THE OXYRHYNCHUS PAPYRI
VOLUME XXXVI
THE OXYRHYNCHUS PAPYRI
VOLUME XXXVI
EDITED WITH TRANSLATIONS AND NOTES BY
R. A. COLES
D. FORABOSCHI
A. H. SOLIMAN EL-MOSALLAMY
J. R. REA
URSULA SCHLAG
WITH CONTRIBUTIONS BY
G. M. BROWNE, D. JORDAN, A. H. R. E. PAAP,
D. ROKEAH, A. SWIDEREK

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1970
PREFACE

Many scholars have had a share in the production of this part. Twenty-three texts have been contributed to it by Dr. A. H. Soliman el-Mosallamy of Cairo, U.A.R.; nine by John Rea; six by Dr. Daniele Foraboschi of the Università degli Studi, Milan; five each by Dr. R. A. Coles of Oxford and Dr. Ursula Schlag of the University of Kiel; three by Miss Anna Swiderek of the University of Warsaw; two by Dr. David Rokeah of the Hebrew University of Jerusalem; one each by Dr. Gerald M. Browne (Harvard University), David Jordan (Brown University), and Professor A. H. R. E. Paap (University of Cape Town). Most of these texts are documentary. But there are a few pieces of extant classical authors (2747-2751), and 2745 and 2746 offer an unusual theological and literary type of text.

After twenty years signal service Mr. T. C. Skeat has withdrawn from the joint editorship of the Graeco-Roman Memoirs. His colleague would like to express his gratitude for the care, conscientiousness, and brilliant emendations of his period of office. The general editorship has been reconstituted as a triumvirate, and Mr. P. J. Parsons and Dr. J. R. Rea have taken his place.

At the end of the volume is a short appendix of additions and corrections to papyri published by the Egypt Exploration Society. It has no claim to completeness, being merely a collection of matters that came to our notice since the idea arose of calling attention to new readings somewhat earlier than can be done by the Berichtigungsliste. Contributions for publication from those who have occasion to modify texts in the Graeco-Roman Memoirs will be gratefully received and acknowledged in later volumes.

The editors would like to acknowledge the care and helpfulness of the Oxford University Press in the printing of this part. They would also like to thank Mr. W. E. H. Cockle for assistance with the proof reading, and with the preparation of the plates. John Rea has made the index.

P. J. PARSONS
J. R. REA
E. G. TURNER
General Editors of the Graeco-Roman Memoirs

January 1970
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GMB = Gerald M. Browne  
RAC = R. A. Coles  
DF = Daniele Foraboschi  
DJ = David Jordan  
AHSE-M = Abdulla Hassan Soliman el-Mosallamy  
AHREP = A. H. R. E. Paap  
JRR = J. R. Rea  
DR = David Rokeah  
US = Ursula Schlag  
AS = Anna Swiderek
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NOTE ON THE METHOD OF PUBLICATION AND ABBREVIATIONS

The method of publication follows that adopted in Part XXXIV. As there, the dots indicating letters unread and, within square brackets, the estimated number of lost letters are printed slightly below the line. In the new literary texts, corrections and annotations which appear to be in a different hand from that of the original scribe are printed in thick type. Non-literary texts are printed in modern form, with accents and punctuation, the lectional signs occurring in the papyri being noted in the apparatus criticus, where also faults of orthography, &c., are corrected. Iota adscrip is printed where written, otherwise iota subscript is used. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [ ] a deletion, the signs ‘ ‘ an insertion above the line. Dots within brackets represent the estimated number of letters lost or deleted, dots outside brackets mutilated or otherwise illegible letters. Dots under letters indicate that the reading is doubtful. In the new literary texts letters not read or marked as doubtful in the literal transcript may be read or appear without the dot marking doubt in the reconstruction if the context justifies this. Lastly, heavy Arabic numerals refer to Oxyrhynchus papyri printed in this and preceding volumes, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used are in the main identical with those in E. G. Turner, Greek Papyri: an Introduction (1968). It is hoped that any new ones will be self-explanatory.
I. THEOLOGICAL TEXT

2745. Onomasticon of Hebrew Names

The recto contains part of a land register written in large cursive letters with wide spaces between the lines. The script is comparable to that of plates 34b, 36, and 37 of Schubart’s *Papyri Graecae Berolinenses*, which are of the first (plate 34b) and second (plates 36, 37) halves of the third century A.D. Professor E. G. Turner has assigned it to the end of the second century A.D. The verso contains three columns of clear uncial script of a type common in literary papyri. It is assigned by Professor Turner to the end of the third century A.D., although a later date (fourth century) cannot altogether be excluded. The formation of the letters ω and ν is instructive in this respect (cf. 2263; PSI 1337).

The verso is apparently part of a far larger compilation of names and etymologies. Of the three columns which appear, columns A and C contain some thirty-five Hebrew proper names, all beginning with the letter I, and column B provides an etymological interpretation of the names in column A. A few letters of an earlier column appear at the lower left of column A. These letters were probably part of another column of interpretations.

The compiler of this list drew extensively upon the Septuagint; this is proved by the occurrence of such obscure names from the genealogical lists in Genesis and Chronicles as Iemouel, Iamein, Iereioth, Iekemia, Ierkaan, and Iebaal. Iemouel and Iamein even follow one another (A5, 6) as in the genealogical list in Genesis 46:10. The repetition of two names, Iamein and Ioab, in columns A (6, 11) and C (9, 7) can perhaps be explained by the hypothesis that the compiler copied out and interpreted indiscriminately in sequence every name occurring in every book of the Old Testament, regardless of its having appeared earlier. A similar pattern is found in the work of Hieronymus.

There are obvious mistakes in some of the Greek words in the list: for example, 

\[ \text{cwreXeia} \] is used instead of 

\[ \text{cvvreXeia} \] (B8), and an unknown form \[ \text{ανανεανκενονος} \] appears (B16). There is therefore little to wonder at in the corrupt transcription of some of the Hebrew names. For these garbled Hebrew names (e.g. Cr2 Ιακ, Cr8 Ιωσηφ) there are no parallels in the Septuagint, and, even where the interpretation is extant, it is difficult to determine the original form of the names (e.g. AB9 Ιεραμεν οικτρυμον).

With the help of this papyrus, the Heidelberg papyrus (P. Heidelberg i, pp. 86 seqq.), and Hieronymus’ Onomasticum (= *Liber interpretationis Hebraicorum nominum*, vol. lxxii of the *Corpus Christianorum*, Series Latina, 1959), the existing late-Greek
onomastica (= Onomasticum Coislinianum, Onomastica Vaticana, Glossae Colbertinae (edited P. de Lagarde, Onomastica Sacra i, 1870) can be traced to a much earlier date. Especially instructive is the agreement between 2745 and the Onomastica in rare words and unusual forms, e.g. AB4 Ἰαβεῖς εἰς[π]αρμὸς η ἄρχαν[vη], Vat. OS 192, 81 Ἰαβεῖς ἑρακτίκος ἦ ἀλεξάνθη; AB12 Ἰωνᾶδαβ Ἰωκ αἰκουσιότης, Coisl. OS 170, 7 Ἰωνᾶδαβ . . . Ἰωκ αἰκουσιότης.

Further comment becomes speculative. The implications of this fragment are discussed more fully in D. Rokeah, 'A New Onomasticon Fragment from Oxyrhynchus and Philo's Etymologies', JTS 19 (1968) pp. 70–82. Mr. Rokeah summarizes: 'The authorship of the extant Greek onomastica is hesitantly ascribed to Philo by Eusebius and Hieronymus (Eusebius, HE ii 18, 7; Hieronymus, Liber . . . etc., p. 29). The abundance of Hebrew etymologies in Philo probably led to this mistaken conclusion; it has also caused a difference of opinion among modern scholars as to his knowledge of Hebrew (summarized by Hanson, "Philo's Etymologies", JTS xviii (1967), pp. 128–39). Amir's recent arguments ("Explanation of Hebrew Names in Philo", Tarbiz xxxi (1961–2), p. 297 (Hebrew)) seem to be convincing in this respect. He drew attention to the fact that it is only in translating the name Jethro that Philo uses the form περικός; otherwise only the form περτάκος is employed. From this practice, Amir rightly inferred that Philo must have copied from a written list in these cases. An entry in our papyrus (AB15); Ἰεβρω περικός adds weight to this argument.

'Just as the assumption that Philo knew Hebrew in any degree cannot be upheld, so the attempt to establish connections or influences of Rabbinic exegetical methods and traditions on Philo's allegorical interpretations (e.g. those of S. Belkin, "The Exegesis of Names in Philo", Horeb xii (1956), pp. 3-62 (Hebrew)) must be rejected. All that can be said is that since the starting-point of both Philo and the Midrash was the etymological meaning of the Hebrew names, it was inevitable that some similarities should exist.

'An analysis of the entries in our papyrus (see especially AB11 and A20, B20–1) makes it obvious that the compiler was strongly attached to the Septuagint translation, which he constantly compared with the Hebrew version; by this method he extracted and offered his etymological interpretations.

'Our papyrus contributes to a more definite negative judgement upon Philo's knowledge of Hebrew. Since this anonymous work clearly preceded Philo's, its first compilation should be placed in the late third or early second century B.C., as both a concomitant to the Septuagint translation and a mine of information for the enormous literary activity which came in its wake.'

E. G. Turner comments: 'Mr. Rokeah wishes to maintain his confidently expressed opinion that 2745 can be linked with an onomasticon compiled before the time of Philo and utilized by him. It must, however, be pointed out that the use of a nomen sacrum (B5, 60) in 2745 demonstrates that this text was copied by a Christian scribe, not a Jewish one, and was probably written in a Christian ambience. Origen is said
by Jerome (Corpus Christianorum lxxii 59–60) to have worked in this field, and certainly to have compiled an interpretation of New Testament Hebrew names. Jerome’s words, “laboravit ut, quod Philo quasi Iudaus omiserat, hic [Origenes] ut Christianus impleret”, might be taken to mean that he supplemented Philo’s interpretation of Old Testament Hebrew names. It therefore becomes necessary to ask, as Mr. Rokeah does not do, whether this text is a copy of part of an onomasticon compiled by Origen. Its palaeographical date is entirely suitable.'

To the left, ends of lines of a previous column: opp. A 15, 7ω, opp. A 19 ἄπσιλτ. η

AB4 Iaβεις ἔγη[ρ]αμος ἡ αἰκχυ[νη]: Hebrew יָבֶיע. The Septuagint has only ἔφρασις, ἐφρός, ἑφρότης; the form ἐφρασίως is rare in Greek: Erotianus, p. 13, line 21 Nachmanson has αἰφράσιον ἐφρασίως. Vat. OS 102, 81 Iaβεις ἐφρασίως ἡ αἰκχυνὴ ἡ πλατυμος ἄνοις. Coisl. OS 167, 26 Iaβεις ευντός, ἐφρός ευνιῶν. Hieron. CC 102, 2 Iabes exsiccata vel siccitas; 104, 1 Iabes exsiccata.
AB5 Iemaumhypoein aute τον Ἰερουσαλήμ. Vat. OS 178, 88: Iemaum hypoein εἰκοσοῦ. Coisl. OS 168, 52 Iemaum hypoein διήκον Θεοῦ, διήκον. Hieron. CC 68, 24 (cf. 76, 24) Iemaumhypoein (Iemuel F, Iemuel III) dies eius deus, θος seems to be a scribe's mistaken correction for θον; this is corroborated by Hieronymus' Onomasticum and the meaning of the Coisl. (‘God's sea’). Whereas the meaning of the Coisl. (‘God’s sea’) can be derived from the Hebrew, the Vat. probably transferred the etymology of the very similar name Ieomun (which is interpreted in the Vat. itself as διήκον εἰκοσοῦ) to Ieomunhypoein. On the contraction of sacred names see A. H. R. E. Paap, *Nomina Sacer* . . . etc., in Pap. Iulg. Bat. viii (1959), pp. 1–2, 124–6.


AB7 Ιεσαγωγ Ιλαμοῦν: Hebrew יְהוֹעֵד. Hieron. CC 76, 25 Iesiar est meridies sive meridianus aut unctio mea vel metathetica oleum. The Septuagint version is *Iouna*. ‘Oiled, anointed’ is expressed in the Septuagint by ἐλθεμένοις, χορτάς, but Hieronymus’ translation is probably based on a similar interpretation in the Onomastica now missing. By unctio mea probably is intended the Hebrew Ishari (יָשָּרִי). Whereas our papyrus aims at a literal translation, the somewhat similar Rabbinc exegesis is a play on the association ‘oil’/‘oiled’. See *Numbers Rabba* (Korah) xviii 16 and parallels.

AB8 *Ihāmār* santelleca pircà: Hebrew *Iamūhāl*. santelleca is probably a slip of the pen for santelleca. Vat. OS 192, 92 *Ihāmār* santelleca pircà, ἐκ στήρισμος ἢ φοίνικές. Coisl. OS 169, 79 Iamār pircà, ἐκ στήρισμος. Hieron. CC 76, 27 Ithamar ubi amurus vel ubi palma vel est amurus sive insulae palma. The Hebrew word is split into two in the papyrus, and the ‘m’ repeated twice, Itham-mar, to yield two words, each explicable.

AB7 *IeμαμΉ* oixrcppoc Δνοχερετο. It is difficult to reconstruct the Hebrew. It might have been a corruption of *Iemarēr (יְמָאֶר)*, but then we would expect the interpretation oixrcppoc, oixrcppoc. On the other hand oixrcppoc is the equivalent of the Hebrew Ieroam (יהוֹעֵד) (the Septuagint also has (I Chr. 9: 12, MS. A) the version *Ioua* (Luec. *Ieroam*) and of other names derived from the roots ḫaḥem or ḫanôn (דָּחָם). Since the previous name Ithamar is interpreted in the Vat. OS 192, 92 by santelleca pircà, ἐκ στήρισμος, and since an interpretation of one name might extend to two lines (e.g. B21–2), this might have happened here, with *Iemāmēr* being added later mistakenly. The Coisl. has inter alia oixrcppoc for Ieroam (OS 169, 62) and Ierem (OS 168, 60). Hieron. CC 104, 29 has Ieroam misericors. The Heidel-berg papyrus has *(I)*eroam oixrcppoc. In his commentary, Deissmann said that Ieroam was a scribal mistake for Ieremelh, and oixrcppoc for oixrcppoc Θεοῦ, and addeduce in comparison the Vat. (OS 192, 88) Ieremelh oixrcppoc Θεοῦ and Hieron. (CC 104, 4) Ieremeleh misericordia dei niel.

AB6 Iosēl ἀπαρχήμενος: Hebrew יְהוֹעֵד. Coisl. OS 170, 3 Iosēl ἄπαρχος Θεοῦ, ἄπραχος, ἀπραχόμενος, γεγονός Θεοῦ άπαρχος ἄπαρχος. Vat. OS 173, 65 Iosēl ἄγαπηποῦ Θεοῦ και ἀπαρχὴ Θεοῦ; ibid. 193, 9 Iosēl ἄγαπηποῦ κυρίου. Coisl. OS 203, 100 Iosēl ἔχει πνεῦμα Θεοῦ. Onom. March, (Klostermann, ZATW xxiii (1903), pp. 135–40), p. 138 Iosēl ἐκ ιερικοῦ. Hieron. CC 104, 1 Iohel incepti veli dei; 142, 5 Iohel incepti vel est deus vel dei; 146, 18 Iohel incipiente deo sive est deus. Melitinis clavis (I. B. Pitra, *Spicilegium Solenses* iii (1859), pp. 395 seqq.) Joel, inceptiente Deo. The Coisl. and the Latin onomastica support our papyrus as to the reading. (The Vat. OS 177, 65 . . . ἀπαρχὴ Θεοῦ is perhaps also derived from the verb ἀπαρχάμεθα, but adopts a different meaning of the verb.) The meaning ‘to begin’ for the Hebrew ‘Iad’ (*יָדָה*) is probably an elaboration of the Septuagint δρέσει in Deut. 1: 5; ἔδρασα (Hebrew hodil יְהוֹעֵד) Μωυσ痿 διασαφθήσει τὸν νόμον τοῦτον. It is worth noting that the Hebrew verb usually means ‘to be good enough, kind enough’ and only here is translated differently.

AB61 Iosāib ἦταν ἱερεὺς: Hebrew יְהוֹעֵד. Coisl. OS 170, 93 Iosāib ἄπαρχος πατήρ. Vat. OS 193, 17 Iosāi πατὴρ κυρίου ἡ ἄγαπηποῦ. Heidelberg papyrus Iosāib ὁ πατήρ (Deissmann, 89, 6; he suggested this was a scribal mistake for Iosāib). Hieron. CC 104, 4 Iosāb inimicus vel est pater; cf. *Genesis Rabba* xciv 9 (ed. Theodor-Albeck, p. 1182), Slotki’s translation: ‘Thy name is Joab, . . . meaning that thou art a father (ab) . . .’. Anisleubii (Pitra, p. 366, 35) Ioab inimicus. Although there is no parallel to the etymology of our papyrus (Vat. OS 186, 98 has, inter alia, ἱερεὺς as an interpretation of Ἁλασία, and Coisl. OS 161, 10 has ἱερεὺς ἀπαρχόν as one interpretation of Ἀμαζακας) it no doubt existed, because it
and elsewhere 'abbir' (T3N) is translated κατάσχεσις, which is also translated κατάσχεσις; (e.g. Judg. 5: 22; Lam. 1: 15). This explains why the compiler of our papyrus attributed to the Hebrew 'ab' (28) the otherwise non-existent meaning of 'might' (κατάσχεσις).


AB14 Ιωβάλλες Ιωα διδάσκαλος. The small vertical stroke preserved of the Α is not very similar to the other lambdas (but compare the Α in B21), but there is not much choice. Ιωβάλλες is nowhere to be found; the clue is perhaps in the equation φαλές = φαρές, and this Hebrew word (שְָנָד) is interpreted by διδάσκαλος in the Septuagint ( Neh. 8: 8).

AB15 Ιωθρο περισσός; Hebrew רַבּ. Coisl. OS 168, 50 Ιωθρο περισσός; ibid. 168, 51 Ιωθρο περισσός. Vat. OS 179, 17 Ιωθρο περισσός; ibid. 193, 3 Ιωθρο περισσός. Colb. OS 203, 94: Ιωθρο γυναίκα περισσός. Hieron. CC 75, 23 Ιιρθερ συνελούσα θύρα. The etymologies for Jethro, the father-in-law of Moses, have also been cited because Jethro is derived from the same Hebrew root as Iether. In fact, Jethro is just as when he is called Ιθρο (De agricult. 103; De gig. 50) that Iθρο means περισσός, whereas in all the other, numerous, cases he uses the form Iθρο as a scribal mistake for Iωθρο, according to Deissmann's hypothesis. Hieron. CC 116, 2 Ιωα υπίστη δι' αυτού δομίνον χρῆσθαι. Melito (Pitra, p. 395) Joachaz, Robustus. Ansel. (Pitra, p. 396) Joachaz robustus. The derivation of Ιωθρο from the Septuagint is most likely, since κατάσχεσις there ('possession, holding, estate') is 'αλήθα' (αλήθα) in the Hebrew, and since κατάσχεσις means to 'hold, retain' (αλήθα: αλήθα).

AB16 Ιααίλ νασανευμένος. Iaai is the version of MS B (= Vat.) for Ιααίλ in 1 Kgs. 14: 25. Ιααίλ (אאיל), meaning 'forest', was taken to be a place name by the Septuagint translator. The form νασανευμένος does not exist.

AB17 Ιωαθε Ιωα γνώσης: Hebrew קְנָתָא. Vat. OS 179, 1 Ιωαθε δόρον γνώσης; ibid. 193, 5 Ιωαθε δόρον γνώσης. Coisl. OS 179, 94 Ιωαθε δόρον δώσει. Hieron. CC 116, 28 İiioaδα (exactly as in our papyrus) domini cognitio; ibid. 193, 7 Ιωαδα δομίνον χρῆσθαι. In fact, Jethro is once called Jether in the Hebrew (Exod. 4: 18), but the Septuagint has Ιωθρο just as when he is called Ιθρο in the Hebrew. In 1 Chr. 2: 17, the Hebrew Jether is also transcribed as Ιωθρο by MS B (Luc. Ιωθρο). Philo stated three times (De agricult. 43; De mut. nom. 103; De gig. 50) that Ιωθρο means περισσός, whereas in all the other, numerous, cases he uses the form περισσός. This suggests that he must have been using one of our compilations since he himself did not know Hebrew. For a Rabbinic exegesis based on the etymology of Jether see *Mechilta*, Jethro, chap. 1 (ed. Horowitz–Rabin, p. 189), and parallels.

AB18 Icono ἐνορευμένος. Icon is the version of MS A (= Vat.) for Ιααίλ in 1 Kgs. 14: 25. Icon (אאיל), meaning 'forest', was taken to be a place name by the Septuagint translator. The form δομίνον does not exist.

AB19 Icono Ιωα δόρον γνώσης: Hebrew קְנָתָא. Vat. OS 179, 1 Icono δόρον γνώσης; ibid. 193, 5 Icono δόρον γνώσης. Coisl. OS 179, 94 Icono δόρον γνώσης. Hieron. CC 116, 28 Icono (exactly as in our papyrus) domini cognitio; ibid. 193, 7 Icono δομίνον χρῆσθαι. In fact, Jethro is once called Jethro in the Hebrew (Exod. 4: 18), but the Septuagint has Icono just as when he is called Icono in the Hebrew. In 1 Chr. 2: 17, the Hebrew Jethro is also transcribed as Icono by MS B (Luc. Icono). Philo stated three times (De agricult. 43; De mut. nom. 103; De gig. 50) that Icono means περισσός, whereas in all the other, numerous, cases he uses the form περισσός. This suggests that he must have been using one of our compilations since he himself did not know Hebrew. For a Rabbinic exegesis based on the etymology of Jether see *Mechilta*, Jethro, chap. 1 (ed. Horowitz–Rabin, p. 189), and parallels.

AB20 Icono εἰς ἐνορευμένος. Icon is the version of MS A (= Vat.) for Icono in 1 Kgs. 14: 25. Icon (אאיל), meaning 'forest', was taken to be a place name by the Septuagint translator. The form δομίνον does not exist.
AB21 Γωσβ[κε] Ιωα πλησμονή ἡ Ιωα εἰδόμον: Hebrew בּוּרִּתי. Coisl. OS 171, 13 Ιωσαφές άοράτων πλησμονή. Vat. OS 176, 43 Εισαβέω θεον λος πλησμονή; ibid. 190, 37 Εισαβετ [or Εισαβε] κυρίων ἀνάμωσις ἡ πλησμονή. Origenes (Redepenning, i 450) Εισαβεθ θεον μον ὁρκο. Hieron. CC 75, 2 Ελισαβέθ δει μει συρτίας τιλ μει ιουραντίν αυτ δει μει συρτίν; ibid. 116, 27 Ισαοκος πες ος ισαοκος ἡ συρτίας. Since Jehoseba and Elisheba are of identical import in Hebrew, they are interpreted similarly by the various Onomastica. Of the four interpretations available (πλησμονή, εἰδόμον, ὁρκος, ἀνάμωσις), our papyrus has only the first two. εἰδόμον is in the neuter because, as the Greek translation of the Hebrew 'sheva' (ם), it almost always accompanies a noun in the neuter (τούτος).

The one exception in a dozen cases is Job 5: 19; the compiler usually adopts the translation of the Septuagint, here and in other cases.


C6 Ιεσσά: Hebrew Σαβ. Coisl. OS 169, 72 Ιεσσά σόζων, σώζων. Vat. OS 174, 2 Ιεσσά δύσαστος; ibid. 175, 16 Ιεσσά νήπων κόσμων; ibid. 192, 100 Ιεσσά δύσαστος ή ἕχορος ή κόσμων. Hieron. CC 103, 4 Ιεσσάς ισαυσ εισελευσ εις ιερουσαλιμ νεκουσ; ibid. 146, 20 Ιεσσάς ισαυσ εις ολοτιο; Melito (Pitra, 305, 32): Ιεγέας [or Ιεσσάς] Ισαυσ Ιερουσαλιμ νεκουσ εις ιερουσαλιμ

C7 Ιωβ. See AB11 above.

C8 Ιερεκάθ: Hebrew תִּירְשֶׁתִּים. In 1 Chr. 2: 18 (A) = Ιερεκάθ; Luc. Ιερεκάθ.

C9 Ιαμεν. See AB6 above.

C10 Ιαθ[ός]. The Septuagint has Ιαθα, Ιαθα, and Ιασθη, which transcribe different Hebrew names.

C11 Ιεσεια. Perhaps a version of the Vat. OS 183, 28 Ιεσσάς, and ibid. 184, 70 Ιεσσάς.

C12 Ιαβαθ[ός]. Not found elsewhere. The Septuagint has many names which begin with Ίαβαθ.

C13 Ιαβ[ός]. The word might be Ιαβαθ or Ιαβαθ (more likely). Both names have several interpretations in the Onomastica, among which Coisl. OS 169, 82 . . . Ιαβον εξομολογήσεως is noteworthy.

C14 Ιακεπαλαλ: Hebrew בּוּרִּתי. In 1 Chr. 24: 23 (A), Luc. Ιακαπαλα. The Coisl. OS 180, 23 has Ικαμαν for בּוּרִּתי in 1 Chr. 6: 53, and ibid. 168, 32 Ικαμαν κατα αύτατος αύτατον.

C15 Ιερακα. The word might be Ιερακα, Ιερακα[ο], or Ιερκα[ο].

C16 Ιεροκαλα: Hebrew בּוּרִּתי. In 1 Chr. 2: 44 (A) bis, Luc. Ιεροκαλα.

C17 Ιαβαθ: Hebrew בּוּרִּתי. There are many interpretations. We shall quote some as illustrations.


C18 Ιαβαθ[ος]. Not found elsewhere. Perhaps equivalent to Ιαβαθ.

C19 Ιαβον: Hebrew בּוּרִּתי. Perhaps a version of Ιαβον Ιαβαθον (Vat. OS 180, 50) or Ιαβαθον (ibid. 183, 20). Coisl. 169, 75 has Ιαβον Ιαβαθον δύσαριν.

C20 Ιαβον. Not found elsewhere. Josephus has Ιαβονος for Ιαβαθον, but it is difficult to assume that the compiler of the Onomastica inserted such a graecized form, especially since he had already included the Septuagint form Ιαβαθον.

C21 Ιαβον[αλ]. The restoration may also be Ιαβον[πο]. They transcribe different Hebrew proper nouns: נֵבַע = name of a place, תֵּבִעֶה and רַבָּבַע = personal names. The former is more likely as it appears in Josh. 15: 9 (B), and the following name in the list, Ιαβαθ, is also found in Josh. 16: 6.

C22 Ιαβον[ο]. Hebrew בּוּרִּתי. This place name is transcribed Ιαβον (A), Ιαβον (B), Luc. Ιαβονος, in Josh. 16: 6, and Ιαβονος in 2 Kgs. 15: 29 (A). Eusebius has Ιαβον in his Onomasticicon, and Hieron. CC 95, 11 has Ιαβονος requies.

C23 Ιαβον[επ]. This form is not found elsewhere, but it is probably equivalent to Ειβαθον, Ειβαθον, and similar words. As in the case of Ειβαθον = Ιαβονος (cf. A20 above), it seems to have been contaminated by the addition of an I. The fact that Ιαβ and Ειβαθον have the same meaning (cf. A21) probably facilitated this process.
II. NEW CLASSICAL TEXT

2746. TRAGEDY

One column, preserved for its full height but damaged on the right edge and much effaced in the lower part, from a non-extant tragic drama. 35 lines (including the παρεπετευματικαί) across the fibres in a rounded semi-documentary hand, on the verso of a series of memoranda in various cursive hands which I would assign on palaeographical grounds to the first century A.D. There are no accents or marks of elision or punctuation, but there are some paragraphi. Identification of the speakers is an integral and apparently regular feature of the lay-out.

The fragment preserves exchanges between at any rate Priam, Cassandra, Deiphobus, and a Chorus, in iambic trimeters (despite irregularities of lay-out which have obscured the metre). The subject seems fairly clearly to be the single combat between Hector and Achilles described in book xxii of the Iliad. It is less clear, however, whether the passage contains a prophecy by Cassandra of the fight and Hector's death, or an eye-witness account, or whether Cassandra may be seeing the events clairvoyantly.

The identification of the play is uncertain. In BICS 15 (1968) I have discussed the arguments for and against 2746 being part of the Hector of Astydamas (D. L. Page, Greek Literary Papyri i 29 a and b, P. Hib. 174), and have discussed the interpretation line by line.

1 pp. 110–118 and plate XII.
NEW CLASSICAL TEXT

[μι'ο'

θ., εγονωσμηνημηστης τησυνοδια[καυσασιβ., μακτροδεχουσακρεις[οδη [β', 

βεβληκεδεινονκαμακ[τετεκνονφρασον χ'ο' οπηλωτης[ [ενδ', 

αλληστοχησε χ'ο' ειπασωσεχει[κτωρθεθεμειει χ'ο' δυστυχησαγω[ 

ιεωκεδυστυχησεν [ 

οδη [κουναμεξουσισεκμεν [ 

τιεχθ., κημασεγδομονανκλαγε[οδη [ 

ειεκλευσω [. 

αυνγ[., .]. μουμει, ον., θενξωλογ[ 

οδη [ποσπωργον ου[., ξε[ 

ο' [. .]. α[., .]. καπαρπλαγχθησφρενα[ 

οδη [ 

ουπαρ., ο[., .] ενες [. 

π'[[δ]]...τ...απο[ 

ρο[., .]. . . . ρο, ρος[ 

οδη [ 

ερομουιτ [. 

ακου[., .]. .]. .]. αγγηρων[ 

ακου[., .]. .]. ρεξιολο[., .].[ 

οδη [ 

α[., .]. υπο, εμει[αλω[., .]. .]. κ, ωφα, τειτα[ 

. . .]. .]. δ...ντοκλειν[ 

πηςη., ρ., .]. χειροσελήνη[ 

αλ'χειπροσούδας [. 

νω[., .]. .]. χησεγ[ 

οι[., .]. .]. .]. ηπ., ηπ[ 

υ[. 

...[ .]. ]
[Πρ]αμο(ε) θάρεσσον, ὃ παῖ· μὴ κάμης· ετήσιον πόδα,
καὶ σαίς β[ο]ύλαις προσδέχον τὰ κρείς[ονα.]

[Κα][ς]άνδρα) βέβληκε δεινόν κάμακα.

