belong to ον or another τ, but is perhaps due to the penetration of ink from the recto. οῦμα was apparently preceded either by ε or σ. After τοιοτείς, ε may possibly be a single letter, μ, and it is not clear that the supposed α following was the final letter of the line. The second κ of κακως in l. 10 is a correction by the second hand from λ.

12 sqq. From this line onwards Fr. β of the Cairo papyrus (Körte, ed. 2, p. 93) is available for comparison, and the beginnings of ll. 17–22 are restored from that source. In that fragment paragraphi occur below the verses corresponding to ll. 13, 16, 18, 19, 20, 21, 22.
13. μ[ν]α τοὺς θεοὺς W—M, who further proposed ἑροοῦλος: οῦ καλ., which, however, is unsatisfactory, partly because the termination is apparently -λε, not -λος, partly because οὐ [μ]α insufficiently fills the space. A negative is unnecessary with ἀλλ' following, and εμον, though extremely uncertain, is a possible reading. The traces of writing after θεοὺς may be attributed to penetration from the recto.

14. εξηλθον: or possibly εξηλθον:, the lower dot having disappeared in a hole; but there is no paragraphus in β'.

15. The remains are very puzzling: the letter before the supposed μ looks more like a v than anything else. Since παντ' επακροασε in the next line clearly belongs to Charisius, there should be a paragraphus in β' below εσται, if ll. 14 and 15 both belong to Onesimus; cf. the preceding note. A paragraphus below εσται is rather suggested by the Cairo facsimile (Plate xlvi), but this may be deceptive.

1237. MENANDER, Colax.

That the following fragments belong to the Colax of Menander is established by the coincidence of the first two verses of Fr. 1 with Il. 52-3 of 409. Below l. 53 in that papyrus there is a coronis, and a short line of about twelve letters follows, after which the dialogue is continued. It was supposed both by ourselves and subsequent editors that no more than the conclusion of the defective verse had dropped out; but the view of Wilamowitz that there was a more considerable lacuna is now confirmed, for in 1237 sixteen lines succeed the two already extant verses without any further coincidence with 409. Of the height of the column in 1237 there is no indication, and perhaps the passage inveighing against flatterers, which in the previously published text follows l. 53, stood in the present papyrus at the foot of Fr. 1, Col. i; the introduction at ll. 16-17 of Gnatho, evidently a parasite, suggests that he was its occasion; but the lacuna in 409 may have been of still greater extent. This name Gnatho is unexpected, for though in the Eunuchus of Terence, a play based on the Colax, the parasitus Colax is called Gnatho, in Menander’s play, as is shown by an extant fragment (Kock 293, Körte 2; cf. Plut. De adul. 13), this role was filled by Struthias. Unless, therefore, Gnatho be regarded as a nickname of Struthias, more than one parasite figured in the Colax; perhaps, as suggested by Wilamowitz, Struthias was the dependant of Bias, Gnatho of Phidias. It is noticeable that the two names are connected by Lucian, Fugit. 19 κολακείας ἕνεκα τὸν Γναθωνίδην ἢ τὸν Στρουθίαν ὑπερβαλέσθαι δυνάμενοι. Another addition made by this papyrus to the dramatis personae is Δάος (Fr. 1. i. 16, ii. 3), who is presumably to be identified as the elderly slave with whom Phidias carries on the dialogue of 409. ii. The πορνοβόσκος alluded to in Fr. 1. ii. 2 is the speaker of 409. iii. 78 sqq.

The hand of the papyrus is a rather small sloping semi-cursive, dating
probably from the third century. A single dot in the high position is used as a stop, and the usual double dots in combination with paragraphi denote alternations in the dialogue, the name of the individual speaker being sometimes added above the line. A mark of quantity and a sign of elision occur once each. All these adjuncts are to be credited to the original scribe.

Fr. 1.

Col. i.

ετερωσαςε τι διδασκεις κακας:
ap)βαινεις ταδικεις:
]με : ναι :
. και πεπρακ' αρα
επιδιον
]εκεινου μεν ω
]υν δηπων . . . .
]εχω το δ εγκα[λειν
]με ως ου δεον
10 ]ω τον χρομενον :
ε][μβεβοντησαι παλαι:
]κλινου ματην
]αις χερ[ . . .]
] τουτοι
15 ]ς λαμβανει:
Daos
]οικουν Γναθον[ν
]οιγε : ω Γναθον [ ]μβ[ ]

Fr. 2.

[ ]μενας[ ]
]φ : χαλ[ ]μ οβολον[
1238-40. FRAGMENTS OF COMEDIES.

Three minor pieces from unidentified comedies, the two former in the style of the New Comedy, the last belonging to an older age, may be conveniently grouped together.

1238 is a fragment containing the beginnings of a few lines from the top of a column, written in round upright uncial letters of rather above the medium size, and evidently of an early date in the Roman period; they may be assigned to about the middle of the first century. Changes of speaker within a line are denoted by blank spaces within which the usual double dots are inserted, marginal paragraphi being also employed; and for the sake of greater clearness the names of the speakers have been added in small cursive letters, probably by a different and somewhat later hand, either in the margin or above the line. One of these names, Theron, is known as that of a parasite in a play of Menander from Aelian, N. A. ix. 7, and though this coincidence is of course insufficient to determine the authorship, a Menandrean origin for the present fragment is likely enough. Another of the dramatis personae was Malthace, a well-established name in comedy, and the initial letter of a third was apparently II (l. 9).

1239. This is the right-hand portion of a short column of twenty-one lines (cf. note on l. 21), written in medium-sized sloping oval uncial letters of a common third-century type. a is sometimes practically indistinguishable from λ. High
and medial stops are used, the former occasionally taking the shape of a short oblique dash; a colon at the end of l. 14 indicates, as usual, a change of speaker. Rubbing and discoloration have in places effaced or obscured the text, but the general drift of the fragment, in spite of its mutilation, is tolerably clear. Lines 1 sqq. are a sententious discourse upon the advantages of independence: detachment is necessary for happiness; if a man laughs with friends he must also weep with them, and his life becomes exposed to constant change. This theme is then dismissed, and preparations follow for some festal occasion (l. 13). Here too the suggestion is natural that Menander was the author, but its confirmation is still to be found.

1240 consists of four fragments written in a small informal upright script dating probably from the first half of the second century. Names of speakers have been inserted in the margin in a sloping cursive, apparently by a different hand; to which writer the occasional accents and marks of elision in the text are due is questionable. Frs. 1–3 contain beginnings of lines, and it is quite likely that Fr. 1 and Fr. 3 should be joined, in which case there would be a loss of about nine lines between l. 5 and l. 11, and Fr. 2 may partially fill this gap. The indentation of some of the lines, which indicates variety in metre (cf. also Fr. 4, from the end of a line), as well as the participation of the Chorus in the dialogue (l. 11), point clearly to a comedian of the older school, and both Wilamowitz and Kö rte have suggested that Myronides should be read in l. 1 and the fragments referred to the Demes of Eupolis, of which some substantial pieces have lately made their appearance in Cairo (cf. Kö rte, Hermes, xlvi. pp. 276 sqq.). This is an attractive hypothesis, but unfortunately the initial Π in l. 1 seems indubitable. It is not credible that the name was intentionally disguised by Eupolis, especially as the new fragments have shown that Myronides figured in the play as a dead, and not a living person (cf. Kö rte, op. cit., p. 303). Possibly the Π is a mere blunder; but the name Πύρων is well attested, and Πυρωνίδης occurs in Lucian, V. H. i. 20. The proposed identification thus remains highly conjectural. The other character mentioned, an οἰκέτης (ll. 9, 15), gives no assistance towards a solution of the problem.
5 Μαλ.9 κακός κακώς απολατεῖ
ταυτης λελ[α]ληκ· ανθρωπος
τόν αναβρ. α[.]εμεισ[η]
[... ]ρ παρε[χ]ετε το[η]
Π[ ]
[... ]σιν [: οιμαες[

3. Or τετολμη αγ.
4. The fourth letter of the speaker’s name is most probably θ, not α. Since the next line is attributed to the same person, l. 4 was thrice divided.
6. ανθρωπος is suggested by W-M.
7. The stop is doubtful; if it is right, the next word may be e.g. α[π][κου] or α[γ]νιι μ’.

1239. 16.5 x 10.1 cm. Third century.

[ν· αλλ οσίς ελαχιστην εχει]
] μεριδα μα[[ρ]]καριστατος
] ει· δε· συμβεθηκοτων
]· ουευ ωυε εις ποτε·

5 τ[ρες] φιλους· κλαειν· γελαν
]· επιε[ν]σαν ημεραν
]· τει· μεταβολην
]· πολλα· βουλουμενος· λεγειν
]· λημι·· λεγειν· ορω.

10 εμ'αων· [ν·ε]νθαθε
ων· τει· ει· δε· την· εμην
]οτ· [· · · · · · · · ]θη
δεν· τει· της· φενους· ταχυ
]οτ· [· · · · · · · · ]φερει:

15 [τηθ· [· · · · · · ]γε
]· σκουθ· [· · · · · · ]εμε·
]σ·· αις·· τε· [· · · · · · ]οι·
]σ·· αις·· τε·· φιλουκαλου
]· στ··[

20 [λοι·
[ηθ]
2. The superfluous ρ was enclosed by dots on each side (that on the right lost), and a third was placed above.

9. If the letters are rightly read, ἐπιλήνιος in some form, as Körte remarks, seems indicated; ἐπιληνιον is possible.

13. The line may be completed, as proposed by Körte, παῖδες, φερέτω νῦν.

16. σκυθρω[πως] naturally suggests itself, but though the papyrus is much damaged it is difficult to suppose that the tail of a p has entirely disappeared. On the other hand some case of Σκυθης, e.g. Σκυθου, which would suit sufficiently well, is not very satisfactory here.

21. Below this line there is an interval of 1½ cm. before the papyrus breaks off. If this was a complete column, it was abnormally short in comparison with its breadth, though an analogy may be found in P. Rylands 16, which, however, was a MS. of a much more sumptuous kind. But possibly l. 21 was the conclusion of an act, or even of the whole play.

1240. Fr. i 15·8 x 6·5 cm. Second century.

Fr. 1.

Πυρωνίδης ἄρ οὐχί φανερὸν
ὁ που μέγ’ οἴ]
κόσμος . [

5 [.]. [ ]

Fr. 2.

[ε]μπαίνει ταφ[
κώμας οποία]
[. . . . ] . τε[

Fr. 1. 10 οἷκετης [ ][βαί τοι]

. . . . .

Fr. 3.

Χο(ρος) εγώ δε φιλ[καὶ φιλ . [καὶ νῦν . [

τε[ ]

15 οἰκετη(ς) ϕερ ἰδω πλακιωντα
Fr. 4.

2. A circumflex has been substituted for an acute accent over η; cf. 1174. ix. note.

11. The marginal Χορος can hardly be doubted, though rather above and to the left of the ο there is a short vertical stroke which remains unexplained.

15. πλακιουντα W-M; the ι is followed by a vertical stroke which is sufficiently consistent with a κ.

1241. CHRESTOMATHY.

22 × 43.6 cm. Second century.

Of the six consecutive columns remaining of this papyrus the four central ones, though damaged in parts, are in a state approaching completeness; the last is broken vertically, while of the first only the ends of a few lines are preserved. The script is a careful uncial, round and upright, rather similar to that of the British Museum Hyperides (fragments in Kenyon’s Palaeography, Plate xvi), though more regular and ornamental and probably somewhat later in date; it may be referred to the first half of the second century. Other hands of much the same character are 220, P. Berl. 6845 ap. Schubart, Pap. Graec. Berol. 19 c. The few corrections which occur are due to the original scribe. Punctuation is effected by a high point, accompanied by marginal paragraphi; at the close of a section the paragraphus is replaced by a coronis. There is some variation in the length of the lines, and short ones have been sometimes, but by no means always, filled up with the usual angular mark. Diaeresis is frequent with an initial ι or ο; a rough breathing apparently occurs in vi. 10. A diplē is placed in the margin opposite a line at v. 5, 24, vi. 25 (cf. 1233. Fr. 2. ii. 4, note, P. Rylands 55. 33, note), and double dots, one above the other, occur in a similar position at v. 4 (cf. 16, where the two dots are divided by a horizontal stroke).

The work here partially preserved is a treatise containing historical and mythological information collected in summaries and lists. In Col. i there were short catalogues of famous sculptors, statuaries, painters (II. 1–5; cf. notes), and grammarians; Col. ii opens with an account of the Alexandrian librarians, and then at l. 21 warfare is abruptly introduced, and this subject is continued through the remainder of the fragment, ii. 21–iv. 10 recounting the persons, mostly

H 2
mythological, supposed to have been first responsible for various acts of war, while from iv. 10 onwards the inventors of different weapons are specified. The earlier part of the fragment recalls the Ptolemaic papyrus published by Diels under the title of *Laterculi Alexandrini* (*Abh. Berlin Akad.* 1904), and the second portion is closely analogous to the excerpts from the catalogues of inventors embedded in the writings of certain Greek and Latin authors of the Imperial period, e.g. Clement of Alexandria, Pliny, and Hyginus; cf. M. Kremmer, *De Catalogis Heurematum*. A rather marked similarity to a passage in Servius is noticeable at vi. 19–25; see the note ad loc. Though the name of the compiler is unknown, the class to which this treatise is to be referred is thus clear; it is a characteristic product of the Alexandrian erudition which exercised itself in antiquarian research and tabulation. Its age is fixed within well-defined limits, on the one hand by the historical allusions in Col. ii, on the other by the other date of the papyrus; it must have been put together, if not towards the close of the Ptolemaic period, under one of the earlier Emperors.

The section dealing with warfare and weapons is, as might be expected, of no great importance, though it includes some mythological and historical details which are not without interest, besides occasional citations of older authorities; Hellanicus (v. 3), Philochorus (v. 6), and perhaps Aristotle (iii. 2) are named. But the most valuable part of the papyrus is the list of Alexandrian librarians in Col. ii, which at last determines the order of the holders of the office under the earlier Ptolemies, and supplies fresh evidence for the much-discussed chronology of Apollonius Rhodius. With him the list begins, the name of Zenodotus having of course preceded towards the end of Col. i. Apollonius, who is said to have been the tutor of Euergetes I (πρώτου: in l. 5 must be a clerical error for τρίτου), was succeeded by Eratosthenes, and Aristophanes of Byzantium, Apollonius ὁ ἐὐγράφος, and Aristarchus followed. After the death of Philometor occurred the dispersal of the Alexandrian scholars by Euergetes II (Athen. 184c), and it is highly significant that the next name is that of a military officer, Cydas ἐκ τῶν λοχοφόρων, who is otherwise unknown. His mention leaves no room for doubt that it was a definite official position, i.e. the chief librarianship, of which the successive occupants are here enumerated, if this was not already sufficiently evident. Who the successor of Cydas was is not expressly stated; we are next told that under the 9th Ptolemy the grammarians Ammonius, Zenodotus, Diocles, and Apollodorus 'flourished', and the compiler thereupon turns to another topic.

While placing Apollonius Rhodius in the position indicated by his relations to Callimachus and Theocritus, the papyrus explains the mistake in the tradition which brings him down a generation or so later. Suidas describes him as
a contemporary of Eratosthenes and Timarchus, and the successor of the former at the Alexandrian library, and similarly the second Life of Apollonius (Westermann, Biogr. 50) records a tradition that he eventually returned from Rhodes to Alexandria and became librarian then. These statements may now be traced to the subsequent appointment of a second Apollonius, ὁ εἰδογράφος, and a confusion of this person with his more famous predecessor not improbably also underlies the hesitating report of Tzetzes, p. 200. 14 (cf. p. 207. 8) πρὸ τερος δε ἦν Ζηνόδοτος, ε δὲ ἦν μετ’ αὐτῶν Ἀρισταρχός: if one Apollonius were counted, Aristarchus would be the fourth from Zenodotus, if two, the fifth. Apollonius Rhodius, therefore, must have been of nearly the same age as his reputed master Callimachus (cf. ii. 2–3, Gercke, Rhein. Museum, xlv. 252–3). That he was a learned grammarian as well as a poet was already ascertained. He may have become the teacher of Euergetes about 270 B.C.,—not earlier, since the marriage of Philadelphus and Arsinoë I did not occur before about 285 B.C. His retirement to Rhodes may then be placed, with Knaack (Pauly-Wissowa, Real-Encycl.), about 260. But here we are confronted with a difficulty. It might naturally have been supposed that Callimachus filled the post vacated by his discomfited rival, whereas the papyrus asserts that the next holder of the librarianship was Eratosthenes, who according to Suidas owed his appointment to Euergetes, and in 260 B.C. was not more than about fifteen years old (ἐτέχθη δὲ ρκς Ὀλ.) ; the statement of Strabo (i. 15) that he was a pupil of Zeno of Citium would indeed imply a greater age. Wilamowitz suggests that the office remained in abeyance during the lifetime of Apollonius, but this can hardly be considered a satisfactory explanation. There was no interregnum after the retirement of Zenodotus, who, if he was succeeded by Apollonius before the latter’s departure to Rhodes, and if, as Suidas says, he survived to be the teacher of Aristophanes of Byzantium, withdrew from his office many years before his death. Is it possible that after all the tradition is correct which represents Apollonius as having returned to Alexandria and become librarian comparatively late in life? If Zenodotus and Callimachus both died early in the reign of Euergetes, Apollonius might then have been recalled by his former pupil and have held the librarianship for some years immediately before Eratosthenes. It would then be unnecessary to assume that Zenodotus retired long before his decease, and the unexplained interval between Apollonius and Eratosthenes would disappear. Perhaps this may prove to be the easiest solution.

Col. i.

αγαλματοποιοί

[οι ... Φειδίασ Αθηναί
[ος ανδριαντοποιοί δε
[Πολυκλείτος Πυθαγορας Σκο
5 [πας γραφαὶ Πολυγύμωτος
8 lines lost?
]θ[ο]ς γραμ
15 [μακτικο . . . . . .]φιλος Ι
[. . . . . . . γραμματι
[κ . . . . . . . Φιλαδελφον

Col. ii.

ν[ι]ος Σιλλεως Αλεξανδρευς
ο [κ]αλουμενος Ροδιος Καλ
λ[ι]μαχου γνωριμος ουτος
εγενετο και διδασκαλος του
5 πρωτου βασιλεως τουτον
διεδεξατο Ερατοσθενης
μεθ ον Αριστοφανης Απελ
λου Βυζαντιος και Αρισταρχος ειτ Απολλωνιος Αλεξαν
10 δρευς ο ἰδιογραφος καλομενος
νος μεθ ον Αρισταρχος Αρισταρχου Αλεξανδρευς ους και θεν έτε Σαμοθραξ' ουτος και
διδασκαλος [εγενετο] των
15 του Φιλοσπατορος τεκνων
μεθ ον Κυδας εκ των λογχων
φιλο[ν]ων επι δε τω ενατω
[βα]σιλει ηκμασαν Αμμω
[νι]ος και Ζηνο[δοτος] και Διο
20 [κλ]ης και Απολλο[δ]ορος γραμ
[μα]τικοι[π] στρατοπεδον πρω
[τον συντησαθαι λ]εγεται Α
[σια]ς αφ ου και ην [Δ]ιαν φα
[σιν] προσαγορευεθαι στρα
25 [το]ν δ ἐξαγαγεν Ἀτης ο Φο
[ρο]ιεως ξυλοις και δερμα
[σι ο]πλισας τους μεθ αυτου'
[πο]λεμον δ ευφυλιον πρω
[τυν] εξεφυγειν λεγουσιν
30 [Ἀγνη]πο]ρα ποιμενα συναγα
[νο]μα και Πελα[ρ]γου επι
[θεμ]ημον εκδιωξαι τριτον'
[θα] τριτον ἀμφιτριωνα
35 [συ]ν Κεφαλω τοϊ Αθην[α]
[οι ]

Col. iii.
ους ειναι Ταφιους [της Κεφαλ
ληνιας χωρας Αρξηστοτελης
δε περι Πελληνη[ν φησι πρω
την τουτο συμβεθηκεναι
5 τινες δε ου μονον [εξαιδρα
ποδισθηναι φασιν την Πελλη
νην οπο Κλεισθενους στ ε
στρατευσεν μετα Σικινωνι
ων αλλα και τας γυναικας αυ
10 των και τας θυγατερας αιχμα
λωτισθεισας καταστρεψεθη
ναι νεκρους δ υπο[σπονδους α

τ] ροθυμαι λε[γουσιν πρωτον
Ηρ[ακλεα .]. [ . . . . . . . . .
15 τ . . . . . . . . . . . . . . ον ε
ναρι[των φασι \ [ . . . .
[εξαιτθασαθαι π]. [ . . . .
[ . . . . . ] κα[τ]. [ . . . . .
π . [ . ]ντα . . . [ . . . .
20 [ . ]νημα[.η]λω . [ . . . . .]
[. .] μολις . . . ξαι. νη[. . . . . . .
[. .]μησ. . . σ . . ζ. εσθα[. . . .[κ]ατα πολεμον . ειν . . . [αν]ελεσθαι πρωτον Θησεια [25 προς Θηβαιους οτε των ε' πτα επι Θηβας στρατευσαν των και αταφων οντων τα σωματα λαβουν εθαψεν' φο τ'νον εμφυλιον πρωτον πε' 30 ποιηκεναι λεγεται Αιτωλος Απιν τον Ιους αποκτεινας αγωνιζομενος προς αυτον επι των Αζανου αθλουν α [Κ]ηφευς ενθηκεν' τινες δε 35 Ἰξιωνα φαινυν αρχηγον εμ. φυλιου φονιου γενεσθαι α

Col. iv.

[ποκτειανατα Ηιονεα τον [πενθερον ]
[σιν] Βριαρεων τῶν προτε
[ρον] ανθρώπων δόραι το σῳ
[μα] σκεπαζοντων' ὡς δὲ τὶ
[ν]ες ἱστοροῦσιν Ἀρην' ἄλλοι δὲ
20 [φασὶν ὀπλα πρωτον αρπία
[Εύνα]λίον τὸν Διὸς ἐν Θραί
[κη π]οιήσαι ὃν ἡ[το] Ἀλω
[ὡς καὶ] τῶν παιδῶν δὲ[θῃ
[ναι Δ]πολλωνα δὲ ἰπ[οκ]τει
25 [να]μτα τοιτούς ρυσασθαί αὐ
[τον] ετεροί δὲ πρωτοὺς μεν
χάλκα ὀπλα ἐνυναι φασιν
ποιησαντας Κουρητας ἐν
Εὐβοιαι καθοπλισαγτας
30 τοὺς μεθ αὐτ[ω]ν ... τ
Κυμινδιν την .... [.]ν
βασιλισσαν κ .... νο[.]]
ἀλλοι δ' Αἰγυπτίους λεγοντι
ὀπλα τ επ ανθρωπίου ποιη
35 σασθαί καὶ δόραις σχεσαθήναι
ετὶ δ' ἰματια υψη[ή]ναι καὶ ἰστὶ

Col. v.

α καὶ ποδεωνα[σ] κατασκευα
ςαμενους πλευσαι σιδηρ[α] δὲ
ὀπλα πρωτος Ἑλλαν[ως] κα
tauκενασασθαι φησιν Σανυν
5 ῥον Σκυθων οντα βα[σὶ]λε
αι Φ[ι]λοχορος δὲ καθοπλι
σιν γενεσθαι πρωτον λεγει
ετὶ Κεκροπου δορυ καὶ δηρ
ματος αγριον περιβολην ὑ.
10 στερον δ' ὅτι ἰνὴ βοες εθν
οντο βοεας τους εν τῃ Ἀτ
τικη ποιησασθαι ασπι

15 τινες ιστορουσιν πρωτος κατασκευασατο Ακρισιος εν Αργει πολεμησας προς Πρωτον τον αδελφον αλλοι δε φασιν ου τον Ακρισιον αλ

20 λα Πρωτον ασπιδας εν Αργει κατασκευασαται και ταυ τας ξυλινας οι δε χαλκην α σπιδα πρωτον ποιησασθαι

> Πυρρην Θερμαιον Κρητα οι

25 κοιντα εν Οφιουσηι νησωι τουτον δε και την ενοπλι

ον ορχησιν τους Ετεοκρηςς
dιδαξα [τα]υς ασπισιν οχα να και ε[τε]ρ οπλα Καρας λε

30 γεται καταδειξαι ως δε τι

νες ιστορουσιν προτερον τας ασπιδας περι τους ομους πε

ρ[ι]βαλλομενοι Αργειοι προ τοι πορτακα[s] και οχεις peri

35 θευτες εις την αριστεραν πε

ριεθεντον τοι[... . .]πο [. . . ]

Col. vi.

[ . \ν οτ επ\[. . . . . . . . εστρα (?)\]
[τε]νον τοι[. . . . . . . . . . ]
[. .]ησαμε\[ν . . . . . . . . παρ

[μ]ην υπ \[. . . . . . . . . . . ιλισο\]

5 [. .]γε\[δα. θυρε\[εων . . . . .

tον δη\[μα [. . . . . . . . Σα

μοθραικης σ[αλπιγγας δε}
The text is a page from a classical text, discussing the arts of sculpture and painting. It includes references to famous artists such as Pheidias, Praxiteles, and Scopas. The text is fragmented and contains notes on the position and context of the fragment. It also mentions Apollonius of Alexandria, his teacher, and subsequent teachers. The text is partly restored and includes references to earlier works by Diels, Laterculi Alex. vii. 3-9, and Pliny, N. H. vii. 205, Quintil. xii. 10. 3.
Alexandria, but originally of Samothrace; he became also the teacher of the children of Philometor. He was followed by Cydas, of the spearmen; and under the ninth king there flourished Ammonius, Zenodotus, Diocles, and Apollodorus the grammarians.'

1. The name of the father of Apollonius is given both as Σιλλεύς and Ἰλλεύς; cf. Vit. i and 2 (Westermann, Biogr. 50, Keil Schol. Apoll. Rhod. p. 532). Suidas, like the papyrus, gives only Σιλλεύς.


5. πρωτος is an obvious mistake for τριτος, i.e. Euergetes I.

8. καὶ Αρσοραξ is doubtless an interpolation, since Aristarchus recurs with a full description in ll. 11-15.

15. Φιλοπατορος is an error either for Ευπάτορος or Φιλομητορος; cf. Athen. 71 b Πολεμαίος ὃ Αριστάρχοις βασιλεῖς Αἰγύπτου, εἰς ὧν τῶν Ἀριστάρχου τοῦ γραμματικοῦ μαθητῶν, and Suidas, s. v. Αριστάρχος: γέγονε δὲ ἐπὶ Πτολ. τοῦ Φιλομήτορος, οὗ καὶ τὸν υἱὸν (Sc. Εὐπάτορα) ἐπαίδευσεν. Φιλομητορος is palaeographically the easier correction, Ἐπιῴανους will better suit the plural τέκνων, for it is likely enough, as Busch, De bibliothecar. Alex., p. 53, has argued, that Aristarchus taught Philometor as well as his brother Euergetes.

16. We have not found another instance of the use of λογχοφόρος as a military technical term in Egypt.

17-18. τοῦ ενατου βασιλεως is expected; moreover Euergetes II, if he is here meant, is usually called the seventh or eighth Ptolemy.

19. Ζηνόδωρος: or possibly Ζηνόδωρος, the author of ten books Περὶ τῆς Ὁμήρου συνήθειας, to whom H. Schrader would assign also other works mentioned by Suidas, s. v. Ζηνόδωρος Ἀλεξανδρεύς. Ζηνόδωρος ᾿Αλεξανδρεύς. If Ζηνόδωρος is rightly restored, either Z. of Mallus, or Z. of Alexandria, may be supposed to be meant,—if indeed these two grammarians are to be distinguished; cf. Susemihl, Alex. Litt.-Gesch. ii, pp. 14-15, 192-3, 711. Διοκλης: this may be the grammarian cited in Schol. A on Ν 103, Schol. BT on X 208, Schol. X 132, τ 457; whether Δ. ὁ γραμματικὸς mentioned in Artemid. Onerr. iv. 70 is the same person is doubtful. There would not be room for Δωγγεύη.

20. Apollodorus of Athens was, like Ammonius (l. 18), a disciple of Aristarchus.

21-iii. 14. 'The first man to establish a camp is said to have been Asias, after whom Asia is supposed to be called; while Apis son of Phoroneus is said to have led forth an army, arming his followers with clubs and hides. Intestine war was first begun, it is said, by Agenor, who collected some shepherds together, and, attacking Pelasgus drove him out. A Hellenic city was first sacked by Amphitryon with Cephalus of Athens, (their foes) being Taphians of Cephallenia; Aristotle however states that this first happened at Pellene, and some say that not only was Pellene enslaved by Cleisthenes when he marched against it with the Sicyonians, but that the captive wives and daughters were reduced to prostitution. The first to restore the slain under a truce is said to have been Heracles...'

22-4. Cf. Hdt. iv. 45 τούτου μὲν μεταλαμβάνονται τοῦ σφόντος Δωδοί, φάμενοι ἐπὶ Αἰγίνα τοῦ Κάτω τοῦ Μάνη κεκλῆσθαι τὴν Ἀσίνην. The attribution of the first στρατόπεδον to Asias is apparently novel. In l. 24 the stop is not certain.

24-7. According to Apollod. ii. 1 Αpis was a βιανος τύραννος, who was conspired against by Thelexion and Telchin.

The second ε of εὐγαγείων seems to have been corrected from τε, and the ν also shows signs of alteration.
30-1. I. ποιμένας. Agenor and Pelasgus were brothers according to Schol. Eurip. Orest. 920 and Hellanicus ap. Eustath. Γ 75. Their conflict is apparently not elsewhere recorded.

33-lii. 2. For the expedition of Amphitryon and Cephalus against the Taphians cf. Apollod. ii. 4. 7, Strabo 456, &c. The construction of the sentence is harsh, and probably something has dropped out. At the end of l. 35 Δημος cannot be read, and the remains suggest Δημος rather than Δημος; moreover there would hardly be room for τοις Αθηναῖοι. We have therefore supposed that there was an incomplete line at the bottom of the column; cf. iv. 2, where a similar blank occurs. This view may be supported by two considerations, (1) the awkwardness of ους εινα Ταφίους, which must refer back to Πολέμους, and (2) the fact that ii. 35 ranges with iii. 35, not iii. 36. Perhaps something like (τούτων δὲ τοῖς πολεμίοις) stood in the original. Ε[λληνιδα], which is doubtless right, was recognized by W—M.

iii. 2. The name of the authority cited unfortunately remains doubtful. A name beginning with Ari- is probable, but the letter before the lacuna may also be γ, κ, η, or possibly another ρ, η and π are unsuitable. Αριστοτέλης is a probable restoration (cf. e. g. Clem. Alex. Strom. i. 16. 77, Schol. Pindar, Pyth. ii. 127, Pliny, N. H. viii. 195, 197, &c.), especially as Aristotle wrote a treatise on the constitution of Pellene.

3-8. Cf. Zenob. i. 57 in the version of MS. Bodleianus 207 Ἀπελλαῖοι περισωθέντες ἀπὸ τοῦ πρὸς Κλεισθένην πολέμου κτλ., where W—M had rightly emended Ἀπελλαῖοι to Πελλαναῖοι (Hermes, xlii. 474).

11. κατα[ποιμενή]ς was restored by W—M.


22-ίἰν. 9. The first to recover the slain in war was Theseus in the affair with the Thebans, when he received and buried the bodies of the Seven who had marched against Thebes in honour of Theseus; but some say that the original shedder of kindred blood was Ixion, who killed his father-in-law Eioneus. A trial for murder of kindred was held by Phoroneus son of Inachus, who constituted a single court. It is said that the first murder of brothers took place at Thebes when Ismenus and Caantus the sons of Oceanus fought on account of their sister Melia.'

22-8. Cf. Plutarch, Thes. 29 συνέπραξε δὲ (sc. ὁ Θησεὺς) καὶ Ἀδράστῳ τὴν ἀναίρεσιν τῶν ὑπὸ τῇ Καδμείᾳ πεσόντων, οὕτω γὰρ οἱ πλεῖστοι λέγουσι, Φιλόχορος δὲ καὶ σπονδὰς περὶ νεκρῶν ἀναιρέσεως γενέσθαι πρώτας ἐκείνας.

The arrangement of the beginning of the sentence is doubtful. de νεκροὺς can certainly not be read at the end of l. 23, nor is κειμένως satisfactory, the fourth letter after πολέμοι being apparently ν not μ. eisde δὲ ... καὶ νεκροὺς also suggests itself, but this again is, to say the least, unconvincing, and the verb in l. 22 was at any rate not ἐπισέσανθαι.

28-34. Cf. Pausan. v. 1. 8 Ἀπελλαῖοι ... ὑπότεκσιν Ἀτηλός ἐπελάσατο τὸ ἄρμα τεθέντων ἀπὸ Ἀζῶν ἄθλων, viii. 4. 5 ἐπὶ δὲ Ἀτηλός τοῦ Ἀρκάδου τελευτήσας ἄθλα ἐτέθη ἐπὶ τοῦ Ἀτηλοῦ, Schol. Pindar, Ol. iii. 19. The name of the person who instituted the games is not given in these passages; W—M's restoration of [Κ]ήφειος is plausible, though that personage does not seem to have occurred elsewhere in connexion with the story of Azan. That Apis is described in l. 31 as the son of Io is no doubt to be traced to the Greek identification of the Egyptian Apis with Epaphus (cf. Hdt. ii. 153).

34. τινες δὲ: e. g. Therecydes ap. Schol. Apollon. Rhod. iii. 62, Pindar, Pyth. ii. 31-2.
iv. 3–9. The restoration is largely due to W—M. In ll. 3–4 a satisfactory sense is obtained by the supplements adopted, though possibly the blank in the previous line points to some dislocation; cf. ii. 35 and note ad loc. For Phoroneus as κριτής cf. Pausan. ii. 15. 5, where he is represented as having been the arbiter in a dispute between Poseidon and Hera. Here he seems to figure as the founder of the Argive tribunal for homicide.

7. It seems clear that φονους stood in the papyrus. Κλααιτου is a corruption of Καανθου, for whom cf. Pausan. x. 9. 5. According to the Theban story there given, Caanthus was slain when seeking to recover his sister Melia from Apollo; the version of the papyrus apparently eliminated the god and represented Caanthus and Ismenus as having engaged in a fratricidal combat.

10–v. 35. 'Weapons of war according to some were constructed by Ares, according to others by the Cyclopes in the cave in Euboea called Teuchion; and the first person to employ armour, it is said, was Briareos, while previously men protected their bodies with skins; some, however, state that Ares was the first. Others say that weapons were first made in Thrace by Enyalius son of Zeus, who was bound by Aloeus and his sons and rescued by Apollo, who killed them. According to others weapons of bronze were first made and worn by the Curetes in Euboea, who equipped their followers and [attacked] Cymindis queen of [the Chalcideans?]. Others again say that the Egyptians made offensive armour and protected themselves with skins and also wove garments and constructed sails and sheets and so navigated. Hellanicus says that Saneunos king of Scythia first constructed weapons of iron, while Philochorus states that arms were first made in the time of Cecrops and consisted of a spear and a covering fashioned of the skin of wild beasts, but afterwards when oxen came to be sacrificed the inhabitants of Attica made shields of ox-hide. Shields are said to have been first brought by Danaus to Argos; but according to the account of some Acrisius first constructed them at Argos when he fought against his brother Proetus, while according to others it was not Acrisius but Proetus who constructed shields at Argos, and these of wood; others state that a bronze shield was first made by Pyrrhis (?) son of Thermaeus, a Cretan living in the island of Ophiusa, and that it was he who taught the Eteocretes the war-dance. Handles for shields, and other implements, are said to have been introduced by the Carians; some, however, narrate that whereas formerly men had hung their shields on their shoulders, the Argives first supplied them with loops and bars and put them on the left arm.'

12–18. Cf. Schol. A Homer, K 439 εἰρῆσθαι δὲ αὐτὰ (sc. τὰ τεύχεα) Ἰστρος φησὶ παρὰ τὸ ἐν Τευχίῳ τῷ Ἐββαϊκῷ κατεσκευάσθαι πρῶτον ὑπὸ Κυκλώπων, Eustath. 817. 21 καὶ νέοτερον δὲ ποιός ὁ Ἰστρος παράγη. φησὶ γὰρ τὰ πολεμικὰ τεύχη οὕτω κληθῆναι ἀπὸ Τευχίου, Ἐββαϊκοῦ τόπου, ἐν φ, φραζ, κατασκευάσθαι ὑπὸ Κυκλώπων. Istrus, then, is presumably our author's source for this statement about the Euboean Cyclopes. In connexion with the reference of the Cyclopes and Briareos to Euboea W—M notes that in Hesych. s.v. Τιτανίδα Euboea figures as the daughter of Briareos. Briareos is included among the Cyclopes in Schol. Theocr. i. 65. The latter frequently appear as metal-workers in association with Hephaestus in ancient works of art; cf. also e.g. Pliny, N. H. vii. 197 aerarium fabricam alii Chalybas alii Cyclopas (monstrasse putant) . . . fabricam ferream invenere Cyclopes, Apollod. i. 2. 1, Tatian, Ad Gr. i. ἔχον τευχοὺς seems to have been altered as well as the φ; probably τέκλιον was first written.

19–25. The suggestion of W—M that the story of the imprisonment of Ares by the Alaidae was in this passage transferred to Enyalius was confirmed by a subsequent decipherment of the latter half of l. 22; the correctness of this reading, in spite of the scantiness of the remains, can hardly be doubted. Since Enyalius is here in accordance with
the later mythology differentiated from Ares, it is curious that he is still described as the son of Zeus; elsewhere he appears as the son of Ares or of Cronus (Schol. Aristoph. Peace 456, Eustath. 944. 55, Hesych. s. v.). εν θρακίαν is in accordance with the apparently Thracian origin of the myth of the Aloadae; cf. Eustath. 673. 50, where a Thracian Enyalus is said to have been killed by Ares. In l. 23 the obvious δεήθηναι hardly fills the space, and some other verb may have been used.

26–32. For the Euboean Curetes as the first to employ bronze armour cf. Steph. Byz., s. v. Χαλκίτης: ἐκεί ἐνεδύσαντο πρῶτον, Strabo 472. 50, &c., Χαλκίτης was also called Χαλκής, and Χαλκία = κύμανθον according to Homer, Ξ 291 κυμάνθος κυκλῆσαν τοὺς Κορυβάντων Χαλκία φασίν. Though the general sense of the passage is clear, the wording of l. 29–32, which are in parts almost effaced, remains doubtful; something like τοὺς μεθ αὐτῶν καὶ πρὸς Χαλκιδέων βασιλισσαν πολεμησαντας is expected. καὶ μπορεί not impossible, the supposed τ is perhaps part of a π; but in l. 31 it is difficult to reconcile the vestiges with Χαλκιδέων, and in l. 29 it is not certain that one or two letters, e.g. δε, did not follow καθοπλισαντας.


v. 2–5. Since bronze arms have already been dealt with and Scythian is a familiar epithet of iron (e.g. Aesch. Thes. 817) W–M’s σιδηρὰ is attractive, though the space is somewhat narrow. χαλκά, however (cf. e.g. Pliny, N. H. vii. 197 ἀεὶ κονθαιρέωται καὶ ἀοράται Αριστοτέλες Λυδόμησθαι ἐπίκαιρα, would be no improvement in this respect. Saneunos in l. 4 is otherwise unknown.


corresponding with ὄχανα being rather expected; moreover, there is barely room for the three letters in the lacuna. The first letter was, however, certainly either ε or θ, and the ο is fairly secure, the only possible alternative being ο. In l. 31 τῶν is wanted before προπέραν. The last few lines of this column are disfigured by extraneous marks which have made πι in l. 32 look like νεο.

vi. 3–4. Cf. Clem. Alex. Strom. i. 16. 75 δομοίς δὲ καὶ Ἰλλυρίων τὴν καλουμένην πάρμην (so W–M for πέλτην) ἔξευρον.

5–6. θυρεόν (W–M) looks probable, but it remains to find in other sources a connexion with Samothrace. According to Clem. Alex. l.c. the θυρεός was the invention of the Samnite Itanus; cf. Athen. 273 f. In l. 6 α of δημα... is written over an α.

7. σαλπηργας is the obvious restoration (cf. Aesch. Eum. 568, Diod. v. 40, Athen. 184 a, Pausan. ii. 21. 3, Schol. T Homer, 2 219, Clem. Alex. Strom. i. 16. 74, &c.), though this invention comes in somewhat awkwardly at the present point. In l. 10 the rough breathing can hardly be evaded; an overwritten ε is inadmissible.

9. Ἀρδηλος is apparently not otherwise attested. He cannot be identified with Ἀρδαλός son of Hephaestus, the discoverer of the flute, in whose name, as W–M remarks, the α is certainly short.

18–19. Cf. Clem. Alex. Strom. i. 16. 75 Θρᾴκες πρῶτοι τὴν καλουμένην ἄρπην εὗρον (ἔστι δὲ μάχαιρα καμπύλη) καὶ πρῶτοι πέλταις ἐπὶ τῶν ἵππων ἐχρῆσαν, Eurip. Alc. 498 Θρῃκίας πέλτης, Hdt. vii. 75, Dion. Hal. A. R. ii. 70. ἄρπην is wanted in l. 23 below and so cannot be restored here.

19–25. Cf. Servius, Aen. ix. 503 Lycaon Arcas gladium longiore lamina produxisse narratur. Peleus primus machaeram dicitur invenisse, harpen, id est curvum gladium in modum falcis, a Perseo inventum multo dixerint. The similarity of this passage to the papyrus suggests a common source. For ξιφοδρεπανον cf. Hesych. ή λεγομένη ἔρπη, and for the ἄρπη of Perseus, with which he is commonly represented, cf. Pherecyd. 26 and Apollod. ii. 4. 2, who says that it was given him by Hermes.

26. If ἀμφ ξυ is right there was a reference here to the legend of Narcissus, who according to the account of Conon c. 24 sent a sword to the disdained lover Ameinias. The letters αμ, though imperfect, are very probable, and the slight vestige of the final letter suits ν sufficiently well.

1242. GREEKS AND JEWS BEFORE TRAJAN.

15.8 × 53.9 cm. Early third century.

This interesting and instructive text, describing an audience by the Emperor Trajan of rival Greek and Jewish emissaries from Alexandria, is another fragment of the Alexandrian anti-Semitic and ‘nationalist’ literature, of which several specimens have already made their appearance. Those published prior to 1909 have been conveniently put together and studied anew by Wilcken in Abhandl. d. phil.-hist. Kl. d. k. Sächs. Gesellschaft. d. Wissenschaft. xxvii. 23; a recent addition is 1089, which is probably to be referred to the same class. To one member of the extant group 1242 stands in an especially close relation. In P. Par. 68 + Brit. Mus. i (i, p. 229), of whose contents B. G. U. 341 is a second recension (Wilcken, ὑπ. εἰς, pp. 807–22), a chief part is played by a certain Paulus, and another speaker is Theon; these two names recur in 1242, and Paulus is described as the
professional advocate on the Alexandrian side. Nevertheless P. Par. 68, &c., and the present papyrus cannot refer to the same occasion. In the former, as the references to the Dacian war (i. 13), to the praefect Lupus (i. 5, iv. 3), and to hostilities in Egypt (πόλεμος, ii. 3-6) and a Jewish 'king' (i. 5-6) show, the date must be subsequent to the great Jewish outbreak which began in Egypt and Cyrene in A.D. 115. In his first discussion in Hermes, xxvii. 464 sqq., Wilcken supposed that the proceedings in question took place before Trajan at Antioch shortly before his death; but subsequently he adopted the more probable view of T. Reinach that the Emperor concerned was Hadrian. In 1242, on the other hand, not only is the Emperor expressly named as Trajan, but the scene is Rome, to which city Trajan did not return after his departure to the east in A.D. 114.

The proceedings here described are therefore prior to that event, and thus necessarily prior also to those of P. Par. 68, &c. That the personnel of these two Alexandrian missions was to some extent identical is no cause for surprise, if they were dispatched within the space of a few years. If in the meantime there had been a change of Emperor, there would perhaps have been the less reason for an entire change of envoys. In what circumstances the present mission originated is unknown; it is clear, however, from the Emperor's language in ll. 35-7 that hostility to the Jews at Alexandria had assumed an active form.

Parts of four consecutive columns remain, the first three in good preservation so far as they go; but the tops of the columns are lost throughout, and the number of lines thus missing cannot be determined. This loss is the more unfortunate because it is clear from the broad blank space (7 cm.) in front of Col. i that that column was the first of the roll, and its opening sentences would have been of particular interest. As it now stands, the papyrus commences with an account of the members of the Alexandrian mission, the names of eleven persons remaining, including two gymnasiarchs, a gymnasiarch-elect, and a distinguished ex-official, besides Paulus, who had volunteered his services as advocate for the party. The Jewish mission, which was appointed as a counterweight to that of their rivals, consisted of seven persons only—a number perhaps selected on account of its mystical associations. The two parties then set out, each carrying with them, it is surprising to read, 'their own gods' (i. 17-18; cf. the note ad loc.); and they arrived at Rome at the beginning of spring. A place was appointed for the audience, and meanwhile, we are told, the Empress Plotina displayed an active sympathy with the Jewish cause, and under her influence Trajan adopted at the outset an anti-Alexandrian attitude.

The next column reports an exciting dialogue between the Emperor and Hermaiscus, a man of high birth (ll. 44-5), whose name does not occur among those of the Alexandrian envoys preserved in Col. i but presumably preceded.
He boldly accuses the Emperor of Jewish bias; sweat is seen to break out on the image of Sarapis carried by the Alexandrians; and for a time panic and confusion reign. Here the papyrus fails; from the scanty remains of the next column little can be extracted beyond a mention of the Emperor Claudius, where it is natural to see a reference to the earlier Alexandrian mission of which a partial account is preserved in B. G. U. 511 and P. Cairo 10448 (Wilcken, op. cit., pp. 800-6).

The literary character which has come to be recognized in documents of this class is in this latest example especially evident. In the account of the preliminaries to the hearing, the formal phrases which must have stood in the original account of the proceedings are entirely dropped; details concerning place, time, and the council in attendance upon the Emperor disappear, and from a bare statement that a place was fixed the writer proceeds at once to a picturesque description of the entry of the envoys. 1242 here differs widely from B. G. U. 511, where the protocol-form is maintained; nevertheless the third person is still used and not, as in P. Par. 68, i. 8-10, the first. Similarly in the pro-Jewish activity attributed to the Empress and the introduction of the portent at the end of Col. iii, the hand of the artistic redactor is unmistakable, as well as the party bias with which he wrote. It may, however, still be maintained that, as Wilcken holds, though manipulated for political purposes, the basis of this literature was the authentic official records.

The text was written on the verso of the papyrus in an upright, semi-cursive hand, probably near the beginning of the third century. Some corrections have been introduced by the copyist into his work, but inaccuracies and corruptions remain. A high stop is occasionally employed. \( \nu \) at the end of the line sometimes takes the form of a horizontal stroke above the preceding vowel. A comma-like mark is inserted between two gutturals in l. 35. On the recto are parts of three columns, numbered 34-6, in second-century cursive, containing copies of contracts of lease; a date in the reign of Antoninus is mentioned in Col. i.

Col. i.

\[
\begin{align*}
&\text{22 letters} & \text{[} & \text{[} & \text{[} \\
&\text{21} & \text{μοσ} & \text{]} \\
&\text{σμεν} & \text{[} & \text{[} & \text{Διονύσιος ὁ ἐν πολλαῖς ἐπιτροπαῖς γενόμενος καὶ} \\
&\text{πολλαῖς} & \text{[πιτρο]παῖς γεν[δ]μενος καὶ} \\
&\text{5 \ Σαλούιος, Ἰου[λίος Σαλούιος, Τειμαγένης,}
\end{align*}
\]
Πάστωρ γυμνασιάρχος, Ἰουλίος Φανιάς, Φιλόδενος ἀπ' ἀριστοκράτους γυμνασιάρχος, Σωτίων γυμνασιάρχος, Θέων, Ἀθηνόδωρος, Παῦλος Τύριος τῷ γένει

10 αὐθαίρετος συνήγορος ὑπὲρ Ἀλεξανδρέων. ταύτα μαθόντες οἱ Ἰουδαῖοι καὶ αὐτοὶ τοῦ ἵδιον ἔθνους προχρίζονται πρέσβεις, χειροτονοῦνται δὲ Σίμων, Πλαύκιος, Ῥεῦδης, Ὀνίας, Κόλως, Ἰάκουμος καὶ Σῶπατρος Ἀντιοχεὺς τῷ γένει συνήγορος ὑπὲρ Ἰουδαίων. ἀνάγονται μὲν οὖν τῆς πόλεως ἕκαστοι βαστάζοντες τοὺς ἰδίους θεοὺς, Ἀλεξανδρεῖος

5. σαλουῖος ᾿Ιωάννης σαλουῖος Πάπ. 6. ῾Ιουλίος Πάπ. 8. Σαλουῖος τὸ Ἱουλίος Πάπ. 10. αὐθαίρετος written above e, which is crossed through. 12. Ἰουδαῖος ὑπὲρ Πάπ.; so in l. 16. 11. Ἰουδαίοι Πάπ.; so passim. 12. Ἰουδαῖος Πάπ.; so in l. 18. 13. Χ τοις χειροτονοῦνται σορ. 14. Ἰάκουμος Πάπ. 16. συνήγορος Πάπ. perhaps unintentionally; but cf. e. g. B. G. U. 511. ii. 1.

Col. ii.

[...]

20 [...]

25 [...]

30 τόρα Τραίανόν, ὁ δὲ Καῖσαρ εἰμενέστατα αὐτοῦ ἡσαΐας καὶ αὐτός, ἤδη προπεπισκόπητος ὑπὸ τοῦ Ἰουδαίων ἑσπέρας. μετ' αὐτοῦ εἰσέβαζε.
χονται Α[λ]εξανδρεων πρεσβεις και ασπαζοντε ταυτον Αυτοκρατορα, ο δε ουκ απηντη-σατο αλλειπτε με ὁς αξειοι τυγχανοντ[ες] τοιχαρειν, τοιαυτα χαλεπα τολμους[ες] Ιουδαιως; άλλα πορευεσθαι και

25. τε added above the line. 28. α of βοηθουσι written above ο, which is crossed through. εισελθοντοι Pap. 30. τραϊανον Pap. 32. υπο Pap. πλοτενειας Pap. 32. a of Bονονα corr. from ε. οἳ πρωτοι written above o, which is crossed through. εἰσελθοντοι Pap. 35. τυγχανοντες Pap. 37. I. ασπαζονται. 34. αυτοκρατοραν Pap. 35. τυγχανοντες Pap. 37. I. πορευεσθαι.

Col. iii.

[...]

[...]

40. [. . .] μελετ[ο]ς τυ τοιχαρειν καταφρο[ν]οντας τοικαιαν τοι τοιχαρην [\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\[\ [...]

50. εις Ιουδαιον συνιγορειν. ταυτα λεγοντος Ερμαισκου η τοιχ Χαραπιδος προποτην ήν εβασταξον τοι πρεσβεις αυθαδον ιδρωσε, θεασαμενο δε Τραιανος απεθαυμασε, και μεθ αλγον συναρμαι εγενοντο εις την Ρωμην και το υψηλα μερη των λυ-[[φων

41. I. αποκρινεσθαι. ερμαινης Παπ.; so in l. 47. 43. After Ιουδαιων a short blank space. ιδε Παπ. 45. γενε Παπ. 47. επαφασι Παπ. 48. I. οφειλεις or οφειλεις. 52. ιδρωσε τραιανος Παπ. 55. υψηλα Παπ.
Col. iv.

καὶ τὴν ἀλληλεπίθετον τοῦ θεοῦ Κλαύδιου λέγει Ἀνάξιοι μὲν σουσίν γὰρ αἰὰν λοιδορὶν εἶναι πὼν ἐσεβεῖς ὀντες ἀσεβεῖς ἃν

2. ἄλλως [.] ἦ καὶ τηλικαύτης

τοις Κλαύδιοις Ἀθηνικῇδιδώρῃ (?)

ἐπὶ τοῦ θεοῦ Κλαυδίου []

λέγει Ἀνάξιοι μὲν σουσίν γὰρ αἰὰν λοιδορὶν εἶναι πὼν ἐσεβεῖς ὀντες ἀσεβεῖς ἃν

71. Before κλαυδιος a blank space. 73. ἀναξιοι was originally written, but the ε seems to have been crossed through. 74. ἐὰς. 77. ε of ontes written above o, which is crossed through.

Fragments.

1. . . .

κ[ . .]

2. . . .

κ[ . .]

π[ . .]

. . .
ll. 3-18. . . . [Dion]ysius, who had held several procuratorships, Salvius, Julius Salvius, Timagenes, Pastor, gymnasiarch, Julius Phanias, Philoxenus, gymnasiarch-elect, Sotion, gymnasiarch, Theon, Athenodorus, Paulus, a Tyrian by birth, voluntary advocate for the Alexandrians. On learning this the Jews also selected envoys on behalf of their own race, their nominees being Simon, Glauccon, Theudes, Onias, Colon, Jacob, and Sophater, by birth of Antioch, advocate for the Jews. Thereupon they started from the city, each party taking their own gods, the Alexandrians [a bust of Sarapis, the Jews . . .]

ll. 22-37. . . and at the end of the winter they landed at Rome. The Emperor learned that envoys of the Jews and Alexandrians had arrived, and appointed a place for hearing them both; and Plotina approached the senators so that they might appear against the Alexandrians and assist the Jews. The Jews were the first to enter and greeted the Emperor Trajan, who greeted them very affably in his turn, having been already won over by Plotina. The Alexandrian envoys next entered and greeted the Emperor, who did not return their salute, but said "Do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews? Begone and . . ."

ll. 40-55. " . . presumably] you are studying how to die, being so contemptuous of death as to answer me insolently." Hermaiscus said, "We are distressed that your council chamber has been filled with godless Jews." The Emperor said, "See, I tell you a second time, Hermaiscusc, you are answering me insolently in reliance upon your birth." Hermaiscus said, "What insolent answer am I making, mightiest Emperor? Explain to me." The Emperor said, "Because you describe my council as dominated by Jews." Hermaiscus: "So the name of the Jews is irksome to you? You ought then to turn round and help your own people, and not to defend the godless Jews." While Hermaiscus said this, sweat suddenly broke out on the bust of Sarapis which the envoys carried, and Trajan seeing it marvelled; and presently there were tumults in Rome and many shouts were raised, and all fled to the high parts of the hills . . .

9-10. Παῦλος . . . συνήγορος: probably Paulus occupied the same position on the occasion described in P. Par. 68, rather than that of the leader of the mission, as supposed by Wilcken, op. cit. p. 815.

16-18. This statement that the Jews as well as the Alexandrians took with them 'their own gods' is extraordinary. The sentence must obviously have continued Ἀλεξανδρεῖς [μὲν . . . Ιουδαῖοι δὲ . . . It would have been very interesting to know what divine symbol accompanied the Jewish envoys. That of the Alexandrians, as appears later (l. 51), was a bust of Sarapis.

21-2. The remains would suit ἀντων rather than ἀντω, and the preceding συν is also very doubtful.

24-6. Some emendation is necessary here. In l. 24 παρ[ωμ] seems to be wanted and may just be squeezed in, since ρ is a narrow letter and αι and σι need not occupy more space than ε and ν alone; it is unlikely that παρωμ was written. The ρ is represented by a slight vestige which has been taken to belong to the tail. In ll. 25-6 καὶ εἰρήμενο τὴν χ. ῥετο ἀμφοτέρων ἐκεῖνης εἴη may be restored; or perhaps, as Wilcken suggests, τι is for τ γε, i.e. γε, with which ἀκούσεται could be retained. To read ὅτι πα[λμ] . . . καὶ τετάνεατο would give a less satisfactory sense; the preliminary arrangements would naturally not rest with the envoys. Cf. B. G. U. 511. i. 17 μετετάξατο [Κλαύδιος Καῖσαρ eis αὔριον ἀκοῦσαι αὐτῶν.

26. The interest of Plotina in the affair, attested here and in ll. 31-2, has its analogue in that of Agrippina on the occasion of the embassy to Claudius; cf. B. G. U. 511. ii. 7-8 πα[ρούσῃς Σαβατίς μετα] τῶν ματρώσ. τοῖς συνήγοροι[κ] is expected after ἀπαντᾷ; cf. l. 11, where ἀνδρῶν has been written for -οι. συγκλητικοί attended Claudius according to B. G. U., l. c.
NEW CLASSICAL TEXTS

40. μελετᾶς τὸ θανεῖν: cf. Plato, Phaedo 67 e οἱ ὀρθῶς φιλοσοφοῦντες ἀποθνήσκειν μελετῶσι.

53-5. Cf. 33. iii. 8-14, where the condemnation of Appianus is represented as the occasion of a tumult, though there is not the same rhetorical exaggeration as here.

71. That the name begins a new sentence is indicated by the preceding blank space; it is however possible that this blank is due to the scaling of the ink. Ἀθηνζόδωρος is suggested by l. 9, but the absence there of Ἐλαυδίος makes it very doubtful whether the same person is meant.

73. Between λεγει and ἀναξιοὶ there is a short space in which a slight trace of ink is discernible, and perhaps λεγει should be read.

Fragments. These two unplaced fragments are narrow strips containing incomplete letters.

III. EXTANT CLASSICAL AUTHORS

1243. APOLLONIUS RHODIUS, Argonautica iii.

These few lines from the bottom of a column are written in an informal uncial script very similar to that of 841 A-B (P. Oxy. V, Plates i-ii), and no doubt of about the same period; it is likely to fall well within the second century. Stops in the high position are used, and accents, breathings, and marks of elision have been freely inserted, apparently by a diorthotes who has made corrections in l. 1062, and whose ink in comparison with that of the text is of a rather stronger black. An otherwise unrecorded variant occurs in l. 1058.

As in 841, the literary text is on the verso of the papyrus; the recto contains the ends of a few lines apparently from a second-century survey-list.

1055 [σπειρομενων ωφιος δυ]φε[ρην επ]ι βαλον οδοντων
[αι κεν οριομενους· πολ]ει[ς νειοι δοκευς]
[καρχαλ]αι κυνες ἐ[στε πε]βι βρω[μης ολεκοιεν]
1060 [ιδωσι] το δε κωας ες Ελλαδα τοιο γε[κητι]
1058. καρχαλίεαι: καρχαλέωι MSS., καρχαρέω Et. Mag. 493. 1. The rough breathing and accent on the two omegas are probable, but not quite certain.

1059. ε Of δηιοίτητος is joined to the preceding η by a diagonal stroke, which is not easily accounted for. It is hardly likely that δὲν was first written.

1060. There is a spot of ink, perhaps accidental, at the top of a hole in the papyrus between ο and γ of τοιο γ.

1061. νεισεο is also the spelling of Laur. Guelf.

1062. τι: so Laur. Vatt., Merkel; τι Vrat. Pariss., ει Guelf. vulg. ν of cavdev was deleted by the corrector who substituted a for e in αφορμηθεήζτι.

1244. HERODOTUS i.

Fr. 1 16.6 x 13 cm. Early second century.

The following fragment from the top of a column, with the ends and beginnings of a few lines from the columns immediately adjoining it, is written in irregular upright uncials of medium size which appear to date from the earlier part of the second century. A somewhat similar, though much better formed, hand is seen for example in 220 (P. Oxy. II, Plate vi). The columns have a pronounced slope to the right. Diacritical signs are scarce; the diaeresis takes the form of a horizontal stroke in l. 31, and a stop in the medial position apparently occurs in the same line. The text displays a tendency to omission of words, but is otherwise good; a reading adopted by Hude from 18 is supported (l. 3), and a commonly accepted emendation of Schaefer also finds confirmation (l. 31).

On the verso are some incomplete lines from the ends of two columns written in round informal uncials which are also likely to fall within the second century. The subject is not clear; the names Σαραπίων, Ἰκανιανός, and ᾿Αγαθὸς Δαίμων (?) are mentioned, and the Latin word νωμενκλάτωρ occurs twice in the plural.

Col. i.

[σι το επον το εν Δαρκαλωνι 105
[και τουσ τουτων] αμε εκγαυ
[νοσιν ενεσκηψε] η θε
[ος θηλεαν νουσον] ωστε
5 [αμα λεγουσι τε οι Σκυθαι

Col. ii.

περ και πρωτερον και την
τε Νηνον ειλον ως δε ειλον
εν ετερο[σι] λογοι δηλω
15 σω και το[ν]υς Ασθυριος υπο
χειριος επουησαντο πλην
[δια τουτο νοσε]ειν και ο
[ραν παρ εωνιαι τους
[απικνεομενους ες την]
[Σκυθικην χωρην] οσ δι

10 [ακεαται τους καλε]ουντι εν [ναρεας οι Σκυθαι] επ[ι] μεν 106

... της Βασιλωνιας μοιρης
μετα δε ταυτα Κυαξ[α]ρης
μεν βασιλευσας τεσσερα

20 κοντα ε[τε]α συν τοισ Σκυ
[θαι] ηρξαν τελευται εκδε
κεται[ι] δε Αστυναγης ο Κυαξα
ρεω [π]ας την βασιλην
και ο εγενετο [θ]γατη[ρ]

25 τη [σνι]μωμα εθετο Μαν
δανη[ν] την εδ[ι]κεε [Αστυ
αγης εν τοι υπνοι ρυ
σ[α] εσετε] πλησαι μεν [την
εωνιαν πολιν επικατα []

30 κλυσαι δε και την Ασιν πα []
[σαπ] επερθημενοι δε
των μαγων τ[ο]ισι ον[ε]

Côl. iii.

νομ[α ην Καμβυς] τον
ευρισκε οικης μεν εον

35 τα [αγαθης

... α]μη[ελον
ε]πησ[σχ]ει [εω
πασα]ν ιδ[ων
υ]περθε[μενος

40 ονειρ[ο]πολ[οι

... Unplaced fragment.

3. η: so 18. ιι and Longinus, Hude; ι MSS.
6. σφεας seems to have been omitted after τουρο; the lacuna is of the same size as that in the following line.
8. The papyrus is preserved at the end of this line, but the ink has entirely disappeared.
27. τοσουτοι was apparently omitted after συρης]. The remains of that word are not
securely identified, but τοῖς sufficiently fills l. 27, and τοῖς suits the vestiges at the beginning of l. 28, while τοῖς does not. Cf. l. 6.

31. Schaefer’s correction of the MSS. reading ἐποδήμων is confirmed.

36–40. The position of this fragment in the column is uncertain, and therefore the restoration is not carried beyond the completion of imperfect words.

1245. THUCYDIDES i.

25.3 x 22.6 cm. Fourth century.

A fragment from a papyrus roll, well written in medium-sized upright uncialsof the square so-called Biblical type. This style is now known to go back to the beginning of the third century, if not to the end of the second (cf. 661, P. Rylands 16), but the present papyrus is probably not to be reckoned among the earliest examples, partly on account of the formation of some of the letters, partly of the colour of the ink, which is of the brown colour common in the Byzantine age. 1245 is therefore more likely to belong to the fourth century than to the latter part of the third. The ends of lines are not kept very even, and the angular mark which is elsewhere often used to disguise irregularity is not here employed. Some corrections have been introduced by a second hand, to which the occasional high stops are apparently also due.

