THE

OXYRHYNCHUS PAPYRI

PART VII

HUNT
EGYPT EXPLORATION FUND
GRAECO-ROMAN BRANCH

THE
OXYRHYNCHUS PAPYRI
PART VII

EDITED WITH TRANSLATIONS AND NOTES
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WITH SIX PLATES

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PREFACE

The great majority of the papyri published in the following pages, including the chief literary pieces, were discovered in the season of 1905-6; a few come from the finds of the years 1903 and 1904, and one or two in the non-literary section from those of 1897.

In editing these texts I have unhappily lacked the co-operation of the friend and colleague with whom I have worked in partnership since the foundation of the Graeco-Roman Branch. The effects of his absence are, I fear, likely to be apparent to the readers of this book not only in its somewhat reduced size, which on the present occasion corresponds with our advertised intentions more closely than has frequently been the case. In particular, the principal novelty here produced, the Callimachus papyrus (1011), happens to abound in problems for the solution of which a second pair of eyes would have been more than usually valuable. In these circumstances it is a matter for much satisfaction that I have again been able to obtain the generous assistance of Professor U. von Wilamowitz-Moellendorff, who has made important contributions to the reconstruction and interpretation of the new classical fragments (1011-1015), especially of 1011. For some further helpful suggestions on the last-named text I am indebted to Professor Gilbert Murray; while Professor U. Wilcken has very kindly looked through the proofsheets of the non-literary documents, and they have naturally profited not a little from his criticism.

I regret that the promised excursus on the excavations and topography of Oxyrhynchus has had to be postponed, and that I cannot undertake that it will be included in the volume for 1910, which will consist of another instalment of the Oxyrhynchus Papyri. But a plan of the site has been prepared, and I hope that its appearance will not be much longer delayed.

ARTHUR S. HUNT.

Queen's College, Oxford,
December, 1909.
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http://www.archive.org/details/oxyrhynchuspapyr07gren
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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–VI. Of the new literary texts, two, 1011 and 1013, are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style. In other cases, 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–VI, 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.:

Archiv = Archiv für Papyrusforschung.
LIST OF ABBREVIATIONS

P. Goodsp. = Greek Papyri from the Cairo Museum, by E. J. Goodspeed (University of Chicago Decennial Publications).
P. Leyden = Papyri Graeci Musei Antiquarii Lugduni-Batavi, by C. Leemans.
P. Reînach = Papyrus grecs et démotiques, by Théodore Reinach.
I. THEOLOGICAL FRAGMENTS.

1007. Genesis ii, iii.

5 x 16·2 cm. Late third century. Plate I (recto).

These few verses from the second and third chapters of Genesis are contained on a fragment of a vellum leaf, which, like the Genesis papyrus from Oxyrhynchus already published (656), appears to be of an unusually early date. The text is in double columns, written in a medium-sized upright uncial which can hardly be later than the end of the third century, at any rate. A date anterior to the third century has been claimed for two vellum leaves, the Kretes fragment at Berlin (Berl. Klassikertexte v. 2. 17), attributed to the first century, and a fragment in the British Museum of the De Falsa Legatione which Kenyon assigns to the second (Palaeogr. of Greek Papyri, p. 113). Of the latter no facsimile has been published, but the age of the former seems to have been considerably exaggerated, and it may be doubted whether either of them is to be separated from the present example by a very wide interval. The columns of 1007, which contained about 33 lines, may be estimated to have measured some 16·5 cm. in height, the leaf having been of a rather square shape, not much taller than it was broad, like that of the Kretes. No stops occur; a short blank space in l. 25 marks the close of a chapter. Ðεός is contracted in the usual way, but ἄνθρωπος, πατήρ and μήτηρ are written out in full, and the only other compendium used is a most remarkable abbreviation of the so-called Tetragrammaton, which in the Septuagint is regularly represented by κύριος. This abbreviation consists of a doubled Yod, the initial of the sacred name, written in the shape of a Z with a horizontal stroke through the middle, the stroke being carried without a break through both letters; the same form of Yod is found on coins of the second century B.C. This compendium exactly corresponds with that employed in Hebrew MSS. of a later period, "", which,
as Dr. Cowley informs me, occurs in the tenth century and no doubt goes back to a much earlier epoch. As is well known, it was a peculiarity of the version of Aquila to write the Tetragrammaton in the archaic Hebrew letters instead of translating it by κύριος; but neither the earlier nor later Hebrew forms of the Tetragrammaton, nor the Greek imitation of the later form, ΠΠΠΙ, has previously appeared in the text of a Greek MS. of the LXX, except the Hexapla fragment published by C. Taylor, Cairo Palimpsests, p. 26. A decided tendency to omit the word κύριος was, however, observable in the early Oxyrhynchus papyrus (858), where in one passage a blank space was originally left in which the missing word was supplied by a second hand. Possibly the scribe of that papyrus or its archetype had Hebrew symbols before him which he did not understand, or the archetype had been intended to show the Hebrew symbols and they had not been filled in. At any rate, in the light of the present example, the question may be raised whether Origen’s statement (in Ps. ii) that ‘in the most accurate copies the (sacred) name is written in Hebrew characters’ was intended to apply, as is commonly assumed, only to the copies of Aquila’s version.

Apart from the substitution of the Tetragrammaton for κύριος, the text, though interesting, is not so far as it goes particularly notable. As usual, it evinces no pronounced affinities with any one of the chief extant MSS., but agrees here with one, there with another. In two passages, again (Il. 20 and 28), it sides with some of the cursives against the earlier MSS. evidence, in one of them (Il. 20) having the support of citations in the New Testament and in Philo.
THEOLOGICAL FRAGMENTS

Recto.

Col. i.                      Col. ii.

[αυτής εληφθή αυτή ενεκεν] ii. 23  κεν τῷ ἀνδρὶ [αὐτῆς μετ' αὐτῆς] iii. 6
[τουτῷ καταλείψει ανθρώπος]

20 [τοῖς πατέρα καὶ τῆς μητέρα καὶ] 30 σαν οἱ ὀφθαλμοὶ τῶν δύο καὶ εἴη
[προσκολλήθησεται πρὸς τὴν]  γνώσαν ὅτι γνώμοι ἑσαύν καὶ ἐποιήθη
[γυναικα αὐτού καὶ εσούσαι οἱ δύο]  σαν εαυτοῦ περισσώματα καὶ
[eἰς σαρκα] μνα καὶ σάναν οἱ δύο  ἡκουσαν τῇ φω[τ]ι[ν τοῦ θύ]
[γνώμων τούτων] 35 περιτατ[οντος]

25 [αὐτῷ καὶ οὐκ ἡ σχυνοντο]  ο θεός i. 1  [οφίς ην φρο[ν][μωτά]ς παν
[tων θηρίων τῶν εἰπὶ τῇ]

2. The letters are very faint and uncertain. Possibly the article was omitted, as in
some cursives and other authorities.

4. On the abbreviation of the Tetragrammaton cf. introd.

12. φαγιν (so E) suits the space better than φαγινθε (AM). The η is directly beneath
η of φαγι in l. 9, final 6 of γνωσσειν and έσ of φαγεσθε, and so eight letters are the most
that would be expected, whereas φαγινθε would give ten. But as the ends of the lines are
not kept very even and final letters are sometimes considerably compressed, such inferences
have little security.

18. αὐτή is omitted in E.

20. πατέρα αὐτοῦ ... μητέρα αὐτοῦ AEM. αὐτοῦ after πατέρα is omitted in the citations
of this passage in Philo, Matt. xix. 5, Ephes. v. 31, &c., after μητέρα in one of Philo’s two
quotations, Matt. xix. 5, Mark x. 7, Ephes. v. 31, &c., as well as by several cursives.

21. πρὸς τὴν γυναικα: so DEM; τῇ γυναικῇ A, and the citations in Matt., Mark, and
Ephes.; cf. the previous note.

26. φρο[ν][μωτάς]: φρο[ν][μωτε[μ]] D.

28. καὶ is added before τῷ ἀνδρὶ in AELM, but is omitted by some cursives as well as
in the Armenian and Ethiopic versions.

29. The form εφαγοσαν here seems to be peculiar to this MS. Such forms appear
sporadically in the papyri from the second century B.C., e.g. P. Tebt. I. 24. 11 κατῆλθον:
cf. Mayser, Grammatik, p. 322.

34. τῇ φω[τ]ι[ν]: so ALM; τῇ φω[υ] E.

τοῦ θύ: κυρίου του θέου MSS., but the space seems too short for the abbreviation of the
Tetragrammaton as well as τοῦ θεοῦ. κυρίου is omitted in one of two citations of this passage
by Theodoret.
1008. 1 Corinthians vii–viii.

26.5 × 14 cm.  

Fourth century.

A fairly preserved leaf from a papyrus book, covering parts of the seventh and eighth chapters of the First Epistle to the Corinthians. The handwriting, a good-sized sloping uncial, may be assigned on its own evidence to the second half of the fourth century, and to this date the accompanying documents, which were of the late fourth or early fifth century, also point; 1009 and the Callimachus papyrus (1011) were discovered at the same time as this leaf. A rough breathing is occasionally used, and a mark of elision is found in l. 7; a small comma, which is often not more than a dot, is sometimes employed to separate syllables when consonants occur in juxtaposition, and the same symbol is added after final consonants other than ν and ς. Punctuation is effected by means of blank spaces, which, in the case of longer pauses, are exaggerated and accompanied by a marginal coronis, the next line being at the same time made to protrude slightly to the left (ll. 63 and 70). In addition to the common theological contractions that of κοσμος (ll. 36 and 40) is noticeable.

The text is not without interest. On the whole it is a good one, generally agreeing with the earliest uncial BṣA; for some exceptions see notes on ll. 1, 29, and 43. Noteworthy coincidences with B may be remarked in ll. 29 (punctuation), 41, and 61. A reading found in one cursive of the tenth century, πνεῦμα Χριστοῦ for πνεῦμα θεοῦ in vii. 40, reappears in l. 68. There are also five peculiar variants, at ll. 5, 46, 49, 54, and 57; of these the last two are probably merely due to lipography.

Verso.

[σπα]σθω  ἐν ακροβυστία τις κε[κλ]η  
[ται] μη περιτεμνεσθω  η περιτ[τ]ο]
[μη] ουδέν εστιν και η ακροβυστία
[ουδεν εστιν αλλα τηρησις ευτολω]

5 [θυ] εκατος εν τη κλησει εν ἢ εκλη
[θη] εν ταυτη μενετω δουλος εκλη
[θης μη σοι μελετω αλλ' ει και δυνα
[σαι] ελευθερος γενεσθαι μαλλον χρη
[σαι] ο γαρ εν κω κληθεις δουλος απε

10 [λε]ευθερος κυ εστιν ομοιος ο ελευ
[θερ]ος κληθεις δουλος εστιν Χν
[τι]μης ηγορασθητε μη γεινεσθε
[δομελι αι[θ]ων εκαστος εν ω εκλη
[θη] αδελφοι εν τουτω μενετω τα [ ]

15 [πα] θω περι δε των παραθηκων εν
tοιας αγνη και ουκ εχω γνωμην δε δι
[δωμιως ηλημενος υπο και πιστος
[ειραι νομιζω ουν τουτο καλου ο]

20 [κη]ν οτι καλου άνω της ουτως ειναι
[δειθαι] γνωαι μη ζητει λυσιω
[λε]ναιαι απο γνωσιως μη ζητει
[γνωικαι έαν] δε [και γαμησης ουχ]
[ημαρτει και] εαιν γημη η παρθε

25 [ν]ος ουκ ημαρτειν δε τη
[σαλκη ει]ναι οι τω]τοι εγώ δε
[ν]μων θεεις ουν του]το δε φημι
[αδιεξομαι ο [καιρος συνεσταλμενος
[εστω]ν ηνιου ινα και] οι εκιν]ν

30 [ν]αικας ας μη χο]νιες ως και
[οι] κλάιοντες ως μη] κλαίοντες
[και οι δε]ρο]ντες ως μη καιρον
[τε]ς και οι [αγοραζου]τες ως μη κα
[τε]ρο]ντες και οι χρωμενοι του κο

35 [ση]ρον ος [μη καταχρομενοι] παρα
[γε]ι υπ ρι τη χημα του] μου τουτου
[θε]λο δε υμις αμερι]μενους ειναι
[ο α]γαμοι [μεριμνα τα] του]ν

Recto.

[α]ρειη τον κω ο δε γαμησας μεριμναι

40 [τα] του κμου πως αρεση τη γνω]κει
και μεμερισται και η γυνη [αγα
μι] οσ και η παρθενος μεριμναι [τα του]
κῦν ἵνα ἡ ἀγία καὶ σῶμα τι καὶ ἰπνάτι
ης ἐφάμασα μερίμνα τα τοῦ κινοῦ
πως ᾶρεσθ το ἀνδρι τοῦτο δὲ προς
tο ὑμων συμφορον λεγω σου ὑνα
βροχον ὑμιν ἐπιβαλω ἀλλα πιρος
tο εὐσκήμον και εὔπαρεδρον το
κω απερίσπαστους ειναι εἰς δε
50 τις ασχήμονεν επι την παρῆθενν
αυτων νομίζει εαν η ὑπερακτι
και ουτω οφιλει γεινεθαι ο θελει
[ποιεθισι ριν] [αμαρται] γαμεστω
σαν [ος δε] εστι[ηκέν τη] καρδια αυτου
55 εθραίσις μη ἔχων [ανα]γικην ἐξο[νσι]
αν δε εχει περι του ιδιου θελημα
καρδια τηρειν την εικουν πιερθε
νον καλως ποιησει τωτο κατι ο γα
60 μειζων την ἐβαθυν πιερθεν [κα]
λοις ποιησει και ο [μη] γαμεζων
κρεασιν ποιησει γυνη δεθεται
ἐφ οσου χρονου] χη [ο ανηρ] αυτής
εαν δε κο[ληθη ο ανηρ] ελει[θε]
65 ραι εστιν [ο θελει γαμηθη]αι μο
νον εν κιω μακαριωτερα δε [εστιν]
eαν ουτως με[ειν κατα] την ερι[η]
γνωμην δι' ὅκου δε καιγον πινα Χυν ε
χειν περι δε των ειδωλοθυτω
viii. 1
70 οιδαμεν οτι παντες γησαιν [εχο
μεν η γησαις φυσιοι] η δε αγι[κη]
οικοδομει [ει τις δοκει] εγνωκε
ναι τι ουπω εγνω καθω δει γνω
ναι ει δε τις αγαπα τον δεν ουτως
75 εγνωσαι ὑπ αυτου ] περι της
1. *σο D*FG; *σο* ΤΙΙ, *σο* ΤΙΙ, *σο* ΔΕΕΚΛ.
2. The addition of in before is peculiar to the papyrus.
3. *σο* ΤΙΙ, *σο* ΤΙΙ; *σο* ΔΕΕΚΛ, *σο* ΔΕΕΚΛ.
4. The first e of γενεσθαι has been converted from an ε.
5. In DEFG δέλθη follows κάθες. *σο* D*.
6. The first addition of υνε before is peculiar to the papyrus.
7. : *σο* ΤΙΙ, *σο* ΤΙΙ; *σο* ΔΕΕΚΛ.
8. The papyrus may of course have had γενε with D*FG. η before παρθένοι is omitted by BFG, and bracketed by W-H.
9. : *σο* Δ*FG. *σο* should have been *σο* before γενετες, as in l. 23.
10. : *σο* ΤΙΙ, *σο* ΔΕΕΚΛ.
11. : so ΤΙΙ, *σο* ΔΕΕΚΛ. έστιν *σο* ΔΕΕΚΛ. *σο* ΔΕΕΚΛ. *σο* ΔΕΕΚΛ. *σο* ΔΕΕΚΛ.
12. *σο* ΤΙΙ, *σο* ΔΕΕΚΛ. έστιν *σο* ΔΕΕΚΛ.
13. : *σο* Δ*FG. *σο* Δ*FG.
14. : *σο* Δ*FG. *σο* Δ*FG.
15. : *σο* Δ*FG. *σο* Δ*FG.
16. : *σο* Δ*FG. *σο* Δ*FG.
17. : *σο* Δ*FG. *σο* Δ*FG.
18. *σο* ΤΙΙ, *σο* ΔΕΕΚΛ, *σο* ΔΕΕΚΛ.
19. *σο* ΤΙΙ, *σο* ΔΕΕΚΛ, *σο* ΔΕΕΚΛ.
20. : *σο* Δ*FG. *σο* Δ*FG.
21. : *σο* Δ*FG. *σο* Δ*FG.
22. : *σο* Δ*FG. *σο* Δ*FG.
23. : *σο* Δ*FG. *σο* Δ*FG.
24. : *σο* Δ*FG. *σο* Δ*FG.
25. : *σο* Δ*FG. *σο* Δ*FG.
26. : *σο* Δ*FG. *σο* Δ*FG.
27. : *σο* Δ*FG. *σο* Δ*FG.
28. : *σο* Δ*FG. *σο* Δ*FG.
29. : *σο* Δ*FG. *σο* Δ*FG.
30. : *σο* Δ*FG. *σο* Δ*FG.
31. : *σο* Δ*FG. *σο* Δ*FG.
32. : *σο* Δ*FG. *σο* Δ*FG.
33. : *σο* Δ*FG. *σο* Δ*FG.
34. : *σο* Δ*FG. *σο* Δ*FG.
35. : *σο* Δ*FG. *σο* Δ*FG.
36. : *σο* Δ*FG. *σο* Δ*FG.
37. : *σο* Δ*FG. *σο* Δ*FG.
38. : *σο* Δ*FG. *σο* Δ*FG.
39. : *σο* Δ*FG. *σο* Δ*FG.
40. : *σο* Δ*FG. *σο* Δ*FG.
41. : *σο* Δ*FG. *σο* Δ*FG.
42. : *σο* Δ*FG. *σο* Δ*FG.
43. : *σο* Δ*FG. *σο* Δ*FG.
44. : *σο* Δ*FG. *σο* Δ*FG.
45. : *σο* Δ*FG. *σο* Δ*FG.
46. : *σο* Δ*FG. *σο* Δ*FG.
47. : *σο* Δ*FG. *σο* Δ*FG.
48. : *σο* Δ*FG. *σο* Δ*FG.
49. : *σο* Δ*FG. *σο* Δ*FG.
50. : *σο* Δ*FG. *σο* Δ*FG.
51. : *σο* Δ*FG. *σο* Δ*FG.
52. : *σο* Δ*FG. *σο* Δ*FG.
53. : *σο* Δ*FG. *σο* Δ*FG.
54. : *σο* Δ*FG. *σο* Δ*FG.
55. : *σο* Δ*FG. *σο* Δ*FG.
56. : *σο* Δ*FG. *σο* Δ*FG.
57. : *σο* Δ*FG. *σο* Δ*FG.
58. : *σο* Δ*FG. *σο* Δ*FG.
59. : *σο* Δ*FG. *σο* Δ*FG.
THE OXYRHYNCHUS PAPYRI

γαμίζω: so NABDE, W–H; ἐγκαμίζων KLP, T–R. γαμίζω suits the papyrus better and is further confirmed by l. 61.

