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THE
OXYRHYNCHUS PAPYRI
PART VIII
HUNT



EGYPT EXPLORATION FUND

///

GRAECO-ROMAN BRANCH

Ἰρα ρ ρ

THE

OXYRHYNCHUS PAPYRI

PART VIII

EDITED WITH TRANSLATIONS AND NOTES

BY

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P R E F A C E

THE delay, for which I must beg the indulgence of subscribers, in the publication of this volume, is chiefly due to the lengthy preliminaries which were necessary for the production of two of the new classical texts, the *Meliambi* of Cercidas (1082) and the fragments of an anonymous Satyric drama (1083). Those papyri, with 1091-2, are derived from the second of the large literary finds made in 1906 (cf. the *Archaeological Report* for that year, p. 12), which was at once more extensive, more scattered, and in worse condition than the first. Before any text from it could be dealt with, some thirty thousand pieces of various sizes had to be flattened and examined, a task which occupied several weeks of last year. Possibly some further small fragments may yet be identified; but the great bulk of the find, at any rate, has now been prepared for sorting and copying; and that serious additions will be made is a contingency not sufficiently probable to justify a further postponement.

In editing the new classical fragments (1082-7) I have once more enjoyed the great advantage of the assistance of Professor U. von Wilamowitz-Möllendorff, to whom I am deeply indebted, especially with regard to 1082 and 1086. Professor U. Wilcken was again kind enough to look through the proof-sheets of the non-literary section and to contribute a number of valuable comments. Occasional suggestions received from other friends are recorded in connexion with the texts concerned. To all my helpers, including the Proof-reader of the University Press, I here return hearty thanks.

Another instalment of Oxyrhynchus papyri is designed for the next volume, which I hope to issue early in 1912.

ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD,
MAY, 1911.

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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I–VII. Of the new literary texts, 1082–3 and 1086–7 are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style; 1088–9 are given in modern form only. In the others, and in the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [[]] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I–VII, ordinary numerals to lines, small Roman numerals to columns.

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

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

Archiv = *Archiv für Papyrusforschung*.

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I–II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell; Vol. IV by H. I. Bell.

- C. P. Herm. = Corpus Papyrorum Hermopolitanorum, Vol. I, by C. Wessely.
- C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
- P. Cairo Cat. = Catalogue des Antiquités égyptiennes du Musée du Caire, Papyrus grecs d'époque byzantine, by J. Maspero.
- P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
- P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli; Vol. II, by D. Comparetti.
- P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
- P. Giessen = Griechische Papyri zu Giessen, Part 1, by E. Kornemann and O. Eger; Part 2, by P. M. Meyer.
- P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
- P. Hamburg = Griechische Urkunden der Hamburger Stadtbibliothek, Part 1, by P. M. Meyer.
- P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.
- P. Klein. Form. = Griech. Papyrusurkunden kleineren Formats, Stud. Pal. iii and viii, by C. Wessely.
- P. Leipzig = Griech. Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
- P. Leyden = Papyri Graeci Musei Antiquarii Lugduni-Batavi, by C. Leemans.
- P. Oxy. = The Oxyrhynchus Papyri, Parts I-VI, by B. P. Grenfell and A. S. Hunt; Part VII, by A. S. Hunt.
- P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.
- P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
- P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Manchester, Vol. I, by A. S. Hunt.
- P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, Parts 1-2, by F. Preisigke.
- P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
- Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS.

1073. OLD LATIN VERSION OF GENESIS v-vi.

17 × 5.4 cm. Fourth century. Plate VI (verso).

A small fragment from Egypt of the Bible in the Vulgate has recently made its appearance at Aberdeen (Winstedt, *Class. Quarterly*, 1907, p. 266), and Oxyrhynchus now contributes the following specimen of the Old Latin version, a specimen which is not only more extensive but of much greater value, since the Old Latin is imperfectly known and the present text is for about half its contents the sole authority. It is written on a portion of a vellum leaf from a book in a well-formed uncial hand, which is probably not later than the fourth century. The ink is of a reddish-brown colour. As is common in early Latin MSS., the columns, of which there were no doubt two on each page, are narrow. Rulings were lightly made with a hard point. The text was divided up into rather short paragraphs, of which the first lines were made to protrude slightly into the left margin and are further rendered conspicuous by enlarged initial letters. A medial stop is occasionally employed, and points in the same position are placed before and after numerals; the first of the pair of points is, however, omitted when the numeral stands at the beginning of the line, and the second when at the end. It may be also noted that when representing a figure *d* has the minuscule not the uncial form. Contractions and abbreviations were sparingly used. *m* at the end of a line is sometimes denoted by an over-written horizontal stroke with a dot beneath it; since the regular purpose of this dot was to distinguish *m* from *n*, it may be inferred that *n* in the same position was also represented by the horizontal stroke, though no actual example is preserved. *dominus deus* appears as *d̄ns d̄s* in l. 31. Traube considered the former of these contractions to be not older than the fifth century

(*Nomina Sacra*, p. 167), but pending fuller evidence the script is a better criterion of the date of this codex than the occurrence of a particular compendium.

Textually the fragment is of considerable interest. As has been already stated, several of the verses here preserved are not otherwise extant in the Old Latin version, though since they tend to follow a definite formula they could to some extent be correctly reconstructed. Others among them were already known from patristic citations, with which, however, the new witness does not always coincide. Minor divergences may easily be attributed to inexact quotation; but some of the peculiar readings of this manuscript point rather to a different recension, of which a prominent characteristic may have been its closeness to the Greek; cf. ll. 28–30 and the note. A variant noted by Augustine makes its appearance in l. 46. *Sp]eciosae* in l. 48, in the light of a comment by the same Father (cf. note *ad loc.*), looks very like an interpolated gloss.

| Recto. | | Verso. Plate VI. |
|---------------------------------------|-------|--------------------------------------|
| <i>genuit Se[th anni .dcc</i> | v. 4. | <i>[men eiu]s Noe dicens</i> v. 29 |
| <i>et genu[it filios et fili</i> | | <i>[iste requies]cere faciet</i> |
| <i>as et fu[e]run[t omnes</i> | 5 | <i>[nos ab o]p[er]ib[us] nostris</i> |
| <i>dies Adae quo[s vixit</i> | | <i>[et tristi]t[i]is manum nos</i> |
| 5 <i>annis .dccc[xxx. et</i> | | 30 <i>[traru]m et a terra cui</i> |
| <i>mortuus est [vixit autē</i> | 6 | <i>[maled]ixit Dñs Ds̄. et vi</i> 30 |
| <i>Seth annis .c[cv. et ge</i> | | <i>[xit La]mech annis .dlxv</i> |
| <i>nuit Enos. et [vixit</i> | 7 | <i>[et gen]uit filios et filias</i> |
| <i>Seth. postqua[m genuit</i> | | <i>[et fuer]unt omnes dies</i> 31 |
| 10 <i>[A]enos annis .[dcccvii. et</i> | | 35 <i>[quos v]ixit Lamech</i> |
| <i>genuit filios [et filias</i> | | <i>[anni .]dccliii. et mor[tu</i> |
| <i>et fuerunt o[mnes di</i> | 8 | <i>[us est]</i> |
| <i>es Seth. ann[i .dcccxii</i> | | <i>[Et fuit N]oe annorum</i> vi. 1 |
| <i>et mortuus [est</i> | | <i>[quinge]ntorum et ge</i> |
| 15 <i>Et vixit Aeno[s annis .xc</i> | 9 | 40 <i>[nuit N]oe tres filios.</i> |
| <i>et genuit Ca[inan et vi</i> | 10 | <i>[Sem Cha]m Iapeth</i> |
| <i>xit Aenos pos[tquam</i> | | <i>[Et factu]m est postquā</i> |
| <i>genuit Caina[n annis</i> | | <i>[coeper]unt homines</i> |
| <i>dccxv. et ge[nuit filios</i> | | <i>[multi fie]ri super terrā</i> |
| 20 <i>et filias et fue[runt om</i> | 11 | 45 <i>[et filiae] natae sunt eis</i> |
| <i>nes dies Aen[os annis</i> | | <i>[vident]es autem filii</i> 2 |
| <i>dcccv. et m[ortuus est</i> | | <i>[Dī filias] hominum</i> |

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nulli et Latini et Graeci codices non angelos habeant sed filios Dei. *vioi* has considerable support both in MSS. and the versions and citations.

48. *sp]eciosae: bonae* Augustine and Jerome, *ll. cc.*, *pulchrae* Tertullian, *l. c.* Cf. Aug. *l. c. bonas, id est pulchras. consuetudo quippe Scripturae huius est etiam speciosos corpore bonos vocare.* The Greek is *καλαί.*

sunt: so Augustine and Jerome, *ll. cc.*; *essent* Tertullian, *l. c.*

49. Either *[sumpse]runt* (Augustine, *l. c.*) or *[accepe]runt* (Tertullian, *l. c.*) is possible.

1074. EXODUS xxxi, xxxii.

2.7 × 5.1 cm. Third century. Plate I (recto).

The following fragment of the book of Exodus in the version of the Septuagint is of insignificant size but is probably older than any of the known MSS. of that book, with the possible exception of 1075, which is of about the same period. 1074 is written in a neat round hand, displaying some tendency towards cursive forms, among which the κ is the most pronounced. This hand could not be referred to a time later than the reign of Diocletian, and might well be placed quite at the beginning of the third century or even earlier. The fragment may thus be reckoned with 1, 2, 208, and 656 as one of the most ancient examples of the papyrus codex that have been preserved. A high stop is the only lectional sign occurring.

The character of the text cannot be gauged from so small a sample. Agreements with AM against B are noticeable in ll. 2 and 7.

Recto. Plate I.

.
 [τιν] π[αρ εμοι και εν υμιν εις τας γενεας υμων ινα γνω xxxi. 13
 τε οτι εγω $\overline{\text{Ks}}$ ο αγια[ζων υμας και φυλαξεσθε το σαβ 14
 βατον οτι αγιον του[το εστιν $\overline{\text{Ky}}$ υμιν ο βεβηλων αυτο
 θανατω θανατωθ[ησεται πας ος ποιησει εν αυτω ερ
 5 γον εξολεθ[ρευθησεται

Verso.

.
] . [. xxxii. 7
 [ηνομησεν γαρ] ο λαος σου ους εξηγα

[γες εκ γης Αιγυπτου παρ]εβησαν ταχυ εκ της
 [οδου ης ενετειλω αυτοις]. εποιησαν αυτοις
 10 [μοσχον και προσκεκυνηκασι]ν αυτω και

2. το σαβ]βατον: so AM; τα σαββατα B. In l. 3 A has εσται for τουτο εστιν Κυριου.
 6-7. The vestige of a letter remaining in l. 6 is insufficient to determine whether the
 papyrus placed το ταχος εντευθεν before (B) or after (AM) καταβηθι. ους: so AM; ον B.
 9. αυτοις: so n (Holmes 75 = Bodl. Univ. Coll. 52); εαυτοις BAM.

1075. EXODUS xl.

15.1 × 9.8 cm.

Third century. Plate I.

This fragment containing the conclusion of the book of Exodus is, like 1074, remarkable for its early date. The MS. was in the form of a roll, not a book, and the sloping uncial hand does not seem to be later than the third century. N is sometimes given the cursive form with a nearly horizontal cross-bar. A stop in the high position apparently occurs in l. 8. Κύριος is abbreviated in the usual way, but not υιοί (l. 15) or 'Ισραήλ (ll. 15, 21). On the verso is 1079, which may itself have been written in the third century.

The text, which is of a 'mixed' type, is of some interest. It shows an agreement with BG against AFM in l. 1, but on the other hand two agreements with AFGM against B in ll. 13-14 and 18. In l. 4 ως δέ we obtain very ancient testimony to a reading otherwise dependent on mediaeval authority (cf. e.g. 656, 847, 1007, and 1078). A new variant is found in l. 10.

.
 [κε παρα] τ[ας θυρας της σκηνης xl. 26
 και [εστ]ησε[ν τη]ν [αυλην κυκλω 27
 της σ[κ]ηνης και το[υ θυσιαστηρι
 ου ως δε συνετ[ελεσεν Μωυσης
 5 παντα τα εργα [και εκαλυψεν 28
 η νεφελη την [σκηνην του μαρ
 τυριου και δοξ[ης Κυ] επλησ
 τη η σκηνης και ουκ ηδ[υ]νασθη 29
 Μωυσης εισελθ[ει]ν εις τη[ν
 10 σκηνην του μαρτυριου επ[ε

[σ]κιασε γαρ επ αυτην η νεφελ[η
 και δοξης $\overline{\text{Κυ}}$ επλησθη η σκη
 νη ηνικα δε ανεβη η νεφ[ε 30
 λη απο της σκηνης ανεξευ.
 15 γνυσαν οι υιοι Ισραηλ συν [τη
 απαρτια αυτων [ει] δε μη [ανε 31
 βη η νεφελη ου[κ] ανεξ[ευγνυ
 σαν εως της ημερας ης [ανεβη
 νεφελη γαρ ην επι της [σκηνης 32
 20 ημερας και πυρ η[ν] επ αυτης
 νυκτος εναντιον [παντος Ισρα
 ηλ εν πασαις ταις αν[αζυγαις
 αυτων > > >
 —————
 ἔξοδοϛ

1. After σκηνης AFM add του μαρτυριου.

2-3. A^a omits και . . . θυσιαστηριου.

4. ως δε: so the cursive w (Athens, Bibl. Nat. 44); cf. the Lyons Octateuch *cum autem consummaret*; και other MSS.

7-8. 1. επλησθη η σκηνη. At the end of l. 8 either ηδυ[νασθη or ηδυ[νηθη (AFM) makes a rather long supplement.

10. επ[εσ]κιασε γαρ is peculiar to the papyrus; οτι επεσκιαζεν MSS., though the cursive r (Holmes 129=Rome, Vat. Gr. 1252) has επεσκιασεν and x (Brit. Mus. Curzon 66) εσκιασεν: cf. Arm. Boh. Eth. Lyons Oct. *obumbravit*.

12. επλησθη: ενεπλησθη F.

13-14. δε: so g (Par. Reg. Gr. 5) w and Cyril of Alexandria; δ αν others.

η . . . σκηνης: so AFGM; απο της σκηνης η νεφελη B.

18. της: so AFGM; om. B. After ανεβη BAFM add η νεφελη, which is omitted as in the papyrus by G, several cursives (including x), Aeth. Syr.

24. εξοδος is the subscription in BFGM; A adds των υιων Ι(σρα)ηλ εξ Αιγυπτου.

1076. NEW RECENSION OF TOBIT ii.

9.5 × 13.9 cm.

Sixth century.

A fragment of the book of Tobit, in a text not otherwise extant. Of the Greek version of this popular apocryphon there are two main texts, the one represented by the Vatican and Alexandrine codices (BA), the other by the codex Sinaiticus (N), the latter being the longer, though this greater length is due more to verbosity of style than to the incorporation of fresh matter. On

the question which is the earlier critics are still divided. Besides these two, however, for chaps. vi. 9—xiii. 8, there is found in three cursives a third Greek recension, which may be said to occupy an intermediate position between BA and \aleph ; from chap. viii onwards this text agrees closely with the Syriac.

Now the present fragment from the second chapter is clearly to be distinguished from BA on the one hand and \aleph on the other; the obvious question then arises, Can it belong to the third recension partially preserved in the cursives (C)? This view appears to be highly probable. The relation of 1076 and C to BA and \aleph respectively is closely similar. Both 1076 and C belong to the \aleph type, but are more concise, while at the same time they occasionally add points of their own. In ii. 3, for instance, the elaborate forms of address in \aleph disappear in 1076, just as in vi. 11 they are omitted in C (cf. note on l. 15). On the other hand, the insertion of *καὶ ἀπόλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* in 1076 32-5 (ii. 8) has parallels in C, e.g. in vi. 15 the addition of *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *φιλεῖ αὐτήν*. These like characteristics strongly suggest a common origin; and corroborative evidence for this theory is supplied by the Old Latin version. A peculiarity of that version is that while generally following \aleph it occasionally reflects C. Thus in vi. 15 *hoc daemonium* corresponds to *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *diligit eam* to *φιλεῖ αὐτήν*. It therefore seems highly significant that just in the same way in ii. 8 the Old Latin alone of the versions reproduces the phrase *καὶ ἀπόλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* of 1076 with *ei perdidit substantiam suam*.

The fragment consists of the lower part of a vellum leaf, on which the text was written in two columns in carefully formed, large round uncials, which may date from the sixth century. Hands of a similar type on papyrus are shown e.g. in Amh. II, Plate 24. One side of the leaf has shrivelled, with the consequence that the letters are here considerably reduced from their original size. The ink is of the brown colour commonly found in the Byzantine period. Rulings were made in the usual way with a hard point, which has left a dark mark upon the surface. Punctuation was effected by dots in the medial position, accompanied by a short blank space; in l. 30 the dot was omitted or has disappeared. A new section is indicated by a marginal sign at l. 11. Small curved marks resembling circumflex accents do duty for rough breathings (ll. 5, 22) as well as diaereses (ll. 34, 36).

| Col. i. | Verso. | Col. ii. |
|-------------|--------|---------------|
| | | |
| λα. εἶπα | ii. 2 | 10 σθαι σε >— |

εἰς τῶν ἀπὸ τοῦ ἔθνους γένους ἡμῶν
ἡμῶν

ἐπιστρέψας λέγει Πάτερ.
καὶ εἶπα αὐτῷ Ἴδου ἐγώ,
παιδίον. καὶ ἀποκριθεὶς
εἶπεν Πάτερ, ἰδοὺ εἰς ἐκ τοῦ
ἔθνους ἡμῶν

ii. 4 καὶ ἦρα αὐτὸν ἐκ ἀνειλόμην αὐτὸν εἰς τι
τῆς πλατείας εἰς ἐν τῶν οἶκημα ἕως οὗ ἔδυσ ὁ ἥλιος.
οἰκημάτων μέχρι δύνειν τὸν καὶ
ἥλιον καὶ θάπτω αὐτόν. καὶ

καὶ ἀναιροῦμαι αὐτὸν ἐκ
τῆς πλατείας καὶ εἰς ἐν τῶν
οἰκιδίων ἔθηκα μέχρι τοῦ
τὸν ἥλιον δύνειν καὶ θάψω
αὐτόν.

ii. 8 ἐκινδύνευσεν ἀπο- (Οὐκέτι φοβεῖται φονευ-
θανεῖν καὶ ἀπέδρα καὶ ἀπώ- θῆναι περὶ τοῦ πράγματος
λεσεν πάντα τὰ ὑπάρχοντα τούτου) καὶ ἀπέδρα, καὶ ἰδοὺ
αὐτοῦ, καὶ ἰδοὺ

(Οὐ φοβεῖται οὐκέτι; ἤδη
γὰρ) ἐπεζητήθην τοῦ φονευ-
θῆναι περὶ τοῦ πράγματος
τούτου· καὶ ἀπέδρα, καὶ
πάλιν ἰδοὺ

The old Latin runs as follows:—

(2) *complura, et dixi Thobiae filio meo Vade et adduc quemcunque pauperem inveneris ex fratribus nostris*

(3) *venias. et abiit Thobias quaerere aliquem pauperem captivum ex fratribus nostris, et reversus dixit mihi Pater; et ego dixi Quid est fili? et ait mihi Ecce unus ex fratribus nostris*

(4) *et sustuli illum de platea in domum apud me, donec sol occideret, ut illum sepelirem. et*

(8) *(quomodo non timet hic homo? iam enim) inquisitus est huius rei causa ut occideretur, et fugit et perdidit substantiam suam et iterum . . .* The words *et perdidit substantiam suam* occur in Cod. Par. Reg. 3654, but are omitted in the St. Germain MS. and by Lucifer of Calaris who quotes the passage.

7-9. *εκ . . . πτωχων*: Dr. Charles informs me that the Aethiopic (Dillmann, *Vet. Test. Aeth.* v) shows the same construction.

11. For the marginal sign marking a new paragraph or section cf. e.g. 851. 1, 1011. 233.

15. Cf. the passage in vi. 11, where the similar verbiage of *Ν λέγει Ῥαφαήλ τῷ παιδαρίῳ Τωβεία ἀδελφέ. καὶ εἶπεν αὐτῷ Ἴδου ἐγώ. καὶ εἶπεν αὐτῷ* is altogether omitted in C, which simply has *εἶπεν ὁ ἄγγελος*. Even B is there fuller, *εἶπεν ὁ ἄγγελος τῷ παιδαρίῳ Ἀδελφέ . . .*; it will be noticed that in the present verse also B retains the vocative Πάτερ, which 1076 discards.

26. Dr. Charles points out that this resolution of an infinitive into a finite verb (cf. *Ν θάψω*) is a common Hebraism and may be taken as a sign of translation from a Hebrew or Aramaic original. Nöldeke, in *Monatsb. d. K. Akad. d. Wissensch. z. Berlin*, 1879, pp. 45sqg., maintained that the original language was Greek, but there are not a few arguments on the other side; see the evidence adduced by Marshall in Hastings, *Dict. of the Bible*, iv. p. 788.

1077. AMULET: ST. MATTHEW'S GOSPEL iv.

6 × 11.1 cm.

Sixth century. Plate I.

This curious relic contains verses 23-4 (both, but especially the latter, reduced by omissions) of the fourth chapter of St. Matthew, written out most probably as an amulet. Verse 23 'And Jesus went about all Galilee', &c., is preceded by the title 'The gospel of healing according to Matthew'; cf. *Berliner Klassikertexte*, VI. vii. 1. 17-20, where this same twenty-third verse is incorporated in an amulet containing the opening words of the four gospels besides other biblical citations, and 1151. In the present case the words are inscribed on an oblong piece of thin vellum in five columns, and are so arranged as to assume the form of a series of small crosses, which in the first and last column are emphasized by a surrounding border. Each column contains three such crosses except the central one, where in the place of the second cross a human bust has been roughly drawn. A further attempt at ornament has been made by cutting out small rectangles between the columns and by notching the edges in such a way that the spaces on which the crosses stand are given on octagonal shape. The disposition is not quite symmetrical, for the first cross has a line more and the last a line less than the others. The date may be as late as the sixth century.

| Col. i. | | Col. ii. | | Col. iii. | | Col. iv. | | Col. v. |
|-----------|----|----------|----|-----------|-----|----------|-----|---------|
| ια | | δα | | ων | | λα | | προσ |
| μα | | σκω̄ | | πα | | κιᾱ | | ηνεν |
| TIKON EV | | και κη | | σαν νοσω̄ | | εν τω λα | | καν αυ |
| αγγελιω̄ | 20 | ρυσ | 35 | και | 45 | ω κ | 60 | τω |
| 5 κα | | σω̄ | | πα | | α | | τους |
| τα | | — | | — | | — | | — |
| Ματ | | το | | | | πηλ | | κα |
| θαι | | ευ | | | | θεν | | κως |
| ον κ περι | | αγγελι | | | | η ακοη | | εχοντας |
| 10 ηγεν | 25 | ον | | 50 | αυ | 65 | και | |
| ο Ις | | της | | | του | | εθε | |

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remains, the text had less than 657 in common with the Claromontanus (D). A notable reading is found in l. 7, where a variant known from two cursives has apparently been interlineated.

Recto.

· · · · ·
 δια δε [του] ι[δ]ι[ο]υ [αιματος εισηλθεν ix. 12
 εφ' απαξ' εις τα αγι[α αιωνιαν λυτρωσιν
 ευραμενος : ει γ[αρ το αιμα τραγων και 13
 ταυρων και σπ[οδος δαμαλεως
 5 ραντιζουσα τους [κεκοινωμενους
 αγιαζει προς τη[ν της σαρκος καθαροτητα
 λλ
 [π]οσ^ω [μα]λ[λ]ον τ[ο αιμα του χυ] as δια 14
 πν[ος αιων]ιου [εαυτον προσηνεγ
 [κεν αμωμον τ]ω θ[ω καθαριει την
 10 [συ]ν[ειδησιν η]μω[ν
 · · · · ·

Verso.

· · · · ·
 οι κεκλημ[ε]νοι τ]ης αι[ω ix. 15
 [νιου κληρονομια]s : οπου γαρ διαθηκη [16
 [θανατον αναγκη φ]ερεσθαι του διαθε [
 [μενου διαθηκη γαρ] επι νεκροις βεβαια [17
 15 [επι μη τοτε ισχυι οτε] ζη ὁ διαθεμενος [
 [οθεν ουδε η πρωτη χ]ωρις αιματος εν [18
 [κεκαινισται λαληθ]εισης γαρ πασης [19
 [εντολης κατα τον νο]μον [υπο Μωυ]σεω[s
 [παντι τω λαω : λαβω]ν τ[ο αιμα τ]ων [
 20 [μοσχων και των τραγω]ν. μ[ετα υδα]τος [
 [και εριου κοκκινου και υ]σσο[ωπου :] αυ[το
 · · · · ·

2. αγι[α : Blass adds των αγιων, with P.

3. ευραμενος : so BNA ; ευρομενος D.

τραγων και] ταυρων : so BNAD, W-H ; ταυρων και τραγων KLP, T-R.

7. In the insertion above the line is probably to be recognized the variant found in the cursives 14 and 17 πολλω. It may be due to the same hand as the body of the text; whether the σ of ποσω was cancelled or not cannot be certainly determined. But the decipherment is doubtful, the first supposed λ being of a curiously rounded shape.

8. αιων]ιου (B^N*AD^cE) suits the space better than αγ]ιου (N^cD*).

10. It is of course impossible to say whether the papyrus had ημων (AD*) or υμων (N^D^cE).

15. τοτε : ορ ποτε, with N^cAD^cE.

16. Evidently διαθηκη did not follow πρωτη as in D*E*.

18. τον (so N^cACD : om. N^{*}D^cE) is required before νομον in order to fill up the lacuna, unless της be inserted before εντολης, as in D*, with which MS. the papyrus shows no tendency to agree.

19. The colon after λαω is conjectural, but without it the supplement is rather shorter than would be expected from a comparison of the preceding and following lines; cf. l. 21, note.

20. N^cKL omit και των τραγων, and so Blass.

21. A colon after υ]σσ[ωπου is again desirable to fill the space. I had already inserted it both here and in l. 19 before noticing that Blass makes a metrical division at υσσώπου and λαω̄. But the colon does not always occur at his divisions; it is absent after ταυρων in l. 4 and αγιαζει in l. 6.

1079. REVELATION i.

15.1 × 9.8 cm.

Late third or fourth century.

The verso of the roll containing the book of Exodus (1075) was utilized for a copy of the Apocalypse, the writing travelling in the contrary direction, and the end of the one work thus coinciding with the commencement of the other. The script is a clear, medium-sized cursive, upright and heavily formed, which should perhaps be attributed to the fourth rather than to the third century, though the latter is not at all impossible. Both a high and medial point were used for purposes of punctuation. Ἰησοῦς Χριστός is written $\bar{\iota}\eta \bar{\chi}\rho$, a form of abbreviation which is unusual in literary texts but is found in inscriptions; cf. Traube, *Nomina Sacra*, pp. 115–16. θεός is contracted in the ordinary way, but not πατήρ (l. 12).

Textually the papyrus shows little consistency; it has, however, two agreements with the Codex Alexandrinus against the other two chief uncials (ll. 11 and 14), while supporting none of the peculiar variants of B or N.

.

[Ιωαννης τα]ι[s επτα] εκ[κλησ]ιαις
[ταις εν τη] Ασια χαρις υμειν και ειρη

i. 4

[νη απο ο ων] και ο ην και ο ερχομε
 [νος και απο τ]ων επτα πνευμα
 5 [των α] εν[ω]πιον του θρονου αυ
 [τ]ου· και απο $\bar{\Gamma}\eta$ $\bar{X}\rho$ ο μαρτυς ο πι
 5 στος ο πρωτοτοκος των νεκρω
 και ο αρχων των βασιλεων της γης
 τω αγαπωντι ημας και λυσαντι η
 10 [μ]ας εκ των αμαρτιων ημων εν
 [τ]ω αιματι αυτου και εποιησεν ημ[ι
 6
 [βα]σ[ιλ]ειαν ^ω ιερεις του $\theta[\nu]$ ω και π[α]τρι
 [αυτο]ν· αυτω το κρατος και η δοξα
 [εις το]υς αιωνας αμην ιδου
 7
 15 [ερχε]ται μετα των νεφελων
 [και οψε]ται αυτον πας οφθαλ
 [μος και ο]ιτινες αυτον εξε

5. *a* (BC) suits the space better than *των* (NA).

9. *λυσαντι*: so NAC, W-H; *λουσαντι* B, T-R. N* omits the following *ημας*.

10. *εκ*: so NAC, W-H; *απο* B, T-R.

ημων: so BNC; om. A.

11. *ημ[ι]ν* is assured by the remains of the stroke above the line representing the final *ν*. *ημιν* is the reading of A, *ημας* that of NB, W-H, T-R; *ημων* C. *ποιησαντι* for *επ*. B.

12. *[βα]σ[ιλ]ειαν*: so N*AC, W-H; *βασιλειον* B, *βασιλεις και* P, T-R.

τω θ(ε)ω: this is the reading of the MSS. The scribe first wrote *του θ(εο)ν*, but altered it before proceeding with the line; he did not delete the *ου* of *του*.

13. *η δοξα και το κρατος* MSS.

14. *το]υς αιωνας*: so A, W-H; *τους αιωνας των αιωνων* BN (*τον αιωνα* N*) C, T-R.

16. *οψε]ται*: so BAC; *οφονται* (N) is unsuited to the size of the lacuna.

17. *αυτον*: om. N*.

1080. REVELATION iii, iv.

9.5 × 7.8 cm. Fourth century. Plate I (recto).

A practically complete leaf from a vellum codex of the Apocalypse. The two pages are numbered in the outside upper corner 33 and 34 respectively, from which it is clear that the MS. began with the book of Revelation unpreceded by another work. Indeed, the dimensions of the leaf would not be well

suited to lengthy matter, unless the script was very small, which is here not the case. Books of these miniature proportions, of which other examples are 842, 1010, 1096, and P. Rylands 28, seem to have been designed for carrying in the pocket. The hand is a good-sized upright uncial, fairly regular and having a certain amount of ornamental finish; it may date from the fourth century. Marks of elision and a sign of similar form to separate two mutes were added by the original scribe; a rough breathing (if it be a rough breathing) in l. 12 is due to the corrector who has introduced several textual alterations. No stops occur, and instead a short blank space marks a pause (ll. 2, 6, 14, 19). Some of the usual contractions appear, $\overline{\text{ounos}}$ among them, though the word is written at length in l. 19. The text is usually in agreement with B, but seems to have been rather inaccurately copied; a substitution of a reading of \aleph for that of BA is noticeable in l. 1.

Recto. Plate I.

λγ

ω ζηλω^{σον}[[ε]] ουν και μετα iii. 19
 νοησον ιδου εστηκα επι 20
 την θυραν και Τ εισελευσο
 μαι προς αυτον και δει
 5 πνησω μετ αυτου και αυ
 τος μετ' εμου ο νεικων 21
 δωσω αυτω καθεισαι
 μετ εμου ε[ν] τω θρονω[ω μ]ου
 ως καγω [[ν]]ενεικη[[κ]]^[σ]α
 10 και [[κ]]εκαθισα μετα τ[ο]υ
 $\overline{\text{πρς}}$ μου εν τω θρονω
 αυτου ὁ εχων ους ακου 22
 [σατ]ω τι το $\overline{\text{πνα}}$ λεγει
 ταις εκκλησαις μετα iv. 1
 15] κρουω ε[α]ν τ[ις] ακου[ση της
 [φων]ης μ[ου] και ανοιξη την θυραν και

Verso.

λδ

ταυτα ιδον και ιδου θυ
 ρα ανεωγμενη εν
 τω ουρανω και η φω
 20 νη η πρωτη ην ηκουσα
 ως σαλπιγ' γος λαλουσης
 μετ' εμου λεγων αναβα
 ωδε και δειξω σοι α δει
 [γε]νεσθα[ι] μετα ταυτα 2
 25 κ]αι [ευ]θεως εγ[ε]νομην εν
 [. .] $\overline{\text{πνι}}$ κα[ι] ιδου [θ]ρο
 νος εκειτο [ε]ν τω $\overline{\text{ounw}}$
 και επι το[ν] θρονον κα
 θημενον και ο καθ[η]
 επι τον θρο[νον]
 30 μενος ομοιος ορασει

1. ζηλευε (BAC, W-H) was the original reading, for which ζηλωσον (\aleph , T-R) was subsequently substituted.

3. The omission of the words κρουω . . . και, which have been supplied at the bottom of the column by the original scribe, was due to the recurrence of θυραν και; cf. note on

l. 16. A sign of the usual form marks the place where the omission occurred; the symbol at l. 15 above *κρονω* is of a different shape.

8. *μου*, which was originally omitted, was inserted by another hand; the addition is in accordance with the MSS.

9-10. *νευεικηκα και κεκαθικα*, the reading of the first hand, is not otherwise attested.

12. The supposed rough breathing over *ο* is doubtful; it might be regarded as a kind of paragraph-mark to divide *ο εχων* from the previous sentence.

16. That *και*, which follows *θυραν* in B^N (om. A), stood here is indicated by the character of the copyist's error; the eye would more readily pass from the first *θυραν και το εισελουσομαι* if the second *θυραν* was also followed in the archetype by *και*. Line 16 must then have been carried some way beyond l. 15, unless the insertion was continued in a third line which has been broken away.

18. *α* in *ανεωγμενη* is by the second hand, and the preceding *α* and following *υ* have also been retouched; at the end of the line too there has been some alteration. It looks as if the original hand wrote *θυραν ανεωγμενηυ*. Between the tops of the two alphas there is a horizontal stroke (by the corrector?) which seems meaningless. *ανεωγ*. B, *ηνεωγ*. ^NA.

19. The last three letters of this line are again due to the corrector, and no trace remains of the previous reading. Possibly *ιδου φωνη* had been written, as in ^N.

22. *αναβα*: so B^N; *αναβηθι* A.

23. *α*: so B^N; *οσα* A.

25. Some vestiges in the margin in front of this line are perhaps to be interpreted as *κ]αι*, which is added before *ευθεως* in P (T-R).

26. Before *πν(ευματ)ι* there is room for two or three letters. Perhaps *τω* preceded, but there is no other authority for this.

28. l. *κυθημενος*.

30. *επι τον θρο[νον*, which was subsequently inserted above the line, has no support.

1081. GNOSTIC GOSPEL.

20.3 × 10.7 cm.

Early fourth century.

This interesting fragment of heretical literature consists of a leaf from a papyrus book, copied probably in the earlier decades of the fourth century. The bold, slightly inclined script is in its general aspect comparable with that of 406 (Part III, Plate 1, third cent. (?)) and 847 (Part VI, Plate 6, fourth cent.), and must be referred to approximately the same period. No stops or other lectional signs occur. The use of the contraction $\overline{\pi\rho}$ for *πατήρ* side by side with the commoner $\overline{\pi\eta\rho}$ is noticeable. *θεός* and *κύριος* appear in the ordinary compendia, but *σωτήρ* and perhaps *ἄνθρωπος* (l. 20) are unabbreviated.

The lower part of the leaf is broken away, and it is uncertain in what order the two pages should be placed. The recto opens with a question addressed by the disciples to the Saviour how they were to obtain faith, and the answer is made that to those who pass from darkness into the light, the way to faith

is revealed by the operation of their own consciousness. This is followed by an unfortunately mutilated passage in which a distinction is developed between the Father (*πατήρ*) and the Fore-father (*προπάτωρ*). In the verso, which is again occupied by an address of the Master, it is laid down that the offspring of corruption is essentially perishable, while the offspring of incorruption is essentially eternal, and that failure to recognize this truth has been the cause of error. Such a warning might naturally call forth the question of the disciples, how they in contradistinction to those who had been deceived were to find the true belief; while the abstruse theology with which the recto concludes might well have been continued at considerable length, whereas at the commencement of the verso a different subject is under discussion. For these reasons the verso has been selected as the prior of the pages, though the arrangement is admittedly hypothetical.

Regarding the circle of ideas represented in this document there is little doubt. A claim to superior *γνώσις* underlies ll. 20–30; and the words *σωτήρ*, *ἀφθαρσία*, *ἀπόρροια*, *ἔννοια*, *ἀγέννητος* are all characteristic of the Gnostic school. But the most unambiguous indication is provided by the distinction in ll. 36 sqq. between *πατήρ* and *προπάτωρ*, which is embodied in the well-known Valentinian and Marcosian theory of Aeons. The *Προπάτωρ* was the first of the Aeons, the primary principle from which all other existence proceeded; cf. e.g. Iren. *C. Haer.* i. 1. 1 λέγουσι γάρ τινα εἶναι . . . τέλειον Αἰῶνα προύντα· τοῦτον δὲ καὶ (Προαρχὴν καὶ) Προπάτορα καὶ Βυθὸν καλοῦσι. The first emanation from the *Προπάτωρ* was *Νοῦς*, . . . τὸν δὲ Νοῦν τοῦτον καὶ Μονογενῆ καλοῦσιν, Πατέρα καὶ Ἀρχὴν τῶν πάντων: similarly i. 12. 3 ὅπερ ἐνενοήθη προβαλεῖν ὁ Προπάτωρ τοῦτο Πατὴρ ἐκλήθη, and i. 11. 1. In chap. 19 Irenaeus specifies certain passages of Scripture by which this particular doctrine was supported. He also tells us (i. 11. 5) that it took many forms: *περὶ αὐτοῦ τοῦ Βυθοῦ (= Προπάτορος) πολλαὶ καὶ διάφοροι γνώμαι παρ' αὐτοῖς*; and its precise shape in the present document can hardly be gleaned from so mutilated a passage. It appears equally idle to speculate upon the identity of the work of which only this tattered leaf has survived. Dr. Carl Schmidt, who has endeavoured without success to trace the fragment in the Coptic literature of the same class, suggests that it might belong to the imperfectly preserved 'Gospel of Mary', observing that the expressions *σωτήρ* and *ὁ ἔχων ὦτα κτλ.* (cf. ll. 6–8, 27, 35) are also found in that work. But the same might be said for example of the *Pistis Sophia*, and the combination in question can scarcely have been rare in the Gnostic writings. That the work from which 1081 is derived was in the form of a Gospel is, however, sufficiently evident; and probably its revelations were placed, as often in the later apocryphal Gospels, in the period after the resurrection. Possibly, as Prof. Swete has suggested, it

comes from the Valentinian 'Gospel of Truth', which is mentioned by Iren. *C. Haer.* iii. 11. 9 *Hi vero qui sunt a Valentino . . . in tantum processerunt audaciae, uti quod ab his non olim conscriptum est, Veritatis evangelium titulent, in nihilo conveniens apostolorum evangeliiis.* But the fragment is best left anonymous, as a remnant of that large body of Gnostic literature which Irenaeus describes as ἀμύθητον πλήθος ἀποκρύφων καὶ νόθων γραφῶν (*op. cit.*, i. 20. 1), and which was still further swelled in the third century.

Verso.

τα γεγοноси [.]
το εμφανες [. . . . πολ(?)
λη λυθεισα ν[. . . . φθο(?)
ρα τε πολλη [.]
5 των αφθαρ[τ]ω[ν τυγχα(?)
νει ο εχων ω[τ]α τ[α οντα
περαν των [α]κο[ω]ν α [
κουετω κα[ι] τοις αγρη [
γορουσιν [εγ]ω λαλω ετι [
10 προ[ς ε]ιπεν παν
το γε[ινομε]νον απο
της [φθορας] απογει
νετ[αι ως απ]ο φθορας
γεγ[ονος το] δε γε[ι]νο
15 μεν[ον απο] αφ[θ]αρ
σιας [ουκ απο]γειν[εται
αλλ[α μ]εν[ει] αφ[θαρ
τον ως απο α[φ]θ[αρσι
[α]ς γεγονος [.] τ[ινες
20 [δε] των αν[θρ]ω[πων
επλανηθ[ησαν
μη ειδοτ[ες
φ[θο]ραν τα[.
θανον[

Recto.

25 [οι μαθητα]ι κ̄ε πως ουν [
[πιστιν ευρ]ισκομεν λεγε[ι
[αυτοις ο σ]ωτηρ διελθο[υ
[σιν εκ των] αφανων κα[ι
[ει]ς το [φω]ς των φαινο [
30 [με]νων και αυτη η απο [
ροια τη[ς ε]ννοιας ανα [
δειξει υ[μι]ν πως η πιστ[ις
]·
] των ευρ[ετ]ε[α] η φαινομε
α]δη νη του α . [. . .]κου π̄ρς
λ]ων
35 ο εχων ωτ[α ακου]ειν α
κουετω [ο των ολ]ων δε
σποτης ο[υκ εστ]ι π̄ρ αλ
λα προπα[τωρ ο γα]ρ π̄ρ [αρ
χη ε[σ]τ[ιν των μ]ελλον [
40 των [.]ε]κεινο[.
[.]προ]πατω[ρ
[.]ν απο γ[ε]νεας . [.
[.]ρω ομ[. .]ε . . [.
[.]εται αυ[.
45 [. . . .]ω[.]μα αν[.
[προπατ]ωρ θ̄ς π̄η[ρ] . [. .
[.]πιαντ[.]π̄ . [.
[.]ει αγεννητ[.
[.]ο μεν του[
50 [.]το[

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II. NEW CLASSICAL TEXTS.

1082. CERCIDAS, *Meliambi*.

Height 18.2 cm. Second century. Plate II (Frs. 3, 4).

Cercidas, the philosopher and poet of Megalopolis, has hitherto been represented by about a dozen lines gleaned from a few scattered citations. This shadowy figure is at length given some substance by the remains here published, the authorship of which is established not only by two coincidences with fragments already extant, but also by the title surviving at the end of the work.

This papyrus, like 1083, comes from the second of the large literary finds of 1906. It is unfortunately much broken, and the results of repeated efforts to fit the pieces together have been rather disappointing. The fifth column, such as it is, of Fr. 1 has been built up from several scraps, and probably enough other portions of that column remain among the many unplaced fragments, if their right position could be found; but it is to be feared that some connecting links are missing. The papyri belonging to this find were scattered over a wide area, and possibly further small pieces may eventually make their appearance; but there is no ground for hope of material additions.

The slightly inclined columns are carefully written in well-formed upright uncials which approximate to the oval type, the round letters ϵ , θ , \omicron , σ being decidedly narrow; α has sometimes a rounded, sometimes an angular loop. I should attribute this hand to the second century, a date which also suits the cursive marginalia. These consist of both explanatory notes and variants on the text, and seem to have been for the most part added by one person, who commonly used a rather larger and clearer script for the variants than for the other notes. A third hand has perhaps to be postulated for the more straggling letters of the adscript at Fr. 2. ii. 16. As usual, the scholia include several of the common abbreviations, κ' for $\kappa\alpha\iota$, &c. To the first annotator also fall most of the alterations in the body of the text, and to him are probably due many of the accents, breathings, and other aids to the reader which it is natural to find in so difficult a work. Some of them may have been put in by the actual copyist, but the subsequent origin of others is seen in the somewhat lighter shade of the ink. The system of accentuation resembles that in other papyri of the period, e.g. 841 and 852. Unaccented syllables are sometimes marked with a grave accent, e.g. Fr. 3. ii. β $\pi\grave{\iota}\mu\epsilon\lambda\delta\sigma\alpha\rho\kappa\omicron\phi\alpha\gamma\omega\acute{\nu}$. Oxytones receive a grave on the penultimate, Fr. 1. iii. 15 $\pi\alpha\tau\rho\omega\sigma$; if an enclitic follows the final syllable is

accented, as Fr. 1. iv. 6 *δοιά τις*, Fr. 3. ii. 8–9 *οὐδέν ποκα*, and the same accent may be used in the absence of an enclitic, e.g. Fr. 3. ii. 2 *καυθούς*. A curved stroke is sometimes drawn under compound words, as in 841 and 852, e.g. Fr. 1. ii. 18. On the other hand, in several places words are separated by comma-like marks at the bottom of the letters, e.g. Fr. 1. ii. 17; a similar *diastole* occurs in the Bacchylides papyrus xvi. 102, and in later texts, for instance P. Rylands 10. For punctuation both high and medial dots are employed, the latter commonly placed well above the line.

Of the four principal fragments which have survived, the relative position of the first three is undetermined; the fourth contains the final column of the roll. Fr. 1 is given priority as the most substantial piece. This comprises five columns, three of which are in good preservation. They are divided between two poems, distinguished by a large marginal coronis (iv. 5). The first is a discussion concerning the gods and divine providence. How are the facts of life to be reconciled with the view that the so-called gods are at once just and all-powerful? Zeus the king of Olympus is really impotent. He may hold the scales, as Homer says, but he merely registers Fate's decree. Why, if he is the father of all, are some of us treated in such a step-fatherly fashion? The poet professes himself unable to answer these questions. Let us leave them, he concludes, to the astrologers; and in opposition to the fictitious gods of heaven he sets up as objects of veneration a remarkable triad of earthly divinities, Paeon, the god of healing, Giving, and Retribution, under the figure of which he commends the practical duties of succour for the needy in body or soul, and punishment for the doers of evil. Antagonism to the current polytheism was a salient feature of the Cynic philosophy. Antisthenes is reported to have said *τὸ κατὰ νόμον εἶναι πολλοὺς θεοὺς, κατὰ δὲ φύσιν ἓνα* (Philodemus, *Ἡερὶ εὐσεβ.*, p. 72, Gomperz), and his contemptuous refusal to make a gift to a priest of Cybele is also on record (Clement, *Protrept.*, p. 64, Potter *οὐ τρέφω τὴν μητέρα τῶν θεῶν*). Similar tendencies, in conjunction with a real religious feeling, are traceable in his disciple Diogenes (cf. e.g. Diog. Laert. vi. 57), and Cercidas carries on the tradition. Bernays (*Lucian und die Kyniker*, pp. 36 sqq.) has drawn attention to this characteristic as a point of contact between Cynics and Christians; in extolling 'Μεράδως' Cercidas shows himself in harmony with another side of Christian doctrine.

The second poem, of which Col. iv gives the commencement, is on the subject of love. It is addressed to a friend named Damonimus, and opens with a reference to a passage of Euripides (formerly anonymous; cf. note on l. 5), in which Cupid is represented as having two kinds of breath, one making the course of love smooth, the other stormy. The choice rests with the individual,

who is counselled to prefer the gentle breeze and, aided by temperance, to make a safe and easy voyage. Here there is a break, and the following column is unfortunately mutilated; but it contains a few significant verses which advocate the simplest and cheapest satisfaction of animal instincts. Cercidas adopts the attitude expected in a follower of Diogenes, who decried marriage (Diog. Laert. vi. 54, 72), and described love as the occupation of the idle (id. 51) and a painful pursuit of pleasure (id. 67). Love is again referred to in Fr. 4; see below.

Frs. 2 and 3 differ in appearance from Fr. 1 in being more worm-eaten, especially Fr. 3. In Fr. 2 there are remains of three columns, all more or less damaged. Of the first no more is left than two imperfect marginal adscripts. This fragment might be conjectured to form the continuation of Fr. 1, the broken marginalia referring to Col. v, and Fr. 2, Col. ii making the sixth successive column. The subject of the latter is not clear; but so far as they go the contents would not be inconsistent with such a combination. Expressions like 'pain-shunning' (?), 'shadow-fed races (of men)', 'pleasure-stricken mortals' harmonize well enough with the foregoing theme. But this phraseology might of course occur in many other contexts, and the fragment more probably comes from a different part of the roll. At any rate the edges of the papyrus do not join up, and a gap of some centimetres must be supposed. It should also be noticed that the hand in Fr. 2. ii is slightly larger and less compact than in Fr. 1. v, and, what is more significant, that there is a junction between two *selides* at the end of this second column, whereas, on the hypothesis of a combination of Frs. 1 and 2, the junction would be expected to occur at a point rather more to the right. At Col. iii. 10, which was within a line or two of the end of the column, the poem, whatever it was, is brought to a conclusion.

No such tentative combination with any of the other main pieces has to be considered in the case of Fr. 3. This, comprising one nearly complete column, with scanty remnants of those which preceded and followed, is particularly interesting, since it is in some degree autobiographical. After a reflection upon the tenacity with which men cling to life, the poet speaks of his own indomitable spirit, which had shown him the way to all that was best, and of the ardour with which he had devoted himself to the pursuit of the Muses. His hair is already grey, and the poem must have been written comparatively late in life. It is a retrospect of his declining years, and from that standpoint he contemplates with satisfaction the path which he had followed. Perhaps it is his farewell to poesy.

Fr. 4 contains the final column, below which is the subscription giving the title of the manuscript, 'the *Meliambi* of Cercidas the Cynic'. The verses here are disfigured by small lacunae which at present remain imperfectly filled, and

the subject is not clearly defined. Lines 5 sqq. contain a warning against fretting the mind with the endeavour to attain something, but what exactly is meant is obscure. A reference follows to Zeno, presumably the philosopher of Citium, and a 'Zenonian' love of man for man is apparently contrasted with an unequally balanced passion. Wilamowitz suggests that these last four lines form an independent whole, a little poem or skolion which has been relegated to the end of the book. But there is no sign in the margin of a coronis, which marks the termination of poems in Frs. 1. iv and 2. iii, and which should be partially visible opposite l. 10; and in the absence of any such indication the internal evidence is hardly cogent enough for the proposed division. The concluding reference to love is a point of contact between this fragment and Fr. 1. iv-v. Can the *φóβος* in l. 4 be of the same kind as that in Fr. 1. v. 15? If so, it would be a natural hypothesis that Fr. 4 contains the end of the incomplete second poem in Fr. 1. So far as the appearance of the papyrus goes, this column might even be the immediate successor of Fr. 1. v; but the broken edges do not directly join, and the combination can thus be at best a possibility.

The remaining smaller fragments call for little notice. Fr. 5 mentions the name of Sphaerus, which has an important bearing on the date of Cercidas (see p. 26). Fr. 7 coincides with one of the two quotations from our author in Stobaeus.

The metre used in these poems is what is commonly known as dactylo-epitritic. This assumes different forms, of which the normal elements are the enhoplus $- \cup \cup - \cup \cup - \sphericalcup$, and the epitrite $- \cup - \sphericalcup$. It is seen at its simplest in the second poem of Fr. 1, where a large proportion of the lines are Prosodiaci of the kind described by Hephaestion, p. 51. 10, as *ἐγκωμιολογικὸν Στησιχόρειον*, $- \cup \cup - \cup \cup - \sphericalcup - \cup - \sphericalcup$; in l. 16 the epitrite stands first (*προσοδιακὸν ἀπὸ τροχαίου*). Monotony is avoided by occasional trochaic rhythms. Greater freedom and variety are displayed in the first poem of Fr. 1 and in Fr. 3, where there is an admixture of Adonei ($- \cup \cup - \sphericalcup$), with a rare Choriambus (1. iii. 5) or dactylic tetrameter (1. ii. 3). An extra syllable, either short or long, is often prefixed to a verse. Wilamowitz remarks that the nearest parallel to the metrical structure of Cercidas is to be found in the *Δεῖπνον* attributed to Philoxenus (Bergk, *Poet. Lyr.* iii. pp. 601 sqq.). This structure has not been brought out intelligibly by the writer of the papyrus. Only here and there do the lines correspond with the natural cola (e. g. Fr. 1. ii. 8 (7), iii. 23 (17), iv. 10-1 (8-9)). For the most part the text is copied in what seems to have been the usual fashion with the later dithyrambists, in lines of fairly even length, very much as if it were prose. Hence in the reconstruction given below it has been found necessary to discard the stichometry of the original in favour of a division indicating more

clearly the metrical scheme. When, however, owing to mutilation the scheme is uncertain, as in Frs. 2 and 4, the arrangement of the papyrus is reproduced. Resolution of a long syllable is rare, but is found in a trochee apparently in Fr. 4. 11 and Fr. 32. 3. The shortening of a final vowel or diphthong before a following vowel occurs infrequently (Fr. 1. ii. 6, Fr. 3. ii. 4, 8, 10, possibly Fr. 1. iii. 14), hiatus before an original digamma once only (Fr. 3. ii. 2).

In the matter of dialect also slight confidence can be placed in the tradition of the original. Cercidas uses a Doric speech; but there are degrees and varieties of Doric, and it is not very clear which of them is here to be recognized. The broad *a*, naturally, takes the place of the Attic *η*, verbs in *-μι* have the infinitive in *-μεν*, *ἦμεν* or *εἶμεν* = *εἶναι*, and *πόκα*, *ὄκα*, *ὄκκα*, *τᾶμος*, *αἰ*, *ἐμίν*, *τίν*, *ἀμέ*, *ποτί*, *ῆς*, *λῆς*, *ἐσλός* are other well-defined and characteristic forms. But did the poet employ the vowels of the 'stricter' Doric and write *ω* for *ου* and *η* for *ει*? Here the papyrus is inconsistent. Occasionally *ω* is given by the original scribe as the genitive singular of the second declension (Fr. 1. iii. 9 *τω*, v. 17 *οβολω*, Fr. 3. ii. 19 *χρονω*), but *ου* is much more common. In No. 4 of the previously extant fragments of Cercidas (see p. 50), Bentley's emendation of *παλω̄ . . . δυσεκνίπτω τρυγί* to *παλω̄ . . . δυσεκνιπτῶ τρυγός* is plausible, though unnecessary. Of an original accusative plural in *ως* there is no clear instance, but in one place *ω* has been inserted above *ου* by the second hand (Fr. 3. ii. 3 *κανθῶς*). *οῦν* is constant, and the corrector leaves this untouched (Fr. 1. ii. 15, 20, iii. 5, 11, 22, iv. 18). The question then arises whether uniformity should be obtained by eliminating the few instances of *ω* or the many of *ου*. It is hard to believe that the sporadic *ω* is not a genuine survival. That *ω* should have been gradually replaced by *ου* is natural enough, and such weakening of dialectical peculiarities in the process of transmission is too common to need illustration. Other instances of violation of the dialect are to hand in this papyrus: Fr. 1. ii. 5 *ει* for *αἰ* first hand, Fr. 3. ii. 11 *μουσῶν*, perhaps Fr. 1. v. 18-19 *το]τ(ε)*. The choice between *ει* and *η* in infinitives is more difficult. *ει* is written in ten places by the copyist, Fr. 1. iii. 8 *λεγειν*, 19 *εχειν*, iv. 19 *εκλεγειν*, 22 *ευθυπλοειν*, Fr. 4. 3 *]μοφλυακείν*, 7 *ποιεισ[θαι*, 8 *στρεφειν*, Fr. 22. 3 *ορειν*, Fr. 36. 2 *δ]αμαζειν*, Fr. 48. 2 *]μαθειν*, in one of which (Fr. 1. iii. 19) *η* has been interlineated by the second hand; the solitary example of *ειμεν* = *εἶναι* (Fr. 1. v. 19) similarly has this alternative *η* above the line, as in the Paris papyrus of Alcman ii. 11. *ἦμεν* is perhaps preferable; and in the other cases *η* may be correct. In Cerc. Fr. 2. 3 Bergk following Froben gives *χῆλος* for the traditional *χεῖλος*. The natural tendency towards *ει*, it may be observed, would be much assisted by the palaeographical similarity of *ΕΙ* and *Η*, which is a frequent cause of corruption. But the infinitival *-ην* is not very common in literary Doric. *ἀνδάνην* is found in the Paris Alcman papyrus iii. 20,

ιδῆν in 8. 7. The MSS. of Theocritus have *κανῆν* in xxiv. 92, and in other passages are divided between *-ειν* and *-ην*; *θιγῆν* is the reading of the Codex Ravennas in Aristoph. *Lysist.* 1004. In both Aristophanes and Theocritus *-ειν* is commonly preferred by editors, whose example I should be inclined to follow. Purity of dialect is certainly not to be expected in poetry of the age of Cercidas; and an instance of the epic genitive *-οιο* (Fr. I. v. 16), which was also used by Theocritus (e.g. i. 68, ii. 8, iv. 17–18), betrays artificiality in the language. But, while naturally the author himself cannot be credited with all the incongruities of the papyrus, the preferable course in a first edition, at any rate, is to leave these for the most part as they have been handed down. Similar inconsistencies are to be found in plenty in the inscriptions. A notable example of the dialectical fusion of this period survives in the poems of Isyllus (C. I. G. 950), where not even the Doric *a* is constant. I have accordingly allowed *ου* to stand side by side with *ω*, and *η* with *ει*. Where it is not clear from the context whether a final *ω* is genitive or dative, no iota subscript has been added. Of specifically Arcadian influence there is no clear trace; the use of the non-Doric *ᾶν* (Fr. I. iii. 9, iv. 8) does not prove it, since *ᾶν* had already been admitted by Theocritus in his Doric poems.

A few words must be added concerning the personality and literary qualities of the poet. The former has been a subject of much uncertainty. Two politicians of Megalopolis who were named Cercidas are known, one a contemporary of Demosthenes, who accuses him of having betrayed his countrymen to Philip (*De Cor.* 295; cf. Harpocrat., *Κερκίδας . . . ὅτι δ' οὗτος τῶν τὰ Μακεδονικὰ φρονούντων ἦν εἴρηκε καὶ Θεόπομπος ἐν ιε' Φιλιππικῶν*, Polyb. xviii. 14), the other a friend of Aratus and an actor in the war with Cleomenes towards the close of the next century (Polyb. ii. 48–50, 65). Can either of these personages be identical with Cercidas the poet? If the Grammarians are to be trusted, he too played a part in public affairs. Megalopolis, says Stephanus of Byzantium, was the city of Cercidas *ἄριστος νομοθέτης καὶ μελιάμβων ποιητής*. *νομοθέτης* is also the word used by Ptolemy *ὁ Ἡφαιστίωνος αρ. Phot. Bibl.* 190 (p. 151 Bekker) *ὁ μέντοι νομοθέτης Ἀρκάδων Κερκίδας συνταφῆναι αὐτῷ τὸ α καὶ β τῆς Ἰλιάδος κελεύσειεν*. Probably the same tradition is to be recognized in the statement of Eustath. *Il.* B, p. 199 *παρασημειοῦται δὲ καὶ ὁ Πορφύριος . . . ἱστορῶν καὶ ὅτι νόμους τινὲς ἐξέθεντο, ἀποστοματίζειν τοὺς παιδευομένους τὸν Ὀμήρου κατάλογον, ὡς καὶ ὁ Κερδίας νομοθετῶν τῇ πατρίδι*. In view of the alleged partiality of Cercidas to the second book of the *Iliad* (cf. his aspiration recorded by Aelian, *Var. Hist.* xiii. 20, to meet Homer after death, and Fr. I. iii. 2 below), Cuper's emendation (*Apoth. Hom.* p. 130) of *Κερδίας* to *Κερκίδας* is convincing. Meineke proposed to identify the poet with the philo-Macedonian denounced by Demosthenes (*Anal. Alex.*

pp. 385 sqq.); but this view did not well accord with the mention in Cerc. Fr. 2 (cf. p. 50) of the death of Diogenes, which occurred in B.C. 323 and does not seem, when that fragment was written, to have been a quite recent event. Stronger objections are now found in two fairly certain allusions of the papyrus, one (Fr. 4. 14) to the Stoic Zeno, who is said to have lived as late as the 130th Olympiad (Diog. Laert. vii. 6) and cannot have become famous before the beginning of the third century, the other to Zeno's disciple Sphaerus (Fr. 5. 4). These references bring the poet down well into the third century, while on the other hand he cannot be placed very much later, since there is good reason to believe that his works were used by Aristophanes of Byzantium, who is supposed to have succeeded Eratosthenes at the Alexandrian library about B.C. 195. As has been pointed out by Strecker (*Hermes*, xxvi. pp. 276-7), the explanation of *μαγίς* citing Cercidas in Phot. *Bibl.* 279 (Cerc. Fr. 8; cf. p. 51) is likely to be derived from Aristophanes' *Περὶ τῶν ὑποπτευομένων μὴ εἰρήσθαι τοῖς παλαιοῖς*; cf. Eustath. *Od.* ξ, p. 1761. 34 ἔφη δὲ (sc. Ἀριστοφάνης) καὶ ὅτι ἡ μαγίς ἀπὸ τῆς μάξης ἢ τοῦ μαστεύειν ῥηθεῖσα κτλ., and Pollux vi. 83, x. 81. To this Wilamowitz adds the very plausible suggestion that the citation of *πατρώος* (Cerc. Fr. 9; cf. p. 51) comes from the same grammarian's *Περὶ συγγενικῶν ὀνομάτων*. Our author's *floruit* will accordingly fall in the second half of the third century, and it becomes natural to identify him with the Megalopolitan Cercidas who appears on the political stage at precisely that period. But it will not follow that, as Leo inclines to believe (*Hermes*, xli. p. 444), the statement that he was a *νομοθέτης* rests upon a confusion. 'Die Gesetzgebung hängt mit der Gründung (von Megalopolis) zusammen.' Not necessarily; constitutional ordinances are by no means limited to the period of a city's foundation, and a well authenticated tradition is not so lightly to be set aside. The absence of any hint in the narrative of Polybius that he was speaking of the well-known writer will hardly be regarded as a serious objection to the proposed identification. That the philosopher-poet, besides being a lawgiver and a practical politician, should also have been a general (Polyb. ii. 65), is more surprising; but evidently he was far removed from the typical Cynic sage, and there is no great difficulty in adding some military capacity to his varied accomplishments. How it comes about that he is described by Diogenes Laertius as *Μεγαλοπόλιτης ἢ Κρής* (vi. 76) remains unexplained on any view of the poet's personality. S. Bochart wished to remove this complication by the not very happy expedient of substituting Ἀρκάς for Κρής. Crönert (*Rhein. Mus.* lxii. pp. 311-12) proposes the emendation Ἀρκὰς Μεγαλοπόλιτης, or *Μεγαλοπόλιτης τῆς Ἀρκαδίας*, but makes no attempt to explain how a phrase of this kind became corrupted to ἢ Κρής. If the passage is to be corrected at all, it would be better

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Fr. 1.

Col. i.

| | |
|------|-------------------|
|]αρο |] . α |
|]λα |] |
|]εν | 10] |
|]γασ |] |
| 5] |]ανιοψιάδαι |
|]ν |]τος |
|] |] κ σπυροιοιπυροι |

Col. ii.

| | |
|--|---------------------|
| τεκαιακρασίωναθηκεπεινη | ακρατησ[|
| τυλιδανξένωναποταγαγε | γνωστοστισκπικροσ |
| δαμιναργυρονεισανονατα | |
| ρεοντακα[.]τιτοκωλυονησ | |
| 5 [[ε]ιτισφερο[.]το·ρειαγαρεστιθεωπανεκ | |
| τελεσαιχρημ'όκκεπινουν | |
| ιη·ητονρυποκιβδοτοκωνα | |
| καιτεθνακοχαλκιδαν | |
| ητ[.]νπαλινεκχυμενίταν | |
| 10 τωνκτεανωνπλεθροντου | ολεθρον[|
| τονκενωσαιτασσυοπλουτο | |
| σύνασδομενδ'επιταδεο | |
| τρωκτακοινοκρατηροσκυ | |
| φωτανολλυμενανδαπα | |
| 15 νύλλανμηποτουνοτασδι | |
| κασοφθαλμοσαπεσπαλακω | ζωινοτυπουσμοφθαλμ |
| ται·χωφαεθων,μονάδι,γλη | εχειοφθαλμουσδοισου |
| να <u>πα</u> ρα <u>ν</u> γεικαιθεμισαλι | δ'βλ[.]πει |
| πα <u>ρα</u> κα <u>τα</u> χ <u>λ</u> υ <u>ω</u> ται·π <u>ω</u> σ <u>ε</u> τι <u>δ</u> αι | εnioφθαλμωιπ'βλεπει |
| 20 μονεσδουτοιμητακουανμη | επεσκοτισ[.]αι |
| τοπανπεπαμενοικαιμαντο | |
| ταλαντονοσεμνοσαστεροπα | |
| [. . .]ετασμεσσοντονολυμπον | ουνοιμ ^η |

Fr. 1.

Col. i.

| | | |
|-----|------|--------------------------|
| |]αρο |] . α |
| |]λα |] |
| |]εν | 10] |
| |]γασ |] |
| 5] | |]ανιοψιάδα |
| |]ν |]τος |
| |] |] κ(αι) σπυροὶ οἱ πυροί. |

Col. ii.

. . . τε καὶ ἀκρασίωνα ἀκρατῆς [ὁ Ξένων
γνωστός τις κ(αι) πικρός.
 θῆκε πενητυλίδαν Ξένωνα, ποτάγαγε δ' ἀμὴν
 ἄργυρον εἰς ἀνόνατα ρέοντα;
 κα[ὶ] τί τὸ κωλύον ἦς, αἴ τις <σ>φ' ἔρο[ι]το;
 5 ρεῖα γάρ ἐστι θεῶ πᾶν ἐκτελέσαι χρῆμ'
 ὄκκ' ἐπὶ νοῦν ἴη, ἢ τὸν ρυποκιβδοτόκωνα
 καὶ τεθνακοχαλκίδαν
 ἢ τ[ὸ]ν παλινεκχυμενίταν τῶν κτεάνων ὄλεθρον
 τοῦτον κενῶσαι τᾶς συοπλουτοσύνας,
 10 δόμεν δ' ἐπιταδεοτρώκτα κοινοκρατηροσκύφω
 τὰν ὀλλυμέναν δαπάνυλλαν.
 μήποτ' οὖν ὁ τᾶς Δίκας ὀφθαλμὸς ἀπεςπαλάκωται; ζῶον ὁ τύπος μ(έν) ὀφθαλμ(ῶν)
ἔχει, ὀφθαλμοὺς δ' οἷς οὐ-
δ(έ) βλ[έ]πει.
ἐνὶ ὀφθαλμῶ π(α)βλέπει.
ἐπεςκότισται.
 χῶ Φαέθων μονάδι γλήνα παραυγεῖ,
 καὶ Θέμις ἅ λιπαρὰ καταχλύωται;
 15 πῶς ἔτι δαίμονες οὖν τοὶ μήτ' ἀκουὰν μήτ' ὅπᾶν πεπαμένοι;
 καὶ μὰν τὸ τάλαντον ὁ σεμνὸς
 ἀστεροπα[γερ]έτας μέσσον τὸν Ὀλυμπον [ἐνίξει]

Col. iii.

[. . . .]ορθον[.] . ινενευ
 κενουδαμηκαιτουθομη
 ροσειπενενιλιαδιρεπειδοταν
 αισιμοναμαρανδρασικυδαλι
 5 μοισην·πωσουνεμ^ι[[ε]]νου
 ποτερεψενορθοσωνζυγοστα
 τασταδέσχατᾱφρυγιαμυσων βρυγια
 ᾶζομαιδεθηνλεγεινοσον
 [. . . .]γειτοπαραιντοιστωδιοσ
 10 πλα[. . .]ιγγιον·ποιουσεπανα
 κτορασουντισητινασουρα
^{οι σ}
 νιδασκιωνανευρη·πῶλα
 βηταναξιανῶθοκρονιδασ
 οφυτευσασπαντασᾶμεκαι
 15 τεκωντωνμενπατρῶοσ
 τωνδεπεφανεπατηρ·λων
 μεθεμενπεριτουτωντοισ
 μετεωροκοποισ·τουτουσ αστρολογοισ
 γαρεργονουθενελπομεχειν^η·ᾶμινδε
 20 παιανκαιαγαθαμεταιδωσμελε ^{επειδωσ}
^{αγαθη}
 τωθεοσγαραυτακαινεμεσισ
 καταγαν·μεσφουνοδαιμων
 ουριαφυσιαειτιματεταυταν

Col. iv.

φω . [. .]ελα[
 ταῖξαντες[
 σῆτονολ[
 τυχασ·ταυτ'ε[. . .]μιννει εκβαθῶ[

Col. iii.

ὀρθὸν [ἰσχων κ]αὶ νένευκεν οὐδαμῆ·
 καὶ τοῦθ' Ὀμηρος εἶπεν ἐν Ἰλιάδι·
 ῥέπει δ' ὅταν αἴσιμον ἅμαρ ἀνδράσι κυδαλίμοις ἦ.
 πῶς οὖν ἐμὶν οὐ ποτέρεψεν ὀρθὸς ὦν ζυγοστάτας,
 5 τᾶ δ' ἐσχάτα Μυσῶν Βρυγία;
 ἄξομαι δέ θην λέγειν ὅσον [παρά]γει τὸ παρ' αὐτοῖς
 τῷ Διὸς πλα[στ]ίγγιον.
 ποίους ἐπ' ἀνάκτορας οὖν τις
 ἦ τίνας Οὐρανίδας κίων ἂν εὔροι
 10 πῶς λάβ(οι) τὰν ἀξίαν, ὅθ' ὁ Κρονίδας ὁ φυτεύσας
 πάντας ἀμὲ καὶ τεκῶν
 τῶν μὲν πατρῶος τῶν δὲ πέφανε πατήρ;
 λῶον μεθέμεν περὶ τούτων τοῖς μετεωροκόποις· ἀστρολόγοις.
 τούτους γὰρ ἔργον οὐ(δὲ) ἐν ἔλπομ' ἔχειν.
 15 ἀμὶν δὲ Παιᾶν καὶ {ἀγαθὰ} Μετάδως μελέτω, ἐπεὶ 'δὼς ἀγαθή.'
 θεὸς γὰρ αὐτά, καὶ Νέμεσις κατὰ γᾶν. μέσφ' οὖν ὁ δαίμων
 οὔρια φυσιᾶει τιμᾶτε ταύταν,

Col. iv.

φῶτ[ες,] ελα[
 ταῖξαντες [
 σητὸν ὄλ[β
 νειόθεν ἐξεμέσαι.

με-

νεμε-

] τύχας, ταῦτ' ἐ[στὶν ὑ]μῖν

ἐκ βαθέω[ν.

5 $\frac{\text{I}}{\text{I}}$ οθενεξεμεσαι
 $\frac{\text{I}}{\text{I}}$ δοιάτισᾶμινεφαгнаθοισιφυ .δοι[
 σηντονκυανοπτερυγονπαιδα
 φροδιτασδαμονομ' ουτιγ[.]ρει
 λειαναπευθησ·καιβροτων[
 ·γαρ·
 10 μενανπραειακαιευμενέ[.]
 δεξιτερα[[ν]]πνευσησιαγων
 ουτοσενατρεμιατανναυγε
 ρωτοσσωφρονιπηδαλιωπειθουσ
 κυβερνη·τοισδεταναριστε
 15 ρανλυσασεπορσηλαιλαπασ
 ηλαμυρασποθωναελλᾶσκυμα
 τιασδιολουτουτοισοπορθμοσ
 ευλεγωνευρειπιδασ·ουκουνκαρ
 ρονεστιδνοντωνεκλεγειν
 20 τονουριονᾶμιναηταν·καιμε
 τασωφροσυνασοιακιπειθουσ
 χρωμενονευθυπλοειν᾽οκῆ
 κατακυπρινοπορθμοσ·μη αφροδισιοσ

Col. v.

5 or 6 lines lost.

.
 νομ[
 δαπ[
 καιτ[.]·τ·ρηξει·[
 10 στρᾶγ[.]πλοοσ·πανν[
 τοβι . . [.]καιπροκοθ[
 λυμαν[.]ναβλαψιτε·[
 αν·καιμ[.]δυναν·ᾶδε[
 ξαγορασαφροδιτακαιτομη[
 15 νοσμελεινοπ[.]νίκαλησ᾽οκα[

II.