Textually the papyrus is of no special interest. A few variations from the mediaeval MSS. occur, both by way of addition (ll. 7, 12) and omission (ll. 49, 84), but they are unimportant. Some agreements with C and CG are noticeable in ll. 100, 110, and 123. The scribe was weak in orthography, being particularly liable to the confusion of αι and ε, and these errors have sometimes been passed over by the corrector. ξυστος stands side by side with τοι, for which συπ has once been substituted (l. 113). Iota adscript is usually written, and sometimes obtrudes where it is not wanted.

Col. i. Col. ii.

[μη εμποδιον] ειναι 139. 4 [ξανθος εσιν] μετα[ται]ασιν
[to ψηφισμα εἰρή] [εισθ] [εἰσθ] [εἰσθ] [εἰσθ] [εἰσθ]
[νής αλλα καθελειν] [εισθ] [εισθ] [εισθ] [εισθ]
[kai παρελθυ] [Περικλῆς] [εισθ] [εισθ] [εισθ] [εισθ]
5 [ο Εανθιππον αν] [κατ εκεινον το] [μη εισθ] [εισθ] [εισθ] [εισθ]

These two papyri have been strangely confused by Gardthausen in the new edition of his Palaeographicæ, ii, pp. 131–2. It is not, of course, the Oxyrhynchus papyrus, but P. Rylands 16, which has on the verso the dated letter of Heroninus.

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10 [tota to parou|nei tou
[ade tis mev]y[n]
[μης ων άνδρες A]Tηναι
[oi aae tis ayt]s eho
[mai μη εικεPoss P]elo
15 [povnysios kai|per
[eidos tou]s anβωρ
[pous ou tpi ayt]i or
[γη] na anapteiθomeνous
[te polemein kai] en
20 [ta]i ergou prase|on
[tas pros de tas] eum
[φορας και tas γν]omaas
[τρεπομενου ο]jron
[αε και νυν ομοια κα]
25 [parapλησια eumβ]on
[λευτεα μοι οντα kai] tovs
[anapteiθomeνου] μοιν
[diκaiw tois koι]h]i do
[ευθον την αρα τι και] σφαλ
30 [λομεθα βοθει]e[is tis
[de kataρθουντα]s tis

Col. iii.
[και Άιγιν] an autο
νο[μον a]φιεναι και
65 το M[ε]γερθουν ηθιο
μα καθα[ι]rein οι δε
τελευτα[οι] iοθε ηκον
tes και τον]s Ελληνας
praagoreuουιν

Col. iv.
kataστη[σατε autou]
95 apo tou i]ou υμειν
μαλλον πρ]σφερεθαι
autohen δι [dianou]n
θητε η υ[π]ακο]υειν
πριν τι βα[λ]υ[μ]αι η ει
100 polemyθοι[μ]ευν ωσπερ

140.1 140. 2 140. 3
40 παρα [λο]γον ημιμηθι
εισβαμεν [α]γιασθαι
Δακ[ε]θαιμονοι δε
8 προτερον τε ηλιο η
σαν ετιβουλευν
45 τες ημει και νυν
ουχ ηκιοτ[α] επημε
νον γαρ δικα μεν
των διαφορ[ο]ιων αλ
ληλοι [διδοναι ε]
50 χειν δε εκ[α]τερουν
α εξομευ όμετε αν
τοι δικας ποι ηπησαν
ν οτε ημο[ν] διδοντων
δεχονται] βουλου
55 ται δε πολεμωι μαλ
λον τα εγκληματα
η λογοι διαλυσθαι
και επιταττοντε
ηθη και ουκετι αιτι
60 [ουμε]νιοι παρεισι: Πο
τειδαιας τε] γαρ [α]παν
υστα[σθαι κελευουοι]
124 THE OXYRHYNCHUS PAPYRI

70 αὐτονομοῦν αφεὶ
evai ύμων δὲ μηδεὶς
νομίσῃ περὶ βραχεῖν
οὐς αὖ πολεμεῖν εἰ τὸ
Μεγαρεῖον ἐνηφίσατα

75 μη καθελομεῖν οὖ
περ μαλιστά προν
χονταί εἰ καὶ[θ]ερε
θείῃ μή ἂν γίγνει
σθαι τὸν πολεμοῦν

80 μηδὲ [ἐ]πι μεῖν αὐ
τοι αἰτίαι υπολείπο

πι[π]ι[π]θαι οὐς διὰ μικρὸν
ἐπολεμήσατε τὸ γαρ

βραχὺν τοῦτο παστάν

85 ύμων εἰχεῖ τὴν βεβαι
ωσὶν καὶ πείραν τῆς
γνωμῆς οἰς εἰ ἔναγχω
ῥηστε καὶ ἀλλὸ τι
μετεῖον εὐθὺς ἐπιτα

90 χθῆσεθε ὡς φοβοῦ
καὶ τὸ[ο]ν ὑπακοῦν
σαντ[ε]ς ἀπισχυμέναι
μενο[ὶ] δὲ σαφεῖς αὖ

ἐμοίγε αμέλεινον δὸ

κεὶ εἰναι καὶ[ε]πὶ μεγα
λην καὶ επὶ βραχεῖαι
ομοίως προφύλασεῖ μῆ

105 [ἡ] ἑοντες μηδὲ ἐνν
φοβοῦ ἑοντες α κε
κτημέθα τὴν γαρ αὐ

την δυναταὶ [δουλω

σιν η [τ]ε μεγα[στη και

110 η ἐλαχιστη δικαιω
σις απὸ των [ομοιων
πρὸ δίκης τοῖς πελασ

σο

ἐπιτα[πτ]ρ]ομ[ἐνη τα

δὲ τὸν πολεμοῦν καὶ

115 των ἐκατεροίς υπαρ

χονταν Ὠς οὐκ α
σθενεστερὰ ἐξομεν

γνωτε καθ [ἐκαστον

ακοηοντες αυτουρ

141. 3

120 γοι τε γαρ εἰ[σ]τι Πελο

πονησιοῖ καὶ οὐν

τε ἴδιαι οὖτ εἰν κοινων

χρηματ[α] εἰ[τ]ων επειτα

χρωνων πολεμοῦν

7. ων: om. MSS.
12. It is clear from the size of the lacuna that the papyrus agreed with Dion. Hal. Thuc. iud. 920. 14 in inserting αὐδῆς, which the MSS. omit.
26. The supplement is rather longer than what a comparison of the preceding and following lines indicates, and μως was perhaps omitted.
36. s of αμαθῶς was corrected by the first hand from ν. The alteration of [χ]ωρησε to

78. 1. γιγνεσθαι.

οἰ: om. MSS.
49. ἀδάναι καὶ δέκισθαι MSS.
56. τα εγκληματα τη λογους: ή λογυ τα εγκλ. MSS. a of τα was altered from ε.
60. παρεισε: so ABDEFG; πάρεισιν C, Hude.
Pοτειδίας: so Hude; Ποτιδ. MSS. But the spelling of the papyrus counts for little.
78. L γιγνεσθαι.
81. It is curious that the corrector, while substituting η for ε, has left the termination untouched.
84. βραχυ: βραχυ τι MSS.
87. ε οὗ εἰ has been corrected by the second hand from σ.
89. ε of eis was lengthened by the second hand.
93. av: so MSS., though AEF have καταστήσετε, whence Madvig conjectured ἑγκατα-
στήσετε. Richards δὲ καταστήσετε. But the future form is easily explicable as originating in
the common interchange of ε and α, of which this papyrus offers several examples.
100. ωπερ (CG) fills the lacuna better than ω (ABEF).
110. 7: so CG; om. ABEF.
123. The papyrus evidently agreed with C in omitting αὐτοῖς which is added after ισων
by ABEFG; cf. Syrianus αὐτοῖς ἔστω, Lex. Vindob. ἔσων αὐτοῖς. Hude omits αὐτοῖς, Stuart
Jones retains it.

1246. THUCYDIDES VII.

9.6 x 7 cm. Early second century.

This small fragment from the seventh book of Thucydides is written in the
hand of 844, the long papyrus of Isocrates, Panegyricus. The round upright uncials
are of the same size and formation, the column is of the same width, and the
diminution of the letters at the end of longer lines, which was a feature of 844,
also reappears here. There is indeed this point of difference, that in 1246 stops
in the high position only occur; but it cannot be inferred from so small a specimen
that this was the only stop used, and, moreover, the punctuation of 844 was
probably not entirely original.

The fragment is not sufficiently extensive to show the quality of the text
but an agreement with BH against older MSS. is noticeable in l. 9; cf. 1247.
1. [...] τοὺς τε τριήμεροι παπυροί
2. [...]
3. [...]
4. [...]
5. [...]
6. [...]
7. [...]
8. [...]
9. [...] τε: so BH, Stuart Jones; om. Hude with other MSS.

Col. ii. Since the height of the column is unknown, it is impossible to guess the position of this solitary letter.

1247. THUCYDIDES viii.

Height 23.4 cm. Second century.

The upright uncial hand of this papyrus shows so close a resemblance to that of 1082, containing the Meliambi of Cercidas, that the conclusion can hardly be avoided that the two MSS. were written by the same scribe. The only noticeable difference is that v tends to be broader than in 1082, and that the a regularly has a rounded loop, whereas there both the rounded and angular forms were used. These distinctions, however, are insufficient to counterbalance the numerous strongly marked similarities, among which the long fine shaft of r and v, the low-looped o, and the small bent head of o are prominent. Stops in two positions, high and medial, are found, and are apparently due to the original scribe, but since two other hands have made marginal insertions, their origin is hardly certain.

Of the text, which is accurately written and of good quality, the most interesting feature is a distinct tendency to agree with B, the Vatican MS. of the eleventh century; cf. ll. 1-2, 18, 31. Westermann’s commonly accepted addition of ès before ἑπτά in τοῦ 3 is confirmed (l. 40). In three places slight divergences from the traditional order of words occur (ll. 29-30, 32, 54), one of them recorded by a second hand as a variant at the bottom of a column. Another marginal variant has been inserted at l. 42, but the original reading is unfortunately obliterated.

Col. i.

[...] υπάρχουσαν παπύρωι ν’ οὖν μαλάκα
λόν ἔχομενι ἡ ταῖς [υστερον επι]
διαφέρομενας [καὶ γαρ τὸν]
πλοῦν] ταυτὴ [ἐκ τοῦ προφα
νοὺς εποίουντο καταφρονῆ
σαντες τῶν Ἀθηναίων ἀδύ
νασιαν] ὀτι ναυτικὸν οὐδὲν
αυτῶν πολὺ πῶ [εφαινετο οὐς
δὲ εδοξῆν αὐτοῖς καὶ διεκ]
μιαν ἐπὶ θεὺς μιαν καὶ εἰκοσι
ναυς οἱ] δὲ Κορίνθιοι

Col. ii.

[πῶ πολεμῶν εχειν πρὶν τι
[καὶ ισχυρῶν λαβωσι καὶ του[ς]
[Πηλοποννησίους ουκετί προσ
[δεχομεν] ηξειν ὀτι διετρι
[βον εν δε] τοῦτοι τα ισθμια ε
[γιγνετο κα]λ οἱ Ἀθηναῖοι επηγ
[γελθησαν] γαρ αι σπονδαι ε
[θεωρου εσ] αυτα καὶ κατάδηλα
[κα]λλον αὐ]τοις [τὰ των Χιων
[εφανη καὶ] επειδῆ ανεχωρη
[σαν παρεσκευαζοντο ευθὺς
[σως μη] λησοσιν αυτους
[αι νησι εκ] των Κεγχρεων
[αφορμηθεισαι] οἱ δὲ μετὰ την
[εορτὴν ανηγον]το μια καὶ ει
[κοσμ ναισιν ες την Χιον αύρχον
[τα Αλκαμενὴν εχοβτες [και
[αυτο][ς οἱ Ἀθηναῖοι] ἵσαις [το
[προ[το]ν να]υσι προσπλευ
σαντες υπη[γον] εσ τὸ πέλα
γος ο[ς δ επὶ πολυ οικ επη ἔτη]
κολουθησαν [οἱ Π]ο[πον
νησιοι [αλ.] α[περ]ποντο ε
πανεχωρήσαν καὶ οἱ Ἀθη


verbs εν τῶι αρ[θ]μωι μετα

σφῶν εξ[ο]ντες οὐ πιστὰς ενο

μι[ζ]ον' ἀλλ υστερον [α]λ[α]

40 προσπληρωσαντες εσ [ε]πτα

καὶ το[σ]ακοντα παραπλεο[ν]τες

αυτους κ[α]'τ'αδι[ωκουσι ...] εἰς Πειραιον

ραιον [τη]ς Κορί[μθ]ης εσταθει

ληπν ερημος καὶ ε[σ]χατος

45 προς τα μεθορια της Ἐπιδαυ

πιας. καὶ [μ]αιαν μεν ναιν


Col. iii.

· · · · ·

ὁ[ς] επι τας ναυς και ου πολ

λω υστερον και οι αλλοι προο

50 χωροι καὶ ωροντες την φυ

[ακην εν χωριοι ερημωι επιπο

νον ουσαν ηπορουν και επενυ

[σαν μεν κατακαυσατας τας

[αυσ επειτα δε αυτοις εδο

55 [εν ανελκυσαι και τωι πεζοι

προσκαθημενους φυλακην

εξειν εως αν τις παρατυχη

[αφυγη επιτεθεια επεμ

[ε [δ αυτοις

1-11. Since both the beginnings and ends of the lines are lost, the point of division between the lines is only conjectural.

1. τὸν ένον μᾶλλον: so B; μᾶλλον τὸν νοῦν other MSS., Hude, Stuart Jones.

2. In view of the tendency of the papyrus to agree with B it seems likely that επιδιαφερο]-

μενας (Stuart Jones with B) stood here rather than διαφερο]μενας (other MSS., Hude).

18. αι σπονδαι: so B; om, other MSS., Hude.

23. λησουσιν: so C (-σι); λησωσι ABGM.
24. *Κεγχρεῶν* B.

28. The size of the lacuna appears to be in favour of supposing that the papyrus agreed with the MSS. in reading Ἀλκαμενη, not Άλκαμενη.

29-30. ἵσαις ιπνον: τὸ πρῶτον ἴσαις MSS. Probably the marks (added by a corrector?) above l. 29 have some reference to the order of the words (ι is used to denote transposition in mediaeval MSS.; cf. *Hermes*, ii, p. 248), but their purport is not entirely clear.

31. ὑπηγον: so B and schol. (*ὑπεχώρουν*), Hude, Stuart Jones; ὑπηγον ACEFGM.

32. The original text agrees with that of the MSS. A later hand has recorded a different order at the foot of the column, calling attention to the variant by the word κάτ(ω) in the margin; cf. e.g. 852. 1. ii. 8, note. For the sign preceding this adscript and following that at l. 42 cf. 16. iii. 3, &c.

40. Westermann's insertion of ἐς before ἐπτά is here confirmed. The letters are imperfectly preserved, but may be regarded as practically certain.

42. καταδίωκουσιν ἐς Πειραιόν MSS., but whether this stood in the papyrus seems doubtful, since the marginal adscript ἐς Πειραιόν would suggest a more important difference than merely ἐς for ἐς. Perhaps ἐς Πειραιόν was written, as conjectured by K. O. Müller. It is indeed just possible that this is really the reading in the margin, but the second letter is more like ι than ι. The hand of the adscript is different from that of the variant entered at the foot of the column.

54. If the initial letters of this and the preceding lines have been rightly identified, αὐτος preceded εδοξεν instead of following it as in the MSS.

1248. **PLATO, Politicus.**

32·4 x 25·8 cm. Late second century.

This papyrus, which was found with 1241, is written in rather small and neat, though not particularly regular, round uncials, which may date from the middle or latter part of the second century. Alternations in the dialogue are generally marked, as usual, by double dots, but these were for the most part, at any rate, a subsequent addition, the original scribe having been content with marginal paragraphi and short blank spaces in the line. The double dots may well be due to the corrector who has occasionally made small modifications in the text, and it is likely that the other stops, which are found in three positions, though apparently without any definite distinction of meaning, proceeded from the same source. This corrector objected to the practice of the first hand of representing υ at the end of a line by a dash over the preceding vowel, and has in several places inserted the υ. The tall columns (25 x 5 cm.) lean over considerably to the right. Owing partly, perhaps, to the great height of the roll it was found necessary to support it by sticking patches on the verso, and fragments of other literary papyri have been utilized for this purpose. Some of these are of sufficient extent to be of value, and will be dealt with in a later volume.
Textually the papyrus is undistinguished; some small points of interest are found in ll. 7, 39, 53, 63, 68.

Col. i.

θεισα[\(\varphi\)] σ[\(\mu\)]ντικην χει \[280\] e
[\(\mu\)]νοω[\(\nu\)] ερεου προβλη ματος ε[\(\rho\)]γαστικην' ο > [\(\nu\)]μα δ[\(\epsilon\)]ν φαντικην.
5 λεγθεισαν : εουκεν γαρ : ουν αλλ ουκ εστιν πω> τελεον ω παι τ[\(\omega\)]ντ[\(\tau\)]ο [τ]ο λειειμενον' ο γαρ εν αρχη της των ματιων
10 εργασιας αποομενος τουναυτιον υφη δραν φαινεται : πως : το μεν της υφης συμπλοκη της εστιν που : ναι : το δε
15 γε των συνεστωτων και συμπεπιλειμενων διαλυτικη : το ποιον δη : το της ξαινωντος τε χης εργον η την ξαν
20 τικην τολμησομεν υφαντικην και των > ξαντην ωσ ουτα υφαν την καλειν : ουδαμος : και μην την γε αν στη
25 μινος εργασικην > και κροκης ει της υφαν τικη προαγορευει παραδοξον τε και ψευ δος ονομα λεγει[.] πος 281 b
30 γαρ ου : τι δε γναφευτικην

Col. ii.

εργα δοκειν χρη το γε -ου. συναιτιας ειναι π[\(\rho\)]ος ποιησαθαι π[\(\alpha\)]γυτος [ν
55 φασματος : ορθ[\(\omega\)]τατα : ποτερον ουν ημιν ο περι της υφαντικης λο γος ου προειλομεθα μερους ικανως εσται
60 διωρισμενος : εαν αρ αν την των επιμελειων οποσαι περι την ερεαν εσοθηα εισιν την καλ λιστην και μεγιστην 281 d
65 πασων τιθομεν. η λε γοιμεν μεν αληθες ου μην σαφες γε ουδε τε λεον πριν αν και ταυ ταυτης πασας περι
70 ελωμεν : ορθωσ : ουκουν τα μετα ταυ ποιητευν ο λεγομεν ειν εφεξης ημιν ο λογος η τη πος δ ουν προτον μεν τοι
75 νυν δυο τεχνας ουσας περι παντα τα δρομε να θεασωμεθα : τινας : την μεν γην εκεινων ουσαν συναιτιον την
80 δ αυτην αιτιαν : ποσ:
συμπᾶσαν καὶ τη[ν] α’
κεστικήν ποτερα μ[η]
δεμαν επιμέλειαν
μηδε τινα θεραπειαν
35 ε[σθ]ητο[ς] θωμεν ἡ κ[αι]
ταυτας πασας ως υφαν
τικας λεξομεν : ουδα>
μο[ς] : αλλα μην της γε
θεραπειας αμφισβη
40 τουσιν αυτα συμπασαι
καὶ της γενεσεως της
των ματιων της της
υφασικης δυναμει’
μεγιστον μεν μερος
45 [ε]κεινη διδουσαι’ μεγαλα
de και σφισιν αυταις απο
νεμουσαι : πανυ γε : προς 281 ε
τουσιν ταυτας ετι τας>
tων εργα[λ]ειν δημ
50 ουργους τεχνας δι ων α
ποτελειται τα[[ς]] της υφης
οσαι μεν το πραγμ αν
το μη δημιουργουσι’
ταις δε δημιουργουσαις
οργανα παρασκευαζουν
85 σιν’ ον μη παραγενο
μενουν ουκ αν ποτε
εργασθει το προστε
ταγμενου εκαστη’
tων τε[χνων] ταυτας
90 μεν σιν[αιτ]ιους’ τας δ αν
το το πραγμα α[περγαζο]
μενας αιτιας’ εξει γουν
λογον : μετα τιωτο δη
τας μεν περι’ τε ατρακτους
95 και κερκιδας κ[αι] οποσα
αλλα ωργανα της περι
tα αμφιεσματα [γενε
σεως κοινωνει πασας
συναιτιασ ειπομεν.
100 τα δε αυτα [θεραπευου’
σας και [δη]μουργουσας
αιτιας’ [ορθοτατα]: των

Col. iii.

2 lines lost. 282 της κερκιστικης ημι
105 και πασαν την περι
ταυτα θεραπευτικην
πολλῃς ουσις της
κομμητικης τουνται
θα αυτης μιοριον εικος
110 μαλιστα περιλαμβα
νειν ονομαζοντας
παν τη τεχνη τη γνα
φευτικη[;] καλως : και
130 συ και οσα τα συνκει[με
να απ αλληλου αφιερ
τηςιν παν τουτο ο[σ]
eν φραξειν της τε ταλα
σιουργιας αυτης εστι []
135 που και μεγαλα τινε [κατα παντα η[μ][υ] η[ετη]
tεχνα η [συνκριτικη] [
te και δι[ακριτικη]: να[ι;]:
μην ξανθικη γε και της ταλασι συργικης
των υπο πιαντων
λεγομενης η ταλασι συργικης πως γαρ ου:
της δε ταλασιουργικης 282b δυο τημηματα εστον
και τουτων εκατερον αμα δυον περιθυκαιον
τεχναιν μερη πως: πως: το μεν ξανθικαιν και το
της ταομην διακριτης.

140 η τε ξανθικη και τα νων δη ρηθευτα απαντα
εστιν: η γαρ εν εριως 282c τε και στημοσιν δια
κριτη: κερκιδι μεν

145 αλλων τροπον γιγνω-
μενη: χεροιν δε ετε εις των εσχεν οσα αρτιως:
ονοματα ερηθη πα μεν ουν αυθι δη

150 παλιν συνκριτης μο
[ριον αμα και [ης] ταλα εν
[σιουργιας αυτη γιγνα
[μενων] λαβομεν

Col. iv.
[ναι της [υτου δη το μεν 282c

155 ατριακτω τε στραφων και
ςτερεον νημα γενο
μενον στημονα μεν
φαθι το νημα την δε α
πευθυνοιαν αυτο τε

160 χην ειναι [στημονη]
της [ης]ν: ορθως: οσα δε γε
αι [ην] μεν συντροφην
χανην λαμβανει
τη δε τον στημονος εμ

165 πλεξιει προς την της γυνα
ψεως

5. The double dots are wrongly placed after γαρ instead of ουν.
7. |: om. MSS.
8. | λελεγμεν.
30. *γναφευτικὴν* represents the usual Egyptian spelling; κναφ. BT.
34. τι of τισα was corrected from ν.
39. *αμφισβητησουσιν*, the reading of BT, has been superscribed over that of Ven. 8, Vind. 31, and originally Ven. 184, *αμφισβητουσιν*. Whether the insertion is due to the first or second hand is uncertain.
51. The superfluous ο was lightly crossed out, and a dot was also placed above it.
53. The reading of the first hand, *συναρτια*, is that of the MSS.; cf. l. 99.
63. εἰσιν την: εἰς τὴν T, Burnet, εἰς γῆν B, εἰσὶ others.
66. αληθεία: άν τι αληθεία MSS.
68. αληθεία: άν Ven. 189, Vind. 31, Burnet.
99. *συναρτια*: συναρτιουσ MSS.; cf. l. 53.
100. τα: l. τα.
102. The lower of the double dots has disappeared both before and after [ορθοτατα].
115. For the diplé opposite this line cf. 1241, v. 5, note. Its meaning here is uncertain. The MSS. read ξαντικὴν...νηστικήν (γ Stephanus), and perhaps the marginal sign has some reference to the dubious reading. Whether the papyrus had the nominative or accusative cannot be determined. Or possibly there was an error at the end of this line, e.g. πεντα/τα: παντα | αληθεία αληθεία makes a rather short supplement.
123. δε: δη MSS.
127. τι of τεκνων was a later insertion, perhaps by the second hand.
133. τι may have been omitted; five letters would make the line of normal length.
136. η[ν] η[στη(ν): or possibly η[ν] η[στη(ν), omitting η[ν].
140. η[στη(ν): or possibly η[ν] η[στη(ν), omitting η[ν].
151. της was apparently intended to be cancelled by dots placed above the letters; cf. l. 51. Om. της MSS.

1249. **BABRIUS, Fables.**

9.5 × 7.5 cm. Second century. Plate V.

This small fragment is of considerable importance for its bearing both upon the date of Babrius and the history of the text of the Fables. It is a piece from the top of a column, neatly written in rather small round uncialis, which can hardly be put later than the end of the second century, and may easily be appreciably earlier. A hand of the same type in the present volume is seen in 1241; cf. 211, 220, recto; 412, written about A.D. 250, shows a posterior stage of development, as also, probably, does 666. But if the close of the second century is on a liberal estimate the downward limit for 1249, the poet himself, whom Crusius would place near the beginning of the third century (Pauly-Wissowa, Real-Encycl. ii. 2658; cf. id. De Babr. aet.), must have lived well within the second, if he does not go back to the first. This period, i.e. about A.D. 100, was adopted on metrical grounds by Christ, Gr. Litt. 1905, p. 651. Babrius has, indeed, often been referred to the Hellenistic age, but a second-century papyrus does not, of course, substantiate that improbable view. With regard to the text two points are of especial interest. That the alphabetical order of the *Fables*...
which is found both in the Codex Athous (A) and the paraphrases of Babrius is unlikely to be original was recognized, although its antiquity is attested by P. Amh. 26, where a similar arrangement appears. In 1249, on the other hand, nothing of the sort is to be found. The four fables here partially preserved are xliii, cx, cxviii, and xxv, beginning respectively with the letters E, M, Ζ, Ι. Secondly, while the prose epimythia attached in A to cx and cxviii are, naturally, here absent, the metrical epimythium of xliii stood in the papyrus, which thus carries back the tradition of its class a stage beyond the Assendelft tablets (third cent.) and P. Amh. 26. The question of the genuineness of some of these epimythia may now have to be reconsidered. Compared in detail with A, the papyrus shows verbal variations in cx. 4 and cxviii. 8, and omits cxviii. 5, a line on which suspicion had already fastened.

The end of each fable is marked by a paragraphus and the first letter of the next projects slightly to the left of the column. A mark of elision in 1. 5 is the only diacritical sign occurring.

σφαλλουσιν ἡμαῖς ἐνιό θαί πεποιθῆσεις xliii. 19
μελλὼν οδευεὶν [τῆς κυνὸς τις εὐστοσῆς cx.
εἰπεν τῇ χασκεῖς [πανθ ἐτοιμα σοι ποιεΐ μετ ἐμοῦ γαρ ηξείς η γε κερκὸν οὐραίς 5 σαυνοῦ εφησε πιάντ εχῳ σοι βαρδύνεις ξοῦδῃ χελείδων η παροικος ανθρωπων cxviii.
εαρος κ[α]λῆν εὐθετίζεν εν τοιχω στο[ν] γεροντῶν οἶκος ην δικαστηρων κακεί νεοσσων ε[πτα] γυνέαι μητηρ 4
ορίς δε ταύτων ελπίζωσα απο τραγύλης απαντας εξης εφαγεν η γε δειλαίη παιδών οφεος σύμφορας επεθρηνει 10 ο[ι]μοι λεγουσα της εμης εγω μοιρης 
[α]πον νομοι γαρ [και θεμιστες ανθρωπων εκθεν χελείδωιν ἑδικημενη φευγω xxv. 1
[γνῷωμη λαγους ειχε μηκετι ζουει

1. The Assendelft tablets (T) agree with the papyrus in having the epimythium, which was first deleted by Lachmann.

4. ἡξέ: so A; ἐξε Nauck.
1249. **EXTANT CLASSICAL AUTHORS**

5. σαινουσ᾽ εφησε : ἄρασά φησι MSS. For the accus. with σαίνειν cf. Schol. Theocr.


7. ενος : ἕρος A.

9. The papyrus omits l. 5 οὔπω πτερίσκοι πορφυροῖς ἐπανθούντων, which was rejected by Gilbauer (in *nerv*., Crusius thinks) and transposed, with emendations, after l. 6 by Seidler and Bergk.

10. ερπίσας, if right, is for ερπίσας, an example of the not uncommon interchange of λ and ρ here. The λ is probable, though χ is not excluded, but the π is very uncertain.

12. οἰμοι.

1250. **ACHILLES TATIUS, CLITOPHON AND LEUCIPPE ii.**

24.4 X 22.5 cm. Early fourth century. Plate VI. (Cols. i–ii).

Of the extant Greek romance-writers only Chariton has hitherto been represented in the papyri (1019, P. Fay. 1). We have now to add Achilles Tatius; and the following fragment containing three consecutive and nearly complete columns of the *Clitophon and Leucippe*, besides making valuable contributions to the text, supplies, like the Chariton papyri, important evidence for the date of the author. Rohde (Griech. Roman, p. 472) on the strength of supposed imitations of Musaeus placed Achilles Tatius in the middle of the fifth century, while W. Schmid (Pauly-Wissowa, Real-Encycl. i. 245) brings him down to the sixth. Such estimates are no longer tenable, for the present papyrus is certainly anterior to the fifth century. It is written in round upright uncials of medium size, and of a style which is seen at a glance not to be that of the later Byzantine age. Some resemblance may be observed between this hand and that of 412, which was written not later than about A.D. 250. 1250, however, is no doubt not so early as this, but an attribution to the first half of the fourth century is not likely to err in respect of the downward limit. The composition of the romance cannot then be put much after the year A.D. 300, and Achilles need not be supposed to have lived more than a generation or two later than Heliodorus, who is assigned to the latter part of the third century (Rohde, *op. cit.*, pp. 465–6, Schmid, l.c.); and there is no longer any chronological difficulty in the statement of Suidas, which Rohde rejects, that the romance-writer was also the author of the astronomical work *Περὶ σφαίρας* of which some extracts are preserved.

As was to be expected from a witness standing so close to the author, the papyrus shows a number of small discrepancies from the mediaeval MSS., and in several places is manifestly superior to them. Two conjectures are corroborated (ll. 35, 120), and unsolved difficulties are removed in ll. 44, 58, and 108; no doubt in other instances of disagreement the papyrus is not seldom right, though
as l. 1, e.g., warns at the outset, it is by no means impeccable. On the other hand, in other passages which have been regarded as corrupt the traditional text is reproduced (cf. ll. 40–1, 48, 54, 63–4, 76, 92, 121), and in particular the drastic methods of Hercher meet with no support. But the most striking feature in the new text is the entirely different order of Chs. 2 and 3. 1–2, which are here inserted between Chs. 8 and 9. Some slight changes in the transitional phrases are made, so that the passage as it stands runs quite smoothly. But the last section of Ch. 3 would not join on to the end of Ch. 1, and there must have been a larger modification at this point. The abruptness of that section had already been observed by Jacobs, who suggested that something had fallen out. These remarkable divergences of the papyrus from the current version seem capable of two explanations. Either there were two redactions of the romance, a view which was suggested long ago by Salmasius, but was vigorously contested by Jacobs (pp. xliii sqq.); or possibly a leaf in the archetype from which the mediaeval MSS. were derived was copied in a wrong position, and the dislocation has been concealed by subsequent patching. The omission in some MSS. of the words καὶ ἄρτι... καιρὸς ἦν, in others of καὶ πάλιν... καιρὸς ἦν at the beginning of Ch. 2 might be taken to point in that direction.

With regard to palaeographical details, there is little that calls for notice. Punctuation is rare; a paragraphus is inserted below l. 7, and a high point in l. 100. Short lines have been sometimes filled with the ordinary angular sign, and ν at the end of a line here and there takes the form of a horizontal stroke to the right, and about on a level with the top, of the preceding vowel.

Col. i. Plate VI.

δεομαι καταπαυσον ανθίς καὶ 7. 7
μη ταχύ την επωδῆν παράδρα
μήσ καὶ πάλιν αγριανῆς το τραύ
μα καὶ αμα λεγον την χειρα βι
5 αιστερον περιεβαλλον και ε
φιλον ελευθερωτερον η δε
ηνείχετο κωλυοναι δῆθεν
ἐν τοιο τορρωθεν ἱδοντες
8. 1
προσιουσαν την θεραπαιναν
10 διελυθημεν εγω μεν ακο–
και λυπουμενος η δε ουκ οιδ ο
πως ειχεν ραω·ουν εγεγο

δεομαι καταπαυσον ανθίς καὶ
μη ταχύ την επωδῆν παράδρα
μήσ καὶ πάλιν αγριανῆς το τραύ
μα καὶ αμα λεγον την χειρα βι
5 αιστερον περιεβαλλον και ε
φιλον ελευθερωτερον η δε
ηνείχετο κωλυοναι δῆθεν
ἐν τοιο τορρωθεν ἱδοντες
προσιουσαν την θεραπαιναν
10 διελυθημεν εγω μεν ακο–
και λυπουμενος η δε ουκ οιδ ο
πως ειχεν ραω·ουν εγεγο
1250. **EXTANT CLASSICAL AUTHORS**

νειν καὶ μεστὸς ἐλπίδων ἡ
σθορὴν δὲ εὐπικαθημένου
15 μοι τοῦ φιλῆματος ὡς σῶμα
tὸ καὶ εφουλασθὸν ἀληθῶς
ὡς θησαυρὸν τὸ φιλῆμα τηρῶν
ηδόνης οὔπερ πρωτὸν εὐτυχὸν
γαρ αὐτῷ τοῦ καλλιστοῦ

20 [τ]ῶν τοῦ σωμάτος ὀργάνων
[τ]ετείχεται στόμα γαρ φωνῆς
[ὁ]ργανὸν φωνὴν δὲ ψυχῆς σκι
[α]ί γαρ τῶν στομάτων συμμετείχεται καὶ εὐτυχὸς

25 [π]ρὸς τὴν τήν ἡδὸν
[ν]ην ελκουσιν ταῖς ψυχαῖς ἀνω
[π]ρὸς τα φιληματα οὐκ οἶδα δὲ
[ο]ι τῶν πρωτέων ηθελείσθης τῆς
[κ]αρδίας καὶ τοῦ πρωτοῦ εὔμα

30 [θ]ου οὖθεν οὔδεν εργάζεται πρὸς
[η]γούην φιλημάτι εφωτικὸν
[ε]σπέρας δέ γενομενής παλιὸν
[ο]ῖοι ὀμοίως συνεπινομένην τὴν γαρ
[ε]ὐρύθη προτρυγαῖον Διονύσου

35 [το]τὶ τοῦ γαρ Διονύσου Τυριοὺς
[νο]μιζόσιν εαυτῶν ἐπεὶ καὶ
[τ]όν Κάδρου μυθὸν αἴδουν
[καὶ] τῆς έορτῆς διηγοῦντοι
[πα]τέρα μυθὸν οὖν οὐκ εἰ

40 [υ]οὶ παρ ἀνθρώποις ὁσοὶ
[μπ]ωρώνοντες οὐ τούτως ἐυτυχὸς

Col. ii. Plate VI.


να τον ανθόσμιαν οὐ τον τῆς Βιβλίας αμπέλου οὗ τον Μαδρω
νοὶ τον ὘ραίκον οὗ Χείου εκ
λευκὸν ov τον Ικαρίων τ[ο]ν νη 
σιωτὴν ἀλλα τούτους μεν α 
pαντας αποικουσι εἰναι Τυριὠ-
να ἀνθρώπων τὴν δὲ πρωτὴν 
παρ αὐτοῖς τον οἰνὸν μητε 

ρα εἰναι γαρ εκει τινα φιλοξέ
νου [π]οιμενα οἰον Ἀθηναίωι 
tον Ικαρίων λεγοσι καὶ τον >
eνταυθά τον μυθον γενεσθαι [ 
παν οον Αττικων εἰναι δω 

κει επι τουτον ηκεν ο Διονυσος 
σος [το]ν βουκόλου ο δε αυτω]>
pαραιτηθησιν οσα γη τρεφει και 
μαζι βωσον ποτὸν δε την [π]α 
ρ αυτοῖς οἰον και ο βους επειτἐ 

ουτω γαρ το αμπελινον ην [και (?) 
o Διονυσος επανει της φιλὀ 
φροσυνης τον ποιμενα και] 
αυτω προτεινυ κυλικα φιλοτἠ 
σιαν το δε ποτος οινος ην [ο 

δε πιων [υ]φ ηδονης βακχεὐ 
tαι και [λεγ]ει προς τον θεον το 
θεν ο [ξε]ινε σοι το [υδωρ τουτο 
tο πορφυρον ποθεν ουτως 
eυρεις αιμα γλυκυ όυ γαρ εστιν 

εκεινο το χαμα ρεον το μεν 
gαρ εσ τα στερνα καταβαίνει 
και λεπτην εχει την ηδονην 
tουτο δε κα[i] προ τον στοματος 
tας ρεινας ευφραξει και διγον 

τι μεν ψυχρων εστιν [εις την 
γαστηρα δε καταθοριον ανα 
πει κατωθεν ηδονης πυρ 
και ο Διονυσος εφη [τουτ εστιν 

σωρας υδωρ τουτο εστιν αι
1250. EXTANT CLASSICAL AUTHORS

80 ma βοτρυνος αγεί πρός την αμ
πελον ο θεος τον βούκολον
καὶ τοὺ βοτρυνων Λαβον α
[μα και θλειβων και δικνυς

Col. iii.

την αμπελον τούτο μεν εστι—
85 εφη το ὕδωρ τούτο δή [η πηγη
ο μεν ουν ουν ουν ουτας εις αν
θρωπος παρηλθευ [ος ο Τυρι
ων λογος εορτην δε [αγουσιν
εκεινη την ημεραν [εκεινω

90 τω θεω φιλοφρονουμενον
ουν ο πατηρ τα τε αλλα παρασκευ
ασας εις το δειπνων ετυχεν τον
λυτεστερα και κρατηρια παρε
θηκατo ιερον του θεου πολυτε

95 λη μετα τον Πλανκου τοι παλν
δευτερον υελον μεν [το παν
εργων οροφυγμενης [κυκλω
δε αυτων αμπελοι περιεστε
φον απ αυτον το κρατηριο

100 πεφυτευμεναι οι δε βοτρυνε
παντη περικρεμαινοι ομ
φαξ μεν αυτων εκαστος [εφο ο
σον εστι κενος ο κρατηρ εαν
δε εγχεις οινον κατα [μικρον

105 o βοτρυς υποπερκαζεται και
σταφυλην τον ομβακα [ποιει
Διονυσος δε εντετυπωαι των
βοτρυνων πλησιων ινα [την
αμπελον οινω γεωριγη επειδη

110 δε ταν ποτον καιρος ην [οινο
χοει ημιν ο Σατυρος και ποι
εἰ πραγμα ἕξωκον εὑρίσκασθα
σει τα εκπώματα καὶ το μὲν ε
μον τη κορη προτίθησι [το δὲ

115 εκείνης εμοι και εγγεχωίν αμ
φοτεροις καὶ κερασαμε[σ]
ωρεγεν εγω δε επετηρή
ta το μέρος του εκπώματος ενθα

[το χείλ]ος η παρθένιος [πίνου

120 [σα προσεθηκεν ενα]ρ[μ]α[σαμε
[νος δε] ει]νετεινον αποστολι
[μα]των του φιλημα ποιον και
[κα]μεν τηντων εκπωμα
[η] δε ως ειδεν συνηκεν ο[τι τον

1. κατεπαισον.
3. καί: μῆ MSS.
4. ογριάσης: so MSS.; ογριάς H(arcer).
8. εν: so MSS.; κάρ H.
12. ειχεν: om. MSS.
15. μα: ὥσπερ MSS.
16. αληθος: ἀληθῶς MSS.
18. οσπρ: ὥσπερ MSS., which add ἐραστῇ αφετέρων. H brackets ὅ... ὑπερ. 
22. υ of ψυχας was corrected.
24. και εκ προσομοια κατα: καταπροσομοια κατα των στέρνων MSS.
26. ελκουσιν... ανω και έλκουσι MSS., omitting ανω.
28. ησθεισην: so MSS.; ησθείς H with Cobet.
30. οι[δ]εν αναθεν MSS.
32. [τε]σπερας βε γενομενης: επειδη δε του δειπνου καιρος ην MSS.
33. ην γαρ κτλ: the papyrus here reverts to Ch. 2. 1 of the ordinary text.
35. τον γαρ: the papyrus confirms Jacobs's transposition, which is adopted by H.
40-1. πο: so Mon. Angl., ποτε Flor. and others, H. At the end of the line the papyrus seems to have agreed with the reading of Mon. Angl. Mediol. ὅτε μήπω. The choice lies between υπον and υπερ, and ὅτε ὅπω was actually conjectured by Jacobs. But ὅπω] appears to suit the remains slightly the better, and, since that reading is already attested, it has the stronger claim. ὅπως Flor., omitting ὅπως. H following Cobet rejects ὅπως παρ᾽ αὐτοῖς.
43. Βιβλιας: so MSS.; Βιβλίνης H.
44. Χειρ: so MSS.; H inserts τον, which was desiderated by Jacobs.
46. Εικενων: ἐκ Λακαίνης MSS. For έκεινως as an epithet of οἶνος cf. the Latin exalbidus, which is applied to νίνη by Pliny, N. H. xxiii. 1. 22.
45. Ι. ικαρον: the i probably came in from I. 52.
48. ανθρωπον: so MSS.; ἀνθρωπος H with Jacobs. It may be noticed that Jacobs's other
suggestion that ἀν(θρώπ)ων might have arisen from οἰνῶν is put out of court by the papyrus, since ἀν(θρώπ)ων would not occur in a non-theological MS. of this date.

49. αὐτοὶ: αὐτοῖς φέρει MSS.

50. τινα φιλοξενον: αὐτοῖς φῦναι MSS.

51-2. Ἀθηναῖοι τοῦ Ιακώβος: τῶν Ἰακώβος Λθ. MSS.

52. καὶ τοῦ: καὶ τοῦτον MSS.


57. τρεβεῖ: τρέβει MSS.

58. μα[ι]: the MSS. have ἀμαξα, which is clearly a corruption; it is singular that no one seems to have thought of μαξα before.

60. ἀμπελίον: Jacobs strangely preferred ἀμπέλον (Mediol.); ἀμπέλον Flor. There would be room for καὶ, which is not in the MSS., at the end of this line. Possibly the καὶ which Flor. inserts before τεμαθεί has been misplaced.

62. ποιμένα: βουκόλων MSS.

63. προτεινι: so MSS.; προτείνει H with Cobet.

64. ποιμένα: βουκόλων MSS.

65. προτεινι: so MSS.; προπίνει H with Cobet.

66. μορός: cf. Flor., in which εἴσ is written above πότον.


72. πολυτελεστερα: om. MSS.

92. εἰ: so Flor. Vat.; whether the papyrus had εἰ or εἰς in ll. 75 and 86 cannot be determined. This line is somewhat short even with the ε ἐφελκυστικοι.

93. ποιμένα: βουκόλων MSS.

94. τον: τὸν ἱερ. MSS.

96. τε: τοῖς MSS.

98. πολυτελαστερα: om. MSS.


102. εἴ? εἴσων: ἐσω τοῦ MSS., but this does not sufficiently fill the line.

103. εἰσίν: τῶν MSS.

105. δε: τοῖς MSS.

108. μεταχιον: om. MSS. 'Praepositionem excidisse suspiceris,' Jacobs.

109. ωμο: om. MSS.

At etεθεί the papyrus goes on to Ch. 9 of the ordinary text. Possibly ετεθεί was read instead of ἐτεθή, which makes the line a little long.

110. ποιμένα: δείκτον MSS., adding πάλιν ὁμοιομοιομεν after καρδᾶς ἰσθ. Cf. ll. 32-3.

111. ημῶν ο Σατύρως: δι' ο Σ. ήμῶν MSS.

112. ποιμένα: τι ποιεύοντα MSS. omitting προγαμμα; there would perhaps be room for τι before τοῖς at the end of 1. Π.Π.

112. εἷς[α]λασ[ε]ι: διαλλάσσει MSS.; cf. ἐν[α]λλάσσει a few lines lower, where Mon. Angl. have διάλαθεν,

116. κεφασμάτων: ἐγκ. MSS.

117. επετηρίησα: ἐπιτηρήσει MSS.

120. προσειθήσεως: Boden's conjecture, which H adopts, is confirmed. προσεθήσεως MSS.

120-1. The MSS. have ἐναρμοσάμενος ἔπων, but this does not suit the papyrus,
in which ν is clear before επεινον. Since the finite verb ενεργήσας was written in l. 117, δὲ is required after the participle. As an alternative to the supplement adopted ενεργήσας δὲ | το εμὸν may be suggested.

121. αποδημολογομαι: so MSS.; ἐπιστ. H with Cobet.
124. [ἡ δὲ ὡς] εἰδεν: ὡς δὲ εἶδεν ἡ παρθένος MSS.

1251. CICERO, In Verrem II. ii AND Pro Caelio.

Pro Caelio Fol. 1 28·7 x 22·4 cm. Fifth century.

These fragments evidently belonged to the same MS. as 1097—part of a leaf from a papyrus book containing the end of the De Imperio Cn. Pompei and the beginning of the In Verrem II. i. The new pieces are fortunately both more extensive and of greater intrinsic value. A small fragment from the commencement of the Second Verrine is comparatively insignificant, but there are also considerable remains of two consecutive leaves from the Pro Caelio, a speech which is to the textual critic of unusual interest. For this oration the prime extant authority is a Paris MS. of the ninth century (P), from which are derived, perhaps with a few additions from other sources, three others of the twelfth or thirteenth centuries (c, g, h; π = the consensus of these). Numerous variants from another early MS., now lost, which was in the Cluny monastery, have been preserved, as Clark has recently shown (Anecd. Oxon., Classical Series x, and the preface to his Oxford edition of the speech), in Parisinus 14749 (Σ), and some extracts made by Bartolomaeus de Montepolitiano from the Cluny MS. have also survived (B). Thirdly, there are fragments of two palimpsests, at Milan (A) and Turin (T), which appear to have stood in close relation to the Cluny text (cf. Clark, Anecd. Oxon. x, introd. p. 29). We have thus two main streams of tradition, one represented by a Caroline MS. of early date, the other by a witness which was in all probability pre-Carolingian (Clark, op. cit., p. 17), and at any rate nearly allied to the old palimpsests, which go back to the fourth and fifth centuries. What is the relation between these and the papyrus?

A priori this might have been expected to show a strong affinity with Σ and the palimpsests, but this expectation is realized only with considerable limitations. As is so often seen in papyri of extant Greek authors, the text of 1251 proves to be of a remarkably mixed character. Of the certain agreements with Σ (or B) against P and its congener, the more striking are l. 7 probem (probabam P), l. 21 et copiose (om. P), l. 73 facis . . . arguis (om. P), l. 77 praceeps (praceipiti P), l. 107 ut (om. P), l. 140 libet (liquet P), l. 147 quoniam (quamdam P), l. 166 labor offendit (labore fiendi P), l. 171 nihilne (nihil P). On the other hand notable coincidences with P against Σ occur in l. 28 ne (tam ne Σ), l. 40 sed (verum Σ), l. 87 parasti (paratos ΣB), l. 94 disce (dissise Σ), l. 117 aliqua (alia ΣT), l. 120 dicendi (verbo-
1251. EXTANT CLASSICAL AUTHORS

rum Σ), l. 146 iam (hoc Σ), l. 154 quae vestra prudentia est (quae vestrae si prudentiae Σ), l. 167 hic (om. Σ), l. 212 erat (fuit Σ), l. 219 illa (alia Σ), l. 229 non (om. Σ). In l. 22 the reading of P, habeat, is written above habet, the reading of Σ. With regard to T, three readings hitherto peculiar to that MS. are found, l. 128 putaverunt (putabunt), l. 234 locisque (locisve), l. 238 L. Luc(ei) testimonium (test. L. Lucc(ei)), but these are compensated by divergences in ll. 97, 105, 112, 237. In a few places, too, variants hitherto dependent on one or more of the later authorities (the second hand of P and the members of the πΘ group) are reproduced, l. 25 de praetvaricatione (c), l. 75 acta (πΘ), l. 80 tuis (P2πΘ), l. 99 effregit (P2πΘ), l. 137 rei (eg), l. 158 disputo (P2πΘ), l. 201 L. Luc(ei) testimonium (πΘ). In several others, traditional lections which have been emended by modern critics reappear; cf. ll. 3, 4, 38, 78, 83, 99, 209. The readings peculiar to the papyrus are singularly unimportant. Apart from the more obvious errors, of which there is a fair sprinkling (cf. ll. 19, 23, 29, 35, 40, 47, 86, 103, 108, 165, 172), they consist mainly of variations in the order of words (ll. 18, 23, 26, 54, 85, 86–7, 95, 97, 97–8, 221–2) and omissions (ll. 35, 47, 48, 74, 75, 94, 100, 110, 134, 161 (?), 210). There remain l. 15 eruant (evertant), l. 38 voluit (potuit, the MSS. reading, is superscribed), 41 virtute (prudentia), l. 51 mallet (malit), l. 90 ac (atque), l. 92 nequaquam velis (nequiquam velim), l. 94 decredo (dide), l. 96 cessisse (decessisse), l. 97 ista maledicta (tam maledica), l. 165 etiam (om. MSS.), l. 205 in (ob ΣΘ, ad P2π), none of which carry conviction, though etiam in l. 165 might be worth consideration.

To sum up these results, the text of the papyrus is not distinguished by its accuracy, being especially prone to omission; neither is it at all remarkable for valuable readings unknown from other sources. Its salient characteristic is its heterogeneity. While sharing not seldom the excellences of Σ, it has side by side with these a number of distinctive P readings, some good, others bad, and occasionally carries back to the fifth century the tradition of still later authorities. The high antiquity of the bulk of the variants is the chief lesson of the papyrus.

A description of the script of this MS. has already been given in the introduction to 1097, and it is now only necessary to add a few palaeographical details disclosed by the new fragments. The height of the leaf was there estimated at about 29 cm.; and this is approximately the measurement of Fol. 1, though the margins remaining at the top and bottom are probably not of the full depth, and the leaf may originally have been well over 30 cm. in height. Its breadth is rather greater than was supposed in the case of 1097, being about 23 cm., while the column of writing has a width of about 17 cm. There is a considerable variation in the length of the lines, which are irregular not only at the ends but to some extent also at the beginnings; on the verso of Fol. 1 the column leans over
markedly to the left, whereas on the recto there was apparently a strong tendency in the opposite direction. The scribe was at surprisingly little pains about an even appearance, and would commence one line a couple of letters in front of its predecessor. Owing to these irregularities, the point of division between two lines, when beginning and end are both missing, is often very uncertain. Another characteristic of the writer was a tendency to write a and u above the line; e.g. lI. 40, 42, 47, 64, 75, 78, 81, 160, 172, and 1097. 60—an instance which in the light of 1251 can now be understood. This suspension of a and u is found in Latin cursive from the fourth century onwards, and was thence adopted by the ‘national’ Latin hands. A few abbreviations not already exemplified by 1097 are found, the most noticeable being im for tamen, ib for tibi, and ig for igitur. It may be remarked that the spelling -es, not -is, is regularly used in the accusative plural of -estems of the third declension. This and other minor orthographical details like adque, inmensa are not, as a rule, noticed in the appended collation, for which the Oxford edition has been used, supplemented occasionally by that of Baiter-Halm.

In Verrem II. ii.

<table>
<thead>
<tr>
<th>Recto.</th>
<th>Verso.</th>
</tr>
</thead>
<tbody>
<tr>
<td>γε frumentariae</td>
<td>§ 3 potuerit qui</td>
</tr>
<tr>
<td>Car tagine deleta</td>
<td>§ 12 propugnator q</td>
</tr>
<tr>
<td>quo victoria p</td>
<td></td>
</tr>
<tr>
<td>co nlocaret</td>
<td></td>
</tr>
</tbody>
</table>

Compared with Peterson's text, the only variant is the spelling Car tagine for Carthagine.

Pro Caelio.

Fol. 1. Recto.

[tio illa silves]ris ante [es]t [instituta quam humanitas adq. leges si quidem n modo nomina de § 26
[s]ernunt inter se sodales sed cti[am] commemorant sodalitatem in accusando ut ne quis id § 27
[f]orte nesciat timere videatur [sed haecc omitto] ad illa quae me magis move runt re
[spondeo deliciarum obiurgatio [fuit longa e']t ea [senior plusq. disputationis] habitum quam
[atrocitatis] quo etiam audita [attentibus] | nemo [P. Clodius amicus meus quin se gravissime
vehemens] ineptae ictaret et omn[a] inflammatus ageret tristissimus ve[r]bis
voce
maxima tametsi probem eius eloquentiam tamem [non pertinescebam aliquot]
enim in causas [eum] videram frustra litigante in illum Balbe [respondo primo]i
prexario si licet [si fas] est defendi a me eum qui nullum con[v]ivium nigerit qui ung[uentum]
sumptisset qui

[Baias viderit equid multos et vidi in hac civitate et [audivi] non modo
qui primoribus labris |
gustasse] gestum hoc vitiae et extremis ut] dictur digesta affigissent sej qui
totam adu
lesse] itam voluptatibus edissent emersisse aliquando et se ad bonam f]rugem
ut dictur rigens eis
aliqui
erumpunt us


[sed tu] mihi videbare ex communi infamia et inuentutis aliquam invidiam
CIDIO vel|le con
flere itaque in me illud silentium quo]d et orationi tributum tuae fuit ob eam
causam quod
uno proposito reo de multorum vitios co]gitabamus [facile est accusare
luxuriam dies iam
me confociat si [qui]ae [dici in eam sententiam possunt coner exprimere de
corruptelis [de]

neminem] sed vitia |

[prop]onas res i]psa et copiose et graviter accusari potest sed vestrae
sapientiae indu] est

[abduci ab reo nec] quo aculeos habet severitas gravitas] vestra cum eos
accusator ererit

[in rem in vitia in] quos]es in tempore in hominem et in re]num emittere cum is
suo crimen sed num

[torum vitio sit in quo|dam odinem inustum vocatus i[a] ego severitati tuae
ita ut opor]
146 THE OXYRHYNCHUS PAPYRI

25 [tet responder]e n audeo crat enim meum de praecvarico[tione\ adulescentiae
ven]am
[ q petere non inquam an\o \ deem a eae aetatis concessa [o]nibus i]o[ra
\demitto tantum
[peto ut si qua \ e invidia con\munis hoc tempore aeris alieni petulantiae
libidinum in\ven]
[tutis quam video \e magn\am ne hu aliena peccata ne aetatis ac temporum
vita
[neceant atq\ ego idem qui \i acc postulo quae in criminib\ quae in hunc proprie
feruntur
[diligentissime respondeam \o rec]uso sunt autom duo crimina auri et veneni in
quib\ una
[adq\ eadem persona versatur a\um sumptum a Clodia venenum quesitum quod
[Clodiae daretur dicitur omnia su\it talia \ crimina sed maledicta iurgii
petulantis
[magis quam publicae quaestionis a\ulter inpudicus sequester convicium \e non
accusatio
[nullum \ enim fundamentum ho\num criminum null\ae sedes voces sunt
contumeliosae
[temere ab irato accusatore emis\so horum duorum criminum video
fontem
[video auctorem video certum nome\]y et cap\u"]t auro opus fuit sumpsit a Clodia
sumpsit sine
[teste habuit quandom voluit maximum video signum cuiusdam egregiae
familiari
[tatis necare candum voluit quae\auit venenum sollicitavit quos \[\]\[\]uit
paravit
[locum constituit attulit magnum ru\ysus odium video cum cruelissimo discidio
existisse
[res \ omnis in hac causa nobis indu\u"]n Clodia mulier\ i non solum nobili sed
etiam nota de qu\a
[ego nihil dicam nisi depellendi crimin\is causa sed intellegis pro tua praestanti
virtute
[Cu. Domiti cum hac sola rem \e n\opis quae si \[s\] se aurum Caelio commodasse
\u dicit si venen\um
[ab hoc sibi paratum \e non ar\[nu\]t petulanter facimus si matrem familiam
secus quam
[matronarum sancti\o[s] pos\u"]lat nominamus sin ista muliere remota nec
crimen
ullum nec opes ad opp[um] gnandum Caelium illis relinquuntur quid e aliquid quod nos patroni facere debemus nisi ut eos qui insectantur repellam[s] quid quidem facerem semper hic erat tuus nec nisi intercederent inimicitiae cum istis mulieris viro fra[tre] volui dicere s[em]per hic erat tuus nec aliquid quidquid quidem facebatur vehementius

agam modice nec longum [pro]rediar quam mea fid[es et causa ipsa coget nec enim mulièbres i[mi]

micitias mihi gerendas putavi praesertim cum ea quam omnes semper amicam omnium

potius quam cuinquam inimica[m] putaverunt sed tamen ex ipsa quaeram primum utrum me secum

severe et graviter et priscem age[m] mallet an remiss[e et leniter et urbane sin illo austero more ac]

modo aliquid mihi ab inferis excitandum est ex barbatis illis non hac barbula qua ista delecta

tur sed illa horrida qua[m] in statuis antiquis ad imaginibus videmus qui obiurget mulièbres

et qui pro me loquatur ne mihi forte ista suscenseat [exsistat igitur ex hac ipsa familia aliquid

ac potissimum Caece [ille] minima enim dolorem [capiet qui istam non videbit qui profecto si

exstiterit sic agat ac sic poquet non] mulier quid [tum Caelio quid cum homine adulescentulo

quid cum alieno cur aut tamen [familia]ris luic fuis[i] ut aurum commodares aut tam ini

mica ut venenum timeares non p[atre] tum] videre[s] tu patrum tu avum proavum atavum audieras

consules fuisse tu denique mod[o] te [Q. Mete]li matrina[monium tenuisse sciebas clarissimae ac

fortissimi viri patriae] et am[philissimi qui sim[ul ac pedem limine extulerat omnes prope

cives virtute gloria digna]ate superabat cum [ex amplissimo genere in familiaris

simam nupsisses cur tibi Caeleus tam coniunctus [fuit cognatus affinis virti tui

familiaris nihil

eorum quid igitur nisi] quaedam teneritas ac libido nonne te si nostrae

imagines viriles non com

movebant ne progenies quidem] nec Quinta illa C]audia aemulam domesticae

laudis in

L 2
[gloria muliebri esse admonerebat [non vir]go[r]a Vestalis Claudia quae patrem complexa
[triumphantem ab inimico tr'] pli de [curru detrahis passa n est cur te fraterna
vita po
[tius quam bona paterna et avita] et usq. [a nobis cum in viris tunc in feminis
repetita moverunt ideone ego pacem
[Pyrrhi diremi ut tu amorum tu]piessimorum cotidie ferires ideo aquam adduxi
[ut ea tu inestete utere] ideo videm munivi ut cam tu alienis viris comitata
celebres sed
§ 35

Verso.