60. την εἰς ταν παραθενον: so ΝΑ, W–H; τὴν παραθένον εις τα BDE and W–H as v. l., om. KL, T–R.

61. παρατινί: so B; παρέi ΝΑΙΚΓΛ, W–H (with v. l. παρατινί), T–R.

62. παρατινί: so W–H; παρεi DEFGKL, T–R. There is no room at the end of the line for νμω which is added after δεδεια by NABDEFG (so T–R); νμω is omitted by W–H with N*ABD*.

64. κωμηθή: και κωμηθή DE, κωμηθή (και κομ., FG, αποθανη Α.

κατή: so ΝΑΦΚ, W–H; απη κατή DEFGL, T–R.

68. It is impossible to tell whether the papyrus had δε (ΝΑΙΔΕFGKL) or γαρ (B).

W–H put the latter in the text and the former in the margin.

15. της: so the cursive 17; θεω other MSS.

72. It is practically certain that the papyrus agreed with ΝΑ (so W–H) in omitting δε after ει. δε is added by DEFGKL, T–R.

εγνω καταντ: so NABDEFG, W–H; καταντ KL, T–R.

73. ουχω: so ΝΑ, W–H; ουθινο DEFGKL, T–R.

εγνω: the papyrus certainly omitted ουθινο which is added here by ΔειΕΚΛ (T–R), and probably read εγνω with ΝΑΒ*FG (W–H) rather than εγνωκε with ΔειΕΚΛ (T–R).

75. περι της: the papyrus did not agree with Δει in reading περι δε της βρωσεως in place of the better supported περι της βρωσεως αυτων (περι δε της γνωσεως Δ*).

1009. PHILIPPIANS iii, iv.

15.1x11.1 cm.

Fourth century.

Probably this fragment, containing parts of some verses from the Epistle to the Philippians, belonged to the same codex as 1008, with which it was found. At first sight it does not appear to do so, for the writing is rather smaller and the ink, instead of being black, is of a brown colour; but the formation of the letters is closely similar, the height and breadth of the column would be approximately the same; and punctuation is effected, as in 1008, by means of blank spaces, not stops. A rough breathing is also occasionally employed (l. 34; cf. 1008. 5); the supposed circumflex accent in l. 26 is perhaps a misformed breathing.

The textual qualities of this leaf bear also a general resemblance to those of 1008. Its tendency is to support the three chief MSS., though it does not agree at all consistently with any one of them, and occasionally strikes out a line of its own. A remarkable coincidence with the Sinaiticus occurs in ll. 25–6, but against this may be set discrepancies in ll. 2 and 16. Disagreements with B
may be noted in ll. 8 and 10. For the order of the names Ἰησοῦ Χριστοῦ in l. 15 a parallel is only to be found in the versions, while the variants in ll. 10, 19, and 36 are apparently not otherwise recorded.

Recto.


Verso.

[φρονεῖν εν κῷ ναι ερωτω καὶ σε γνωσθῇ συνζύγῳ συνλαμβάνον αυταίς αἰτίων εἰς τῷ ευαγγελίῳ συνῃ θλησαν μοι μετα καὶ Κλημεντος και τῶν συνεργῶν μου καὶ τῶν λοι]
THE OXYRHYNCHUS PAPYRI

πων ὅν τα ὀφοματα εν βιβλῳ κω

ης χαίρετε [ἐν κω παντοτε παλιν ερω

χαίρετο το [ἐπεικες υμων γνω

σοθων πασιν άνοις ο κε εγγυς

30 μηδεν μεριμνατε αλλ εν παντι

τη προσειρη και τη δεισει μετα

eυχαριστιας τα αιτιματα υμων

gνωριξεσι[ω] προ[ς τον θυν και η ει

ρην του ςυνη υπερ[ε]χωσα παν

35 τα νουν φρονισαι τοις καρδιας υ

μων και τα νοματα και τα σωμα

tα υμων [εν] Χω Τυ το λοιπον αδελ

φοι οσε εστιν αληθη ο[σα σεμα

οσα δικαια οσα αγια οσ[α ευνημα

1. The τ of γνωρια has the appearance of a τ, perhaps caused by the running of the ink.

2. απαστασως: γρωσεις Ν*.  
3. κοινοιους των]: κοινοιους ΝΑΒ, των κ. DEFGKL. των is added in Ν*:ADEFGKL, but omitted in Ν*:Β. κοινοιους alone will not fill the lacuna, and the papyrus must have had either των or των, but probably not both. κοινοιους W-H, των κ. των T-R.

4. It is of course not certain that the papyrus did not read συμπεριφορονεινως, with Ν*:DEKL, T-R, or συνδερετενεινως with FG.

6. την εκ μερων: so ΝΑΒΔΕ, W-H; των μερων ΚΛ, T-R.

7. ελαβων]: D*:ΕFG add η ρη δεκεκαυμι.

8. The addition of και after αι would unduly lengthen the supplement. και is omitted in Ν*:Ε*:FG but added by AB and others, W-H, T-R.

9. It is impossible to say exactly what stood in this lacuna, which is longer by the space of one letter than those of the preceding six lines. Some MSS, omit και (D*ΕΦΓ, for instance), others including ΝΛ have Χριστου Ιησου, and the spelling κατελθησθην has better support than κατελθηθην. If και be omitted, κατελθησθην υπο Χυ Γυ would suit the papyrus not less well than the reading adopted. W-H give και κατελθησθην υπο Χριστου [Ιησου]: T-R has και κατελθηθην υπο του (so ΚΛ) Χριστου Ιησου.

10. ουτω: so ΝΛΔ, W-H text, ου BD:ΕFGKL, W-H marg., T-R. The position of εμουνω, which ordinarily follows εγω, is peculiar.

12. των δε: οι δε τα D*:FG.

14. αις: so ΝΑΒ, W-H; eti DEFGKL, T-R.

15. Ιησου Χριστου: so the Syriac and Aethiopic; εν κυριω Ιησου Χριστω D*:ΕFG, εν Χριστω Ιησου other MSS., W-H, T-R.

16. φρονισειν: so most MSS., W-H, T-R; φρονισειν ΝΛ (σου φρ. Ν).

19. εφθασειν: εφθασειν MSS. The papyrus agrees with Ν*:ΑΒ and W-H in reading simply τω αυτω [στριχνων. Ν*:ΚΛ add κανον, το αυτο φρονει (so T-R), DEFG have το αυτο φρονει, τω αυτω (α, κανον D*:Ε) σταθειν (συνυσταθειν FG).
22. γυμνὴς ἀκνίγα: this order, which has much the strongest support, is inverted in KL, T-R. There are some faint marks above the ζ which might be interpreted as an over-written v (συνέγκ), but they are not certainly ink.

24. It is clear that καί, which is omitted in D*EFG, stood in the lacuna.

25–6. The papyrus agrees with Ν* against other MSS., which read καὶ τῶν λοιπῶν συνεργῶν μου ως.

29. Α adds τοὺς after πασίν.

34. θ(ε)νυ : Χριστοῦ Α.

36. καὶ τὰ νόμιμα καὶ τὰ σωμάτα: the ordinary reading here is καὶ τὰ νομίμα, but FG and some other minor authorities substitute σωμάτα for νομίμα. The papyrus is peculiar in having both.

1010. 6 Ezra.

8.4 x 5.6 cm. Fourth century. Plate I (recto).

Oxyrhynchus has already presented us with several fragments in the original Greek of theological works extant, entirely or in part, only in translations,—the Apocalypse of Baruch (403), the conclusion of the Shepherd of Hermas (404), Irenaeus, Contra Haereses (405; cf. P. Oxy. iv. p. 264), the Acts of Peter (849); and there is now to be added to the list the following specimen of the Greek of 6 Ezra, as modern scholars call the apocalyptic writing which appears in the printed editions of the Vulgate as 4 Ezra, chapters xv–xvi.

This specimen is but a short one, extending to three verses only (xvi. 57–9) which are inscribed on a vellum leaf comparable for its miniature dimensions to 842, the fragment of a lost Gospel. There, however, the size of the writing was more in proportion with that of the leaf than is the case in 1010, where the letters are of medium size, so that ten or eleven are the usual complement of a line, and twelve lines fill the page. The upright and neat though rather heavily formed uncials may be attributed to the fourth century. No stops occur nor other signs beyond a diaeresis; the usual horizontal stroke above a vowel at the end of a line represents a v. On the recto (flesh-side), which is numbered at the top μ, the writing is well preserved, but on the other side of the leaf it is rubbed and sometimes indistinct, though only in one place (ll. 21–2) is there a real doubt about the reading.

The sixth book of Ezra was written during a period of persecution, and James (Texts and Studies, iii. 2, p. lxiv) following Gutschmid (Zeitschr. f. wissensch. Theol. iii. 1860) places the date of composition about A.D. 268; Weinel, however (Neutest. Apokryphen, p. 312), holds that the time cannot be fixed more definitely than between A.D. 120 and 300. An Egyptian origin has often been postulated, and the discovery of this early fragment at Oxyrhynchus,
though of course not conclusive, to some extent strengthens that hypothesis. That the Latin version which alone exists was made from Greek is evident from the use of such words as *rumphea* in the passage quoted below; Dr. Charles believes, on the strength of certain Hebraisms, that some Jewish document lies behind, but that is a question which does not here arise. Resemblances to passages in 6 Ezra have been pointed out in Books xi (ix) and xii (x) of the Sibyline Oracles, but with that doubtful exception no traces of the document have been recognized in Greek, and there are very few early references in Latin. The oldest certain quotations are those of the English writer Gildas, who lived in the sixth century, though it has been supposed that there is an allusion to xvi. 60 in Ambrose, *Ep.* xxiix.

Two recensions of the Latin version are to be distinguished, a French and a Spanish, of which the principal representatives respectively are the MSS. SA and CM. In 6 Ezra (= 4 Ezra xv-xvi), according to the conclusions of Dr. James (*op. cit.*, p. lxvii), the Spanish text, though it has often preserved right readings, is the less trustworthy on the whole; moreover in xv. 59-xvi. 32, of which the first verse figures on our leaf, S parts company with A and joins CM, but the text of A, which is supported by the quotations of Gildas, remains generally preferable. A comparison of the two versions with the Greek bears out this criticism. The text of SA may be said to be very literal, though it displays a tendency towards compression *(58 ἐν τοῖς δρεπαί καὶ μετέφρασι = in montibus, 59 πάλιν ἐκ δευτέρον = rursum)* and variation of wording *(57 διαφθάρσει = interiunt, 58 διαφθάρσουσα = peribunt)*. That of CM is marked by the same tendencies, but is also less faithful in other ways. Thus in v. 57 *ipse (ipsa)* is not in the Greek, *rumphea* (SA) though not a Latin word, is closer than *gladio* (CM) which is used again later in the verse to translate *μαχαίρι*, and *subvertentur* is a much less exact rendering of *συντρίβουσα* than *centorentur*; and in v. 59 *manducabunt carnes suas* retains the original order which in CM is made to conform to the commoner Latin usage. On the other hand the repetition of the possessive adjective in *suum sanguinem* must be placed to the credit of CM, and in v. 59, where S and CM coincide and there is a serious divergence from A, the Greek, though the reading is unfortunately uncertain, is evidently closer to the version of SCM than that of A, which is corrupt; cf. note *ad loc.*

A slight difficulty is raised by the occurrence mentioned above of the numeral *μ* at the top of the recto. Does this refer to the fortieth leaf or the

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1 Since the Benly-James edition (1895), two valuable MSS. of the twelfth century have come to light, one at Brussels, described by Donatien de Bryne in *Rev. bénédictines*, 1907, pp. 244-7, the other, which is being utilized by B. Violet for his forthcoming edition, at Leon.
fortieth page? There is no sign of any figure in the corresponding position of the verso, but that may be due to the damaged condition of that side of the leaf: it was usual, at any rate when the numeral was placed, as here, in the centre of the upper margin, for each page to be numbered; cf. e.g. 656, 697, P. Amh. 1. Neither supposition, however, is quite satisfactory. The Greek contained on the two sides of the leaf corresponds with four lines of Bensly's text; and since the preceding 56 verses occupy only 96 lines the fortieth leaf would not be expected so early. No doubt with a page of such small size an estimate of this kind can only be approximate; a preliminary page or two may also be reckoned at the beginning of the book, and some allowance made for the compression which has been noted in the Latin. But these considerations combined would not account for a difference of 15 leaves out of 39 (96 ÷ 4 = 24, 24 + 15 = 39). On the other hand the fortieth page or twentieth leaf ought to have been passed; the forty-ninth page is what would be looked for. This discrepancy, however, may be explained without much difficulty by supposing that the writing was rather smaller at the beginning of the book and that it gradually increased in size.

But on either hypothesis some modification of the ordinary view of these two chapters seems necessary. It is generally considered that they were written as an appendix to 4 Ezra (James, op. cit., p. Ixxviii, Weinel, op. cit., p. 311), and that they never circulated in any other guise or position. That view is now tenable only on the supposition that this pocket edition extended to more volumes than one; and it certainly does not appear at all probable that the form here exhibited would have been selected for a work on the scale of 4 Ezra and 6 Ezra, which might easily have been reproduced in a small single volume by the employment of a somewhat larger page and a more compressed script. The present discovery therefore rather suggests that the sixth book of Ezra was originally current independently of the fourth. If the figure 40 is the number of the leaf, this would point to the existence of some prefatory matter no longer represented in the Latin. If, on the other hand, the numeration, as is more likely, refers to the page, the book began in the same abrupt manner that now characterizes it.

Recto.  
\[ \mu \]  
\[ \mu \omega \, \delta i a f \theta a \] 57  
\[ \rho \eta \sigma e t a \, k a i \]  
\[ \sigma n \, e n \, \rho o m f a i \]  
\[ a \, \pi e s \eta \, k a i \, a i \]  

Verso.  
\[ e n \, \lambda e i m o \, \delta i a \]  
\[ \phi \theta a r i s o n t a i \]  
\[ 15 \, k a i \, \epsilon \delta o i t a i \, t a \]  
\[ \sigma a r k a s \, a n t o n \]
'The children shall die of hunger, and thou shalt fall by the sword; and thy cities shall be destroyed, and all thy people that are in the plains shall fall by the sword, and they that are on the mountains and highlands shall die of hunger and shall eat their own flesh and drink their own blood for bread and thirst for water. At first thou art reduced to misery (?) and again a second time (thou shalt receive woe).

Latin Version of SA (Bensly, Liber Ezræ quartus xv. 57–9, in Texts and Studies, iii. 2):

57 Et nati tui fame interient, et tu rumpheæ cades, et civitates tuae contenterunt,
58 et omnes tui in campo gladio cadent; Et qui sunt in montibus fame peribunt, et manducabunt carnes suas et sanguinem bibent a fame panis
59 et siti aquae. Infelix primaria venies, et rursum accipies mala.

Latin Version of CM (Bensly, op. cit., p. 89):

57 Et filii tui fame interient et tu ipse gladio cades, et civitates tuæ subvententur
58 et omnes tui in campo gladio cadent. Et qui sunt in montibus fame disperient, et carnes suas manducabunt et sanguinem suum bibent a fame
59 panis et siti aquae. Infelix, primarius venies. et rursum accipies mala.