- 5 Δοιά τις ἀμὶν ἔφα γνάθοισι φυσηῖν *δοι[ὰ δισσά.*
τὸν κυανοπτέρυγον παῖδ' Ἀφροδίτας,
Δαμόνομ'. οὔτι γ[ὰ]ρ εἶ λίαν ἀπευθής·
καὶ βροτῶν γὰρ [τῶ] μὲν ἂν πραεῖα κ' εὐμενε[ῖ πνοᾶ]
δεξιτερὰ πνεύση σιαγών,
10 οὗτος ἐν ἀτρεμῖα τὰν ναῦν ἔρωτος
σώφρονι πηδαλίῳ πειθοῦς κυβερνή·
τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρση
λαίλαπας ἢ λαμυρὰς πόθων ἀέλλας,
κυματίας διόλου τούτοις ὁ πορθμός.
15 εὖ λέγων Εὐριπίδας. οὐ κάρρον οὖν ἐστὶ(ν) δὴ ὄντων
ἐκλέγειν τὸν οὐριον ἀμὶν ἀήταν,
καὶ μετὰ σωφροσύνας οἴακι πειθοῦς
χρώμενον εὐθυπλοεῖν ὅκ' ἦ κατὰ Κύπριν ὁ πορθμός; ἀφροδίσιος.
μῆ . . .

Col. v.

-
νομ[
δαπ[
καὶ τ[.] . τ . ρηξεί . [
10 στραγ[.]πλόος· πανν[
το βι . . [.] καὶ προκοθ[
λύμαν [.]να βλαψίτε . []αν,
καὶ μ[. ὀ]δύναν· ἅ δ' ἐξ ἀγορᾶς Ἀφροδίτα
καὶ τὸ μη[δε]νὸς μέλειν ὀπ[α]νίκα λῆς ὅκα χρήσης,

χρηζησουφοβοσουταραχα.τα[

τανοβολωκατακλίναστ[

δαρειοδοκειγαμβρ . [

η κο[
τειμεν·νυ[

.

Fr. 2.

Col. i.

Col. ii.

[.]νησπυ[

[.]ακαρδιον[

. [. . .] . τικαντ[.]πο . [

]οτ[.] κροτησιγόμφ[

] . ευτω
]ουμ 5 τακαιρονε . . [

θεικη . αυ . [

ταφευξιπ . [.] . οναν[

φυλα[[ι]]σκιόθρεπτακ[. .] . οσ

εγχεσίμωροσ, αδον[.]π[.]ά

10 κτωνβροτωνκαιμ[.]λεπι

σταμενωσωπασα . . σε[.]

] . .

χ' . αγασ[.]ψ[.]τραγ[. . .]σπι

5

] . . γαι . [.] . . . [. . .] ανμενωλεσικαρπον

. [.] υγαφυσάλεαναυδαν

15 [.] . . ηνευραδεκαικρα

[.] ωτ'ελέλιγμα[.] . . . σκρα

[.] σευπαλ[.] αιασ

.

About 4 lines lost.

Col. iii.

10 lines lost.

.

ταυτα[

γαρου[

αθεσ[

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ναται . [
 15 τοσαεικ[
 ωφιλοστασι[
 ησκαινοωκ . [
 πενιαποτιφ[
 τιμοτάτωδεπ[
 20 π[. .] . αμυρο[

Fr. 3.

Col. i.

Col. ii.

Plate II.

]μενον
 κισδμαθεισβροτοσουτι
 εκωνέκλαϊξεκανθούσ·
 τῖνδαμάραντονεσωστερ .αμαλακτον.
 5 νωνκαιανικατονκεαρ
 εσκενπίμελδσαρκοφαγῶν
 πασᾶσμελεδωνᾶστοι
 . [.]νδιεφευγενκαλονου
 δένποκα·παντατειοισι[[ν]]
 10 δυποσπ[.]αγχνοισεσκαβρα
 μουσῶνκνωδαλα·π[[ε]]ιε αγρευματα
 ριδωνθαλ[.]ευτασεπλεο κενεργηματα
 θυμεκαιῖχνευτασαριστ[.]σ·
 15 νῦνδοκκαμενεκφανεεσ
 λευκαικορυφ[.] . . . ι
 αιωρευνταιεσ[.] . . . νακι
 λεῶλαχνακνα[.]ονδεγενειον
 κᾶιτιματευεικραγνον ηκ . . φ . ματευ[. .]ν
 αν[.]ηδ[. .] θ[. . .]
 [.]λικιασχρονωτεπαξιονκο[.]μελ . . . [. . .]
 20 λακευειδερκομεναβιοτᾶσ προρωγμι[. .] .
 λωσ[. .]πε[. . .] . γ
 ευρυνποτιτερματοσου
 δον·τᾶμοσεσλασμεν ταμοσε[

ναται . [
 15 τος ἀεικ[
 ὦ φίλος τᾶς ι[
 ἦς καὶ νόω κ . [
 πενία ποτιφ[(?) φιλο-
 τιμοτάτω δεπ[
 20 π[. .] . αμυρο[

Fr. 3.

Plate II.

Col. ii.

]μενον

[πολλά]κίς δμαθείς βροτὸς οὔτι ἐκὼν
 ἔκλαξε κανθῶς. τὴν δ' ἀμάλακτον ἔσω
 στέρνων καὶ ἀνίκατον κέαρ ἔσκειν,
 5 πιμελοσαρκοφαγῶν πάσας μελεδώνας.
 τ(ῶ) τ[ι]ν διέφευγε καλῶν οὐδέν ποκα· πάντα τεοῖ-
 σιν δ' ὑπὸ σπ[λ]άγχνοισ(ιν) ἔσκ(εν) ἀβρὰ Μουσᾶν κνώδαλα, ἀγρεύματα
 κ(αὶ) ἐνεργήματα.
 Πιερίδων θ' ἀλ[ι]ευτὰς ἔπλεο, θυμέ, καὶ ἰχνευτὰς ἄριστ[ο]ς.
 νῦν δ', ὄκκα μὲν ἐκφανέες λευκαὶ κορυφ[ᾶ] περιαιω-
 10 ρεῦνται εσ[.] . . . νακιλεω λάχναι,
 κνα[κ]ὸν δὲ γένειον, καί τι ματεύει
 κράγνον [ἀ]λικίας χρόνω τ' ἐπάξιον κολακεύει
 δερκομένα βίότας εὐρὺν ποτὶ τέρματος οὐδόν,
 τᾶμος ἐσλᾶς μὲν [

ηκ . . φ . ματευ[.]ν
 ἀν(τὶ τοῦ) . [. . .]ηδ[.] . θ[. . .]
 [.]μελ . . . [. . .]
 προορῶν μι[. . .]
 λωσ[.]πε[. . .] . ν.
 τᾶμος ἔ[πειτα].

| | Col. iii. | Plate II. |
|----|-----------|---------------------|
| | δ[| ταν[|
| | [| ηκòρυ[|
| | γ[| ταςδα[[`] |
| | νο . [| 15 κτο[|
| 5 | σικ[| πάιλ . [|
| | αχαριν[| εκτα[|
| | ναν,ο[| στακ . [|
| | μεθα . [| βεβ[|
| | τίσαλᾱ[| 20 με . [|
| 10 | περ . [| ακτι[|
| | νω . [| |

Fr. 4.

Plate II.

[. . .]ηθρασκῶπτίλλιο . άυ λη[^[.]
 [. . .] . . ιδ[.]ωσ.βλαβανακλη
 [. . . .]ετ . [. . .]μοφλυακείν
 τοποσηφ[.]βοσαντοσυ . [. . . .]
 5 ρων[.]ποστομ[.]ταςδητο[.]
 αυτασσκεπτοσυνασκεν[. .]
 μησπουδανποιεισθ[. . . .]
 στρεφεινανωκατωλ[. . . .]
 . [.]νευρησδια . θεαν[.] . [. . . .]
 10 σικωσαρμοσμενον
 [.]οτανισοντονποθονελκ[.] . αι
 [. .] . αθευτονιμ[.]ροντ[.] . [. . .]
 [. .]στιποταρσενασαρσ . [. . . .]
 [. . .]τε[.]ωσζαγωνικοσ

15

κερκιδᾱ
 κυνοσ
]λιαμβο̄ι

| | Col. iii. | Plate II. |
|----|--------------|-----------|
| | δ[| ταν[|
| | [| η κορυ[|
| | γ[| τας δα[|
| | νο . [| 15 κτο[|
| 5 | σικ[| παίλ . [|
| | ἄχαριν [| έκτα[|
| | ναν ο[| στακ . [|
| | μεθα . [| βεβ[|
| | τις ἀλα[θ(?) | 20 με . [|
| 10 | περ . [| ἀκτι[|
| | νω . [| |

Fr. 4.

Plate II.

[. . . .]ηθρα σκωπτίλλιο . αύ- λη[
 [. . . .] . . ιδ[. .]ως· βλάβαν ἀκλη-
 [. . . .]ετ . [. . .]μοφλυακείν
 τόπος ἢ φ[ό]βος αὐτὸς ὑ . [. . . .]
 5 ρων [ἀ]ποστομ[οί.] τᾶς δὴ το[ι]-
 αύτας σκεπτοσύνας κεν[εᾶς]
 μὴ σπουδὰν ποιείσθ[αι καὶ]
 στρέφειν ἄνω κάτω λ[. . . .]
 . [. .]ν εὔρης δια . θεαν[. .] . [. μου]-
 10 σικῶς ἀρμοσμένον.
 [π]οτ' ἄνισον τὸν πόθον ἐλκ[. .] . αι
 [. .] . αθευτον ἴμ[ε]ρον τ[. .] . [. . . .]
 [. ἐ]στὶ ποτ' ἄρσενας ἄρσ . [.]
 [. . .]τ' ἔ[ρ]ως Ζανωνικός.

15

Κερκίδα
 Κυνὸς
 με]λίαμβοι.

Fr. 5.

· · · · ·
]αθωτουτευθυδικω
]οικεκαλλιμεδων·
]στιπονηρακαι
]μενᾱσφαιρωγαρ
 5]προβαλησηκαιτι
]χιτονεισαρεταν
]δεσιχνευεισαλ
]φεροντοπωραν
] · κουτουτ[.]ναυ
 · · · · ·

Fr. 6.

· · · · ·
]λοπωλον[
]βουσώμω[
]ιππονχρε[
]τογαρεσταγα[
 5]εαστᾱστω[
] · π ·
] · [
 · · · · ·

Fr. 7.

· · · · ·
] · εσ[
]τᾱσρ[
]ευεικοσ[
]καιφιλο · [

Fr. 8.

| Col. i. | Col. ii. |
|---------------------|----------|
|]σειδέμεν | κα[|
|]αδεπειλαπι · | σχε[|
|]λέννοτειου | ·τιλλ[|
|]υσωκαιδο | ταη[|
| 5] · [.]π[.] | τ'όυ[|
|] · · [· · · · ·] | 5 καιτ[|
| · · · · · | μνε[|
| | πιδ[|

Fr. 9.

· · · · ·
]ηπολιο[
]ινακολα[
]λεωνπυκιυ[
]χουσιγηροιδ[
 5]υκετιπανθα[
]σᾱπ · [
 · · · · ·

Fr. 5.

· · · · ·
]αθω τοῦτ' εὐθυδίκω
 ἔ]οικε Καλλιμέδων
 ἐ]στὶ πονηρὰ καὶ
]μενα· Σφαίρω γὰρ
 5] προβάλης ἢ καὶ τι
]χιτον εἰς ἀρετὰν
]δες ἰχνεύεις ἀλ-
]φέροντ' ὀπώραν
]· κου τοῦτ[ο]ν αὐ

Fr. 6.

· · · · ·
 (?) αἰο]λόπων [·
] βουσόω μυω[π
] ἵππον χρε[μετίζοντα
]το γὰρ ἐστ' ἀγα[·
 5]εας τᾶς τω[·
]· [·
]· [·
]· [·
]· [·

Fr. 7.

· · · · ·
]· εσ[·
 τὸ] τᾶς ῥ[ικνᾶς χελώνας
 μναμόν]ευ'· οἶκος [γὰρ ἄριστος ἀλαθέως]
 καὶ φίλο[ς

Fr. 8.

Col. i.
]σεῖδε μὲν
]αδ' ἐπ' εἶλαπι-
]λεννοτειου
]υσω καὶ δο-
 5]· [·]πε[·]
]· · [· · · · ·]
 · · · · ·

Col. ii.
 κα[·
 σχε[·
 πλλ[·
 ταη[·
 τ' οὔ[·
 5 καιτ[·
 μυε[·
 πιδ[·

Fr. 9.

· · · · ·
]η πολιο[·
]ιν ἀκολα[στ (?)
]λεων πυκιν[·
]χου σιγηροὶ δ[·
 5 ο]ὐκέτι πανθω[·
]σάπ· [·
 · · · · ·

| | | | |
|---------------------|-------------|------------------|-------------------|
| Fr. 10. | Fr. 11. | Fr. 12. | |
| |]ηνομιζ[| | |
|] . [. . . .] . [|]τωρευσε[|] . σ[. .] . [| |
|]ρτονλαμβα[|]αιαπελ[|]ηρον[| |
|] . μιτουτοϛ[|]ιτουτω[|]φερειτα[| |
| εκτε. | |]εταμελλο[| |
|]συντελιστ[| | | |
| 5]φερεικαιγα[| Fr. 13. | Fr. 14. | |
|]ωσμηλεγο[| | | |
|]ελθεδω . [ϛ |]α[|]μφιον[| |
|]ηνακαιτ[|]στωβι[|]νεκαστωγ[| |
|]υτευση[|] . κυβερν[|] . νεταιγαρι[| |
| 10]αρμοιτο[|]σωδοξα[|]νων[| |
|] . αλαιοσ[| 5]υμεναλλ[| | |
|]τεωνω[|]κανικαρ[| | |
|]ναλαβου[|]φ[| | |
| | | | |
| Fr. 15. | Fr. 16. | Fr. 17. | |
| | | | |
|]τονπελασδ'ε[|]μ[|]νοσε . . α[| |
| |] . οσθε[|]σιανσκοπε[| |
| |]ειροσυ[|]διωκτ[.]α[| |
| | | | |
| Fr. 18. | Fr. 19. | Fr. 20. | Fr. 21. |
|]εγαροι[|]ωσγνω[| | |
|]νετοι[|] . υδ[|] . εσυμ[|]ηρτ[|
|]αιρωι[|]ησ [|]ομιζ . [|]αμ[|
|] . ασαλ[|]αταν[|]μ[|]λλοικρα[.] . [|
| 5]νυ[| 5] . υμα[|]ατα . [|]τεπανταν[|
| | | 5]ινο[| 5] . . φαμ[|
| | | υμ[| |
| | |]τωνα[| |

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Fr. 22.

· · · · ·
] . . . [. . .] · [. . .]
] ζευσκοιραν[
] ο . . ορεινπαρεστινε[

Fr. 23.

· · · · ·
] εισ[. .] καυτων
] λβοθυλακονλαρον απολανον[

Fr. 24.

· · · · ·
] . . αισ[
] . ευχρητο[
] αλ φρ[
] κεσιβουλ[
 5] προ . . . λαν[
 · · · · ·

Fr. 25.

· · · · ·
] λουσακα[
] ωπαλι . [. . .]
] εσσοσι . . [. . .]
] . . . ε . . . [. . .]
 · · · · ·

Fr. 26.

· · · · ·
] δυσπαλεστωι . [. . .]
] ιλονενθα
] κισκαθιζε[. . .]
 · · · · ·

Fr. 27.

· · · · ·
 δρ[
 δι[
 · · ·

Fr. 28.

· · · · ·
] αρσε[
] ρεθοσβλε[
] λοσυρομ[
] υ[
 · · ·

Fr. 29.

· · · · ·
] μον[
] ανον . [. . .]
] σοστ[
 · · · · ·

Fr. 30.

· · · · ·
] . . . [. . .]
] ηφασσασ[
] . [. .] . [. . .]
 · · · · ·

Fr. 31.

· · · · ·
 λ[
 χα . [. . .]
 ενπ[
 · · ·

Fr. 32.

· · · · ·
] κ . λ . [. . .]
] μεχρι
] εριδιατριβα[
] ' γερπε[

Fr. 33.

· · · · ·
] . . ασ[
] εκφα . [. . .]
] π[
 · · ·

Fr. 22.

· · · · ·
] . . . [. . .] . [.
] Ζεὺς κοιραν[
] ο . . ορεῖν πάρεστιν ε[

Fr. 23.

· · · · ·
] εἰσ[. .] κ' αὐτῶν
 ὀ] λβοθύλακον λάρων ἀπολαύον[τα

Fr. 24.

· · · · ·
] . . αἰσ[
] . εὐ χρῆ το[
] αλ φρ[
 ἀρ] κεσιβουλ[
 3] πο . . . λαν[
 · · · · ·

Fr. 25.

· · · · ·
] λουσακα[
] ω παλι . [
 μ] έσσοσ ι . . [
] . . . ε . . . [
 · · · · ·

Fr. 26.

· · · · ·
] δυσπαλές τῶ . [
] ιλον ἔνθα
] κῖς καθίζε[
]
 · · · · ·

Fr. 27.

· ·
 δρ[
 δι[
 · ·

Fr. 28.

· · · · ·
] αρσε[
] ρέθος βλε[
 β] λοσυρομ[ματ (?)
] υ[
 · · · · ·

Fr. 29.

· · · · ·
] μον[
] ανον . [
] σοστ[
 · · · · ·

Fr. 30.

· · · · ·
] . . . [
] η φάσσασ[
] . [. .] . [
 · · · · ·

Fr. 31.

· ·
 λ[
 χα . [
 ενπ[
 · ·

Fr. 32.

· · · · ·
] κ . λ . [
] μέχρι
 π] ερι διατριβ^ωα[
] ' γ' έρπε[

Fr. 33.

· · · · ·
] . . ασ[
] έκφα . [
] π[
 · · · · ·

Fr. 34.

τι[
 ἐξί[
 και[
 . .

Fr. 35.

]τοδικανδειφ[
]νκα[.]υ . [.]τ[

Fr. 36.

. . . .
]ατοσ[. .] . . . ω[
]αμαζεινα[
]καια . [.] . θαλ[

Fr. 37.

. . . .
] . [.
]ου . [.
]ουτ[

Fr. 39.

. . . .
]όκαμ[
] . μην[. .] . μ[
]οισ[. .] . μεί[
]λοιδεκαί[
 5]ίασπολλᾶ[.]δ[
]φοισαδε . υ[
 .τ[.]
]πα . υλλα . [.
]καλον[

Fr. 40.

. . . .
] . . δρυ[
] . . [.]υ . [.
]λω.πεφ . [.
] [.

Fr. 38.

. . . .
] . [.
]ωνοσε[
] . . αμι[
]ολιτασ[
 5]τουδοί[
] . [.

Fr. 41.

. . . .
]κε . αλ . [. . . .]φν . . . [.
]ρομαθευσ
]ισαρο
]τάχαρη
 5 λ[.]

Fr. 42.

. . . .
] . [.
] . εϋτ[
] . . [.

Fr. 43.

. . . .
] . [.
]ερθεν[

Fr. 44.

. . . .
] . πο . [.
] . ιν[
]πρ . [.

Fr. 45.

. . . .
]δεπ[.]
] . ωλ[

Fr. 46.

]ᾶ[

Fr. 47.

]νοσε[
]μελ[

Fr. 48.

]ρ[.] . . . [

Fr. 49.

]πασ[
]νκ[

| | | | |
|---|---|--|--------------------|
| Fr. 34. τι[ἐξί[και[. . . | Fr. 35.]το δίκαν δεῖ φ[]νκα[.]υ . [.]τ[. . . . | Fr. 36.]ατοσ[. .] . . . ω[δ]αμάζειν α[]καια . [.] . θαλ[. . . . | |
| Fr. 37. [| Fr. 39. π]όκα· μ[]· μην[. .]· μ[]οις· [.]· μει[]λοιδε και[5]ίας· πολλα[.] δ[]φοις· ἄ δε· υ[ἀ]πατυλλα . [| Fr. 40.] . . δρυ[] . . [.]υ . [| |
| Ου . [|]οις· [.]· μει[|]λω· πεφ . [| |
| ουτ[|]λοιδε και[|] [| |
| . . . | 5]ίας· πολλα[.] δ[| | |
| |]φοις· ἄ δε· υ[| | |
| Fr. 38. | ἀ]πατυλλα . [| Fr. 41. | |
| . [|] καλὸν [| | |
|]· [| |]κε . αλ . [. . .]φυ . . . [| |
|]ωνοσε[| | γὰρ Προμαθεὺς | |
|] . . αμι[| |]ισαρο | |
| π]ολίτας [| |] τάχα ῥῆ- | |
| 5]τουδοι[| | λ[.] | |
|]· [| | | |
| . . . | | | |
| Fr. 42. | Fr. 43. | Fr. 44. | Fr. 45. |
|]· [|]· [|]· πο . [|]δεπ[.] |
| ^α [| ν]έρθεν [|]· υ[|]· ωλ[|
|]· ευτ[| |]πρ . [| |
|] . . [| | | |
| . . . | | | |
| Fr. 46. | Fr. 47.]νοσε[| Fr. 48. | Fr. 49.]πασ[|
|]α[|]μελ[|]ρ[.] . . . |]νκ[|

| | | | |
|---|---|---|--|
| <p>]μαντ[2 lines lost.] . δ[] . ασ[]σφ[.</p> | <p>]ηρανπο[] . . κα . . [. . . .</p> | <p>]μαθειν[]σχορδη[. . . .</p> | <p>]ταλ[]νπλ . [. . . .</p> |
| Fr. 50. | Fr. 51. | Fr. 52. | Fr. 53. |
| <p>. . . .] . ωσαλλο[] . [. .]τ . [. . . .</p> | <p>. . . .]ερα[]υμ[. . . .</p> | <p>. . . .]ν'αι . []γαρα[. . . .</p> | <p>. . . .]αρα[]πι[. . . .</p> |
| Fr. 54. | Fr. 55. | Fr. 56. | Fr. 57. |
| <p>. . . .]ρισδ[]παρα[. . . .</p> | <p>. . . .]ασκ[]αιατ[. . . .</p> | <p>. . . .]ψαν[]μεν[. . . .</p> | <p>. . . .] . . λ[]κσει[] [. . . .</p> |
| Fr. 58. | Fr. 59. | Fr. 60. | Fr. 61. |
| <p>. . . .] . []ιον . [. . . .</p> | <p>. . . .]]ον.μ . [. . . .</p> | <p>. . . .] . λει]</p> | <p>. . . .]ων]</p> |
| Fr. 62. | Fr. 63. | Fr. 64. | Fr. 65. |
| <p>. . . .] . . []συντον[. . . .</p> | <p>. . . .]λεσ[]ι . [. . . .</p> | <p>. . . . ενφ[. . . .</p> | <p>. . . .]αλοχον[. . . .</p> |
| Fr. 66. | Fr. 67. | Fr. 68. | Fr. 69. |
| <p>. . . .]γερ[</p> | <p>. . . .]ξεν[. . . .</p> | <p>. . . .]μεσισ[</p> | <p>. . . .]αι[</p> |

| | | | |
|--|--|---|--|
| <p>]μαυτ[2 lines lost. 5] . δ[]ασ[]σφ[. . .</p> | <p>]ηραν πο[] . . κα . . [. . . .</p> | <p>]μαθειν [(?) προ]σχορδη[.</p> | <p>]ταλ[]νπλ . [. . . .</p> |
| <p>Fr. 50.] . ως άλλο[] . [. .]τ . [. . . .</p> | <p>Fr. 51.]ερα[]υμ[. . . .</p> | <p>Fr. 52.]ν αἴ . [] γὰρ α[. . . .</p> | <p>Fr. 53.]αρω[]πι[. . . .</p> |
| <p>Fr. 54.]ρις δ[] παρα[. . . .</p> | <p>Fr. 55.]ασκ[]αιατ[. . . .</p> | <p>Fr. 56.]ψαυ[]μειν[. . . .</p> | <p>Fr. 57.] . . λ[]κσει[] [. . . .</p> |
| <p>Fr. 58.] . []ιον . [. . . .</p> | <p>Fr. 59.]]ον . μ . [. . . .</p> | <p>Fr. 60.] . λει]</p> | <p>Fr. 61.]ων]</p> |
| <p>Fr. 62.] . . [] συντον[. . . .</p> | <p>Fr. 63.]λεσ[]ι . [. . . .</p> | <p>Fr. 64. ένφ[. . . .</p> | <p>Fr. 65.]αλοχον [. . . .</p> |
| <p>Fr. 66.]γερ[</p> | <p>Fr. 67.]ξεν[. . . .</p> | <p>Fr. 68.]μεσισ[</p> | <p>Fr. 69.]αι[</p> |

It may be convenient to add here the previously known fragments of Cercidas, which I transcribe from Bergk, *Poetae Lyrici*, ii. pp. 513-15.

IAMBI.

1. Athen. xii. 554 d:

ἦν καλλιπύγων ζεύγος ἐν Συρακούσαις.

MELIAMBI.

2. Diog. Laert. vi. 76:

οὐ μὰν ὁ πάρος γὰρ Σινωπεὺς

τῆνος ὁ βακτροφόρος, διπλοείματος, αἰθεριβόσκας,

ἀλλ' ἀνέβα χῆλος ποτ' ὀδόντας ἐρείσας

καὶ τὸ πνεῦμα συνδακῶν·

5 ἦς γὰρ ἀλαθέως διογενῆς

Ζανὸς γόνος οὐράνιός τε κύων.

1. γὰ Bergk; γε Cobet, γ' ἔα vulg. 4. This line was bracketed by Cobet. 5. διογενῆς is placed here instead of at the beginning of l. 6 by W-M.

The reference is to the death of Diogenes. The language of this fragment is reflected in [Diog.] *Epist.* 7 Μὴ ἀνιῶ, ὦ πάτερ, ὅτι κύων λέγομαι καὶ ἀμπέχομαι τρίβωνα διπλοῦν κτλ.

3. Stob. *Flor.* lviii. 10 = 1082. Fr. 7. 2-4.

4. Stob. *Flor.* iv. 43:

πῶς κεν ἴδοιεν

τὰν σοφίαν πέλας ἔστακυίαν ἄνδρες

ᾧν τὸ κέαρ παλῶ σέσακται καὶ δυσεκνίπτω τρυγί;

1. The preceding line νοῦς ὀρῆ καὶ νοῦς ἀκούει (= Epicharmus, Fr. 117) is not to be assigned to Cercidas. κεν ἴδοιεν Meineke; κ' ἴδοιεν B, ἐνίδοιεν vulg. 2. ἄνδρες W-M; ἀνέρες vulg. 3. W-M with Bentley would prefer the genitive παλῶ . . . δυσεκνίπτω τρυγός.

5. Galen x. 406:

ἐν κριομύξοις ἀνδράσιν [εὐδοκιμήσει].

The passage is Θεσσαλος δὲ ἅμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξοις ἀνδράσιν, ὡς ὁ Κερκίδας φησὶν, εὐδοκιμήσει. W-M agrees with Meineke, *Anal. Alex.* p. 394, that εὐδοκιμήσει does not belong to the quotation, notwithstanding its metrical aptness.

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vision of fair Justice dimmed? How can they who have neither hearing nor inlet of sight be yet taken for deities? Nay, the august lightning-compeller sits on mid Olympus holding even the balance and in no wise signifies his will. And so said Homer in the *Iliad*; it sinks when the fated day comes to noble men. For why does not he who controls the weights, if he is upright, incline them to me, or to Phrygia at the ends of the earth? Of a truth I fear to say how perversive is the scale of Zeus with men. To what sort of lords, then, or to what children of Heaven can one go to find how he may get his deserts, when the son of Cronus, the begetter and parent of us all, is found to be a father to some and a stepfather to others? Better to leave these questions to the astrologers, for they, I expect, will have no manner of trouble. For us let Paeon and Giving be our care, for she is a goddess, with Retribution, on earth. While, then, the deity sends a favouring breeze, hold her in honour, men, and pursue her . . . and you may then utterly rid yourselves of the reprehensible [desire for] wealth and for [the other gifts] of fortune.'

1. Τύχη or some deity is the subject of the sentence. ἀκρασίων is only found here.

2. Two short syllables are required between πεινητ and αν, and πεινητυλίδαν, although palaeographically unconvincing, satisfies that condition and is a tolerable word. πεινητύλος (cf. e. g. μικκύλος) is, as W(illamowitz)-M(öllendorff) remarks, in harmony with the style, and the termination -ίδας recurs in l. 7 τεθνακοχαλκίδας. πένητ' of course would be satisfactory, if the problem of the next word could be solved. For the first damaged letter it is difficult to read anything but a υ; a mark of elision followed by an ι is much less suitable. The second, if not λ, can be δ or α, possibly ν. With ν, there would be only one more letter before αν; with λ, δ, or α, there are probably two, and the slight vestiges seem most consistent with ισ, but ιδ is, I think, just possible. Α κ is hardly admissible.

The marginal note evidently refers to Xenon, who is not, apparently, otherwise known to fame.

4. (σ)φ' W-M. τις φέρο[ι]το gives inferior sense, and is abnormal in syntax.

6-8. These three opprobrious compounds are all new. The first two go together and express the opposite character to that of the intemperate Xenon (τούτον, l. 9); the miser makes no better use of his wealth than the spendthrift. τεθνακοχαλκίδας is perhaps not impossible for such a bold coiner of words as Cercidas; cf. παλινεκχυμενίτας in the verse below. The idea it expresses is that hoarded wealth is dead and unprofitable. There is really very little doubt about the first syllable, and though the vestiges of the supposed κ are slight they suit that letter well. The mark of length above the ι must in any case be erroneous.

The variant ὄλεθρον inserted in the margin is obviously right.

9-10. συνοπλουτοσύνα, ἐπιταδεοτρώκτας, and κοινοκρατηρόσκυφος are three more otherwise unattested compounds.

11. The diminutive δαπάνυλλα is another unfamiliar word; for the form cf. e. g. φθίνυλλα, and Fr. 39. 7.

12. The marginal note gives a definition of σπάλαξ, from which the novel ἀποσπαλακοῦν is formed. For Δίκας ὀφθαλμός cf. Soph. Fr. 11, Dionys. Fr. 5, Fr. Adesp. 421 Nauck, &c.

13-14. W-M observes that the introduction of Phaethon, i. e. Helios, between Δίκα and Θέμις is not unnatural, the sun as all-seeing being regarded as the avenger of the innocent; hence the practice of calling the sun to witness. λιπαρά is Hesiod's epithet of Θέμις, *Theog.* 901. παραγγεῖν and κατάχλυοῦν, which are found here only, are glossed in the adscripts. The form ἀγγεῖν occurs in Job xxix. 3; cf. Hesych. ἀγγῶ· ἀγγάζομαι.

15. The marginal variant, with the slight alteration of τοι for οι, is no doubt right. οὔτοι τοί would be unmetrical. ὀπάν here refers especially to the sense of vision.

16-iii. 3. The complaint here seems to be that Zeus does not actively intervene in the interests of right. He only holds the balance and observes its indications; the weights are determined by Fate. Cf. *Iliad* Θ 70-2 ἐν δ' ἐτίθει δύο κῆρε . . . ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν. As an alternative to the supplements adopted G. Murray proposes [ἔχων] ὀρθὸν [καθίζει, which is a more difficult order, though not more involved than e.g. Aristoph. *Thesm.* 811. He would also prefer to read ὁ σέμνος . . . [καθίζει, . . . οὐδαμῆ, καὶ τοῦθ' . . . Ἰλιάδι ῥέπει(ν), ὅταν αἴσιμον ἦμαρ, ἀνδράσι κυδαλίμοισ(ι)ν. But does Homer say this?

5. βρυγία is more likely to have been altered to φρυγία than vice versa; the shortening of the υ, which is long in Apoll. Rhod. iv. 330 Βρυγηίδας, 470 Βρυγοί, Scymnus 433 Βρυγοί, occasions little difficulty; cf. Βρίγες. Sufficient regularity is restored to the metre by the transposition suggested by W-M. ἐσχάτα Μυσῶν Βρυγία is a variation of the common proverb Μυσῶν ἔσχατος to indicate an insignificant or unknown person; cf. e.g. Plato, *Theaetetus* 209 b αὕτη οὖν ἡ διάνοια ἔσθ' ὅτι μᾶλλον ποιήσει με Θεαίτητον ἢ Θεόδωρον διανοεῖσθαι, ἡ τῶν λεγομένων Μυσῶν τὸν ἔσχατον; on which the Scholiast remarks ἐπὶ τῶν εὐτελεστάτων. Μάγνης Ποαστρία· οὐκ ἔστιν οὐδεὶς οὐδ' ὁ Μυσῶν ἔσχατος· καὶ Μένανδρος Ἀνδρογύνῳ· Μυσῶν ἔσχατος πολέμιος. The poet would have justice rewarded even in the most obscure and humble of men. This seems a more suitable interpretation than to make the δέ adversative 'but inclines them instead to . . .'

An erroneous accent on the first syllable of ἐσχατα has been cancelled by the dots placed on either side of it; cf. 841. vi. 88 and ix. 17, where we wrongly supposed the two accents to be alternatives.

6. [παρα]γει W-M; the letter after the lacuna could equally well be τ. αὐτοῖς refers not to Μυσῶν but vaguely to people in general.

9-10. εὔροι, as emended by the corrector, is evidently right, and λάβοι would naturally follow, as e.g. in Plato, *Crit.* 45 b οὐκ ἂν ἔχοις ἐξελθὼν ὅτι χρῶο σαυτῶ.

12. πατρῶς: cf. Pollux iii. 27 ἐπιπάτωρ· βέλτιον γὰρ τοῦνομα τοῦ πατρωοῦ, εἰ καὶ Κερκίδας κέχρηται (= Cerc. Fr. 9). The allusion may well be to the present passage.

13. μετεωροκόποις: cf. Aristoph. *Pax* 92 ποῖ δῆτ' ἄλλως μετεωροκοπέεις; The substantive is found only here. For this sarcastic allusion cf. Diog. Laert. vi. 24 ἔλεγε δὲ (sc. Διογένης) καὶ ὡς ὅτε μὲν ἴδοι . . . ὄνειροκρίτας καὶ μάντεις καὶ τοὺς προσέχοντας τούτοις . . . οὐδὲν ματαιότερον νομίζειν ἀνθρώπου.

14. οὐ(δέ) ἔν is restored by W-M on metrical grounds; ἔλπομαι οὐθέν (Murray) is an alternative remedy. The corrector's ἔχην may be the original form; cf. introd. p. 24.

15. μεταιδως, as W-M points out, is probably for Μετάδως, a substantive formed from μεταδιδόναι on the analogy of δῶς in Hesiod's δῶς ἀγαθή (*Opera* 354), to which passage the adscript of the papyrus refers. Αἰδῶς has no doubt some speciousness in view of the passage in Hesiod, *Opera* 197-200, where Αἰδῶς and Νέμεσις are described as leaving the earth for Olympus. Cercidas might be held to be directly controverting that statement: Hesiod was wrong; they are still on earth (κατὰ γᾶν, l. 16), and are the true divinities. But, besides metrical difficulties, the objection to this is that the marginal note becomes quite irrelevant and must be supposed to be a mistake. The corruption to αιδως, on the other hand, would be easy, apart from the possible influence on the copyist of Hesiod's conjunction of Αἰδῶς and Νέμεσις. W-M seems also right in regarding ἀγαθά as an interpolation from the verse of Hesiod cited here by the annotator. With θεὸς γὰρ αὐτα in the following verse the epithet is otiose, and its removal leaves the metre normal. If ἀγαθά is retained, it must be scanned as an anapaest, καὶ being elided before the following short vowel, which would be in accordance with the later practice. Murray, keeping Αἰδῶς, proposes the transposition καὶ μετ' Αἰδῶς ἀγαθά.

The inclusion of Paean among these deities is noteworthy, though hardly surprising;

both Antisthenes (Diog. Laert. vi. 6) and Diogenes (Stob. xiii. 25) are reported to have compared their office to that of doctors, and Bernays remarks on the fact that Diogenes, who spared few, seems to have respected medical men (*Lucian und die Cyniker*, p. 95; cf. Diog. Laert. vi. 24). Perhaps, as W-M thinks, Νέμεσις here has a wider meaning than retribution, and is rather the principle of *ius suum cuique*; cf. Arist. *De Mundo* 7 Νέμεσις δὲ ἀπὸ τῆς ἐκάστῳ διανεμήσεως, and the similar explanation of Cornutus, *Nat. Deor.* 13. There seems, however, to be no parallel for the actual use of νέμεσις in this sense.

17. τιμᾶτε: strictly the dialect requires τιμῆτε, but this need hardly be pressed.

iv. 1-4. The supplements adopted are for the most part due to W-M. με]ταιξάντες is to be taken with τιμᾶτε, the circumflex accent, which is inconsistent with the diaeresis, being erroneous. A complementary clause, specifying the contrasted objects of aversion, followed; ζῆλον νεμεσητόν ὄλβου καὶ πάντων τῶν ἀπὸ τύχης is the paraphrase suggested by W-M. -σητον could be the termination of e. g. μισητόν, but νεμεσητόν is recommended by Νέμεσις in l. 16. εἴστιν is also doubtful, and εἴπιον, alluding to an injunction given earlier in the poem, is a possible alternative; εἴκτον is rather too long for the space. Owing to the mutilated condition of the text, the correct division of these concluding lines remains uncertain. μέσφ' οὖν . . . φυσιάει and τιμᾶτε . . . ελα[] — may be separate verses, and ταῦτ' . . . ἐξεμέουαι another in the same rhythm.

5-18. 'It has been said, Damonimus—you are not devoid of knowledge—that the dark-winged son of Aphrodite blows on us from his mouth two kinds of breath. The man on whom his right cheek breathes softly with gentle breath steers in calm weather the ship of love by the sane rudder of persuasion. But they on whom he looses the left cheek and stirs forth the storms and wanton blasts of desire have their course ever set on a surging sea. Well said Euripides. Is it not then better to choose of the two the favouring breeze, and wisely using the rudder of persuasion to sail straight while our course lies in Aphrodite's waters?'

5. A new poem, as is indicated by the coronis, begins at this point. The passage alluded to was identified by W-M as *Trag. Gr. Frag. Adesp.* 187 δισσὰ πνεύματα πνεῖς, *Ἔρως, from Hermias on Plat. *Phaedr.* p. 76; cf. Lucian, *Amor.* 37 δισσὰ γὰρ ὄντως κατὰ τὸν τραγικὸν πνεύματα πνεῖ ὁ *Ἔρως, ἐνὸς δὲ ὀνόματος οὐχ ὁμοία πάθη κεκοινώνηκε. Meineke had already attributed the line to Euripides (*Com. Frag.* iv. p. 171), a conjecture which is now verified by l. 15 below. Cf. *Iph. Aul.* 543-57.

6. κυανοπτέρυγος is not otherwise attested.

7. Damonimus is unknown; it is implied that he was sufficiently well-read to recognize the allusion rather than that he was experienced in love.

8-9. The restoration of this passage is a little doubtful. It is not clear in the first place whether γάρ, which has been added above the line, was intended to replace or to supplement μέν. W-M would ignore the punctuation of the original and connect καὶ βροτῶν with ἀπευθής, making [τῷ] μέν γὰρ ἄν or [τῷ] γὰρ ἄν the beginning of the fresh sentence. But καὶ βροτῶν seems more naturally taken, as marked in the papyrus, with the succeeding relatives, and with [τῷ] I prefer to suppose that the inserted γάρ is slightly out of its proper position. At the end of the line εὐμενε[στέρα] is indicated by the grave accent on the third ε; but the juxtaposition of two words in -τερα is not satisfactory, and since other instances of mistaken accents occur in this MS., I have adopted W-M's εὐμενε[ῖ πνοᾷ], for which there is just room in the lacuna. Since Euripides had written πνεύματα πνεῖς, there is no objection to the repetition of πνοᾷ . . . πνεύση. The verse is then a trochaic tetrameter, for which

cf. l. 15. This will leave — ∪ ∪ — — instead of the usual — ∪ ∪ — ∪ ∪ — ∪ for the first part of l. 9; but other examples of an Adoneus are not wanting in these poems, e. g. ii. 5, Fr. 3. ii. 3-4, 11, and there is no particular objection to one at this point. Murray makes the suggestion that εὐμενεστέρα | δεξιά may be the original text, δεξιτερὰ being due to the influence of the preceding word; this would not be unattractive, were εὐμενεστέρα assured.

10. ἔρωτος is probably to be connected with ναῦν rather than with ἀτρεμία, in spite of the absence of the article, for which passages like Xen. *Cyrop.* viii. 1. 8 τὰς θύρας Κύρου may be compared. Or a more normal construction can easily be obtained by the transposition ναῦν τᾶν.

15. For Εὐριπίδας cf. note on l. 5. I adopt in the second part of the verse the slight alterations suggested by W-M in order to restore the dislocated metre. Another expedient would be to substitute καλὸν for κάρρον, which would give the favourite rhythm — ∪ ∪ — ∪ ∪ — —; but κάρρον looks right, and is unlikely to have displaced an original καλόν.

v. 11. κοθί might be a derivative of the Doric form κοθαίρειν for καθαίρειν (cf. Collitz, *Gr. Dialektinschr.* 1646 κοθαρώων, 1156 κοθάρισι). The choice of words beginning with κοθ is very limited.

13-16. In the restoration of this commendation of a cheap and easy love I owe several points to W-M. Cf. e. g. Diog. Laert. vi. 46, Horace, *Sat.* i. 2. 119 *namque parabilem amo venerem facilemque*. A dot before λησ is presumably accidental; there is another superfluous dot after οβολω. In l. 16 (19) the high stop after εἰμεν might be interpreted as one of the dots enclosing the insertion above the line.

Fr. 2. ii. 1-3. Fr. 31 might be placed at the top of this column so far as external appearances are concerned.

4. κροτησίγομφος is another novel compound.

6. A vestige from the top of the letter following η suggests λ or δ.

7. Perhaps φευξιπήμονα, though the cross-bar of the η must be supposed to have been drawn abnormally high; cf. however η in l. 15. The letter after π is more like another π than anything else, but an ι is also possible. Compounds of φυξι- occur, but none with φευξι-. Or should we combine κα]ταφεύξι(ε)ι?

8. σκίοθρεπτος occurs only here.

9. The letter between the two lacunae is represented by an upright stroke which may well be one of the limbs of a π, and ἀδ[ο]ν[ο]π[λ]άκτων (W-M) is quite suitable; cf. ἡδονοπλήξ, which was used by Timon. The supposed rough breathing above the initial α may be a mark of long quantity.

12. γασ[]: or γαρ. The letter after]τρα may be π.

13 sqq. As restored by W-M this passage describes the physical condition of some one suffering from self-indulgence; the first person is used in l. 16, but the poet cannot be here speaking of himself. For ὠλεσίκαρπον cf. Homer κ 510 ἰταίαι ὠλεσίκαρποι, which Hesychius explains διὰ τὸ ταχέως ἀποβάλλειν τὸν καρπὸν, ἢ ὅτι πινόμενος ὁ καρπὸς ἀγόνους ποιεῖ; cf. Oppian, *Cyn.* iii. 283 τύμπανον εὐκέλαδον, Διδυμήϊον, ὠλεσίκαρπον. The word would here signify useless fat which ἀπόλλυσι τὸν καρπὸν τῆς τροφῆς. σφύξ is included in a list of words in -υξ by Theognostus (Cramer, *Anecd. Ox.* ii. 132), and does not merit the suspicion with which it has been regarded (Lobeck, *Paralip.* p. 108). According to Erasistratus, πνεῦμα is comprised in the arteries, and σφύγα φυσαλέαν might therefore mean an inflated pulse. φυσαλέος occurs in Nonnus, *Dion.* xliii. 405 φυσ. χόανον. For κρα[τερ]ας cf. the gloss below,] . . s κρα[τ]αιᾶς.] . as or] . . as is there possible, but κρατ]ερας cannot be read.—This would not be an unsuitable context for Cerc. Fr. 7.

iii. 20. Perhaps λαμυρο[; the letter before μ is more like a than λ , but it is noticeable that ἀλμυρόν occurs in Cerc. Fr. 7. 6. This line ended the poem.

Fr. 3. ii. 2-14. 'Many a mortal to whom death comes closes his eyes unwillingly. And thy heart within thy breast was stubborn and unconquered, making a rich meal of every care. Therefore nought goodly ever escaped thee. All the dainty prey of the Muses, O my soul, was deep in thy affections, and thou wert a most skilled fisher and hunter of the Pierian maids. But now when white hair plain to view hangs about the head . . . and the chin is hoary, and life, if it seeks any good thing suited to its age and years, uses flattery, looking to the broad threshold of its end, now . . .'

3. Of the three variants ἀμάραντον, ἀπέραντον, and ἀμάλακτον the last seems the most suitable. καί is best scanned as a short syllable, -υυ-- -υυ--; cf. l. 11.

5. πιμελοσαρκοφαγεῖν is another new compound. The termination is apparently -ῶν, a Doric contraction of εο for which cf. e. g. C. I. G. 2556. 15 ὠνώμενος, 2557. 26 εὐχαριστῶμες.

6. τ(ῶ) τ[ί]ν W-M. For the accus. τ[ί]ν cf. Theocr. xi. 39, &c.; the remains of the first letter are quite consistent with τ. καλῶν, the reading of the corrector, is shown by the metre to be right. To the same hand is due the deletion of the final ν of τειοσιν, where the justice of the alteration is questionable.

7. The metre is easily restored by the slight modifications proposed by W-M. υπο is unsatisfactory, the π occupying too wide a space; but perhaps some mistake had to be rectified.

8. ἀλ[ι]ευτάς and ἰχνευτάς keep up the metaphor of κνώδαλα.

9-10. This is a difficult passage. In the first place the indicative here and in l. 12 after ὄκκα is extraordinary. It would be easy to write περιαιρωῶνται and κολακεύη, but the past tenses in ll. 4 and 8 and νῦν in l. 9 show that the reference is to the present rather than the future, so that the indicative is really more in place. Possibly, since ὄκα could govern either mood, a similar licence was extended to the longer form. Then is λάχναι the subject of the sentence? And what is the case of κορυφά? περιαιρωεῦνται seems probable, and the first three letters are consistent with the very slight vestiges. But the preceding lacuna would then be so short as practically to involve the dative κορυφ[ᾶ]. If περ[ι], which is also quite admissible, were read, there would be room for another narrow letter, e. g. κορυφ[αί]. The middle of l. 10 is much damaged; χ may be read for the doubtful κ, χ or α for λ, and ο or σ for ε. The next letter looks like ω, but χ(ε)ίλεα (not -σι) is not quite impossible.

11. W-M notes that Cercidas as a Cynic philosopher did not conform to the fashion of shaving the beard.

12. κράγγον suits the sense as well as the palaeographical conditions, but the α is perhaps a false Doricism; κρήγγον is the Theocritean form (xx. 19, Epigr. xix. 3). A complication is, however, introduced by the apparent interlinear insertion, which remains unexplained. There may be merely a dot before the supposed τ.

13. βιοτας appears to have been wrongly accented; if βιοτᾶς be read, δερκομένα is left suspended, unless, as Murray suggests, ἡλικίας be emended to ἡλικία. κολακεύει lacks an object. ποτί is only moderately satisfactory; the vestige of the letter after π rather points to α, λ, or perhaps ε; παρα or περι could well be read if they fitted the context. The marginal adscript is too much damaged to be of much assistance; προορῶν evidently refers to δερκομένα. Possibly there was another line below λωσ κτλ.

Fr. 4. 1. The letters ηθρασ are on a detached fragment which appears to be rightly placed here. A σ is in any case wanted to precede κ of σκωπτίλλιο., a novel compound presumably

formed from *σκώπτειν* and *ἰλλός*; the termination may be *ον*, *ος*, or *οι[ς]*. Or perhaps *σκωπιλλις* could be read; the supposed accent on the first *ι* is hardly certain. The circumflex above *α* of *αυ* seems to have been intended as an alternative to the acute, which, to judge by its position, was the original accent. It is not clear whether the two last letters of the line belong to the text or to an adscript. If to the text, they should be read *ση[*, preceded by a medial stop.

3. *-μοφλυακεῖν* is another unfamiliar compound, in which *φλυακεῖν* is a form of *φλυαρεῖν*. Cf. *φλύαξ*, *φλυακογράφος*, and Hesych. *φλυάσσει· φλυαρεῖ, φλύει, id. φλουάζει· φλυαρεῖ, ληρεῖ.*

5-10. These lines may be arranged thus:

*τὰς δὴ τοιαύτας σκεπτοσύνας κεν[εᾶς] μὴ
σπουδὰν ποιείσθ[αι καὶ] στρέφειν ἄνω κάτω,
λ[ημ]μ' [ῖ]ν' εὕρησ δια — υ υ —
[μου]σικῶς ἀρμοσμένον.*

In l. 6 there is barely room in the lacuna for *κεν[εᾶς]* and perhaps *κενας* was mistakenly written. *λ[ημ]μ' [ῖ]ν'* is suggested *exempli gratia* by W-M; a tiny vestige of the first letter of l. 9 is consistent with a *μ*, but no restoration which does not include the remainder of the verse can be considered satisfactory. In the latter part of that line *θ* could be *ρ*, and the doubtful *ν* may be *δ* or *λ*; the broken letter following might be the *μ* of *μουσικῶς*,—if that is the right word.

11-14. The conclusion of the poem, where in all probability there is a reference to the Stoic Zeno, unfortunately remains obscure. In l. 11 the first *ο* stands somewhat to the right of the initial letter of the line above and, with a slight allowance for the slope of the column, a lacuna of one letter at the beginning of the line is probable, apart from the consideration that *ὄτ'* or *ὄταν* would be contrary to the dialect. Moreover, near the top of the *ο* there is a very small speck of ink which may be a survival of the lost letter. At the end of this line, *αι* is on a detached strip, which was found folded with Fr. 4 and with little doubt belongs to it, though the combination adopted is uncertain. The exiguous remains of the preceding letter are consistent with e.g. *κ* or *μ*, but not *τ*; *ἔλκ[ο]μαι* is possible. In l. 12, if *[π]οτ* above is right, three letters are expected before *αθεντον*. The vestiges in front of the *α* do not suit *τ*, nor is *σταθεντόν* here very attractive. Perhaps *τον* is the article. *αρσ* is probable in l. 13 after *αρσενασ* and a repetition of that word in some form, e.g. *ἀρσένων* or *ἄρσην*, seems to be indicated. *ε* is not impossible for the fourth letter, though the very slight trace does not suggest it; a letter having a perpendicular stroke like *η* would be more satisfactory. In l. 14 the first letter may be *γ* or *τ*, and we have the choice between *γ[ε]λ[ω]ς* and *]τ' (or γ') ἔ[ρ]ως*: the latter accords better with *πόθου* and *ἱμ[ε]ρον* just above.

On the meaning of these lines and their relation to the foregoing passage see p. 23. It is not necessary to assume that the masculine relationship which seems to have been here commended was the ordinary *παιδεραστία*, to which Zeno, as the fragments show (cf. Frs. 247-53, v. Arnim), was supposed to have been addicted. The poet was possibly upholding a sentiment of a more spiritual order as the true 'Zenonian' love. The adjective *Ζηνωνικός* is used by Sopater, *ap. Athen.* iv. p. 160 f.

15. *Κερκίδα*: *Κερκιδᾶς* is the common spelling, that being the accent according to Arcad. 21. 19 and apparently Herodian, *Περὶ μου.* λέξ. 10. 30 (though the MS. there has *Κερκίδας*). But *Κερκίδας*, as in Harpocration, Stobaeus, and others is, as W-M observes, better adapted both to Doric nomenclature and to a period prior to the vogue of hypocoristica in *-ᾶς*. Stobaeus makes the genitive *-α*, as here, in lviii. 10, *-ου* in iv. 43.

Fr. 5. 2. Καλλιμέδων may be the Philo-Macedonian orator ridiculed for his gluttony by comic poets; cf. e. g. Athen. iii. 104 c-d.

4. σφαῖρος was a form used of the κόσμος by Empedocles, but no doubt Σφαίρω should here be taken, with W-M, as a proper name, and the Stoic philosopher (Diog. Laert. vii. 6) is meant. This allusion is of cardinal importance in the question of the poet's date (cf. p. 26), and has a secondary interest from the fact that Sphaerus had been an instructor of Cleomenes, the enemy of Megalopolis (Plut. *Cleom.* 11).

8.]φεροντ' may be the participle or =]φέρουσι.

Fr. 6. 2-3. Restored by W-M. For l. 2 cf. Callimachus, Fr. 46 βουσόον, ὃν τε μύωπα βοῶν καλέουσιν ἀμορβοί.

Fr. 7. 1. A dark fibre running down the verso would suit a combination with Fr. 9. 6, a lacuna of one or two letters dividing σαπ . [from] . εσ[; but the edges of the papyrus do not directly join.

2-4. The identification of these lines with Cerc. Fr. 3 (Stob. *Flor.* lviii. 10) is due to W-M. μναμόνευ' is Meineke's emendation of the reading of AB ἀμναμονεῦ: ἐμναμόνευ' Bergk; ἀμναμονεῖ Gaisford, ἀμνάμονα vulg.

Fr. 8. i. 1.]σειδε μέν: or perhaps]ς εἰδέμεν; προειδέμεν is found in a citation from Archytas in Gaisford's Stobaeus App. p. 46.

2. Some case of εἰλαπίνη is probable.

3. β]λεννοτέρου cannot be read.

Fr. 9. 4. σιγηροί: cf. Moeris, p. 343 σιγηλὸς ἐν τῷ λ' Ἀττικοί, ἐν τῷ ρ' Ἑλληνες.

5. W-M suggests πανθῶ[πνευμα. πᾶν θῶ[or πάνθ' ὦ[might also be read.

Fr. 10. 4. ἐκτελείς is a variant for συντελείς.

7. An interlineation at the end of the line is perhaps a mark of short quantity.

10. Perhaps ἀρμοῖ,—unless it is γ]άρ μοι.

11. παλαιός is possible: or the division may be] . α λαιὸς [.

Fr. 11. This fragment might well be from the top of Fr. 1. v. μῆ . . . νόμιζ[ε would be a convenient combination.

2. Some form of the Doric future of ῥέω seems probable.

4. τοῦ τῶ[: or τοῦτ' ὦ[. τούτω[is excluded by the accent.

Fr. 13. 5. A dot between ν and μ half-way up the letters is probably accidental, since there is no word μεναλλ . . .

6. The preceding κ is against the division ἀνίκα ρ[.

Fr. 20. 6. In the interlinear insertion the supposed ν may be a rough breathing belonging to the α below; there would then be a dot between the breathing and μ[.

Fr. 22. 3. If ορειν = ὀρᾶν the form is comparable with e. g. Theocr. xxvi. 14 ὀρέοντι; but ὀρηῆν would also be a good Doric form (Fr. 1. iv. 5 φυσῆν, &c.).

Fr. 23. 2. ὀ]λβοθύλακον W-M. This word, which is not found elsewhere, is explained by the marginal ἀπολαύου[τα; ἀπολαυστ[ικόν is unsuitable.

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1083. SATYRIC DRAMA.

Fr. I 18.5 × 13.1 cm. Second century.

Plate III (Fr. I).

The following fragments of a Satyric drama are written in upright uncials which are slightly above the medium size and of rather heavy and ungraceful appearance. They may be assigned to the second century, a date to which the cursive notes, added in Frs. 15 and 19 by a hand perhaps not to be distinguished from that of the text, would also seem to point. The names of the *dramatis personae* in the margin of Fr. I are more clearly original; but a different hand is probably to be discerned in one or two of the corrections, and may also well be responsible for some of the accents and other signs which occur. Punctuation, however, is to a large extent at any rate due to the first scribe. For this purpose both high and medial dots are used, though without any clear differentiation of values. Marginal paragraphi as usual denote alternations of dialogue; whether a colon in Fr. I. 1 marks the division of a verse between two speakers is questionable (cf. note *ad loc.*).

Both the nature of the plot and the authorship of the play are unfortunately matters of uncertainty. Besides the chorus of Satyrs, which is expressly designated in the adscript to Fr. I. 6, two other characters are mentioned, Oeneus, whose name is entered in the margin as the speaker of Fr. I. 19–20, and Phoenix, who is twice referred to in the text (Frs. 4. 6, 14. 3) as well as, probably, in an explanatory note (Fr. 19. 8–9). It would perhaps be palaeographically just possible, though not at all satisfactory, to read the name at Fr. I. 19 as Phineus instead of Oeneus, and Phineus and Phoenix would be a very natural conjunction. But there seems to be nothing known of Phineus which suits the situation of Fr. I, where the daughter of the person in question is being sought in marriage by the Satyric chorus, evidently as one among several suitors (cf. l. 20). Oeneus, on the other hand, is said to have promoted a contest for his daughter Deianira, in which the river-god Achelous was defeated by Heracles; and with these two figures a chorus of Satyrs would be thoroughly in keeping. But who then is Phoenix? Possibly he was introduced as another unsuccessful aspirant to the maiden's hand. There was, indeed, a tradition actually connecting Phoenix with Oeneus, for according to the Epic poet Asius (*ap.* Pausan. vii. 4. 1) Phoenix married Perimede, a daughter of Oeneus; and it

would not be very far-fetched to suppose that in this story he was consoled for the loss of Deïanira by a marriage with her sister.

That the drama from which these fragments are derived was of an early period is indicated as well by the considerable use of the choral element (cf. Frs. 1 and 18-20) as by the language, which is not inconsistent with a fifth-century composition. Can the piece be attributed to one of the three great tragedians? The style is not that of Aeschylus or of Euripides; but to exclude Sophocles is not so easy. The anaphora of *ἔστι* in Fr. 1. 9 sqq. has a good parallel in Soph. Fr. 855. 3-5. Moreover, Sophocles wrote a play called 'Phoenix', of which practically nothing is known, and an 'Oeneus' has also been assigned to him on doubtful evidence. It is, then, conceivable that Sophocles was the author. On the other hand the repetition of *ἀλλά* in Fr. 1. 3 and 19 betrays some lack of polish, and Wilamowitz would prefer, if any conjectural attribution is to be made, to refer the piece to Ion of Chios. That poet is credited with two plays named after Phoenix, the *Φοῖνιξ ἢ Καινεύς* and a *Φοῖνιξ δεύτερος*; from both of these a few short citations have been preserved, but their plots are quite obscure. It is nowhere stated that either of them was a Satyric drama, though this silence does not justify a contrary conclusion; the character of Caeneus, who is said to have been turned by Poseidon from a woman into a man (Nicander, *ap.* Anton. Lib. 17, Schol. Apoll. Rhod. i. 57, &c.), would lend itself to Satyric treatment. The suggestion, however, is made with all reserve; there is not even any certainty that the play was a product of the classical period.

Of the order of the fragments but few indications are obtainable. Fr. 1, in which Oeneus asks the Satyrs who they are and they give an account of themselves and their occupations, presumably stood early in the play, and on that account as well as in consideration of its superior size takes precedence of the rest. The position assigned to the smaller pieces is for the most part arbitrary. Three in which a metre other than the iambic is more or less certainly to be recognized (Fr. 18 anapaestic, Frs. 19 and 20 metre doubtful) are placed together near the end. In a few other cases, to which attention is called in the notes, the grouping has been influenced by the rather hazardous evidence of script or colour.

Fr. 1. Plate III.

κυρεινδρωνταδηλουντί : χρη[
 εργατηντοιουδαγωνοσαιχμαλ[
 αλλ'εξερουμεν.αλλαπρωταβουλομ[
 γνωναιτινεσπ[.]ρεστεκαιγενουσῶ[
 5 βλαστοντεςουγ[.]γυνγεπωμαθ[
 απανταπευση[.]νυμφιοιμενη[. . .]ν.
 παιδεςδενυμφων.βακχιουδυπηρεται.
 θεωνδ'ομαυλοιπασαδηρμοσταιτεχνη
 πρεπουσ'ενημιν.εστιμενταπροσμαχην
 10 δοροσ.παλησαγωνες.ιππικησ.δρομου.
 πυγμησ.οδοντων.ορχεωναποστροφαι.
 ενεισιδ'ωδαιμουσικησ.ενεστιδε
 μαντειαπανταγνωτακουκεψευσμενα.
 ἰμάτωντ'ελεγχος.εστινουρανου
 15 μετρησισ.εστορχησισ.εστιτωνκατω
 λαλησισ.ᾱραακαρποσηθεωρίᾱ
 ωνσοιλαβεινεξεστιτουθοποιοναν
 χρη̄ζησισεαντηνπαιδα[.]ροστιθησιεμοι
 αλλουχιμεμπτοντογενος.αλλαβουλομαι
 20 καιτονδαθρησαιπρωτο[.]οστισερχεται

]χ
]σατυ]..
]οινευσ
].

Fr. 2.

]υδονουδαποδερκ[
]ασωχθονοσσεληνα[
]ουτοφωσβεβηκενοιχετα[
]λλητινυκτοσαστρονη[
 5]νησκειπροσαυγηνηλιο[
]κπνειδετονδ'αυμελαναβο[
]σῶναπροφρωνιδεμεπα[
]π'ευά[.]ωσφυγάδαποτε[
]τιγ[.] . [

Fr. 1. Plate III.

κυρεῖν δρῶντα δηλοῦν τί. χρή [. . .
 ἐργάτην τοιοῦδ' ἀγῶνος αἰχμάλ[ωτον ἐννέπειν.
 (Οἶν.) ἀλλ' ἐξεροῦμεν· ἀλλὰ πρῶτα βούλομ[αι
 γνῶναι τίνες π[ά]ρεστε καὶ γένους ὄ[του
 5 βλαστόντες· οὐ γ[ὰρ] νῦν γέ πω μαθ[ῶν ἔχω.
 Χο(ρὸς) ἀπαντα πεύση. νυμφῖοι μὲν ἤ[κομε]ν,
 σατύ(ρων). παῖδες δὲ νυμφῶν, Βακχίου δ' ὑπηρέται,
 θεῶν δ' ὄμαυλοι· πᾶσα δ' ἤρμοσται τέχνη
 πρέπουσ' ἐν ἡμῖν· ἔστι μὲν τὰ πρὸς μάχην
 10 δορός, πάλης ἀγῶνες, ἰππικῆς, δρόμου,
 πυγμῆς, ὀδόντων, ὄρχεων ἀποστροφαί,
 ἔνεισι δ' ὦδαι μουσικῆς, ἔνεστι δὲ
 μαντεῖα πάντα γνωτὰ κούκ ἐψευσμένα,
 ἰαμάτων τ' ἔλεγχος, ἔστιν οὐρανοῦ
 15 μέτρησις, ἔστ' ὄρχησις, ἔστι τῶν κάτω
 λάλησις· ἄρ' ἄκαρπος ἢ θεωρία;
 ὦν σοι λαβεῖν ἔξεστι τοῦθ' ὁποῖον ἂν
] . .
 χρήσης, ἔαν τὴν παῖδα [π]ροστίθης ἐμοί.
 Οἶνεύς. ἀλλ' οὐχὶ μεμπτόν τὸ γένος· ἀλλὰ βούλομαι
] . 20 καὶ τόνδ' ἀθρῆσαι πρῶτο[ν] ὅστις ἔρχεται

Fr. 2.

(A) φρο]ῦδον οὐδ' ἀποδέρκ[ομαι
]ασω χθονὸς σεληνα[
 (B) [ιδ]οὺ τὸ φῶς βέβηκεν, οἷχεται[ι σέλας·
 [ἀ]λλ' ἦ τι νυκτὸς ἄστρον ἢ [μήνης κέρας
 5 [θ]νήσκει πρὸς αὐγὴν ἡλίο[υ μαυρούμενον,
 [ἐ]κπνεῖ δὲ τόνδ' αὐ̂ μέλανα βό[στρυχον καπνοῦ.
 (A)]σονὰ πρόφρων ἰδέ με πα[ρόντα
]π' εὐά[.]ως φυγάδα ποτὲ [
]τιγ[.] . [

Fr. 3.

. . . .
] . . [.] . [
]στροβεισοφ[
]τινοστεσυμ[
]ϊκεσθαικαπ[
 5]σισβαί[

Fr. 4.

. . . .
 ωτ[
 υφο[
 ωδιγ[
 αποσπασεισμ[
 5 τωνδύνεκη[
 φοινιξοραιοσ . . [
 [. . . .] τρω[

Fr. 5.

. . . .
] . υ[
]τ'ἀνείφων . [. .]ση . [
]ωκυριωσκεκτ[.]μενον
]στιτηνγαρυ[. .]ατην
 5]ιανειργωνδον
]ηρκλυωνσοφοσ

Fr. 6.

. . . .
]ροσθεν . [
]τανομ[
] . εισδετ[
]ησαν[
 5]τοισ[

Fr. 7.

. . . .
]φιλεστατο[
] . ντιδ'αντισ[
]κοσοφ . [
] [

Fr. 8.

. . . .
]μεχ[
]οιστρ[
]ην . [
]ντασ[
 5]τοσλ[
] . π . [

Fr. 9.

. . . .
] . μ . [
]μονεϊτι[
]ρποσιος . [

Fr. 10.

. . . .
]αν[
]οτα[
]εκοι . [

Fr. 11.

. . . .
]λισ[
]σεχει
]υφρ . . [

Fr. 3.

. . . .
] . . [.] . [.
 [ϣ -] στροβει̂ σοφ[ω̂ς
 [ϣ -]· τίνος τε συμ[
 [ϣ -] ικέσθαι καπ[
 5]σις βαι[

Fr. 4.

. . . .
 (Φοῖν.) ὦ τ[
 (B) ὑφο[
 (Φοῖν.) ὠδιν[
 (B) ἀποσπάσεις μ[ε
 (Φοῖν.) 5 τῶνδ' οὔνεκ' ἦ[λθον
 (B) Φοῖνιξ, ὄρα̂ς . . [.
 (Φοῖν.) [. . .]τρω[

Fr. 5.

. . . .
] . ν[
]τ' ἂν εἰ φων . [.]ση . [.
]ω κυρίως κεκτ[ή]μενον
 ἐ]στί· τὴν γὰρ ὑ[στ]άτην
 5]ιαν εἴργων ὁδὸν
 ἀν]ήρ κλίων σοφὸς

Fr. 6.

. . . .
 π]ρόσθεν . [.
]ται· νομ[
] . εἰς δὲ τ[
]ησαν[
 5]τοισ[

Fr. 7.

. . . .
 προσ]φιλεστατο[
 '] . ντι δ' ἀντισ[
]κοσοφ . [.
] . . . [.

Fr. 8.

. . . .
]μεχ[
]οιστρ[
]ην . [.
]ντασ[
 5]τος λ[
]π[

Fr. 9.

. . . .
] . μ . [.
]μονεῖ τι[
]ρ πόσιος . [.

Fr. 10.

. . . .
]αν[
]οτα[
]εκοι . [.

Fr. 11.

. . . .
]λισ[
]ς ἔχει
]ὑφρ . . [.

| | | | | | |
|------------------|---------------|--|-------------------|--|-------------------|
| | Fr. 12. | | Fr. 13. | | Fr. 14. |
| | . . . | | . . . | | . . . |
| |]ανα[| |]λ[.]σενγαμ[| |]υν[|
| |]βοληκλυ[| |]τραξυγεισοχ[| |]ων[|
| |]ηιπαρε[| |]ριωνξευξασμ[| |]φοιניξ[|
| |]μιτυμβε[| | | |]μησον[|
| | | | | | 5] . ησαι[|
| | | | | | . . . |
| | Fr. 15. | | Fr. 16. | | Fr. 17. |
| | . . . | |]ρην[| | . . . |
| | ηδα[| |]υποτ[| |]κει |
| | ανευ[| |]μονη[| |]ιχρονωι |
|]υλ ^η | καν[| |] . [.] . [| |]διδουσ |
|]εκ | . [| | . . . | | ξ ^ι αι |
| | . | | | | . . . |
| | Fr. 18. | | Fr. 19. | | |
| | . . . | | . . . | | |
| |] . | |] . σ[.]αχ[| | |
| |]λαβειη . [| |]ρεσσεται[| | |
| |]ήγου[| |] . . σουτοσώ . [| | |
| |]τησ | | 5] | | |
| |]σανογε | |]αππαπαππαπ[| | |
| 5] . | σανπερισου | |] . | | |
| |]μηκαλονη | |]μενειπεινοφο[| | |
| |]ει[.]αν. | |]σοδουσινεμφυ[| | |
| |] . ισθαλεγω | | . . . | | |
| |]ειφοτιμοι | | | | |
| 10]ων |]δεν[. . .]υ[| | | | |
| |]κε[| | | | |

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| | | | |
|--------------|-----------|---------|-------------|
| Fr. 20. | Fr. 21. | Fr. 22. | |
|]ερμαπαφ[| . . . | . . . | |
|]σιπυλιονει[|] |] . | |
|]ουδεδιαπυ[|] |]ν | |
| |]αμ'επο[|]ν. | |
| |]νοσ. |]σ. | |
| |]δη[.] |]οι | |
| |] . ιου | . . . | |
| | . . . | | |
| Fr. 23. | Fr. 24. | Fr. 25. | |
| . . . | . . . | . . . | |
| εκ[|]ονον[|]ασ . [| |
| χουτ[|]μο . [|]ν | |
| ζητ[|]ωμεν[|]στενων | |
| . . . | . . . |] | |
| | | . | |
| Fr. 26. | Fr. 27. | Fr. 28. | Fr. 29. |
| | | . . . | . . . |
|]ησουσδ[|] . α[|]οστ[|]ουνα[|
|]σδ'οικο[|]εινα[|]χθ[|]ο . [|
| |] . ιαρη[|]ο[| . . . |
| | | . . . | |
| Fr. 30. | Fr. 31. | Fr. 32. | Fr. 33. |
| | | . . . | . . . |
|]υλαχων[|]ληνωνκ[|]υχο[|]νειν[|
|] |] |] |] |
|] |] |] | . . . |
| . | . . . | . | |
| Fr. 34. | Fr. 35. | Fr. 36. | Fr. 37. |
| ευδα[| . . . | . . . | |
| . . . | τελο[|]εσ |] . . ω . [|
| | . . . |]τοσο[|]ν.ήμ[|

| | | | |
|----------------|-----------|----------|-------------|
| Fr. 20. | Fr. 21. | Fr. 22. | |
|]ερμα παφ[| . . . | . . . | |
|] Σιπύλιον ει[|] |] . | |
|]ουδε διαπυ[|] |]ν | |
| |]αμ' επο[|]ν. | |
| |]νος. |]ς. | |
| |]δη[.] |]οι | |
| |] . ιου | . . . | |
| Fr. 23. | Fr. 24. | Fr. 25. | |
| . . . | | | |
| εκ[|]ονον[|]ασ . [| |
| χούτ[|]μο . [|]ν | |
| ζήτ[|]ωμεν[|] στένων | |
| . . . | |] | |
| | | . . . | |
| Fr. 26. | Fr. 27. | Fr. 28. | Fr. 29. |
| | | | |
|]ησους δ[|] . α[|]οστ[|]ουνα[|
|]ς δ' οίκο[|]εινα[|]χθ[|]ο . [|
| |] . ιαρη[|]ο[| |
| | | | |
| Fr. 30. | Fr. 31. | Fr. 32. | Fr. 33. |
| | | | |
|]υ λαχών [|]ληνων κ[|]υχο[|]νειν |
|] |] |] |] |
|] |] |] | . . . |
| . | . | . | |
| Fr. 34. | Fr. 35. | Fr. 36. | Fr. 37. |
| εύδα[| . . . | . . . | |
| . . . | τελο[|]εσ |] . . ω . [|
| | . . . |]τοσο[|]ν . ήμ[|

Fr. 1. 1-2. In papyri of dramatic works a colon regularly denotes a change of speaker, but such a division is objectionable in a verse of this kind. Possibly then the colon here indicates a metrical division—a purpose for which it is sometimes employed, though that explanation too is quite unconvincing. Above the colon is an oblique mark which is probably to be interpreted as a rather carelessly written accent on *τι*. Either *δηλοῦν τί δρῶντα (με?) κυρεῖν . . .* or *δηλ' οὖν τί δρῶντα (σε?) κυρεῖν . . .* would be intelligible. *ἐννέπειν* or some similar word is implied by the following *ἐξεροῦμεν*. A small coronis below l. 2 marks the transition to another metre.