[quid ego iud. ita gravem personam induxi ut verear ne se idem Ap]pius repente
convertat et Caelum
[incipiat accusare illa sua gravitate censoria sed videro hoc poosterius adq. ita
iud. ut vel severissimis
dispellatribus M. Caeli vitam me probaturum tu quoculo tu vero mulier
iam enim ipse tecum

nulla pe[rsonea [introducta loquer si ea quae facis quae dicit] quae insimilas
quae moliris quae arguis
probare cogeritas rationem tantae familis taritatis tantae consuetudinis reddas
adq. exponas

necesse est accusatores quidem [u]bi dices ad[u]keri a Baja's acta convivia

cantus sy\mploza[nis] na\shia iactare] idemq. significant nihil se pve invita
dicere quae tu quoniam

mente nescio qua effrenata adq. pra\[ceptis in f]orum d\erri indiciumq. voluis-
tis a\nt d\iusas oporet

[et falsa esse doci\as aut nihil] neq. [crimini] tuo [neq. testimonio c\redendum
to fateare \[in autem

urba[nus me [agere mavis si] e\gam tec\n\[movendo illu]n senem durum ac
paene agrestem

ex his igitur et\is sumam aliquem ac potissimum min\imum fratrem] qui est
[in is]o \[e gen\yre urbanissimus
qui te amat pluvium qui propter] nescio quo\am [credo timiditatem et\t
nocturnos quosdam insa

nes metus tec\shin semper pusio cum maiores sorore cubit\aviti \[n]\putato tecum
loqui quid tu
EXTANT CLASSICAL AUTHORS

multiharis soror quid insanis quid clā]more exorsa ver[bis parvam rem magnam facis vicinum
dadulescuntulum aspexisti canidor huius τε et proceritas v[oltus oculīq pepu-
lerunt saepius videre

volisti [fuisti n nunquam in isdem hortis] vis mulier nobilis illum filium
famìlias patre parco et
tenaci h[abere tuis copiis devinctum n potes] calciat r[espuit n [putat tua do]nq
εὲ tanti confer alio
te habes hortos ad Tiberin ac diligentem eo loco parasti quo omnis iube[n]tus
[netando causa venit
hinc [et condiciose cotidie legas cur] huic qui te spernit molesta e[s redeo
nunc ad te Caeli § 37
vicissim ac mihi auctoritate patriam severitatemque suscipio sed dubito quem
patrem potissimum

[ducitam Caelilianumque aliquem] vehementem ac durum nunc enim demum
mihi animus ardet

[nunc meum cor cumulatur ira aut i]ltum o infelix o seuleste ferrei sun[τ] i[σ]ti
patres egone quid dicam

[que velin quae tu noedǐs facis ut nequaquam velis vix f(rendi
diceret talis pater cur
[τε in [σ]eth vicinitatem meretrīciam contulisti cur inlecebris [cognitis n
refugisti cur alienam
ullam mulierem n oṣṭi decede ac dicess per me si egebis ῥθ doleḥi] mihi sat est
qui aetatis quod reliqu

um est oblectem meac huic seni [a] tristi ac directo responderet Caelius se
nulla cupiditate inductum § 38
de via e[σ]issi quid signi nulli sumptus nulla n[α]τυρ[ν]a null[la versura at
fuit fama quotus
quisq istam potest effugere in ista maledicta civitate vicinum eius mulieris
male audisse

miraris cuius frater germanus sermones iniquorum [effugere non potuit leni
vero et clementi
patri cuius modi ille est fores effregit restituentur di[scidit vestem resarcietur
fili causae est

expeditissima quid enim esset in quo se facile defendērunt nihil iam in istam
mulierem dico sed si esset
alia dissimilis istius quae se omnib pervolịgaret [quaes haberet palam decre-
tum semper aliquem
cuius in hortos domum Baias inrε suo libidines omnīum co[m]nētarent quae
etiam aderet
adulescentes et parsimonia patrum suis su[m]phib suste[ntaret si vidua libere
proterva petu
lanter dives effuse libidinosa meretricio more [ivere]t ad[ulterum ego putarem
si quis hanc
105 paulo liberius salutasset dicet aliquid haec [g] tu [a] discip[1]na sic tu
instituis adolescentes § 39
ob hanc causam ib hunc pierum parens commendavit [et tr]ad[it] ut in amore
adq- in voluptatibus
adulescentiam suam collocaret et ut han[c] tu vita[m ad][n]c studia de-
defenderes ego si quis
ind- hoc robore animi adq- haec indole virtutis adq-[c] con[tiu]iantiac fuit ut
res pureret omnes
voluptates omnem- suae vitae cursum in labore corporis q[d]q- in animi
contentione conficeret
110 quem n quies n remissio n aequalium studia n ludi n convivio[1]ga [delectarent
nisi quod estet
cum [laude et cum dignitate coniunctum hunc mea sententia di[vi]his quibusdam
bonis instructum
Curius omnem- eos qui
hae ex minimis tanta] fe[cerunt verum hae genera virtu[sum non solum
in morib- nostris
sed vix iam in libris reperiantur chartae qui] quae illum [pristinam severi-
tatem continebant
115 [obsoleveru]nt neg- solum apud nos qui h[anc sectam rationem- vitae re magis
quam verbis securi
[sumus sed etiam apud Graecos docti]ssimos homines quib- [cum facere non
possent logui tamen et
[scribere honeste et magnifico licebat] aliq[u]a quaedam [mutatis Graeciae tempo-
ribus praecepta ex
[stiterunt itaq- alii voluptatis causa o]mnis sapientes fac[e]re dixerunt neg- ab
hac orationis § 41
[turpitudine eruditi homines refugerunt alii cum voluptate d[ignitatem
coniungen
120 [dam putaverunt ut res maxime inter se repugnantes dicendi facultate
coniungent
[illud unum directum iter ad laudem cu]m labore qui probabere ut prope soli
iam in scholis
[sunt reliicti multe enim nobis blandime]nata natura ip[sa genuit quib- sopita
virtus coniureret
[interdum multas vias adulescentiae lubricas ostendi] q\(\textit{q}\)ub- illa insistere aut ingredi
[sine casu aliquo ac prolapsione vix posset mul\(\textit{s}\)arum rerum \(\textit{n}\) incundissimarum varietas
[tem dedit qua \(\textit{n}\) modo haec actas sed etiam ia\(\textit{n}\) corr\(\textit{b}\)orata] cap\(\textit{e}\)reretur quam ob rem si quem
[forte inveneritis qu\(\textit{e}\) asperti\(\textit{n}\)s ocul\(\textit{i}\)s pulchritud\(\textit{u}\)\(\textit{m}\) [rerum \(\textit{n}\) odore ullo \(\textit{n}\) tactu
[\(\textit{n}\) sapore capiatur excludat auri\(\textit{b}\) om\(\textit{n}\)em suavitatem\(\textit{e}\)m] lu\(\textit{ic}\) homini ego fortasse et pauci
[deos propitios pleriq- autem iratos pu\(\textit{t}\)averunt ergo [haec deserta via et incenta
[adq- interclusa iam frondib- et vir\(\textit{g}\)ultis reli\(\textit{u}\)\(\textit{t}\)\(\textit{a}\)\(\textit{m}\) quatur detur aliqui ludus aetati sit adu
[lescentia liberior \(\textit{n}\) omnia voluptatib- de\(\textit{g}\)\(\textit{e}\)\(\textit{n}\)\(\textit{t}\)\(\textit{u}\)\(\textit{r}\)\(\textit{m}\) tur \(\textit{n}\) semper [superet vera illa et derecta
[ratio vincat aliquando cupiditates voluptasq- rationem dum modo illa in hoc genere
[praescriptio moderatio- teneatur parcat injectus [pudicitiae suae ne spoliet alienam
[ne effundat patrimonium ne faenore trucidetur] ne incurrat in alterius domum adq-
[familiam ne probrum castis labem integris i\(\textit{n}\)fam]iam\(\textit{i}\)onis inferat ne intersit insiditis scele

Fol. 2. Verso.
[careat postremo cu\(\textit{m}\) par\(\textit{u}\)erit voluptatib- derit aliud temporis ad ludum aetatis
[adq- ad \(\textit{i}\)\(\textit{n}\)anes [hasce] adulescentiae cupeditates rerum se aliquando ad cur\(\textit{a}\)\(\textit{n}\)\(\textit{i}\)\(\textit{m}\)\(\textit{e}\)\(\textit{d}\)\(\textit{o}\)
[me\(\textit{t}\)\(\textit{i}\)ae rei foresis rei p- ut ea qu\(\textit{a}\)e ratione ante\(\textit{a}\)\(\textit{n}\)e perspexerat satietyate abieisse
[experiendo contempsisse vide\(\textit{a}\)t\(\textit{y}\)\(\textit{r}\)\(\textit{o}\)\(\textit{c}\)t se aliquando ad cur\(\textit{a}\)\(\textit{n}\)\(\textit{i}\)\(\textit{m}\)\(\textit{e}\)\(\textit{d}\)\(\textit{o}\)\(\textit{r}\)
[min]\(\textit{e}\)ae et clar\(\textit{i}\)\(\textit{s}\)sini cives fuerunt quorum [cum adulescentiae] cupiditat\(\textit{i}\)\(\textit{c}\)
[def]\(\textit{e}\)\(\textit{r}\)\(\textit{v}\)\(\textit{e}\)\(\textit{s}\)
[140]\(\textit{e}\)\(\textit{x}\)\(\textit{i}\)\(\textit{m}\)\(\textit{i}\)ae virtutes firmata iam aetate extit\(\textit{e}\)trunt ex quib- neminem mi\(\textit{h}\)\(\textit{i}\) lib\(\textit{e}\)t]
[nominare
[vos\(\textit{e}\)\(\textit{o}\)net vobiscum recordamini nolo e\(\textit{n}\)im cuiusquam fortis adq- inlus\(\textit{t}\)\(\textit{r}\)\(\textit{i}\)\(\textit{s}\)
[vir\(\textit{i}\)\(\textit{e}\)\(\textit{n}\)o]}
[minimum quod erratum cum maxima laude coniungere] quod si facere vellem multum
a [me] summum admodum ornatissimi viri praedicantur quoque parum nomen mia
liber
[tas] in adolescentia partim profusa luxuries magistri modo aliquis alieni summar
mplib
ibi
[disnes nominarentur quae multis postea virtutibus objecta adolescentiae qui vellet
cutione defendendo ret at vero in M. Caelio dicit enim iam prudentius
de studiis
[dis] [have]tis] quoniam audela quaedam fretus, vestra sapiencia liber
confer[et] nulla
[luxuries reperictur nulla] [sumpta] nulla man aes alienum nullam conviviorum ac
lustro
[libido quod de vitium ventris et gurgitis non modo multis multa alia
sed etiam aetate]
[amores autem et deliciae quae vocantur quae f(irmiore animo praeditis
diuis]
[molestiae non solent vel mature enim et celeriter de, floreant numquam hunc
occu
[patum impedimentum] tenerunt aud[elis] cun pro se [dicet audistis antea
cum a]ccu
[saret defendendi hac causa] non] gloriat loquor [genus orationis facultatem
copiam
[sententiarum admodum] verborum phis vestra prudencia] et perspexitis admodum
in eo non solu
[ingenium clutere eius vide]atis quod saepe etiam si industria non alitur valet
tamen ipse
[suis viro sed inerat nisi me propter benivolentiam f(orte fallebat ratio et
bonis artibus]
instituta et cur[a et] [eligiiis elaborata atqui scitote iudicem eas cupiditates
[quae obiciuntur Caelio ad]hoc studia de quia discordia non facile in eo sem
hominem
[ee posse fieri enim non potes ne]t animus libidini deductis amore desiderio
cupidate
[saepem nimia copia inopia] etiam non cum magnam impeditus hoc quidquid est quod
nos facimus
[non modo agendo verum et]ia non] cogita unde possit sustinere an vos aliam
causam
§ 46
die[ci]undi
[tanta laude tanta gratia tano]to honor[e] tam sint pauci semperque fuerint qui
in hoc
[labore versentur obterer]n[dae su]nt onnes voluptates reliquenda studia
dectationis

165 | [Indus iocus convivium] s[er]mo est paene etiam familiarum deserendus. qua re
in hoc
[genere labor offendi]t homines a s[stud]ioq[deterre]t non quo aut ingenia
def[ei]tiam
[aut doctrina puerili]s an hic sit se [is] t[ita vita]e d[ydisset] cons[ularem] homini
nym ad
[modum adulescentis] m[i indic]um voca]s is visse hic si lib]o[m fugeret] si o[b]-
s[strictus
[voluptati]b teneret in ha]c o[cie co]tidi die v[er]5aetur s[ppeteret ini]nitio-
citas in

170 | [indicium vocaret subiret [pe]r[a]culum] capit(is) ips[e disemtante p. R> tot iam
menses aut
[de salute aut de gloria dimi]care]t [nil]h|n[RG illa vicinitas redoet nihil
hominum
etiam
[personat hic unius mulieris libidinem [et] prolapsa[m ut ea] n modo
solitudinem
[ac tenebras adq] haec flagiti]r\nuiountegum]enta n quam]aret sed in turpis-
sintis

175 | [rebus frequentissima celebri]i[s]a]t et cl[a]ryissima [uce lactetur verum
si quis]
est qui etiam meretriciis am[ph]ib ieler\dicetum invenitut] putet est
ile qui
[de valde severus negate ro]s\re[n] sed ab[reoret n] modo ab huius saeculi
licen
[tia verum etiam a maiorum co]stntetudin[ie adq] concessis quando enim hoc n
factum e
[quando reprehensum quando n permissum quan]d[no] deniq:] fuit ut quod licet
non lice

180 | [ret hic ego iam rem definiam mulierem nullam] nominabo tantum in medio
relin
[quam si quae n]upta mulier domum suam [pate] fecerit quin\nnum cupiditati
[palam]
[sese in meretricia vita conlocarit virorum alienissimorum convivis uti in
[stituerit si hoc in urbe si in hortis si in Ba[iaru]m illa celebritate faciat si deniq;
[ita sese gerat ù inessu solum sed ornatu adq. comitiatu ù flagrantia ocularum ù
185 |libertate sermonum sed etiam complexu osc[ulatio]ne actis navigatione consvi
[vis ut ù solum meretrix sed etiam proterva] n[eretrix procax- videatur cum hac si
[qui adulescens forte fuerit utram h[ic tibi L- H]4renni adulter an amator expugnare
|judicitiam an explere libidinem voluisse videatur

Fol. 2. Recto.
[sunt enim crimina una ùn mul[iere summorum fa[cingorum auri quod sumptum
200 |Clodia dicitur et veneni| qu[od eiusdem Clodiae] neca[n]dae [e]aus[a
|[parasse Cae
|[i]m [criminatur aurum s]c[vit ut dicitis] qu[od L-] Lu[cei servis da[ret]
p[er quos Ale
|xandrinus Dio qui tum apud Lucium habitabat] \[care]tur magnum crim[en
|vel in legat[is insidias vel in servis ad hospite]n [do]mini necandum soll[citandis
|plenum sce
|le[vis co]\[s]s[si]mum] p[leum audaciae quo q[ad i]n crime[rum illud re[n]
dixeritne Clodiae [ § 51
205 |g[hadum in rem aurum] s[umeret an ù dixerit si ù dixit cur dedit si dixit
eodem se
|conscientiae sedere devinx[it] tune aurum ex\] armario tuo promere ausa es
|tu Venerem
|illam spoliatre or[nament]is spoliatricem ceterorum cum seire scirem quantum ad facinus
|aurum hoc quaerere]pur q[ad ne\xen] [legati ad L- Lucei sanctissimi hominis adq. integerrimi
|labem \[ceteris scep[perate]n] huie fac[norum tanto tua] mens liberalis conscia tua
|domus
210 |popular\[is ministra tua d\'eniq- hos[pitalis illa V]enus ad\[intrix òe deb\xuit
|vidit hoc Balbus § 53
cellatam ee Clodiam dixit adp. ita Caelium ad illam [at]ulisce se q[ae]q[r]matrum ludorumn
aurum quaere si tam familiaris erat Clodiea quan tu] ee vis cum de libidine e[ius tam

Judor un dicit profecto quo vellet aurum si tam familiaris n
erat n
dedii ita si verum tibi Caelius dixit [o immoderata mulier scien[s ets aurum
sic faci

[quae sunt innumerabilia res sistam possunt [dicere mores M- Caeli longissime
[a tanti sceleris atrocitate ee di]sinctos minime ee [credendum homini
tam in
ogenic tam prudensi n veningisse in mentem rem [e]nti sceleris ignotis alie
[nisi servis n ee credenda]m possunt etiam illa et e[erum patronorum et
mea con

suetudine ab accusatore] perquirere ubi sit congressus cum servis Luccei Caelius
qui ei
ficerit aditus] si per se qua temeritate si per alium per [quem possum omnes
suspi
ci[nun]n la[s]ebrae peragrare dicendo n causa n locus n [facultas n conscius
n perf]
ciendi n oculandi maleficii spec n ratio illa n vestigium maximi facinus
reperietur
sed hae quae sunt oratoris propria quae [mihi n propter ingenium menum sed
propter

hanc exercitationem usum [dicendi] fructum [aliquem ferre potuissent cum
a me
ipso elaborata proferri viderentur brevitatis causa relinquo omnia
habeo enim ict] quem vos socium vestrae religiosis iurisq. iurandi facile
[ee patiamini L- Luceini sanctissinum gra[issimun [qui tantum facinus in
famam adq

[in] fortunas suas neg n audisset [i]n[la]tum [i a] Caelio neq neglexisset neg-
tullisset an

ille vir illa humanitate praeditus illius studiis artib adq. doctrina illius
ipsius
[periculum quem propter] haec ip[sa] studia [diligebat neglegere potuisset et
quod
THE OXYRHYNCHUS PAPYRI

234 [neglegeret quod in agris] locisq- p[ublicis]
2 lines lost.

237 [ipsius iurati religionem]u au[ctoritat]emq- percipite adq- omnia diligent[er]
testi

[monii verba cognoscite recita] L[\- L\]ucei testim[onia]m quid expectatis
[amplius an alienum vocem\] putati[s ip]sam p[ro se]
3 lines lost.

\[ex inimica ex insani ex]\nu[n]deli ex facti\n[cerosa ex]\n[libidinosa domo domus autem]
illa quae tem

\[ptata \e e sce]lere isto ne\sa]y[\[ o]] di\g itur

Fr\[aments.]

<table>
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<tr>
<th>1. Recto.</th>
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3. videatur: so P\[\]d; videatur Abram, C(lark).
The a supposed to belong to ad may well be assigned to omittam, the reading of P\[\]d;
omitto Σ.

4. e\[\] ca: so P\[\]d; et eo Kayser, etiam C. Σ has al
tenor for le\nior.

7. probem: so Σ; probabam other MSS., C.

9. That the papy\[\]rus agreed with S\[\]eg in reading ini\erit is uncertain, but the shortness
of the letter after con\pi 
\nu 
vium is in favour of i as against r; renuerit C. with h\delta, re-
m
i

1251. EXTANT CLASSICAL AUTHORS 157
qui in hortis fuerit, which is added by Donatus before qui unguenta sumprserit, was

evidently omitted as in P\pi 

12. \dissent(P\pi 

\nu 

eidissent(P\pi 

\nu 

eidissent(Ascens. 3, C.).
\bonam frugem : frugem bonam MSS.
15. ertant : ertant MSS.
18. proposito reo : reo prosposito MSS. But possibly reo was omitted altogether.
19. conficiat is a curious corruption of deficiat. The papyrus may, however, be taken
to support P in the subjunctive as against the defectet of \pi 

20. spta added by \pi after v\it a (ista C.) seems to have been omitted, as in P\pi 

21. The abbreviation of lamen is uncertain, the stroke above being lost and the m
especially not clear.
\et copioso: so \pi; om. P\pi.
\iud(ices) est : the traditional order is confirmed; est indices Halm.
22. habet, as originally written, is the reading of \pi, habet P\pi; an a has apparently
been added above the line in darker ink.
23. tempore: l. temporae. In the accepted text emittere precedes in hominem.
24. That the papyrus agreed with \pi in inserting ego and reading \ita ut oportet (ut
oportet ita P\pi) is of course uncertain.
25. de praecaricati: so e (pren.), deprecationem g; deprecari vacationem P, C. That
the papyrus had depraevaricari for deprecari is less likely.
26. n(on) perfugis: perfugiis non P\pi, perfugis nihil \pi, C.
28. In omitting lamen the papyrus agrees with P\pi; \ti am, \ti am Wrampelmeyer, C.
29. quae in criminibus: \ti a in criminibus.
32. ut (=) may well have been omitted, as in Pr\pi.
33. ut (\pi) may well have been omitted, as in P\pi.
35-6. fontem {video auctorem: so P\pi; auctorem video C. with \pi.
38. The alteration of voluit to potuit was apparently made by the original scribe.
potuit is the reading of P\pi; voluit being unattested elsewhere. C. adopts Bährens's servos,
potionem for quos potuit.
39. The reading of P\pi completely fills the lacuna; \pi has quam before locum, whence
C. restores clam auitui. l. exstitisse.
40. l. mutiere. sed is also found in Pr\pi; verum C. with \pi and Quintilian.
41. virtute: prudentia MSS.
43. Whether a mark above the final m of familiam is rightly interpreted as an inter-
lineated s is very doubtful; familiaris MSS.
45. Caecium: so apparently the papyrus, with Pr\pi; M. Caecium \pi, C.
46. q\i \i \i \i d \d: or perhaps q\i \d (\d \d \d), with a space after repellamus\i.
47. istis is a slip for istius. \nihi, which the MSS. add after intercederent, is omitted.
48. mea: mea MSS.
muliebris umquam is the ordinary reading, but this seems to be too much for the lacuna, and some omission is likely, the space at the beginning of the next line being sufficiently filled by the words in their usual order. It is fairly certain that mihī did not precede inimicītias as in 2.

54. There is room for qui (2) after el, but the papyrus may have agreed with Prnā in omitting it.

57. huic: so Prnā; huius 2B, om. Severianus, C.

58. Considerations of space make it likely that the papyrus was here in agreement with Prnā. 2B have non praevarum non atavum non; non praevar. non abavum non alavum non atavum C.

67. The line is abnormally long even with the omission of elām, which is the only word that can well be spared. It is thus pretty clear that the papyrus had no longer verb than moverunt, which has been suspected.

73. facis... arguis: so ß3/² (quae before moliris om. b², quae insinulam om. ß²); om. P¹; facis quae dicit quae in sororem tuam moliris quae argumenta P²nā. Halm's condemnation of facis... arguis as a 'pannus intolerabilis' constructed by 'homines Itali' out of the reading of P²nā was not happy.

74. The papyrus omits tontae comunctionem which the MSS. read before reddas.

75. libidines: libidines amores MSS. If gudem was abbreviated gd, amores may have preceded libidines.

acta: so nā; actas P, C.

At the end of the line some alternative for or correction of comissionationes was apparently interlinedated.

77. prāveepsc: so ß; pracepptic others, C.

78. aul: so Prnā; ac C, with Halm.

80. his igitur tuīs: so P²nā; om. tuīs P¹, C, igitur tuīs Madvig.

82. Above the supposed m of eunym there is a mark rather like an a, but this is unintelligible and may be due to accident.

83. clamore: so Prnā; clamorem Ribbeck, C.

85. vis: so P¹, C; visa P²nā.

mulier mobili: nobilis mulier MSS.

86. calcit: i. calcitrat; cf. P¹, which has calcit. The remains of letters further on in the line are doubtfully identified, but the omission of repellit (2B) after respuit appears probable. esse doma is the order of ß.

86-7. atio te: atio MSS.

87. parasiti: so P; praeparasti nā, paratos 2B, C. For the spelling tūbe[n]fus cf. l. 121 probabertnt.

90. ac: atque MSS.

91. The line is sufficiently filled without egone, which is repeated by Prnā before quid velim and was removed by Spengel; but that egone was omitted in the papyrus is of course wholly uncertain.

92. nequaquam velis: nequiquam velim MSS.

93. alienam, which ß omits, apparently stood in the papyrus.

94. deecede: deide MSS. (deide P¹, diegae g, diei deae e).

disco: so Prnā; dissice 2 Puteanus, C.

per me: per me licetli P, per me licet others, per me tibi licet Francken, C.

The termination of dolebit is doubtful, the b especially being questionable. The
following lacuna is well filled without Francken’s addition *non mihi* after *dolebit*. At the end of
the line the division of *reliquum* is curious, but there is no known variant.

95. *senti tristi ac dextra*: *tristi ac dextra senti* MSS.

96. *le visisse*: *cessisse* MSS.

97. *quisq(u)ere*: so C. with *BPπθ* (*P1* omits *se nulla* ... *in tam*); *quisque est qui* T.

98. *potest effugere*: *praetertim effugere potest* Σ, *effugere potest* other MSS.; *effugere potest,
praetertim C., effugere posit* Halm.

*ista maledica: tam maledica* MSS.; *maledica* is obviously right.

97–8. *Male audisse* miraris: *miraris male audisse* MSS.

99. *Patri*: so *Pπθ*; *Patre* Schwartz, C.

100. *purgit*: so *Pπθ*; *purgit* Π, *purgit* Müller, C.


102. *L. parsimoniam. sustentaret* seems to have been the reading of the papyrus, not
*sustinerat*, which C. adopts from Σ.

105. *igitur* Σ: so most MSS. and Quintilian; *est igitur* T.

106. *(θ)h(θ) hunc puerum pares*: *pares tibi hunc puerum Σ.


108. *haec: l. hac*. The first two letters seem to have been altered from {i}, and it is
noticeable that T has *in hac*; but the scribe may merely have begun to write *inde* too
soon.

*adg(u):* *ad* from *adg. T, atque* Halm, ac *BPπθ* C.

109. *suae vitae*: so Σ, *vitae suae others, C.

110. *conviv{zja (Prd) suits the remains better than conviv{zja (TB, C.). At the end
of the line there is evidently not room for the ordinary reading *nihil in vita expetendum
putaret nisi* Σ, and *nihil... putaret* was presumably omitted. The similarity of *delectaret
nihil* and *putaret nisi* would make this loss easy.

112. *Fabricios precedes suisse in T.

114. *h of quosq(u)ere* has apparently been altered from Σ.

115. *alo[u]e*: so *Pπθ*; *alta* Σ, C.

120. *decendi: verborum Σ.*

122–3. The papyrus may of course have had the vulgate reading *et interdum*; om. et Σ, C.

128. *pulaverunt*: so T; *putabunt* others, C.

134. Whether *familiam* (Σ, C.) or *familia* stood in the papyrus cannot be determined.
In the latter part of the line *ne quem vi terraeat, ne intersit insidiae* is the reading of the MSS.,
but this overloads the line considerably, and it seems clear that one of the two clauses was
omitted. The recurrence of *-at ne* suggests that *ne... terraeat* is the more likely to have
dropped out; cf. note on l. 110.

136. The vestiges at the end of the line do not suggest the letters *do*, but no variant is
known, and the termination in the next line agrees with the ordinary reading.

137. *ret*: so *eg*; *retique P, C.*

138. The papyrus with little doubt agreed with *πθ* in omitting *et* which C. inserts
with Σ before *experiendo*. The omission of *guidem* after *muli* with the same group is also
highly probable, for although this might have been abbreviated to two letters, the supplement
in the latter half of the line is already so long that any unnecessary addition is
objectionable.

139. The variant of Σ, *deseruissent*, is unsuitable.

140. *exiturum* is also the spelling of Π.

*lib[e]:* so Σ, C.; *lacet P, necesse est πθ*. The reading is practically assured, for though
the upper part of the θ is lost, θ is inadmissible, since the tail should be visible.
144. synoptus.
145. obiecta (z) not obtecta (C. with other MSS.) was most probably the reading of the papyrus.
146. Tâm : so most MSS., C.; hoc z.
147. quomiam : so z, C.; quandam P.*
148. It is quite possible that haec which is found before deliciae in Pnθ (om. z, C.) stood in the papyrus.
149. firmiore animo: or firmo ingenio, with z.
150. quae vestra prudentia est is the usual reading; z has quae vestrae si prudentiae, whence C. conjectures quae vestra est prudentia.
151. aliqua: so z, C.; atque Pnθ.
152. disputo is the accepted reading; disputavi z, disputato P*. The o of homine has apparently been corrected.
153. cum: so 3, C.; cum Pri.
154. qua vestra prudentia est is the usual reading; z has quae vestrae si prudentiae, whence C. conjectures quae vestra est prudentia.
155. aliqua: so z, C.; atque Pnθ.
156. est paene is also the order of z; paene est others and C. etiam is omitted by the MSS.
157. labor offendit: labor studiisque discendi blv.
158. sed: so apparently the papyrus; sese MSS. But [i]v is not a very satisfactory reading, for though the t is probable, the base of the next letter is abnormally curved for an i.
159. in hac: so Pnθ; hac in C.
160. It is uncertain that iam (so z; omit π, [I. I] P) stood in the papyrus.
161. labor studiisque discendi bhv.
162. loquatur : labor studiisque discendi bhv.
163. sed: so apparently the papyrus; sese MSS. But [i]v is not a very satisfactory reading, for though the t is probable, the base of the next letter is abnormally curved for an i.
164. dedidisset: so MSS.; dedidisset C. with Arusianus.
165. in hac: so Pnθ; hac in C.
166. It is uncertain that iam (so z; omit π, [I. I] P) stood in the papyrus.
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178. dedidisset: so MSS.; dedidisset C. with Arusianus.
179. in hac: so Pnθ; hac in C.
180. It is uncertain that iam (so z; omit π, [I. I] P) stood in the papyrus.
208. Lucei: the space is against the reading of Prψ Lucullum.

209. sempiterni: so Prδ; sempiternam C. with PANTAGATHUS.

210. debuit: non debuit MSS. Without non the sentence could be taken as interrogative; but cf. l. 100.

212. era|f: so C. with MSS. except 3, which has su|f.

212-13. The number of letters in the initial lacuna of l. 213 is rather smaller than is expected and the e of e|us are by no means plain; it appears, however, on the whole more satisfactory to adhere to the ordinary text than to make libidine end l. 212 and read hauius tam multa, &c., in l. 213.

219. The supposed stop after credenda[m is doubtful.

illa: so Prψ; alia 2, C.

220-1. fulerit adiungs well fills the lacuna, and therefore ei probably preceded su|erit, instead of following it, as in Σ. But the s of si is unsatisfactory, the remains looking like the base of a round letter such as e or e.

221-2. suspicio|m|uras: latebras suspensionum MSS.

226. elaborata: so C. with Σ; laborata Prψ.

228. L. Luceium: Σ omits L. The letters Lu have apparently been written over something else.

The following words in the ordinary text are sanctissimum hominem et gravissimum testem, but this is not to be reconciled with the papyrus. Apparently there has been some omission, but that gravissimam is rightly read is extremely doubtful.

229. n(on): om. Σ.

M., which is added by C. before Caelio with ΣPrδ, seems to have been omitted in the papyrus.

231. The supplement at the end of the line is of full length without illis which is read before artibus in Σ; om. Prδ.

234. locisq(ue): so T; locisse others, C.

237. percipite adq(ue), which is omitted in T, is required to fill the line.

238. L. Lucei testimonium: so T (Lucei), C.; testimonium L. Lucei Prδ. The supplement after these words is shorter than is expected, and probably there was a considerable blank space before quid.

244. The addition of e(ss)e (T; om. Prδ) is problematical.

245. The remains of this line are too uncertain to be built upon. iure[ might well be read, but the preceding vestiges are not easily reconciled with nobis, those of the first letter suggesting e; iure ira|ondo, however, is unsatisfactory on account of the distance of the e from the i. d|vinesha (which would presumably imply the omission of dignitatis, with Prδ) does not appear to be suitable, still less r|sitatu[r.

Fr. 1. This fragment, which is from the top of a leaf, cannot be placed in the first line either of Fol. 1 recto or Fol. 2 recto.
IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

(a) OFFICIAL.

1252. OFFICIAL CORRESPONDENCE AND DECLARATION.

27.1 X 29.2 cm. A.D. 288-95.

Both the recto and the verso of this papyrus are occupied with copies of official documents. On the recto are three columns, of which the first contains a short letter, probably from the praefect Fl. Valerius Pompeianus, to the strategus of the Oxyrhynchite nome, reiterating some order, but a considerable lacuna at the beginnings of the lines leaves the precise purport obscure. This is followed by a formal declaration made by three municipal functionaries to the strategus that they had experienced no extortion from Phileas, a former official of Alexandria. The declaration was made in consequence of an order of the praefect Valerius Pompeianus, and supplies the latest date at present known for his praefecture, which is now brought down to September 15, A.D. 289. Of the third column, written in a larger hand, only the beginnings of some lines from the lower portion remain, and a mention of the eleventh year of Diocletian (A.D. 294-5) is the only noticeable point.

The verso, in a hand perhaps identical with that of Col. iii of the recto, is of more importance. In Col. i the remains of some short letters (one dated A.D. 289) addressed apparently to the senate of Oxyrhynchus by some high official, perhaps the praefect, are too slight to be of value. The second column, however, is nearly complete, and provides some interesting information concerning the office of eutheniarch at this period. It contains a copy of a petition from the prytanis to an unnamed praefect recounting the difficulties that had occurred in filling up the post. Of the three eutheniarchs annually required (l. 13), the order of gymnasiarchs, on whom the nomination appears to have devolved, had designated only two, who had been hardly persuaded to undertake the burden involved. Efforts to provide for the duties during the remainder of the year having failed, the praefect is asked to intervene and to send instructions to the strategus.

doubt, was the bread-supply; cf. 1252. verso 15, 908, P. Tebt. 397. 14-15. That considerable personal obligations were involved was to be inferred from 908 and P. Tebt. 397, and is clear from the tenor of the present text. The office seems to have had but a short history. First mentioned in the latter half of the second century, it fell into abeyance during the course of the third, and had only been revived, we now learn, along with the municipal ἀγορασμία, the year before this document was written. The latest dated mention of an eutheniarch is apparently P. Leipzig 4. 9 of A.D. 293, and the title presumably disappeared, along with the other civic ἀρχαί, early in the Byzantine period.

Blank spaces are commonly left at the end of sentences in this document, but the writer is unsystematic and the blanks are not confined to places where there is a pause in the sense.

Recto.

Col. i.

[ 16 letters ] ἀπὸ Π . . . [.ἐίμεσ ς ἐτέρα-
[Οὐαλέριος Πομπηιαπὸς Ὠρακλείδην οτρα-
[ τὴν Ὀξυρυγχίτου χαίρειν.
[καὶ πάλαι προσέταξα οἷς ἐὰν προσῆν που
10 [. . . . . . .] αυ παραφυλακτέο[ν] χα-
[. . . . . . .] ἀπελασία τετομή[. . . . .] αυ
[. . . . . . .] θαὶ τὴν παρασ[. . . . .] αυ
[. . . . . . .] καὶ νῦν [προτὸ ἐπιστέλλω
[. . . . . . .] πλήρωσον τὸ κεκελευσμέ-
[. . . . . . .] ποὺ πρὸς ἐπιστολὴν σὴν ἡ σὴ ἀρχὴ
[. . . . . . .] ἐπιστέλλω
[. . . . . . .] ἐπιστολὴν σὴν ἡ σὴ ἀρχὴ

Col. ii.

15 .α
χειρ[όγρ]αφ(όν ?) [ἀποδ]ίξεων π(ρὸς ?) Θέωνα καὶ Ὠρακλείδην
κα[ι] Θῶνιον γενομένους ἐπιμελητὰς τ[οῦ ἐν Ὡρακλεί-
σάνον φορουρεῖν π(ερὶ) τοῦ μὴ διασειδεῖσθαι ὑπὸ Φιλέ[ον
ἐκ προστάξεως τῆς ἡγεμονίας.
20 Αὐρηλίῳ Ὠρακλείδην ἐξηγητῇ Ἀλεξ(ανδρείας) στρα(τηθ) Ὀξυρυγχίτου

M 2
παρὰ Αὐρηλίου Θωνίου καὶ Χρεκλείδου ἀμφετέρων ἐξηγητῶν καὶ Θέωνος ἄρχερεως τῶν τριῶν βουλευτῶν τῆς λαμπρᾶς καὶ λαμπροπάτης Ὀξυρυγκητῶν πόλεως γενομένων ἐπιμελητῶν τοῦ ἐν Ἑλενσάει φρουρεῖον. ἐπὶ σήμερον ἢτις ἐστὶν ἡ μετεκαλέσαι ἡμᾶς καὶ ἐπὶ ὑπομνημάτων σῶν ἀνέγνως γράμματα τοῦ διασημοτάτου ἡμῶν ἡγεμόνος Οὐαλερίου Πομποπῆιανοῦ ὃς ἐπὶ σήμερον εἶ ἐπὶ χώραν μένει καὶ ἐπὶ τῶν ὑπομνημάτων προηνεγκάμεθα διασεισθάτες ὑπὸ Φιλέου ἀργαστοῦ Ἀλεξανδρείας ἦκεν μετὰ τῶν ὑποδείξεων, εἰ δὲ μὴ, κατὰ χόραν μένει, καὶ φθάσαντες μὲν ἐπὶ τῶν ὑπομνημάτων προηγενόκημα μηδὲνεὶ (νά) δεισιστηρὶ πανθέναι ὑπὸ τοῦ Φιλέου, ἀλλ' ἐπὶ καὶ ἐν γράφως ἡθελησας ἡμᾶς αὐτὸ τούτο προσφονῆσαι, πάλιν ἄπερ προηγενόκημα δηλούμεν ὃς μηδὲν ὑπ' αὐτοῦ σεσεῖσθαι καὶ διοικοῦμεν αὐτὰ ταῦτα φανερὰ τῷ μεγάλῳ αὐτοῦ γενέσθαι. (ἔτους) τε 
Αὐτοκράτορος Καίσαρος Αὐρηλίου Οὐαλερίου 
Διοκλητιανοῦ καὶ έτους εἴ (ἔτους) Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου Οὐαλερίου 
Μαξιμιανοῦ Γερμανικῶν Ἐπιστεύων Εὐσεβῶν Εὐτυχῶν 
Θωθ η. Αὐρήλιος Θωνίς καὶ Θέων καὶ οὕτως ἐξηγητής ἐπιδιδώκα. Αὐρήλιος 
'Ηρακλείδης καὶ ὁς χρησιμοτίμῳ συνεπιδέωκα. Αὐρήλιος 
Θεόν καὶ ὁς χρησιμοτίμῳ συνεπιδέωκα.


1. ἑτέρα: sc. ἐπιστολῆ. The preceding word is apparently a place-name, the whole line being a heading like ll. 16-19.
2. For the praefect Valerius Pompeianus cf. 1. 27, 889, P. Amh. 137, Cantarelli, Lo serie dei presidi, ii, p. 13.
3. c. g. ἐπιστολῆ. 10. The sentence may be negative, ὅσον μὴ πρόκειται.
Col. ii. 'Statement of proofs with regard to Theon, Heraclides, and Thonius, late
overseers of the fort at Elensais (?), concerning the fact that nothing was extorted from them by Phileas, in accordance with the order of the praefect.

To Aurelius Heraclides, exegetes of Alexandria, strategus of the Oxyrhynchite nome, from Aurelius Thonius and Aurelius Heraclides, both exegetae, and Aurelius Theon, chief-priest, all three councillors of the illustrious and most illustrious city of Oxyrhynchus, formerly overseers of the fort at Elensais. Whereas to-day, the 18th, you summoned us, and in your memoranda read a letter of our most illustrious praefect Valerius Pompeianus in which he gave orders that if we had suffered extortion from Phileas, ex-magistrate of Alexandria, we were to come with the proofs, but if not, we were to remain at home, and we forthwith declared in your memoranda that we had not suffered any extortion from Phileas, but you desired us to state this fact also in writing, we again affirm our former declaration, that nothing has been extorted from us by him, and we request that these facts should be made known to his highness. The 6th year of the Emperor Caesar Gaius Aurelius Valerius Diocletianus and the 5th year of the Emperor Caesar Marcus Aurelius Valerius Maximianus Germanici Maximi Pii Felices Augusti, Thoth 18. Signatures of Thonius, Heraclides, and Theon.

8. [ταῦτό cannot be read.

15 sqq. The number of the column is inserted at the top. What follows is in a hand not certainly different from that of Col. i, though no doubt it was written on a different occasion.

16. π(οδέ) seems to suit the sense and construction better than π(εφι), but the abbreviation is written practically in the same way as in l. 18, and π(εφι) may be meant.

17. Ἡλενσάη: cf. l. 25. A local φρουρίον was apparently named; a reference to Sais is hardly to be obtained.

26–7. ἐπὶ ὑπομνήματων σῶν: cf. l. 32, 1157. 17. The word is here equivalent to ὑπομνηματισμοῖ; cf. Wilcken, Philolog. 53, p. 103.

36. ὡς...σεσεῖσθαι: for this mixed construction cf. e.g. 287. v. 8 δηλὼν ὅτι...δεῖσθαι, Acts xxvii. 10 θεωρῶ ὅτι...μέλλειν.
τῇ βουλῇ τῶν ᾿Οξυρυγχίτων χαίρειν.
μένουσ υμῖν φρουρούς
καὶ ὥρους δὲ οἱ προ-
ζουταί. ἐρρωθε.,

το. ὅμιν Pap. 11. o of oi corr. from i. 12. errhothe/ Pap.

Col. ii.

[Παρὰ τοῦ πρυτάνε[ω]ς.]
[δεῖ], ἤγερεν δὲ διάποτα μ[ο][υ], πάσαν εὐθείαν ὑπάρχειν τοῖς πολίταις,
15 μάλιστα δὲ τὴν τοῦ ἄρτου χορηγίαν. καὶ νῦν εὐτυχῶς ἢμῖν . . . . . . . .
κατὰ τὸν προεληλυθότα ἐνιαυτὸν ἀνανέωσιν πεποίησαι τοῦ στεφάνου τοῦ
εὐθηνιαρχικοῦ καὶ ἀγορανομικοῦ πολλῷ χρόνῳ τούτων [ἐπιλελο-
πότων. αὐτὸς τοῖς ἑως, ἡγ[ε][μ][ων κύριε, ὑπογυ[ν]θείς διὰ
τῆς εὐτυχοῦς σου δεξιάς εἰς τὴν παρὰ Ὠξυρυγχείτας] πρυτανείαν
ἀσμένως (?)
20 παρελθὼν ἐπὶ τὸ ἀναδήσασθαι τὸν στέφανον τούτων φροντίδαν υδεμυ-
όλος καὶ τοὺς τῆς διοίκησιν τῶν δημοσίων λουτρῶν καὶ εἰς τὰ ἄλλα
πολιτικὰ δαπανήματα καὶ συνεχῶς τῇ βουλῇ περὶ τῆς τῶν ἀρχόντων
ἀποδε-
ξεως. καὶ δὴ τὸ τάγμα τοῦ γυμνασιάρχου ἀπέδειξεν [εὐθη
25 τέως ἀπὸ τριῶν τῶν ἐτησίων ζητουμένων μόνου δύο [. . . . . .
Ἡράκλειον υἱὸν Πλουτάρχου καὶ Σαρπάμμωνα υἱὸν . . . . . . . . . . . . . .
τινος κατὰ μὲν τὴν προτροπὴν τῆς βουλῆς παρελθόντες αὐτ[ικα τὴν
ἀρχὴν παρηγαγοῦσαν, ύστερον δὲ πεισθέντες καὶ . . . . . . . . . . . . . .
καὶ ἐκ μέρους ἐχορήγησαν τὴν εὐθηνιαρχείαν ἣν ὑπὸ πάσαν . . . . . . . . . . . . . .
30 κλήρου ἀποδοθῆναι τῇ πόλει τετράμηνος γὰρ ἐμὴ ἐκάστου τετάκταις [ἐκ
κλήρου
ὑπὲρ τοῦ αὐτοῦ υἱὸ ἀδρόσος τὴν τετράμηνον χορηγήσατας ἵ. . . . . . . . . . . .
ἐπιτρίβεσθαι. προετρεψάμην Ἀμμόνιον Πτολλαρίων ἐναρχῶν
γυμνασιάρχου γνωστὴν οὗτος λοιπὸν μήνα τῆς εὐθηνιαρχείας
ἐαυτοῦ ἐν τῷ μεταξῷ ἀποδοθῆναι υπὲρ τοῦ τούτου ἀνάκτησιν σιτῆσατας
35 εὑραδίως καὶ τὸ υπόλοιπον τῆς ἀρχῆς ἀμέμπτως ἀποδοθῆναι. ἄλλα ἐπεὶ
ἐπισταλέντες οὗτοι χορηγῆσαι τὰς τροφὰς τῇ πόλει τοῦ ὑπολοίπου [χρόνου
tῆς ἀρχῆς αὐτῶν ἀντιλέγοντες ἔρρωνται, κατὰ τὸ ἀναγκαῖον [προσφεύγω

24. Second το added above the line.

12-38. 'From the prytanis. The whole food-supply, my lord prefect, ought to be
forthcoming for the citizens, but especially the provision of bread. You have now in the
past year propitiously revived for us... the civic office of eutheniarch and agoranomus,
which had long been in abeyance. I myself, my lord prefect, having been recently appointed
by your propitious right hand to the prytany at Oxyrhynchus readily came forward to assume
this crown of office and have had no other care, undertaking (?) the expenses imposed upon
me for the management of the public baths and other municipal charges and the continual
service of the senate in the appointment of magistrates. Now the order of gymnasiarchs has
so far designated only two eutheniarchs of the three annually required, namely Heracleus son
of Plutarchus and Sarapammon son of... who came forward at the behest of the senate
and at first declined the office but afterwards were persuaded and assumed it, and partially
supplied the needs of the post which ought to be entirely contributed to the city by lot; for
a period of four months is allotted to each, in order to avoid the... trouble of collective
responsibility throughout each period. Thereupon I urged Ammonius son of Potllarion,
gymnasiarch in office, from whom, it was ascertained, a month more of his superintendence
of provision was due, to discharge this in the meantime in order that they might make
a recovery and easily discharge the remainder of their office without reproach. But since
these persons when called upon to supply the city with food during the rest of their term of
office persist in their refusal, I am obliged to have recourse to your probity, begging you to
[order] them through the strategus to...

16. στεφάνον: cf. l. 20, 1117. 5, note, P. Rylands 77. 34-5 στεφέσω Ἀχιλλεὺς κοσμητείαν
...; στεφανός Στρατηγοῦ ἐξηγητείαν.

17. For the municipal agoranomus in connexion with the markets cf. C. P. Herm. 102,
Jouguet, Vie municipale, pp. 327 sqq., and for the association of this office with that of
eutheniarch, B. G. U. 578. 9 γεναμένῳ ἀγορανόμῳ καὶ ἐπὶ τῆς εὐθείας. The present passage
might seem to lend colour to the hypothesis of a regular conjunction of the ἀγορανομία and
εὐθηνιαρχία, but the latter could certainly be combined with other offices; cf. Wilcken,
Grunds. p. 366.

18-19. The appointment of the prytanis was thus at least confirmed by the praefect.
For θυγών cf. e.g. P. Amh. 135. 10, B. G. U. 731. ii. 5, C. P. R. 20. i. 7, ii. 7.

21-3. As president of the βουλή the prytanis was largely concerned with financial
business; cf. e.g. B. G. U. 362. xv. 2-8, C. P. Herm. 66, 67, 74, &c.; the first two of the
latter group as well as 82 relate to the public baths, and for the connexion of the prytanis
with these cf. especially 1104. 16-17 τῶν ἀνήκοντων [τῷ ἁρμοσίῳ βαλανείῳ καὶ τῶν ἄλλων τῶν
ἀνήκοντων τι[5] αὐτῆς τροπαίας. θανατῶν might be read before τὰ ἐπικείμενα, but a suitable
reading of the preceding letters has not suggested itself. In l. 23 a verb such as ὑπονεγείν
168 THE OXYRHYNCHUS PAPYRI

has apparently to be supplied with τὸ συνεχῶς; for the active part taken by the prytanis in
the nominations of the βουλή to offices, cf. e.g. B. G. U. 8. ii. 5, 362. v. 13, C. P. R. 20. i. 12,
C. P. Herm. 97.

24. τάγμα τὸ τῶν γυμνασιάρχων: cf. 891. 14-15 τοῦ κοινοῦ τῶν ἀπὸ τοῦ τάγματος (SC. τῶν
ἐγγεγραμμένων), 1202. 18 τάγματος τοῦ παρ᾽ ἡμεῖς γυμνασίου, Wilcken, Grundz. p. 200.

From P. Rylands 77 it appears that in the second century nominations to the various
civic offices were proposed by the κοινό of the offices concerned, acting perhaps as delegates
for the κοινὸ τῶν ἀρχόντων. That in the present instance the designation to the post of
eutheniarch proceeds from the τάγμα of gymnasiarchs may have been due to the fact that
the eutheniarchy had only just been revived and that its τάγμα had become obsolete.
Possibly during the period of abeyance the duties of the office had in some measure devolved
upon the gymnasiarchs.

25. At the end of the second century, as shown by 908, there were at Oxyrhynchus
at least six eutheniarchs, and more probably twelve, exercising their functions in alternate
months in two sections of six. The reduction of the number to three may have been made when
the office was revived.

27. προτροπὴν τῆς βουλῆς: the βουλή and πρύτανις as its representative were responsible
for the appointment; cf. C. P. Herm. 7. i. 6 εἰ δὲ ἔρχεται, δότε μοι διάδοχον τῆς προστασίας τῆς
eὐθηνιαρχ[ίας] καὶ ἀπελεύσομαι (ὡς cf. 1. τούτου, where 1. διαδεχέομαι καὶ ἀπελεύσομαι)· βαρεῖά
ἐστιν (ὅτι) προστασία καὶ μόνος εἰμί. ὁ πρύτανις εἶπεν κτλ. For προτροπὴν cf. l. 32 προστράψαμεν,
C. P. Herm. 7. i. 2, where προτρίσαμον is to be restored.

30-2. The meaning apparently is that sole responsibility for four months was less
onerous than collective responsibility through the year; from a financial point of view the
reverse might have been expected. At the end of l. 31 ὑπερβολῇ, e.g., may be supplied.

32. The asyndeton is awkward, and the writer had perhaps rather lost the thread. ἐναρξον
at the end of the line suits the space better than γενόμενον.

33. λοιπὸν μῆνα: Ammonius may have held office in the previous year, when, according
to l. 16, the eutheniarchy was reinstated.

1253. MILITARY REQUISITIONS.

25·5 × 26·9 cm. Fourth century.

An official report presented to a praefect whose name is lost, giving
particulars of certain requisitions which had been made at Oxyrhynchus by some
military officers. It is not suggested that these requisitions, which were mainly
though not entirely (cf. l. 12) in money, were irregular or illegitimate; the writer
merely says that the report was presented for information, but perhaps this
mode of statement was considered the more prudent.

[ŋu · [ ]
[· · · · · · · · · τῷ] λαμπροτάτῳ ἐπάρχῳ Διούπτου.
[γνωστῶν ἐν Ὀξυρυγῆ]χιτῶν πόλει ἐπιδεδιημέκεναι τοῦς ἐξῆς
[ἐννεγαμμένους προστάτηκτος καὶ κορτιανοῦς ἐνελευς τῶν]
Το ... , the most illustrious praefect of Egypt. It should be made known that the members of the bodyguard and of the cohorts herein following have stayed in the city of Oxyrhynchus on account of the ... and have assembled the public magistrates next to yourself in rank and property-owners and received from them on account of travelling expenses the amounts herein written, namely: ... and Therius, centurions, who came for the adaeratio and the contribution (?), 50 solidi of gold and 2 ... , paid to them through Sarapion son of Eudaemon, formerly banker; Zoilus, adjutant, 20 rugs of 6 cubits, supplied to him through Sozon, rug-merchant; Tauriscus, member of the bodyguard, who came for the collection of corn and barley for the days from the 7th to the 11th, 80 solidi of gold, of which the collector (?) was Isidorus, assistant of the praepositus of the 7th pagus; Aquilinus, member of the bodyguard, colleague of the aforesaid Tauriscus, 50 solidi of gold, of which the collector was Gaianus, assistant of the praepositus of the 5th pagus. The account of what was provided by each, the praepositi and the others, is with Triadelphus the chief assistant of the
strategus. We give this information in order that nothing may escape your highness, my lord praefect.

1. The source of the report was perhaps given here; cf. e.g. 1252. verso 13.

4. For πρωτικερσαπος cf. 1134. 3, note. κορπιανως = co(ho)rtianos, though that form does not occur in Latin.

5. The lacunae may be filled e.g. [ἐξ ε|@σου παρεχομένων.]


9. For προσφορά here cf. 1322; its relation to the ἐξαργυρισμός (adacratio) is not clear.

15. σιτοκρίθου: cf. e.g. P. Brit. Mus. 1293. 2 (iii, pp. 238–9), where an account of σῖτος and κριθή is headed ἔχθεσις σιτοκρίθου.

16. ὧν κεφαλαιωτὴς (ἐγένετο) (cf. 1. 19): the sense of the word κεφαλαιωτής, though much light has recently been thrown upon it by the equation with capitularius resulting from P. Thead. 22–3 (cf. Jouguet’s note pp. 132–3, Wilcken, Grundz. p. 410), has not yet been made fully clear. The capitula were groups of proprietors responsible for supplying recruits, and the capitularii were their temporary representatives who received their contributions and conducted their business. But in the present passage there is clearly no question of the support of recruits any more than in B. Ὁ. U. 367. 22 κεφαλ(αιω)τ(ὴς) τοῦ ἀναλώματος, and P. Leipzig 89. 2 κεφαλ[α][ω]τὴς παροκαρίων. Apparently the scope of the term was extended, and it was applied to other official receivers or collectors of contributions and levies. The explanation exactores capitationis given long ago by Gothofredus in connexion with Cod. Theod. ii. 24. 6 κεφαλιστις, ierenarchis, logographers chomatum et eiteris liturgis is probably after all not far from the truth.

17. κολ(λ)γραγ(ύ): cf. e.g. 123. 14.

24. This line perhaps gave the date.

1254. PUBLICATION OF AN APPOINTMENT.

26.7 × 9.2 cm. A.D. 260.

A letter from two comarchs to the strategus of the Cynopolite nome, nominating a person for the duty of carrying to Alexandria a sample (δείγμα) of the corn collected for the Government. Prefixed to this, in a space left for the purpose by the writers of the letter, is a notice by the strategus certifying the publication of the appointment; cf. P. Flor. 2, Wilcken, Archiv iii, p. 530.

That samples of the public corn-dues were subjected to official scrutiny was well known from e.g. 708; cf. Wilcken’s remarks on that papyrus in Chrestom. pp. 508–9. It now appears that in the third century at any rate such samples were separately delivered at Alexandria by persons specially appointed for the duty, whose title may now be restored in P. Strassb. 31. 6 (third century more probably than second) ['Απολλωνίῳ Ἑρμαθόκου . . . γενομένου διηματο(α)γωγοῦ]. At what period this practice was introduced is unknown. In the third century
B.C., as is shown by P. Hibeh 39.15 and 98.17, sealed samples accompanied the cargoes of corn.

[Ἀὔρηλίῳ Ίέρακ [ὁ καὶ] [Διδύμου στρα(τηγὸς) Κυνοπ(ολίτου)]
τοῦ δοθέντος μὲν προσαγγέλματος
-appendix.

5 eis deynmatokatagwýian toû katanag-
ménu eis tûn laμpροτάτηn Ἀλεξ[-ά]-
dreian ἐνδομαίνων πυροῦ ἑσον
-

10 tûn ἐνκεχειρισμένων.

(ἔτους) a τῶν κυρίων ἡμῶν Μακριανοῦ

2nd hand Ἀυρηλίῳ Ίέρακι τῷ καὶ Διδύμωι

15 ὑπὸ κωμαρχῶν κώμης ῥυθέων ἐπειδή

20 eis διγματοκαταγωγιάν ἐνδομαίνον
πυροῦ καταγομένου εἰς τὴν λαμ-

25 ἐνκεχειρισμένων ἑδομεν τὸν ὑπογεγραμμένον ὄντα

Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Χοίακ a.

β.τ. Αὐτοκράτορων Καίσαρων Τίτου Ὀλυμπίου

30 Ἐνθέβδων Εὐτυχῶν Σεβαστῶν Χοίακ] a.
From Aurelius Hierax also called Didymus, strategus of the Cynopolite nome. A copy of the memorandum handed to me by the comarchs of the village of Ruthis, presenting the person named below for the conveyance of samples of the wheat belonging to the State which is being conveyed to the most illustrious Alexandria, is publicly exhibited, in order that every one may know and the person nominated may enter on his duties. The 1st year of our lords Macrianus and Quietus Pii Felices Augusti, Choiak 1.

To Aurelius Hierax also called Didymus, strategus of the Cynopolite nome, from Aurelius Silvanus son of Panetbauis and Aurelius Menches son of Theon, both comarchs of the village of Ruthis for the present 1st year. For the conveyance of samples of the wheat belonging to the State which is being conveyed to the most illustrious Alexandria we present the undermentioned person, being a man of means and suitable, at our own risk: Aurelius Petrus, whose mother is Tauris, aged about 30, having property worth 500 drachmae.'

Date and signatures of Silvanus and Menches.
the Government in the appropriation of the harvest was well attested for the Ptolemaic period, e.g. by P. Tebt. 27. 53–64, and a similar procedure had been inferred for Roman times (cf. Rostowzew, *Archiv* iii, pp. 213–14, Wilcken, *Grunds.* pp. 215–16), but its clearest evidence is found in the present text, which is to be regarded as an undertaking to comply with a recognized requirement. An employment of analogous methods in the Byzantine age may be seen in 1107.1

Κλαυδίῳ Διοσκ[ο]ρίδῃ τῷ καὶ Χαιρέᾳ
γενομ(ένῳ) στρα(τηγῷ) Διος(ολίτου) στρα(τηγῷ) Ὄξ(υρυγχίτου)
παρὰ Ἀφρηλίων Παποντώτος Θέωνος
καὶ Ὅρου Ἀρχαιάνον ἀμφοτέρων κω-
5 μαρχῶν κώμης Ἰσίου Παγγᾶ τοῦ ἐνεστῶ-
tos η (έτους) καὶ ζ (έτους). ἐπειθεμένου σου ἡμῖν
ὡςτε ἐν ἀσφαλεὶ ἤσει ἄρρητοι καρποὶ
ἐν ταῖς ἀλονίαις (ἐν) τοῖς ἡμετέροις παιδίων
ἄρχει ἀν πληρωθῶσι οἱ δεκάπρωτοι
τῶν ἐκαστοῦ δημοσίων τελεσμάτων
ἐκ πλήρους, κατὰ τούτο ὁμολογοῦ(με)ν ὑμῶν-
τες τὴν τῶν κυρίων ἡμῶν Διοκλητιανοῦ
καὶ Μαξιμιανοῦ Σεβαστῶν τύχην
ἐπιτηρεῖν καὶ μηδενὶ ἐπιτρέψαι ἐφά-
ψαθαι ἐώς ἐκαστὸς τὸ ἐποφι-
λόμενον μέτρου ἀποτελοῦσθη
πρὸς τοὺς τῶν τόπων δεκαπρῶ-
tους, τῶν μετρημάτων γίνομενοιν
eἰς τὸ μηδεμίαν μέμψιν ἐπι-
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔνοχοι
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦνι ἑδ.
κολουθησαί, ἡ ἔνοχοι ἡ ἔνοχοι
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦνι ἑδ.
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔνοχοι
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦνι ἑδ.
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔνοχοι
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦνι ἑδ.
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔ
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦ
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔνοχοι
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦ
κολουθῆσαι, ἡ ἔνοχοι ἡ ἔ
τῷ ὅρκῳ
(έτους) η καὶ ζ (έτους) τῶν κυρίων ἡμῶν
Διοκλητιανοῦ καὶ Μαξιμιανοῦ Σεβαστῶν
Παῦ
κολουθῆσαι, ἡ ἔ
4. 1. 'Αρχελάου. 5. παγ' γα Pap. 6. 8. 1. πεδίουs.
10. τελεσματó Pap. 11. ομω Pap.
1 In 1. 1 of that papyrus ψοίου του φυγύζν το[ς] is probably to be read.
To Claudius Dioscurides also called Chaereas, ex-strategus of the Diopolite nome, strategus of the Oxyrhynchite nome, from Aurelius Papontos son of Theon and Aurelius Horus son of Archelaus, both comarchs of the village of Ision Panga for the present 8th which = the 7th year. Having been enjoined by you to keep in safety the crops at the threshing-floors in our lands until the decaproti have received payment in full of the public taxes from each person, we accordingly agree, swearing by the fortune of our lords Diocletian and Maximian Augusti, to be on the watch and to permit no one to touch the produce until each person has paid to the local decaproti the amount due from him, the measurement being made so that no complaint may ensue; otherwise may we be liable to the penalties attaching to the oath. The 8th which is also the 7th year of our lords Diocletian and Maximian Augusti, Pauni’9.’

2. The title following γενομ(ένῳ) is doubtfully read, but seems to have been written in much the same way as the στρα(τηγῷ) later in the line. If γενομ(ένῳ) στρα(τηγῷ) is right, the name of a nome must follow, and either Διοπ(ολίτου) or Κοπ(τίτου) looks possible.

18. γ[ι]νομένωι is cramped and very uncertain; a participle, however, is necessary unless there was a dislocation in the construction.

25. The remains presumably belong to the signature, but they are too slight for recognition.

1256. LIST OF PRIESTS UNDER AGE.

A.D. 282.

A list, presented by two comarchs of the Cynopolite village Laura to the keepers of the public archives of the nome, of persons of priestly descent who were not of full age; cf. Wessely, Kar. und Sokn. Nes. p. 63, where γραφὴ ἀφηλίκων ἱερέων is cited from an unpublished Rainer papyrus. The ranks of the priests were regularly recruited from the younger members of their families, as is clearly seen e.g. in B. G. U. 258. 10 sqq., where additions to the local priesthood for a given year ἀπὸ ἀφηλίκων are stated; cf. Otto, Priester und Tempel, i, pp. 35, 211, 214–16. In the present list only two persons are included, one male and one female. They were attached to temples of Anubis, Leto, and other gods, with which was associated a shrine of Augustus—a good illustration of the composite character of Egyptian cults at this period.

[.] ν. εἰσαγθ. [ . . . . . ] . γω. [ . . ]
[.] Ἀραπαύνος ἀμφω[τ]εροί βιβλίῳ δημοσίων λόγων [τοῦ]
[K]υνοπολειτοῦ ἄνω

1 On p. 64 ἀπολογισμὸς ἀφηλίκων υἱῶν ἱερέων is quoted from the same document (R. 72), but whether this is a different passage or another version of the same may be doubted.
5 παρὰ Αὐρηλίων Πατερμούθις Σαπρίων[...]
[...] καὶ Καλαλαύμιος Πετενούφιος [...]
[...]φότεροι κομάρχαι Λαύρας μετ’ ἀλλα[λίων].
[...]φότη[σ] ἀφηλίκων νιῶν ἱερεῶν.
τοῦ ἐνεστῶτος ᾗ (ἐτοὺς), ἐστὶ δὲ—
10 [ ] ———— ο ———— Αὐρήλιον Ἀριωτῆν[ν].
[...]πατρὸς ᾿Ερμανούβις Ἀριθέων
[...]εῖ[ρε] φοίβιδος καὶ Δητοῦς
[...] τῶν συννάων θεῶν μεγίστων
[...] συνκαθίδρυται ναὸς θεῶν Σεβαστῶν
15 [Κα]λασάρος ἱερῶν πρωτολογίμων
τῶν ὀντῶν ἐν Λαύρα Κυνωνπολείτ(ου),
[...]ὑπερ Θατρῆτος ἱερεία ὑπερ τῶν
[...]γῶν ἱερῶν.
(ἐτοὺς) καὶ Αὐτοκράτορος Καῖσαρος
20 [Μά]ρκου Αὐρηλίου Πρόβου Γοθ[θ]ικοῦ Μεγίστου
[Πα]ρθικοῦ Μεγίστου Γερμανικοῦ Μεγίστου
[Ευ]σεβίδου Εὐτυχικοῦ Σεβαστοῦ Φαμενῶθ κα.
2nd hand [Αὐρηλίου Πατερμούθις καὶ Καλαλαύμιος
[...]μάρχαι Λαύρας ἐπιζεδόκαμεν. Αὐρήλ(ίος)
25 [Α]ντούνιος ἱερεῖα τῶν ὀντῶν τῆς ἱερείας Σεβαστοῦ Φαμενῶθ κα.

On the verso

Δαύρας] μετ’ ἀλλα[λ[ιον].

To ... and ... son of Sarapion, both keepers of the public records of the upper division of the Cynopolite nome, from Aurelius Patermouthis son of Saprion and Aurelius Kalaumis son of Petenouphis, both comarchs of Laura with other villages. List of priests' children under age in the present 7th year, as follows:—Aurelius Haruotes son of Hermanubis son of Harbeus, priest of the temples of the first rank of Anubis, Leto, and the associated most great gods, to whom has also been consecrated a shrine of the divine Augustus Caesar, at Laura in the Cynopolite nome; ... tris daughter of Thaires, priestess of the same temples. The 7th year of the Emperor Caesar Marcus Aurelius Probus
Gothicus Maximus, Parthicus Maximus, Germanicus Maximus, Pius Felix Augustus, Phamenoth 21. We, Aurelius Paternouthis and Aurelius Kaladinus, comarchs of Laura, have presented this list. I, Aurelius Antonius, wrote on their behalf, as they were illiterate.¹

6. Καλαλαύμις: in l. 23 the name is (wrongly?) spelled Καλαλαύμις.

7. Διάφως μετ’ Δαλιῶν: cf. l. 26; in ll. 16 and 24 Δαλιῶν only is specified. The association of villages for administrative purposes was common; cf. 1281. 15, P. Hamburg 7. 2, note.

8. αμφικτόιν τίνων ιερών: cf. the unpublished papyrus in Wessely, Kar. und Soln. Nts. p. 64, cited in the foot-note on p. 174 above. Since these αμφικτόι are called below respectively ιερός and ιερεία (ll. 12, 17) the distinction which Otto, Priester und Tempel, ii. 327, proposed to make between the phrases αμφικτός τίνων ιερών and ιερεία αμφικτίων (so P. Brit. Mus. 338. 12–13 (ii, p. 68), Wessely, op. cit., p. 63) cannot be maintained.

10. The first half of the line is filled up by two dashes separated by an ø; it is unlikely that the latter stands here for ὦτος.

11. It is remarkable that here the father only is mentioned, while in the case of the priestess in l. 17 her mother alone is named, which suggests that priestly descent was required on the father's side for priests and on the mother's for priestesses; cf. 1265. 17–18, and Otto, Priester und Tempel, i, pp. 219–20.

'Αρβέως: cf. B. G. U. 1004. i. 4 'Αρβής. The doubtful β might be read as κ.

12. Λητοῦς: cf. B. G. U. 1095. 7, where there is a doubtful mention of a θεὸν Λητοῦς (so the index). A local cult of Leto in the Pathyrite nome is perhaps to be inferred from the mention of the νῆσος Λητοῦς in P. Grenf. ii. 15. Col. ii. 5.


πρωτολογίμων: both πρῶτος and λόγιμος are common epithets of temples (cf. Otto, Priester und Tempel, i, p. 18, ii, pp. 310–11), but this seems to be the first instance of their combination.

16. Κυνωπολείτ(ων) is irregular in form, and above πολεί to the left of the τ something has been written which might be read as או or כז, i.e. πόλεως; but Κυνωπολείτου must have been intended.