1. The sentence is to be completed καὶ τὰ παιδιὰ σου ἐν λείψω.
21–2. It is unhucky that there is a doubt concerning the reading here. The termination of πρωτ- is quite uncertain; it may be πρωτα or πρωτῷ or πρωτῇ; the last would best account for primaria in SCM, but πρωτα or πρωτον are more intelligible and give the expected antithesis to ταλω ἐκ δευτερου. In μεν ἡκεις the ν is the most doubtful point, the traces suggesting rather α or ο. μελησεις or με λησεις or με ανεις could be read, but none
of these gives any good sense or explains either of the later versions, whereas πρωτα μεν πει, even if not very satisfactory, is not far from infelix primaria venies; ηςα is unsuitable. The alternative in A however remains hardly accounted for. James, op. cit., p. lxiii, proposes that propter priora miserrima should be restored, and that the Greek might have been εν πρώτοις ἐλευθέραι, which would serve to explain the two versions. The emendation may be right, but it is now seen that the ingenious suggestion for the Greek was mistaken. miserrima is corroborated by both infelix and τάλαινα: propter priora is not a proper rendering of πρωτα (τον) μεν; it is an interpretation rather than a translation.

II. NEW CLASSICAL TEXTS.

1011. CALLIMACHUS, AETIA AND Iambi.

Fol. 1 30 x 18 cm.

Late fourth century. Plates II and III (Fol. 1 recto, Fol. 2 verso).

It might reasonably have been expected that, among the many classical authors represented by the papyri of Egypt, an Alexandrian poet so celebrated and so prolific as Callimachus would not fail to find a prominent place. Hitherto that expectation has not been realized. A wooden tablet at Vienna has indeed supplied some considerable pieces of the Hecale (edited by Th. Gomperz, 1893; cf. Wilamowitz, Götting. Nachrichten, 1893, pp. 731–47); but the contributions of the papyri have consisted of a small fragment at Alexandria from the Hymns, and a scrap of scholia, also on the Hymns, in the Amherst collection (P. Amh. 20). The deficiency is, however, now amply made good by a discovery restoring to us substantial pieces of two important works, previously known only from short and disconnected citations, the Aetia and Iambi; and by a fortunate chance the new fragments include what was probably the most popular passage of the Aetia, the famous love story of Acontius and Cydippe.

As now reconstituted the find, which was made in the winter of 1905–6, consists of seven leaves from a papyrus book, with a few small pieces still unplaced. One of the leaves is nearly perfect and a second is only slightly broken; but the others are all more or less severely damaged. Even where the papyrus is intact, however, it is often extremely difficult to read, owing partly to the rubbed and discoloured state of the surface, partly to the fading of
the ink, which is of the light brown kind frequently met with in the Byzantine period. Its ancient readers had already found the manuscript unsatisfactory in this respect, and letters or words, occasionally whole lines, have here and there been rewritten. In some parts of Foll. 6 and 7, moreover, the ink has run badly, and the papyrus is besides worm-eaten. Where there has been no deterioration the large and handsome script is of course legible enough. Though generally sloping it is sometimes erect, and in the size and quality of the writing, too, some variation is noticeable; an irregular appearance is also caused by the occasional exaggeration of certain letters, e.g. κ. The coarse down strokes contrast strongly with the light horizontal lines, which are at times barely distinguishable from the fibres of the papyrus. o and ω are commonly small; ε and ο narrow. Like that of 847, this hand seems to represent a transitional stage between the sloping oval style, predominant in the third century, and the squarer, heavier type of the fourth and fifth. Two further considerations assist in the determination of the date: (1) the semicursive notes and additions which have been occasionally inserted, in several cases by the original writer, and of which the age is more easily estimated than that of the more formal script of the text; (2) the fact that a small group of documents in the company of which the present papyrus was discovered (1083 is one of them) was dated about the year 400. On these various grounds the production of this codex is to be placed in the fourth century and, if greater precision is desired, the third quarter of it is perhaps the likeliest period; 1008 and 1009, which were also found along with 1011, appear to belong to about the same epoch.

The work of the original scribe has undergone a good deal of modification. To him are due the pagination and the stichometrical figures below the columns, some paragraphi, and frequently diaereses and marks of elision; but accents, breathings, and stops are to a large extent subsequent additions by one or other of the later hands which have introduced corrections or annotations. Two such hands, at least, are distinguishable, one writing in irregular uncials (e.g. the glosses at II. 121, 123, 218), the other in semicursive (e.g. II. 261–4), and both, but especially the latter, using an ink darker than that of the text. The accentuation of II. 81–9 has the appearance of being original, but this is exceptional, and elsewhere the different shade of ink in the accents commonly shows a later hand, which, however, sometimes only renovated what was already there. Accents are not inserted at all systematically, some leaves (Foll. 2, 3, 4) being plentifully supplied, others (Foll. 1, 6, 7) having very few, while Fol. 5 shows many more on the verso than on the recto. From the same source come a few marginal signs, the significance of which is not always evident. The text as it originally stood was not a very accurate one; and in spite of the efforts of the
correctors the text sometimes remains in an unsatisfactory condition; cf. notes on ll. 7, 39, 62, &c.

It remains to consider the arrangement and subject-matter of the fragments. The position in the codex of three out of the seven leaves is fixed by the pagination. Fol. 1, containing the conclusion of the story of Acontius and Cydippe, is numbered in the left-hand corner of the recto 152. It was already known from Callim. Fr. 26 that this elegy was part of the third book of the Aetia, and according to Schneider, Callimachea, ii. pp. 99 sqq., it stood early in the book, a view which, as will be seen, suits the data of the papyrus. The subject of the third book is supposed by Schneider to have been inventions and inventors, and Cydippe’s history was, he thinks, introduced in connexion with the art of writing as an illustration of the injurious results to which that art might lead. Acontius, a handsome youth, fell in love with the beautiful Cydippe; and seeing her one day in the temple of Artemis he wrote on a fine apple the words, ‘By Artemis, I will marry Acontius,’ and unobserved rolled this in front of Cydippe. She picked it up and read the inscription, then threw it aside, and, thinking no more of Acontius, proceeded to wed another suitor. The preparations were all made when she suddenly fell ill. Three times the same obstacle to the marriage occurred, and at last her father betook himself to the oracle of Apollo and inquired the cause. Apollo informed him of the broken oath and of the anger of Artemis, and advised him to carry out his daughter’s undesigned engagement to Acontius. He accepted the advice, the nuptials were duly celebrated, and Acontius and Cydippe lived in happiness. Such in brief summary is the story as told with elaborate elegance by Aristaenetus, Epist. i. 10, whose debt to Callimachus has long been recognized; cf. Buttmann, Mythol. ii. p. 115, and, more recently, Dilthey, De Callim. Cydippe. The papyrus, which preserves the latter part of the tale, including the illnesses of Cydippe, the visit of her father to the oracle, and the happy event (ll. 1–52), now enables us to see the extent of the debt. Aristaenetus follows Callimachus in the main outlines, and his prose frequently echoes the language of the poet: cf. ll. 20, 29–31, 42–3, 47–9 with the excerpt from Aristaenetus quoted in the note on l. 10; but he omits some details and introduces others of his own. The relation of the two Ovidian letters between Acontius and Cydippe (Epist. Her. 20, 21) to the Greek versions is comparatively remote.

This discovery, however, not only displays the beauty of the model of Aristaenetus; it reveals the source of Callimachus. He obtained the story, he says, from Xenomedes, an early historian of Ceos, whose true character now emerges for the first time; cf. l. 54 and the note ad loc. The legend, then, was a Cean one; and the fact that a similar tale is told by Antoninus Liberalis,
Metamorph. 1, on the authority of Nicander, concerning the Cean heroine Ctesylla, at once becomes more intelligible. Callimachus proceeds (ll. 56–74) to give a brief summary of the mythical history of Ceos as narrated by Xenomedes, several details of which are quite novel; and he expressly credits the historian with a love of the truth (l. 76). The last three verses of the page form the transition to another theme.

Between Fol. 1 and Fol. 2 a large gap intervenes. The verso of Fol. 2 contains the conclusion of the following book of the Actia. In this epilogue Callimachus, after a reference to the meeting of Hesiod with the Muses at Hippocrene, an experience which he had in the proem to his work represented as having happened in a dream also to himself, takes a formal farewell of poetry, and declares that he will now devote himself to prose. The poet must then at this time have had in view a large and important prose work; and it is natural to suppose that he was here alluding to his Πώακες, a kind of literary encyclopaedia, which is said by Suidas to have extended to 120 books and must have occupied the author during a long period. But the Πώακες were certainly written at Alexandria; and it would hence follow that the Actia were not completed, as held by Schneider, op. cit. ii. p. 40, at Cyrene, and the choice would lie between the view of Merkel (Apollon. Rhod. p. xxii), that these poems, though begun were not published in youth, and that of Hecker, Com. Callim. p. 16, that they were the product of the poet’s maturity. At any rate the present passage is in thorough accordance with the view of Wilamowitz (Textgesch. d. gr. Bukoliker, pp. 173–4, cf. Götting. Nachr. 1893, pp. 745–6) that the poetical activity of Callimachus is to be assigned to the prior part of his career, and that his appointment at the Alexandrian library turned his energies into another channel. Below these final verses is inscribed the title of the foregoing book, ‘The fourth Book of the Actia of Callimachus.’ From the fact that no number beyond four had been mentioned in the citations from this work, the inference had been drawn that it did not include more than four books; and this is now definitely confirmed by the papyrus.

The fourth book of the Actia is followed by the Iambi, with which the remainder of the leaves are occupied. Their arrangement depends largely upon the view taken of the foliation of this codex: do the numbers refer to leaves or to pages? As has been remarked in connexion with 1010, in these early books both sides of a leaf often bear a figure, which is commonly set in the centre of the upper margin and gives the number of the column rather than that of the page; cf. e.g. 656, 697, P. Amh. i, and, for the analogous numeration of columns in a roll, 657. In the present case the left-hand corner of the under side only of the leaf is foliated. Since, however, the three numbers which
can be read with certainty (Foll. 1, 3 and 5) are all even, it is legitimate to suppose that they refer to pages which were numerated in the series 2, 4, 6, 8, &c. An early parallel for such a method of pagination is, indeed, to seek; while, on the other hand, an example of numeration of leaves as opposed to pages is probably to be recognized in *Berliner Klassikertexte*, v. 2. 18, where a leaf bears in opposite corners the figures 9 and 65. If the gatherings were, as seems likely, quaternions, the 9th gathering would begin with the 65th leaf. But let us consider the consequences of the hypothesis that in 1011 leaves and not pages are meant. On the recto of Fol. 2 the critical figure is unfortunately illegible, but since Fol. 3 is numbered 188, and is no doubt either the next leaf or the next but one to Fol. 2, the defaced number on the latter would be either 186 or 187. Thirty-three leaves at least would therefore be lost between Fol. 1 (= 152) and Fol. 2, i.e., on an average of 80 lines to the leaf, 2,640 lines. Foll. 1 and 2 themselves add 89 lines more; and the earlier portion of the story of Cydippe, if it bore about the same relation in bulk to the account of Aristaenetus as the latter part does, may be estimated at approximately 115 verses. One more leaf, at least, must be added by way of preface; so that even if the Cydippe came at the beginning of the third book, the two last books of the *Aetia* will have extended to upwards of 3,000 lines, or, on the assumption that they were more or less equal in size, some 1,500 lines each. Evidently this is not a satisfactory result. There is the analogy of Apollonius Rhodius; but poetical books other than dramatic works, whether in Greek or Latin, do not usually run to so great a length, and moreover we have some positive evidence that the *Aetia* were no exception to the rule. Suidas relates that Marianus, who flourished in the fifth century, produced a *periaptesis* of the *Hecale, Hymns, Aetia*, and *Epigrams* of Callimachus in 6,810 iambic verses. Marianus is hardly likely to have effected a considerable reduction in the number of the lines; the tendency would rather be in the opposite direction. But the extant hymns and genuine epigrams of Callimachus amount to 1,300 lines, and the *Hecale* appears to have been a lengthy poem; therefore, if the four books of the *Aetia* averaged some 1,500 lines, a much larger total than 6,810 iambics would be expected. If on the other hand the alternative view be adopted, that the foliation of this MS. referred to pages, and consequently the foregoing estimate of leaves and lines be divided by two, the difficulties disappear. Seven or eight hundred lines is the normal compass of a book, and the scope of Marianus' paraphrase, with some allowance for hymns and epigrams no longer extant, becomes more natural.

The *Iambi* open with a general prologue, extending to about 30 lines, of which the first three and a half had already been correctly reconstructed from C 2.
scattered citations. At l. 103 begins the story of Bathycles' cup, which was to be given to the wisest man and went the round of the seven sages until it came a second time to Thales, by whom it was dedicated to Apollo of Didyma: cf. Diog. Laer. i. 28 ταῦτα δὴ ὁ Καλλίμαχος ἐν τοῖς Ἱάμβιοι ἄλλως ἱστορεῖ, παρὰ Μαυσολέων λαβὼν τοῦ Μαληίστου Βαθυκλέα γὰρ τινα Ἀρκάδα φιλάνιν καταληπτέων καὶ ἐπισκήψατο δύονα τῶν σοφῶν ὑμνήστω. έδοθ᾿ ἦθε Θαλῆ καὶ κατὰ περίοδον πάλιν Θαλῆ. ὦ ὃ ὑὸ τῷ Διονυσίῳ Ἀπόλλωνος ἀπέστειλε εἰπών οὕτω κατὰ τὸν Καλλίμαχον· θαλῆς μὲ τῷ μεθεύνῃ Νείλεως δήμου διδώσα, τοῦτο δὲς λαβὼν ἀριστεῖον (Fr. 93). The sixteen verses on Fol. 2 are much obscured by mutilation, but Fol. 3 verso is in rather better case. Thales is discovered drawing geometrical figures by Bathycles' son, who offers him the cup. The first two verses and the gist of part of the following passage were previously known from Diogenes Laertius and Diodorus Excerpt. Vat., by means of which attempts had been made at restoration (Fr. 83 a) with, as is now seen, indifferent success; cf. note on ll. 124–8. The sequel is lost with the lower half of the leaf; but since ll. 121 sqq. apparently relate to the first visit to Thales, and the recto of Fol. 3 concerns a different subject, it follows that the story was finished off very briefly. The question then arises, what is the extent of the loss between Fol. 2 and Fol. 3? Does the latter follow immediately upon the former, or is there a leaf missing? The second alternative appears to make the introductory part of the story rather disproportionately long: if the travels of the cup were narrated in about 40 verses, about 35 ought to have sufficed to explain the occasion of them. This Iambus then becomes a very short one, certainly; but that would be in accordance with the promise of brevity made at the outset (l. 103). A further slight advantage may be claimed for this view, that it is consistent with a gathering of six sheets, which is perhaps a more likely number than seven; cf. p. 22. The identity of the third figure on the recto of Fol. 2 is too doubtful to be urged as evidence on either side. Several verses from the missing later portion of the poem are preserved in the extant fragments; cf. note on l. 138.

With the recto of Fol. 3, which is clearly numbered in the left corner 188, a fresh topic is reached. Some man who was the object of general aversion is introduced; but after the first few lines the subject is completely obscured by the mutilation of the papyrus.

Fol. 5, which bears on the recto the number 192, was separated from Fol. 3 by a single leaf, and the gap is certainly to be filled by Fol. 4. This is quite evident from the fact that the last few lines of the recto of Fol. 4 (ll. 211 sqq.) are the commencement of the story of the contest between the olive and the laurel, which is recounted in Fol. 5. Of the verso of Fol. 4 the first 15 verses are fairly preserved. They apparently relate to a legend of a reversal of the
common order of nature in the reign of Saturn, when the spheres of men and beasts were exchanged. This story is referred in ll. 171–3, a passage already known as an adespotou, to Aesop (cf. the citation in l. 54 of Xenomedes), but is not found in the extant collection of Aesopian fables or in those of Babrius. The rest of the verso and the recto is severely damaged, and there is little that is intelligible until in l. 211 the narrative of the dispute between the two trees is begun. If, as may well be the case, the preceding lines of the recto all belong to the preface of this, the fable would appear to have been narrated by one of the persons whose meeting is described in ll. 192 sqq. The first two and a half verses of the story itself were already extant (Fr. 93a), but nothing was known concerning the nature of the quarrel, or of Callimachus' treatment of it in the poem of which a substantial portion is now happily recovered in Fol. 5. Schneidewin, Exercit. Crit. ix. p. 57, suggested that the point resembled that of one of the fables of Aphthonius (Furia 212), where an olive-tree after deriding a fig for the loss of its leaves is broken by a snowstorm which left the fig unharmed. This conjecture, however, is not verified; the discussion is of a much more elaborate kind. In rhetorical speeches the rivals expatiate in turn upon their own respective merits and advantages, the laurel dwelling upon its ritualistic and ceremonial uses, and taunting the olive with the indignity of association with corpses (ll. 218–239). To this the olive replies at length (ll. 242 sqq.), priding itself on assisting to honour the dead, and, with regard to the pretensions of the laurel, pointing out that the olive-branch was the prize of victory at Olympia, which ranked before Delphi. The olive proceeds (ll. 260 sqq.) to claim superiority on the ground, first, of a more illustrious origin, secondly, of its serviceable qualities, and thirdly, of being the emblem of the suppliant. At ll. 291–6 another tree intervenes in the interests of peace, but with the result of making the laurel, which is getting the worst of the argument, the more angry, and the would-be peacemaker only meets with abuse. Here the papyrus fails us and, since the next leaf is missing, we cannot tell how the quarrel was brought to a termination.