2-20. '(Oen.) Well, I will tell you. But first I wish to know who ye are and from what stock ye are sprung; for as yet I have not learnt.

Chorus of Satyrs. Thou shalt hear all. As suitors are we come, sons of nymphs, servants of Bacchus, fellow-dwellers with gods; and we are supplied with every fitting art: we are equipped for the spear-fight, ours the contest in wrestling, in horse-racing, running, boxing, biting, ours twisting of testicles, we have the strains of music, we have oracles fully known and not falsified, and medicines to put to the test, we know the meting out of the skies, and dancing, and lore of the nether world. Is our study fruitless? And it is thine to take of these whatever thou wilt, if thou givest thy daughter to me.

Oeneus. There is indeed no fault with your stock; but I wish first to see this man who is coming . . .'

16. An acute accent was mistakenly placed on the *a* of *θεωρία* and not afterwards cancelled.

17. To the left of this line there are slight remains of a marginal note.

19. The *o* of *οινεὺς* is incomplete, but fairly secure, the stroke below it not being in the right position for the tail of a *φ*. *καινεὺς* is clearly out of the question.

Fr. 2. 1. *ἀποδέρκεσθαι* is unexampled but can hardly be avoided; the *ρ*, though rubbed, is clear, and the *κ* is nearly as certain.

3 sqq. Restorations suggested by W-M are printed *exempli gratia*. It may be supposed that the flame of an altar or torch had been extinguished. *η* in l. 4 must be for *ἦ*, not *ῆ* or *ῆ̃*, since of course a star or the moon could not be said to *ἐκπνεῖν μέλανα βό[στρυχον]*.

7.]σὸνα: a proper name is rather expected here; but is not easily obtained; the first letter might be *γ* or *τ*, the second is possibly *ω*. There is no doubt about the accent.

8. *εὐδ[.]ως* is again difficult; the *ω* may be *ο*.

Fr. 3. The appearance of the papyrus and the comparative compactness of the writing suggest that this fragment came from the same column as Fr. 2. Perhaps the broken letters in Fr. 2. 9 and Fr. 3. 1 belong to one line, but I can find no satisfying combination.

Fr. 6. This and the following five fragments are grouped with Fr. 5 on account of a certain similarity of colour, which however may well be deceptive.

5. The letters of this line are rather smaller and closer to the line above than usual; apparently the scribe wished to keep the end of the column even with its neighbours.

Fr. 7. 3. The vestige after *φ* suits e. g. *α* or *λ*.

Fr. 8. 6. *π* enclosed between two dots is an interlineation referring to the next verse.

Fr. 9. 2. To the right of the circumflex accent there are some further marks of ink to which I can attach no meaning. A junction between two selides occurs in this fragment.

Fr. 11. 3. The accent is placed slightly to the left of the *υ*, which therefore probably formed a diphthong with a preceding vowel.

Fr. 13. 2. τε]τραζυγείς ὄχ[ους W-M, comparing Eurip. *Hel.* 1039 τετραζύγων ὄχων.

Fr. 18. 2.]ηγου was perhaps the end of the line.

Fr. 20. 1. Perhaps θ]ερμὰ παφ[λας . . .; cf. Aristoph. Fr. 498 (Kock) τὸ δ' ἔτνος . . . τουτὶ θερμὸν καὶ τοῦτο παφλάζον. Fr. 20 like Fr. 19 is apparently in a lyric measure.

2. Σιπύλιον : οἱ]σι Πύλιον.

Fr. 30. This and the two following small pieces may well be from the ends of columns. Fr. 34 is from the top of a column.

1084. HELLANICUS, *Atlantis* 1.

11.5 × 7.9 cm. Early second century. Plate III.

The origin of this fragment is demonstrated by a citation in the Venetian Scholia on Homer Σ 486 (=Hellan. Fr. 56): φησὶ δὲ καὶ Ἑλλάνικος ἐν τῷ πρώτῳ τῶν Ἀτλαντικῶν τὰς μὲν 5' (sc. τῶν Ὑάδων) θεοῖς συνελθεῖν, Ταῦγέτην Δί, ὦν γενέσθαι Λακεδαίμονα, Μαίαν Δί, ἀφ' ὦν Ἑρμῆς, Ἡλέκτραν Δί, ὦν Δάρδανος, Ἀλκούνην Ποσειδῶνι, ὦν Ὑριεύς, Στερόπην Ἄρει, ὦν Οἰνόμαος· Κελαινὸν Ποσειδῶνι καὶ αὐτὴν συγγενέσθαι, ὦν Λύκος· Μερόπην δὲ Σισύφῳ θνητῷ ὄντι, ὦν Γλαῦκος· διὸ καὶ ἀμαυρὰν εἶναι. This passage alludes so patently to the text before us as to assure beyond any question an identification which the subject and dialect would of themselves naturally suggest. References to Hellanicus are not infrequent, but quotations of his *ipsissima verba* are extremely scarce; and the present addition to them, though regrettably small, is very acceptable.

Its handsome appearance indicates with sufficient clearness that this manuscript contained the *Atlantis* itself, and not merely some commentary or grammatical treatise in which the *Atlantis* was excerpted. The rather narrow column is written in a round upright hand very similar to that of 844, though still more calligraphic. Of the two 1084 is perhaps slightly the older; but they no doubt belong to approximately the same period, probably the earlier part of the second century. Dots in the high and middle position, as well as paragraphi, are used for purposes of punctuation, the medial point marking a briefer pause (l. 15). Short lines are filled up by small angular signs turned in the opposite direction to that in which they are usually found.

Col. i.

] . ντ[.

. . .

Col. ii.

νων εν σπηι· τ[ων
 δε γινεται Ερμ[ης
 φιλητης· οτι αυ [
 5 τη φιλησιμ[ως
 συνεκοιμ[ατο·
 και γ[ινεται θε
 ων κη[ρυξ] αγηρ[αος
 και αθανατος· Κ[ε
 10 λαινοι δε μισγε <
 ται Ποσειδεων· <
 των δε γινεται
 Λυκος ον ο πατηρ
 κατοικιζει εν μα
 15 καρων νησοις· <
 και ποιει αθανα
 τον· Τηυγετη δε
 [Ζε]υς μισγεται· των
 [δε γινεται Λακε]
 20 [δαιμων . . .

2. The sentence may be restored *Μαιαι δε Ζευς μισγεται λανθα]νων κτλ.* This simple construction, as Wilamowitz remarks, is better suited to the style than a sentence containing a genitive such as *μισγομε]νων*. Cf. Apollodor. iii. 10. 2. 1 *Μαία . . . Διὶ συνελθοῦσα ἐν ἄντρῳ τῆς Κυλλήνης Ἑρμῆν τίκτει.*

σπηι is an Epic form which is out of place here ; *σπει* or *σπεῖ* is expected.

3-4. Cf. Hom. *H. Herm.* 292 ἀρχὸς φηλητέων κεκλήσεαι, 446 φηλήτα, Διὸς καὶ Μαιάδος υἱέ, Eurip. *Rhes.* 217 Ἑρμῆς, ὅς γε φηλητῶν ἀναξ. The spelling *φιλητης* is a common error which the grammarians try to defend, e. g. Eustath. p. 781. 11 τὸ δέ γε φηλῶ φηλήσω τῶν ὕστερόν ἐστι· διὸ καὶ τὸ πέποιθ' ὄγε φιλήτησιν (Hesiod, *Opera* 373) οὐ διὰ τοῦ η ἔχει τὴν ἀρχουσαν ἐν τοῖς ἀκριβέσιν ἀντιγράφοις, ἀλλὰ διὰ τοῦ ἰῶτα, and Helladius, *ap. Photius, Bibl.* p. 535. 6, where the derivation from *φιλεῖν* is advanced, as in the text here : ὅτι κατ' εὐφημισμὸν οἱ Ἀπτικοὶ τὸν κλέπτην φιλητὴν λέγουσιν, οἷον ἐὶ μισητόν· ἢ καὶ φιλητῆς ὁ κλέπτης, διότι φιλεῖ λαμβάνειν τὰ ἀλλότρια ; cf. Choerob. in Cramer, *Anecd. Oxon.* ii. p. 271. *φιλητης* in the present passage seems at first sight guaranteed by the following sentence ; but *οτι . . . συνεκοιμ[ατο* may well be a gloss which has become incorporated into the text. As an interpretation it is no happier than its rivals, for *φιλητής* should have an active, not a passive sense.

13-15. Cf. Apollodor. iii. 10. 1. 3 Κελαινοῖ, ἐξ ἧς Λύκος ἐγένετο, ὃν Ποσειδῶν ἐν μακάρων ᾤκισε νήσοις.

1085. PANCRATES, *Hadrian and Antinoüs.*

19.6 × 14.2 cm.

Second century.

It is related by Athenaeus (xv. 677 d-f) that Pancrates, an Alexandrian poet and an acquaintance of his own (τῶν ἐπιχωρίων ποιητής, ὃν καὶ ἡμεῖς ἔγνωμεν), suggested to the Emperor Hadrian when at Alexandria that a certain variety of lotus resembling the rose should be called after Antinoüs, saying that it had sprung from the blood of a famous lion (τοῦ Μαυρουσίου λέοντος) which had been killed by Hadrian in the neighbourhood of the city. This fearsome beast, we are told, had long ranged over Libya and terrorized the inhabitants. The emperor was so pleased with the idea that he rewarded its originator with free maintenance at the Museum. Athenaeus proceeds to quote from 'the poem' of Pancrates four 'not inelegant' hexameter lines in which the lotus of Antinoüs was referred to:

οὔλην ἔρπυλλον, λευκὸν κρίνον ἢδ' ὑάκινθον
 πορφυρέην γλαυκοῦ τε χελιδουίοιο πέτηλα
 καὶ ῥόδον ἔαρινοῖσιν ἀνοιγόμενον ζεφύροισιν·
 οὔπω γὰρ φύεν ἄνθος ἐπώνυμον Ἀντινόοιο.

Pancrates, therefore, embodied his idea in a poem which, it may be presumed, was recited to the emperor. Now the fragment of which the text follows below describes in epic style a great lion hunt the heroes of which were Hadrian and Antinoüs. The inference is obvious, and will hardly be called in question. Here evidently we have the episode which inspired Pancrates; and the poem is none other than that from which Athenaeus quotes.

A further sample of that poem is an interesting acquisition, although its recovery is not likely to add to the literary reputation of Pancrates. His versification is sufficiently good; but his style is diffuse and turgid. The long description of the infuriated lion (ll. 10-25) is a laboured performance, exaggerated but undistinguished either by force or originality. It will be felt that the rather faint praise bestowed upon his contemporary by Athenaeus was the utmost that he deserved.

The sheet upon which the verses are inscribed had been used as the cover of a glass bottle, about the mouth of which it was found wrapped. They are written in an upright and rather small cursive hand which does not look subsequent to the latter part of the second century, and can therefore be removed by but few stages from the author's autograph. Marks of elision and stops in the high position were added by the original scribe.

Col. i.

About 27 lines lost.

]ν

. .

Col. ii.

- [ιππου] δ' Αδρ[η]στοιο θωωτερον· ος ποτ' ανακτα
 [. . . .]ως φευγοντα κατα κλονον εξεσαωσε
 [τοι]ον εφεζομενος δαμασην[ο]ρα μιμνε λεοντα
 [Α]ντινοος λαιηι μεν εχων ρυτηρα χαλινον·
 5 δεξιτερηι δ' εγχος κεκορυθμενο[ν] εξ αδαμαντος
 πρωτος δ' Αδριανος προΐεις χαλκηρεον εγχος
 ουτασεν· ουδε δαμασσην εκων γαρ απημβροτε θ[η]ρος
 [ε]υστοχιης γαρ παμπαν εβουλετο πειρηθηναι
 [Α]ργειφοντιαδαο μεγηρατ[ου Αντι]νοοιο·
 10 [θ]ηρ δε τυπεις ετι μαλλον [ο]ρινετο ποσσι δ' αμυσσ[ε]
 γαιαν τρηχαλ[ε]η[ν] θυμουμ[ε]νος· εκ δε κονιη
 ω[ς ν]εφ[ος] ισταμενη φ[αος η]χλυεν ηελιοιο·
 μαινετο δ' ως οτε κυμ[α] πολυκλυστο[ι]ο θαλασσης
 Στρυ[μ]ονιου κ[α]τοπισθεν εγειρομενου Ζεφυρ[οιο]
 15 . . η . [. δ ε]π αμφοτεροισιν επωρορε· μαστιε δ' ουρ[η]ι
 [ισχια κ]αι πλευρας σφετερηι μαστιγι κε . [
 [.]ος· οσσε δε δεινον υπ οφρυσι πυρ φ[λεγεθεσκον]
 [εκ δ αυ λ]αβροβορ[ω]ν στοματων πολυν αφρον οδοντων
 [εξανιει] συναρασσομενων εντοσθεν ες [αιαν
 20 [κρατος δ] εκ μεγαλοιο και αυχενος εκ λασιο[ιο]
 [χαιτη] χειρομενη κατεσειετο· η μεν απ α[λλων]
 [δασκιος] ην μελεων ατε δενδρεα· η δ' απο ν[ω]του
 [.]μενη θηκτοισιν ομοϊος ηεν ακω[καις]
 [ως ο γ εβη] κατεναντα θε[ου] κλυτου Αντι[νοου] τε
 25 οια γιγαντ[ο]λ[εταο] Διος πα[ρο]ς αντα Τυφωευ[ς]
 τον δε θωωσ ρα μαθων εσσε[υ]μενον [
 ιππωι επ Αν[τ]ινο . . ακ . υ[.]ρομ[
 ρηξεν μεν στομαχον θε[.]ε τ[ενοντας]

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within. On his mighty head and shaggy neck the hair stood bristling; on his other limbs it was bushy as trees, and on his back . . . it was like whetted spear-points. In such wise he came against the glorious god and upon Antinoüs, like Typhoëus of old against Zeus, slayer of giants.'

ii. 1-2. Adrastus was saved by his horse Arion in the expedition of the Seven against Thebes; cf. e. g. Apollodor. iii. 6. 7 "Αδραστον δὲ μόνον ἵππος διέσωσεν Ἀρίων, Homer Ψ 346-7. In l. 2]ωσ, which is quite clear, is no doubt the termination of an adverb qualifying φευγοντα. κλονον then remains indefinite, but this causes no difficulty in view of the recurrence of the phrase κατὰ κλόνον in the *Iliad* (Π 331, 713, 789, Φ 422) and the familiarity of the allusion. The first *a* of ανακτα has been converted apparently from an *ε*, i. e. the scribe at first wrote ποτε unelided.

3. δαμασην[ο]ρα, which was suggested by W-M, is a new compound.

7. θ[ηρος is very doubtful; the remains of the initial letter suggest rather σ.

9. [Α]ργειφοντιαδαο: cf. Kaibel, *Inscr. Gr. Ital.* 978 (a), where Antinoüs is described as νέος θεός Ἑρμάων. In a coin struck at Bithynium in his honour Hermes is figured on the reverse (Eckhel, vi. p. 532).

10. ποσσι δ αμυσο[ε: cf. the passage quoted from Hesiod, *Scut.* in the note on ll. 15-17.

12. For ηχλυεν (W-M) cf. Q. Smyrn. xi. 248 κόνιν δ' ἀκάμαντες ἀήται ὤρσαν ἀπειρεσίην ἤχλυσε δὲ πᾶσαν ὑπερθευ ἠέρα θεσπεσίην.

13. μαινετο δ ως οτε: cf. Homer O 605.

15. Some adverb such as ὤκα would be suitable, but that word cannot be read.

15-17. Cf. Homer Υ 170 οὐρῆ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται, whence ἰσχία is adopted in l. 16, and Hesiod, *Scut.* 430-1 γλαυκίωων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους οὐρῆ μαστιόων ποσσι γλάφει. σφετερηι μαστιγι perhaps refers to the belief that the lion's tail carried a sting; cf. Etym. Gud. 36. 13 ἔχει γὰρ (sc. ὁ λέων) ἐπὶ τῇ οὐρᾷ κέντρον, ἀφ' οὗ παροξύνεται, καθὼς φῆσιν Ἱερώνυμος καὶ Ἐπαφρόδιτος. At the end of l. 16 W-M proposes κελ[αινη, which is quite possible.

17. πυρ is followed by a small vestige which only shows that the next letter was a rather tall one, e. g. κ or φ, and φ[λεγεθεσκον (W-M) gives the requisite sense. δεινον is better taken adverbially than as an adjective.

18-19. Cf. Homer Υ 168 περί τ' ἀφρὸς ὀδόντας γίγνεται. [εξανιει], which was suggested by W-M, can of course be replaced by several other words, e. g. εκπροiei or εσταζεν. εσ[αιαν at the end of this verse is not very satisfactory, and it is likely enough that the verb stood here, but εχ[ευεν is unsuitable. The initial ε is hardly to be avoided, and οδ[οντων is thus excluded.

22. [δασκιος] W-M.]ην may also be]ων, i. e. some epithet of μελεων, e. g. [εκπαγλ]ων.

23. [ιστα]μενη would be weak and hardly sufficient for the lacuna, [εγρο]μενη (Callim. *H. Apoll.* 64 θεμείλια . . . ἐγείρειν) is also unlikely.

25. γιγαντι[ο]λ[εταο] and πα[ρο]s were proposed by W-M; the lacuna is too small for πα[τρο]s.

26. εσσε[νυ]μενον: there is little doubt about the first σ, and the preceding ε is very suitable; hence it seems likely, as W-M suggests, that Pancrates ventured on an otherwise unexampled perfect form. ἐσσύμενος, besides having a short υ, is adjectival.

27. It is uncertain who is the subject here. Neither Αν[τ]ινοοιο nor Αν[τ]ινοου nor Αν[τ]ινοοs suits the vestiges at all well; Αν[τ]ινοιο for -οοιο is possible, but this too is unconvincing. The supposed υ before the lacuna might be ρ or φ, and]ρομ[can be]φομ[.

28. τ[ενοντας] W-M.

33. σκ[: or σιδ[or σιφ[.

Unplaced fragment. The third letter in l. 1 is clearly τ not ν , and so this small piece cannot well be placed at the beginning of ll. 19–20. In l. 2 the mark of elision is very doubtful.

1086. SCHOLIA ON *Iliad* ii.

23.2 × 41 cm.

First century B. C.

This considerable fragment of a commentary on the second Book of the *Iliad* is written in a sloping semi-cursive hand which may be assigned to about the middle of the first century B. C. Certain Ptolemaic characteristics are evident, e.g. the linking of η to the succeeding letter; but these are not so marked as to render probable a date prior to the first century. Palaeographical material for that period is still very scanty; some resemblances may, however, be found between the present script and 236 (a)–(c) (P. Oxy. II, Plate V) which are dated in the reign of Ptolemy Auletes. A probably rather earlier specimen of the same type is to be seen in P. Brit. Mus. 133 of Demosth. *Ep.* 3 (*Classical Texts in the B. M.*, Plate III); cf. also 1087. The verso of 1086 contains a series of medical receipts in an early first-century A.D. hand. A remarkable feature of the recto is the great breadth of the columns, which measured about 16 cm. across. The letters are usually rather small, but there is much unevenness, due partly to a tendency to enlarge initials of clauses and even of words, which the scribe is rather inclined to separate from each other; α is often a conspicuous letter. η is commonly of the uncial form, but the cursive h-shaped character also appears. The head of a final σ frequently slopes upwards above the line. An accent and a mark of short quantity are once used (l. 49). No stops occur, pauses in the sense being marked by blank spaces which are here and there accompanied by marginal paragraphi. Shorter blanks, as has been said, are sometimes allowed after individual words when there is no real pause; an attempt has been made in the transcript to indicate the more noticeable divisions, but it is impossible accurately to reproduce the original. Several of the conventional abbreviations not infrequently found in works of this kind are employed; cf. e.g. 663, 856, and the Berlin Didymus. $\kappa-$ = $\kappa\alpha\iota$, $\acute{\mu}$ = $\mu\acute{\epsilon}\nu$, $\acute{\gamma}$ = $\gamma\acute{\alpha}\rho$, $\tau^{\grave{}}$ = $\tau\acute{\omega}\nu$, $/$ = $\acute{\epsilon}\sigma\tau\acute{\iota}$, \backslash = $\acute{\epsilon}\iota\upsilon\alpha\iota$, while $\pi\rho\acute{\omicron}\varsigma$ is represented by a semicircle (= π) enclosing a short vertical stroke which stands for the ρ . A monogram of χ and ρ in the margin stands for $\chi\rho\eta\sigma\tau\acute{\omicron}\nu$ and calls attention to passages considered to be of special value. Such corrections as have been introduced into the text are probably by the original scribe, who, however, has not succeeded in eliminating all the errors.

For the history of the Homeric scholia, and more especially of the Aristarchean tradition, this new commentary is of no little interest and importance. Its scope is comprehensive. Exegesis plays a considerable part, the less obvious words and phrases being briefly explained more or less in the style of the Scholia Minora or the *Lexicon* of Apollonius. Certain coincidences with those two authorities are pointed out in the notes appended below. Geographical and mythological references are also elucidated; cf. e.g. ll. 1-9, 49-51. Another class of comments deals with differences of reading, e.g. ll. 26-7, 119. Thirdly, the critical signs of Aristarchus are frequently prefixed to the lemmata and their grounds are explained. This is the feature that gives the treatise its significance. As is well known, our knowledge of the work of Aristarchus is largely derived from the extracts from Aristonicus, *Περὶ τῶν Ἀριστάρχου σημείων*, and Didymus, *Περὶ τῆς Ἀρισταρχείου διορθώσεως*, which have been incorporated together with the signs themselves in the Venetian Codex A of the *Iliad*. But the papyrus must on account of its date be independent alike of Aristonicus and Didymus, who both flourished under Augustus. In it, therefore, the tradition of Aristarchus is carried a stage further back. The anonymous commentator is to be regarded as a representative of the Aristarchean school, and upon such writings as this, along with those of the great critic himself, the work of Aristonicus may be taken to have been based. Speculation concerning the author's identity is not likely to be profitable. The most obvious name perhaps is Ammonius, who was probably the successor of Aristarchus at the Alexandrian library. But the field is too large. Suidas puts the number of the grammarians who were disciples of Aristarchus at about forty (*s. v.* Ἀρίσταρχος), and there are several even among those who are known to us any one of whom might have been the author. A certain similarity in ll. 2-3 to a passage of Strabo provides no trustworthy clue; cf. the note *ad loc.*

The papyrus and Aristonicus are often in close agreement; see the notes on ll. 11, 29, 63-7, 98, 120-1. But the two authorities by no means coincide. An interesting passage of some length (ll. 11-18), describing Aristarchus' defence of the poet against the criticism of Praxiphanes, does not here come into account, since the reference is to the *Odyssey*, not the *Iliad*, and is only brought in by way of illustrating a principle. Apart from that, however, Aristarchean signs and their explanations which are unrecorded in Venetus A occur in the papyrus, and vice versa: cf. ll. 46-7, 54-5, 86-7, 93-4, 107, 114-16, 120-1, and the notes. In one place (l. 83) Ven. A has the *σημείον* but lacks the explanatory scholium, which is supplied by the papyrus. Similar discrepancies have been observed in some other papyri (445, P. Rylands 51, P. Brit. Mus. 128, and the Hawara papyrus, on which cf. the notes below) with regard to the use of the critical

signs, which tend to be more frequent in the mediaeval MS. In the present case, however, the advantage is rather the other way, and it is plain that Ven. A is not exhaustive. The Aristarchean *σημείωσις* seems to have been thinned down by a process of eclecticism. Its details would appeal differently to different minds, and what might be rejected as of comparative unimportance by one critic would be retained by another. Some allowance must also be made for accidental omissions.

The presence of this large Aristarchean strain in so early a text naturally lends no little weight to the other elements in it which have less definite authority, though how far these elements are likely to represent the teaching of Aristarchus is of course open to question. To some extent they are already to be found in the various extant sources; new views and explanations to which attention may be called are recorded in ll. 5-6, 42-3, 49-51, 58-60, 75-7. A measure of consideration is also due to the textual evidence of the papyrus, although the presence of Aristarchean symbols does not at all necessarily imply an Aristarchean text. This is evident from e.g. the Bodleian papyrus from Hawara (2nd cent.), in which not only diacritical signs but also occasional Aristarchean variants are entered; cf. Ludwich, *Homervulgata*, pp. 42 sqq. On the other hand the text of that papyrus did not coincide with the vulgate, to which reference is sometimes made,¹ and does embody certain readings of Aristarchus. As much may be expected of 1086, in spite of the fact that in two passages (ll. 75 and 83) it diverges from the Aristarchean reading. Several agreements are noticeable between the lemmata here and the exceptionally well written Hawara papyrus; cf. notes on ll. 62, 63, 73, 75. Other lections of interest occur at ll. 26-7, 38, 61, and 119; the last named passage mentions the otherwise unrecorded variant Ἀνδείροιο for Αἰσήποιο in B 825.

In supplementing the large lacunae of Cols. i and iii, the number of letters lost has been estimated on the basis of the passages containing citations, where the extent of the loss is exactly determined, i.e. in Col. i, ll. 19, 28, and 34, and in Col. iii, ll. 97 and 102. No more than an approximate accuracy is often obtainable, especially in Col. iii, where inequalities in the length of the line as well as variations of spacing and script have to be reckoned with; a few letters either above or below the number adopted would here be generally admissible.

¹ The adscript at l. 769 e.g. should be read *η κο(ινη) φερτερος ηεν*, not *ητοι φ. η.* as given by Sayce. Cf. 445, 685.

Col. i.

-]μερτοντιταρησιονερ[. .]νεμοντο ειμερτον
]καλλιρροονυδωρ οτιταρησιοσποταμοσεχωντην
]στυγοσυδατος επιρρεωντωιπηνηω ουσυμμισ
]περελαιον επιρρει τονπηνειον λεγεταιιδεδι
 5]διατοτονπηνειονθολερονειναι τοισδετιταρη
]μπεκατερωθεν \ τουπηνειου αεστιδενδρηισου
]ξειτονποταμον ωστετοναεραμηορασθαιδιατην
]οοστενθρηδονοσυισ ημαγνησιαχωραωνομασ
]ιπηνειον κ-πηλιονεινοσιφυλλον κινησιφυλλον
 10]υθουντος βουλεταιτοσυνδενδρονδηλουν
]ι ρτοδευτερονπροτεροναπηνητησεν τηνδα
]ισταρχοσπεποιηται ρ πραξιφανηνεκεινος
]παρη[.]ορικωσ ωμειληκοτατημητρι κα
]πηνελοπησερωτησαι επειδηπερωσενιμαλιστο
 15]πουσαιηδεφησιν ηαντικλεια συνετωτατη
]γινεται διηναιτιανοαρισταρχοσ δεικνυσο
]η ηαντικλειασημειουταιιδεοτιδιαπαντοσ

Col. i.

οἱ τ' ἀμφ' ἰ]μερτὸν Τιταρήσιον ἔρ[γα] νέμοντο·

ἰμερτὸν

751

[ἐπιθυμητόν. ὅς ρ' ἐς Πηνειὸν προίει] καλλίρροον ὕδωρ· ὁ Τιταρήσιος

ποταμὸς ἔχων τὴν

752

[πηγὴν ἐν Τιταρίῳ ὄρει ἐκ τοῦ] Στυγὸς ὕδατος ἐπιρρέων τῷ Πηνειῷ

οὐ συμμίσ-

[γεται ἀλλὰ ὡς]περ ἔλαιον ἐπιρρεῖ τὸν Πηνειόν.

λέγεται δὲ δι-

5 [ἀ τοῦτο τοῦ Στυγὸς (εἶναι) ἀπορρῶγα ἦ] διὰ τὸ τὸν Πηνειὸν θολερὸν εἶναι

τοῖς δὲ Τιταρη-

[σίῳ ὕδασι ἀνόμοιον, ἦ διὰ τὸ τὰ Τέ]μπε ἐκατέρωθεν (εἶναι) τοῦ Πηνειοῦ

ἃ ἔστι δένδρ(οῖς) σ)ύ-

[σκια ταῦτα γ(ὰρ) ἐπισκιά]ζει τὸν ποταμὸν ὥστε τὸν ἀέρα μὴ

ὄρᾶσθαι διὰ τὴν

[σκιάν. Μαγνήτων δ' ἦρχε Πρόθ]οος Τενθηρόνος υἱός· ἡ Μαγνησία

χώρα ὠνόμασ-

756

[ται ἀπὸ Μάγνητος τοῦ Αἰόλου. οἱ περ]ὶ Πηνειὸν κ(αὶ) Πήλιον εἰνοσί-

φυλλον· κινησίφυλλον·

757

10 [τοῦ γ(ὰρ) κινεῖσθαι πλήθει συνακολο]υθοῦντος βούλεται τὸ σύνδενδρον

δηλοῦν.

[ἵπποι μ(έν) μέγ' ἄρισται· τὸ σημεῖον ὅτ]ι πρ(ὸς) τὸ δεύτερον πρότερον ἀπήν-

τησεν. τὴν δ' ἀ-

763

[πολογίαν τοῦ ποιητοῦ ἐντεῦθεν ὁ Ἄρ]ίσταρχος πεποιήται πρ(ὸς) Πραξι-

φάνην. ἐκεῖνος

[γὰρ θαυμάζει τὸν Ὀδυσσεά διὰ τὸ] παρη[γ]ορικῶς ὠμειληκότα τῇ μητρὶ κα-

[τὰ τὴν τελευταίην περὶ Τηλεμάχου κ(αὶ)] Πηνελόπης ἐρωτῆσαι, ἐπειδήπερ

ὡς ἔνι μάλιστα

15 [ἀκοῦσαι θέλει τὰ συμβάντα ἐν τῇ ἀ]πουσίᾳ. ἡ δέ, φησίν, ἡ Ἀντίκλεια

συνετωτάτη

[οὔσα εὐθὺς περὶ αὐτὰ ταῦτα κατα]γίνεται· δι' ἣν αἰτίαν ὁ Ἄρισταρχος

δεικνύς ὅ-

[τι]η ἡ Ἀντίκλεια. σημειοῦται δὲ ὅτι

διὰ παντὸς

-]οτεροσαπαντα καταιδιανσυνηθειαν τασ
]ωσ ορνιθασωσωορνιθασ ουτωσταχη
 20]μενα οτριχασοιετεασταφυληιεπινωτον
]ιχασ οιετεασισοετεισ σταφυληιεπινωτονειισασ
]ισ ωστεσταφυλη αφισουσθαι σταφυληδεεστινολαο
]ει επαυτουσπαρτον κ-επακρουτουσπαρτουμολυβιονεξ
]τηνισοτητα σταφυληνδεωνομασεν επειτο
 25]κτηι ομοιον τασεμπηρειηθρεψαργυροτοξοσαπολλων
] ενιοιδαγνοουντεσγραφουσιν τασεμπειεριηπλα
]ατησμακεδονιασ ηδεπηρεια τησθεσσαλιασ>αμφωθη
]εουσασ τοσημειον ρτονφοβον οτιτηντονα
] τουτεστιντονεκτουπολεμου φυγην υπομε
 30]οιελαβον επικεχαραχθαιαυταισπροσωπονο / φοβου
]καλων τοεμπαραταξειιππουσθηληασεχειν οιγαρσε
]τουριζονται αιδεθηλειαιουδεντουτ'ποιουσιν ετιδε
]ιφυγειν χρησιμευ[.]υσιν οθενκ-επιτ'τουαινειαιφησιν
]ενοιπεδιοιο κραιπναμαλενθακαιενθαδιωκεμ
 35]νερεπτομενοιελεοθρεπτοντεσελινον λωτονερε
]ναναρπαζοντεσ λ[.]τονδεητοιτονπαρημεινλεγομενον
]μοιοντιτουτωιεδεσμα ελεοθρεπτονδεσελινοντο
] εσ[.]ασαναρματαδαυπεπυκασμενα κειτοανα
] πεπυκασμενα εκδετουτουταεπιμελειασκα
 40] φοιτ' [.]νθα[. ...]θακαταστρατον φοιταν / τοαιει

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Col. ii.

επιτου αυτου το που εν θουσι ωδω σορμαν οιδαρισανωσε[.] τε πυριχθων πα[.] ανεμοιτο
 ουτωσ δεε πορευοντωσ[.] εδοξαι οτι καθοληνητην γην πυρκατανεμεται του[.] οδεδειλα
 ✕ βειντο ανω τοι ποιθοι φορ[.] σκονα μυμονα οιδαρισανωσει τε πυριχθων τα δελοι παπα
 ρανα πεφωνηται γαια δυπε στεναχιζεδιωστερπικεραυνωι χωμενωιο τεταμφιτυ
 45 φωι γαια νιμασση[.] η δε γη ουτωσ υπε[[νε]]τενεν ωσοτε περιτωι τυφωει χωμενοσ
 οξευσε πλησεν αυτην ιμασσαι γκυριωσ / τοιμαντι πληξαι καταχρηστικωσ δεο
 πωσδηποτε το δεσημειον τω χωμενωιο τινυν το χολουμενωιδηλοι εσχη
 ματικε δετα τυφωεα αποτησ τυφωεωσ ειναριμοισοθι φασι τυφωεοσεμμεναι
 ευνασ αριμα τησπισιδιασ / υφοισδοκειο τυφωσ \ καθομηρον οιμτοι γενεωτε
 50 ροι υποτηναιτη[.] . .] το ενσικελιαι οροσφασι αυτον \ ων πινδαροσ κεινωμ
 αιτνα δεσμοσ υπερφιαλοσ αμφικειται ωσαρατ υποποσσιμεγαστεναχιζετο
 γαια ωσαρατ ουτωσ τουτ μεγα αντι του μεγαλωσ στενεχιζετο αντι του εσ
 τενεν τωι παθητικωι αντι του ενεργητικου οδε λογοσ ουτωσ τουτ υποτοισ
 ποσσιμεγαλωσεσ τε ενενηγη > ερχομενων μαλαδωκα διεπρησσον πεδιοιο η
 55 διπληοτιελλειπε[.] η διαπροθεσισ ωκαδε αντι του ωκεωσ ωκεωσ δε διεπρησ
 σον δια πεδιοιο παρδιοσ αιγιοχοιοσ συναγγελιη αλεγεινη αλεγεινη τηναλγοσε

Col. ii.

ἐπὶ τοῦ αὐτοῦ τόπου ἐνθουσιωδῶς ὄρμᾶν. οἱ δ' ἄρ' ἴσαν ὡς εἴ[τε] πυρὶ χθῶν
 πᾶ[σ]α νέμοιτο. 780
 οὕτως δὲ ἐπορεύοντο ὥσ[τ]ε δόξαι ὅτι καθ' ὅλην τὴν γῆν πῦρ κατανέμεται.
 τοῦ[τ]ο δὲ δεῖ λα-
 χρ(η-
 στόν). βεῖν πρ(ὸς) τὸ ἄνω τὸ ἵπποι θ' οἱ φορ[έ]σκον ἀμύμονα. οἱ δ' ἄρ' ἴσαν
 ὡς εἴτε πυρὶ χθῶν· τὰ δὲ λοιπὰ πα-
 ραναπεφώνηται. γαῖα δ' ὑπεστενάχιζε Διὶ ὡς τερπικεραύνῳ χωμένῳ,
 ὅτε τ' ἀμφὶ Τυ- 781—2
 45 φώει γαῖαν ἰμάσση· ἡ δὲ γῆ οὕτως ὑπέστενεν ὡς ὅτε περὶ τῷ Τυφώει
 χωόμενος
 ὁ Ζεὺς ἔπλησεν αὐτήν· ἰμάσσαι γ(ὰρ) κυρίως (ἐστὶ) τὸ ἰμάντι πλήξαι,
 καταχρηστικῶς δὲ ὁ-
 πωσδήποτε. τὸ δὲ σημεῖον πρ(ὸς) τὸ χωμένῳ ὅτι νῦν τὸ χολουμένῳ δηλοῖ.
 ἐσχη-
 μάτικε δὲ τ(ὴν) Τυφωέα ἀπὸ τῆς Τυφωεύς. εἰν Ἀρίμοις ὅθι φασὶ
 Τυφωέος ἔμμεναι 783
 εὐνάς· Ἄριμᾶ τῆς Πισιδίας (ἐστίν), ὑφ' οἷς δοκεῖ ὁ Τυφὼς (εἶναι) καθ'
 Ὅμηρον. οἱ μ(έν)τοι γε νεώτε-
 50 ροι ὑπὸ τὴν Αἴτν[ην] τὸ ἐν Σικελίᾳ ὄρος φασὶν αὐτὸν (εἶναι), ὧν Πίνδαρος·
 κείνῳ μ(έν)
 Αἴτνα δεσμὸς ὑπερφίαλος ἀμφίκειται. ὡς ἄρα τ(ῶν) ὑπὸ ποσσὶ μέγα
 στεναχίζετο 784
 γαῖα· ὡς ἄρα τῶν οὕτως τούτ(ων). μέγα ἀντὶ τοῦ μεγάλως. στεναχί-
 ζετο ἀντὶ τοῦ ἔσ-
 τενεν, τῷ παθητικῷ ἀντὶ τοῦ ἐνεργητικοῦ. ὁ δὲ λόγος οὕτως, τούτ(ων) ὑπὸ τοῖς
 ποσσὶν μεγάλως ἔστενεν ἢ γῆ. > ἐρχομένων· μάλα δ' ὦκα διέπρησσαν
 πεδίοιο· ἢ 785
 55 διπλῆ ὅτι ἐλλείπε[ι] ἢ διὰ πρόθεσις. ὦκα δὲ ἀντὶ τοῦ ὠκέως· ὠκέως δὲ
 διέπρησ-
 σον διὰ πεδίοιο. πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῆ· ἀλεγει-
 νῆ(ν) τὴν ἄλγος ἐ- 787

* πιφερουσαν ο[.]δαγορασαγορευονεπιπριαμοιο οιονμυθουσελεγον μυθουσεμυθουν
 το δειδενοεινο[.]ικα[. . .]τοντονχρονοντουονειρουοτικ—αυτεαπεσταλται οδεποιοη
 τησδιηγηματικοσων[.]υδυναμενοσαπανταειπειν τακατατονχρονονπραχθεντα
 60 παραμεροσειρηκεν αγχουδισταμενητρεφηποδασωκεαιρισ ισταμενηαντι
 τουστασα ει[.]ατοδεφθογγηννυειπριαμοιοπολειτη —οστρωνσκοποσιζεποδω
 κειησιπεποιθωσ —τυμβωιεπακροτατωιαισυιηταογεροντοσ —τωισφινειισα
 μεν[[^ηοσ]]μετεφηποδασωκεαιρισ αθετειτουτουσαρισταρχοσ οτιπρωτονμούδεπο
 τευποδιοσπεμπομενηηιρισομοιουταιιτινι αλλαιειαυτοπροσωποσπαραγεινε
 65 ται ^{αποκρισισ}ετιδεκ—ηαπιθανοσ ειγένεκατουψιλωσειπεινοτιερχονται παρηκταιηρισ
 τουτο κ—οπολιτησηδυνατοποιησαι ειδεητουτοιναοιπροτερονμητολμωντεσ
 εξελθεινεξελθωσιν [.] ιρισεστωλεγουσα ωσκ—παρατουδιοσαπεσταλμενη οτι
 δεομηροσοταντιναεικαζητινι κ—τουσπρεποντασλογουσπεριτιθησινδηλον η
 γουναρχηουπολιτου / αλλυπερτονπολιτην φησιγύ ωγεροναιειτοιμυθοιφιλοι
 70 ακριτοιεισιν ^{ει}τουτοημήειρισλεγουσα πρεποντωσεχει ειδευιοσπατριαπρε
 πωσ εδειγύλεγεινωπατερ κ—τομυθοιφιλοιακριτοιεισιν ο / αχωριστοι κρι
 ναιγύτοχωρισαι κ—τουτουουπολιτουηπατεραακουοντωσλεγεινεοικεν αλλαμαλ
 λοντησιριδοσ ωστεποτε[.]ρηνησπολεμοσδαλιαστοσορωρεν αλιαστοσαν

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εκκλιτος αναποτριπτος ονουραδιον / εκκλιναι κ-γέναλλοισνοσφιλιασθειστου
 75 το / χωρισεκκλινων ημδημαλαπολλαμαχασεισηλυθονανδρων κ-του
 τοδεαποεοικοσπολιτηλεγειν τηδειριδιτηκον οτιαιειποτε /
 εμπολεμοισεκεινοσδεου αλλουπωτοιονδετοσονδετελαονοπωπα κ-ου
 τοσδετησαυτησεννοιασεχεται ωστεειμήηρισλεγουσα αυ[.]οπ[.]ο
 σωποσειχοικειωσεχεινειδεπολιτησ απιθανον ποτε[']ε[.]] . [.] . [.]
 80 οσ / θαυμασμου επιστασθαιουνιριδιοικειονπολιτηδεου[. . .]πρ[.]

Col. iii.

ηνγύφυλλοισινεοικοτεσηψαμαθοισιν [. . .]
 ριδοςλεγοιτο εχοιανπρεποντωσ ειδεπ[. . .]
 μαχησομενοιπεριαστυ τοσημειον οτ[. . .]
 τορσοιδεμαλιστεπιτελλομαιωδεδερεξαι κ[. . .]
 85 τερονοντααδελφοναπιθανον εδειγείπει[. . .]
 τοπροσωποσηρισ παραγεινεται κ-γλέγεισ[. . .]
 τουτο . . . [.]ξωπ[.]αξαι απιθανονουναδ[. . .]
 τασσειν [.]νεκεντουτ'παντ'ηθετησε[. . .]
 δαλλωνγλωσσαπολυσπερεωνα[. . .]
 90 τοσαν[.]ρημαινετωοισιπεραρχει τουτοισδεεκαστοσεπιτασσει[. . .]

- έκκλιτος, ἀναπότριπτος, ὃν οὐ ῥάδιόν (έστιν) έκκλίῃναι· κ(αί) γ(άρ) ἐν
 ἄλλοις νόσφι λιασθείς, τοῦ-
 75 το (έστι) χωρὶς έκκλίνων. ἦ μ(έν) δὴ μάλα πολλὰ μάχας εἰσήλυθον
 ἀνδρῶν· κ(αί) τοῦ- 798
 το δὲ ἀπεικὸς Πολίτη λέγειν, τῇ δ' Ἰριδι πρ(οσ)ῆκον, ὅτι αἰεὶ ποτέ (έστιν)
 ἐν πολεμοῖς, ἐκεῖνος δὲ οὐ. ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 κ(αί) οὐ- 799
 τος δὲ τῆς αὐτῆς ἐννοίας ἔχεται, ὥστε, εἰ μ(έν) ἡ Ἰρις λέγουσα αὐ[τ]οπ[ρ]ό-
 σωπος, οἰκείως ἔχειν, εἰ δὲ Πολίτης, ἀπίθανον· πότ[ε γ](άρ) ε[ἶδε λα]ὸν
 ὃς ἄξι-
 80 ὅς (έστι) θαυμασμοῦ; ἐπίστασθαι οὖν Ἰριδι οἰκείον, Πολίτη δὲ οὐ
 [πρέ]πο[ν. λί- 800

Col. iii.

- ην γ(άρ) φύλλοισιν εἰκότες ἢ ψαμάθοισιν· [κ(αί) τοῦτο ὁμοίως ἀπίθα-
 νον. εἰ γ(άρ) ὑπὸ Ἰ-
 ριδος λέγοιτο, ἔχει ἂν πρεπόντως, εἰ δὲ Π[ολίτης λέγει, οὐ. ἔρχονται
 πεδίοιο 801
 μαχησόμενοι περὶ ἄστυ· τὸ σημεῖον ὅτ[ι ἐλλείπει πάλιν ἢ διὰ πρόθεσις.
 Ἔκ- 802
 τος, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὦδε δὲ ῥέξαι· κ[(αί) τοῦτο λέγειν πρ(ὸς)
 Ἔκτορα πρεσβύ-
 85 τερον ὄντα ἀδελφὸν ἀπίθανον, ἔδει γ(άρ) εἶπε[ῖν, ὦ ἀδελφέ. ἀλλὰ ἔχει
 οἰκείως, εἰ αὐ-
 τοπρόσωπος ἡ Ἰρις παραγίνεται· κ(αί) γ(άρ) λέγει, σ[οὶ 25 letters
 τοῦτο . . .]ξω π[ρ]ᾶξαι. ἀπίθανον οὖν ἀδ[ελφῶ] πρεσβυτέρῳ νεώτερον ἐπι-
 τάσσειν. [έ]νεκεν τούτ(ων) πάντ(ων) ἠθέτησε[ν ὁ Ἀρίσταρχος τοὺς στίχους.
 ἄλλη 804
 δ' ἄλλων γλῶσσα πολυσπερέων ἀ[νθρώπων· τοῖσιν
 ἕκασ- 805
 90 τος ἀν[ή]ρ σημαινέτω οἰσί περ ἄρχει· τούτοις δὲ ἕκαστος ἐπιτασσέτ[ω
 ὦν ἄρχει (έστι) γ(άρ) τὸ

σημαινειντοεπιτασσειν φαινεταιιδεπαλινεπιτασσεινοπολιτησ[
 κειονυποαυτουλεγεσθαι αλλυποιριδος τουτ'δηγεισθωδιαταξασ[
 λιτας ωσεφαθεκτωρδουτιθεασεποσηγνοιησεν τουτοαμφιβολ[
 μαινει οιονεγνωτιθεασ / επος ετερονδεου[. .]γνοησεντοτησ[
 95 ονουκηφροντιστησεν οκαιμαλλον οτιμ'γ' εξ . [.]ι[
 την ομοιωσθαι αυτοπτινδελεγεινδηλον εκτ'πρ[
 γεινωσκομενησοτιρις / παλιμηαγνοεισθαιτοεπος >[
 δεσσυτολαος τωσημειονηττουτο οτιτηνπυληνηπ[
 τιδετισπροπαροιθεπολιοσαιπειακολωνη τουτοοποιη[
 100 δετουτουτοναυτοπτ[.]νευδεικνυσι κολωνη / [. .] . [.] . [.]
 νευθεπεριδρομοσενθ[. .]αιενθα απανευθεχω[
 θεθειθνητ'εσανανδρων τηνητοιανδρεσ[
 τοιδετεσημαπολυσκαρθμοιομυρινησ ταυτη[
 γυναικα οιδεουαλλαμιαντ'αμαζονιδων [
 105 θμον δεαυτηνηειρηκεν τηνπολυσκαριστον σ[
θατοτετρωεστεδιεκριθενηδεπικουροι ενθαοπου [
 σιμηγεμονενεμεγασκορυθαιολοσεκτωρ τωσημ[

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- πτωσεωσ οτιειρηκεντρωσιναντιτουτρωων ομοι[
λεξανδροσθεοειδησ κορυθαιολοσδε / ητοιποικιλη[
110 λονύτοποικιλον ηκαιοεντηπερικεφαλαιαι οξεω[
θετειγk-επιτουοξεοσκ-ευστραφουστοαιολονοιονοτανλεγηε[
✱ τουσφρυγασανερασαιολοπωλουσ οθenaλκαιοσαμφο[
λεγωνουτωσ καιχρυσοπασταντανκυνιανεχων ελαφραπ[
ζων >δαρδανιωναυτηρηκενευσπαισαγχισαο το σημ[
115 τουστρ[.]ασ διεστακεντ'δαρδανων τοδεεξησ / δαρδα[
παισαγχισαοαινειασ ουκοιοσ ταδελοιπαπ[
ευγενειαν οιδεζελειανεναιονυπαιποδανιατο[
τ[.]ποδατησειδησ αφνειοιπειν[.]ντεσυδωρμ[
ε[] . . λ[.] . . μελανανδειροιο πανδαροσωκ-το[
120 [. . .]ν νοητεονεκτου[. . . .] . [.] . . [.] . τοξικηνα[
[. . .]σεναυτοσγ'εαυτω[.] [

Unplaced fragments.

Fr. 1.

. . . .
] . ειδαυτ[
. . . .

Fr. 2.

. .
]σω[
]ε[
. .

1. ερ[γα] νέμοντο : so Aristarchus ; but the papyrus may of course have read ερ[γ' ε] νέμοντο with the MSS., including the Hawara papyrus and P. Oxy. 20.

2. [έπιθυμητάν : cf. Schol. Didymi ιμερτόν· έπιθυμητόν, καλόν.

3. έν Τιταρίω θρει is restored by W-M from Strabo, p. 329 ό Πηνειός . . . συνάπτει τοίς Τέμπεισι, παραλαβών πλείους ποταμούς, ών και ό Εύρωπος, όν Τιταρήσιον είπεν ό ποιητής, τὰς πηγὰς έχοντα από του Τιταρίου θρους. It would be rash to infer from this unimportant

- πτώσεως, ὅτι εἶρηκεν Τρωσὶν ἀντὶ τοῦ Τρώων, ὁμοί[ως τῷ Τρωσὶν μ(έν)
 προμάχιζεν Ἀ-
 λέξανδρος θεοειδής. κορυθαίολος δέ (ἐστίν) ἦτοι ὁ ποικίλη[ν ἔχων τὴν
 περικεφαλαίαν, αἰό-
 110 λον γ(ὰρ) τὸ ποικίλον, ἧ καὶ ὁ ἐν τῇ περικεφαλαίᾳ ὀξέω[ς καὶ εὐκινήτως
 φερόμενος· εὐ-
 θετεῖ γ(ὰρ) κ(αὶ) ἐπὶ τοῦ ὀξέος καὶ εὐστραφοῦς τὸ αἰόλον, οἷον ὅταν λέγη
 ἔ[νθα ἴδον πλείσ-
 χρ(η-
 στόν). τους Φρύγας ἀνέρας αἰολοπώλους. ὅθεν Ἀλκαῖος ἀμφο[τέρως ἔλαβε τὸ ὄνομα,
 λέγων οὕτως· καὶ χρυσοπάσταν τὰν κυνίαν ἔχων ἔλαφρα π[.
 ζων. > Δαρδανίων αὐτ' ἦρχεν εὐς πάις Ἀγχίσας· τὸ σημ[εῖον ὅτι
 819
 115 τοὺς Τρ[ῶ]ας διέστα(λ)κεν τ(ῶν) Δαρδάνων. τὸ δὲ ἐξῆς (ἐστίν) Δαρδα[νίων
 αὐτ' ἦρχεν εὐς
 πάις Ἀγχίσας Αἰνείας οὐκ οἶος, τὰ δὲ λοιπὰ π[αρεμβέβληκε διὰ μέσου
 ἐμφανίζων τὴν
 εὐγένειαν. οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατο[ν Ἰδης· τὴν ὑπώ-
 ρειαν, τὸν ἔσχα- 824
 τ[ον] πόδα τῆς Ἰδης· ἀφνειοί, πίν[ο]ντες ὕδωρ μέλαν Αἰσήποιο·
 825
 ε[.] . . λ[.] . . μέλαν Ἀνδείροιο. Πάνδαρος ᾧ κ(αὶ) τό[ξον] Ἀπόλλων αὐτὸς
 ἔδωκεν· . . . 827
 120 [. . .]ν νοητέον ἐκ τοῦ [τόξον] . [. . .] τ[ῆ]ν τοξικὴν α[23 letters
 [. . .]σεν, αὐτὸς γ(ὰρ) ἑαυτῷ [ἐποίησεν.] [

coincidence, even if ἐν Τιταρίῳ ὄρει were not a restoration, that Strabo was acquainted with the present scholia. If he were here utilizing any Homeric commentary, his source might well be the often quoted work of Apollodorus on B, which was not concerned with textual criticism.

5-6. (εἶναι) in l. 6 appears to imply that the construction of l. 5 was continued and that therefore alternative reasons were proposed. But the shadiness of the Peneus can have nothing to do with the phenomenon referred to in ll. 3-4, and hence it is probable, as Mr. Allen suggests, that ll. 5-7 are concerned with the supposed derivation of the Peneus from the Styx (l. 755), and the restoration proceeds on that hypothesis. Cf. 841. Frs. 129-31. 4, Schol. For Τέ[μ]πη cf. the passage from Strabo cited in the note on l. 3. At the end of l. 6 the reading of the papyrus gives no sense, and I have adopted an emendation suggested by W-M.

8. Τενθρηδόνοσ is the accepted spelling; vv. ll. Τερθ., Τευθ., Τεθ.

9. Cf. Schol. B Μάγνης εἰς τῶν Αἰολιδῶν κτλ.

9-10. Cf. Apollon. Sophist. *Lex.* εἰνοσίφυλλον κινησίφυλλον . . . ὄρος δὲ εἰνοσίφυλλον τὸ σύνδενδρον θέλει σημαίνειν.

11-18. 'The sign is affixed because he has dealt first with what comes second. This is the basis of Aristarchus' defence of the poet against Praxiphanes. The latter is surprised at Odysseus because in his soothing intercourse with his mother he asked only at the end about Telemachus and Penelope, since he wishes above all else to hear what has happened in his absence. But Anticleia, he says, with great intelligence at once proceeds to this very subject. Aristarchus therefore points out that . . . Anticleia. The passage is marked with a sign because it is the peculiar habit of the poet to deal first in this way with what is secondary.'

11. Line 763 has a diplê in Ven. A, the scholiast similarly remarking ὅτι πρὸς τὸ δεύτερον πρότερον ἀπήντηκεν. The diplê is absent in the Hawara papyrus.

11-18. The restoration of these lines is in the main due to W-M. The passage of the *Odyssey* referred to is λ 164-203, where Anticleia deals with the questions of Odysseus in the inverse order to that in which they are put. There is no parallel to this note in the extant scholia on the *Iliad*, but points of contact occur in Schol. λ 177 εἰδὼς ὁ Ὀδυσσεὺς τὰς ἐκυρὰς ἐχθρῶδῶς περὶ τὰς νουὺς διακειμένας περὶ Πηνελόπης ὑστάτης ἠρώτησεν. ἡ δὲ εὐφραίνουσα τὸν υἱὸν περὶ πρώτης αὐτῆς ἀπεκρίνατο. Praxiphanes is presumably the Peripatetic philosopher, whose name has recently occurred in a contemporary Delian inscription; cf. Wilhelm, *Jahresh. d. Öst. Arch. Inst.* 1905, pp. 1-5, Crönert, *Kolotes und Menedemos*, pp. 69-74, 179. He was a pupil of Theophrastus, and wrote a dialogue Περὶ ποιητῶν, in which criticism of the kind here mentioned may well have been incorporated. The Praxiphanes cited in the scholia on *Oed. Col.* 900 is probably identical. It was natural to give credit for σοφία to Anticleia as the daughter of Autolycus. Lines 16-17 δι' ἣν αἰτίαν . . . Ἀντίκλεια remain obscure.

19-20. The restoration was suggested by W-M, ταχη Pap., but the substitution of η for εἰ was particularly common at this period; cf. e.g. 1088, and ll. 31 and 70 below.

21-2. Restored by W-M; cf. Schol. B τὸ δὲ ὄτριχας ἀντὶ τοῦ ὁμόχροας, οἰέτεας ὁμήλικας, εἶσας τοῖς νότοις ὁμοίαις. Schol. Did. has ἰσοετείς as the gloss on οἰέτεας.

22-3. Cf. Scholl. AB ἔστι δὲ ἄμφω ἴσας τῷ νότῳ ὡς σταφύλη μετρεῖσθαι, ὃ ἔστι λαοξικῶ διαβήτη, ὅς ἄμα πλάτος καὶ ὕψος μετρεῖ.

25. The supplement was suggested by W-M.

26-7. A note on the name Πηρείη, v. l. Πιερίη, on which the extant scholia make no comment. Πιερίη is the common reading, and is retained by Leaf, but Πηρείη, which is preferred by most modern editors, is found in the Bodleian Hawara papyrus and two other MSS., besides Eustath. and Steph. Byz., and is confirmed, as Mr. Allen remarks, by the occurrence of οἱ Πηρείς in *Inscr. Gr.* ix. 2. 205 = Dittenberger, *Syll.* 425. Schol. A has Πιερίη in the note on Ψ 383. πλα[νῶνται was suggested by W-M. The beginning of the line, he thinks, contained a reference to the service of Apollo to Admetus; cf. Schol. Did. τὰς Ἀδμήτου ἵππους δύο κτλ., and Schol. A on Ψ 383. Perhaps, however, there was merely some phrase like 'So we should read' or 'So the best copies'.

27. The diplê is prefixed to the lemma; cf. ll. 54, 61-2, &c. Ven. A also has a diplê here.

29. φυγὴν σημαίνει W-M. Cf. Schol. A ὅτι τὴν ἐν πολέμῳ φυγὴν φόβον Ἄρεως εἶρηκεν. ἀρετὴ γὰρ ἵππων οὐ μόνον διώκειν ἀλλὰ καὶ ὅτε δέοι ἀταράχως φεύγειν, διωκόμεν ἠδὲ φέβεσθαι.

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seems to be quite novel. L. 58 needs correction, for the second *οτι* is plainly superfluous, and *αυτε* must be meant for *αυτή* or *αυτή*.

60-1. So Schol. Did. *ισταμένη· στασα*.

61. An obelus, which on the analogy of the succeeding verses is expected before *εισατο*, has been omitted. The papyrus supports the better tradition in reading *δέ* and not *γάρ* (Eustath. and a number of MSS.). *ύει* is an Attic spelling.

62. *Αισυήταο*: so the Hawara papyrus; *Αισυήταο* is the accepted form.

γέροντος: *ἄνακτος* 20 (second cent.) and one or two mediaeval MSS. The final *σ* is really more like an *ε*.

Line 794 *δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί* has been omitted, possibly by a mere oversight; cf. l. 92. But it is noticeable that this verse only of 791-5 is obelized in P. Hawara, and the omission here may be taken to indicate that the line was absent from the text of Aristarchus. It is found accompanied by an additional verse in P. Hibeh 19 (e).

σφιν: so 20 (which no doubt also had *μετέφη* later in the verse), the ninth-century MS. in the library of Victor Emmanuel at Rome, and one or two later copies, including Harl. 1771, which also agrees in the reading *Πηρείη* (cf. note on ll. 26-7).

63. *μετέφη*: so the Hawara papyrus, v. l. A¹, B and many other MSS.

63-73. 'Aristarchus athetizes these lines on the ground, first, that when Iris is sent by Zeus she is never made to resemble some one else, but always appears in her own person. Secondly, her pretence is unconvincing; for if Iris is brought in merely for the purpose of announcing their approach, Polites could easily have done this; if, however, it is in order to make the Trojans go out when they were afraid to do so, then let Iris speak as the messenger of Zeus. It is also clear that, when Homer makes one person resemble another, he also puts in their mouth the appropriate language. Now the commencement is not like Polites, but goes beyond him. He says "Old man, interminable words are ever pleasant to thee". If Iris is the speaker, this is appropriate, but if the son is addressing his father, it is inappropriate; for he ought to say, "My father." And "interminable words are pleasant" (that is, continuous, for to determine is to separate) is also unlike Polites addressing his father (for he should speak with deference) but is more like Iris.'

The adverse criticism of Aristarchus on ll. 791-5 was already known from Schol. A, where the same objections are put rather more concisely. *ἀπὸ τούτου ἕως τοῦ τῷ μιν εἰσαμένη ἀθετοῦνται στίχοι πέντε. εἰ γὰρ ἔνεκα τοῦ προαγγεῖλαι ὅτι παραγίνονται οἱ Ἕλληνες, ἤρκει ὁ Πολίτης, εἴπερ ὄλως ἐπετήρει. εἰ δὲ ἔνεκα τοῦ προτρέψασθαι μὴ τολμῶντας προελθεῖν, ἔδει αὐτοπρόσωπον παρεῖναι. ἔθος τέ ἐστι τοῖς μεταμορφουμένοις θεοῖς κατὰ τὴν ἄφοδον ἀπολιπεῖν τεκμήριον εἰς ἐπίγνωσιν. οἷ τε λόγοι οὐχ οὕτως εἰσὶν ἐσχηματισμένοι τοῦ Πολίτου ὡς πρὸς πατέρα, ἀλλ' εἰσὶν ἐπιτεταμένοι καὶ ἐπιπληκτικοί. καὶ τὸ Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι Πολίτη ἀνοίκειον μᾶλλον δὲ Ἴριδι ἀρμόζει ἐπιτάσσειν.* It is to be observed that the words *ἔθος τέ ἐστι . . . ἐπίγνωσιν*, which do not support the argument of Aristarchus, but rather the opposite view, have no counterpart in the papyrus. The concluding sentence *καὶ τὸ Ἔκτορ κτλ.* corresponds to ll. 84 sqq. below.

ἀπόκρισις in l. 65 is inapposite, since the speech of Iris is not an 'answer', and W-M's emendation *ὑπόκρισις* is clearly an improvement.

71-2. Cf. e.g. Schol. B *ἄκριτοι δὲ οἱ ἀναρίθμητοι*, Schol. Did. *ἄκριτοι· ἀδιάκριτοι, πολλοί*. A similar idea was probably intended to be conveyed by *ἀχώριστοι*; cf. Apollon. *Lex.* *ἀκριτόμυθε ἄκριτα καὶ ἀδιάστατα λαλῶν*. The letters of *φιλοι* are faint, and it might be supposed that they had been partially erased; this, however, would imply that *ἄκριτοι* was taken for a predicate, 'words are inseparable from you,' which is not a likely interpretation. In the

latter part of l. 72 some emendation is necessary, and perhaps ἀκουόντως . . . ἔοικεν should be rejected, as W-M would prefer.

73. ὡς τέ ποτ' : so the Hawara papyrus; ὡς ποτ' ἐπ' most MSS. 20 has an unmetrical combination of the two readings, ὡς τε ποτ' επ. [ὡς τε πο]τε ειρηνης in P. Hibeh 19 is likely to be a corruption of [ὡς τε πο]τε ειρηνης.

ἀνέκκλιτος : so Schol. Did.; ἀνέγκλιστος (*sic*) Apollon. *Lex*.

74. The reference is to A 349, A 80.

75. ἦ μ(έν) δῆ : the ordinary view of Homeric editors (e.g. Ludwich, Allen) that the reading of Aristarchus in this passage was ἦδη μέν, is supported by a partially effaced note in the Hawara papyrus beginning Α]ρι[στα]ρχ(ος) ἦ δη μεν (so probably, as in several MSS., not ἦδη). It may nevertheless be questioned whether the passage in Schol. A relating to the Aristarchean reading has been correctly interpreted. This is given in Dindorf's edition as follows: ἦ μὲν δῆ· οὕτως αἱ Ἀριστάρχου, ἦδη μέν, καὶ ἐν τοῖς πρὸς Κώμανον ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν (Γ 184). But μέν after ἦδη is not in the original text, but an editorial insertion; and the combination ἦδη καὶ seems confirmed by the comparison of Γ 184, which with Dindorf's reading loses its point. I venture to suggest that the note should stand unaltered either in the form ἦ μὲν δῆ· οὕτως αἱ Ἀριστάρχου, ἦδη καὶ. ἐν τοῖς πρὸς Κ. ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ ἦδη καὶ κτλ.; or ἦ μὲν δῆ· οὕτως αἱ Ἀριστάρχου. ἦδη καὶ ἐν τοῖς κτλ. If this is right, there will be a conflict between Schol. A and the Hawara papyrus. A possible explanation is that the copyist of the former transposed μεν and δη in the lemma owing to an inadvertence. But it should be observed that the note in the papyrus is incomplete; it was continued in a second line, which may have modified in some way the statement of the first.

ἦ μὲν δῆ is also found in the text of the Hawara papyrus as well as in AB and the majority of MSS., Hdn., Eustath.; ἦδη μέν is superscribed in A and is otherwise well supported. In Schol. A ἦ μὲν δη was written.

75-7. The commentator's opinion is directly opposed to that of Leaf, who thinks (note *ad loc.*) that 'l. 798 is rather suited to a human warrior than to a goddess'.

79. πότ[ε γ](ἄρ) εἶδε λα]ό[ν was suggested by W-M. I have been much inclined to assign the first of the unplaced fragments to this position, reading πότε γ(ἄρ) εἶδε ταῦτ[α, but the difficulty then is, without assuming some corruption, to find a suitable combination with what follows. To add ἦ λαὸν ὅς ἄξι[ος would make the line too long.

80. A synonym of οἰκείον apparently followed οὐ, though the sense would be complete without further addition.

81-2. The supplements only aim at giving the general sense, which is evident.

83. περί : so MSS. (including 20), with the exception of the late Ambrosianus E 35, which gives προτί, a reading also inserted as a v.l. in A, with the note μαχησόμενοι προτὶ ἄστν· οὕτως προτὶ ἄστν, οὐ περὶ ἄστν, ἵνα ᾧσιν ἐρχόμενοι πρὸς τὴν πόλιν. ὁμοίως καὶ Ζηνόδοτος καὶ Ἀριστοφάνης γράφουσιν. Aristarchus is not here directly named, but analogy strongly supports the usual inference that προτί was his reading.

τὸ σημεῖον κτλ. : the supplement is derived from l. 55; cf. Eustath. τὸ δὲ ἔρχονται πεδίοιο, ἀντὶ τοῦ διὰ τῆς πεδιάδος, καὶ ἔστιν ὅμοιον τῷ διέπρησον πεδίοιο, and Schol. Did. πεδίοιο· διὰ τοῦ πεδίου. A diplê is inserted against the verse in A as well as in the Hawara papyrus, but there is no corresponding note.

84. ᾧδε δέ : so most MSS.; vv. ll. ᾧδέ γε, ᾧδέ τι.

86-7. τοῦτο . . . π[ρ]ᾶξαι seems to be a paraphrase of ᾧδε δὲ ῥέξαι, and the word preceding π[ρ]ᾶξαι should then be a verb meaning 'I command', but neither κελεύω nor ἄξιω is suitable, and a future would be out of place. The remains suggest ξω, not ξαι, and ῥ[έ]ξαι π[ρ]ᾶξαι is therefore improbable. λέγει in l. 86 may be followed by any round letter.

Line 802 in A has a diplê prefixed with the note *ὅτι περισσεύει ὁ δὲ σύνδεσμος*; there is also a diplê in P. Hawara.

88. The obvious [ἐ]νεκεν is very dubious, but I can find nothing more appropriate; there may be no loss before the traces of the supposed first ν.

ἠθέτησε: or ἠθετησθ[αι], not ἠθέτηκ[ε].

89. The lost note probably referred to *πολυσπερέων*; cf. Schol. Did. *πολυσπερέων ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, πολυγενῶν ἢ πολυεθνῶν.*

90. ὦν ἄρχει: cf. Schol. Did. *οἷσι περ ἄρχει ἀντὶ τοῦ ὦν ἄρχει.*

92. The lemma τῶν . . . *πολιήτας* has dropped out. Cf. Schol. Did. *τῶν τούτων. ἐξηγείσθω ἀφηγείσθω. κοσμησάμενος διατάξας. πολιήτας πολίτας.*

93-4. ἕτερον μ(έν) γ(ὰρ) and ἕπος οἶον were restored by W-M. A has a diplê against l. 807 (so too P. Hawara) with the accompanying scholium *ὅτι τοῦτό ἐστι τὸ πλανῆσαν τὸν τὰ ἐπάνω διασκευάσαντα* (i. e. a misunderstanding of ἠγνοίησεν led to the interpolation of ll. 791-5). *οὐ κεῖται δὲ συνήθως ἡμῖν τὸ ἠγνοίησεν, ἀλλ' ἀντὶ τοῦ οὐκ ἀπίθησεν.*

95-7. The supplements at the ends of ll. 95-6 are those proposed by W-M. *ὁ καὶ μᾶλλον* in l. 95 is a much compressed phrase, but it is hardly necessary to suppose an omission. *διὰ τό* must have been preceded by some word meaning 'he recognized her' or 'she was recognized', e.g. *ἐξ ἀρχῆς ἔγνω* (W-M) or *ἐξεφάνη*, but neither of these will fit the vestiges. *ἀγνοεῖσθαι = ἀφροντίζεσθαι*, and *δῆλον* is of course to be supplied from the preceding sentence. The vulgar spelling *πάλι* is found in late prose (e.g. that of Philodemus; cf. Cionert, *Mem. Gr. Hercul.* p. 140) and in papyri of the Roman age (e.g. B. G. U. 423. 3, 7).

97. For the diplê cf. l. 54, &c.; but the decipherment is uncertain and the vestige before the lacuna would also be consistent with a π. The diplê is also found in Ven. A and P. Hawara.

98. *π[ληθυντικῶς εἶρηκεν]* was suggested by W-M; cf. Schol. A *ὅτι ἔμφασιν ἔχει πολλῶν πυλῶν, μία δὲ ἐστὶ καὶ ἔστι τὸ πᾶσαι ἀντὶ τοῦ ὄλαι*, and the similar remark on the parallel passage Θ 58 *ὅτι μία ἐστὶ πύλη, καὶ πληθυντικῶς εἶπε πύλαι*. Eustathius attributes this note to Herodorus and Apion.

99-100. The restorations, which are due to W-M, are made *exempli gratia*. For that of l. 100 cf. Apollon. *Lex.* *κολωνός πᾶν ἀνάστημα τῆς γῆς ἔστι δὲ τις κτλ.* *π]α[ν] ἀνάστημα* is consistent with the vestiges, but they are extremely slight. The remark that the present tense in l. 811 proves the poet to have been an eyewitness of what he describes is remarkable, though not cogent, for the description might depend on hearsay evidence; it would have been more exact to say 'a contemporary'.

101. The quotation is from Υ 41.

103-4. Cf. e.g. Schol. A *Μύρινα δὲ Ἀμαζόνος ὄνομα*, Strabo, p. 573 *Μυρίνης ἣν ἱστοροῦσι μίαν εἶναι τῶν Ἀμαζόνων*, Eustath. *Μύρινα κεῖται καὶ παρὰ Λυκόφρονι, λεγομένη παρά τινων Τεύκρου θυγάτηρ, γυνὴ Δαρδάνου.*

105. *σ[καρθμός κτλ.]* is adopted from Schol. A *πολυσκάρθμοιο πολυκινήτου . . . σκαρθμός γὰρ ἢ τῶν ποδῶν κίνησις.* Cf. Apollon. *Lex.* s. v. *εύσκαρθμοι, ἐπὶ δὲ τοῦ πολυσκάρθμοιο Μυρίνης τῆς πολυσκαρίστου ἢ πολυκινήτου.*

106. It seems likely, as W-M suggests, that *ὅπου* was followed by an example, e.g. A 610.

107. Restored by W-M. There is no *σημεῖον* nor corresponding note in A, though at Γ 16, the verse cited for comparison in the next line, the remark is made *Τρωσίν ἀντὶ τοῦ Τρώων. πτωτικὸν τὸ σχῆμα ταῖς δοτικαῖς γὰρ ἀντὶ γενικῶν χρῶνται οἱ ποιηταί.* P. Hawara similarly lacks the *σημεῖον*.

109-14. Schol. A has *κορυθαίολος ὁ αἰόλλων τὴν περικεφυλαίαν, ὃ ἐστὶ κινῶν, διὰ τὰς ἐν τῷ*

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1087. SCHOLIA ON *Iliad* vii.

24.3 × 17.1 cm. Late first century B.C. Plate IV.