1257. STATEMENT CONCERNING A DECAPROTUS.

The purpose of this unaddressed document is not quite clear. It is a statement drawn up by a person named Maximus (l. 16) concerning the accounts of an Oxyrhynchite decaprotus. A payment of 500 artabae had been made to the latter after the proper time for receiving it had passed, but it had been duly added to the account by his assistant. Four years afterwards, when a superior official was at Oxyrhynchus, the question of this late payment was reopened, apparently as a precedent for further supplementary additions to the accounts; cf. note on ll. 16–19. This statement, which seems to have been made out for some official occasion rather than as a draft for a petition, is written across the fibres of the papyrus in a semi-cursive hand dating from the latter part, probably, of the third century. The fifth year mentioned as current in l. 14 might well be that of
On the verso are two mutilated columns of accounts in two hands, and in the reverse direction the first two lines of a letter from Maximus (no doubt the Maximus of the recto) to his father Horion.

'Ἐπιμαχος ὀνομασθεὶς εἰς δεκαπρωτεῖαν λιβὸς τοπαρχίας τοῦ 'Οξυρυνχίτου νομοῦ παρήλιξ ὤν καὶ Θωνίου πατρωοῦ ὄντος τοῦ 'Επιμάχου ἐδιοίκησεν τὰ κατὰ τὴν δεκαπρωτίαν, καὶ τὸν καιρὸν λήγαντος τῆς παραδόσεως σίτου Θέων καὶ τὸν Πλούταρχος γενόμενον ὑπομνηματογράφος νῦν δὲ στρατηγοῦντος τοῦ Τανίτου νομοῦ ἐπίστειλεν Δημητρίῳ πραγματευτῇ αὐτοῦ παραμετρῆσαι εἰς λόγον δημοσίων μετρημάτων ἀρταβάς ἐπὶ τοῦ (ἔτους) ἂν ἔσσιτιν, τῷ χειριστικῷ ἀνδρὶ τῷ ἐν δημοσίῳ καταterminated ἐπιδοθέντος συναιρέματος τοῦ δεκαπρώϊτου μηνιαίου ἐπὶ τοῦ (ἕτους) ἂν ἔσσιτιν. Αμμωνίου δὲ τοῦ κρατιστοῦ ἐπέκτων δημοσίων σίτου τὸ Φα-

5 ὁ προεἰρημένος ᾿Επιμαχος δεκάπρωτος προσαγαγὼν πρὸς Μάξιμον ὡς ὑπέστησεν καὶ τὰ προσόντα αὐτῷ παραθέσθαι διὰ τῶν γενομένων ὑπομνημάτων ὑπὸ τοῦ στρατηγοῦ τοῦ νομοῦ ἐπὶ παρόντος ᾿Αμμωνίου τοῦ κρατιστοῦ ὅτι αὐτῷ ἐμετρήθησαν τῷ λόγῳ τῆς δεκαπρωτίας.  

1257. OFFICIAL 177
Epeiph in the first year. But when his excellency Ammonius, collector of public corn-dues, was [present] in the city of Oxyrhynchus in Phaophi of the present fifth year, the aforesaid decaprotus Epimachus producing myself, Maximus, and representing that Theon owed the 500 artabae asked that the further amounts in his hands should be added through the memoranda drawn up by the strategus of the nome in the presence of his excellency Ammonius, because they had been measured out to him to the account of his office of decaprotus.'

2. It is somewhat curious that the business of a παρῆλιξ should have been conducted by his πατρωός, who would presumably have been his elder.

6-7. The separation of dp[rάβας and πε[ν]πακ[ο]ιας is awkward, but the reference in l. 16 demands a previous mention of them, and the ends of these two lines are the only available places.

(ἔτους) a ἔτους: cf. ll. 13-14. In dates of this period a superfluous year-sign often follows the figure (cf. e.g. 1252, recto 40), but to write the word out in this position is unusual.

10. χειριστικὸν here seems to designate the current accounts kept by the decaprotus as opposed to the more formal records presented for preservation in the archives; cf. P. Brit. Mus. 255. 11 (ii, p. 117) πρακτορείων καὶ χρο[ικέων], where Wilcken, Chrestom. p. 321 has already supposed a reference to bookkeeping. The sense of 'list' also appears in χειρισμός as applied to inventories of temple-property. In P. Tebt. 121. 49 χειριστικὸν was explained on the analogy of 188 δαπ[α]νεὶς χε[ριστοῦ as a payment made to a χειριστής, but the meaning there is uncertain.


13. κρατίστου ἐπείκτου δημοσίου σίτου: this title seems to be a novel one. ἐπείκτης occurs in the compound χωματεπείκτης, e.g. 1053. 12, P. Thead. 20. 8.

14-15. A participle in the genitive is required to be constructed with 'Ἀμμωνίου κτλ. and to govern τῇ Ὑδρυν[άτω] πόλει, -ομεν[οῦ] is perhaps just possible at the beginning of l. 15; . . . νυ[ς] is certainly unsuitable. At the end of that line μ[ῶρωρα θ]με would give a good sense, but a shorter supplement is wanted. μῶν is unconvincing.

16-19. The phraseology here is somewhat obscure. παραθέσθαι however should have the same sense as in l. 9, and as the passage stands it can hardly be interpreted otherwise than as meaning that Epimachus wished the strategus and the ἐπείκτης to authorize further supplements to his accounts. ὡς [ὁφλὸντος will then mean not that the 500 artabae were still due from Theon, but that they had been due when strictly the accounts were closed. But that further additions should be made after an interval of four years is certainly surprising. For ὕσωμημᾶτα cf. 1252, recto 26, note.

(b) DECLARATIONS TO OFFICIALS.

1258. PROMISE OF ATTENDANCE.

A declaration on oath that the writer would appear before the strategus in connexion with a reckoning of receipts from taxation. The document is analogous in form to 260, 1196, B. G. U. 891, recto, P. Leipzig 52-3, Hamburg 4.
9. 1. ἀσύλου.

... son of... esis, ... of Oxyrhynchus in the Hippodrome quarter, to Secundus, collector of taxes of the same quarter. I swear by Tiberius Claudius Caesar Augustus Germanicus Imperator that I will appear before the strategus Apollonius at the next reckoning of taxes unprotected by any temple, altar, sacred enclosure, or any place of sanctuary or shelter in any form. If I observe the oath may it be well with me, but if I swear falsely, the reverse. The sixth year of Tiberius Claudius Caesar Augustus Germanicus Imperator, the ninth of the month Neus Sebastus.'

2. There is barely room for γερδίων (cf. e. g. 285. 4, 288. 2), unless πόλεως was abbreviated.

3. δημοσίων: cf. l. 8, and for the combination with πράκτορι, B. G. U. 72. 2-3 πράκτορος δημοσίας κώμης Καρανείδος, where δημοσίας was apparently intended, P. Rylands 141. 2-3.

7. ἀπολλωνίων suits the size of the lacuna better than ἀμμωνίων. Cf. note on l. 3.

8. τῶν δημοσίων is supported by l. 3 but hardly fills the lacuna, in which there is room for six letters. For ἐκτὸς ἱεροῦ κτλ. cf. e. g. 786. P. Hibeh 93. 3-5.

12. ἐκτὸς: the vestiges of the letter before τ suit χ or π better than α and exclude ι, ρ and ο. περίπτυον is long for the lacuna, for which six letters are sufficient, and ἐκτὸς would give rise to difficulties concerning the name of the strategus in l. 7, since Dorion occupied that office in Phaophi of the 9th year (255. 1), and Tiberius Claudius Pasion in the roth (383). Pasion must have been twice strategus, as he is known from 283. 28 to have been in office on Mesore 15 of the 5th year.
1259. DECLARATION OF A SHIPPER.

This and the two following papyri (1260-1) relate to the corn-supply, 1259 and 1260 both containing formal acknowledgements by shippers of the receipt of corn for transport to Alexandria. Similar documents of the Roman and early Byzantine periods are P. Amh. 138, Brit. Mus. 256 (a) and 301 (ii, pp. 99 and 256), Flor. 75, Goodsp. 14, Cairo Preis. 34; cf. also 1197. 1259, however, has some peculiarities of phraseology, and the conclusion of the document, where it is unfortunately mutilated, cannot yet be restored with security. On the subject of the corn-transport see Wilcken, Grundz. pp. 369-70, 376 sqq.; Rostowzew, Archiv iii, pp. 220 sqq.

Διδύμῳ στρατηγῷ Ὀξυρυγχείτου
παρὰ Ποσιδωνίου τοῦ καὶ Τριαδέλφου ναυ-κλήρου χειρισμοῦ Νέας πόλεως πλοίων η
ἀγωνῆς (ἀρταβῶν) μυριάδων δ. παρέλαβον παραμεμέτρημαι παρὰ Ιοσκόρου ᾿Ονωφρί-ος καὶ Διδύμου Παυσείριος σειτολόγων κάτω τοπαρχίας Ψώβθεως τόπων τὰς ἐπιστα-λείσας µ[ο]ι ὑπὸ τε σοῦ καὶ ᾿Ωρίωνος τοῦ καὶ ᾿Απί-ωνος βασιλικοῦ γραμματέως τοῦ αὐτοῦ νοµοῦ
5 παραμεμέτρημαι παρὰ Διοσκόρου Ὀννώφριος καὶ Διδύμου Παυσείριος σειτολόγων κάτω τοπαρχίας Ψώβθεως τόπων τὰς ἐπιστα-λείσας µ[ο]ι ὑπὸ τε σοῦ καὶ ᾿Ωρίωνος τοῦ καὶ ᾿Απί-ωνος βασιλικοῦ γραμματέως τοῦ αὐτοῦ νοµοῦ

10 ἐξ ἀποστόλου τοῦ κρατίστου ἐπιτρόπου τῆς Νέας πόλεως ἀπὸ δημοσίων θησαυρῶν τῆς αὐτῆς κώμης εἰς Τόμιν ποταῖμον πυροῦ γενήματος τοῦ διελθόντος ήπὸ τοῦ κυρίων Αὐτοκράτορων Ἀντωνινοῦ καὶ Γέραθε Εὐσεβῶν Σεβαστῶν

15 ἀδόλου ἀβίων, ἀκρίθον, ἀδί(α)πατητοῦ κεκινεμένου σὸν] ἐκατοστῇ µ[ία] καὶ ἡµ[α]-

ταβίῳ ἀρταβιῶν ...]χειλιᾶς ὁκτακοσίαι τεσσαράκοντα, γά(νονται) [(πυροῦ) (ἀρταβιῶν)] ... ὡµ, µέτρῳ δηµοσίῳ ... µέτρησε τὴν κελευσθεὶσ ... µέτρησε τὴν κελευσθεὶσ ...

20 τῶν τῶν ποταῖμ ... 20 letters

πάντων ὡς καὶ κατάξω εἰς Ἀλεξάνδρειαν καὶ παραδόσα ὡς τοῖς ἀσχολούµενοι τῶν χειρισμῶν [ὁ] γιῶς ἀκακουργῆτος ἀπὸ πᾶσης
8. ἔπο το Παπ.

'To Didymus, strategus of the Oxyrhynchite nome, from Posidonius also called Triadelpus, master of 8 boats carrying 40,000 artabae in the administration of Neapolis. I have received and had measured out to me by Dioscorus son of Onnophris and Didymus son of Pausiris, sitologi of the Psobthis district in the lower toparchy, the amount ordered me by you and Horion also called Apion, basilicogrammateus of the said nome, in accordance with the message of his excellency the procurator of Neapolis from the public granaries of the said village at the river Tomis of wheat from the produce of the past 19th year of our lords the Emperors Antoninus and Geta Pii Augusti, unadulterated, with no admixture of earth or barley, untrodden and sifted, including a percentage of 1/2 artabae, . . . thousand eight hundred and forty artabae, total [.]840 art., by the public measure . . . and according to the prescribed measurement . . ., which I will carry to Alexandria and deliver to the officials of the administration safely, free of all risk and damage by ship . . . This receipt is valid, there being three copies of it, of which I have issued two to you, the strategus, and one to the sitologi.' Date.

2. Is this shipowner identical with the Triadelpus in 522. 1? The dates of the two papyri are suitable enough.


4. μ(υριάδων) : Wilcken compares the obscure sentence in P. Giessen 11. 17–18 ἄλλας ὀκτὸ μυριάδες ἔχω πλοίων ὧν ἐξουσίαν ἔχω, οἵ which he now prefers his original explanation, cited ad loc., to that suggested in Chrestom. p. 523.

8. Cf. B. G. U. 1091. 1–2, where the same Horion appears as deputy-strategus in the 21st year.


12. This passage throws light upon P. Leipzig 22. 10 ἐν [Δ]β[θυ]ν Σ[μωμε]ς ποταμοῦ (so Mitteis, comparing another unpublished papyrus). ἐν [Δ]β[θυ]ν Σ[μωμε]ς cannot be right; something like ἐκ Λιβίω τοῦ Τώμεω ποταμοῦ is wanted. Possibly, however, the initial Σ should stand and εἰς (Σ)τῶν be read in the present place.

13. Cf. ll. 27–9. The date is practically certain, since the association of Caracalla and Geta ended in the 20th year; see also the note on l. 8 above. According to 1196 Anubion was strategus in that year, but probably ζ should be read there in l. 8 instead of θ.

15. ἀδιαπάτητος seems to be a novel qualification in this context.

16. ἄνω ἐκατοστῇ μιᾷ καὶ ἡμιαρταβίῳ: the purpose of these percentages is unexplained. A ἡμιαρταβίον occurs also in 522. 21, a passage which may now be better understood, and P. Tebt. 486 ai τοῦ [Δ]ποτόλ(ου) (πυροῦ) 'Δ, (ἡμιοῦ) (ἀρτάβης) (so rather than (ἀρτάβαι))
THE OXYRHYNCHUS PAPYRI

182 THE OXYRHYNCHUS PAPYRI

κ, / (πυροῦ) Ἀκ, which shows that ¼ art. per cent. is meant. Cf. P. Brit. Mus. 1015. 2 (iii, p. 257, 6th cent.) σὺν ναύλοις καὶ ἐκάθοροι, and P. Tebt. 470. In 708 percentages are required from sitologi on account of detected impurities in the corn-freights, but the extras in the present passage are presumably of a different kind.

There was perhaps a reference here to the receipt of expenses; cf. e.g. 1260. 15-17; but ποταῖμ.. . . is a difficulty.

For the supplement cf. 1260. 12. καταστήσω εἰς (P. Brit. Mus. 256. (a) 15 (ii, p. 99)) or ἀποῖσω εἰς (P. Amh. 138. 14) are not so well adapted to the space, but ἀποῖσω εἰς (P. Flor. 75. 17) would be suitable.


25-6. Cf. 1260. 17-19. The supplement in l. 25 is longer than would be expected, but seems guaranteed by the analogy of 1260; possibly γραφεῖσα was abbreviated.

1260. DECLARATION OF A SHIPPER.

An acknowledgement similar to 1259 of the receipt of a cargo of corn for transport to Alexandria; cf. the introduction to that papyrus.
To Aurelius Philippus also called Horion, strategus of the Oxyrhynchite nome, from Aurelius Anicetus son of Olbanus, of the illustrious and most illustrious city of Oxyrhynchus, pilot of a Hellenic boat belonging to the heirs of Tiro, of 350 artabae burden. I have received and embarked upon the aforesaid boat in accordance with the instructions of Ulpius Cyrillus, the most eminent catholicus, from Aurelius Demetrianus and however he is styled, decaprotus of part of the middle toparchy, 75 artabae of new, pure, and sifted barley, belonging to the village of Heracleum, which I. will transport to the most illustrious Alexandria and deliver to whomsoever I am ordered to deliver it, and I will produce the certificate of the delivery, because I have been paid all the expenses. This receipt is valid, there being three copies of it, of which I have issued two to you, the strategus, and one to the decaprotus, and in answer to the formal question I have given my consent.' Date and signature of Anicetus written for him by Aurelius Silvanus.

3. Ὀλβανοῦ may be for ᾿Ορβανοῦ = Urbani.
5. Ἑλληνικοῦ : so e.g. P. Goodsp. 14. 3.
14. Ἡρακλείου : cf. 989 and 1285. 100.
15-16. The ἀναλώματα are more precisely defined in P. Flor. 75. 21-2 [ἐπ] οἴσω τῶν ναύλων καὶ τῶν κουμουλῶν καὶ τῶν σακκοφορικῶν μισθῶν ; cf. P. Goodsp. 14. 7 κοιμεῖται (?) καὶ τὸ δηνάριον ἑκάστου μοδίου καὶ τὰ ναῦλα καὶ τὸ σακκοφορικόν.
28. κανενεκώ : so e.g. P. Flor. 21. 14 εἰσενεκομεν, Hamburg 44. 7 εἰσενεκομεν.
1261. DECLARATION CONCERNING COMMISSARIAT.

26·3 x 19·5 cm. A.D. 325.

Acknowledgement on oath from a senator of Oxyrhynchus to a centurion in the service of the catholicus that he had received a quantity of produce for transport and delivery. The consignment was destined partly for a coming official visit, partly for troops stationed at Babylon; cf. 1115, Wilcken, Grundz. pp. 358-9, 361-2, P. Giessen ii, pp. 88-9.

Μετὰ τὴν υπατείαν τῶν δεσποτῶν ἡμῶν Κρίσπου καὶ Κωνσταντίνου[ν] τῶν ἐπιφανεστάτων

Καισάρων τὸ γ'

Φλαουίων Σαραπίων ἐκατοντάρχου τάξιος τοῦ διασημοτάτου καθολικοῦ

παρ' Ἀυρηλίου Ἡρακλείου βουλευτοῦ τῆς λαμπρῆς καὶ λαμπροτάτης ὁμολογητοῦ

τὸν ὑπατείαν τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου. Καισάρων τὸν γ'.

Φλαουίων Σαραπίων ἐκατοντάρχου τάξεως τοῦ διασημοτάτου καθολικοῦ

παρ' Ἀυρηλίου Ἡρακλείου βουλευτοῦ τῆς λαμπρῆς καὶ λαμπροτάτης ὁμολογητοῦ

τὸν ὑπατείαν τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου.

Ἀκομφόροις τοῖς ἐκείνους ἐπιστήμην ὑπατείας τῆς τῆς προκειμένης Τύβι ι. 3.

Ὁ πραγματικά κατελυμένως καὶ ὑπατείας τῆς τῆς προκειμένης Τύβι ι.

'Ὁ πραγματικά κατελυμένως καὶ ὑπατείας τῆς τῆς προκειμένης Τύβι ι.

'Ἡ ὑπατεία τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου.

Ἡ ὑπατεία τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου.

Ἡ ὑπατεία τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου.

Ἡ ὑπατεία τῶν δεσποτῶν Κρίσπου καὶ Κωνσταντίνου.

The year after the third consulship of our masters Crispus and Constantinus, the most illustrious Caesars. To Flavius Sarapion, centurion on the staff of the most eminent catholicus, from Aurelius Heracles son of Coelacius, senator of the illustrious and most illustrious city of Oxyrhynchus, superintendent of . . . I swear the holy divine oath by our masters the Emperor and Caesars that I have received from the produce of the 12th indiction 24,235 pounds, for the coming visit 10,000 pounds, and for provisioning the most noble soldiers quartered at Babylon under Severianus, praepositus, 14,235 pounds, and the expenses, to carry down and make the distribution of them in full whenever I am ordered, and I will produce the receipts for the delivery, without giving any cause for complaint;
otherwise may I be liable to the penalties of the divine oath. The aforesaid consulship, Tubi 18."


5. There seems to be insufficient room for ἀνώνης (cf. e.g. 1194. 3–4) at the beginning of the line nor do the faint vestiges suggest that word. Perhaps the name of the produce was given, as e.g. in 43. recto iii. 11 ἐπιμεληταῖς ἄχρου. A geographical qualification might also be used, as e.g. 1115. ἐπιμεληταῖς ὁξυργχιτοῦ.

7. The expected ἐπιδημία was perhaps that of the catholicus himself, as in P. Brit. Mus. 1259. 33 (iii. p. 240).

9. For ἀνάλωμα cf. 1260. 1. καὶ has perhaps fallen out before κατευθείαν. The διάδοσις here was apparently to be carried out by the ἐπιμελητὴς himself, as in 1194. 12; cf. the note ad loc.

10–11. παραδόσεως γράμματα: cf. e.g. 1115. 9 sqq.

1262. RECEIPT OF SEED-CORN.

A.D. 1907.

An acknowledgement, addressed to the strategus and basilicogrammateus through two local commissioners, of a loan of seed-corn; cf. 1031, P. Flor. 21 (Arsinoite nome), which are applications for loans addressed directly to such commissioners, and P. Hamburg 19, a similar application to the basilicogrammateus of the Oxyrhynchite nome, in which no commission is mentioned. In practice, no doubt, the mode of address in these applications varied at the caprice of the writer, and it is not to be inferred from P. Hamburg 19 that the commission was not sitting. The form of the present document was perhaps technically the more correct; cf. 1024, where a grant of seed is authorized by the strategus and basilicogrammateus. 1262 is substantially analogous to the common Arsinoite receipts (e.g. B. G. U. 104, 105, &c.), but follows a different formula. The reign, of which the sixth year was current, was probably that of Septimius Severus, as is indicated by a document on the verso, a short receipt for rent in four lines, of which the text is ἔσχον παρὰ Θέωνος ἔπειρ τοῦ τρίτου κέ (I. kat) ἰκοστοῦ (sc. ἔτους) δραχμὰς ὀκτώ, / (δραχμαί) η. Below this, written in the reverse direction, the name Σαραπιάδος has been washed out.

Δουκητηίς(?) Νείλ(?) στρα(τηγῷ) Ὀξυργχίτου
καὶ Σερήνῳ βασιλ(ικῷ) γραμματεῖ τοῦ a(ὑτοῦ)
νομοῦ δι[ά] Ἐπιμαχ(ου) Σαραπα(ίων)
γυμνασία(ρ)[χ(ήσαντος) καὶ Δημητ(ρίου)
5 τοῦ κ(α) μ(α) [η] η(δ) ἔξηγη(τεύσαντος)
αἱρεθ(έντων) ἐπὶ παραλήμψεως(ς)
The Oxyrhynchus Papyri

10 παρὰ Ἀπολλωνίου νέωτέρου
Τειμαγῆς τοῦ Και Διδύμου
μητρὸς Διδύμης τῆς ΚαἲΣ Ῥείφου
ἀπὸ Θείους τῆς Θήμοισεφῆς.
παρείληψα καὶ παρα-

15 μερέτρημαι παρὰ ὑμῶν σπέρ-
ματα δάνεια ἀπὸ γενήματος τοῦ
dιελθόντος εἴς κατασπορὰν
tοῦ ἐνεστῶτος κατά τὴν αὐτὴν Κεὶν

13. 7 of ms corr.

'To Lucretius Nilus, strategus of the Oxyrhynchite nome, and Serenus, basilicogrammatae of the said nome, through Epimachus son of Sarapion, ex-gymnasiarch, and Demetrius also called Pha... ex-exegetes, appointed to receive and deliver seed employed for the sowing of the present 6th year, from Apollonius the younger, son of Timagenes also called Didymus, his mother being Didyme also called Tsenphatres, of Teis in the toparchy of Thmoisepho. I have received and had measured out to me from you as a loan of seed from the produce of the past 5th year for the sowing of the present 6th year, for the land which I cultivate in the area of the said Teis...'

4 sqq. In 1031 the two commissioners, who are both senators, one being also an ex-chief-priest, the other agoranomus, are described as ἀἱρεθεῖσι ὑπὸ τῆς κρατίστης βουλῆς ἐπὶ ἀναδόσεως σπερμάτων τοῦ ἐνεστῶτος ἡ (ἐτούς) ἐνω τοπ(αρχίας); cf. P. Flor. 21. 2-4.

1263. Announcement concerning Practice of a Trade.

A notification addressed to the city-scribe of Oxyrhynchus that the writer proposed to begin practising the trade of a ποταμοῦ ἐργάτης in the current year. ποταμοῦ ἐργάτης is probably a variant of ποταμῖτης, a word occurring in several papyri of the later Roman and Byzantine periods; cf. 1053. 3, 1288. 13, B. G. U. 14. ii. 19, iii. 2, &c., 295. 8, 11, 818. 5, P. Flor. 157. 2, 273. 13, Reinach 52 bis, P. S. I. 83. 11, where the ποταμῖται appear as labourers employed in the construction or repair of embankments and canals, and similar work. As a τέχνη this calling was
presumably subject to the χειρωνάξιον or tax on trades, and it was probably in the interests of that impost that the present declaration was required.

Διογένει τῷ καὶ Ἐρμαίῳ τῶν ἑξηγητ(ευσάντων) γρα(μματεῖ) πολ(εως)
παρὰ Διοσκόρου ἀπελευ-
θέρου Σαραπίων Σα-
5 ῥαπίων τοῦ Διο[ ]
ἀπ’ Ὺξυρηχοῦ πίδεως
ἀμφόδου Ἐρμαίου,
βουλόμαι πρῶτως
ἀπὸ τοῦ ἑνετῶτος
10 τρισκαίδεκάτου
ἔτους Ἀδριανοῦ Καίσαρος
tοῦ κυρίου χρήσα-
σθαι τῇ τῶν ἐργατῶν
ποταμοῦ τέχνης.
15 διὸ ἐπιδίδησομι τὸ
ὑπόμνημα ὡς πρὸ-
κται, (ἔτους) τρισκαί
dεκάτου

'To Diogenes also called Hermaeus, ex-exegetes, scribe of the city, from Dioscorus, freedman of Sarapion son of Sarapion son of Dio . . ., inhabitant of Oxyrhynchus in the quarter of Hermaeus. I wish to begin from the present thirteenth year of Hadrianus Caesar the lord to practise the trade of a river-worker; accordingly I present this application as above.' Date.

1264. NOTIFICATION OF INVIOLABILITY.

This singular document is an application to the βιβλιοφύλακες ἐγκτήσεων for the formal entry (παράθεσις) in their registers of a right of inviolability (ἀσυλία) attaching to the writer, as recently recognized by the dioecetes; a copy of the memorandum of the dioecetes was at the same time forwarded in substantiation of the claim.

ἀσυλία is frequently coupled in inscriptions with immunity from taxation as a personal privilege conferred in return for services to the State (cf. e.g. Dittenberger, Or. gr. inscr. 66, 150. 15), and the same combination occurs in P. Brit. Mus. 345 (ii, p. 113), where two pastophori are described as ἀπολύσιμοι τῆς λαογραφίας καὶ τῶν ἄλλων τελεσμάτων καὶ ἀσυλία. In the present instance it is natural to infer a silentio that the applicant was not a member of any priestly order, and the ground of his privilege is presumably to be found in the strange term εὐναιδεία in l. 18. It seems likely that, as both Wilcken and Mitteis have suggested, the word meant is εὐπαιδία, and that the reference is to the ins liberorum established by the Lex Iulia et Papia Poppaea. ἀσυλία is not indeed known to have been included among the privileges conferred by that enactment, but
information regarding its provisions is incomplete. What exactly this ἀσυλία implied is uncertain; perhaps it secured the person of a debtor as against private creditors, or perhaps, as Mitteis thinks, it carried immunity from certain public functions; possibly it was wide enough to be efficacious in both these directions.

That immunity from taxation was recognized through the registers of the βιβλιοφύλακες was already known from B.G.U. 1073 (A.D. 275, also from Oxyrhynchus), and it is interesting to find similar treatment accorded to the parallel privilege of ἀσυλία. Preisigke will perhaps welcome this as fresh evidence that the registers were not a 'Grundbuch' (cf. his recent discussion in Klio xii, pp. 402 sqq., especially pp. 418-19). If, however, ἀσυλία meant immunity from distraint, an entry of such a privilege would not be out of place upon the registers of the βιβλιοθήκη ἐγκτήσεων as these are commonly understood; or, again, if the immunity is to be connected rather with liturgies, since these were based upon ownership of property, such a right might naturally appear in a property-register.

[Αὐρηλίῳ ... ἐπὶ τῷ καὶ Ἀπολλωνίῳ καὶ Νικιασίας τῆς λαμπρᾶς καὶ λαμπροτάτης ᾿Οξυρυγχείτων πόλεως καὶ τῷ σὺν αὐτῷ ἀμφοτέροις βιβλιοφύλαξι παρὰ ᾿ΙουλίῳἸν Θέωνος τοῦ καὶ Ζωίλου]

5 Γαίτοι 'Ιουλίου 'Αλεξάνδρου ἀπὸ τῆς λαμπρᾶς καὶ λαμπροτάτης ᾿Οξυρυγχείτων πόλεως τοῦ γενομένου ἐξ ἑπετοπίας μου ἐπὶ τοῦ κράτιστου γενομένου διοικητοῦ Ἀνδρομάχου ὑπομνήματος

10 περὶ τῆς ὑπούσης μοι ἀπὸ τῶν φέρουσιν ἀσυλείας τὸ ἀντίγραφον ἐπιφέρων ὑμίν ἐν δισσῷ ἐπιδίδωμι τὸ ὑπόμνημα πρὸς τὸ τῆς δεόμενων παραθετοῖς γενέσθαι διὰ τῶν μου διαστρωμάτων τοῦ ἐπὶ τῆς εὐναιδείας δίκαια, καὶ ὁμονόμω τῶν ἔθειμον Ῥωμαιοῖς ὀρκον

15 διὰ τῶν παρ᾿ ὑμῖν διαστρωμάτων τοῦ ἀντιέρω ὑμίν ὑπέρ τοῖς ἐπὶ τῇ ὑπόντα μοι τῆς εὐναιδείας δίκαια, καὶ ὁμονόμω τῶν ἔθειμον Ῥωμαιοῖς ὀρκον

20 μὴ ἐφεύσθαι (ἐτούς) β Αὐτοκράτορος Καῖσαρος Δούκιον Δομιτίου Ἄυρηλιανοῦ Ἑὔσεβους Ἐντυχεύον Σεβαστοῦ
kai e (ेतous) 'Iouliou Αὐρηλίου Σεπτιμίου
Οὐαβαλλάθου Αὐθην[οδ]ώρου τοῦ
25 λαμπροτάτου βασιλέως υπάτου
Αὐτοκράτορος στρατηγοῦ 'Ρωμα(ων)
Φαμενώθ η.

1264. DECLARATIONS TO OFFICIALS

1. τω corr. from γυ. 4. ζωϊλυ Pap. 5. γυϊου τουλου Pap. 6. First ν of οξυρυνχειτων
   corr. from ρ and τω corr.; l. ʻΟξυρυνχειτωνν. 10. ω of των corr. 12. ύμειν Pap.; so in
   l. 15. 18. l. ευπαιδίας (?). 23. τουλου Pap. 27. η corr. (?).

'To Aurelius . . . also called Apollonius, ex-gymnasiarch of the illustrious and most
illustrious city of Oxyrhynchus, and his associate, both keepers of the archives, from Julius
Theon also called Zoilus, son of Gaius Julius Alexander, of the illustrious and most illustrious
city of Oxyrhynchus. I submit to you in duplicate the copy of the memorandum drawn up in
consequence of my petition to his excellency Andromachus, ex-dioecetes, concerning the
inviolability legally belonging to me and present this memorandum in order that the proper
entry may be made against my name through the registers in your keeping, so that all may
know the rights belonging to me in virtue of the number of my children; and I swear the
oath customary with Romans that I have not made a false statement. The 2nd year
of the Emperor Caesar Lucius Domitius Aurelianus Pius Felix Augustus and the 5th
year of Julius Aurelius Septimius Vaballathus Athenodorus, most illustrious king, consul,
Emperor, general of the Romans, Phamenoth 8.'

2. Some civic title is to be restored in the lacuna and γυμ(νασιαρχήσαντι) seems to
suit the correction in l. 1 (see the critical note, and cf. e. g. 1199. 1).

8. This seems to be the latest extant mention of the dioecetes as a central authority;
the catholicus had already been instituted by this time; cf. Wilcken, Grundz. p. 157.
18. εὐπαιδίας is clearly written, except for the fact that the top of the ν has been
retoched.
20 sqq. Other papyri dated in the joint reign of Aurelian and Vaballathus are C. P. R.
9, P. Strassb. 8, B. G. U. 946. The last alone gives Vaballathus the title ἵπαρον, as here;
cf. Wilcken's note ad loc.

1265. AFFIDAVIT OF PRIESTLY RANK.

Declaration on oath to the logistes by a priest of Zeus, Hera, and other gods,
and bearer (κωμαστής) of the divine images, that his priestly rank was derived
from his father. As is well known, the priesthood was a hereditary office in the
Graeco-Roman period as in earlier times; cf. Otto, Priester und Tempel, i,
pp. 203 sqq.
Μετὰ τὴν ὑπατείαν ᾿Ιουλίου Κωνσταντίου
πατρικίου ἀδελφοῦ τοῦ δεσπότου ᾿Ημῶν
Κωνσταντίνου Αὐγούστου καὶ ῾Ῥουφίου
ᾆλβινον τῶν λαμπ(ροτάτων).

5 Φλαουίῳ Παρανίῳ τῷ καὶ Μακροβίῳ λο(γιστῇ) ᾿Οξ(υργχίτου)
παρὰ Αὐρηλίου Θωνίου Δημητρίου
ἀπὸ τῆς αὐτῆς πόλεως ἱερέως
ἱεροῦ Διὸς καὶ ῾Ηρας καὶ τῶν συννάων
θεῶν μεγίστων [καὶ] κωμαστοῦ

10 θεών προτομῶν καὶ νίκης αὐτῶν
προαύθησις. ἐπέθετό μοι ἡ
σῆ ἐμμέλεια ἐγγράφως δηλῶσαι

15 ὁμολογῶ ὅμως τῶν σεβάσμων θεῶν ὅρκον
τῶν δεσποτῶν ᾿Ημῶν Δυτικράτορός τε
καὶ Καισάρων ἐκ διαδοχῆς τοῦ προειρή-
μένου μου πατρὸς Δημητρίου
[ἐ]σχήκεναι τὸ αὐτὸ αξίωμα
κατὰ ταῦτα

20 κ[α]'ι(ο)ν τυγχάνοντες ἱερέως
τῶν αὐτῶν θεῶν καὶ κωμα-
στῶν θείων προτομῶν καὶ

25 ὑπατείας τῆς προκειμένης ᾿Φαμένωθ λ.

2nd hand [Ἀ]ψρήλιος Θωνίος ὅμασα
τῶν θειῶν ὅρκων ὡς πρό-
κειται.
1265. DECLARATIONS TO OFFICIALS

great gods, celebrant of the divine images and their advancing victory. Your grace enjoined me to state in writing whence I obtained the aforesaid rank. Accordingly I acknowledge, swearing the holy, divine oath by our masters the Emperor and the Caesars, that I received the said rank in succession to my aforesaid father Demetrius, who was himself one of the said priests and celebrants of the divine images, and that I have made no false statement, under penalty of the consequences of the divine oath. In the consulate aforesaid, Phamenoth 30. I, Aurelius Thonius, have sworn the divine oath, as aforesaid.'

8. Cf. 483, 3, where καὶ τῶν συννάων θεῶν is probably to be restored, as here, after Ἡρας; the editors of Dikaiomata, p. 121, rightly rejected καὶ Ποσειδῶνος.
11. προσωπικης is for προσωπικης. For the common omission of γ between vowels cf. e.g. 1142. 9, note, Mayser, Grammatik, pp. 163-4.
13. πιαρηκώς is not very satisfactory. Wilcken suggests τετίηρηκώς, but this suits the vestiges less well, and hardly gives the required sense.
17-18. It is noticeable that the writer makes no reference to his mother; cf. note on 1256. ii.
21-2. The words as they stand are just intelligible, but probably the writer intended τῶν αὐτῶν θεῶν καὶ κοιμαστοῦ.

1266. EXAMINATION (ἐπικρίσις) FOR MEMBERSHIP OF THE GYMNASIUM.

This is an application by a father for the ἐπικρίσις of his son as a preliminary to the latter’s admission to the gymnasium; cf. Wilcken, Grundz. pp. 140-3, 199, 200, 1202, P. Rylands 101. The document is of precisely the same kind as 257, and being better preserved at the end is a useful supplement to that papyrus. The beginning, as in 257, is lost, but presumably the application was addressed to the strategus and basilicogrammateus as the officials primarily responsible for the ἐπικρίσις of ephebi in the provincial towns; cf. 257. 13-15, 1266. 1-2. For full qualification as ephebi, however, a further process of εἰςκρίσις was necessary (cf. Wilcken, op. cit., p. 142, 1202. introd.), and 1266 now shows that in the local metropoleis, as at Alexandria, the praefect here intervened; cf. the note on l. 25.
ρου δὲ ἂν παλαιστροφίλαξ περιόν ἀποδείξει ός ὁ πατήρ αὐτοῦ Ψάμ-
μος Βαλλά(ἄρ)ου{ς} ἐστὶν ἂν τῇ τοῦ λαξ (ἔτους) θεοῦ Καίσαρος γρα]φ[ῇ τῶν ἐκ τοῦ γυμνασίου παρὰ ἑρ.

γραφαῖς, τὴν δὲ τοῦ νιῶν μητέρα Θερμούθιον γεγαμῆσθαι μοι τῷ β (ἔτει) Δομιτιανοῦ καθ ἱδιόγραφον συγγραφὴν τῆν καὶ δεδημοσίω-

20 ἔξῆς γ (ἔτει), ἢς ὁ πατήρ Πλουτί-

ψιν ὁ πατὴρ Πλουτίων Πλουτάρχου ἀναγράφου Βασιλικός ἐκ τὸν τοῦ γυμνασίου δεῖ Ν a Ra 7

ψαλμοῦν τὸν Βασίλειον τῷ β (ἔτει) Δομιτιανοῦ καθ ἱδιόγραφον ἔπε-

κρίθη τῷ αὐτῷ πέμπτῳ ἔτει θεοῦ Οὐεσπασιανοῦ ἐν τὰξε τῶν

25 ὑπὸ Καυνίτιον Παυλείνου ἔπικεκρι-

μένων ὑπὸ Σουτορίου Σωσίβιον στρατηγήσαντο καὶ Βασιλείου γενομένου βασιλικοῦ γραμματέως καὶ ὑπὸ Απίποβα παῖν Πλοῦνος ἀναγραφόμενος επὶ ἀμφόδου Νότου Δρόμου ἐπε-

κρίθη τῷ αὐτῷ πέμπτῳ ἔτει θεοῦ Οὐεσπασιανοῦ ἐν τὰξε τῶν

30 Αὐτοκράτορα Καίσαρα Νέρουαν

Τραϊανοῦ Σεβαστοῦ Γερμανικῶν μη ἐπεύοσθαι, ἐξαι δὲ ἔμου καὶ τῆς Θερμούθιος πάντως, νὲν τῇν τοῦ Πλού-

τίωνα καὶ μὴ θέσσει μηδὲ ἀλλοτριάσθαι, ἢ ἔνοχος εἰπὲν τῷ ὀρκῳ. (ἔτους) αὐτοκράτορος Καίσαρος Νεροὺα Ῥαίανοῦ{ς}

Σεβαστοῦ Γερμανικοῦ Παινι 15. 2nd hand 40 Ῥάμμις Διονυσίου τοῦ καὶ Ἀμοῖτ(os)

ἐπιδέδωκα καὶ ὀμώμεκα τοῦ ὄρκον.
15. [I declare that I was selected at the selection which took place under... late strategus and Pamphilus, late basilicogrammateus, and the other proper officials in the 7th year of the deified Vespasian in accordance with the proofs adduced in his lifetime by my aforesaid father Dionysius also called Amois, son of Psammis son of Ballarus, who was a guard of the palaestra, that his father Psammis son of Ballarus was in the list made in the 34th year of the deified Caesar of those... in the gymnasium; and I myself ever since I came up for selection was included in all the lists of the gymnasium; and I declare that Thermouthion the mother of my son was married to me in the 2nd year of Domitian by an autograph contract which was also made public through the record-office in the following 3rd year, while her father Plution son of Plutarchus, registered at the South Square quarter, was in the same fifth year of the deified Vespasian placed by Sutorius Sosibius, then strategus, and Nicander, then basilicogrammateus, and the other proper officials in the class of persons selected by Quintius (?) Paulinus; and I swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus that I have made no false statement, and that Plution is the son of myself and Thermouthion by birth and not by adoption nor is he supposititious, and that I have not availed myself of credentials belonging to others or identity of names; otherwise may I be liable to the consequences of the oath. The 1st year of the Emperor Caesar Nerva Trajanus Augustus Germanicus, Pauni 16. I, Psammis son of Dionysius also called Amois, have presented the memorandum and sworn the oath.'

1 sqq. A comparison of the dates in ll. 4 and 17 indicates that the reference is to the ἐπίκρισις of the applicant, not, as in 257. 13 sqq., to that of his father. 11–12. οἱ ἐκ τοῦ γυμνασίου is commonly used absolutely, but here seems to have been combined with a participle. 17–19. Cf. 906. 8–9 τὴν δὲ δηλουμένην σ[υ]γγραφήν καὶ τὴν γενομένην αὐτῆς διὰ τοῦ καταλογείου δημοσίωσιν καὶ μετάδοσιν, a passage now cleared up by the present parallel, which indicates that, as we had suggested in the note ad loc. (so too Preisigke, Girowesen, p. 299, Schwarz, Hypothek und Hypallagma, p. 88), the συγγραφή in question was ἰδιόγραφος, i.e. really a χειρόγραφος. The explanation preferred by Mitteis, Grundz. pp. 86, 126, must accordingly be definitely discarded. On the δημοσίωσις of private contracts see Mitteis, op. cit., pp. 82–7, Preisigke, op. cit., pp. 296 sqq., 1200. introd., 1273. introd., Jörs, Z. Sav. xxxiv, pp. 107 sqq. Jörs's remarks on pp. 141–2 concerning marriage-contracts now require modification. 23. The 5th year has not occurred in what remains of the text, but was perhaps mentioned in connexion with the ἐπίκρισις of the applicant's father in the lines which originally preceded ll. 1 sqq.; cf. 257. 12 sqq. and note. 25. Paulinus is known from Josephus, Bell. jud. vii. 10. 4 to have succeeded Ti. Julius Lupus (died A.D. 73) in the praefecture, but this is his first occurrence in papyri. He has been identified with the Valerius Paulinus mentioned by Tacitus, Hist. iii. 43 (cf. Prosopograph. Imp. Rom. iii, p. 373, Cantarelli, La serie dei prefetti, i, p. 35), but the nomen is at any rate not Valerius; it looks rather like a corruption of Quintius. ἐκκεκριμένων: the first three letters are indistinct, but on the whole are more like ἐκ than εἰκ. ἐκκεκριμένων is, however, expected on the analogy of P. Flor. 57. 73, and ἐκείνων, here, if rightly read, may be due to the carelessness of the scribe. 26–7. Σωσίβιος and Νικάνδρου must hence be restored in 257. 13–14. 32–6. Cf. 257. 40–3, which should now be read ἐν οἷς δὲ ἐνοῦ καὶ Ἰππάρχοι τῶν Θεογένεων φύσει νεών καὶ μὴ ἡθειν ὡς ὑποδηλοῦσιν ἐνδικαιομένων ἀδικαλεῖαν (?) κεχρῆσθαι ἧ ὁμωμυξή,
194 THE OXYRHYNCHUS PAPYRI

ἢ ἔνοχος κτλ.; or if the ω previously read before κεχρῆσθαι is preferable to ε, καὶ μηδεν ἀλλοτρίῳ may be substituted for μηδὲ ἀλλοτρίαις ἀσφαλεῖαις on the analogy of B. G. U. 1032. 14. Cf. also P. Tebt. 316. ii. 9-10 καὶ μηδὲ ἀλλοτρίᾳ ἀπαρχῇ μηδὲ ὁμωνυμίᾳ κεχρῆσθαι. ἀσφαλείαις in l. 35 is conjectural (cf. e. g. P. Tebt. 293. 19), but suits the remains; ἀπαρχαῖς cannot be read.

1267. REGISTRATION OF A CHILD.

24.5 X 7.7 cm. A.D. 209.

A request to an amphodogrammateus of the city for the registration of a boy aged three years and five months. The document is to be referred to the category of the notifications of birth, of which several examples from the Fayûm have been published; cf. P. Fay. 28, Tebt. 299, Gen. 33, B. G. U. 28, 110-11, and Wilcken, Grundz. pp. 195-6. There are, however, considerable differences in formula, the most obvious being the concurrence of the owner of the house, where the boy was to be registered, with the boy’s father in presenting the application. Possibly, no doubt, in the Fayûm examples the parents happened to be owners and not tenants. That the present notification occurred some years after the child’s birth is no unusual circumstance. The papyrus offers a still older mention of the tribal organization of the provincial metropoleis than 1030.

On the verso is an extract from an official survey-list (1287).

Σύριων ἀμφοδογραμματεύς. Πάρα Ἀπολλωναρίου Ἀρπάλου μητρὸς Σαπαμίδος ἀπὸ Ὀξυρύγχους. 5 πόλεως μετὰ κυρίου Χάρμου. Π[α]ρὰ Ζωίλου τοῦ Ἀπολλωνιακοῦ μητρὸς Κλαύδιας Ἐνώνοις ἀπὸ τῆς αὐτῆς πόλεως.

10 Βουλόμεθα πρῶτως ἀπὸ τοῦ νῦν ἀναγραφῆναι ἐπὶ τοῦ υπάρχοντος ἐμοὶ τῆς Ἀπολλωναρίῳ ἐπὶ ἀμφόδου Πλατείας μέρους οἰκίας τοῦ ἐμοῦ τοῦ Ζωίλου.

15 γυνήσιον νῦν Ὄμρειωνα μητρὸς Ηράτου Ἀπολλωνίου.
1267. DECLARATIONS TO OFFICIALS

(δωδεκάδραχμον) ἀπὸ γ(υμνασίου) δύνα πρὸς τὸ ἐνεστ(ὸς)

ης (ἐτος) ἐτῶν τριῶν καὶ μηνῶν
πέντε. διὸ ἐπιθίδομεν τὸ ὑπό-

20 μνημα ὡς καθήκει καὶ
ὁμνύομεν τὴν τῶν
cyv(ypavio) ὄντα πρὸς τὸ ἐνεστ(ὸς)
u¢ (ἔτος) ἐτῶν τριῶν καὶ μηνῶν
πέντε. διὸ ἐπιθίδομεν τὸ ὑπό-

25 (ἐτος) ης ἀυτοκρατόρων Καίσαρον
Δουκίων Σεπτίμιον Σεούρηρον
Εὐσεβίου Περίνακος Ἀραβικόυ
Ἀθαυμικοῦ Παρβικοῦ
Μεγίστου καὶ Μάρκου Ἀβραηλοῦ

30 Ἀντωνίνου Εὐσεβίου Σεβαστῶν
καὶ Πουβλίου Σεπτίμιου Τέτα
Καίσαρος Σεβαστοῦ Τάβι ι.


'To Syrion, amphodogrammateus of the 3rd tribe, from Apollonarion daughter of Harpalus and Sarapias, of Oxyrhynchus, with her guardian Charmus son of Pausiras and..., and from Zoilus son of Zoilus son of Apollonius, his mother being Claudia daughter of Theon, of the said city. We wish that now for the first time and henceforth Zoilus' legitimate son Horion, his mother being Heras daughter of Apollonius, a payer of twelve drachmae and member of the gymnasium, aged in the present 17th year three years and five months, should be registered in the share of a house owned by me, Apollonarion, in the Broad Street quarter. We accordingly present this memorandum as is fitting, and swear by the fortune of our lords the Emperors Severus and Antoninus and Geta Caesar Augusti that we have made no false statement.' Date.


10. πρῶτως: cf. the phrase ἀπογράφομαι πρῶτως in registrations of property, e.g. P. Tebt. 323. 7, where we interpreted it as meaning that the new owner was making a return for the first time of his acquisition. Mitteis thinks (Grundz. p. 101) that the sense must be that the person making the return was appearing for the first time as a property-owner; Eger, Aeg. Grundbuchweisen, pp. 121-2, leaves the question open. The analogy of the present passage is distinctly in favour of our original explanation.

13. In 733. 3 μη[τροπ(όλεως)] Πλατ(είας) is probably to be read.

17. The gist of the document appears to commend (δωδεκάδραχμον) in preference to (δωδεκάδραχμον), the meaning being that Horion was qualified by descent for eventual classification as a δωδεκάδραχμος ἀπὸ γυμνασίου. Cf. e.g. P. Amh. 75. 35, where the latter phrase is applied to a boy of three years.
1268. REGISTRATION OF A HOUSE AFTER PURCHASE.

16.9 x 12.1 cm. Third century.

This document belongs to the class of property-returns following upon purchase, of which examples have been published from the Fayûm (e.g. P. Tebt. 323), Hermopolis (e.g. P. Brit. Mus. 945 (iii, p. 120), Leipzig 3, ii), and Antinoë (P. Strassb. 34); cf. Eger, Aeg. Grundbuchwesen, pp. 120-3, Mitteis, Grundz. pp. 99-101. 1268 has some peculiarities which give it an interest in spite of its extensive mutilation. A noticeable feature is the array of documentary evidence adduced in support of the purchaser's title; in the parallels from Hermopolis and Antinoë this is less prominent, while in those from the Fayûm it is not directly referred to. An analogous papyrus from Oxyrhynchus is 1199, which, however, is not in the form of an ἀπογραφὴ but is an application for παράθεσις, an expedient supposed to have been adopted when the previous owner had not made an ἀπογραφὴ; cf. Eger, op. cit., pp. 131 sqq., Mitteis, op. cit., pp. 103 sqq. 1199, as was pointed out in the introd. ad loc., conflicts with the current explanation by a positive statement that the property in question had been declared in an ἀπογραφὴ by the vendor. 1268 now brings the correlative contrary evidence; it is itself an ἀπογραφὴ, yet it apparently states in ll. 14-15 that the vendors μὴ ἀπογεγράφθαι. Mitteis plausibly suggests that the present ἀπογραφὴ was conditioned by the production of evidence that the vendors' title depended on δημόσιοι χρηματισμοί (ll. 13, 17). But it can hardly be said that the conditions underlying the alternatives of ἀπογραφὴ and παράθεσις are yet fully understood.

The document belongs to the first half, probably, of the third century; the sixth year mentioned in l. 5 may well refer to the reign of Severus Alexander.

παρε(τέθη).

2nd hand [21 letters καὶ ὡς] χρημα(τίζει) βουλ(ευτῇ) καὶ Ἡλιοδώρῳ
βιβλ(ιοφύλαξι) : 4
[παρὰ 21 letters διώρας Ἡρᾶτος Ἡρᾶτος ἀπὸ κώμης
Σύρων διὰ Αὐρηλίου
[26 letters Ἀντινοέως. ἀπογράφομαι ἥν κατεγρά-
φην κατὰ συγχώρη-
5 [σιν τελειωθεῖσαν διὰ τοῦ καταλογεῖου τῷ διελθόντι ἐ(τε) μὴν Μεσορῇ
παρὰ Αὐρηλίλων Πετο-
[σιρίως 19 letters μητρὸς Τασεῦτος ἀπ' Ὁξυρύγχων πόλεως
παστοφόρου Ἀθηνᾶς
1268. DECLARATIONS TO OFFICIALS

[ἡς καὶ Ῥοπίριδος δεάς μεγάλης καὶ Σύμβολος τῆς καὶ Ἀπίας Διονυσίου μητρὸς Μαρκίας ἀπὸ τῆς
[αὐτῆς πόλεως τήν ὑπάρχουσαν τῇ] τοῦ Πετοσίριος θυγατρὶ Αὐρηλίας
Τασεῦτι κατὰ τὸ λοιπὸν τέταρτον

[μέρος 24 letters έπʼ αὐτὸν Θεομνήθεως οἰκίαν καὶ αἴθριον
22 καὶ τὰ τοῦ πατρὸς χρηστίᾳ πάντα σὺν εἰσόδοις καὶ
19 letters καὶ Αὐρηλίας Συμβολον τῇ καὶ Ἀπίας κατὰ τὸ λοιπὸν
tέταρτον

18 letters τῆς καὶ Θοὴρίδος θεᾶς μεγάλης καὶ Σινθώνιος τῆς καὶ Ἀπίας
Διονυσίου μητρὸς Τασεῦτι κατὰ τὸ λοιπὸν τέταρτον

[τοῦ πατρὸς ἔχοντος αὐτῆς ὑπὸ τῇ χειρὶ κατὰ τοὺς
19 letters Ρωμαίων νόμους

[18 letters τῆς καὶ Θοὴρίδος θεᾶς μεγάλης καὶ Σινθώνιος τῆς καὶ Ἀπίας
Διονυσίου μητρὸς Τασεῦτι κατὰ τὸ λοιπὸν τέταρτον

10 καὶ τὰ τοῦ πατρὸς χρηστίᾳ πάντα σὺν εἰσόδοις καὶ

15 [τοῦ πατρὸς] 21 letters [μ. [.] τῆς καὶ Συμβολον τῆς καὶ Ἀπίας ἀπογράφαι τῶν προκειμένων κατὰ τὸν καταλογεῖον οἰκίαν καὶ αἴθριον

[γράφω] συγχώρῃς τῶν προκειμένων εὐγαλέων, εἶναι δὲ αὐτῶν

[κατὰ τὴν] 24 letters συγχώρῃς τελεωθείσας διὰ τοῦ καταλογεῖον διὰ τοῦ

[28 letters κατὰ τὴν] 24 letters συγχώρῃς τελεωθείσας διὰ τοῦ καταλογεῖον διὰ τοῦ

[29 letters γράφω]ς των τρεῖς ἐπὶ φέρων
[γράφω]ς των τρεῖς ἐπὶ φέρων

[29 letters πρότερον Σαραπιά-]

29 letters πρότερον Σαραπιά-

[v... v[.] θη

14. o of τον corr. from η. 18. ἰσος Pap.

1. Cf. e.g. 713. 1.
2. The Oxyrhynchite κώμη Σύρων is mentioned also in 270. 22, 1052. 5.
3. 4–5. συγχώρῃς καταλογεῖον: cf. e.g. l. 17, Mitteis, Grundz. pp. 65–7.
4. 6–7. Ἁθηνᾶς κτλ.: cf. 579, 1117. 2–3.
5. Cf. 1208. 6, note. But the fact that a person ἐπὸ τῇ χειρὶ was at the same time an
6. owner of property shows that the patria potestas was not strictly interpreted in Egypt.
13. ἐκδόσεις is a somewhat doubtful restoration, but seems suitable enough in this
14. context; on the use of the term cf. Mitteis, Grundz. p. 63. On the διαλογῆ (τῆς πόλεως),
15. which appears in connexion with the ἐμοσίωσις of contracts, cf. Mitteis, op. czz., pp. 84–5.
16. Preisigke, Gruveisen, p. 297. The relations of the officials πρὸς τῇ διαλογῆ to the καταλογεῖον
17. are not yet clear. Mitteis's remark (pp. 84, 125') that apparently the latter only was
concerned with the preparation of συγχωρήσεις seems to need modification in the light of the present passage.

14-16. Similarly 1199. 24-5 καὶ διὰ τῶν αὐτῶν Θεωδίαν τὸ προκείμενον εἰρήνην. The next words should now be restored, on the analogy of l. 16, δει αὐτῶν κληρονομικῆ δικαιότητα. Something like μηδὲν ἀπλῶς may be supplied in the lacuna before τῶν προκείμενων.

1269. LIST OF PROPERTY.

20.2 x 11.2 cm. Early second century.

A list addressed to the exegetes (of Oxyrhynchus) of some property belonging to two minors whose father was dead. The list had been drawn up by the uncle of the minors on the order of the previous exegetes and was now submitted to his successor in the office. A supervision of minors was one of the functions of the exegetae; cf. P. Amh. 85, 86, B. G. U. 1070 (= Mitteis, Chrestom. 323), and for a near parallel to the present papyrus B. G. U. 388. ii. 22-4 εἰσελθόντες τινὲς πρὸς τὴν Πτολεμαΐδα ἔλεγον ἹΑρον τάτα (sc. various ἀργυρώματα) ἐκ τοῦ μέσου, μὴ ὁ ἐξηγητὴς εἰσελθὼν ἐπ᾽ ἀναγραφῆς αὐτὰ ποιήσῃ. Several of the articles in the list had been pawned by their late owner; cf. e.g. 114, P. Brit. Mus. 193, verso (ii, p. 245).

Three different hands are apparently to be distinguished in the document. The upper part is in upright semi-uncials which change in l. 20 to a smaller cursive. From l. 4 onwards dots or short dashes have been placed in the left margin close to most of the lines.

Πτολεμαίωι ἱερεῖ ἐνάρχωι ἐξηγητῇ
παρὰ Θεωνᾶτος τοῦ Ἰσιδώρου μητρὸς
Σοήριος ἀπὸ ᾿Οξυρύγχων πόλεως. (2nd hand) ὡς ὑπέδωκα Σαραπίωνι τῷ πρὸ σοῦ
5 ἤγγησιν γραφῆς σκευῶν
τῶν καταλελιμένων τοῖς ἀφῆ- λεῖ μον ἀδελφιδοῖς Σαραπάτται καὶ
Σαραπώττη ὑπὸ τοῦ μετηλλαχότος αὐτῶν πατρὸς ἔμου δὲ ὅμο-
10 γνησίου ἀδελφοῦ Ἰσιάτος ἀντίγραφον ὑπόκειται.
Σαραπίων ἐνάρχωι ἱερεὶ καὶ ἤγγησι (τῆι)
παρὰ Θεωνᾶτος τοῦ Ἰσιδώρου μητρὸς
To Ptolemaeus, priest and exegetes in office, from Theonas son of Isidorus and Soëris of the city of Oxyrhynchus. Appended is a copy of the list which I presented to Sarapion, your predecessor as exegetes, of the articles left to my nephew and niece, being minors, Sarapas and Sarapous, by their deceased father, who was my full brother, Isas.

To Sarapion, priest and exegetes in office, from Theonas son of Isidorus and Soëris of the city of Oxyrhynchus. Being asked by you for a list of the furniture and other articles left to my nephew and niece, being minors, Sarapas and Sarapous, by their deceased father who was my full brother Isas, I declare that they are as follows: a coffer...
supplied with a false key, another out of use, a box of bronze, a plate or dish pledged by Isas during his lifetime to Panares for twenty drachmae of silver, another box likewise pledged for ten drachmae to the same Panares, a flask of tin pledged to the same person for four drachmae, a... coloured... pledged to me for a further sum of twelve drachmae, a tunic pledged to Tnephersois for eight drachmae, and a half share in three weavers' looms which belonged to his father, a pig sold by me, Theon, after the death of my brother Isas for forty drachmae, a large chest of bronze, one cup of tin and one of silver, a pillow...

14. Σένροσ: in l. 3 she was called Σέμροσ; cf. l. 34, note, and 1291. introd.
22. παρακλείδιον occurs in a line of Plato Com. (Kock 77) apparently in the sense of a false key; that this is the meaning here is not clear.
23. κλείς does not seem to occur elsewhere in this sense.
34. Θεώοσ: in ll. 2 and 13 Θεώωοσ. The same irregularity occurs in 119; cf. l. 14, note.

(c) PETITIONS.

1270. NOTIFICATION THROUGH THE ARCHIDICASTES.

A notice addressed to the strategus by the purchaser of some land that he had brought the terms of his contract to the cognizance of the archidicastes, who had authorized the strategus to communicate this fact to the seller or her representatives. Documents of this class, of which other examples are 485, B. G. U. 578, &c., are known as διαστολικά, and were commonly employed to bring formal notice of claims for breaches of agreement; cf. Mitteis, Grundz. pp. 122 sqq., who has well characterized the proceeding as 'Mahnverfahren'. The peculiarity of 1270 is that no claim or complaint is specified; the object of the communication is apparently stated to be merely that the seller might be aware of the validity of the contract (ll. 52-3). This is yet more vague than 286, an analogous invocation of the archidicastes in which the claim is still hypothetical: ἔτιοσ... εἰδώσατ, ἔων τι ἐστι ταύτην πραξθέω, ἐσομένην μοι τὴν πρᾶξιν (ll. 17-20). Perhaps in the present case, too, some negligence in the fulfilment of the terms of the contract was anticipated, and the purchaser had recourse to this διαστολικόν as a precautionary measure. Mitteis suggests that the seller had died, and that her heirs had to be notified before being called upon to carry out the terms of the agreement; cf. Cod. Theod. ii. 27. i. In l. 50 the possibility of her decease is indeed mentioned, but only in a stereotyped phrase (cf. e.g. 485. 29, and contrast B. G. U. 888. 20), which does not imply that the writer believed death to have taken place.

It may be remarked that in the application to the archidicastes an abstract of the contract is given, not a complete copy of it. This is very likely due,
as suggested by Mitteis in connexion with B. G. U. 888 (Grundz. p. 124°: 906 is not parallel; cf. 1296. 17–19, note), to the fact that the contract in question was a notarial ὁμολογία, not a χειρόγραφον requiring δημοσίωσις before it could be acted upon. Of δημοσίωσις there is here no word, and the document is thus differentiated from 719, and cannot be explained as an announcement of the fact of publication to the other party to the contract; cf. 1276. 19, note.

Φωκίωνι στρα(τηγῷ) [ ]
παρὰ Πτολεμαίον Ἡρόδου μητρός . . . . . .
ἀπ’ Ὀξυρύχων πόλεως. [οὗ ἐπόρισα ἐκ
τοῦ καταλογεύον χρηματισμοῦ ἐστὶν ἀντίγρα-
5 φὸν. Κέλερ ὡ ιερὸς καὶ ἄρχιδικαστῆς
Ὀξυρυγχείτου στρα(τηγῷ) Χαίρετοι. τοῦ δεδομένου
ὑπομνήματος ἀντίγραφον μεταδοθήτω ὡς
ὑπόκειται. ἔρρωσο. ἔτους κβ Διοκλῆστορος Κάλλαρος
Τίτου Αἰλίου Ἀδριανοῦ Ἀντιφονίου Σέβαστοῦ
10 Ἐυσεβοῦς μηνὸς Ἀδριανοῦ . . . . . . . .
σεσημόωμαι. Σαράπιων Ε[. . . . . . . . γραμμα-
τεὺς καταλογεύον. Κέλερ[. . . . . . . . γενο-
μένου ὑπομνηματογράφου νυ[. . . . . . . . γενομέ-
νῳ στρα(τηγῷ) τῆς πόλεως ἰερεύ[ ἄρχιδικαστῇ
15 καὶ πρὸς τῇ ἑτῆ ἐπιμελεῖα τῶν χρηματιστῶν
καὶ τῶν ἄλλων κριτηρίουν παρὰ Πτολεμαί-
ου τοῦ Ἡρώδου μητρός Ι[. . . . . . . . ἀπ’ Ὀξυρύχων
πόλεως. καθ’ ἣν πεποίημαι πρὸς Ἀμμοῦ . . . . .
Διογένους μητρὸς Σινθοζώνιος μετὰ κυρίου
20 τοῦ υἱοῦ Διογένους Θεάγνου ἀπὸ τῆς αὐτῆς
πόλεως ὀμολογία(ν) τῷ ἐνεστῶτι κβ ἐτεί ὁ-
μόλογησεν παρακεχωρ[ηκέναι μοι τὸ ὑπάρ-
χον αὐτῇ περὶ κώμην [. . . . . . . . ἐκ τοῦ Πο-
λυκλείδου κλήρου πρότερον . . . . . .
25 τῆς Διογένους γῆς κατοικικῆς σιτοφόρου στο-
ρίμου ἐξ ὀρθογωνίου ἀριθμοῦ ἐκτον ἢ ὅσον ἐ-
ἀν ἢ ἐπὶ τὸ πλείον ἢ ἐλατ[τον κοινῆς οὖσης τῆς
δῆς ἄρούρης μᾶς πρὸς ε[. . . . . . . . . . .
καὶ Πεμ[. . . . . ἐπὶ ἀπο [. . . . . . . . . . . .
To Phocion, strategus, from Ptolemaeus son of Herodes and ..., of Oxyrhynchus. A copy of the communication which I have obtained from the record-office is as follows:
"Celer, priest and archidicastes, to the strategus of the Oxyrhynchite nome, greeting. Let a copy of the application presented to me be served, as below. Good-bye. The 22nd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the ... of the month Hadrianus. Signed by me, ... written by me, Sarapion ... , scribe of the record-office. "To Celer son of the ex-hypomnematographus ..., ex-strategus of the city, priest, archidicastes, and superintendent of the chrematistae and other tribunals, from Ptolemaeus son of Herodes and ..., of Oxyrhynchus. By the terms of the contract made by me with Ammon ... daughter of Diogenes and Sinthoönis with her guardian her son Diogenes son of Theon, of the said city, in the present 22nd year, she acknowledged that she had ceded to me the sixth part of an arura, or thereabouts, whether more or less, of catoecic corn-bearing arable land, of rectangular shape, belonging to her in the area of the village ... in the holding of Polycleidas, and formerly the property of ... daughter of Diogenes, the whole one arura being held jointly with ... and another, and being adjoined on the south, north, east, and west by ..., and that she had received from me forthwith from hand to hand in full the hundred and six drachmae of the Imperial silver coinage agreed upon between us as the price of the sixth part of an arura, as aforesaid, and that she would guarantee the land with every guarantee as free from the liability of cultivating royal or domain land and every impost and from construction and... of dykes and also from all public taxes incident in the past down to the end of and including the 21st year of Antoninus Caesar the lord, because the proceeds henceforth belong to me, Ptolemaeus, with the conditions included in the contract concerning the previous cultivation. I beg you to give orders that instructions should be sent to the strategus of the Oxyrhynchite nome to serve a copy of this application upon Ammon ..., if alive, or if not, upon her full heirs whose names will be disclosed on the spot, as is fitting, in order that they may know that the contract with all its provisions is valid." (Endorsed) Let the proper steps be taken. The 22nd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the ... of the month Hadrianus." In these circumstances I request that a copy should be served on Ammon ... , as is fitting.' Date.