5 [Πρ]αμο(ε) τίς, τέκνου; φράσων. ἄχω(ρός) ὁ Πηλιώτης [κ
[Κα]ς]άνδρα αλλ' ἡστόχησεν. ἄχω(ρός) εἶπας ὡς ἔχει[κ
[Κα][ς]άνδρα) ἕκτορ ἐδειμήλει. ἄχω(ρός) δυστυχές ἀγών[ν
[Κα][ς]άνδρα) ἰσώς εὔδυστήχεν.[κ

10 [Κα][ς]άνδρα) οὐκ θαμήρε νῦν νικόμεν.[κ
[Δη]ςόβ(ος) τίς ἡχ[ο]ς ἡμᾶς ἐκ δόμων ἀνέκλαγε;[κ
[Κα][ς]άνδρα) ὥσα ἐν τί λεύς(ς)ο;[κ
[Δη]ςόβ(ος) αἰνής[ματός] μοι μεῖζον' ἐφθέγξω λόγον.[κ

15 [Κα][ς]άνδρα) ... πρὸ πιῦγων ρψ.[...].[κ
[Δη]ςόβ(ος) [...].[α[...]αυτή καὶ παρεπλάγχθης φρέαν.[κ
[Κα][ς]άνδρα) οὐ παρέκε[λ][εν ος;[κ

20 [name] πατ...[τ.]...ἀτρ[...].[κ
[...].[δε ν.[...].ε...[ρο[...].μο[...].[κ
[κ

[name] ...[τερόν μοι τ[κ
[name] ακοῦ[...][...].[κ[...].κν[...].[κ

25 [name] ακοῦ[...].ρ ἐξολολ[...][κ
[κ
[name] [...].κυκτ[κ
[name] ὀλη[...].ἀκμαίφαο, τειτ[κ
[...][...].δ...[κλε[κ

30 ] τῆς σής ερ.[...].χειρὸς Ἐλλ[ν;κ
] βάλλει πρὸς οὔδας.[κ
[name] [...].ν[...].κη[κ
[name] [...].λ[...].ρ[...].π[...].π[κ
[κ

35 [name] ...[κ
[κ

2 Faint traces (below ‘αυτό’ in l. 1) Χουάρα has been re-inked by another hand in a lighter ink. After initial nota personae, high traces 7 After initial nota personae, high traces 10 At end of line, α, δ, or χ 13 End, traces which resemble ρ more than anything else 14 After away, slight traces of ink in what is shown as a lacuna Before νω, the end of a high horizontal: perhaps ε? or ω: the papyrus on the right of the vertical crack has warped upwards. The reading is not doubtful. Below beginning of line, paragraphus and β by different hand 16 After ρω, ε or ρ? 17 Remains of ink in the first indicated lacuna 19 The surface before it is much abraded, but the ο (with the ι) is written larger as if an initial form. The trace at the end seems most like an ε or ε. 20 It seems that the writer originally began the line with δ, then inserted π before the beginning of the line and changed the δ into an α. On the trace at the end of the line, see the commentary 21 Before ρ, ο or ω? If so, is the preceding letter δ? Letter after ρo apparently corrected 23 Of initial nota personae, only a tiny spot of ink remains Before εpου, a high horizontal: ? but χ also possible 27 The initial trace is uncertain α is written rather large, perhaps as initial letter.  Possibly three letters between α and ι. 30 The first traces of this line are directly under those of the lines preceding: the papyrus is fractured and the upper part has sprung out to the left. 31 Paragraphus appears to be by the same hand as the text. (So also, probably, those below 5 and 8 and above 11) 32 Before χαι, τυ possible. 33 Before η, are the traces perhaps to be combined as μ? Between η and ρ, space for one average letter, but the traces most resemble ι.  Before γ, end of a diagonal rising to the right. 35 At the left edge of the papyrus, at a level above and below the traces of this line, cursive marks in a different hand in a lighter ink, apparently irrelevant to the literary text.  Before υ, traces most resemble τ.

(Lines 1-19.) (Priam) ‘Take courage, child! Do not exhaust yourself! Stay your foot, and adopt the better course in your designs.’ (Cassandra) ‘He has thrown the terrible shaft!’ (Priam) ‘Who, my child? Tell me.’ (Chorus) ‘The Felian . . .’ (Cassandra) ‘But he missed!’ (Chorus) ‘Have you said (?) how it is . . . ?’ (Cassandra) ‘Hector is throwing (?)’ (Chorus) ‘This is an unlucky contest(?).’ (Cassandra) ‘Equally he was unlucky . . . so far we have a common share in victory . . . ’ (Deiphobus) ‘What sound called us out of the house?’ (Cassandra?) ‘Ah! What do I see?’ [. . .] (Deiphobus) ‘The words you uttered are for me greater than a riddle.’ (Cassandra?) ‘[Were you not?] in front of the city walls? . . .’ (Deiphobus) ‘. . . and you were out of your mind.’ (Cassandra?) ‘Were you not exhorting (him)?’ [. . .]

1 δήσασον, δι παι: Snell compares Ezekiel, Ἐκζαγγείον 100.
3 φθαί (and 9, 12, 15, 18, 22, 26, and perhaps 34): the closest parallel is φθαί ἀνδραθείς in Eur. Cyclops 487: but the occurrence of the word seven, and probably eight, times in the short space of 2746 is a novelty. It can hardly bear relation to the interlinear phrase χροθι μιδέοι (on which cf. P. Hib. 174, 10 note); and see Pickard-Cambridge, The Theatre of Dionysus in Athens, pp. 160 seqq.; also The Dramatic Festivals of Athens, p. 240; Sifakis, Studies, I, pp. 113 seqq.). Its repetition is against this; also it occurs at points where an interval of any length would be incompatible with the development of the drama. Possibly it means that there was musical accompaniment. However, φθαί appears to be used rather of singing, or vocal noise at least, than instrumental noise. To its being used here to show the manner of Cassandra’s utterances, it may be objected (1) that 6 seqq. have not been so classified, and (2) that parallels such as φθαί ἀνδραθείς in the Cyclops and φοίβος in the Iphnéa (75 Page) imply something extra and not anything as to the manner of what follows. The possibility remains that the φθαί are improvisations by Cassandra.

7 seqq. Prima facie the arrangement of the text has a neat and balanced appearance (whatever the reason may be for the eisthesis of lines 4, 10, et al.), but something has gone seriously wrong if the text is to be reconstituted into iambic trimeters.
8 Πηλίάτης is a new form. It would be incorrectly formed as a patronymic from Πηλιᾶς, and must derive from Πήλιον.

6 [Καράκαρω]: on the spelling of the name, see Fraenkel’s commentary on Aesch. Ag. ii 457, ἡστόχως: ἡστόχεω occurs several times in late prose, but is rare in poetry: perhaps cf. Page, GLP 75, 13.

7 άδεμπλευς: the reading is clear, so that there must be some corruption here. I take it that the sense should be that Hector in turn is casting or has cast his spear.

10 κοινά μέχρι νέον νικώμεν: a strange and poetically unsatisfying expression. Presumably this is the beginning of an iambic trimeter.


17 At end, φορά[σ] would be equally possible.

19 παρεξελεγκτες: the papyrus is warped and broken after ρ, but this reading of the traces seems secure enough, except that the last two letters are rather ambiguously formed. For the form of κ, cf., e.g., the first κ of κόμικα (l. 4). The verb occurs in Theodectes (fr. 9, 2, Nauck 2, p. 804); also Ar. Vesp. 530; the active in the pseudo-Hippocratic περὶ ἐκχυμοσπόρος, 16, and in Polybius. The attribution of this utterance to Cassandra is of course conjectural.

20 The papyrus is comparatively intact for some distance before the single trace indicated at the end of the line. Either the surface has been abraded (although there is no clear change in this respect between this area and the blank section at the end of l. 19) or the line contained antilahe (or a blank space) as above in the inset lines 10, 13 etc.

21 It does not seem that Ἐκτορ (or an oblique case thereof) is to be read here. This suggestion might be made in 25: the traces are much vaguer, but ἄκουσεν ἐκτορ. Ἐκτορ may be a possible reading.

24 An imperative form of ἄκουσα, followed by an adjective qualifying γίγανεν?

25 See the note on 21 above. Above the τ of the putative ἄκουσεν ἐκτορ' another letter (τ?) added in a different hand (cf. the ink of β below 14 init.)?
III. EXTANT CLASSICAL AUTHORS

2747. Homer, Iliad II. 1–78
28·5 × 19 cm.

Part of a codex which, when it was complete, contained the second book of Homer’s Iliad. The papyrus is thick and coarse. The first 38 lines are written on the face along the fibres and the following 40 lines on the back across the fibres. Those on the back are very faint, as if washed out. The handwriting, written in brown ink, is a regular sloping uncial of the oval type and may belong to the fifth century or the beginning of the sixth. Parallels are Schubart, Paläogr. no. 99 (= PSI 126) and Pap. Graec. Berol. 43b, assigned to A.D. v; M. Norsa, La Scritt. Letter. 16 = P. Cair. 43227, assigned to A.D. v–vi; 1373–4.

The text shows some variants from the text of Allen (Oxford, 1931) with which it has been collated.

Recto →

[ιλιάδος] β

[Ἀλλοὶ μὲν ῥα θεοὶ] τε καὶ άνερες ῥποκορυσταὶ
[εὐδὸν παννυχίων Δ]ιὰ δὲ οὐκ εἴπε τηδεῖμος σπονος
[ἄλλο γε μεριμνήζει] κατὰ φρενα ως Αχιλῆς
[τιμής ολετῇ δὲ π]ολεις επὶ νηρεὶς Αχαῖων

[ηθέ δὲ οἱ κατὰ θημοὺν αριστή φαυνέτο βουλή]

[πεμψαι επὶ Ατρείδην] Ἀγαμῆμνα οὐλὸν ουειρόν
[καὶ μὲν φωνητας επὶ]απε πτεροντα προς τηδα
[βασικ ὲθι ουλη όειρε] βοαι επὶ νηρεὶς Ἀχαῖων

[ἐλ]θον [εἰς κλεισὶν] Ἀγ' αμεμνωνος Ατρείδαιον

[παντα μα]λι άτρεκεως α]γρειεμενως ως επιτελλω

[θαρρῆναι [ε κελευ καπ]ὴ] κομοιοντας Αχαίον

[παλαιο]ν [ν]ν γαρ κε'ν ελοι πολιν ευρυγυμναν

[Τρωὶς] [ον γαρ έτ αμφις] Ολυμπία δοματ εχοιν[ε]

[αθανατον] [φαλοντας] επεγναυμεν γαρ απαντ[α]ε]

[η]ρη λουσμε[ση] Τρώ[ες] δε κηδε εφηπταφι

[ας] φατο [βη] δ ἀρ ο[ν]ειρος επε τον μιθόν ακουε

[καρπαλμως δ ικανε θοας επι νηρεις Αχαιων]

[βη] δ ἀρ επι Άτρειδην Αγαμεμνονα τον δε κιχανεν
2747. HOMER, ILIAD

ευδοντ’α’ εν κλίσει περὶ δ’ αμβροσίοις κέκυνθοι νῆρος
ετή δ’ ὕπερ κεφαλὸς Ὕπλημι ὑι ερήμως
Νεκτρίῳ τον ρα μαλατῇ γεροντῷ [ν] τι Αγαμεμνόν
τοι μὲν εἰςαμινέος προσέβονε[κ θείος ονείρος]
εὐδὲςεις Ατρέως ὕιε δαυφρονος ὑπ[ιδαμοῦ]
ον χρῆ πανταχὸν ἥ[τιν] δειν ἀνθώπω[τὸν οἴδρα]
[ω λαυ τ] εἰςτετρα[φί]αται καὶ το[έκκ μεμήλε]
[νν] δ’ εμ[εθεν ἤτιν] [εκ] α[κα δε το] [αγχελ] [κο] [εμ[ε]
[θυρη] [ζαι] καὶ κε] [λευνε] κα] [ρη κομωντις] Α] [αίους
[πα] [κεύ] [νι] γαρ κε] [ν] [λ] [ο] [ι] [ς] [πο] [λ] [ω] [ν] [ευ] [ν] [α] [γ] [υ][α] [υ]
[T] [ρω] [σι] [ν] [ο] [ν] [γα] [ρ] [ε] [τ’] [σ] [α] [μ] [ψ] [ι] [ξ] [ι] [ύ] [π] [μ] [α] [τ] [ε] [ξ] [ο] [τ] [ε] [ς] [α] [θα] [ν] [α] [τ] [ο] [ι] [ς] [φ] [ι] [ρα] [ξ] [α] [τ] [ο] [υ] [γ] [α] [ν] [τ] [α] [π] [α] [τ] [α]ς [Η] [ρ] [η] [λ] [ε] [ς] [μ] [ε] [ν] [η] [τ] [ρ] [ω] [ε] [ς] [ε] [ς] [κ] [η] [δ] [η] [ε] [φ] [η] [π] [π] [τ] [αι]
[εκ Δ] [ι] [ω] [ς] [α] [λ] [λ] [α] [ε] [υ] [σ] [τ] [ε] [ν] [ε] [χ] [ε] [χ] [ε] [θ] [η] [μ] [η] 
[α] [ι] [ρ] [ε] [τ] [ω] [ου] ευτ ν ά νε μ ε λ ο υ ρω [υ] π ν ο ς α] [ν η] 
[ω] [σ] αρ[α] [φ] [ο] [υ] [ν] [ε] [α] [σ] [τ] [ο] [τ] [ο] [ν] [δ] [’] ε [λ] [ι] [τ] [α] [υ] 
[τα] [φ] [φ] [ο] [ν] [ω] [ν] [α] [ν] [α] [θ] [υ] [μ] [ω] [ν] [α] [ρ] [υ] [ν] [τ] [ε] [λ] [ε] 
[ε] [μ] [ε] [λ] [λ] [ε] [ν] [φ] [η] [ρ] [ο] [ς] [Π] [ρ] [ι] [σ] [μ] [ω] [ν] [τ] [κ] [ε] [ν] 
[ω] [ν] [π] [ι] [ως] [ο] [υ] [δ] [ε] [κα τα] τη ν [η] [δ] [η] [α] [ρ] 
[Z] [ε] [ν] [ε] [ν] [τ] [ε] [γ] [α] [ρ] [υ] [ν] [η] [λ] [ο] [ν] 
[β] [α] [μ] [φ] [ι] [ς] [α] [ρ] [ω] [μ] [ι] [α] [ι] [ς] [β] [α] [λ] [ε] [τ] 
[ξ] [ι] [φ] [ω] [ς] [α] [ρ] [γ] [υ] [ρ] [ο] [ρ] [λ] [ν] 
[ε] [δ] [ε] [σ] [τ] [ρ] [ο] [ν] [π] [α] [τ] [ω] [η] [ν] ἄ [θ] [θ] 
[ε] [ν] [ν] τη [ε] [β] [η] [κα] [τ] [α] [τ] [α] [η] [ς] [Α] [χ] [α] [ι] 
[ω] [ς] [χ] [α] [λ] [κ] [σ] [χ] [ι] [τ] [ω] [ν] [ν] [ω] 
[Π] [λ] [ω] [ς] [μ] [έ] [ρ] [α] [β] [ε] [σ] [β] [η] [ς] [ε] [τ] [ο] [τ] [μ] [α] 
[κ] [ρ] [ω] [ν] [ν] [ο] [ν] [Ζ] [η] [ν] [ι] [ν] [φ] 
[α] [η] [ρ] [ω] [ς] [κ] [ρ] [υ] [ρ] [κ] [ε] [κ] [ε] [ς] [η] [γ] 
[κρ] [ι] [ν] [ι] [κ] [ε] [ς] [τ] [ο] [ν] δ’ η [η] [ε] [ι] [ρ] [ο] [ν] [τ] 
[μ] [α] [λ] [ω] [κ] [α]
I4

EXTANT CLASSICAL AUTHORS

[B]oula[e de πρωτον μεγαθήμι:ων ζε γεροντ]ουν
[N]ετορεμι para της Πολο[γενος βασιλη]ες
55 [τ]ους ο γα ευκαλεσας πυκναν η'ρυμενεν βουλην
κλυτε φιλοi θειοc μoι ευπνιον η'θεν ονειρος
αμβρο[εγή]ην δια νυκτα μαλετα δε Νε[πορι διω]
 eiuscus τε μ'γεθος τε φθων τ αγχιστα εωκει
[τη δ' αρ υπ']ερ κεφαλης και μυημ μυηθον [εε]ιπεν
60 [ευθεις Ατρεος ν]εε δαπφον[ος] εποδαμινι
ου χρη πανηγιουν ευθειαν [β]ουθφορον ααθρα
ω λαι π επιτεραφαται και τοσσα μεμηλε
[vun δ' εμεθεν] ξυνες οικα Διος δε του [αγγελος εμι]
[ος σει ανεθεν εωι] μεγα κηθα[ετ]αι νη ελεσ[αρει]
65 [θωρηται εε κε]λευες καρη κομοσιντας Αχα[ιους]
[πανυθυνη νυν γ]αρ κεν ελος πολι νεφανυ[υν]
[Τρωων ου γαρ] ετ αμβας Ολυμπηα δουματ[εχαντε]
αθ[α]νη[ος] φραζοντα επεναμφεν γαρ απανας]
Ηρη λειζομερη Τρωεσι δε κιθε ε[φηπτα]
70 εκ Διος αλλα ευ ες εε θρειν ως [ο μεν επων]
ωςε αποσταμενος εμε δε γυλυκος υπνο[ος αντηκεν]
αλλ αγγετ αν κεμ πως θωρηςομεν ναις Αχα[ιους]
πρωτα δε ερων επειν πειρηκομαι η θεμ[εςε]
και βενηκεν εν νημι πολυκληζει κελευω
75 υμεις δε αλλοθεν αλλος ερητειν επεεεεν
Ητοι ο γα ως επων κατ αρ εξεται τοις δ ανετη
Νεαταρ ος πα Πολωο ανα ην ημαθυνετος
ο εφι εν φρονεων αγορηθατο και μετεεπεν

6 Αγαμεμνον for Αγαμεμνονι by haplography. Ατρειδη Αγαμέμνων adopted by Allen. Ατρειδην
7 Agamemnon in L8 L10 L18 M14 Mc V1.
16 The scribe left a space at the beginning of the line, perhaps for a paragraphus.
19 ευθους'α': the alpha is added by the same hand.
20 ιου: Allen ιου.
26 τε του, instead of διος· τε του, is an unnoticed error of the scribe, cf. 63.
28 κελευες: κελευες Αλεν, εε κελευες vel c' κελευες codd. plurimi.
36 φρ[α]νεωτ: the correction from οω to ο was done by the same hand.
55 ηρηντερα Pap., vulg.; ηρηνετα Allen.
59 μευ: must be a slip of the pen.
74 ου is only in 2747. ου Allen, codd. For the usage of εν instead of εν see Blass, Gramm. N.T
Gr., p. 131; Robertson, Gramm. N.T. Gr., p. 588.
2748. HOMER, ILIAD

2748. Homer, Iliad XVI. 129–60

19.5 × 10 cm. Second century

A small strip of papyrus from a roll, containing the upper and lower margins and the beginning of the lines of a complete column. The handwriting is of middle-sized upright uncials of the second century. So far as it extends there are no variants from the text of Allen (Oxford, 1931), with which it has been collated, except in l. 150 where movable ν is added to ἐτεκεν. Across the fibres, presumably on the back. On the other side part of a writing exercise (?).
Three fragments preserve parts of five columns, reconstructed on the assumption of 30 or 31 lines per column. The appearance of the handwriting and the height (3.5 cm.) of the upper margin of col. ii suggest that the fragments are from a stately roll. The scribe wrote in a stylized upright book hand with contrasted broad and narrow letters. Individual letters vary considerably in breadth, the average κ being about four times and the average μ about five times as broad as the average ε. There are small flat tips at the feet of λ and at the feet and often at the tops of letters with vertical strokes. Letters worth particular mention are ξ, which consists of a curl between two horizontal, inwardly curved, strokes; τ, the horizontal stroke of which has a downward curl at the left end; and ν, the top of which is a wide shallow cup formed with one stroke.

No exactly parallel hand1 can be quoted, but others of this type are those of P. Bodmer 14 (in which, however, ξ has the modern lower-case formation), 2454 (which is more angular and upright), and a Hesiod fragment on parchment (Bartoletti, Aegyptus xxxi (1951), pp. 263-8, which has a slight slope to the right and is more angular). These three hands differ from the present one by having letters of a more nearly uniform breadth.

The scribe uses the paragraphus (a single displaced rough breathing just left of the paragraphus at l. 37), the middle and the high dot, and the diaeresis; he fills out lines 23 and 58 with little wedges. At one point he corrects himself or is corrected by another: an i is inserted after the article in line 47. An insertion in a second hand is made above line 56.

A table giving instances of agreements of the papyrus readings with those of the seven principal manuscripts, as collated by Hude in his editio maxima of 1898, follows:

<table>
<thead>
<tr>
<th>With C</th>
<th>Against ABEFGM</th>
<th>line 50 (doubtful)</th>
<th>line 58 (wrong)</th>
<th>line 27 (doubtful)</th>
<th>line 35 (doubtful)</th>
<th>line 46 (right)</th>
<th>line 37 (right)</th>
<th>line 47 (doubtful)</th>
<th>line 40 (right)</th>
<th>line 6 (doubtful)</th>
<th>line 19, 29, 49, 60 (right)</th>
<th>line 28 (right)</th>
<th>line 48 (right)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; C</td>
<td>&quot; ABEFGM</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; CG</td>
<td>&quot; AB</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; CEFGM</td>
<td>&quot; AB</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; ABCM</td>
<td>&quot; M</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; ABCEFG</td>
<td>&quot; M</td>
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<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; ABCEGM</td>
<td>&quot; F</td>
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<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; ABCFGM</td>
<td>&quot; E</td>
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<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
<tr>
<td>&quot; ABEFGM</td>
<td>&quot; C</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>lines 19, 29, 49, 60 (right)</td>
<td>lines 28 (right)</td>
<td>lines 48 (right)</td>
</tr>
</tbody>
</table>

1 It seems likely that an unedited fragment of Plato, Gorgias was by the same scribe. E. G. T.
225 contains Thuc. ii. 90, 5-6. The lacunae are such that the two papyri have only eight letters in common, none of them representing a variant, and no information can be obtained as to the relationship between the two.

The verso presents writing in two hands, one fragment badly damaged and mostly illegible, and the second fragment containing repetitions of the phrase πιστάκιν (for πιστάκιον) ἔχων Βερανκρησάς.

All of col. i is lost except part of a ν at the end of the first line. The top and the bottom of col. ii and the bottom of col. v are preserved.

Col. ii

νης ζερ[ικληρείαν]
ο δὲ ὅπερ εἴσενοι προς
εἰδέχοντο [φοβηθείς πε
ρι τοις χωρ[ίων] ερημιοι
οτι ως ε[ωρα αναγο
μενους αυτοις ακον
κατα επούδην εμι
βα[βας] επλει παρα
τη[ν] γην και ο πεζος α

5 lines lost (traces of final letters of ll. 11-14)

15 οντα εντος του [κολ
που] τε και προ[τ] τη[ν] γην
οπερ εβουλομετο μα
λιττ] απο εμειου ενος
αφιν επιστρεφαν

tec] τας ναυς μετω
τη[ν] δου επλεον ως ει
χε ταχ'ους εκαστος επι
tους αθ'ηναιους και τη
ηλπιζο]ν πας οιε τας

20 ναυς απολ[ημφεθαι
των δε ενδεκα μεν
tινες] μηπερ γρον
το υπεκφ[ηγουει το
κερας του] ν πελοτον

30 νησειων] και την ε
πιστροφ']ην ες την

C 5884
Col. iii

καὶ τὶν ηγ. νεῖν τινὰς
αναδ[ου]ν[ε]ν[οι ειλ]
κον κενας. μ[ι]αν δε

35
αυτος ανδρας ειν ει
χον ηγη. τας δ[ε] τινας
οι μεμ[η]ν[ιοι παραβο]
ηθηκαντες και επεκ
βανο[ι]ντες ειν τους

Col. iv

ευχε δε ολκασ ορμ. ου
σα μετεωρος π[η][ε]ι[η]

45
ή] αποκη νας φθα
ζας και περπλενα
σ[α] τη[’] λευκαδιας δ[ι][ω]

Col. v

ιδοντες ταυτας γ[ι][γ][ο]
μενα θαρ[γ]ος τε ελαβε[]

50
και απο[η]νος κελε
μα[ς ε]ν[η]ποκαντε[ς]
επ[ο][υ]νος ωρμ[η]ςαι
οι δ[α] τα ὑπάρχοντα
αμαρτηματα και την

55
παροκαν απαξιαν
ολιγον μεν τινα’ χρονον
γητεμ[ε]ιαν επειτα
δε ετραπ[ο]ντο εκ το;

60
ανθραγο[η]ς το• επιδι

6 αυτος ομ. Ε
19 επιπρακτες C
28 ὑπεκφεύγουσιν CG
29 Πελοποννησιων C
35 ελαν ΑΒΕΦΜ
37 Μεσήμερος EFG
2749. THUCYDIDES

40 ἰᾶλατταν F 46 καὶ περιπλεύσαςα om. AB 47 τῇ διοικούσῃ Λευκαδίᾳ M 48 γινώμενα B
49 ἐλαβέν C 50 καλεύμαστος C καλεύμαστος ABEFGM 51 ἐμπορεύοντες MSS. 55 τινα om. MSS. The erudition if not the correctness of the insertion, made in a second hand, is attested by iv 54, 30 and viii 95, 14, both of which have ἀλγόν μὲν τινα χρόνον. Cf., however, i 18, 18 καὶ ἀλγόν μὲν χρόνον ξυνέμευν ἡ διαλεκτία 58 τῶν ABEFGM and the scholia 60 ἀντίπροστα C

[Addendum: During final cleaning by W. E. H. Cockle before photography some additional traces of ink have been brought out. When indeterminate they have not been noted. In col. ii, l. 12 clearly ends in ηα; the traces at the ends of 10, 11, 13 may be ἕω, ἐς, ἕ respectively. In col. iii traces of α in the line below 47 might justify Κριόει ἐμβλέπων ἅλοι με.]

2750. Xenophon, Cyropaedia I, 1

8.0 × 14.2 cm. Later second century

The upper part of one column from a papyrus roll. Opposite the last lines are the fragmentary first letters of 5 lines of the next column. The text is written on the recto, and the hand is another example of the early Biblical uncial style 1 similar to, e.g., 661 (Callimachus, Iambi), and may similarly be dated around the latter part of the second century A.D. It is very similar to 2101, and Professor E. G. Turner in fact suggests that this papyrus may well belong to the same roll, the slightly larger size of the handwriting being accounted for by this column's being the first in the roll. Occasional accents, breathings, stops, a mark of elision, and two interlinear readings have been added, at least partly by a different hand.

1 This was written before the appearance of G. Cavallo, Ricerche sulla maiuscola biblica, who dates 2101 (p. 65) to the late fourth century. The dating cannot be argued here. [The assignment to the late fourth century credited to me in the publication of this text by Dr. Paap in The Xenophon Papyri no. 5, p. 13, rests on a misunderstanding. E. G. T.]
EVNOA PIOTRO XYMEN EY[E]N eyo
[ocai die] kkratiai k[ar]elvi
[thcav v]poi toin a[llw] viw
[bo[lo]me[n]on to[pol]teneve[e]
tha ma[l]lon. ev dysmokra

[tau oca] to ogharxi ari
[ta ohi v] dymwoi kai o
[coi tura] nein epexferi
[cavte o] ev an autow [ki]mi
[tau pa]v protan katelepsi
[car ooi de] kan dpoocrin

[chron e]p[ontec deli... ev
[tau thymi] zetai os co>
[foi te kai e]poteis [a]vpros
[gegen] mevov pollous
[de edokou] ev katakmis
[toue mev exonta[ kai] plei
[ova oiketac touc] de ka
[. pano olygous kai om]s ou
[de toue olygous toutoi] sa
[yn ti dnavenoue xhetaa]>
[piebolmenvouc touc] de

6 de oav 
56 monoxiai MSS. between dymokrati and ocia: om. pap., homoearchon.
6-7 avnpi[tau pap.]: in agreement with MSS.
9 The dash on the mu probably is the gravis belonging to either o or mev.
9-10 kai ta[y] vrapan pap. y z correctly, Gemoll, March.: ta[y] vrapan kai x: kai om. Vat. 987,
flattened.
11 dprocrin pap. y z: dprocrin x wrongly.
12-13 dnavenoue x. The position of the interlinear om (written higher than preceding interlinear correction) makes it probable that the om of the original text is that following after o (x). The space between de av and om (av definitely cannot be read) will not accommodate x's reading without supposing an omission. For agreement between correction and y, cf., e.g., 2101 110, 161; 697 25, 55, 77: Pack, I 171, 216-17 (scholion), 218.
without reason. Cf. Denniston, Gk. Particles, p. 318. It is emphatic rather than corresponsive,
as F. K. Hertlein-W. Nitsche, 1886, and L. Breitenbach-B. Büchenschütz, 1890, take it.
19. The division of the diphthong κα/[i] is so odd that the possibility of 2750's having had κα/[v] must be considered.

23. τεθυμένοις F, G, om. cæt., wrongly, as it contains the point of the whole clause. It is possible that pap. omitted it, in which case the line would read τοῖς δεσπότας eti δε. It seems in any case certain that pap. does not support Hartman's deletion of τοῖς δεσπότας (Genoll attributes the deletion to Hirschig). True, they constitute an anacolouthon after the opening πολλοί, but are understandable on account of the intervening καὶ (διοικ.) and, in fact, pointedly stress the contrast between official authority and actual inefficiency.

As regards the word-division at the end of the line as printed above, cf., e.g., Pack² 1551, ll. 172-3 (= P. Rainer VI pp. 81 seqq.).

2751. Plato, Republic III

Fr. D 15.0 x 15.5 cm. Late second or early third century

Five fragments of a fine copy of the Republic of Plato. The complete lines in fr. D col. ii contain 18, 19, or 20 letters, sometimes only 16, i.e. 18 on average. According to standard texts, the gap between col. i and col. ii needs 145 letters, which make 8 lines of 18 letters. In fact 5 of these 8 lines are found in Frag. E, and come at the head of the column of which the lower part is in D col. ii, giving 27 lines per column. On the verso a magical amulet (2753) was written afterwards.

In 2751 the small o, the ω with characteristically flat base, ξ with two somewhat curved strokes and the middle connection like the sign of aspiration closed only to the lower stroke, may indicate early third century, but late second century is probable (cf. 1016, 223, Roberts, Gr. Literary Hands, p. 20).

The scribe of this papyrus is skilful. His script is of the oval type, regular and graceful, upright, and rather above medium size. The broad μ with curved middle, broad and shallow in upper part, broad π without emerging strokes, the curved ν with three equal strokes, and the regular space between the letters are characteristics common between our papyrus and 1017 (Plato, Phaedrus). But the case for identity between the two scribes is not strong.

Punctuation is as in 1016, 1017. Alternations of the dialogue are, as usual, marked by double dots (A 4, B 3, D ii 15; wrongly omitted at D ii 14),¹ accompanied sometimes by paragraphe (D ii 5, 6, 14, 15, 18, 19) under the line. A high stop is used (D ii 7, 19). The ν at the end of the line may be written as a stroke over the preceding vowel (B 2, D 2). There is no evidence of a second hand. The correction of reading (B 4) is by the original hand. The text is interesting mainly for sharing the reading of F δόξο γέ ους at 414 c 9 against the other manuscripts. The scribe writes ξυμβάλειν A 6, and ξυμβάλειν, not κυμβαλείν A 10. The collation is with Burnet's Oxford text, but the apparatus has been corrected from that of E. Chambry, Paris 1943.

¹ The oblique stroke in the left-hand margin may be intended to draw attention to this omission.
Fr. A

[...]τολεως. [...] τοποτο τις μαλη-


[...]ελον'ανα[ [...] μλων: ανα[γυη]: και]

5 [...]τουτογαμμα[ [...] μυ' τοτο γ' αν μαλετα φι-

[....ACT]τουντοι[ [...] λοι δ'] εμφερεν [ηγοετο,]


[....]κσακεκε[ [...] μαλετα εκει[ου] μεν

[...]ττοντο[ [...] εβ πραττοντο [οιοτο]

10 εμβανεινα[ [...] εμβανει και[ 'εαν-

[....]φευπραττεωμ[ [...] τι] 'εβ πραττεν μ[η] δε τοϊνα-

Fr. A 412 d 2: δ' δ' τοις Stob. 412 d 4 φ' δ' F 412 d 5: δην μαλετα Bekker, from Parisinus A; δην μαλετα Stob. The number of letters lost at the beginning of 1. 8 is more likely to be 5 than 6, and the restoration [δην] is preferable 412 d 6 εισωτε Α M Stob., most editors; εισω τε δ' F; εισω το δ'; εισωτα Bekker

Fr. B

[δ']υςεξα [μεν μνημονα κα][δ']υςεξα-

[πα]τητον [γκρε]του το(ν)

[δε μη] αποκριτε[ον. η γαρ :

[τ]ε[ [...] ναι : και πονου: τε τε[ αυ και]

Fr. B 413 d 4: the correction 'γ' for τε is by the same scribe. τε Stob., γε ceteri

Fr. C

[πολει]ρημε[ [...] εντω κα][πολει ρημε[ω-]

[ηκα]τονσε[ [...] τατος ε][η και των αει εν [τε]

[ανειαν][ [...] παι[και] νεανικ[εις και]

[ρας[ [...] βαςα[ [...] εν αυ]ρας[κ ας ας[νι-]

Fr. C A small fragment which is mutilated on every side
Fr. D, col. i

2751. PLATO, REPUBLIC

Fr. D, 10 seqq. The papyrus where lines 10-12 should be is mutilated. But, as Chambry notes, 'ων εξ οὐτιν οντεύκτων fecit F'

Fr. E

Fr. E. This tiny fragment belongs at the head of column ii of fragment D
EXTANT CLASSICAL AUTHORS

Fr. D, col. ii

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IV. SUBLITERARY TEXTS

2752. Shorthand Commentary

7.5 x 19 cm. Second century

A fragment containing the beginnings of lines from the top of a column, with the end of the first line of the preceding column, from a version of the shorthand Commentary; written across the fibres in a rounded semi-cursive hand. The text is arranged in tetrads with the signs (without tetradic finals) on the left below the main elements in the usual manner (cf. Milne, Greek Shorthand Manuals), but is from a non-extant version of the Commentary.