The position of Fol. 6 and 7 is less definitely determined. The latter, which is filled on both sides not with iambics but trochaic tetrameters, belongs to the same sheet as Fol. 5; but since the contents are quite different the pair must have been separated by at least two leaves. It is convenient to assign Fol. 6, which in outward condition rather resembles Fol. 7 (cf. p. 16), to the vacant position. But Fol. 6 does not contain the beginning of the trochaic poem and therefore cannot be the immediate predecessor of Fol. 7; neither does it appear to follow directly on Fol. 5, for there is no sign of any connexion with the story of the olive and laurel, which can scarcely have been brought to its
conclusion in the course of the eight or nine lines which are missing at the top of Fol. 6. Hence, if Fol. 6 be placed here, it is best to suppose that four leaves intervened between Foll. 5 and 7, and that Fol. 6 was the second or third of them. On this theory, unless the unsatisfactory assumption be made that the disposition of the sheets was irregular, the gatherings in this codex will have consisted of six sheets at least. It is certain in the case of Foll. 2–5, of which the last three and probably all four were consecutive, that the verso preceded; and either recto and verso should precede alternately (e.g. P. Amh. 1 and the Cairo Menander), or one should consistently come first in the left half of the gathering, the other in the right (e.g. P. Heidelberg 1; cf. Dziatzko, Buchwesen, p. 145). The gatherings of the present MS. were arranged on the latter method, Foll. 2–5, where the verso is consistently uppermost, belonging to the left-hand portion of the gathering; the recto would of course be uppermost in the opposite portion, to which Fol. 7 is referred. A difficulty, however, arises with regard to Fol. 1, which being divided from Fol. 2 by 34 pages or 17 leaves would, if the gatherings uniformly consisted of six sheets, fall in the right-hand half of a gathering, where the recto should precede the verso. The reverse is actually the case; and we have therefore to suppose that some of the gatherings were of fewer sheets than six.

To return to Fol. 6, it is doubtful which side of the leaf came uppermost, but the aspect of the two margins slightly favours the view that here too the verso preceded. Literary matters are the prevailing topic—tragedians (ll. 312, 367), pentameters (ll. 313, 366), poetry (ll. 321–2), choliambics and Hipponax (ll. 334–5, cf. l. 362), the Muses (ll. 357, 361); but the leaf is badly mutilated, and only here and there a complete verse emerges. No coincidences occur here with the extant fragments, though the latter include lines which may well have been derived from this poem, e.g. Fr. 84 οὐ προφυν μὲν ἡμῖν ὁ τραγῳδὸς ἡγείρει, Fr. 98 c η τις τραγῳδὸς μοῦνα λαμαθηισε. Of the contents of Fol. 7 there is not much to be said. No verse on either side is complete, or, apparently, capable of successful completion. It is, however, something to learn that Callimachus, like other iambographers, wrote in trochaic tetrameters (trochaic pentameters are exemplified in Fr. 115); and the remains are sufficient to show that his use of the measure was marked by an unexpected freedom. Caesura in the middle of the verse is repeatedly neglected; cf. ll. 378, 381, 390, 396, 418, 421, &c. Callimachus thus allows himself the same licence in this respect as the comedians. On the other hand, he must have been sparing of resolution, since no instance of it occurs in an equivalent of about 30 verses.

That the Iambi did not extend far beyond this point cannot of course be
asserted, but it would hardly be expected, since the book is already of some length. Fol. 2 contained about 65 lines, and, if the argument above is correct, not less than seven more leaves, or 560 lines, preceded Fol. 7, making, with the addition of the latter, a total of some 700 lines. Extant fragments prove that the Iambi also included pure iambics, so that, unless these occurred on the leaves supposed to be missing between Fol. 5 and Fol. 7, a further considerable addition has to be made on their account. The minimum length of the book may thus be estimated at from 800 to 900 lines.

For the sake of clearness a brief summary of the disposition and contents of the leaves may here be added:

Fol. 1 verso and recto (pp. 151-2) = Aet. iii, story of Cydippe.
Fol. 2 verso (p. 185?) = Aet. iv, conclusion, and Iamb., prologue.
recto (p. 186?) = conclusion of prologue, and story of Bathycles (Iamb. 1).
Fol. 3 verso (p. 187) = story of Bathycles continued.
recto (p. 188): subject doubtful (Iamb. 2).
Fol. 4 verso [p. 189] = story of the reign of Saturn (continuation of Iamb. 2?),
recto [p. 190] = story of dispute between laurel and olive (Iamb. 3).
Fol. 5 verso and recto (pp. 191-2) = dispute between laurel and olive continued.
Fol. 6 verso and recto [pp. 195-6 or 197-8?] = a piece relating to poetical composition, especially tragedy (Iamb. 4).
Fol. 7 recto and verso [pp. 201-2?] = trochaic poem (Iamb. 5).

In the reconstruction and interpretation of this difficult text I have received invaluable assistance from Professor U. von Wilamowitz-Moellendorff, to whom is due in no slight degree such success as may have been attained. Many restorations and comments will be found expressly attributed to him in the notes below; but the frequency of these references is by no means the measure of my great obligations. The proofsheets were also seen by Professor Gilbert Murray, whom I have to thank for a number of acute suggestions and criticisms.
THE OXYRHYNCHUS PAPYRI

Fol. 1 verso.

ηδηκαίκουρωπαρθενοσεινασατο
tεθμιονωσεκελευνπρομιφινπνιανασαι
αρσενηνταλινπαιδισσωμφοβαλει
ηρηγαρκοσεβασικονυνιχεολαιδη

5 θυμεαυ' αειτηκαιατερουχοσι
ωμακαρτσενεκολθεσιδεσιεραφρικησι

ν
εξενεκακαιανχρυσιστορην

ηπολυβρηχαλεπνοκακονδατισκαρτει
γλασςησοσετενουσαισεμεμαλλικει

ηπουμπεμελλονενδαιθυμοναμφξειν
οιβεσσειανδερκομενοιδινα
δεειλινμηθενδειλεικακαχθροσεμενοσ
αγασσαγριαδησθηναποπεμπομεθα

ψευδομενοιδειρηνπομεν.νηντ'ανγρη

15 τηνκουρνξιο. .κωμεχριτετεξιδομον
δευτερουστορμεύνστοκλισιμαδειπτερνητα[...]π
επταεταρταιωμηνασεκαμενυρι
τοτριτονεμνησαντυγαμουκετμητωτωναυτ[]
kωδιππηνολοσκρυμοσεσακισατο

20 τετρανουνκετεμεινεπατηρερεθελιμοναρ[]
φοιβονοδεννηχιοντουτεπουτυδασατο
αρτεμιδοστηρατίδαγιαμουβαρυτσοενικλαι
λυγδαμνουγαρωμηνυνεκηδεκασιο
ουδεμυκλακωθρονεπελεκανον'αποθηκης

25 εκλυζευτοτακωλυματαπαρεθνωι
δηλωδενεγινθεμοσακοντιονποπασηηαιο
ωμεσευκαλλονυμφινεεμεναι
α. . . νυκληπμεθελεισυμπραμμοναθεθαι
[..]γετελευτησιεσοριαθυγατεροσ

30 αργυρονομολιβδωγαρακοντιοναλλαφαεινων
Fol. 1 verso.

γη καὶ κοῦρφο παρθένον εὐνάσατο
tέθμουν ὡς ἐκέλευε προνύμφουν ὕπνον λαῦσαι
(αὐτίκα) τὴν τάλιν παιδὶ σὺν ἀμφίβαλει.

"Ἡρν γάρ κοτὲ φασίν—κύνω, κύνω, ἱσχει, λαϊδρέ
5 τυμέ, σὺ γ' ἀείσῃ καὶ τὰ περ ὦχ' ὀσίν.
ὡνο κάρ(θ') ἐνεκ' οὐ τι θεῖς ἱδες ἱερὰ φρικτής,
ἐξενέπειν καὶ τῶν ἡρυγες ἱστορίης.
ἡ πολυδρείη χαλεποὺν κακῶν, ὀστὶς ἀκάρτει
gλώσσης: ὦς ἐτέδν παῖς ὦδε μαϊλίν ἔχει.

10 ἡφοι μὲν ἐμέλλον ἐν ὑδατι θυμὸν ἀμύζειν
οἰ βθεῖσιν δερκόμενοι δορίδα
dεινεινή, τὴν δ' εἶλε κακῶς χλόου, εἶλε δὲ νοῦσος
αὐγας εσ ἀγριάδας τὴν ἀποπεμπώμεθα
ψευδόμενοι δ' ἱερὴν φημίζομεν, ὦ τὸν' ἀνγρή
tὴν κοῦρην αὐτής(υ) μέχρις ἐπῆξε δομών.

dευτερον ἐστόρηντο τὰ κλασίμα, δεύτερον ή πα[ι]'s
ἐπτὰ τεταρταῖοι μῆνας ἐκαμμε πυρί.
τὸ τρίτον ἐμνήσατο γάμου κοτέ, τὸ τρίτον αὐτής
Κυδίππην ὀλοὺς κρυμός ἐσωκίσατο.

20 τέτατον [ο]βκτ' ἐμεινε πατήρ ἐς Δέλφιον ἀρ' ας
Φοιβόν ό δ' ἐννύχιον τοῦτ' ἐπος ἑυδάσατο:
'Ἀρτέμιδος τῇ παιδὶ γάμου βαρύς ὄρκος ἐνικλᾶ,
Ἀδύναμων οὖ γὰρ ἔμης Θηνὸν ἐκηδέ κάσις,
ουδ' ἐν Ἀμυκλαίω θρ(θ')ον ἐπελεκεν, οὐδ' ἀπὸ θῆρης

25 ἐκλυζέν ποταμῷ λύματα Παρθενίως,
Δ[η]μοὶ δ' ἦν ἐπίδημος, Ἀκόντιον ὁπτότε σῇ παῖς
ἀμοσεν, οὐκ ἄλλω, νυμφίων ἐξέμεναι
α...υξ. ἀλλ' ἦν μ' ἐθέλ(η)ς συμφράδμωνα θέσθαι
[πάντα] τελευτήσεις ὦρκια θυγατέρος.

30 ἀργυρον οὐ μολίβῳ γάρ, Ἀκόντιον ἀλλὰ φαεινῷ
ηλεκτρον&chi;ρυσωφημεσι&omicron;εμεναι
κοβρει&omicron;συν&omicron;ανοβεθε&omicron;σενβεροσανταροκειον
γαμβροσαρισταιον . . τισαμφιερον
ικννοιςιμε&omicron;ξενεποδρεσαμβωσεσιν
35 πρηνεινχαλι. . πημαιραια&omicron;ρχομενην
αιτεισατιον&omicron;σημαπαραδισοσπεθαμεινοι
πλησονταλιναισορτυγεσενεφελαιον
ηθεοσανταραν&omicron;ζεωνεβηπαλινερετοδ'αυτην
κουρνηδ'ανετοσπανεκαλυγενεσον
40 κηναυφωςοιτο λοιπονεκοντιειπ'ειομετελθει
εστατηνεδιπεσισιονσια

Fol. 1 recto. Plate II.

5ρβ

χηθεοσευρκειτοκαιλικεσαυτικεταιρη
eιδονυσιαινουνκαναβαλλομενου
ουσεδοκεωτ&omicron;σουσαντεινυκτοσεκεινη
45 αντικετησεμετρη&omicron;ςασοπαρθενην
ουσφυρνυθ&omicron;κεινονεπιτρεχουσαταχυσιν
ουδ'ακελην&omicron;σεκτεατιστομιδη
δεξασθαιψ&omicron;νυ&omicron;ανεμμεσεμπαρτυρεσειν
οιτινεσιχαλετουν&omicron;ν&omicron;τιςεσιωσιν

50 εκδε&omicron;γιαουκειντικεινομεγονωμακελλενεσθαι
δηγαρε&omicron;θυμετεροφυ&omicron;λωνακοντιαδαι
πολυτικαιπεριτιμιονωιδιναιαιασων
κει&omicron;τεν&omicron;δ'&omicron;μειοι&omicron;μενενεκλυμεν
τονεπαρ&omicron;ρχαιονξενουμηθεψωρ&omicron;τοτεπα&omicron;

55 νησονενμιμηκατθεστομυθολογον
αρχ[&omicron;]μενοσωσωνμυθική&omicron; . &omicron;ναετοκωρυ&omicron;κης&omicron;
tα&omicron;σα&omicron;παρ&omicron;rης&omicron;σουλυεδω&omicron;ζεμεγα
υδρ&omicron;σον&omicron;α&omicron;ν&omicron;κ&omicron;μ&omicron;i&omicron;ν&omicron;μι&omicron;σω&omicron;κ&omicron;τη&omicron;rω&omicron; . .
[&omicron;]3 . . δυσ[&omicron;]δο . . ο&omicron;κε&omicron;νενκαρ&omicron;ναι&omicron;
1011. NEW CLASSICAL TEXTS

ἡλεκτρον χρυσὸν φημὶ σε μιξέμεναι.
Κοδρείθης σοί γ’ ἀνωθεν ὁ πενθερός, αὐτὰρ ὁ Κεῖος
γαμβρός Ἀρισταῖον λη(τ)’ος ἄμφ’ ἱερῶν
'Iκμίου ὀδοι μέμη[η]λεν ἔπ’ οὐρεος ἀμβώνεσσιν
πρήμεσιν χαλ[ε]πῆν Μαίραν ἄνερχομένην,
αἰτεῖσθαι τό δ’ ἁμα παραὶ Δίῳ ν’ ἔτο καὶ
πλῆσσονται λυμεῖς ὄρτυγες ἐν νεῖβαλις.’
ὑ’ θεὸς’ αὐτὰρ ὁ Νάξον ἔβη πάλιν, εἰρετο δ’ αὐτήν
κούρην, ἢ δ’ ἀνεος πάν ἐκάλυψεν ἐπος.
κήναιοι(θλασ(ατο). λοιπὸν, Ἀκόντιε, σείο μετελθεῖν
ἐστ’ δ’ τὴν ἱδίην ἐσ Διονυσιάδα.

Fol. i recto. Plate II.

χὴ θεὸς εὐροκεῖτο καὶ ἡλικες αὐτῆς’ ἐταῖρης
(ἡ)δὸν ύμηναίουσ σκ’ ἀναβαλλομένους.
οῦ σε δοκεῖ τημοῦτος, Ἀκόντιε, νυκτὸς ἐκεῖνος

45 ἀντὶ κε τῆς μίτης ἡψαο παρθενῆς
οὐ σφορὸν ‘Ιψκλειον ἐπιτρέχον ἀσταχύσθησιν
οὐ’ ἀ Κελ(α)νήσης ἐκτεατήστο Μίδης
δέξασθαι, ψήφου δ’ ἀν ἔμης ἐπιμαρτυρεῖς ἐλεν
οὐτίπης οὐ χαλεποῦ νηδῆς εἰς θεόι.