The following text belongs like 1086 to an elaborate Homeric commentary, but one of a rather different order. 1086 is a product of the school of Aristarchus, and is a more or less direct exposition of his teaching. 1087 on the other hand shows but the slightest traces of the Aristarchean tradition, which is perhaps to be recognized in no more than a single passage (ll. 85-6, note). No references occur to the *σημεία*; and it is significant that one of the citations from Homer contains a reading of Aristophanes and Zenodotus (ll. 32-3). Another feature of these scholia, which in 1086 is much less conspicuous, is a tendency to learned disquisition. A long note, which might have been most interesting, on the subject of burial is unfortunately mutilated beyond recovery; but a large part of the two more or less complete columns is occupied by a list of 'paronymous' words, illustrated by citations and references, and it is to the presence of this list that the papyrus owes its importance. Not only does the writer adduce several forms for which there is no other testimony, but he commonly supports his instances by stating where they were to be found, and thereby adds to the fragments of a number of Greek authors. Quotations for which the papyrus is the sole authority are given from Pindar, Euripides *Temenus* and *Aegeus*, Aeschylus *Phineus*, Sophocles *Phineus I*, Cratinus *Malthaci*, Archilochus, Xenophanes *Silli*, Antimachus *Thebais*, 'Leandrius' (cf. note on ll. 44-5), Eupolis, Stesichorus *Oresteia*, Alcaeus, Hesiod and the Hesiodic *Κήυκος Γάμος*, Leucon *Phrateres*, and Ananius.

The *παρώνυμα* or derivative words here discussed are forms of the second declension having a nominative which is the same as the genitive of a cognate form belonging to the third declension, e.g. χρυσάορος χρυσαόρου, which is parallel with χρυσάωρ χρυσάορος. Treatises on *παρώνυμα* by Tryphon, Habron, and Apollonius Dyscolus are mentioned by Suidas, *s.v.* Ἀπολλώνιος Ἀλεξανδρεύς, and are cited by Stephanus of Byzantium, *s.vv.* Ἀγάθη, ἀγνιά, Ἰβηρίαι, Σχοινοῦς. Several of the examples found in these excerpts appear also in the papyrus (cf. notes on ll. 23, 37-8), and from some similar theoretical treatise our anonymous author presumably drew his information. It is, however, doubtful whether any of the three grammarians named was his actual source. Tryphon, who flourished in the latter half of the first century B. C. (Suidas, *s.v.*), might perhaps have been utilized if the composition of these scholia were very little anterior to the date of the papyrus. But Tryphon may well have had his predecessors in this

particular field. Coincidences in the examples of *παρώνυμα* do not occur in connexion with him, and even if they did they would not really count for much. There was no doubt a good deal of repetition in grammatical works of the type under consideration, and the instances and quotations would tend to become to some extent stereotyped.

The rather short columns, which lean over considerably to the right, are written in a clear and neat semi-cursive of medium size. Archaic characteristics are less marked than in 1086, but the present papyrus is probably not much posterior. τ and π especially are formed on an early pattern, and though some of the letters, e.g. ν , would be consistent with a later date, they do not demand it. There are several points of similarity in this script to that of P. Brit. Mus. 133 (Plate III in *Classical Texts from the British Museum*), which Kenyon attributes to the second century B.C. There too a ν approximating to the form found here is employed. On the whole I do not think that 1087 is subsequent to the reign of Augustus, and I should be inclined to place it before rather than after the turn of the century. Besides marginal paragraphi, both high and medial stops are used, but without any clear differentiation of value, and it is not always easy to be sure which position was intended. At the end of a note double dots commonly appear, as in 856. Accents are added in some of the words quoted in the long grammatical note, and occasionally elsewhere. Abbreviation is much less frequent than in 1086; $\sigma\upsilon$ ($\tau\omega\varsigma$), $\phi\eta$ ($\sigma\acute{\iota}$), and $\acute{\alpha}\nu$ ($\tau\grave{\iota}$ $\tau\omicron\upsilon$) are the only shortened forms occurring. Lemmata, when they commence a line, project by about two letters into the left margin; if they occur within a line, then the line following is made to project.

Col. i.

-] . . . [. . .] σον[. . .] ιτεσ . . ρω[. . .] σαιπαν
] . . [. . .] εικοση και παληλαχεινδι
] μη . [. . .] νετιδα πολυσεσθαι τουγω .
] . . οσ[. . .] νσ[. . .] ν . ασωσελενοσαυτωι
 5] τειλε . [. . .] προμοσεμμεναι . αντι
] σωσκα[. . .] μηδεπρομοσιστασοτου
] ιεκτ[. . .] ωι . α' εμοι . συ[. . .] εχεσγαρ
] χημα[. . .] [. . .] επο[. . .] θη[. . .] νυπ[. . .] χησθε
] . εσεμφαι[. . .] εινεξονομ[. . .] . ποιο . .
 10] . ινπεριαυτων λεγων . αλλουκαυ
] τεξουρανοθεν πεδιον δεζη νυπ[. . .]
] μηστωρ[. . .] και οα πολλων δεπιθα
] σειρωσιν τουεκτοροσ και τη νυπερ
] νδιασαφει και εαυτον . θαρσεινν
 15] οιαοσσητηρα κρονιων εξιδησ
] ηκεπαρεσταμεναι και αμννεν
] ονα πολλων α . αυτε παινοσ δε αυ
] νδιον καλων πληνομοιοσ τοισ
] ειστοισε κσηνησ στρατιωταισ
 20] μι . τωι τεξυμων προελευσομε
] και εμοι επιμαρτυροσεστω . το
] εστω . τοδε μαρτυροσ παρωνυμον
] ενικη[. . .] του πρωτοτυπουσιν
] πτω κενωσ το τροιζηνοσ . ενθεν
 25] ιζηνοιο . χρυσαοροσ . ενθεν χρυ
] ραισειρηκε πινδαροσ το χαροποσ
] ντο χαροποιοσ ανακτοσ . τοχα
] ενθεν χαλυβοισει πενυριπιδησ
] μειωι . το μέλητοσ ουδε λεγετοσ^ο
 30] ατηγορησασ . τοτανυπτερυ
] ενσιμωνιδησ . ωκειαγαρου δετα
] γουμνιασ . τοδιακτοροσ αφουερ
] πεμψαντε διακτορον . τοαρπαγοσ

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Col. ii.

- ενθ[.]νεπ[.]ηθυνεναισχ[.]λοσενφινει
 35 αρπαγοιχ[.]ροιν·καισοφοκλησενφινειᾶ
 χερσιναρπαγοισ·τοπολυπιδακος·το
 ιβηροσ·τοτρα[. .] . . ωνοσπαρακρα
 τινωιενμαλθακοισ·τοατμενοσ
 παραρχιλοχωι·τολαοσαφουφ^ησιμωνι
 40 δησ·ξυλακαιλάουσεπιβαλλων·τοερυ
 κ^οσπαραξεν[.]φ^ανειενᾠσιλλων·τοαῖ
 δοσενθεντηγ^ηαιτιατικηντεθηκεν
 αντιμαχοσενᾠθηβαῖδοσαῖδονδε
 τοκαωνοσενθεντηγ^ηαιτιατικηντε
 45 θηκελεανδριοσκαωνον·τοριψασπι
 δοσαφουφ^ηευπολισριψασπιδοντεχει
 ρατηνκλεωνμουτολιθακοσενθεν
 φ^ηστησιχοροσενορεστειασβλιθακοισ
 τοκορυθοσγεγονεδουτοσυιοσαλεξανδρου
 50 τουπαριδοσ·τοαπατωροσενθενεντωι
 κ^ηυ[.]οσγαμωιειρηταιτοαπατωροι·το
 κ^οκ^υγοσηδελεξισπαραλκαιωι·το
 δμωοσπαρησιοδωι·δμωοσεχωνμα
 κελην·καιπαραλευκωνιενφρατερσι
 55 δμ[.]οναλλουκοικετην·τοτρωοσπα
 ρησι[. .]ωιτευκρουδετρωοσ·τοσωληνοσ
 π[.]ραγανιωι·εσθοτεδεκαιαλλασσομε
 νουτουτονουωστοάγωνοσενθεντην
 α[. .]ιατικηνειρηκενευριπιδησεναι
 60 γειαγ[. . .]γαθλησαντα καιτοῖκτινο[.]
 δ^ενι . [. . .] ταναηκειῖχαλκωι·τετα
 μενηνεχοντιτηνακμην·μηνισδεηοξει
 ωσαιτωλ[.][.]οξυθηκτωιωσλοκροι·δο
 μενα[.]παλιναποδοτωπροσεμεμαχο
 65 μενοσ·όφραπυροσμε·πυριγαρεκαι
 ετοπαντατασωματαειστομηνεκρων

Col. ii.

ἔνθ[ε]ν ἐπ[λ]ήθυνεν Αἰσχ[ύ]λος ἐν Φινεῖ
 35 ἄρπαγοι χ[ε]ροῖν, καὶ Σοφοκλῆς ἐν Φινεῖ ἀ'
 χερσὶν ἀρπάγοις, τὸ πολυπίδακος, τὸ
 Ἰβηρος, τὸ τρα[γοπ]ώγωνος παρὰ Κρα-
 τίνῳ ἐν Μαλθακοῖς, τὸ ἄτμενος
 παρ' Ἀρχιλόχῳ, τὸ λάος, ἀφ' οὗ φη(σι) Σιμωνί-
 40 δης ξύλα καὶ λάους ἐπιβάλλων, τὸ Ἐρυ-
 κος παρὰ Ξεν[ο]φάνει ἐν ε' Σίλλων, τὸ Ἄι-
 δος, ἔνθεν τὴν αἰτιατικὴν τέθηκεν
 Ἀντίμαχος ἐν ἀ' Θηβαΐδος Ἄιδον δέ,
 τὸ Κάωνος, ἔνθεν τὴν αἰτιατικὴν τέ-
 45 θηκε Λεάνδριος Κάωνον, τὸ ριψάσπι-
 δος ἀφ' οὗ φη(σιν) Εὐπολις ριψάσπιδόν τε χεῖ-
 ρα τὴν Κλεωνύμου, τὸ λιθακός, ἔνθεν
 φη(σὶ) Στησίχορος ἐν Ὀρεστείας β' λιθακοῖς,
 τὸ Κόρυθος, γέγονε δ' οὗτος υἱὸς Ἀλεξάνδρου
 50 τοῦ Πάριδος, τὸ ἀπάτωρος, ἔνθεν ἐν τῷ
 Κήν[κ]ος γάμῳ εἴρηται τὸ ἀπάτωροι, τὸ
 κόκκυγος, ἢ δὲ λέξις παρ' Ἀλκαίῳ, τὸ
 δμῶος παρ' Ἡσιόδῳ, δμῶος ἔχων μα-
 κέλην, καὶ παρὰ Λεύκωνι ἐν Φράτερσι,
 55 δμ[ῶ]ον ἀλλ' οὐκ οἰκέτην, τὸ Τρῶος πα-
 ρ' Ἡσι[όδ]ῳ, Τεύκρου δὲ Τρῶος, τὸ σωλήνος
 παρ' Ἀνανίῳ. ἔσθ' ὅτε δὲ καὶ ἀλλασσομέ-
 νου τοῦ τόνου, ὡς τὸ ἄγωνος, ἔνθεν τὴν
 α[ίτ]ιατικὴν εἴρηκεν Εὐριπίδης ἐν Αἰ-
 60 γεῖ ἄγ[ωνο]ν ἀθλήσαντα, καὶ τὸ ἴκτινο[ς]
 δ' ἐνίκ[ησε.] ταναήκει χαλκῶ· τετα-
 μένην ἔχοντι τὴν ἀκμήν. Μῆνις δὲ ἢ ὀξεῖ
 ὡς Αἰτωλ[ο]ῖ [ἦ] ὀξυθήκτω ὡς Λοκροί. δό-
 77 μενα[ι] πάλιν· ἀποδότω ὁ πρὸς ἐμὲ μαχό-
 79 μενος. ὄφρα πυρός με· πυρὶ γὰρ ἐκαί-
 65 ετο πάντα τὰ σώματα εἰς τὸ μὴ νεκρῶν

Col. iii.

| | | | |
|----|-----------|----|---------------------|
| | [| | τουτο[|
| | σ[| 85 | ωσφ ^η κ[|
| | λ[| | τα·λαχειν[|
| 70 | δ[| | φρων·δ[|
| | σι[| | μεμφε[|
| | α[| | ποικιλ[|
| | τρο[| 90 | ειδεκευ[|
| | πτο[| | μοιευχοσαπ[|
| 75 | νο[| | ε[|
| | ειν[| | . . [|
| | τιδ[| | δαν . [|
| | των[| 95 | μαχαισα[|
| | αντ[| | ποτινηον·ουσ[|
| 80 | μητρ[| | νοσ·ουδενι[|
| | φρυξι . [| | παρεπομεν[|
| | οιδεν[| | δεβαρυτον[|
| | τουσν[| | |

1-5. This note, which apparently refers to l. 74, is difficult to reconstruct from the damaged remains. The extant scholia do not help.

2. *πάλη* is not satisfactory, apart from the fact that the omission of iota subscript is unusual in this papyrus. *το δη* could be read, but not *παλαι* nor *παλω*.

3. *απολυεσθαι* cannot be read. At the end of the line *τουγω*, not *τουτω*, seems to be clear.

4.]*νο*[: the doubtful *σ* can be any round letter.]*ν* . *ασ* may be]*ησασ* (-*ησας*?), and the following *ωσ* is very uncertain.

5. The supposed point after the second lacuna may be the tip of a letter. *ἀντίπαλος* is hardly the natural synonym for *πρόμος*, which is usually explained as equivalent to *πρόμαχος*, e. g. in Schol. A and Apollon. *Lex.*; moreover a supplement of five letters would be better than one of four. But there is no room for a suitable word if *ἀντι* [του . . . is read, and that phrase would be likely to have been abbreviated, as in l. 7. It may be noticed that Eustathius uses the word *ἀντίπαλος* in his discussion of the passage (p. 666), *τὸ δὲ τὸν ἀντίπαλον ἰριστέα πεσεῖν θεῖόν τι νομίζει*.

7. Cf. Schol. A *ὅτι ἰδίως ὡς περὶ ἑτέρου*.

8. *επο*[*ι*]ειτ does not seem admissible, and [*π*]επο[*ι*]θη is hardly adapted to the context. For *ὑπ*[ερο]χῆν cf. Schol. B *δῖον ἑαυτὸν κατ' ἐξοχὴν ἐκάλεσεν*.

9-10. The name of Zeus is expected somewhere in these two lines.

10-12. Θ 21-2; 'Ζῆν' ὑπατον' is similarly quoted in illustration in Schol. B. The

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28-9. Χάλυβος is known as a Euripidean form from *Alc.* 980 and Fr. 472. 6, but this citation from the *Temenus* is new.

31-2 = Simonides, Fr. 32.

32-3. a 38. The scholia state that Aristophanes and Zenodotus here read πέμψαντε, and Buttman was no doubt right in his inference that they also read διάκτορον, which is found in Vat. Ottob. 308 and Vind. 307. πέμψαντες εύσκοπον other MSS. and edd.

33-6. The form ἄρπαγος was known only from Schol. Dorv. Aristoph. *Plut.* 800 and Arcadius, p. 102. 9, whence Dindorf describes it in Stephanus *Thes.* as a *forma recentioris Graecismi*. Only one certain citation of the *Phineus* of Aeschylus (Fr. 258) and one of the first *Phineus* of Sophocles (Fr. 641) were previously known.

36. πολυπίδακος is a well-supported variant in Homer, Ξ 307, and elsewhere; it is also read e. g. in the *H. in Ven.* 54 and is found in Hesychius.

37-8. Cf. Steph. Byz., s. v. Ἰβηρία: Ἰβηρ Ἰβηρος ὁ Ἰβηρος ἀφ' οὗ παρὰ Κουαδράτῳ ἐν Ῥωμαικῆς χιλιάδος ἐστὶν Ἰβήροισιν οὕτως καὶ τοὶ Δίγυσι θ' ἅμα καὶ Ἰβήροισι πολεμέοντες. τὸ αὐτὸ καὶ Ἀβρων ἐν παρωνύμοις φησί. καὶ αὐτὸς Ἰβηρος τραγοπῶγων ἐν Μαλθακοῖς εἴρηται Κρατίνου (= Fr. 101, Kock). If the papyrus is to be trusted, there must be an error here, and τραγοπῶγων should be emended to τραγοπῶγωνος; αὐτός also has occasioned difficulty. It is true that the form τραγοπῶγωνος is not otherwise attested, and not a little remarkable that Ἰβηρος and τραγοπῶγωνος should have occurred in actual juxta-position. But to attribute the confusion to the papyrus and bring it into conformity with the text of Stephanus by some such alteration as τὸ Ἰβηρος, (ὡς) τὸ (Ἰβηρος) τραγοπῶγων παρὰ Κρατίνῳ is hardly justifiable. Perhaps, however, a καὶ has dropped out after Ἰβηρος. τρα[γοπ]ῶγωνος would be a very uncertain reading apart from the passage of Stephanus, [γοπ] being rather cramped and the vestiges of some of the other letters exiguous; but as it is, little doubt remains.

38-9. The form ἄτμενος is found in Heysch., Eustathius, *Od.* p. 1750. 62, and Ammonius, s. v. θῆς, who says that it means οὐ μόνον ὁ δοῦλος, ἀλλὰ καὶ ὁ ὑποτεταμένος ἐλεύθερος. That the word occurred in Archilochus was unknown. Was he the source of the anonymous citation in Hesychius ἄτμενον οἶτον?

39-40. λάος has hitherto rested on the support of Soph. *O. C.* 195 ἐπ' ἄκρου λάου, on which the Schol. in L remarks ἀπὸ τῆς λάος ἐστὶ παροξυνομένης εὐθείας, γενομένης ἀπὸ γενικῆς τῆς λᾶος. (Ἄομηρος λᾶος) ὑπὸ ῥιπῆς. οὕτως Ἡρωδιανὸς ἐν τῷ ἐ τῆς καθόλου. Jebb follows Dindorf and Wecklein in substituting λᾶος for λάου, and hazards the guess that 'Herodian had perhaps no warrant besides this passage (of Sophocles)'. Grammarians had better information than what is commonly credited to them. The traditional λάου should in future be allowed to stand. W-M notes that the word is probably to be also recognized in Hesiod Fr. 115. 3 λεκτοὺς ἐκ γαίης λάους (λαοὺς Et. Gud. Et. Angel., ἀλέους Strabo vii. p. 322, ἀλέας Rzach. with Villebrun; cf. Cramer, *Anecd. Ox.* i. 264. 27 Ἡσίοδος δὲ παρὰ τὸ ἀλὲς τὸ σημαῖνον τὸ ἀθροῦν, ἀλαός, λαὸς ἀφαιρέσει τοῦ α).

40-1. Ἐρυκος is not a known form for Ἐρυξ, but the first letter is most probably ε and the occurrence of the name in the works of Xenophanes is eminently natural. The present is the first reference to separate books of the *Silli*, the attribution of which to Xenophanes by Strabo (p. 643) and others has occasioned much discussion. A careful review of the evidence is given by C. Wachsmuth in his *Sillographi Graeci*. He arrives at the sensible conclusion that the *Silli* of Xenophanes were a poem or series of poems in hexameters wherein various philosophers and poets were attacked; and that they were so called by grammarians on account of their similarity to the *Silli* of Timon. Only one line is quoted expressly from the work (Schol. Aristoph. *Equit.* 406), but eleven other fragments are assigned to it by Diels, *Poet. Phil. Fragmenta*, pp. 39-41.

41-3. Ἄιδος: this is another new form.

44-5. Κάων, gen. Κάωνος, is cited by Theognostus in Cramer, *Anecd. Oxon.* ii. p. 30, and Κάωνος is found without explanation in Suidas. Who this Leandrius may be is uncertain. C. Keil has shown good reason (*Vindiciae onomat.*, 1843) for correcting Λέανδρος or Λεάνδριος in a number of passages, e.g. Diog. Laert. i. 1. 28, to Μαιάνδριος, i. e. the Milesian historian whose name is guaranteed by C. I. G. 2905. 8; and Meineke goes a step further by reading Μαιάνδριος in Steph. Byz., s. v. Ὑδη, for the Λέανδρος or Νέανδρος of the MSS. The best evidence for a writer called Leandrius is this papyrus, which very possibly has fallen into a common error, though its early date entitles it to some respect.

45-7. ῥίψάσπιδος occurs only here. Cf. Aristoph. *Nub.* 353 Κλεώνυμον αὐται τὸν ῥίψασπιν χθὲς ἰδοῦσαι and the Schol. τοῦτον ὡς δειλὸν καὶ ἐπὶ τῆς παρατάξεως ῥίψαντα τὴν ἀσπίδα οἷ τε ἄλλοι κωμῶδοι διαβάλλουσι πάντες καὶ ἐν τοῖς Σφηξίν ὁ αὐτός.

47-8. λιθακός is included in a list of words in -akos by Arcadius, p. 51. 7. Bekker's *Anecd.* ii. p. 783 (= Bergk, Fr. 31) is the only other express citation of the second book of the *Oresteia*.

50-1. ἀπάτωρος is not otherwise attested. It is noticeable that the name of Hesiod does not accompany the Κήυκος γάμος, regarding the authenticity of which doubts were entertained in antiquity; cf. Athen. ii. p. 49 b Ἡσιόδου ἐν τῷ Κήυκος γάμῳ—κἂν γὰρ γραμματικῶν παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί, and on the other side Plutarch, *Mor.* 730 f καθάπερ οὖν τὸ πῦρ τὴν ὕλην ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρ' οὖσαν, ἦσθιεν, ὡς ὁ τὸν Κήυκος γάμον εἰς τὰ Ἡσιόδου παρεμβαλὼν εἴρηκεν. The poem is also cited as Hesiod's in Schol. Apollon. Rhod. i. 1289; six fragments are attributed to it by Rzach.

52. κόκκυγος, which I owe to W-M, is another unknown form. There is little doubt of the correctness of the reading.

53. Hesiod, *Erga* 470. Whether the word should be accented δμῶος or δμῶός was not agreed; cf. Choerob. in Bekker, *Anecd.* p. 1181 ὡςπερ ὁ Τρώος τοῦ Τρωός καὶ ὁ Τρωός, ὁ δμῶος τοῦ δμῶος· δμῶος ἔχων μακέλην, and Etym. Magn. p. 770. 35 ἔστι Τρώος Τρωός καὶ δμῶος δμῶός χωρὶς τοῦ ι, καὶ μετὰγεται ἢ γενικῇ εἰς εὐθείαν καὶ γίνεται Τρωός καὶ δμῶός χωρὶς τοῦ ι.

55. The papyrus makes a small addition to the three existing fragments of Leucon (Kock, i. p. 704). The Φράτερες were produced on the same occasion as the *Peace* of Aristophanes.

55-6. For the form Τρώος cf. the note on l. 53. It must of course be a nominative and is apparently equivalent to Τρώς, the mythical king of Troy, as in Malalas iv. Tros was the great grandson of Teucer. Τεύκρου δὲ Τρώος does not occur in the extant remains of Hesiod; but the name of the author, though quite suitable, is by no means certain.

56-7. σωλῆνος is otherwise unexampled. The scanty remnants of the Iambographer Ananius are mostly derived from Athenaeus.

58-60. ἄγωνος is given by Hesychius as an Aeolic form; cf. Phot. *Lex.* ἄγωνος κατὰ σχηματισμὸν ἀντὶ τοῦ ὁ ἀγών· ἀπὸ δὲ γενικῆς ἐσχηματίσθη· οὕτως Ἀλκαῖος ὁ λυρικός πολλάκις ἐχρήσατο (Fr. 120, Bergk). The quotation from the *Aegeus* is new.

60-1. If ἐνίκ[ησε], which was suggested by W-M, is right, it would be equivalent to ἐξενίκησε, 'has come into vogue.' This is very suitable, since ἴκτινος is a common form; and the use of the simple verb, though unusual in this sense, seems quite possible. δ' ἐν ι . . . is less likely.

With regard to the accent, Theognost. 67. 17 and Etym. Magu. 470. 35 agree with the papyrus, while Herodian, *ap.* Eustath. p. 1825. 12, writes ἴκτινος, which is commonly adopted.

61-2. Cf. Schol. Did. ἐπιμήκει καὶ τεταμένην ἔχοντι, τουτέστιν ἠκονημένην, τὴν ἀκμήν, and

Apollon. *Lex. s. v.* τανύηκες, ὅτε μὲν τὸ ξίφος . . . συνθέτως λέγει τὸ τεταμένην ἔχου τὴν ἀκμήν, τουτέστι τὴν ἀκμήν. Menis is an otherwise unknown commentator.

64. A stop is likely to have disappeared after παλιν.

65 sqq. The loss of this long note concerning burial is very unfortunate. Schol. A merely remarks ὅτι καθόλου διὰ πυρὸς οἶδε γινομένης τὰς ταφάς.

73-5. These three lines project slightly into the margin, though not so much as the Homeric lemmata. Perhaps the indentation was unintentional; or these lines may be a quotation from some other source.

86-9. Cf. Schol. A λελάχωσι· ὅτι ἀντὶ τοῦ λαχεῖν ποιήσωσιν. ἀναδιπλασιασμός λελάχωσι. Λυκό]φρων and ποικίλ[λει are restored by W-M, who suggests that something like ἡ δὲ ἀναδίπλωσις] ποικίλ[λει τὴν ποίησιν stood in ll. 88-9. The letter following φρων may well be α, ο, or ω instead of δ.

90-1. Verse 81 seems to have been divided into two lemmata, separated by a very short comment; or the scribe might be supposed to have made a mistake and to have written several letters which he had to delete. Unless some such hypothesis is adopted l. 90 will be about ten letters shorter than those of Cols. i-ii, which there is no reason to suppose and ll. 85-6 tend to disprove.

96-9. ποτί: so most MSS. and Eustath.; προτί edd. with Vind. 117 and a Breslau MS. For τὸ κρεμόω, which was restored by W-M, cf. Eustath. *ad loc.* τὸ δὲ κρεμόω πλεονασμὸν ἔχει τοῦ ο τῆς παραληγούσης, εἴληπται δὲ ἀντὶ μέλλοντος τοῦ κρεμάσω.

1088. MEDICAL RECEIPTS.

23.2 × 41 cm.

Early first century.

The following series of medical receipts is written on the verso of 1086 in a cursive hand probably dating from the earlier part of the first century. Three columns are nearly entire, and there are traces of a fourth, but practically nothing of it remains. Col. i is preceded by a blank space considerably wider than the margins between the columns and therefore was presumably the commencement, the roll which contained the Homeric scholia having been subdivided before these prescriptions came to be inserted in it. They are a miscellaneous collection, including local applications for wounds and sores, leprosy, flow of blood, polypus, and to induce sneezing, and potions for quartan fever, liver-complaints, dropsy, insomnia, and convulsions (?). Papyri of this class are not infrequent; cf. e. g. 234, P. Tebt. 273, P. Rylands 29-29 (b), *Berl. Klassikertexte*, iii. pp. 32-3. The writer, who was rather inaccurate, shows a noticeable fondness for η instead of ει before another vowel; he also has a curious datival form in l. 32.

Col. i.

Τὸ μέλιον κολλ(ύριον) πρὸς ρεῦμα
καὶ ἐλκώματα καὶ πληγὰς
καὶ αἰμάλωπας·

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ὄσι συκηίου τὸν φλοιὸν ξηρὸν τρίψας
 λῆον ἐμφύσα.
 πρὸς τοὺς τεταρταίους· ὁποῦ σιλφῆου (ὀβολός),
 ζμύρνη(ς) (ὀβολός). ἄλλο ψώμισ(μα)· κωνήο(υ) (δραχμαὶ) γ, ὑοσκυάμο(υ)
 (δραχμαὶ) γ,
 40 ὀπίου (δραχμαὶ) β, καστορήου (δραχμῆ) α, ἐλλεβόρου μέ(λανος) (δραχμῆ) α,
 λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλά-
 σας μεθ' ὕδατος κολλύρια πόει ἡλίκον
 Αἰγύπ(τιον) κύαμον, εἶτα{ν} ἐν τῇ σκιᾷ ξηρά-
 νας ταῦτα νήστηι δίδου πείν τρίψας ἐν γλυ-
 45 κέωι ἰμικοτυλίωι, προλούσας πρὸ τῆς λήμ-
 ψεω(ς) ὀρῶν β καὶ φακὸν πρὸς τοὺς πόδας
προτιθεῖς, καὶ σκεπάζειν ἱματίοις.

Col. iii.

πότημα πρὸς ἡπ[α]τικ[ο]ύς·
 ἀκόρου (δραχμῆ), πανάκου(ς) (ὀβολός), νάρδου (ὀβολός),
 50 δαύκου{ς} (δραχμαὶ) β. βρα[δέως]
 πινέτωι μετὰ γλυκέως ἢ μέλιτο[ς].
 ἄλλο· πανάκου(ς) (δραχμαὶ) β, ἀκαρου(ς) (δραχμαὶ) β,
 δαύκου{ς} (δραχμῆ), νάρδου (ὀβολός)· μετὰ
 γλυκέως καὶ μέλιτος καὶ
 55 στροβίλων κ(εκ)[ρ]αμένων δὸς πείν.
 ἄλλο ἐνεργές ἱκανῶς· κιννάμο(υ) [. . .,
 ζμύρνης (δραχμαὶ) ι, νάρδου (δραχμαὶ) ς, σε(σέ)λε[ως]
 Αἰθιοπικοῦ (δραχμαὶ) ς· μετ' ῥ{ω}οῦ λεά[νας]
 χωρὶς ἕκα[σ]τον καὶ κενταυρεῖ[ου]
 60 χυλῶι ἀναπλάσα[ς] ἡλίκον Αἰγύπ(τιον)
 κυάμου δ[ί]δου πείν ἐν μελικρ[ά-
 τωι θερμῶι.
 πότημα ὑδρωπικῶν· ὀρεοσ{σ}ελίνο(υ) . [. . .,
 μυρσίνη(ς) (δραχμαὶ) η, καρύων πικρῶ(ν) (δραχμαὶ) δ,
 65 δαύκου σπέρμα(τος) (δραχμαὶ) ς.
 ὑπνωτικὸν πότημα· υοσκ[υ]άμου . . .,

ἀννήσου (δραχμή) α, ὀπίου (τριώβολον)· μείξ[ας] δός.
 χρ(ηστῆς). κατασπασμικός· αβρυανου (δραχμή) α, λ[. . .
 λιαθεων . . . () εντο() (δραχμαί) δ. [

4. ψιμυθιῶ Pap. and so *passim*. 22. l. πράσον. 24. l. παρμικόν. 31. l. χρῆσαι.
 32. l. πολύπους. 34. ε of τρειψας and ο of εμφυσον corr. from α. 39. ψωμισ(μα)
 added above the line. 43. ι of σκια corr. from ε? 44. l. γλυκέως. 45. l. ἡμικοτυλίωι.
 46. l. ὠρῶν. 52. l. ἀκόρον. 61. l. κύαμον.

1-67. 'The yellow salve for discharges, wounds, bruises, and weals; calamine 4 dr., white lead 8 dr., fine meal 4 dr., purified schist 1 dr., saffron 1 dr., opium 3 ob., gum 4 dr., water.

A good remedy for small discharges and wounds: fine meal 8 dr., antimony 2 dr., opium 3 ob., flake of copper 3 ob., white lead 2 dr., gum 2 dr., water.

For leprosy: cantharides 1 dr., ammi, rocket-seed, . . ., nigella, mustard, cress, raw pitch. Apply locally.

Styptic: use pounded rock-alum, and it will stop (the blood) at once.

To stop nose-bleeding: mix frankincense with onion-juice and apply the juice inside.

To cause sneezing: pound fresh some white hellebore and blow it into the nostrils, or use soap-wort or castor in the same way.

For sores in the nose: rub yellow orpiment smooth, then lay the man on his back and treat him, or use black hellebore in the same way.

For polypus growing in the nostrils: baked soda 3 ob., cummin 1 dr., orris-root 1 dr.; rub them and blow into the nostrils. If the sore is rather dry, rub smooth some dry bark of fig and blow in.

For quartan fever: juice of silphium 1 ob., myrrh 1 ob. Another dose: hemlock 3 dr., henbane 3 dr., opium 2 dr., castor 1 dr., black hellebore 1 dr.; pound and work them up separately with water and make pastilles of the size of an Egyptian bean, then dry in the shade and give them to the patient to drink fasting, rubbing them in half a cotyle of raisin wine, having previously given him a bath two hours before taking; apply a warm bottle to the feet, and cover him up with blankets.

Draught for liver-patients: sweet flag 1 dr., opopanax 1 ob., spikenard 1 ob., parsnip 2 dr.; to be drunk slowly with raisin wine or honey.

Another receipt: opopanax 2 dr., sweet flag 2 dr., parsnip 1 dr., spikenard 1 ob.; give to drink with raisin wine and honey and pine-cones mixed.

Another, tolerably strong: cinnamon . . ., myrrh 10 dr., spikenard 6 dr., Aethiopian seseli 6 dr.; rub smooth separately with egg and work up with juice of centaury, and give a dose of the size of an Egyptian bean in warm honey and water.

Draught for dropsy-patients: mountain-parsley . . ., myrtle 8 dr., bitter almonds 4 dr., seed of parsnip 6 dr.

Soporific: henbane . . ., anise 1 dr., opium 4 ob.; mix and administer.'

1. μήλιναι ἔμπλαστροι are dealt with in Galen, xiii. pp. 503 sqq., where a number of prescriptions are given. He says καλεῖν δ' ἔθος ἐστὶ τοῖς ἰατροῖς ἀπλῶς μὲν χλωρὰς καὶ μηλίνας καὶ κιρράς, ὅσαι κολλῶσί τε τὰ μὴ πάνυ μεγάλα τραύματα καὶ ἔλκη συνουλοῦσιν. At the end of the line perhaps ῥεύμα(τα) should be read.

5. For λίθος σχιστός cf. Galen, xii. p. 196. 7, Diosc. v. 144. It is said by the latter to

come from Western Iberia, and πληροῖ δὲ καὶ κοιλώματα . . . καὶ πρὸς ῥήξεις . . . λίαν ἐνεργεῖ. πλύνεσθαι is used of λίθοι e. g. in Galen, xiii. p. 407.

8. ἀρεστή{ι} is very doubtful, but I can find no other reading that yields any sense. The letters are more like ἀρσνη or ἀρετη. τ is comparable to the supposed τ of το() in l. 69; η has a taller first stroke than usual, like that of a φ or ψ, but neither of those letters seems admissible. ἀρσνη is unsuitable, nor would such a distinction be likely.

14. For καθαρίδ(ων) cf. Galen, xii. p. 363 ἐμίξαμεν δὲ (sc. τὰς καθ.) καὶ ταῖς πρὸς ψώρας καὶ λέπρας ἀρμοζούσαις δυνάμεσι, and Diosc. Εὐπορ. i. 128. The initial α was probably added owing to some confusion with ἄκανθα.

15. παραιθου is fairly clear, but is not a known word. Was πυρέθρου meant? Dioscorides says that it πρὸς ἐψυγμένα δὲ ἢ παρειμένα μέρη τοῦ σώματος ἄκρως ἀρμόζει (iii. 79).

16. For μελανθίου here cf. e. g. Galen, xii. p. 70 οὐδ' ὅτι λέπρας . . . ἐκβάλλει θαυμαστόν ἐστι, for σινάπε(ως), Diosc. ii. 183 σὺν ὄξει δὲ πρὸς λέπρας, and for καρδάμου ib. 184 ἀποσμήχει λέπρας.

19. χαλκίτιδει: cf. e. g. Galen, xii. p. 241 μεμιγμένας ἔχει τήν τε στυπτικὴν καὶ δριμύειαν δύναμιν. It is a common remedy of modern barbers.

21-3. Cf. Diosc. ii. p. 178 αἷμα ὁ χυλὸς αὐτοῦ (sc. τοῦ πράσου) ἴστησι σὺν ὄξει, καὶ μάλιστα τὸ ἐκ μυκτῆρων φερόμενον, μάννης ἢ λιβανωτοῦ μιγέντος. A number of other receipts are given in Galen, xiv. pp. 337-9, 416-18.

24. Cf. Diosc. iv. 148 πταρμούς τε ἐρεθίζει (sc. ἐλλέβ. λευκ.), and Εὐπορ. i. 3.

27. Diosc. ii. 192 says of στρουθίου, κινεῖ δὲ καὶ πταρμούς, and of καστόριον, ἔστι δὲ καὶ πταρμικός.

28-37. Remedies for ὄζαιναί and πόλυποι are specified e. g. by Diosc. Εὐπορ. i. 159, 160, and Galen, xiv. 336-7, 416-17. ἀρσενικόν is prescribed by the latter, p. 337; white hellebore and ἀφρόνιτρον, pp. 416, 417. At the end of l. 28 a horizontal stroke might be interpreted as the sign for 1 obol, but the amount seems immaterial here, and a rather smaller dash at the end of the next line clearly has no such meaning.

32. μυκτῆρεσιν: the use of the Aeolic dative is remarkable; cf. C. P. R. 242. 10 χοινίκεσιν.

36. συκίου might be for συκ(ε)ίου, but that word is only used in the sense of a decoction of figs. Possibly σικύου is meant.

38 sqq. In a prescription of Harpalus for quartan fever in Galen, xiv. p. 167, σμύρνα and καστόριον are included; other remedies are given ib. pp. 524, 561, Diosc. Εὐπορ. ii. 21.

39. ψώμισ(μα), which has been inserted here, is used by Galen, xii. p. 1004, in connexion with the feeding of infants.

43. The Egyptian bean was a common measure of magnitude; cf. e. g. Galen, xiv. p. 462 χαλκοῦ κεκαυμένου ὅσον κυάμου Αἴγ. Its equivalent weight is given ib. xix. p. 780 as 1½ ob.

44. νήστη: cf. Moeris, p. 270 νήστις Ἀττικοί, νήστης Ἕλληνες and e. g. Apollon. *Hist. Mirab.* 51. ὅτε νήστης ὑπῆρχεν, *Berl. Klassikertexte*, iii. p. 31. 2. 1, where read νήστης χρῶ. The termination of γλυκέωι (for -ως) was probably affected by that of ἡμικοτυλίωι; cf. l. 22. -έως for -έος is frequently found in later Greek; cf. Lobeck, *Phrynichus*, p. 247.

46. φακόν: cf. e. g. Hippocr. *Περὶ γυν. φύσ.* ii. p. 571 Kühn, αὐτοῖς τοῖς ῥάκεσι θερμαίνων, καὶ τοῖς φακοῖς τοῖς ὀστρακίνοις τὸ ὕδωρ ἐγχείων ζεστόν. They were so called on account of their shape.

48. If ἡπ[α]τικ[ο]ύς is right, the letters τικ, the remains of which are scanty, were rather widely spaced. πρὸς ἡπατικούς occurs as a heading in Galen, xiv. p. 454, and it appears to suit the character of the prescriptions of ll. 49-62. Cf. ib. pp. 374-5, xiii. pp. 198 sqq., Diosc. Εὐπορ. ii. 58-9.

55. κραμενων seems to have been written for κεκραμένων: there would barely be room for

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(Mangey, ii. p. 520). Mangey here proposed to read *Διονυσιοκόλακες*, with an allusion to the Sicilian tyrant, on the very insufficient ground that, while Lampon and Isidorus were familiar names, the history of the period had no record of an Alexandrian Dionysius. This criticism, which the structure of Philo's sentence is itself enough to condemn, is finally disposed of by the appearance of a Dionysius in the company of Isidorus and Flaccus. He, too, was obviously a prominent figure in local politics, and may be presumed to have been associated with Lampon and Isidorus in the anti-Semitic movement.

Unfortunately the situation disclosed by the papyrus is not very clear, and our knowledge, which for the most part depends upon Philo, is too limited to throw much light upon it. According to Philo's account Isidorus, after having been in close relations with Flaccus, became estranged on finding himself less influential than he had imagined. He therefore endeavoured to stir up odium against the praefect, and by means of bribery brought about a demonstration against him at the Gymnasium. Some of the demonstrators were arrested and confessed that they were agents of Isidorus, who thereupon found safety in flight (*Adv. Flaccum*, pp. 537-8). No doubt he disappeared from the scene until the fall of Flaccus, which was not long delayed, enabled him to return. The episode described in the papyrus therefore belongs to the period prior to the exposure of Isidorus. Flaccus is represented as going to the Serapeum, i. e. the famous Alexandrian temple, having previously given certain secret instructions. Isidorus accompanied by Dionysius and a woman named Aphrodisia, who is not otherwise known, then enter and are accosted by a certain *γεραιός*, who prostrates himself before Isidorus and begs him not to insist on making his way into the presence of Flaccus (*μὴ βιάζου πρὸς τὸ[ν] Φλ[ά]κκου*, ll. 27-38). Dionysius declines to be deterred (ll. 38-42). Flaccus, who seems meanwhile to have been in concealment, thereupon approaches and engages with Isidorus in a conversation which the mutilated condition of the papyrus renders obscure (ll. 42 sqq.), but towards the end (ll. 56-9) relates to the payment of a sum of five talents. It would appear from the narrative that Dionysius was supposed to be in danger (cf. ll. 48-9), and that Flaccus was setting a trap for him or Isidorus or both of them. But who then is the *γεραιός* and what is the meaning of his intervention? His own reference in l. 36 to the *γέροντες* strongly suggests that the term *γεραιός* here, as occasionally elsewhere (e. g. Dittenberger, *Or. Gr. Inscr.* 751. 1), has the technical meaning of 'elder'; and the body of elders to which this *γεραιός* belonged was presumably the council which at this period presided over the Jews of Alexandria, and of which Flaccus, as Philo relates, had thirty-eight members publicly scourged (*Adv. Flaccum*, pp. 527-8). If the *γεραιός* was a Jewish elder, the emphasis laid by him on his presence

in the temple of Serapis (ll. 33-4) is readily understood: that was not the place where he would be expected to be found. But the part which he here plays becomes very surprising. He does not seem to be acting as the tool of Flaccus, but to be animated by concern and regard for Dionysius. Is it possible that a common opposition to the praefect brought about a temporary reconciliation between the party of Isidorus and the Jews? In subsequently becoming the accuser of Flaccus, Isidorus may in a sense be regarded as fighting the battle of his former enemies. But the truce, if truce there was, did not last, for it was as an anti-Semite that Isidorus was himself sentenced by Claudius.

There is indeed small chance of success, without further and less ambiguous data, in following the tortuous paths of Alexandrian intrigue during this stormy time. But the interest with which the policy and fate of Isidorus and his fellows were evidently regarded by their compatriots, encourages the hope of fresh accessions to the evidence. An account of his trial together with Lampon is preserved in the well-known papyrus fragments at Berlin and Cairo of which a revised text has recently been published by Wilcken in *Abhandl. d. Phil.-Hist. Kl. d. K. Sächs. Gesellsch. d. Wissensch.* xxvii. No. 23. That their memory was kept green is clear from the allusion made by another Alexandrian, Appianus, when he was himself in a similar position, as reported by 33. The present text deals with an earlier stage in Isidorus' career, and is not necessarily connected with the documents concerning his trial and sentence or that of other Alexandrian citizens. The relation between those various documents is itself still a matter of uncertainty. Deissmann suggested that they belonged to a history of Alexandrian anti-Semitism (*Theol. Literaturz.* 1898, 602-6), Reinach to a chronicle of the vicissitudes of Alexandrian gymnasiarchs (*Rev. des Études juives*, xxxvii. p. 224), while others do not regard them as parts of any single whole. So much, however, seems agreed, that these 'heathen acts of Martyrs' (Bauer, *Archiv*, i. pp. 29-47) were written from the Alexandrian-Greek point of view, and it is highly probable that their real motive was hostility to the Roman Government rather than to the Jews. The Alexandrians were anti-Semitic because the Jews were pro-Roman (cf. Wilcken, *l. c.*, pp. 786-7 and 825, where further references are given). It is natural to refer 1089 to the same class of what may be roughly described as 'nationalist' literature. Perhaps this is even some of the setting in which an account of the 'martyrdom', as recounted in the Berlin and Cairo papyri, was embedded. That, however, is quite problematical, and a negative answer would leave unprejudiced the view that this new Isidorus text represents ideas and interests similar to those of its predecessors, and that it originated and was current in similar circles.

| Col. i. | Col. ii. | Col. iii. |
|--|---|---|
| <p>]να]ερας]μαι]α 5]ν]κει]υν]μο]βου 10] .]ε]αν]ηρ]ατοι 15]ου]ω α]δως]οι μὲν]α 20]ε]ρισ]ν]ν]ιω . . . </p> | <p> 25 οὖν ὁ Φλάκκ[ος εἰς τὸ Σ]αραπειῶν κε- λεύσας ἐν κρυπ[τῷ ἐτοιμ]άζεσθαι τὸ χρήμα. ἀνέρχεται δὲ κ[αὶ] ὁ Ἰσίδωρος σὺν τῇ Ἀ- φροδισίᾳ κα[ὶ] τῷ Διονυσίῳ, ἐντὸς δὲ τοῦ νεῶ ε[ἰ]σελθόντες {δε} ὁ Ἰσίδωρος 30 καὶ ὁ Διονύσιος προσεκύνησαν. καὶ τότε ἔριψεν ἑαυτὸν [ὁ γ]εραῖός, γονυ- κλινῆς δ' ἐχ[ό]μεν[ο]ς [τ]οῦ Δ[ι]ονυσίου λέγων, ἰδοῦ, δ[έ]σπ[ο]τα Διονύσιε, ἀν- τικρὺ τοῦ Σ[α]ρά[π]ιο[ς] ὁ γεραῖός· μὴ βι- 35 άζου πρὸς τὸ[ν] Φλ[ά]κκον, ἀλλὰ σὺν τοῖς γέρουσιν [.]θ[.]αν. τί σοῦ πορευ- θέντος ἠ . . ε . ατρ . . φ . μεν ; μετα- νόησον, τέκ[νον] Δ[ι]ονύσιε. ὁ δὲ ἀντεῖ- πεν, εὐθετίς [. δ]ε δεύτε[ρ]ον μὴ 40 βούλει ἀρνήσ[ασθαι τὸ]ν Φλάκκον ; εἰ δεῖ τῇ νέᾳ σ[ελήνῃ] σὺν αὐτῷ εἶναι, εἴμ[ι] ἐλε[υθ]ε[ρίως]. ἐπήλθεν ὁ Φλάκ- κος κα[ὶ] ἰ[δ]ὼν τὸν Ἰσί[δ]ωρον εἶπεν, τὸ μὲν . . . ν[. . .]μ[.] . ἐστίν τις 45 λοιπὸν ἡμῶ[ν]] . . εσε . ευειν ὁ μὴ ε . . . [.] . ε . . ν ὁ προκα- θήμενος]λ[.] . ω οὖν σὲ τ[ὸ]ν [.]ν . ον Σαρ[απ] . . ν κακὸν ποι- [εῖν] τῷ . . [. Διο]νυσίῳ. ὁμνύ- 50 [ω σ]οι τ . [.]α . αι ἐμὲ τῷ σῷ. [ὁ] δὲ Διονύσιος εἶπεν (?),] μηδέποτε [.]εμπο[.] . . . εν αὐτὸν εἰς [. . .] . [.] . [.] . [.] ἑμαυτὸν ὅς [. τ]ὸν Ἰσ[ί]δωρον οὐδὲ 55 [Φλάκ]κος [.]λο[.] . [. . . .] τὴν τῆς τη- </p> | <p> [65 α[τ[[[[.]ε[70 κετ[. δια[[.]ησω[[.]ερπ[[.]εισν[75 [.]τ . [. . . </p> |

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34. Σα[ρά]πιο[ς], which was suggested by Wilcken, sufficiently accords with the ambiguous traces.

35. σύν is very insecure, but appears on the whole more suitable than οὖν or οὓς.

36-7. With the reading adopted, the sense would seem to be 'What do we gain by your going?', but I cannot identify the principal verb. The termination may be -ομεν or -αμεν, hardly -ωμεν, and before this there is probably a φ (not ψ). εἰ may be read in place of η after θεντος, but εἰ μὴ ἔλαττον is not satisfactory. In l. 36 τι could well be η, and the preceding ν may be μ. If τί is right, [ἔλ]θ[οις] ἄν might serve.

38. τέκ[νον]: cf. 33. 11.

39. εὐθετ(ε)ῖς: or possibly εὖ θεοῖς or θεοὶ σ . . ., hardly εὖ θέλ(ε)ῖς.

42. ἐ]πῆλθεν: ἀ]πῆλθεν seems less appropriate, since the presence of Dionysius (l. 51) indicates that the encounter of Flaccus and Isidorus took place on the same spot, not at some later time.

43. [ιδ]ῶ[ν] is suggested by the context and the space, but the traces are barely recognizable.

45. Between ε and ευειν are two upright strokes which would suit π or μ; or the doubtful ε may be read by the help of one of these strokes as θ, θιευειν. εἰ, ετ, or η are possible in place of the preceding εσ.

47. Apparently not κελ[ε]ύω.

48. [δο]ύλον is not satisfactory; if there were two letters between the supposed ν and ν, they must have been narrow ones. The ν may be χ. The size of the lacunae at the beginnings of the lines from this point onwards is doubtful. There is a tendency in this column for the commencements of the lines to advance not, as often happens, to the left, but to the right; and if the slant shown by ll. 34-48 was continued uninterruptedly, ἀλλά would be the first word of l. 61. But it is not easy to restore ll. 55-60 on that hypothesis, and I have therefore assumed that the progress to the right was arrested. If [Φλάκ]κος in l. 55 is correct, the tendency must even have been slightly reversed.

51. εἶπεν is of about the right length, but it is not at all clear that Dionysius here intervenes, and Flaccus may still be the speaker.

55. There is perhaps nothing lost before λο[.

Frs. 1-3. Fr. 1. 6-7 and 2. 2-3 might perhaps be combined so as to read]ειν[and]ονη[, but the appearance of the other side of the papyrus is rather against this. It is hardly certain that Fr. 3 belongs to 1089.

III. EXTANT CLASSICAL AUTHORS

1090. HESIOD, *Opera*.

32.3 × 11.4 cm. Late first century. Plate V.

One column, originally containing from 35 to 40 lines, written in a good-sized round hand probably towards the close of the first century. There is much similarity of style between this hand and those of 220 and 844, 1090 being perhaps rather the earliest of the group. A more or less definite *terminus ante quem* is provided by a fragment of a mathematical treatise inscribed in second-century cursive on the verso. No accents, breathings, or marks of elision occur; the one example of a stop, a point placed well above the line (l. 268), may be due to a second hand which has added a few corrections or variants. There is a deep margin of 7.4 cm. at the top of the column: that at the bottom is also partially preserved, but the last few lines have disappeared owing to the decomposition of the papyrus.

Notwithstanding inaccuracies, which the corrector has not always eliminated (cf. ll. 269–71), the text, as might be expected from its early date, is of some interest. Three small emendations proposed by modern critics are supported (ll. 263, 264, 268); and there are some other novel readings, which may be correct (ll. 257, 284–5). An agreement with the Rainer papyrus of the fourth century and several ancient citations against the other MSS. is noticeable in l. 278. Erroneous iotas adscript are ignored in the collation below.

[κυδρ]η τ αιδοιηι τε θεων [ο]ι Ολυμπον ε[χουσι
 [και ρ] οποτ αν τις μιν βλαπ[τ]ηι σκολιως ο[νοταζων
 [αυτι]κα παρ Διι πατρι καθε[ζο]μενηι Κρον[ιωνι
 260· [γηρυ]ετ ανθρωπων αδ[ι]κ[ο]ν νοον [ο]φρ απ[οτεισηι
 [δημ]ος ατασθαλιας βασ[ι]λε[ω]ν οι λυ[γρα] νοε[υντες
 [αλλη]ι παρκλεινωσι δικας σκολιως ενε[ποντες
 [ταυτ]α φυλασσομενοι β[α]σιλησ ειθυνετε [.

[δωρ]οφαγοι σκολιεῶν δε δ[ικεων] επι π[αγχυ] λαθεσθε
 265 [οι γ α]υτωι κακα τευχει α[νηρ α]λλω κακα τευ[χων]
 [η δε] κακηι βουληι τω[ι β]ο[υλ]ευσαντι κακι[στη]
 [παν]τα ἰδῶν Διος οφ[θα]λ[μ]ος και παντα ν[οησας]
 .ταδ.
 [και] νυ κε αι κ εθεληι [επι]δ[ε]ρκεται ουδε ε λ[ηθει]
 [οιην] δε^η και τηνδε δ[ικη]ν πολιν εντος ε[εργει]
 270 [νυν] δ^ε εγω μητ αυτ[ος εν] ανθρωποισι δικα[ιος]
 [ειη]ν μητ εμος υ[ιος] επει κακ[ον] αρα δικα[ιον]
 [εμ]μεναι ει μ[ειζω] γε δικην αδικωτερ[ος] εξει
 [αλλα] τα γ ου [π]ω ε[ολπα] τελειν Δι[α] μητιοεν[τα]
 [ω Περση] συ δε τ[αυτα] μετα φρεσ[ι] βαλλεο ση[ισι]
 275 [και νυ δικ]ης επ[ακουε] βιη[ς] δ ε[πι]ληθε[ο] π[αμπαν]
 [τονδε] γαρ ανθρ[ωποισι] νο[μον] [διε]ταξε Κ[ρονιων]
 [ιχθυσι] μεν και [θηρσι] και οι[ωνο]ις πετεην[οις]
 [εσθειν] αλλ[ηλου]ς επει ου δικ[η]ι ε[σ]τι μετ αυ[τοις]
 [ανθρωποι]σι δ [εδωκε] δικην ηι [π]ολλον α[ριστη]
 280 [γινεται] ει γαρ τις κ εθεληι τα] δικαι [αγ]ορευ[σαι]
 [γινωσκων] τωι μεν τ ο[λβο]ν διδοι ευρ[υοπα] Ζευς
 [ος δε] κε μαρτυριηισι] εκ[ω]ν επι[ο]ρκ[ον] ομοσσας
 [ψευσεται] εν δε δικην] βλαψας νηκ[ε]στ[ον] αασθη
 [του δε] τ αμαυροτερη γε[νε]η] κατοπ[ισθε] λελειπται
 285 [ανδρος] δ ευορκου γε[νε]η] κατοπι[σθεν] αμεινων
 [σοι δ] εγω εσθλα νοεω]ν ερεω μεγα νηπιε Περση
 [την] μεν τοι κακοτητα κα]ι ειλαδον [εστιν] ελεσθαι
 [ρηιδιως] λειη μεν οδος] μαλα δ [εγγυθι] ναιει
 [της] δ αρετης ιδρωτα θε[οι] προ[παροιθεν] εθηκαν

257. θεων: θεοις MSS. Genitives of this kind are familiar in such phrases as δία θεάων, ἀριδείκετος ἀνδρῶν, &c.

260. αδ[ι]κ[ο]ν (GILMQ and v. l. in others, Proclus 184. 8 g) seems better adapted to the space than αδ[ι]κ[ω]ν (CFHDKENOP).

262. δικας, as originally written, is the reading of the MSS. Neither δίκης nor δίκη commends itself as an alternative.

263. β[α]σιλης: so Schaefer; βασιλεις IK, βασιληες, CDE, &c., Rzach.

It is unfortunate that the papyrus breaks off at ειθυετε and leaves unsolved the crux

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(ll. 51, 58, 66, 69, 75, 116). In general the agreement between Π and 1091 is close, extending to the arrangement of the verses, in regard to which only one small discrepancy occurs (l. 51); and there is but a single difference of reading that amounts to a serious variant (l. 70 πανταρκέα for πανδερκέα). Π is the more careful and accurate, the writer of 1091 being rather liable to small graphical errors, though some of these have been subsequently eliminated. His semi-cursive script is also in strong contrast to the formal uncials of Π; it is round, upright, and clear, but makes no pretence to calligraphy. It may be dated to about the middle of the second century. Punctuation, accents, and other aids have been freely inserted by a second hand, which has also made some corrections in the text. A few of the signs, however, seem to be original,—the diaeresis in l. 71, the mark of elision in the same line and perhaps that in l. 64, and the short curved stroke placed above the letters instead of, as usual, below them (cf. e.g. 1082. ii. 18) to connect the component parts of the compound word ποταινίαν in l. 51. The accentuation is similar to that of 1082. Examples of σίλλυβοι intended both for literary and non-literary rolls have been previously found (e.g. 301, 381, 957), but the present, so far as I am aware, is the first which has survived in its primitive position. It measures 2.1 × 10.1 cm. and is stuck on to the verso so that the edge of the papyrus coincides with the initial letters of the title, which is written on the outer side. When the MS. was rolled up, these initial letters must have been concealed, but enough would remain uncovered for easy identification. This label seems to have been attached at a period rather later than that to which the manuscript itself belongs, the sloping uncials of the title suggesting the third century. It is, moreover, a palimpsest, and the original hand, again a sloping uncial, which is visible on the side inscribed with the title, is unlikely to be earlier than the latter part of the second century, if indeed so early. Portions of three lines are legible, apparently hexameters, but I have failed to identify them.

Fr. 1.

[τ]όσ' εἶπεν [α]ρε[τ]α[ι]χμος [η]ρως
 [τ]άφον δε ναυβαται
 [φ]ῶτος ὑπεραφανον
 50 [θ]αρσ[ο]ς· ἄλιου τε γαμβρω χόλωσεν ητορ [
 [υ]φαινέ τε ποταίνιαν μῆτιν·
 [ει]πεν τε· μεγαλοσθενες
 [Ζ]ευ πατερ ακουσον· εἰπέρ με νυμ[φα

[Φ]όινισσα λευκωλενος σοὶ τεκεν. [
 55 [ν]ῦν προπεμπ' [[ουσ]] απ ουρανου θο[αν
 [π]υριῆθειραν αστραπαν
 [σα]μ' αρίγνωτον· εἰ
 [δ]ε και σε Τροιζηνιά̄ σεισίχθονι
 [φ]ύτευσεν Αἰθρα Ποσειδᾶνι
 60 [τ]όνδε χρῦσεον
 [Χ]ειρος αγλαον
 62 εν[ε]νκε κοσμον εκ βαθειας ἄλος· [
 64 [έ]ισεα[ι] δ αἰκ' εμᾱs κλύηι
 65 [Κ]ρονιος ευχᾱs
 [ανα]ξ[ι]βρέντας ο πα[ντων] μεδεων
 [κλυε δ] αμεμπτον ευχ[αν] μεγασθενης
 Μ
 [Zeus υ]πέροχόν τε [[ν]]ιν[ω] φυτευσε
 [τιμαν] φιλω θελων
 70 [παιδι] πάνταρκέα θέμ[εν]
 [αστρ]αψέ τ' ο δε θῦμαρμ[ενον]
 [ιδ]ων τερας χειρα[[s]] πέτ[ασσε]
 [κλυ]ταν εs αιθερα μεν[επτολεμος] ηρωs
 [ειρε]ν τε· Θησεν· τάδε [
 75 [με]ν βλεπει σαφη Διο[s]
 [δωρ]α συν δ όρνυσ' [[ο]] εs [βα
 [ρυβρο]μον [πελ]αγ[ος] Κρονιδας
 [δε τοι] πατη[ρ] αναξ τελει

Fr. 2.

91 [νιν βο]ρ[εας] εξοπιθε πνεουσ αητα
 [τρ]εσαν [δ] Αθαναιων

Label attached to top of column

Βακχῦλιδου
 διθυραμβοι

Remains of a previous text

.
]αντη . . . ε δ' αιη
]δ' Ελευνη φαος αιτη
]αβρ . .

49. [φ]ωτος: so rightly B(lass), [ἀνδ]ρ[ός] K(enyon). As B. observed, there was not room for *ανδ* in front of the supposed ρ (which was in fact a τ).

50. χολω[Π (P. Brit. Mus.), χολώ[σατ' ἦτορ K., Jebb, χολώ[θη κέαρ B. who in the corresponding verse of the second epode (l. 116) altered ῥόδοις ἐρεμνόν into ῥόδοις εἰρμένον. K.'s reading proves to have been nearer the truth, and the tradition of the MS. at l. 116 is upheld. There is no analogy for the intransitive use of χολοῦν, and the subject must be ἀρέταιχμος ἦρως, which is readily understood from l. 47.

51. [υ]φαινε: so Π; ὕφανε needlessly B. In Π μῆτιν stands in l. 52.

53. με νυμ[φα confirms Jurenka's conjecture. μ[ε κουρ]α B., [μ' ἀλαθέως] K. with Palmer; B. was correct in reading the vestige of the final letter of the verse as *a*.

54. τεκεν: τεκ[Π. Since the corresponding syllable in the second epode is short, the ν ἐφελκυστικόν is better omitted. The supposed low stop after τεκεν is just above the dot referred to in the next note, and may be due to accident.

55. The correction is by the second hand. A misplaced mark of elision after the μ of προπεμπ is rather fainter than that after the π and has perhaps been partially erased. There is an unexplained dot above the line where the *a* of θοαν would have stood; it does not suit an accent, and is probably accidental.

58. Τροιζηνια is the spelling of Π; B. writes Τροζηνία.

62. κόσμον βαθείας Π, which between this verse and χειρὸς ἀγλαόν reads δικῶν θράσει σῶμα πατρὸς [έ]ς δόμους. B. inserted ἐκ before βαθείας and put δικῶν θράσει κτλ. after l. 62, thereby obtaining a closer metrical correspondence and improving the construction. These alterations, which were accepted by Jebb, are now confirmed. Line 63 has been accidentally left out, but by reading the ἐκ restored by B. 1091 shows that l. 62 corresponds to l. 128, not to l. 129. The probability of Jebb's suggestion, that the dislocation was caused by an omission of l. 63, which was subsequently supplied in a wrong position, is also demonstrated.

66. [ανα]ξ[ι]βρεντας: so Π. K., B., and Jebb all substitute ἀναξιβρόντας, K. remarking that the MS. reading is an example of the confusion of ε and ο in the papyrus. It is now evident that the ε is no individual vagary, and the spelling is quite defensible. There is analogy for the interchange of ο and ε in Aeolic, e. g. ἐδύνας for ὀδύνας (Greg. Cor. p. 597, Schaefer) and πρές for πρός according to Joannes Gram. 244 b; moreover, βρένται is directly attested by Hesychius, a fact which the editors of Bacchylides appear to have overlooked.

67. αμεμπτον: αμειτρον for ἄμετρον K., αμειπτον for ἄμεμπτον B., whose reading is proved to have been correct. The facsimile does not support Jebb's assertion that 'the sixth letter is clearly ρ'.

68-9. The readings of Π are upheld. B. in his second edition adopted Housman's φίλον . . . παῖδα.

70. πανταρκεα: πανδερκέα Π, a more difficult reading (and therefore perhaps preferable), since πανδερκής has elsewhere only an active sense. Aeschylus calls Darius πανταρκής βασιλεύς (*Pers.* 855); cf. Hesych. πανταρκέα· πᾶσι βοηθόν. πανταρκής· ὁ πᾶσιν ἀνταρκῶν. In the present passage the word would mean 'all-sufficient' and would be apposite enough.

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the latter part of the second century; they are more careful and regular than those of the Oxyrhynchus *Hellenica* (841), and are perhaps rather earlier in date. Though of no great height, the columns, which are strongly inclined to the right, contained about 41 or 42 lines each. Punctuation is effected by high stops, inserted perhaps by the original scribe; they are accompanied by short blank spaces and the usual paragraphi. A second, but no doubt practically contemporary, hand is apparently responsible for a semicursive entry at the top of Col. ix, where a different version of a passage has been copied at length. To this writer may be due a few other small corrections and insertions, but since there is no difference in the colour of the ink no certainty is here attainable.

The MSS. of Herodotus are divided into two groups known as the Florentine, which is headed by AB, and the Roman, represented by RSV. As might be expected from the analogy of other papyri, 1092 does not consistently support either family, but agrees here with one and there with the other. Readings of RSV occur in v. 6, vi. 6, viii. 24, ix. 32, of the Florentine group in i. 2, 3, vii. 1, 5, viii. 22, ix. 44, x. 5; in viii. 7 the papyrus occupies a position midway between the two. The text thus exhibits a stage prior to the differentiation of the families as we know them. But there were already divisions, for, as has been mentioned, an alternative version of several lines in chapter 162 has been inserted 'from certain other copies' at the top of Col. ix; and occasional variants have been recorded elsewhere (cf. v. 5 and notes on viii. 3, 12). In omitting ἀπαρτί in v. 8 the papyrus is in agreement with the MSS. as against some other authorities. Readings apparently not otherwise attested are found in vi. 15, viii. 3, 12, ix. 1-5 (cf. ix. 12), 46, xii. 11-12, and xv. 4, the last confirming a commonly accepted correction of Abresch.

Col. i.

.
 [γλωσσ]αν οι νυν ερμη[νεε]ς εν Αι [ii. 154
 [γυπτ]ωι γεγωνασι[.] οι δε Ἴωνες τε
 [και οι] Καρες τουτους τους χωρους οι [

Col. v.

.
 τη]ι δε ελα[χιστον] εστι ii. 158
 [και συντ]ομωτατον εκ [της βορη

[ιης] θαλασσης υπερβηνα[ι ες την
 [νοτ]ιην και Ερυθρην τη[ν αυτην
 5 [τα]υτην καλευμενην α[πο του
 [Κασ]ιου ορεος του οριζοντο[ς Αιγυ
 [πτο]ν τε και Συριην· απο [τουτου
 [εισι σ]ταδιοι χιλιοι ες τον Α[ραβι
 [ον κο]λπον· τουτο μεν το συ[ντο
 10 [μωτατ]ον [

Col. vi.

ετραπε]το πρ[ος στρα
 159 [τηιας και τριηρες] αι μεν ε[πι τη
 [βορηιη θαλασσ]ηι εποιη[θησαν
 [αι δε ε]ν τωι Αραβιωι κολπω[ι ε
 5 [πι τη Ερ]υθρηι θαλασσηι των [ετι
 [οι ολκο]ι ειφι δηλοι· κα[ι] ταυτη[ισι
 [τ εχρ]ατ[ο ε]ν τωι δεοντι κ[αι Σ]υρι[οι
 [σι πεζ]ηι ο Νεκωσ σ[υμ]βαλων εν [
 [Μαγδ]ωλωι ενικησε[·] μετα δε τη[ν
 10 [μαχη]ν Καδυτι[ν πολιν] της Συρι[ης
 [εουσ]αν μεγα[λην ειλε εν τ]ηι [δε
 [εσθη]τι ετυχε ταυτα κα[τε]ρ[γασα
 μενο[ς αν]εθηκε ται Απολλω[νι
 πεμψ[ας ες Β]ραγχιδας τας Μιλησι
 15 [ω]ν· μ[ετα δε εκ]καιδεκα ετεα α
 [παντα αρξας

Col. vii.

ων και τω[ν αλλων Ελληνων ο
 160 μοιως τωι β[ουλομεναι εξειναι
 αγων[ι]ζεσθ[αι οι δε Αιγυπτιοι εφα

σαν [σ]φεας ου[τω τιθεντας παντος
 5 του δικαιου η[μαρτηκεναι ουδε
 μιαν γαρ ει[ναι μηχανην οκως
 ου τωι αστωι [αγωνιζομενωι προσ
 [θησουντα]ι αδ[ικεοντες

6 or 7 lines lost.

16 οι Ηλιοισ[ι υπεθηκαντο Ψαμμι
 ος δε εξ ε[τεα μουνον βασιλευ
 σαντος Αιγυπτ[ου και στρατευσα
 μενου es Αιθιοπ[ιην και μεταυτι
 20 κα τελευτησαν[τος εξεδεξατο
 Απριης ο Ψαμ[μιος ος μετα Ψαμ
 μητιχον τον [εωυτου προπατορα
 εγενετο ευδαι[μονεστατος των
 προτερον βασιλ[εων επ ετεα πεν
 25 τε και εικοσι αρξ[ας εν τοισι επι
 τε Σιδωνα στρατ[ον ηλασε και
 εναυμαχησε τωι [Τυριωι επει δε
 [οι] εδ[ε]ε κακως γεν[εσθαι

6 lines lost.

35 ταυτ]α [επι]μεμ[φο
 [μενοι απεστησαν] απ αυτου δ[ο
 [κεοντες τον Απριην] εκ προνοι[η]ς [
 [αυτους αποπεμψαι] es φαινομε [
 [νον κακον ινα δη σ]φεων φθορη [
 40 [γενηται αυτος δε τ]ων λοιπων
 [Αιγυπτιων ασφαλε]στερον αρ
 [χοι ταυτα δε δεινα ποι]ευμενοι ου

Col. viii.

.
 [γαρ εστησ]αντο μιν β[ασιλευα
 τ[ω]ν Αιγυπτιων οι απ[εστω
 τες παρεσκευ[α]ζετ[ο ως ελων ε]ν.

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[επισχοντες απιστεατο π]ρ[ος τους
 20 ετερους κ[αι εδιδουσαν σφεας αυ
 τους Αμασ[ι πυθομενος δε και
 ταυτα ο Α[πριης ωπλιζε τους ε
 πικουρου]ς και ηλαυνε επι τους
Αιγυπτιους [ειχε δε περι εωυτον
 25 Καρας τε κ[αι Ιωνας ανδρας επι
 κουρους τρι]σμυριους ην δε οι τα
βασιληια ε[ν Σαι πολι μεγαλα ε
 οντα και α]ξιοθητα και οι τε
 περι τον Απ[ριην επι τους Αιγυ
 30 πτιους ησα[ν και οι περι τον Αμα
σιν επι τους [ξεινους εν τε δη
Μα[[ν]]μεμφ[ι πολι εγενοντο
 [α]μφοτεροι κ[αι πειρησεσθαι
 εμελλον αλ]ληλων εστι δε
 35 Αιγυπτιων ε[πτα γενεα και
 τουτων οι μεν [ιρες οι δε μα
 χιμοι κεκλεα]ται οι δε βουκο
 λοι· οι δε συβω]ται οι δε καπη
 λοι· οι δε ερμη]νεες οι δε κυβερ
 40 νηται· γενεα [μεν Αιγυπτιων
 τοσαυτα εστιν [ουνοματα δε σφι
 κεεται απο τω]ν τεχνεων οι
 δε μαχιμοι αυτ]ων καλεονται
 μεν Καλασιριε]ς τε και Ερμο
 45 τυβιες· εκ νομω]ν δε τωνδε
 εισι· κατα γαρ νο]μους Αιγυ

Col. x.

[πτος απασα διαραιρ]ητα[ι Ερ
 [μοτυβιων μεν οιδε] εισι ν[ομοι
 [Βουσιριτης Σαιτη]ς [

Many lines lost.

σας κ[αι Λυδους και σχεδον παν 167
5 τας τ[ους βαρβαρους αποτιμοτε
ρους [

.

Col. xii.

οικια] προτε[ρον εοντα το 169
[τε δε Αμασιο]ς ηδη [βασιληια εν
[θαυτα δε τεως] μεν ετ[ρεφετο εν
[τοισι βασιληϊ]οισι κ[αι μιν Αμα
5 [σις εν περιει]πε· τελ[ος

2 lines lost.

εχθιστον] οϋτ[ω δη
[παραδιδοι τον Απρι]ην τοισι [Αι
10 [γυπτιοισι οι δε μιν] απεπνι[ξαν
[και επειτα εθαψαν εν τη[ι] πα[τρω
[ιηι ταφηι η δε εστ]ι εν τωι [ιρωι
τη[ς Αθηναιης αγχοτα]τωι [του με
γαρ[ου εσιοντι αριστ]ερης χ[ειρος
15 εθα[ψαν δε Σαιται παντας τους
εκ [νομου τουτου

About 19 lines lost.