The recto contains parts of twenty-two lines from the top of a column of a document which refers to an uncertain year of Trajan (τις τε τω Τραϊανοῦ τοῦ κυρίου). The lapse of time between use of the recto and verso is uncertain (cf. Turner, JEA xl (1954), pp. 102 seqq.), but the hand of the latter is at any rate second-century. If the uncertain fragment P. Harris 51 is set aside, it provides the earliest text yet published of the Commentary, and may rank as the oldest evidence of Greek shorthand (cf. Coles, 'Reports of Proceedings in Papyri' (Papyrologica Bruxellensia iv (1966)), pp. 14-15).

No attempt has been made to reproduce the signs, for which the reader is referred to the plate at the end of the volume.
Col. i  
\( \mu \varepsilon \omega \varepsilon \)  
\( \ldots \ldots \)  
\( \ldots \ldots \)  
5  
\( \pi \nu \)  
10  
\( \delta \nu \pi \nu \nu \)  
15  
\( \ldots \varphi \tau \rho \sigma \nu \)  
20  
\( \ldots \)  
25  
\( \nu \chi \rho \)  

Col. ii  
\( \kappa \alpha \theta \omega \upsilon \eta \varphi \tau \tau \rho \sigma \omicron \nu \)  
\( \nu \varepsilon \)  
\( \alpha \mu \eta \)  
\( \kappa \alpha \lambda \)  
\( \Sigma \omicron \)  
\( \varepsilon \varepsilon \varepsilon \theta \iota \)  
\( \varepsilon \kappa \omicron \rho \)  
\( \pi \omicron \lambda \)  
\( \varepsilon \iota \omicron \mu \)  
\( \alpha \tau \mu \)  
\( \delta \nu \pi \nu \nu \)  
\( \ldots \)  
\( \beta \alpha \pi \)  
\( \nu \varepsilon \)  
\( \pi \varepsilon \tau \iota \)  
\( \ldots \nu \tau \rho \sigma \nu \)  
\( \eta \ldots \)  
\( \eta \mu \chi \)  
\( \eta \ldots \)  
\( \eta \ldots \)  
\( \ldots \)  
\( \ldots \)  
\( \ldots \nu \chi \rho \)  

ii. 2 ν pap.  9. First ε appears to have been added afterwards: ι pap.  17, 19, 20 After η, λ or μ.
The papyrus, on which 2751 was written, was cut in smaller pieces. On the verso of these pieces a magical text was written across the fibres. The verso of A is blank. We know from the recto text that Fr. E is to be placed in the same column, and above Fr. D; there are 5 lines lost between them. The handwriting on these fragments is the same, but their damaged state does not permit judgement as to whether one charm or two charms are represented. There are remains of a previous column written on the left of Fr. D. Since some lines in E can be restored from PGM ii vii 226–30 and since D is to be restored from PGM ii vii 231–41, P. Lond. i 121, p. 91. 230–46, continuity as a single charm becomes possible between E and D. Fr. C could be restored from PGM ii i 58–61, P. Lond. i 121, 537–9, and therefore may also be a charm. We may believe that the remains of the column preceding D also deal with magic.

Fr. E

έπι τν λυχνω
χειραν και σχεδουν σου εγηγοροντος
ηξει δεθευ και λεξει σου και

Fr. D

εμοι μακε τν ζωγραπιαν τοις Ισαακω μελαιν]
τας δε ρακος . ξ.[.].[
διαλαμμεναι τουτον δε ραμων . επι του]
λυχνου λεγομενας αυτος δε λογος επικαλομαι εε]
των ακεφαλων θεων , των [εν τοις ποιειν ξουντα κεφαλη και]
τινων δε ρασιν αντραπτοντα [α και βρουνταοντα ,]
cω ει ρα του ετομα τωρ [δια] παντος προσκεκεται , ευ ει δε επι]
της Αναγκης επικαλομαι εε [των ακεφαλου]
θεων [.....] , [των εν τοις ποιειν ξουντα κεφαλη και ρασιν , Ισ-
χηριον ] Βηγαιαν αμβλυνοσιν , ευ ει δε επι σοριω κατα-
κειμενος και προς κεφαλη και εχον]
υπαγικυνου και ακεφαλου μ[ ]
[δυν λεγον] Λωνωθ Λωνωθ άνακτα [ ]
[.....οικ ] ει δαιμον , αλλα του αιμα των ]
και των λ και των δε πρακτον και των προς κε-
φαλης ταυτ Φησις ρεως λαλουντον ναι και ε[γην-]
[πουντων]
Fr. E ἕνι τοῦ λόχου as in D4? If so, perhaps cf. PGM II vii 226.
2 ? τοῦ ἄλοιπον.

Fr. D ἢ διὸ δὲ δῆµος: see P. Lond. i 121, 224–6. The headless god says about himself that he is ἰδρῶς δῆµος (BCH xxxviii [1914], p. 197), in P. Lond. i 46, 152, p. 70.
3 The god whose power is asked for is the ἄκεφαλος θεὸς who was usually asked for aggressive magic. His function is described in the Testament of Solomon (ed. C. C. McCown, Leipzig, 1922) where in 9, 1 he is Phonos (= slaughter), cf. A. Delatte, ‘Études sur magie grecque’, in BCH xxxviii (1914), pp. 189 seqq.; K. Preisendanz, ‘Akephalos, der kopflose Gott’, in Beihefte zum alten Orient vii (Leipzig, 1926); Bonner, Studies in Magical Amulets (Chicago, 1950), pp. 58, 110–11, 164–6, et passim; PGM ii vii 230–49, vii 65–110; P. Lond. i 121, pp. 92, 222–71. This god is usually described as τῶν ἐπὶ τοῖς ποιῶν ἔκχων τὴν ὀρασίν κτλ., cf. PGM vii 234, viii 91; Bonner, l.c., p. 110. The length of line in 2753 is entirely uncertain; perhaps the shorter formula without κεφαλὴν καί should be restored in 5 and 9.
9–10 Restored to follow 8. In the beginning of 10, there is either χαί or χαίρ. It is likely to contain a nomen magicum which could be ἤραξ (PGM II vii 447) or Ἐχυρός (BCH 1914, p. 196, P. Lond. i 46, 18), two names used in addressing the headless god.
12 The usual form is ἤραξ καὶ ἄκεφαλον, PGM II vii 237, viii 99.
15 The number is not constant in the various papyri: ἄλλα τὸ τῶν ἴδιων ἱεράκων τῶν πρὸς κεφαλής, P. Lond. i 121, 239–40; ἄλλα τὸ ἰάμα τῶν β’ ἱεράκων, PGM II vii 240; ἄλλα τὸ ἰάμα τῶν Ἰδίων ἱεράκων, ibid. viii 100.
16 Κυλπροῖκε is likely. In other places we meet κεφαλής Ὀδρανός, PGM II vii 240; Ὀδρανός, ibid. vii 100. Osiris, as is known, was beheaded by Set-Typhon who was also beheaded (cf. Bonner, l.c., p. 165). This may interpret the relation between the headless god and Osiris. This relation is clear in PGM I v 97–102, στο καλό τῶν ἄκεφαλον . . . στὸ Ὀσερόνωφρος.

Fr. B

| 7ο | κ’αι ἀπ’ ἀκαθαρσίας |
| 7νc | ἐπὶ τοῦ λόχου |
| 7ν | ὀλὸν μέλαινα π. [ |

Fr. C
V. OFFICIAL DOCUMENTS

2754. Edict Concerning Legal Procedure

25x22.5 cm. A.D. III

This well-preserved sheet of papyrus contains a series of somewhat disjointed injunctions, mostly concerning matters of legal procedure, clearly from a prefectoral edict. The text begins without any form of prescript (though it is of course possible that there was a preceding column), and it may be that it is a précis of the edict or simply preserves extracts from it (that only one edict is concerned is suggested by the last line). The prefect will have been Sulpicius Similis.

It is of course possible that προτεθήκω (l. 13) was copied along with the last set of instructions, thus referring only to that, when this series of extracts was made. The provisions in fact split up into four sections, namely lines 1–5, 5–7, 7–8, and 8–13; and it is between these sections that asyndeton occurs. The three last (ll. 5–13) deal with judicial procedure with regard to the conventus, the first (ll. 1–5) with administrative matters which might also come within the scope of the conventus. It may be that what we have comes from a specific set of provisions issued to regulate proceedings at a coming conventus. Since we have the date Pharmouthi 1 in l. 13, this could not be earlier than that in Alexandria in June–August, if the dates suggested by Wilcken (Archiv iv 415 seqq.) are right. Possibly the fragmentary BGU 288 is relevant also.

The text is written in a spiky semi-cursive; there is a wide lower margin of 13 cm. The verso is blank.

Τῶν ἐπιεικῶν ἠ ἄλλας αἰτίας ἀπολυθήματι βουλομένων οἱ κοιμογραμματεῖς ἔνορκοι τὰ ὑνόματα διδότωσαν τὸν στρατηγὸν παρακολουθοῦντος· οἱ δὲ πλαστοῖς (vac.) ὑποδόμοιοι ὑνόμασι οὐ χρηματικὴν πείσονται ζημίαν, τῶν τοῦ θεών ἐμφανεστάτου Αὐτοκράτορος Καίσαρος Νέρου Τραίανος Σεβάστου Γερ-μανικοῦ

5 Δαικτοῦ πλανώντες ἑλμάν· οὐδεμάν ὁ τοῖς βιβλίοις ἐμφερόμενοι παραίτησιν ἔξουσιν ὑπερτίθεθαι βουλομένου, πάλιν τὸν διαλογισμὸν τὴν προθεσμίαν εἰδότες. τὰς διωροδοκίας ἐπὶ πάσι κωλύων γείνεσθαι, μὴ νῦν πρῶτον ἀπογορεύων τὸ κακούργημα τοῦτο. οἱ φίλοι ἡγεμόνοις λαβόντες πρότερον κριτᾶς καὶ μὴ ἀπαρτισθέντες ἐντυπωχέοντον Ἰουλίῳ Μαξίμῳ τῷ ἀρχιεπίσκοπῳ φίλω, οἱ δ’ ἄλλοι πρὸς τοὺς τῶν προτεθέντων τὸν διαλογισμὸν ἐξῆ-καὶ τὸν μὴ φθάσῃ ἀκουεθήναι δινησθεὶς ἐπὶ τοῦ κατὰ νομοὺ στρατηγοῦ κριθήμα. ἐὰν δὲ οἱ κριταὶ αὕτου γεζωνταὶ τῆς παρ[ο]λής, καθέξω αὐτούς μέ-χρι ἄπαρτίσως τὰς διαγνώσεις· προτεθήκω. (ἔτους) ἰδ’ Φαρμουθί ἃ.
The village-secretaries are to present under oath the names of those who are infirm or who wish to be released on other grounds, with the strategus supervising. It will be no monetary penalty that those will suffer who assume feigned names, abusing the clemency of the most manifest of gods, the Emperor Caesar Nerva Trajan Augustus Germanicus Dacicus. Those concerned in the petitions and wishing to defer the case will have no excuse, having known long ago the time fixed for the conventus. I absolutely prohibit the receiving of bribes, not now for the first time forbidding this evil. Let those who have obtained friends of the prefect on a previous occasion as judges and who have not yet had their cases settled petition Julius Maximus, archistator, and friend, the others to the . . . [see note on 10-12]. If anyone of those whose names have been posted at the termination of the conventus has not already obtained a hearing, he will be able to be judged before the nome-strategus. But should the judges be responsible for the delay, I will detain them until they settle the cases. Let this be publicly displayed. The 14th year, Pharmouthi 1.'

1-2 For infirmity of one kind or another as a claim for dispensation from liturgies, cf. P. Flor. 312, 5; 382 (= 57), 63; PSI 1103, 14; and 889 18; perhaps also P. Fay. 166. Oertel, Die Liturgie, p. 390, n. 5; Reinmuth, The Prefect of Egypt, pp. 20-1; Lewis, Atti Milano, 518-21.

3 Perhaps the sentence should run ὁύ<μον> χρηματικήν?

8 φίλους ἰδιερωμένους: does this mean the officials to whom the prefect delegated cases? (One might note M. Chr. 372 iv 13, and 706 6; but the φίλοι there are legal advisers, not actual judges as in the present text.)

9-10 On the archistator see Gilliam, CP lvi (1961), pp. 100-3.

10-12 οἵ δ' ἄλλοι κτλ. There must be some corruption here (apart from writing errors, for which see the app. crit.: perhaps indicative of confusion?). τοὺς (l. 16) needs a complement. The simplest solution perhaps is to assume an omission at this point, thus: οἵ δ' ἄλλοι πρὸς τοὺς ἕαν δὲ τις τῶν προτεκτέων κτλ. The content of the missing clause is not obvious, but the slip from τοὺς to τις would not be difficult. This emendation points out the difference between the fact that there are cases still unsettled from a previous conventus and the intention that no cases should continue unsettled after the coming conventus. For οἵ προτεκτέων cf., e.g., P. Hamb. 29, 3-4. The apparent judicial competence of the strategus (ἐπὶ τῶν κατὰ νομῶν στρατηγοῦ κράτημα, II. 11-12), without mention of any directive from the prefect, is perhaps to be explained by abridgement in making the present text; the clause is tantamount to a general delegation. The strategi are presumably to take action in the nomes rather than at the conventus-centre.

2755. Edict of Caracalla

8.4 × 11.6 cm. Third century

Twelve lines, broken on all sides, identified as another text of the second edict of Caracalla preserved in the well-known P. Giss. 40 (col. ii 1-15). The present papyrus contains about a third of the edict proper. In a few places its text differs from or serves to restore the reading of P. Giss. 40. A second hand has added some alterations, sometimes changing to the Giessen version where the first hand had written otherwise but sometimes diverging from it when the first hand already had it. The text is written along the fibres in an official hand not unlike that of P. Giss. 40 but somewhat lighter; the alterations are in a heavier slanting hand. The verso is blank.
2755. EDICT OF CARACALLA

...[...] εἰς τὸ διακατέχειν [...]
καὶ τούτω καὶ τοῖς μετὰ ταῖ[τα]
πρὸς χρόνον καυλυτεὶς' μετὰ τίδ'o
διάστημα οὐκ ἐνεικεθήσεται ἡ τῆς ἀ[τιμίας

\[\text{φανερῶν ἔστιν τῷ πως} \] πλήρεσθαι
καὶ τῷ τινί καὶ τῷ τινί θετεῖν τἀνότερον
τῷ ρήματι τοῦ προτέρου διατάγματος

τῷ γῇ καὶ εἰς τῷ πρῶτῳ καὶ τῇ ἑπτάδευσθαι


4 ξ of καυλυτείς' added by second hand
9 ἐπο- pap.
11 After γῇ a high stroke of ink
12 ἐπο written in rather messy fashion

There are two spots of ink below the end of this line. They are too high up to be from the line below: they may, however, be from an alteration to that line.

1 Only the feet of letters of this line remain. ἀποδίδομαι can be read with some certainty, but before ἐπὶ the traces are vague. However, they can perhaps be interpreted as ἐπὶ τοῦ καυλυτείς'.

2 τῷ τοῦ διακατέχειν: eic appears to be right but is written very clumsily; the c runs well into the following τ. P. Giss. 40 at this point (ii 3) was read as [. . . .] [κατέχειν]. From the plate the papyrus seems to have eic, and there is a trace before ek which could be from the tail of an alpha. The other letters could just be fitted into the lacuna.

3 τούτω καὶ τοῖς μετὰ: cf. II. 3-4 in P. Giss. 40 ii. At the end of l. 3 the Giessen papyrus was read as τὸν[...] = τὸν ταύτα. If so, τοῖς has been omitted. μετὰ: so presumably P. Giss., I. 4 init.
Should the Giessen text after this be restored τῷ τοῦς ἐκκυκλώσατο <τῇ> κυκλοφορίας (cf. the Roman Law citations in ed. pr., p. 35)? (So already Schubart and Gradenwitz, ZSS xxxvi (1915), p. 425 (BL i 462)).

6 Neither reading nor implication of the first alteration is clear. Both attempts to correct πλήρης seem to be by the second hand. The combination of readings suggests that πῶς πλήρης of the Giessen text was the reading intended.

Appended is a revised text of the edict from l. 3 of the Giessen version; underlining indicates the overlaps of P. Giss. 40 ii with the new fragment.

3 ἀποφάσεως εἰς τὸ διακατέχειν <ἡ> λαμβάνειν τὰς πολιτικὰς τιμὰς. καὶ τούτω τοῖς (τοῖς)
4 μετὰ ταυτὰ τὴς τάξιν ἐκκυκλώσασμα πρὸς χρόνον καυλυτείς μετὰ τὸ
5 πληρωθῆναι τὸ τοῦ χρόνου διάστημα οὐκ ὑνειδευθῆσαι ἡ τῆς ἀτιμίας παρασή 6 μείωσις.
καὶ εἰ φανερὸν ἔστιν πῶς πλήρης τὴν χάριτα μου παρενθέκηκα, ὅμως 7 ἠνα μὴν τῆς στενωτέρων παρεμπυγευσῆ τὴν χάριτα μου ἐκ τῶν ῥημάτων τοῦ 8 προτέρου διατάγματος, εἰν ὁ
Sworn declaration to an amphodarch (1 note) from a father that his son is temporarily resident in Alexandria. The information was required by an order of the prefect, no doubt on account of the poll-tax: see ll. 13 seqq. The lower part of the text is missing.

A particular point of interest supplied by the papyrus is the establishment of the correct nomen of the prefect C. Aeternius Fronto (Stein, Die Präfekten, p. 39) and the confirmation of his altered dating (8 note).

I am indebted to Professor Youtie for advice on this text.

2756. Declaration concerning Residence in Alexandria

A.D. 78/9

10 x 11 4 cm.

Sworn declaration to an amphodarch (1 note) from a father that his son is temporarily resident in Alexandria. The information was required by an order of the prefect, no doubt on account of the poll-tax: see ll. 13 seqq. The lower part of the text is missing.

A particular point of interest supplied by the papyrus is the establishment of the correct nomen of the prefect C. Aeternius Fronto (Stein, Die Präfekten, p. 39) and the confirmation of his altered dating (8 note).

I am indebted to Professor Youtie for advice on this text.
2756. DECLARATION CONCERNING RESIDENCE IN ALEXANDRIA

To . . ., amphodarch of the Avenue of Thoeris, from Nicanor, son of Sostratos, and . . ., her mother being Thaisas daughter of Ptolemaeus, both of the city of the Oxyrhynchi. In response to the orders of the lord prefect Aeternius Fronto concerning those sojourning in Alexandria, questioned by you concerning Isidorus, the son of Nicanor, weaver, we declare that he is sojourning in Alexandria and is in the official list of poll-tax payers for the present eleventh year of the Emperor Vespasian Augustus in the same quarter of the Avenue of Thoeris; and we swear by the Emperor Caesar . . .

1 It is not absolutely certain that this is the top line of the document; thus there may have been other addressees before the amphodarch (to note). αἱμφοδὰρχη: apparently the only appearance of this official so far in Oxyrhynchus. Note, however, 257 22, 2186 6.

2757. EXTRACTS FROM PREFECTORIAL RECORDS

The name of the prefect of the summer of A.D. 70 (see 2349) is illuminated by this papyrus, which has been cited in the latest list of prefects (BASP iv 4, pp. 83 seq.). The piece has the top margin and parts of two columns numbered vi and vii, and headed Κόλωνος and Λευτόνως, i.e. L. Peducaeus Colo(?) and Ti. Julius Lupus. That Κόλωνος is genitive is further confirmed by line 5, ending Πεδουκαίως κόλων, where the syllabification Κόλωνος would be contrary to the usual rules. 2349 26 reads Πεδουκαίως κόλων. It was first reported as Κολωνοῦ . . . (Stein, Die Prf., p. 39), then corrected to Κολωνοῦ (JRS xlii (1954), p. 116) and printed Κολωνοῦ in 2349.

Colo is attested, once and not without doubt, as a nomen, see Schulze, Gesch. lat. Eigenn., pp. 295, 313 (CIL viii 15472), but the Latin colonus is rendered by κόλων, e.g. in 2476 32, 48. Consequently the Latin form of this man's cognomen is still in some doubt, but the Greek one is certainly κόλων here and probably the same in 2349 26. Colonus as a Roman name has only two dubious attestations, one an inscription, where
a woman’s name may be Colona P. f. Maxima (Schulze, op. cit., p. 295), though the copies differ seriously (CIL v 3361), and the other Pliny, Ep. ix, 9, where the recipient’s name is given in the α family of manuscripts as Colono but in the rest as Coloni.1 Here Colono is accepted by the editors and by Syme (JRS lviii (1968), p. 147).

Each column contains a decision of the prefect named in the heading, preceded by the date of delivery, the names of the litigants, and the introductory phrase ἐκ τῶν ῥηθέντων. Though the subjects of the two decisions are not absolutely clear because of the fragmentary state of the papyrus, it seems reasonable to think that the roll was a collection for use in some particular proceedings.

The back contains parts of three columns of accounts written across the fibres in at least three hands and much abbreviated.

\[ \text{\textit{i}} \]

\[
\begin{align*}
\text{Κόλωνος} & \quad \text{(m. 2) } \text{ιε} \\
\text{έτους} & \quad \text{θεὸι Οἰκεπασιανοῦ Φαϊν} \text{ιθ} \\
\cdots \cdots \cdots & \quad \delta \text{ καὶ } \text{Τμ. ρος πρὸς Απολλώνιον } \cdots \cdots \\
\cdots \cdots & \quad \epsilon \text{ τοῦ τετελευτηκότος αὐτοῦ διδύμου} \\
\text{5} & \quad \text{ἀδελφοῦ, } \text{ἐκ} \text{ τῶν } \text{ῥηθέντων. } \text{Πεδουκαιος } \text{Κόλων} \\
\cdots \cdots & \quad \text{τὸ } \text{χειρόγραφον } \text{ὅτι } \text{μὲν } \text{ὡς } \text{παραπεποίηται} \\
\cdots \cdots & \quad \text{δῆλον } \text{πεποιηθέν } \text{αὐτός } \text{ὁ } \text{τὴν } \text{παραποίησιν } \text{κατηγορών. } \cdots \cdots \\
\text{10} & \quad \text{γὰρ } \text{φωνῆς } \text{ἀκυδώνου } \text{τὸ } \text{ἐνκλήμα } \text{εκμίστα} \\
\cdots \cdots & \quad \text{ἐγγράφαι } \text{οὐ } \text{τετολμηκεν } \text{εἰκότως} \\
\text{15} & \quad \text{τοῦτο } \text{ἐναν } \text{κ. } \cdots \cdots \\
\end{align*}
\]

1 So Schuster; Mynors (O.C.T.) has ‘Colono Μ: Coloni γ’.
2757. EXTRACTS FROM PREFECTORIAL RECORDS

ii

Λούπον (m. 2) ὑς

(m. 1) ἔτους ἐθεοῦ Οὐσεπασαφίνον (month) (day)

Θαυμάτων δὲ ἐγγίκου Θαμου[..... πρὸς ......

ἐκ τῶν ῥηθέντων. Ἰούλιος Λοῦπ[ος πυθόμενος

5 Ἀρείοι τοῦ νομικοῦ τί περὶ τῶν [..... κελεύ-

οντων οἱ νόμοι καὶ ἐπεννόε ὅτι οὔτε [.....

ἐν διε διατάσσεται οὔτε γραμμα[.....

ναι, ἔξωθεν δὲ τοῖς πατράκι διδωκ[αίσιν ἀποκληρο-

νόμοις ποιεῖν τῶν παῖδων ὅσα έαν θ[έλουσιν .......

10 ἐξ ἀπάντων ἐπεννοικος καὶ τὴν [διαβήκειν (?) μὴ ουκαν

παράνο[μο] καὶ τὸν πατέρα ἔξωθεν[αί]ν κεκτημένον

οὐς ἐὰν θέλη τῷ[ν παῖδον ἀποκληρο[νόμους ποιεῖν

[.....[.....] τετελε[σ]τικ[αί (?)

[.....[.....] (vac.) [.....]

15[.....[.....] [.....[.....]

(N.B. The translation takes into account supplements suggested in the notes and with so much of the text lost can only be an approximate guide at the best.)

1 '15. Colo, .... the year of the deified Vespasian, Phaophi 19th. X, aiias Tmarus (?), versus Apollonius (and Y, sons?) of his deceased twin brother. From the record, Peducaeus Colo: "That (this?) contract has not been forged has been made clear by the very man who alleges the forgery. For he manufactured (?) the allegation out of (?) words, running no risk, but did not dare to put it in writing, naturally (and very wisely?). The contract itself will require (alteration of the will?? about which (there is no shadow of a dispute even now?) that it was lawfully made. And if indeed ..."

ii '16. Lupus. Fifth year of the deified Vespasian, (month, day). Thauer, through her representative, Thamou ..., versus Z. From the record, Julius Lupus, after inquiring from Areus, the legal expert, what the laws provide (in such cases?) and learning that they (prescribe?) neither (a form?) in which one must make a will nor the language (in which wills should be written?), and give fathers power to disinherit whichever of their children they wish: "Since I have learnt from all (the evidence? or the assessors?) both that (the will is not?) contrary to the law and that the father is possessed of the power to disinherit whichever of his children he wishes ..."

11 i.e. The petition of Dionysia (237) runs to 9 columns though broken at both ends. It may be that these were predecessors attached to a petition.

2 By comparing this line with the spaced layout of ii 2 we can calculate that there are about 9 letters lost at the beginning of each subsequent line.

The year number cannot be restored with certainty. The only known date for Colo is shortly before 27th July, A.D. 70 (2 Vespasian, Kaisareios 3 in 2349 4 seq.). On our present information about his predecessor it is possible that his term of office goes back to the 16th October (Phaophi 19th here), A.D. 69, in which case the year would be the second; year 3 (16th October, A.D. 70) would be closest to the known date; 16th October, A.D. 71 (year 4) is also a possible date, though his successor Lupus apparently entered office in the course of this fourth regnal year.
3 The copy is later than the death of Vespasian, 23rd June, A.D. 79. The handwriting does not permit a close dating, but it seems to be of the late first or early second century.

3 Tιμαγος seems the most probable reading in spite of an apparent trace between the tops of alpha and rho. As a personal name this would be new, though it is listed in Pape, Eigennamen, as a variant of Tόμας, the mountain at Dodona.

4 Possible lines for a supplement might be (1) [κει] at the end of 3, followed in 4 by a short name in the accusative and φίλης, or (2) the name of Apollonius' father—with a genitive in -ους—qualified by the following phrase, 'his dead twin brother'.


6 It would be convenient to fill out the beginning of the line with εἰς επικράτειαν τό χειρογράφον, but the earliest occurrence of the εἰς επικράτειαν formula is dated to A.D. 90 (R. A. Coles, Formulae, p. 41). After the consultation formula in ii 4 seqq. (παθήματος) Αρείου τοῦ νομικοῦ τί etc., it seems even harsher to omit εἰς επικράτειαν in ii 9 and since these 'consultation' formulas are earliest attested in 706 (c. A.D. 115), Coles, op. cit., p. 51, it may be that the εἰς επικράτειαν formula occurred here. However, on the present evidence it will be better to supply no introductory verb and use a stop-gap, e.g. τοῦ τό χειρογράφον.

7 φωνής ακουόνου. This looks like a technical term, but I have found no other example of it. The sense obviously is that the allegation was made orally to avoid the penalty for false accusation. Restore, e.g. (space for punctuation?) μετά γιὰ φωνής ακουόνου τὸ ἐκλήμα ἐκ [εἰσακτεῖς ἀλλά] ἐνγράφατο οὐ τετελεσμένοιν, εἰκότος . . . 'He manufactured the allegation out of words, running no risk, but he did not dare to put it in writing, naturally . . .'

10 The obvious restoration here is simply τὸ δὲ χειρογράφον αὐτὸ, but a stop-gap for the beginning of the line is hard to think of; εἰκότος νοῦν ἔχων οἵ [ἐν φρόνοι] would do for the sense perhaps, but the space is too short.

The following sentence is also intractable. Perhaps τὸ δὲ χειρογράφον αὐτὸ καλέσα εὐάλλα [γ]ν διαθήκης τῆς ὑπηρεσίας τῶν νομίμων ἐκλήθη μὴ ἐκ τῆς ἀμφιβολίας. 'And the contract itself will require alteration of the will, about which there is no shadow of dispute even now that it was legally drawn up.' The alternative articulation καλέσα αὐτοῦ [ἀλλά] is more attractive than εὐάλλα [γ]ν, but I cannot construct a satisfactory sentence with it.

12 It would be convenient to fill out the beginning of the line with εἰς επικράτειαν τό χειρογράφον, but a stop-gap for the beginning of the line is hard to think of; εἰκότος νοῦν ἔχων οἵ [ἐν φρόνοι] would do for the sense perhaps, but the space is too short.

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12 The last two letters are struck through several times; the cancellation may extend back to 3ε where there seems to be one line crossing the letters, but it looks like an accident. The second bracket (()) is omitted because there is no means of judging how far the cancellation extended, though the simplest possibility is a ditto of 3ε.

ii 3 Θαμιν. Upsilon is probable. The only known names beginning in this way are feminine, yet it seems more likely that this is the name of Thaetius' representative than that it is the name of another woman whose representative acted also for Thaetius.


7 [τ] most likely; [υ] possible. The evidence is too slight for a specific supplement, but a general one, [τ]ουμίων is perhaps enough.

6 [τ] most likely.

7 ἐν ὑμῖν διατάσσεσθαι. The antecedent is perhaps something like τόπος, e.g. ἐκτεθείκατο τόπον] ἐν ὑμῖν διατάσσεσθαι, but this is long by comparison with 8, where the restoration δεδοκα [αὐτῷ ἀποκλήρον] νόμον—12 letters—is virtually certain.

γραμματικαί. This may well be a reference to language i.e. γράμματα Αἰγύπτια or 'Ελληνικά, cf. WB, s.v. γράμμα (3). Restore perhaps γράμματα τα ἐν ὡς γραφή] ναι, sc. δεί from 7 and, awkwardly, I must admit, διαθήκης as subject of γραφής. The active infinitive of a -μ verb will be better if a plausible one can be thought of.

8 ἀποσκληροβόμον. Cf. 12. For the whole clause compare perhaps 8Chr. 84 15 τῶν τῶν Αἰγυπτίων νόμων διαδέατον πάντα τὰς διατάσσεσθαι καταλείποντες ὡς βουλεύτων τὸ ἱδία.