50 ἐκ δὲ γάμου κεύνοι μέγ’ οὐνομα μέλλε νέεσθαι.
δὴ γὰρ ἔθ’ ὑμετέρον φύλον Ἀκοντιάδαι
ποιλὸ τι καὶ περίτιμον Ἰουλίδῳ ναιετάοουςιν,
Κεῖε, τεῦ δ’ ἦμεις ζερον ἐκδύσει
τῶν ὑπὸ παρ’ ἄρχαιον ξενομήδεος ἄτο (κ)οτε πᾶσαν

55 νῆσον ἐνὶ μνήμη κάθετο μυθολόγο φ.
ἄρχενος ὃς νύμφησιν ἐναιετο Καρυκάεσι
τᾶς ἀπὸ Παρνησσοῦ λίς ἐδώξε μέγας,
Τ’ ὑπούσαν τῷ καὶ μιν ἐφήμισαν, ἃς το Κιρω...
60 [. . .]στεμικεννασπαντουσρωσαλαλαξίσσαιει
ζενσεπισαλπιγγονιαβοδεχεται
καρεφομουλελεγεσαι. ετονομαθ’ αλλοβαλεισθ’
μ’
φοιβουκαίαμελίσσινιεθηκεκεσ
εντ’ ιβρηναπαντονεκερανινινείδιγγητασ
63 τελχινασμακαροντοκαλεγονται[σ]θεων
ηλεαδημωνακ[α]ταγερωνενεθηκατοδελτ[]
κασρημακελωμπεραδεξίθησα
ασμουαετενγησοναντρεπονεκ’αλ[α].[.]
υβριοασκηθειεσέλιπνιοναθαιναι
70 τεσσαρασωστεσολασμενειχισσιθεγα [. . .]
καρβαημερειοσενεπ[.]λοσιμεθησα
ευκηρημοπολιερονουλιδοσαυταρακαι . .
ποησαναριτωνοδρμευπλοκαμων
αστυροφαρσασκεεθη[.]μονεπεθεκεεί
75 ξυνκραθεταισανσεξκυνερωτασθεν
δοσ
πρεσβυστηγημεμελημενοσεθενόσα . . [ .
μυθεσιμετερομεδεμεκαλλιπην
συγαρτασολοιασοκακασασοκασακηθη . . Διε [.]
/ εστιγειπαγοσισοσισιον . . ιθη
80 αλλ[α] . . γης . κρούντα . . . . . . . σ

Fol. 2 verso. Plate III.
 [...]κρινιν’ εμμοπατ[.] . . . ἀσεται
 [...]πουκαίχαριτω[.] . . . ημμωιαδ’ ανασης
 [...]περισουσεψευδω[.] . . . ματι
 παρ’ αγαθηναπαντατ[.] εσφορονειτε . . . . [. .] [.]
85 κείνα(ε) μοσταπολαεμεοιτιβοτα
συμμυθυσεβάλοντοπαρ[χή], ονοξέοσιπτου
εν
χαιρεσουσιοδ έρχελωιτηρη
χαιρεζεδμεγακασιασαοδ[.] νοικονανάκτω
1011. NEW CLASSICAL TEXTS

60 [ὁ]ς τὲ μὲν ἐννάσαντο τέων ᾿Αλαλάξιος αἰεί
Ζεὺς ἐπὶ σαλπίγγας ίρὰ βοή δέχεται
Καρπὲς ὅμων Δελέγεσσι, μετ’ οὐνομα δ’ ἄλλο (κ)αλεισθ’αι
Φοίβοι καὶ Μελίς ἰνίς ἔθηκε Κέως.
ἐν δὲ ὥριν θάνατον τε κεραύνων, ἐν δὲ γόητας

65 Τελχίνας μακάρων τ’ οὐκ ἀλέγοντα θεῶν
ἡλεὰ Δημώνακτα γέρων ἐνθῆκατο δέλτ’οις,
καὶ γηθὼν Μακελδὸ μητέρα Δεξιδέης,
ὡς μοῦνας ὅτε νῆσον ἀνέτρεπον εἰνεκ’ ἀλ[ἰ]τρῆς
ὑβρίους αἰσθηθείς ἐλλήπτον ἀθάνατοι.

70 τέσσαρας ὡς τε πόλης ὡς μὲν τείχισε μεγακλής
Κάρβαιαν, Χρ[υ]σόσει, δ’ Ἐὔπ[ν]όλος ἡμιβέης
εὐκρηκτον πτολείθρων Ἰουλίδος, αὐτάρ ’Ακαί...
Ποιήσαν Χαρίτων ἰδρύμα ἐμπλοκάμων,
ἀστυρὸν ’Αφραστός δὲ Κ[όρ]ή[σ]ιον, εἰπὲ δέ, Κεὶε,

75 ἐνεγκαθέπτ’ αὐταίς δὲν ἔρωτα σέθεν
πρέσβυς ἐπηυιμήκ’(s) μεμελημένος, ἐνθεν ὁ παιδὸς
μῦθος ἐς ἡμετέρην ἐδραμε Καλλισπην.
οὐ γὰρ τὰς πολίων οἰκήσιας ἔσομαι ἤδη’...[...]
ἔστι γε Πισαίον Ζηνὸς ὤσις π... ἑν.

80 ἀλ’ ’ι... νησ’ κρούτονα ............. 5

16 (? leaves lost.

Fol. 2 verso. Plate III.

[...:]αιριν ὀτ’ ἐμὴ μοῦσα τ’...:]όστεται
[...:]που καὶ Χαρίτων [.....:]παιμοια δ’ ἀνάσης
[.....:]τερος ο’ σε πευδο[...]ματε
πάντ’ ἄγαθην καὶ πάντα τ’[ε]λ[ε]σφόρον εἰπὲ...[.]...[.]...[.]...[.]...[.]...[.]

85 κεῖνο τῷ Μοῦσαι πολλά νέμοντι βοτά
σὺν μύθοις ἐβάλοντο παρ’ ἥκ[ι]ν οἴκεο ἵππον
χαίρε, σὺν εὐεστοὶ δ’ ἐρχεο λωτκέηρ.
χαίρε, Ζεῦ, μέγα καὶ σὺ σάω δ’ [ὁλο]ν οἴκον ἀνάκτον.
αὐταρέγχωμουσέωττεξοι, ἣμειμνομν
καλλιμαχοῖ[...·ωνθ]
καλλιμαχοῖ[...·ωίμ[...]

אכούσαθιππώνακτοσ[...]γαράλληκ
κεκωνοκολλ[...]πρήσκονα[...[...]]
φέρωνιμπονομάχη[...]οντα[...[...]]קτ[...]
95 [...]ιον[...]. νά[...]. θρόπος
[...[...]] ев

Fol. 2 recto.

ρπτ.

ὀπολλον[...].[...].σπαρασίνδομοια

παράμοσαν[...].φείκεσ[...].[...].ποθύματοσδέδφ[...]
ἐπισκεφή[...]άζμιν[...].[...].μισεκάτηπλήθευν[...]
[...[...]] [...]. λαυσέ[...].[...].πωθηναλώθει

101 [...] ν[...]. λομντντρίβ[...]γαγμνο[...]
σώπηγενεσθωκαίγραφεσθετηρήσιν[...].[...]
[...]
αμπραθυκλησασκασομακρηναζ[...]
[...]. ν[...].[...] ο[...].[...]. νεκαγιαροῦ αυτος
105 μεγασχολαξ[...].[...]ειμιπαραμεσσονμεν[...]
[...]. εναχερ[...].[...]. στ[...] τ[...] λαστ[...] [...]
[...]
εγενεστοπ[...]. ο[...]. εισενώσαναθροποίσ
θεριτελ[...].[...]. φεπτοσχατ[...]
ηδηκαβ[...].[...]. σή[...] ἥμε[...] α[...] ν[...]
110 [...] ακρον[...]. καγαρ. χ[...] έτησ[...].
Καλλιμάχος [Αἰτί]ον ὑγ.  

'Ακούσαθ 'Ιππώνακτος: [ὁ] ὑγ. ἄλλ' ἡκὼ

Fol. 2 recto.

90. Εὐπορόκτον ὡμο, ἕκ τῶν ὅκου βοῦν καλλίβου πηπρήπκουσιν αἰσ. [ ]

95 τὴν Βοοπ[ά]λειν [ ]. νά [. . . ἄ]λθρωπος

100 ὅπολλον [. . . . ]ς παρ' αἰπόλῳ μνίαι

105 μέγα σχολάξ[ου] εἰμὶ πάρ μέσον δινεῖν—

110 . . . ακρο[. . . . ] καὶ ἕπ. ε. Χ ... ἔχ. ἥριξ
ον\[. . .\]νουσιμενθσιατουσδ'ένθα
eστησεσουκλωσικηρσικαιγραβεσμοσ
μελλοντασησιδαρβενοισιαξυμείδεισθαι\[. \]
μο\. . .οσ'έσθαι\. .\. \πάτθσαταγγωνα
κραγωρω\. \|
115 [\. .]κεξ\. .\. δοκ\. .\. [\. .]ανατριμπαγη\νβλέψαι\. \ψν\. \|
[. .]πειμιοις\. .\. [\. .]\. \|
[\. .]πειτ'εφ\[. .\
[\. .].τ\. .\. \|

Fol. 3 verso.

κακτησαμάξησελέγεστασταβμησασθαι
120 τουσατετρεισκουσησέλενυφινουκεσ
/ εύρεν'οπρουσέληνοι[,] καρ\βωσιτη\ ορνεν\nεντουδιθεμεστοσγερ[,] τακωνηο
ξύσσατησνηγικαιγραλατοσακημα γεωστρωνο[\nτου\γε\ρ'οφρυ\ύεξε\φορθ[,].] ρασιανθρωπον
125 τρ[\. .]ωνακαικ[\. .].πρώτοσέγγ[,].ψε
λ\. \|
κακικυλόνει[\nτωνεμπ
ουτάντεσαλλ'ουσείχε\[\nπρωσθ[,].]υπώρ'έφησε\. \|
130 εκε[\. .].τειλδρασονει\. \|
ομο[,].]εταστρεφειτονο[\nδο\[. .].]τιαμε\ωντωνοφ[\nτωνεπτακήγωσοδίδωμ[\n[\. .\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.\.}.\]
115 καὶ τῆς ἀμάξης ἐλέγετο σταθμήσασθαι

120 τοὺς ἀστερίσκους, ἢ πλέουσι Φούνικες.

125 τρ[γ]ώνα καὶ σκ[αληνά] πρῶτος ἐγρ[α]ψε

130 ἔκει[νο] τοῦ[λόχρυσον ἐξ · [ οὐ[μίς] πατήρ ἐφεστὶν τοῦ

135 [καὶ τ]ὴν ὑπῆρην τῆτέρη [λαβὼν χειρι] ἔε[ξε]· τὴν δόσιν μὲν · [ σὺ δ' ε[...]· ἐωνος μὴ λόγῳ

Β[λ(a)ς · · · · · · · · ·]ειλ
THE OXYRHYNCHUS PAPYRI

Fol. 3 recto.

\[\text{πτη}\]
αλλ'νωρητισσαίτοσαλκμεωνύσει

1.40 καὶ θεοθεοτοκιονάρωναροὶ

άκαστοι, ἀπὸ αὐτὸ... τῇ... εὐθυράκηνατε

ωσεῖ... σιμφο... κοτ... 

1.45 οὐδὲ εἰσπευθεκὸ... καθ... ἀσκει

τῆς ἱλισσινελονωσκιωνοναπτυνη

150 ... σεκπλευσ... τῇ

1.50 ...]... οὐ... εὐμ

1.55 [...]. λουκαίγελωσθοι

1.60 τὰ τικρόνουτοισανταὶ... οτ...

λεγονησικαῖοι... [.]ημεμει... []

1.65 ημῶν οἰκονομικῷ... ἀνακράσθαι

[.]ψεπανθώνενκαίενοι... [.] ἡμοῖ...
Fol. 3 recto.

140 καὶ 'φεύγε, βάλλ' (ἡ) φεύγ', ἐρεῖ, 'τὸν ἄνθρωπον'.

\[ \text{THE OXYRHYNCHUS PAPYRI} \]

\[ \text{170 καὶ τῷ ἅμιν Καίσαρι, 
οσαρθήνει ἐπέντε πσεκτιοδεῖνος.} \]

\[ \text{175 \[ \ldots ] \varepsilon\cdot \kappa\cdot \alpha\cdot \iota\cdot \kappa\cdot \alpha\cdot \varsigma\cdot \varepsilon\cdot \rho\cdot \iota\cdot \eta\cdot \alpha\cdot \nu \cdot \nu \cdot \alpha\cdot \chi.} \]

\[ \text{180 \[ \ldots \] \nu\cdot \varepsilon\cdot \rho\cdot \varepsilon\cdot \eta\cdot \varepsilon\cdot \iota\cdot \kappa\cdot \\ \eta\cdot \alpha\cdot \iota\cdot \kappa\cdot \sigma\cdot \alpha\cdot \iota.} \]

\[ \text{185 \[ \ldots \] \varepsilon\cdot \kappa\cdot \\ \varepsilon\cdot \iota\cdot \eta\cdot \iota\cdot \eta.} \]

\[ \text{Fol. 4 recto.} \]

\[ \text{190 \[ \ldots \] \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota\cdot \varepsilon\cdot \iota.} \]
NEW CLASSICAL TEXTS

1011.

170 καὶ ποι[λ]ύμβοι καὶ λάλοι πε[.]

175 [..........]αι καὶ σύ κάρτ' ἐφορμάσθη

180 [..........] ἥνερθε δεῖ κεῖ[σ]θαί

185 [..........] ἐκεῖνος, ἀνθρώποι

Fol. 4 recto.

190 [..........] ὑβίω[να] μο. η. μητὴρ

[. . .] ΚΑ'. φων. [. . .] η. λό[ς] [συ]ναντήσας
[τῆν] δεξιήν ἐδώκε Κ. παν[.] σπλάγχνα

[. . .] ὡς ἐν ιραις ἐπεν [ἡμὲ]ραίς ἤκειν
195 καγαμβρη[...]:πλωσι...φιλ[...].θέσθαι
[...]
β[...]:[...].μασατωγαθονβλέψαι[...]
[...]
καθεσσαπραγενται
[...]
μοχθηροσεζεκνΜωσι...
200 [...].να...μεγαλήνηνης[...].γ[...]
[...].βητηκομημαρίττειν
[...].υλονπονηροσελγαμν
αλω[...].ειναιτησθεοτονάνθρωπον
ηη...ει...ειν...υνκο...αριστεμοῦσας
205 ενυσατοι[...].πνέμαξανει[...].σω
α[...].γαρ[...].ωνονοματ[...]
[...]
ταρ(...).[...].Η[...]
210 ημεντε[...].κινέχη
άκου[...].βητοναίνον[...]
δαφνηνέλαινε[...]
λέγουσινέθαβαικαγν
καλοτεδενφρ[...]
215 σεισασ[...].γουσόρπηκ[...]
φ[...].μη.ηψμη[...]
[...].μεν[...].σωμα[...]
Fol. 5 verso.
[...].ων[...]
άριστοροσμελευκοσουδρουγαστηρ[...].ειδοθερακοντος
οθ' ηλιονηπόστα[...]ολλαγμοναι[...].νιτ[...].κε
220 τοισοκοσοπερεγωμαρφίη
toisoioumepaντισομουθυρελκει
cαιπυθεψιγαρενδάφυμενονδραται
dάφυμοιαειδεκαιδάφυμηνπέτρωται
1011. NEW CLASSICAL TEXTS

195 καὶ γαμ βρο[.] ἀ]πλῶς ε... φιλ[.] ν θέσθαι
   ν eyel... δ'... ν κρηνύως ἐπαιδεύθην
   β. [. . . . . ]ν. [. . . ]ουσα τόγαθὸν βλέψαι
   [. . . . . ] καὶ θεὸς ἀπρηγεύνται
   [. . . . . . ] ποι[ ]θρός ἐξεκνήμωσε

200 [. . . . . . ] να. νευ γ' ἀν ἦν ὀνήσιτος
   [. . . . . . ]βη τὴν κύμην ἀναρ[ ]πτειν
   [. . . . . . ] νυ[ ] η πονῆρ' ἀσελγαίνειν
   αλω[ ] εἰναι τῆς θεοῦ τὸν ἀνθρώπον
   ρυ. εἰ. εἰν. ον κο. αριος ἐς Μούσας

205 ἐνευσα τοι [. . ] ην ἐμαξαν ἐν [. . . ] σφ
   α[ . . ] γαρ ἦν [. . ] ον πόνον πι[ ]
   [. . . . . . ] έκ[ . . ] [. . . ] [ . ]
   να[ . . ] [. . ] [. . ] [. . ] [ . ]
   παρ[ . . ] [. . ] η[ ]

210 ἡ μὲν πε[ . . ] εἴν έκ[
   άκου[ . . ] δη τόν αἶνον εἶν κοτε Τμώλῳ
   δάφνην ἔλαϊν νεί[ ] κοι οἱ πάλαι Λυδοὶ
   λέγουσι θέσθαι, καὶ γὰρ ἦν τανύπτορθον
   καλὸν τε δένδρο[ν]

215 σείσασ[ ] τοὺς ὄρπη[ ]
   οδ[ . . ] . μη . η φη[ ]
   [. . . ] [. . ] νέον . ουνα . [ ]

Fol. 5 verso.

ὦριστέρος μὲν λευκὸς ὡς ὕδρου γαστήρ, εἴδος δράκοντος,
ὁ δ' ἡλιοπλῆξ διὰ τὰ π' ὀλλὰ γυμνοῦται.

220 τίς δ' οἴκος οἱ περ οὐ[κ] ἤγο χαρά φλιῆ
   τίς δ' οὐ με μάντις ἢ τίς οὐ θυτήρ έλκειν
   καὶ Πυθή γὰρ ἐν δάφνῃ μὲν ἤδυται,
   δάφνην δ' ἀείδει καὶ δάφνην ὑπέστρωται.
THE OXYRHYNCHUS PAPYRI

225 τουσταύωννονοσφοίβοσφο[...].

dάφνητεραφούκηποσφο[...].

διστήρις[πλωσειβείποι[.

[γεγομενή πιδαίτασα[χρονφι].

γιαπυλίστηνγενειμοιαδεκ[αί]::εθ

230 ὀιδωρίησδετεμπόθενεμετέμνοιον

ορε[η]ιαπόκρωνκαφέρουσιν[ς]

dελφον

ἐπηγατώπόδλλονοιραγίνητα

235 α[.]ηγαρειμκύνπατ[εύ]ευσιμ' ἀντρωπο[ϊ

ερηγαρειμοιδεχωπο[α]νεκρον

μελλωσικαιει[φ][πε]ριστέλλει[.