1. Phocion has occurred in 476, which may now be dated more precisely.

10-12. For the double signatures cf. e.g. 485. 8, 719. 6. ἔγραψα is possible after Σαραπίων, but the order would be unnatural and a patronymic is more probable, with ἔγραψα understood.


18. Cf. l. 58; either Ἄμμωνοντα or Ἄμμωνάριον is possible.

28. Very likely πρὸς τὸν Πτολεμαίον; but ε may be the initial of a proper name.

29-30. Πεμπέμ, if right, must be the name of a person and ἕως either a patronymic (Ἀπόλλωνίου;) or a descriptive phrase (ἀπὸ ἀπέργίας . . . ?). The genitives ἔργον καὶ ἄλλον, or at any rate the latter of them, look like an error for accusatives.

39. Cf. 1208. 21 καὶ ἀπὸ ἀπεργίας καὶ . . . λα. .. λαχμάτων, where the mutilated word before χωμάτων is doubtless the same as χωμάτων here; it is not, apparently, ὑδροφυλακίας.

45. The supplement is a shortened form of 504. 25-6, 1208. 22.

46. Cf. for the supplement e.g. 286. 12, 485. 24.

48. μεταδοῦναι: cf. e.g. B. G. U. 578. 20, 888. 20, and 485. 29, where μεταδοῦναι, not ἐπιθέοναι, is to be read.

53. For ἐκκ καὶ περὶ κλείτε, which is quite conjectural here, cf. l. 46 note. ἐκκ ἐκπέρθηκα would also be suitable.

54. ὡς καθίκει, as 1200. 56 shows, is not to be connected with the preceding sentence but is the endorsement of the archidicastes, to be taken with the following date; cf. 286. 88. In 485. 34 and B. G. U. 578. 22 a full stop should similarly be placed before ὡς καθίκει.
56-8. 485. 35-7 may now be read on this analogy Φαίωφι... At the end of l. 35 the supposed mark of abbreviation is no doubt a stroke over the day of the month; after this there would be room (but not more than room) for καί, which, however, may well have been omitted. In l. 56 here, if [καί] is right in the line below, nothing more than the figures of the date are wanted after Ἀδριανοῦ, and the rest of the line was presumably blank.

1271. PETITION TO THE PRAEFECT.

13·1 x 8 cm. A.D. 246. Plate V.

An application to the praefect Valerius Firmus (cf. 720, 1, 1194, introd.) from a woman who was a citizen of Side for a permit to leave the country via Pharos. An extremely cursive official endorsement in Latin remains partly undeciphered, but is not likely to have contained more than a formal authorization. With this interesting illustration of the vigilance exercised by the Government on the frontiers of Egypt and the strictness with which ingress and egress were controlled Wilcken aptly compares Strabo ii. 101 οὐδ᾽ ἐξὸν ἦν ἄνευ προστάγματος ἐξ ᾿Αλεξανδρείας ἀνάγεσθαι... οὐδὲ λαθεῖν ἐκπλεύσαντα ἔνεδέχετο τοσαύτῃ φρουρῇ κεκλεισμένου τοῦ λιμένος καὶ τῶν ἄλλων ἐξόδων, ὡσπον καὶ νῦν ἐτὶ διαμένουσαν ἔγγυων ἡμεῖς ἐπιδημοῦστε τῇ ᾿Αλεξανδρείᾳ πολύν χρόνον, καίτοι τὰ νῦν πολὺ ἀνεῖται Ῥωμαίων ἐχόντων. This Ptolemaic πρόσταγμα mentioned by Strabo was no doubt a permit addressed to the commandant at Pharos, corresponding to the authorization issued by the Roman praefect to the procurator Phar. For the latter official cf. C. I. L. vi. 8582 proc. Fari Alexandriae ad Aegyptum.

Οὐαλερίῳ Φίρμῳ ἐπάρχῳ Αἰγύπτου
παρὰ Αὐρηλίας Μακιανῆς Σιδήτ(ιδος).
βολομαι, κύριε, ἐκπλεύσαι διὰ Φάρου
ἀξίῳ γράψαι σε τῷ ἐπιτρόπῳ τῆς Φά.
5 ροὐ ἀπολυσάι με κατὰ τὸ ἔθος.

Π[ε]χὼν a. ἀπευθύχει.

2nd hand Valerius Firmus
Asclepiade... l... si
dimiti... s d... [...]
10 co... us d... [. ...]
... fie...[ ...]
datum xivii k[al[endas]...[...]
Prefept[...}

and hand Valerius Firmus

Asclepiade... l... si
dimiti... s d... [...]
10 co... us d... [. ...]
... fie...[ ...]
datum xivii k[al[endas]...[...]
Prefept[...}

and hand Valerius Firmus

Asclepiade... l... si
dimiti... s d... [...]
10 co... us d... [. ...]
... fie...[ ...]
datum xivii k[al[endas]...[...]
Prefept[...}
1271. PETITIONS

'To Valerius Firmus, praefect of Egypt, from Aurelia Maeciana of Side. I wish, my lord, to sail out by way of Pharos; I therefore beg you to write to the procurator of Pharos to allow me to leave, as is usual. Pachon 1. Farewell.' Latin endorsement.

8. Asclepiadae is expected, but the letter after d is not in the least like a and probably Asclepiade was meant. At the end of the line neither Pharri nor Fari seems to suit; iussi looks more possible, and sail(utem) would then be almost inevitable for the intervening word.

9. Some form of dimittere naturally suggests itself, and perhaps dimitti or dimittimus was meant, though the fifth letter is much more like a or r than t; cf. however the t of datum (?) in l. 12. The first letter might be b. Wilcken, who has contributed to the decipherment of these lines, proposes dimittente de P[aro] (better P[haro]), but for this there is strictly a stroke too much.

10. One of the two letters after co is apparently m.

12-13. datum accords with the following figures, and Presenti is sufficiently suitable in the next line; the remains of the letter before the lacuna apparently exclude e[?] Albino.

1272. COMPLAINT OF THEFT.

This document belongs to a well-known type, which has been discussed at length by Mitteis, Leipz. Sitz.-Ber. pp. 63 sqq. and Grundz. pp. 33 sqq. Owing to the mutilation of the beginning it is uncertain whether the petition was addressed to the strategus or, as frequently happens, to a centurion or lesser officer of police. The suggestion in l. 19 of a personal inspection perhaps points rather to the latter.
15 [γερ]βίδοι καὶ τῶν σὺν αὐτῷ ἔργαζομένων
dia τὸ εὐπέρβατον εἶναι τὴν οἰκίαν μου
ἀπὸ τῆς τοῦ Ἡρᾶς οἰκίας ἐπιθέωμι
τὸ ἀναφέρων καὶ ἀξιῶ, ἐὰν δέξῃ σοι, πα-
ραγευνέσθαι ἐπὶ τὴν αὐτοψίαν καὶ ἀχθή-

20 ναὶ ἐπὶ σὲ τῶν Ἡρᾶν καὶ τῶν σὺν αὐτῷ ὁδον
αὐτὸς ὅνομάσει καὶ τὴν δέουσαν ἐξή-

[τ]ασιν γενέσθαι, ἵνα δυνηθῶ τῇ σῇ βοη-
θείᾳ ἀνευρεῖν τὰ ἡμέτερα. (ἔτους) η Ἀὐτοκράτορος

[K]αίσαρος Τίτου Αἰλίου Αδριανοῦ Ἀντονίου

25 Ἠ[φαστοῦ Ἐνσεβοῦς Ἀθρὸν πί. (2nd hand) Διεμοῦς
[K]ολίου ὑπεδέδωκα. Σαραπίων

[ . ἔγραψα ὑπὲρ αὐτῆς κτλ. ]

'To ... from Diemous daughter of Colluthus, of the city of Oxyrhynchus], with her
guardian Sarapion son of ... of the said city ... I shut up the door of my house and
the door of the terrace, and on my return I found that a box which I had in the terrace
had been unfastened and that there had been abstracted from it two gold bracelets of
the weight of four minae, a gold figure of Bes, and two large silver bracelets, and that
the door of the terrace had been lifted. As I have some suspicion against my neighbours Heras
son of Kalathus, weaver, and those working with him, because my house is easy of access from
the house of Heras, I present this petition and request that, if you think fit, you should come
for a personal inspection, and that Heras and his associates, whose names he will himself
give, should be brought before you and the proper inquiry made, in order that I may be able
with your assistance to discover my property.' Date and signature οὐ Diemous written for
her by Sarapion.

2-3. Σαραπιών is derived from l. 26.

5. Very slight remains of a letter or two shortly before the supposed ρ are insufficient
to confirm the supplement suggested.

6. For the signification of πεσσός see P. Munich ii. 20, 27, notes, and cf. 9. 33, 12.
(iii, p. 268), Flor. 5. 9.

10. Silver and bronze images of Bes are mentioned in a list of temple furniture in
B. G. U. 387. ii. 9, 11.

16. εὐπέρβατον: cf. P. Fay. 110. 9, where the same compound is to be recognized
(Wilcken, οφ. Preisigke, Berichtigungsliste, i, p. 131).
A marriage-contract between the bridegroom and the mother of the bride, in protocol form like 496, which is more elaborate, and 905, which is shorter, than 1273. The document is of interest as representing a later age than the bulk of the marriage-contracts of the Roman period hitherto published, which, with the exception of the fragmentary C. P. R. 21 of A.D. 230, belong to the first two centuries. But though the date in the present case is the middle of the third century, and the contracting parties are all Aurelii, the various clauses, apart from the usual stipulatory formula, adhere closely to the Greek type. The specification of the dowry, which consisted, as usual, partly of jewellery, partly of clothing, contains several rare words.

It is remarkable that the contract includes the stereotyped clause providing for future publication (δημοσίωσις διὰ τοῦ καταλογείου, ll. 37–40). From this one of two conclusions appears to follow, each of which conflicts with prevailing views. Either this document in spite of its objective style was a privately-drawn agreement, or notarial contracts could go through the same process of formal publication as χειρόγραφα. Of these alternatives the former is much the more probable. A certain instance of a contract of marriage drawn up in the form of an ἰδιόγραφος συγγραφὴ and afterwards published has occurred in 1266. 16 sqq. (see the note ad loc.); and there are certain formal features in 1273—the absence of any opening specification of locality, and the position of the date at the end (contrast e.g. 496)—which, though indecisive, are not without significance. If this view is correct, an objective form is a less trustworthy criterion of a notarial contract than has been supposed (cf. Mitteis, Grunds. pp. 61–2).
τεσσάρων, ἐνωτίων ζεύγος ἔχον πείνας δέκα ὁλκῆς χωρὶς τῶν πει
νῶν τετάρτων τριῶν, δακτυλίδιοι μεικρὸν τετάρτας ἡμισ, καὶ ἐν ἰματίοις ἐν συντειμήσει δελματικομαφρότης ἀργέντινον ἐντηνον δραχμῶν διακοσίων ἐξήκοντα, χιτώνιων λευκῶν μονα
χῶν κροσ(ο)ωτῶν ἐνσημον δραχμῶν ἐκατών ἐξήκοντα, δελματ-

10 κοραφότητι καλλιένων δραχμῶν ἐκατῶν, ἔτερον δελματικομαφρό
tῆς ἱματίων προπόρφυρον δραχμῶν ἐκατῶν, ὡς ἐἶναι ἐπὶ τὸ αὐ-
tό τῆς διηνεφήν χρυσᾶ κοινοῦ μναγίας ἐνεκταρτάς τέσσαρας ἡμισ, καὶ συντειμήσεως ἰματίων δραχμᾶς ἐξακοσίας εἴκοσι, πάντα κεφαλαίων σε ὀδέν προσεγράφη, περὶ ἦς προκειμένης φερνῆς ἐπὶ τὴν ὅλην φερνὴν χρυσοῦ κοινοῦ μναγίας ἐν τῷ τριῶν, ἐκατῶν, δελματι

20 ἐπεφωνήθη εἰς ἐκδότης Ἀὐρηλία Θαῆσις ὡμολόγησεν δύο γαμῶν Ἀὐρηλία] Ἀρσίνοος ἐσχηκέναι ἀριθμοῦ πλήρεις ἐπὶ τοῦ προκειμένου σταθμοῦ καὶ συντειμήσεως. συμβιούσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως φυλάσσοντες τὰ τοῦ γάμου δίκαια, ὡς ἐγείρεσι οὖν τοῖς περὶ τῶν ὧν ἡ διαφορὰ ἀπαιλλαγὴ γένεται, ἀπίοδτων οἱ γαμοῦντες ἐπὶ τῆς ἀπαλλαγῆς ἑξήκοντα ἀπὸ ἡς ἐὰν ἐκεῖθεν, ἐκ διαφορᾶς ἀπαίτησιν τῶν γαμοῦντων γένεσθαι, ἀπίοδτον τῇ ἐκδότηιδι, εἰς τοῖς περὶ τὴν γαμοῦνταν ἐπιτείμησιν, καὶ τοῖς ἐπὶ τῶν συντειμήσεων ἱματίων αἵρεσιν ἕσται περὶ τοῦ προκειμένου περὶ 

15 τοῦ γάμου καὶ συντειμήσεως ἰματίων δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, καὶ τοῖς συντειμήσεωσι πρὸς τὸ ἔχειν μοναχὸν, οὐδὲν προσεγράφη, περὶ ἦς προκειμένης φερνῆς ἐπὶ τῆς ἀπαλλαγῆς ἑκατόν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν ἑκατάδιες δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχμ ἐκατόν, ἑκατόν δραχμῶν ἑκατόν, ἑκατόν δραχ 

25 ὡς ἐκεῖθεν, ἐκ διαφορᾶς ἀπαίτησιν ἱματίων ἔσται περὶ τοῦ προκειμένου σταθμοῦ καὶ συντειμήσεως. συμβιούσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως φυλάσσοντες τὰ τοῦ γάμου δίκαια, ὁ δὲ γαμῶν ἐγείρεσι ὡς ἐκεῖθεν, ἐκ διαφορᾶς ἀπαίτησιν τῶν γαμοῦντων γένεσθαι, ἀπίοδτον τῇ ἐκδότηιδι, εἰς τοῖς περὶ τὴν γα 

30 γαμοῦμένην ἔχειν αὐτά τῇ τῆς συντείμησις, καὶ λαβεῖν τῇ ἡμέρᾳ ἐκατοστήσεος διὰ τοῦ ταῦτα τοῦ προκειμένου συντειμήσεως καὶ τῆς ἑκατέρου πάντων τρίῳ πρὸς τοῦ γαμοῦν 

35 ται. ἐὰν δὲ καὶ ἐπὶ τῆς ἀπαλλαγῆς ἐγκύος ἡ γαμοῦμένη, δότω αὐτῇ ἐς λόγον δαπάνης λοχείας δραχμῶν ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑκατόν, ἑ 

(ἔτους) εἰς ὁμολόγησιν Καισάρων Πουπλίου Λικιννίου Οὐαλεριανοῦ καὶ 
Πουπλίου
For good fortune. Aurelia Thaésis daughter of Eudaemon and Heraís, of Oxyrhynchus, acting with Aurelius Theon also called Nepotianus and however he is styled, has given her daughter Aurelia Tausiris in marriage to the husband Aurelius Arsinois son of Tryphon and Demetria, of the said city, to whom the said giver contributes as the dowry of her said daughter the bride in common gold on the Oxyrhynchite standard a necklace of the kind called maniaces, having a stone and weighing apart from the stone 13 quarters, a brooch (?) with 5 stones set in gold, weighing apart from the stones 4 quarters, a pair of ear-rings with 10 pearls weighing apart from the pearls 3 quarters, a small ring weighing 1/4 quarter, and in clothing a valuation a silvery striped Dalmatian veil worth 260 drachmae, a white, single, tasselled, striped frock worth 160 drachmae, a turquoise-coloured Dalmatian veil worth 100 drachmae, another white Dalmatian veil with a purple border worth 100 drachmae, making the total of the whole dowry 1 mina 4 quarters of common gold, and for the valuation of the clothing 620 drachmae, a sum total to which no addition has been made; and questioned concerning the aforesaid dowry by the giver of the bride Aurelia Thaésis, the bridegroom Aurelius Arsinois agreed that he had received the full number at the aforesaid weight and valuation. Let husband and wife therefore live blamelessly together, observing the duties of marriage, and the husband shall supply his wife with all necessaries in proportion to his means; but if—which heaven forbid—in consequence of an estrangement a separation of the parties takes place, the husband shall restore to the giver of the bride, if she be living, or if not, to the bride, the aforesaid dowry in full within 60 days from the day on which a demand for restoration is made, the gold objects in accordance with the amount of the weight in each case, while, in respect of the clothes at
a valuation, the bride’s representatives shall have the choice of keeping them at the valuation
to be then made and receiving the balance in silver, or receiving the aforesaid valuation, the
responsibility for the wear and loss of all these resting with the husband. If at the time of
the separation the bride should be pregnant, the husband shall give her on account of the
expenses of the birth 40 drachmae; and in connexion with the demand of the aforesaid dowry
the bride’s representatives shall have the right of execution upon both the husband
and all his property. This contract is valid, being written in duplicate so that each party
may have one copy, and whenever they or one of them chooses, he shall make it public
through the bureau, without requiring the concurrence of the other side or any further
consent, because both sides now agree to the future publication, and to each other’s questions
whether this is done rightly and fairly they have given their assent. The 7th year of the
Emperors and Caesars Publius Licinius Valerianus and Publius Licinius Valerianus Gallienus
Germanicis Maximi Pii Felices and Publius Licinius Cornelius Saloninus Valerianus, the most
noble Caesar, Augustus, Mecheir 2. (Signed) I, Aurelia Thaésis, have given my daughter in
marriage to the above mentioned Arsinóis and have made over to him the aforesaid dowry
as aforesaid, and in answer to the formal question have declared my consent. I, Aurelius
Theon also called Nepotianus, was associated with her and wrote on her behalf, as she is
illiterate. I, Aurelius Arsinóis, have received the aforesaid dowry, and if—which heaven
forbid—a separation take place, I will restore it as aforesaid, and in answer to the formal
question I have declared my consent.'
1274. **APPOINTMENT OF A REPRESENTATIVE.**

A contract whereby Aurelia Aristous, widow of a basilicogrammateus of the Ἀλεξανδρέων χώρα, appoints a representative to go to Alexandria in order to register before the procurator usiacus the value of the property of her late husband on behalf of the heir, who was a minor, though a gymnasiarch of Oxyrhynchus (l. 13, note). In l. 15 begins an enumeration of various debts chargeable to the estate in connexion with Aristous's dowry and other claims of which the description is imperfectly preserved. The ordinary formalities concerning the registration of inheritances in the third century are illustrated by (1) P. Amh. 72 (A.D. 246), a return addressed to the deputy-strategus of the Hermopolite nome by a woman, announcing that the property of her uncle, who had died intestate, devolved upon her and was worth 3 talents, and stating that she had sent the διακατοχή, i.e. agnitio bonorum possessionis (cf. 1201, Mitteis, Grundz. p. 247) to the praefect; (2) P. Rylands 109 (A.D. 235), a declaration addressed to the strategus of the same nome by two minors through their guardian, that property inherited under their father's will was worth about 10 talents; (3) 1114 (A.D. 237), a Latin professio (called an ἀπογραφή in l. 34) with a Greek affidavit (μαρτυροποίημα) by a man stating that his wife had died intestate, and that the inheritance, which passed to their two daughters, was worth 200,000 sesterces and exempt from the succession duty of 5 per cent. 1114 was drawn up before an official belonging to a procuratio, of which the description is lost, but which seemed to be that of the procurator vicesimae. It is possible, however, in the light of 1274. 10 that the office in question was that of the procurator usiacus, a high financial official who administered the patrimonium, and ranked immediately below the idologus (cf. Wilcken, Grundz. p. 158).

Αὐρηλία Ἀριστοῦς θυγάτηρ Ἀδρνίος γυμνασιάρχας Ἀλεξανδρείας ἐπαύξασιν ἐπὶ τοῦ δεδομένου μοι καὶ τῶν Ρωμαίων ἀνδρὸς Ἀρκλείδη τῷ καὶ Δοκίῳ Ἀνδρέας, ὁμολογῶ

5 Αὐρηλία Ἀριστότης θυγάτηρ Ἀδρνίος γυμνασιάρχας Ἀλεξανδρείας ἐπαύξασιν ἐπὶ τοῦ δεδομένου μοι καὶ τῶν Ρωμαίων ἀνδρὸς Ἀρκλείδη τῷ καὶ Δοκίῳ Ἀνδρέας, ὁμολογῶ...
Aurelia Aristous daughter of Aurelius Herodes son of Apion, ex-gymnasiarch, senator of the city of Oxyrhynchus, with the guardian given to me in accordance with Roman custom, Marcus Aurelius Nicocles son of Zoilus, ex-gymnasiarch of the said city, to Aurelius Heraclides also called Lucius, son of Lucius, and however you are styled, greeting. In consequence of the lamentable news announced to me concerning the death of my blessed husband Achillion also called Apollonius, son of Apollonius, while at his post of basilicogrammateus of the territory of the Alexandrians, I agree that I have by this bond appointed you to go down to Alexandria and register with his excellency the procurator ustitatus in my name on behalf of the son of myself and my said husband, and his heir, Aurelius Dionysius also called Apollonius, gymnasiarch of the said city, who is still subject to the Laetorian law, all his (Achillion's) property, valued at two hundred thousand sesterces. And out of this estate I declare that my husband owes me from the dowry which was brought to him upon my marriage with him consisting of gold ornaments and clothing and other objects valued at two talents and 3000 drachmae of silver . . .?
protected persons under the age of twenty-five from fraud, and the phrase ἐντὸς τοῦ Δαιμονίου νόμου is equivalent to ἀφῆλιξ. For other instances of minors as gymnasiarchs cf. 54, C. P. R. 8. 9, B. G. U. 324. 1, and Milne, Caisal. of Greek Inscriptions in the Cairo Museum, no. 9314. Λαυρίου ὥς καὶ Ἀπίων Ἡρώνος γυμνασιαρχῆς ἐτελεύτησε (ἐτῶν tà. 14. δουκηναρίας : cf. 1114. 15 eamque hereditatem esse ducentam. If this means 200,000 sesterces, as is most likely, it should be equivalent to 50,000 denarii or 200,000 drachmae, i. e. 33 talents 2,000 dr.

20. Either δισχειλίων or τρισχειλίων may be read. This sum added to that mentioned in ll. 21-2, which may be a repetition of that in l. 18, perhaps make the three talents odd of ll. 23-4, but the last few lines of the document are so much mutilated that the relation to each other of the different amounts remains quite uncertain.

1275. ENGAGEMENT OF MUSICIANS.

A contract between five προστάται of Souis, a village in the lower toparchy of the Oxyrhynchite nome (cf. note on l. 25), and the manager of a company of musicians whose services are engaged for a five days' festival. Similar agreements concerning village entertainments are P. Brit. Mus. 331 (ii, p. 154), Gen. 73, Flor. 74, Grenf. ii. 67 ; cf. also 475, 519, 731, and 1025.

"ΟἸἹμολογοῦσιν ἀϊλλήλοις (2nd hand) Αὐρήλιοι ᾽Οννῶφριν (1st hand) μητρὸς Θαϊσοῦτος καὶ ᾿Αφῦγχις ᾿ΗἹραζκλᾶτος μητ(ρὸς) Ταυσείριος καὶ ᾿Εππλούνος Διονυσίου μητρὸς ᾿Ορίου καὶ ᾿Αριστοῦτος καὶ... . . . . . . Δμμωνίου, οἱ πέντε προστάται κώμης Υοννῶφριν, καὶ Κοπρεὺς Σ᾿ αραπάμμωνος ὃ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν, οἱ μὲν περὶ τὸν ᾿Οννῶφριν παρειληφέναι τὸν Κοπρέα μετὰ τῆς ἑαυτοῦ συμφωνίας λειτουργήσοντας τοῖς ἀπὸ τῆς προκιμένης κώμης ἑφ’ ἡμέρας ἕως ἕως τέντα ἡμερῶν ἑκατὸν τεσσαράκοντα καὶ ἄρτων τεσσαράκοντα ἐλαίου δισχειλίων κοτυλῶν ῥαφανίνου κοτυλῶν ὀκτὼ καί
The Aurelii Onnophris son of Ammonius and Thaisous, Aphunchis son of Heraclas and Tausiris, Hermogenes son of Dionysius and Heraclous, ... son of Philotas and Aristous, and... son of Ammonius, all five presidents of the village of Souis, and Copreus son of Sarapammon, chief of a company of flute-players and musicians, mutually acknowledge that on the one hand Onnophris and his associates have engaged Copreus with his company to perform for the inhabitants of the aforesaid village for five festal days beginning on the tenth of Phamenoth of the present 2nd year at the daily pay of one hundred and forty drachmae, forty pairs of loaves, and eight cotylae of raphanus-oil, and for the whole five days one jar of wine and one jar of vinegar; and on the other hand Copreus forthwith acknowledges that he has received as earnest-money twenty-drachmae. Onnophris and his associates shall receive Copreus and his company from the Oxyrhynchite nome with ten asses, and shall transport them to the aforesaid village...
A contract for the sale of half a house to the owner of the other half for 700 drachmae, with the signatures of the vendors written in rude uncial letters. The formula closely resembles that of 1200. 15-43.

Aυρήλιοι 'Αγαθός Δ[αίμ]ων Γεμείνου μητρὸς Νείκης καὶ Μειδοὺς 'Απίωνος μητρὸς 'Ηραίδος ἀμφοτέρων ἀπὸ 'Οξυρύγχων πε[δ]λεως, ἡ δὲ Μειδοὺς χωρίς κυρίου χρηματίσουσα κατὰ τὰ 'Ρωμαίων ἔθη τέκνων δικαίως, Αὐρηλίῳ Σερῆνῳ τῷ καὶ Σαραπίων 'Αγαθείνου μητρὸς Τατσο[σειριάδος] ἀπὸ τῆς αὐτῆς πόλεως χαίρειν. ὅρ[ιο]-


τῆς δὲ οὔς γεύσεισ νότου ῥύμη τυφλῆ βορρᾶ Θεωνίδος "Ωρου ἀπηλιώτου Δ[ιο-]

10 γενίδος Διογένους καὶ ἄλλων λιβὸς δημοσία ρύμη. τὰς δὲ συμπεζίωνες τοὺς πρὸς ἀλλήλους ὑπὲρ τιμῆς τοῦ αὐτοῦ ἡμίσους μέρη[σ]υς τῆς οἰκίας σὺν χρησίμοις ἀργυρίων Σεβαστῶν νομίσματος δραχμὰς ἐπτακοσίας αὐτῶθι ἀπέσχομεν παρὰ σοῦ

ἐξ ίσου διὰ χειρὸς ἐκ πλήρους, διδ ἀπὸ τοῦ νῦν κρατεῖν σε καὶ κυριεύειν σὺν ἐκγόνοισι καὶ τοῖς παρὰ σοῦ μεταλημψομένοισ τοῦ πωλομένου σοι ὡς προκεῖται ἡμῖσοις μέροις τῆς οἰκίας καὶ οἰκονομεῖν περὶ αὐτοῦ ὡς ἐὰν αἴρῃ, ὅπερ
καὶ παρεδόμεθα σοι βέβεον διὰ παντὸς ἀπὸ πάντων πάση βεβεώσει καὶ καθαρόν ἀπὸ τε ἀπογραφῆς ἄνδρων καὶ γεωργίας βασιλικῆς καὶ οὐσιακῆς γῆς καὶ παντὸς εἴδους καὶ ἀπὸ ὀφειλῆς καὶ κατοχῆς παντοτας καὶ ἀπὸ παντὸς οὐτινοσοῦν ἄλλου. κυρία ἡ πράσις διαστή γραφείσα, ἥν ἡ ἡπηνίκα ἐὰν αἱρῇ δημοσιώσεις διὰ τῶν καταλογίων οὐ προσδέομενοι μεταδόσεως οὐδὲ ἑτέρας συνευδοκήσεως ἡμῶν διὰ τοῦ ἐν- τεῦθεν εὐδοκεῖν ἠμᾶς τῇ γεινομένη ὑπὸ σοῦ δημοσιώσει, περὶ δὲ τοῦ ταῦτα ὀρθῶς καὶ σωστῶς ἐπερωτηθέντες ὑπὸ σοῦ ὡμολόγησαμεν. (ἔτους Αὐτοκρατόρων Καισάρων Μάρκων ᾿Ιουλίων Φιλίππων Καρπικῶν Μέγιστων Γερμανικῶν Μεγίστων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Παῖνων.

2nd hand Αὐρήλια Μεειθοῦς Ἀπέωνος χαρείς κυρίου χρηματίζουσα τέκνων δικαίω

πέπρακα τὸ ἥμισυ μέρος σὺν τῷ 'Αγαθῷ Δέμονι τῆς οἰκείας καὶ ἀπέσχον τὸ κατ᾽ ἐμὲ ἥμισυ μέρος τῶν τῆς τειμῆς δραχμῶν ἑπτακοσίων καὶ βεβαιώσω ὡς πρόκειται καὶ ἐπερωτηθεὶς ὡμολόγησα. Αὐρήλιος Διόσκο- [ρ]ὸς Θεώνοις ἐγραψα ὑπὲρ αὐτῆς μὴ εἰδυείης γράμματα. (3rd hand) Αὐρήλιος Αγα- [θὸς Δαίμων Γεμείνου πέπρακα τὸ ἥμισυ μέρος τῆς οἰκ-

Aurelius Agathodaemon son of Geminus and Nice, and Aurelia Meithous daughter of Apion and Heraës, both of Oxyrhynchus, Meithous acting without a guardian in accordance with Roman custom by right of her children, to Aurelius Serenus also called Sarapion, son of Agathinus and Taposirias, of the said city, greeting. We agree that we have sold to you from the present time henceforth for ever the half share of an old house and all appurtenances thereof owned by us in equal portions at the said city of Oxyrhynchus in the Myrobalanus quarter, jointly with you in respect of the remaining half share. The adjacent areas of the whole are on the south a blind street, on the north the house of Theonis daughter of Horus, on the east the house of Diogenis daughter of Diogenes and others, on the west a public street. The sum agreed upon between us for the price of the said half share of the house with the appurtenances, seven hundred drachmae of Imperial silver coin, we have forthwith received from you in equal portions from hand to hand in full, so that henceforward you and your descendants and successors shall possess and own the half share of the house sold to you by us as aforesaid and use and dispose of it in whatever way you choose; and we will guarantee to you the half share completely against all claims by every guarantee, free from persons' property-returns and the cultivation of royal or patrimonial land and from every impost or debt or lien of any kind and all other liabilities whatsoever. This sale, written in duplicate, is valid, and you shall make it public through the bureau whenever you choose, without requiring a notification or any further concurrence on our part, because we now agree to the publication to be made by you, and in answer to your question whether this is rightly and fairly done we have given our assent. The 6th year of the Emperors and Caesars Marci Julii Philippi Carpici Maximi Germanici Maximi Pii Felices Augusti, Pauni.' Signatures of the vendors.

1277. SALE OF A TRICLINIUM.

25 × 8.5 cm, A.D. 255.

A contract for the purchase of a triclinium or dining-couch (cf. note on l. 7) with coverings and four cushions for 500 drachmae.

On the verso are two short and much effaced documents, the former of which contains a judgement of the praefect Basileus dated Mesore 25 of the fifth year. Since Mussius Aemilianus is known from 1201 to have been still in office in September A.D. 258, the fifth year is probably that of the Philippi, i.e. A.D. 248, and Basileus may be identified with the Aurelius Basileus who was praefect in A.D. 244–5 (P. Flor. 4). But, if so, he must be credited with a second period of office, since Claudius Valerius Firmus certainly held the praefecture in A.D. 246–7. Or possibly he is a distinct person, and the fifth year refers to the reign of Aurelian (A.D. 275) or Probus (A.D. 280).

Αὐρηλία Σαραπιάς Ἀρείου ἀστῆ
χωρίς κυρίου χρηματίζουσα τέκνων
Aurelia Sarapias daughter of Arius, citizen, acting without a guardian by right of her children according to Roman custom, to Aurelius Theon son of Ammonius also called Aphunchis, of Oxyrhynchus, greeting. I acknowledge that I have sold to you a three-sided couch with linen coverings embroidered throughout, and four ... linen cushions of the same quality for the price of five hundred drachmae, total 500 dr., which I thereupon received. This contract of sale of which there is a single copy, free from mistake, is valid, and I will guarantee the sale and have been asked the formal question, as aforesaid. The 2nd year of the Emperors and Caesars Publius Licinius Valerianus and Publius Licinius Valerianus Gallienus Germanici Maximi and Publius Licinius Cornelius Valerianus the most illustrious Caesar...
Augusti, Mesore 16. (Signed) I, Aurelia Sarapias, have sold the couch and cushions and received the 500 dr. for the price and will guarantee the sale, and have been asked the formal question, as aforesaid. I, Aurelius Origenes, wrote on behalf of my mother, who is illiterate.'

7. The τρίκλινον leased in P. Brit. Mus. 871 (iii, p. 269) is clearly a room (cf. B. G. U. 1115. 17), but here since no details are given concerning locality the word seems to mean rather the couch.

15. The figure of the year has been corrected, but whether from α to β or from δ to ε is not quite certain. The Caesar mentioned in ll. 19-20 is the elder son of Gallienus, as in C. P. R. 176 of the 2nd year; cf. 1278. 44 (probably of the 7th year), where the younger son, Saloninus, is found, and P. Giessen 50. 34, note. Since the change took place in the 5th year and 1277 was written in Mesore, the presumption is in favour of the 2nd rather than the 5th year.

1278. DIVISION OF USUFRUCT OF A PIGEON-HOUSE.

An agreement between four persons, two of whom were minors, acting together, for dividing the revenues of a pigeon-house for four years, the two minors being given between them the usufruct of two years, which were not consecutive, and the two other parties that of a single year each. Contracts for the division of property occur with some frequency in the papyri, but not for the division of usufruct. The ὁμολογία καρπίας referred to in B. G. U. 985. 11 may have been analogous.
Marcus Aurelius Andronicus also called Mithres, and however he is styled, and Aurelia Dionysias also called Chaeremonis through her husband Aurelius Ammonius, gymnasiarch-elect, senator of Oxyrhynchus, and Didyme also called Apollonia and Letodoris also called Dionysiothenis, both minors, through their mother Ptolema daughter of Dionysiothen, ex-gymnasiarch of the said city of Oxyrhynchus, herself acting through Epicrates son of Didymus, mutually acknowledge that they have divided among themselves the usufruct of the excellent productive pigeon-house owned by them in equal shares in the farmstead of their vineyard called Perkops for a further period of four years from Thoth 1 of the present 23rd year, and the minors have had allotted to them the usufruct of two years, namely, the present 23rd and the 25th year, Aurelia Dionysias also called Chaeremonis that of the coming 24th year, and Aurelius Andronicus also called Mithres similarly that of the 26th year, and each party ...; the dung is to go annually to their aforesaid vineyard,
and each party is to deliver to the other the said pigeon-house on the 1st of the intercalary days in productive condition, none of the parties having the right to molest another during his aforesaid period. This agreement, done in triplicate in order that each party may have a copy, is valid. The 23rd year of the Emperor Caesar Marcus Aurelius Severus Antoninus Parthicus Maximus Britannicus Maximus Pius Augustus, the 10th of the month Hadrianus. (Signed) I, Aurelius Ammonius, and however I am styled, consent to this joint agreement as aforesaid...

7. For the guardianship of children under age by their mother cf. e.g. 898, Mitteis, Grunda. p. 253. The mother, who though the daughter of a gymnasiarch was apparently a peregrina, herself acts through a kórios, l. 9.

19. Perhaps μὴ ἐγκαλεῖν.

1279. LEASE OF STATE LAND.

A request for the lease of three arurae of unproductive land, which had formerly been cleruchic but now belonged to the Government, addressed like C. P. R. 239 and P. Brit. Mus. 1227 (iii, p. 143) to the strategus. The rent fixed is very low, only four drachmae for three arurae; cf. P. Tebt. 325, where the rent of two arurae is one drachma.

Πετρωνίῳ Διονυσίῳ στρα(τηγῷ) παρὰ ᾿Ηωφελᾶτος τοῦ καὶ Κόρατος ἀπελευθέρου Ἀπίας τῆς καὶ Διονυσίας Διονυσίου ἀπ’ ᾿Οξυρύγχων 5 πόλεως. ἐπιδέχομαι μισθώσασθαι ἐκ τοῦ δημοσίου ἐπ᾽ ἔτη πέντε ἀπὸ τοῦ ἐνεστῶτος τρίτου ἐτοῦ Ἀπίας Ἀπίας Διονυσίου ἀπ᾽ ᾿Οξυρύγχων κλήρων τρεῖς, ὧν γείτονες νότων γύης βορρᾶ καὶ ἀ- πηλιώτου δημόσιον χῶμα λιβός Διδυμίωνος Δημητρίου, ἀνήρ- 10 ἐκ τοῦ ἴηρακλείδου καὶ ἴηρακλείδου κλήρων ἀρούρας τρεῖς, δὲν γεί- τονες νότων γύης βορρᾶ καὶ ἀ- πηλιώτου δημόσιον χῶμα λιβός Διδυμίωνος Δημητρίου, ἀνήρ- 15 τε καὶ ἐτος σπείραι καὶ ἔνιμα- μήσαι οἷς ἐὰν αἱρῶμαι χωρίς πυροῦ καὶ ἰσάτεως καὶ ἐχομε-
THE OXYRHYNCHUS PAPYRI

νίου καὶ ἔχειν μὲ τὰς νομᾶς
καὶ ἐπινομᾶς φόρου τῶν ἃς διαγράψω καὶ ἔτος μηνὶ Καισαρείῳ. εἰτὶ δὲ τίς
ἀβροχος γένηται, παραδεχθήσεται μοι, μετὰ δὲ τὴν πενταετίαν οὐκ ἀχθήσομαι εἰς
tὴν μίσθωσιν. (ἐτους) γὰρ Ἀὐτοκράτορος
Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ
'Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
'Ἀδρὸς ι. (2nd hand) Ὁφελᾶς ὁ καὶ Κόραξ
30 ἐπιδείδωκα.

1st hand διὰ 'Ερμοῦ νομογρά(φου) []

2. 1. Κόραξ: cf. 1. 29. Possibly κοραγος was written, but -τος may be due to the influence of the preceding name. 9. ὑπολογου Pap. 17. ἴσατως Pap. 29. Tail of ξ of κοραξ rewritten.

'T To Petronius Dionysius, strategus, from Ophelas also called Corax, freedman of Apia also called Dionysia, daughter of Dionysius, of Oxyrhynchus. I consent to lease from the State for five years from the present third year of Antoninus Caesar the lord three arurae of unproductive land in the area of Senao in the holdings of Heraclides and Heraclides, of which the adjacent areas are on the south a field, on the north and east a public dyke, on the west the land of Didymion son of Demetrius, on condition that I may sow and plant the land with any crop which I choose except wheat, woad, and coriander (?), and shall have the pastures and secondary pastures at the annual rent for the pastures of four drachmae in all, which sum I will pay annually in the month of Caesareus. If any part becomes un-watered, an allowance shall be made to me, and at the end of the five years' period I shall not be forced to take the lease. The 3rd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, Hathur 11. I, Ophelas also called Corax, presented this application. Written by Hermes, nomographus.'

6. ἐπ᾽ ἔτη πέντε: cf. P. Tebt. 374. 5, Rylands 99, a proposal to lease οὐσιακὴ γῆ for five years at a higher rate than in the preceding five years, and land. 30. 13. In other leases of State land shorter periods occur, e.g. two years in B. G. U. 831, one year in C. P. R. 239 and P. Brit. Mus. 1227. 3.

17. ἐχομενίου: so 729. 31; in 101. 12 and 593 ἐχομ. is the spelling, in B. G. U. 1017. 11 the initial letter is lost. The meaning of the word, which seems only to have been found in papyri from Oxyrhynchus, is uncertain.

1280. PARTNERSHIP IN A LEASE.

Fourth century.

An agreement on oath between two citizens of Oxyrhynchus whereby one of them undertakes to share part of a camel-stable leased by the former, and to make an annual payment towards the rent.

The writing is across the fibres of the verso, the recto being blank.

Aurelius Pamea son of Peter, of the illustrious and most illustrious city of Oxyrhynchus, to Aurelius Ammonianus son of Euporion, of the said city, greeting. I acknowledge that I have of my own free will covenanted with you to share with you in the arbour of the camel-shed, which you, Ammonianus, have leased, from the past month Pachon at the beginning of the twelfth indiction, and to pay you yearly on account of rent one thousand myriads of silver drachmae, total 1000 myriads of silver, which I will deliver yearly with no delay. This agreement, of which a single copy is made, is valid, and in answer to the formal question
I have given my assent. (Signed) I, Aurelius Pamea son of Peter, the aforesaid, have made the agreement and consent to all therein written, as aforesaid. I, Aurelius Pagochis son of Ptolion, wrote for him, as he is illiterate. Drawn up by me, Ptol...


1281. LOAN.

This papyrus contains a copy of the signature to a contract of loan, with the last three lines of the contract itself, which was of a rather complicated nature. The debtor, a weaver, acknowledges that he had borrowed 300 drachmae, the value of 100 linen cloths of special quality, the repayment being conditional on an account, to be rendered apparently by the creditor (a Jew?), upon which another sum of 50 drachmae depended; cf. the commentary. The transaction was perhaps really a purchase with deferred payment, and the loan would then be of a fictive character; cf. e.g. 1820, P. Par. 8.

τῶι ᾿Ιωσήπωι ἐκ τοῦ "ρπαήσιος καὶ ὑπαρχόντωι αὐτῶι πάντωι καθάπιερ ἐγ δικης.
κυρία ἡ συγγραφη.
῾ dvriypa(pov). Ἁρπαῆσις Πανρύμιος λίνυφος
5 δεδάνισαι τὴν τειμὴν τῶν ἑκατὸν λίνων Σιναραίτικῶν σαμκαμυκῶν,
tὰς τὸν ἄργυρων (δραχμὰς) τὸ κεφαλαῖον, καὶ ἀποδώσω καθὸτι πρόκιται, ἐφ᾽ ὧι κομιζομένου [τοῦ
῾Ιωσήπου ταῦτα πρότερον δώσει λόγον]
tοῦτων ἵνα μν παγή τὰς ἐσταμένας ἀργυρίων (δραχμάς)
pεντήκοντα. ῾Ηράκλειος Ὀργον ἐγγαίσπα
ünde αὐτὸν μὴ ἱδότος γράμματα.
ἀντίγραφον. ἔτους ἡ Τιτερίου Καίσαρος
Sigma(sto) Τιτβις ἐ, διὰ Ἀχιλλείως τοῦ Προίτου
15 γραμματέως κόμης Σιναρών καὶ ἔτερων καὶ(μοῦ) κεχρηματισται).

6. 1. Σιναρώτικῶν; cf. l. 15. 10. 1. μοι καθη (?).

... Joseph [having the right of execution] upon Harpaēsis and upon all his property, as if in consequence of a legal decision. This contract is valid.
Copy. I, Harpaësis son of Panrumis, linen-weaver, have borrowed the price of the cloths of Sinaru, the capital sum of 300 drachmae of silver, and will repay it as aforesaid, on condition that when Joseph receives it he shall first render an account of it in order that the agreed 50 drachmae of silver. I, Heracleus son of Horus, wrote for him, as he is illiterate.

Copy. The 8th year of Tiberius Caesar Augustus Tubi 5, executed by Achilles son of Proetus, scribe of the village of Sinaru and other villages.

1. Ἰωσήπῳ: cf. ll. 8-9, which indicate that Ἰωσήπος was the lender.
6. σαμκαμυκῶϊΪ is an unknown word; the letters are mostly fairly clear.
9-10. If ταῦτα refers to λίνα, Ἰωσήπος would be some one associated with the debtor Harpaësis. It seems more likely, however, that ταῦτα and τούτων mean the money, in which case Ἰωσήπος was the creditor. To whom the account was to be rendered is not apparent. The letters immediately following ἧα are obscure; since an accusative follows, -θη should be active, not passive. Possibly μοι καθῇ is meant, a superfluous stroke being written after the a as in Ἡράικλειος in the next line, though καθῇ is hardly the verb expected. ἤ άμυβὰν (άμοιβην) θῇ is an unsatisfactory alternative.
13. The repetition of the word ἀντίγραφ(φω) before the date is curious.
14-15. Cf. 820, 1208. 32, note, 1282. 46. Σιναρύ is no doubt to be read in 56. 10. For ἑτέρων κω(μῶν) cf. 1256. 7, note.

1282. REPAYMENT OF A LOAN.

24.2 × 9.8 cm. A.D. 83.

An acknowledgement by a woman of the return of a loan made by her late husband five years previously.

5... ὁ ( ) πλ( ).
2nd hand "Ετους τρίτου Αὐτοκράτορος Καίσαρος
Δομιτιανοῦ Σεβαστοῦ μηνὸς Νέου Σεβαστοῦ
1st hand ἐν ᾽Οξυρύγχων πόλει τῆς Θηβαίδος.
5 ὁμολογεῖ Θεούς Πετοσοράπιος μητρὸς Ἡρακλείου μετὰ κυρίου τοῦ Ἑαυτῆς ἀδελφοῦ τοῦ Τούμπαρατου τοῦ Ἡρακλείου.
10 μητρὸς Τεκώσιος καὶ τῆς τοῦτοι γυναίκης Τούμπαρατου τοῦ τοῦ Τούμπαρατου τοῦ Σιναράπου.
15 ρίου Σεβαστοῦ νομίσματος δραχμὰς τετρακοσίας κεφαλαίου καὶ τοὺς καθήκοντας τούτων τόκους δανεισθείσας αὐτοῖς ὑπὸ τοῦ γενομένου καὶ μετηλαχότος τῆς Ὀνάτος ἀνδρὸς Παποντῶν τότε τοῦ ἄμβος τοῦ Θέωνος ὑπὸ [περὶ]ήν κατὰ συγγραφὴν γεγονυῖαν διὰ [τοῦ] ᾽Ὀξυρύγχων πόλει μνημονεύου τὸ ἐνδεκάτῳ ἔτει θεοῦ Οὐεσπασιανοῦ μηνὶ Νέῳ Σεβαστῷ, ᾗν ἡ πράξις σὺν ἀλλοις τοῦ Παποντῶτος προφέρεται ἡ Θνᾶς κατηντηκέναι εἰς ἀετῆν καθ’ ὅ ἐθετο ὁ Παποντῶτος ὑπὸ περὶν διάταγμα, καὶ μηδὲν ἐνκαλεῖν μηδὲν ἐνκαλέσειν μηδὲν ἐπελεύσασθαι ὑπὲρ αὐτῆς οἷς ὁμολογεῖ μηδὲ τοῖς παρʼ αὐτῶν περὶ μηδὲν ἃς ἁπλῶς μέχρι τῆς ἐνεστώσης ἡμέρας, αὐτόθεν δὲ καὶ ἀναδεῖδωκέναι αὐτοῖς τὴν ἐπίφορον τοῦ δανείου συγγραφὴν κεχισμένην εἰς ἀκύρωσιν, ἢ χωρὶς τοῦ τὴν ἐσομένην ἐφόδου ἀκυροῦν ἐναι ἐπὶ καὶ ἐκτίνειν ὑπὲρ τοῦ προγεγραμμένου ἢ τοῖς παρ’ αὐτῶν καθ’ ἐκάστην ἐφόδου τὸ τε

30 Βελάβος καὶ ἐπίτειμον ἀργυρίου (δραχμᾶς) ἐκατὸν καὶ εἰς τὸ δημόσιον τὰς ἴσας, καὶ μηθὲν ἡσσοῦν κυρία ἡ συγγραφή. (1st hand) ἔτους τρίτου Δι(το)κράτος Καίσαρος ἰομενοῦ Σεβαστοῦ μηνὸς

40 Νέου Σεβαστοῦ ὀκτωκαιδε[κάτη, διὰ . . . . .]νοῦ ἁγοραμένου κεχρηματισταί.

. . . . . The third year of the Emperor Caesar Domitianus Augustus, the 18th of the month Neus Sebastus, at Oxyrhynchus in the Thebaid. Thnas daughter of Petosarapis, her mother being Heras daughter of Heraclides, with her guardian who is her nephew
Thompachrates son of Paapis, his mother being Tekosis daughter of Petosorapis, acknowledges to Amois son of Apollonius son of Syrus, his mother being Tekosis, and to his wife Tekosis daughter of Thonis son of Petosorapis, her mother being Eseneus, with her husband Amois as guardian, all inhabitants of Oxyrhynchus, the contract being drawn up in the street, that she has received from them the capital sum of four hundred drachmae of Imperial silver money with the requisite interest upon it, which sum was lent to them by the former husband, now deceased, of Thnas, Papontos son of Amois son of Theon, in his lifetime in accordance with a contract drawn up through the record-office at Oxyrhynchus in the eleventh year of the deified Vespasianus in the month Neus Sebastus, the right of execution for the debt having, as claimed by Thnas, descended with other property of Papontos to her in accordance with the disposition made by Papontos in his lifetime, and that neither Thnas nor any one on her behalf makes or will make any claim or will proceed against the recipients of this acknowledgement or their agents on any point whatever up to the present day, and that she has forthwith restored to them the contract of loan crossed out to invalidate it; otherwise not only shall any future claim be invalid, but Thnas or the person proceeding on her behalf shall in addition pay to the aforesaid persons or their agents for every claim the damages and a fine of a hundred drachmae of silver, and to the State an equal amount, and this contract shall be none the less valid. The third year of the Emperor Caesar Domitianus Augustus, the eighteenth of the month Neus Sebastus, executed by . . . , agoranomus.'

1. This endorsement seems to be the same as those in 47. 1 and 276. 1. In the former passage we supposed the first word to be an abbreviation of καταλοχισμοί, but that would not be in place in the present context, and moreover the letter before Λ can hardly be α. πΛ suggests πλήρης or some derivative. Cf. 98. 1, where there is a rather different abbreviation at the head of a similar acknowledgement of repayment, and P. Cairo Preis. 43. 1, where the editor reads β κολ(ήματος) δεδί(. ); here, however, κολ(ήματος) does not commend itself, and the reading in the Cairo papyrus remains questionable.

That the hand of l. 1 is the same as that which wrote the date in l. 4 and the date &c. in II. 42 sqq. is likely but uncertain.

27. διάταγμα: i.e. a testamentary disposition; cf. e.g. 492. 9, 493. 6.
46. Cf. note on 1281. 14-15. Either the passive form διὰ . . . κεχρημ(άτισται) or the active . . . κεχρημ(άτικα) may have been written.

(e) TAXATION.

1283. REVENUE-RETURN.

A.D. 219.

This example of the monthly statements of receipts submitted by tax-collectors to the strategi follows the formula found in B. G. U. 652-3, which are approximately of the same date as 1283, but come from a different locality; cf. 1046, which is the conclusion of a similar document. The taxes concerned are different imposts on land, and the πιθυσμὸς περιστερώνων, on which see the Q. 2
commentary; most of them have already occurred in association in 917, 981. The date of the papyrus is discussed in the note on l. 12.

Ἀυρηλίῳ ᾿Αρποκρα-
τίωνι στρα(τηγῷ) ᾿Οξ(υργχίτου)
π[αρὰ Ἀ]ύρηλ(ίου) Πατ( ) Εὐτ(υχ ) καὶ τ(ῶν)
αὖν αὐτ(ῶ) πρα(κτόρων) ἀργ(υρικῶν) μη-
τροπολ(ιτικῶν) μέσης τοπ(αρχίας)
Πεενὼ τόπ(ων). διαστολ(η) ᾿Οξ(υργχίτου)
ἀριθ(μάτων) τοῦ ἐνεστ(ῶτος) β (ἐτους) Πάρκου
Δύρηλου Ἀυτοκράτορος Κيتهاρίου Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ

To Aurelius Harpocration, strategus of the Oxyrhynchite nome, from Aurelius Pat... son of Eutych ... and his associates, collectors of money taxes of the metropolis for the
middle toparchy in the district of Peēnno. The classified list of payments for the month of Pauni of the present 2nd year of Marcus Aurelius Antoninus Caesar the lord is as follows. Receipts of the present 2nd year: for acreage-tax and tax of 4,600 drachmae; and paid into the public bank by Septimius Chaeremon for acreage-tax 143 dr. 3 obol 2 chalci, for the eight-drachma libation of Dionysus 8 dr. 4 ob. 1 chal., for the cubit-measure of pigeon-houses 17 dr. 5 ob., by Aurelius Achilles for acreage-tax 198 dr. 5 ob. 2 chalci, for the eight-drachma libation of Dionysus 8 dr. 4 ob. 1 chal.; by Aurel ... and Ta ... for acreage-tax 116 dr. ... Date.

3-4. Παῦνι and παῦνι of παῦνια are followed by the curved stroke which commonly represents a ι (so e.g. in l. 5 τοῦ(καλὸς), l. 6 τοῦ(ων)), but here is rather a mere symbol of abbreviation; cf. e.g. P. Tebt. 351. 1, note.

4-6. Cf. 1196. 5-9 εἰς παὺνιαν σετικῶν μητροπολιτικῶν ... ἀπαθοῦ τοπαρχίας Πακερκίας πόλων. For διαστολ(ή) cf. e.g. 1046. 13, B. G. U. 652. 1, 653. 1, P. Tebt. 363. 1.

12. For the regnal year here there is a choice between β and α (in l. 8 the figure is wholly uncertain), and with the latter the Emperor would be Caracalla (A.D. 212) instead of Elagabalus, who is usually styled Εὐτυχὴς Εὐτυχὴς Σεβαστὸς. β, however, is preferable as a treading, and since the papyrus is clearly posterior to the Constitutio Antonina, which was only promulgated in A.D. 212 (month unknown), the year 219 is a more likely date; moreover 1259 shows that the strategus of A.D. 211-12 was Didymus.

13. ἐπαρούριον: these are to be regarded as two taxes, the ἕκτη being well known as a distinct tax; cf. 917. 2-3, where the σ’ and ἐπαρούρια are mentioned separately, P. Tebt. 343. iv. 69 πα(θείσεως) δὶ σ’, Hawara 303. 12-13 (Archiv v, p. 392) ἀμπελῶνος ἑκτολογομένου, note on P. Brit. Mus. 195. 10 reprinted ap. Rylands 192 (δ). The ἐπαρούρια is discussed at length in the commentary upon the latter papyrus.

17. Cf. ll. 20-1 and 917. 3, where our reading σπ(ονδῆς) Διον(ύσου) is now confirmed, and 653, where the σπονδῆ coupled with ἀπόμοιρα and ἐπαρούριον is no doubt the same. On the ἑκτάραχμος tax much light has been thrown by 916, which showed that it was calculated on the arura, and 1185, where its name is given without abbreviation, and the fact is revealed that the proceeds were, at any rate temporarily, assigned to the praefect by order of the Emperors; cf. P. Rylands 316. 128 note, where the evidence is considered in more detail.

What is the relation of this impost to the σπονδῆ Διονύσου? Both here and in ll. 20-1 a single sum is recorded under the two names, and it is the same in both cases, 8 dr. 4 ob. 1 ch. On the analogy of l. 13 the supposition would be easy that the connecting particle had been omitted and that the ἑκτάραχμος and σπονδῆ were distinct. This explanation, however, seems to be precluded by 917. 3, where an identical sum is entered under the heading of σπονδῆ Διονύσου alone. This can hardly be regarded as a mere coincidence and suggests most strongly that the two names designated a single tax. The appropriation of the ἑκτάραχμος to the praefect is not a serious difficulty, since the diversion of revenues from religious to secular purposes would not necessarily involve a change of nomenclature; cf. e.g. P. Rylands 213. 354, where a ἑκτάραχμος Φιλαδέλφου is classed under διοίκησις, not ἱερατικά. That passage also provides an analogy for the devotion of a tax to a particular cult, a practice of which the δίδραχμία Σούχου is another example. But inferences concerning the original destination of the impost are not necessarily to be drawn from its name. Further light on this subject may be expected from the Theadelphia papyrus described by Schubart in Amtl. Ber. aus d. K. Kunstsammlungen, Nov. 1913, Col. 57, which brings evidence for the σπονδῆ Διονύσου in the Arsinoite nome.

18. πηχισμ(οῦ) περιστ(ερών): cf. 981, where this tax occurs, as here, in conjunction with ἐπαρούριον, 917. introd., Preisigke, Sammelbuch, 1091.

25. On the analogy of 1046. 13, B. G. U. 652. 16-17, 653. 15 this line should give the
total of the items, if, as can hardly be doubted, the date followed in ll. 26 sqq. (cf. B. G. U. 652. 18, 653. 16). The amounts as far as l. 23 add up to 1093 dr. 14, ob., which subtracted from [? 1]426 dr. leave 332 dr. 44 ob, as the amount expected at the end of l. 24. Instead of this, however, there is a clear v followed by something illegible. The restoration of l. 25 consequently remains in doubt.

1284. RECEIPT FOR TAX ON SALES.

A receipt issued by a public bank for payment of the ἐγκύκλιον or tax on sales, mortgages, &c., due in consequence of the acquisition of part of a house. The rate of the ἐγκύκλιον on sales in the Roman period is known to have been 10 per cent. (cf. 99 and P. Tebt. 350. introd., where evidence is collected), and it is therefore surprising to find that here as much as 73 dr. 5½ ob. was paid on a value of 3.5 dr. 53 ob. These 73 dr. 5½ ob. certainly included an unspecified amount for σπονδή, an extra charge sometimes found in association with taxes; cf. e.g. P. Tebt. 347. 1-2, where 2 dr. are paid as σπονδή on 18 dr., and note ad loc., 1288. 17, note, P. S. I. 109. 7. But the amount of this σπονδή would not be expected to be more than a relatively small item, and unless in the present case it be supposed to have been almost as much as the main payment, the conclusion is natural that in the course of the third century the rate of the ἐγκύκλιον rose considerably. In P. Brit. Mus. 933 (iii, p. 69) of A.D. 211 the old rate is apparently still to be recognized; cf. note on l. 16 below. It is, however, uncertain that the transaction referred to in 1284 was technically a sale, and if some other form of transfer was in question, that might account for the higher rate of the tax; see l. 12, note.

The papyrus is dated, like C. P. R. 37, in the joint reign of Decius, Herennius, and Hostilianus.
The 2nd year of the Emperor and Caesar Gaius Messius Quintus Trajanus Decius Pius Felix and Quintus Herennius Etruscus Messius Decius and Gaius Valens Hostilianus Messius Quintus the most august Caesars, Augusti, Choiak 19. Paid to Aurelius Apollonius and his associate, both senators of the city of Oxyrhynchus, public bankers, to the account of the tax on sales by Tiberius Claudius Diogenes son of Tiberius Claudius Diogenes, ex-cosmetes, ex-president of the games, senator of the city of Oxyrhynchus, on account of the half share of an old house and all its appurtenances belonging to him in the said city of Oxyrhynchus in the North Quay quarter, which was [purchased?] from his foster-child's mother Aurelia Ammonia daughter of...and Techosous, of the said city of Oxyrhynchus, in accordance with a privately drawn contract made in the said month Choiak by an irrevocable transfer, on the valuation which he has made of the said half share of the house, namely 3\[\text{drachmae 5\text{obols, in payment for libation-money and the tax on sales seventy-three drachmae five and a half obols, total 73 dr. 5\% ob. (Signed) I, Aurelius Apollonius, ex-gymnasiarch, senator, public banker, have certified the seventy-three drachmae five and half obols, total 73 dr. 5\% ob.}'

5. Σεβαστῶν should be restored after Καισάρων in C. P. R. 37. 18.
7. For the supplement cf. e. g. P. Brit. Mus. 933. 9 (iii, p. 69) εἰς τὸν τοῦ ἐνκυκλίου λόγον.
9. [ἀγωνοθέταις: this seems to be the first occurrence of ἀγωνοθέτης as a municipal
title in the provincial towns. At Alexandria the office of ἀγωνοθέτης is found in association
12. The verb to be supplied here remains in doubt. ἠγοράσΊἼθη naturally suggests
itself, and this, as 1208. 17 shows, would be consistent with the phrase κατὰ [χάριν ἀναφαιρέτων]
in ll. 14–15. But the συντίμησις mentioned in l. 15 then seems strange, since the basis of
the tax on a sale would normally be the purchase-money. Possibly, therefore, the property
was ceded by deed of gift like those in P. Grenf. ii. 68, 71, where the phrase χάρις ἀναφαιρέτως
recurs. The verb might then be e.g. ἐχαρίσθη (cf. P. Grenf. ii. 68. 3, &c., and 1208. 16 ἀποχαρισθέν),
though ἐπὶ rather than ἀπὸ would be expected to follow; παρεχωρήθη is too
long. For the ἐγκύκλιον on a gift cf. P. Tebt. 351, where 4 dr. only are paid on account of
a house of unspecified value.
16. Though not described as σπονδῆς, an extra charge with a payment for ἐγκύκλιον
occurs in 99. 19 (Naber's attempt to explain this away in Archiv i, p. 314 is futile), and
probably in P. Brit. Mus. 933, where 40 dr. 1 ob. are paid on 300 dr.; cf. P. Tebt. 347. 2,
where in a banking account 2 dr. are entered on account of σπονδῆ on another sum. For
σπονδῆ as an additional payment in leases or elsewhere cf. e.g. 101. 19, 730. 13, P. Brit.
Mus. 948. 12 (iii, p. 220), and as a tax, 1283. 17, note.