9 θέλομεν. The end of this line may easily have been left blank if there was no introductory verb, but see 7 δε.

12 [θ]όδων. Comparison with 9 indicates that θάδων is intended, but the form of the letter suggests that the writer made an epsilon by mistake.
14 After the gap there is a long diagonal rising from the left at a shallow angle. This and the vacant space suggest that the prefect's judgement ended with 13 or the first half of 14 and was followed after a space by something else. The diagonal could be the mark of a numeral, standing in 15, where only a few tops of letters remain.

2758. Petition to the Strategus Archias

Petition to the Strategus Archias

Heraclis son of Pausirion presents a petition against Apollos son of Heraclides, both from Oxyrhynchus, that he had insulted his wife Taamois. A similar complaint is found in P. Osl. 22, A.D. 127 (JEA xi (1954), pp. 32 seq.). The handwriting, of slowly written documentary type, is similar to P. Phil. 1, A.D. 125 (C. H. Roberts, Greek Literary Hands, p. 13).

Ἀρχιάς ετρα(τηρώ)
παρὰ Ἡρακλάτος Παυ-
ειρίωνος ἀπ’ Ὀξυφύγ-
χων πόλεως. τῇ διελθοῦ-

5 εὗτος ἐν τῆς ἀφάλα
Ἀπόλλων Ἡρακλείδου ἀπὸ
tῆς αὐτῆς πόλ(εως) γεινόμενος ἐπὶ
tῶ αὐτῶ ἀμφότερον ἐπηλ-
θεν τῇ γυναικι μου Ταμώ-
τι ούτη πρὸ τῆς τύρας μεθύ-

10 ων καὶ ἐξελυθοκρήσεν καὶ
daνέεσ(ο)ρεν αὐτή(ν), παρόντων
pλείστων ἀξιοχρέων ἀ(ν)το[ν]
δν τὰ ἑνόματα ἐπὶ τῷ ἰμ-

tοῦ δηλόων. διὸ ἐπιδίδο[ι]

tὸ ἀναφόρων, ἀξιῶ ἐκδι[κεί]

15 κηθήρια ὧν όποις ε[ί]ς τὸ μέλ-


20 Αὐτοκράτορος Καίσα[ρος]

Nέρου Ἐραμανοῦ C[εβαστοῦ]

Γερμανικοῦ Δακ[ικοῦ], . . . . . .
I crp pap. 6–7 ἀπὸ τῆς αὐτῆς πολικ(εως) added later by a second hand 11 l. ἐξελοθόρησεν

‘To Archias the strategus from Heraclas son of Pausirion from the city of the Oxyryynchus. On the past fifth (day) in the evening, Apollos son of Heraclides from the same city, who dwells in the same district, while he was drunk attacked my wife Taamos while she was in front of the door and he abused and exposed her. There were many important men present, whose names I shall report on the day fixed for the hearing. Therefore I deliver my petition and I ask you to avenge me and to prevent him from hurting me and my household for the future. 14th(? year of the reign of the Emperor Caesar Nerva Trajan Augustus Germanicus Dacicus . . .’

1 Archias the strategus is not to be found in the lists of Bilabel, RE 1931, art. ‘Strategus’; H. Hene, Liste de stratèges; G. Musies, P. Lugd. Bat. xiv. In an unedited document about sale of land from Oxyryynchus dated A.D. 110–11, a certain Archias is involved in the sale of oussiac land and the proposal of the seller passes through him. In such cases the official was usually the strategus (cf. P. Amh. 68, 97). If this identification is right, it is likely that he is the same Archias as in 2758, which could be dated not far from A.D. 110–11 since the period of office of the strategus was three years (cf. J. G. Tait, JEA viii (1922), pp. 166–73).

4–5 δῆμος with part. gen. is frequent in the papyri, as in, e.g., BGU 759, A.D. ii; cf. Moulton, ProL., p. 72, Mayser, ii 127. But also διὰ τὸ τῆς ὀικείας ἀδόρου (P. Osl. inv. 1452, 16 and note, A.D. 127, in JEA xl (1954), p. 32).

7 The verb γίνομαι with ἐνι and dative is used in the same meaning as καταγίνομαι ‘to dwell’. 11 καὶ ἐξελοθόρησεν καὶ ἐξελοθόρησεν αὐτῆς: the clause is a novelty in such assaults (cf. JEA xl (1954), p. 32, l. 21 n.). The compound ἐξελοθόρησε is met here for the first time.

22 The mutilated part may be similar to P. Osl. ii 28.

2759. Revocation of a Will
30 × 11.8 cm. 19 April, A.D. 116

Notification sent to the agoranomoi by one of their assistants that, in accordance with the instructions of the strategus Apollonius, he had given back to Potamon the will which he had made some days before (ll. 1–15) and the signature of Potamon that he received the will (ll. 15–18).

Parallel texts all come from Oxyryynchus and they all fall within the same 20-year period. The closest parallel is 106 of A.D. 135. Our document is an official statement, as are also 106 and 601 (= Cair. Mus. 10005 = P. Preis. 32) of A.D. 116. 601 is addressed to the agoranomoi by the βιβλιοφιλαξ ἐγκτήσων, but 106 is addressed by the ὑπηρέτης, as in our document. 107 and 178 (publ. in full by A. E. Samuel, JJP xiii (1961), pp. 39–42) are acknowledgements addressed to one and the same person, Horion the scribe of the agoranomeion of the city of Oxyryynchus, by two different persons stating that they received back their wills. P. bibl. univ. Giessen Inv. 311 (Chr. d’Ég. 1967, pp. 360 seqq.) seems to bear on the question, but the editor’s restorations and inferences cannot stand (see now N. Lewis, Chr. d’Ég. 1968 pp. 375 seqq.).
REVOCATION OF A WILL

[tois] ἀγοραστής
Διόνυσος Σωτάδου ὑπηρέτης
[ἀπὴλθε] αὐτός ὑμῖν συντεταχέιναι τὸν τοῦ
[νομ(ο)ῦ] στρατηγὸν Ἀπολλώνιον ἀπὸ-
[δοθ]αί τοῖς Ποτάμῳ τῷ καὶ Μαξίμῳ [Ε].-
[δαίμ]ον τοῦ Εὐδαίμονος ἀπὸ Ὀξυ-
[νούχων] πόλεως ἦν ἐβεθεὶ δὲ ὑμῶν
[τῷ] ἔφεστο μὴν Φαρμοδῆ []
[διαθήκην, το]ῦ τοῦ δικαιώματος τοῦ Πο-
[τάμων], ἦν καὶ δὲ ἐμὸν ἀνέ-
[λαθεῖς. (ἐνακ) ὅ Αὐτοκράτορος
[Kaicai(roc) Ἕρ]μην Τραίανοῦ Ἀρίστου
[Ἄ])ρατο γ Ερμιανοῦ Δακικοῦ
Παρθικοῦ Φαρμοδῆ τετράδι
15 καὶ εἰκάδι. (2nd hand) Ποτάμῳ ὁ καὶ Μά-
[ξιμο]ς Εὐδαίμονος τοῦ Εὐδαί-
[μονος ἀνέλαβον τὴν προκειμέ-
[νη διαθήκην.

'To the agoranomoi from Didymus son of Sotades, assistant. I hereby inform you that the strategus of the nome, Apollonius, has instructed me to give back to Potamon also called Maximus son of Eudaemon son of Eudaemon, of the city of the Oxyrhynchi, the will which he made through you in the current month Pharmouthi . . ., in compliance with Potamon's request, and he received it back through me. The 19th year of the Emperor Caesar Nerva Trajan Optimus Augustus Germanicus Dacicus Parthicus, Pharmouthi the 24th. (second hand) I Potamon, also called Maximus son of Eudaemon son of Eudaemon, have received my aforesaid will.'

3 Cf. 106 6.

συντεταχέω in 106 6, but ἐντεταχέω in 601 = P. Preis. 32, 3, A.D. 116.
συντεταχέω τὸν τοῦ νομ(ο)ῦ στρατηγὸν . . .: It is understood that an application had already been made to the strategus to revoke the will (cf. P. Mert. 75, introd.), or at least a notification was sent to him as the head of the administration of the nome.

2760. PETITION TO A PREFECT

12.5 × 21 cm.

This petitioner left Oxyrhynchus to deliver blankets for the use of the soldiers of the Egyptian legion, II Traiana Fortis. At his destination, from which the petition was written, he had been detained more than forty days and his consignment had not yet been accepted. On the grounds that he and his companions were running short of
supplies and that the sowing season was at hand, he asked for the business to be settled so that he could go home.

The place of writing was probably Alexandria, which was the principal military base in Egypt (Lesquier, *L’Armée*, p. 378). Since the petitioner was an ex-cavalryman and wanted to be back in the Oxyrhynchite nome for the sowing season he is unlikely to have been a weaver. He may have been a ἰματεύμορος as well as having interests in the land, but it is more likely that he was performing a liturgy, say as a παραλημπτής δημοτίου ἰματεύμον (cf. P. Ryl. 189 1 seq.).

The papyrus tantalizingly casts some doubt on the nomen of the prefect Sanctus, which has been through so many vicissitudes and was thought to have been settled by a recently published inscription; see 1 n.

To Titus Ta... Sanctus, prefect of Egypt, from Dionysius Amyntianus, discharged from the cavalrymen of the *ala Apriana*.

1In compliance with the orders of Pactumeius Magnus, ex-prefect, and his Excellency the *praefectus castrorum*, Cominius Atticus, I transported here from the Oxyrhynchite nome for the uses of the *legio*
2760. PETITION TO A PREFECT

II Traiana Fortis blankets to the number of 775 sent by the strategus. Therefore, since I have been detained here already forty days and more and the transfer of the blankets has not yet taken place, so that I and those with me are short of the means of subsistence, I beg you, if it please your genius, to give orders, when you think fit, to take delivery of the blankets, so that I too, now that the time for sowing is at hand, may return to my home, in order that I may receive relief. Farewell. I, Dionysius Amyntianus, submitted the petition.'

1 Ta[.]. Before the gap the traces consist of a dot from the foot of a letter and at a level well above the line a horizontal with short uprights apparently rising from either end and leaning inwards slightly. The papyrus is broken away along the under side of the horizontal. After the gap there is a mere dot from the top of a letter.

The publication of an inscription from Rome by L. Moretti gave this prefect’s name as T-AIO-SANCTO (Riv. Fil. 88 (1960), pp. 68 seqq. = AE 1961, No. 280). Here the nomen begins Ta and is complicated by the remains above the damaged third letter. Thanks to a series of splendid photographs of the Roman inscription made and given to me by Mr. Martin Frederiksen of Worcester College, Oxford, I know that there can be no doubt of the letters of Sanctus’ name there or any possibility that the first line of the inscription was preceded by something more. There is, however, some doubt whether there ever was any dot between the first T and the following A and there is no appreciable extra space between them as there is before SANCTO. One possibility therefore is that the nomen was one hitherto unknown, Taurus, given on the stone without a praenomen and that we should read Ta[w]s here. After much consideration and hesitation I am inclined to think that this is correct and that the remains above the line consist of the top of iota—the second upright—and part of an elaborated or a botched diaeresis, even though it does not look like the other diaereses in the document. The last letter of επιρξω is also extremely oddly written. It is far too small for the normal omega, but it is difficult to decide whether it is the small circle used as an abbreviation sign or an omega badly made.

In the only other papyrus certainly naming this prefect the nomen is lost except for the final omega (635). His name is restored in P. Lond. 384 4 = Ch. L.A. iii 201 = Daris, Documenti per la storia dell’esercito, No. 106, but the date of that document is disputed, see JRS lvi (1966), p. 255.

An official called Sanctus has appeared also in P. Zill. 3 (Tafel III). His nomen was published as [M]νικος, with a reference to the procurator metallorum of the same name in ILS 8718 (A.D. 132). Moretti claimed this document for our prefect without giving a revised reading. Pflaum (Les Carrieres, pp. 100-7) maintained that the traces should be read M[ινικος] and referred to the procurator of D. 8718. Dr. W. Müller kindly supplied me with a new photograph of the document but I find myself still unable to read it with any confidence. On the one hand there are remains which strongly suggest the nu which fits Minicius and no version of our man’s name; on the other there seems to be a diaeresis on the iota before the ending -oc, which hardly suits Minicius.

2 Δονονιος Αμνηστανος. Cf. 1534 13, where the names are reversed and indexed as Ημηστανος, s. of Dionysius.

3 Ἀηραντ. See Lesquier, L’Armée, p. 73.

5 στρατηγονδραχον. For the praefectus castrorum Aegypti see Domaszewski, Rangordnung, pp. 120-2, xxxii-xxxiv.

6 Κομπλος Πέτισι. He is new and may or may not be related to L. Cominius Maximus, praefectus leg. II Troianae [sic] Fortis, who is roughly contemporary, cf. Pflaum, Les Carrieres, pp. 513-14 (No. 180).

9 Τραίανος Ιεθραλος. See Lesquier, L’Armée, pp. 64-71.

10 καρποθη καπτατορας. According to Schuebel, Landwirtschaft, pp. 139-40, seed corn was issued at Oxyrhynchus from Mesore—say August—to Choiak—say December.

21 The ‘signature’ is in the same hand as the body of the text. There seems to be no official subscription, though there might be room for a very short one in the damaged left half of the bottom margin. These things suggest that the document was a copy, perhaps a mere draft in view of the supralinear addition in line 8.
A notification to the scribe of the city from a woman that her brother, a hairdresser, is dead. The woman gives her father a Roman name, but it is not certain that he is to be regarded as a Roman citizen (2 n.).

'Tēmμίων Ἀγαθάρχου γραμματεύς πῦλες (eos).

παῖ[ . . . .] [π]ις τῆς Μ[ᾶ]ρκου τοῦ Μέρκουρου μητρὸς

Καλλ[ε]ύττες ἀπ' Ὀξυρήχων πόλεως μετὰ κυρίον τ[ο]ῦ ιδίῳ Π[εκ]ύκου

αὐτοῦ τῆς αὐτῆς πολεως. Ὁ ὁμογενεῖς μου

ἀδελφός Λε., καὶ κτενίστης ἀναγραφόμενος ἐπ' ἀμ[ή]ταν Ἀυκάων Παρεμβολο-λής ἐστὶ ὑπὸ ταῖς Χ. Κ' χιλίων ἀνέφην αὐτόν ἐν τῇ τῇ το εἰς τον ἀ-μαίναι τάξη ώς καθήκει καὶ το ὁμολόγω

τόν κυρίων Ἀδριατοροῦν Ἀντωνίου ὡς ὁ Ὀὐριον τοῦ ὁδοὺ

μὴ ἐνεδέχθαι [καὶ τοῦ άντωνος]

’Ομαρίου Μάρκου [Ἀδριατοροῦν Ἀντωνίου]

[νάνα]ν... . . . . . .

'To Remmius Agatharchus scribe of the city from . . . daughter of Marcus son of Marcus her mother being Calliope from the city of the Oxyrhynchi having as guardian her son Pekysis son of Charmos son of Pekysis from the same city. My full brother As. . .s, hairdresser, registered in the square of the camp of the Lycians died just recently. Wherefore, I request that his name be inserted (in the list of those) in the same category according to what is fitting, and I swear by the fortune of the Emperors Antoninus and Verus the lords that I speak the truth. (Year . . .) of the Emperor Caesar Marcus Aurelius Antoninus . . .'

1 'Πεμμίων Ἀγαθάρχου γραμματεύς πῦλες (eos): 'Ρέμμος is not attested in documentary papyri before. The name may be for 'Ρέμμος (cf. 1023 6, 1547 4).

2 The name of the father of the lady is a Roman one. He is also the father of the deceased person since the lady describes him as ὁμογενεῖς ἀδελφός. The notification of death to the local authorities and the fact that he is κτενίστης throws doubt on the probability that the deceased is a Roman citizen. Cf. καὶ τά τῆς Ἡρακλεία τέκνα Σαβείνου Σαβείνων τοῦ Κρονίωνος λαογραφομένος κτενίστης in P. Tebt. 322, 22, A.D. 189, where the λαογραφομένος has a Roman name but is surely not a Roman citizen.

In 2761 there are two possibilities: either the father is Roman by nationality and then the sons are of mixed marriage (cf. P. Lond. iii 1104, p. 161, 4 seqq., A.D. 212; P. Tebt. 325, A.D. 11; Gnomon §§ 52 seqq.); or the father is not a Roman citizen and the Roman name does not necessarily mean Roman nationality—as in the case of Γεώς Ἰωάννης Διόδωρος and Γεώς Ἰωάννης Πτολεμαῖος (P. Mich. 223, 432-1, A.D. 171-2), who pay the λαογραφία (cf. Iza-Biezunska-Malowist, Proceed. of the IXth Intern.
2761. **DECLARATION OF DEATH**

The lady is not Roman since her guardian is not Roman, nor does he enjoy any special position such as citizenship of Antinoe (cf. Boak, *JEA* xviii 69 on P. Mich. inv. 2922, A.D. 172–3). Therefore, she and her son and her husband and the deceased brother are not Romans and are subject to the *laosกรαφία.*

2762. **Census Return**

9 x 10 cm.  A.D. 188/9

The names of the prefect and the ex-prefect according to whose instructions this return was submitted to the strategus are here preserved beyond doubt. They are Tineius Demetrius and Aurelius Verianus. Two other less well-preserved papyri contain formulae of a similar kind and the misreading of one of them has led to an error in the list of prefects. P. Harris 71 was reported to have only the name of M. Aurelius Papirius Dionysius, known from an inscription (*IGRR* I 135) to have been prefect of Egypt. The text of that papyrus was improved in P. Lugd. Bat. v, p. 55 to read κατα τούτον Κελέντεινα πρὸς Τίννη τοῖς Δημήτριοι τῷ λαμπροτάτῳ ἤγεμον (ὅνος) [καὶ] Δ[ε][σ][π][α][τ][ε][ρ][ε][ι][ν][ου] τοῦ ἤγεμον [ονειδικοῦ], but this was read from a photograph and is still only partly correct. An inspection of the badly abraded original, kindly sent to Oxford by the Selly Oak Colleges, left me with no doubt that the text was substantially the same as that of 2762, i.e. κατα τὰ τὰ τάταν κελέντεινα πρὸς Τίννη τοῖς Δημήτριοι τῷ λαμπροτάτῳ [τῶν ἤγεμον] [καὶ] Αὐρηλίων Οὐρνανβουτοῦ τοῦ ἤγεμον.

Another related document, P. Princ. 129, is part of a τὸμος εὐγκολλήσιμος of returns for the census of the same year. The published second column refers to Tineius Demetrius only, but the fragmentary first column was said to have the name Aurelius at this point. The editor referred it to Dionysius, but 2762 and P. Harris 71, as revised above, seemed to make it virtually certain that Verianus was meant. Inspecting the original I found that the text of i 3–10 ran: κατα τὰ τὰ τάταν κελέντεινα πρὸς Τίννη τοῖς Δημήτριοι τῷ λαμπροτάτῳ ἤγεμον [καὶ] Αὐρηλίων Οὐρνανβουτοῦ τοῦ ἤγεμον.

A return for this census referring to Aurelius Verianus only are PSI 1227 and 1110, where the published text (6 seq.) ὑπὸ Αὐρηλίων Παπίριοι | [Διονυσίου τοῦ κρατέροι] has been corrected to ὑπὸ Αὐρηλίων Οὐρνανβουτοῦ | [τοῦ λαμπροτάτου], see BL iii 134 and *Aegyptus* xix (1939), p. 223.

This means that there is no mention of M. Aurelius Papirius Dionysius in the papyri so far. It is also natural to assume that Demetrius was the direct successor of Verianus, though see *BASP* v, p. 106.

Another very similar document is now published as number 28000.
OFFICIAL DOCUMENTS

"Ἡράμμων τῷ καὶ Κάστορις ἑττήσης"

παρὰ Απολλωνίου Διοσκόρου τοῦ Ἀπολλωνίου μητρὸς Μειθοῦς αὐτοῦ Ὠξυρύχου πολέως κατὰ τὰ κελευθέντα ὑπὸ Τιττίου Δημητρίου τοῦ λαμπροτάτου ἡγεμόνος καὶ Ἀδριάνου Ὀλυμπίαν τοῦ ἡγεμονεύοντος ἀφοιναι πρὸς τὴν τοῦ διελθόντος κη (ἔτους) Ἀδριάνου Κομμόδου Ἀντιοχίου Καΐσαρος τοῦ κυρίου καὶ οἱ κινὲν ἀπογραφαί τὴν ὑπάρχουσαν μοι κληρονομικὴ δικαίως (πρότερον) τῆς μεταλαχυίας μου κατὰ μητρικὰ μαμάντης Ἀμμωνίας Ἀπ[

.....].νεκαθεντ[ 15].μενήτων.[

.....].γραφητ[ 1].ρανομ[ pap. 7 απογραφή] pap. 8 κη pap. 10 απογραφή] pap. 11 α' pap.

'To Herammon alias Castor, strategus, from Apollonius, son of Dioscorus, grandson of Apollonius, whose mother is Meithous, from the city of the Oxyrhynchi. According to the instructions given by Tineius Demetrius, the most glorious prefect, and Aurelius Verianus, the ex-prefect, I register for the house by house census of the past 28th year of Aurelius Commodus Antoninus Caesar, the lord, the (house) belonging to me by right of inheritance, formerly belonging to my deceased maternal grandmother Ammonia, daughter of Ap....'

1 The strategus is new.
8 κη (ἔτους) = A.D. 187/8. The date of the return is therefore A.D. 188/9.

2763. DEED OF SURETY FOR PHYLARCH

Aurelius Theon and Aurelius Thonis, who are perhaps the heads of quarters of the city (cf. Wegener, 'Notes on the φωλαί of the metropoleis', in Actes Oxford, pp. 512 seqq.), give to Aurelius Posidonius the strategus of Oxyrhynchus a sworn declaration that they guarantee the person whom they introduced to carry out the liturgy as phylarch.

Aurelius Heras (ll. 12--13) may be the same person as Aurelius Heras, 'phylarch of the coming fourth year', in 1119 2 (the date has been reinterpreted by P. Mertens,
Les Services de l'état civil, p. 27, as August A.D. 253). The 'coming fourth year' of the Galli and the first year of Valerian and Gallienus are different descriptions for the period 253/4. But if the Heras of these documents is identical the present appointment of Heras is not in response to the notification (1187) of the strategus Posidonius to members of the amphoda to choose a phylarch, which is dated 20 June, A.D. 254. On the phylarchy see Mertens, l.c., pp. 16 seqq., P. Parsons, *JRS* lvii (1967), pp. 135–6; 2664 13 n.; and 2764 8–10.

On these guarantees see F. la Roas, 'L'égynhēs della Παράτασις', *JJP* xiii (1961), pp. 67 seqq.

*Aφριλὰς Ποσδόνιος<ω> στρ(ατηγω) Ὀξυρχητίου

Αυρήλιον Θέων ὁ καὶ Αμμώνιους Ἐνδιάμονος μητρὸς Μπολλωνίας καὶ Θόνινες Θόνινος μητρὸς

Διογένιδος ἀμφότεροι ἄπτον Ὀξυρχητίου πόλεως ὁμνύμονεν

την τοῦ κυρίων ἡμῶν Ποσδόνιον Ποσδόνιον

'Ουαλερσίνον καὶ Γαλλερσίνον καὶ Καλεσάρων' Ἀεβεστὼν

*Εὐσεβῶν Ποσδόνιος Διογένιος

φολαρχὸν δὲ καὶ παραστήριον ὑπὸ τῶν έπιστήσης

θῆ & ένοικα εἴσιμον τῷ ὅρκῳ.

(έτους) α Αὐτοκρατόρος καὶ Τίτος

Ποσδόνιο Λικηνίου.

'To Aurelius Posidonius strategus of Oxyrhynchus, Aurelius Theon alias Ammonius, son of Euaemon his mother being Apollonia, and Aurelius Thonis, son of Thonis his mother being Diogenes, both from the city of the Oxyrynychus. We swear by the fortune of our lords Publius Licinius Valerianus and Publius Gallienus Caesars Maximi Pii Felices to guarantee, of our own free will and choice, Aurelius Heras son of Diogenes as phylarch, whom we will also produce when he is asked for, otherwise we are to be liable to the consequences of the oath. The first year of the Emperors Caesars Publius Licinius.'

1 Aφριλὰς Ποσδόνιος is known as strategus in 1187 1, A.D. 254.

7–10 This part is damaged and not easy to read. The scribe seems to be unfamiliar with the formula of the oath and inserts the missing parts between the lines. The fact that this is the first year of a new reign may account for his unfamiliarity.
8 Ποιήμα: the restoration of the word in this form has no evidence to attest it. The beginning and the end of the word are certain.

9 The parts inserted are not clear. The reading suggested depends on W.O. 1473, 2, A.D. 254–5, 10–11 The letters are badly scratched besides the damage. In restoring this part I have used 1554, 1555, and P. Preis. 13–17.

12 Αὔριλλος Ἡρᾶς Δορέσ: he may be Aurelius Heras of 1119 2, cf. introd.

14 The letters are not quite clear in the second half of the line. ὑπάρχειν ἐν ἐμὶ ἡμῖν μὴ ἐμπρόσθην may be read, cf. JJP xiii (1964), p. 71.

17-18 The same date, if the reading is right, with another formula is in 1187 21–8.

2764. OATH OF A CLERK IN THE BUREAU OF A STRATEGUS

Copy C 6.1 × 29.1 cm. 19 July A.D. 277

The text of this papyrus exists in three copies which differ in handwriting, spelling, and preservation. The text given below follows the best written copy (C) and reference is given to the others (A and B) only if they present different readings. Copies A and B are complete except for some holes, copy C is broken at the top and starts with the letters -cwc in l. 5. Copy A contains an official entry at the beginning which might also have been in the missing part of copy C. A comparison of the subscriptions shows that copy B was written by Aurelius Pekysis himself. Only the signature of his surety was added by a scribe, Aurelius Sarapion. Copy C was made by a professional scribe, to which the signatures were contributed by Aurelius Pekysis for himself and by Aurelius Sarapion for the surety. Copy A was written by four or five hands, l. 1 or ll. 1–3 by one hand or two, by which also l. 13 of copy A (Μάρκου Αὔριλλου Πρόσου) and the date (ἔτους β-Επείδη κε) were written. These lines seem to have been added to the previously written text. The signatures of copy A are done in the same way as in the other copies, Pekysis wrote for himself and Sarapion wrote for the surety.

The text of the papyrus follows the usual pattern for the oath which everybody had to take when he entered upon a duty. Cf., e.g., 1197 (A.D. 211), 1196 (211/12), 1553 (214), 2120 (221), 972 (223), 1455 (275), 82 (A.D. iii), and 2765 (304). The office involved is similar to that of 82, which cannot any longer be regarded as the oath of a future strategus, and of 2765. Cf. the commentary on l. 11 for this matter. Lines 1–5 up to Πεκύ- are taken from copy Α.

5 ϊ(π)ετρ(ατηγακ) τοῦ ἵσων(τοκ) γ (ἔτους)
Α[ψ]ηλίλαυ Ἡρακλείω
τῷ καὶ Ἐρμία ετρ(ατηγα) ὧν(νοϕητου).
Ἀψήλλος Πεκύας Αλίω-

5 τῷ Πεκύωνος μιτρὸς Θα'μουδος
ἀπὸ τῆς λαμ.τράς καὶ Τ(ραπο)-
τάτης Ὄξυρυγχειτῶν πόλεως
ἀναδοθείς ὕπο τοῦ Θεον
τῆς αὐτῆς πόλεως φιλάρ-
χου τοῦ ἵππου γ (έτους) έις
ὑπηρετείαν τῆς ετερατηγίας
αμνόω τὴν τοῦ κυρίου
ήμων Μάρκου Ἀβραήλοιον
Πρόβου Καίσαρος Σεβαστοῦ
πάχνην ἀντιλήμψεβαιμι
τῆς δηλομένης ὑπηρε-
σίας και ἐκτελέσειν ταύτην
ἐνθαντής ὑμ ἵππως
καὶ πιστῶς καὶ προσκαρτε-
ρῶν τῇ ετερατηγίᾳ ἄδια-
λείπτως εἰς τὸ ἐν μηδε-
νὶ μεμφθήναι ἢ ἐνοχος
εἰπὼν τῷ ὁρκῷ. παρέσχον
δὲ [ἐ][μ][α][υ][τ][ο][θ][δ][γ] γυνῇ τῆν Ἀβρῆ-
λίου Σαραπάμμωνα
Πολέμιονος μητρός
'Ἡρακλείας ὑπὸ τῆς [α]ὐτῆς
πόλεως παρόντα καὶ εὐ-
δοκοῦσα. (έτους) β' Αὐτοκράτορος
Καίσαρος Μάρκου Ἀβραήλαυ
Πρόβου Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ Ἐπείθ κε.

(2nd hand) Ἀβρῆλιος Πεκόςκες
ὦμοσα τοῦ ὁρκον
καὶ ἐκτελέσω τὴν
χρείαν ὡς πρόκειται.

(3rd hand) Ἀβρῆλιος Σαραπάμων [ὦμόςεις
τὸν ὁρκὸν ἐγγυώμ[α]
tὸν Πεκόςκες ὡς π(ρόκειται). Ἀβ[ρ] ἦλιος)
καραπάλον ἐγγραψα δ(τέρ) αὐτ[οῦ]
μὴ ε[ίδος]τος γράμματα.
OFFICIAL DOCUMENTS


‘Concerning ... of the coming 3rd year. To Aurelius Heracleius also called Hermias, strategus of the Oxyrhynchite nome. 1, Aurelius Pekysis, son of Apion, grandson of Pekysis, my mother being Thamous from the illustrious and most illustrious city of the Oxyrhynchae, having been nominated by the phylarch of the same city of the coming 3rd year for service in the bureau of a strategus, swear by the fortune of our lord Marcus Aurelius Probos Caesar Augustus, that I shall take up the appointed duty and that I shall fulfil it, in person, honourably and faithfully and attending the bureau of the strategus continuously, that there may not be any complaint against me or else may I be liable to the consequences of the oath. I present as my surety Aurelius Sarapammon, son of Polemon and of Heraclea, from the same city, who is present and consenting. In the 2nd year of the emperor Caesar Marcus Aurelius Probos Pius Felix Augustus, Epeiph 25, I, Aurelius Pekysis, have sworn the oath and I shall fulfil the duty as said above. 1, Aurelius Sarapammon, have sworn the oath, I give surety for Pekysis as said above. 1, Aurelius Sarapion, wrote for him because he is illiterate.’

1 The abbreviations ω and στρ( ) can be resolved in two ways, either ω(περ) στρ(ατηγίας) = concerning the bureau of a strategus, or in regard to l. 11 ω(περεσία) στρ(ατηγίας) = concerning service in the bureau of a strategus. Cf. commentary to l. 11 on the duty involved.

The forthcoming third year is 277/8.

2 This strategus is new.

3 Aurelius Pekysis is not otherwise known. The mother’s name is only in A; for γ, ν might be read.

9 Cf. 2763 introd., on the phylarch.

11 The office involved presents some difficulties. It is referred to also in l. 16 φ δηλωμένη ὑπηρεσία, and l. 20 προσκαρτέρων τῆς στρατηγίας. The phrase of l. 20 is identical with one of 82 (A.D. iii). Προσκαρτέρων is nowhere else used in connection with any office as far as I have been able to ascertain. Thus the phrase προσκαρτέρων τῆς στρατηγίας or rather the use of προσκαρτέρων as remaining in or at an office was not very common and one may conclude that 82 and 2764 dealt with the same matter. 82 is preserved as a fragment only, but the remaining part clearly shows that it formed the bottom part of the oath sworn on taking over a duty. Indeed not only in regard to προσκαρτέρων τῆς στρατηγίας is 2764 identical with 82, but all extant phrases of 82 which are typical for such an oath agree with the corresponding lines of 2764.