αιΤ[α][ντετε][...][]ποταπλευρε[.

τουμπένεοι ArgumentException[. . . .]

240 ημενταδεπκευ[.]αλλατην[δ' απη]

μαλ' ἀτρεμεωσήτεκουστόχρυμ[.

Ἀπαντακ ... ὑπεμφοτοκ[.

εντηπελευτηκυκος[.

ηεπασωυ[. . . .] ηκαμιν[.

245 εγωμενανδρασώσαρη[.

ςυνεκτεσμπωχυ[.]

[. . . .]πολαραστεανοικα ... ν[. . . .]...

[. . . .]ελευκηνηκεσταφοτηθην[.

φερ[.]παίδωσηγέροτατθθον.[

250 αντ[. . . .]μαρτωκηθητηθοδοκείμαι[. . . . . 

ε ... πλευνήσωσαγινευσιν[.

εκτωνεμπεσώνολογοναγκαρεμνηθης[.

καιτοτοκοθελουκοκεγκρεσσων[.

255 σεικαγ[.]ρουγγωρουλμημεξδων[.

γητο[.]οιδέλφοισαλλ' αριστοηνησωπ[.]
1011. NEW CLASSICAL TEXTS

οὖριος ἐλαίη, τοὺς δὲ παίδας οὐ Βράγχος
toὺς τῶν Ἰώνων, οἴς ὁ Φοῖβος ὁ [Βράγχος],
δάφνη τε κρούων κήπος οὐ τὸ [...]. [...].
δις ἡ τρίς εἰ ἑπὶ τῶν ἀρτεμέας ἐποίησε;
[κ]ήγω μὲν ἢ 'πὶ δαίτας ἢ 'ς χορὸν φι[οί]τεω
τῶν Πυθαίοτήν, γίνομαι δὲ κάθελον,

225 οὐ Δωρήν ἔτε Τεμπόδειν με τέμνουσιν
όρεων ἂν ἅκρον καὶ φέρουσι ἐς Δέλφος ἐπεὶ τὰ τῶπόλλων ἐπά γινεσται.
ἀφρων ἔλαι[η], πήμα δ' οὐχί γινώσκω,
ἐς οὐδὲ ἀκοίην οὐλαφθήσομεν κάμπτει,

230 ἂ[γνή] χάρ εἰμι, κοὐ πατεύσι μ' ἁνθρωποι,
ἄρ' γάρ εἰμι, σοι δὲ χώποταν νεκρῶν
μέλλασι καἰεῖν ἢ τὰ[θ]φ[α]ν περιστέλλει[n],
ἀυτοὶ τ' ἀνεστέψταν τὸ Χρύση τὰ πλευρά
τοῦ μ' πνεύματος κήπιταξ ὑπ[ή]σας προσαν.'

235 ἡ μὲν τάδ' αὐ(χ)εβ' ἂ[ν] ἄλλα τὴν ἀπήμινυ
μάλ' ἀτρεμαίως ἢ τεκοῦσα τὸ χρύμαν:
ὡ δ' πάντ' ἄκυθε τῶν ἐμῶν τόκων δάφνη,
ἐν τῇ τελευτῇ κύκνοσ [ἡμεθασ οὐ]'... καὶ μοι μ[...

240 ἐγὼ μὲν ἄνδρας οὖς Ἄρης ἀπόλλυσι
ἐν ἑκ τε πέμπο χύπτῳ
[...] τῶν ἁριστεῶν οἱ κα [... ν [...] ....
[ἐγὼ δ']ε λευκὴν ἴση' ἢ τάφον τῆθην
φάρο[ν]αν παίδες, ἢ γέροντα Τιθωνόν,

245 αὐτοῖς δ' ἄμαρτέω κῇ τῆν ὑδόν κείμαι.
... καὶ πλεύος ἢ σὺ τοῖς ἀγίνεσθαι
ἐκ τῶν σε Τεμπέων. ἀλλ' ὅτεν γὰρ ἔμνησθης
καὶ τόπον κόρεθαυν οὐκ ἐγὼ κρέασθον
σευ, κ[α]δ' ἡ[α]ρ (ἀ)γῶν, ἦν 'Ολυμπίη μέγων

250 ἡ 'ν το[ῖ]σι Δέλφος; ἀλλ' ἄριστον ἢ σωτῆ.
τισευρελαιανπαλασημου, την τισο[δ'ευρ']'λεαηητισε[π], ηνδαφηνταιμα δαφηναπολλωδηπαλασηνετεν 
ξυνοντοαυτ[σ]οθεουνσαρονεικρινω 
t[τηοδαφηνσικαιποσεστιχροσμαι 
μη τεθημητεινεμητειπιχρισμη 
τηοτησοδ'ελαιηαδεπολλεσουμασταξ 
φαξ[. . . .]μεκαλεναιναιδετοχριμα 
εφ[. . . .]μυβα . . . . .χωθησεω 
τενυαρ[. . .]φυλλονουικαιταιπροτινιςι
τοτησελ[ξ]ααταρει ηδαφηκειται:
φευτωνατρωνωοιακισιλιζουσι
λαοδηκρωνηκοστοχειλοσουλαγειω
[τενυαρ[. . .]τοφυλλονουικαιταιπροτινουσι]
τοτησελαιατατρεινηδαφηκειται
[φευτωνατρωνωοιακισιλιζ[ις]. . .]
[ξ[. . .]]ηκορωνηκοστοχειλοσουλαγει[. . .]
[αρτοπρεπνον]δηλιουφυλασσουσι
1011. NEW CLASSICAL TEXTS

ἐγὼ μὲν οὕτε χρηστὸν οὕτε σε γρυζον ἀπρέσεις οὐδέν, ἀλλ᾽ ἀπεθανες ὅπερις
[ἐπὶ τοίοι] φύλλης ταῦτα τινθρύζονται οξ. εδῶ
πάλαι καθηνταὶ κωτίλ. σ. εὔσαι.
260 τίς δ᾽ εὑρε δάφνην; γαία. [. . ] [. . ] .

Fol. 5 recto.

ὡς πρίνοι, ὡς δρῦν, ὡς κύπερον, ὡς ὦλην. πεύκην
tίς δ᾽ εὑρ᾽ ἐλαιῆ(ν); Παλλᾶς, ἕμοι ἡ[ρ]ξ[ε]
tῷ φυκοῖκῳ κηδίκαζεν ἄρχαιος
ἀνήρ ὄφις τὰ νέρθεν ἀμφὶ τῆς Ἀκτῆς.
265 ἐν ᾗ δάφνη πέπτωκε. τῶν δ᾽ αἰείων
tίς τὴν ἐλαιὴν τίς δὲ [τ]ὴν δάφνην τιμᾶ;
δάφνην Ἀπόλλων, ἢ δὲ Παλλᾶς ἢν εὐρεν.
ἐξιν δόο αὐταῖς, θεοῦς γὰρ οὐ διακρῖνον.
tῆς τῆς δάφνης ὁ καρπὸς; ἐς τί χρήσωμαι;
270 μήτ᾽ ἔσθε μήτε πίνε μήτε ἐπιχρίδης.

ὁ τῆς δ᾽ ἐλαιῆς ἔδει πόλλα, ἐσῳ μάσταξ
ὡς ε[. . . .]ν καλεῦσιν, ἄν δὲ τὸ χρῆμα
ἐῳ. κοιλυμβα. ἢν ἑπα. . . χῶ Θησεῦς.
[τὸ δ]εστερὸν τίθημι τῇ δάφνῃ πτώμα.
275 τεθ γὰρ [τὸ] φύλλων οἱ ἱκέται προτεῖνοροι;
tὸ τῆς ἐλαίης. τὰ τρὶ τῇ δάφνῃ κεῖται.
φεῦ τῶν ἀτρότων, οἷα κωτιλίζουσι:
λαἱδὴ κοράνη, κῶς τὸ χεῖλος οὐκ ἀλγεῖς;
[τεθ γ]ὰρ τὸ πρέμων Δῆλιοι φυλάσσουσι;
280 \[...\]σελαίνηση[... \]ςηνήλητω
[... \]ιπολιταί[... \]τιοδήμω
[... \]ςτανουνε... \[ερ... \]ψηδαφην
[... \]αθαλλοκαλλινικοσήλαιη
[... \]φαεινεκήκηπτητηνόπλων
285 [......]... τερηντινιείται
[......]... ξικουτεκοιμαντεσ
[......]... ηοντεπαι[... \]εσσ
[......]... ημιτηνιαφην

\[θ\] \[\mu\] \[ωσειπτηθ\]ν \[διμιθοσαμφιτηρησε\]
\[ά \] \[γ \] \[ε\]
290 \[ηγ. \] \[ησμεζουνδηποπροσθενη \[ [... \] \[ν\]
[... \] θευτολοιπονεκο \[ ... \] εστιογυτ \[ [... \] \[ . \]
. \[στα \] \[ ... \] σηχυνειχε \[ ... \] \[τρ \] \[ [... \] \[να\]
elεξενηγαρουκαποθεντουσινδρον
ουκ \[ώταλαιακαυσομεθαμηλείν\]
295 γενομεθεκθρασμήλε \[ ... \] \[ωμεγαλλήλας\]
ανολβαναι... \[ ... \] \[αλλαταυο \[ ... \] \[μ \] \[ ... \]
τηνθ'αγρ[... \[σφανεισαταιροηθαφήμ\]
eβλεψεκαίταδεπειωκακηλωβή
ωσθημημεωκακισαμπυρησαι
300 ευστεκτονηγαργειονευσαποπνειεσ\[ [... \] \[ ... \] \[σομαφοιβονμαδεποιναν\]
[... \[υμβαλο \[ ... \] \[ευ \] \[ ... \] \[μαπκτ\]

Fol. 6 verso.

[... \] \[αι \] \[δ \] \[[ ... \]
[... \] \[γρακαγρα \[ ... \]
305 [... \[νονε \[ ... \] \[οββ \] \[ ... \]
[... \] \[κα \] \[ ... \] \[νοισε\]
[... \] \[εκηπαθηκ\]
[... \] \[ψεπολληντυ\]
1011. NEW CLASSICAL TEXTS

280 [τὸ τῇς ἐλαιῆς, ἢ κ[αθεῖο]ς τὴν Δητῶ
[. . . .] . οἰ πολίται κ[. . . .]σι τῷ δήμῳ.
[. . . .]αταν οὖν εἰς ἐρ.. ἐν ἡ δάφνη,
[. . . .]α θαλλῳ καλλίνικος ἡλαιή.
[. . . . . . . .] . φαίει τε κῆπι τήν ὅπλων

285 [. . . . . . . . . . .] . τερην τιν' αἰνεῖται
[. . . . . . . . . . .] λικούν τε κοί μάντεις
[. . . . . . . . . . .] . ν οὔτε πιαί[ε]νεις
[. . . . . . . . . . .] . φημι τὴν δάφνην.
ὡς εἴπε, τῇ δ' ὃ θυμὸς ἀμφὶ τῇ βῆσει

290 ἅδησε, μέξον δ' ἢ τὸ πρόσθεν ἥλγ[ην]εν.
[. .] φεῦ τὸ λοιπὸν εἰκε . οἰστονουτ .[ . .]
. ἀτά[. .]. . ἢ χύτ' εἰχε ... τρ. ...[. .]νά
ἐλεξεν, ἡν γὰρ οὐκ ἀπωθε τῶν δένδρων
' οὐκ, ὡ τάλαιναι, παυσάμεσθα, μὴ λήν

295 γεν[ἐ]μεθ' ἔχθραί; μὴ λέγωμεν ἀλλήλας
ἀνολβα' ναὶ ... ἀλλὰ ταυτ' ὢ ... μ. να.ν.
τὴν δ' ἀγρ[�]ος φανείσα ταῦρος ἡ δάφνη
ἐβλέψε καὶ τάδ' εἴπεν. 'ὡ κακὴ λάβη,
ὡς δὴ μί' ἡμέων καὶ σὺ μὴ με ποίησαι

300 εὐστεκτον, ἢ γὰρ γείτονεος' ἀποπνίγεις.
[. . . . . . . . . . . . . . . . . . . . . . . . .]. . σ οὐ μὰ Φοίβον, οὐ μὰ δέστοιναν
[. . . . . . . . . . . . . . . . . . . . . . . . .]. . συμβαλο . . . εο ... μ' ἀποκτ[ε]ιν . . .

Fol. 6 verso.

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310 ... δισμ[.]σθ[.]θου ... [  
315 ... [.]νκρ ... ε ... [  
320 λε [ ... γναρτεσμεχρ ... [.]μαι  
325 ... δξ ... δταιηνειαμαξακειε ... νακουνειααφιησειασειαμπριπ[ ...  
330 εκαστοσακρο[ ... [.]κινζει  
335 ταχωλατικτειγμαμαθεσιανποντα ...
NEW CLASSICAL TEXTS

[... ]ois ἀμ[τ]σθοῦν ... []

310 [... ] ... [... ]ν κα ... ε ... [
[... ] οὐχὶ μο[ν]ν ἔξη[
[... ]υς τραγῳδοῦς ἀλλὰ κο[ν
[... ]π']εντάμετρον οὐχ ἀ ... [... ] ν
[... ]... ... ... ... ... ... [ ... ἐ]κρουσε

315 [... ]τέρον ... μαρτυρ ... [... ]ουσι
[... ]... ῥοσ ... λον λ ... ... [ ... ai κ[θ]ρο[ς
[... ]... ν γὰρ ἐν τῇ[θ]ὲς μεχρ ... [ ...]μαι
[... ]... τα γ' οἴκον καὶ χ ... ... νεπλάσθη
[... ]... φερρι μὲν ... ἀ γὰρ ... [. ...] κείνους

320 [... ]... as ἡγάπησαν ai ta ... αυτη
[... ][θ]οδὸς ἐς κέρας τεθύμωται

x
[... ]...[ ...]ν δοιδαι καὶ μέλῃ ... ταπυγ ... η[ ...]
[... ]... δ[ ...] ... ηται τὴν ἐξῆν ἀνακρίνει
ην δοῦλον εἶναι φησι καὶ παλίμπρητον,

325 καὶ ταῦτ' ἐρεῖ sa ... ... ατον βραχίον μ(υ)ζει
ωστ' οὐκ ἀρ ... [... ... ] ... χ ... ... κρ[ ...]
φαίλοις ὠμ[λ]εῖ[ ... ... ] ... ν π'αφίπτησαν
καύται τρομεῖ[θ]ιν μ[θ] κακῶς ἀκοῦσωσι:
τοῦτο οὖνεκ' οὐ ... [... ... ] ... [... ... ] ... ἐ[ ...]

330 ἐκαστὸς ἀκρο[ ... ... ] κυζει
ὡς τῆς ἑλαίης [... ... ] ... χητη...
μηθ ... [ ... ] ... εἰ[θ]θ[ ... ... ] ... [... ...] ... εἰδῶς
οὕτ' [ε[ ... ... ] ... κα ... νου ... [... ...] ... συμμίζας
"Εφεσον δὲν πῦρ οἱ τὰ μέτρα μέλλοντες
335 τὰ χωλα τίκτειν μὴ μαθῶς ἐναίσινται.

Fol. 6 recto.
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340 μισθευσαι

345 ἐκ... θεωμα... ἀμη
oc

350 εἰτονεὶ... [.] αρχαιονεὶ... ἀμαρτη

355 η... εἰρευνθην... χηρα[.]... λαμοῦσαι

360 αμ... ἐπασχούσασ... ψ... μετροκοψασ

365 τις... μεναυ... δε... ερδ... συνεντευκτηθησαν... συνδετραγωδη... δοκεωμενοι... σαλλακαί... α... αψα
NEW CLASSICAL TEXTS

340 [. . . . . . . . . . . . . . . .] νυς πλεῦσαι

345 [. . . . . . . . . . . . . . . .] αλου [...] νηρ δ [...] [.

350 ἀλλ' εἶ τι θυμ [...] νε [...] γαστέρα πνευ [...] ]

355 κ [...] νουν ε [...] ν ἐγχέοις τὴν [...]

360 αμ [...] [...] [...] ἢν [...] τεσπα [...] [...]

365 τισ [...] μεν αὐ [...] [...] δὲ [...] ἑρδ [...] [...] [...] καλ [...].
Fol. 7 recto.