36]· [λιμ 170
[νη τε εστι ε]χομε[νη λιθινη
[κρηπι]δι κεκοσμη[μενη εν
[κυ]κλωι και μεγαθος ω[ς

Col. xv.

.

π]αρεχ[ομενων
επεμε]λετο [και 175
Αθ]ηναι[ηι

θωυμασια] οια εξ[εποιησε
5 υπ]ερβα[λομενος

i. 2. τε: so the older MSS., om. RSV. H(u)de prints τε in brackets.

3. χωρους: χρόνους RSV. This fragment comes from near either the top or the end of a column, but since the papyrus is broken immediately above and below the letters of ll. 1 and 3, the point cannot be definitely decided. My numeration of the columns proceeds on the second alternative, and if that is correct, l. 3 was probably the last of the column.

v. 1. The papyrus seems to have agreed with C in reading δε (so H.); δη other MSS. Only the bases of the letters remain, but these on the whole suit δε ελα[better than δη ελ[. 2 sqq. A hypothetical division of the lines is adopted.

5. καλευμενην, v. l. καλεομενην: the MSS. here apparently agree on the latter spelling.

6. οριζοντο[ς: so PRSV; ούριζοντος others, and H.

8. χιλιοι: so the MSS. H. inserts ἀπαρτί before χίλιοι on the authority of Bekker, *Anecd.* 418, Schol. Aristoph. *Plut.* 388, Suidas, s. v.

vi. 1. This line was probably the first of the column.

5. των: ὧν PRSV.

6. εισι δηλοι: so RSV; ἐπίδηλοι other MSS., H.

7. Σ]υρο[ισι could also be read with ABCP.

9. Μαγδ]ωλωι: Μαγδ]ολωι (SV) is equally possible, but Μαγδ]αλωι (R Lex. Vind. 165) is unlikely.

15. α[παντα: πάντα RSV, τὰ πάντα other MSS., H.

vii. 1. και is omitted in RSV.

3. αγων[ι]ζεσθαι: so H. with most MSS.; ἀγωνίσασθαι RV.

4. οι[τω: τοῦτο S.

5. ουδε]μιαν: οὐδὲ μίην RSV.

viii. 3. The]ν at the end of this line is preserved on the edge of the papyrus in the margin of Col. ix. It is too close to the beginnings of the lines of that Column to be the normal conclusion of a line, nor is there in the text an available final ν followed by a stop. I can therefore only suppose that]ν represents an alternative reading enclosed, as often, between medial dots; perhaps ελασων was a variant on ελων or vice versa, though no such variant is known, and ἐλῶν would be the regular Herodotean form.

7. [πα]ρ εωυτον: ε of εωυτον is represented only by an ambiguous vestige, which could just as well belong to an ι, but this would leave no room for the ε. R similarly has παρ' αὐτόν, SV παρ' αὐτῶν; περὶ ἐωυτόν other MSS., H. περί is certainly the natural preposition here, and παρά may have come in from ἀγαγείν παρ' ἐωυτόν just below, though the analogy of expressions like Xen. *Cyrop.* i. 4. 18 μένειν παρ' ἑαυτόν might be used in its support. Nearly all MSS. have τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν in Hdt. viii. 140 (ἐμοί H. with P).

12. What appears to be a final]ε stands, like]ν at the end of l. 3, in the margin of the next column. It is not so near to the beginnings of the lines as the]ν is, but is nevertheless rather further out than would be expected, even in a line of more than the average length; and since there is no ε in the text hereabouts with which it can be readily identified, this may be another instance of a marginal variant.

22. αυτος: so H. with the older MSS.; αὐτόν RSV.

24. [εκ τ]ων τε λογων: so RSV; ἔκ τε τῶν λεγομένων other MSS., H.

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dating from about the middle of the second century. The columns, which are very narrow, vary in length from 27 to 31 lines; a deep margin is left both above and below them. Short lines are filled as usual by a conventional sign, which here has the shape of the figure 7. The text has been revised by a corrector, and to him are probably due one or two accents and in considerable measure the elaborate punctuation, for which stops of three kinds, high, medial, and low, are employed, as e.g. in 844. Their use, however, is not invariably accurate, for a medial point sometimes appears where one in the high position would be expected; there is a clear instance of this, e.g., in xv. 24. A symbol resembling the letter s is placed after the word preceding the entry *μάρτυρες* or *μαρτυρία* (xii. 19, xiv. 11). The text of this papyrus, as of so many others, shows mixed relationship; there is, however, some tendency to agree with S, by common consent the best MS. of Demosthenes. Coincidences with S occur at v. 5-6, viii. 14, ix. 2, x. 6, 20-1, xi. 1, xii. 26, xiv. 13, against which have to be set iv. 7 (=Q), vi. 21-2, viii. 28 (=FQ), xii. 10-11, xiii. 10 (=FQr), xiv. 15, xv. 23 (=r). Of the few peculiar variants (v. 7-8, ix. 6, xii. 17, 21, xiv. 5-6) none are striking; two of these (xii. 17, xiv. 5-6) proceed from the second hand.

Col. i.

· · · · ·

τωι δηλον ο]υ[ν
 εσ[ται π]ροτερο[ν
 σε [φερ]ουσιν [η
 εμ[ε] συ με[ν 8

5 γαρ φ[η]σεις εμ[ε
 εγω δε σε· και
 δη καλει μετα
 τουτο ο αρχων
 η προς ου[τ]ι[να
 10 αν ηι η δ[ικη
 ουχ υπα[κουο
 μεν· ου [ληιτουρ

Col. ii.

· · · · ·
 π]λην 9
 [ο πατηρ κ]αι δη
 [μος ων ο]ντων
 [αμφοιν τ]ων

Col. iv.

[ουκουν ο] μεν
 [αυτον εγ]ω δε
 [εμαιτον] φησω
 [τον ειλ]ηχοτα
 5 [ειναι λοι]πον εις 11
 [το δικασ]τηριον
 [εισιεναι] ουκουν
 [εφ εκαστ]ω του
 [των δικα]στηρι
 10 [ον ημιν] η πολις
 [καθιει κα]ι του >
 [μεν κοιν]ου και
 [ισου του το]ν λα
 [χοντα αρ]χειν
 15 [αποστερη]σομε
 [θα αλλη]λους
 [δε πλυνο]υμεν·
 [και ο τωι λ]ογωι
 [κρατησα]ς αρ
 20 [ξει και πο]τερ αν
 [βελτιους] ειη
 [μεν των υ]παρ [
 [χουσων δ]υσκο [
]

Col. iii.

· · · · ·
 λωι τιν[ι τωι 10
 χαλκιω[ι προσ
 εσται. κα[ι ουδε
 τουτο οπ]οτερου
 5 εστιν οι [πολλοι
 γνωσο]νται
]

Col. v.

[νος αλλου προς]
 [ημας αυτους]
 αμφισ[βητω
 μεν. τι δ [α]ν 12
 5 αρα· δει γα[ρ] α
 παντα ημ[α]ς
 εξετασαι [ατε
 ρος πεισας [τον
 ετερον. εα[ν
 10 λαχηι παρα]δου
 ναι αυτωι τ[ην
 αρχην. ουτω [
 κληρωται· [
 το δυοιν πινα[κι
 15 οιν τον ενα [
 κληρουσθα[ι]
 τί αλλο εστιν·
] ειτα εφ ωι θανα
 τον ζημιαν
 20 ο νομος λεγει. >
 τουτ[ο] ημιν >
 [α]δεωσ εξε [
 [σ]ται πραττει[ν

[λιων απαλλατ]
 25 [τομενοι η] και
 [νας εχθρα]ς και
 [βλασφημ]ιας
 [ποιουμε]νοι·
 [ας πασ αν]αγκη
 30 [συμβαινει]ν ο
 [ταν αρχης] η τι

Col. vi.

[καλ]ον εξον
 [μη] ειεν· αλλα
 [ταυτ]α μεν η πο
 [λις β]λαπτεται [
 5 [ε]γω δε ιδιαι τι
 [θ]εασασθε ηλι
 [κα κ]αι σκοπει
 [τ εαν] τι δοκωι
 [λεγει]ν· πολυ γαρ
 10 χαλεπωτερα
 ταυτα ων ακη
 κοατ εστιν· ορα
 [τ]ε μεν γαρ·
 απαντες αυτον
 15 [χρ]ωμενον ε
 ως μεν εζηι
 Μενεκλει και
 τ[οις] περι εκει
 ν[ο]ν ανθρωποις·
 20 νυν δε ετεροις
 ουδεν εκεινου
 βελτιοσι και τα
 το[ιαυτ ε]ζηλω

13

πανυ γε· ου γαρ [
 25 αν αυτο ποιησ[αι
 μεν· οίδα καγω
 το γουν κατ εμε·
 αλλ ουδ αιτιαν
 τοιαυτης ζημι
 30 ας ενιους εχειν

Col. vii.

About 16 lines lost.

[τ]ωι δημ[οσιωι
 [τ]ι μαλλ[ον ου
 τος εγγε[γραμμε
 20 νος ε[σται εμου
 οτι ν[η Δια ει
 σοντα[ι παντες
 π[οτ]ερ[ος ποτε ω

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25 [ται των] πολ
 [λων πο]τερος
 [ποτε ουτ]ος εστιν·
 [δνοιν ταυτο]υ

Col. x.

χε[σθαι την λη
 ξιν [και ει μι
 σθο]ς επορισθη
 τοι]ς δικαστηρι
 5 οis [εισηγον
 αν δ]ηλον οτι
 ταυ]τα δ ει μη
 σεσ]ημ]α]σμε
 ν[ων η]δη [συν
 10 εβ]η των εχ[ι
 νω]ν κ]αν μαρ
 τυρ[ας υ]μιν
 παρε]σχ]ομην·
 ειεν· ε[ι δ]ε ξε
 15 νια]ς π[ρο]σκλη
 [θει]η. π[ολλοι]ς
 [δε π]ρο[σκρου]ει·
 [και ο]ν [ηνα]γκα
 [σ]θη τ[ροπο]ν
 20 [ο] πα[τηρ π]οιη
 [σα]σθ[αι αυ]τον·
 [ου λελη]θεν. υ
 [μεις δε οτ]ε μεν
 [τουτον ου]κ ε
 25 ποιε]ιθ ο π]ατηρ
 [τη]ν [μη]τερ α

18

25 λης ηναγκα
 ζομην κατα
 του ονοματος
 του εμαυτου
 πατροθεν δε

Col. xi.

ω
 γεγονος ουτος
 [ο]χληρος ηι >
 [π]αλιν υμιν πο
 [τε δ]οξει εκεινος
 5 [αλη]θη λεγειν·
 [τι δ ει] ψευδο >
 [μαρτυρι]ων α
 [λωσεσθα]ι προσ
 [δοκων ε]φ οis
 10 [ερανιζει τ]ουτοις
 [τοις περ]ι αυτον
 ερ[ημην ε]ασει
 ε τ[ελεσθη]ναι
 την δ[ικη]ν [α
 15 ρ[α] γε [μικραν]
 ηγεισ[θε βλα]
 βην ω [ανδρες]
 Αθηναιοι εν
 κοινωνιαι του
 20 παντα βιον >
 της τουτου δο
 ξης και των ερ
 γων ειναι. ο
 τι τοινυν ου[δ] α
 25 διεξεληλυ[θα]
 υμιν ματην

19

λ[ηθ]η λεγειν
 η[γεισθ]ε αυτου·
 [επειδα]ν δ ουτως

Col. xii.

και γραφας ·
 τινας ω ανδρες
 Αθηναιοι πε
 φευγεν εφ αις
 5 ουδεν αιτιος
 [ω]ν εγω συν
 διαβαλλομαι.
 και της αρχης
 ημφεσβητει
 10 ην υμεις με
 επεχειροτονη
 σατε· και πολλα
 και δυσχερη
 δια το ονομα
 15 συμβεβηκεν
 ημιν. ων ινα ει
δητε εκαστων) εκαστον
 μαρτυρας υμιν
 παρεξομαι ζ
 20 μαρτυρες
 ορατε ανδρες 20
 Αθηναιοι τα
 συμβαινοντα.
 [κ]αι την αηδι
 25 αν την εκ του
πραγματος
 ει τοινυν μηδεν

φοβουμαι. θε
 ωρησατε· ο[υ]
τος γαρ ηδη >

Col. xiii.

αηδες ην εκ
 τουτων μηδε
 ολως αδυνα
 τον ταυτον ε
 5 χειν ονομα
 ημιν συνεβαι
 νεν. ου δηπου
 τουτον μεν
 δικαιον το με
 10 ρος των χρη
 ματων εχε[ι]ν
 κατα την ποι
 ησιν ην ο πα
 τηρ αυτον αναγ
 15 κασθεις εποι
 ησατο· εμε δε
αφαιρεθηναι
 τουνομα ο
 βουλομενος.
 20 και ουδ υφ ε
 νος βιασθεις
 εθετο· ουκ εγω
 γ ηγουμαι. ινα
τοινυν ειδη
 25 τε [ο]τι ου μονον
 εις τους φρα
 τoras ουτως
 ως μεμαρ
 τυρη[τ]αι >

Col. xiv.

ο πατηρ την
 εγγραφην >
 ε[πο]ιησατο. αλ [
 λα [κ]αι την δε
 β'
 5 κα[τη]ν εμοι
 α'
 πο[ιων] τουνο
 μα [του]το ε
 [θετο λα]βε μοι
 [και ταυτη]ν >
 10 τη[ν μα]ρτυρι
 αν ς
 μαρτυρ̄
 ακουετε ανδρες 21
 Αθηναιοι οτι
 15 εγω μεν ην ε
 π[ι] τουνομα
 [τος] τουτου παν
 τα τον χρονον·
 τουτονι δε
 20 Βοιωτον εις
 τους φρατορας
 ηνικα ηναγ
 κασθη ενε
 [γ]ραψεν ο πα
 25 [τ]ηρ. ηδεως
 [τ]οινυν εροιμην
 αν αυτον εν
 [[ν]αντιον υμων·

Col. xv.

9 or 10 lines lost.
 10 δε παλ[ιν και
 μην ει γε ειας
 αυτον. ενεγραψεν
 αν σε εις τους δη
 μοτας οπερ εις
 15 τους φρατορας·
 ουκουν δεινον
 ω γη και θεοι·
 φασκειν μεν
 εκεινον αυτου
 20 πατερα ειναι·
 τολμαν δε α
 κυρα ποιειν α
 εκεινος επρα
 ξεν. ετολμα 22
 25 τοινυν προς τωι
 δαιτητηι πρα
 γμα αναιδεστα
 τον λεγειν. ως

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viii. 14. [εγγ]ραψαι: so S; ἐγγεγράφθαι FQ. The supposed high stop may be part of the cross-bar of the following τ.

27. A short horizontal mark over the ν of εστιν has no evident meaning. It cannot satisfactorily be explained as intended to represent the ν and then replaced by that letter.

28. Μαντιθειν was apparently omitted after δυοιν, as in the text of FQ.

ix. 2. φερε δ ει, as emended by the corrector, is the original reading of S (δὲ εἰ); φέρ' εἰ δέ others, B.

6. και ννν: καὶ γὰρ νῦν MSS. (καὶ νῦν γάρ r).

7. The α of οταν should have been struck out as well as the ν.

17. The letters μου and part of the ν are on a small fragment which is placed here with some doubt; it does not join up exactly on either side, and its colour is rather lighter than would be expected.

x. 6. δ[ηλον: so Sr, B.; με δηλον others.

20-1. [ο] πι[τηρ π]οιη[σα]σθ[αι αυ]τον: so S and vulg.; ποιησάσθαι αὐτὸν ὁ πατήρ FQ, ποιήσασθαι ὁ πατήρ αὐτόν B.

25-8. ποιε and ν in ll. 25-6 and the initial letters of ll. 27-8 are on detached fragments, the position of which is hardly certain; that of the second fragment is more particularly doubtful owing to its colour.

xi. 1. γεγονος was a slip due perhaps to the influence of the next two words. οὔτος is omitted by FQ.

10. τ]ουτοις [τοις: so the MSS. Harpocration seems to have read τούτους τούς.

20. παντα: so Q; ἅπαντα other MSS.

xii. 3. ν of πεφευγεν has been converted from μ, by which hand is uncertain.

9. ημφεσβητει: so B. with S; ἠμφισβήτει others.

10-11. με επεχειροτονησατε: so most MSS. (ἐμέ); ἐπεχειροτονήσατε S first hand, ἐμέ ἐχειροτονήσατε S corr. Q and B.

17. The marginal variant εκαστον is apparently new, but S records ἕκαστα; the symbol prefixed is like that sometimes used in supplying an omission, e. g. 844. 114.

21. ανδρες: ὧ ἄνδρες MSS.; cf. xiv. 13.

26. The papyrus agrees with Sr in omitting θεωρειτε after πραγματος.

xiii. 10. των: so FQ text r; τῶν ἐμῶν S and as v. l. FQ, B.

26. φρατορας is also the spelling of S; φράτερας B. Cf. xiv. 21, xv. 15.

xiv. 5-6. εμοι πο[ιων], as originally written, is the usual order. For the use of the figures α and β to effect a transposition cf. e. g. 16. i. 26, 1018. 38.

13. ανδρες: so S, B.; ὧ ἄνδρες others.

15. ην: so vulg.; εἰμί B. with S.

19. τουτονι: so MSS.; τοῦτον B.

xv. 23. επραξεν: so r; ἔπραξε ζῶν others, B.

Fr. 1. The first letter is possibly ε, but the fragment does not suit vii. 28.

Fr. 2. This fragment cannot well be assigned to ix. 14.

Fr. 4 may come from x. 29, but does not directly join.

Fr. 5. This fragment might be supposed to be part of § 14 πολλὰ γ]αρ [εστ̄ ανθρωπιν]α, but this cannot be reconciled with the τ (or π) of the next column, which would belong to about the twentieth line from the end, and there is no initial τ or π within two lines of the twentieth from the end of Col. viii.

Fr. 6. Apparently not vi. 8–9.

Fr. 8 does not appear to suit either x. 26 or xiv. 5. It is hardly certain that the fragment belongs to this MS., or even which way up it should be read.

1094. DEMOSTHENES, *De Falsa Legatione*.

17 × 6 cm.

Fifth century.

A fragment from the upper part of a vellum leaf, containing on the verso portions of §§ 274–5, on the recto portions of §§ 279–80, of the *De Falsa Legatione*. It is clear from the extensive lacuna between ll. 23 and 24 that the leaf included more than one column; and we have the alternatives of supposing that there were two columns, implying a tall and narrow page of about 35 (at least) × 20 cm., or three columns, which would give a squarer page measuring some 28 cm. across and, if the lower margin was as deep as the upper one, of approximately the same height. The former is perhaps the likelier shape, but in any case this was a large and handsome codex. The script is a sloping uncial of medium size, carefully finished and with rather strongly marked contrasts of light and heavy strokes; it may date from the fifth century. Stops in two positions occur, inserted apparently by the original hand. There is a well-defined vertical ruling down the margin of the recto, but traces of horizontal rulings are only to be distinguished in places.

No particular affinities are traceable in the text, which is inferior in quality to that of 1093. A conjecture of Dobree is supported in l. 38.

Verso.

| | |
|--------------------------------|-----|
| καιτοι καλλιω τα[υτης ειρη | 274 |
| νην ουτε προτερ[ον ουθ υ | |
| στερον ουδεις αν [ειπειν εχοι | |
| πεποιημενην τ[ην πολιν | |
| 5 αλλ ου τουτ εσκο[πουν τουτου | |
| υ | |
| μεν γαρ ηγοντο [την αυτων | |

αρετην και την [της πολεως
 δοξαν αιτιαν ε[ιναι του δε
 προικα η μη το[ν του πρεσβευ
 10 του τροπον το[υτον ουν
 δικαιον ηξιουν [παρεχεσθαι
 και αδωροδοκ[ητον τον προ
 σοντα τοις κοι[νοις εκεινοι
 275
 μεν τοινυν ο[υτως εχθρον
 15 ηγουντο το δ[ωροδοκειν
 και αλυσιτελ[ες τη πολει
 ωστε μητ επ[ι πραξεως μη
 δεμιας μητ ε[π ανδρος εαν
 γιγνεσθαι υμ[εις δε ^θ ω την
 20 αυτην ειρην[ην εορακοτες
 τα μεν των σ[υμμαχων των
 ημετερων τ[ειχη καθηρη
 κυϊαν τ[ας

Recto.

το]υ δωρα ειληφεναι
 279
 25 [ει μεν ηρ]νουντο εξελεγ
 [χειν λοι]πον αν ην· επειδη
 [δ ομολο]γουσιν απαγειν δη
 [που προσ]ηκει· τι ουν ^θ του
 280
 [των ουτ]ως εχοντων υμεις
 30 [εκεινων] των ανδρων ον
 [τες οι δε κ]αι τινες αυτων
 [ετι ζωντ]ες υπομενειτε
 [τον μεν ε]νεργετην του δη
 [μου και το]ν εκ Πειραιως Επι
 35 [κρατην εκ]πεσειν και κολα
 [σθηναι και] παλιν πρωην >

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century. Stops in three positions occur, apparently added by the original scribe, to whom a rough breathing in l. 47 also seems to be due; but a few accents are differentiated by a rather darker coloured ink than that of the text, which is of a brownish shade.

Isocrates papyri have not as a rule been distinguished for good qualities (cf. e. g. 844), and in particular their chief representative for the *Ad Demonicum*, P. Berlin 8935, which is attributed to the second century, displays an extraordinary divergence of tradition. 1095 follows the normal type of text and is on the whole a creditable witness. As might be anticipated, there are occasional coincidences with the *deteriores* (ll. 3-4, 17), but agreements with the superior group of MSS., of which the chief is the Codex Urbinas (Γ), predominate. In the collation appended below, which is based on E. Drerup's edition, I do not include unsupported readings of the eccentric Berlin papyrus. Another papyrus at Strassburg is available for comparison only in § 45.

Recto.

- σιν ά[σ]κε[ι] μ[ε]γι[σ]τον [γαρ εν ελαχιστωι 40
 νους αγαθος εν ανθρ[ωπου σωματι πει
 ρω το μ[ε]ν σωμα ει[ν]αι φιλοπονος την
 δε ψυχην φιλο[σ]οφο[ς ινα τωι μεν επιτε
 5 [λ]ειν δυ[ν]η τα δοξαντ[α τηι δε προοραν επι
 στη τα συμφερ[οντ]α [παν ο τι αν μελληις 41
 [ε]ρειν. προτερον επι[σκοπει τηι γνωμηι
 [πολ]λοισ γαρ η γ[λ]ωττα [προτρεχει της δια
 [νοι]ας· νομιζ[ε] μηδ[εν ει]ναι των αν
 10 [θρω]πίνων βεβαιον ουτω γαρ ουτ ευτυχων
 [εσει] περιχαρης ουδε δ[υσ]τυχων περιλυπος
 [δυο π]οιοῦ καιρ[ου]ς του [λεγειν η περι ων οι 42
 [σθα σ]αφως η περι ων [αναγκαιον ειπειν
 [εν] το[υτ]οις γαρ μ[ο]νοις [ο λογος της σιγης
 15 [κρ]ειτ[τ]ων· εν δε τοις α[λλοις] αμεινον σι
 [γα]ν η λεγειν. χαιρε μ[εν] επι τοις συμβαι
 [νουσι] των αγαθων κ[αι] λυπου μετριως ε
 [πι το]ις γινομενοις [των κακων γινου
 δε [τοις] αλλοις μηδ[εν] ε[ν] ετεροις ων καταδη

- 20 λος· ατοπον γαρ την [μεν ουσιαν εν ταις
οικιαις απο[κ]ρυπτειν [την δε διανοιαν
φαν[ε]ραν εχοντα π[εριπατειν μαλλον
ευλαβου ψογον η κινδυνον δει γαρ ειναι 43
φοβεραν τοις μεν [φauλοις την του βιου
25 τελευτην· τοις δε σ[πουδαιοις την εν τωι
ζην αδ[ο]ξιαν· μα[λιστα μεν πειρω ζην
κατα τη[ν] ασφα[λ]ι[αν εαν δε ποτε σοι συμβηι
κινδυνευειν ζη[τει την εκ του πολεμου
σωτηριαν μετα κα[λης δοξης αλλα μη με
30 τ' αισχρας φημης· τ[ο] μ[εν γαρ τελευτησαι
παντων η πεπρωμε[νη κατεκρινε το δε
καλως αποθανειν ι[διον τοις σπουδαιοις
απενειμε· και μη θα[υμασηις ει πολλα των
ειρημενων ου πρεπε[ι σοι προς την νυν 44

Verso.

- 35 [παρουσαν ηλικιαν ου]δε γαρ εμε τουτο διε
[λαθεν αλλα προειλομ]ην δια της αυτης πρα
[γματειας αμα του τε π]αροντος βιο[υ σ]υμβου
[λιαν εξενεγκειν και τ]ου μ[ελ]λοντος χρονου
[παραγγελμα καταλιπ]ειν[·] την μεν γαρ τ[ου
40 [των χρειαν ραδιως] ειδησεις· το[ν] δε μ[ε
[τ ευνοιας συμβουλευ]οντα χαλεπως ευ[ρη
[σεις οπως ουν μη] παρ ετέρου τα λοιπ[α
[ζητηις αλλ εντευθεν] ωσπερ εκ ταμει[ου
[προφερηις ωιηθην δ]ειν μηδεν πα[ρα
45 [λιπειν ων εχω σο]ι συμβουλευειν [πολ
[λην δ αν τοις θεοις] χαριν σχοιην ε[ι μη
[διαμαρτοιμι της δ]οξης ης εχων π[ερι
[σου τυγχανω τω]ν μεν γαρ αλλων το[υς
[πλειστους ευρησομ]εν ωσπερ τω[ν] σιτ[ιων
50 [τοις ηδιστοις μαλλο]ν η τοις υγιεινοτα[τοις
[χαιροντας ουτω κα]ι των φιλων τ[οις συν

[εξαμαρτανουσι πλ]ησιαζοντας· α[λλ ου
 [τοις νουθετουσι σε δ]ε νομιζω του[ναντι
 [ον τουτων εγνωκε]ναι τεκμηριωι χρ[ω
 55 [μενος τηι περι την] αλλην παιδειαν φι
 [λοπονιαι τον γαρ αυτ]ωι τα βελτιστα πρατ [
 [τειν επιταττοντα τ]ουτον εικος και τω[ν
 [αλλων τους επι την] αρετην παρακαλου[ν
 [τας αποδεχεσθαι μα]λιστα δ αν παροξυν [46
 60 [θειης ορεχθηναι τω]ν καλων εργα
 [ει καταμαθοις οτι και τ]ας ηδονας εκ του
 [των μαλιστα γνησιω]ς εχομεν· εν μεν
 [γαρ τωι ραθυμειν και] τας πλησμονας α
 [γαπαν ευθυς αι λυπαι] ταις ηδοναις παρα
 65 [πεπηγασι το δε περι] την αρετην φιλοπο
 [νειν και σωφρον]ως τον εαυτου βιον οι
 [κονομειν αι τας] τερψεις ειλικρινεῖς

3-4. το μ[ε]ν σωμα: so ΛΠΣΥ P. Berl.; τῷ μὲν σώματι Γ. Drerup, with Blass, writes τῷ σώματι μὲν.

την] δε ψυχην: so ΠΣΥ; τῇ δὲ ψυχῇ Γ. φιλοπ. . . . ψυχην om. P. Berl.

5. ἐπιστη: ἐπιστήσῃ ΣΥ.

7. [ε]ρειν: so probably the papyrus, not [λε]γειν with ΛΠ P. Berl.

9-11. The sentence νομιζ[ε] . . . περιλυπος stands in this position in all MSS. and is retained there by Drerup. H. Wolf transposed it and ll. 12-16 δυο . . . λεγειν, an arrangement adopted by subsequent editors.

11. ουδε: I. ουτε.

12. π]οιου καιρ[ο]υς: καιροῦς ποιουῦ Υ Stobaeus.

17. κ[αι λυπου: so Λ; λυπουῦ δέ Γ, &c. The remains of the κ are slight, but they are inconsistent with λ.

30. The grave accent on αισχρας should have been a circumflex.

31. παντων: πάντοτε Σ, πάντως Υ Stobaeus.

32. To add η φυσις (ΠΣΥ Stobaeus) after σπουδαιοις would clearly overload the line, and these two words were no doubt omitted as in Γ P. Berl. They are retained by Blass and other editors, but not by Drerup.

33. The angular paragraphus below this line marks a new section.

40-1. μ[ε]τ ευνοιας συμβουλευ]οντα: σοι συμβ. μετ' εὖν. ΛΠ, συμβουλευσοντα μετ ευν. P. Berl.

42. παρ ετερου τα λοιπ[α: so Γ; τὰ λοιπὰ μὴ παρ' ἐτ. ΛΠ and P. Berl. (ετερων).

44-5. It is possible that αν preceded εχω as in ΛΠΣΥ; the syllable λι may have stood in l. 44.

47. ης: ην ΛΠ.

55. παιδειαν: so Γ P. Berl., P. Arg.; σου παιδείαν ΛΠΣΥ.

57. τω[ν αλλων: τους αλλους P. Arg.

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τοι μελλωσιν [σ]υμβουλευ
 ειν· ου μην [α]λλ ει και περι
 αλλων τινων πραγματῶ
 ηρμοσεν τοιαυτα προει
 15 πειν. δοκει μοι πρεπειν
 και περι των νυν παρον

Recto.

των εντευθεν [π]οιησασθαι
 τ[η]ν [αρ]χην· ἤκομεν γαρ 2
 εκκλησιασοντες περι τε
 20 [π]ολεμου και ειρ[η]νης ἃ
 μεγαστην εχει δυναμιν
 εν τῶι βιωι των ανθρω
 πων. και περι ων αναγκη
 τους ορθως βουλευομενους.
 25 αμεινον των αλλων πρατ
 τειν· το μεν ουν μεγαθος
 υπερ ων συνεληλυθαμῆ
 τηλικουτον εστιν· ορω 3
 δ'[[ε]] υμας [ου]κ [ε]ξ ἴσου των
 30 λεγοντων [τ]ην ακροασῆ
 ποιουμενους. αλλα τοις
 μεν προσεχοντας τον
 νουν. των δε ουδε [[την]]

5. περι της ειρηνης: περὶ εἰρήνης Γ, περὶ τῆς εἰρήνης ἢ συμμαχικός vulg.

11. [σ]υμβουλευειν: συμβουλευσειν MSS.

14. ηρμοσεν: so Γ (-ε); ἤρμοζε vulg.

16. νυν: νυνι vulg.

19. περι τε: so Dionys. Hal. *Isocr.* 16 and vulg.; om. τε Γ.

22. The corrector's reading is that of the MSS.

24. βουλευομενους: so MSS.; βουλευσαμένους Dionys.

33. την was perhaps repeated by an inadvertence on the next page and therefore deleted here. A thick ink-mark between δε and ουδε may have come through from the other side.

1097. CICERO, *De Imp. Cn. Pompei* AND *In Verrem* II. i.

15.4 × 8.4 cm. Fifth century. Plate VI (recto).

Two fragments from Egypt of the *Pro Plancio*, on vellum, were published last year by S. de Ricci (*Mélanges Chatelain*, pp. 442-7), to be followed a few months ago by a papyrus of the Second Oration against Catilina (P. Rylands 61), and still more recently by another of *In Verrem* II. i (ed. F. Ramorino in *Papiri d. Soc. Ital.*). A fourth Ciceronian fragment now makes its appearance. It is a portion of a leaf from a papyrus book, containing the conclusion of the speech *De Imperio Cn. Pompei* and the commencement of the *Actio Secunda* against Verres. The script is a small and upright half-uncial, with some tendency to a more cursive style, especially towards the ends of lines; the linked form of *t* with the cross-bar at an angle and continued to form the base of the next letter is occasionally employed, e. g. in l. 22 *auctoritate*. Greek documents of the fifth century were found in the company of this papyrus and to that century it is itself suitably referred. With the commencement of the Verrine oration the hand becomes rather heavier, and very likely the new speech was begun on another day or with a different pen. The ink throughout is of the brown colour common at the period. The lines are long, and the leaf when complete must have measured some 18 cm. across, the column of writing having a width of about 13.5 cm. With an allowance of 5 cm. for the margin at the top and bottom, the height of the leaf may be estimated at some 29 cm., the proportions being thus very much the same as those of 1011. A great deal can be got into a page of this size, with small writing and closely packed lines; and a further economy of space was attained by the abbreviation or contraction of certain common words. For punctuation a single high point was used, accompanied by a short interval before the next letter, e. g. l. 62.

In the text of this papyrus the chief point of interest is its relation to the Harleianus (H). Noteworthy agreements with that manuscript occur in ll. 12, 28, and 31, in the two latter passages against all other authorities. On the other hand 1097 and H are opposed in ll. 18, 21, 41, and 44. The affinity between the two, therefore, seems to be weaker than that between H and the Turin palimpsest. Readings peculiar to the papyrus are limited to two slight variations in the order of words (ll. 25-6, 42-3), an apparently erroneous addition in l. 29, a fairly evident interpolation in l. 58, and the insertion of *virī*, which is of very questionable value, in l. 13. The collation given below is based on the Oxford editions of Clark and Peterson, supplemented occasionally by

that of Baiter-Halm. Orthographical details such as *adque*, *optume*, *inprobari* are not noticed.

Recto (§§ 60–65).

Plate VI.

*adq> Hispa[niense ab uno imperatore eē confecta duasq> urbes potentissimas
quae huic imperio maxime
min[i]ta[b]a[ntur Carthaginem adq> Numantiam ab eodem Scipione eē deletas
n̄ commemorabo
nuper ita [vobis patribusq> vestris eē visum ut in uno C. Mario spes imperi
poneretur ut idem cum Iugurtha idem
cum Cimbr̄is idem cum Teutonis bellum administraret in ipso Cn. Pompeio
in quo novi constitui nihil volt Q.*

- 5 *Catulus qua[m] m[ulta] sint nova summa Q. Catuli voluntate constituta
recordamini quid tam novum
quam adul[escentulum] privatam exercitum difficili r̄ p̄ tempore conficere
confecit huic praeeē prae
fuit rem optume dū[ctu] suo gerere gessit quid tam praeter consuetudinem
quam homini peradu
lescenti cuius aet[as] a senatorio gradu longe abesset imperium adq> exercitum
dari Siciliam permitti
adq> Africam bellu[m]q> in ea provincia administrandum fuit in his provinciis
singulari innocentia*
- 10 *gravitate virtute [bellum in Africa maximum confecit victorem exercitum
deportavit quid
vero ta[m] inauditum quam eq R> triumphare at eam quoq> rem populus R> n̄
modo vidit sed omnium etiam
studio vis[e]ndam et co[n]celebrandam putavit quid tam inusitatum quam ut
cum duo consules cla
rissimi viri fortissim[i]q> essent eq R> ad bellum maximum formidolosissimumq>
pro consule mitte
retur missus est quo q[uidem] tempore cum esset n̄ nemo in senatu qui diceret
n̄ oportere*
- 15 *mitti hominem pr[i]v[at]um pro consule L. Philippus dixisse dicitur n̄ se illum
sua sententia pro consule sed
pro cons> mittere tan[ta] in eo r̄ p̄ bene gerendae spes constituebatur ut duorum
consulum munus unius
adulescentis virtuti [committeretur] quid tam singulare quam ut ex senatus
consulto legib> solutus consul ante*

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[qui tam nefariis criminib> tam multis testib> convictus] ora iudicum aspicere
aut [os
[suum populo R> ostendere auderet est idem Verres qui fuit semper u]t ad
audendum proiectus
55 [sic paratus ad audiendum praesto est respondet defendi]tur ne hoc q̄d sibi
reliqui faci]t
[ut in reb> turpissimis cum manifesto teneatur si reticeat et a]bsit tamen
impudentiae suae p[udentem
[exitum quaesisse videatur patior iud> et n̄ moleste fero] me laboris mei vos
virtutis v[estrae
[fructum eē laturos nam si iste id fecisset quod prius sta]tuerat ac delibera-
verat ut n̄ [
[adesset minus aliquanto quam mihi opus esset cognosceretur] quid ego in hac
accusatione c[on
60 [paranda constituendaq> elaborassem vestra vero laus tenu]is pl^ane atq>
obscura iud> [esset
[neq> hoc a vobis populus R> exspectat neq> eo potest eē content]us si condem-
natus sit is q[ui
[adeē noluerit et si fortes fueritis in eo quem nemo sit au]sus defendere immo
vero [
[adsit respondeat summis opib> summo studio potentissimoru]m hominum
defendatur ce[r]tet
[mea diligentia cum illorum omnium cupiditate ves]tra integritas cum istius [pe
65 [cunia testium constantia cum illius patronorum minis a]d[ig] p[oten]tia
tum dem[um
[illa omnia victa videbuntur cum in contentionem certamenq> venerint absens
si e]ss[et
.

6. The abbreviation of *res publica* is nowhere preserved in the papyrus, but it is commended by considerations of space here and elsewhere.

10. *virtute gravitate* T.

12. *et co[n]celebrandam*: so HE; om. others.

13. *viri*: om. MSS.

17. The supplement in this line is of unusual length and perhaps *senatus consulto* was abbreviated, though written out in l. 19.

18. *al[ium*: om. H.

19. A stroke indicating abbreviation may have disappeared above the *q* of *eques*.

21. *eundem] hominem*: so MSS. except H, which has *eodem homine*; this is adopted by Clark. The omitted words were added by the original hand.

a Q. *Ca[tuli(?)*: so ET; *atque Catuli* H, a Q. *Catulo* dett.

25-6. *illum] unum* : *unum illum* MSS. *deligistis* is also the spelling of T.

28. *istis* : so H : *iis* T, *his* E dett.

29. *qua[r]e* : om. MSS. The word may have come in from a failure to recognize that *vos . . . attulistis* belonged to the protasis ; or perhaps, as Clark suggests, it is a corruption of *Quirites*, the abbreviation of which was frequently misunderstood. We might then suppose that the *Quirites* which H inserts in l. 30 stood earlier in the papyrus.

30. The addition of *Quirites* with H is probable in view of the size of the lacuna, but of course not certain ; cf. the preceding note.

31. *animi vir[itu]tes* : so H, Clark ; *virtutes animi* others.

41. *quidquid* : so MSS. with the exception of H, which has *si quid* (adopted by Clark).

42-3. *gratiam [bonam : bonam gratiam* MSS. It is improbable that *bonam* was left out entirely, since this would leave the supplement in l. 43 abnormally short. That in l. 42, on the other hand, is rather longer than would be expected, and perhaps *ego* was omitted, as in one of the dett.

44. *vestris* is omitted in H.

47-8. The title of the speech following as well as of the one preceding seems to have been given here ; cf. e. g. 1096. 4-5 and 1011. 90-1.

52. The apparent shortness of the supplement may be explained by the repetition of the letter *m*.

53. *a* of *aut* is considerably enlarged.

55. It seems clear that *paratus* was not omitted as in D, &c.

58. *ac deliberaverat*, which the MSS. omit, has doubtless come in wrongly from l. 51.

60. Why the *a* of *plane* was written above the line is not clear.

61. The supplement is quite long enough without *enim* after *neque* (so D, &c.) even if *populus* was abbreviated.

64. *istius* : so p Schol. Gronov. and dett. ; *illius* others, Peterson. The initial supplement is four or five letters shorter than would be expected.

1098. VERGIL, *Aeneid* ii.

5.2 × 20.8 cm.

Fourth or fifth century. Plate VI (verso).

Examples of Latin MSS. in square capitals are scarce, and this small fragment from the second book of the *Aeneid*, though textually of no value, has a palaeographical interest. The script is not particularly large, but it has the roundness and breadth characteristic of the type. Hands of this kind are attributed to the fourth or fifth century, and there is no reason to put this specimen any later. They may indeed go back to a somewhat earlier period ; cf. Wessely, *Stud. Pal.* i. App. The fragment is part of a leaf of thin vellum, which was ruled horizontally and vertically in the usual way with a hard point. When complete the page must have been fairly tall, the column consisting of some twenty-three lines. The text has been revised by a corrector whose blacker ink is

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1099. GREEK PARAPHRASE OF VERGIL, *Aeneid*.

25.2 × 14.1 cm.

Fifth century.

A leaf, broken diagonally on one side, from a Latin-Greek vocabulary to the *Aeneid*. An analogous text is P. Rylands 61, which contains part of Cicero's *In Catilinam II* with a paraphrase in Greek. There, however, the Latin is transcribed continuously, whereas here it is only excerpted. The Latin words and their Greek equivalents are in parallel columns, both written by one copyist in a well-formed uncial hand of medium size and dating perhaps from the fifth century. The vocabulary extended over at least two books, of which the *explicit* and *incipit*, inscribed in capital letters and enclosed in an ornamental border, are preserved near the end of the second page. A work on so large a scale and executed by so practised a hand is evidently not to be credited to a young learner; and it is surprising to find it so full of blunders. Not only are there frequent errors both in the Latin and the Greek, but the Vergilian order is not always maintained. Words from different verses are sometimes ranged in the same line (e. g. ll. 16, 21) and in two places (ll. 1-6, 27 sqq.) there is a considerable dislocation. Some of the mistakes have been eliminated by a less cultivated hand employing a darker ink, but a good many remain, and no attempt has been made to amend the disturbed order. The corrector is responsible for the accentuation, which in order to assist pronunciation has been applied to the Latin as well as the Greek, stressed syllables receiving an acute accent; in one case (l. 6) a mark of long quantity is used instead. These accents were often very lightly written, and were probably inserted in many places where they are no longer really visible. The leaf, which is of stout vellum, was ruled on the recto with a hard point which has left a light brown mark; the horizontal rulings are doubled so as to regulate the size as well as the line of the writing. There is no trace of pagination.

Recto.

| | | |
|------------------|------------------|-----|
| <i>aspiciunt</i> | θεωροῦσιν | 664 |
| <i>auriat</i> | αντλήση | 661 |
| <i>sparsasq.</i> | και εραντισμενας | 665 |
| <i>conlapsam</i> | ολισθησασαν | 664 |
| 5 <i>iit</i> | πορευεται | 665 |
| <i>moriamur</i> | αποθάνωμεν | 659 |

| | | | |
|----|---------------------------|---|----------|
| | <i>ab alta</i> | προς τα υψηλα | 665 |
| | <i>conciússam</i> | συντιναγι̅σαν | 666 |
| | <i>laméntis</i> | κοπετοι̅ς | 667 |
| 10 | <i>ululáto</i> | ολολυγμ̅ωι | |
| | <i>inmíssis</i> | εισπεμφθέντων | 669 |
| | <i>ruat</i> | πέση | |
| | <i>C[art]h̅a[go]</i> | Καρχηδών | 670 |
| | <i>[per cu]l̅[mi]na</i> | ανα τας οροφάς | 671 |
| 15 | <i>[voluntū]r</i> | κυλίωνται | |
| | <i>[exanimis u]nguib:</i> | αψυχος ονυξιν | 672, 673 |
| | <i>[foedans]</i> | μιαινουσα | 673 |
| | <i>[pugnis]</i> | γρόνθοις | |
| | <i>[fraude</i> |] απατα ^{ηι} ενεδραι | 675 |
| 20 | <i>[petebas</i> |] ηταις | |
| | <i>[rogus querar</i> | π]υρκαϊα μ[[α]]μψομαι ^ε | 676, 677 |
| | <i>[sprevisti</i> | κα]ταφρονησ̅ο | 678 |
| | <i>[moriens</i> | απ]οθνησκουσα | |
| | <i>[ad fata</i> | προ]ς τας μοιρας | |
| 25 | <i>[eadem vocasses</i> | . . . τα]ς αυτας κεκληκισ̅ α ^ε | |
| | <i>[ambas</i> | αμφ]οτέρος | 679 |
| | <i>[evaserat fove</i> | εξανεβεβ]ηκει κς ηδη | 685, 686 |
| | <i>[batq̅</i> | ετρεφε] | |
| | [|]τιην | |
| 30 | [|] | |
| | [|] | |
| | [|] | |
| | [|]ι | |
| | [|] | |
| 35 | [|]ν | |
| | . | . | . |

Verso.

| | | | |
|----|-----------------------------------|---|----------|
| | <i>deficit cubitoq'</i> | ατ[ω]νεί ^ο κς ανκωνει | 689, 690 |
| | <i>laevavit toro</i> | εκουφισεν στρωμνη | 690, 691 |
| | <i>revoluta est</i> | ενεκυλίσθη ^ε | 691 |
| | <i>quaesivit</i> | εζήτησεν | 692 |
| 40 | <i>reperta</i> | ευρεθέντα ^η | |
| | <i>difficilis</i> | δυσχερής | 694 |
| | <i>obitus</i> | απεδ[[ε]]ύσις ^ο ^ε | |
| | <i>luctantem</i> | αντιπαλέουσαν | 695 |
| | <i>nexaeq'</i> | και δεδεμένοι | |
| 45 | <i>artus mérita</i> | μέλη άξια | 695, 696 |
| | <i>peribit</i> | απόλλυτο ^{αι} | 696 |
| | <i>nóndum</i> | ουδωπω | 698 |
| | <i>flávum</i> | ξανθόν | |
| | <i>Prosérpina</i> | Περσεφ[ο]ν[η] | |
| 50 | <i>abstulerat</i> | αφιλα[το] ^ε | 699 |
| | <i>damnaverat</i> | κατέκ[ρινε] | |
| | <i>Órco mille</i> | Χαε[ι] | 699, 701 |
| | <i>adverso</i> | [εν]α[ντιω] | 701 |
| | <i>dévolat</i> | [| 702 |
| 55 | <i>Diti huic</i> | [| |
| | <i>séquat</i> | [| 704 |
| | <i>calor</i> | [| 705 |
| | » <i>expls</i> [<i>lib. iiii</i> | | |
| | » <i>incip[it</i> <i>lib. v</i> | | |
| | » [| | |
| 60 | <i>in[terea</i> | | 1 |
| | <i>a[quilone</i> (?) | | 2 |
| | <i>p[olluto</i> (?) | | 6 |
| | <i>n[otum</i> (?) | | |
| | . [| | |

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IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

(a) OFFICIAL.

1100. EDICT OF A PRAEFECT.

15.7 × 11.8 cm.

A. D. 206. Plate V.

A circular letter addressed by the praefect Subatianus Aquila to the strategi of the Heptanomia enclosing a copy of an edict which they are directed to post up in conspicuous places for a period of not less than thirty consecutive days. The edict is unfortunately disfigured by extensive lacunae which render it difficult to follow the sense at all closely, and not much more can be said than that the object aimed at was the repression of official extortion, *διασεισμός*. Complaints of this are not rare in the papyri (e.g. 240. 5, 284. 5, 285. 12, P. Amh. 81. 6), and prohibitions of it go back to Ptolemaic times (cf. P. Paris 61, P. Tebt. 5. 138-43, &c.). What particular class or classes of officials the praefect on the present occasion had in view is not apparent.

The text, which is on the verso, is copied in a hand approximating to the literary type, and so, being accurately dated, has a certain palaeographical interest. On the recto is 1110.

Σουβατιανὸς Ἀκύλας στρατηγοῖς ζ νομῶν [καὶ Ἀρσινοΐτου χαίρειν. διατάγμα-
τος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτῃ πόλει τῶν Ἀλεξανδρέων
ἀντίγραφον

ὑμεῖς φροντίσατε εὐδήλοισ γράμμασι ἐπὶ τῶν μητροπόλεων καὶ ἐν τοῖς
τῶν νομῶν φα-

νερωτάτοις τόποις προ(θ)εῖναι μὴ ἔλαττον τριάκον[τα ἡμερῶν κατὰ μίαν
τινὰ πε-

| | | |
|---|--|------------|
| 5 | ρίοδον. ἐρρῶσθαι ὑμᾶς βούλομαι. ἔτους ιε Ἀθῦ[ρ | 25 letters |
| | μονων [[υ]] ἐπιμο[.]ως ὑποκιμένων διασιο[μεν | 23 .. |
| | μανθάνων [[κα[.]] δι]ὰ τῶν ἔργων ἐπανόρθ[ωσιν | 22 , |
| | ὑπομνήσει [κα]λῶς ἔχειν ἐνόμισα [.] . [| 23 , ἐ- |

| | | |
|----|---|------------|
| | πὶ τοῖς τοιούτοις [ν]όμοις ἀπο[.]αντες τινὰς ο . [| 23 letters |
| 10 | τος τῆς τάξεως [. . . παρ]ἀδιγμα κλη{σ}θήσεται[ι,] οἱ δὲ [| 22 „ |
| | [.]νων κατὰ τ . [.]ομηδονη παρὰ σύστημα [| 21 |
| | [.]ν δὲ ἀθ[.]ντές τινα κατὰ τοιαύτην πρόφ[ασιν | 17 „ |
| | [.] . οἰς ου[.] . διασειόμενοι καὶ ἐνοχλούμενο[ι | 16 „ |
| | [.]των τ . . . [.]ν διασιόντων τῶν εἰς ταῦτα ὑπῆρη . [| 17 „ |
| 15 | [με]τὰ παρρησίας, κὰν ἐλεγχθῶσι, τῆς προσηκούσης τεύξ[ονται τιμωρίας. εἰ δὲ . . | |
| | [.] . ροιντο τοῖς διασειούσι καὶ περιμένοιν καὶ αὐτοῖ . [| 17 letters |
| | [έν] τῇ χώρᾳ τῶν ἀδικουμένων ἀλλὰ ἐν τῇ τῶν α νω[| „ „ |
| | [.]νοι τῶν τοιούτων εἰσπράξεως νομισθ[.] . προ[| „ |
| | [.]νοῖς κολλητιῶσι ἀπέχεσθαι τῶν ἐντ[| 28 |
| 20 | [.] μὴ προσφθείρεσθαι αὐτὸ εἰς καταλ[| „ |
| | [διά]ταγμα φωραθεῖεν ἐπὶ τουτο[.]σ . [| 29 |
| | [.]αδοθήσονται καὶ οἱ χρώμενοι [| „ |
| | [προ]οετέθη ἐν Ἀντινόου πόλ(ει) ὑπὸ Αρι[| „ „ |

3. ὑμεῖς Pap. 4. ν of ελαττον added above the line. 5. αι of ερρωσθαι written over ε. 14. ὑπῆρη . [Pap. 17. τη before των added above the line. 19. ι of νοῖς added above the line. 23. ὑπο Pap.

1. For Subatianus Aquila cf. the note on 1111. i. 3-5. The extent of the lacunae at the ends of the lines is uncertain, but can hardly be less than I have supposed. The loss in ll. 2-23 has been roughly calculated on the basis of the supplement adopted in l. 1.

2. Ἀλεξανδρέων: Ἀντινοέων might be preferred on account of l. 23, but Alexandria is the natural place of promulgation. If Ἀντινοέων were supplied, χωρὶς Ἀντινοῖτου would presumably have to be added in l. 1; cf. e. g. B. G. U. 484. 9-10.

3. εὐδήλοισ γράμμασι: cf. P. Hibeh 29. (a) recto 9 γράψας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν ἐκτιθέτω, Dittenberger, *Or. Gr. Inscr.* 665. 11-13 ἔν] τε τῇ μητροπόλει τοῦ νομοῦ καὶ καθ' ἕκαστον τόπον αὐτὸ προθεῖναι σαφέσι καὶ εὐσήμοις [γράμμασιν,] ἵνα [παν]τὶ [ἐκ]δηλα (?[εὔ]δηλα) γένηται. For the supplement at the end of the line cf., besides that inscription, *ibid.* 664. 4-5, B. G. U. 1086. ii. 3-4.

4. In B. G. U. 372. ii. 18 the period specified is three months.

5. βούλομαι is the word also used in the analogous circular B. G. U. 646. 7, and in the letter of Subatianus Aquila published by F. Zucker in *Sitzungsb. der K. Preuss. Akad.* 1910, p. 713. Zucker's remark that βούλομαι in place of εὔχομαι is 'ganz gegen die Regel' is somewhat misleading; βούλομαι seems to have been preferred in the praefect's bureau.

10. κλησθήσεται, if rightly read, may be for κληθήσεται; κλήειν and κλήζειν are unlikely here.

11. Perhaps μηδέν was meant; the writer was clearly not very accurate.

14. ὑπῆρη cannot be read, but perhaps the second η is a mistake for ε.

19. κολλητιῶσι is a remarkable word; the fourth and fifth letters might be read as αν, which, however, does not improve matters. τ, not γ, is clear. A Grecism of *collatio* is hardly likely at this date.

22. If the verb is [παρ]αδοθήσονται, the first syllable would probably belong to the previous line. The number of letters lost at the beginnings of ll. 11-22 is not precisely fixed.

1101. EDICT OF A PRAEFECT.

28.7 × 17.7 cm.

A.D. 367-70.

Copy of an edict prohibiting recourse to military praepositi on the part of civil litigants. The name of the praefect issuing this decree is given as . . . Imius Statianus, i. e. no doubt Flavius Eutolmius Tatianus (Dittenberger, *Or. Gr. Inscr.* 723), who held office in A.D. 367-70; cf. *Cod. Theod.* xii. 18. 1, Cantarelli, *La Serie dei Prefetti*, ii. p. 34. He begins by stating that the illegal abuse of military jurisdiction was a matter of his own personal knowledge (ll. 2-12). Jurisdiction over civilians belonged to the praefect (ll. 13-15) and their recourse to praepositi was only permissible when justice was required locally against a soldier (ll. 17-21). Nothing else justified neglect of the proper civil courts, and future offences in this regard would be punished by deportation or confiscation, according to the rank of the delinquent (ll. 22-5). The text breaks off in an incomplete sentence ordering the local riparii to report any cases which they might detect; probably only a few words were wanted to conclude the copy of the edict, and if they were added it must have been either along the lost left-hand margin or on a separate sheet of papyrus, for this one is complete at the bottom and on the right-hand side, and there is no indication of a second sheet having been joined on.

The encroachment against which this proclamation is directed of the military authority in judicial matters is illustrated by the frequently recurring imperial constitutions on the subject during this period. In *Cod. Theod.* xii. 1. 128 of A. D. 392 it was ordained *Militaribus viris nihil sit commune cum curiis; nihil sibi licitum sciant, quod suae non subiectum est potestati*; cf. *id.* i. 21. 1 *Numquam omnino negotiis privatorum vel tuitio militis vel executio tribuatur* (A. D. 393), ii. 1. 9 *Si quis neglectis iudiciis ordinariis sine caelesti oraculo causam civilem ad militare iudicium crediderit deferendam, praeter poenas ante promulgatas intellegat se deportationis sortem excepturum* (cf. l. 24 below *ἡσὺν οἰκῆσαι κελεύω*), *nihilo minus et advocatum eius decem librarum auri condemnatione feriendum*, *Cod. Just.* i. 46. 2 *Praecipimus, ne quando curiales vel privatae condicionis homines ad militare exhibeantur iudicium* (cf. ll. 24-5 below). Military

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‘ Copy of an edict. Proclamation of Flavius Eutolmius Tatianus, most illustrious praefect of Egypt. [My orders are] not based on information gained by . . . and from a few first comers, but on instruction in a way derived from what occurs in every city and district. I learn from petitions that some persons of civil status, without [excuse?], whether from malice or from perversity of judgement, in their desire thoroughly to worst their adversaries at law, have recourse to the local praepositi, presenting petitions to them and procuring exactions by their means from persons, as I said, of civil status. That this is forbidden by the law is clear. For a praepositus has authority over soldiers, but not over civilians; it is enjoined on the praesides to [govern] them and to receive their applications. This, therefore, is for the future made clear by this proclamation. If any civilian has a difference with a soldier and relies on the vengeance of the praepositus and is confident of receiving assistance from him, let him apply; for he cannot obtain requisite assistance on the spot from any one else. If, however, it is with a person of civil status, let him not attempt to do this. For should any one ever be discovered leaving his proper court and having recourse to unauthorized persons, if he is a man of common rank, I order him to be deported, and if he is a senator, I subject him to confiscation of property. I therefore command the local riparii, if they catch any civilian who has left his proper court and had recourse to praepositi . . . ’

3 sqq. This construction is not very satisfactory, and it is quite possible, as Mitteis suggests, that *ἔγνω* preceded *οὐ* in l. 3 and that there is no full stop at the end of l. 5. But on that view of the passage I should prefer to write [*ἔμαθον, οὐ*], and to keep [*ἔγνω γὰρ*] *ἐξ ἐντεύξεων* as a parenthesis instead of substituting, as he proposes, something like [*καθάπερ*]. Neither *τῆ ῥήσει* nor *ἀκροάσει* suits the remains after] *μέν*.

5. *εἰς* *ἐκάστ[η]ν*: this use of *εἰς* for *ἐν* is frequent in the *Κοινή*, e.g. Diodor. xiii. 12 *καθημένους εἰς Σικελίαν*, Luke xi. 7 *τὰ παιδιά . . . εἰς τὴν κοίτην εἰσίν*. For *ἐνορία* cf. P. Leizig 64. 45 *ἡ πόλις καὶ αἱ κῶμαι τῆς ἐνορίας*, and on the significance of this conjunction of *πόλις* and *ἐνορία*, Gelzer, *Byz. Verwalt. Aeg.* p. 62.

7. The illegible word after *ἄν]εν* may begin with *προσ*, and *προστασίας* would be reconcilable with the very slight remains. But such a recognition of the principle of *patrocinium* seems inconsistent with the quite general terms of the prohibition in ll. 17 sqq., as well as with the trend of contemporary legislation (cf. e.g. de Zulueta, *De Patroc. Vicorum*, Gelzer, *Byz. Verw.* pp. 69 sqq.), and a vaguer expression like *ἄν]εν προφάσεως* would be preferable. *προφάσεως*, however, cannot be read, and the letter after *π* is more probably *λ* or *ο* than *ρ*, of which part of the tail should be visible. *ἄν]εν* too is uncertain; *εν* may belong to the following word. *κακο[βουλ(ε)ία]ς* produces a tolerable antithesis to *κακίας*, but is highly conjectural.

13-14. By *Cod. Theod.* ii. 1. 2 (A. D. 355) military jurisdiction was limited to criminal cases in which the defendant was a soldier; in *Cod. Just.* iii. 13. 6 (A. D. 413) it extends to civil cases of a like character. A differentiation of suits in which one of the parties was a soldier is recognized in ll. 17 sqq. below. No distinction is, however, drawn between criminal and civil cases.

ἄρχοντες τῆς ἐπαρχίας: cf. e.g. *Cod. Just.* i. 4. 30 *τὴν τῶν ἀρχόντων τῶν ἐπαρχιῶν περιμένειν χειροτονίαν*.

15. An infinitive is to be supplied before *τούτοις*.

19-21. Cf. *Cod. Just.* iii. 13. 6 (A. D. 413) *praesertim cum id ipsum e re esse litigantium videatur constetque militarem reum nisi a suo iudice nec exhiberi posse nec, si in culpa fuerit, coerceri*. The supplement in l. 19 is somewhat long, and perhaps *βοη]θησεται* was written; cf. Daniel (Theodot.) xi. 34.

21. The active form *διαπειρᾶν* is used by Plutarch, *Pomp.* 51.

24. νῆσον οἰκῆσαι: *in insulam deportari*; cf. e. g. *Dig. xxxii. 1. 3 deportatos autem eos accipere debemus quibus princeps insulas adnotavit vel de quibus deportandis scripsit, i. 12. 1. 3 relegandi deportandique in insulam . . . licentiam habet.* For δημοτικῆ[s] cf. P. Leipzig 65. 12 δημ. [λ]ι[το]υργίας.

25. βουλευτής: the final letter is possibly ν, e. g. τὸν δὲ βουλευτὴν δημεύσει ὑποβάλλω.

1102. REPORT OF LEGAL PROCEEDINGS.

20.4 × 25.5 cm.

About A. D. 146.

A report of a judgement delivered by a hypomnematographus, Cerealis. There are very slight remains of the column preceding that printed below, and perhaps the earlier history of the case was originally prefixed. It was evidently a complicated and difficult matter, for references are made to decisions already given concerning it by the praefect Valerius Proculus (l. 7) and the juridicus Neocydes (ll. 16, 24),—familiar names which supply an approximate date for the present proceedings. The principal parties to the suit were the representatives of a city (Oxyrhynchus?) and one of its citizens, a certain Eudaemon, the question at issue being the ownership of some property to which Eudaemon was the successor and the city asserted claims. Cerealis re-affirms a decision of the praefect Proculus directing Eudaemon to hand over to the city for the gymnasiarchy a quarter of the property, with exception of a part which had been bestowed as a dowry (ll. 7–11). He ordains a further investigation by the local strategus of the question whether certain land was included under the will—presumably that under which Eudaemon had inherited the property—and if the answer should be in the negative, that the land was to belong to the city (ll. 11–15). The ownership of some furniture and slaves had already been determined by Neocydes (ll. 15–16). A request was then made by the city-delegates to be allowed to keep the revenues of the above-mentioned land, and these were awarded to them apparently for one year (ll. 16–18). Eudaemon complains that his revenues had been impounded, and Cerealis replies that they should be released when the terms of his judgement had been complied with, and declines to reconsider further questions raised by the delegates (ll. 18–24).

Ἀ[ντίγραφον] ἀ[π]οφάσεω[s]. (ἔτους) .] Ἀθὺρ κα.

[.] . [.]ρο[.]ω[.] . . [.] . υ[.] . . [. .] . λιτι . . [.]ο . [. .
καὶ Σ[. . . .]σου Ερρη[.] . [.]συ . [. .]s καὶ τῶν [σ]ύ[ν] αὐτοῖς καὶ Εὐ[δ]αίμον[ο]s καὶ
Α . . λ . . [.] . . . χω . . . [.] Κελεάρις ὁ [ι]ε[ρ]εὺς καὶ ὑπομνηματογράφος

- 5 σκ[εψ]άμ[ενο]ς μετὰ τῶν παρόντων ὑπηγόρευσε ἀπόφασιν ἢ καὶ
 ἀνε[γνώσ]θη καὶ[ὰ] λέξιν οὕτως ἔχουσα· ἀκολουθῶς οἷς ὁ κράτιστος
 καὶ φι[λαν]θρωπότατος ἡγεμῶν Οὐαλέριος Πρόκλος ἔκρεινε δοκεῖ μοι
 πρ[ο]σ[ῆ]κ[ον] εἶναι τὸν Εὐδαίμονα μηδὲν τὰ ἀδελφοῦ παρειληφότα, ἐπεὶ ἅπαξ
 προσῆ[λθε] τῇ κληρονομίᾳ, τὸ τέταρτον τῆς οὐσίας εἰσενενκεῖ(ν) ὑπὲρ τῆς
 γυμνα-
- 10 σ[ι]αρχίας τῇ αὐτοῦ πατρίδι, ὑφαιρουμένης τῆς προικὸς τῆς προδεδομένης
 τῇ θυγ[ατρί.] περὶ δὲ τῆς ποσότητος ἐπεὶ πυνθανομένου μου οὐδὲν
 σαφὲς ἐ-
- δήλω[σ]ε[ν, ὁ τοῦ νομ]οῦ στρατηγὸς ἀκρειβέστερον ἐξετάσει ἢ κατοικῆ, καὶ εἰ
 νε. . . τ. . . [. . .] . . [. .] νῦν ἄρourke κατὰ τοὺς νόμους καὶ τὰς ἀναγνωσθεί-
 σας μοι κρίσεις δοκοῦσιν τῇ συγγραφοδιαθήκῃ μὴ ὑποστέλλειν, μ. τ. . . [.
- 15 αὐται τῇ πό[λ]ει χ[ω]ρήσουσιν. περὶ δὲ τῆς ἐνδομενείας καὶ τῶν ἀνδραπο-
 δίων ὑπὸ Νεοκύδους τοῦ γενομένου δικαιοδότου κέκριται. τῶν πρέσ-
 βων ἀξιωσάντων ἐπὶ τῆς προσόδου τῶν ἀρουρῶν στήσαι ὁ ἱερεὺς καὶ
 ὑπομνηματογράφ-
- φ[ο]ς· ἐνιαυ[τοῦ] τὰς προσόδους ἀπολήμψεται ἢ πόλις. Εὐδαίμονος διὰ
 τῶν παρεστῶ-
- των λέγοντος κατεσχῆσθαι αὐτοῦ τὰς προσόδους καὶ ἀξιώσαντος ἀπολυ-
 20 θῆναι αὐτάς, ὁ ἱερεὺς καὶ ὑπομνηματογράφος· ἐπὶ τὰ ὑπ' ἐμοῦ κελευ-
 σθέν[τ]α γένηται, κ[α]ὶ ἢ πόλις τὸ προσῆκον μέρος κομίσηται, ἀπολυθή-
 [σο]ν[τα]ι. τῶν πρέσβων ἀξιωσάντων σταθῆν[α]ί τι καὶ περὶ τῶν ἐπ' ὁ-
 [νόματο]ς τῆς γυναικὸς τοῦ Ἀπολλωνίου, ὁ ἱερεὺς καὶ ὑπομνηματογράφος·
 [Νεο]κύδης . . ἐργ[ο]ν περὶ τούτων ἀπεφήνατο. ἐξῆλθεν Σαραπίων
- 25 [ἡγεμ]ον[ικ(ὸς)] ὑ[π]ηρέ[τ]ης Τρωγοδύτης. ἀνέγνω(ν).

4. l. Κερεάλις.

17. l. στήναι.

‘ Copy of a judgement. . . . year, Hatbur 21. . . . and . . . and their associates and Eudaemon and . . . being present, Cerealis, priest and recorder, having considered with those in attendance dictated a judgement which was read out as follows :—“ In accordance with the decision of the most high and gracious praefect Valerius Proculus, I think it right that Eudaemon, without taking any of his brother’s property, having once entered on the inheritance, should contribute the fourth part of the estate to his native city for the gymnasiarchy, with a deduction of the dowry previously given to the daughter. With regard to the amount, seeing that in answer to my question he made no clear statement, the strategus of the nome shall hold a more exact inquiry in the place where he lives, and if the . . . arourae appear not to come under the testamentary covenant according to the laws and

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1103. PROCEEDINGS OF THE SENATE.

25.5 × 16.3 cm.

A. D. 360.

A minute of a report made to the Oxyrhynchite senate by Eutrygius, formerly a logistes, concerning the payment of certain recruits. The dux, or commander-in-chief, on visiting the city had received a complaint from these recruits that they had not had their dues. Eutrygius states that his department had satisfied the dux that the complaint was groundless, and that the recruits had as a matter of fact been paid more than they were strictly entitled to.

The payment in question is apparently to be brought into connexion with the χρυσὸς τιρώνων mentioned in several Leipzig papyri of about the same period as 1103; cf. 34. verso 7, 61. 14, 62. 3, &c. In P. Leipzig 35. 8 (c. A.D. 373) an imperial ordinance is quoted limiting the sum payable to recruits to 10 solidi, and in A.D. 375 it was fixed at 6 solidi by *Cod. Theod.* vii. 13. 7. 2, where the payment is described as an allowance for clothing and expenses (*gratia vestis ac sumptuum*). At the time when the present document was drawn up no such general regulation can have been promulgated, since according to l. 7 the amount was determined by the Treasury. Mitteis has raised the question (Introd. to P. Leipzig 54) whether this burden was borne by the State or fell upon the municipalities where the recruits were raised; it is now sufficiently clear that the latter of these alternatives is to be accepted.

This text is written on the verso of 1104, which is over fifty years earlier in date. For other records of proceedings in the local senates cf. B. G. U. 925, C. P. Herm. 7, *Archiv* iv. pp. 115 sqq.

Μετὰ τὴν ὑπατείαν Φλ(αουίων) Εὐσεβίου καὶ Ὑπατείου τῶν λαμ(προτάτων)
 Μεχειρ ιζ, βουλῆς οὔσης, πρυτ(ανεύοντος) Ἀσκληπιάδου Ἀχιλλέως γυμ-
 (νασιαρχήσαντος) βουλ(ευτοῦ),
 Εὐτρύγιος ἀπὸ λογιστῶν εἶπ(εν)· τῆς ἐξουσίας τοῦ κυρίου μου τοῦ λαμ(προ-
 τάτου) δουκὸς Φλ(αουίου) Ἀρτεμίου
 εὐτυχῶς ἐπιδημησάσης τοῖς αὐτόθι ἀνεδιδάξαμεν αὐτοῦ τὴν ἀρετὴν ὡς τῶν
 5 νεολέκτων τῶν στρατευθέντων ὑφ' ἡμῶν ἐκ παραλογισμοῦ ἀνενεγκόντων
 ὡς μὴ πληρωθέντων τοῦ συνφώνου τοῦ πρὸς αὐτούς, [[οτε δη]] καὶ ὅτι
 φθάσαντες

ἡμῖς ἐπληρώσαμεν αὐτοὺς οὐ μόνον τοῦ ὀρισθέντος ἀπὸ τοῦ ταμίου δοθῆναι αὐτοῖς ἀλλὰ κ[αὶ] διάπισμα ἄλλο, καὶ προσέλαβεν αὐτοῦ τὸ μεγαλεῖον
[35 letters]

5. ἀνενεγκόντων Παρ.

‘The year after the consulship of Flavius Eusebius and Flavius Hypatius the most illustrious, Mecheir 17. At a meeting of the senate, the prytanis being Asclepiades son of Achilleus, ex-gymnasiarch and senator, Eutrygius, ex-logistes, said: His highness my lord the most illustrious dux, Flavius Artemius, having auspiciously made a visit here, we advised his excellency that the new levies raised by us for military service had falsely represented themselves as not having received the sum agreed upon with them, and that we had previously paid them not only the amount fixed upon by the treasury but a further consideration; and his highness accepted [this statement].’

3. Fl. Eutrygius is mentioned in 66. 5, where also he is described as ἀπὸ λογιστῶν. On the titular use of *ex* and ἀπό see Mommsen, *Ephem. Epigr.* v. pp. 128–9, and cf. e. g. 133. 4 ἀπὸ ὑπάτων, 893. 2 ἀπὸ μειζόνων, P. Brit. Mus. 233. 5 ἀπὸ ἐπάρχων, P. Flor. 71 *passim*.

5. νεολέκτων: cf. P. Leipzig 35. 8.

8. διάπισμα: cf. P. Tebt. 311. 27–9 and note.

9. An object for προσέλαβεν, e. g. τὴν ἀπολογίαν ἡμῶν, is probably to be supplied in the lacuna.

1104. APPLICATION FOR PAYMENT.

25.5 × 16.3 cm.

A. D. 306.

A letter from Aurelius Hieracion, prytanis, to the logistes, requesting payment of a sum amounting to over fifty talents of silver in order to meet expenditure on the public baths. Repairs of the baths of Oxyrhynchus figured conspicuously in the municipal budget at this period; cf. 53 and 896, which are dated ten years later than 1104. It is noteworthy that the present outlay is stated to have been authorized by the praefect Clodius Culcianus,—whose period of office is brought down a year later by this allusion. At the end is an endorsement showing that the money was duly paid over and an acknowledgement given for it by Hieracion. Cf. Wessely, *Stud. Pal.* v. 66 sqq. The document is a good deal rubbed, and is difficult in places to decipher; on the verso is 1103.