Owing to the phrase προσκαρτέρων τῆς στρατηγίας 82 has been regarded as the oath of a strategus and this classification has led several times to discussions as to whether the office of a strategus was still an ἄρχη or already a λειτουργία or a similar post in the later Roman period. If one applies these theories on 82 to 2764, one has to conclude that Aurelius Pekysis was nominated as a strategus for 277/8, and this would necessitate several conclusions on the (leiturgic) character of the office of a strategus.

But there are two objections to such an assumption which will later have some relevance to the interpretation of 82 also. According to the list of strategi (cf. above) a strategus named Aurelius Harpocracion was in office in the same year for which Aurelius Pekysis was nominated and took the oath. Harpocracion is mentioned for Pharmouthi. Therefore one may conclude that Pekysis died before Pharmouthi 278 and that for some obscure reason his surety did not take over the duty and that Harpocracion was therefore installed as a strategus during the year 277/8. But this rather difficult conclusion should be accepted only if there is no other explanation. The second objection is to be found in the lines of 2764 in which Pekysis’ office is mentioned (11 and 16). It is called a ὑπηρεσία τῆς στρατηγίας or simply ὑπηρεσία. This classification shows that Pekysis was nominated for any job in the bureau of a strategus, στρατηγία not standing for the strategus’ job but for his bureau. Cf., besides Preis., WB iii 8 s.v. στρατηγία, on this use of στρατηγία also P. Cair. Isidl. 66, 10 and 67, 13 (both 299);
2228.13 (? 283), and P. Panop. 1, 99 (298), of which the last two mention a ὑπηρέτης τῆς στρατηγίας (P. Oxy.) or someone ὑπηρέτης τῶν στρατηγίων (P. Panop.); see also P. Leit. 5, 38 (c. 180), where a ὑπηρέτης is regarded as ὑπηρέτης τοῦ στρατηγοῦ, and 2764. It remains uncertain whether Pekysis was to become ὑπηρέτης τοῦ στρατηγοῦ, messenger of the strategus, which is the usual term for an assistant at that time, or whether he only had to become one of the many clerks working in the bureau of a strategus. Cf. H. Kupiszewski, J. Modrzejewski, 'ὙΠΡΕΤΑΙ', JJP xi–xii (1957/8), pp. 141–66 (a detailed discussion of ὑπηρέται of every kind in Greek and Roman Egypt), who point out (p. 144) that the great majority of the references to ὑπηρέτης of the Roman period refer to the ὑπηρέτης τοῦ στρατηγοῦ. This one as well as any other worker in the bureau of a strategus was installed according to the usual procedure of liturgists and was liable to the oath, in which he had to swear that he would fulfil his duty, i.e. here προσκαρτερῶν τῇ στρατηγίᾳ. This brings us back to 82, which according to the above statements could not have been the oath of a future strategus, but should be regarded as the oath of any clerk in the bureau of a strategus. He was responsible for the delivery of messages concerning nominations to duties and was probably identical with the ὑπηρέτης τοῦ στρατηγοῦ who was usually responsible for the delivery of messages.

Aurelius Sarapammon is not otherwise known.

The year is 270/7.

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2765. OATH ON UNDERTAKING SERVICE

19 December, A.D. 304

Two fragments which together form the bottom part of an oath. The lost upper part of the oath recorded the office, for which Aurelius Sarapiacus took the oath. The duty concerned was probably (2 n.) similar to that which occurs in 82 (A.D. iii) and 2764 (A.D. 277).

.......

ὑπηρετικὸν τοῦ στρατηγοῦ ἐκτύτος καὶ ἐννεακαίκε (θέκάτων) καὶ ἴβ (ἐτούς) ἄθευτο τῆς τῶν κυρίων ἥμων Ἀὐτοκρατόρων

Ἀγελὴται καὶ Μαξιμιανὸς Σεβαστὸν καὶ Κωνσταντῖον καὶ Μαξιμιανὸς τῶν ἐπιφανειάτων Καισάρων τῆς ἁρμονίας ἴσως ἐκτυτίσκων τῆς ἁλληματίας ἤπηρετικὸς καὶ ἐκτελέσω ταύτην ἐν-φανῇ ὡν ὑπακούσων τοῖς ἐπίταξις-κομενοῖς μοι ἀδιαλληπτοῖς εἰς τὸ ἐν μηδενὶ μεμφθήναι οὐ ἐξομολογεῖν τούτῳ τῷ ἡμεῖς μοι ἀδιαλληπτοῖς εἰς τῷ ἰμήν τῷ θεῷ ἡμῶν τοῖς ἡμῖν. πάντως ἐν τῇ ἐπιτάξειν δὲ

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OFFICIAL DOCUMENTS

[ἐμαυτοῦ ἐγγυηθὼν Αὐρ(ήλιον) Ἀδρακτον ἀπὸ]

15 τῆς αὐτῇ[ς πόλεως πα]ρόντα καὶ εὐ[δο-
κοῦντα.

(ἔτους) καὶ (ἔτους) ἐννεάκαι(δεκάτον) τῶν κυρίων ἡμῶν
Diοκλητιανοῦ καὶ Μαξιμια[νοῦ] Σεβαστῶν καὶ
(ἔτους) 18′ τῶν κυρίων ἡμῶν Κωνσταντίου καὶ
Μαξιμιανοῦ τῶν ἐπιφανεστάτων Καισάρων
Χοιάκ κγ.

(2nd hand) Αὐρήλιος Σαραπιακὸς ὁμοῦς τοῦ ὄρκου.
Αὐρ(ήλιος) Ἀδρακτος ἐγνώ(όμαι) αὐτ[ὴν] ὡς πρόκ(εται).
Αὐρ(ήλιος) ο……………. ἐγρ(ἄμα) υ(πὲρ) α(ὑτῶν) μή
εἰδ(ότων) γρ(ἀμματα).

2, 17 ἐννεάκαι[σ] 91. ἐκτελέσειν 111. ἀδιαλείπτως

'... the 20th and the 19th and the 12th year. I swear on the fortune of our lords the emperors Diocletian and Maximian Augusti and Constantius and Maximian the most noble Caesars, that I shall hold the appointed duty and that I shall fulfil it in person, obedient to the orders given to me, continuously, that there may not be any complaint against me, or else may I be liable to the consequences of the divine oath. I presented as my surety Aurelius Adrastus of the same city who is present and consenting. In the 20th and 19th year of our lords Diocletian and Maximian Augusti and in the 12th year of our lords Constantius and Maximian the most noble Caesars, Choiak 23. I, Aurelius Sarapiacus, have sworn the oath. I, Aurelius Adrastus, give surety for him as aforesaid. I, Aurelius ... , wrote for them because they are illiterate.'

2 ἐπαρφραγ is read on the basis of the similarity of the traces to those in l. 9. If στρατηγὸς is rightly read, Aurelius Sarapiacus is to be ἐπιφέτος τοῦ στρατηγοῦ, like Pekysis in 2764. It is not clear whether we should write ἐπιφέτους τοῦ στρατηγοῦ in 2, supposing a scribal error, or not. If we write this, we make Sarapiacus assistant to the strategus actually in office; without the article he may be supposed simply to be undertaking in the current year the duty of assistant to the strategus. Normally in these undertakings the obligation is for the coming, not the present, year. As a strategus was usually in office for 3 years Sarapiacus might have become ἐπιφέτος for the second or third year of the strategus who was in office in 304/5.

The beginning of this document might have run: ... στρατηγὸς τοῦ Ὀζυγηχίτου. ἀναδοθεὶς ἐπὸ ... εἰς ἐπιφέτους τοῦ στρατηγοῦ τοῦ ἑκάς τῶν ... k (ἔτους) ... .

3 The regnal years are abbreviated in an uncommon way (cf. plate). Of the compound number 19 only the beginning 'nine' is written in letters, followed by the common shortened form of καὶ and by the sigle for ten. The same way of writing the number 19 occurs in l. 17. Cf. 2766 11 n.

13 seq. Cf. parallel oaths given in 2764 introd. on the general wording of an oath and l. 23 of this papyrus for the surety's name, both of which made the restoration of the missing portion possible.
Aurelius Tryphon who was appointed as epimeletes for the ἀνακομιδή of the annona militaris (cf. P. Preis. 13–14, 16–17, all A.D. iv; Oertel, Liturgie, p. 215) gives to the strategus Aurelius Horion a sworn declaration that he received from the granaries the wheat and the barley to transport to the Small Oasis. A similar declaration is 1261, of A.D. 325.

ἐπὶ ὑπάτων τῶν κυρίων ἡμῶν Κωνσταντίου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων καισάρων τὸ ε.

Ἀναρήλων ἹΩρίωνς εὐστρατηγὸς Ὀξυρυγχεῖτον παρὰ Ἀναρηλίου Τρίβωνου Θωνίου ἐξηγ(ητεύσαντος) βου(λευτοῦ) τῆς λαμ(πρᾶς) καὶ λαμπ(ροτάτης) Ὀξ(υρυγχεῖτῶν) πόλεως ἐπιμελητρὶς εἰστοκρῆνου ἀνακομιδομένου ἐπὶ τὴν Μικρὰν

"Οαείοι. ὁμιῶν τὴν τῶν κυρίων ἡμῶν Ἀναρηλίας

Διακολήτανος καὶ Μαξιμιανοῦ Σεβαστῶν καὶ Κωνσταντίου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων καισάρων τῇ χρῆ παρελθὼν παρὰ μὲν Ἀναρηλίου Σαβίνου καὶ τῶν κοινωνῶν ἀποδη-

κτῶν καὶ ἐπισφραγιστῶν θησαυρῶν κόμης Κερκεφύρων τῆς μέσης τοῦ (ἀρχιάς) τοῦ Ὀξ(υρυγχεῖτου) νομοῦ ἀπὸ γενήματος εἶναι καὶ τὸ (ἐτούς) καὶ ἵ(ἐτοὺς) πυροῦ καθαρωτάτου μέτρῳ δημοσίῳ ἀρτάβας τριακοσίας γ(ήνονται) (πυροῦ) (ἀρτάβαι) τ, παρὰ ἐν τοῦ Ἀναρηλίου Καραφύρου καὶ Λούτεως καὶ τῶν κοινωνῶν ἀποδεκτῶν καὶ ἐπισφραγιστῶν θησαυρῶν Ὀξ(υρυγχεῖτῶν) πόλεως ἀπὸ ἀμ(ιοῦ) Ψέως

ἐν τοῦ γενήματος (τοῦ) τοῦ διελθόντος κ (ἐτους) <id> (ἐτους) κ [ρ]θῆς καθαρωτάτης ὁμοίως μέτρῳ δημοσίῳ ἀρτάβας ἐκατόν πεντήκοντα γ(ήνονται) (πυροῦ) (ἀρτάβαι) πν ὅμηρα εἰστοκρῆνον ἀνενέγκων ἐπὶ τὴν Μικρὰν

"Οαείοι


18 l. ἑκεῖσε

"In the consulship of our lords Constantius and Maximian, most renowned Caesars, for the fifth time. To Aurelius Horion, strategus of the Oxyrhynchite nome, from Aurelius Tryphon son of
Thonius, ex-exegetes, senator of the illustrious and most illustrious city of the Oxyrhynchites and superintendent of the wheat and barley under transport to the Small Oasis. I swear by the fortune of our lords the Emperors Diocletian and Maximian Augusti and Constantius and Galerius, most renowned Caesars, that I have received from, on one hand, Aurelius Sabinus and his partners, receivers and sealers of the granaries of the village of Kerkeura of the middle toparchy of the Oxyrhynchite nome, three hundred artabae, which are 300, of the cleanest wheat and measured by the public measure, of the production of the 19th (year) and 18th (year) and 11th (year) and on the other hand, from Aurelius Kiarouris and Aurelius Louteus and his partners, receivers and sealers of the granaries of the city of the Oxyrhynchites from the quarter of Pses, 150 artabae of grain, which are 150 artabae, of the cleanest barley and measured by the public measure from the production of the past 20th, 19th, and 12th (year), which wheat and barley I shall transport to the Small Oasis and give to the receivers there complete in total and shall produce the receipts of delivery, without giving any cause for complaint, otherwise may I be liable to the penalties of the divine oath . . .

1-2 The same formula is in 859 1.
3 The strategus of Oxyrhynchus in A.D. 305 was not previously known.
5 σιτόκρατον is not a mixture (cf. 1253 15 n., A.D. iv). Cf. R. Browning, 'Medieval and Modern Greek' 71.
11 The date is given by the 19th year of the reign of Diocletian. The scribe wrote '19th year' in letters and the years ευ (έτους) καὶ αὐτ (έτους) in figures (cf. Mich. Ostr. 503, 4; 504, 7). Cf. 2765 3 n.
15 The omission of θ probably is a mere error.

2767. Oath Concerning Care for Trees
26·6 x 9 cm.
29 March, A.D. 323

Horigenes son of Cornelius, Kalamois the shoemaker, and the other μέτοχοι give a sworn declaration to Dioscourides the logistes that they will undertake to care for and irrigate the persea tree and the περβολή which were near their houses.

This document emphasizes that the Roman administration continued the Ptolemaic rules of planting and care of trees as shown in P. Tebt. iii 793, 191-211, late iii B.C. It is made quite clear that compulsion was applied (ll. 12-13) in planting trees in the city streets. Planting and care of trees were done by contractors both in the Ptolemaic (cf. Rostovtzeff, Soc. and Econ. Hist. of the Hell. World, pp. 298 seqq.) and in the Roman periods.

τοῖς ἀποδιχθησομένοις ὑπάτως τὸ γ.
Διοσκουρίδη Λογιστῆ 'Οξυρυγχείτου
παρὰ 'Ωριγένους Κορηλίου
καὶ Καλαμώττους εκπεφω

18-20 This part may be restored from 1261 10-11; 1115 9; P. Thead. 28, 9 = P. Cair. Preis. 13, 12-13; 14, 13, all late A.D. iii-early iv.
5 καὶ τῶν μετόχων πάντων
ἀπὸ τῆς αὐτῆς πόλεως. ὀμολο-
γούμεν ὀμονύμες τὸν εἰσέκουσον(ν)
θείον ορκὼν τῶν δεσποτῶν ἰμαῖ(ν)
ἀνεικήτων βασιλέων πᾶσιν

10 ἐπιμέλειαν καὶ ὑπηρεσίαν
καὶ τοὺς εὐνάθεις ποτεμοῦνες ἀδιαλίπτως ἑπάναγκες
ποιήσακατὰ τῆς ἕκ μίζο-
νος προστάξεως νεωθῇ

15 κατατεθείης περίκαις πρὸς
tοῖς ἡμετέροις οἴκοις ἐπὶ τοῦ
dρόμου Ψέκ πρὸς τὸ ξωογονεῖ(ν)
καὶ ἐκβαθεῖν διὰ παντὸς, ἐπὶ τε
καὶ τὴν τήρησιν καὶ παραφυλακὴ(ν)

20 τῆς περιβολῆς τῆς ἀν[ἀθρόμης (?)]
τῆς αὐτῆς περίκαι ποιῆ(ς) αἰ
eὶς τὸ μηδεμίαν μέμφασιν ἐπα-
κολούθησιν ἢ ἐνοχοὶ εὔχεμεν τῷ θείῳ
ὄρκῳ. ὑπατεία τῇ προκ(ειμένη) Φαρμοθῆ 7.

25 (2nd hand) Ὦργενής καὶ Καλαμῆς ἀμάσα-
μεν τὸν θιῶν ορκὼν ὡς πρόκα-
tαι. ὁ αὐτὸς Ὦργενής ἔγραψα
ὑπὲρ τοῦ ἀλ(λ)ῶν μὴ εἰδότος γράμ-
ματα.

30 (3rd hand) δρόμου Ψάες νοτάθης
π[π]ευράς απὸ οἰκ( ) .[
[,]ους οὐν πραγ( ) ε. [,]
[\/] περ(εία) θ' 

In the time of the consuls to be designated for the third time. To Dioscourides logistes of the Oxyrhynchite nome, from Horigenes son of Cornelius, from Kalamos the shoemaker and their partners, all of this same city. We agree, swearing the august divine oath by our lords the unconquered kings, that we shall take every care of and do every service to and regularly irrigate the persea tree, which has been lately planted by order of higher authority in front of our houses on the Pses' road, for
it to propagate and to grow always. In addition we undertake to watch and safeguard the space around this same persea tree in a way that will allow no censure, otherwise may we incur the consequence of the divine oath. 3rd Pharmouthi of the aforesaid consulship. (2nd hand) We, Horigenes and Kalamois, have sworn the divine oath as stated above, and I the same Horigenes have written for the other because he is illiterate. (3rd hand) Pses' road on the south side from the property (?) of Horigenes, wine... The persea tree, 9th.'


2 Διοκκοπλής λογιστής is the same as Οοικείος Διοκκοπλής in 42 and 900, A.D. 322, and in 1509 (undated).

3 Προδόμων Ψές: the name Ψές was used for a quarter: ἐπ' ἀμφότερον Ψές ὑπ'[θ]ήν νοτίνην δημοσίαν ερωτήσθην ψέων 1966 12; but it was also used to indicate the name of a street, as in προδόμος τῆς πόλεως τοῦ Ψές 43 verso iv. 1; cf. H. Rink, *Strassen und Viertelnamen von Oxyrhynchus*, p. 49.

4 ζωγονέω (καί) εὔθαλείν διὰ παντὸς: the verb ζωγονέω is also written ζωγονέω in the papyri (cf. 1188 21, 33 nn., A.D. 13). It means here 'to propagate', cf. Thphr. CP 3, 22, 3; id., HP 8, 11, 4. It is clear that the Roman administration cared for the multiplication of trees (cf. D.S. i 88; Plut. 2, 2, 194 c). See on ζωγονέω, O. Montecucci, 'Lingua Graeca nella Settanta e nei papiri', *Actes du Xe Congr. Intern. de Papyr.*, p. 43. εὔθαλείν was suggested by Dr. John Shelton. An unpublished document of this kind addressed to the same logistes has the word at this point in the formula.

31-3 Additional texts of this kind being worked on by Dr. Shelton have helped in reaching the reading given. οἰκ(ι) may be abbreviated for οἰκ(ισθέων) or οἰκ(ιεύει). A name is to be expected after it, then οἰκ(ιοπάνει) is excluded because the last letter is not like τ. [π]λευράς in 31 is not well attested in a geographical sense.
VI. PRIVATE DOCUMENTS

2768. SETTLEMENT BEFORE ARBITRATORS

Late third century

Settlement before arbitrators in which the parties are Harsiesis and Harsas sons of Petosiris on one side and Myronous also called Ptolema acting through her husband Theon on the other side. Myronous had presented her case before the archidicastes for the recovery of a property which previously belonged to Thompsemis. The nature of the property and the reason for the ἀνακομιδή are not clear. The text is a διάλυσις agreement, because it contains the formula καὶ μὴ ἐγκαλεῖν κτλ. (J. Modrzewski, *JJP* vi (1951), p. 252), such dialysis being the fourth stage in the dispute.

The question whether Aurelius Achilleus the archidicastes (10–11) is to be identified with the *corrector* of the same name cannot be discussed here.

μετοξὺ Ἀρείησιος καὶ Ἁρσᾶ ἀμφοτέρων
Πετοσῆρος καὶ Μυρωνοῦστος τῆς καὶ Πτολέμαιος, διὰ τοῦ ἄνδρος Θέωνος, παρόντων ἁπαξ-]
λατίου Ἰσχυρώνος ἐξηγητεῦσα ἐνάρх-]
χος πομπαγγοῦ καὶ ἐπὶ τῶν στεμμάτων
καὶ Φανίας Σαρᾶ ἐνάρχου ἀρχιερέως
ἀμφοτέρων βουλευτῶν τῆς Ὀξυριγγῆς τῶν πόλεως. ἐπί ἡ Μυρωνοῦς κατάστασις πεποίησεν πρὸς τοὺς περὶ τοῦ Ἀρείησιος
καὶ Ἁρσᾶν ἐπὶ Ἀὐρηλίου Αχιλλέως ἐνάρχ-]
χος ἀρχιδικαστοῦ περὶ δὲ διδόκειν ὁ πατήρ
αὐτῆς ἀνακομιδῆς ὑπαρχόντων τῶν
περὶ τὸν Ἀρείησιον καὶ Ἁρσᾶν
ἀδελφὸν[ν] Θομηφόρον[ν] ὁτι καὶ προ-
κτήτωρ, ἐνεργοφέλεσις διακολῆς ἐν
τῇ ἀνακομιδῇ[ε] περὶ τοῦ τῆς Μυ-
ρωνοῦ[ν] τελείαν γενομένην
εὐδοκίαν τῇ ἀνακομιδῇ, καὶ περὶ
tῶν τούτων ἐγκαλεῖν τοὺς παρὰ τῷ
ἀρχιδικαστῇ 'ἐδο' ἐξεν κοινῇ γνάμῃ
παρόντων τῶν ἐνγεγραμμένων
μησετῶν ὑπὲρ τοῦ δίκαιος μὴ ἐχεῖν
'(Settlement) between Harsiesis and Harsas both sons of Petosiris on one side and Myronous also called Ptolema acting through her husband Theon on the other side, in the presence of Apollonius son of Ischyron ex-exegetes organizer of ceremonies in office and in charge of the stemmata, and Phanias son of Saras archiereus in office, both senators of the city of the Oxyrhynchites. Whereas Myronous has made her appearance before Aurelius Achilles archidicastes in office against Harsiesis and Harsas and their party about the recovery of the properties which her father delivered to Thopsemis brother of Harsiesis and Harsas, who was the previous owner; since the provisions written in the recovery are that Myronous, when she becomes of age, should agree on the recovery; and since there was a judicial investigation before the archidicastes: it seemed good by common consent in the presence of the said arbitrators to avoid a lawsuit and to settle the matters in hand on condition that Myronous takes from the family of Harsiesis and Harsas, on account of the expenses which she had one talent and 5,000 drachmae of silver, and agrees on the recovery which was made to Thompsemis brother of Harsiesis and Harsas, the previous owner, and that she neither accuses nor will take proceedings against him or against the purchasers from him and that the cession to Harsiesis and Harsas and their family is valid . .'
SETTLEMENT BEFORE ARBITRATORS

AttoXX wvloc: the name of the father and that of the son have not occurred before together. Professor P. Mertens of the University of Liége has kindly suggested by letter some places where an AttoXX wvloc is mentioned and contemporary to Apollonius son of Ischyron of 2768. (1) PSI 74, 10, A.D. iii, ex-agoronomos and senator. (2) P. Harris 75, 3, A.D. iii (7), ex-exegetes, senator, and keeper of the Archives. (3) 59. 5, A.D. 292, ex-hypommnematographus and strategus.

4-6 ἐξηγητέεις ... ἀρχιερεύς: the exegetes dealt with juristic cases at Alexandria (Jouguet, I.e., pp. 198, 200) as well as in the metropolis (cf. P. Ryl. 77, A.D. 54-67, 1 n.). The competence of the ἀρχιερεύς in legal affairs is not clear (cf. Jouguet, I.e., pp. 338 seqq.). It may be assumed that these two μετέτρων were merely acting in a private arbitration. The limits between the administrative and religious functions of the office of the ἀρχιερεύς are still in need of study, cf. E. P. Wegener, Mnemosyne (1948), pp. 15 seqq.

6 Ὕσαρ is the genitive in P. Osl. inv. 1036, recto 2; Σαράπις (e.g. 1293) is more common, cf. Symb. Osl. xxxviii (1963), p. 41, n. 2.

10-11 This archidicaster is not previously known (cf. A. Calabi, Aegyptus xxxii 406 seqq.). An Aux. Achilles is met as strategus of Arsinoe: Αὐρέλιος Αχιλλεύς ὁ καὶ Ἡπειρακρίων στρατηγὸς Ἀρσανίτου (SB 4421, 1, A.D. iii).

20 ἐδοξήκεν κοινῇ γνώμῃ (cf. P. Lond. v 1708, A.D. 567). For the various terms of the decision of the arbitrators, see Rees, JJP vii-viii 252 seq.

22 ὑπὲρ τοῦ δίκας μὴ ἐξέχει: for the exchange of πέρι and υπὲρ see Mayer, ii 453. ὑπὲρ is used in our document to denote reason instead of πέρι (cf. Blass-Debrunner, § 231). See also examples in Mayer, i 328.

28 τὸ = τὸ(ν): for the omission of the final ν, see P. Osl. ii 33, 9; 44, 11; Mayer, i 99, 192.

2769. Agreement Concerning Substitution in Sitologia

22.5 x 9.5 cm. A.D. 242

Contract whereby Aurelius Philosarapis, son of Zoilus, who was nominated by the amphodogrammatheus for the liturgy of sitologia, makes an agreement by which Aurelius Sarapion will carry out the routine tasks of his office. This contract is, to a great extent, similar to P. Mich. inv. 259 of A.D. 223 (unpublished); I should like to thank Professor H. C. Yourie who kindly sent me a transcript of it. Both documents offer a full description of the duties of a sitologus, reveal how a substitute was hired, and make clear that appointment of a substitute does not alter the responsibility to the state of the principal. A hired employee such as this was paid for by the hirer (cf. N. Lewis, Proceed. of IXth Intern. Congr. of Papyr., p. 241; id., P. Leit. 13 and introd.).

ὁμολογούουσι ἀλλήλοις Αὐρήλιος Φιλοσαράπις
Ζωίλου μητρὸς Θαυμίους ἀπ' Ὁξερύγχων πόλεως ἀναδοθεῖς ὑπὸ τοῦ τῆς αὐτῆς πόλεως
ἀρμοδιογραμματέως εἰς σειτολογίαν δημοσιοσύνον πιθανὸν κόμης Τανάεως τοῦ ἐνεκτῶτος
e (ἐντος) καὶ Αὐρήλιος Σαραπίς πώλων ὁ καὶ Ὁρίων Σαραπίων μητρὸς Ἑὐθυμονίδου ἀπὸ τῆς αὐτῆς
πώλ(ερος, ὁ μὲν Αὐρῆλιος Φιλοσαράπις συνηθε-
λαχενη[{ι Άφηλ/λη}οι Σαραπίων τῷ καὶ Ώρι-
ων τῇ [προκειμένην ειστολογίαν ἐπὶ [τῷ]
αυτοῦ π[α]ρ[ά]λαβειν τὸν δημόσιον[ν] ἡμιαρ-
τάβιον καὶ τὸν με[ν]ἀρχίου ἐπὶ τῆς ειστο-
λογίας δημόσιον πυρὸν καὶ ἐκδοῦναι τοῖς
μετροὺς θέματα καὶ ἐπιδοῦναι τῷ τοῦ νομοῦ
εταιργῷ τὰ εὐνύθη ευναραιματα καὶ τοῖς
μνημονεύς καὶ τὰ ἄλλα ἐπιτηγοῦμενα τῆς
eιστολογίας βιβλία καὶ παραδοῦναι τοῖς ἐπετα-
λησμένοις ναυκληροῖς <πρός> τὴν αὐτὴν ειστολο-
γίαν πάντα τὸν μετρηθήςμενον ἐπί αὐτῆς
δημόσιον πυρὸν πλῆρη ὑ[γίνας καὶ πλεῖως
καὶ λαβεῖν εἰς ὅνομα τοῦ ειστολογιῶν τὰς εὐνύ-
θειας ἀποχάς καὶ ἀπαρενόχλητην καὶ ἀνεί-
πρακτὸν καὶ ἀκεκύλτων παρέξεων τὸν Φι-
λοσοφάραπν περὶ παντὸς ἀπλῶς διαφέρον-
τος τῇ αὐτῇ ειστολογία, ὅ ὄν Ἀφήλιος Σαραπί-
ων καὶ Ώρίων εὐπάθης γενόμενος ἤπο
Φιλοσοφαράπος περὶ τῶν τῆς ειστολογίας ἀν-
αλωμάτων πάντων ἑκατὰ ποιῆσαι ὡς ἐ-
πάνω δεδήλωται. κύριον τὸ ὅμολόγημα διε-
cόν γραφέν πρὸς τ[ῶ τοῦ ἐκάστου] πρὸς μν[[α-
(Ετοιε) εἰ Ἀδηκράτορος Καίσαρος Μάρ[κ]ον Ἄντωνιον
Γορδίανον Ἐδεβεβοῦς Ἐρτυ[χο]ίες Ἁνδρατοῦ
Πάνη Ῥ. Άφηλίος Σαρα[π]ίων ὁ κ[αι]
ΟΡίων Σαραπίωνος [εὑ]γήλαγήν
ὡς πρόκειται κ[αι δι][απέπε]ι]εμα(?) περὶ τ(ῶν)
καὶ ἐκ[α]τ[α] ποι[±13]...
[±8] καὶ[±16]
verso: εὐαλλαγμα εἰστολ[ογίας].

4 l. ειστολογίαν (II. 10, 18), δημοσίον 15 l. ευαρέματα 21 l. ειστολόγον 25 l. ειστολογία
26 l. εὐπάθης
2769. AGREEMENT CONCERNING SUBSTITUTION IN SIOTOLOGIA

'Aurelius Philosarapis son of Zoilus, his mother being Thaesis of the city of the Oxyrhynchi, who was nominated by the amphodogrammateus of the same city for the sitologia of the public corn of the village of Tanais in the current 5th year, and Aurelius Sarapon alias Horion son of Sarapion, his mother being Eudaemonis of the same city, agree, on the one hand, that Aurelius Philosarapis has transferred to Aurelius Sarapon alias Horion the aforementioned sitologia on condition that he will collect the public tax of half an artaba and the public corn paid in the sitologia and will issue receipts to the payers and will submit the usual summaries and the monthly reports and all the required accounts of the sitologia to the strategus of the nome and will deliver in full, honourably, and faithfully, to the shippers who will be directed to the said sitologia all the public corn paid on its account and will receive the usual receipts in the name of the sitologus, and will render Philosarapis undisturbed and free from exactation and damage with reference to absolutely everything related to the said sitologia; and on the other hand that Aurelius Sarapon alias Horion, satisfied by Philosarapis concerning all the expenses of the sitologia, will perform every task as set forth above. The agreement, written in duplicate so that each may have one copy, is valid, and questioning each other they agreed. The 5th year of the Emperor Caesar Marcus Antonius Gordianus Pius Felix Augustus, Faynī 9. 1, Aurelius Sarapon alias Horion son of Sarapion, have agreed as mentioned and have been satisfied concerning the expenses ...

1 Ἀφριδίκος Φιλοσαράπης: the person whom the amphodogrammateus had appointed for the sitologia (cf. P. Mertens, Les Services de l'État civil, p. 9), not previously attested.

2 τοὺς μετροῦσιν ἐπί τῆς σιτολογίας: for this local usage of ἐπί see Maser, ii 469.

3-14 καὶ ἐκδόται τοὺς μετροὺς θῆματα: the word θῆμα is frequently used in the papyri to mean 'deposit.' When a deposit was actually brought to the θηεαρῷς, the wheat was described as μετερημένος (cf. 518 1-5, A.D. 179-80). The wheat which was paid or transferred from the account of a certain person to that of somebody else was described as διεσταλμένος (cf. 516 7-8, A.D. 160; 517 3-9, A.D. 130; 1530; 1539; 1540; 1444 4 n.). When such persons asked for payment from their deposits, the term διαστολήν was used for this process (cf. 533 4). The owner of a private account could transfer the θῆμα or part of it (ἀπὸ θῆματος) either to the account of another person or to the public account (cf. Calderini, θεαρῷς, p. 4; Presisgke, Gίρωσεν, pp. 143 seq.). The usual term for that was διαστάλλειν (614). The sitologus, then, must make a notification of payment (διαστολήν, διαστολῆ). The fact that he must issue such notification is attested by the usage of the verb ἐκδίδωσι to 'issue,' as in ... ἐκδίδοντα τὸ[ς] μετροῦς διαστολῆς καὶ θῆματα (P. Mich. inv. 259, 10), where θῆματα are likely to be a kind of acknowledgement of the payment, i.e. receipts. Consequently θῆματα in 2769 should mean receipts.