1285. LIST OF VILLAGE PAYMENTS.

The value of this papyrus is centred in its geographical information. It
contains a long list of villages, classified under the six toparchies of the nome,
with amounts in money levied upon them. The account is in two sections, the
first ending with Col. ii, which is very short and is separated from the next
column by a broad blank space. The names in Col. i, so far as they are pre-
served, and in Col. ii coincide, with one or two exceptions, which may be partly
due to accident, with those at the end of the second section, ll. 92 sqq.; and the
corresponding sums in the two sections though often varying slightly are approxi-
mate throughout. There can thus be little doubt that practically the same list
of names was written out twice; and the similarity in ratio of the amounts
prompts the inference that the account refers to two periods of the same impost.
Unfortunately the nature of this impost and the basis of the assessment remain
obscure; if the word τιμῆς is rightly identified at the top of Col. iii, an adeaeratio
of some kind is indicated. With this uncertainty the amounts, which as between
the villages vary considerably, are not a trustworthy index to the relative size or
wealth of the individual localities. Neither would it be very safe to assume
because only six names are mentioned in the toparchy of Thmoisepho, while in
the others the number ranges from twelve to twenty-three, that that toparchy
was much the smallest and least important. For the list is far from ex-
haustive, and many names of Oxyrhynchite villages known from other sources
do not figure in it. On the other hand, the following are here mentioned for the
first time: 'Ἄθε[ξεως, Ἀντείεως (?)], Δωσιθέου, [Σ]ενύρεως, Ἰσίου Κάτω, Κο[...]ου (?)], Μελαν-θίου (but see note on l. 102), Μαστ ... τυφόρου, Νέγρου, Νόμου ἑποίκιου, Ποσομπόεως, Σεναπώθεως, Τύχων Φαγ(- ), Ταλωπιτε( ?). It is noticeable that Ψάβδης and Θῶλθις occur in three toparchies (Ψ. ll. 94, 115, 133, Θ. ll. 104, 123, 141).

On the verso, opposite Col. i of the recto, are the ends of lines of a well-written document, probably a draft or copy of an official letter or petition.

Col. i.

| Λύλη | (δραχμαί) πη, |
| Σαρπιόκ(νος) | Χαιρ(ήμονος] (δρ.) ρος, |
| Ψάβδηως | (δρ.) τνδ, |
| Σατύρου | (δρ.) ξη, |
| Θ. | (δρ.) σοβ, |
| γ(λννται] (δρ.) | Αφεδ. |

Col. iii.

| Τανάεως | (δρ.) υλη, |
| τὸ Ἰπακλείου | (δρ.) ρξ (άβολος), |
| Νόμου ἑποίκ(ιον) | (δρ.) χεβ, |
| [Που . εω] | (δρ.) μη, |
| Κόμα | (δρ.) ξη, |
| Πέτνη | (δρ.) τ, |
| Ἰστρού | (δρ.) πτ, |
| Σεντὼ | (δρ.) ριζ (τετρά.βολον), |
| Αρταπάτοβ ] | (δρ.) νη (δυοβολοι), |
| Πελόδ | (δρ.) μη, |
| Νεμέρων | (δρ.) σμ, |
| Τακολέεως | (δρ.) ρνζ, |
| Μαστ ... τυφόρου | (δρ.) οη, |
| Ψάβδηως | (δρ.) η, |
| Κερκεμούνέως | (δρ.) με (πεντάβολον), |
| Ταλωπιτε | (δρ.) φπ, |
234 THE OXYRHYNCHUS PAPYRI

25 [Τεξε]ι (δρ.) ις,
[Πετενούρ(ιος) (δρ.) ιθ (δ'βολός),
[Σενέπτα (δρ.) ]
[γ(ινονταί) (δρ.) ]
[Θμο(σεφαω) - Παώμεως (δρ.) ] ψθ, 80 Σενεκελεω (δρ.) ις,
30 [Θάλθεως (δρ.) ] (πεντω-βολον),
[Κεσμούχεως (δρ.) ] (δ'βολός),
[Σεφω (δρ.) ] (πεντω-βολον),
[Tήεως (δρ.) ],
[Παλώτεως (δρ.) ]γ, 90 Ποσομπόεως
35 [γ(ινονταί) (δρ.) ]
[κατω τον(αρχης) - Τύχιν Φαγ(ι)] (δρ.) τ,
[Σεφω (δρ.) ] Χιβ, 95 Σατύρου (δρ.) ε,
[Θμοι(σεφά) ΤΠΙΠαώμζεως (ὃρ.) ][δρ.]
[Σεφω (δρ.) οβ,
40 [. . . ινπ (. . . ινπ..]
[Σιναρ(δρ.) ] (δρ.) τμ,
[Ko . ου (δρ.)] ρς,
[Σεφθα] (δρ.) ψφη,
[Μουχιν]αρ(νδ) (δρ.) απη,
45 [Ισίου Τρύφα(ωνος) (δρ.) σιγ,
[Δωσιθέουν] (δρ.) ψι[

Col. ii.
Σούεως (δρ.) ρς,
Θάλθεως (δρ.) σις,
γ(ινονταί) [(δρ.) 'Aυδ].

Col. iv.

Θ[.]. . . . [ (δρ.) ] 120 Σενέπτα (δρ.) ρ,
/ (δρ.) 'Αργ. ρθ.
μέσης τον(αρχης) - Κέμη (δρ.) ρ[ Σεναω (δρ.) ρ,
Tανάεως (δρ.) [ Μουχινάξ(ις) (δρ.) με,
Θμο(σεφαω) - Παώμεως (δρ.) υς,
Θάλθεως (δρ.) οβ,
1285. TAXATION 235

100 τὸ Ἁρακλείου (δρ.) ρ...  
Κεσμούχεως (δρ.) ριζ,  
Νομοὺς ἐποίκ(ιον) (δρ.) φι  
Σεφώ (δρ.) οβ,  
Μελανθίου (δρ.) [  
Τήσως (δρ.) ] Ἀτη,  
Σεμπόθεως (δρ.)  
Παλώσεως (δρ.) ση,  
Θάλθεως (δρ.) [  
γ(ίνονταί) (δρ.) ] 'Βασογ.  

105 Πουλη(ω) (δρ.) μ[  
κάτω τι[σι(α)]ς;  
Τύχιν Φαγ( )  
Κίδημα (δρ.)  
Μέτη (δρ.) σος,  
Ιατροῦ (δρ.) τιβ,  
Σεντῶ (δρ.) ρη,  
Ἀρταπάτου (δρ.) νδ,  
Παλεδώ (δρ.) μη,  
Νεμέρων (δρ.) σμβ,  
Τακολίκεως (δρ.) ππδ,  
Φαινούρ(ιος) (δρ.) οβ,  
Μουχιναρ(υὼ) (δρ.)  

110 Κερκεύρων (δρ.)  
Δήραπατοῦ (δρ.) νδ,  
Ψώβθεως (δρ.) σπη,  
Πλελὼ (δρ.) μη,  
Σεσφθα (δρ.) ση,  
Πετενούρ(ιος) - (δρ.) Κερκεύρων,  
Δωσιθέου (δρ.) χος,  
Τεξεὶ (δρ.) λς,  
Θώλθεως (δρ.) σκε,  
Πετενούρ(ιος) - (δρ.)  

56. παγγα Pap. 76. αι of παειμεὼς corr. from ω. 137. ρ of μουχιναρ corr. from τη (?).  
10-11. In Col. iv there are two names more under μέση τοπαρχία than in this column.  
The similarity of the figures in Il. 10 and ΟἹ, 12 and 105 makes it likely that two of the  
three names in Il. 102-4 were omitted in Col. i, but which they were is nothing  
to show.  
17. Ἀρταπάτου: cf. l. 110 and Preisigke, Sammelbuch, 1945. 4.  
23. Κερκεύρων, the name written in l. 116, can certainly not be read here, the  
termination being apparently ἔως, which suggests that Κερκεφάλεως (cf. 625, also in the  
middle toparchy) was substituted. Which was the right name here remains uncertain.  
40. In l. 133 Ψώβθεως follows Ἰσίου Κάτω.  
47. Σεντῶ has occurred in 1275. 7.  
63. Σεντω: the initial letter is given by 1342.  
65. Cf. 515. 2, 6, 517. 6, where Σεκ(ή) is to be restored.  
70. The name of the village is very doubtfully identified.  
76. Cf. P. S. I. 109. 5, where Παεῖμ(ιν) may now be restored.  
77. It is likely that Ληνῶνος is identical with Λευκ(ίου) in P. S. I. 80, if indeed Ληνῶνος is  
not to be read there.  
82. Λευκ(ίου): is this the same as the later Λουκίου (922. 25, 998)? Λευκ(ίου) should be  
read in Preisigke, Sammelbuch, 1945. 12.
83. In 1052 the form Πετεμούνεως is used.
102. Μελάνθιου: χωρ(ίον) Μελάνθου in Preisigke, Sammelbuch, 1989. g may be identical.
105. Perhaps Πού[χ]εω(οὴ) (966), but the absence of the final s is curious.
111. Cf. Σεστωπλελώ (ἡ Σεστωπλελώ) in 102, 8.
113. Cf. 987, and 734, 3, where Πίττη Τακολ(κίλεω) should be restored, καὶ being understood between the two names; in 1. 5 an adjective Τακολ(κίλης) may be meant.
114. Cf. l. 21, whence the termination of the village-name is obtained.
129. Cf. 280. 8, 290. 6 Τύχιν Νεκότιν.
133. In l. 40 a different name was written, but Ψῶβθις in the lower toparchy is known from e.g. 239. 4.
135. The doubtful μ may be a mark of abbreviation.
137. Μουχιναρώ (or -ω) is written out in P. Hibeh 53. 19, 21, 22, 92. 8 and 132. Μουχινώρ (491. 3, 955; cf. 1127. 7 Μουχινύρ) is perhaps distinct.

(f) ACCOUNTS AND LISTS.

1286. ACCOUNT OF RECEIPT AND EXPENDITURE.

17.5 x 12.6 cm. A.D. 253.

Conclusion of an account relating to corn and pitch. As in P. S. I. 83,1 which also comes from Oxyrhynchus and offers other similarities to this papyrus, the account has a formal signature at the end, and the person presenting it seems to have occupied an official or semi-official position; perhaps he was a προνοητής οἰώς (cf. e.g. P. Flor. 77). The text is much abbreviated and in consequence sometimes obscure. It is noticeable that the artaba in use was one of 40 choenices; see 1. 4 and cf. 1044. introd., 1145. 18. The document bears an interesting date in the reign of Aemilianus, which only lasted about three months.

On the verso is a mutilated account of wine headed λόγος οἴνου ἀνενεχθέντος ἀπὸ τοῦ ἀμπελῶνος Ὁ τῷ ἡμ(ι)νὶ Φαρμοῦθι ἀπὸ κτήματος Νεοφύτου (cf. Preisigke, Sammelbuch, 1945. 15, 1973. 20) κερα(μίων) γα. The payments include 1 jar ναυτικῶν, an amount which is lost ἱέρακι γνωμο ... and another παρέδρο[ις].

\[
\begin{align*}
\gamma(\text{ηνωται}) & \text{?} \\
\text{Tαπόλου} & (άρταβαί) \betaL, \\
\gamma(\text{ηνωται}) & (άρταβαί) \xi\delta\gamma(\text{αινίκες}) \gamma, \text{διαφό(ρου) αύτ(ών)} [\mu] \text{ετ(ενεχθε(σων) ?)} \text{(άρταβης) [r'}}
\end{align*}
\]

1 With regard to the text of that papyrus, κεφατ( ) in l. 3 must be κεφάμ(α). In l. 4 δ\text{νωλ( )} presumably = δ\text{νωλ(άθη)} (cf. 1286. 4), while in l. 8 δ\text{νωλ(σ(πή)ντα) or δ\text{νωλ(άστων) is meant. In l. 5 [γεο(ε)ψε] is probable.
(ἀρτάβαι) ἕξ' χ(οίνικες) ἑξ', ἐξ ἀνη(λώθησαν);
5 πράσις ὃν ἡ τιμὴ ἐπάν(ω) ἐλήμ(φθη) προσμετ( ) ἵα
(ἀρτάβαι) ἵα, αἱ (ἑκατοσταὶ 2) μετ(ενεχθεισῶν) 1, (ἀρτάβαις) ὥδ' χ(οίνικες) δ.
πίσης ὁμοί(ως) λοιπογρ(αφουμένης) (προτέρῳ ἢ) λό(γῳ) μν(αῖ) ὑμ.
ἀλ καὶ ἀπόκε(ινται).
10 (ἐτοι) Β ΑὐτοἸϊκράτορος Καίσαρος
Μάρκου [Α]μύλου Αἰμιλιανοῦ
Εὐτυχίου Σεβαστοῦ
Φ[αώφι]. (2nd hand) Αὐρήλιος Κάστωρ ἐπιδε-
[δωκα.]

2. β' Pap.; so in l. 6 ετ. 5. όλημ' Pap. 6. ρ'μετ Pap. 8. α' λο' Pap.

3. διαφό(ρου) . . . (ἀρτάβης) [9]: a charge for διάφορον or διάφορον φορέτρον, as it is
sometimes more exactly termed, is not seldom met with in accounts of corn (cf. e.g. P. Amh.
69. 10–11, Fay. 86, B. G. U. 835, perhaps also 988. 12), and since this was a payment
for transport μετ(ενεχθεισῶν) or μετ(αφοράς) seems a suitable expansion of μετ( ), which
recurs in l. 6. The restoration [9] suits the following figures, 6,9, art. (cf. the next note) being
in fact more than the tenth part of 64½ art. Moreover [9] is in exact accordance with
l. 6, where, if the reading adopted is correct, 10 ἐκατοσταῖ on 15 art., i.e. 1½ art., are charged
for transport. That the same percentage should be expressed in l. 3 by (ἀρτάβης) ἵα and in l. 6
by (ἐκατοσταὶ) ἵα is, however, rather strange. For ἐκατοσταῖ on corn-dues cf. e.g. B. G. U. 552
A. i. 9, P. Tebt. 363. 12, Leipzig 84. ii. 7, and 1259. 16, note.

4. Since 70½ art. 4 choen. are given as the sum of the two preceding items, 64½ art.
6 choen. and 6½ art. 8 choen., it follows that the artaba contained 40 choen.

5. In P. S. I. 83. 1, 4, 10 the editor gives ὃν ἡ τιμὴ ἐπάνω ἔλοιπ', and ἐλήμ(φθη) here is
perhaps an error for ὡτ(ῆς) οὐραφάθη ἐλοιπ', cf. l. 8. προσμετ( ) ἵα is puzzling; the obvious προσ-
μετρούμενα seems hardly suitable. πρ(οσ)μετ( ) might be read in l. 6 instead of (ἐκατοσταῖ)
μετ( ), if it gave sense.

7. If εἰς τ(ῶν) ἐξη(γητείαν) were read here, the passage would be all-important in the
interpretation of the document; but the abbreviation may be expanded in other ways, e.g.
τ(ῶν) ἐξη(γητείαν) or τ(ῶν) ἐξη(γητείαν), sc. λόγοι.

8. λε is apparently a number, though ϵ has a horizontal stroke above it like the
preceding μ.

13. Since the reign of Aemilianus terminated about September, Φαώφι is the most
suitable month, and is also better adapted to the space than Φαμενώθ or Φαρμοῦθι.

1287. SURVEY-LIST.

24.5 x 7.7 cm. Early third century.

This extract from an official survey-list preserved in the public archives (cf.
B. G. U. 861, 870) has been hastily copied on the back of 1287. Two entries
have been extracted, both concerned with Diogenes who is described as a ἱππόχως
or charioteer. Owing partly to their highly abbreviated character, partly to illegibility in the writing, there is some obscurity in the details. The 14th year in which the survey was made (l. 2) was probably that of Septimius Severus, in whose reign 207 is dated.

"Ἐγλ(ημψις) ἐκ δημ(οσιας) βιβλ(ιοθήκης) ἐκ
πεδιακ(ῆς) ἐπι(σ)χ(έψεως) ἰδ (ἔτους)
κόλ(ημα) ν, Σενέπ(τα).
καμψάντων ἐπὶ
5  βορ(ραν) Διογένους Ἡράτος
ἡμιόχου . . . . . .
Ποπλίου [π]ροπατσχ(ηκότος ?)
(πρότερον) Πτολ(εμαίον) Παποντῶ(τος)
oik(ία) καὶ αὐλ(ῆ).
10 ἐξ ὑπ(ομνήματος) τοῦ προγεγρα(μένου)
Διογένους ἀπ᾽ Ὀ-
ἐξ ὑπ(ομνήματος) τοῦ υἱο(ῦ) ὑπ(άρχειν) αὐτῷ
καὶ αὐλ(ῆ).
15 καμψάντων ἐπὶ ἀ-
πηλ(ιώτην) Ταζωιλᾶτος
᾿Αφύγχ(ιος) κειμ(ένη) οἰκ(ίαἐξ ὑπ(ομνήματος) ἡ-
αὐτ(ῶν) ὑπ(άρχειν) αὐτῷ
ὁ τοῦ υἱ(οῦ) ?) Σαραπ(ίων)
καὶ αὐτ(ῶν) (πρότερον) Τευθέιος
δ᾽ μέρος καὶ (πρότερον) Νεχθε-
νίβιο(ς) "Ὀροίυ ἕτῤῥο(ν) δ᾽
μέγρος α[.] . . . ([] . . . ( ].

'Extract from the public archives from a field-survey of the 14th year, column 50, Senepta:
Turning to the north, the house and court of Diogenes son of Heras, charioteer, by prepayment to . . . Publius (?), formerly the property of Ptolemaeus son of Papontos, in accordance with a memorandum of the aforesaid Diogenes of the city of Oxyrhynchus, who declared that the aforesaid house and court belonged to him. Turning to the east, the ruined house of Tazoilas daughter of Aphunchis in accordance with a memorandum of Diogenes, charioteer, of the city of Oxyrhynchus, who declared that there belonged to him a quarter share which was formerly the property of his son Sarapion and before him of Teutheis,
and another quarter share which was formerly the property of Nechthenibis son of Horus...

1–3. Cf. e.g. B. G. U. 870. 1–4 ἐκ βιβλιοθήκης δημὸς λόγων, ἐξ ἐπισκέψεως ἡμερησίας οἴκος πεδίου... (probably the year) κόμματος Σεβοκασαίου Νήσου, and for ἔγλυψις P. Flor. 46. 1

17. κειμένη: cf. e.g. P. Leipzig 40. iii. 7 κείντα αἰ θέραι.

20. α(ὐτοῦ): or α(ὐτῆς)?

1288. PRIVATE ACCOUNT.

25.9 x 16.6 cm. Fourth century.

An account rendered by an agent to his mistress, who was absent in Alexandria (cf. ll. 17, 29, 34), of expenditure for the household and estate. The hand varies a good deal, and the account was probably put together at different times. This papyrus was found rolled up with another short account in six lines, written in a different hand (1944). The text is 'Ἀπολλωνία θυγ(άτης) Φίλωνος' σίτου (ἀρτάβαι) Ν, κριθῆς (ἀρτ.) Β, ἐξαργυρίου (τάλαντα) Γ, ἐξαργυρίου (τάλαντα) Δ; for δραχμὰ here in place of δραχμία cf. e.g. P. Thead. 29. 26, &c., 34. 45.

Δόγος ἀργυρίων καὶ ἐνε ὑπήγεις ἐν Ἀλεξ(άνδρειαν) ἀφῆκέ μοι σιππίου ἀνήστο(υ) λίτρας γ, ὁγος ἀργυρίων Τ, ὑπί(ὲρ) μισθοῦ δεσμιδίου 'Αλβυκάκεα (τάλ.) Β, ὑπί(ὲρ) δαπάνης ποταμίων Π, ὑπί(ὲρ) δαπάνης ποταμίων Π, ἠγοράσθη σιππίου λίτρας γ, ἠγοράσθη σιππίου λίτρας γ, ἡ ἄλλη ὑπεροίκη, οἴνου κεράμιον Λ, τῶν οἰναρίων, κεράμιον Λ, ἐν ὑπηρεσίαν Παλλαδίατι ἐν ὑπηρεσίαν Παλλαδίατι ἐν ὑπηρεσίαν Παλλαδίατι μισθοῦ δύο δεσμιδίων σοφια χ, μισθοῦ δύο δεσμιδίων σοφια χ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια ν, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια ν, ἠνυξα τὸν τόπον τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἠνυξα τὸν τόπον τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ὑπεροίκη, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ὑπεροίκη, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ὑπεροίκη, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ὑπεροίκη, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλλος ὑπεροίκης, οἴνου κεράμιον Λ, ἐν τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να, ἡ ἄλλη ἄλ...
καὶ σοὶ τῇ γεούχῳ ἀπέ[στ]ειλα εἰς Ἀλεξ(άνδρειαν) (τάλ.) ἡ, καὶ ὑπ[ε]ρ ἐνεχύρων [[ὁἱ Ἀ]πίας Ταπιλούτος Κέφ(αλ) ]] (τάλ.) ῥπ, καὶ τόκου διμήνιο[ν] ... [ἡθε ... [ὑπ[ε]ρ ἐξαργυρισμοῦ (τάλ.) ι.
Φαμενώθ β Μῶρο οἰκέτη [ὑπ[ε]ρ ἀναλώματος δι᾽ Ἀπίας (τάλ.) σν, 

Ταπιλούτος

τί(μῆς) ἀσώμου ὑπ[ε]ρ ὀνόματος Ἀπίας (τάλ.) ἔ,
ἐξαμήνου ἀρτοκ[όπων] (τάλ.) μβ,
χλαμύδος καὶ στιχάρ[ιάν] (τάλ.) ίγ.

Φαμενώθ β ἐσχέν Μῶρος (τάλ.) ἡδ.

26 ἀνάκκης γεναμ[ε]νης ἐπεμψα Μῶλον εἰς κόμην καὶ ἐλ[α]βεν ἀπὸ τῶν σιτολο[γών ἀργυρίου (τάλ. ?) μσ.
ἀρφ ἢς ἀπεθήμασας ἡγύρασα σιπ[έου] λί(τρας) ε'

30 τῆς καθ' ἐκάστης λιτρ[ά]ς μιᾶς ἀργυρίου (τάλ.) ο (δραχμῶν ?) Β.
[[ἐ]ις τὸ ναυλὸν διῆ]]
eἰς τὰς διαγραφὰς μη[.], τηκὼν ἀργύριον [δέθωκα τὸ χερρ̣-

ψιστον καὶ τὸ Κο. x-E] ἐπ᾽ ἐνεχύρου ἀργυρίου (τάλ.) ρν.

8. ὑπερετσαν Pap. 12. 1. ὑμιά. ουνω' κεραμα' Pap. 13. 1. Μῶρο; so in l. 20.
ἐπεμψα Pap. 1. ἀνάγκης . . . Μῶρον, 29. σιπ[έου] λί(τρας) ε' Pap. 34 (upper

Account of money received by me:

In payment for purchases

In payment similarly to the bakeries
In payment for the donkeys
In payment for a sea-vessel, for charges
In payment for tow
Paid to Palladias for service
Price of two bundles when you were here
Expended by me for annona
The nurse of Palladias had for expenses
I opened the wine-store and took out
To Morus for expenses of the river-workmen
For alum
Price of a bundle to Anchisas
Price of Nonna's shoes (?)
To you the owner I sent to Alexandria
For pledges
For interest of two months . . . , for adaeratio

15 talents and
6 artabae.
8 tal. and 3 art.
6 tal. and 10 art.
9 tal.
2 tal.
1 tal.
2 tal.
1 tal. of silver.
51 jars of wine.
4 tal.
20 tal. 2,200 dr.
1 talent.
1,200 dr.
8 tal.
180 tal.
10 tal.
Phamenoth 2, to Morus the servant for expenses through Apia daughter of Tapilous
Price of uncoined silver on account of Apia
For the bakers for six months
For a short cloak and tunic
Phamenoth 2, Morus had
Necessity arising, I sent Morus to the village and he received from the sitologi
Since you went away I have bought 5 pounds of tow at the price for each pound of
In payment for . . . I gave the current cash (?) and the . . . on security amounting to
(Added at the top) And when you went to Alexandria you supplied me with
3½ pounds of unspun tow. There was sold 1 jar of wine of the supplies at 2 tal. 2,000 dr.,
and 1½ lb. of tow were bought."

3. In spite of the title in 1. ἀρτάβας here and in the next two lines apparently stands for
ἀργυρίου; cf. l. 12, where wine is also included in the account. On the
other hand ἀργυρίου, though generally omitted, is added occasionally; cf. ll. 11, 28, 30, 33.
7. ἀρτάβας is both here and in l. 29 written for σιππίον (cf. ll. 34, 36), for which cf. 1180.
12, note, and P. Giessen 103. 11, note.
9. δεσμιδίων: cf. e. g. 1230. 14.
16. σολίου: cf. 741. 8 σόλια ἀρτάβας 7εψ(γ) η, 1158. 18, note.
19. Some traces of ink after (τάλ.) « may be accidental.
27. σολίου occur in the middle of the fourth century in P. Amh. 139 and 140, and are
mentioned in a papyrus dated by Vitelli as late as the fifth or sixth century (P. Flor. 78).
30. In a Rainer papyrus cited by Wessely, Ein Altersindizium im Philogelos, p. 42,
4 talents a pound are paid for σιππίον.
32. χερριψιστον perhaps = χειρόψηστον, which, however, does not occur and is a rather
far-fetched epithet. A short oblique stroke passing through the tails of each ρ seems to be
meaningless; the second ρ might be read as β.
34. ἄνηστος as an attribute of σιππίον is intelligible, though the form does not appear
to occur elsewhere. There is no sign of abbreviation, so that perhaps ἄνηστο(ν) should
be read.

1289. PRIVATE ACCOUNT.

A list of articles with their prices, which are reckoned apparently in myriads of drachmae.
THE OXYRHYNCHUS PAPYRI

ψαλίδι(α) μεγάλα β μ(υρ.) ρν,
μαχέρον α μ(υρ.) λ,
μανιακῶν κ[ ] μ(υρ.) υν,
σιμαριδίου κεντί[ο]υ α μ(υρ.) υν,
10 κηάθια κδ μ(υρ.) ασ,
γι(νονται) δμοδ μ(υρ.) γφκ.
καὶ ἀπὸ παληοῦ λόγου μ(υρ.) ασε,
καὶ κηαθιῶν μεγάλων τ, μίυρ.) αυδ,
ἔχι δὲ ἀπὸ τοῦ λόγου τούτων μ(υρ.) γφκ.

On the verso
15 λοιπὸν ἐχω μ(υρ.) αοξ.

4. l. μάχαιρα; cf. l. 7.
10. l. κηάθια; so in l. 13.
12. l. παλαιοῦ.

'Account of Harpocration: 4 ladles 470 myriads, 3 curved knives 120 myr., 5 pairs of scissors 250 myr., two large pairs of scissors 150 myr., 1 knife 30 myr., 2[.] necklets (?) 450 myr., a ... 450 myr., 24 cups 1,200 myr., total 3,120 myr. From the old account 1,205 myr., 13 large cups 1,054 myr.; on account of these he has 3,520 myr. I have left 1,860 myr.'

3. ζωμαριστρα = ζωμάρυστρα, a form occurring in Schol. Aristoph. Ach. 244.
4. μαχεὶα: the abbreviation consists of an μ with a horizontal stroke above it. Of this μ(υρίας) seems to be the most probable resolution, in spite of the largeness of the resulting figures.
5. μάχαιρα is formed from an abnormal form μάχαιρον; cf. l. 7.
8. μανικης commonly means a necklace or bracelet (cf. e.g. 1273. 7), but since 20 or more are here concerned and the price as compared with the other items is not particularly high, the word may have a sense like that attested by Phavorinus το τοι ἱματίου περιστόμιον.
9. σιμαριδον is apparently unknown. For κεντι[ο]υ cf. 922. 11, where the word occurs as an epithet of a horse; κεντη[ο]υ is a less suitable reading.
14. ἔχι: sc. ἀρτοκρατίων?

1290. LIST OF ARTICLES.

A short list of utensils and other articles, the names of several of which are obscure.

Σάμαθον ελ. [. .
κακκάβιον α,
1290. ACCOUNTS AND LISTS

κουκούμιον α,
tυγάνιον α,
5 τρικέλλαρον α,
άκιον α,
φουλβιναν β,
λοχίδιν α,
σιτλίον α,
10 αγιον χρ( ) α.

1. σάμαθον remains unexplained. The next word was perhaps αλείβον for δαλαίβον.
2. The diminutive form κακκάβιον is cited from Eubulus in Athen. p. 169 c.
3. κουκούμιον: cf. 1160. 3, note.
4. τυγάνιον is for τυκάνιον, a threshing-instrument. Possibly the form in Hesych. τυτάνη may have come through τυγάνη.
5. τρικέλλαρον is apparently unknown in Greek as well as Latin.
6. ἀκιον is perhaps derived from ἀκή, axis. According to Hesychius ἀκί was the name of a plant, but that would be out of place in this context. A misspelling of ἀγγεῖον is more probable; cf. l. 10, note, and l. 4.
7. pulvinus is apparently the word meant; cf. P. Gen. 80. 13 φουλβιναν α.
8. λοχίδιν: again unknown.
9. σιτλίον is a diminutive of σιτίλα, a bucket.
10. Διγιον is not very satisfactory, since there is no obvious substantive for χρ( ), of which χρ(νυσΤίν) is the natural expansion. Perhaps, then, αγιον is for Διγγίον; cf. e.g. 1288. 4, where στρογυλα is written for στρογγύλα.

(g) PRIVATE CORRESPONDENCE.

1291. LETTER OF ZOIS.

4·8 x 8·2 cm.

A short letter from Zois to her brother Ischyrion, who is probably identical with the Ischyras in 1392, another letter found at the same time; cf. e.g. 119, where the writer calls himself Theon in l. 1 and Theonas in l. 18, and 1269. 14 and 34, notes.

Ζωὶς ᾿Ισχυρίωνι τῶι ἀδελφῷ
χαίρειν.
οὐδ[εί]ς μοι ἤνεγκεν ἐπιστολήν,
καὶ ἐστολὴν περὶ ἄρτων,

Ζωὶς ῾Ισχυρίωνι τῶι ἀδελφῷ
χαίρειν.
οὐδ[εί]ς μοι ἤνεγκεν ἐπιστολήν
καὶ ἐστολὴν περὶ ἄρτων,

R 2
5 ἀλλ᾽ εὐθέως, ἡ ἐπεμ-
ψας διὰ Κολλούθου
ἐπιστολήν, εἴδον ἄρ-
tάβηι σοι γίνεται. ἕαν
dὲ θέρης εἰς Αλεξάν-
10 δρεα(ν) ἀπελθεῖν, Ἀπολ-
λῶς Θέωνος ὑπάγει
αὔριον. ἔρρω(σο).
(ἔτους) ἵνα Τιβερίου Καίσαρος Σεβαστοῦ
μη(ν)ός) Νέου Σεβαστοῦ κθ.

On the verso
15 Ἰσχυρίωνι.

3. η of ἤμεραν corr. from ε.
5. l. εἰ.
9. l. ἔρρω.

'Zoís to Ischyron her brother, greeting. No one has brought me a letter about the bread, but if you send a letter by Colluthus, an artaba will come to you immediately. If you wish to depart for Alexandria, Apollos son of Theon is going to-morrow. Good-bye. The 17th year of Tiberius Caesar Augustus, the 29th of the month Neus Sebastian.
(Addressed)To Ischyron.'

5. η is more likely to be meant for εἰ, as often, than ἤ.

1292. LETTER OF HERMOGENES.

ΗΕΡΜΟΓΕΝΗΣ ἸΣΧΥΡΙΩΝΙ τῶι
ἀδελφῷ χαίρειν.
ἐὖ ποήσεις ἐμβα-
λόμενός μοι κενώ-
5 ματα διακ[ό]σια,
ὡς σὲ καὶ πρὶν ἡρώ-
tησα. ἐξεις δὲ
τῶς διὰ Σαράτος ἄργυρίου (δραχμάς) 15,
1292. PRIVATE CORRESPONDENCE

καὶ ἐδωκα 'Ερμάτι δοῦναι
10 σοι (δραχμὰς) 18.
ἐὰν δὲ χρέαν ἔχης μαλλιτσία
ξυλαρίων δύο ὑπά μοι τὸν
προχών τῆς μηχανῆς κα-
tενέγκῃς, διὰ... ἀνε-
15 νεχθήσεις σῷς τὰ δ᾿ ἄλλα
ἐρρω(σο).

On the verso

τῷ φιλτάτῳ Ἰσχυράτι.

9. o of δοῦναι corr. from ἵ (?).

'Hermogenes to Ischyras his brother, greeting. Please put on board for me two
hundred empty jars, as I asked you before. You have the 16 drachmae of silver by Saras,
and I have given Hermas 12 drachmae to give you. If you specially require two pieces of
wood to bring down to me the wheel of the machine, they shall be brought up to you by...
For the rest, good-bye.' (Addressed) To my dearest Ischyras.'

1293. LETTER OF THEON.

A letter from a son to his mother concerning the dispatch of oil and other
articles. The reigning emperor whose name has been lost in l. 37 was most
probably Hadrian.

Θέων [Φιλ]ουμένῃ τῇ μητρὶ
χαίρειν.
πρὸ τῶν ὁ[λων] ἔχωμαι σε νγιαί-
νειν σὺν τῷ πατρὶ μου. κόμισαι
5 παρὰ Σαράτου Μάρκου ἑλαίου ἀφροθ(ισιακοῦ)
καλόν μετρητὰς τέσσαρας ἡμιος
κομισαμένη οὖν δῆλωσόν μοι.
ἐὰν δὲ μὴ λαμβάνω ἐπιστολὰς παρ’ αὐ-
τῶν περὶ τῆς ποσότητος τῶν ἑλαίων(ν)
10 δὲν κομίσῃ ὡμείν, (πέμψει ν?) οὐκ ἔλλον. ἔδει
αὐτῶν διδόναι ὅσι σὲ ἐστὶν αὐτὸς
Σαράτου, άλλα ἄλλος ἕνως ἐστίν οὖ δὲι
At right angles along the left-hand margin

Κολλούθου Φαλού(το)σ λεγομένου σφαίρας δέκα. ὄψωμαι πάλιν τίς σοι 
βαστάξει ἄλ(λα) 23 letters 
θέλω πέμπειν ύμειν πάντα, ἄλ(λ') οὐκ ἕχω τὸν βαστάζοντα.

On the verso

eis Ἱτα . τ( ) [τ]οῦ Ἀπολλωνισ(οίτου) Φιλουμένη τῇ μητρί.
Theon to his mother Philumene, greeting. Before all else I pray for your health and that of my father. Receive from Saras son of Marcus four and a half metretae of fine aphrodisiac oil; and having done so let me know. If I do not get letters from him about the amount of the oil which he brings to you, I do not intend to send it (?). You ought to have given him a letter, because it is not Saras but another stranger whose word I have to take that you have received it; so in future write, for I have had no letter about the first four and a half metretae. I do this not on our account but on that of the camel-men, lest one of them should want to leave part behind and not bring it. Saras says to me, “Let the other five metretae about which you write wait for the other load,” and if I cannot find a carrier, I shall do so. I sent my brother Apollonius some wool to be dyed, since I want two quarters (?) and they have not been prompt in bringing it (?) because the days are ... I wrote to him ... Receive from Saras son of Marcus two sealed baskets ... , one for you, and one for Plutarche my ... Receive in addition from Apollonius ... Good-bye.' Date, postscripts, and address on the verso.
On the verso

\[\text{Δι' θυγατέρας.}\]

4. ἰμάτιον Pap. 6. First a of ναυτικόν corr. from λ (?) . 7. ἰμάτια Pap. 12. ἰμάτια Pap. 15. The vertical stroke of κ in ναυτικόν rewritten.

\['... to the lady Didyme his sister, greeting. Receive from the slave of the strategus a... chest containing two parchment quaternions and a cloak... and a box, and from Didymus the sailor a bread-basket containing 4 glass flasks in sound condition, and a good strap tied to the basket, and 3 knives; of these take one for yourself. And from Carpus son of Cleon receive the key of the bread-basket. If you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you... Take care of the things in the box lest they rot. Do not lose heart about the rent, for you will get it once for all. Tell me through the sailor about all these things, whether you have received them, and if you require anything, let me know. I salute Tausiris my daughter and Sarapas. Good-bye, sister. ... 20th. (Addressed) To Didyme.'\]

3. χειλωμάτων and χειλωμα (ll. 5, 12) are, as l. 12 shows, receptacles of some kind and may be connected with χείλας. It is strange that a χειλωμα should be contained in a χειλωμάτων.

4. Possibly [ἐσφραγισμένον]; cf. e.g. 1293. 30, 39. τετράδερμον in the sense of quaternion occurs in Martyrium Petri Alex. p. 212. ἰμάτιο at the end of the line may be either for ἰμάτιον or a compound word.

5. How \[\text{στενο} \] is to be emended is obscure owing to the lacuna.

6. The form ἵματος is cited in Stephanus from a glossary. ἵματος is fem. also in B. G. U. 1095. 19.
A letter from a woman complaining that her correspondent Dionysius was attempting to alienate her son, who apparently was in his charge, and threatening to remove the boy from Dionysius’ influence.

Τασόις Διο[ν]υσίωι τῷ τιμ[ετ]ῶι 
τωι χαίρειν.

ἰδοὺ μὲν ἐγὼ οὐκ ἐμιμησάμην σε 
τοῦ ἀπ(οστ)άν τὸν υἱόν μου, ἐὰν δὲ μέλ-

5 λῆς οὗτῳ αὐτῷ ἐπιτιμᾶν, Πτολε-

ὅτε ἐγὼ τὸν υἱόν μου ἐλευθεροῦσα
ἐδώκα [ὑ]πὲρ αὐτοῦ (δραχμὰς) 2 καὶ ἀν-

10 ἔδωκα [ὑ]πὲρ αὐτοῦ (δραχμὰς) 2 καὶ ἀν-

ἀλοσα αὐτῶ εὐσ[ής] ἱμάτια (δραχμὰς) 2.

橥 ὁ πατ[ὴ]ρ αὐτοῦ ἐτελεύτησεν

15 ἀναδιδόντος σοι τὸ ἱμάτιον

καὶ τὸ ἱμάτιον, καὶ δήλωσόν μοι 

πόσου χαλκοῦ δέδωκες αὐτῶι

καὶ εἰ ἐκομίσω τὰ ἱμάτιον.

17. 1. πόσου χαλκοῦ.

'Tasoí's to her most esteemed Dionysius, greeting. See, I have not imitated you by taking away my son, but if you intend to blame him in this way, I shall send Ptolemaeus...
and take him away. When his father died, I paid on his behalf 1,300 drachmae and expended on clothes for him 60 drachmae. I therefore beg that you will not persuade him to desert me, or I shall take him away and put him in pledge at Alexandria. So please send me a payment for two months through the bearer of this letter and the cloak, and let me know how much money you have given to him and whether you have received the cloak. Send the veil to your brother. Good-bye. (Addressed) To Dionysius from Tasois.'

12. What exactly the writer intended by this threat is not clear. Perhaps she contemplated a loan on the security of her son's services, which might be engaged in lieu either of the principal or the interest of the debt; cf. e. g. Wessely, Fuhrer P. E. R. No. 433, P. Flor. 44, Tebt. 384, Lewald, Zur Personalexekution, pp. 14 sqq.

1296. LETTER OF DIUS.

15:8 x 10 cm. Third century.

A letter from a son to his father, assuring him that his studies were proceeding satisfactorily. Cf. the good advice given by a father to his son in 531. 9-12.

Δαύρηλιος Δίος Δαύρηλω Όρείω-
ni τῷ γλυκυτάτῳ μου πατρὶ πολλὰ
χαίρειν.

τῷ προσκυνήμα τού ποιῷ καθ’ ἐκάστην
5 ἡμέραν παρὰ τοῖς ἐνθάδε θεοῖς. ἀμερί-
μην οὖν, πάτερ, χάριν τῶν μαθημάτων
ἡμῶν: φιλοπονοῦμεν καὶ ἀναψύχομεν,
καλῶς ἡμεῖς ἔστησι. ἀσπάζομαι τὴν μη-
tέραν μου Ταμιέαν καὶ τὴν ἀδελφήν μου
10 Τεφεροῦν καὶ τὴν ἀδελφήν μου Φιλοῦν,
 ἀσπάζομαι καὶ τὸν ἀδελφὸν μου Πατερμοῦ-
θιν καὶ τὴν ἀδελφήν μου Θερμοῦθιν,
 ἀσπάζομαι καὶ τὸν ἀδελφὸν μου 'Ἡρακ(λ)
 καὶ τὸν ἀδελφὸν μου Κολλοῦθι(ι
15 τῶν πατέραν μου Μέλανον καὶ τὴν μητέ-
ραν μου Τιμπεσοῦρ(ιν) καὶ τὸν υἱὸν αὐτῆς.
 ἀσπάζομαι ἡμᾶς πάντες Παια,
 ἀσπάζομαι ἡμᾶς πάντες ὁ πατὴρ μου
'Όρείων καὶ Θερμοῦθις.
20 ἐρρῶσθαι σαι εὔχομαι, πάτερ.

On the verso

ἀπὸδ(ος) Α(ὐρηλίῳ) Ωρείωνι ἀπὸ Δίου υἱοῦ.

Aurelius Dius to Aurelius Horion my sweetest father, many greetings. I perform the act of veneration for you every day before the gods of this place. Do not be anxious, father, about my studies; I am industrious and take relaxation: all will be well with me. I salute my mother Tamiea and my sister Tnepherous and my sister Philous, I salute my brother Kollouchis, I salute my father Melanus and my mother Timpesouris and her son. Gaia salutes you all, my father Horion and Thermouthis salute you all. I pray for your health, father. (Addressed) Deliver to Aurelius Horion from his son Dius.'

15. This papyrus provides a good illustration of the loose use of πατήρ, μήτηρ, &c., at this period; besides Horion, who was no doubt his real father (cf. l. 21), the writer refers to two other men as ‘father’ (ll. 15, 18), and he speaks of two women as ‘mother’ (ll. 8, 15); cf. e.g. 1800. 8, P. Giessen I. iii, p. 53 1. The true relationship of all the ‘brothers’ and ‘sisters’ mentioned may also be questioned.

1297. LETTER OF SARMATES.

A letter announcing the dispatch of various articles and asking for others to be sent. The spelling and grammar are remarkable.
252 THE OXYRHYNCHUS PAPYRI

δωρος ἐκεῖ, δεῖβ(ρο) μετ’ αυτοῦ καὶ ἕνεγκεν τὸ ἔλεγνον, οὐ τὸ χαρτῆρα εὐροσθαί εὐχομαι.

On the verso

ἀπόδοσις τῇ μητρὶ καὶ πατρὶ μου Ἀγαθίας.

Sarmates to his own Dioscorus. I sent you by Ammon the priest a marium of oil, which is meant for you to burn, and by my brother Theodorus four baskets, which are for you to burn, and a... of oil for you to uncover and eat, and a spathium of wine for you to drink at the festival, and by Ilios one basket for you to burn. If Theodorus reaches you there, come here with him and bring the milk cakes when you come and the... not the papyrus. I pray for your health. (Addressed) Deliver to my mother and father from Sarmates.*

3. μάριον is an apparently otherwise unattested diminutive of μάρια.
7. ψαλτήριον appears to imply that the σφυρίδια contained oil. Cf. ll. 12-13.
8. προν. εἰμιρίον must be a vessel or measure of some kind. If the ε is right, there is barely room for a preceding π, or the word might possibly be derived from προπίνη (ροπή).
10. For the infin. φάγει cf. e.g. P. Tor. i. 5. 27 μετῆλθαι, B. G. U. 250. 8 ἐπενέγκαι. Analogous forms in the personal endings of the aorist are common.
14. καταλάβῃ: cf. P. Giessen 103. 8, 22, Wilcken, Christ. 297. 6, note. The καταλάβῃ is another obscure word. ἐπενέγκαι might be read instead of -ον ὧν, but the previous letters then become very difficult, especially as there can be little doubt that ὧν has been altered from ὧν, not vice versa.
18. καταλάβῃ is followed by some unintelligible writing, which is unlike shorthand and suggests rather a cipher. The characters are, in l. 20 F, L, d, o, I, Latin cursive s, a sign resembling that for 4 obols, o, Latin cursive c with long oblique head, cursive s, and the 4-obol sign again, σ, o, and in l. 21 σαπλα. Cf. 90. 6-7.

1298. LETTER OF AMMON.

ΠῚ XII-5 cm. Fourth century.

An incomplete letter from a man to his friend, complaining of the treatment which he had received in a transaction concerning some wine, and inviting sympathy or assistance. The writing is across the fibres of the verso, the recto being blank.
To my incomparable master, the consolation of his friends, Gonatas from Ammon, greeting. Before all else I pray to the Lord God for the prosperity of yourself and those dearest to you. I have been keeping myself quite alone beyond the point of safety, and all the vain talk of the world besets me. For I have only you to witness how Gunthus laid hands on me when Castor son of Damostratus, superintendent of wine—Gunthus sent me a receipt for 66 spathia of wine; for Troilus 36, for me 22, for Dius 8, and when I came to the Oxyrhynchite nome he charged me for each spathium 7 talents, which you being the intermediary in this... (Addressed) To my lord and brother Gonatas from Ammon.

II–13. The conjunctival clause is left incomplete. For the doubling of the σ in Κάσστωρ &c., cf. e.g. the hexameter fragment edited by Goodspeed in Chicago Lit. Pap., where σσ is especially common before τ.

18. In papyri of the middle of the fourth century cited by Wessely, Altersindizium im Philogelos, p. 35, a σπαθίων of wine is priced at 20 and 25 talents.
A letter to a son from his parents, giving news of their health and of their preparations for his arrival.

To my lord and son Ision from Psais and Syra, many greetings. Before all else I pray to the Lord God for your health and prosperity; Thonis your brother sends you
many salutations. Next, since the new year we have been very ill, but we give thanks to
God that we have recovered; and up to the present time we have not sacrificed the pigs.
We are expecting you to come. You know that on your account we have not salted any
fish, but we have made the pickle yearly, and, if possible, I will prepare it for your coming.
Do as I told you about the . . . of knives and the pepper. Your brothers Horion and
Heraiscus salute you, An . . . n and her children salute you, Tachosis and her husband salute
you, Triadelphus and his wife and children salute you. I salute Kamokos and his
household, I salute Hepsates and his wife with their children, I salute Hatres, Pseke, and
all our friends by name. I pray for your long-continued health. Hathur 10. (Addressed)
Deliver to Ison . . . from his parents Syra and Psais.'

7. ἐθύκαμεν: cf. l. 6 ἐπαυμένην. But only the bottom of the supposed ο of οῦκ is preserved
and there may have been some correction.
8. γαρρηπί is apparently novel, but cf. e.g. ταρχηρός.
9–10. καθὼς κτλ. does not connect at all well with what precedes and is better taken
as an independent sentence, the main verb being unexpressed, but easily understood. λωβίν
is obscure; λωπίον would not suit this context. The preceding [περ] is required to balance
περι πιπεράδιον. The latter diminutive form does not seem to occur elsewhere.

1300. LETTER OF PETER.

A badly spelled letter from a son to his mother asking that various articles
might be sent to him, and making other requests. The words χαί(ρευ) in l. 2
and ἐρροσθαί σε πολλοῖς χρόνοις (sc. εὔχομαι) in l. 8–10 were written in a different
hand, no doubt by the sender himself, before the vacant spaces originally left in
these lines were filled in by the insertion of the reference to Theon, and the request
for a veil and hood.
προσαγορεύο τὴν μητέραν μου Κηριλλοῦν. ἑρροσθαί σε θέλησον οὖν, κύρα μήτηρ, ἀγοράσε μη ἕν φακηάριν παχὴν εἰς τὸν χημοπολλοῖς καὶ θέλζησον λαβῖν τὸ κούκλιον τὸ ἂναςτικὸν παρὰ Πέτρου τοῦ υἱοῦ Ἐσσοῦ χρόνοις εἶνα φο[ρῶ τοῦτὸ] ἐρχόμενος.

On the verso

ἀπὸδο(σ) το φι(λτάτῃ) Μαρίᾳ παρὰ τοῦ υἱοῦ σου Πέτρου.

2. ἂν κυρία corr. from a. a of τιμωσαγη corr. from η. 3. 1. εὐκαρίαν εὗρον διὰ τοῦτων καὶ τοῦ αδελφού θεων added above the line. 1. τῷ ἀδελφῷ. η of τὴ corr. 4. 1. τοῖς γλυκτάτοις μου ἀδελφίοις "Heraïs, Nonna, Omaia, and Phoebammon, by name. Be pleased, my lady mother, to send me the and the rings. Do not neglect to send them to me by Athanasius. Many greetings to my lord brother Athanasius the valet of Abel and also of Dorotheus; many greetings to my mother Cyrillous. I pray for your long health. Be pleased, my lady mother, to buy me a thick veil for the winter, and to get the Oasis hood from Peter son of Esour, that I may wear it when I come. (Addressed) Deliver to my dearest Maria from your son Peter."

4. ἀδέλφιον is found in Eustath. p. 886. 36 and other late writers.
5. ολοιαρα is unknown. A corruption of τὴν ὄλυραν seems hardly likely.
6. ἀμελήσις may be merely due to the writer's erratic orthography, but cf. e.g. B. G. U. 814. 27 μὴ ἀφῆσις.
8. μητέραν: cf. 1296. 15, note.
9. κούκλιον is probably a syncopated form of κουκούλλιον, cuculla; cf. κουκλώνειν for κακοκολάνειν.

(6) MISCELLANEOUS MINOR DOCUMENTS.

1301. 7.8 x 5.8 cm. Fragment of an application to the strategus of the Prosoptite nome from the comarchs of a village. The document is numbered 1η and was glued on the left side to another, of which the end of a line remains. The text is Αδρηλίῳ Διονυσίῳ ... | στρα(τηγῷ) Προσωπείτου φ[...] | παρὰ Αδρη-
1802. 8 x 5.6 cm. Three lines containing the words Ἰπύμημα ἐπιστρατήρα (тсяγον) Μέστρη τα, perhaps a title. Complete. The reign referred to may well be that of Septimius Severus (A.D. 208).

1803. 4.7 x 5.7 cm. Beginning of a declaration on oath addressed to [Πλασιὼς Παρανιφ] τῷ καὶ Μακροβίῳ λογιστῇ of the Oxyrhynchite nome (cf. 1285. 5), by a weaver (ὁμαρχὸν) through the agency of (?) Ἀφθνίου Ησιχίου (ὁcorr. from ἔγβολας (cf. P. Rylands go. 17, note)) ὑπομνῆμα. Ends of 8 lines. About A.D. 336.

1804. 5.5 x 9.8 cm. Fragment of an application for payment from two brothers (whose status does not appear), of Oxyrhynchus. Lines 1-7 δεόμεθα ἐπισταλέω τοις ὑπὲρ τιμῆς πυροῦ συναγοραστικοῦ οὗ ἐμετρήσαμεν ἕως τοῦ μηνὸς Καισαρείου. Cf. Wilcken, Grundz. pp. 359-60, and for the form of the document e.g. 55, C. P. Herm. 67. Reign of Marcus Aurelius (?). Beginning and end lost. 9 lines.

1805. 6 x 5.5 cm. Fragment of an account of a meeting, with acclamations similar to those in 41; cf. C. P. Herm. 7. i. 9, Archiv iii, p. 541. Lines 5-9... Ὑκεανὲ Διονύσιε, Ὑκεανὲ Διόσκορε, ἀλλ... Ὑκεανὲ Διονύσιε, Ὑκεανὲ Διόσκορε, ἀλλ... Oxeave Διονύσιε, ᾿Οκεανὲ Διόσκορε... Ὑκεανὲ Διονύσιε, ᾿Οκεανὲ Διόσκορε... |... 6 διασημότατος ἡμῶν ἡγεμὼν ἐν πᾶσι πρ... |... οἱ διασημότατοι ἡμῶν ἡγεμῶν ἐν πᾶσι πρ... Late third century. Parts of 10 lines.

1806. 8.5 x 5.8 cm. Application similar to 1109, &c., sent in by Aurelius Sarap... for the ἐπίκρισις of his son. Lines 3-10... κατὰ τὰ κελεύθερα (ἐντα) περὶ ἐπίκρισεως] τῶν προσβηκότων] εἰς (μυκηνεικάτεις] εἰς] [ἐξ ἀμφιετέρων] γονέων μητροπολεὺσ] [δωδεκαδράχμων] εἰς, ἐτάγη ἐπὶ ἀμφιέτερον] Μυροβαλάνου οὐ τίς μου... Ὑπάρχος Ἠρα[ 15 letters ] τῷ διελθόντι κη φιλέμπομεν] πρὸς[] τῆς[φοίνικὸς] τοῦτον ἐπὶ[κρίσει] δηλοὶ αὐτὸν εἶναι] (δωδεκαδράχμων] κλάμα ὡς εἰναι... The father's name Aurelius suggests that the 23rd year is that of Caracalla (A.D. 214-15), though palaeographically that of Commodus (A.D. 182-3) would be suitable enough. Parts of 13 lines.

1807. 7.2 x 15 cm. Four lines, unaddressed, containing an official response (ὑπογραφή) to some petition. The text is Π(αρά) Ἀρηλίῳ Σαλβανῳ Θέωνος, [ἔτους] γ Φλοριστῆ τοῦ οἰκετοῦ τοῦ νομοῦ μηδὲν παρὰ τὸ δίκαιον [ἀνάφερα] φοντείζει, καλ(λημα) θ, τό(μος) α (cf. e.g. B. G. U. 582 and P. Thead. 19. 21-3). Third century. Complete but for the slight loss at the beginnings of the lines. In the right-hand bottom corner 3 or 4 letters (πάσι;?), written in the reverse direction, from the beginning of a line, probably the last of a document from which the strip of papyrus was cut.
1308. 7.5 x 8.6 cm. Memorandum of payment (by a tax-collector) of 2 tal. 3,388 dr. for two months on account of γεωμετρία. The text is Δ (ἔτους) ᾿Αθύρ, διεγρ(άφησαν) εἰς μηνιαίον Φαώφ ὑπὲρ γεωμετρίας αἱροῦντων δύ[ε] μηνιαίον Θωθ καὶ Φαώφ[ι] ἀργ(υρίου) (τάλαντα) β (δραχμαί) Ῥπη. Late second or early third century. Practically complete. Four lines, written across the fibres.

1309. 8.1 x 8.1 cm. End of a document recording a supplementary payment (to the State) of 1,925 dr., ὧν καὶ σύμβολον ἔσχον. Dated (ἔτους) Σοῦκοῦνεομείνον Σεπτιμίου Σεπτιμίου Ἑβεξέβους Περίπατος Καλλικρατος του κυρίου καὶ Μάρκου Ἀβραμίου Αμπαλιου ἀποδεδειγμένοι μένου Αὐτοκρατοροὺς Μεχελ Ῥ (Feb. 5, A.D. 198); cf. 910. introd., P. Tebt. 397. 2. Incomplete. 12 lines.

1310. 6.2 x 6.9 cm. Memorandum or ticket of clothing: Κιθώνιον ἀργέντιον (cf. 1273. 12) καὶ μαφόρτιον. Third century. Complete. 3 lines, written across the fibres.

1311. 5.8 x 8 cm. Memorandum of a payment or contribution of oil for the use of an anchorite (?). The text is ἐς τὸ ἔλαιον τοῦ ἀποτακτῆρος (cf. ἀποτακται, ἀποταξάμενοι) ᾿Ανιανὸς πρ(εσβύτερο?) μαρτυρ(ίου) "Ana ᾿Ιούστου (cf. 1151. 50, note). Fifth century. Complete. 3 lines, written across the fibres.

1312. 7.2 x 8 cm. An obscure memorandum: Τὸ στιξον (?) ἀπὸ Πεκτυεύτου εὑρίσκεται. Fifth century. Complete. 3 lines, written across the fibres.

1313. 1.1 x 11 cm. Ends of two lines mentioning a praefect Heracleus. The text is Ἡρακλῆος δὲ τοῦ ἐπάρχου τῆς Αἰγύπτου | .. | .. | .. | α σου ἐπεζήτησεν τοὺς |. Third century. Heracleus is unknown, unless perhaps he is to be identified with Septimius Heraclitus (A.D. 215); but the fragment may well be of a later date in the third century.

1314. 7 x 9 cm. Ends of 8 lines (written across the fibres), containing the words quadrimento|s octoginta sex tantum, vνσ, repeated 8 times, apparently as a writing exercise. The hand is a clear cursive; υ is sometimes written as a curve linked to the next letter. Fourth or fifth century (?). Broken to the left and along the bottom. On the verso the words λοιπόν παραχωρη[ in large upright letters.

1315. 12.3 x 14.5 cm. The Latin alphabet first in capitals, then in minuscule, with Greek equivalents over some of the letters. F and f both have φ written above them, h (= capital and minuscule) is represented by η. G is represented as Γ, g as κ (corrected to γ ?). Written across the fibres. Fifth or sixth century. Incomplete, the ends of lines being lost. On the verso in large rude cursive ], ασὶ intensitiroσα .

1316. 6 x 12.9 cm. Beginning of a contract drawn up ἐν ἀγυιᾷ, in which Diogenes son of Sarapion renounced claims against Theon and Zoilus, sons of Theon
(ὁμολογεῖ... μὴ τὸν ὁμολογοῦσα μὴ διὰ ἄλλων ὑπὲρ αὐτοῦ ἐνκαλέσειν...). Dated in the 3rd year of Nero Claudius Caesar Augustus Germanicus Imperator, Και(σα)ρείου ἐπαγ(ομένων) (day not filled in: A.D. 57). Incomplete. 7 lines.

1317. 5.1 x 8 cm. Beginnings of the first 6 lines of a copy of a contract of loan in protocol form, the lender being Sarapion son of... and Heraclous. Dated in the 10th year of the [Emperor] Caesar Domitianus [Augustus Germanicus], 2[,] of Soterius (A.D. 91).

1318. 14.5 x 6.4 cm. Conclusion of a contract for the loan of 5,000 odd drachmae, having the formula κύριον... πανταχῇ ἐπιφέρομεν καὶ παντὶ τῷ ὑπὲρ σοῦ ἐπιφέροιν, and the singular date (ἔτους) ΠΔ (ἔτους) καὶ [..] (ἔτους) τῶν κυρίων Ημῶν Γαλερίου Οὐαλερίου Μίαξιμιανοῦ Σεβαστοῦ καὶ Μαξιμίνου τοῦ ἀνδρειοτάϊτου Καίσαρος πρὸ ὅ καλανθῆ κλει[μένων, which is followed by the borrower's signature (written for him) ..] ἔσχον ἐν χίρησι τῶν ἄργυρίων κτλ. There appears to be a mistake in the number of the year, since Diocletian did not abdicate till the 13th year of Galerius, and there was a difference of 12 between the latter's regnal years and those of Maximinus, who is thus necessarily excluded in the 11th year. 13 lines, the ends of which are lost.

1319. 3.7 x 15.3 cm. Strip from the top of a contract containing the date Υπατίας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ αἰωνίου Αὐγούστου καὶ Να(ποβίων) Ἐπιφανίου τοῦ λαμπροτάτου Θὼθ ἔτους Θ (A.D. 403). 2 lines, with some vestiges of a third.

1320. 7.3 x 13.1 cm. The first 9 lines of an acknowledgement of a debt incurred in consequence of a purchase of wine, the price of which was not paid, or not fully paid (fictitious loan; cf. Mitteis, Grundz. p. 117). The text is [Ὑπατείας τοῦ δεσπότου ἡμῶν Αὐγούστου τοῦ αἰωνίου Ἀναστασίου τοῦ αἰωνίου Φιλα(νίου) Ἐπιφανίου τοῦ λαμπροτατοῦ τοῦ ἀνδρειότατου Καίσαρος πρὸ ὅ καλανθῆ ημίσει αὐρήλιος Λαμασάις ἢ υἱὸς Πεπιρίου ἀπὸ κώμην τοῦ Ῥοξυργικτοῦ νομοῦ Αὐρηλίῳ ἔποικα ἀπὸ τῆς μακαρίης μνήμης Ιωσὴφ ἀπὸ τῆς λαμπαργῆς πόλεως χαίρειν. ὁμολογῶ ὑφελέω σοι καὶ χρεωστεῖν ἀπὸ λόγου τιμής αἰνοῦ ὦ ἐώνημαι παρὰ σοῦ καὶ ἐβάσταξα κατὰ τὰ μεταξὺ γενόμενα γραμματεία (?).. A.D. 497.

1321. 7.4 x 21 cm. Receipt for rent of the months Pachon—Mesore of the 8th year and Thoth—Tubi of the 9th year of Tiberius Claudius Caesar Augustus Germanicus Imperator (formula Διόσκορος Σεραπίων χαίρειν. ἔχω παρὰ σοῦ τὸ ἐνοίκιν κτλ.). A.D. 48—9. Nearly complete. 5 lines.

1322. 16 x 4.7 cm. Receipt for 94 dipla of wine. The text is Μηνῆς πρεσβύτερα(ς) Πέτρω βοηθώ(ῳ). ἔσχον παρὰ Λαμ.. σφιος ἀμπελου(γοῦ) ἀπὸ ἐποικ(ίων) Ἀγερίου ὑπὲρ τοῦ σεβ (ἔτους) προσφοράς (cf. 1253. 9, P. S. I. 89. 2)
1323. 21·9 x 7·7 cm. Receipt (ἐντάγιον) issued by Martyrius, σύμ(μαχος ἢ) to Theophilus, vetch-seller (ὀρβοπώλης : cf. P. Brit. Mus. 1445. 7, note; in 1037. 4 Δωράτος ὀρβιοπώλη should be read), for 1 solidus as rent for his shop in the 14th indiction (ὑπὲρ ἐνοικίου τοῦ ὑπὲρ σὲ ὀρβιοπωλήκου) (i corr. from o). Sixth century. Nearly complete. 17 short lines.

1324. 11 x 9 cm. Receipt from Leucadius to Paulus, ἀμπελουργός, and Miapis for 1 ceramion of wine. Dated in the 17th which = the 16th which = the 9th year (of Diocletian and Maximian, Constantius and Galerius), Mesore (A.D. 301). Practically complete. 8 lines, written apparently on the verso, the recto being blank.

1325. 15·1 x 7·7 cm. Receipt for payments of wine. The text is Μαρτύριος ἕσχον παρὰ Ἀμφείοντος ἀμπελουργοῦ διπλὰ καὶ παρὰ Ἰωάννη ἀμπελουργοῦ διπλὰ καὶ ὁμοῦ διπλὰ. Fifth century. Complete. 8 lines. Endorsement on the verso in a different hand.

1326. 10·6 x 6·5 cm. Receipt for payment of wine. The text is Ἐντζάγιον ἐμοῦ Φιλοξένων ἔσχον παρὰ Ἀμαείου καὶ Παλεοῦτος ἀμπελ(ουργῶν) ἐποικίον Ἰωάννη οἴνοχεον ὑπὲρ μηνῶν δύο ἑξαμοίνου ἑνδεκάτης ἰνδικτίονος τὰ δοθέντα Πάνῳ ὑπερέτῃ. Fifth or sixth century. Complete. 10 lines.