[Ἐπὶ ὑπάτων τῶν κυρίων ἡμῶν Αὐτοκρατόρων [
 Κων[σ]ταντίου καὶ Μαξιμιανοῦ Σεβαστῶν τὸ 5.
 Αὐρη[λ]ίῳ Σεύθι τῷ καὶ Ὀρίωνι λογιστῇ [Ὁ]ξ[υρυγχ(ίτου)

Αὐρήλιο[ς] Ἱερακίων ὁ καὶ Νόνινος γυμ(νασιαρχήσας) πρυτ(ανεύσας)
 βουλ(ευτήσ) [ἑναρχ(ος)]
 5 πρυτ(ανεύσ) τῆσ λαμπ(ρᾶσ) καὶ λαμπ(ροτάτης) Ὁξυρυγχ(ιτῶν) πόλεωσ
 τῶ φιλτάτῳ [χαί(ρειν)].
 αἰτοῦμ[α] καὶ νῦν ἐπιστάλ[ῆ]ναι ἐξοδιασ[θῆναί μο] [ἐκ τῶν
 πολειτικῶν ἀπὸ τῶν διατυπωθέντων ἐξῆ[.]
 [.] ὡσ προχωρῖν εἰσ τὰ ἀναλώματα ἀκολ[ούθωσ
 οἷσ πρώην ἀναδέδωκά σοι γράμμασιν τοῦ κυρίου μ[ου τοῦ
 10 [δι]ασημ[ο]τάτου ἡγεμόνοσ Κλωδίου Κουλκιανοῦ πε[.
 [.] ὡσ ἄλλα ἀργυρίου τάλαντα πεντήκοντα [καὶ
 δη[ν]άρια τετρακόσια πεντήκοντα, / (τάλαντα) ν (δηνάρια) υν, δ[έον
 ἡγούμενοσ ἐπισταλῆναι τὸν τῶν πολειτικῶν [ἐπί-
 τροπον ὅπωσ τὸν ἐξοδιασμόν μοι τούτων ποι[ήσῃ
 15 [πρ]ὸσ τὸ μηδὲν ἐνπόδιον γενέσθαι τοῖσ ἀνήκο[υσι
 τῶ δημοσίῳ βαλανίῳ καὶ τῶν ἄλλων τῶν ἀνηκόντων
 τ[ῆ] αὐτῆ πρυτανείᾳ. (2nd hand) ἐρρῶσθαί σε εὔχομαι, φίλτατέ μ[ο]υ.
 3rd hand (ἔτουσ) ι[δ] καὶ β (ἔτουσ) τῶν κυρίων ἡμῶν Κωνσταντίου (καὶ)
 Μαξιμιανοῦ
 Σεβαστῶν καὶ Σεουήρου (καὶ) Μαξιμίνου ἐπιφανεστάτων
 20 Καισάρων Παῦνι δ.
 4th hand .] . . Ἀπολλωνί[ο]υ . [. . .] . ίου τ . . () ἐξωδ(ίασα) τῶ ὑπ . . . ()
 πρυτάνει εἰσ λόγο[ν τῶ]ν
 . . [. ν]τῶν δίδοσθαι τῆ πρυτανείᾳ μεθ' ἧ ἔσχεν ἀργ(υρίου)
 (τάλαντα) . .
 [. . .] ἀργ(υρίου) τάλ(αντα) πεντήκοντα (καὶ) (δηνάρια)
 τετρακόσια πεντήκοντα,
 [/] (τάλαντα) ν (δηνάρια) [υν,] (καὶ ?) . . . β τὰσ συνήθ(εισ)
 ἀποχ(ὰσ) (καὶ) ἀναδ(έδωκα) τῆ τάξι.
 25 (ἔτουσ) ιδ (καὶ ?) [β] Π[α]ῦνι δ.

16. 1. τοῖσ ἄλλοισ.

'The sixth consulship of our lords the Emperors Constantius and Maximianus. To his dearest Aurelius Seuthis, also called Horion, logistes of the Oxyrhynchite nome, from Aurelius Hieracion also called Noninus, ex-gymnasiarch, ex-prytanis, senator, prytanis in office of the illustrious and most illustrious city of Oxyrhynchus, greeting. I request that

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It was originally interpreted by us in the former sense (cf. Preisigke, *Griechische Papyri*, pp. 307-8, 423, 446¹), but the latter, which was advanced by Koschaker in *Z. Sav.-St.* xxxviii. p. 289 is, as I understand, now preferred by Mitteis.

Φανίας ὁ συνεστάμενος ὑπὸ Φανίου Σαρα-
 πίωνος τῷ ἀγορανόμῳ χαίρειν. ἀνάγρα-
 ψον συγγραφὴν ὑποθήκης Θεώνιος τοῦ
 Θεώνιος τοῦ Θεώνιος τῶν ἀπ' Ὀξυρύγχων
 5 πόλεως {υποθηκης} τῶν ὑπαρχόντων
 τῇ ὑποθεμένῃ ἐπὶ τοῦ πρὸς Ὀξυρύγχων
 πόλει Σαραπίου ἐπ' ἀμφοδου Νόδου Δρόμου
 μερῶν τριῶν ἀπὸ μερῶν πέντε οἰκίας
 τριστέκου ἐφ' ἣν ἔστιν κατάγειον καὶ τῶν
 10 προσουσῶν αὐλῶν καὶ φρέατ{ρ}ος λιθίνου
 καὶ ἐτέρων χρηστηρίων καὶ τῶν εἰς
 ταῦτα εἰσόδων καὶ ἐξόδων καὶ τῶν
 σ[υ]γκυρόντων κοινῶν καὶ (ἀ)διερέτων,
 ὧν ὑπέθετο αὐτῷ Τβῆκισ Ἰέρακος
 15 τοῦ Θεώνι[ο]ς τῶν ἀπὸ τῆς αὐτῆς πόλεως
 πρὸς ἀργυρίου κεφαλαίου δραχμὰς
 τετρακ[ο]σίας ἐπὶ χρόνον ἔτη τρία
 ἐπ' ἐνοικίῃσι ἀντὶ τῶν τόκων τῶν
 αὐτῶν τριῶν μερῶν τῆς οἰκίας
 20 καὶ τῶν ἄλλων, [ἐ]φ' ᾧ κατ' ἔτος
 τὴν ἀναγε[ώσ]εως τάξεται χα(λκοῦ) (ταλάντων) λ.
 ἔρρω(σο). ἔτ[ους] Αὐτοκ[ράτορος Καίσαρος
 Δομιτιαν[οῦ Σεβαστοῦ Γερμανικοῦ

7. l. Νότου. 9. l. τριστέγου ὑφ' . . . , κατάγειον. 10. ου of λιθίνου corr. from ωρ.

‘Phanias, nominee of Phantias son of Sarapion, to the agoranomus, greeting. Register (?) a contract of mortgage for Thoönis son of Thoönis son of Thoönis, of the city of Oxyrhynchus, of the property of the mortgager situated at the Serapeum at Oxyrhynchus

¹ The occurrence of *καταγράφειν* in these *ἐπιστάματα* is more frequent than Preisigke supposes; that verb seems to have been regularly used where sales were concerned. On his view would not *ἀνάγραφον καταγραφὴν* rather than *κατάγραφον* be expected?

in the quarter of the South Square, namely, three-fifths of a three-storeyed house, below which is a cellar, and the courts belonging thereto, and a stone well and other fixtures and the entrances and exits to them and appurtenances, being joint and indivisible, which Tbekis daughter of Hierax son of Thoönis, of the city of Oxyrhynchus, has mortgaged to him for a capital sum of 400 drachmae of silver for a period of three years, with the right of inhabiting the said three parts of the house and the rest of the property in lieu of interest, on condition that he shall pay annually the charge for the renewal of the mortgage, being of the value of 30 talents of copper. Good-bye. The . . . year of the Emperor Caesar Domitianus Augustus Germanicus . . .

18. Other examples of occupation of house property instead of interest are P. Brit. Mus. 1168 and B. G. U. 1115, which were discussed at length by Manigk, *Gläubigerbefriedigung*, pp. 21 sqq. In those two documents, however, there is no technical mortgage of the property, as there indubitably is, notwithstanding Manigk's objections, in 1105. For a later instance (A. D. 608) see the papyrus published by Wessely in *Wiener Stud.* vii. pp. 130-1 *πρὸς δὲ ἀσφάλειαν . . . τοῦ αὐ[τ]οῦ χρ[έ]ους ὑπεθέμην σοι . . . μέρος τρίτον . . . οἰκίας . . . πρὸς τὴν σε ἔχειν τὴν τούτου χρῆσιν τε καὶ οἴκησιν ἀντὶ τῆς παραμυθείας.*

21. ἀνανε[ώσ]εως: cf. 274. 21-2 τέτακται τέ[λος] ἀνανεώ[σ]εως τῆς προκειμένης ὑποθήκης, P. Flor. 1. 6, &c.; Naber, *Archiv* i. p. 314, had already suggested that this was an annual impost. ἀνανε is the most probable reading of the first five letters, and the ω of the termination is also fairly clear; I am, therefore, confident that the payment to be made by Thoönis was connected with the ἀνανέωσις. More doubt attaches to the identification of the figure at the end of the line. In the original description of this papyrus (τάλαντα) δ was adopted as the object of τάξεται; but that sum is larger than would be expected in view of the fact that the tax on mortgages is known from 243 to have been only 2 per cent. At the normal ratio between silver and Ptolemaic copper of 1:450 (242. introd.), 4 talents of copper are 13 $\frac{1}{3}$ per cent. of the capital sum of 400 drachmae. Quite possibly the actual tax was not the only expense involved in the process of ἀνανέωσις; but it can hardly be supposed that extra charges could raise the percentage so high as 13 $\frac{1}{3}$. Mr. Bell, who has kindly looked at the passage, agrees with me that α, which would be 3 $\frac{1}{3}$ per cent., instead of δ is palaeographically unsatisfactory, and hence I prefer to read the figure as λ and to regard this, not as the amount of the τέλος, but as the amount on which the τέλος was paid. At a ratio of 1:450, 400 drachmae of silver and 30 talents of copper are equivalent (cf. 331, where these identical sums again stand side by side); and, as is clear from the numerous examples (242-3, 327 sqq.), it was the rule in documents of this class for the capital amount to be expressed in terms of both copper and silver. τήν is accordingly not to be altered to τῆς, but some word like δαπάνην must be understood. [For the literature on ἀνανέωσις, which must now be reconsidered, see B. Schwarz, *Hypothek*, p. 118.]

1106. LETTER TO PAULUS.

19.5 × 31.2 cm.

Sixth century.

The writer of this letter, apparently a military officer of rank, instructs his correspondent, probably a subordinate, to go to a certain village which had been raided by some neighbours, and protect it from further molestation. Armed

intervention is threatened, in case of a repetition of the offence. Both the sender and the scribe add their 'visé' (*legi*) at the foot of the document.

[] Κόμμω[ν] Ταυρ() (2nd hand)
 Πα[ύ]λῳ Σιλλαγρ() ἀδελφ(ῶ) Ναρρωούτος, Παχῶν κγ.
 + οἱ ἀπὸ Π[.] ἐλθόντες ἐδίδαξαν πάλιν τι[ν]ὰς
 ἀγρογεῖτονας ἐπελθεῖν
 αὐτοῖς κ[αὶ καὶ] ἄλλα διαφέροντα τοῖς ἀπὸ τῆς εἰρημέ-
 νης κώμης
 ῶ[. . .] . ν[.] τολμήσαι. γενοῦ κατὰ τὴν εἰρημένην κώμην
 καὶ παραφύλαξον
 5 αὐτοῖς τὸ ἀνεπηρέαστον, καὶ εἴ τινες ἐπι[χ]ειρήσουσιν παράνομόν τι μετ'
 ἐκείνων πράξαι
 ἢ ὅλως ἐνθυμηθῆναι, παρεγγύησον τοῖς πρωτεύουσιν αὐτῶν ἀποσχέσθαι
 τοῦ τοιούτου τολμήματος. εἰ γὰρ ἐπιμείνοιεν, πλήθος ἐπιστήσεται
 στρατιωτικὸν
 καὶ τούτους [ἀν]α[ρ]παστοὺς ποιοῦν τῷ δικαστηρίῳ παραστήσει πρὸς
 τιμωρίαν
 ὧν ἂν παρανομήσαι τολμήσειεν. (3rd hand) + *legi*. +
 10 1st hand *legi scribus*.

On the verso

2nd hand + Κόμμων Ταυρ() Παύλῳ Σιλλαγρ() ἀδελφ(ῶ) Ναρρω[ῶ]τος [

7. 1. ἐπιμένοιεν or ἐπιμείναιεν. 9. ν of ων corrected from σ. 1. τολμήσειαν (or -αιεν)
 (= τολμήσωσιν). 10. 1. *scribas*.

'Kommon son of Taur . . . to Paulus son of (?) Sillagr . . . brother of Narroous, Pachon 23. The people of P . . . have come and informed me that certain neighbours have again attacked them and ventured to [carry off . . .] and other objects belonging to the people of the said village. Go to the said village and preserve their inviolability, and if any persons attempt to do any lawless action to them or even to contemplate it, instruct their leaders to abstain from any such outrage. For if they persist, a troop of soldiers will come on them and seize and hand them over to a tribunal to be punished for the lawlessness upon which they may venture. (Subscribed) Read by me. Read by me, the scribe.' Address on the verso.

2-4. A similar local feud is referred to in B. G. U. 1035 (Wilcken).

9. For the endorsement *legi* at this period cf. e. g. P. Cairo Cat. 67030. 6. In 67031. 17 I would suggest that the subscription is + *proronatur* for *proponatur*; cf. l. 16, where Wilcken's *προτεθῆναι* (*Archiv* v. p. 445) is no doubt right.

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+

+ Εὐτυχῶς.

+ τὸν μεγαλ(οπρεπέστατον) κύρ(ιον) Θεόδωρον
τὸν πρίγκιπα,
τὸν μεγαλοπρ(επέστατον) Γεώργιον σκρ(είβαν),
5 τὸν περίβλ(επτον) Κόλλουθον,
τὸν λογιώτα(τον) Γρηγόριον ἀρχίατρ(ον),
τὸν μεγα(λοπρεπέστατον) ἀργυρο(πράτην ?),
[[τὸν κύρ(ιον) Γεώργιο[ν] τὸν χαρτ(ουλάριον)]]
[[τῆ(ς) κυρ(ίας) Σοφίας]]
10 τὸν κύρ(ιον) Οὐράνιν τὸν τοῦ αὐτοῦ, [
τὸν ἀβάκτην Ἀλέξανδρον),
τὸν κύρ(ιον) Θεόδωρον τὸν ἀπὸ κρ(), [
τὸν ἐξέκτορα τοῦ ἐκδίκ(ου) Ἀμ().

6. ἀρχ Pap.

13. ρ of ἐξέκτορα corr.

3. πρίγκιπα: cf. e.g. P. Brit. Mus. 409. 12, P. Flor. 36. 19, B. G. U. 931. 1
πριγκιπάριος, Wessely, *Altersindiz. im Philogelos*, p. 23 πρίγκιπι ἡγεμόνος.

6. ἀρχίατρ(ον): cf. e.g. 126. 23.

7. For ἀργυρο(πράτην) cf. e.g. 127. 5, 144. 13.

10. There is probably no loss at the end of the line.

11. ἀβάκτης = *ab actis*; cf. P. Flor. 71. 509, where an ἀβάκτης immediately follows
a πριγκιπ(άριος).

13. ἐξέκτορα: cf. 43. recto ii. 26, 942. 6, 1139. 2, P. Hamburg 23. 4.

(b) DECLARATIONS TO OFFICIALS.

1109. SELECTION OF BOYS (ἐπίκρισις).

10.3 X 10.9 cm.

A.D. 160-1.

An unaddressed application requesting that a boy who had arrived at the age of thirteen might be placed on the list of persons paying a reduced poll-tax of 12 drachmae. The formula is the same as that of 258; cf. also 478 and 1028. The 'past 23rd year' mentioned in ll. 9-10 and 13 probably refers to the reign of

Antoninus. This document was made up with others into a roll, and small fragments of the adjoining sheets adhere to each side of it.

[Π]αρά Ἑρμίππου τοῦ καὶ Ἀρποκρατίωνος
 Ὠρ[ί]ωνος πρεσβυτέρου τοῦ Ἑρμίππου μη-
 [τρ]ῶς [ὸς] Θαΐδος Πεκύσιος ἀπ' Ὀξυρύγχων πόλε-
 [ως] δ[ι]ὰ Διονυσίου Διδύμου φίλου. κατὰ
 5 [τ]ὰ κελευσθέντα περὶ ἐπικρίσεως τῶν
 προσβ(εβηκότων) εἰς (τρискаιδεκαετείς) εἰ ἐξ ἀμφοτέρων γονέων μη-
 τροπολειτ(ῶν) (δωδεκαδράχμων) εἰσίν, ἐτάγη ἐπ' ἀμφόδου Τεμ[γε-
 νοῦ][θεως] ὁ υἱός μου Πτολεμαῖος μητρ(ῶς)
 . δ[ο]. . . [. .]ωνος προσβ(εβηκῶς) εἰς (τρискаιδεκαετείς) τῷ διελθ[ό]ν-
 10 [τι] κγ (ἔτει), ὅθεν παραγενόμενος πρὸς τὴν τού-
 του ἐπίκρισιν δηλῶ αὐτὸν εἶναι (δωδεκάδραχμον)
 [καὶ] ἐμὲ ὁμοίως [εἶνα]ι (δωδεκάδραχμον) ἀναγρα(φόμενον) διὰ λα[ογρ]α(φίας)
 τοῦ διελθόντος κγ (ἔτους) ἐπ' ἀμφόδου Ἄνω Παρ[ε]μβ(ολῆς)
 [κα]ὶ τῶ[ν] τῆς μητρ(ῶς) τοῦ υἱοῦ μου πατέρα Α . . -
 15 [. .]. Ἀρποκρατίωνος τοῦ Ἀρποκρατίωνος
 μητρ(ῶς) Ἡρακλείας ὁ[μοίω]ς εἶναι (δωδεκάδραχμον) ε

Vestiges of the beginnings of 3 more lines.

.
 3. θαΐδος Pap. 8. υἱός Pap. ; so in l. 14.

‘From Hermippus also called Harpocraton, son of Horion elder son of Hermippus, his mother being Thais daughter of Pekusis, of Oxyrhynchus, through his friend Dionysius son of Didymus. In accordance with the orders concerning the selection of boys who have reached the age of 13 years if their parents on both sides are inhabitants of the metropolis rated at 12 drachmae, my son Ptolemaeus by . . . daughter of A . . on was listed in the quarter of Teumenouthis as having reached the age of 13 in the past 23rd year; wherefore coming forward for his selection I declare that he is a person rated at 12 drachmae and that I am similarly rated at 12 drachmae as registered in a poll-tax list of the past 23rd year at the Upper Camp quarter, and that the father of the mother of my son, A . . on son of Harpocraton son of Harpocraton, his mother being Heracleia, was similarly rated at 12 drachmae . . .’

7. Cf. 258. 9-12, where similarly read ε[ισ]ίν, ἐτάγη ἐπὶ τοῦ αὐτοῦ ἀμφόδου ὁ υ[ί]ός μου . . . Διδύμου προσβεβηκ(ῶς), in accordance with Wilcken's correction, made on the analogy of an unpublished Leipzig papyrus, in *Archiv* v. p. 237. ἐτάγη had been proposed by Wessely in *Sitzungsb. K. Akad. Wissen. Wien*, cxlii. 9, p. 36, but the remainder of his restoration is inadmissible. For the term ἐτάγη cf. the phrase ταγῆναι ἐν τῇ τῶν τετελευτηκότων τάξει (e. g. 79. 11), 257. 23 [ε]ν ἀνεπικρίτοις τετάχθαι, &c.

12. διὰ λα[ογρ]α(φίας): cf. 478. 22-3 δι' ὁμολόγου λαογραφίας.

1110. CENSUS-RETURN.

15.7 × 11.8 cm.

A. D. 188.

This census-return, which is preserved on the recto of 1100, though mutilated, is of interest as being concerned, like P. Reinach 49 of the year A. D. 215-16, with Antinoöpolis (cf. 970). It resembles the Reinach return in being addressed to a board of three persons from one φυλή, who had been chosen (by the senate) to superintend the census in one of the districts of the city. The return is made by a citizen of Antinoöpolis, apparently a young man, whose household consisted chiefly of slaves. Incidentally it adds to the list of Antinoöite demes (cf. the note on l. 1), and provides new evidence for the date of the praefecture of Aurelius Papirius Dionysius (ll. 6-7). Both the beginnings and ends of the lines are lost; the extent of the lacunae can be measured by ll. 6-8, but it is uncertain how the lines should be divided, and the arrangement adopted is only hypothetical. Two diagonal dashes have been drawn across the top left-hand corner.

[20 letters]ρου Παρρασείῳ καὶ Ἰσιδώρῳ Διδύμου
 Ἐρ[μαιοῖ
 [20 letters]. Ἐρμείνου Ἀνουβιάδος Ἐρμαιοῖ τοῖς
 τρι[σὶ φυλῆς
 [. αἰρεθείσι] πρὸς τῇ κατ' οἰκίαν ἀπογραφῇ το(ῦ) β
 [γράμματος.
 [παρὰ Διοσκουρίδου]ου τοῦ Διοσκουρίδου Ἀδ[ρ]ιανείου τοῦ καὶ
 Ὀλ[υμπίου
 2nd hand 5 [20 letters]α νεικήσαντος τῷ κδ (ἔτει) Α[ῦρη]λίου
 Κομμόδου Ἀντω[νίνου Καίσαρος
 [τοῦ κυρίου π]άνοπλον. ἀπογρ[ά]φομαι [[τᾶ]] κατὰ τὰ
 κελευσθέντα ὑπὸ Αῦρηλ[ίου Παπιρίου
 [Διονυσίου τοῦ κρατίσ]του ἡγεμόνος εἰς τὴν [πρὸς τὸ ἐ]νεστὸς κη
 (ἔτος) Αῦρηλίου Κ[ομμόδου Ἀντω-
 νίνου Καίσαρος το]ῦ κυρίου κατ' οἰκίαν ἀπογραφ[ῆν]. s εἰς
 τὴν [ὑπά]ρχ[ουσας
 [.]ος Σαβεινίῳ τῷ καὶ Ἀρμονιεῖ οἰκία[ν]ν
 τα . [. . . . ἐν τῷ β γράμματι

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4. Ὀλ[υμπίου: this very appropriate supplement was suggested by Wilcken; cf. *Archiv* iv. p. 556. Clearly neither of the two known Hadrianian demes, Καπιτωλιεύς (B. G. U. 301. 2) and Σωσικόσμιος (B. G. U. 709. 24), suits the remains, but Τ[is possible in place of Ὀλ[.

5.]α is the termination of the name of some athletic festival, perhaps τὰ μεγάλα Ἀντινοεῖ]α, for which cf. B. Brit. Mus. 1164. (i) 14-16.

6. Either π]άνοπλον or] ἔνοπλον may be read; some such word as δρόμον probably preceded.

For M. Aurelius Papirius Dionysius cf. Cantarelli, *La Serie dei Prefetti*, p. 61. The papyrus provides a welcome confirmation of the inference that he was praefect in A.D. 188.

7. πρὸς τὸ ἐ]νεστὸς κη (ἔτος): Fayûm census-returns were not usually sent in until the year after the census-year. From other districts, however, there are several examples, besides the present, dated in the actual year of the census; cf. P. Reinach 49, P. Brit. Mus. 915, P. Hamburg 7, Wessely, *Stud. Pal.* ii. pp. 27-8, 31. The editors of P. Brit. Mus. 915 were wrong in suspecting an error on the part of the scribe, not noticing that the date in l. 41 is confirmed by ll. 20-21. For πρὸς τό cf. P. Reinach 49. 7.

9-10. Cf. P. Reinach 49. 11 ἐν τῷ βῆ[τα] γρ[άμ]ματι πλιυθείῳ ἕκτῳ νοτ[εῖ]φ (νου[.]ω Reinach, νοτ[εῖ]φου Preisigke), P. Strassb. 34. 9, where similarly νοτεῖφ, not νοτείου, is probably to be read; for the πλιυθία at Antinoöpolis see also P. Brit. Mus. 1164. (c) 12-13. The demename Ἀρμονιεύς has occurred in P. Hamburg 15. 3, 16. 12, P. Brit. Mus. 1164. (i) 23, &c.

10-11. καὶ τὴν γυναικά μου . . . is probably to be supplied in the lacuna.

18. Ἰδιοκ. [is apparently another name; ιδιώτης (e. g. B. G. U. 123. 13, 137. 10, 15) is improbable.

21-2. Cf. 480. 9-11. For the omission of γ in ὕ(ε)ιοῦς cf. e. g. P. Par. 42. 2 ὑαίνομεν.

1111. CENSUS-RETURNS.

10.2 × 13.4 cm.

A.D. 203.

Two returns for the census of A. D. 201-2, relating to the Oxyrhynchite village of Mermertha. They were stuck together to form a roll, but the first line of Col. i, owing no doubt to the relative shortness of that particular sheet, corresponds with the eighth of Col. ii; in the left margin also there are some slight remains of the document (no doubt a similar declaration) affixed on that side. Col. i, of which the commencement is preserved, is unaddressed, like 479.

Col. i.

Παρὰ Διδύμης Κεφάλωνος μη[τ(ρὸς)
 Διδύμης μετὰ κυρίου Ἑλιοδ(ώρου) Διον(υσίου)
 ἀπ' Ὀξύρυγχ(ων) πόλ(εως). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαι-
 κίου Λαίτου τοῦ λαμπ(ροτάτου) ἡγεμόνος ἀπογρά(φομαι)

5 πρὸς τὴν τοῦ διελ(θόντος) ι (ἔτους) κατ' οἰκίαν ἀπογρα(φὴν)
 τὴν ὑπάρχουσάν μοι ἐν τοῖς ἀνὰ μέ-
 στον ἐπ' ἀπηλ(ιώτου) μέρεσι κώμης Μερμέρθ(ων)
 σὺν τοῖς ὁμογνη(σίοις) μου ἀδελ(φοῖς) Ἀσκλάτι καὶ
 Κεφάλωνι (πρότερον) τῆς μητρὸς ἡμῶν κατὰ τὸ
 10 (ἡμισυ) καὶ (πρότερον) τοῦ πατρὸς ἡμ[ῶν] το[ῦ αὐτ(οῦ)]
 Κεφάλωνος τὸ λοι[πὸν (ἡμισυ)]
 [. .] ὁμοί(ως) . [

6. ὑπαρχουσαν Παρ. ε of εν corr. from ν.

Col. ii.

.
 ἀπὸ κώμης]
 Μερμέρθ(ων). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαικίου
 Λαίτου τοῦ λαμ[π(ροτάτου) ἡγεμόνος
 ἀπογρά(φομαι) πρὸς τῆ[ν τοῦ ι (ἔτους) κατ' οἰκ(ίαν)
 5 ἀπογρα(φὴν) τὸ ὑπάρ[χον μοι ἐν τῇ κώ(μῃ)]
 (πρότερον) τοῦ πατρὸς καὶ (πρότερον?) [τοῦ ἐκείνου πα-
 τρὸς Ἀδμήτου ἡ[μισυ μέρος
 τόπ(ου) περιτετιχισμ(ένου) ἐφ' [οῦ ἀπογρα(φόμεθα).
 Ἄδμητος Ἡρακλή[ου (ἐτῶν)] . .
 10 μητρὸς) Ταποντῶτ[ος] ,
 ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι ἀ[πὸ]
 Ἡρακλῆς υἱὸς μητρὸς [. ,
 ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι πάλα[ι]
 Ἄδμητος υἱὸς μητρὸς) Τ[.
 15 ἄτ(εχνος) ἄση(μος) [(ἐτῶν)] . .
 Μιεῦς ἀδελφ[ὸς]

i. 'From Didyme daughter of Cephalon and Didyme, with her guardian Heliodorus son of Dionysius, of the city of Oxyrhynchus. In accordance with the orders of his excellency the praefect Maecius Laetus I register for the house to house registration of the past 10th year the house belonging to me in the mid-eastern parts of the village of Mermertha together with my full brothers Asclas and Cephalon, formerly the property of our mother in respect of one half and of our father the said Cephalon in respect of the remaining half . . .'

i. 3-5. It is clear from this passage that Q. Maecius Laetus remained in office down to the beginning of September A.D. 202, and, since census-returns were commonly sent in when the year was well advanced, it is probable that his tenure extended into A.D. 203. Cantarelli is accordingly mistaken (*La Serie dei Prefetti*, p. 65) in dating the praefecture of Subatianus Aquila from the year 201-2 on the strength of B. G. U. 484, in which the census of A.D. 201-2 is referred to but which cannot itself have been written in that year, as 1111 proves. The earliest date for the commencement of the tenure of Subatianus Aquila is A.D. 202-3 (Euseb. vi. 3. 3; cf. *Archiv* v. p. 418).

The statement of the text that the census of A. D. 201-2 was ordered by Laetus is of interest for another reason, to which my attention has been drawn by Wilcken. Rostowzew in *Röm. Kolonat*, pp. 209-11, seeks to bring into close connexion with the census the edicts of Subatianus Aquila and Valerius Datus directing people to return to their homes. It is now clear that Subatianus Aquila was no more the initiator of the census of A. D. 201-2 than Valerius Datus was of the census of A. D. 215-16, and hence their edicts at any rate formed no part of the original orders for holding the census. Cf. Wilcken's forthcoming *Chrestomathie*, p. 235.

ii. ' . . . of the village of Mermertha. In accordance with the orders of his excellency the praefect Maecius Laetus, I register for the house to house registration of the 10th year the half share of a walled space belonging to me at the village, formerly the property of my father and formerly of his father Admetus; at which we return ourselves as follows: Admetus son of Heracleus, aged . . . years, my mother being Tapontos daughter of . . ., whom I declare to have died in the . . . year; my son Heracles by . . . daughter of . . ., whom I declare to have died long ago; my son Admetus by T . . . daughter of . . ., having no trade or distinguishing mark, aged . . . years; my brother Mieus . . .'

6. For the repetition of (*πρότερον*) cf. i. 9-10. *a* is clear, but whether it is the numeral or not is doubtful.

8. For the supplement cf. 171. 11 (Part II, p. 208). I suspect that *ἐφ' οὗ* should also be read in P. Flor. 4. 12.

11. The entries here and in l. 13 concerning the death of the mother's father are unusual. They can hardly refer to the persons named in ll. 9 and 12, since it is the rule for the name of the person making the return to stand first; cf. e. g. P. Flor. 4.

17. A horizontal stroke at the beginning of this line may either belong to a letter, e. g. *τ*, or represent *γίνονται*.

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ὄμ(οίως) τοῦ α(ὐτοῦ) τό(μου).

Ἀπολλώνιο[ς] ὁ προτεταγμένος

ἐπ(ικαλούμενος) δηλ(ῶ) κεκυρῶσθ(αι) τὰς ση-

20 μανθείσας ὑπὸ πρ(εσ)β(υτέρων) δια-

δεχο(μένων) κωμογρα(μματείαν) Νεμ(έρων) ἀκάνθ(ας) γ

ἐν τοῖς βορ(ρ)[ι]νοῖς μέρεσι χῶματο(ς)

εν . ελ . . . καὶ Θῶσβ() καταπεπτω(κυσίας)

κῦπει() (δραχμῶν) μ καὶ τῶν ἐπομένω(ν)

25 τῶ κθ (ἔτει) Ἀθῦρ ιβ, τι(μῆς) [(δραχμῶν)] μ πρ(οσ)διαγραφομένων β (τριω-
βόλου), / (δραχμαὶ) μβ (τριώβολον).

1. ιδιου^λ Pap.

2. First ω of ωριων corr. from δη.

7. Second ν of πεεννω corr.

20. ρ'β Pap.

22. βορ[ι.]νοῖς Pap.

25. ρ' Pap.

‘ Individual list of the idiologus, volume 1 ; department of the metropolis. I, Apollonius surnamed Horion, son of Apollonius, ex-exegetes, declare that I have been duly assigned the acacia-trees designated in the month Pauni of the 28th year, one by the comogrammateus of Nemera on the embankment formerly belonging to Saras son of Amoïs in the neighbourhood of Peënno, two by the comogrammateus of Seruphis on the embankment in the tillage of Conion in the neighbourhood of Senemeleu, and one by the comogrammateus of Sento on the embankment in the reclamation of the 5th year of the deified Vespasian situated to the north of Senoikoth . . ., for 52 drachmae and extra payments, in the 29th year, Hathur 10, the price being 52 drachmae and the additional charges 3 drachmae 1½ obols, total 55 drachmae 1½ obols.

Likewise in the same volume. I, Apollonius the aforesaid surnamed, &c., declare that I have been duly assigned the three acacia-trees designated by the elders, being deputies for the comogrammateus of Nemera, in the northern parts of the embankment of . . . and Thosbis, which have fallen down . . ., for 40 drachmae and extra payments, in the 29th year, Hathur 12, the price being 40 drachmae and the additional charges 2 drachmae 3 obols, total 42 drachmae, 3 obols.’

1. τὸ κ(ατ' ἄνδρα) : so e. g. P. Brit. Mus. 259. iii. 104 ; the third letter is possibly β, but not μ. The superfluous λ above the line (cf. the critical note) stood for λ(όγου), but the writer changed his mind and added λόγ(ου), without cancelling the suspended λ.

5. τοῦ : sc. κωμογραμματέως ; cf. ll. 20-1.

7. For Πεεννώ cf. 713. 26. The scribe seems to have at first intended to abbreviate the name after Πεεν ; cf. the note on l. 1, and l. 22 βορ(ρ)[ι]νοῖς.

10. Σενεμελε(ύ) : Σενεκελε(ύ) (899. 7, 1052. 3, &c.) can only be read on the supposition that the ε was miswritten, which would be natural were it not for the fact that Σενεμελεύ seems to have been the spelling in 482. 5. Possibly, then, Σενεκελεύ and Σενεμελεύ were distinct places.

14. ἐπόμνα is the usual term for extra charges in connexion with government sales ; cf. 513. 12, P. Amh. 97. 14. As suggested in the note on 513. 12, they are not to be distinguished from the προσδιαγραφόμενα, on the amount of which see the next note.

16. For this contraction of *προσδιαγραφόμενων* cf. ll. 20 *πρ(εσ)β(υτέρων)* and l. 25, where the *δ* is omitted. Other instances of such contraction are P. Amh. 35 *βα(σιλι)κῶν* and the common *κ(άτ)οι(κος)*; cf. also l. 22. The *προσδιαγραφόμενα* amount to $6\frac{1}{4}$ per cent. of the price, both here and in l. 25; the same proportion is found in 513. 15.

19. *ε'* is no doubt to be interpreted *ἐπ(ικαλούμενος)* here as in l. 2, the following name, &c., being omitted for the sake of brevity. Apparently in l. 2 also the scribe originally began to write *δηλώ* immediately after *ἐπ(ικαλούμενος)*; cf. the critical note.

20. *πρ(εσ)β(υτέρων) διαδεχ(ομένων)* cf. e.g. B. G. U. 6. 4, 15. i. 8.

23. It may be doubted whether *εν* is the preposition or the first syllable of a village-name. It does not seem possible to read *ἐν Τεπούει*, a name coupled with *Θῶσβις* in 721. 9.

24. The two final letters of *κνπει()* may be *αγ*.

1113. RETURN OF UNIRRIGATED LAND.

17.3 × 14.9 cm.

A. D. 203.

Two declarations, which have been joined together, concerning unirrigated land; cf. P. Grenf. II. 56, P. Fay. 33, P. Tebt. 324, B. G. U. 139, 198, 973, P. Hamburg 11. One is addressed to the comogrammateus of the village near which the land was situated, the other, like B. G. U. 198, bears no address. Such returns were usually made in consequence of an order of the praefect in office, but in P. Hamburg 11, as in the present case, the authorization is stated to have emanated from the procurator usiacus Claudius Diognetus, who is also known from P. Giessen 48. 25 and papyri published by Wilcken in *Hermes*, xxiii. p. 593 (A. D. 197) and Comparetti in *Mélanges Nicole*, pp. 57 sqq. (Cols. i and iv, A. D. 203, not second century, as was pointed out by Stein, *Archiv* iv. 165).

Col. i.

Κωμογρα(μματεῖ) Σεντῶ καὶ ἄλλων
 κωμῶν τῆς μέσης τοπ(αρχίας)
 παρὰ Διδύμου τοῦ καὶ Διδυμίου-
 νος ἀρχιερατεύσαντ[ος] τοῦ
 5 ἐν Ὀξύγῃων πόλε[ι] σεβασμιωτάτου
 Ἀδριανείου καὶ Διογέν[ο]υς καὶ
 Σαρα[π]ίωνος τοῦ καὶ Ἀριστοκλέους
 ἀμ[φ]οτέρων Σαραπίωνος
 μ[η]τ[ρ]ὸς Ἀρι[σ]τ[ο]κλείας τῆς καὶ

- 10 [Χαι]ρημονίδος ἀπὸ τῆς αὐ-
 [τῆς] πόλε[ω]ς. κατὰ τὰ κελευσθ(έντα)
 ὑπὸ Κλα[υ]δίου Διογνήτου τοῦ
 κρ[ατί]στου ἐπιτρόπου ἀπογρα(φόμεθα)
 π[ρὸ]ς τὸ ἐνεστὸς ια (ἔτους) ἦν ἔχο-
 15 μ[εν] ἄβροχον περὶ Σεντῶ
 [έ]κ [το]ῦ Κλεάνδρου σὺν τοῖς
 παρορ[ί]οις εἰς Διονύσιον
 Ἄπίωνος (πρότερον ?) ἀβρόχου
 (ἀρούρας) . δ' .
 20 (ἔτους) ια Αὐτοκρατόρων Καισάρων
 Λουκίου Σεπτιμίου Σεουήρου Εὐσεβ[οῦς]
 Περτίνακος Ἀραβικοῦ Ἀδιαβηνικοῦ
 Παρθικοῦ Μεγίστου καὶ Μάρκ[ο]υ
 Αὐρ[η]λίου Ἀντωνίνου Εὐσεβοῦς

.

18. α' Pap.

Col. ii.

- 2nd hand Παρὰ Σαραπίωνος τοῦ καὶ Φ[ανίου] γυμνασιαρχ(ήσαντος) τῆς Ὀ-
 [ξυρύ]γχ(ων) πόλ(εως) καὶ ὡς χρημα(τίζει) ἀπ' Ὀ[ξυρύγχ(ων) πόλ(εως)].
 κατὰ τὰ κελ(ευσθέντα)
 [ὑπὸ] Κλαυδίου Διογνήτου τ[οῦ] κρατίστου
 [ἐπιτρ]όπ(ου) τῶν κυρίων Σεβαστῶ[ν] ἀπογρά(φομαι) πρὸς τὸ
 5 [ια (ἔτος)] περὶ κώμην Ψῶβθιν μ[έσης] τοπ(αρχίας) ἐκ τοῦ Φι-
 λονείκου μητρικοῦ πρότ(ερον) Α[.]
 νυπτᾶτος ἀπὸ (ἀρουρῶν) δίβ' [ἀβρόχου (ἀρούρας) . .
 [κ]αὶ ὁμνύω τὴν Λουκίου Σεπ[τιμίου] Σεουήρου
 Εὐσεβοῦς Περτίνακος καὶ Μ[άρκου] Αὐρηλίου
 10 [Ἀ]ντωνίνου Εὐσεβοῦς Σεβασ[τῶν] τύχην καὶ Που-
 βλίου Σεπτιμίου Γέτα Καίσα[ρος] Σεβαστοῦ μὴ ἐψ(εῦσθαι).
 [(ἔτους) ια] Αὐτοκρατόρων Καισάρ[ων] Λουκίου Σε-
 πτιμίου Σεουήρου Εὐσεβοῦς Περτίνακος

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1114. DECLARATION OF INHERITANCE.

26 × 56 cm.

A. D. 237. Plate VII.

A Latin declaration made to the responsible Roman official by M. Aurelius Saras, a citizen of Oxyrhynchus, that his wife had died intestate, and that the inheritance, which passed to their two daughters, was of the value of 200,000 sesterces and free from the *vicesima hereditatum* or succession duty of 5 per cent. To this declaration is appended an affidavit in Greek, duly witnessed, of the fact of intestate death, and a subscription in Latin of a notary of the office concerned with the tax.

The persons concerned were all Aurelii, and therefore subject to the *vicesima*; it was indeed in the interest of this and similar taxes, so we are told (Dio lxxvii. 9), that the *constitutio Antonina* was promulgated; cf. *Archiv* v. p. 429. On the history of the impost see Bachofen, *Ausgew. Lehren des R. Civilrechts*, pp. 322 sqq., Cagnat, *Les Impôts indirects chez les Romains*, pp. 175 sqq., Hirschfeld, *K. Verwaltungsbeamten*, pp. 96 sqq. Instituted by Augustus it was levied upon all inheritances and legacies except where the beneficiaries were near relations or the estate inconsiderable (πλὴν τῶν πάνυ συγγενῶν ἢ καὶ πενήτων, Dio lv. 25). Caracalla, who raised the rate to 10 per cent., abolished the exemption in virtue of close relationship (Dio lxxvii. 9, Ulpian, *Coll.* xvi. 9. 3); but these changes were reversed by his successor Macrinus (Dio lxxviii. 12). What degree of affinity is to be understood from Dio's phrases πάνυ συγγενῶν and πάνυ προσήκουσι is not clear (cf. Cagnat, *op. cit.*, p. 184), but daughters succeeding to an intestate mother, as they were entitled to do by the recent *Senatus consultum Orfitianum* (cf. 1118. 13), would doubtless be included within the exemption, and this benefit would extend to their father, who in such a case would be the *de facto* heir; cf. the note on l. 9. A niece on the other hand seems not to have enjoyed immunity, for in P. Amh. 72, a declaration by a woman of the value of an intestate uncle's estate to which she was succeeding (A. D. 246), there is no mention of any claim to exemption. Relationship and not poverty was evidently the ground of the claim in the present instance. The taxable minimum is indeed uncertain, but it can hardly have reached 200,000 sesterces; Bachofen puts it at half that amount (*op. cit.*, pp. 341-2; so Mommsen, *Die Röm. Tribus*, p. 120, Marquardt, *Staatsverw.* ii. p. 259). The tax no longer existed in the time of Justinian (*Cod.* vi. 33. 3) and its abolition was perhaps one of the financial reforms of Diocletian and Constantine; this papyrus appears to be the latest document in which it is directly mentioned.

The Latin *professio* and the subscription of the notary are written in clear cursive hands rather similar in type to that of P. Grenf. II. 108 of the latter half of the previous century. Dots or short dashes are, as usual, commonly placed after abbreviations and occasionally after other words (ll. 5, 37). Line 38 is in a smaller and less legible writing.

Perpetuo et Corneliano co(n)s(ulibus) anno iii Imperatoris Caesaris
Gaii Iuli Veri Maximini
Pii Aug(usti) Germanici Max(imi) Dacici Max(imi) Sarmat[i]ci
[Max(imi) et Gaii Iuli Veri Maximi Germanici Max(imi)
Dacici M[ax(imi) Sarmatici Max(imi) Caesaris sancti]ssim[i] Au-
g(usti) fili Aug(usti)

- 5 [A]pud Geminium Valēntem 44 letters
procurationis.
Marcus Aurelius Saras fa[ctus] gymnas[iarchus decurio civ]itatis O[xy-
rhi]nchitarum
filius Marci Aureli Diogenis q(ui) e(t) Hel[iodori facti euthe]n[i-
a]rchae . . . [. . .] . . .[.]s . . . ae
civitatis Alexandrinorum prof[iteor] filiabus me[i]s Aure-
liabus Stra-
10 tonice q(uae) e(t) Sosipatrae et Apolloniae [q(uae) e(t) Dieutis]
h[er]editatem seu bonorum posses-
sionem Aureliae Ap[olloniae] filiae Marci Aurel[i] Apolloni Demetri
q(ui) e(t) Psammi-
dis facti gymnasiarchi decurionis civitatis Oxyrinchitarum, matris
eorum uxoris
autem suae, intestatae defunctae civitat{a}e Oxyrinchitarum prid(ie)
non(as) Iul(ias) q(uae) p(roximae?) f(uerunt)
hora diei tertia secundum testation[e]m de hac re factam cuius
exemplum subieci,
15 eamque hereditatem esse ducena[ri]am et immunem a vicensima.
exemplum testationis.

2nd hand "Ετους τρίτου Αυτοκράτορος Καίσαρος Γαίου 'Ιουλίου Ουήρου Μαξι-
μείνου Εύσεβοῦς Εύτυχοῦς
Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρματικοῦ
Μεγίστου καὶ Γαίου 'Ιουλίου

Οὐήρου Μαξίμου Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρμα-
 τικοῦ Μεγίστου τοῦ
 20 ἱερωτάτου Καίσαρος Σεβαστοῦ υἱοῦ τοῦ Σεβαστοῦ Ἐπίφ ιβ, ἐν
 Ὀξυρίνχων πόλει.
 Μάρκος Αὐρήλιος Σαρᾶς γυμνασιάρχης βουλευτῆς τῆς Ὀξυρινχειτῶν
 πόλεως υἱὸς Μάρ-
 κου Αὐρηλίου Διογένους τοῦ καὶ Ἡλιοδώρου εὐθηνιαρχήσαντος
 βουλευτοῦ τῆς λαμπροτά-
 τῆς πόλεως τῶν Ἀλεξανδρέων καὶ ὡς χρηματίζει ἐμαρτύρατο τοὺς
 τόδε τὸ μαρτυρο-
 ποίημα σφραγίζειν μέλλοντας τῇ ἐνεστώσῃ ἡμέρᾳ{ν} περὶ ὧραν
 τρίτην ἀπευ-
 25 κταίως Αὐρηλίαν Ἀπολλωνίαν θυγατέρα Μάρκου Αὐρηλίου Ἀπολ-
 λωνίου Δημητρί-
 ου τοῦ καὶ Ψάμμιδος καὶ ὡς χρηματίζει γυμνασιάρχήσαντος βου-
 λευτοῦ τῆς Ὀξυριν-
 χειτῶν πόλ[εω]ς γυναῖκα ἑαυτοῦ μητέρα τῶν κοινῶν θυγατέρων Αὐ-
 ρηλιῶν Στρα-
 τονείκης τῆς καὶ Σωσιπάτρας καὶ Ἀπολλωνίας τῆς καὶ Διεῦτος
 ἀφηλίκων ἀδι-

Col. ii.

[ἀθετον τελευτήσαι

.

3^o 3rd hand (?) [. 60 letters]β[
 4th hand [Σα]ραπίων ὁ κ[α]ὶ [.]σκα[30 letters]ο[.]
 ἀποδεδειγμέ[νος] ἀρχιερεὺς βουλε[υτῆς] (τῆς) προκειμ[έ]νη[ς] πόλ(εως)
 . . . [. . .]α[. . .] . . . [.]
 5th hand Μάρκος Αὐρήλιος Σαρᾶς γυμν[α]σιάρχῆσα[ς] βουλ(ευτῆς) τῆς Ὀξυ-
 ρυ[γ]χειτῶ[ν]
 πόλ(εως) ἐπιδέδωκα τὴν ἀπογραφὴν.

35 6th hand *Iuvinilius Aug(usti) lib(ertus) tabul(arius) intestatam dec[e]ssisse
 secundum*

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The daughters could only succeed *iussu patris*, and he would at this period be the real beneficiary (Gaius ii. 87; modifications were subsequently introduced, *Cod. Just.* vi. 60): hence something like *me adnuisse* would be suitable. The construction of l. 15 rather suggests that an infinitive had preceded, otherwise the more neutral supplement [*pro duabus*] might be preferred.

13. *suae*: the construction demands *meae*; that *prof[iteor]* and not *prof[itetur]* preceded in l. 9 is indicated by *subiecti* in l. 14.

The meaning of the letters *q. p. f.* here is uncertain; from their position and the run of the sentence they should refer in some way to the date, and the interpretation suggested in the text will give a tolerable sense. Or possibly *p* might represent *praesens* as an equivalent of the Greek *ἐνεστώσ*; cf. l. 24. *q. p. f.* is also found in C. I. L. v. 5067. 7 of A. D. 103, *La[berio] ii cos. [. . . .] q. p. f. [. . cur]atores Satur[. . . i]nfra scripti*. The letters have there been explained as standing for *qui primi fuerunt*, referring to the persons *infra scripti*; that, however, is very doubtful, and it seems likely that the day of the month preceded in the lacuna, and that the meaning of the abbreviation is the same as in the present passage.

30. If l. 1 was the first of the column the loss at the top of Col. ii above l. 30 would not be expected to exceed more than three or four lines.

32. *μαρτυρῶ* or some equivalent term is to be supplied at the end of the line. *προκειμ[έ]νης* is very doubtfully read.

35. *Ivivilinus* is a curious name, but I cannot read the letters otherwise; *Iul(ius) Vilinus* is inadmissible. *Tabularii* are frequently mentioned in connexion with the *vicesima*; cf. Hirschfeld, *op. cit.*, p. 105. They were commonly freedmen, as here.

38. If *actum* is right (cf. e. g. the Cairo diptych, *ap.* Bruns, p. 320), a place-name would be expected to follow, but the *s* followed by a dot seems clear. Perhaps *s(upra) s(cripto) die* was written.

1115. REPLY TO A STRATEGUS.

23.5 × 20.8 cm.

A. D. 284.

The writers of this letter were three agents for the delivery of the military annona, who had been asked by the strategus, in consequence of representations from the praefect and dioecetes, for the receipt for a large quantity of bread delivered by them to certain military and naval detachments. They accordingly forwarded the original receipt, enclosing at the same time a copy which they request the strategus to sign. The receipt had been issued in the sixth year of Probus (A. D. 281), but the signature of the strategus, which is appended as requested, is dated in Pachon of the second year, the reference presumably being to the reign of Numerianus. Pomponius Ianuarianus, the praefect in office (l. 4), is a new addition to the list of Egyptian praefects.

Αὐρηλίῳ Φιλιάρχῳ τῷ καὶ Ὀρίωνι στρατηγῷ Ὀξυρυγχείτου
παρὰ Αὐρηλίῳ Ἰσιδώρου καὶ Ἀσκληπιάδου καὶ Πλουτίνου ἀναπ[ομ-

πῶν ἄρτου. αἰτηθέντες ὑπὸ σοῦ ἐκ τῶν ἐπισταλέντων σοι ὑπὸ
 τοῦ διασημοτάτου ἡγεμόνος Πομπωνίου Ἰανουαριανοῦ καὶ τοῦ
 5 δι[α]σημοτάτου διοικητοῦ Αὐρηλίου [Ἀριστέα] ἦν ἔχομεν αὐθεντικὴν
 [ἀποχ]ὴν οὗ ἀνηνέγκαμεν καὶ δι[α]δεδώκαμεν ἄρτου, ἐπιδίδομέν σοι
 τῆ[ν] προκειμένην αὐθεντικὴν ἀποχ[ὴν] καὶ ταύτης ἀντίγρα[φον ἀξι-]
 οῦντες ὑποσημιώσασθαί σ[ε] πρὸς τὸ καὶ ἡμᾶς τὸ ἀ[σ]φ[α]λὲς ἔχειν [τῆς αὐ-]
 τῆς αὐθεντικῆς ἀποχῆς. Μίκκαλος ἐπὶ διαδόσεως ἀννώνης
 10 Ἰσιδώρῳ καὶ Ἀσκληπιάδῃ ἐπιμεληταῖς {ε[π]ιμεληταις} Ὀξυρυγχείτ[ο]υ.
 παραδ[ε]δώκατε ἐν τῇ Πανῶν πόλει κατὰ κέλευσιν Αὐρηλίου Ἀρ[ισ-]
 τέα τοῦ κρατίστου διοικητοῦ ἀκολουθῶς αἷς ἐπηνέγκατε φ[ορ-]
 μαλείαις χωρήσασι στρ[ατιώ]ταις καὶ ναύταις ἄρτου . . [.]
 οὐς μυριάδας τρεῖς καὶ ὀκτακισχιλ[ίους τ]ετρακοσίους ἐνενη-
 15 κοντα ἕξ, γίνονται) μυριάδες) γ Ἡυρς.
 (ἔτους) ε τοῦ κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
 Πρόβου Εὐσεβοῦς Σεβαστοῦ Τῦβι ἐκκαιδεκάτῃ, Τῦβι ις.
 2nd hand Αὐρήλιος Φιλίαρχος ὁ καὶ Ὠρίων στρα(τηγὸς) Ὀξυρ[υ]γχ(ίτου) ἔσχον
 τὴν αὐθεντικὴν ἀποχὴν
 συμφωνοῦσαν πρὸς τὸ προτεταγμένον ἀντίγρα(φον) ἦν καὶ κατέπεμψα
 20 ὡς ἐκελεύσθη. (ἔτους) β Παχῶν κς.

6. ο of ου corr. from ι. ἀνηνεγ'καμεν Pap. 9. μικ'καλος Pap. 12. επηνεγ'κατε Pap.
 1. φ[ορ]μαρίαις. 17. εκ'καιδεκατη Pap. 18. στρας Pap.

'To Aurelius Philiarchus also called Horion, strategus of the Oxyrhynchite nome, from Aurelius Isidorus, Aurelius Asclepiades, and Aurelius Plutinus, deliverers of bread. Having been asked by you in consequence of letters sent to you by his honour the praefect Pomponius Januarianus and his honour the dioecetes Aurelius Aristneas for the authentic receipt in our possession for the bread which we have delivered and distributed, we deliver to you the aforesaid authentic receipt and a copy of it which we beg you to sign in order that we too may have the security of the said authentic receipt. "Miccalus, superintendent of the distribution of the annona, to Isidorus and Asclepiades, overseers of the Oxyrhynchite nome. You have delivered in Panopolis in obedience to the order of his highness the dioecetes Aurelius Aristneas, in accordance with the certificates presented by you, to the mobilized (?) soldiers and sailors thirty-eight thousand and four hundred and ninety-six modii (?) of bread, total 38,496. The sixth year of our lord the Emperor Caesar Marcus Aurelius Probus Pius Augustus, Tubi sixteenth, Tubi 16." (Signed) I, Aurelius Philiarchus also called Horion, strategus of the Oxyrhynchite nome, have received the authentic receipt, which agrees with the copy above written, and have forwarded it as ordered. Second year, Pachon 26.'

9. ἐπὶ διαδόσεως ἀννώνης: cf. e. g. B. G. U. 1025. ii. 15 διαδότῃς Σοῆνης, 43. recto iv. 9 εἰς διάδοσιν τῶν στρατιωτῶν, and P. Giessen ii. pp. 88-9.

10. ἐπιμεληταῖς Ὀξυρυγχίτ[ο]υ: cf. 43. recto iv. 21, &c., P. Giessen *l. c.*

12. For φ[ορ]μαλείαις (= φ[ορ]μαρίαις) cf. 43. recto, e. g. ii. 28-9 ἀκολουθ(ως) Ῥωμαϊκῆ αὐτοῦ φρουμαρία, iii. 25 τῆς δὲ φρουμαρίας ἐστὶν ἀντίγρα(φον), where φρουμαρία is more likely to be a misspelling of φορμαρία (= *formula*) than of φρουμενταρία, and P. Cairo Cat. 67050. 11, 67051. 6.

13-14. μοδί|ους suggests itself as the measure (cf. e. g. P. Leipzig 97), but the vestiges do not appear to be very suitable, and moreover there would be plenty of room for so short a word in l. 13, so that its division between two lines is unnatural. But possibly ἄρτου had an epithet (not καθαροῦ).

19. κατέπεμψα: i. e. to Alexandria.

1116. NOMINATION TO AN OFFICE.

15.8 × 11.3 cm.

A. D. 363.

Nomination of a person to act for one year as inspector of dues appropriated to the Augusteum at Alexandria. In what these dues consisted is not clear owing to the bad condition of the papyrus. The nomination, which is addressed to the logistes, was made by the local συστάτης, on whose office see the note on l. 5. Cf. 580, P. Flor. 2, &c.

Ἵπατείας Ἰουλιανοῦ τὸ δ' καὶ Σαλλουστί[ου]
 τοῦ λαμπ(ροτάτου) ἐπάρχου τοῦ ἱεροῦ πραιτωρίου Θῶ[θ].
 Φλαουίῳ Ψοεῖτι λογιστῆ Ὀξυρυγχίτ[ο]υ
 [πα]ρ[ὰ] Α[ὐ]ρηλίου Μουσῆ Θεώνος
 5 ἀπὸ τῆς αὐτῆς πόλεως συστάτου ἀμφόδοῦ
 Δρόμου Γυμ(ν)ασίου καὶ ἄλλων ἀμφόδοῶν.
 δίδωμι καὶ εἰσαγγέλλω τῷ ἰδίῳ
 μου κινδύνῳ εἰς ἔπῳψιν ε . . . -
 μαριων τῶν ἐξ ἔθους παρεχω-
 10 μένον ἐν τῷ ἱερῷ Ἀγούστου ὄν[τι]
 ἐπὶ τῆς λαμπ(ροτάτης) Ἀλεξανδρ(ί)ας ἐφ' ἐ-
 νιαυτὸν ἕνα τῶν ἀπ[ὸ] ν]εωμηνίας
 Θῶθ ἕως Μεσορῆ ἐπαγωμένον
 πέμπτης καὶ αὐτῆ[ς] τῆς π]έμπτης
 15 τοῦ ἐνεστῶτος ἔτους μ (ἔτους) θ (ἔτους) τὸν

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l. 17. For Ζακάωνος cf. P. Strassb. 45. 49 and P. Théad. Inv. 15. iv. 2; it is a variant of the common name Σακάων, e.g. 1059. 4.

20. τῆς αὐτῆς φ[υλῆς: the reading of the much damaged letters is confirmed by P. Flor. 39. 5. φ[υλῆς may have been abbreviated. Since an ἄμφοδον only has been named above (ll. 5-6) and not a φυλή as such, the close connexion of the φυλαί and ἄμφοδα already noticed by Preisigke, *Beamtenwesen*, p. 18^b, is here brought out very clearly; cf. P. Flor. 39. 4 φυ]λῆς καὶ ἄλλων ἀμφοδων, 1119. 13 ἀμφοδων φυλάρχω, and 1110. 2-3, note.

(c) PETITIONS.

1117. PETITION TO A PRAEFECT.

19.8 × 13.9 cm.

About A.D. 178.

Draft of an appeal to an unnamed praefect from six persons described as the superintendents of the golden statue of Athene-Thoëris concerning a case of peculation which he had recently decided. The ends of the lines are lost throughout, but, though the lacunae as gauged by ll. 1, 7, and 13 are too large to be restored with much certainty, the general sense is seldom obscured. Judgement had previously been given by an earlier praefect, Pactumeius Magnus (A.D. 176-7), and it was probably to his immediate successor Aurelius (?) Sanctus (A.D. 177-9) that the present petition was addressed. The statue of the goddess had lately been made, and a quantity of gold embezzled in the process. Magnus had decided that the loss, amounting to eighteen talents of silver, should be made good by the artificers and the municipal officials of the year (ll. 4-5). His judgement was substantially upheld by the new praefect, who distributed the responsibility between the contractor, the inspector, the officials who disbursed the money, and the overseers, who now apply for relief (ll. 6-8). They make no profession of innocence, but in the first place ask that two gymnasiarchs and a third official, all of whom, they assert, had been concerned in the disbursements (ll. 9-15), should be called on to assist, and secondly apply for an extension of time, offering an annual payment of two talents (ll. 16 sqq.), and declaring that their existing obligation must reduce them to ruin.

This draft is written across the fibres of the verso; the recto contains remains of two columns of a list of persons, in which the word πρεσβύτερος is apparently abbreviated in the same way as in 1112. 20.

Π(αρά) τι(νος) κ(αί) τ(ινος) γενομένων ἐπιμελητῶν χρυσοῦ ξοάνου Ἀθη[νᾶς
τῆς καὶ Θοήριδος

θεᾶς μεγίστης. ἔναγχος, ἡγεμῶν κύριε, ἐπιδημή[σας ἐν τῇ ἡμετέρα
πόλει διέγνωσ μεταξὺ ἡμῶν καὶ ἀρχόντων ἔκ(κ)λητο[.
περὶ ὧν ὁ κράτιστος Μάγνος ἐκέλευσεν τῇ πόλει εἰσενεχθῆναι ἐν α [.
(τάλαντα) ιη ὑπὸ τῶν

5 τὴν Θοῆριν ποιησάντων καὶ τῶν τοῦ ἔτους ἐστεφανωμένων ἀρχ[όντων·
περὶ ὧν σὺ ὁ
κύριος κατὰ τὰ δόξαντά σοι ἀπεφήνω οὕτως· ὁ τὴν ὑπόσχ[εσιν δούς καὶ
ὁ τὴν

σύνοψιν εἰληφῶς καὶ οἱ ἄρχοντες οἱ ἐξωδιάσαντες καὶ οἱ ἐπ[ιμεληταὶ ἀποκα-
ταστήσετε τῇ πατρίδι ὑμῶν τὸ ἐνδέον τοῦ χρυσοῦ κατὰ τὸ [.
ἡμεῖς οὖν,

κύριε, αὐτοὶ μέτριοι ὄντες ἀξιούμεν ἀκολουθῶς καὶ τῇ ἀ[ποφάσει
10 καὶ τοὺς ἐξωδιάσαντας δύο γυμνασιάρχους ὄντας τοῦ ἔτους καὶ τὸν
ἀγ[.

Θέων[α] καὶ αὐτὸν ἐξωδιάσαντα δι' ὅλου τοῦ ἔτους καὶ αἵρεσιν [. πα-
ρά τε τεχνειτῶν χρυσοχόων λαβόντα καὶ γράμματα τῆς παρα[δόσεως παρὰ
χρυσοχό-

ων τῶν παραλαβόντων σχόντα καὶ ἐπὶ τόπων εἰς τὴν δ[ημοσίαν τράπεζαν
καταχωρίσαντα ἀκολουθῶς οἷς καὶ κατεχώρισεν ὑπομν[ήμασι συντελεῖν

15 εἰς φόρους ἡμεῖν 5 τὸν ἀριθμὸν ἐπιμεληταῖς [.] . ηγε [.
ὄντες τὰ ιη (τάλαντα) τῇ πόλει ἐκ δυεῖν ταλάντων εἰσεγ[έγκωμεν
καὶ οὕτως τὸ κελευσθὲν ὑπὸ σοῦ τοῦ κυρίου ἀκολ[ούθως καὶ οἷς ἀπεφήνω
γένηται, ἵν' ὦμεν εὐεργετημένοι. ἡμεῖς γὰρ [19 letters

μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν. διὸ δ[ίκαιόν ἐστιν ἄλλας
20 προθεσμίας ἡμεῖν εἰς τὴν ἀπόδοσιν δοῦναι ἵν[α ὑπὸ ἐκάστου
ἡμῶν τῶν ἐπιμελητῶν κατ' ἔτος πόλει{s} εἰσ[ενεχθῶσι
(δραχμαὶ) Β, καὶ οὕτως καὶ ἡμῖς δυνηθῶμε[ν] ἐν τῇ ἰδίᾳ παρ[αμένειν
καὶ μὴ ἀθρόως πολιορκηθέντες πρὸς τῇ[ν
πρατοὶ γενέσθαι.

4. ο κράτιστος added above the line.

5. και των added above the line.

6. ουτως·

Pap. 7. λ of ειληφως corr. 1. ἐξωδιάσαντες; cf. ll. 10, 11.

10. ἐξωδιασαντας added above

the line. 12. τε before τεχνειτων added above the line.

13. εις corr.

14. ο of οis

corr. και added above the line. 18. ἴν Pap.; so in l. 20. 22. ἴδια Pap.
24. γενεσθαι corr. from γενωμεθα.

1. τῖ(νος) καὶ τ(ινος): cf. e. g. 509, 1034; there is no visible mark of abbreviation with the second τ, but it may have disappeared. The supplement τῆς καὶ Θοήριδος is indicated by l. 5; cf. 579, where the reading Θοή[ριδος is now confirmed, and 483. 3, note.

3. ἔκ(κ)λητο[: it seems necessary to postulate a misspelling here, for a mention of Letopolis is very unlikely, there being no further indication that any other city than Oxyrhynchus was concerned. Something like ἔκ(κ)λητο[ς γενόμενος might be restored, or preferably perhaps, as Wilcken suggests, ἔκ(κ)λητο[ν δίκην.

4. α, if that is the right reading, is a figure, having a stroke above it. Perhaps ἔτει or ἐνιαυτῷ followed. (τάλαντα) ιη is derived from l. 16, where it is implied that the amount had been previously mentioned.

5. ἐστεφανωμένων: cf. Demosth. *Meid.* 17 τὸν ἐστεφανωμένον ἄρχοντα, *Aristog.* ii. 5 πέπαινανται ἄρχοντες καὶ τοὺς στεφάνους περιήρηνται, C. I. G. 2330. 6 ὁ ἄρχων τὴν στεφανηφόρον ἀρχήν, &c.; Wilcken adds P. Par. 69. ii. 8 (*Philologus* 53. 82) [ἔ]στεψεν εἰς γυμνασιάρχ[ην.

10. Not τὸν τῆ[ν σύνοψιν εἰληφότα (l. 7).

15. A final conjunction must have occurred in the latter part of this line.

20. ὑπὸ ἐκάστου is suggested by the figures; if each of the six ἐπιμεληταί paid 2,000 drachmae, the sum of two talents mentioned in l. 16 would be produced.

22. ἐν τῇ ἰδία παρ[αμένειν: cf. e. g. 488. 22 κινδυνεύουσα ἐγκαταλείψαι τῆ[ν ἰδ]ίαν, P. Tebt. 327. 27.

23. πολιορκηθέντες: cf. Plato, *Alc.* ii. 142 α ὑπὸ τῶν συκοφαντῶν πολιορκούμενοι. πρατοί in l. 24 keeps up the metaphor.

1118. PETITION TO AN ARCHIDICASTES.

11.7 × 11.4 cm. Late first or early second century.

A fragment of an application, addressed no doubt to an archidicastes, for the recovery of a debt. The request is made that the strategus of the Small Oasis should be authorized to forward a copy of the claim to the debtors, and probably this application was appended to a notification to the strategus that the archidicastes had sanctioned the claim, the arrangement being similar to that e.g. of 485; cf. P. Flor. 86. 20-5, where the phraseology is very close to that used here.

[. . .]ως ἀξιῶι συντάξαι γράψα[ι] τῷ τῆς Μικρᾶς
[Ὁάσ]εως στρατηγῶι μεταδοῦναι τ . . . νε . . . !
[. . .]αντι καὶ Χενενούβι διὰ τοῦ ἀπ' αὐτῶν φανη-
[σο]μένου ἀντίγραφον τοῦδε τοῦ ὑπομνήματος
5 [ὅπ]ως ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμε-

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Alexander. A copy of this interesting letter, which is dated in A.D. 244, is given in ll. 14-22. It is a vindication of the privilege enjoyed by Antinoïtes of immunity from public burdens outside their own city (cf. note on l. 16). That privilege had been granted by their founder Hadrian, had been confirmed by his successors, and respected by a long line of praefects and epistrategi. Antonius Alexander is asked to follow this example, and to instruct the strategus of Oxyrhynchus to call the offending amphodogrammatus to account. He did so two months later in a letter transcribed in ll. 22-4. The strategus passed on the correspondence to the amphodogrammatus demanding explanations, and the reply of the latter follows in ll. 25-8. He acknowledges his error, admitting that Theon and Arsinoüs had the rights of Antinoïte citizens, and apparently himself undertaking the duty which he had wrongly imposed upon them. In the upper margin a short note has been added by the strategus to whom the petition was addressed, forwarding the document to the phylarch, as requested by the petitioners (ll. 2-5); and at the foot (l. 30) is the signature of the agent who delivered it.

The lines are of great length and there is a large lacuna at the commencement of each. The restorations adopted often aim at no more than indicating the general sense, which is for the most part clear.

r

κη.

[στρατηγὸς Ὁξυρυγχείτου] Αὐρηλίῳ Ἡρᾷ φυλάρχ(ῳ)
τοῦ εἰσιόντος δ (ἔτους).

3

[ἐπιστέλλεταιί σοι τὸ βιβλείδιον Αὐρηλίων Θεῶνος καὶ Ἀρσινόου]υ
ἀμφοτέρων Θεῶνος Σεβαστείων τῶν καὶ Διοσκουρείων Ἀντι-
νοέων, ἐντεταγμένων καὶ ἀντιγράφων ἐπιστολῶν δύο, τὴν μὲν
γρα(φείσαν)

[ὑπὸ τῆς κρατίστης Ἀντινοέων βουλῆς Ἀντωνίῳ Ἀλεξάνδρῳ τῷ
κρα(τίστῳ) ἐπιστρα(τήγῳ),] τὴν δὲ ὑπὸ τοῦ αὐτοῦ ἐπιστρα-
(τήγου) τῷ τότε γι(νομένῳ) στρα(τηγῷ), ἀλλὰ καὶ τῆς γενομένης
προσφωνήσεως ὑπὸ τοῦ τότε ἀμφοδογραμματέως.

5

[(ἔτους) γ Αὐτοκρατόρων Καισάρων Γαίου Οὐιβίου Τρεβωνιανοῦ
Γάλλου καὶ Γαίου Οὐιβίου]υ Ἀφινίου Γάλλου Οὐελδουμιανοῦ
Οὐολουσιανοῦ Εὐσεβῶν Εὐτυχῶν Σεβαστῶν (2nd hand)
Μεσορῆ κγ.

6 3rd hand [. . . . στρατηγῷ Ὁξυρυγχείτου παρὰ Αὐρηλίων Θεῶνος καὶ Ἀρσι-
νόου Θεῶνος Σεβαστείων τῶ]ν καὶ Διοσκουρείων Ἀντινοέων.