4 The name of the strategus of Oxyrhynchus in A.D. 242 is unknown.

5-17 τὰ ἀλλὰ ἐπιζητούμενα τῆς σιτολογίας βιβλία: since μετραῖός and the θησαίρες are mentioned in the document, the ἐπιζητούμενα βιβλία may indicate the reports required for shorter periods or else any required account. In P. Flor. 317 6 and introd., Vitelli concluded that daily reports were sent to the strategus, but Calderini, θηεαρῷς, p. 7 denied this. Hunt (2119) puts P. Flor. 317 in the same category as P. Giss. 63 where reports were sent every five days, cf. Johnson, Roman Egypt, p. 491; Zaki Aly, JFP 14 (1950), p. 293; id., Att. W. Ten., pp. 17 seqq.; P. Mert. 77, 8 seqq. n. For the term τῆς σιτολογίας βιβλία cf. P. Lond. 326 ii, p. 113, 15-16, A.D. 115, τὰ τῆς τάξεως βιβλία (of a prakto argyrikon); P. Fay. 35, 8-9, A.D. 150-1; τὰς ἀποχὰς τῶν καταχωριζόμενων βιβλίων τῆς τάξεως. The βιβλία mentioned here are likely to be the account-books, in which everything related to the sitologia is recorded, rather than the reports made to other authorities.

18-23 Cf. 1626 18-20, παρασκεύα τὰ φαινόμενα σαλάρων πρὸ τὸ ἀπαρεγχητὸς καὶ ἀκεκτόνας καὶ ἀληθοῦς παρέχεις.

24-28 Ἀρινέων εὐθύς γεγονός ... περὶ τῶν τῆς σιτολογίας αναλομάτων πόντων: the way of covering the salary as well as the other expenses is usually expressed more clearly: expenses in P. Lond. 306, 17-18, A.D. 145, τοὺς χάρτας καὶ τῆς ἀλλῆς δαπάνης οἰκεῖς πρὸς αὐτόν, salary in P. Fay. 35, 4-5, A.D. 150-1, τὰς εὐκαταστάσεις [ἡ] μὲν ὕπερ σαλαρίων. The salary in such contracts was usually distinguished from the αναλομάτα of the liturgy (cf. P. Eitrem 6, 17-18, A.D. 222-35, in Klio xxii (1929), pp. 225 seqq.; P. Mich. inv. 259, 22-3, A.D. 223; BGU 1062, 20, A.D. 236; P. Litt. 13, 17-20, mid A.D. iii). But in our document the hired substitute is to be satisfied περὶ τῶν τῆς σιτολογίας αναλομάτων πόντων. In II. 36-7 in κ[α] τι[ε]πε‚ιμαι[τ] περὶ τί[αν] ἄνα[λομάτων] is the substitute acknow-
ledges receipt of a sum of money for the expenses of the liturgy, but it is not to be expected that more
details about the expenses and the salary would have been in the mutilated part. It must be assumed
that the ἀναλώματα include the salary.
34 The date of the document in the month of Payni establishes the time of the beginning of the
leiturgia.
36 δ[απατισμος]. Cf. BGU 1062 19, the only other reference in the papyri. However δάπατσιμα
is very common and lends some support.

2770. Deed of Divorce
11.6 x 27.0 cm. 26 January, A.D. 304

Deed of divorce between Aurelius Heracles and Aurelia Maria. The wife's name
Maria raises the question whether she was Jewish or Christian. On Tcherikover's
criteria, CPJ i xvii–xviii, she should be considered as Jewish. But since her family and
husband's family bear Graeco-Egyptian names, and the document itself offers no
other indication of her religion, it is possible to accept her as a pagan, believing her
name to be a reflection of Jewish or Christian influence. A few places where the
surface is rubbed have been restored from parallels (cf. Mitteis, Chr. 330 seqq.), not
always easily because of the scribe's inability to sustain a grammatical construction.

Ἐπὶ δεπάτων τῶν κυρίων ἡμῶν Ἀυτοκρατόρων Διοκλήτιου τὸ [Θ]’ καὶ Μαξεμμαχοῦ
tὸ η’ Σεβαστῶν
Ἁρικλῆς Σεπαθύνης μη(τρός)
Ο . . . . διακ ἀπὸ τῆς λαμ(πρᾶς) καὶ λαμ(προτάτης)
Ὁἑρωνχετῶν τόλεως καὶ ἡ γενομένη
cαὶ ἀπηλλαγμένη μου γυναικί Ἀθηνᾶ.
Μαρία Ἱρακλείδου μη(τρός) Ταυάννος ἀπὸ τῆς
αὐτῆς πόλεως χαίρειν ὁμολογούμεν ἄπε-
ζεύχθαι τῆς ἐποδDITIONAL TEXT
Ο . . . . διὰ τής λαμ(πρᾶς) καὶ λαμ(προτάτης)
Ὡς . . . . χαίρειν ὁμολογούμεν ἄπε-
ζεύχθαι τῆς ἐποδ

Ἐπὶ δεπάτων τῶν κυρίων ἡμῶν Ἀυτοκρατόρων Διοκλήτιου τὸ [Θ]’ καὶ Μαξεμμαχοῦ
tὸ η’ Σεβαστῶν
Ἁρικλῆς Σεπαθύνης μη(τρός)
Ο . . . . διακ ἀπὸ τῆς λαμ(πρᾶς) καὶ λαμ(προτάτης)
Ὡς . . . . χαίρειν ὁμολογούμεν ἄπε-
ζεύχθαι τῆς ἐποδ

Ἐπὶ δεπάτων τῶν κυρίων ἡμῶν Ἀυτοκρατόρων Διοκλήτιου τὸ [Θ]’ καὶ Μαξεμμαχοῦ
tὸ η’ Σεβαστῶν
Ἁρικλῆς Σεπαθύνης μη(τρός)
Ο . . . . διακ ἀπὸ τῆς λαμ(πρᾶς) καὶ λαμ(προτάτης)
Ὡς . . . . χαίρειν ὁμολογούμεν ἄπε-
ζεύχθαι τῆς ἐποδ
2770. DEED OF DIVORCE

In the consulships of our lords the emperors Diocletian Augustus for the ninth and Maximian Augustus for the eighth time. Aurelius Heracles son of Serapion his mother being . . ., of the illustrious and most illustrious city of the Oxyrhynchites, and my former and divorced wife Aurelia Maria daughter of Heracleides her mother being Tauonis (?) of the same city greetings. We agree to have dissolved our mutual union and that each of us has all his belongings fully, and I do not make against you nor will make any claim, nor proceed on account of written or unwritten matters of the same union, nor of debt or of any other thing whatsoever from former times up to the present day. Since there are no children of our union, . . . each of us has the power to marry whom he may choose without incurring liability or claim. This document of the dissolution (of the marriage) is valid. It was written in two copies in order that each should have one copy, and having been questioned we agreed Year 20 of our lords Diocletian and Maximian the Augusti, and 12 of our lords Constantius and Maximian, the most distinguished Caesars, Tybi 30.

(2nd hand) 'I, Aurelius Heracles, have dissolved the union with you and have all my belongings as aforesaid, and having been questioned I agreed.'

4 l. Ἀδρήλεος 7 l. γυνή 13 l. ἐπελεύσεθαι 14 δὲ written over a cancelled π 33 l. εὐμ.βιώσεως

5 As a reading a name like ζερογιᾶς might be acceptable.
16 Perhaps one should restore ἔλλων τινὸς [πρ]όγμωσιος ἄπαξ ἀπήλλων ἄπλος.
18 Possibly τέκνων δὲ ἡμαῖν ἐξ ἄλλων μὴ δυτικὸς ἄπλος was intended.
The purport of this document is straightforward enough, but no formal parallel to it has come to my notice. This may be because the original was drawn up on the island of Cos. The evidence, though not conclusive, suggests that this is a copy made in Egypt. It seems that the subscription, which should be an autograph, is in the same hand as the rest. This could, however, be because the woman who delegated authority for the sale of a slave could not write. The loss of the foot would have removed the declaration of a ὅπογραφεῖτις. The writing and orthography are typical of Egyptian papyri, but we have no reason for supposing that these things would be very different on Cos.

The presence of this document at Oxyrhynchus probably indicates that at least one of the people mentioned in it, the woman, her husband and attorney, her slave, or the hypothetical buyer of the slave, made the journey from Cos to Oxyrhynchus.

Other ἐκτολαι of various forms are P. Lond. ii 233, P. Lips. 38, 1423, and P. Cair. Masp. i 67124. This list is given by P. Simon, Zur Praxis der Stipulationsklausel, p. 87.

\[\text{Verso (along the fibres)} \, \varepsilonπτροπτευ\varepsilon \, \varepsilonπτροπτευ\varepsilon\]

2771. POWER OF ATTORNEY

2 Κόμη: according to Steph. Byz. there was a city called Κός in Egypt, taken to be Kus, or Apollinopolis Parva (RE xiv 1460(d)), and there was an ἔποικον Κός in the Arsinoite nome, but the following month-name supports the view that this is the city on the well-known island of the same name.

3 Αγριανιου: for the problems of the Coan calendar see Paton and Hicks, Inscriptions of Cos and Calymnos, pp. 329 seqq. This passage shows that Agrianus partly coincided with June in A.D. 323. The gap after it seems hardly big enough to have held a letter/figure in this largish hand.

4 Αρχειανοι: not in NB or Pape.

άδικοι: the errors of spelling are all of well-known phonetic kinds and may be covered by a general reference to Mayser's Grammarath, vol. i.

6 θέλης ... θέλης: cf. P. Teb. 431, 7 seqq. τό δὲ καλλάθινον μ᾽ ὑψόμετρο ἀλλὰ θέλε (l. -έχει) αὐτό πολίσκει[ι] πολίσκος, λείκα (l. -εισ) αὐτὸ ἀνέκαθι τῷ θυγατρί του ἄνες, treated in Blass–Debrunner § 471 as an example of colloquial co-ordination in place of conditional subordination. This example and the related θέλεις oδ θέλες, voleis voleis (L.S.) ἄθελω, 4), imply that θέλης ... θέλης are here indicatives. The analogy of the Latin vel ... vel, where vel is supposed to be an old imperative of volo, might lead one to suppose that they were independent subjunctives of command, cf. Horn, Subjunctive and Optative, pp. 120–3. (I owe to the O.U.P. reader the reference to another passage (Epiph. haer. 73, 35) with a very similar usage. quoted in the Patristic Greek Lexicon, s.v. θέλω III.)

7 ἐκ θεοδωράκες': there is not room for ἘΚ θεοδώραν. Other possibilities, θεοδώρα and θεοδώρα (see Dornseif–Hansen, Rücksichtslosen Wörterbuch der griechischen Eigennamen), are excluded by the trace.

10 θ' φήτης μοῦ. This reading is doubtful and does not produce a very straightforward text, but it suits the fairly extensive remains too well to be omitted.

11 It is not certain that this is the subscription, but Aurelius or Aurelia is virtually certain and there seems to be no other good reason either for the repetition of the names of the parties or for the entrance of another character. For possible subscription formulas see 1423 12, P. Lips. 38, 7, P. Lond. ii. 233, 14, all different.

Verso. This endorsement in large cursive runs downwards along the fibres close to the right-hand edge. It was done, I think, by a more expert hand than the writing of the recto, but this impression, based on the more formal style, may be wrong. In the left corner across the fibres there is another endorsement of two short lines in a small and rapid cursive, which has suffered damage from abrasion and worms. I have failed to read it. This too seems to me too expert for the writer of the recto. It is more difficult to decide whether it could be by the same writer as the other endorsement, but I think that there were three people at work.

2772. INSTRUCTIONS TO A BANKER

A.D. 10/11?

The writer of this note had a Roman nomen and used the Roman language. Transliteration was a stage in the learning of a second language, as is shown by the Greek–Latin glossaries in the script of one or other language (2660, 2660(a), Pack 303–5). PSI 743 (CPL 69), a transliteration of a conversation between Alexander and the gymnosophists, may have had some educational aim also, but that seems hardly likely here, and I can offer no explanation that I think likely. A similar case is SB 6304 (= FIRA, Negotia 134), a Latin sale the body of which is written in the Greek alphabet.¹

¹ Compare now a subscription to BGU xi ii 2116; from the plate (Taf. VIII) one might hazard something like D)ΔΑΝΙΑΚΑ ΤΑΣ ΠΡΟΧΙ[ΕΝΑΣ ΑΡΓΥ] | 22 [ΡΙΩΝ ΔΡΑΧΜΑΙΣ: ΗΕΒΔΕΜΕ-ΣΟΝΤΑ ...] = δεδάμενα τὰ προκειμένα ἀργυρὸν δραχμὴν ἐθεμάκεντο. The number at any rate is certain and the inference that the subscription is Greek in Latin letters is plainly to be made. The editor cites as a parallel P. Teb. ii 586, which has a three-word endorsement written in the same way. While this note was in the press substantially the same correction was published independently by Dr. G. M. Browne in ZPE IV (1969) pp. 45–6.
PRIVATE DOCUMENTS

Though there are wrong aspirations (ARPOCHRATIONI 3, H?HENACOSIAS 5) and one abnormal usage (ETOS 6 n.), the Greek is good. The conventions of transliteration are consistent. Greek οὐ is represented by V (IVLIOS 1, ARGYRIV 4), οὐ by OE (MOE 2), ας by AE (CHAEREIN 2, CAESAROS 7), and ν by Y (COLLYBISTE 1, 3, ARGYRIV 4).

Punctuation is provided liberally between the words in the form of a middle stop. Once or twice it is missing inside the lines. At the ends it never occurs though every line ends with a word end.

On the back there is one letter only, a Greek alpha, upside down in relation to the writing on the front, about 1.5 cm. below the middle of the top edge on its own side.

JIVLIOS • LEPOS ARCHIBIO • COLLYBISTE
CHAEREIN • POESON • MOE • PARA
ARPOCHRATIONI • COLLYBISTE
ARGYRIV • DRACHMAS • CHILIAS
5 ΗΕΝΑCΟSIΑS • PENTECTONTA
TREIΣ • G(INONTAE) DR(ACHMAE) MCMLIII [?] ETOS
ΧΛ [?] CAESAROS • PACHON • ΠΠ

'Julius Lepos to Archibius the banker greeting. Pay to my account with Harpochration the banker one thousand nine hundred and fifty-three drachmas of silver. Total, 1,953 dr. Year 40 of Caesar, Pachon 3.'

1 The left edge here is not the original one, so that there may also have been a praenomen, particularly if it was represented by an abbreviation, as they so commonly are.

Lepos is known only as the name of a dancer in Hor. Sat. ii 6, 72. It is possible, though not remotely likely, that this is the same person about forty years older. He is described in the scholia of Pseudacron as 'grati Caesari' and might have acquired the Roman citizenship from Augustus with the names C. Julius.

After LEPOS the dot that divides the words is not detectable and was more probably omitted than rubbed away.

COLLYBISTE. Once only in WB from P. Petr. iii 59 (a) 7, κολλυβίστει.
2 POESON = πόσον. The Attic form is common in the papyri, see WB, which cites P. Fay. 87, 3 (of A.D. 155) for ποσεῖν = 'pay', but this is a rare usage.
5 ΗΕΝΑCΟSIΑS. Nothing is required, but indentation is unlikely. Perhaps it was written ΗΕΝΑCΟSIΑS with the wrong aspiration, cf. ARPOCHRATIONI 3, and HENATON for ἐνατόν in PSI 743, 13. See Mayser, i 199-203 for many examples in ordinary Greek owing to the gradual disappearance of the rough breathing.
6 G(INONTAE) DR(ACHMAE). There is a space and there may have been a dot after G. After DR there is neither and the right leg of R cuts into the following M.
MCMLIII. The symbol for 1,000 is not like the M in MOE (2) and DRACHMAS (4), but is a rounded version. For the shape of it cf. Ch.L.A. iii no. 228 ii 2, iii 29.
ETOS. έτος is the appropriate form in this sort of context; έτου is also found in the Ptolemaic period, but I cannot find another example of the accusative in a regnal year dating. ETYS as a reading is much less likely than ETOS. The letter is undamaged but oddly written. For the form of O here and elsewhere in the document but especially in CAESAROS and PACHON (7), cf. Mallon, Pal. Rom. 66 (p. 38).
7 XL. Feet only are visible but the foot of L is very appropriate, sloping down at a shallow angle under the beginning of the next word. X depends very much on the correctness of I., but the trace is appropriate to the lower left arm of X. XL[1-] might be possible.

2773. Loan of Money in Return for Use of a Weaver’s Loom

7 x 28-8 cm. 15 November, A.D. 82

Fragment of a loan in which the use of a weaver’s loom is conceded by the debtors instead of the payment of interest. The debtors, two brothers, are referred to in the singular and in the plural alternatively. To judge from l. 38 it seems that one of them acted for both at the moment of writing the contract and that therefore he only handed over the loom (cf. 10) whereas the arrangements for the return of the debt concerned both brothers and thus are put forward in the plural (cf. 5 seq.; 11, 17, 20 seq.; 25, 29-31). The surface of the papyrus is much damaged.

'Ἡρακλῆς καὶ Πτολλᾶς
ἀμφότεροι Πτολεμαῖον
τῶν ἀπ’ Ὀξυρύγχων πόλεως
Πέρεας τῆς ἐπιγονής Διογά-
τι 'Ἡρακλῆσιν χαίρειν. ἔχω-
μεν παρὰ σοῦ διὰ χρόνος ἐξ οἴ-
κου ἁργυρίου εὐβαστοῦ νομίσμα-
τος δραχμᾶς δέκα δύο κε-
φαλαίον ἀντὶ δὲ τῶν ταύτων
τόκων ἐξέστην χρήσιν
οὗ ἔχωμεν ἑστὸν γερδιακοῦ
πηχὼν τριῶν παλε-
ζάς δύο, ὥθ’ ἀντίλα δύο ἑστὸ-
ποδες δύ[υ] ἐπιμητοῦ ἐν, ἐπὶ
μήνας ἐξ ἀπὸ τῆς ἐνετῶ-
εἰς ἡμέρας, μεθ’ οὗ καὶ ἀ-
ποδώσωμέν σοι τὰς τοῦ
ἀργυρίου δραχμᾶς δέκα δύο
χωρίς ὑπερθέεσσε. αὐς

20 δὲ μὴ ἀποδόμησι, καθ’ ἔ-
γραται, ἐκτείνωμέν σοι
ταύτας εὕρ ἡμιώλας καὶ

C 8884
Τόκοιος. ἐξείς δὲ τῇ τρὴ τῷ ἀργυρίῳ ἀτρόδοκα παραδόθηκε

25 ἡμεῖς τῶν ιστῶν ὕψη
πλὴν τρίβεος ὄρην ἀλ-λήων ἄγγλων εἰς ἔκτεινον, 

τῆς πράξεως καὶ οὖσης

ἐκ τοῖς ἡμῶν καὶ οὖ ἔδω ἦ-

μων αἰρή καὶ ἐκ τῶν ὑπαρ-

χόντων ἡμᾶς πάντων.
κυρία ἡ χιρ πανταχοῦ

ἐπιθερμοῦ[ἔ]γη. (ἔτους) β

Δ[ν]τοκόρος Καίς[α]ρος

35 Δ[ο]μίτιατ[ῷ] Ξεβαστῶ

μη[νος] Νέου Ξεβαστοῦ ἦθ.
(2nd hand) Ἡρακλῆς Πολεμαῖον

ἔχω εἰς τῷ ἄδελφῳ

ἐπὶ τῇ τοῦ ἐξετοῦ χρήσει

40 ταῖς τούτου ἀργυρίου ἀρχα-

χμᾶς δέκα δὼ

κεφαλέων καὶ ἀποδώ-

σωμεν εὖ ἧ πρόκατα.

45 (ἔτους) β Δομικράτορος

Καίςαρος Δο[μίτιατ]οῦ

Ξεβαστοῦ μη[νος] Νέου

Ξεβαστοῦ ἦθ (?)

5 l. ἔχουμεν 6 l. γείρος 11 l. ἔχουμεν 12 l. παλαιστάς 17 l. ἀποδόσαμεν

21 l. ἐκτείνομεν 22 l. ἡμοῖος 24 l. ἀποδόσει, παραδόσει 25 l. ἡμῖν 26 l. ὀντων

31 l. ἡμῖν 32 l. γείρ 39 l. ιστοῦ 41 l. δῶ 42 l. κεφαλαίον, ἀποδόσαμεν 44 l. πρῶ-

καται

‘Heracles and Ptoßas, both sons of Ptolemaeus, of the city of the Oxyrhynchi, Persians of the Epigone, to Diogas, son of Heracles, greeting. We receive from you from hand to hand out of your house 12 drachmas of silver of imperial coinage as the principal and instead of the interest on them I concede you the use of a weaver’s loom which we possess measuring 3 cubits less 2 palms, comprising 2 rollers, 2 beams and 1... , for 6 months from the present day after which we shall give you back the 12 drachmas of silver without any delay. If we do not repay according to what has been written, we shall pay you these drachmas with a penalty of one half and with the interest. On the return of the money you will give us the weaver’s loom in good order except for wear and tear;
we are mutual sureties for the repayment. You have the right of execution upon us and whichever you choose of us and upon all our property. The contract is valid wherever presented. In the 2nd year of the Emperor Caesar Domitian Augustus, in the month Neos Sebastos, 19th.

1, Heracles, son of Ptolemaeus, receive with my brother for the use of a weaver's loom 12 drachmas of silver as the principal and we shall return it . . . as said above. In the 2nd year of the Emperor Caesar Domitian Augustus, month of Neos Sebastos . . .

12 seqq. Cf. 264 (54) 3-5 on a similar description of a weaver's loom, and E. Wipszycka, L'Industrie textile dans l'Égypte romaine (1965), pp. 52 seqq. on looms in general. The part which is called ἕπιπτρον in l. 14 is not known otherwise. The word may be connected with μέτος.

43 εἶα . . . . . A possible, but doubtful, interpretation of the ink would be εἰ ἐκληρογέγος, cf. 25. εἴσαρμαίος, cf. 15, seems impossible.

2774. Loan of Money

16·3 × 10·8 cm. A.D. 129.

Agathodaemon son of Diogenes acknowledges to Pausanias son of Sarapion that he has received a loan of one talent and 1,500 drachmae of silver imperial money for one year, from Hathyr to Phaophil, at interest of 6 per cent per annum.

Ἀγαθοδαίμων Διόγενος ὁ Σοσισκομίου μέλος ἔμενε τῷ Ὑλαίῳ τιστασανός τοῦ Αὐτού Σωτοτιοκατάς τοῦ Τριάδου κατά τὸν Τριάδον ἐκτὸς τὸν τέσσαρακύκλος τοῦ Κατά πνευματικοῦ τόπου τοῦ πνευματικοῦ τοῦ Ρωμαίου Νεοσσαβάτος τοῦ Ἑλληνικοῦ Ελλήνων τοῦ Αὐτοῦ Καταμακάς τοῦ Αὐτοῦ Εὐρυτανοῦ τοῦ Αὐτοῦ Ἐπικρατοῦ τοῦ Αὐτοῦ Εὐρυστέρου τοῦ Αὐτοῦ Εὐρυδικοῦ τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέντος τοῦ Αὐτοῦ Εὐρυπροσκεκληθέ

1 'Agathodaemon son of Diogenes son of Theon of the Sosicosmian tribe and Althean deme, to Pausanias son of Sarapion son of Sarapion, his mother being Apollonous from the city of the Oxyrhynchi, greeting. I acknowledge that I have received from you, hand to hand out of your house, a sum of 7,500 drachmae of silver imperial coin which are 1 talent and 1,500 drachmae, total one talent and 1,500 drachmae, to which nothing has been added at all, at the interest of 3 obols per month dating from the coming month Hathyr of the current 14th year of Hadrian Caesar the lord. These
I will repay you without any delay on the 30th Phaophi of the coming 15th year of Hadrian Caesar the lord. If I do not repay you in accordance with the agreement, I will forfeit to you the aforesaid sum with the addition of one half...''

2 Παυσανίας Καραπίωνος τοῦ Καραπίωνος: so far as the date goes, this Pausanias might be identified with Pausanias (6), son of Sarapion, in the family reconstructed by Turner JEA 38 (1952) 86 seq.; the mother and grandfather would be new. For another addition to this family, see 2793, 3-4 below.

8 τόκου πρωβολείου: cf. A. C. Johnson, Roman Egypt, p. 450.

2775. Acknowledgement of a Loan of Wheat for Sowing

15.5 × 15 cm. Late third century

Acknowledgement of a loan of wheat for sowing, in two columns of which col. i on the left-hand side has 23 complete lines except for the first three which are damaged, col. ii only the beginnings of 23 lines. Both are mutilated at the foot. The two columns (written in the same hand) begin with the proper names Αἱρήλων Τσορ[. Therefore col. i contains a complete text and col. ii begins another. Since the text of col. ii seems too long to be an abstract of the acknowledgement and the lines could be similar to those of col. i, the two columns are assumed to be identical and the deed to have been written in duplicate on a single sheet, as in 988, 1040, and P. Mich. 423, 424. Only col. i is printed. The underlining shows what is preserved in the line-beginners of col. ii.

Αἱρήλων Τσορ[βαν καὶ ...]ας ἀμφό-
τεροι Αὐτο[. . . . . . . . . μητρὸς Μηθώνος (?)
ἀπὸ κόμη[ς κ' ἀταμενο-
tες ἐν ἐπομένων πρότερον ἔρεων

5 Αἱρήλων Μαξίμων Καράτος πραγμα-
tευτή τῶν πρότερον Ἀμιμνιώνος
νυνὶ δὲ τοῦ ἱερωτατοῦ ταμείου
χαίρειν. ὁμολογοῦμεν ὑφείλαν

εἰς ἐκεῖνον εἰς ὅλον κατασπο-

rὰς. τῷ μὲν διεισδοτεῖ ε ἐτεὶ ἀπὸ γενή-

ματος τοῦ προδιεισδοτοῦ δ ἕτος ἀρτά-

βας εἰκος ἐννέα, τῷ δὲ ἕνεκτοτε

5 ἐτεὶ ἀπὸ γενήματος τοῦ διεισδοτοῦ
2775. ACKNOWLEDGEMENT OF A LOAN OF WHEAT FOR SOWING

...as both sons of Aysi[ri]on, their mother being Sijnthonis of the village of... and living in the farmstead formerly of the priests to Aurelius Maximus son of Saras the agent of the estates formerly of Ammonion now of the most sacred treasury, greeting. We acknowledge that we owe you what we have received from you, on the one hand 29 artabae from the production of the year before last, which is the 4th year, for the sowing of last year, which is the 5th year, on the other hand 18 artabae of the production of last year the 5th for the sowing of the present 6th year. These are 47 artabae for which we promise to pay interest at the same rate as will be imposed on the other farmers of this same farmstead. We will deliver these to you in the month of Payni at the threshing-floor of the farmstead, in new, pure, unadulterated, sifted wheat, without earth or barley, by the same measure with which we received...
If so, 2775 should be later than A.D. 285, but its date, the 6th year (12-13), can hardly be that of Diocletian = A.D. 289/90 since it is expressed by a single figure, not '6th and 5th'.

2776. Lease of Land

Part of a lease of land, mutilated at the upper and lower edges.

\[\text{[\(\text{Επίλεγωσιν}\) \(\text{Σαραπίων} \text{σινον} \text{των}\)]} \text{ἀπὸ τῆς} \]

\[\text{᾿Οξιονὶ Ῥήγχων πόλεως} \text{T[} \]

\[\text{του[...]} \]

\[\text{\(\pi\)τής} \]

\[\text{\(\overline{x}\)πο τοῦ[\(\text{Αδριανοῦ Καίσαρος του [\(\text{k}]}\)ρίου} \]

\[\text{\(\alpha\)πο τοῦ[\(\text{του[\(\text{ών}\)]} \text{τής} \]

\[\text{\(\gamma\)ρινικ[\(\text{i}\) αφώ } \]

\[\text{\(\lambda\)μακαπότι Παυσίφως} \text{ε\(\delta\)αφών περί Σκω,} \]

\[\text{\(\varepsilon\)κ μὲν τοῦ Λιντςόνου ἄρμας ἐννέα ἦμες} \]

\[\text{ἀδετε τῷ πρώτῳ ἐναντίῳ ξυλαιμέσαι ἄρακι} \]

\[\text{10 [\(\varepsilon\)κφόριον κατ'} \]

\[\text{ἀρουραν πυρὸν ἀρταβῶν δόο τῳ δὲ} \]

\[\text{\(\overline{\delta}\)ευτέρῳ ἐναντίῳ σπείραν πυρῷ ἐκφορίου κατ’ α} \]

\[\text{β]οραν πυρὸν ἀρταβῶν δέκα, ἐκ δὲ τοῦ Θεο} \]

\[\text{δῷρον καὶ Αἰπιάνον ἀρουραν μίαν ἀπὸ κοινω-} \]

\[\text{νικ[\(\text{ι}\) ν ἐςφαφών ὅτε τῷ π\[\text{ρώτι] ω ἐναντίῳ} \]

\[\text{15 [\(\varepsilon\)σπείραι [\(\text{πυρό] ὦ} \text{ἐκφορίου ταυτῆς πυρὸν ἀρταβῶν} \]

\[\text{[........................}[........................][................]} \]

\[\text{[........................][........................][................]} \]

'\text{Σαραπίων} \text{σινον} \text{των} \text{from the city of the Oxyrhynchus has leased to... son of... also from the same city of the Oxyrhynchus, Persian of the epigone, for two years dating from the present third year of our lord Hadrian Caesar, 9\(\overline{\rho}\) arourae from the land belonging to his wife Ammonous, daughter of Pausiris, near Sko, from the holding of Antigonus. For the first year, the lessee is to sow the land with aracus at a rent of two artabae of wheat per aroura. In the second year, the lessee is to sow the land with wheat at a rent of ten artabae of wheat per aroura. (The lessor has also leased) one aroura of the holding of Theodorus and Aulaeus in joint lot, on terms that the lessee sow it with wheat in the first year at a rent of...'}

1 \text{Σαραπίων} \text{σινον}: \text{the letters \(\sigma\) and \(\rho\) are the only certain ones.}

8 \text{Ἀντίγονος (κλήρος)}: not found before in the Oxyrhynchite nome. The holding might have acquired this name of an eminent person like \text{Ἀντίγονος (ἐξαποπαραδόσος)} (P. Tebt. iii 31), or \text{Ῥουφέως Αντίγονος} (SB 9604 i, A.D. 62, Elephantine) who was living outside Oxyrhynchus.
LEASE OF LAND

The rental of ten artabae per aroura in the first half of the second cent. A.D. was a very high and profitable one. The average rental between A.D. 100 and 150 was c. 6½ artabae (cf. Johnson, Roman Egypt, pp. 81 seqq., P. Mert. 68, note l. 15).

13 (κληρος) Θεοδώρου καὶ Αδαλίου: the same holding in the same κώμη Κάω was found in Oxyrhynchus one and a half centuries later 2137 16-17 (A.D. 266). The proper name Αδαλίος has not been met previously at Oxyrhynchus. The title Theodorus may derive from the person who had a holding in Oxyrhynchus about three and a half centuries earlier: κληρος Θεοδώρου (P. Hib. 118, 3, 250 B.C.).

SALE OF A SLAVE

A contract of sale of the slave Thonis who is also called Epagathus, aged 19 years, for 1,600 drachmae of imperial silver coin. The deed is of the usual form.

[4 March, A.D. 212 (?)]