1327. 14·6 x 5·5 cm. Another receipt similar to the preceding from Philoxenus to Hierax, ἀμπελουργός of the ἐποικίον Μεγάλης Παροικίας (cf. 154. 12, P. Iand. 51. 8), for 217 dipla ἀπὸ λόγου ρύσεως τρίτης ἰνδικτίονος, and a subsequent payment of 2 dipla. Fifth or sixth century. Nearly complete. 11 lines.

1328. 16 x 9·7 cm. Receipt for an unspecified amount paid on account of two months' (rent ἢ). The text is χμγ. παρέσχεν Ἐρμίου ὑπὲρ μηνῶν δύο πρώτης καὶ δευτέρας ἑξαμοίνου (1. πρώτης) καθόλου. Ἑράκλειος συστάτης σεσημίωμαι (1. σεσημίωμαι). Late fourth or fifth century. Complete. 8 lines.

1329. 26 x 10 cm. Receipt for 3 solidi on account of dues of barley for the 12th indiction. The text is Κυρίῳ Πέτρος βοηθ(ὸς) ἔσχον παρὰ τῆς κύρας λόγου κριθῶν μοναστηρίου τῆς πεπερασμένου ὑπερέτης (1. ὑπερέτης) καθόλου. Πέτρος βοηθ(ὸς) συμφ(ωνῶ) χρυσοῦ νομισμάτων τρία, μισομαχτία, ἐκ τοῦ με λογοσασθαὶ ὑπὸ τοῦ σεσημίων νόμου τῆς αὐτῆς (ἔτους) ἰνδικ(τίονος), (2nd hand) λόγο(ν) γενομένον. (1st hand) (ἔτους) ος (ἔτους) Χοίακιαμα. (2nd hand) Πέτρος βοηθ(ὸς) συμφ(ωνῶ) χρυσοῦ νομισμάτων τρία μισομαχτία. A.D. 399. Practically complete. 10 lines. On the verso a much effaced endorsement.
1330. 5·3 x 15·8 cm. An illiterate receipt for 1 solidus on account of dues. The text is Κυρίῳ μου ἀδελφῷ Φαυία 'Απελωνίου (1. 'Απολλ.), 'Αφούς καὶ 'Ηράκλείου (2?) κεφ(αλαιωταί). παρέσχεν ὑπὲρ λόγου συντατίας (1. συντελείας) χρυσοῦ νομισμάτων a, μόνας (1. μόνον), ταύτα δοθέντα (1. τούτο δοθέων) ὑπὲρ λόγου συντατίας τῆς δοθέκατης οἰκικτίους (1. δωδ. ινδ.). ἐγὼ 'Αφούς καὶ 'Ηράκλείους σαισίμως (1. σαισμωθεσθα). Χοίτια α. Late fourth or fifth century. Complete. 6 lines, written across the fibres.

1331. 7·4 x 7·1 cm. Fragment of a similar receipt: .. ὑπὲρ συντερίας (1. συντελείας) τῆς καιφαλῆς (1. κεφ. = capitation dues) τά ἐροῦντας (1. αἱροῦντα) σοι πρήλησις (1. πλήρης) ἐπρηλώθη (1. ἐπληρ.) θ. ἱνδ(ικτίος) δι(ὰ)ὑ[μοῦ ᾿Απολλὼ] στοραλχοῦ (1. στοράλχου?), συμφαίνωμεν (1. συμφωνοῦμεν) ἀπαξύ [. . . Fifth century. 7 lines.

1332. 7·5 x 4·4 cm. Receipt for 154 artabae of corn. The text is "Αβραμ Ἀβελε στοῦ ἀρτάβας δεκαπέντε ύμισίον (1. ἥμ.), σίτου μεθ. Fifth century (?) Practically complete. Complete. 3 lines, written in a large coarse hand.

1333. 13·3 x 6·7 cm. On the recto parts of 12 lines from the bottom of, apparently, an account of γόμ(οι); what remains consists largely of personal names. Late second century. On the verso an order from a gymnasiarch for a payment of 600 dr. on account of θεωρικά. The text is Π(αρὰ) Πτολεμαίῳ γυμνασιάρχου. δὸς σεσημεῖον τιμιατάτης, γί(νοντι) ἐμοῦ ᾿Απολλὼ (1. στολάρχου), συμφονοῦμεν ἀπὸ τοῦτο ἀπὸ σοῦ δραχμῆς (ἔτους) μεθ. Α. D. 416. Late second or early third century. Practically complete. 4 lines.

1334. 7·6 x 9·3 cm. Beginnings of 4 lines, written across the fibres, from an order issued by ᾿Η μῆτηρ Εὐτροπία for a payment of ἄχυρον (?) to Abraham. Dated in Thoth of the 93rd which = the 64th year (1. 94th and 63rd, i.e. A. D. 416).

1335. 4·9 x 15·4 cm. Order for a payment of meat for a comes. The text is Ἱωάννης Σεβήρου (1. -ω) μαγίρ(ῳ). παράσχω τοῖς παιδί(οις) τῷ κόμ(ῆτι) Διογένης (1. -εί, οτ τοῦ κόμ. Διογένους) κρέος λίτρας ἐξ μόνας (ἔτους) μεθ. Α. D. 482. Complete. 4 lines, written across the fibres.

1336. 5·8 x 9·9 cm. Order from John to Philoxenus for a payment of 60 μυριάδες. The writer was perhaps the same person as in 1335. Fifth century. Complete. 3 lines.

1337. 8·1 x 9·5 cm. Order for a payment of 10 myriads. The text is +Νόννος τῷ τιμιο(ωτάτῳ) Νελιφ ἐλ . . . παράσχων εἰς ἄχυρον χρημάτων αἱρετικαὶ μυριάδας δέκα, / (δηναρίων) μ(υριάδες) Α. 'Αθηρ. (2nd hand?) +Νόννος σεσημε(ῖομαι). Fifth century. Complete. 4 lines, written across the fibres.

1338. 5·7 x 14·9. Order for a delivery of dried cheese (?). The text is
Φιλόξενος Λευκάντου ᾿Αφοῦς. παράσχου Κοσρῆς (1. -ἢ) μονάζον(τι) ἰσχνὰ (1. -ῶν : cf. Poll. vi. 48 τὸν δὲ ξηρὸν (sc. τυρὸν) ἰσχνὸν ἔλεγον) λίτρας ἕνδεκα, γί(νονται) λί(τραι) ια. Φαώφι β. ᾿Αφοῦς. Χωντρὰ (1. χονδρῶν) λίτρας τρία (1. τρεῖς), γί(νονται) λί(τραι) γ.]

Fifth century. Complete. 4 lines, written across the fibres.

1839. 8 x 8-1 cm. Account of expenses. The text is ἔλεγεν τὸν δὲ ξηρὸν (sc. τυρὸν) ἰσχνὸν ἔλεγον.

1840. 6.4 x 12.5 cm. On the recto fragment of an account. Two lines are complete containing the entries διὰ λόγο(ου) a (ἔτους) σπονδῆ(ς) (dp.) η, οἴνου πατηταῖς (cf. B. G. U. 1039. 4) (dp.) ις, below which there are slight remains of two more lines. On the verso remains of two narrow columns, apparently lists of names. First century.

1841. 10 x 8 cm. Account. The text is Βρακαρίων ᾿Αμμωνίῳ ὑπηρέτη (δρ.) Αο. Third century.

1842. 8.7 x 10.2 cm. End of an account of payments from various Oxyrhynchite villages. The text is κώμ(ης) Μούχεως | κώμ(ης) Κεσμούχεως δι(ὰ) Ζωίλου βοηθ(οῦ), κώμ(ης) Σενύρεως δι(ὰ) Θεοδώρου ν, κώμ(ης) Τήεως δι(ὰ) Τολ(εμαίου) ρκε. Fifth century. 7 lines.

1843. 30.5 x 10-8 cm. On the recto a short account, of which the text is χμγ. + κυμ(η)ν, ἀουν(ου)ν (l. ἀννήσ.), ἀγι(ον)ν(α), ἐγκατυρί(α) νέα, κοῦφα ἀμφοκερια ἡ, νιτρίν, each entry having an oblique dash after it. Nearly complete. 7 lines. On the verso an endorsement along the fibres +[υ]πομνηστικ(ω)ν (ν inserted above the line) γο...γο, and across the fibres an account in ll lines, which seem to have been intentionally obliterated. καὶ ὑπ(ὲρ) νιτρου was one of the items. Sixth century.

1844. 13.4 x 9.2 cm. Account found rolled up with 1288; for text see introd. to that papyrus. Fourth century. Complete. 6 lines.

1845. 6.5 x 10.4 cm. Fragment from the end of a letter, the last few lines of which are nearly complete. Lines 6–10...οῖκ ἰσχυσα ἀλθεῖν σήμερον, πρώτος πανοίμενος ὑψομν., ἀνέρχομαι δὲ τῇ ἑδρὰ (l. -αι) παρὰ Νειλᾶτος (δραχμὰς) κ ᾿Αχρί λ[ά]βω, ἑρρὼσθαι εύχ(οιμα). Late second or third century. 10 lines, written across the fibres.
1346. 4·6 x 8·5 cm. Fragment of a letter. The text is ἐν τῇ (?) πόλει γέγονεν καὶ κακῶς ἐγνάφη, καὶ ἐὰν χρείαν αὐτοῦ ἔχεις, ἔχε, ἐὰν δὲ μὴ, ἄφος (I. -es) αὐτῷ (I. -τὸ) ἄχρεις ἂν παραγένομαι (I. -ωμαι), ἐπιθύμησα ὅ λευκός μου παραδώμαξ (a kind of garment, apparently unknown) ἄχριστος γέγονει (I. γέγονε). ἠγώρακά (I. ἠγορ.) σοι καί... Second century (?). 8 lines.

1347. 11 x 14·3 cm. Fragment of a letter concerning some land. Lines 2-6 Διοσκουρίδης δίας ἤρθηκεν δι' αὐτῶν τεσσαράκοντα τρῖς χερσοθρυίτιδος (cf. Wilcken, Ost. ii. 1224. 3 χερσοθρύα, P. Flor. 64. 22 χέρ(σου) θρυίτ(δος), B. G. U. 485. 10, C. P. Herm. 39. 4) μὴ σπειρομένης μεγάλα τὰς δώδεκα, καὶ ύπερ τούτων τελοῦσι και μέχρι τῆς ἐπιβολῆς ταύτης, ἀλλ' αὐχ οἶ(α) (all'... oie' Pap.) ὅπως οἱ ἀπὸ καὶ θησιν Κεσμοῦ (?)χως θαρροῦντες ... Third century. 8 lines, with part of another at right angles in the left-hand margin.

1348. 5·6 x 7 cm. Beginning of a letter. The text is Παθερμοῦθις Θέωνι τῷ ἄδελφῳ χαίρειν. θαυμάζω ὅτι ἔγνωκας ὅτι ἐμοὶ διαφέρι τὸ πρᾶγμα (p rewritten above the line) τὸ διὰ Εὐδαίμονος λεκτέν, οὐ γὰρ ἐβοήθησας ἡμῖν ὡς εἰδὼς τὰ νόμιμα... Late third century. 8 lines.

1349. 20·2 x 7·8 cm. Letter of Sarapion. The text is Κυρία μοι μητρὶ Γερμανία Σαραπίων χαίρειν. ἐπειδὴ η ἐξῆλθα διὰ τὴν ἀδελφὴν μου ᾿Αγίαν' ἀλλὰ μὴ ἂν ἐμελήσῃς. ἐρρῶσθαί σε εὔχομαι. Addressed on the verso κυρίᾳ μοι μητρὶ Γερμανία Σαραπίων. Fourth century. Practically complete. 15 lines.

1350. 6·5 x 20 cm. Letter, of which the text is ἙΠράμεν πάντων συναγορεύσαι δρα καὶ Ἀπα Δόμην καὶ πάντα τοὺς ἐν τῷ οἶκῳ ἄνθρωπος (μικρῶς (I. -ῶν) ἐν ὑγίᾳ κατὰ τὸ (δ')νομα. Written across the fibres. Addressed on the verso ἙΠρ(ου) τούς γλυκισ(τοὺς) ᾿Απα Δόμην καὶ ............... ους. Fifth or sixth century. Nearly complete. 3 lines in all.
I. NEW LITERARY TEXTS.

(a) 1231-4 (Sappho and Alcaeus).

(Figures in thick type refer to papyri, those in Italic type to fragments, Roman figures to columns; schol. = scholium.)

δῆς 1233. 10. 3.
δῆς 1231. 16. 4. δῆρα 1232. 1. ii. 7; 1233. 2. ii. 8. δῆρα[ 1233. 15. 2.

ἄγας 1231. 10. 10.
ἄγγελος 1232. 1. ii. 3.
ἄγι 1232. 1. ii. 11, 17. ἄγιτε 1232. 1. i. 8.

ἄγων 1232. 1. ii. 5. ἄγων 1234. 2. i. 12.

ἄγων 1232. 1. ii. 14. ἄγων 1233. 2. ii. 7.
ἀγγει 1231. 1. ii. 14. ἁγγει 1232. 2. 2. ἁγγ[ 1233. 23. 3.

ἄγει 1232. 1. i. 9.
ἀδηκήτω 1231. 1. ii. 1.

ἄδηρ 1231. 16. 4. άδηρα 1232. 1. i. 18 (ιδθ. Pap.).

ἀδείδου 1231. 56. 4. δείδον 1231. 10. 12.

ἄδεικτες 1231. 14. 6.
ἄδελφος 1233. 1. ii. 10.

ἀδέστα 1231. 9. 9.

ἄδηδομα 1232. 1. ii. 9.

αλ. 1233. 1. ii. 18; 1233. 10. 6. αλ και 1234. 3. 12. αλ κε 1234. 1. 9.

Ἄλκιδας 1233. 2. ii. 5.

'Αλκιδας 1233. 11. 15.

αίδου 1232. 1. ii. 18 (ιδθ. Pap.).

αίδευος 1232. 1. ii. 14.

ἄινω (?) 1232. 1. ii. 6.

Αλκίδας 1233. 1. ii. 12.

αἱρεῖν, ἄλοις 1233. 2. ii. 7. ἄλοις 1231. 25. 4.

ἀλοις 1234. 6. 5.

ἄλκαλα 1232. 1. i. 5.

ἄλκρας, κατ' ἀδρ. 1233. 11. 13.

ἀλαρς 1233. 4. 9.

ἀλαρτ[σμον 1234. 2. ii. 4.

ἄγας 1231. 12. 7.

ἄδειφαρ 1233. 3. 14.

ἀδειφαρ 1233. 3. 14.

ἄλλων 1234. 2. i. 4. ἀλεμάν[ 1231. 16. 5.

παλαιαν 1233. 3. 6.

παλαιαν 1234. 1. 6.

Ἀλκαίου 1234. 2. i. 14-15 schol.

ἀλλά 1231. 1. i. 23, 12. 2, 50. 6, 56. 6; 1232. 1. i. 8; 1233. 1. ii. 11, 14, 17; 1234. 4. 16.

ἀλλος 1232. 1. ii. 4. ἀλλων 1233. 32. 5.

ἀλλοτρος 1233. 1. ii. 18.

ἀλμπροσ 1234. 1. 12.

ἀμα 1232. 1. ii. 15; 1233. 1. ii. 8.

ἀμαρτάνειν, ἀμαρτάνει 1231. 1. i. 1. ἀμαρτάνειν 1234. 6. 5.

ἀμφίουμα 1231. 1. i. 30.

ἀμερ 1232. 1. i. 9. ἀμέρα 1234. 2. ii. 3.

ἀμφαφ 1233. 16. 4.

ἀμφι 1231. 1. ii. 16; 1233. 2. ii. 15.

ἀμφιβασκετε 1231. 10. 7.

ἀμφιβασκετε 1231. 15. 4.

ἀμφι 1234. 2. i. 9.

ἀμά 1231. 1. i. 34. Cf. ὄν.

ἀμάγκα 1234. 6. 6.

ἀμαχές 1231. 1. i. 22.

ἀμαχές 1234. 1. 5.

Ἀνακτορίας 1231. 1. i. 27.

Ἀνακτορίας 1232. 1. ii. 7, iii. 6.

Ἀνέμος 1232. 1. ii. 20.

Ἄντηρ 1234. 2. ii. 7. ἄνδρα 1231. 1. i. 19; 1233. 30. 5. ἄνδρα 1231. 1. ii. 26. ἄν-
I. NEW LITERARY TEXTS

κατά 1232. 1. ii. 12; 1233. 4. 5, 11. 13. κάτ 1231. 1. ii. 13.
κατάδρομοι 1233. 1. ii. 18.
κατάγω 1233. 11. 9.
καταβάσομεν 1233. 1. ii. 18.
κατάγρει 1233. 11. 9.
καταλάμψεται 1233. 1. i. 9.
κατεπάνω 1232. 1. i. 7.
καταγέω 1231. 15. 5.
καταφθάνει 1232. 1. i. 7.
κάτω 1233. 7.11. 16.
καυχάσαντο 1281. 7. i. το.
κέλομαι 1231. 15. τ.
κῆνος 1234. 2. 1. 6, ii. 6.
κῆνο 1231. 7. 1. 15.
κίθαρις 1233. 12. 3.
κλέος 1232. 7. 11. 4.
κλόνει 1282. 1. 1. 5.
κόθαρον 1288. 1. ii. το.
κορύφαν 1288. 12. 6.
κούφως 1281. 7. i. 26.
κρέτησαι 1281. 9. 5.
κρύοντα 1288. 11. 12.
κῦδος 1284. 2. i. 13.
κύματι 1284. 8. 3.
κύπρις 1281. 1. i. 9.
κύπρος 1281. 15. 8.
κυπρικοσ 1282. 1. ii. 1.
κήνα 1284. 8. 7.
κήνω 1234. 1. 4.
κήνων 1284. 1. i. 2.
κήνων 1281. 15. 3.
κελεύω 1234. 2. ii. 2.
λαγχάνειν, λάχοισα 1288. 12. 5.
λαίλαπος 1288. 7. 3.
λαῖφος 1288. 13. 4.
λαμβάνειν, λάβοίσα 1231. 10. 11, 15. 2.
λάμπρον 1231. 1.1. 30. λάμπροι 1238. 4. το.
λάθεσθαι 1288. 8. 4. λελάθων 1234. 2. 15.
λέγει 1234. 2. 1. 14-15 schol. λέγεται 1281. 1. ii. 21; 1233. 32. 6.
λέγοντα 1231. 12. 4.
λέγω 1281. 7. i. 30. λάμπροι 1233. 4. 10.
λαθαύδιν, λάθαιν 1234. 1. 14. λαθαιμεθα 1234.
2. i. 9. λάθεσθα 1233. 8. 4. λελάθων 1234. 3. 8.
λέγει 1234. 2. i. 14-15 schol. λέγεται 1231.
λόγος 1238. 13. 2.
λάκαρος 1233. 6. 3. μάκαρα 1231. 1. i. 20.
μάκαρα 1233. 2. i. 6.
μακάστα 1231. 10. 14, 30. i; 1234. 3. 2.
μάκης 1233. 3. 7.
μάτ... 1233. 9. 6.
μάχαι 1232. 2. i. 11.
μάχεσθαι 1234. 3. 4.
μέγα 1234. 4. 10. μεγάλαις 1231. 9. 9. με-
μακάρος 1231. 1. ii. 11.
μεγάλωτι 1232. 1. ii. 18 (?).
μείρεται, ἐμμόρμενον 1233. 8. 7.
μείρεται 1233. 5. 7. [μέχριστες (?)] 1234. 3. 13.
μελάδονας 1233. 14. 2.
Μελαίνιτις 1233. 1. ii. 8.
μέλας, μελαινάς 1231. 1. i. 14. μελαινας 1231.
9. 6; 1233. 1. ii. 17. μελαινα 1233. 4. 12.
μελών 1234. 25. 3.
μελῶν 1231. 56. 10 (title); 1232. 1. iii. 8
(title).
μέμβρεται 1231. 15. 7.
μέν 1231. 1. i. 3; 1232. 1. i. 4, 2.
μένων 1234. 1. 7, 2. i. 12, 14, 3. 7.
μείναν 1234. 10. 9. μεμαται 1231. 2. 2.
μέθρων 1231. 1. ii. 27.
μετά 1234. 2. i. 7 schol., 14-15 schol.
μετάργα 1231. 5. 2.
μή 1231. 12. 6; 1233. 1. ii. 11, 17, 2. ii. 21 ; 1233. 32. 6.
μήδε 1233. 2. ii. 22.
μήδερις 1233. 3. 13.
μεγάλας, ἐμιργυῖον 1232. 2. 4. μέμκαι 1234.
μεγάλωσθαι, μεγάλαις 1231. 13. 2. ἐμμάθηθ
1231. 1. i. 23. μεμαται 1234. 6. 7.
μερίδων 1234. 8. 10.
μόχθον 1233. 1. ii. 16.
μυθολογί του 1231. 1. ii. 25.
Μυρσίλω 1234. 2. i. 7. Μυρισίλον 1234. 2.
ι. 7 schol.
Μνάδα 1233. 3. 5.
Μναδάν 1231. 12. 5.
ναι 1233. 4. 22. ναίων 1231. 1. i. 14 ; 1233.
4. 9. ναίων 1232. 1. ii. 7.
ναιτα 1231. 9. 8.
νέοτατα 1231. 13. 3.
Νηρεΐδων 1233. 2. ii. 11.
Νήρηος 1288. 2. ii. 7.
νιψοι 1281. 2. ii. 17. νιψη 1231. 2.
υἱοήσῃ 1281. 1. i. 26. υἱοθέσθαι 1281. 2.
ιον, νοεῖν 1281. 2. ii. 7. νομίσθαι 1288. 11. τό.
νομίσδεται 1234. 2. i. 15 and schol.
νόμος 1284. 2. ii. 5.
νύμφας 1281. 1. i. 27, il. 12, 17. 3, 18. 7; 1234. 6.
νῦν 1281. 1. i. 27, il. 12, 17. 3, 18. 7; 1234. 6: τι.
νύξ, νύκτι 1238. 4. 11; 1284. 2. ii. 4.
ξένοις 1234. 2. i. 14-15 schol.
ὁ (art.), ὠναίσχυντος 1284. 1. 5.
ὀντα 1234. 2. i. 15 and schol.
ὀσά 1282. 1. ili. 3.

INDEXES

πάρθενοι 1281. 50. 7. παρθενΐ 1281. 1, 1284.
παροιμία 1234. 2, i. 14-,i5 schol.
(δ) Other Texts.

(Figures in Italic type refer to fragments.)

ἀγαλματοποιός 1241. i. 1.
ἀγανακτεῖν 1241. ii. 9.
ἀγάπη 1235. 44.
ἀγαπᾶν 1235. 91.
ἀγαπητός 1385. 44.
᾿Αγήνωρ 1241. ii. 30.
ἄγριος 1241. v. 9.
ἀγωνίζεσθαι 1241. iii. 32.
ἀδελφή 1235. 117; 1241. iv. 9.
ἀδελφός 1235. 65; 1241. iv. 5, v. 18.
Αрев 1241. iii. 33.
Ἄθηναῖος 1235. 112; 1241. i. 2, ii. 35.
Ἄθηνόδωρος 1242. 9. Κλαύδιος Ἡθ. 1243. 71.
ἄθλον 1241. iii. 33.
ἀθυμεῖν 1224. 2. recto ii. 3.
Aiax 1241. vi. 25.
Αἰγύπτιοι 1241, iv. 33.
Αἰτωλός 1241. 11]. 30.
αἰφνίδιον 1242. 52.
ἀιχμαλωτίζειν 1241, iii. 30.
ἀκμάζειν 1241, ii. 18.
ἀκούειν 1224. 2, verso li. 5; 1242. 26.
᾿Ακρίσιος 1241. v. τό, το.
᾿Αλεξανδρεύς 1241. ii. 1, 9, 12.
αἰφνίδιον 1242. 52.
αἰχμαλωτίζειν 1241, iii. 30.
ἀκμάζειν 1241, ii. 18.
ἀκόλουθος 1241. iv. 33.
Αἰγίλος 1241. iii. 30.
ἄμφιδιον 1242. 52.
άμφιδιον 1242. 52.
ἀμήν 1224. 1. recto 2.
*Apeonos 1241. ii. 18.
ʾΑμφιτρύων 1241. ii. 34.
ἀμφότερος 1242. 25.
ἀνά 1224. 2. verso ii. 4.
ἀνάγειν 1242. τό.
ἀναιρεῖσθαι 1241. iii. 24.
ἀνάξιος 1242. 35.
ἀνασφάλλειν 1235. 43.
ἀνάρχοντος 1241. i. 3 (?).
ἄνηρ 1235. 91; 1238. 7.
ἀνθρωπος 1238. 6 (?); 1241. iv. 17, 34 (?).
ἄνθρωπος 1285. 39; 1238. 7.
ἄνθρωπος 1238. 6 (?); 1241. iv. 17, 34 (?).
ἄνοιγμα 1245. 43.
ἄνοισι 1245. 43, 49.
ἀντίδικος 1241. 2. recto i. 6.
᾿Αντιοχεύς 1242. 15.
ἂνωθεν 1241. ii. 12.
ἄγος 1242. 35.
ἀξιοῦν 1235. 47.
ἄγνωστος 1242. 26, 34.
ἄπειρον 1241. 2. verso i. 2.
᾿Απελλάν 1241. ii. 7.
᾿Απίς 1241. ii. 25, iii. 31.
ἀπό 1241. ii. 23.
ἀποδαίνειν 1337. 1. i. 2 (l. ἀποφ. ?).
ἀποδεικνύειν 1242. 7.
ἀποδίδοναι 1241. iii. 12.
ἀποθαυμάζειν 1242. 53.
ἀποκρίνεται 1242. 2. verso i. 1, 5; 1242. 41, 44, 45.
ἀποκρίνεται 1241. iii. 31, 36, iv. 24.
ἀπολαμβάνει 1235. 85.
ἀπολέιτεν 1236. verso 8.
᾿Απόλλωνας 1241. ii. 20.
᾿Απόλλωνος 1241. ii. 1, 9.
ἀπομείβειν 1235. 74.
ἀποφαίνειν 1235. 68.
ἀρα 1237. 1. i. 4.
ἀρα 1240. 1.
᾿Αργεῖοι 1241. ν. 33.
᾿Αργεῖος 1241. v. 14, 17, 20.
᾿Αρδηλος 1241. vi. 11.
ἄριστος 1235. 97 (?).
᾿Αριστοτέλης 1241. iii. 2 (?).
᾿Αριστοφάνης 1241. ii. 8, 11.
ἀριστερά 1241. v. 35.
ἀριστερά 1235. 97 (?).
᾿Αριστοτέλης 1241. iii. 2 (?).
᾿Αριστοφάνης 1241. ii. 7.
ἀριστερά 1237. 2. 4.
ἀριστερά 1241. vi. 23 (?).
ἄρχη 1235. 103.
ἀρχηγός 1241. iii. 35.
[α]ισθήσει 1242. 76.
᾿Ασία 1241. ii. 23.
᾿Ασίας 1241. ii. 22.
ἀσπάζεσθαι 1242. 29, 31, 33.
ἀσπίς 1241. v. 12, 20, 22, 28, 32.
ἄταφος 1241. ili, 27.
᾿Αττική 1241. v. 11.
αὖ 1236. verso 10.
αὐθάδως 1242. 41, 44, 45.
αὐθαίρετος 1242. το.
αὔριον 1224. 9. recto i. 4.
Αὐτοκράτωρ 1242. 23, 29, 34, 46.
αὐτός 1224. 2. verso ii. 2; 1285. 51, 56, 64, 69; 1236. verso 6; 1241. ili. 9, 32, iv. 25; 1242. 12, 22, 30-2.
βάπτισμα 1224, 2. verso i. 4.
βάρβαρος 1286. verso 2.
βασιλεύς 1241. ii. 5, 18, ν. 5.
βασίλισσα 1241. iv. 32.
βαστάζειν 1242. 17, 51.
βέλτιστος 1235. 105.
βιάζεσθαι 1239. 8.
βοήθειν 1242. 28, 49.
βούλεσθαι 1239. 8.
βοῦς 1241. v. το.
Βριάρεως 1241, iv. τό.
βροντᾶν 1236. 18.
Βυζάντιος 1241. ii. 8.
γαμεῖν 1235. 53, 85 (?), 117.
γάμος 1235, 92.
γάρ 1224. 2. recto i. 2, ii. 3; 1285. 38, 109; 1241, ii. 4, 14, iii. 36, iv. 6, v. 7; 1242. 4, 53.
γείτων 1235. 60; 1289. τι (?).
γελᾶν 1239. 5.
γένος 1242. 9, 15, 45.
γέρων 1235. 71.
γῆ 1285. 120.
γίγνεσθαι 1224. 2. recto i. 5; 1235. 38, 109; 1241. ii. 4, 14, iii. 36, iv. 6, v. 7; 1242. 4, 53.
γιγνώσκειν 1235. 63.
Γλαυκὸς 1242. 14.
Γνάθων 1237. 1. i. 16, 17.
γνώσις 1235. 51, 89.
γνώρισμα 1241. ii. 3.
γραμματεύς 1224. 2. verso ii. 1.
γραμματικός 1241. i. 14, 16, ii. 20.
γράφειν 1235. 105.
γυμνασίαρχος 1242. 6-8.
γυνὴ 1235. 57; 1236. verso 8; 1241. iii. 9.
δαίμον 1236. verso 5.
Δανάδ 1241. v. 13.
Δάσ 1237. 1. i. 16, ii. 3.
δεῖ 1237. 1. i. 9. δεῖσθαι 1236. verso i.
δεῖν (‘bind’) 1241. iv. 23.
δέρμα 1241. ii. 26, v. 8.
δεύρω 1239. 13.
δεύτερον 1242. 43.
δῆ 1241. vi. 17, 23.
δημαί 1241. vi. 6.
Δημής 1235. 104.
δήσ 1237. 1. i. 7.
διά 1235. 104, 109; 1236. verso 4.
διάδεχεται 1241. ii. 6.
διαλέγεται 1235. 55.
διαλάτσεται 1235. 60.
διαμάρτημα 1235. 64.
διαπέρα 1236. verso 7.
διάδεκτος 1241. ii. 4, i4, vi. 15.
διάδοται 1224. 2. verso 3; 1235. 59; 1241. v. 28; 1242. 46.
διαδοχή 1224. 2. verso i. 3.
διάδοται 1224. 2. recto ii. 5; 1235. 94, 108.
δίδυμος 1235. 117.
δικαστήριον 1241. iv. 4.
διά 1235. 69.
Διοκλῆς 1241. ii. 19.
Διονύσια 1235. 109.
Διονύσιος 1242. 3.
δορά 1242. 2. recto i. 5; 1235. 38, 109.
δόρυ 1241. v. 8.
δρόμος 1235. 96 (?).
δύο 1235. 114.
ἐάν 1242. 74.
ἐαυτοῦ 1235. 62. αὐτοῦ 1241. ii. 27, iv. 30.
ἐβδομηκοστός 1235. 107.
ἐγκαλεῖν 1237. 2. i. 8.
ἐγκαταλείπεται 1236. verso 12.
ἐγώ 1224. 2. recto i. 1; 1235. 105; 1236. verso 6-8, 10, 12, 13; 1237. i. i. 3; 9; 1238. 4, 16; 1240. 11; 1242. 35, 41, 46, 47.
ἐθνος 1243. 12.
I. NEW LITERARY TEXTS 275

εἰ 1239. 3, i. i.
εὐθυγραφός 1241. ii. 10.
ἐν 1224. 2. recto i. 2, 3; 1235. 96; 1237. 2. 4; 1241. iii. 1, 27, v. 5; 1242. 48, 75; 77.
ἐστίν 1234. 2. verso i. 1; 1242. 35, 41, 43, 45, 46.
ἐνδοιγραφὸς 1241. ii. το.
ἐῖναι 1224. 2. recto i. 2, 3; 1235. 96; 1287. 2. 43; 1241. iii. 1, 27, v. 5; 1242. 35, 41, 43, 45, 46.
ἐν ἐπιτομῇ 1239. 4.
ἐν 1235. 108; 1241. v. 14, 35; 1242. 23, 54. 55.
ἐπιγραφὴ 1242. 29, 32.
ἐπιγράφων 1239. το.
ἐπιγράφος 1235. 54.
ἐπιγράφει 1241. ii. 9.
ἐπιγράφει 1241. ii. 16.
ἐκαστὸς 1242. 17.
ἐκβοᾶν 1242. 54.
ἐκεῖνος 1235. 63, 74; 1287. 1. i. 6 (?).
ἐκφέρειν 1241. ii. 20.
ἐλάχιστος 1239. 1.
Ἑλλάνικος 1241. ν. 3.
Ἑλληνίς 1241. ii. 33.
ἐλπίς 1287. 1. i. 5.
ἐμβαίνειν 1240. 6.
ἐμφύλιος 1241. ii. 28, iii. 29, 35, iv. 3.
ἐπιτίθεσθαι 1241. ii. 31.
ἐπιτροπή 1242. 4.
ἐπιχειρεῖν 1235. 44.
ἑπτά 1241. iii. 25.
᾿Ερατοσθένης 1241. ii. 6.
ἐργάζεσθαι 1235. 121.
ἐργασία 1235. 108.
ἐρεῖν 1236. verso 7.
Ἐρμιόνης 1242. 41, 44, 45, 47, 50.
ἐτεόκρητες 1235. 37, 84.
ἐτοι 1235. 93.
Ἐτεόδρομοι 1241. v. 27.
ἐτεόδρομοι 1241. iv. 26, v. 29 (?), vi. 16, 24 (?).
ἐτεόδρομοι 1241. iv. 36.
Εἰβοι 1241. iv. 13, 29.
ἐμενεστάτα 1242. 35.
ἐκεῖνοι 1235. 2. verso ii. 6 (?); 1236. verso 10.
ἐκεῖνοι 1237. i. i. 8; 1239. r.
ἐκθρός 1235. 2. recto i. 2.
Ζεύς 1241. iv. 21, vi. 24.
ζητεῖν 1235. 37, 84.
θάνατος 1242. 40.
θάπτειν 1241. ili. 28.
θεᾶσθαι 1224. 2. verso ii. 2; 1242. 52.
θέλειν 1237. 1. i. 8; 1239. r.
θεός 1286. verso 13; 1242. 18, 72.
θεοφορεῖν 1235. 46.
θεοφόροι 1235. 47.
θεράπων 1235. 59, 76.
θῆβαι 1241. v. 24.
Θῆβαι 1241. iv. 1.
ἡμέρα 1239. 6.
Ἡμωνίς 1241. iv. 1.
Ἡρακλῆς 1241. i. 14.
πάλας 1235. 121.
πάντας 1242. 40.
πάντων 1241. iii. 28.
πέπλας 1224. 2. verso ii. 2; 1242. 52.
περίεργος 1236. 2. verso ii. 2.
περίεργος 1236. 18, 72.
περίορες 1235. 46.
περιπτέρης 1235. 47.
περιπτέρης 1235. 59, 76.
Περσαῖ 1241. v. 24.
Περσαῖς 1242. 14.
Περσαίς 1242. 8.
Περσαίς 1241. iii. 26, iv. 7.
Περσαῖς 1241. iii. 25.
Περσαῖς 1238. 2.
Περσαῖς 1241. iii. 24.
INDEXES

περιβολή 1241. v. 9.
περιτθεσιά 1241. v. 34, 35.
Περοτίς 1241. vi. 24.
Πιλείοι 1241. vi. 25.
πιπλάναι 1242. 42.
πιπράσκειν 1237. 1. i. 4.
πλάκαν 1240. 15.
πλεῖν 1241. v. 2.
Πλωτίνα 1242. 26, 32.
πιμπλάναι 1242. 42.
ποδεών 1241, v. I.
ποιεῖν 1285. 115 ; 1241. iii. 29, iv. 4, 22, 28, 34 (?), v. 12, 23; 1242. 47.
ποιμήν 1241. ii. 30.
ποῖος 1224. 2. verso . 2.
πολεμεῖν 1241. ν. τῇ.
πολεμικός 1241, iv. το.
πόλεμος 1241. ii. 28, iii. 23.
πόλις 1241. ii. 23 ; 1242. τῇ.
Πολύγνωτος 1241. i. 5.
πολύς 1285. 34; 1287. 1. ii. 3; 1289. 8; 1242. 4.
πορεύεσθαι 1242. 37.
πορθεῖν 1241. ii. 33.
πορνοβοσκός 1237. 1. ii. 2.
πόρπαξ 1241. v. 34.
ποτέ 1289. 4.
που 1240. 2.
πρᾶγμα 1288. recto 6 (9), verso 8.
πρέσβεις 1242. 13, 24, 33, 51.
πρεσβύτερος 1235. 72.
πρεσβύτης 1285. 67, 84.
προαιρεῖσθαι 1235. 53.
προβολ 1241. v. τ4.
μποιδατεω 1235. 65.
Προῖτος 1241. v. 18, 20.
προξενεῖν 1235. 93.
πρός 1235. 46, 55; 1241. iii. 25, 32, v. 17.
προσαγορεύειν 1241. ii. 24.
προσηγορεύειν 1241. ii. 24.
προσέμεθα 1242. 2. recto i. 1.
προσφωνεῖν 1235. 63, 72.
πρότερον 1235. 38; 1241. iv. 16, v. 31.
προσμή 1242. 51.
προσκεύσεως 1242. 12.
πρώτος 1241. ii. 5 (l. τρίτος), 21, 28, 34, iii. 3, 24, 29, iv. 15, 20, 26, v. 3, 13, 15, 23, 33, 34, vi. 8, 20; 1242. 29. πρώτον 1241. iv. 6, v. 7.
Πυθαγόρας 1241. 4.
πυθάνεσθαι 1235. 49 (πεπεισμένος Παρ.).
Πύρρος 1241. v. 24 (l. Πύρριχος ?).
Πυραμίδης 1240. 1.
Ρώδιος 1241. ii. 2.
ρόσηθα 1241. iv. 25.
Ρώμη 1242. 23, 54.
Σαλωμία 1242. 5. 'Ἰωάννης 2. 1242. 5.
σάλπιγξ 1241. vi. 7.
Σαμοθράκη 1242. 5.
Σαμόθρᾳξ 1241. ii. 13.
Σάνευνος 1241. v. 4.
Σαράπις 1242. 51.
σοφῶς 1286. verso 3.
σπήλαιον 1241. iv. 13.
στεφανος 1289. 13.
στρατόπεδον 1241. ii. 21.
στρατός 1241. ii. 24.
στρατάτην 1241. iii. 7, 26, vi. 1 (?).
στρατάτην 1241. ii. 21.
στρατός 1241. ii. 24.
τάλας 1236. verso 11.
ταράσσειν 1236. verso 9.
II. EMPERORS.

AUGUSTUS.

θεὸς Σεβαστὸς Καῖσαρ 1256. 14.
θεὸς Καῖσαρ 1266. 11.

TIBERIUS.

Τιβέριος Καῖσ. Σεβαστός 1281. 13; 1281. 13.

CLAUDIUS.

Τιβέριος Κλαύδιος Καῖσ. Σεβ. Γερμανικὸς Αὐτοκράτωρ 1258. 4, 12; 1321.

NERO.

Νέρων Κλαύδιος Καῖσ. Γερμ. Αὐτοκρ. 1316.

VESPASIAN.

θεὸς Οὐεσπασιανός 1266. 4, 24; 1282. 23.

DOMITIAN.

Αὐτοκρ. Καῖσ. Δομιτιανὸς Σεβ. 1282. 2, 43.
Αὐτοκρ. Καῖσ. Δομιτιανὸς Σεβ. Γερμ. 1317.
Δομιτιανὸς 1266. 17.

TRAJAN.

Αὐτοκρ. Καῖσ. Νέρων Τραιανὸς Σεβ. Γερμ. 1266. 30, 37.

HADRIAN.

Αὐτοκρ. Καῖσ. Τραιανὸς ᾿Αδριανὸς Σεβ. 1293. 36.
‘Αδριανὸς Καῖσ. ὁ κύριος 1283. 11.

ANTONINUS.

Αὐτοκρ. Καῖσ. Τίτος Αὔλιος ᾿Αδριανὸς ᾿Αντωνῖνος Σεβ. Εὐσεβής 1270. 8, 54, 59; 1272. 23; 1279. 26.
‘Αντωνῖνος Καῖσ. ὁ κύριος 1270. 44; 1279. 8.

SEPTIMIUS SEVERUS AND CARACALLA.

Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Καῖσ. ὁ κύριος καὶ Μάρκος Αὐρήλιος ᾿Αντωνῖνος ἑποδεδειγμένοι Αὐτοκράτωρ 1309.

SEPTIMIUS SEVERUS, CARACALLA, AND GETA.

Αὐτοκρ. Καῖσαρες Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβής Περτίναξ Καῖσ. ὁ κύριος καὶ Μάρκος Αὐρήλιος ᾿Αντωνῖνος καὶ Πούβλιος Σεπτίμιος Γέτας Καῖσ. Σεβ. 1267. 25.
οἱ κύριοι Αὐτοκρ. Σεουῆρος καὶ ᾿Αντωνῖνος καὶ Γέτας Καῖσ. Σεβαστοὶ 1267. 21.

CARACALLA AND GETA.

Αὐτοκρ. Καῖσαρες Μάρκος Αὐρήλιος ᾿Αντωνῖνος καὶ Πούβλιος Σεπτίμιος Γέτας Βρετανικοὶ Μέγιστοι Εὐσεβεῖς Σεβ. 1259. 27.
οἱ κύριοι Αὐτοκρ. ᾿Αντωνῖνος καὶ Γέτας Εὐσεβεῖς Σεβ. 1259. 13.
II. EMPERORS

CARACALLA.


ELAGABALUS.

Márko Aúrélwos 'Antwówos Káiw, ó kóriwos 1283, 8.

PHILIPPI.


DECIUS.


AEMILIANUS.


VALERIAN AND GALLIENUS.


MACRIANUS AND QUIETUS.


ói kóriwos ówos Makrwmwvós kai Kúhtos Evwreb. Étuvw, XeB, 1254, 11.

AURELIAN AND VABALLATHUS.


PROBUS.


DIOSCTETIAN AND MAXIMIAN.


ói kóriwos ówos Díoklwntikós kai Mácwmuwvós Sébastoi 1252, recto 12 ; 1255, 12, 22.
INDICES

Galerius.

οἱ κύριοι ἡμῶν Γαλέριος έναλέριος Μαξιμιανός Στίθ. καὶ Μαξιμῖνος ὁ ἀνθρείτατος Καῦς. (ἔτος 19 καὶ [.) 1319.

Constantine.

ὁ δεσπότης ἡμῶν Κωνσταντῖνος Αὔγουστος 1265. 1.
ὁ δεσπότης ἡμῶν Λιτοκράτορος τῇ καὶ Καίσαρες 1261. 5; 1265. 16.
ὁ δεσπ. ἡμῶν Κρίσπος καὶ Κωνσταντῖνος οἱ ἐπιφανεστάτοι Καῖσαρες 1261. 1.

Theodosius.

ὁ δεσπ. ἡμῶν Θεοδόσιος ὁ αἰῶνιος Αὔγουστος 1819.

Anastasius.

ὁ δεσπ. ἡμῶν Φλαουίου Ἀναστάσιος ὁ αἰώνιος. 1320.

βασιλεία, ἡ εὐτυχεστάτη αὕτη. Βασ. 1257. 7.

III. CONSULS, ERAS, INDICTIONS.

Consuls.

Praesenti Albino co(n)s(ulibus) (246) 1271. 13.
μετὰ τὴν ὑπατίαν τῶν δεσποτῶν ἡμῶν Κρίσπος καὶ Κωνσταντῖνος τῶν ἐπιφανεστάτων Καίσαρών τὸ γ' (325) 1261. 1.
μετὰ τὴν ὑπ. Ἰουλίου Κωνσταντίνου πατρικίου αὐτοκράτορος τοῦ δεσπ. ἡμῶν Κωνσταντῖνου Αὔγουστος καὶ Ρουφίου Αλβίου τῶν λαμπροτάτων (336) 1265. 1.
ὑπατίας τοῦ δεσπ. ἡμῶν Θεοδοσίου τοῦ αἰωνίου Αὔγουστος καὶ Φλαουίου Ῥουμορίδου τοῦ λαμπροτάτου (403) 1319.
ὑπατίας τοῦ δεσπ. ἡμῶν Φλαουίου Ἀναστασίου τοῦ αἰωνίου. Αὔγ. τὸ β' (497) 1320.
ὑπατίας τῆς προκειμένης 1261. 12; 1265. 25.

Eras of Oxyrhynchus.

ἔτος οἷς με (399) 1329.
ἔτος ηὐ νθ (413) 1332.
ἔτος ψυ εἰ (1. ᾨ ἑγ. ἰ. ἑ. 416) 1334.
ἔτος ρή ρχ (482) 1335.

Indictions.

3rd (5th or 6th cent.) 1326; 1327.
5th (482) 1335.
6th (497) 1320.
9th (5th cent.) 1331.
11th (late 4th or 5th cent.) 1328.
12th (323-4) 1261. 6; (399) 1320; (4th cent. Ἐκατω τοῦ ἀρχ.) 1280. 9; (late 4th or 5th cent.) 1330; (413) 1322.
13th (399) 1329.
14th (6th cent.) 1323.
IV. MONTHS AND DAYS.

(a) MONTHS.

'Αδριανός (Choiak) 1270. 10, 56; 1278. 34.
Δεκέμβριος 1318.
Καισάρειος (Mesore) 1279. 22; 1304; 1316.

(b) DAYS.

ἐπαγόμεναι ἡμέραι 1278. 26; 1316.
πρὸ δ ἔκαστον Δεκέμβριον 1318.

V. PERSONAL NAMES.

'Αβδος f. of Abram 1332.
'Αβδος 1307.
'Αβραχμ s. of Abele 1332.
'Αβραχμ 1334.
'Αγαθυσ s. of Aurelius Serenus also called Sarapion 1276. 4.
'Αγαθός Δαίμων 1244. introd.
'Αγαθὸς Δαίμων, Αὐρήλιος ᾿Α. 5. of Geminus 1276. 1, 25, 28.
'Αγία 1349.
'Αγχίσας 1288. 15.
'Αδάνας Φερέρης 1300. 6, 7.
'Αδηνά ή καὶ Θεοκτιστία 1268. 7.
'Ακιλλιας πρωτήκτωρ 1253. 17.
'Αλέξανδρος, Τάδειος Φίλων ᾿Α. f. of Jul. Theon 1264. 5.
'Αμαντος 1326.
'Αμαξί Ἰρις 1849.
'Αμίνιας f. of Dioecetes 1297. 2; 1298. 3, 21.
'Αμίνως, d. of Diogenes 1270. 18, 49, 58.
'Αμινών, Ἀουρήλιος ᾿Α. d. of Techosous 1284. 12.
'Αμμωνίας, Ἀουρήλιος ᾿Α. s. of Euporion 1280. 3, 8.
'Αμμωνίας 1275. 6; 1339.
'Αμμώνιας, Αὐρήλιος ᾿Α. gymnasiarch-elect 1278. 4, 35.
'Αμμώνιας f. of Aur. Onnophris 1275. 2.
'Αμμώνιας f. of Aurelius Silvanus 1260. 30.
V. PERSONAL NAMES

Αὐρήλιος Θώνιος ὁ καὶ Θεαγένης exegetes 1252. recto 17, 21, 43.
Αὐρήλιος Θώνιος priest, s. of Demetrius 1265. 6, 26.
Αὐρήλιος Πέτριος ὁ καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Αὐρήλιος Καλαῦμις comarch, s. of Petenouphis 1256. 6, 23 (Καλαλαῦμις).
Αὐρήλιος Κάστωρ 1286. 13.
Αὐρήλιος Κάστωρ ὁ καὶ Μεγχῆς comarch, s. of Theon 1254. 17, 31, 33.
Αὐρήλιος Νικοκλῆς, Μάρκος Αὐρ. N. ex-gymnasiarch, s. of Zois 1274. 3.
Αὐρήλιος Αὐρήλιος Παμῆα s. of Peter 1280. 1, 15.
Αὐρήλιος Παποντῶς comarch, s. of Theon 1255. 3.
Αὐρήλιος Πατερμοῦθις comarch, s. of Saprion 1256. 5, 23.
Αὐρήλιος Πέτρος ὁ καὶ 'Qpiov 1260. 1.
Αὐρήλιος Παποντῶς comarch, s. of Theon 1255. 3.
Αὐρήλιος Πατιοῦθις tax-collector, s. of Eut(ych) 1288. 3.
Αὐρήλιος Πατσίσις f. of Aurelia Taseus 1268. 3.
Αὐρήλιος Πέτρος s. of Tauris 1254. 25.
Αὐρήλιος Παποντῶς comarch, s. of Theon 1255. 3.
Αὐρήλιος Πάποντῆς comarch, s. of Ptolema 1278. 5.
Αὐρήλιος ᾿Οννῶφρις προστάτης, s. of Ammonius 1275. 1, 10, 23.
Αὐρήλιος Παγώχις 8. of Ptollion 1280. 18.
Αὐρήλιος Παποντῶς comarch, s. of Theon 1255. 3.
Αὐρήλιος Πατερμοῦθις comarch, s. of Saprion 1256. 5, 23.
Αὐρήλιος Πότιος tax-collector, s. of Eut(ych) 1288. 3.
Αὐρήλιος Πετρόπουλος f. of Aurelia Taseus 1268. 5, 8, 14.
Αὐρήλιος Πετρόπουλος s. of Tauris 1254. 25.
Αὐρήλιος Παποντῶς comarch, s. of Panetbauis 1254. 16.
Αὐρήλιος Σερῆνος ὁ καὶ Σαραπίων 8. of Agathinus 1276. 3.
Αὐρήλιος Σιλβανός ὁ καὶ Σαραπίων 8. of Agathinus 1276. 3.
Αὐρήλιος Σιλβανός 5. of Ammonius 1260. 29.
Αὐρήλιος Σιλβανός comarch, s. of Ammonius 1260. 29.
Αὐρήλιος Σιλβανός s. of Ammonius 1260. 29.
Αὐρήλιος Σιλβανός comarch, s. of Panetbauis 1254. 16.
Αὐρήλιος Σιλβανός s. of Theon 1307.
Αὐρήλιος Φιλεππος ὁ καὶ 'Qpiov 1260. 1.
Διδύμος ὁ καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος Φιλεππος 6 καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος ὁ καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος Φιλεππος 6 καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος ὁ καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος Φιλεππος 6 καὶ Δίδυμος strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος 1294. 5.
Διδύμος, Διδύμος ὁ καὶ Δ. strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος f. of Epicrates 1278. 9.
Διδύμος sitologus, s. of Pausiris 1259. 6.
Διδύμος strategus 1259. 1.
Διδύμος, Διδύμος ὁ καὶ Δ. strategus of the Cynopolite nome 1254. 1, 14.
Διδύμος f. of Epicrates 1278. 9.
Διδύμος sitologus, s. of Pausiris 1259. 6.
Διδύμος strategus 1259. 1.
V. PERSONAL NAMES

Ἡράκλειος s. of Plutarchus 1252. verso 26.
Ἡράκλειος συστάτης 1275. 5.
Ἡράκλειος m. of Sarapion 1252.
Ἡράκλειος 1262. introd.; 1293. 1; 1300. 3; 1848.
Ἡρᾶς f. of Amois 1282. 20.
Ἡρᾶς f. of Apollo 1291. 11.
Ἡρᾶς, Αὐρ. s. of Ammonius also called Aphunchis 1277. 3.
Ἡρᾶς, Αὐρ. θ. s. of Ammonius also called Aphunchis 1277. 3.
Ἡρᾶς, Αὐρ. chief-priest 1252, recto 16, 22, 45.
Ἡρᾶς, Αὐρ. Διονυσιακός 1273. 2, 43.
Ἡρᾶς f. of Aur. Dionysus 1276. 28.
Ἡρᾶς f. of Aur. Menches 1254. 17.
Ἡρᾶς f. of Aur. Papontos 1255. 3.
Ἡρᾶς f. of Aur. Silvanus 1307.
Ἡρᾶς f. of Claudia 1267. 9.
Ἡρᾶς f. of Diogenes 1270. 20.
Ἡρᾶς Βασίλειος Θ. Ηρᾶς f. of Zoilus s. of Gaius Julius Alexander 1284. 4.
Ἡρᾶς δ. of Ploutarchus 1252. verso 26.
Ἡρᾶς f. of Theon 1316.
Ἡρᾶς f. of Isidorus 1269. 2, 13, 34 (Θέων).
Ἡρᾶς d. of Horus 1276. 8.
Ἡρᾶς f. of Petosorapis 1282. 5, 19, 25, 29.
Ἡρᾶς της Ἀθηνᾶ 1268. 7.
Ἡρᾶς f. of Hermogenes 1275. 5.
Ἡρᾶς of Sarapion 1282. 5.
Ἡρᾶς f. of Diogenes 1278. 5.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thbas 1282. 5.
Ἡρᾶς, Αὐρ. 'H. senator, s. of Coelacius 1261. 4.
Ἡρᾶς f. of Aur. Hermogenes 1275. 5.
Ἡρᾶς m. of Sarapion 1282. 5.
Ἡρᾶς f. of Heras 1268. 3.
Ἡρᾶς f. of Heras 1282. 5.
Ἡρᾶς d. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Ἡρᾶς f. of Heras 1267. 3.
Ἡρᾶς f. of Heraclides and m. of Theon 1316.
Ἡρᾶς f. of Heraclides and m. of Thnas 1282. 5.
Κλέων 1294. 9.
Καλάκας f. of Aur. Heracles 1261. 4.
Καλλιθέας 1291. 6.
Καλλιτέθος λεγ. Φάλους, f. of Psatres 1293. 41.
Καλλιτόχος 1296. 14.
Κατηχής 1303.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
Κατηχής ένδ. Φαλοῦς, f. of Psatres 1298. 41.
Κατηχής f. of Aur. Heracles 1261. 4.
Κατηχής f. of Diemous 1272. 26.
Κατηχής f. of Psatres 1298. 41.
Κατηχής f. of Sarapammon 1275. 5, 11, 24, 27.
V. PERSONAL NAMES

Παυσιρᾶς ἴ. of Charmus 1267. 6.
Παυσίρις f. of Didymus 1259. 6.
Πεμπέμ 1270. 29.
Πετοσιρᾶς, Αὐρ. Π. s. of Taseus and f. of Aurelia Taseus 1282. 5, 8, 14.
Πετοσορᾶπις f. of Thnasand Tekosis 1282. 5, 8.
Πετοσορᾶπις f. of Thonis 1282. 11.
Πέτρος 1841.
Πέτρος, Αὐρ. ΤΙ. 5. of Tauris 1254. 25.
Πέτρος f. of Aur. Pamea 1280. 1, 15.
Πέτρος βοηθός (1) 1822; (2) 1829.
Πέτρος 5. of Esour 1800. το.
Πέτρος 5. of Maria 1800. 2, 12.
Πετρώνιος Διονύσιος strategus 1279. 1.
Πλουσία (Πλουση Pap.) 1800. 4.
Πλουτάρχη 1298. 31.
Πλούταρχος, Θέων ὁ καὶ I. strategus of the Tanite nome 1257. 4.
Πλούταρχος f. of Heracleus 1252. verso 26.
Πλούταρχος f. of Plution 1266. 21.
Πλούταρχος ἴ. of Plution 1266. 21.
Πλουτίων 5. of Plutarchus and f. of Thermouthion 1265. 10.
Πλουτίων 5. of Psammis 1265. 33.
Πολυκλείδας 1270. 23.
Πομπηιανός, Οὐαλέριος I. praefect 1252. recto 2, 28.
Πόπλιος 1287. 7.
Ποσιδώνιος ὁ καὶ Τριάδελφος 1259. 2.
Πρίσκος 1841.
Προῖτος f. of Achilles 1281. 14.
Πχλίμα d. of Dionysothecn and m. of Didyme and Letedoris 1278. 7.
Πχλεμίου 1295. 5; 1342.
Πχλεμίου gymnasithar 1393.
Πχλεμίου s. of Herodes 1270. 2, 16, 46.
Πχλεμίου s. of Papantos 1297. 8.
Πχλλιαρος f. of Ammonius 1262. verso 32.
Πχλλιων f. of Aur. Pagochis 1280. 18.
Πχλ... 1280. 20.
Σαραπίων f. of Aur, Paternouthis 1256. 5.
Σαραπίων 1256. verso 26.
Σαραπίων, Αὐρ. Σ. s. of Diogenes 1276. 32.
Σαραπίων f. of Copreus 1276. 8.
Σαραπίων 1294. 17.
Σαραπίων s. of Isas 1269. 7, 17.
Σαραπίων 1262. introd.; 1268. 19.
Σαραπίων m. of Apollonarion 1267. 4.
Σαραπίων, Λύρηλα Σ. d. of Arius and m. of Aur. Origenes 1277. 1, 22.
Σαραπίων 1244. introd.; 1256. 2; 1272. 2, 26; 1287. 20; 1349.
Σαραπίων, Αὐρ. Σερῆνος ὁ καὶ Σ. s. of Agathinus 1276. 3.
Σαραπίων banker, s. of Eudaimon 1253. 11.
Σαραπίων f. of Diogenes 1316.
Σαραπίων s. of Dioces and f. of Sarapion 1263. 4.
Σαραπίων f. of Epimachus 1262. 3.
Σαραπίων exgetes 1269. 4, 12.
Σαραπίων s. of Heracles 1317.
Σαραπίων s. of Sarapion 1263. 4.
Σαραπίων scribe of the record-office 1270. 11.
Σαραπίων, Φλανίος Σ. centurion 1261. 3.
Σαραπίων d. of Isas 1269. 8, 17.
Σαραπίων, Αὐρ. Σ. 1306.
Σαράς 1292. 8.
Σαράς s. of Marcus 1293. 5, 12, 19, 30.
Σαράμητης 1297. 1, 23.
Σεκούδας 1258. 2.
Σευπριανός praepositus 1261. 8.
Σεπτίμιος Χαρίμων 1283. 15.
Σεπτίμων 1321.
Σεφρίων 1335.
Σεφρίων, Αὐρ. Σ. ὁ καὶ Σαραπίων s. of Agathinus 1276. 3.
Σεφρίων basilicogrammateus 1262. 2.
Σεφρίων, Αὐρ. Σ. s. of Ammonius 1260. 29.
Σεφρίων, Αὐρ. Σ. comarch, s. of Panetbais 1254. 16, 31, 32.
Σεφρίων, Αὐρ. Σ. s. of Theon 1307.
Σεφρίων, m. of Amnon 1270. 19.
Σεφρίων, Αὐρ. Σ. η καὶ "Απία d. of Dionysius 1266. 7, 10, 15.
Σοηῆς m. of Theonas 1269. 3, 14 (Σοηῆς).
Σοηῆς Σοηῆς. See Σοηῆς.
Σοηῆς m. of Strategus 1266. 26.
Σερα Σερ. Σερ. Σοηῆς. See Σοηῆς.
Σοηῆς m. of Apollonius 1282. 9.
Σοηῆς m. 1253. 13.
Σοηῆς m. 1253. 13.
Σοηῆς m. 1253. 13.
Σοηῆς, Σοηῆς, Σοηῆς Σ. strategus 1266. 26.
Σοηῆς m. of Aurelia Taseus 1268. 8.
Σοηῆς m. of Apollonius 1282. 16.
Σοηῆς m. (?) of Aur, Dius 1296. 9.
Σοηῆς m. of Apia 1288. 18, 21.
Σοηῆς m. of Apollonius 1286. 2.
290

INDICES

Ταποσιριάς m. of Aur. Serenus also called Sarapion 1276. 4.
Τασεῦς m. of Aur. Petosiris 1266. 6.
Τατίνα 1295. 1, 22.
Τατυρὶς m. of Aur. Peter 1254. 26.
Ταυρίκος πρωτήκων 1253. 14, 17.
Ταυσίρις τη. 1293. 3.
Ταυσίρις m. of Aur. Aphunchis 1275. 4.
Ταυσίρις 1254. 26.
Ταυρίσκος πρωτήκωρ 1253. 14, 17.
Ταυτιποσ μ. of Aurelia Thaésis 1278. 3.
Ταυτιποσ m. of Aur. Aphunchis 1275. 4.
Ταυτιποσ 1253. 14, 17.
Ταυτιπος d. of Petosorapis and m. of Thompachrates 1282. 8.
Ταυτιπος d. of Thonis 1282. 11.
Τεκωσίς m. of Amois 1282. το.
Τεκωσίς d. of Petosorapis and m. of Thompachrates 1282. 8.
Τεκωσίς d. of Petosorapis and m. of Thompachrates 1282. 8.
Τεκωσίς d. of Thonis 1282. 11.
Τεχωσοῦς τη. of Aurelia Ammonia 1284. 13.
Τιμαγένης ὁ καὶ Δίδυμος 1262. 11.
Τιμπεσοῦρις 1296. 16.
Τίρων 1260. 21.
Τριάδελφος 1299. 14.
Τριάδελφος ἀρχιυπηρέτης 1258. 21.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
Τριάδελφος, Ποσιδώνιος 6 καὶ T. ship-master 1259. 2.
Τριάδελφος ἀρχιυπηρέτης 1259. 2.
VI. GEOGRAPHICAL.

(a) COUNTRIES, NOMES, CITIES, TOPARCHIES.