370 [ ... ]γαρ[ ]βινοτολείον  
[ ... ]χωνι[ ]σωρ[ ]στεγησουσαλη[ ]χθονι[ ]
[ ... ]μεσωκ [ ]
[ ... ]ευρείσης[ ]
[ ... ]βευσωκ[ ]
[ ... ]καθεμενκαίπα[ ]

375 τωνδανας[ ]υδ'οι[ ... ]γ[ ]
[ ... ]φάρμακοι[ ... ] 
[ ... ]εστινοι[ ... ] 
[ ... ]αψε[ ... ] 
καιταφοι[ ... ] 
[ ... ]ιαγιοφοκει[ ] 
[ ... ]φησικαιτατροι[ ... ] 
[ ... ]υκτεινο[ ... ]

380 τουνκεκατηγ [ ... ]προναιθεαι[ ]
τησδετησευχ [ ... ] 
[ ... ]ψειςμαι[ ... ] 
[ ... ] 
δοσατημικητη[ ... ] 
ηναμε[ ... ] 
ηνικα[ ... ] 
[ ... ]ητηνυ[ ... ] 
νη[ ... ] 
[ ... ]εβδομητ[ ... ] 
[ ... ] 
[ ... ]προσοκα[ ... ]

385 γ[ ... ] 
[ ... ] 
τιτπα[ ... ] 
τε[ ... ] 
ατιμησεσι[ ... ] 
[ ... ] 
[ ... ] 
[ ... ] 
πολλατηχυηνενταυ[ ... ] 
[ ... ] 

390 παιχ[ ... ]πρωτωνσηνεγκεκουρ[ ... ]
[ ... ] 
[ ... ] 
[ ... ] 
καιτουγ[ ... ] 
σ[ ... ] 
[ ... ] 
[ ... ] 
[ ... ] 

395 παιχιο[ ... ]πρις[ ... ]εσεκβαλλ[ ]
μυριν[ ... ] 
μοιστιμησεσι[ ... ] 
ρηίδωσα[ ... ] 
πολλακα[ ... ] 
ησαβουμ[ ... ] 
[ ... ] 
ε[ ... ]

400 ο[ ... ]πτιημουσην[ ]ηπευδακρ[ ] 
παιδοςηγη[ ... ] 
ηστη[ ... ]
βαίνοι πόλεις
οδρεα βλέπει
στενησουσαλη [ ]
χθους [ ]

τῶν δ’ ἀνάξ [ο]δ’ αἰ[.].] π [ ]
φαρμακόν... ] ναπο [ ]
ἔστιν οἰκ[.].] ι ... αψει[.].]ν λέγειν [ ]
καὶ ταφ[.].]ν κ[.].] ια γινώσκειν [ ]
φησὶ καὶ πατρὸς [.].] ν κτείνειν ο[ ]

τοινεκ’ ἄν τη [. . . .] προν αι θεαι λ[ ]
τὴσοδε τῆς εὐχ[ῆς ] ... ν δείσομαι [ ]
δοσα τῇ μικκῇ τι τη ... ημαρε [ ]
ἡμίκ’ αν[.].] [.].]α τὴν γε ... ν ηπ [ ]
ἐβδόμην σ ... [.].] πατρὸς κα ... [.].]

η[.].].]οι δ’ “Ολυμπον ητ ... [ ]
τε [.].] α τιμής ἐστ[ ]
Ζει[σ] πατήρ οὐ φαίλ ... [. . . .] οι[ ]
πολλά τεκνήσει δουκ[ιλ’] ἀγ[.]

παίχνια[α] Τριτωνίς ἤνεγκεν κόρη [ ]
πολλά [.].] ... ιουν σ[κ]υλμὸς αὐχένοις [ ]
ἐκ τε τῆς ... [. . . . . . . . ] ης ἄλος [ ]
καὶ τὸ τυγχάνειν ... [.].] σ [ ]
e[.].]πυ ... [.].].]ην [ ]

παίχνιο [.].]νε ... εσ ἐκβαλλ[ ]
μυρίν [.].] νοια τιμήσεο[σ’] ε [ ]
ρηδίως α[.].] [.].]αιδ ... [.].] ι [ ]
πολλὰ καὶ [.].] [.].] η[ ]
ἡ Σάβου μ[.].] αυ[ ]

ὁ[.].]οι τῆς Μούσης [ ]
παιδὸς ἡ γυνη [ ]

ηπεν δακρ ... [ ]
ληστη [. . . . ]
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ippos[...] ... υψυρ ... 

κωστοχωτ[...] ... νε ... 

παντακ[... ...] ... [... ... ...] ... [... ...] ... κων ... 

405 εργαναι ... [ ...] ... ται [ ...] ... ων ... 

tas. [... ...] ... ψει [ ...] ... ωσι ... [ ...] ... 

ομπ[ ...] ... αυμο [ ...] ... αληθισενη ... 

Fol. 7 verso.

[οντεσωμ.]ρωμι. δ. [ ...] ... νη[ ...]

[ηνωπολλονυδ' εσκε[ ...] ... ρωμερ[ ...]

410 [οντεσωμ.]ρωμι. δ. [ ...] ... νη[ ...]

[ματωνεκει] ... [ ...] ... ρήμη[ ...]

[πε ... [ ...] ... ερχετσοι ... 

... ... ... ... ...] ... ογγειετριπουρσ ... 

ω ... ροιδ' υποροφοι ... 

415 [εφ[ ...] ... ξωτ[.]βε] ... 

[. ... κοσινατο[ ...] ... ν] ... 

[ωδ' αλληνυιο[ ...] ... ηθ[ ...] ... κων ... 

[φησωφοιβεπ ... [ ...] ... χυροσ ... 

[αιστε ... ν ... [ ...] ... βολα ... 

[αμυσαμβεμ[ ...] ... κυνεσ ... 

[θευμυρηκες [ ...] ... αιπτεροι ... 

[ναυσκαιαυλονοικησθεδομον ... 

[σαραχαιονοθ' ατιμασθα[ ...] ... ισ ... 

]. σιμπακην ... [ ...] ... υ ... α ... αι ... 

420 [ ... ντεσαυθρωποιτονοθ ... 

[ ... ] ... επτονκα[.]β[ ...] ... ] ... 

[στερεινθτ ... [ ... 

[αρ[ ... ...] ... κριθωμενη ... 

[νπ[ ... ...] ... καμαιρωσειχρ.] ... νοσ ... 

430 [ ... τα[.]παειδικαλισθηδοσφ[ ... 

[νγνειοναγγειειτριχοσ[ ... 

[αγο[.]χαιρωσιν[.] ... οτα ... [ ...] ... ]
NEW CLASSICAL TEXTS

λππος ἀστε[ ] . ὑμκρο .
κᾶς ἔχω ταλ[ ] . νε .
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Unplaced Fragments.

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Fr. 6 verso.

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Fr. 11 recto.

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Fr. 11 verso.

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[β]ούλεσθε πέξω [σ' διόν Θεόις καὶ []ς Ἀπόλλωνος]
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5 [. . .]ν . [ ]ε
[. . .] . [ ]
,. . , . , .

Fr. 15 recto.
. . . . .
[ἐισα . εύ . [ ] . . εύ[ ]]
[ἀν ἐμὸς θ . [ ] . στον . [ ]]
[ς μὲν ἵκ . [ ]ς ν . . [ ]]
[. . νους ν[ ]]λ[avatars]ε[avatars][; αβε[avatars]ν[ ]
. . . . .
1-9. "... and already the maid had been brought with the youth in accord with the custom bidding the affianced bride forthwith rest in a pre-nuptial sleep with her all-favoured suitor. For they say that once Hera—" Cease, dog, cease: reckless heart, thou wilt sing what it is not lawful for thee to speak of! Lucky indeed for thee that thou hast never seen the mysteries of the dread goddess, or thou hadst e'en begun to blurt out the tale of them. Verily much knowledge is a grievous ill for one who controls not his tongue; how truly is he a child possessed of a knife."

1-4. In Aristaenetus i. io the description of the sickness with which Cydippe was seized is immediately preceded by a long speech placed in the mouth of Acontius; hence the words ὅσον... φασι may well be the conclusion of the corresponding monologue, though there is nothing in the paraphrase of Aristaenetus reflecting these particular verses. Acontius is apparently expressing his regret that Cydippe had not immediately followed up her (unintentional) declaration that she would marry him after the custom of the maidens of her own island, who copied the example of Hera. Cf. Schol. Townl. z 296 εἰς εὖν φασιν ὅλοις λήβοτε τοκία... διά καὶ μέρι τῶν ἐπίμομα φυλάσσομεν παρὰ Νάξιας καὶ τῶν ἀμφιθαλὲς τῇ τάλλῃ (Ἀμφιθάλης τῇ Ἴτάλῃ Μαασσς) συγκατεθέσθανεν ἄλλο τοῦ Δία φασιν ἐν Ζώμω λάθη τῶν γονέων διαπορφερεύεται τῷ Ήραν ὧν τόις Ξάμαις ἥκισε τῇ δότινα μυστηρίους τῶν κόρων λάθη αὐτοῦν ἐπὶ παράργου τῷ γάμῳ δύοσιν, where, as W(ilmowitz)-M(oellendorff) points out, the MS. reading Ἀμφιθάλης τῇ Ἴτάλῃ is to be recognized as a citation of I. 3 and emended as above. This correction was not made in his previous discussion of the passage, Göttling. Nachr. Phil.-hist. Kl. 1895, p. 236. A rather different explanation is proposed by Murray, who thinks that the reference in ll. 1-3 is not directly to Acontius and Cydippe, but to the ritual ἱερὸς γάμος at Naxos, ἀμφιθαλὲι having its technical sense of a youth with both parents living, i.e., haunted by no ghosts. But the lines seem to have less point on this view.

3. = Callim. Fr. 210, from Schol. Soph. Antig. 629 τὰς λέγεται παρὰ Αιδέλειων ἡ ἀσωμαθεία τινε τύμπος. Καλλίμαχος: αὐτίκα τὴν τάλιν κτλ. Schneider prints τὸν οἰκίν την, but την is confirmed by the papyrus, which backs up the feminine form by substituting ἄρευν for αὐτίκα; the latter, however, is distinctly the better reading, emphasizing προνύμφων ὑπόν and bringing out the distinctive feature of the local practice. The line had already been referred to the story of Cydippe by Buttmann, who was followed by Dilthey and others. προνύμφως is a new compound.

4. The poet interrupts himself; he was about to make some such statement concerning Hera as that in the Townley scholiom cited above.

6. κόρη (καρπ') is only fairly satisfactory: the first letter must be either κ or ν and the remains of the fourth best suit τ or γ, which W-M suggests, cannot be read. Cf. Theocr. xvi. 55 ἀνόδου μεγάλος ὑπὶ κτλ. ὁδ τι... φρικτῷ, i. e. 'have not been initiated into the mysteries of Demeter.'

7. ἐξευτελεῖ ξυνεῖ is perhaps a just possible expression for 'began to tell', but the construction is harsh and the infinitive rather suspicious, more especially as it has undergone some correction; the first hand wrote ἐκαίσετε.

8-9. διαρτεῖ is an otherwise unattested form of ἄκρατεῖ (itself a rare verb), formed on the analogy of κάρπος, &c.; but καρπεῖ does not occur. In the latter part of the pentameter a reference is to be recognized to the proverb μὴ παιδὰ μάχαρον.

10-49. 'In the morning the oxen were about to chafe their spirit in the water, having before them the evening's keen blade, when she was seized by a dread pallor, seized by the sickness that we send out into the wild goats, and falsely call sacred; this it was that then in grievous wise wasted the girl to her very bones. A second time were the couches spread;
a second time the maiden lay ill seven months of a quartan fever. A third time they bethought themselves of the marriage; again for the third time a fearful chill laid hold of Cydippe. For a fourth time her father did not tarry, but set off to Apollo of Delphi, who in the night spake this oracle: “A dread oath by Artemis breaks off the maiden’s marriage with Lygdamis. My sister was not troubling Tenos, nor plaiting rushes in Amyclae’s temple, nor, fresh from the chase, washing away her stains in the stream of Parthenius, but was sojourning at Delos, when your child vowed that she would have Acontius and none other for her husband...; but if you will take me for your adviser you will perform all your daughter’s pledges. For I say that you will not be mixing silver with lead, but in accepting Acontius will be mingling electrum with shining gold. You the father-in-law are of the stock of Codrus, while your Cean son is priest of the rites of Aristaeus Bringer of Rain, one whose duty it is to soften on the hill-top the fierceness of the rising Maera, and to ask of Zeus the wind by which the thriving quails are stricken in the hempen nets.” Thus spake the god: and the other returned to Naxos and questioned the maid herself, but she hid all the tale in silence. So he voyaged forth: it remained to fetch thee, Acontius, to his own Dionysias. And faith was kept with the goddess, and the maid’s fellows forthwith sang their companion’s bridal songs which were no more delayed. Methinks, Acontius, thou wouldst then have taken for the maiden girdle which thou didst touch that night neither the foot of Iphicles speeding over the corn-tops nor the wealth of Midas of Celaenae, and all who are not ignorant of the grievous word would testify to my judgement.’

10 sqq. The poet suddenly changes the scene from Acontius to Cydippe at Naxos. It will be convenient to transcribe here the parallel passage in Aristaeus, Epist. i, 10, which is often a close paraphrase of the language of Callimachus: to aitai mou pòlaidon dielégeto (Ex. ‘Akontios), pro to, toúma mathamémenon kai toí touc’ yi dé Kúleiphe proi égeron hèptεxisté gíymo, kai pro tois pautaidos toú wúsanov ofi aí monosekántera touw pàratheión kai méláoni, touto dé Sapértos to òká stomata vélyma; all’ ósmeu névastei; ò tois, kai prois ekforwv ònti vúmatavóla oí teósteis tów, éttai paraðédhos ánástale, kai déipteron to óyliom evkómate kai ókstro apó anwthmata toú Týpou allou évnoi, tríous oúmous toíta swmbédhke toí pòlaid, ó dé patrdh tetártnon ouc anwmeis vós, all’ évôthka toú Pòliais tis ór shías tón gíymos építhidhe toú kórph. ó dé ‘Aplóllon púnta safoi toí patéra didáskexe, toí nêu, toí múlon, toí órksi, kai toí ‘Artemédhos toí theón, kai paràmukr πáthetov évorakon óskarhíne toú kórph; ‘álloos te, ἤσθον, ‘Evpléptew ‘Akontív swmatóte orí méláoni ou answepirízoi ágympou, all’ étantwenv ò gíymos étai xwrisai. ‘Istai mén égeron ó mnasthov theos, ó dé órksi éra toú chrístovn smpetepóntov tón gíymov. ói dé toí pàladoi dhkovítostes énergwv évmaianov ofi, ouk anwbállome norw ev ndhíkoumévno tón ouv' kai h déntasolw evkólhthei toú anbóthhoun, kai eis toú mélous iatovn émpásthke chrístovn lýdovsa tou tríous, égeron toí tòpshos ókprhetai, kai h dévai tóis diakóntos épstolamévno ókswmatoi toú anwthmata éppen tois kóllwv, év dwai alli charms évoróiu swmétptéseis tríous kúmiwv. diáptew did zin ósmeus eis zepómi óskarhíne ólóklymños, ósmeus ev ono órxi bathíneen éthos toú ‘Akontív, kai ouç hémwv évnilhse émpósi mkroptaros ékarmvén ouc nékto braxqántes nor tóktoi ekéchn. ònti ono ólóklymños ti toú ‘Mhóu xwrisai, abbe tois Tantílou ploutóu iostépwos hýeic toú kórph, kai sówphíria pántes émoi, ònta μη káthasia tóis ékropíkvn anmítheis tón kórph anbóthkánou ouc áptikos anbíbiov évna.

10-12. The meaning is that it was already the morning of the day on which Cydippe’s marriage was to be celebrated when the sickness overtook her. δυòmοι ἄμβησεν is a Homeric phrase, A 243 σο δ’ ἐνδοθε δυòμοι ἄμβησεν. The oxen were to exhaust some of their high spirit in a morning bath, in order to come clean and quiet to the evening sacrifice.

12. χλόος: cf. Apoll. Rhod. ii. 1216 ἐπ’ χλόος εἶλε παρεάς, iii. 298, iv. 1279: W—M notes also the variant ἐκείνο χλόος (so a papyrus of the sixth or seventh century, besides several mediaeval MSS.) for ἐκείνον ἄχλος in Y 421.
13–14. The words ψευδὴμαινοι δ' ἵνα φημὶζομεν are cited from Callimachus by Schol. Apoll. Rhod. i. 1019 τὰ μεγάλα τὸν παθὼν εὐφήμων ἱερὰ καὶ καλὰ φαμεν, ὡς καὶ τὰς ἔρωνς Εὐμενίδας καὶ τὴν λοιμικὴν νόσου ἱερᾶς, ὡς καὶ Κολλήμαχος' ψευδ. κτλ. (= Callim. Fr. 276). Schneider’s too confident reference to Ael. i. 5 is now proved to have been mistaken. For the exorcism of the disease into wild goats cf. Hesychius κατ’ αἴγας ἄγρας παραμέληται λεγόμενα ἐκ ἀγρίων αἴγας τρέπειν τὰς νόσους, μάλιστα δὲ τὴν ἱερὰς, Philostr. Her. p. 148 Boisson. εὐχάριστα οὖν ἀπὸ τοῦ Λυκίω τε καὶ Ψευδ. τῆς νόσου δὲ εἰς αἴγας, φαρέτρα, τρέψας, and Suid. s. v. κατ’ αἴγας ἄγριας. The supposed connexion with goats comes out in the Hippocratic treatise περὶ ἱερῶν νόσων ad init. where notice is taken of the popular belief that it was harmful to eat goats’ flesh and to wear or lie upon goat-skins; cf. also the references there to the καθαρμοὶ καὶ ἐπαινιδαί by which a cure was sought.