A contract of sale of the slave Thonis who is also called Epagathus, aged 19 years, for 1,600 drachmae of imperial silver coin. The deed is of the usual form.
"The [twentieth(?)] year of the Emperor Caesar Marcus Aurelius Antoninus Parthicus maximus Britannicus maximus Pius Augustus, Artemisius which is Phamenoth 8, in the city of Oxyrhynchus, before Dorotheon and his fellow supervisor of the office of the agoranomoi. Lucius Valerius Severus also called Melas, aged about 44 years with a scar in the middle of his nose, has purchased in the street, from Statoria Philoxena aged about 50 with a scar on the wrist of her right hand, acting without guardian according to Roman custom by the ius liberorum, the male house-born slave belonging to her, Thonis, also called Epagathus, aged about 19, with a slight squint and a scar on his forehead, his mother being the slave Isidora. Thonis was examined by Didymus the strategus of the nome in the present month in consequence of applications for examination which the purchaser presented to him, of which the same purchaser received a single copy endorsed by the strategus. The purchaser has forthwith received from Statoria Philoxena the slave Thonis also called Epagathus, just as he is, and unrenounceable, free from epilepsy and eruption (?), and the price mutually agreed upon of this same slave Thonis also called Epagathus, 1,600 drachmae of silver of imperial coinage, has been received in full on the spot by Statoria Philoxena from the purchaser Severus also called Melas. Statoria sells and guarantees the said slave as aforesaid, in the same street . . ."
MEMORANDUM

The papyrus was used at first for an account which was written along the fibres. A part of the papyrus was cut and this memorandum was written on the other side across the fibres.

The farmers of Aspheus have the wheat ready. The private donkey-drivers did not want to transport the brick saying that the custom is to be given barley for their donkeys. Thirty thousand (bricks?) are being made ready for the 19th. If you wish a part of the thirty thousand or even the thirty thousand to be carried by the donkey-drivers of the village to the gate of the (village of) Neophytou, (they) will be transported at a rate of 28 drachmae. If you want, a branch of the acanthus can be cut for the two water-wheels since the two new naves of wheels are laid aside. The vegetables of Erythis (or -eus) and of Lyson for the 13th will be ready to be delivered tomorrow which is the 14th. The (receipt for the) deposit of 20 (artabae) has been rolled up with this letter.

'\nThe farmers of Aspheus have the wheat ready. The private donkey-drivers did not want to transport the brick saying that the custom is to be given barley for their donkeys. Thirty thousand (bricks?) are being made ready for the 19th. If you wish a part of the thirty thousand or even the thirty thousand to be carried by the donkey-drivers of the village to the gate of the (village of) Neophytou, (they) will be transported at a rate of 28 drachmae. If you want, a branch of the acanthus can be cut for the two water-wheels since the two new naves of wheels are laid aside. The vegetables of Erythis (or -eus) and of Lyson for the 13th will be ready to be delivered tomorrow which is the 14th. The (receipt for the) deposit of 20 (artabae) has been rolled up with this letter.'

1 Ασφίος or Ασφεύς are names of persons. An Ασφεύς is met as a member of a guild of cloth dealers in 2230 2, A.D. 119.

8-9 δ' ἄφθατων τῆς κώμης: the δημόσια κτήρια were owned by the villages from the 3rd cent. A.D. (P. Leipzig, 85-6). The scribe of this document offers to use both the private (l. 3) as well as the public donkey-drivers; he does not seem to be an official concerned with public transportation such as the

11 *Neôforos* is met as a locality near Oxyrhynchus (cf. H. Cadell on P. Sorbonne 66, 4 n., a.d. v). *ôôra* as 'gate of the city' is rarely used in the meaning of *póle*. It might mean a lock on a canal.

16 *'Eroðíowe*: a proper name, as *kaí* in l. 17 shows. A name *Bépovòt* or *Bépovò* is not attested; *'Eroðíowe* is attested but the beta needs explanation. Since the scribe says (ll. 17-18) 'tomorrow which is the 14th' one may expect that he intended to say that the vegetables were over-due and that they ought to be ready on the 13th. Perhaps then he made an error in the date, wrote it *β*, and on discovering the error inserted *γ* under the line and left the beta without crossing it out.

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**2779. Receipt for an Axle of a Water-wheel**

30 December, a.d. 530

This papyrus follows a well-known pattern, cf. 2244 introd. and the papyri quoted there, P. Med. 64, 2724. The text belongs to the Apion archive.

+ ψηφία Φ(λαουιών) Ὄρεστον καὶ Λαμπαδίφη τῶν λαμπρ(τάτων) Τῷβι δ

διόν (κτίνονος) θ

Φλαουίῳ Στρατηγῷ τῷ πανεύφημῳ καὶ εὐκλεστάτῳ ἀπὸ ὑπάτων ἐτραχνάτη καὶ τα[π]ρακτικῶς πρωτευόμενοι κατὰ τὴν Ἑρακλεοποιήτων καὶ κατὰ ταύτην (τ)ν λαμπράν Ὠξυργυχιτῶν πόλιν διὰ Μηνᾶ

οἰκέτου τοῦ καὶ ἐπίτροπον καὶ προσπορίζοντος τῷ ὕδωρ δεκτότη τῷ αὐτῶ ὑπερφυεστάτῳ ἀγαθῷ Αὐρήλως Ἐπίμαχος καὶ Ἱππία νυὸς Φουβάμμων ἀνέρρη Ἐλμουθῆς ὁμώμους ἀπὸ ἑποκίῳ(υ)

Παγγουλε[ίοι] κτιματὸς τῆς ὑμῶν ὑπερφυείας τοῦ Ὠξυργυχίτου νομο(υ)

ἐναπογραφ[ο] εἰκος χαίρειν. χρείας καὶ νῦν γεναμένης εἰς τὴν ὑπ’ ἐμὲ γερο[χω] χαῖρεν μεγαλῇν καλομένην Πενταπορούσιας

ἀντλούσαν εἰς ἐμπολεον καὶ εἰς ὄρροςι τον ἄξονον εἰς ἀνελθὼν ἐπί[π] τῆς πόλεως ἦς[ϊσ] ἡλικία τῆς ἦ μοίῳ ὑπερφυείαν ὡστε κελεθάει μ[ου] παρασχεθημεῖ τὸν αὐτὸν ἄξονον καὶ εὐθέως ἡ ὑμῶν ὑπ’ ἑκοφυεία πρόνοια ποιομένη τῆς συστάσεως

τῶν ἑστήκη τραγμάτων τῶν αὐτῶν ἄξονα παρέσχετο μοι διὰ Μοίσιως εἰς ὑπερφυεστάτῳ ἀνδρὸς κ[α][μὴν] ἐπιτρήβη[τι]ν αντλητηκόν εὑρακον, ἦ δν’ ἐδείχμην εἰς ἀναπληρωμαν τῶν μηχανικῶν ὁργάνων ἐν τῇ σήμερον ἥμερᾳ ἢ ἔστω Ἱβι τετάρτη τοῦ ἑνεκτόπου ἔτους εἰς τοὺς ἡδροπαροχίας δὲ δικάτης

τῇ παρούσῃ ἐμῆς ὑδωράκτοισι ἠδροπαροχίας δὲ δικάτης
2779. RECEIPT FOR AN AXLE OF A WATER-WHEEL

ἐπιμαχαῖος ὕιός Φοιβάμμωνος

οἱ προγεγραμμένοι τῆς χειρογραφείαν ὑποδεξάμενον τὸν
καὶ τοῦ μακαρίου Θεοδώρου ἐξουθενείς γραφὰ ὑπὸ (ἔπρ) αὐτοῦ ἀγρόματοῦ ὄντος

(3rd hand) Ἐ δι’ ἐμὺ . . . . ἐτελιοθε . . . Τυβίθιος οἱ νυκτίων θ’ ὑνυκ

(Verso) + χειρογραφία  Ἐπιμαχαῖος ὕιός Φοιβάμμωνος ἀπὸ ἐπομώκυδου  ἔτος ὑποδοχῆς ἀξίον ἐν οἰκεῖον

1. ὑπατεία: ΦIL papy. 61. ἀνάρι 11. ἀράκειον 13. ἄξων 16. οἰκέτου
17. ἐπιβάτου 24. ὁδά. 1. ἐπίθεμον 25. ἵππου χειρογραφίαν

′In the consulship of Fl. Orestes and Fl. Lampadius the most illustrious, Tybi 4th, 9th indiction. To Fl. Strategius the all-honoured and most famous consular, dux and patrician, now being chief of the city of the Heracleopolites and of this illustrious city of the Oxyrhynchites, through Menas the steward, managing and acting as agent for his master, the said most magnificent man, from Aurelius Epimachus also called Apima, son of Phoibammon and Termouthia, from the hamlet of Panguleion, a holding of your magnificence in the Oxyrhynchite nome, registered farmer, greeting. Having now had occasion to require one axle for the landowner's water-wheel, which is called 'Five Arourai' and supplies water to vine-land and arable land, I went up to the city and asked your magnificence to order the said axle to be provided for me. And at once your magnificence having regard to the state of your property gave me the said axle through Moison, the steward of the said most magnificent man, a new one, serviceable, suitable for irrigation and satisfactory. I received it as completion of all the irrigating implements this very day, which is Tybi 4th of the current 207th year, which is also the 176th year, of the present 9th indiction, for the irrigation of the 10th epinemesis. The old axle was brought in and given to the noble household of the landowner. In declaration of the receipt I have made this deed which is valid written as a single copy and in reply to the formal question I gave my assent. I, Aurelius Epimachus, son of Phoibammon, the aforesaid, have made this deed, having received the new axle and all suits me as aforesaid. I, Aurelius Menas, son of the late Theodorus, wrote for him on request as he is illiterate. 'Completed by me . . . Tybi 4, 9th indiction, 423.'

(Verso) 'Deed of Epimachus, son of Phoibammon, from the hamlet of Panguleion for the receipt of one axle.'
The term of address to Fl. Gabrielia and the formula of the receipt follow the general practice of Byzantine times, cf., e.g., 1992 (572), 1892 (581). On ὀδροπάροχος see BASP V (1968) 101 seq.

+ βασ[ίλε]υς τοῦ θειοτάτου καὶ εὐσέβε[ς]ςετάτου)

ήμι[ῆ]ν δ[ε]σπότου Ἐλευθεριανοῦ τοῦ
αιανίου Αἰγούστου καὶ Ἀποκρ(άτορος) ἔτους κ[ὲ] το[ῖ]ς
tοῦ β[ε]β μετὰ τῆς ὑπατίαν Ἐλευθεριανοῦ Βασιλιὸν τοῦ

Λαμπρ(στάτου) Ἡπείρῳ κβ ὑ[δ]((κτίνονος) β ἐν ὸξ(υρουχτῶν) πόλ(ει).

Φ[λ(ουία)] Γαβριηλία τῇ ἐνδοξοτάτῃ καὶ ὑπερφ(υκτάτη)
πατρικία λαχύσῃ τῆς λογιστείαν καὶ
προεδρίαν καὶ πατερίαν ταύτης τῆς
λαμπράς ὸξυρουχτῶν πόλεως ὑπ[έ]ρ

οἶκου τοῦ τῆς περιβλέπτου μνήμης
Τιμαγένους ἐπὶ τῆς εὐπροσοῦσα λογιστέας
δευτέρας ὑ[δ]((κτίνονος) διὰ εὖ τοῦ αἰδεέλιον
Χριστοφόρου τοῦ αὐτῆς διαδόχου

Ἀδρήλας Τιμόθεος ὀδροπάροχος

tοῦ δημοσίου λοιπροῦ τῆς αὐτῆς πόλ(εως)

νῦς Παύλου. ὀμαλογοὶ εὐχηκέναι

παρὰ τῆς ὑμῶν ἐνδοξοτήτος ἐντεῦθεν

η[δ]ὴ ἀπὸ λόγου τοῦ ἐμ δ[ε] μισθοῦ ὑπ[έ]ρ τῆς

πρώτης δόσεως τ[ῆς εὐπροσοῦσα λογιστέας

δευτέρας ὑ[δ]((κτίνονος) χρ[έ]ζ[ο]ν νομισμάτ[α]

δύο ἴδ(ιωτικό) ξυγ(ῷ) τῷ καὶ [± . . . . . . .] διὰ τοῦ

θαμ(ιοστάτου) Ἰωάννου ξυγοκτάτου αὐτῆς

γ[έ]νε(ται) χρ(οῦ) νο(νομισμάτια) β ἴδ(ιωτικό) ξυγ((Parcel) καὶ πρὸς ἀρ[φά]λειαν τῆς

ὑμῶν ἐνδοξ(ότητος) ταύτην αὐτῆς πεποίημαι

τῆς ἀπόδειξ(α) ἢτις κυρ(ία) σοῦ ἄπλ(ἡ) γραφ(είσα)
καὶ ἐπερ(ωτθεῖς) ὀμαλογ(ης). + Ἀδρ(ήλας) Τιμόθεου νῦς

Παύλου ὁ προγεγραμ(ένος) πεποίημαι τῆς
tῆς ἀπόδειξ(α) δεξ[ά]μ(ας) τὰ αὐτὰ δύο νομίσματα ἴδ(ιωτικό) ξυγ((Parcel)

λόγω τοῦ ἐμου μισθοῦ πρώτης δόσεως λογιστέας

δευτέρας ὑ[δ]((κτίνονος) καὶ εὗτεποὶ μοι πάντα ὡς πρόκ(εται). .......
2780. RECEIPT FOR THE SALARY OF A ύδροπάροχος

± . . .]μης ἀξ(ωθείς) ἐγραφα ὑπὲρ αὐτοῦ ἀγραμμ(άτου) ὄντος

[X] di emu ἱστο ἰκονου ετελιοθε' th

(Verse) + ἀποδεξ(είς) γενη(ήν) [Τ]μοθέου ύδροπ[είρα] ροχ(ίου) νυν [Π][αύλ]νυν

ψπ[έρ] μι[οπού] χρ(υκοῦ) μ[ψματίων] β [ο(ωτικώ...] [χια(ε)]

4 l. ἵπατείαν 11, 19, 29 l. λογιστεία 25 l. εὐτίν 32 E. G. T.

'In the 27th year of the reign of our most god-like and pious master Fl. Justinianus, the eternal Augustus and Imperator, and in the 17th year after the consulsip of Fl. Basilius, the most illustrious, Epiph 22 of the second indiction in the city of the Oxyrhynchites. To Fl. Gabrielia, the most honourable and magnificent patrician, who obtained the offices of logistes and prohedrus and father of the city of this illustrious city of the Oxyrhynchites, on behalf of the estate of Timagenes of noble memory in the fortunate logisteia of the second indiction through you, the most worshipful Christophorus, her deputy, Aurelius Timothy, water-supplier of the public bath of the same city, son of Paul. I agree that I have received from your honour now already on account of my salary for the first instalment of the fortunate logisteia of the 2nd indiction 2 gold solidi on private standard otherwise . . . through the most admirable John, your honour's weigher, total 2 gold solidi on private standard, and for the security of your honour I have made this declaration for you, which is valid written as a single copy and in reply to the formal question I gave my consent. I, Aurelius Timothy, son of Paul, the aforesaid, have made this declaration having received the said 2 solidi on private standard on account of my salary for the first instalment of the logisteia of the 2nd indiction and all is satisfactory to me as written above. I, . . ., son of . . ., wrote for him on request as he is illiterate.'

'Completed by me Justus, deacon.'

(Verse) 'Declaration made by Timothy, water-supplier, son of Paul, for (his) salary of 2 gold solidi on private standard.'

3 seq. The phrase τοίχ τό connecting the dating according to the emperor's name with that according to consuls seems to have been a speciality of Justinian's time only; cf., e.g., 133 (550) 2, 140 (550) 2, 2238 (551) 2, 1895 (554) 2, 1965 (554) 2, 1970 (557) 2. For the date cf. P. Cai. Masp. 1 67094, 3 n.

6 Fl. Gabrielia is not otherwise known. But she may be identical with the late Gabriela, mother of Patricia, who are both mentioned in 2020 (late vi) 41.

7 seq. On the πράσος, see Rouillard, L'administration civile 70 seq.; on the λογιστεία and παρηπ πόλεως, JJP 7–8 p. 94. The noun παρηπhas appeared before only in Cod. Just. 10. 56 (55) 1, again in connection with the λογιστεία. It is interesting to find all these offices held by a woman.

10 seq. Cf. 1887 (538) 2, 2016 (vi) 5, 13, and P. Warren 3 (± 530) 2 seq. on the estate of Timagenes and P. Warren 3, 2 nn. for a brief discussion of this and an οἰκείος of Theon and the different opinions among scholars about the meaning and importance of οἰκείον in Byzantine times.

13 seq., 22 Christophorus, Aurelius Timothy, and John are not otherwise known.

21 The reading of τοισ is not certain, the letter after τ is clearly visible, but written in such a way that it looks either like a narrow ο or a wide-spread α. The gap might have contained a reference to another money standard which defined the balance of the private standard.

33 seq. Most letters of the verso are nearly invisible; their restoration was possible only with regard to the recto.
VII. PRIVATE LETTERS

2781. LETTER OF SARAPION TO SARAPAS

9 x 8.4 cm.  Second century

On the verso, across the fibres, Sarapion, who was absent from home, wrote a letter to his son Sarapas. On the recto part of two columns of a census-list, prepared for taxation purposes (certain persons are described as ἀτελεῖς, cf. Wallace, Taxation, pp. 112 seqq.; 984, A.D. 82-97).

1 Sarapίον Sarapǎ 2 τῷ ὅψιν χαίρειν. 3 ἐὰν χρείαν ἔχῃς ἀρακός 4 πρὸ τοῦν ἑλθομεν γενὸς πρὸς 5 Ἀφώγγησις τῶν πομαρίττων καὶ 6 δῶσαι σοι ἡ διὰ λεις, μὴ ἀμελῆς ὑμᾶς κοκκινεύσῃ τὸ μακρόφυγον χορτόσπερμον τῆς 9 ὑπηρεσίας τῶν κτηνῶν, μὴ 10 ἀμελῆς ὑμᾶς ἀφής .]λ. . . c (possibly ἀφῆς[α]λέως) τὴν χορτοθήκην καὶ τὸν θησαυρόν 12 διὰ τὸν φοίνικα. 13 ἔρρωσθαι(αι) εὖχ(ομαί).

'Sarapion to Sarapas his son greeting. If you become in need of aracus before we return, go to Aphynchius the fruiterer and he will give you what you want. Do not neglect to winnow the grassseed for the service of the animals, take care to [secure] the hayloft and the store for the dates. I pray for your health.'

4 τοῦν, cf. 611, Horn, Subjunctive, p. 128.

2782. LETTER OF A PRIEST TO A PRIESTESS

12 x 22 cm.  Second/third century

This little letter throws some interesting light on Graeco-Roman religious practices in the Oxyrhynchite villages. The priest has the title of ἱεροφάντης, the priestess that of καλαθηρόρος. Both these words are new in the papyri and though Demeter, whose temple in the village of Sinkepha is mentioned here and whose cult is implied by the priestly titles, was identified with Isis from the time of Herodotus (ii 59, 156), they suggest a Greek element in the rites. The list of sacrifices brings in other elements. The sacrifice for the emperors and their victory is Roman. That for the rise of the Nile is very localized; those for the increase of the crops and good weather are universal.

The letter is written on the verso of a document that quotes some official correspondence of the year A.D. 153/4. This can hardly help to date the letter very precisely, but the emperors referred to may be Marcus and Verus (A.D. 161–9) or Marcus and Commodus (A.D. 176–80), unless the words may be taken to mean emperors past and present.
LETTER OF A PRIEST TO A PRIESTESS

Marcus Aurelius Apollonius, hierophant, to the priestess who bears the basket in Nesmeimis, greeting. You will do well to go to Sinkepha to the temple of Demeter to perform the usual sacrifices on behalf of our lords the emperors and their victory and the rise of the Nile and the increase of the crops and the healthy balance of the climate. I pray for your health.

3. In the òw toparchy, like Sinkepha, see, e.g., 1285 57, 65. It is not clear whether the priestess of Nesmeimis was to go to Sinkepha because there was no one there to do the work or whether she was simply to join others in the festivities.

LETTER OF APOLLONIUS TO ARTEMAS

The unusually lively and forthright language of this letter is its main interest, especially the adaptation of an ancient proverb drawn from dicing (7 n.). Another novelty is the first mention in Greek of an avroßaraptc (= áρος), presumably a maker of mechanical toys. The data about the prices of various sorts of olive oil are less helpful than might have been hoped because quantities are not specified and because the date can only be guessed from the handwriting.
5 μετεβαλόμενν ἀπὸ μέρους, καθὼς ἡθέ-
λησεις: θαυμάζω δὲ ὅτι εἰς μὲν ἔλαυν
τὸ τοσοῦτο ἀργύριον ἐχώρησα: ἐξ δὲ εἴσ ἐβα-
λας ἐνάδε γὰρ τὸ Ἀμμωνιακὸν (δραχμῶν) ὡκ,
τὸ δὲ Ἀναστικὸν (δραχμῶν) εἰ δὲ τὸ ἐλλη
χρὶν λαμ[μ]βάνει δυναμένη ἡμᾶς
ωθελῆσαι, καὶ λὺς ποιεῖς ἐγραψάς δὲ μοι
ὡς ἐμοὶ σὺ κατακόπτοντος ἀπόντα,
καὶ τοῦτο δὲ χείρω τῶν πρῶτων: εἶ
γὰρ ἀπαρτὶ ἑπίστασαι μοι τὴν γνώμην,
οὐκ ὁφίλει ἀνθρωπος κρίνεθαι: καὶ ἀλλο-
τέ σοι ἐγραφαὶ ὅτι οὔτ’ ἐγὼ τὸν κάμηλον
Ἐμμα κατέχον οὔτε ἄλλον τινός: εἶ δὲ
ταῦτα θέλει μὲ γράφειν, γράφει σοι· τάχα γὰρ
οὐκ ἀναγνώσκεις ὡς γράφει: δει δὲ
10 ἐπαθαν ἐνθάδε χάριν τῶν καμήλων
τῆς Κόπτου ὑπὸ τοῦ Ἀμμωνίας καὶ ὁ ἀυτομα-
tάρης Ἀνθρωπᾶς καὶ οἱ ἀλλοι πάντες δύ-
nασι ἀκούσαι ἀπὸ τοῦ ἰδέληθος: σοι· οἱ
dὲ τάμυρος σοι καὶ τὰ κατάρατα στρήματος
καὶ πολλὰ ὑπὲρ αὐτῶν προσῆθα χάριν
σο一分钟[1] μὴ.[[...][...]]
.,.., ἑβουλὴν ἔχω, ἔρως σοι· ἵνα μὴ δοκι-
πολλὰ γράφεις, ἔρρωσθαι σὺ ὑπὸ χομαί·

(Left margin, downwards) τὸν τυφλὸν ὁ ἀδελφὸς σου ἀνήκασαι μαι πυλήσαι·

30 (Back) Ἀρτεμᾶ π[αρ] Ἀπολλωνίου·

9 l. ε’
24 l. ταῦροι
29 l. ἰδέανου ἐμε·

‘Apollonius to Artemas, his brother, greeting. Before all I pray to all the gods that the best things in life may be yours. Just now I gave 500 drachmas to your brother, and to Ptolemaeus I have already made a part payment as he wished. But I am surprised that so much money went on olive oil. You threw (the proverbial) two sixes! For here oil from the Ammoniac Oasis costs 220 drachmas and from the Oasis (?) 200 drachmas. Therefore if you can buy to supply another need that can benefit us you will do well. You wrote to me that I am destroying you in your absence, and that worse than before. Yes, for if you (want to?) know my opinion just now, you ought not to be accounted a human being. On other occasions too I have written you that I did not detain Hermias’ camel nor anyone
else's. If this is what you want me to write, I'll write (it) to you. For perhaps you don't read what I write to you. All that Ammonas and the automata-maker, Anthropas, and all the rest suffered here on account of the camels from (for?) Coptos, you can hear from your brother. Your cursed bulls are running wild and because of them I have appeared in court (?) several times, thanks to you. If . . . I have . . . I shall tell you. So that you won't think that I'm writing too much, I'll bid you farewell.

'P.S. Your brother forced me to sell the blind one.'

(Addressee) 'To Artemas from Apollonius.'

3 τῷ ἄδελφῳ σου. Probably the bearer of the letter, see 19–23, where he is to relate more details to Artemas.

5 ὁπως. Cf. BGU 1201, 15.

7 τέλε σε. Six is the highest throw with a single die. τέλε σε is the highest throw in the game with three dice, see Fraenkel on Aesch. Ag. 33. Eustathius (II. 183, 67) says that the ancients used three dice instead of two, so this passage appears to concern the highest throw in the later game with two dice. 'You have thrown two sixes' would most easily mean 'You have had a great success', but the context hardly supports this. θημεριδος in papyrus letters generally means 'I am unpleasantly surprised', and 9–11 seem to be asking Artemas to look for some other commodity to buy. I suggest, therefore, that there is an allusion to the proverb η τέλε σε η τρίες κέφω 'three sixes or three ones', used ἐπὶ τῶν μερῶν διὰ μείον καθιστών (Eustathius, loc. cit.). Other references are collected in RE xiii 1950 and in M. Kokolakis, Μορφολογία τίς κυβιστικής μεταφοράς (Βιβλιοθήκη τῆς ἐν Αθήναις Φιλοτεχνικής Εταιρείας, Ἀθα., 31), pp. 21–2. If this is right, Apollonius means that in investing so much money in oil Artemas is taking the risk of a great loss because there are cheap supplies from elsewhere. Perhaps translate 'you have thrown (for?) two sixes', implying that the result may be disastrous or, in dicing terms, two ones.

8 Ἀμμοναὶκῶν, Αὐστρικῶν. 'Αυστρικῶν εἶμι is mentioned in PSI 203, 5, but which Oasis it came from is not specified. Here it clearly is not from the Oasis of Ammon (Siwa). The Little Oasis (Bahariya) is the one associated with Oxyrhynchus. Lists of the prices of oil can be found in A. C. Johnson, ESAR ii 316–17 and Johnson and West, Byz. Econ. Studies, pp. 181–2.

24 τάμου. Presumably a nasalized version of the late (and Modern Greek) pronunciation of αυ as 'av', cf. Kapsomenakis, Vorunters., p. 11. The writer had difficulty with the nasal in ἵνα γάκας, 29 n.

25 προβῆλα. 'I appeared in court.' This is the commonest meaning in the papyri, but perhaps 'I have got years older' is a possibility, cf. προσφευμόσης ταῖς ἤμελοις, Xen. HG 6, 1, 5.

27 Possibly the strong stop comes after ἔξω, and ἔδω σου begins the next sentence. 'I shall say to you, so as not to seem to write (too) much, "I pray for your health."'
Didymus to Areius and Dionysius his sons greeting. We have been seriously set back because you neglected the matter of the ship. On account of this I did not send the cattle up till today for I was expecting that you would send the fodder for them, and now we did not find a ferry in order to pass them across (the river), but I have taken the risk and sent them to cross [by swimming?], even if Eu:noios (?) had managed properly to bring them. Nevertheless do your best to send a ship to us lest the . . . which they have made should be destroyed. Let the ship be of 150 artabas' burden, if that of Paesis is not coming or, if need be, even up to 200 artabas. When you agree on the ship, collect for the sailor four baskets of fodder in order to bring them to us for the transport charge, and
LETTER FROM DIDYMUS

send also a bucket, and above all the small jar [measure?] which is in the bedroom and the big basket, and take care of the cattle until we come back. See, we (or you) . . . even a little fodder for them.

I pray for your lasting health.'

9 κολυμβῶ: i.e. κολυμβῶ, 'by the act of swimming'? cf. Paus. ii 35, 1. Faint traces above the line might be taken to suggest that an alteration to κολυμβόω was intended.

10 Or εὖ ἔσονήθη?

11 Ἑὐ, οἶκε: this may be a third brother. Ἑὐοῖκε? But the trena on the iota makes the diphthong in an awkward position.

12 πιλαστόρ is not certain.

13 Apparently ρ before τοι, room for one more letter (ζήτοι) rather than two (χήτοι).

15 πνίγοντα, sc. ὄραμα. So also 18.

24 βάδῳ is a measure, cf. 1658, nn. 1, 4.

25 τοῖς κτήσεωι is a later form for τοῖς κτήνεσι, cf. P. Flor. 321, 47 n., A.D. iii.

2785. CHRISTIAN LETTER OF INTRODUCTION

This letter is written to a priest of Heracleopolis and may therefore be the sender's copy kept for reference in Oxyrhynchus. The inference is perhaps supported by the lack of an address on the back, but the letter may have been brought back to Oxyrhynchus even after it had served its purpose.

It is cast in a formula which recurs frequently, see Naldini, Cristianesimo, nos. 19, 20, 28, 29, 50, 94.

One of the persons recommended is a catechumen receiving instruction in Genesis. This may mean that he is at the beginning of his novitiate, because St. Augustine concluded his treatise De rudibus catechizandis with a specimen lecture covering the whole of Biblical history and beginning from the opening chapters of Genesis, but it is more natural to think that instruction began with the gospels and that this man had reached a more advanced stage.

χαίρε ἐν κυρίῳ ἀγαπητέ πάπα

Cώτα πρεσβύτερε Ἠρακλέους

πολλα ἐς προσαγωγοῦμεν·

τὴν ἄδελφην ἡμῶν

5 Τάιώνα παραγωγοῦμεν

πρὸς εἰς παράδειξε ἐν εἰρήνῃ,

καὶ ἂν θρωπίζον καθηχοῦμεν ἐν τῇ Γένεσι,

ἐλε οἰκοδομήν παράδειγμα·

10 ζε, δὴ ὄν εἰς καὶ τοὺς παρὰ σοί

1, 13 καὶ pap. 2 πρεσβύτερον pap. 6, 9 l. παράδειξη 7 αὐτον pap., l. καθηχοῦμεν υ
Rejoice in the Lord, beloved father Sotas, priest of Heracleopolis, we give you many greetings. Receive in peace our sister Taion who comes to you, and receive for edification a man who is being instructed in Genesis. Through them we and our companions greet you and our brothers with you. We pray for your health in the Lord, beloved father. 204.

This Sotas is possibly the writer of 1492, who may also have written P.S.I. 208 and 1041. Cf. also P.S.I. 311 (Naldini, Christianismo, no. 29) 27, where a possible reading is ἀπόδος Κόρης, see Naldini, Documenti di antichità cristiana, Tav. XXVI no. 46. Yet another possible Sotas is the one mentioned in P.S.I. 1412, 10 διελθόν τοῦ χρησιά[...], who may have been a Christian. In an Oxyrhynchite order to arrest, now being prepared for publication by Mr. Parsons, the person to be arrested is described as a χρησιανός. The only obvious solution is to interpret this as Χρησιά[η]ανός and restore P.S.I. 1412, 10 as Χρησιά[η]ανός. The spelling will be discussed in Mr. Parsons’s edition of the new papyrus.

Before and after αυτό there are distinct spaces while the rest of the document is written closely. Even though there is no change in the writing or the ink it is possible that αυτό was added afterwards in a space left vacant for the man’s name. Because Αυτό is not known to me as a name I have taken it that αυτό stands for αυτός, the usual form for δικαίων as a nomen sacrum (Paap, Nomina Sacra, p. 105, cf. 88-9), supposing that the writer was for some reason unable to discover the man’s name, but the absence of a mark of contraction, though paralleled (Paap, p. 105) leaves room for doubt. Αυτό exists as a name, see Pape, Eigennamen, and Foraboschi, Supplementum, s.v.

This sense seems to be new in the papyri.

1 έπεμψα σοι διὰ Παπίρακ (first i altered from a) 4 (δραχμάς) κό  (δῆλον δόθος), δε διαγράφεις ὑπέρ 5 Ἑρμήτος καὶ Άχιλλεος 6 καὶ σμανεις μοι περὶ τοῦ 7 εἰληφέναι. ἀσπάζομαι τούς 8 ἀδελφούς σοῦ (sive originally written, last c cancelled) μεθ’ ὄν καὶ 9 ἔρρωσο. Παχω(ν) ἕ'.