Αἴγυπτος 1258. 2; 1277. 1; 1274. 9; 1288. 17; 1295. 12. 
᾿Αλεξάνδρεια 1252. recto 20, 30; 1272. 9; 1274. 12. 
᾿Αλεξανδρέων χώρα 1274. 8. 
Λαμπροτάτη A. 1254. 6; 1260. 4. 
Φάρος 1271. 3. 
᾿Απολλωνοπολίτης (νομός) 1298. 4. 
Αὐασιτικός 1800. το. 
Βαβυλών 1261. 7. 
Διοπολίτης (νομός) 1255. 2. 
Εὐπροφάντης 1285. 86. 
Ἐποίκια 1252. recto 7, 1257. 2, 5, 1259. 3; 1261. 3; 1301; 1307; 1320. 
᾿Οξυρυγχιτικὸς σταθμός 1278. 7. 
᾿Οξυρυγχιτῶν πόλεις 1252. 3; 1257. 9; 1274. 9; 1278. 5; 1284. 6, 9, 13. 
Ἡλεκλέιον 1260. 12; 1285. 10. 
Διοπολίτης (νομός) 1255. 2. 
Μεσησίας (?) 1252. recto 7, 1257. 2, 5, 1259. 3; 1261. 3; 1301; 1307; 1320. 
Φάρος 1271. 3. 
Ἐλευσίνας 1255. 58. 
Ἄρταπάτου 1285. 10. 
Ἄρχιστος 1285. 64. 
Ἡρακλεῖον 1260. 12; 1285. 9, 100. 
Θόλδα (Θρακοτοπαρχία) 1285. 12. 
Ἐποίκια 1285. 55. 
Ἐποίκια 1285. 55. 
Ἠρακλείου ἐποίκιον 1285. 73. 
Ἦρακλείου 1285. 12. 
Ἀρκαδίας 1285. 123. 
Ἀρχιστος 1285. 64. 
Ἄστικον 1285. 110. 
Phiλιππον 1271. 3. 
Ἐποίκια 1285. 48, 141.
<table>
<thead>
<tr>
<th>Indices</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Θῶλθις (μέσης Τοπ.)</td>
<td>1285. 104.</td>
</tr>
<tr>
<td>Θῶσβις</td>
<td>1285. 52.</td>
</tr>
<tr>
<td>Θῶσβις</td>
<td>1285. 96.</td>
</tr>
<tr>
<td>Τέμνος 1285. 96.</td>
<td></td>
</tr>
<tr>
<td>Τέσσαρος Κάτω 1285. 39, 132.</td>
<td></td>
</tr>
<tr>
<td>Τέσσαρος Παγία 1285. 5; 1285. 56.</td>
<td></td>
</tr>
<tr>
<td>Τεσσάρος Τρίφωνος 1285. 45, 138.</td>
<td></td>
</tr>
<tr>
<td>Τιτρού 1285. 108.</td>
<td></td>
</tr>
<tr>
<td>Κερκεθύρις 1285. 70.</td>
<td></td>
</tr>
<tr>
<td>Κερκεμοῦνις 1285. 66.</td>
<td></td>
</tr>
<tr>
<td>Κερκεῦρα 1285. 116.</td>
<td></td>
</tr>
<tr>
<td>Κερκευρῶσις 1285. 23.</td>
<td></td>
</tr>
<tr>
<td>Κέργυς 1285. 106.</td>
<td></td>
</tr>
<tr>
<td>Κέργυς 1285. 135.</td>
<td></td>
</tr>
<tr>
<td>Λευκίος 1285. 82.</td>
<td></td>
</tr>
<tr>
<td>Λευκίου 1285. 82.</td>
<td></td>
</tr>
<tr>
<td>Λοιμάτων 1285. 77.</td>
<td></td>
</tr>
<tr>
<td>Λίθ 1285. 92.</td>
<td></td>
</tr>
<tr>
<td>Μαστ. τεφέρον 1285. 21, 114.</td>
<td></td>
</tr>
<tr>
<td>Μεγάλης Παραρίου ἐποίκιον 1327.</td>
<td></td>
</tr>
<tr>
<td>Μελανθίος 1285. 102.</td>
<td></td>
</tr>
<tr>
<td>Μερεμέθα 1285. 54.</td>
<td></td>
</tr>
<tr>
<td>Μοιρός 1285. 62.</td>
<td></td>
</tr>
<tr>
<td>Μούσχανας 1285. 79.</td>
<td></td>
</tr>
<tr>
<td>Μούσχαναρώ 1285. 44, 137.</td>
<td></td>
</tr>
<tr>
<td>Μούσχαρη 1342.</td>
<td></td>
</tr>
<tr>
<td>Νεμέα 1285. 112.</td>
<td></td>
</tr>
<tr>
<td>Νέσηλα 1285. 61.</td>
<td></td>
</tr>
<tr>
<td>Νεσιμίμους 1285. 57.</td>
<td></td>
</tr>
<tr>
<td>Νύρου 1285. 53.</td>
<td></td>
</tr>
<tr>
<td>Νύρου ἐποίκιον 1285. 101.</td>
<td></td>
</tr>
<tr>
<td>Ξενάρχου 1285. 60.</td>
<td></td>
</tr>
<tr>
<td>Ολεσάβδης ἐποίκιον 1326.</td>
<td></td>
</tr>
<tr>
<td>Παίρμος 1285. 76.</td>
<td></td>
</tr>
<tr>
<td>Πακεφρο 1285. 89.</td>
<td></td>
</tr>
<tr>
<td>Παλαίους 1285. 127; 1342.</td>
<td></td>
</tr>
<tr>
<td>Παναρέα 1285. 74.</td>
<td></td>
</tr>
<tr>
<td>Πάπωμ 1285. 122.</td>
<td></td>
</tr>
<tr>
<td>Πετενώ 1283. 6.</td>
<td></td>
</tr>
<tr>
<td>Πετενών (?) 1312.</td>
<td></td>
</tr>
<tr>
<td>Πέδα 1285. 81.</td>
<td></td>
</tr>
<tr>
<td>Πέτεμονις 1285. 83.</td>
<td></td>
</tr>
<tr>
<td>Πετεμοῦς 1285. 119.</td>
<td></td>
</tr>
<tr>
<td>Πέτιβος 1285. 107.</td>
<td></td>
</tr>
<tr>
<td>Πετρό 1285. 51.</td>
<td></td>
</tr>
<tr>
<td>Πέλα 1285. 111.</td>
<td></td>
</tr>
<tr>
<td>Ποσομπός 1285. 85.</td>
<td></td>
</tr>
<tr>
<td>Ποι[. . . . ]υ 1285. 105.</td>
<td></td>
</tr>
<tr>
<td>Σεβάλον 1285. 59.</td>
<td></td>
</tr>
<tr>
<td>Σαραπίανος Χαίρημον 1285. 93.</td>
<td></td>
</tr>
<tr>
<td>Σατόρου 1285. 95.</td>
<td></td>
</tr>
<tr>
<td>Σαναμάθες 1285. 103.</td>
<td></td>
</tr>
<tr>
<td>Σανάβος 1285. 9; 1285. 78.</td>
<td></td>
</tr>
<tr>
<td>Σαντελένος 1285. 80.</td>
<td></td>
</tr>
<tr>
<td>Σαντελένος 1285. 120; 1287. 3.</td>
<td></td>
</tr>
<tr>
<td>Σαντελένος 1285. 73.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 109.</td>
<td></td>
</tr>
<tr>
<td>Σαντρές 1285. 63.</td>
<td></td>
</tr>
<tr>
<td>Σαντίφος 1285. 71.</td>
<td></td>
</tr>
<tr>
<td>Σαντίφος 1285. 136.</td>
<td></td>
</tr>
<tr>
<td>Σαντίφος 1285. 125.</td>
<td></td>
</tr>
<tr>
<td>Σαντίφος 1285. 65.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1281. 15; 1285. 134; 1339. Συναρπιστικός 1281. 6.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1275. 7; 1285. 47, 140.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1268. 3; 1285. 75.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 68.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 20, 113.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 130.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 131.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 24, 117.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 99.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 118.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 87.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1262. 13, 19; 1285. 126; 1342.</td>
<td></td>
</tr>
<tr>
<td>Σωματικός 1285. 129.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 90.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 67.</td>
<td></td>
</tr>
<tr>
<td>Σαντού (ἀπηλιώτου τοπαρχίας) 1285. 94.</td>
<td></td>
</tr>
<tr>
<td>Σαντού (κάτω τοπ.) 1259. 7; 1285. 123.</td>
<td></td>
</tr>
<tr>
<td>Σαντού (μέση τοπ.) 1285. 22, 115.</td>
<td></td>
</tr>
<tr>
<td>Σαντού 1285. 91.</td>
<td></td>
</tr>
<tr>
<td>[...]αυτ. [...]. 1285. 40.</td>
<td></td>
</tr>
</tbody>
</table>
VI. GEOGRAPHICAL

2. Miscellaneous.

Δάφρα (Cynopolite) 1256. 7, 16, 24, 26.
Π. [ ]πίμα 1252. recto 1.

Ta. π₁( ) (Apollinopolite) 1293. 43.
. ρόδα (Cynopolite) 1254. 3, 18.

(c) ἀμφοδά of OXYRHYNCHUS.

Εφραί Κρηπίδου 1284. 10.
Ἐρμοῦ 1263. 7.
Προφόρου 1258. 2.
Μυροβαλάνου 1276. 6; 1306.

(ε) Ήρακλείδου καὶ Ήρακλείδου 1279. 10.

Πύρκαιος, ἀμπελικὸν κτῆμα Π. λεγόμενον 1278.
Πεκτυεύτου (village ?) 1812.

(c) MISCELLANEOUS.

λιστρὰ δημόσια 1252, verso 22.
Νεόφυτον, κτῆμα [λεγόμενον] Ν. 1286. introd.
Πεκτυεύτου (village ?) 1812.

VII. RELIGION.

(a) PAGAN.

(1) Gods.

Ἄθηνᾶ ἡ καὶ Θεόρις 1268. 7.
Ἁρκρίδος 1256. 12.
Ηράκλειον. See Index VI (6).
Ἡράκλειον. See Index VI (6).
Ἡρακλείον. See Index VI (6).
Ἱερὰ 1256. 8.
ἴδιος 1256. 8; 1258. 8. 1256. 8. 1256. 8. 1256. 8.
(shows. See Index VI (b).

(2) Temples, &c.

βαθύς 1258. 8.
Ἡρακλείον. See Index VI (b).
Ἱερὰ 1256. 8; 1258. 8. 1256. 8. 1256. 8.
ὁ Ἱσεῖον. See Index VI (b).
Ἄρχαρες 1252. recto 22.
Ἱερεύς 1256. 7.
Ἱερεύς 1256. 8, 12; 1265. 7, 20, 21; 1297.
3. i. ἐπήχθεν ἐξηγηθῆς 1269. 1, 12, i. καὶ

(3) Priests.

ἀρχιερεύς 1252. recto 22.
Ἱερεύς 1256. 7.
Ἱερεύς 1256. 8, 12; 1265. 7, 20, 21; 1297.
3. ἐπήχθεν ἐξηγηθῆς 1269. 1, 12, i. καὶ

(4) CHRISTIAN.

"Ἀπα "Ἰωστὸν 1311.
ἀποστόλων 1311.
θεὸς 1299. 6. κύριος θ. 1299. 4; 1299. 4;
1300. 2.

"Ἀπα "Ἰωστὸν 1311.
μαρτυρίων "Ἀπα "Ἰωστὸν 1311.
μονάζων 1388.
πρ(εσβύτερος?) 1311.
χιλιὰς 1289. 1; 1300. 1; 1328; 1343.
VIII. OFFICIAL AND MILITARY TITLES.

ἀγορανομικός, εὐθηνιαρχικὸς καὶ ἀγ. στέφανος 1252. verso 17.
ἀγορανομός 1252. 46.
ἀγωνοθετής 1254. 9.
ἀμφοδογραμματεύς 1267. 1.
ἀρχαῖ' Ἀλεξανδρείας 1252. recto 30.
ἀρχή 1252. recto 10, verso 28, 35, 37.
ἀρχιδικαστής, Κέλερ ἱερεὺς καὶ ἀρχιδ. (A.D. 159) 1270. 5. Κέλερ γενόμενος στρατηγὸς τῆς πόλεως ἱερεὺς ἀρχιδ. καὶ πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων (A.D. I 59) 1270. 12.
ἀρχηγός 1252. recto 22.
ἀρχιυπηρέτης στρατηγοῦ 1258. 21.
ἄρχοντες 1252. verso 23.
βασιλικὴ γραμματεία 1274. 8. Cf. βασιλικὸς γραμματεύς.
βασιλικὸς γραμματεύς, Nixav8pos (A.D. 72--3) 1266. 27. Πάμφιλος (A.D. 74--5) 1266. 2. Σερῆνος (A.D. 197) 1262. 2. ' Democr o καὶ ' Απίαν ν (A.D. 111-12) 1259. 8. Αἱλλιών ὁ καὶ Ἀπολλώνιος s. o. Ἀπολλονίου εὖ ἣν ἐπικεχειρισμόν βασιλείᾳ γραμματείᾳ Ἀλεξανδρέων χώρας (3rd cent.) 1274. 7.
βιβλιοφύλαξ 1264. 3; 1268. 2. βιβλ. δημοσιοφύλαξ, βασιλικὸς yp. See βασιλικὸς. yp.
καταλογείου 1270. 11. γρ. κώμης Σιναρὺ καὶ ἑτέρων κωμῶν 1281. 15. yp. πόλεως 1268. 2.
γυμνασιαρχήσας 1262. 4; 1264. 2; 1274. 13; 1284. 2.
γυμνασίαρχος 1252. verso 33; 1274. 13; 1278. 4; 1333. τὸ τάγμα τῶν γυμνασιάρχων 1252. verso 24.
διαδοχικὸς διημοσίων λυτρωτῶν 1252. verso 22.
διοικητής, ὁ κράσιτος γενόμενος διοικ. Αστράμπαχος (A.D. 272) 1264. 8.
διοικοῦτες τὰ κοινὰ πρῶτοι μετὰ σὲ (sc. τῶν ἐπιστρατευτό) τιμὴν 1253. 5.
ἐκατάρχοντος τάξεως τοῖς καθολικοῖς 1261. 3.
ἐξεδελεύς 1301.
ἐξηγητέας 1262. 5; 1263. 2.
ἐπαρχοῦ 1253. 2, 23. See ἕγγορος.
ἐπικεχειρισμός ἱεροῦ, ὁ κράσιτος ἐπ. ἕγγ. ἐπικεχειρισμός 1257. 13.
ἐπιμελητής, ἐπιμ. τοῦ οἴκου 1298. 12. ἐπιμ. τοῦ ἐν Ἑλεναίᾳ φρουρίον 1252. recto 17, 24. ἐπιμ. ... 1261. 4.
ἐπιστράτηγος 1302.
ἐπιστράτηγος, ὁ κράσιτος ἐπ. Νέας πόλεως 1259. 10. ἐπιστράτηγος τῶν οὐσιακῶν ἐπ. 1274. 10. ἐπίτροπος τῆς Φάρου 1271. 4.
ἐπιστράτηγος 1262. verso 24.
ἐπιστράτηγος 1252. verso 29, 33.
ἐπιστράτηγος καὶ ἀγορανομικὸς στέφανος 1252. verso 17.
ἐπιστράτηγος 1252. recto 19.
ἐγγοροῦ 1252. verso 14, 18; 1305. 17. νομισμάτων ἔπαρχος τῆς Αἰγύπτου (3rd cent.) 1383. Οὐαλέριος Τιμίος ἔπαρχ. Αἰγύπτου 7.
καθολικὸς, ὁ διαιστάματος καθ. 1261. 3. Οὐαλέριος ἔπαρχος ἑτέρων χώρων (Κυίντιος ὃ) Παυλεῖνος (A.D. 72-3) 1266. 25. Ἡράκληος ἔπαρχος τῆς Ἑλεναίας (3rd cent.) 1383. Οὐαλέριος Φίλος ἔπαρχος Ἑλεναίας (A.D. 246) 1271. 1, (Valerius Firmus) 7. Βασιλεὺς ἔπαρχος πόλεως Φάρου (A.D. 248?) 1277.
κεφαλαιωτής 1258. 16, 19; 1330. κορνικουλάριος 1253. 12.
κόμης 1835.
κορτιανός 1258. 4.
κοσμητεύσας 1284. 8.
VIII. OFFICIAL AND MILITARY TITLES

κωμάρχης 1254. 3, 18; 1255. 5; 1256. 7, 24; 1301.

λογιστής, Φλανικός Παράνιος ὁ καὶ Μακρόβιος (A.D. 336) 1255. 5; 1256. 7; 1257. 24; 1258. 5; 1259. 2.

ναύκληρος χειρισμοῦ Νέας πόλεως 1259. 2.

νομογράφος 1279. 31.

παλαιστρόφυλαξ 1266. 8.

παράληψις καὶ παράδοσις σπερμάτων, αἱρεθέντες ἐπὶ παραλήψεως καὶ παραδ. στ. 1262. 6.

πραγματευτής 1257. 5.

πραιπόσιτος 1261. 8.

πράκτωρ ἀργυρικῶν 1283. 4.

προστάτης κώμης 1278. ἢ.

πρύτανις 1252. verso 13.

πρῶτοι μετὰ σὲ (SC. τὸν ἐπαρχον) τιμήν 1253. 6.

πραιπ. πάγου 1258. τό,

πρ. δημοσίων σιτολόγος 1259. 6; 1288. 27.

σπερμάτων, αἱρεθέντες ἐπὶ παραλήψεως καὶ παραδ. στ. τρ. 1262. 6.

στρατηγός 1252. verso 38; 1258. 22; 1257. 18; 1270. 6, 48; 1294. 3; 1297. 14. (Alexandria) Κέλερ γενόμενος τῆς πόλεως (before A.D. 159) 1270. 14. (Cynopolite ΠΟΘ) ᾿Απολλώνιος (A.D. 45) 1258. 7. (Oxyrhynchite name) ᾿Απολλώνιος (A.D. 45) 1258. 7.

στρατηγοῦ, στρατηγῶν. See στρατηγός.

στρατηγός 1252. verso 38; 1258. 22; 1257. 18; 1270. 6, 48; 1294. 3; 1297. 14. (Alexandria) Κέλερ γενόμενος της πόλεως (before A.D. 159) 1270. 14. (Cynopolite name) Ἀδρίατος Ἰάραζ ὁ καὶ Δίδυμος (A.D. 260) 1254. 1, 14. (Diopolite name) Κλαύδιος (A.D. 260).

IX. WEIGHTS, MEASURES, COINS.

(a) Weights and Measures.

ἄρουρα 1270. 26, 28, 33; 1279. 11.

ἀράβη 1257. 6, 16; 1259. 4, 17, 18; 1260. 6, 11, 27; 1286. 2, 3, 4, 6, 7; 1288. 3, 4, 5; 1291. 8; 1332.

διπλοῦν 1322; 1325–7.

ἐξάπτωσις τάτης 1253. 12.

ημιαράτιον 1259. 16.

κεράμου 1275. 19, 20; 1286. introd.; 1288. 12, 35; 1324.

κόταλη 1275. 18.

κύριον 1343.

λίτρα 1261. 6, 7, 9; 1298. 29, 30, 34, 36; 1335; 1338.

μάριον 1297. 3.

μετρητής 1293. 6, 20.
INDICES

μέτρον 1255. 16; 1257. 8. μ. δημόσιων 1259. 18.
μνα 1286. 8.
μαιαίον 1272. 10; 1273. 17.
μονόχωρον 1341 (?).
ξίστης 1344.

ολκή 1272. 10; 1273. 8, 9, 10.

(δ) COINS.

ἀργύριον 1269. 24, 37; 1273. 31; 1274. 18, 20, 24; 1276. 31; 1280. 11, 12; 1281. 7, 10; 1282. 40; 1288. 11, 28, 30, 32, 33; 1292. 8; 1308; 1318; 1337. ἀργ. Σεβαστοῦ νομισμάτων 1270. 34; 1282. 14. ἀργ. Σεβαστάτων νομισμάτων 1276. 10. ἀργύρια 1288. το.

δημόσιον 1259. 18.

μνᾶ 1286. 8.

pvaiaioy 1272. 10; 1273. 17.

μονόχωρον 1841 (?).

ξέστης 1844.

ὁλκή 1272. 10; 1278. 8, 9, 10.

Χ. TAXES.

ἔνωνα 1288. 10, 35.

ἀνισορροπεία 1308.

δικατοβ. See διαφόρον.


δημόσια 1258. 3, 8. δημ. μετρήματα 1257. 6.

δημ. τελέσματα 1255. 10; 1270. 40.

διαφόρου μετενεχθεσίων (SC. ἀρταβῶν) 1283. 17.

διαφόρον (?] 1286. 3.

εὐκύκλιον 1284. 7.

ἄνωνα 1288. 10, 35.

ἀργυρικὰ μητροπολιτικά 1283. 4.

γεωμετρία 1308.

δικατοβ. See διαφόρον.

δημόσιον πυρὸς 1254. 7, 20. δημ. στός 1257. 13.

δημόσια 1258. 3, 8. δημ. μετρήματα 1257. 6.

δημ. τελέσματα 1255. 10; 1270. 40.

διαφόρου μετενεχθεσίων (SC. ἀρταβῶν) ἀρτάβης δικατοβ. (?] 1286. 3.

εὐκύκλιον 1284. 7.
XI. GENERAL INDEX OF GREEK AND LATIN WORDS.

αδρόχος 1279. 23.
αδρόλογος 1259. 15.
άγαθος 1273. 1.
άγγειον 1280. 6 (? αγγείον ἢ) 1290. 6.
άγοραζευμός 1284. 12 (?); 1300. 8; 1346.
άγοραζμός 1282. 46.
ἀκριθος 1259. 15.
ἄκυρος 1282. 36.
ἀκύρωσις 1282. 35.
ἄκριτος 1259. 15.
ἄδολος 1259. 15.
αθρόως 1252. verso 31.
ἀθροισμός 1268. 11.
ἀκακούργητος 1259. 23.
ἀκολούθος 1257. 9. ἀκολούθως 1266. 5.
ἀκριμος 1259. 15.
ἀκρομιος 1282. 36.
ἀγαθός 1278. τ.
ἀγορανομικός 1252. verso 17.
ἀγορανόμος 1282. 46.
ἀγοραστικός 1268. τό.
ἀγυιά 1282. 14; 1816.
ἄγειν 1272. 19; 1279. 25.
ἀγωνοθετεῖν 1284. 9; 1300. 8; 1346.
ἄμης 1297. 17.
ἀμελεῖν 1800. 6; 1849.
ἀμέμπτως 1252. verso 35; 1278. 23.
ἀμεριμνεῖν 1296. 5.
ἅμα 1808 ; 1350.
ἀμπελικός 1278. ΤΙ, 24.
ἀμπελουργός 1822 ; 1824--7.
ἀμπελών 1286. introd.
ἀμφοδογραμματεύς 1267. 1.
ἀμφοδον 1258. 3; 1268. 7; 1266. 22; 1267. 13; 1268. 11; 1276. 6; 1284. 10.
ἀμφοκέρυιος (?) 1848.
ἀμφότεροι 1252. recto 21; 1254. 18; 1255. 5; 1256. 7; 1264. 3; 1274. 11; 1276. 2; 1278. 7; 1284. 6.
ἀνακαλύπτειν 1297. 9.
ἀνάκτησις 1252. verso 34.
ἀναγράφειν 1266. 21; 1267. 11.
ἀνάγκη 1288. 26.
ἀναγράφειν 1266. 21; 1267. 11.
ἀναδείν 1254. 23; 1255. 5; 1256. 2, 7; 1264. 3; 1274. 11; 1276. 2; 1278. 7; 1284. 6.
ἀναγγέλλειν 1252. recto 27.
ἀναγγέλλειν 1252. verso 37.
ἀναγκη 1288. 26.
ἀναγγέλλειν 1266. 21; 1267. 11.
ἀναδείν 1252. verso 20.
ἀναδιδόναι 1254. 9; 1282. 33; 1295. 15.
ἀνακαλύπτειν 1297. 9.
ἀνάκτησις 1252. verso 34.
ἀναλαμβάνειν 1252. verso 28.
ἀναλίσκειν 1286. 4; 1288. 8; 1295. 8.
ἀνάλωμα 1252. verso 21; 1260. 17; 1261. 9; 1288. 11, 20.
ἀνανέωσις 1252. verso 16.
ἀνάπεμπειν 1268. 13.
ἀναφαίρετος 1284. 15.
ἀναφέρειν 1286. introd.; 1292. 14.
ἀναφόριον 1272. 18.
ἀναψύχειν 1296. 7.
ἄνδρειος, ἀνδρειότατος Καῖσαρ 1818.
ἀνέρχεσθαι 1845.
ἀνευρίσκειν 1272. 23.
ἄνηστος 1288. 34.
ἄννησον 1848.
ἀνοίγειν 1288. 12; 1294. ro, 11.
ἀντίγραφον 1264, τι; 1268. 14, 18; 1270.
ἀντιλέγειν 1252. verso 37.
ἀνυπερθέτως 1280. 13.
ἄνω 1256. 4; 1285. 51.
ἀξιοῦν 1252. recto 37, verso 38; 1270. 57;
ἀξίωμα 1265. 14, 19.
ἀπαίτησις 1258. 14; 1278. 35.
ἀπαλλαγή 1278. 25, 33, 52.
ἀπελασία 1252. recto 6.
ἀπεργασία 1270. 39.
ἀπέρχεσθαι 1291. το.
ἀπευκταῖος 1274. 5.
ἀπέχειν 1270. 35; 1276. 11, 25, 30; 1277. 12, 24; 1282. 14.
ἀπεργάτης 1270. 31; 1276. 8; 1279. 12; 1295. 85; 1287. 15.
ἀπολύειν 1271. 5.
ἀποπληροῦν 1255. 16.
ἀποσπᾶν 1295. 4, 6.
ἀποστέλλειν 1288. 17; 1298. 13; 1299. 22; 1299. 22.
ἀποστάτησις 1274. 9.
ἀποστίρων 1274. 9.
ἀποσπάσθαι 1268. 4, 15; 1274. 10.
ἀποστάσεως 1268. 18.
ἀποδεικνύειν 1252. verso 21.
αὐθαίρετος 1280. 5.
αὐλή 1287. 9, 14; 1260. 17; 1298. 14; 1381.
ἀποδειγμένος 1252. recto 6.
ἀποθετευται 1275. 25.
ἀποκαθιστάναι 1252. 25.
ἀποκεῖσθαι 1286. 9.
ἀποκλείειν 1273. 5.
ἀπολέσθαι 1296. 17, 1298. 13; 1300. 5, 6.
απόστολος 1258. 4, 6.
ἀποσυνιστάναι 1274. 9.
ἀποτακτήρ 1811.
ἀπουσία 1278. 22.
ἀποχή 1259. 25; 1260. 17; 1298. 14; 1381.
ἀπόδειξις 1252. recto 16, 31, verso 23; 1266. 9.
ἀποδιδόναι 1252. verso 30, 34, 35; 1273. 26; 1280. 12; 1291. 7; 1296. 21; 1297. 22; 1299. 21; 1300. 11.
ἀποκαθιστάναι 1275. 25.
XI. GENERAL INDEX OF GREEK AND LATIN WORDS

αὐλήτης 1275. 9.
αὔριον 1291. 12.
αὐτίκα 1252. verso 27.
αὐτόθι 1270. 35; 1276. τι.
αὐτός, ἐπὶ τὸ αὐτό 1278. 16.
αὐτοψία 1272. το.
ἀφῆλιξ 1256. 8 ; 1269. 6, 16; 1278. 7, 14.
ἀφιέναι 1288. 34; 1298. 18; 1846.
ἀφροδισιακός 1298. 5, 33, 39.
ἄχρηστος 1846.
ἄχρι 1845. ἄχρις 1255. 9; 1846.
ἄχυρον 1884 (?).
βασιλεία 1251. 7.
βασιλικός, Bac. γῆ 1270. 38; 1276. 16. Bac.
βαστάζειν 1272. 8; 1298. 22, 41, 42; 1820.
βαφή 1298. 24.
βέβαιος 1276. 15.
βεβαιοῦν 1270. 36 ; 1276. 26, 31; 1277. 13, 25.
βεβαιωθώρως 1270. 37; 1276. 15.
βιβλιοθήκη 1287. 1.
βιβλιοφύλαξ. See Index VIII.
βλάβος 1282. 40.
βοήθεια 1272. 22.
βοήθειν 1848.
βοηθός. See Index VIII.
βούλεσθαι 1268. 8: 1267. το; 1271. 3.
βουλευτής. See Index VIII.
βουλή 1252. verso 6, 9, 23, 27.
βρακάριος 1841.
βωμός 1258. 8.
γαμεῖν 1266. τό ; 1278. 6 ef saep. ; 1274. τό.
γάμος 1278. 4, 23, 46.
γείτων 1270. 30; 1272.14; 1276. 8; 1279. 12.
γένημα 1259. 12 ; 1261.6; 1262. 16.
γεγενομένα, γεγενηκότα στρατιώτα 1261. 8.
γέγονε 1288. 17; 1289; 1339.
γερδιακός 1289. 32.
γερμίδιον 1272. 15.
γεωμετρία 1308.
γεωργία 1270. 37; 1276. 16.
γῆ, βασιλική γῆ 1270. 38; 1276. 16. κατωκική
γῆ 1270. 25. ὀνοματίκη γῆ 1270. 38.
1276. τι. Cf. ὑπόλογος.
γίγνεσθαι 1252. recto 17, 24, 38; 1253. 11,
16, 19; 1255. 2, 18; 1257. 4, 17; 1264.
7, 8, 14; 1266. 2, 13, 28; 1270. 12, 13,
58; 1272. 22; 1273. 26, 28, 41, 52; 1276.
20, 21; 1279. 23; 1290. 12.
1282. 18, 21; 1284. 14, 18, 21; 1285.
49, 69, 81, 121, 128, 142; 1286. 1, 3;
1288. 26; 1299. 11; 1291. 8; 1298. 9;
1299. 9; 1305; 1307; 1320; 1322;
1335-6; 1329; 1330; 1333; 1346.
γιγνώσκειν 1252. verso 33; 1348.
γιγαντία 1266. 2; 1300. 4; 1350.
γίναται 1346.
γίνομαι 1267. 15.
γύομαι ... 1286. introd.
γύνης 1253. 20.
γύμνος 1333.
γύμνος 1299. 21; 1306.
γύμνα 1252. recio 27; 1254. 34; 1256.
25; 1260. 7. 15. 31; 1251. 11; 1273.
50; 1274. 9; 1276. 28, 34; 1277. 27;
1250. 19; 1281. 12; 1300. 3; 1349.
γραμματεία, βασιλικὴ γρ. 1274. 8.
γραμματέως. See Index VIII.
γράφειν 1254. 33; 1256. 25; 1260. 17, 30;
1270. 48; 1271. 4; 1273. 37, 49; 1276.
18, 28, 33; 1277. 13, 27; 1278. 29;
1250. 14; 1281. 11; 1293. 14, 21, 27.
γράφη 1256. 18; 1266. 11, 15; 1268. 5, 15.
γύνη 1276. 12.
γυμνασιαρχεῖν. See Index VIII.
γυμνασιαρχός. See Index VIII.
γυμνασίον 1266. 12, 14; 1267. 17.
γυνή 1273. 24; 1282. 10.
δακτυλίδιον 1273. 11.
δανείοσ 1281. 5; 1282. 17.
δανείον 1262. 16; 1283. 34.
δαπάνα 1273. 34; 1288. 13.
δαπάνη 1252. verso 23.
δάρε 1271. 12.
δειγματοκαταγωγία 1254. 5, 20.
δεῖ 1257. 17; 1295. 10. δεί 1252. verso
29; 1264. 14; 1272. 21; 1273. 24;
1293. 10. δείσθαι 1304.
δεῖν ("bind") 1294. 7.
δεκαπρωτία 1257. 1, 3, 10, 19.
δεκάπρωτος. See Index VIII.
δέκατον, ἀρτάβης ὃ. (?) 1286. 3.
δελματικομαφόρτης 1278. 12, 14, 15.
δεξιά 1252. verso 19.
δεσμίδιον 1288. 9, 15.
δεσπότης 1252. verso 14; 1298. 1. Cf.
δεῦρο 1287. 15.
δέχεσθαι 1345.
δηλός 1264, 17.
δηλοῦν 1252. recto 36; 1265. 12, 1268. 14;
1298. 14, 16; 1294. 15, 16; 1295. 16.
δημόσιος, τὸ Sn. 1804. ἐν δημοσίῳ 1257. 11.
δημοσίᾳ 1254, 8. δημόσια 1258. 3, 8, 9.
δημοσιοῦν 1266. 18; 1278. 38, 1276. 18.
δημοσίωσις 1278. 40; 1276. 20.
διαγράφειν 1279. 21; 1283. 14; 1284. 5; 1308.
διαγραφή 1284. 17; 1288. 3, 4, 5, 6, 7, 9.
διάδοσις 1261. 9.
διάδοχος 1261. 9.
διάλογος 1265. 17.
διαμέτροι 1278. 10.
διασκεδάζει 1261. 8.
διαλέγεται 12349.
διαλογίζεται 1268. 13.
διαστέται 1252. 18, 29.
διαστικώδης 1252. 33.
διαπερατικός 1252. 27, 1260. 8; 1261. 3.
διαστολή 1283. 6.
διάστασις 1264. 15.
διαταγή 1282. 27.
διαφάνεις 1248.
διαφαίρεται 1273. 25.
διαφραγμα 1286. 3.
διαφωτιστήθηκε 1265. 33.
διάδοναι 1253. 11, 13; 1254. 2, 23; 1273. 33; 1274. 3; 1281. 9; 1288. 10, 32; 1292. 9; 1293. 11; 1294. 11; 1295. 8.
διάθέτει 1259. 13; 1262. 17; 1268. 5.
διάταξις 1271. 6.
διάκοιος 1264. 23; 1273. 23; 1307. τίκνων
διακώριον 1276. 3, 24; 1277. 3.
διέκδικε 1251. 2.
διήμηται 1288. 19; 1295. 14.
dimittere 1271. 9.
διάδοσις 1266. 15, 15; 1268. 12, 1276. 12.
διανεικάδιον 1253. 5; 1257. 2.
διανοηθείς 1264. 8.
διαπλοῖον 1232; 1235-7.
διασαύλων 1252. 27, 1257. 13.
διασημότατος 1252. verso 27; 1261. 3.
διαστοιχείων 1292. 9; 1293. 11; 1294. 11; 1295. 8, 17; 1238; 1230; 1233; 1249.
διάρκεια 1259. 13; 1262. 17; 1268. 5; 1270. 42; 1308.
διάστήριον 1276. 13.
δημοσίωσις 1278. 40; 1276. 20.
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιστον</td>
<td>1252 verso 30; 1253, 20; 1255, 10, 15; 1273, 28; 1278, 19, 24, 30; 1282, 30; 1288, 4; 1292, 18</td>
</tr>
<tr>
<td>ἐναντίος</td>
<td>1258, 11</td>
</tr>
<tr>
<td>ἐπικρίνειν</td>
<td>1266, 22, 25</td>
</tr>
<tr>
<td>ἐπιμέλεια</td>
<td>1270, 15</td>
</tr>
<tr>
<td>ἐπιμελητής</td>
<td>1252, verso 17, 24; 1261, 4; 1298, 12</td>
</tr>
<tr>
<td>ἐπιστεύειν</td>
<td>1273, 40; 1275, 20; 1276, 19; 1277, 11</td>
</tr>
<tr>
<td>ἐπιστος</td>
<td>1274, 13; 1278, 28</td>
</tr>
<tr>
<td>ἐπιτυχία</td>
<td>1264, 7</td>
</tr>
<tr>
<td>ἐπίστικον</td>
<td>1273, 10</td>
</tr>
<tr>
<td>ἐπίμητος</td>
<td>1288, 23; 1288</td>
</tr>
<tr>
<td>ἐπιγραμματέος</td>
<td>1253, 8; 1288, 19; 1344</td>
</tr>
<tr>
<td>ἐπιγραφθαι</td>
<td>1349</td>
</tr>
<tr>
<td>ἐπιγραφθαι</td>
<td>1272, 21</td>
</tr>
<tr>
<td>ἐγγυτάτερος</td>
<td>See Index VIII</td>
</tr>
<tr>
<td>ἐγγυτάτερος</td>
<td>See Index VIII</td>
</tr>
<tr>
<td>ἐγκλημα</td>
<td>1287, 1</td>
</tr>
<tr>
<td>ἐγκλήση</td>
<td>1287, I</td>
</tr>
<tr>
<td>ἐγκύκλιον</td>
<td>1288, 12</td>
</tr>
<tr>
<td>ἐγκύκλιον</td>
<td>1273, 1, 45</td>
</tr>
<tr>
<td>ἐγκυκλισμός</td>
<td>1268, 13</td>
</tr>
<tr>
<td>ἐκδότις</td>
<td>1278, 5, 20, 26</td>
</tr>
<tr>
<td>ἐπικλήσιμος</td>
<td>1280, 7</td>
</tr>
<tr>
<td>ἐγκύκλιον</td>
<td>1288, 23</td>
</tr>
<tr>
<td>ἐγκύκλιον</td>
<td>1288, 23</td>
</tr>
<tr>
<td>ἐγκυκλισμόν</td>
<td>1253, 8; 1288, 19; 1344</td>
</tr>
<tr>
<td>ἐπικείται</td>
<td>1262, 36</td>
</tr>
<tr>
<td>ἐπικείμενον</td>
<td>1258, 8; 1395, 11</td>
</tr>
<tr>
<td>ἐπικείμενον</td>
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</tr>
<tr>
<td>ἐπικείμενον</td>
<td>1258, 8; 1395, 11</td>
</tr>
</tbody>
</table>
ἐπίσκεψις 1287. 2.
ἐπιστέλλειν 1252. recto 10, verso 4; 1291. 4, 7;
ἐπίστολη 1252. recto 10, verso 4; 1291. 4, 7;
ἐπιστράτηγος. See Index VIII.
ἐπιτήδειος 1254. 24.
ἐπιτηρεῖν 1255. 14.
ἐπιτιθέναι 1255. 6; 1265. 11.
ἐπιτιμᾶν 1295. 5.
ἐπιτρέπειν 1255. 14.
ἐπιτρίβειν 1252. verso 38.
ἐπιτροπος. See Index VIII.
ἐπιφανέστατος. See Index II.
ἐπιφέρειν 1260. 15; 1261. 11; 1264. 12;
ἐπίφορος 1282, 33.
ἐπιχειρίζειν 1274. 7.
ἐποίκιον 1278. II.
ἐποφείλειν 1255. 15.
ἐργάζεσθαι 1272. 15.
ἐργάτης ποταμοῦ 1268. 13.
ἐρίδιον 1298. 24.
ἐρχεσθαι 1258. 8, 14; 1297. 17; 1299. 7, 9;
ἐρωτᾶν 1292. 6.
ἕτερος 1252. recto 1; 1269. 22; 1278. 15,
39; 1276. 19; 1281. 15.
ἐτησίως 1252. verso 25.
ἕτερος 1291. 5.
ἐτις. See Index VIII.
εὖ 1258. τι; 1292. 3.
εὐδοκεῖν 1278. 40; 1276. 20; 1278. 36.
εὔπορος 1254. 24.
XI. GENERAL INDEX OF GREEK AND LATIN WORDS 303

κάτατριάν 1266. 27.
καταγγέλλειν 1274. 6.
κατάγειν 1254. 5, 21; 1260. 12; 1283. 26.
κατάγραφειν 1268. 5, 17.
κατακείσθαι 1257. 11.
καταλαμβάνειν 1287. 14.
καταλείπειν 1290. 6, 9; 1288. 7.
καταλογεῖον 1266. 19; 1268. 5, 17; 1270. 4, 11; 1273. 38; 1276. 18.
κατασπορά 1262. 9, 17.
κατάφερειν 1260. 28; 1261. 9.
κατέρχεσθαι 1260. 28; 1261. 9.
καταφέρειν 1260. 28; 1261. 9.
κατοικία 1270. 25.
κορτιανός 12538. 12.
κοσκινεύειν 1259. 15; 1260. τι.
κοσμάριον 1274. 17.
κοσμητεύειν 1284. 8.
κόσμος 1298. 8.
κοτύλη 1275. 18.
κούκλιον 1800. 9.
κουκούμιον 1290. 3.
κούφον 1848.
κρατεῖν 1276. 12.
κράτιστος 1257. 13, 19; 1259. το; 1264. 8; 1274. το.
κρέας 1835.
κριθή 1260. 10, 27; 1829; 1844.
κρικίον 1800. 5.
κριτήριον 1270. τό.
κροσσωτός 1278. 14.
κτήμα 1278. 11, 24; 1286. introd.
κτῆνος 1288. 5.
κτήτωρ 1258. 6.
κυάθιον 1289. 10, 13.
κυβερνήτης 1260. 4.
κύμινον 1848.
κύρα 1800. 5, 8; 1829.
κυριεύειν 1276. 12.
κύριος ('guardian') 1267. 5; 1270. 19; 1272. 2, 24; 1277. 2; 1282. 6, 12.
κύριος (title) 1252. verso 18; 1253. 23; 1271. 3; 1298. 4, 20; 1299. 1, 4; 1300. 2, 6; 1302; 1300. 2; 1349. Cf. Index II and κύρα.
κύριος ('valid') 1259. 12; 1260. 17; 1270. 53; 1273. 37; 1276. 17; 1277. 12; 1278. 29; 1280. 13; 1281. 3; 1282. 42; 1318.
κωμάρχης. See Index VIII.
κωμάρχης 1256. 9, 21.
κόμη 1254. 3, 18; 1255. 5; 1259. 12; 1260. 12; 1268. 3; 1270. 23; 1275. 7, 13; 1281. 15; 1288. 27; 1301; 1320; 1342; 1347.
κώμη 1254. 3, 18; 1255. 5; 1259. 12; 1260. 12; 1268. 3; 1270. 23; 1275. 7, 13; 1281. 15; 1288. 27; 1301; 1320; 1342; 1347.
κόμη 1254. 3, 18; 1255. 5; 1259. 12; 1260. 12; 1268. 3; 1270. 23; 1275. 7, 13; 1281. 15; 1288. 27; 1301; 1320; 1342; 1347.
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Page Numbers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>μέγιστος</td>
<td>1256. 13</td>
<td>Cf. Index II.</td>
</tr>
<tr>
<td>μελέω</td>
<td>1294. 12</td>
<td></td>
</tr>
<tr>
<td>μελλών</td>
<td>1283. 10</td>
<td></td>
</tr>
<tr>
<td>μέμψις</td>
<td>1252. 32</td>
<td></td>
</tr>
<tr>
<td>μέμψις</td>
<td>1258. 19</td>
<td></td>
</tr>
<tr>
<td>μένειν</td>
<td>1252. recto 32</td>
<td></td>
</tr>
<tr>
<td>μέρος</td>
<td>1252. verso 29; 1260. 29; 1267. 13; 1269. 32; 1276. 13; 1278. 19, 24, 27, 32; 1284. 10, 16, 1287. 22, 24; 1293. 18</td>
<td></td>
</tr>
<tr>
<td>μεσίτης</td>
<td>1298. το.</td>
<td></td>
</tr>
<tr>
<td>μέσος</td>
<td>1260. το; 1288. 5; 1285. 98</td>
<td></td>
</tr>
<tr>
<td>μεταδίδοναι</td>
<td>1270. 48</td>
<td></td>
</tr>
<tr>
<td>μεταδόσις</td>
<td>1276, 19</td>
<td></td>
</tr>
<tr>
<td>μετακαλεῖν</td>
<td>1252. recto 26</td>
<td></td>
</tr>
<tr>
<td>μεταλαμβάνειν</td>
<td>1276. 13</td>
<td></td>
</tr>
<tr>
<td>μετάληψις</td>
<td>1278. 39</td>
<td></td>
</tr>
<tr>
<td>μεταλλάσσειν</td>
<td>1269. 8, 18; 1282. 18</td>
<td></td>
</tr>
<tr>
<td>μεταξύ</td>
<td>1252. verso 34; 1230.</td>
<td></td>
</tr>
<tr>
<td>μεταφέρειν</td>
<td>1286. 3, 6</td>
<td></td>
</tr>
<tr>
<td>μετρεῖν</td>
<td>1257. το; 1294.</td>
<td></td>
</tr>
<tr>
<td>μέτρημα</td>
<td>1255. 18; 1257. 6</td>
<td></td>
</tr>
<tr>
<td>μέτρησις</td>
<td>1259. 19</td>
<td></td>
</tr>
<tr>
<td>μετρητής</td>
<td>1298. 6, 20</td>
<td></td>
</tr>
<tr>
<td>ναός</td>
<td>1256. 14</td>
<td></td>
</tr>
<tr>
<td>νάκτηρος</td>
<td>1259. 2</td>
<td></td>
</tr>
<tr>
<td>ναϊδός</td>
<td>1296. 10</td>
<td></td>
</tr>
<tr>
<td>ναίνι</td>
<td>1257. 19</td>
<td></td>
</tr>
<tr>
<td>νήμα</td>
<td>1288. 8</td>
<td></td>
</tr>
<tr>
<td>νυμέριαῖον</td>
<td>1272. 10; 1278. 17</td>
<td></td>
</tr>
<tr>
<td>νομή</td>
<td>1279. 18</td>
<td></td>
</tr>
<tr>
<td>νόμιμα</td>
<td>1288. 4</td>
<td></td>
</tr>
<tr>
<td>νομογράφος</td>
<td>1279. 31</td>
<td></td>
</tr>
<tr>
<td>νόμος</td>
<td>1252. verso 8, verso 15; 1267. 11; 1276. 5, 12. νυνί</td>
<td>1257. 4</td>
</tr>
<tr>
<td>νομισμάτιον</td>
<td>1279. 9</td>
<td></td>
</tr>
<tr>
<td>νοσεῖν</td>
<td>1299. 5</td>
<td></td>
</tr>
<tr>
<td>νότος</td>
<td>1276. 8; 1279. 12</td>
<td></td>
</tr>
<tr>
<td>νῦν</td>
<td>1252. recto 34</td>
<td></td>
</tr>
<tr>
<td>νομοπωλίτης</td>
<td>1280. 15; 1288. 9</td>
<td></td>
</tr>
<tr>
<td>νομισμάτων</td>
<td>1288. 9</td>
<td></td>
</tr>
<tr>
<td>νοσεῖν</td>
<td>1299. 5</td>
<td></td>
</tr>
<tr>
<td>νύμφη</td>
<td>1260. το; 1288. 9, 15</td>
<td></td>
</tr>
<tr>
<td>νύμφη</td>
<td>1293. 12</td>
<td></td>
</tr>
<tr>
<td>νυστάσις</td>
<td>5305</td>
<td></td>
</tr>
</tbody>
</table>
οἰνοχειριστής 1326.

ἐξαρβαξπόσ 1288. 17, 20.

ὀλιγοψυχεῖν 1294. 13.

ὁλκή 1272. το; 1273. 8, 9, 10.

ὁλοιαρον 1300. 5.

ὁλοκληρεῖν 1299. 3.

ὁλοκληρία 1298. 5.

ὅλος 1270. 28, 30; 1278. 17; 1276. 8; 1277. 8; 1298. 3; 1847.

ὀμνύειν 1255. 11; 1258. 4; 1261. 5; 1264. 18; 1265. 15, 26; 1266. 27, 41; 1267. 21.

ὁμογνήσιος 1269. 9, 19.

ὁμοίως 1268. 17; 1286. 6; 1288. 4; 1306; 1338.

ὁμολογεῖν 1255. 11; 1260. 20; 1265. 15; 1270. 21; 1273. 20, 41, 48, 54; 1274. 8; 1275. 1, 21; 1476. 4, 21, 27; 325 1277. 6; 1278. το; 1280. 4; 1281. 5; 1282. 30; 1316; 1320.

ὁμολόγημα 1278. 29, 37.

ὁμολογία 1270. 21, 53; 1280. 14, τό.

ὁμοῦ 1289. τι; 1325.

ὁμωνυμία 1266. 36.

ὄνομα 1264. 16; 1270. 51; 1274. 11; 1288. 22; 1299. 18; 1300. 5; 1301(?) 1329; 1350.

ὄνομάζειν 1257. 1; 1272. 21.

ὄνομασία 1252. verso 3.

όνεσ 1275. 25; 1288. 5.

ósito 1275. 20.

ὄπτικα 1273. 37; 1278. 18.

ὄπτει 1282. 20, 27. ὑπόταν 1261. το.

ὀπτέρος 1275. 27.

ὀπόσ 1264. 16; 1270. 51; 1274. 11; 1288. 22; 1299. 18; 1300. 5; 1301(?) 1329; 1350.

ὁρᾶν 1293. 41.

ὁρια 1283. 41.

ὁριστοπολείων 1323.

ὁριστοπόλης 1323.

ὁριστόπολοις 1270. 26.

ὁρίστος 1273. 41; 1276. 21.

ὁρκος 1255. 21; 1261. 5, 12; 1264. 19; 1265. 15, 19, 27; 1266. 37, 42.

ὁρκον 1339.

ὁρο 1252. verso 11.

ὁστερ 1253. recto 36; 1260. 12; 1273. 37; 1276. 14, 18; 1280. 12; 1298. 18

ὁστισ 1252. recto 26, verso 26.

ὁστισοῦν 1276. 17.

ὅς 1288. 34; 1295. 7.

ὅς 1293. 11(?) 1299. 6, 7, 8; 1348.

οὐδέτερος 1278. 28.

οὐσιακός 1270. 38; 1274. το; 1276. 16.

οὕτω 1295. 5. οὕτως 1253. 7.

ὁφιλεῖν 1252. verso 33; 1274. 15; 1304; 1320.

ὁφιλεῖ 1276. 17.

ὁφλισκάνειν 1257. 16.

ὁχεμένον 1279. 17.

ὁψώνον 1295. 14.

πάγος. See Index VI (a).

παθείν 1335.

παλαιός 1276. 6; 1284. 11; 1289. 12.

παλαστροφύλαξ 1286. 8.

πάλιν 1252. recto 35; 1293. 41.

πανοραμάτιν 1257. 9; 1259. 22; 1260. 13, 28; 1278. 25.

πανάθέν 1257. 3; 1260. 15; 1261. 10; 1262. 7.

παραθυρία 1346.

παραδείσον 1264. 14.

παραστάτων 1265. 13.

παραστάς 1252. verso 28.

παραδεχόμενον 1269. 22.

παραλαμβάνειν 1259. 4; 1260. 6, 25; 1261. 6; 1262. 14; 1275. 10, 22.

παραληψία 1262. 6.

παραμετρεῖν 1257. 6; 1259. 5; 1260. 26; 1262. 14.

παραμυθία 1295. 2.

παρανοθίου 1295. 9, 17; 1268. 1.

παραγεμακτών 1262. 23.

παραιτεῖν 1252. recto 5.

παρείπον 1252. recto 28.

παρεῖπον 1252. recto 28.

παρεκχεισθα 1252. verso 20, 27; 1260. 8.

παρεχέν 1253. 20; 1276. 15; 1280. 10; 1328; 1330; 1335; 1337-8.

παραζάχει 1257. 2.

πᾶς 1252. verso 14, 29; 1254. 8; 1258. 9, 10; 1259. 21; 1260. 16; 1264. 17; 1266. 14; 1268. 12; 1270. 37, 41; 1273.
XI. GENERAL INDEX OF GREEK AND LATIN WORDS

19, 24, 32; 1274. 14; 1276. 7, 15, 16, 17; 1279. 20; 1280. 17; 1281. 2; 1282. 13; 1284. 11; 1294. 14; 1296. 17, 18; 1298. 3, 8; 1299. 3, 18; 1805; 1807 (?); 1849; 1850.

παστοφόρος 1268. 6.

πάσχειν 1252. recto 33.

πατήρ 1265. 18; 1266. 6, 9, 20; 1269. 9, 18; 1293. 4; 1295. 7; 1296. 2, 6, 15, 18, 20; 1297. 22.

πατητής 1840.

πατρικίος 1265. 2.

πατρικός 1269. 33.

πατωός 1257. 2.

παύειν 1299. 6.

παχύς 1800. 9.

πεδιακός 1287. 2.

πεδίον 1255. 8.

πείθειν 1252. verso 28; 1293. 13.

πέμπειν 1288, 26; 1291. 5; 1293. 23, 29, 42; 1295. 6, 13, 19.

πενταετία 1279. 24.

περιεῖναι 1266. 8; 1269. 24; 1270. 50; 1282. 21, 27; 1288. 9; 1301.

περιέχειν 1270. 47.

περίσημος 1278. 12.

περιστερών 1278. 12, 25; 1288. 18.

περιτραχήλιον 1278, 7.

περιχρυσοῦν 1278. 9.

πεσσός 1272. 6, 12.

πηχισμός 1288. 18.

πίνα 1278. το.

πίνειν 1297. τι.

πιπεράδιον 1299. το.

πιπράσκειν 1269. 33; 1278. 5, 25, 29; 1277. 6, 22; 1288. 35.

πίσσα 1286. 8.

πλήρης 1255. 11; 1261. 10; 1270. 36; 1273. 21, 27; 1276. 12; 1331.

πληροῦν 1252. verso 9; 1253. 18; 1257. 9; 1260. 4, 7; 1288. 6.

πόλις. See Index VI (a).

πολιτικός 1252. verso 22.

πολέα 1253. verso 17; 1296. 2; 1299. 2, 4, 5, 20; 1300. 3, 6, 8, 9; 1350. πλεῖον 1270. 27.

πόρος 1254. 27.

πόσος 1295. 17.

ποσάτης 1293. 9.

ποσαμίτης 1288. 13.


ποτήριον 1269. 36.

που 1252. recto 4 (?).

πράγμα 1348.

πραγματευτής 1257. 5.

πρακτότητα. See Index VIII.

πράκτωρ 1283. 4; 1258. 3.

πράξεις 1273. 35; 1282. 24.

πράσινος 1276. 17; 1277. 12; 1286. 5.

πρασβύτερος 1311 (?); 1322.

πριν 1292. 6.

πράγμα 1252. recto 4 (?).

πραγματευτής 1257. 5.

πρακτότητα. See Index VIII.

πραιπόσιτος. See Index VIII.

πράκτωρ 1288. 4; 1258. 3.

πρᾶξις 1278. 35; 1282. 24.

πρᾶσις 1276. τῇ; 1277. 12; 1286. 5.

ποταμίτης 1288. 13.


ποτήριον 1269. 36.

ποταμίτης 1288. 13.

ποιεῖν 1252. verso 16, 21; 1257. 9; 1261. 9; 1270. 18; 1284. 15; 1292. 3; 1293. 17; 1295. 13; 1296. 4; 1299. 8; 1345; 1349.

ποικιλτός 1277. 8.

πολιτικός 1252. verso 22.
σάλιον 1288. 16.
σπάθιον 1297. 10; 1298. 14, 18.
σπείραν 1279. 15; 1347.
σπέρμα 1262. 7, 15.
σπονδή 1283. 17, 20; 1284. 16; 1340.
σπόριμος 1270. 25.
σταθμός 1273. 6, 21, 28.
στεφάνων 1285. verso 16, 20.
στιχάρων 1288. 24.
στειχείν 1341.
στόλαρχος 1813 (?).
στρατηγεῖν 1257. 5; 1286. 1, 27.
στρατηγός. See Index VIII.

στρατιώτης 1261. 8.
στρατιωτικός 1282. 14.
συμμαχούν 1273. 22.
συμβολον 1309.
συμψάλλειν 1283. 14.

σωλήν 1287. 6; 1298. 14, 18.
σπείραν 1279. 15; 1347.
σταθμός 1273. 6, 21, 28.
στεφάνων 1285. verso 16, 20.
στιχάρων 1288. 24.
στειχείν 1341.
στόλαρχος 1813 (?).
στρατηγεῖν 1257. 5; 1286. 1, 27.
στρατηγός. See Index VIII.
στρατιώτης 1261. 8.
στρατιωτικός 1282. 14.
συμμαχούν 1273. 22.
συμβολον 1309.
συμψάλλειν 1283. 14.
σωλήν 1287. 6; 1298. 14, 18.
σπείραν 1279. 15; 1347.
σταθμός 1273. 6, 21, 28.
στεφάνων 1285. verso 16, 20.
στιχάρων 1288. 24.
στειχείν 1341.
στόλαρχος 1813 (?).
στρατηγεῖν 1257. 5; 1286. 1, 27.
στρατηγός. See Index VIII.
στρατιώτης 1261. 8.
στρατιωτικός 1282. 14.
συμμαχούν 1273. 22.
συμβολον 1309.
συμψάλλειν 1283. 14.
σωλήν 1287. 6; 1298. 14, 18.
σπείραν 1279. 15; 1347.
σταθμός 1273. 6, 21, 28.
στεφάνων 1285. verso 16, 20.
στιχάρων 1288. 24.
στειχείν 1341.
XI. GENERAL INDEX OF GREEK AND LATIN WORDS
φρονίς 1252. verso 20.
φροινῶν 1252. recto 18, 25.
φρούρα 1252. verso 10.
φυλάσσειν 1273. 23.
φυλή 1267. 2.
φύσις 1266. 33.
χαίρειν 1252. recto 3, verso 1, 6, 9; 1270. 6; 1274. 5; 1276. 4; 1277. 6; 1280. 4; 1291. 2; 1292. 2; 1293. 2; 1294. 2; 1295. 2; 1296. 3; 1299. 2; 1300. 2; 1320-1; 1348-9.
χαλκός 1295. 17.
χάλκεος 1269. 22, 36. Cf Index IX (δ).
χάριν 1296. 6.
χαρτάριον 1297. 18.
xethopa 1294, 5, 12.
χειλωμάτιον 1294. 3.
χειρ, διὰ χειρός 1270. 36; 1276. 12. εἰς χεῖρας 1889. ὑπὸ τῇ χειρί 1268. 9.
χειρισμός 1259. 3, 22.
χειροτονεῖν 1252. verso 18.
χερρίψιστος (χειρόψηστος ?) 1288. 32.
χερσοθρύῖτις 1847.
χιάζειν 1282. 34.
χιτών 1269. 30 (κιτών).
χιτώνιον 1278. 13, 17; (κιθώνιον) 1810.
χλαμύς 1288. 24.
χμγ 1289. τ; 1800. τ; 1528 : 1548.
χοῖνιξ 1286. 3, 4, 7.
χοιρίδιον 1269. 33; 1299. 7.
χρῆσθαι 1268. 12; 1266. 36; 1276. 14.
χρῆσις 1818.
χρεία 1292. 11; 1294. 16; 1337; 1348.
χρεώστω 1252. recto 45, 46; 1260. 9; 1268. 2; 1273. 3; 1274. 5; 1276. 2; 1277. 2; 1278. 2, 35; 1281. 15; 1282. 46.
χρηματίζειν 1252. recto 45, 46; 1260. 9; 1268. 2; 1273. 3; 1274. 5; 1276. 2; 1277. 2; 1278. 2, 35; 1281. 15; 1282. 46.
χρηματισμός 1270. 4.
χρηματιστής 1270. 15.
χρήν 1274. 26.
χρήσθω 1268. 12; 1266. 36; 1276. 14.
χρήσις 1318.
χρηστήριον 1268. 12; 1276. 7, 10; 1284. 11.
χρόνος 1252. verso 17, 36; 1276. 5; 1278. 13, 20, 29; 1299. 20; 1300. 10.
χρυσόν 1273. 28.
χρυσός 1273. 6. χρυσοῦ νομισμάτων. See Index IX (δ).
χρυσοῦς 1272. 9, 11; 1274. 17.
χρηστήριον 1268. 12; 1276. 7, 10; 1284. 11.
χρυσοῦ νομισμάτων. See Index IX (δ).
ψαλίδιον 1289. 5, 6.
ψεύδεσθαι 1264. 20; 1286. 32.
ψά 1339.
ψυκτήρ 1280. 7.
ψωμίον 1845.
ὠνεῖσθαι 1820.
ὡς 1252. recto 36, 45, 46; 1254. 27; 1257. 16; 1260. 9; 1265. 27; 1267. 20; 1270. 52, 54; 1273. 3, 16; 1274. 5; 1276. 13, 14, 27, 31; 1277. 14, 26; 1278. 2, 35, 37; 1280. 17; 1292. 5; 1293. 13; 1348.
Ανέσθω 1330.
φόν 1339.
ἀν 1252. recto 36, 45, 46; 1254. 27; 1257. 16; 1260. 9; 1265. 27; 1267. 20; 1270. 52, 54; 1273. 3, 16; 1274. 5; 1276. 13, 14, 27, 31; 1277. 14, 26; 1278. 2, 35, 37; 1280. 17; 1292. 5; 1293. 13; 1348.
XII. INDEX OF PASSAGES DISCUSSED.

(a) AUTHORS.

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achilles, Περὶ σφαίρας</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>Alcaeus 18. 1</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biogr. Gr. 50 (Westermann)</td>
<td></td>
<td>101</td>
</tr>
<tr>
<td>Cod. Theod. ii. 24. 6</td>
<td></td>
<td>170</td>
</tr>
<tr>
<td>Hesych. s. v. δολφός</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>s. v. ἤτερα</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>s. v. τυτάνη</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>Menander, Ἐπιτρ. 503-4</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>Fr. Q</td>
<td>89, 90</td>
<td>90</td>
</tr>
<tr>
<td>Fr. U</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) PAPYRI, ETC.

<table>
<thead>
<tr>
<th>Papyrus</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. G. U. 72. 2-3</td>
<td>179</td>
</tr>
<tr>
<td>578. 22</td>
<td>203</td>
</tr>
<tr>
<td>870. 3</td>
<td>239</td>
</tr>
<tr>
<td>965. 11</td>
<td>219</td>
</tr>
<tr>
<td>P. Brit. Mus. 933</td>
<td>230, 232</td>
</tr>
<tr>
<td>P. Cairo Preis. 43. 1</td>
<td>227</td>
</tr>
<tr>
<td>C. P. Herm. 7. 1, 2, 6</td>
<td>168</td>
</tr>
<tr>
<td>C. P. R. 37. 18</td>
<td>231</td>
</tr>
<tr>
<td>P. Giessen 11. 17-18</td>
<td>181</td>
</tr>
<tr>
<td>15. 3</td>
<td>172</td>
</tr>
<tr>
<td>50. 34</td>
<td>210</td>
</tr>
<tr>
<td>P. Leipzig 22. 10</td>
<td>181</td>
</tr>
<tr>
<td>P. Oxy. 47. 1</td>
<td>227</td>
</tr>
<tr>
<td>56. 10</td>
<td>225</td>
</tr>
<tr>
<td>99. 19</td>
<td>232</td>
</tr>
<tr>
<td>102. 8</td>
<td>236</td>
</tr>
<tr>
<td>114. 5</td>
<td>210</td>
</tr>
<tr>
<td>257. 13-14, 40-3</td>
<td>193</td>
</tr>
<tr>
<td>276. 1</td>
<td>227</td>
</tr>
<tr>
<td>299. 4</td>
<td>214</td>
</tr>
<tr>
<td>476</td>
<td>203</td>
</tr>
<tr>
<td>483. 3</td>
<td>191</td>
</tr>
<tr>
<td>485. 29, 34, 35-7</td>
<td>203</td>
</tr>
<tr>
<td>496. 3, 15</td>
<td>210</td>
</tr>
<tr>
<td>P. Oxy. 515. 2, 6</td>
<td>235</td>
</tr>
<tr>
<td>517. 6</td>
<td>235</td>
</tr>
<tr>
<td>522. 21</td>
<td>181</td>
</tr>
<tr>
<td>653</td>
<td>229</td>
</tr>
<tr>
<td>733. 3</td>
<td>195</td>
</tr>
<tr>
<td>734. 3. 5</td>
<td>236</td>
</tr>
<tr>
<td>906. 8-9</td>
<td>193</td>
</tr>
<tr>
<td>912. 6</td>
<td>210</td>
</tr>
<tr>
<td>917. 3</td>
<td>229</td>
</tr>
<tr>
<td>1037. 4</td>
<td>260</td>
</tr>
<tr>
<td>1107. 1</td>
<td>173</td>
</tr>
<tr>
<td>1114</td>
<td>211</td>
</tr>
<tr>
<td>1196. 8</td>
<td>181</td>
</tr>
<tr>
<td>1199. 25</td>
<td>198</td>
</tr>
<tr>
<td>1208. 21</td>
<td>203</td>
</tr>
<tr>
<td>P. Par. 68</td>
<td>118</td>
</tr>
<tr>
<td>Preisigke, Sammelbuch, 1945. 12</td>
<td>235</td>
</tr>
<tr>
<td>P. S. I. 80</td>
<td>235</td>
</tr>
<tr>
<td>83</td>
<td>236</td>
</tr>
<tr>
<td>109. 5</td>
<td>235</td>
</tr>
<tr>
<td>P. Strassb. 31. 6</td>
<td>170</td>
</tr>
<tr>
<td>P. Tebt. 121. 49</td>
<td>178</td>
</tr>
<tr>
<td>333. 7</td>
<td>195</td>
</tr>
<tr>
<td>486</td>
<td>181-2</td>
</tr>
</tbody>
</table>
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