ἐπεὶ τῇ πρὸ ταύτης περιόδῳ τῶν μελλόντων λειτουργεῖν τοῖς ἐνταῦθα ἀμφόδοις ὁ τότε γενόμενος ἀμφοδογραμματεὺς

[*Αὐρήλιος Σαραπίων* 40 letters εἰσήγ]γειλεν ἡμᾶς διὰ τῆς καταχωρισθείσης ὑπ' αὐτοῦ γραφῆς λειτουργιῶν εἰς πρακτορίαν ἀργυρικῶν τῆς μητροπόλεως, αὐτοὶ τε εὐθέως περιηχηθέντες ἐκεῖσε

8 [51 letters οὐχ ἠσυχάσα]μεν, ἀλλὰ προσήλθομεν τῇ κρατίστῃ βουλῇ ὑφηγησάμενοι τὴν τόλμαν καὶ τὴν παρανομίαν τοῦ αὐτοῦ ἀμφοδογραμματέως, ἥτις ἀγανακτήσασα ἐπέστειλεν τῷ

9 [κρατίστῳ ἐπιστρατηγῷ Ἀντωνίῳ Ἀλεξάνδρῳ, ὃς τὸν νοῦν προσέχων δικαίοις τοῖς] μάλιστα δεδομένοις τῇ ἡμετέρᾳ πατρίδι ἐπέστειλεν τῷ τότε στρατηγῷ Αὐρηλίῳ Δείῳ τῷ καὶ Περτίνακι κελεύσας αὐτὸν ἐπαναγκασθῆναι ἢ προχειρίσασθαι

10 [ἐτέρους ἀνθ' ἡμῶν εἰς τὴν λειτουργίαν ἢ 29 letters] τὰ τῆς παρανομίας, ὃ τε στρατηγὸς πάντα ἐπέστειλεν τῷ ἀμφοδογραμματεῖ, ἐκεῖνός τε εὐλαβῶς ἔχων τὸν ἐπηρτημένον αὐτῷ ἐκ τοῦ παρανομήματος κίνδυνον

11 [36 letters αὐτὸς ὑπέσχετο ἀντὶ τῆς ἀμα]ρτίας, ἀγνοίας πρ[ό]φασιν ὑποτειμησάμενος, ὑποστήσεσθαι τὸ [με]τὰ τοῦτο τὰς λειτουργίας. ὅθεν καὶ νῦν ὑπὲρ τοῦ μὴ καὶ τὸν νυνεὶ φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα

12 [39 letters διὰ τὸ τὸν ἕτερον ἡμῶν Αὐ]ρήλιον Θέωνα ἐκεῖ ἐν τῇ πατρίδι εἶναι προσευκαιροῦντα ταῖς λειτουργίαις εἰς ἀ[ς] προχειρίσθημεν τοῦ στοίχου καταλαβόντος τὴν ἡμετέραν βουλήν τῷ ἐνεστῶ-

13 [τι ἔτει ἐπιδίδομέν σοι τὰ ὑποκείμενα ἀντίγραφα ἀξιοῦντες αὐ]τὰ ταῦτα φανερὰ γενέσθαι δι' ἐνὸς τῶν περὶ σὲ ὑπηρετῶν τῷ τῶν μελλόντων λειτουργεῖν ἀμφόδων φυλάρχῳ Αὐρηλίῳ Ἡρᾷ ἰν' εἰδῆ. (ἔτους) γ Αὐτοκρατόρων Καισάρων

14 [Γαῖου Οὐβίου Τρεβωνιανοῦ Γάλλου καὶ Γαῖου Οὐβίου Ἀφινίου Γάλλο]ν Οὐελδουμιανοῦ Οὐολουσιανοῦ Εὐσεβῶν Εὐτυχῶν Σεβαστῶν (2nd hand) Μεσορή. (3rd hand) ἔστι δὲ τὰ ἀντίγραφα· Ἀντινοέων νέων Ἑλλήνων τῆς λαμπρᾶς πόλεως οἱ ἄρχοντες καὶ ἡ βουλή

- 15 [Ἀντανίῳ Ἀλεξάνδρῳ τῷ κρατίστῳ ἐπιστρατήγῳ χαίρει[ν. οἰ]σθα,
κράτιστε τῶν ἐπιτρόπων, τῷ χρόνῳ τῆς ἐπιτροπῆς εἰ καὶ τις
ἕτερος πλήρης γεγονὸς τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος
δικαιωμάτων, ὅτι πρῶτον μὲν θεὸς Ἀδριανὸς
- 16 [40 letters] . εἰς αὐτὴν ἀπὸ τῶν ἐν Αἰγύπτῳ πόλεων
ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμεῖν ἄρχειν καὶ λει-
τουργεῖν, πασῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε
καὶ λειτουργιῶν, ἔπειτα δὲ
- 17 [31 letters διαδεξάμ]ενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν
ἡμεῖν καὶ ἐν τούτου ἄδιαν ἐ[βεβ]αίωσαν πολλάκις, οἷς ἐπόμενοι
εὐσεβῶς καὶ οἱ κατὰ καιρ[ὸ]ν ἠγησάμενοι τοῦ ἔθνους καὶ ὑμεῖς
οἱ κράτιστοι οὐ μόνον ἀφίεται
- 18 [ἡμᾶς πασῶν τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶ]ν ἀλλὰ
καὶ δίκην ἀπ[α]ι[τ]εῖται τῆς παρανομίας παρὰ τῶν πλημ[μελ]εῖν
ἐπιχειρούντων εἰς τε τὰς θείας νομοθεσίας κα[ὶ] τὰς τῶν
ἠγεμόνων κρίσις. ἐπεὶ οὖν Αὐρήλιοι Θεῶν καὶ Ἀρσίνοος παρ' ἡ-
- 19 [μῖν (?) 36 letters συμ]πολεῖται ἡμέτεροι προσῆλθον ἡμεῖν διὰ
βιβλειδίων αἰτιώμενοι Σαραπίωνα ἀμφοδογραμματέα τῆς
'Οξύρυγχειτῶν πόλεως ὡς ἀμφοτέρους αὐτοὺς εἰς πρακτορίαν
μητροπολιτικῶν
- 20 [ἀργυρικῶν ἀναδεδωκότα 23 letters ἐπ]ι[δίδο]μεν σοι τῇ
ἐπιμελείᾳ ὅπως κελεύσης [τ]ῷ στρατηγῷ τοῦ αὐτοῦ νομοῦ
δυοῖν θάτερον γενέσθαι, τὸν ἀμφοδογραμματέα γνωσιμαχή-
σαντα ἑτέρους ἀντ' αὐτῶν ἀναδοῦναι
- 21 [εἰς τὴν λειτουργίαν ἢ 16 letters ἀπαντῆσαι] πρὸς τὴν ε[ύ]τυχῶς
ἐσομένην σου ἐπιδημίαν εἶνα κατὰ το[ύ]ς πατρίους τῆς ἡμετέρας
πολιτείας νόμους λόγον ὑπόσχη τ[ῆ]ς τε τῶν θείων νόμων καὶ
τῶν ἠγεμο[ν]ικῶν κρίσεων
- 22 [ὑβρεως 18 letters ἐρρῶσθαί σε εὐχόμεθα.] (ἔτους) β Μάρκων
'Ιουλίῳν Ἀθῦρ λ. ἀντίγραφον ἐπισ[το]λῆς. Ἀντώνιος Ἀλέξαν-
δρος στρατηγῷ Ὀξύρυγχείτου χαίρειν. τίνα μοι ἐπέστειλαν
'Αντινοέων νέων Ἑλλήνων λαμ.
- 23 [πρᾶς πόλεως οἱ ἄρχοντες καὶ ἡ βουλή ὅπως εἰδῆς το]ύτ[οις]
μου τοῖς γράμμασι ὑπ[ο]ταγῆν[α]ι ἐκέλευσά σοι. φρόντι[σο]ν

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Alexander the most high epistrategus, the other by the said epistrategus to the then strategus, and also a copy of the reply made by the then amphodogrammateus. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore 23.

‘To . . ., strategus of the Oxyrhynchite nome, from Aurelius Theon and Aurelius Arsinoüs, sons of Theon, Antinoïtes of the Sebasteian tribe and Dioscureian deme. In the previous cycle of the persons about to serve in the quarters of this city, the amphodogrammateus then in office, Aurelius Sarapion, [ignoring our rights,] in the list of burdens submitted by him returned us for the collection of money-taxes in the metropolis, and we immediately on receiving information of it . . . did not acquiesce but applied to the most high senate, recounting the audacity and illegality of the said amphodogrammateus. The senate was indignant and sent to the most high epistrategus Antonius Alexander, who, heedful of the rights especially accorded to our native city, sent to the then strategus Aurelius Dins also called Pertinax directing that the amphodogrammateus should be compelled either to present some other persons instead of us for the office, or [to pay the penalty for] his illegality. The strategus sent the whole correspondence to the amphodogrammateus, and he, being aware of the danger hanging over him in consequence of his illegal action . . ., himself promised in amends for his error, for which he pleaded the excuse of ignorance, to undertake the burden for the future. Now, therefore, in order that the present phylarch may not appear to be ignorant of these facts . . . because one of us, Aurelius Theon, is there in our native city attending to the duties to which we have been assigned, since the turn has come to our senate in the present year to . . ., we submit to you the following copies, begging that they may be communicated for his information by means of one of your assistants to Aurelius Heras, phylarch of the quarters about to serve. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore. The copies are as follows:—

‘The officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to Antonius Alexander the most high epistrategus, greeting. You are aware, highest of procurators, you who during your procuratorship have been especially concerned with the exceptional rights claimed by our native city, that originally the deified Hadrian . . . [distinguishing] it from the other cities in Egypt clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere; and next . . . his successors on the throne often confirmed our immunity in this respect, and they have been scrupulously followed by the praefects appointed from time to time and by you the most high epistrategi, who not only release us from all external offices and burdens but also punish the lawlessness of those who attempt to offend against the Imperial legislation and the judgements of praefects. Whereas, then, Aurelius Theon and Aurelius Arsinoüs . . . our fellow-citizens have approached us in a petition accusing Sarapion, amphodogrammateus of the city of Oxyrhynchus, of having illegally nominated them both for the collection of money-taxes in the metropolis, . . . we apply to your heedfulness in order that you may direct the strategus of the said nome to have one of two things done, namely that the amphodogrammateus, if he gives way, should nominate to the office other persons in their stead, or else [be compelled to] appear before you at your coming auspicious visit, in order that in accordance with the ancestral usages of our constitution he may render an account for his outrage upon the Imperial laws and the judgements of praefects . . . We pray for your health. The second year of the Marci Julii, Hatbur 30th.

‘Copy of the letter. Antonius Alexander to the strategus of the Oxyrhynchite nome,

greeting. I have ordered the document sent me by the officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to be appended for your information to this letter. See that the amphodogrammatus whom they accuse of having nominated to the office of collector members of their polity appear . . . to give an account for his defiance of the law, if he still attempts to subject them to the office as persons within his province. I pray for your health. The second year of the Marci Julii, Mecheir 3.

‘Copy of the report. To Aurelius Dius also called Pertinax, strategus of the Oxyrhynchite nome, from Aurelius Sarapion, amphodogrammatus of the city of Oxyrhynchus. I received from you on Phamenoth the 1st a missive to which was appended a copy of a letter written to you by Antonius Alexander, the most high epistrategus, with an enclosure in the latter of the appeal made to him by the most high senate of the Antinoïtes on behalf of Aurelius Theon and Aurelius Arsinoüs, twins . . ., who were nominated by me for the collection of money-taxes in the metropolis, one of whom, Arsinoüs, . . ., directing that I should go down to appear before the most high epistrategus, if I still attempt to subject them to the burden as persons within our province. I have accordingly investigated the matter and found that they possess hereditary Antinoïte rights, and I immediately on learning this undertook the burden on their behalf; I accordingly make this report. The second year of the Marci Julii, Pharmouthi 13.

‘Presented by us, Aurelius Theon and Aurelius Arsinoüs, sons of Theon.

‘Delivered by me, . . . 3rd year, Mesore 29 . . . pages 25-27.’

1. κη is an official number; cf. l. 30.

2. φυλάρχ(φ): this title does not seem to have occurred in other papyri of the period, but Wilcken informs me that it is found in a fourth-century Leipzig papyrus which he is editing in his *Chrestomathie*; cf. the γνωστήρ φυλ(ῆς) of P. Leipzig 65. 7.

4. Ἀντωνίω Ἀλεξάνδρῳ: cf. l. 22. This epistrategus of the Heptanomia is not otherwise known.

5. For the date cf. ll. 13-14 and 30. It is at first sight surprising, because the Galli only just reached their third year, and the accession of Valerian and Gallienus must have been known in Egypt long before the end of August of 254. The explanation probably is that the covering note of the strategus was, like the petition, written early in the year, and that the month, which is by the same hand as that which inserted Μεσορή in l. 14, was subsequently added without any modification of the regnal year. This will not account for the date in l. 30, which, however, might very naturally be made to conform to those in ll. 2 and 5.

6. περιόδῳ: cf. 1030. 2, where the word should be taken, as here, in a temporal and not a local sense. For the ἀμφοδα in connexion with λειτουργίαι cf. 1116. 5 and note, B. G. U. 958. C. 11-12 τοῦ νυνὶ λειτουργούντος ἀμφοδου. The initial supplement here is rather long, but perhaps this first line projected slightly.

7. ἐκέϊσε: i. e. probably at Antinoöpolis; cf. l. 12. The division ἐκεῖ σε is less likely.

8. προσήλθομεν τῇ κρατίστη βουλῇ: cf. B. G. U. 1022, a petition to the Antinoïte senate on a similar occasion. For οὐχ ἡσυχάσαμεν cf. e. g. P. Flor. 57. 50, B. G. U. 908. 13, P. Tebt. 330. 8; but of course various other phrases are possible.

10. For the supplement cf. l. 20.

11. Cf. l. 28; but why the amphodogrammatus himself undertakes the λειτουργία, as he apparently does, is not clear. The βουλή in l. 20 only asks that he should be made to nominate other persons.

12. Cf. 487. 15 τῇ γεοργία μου προσευκερῖν. The λειτουργία to which the petitioners had been appointed at Antinoöpolis was apparently some burden which the μητροπόλεις undertook in turn. πρὸς τό may be supplied instead of διὰ τό, ‘in order that he may.’

14. νέων Ἑλλήνων: so e. g. B. G. U. 1022. 2, Dittenberger, *Or. Gr. Inscr.* 709. 4; cf. Wilcken, *Archiv* iv. p. 118.

15. Cf. B. G. U. 168. 3 ἐπιτρόπων μ[έγι]στε, in a petition to an epistrategus, 899. 25, note, and V. Martin, *Épistratèges*, p. 109. It is clear from these passages that the reference is to the present and not, as τῷ χρόνῳ τῆς ἐπιτροπῆς at first suggests, to a previous office of Antonius Alexander. The supplement at the beginning of the line both here and in l. 25 is somewhat shorter than would be expected, but this may be explained by supposing that spaces were left before χαίρειν and παρ]ά; or perhaps iotas adscript were written.

16. The first letter is probably η, ν, or ρ: perhaps χω]ρ(ε)ίς. Cf. B. G. U. 1022. 6-10 οὐκ ἀ[γ]νοεῖτε, ἄνδρες κράτιστοι, ὅτι πασῶν [λει]τουργιᾶ[ν] ἀφ[θ]εῖθημεν τῶν ἀλλαχού [κατ]ὰ διάταξιν θεοῦ Ἀδριανοῦ καὶ οἰκιστοῦ [τ]ῆς ἡμετέρας [πό]λ[ε]ως.

17. εἰ[βεβ]αίωσαν (Wilcken) is more probable than ε[δικ]αίωσαν, of which I had thought. For ἡγούμενοι τοῦ ἔθνους cf. 1020. 5.

22-3. The insertion of ὅπως εἰδῆς gives the sentence the form of an indirect question. The use of τίς for ὅς is found in the N. T., e. g. Mark xiv. 36, Luke xvii. 8, as well as in papyri and inscriptions, e. g. 1155. 13, B. G. U. 822. 5, P. Brit. Mus. 239. 10, but is perhaps better avoided in a comparatively well written document like the present.

26. δυδυμα[γενῶν]: cf. e. g. B. G. U. 26. 10, 115. i. 12. This fact has not previously been stated, unless it was in l. 17.

27. ὦν τὸν ἔτερ[ο]ν κτλ.: cf. l. 12; Πατερμ. [seems to be some local Oxyrhynchite name. A verb to govern the accusative has to be supplied, but there is very little room for it; perhaps there has been some omission.

28. ὑπέστ]ην is obtained from l. 11; cf. the note there.

30. Cf. the note on l. 5.

1120. PETITION.

27 × 9.5 cm.

Early third century.

This petition, like 1117, is no more than a draft; it lacks address and conclusion, and the name of the writer, a widow, is not given. She accuses one man of an outrage upon her son-in-law and another of an act of violence against herself. The document may have been intended for the strategus.

Περὶ ἧς πέπουθεν ἐπὶ
τόπων ὁ ἀνὴρ τῆς θυ-
γατρός μου Πολυδεύκης
βιβλείδια ἐπιδέδωκα
5 ταῖς τάξεσι κατὰ τοῦ
ὑβρίσαντος αὐτὸν Εὐ-
δαίμονος, ἀλλὰ οὗτος ἐξεί-

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Ὁάσεως καταγεινομένης ἐν τῇ λαμπρᾷ καὶ λαμπροτάτῃ Ὁξυρυγχειτῶν
 5 πόλι. οὐκ ὀλίγος κίνδυνος οὐδὲ ἡ τυχοῦσα ἐπιστρέφεια ἐπήρτηται
 ἐκείνοις τοῖς εὐχερῶς συλήσει καὶ ἀρπαγαῖς τῶν ἀλλοτρίων ἑαυτοὺς
 ἐπιδιδούσι. καὶ αὐτὴ γὰρ ἀνυπέβλητον ἐπίθεσιν καὶ ἀρπαγὴν πά-
 σχουσα πρόσειμι μαρτυρο[μέν]η τὰ εἰς με ἐπιχειρηθέντα. ἡ προ-
 κειμένη μου μήτηρ Τεχῶσις νόσφ κατα[β]λ[η]θεῖσα κατὰ τὴν ἑμαυτῆς
 10 μετριότητα ταύτην ἐνοσοκόμησα καὶ ὑπηρέτησα καὶ οὐκ ἐ-
 παυσάμην τὰ πρέποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπλη-
 ροῦσα. ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυ-
 σαμένης ἀδιαθέτου ἐπ' ἐμοὶ τῇ θυγατρὶ κληρονόμῳ κατὰ τοὺς νό-
 μους, πάλιν τὰ πρὸς τὴν κηδίαν αὐτῆς παρέσχον καὶ τὰ καθήκον-
 15 τα ἐπὶ τῷ θ[α]γάτῳ ἐξετέλεσα. καὶ ὡς ἐμοῦ περὶ τὴν συμφορὰν οὐ-
 σης οὐκ οἶδα τίνι λόγῳ ἢ πόθεν κεινηθέντες Σωτᾶς τις καὶ Πα-
 ποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἔνθα ἡ μήτηρ μου
 ᾤκει ἐκ γιτόνων μου ἐπιστάντες τοῖς καταλιφθεῖσι ὑπ' αὐτῆς κεινου-
 μένοις τε πλείστοις, χρυσῷ οὐκ ὀλίγῳ, ἐνδομενεῖα τοιαύτη, αἰσθη-
 20 τι πολυτειμοτάτῃ, καὶ ἄλλοις, ἅπαντα ὡς ἐν ἀνομία[ι]ς ἀπεσύλη-
 σαν, τίνι ἐπαγόμενοι οὐκ ἐπίσταμαι. καὶ ἵνα [ἐ]μοῦ τὴν περὶ τούτου ἐκ-
 δικίαν αἰτεῖν μελλούσης παρὰ τῷ μείζονι οὗτοι ἐμφάνιαν ἑαυ-
 τῶν ποιήσωνται ἀναγκαίως ἐπιδίδωμι τάδε τὰ βιβλία μαρτυρο-
 μέ[ν]η μὲν τὸ ἐπιχείρημα ἀξιοῦσα δὲ τούτους ἐπαναγκασθῆναι
 25 ἰκ[ανὰ] ἔνγραφα παρασχέιν μονῆς καὶ ἐμφανείας, ἐμοῦ ἤδη τὴν
 πρ[ὸς τὸν μ]ίζονα φυγὴν ποιουμένη(ς), τού[τ]ων δὲ τὰ ἴσα διὰ τῆς σῆς
 ἐμ[μελία]ς ἀνυσθῆναι τῇ ἡγεμονίᾳ. ἔ[το]υς ια καὶ ἔτους ι
 τῶ[ν κυρίω]ν ἡμῶν Διοκλητιανοῦ καὶ Μαξιμι[αν]οῦ Σεβαστῶν καὶ
 ἔτους γ
 τῶ[ν κυρίω]ν ἡμῶν Κωνσταντίου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων
 30 Καισ[άρων] Μεχειρ ιδ.
 Ἀὐρ[ηλία Τε]χῶσις ἐπιδέδωκα. Αὐρήλιος Ἀγαθὸς Δαίμων Σερήνου
 ἔγρ[αψα ὑπ]ὲρ αὐτῆς φαμένης μὴ εἰδ[έ]ναι γράμμ[α]τα.

On the verso

2nd hand Τασαβῆς τῷ β(ε)ν(ε)φ(ικιαρίῳ) κατὰ τῶν τέκν[ων] αὐτῆς.

and at right angles

3rd hand Πολυδεύκει ἀπὸ τῆς

35 . . [.] . . λ()

πάρῃς ἔτους τούτου χρόνου.

1. ὑπατων Pap. 7. ανῦπερβλητου Pap. 10. ὑπηρετησα Pap. 19. l. ἐσθῆτι. 21.
ἵνα Pap. 25. ἱκ[ανα Pap. 26. ἴσα Pap. 28. σεβαστων corr. from σεβαστου ?

‘In the consulship of the present consuls. To Aurelius Ammonius, beneficiarius of the praefect of Egypt, from Aurelia Techosis daughter of Diodorus and Techosis, of the Small Oasis, now living at the illustrious and most illustrious city of Oxyrhynchus. No small danger and no ordinary severity awaits those who lightly give themselves over to plunder and robbery of the property of others. I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me. Techosis, my aforesaid mother, was stricken with illness, and I in the goodness of my heart nursed and tended her and was assiduous in performing what is owing from children to parents. When a few days ago she died intestate, leaving me her daughter heir in accordance with the law, I provided for her funeral and did all that was fitting on the occasion of her death. While I was occupied with my trouble, I know not on what ground or with what impulse, a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived, possessing themselves of the extensive movables left by her, a considerable amount of gold, a quantity of furniture, some very valuable clothes, and other things, lawlessly carried them all off, on what inducement I cannot tell. I am about to demand satisfaction for this of the superior official, and in order that they may put in an appearance I perforce present this petition, testifying to the assault and requesting that they may be compelled to provide written security that they will stay and appear, since I am already having recourse to the official, and that a copy of this document be prepared through your grace for the praefect’s office.’ Date and signature of Aurelia Techosis, written for her by Aurelius Agathodaemon.

1. The document is dated on Feb. 8 (l. 30) when the names of the consuls for the year were very likely not yet known. This is a more probable reason for their omission than the desire for brevity which prompted the formula ἐφ’ ἱερέων καὶ ἱερειῶν τῶν ὄντων καὶ οὐσῶν in the later Ptolemaic contracts. Cf. the use of δηλωθησόμενος and ἀποδειχθησόμενος, e. g. 902. 19.

2. Cf. P. Brit. Mus. 1157. 4 βενεφικιαρίου ἐπάρχου Αἰγύπτου and P. Leipzig 20. 4, &c., β(ενε)φ(ικιαρίῳ) τάξεως ἡγεμονίας.

13. κατὰ τοὺς νόμους: i. e. the *senatus consultum Orfitianum*, *Inst.* iii. 4, *Dig.* xxxviii. 17; cf. 1114.

15. θ[α]νάτῳ: δ[υ]νατῶ is less suitable.

18. κεινουμένοις: cf. e. g. 126. 17 ἀκινήτων πραγμάτων, B. G. U. 8. ii. 8 κεινητοῖς καὶ ἀκινήτοις.

25. ἱκ[ανά] Wilcken, who points out that this passage confirms his restoration of [ἐ]νγραφᾶ in P. Brit. Mus. 214. 20; cf. *Archiv* i. 154, and for ἱκανὰ παρασχέιν = *satis dare*, Wenger, *Rechtshist. Papyrusstud.* p. 87. For the technical μονῆς καὶ ἐμφανείας cf. e. g. P. Grenf. II. 62. 10, 79. 7, B. G. U. 581. 8.

33. This endorsement is mistaken; it was no doubt intended for another document.

34-6. These three obscure lines have no apparent connexion with the contents of the recto.

(d) CONTRACTS.

1122. ENGAGEMENT OF SERVICES.

13.2 × 14 cm.

A.D. 407.

Commencement of a contract for personal attendance and service, in return for food and clothing; probably a money wage was also included in the agreement, which breaks off before this is reached. Cf. P. Strassb. 40, where the servant is described as a *φαμιλιάριος ἐδραῖος κατάδουλος παῖς* (A. D. 569), and *Archiv* v. pp. 260-1. On the verso is a small fragment of a money account.

Μετὰ τὴν ὑπατίαν τοῦ δεσπότητος ἡμῶν Ἀρκαδίου
τοῦ αἰωνίου Αὐγούστου τὸ 5 καὶ Φλ(αουίου) Πρόβου τοῦ λαμπ(ροτάτου)
Παῦνι ιε.

Αὐρηλίῳ Διδύμῳ Θεῶνος βουλ(ευτῆ) τῆς λαμπ(ρᾶς) καὶ λαμπ(ροτάτης)
5 Ὀξυρυγχιτῶν πόλεως
παρὰ Αὐρηλίου Φοιβάμμωνος ἦτοι Λουκᾶ
ἐκ πατρὸς Μέλανος ἀπὸ τῆς αὐτῆς πόλεως
χαίρειν. ὁμολογῶ ἐκουσίᾳ καὶ ἀνθαιρέτῳ γνώ-
μη συντεθῆσθαι με πρὸς σὲ ἐπὶ τῷ ἐμαὶ
10 παραμένιν παρὰ σοὶ καὶ συναποδημῖν
σοι ἐπὶ τῆς ἀλλ[ο]δαπῆς καὶ ὑπακούειν σοι
εἰς ἅπαν[τα τὰ ἐπιτραπησόμενά μοι
ὑπὸ σοῦ, σ[ὲ] δὲ τρέφειν με
καὶ ἱματίς[ε]ῖ[ν] 22 letters
15 . ε . ε ωσ[]

1. ὑπατιαν Pap.

9. 1. ἐμέ.

11. ὑπακουειν Pap.

14. ἱματίς[ε]ῖ[ν] Pap.

‘The year after the sixth consulship of our lord Arcadius, eternal Augustus, and Flavius Probus the most illustrious, Pauni 15. To Aurelius Didymus son of Theon, senator of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon otherwise Lucas, son of Melas, of the said city, greeting. I acknowledge of my own free will that I have made an agreement with you to attend you and travel with you in other lands and obey you in all your commands, while you are to feed and clothe me . . .’

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πάντων ἀπὸ τοῦ ἐνεστῶτος δευτέρο[υ
 εἰκοστοῦ ἔτους Ἀντωνίνου Καίσαρος
 [τοῦ κυρίου] εἰς τὸν ἅπαντα χρόνον,
 [ἐμοῦ μὴ ἀντ]ιποιουμένου κυριεύ(ει)ν
 20 [τοῦ ἐπιλ]οίπου φανησομένου ὑπ[άρ-
 [χειν σοι] πατρικοῦ πόρου παντός,
 [μόνον δὲ ἐ]ξουσίαν ἔχειν με οἰκονο-
 [μείν περι τῆς γῆς διὰ τὸ ἐ]ξσεστάσθαι[ι
 [σε τῆς γεωργίας.

.

On the verso

π[.] . αλ() Τα[

2. Second μ of ἀμμωνουτος corr. from ω. 14. εἰ of ἀνεισπρακτον corr. from ισ.

‘Apion son of Sarapion son of Ischyron, his mother being Ammonous adopted daughter of Ballarus son of Pe . . . is, of the city of Oxyrhynchus, to Τα. . . . daughter of Teos son of Totoeus, her mother being Tsenaphunchis, of the village of Petenouris, with her guardian her husband Thonis son of Diogenes and Tapetsiris, of the city of Oxyrhynchus, greeting. I agree that I will henceforward undertake all the public land registered in the name of your departed father Teos at the village of Petenouris and Panechmothis, and that I will secure you against any trouble or liability in regard to all dues upon the said public land from the present 22nd year of Antoninus Caesar the lord continually; while I make no claim to control any remaining part which may be found to belong to you of your father’s estate, but only to have power to dispose of the land, since you have resigned the cultivation.’

5. Πετενούριος ἐποίκιον and Πανεχμῶθις (? , l. 12) have not previously occurred.

10. Something like γεωργίας τῆς ἀναγραφομένης κτλ. is expected. The vestige of the first letter suggests α, ν, or possibly χ, but there would hardly be room for χ[ρ(ε)ίας], which is not in itself very satisfactory. α[ὐ]τῆς could be read, but is also unconvincing.

19 sqq. Apion here seems to be renouncing claims to property other than the land, and the proposed restoration proceeds on that hypothesis. The desirability of such a stipulation is evident from a comparison of B. G. U. 648, where the claim to the petitioner’s inheritance was based on the cultivation of her father’s βασιλική γῆ.

23. For ἐ]ξ{σ}εστάσθαι cf. e. g. 278. 11 ἐξέσταται τῶι Ἀντιφάνει τοῦ κατ’ αὐτὴν μ[έ]ρους, P. Tebt. 380. 19–20 ἐκσίστασθαι τῶι Σαμβᾶ πάντων.

24. σ[ν]γάλ(λαγμα) is unsuitable.

1124. LEASE OF LAND.

16 × 13.2 cm.

A.D. 26.

The latter part of a lease of land for one year, the rent to be paid partly in wheat, but on green crops in money (ll. 13-15, note).

[.] . να . [
νότον, ἀ[κίνδυν]ον δὲ τὸ ἀπότα[κτον] παντὸς κιν-
δύνου. ἐ[ὰν] δέ τι πραχθῆ ὁ με[μισθ]ωμένος
εἰς τὸ δη[μ]όσιον ἢ εἰς ἄλλο τι [ὑπ]ὲρ Διονυσίου
5 ἢ τῆς γῆ[ς, ὑ]πολογεῖται ἀπὸ τοῦ ἀ[π]οτάκτου, τῶν
[δὲ] κα[ρπ]ῶν κυριεύεται Διονύσιος [κ]αὶ οἱ παρ' αὐτοῦ
[ἔ]ως ἂν τὸ ἀπότακτο[ν] κομίσῃται. τῆς δὲ μισ-
θώσεως βεβαιουμέ[ν]ης ἀποδότω ὁ μεμισθω-
μένος τῷ Διονυσίῳ [τ]ὸ ἀπότακτον ἐν τῷ Παῦνι
10 μηνὶ τοῦ αὐτοῦ ἔτου[ς] ἐπὶ τῶν περὶ τὸ Τρύφωνος
'Ισιήου ἄλω[ν] πυρὸν νέο[ν] καθαρὸν ἄδολον ἄκρειθον
μέτρῳ τε[τρ]αχοινίκω[ι] Ἀμμων[ίου] τοῦ Πτολεμαίου,
ἢ ἀποτισάτ[ω] αὐτῷ τιμὴν ἐκάστη[ς] ἀρτάβης ἧς ἐὰν
μὴ ἀποδ[ῶ] ἀργυρί[ου] δραχμὰς [. . .], τῆς δ' ἀπὸ
15 ξυλαμῆς κ[αὶ] ἐκφόρ[ιο]ν διπλοῦν, τοῦ δ' ἐνκατα-
λιπεῖν τῆ[ν] γε[ωργία]ν χωρὶς τῶν προκειμένων
ἐπίτιμον ἀργυρίου) (δραχμὰς) ἐκατὸ[ν] καὶ εἰς τὸ δημόσιον τὰς
ἴσας, καὶ ἡ π[ρ]ᾶξις ἔστω Διονυσίῳ ἕκ τε τοῦ μεμισ-
θωμένου [κ]αὶ ἐξ οὗ ἐ[ὰν] αἰρήται καὶ ἐκ τῶν ὑπαρ-
20 χόντων αὐτῷ πάντων, καθάπερ ἐγ δίκης. κυρία
ἢ μίσθωσ[ις.] (ἔτους) ιγ [Τι]βερίου Καίσαρος Σεβαστοῦ
Φαῶφι λ.

2nd hand Διονύσιος Θεῶνος μεμίσθωκα καθότι πρόκειται.

(ἔτους) ιγ Τιβερίου Καίσαρος Σεβαστοῦ Φαῶ(φι) λ.

' . . . the rent being free of all risk. If any demand be made upon the lessee for the government or for any other purpose on account of Dionysius or the land, the amount shall be deducted from the rent; and Dionysius and his agents shall retain the ownership of the crops until he recover the rent. The lease being guaranteed, the lessee shall pay to Dionysius the rent in the month Pauni of the said year at the threshing-floors of Isieum Tryphonis in wheat that is new, pure, unadulterated, and unmixed with barley, by the 4-choenix measure of Ammonius son of Ptolemaeus, or shall forfeit as the value of every artaba which he does not pay . . . drachmae of silver and double the rent of the land sown with green produce, while the penalty for abandoning the cultivation, in addition to the amounts aforesaid, shall be 100 drachmae of silver and to the treasury an equal sum; and Dionysius shall have the right of execution upon the lessee or anyone he chooses and upon all his property as if in accordance with a legal decision. This lease is valid.'
Date and signature of Dionysius.

3-5. Cf. P. Tebt. 105. 48 and 277. 8-10, where ἡ τ[ῆ]ς γῆς is to be read, as here, before ὑπ]ολογείται.

12. For similar measures cf. e. g. 101. 40, P. Tebt 376. 24, note, P. Strassb. 1. 9, note.

13-15. It may be inferred from this distinction between the rent in wheat and that on the land ἀπὸ ξυλαμῆς that different categories of produce had been previously specified. ξυλαμή and ξυλαμᾶν are almost always used of green crops like ἄρακος or χόρτος.

15-16. τοῦ δ' ἐνκαταλιπεῖν κτλ.; cf. 729. 20, P. Tebt. 105. 44, Berger, *Strafklauseln*, pp. 154-6, 162-4.

1125. LEASE OF LAND AND LOAN.

9.2 × 11.10 cm.

Second century.

Part of a contract for a lease of some land, with an advance from one of the lessors of 200 drachmae at the usual rate of interest. The formula is similar to that of 101 and 501.

.
[.] . αι . . [. .] κατ' ἔτος πυροῦ ἀρτάβης ἡμισ[υ].
ὁμολογεῖ δὲ ὁ μεμισθωμένος ἔχειν παρὰ
μόνου τοῦ Διονυσίου προχρήσεως ἀργυρίου δρα-
χμὰς διακοσίας τόκου δραχμαίου ἐκάστης
5 μνᾶς κατὰ μῆνα ἀπὸ τοῦ ἐνεστῶτος μηνὸς
Θῶθ, ἄσπερ σὺν τοῖς τόκοις ἀποδώσει τῷ Διονυ-
σίῳ τῷ Παῦνι μηνὶ τοῦ ἐνεστῶτος ἔτους
ἢ τάξεται καὶ τῆς ὑπερχρονείας τὸν αὐτὸν δρα-
χμιαῖον τόκον, ἀκίνδυνα πάντα παντὸς κιν-

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1. σπόρον . . . φόρον. ἰδ̄ Pap.; so in l. 15. 11. l. ἐκάστης. 12. l. ἰδιωτικῶ; so in l. 13.
 13. l. τὸν φόρον. 14. α of αποδωσω corr. from ε. l. ἀπαιτήσεως. 15. l. ἀνυπερθέτως . . .
 ἀντιλογίας. 16. l. ἡμῶν. 17. l. δικαίου . . . αὐτῶν. 21. ν of σερην[ο]υ above the line.

‘. . . I undertake of my free will to lease from you, from the land belonging to your patronage in the fields of the said village in the holding called that of Tsabatoüs, four arourae, total 4 arourae, by the measure of a fair measuring-line, the boundaries being on the south the land of the people of Tale, on the north that in your said patronage, on the west . . ., on the east . . ., to be sown with any kind of crop we choose, for the sowing of the auspicious 14th indiction, at a fixed rent as agreed between us of 13 carats of gold on the private standard for each aroura, making together 52 carats of pure metal on the private standard; and we will pay the rent of these to you at the time of the collection of public taxes in the 14th indiction without delay or dispute of any kind, at the risk of all our property, which is pledged to you for this purpose. The lease is valid and guaranteed, and in answer to the question we have given our consent.’ Signatures of the lessees, and endorsement on the verso.

3. There are traces of ink after ὑπαρχόντων, though nothing is wanting for the sense.

4. προστασίας: cf. 1134. 7. The land leased clearly belonged to a considerable administrative area, and was perhaps of a similar kind to that concerned in 1134; but more probably προστασία here means simply *patrocinium*, the parties to the contract being a patron and one of his dependents.

6-7. Cf. e. g. P. Amh. 95. 4, 12, 96. 3 δικαίῳ σχοινίῳ, C. P. R. 40. 11, &c., πρὸς ἀναμέτρησιν. For Τάλη or Ταλάη, which was in the Κωίτης τόπος of the Heracleopolite nome, cf. P. Hibeh 36. 3, note. It is to be distinguished from the Oxyrhynchite Ταλαώ.

8-9. λιδη or λιδης seems from its repetition to be a common, not a proper name. Possibly it is for λιτή or -ῆς as an equivalent of ψιλῆ; cf. Alexand. Aetol. αρ. Athen. 296 c λιτή φύει εἴαρι γαίη.

9-10. So e. g. C. P. R. 41. 14-15 εἰς σπορὰν πυροῦ εἰς τὸν σπόρον τοῦ ἐνεστῶτος κα (ἔτους); εἰς σπορὰν ἣν ἐὰν βουλευθῶμεν occurs e. g. in C. P. R. 42. 15-16.

12. ἰδιωτικ(ῶ): cf. 1138. 5, note.

16-17. That ὑμῶν is a misspelling for ἡμῶν is indicated by the next line, of which the sense is fairly evident though the construction is obscure; cf. the phrase found in 136. 39-41 and elsewhere καὶ ὑπεθέμεθα εἰς τὸ δίκαιον τούτου τοῦ συναλλάγματος πάντα ἡμῶν τὰ ὑπάρχοντα . . . ἐνεχύρου λόγῳ καὶ ὑποθήκης δικαίῳ. ὑπ[at the beginning of l. 17 suggests ὑποκειμένου (cf. e. g. B. G. U. 740. 9), which, however, is too long. ν[might be read in place of ὑπ[.

19. Ἐ[ρμί]ας is suggested by the verso, but the difference in the case makes the restoration doubtful. The third letter of the next name may be ω.

1127. LEASE OF A PIGEON-HOUSE.

28.1 × 7.5 cm.

A.D. 183.

Lease of an upper room with a pigeon-cote for four years at an annual rent of 60 drachmae. Cf. the fragmentary P. Flor. 10, where two περιστερεῶνες and a κέλλα are let for 400 drachmae in the middle of the next century, and for the formula 502, 911-12, 1036, 1128.

Ἐμίσθωσεν Ἀπολλώνιος Σώ-
 σου τοῦ Σώσου ἀπ' Ὀξυρύγχων πόλεως
 Πουπλίῳ Οὐεττίῳ Διογένει εἰς ἔ-
 τη τέσσαρα ἀπὸ νεουμηνίας Θῶθ
 5 τοῦ εἰσιόντος κδ (ἔτους) τὸν ὑπερφῶν τό-
 πον τῆς ὑπαρχούσης αὐτῷ ἐν
 Μουχιγῦρ οἰκίας καὶ ὃν ἔχει
 ἐκεῖ περιστερεῶνα σὺν τῇ
 τούτου κλείμακι ξυλίνῃ, ἐνοι-
 10 κίου καὶ φόρου τούτων κατ' ἔτος
 ἀργυρίου δραχμῶν ἐξήκοντα
 ἀκινδύνων παντὸς κινδύνου.
 βεβαιουμένης δὲ τῆς μισθώ-
 σεως χράσθω ὁ μεμισθωμένος
 15 τῷ [[νι .]] τόπῳ καὶ τῷ περιστερε-
 ῶνι ἐπὶ τὰ ἔτη τέσσαρα ἀ{π}κωλύ-
 τως καὶ ἀποδότῳ τῷ μεμισ-
 θωκότι τὸ ἐνοίκιον κατ' ἔτος
 ἐν δόσεσι δυσὶ διὰ ἕξαμήνου
 20 τὰς αἰρούσας δραχμὰς τριάκον-
 τα, καὶ μετὰ τὸν χρόνον παρα-
 δότῳ τὸν αὐτὸν τόπον καὶ τὸν περι[[σ]]-
 στερεῶνα ὡς ἐὰν παραλάβῃ
 καὶ τὰς ἐπικειμένας θύρας δύο
 25 κλεῖν μίαν ἢ ὁ δ' ἂν μὴ παραδῶ
 τὴν ἀξίαν, ὁ δ' ἂν προσοφειλέ-
 σῃ ἀποτεισάτῳ μεθ' ἡμιολίας,
 τῆς πράξεως γεινομένης ἐκ τε
 αὐτοῦ καὶ ἐκ τῶν ὑπαρχόντων
 30 αὐτῷ{ν} πάντων. κυρία ἢ μίσθωσις.
 (ἔτους) κγ Αὐτοκράτορος Καίσαρος
 Μάρκου Αὐρηλίου Κομμόδου
 Ἄντωνείνου Σεβαστοῦ Ἀρμενιοῦ
 Μηδικοῦ Παρθικοῦ Σαρματικοῦ

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ως ἐπὶ χρόνον ἔτη δύο ἀπὸ
 ὀγδὸς καὶ εἰκάδος τοῦ ὄντος
 μηνὸς Φαρμουῦθι τοῦ ἐνεστῶ-
 10 τος τρισκαιδεκάτου ἔτους
 Αὐρηλίου Ἀντωνίνου Καίσαρος
 τοῦ κυρίου ἀπὸ τῆς ὑπαρχούσης
 αὐτῶ ἐν κώμῃ Σεφὸ οἰκίας
 τὸ συμπόσιον καὶ τὴν ἐντὸς
 15 αὐτοῦ κέλλαν ἐνοικίου κατ' ἔ-
 τος δραχμῶν εἴκοσι, ἅς ἀπο-
 δότω ὁ μεμισθώμενος

25 καὶ πάσης ἀκαθαρσίας
 καὶ τὰς ἐπικειμένας θύ-
 ρας καὶ κλεῖς. κυρία ἢ μίσθω-
 σις. (ἔτους) ιγ Αὐτοκράτορος
 Καίσαρος Μάρκ[ο]υ
 30 Αὐρηλίου Ἀντωνίνου
 Σεβαστοῦ Ἀρμενιακοῦ
 Μηδικοῦ Παρθικοῦ
 Γερμανικοῦ Μεγίστου
 [Φαρμουῦ]θι κη.

1. ἐμισθ(ωσεν) . . . κ(αι) and θε in a different hand over an erasure. ἐμισθωσεν ἀμμωνιος ο
 και θε was no doubt originally written; cf. l. 19. 20. ε of ἐκαστου corr. from τ. 23.
 π of τοπους corr.

'Chaeremon also called Ammonius Theon, his mother being Theanous also called
 Sinthonis, of the city of Oxyrhynchus, has let to Ammonius, freedman of Sarapion also
 called Theogenes, of the said city, for a term of two years from the 28th day of the present
 month Pharmouthi of the current 13th year of Aurelius Antoninus Caesar the lord, from
 the house belonging to him in the village of Sepho, a dining-room and the store-chamber
 within it at an annual rent of 20 drachmae, which the lessee Ammonius shall pay to the
 lessor Ammonius also called Theon at the end of each year without delay, and at the end
 of the term he shall restore the rooms free of filth and dirt of all kind, and the doors and
 keys attached. This lease is valid.' Date.

1129. LEASE OF DINING-ROOMS.

31.7 X 19.5 cm.

A.D. 449.

Lease of two dining-rooms at the rent of 12,000,000 denarii, the contract to
 last during the pleasure of the lessor; cf. 1037.

Μετὰ τὴν ὑπατίαν Φλαουίων Ζήνωνος καὶ Ποστουμιανοῦ
 τῶν λαμπροτάτων Τῦβι κδ.
 Αὐρηλία Μίκι θυγατρὶ Θεοδώρου ἀπὸ τῆς λαμπρᾶς
 καὶ λαμπροτάτης Ὀξυρυγχιτῶν πόλεως παρὰ Αὐρηλίου
 5 Φοιβάμμωνος υἱοῦ Ἀρτεμιδώρου ἀπὸ τῆς αὐτῆς πόλεως.
 ἐκουσίως ἐπιδέχομαι μισθώσασθαι ἀπὸ νευμηγίας

τοῦ ἐξῆς μηνὸς Μεχειρ τοῦ ἐνεστῶτος ἔτους ρκε ρδ
 τῆς παρούσης δευτέρας ἰνδικτίονος τοὺς διαφέρον-
 τὰς σοι ἀπὸ οἰκίας οὔσης ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου
 10 Μικρῆς Τευμε[ν]ούθεως δύο τόπους ἤτοι συμπόσια
 σὺν χρηστηρίοις πᾶσι, καὶ τελέσω ὑπὲρ ἐνοικίου ἐνιαυ-
 σίως ἀργυρίου μυριάδας χιλίας διακοσίας, ἄσπερ ἀπο-
 δώσω κατ' ἔτος δι' ἑξαμήνου τὸ ἥμισυ, καὶ ὅποτεν
 βουληθῆς παραδώσω τοὺς αὐτοὺς ἀνυπερθέτως.

15 κυρία ἡ μίσθωσις καὶ ἐπερωτηθεὶς ὠμολόγησα.

2nd hand Ἀὐρήλιος Φοιβάμμων Ἀρτεμιδώρου ὁ προκείμενος μεμίσ-
 θωμαι [τοῦ]ς τόπου[ς] κα[ὶ] ἀ[π]ο[δ]ώσω τὸ ἐνοίκιον [ὡς] πρόκειται.
 [.] . . [. ἔγρα]ψα ὑπὲρ α[ὐ]τοῦ γράμματα
 μὴ εἰδ[ό]τος.]

20 + *di emu No . . . osios . .*

1. φλαουῖων Pap. 4. ου of αυρηλιου corr. from as. 5. υῖου Pap. 11. ὑπερ Pap.

'The year after the consulship of Flavius Zeno and Flavius Postumianus the most illustrious, Tubi 24. To Aurelia Mikis daughter of Theodorus, of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon son of Artemidorus, of the said city. I undertake of my free will to lease from the first day of the next month Mecheir of the current 125th which = the 94th year and of the present second indiction two rooms or dining-rooms belonging to you in a house situated in the said city in the quarter of Small Teumenouthis with all appurtenances, and I will pay in rent annually 1,200 myriads of silver, which I will deliver annually in half yearly instalments of one-half, and whenever you wish I will surrender the said rooms without delay. The lease is valid, and in answer to the question I have given my consent.' Signature of Aurelius Phoebammon written for him by another person in Greek, and of the scribe in Latin.

1. Rufius Praetextatus Postumianus has apparently not been called Flavius elsewhere.

10. The ἀμφόδον Τευμενούθεως is well known, but this is the first mention of the Μικρὰ Τευμενούθις.

19. εἰδότης was perhaps abbreviated εἰδ.

1130. LOAN OF MONEY.

30.8 × 19 cm.

A.D. 484.

Contract for a loan of 10 solidi for a period of about six months, the interest consisting of twenty bundles of tow. The document is written in a well-formed upright hand, but in very illiterate Greek.

ΧΜΥ

Μετὰ τὴν ὑπατεία(ν) Φλ(αουίου) Τρωκώνδη τοῦ λαμπροτάτου
 Παχῶν θ τῆς ζ ἰνδικτί(ωνος).

Αὐρ[ήλ]ι[ος] Ἀβραὰμ υἱ[ὸ]ς Ἰσίου[νος] καὶ Σοφία(ς) ἀπὸ κώμης Σενοκώ-
 5 μεος τοῦ Ὁξυρυγχίτου νομοῦ Α[ὐ]ρηλίω Ἰσακ υἱῶ Νίλω ἀπὸ
 τῆς μεγαλωπόλεος Ἀλεξανδρίας πραγματευτῆ χαίρειν.

ὁμολογῶ κυρίου καὶ βεβαίου ὄντος τοῦ προτερων μου
 γραμματίον καὶ νῦν ἐσχηκέναί με παρὰ σοῦ ἐν χρήσει διὰ
 χιρὸς ἐξ οἴκου σου εἰς ἰδίαν μ[ο]υ καὶ ἀναγκέαν χρίαν

10 χρυσοῦ ν[ομ]ισμάτια δεσποτικ[ὰ] δώκε[ι]μα εὔσταθμα ἀπλᾶ
 ἀριθμῶ δέκα, γί(νεται) χρ(υσοῦ) νο(μισμάτια) ι, κεφαλέου, καὶ ὑπὲρ
 διαφόρου

αὐτῶν ἄχρει τῆς ἐξῆς δηλουμένης προθεσμίας σιππίου
 καθαροῦ εὐάρεστου ἀπὸ τοῦ [σ]ταθμοῦ τῆς κώμης

δεσμίδια εἴ[κ]ωσε[ι,] γί(νεται) δ(εσμίδια) κ, ἀκίνδυν[α] ὄντα ἀπὸ παντὸς
 κινδύνου

15 ἐπάναγκες ἀποδώ[σ]ω σοι ἐν τῷ Φαῶφι μηνὶ τοῦ ἐνεσ-
 τωτου ἔτους ρξα ρλ ἀρχῆς τῆς ὀγδῶης ἰνδικτίωνος ἀνυπερ-
 θέτως καὶ ἄνευ πάσης ἀντιλογίας, καὶ ἐπὶ τούτοις οὐκ ἐξέσ(εσ)-
 θαι μοι λέγειν δεδω[κ]έναι τι ἐκ τοῦ προγεγραμμένου χρέους
 χωρὶς ἐνγραφοῦς ἐντάγιον ἢ οὖν ἀποχῆ(ς) ὑ̅ πρὸ ἀνακωμιτῆς
 20 καὶ λητρώσε[ος] τοῦδέ μου γραμματίου. οἱ δὲ τῆς προθεσμίας
 ἐνστάσης τὴν ἀπόδωσείν σοι μοὶ ποιήσωμαι καὶ βουληθῆς
 ἀξιωθείς συνδοῦναί μοι ἑτέραν προθεσμίαν, ταῦτα τελέσω σοι
 καὶ τοῦ μετὰ ταῦτα χρωνον τῶν αὐτῶν τόκον, γιγνομένης (σ)οι
 τῆς πράξεος παρά δε ἐμοῦ καὶ ἐκ τῶν ὑπαρχόντων μοι πάντων.

25 κύριον τὸ γραμματίον ἀπλοῦν γραφὲν καὶ ἐπερωτηθεὶς ὁμολόγησα.

2nd hand Αὐρήλιος Ἀβραὰμ υἱὸς Ἰσίου[νος] ὁ προκείμενος ἔσχον
 ἐν χρύσει τὰ τοῦ χρυσοῦ νομισμάτια δέκα χωρὶς τὸ
 πρότερον γραμματίον καιφαλέο(ν) καὶ ὑπὲρ διαφόρου αὐτον
 σιππίου δεσμίδια εἴκ[ο]σι ὡς πρόκειται. Βάνος διάκωνος

30 υἱὸς Πέτρος ἔγραψα ὑπὲρ αὐτοῦ γράμματα μοὶ εἰτώτος. +

1st hand

✠ δι' ἐμοῦ Πέτρου ἐγράφη.

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4. Σενοκώμης is mentioned in 47. 16 and 740. 37, where Σενοκώμ[ε]ως should be read.
 6. μεγαλώπολεος: cf. P. Leipzig 45. 13 as corrected by Wilcken, *Archiv* iii. p. 565, with his supplementary note in *Archiv* iv. p. 189, P. Cairo Cat. 67030. i. 3, ii. 10, and P. Flor. 93. 7 καλλιπόλ(εως) Ἀντινοέων, P. Cairo Cat. 67023. 6-7 Πανοπολιτῶν [κ]αλ[λι]πόλεως.
 10. So e. g. P. Grenf. II. 90. 8 νομισμάτια δεσποτικὰ ἀπλᾶ δόκιμα; cf. P. Leipzig 61. 11, Wessely, *Stud. Pal.* i. p. 7. (2) 13.
 12. σιππίου, for which cf. P. Brit. Mus. 239. 18, 979. 13, B. G. U. 1080. 18, Wessely, *Altersindiz. im Philogelos*, p. 29, is no doubt a vulgar spelling of στυππίου or στυππ(ε)ίου, as suggested by Wilcken, *Archiv* i. p. 556. For other instances of interest in kind cf. P. Grenf. II. 90, B. G. U. 740. A verb like τελέσω has to be supplied both here and in l. 29.
 14. δεσμίδια of κάλαμοι occur in B. G. U. 837. 27. ἀκίνδυνα ὄντα κτλ. of course refers to the νομισμάτια; the sentence would be improved by some conjunction, e. g. ταῦτα δέ, or perhaps (ἀ) should be inserted.
 15-16. Numerous instances show that the year by the eras of Oxyrhynchus began, like the ordinary Egyptian year, on Thoth 1; cf. introd. to 125. Since the contract is dated in Pachon (l. 3), to speak of the coming 'Phaophi of the present year' is a contradiction, and ἐνεστῶτου must be a slip for εἰσιόντος. Though the remains of the figures after ρξ are very slight there is little real doubt about the reading, and I consider ρξ ρκθ to be inadmissible; cf. the note on l. 2. The reference to Phaophi as the ἀρχή of the new indiction, which usually began in Egypt in the latter part of Pauni, is not to be taken strictly.
 17-18. Cf. B. G. U. 1127. 20 καὶ μὴ ἐξεῖναι τῷ Ἀπολλωνίῳ λέγειν οὐκέτι παρεῖληφα.
 32. καὶ ν. [: or perhaps καινο[υ], though this adjective is not used in the contract.
 33. This line is written in blacker ink but apparently by the same hand. The supposed chrisem may perhaps be an abbreviation of γραμματίον.

1131. PROMISSORY NOTE.

30.2 x 10.1 cm.

Fifth century.

An acknowledgement of a debt of 2 solidi less 8 carats, being the purchase money for some wine which had been delivered but not paid for; cf. 914. The writing is across the fibres of the recto.

[. . .] . [.]μ[.]οσις οἶνοχει(ριστῆ)
 [τοῦ ἐνδό]ξ(ου) [οἴ]κου Ἰουλιανοῦ
 [νομικ(αρίου).] ἔχω τῆς σῆς
 ἀρετ[ῆ]ς καὶ χρεωστῶ
 5 [α]ὐτῆ ὑπὲρ τιμῆς οἴνου
 πραθέντος μοι παρὰ σο[υ]
 χρ[υ]σοῦ νομισμάτια

δύο παρὰ κεράτια
 ὀκτώ, γί(νεται) χρ(υσοῦ) νο(μισμάτια) β παρὰ κερ(άτια) η,
 10 καὶ ταῦτα ἐτο[ί]μως
 ἔχω παρασχεῖν τῇ σῆ
 ἀρετῇ ἐν τῇ λοιπογ[ρ]αφ(ία)
 τοῦ ἐνδόξ(ου) οἴκου
 ἀνυπερθέτος.
 15 ἐγράφ(η) μηνὶ Παῦνι θ
 ἰνδ(ικτίωνος) α. ὁ αὐτὸς Ἰουλιανὸς
 νομικάρ(ιος) συμφω(νῶ) τὸ
 πιττάκ(ιον) ὡς πρόκ(εῖται).

2-3. 1. παρὰ Ἰουλιανοῦ οἱ Ἰουλιανὸς νομικ(άριος). 14. 1. ἀνυπερθέτως.

‘To . . ., wine-dealer of the honourable house, from Julianus, lawyer. I have from your excellency and owe to you, for the price of wine sold to me by you, two solidi of gold less eight carats, total 2 solidi of gold less 8 carats, and this sum I am ready to pay your excellency at the collection of arrears of the honourable house without delay. Written on the 9th of the month Pauni, 1st indiction. I, the said Julianus, lawyer, assent to the deed as above.’

1-3. Julianus, who signs the acknowledgement, is naturally regarded as the debtor, so that Ἰουλιανοῦ should be Ἰουλιανός or else παρὰ should be inserted. νομικάριοι (cf. l. 17) occur in 136. 10, 154. 10.

12. λοιπογραφία is properly a list of arrears, as e. g. B. G. U. 976. 20 ὑπὸ τὴν λοιπογρ(αφίαν) τιθέμ[εναι], 977. 4 ἀ[πὸ λ]οιπ(ο)γρα(φίας) κου[φισθῆν]αι, P. Flor. 67 introd. λοιπογραφίας Φαῶφι. It here has a certain temporal signification like λοιπός in 136. 13 ἐνιαυτὸν λογιζόμενον ἀπὸ λοιπάδος χρυσικῶν τῆς παρούσης πρώτης ἰνδ(ικτίωνος).

17-18. συμφω(νῶ) τὸ πιττάκ(ιον): cf. e. g. 934. 10 συνεφώνησα γὰρ (ἀρτάβας) κε, where the note was mistaken, B. G. U. 799. 2-3 συμφ(ωνῶ) καὶ κριθῶν ἀρτάβην μίαν. The letters φω are written as a monogram, the ω through the tail of the φ.

1132. REPAYMENT OF A LOAN.

9.4 × 7.5 cm.

About A.D. 162.

Acknowledgement of the return of a loan of 600 drachmae, which was being repaid before it was due. This promptness may be explained by the fact that the interest charged was at double the normal rate.

Σ]αραπ()

2nd hand Χαιρήμ[ω]ν Σαραπίωνος τοῦ . [. . .

μητρὸς Ταπλουτᾶτος ἀπ' Ὀξυρύγ[χων πό-
 λεως Τρ[ύ]φωνι Ἡρακλείδ[ο]υ τ[οῦ] . . .
 5 ωνος μητρὸς Τααπολλωνίδο[υ ἀπὸ
 τῆς αὐτῆ[ς] πόλεως χαίρειν. ὁμ[ολογῶ
 ἀπέχειν παρὰ σοῦ ἀποδιδ[ό]ντο[ς ἐκου-
 σίως πρὸ προθεσμί[α]ς διὰ τῆς ἐπὶ τοῦ
 πρὸς Ὀξυρύγχων πόλει Σαραπείου Φανίο[υ
 10 ἀρχιερατεύσαντος καὶ Πτολεμαίου τῶν
 σὺν Αὐδασίῳ Παυλείῳ ἐπιτηρη[η-
 τῶν τραπέζης ἀργυρίου δραχμὰς ἐξ[α-
 κοσίας κεφαλαίου καὶ τοὺς τούτων
 μέχρι τοῦ νῦν τόκους ὡς τοῦ μηνὸς
 15 δραχμῶν δύο, τὸ δὲ κεφάλαιον δα-
 νεισθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον
 διὰ τῆς αὐτῆς τραπέζης ταῖς ἐπαγομέ-
 ναις τοῦ δευτέρου ἔτους Ἀντωνίνου
 καὶ Οὐήρου τῶν κυρίων Αὐτοκρατόρων
 20 [εἰς προ]θεσ[μίαν

16. ὑπ Pap.

'Chaeremon son of Sarapion son of . . ., his mother being Taplutas, of the city of Oxyrhynchus, to Tryphon son of Heraclides son of . . . on, his mother being Taapollonides, of the said city, greeting. I acknowledge that I have received from you, who are making payment of your own accord before the appointed term, through the bank at the Serapeum at Oxyrhynchus of Phantias, ex-chief priest, and Ptolemaeus, the overseers associated with Audasius Paulinus, the capital sum of six hundred silver drachmae with the interest thereon up to the present time at the rate of two drachmae per month, which sum was lent you by me in accordance with a note of hand through the said bank on the intercalary days of the second year of Antoninus and Verus, lords and Emperors, until . . .'

1. Σ]αραπ(), if right, might refer to the Serapeum (l. 9); but the reading is very doubtful, and]aras or]αζας would be also possible.]τραπ(εξ . . .) is not suitable.

4. A short name such as Ἀπίωνος or Ὠρίωνος is required.

8-12. The bank at the Serapeum is in several papyri called after the names of individuals, 98. 7 Ἡρακλείδου καὶ μετόχων, 264. 7 Σαραπίωνος τοῦ Λόχου, 267. 4 Σαραπίωνος τοῦ Κλεάνδρου, 269. i. 3 Ἀ[ρχιβίου] τοῦ Ἀρχιβίου. ἐπιτηρηταί are mentioned in 91. 8-11 διὰ Ἡλιοδώρου καὶ τῶν σὺν αὐτῷ ἐπιτηρητῶν τῆς ἐπὶ τοῦ πρὸς Ὀξυρύγχων πόλει Σαραπείου τραπέζης, ἧς ὑπόσχεσις ἐδόθη ὑπὸ Ἐπιμάχου, and an ἀσχουλούμενος ὦνῆν τῆς . . . τραπέζης (Ἐπίμαχος) in 513. 37-8. The present passage is peculiar in describing the bank as that of the ἐπιτηρηταί. In

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ὡς πρόκειται. Αὐρήλιος Θεόδωρος Θ . [.]ρου ἔγραψα ὑπὲρ αὐτοῦ
γρ(άμματα) μὴ εἰδότης.

1st hand

δι' ἐμ[ο]ῦ Ἀμμωνίου ἔγρ(άφη).

On the verso

ἀποχὴ χρ(έους).

2. ωθ corr. 4. l. Νήσου. 5. l. πριμιπιλάρων. 6. l. Ἀρσινοειτῶν . . . καταγινόμενον.
7. l. ὀπωροπώλη. 8. l. πεπλη]ρωσθαι. 9. l. ἑξακοσίων. 10. ο of ουδενα corr. from εγ.
11. l. ἐγκαλῶ. 12. l. παραπεπτωκέναι. 13. l. τοῦτο.

'The year after the consulship of Flavius Olybrius and Flavius Probinus the most illustrious, Phamenoth 28. Aurelius John son of Sarmates, fruit-gardener of Heracleopolis, now living at the village of Nesus Limenius, ex-primipilarius, to Aurelius Artemidorus son of Calopus, of Arsinoïtonpolis, living at the illustrious and most illustrious city of Oxyrhynchus, fruit-dealer, greeting. I acknowledge that I have received from you and have been paid in full the four gold solidi less 600 myriads due for the price of the produce of the said village, and I have no claim upon you in respect of this, and I make and will make no charge against you; and since your bond has been lost and cannot be found I declare that it is null and [void] both for me and every one producing it, and I have issued this receipt for your security and in answer to the question have given my consent.' Signatures of Aurelius John, written for him by Aurelius Theodore, and of the scribe, and title on the verso.

1. The brothers Olybrius and Probinus do not seem to have been given elsewhere the name Flavius.

3. For *πωμαρίτης* cf. e. g. B. G. U. 643. 1. The adjective *πωμαρτικός* is found in B. G. U. 900. 24.

5. ἀπὸ πρι(μι)πιλάρων: cf. P. Flor. 71. 697, 713, P. Leipzig 41. 1.

8-9. This great depreciation of the *μυριάς* at the end of the fourth century is somewhat surprising. The passage does not necessarily prove that 600 myriads were less than a single solidus (cf. e. g. 1138. 6-8), but they must have at least been considerably less than four. Late in the Byzantine period the value of the *μυριάς* was very much lower than this (Wessely, *Allersindiz. im Philogelos*, pp. 45-6), but for the fourth century the ratio of 1 : 110 (*ibid.* pp. 32-3) seems to be the highest that has previously occurred.

12. For παραπεπτ(ω)κέν(αι) cf. B. G. U. 214. 15 διὰ τὸ φάσκειν παραπεπ{π}τωκέναι, P. Brit. Mus. 918. 22-3 καὶ φησιν π[α]ραπεπτωκέναι.

14. ἐξεδό]μην: οἱ ἐξεθέ]μην, as in 1034. 16

17. Θ . [.]ρου perhaps represents some misspelling of Θεοδώρου.

18. The last few letters of the signature are a mere scribble, with a ρ or φ at the end.

1134. OFFICIAL RECEIPT FOR RENTS.

29.6 × 30.5 cm.

A. D. 421.

A receipt and discharge given to an agent by an official who was in the department of the Imperial domains (cf. note on ll. 3-4) for rents collected during the preceding two years from local cultivators. A contract of a kind similar to 136, the phraseology of which is recalled by 1134 (cf. note on ll. 7-10), had probably been previously engaged in by the agent. The document, which might have been included in section (a), is well written in a large and clear hand.

Μ[ετὰ] τὴν ὑπατείαν τοῦ δεσπότη ἡμῶν Θεοδοσίου αἰωνίου Αὐγούστου
τὸ θ' καὶ
Φλ[α]ουίου Κωνσταντίου τὸ γ' τοῦ λαμπροτάτου πατρικίου Φαμενώθ ζ.
Φλαούιος Φοιβάμμων υἱὸς Διογένους ἀπὸ πρωτηκτόρων διοικῶν τὰ πράγματα
τῆς θειοτάτης οἰκίας ἀπὸ τῆς λαμπρᾶς καὶ λαμπροτάτης Ὀξυρυχιτῶν πόλεως
5 Αὐρηλίῳ Μαξιμίῳ υἱῷ Ἄμμωνος ἀπὸ τῆς αὐτῆς πόλεως χαίρειν.
ὁμολογῶ πεπληρῶσθαι τὰ παντοῖα ἐκφόρια ἧτοι γενήματα καὶ ἀργυρικὸν
ἄπερ ὑπεδέξω παρὰ τῶν ὑπευθύνων γεωργῶν προστασίας Νεσμίμεως τῆς
κώμης καὶ ἄλλων τόπων ἀποπληρῶν χώραν προνοητοῦ κατὰ τὴν πίστειν
τοῦ ἐπιδοθέντος σοι παρ' ἐμοῦ ἀπαιτησίμου πρὸς τὴν μεθοδίαν ἀκολούθως
10 τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδιασμοῦ τῶν παρελθουσῶν
δευτέρας καὶ τρίτης ἐπινεμήσεων δύο, καὶ ἐντεῦθεν οὐδένα λόγον ἔχειν με
πρὸς σὲ οὔτε ἐγκαλεῖν σοι οὔτε ἐγκαλέσιν οὔτε γενημάτων οὔτε περὶ
ἀργυρικοῦ οὔτε
περὶ ἄλλου τινὸς εἴδους ἢ γένους ὧν ὑπεδέξω ἐπὶ τῆς αὐτῆς δευτέρας
ἰνδικτίονος καὶ
τῆς παρελθούσης τρίτης ἐπινεμήσεως παρὰ τῶν ὑπευθύνων γεωργῶν κώμης
Νεσμί-
15 μεως καὶ τῶν παρεπομένων γηδίων ἄλλων ὑπαρχόντων τῇ θειοτάτῃ οἰκίᾳ
ὄντων ὑπὸ τὴν ἐμὴν διοίκησιν, καὶ πρὸς σὴν ἀσφάλιαν ταύτην σοι ἐξεθέμην
τὴν ἀποχὴν
ἀπλῆν γραφ(εῖσαν) καὶ ἐπερ(ωτηθεῖς) ὠμολ(όγησα).

1. ὑπατειαν Pap. 2. φλ[α]ουϊου Pap. ; so in l. 3. 3. υἱος Pap. ; so in l. 5. 7. ὑπεδεξω . . . ὑπευθυνων Pap. προστασ over a washed out word, perhaps κ[ωμ]ης. 10. ὑπο Pap. 1. ἐξοδισμοῦ. 12. ου of third ουτε corr. from μη. 13. ἰνδικτιονος Pap.

‘The year after the consulship of our lord Theodosius, eternal Augustus, for the ninth time, and of Flavius Constantius, most illustrious patrician, for the third time, Phamenoth 7. Flavius Phoebammon son of Diogenes, ex-member of the body-guard, administrator for the divine house, of the illustrious and most illustrious city of Oxyrhynchus, to Aurelius Maximinus son of Ammon, of the said city, greeting. I acknowledge that I have been paid in full the rents of every sort, whether in kind or money, which you undertook to collect from the responsible cultivators in the administrative district of the village Nesmimis and other places, discharging the function of an agent in faithful accord with the list of dues handed to you by me and in method corresponding to the account given by you of receipt and expenditure in the two past second and third indictions; and that for the future I have no count against you and neither make nor will make any charge against you in respect of produce or money or dues of any other sort or kind of those which you undertook to collect in the said second indiction and in the past third indiction from the responsible cultivators of the village Nesmimis and the other accompanying lands belonging to the divine house and under my administration; and for your security I have issued to you this receipt, of which a single copy has been made, and in response to the question I have given my consent.’

3-4. πρωτηκτόρων: cf. 43. recto iv. 18 πρωτήκτορι τῶν Σεβαστῶν, Amh. 137. 2, P. Brit. Mus. 412. 1 ἐξ ἀποπροτηκτόρων, Mommsen, *Ephem. Epigr.* v. 121 sqq.

διοικῶν . . . οἰκίας: the precise status of this official is not clear, but he was evidently concerned with the royal estates, the θειοτάτη οἰκία meaning doubtless the Imperial house. Cf. P. Brit. Mus. 234, a letter written in A.D. 346 by an ἐπίτρο(σος) δεσποτικ(ῶν) κτήσεων which refers in ll. 19-20 to τὴν ἀπαίτησιν τοῦ δεσποτικοῦ οἴκου, P. Leipzig 96. i. 3 οὐσίας [ο]ἴκου Καίσαρος, P. Cairo Cat. 67024. 7, &c. Whether διοικῶν here implies deputed functions, as in P. Klein. Form. 1010 and probably in 901. 3, may be doubted.

7-10. Cf. the very similar language of 136. 14 sqq. (A.D. 583) ἐπὶ τῷ με τὴν χώραν τοῦ προνοητοῦ ἦτοι ὑποδέκτου ἀποπληρῶσαι παρ' αὐτῇ ἐμὴ προστασίᾳ κτήματος Ματρίου . . . καὶ κατὰ τὸ παρεχόμενον μοι ἀπαιτήσιμον . . . τὴν μεθοδίαν τρέψαι κατὰ τῶν ὑπευθύνων γεωργῶν, εἰς τὸ πάντα εἰσπρᾶξαι καὶ καταβαλεῖν . . . ἀκολούθως τοῖς ἐμοῖς ἐνταγίσις τοῖς ἐκδιδομένοις παρ' ἐμοῦ πᾶσιν τοῖς ὑπευθύνουσι γεωργοῖς ταύτης τῆς προνοησίας. Wilcken remarks that the Apion family seems to have modelled the administration of its property upon that of the Imperial domains. For προνοητοῦ cf. e.g. 1147. 17, 19, and Gelzer, *Byzant. Verw.* p. 87. The village of Nesmimis is mentioned in 1053. 21.

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1136. RECEIPT FOR *Anabolicum*.

15.1 X 10.2 cm.

A. D. 420.

Another later receipt for ἀναβολικόν, on which see introduction to the preceding papyrus. The writing is across the fibres of the verso, the recto containing part of a much effaced list of payments in νομισμάτια, headed ἔχθ(εσ) . . .

Ἐντάγιον ἐμοῦ Ἀπφούτος δι' ἐμοῦ
 Σαρμάτου βοη(θοῦ). ἐδεξάμην παρὰ Θεών(ος)
 αἰγεωθήτης ὑπὲρ ἀναβολικοῦ
 τετάρτης ἰνδικ[τ]ί(ωνος) στιχάριον τέσσαρες,
 5 γίνε(ται) στιχ(άρια) δ, μόνα.—
 (ἔτους) ρζ ξς Τῦ[β]ι ε. Σαρμάτης
 σεσημίωμ(αι).

3. ὑπερ Pap. 4. 1. στιχάρια τέσσαρα.

'Receipt issued by me, Apphous, through me, Sarmates, assistant. I have received from Theon, goat-butcher, for the *anabolicum* of the fourth indiction four tunics, total 4 tunics, and no more. The 97th which = the 66th year, Tubi 5. Signed by me, Sarmates.'

3. αἰγεωθήτης is probably, as Wilcken remarks, for αἰγοθύτης or αἰγιοθύτης; cf. προβατοθύτης, e. g. P. Brit. Mus. 1028. 10.

4. For the collection of στιχάρια for the clothes-tax cf. P. Leipzig 59. 13, 60. 14. Mitteis notes in connexion with those two documents (p. 186) that according to *Cod. Theod.* vii. 6. 3 of A. D. 377 this impost was in Egypt payable in money (cf. e. g. B. G. U. 21. iii. 17-18, 727. 14), and thinks that the delivery in kind attested by P. Leipzig 45-6, 58-60 is due to the fact that they are all earlier than the year 377. But this view will not account for 1136, and hence it is necessary to fall back on the alternative explanation that the *adaeratio* was permissive only and not compulsory.

1137. RECEIPT FOR DUES ON LAND.

12.4 X 30.9 cm.

A. D. 562-3.

A receipt for a payment of 20¼ carats due upon some land.