Verso: Χ Ἰουστινίο ὑμί.
"Sarapion to Justus his son, greeting. I sent you by Papiris 24 dr. 2 ob., which you are to pay out on behalf of Hermes and Achilles; and you are to notify me of receipt of them. Greet brothers. Good wishes for your health and theirs. Pachon 6."

Verso. '... to Justus, his son.'

2787. 12.2 x 16 cm. Second century. Letter from Dionysius.

1 Διονύς[σ] T[9 letters τῇ] 2 ἀδελφή χαίρει ειν, 3 κόμμαί παρὰ τοῦ πατρός Χαρίμπους δύσπτρον καὶ τὰ 5 δελτάρια καὶ χιτώνα 6 Ταφώτος. ἄστακεῖ τὰ παιδία 7 καὶ τοὺς ἐν οἴκω, ἀστάζεται 8 εἰς Χαρίμπους καὶ τὰ παιδία 9 καὶ Αγαθός σε ἀστάζεται 10 ἐρχομένως εἰς... λ... ἀποδοθαί σε εὐχ(ομαι) 12 ἐπεὶ μὴ εὐθανάστηκεν ἐπὶ τοῦ 13 του ἐπίθετον Ἀρίστεων καὶ 14 ἀναγνώστω (λ. ἀναγνώστω) τὸ πεμφθέν καθαιρεῖται πιστάκιον. 16 ἐρρ' ἄ'(ευθαί) σε εὐχ(ομαι).

Verso: ἀπὸ Διονυσίου, ἐπικεφαλήστυ τοῦ Ἡράκλειου τοῦ ἔως.

'Dionysius to T... his sister, greeting. Receive from (our?) father Chaeremon a mirror and the writing tablets and tunic of Tapsos. Greet the children and the people in the house. Chaeremon and the children greet you and Agathus greets you... I pray for your health. Since the strategus has given me orders about this matter, let Ariston read you the document that was sent to him. I pray for your health.'

Verso. 'From Dionysius, surveyor (?) of Heracleopolis.'

4 δύσπτρον, i.e. δύσπτρον for ἕνστροφ, εἰσπτρον 'mirror'. See P. Osl. ii 46, 7 n., A.D. iii.

2788. 6.5 x 14 cm. Third century. A friendly private letter, broken only at the top.

(beginning lost) ... 1 γράφαι σοι ὅπως ἀντιγράψῃς μοι πρὸ μὲν πάντων 3 περὶ τῆς εὐπτομῆς ὑμῶν 4 καὶ εἰ ὁ γεωύσχος ἡμών ὅψιν 5 παρατηρήσῃς 6 δὲ καὶ τοῦ Ὀδήστου 7 ἐρχομένου ἐνθάδε ὅπως 8 διὰ αὐτῶν μοι γράφης περὶ ὧν 9 βουλεῖς. εἰς θεός 10 δὲ φάναι 11 κἀγὼ ἃς πρὸς ὑμᾶς 11 πρὸς τὴν παγνυρίκην. 12 ἄστακεῖ Σαρπάλους 13 καὶ τῶν νῦν Ὀδήστου 14 Σερρῆλλαν καὶ πάντας τοὺς 15 φιλούντας ὑμᾶς κατ' ὄνομα. 16 οὐκ ἐδυνάμησαι δὲ τὰ διαπέρασαι ὑμῖν διὰ τὰ ὄντα 18 κατὰ τὴν ὁδόν ὡς καὶ ὑμεῖς 19 οἴδατε. ἐρράθησαι ὑμᾶς εὐχομαὶ 20 ὀλοκληρώνας. (down the left margin) 21 ἐνεχάρον ὅτι εὔκ οὕτω στέλεσθητις Φιλουμενὴ τόκον οὐ δεδωκα.

'... to write to you to write back to me before all things about your health and whether the landowner has been troubling you. Also you are to look out for Sarmates' people coming here so that you may send me a letter by them about whatever you desire. I too, to speak with god's help, will come to you for the day of the festival. Greet Sarapion and (my?) son Valens and Serenilla and all those that love us by name. I was unable to send any word (or anything?) to you because of the situation along the way as you know yourselves. I pray for your health and strength.'

Margin. '... (of a ?) pledge, because since Philoumene died I have not paid interest.'
86 PRIVATE LETTERS

9 ễ n ̆ ðe ̂ w δé ðe φ̄̃ ̃ õ̃̃ s; cf. P. Flor. 127, 1 (= Sel. Pap. i 149).

17–19 The meaning is not clear; perhaps the sender alludes to some natural obstacle along the way such as the Nile flood (cf. 2680 10–12: ễ an ai ðb̆̃ õ̃̃ ̃ õ̃ ι̅̃ ễ ðễ ỗ h̆̃ î̃ î̃ ỗ ω̂̃ ι̅̃ î̃ ðễ ο̂̃ ễ π̆̃ õ̃̃ ễ α̂̃ ðễ ễ ð̆̃ õ̃̃ [ễ ỗ ]â ̅ ) ễ ðễ ð̆̃ õ̃̃ ễ α̂̃ ðễ ễ ð̆̃ õ̃̃ [ễ ỗ ]â ̅ , perhaps to one of the third-century revolts, or to brigands.

21 ἱεροφων; probably genitive, but possibly the imperative of ἱεροφῶν.


2789. 10·6 × 15·8 cm. Third century. Two letters of Cleopatra, written across the fibres on one sheet of papyrus, the first to her father Epaphroditus (who is called πατήρ μου also in 10), the second to the builder Morus (called 'brother' 9). Both concern a delivery of 5 artabas of barley to Morus, so that a debt due to a dekaprotos can be settled as a matter of urgency. The back is blank.

1 Κλεοπάτρα Ἐπαφροδεῖτῳ 2 πατρὶ πλείστα χαίρειν. 3 Πάν ποιήσων παραμετρήσαι

4 Μώρῳ τῷ οἰκοδόμῳ κραθής 5 ἀρτάβ(ας) πέντε, ἐπεὶ δεξιοχλοθυμαίεις ὑπό τοῦ δεκαπρῶτου, μέλλω 6 γὰρ εὐκλειθήναι. ἀλ(λ)’ ὀρα μὴ ἀμεθής 7 τής τεσσαρακοσίων. ἐπιρώζε θεό (1. -θαί) σε εὐχώμαι.

9 Κλεοπάτρα Μώρῳ ἀδελφῷ χαίρειν. 10 ἐγραφα τῷ πατρί μου Ἐπαφροδεῖτῳ ἐς Ρωμαίοις παραμετρήσῃ σοι κραθής ἀρτάβ(ας) 12 πέντε, ὅταν διογκήσῃ τὸ κατὰ τὸν 13 δεκάπρωτον καὶ ἀπὸ τῷ νῦν αὐτάρκης 14 εἰ περὶ τρόην. ἀλ(λ)’ ὀρα μὴ ἀμελής 15 οἵ ῃ ρώζει τε κε εὐχώμαι.

4. 11 αργαθ’ ἔπα.”

‘Cleopatra to Epaphroditus her father, very many greetings. Make sure to measure out to Morus the builder five artabas of barley, since I am being pressed by the dekaprotos. For I am to be thrown into prison. See that you don’t fail. I pray for your health.’

‘Cleopatra to Morus her brother greeting. I wrote to my father Epaphroditus to measure out to you five artabas of barley so that you can settle the affair of the dekaprotos and from now on you will be competent in this matter. See that you don’t fail. I pray for your health.’
VIII. MINOR TEXTS AND DOCUMENTS

2790. 21.5 × 10.5 cm. 23 July 255, 30 September 257. Two horoscopes written along the fibres on the verso of accounts of ἐρυθέευς: these accounts are badly damaged, but we have the following dates: first year of Gordian (238) and third year of the two Philips (245/6). The two texts, written one beside the other, are separated by a vertical line beginning and finishing with the symbol of κλήρος Τύχης (cf. Bouché--Leclercq, L'Astrologie grecque, p. 288, n. 1). The hand, elegant and semi-literary, is of some palaeographical value since the text can be dated approximately. A second hand wrote in cursive the two words at the foot: θηλυκόν and ἀρρενικόν.

I am grateful to Professor Neugebauer for checking my calculations and making some helpful suggestions.

Col. i

Horoscope
Venus
Sun, Mercury, Mars
Saturn
Jupiter
Moon
Lot of Fortune
(2nd hand) female

Gemini
Leo
Libra
Aquarius
Gemini
Sagittarius
Aries

Col. ii

Horoscope (?), Jupiter
Saturn
Mars, Sun, Mercury,
Moon
Venus
Lot of Fortune and Genius
activity (?)...
(2nd hand) male

Aries
Capricorn
Leo
Gemini

Col. i. After 246 the positions given in the text for Saturn and Jupiter are possible between July 257 and January 258 (cf. Tuckerman, Planetary, lunar and solar positions). For the other planets the positions according to the papyrus are as follows:

- Venus (120°–150°) from 13 Aug. to 6 Sept.
- Mercury (180°–210°) from 4 Sept. to 30 Sept.
- Sun (180°–210°) from 23 Sept. to 5 Oct.
- Moon (240°–270°) from 1/2 Sept. to 4/5 Sept., or from 29 Sept. to 2 Oct.
MINOR TEXTS AND DOCUMENTS

The positions of Venus and the Sun are incompatible. Therefore we have two possibilities of dating:

(i) 5 Sept. 257, about the 8th hour of the night (if there is a mistake in the position of the Sun);
(ii) 30 Sept. 257, about the 8th hour of the night (if the mistake is in the position of Venus).

Neugebauer suggests that the entry for Venus must be wrong because otherwise the ΚΑΛΗΚΟΣ ΚΕΥΔΩ would also be wrong (cf. Greek Horoscopes, pp. 8 seqq.). Thus Venus should be not in Leo (120°–150°) but in Virgo (150°–180°). By exact modern computation the positions for 30 Sept., A.D. 257 would be:

- **Venus**: 180°
- **Saturn**: 323°
- **Sun**: 187°
- **Jupiter**: 70°
- **Mercury**: 216°
- **Moon**: ~251°
- **Mars**: 204°

8 I have found no parallels for this. Perhaps only the sex of the person whose horoscope it is?

Col. ii. It is impossible to find in Tuckerman’s tables at a date reasonably close to 238/246 a position of Saturn–Jupiter which agrees with the text. If there is a difference of two degrees in our computation of Saturn and Jupiter with respect to that of the ancients we can date the horoscope to 23 July 255, about the 8th hour at night.

<table>
<thead>
<tr>
<th>Text</th>
<th>Computation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horoscopos (Aries)</td>
<td>ο°–30° 359°</td>
</tr>
<tr>
<td>Jupiter</td>
<td>(Capricorn) 270°–300° 302°</td>
</tr>
<tr>
<td>Saturn</td>
<td>144°</td>
</tr>
<tr>
<td>Mars</td>
<td>119°</td>
</tr>
<tr>
<td>Sun</td>
<td>134°</td>
</tr>
<tr>
<td>Mercury</td>
<td>76°</td>
</tr>
<tr>
<td>Moon</td>
<td>150°</td>
</tr>
<tr>
<td>Venus (Gemini)</td>
<td>60°–90°</td>
</tr>
</tbody>
</table>

1 ἀρά = ἀφοικόπος, cf. 1564, 4 and 1565, 4.
8 θξ has been corrected perhaps from c. The horoscope perhaps finishes with a short astrologica note: cf. Greek Horoscopes L61 VV86, 19.
9 Cf. Col. i 8 with note.

2791. 5·6 × 2·7 cm. Second century. One of the invitations to dinner often found at Oxyrhynchus (cf. Vandoni, Feste, pp. 129–31), only the occasion of the dinner is new: a celebration for the birth of a child.

1 'Ἐρωτᾶ καὶ (l. ce) Διογένης διπνήσαυν (l. δεπνήσαυν) εἰς πρωτογενέσιον τῆς θυγατρος αὐτοῦ ἐν τῷ Σαραπείῳ 4 αὐρίον ητίς ἔκτιν Παρχ[ω] ν 5 [.].]ς ἀ[πό] ἀρ(α) καὶ τοῦ Κεύδω.

'Diogenes invites you to dinner for the first birthday of his daughter in the Serapeum tomorrow which is Pachon 26 (? or 16), from the eighth hour onwards.'

2 πρωτογενέσιον: only the form in the plural was documented up to now, as more usual for this type of substantive (cf. Mayser, 11 i 39).
5 ἀρ(α) is written in the monogrammatic form frequent in these documents (cf. 2147 4 n.).
2792. INVITATION TO EPICRISIS

6.5 x 4 cm. Third century. This little slip, written in accordance with the usual style of invitations, finds a close parallel in 926 (= W. Chr. 486): it seems evident that on the occasion of an epicrisis there were private celebrations.

Kalók, εἰς τοὺς ἑπικρισίους τοῦ ὑμῶν (ὑπὸ τοῖς εἰς τῆς διαν ὀλίγαν ἀπὸ ὀρακ ἡ'.'

'Heron invites you to the epicrisis of his son on the 15th at his own house from the 8th hour onwards.'

2793. 8.5 x 7.2 cm. Second/third century. Receipt for transport costs given by Gaius Iulius Anthrophas to Sarapion alias Apollonianus son of Spartas.

Γάιος Ἰούλιος Χρηστοπάς πραγματευτὴς Ὀυλίπων Μυγδώνιος τῷ καὶ Ἀπολλωνιακῷ Σπαρτᾶ γυμνασίαβ ἡγεμόνα ὁ ὅμοροι ἐπίκκεσε 'Οάκες[...] εἰς ὄνειροι. Ἐπισκοπὸς ἄπευξαν παρ᾽ ἐκοῦ τὸ συμπεραύννον φόλετρον ἀπὸ τὸν [...] εἰς [...] (broken)

'Gaius Julius Anthrophas, agent of Ulpius Mygdonius, to Sarapion alias Apollonianus, son of Spartas, ex-gymnasianarch of the city of the Oxyrhynchites, formerly surveyor of the Oasis of the Heptanomia (?), greeting. I declare that I have received from you the agreed transport charge ...'.

2794. 6.5 x 5.3 cm. Third century. List of supplies.

Λεγουμανύριος α' νομοκλάτορια α'[...] εἰς τοὺς ἑπικρισίους τοῦ νικῶν (ὑπὸ τοῖς εἰς τῆς διαν ὀλίγαν) ἀ' ἐπικρίσεις (τῆς) α'[...] γεωτρών ἐκοῦτος (ἐπικρίσεις). After κ in 6 the scribe has made a running loop, and continued the stroke below the line, κο( ) or κρ( ) could both be understood, i.e. κὸ(φυλοι) (cf. P. Hib. 268) or κρ(ἐπικρίσεις).

1 ἐμίθωσεν Ἀδρήλιος Σαραπίας(μ) ὁ καὶ Διονυσιόδων συμμαθητῆς τῆς Ὀξυγγρηστῆς(μ) 4 πόλεως Ἀδρηλίδος (1. i-ω) Κορνηλίῳ Ἀδρηλίῳ (1. -ων) μητρὸς Θανενέω(ς) 6 ἀπὸ τοῦ Πλευροῦτος ἐποικίου προ(ς) 7 μόνον τὸ ἑνεκτὸς β (ἔτος) τὰς ὑπαρχοῦσιν ἀυτῷ περὶ κόμης Θράσιμον πρὸ(ς) 9 γεωργοῦμενα ὑπὸ τοῦ αὐτοῦ μετὰμενόν ἁρώτας πέντε, 11 ὡστε επείραι πυρῷ ἐκφοροῦν ἀπὸ12-τάκτων πυροῦ ἀρταβὰς (corr. from artabum) εἴκοσι μᾶς 13 ἁκινδύνου παντός καλλινόν, 14 τῶν τῆς γῆς δημοσίων ὤντο(ν) 15 πρὸς τὸν γεώτοχον κυρεύοντα 16 τῶν καρπῶν ἐως τὸν (corr. from ταν) πυρὸν 17 κομίσῃ(ταυ)· ὑπὲρ βασιλείαμενής (1. βεβα-) 18 τῆς μεθώσεως μετρητῶν (1. μετρείτων) ὁ με19-μεθώσιμος εἰς δημόσιον θη20-σαυρόν εἰδὼς (1. ἵδι-) ἐσταὶ δαπάναις καὶ ἀν21-αλώ- μαίς παίς, οὖ καὶ θέμα καθά22-τρίων ἀπὸ πάντων ἁνάδοτω 23 ὑπὸ τὴν πρώτην ἑνεκτός 24 ἔτους μέτρησιν ἀνυπερθε25-τως, γενομένης τῆς πράξ26-εως 26 παρά τοῦ μεσαμβηκόνοι καὶ 27 ἐκ τῶν ὑπαρχόντων αὐτῷ πάντω(ν). 28 κυ29-ρία ἡ μείζονως, καὶ ἔσπερωτη28[ςει] 29 ὁ με20-μεθώσιμος ἀμοιλόγη30-[ς] ἐν (έτος) β Αὐτοκράτορος 31 [Καὶ] σαρος Παῦλος Μεσσίου Κύρι32-του 32 [Τραξ]ανοὶ Λεκίων Ἔδεβους Ε σσαλεύει πτοχοῦς 33 [καὶ] [Κ].νίντου 'Ερενίου 'Ερενίου Ερενίου Ἔτρεφε34-κνού 34 Μεσσίου Δεκίου καὶ Παῦλος 35 Ὀδάλευτος Οστιλ[λ]βιανοῦ 36 Μεσσίου Κύριου τῶν 37 επεσαμμοτάτων Κακάρων 38 Σεβας[τ]ῶν Φασόφι δ. One line space, and two traces of ink in mid line.

2796. 11·3 x 12·9 cm. Late third or early fourth century. Account of expenditure on heating, possibly for the public baths. The sums appear to be the contributions of named officials (five of them gymnasiarchs or former gymnasiarchs).

1 ὑπὲρ καμιστῶν 2 Σαραπάμμιον Ἀχιλλιανόν γυν'μ' (νασαρηχίσας) σετη(ςίωμα) (δρ.) χ 3 Σαραπίας υὸς Φιλοσόφου γυν'μ' (νασαρηχίσας) (δρ.) χ 4 Δημητριανός γυν'μ' (νασαρηχίσας) (δρ.) Α 5 Αἰλος Ἀγαθοκλῆς (δρ.) Β 6 Αθρονμύοι Διδύμου μο' γυν'μ' (νασαρηχή- σαντος) (δρ.) Α, Β 7 Ἀπολλώνιος Διάνος (δρ.) Ρ, 8 Δεινόντης γυν'μ' (νασαρηχίσας) (δρ.) χ

'For fuel. I, Sarapion, son of Achillion, ex-gymnasiarch, have signed; 660 dr. Sarapion, son of Philosophus, ex-gymnasiarch; 660 dr. Demetrianus, ex-gymnasiarch; 400 dr. Aelius Agathocles; 400 dr. Heirs of Didymus, ex-gymnasiarch; ... 660 dr. Apollonius, son of Aeann (?) ... dr. Leonides, ex-gymnasiarch; 660 dr.'

2 In this line the entry γυν'μ' (ς) σετη(ςίωμα) is above the line and it is not clear whether it applies only to l. 2 or to the whole text.

3 Φιλοσόφου: for the interpretation as a name cf. 1497 1, A.D. 279, ὁ τοῦ Φιλοσόφου, 1418 20, A.D. 270–7, Σεβαςτός καὶ Ἔπιμαχος οἱ τοῦ Φιλοσόφου, cf. ibid. 24. For a status designation (cf. P. Lips. 47,
2796. EXPENDITURE ON HEATING

11, 14) the article would have been expected here. It is possible that Sarapion is a brother of Severus and Epimachus in 1413.

4 Cf. Ἀλφίλιος Δημητριάνος δεκαπρωτός 1260 9, A.D. 286, 1204 4, A.D. 299.
6 e.g. Τιθέριος Κλαύδιος Διόδος 6 and Ἡράκλειος πρὸ(τενύμενος?) βουλευτὴς 1501 3, late A.D. iii; Διόδος ἑγγυητεύσας P. Osl. iii 111, 252 (cf. 205), A.D. 235.

2797. 4·5 × 11·5 cm. Third/fourth century. This document, a list of articles for a sacrifice, is of a type already known (cf. 1211), but a point worth noting is the involvement of the beneficiarius (on whom see P. Cair. Isid. 63 int.; Lallemand, L’Administration civile, p. 74 and note 4) in the sacrifice. 1211, of the second century, is addressed to the strategus.

1 Ἐγαθὴ Τῦχη. 2 benefixiariwm. 3 κατὰ τὸ ἔθος τῆς 4 θυσίας τοῦ ὄντος 5 μηνὸς Ἀθύρ.
6 ὠρίζετε 6 Τελφακίς 6 ἀδὰ 7 ἀδὰ 9 κρόβδος 8 10 οἴνου κεράμι 11 μέλι, γάλα, ἡλικιών,
12 εἴς[δ](μινού) ἐλαίου, κέκατον 13 μεκρῦν (l. μικρόν? ), στέφανοι 14 ἅθανοι η. 15 διευθύχει.

‘For good fortune. To the beneficiarius, according to the custom of the sacrifice of the current month of Hathyr. Hens, 4; piglet, 1; eggs, 8; cones, 8; jars of wine, 2; honey, milk, olive oil, oil of sesame, a small measure of each; flower garlands, 8. Farewell.’

3-5 The most important winter festival, celebrated precisely in the month of Hathyr, was the 'Icieia (cf. Vandoni, Feste pubbliche e private, p. 141).

13 The reading μέτρον is impossible; perhaps μικρῶν; if so, we can understand either μεκρῦν μέτρον (cf. W.B iii. 18) or more probably μικρῶν = a little: in 1211 there is no measure given for oil, honey and milk (cf. also SB 2266, 21 μικρῶν ἑλαίου).

2798. 9 × 25 cm. A.D. 304/5. A receipt issued by two kapsarioi (cf. P. Giss. 50 int.) to a fellow worker for the price of two artabae of wheat. The price of one artaba of wheat here attested is 1,200 drachmae, i.e. about 133 drachmae less than the price stated in the Edictum de pretiis i 1 (cf. Johnson, Egypt and Roman Empire, p. 58). The fact is not surprising: the edict stated only the maximum over which the sale was illegal and we have evidence for cereal prices lower than those in the edict (cf. Rémondon, Chr. d’Ég. lxiii (1957), p. 135; Mickwitz, Geld und Wirtschaft, pp. 73-4). In the year 314 a price of 10,000 drachmae per artaba is attested (cf. P. Cair. Isid., p. 174), an increase of 833 per cent over the rate in the present text dated in 304-5.

1 Αὐφρηλίων Μονναίτιος 2 καὶ Άμιμὼν καυσάριοι 3 Αὐφρηλίων ὸρίων όμοργος
4 χαίρειν. [Χ]χαίμεν παρὰ σοῦ 5 ὑπ’ ἐρπ ρυμὴ [π]ρο[ῦ] ἄρταβων διήρ 6 (γύνοντα) (ἄρταβα) 6, ἀρ[γ]υρίου δραχμὰς διευθύνει (τετρακοσία) 7 (γύνοντα) (δραχμαί) Β. 8 (ἐτος) ιγ’ 9 καὶ
10 τῶν κυρίων ἦμων 9 Κωνσταντίου καὶ Μαζιμιανοῦ 10 Σεβαστῶν καὶ Σεούρου καὶ
11 τῶν ἑτεραν 12 τῶν Κασάρων . . . . . . . (vac.) 13 (2nd hd.) [Ἀφρήλ]λιοι
92
MINOR TEXTS AND DOCUMENTS

Μουνάτιος καὶ Αμμιω[νον] ἀπέχασεν ὡς πρὸ[νεκτα]. Αὐρήλιος Δίδυμος 16 ἐγραφα ὑπὲρ αὐτῶν μὴ εἰσὸδ' των γράμματα.

'Aurelius Munatius and Aurelius Ammonius, dressing-room attendants, to Aurelius Horion, their fellow worker, greeting. We have received from you for the price of two artabae of wheat, total 2 art., two thousand (four hundred) drachmae of silver, total 2,400 dr. Year 13 and 1 of our lords Constantius and Galerius, Augusti, and Severus and Maximinus, most noble Caesars. . . . (2nd hand) 'We, Aurelius Munatius and Aurelius Ammonius, have received as aforesaid. I, Aurelius Didymus, wrote on their behalf because they do not know letters.'

3 ἀμελέργον: cf., e.g., 1943 4.
5 The supplement [πν]ροδ is doubtful. I avoid the supplement [ἀρ]ιστον because measurement in artabae would be unusual for chaff (cf. WB; Hombert and Préaux, Chr. d’Ég. xxx (1940), p. 294) and the price would be too high for this year (cf. P. Câr. Isid., p. 92).
6 τετρακερια: apparently omitted in error, since we seem to have the original edge of the papyrus, so that there would not even be space to read [ν].

2799. 9·5 × 13 cm. Sixth century. Application to an agent of the Count Strategius (uncertain whether I, II, or III). 5 lines, complete.

1 καὶ παροῦσα ἡ σῇ βασιλείας παρεκλήθη παρ' ἐμοί χάριν τῶν ἕξ χρυσίσων τῆς καταδύσκης 2 καὶ ἐπηγγείλον τὰ δυνατὰ ποιήσαι ὡστε καταρθωσία μοι ταύτα, νῦν πάλιν προσφέρω τὰς αὐτὰς 3 παρακλήσεις ἕνα καταδύσκης ἀμα τῷ δεκατότη μοι τῷ μεγαλο-πρ(επτατῷ) κόμητι Στρατηγῷ⁴ ποιήσαι γράμματα καταλαβεῖν τούς καὶ ἐκβιβάζοντας τοῦτο τὸ πράγμα 5 ὡστε ἀποστήμην τῆς κατ' ἐμοῦ ὀχλήσεως.

'When your excellency was present you heard my petition about the six golden pieces of the fine and you promised to do what is possible in order to set right these things for me. I renew now my requests that you together with my lord his excellency Strategius the Comes deign to cause the tow-makers who are contesting this affair to receive letters that they may refrain from annoying me.'

3 Στρατηγὸς: Strategius I, II, or III? II seems favoured on palaeographical grounds and as a person interested in the activities on the estate.
4 καὶ ποσιοῦς: a new word. The first π might also be τ, but π seems satisfactory. αὐτοῖοι would hardly fill the space.

2800. 10 × 13 cm. Census return. A.D. 188/9. For the formula and the significance of the names of the prefect and ex-prefect see 2762 introd. Meagre traces of a similar item preceding this one show that it was part of a συχνολήγεων. The foot and some of the ends of the lines are broken away. After line 16 there are traces of two more lines.

1 παρὰ Θεωνος Π[αυκε]ριώνος τοῦ 2 Σαραπίωνος τοῦ κ(αι) (πού" ἐπ.) Π[αυκε]ριώνος μη(ρος) (μη" παρ.) 3 Εὐδαμονίδ[ος της] καὶ Απίας απ’ 'Οξ(υρύγχων) (οξ" παρ.)
From Theon, son of Pausirion, grandson of Sarapion alias Pausirion, mother Eudaemonis alias Apia from the city of the Oxyrhynchi. In compliance with orders given by Tineius Demetrius, the most glorious prefect, and Aurelius Verianus, ex-prefect, I register for the house-by-house census of the past 28th year of Aurelius Commodus Antoninus Caesar, the lord, the (house?) belonging to me and my full-brothers Plutarchus and Sarapion alias Pausanias and to Her . . ., the son of our deceased sister . . . alias Apia . . .
APPENDIX

ADDITIONS AND CORRECTIONS TO PAPYRI PUBLISHED BY THE EGYPT EXPLORATION SOCIETY


II 302 (description). Text in BASP vi p. 51, with photo.

II 384. Extract in II p. 280. In 287 n. 7 p. τριω(·) εύνπ(αντα) for τριω(·) τριμ(μήνου).

See XXXVII 2841 8 n.

III 513, 29. For Οὐκετίαδον read Οὐκετίαδων. See P. Petrus 10 6 n.

IX 1201. For ν(το) (perfectissimo) πραε(ecto) λεγ(ypict) read ν(τος) (angent) πραε(ecti) λεγ(ypiti).


XVIII 2190. 43 δρωμάτα; 58 τῶν κοίτων πάντα δικ’ήγγει (read from the original by W. E. H. Cockle).


XX 2223, Euripides, Bacchae. E. G. T. would date the text in early 1st cent. A.D. R. A. Coles notes that 1074 is not omitted in the original. Read τ’ χονα ματις δεκτοτην εφημενος. 1131 end, Levitt reads ῥ[ε]ν έκ πατα ογγου, rightly. Fragment (b) has been identified by R. A. Coles and M. K. Haslam independently as the beginnings of 1072-6.


XXIV 2407, 10. For μή τέ δείξεις έκτείνεται read μηδέν πλησιονετείν (J. R. Rea, from the original, in response to another suggestion from Prof. N. Lewis.)

XXIV 2411, 36. For προθεμη[/ς] βελθέονταται ε[ξ]ωθήκασθα read π’αρά [τοῦ] μεθλήκοντοι[ο] εωθήκασθα (R. A. Coles from the original, in response to a letter from Prof. N. Lewis, suggesting conjecturally παρά τοῦ ‘θλήκοντοι κτλ.)


XXXI 2586 title. For A.D. 253 read A.D. 264. (J. R. Rea.)


XXXIV 2708, 23. For [.], oβ. read λογοθ. i.e. λογοθ(ετρ), cf. e.g. SB. 7558 23. (P. J. Parsons.)


XXXIV 2712, 5-6. Κάπων τε [Ο]ρηθείου έκ μπαράς μεθρήσων χωρίων. Professor Youtie points out that the position of εκ μπαράς indicates that it should be taken with μεθρήσων not Κρηθείου. Translate therefore ‘A certain Salpon, son of Cornelius, lessee in succession to his father of a farm’ etc.

7 for ικανα read ικανα...

14 for κυρ[ιος] read κυρ[ιος].
XXXIV 2713, 4. For τῷ ο[ν[.]..[πάντων] read τῷ παντ[ῶν]] παντ[ῶν], i.e. 'There were born, in all, to my ... grandfather ... three children.' (H. C. Y.)
 6 μεταξο; μεταξύ pap. (H. C. Y.).
 6-7 For [τὸν α[ι] τῶν' ἀποδέδωκεν ἀπ[ὸ χρε] τὸν ἀποδέδωκεν. Cf. SB. 4426 διὰ τὴν νόσον ἀποδόθαι τῳ χρεῶν. (J. R. Rea.)
 8 ἐπίτασσε; ἐπιταστάσθη sore. (H. C. Y.)
 10 προσεπαύετε; προσεπάνειτε pap. i.e. 'from the inheritance devolving (upon us)'. (H. C. Y.)
 13 ἐπὶ; επιά pap. read ἐπί. (H. C. Y.) (Items marked H. C. Y. were contributed by Prof. Youtie from a photograph.)


INDEXES

Small roman numerals refer to columns. An asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, *Greek-English Lexicon*. Square brackets indicate that a word is wholly or partly supplied from other sources or by conjecture. Round brackets indicate that a word is expanded from an abbreviation or a symbol.

I. 2745

*(a) Hebrew Names*

<table>
<thead>
<tr>
<th>2745A</th>
<th>2745B</th>
<th>2745C</th>
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<tbody>
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<td>Iaal</td>
<td>16.</td>
<td></td>
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<td>Ia<code>ba</code>c</td>
<td>4.</td>
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<td>Ia`bii</td>
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<td>Ia<code>mu</code>n</td>
<td>6.</td>
<td>9.</td>
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<td>Ia<code>xi</code>m</td>
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<td>Ia`w</td>
<td>11-14, 17, 18-20.</td>
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<td>Ie`bar</td>
<td>15.</td>
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*(b) Greek Words*

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<td>a<code>íc</code>xí`n</td>
<td>4.</td>
</tr>
<tr>
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