+ Ἐσχων καὶ ἐπληρώθ(ην) Μακαρίου βοηθοῦ κόμης Σεραπίονος Χυρήμωνος
 ὑ(πὲρ) δημοσίου κτήματος Ἀκούτου ὑ(πὲρ) ἑνδεκάτης ἰνδικ(τίωνος) πλήρης
 χρυσοῦ κεράτια

εἴκοσι τέταρτων, γί(νεται) χρ(υσοῦ) κερ(άτια) κδ' δημ(οσίου) πλήρους, καὶ
 πρὸς τή(ν) ἀσφάλειαν
 τήν ἀποχῆ(ν) ὡς πρόκιτε. ἐγράφη μηνὶ Τῦβι ἰνδικ(τίωνος) ια (ἔτους)
 σλθ ση. + + +
 5 + δι' ἐμοῦ Ἱερημίας γραμ(ματέως) καὶ Φοιβάμμωνος μίζ(ονος). στέχι με.

1. l. ἔσχον . . . Μακάριος βοηθὸς κώμης Σεραπίωνος Χαιρήμονος. Second o of σεραπιονος corr.
 2. l. Ἀκούτος? 3. l. τέταρτον . . . πλήρης. 4. l. πρόκειται. 5. l. Ἱερημίου . . .
 στοιχεί μοι.

'I, Macarius, assistant at the village of Serapion son of Chaeremon, have received and been paid in full on account of the public dues upon the land of Akous for the eleventh indiction, twenty and a quarter carats of gold, total $20\frac{1}{4}$ car. gold for dues in full, and for security (have issued) the receipt as above. Written in the month Tubi of the 11th indiction in the 239th which = the 208th year. (Signed) Through me, Jeremiah, scribe, and Phoebammon, official; agreed to by me.'

1. κώμης is more probably for κώμης than κόμητος, though this village-name is not otherwise known. For these local βοηθοί (λογιστηρίου) cf. e. g. 1147. 4, 6, &c., and 125, Gelzer, *Archiv* v. p. 357.

2. δημοσίου is to be taken substantivally, not as an adjective agreeing with κτήματος; cf. e. g. P. Klein. Form. 76. 2 δημοσίου ἀρουρῶν, 95. 7 δημοσίου τῆς αὐτῆς τρίτης ἰνδικ(τίωνος).

1138. RECEIPT FOR MONEY-TAXES.

24 × 10.2 cm.

Fifth or sixth century.

Receipt for a payment made on behalf of a church on account of money-taxes. Abbreviations are in several cases marked by a dot above the final letter as well as by the usual diagonal stroke, as e. g. in 1053.

+ Κατεβλήθ(η)
 ἐπὶ τὸν ἐκκλ(ησίας) λόγ(ον)
 π(αρά) Ἀπφουᾶ πρ(εσβυτέρου)
 ὑπ(ἐρ) ἀργυρ(ικῶν) ι ἰνδ(ικτίωνος)
 5 χρ(υσοῦ) ἰδ(ιωτικῶ) ζυγ(ῶ)
 νομισμ(άτια) δώδεκα
 π(αρά) κερ(άτια) πεντήκοντα
 ἔν, γί(νεται) χρ(υσοῦ) ἰδ(ιωτικῶ) ζυγ(ῶ)
 νο(μισμάτια) ιβ π(αρά) να, μό(να).

10 Φαῶφι η ἰνδ(ικτίωνος) ια,
 δι' ἐμοῦ Φιβ γραμματέως).
 +
 πρὸς ἅπαξ.

On the verso

2nd hand ακα . α . . . βερεξακα ε . .

10. First φ of φαῶφι and δι in l. 11 blotted. ἰνδ Pap.

'Paid to the credit of the church by Apphouas, presbyter, for the money-dues of the 10th indiction, twelve solidi of gold less fifty-one carats on the private standard, total 12 solidi of gold less 51 carats private standard, and no more. Phaophi 8, 11th indiction, through me, Phib, scribe. Once for all.'

5. On the relative value of a solidus on the private, public, and Alexandrian (e. g. 1147) standards see 154. 13, note.

10. ια: or possibly ιε, with ιδ in l. 4.

13. Cf. B. G. U. 1020. 15.

14. These letters on the verso seem unintelligible and suggest a magical formula.

(f) ORDERS.

1139. ORDER FROM A LOGISTES.

5.5 × 17.5 cm.

Fourth century.

An order from a logistes directing the presidents of the guild of vegetable-dealers to supply an *exceptor* with a certain quantity of vegetables. These trade-guilds are frequently mentioned in the papyri of this period, e. g. 53 (carpenters), 84 (ironworkers), 85 (coppersmiths, beersellers, bakers, oil-sellers, bee-keepers); cf. Ziebarth, *Griech. Vereinswesen*, pp. 96 sqq. The order is written on the verso, the recto containing the beginnings of lines from a list of payments dated in Hatbur of the 17th = the 15th = the 7th year, i. e. A. D. 322 (cf. Wilcken, *Archiv* iii. pp. 383-4). Α κεράμιον of wine is valued at 3,000 drachmae (τιμῆς οἴνου κερ[αμίων . . .] ἐκ (δραχμῶν) ᾽Γ).

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1141. ORDER FOR WINE.

9.4 × 10 cm.

Third century.

An order to hand over ten jars of wine and the like quantity of ὄξος which were due in connexion with certain agricultural operations. The writing is across the fibres of the verso; on the recto is a fragment of an account.

Π(αρά) Ἰουλ(ίου) Διογένους

Θωνίῳ οἴνοπαρα(λημπτή) χαίρειν).

δὸς Κ[ο]πρεῖ φροντιστῆ Σερύφεως

εἰς λόγ(ον) κοπ(ῆς) καλαμειφυῆς τοῦ διελ(θόντος) α (ἔτους)

5 καὶ εἰς τὰ κατεπείγοντα ἄλ(λα) ἔργ(α)

χωρ(ίου) Γαϊανοῦ οἴνου γενήματος τοῦ

διελθόντ(ος) α (ἔτους) κερά(μια) δέκα, ὄξ(ους) ὁμοί(ως)

κεράμια δέκα. (2nd hand) σεσημίωμαι τὰ τοῦ οἴ-
νου κεράμια δέκα.

10 σεσημίωμαι

τὰ [το]ῦ ὄξ(ους) κεράμια

δέκα.

1st hand (ἔτους) β Τῦβι ι.

5. κατ'επείγοντα Pap.

6. γαϊανου Pap.

‘From Julius Diogenes to Thonius, wine-keeper, greeting. Give to Copreus, agent at Seruphis, on account of the cutting of the growth of reeds in the past first year and the other pressing work at the farm-stead of Gaianus, 10 jars of wine of the produce of the past first year and similarly 10 jars of vinegar.’ Signature of Julius Diogenes.

4. καλαμειφύη (for καλαμοφ.?) seems to be novel.

6. Γαϊανοῦ may be the genitive of the name Γαϊανός or an adjective from Ράιος like Ἀντωνιανός, &c.

1142. ORDER FOR PURCHASES.

10 × 8.6 cm.

Late third century.

A list of various commodities which an unnamed person and his friends wished to be purchased for them.

Ἐντολικὸν Ἀχιλλίτι. ὑποστάθμι-
 ον ἀγόρασον ἡμικοτύλην ξυρομού-
 ρου καλὸν (δραχμῶν) ις, πατήματος (δραχμῶν) η, βρέλ-
 λιον ὀλκῆς δ, ὄνυχος τέσσερα δη-
 5 νάρια ὀλκῆς, στυράκιν ὀλκῆς δη-
 ναρ(ί)ου, στροβ[ί]λια δηναρ(ί)ου μεγάλα,
 ξήριον (δραχμῶν) ιβ, στήμιον (δραχμῶν) κ, κτενί-
 α πρὸς κεφαλὴν δύο δηναρί(ου) α,
 ἀρτύματος δηναρί[ο]υ α. . λέει Ὠρί-
 10 ων ὁ κλιβανεύς ὅτι ἀγόραρόν μοι
 [. .] τετρώβολα ὀριγάνου Διογέ-
 [ν]ης . [.]ς ὅτ[ι] ἀγόρασον χάρτον α.
 [ἀγόρασον] ἡμεῖν χελάδριον [.], ἀγόρα]σον ἡμεῖν ἐλέο(υ) ξέσ-
 15 [τ]ις α, ἀγόρασον ἡμεῖν
 [. γλ]ύκιον ροιτικόν. ἐρ(ρ)ῶ-
 [σθαί σε εὔχ]ομε.

On the verso

ἐντολικὸν Ἀχιλλίτι.

2. l. ξηρομούρου. 3. l. καλοῦ. 5. ολ'κης Pap. 7. ε of κτενια corr.
 10. l. ἀγόρασον. 11. ὀριγάνου) Pap.; so l. 17 ευχ]ομε). 12. l. χάρτην. 14. l. ἐλαίου.
 17. l. εὔχ]ομαι.

'Order to Achillis. Buy half a cotyle of dry precipitate (?) of good perfume at 16 drachmae, some trodden grapes (?) at 8 drachmae, sweet gum (?) to the weight of 4 drachmae, onyx-shell to the weight of 4 denarii, incense to the weight of 1 denarius, some large cones at 1 denarius, dry powder at 12 drachmae, thread at 20 drachmae, 2 hair-combs at 1 denarius, sauce at 1 denarius. Horion the baker says, buy me 4 obols of marjoram. Diogenes says, buy a sheet of papyrus. Buy us a bedstead . . . buy us 1 (?) sextarius of oil, buy us . . . some pomegranate wine. I pray for your health.'

1. Cf. 741. 1 λόγ(ος) ἐντολικῶν, a list of articles ordered, and B. G. U. 953. ὑποστάθμιον is apparently an adjective formed from ὑποστάθμη, 'sediment.' The division ὑπὸ σταθμίον 'by weight' is unsatisfactory, since the article immediately mentioned was to be measured.

3. For πατήματος cf. 1156. 9, where it is evidently a kind of fodder. Perhaps trodden grapes were so used (cf. B. G. U. 1039. 4 οἱ πατηταί), or straw of some sort may be meant (cf. P. Flor. 150. 5 πατήσαι τὰ . . . θέρη). πατητός as an epithet of φοῖνιξ (e. g. B. G. U. 591. 22) has a different sense. βρελλιον, apparently an unknown form, is perhaps for βδέλλιον, which occurs in conjunction with ὄνυξ in Galen, *De Antidot.* ii.

4. ὄνυχος: cf. Diosc. ii. 10 ἔστι πῶμα κογχυλίου, ὅμοιον τῷ τῆς πορφύρας, εὕρισκόμενον ἐν τῇ Ἰνδία ἐν ταῖς ναρδοφόροις λίμναις διὸ καὶ ἀρωματίζει, νεμομένων τῶν κογχυλίων τὴν νάρδον.

6. στροβ[ί]λια: cf. 1088. 55, 1144. 11, B. G. U. 362. Fr. 2, i. 7 στροβει[λω]ν καὶ ἀρωμάτων, 801. 17-18 στροβίλους δέκα [εἰ]ς θυσίαν.

7. στήμιον: cf. P. Tebt. 413. 12.

9. λείει is for λέγει; cf. 1110. 21 and e. g. 53. 5 λοογράφου.

11. There is room for a couple of letters before τετρώβολα; perhaps [τά].

12. The letter after [ν]ης may be ν and ν[ί]ος is a possibility, λέγει (which is apparently not to be read in this line) being understood.

13. χελάδριον is for χαλάδριον, for which cf. 646, P. Tebt. 414. 13.

14-15. Possibly ξέσ[την α, ὄξο]υς α; but the remains suggest]is rather than]υς.

16. For ροιτικόν cf. Diosc. v. 34 ροίτης οἶνος.

(g) ACCOUNTS.

1143. TEMPLE-ACCOUNT.

8.7 × 10.4 cm.

About A. D. I.

Both this and the following papyrus are fragments of accounts of payments in connexion with one or other of the Oxyrhynchite temples. Not improbably they come from the annual reports of receipt and expenditure which it was incumbent upon the priests to submit to the civil officials of the nome; cf. P. Tebt. 298, introd. The 'deified lord emperor' on whose behalf were made the sacrifices and libations recorded in l. 4, was no doubt Augustus, to whose reign this document, from the handwriting, is to be attributed.

ἐλαίου (?)] κοτυλῶν γ (δραχμαὶ) β.

τ]οῦ ἡγεμόνος τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομέ(νοισ)

] θυσία(ς) (δραχμαὶ) κ. εἰς θυμέλην γυμνασιά(ρχων) (δραχμαὶ) δ

θυ]σίας καὶ σπονδὰς ὑπὲρ τοῦ θεοῦ καὶ κυρίου Αὐτοκράτορος

5] (δραχμαὶ) μ. ἐδαπανή(θησαν) εἰς τὸ ἱερὸν ἀλὸς (ἀρτάβαι) β

περ]ιστεριδ(ι) εἰς τὰς θυσία(ς) ἀνηλοῦντι

]'' — (ὄβολοὶ δύο), ἐλαίο(ν) με(τρηται) β, περισ(τερίδια) ι, ἀλὸς (ἀρ-
τάβαι) β, φα(κοῦ) (ἀρτάβαι) ιε

] . . . ἄδ'ί[β'.]

] εαν[.]

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1. ἀναμησιο[: the third letter has been altered and might be meant for ε, but that is no easier. ἀναμ(ν)ησιο[is would be intelligible, but the word does not occur.

6. ἱερᾶς κλεί[νης = *lectisternii*. Cf. e.g. Pausan. viii. 37. 2 κλίνη τε ἱερὰ τῆς Ἀθηνᾶς, Marquardt, *Röm. Staatsverw.* iii. p. 46, 110. 2 κλείνην τοῦ κυρίου Σαράπιδος.

7-8. Not γενεθλίοις θεοῦ Κλαυδίου or Νέρωνος Κλαυδίου, since neither Claudius nor Nero was born in the month Germaniceus (Pachon) or Germanicus (Thoth). But if, as is possible, the name Germaniceus was given by Claudius, a festival in his honour in that month would be natural enough.

17. Payments in kind begin at this point; Wilcken aptly compares the similar arrangement in B. G. U. i. 17.

1145. ACCOUNT OF A SITOLOGUS.

27·8 × 25·6 cm.

First century.

A fragment from an account recording amounts of wheat delivered on different days by various persons who are arranged under their villages,— apparently part of the day-book of a sitologus; cf. e.g. P. Fay. 340. The beginnings of lines of a second column, mentioning the village Ἰσιήου Τρύφου[ος (I. Τρύφωνος) and the names Ταᾶπις, Μαῶς, Ἀβτιμαρα[, and Νίνγανδρος(=Νίκανδρος?), are not printed.

Col. i.

ιβ, Κόβα.

| | | |
|----|---|------------------------------|
| | θ() Πετεχῶν Πελούσις | (πυροῦ) νδ, |
| | θ() Ἀπίων Νιγαίου ἠπὲρ ἄλλων τόπον μέσης τοπαρχίας Θέωνος κομον | (πυροῦ) κ. |
| 5 | / τῆς ἡμέρας (πυροῦ) (ἀρτάβαι) οδ. [ι]γ, ἡ αὐτὴ κόμη. | |
| | θ() Πετεχῶν Πελούσις | (πυροῦ) δ, |
| | θ() Ὀρ[ος] Πετεχῶντος ἀνθ' ὧν Ἀμμόνι(ος) Πετεχῶν(τος) | (πυροῦ) λαλ χ(οίνικες) η, |
| | θ() Πετεχῶν Ἀπολλωνίου προσβ(ύτερος) διὰ τοῦ αὐτοῦ | (πυροῦ) ε, |
| 10 | θ() Ὀρος Πτόλλις διὰ τοῦ αὐτοῦ | (πυροῦ) ιε, |
| | θ() Ὀρος Ἀρπαήσις | (πυροῦ) ιξδ' χ(οίνικες) β, |
| | Θρακίτα Κόμ(ωνος?) διὰ τοῦ αὐτοῦ | (πυροῦ) αλ, |
| | θ() Ἡρακλῆς Ἀρπαήσις διὰ τοῦ αὐτοῦ | (πυροῦ) ι, |
| | θ() Δίδυμος Βατράχου | (πυροῦ) κα χ(οίνικες) η, |

| | | |
|----|--|--------------------------|
| 15 | θ() Ἀτρῆς — διὰ τοῦ αὐτοῦ | (πυροῦ) δ, |
| | Θρακίτα Κόμ(ωνος) διὰ τοῦ αὐτοῦ | (πυροῦ) αλ, |
| | θ() Ἀτρῆς Πετενούφισ | (πυροῦ) ιβ χ(οίνικες) β. |
| | / τῆς ἡμέρας (πυροῦ) ρκγδ'. | |
| | ιδ, Σωβθισ. | |
| 20 | θ() Λούκισ τοῦ Λουκίου μητρὸς Ἀπολλωνοῦς | (πυροῦ) 5λδ', |
| | θ() Πεκῦσις Διοδώρου διὰ Λούκισ Πετρονίου | (πυροῦ) βδ', |
| | Δωρίων Ἀλεξάνδρου Εἰλιθηείου δ[ι]ὰ | (πυροῦ) ρκδ, |
| | Κολκούλιν | |

3. l. Νικαίου (?) ὑπὲρ . . . τόπων. 4. l. κωμῶν; so in l. 6. 8. l. Ἀμμώνι(ος). χων of πετεχωιν(τος) above the line: ἀνθ' ὧν . . . Πετεχῶν was apparently inserted after (πυροῦ) λα was written. 9. l. προσβ(ύτερος). 12. l. Θρακίδας? so in l. 16. 19. l. Σωβθισ. 20. l. Ἀπολλωνοῦτος. 21. l. Λουκίου Πετρονίου. 22. l. Εἰλειθυίου.

1. Κόβα: cf. P. Hibeh, p. 8 and 56. 6, note. Both this village and Σωβθισ (l. 19, P. Hibeh, p. 8) were perhaps near the boundary of the Oxyrhynchite and Heracleopolite nomes.

2. The meaning of the θ which has been prefixed to most of the names, apparently by the same hand as the rest of the account, is uncertain. Above it is a curved or angular mark such as is elsewhere used in this papyrus to indicate an abbreviation. In the second column this θ is omitted with four names out of fifteen. The letter is sometimes found in such a position to indicate a person's decease (= θάνατος, e.g. P. Fay. 105. iii. 26), but its frequency here is hardly consistent with that interpretation. Does it stand for θησαυρός?

4. Θέω[νος κωμῶν] is probably to be restored on this analogy in 740. 35.

9. For the spelling προσβ(ύτερος) cf. e.g. B. G. U. 102. 2.

12. Κόμ(ωνος) (48. 8, 13) is only one of several possibilities.

15. The dash after Ἀτρῆς takes the place of the father's name; there is another instance in Col. ii. Cf. e.g. B. G. U. 1150. 3, *Archiv* v. p. 391.

18. The foregoing items add up to $122\frac{3}{4}$ artabae 20 choenices, which are expressed in the total as $123\frac{1}{4}$ artabae, showing that the artaba here used contained 40 choenices; cf. 1044, introd.

22. The Alexandrian deme-name Εἰλείθυιος has already occurred in 377 and 623.

1146. ACCOUNT OF PAYMENTS.

15.7 × 12.5 cm.

Early fourth century.

A fragment of a list of payments to various persons. There are remains of two columns, of which the first consists only of a row of amounts in money, ranging from 280 drachmae up to 9 talents. The second column, though the ends of the lines are lost, is worth printing on account of some unusual words.

This account is on the verso; the recto contains a fragment of a document, apparently a petition concerning the division of an inheritance, mentioning a *κουράτωρ* and *τὴν δικαιοδοσίαν διοικοῦντι*, i. e. a deputy iuridicus.

Col. ii.

.
 [.] των [.]
 [.] ατίωνι γυ[μν]α(σιαρχήσαντι) ε . [.]ρομω σ, Ἀπί[ωνι
] ὑπὲρ καρ[.]ανης [.]
 [Φουλιανῶ] ἐξηγητῆ σ, Ἀπάμμωνι ἐλειοπ[ώλη
 5 τῶ αὐτῶ ᾽Ω[φ]εως ὀθωνίου [.]
 Ἀμμωνίῳ ἀρχιερεῖ σέλλα εἰς τρύγην διθ[.]
 Ἰσίωνι ὀθονιακῶ σ, Αὐξάνορι πράτῃ [.]
 Τερεῦτι ἀρτοκοπίσση σ, Φουλιανῶ ἐξη[γητῆ
 Ἰσιδώρ[α] ἀρτοκοπίσση σ, Τερεῦτι ἀρτοκ[οπίσση
 10 Ἑρακλειδίωνι ὑποκαυστῆ σ, Πατερμ[ούθει
 Ἑρακλήῳ υἱῶ Γεμελλίνου σ, Πτολεμ[.] διὰ
 Ἑρακλείδου ἀργυροκόπου [.]
 Ἰσιδώρῳ χρυ[σ]οχόῳ διὰ . . ρο . ιδίου [.]
 Σερήνῳ βαφῖ διὰ χιρὸς [.]
 15 Εὐδαιμονι [[χρυσ]] περικόπτῃ σ, . . . [.]
 Διοσκουρίδῃ θαρσικαρίῳ διὰ χιρὸς [.]
 Θέωνι τρα(πεζίτῃ) σ, Σαραπίωνι πολ[ι]τικῶ [.]
 Ἀστερίῳ (ἐκαρτοντάρ)χ(ῆ) σ, Θέωνι τρα(πεζίτῃ) [.]
 τῶ αὐτῶ σ, Σαρᾶ ἑκατοντά[ρχῆ
 20 Κοπρῖ προθηκαρίῳ . αλ . . . [.] . μ[.]
 Ἑρακλειδ[ίω]νι ὑπόκα[υ]στῆ [.] [.] . [.] . οσ[.]

4. 1. ἐλαιοπ[ώλη. 5. 1. ὀθωνίου. 7. ἰσιωνι Pap. 9. ἰσιδωρ[α] Pap.
 11. υἱῶ Pap. 13. ἰσιδωρω Pap. 16. 1. ταρσικαρίῳ.

2. To what the figure σ refers, and why it is so constant throughout this column, is not clear.

3. καρ[.]ανης might perhaps be for χαλ[β]άνης; or it may be a proper name.

4. [Φουλιανῶ] is restored from l. 8; cf. the repetition of Τερεῦτι, Ἑρακλειδίωνι, and Θέωνι below.

5. For the village of ᾽Ωφίς cf. 132. 1, &c.

8. This feminine form of ἀρτοκόπος is apparently new.

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| | | |
|----|---|---|
| 10 | [Θ]εοδώρῳ ῥίπαρ(ίῳ) | Ἄλεξ(ανδρείας) νο(μισμάτια) κε κερ(άτια) ιγ, |
| | [το]ῖς διαφέρο[υ]σ(ι) τῆς ἀγί(ας) ἐκκλ(ησίας) ὑπὲρ τῆς λογιστί(ας) | Ἄλεξ(ανδρείας) νο(μισμάτια) κς κερ(άτια) κγλ, |
| | [τ]ῷ βοηθ(ῶ) τῶν δ κτημ(άτων) | Ἄλεξ(ανδρείας) νο(μισμάτια) κθ κερ(άτια) ιθλ. |
| | γί(νεται) νο(μισμάτια) ρνβ κερ(άτιον) α. | |
| | [[ὑπ]ὲρ τῶν β ἀποδείξεων τῶν β μικρ(ῶν) | Ἄλεξ(ανδρείας) νο(μισμάτια) πβ κερ(άτια) θλ]] |
| 15 | καταβολ(ῶν) | |
| | γί(νεται) Ἄλεξ(ανδρείας) νο(μισμάτια) ρνβ κερ(άτιον) α. | |
| | [τ]ῷ προνο(ητῆ) Παγγουλεείου | Ἄλεξ(ανδρείας) νο(μισμάτια) δ κερ(άτια) ζλ, |
| | [τῷ] αὐτῷ ὑπὲρ τιμ(ῆς) σίτου | Ἄλεξ(ανδρείας) νο(μισμάτια) ζ κερ(άτια) ιε, |
| | [τ]ῷ προνο(ητῆ) Θαήσιος ὑπὲρ λοιπάδ(ος) ναύλ(ου) | Ἄλεξ(ανδρείας) νο(μισμάτια) ζ κερ(άτιον) αλδ'. |
| 20 | γί(νεται) νο(μισμάτια) ιθ κερ(ατίου) δ'. | |
| | [[τῶν προτελεσθ(έντων) ὑπὲρ τῶν τῆς Ἡρακλέους | Ἄλεξ(ανδρείας) νο(μισμάτια) μγ κερ(άτια) καδ',]] |
| | [[τ]ῶν δοθ(έντων) εἰς τὴν πρόσοδων ὑπὲρ τῶν δ κτημ(άτων) Ἄλεξ(ανδρείας) νο(μισμάτια) ογ.] | |
| | [[γί(νεται) Ἄλεξ(ανδρείας) νο(μισμάτια) το κερ(άτια) η.] | |
| | γί(νεται) Ἄλεξ(ανδρείας) νο(μισμάτια) ιθ κερ(ατίου) δ'. | |

4. μειζζ/ Pap. 5. σταβλ'λ' Pap. 9. ὑπερ Pap. 12. κτημμς Pap.; so in l. 22.
14. μικρρ/ Pap. 22. l. πρόσοδον.

1. ἀπολοιπασ(μός): οἱ ἀπολοιπάσ(ματα); I have found no other instance of either word.
4. Ἄλεξ(ανδρείας): cf. 154. 13, note.
5. σταβλ(ίταις): cf. 140. 7, &c.
9. μειζονία, the office of a μείζων, seems to occur only here.
15. This word, which goes with l. 14, ought also to have been crossed out.
19. Θαήσιος here, like Παγγουλεείου in l. 17, is a village; cf. 998. For the προνοητής cf. 1134. 8, note.
23. This deleted total is the correct sum of the items in ll. 13, 14, 20-2.

(h) ORACULAR QUESTIONS, AMULETS, ETC.

1148. QUESTION TO THE ORACLE.

7.1 × 5.8 cm.

First century.

The two following papyri contain questions addressed to the oracle of Serapis, who in 1148 is identified with Helios, in 1149 with Zeus-Helios. Cf. 923, which in the light of 1149 is now intelligible, and the analogous documents to which references are there given. The text is written in a crabbed cursive hand across the fibres of the recto.

Κύριέ μου Σαρᾶπι Ἡλιε
 εὐεργέτα, εἰ βέλτερόν
 ἔστιν Φανίαν τὸν υἱό(ν)
 μου καὶ τὴν γυναῖκα
 5 αὐτοῦ μὴ συμφωνῆσαι
 νῦν τῷ πατρὶ αὐτοῦ) ἀλλὰ
 ἀντιλέγειν καὶ μὴ δι-
 δόναι γράμματα; τοῦ-
 τό μοι σύμφωνον ἔνεν-
 10 κε. ἔρρω(σο).

4. γυναικῆ Pap.

‘O lord Serapis Helios, beneficent one, is it better for my son Phantias and his wife not to agree now with his father, but to oppose him and make no contract? Tell me this truly. Goodbye.’

1. Σαρᾶπι Ἡλιε: cf. 1149. 1. The identification of Sarapis with Zeus and Helios is found in many inscriptions.

2. εἰ: so e. g. Wessely, *Script. Gr. Spec.* 26 εἰ οὐ[ν δι]δοται. ἦ is probably meant, though a word like ἐρωτῶ could readily be supplied. εἰ might also be regarded here as the conditional particle, ‘if it is better . . . , grant me an oracle in that sense,’ and this would make σύμφωνον somewhat easier; cf. 1150. 2. But the parallel examples are in favour of taking the first sentence as a question; cf. 1149. 3-4, P. Fay. 138. 2 χρημάτισόν μοι, ἦ μείνω ἐν Βακχιάδι, &c. σύμφωνον will then mean ‘in accordance with truth’ or ‘expediency’.

9. ἔνεγκε: so P. Fay. 138. 1-3 ἢ κρείνεται¹ αὐτὸν ἀπελθεῖν ἰς πόλειν; τοῦτο ἐξένειγκον, B. G. U. 229. 3-4 ἢ μὲν σοθήσωι (l. μὴν σωθήσομαι) . . . , τοῦτό[ν] μοι ἐξέεικον. It does not, I think, mean 'bring this to pass' as translated in P. Fay. 138, but 'deliver an oracle', 'give an answer', like χρημάτισον in P. Fay. 137. 4; cf. P. Giessen 20. 18 ἐχρ[η]ματίσθην ὑπὸ τῶν Διοσκούρων, and 1150. 6, note.

1149. QUESTION TO THE ORACLE.

9.7 × 6.1 cm.

Second century.

A question similar to 1148 addressed to the oracle of Zeus-Helios-Serapis, whether it would be expedient to purchase a slave. The writing is at right angles to the fibres of the recto.

Διὶ Ἡλίῳ μεγάλῳ
 Σεράπ[ι]δι καὶ τοῖς
 συννάοις. ἐρωτᾶ
 Νίκη εἰ σ[υ]μφέρει
 5 μοι ἀ[γο]ράσαι παρὰ
 Τασαρ[α]πίωνος ὃν
 ἔχει δοῦλον Σαραπί-
 ωνα τ[ὸ]ν κα[ὶ] Γ[α]ίωνα.
 [τοῦτό μ]οι δός.

1. διῦ Pap.

8. γ]αῖωνα Pap.,

'To Zeus Helios, great Serapis, and the associate gods. Nice asks whether it is expedient for her to buy from Tasarapion her slave Sarapion also called Gaion. Grant me this.'

1 sqq. On this analogy 923. 1-4 may now be restored [Διὶ Ἡλίῳ μεγάλῳ Σεράπι]δι. ἐρωτᾶ[σ]ί σε Ἀπίων [καὶ] Τ . . . [.]ε . . . νη Ἐξακῶντ[ος] χρημ]ατίσαι (cf. P. Fay. 137. 2) αὐτοῖς. μ[. . . .] in l. 6 is no doubt a person.

9. Cf. 923. 14-15 τοῦτο ἡμεῖν δός. δός means 'give a reply', like χρημάτισον and ἐξένειγκον; cf. note on 1148. 9.

¹ There is no need to suppose with Wilamowitz, *Gött. Gel. Anz.* 1901, p. 40, that κρείνεται is for κρίνετε; cf. Wessely, *Script. Gr. Spec.* 26 εἰ οὐ[ν] δί]δοται μοι, where a single deity is addressed.

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+ Φεῦγε πν(εὐμ)α
 μεμισιμένον,
 Χ(ριστός) σε διώκει·
 προέλαβέν σε
 5 ὁ υἱὸς τοῦ θεοῦ καὶ
 τὸ πν(εὐμ)α τὸ ἅγιον.
 ὁ θεὸς τῆς προβατι-
 κῆς κολυμβή-
 θρας, ἐξελοῦ τὴν
 10 δούλην σου
 Ἰωαννίαν ἣν
 ἔτεκεν Ἀναστασία
 εἰ καὶ Εὐφημία
 ἀπὸ παντὸς κακοῦ.
 15 + ἐν ἀρχῇ ἦν
 ὁ λόγος καὶ ὁ λόγος
 ἦν πρὸς τὸν θεὸν καὶ
 θεὸς ἦν ὁ λόγος.
 πάντα δι' αὐτοῦ
 20 ἐγένετο καὶ χωρεῖς
 αὐτοῦ ἐγένετο
 οὐδὲ ἐν ὃ γέγονεν.
 κ(ύρι)ε + Χ(ριστ)έ, υἱὲ καὶ
 λόγε τοῦ θεοῦ τοῦ
 25 ζῶντος, ὁ ἰασάμε-
 νος πᾶσαν νόσον
 καὶ πᾶσαν μαλακίαν,
 ἴασαι καὶ ἐπίσκεψαι

καὶ τὴν δούλην σου
 30 Ἰωαννίαν ἣν ἔτεκεν
 Ἀναστασία ἢ καὶ
 Εὐφημία, καὶ ἀπο-
 δίωξον καὶ φυγάδευ-
 σον ἀπ' αὐτῆς πάντα
 35 πυρετὸν καὶ παντοῖον
 ῥῆγος ἀμφημερινὸν
 τριτεον τεταρτεον
 καὶ πᾶν κακόν. εὐχес-
 θαι πρεσβίαις τῆς
 40 δεσποίνης ἡμῶν τῆς
 θεοτόκου καὶ τῶν
 ἐνδόξων ἀρχαγγέ-
 λων καὶ τοῦ ἀγίου καὶ ἐν-
 δόξου ἀποστόλου καὶ
 45 εὐαγγελιστοῦ καὶ θεο-
 λόγου Ἰωάννου καὶ τοῦ
 ἀγίου Σερήνου καὶ τοῦ
 ἀγίου Φιλοξένου καὶ τοῦ
 ἀγίου Βήκτωρος καὶ τοῦ
 50 ἀγίου Ἰούστου καὶ πάντων
 [τῶ]ν ἀγίων. ὅτι τὸ ὄνομά
 σου, κ(ύρι)ε ὁ θεός, ἐπικαλεσά-
 [μ]ην τὸ θαυμαστὸν
 καὶ ὑπερένδοξον καὶ
 55 φοβερὸν τοῖς ὑπε-
 ναντίοις. ἀμήν. +

2. l. μεμισημένον. 5. υἱος Pap. 11. ἰωαννίαν Pap.; so in l. 30. 13. l. ἢ.
 23. υἱε Pap. 25. l. ζῶντος. ἰασαμενος Pap. 28. ἰασαι Pap. 36. l. ῥίγος.
 37. l. τριταῖον τεταρταῖον. 42. ἀρχαγγέλων Pap. 46. ἰωαννου Pap. 49. l. Βίκτορος.
 50. ἰουστου Pap. 54. ὑπερενδοξον Pap.

'Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee. O God of the sheep-pool, deliver from every evil thy handmaid Joannia whom Anastasia also called Euphemia bare. In the beginning was the Word, and the

Word was with God, and the Word was God. All things were made by him and without him was not anything made that hath been made. O Lord Christ, Son and Word of the living God, who healedst every sickness and every infirmity, heal and regard thy handmaid Joannia whom Anastasia also called Euphemia bare, chase from her and put to flight all fevers and every kind of chill, quotidian, tertian, and quartan, and every evil. Pray through the intercession of our lady the mother of God and the glorious archangels and Saint John, the glorious apostle and evangelist and divine, and Saint Serenus and Saint Philoxenus and Saint Victor and Saint Justus and all the Saints. Upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes. Amen.'

7-8. The allusion is to John v. 2 ἔστιν δὲ . . . ἐπὶ τῇ προβατικῇ κολυμβήθρα.

15-22 = John i. 1-3.

22. οὐδὲ ἔν: so \mathfrak{N}^c ABC, &c.; οὐδέν \mathfrak{N}^*D . In ending the sentence at ὁ γέγονεν, instead of connecting those words with the following sentence, the writer is in accord with C^3EG^2HK , &c.; cf. Ambrose, *Enar. in Ps. 36. 35 Alexandrini quidem et Aegyptii legunt* ' . . . factum est nihil quod factum est', et interposita distinctione subiciunt ' in ipso vita est'.

26-7. Cf. B. G. U. 954. 11-12, and Matt. iv. 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν (1077. 30 sqq.); similarly ix. 35, x. 1.

35-7. Cf. P. Tebt. 275. 20 sqq. παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερινοῦ, B. G. U. 956.

38. The infinitive εὔχεσθαι is awkward, but cannot be evaded.

47-50. St. Serenus appears also in B. G. U. 954. 3, 29, St. Justus in 941. 14. The latter, like Victor, was martyred in the reign of Diocletian. Philoxenus (cf. 1150. 2) I cannot identify; the Monophysite bishop of Hierapolis is not likely to be meant.

55. There is ink between ε and ρ of φοβερόν, and there was perhaps some misspelling.

1152. CHRISTIAN AMULET.

4.2 × 6.1 cm.

Fifth or sixth century.

A short incantation containing magical, Jewish, and Christian elements; cf. 1060. The writing is across the fibres of the recto.

Ωρωρ φωρ ἐλωεί,
 ἄδωναεί, Ἰαὼ σα-
 βαώθ, Μιχαήλ, Ἰησοῦ
 Χριστέ, βοήθι ἡμῖν
 5 καὶ τούτῳ οἴκῳ. ἄ-
 μὴν.

2. αω of ιαω corr. from εσ (ιεσ|ου). 3. l. Ἰησοῦ.

'Oror phor, eloi, adonai, Iao sabaoth, Michael, Jesus Christ, help us and this house. Amen.'

1-3. Cf. 1060. 3 ωρωρ φωρφωρ Ἰαὼ σαβαώθ, ἄδονέ, B. G. U. 955. 1 κύριε σαβαώθ.

(i) PRIVATE CORRESPONDENCE.

1153. LETTER OF APOLLONIUS.

22.2 × 11.8 cm.

First century.

A letter from a father to his son, who, it appears from the address on the verso, was staying at Alexandria. Most of the letter relates to clothes of various kinds. Nicanor, who is frequently mentioned, and was in the son's company, was perhaps his brother.

[Ἀπο]λλώνιος Ἀπολλωνίῳ τῷ

υἱῷ χαίρειν.

[ἐ]κομισάμην διὰ Ἡρακλᾶτος τὰς κίστας

[σὺν] τοῖς βιβλίοις, ὡς γράφεις, καὶ τὸ λεπτίον(ν)

5 [τὸ ἡ]μίχουν τοῦ ἐλαίου ὃν γράφει Νικάνωρ

[πεπ]ομφέμαι. μετάδος Νικάνορι ὅτι

[. . .] . κεν Ἡρακλᾶς ὁ ναυτικὸς τὰς

[δ]ρ[α]χμὰς ἑξακοσίας μεταβαλέσθαι ἡμεῖ(ν)

ο[.]ίας τῶν φορτίων αὐτοῦ. σήμερον

10 γὰ[ρ] παρεγένετο· ἐγὼ δὲ εὐρὼν τὸ

πλοῖον καταπλέον ἀναγκαίως ἔδοξα

δηλῶσαί σοι περὶ τῶν προγεγραμμέ(νων).

κ[όμ]ισαι διὰ Ὀριγᾶτος καρποδέσματα

μικτὰ δύο, ἐν μὲν σανδύκινον καὶ ἐν πορφυροῦν,

15 ἃ ἐδωρήσατό σοι Πausανίας ὁ ἀδελφός σου

πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρ-

τισμένα, περὶ ὧν [κ]ομισάμενος ἀντίγρα(ψον).

ἀβόλλην σοι εἴαν εὐρῷ ἀγοράσαι ἰδιωτικ(ῶς)

ἐν τάχει πέμψω, εἴαν δὲ μή, ἐν οἴκῳ σοι καταρ-

20 τίομαι. αἱ λώδικες ἐξεταμήθησαν, ὁ δὲ λό-

γος αὐτῶν, (ὡς) γράφεις, ὑπὸ Διογᾶτος πεμφθή-

σεται Νικάνορι δι(ὰ) Ἡρακλᾶτος. τῆς γινομέ(νης)

συνθέσεως τὸ πρόσχρωμον ἐνείλικται

τῆδε τῆ ἐπιστολῆ, ὃ δώσεις τῷ Νικάνορι

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1154. LETTER OF THEON.

12.5 × 10.2 cm.

Late first century.

Commencement of a letter from a man urging his sister (and wife?) not to be anxious during his absence. Line 11 suggests that he was on military service.

Θέ[ω]ν Σαραπούτι τῇ ἀδελφῇ
 χαίρειν.
 πρὸ πάντων ὡς ἐνετει-
 λάμην σοι κατ' ὄψιν ἐπιμε-
 5 λοῦ σεαυτῆς ἵνα μοι ὑγιάι-
 νης, μὴ ἀγωνιάσης δὲ
 περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰ-
 μί, αὐτόπτης γὰρ εἰμὶ
 τῶν τόπων καὶ οὐκ εἰμὶ
 10 ξέν[ο]ς τῶν ἐνθάδε. ἐὰν
 [δὲ σ]τρατεύσ[ωμαι (?)]

.

In the left margin, at right angles

πατέρα σου καὶ τὴν μητέρα καὶ τοὺς ἀδε[λφούς
 [.] . [. . .] . . σίου τοῦ Ἀρσινοεΐτου [

On the verso

π[*(αρά)*] Θεώνος [

'Theon to his sister Sarapous, greeting. Above all else, as I enjoined upon you when with you, take care of yourself so that I may have you well, and do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here . . .'

12. ἀσπάζου (or ἀσπάζομαι) τόν preceded πατέρα.

13. Possibly Ἀττινο]ῦ Ἰσίου, not Πηλ]ουσίου. But] . . σίου may be a personal and not a local name, though Διο]νυσίου is excluded.

1155. LETTER OF THEONAS.

19.4 X 15.5 cm.

A. D. 104.

A letter sent from Alexandria to a pastophorus of the temple of Isis. It is written in a rude hand and in very vulgar Greek.

Θωνᾶς Ἀπίωνι τῷ φιλότα[τῳ]
 πλί[στ]α χ(αίρειν). γινώσκιν σε [θέ-
 λω ἔτι εὐθὺς ἐπιβέβη-
 κα ἰς Ἀλεξάνδρην, εὐ-
 5 θέως ἔμελκε ἐμοὶ περὶ
 τοῦ πράγ{α}ματος οὗ με ἡ-
 ρώτηκες. εὐρον τὸν ἄν-
 θροπον καλῶς πράσ(σ)οντα
 τὰ μεγάλα. ἀσπάζου
 10 πάντες τοὺς φίλους.
 αὐτὸ τὸ πρόγραμ(μ)α τοῦ
 ἡγεμόνος ἔπενψά σοι
 ἵνα ἐπίγοις πρὸς τί σοί 'στι.
 ἔρρωσ{σ}ο.
 15 (ἔτους) ζ Αὐτοκράτορος Καίσαρος Νερο(ύ)α
 Ταλιανοῦ Σεβαστοῦ Γερμανι(κο)ῦ
 Δακικοῦ Παχῶν α.

On the verso

ἀπόδος ἰς τὸ Ἴσιῖν Ἀπίωνι
 παστοφόρῳ

In the reverse direction

20 παρὰ Θεωνᾶτος.

1. l. Ἀπίωνι.
 16. l. Τραιανοῦ.

3. l. ὅτι.
 20. l. Θεωνᾶτος.

8. First ο of ἀνθρωπον corr. from ω ; l. ἄνθρωπον.

'Theonas to his dearest Apion, many greetings. I wish you to know that as soon as I arrived at Alexandria I immediately attended to the matter about which you asked me. I found the man prospering in the main. Greet all my friends. I send you the actual

proclamation of the praefect in order that you may hasten to do what concerns you. Good-bye. The 7th year of the emperor Nerva Trajanus Augustus Germanicus Dacicus, Pachon 1. (Addressed) Deliver to Apion, pastophorus, at the Iseum, from Theonas.'

1. $\Theta\omega\nu\hat{\alpha}s$: on the verso $\Theta\epsilon\omega\nu\hat{\alpha}s$, i. e. $\Theta\epsilon\omega\nu\hat{\alpha}s$, which is the usual form.
3. $\acute{\epsilon}\pi(\epsilon)\acute{\iota}$ cannot be read.
5. $\acute{\epsilon}\mu\epsilon\lambda\kappa\epsilon$ for $\mu\epsilon\mu\acute{\epsilon}\lambda\eta\kappa\epsilon$ is an odd form.
6. $\pi\rho\acute{\alpha}\gamma\mu\alpha\tau\omicron>s$ seems to have been intended rather than $\pi\rho\omicron\gamma\rho\acute{\alpha}\mu\mu\alpha\tau\omicron>s$ (l. 11).
12. The praefect in office at this date was C. Vibius Maximus; cf. P. Amh. 64.
13. $\tau\acute{\iota}$ is for δ , $\tau\iota$; cf. note on 1119. 22-3.
19. On the pastophori, who were of lower rank than the $\acute{\iota}\epsilon\rho\epsilon\acute{\iota}s$, cf. Otto, *Priester und Tempel*, i. pp. 94-8, ii. p. 152, P. Tebt. 299. 68, note.

1156. LETTER OF ANUBION.

11.3 x 8.6 cm.

Third century.

Part of a letter apparently from an agent or steward to his employer, concerning the purchase of some fodder.

$\chi\alpha[\acute{\iota}\rho]\epsilon$, $\kappa\acute{\upsilon}\rho\acute{\iota}\acute{\epsilon}$ $\mu\omicron\upsilon$
 $\acute{\alpha}\nu\tau\hat{\alpha}$, $\pi(\alpha\rho\acute{\alpha})$ $\acute{\alpha}\nu\omicron\upsilon\beta\acute{\iota}\omega\nu\omicron>s$.
 $\pi\rho\omicron\sigma\eta\lambda\theta\acute{\epsilon}\nu$ $\mu\omicron\iota$ $\Sigma\alpha\rho\alpha\pi\acute{\iota}$ -
 $\omega\nu$ $\acute{\omicron}$ $\acute{\alpha}\pi\acute{\omicron}$ $\Phi\iota\lambda\omicron\nu\acute{\iota}\kappa\omicron\upsilon$
5 $\acute{\omega}s$ $\acute{\epsilon}\nu\epsilon\kappa\epsilon\nu$ $\acute{\omicron}\lambda\acute{\iota}\gamma\omega\nu$ $\sigma\iota$ -
 $\tau\alpha\rho\acute{\iota}\omega\nu$ $\acute{\epsilon}\acute{\iota}s$ $\pi\rho\acute{\alpha}\sigma\iota\nu$.
 $[\acute{\epsilon}\acute{\alpha}]\nu$ $\omicron\upsilon\nu$ $\theta\acute{\epsilon}\lambda\eta>s$ $\acute{\alpha}\upsilon\tau\hat{\omega}$
 $[\delta\omicron\upsilon]\nu\alpha\acute{\iota}$ $[\tau\iota]$ $\kappa\alpha\acute{\iota}$ $\acute{\alpha}\nu\tau\acute{\iota}$ $\tau\eta>s$ $\tau\iota\mu\eta>s$
 $[\kappa\alpha\acute{\iota}]$ $\tau\acute{\omicron}$ $\pi\acute{\alpha}\tau\eta\mu\alpha$ $\pi\alpha\rho'$ $\acute{\alpha}\upsilon$ -
10 $[\tau\omicron\upsilon]$ $\lambda\alpha\beta\acute{\iota}\nu$, $\acute{\epsilon}\pi\acute{\iota}$ $\mu\acute{\epsilon}\lambda\lambda\omicron$ -
 $[\mu\epsilon]\nu$ $\chi\acute{\omicron}\rho\tau\omicron\upsilon$ $\chi\rho\acute{\iota}\alpha\nu$ $\acute{\epsilon}\chi\iota\nu$.
 $[\acute{\epsilon}\pi\epsilon]\mu\psi\alpha$ $\omicron\upsilon\nu$ $\acute{\alpha}\upsilon\tau\acute{\omicron}\nu$ $\pi\rho\delta\acute{\omicron}s$
 $[\sigma\acute{\epsilon}$ $\acute{\iota}]\nu\alpha$ $\tau\omicron\kappa\omicron\upsilon\nu$ $\sigma\omicron\iota$ $\mu\epsilon\tau'$ $\acute{\alpha}\upsilon$ -
 $[\tau\omicron\upsilon$ $\pi\omicron\acute{\iota}\eta[\sigma\eta]s$. [. . .] ν . . [.

.

On the verso

15 $\tau\hat{\omega}$ $\acute{\alpha}\rho\acute{\iota}\sigma[\tau\hat{\omega}]$ $\pi\acute{\alpha}\tau[\rho\omega\nu\acute{\iota}]$ $\acute{\alpha}\nu\tau\hat{\alpha}$

5. κ of $\epsilon\nu\epsilon\kappa\epsilon\nu$ corr. from ν . 8. $[\delta\omicron\upsilon]\nu\alpha\acute{\iota}$ added above the line. 13. l. $\delta\omicron\kappa\omicron\upsilon\nu$ or $\tau\acute{\omicron}$ ($\delta\omicron$) $\kappa\omicron\upsilon\nu$.

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‘To my sister, mistress Dionysia, from Pathermouthis, greeting. As you sent me word on account of the registration about registering yourselves, since I cannot come, see whether you can register us. Do not then neglect to register us, me and Patas; but if you learn that you cannot register us, reply to me and I will come. Find out also about the collection of the poll-tax, and if they are [hurrying on with] the collection of the poll-tax, pay it and I will send you the money; and if you pay the poll-tax, get the receipt. Do not neglect this, my sister, and write to me about the registration, whether you have done it or not, and reply to me and I will come and register myself. I pray for your lasting health. (Addressed) Deliver to Dionysia from Pathermouthis.’

10. The name *Harâs* occurs in P. Brit. Mus. 1170. 264. There is a small hole in the papyrus immediately after the *ν*, but if another letter, except *ι* or *ο*, had been added, it would be partly visible.

14-15. The context indicates that the writer wishes his correspondent to get information and is not himself giving it, so that *μάθε ὅτι . . . ἀπαιτοῦσιν* practically means ‘find out when they are collecting’.

15-16. *τες* seems to be the termination of a participle of which the commencement has been accidentally omitted; the sense requires some such word as *(ἐπείγον)τες*. For the construction cf. e. g. P. Tebt. 333. 13 *ἐὰν ἦσάν τι παθόντες*, 423. 18 *ἐὰν οὖν μὴ ἦς λαβών*.

1158. LETTER OF LUCIUS.

17.6 × 13.9 cm.

Third century.

A letter to a shopkeeper (*κάπηλος*) from a man who salutes him as ‘brother’ in l. 1, but describes himself merely as a friend in the address on the verso. The writer requests his correspondent to collect a debt for him and make certain purchases, and announces the dispatch of some presents. His Greek is erratic.

Κυρίῳ μου ἀδελφῶ Διοδώρῳ
Δούκις καὶ Σαραπίων{ι} πολλὰ χαίρειν.
πρὸ μὲν πάντων εὐχόμαιθά σαι ὀλοκληρεῖν
μετὰ τοῦ οἴκου σου ὄ[λ]ου. θα(μὰ) θῆς ἡμέρας προσ-
 5 *δοκῶμέν σαι ἐλ[θεῖ]ν πρὸς ἡμᾶς. καλῶς*
οὖν π[ο]ιήσις ἀπελθεῖν πρὸς [Ἀ]ρητίωνα
τὸν ἀρτοκόπον καὶ δέξε π[α]ρ’ αὐτοῦ τέσ(σ)ε-
ρα τάλαν{ν}τα ὧν αὐτοῦ ὄντος ἐν Ἀλεξανδρίᾳ ἔλα-
βεν παρ’ ἡμῶν. ἀλ(λ’) ὄρα μὴ ἀμελήσης. ἐὰν οὖν
 10 *λάβῃς τὰ τέσσερα τάλαντα ἀπ’ αὐτοῦ, ἐρχο-*
μένου σου πρὸς ἡμᾶς ἀγόρασον ἡμῖν σειτί-

α εἰς τὴν χρῆσιν ἡμῶν καὶ δέξε ταγαρίζα
 καὶ πέμψον ἡμῖν. εἰδού οὖν ἔγραψα Ἀριτίωνι
 εἶνα σοι δῆ τὰ τέσσερα τάλαντα. ἐπὶ εὖν
 15 εἶρηκας ὅτι παστάδα θέλ[ις,] ὅταν εἰσενεχθῆ
 πέμπω σοι. ἔλαβα οὖν τὸ Κνείζειν παρὰ Ἀμμω-
 νᾶ τοῦ ὄξους καὶ ἔπεμψά σοι δι' αὐτοῦ σφυ-
 ρίζειν τραγημάτων καὶ σόλειν. ἀσπάζομεν
 τὴν ἀδελφὴν κα[ὶ] θυγατέραν Ἐλενοῦν
 20 καὶ τὴν θυγατέραν αὐτῆς. ἀσπασον Ἀφῦγ-
 χεῖν καὶ Τέχωσιν καὶ Πτολεμ(αῖ)ον ἀφ' ἡμῶν.
 ἐὰν οὖν μάθῃς ὅτι μέλλει ζειαβαλεῖν σε Ἀρη-
 τίων περὶ τῶν χαλκείνων, γράψον μοι
 καὶ πέμπω αὐτῷ ἐπιθήκην.
 25 ἐρῶσσει σοι εὐχομαι πολλοῖς χρόνοις.

On the verso

ἀπ(όδος) Διοδώρῳ καπήλῳ παρὰ Λουκίου φίλου.

3. 1. εὐχόμεθά σε. 4. 1. τῆς. κ of προσδοκῶμεν corr. 7. 1. δέξαι; so in l. 12.
 8. λαν of τάλαντα added above the line. 1. ᾱ for ῶν. 12. ζ of ταγαρίζα corr. from δ;
 1. ταγαρίδια? 13. 1. Ἀρητίωνι. 14. δῆ = δῶ. 16. 1. Κνίδιν (= Κνίδιον).
 17. 1. σπυρίδιν. 20. αφυγ'χειν Pap. 21. λ of πτολεμον corr. from σ. 25. 1. ἐρῶσθαι.
 ι of χρόνοις corr. from σ. 26. π/αρα Pap.

'To my brother Diodorus, many greetings from Lucius and Sarapion. Before all else we pray for your prosperity and that of your whole house. Many times in the day we expect you to come to us. It would be kind of you to go to Aretion the baker and obtain from him four talents which he had from us when he was at Alexandria. See that you do not neglect this. If you get the four talents from him, when you come to us, buy us some provisions for our use and obtain stores and send them to us. You must know that I have written to Aretion to give you the four talents. As you said that you wish for . . ., I will send it you when it is brought. I got the Cnidian jar of vinegar from Ammonas, and I have sent you by him a basket of dainties and a . . . We greet our sister and her daughter Helenous and her daughter. Greet Aphunchis and Techosis and Ptolemaeus from us. If you learn that Aretion is going to accuse you about the copper, write to me and I will send him an addition. I pray for your lasting health.' Address.

2. The position of Σαραπίωνι and the use of ἡμεῖς and σύ make it clear that Σαραπίων was intended.

12. ταγαρίζα is probably for ταγαρίδια, a double diminutive of ταγή, for which cf. 1139. 3 and note. τὰ γαρίδια (γάρος) seems less likely. For the interchange of δ and ζ cf. ll. 16 and 22, and e. g. 1069.

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ὅτι ἔντ[υ]χε κατὰ Πολυδεύκης·
 20 εἰάν δὲ ἔλθῃ μοι τὰ ὑπομνή-
 ματα, ἐντυγχάνω κατ' αὐτοῦ
 καὶ τατὰ Σαραποδώρου. ἡ δο-
 κῆ σοι δέ, πέμψον μοι κούκκου-
 μαν ἐλαίου. ἔγραψές μοι δὲ ὅτι κά-
 25 θῆ ἐν Ἀλεξανδρίαν μετὰ τοῦ
 μυχο[ῦ] σου· γράψον μοι δὲ τίς ἐστίν
 ὁ μυχός μου. [[εἰ χριαν]]
 ἐρρῶσ{σ}θαί σε εὔχομαι.

On the verso

ἀ(πόδος) Ὀριγέν[ι] π(αρά) Τροφίμου.

1. l. Ὀριγένει. 5. ἰσιδωρος Pap.; l. Ἰσίδωρον καὶ Φούλλωνα καὶ Ἑλένην. 8. χ of
 καυχωμενος written above φ, which is crossed through, and μενος also added above the line.
 10. l. καυχῶμαι. υ of εμαυτον added above the line. 11. l. πεπράκατε. 12. ἰδη Pap. l. ἄ.
 ο of γραψον corr. 13. ὑμιν Pap.; so in l. 15. 14. l. ἔδε. 17. ὑπομνηματα Pap.;
 so in l. 20. 19. l. Πολυδεύκου. 21. ἐντυγ'χανω Pap. 22. Second τ of τατα corr.
 from σ; l. κατὰ. η corr. from ε; l. εἰ. 25. l. Ἀλεξανδρία. 26-7. l. μοιχο[ῦ] . . .
 μοιχός.

'To my revered father Origenes, many greetings from Trophimus. Before all else I send many salutations to you and your consort Copria and Isidorus and Phullon and Helene and all our friends severally. You wrote to me in your letter that my boastfulness earns me the name of "Gift of Zeus" because I sent you money; but I do not boast about what I sent you by Philoxenus. If you have sold the various things which I sent you, write to me in order that I may send you more. I have been idle here for two months, otherwise I would have sent you all some more. I am keeping for the trial the money that I have collected; for I am waiting for the memoranda. You wrote to me, "Petition against Polydeuces." If the memoranda come to me, I will petition against him and against Sarapodorus. If it seems good to you, send me a pot of oil. You wrote to me "You are staying at Alexandria with your paramour". Write and tell me, who is my paramour. I pray for your health. (Addressed) Deliver to Origenes from Trophimus.'

8-9. The name Diodorus seems to have been jestingly applied to the son on account of his liberalities.

10. (ἄ): or perhaps (ῶν), the loss of which would be easier after εμαυτόν; cf. l. 12.

16. τᾶ is for ἄ, a use not uncommon in the papyri. σεσύλληχα for συνείληχα is a noticeable form.

23. κούκκουμα = *cuscuma*; another form found in P. Amh. 126. 30 and P. Hamburg 10. 36 is κοκόμαν or κοκκόμαν. The diminutive κουκκούμιον (κοκκούμ(ιον) P. Grenf. II. 111. 23) or κουκούμιον is more common.

29. Ὀριγέν[ι]: or Ὀριγέν[η(ς)], as in l. 1.

1161. CHRISTIAN LETTER.

7 × 8.8 cm.

Fourth century.

This and the next papyrus are both somewhat early specimens of Christian letters. 1161, written by a sick woman, is only a fragment. The upright semi-uncial hand is hardly likely to be earlier than the fourth century.

.

] . . ας και

τῷ ἀγαθ[ῶ ἡμῶ]ν σωτήρι
καὶ τῷ οι[ί]ῳ αὐτοῦ τῷ ἡγα-
πημένῳ ὅπως οὗτοι
5 πάντες β[ο]ηθήσωσιν ἡμῶν
τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(ευματ)ι]]
πν(εύματ)ι. ταῦτα δέ σοι ἔγραψα
νοσοῦσα, δ[ιν]ῶς ἔχουσα, πά-
νυ μὴ δυναμένη ἀναστῆ-
10 ναι ἐκ τῆς κοίτης μου, ὅτι πά-
νυ δινῶς ἔχω. περὶ δὲ οὗ μοι
ἔγραψας διαμένειν ὅτι ἐπι-
γε αὐτὸν τῶν εἴκοσι ἡμερῶν
ἢ νέη αὐτὴ πρὶν νοσήσω ὑπῆ-
15 γεν και ε[

.

In the left margin, at right angles

ἀσπάζονται ὑ]μᾶς πάντες οἱ ἐνταῦθα

On the verso

] * τῆς ἀδελφῆς Σ . [.

3. l. υ[ί]ῳ.

14. ὑπηγεν Pap.

‘. . . (to our God) and gracious saviour and to his beloved Son, that they all may succour our body, soul, and spirit. I write this to you in sickness, being very ill and quite unable to rise from my bed, because I am very ill. With regard to what you wrote to me . . .’

2. If ἡμῶ]ν is right, θεῶ accompanied by other epithets preceded καί in l. 1. Or θ(ε)ῶ κ]αί might be read in place of ἡμῶν. Cf. e. g. Luke i. 47 τῷ θεῷ τῷ σωτήρι μου.

12-15. These last lines are obscure. διαμένιν is unconvincing, and it is not clear whether ἐπειγε is imperative or for ἤπειγε, or how the letters ηνεηαν should be interpreted; νέη for νέα is hardly satisfactory. νοσήσω should strictly be ἐνόσησα.

1162. LETTER OF LEON.

12.5 × 9.2 cm.

Fourth century.

A letter from a priest commending a brother-Christian to the good offices of the priests and deacons of a local church. There is considerable variation in the size of the writing, ll. 5, 9, 12 and the word ἐρρῶσθαι in l. 13 being especially conspicuous.

Λέων πρεσβύτερος τοῖς κατὰ
τόπον συνλιτουργοῖ[s] πρεσβυτ[έ-
ροισ καὶ διακώνοισ ἀ[γ]απητοῖ[s]
ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῶ
5 χαρᾶ χα[ί]ρειν.
τὸν ἀδελφῶν ἡμῶν Ἀμμώνι-
ον παραγινόμενον πρὸς
ὑμᾶς συνδέξασθαι αὐτὸν
ἐν ἰρήνῃ, δι' οὗ ὑμᾶς
10 καὶ τοὺς σὺν ὑμῖν ἐγὼ δε
καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς
προσαγορεύεσθαι κ(υρί)ῳ.
ἐρρῶσθαι ὑμᾶς [ε]ὔχομε
ἐν κ(υρί)ῳ [θ](ε)ῶ. Ἐμμ(ανουή)λ μάρτ(υς ?),
15 ρθ.

2. ν of συν added above the line. 3. l. διακόνους. 6. l. ἀδελφόν. 7. First α of παραγινόμενον corr. 8. ὑμας Pap.; so in ll. 10, 11, 13. l. συνδέξασθε. 9. ἰρηνη Pap. 10. l. τε. 12. A blot, perhaps due to a correction, between προσαγορευ and εσθαι.

‘Leon, presbyter, to the presbyters and deacons who share the local service, beloved brothers in the Lord God, fullness of joy. Our brother Ammonius, who is coming to you, receive in peace; through whom we and those with us greet you and those who are with you kindly in the Lord. I pray for your health in the Lord God. Emmanuel is my witness. Amen.’

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1164. LETTER OF THEODOSIUS.

25.1 × 29.4 cm.

Sixth or seventh century.

Letter to a *comes* from a minor local magnate concerning a dispute for the possession of a camel, which was claimed by their respective subordinates. The writer proposes arbitration and promises that the sentence should be respected.

+ Οἱ γραμματηφόροι ἦλθαν πρὸς ἐμὲ φέροντές μοι γράμματα τῆς ὑμετέρας πατρικῆς μεγαλοπρεπείας ἕνεκεν καμήλου, καὶ πάνυ μὲν ηὐχαρίστησα τῇ ἀφορμῇ τῇ δεδοκυῖα μοι ἀξιωθῆναι διὰ χρόνου τιμίων αὐτῆς συλλαβῶν. εὐθέως δὲ παρήνευκα τ[ο]ὺς ἀντιδίκους αὐτῶν καὶ προήνευκαν οὐκ ὀλίγους
5 ἄνδρας μαρτυροῦντας ὡς αὐτῶν ἐστὶν ἡ κάμηλος· οὐ μὲν δὲ ἀλλὰ καὶ οἱ γραμματηφόροι ἤνευκαν ἄλλους μαρτυροῦντας πάλιν ὡς αὐτῶν ἐστὶν ἡ αὐτῆ κάμηλος, καὶ τῶν ἀμφοτέρων ἐνεγκόντων μάρτυρας οὐκ ἐδυνήθην αὐτοὺς ἀπαλλάξαι. ἀλλὰ ἐὰν κελεύετε, ἐπιτρέψατε αὐτοῖς ἐλθεῖν εἰς δίκαιαν
μετὰ τῶν

ἐμῶν πρὸς ὃν ἂν ἐρήσωνται οἱ ἀμφότεροι καὶ τὰ ἀπὸ διαίτης ποιῆσαι,
10 παντὶ γὰρ τρόπῳ παρασκευάζω τοῦ(ς) ἐμοὺς ἐμμεῖναι τῇ διδομένῃ αὐτοῖς κρίσει. μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδάζω ἐν ἅπασιν τὰ κελευόμενά μοι παρ' ὑμῶν ἀποπληρῶσαι. ταῦτα γράφω πλείστα προσκυνῶν καὶ ἀσπαζόμενος τὴν ὑμετέραν πατρικὴν μεγαλοπρέπειαν. +

On the verso

+ δεσπό(τη) ἐμῶ τῶ πάντων) μεγαλοπρε(πεστᾶτῳ) πε . . . τα() . . . ()
προσκ(υνήσεως) ἀξ(ίῳ) π . . () Πέτρῳ κόμε(τι) + Θεοδόσιος. +

1. ὑμετερας Pap.

3. δεδοκυῖα Pap.

9. l. αἰρήσωνται.

13. ὑμετεραν Pap.

‘The letter-carriers came to me bringing me a letter from your paternal magnificence about a camel, and I was very grateful for the opportunity granting me to be deemed worthy after so long of your honoured words. I immediately brought in their opponents and they produced not a few persons testifying that the camel is theirs, while on the other hand the letter-carriers brought other persons testifying that the said camel belongs to them; and since both sides brought witnesses, I could not settle the point between them. But if it be your bidding, order them to come to an arbitration with my people before any one whom they shall both select, and to accept the results of the arbitration; for I will use every means to secure that my people abide by the judgement given them. God is my witness that I am anxious in everything to perform your orders. I write this with many

reverences and greetings to your paternal magnificence. (Addressed) To my master the most magnificent . . . reverend . . . comes Peter, from Theodosius.'

8-9. Wilcken notes the parallelism to P. Grenf. II. 99. (a) 5-8 ἀνελθῖν εἰς δίαίταν καὶ τὰ ἀπὸ διαίτης ποιήσῃ (cf. *Archiv* iii. p. 126).

14. Some abbreviation of πάσης probably preceded προσκ(υνήσεως) as in 1165. 13, but the traces of the letters are too faint for identification. Perhaps the proper name begins immediately after ἀξ(ίω), though Πέτρῳ looks right.

1165. LETTER OF VICTOR.

16.9 × 29.8 cm.

Sixth century.

A letter from one advocate (σχολαστικός: cf. 902. 1, note, and Gelzer, *Bys. Verwalt.* p. 34) to another expostulating about the treatment of some cultivators in the writer's employ, and threatening reprisals. The cause of the trouble was apparently a dispute about some camels, perhaps a question of ownership like that involved in 1164.

π/

+ Ἐδεῖ τὴν ὑμετέραν ἀδελφικὴν λ[α]μπρὰν παιδείουσιν ἀντιποιηθῆναι τῆς
 εὐτελείας μου
 καὶ μὴ ἐᾶσαί με ἐπὶ τοῦ σοῦτον λυθῆναι καὶ οὐ μόνον μὴ ἐπηρεάζειν αὐτῇ
 καὶ τοῖς διαφέρουσίν μοι
 εὐτελέσιν πράγμασιν, ἀλλὰ καὶ κωλύειν ἄλλους ἐπηρεᾶσαι βουλομένους.
 ταῦτα δέ μοι εἴρηται
 5 διὰ τοὺς γεωργούς μου τοὺς ἐν τῷ Ἀμούλῃ ἐν τοιαύτῃ διαστροφῇ γενέσθαι,
 διὰ δὲ κάμηλα ἄξια
 εἴκοσι νουμμίων. καὶ εἰ μὲν ἐς δικαιολογίας χωροῦμεν καὶ λέγει ἡ
 ὑμετέρα ἀδελφικὴ σοφία ὡς ἡ
 παραφυλακὴ τοῦτο ἐποίησεν, καὶ κύριοι ἐστὲ τῆς παραφυλακῆς καὶ ἀντι-
 π[οι]ηθῆναι μᾶλλον ἢ ἐπεξελεῖν
 ὀφείλετε καὶ τὸ ὄλον καταλείψαι τῇ εὐτελείᾳ μου. καὶ θεὸς οἶδεν,
 ἐδυνάμην καὶ ἐγὼ ἐπηρεᾶσαι
 κτήματι πλησίον τοῦ Μύρμυκος τῆς δεσποίνης τῆς παραφυλακῆς ἐκείνης,
 ὡς καὶ ἐποίησα
 10 ἄλλοτε ἐπὶ τοῦ ἐνδόξου κόμιτος Παύλου ἐπηρεασθεῖς πάλιν παρὰ τῶν
 ἀπὸ Τερύθεω[s.] . . . [. δ]ὲ εἶπω τὸ δέον.

παρακληθῆτε οὖν, εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν, ποιῆσαι αὐτοὺς ἀπολυ-
θῆναι, ἵνα μὴ εἰς ἐκε[ῖ]νο ἔλ[θ]ῃ
ἢ καὶ εἰς ἄλλα δυνάμενα λυπῆσαι ἀλλήλους. ταῦτα γράφω μετὰ τῆς
ἐποφειλ[ο]μένης π[ρ]οσκυνήσεως.

On the verso

+ δεσπό(τη) ἐμῶ τ(ῶ) πά(ντων) λαμπρ(οτάτῳ) σοφ(ωτάτῳ) π(άσης) προσκ(υνήσεως)
ἀξ(ίῳ)
π(άντων) φιλ(τάτῳ) ἀδελφ(ῶ) λαμπροτάτῳ σχολ(αστικῶ) + Βίκτωρ σὺν θ(ε)ῶ
σχολ(αστικός).

2. ὑμετεραν Pap.; so in l. 6. 3. μη after *μονον* added by the second hand above the line.
5. εσθαι of γενεσθαι by the second hand over an erasure, probably of γενομενους. The top of the original ε is visible. 9. ης and οινης of της δεσποινης corr. by the second hand. 11. ουν added by the second hand above δε, of which the δ is lightly crossed through.

‘Your fraternal, illustrious learnedness ought to have helped my insignificance and not have allowed me to be so far undone, and not only not to injure me and my insignificant property, but to prevent others who wish to do so. I have said this because my cultivators at Amoules have been put to such straits, and because of some camels worth a score of denarii. If we go to litigation and your fraternal wisdom says that the guard did this, you control the guard and you ought to help me rather than to proceed against me and then leave the whole matter to my insignificance. God knows, I too could have injured an estate near Murmux belonging to the mistress of that guard, as I did on another occasion in the time of the honourable *comes* Paul, when I was injured once before by the inhabitants of Teruthis. Let me tell you then what you should do; be persuaded, whether they made an error or whether they did not, to have them released, so that I may not come to that or to other steps which might cause us vexation. I write this with due reverence. (Addressed) To my master the most illustrious, most wise, worthy of all reverence, my dearest brother the most illustrious advocate, from Victor, by the grace of God, advocate.’

1. π: cf. 1163. 1.

3. αὐτῆ: sc. τῆ εὐτελείᾳ μου; but the writer immediately after relapses into μοι.

5. Ἀμούλη here and Μύρμυκος (= Μύρμηκος?) in l. 9 appear to be local names.

6. νομμίον = λεπτόν or denarius, the smallest monetary unit (cf. Hulstsch, *Metrol.* p. 343), and ἀξία εἴκοσι νομμίων will here be a contemptuous phrase meaning that the quarrel was all over a mere trifle; cf. P. Cairo Cat. 67009. 24 τοῖς πένησι λουομένοις τῶν νομμ[ί]ων. Probably the camels did not belong to Victor.

7. For παραφυλακή cf. e.g. P. Brit. Mus. 1012. 23 sqq. ἀρούρας . . . διακειμ(ένας) . . . ἐν πεδιάδι κόμης θύνης καὶ ὑπὸ τὴν ταύτης παραφυλακὴν, P. Giessen 56. 10, P. Cairo Cat. 67001. 11 sqq. In the present passage the person or persons constituting the παραφυλακή are meant.

10. A conjunction such as ἵνα or an adverb like νῦν or ἤδη probably preceded δ]έ; the vestiges are extremely slight. φέρ[ε] cannot be read. Τερῦθις is mentioned in 65. 2, 998, 1040. 14. The name is also found in other nomes; cf. P. Giessen 6. 7, P. Hamburg 17. ii. 1.

11. ἐκε[ῖ]νο: i. e. what he had done on the previous occasion.

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γνάθος 1. iv. 5.
γνω[19. I sch.
γνωστός 1. ii. I sch.
γόνος Cerc. Fr. 2. 6.

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15, iv. 12, v. 7; 2. ii. 15;
3. ii. 3, 5, 8, 10; 15; 39.
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7, 15, 18; 4. 13; 5. 3;
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2. iii. 17; Cerc. Fr. 2.
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 (= therefore: τοι Pap.)
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