15. An epithet of ὄμοιον is wanted, and ἀνέτρες(ν), though involving an emendation, well suits the vestiges. ὅμοιος is used for the frame of the body, e.g. in Apoll. Rhod. iii. 1395, Lycorephr. 334; we speak similarly of a person’s ‘build’. The insertion of η above the second ε of ετέξε is possibly due to the original scribe; the ε itself is untouched.

16. κλησιά: the diminutive is not otherwise attested.

18. W–M objects to κατε as inconsistent with the context, since the preparations were made at the end of the seven months, and he would therefore substitute κατά. But κατά is certainly not to be read in the papyrus, where κατο or κατά is fairly plain, and that an original κατά should be replaced by κατε is not very probable. Hence the safer course appears to be to retain κατε, which may be excused on the ground that the marriage would hardly take place immediately Cydippe rose from her bed of sickness. κατά τῆς would rather disturb the symmetry of ll. 16 and 18.

αὐτῆς: a horizontal stroke extending above αὐ is apparently to be explained as belonging to α, which is somewhat so written at the end of a line in order to save space, e.g. in 844; but the stroke in this case is unusually long.

20. The letters at the end of this line are very indistinct and doubtfully deciphered. Δέλφων is unsatisfactory because the regular form of the adjective is either Δέλφιον or Δέλφιας; but the vestiges strongly suggest ϕ, while with Δέλφων, which is the obvious alternative, the vertical stroke which is apparently the tail of the ϕ is quite unaccounted for. It is also a slight argument in favour of Δέλφων that Aristaeus specifies the Pythian Apollo; cf. too Ovid, Epist. 21. 231–2 (Cydippe to Acontius) ὁποία ἑγεῖτς παραμέληται. The Naxian rival of Acontius is given a well-known Naxian name. Why the verb ἐγεῖται (cf. Callim. H. Dion. 231) is chosen with reference to Tenos is not clear. The sense of ἐκδιδόντων would seem more appropriate, but for this there is no parallel; an allusion to some local incident must therefore be assumed. A cult of Artemis at Tenos is attested by the name of the month Ἀρτεμισίων, C. I. G. 2338; at Amyclae we hear from Pausanias iii. 18. 9 of a statue of Artemis Λευκόφωρη carved by Bathycles of Magnesia. The present passage points to a common cult of Artemis and Apollo in the great shrine of Amyclae, such as is frequently found elsewhere. Artemis was prominent in Laconia.

24. For the confusion of θηρα with θηριον cf. c. g. Theocr. xiii. 40. Reeds or rushes would be appropriate to Artemis as a river goddess.

παρθένος. Parthenius was also an older name of the river Imbrasus in Samos according to Callim. Fr. 213 (Schol. Apoll. Rhod. ii. 867). The iota adscript was added by a later hand. λέγεται (W-M) gives the required sense and suits the vestiges sufficiently well.

26. Διήλω: cf. Callim. Fr. 30 ar. Steph. Byz. s. v. Δῆλος: Δηλιγρής ἐς ἄδιστον ἱππόμεος χαρός, Καλλίμαχος τρίτω. This had already been referred to the Cydippe by Dilthey. With ἰν ἐπίθεμα may be compared Ovid, Epist. 20. 19 Adfuit (sc. Diana) et praesens ut erat tua verba notavit.

28. The commencement of this verse is a crux. Some reference to the stratagem of Acontius would be expected; cf. Aristaeetus, l. c. τὸν νῖον, τὸ μῆλον, τὸν ἄρκου. There is no doubt about υζ, and between this and the initial α, which is fairly certain, there are at most four letters, perhaps only three -αε suggests either an adverbial phrase connected with what precedes or an independent verb in the aorist, but I have failed to find an appropriate reading. W-M proposes αυτόνυξ, but this cannot be reconciled with the papyrus; the ν may be preceded by η, ν, or perhaps γρ oder τρ, but not ζ. A faint mark is discernible above the ζ, but it is not certainly ink and is higher up than a sign of elision would normally be. In the margin near the top of the supposed α a short oblique stroke in darker ink has no evident significance. Murray suggests ἀνυ νύς, and an is not impossible, but it is not really satisfactory as a reading, apart from the minor objections that αε is usually correctly written in this papyrus, and that ἀνυ is not elsewhere used intransitively like ἀνδύν.

30. There is a mark like a grave accent above the first ι of μελέμοι and another resembling an acute-angled rough breathing above the ω: in neither case is the intention evident.

33-4. The meaning here doubtless is that Acontius was the priest of Aristaeus-Icmius, which showed his high lineage. Hence some term meaning 'priest of', or 'occupied with', is required before ἀμφή; the difficulty is to find one agreeing with the testimony of the papyrus. W-M's suggestion λήταρος (cf. Callim. Fr. 123 λήπτερον) cannot actually be read, but it gives just the sense wanted and involves only a slight alteration; and the very slight vestiges of the first two letters of the word in question are consistent, so far as they go, with υμ. μ of αμφί unaccountably has the appearance of having been crossed through; cf. note on l. 78. The genitive ἰρῶν with ἀμφή is abnormal and influenced perhaps by considerations of euphony. For Aristaeus and the Cean rites alluded to in these and the following lines cf. Apoll. Rhod. ii. 500 sqq. and especially ll. 519-27:

Λέπτην β' δην (sc. Ἀρισταίων) πατρὸς ἐφιμὴ
θληρ', ἐν δὲ Κέω κατανέατο ... ...
καὶ βωμόν πάσης μεγάν ἄδιστο ἱκμιόνω,...
παρά τ' ἐξ ἐρεξέν ἐν ὄρθων ἀστέρα κείνῳ
Σειρίρα αὐτῷ τι Κρονίθη Δί. τάο β' ἐκείνι
γαῖαν ἐπιφύχουσιν ἑτέραν ἐκ Δίας αὖριν
ἡματα τεσσαράκοντα' Κέω β' ἐτι γύν ἱερῆς
ἀντικόλην προσάραμεθε Κυνίς μέξονι θυμάσι.

*ἲκμιός (= ἱκμιόν), which is properly an epithet of Zeus, is here transferred to Aristaeus, or it may be applied to the latter in virtue of his equation to Zeus; cf. Pindar, Pyth. ix. 111-15 δῆσονται τι μὲν ἀδικοντον, Ἑορα καὶ ἄγδον ἀπίλων' ... τοις β' Ἀρισταίων καλεῖν. W-M notes that the spelling ικμιός is that of the MS. in Schol. Townl. Ε 19.

34-7. οὖν, sc. ἰρῶν, may be instrumental and constructed with πρήνειν, which depends on μῆνην, or οὖν may refer to λέπτος, the plural being used, as often, because a class is
meant; cf. e.g. το ἐνοτε ἔνδον, οἱ οἱ ἐνοτοὶ ἐνοτὰ ἔχουσιν. The latter construction, which is preferred by Murray, is perhaps the easier. At the end of the line εἶν αἱ ἀμβλώσασαν coincides with a quotation in Etym. Magn. 81. 11 ἀμβλώσασαν... λέγοντι δὲ καὶ οἱ ἄμβλωσαν καὶ ψηφιαί τόποι, οὐν ἐν αἱ ὀμβλώσαν ἀμβ. (Schneider, op. cit. Frag. Anom. 70). The spondaic ending is noticeable; cf. Ludwich De hexam. spong. p. 19, Schneider, ii. p. 363. In l. 36 ὁδὸς is better treated as two words than as one, otherwise, unless πρός be altered, there will be an awkward asyndeton. W-M would substitute βαμβακεῖον for βαμβακεῖον, but in view of the traditional βαμβακεῖον in the Homeric H. Ημ. 44 and the v. l. in Nicand. Ther. 239, where the Parisinus alone has χαρηλοί, and also the statement in Cramer, Anecd. Οξων. ii 180 ὁποῖον ὁτι τὸ βαμβακεῖον διὰ τῆς εἰ διεβθόγγον γράφεται, to assert the impossibility of the form here is rather bold.

The rising of the dog-star and the ἔπησιον were midsummer phenomena, while the ἀμβλώσασα referred to in ll. 36-7 belonged to the period of early spring. Cf. Ps.-Geminus 68 c-d (Lydus, ed. Wachsmuth, pp. 191-2) ἐν δὲ τῇ θ (Feb. 24) Δημοκρίτος... καὶ τὰ ἐπομένα ἢμερας λ ἁβρέα πενίον καὶ μάλιστα οἱ προσομενία καλοῦμενοι... ἐν δὲ τῇ ηδ (March 6) Δημοκρίτος ἢμερας πινοῦν ψυχρά, οἱ ἀμβλώσασαν καλοῦμενοι. It is in March that the quails begin to migrate north across the Mediterranean. But the north wind which brought the birds was the wind which later on cooled the summer heats, and there is no reason to suspect the poet of having confused the ἔπησιον and the ἀμβλώσασα.

39. ἰδέας: συνέσεις the papyrus, but this is plainly inconsistent with ἐκκαλυφθεῖσα; 'openly' implies 'declared', not 'concealed'. Since therefore one of the two words must be emended, it is preferable, as W-M remarks, to select the adverb, which could easily arise from ἰδέας, rather than the verb, where a corruption is difficult to explain. A form of such dubious credentials as ἐκκαλυφθεῖσα, which is sometimes found as a v. l. for ἐπικαλυφθεῖσα, cannot be called in here. The transition to l. 40, however, seems rather more abrupt if Cydippe refused to speak, though this consideration counts for little in the uncertainty regarding the reading of that line. For ἰδέας cf. Etym. Magn. ἰδέας ὁ ἰφώνος κτλ.

40-1. I adopt in this difficult couplet the ingenious emendations of W-M, though without full confidence that the right solution has been found. At the beginning of l. 40 a verb is necessary, and μνεικα cannot hardly be avoided: δ' might be substituted for α, but that is quite unintelligible. κύραιωθάσασα therefore satisfies essential requirements, but it was certainly not written; θ μυσ must be inserted, and though the τ is probable, the remains of the termination do not suggest -ασι: the final letter, at the top of which there is a spot of darker ink, looks more like ε than anything else. Above the preceding σ there are some indistinct traces which might represent an interlinear addition by the first hand. κ is probably as the first letter of the line, but δ is a possible alternative; ρανοτε would not be amiss, if a suitable continuation were forthcoming. More difficulties arise at the commencement of the next verse. If the meaning be, 'it only remained to fetch Acontius to Naxos,' some substantive like δήμοι on which σια may depend must be obtained, and ευτίκειον is not a violent alteration, for which some slight support may be found in the fact that ἐπιστοι is quoted from Callimachus by Suidas (= Fr. 340). ευτίκειον, however, is far from being certain. The two last letters must apparently be ατ, δε, or λί; and they are preceded by the end of a horizontal stroke suggesting γ, π, or τ; ταυ is therefore indicated, and although the preceding letter is not a satisfactory σ, if the initial ε be right, there is practically no chance. Nor is the meaning which, with ευτίκειον, has to be attributed to μετέλθην εἰ διοικοῦσαν quite a natural one. μετέξειθα τω ἑαμῇ εἰ would be expected to signify 'to go after a person to,' a place rather than 'to fetch to'; and on this account Acontius would be preferable to Cydippe's father as the subject of μετέλθην. των σια μετέλθην might possibly be interpreted 'it remains for thee to go,' but των ἑαμῇ must then be separated from διοικοῦσαν and supposed to mean Cydippe, which involves an awkward ambiguity, apart from the difficulty
of such a use of ἡς: Κώδιθίς(π)ής is not to be read at the beginning of l. 41. If on the
other hand the father be the subject, τὴν ἡγή Διονυσία is straightforward enough, ἡγή
having a point, as W–M remarks, because on this occasion the ordinary practice was
reversed and instead of the bride being brought to the home of the husband the husband
was fetched to that of the bride. Neither the division σεία μετ' ἡγή, suggested by Murray,
nor the hypothesis that . . . Διήν should be read for τὴν ἡγή, seems to lead to any better
result. For the name Διονυσία in application to Naxos cf. Diod. v. 52.

The numeral μ below this line is a stichometrical figure referring to the number of
the lines on the page, though this as a matter of fact only contains 39; cf. Fol. 7 verso, and
P. Brit. Mus. 126 (Kenyon, Classical Texts, p. 82).

42. No instance of the passive of εὑρέθη is cited in the lexica, but the transitive use
is found in Schol. Apollon. Rhod. ii. 257 ἐκέινων ἥν μὴ εὑρέθησθεν. χ' added above the line
is in ink of the same colour as the body of the text and perhaps due to the original scribe.

43. W–M is undoubtedly right in restoring ἱδιον on the analogy of Aristaeus et i. 10
ἐνυργάν ἡμεῖς ἱδιον, οὐκ ἀναβαλλόμενον ἐτε. For the interchange of εἰ and η cf. ll. 28 and
122. ἰμήρως seems to occur only here, but has been proposed by Murray in Eurip.
Hippol. 552, a conjecture which is now much strengthened; the form ἰμήρως was used by
Sappho 9. 3.

45. τὴν μηρίδα ἤσοα: τῆς, if right, = ἦς, and the antecedent is transposed, as often, to
the relative sentence. But it is very questionable whether τῆς should not be emended to ης, as
Murray suggests, ἠτί following its case as e. g. in Aesch. Ag. 1277; cf. Aristaetetus l. c.
νυσικά ἐκεῖς, ἦς οὐκ ἂν ἠλάσατο, where however ης is an emendation: the MS. has ἤλεστον
οὐκ ἄλα.

τὸν Ζηρόδοτον ἐπείδη τὸ ἀμώμε ἐκ κεφαλῶν κτισμάτων ἑλείς, καὶ τὸν Κυλλίμαχον 'χεῖρ ἦ Πολυδεκατηκί' καὶ
'σφερν ἰναίσιον' (= Callim. Fr. 496). Schneider disagreeing with Gaisford and other
critics attributed καὶ to Callimachus instead of the grammarian and so produced one
fragment instead of two, 'χεῖρ ἦ Πολυδεκατηκί καὶ σφερν ἰναίσιον', but this view is now
effectually disposed of.

49. οὐ is of course to be constructed with νῆδε, not χαλέπου; cf. e. g. the familiar τὶ μ'
οὐ λαβὼν ἐκεῖνας εἰδὼς, Soph. O. T. 1391.

50–79. 'From that marriage a great name was to spring: for thy line the Acontiaea
still dwells, Cean, numerous and honoured at Tulis; and this desire of thine we heard from
old Xenomedes, who once lay up a memorial of the whole island's lore, beginning with how
it was taken for an abode by the Corycian nymphs whom a mighty lion drove from Parnassus,
wherefore they named it Hydrussa; and how Ciro . . . dwelt at Caryae, and how the Carions
and Leleges abode in the island, whose offerings Zeus, god of the battle-cry, ever receives
to the trumpets' sound, and then Ceos, son of Phoebus and Melia, caused it to be called by
another name; and the tale of insolence and death by lightning, and the sorcerers the
Telchines, and Demonax who in his folly recked not of the blessed gods the ancient put
in his tablets, and the aged Macelo, mother of Dexithea, whom alone the immortals left
unscathed when for its wicked insolence they laid the island waste; and how of its four
cities Megacles founded Carthaea, and Eupylus, son of the demigod Chryso, the fair-
ounded citadel of Tulis, yea and Acae . . . Poëssai, seat of the long-tressed Graces, and
Aphrastus Coresus' town, and joined with them the old man, friend of truth, told, Cean,
of thy sore love; whence came the maiden's story to my muse. I will not then now sing
of the habitation of the cities. . . .'
52. περίτιμος is apparently novel.
54. This reference by the poet to his authority is highly interesting and also provides some historical information of importance. Xenomedes is occasionally cited by grammarians (Schol. Aristoph. *Lysistr.* 448, Schol. Townl. ii 328), but only in one passage he more fully specified, Dion. Hal. *De Thucyd.* 5, where Χεορόθις ὁ Χειῶς stands in a list of local historians prior to the Peloponnesian war. It is now evident that Χειῶς should there be emended with W–M to Κειῶς, and that Xenomedes is to be recognized as the Cean writer who was no doubt among the sources of Aristotle and, indirectly, of Heracleides in their accounts of the history and institutions of Ceos. Several points of contact with ll. 56–63 are to be found in the excerpts of Heracleides, *Περὶ Πολιτείων* ix, though with some discrepancies (Müller, *Frag. Hist. Graec.* ii. p. 214): ἐκαλεῖτο μὲν ἶθροϊς ἡ νήσος· λέγονται δὲ αἰσθήσας Νύμφας πρὸς ἅρπαν ἀφείσαντος δὲ αὐτῶν λέοντος εἰς Κάρυστον διαβρέκατο, διὸ καὶ ἀκρωτηρίων τῆς Κέως Λέων καλεῖται. Κέως δὲ ἐκ Ναυπάκτου διαβάς ἔκει, καὶ ἀπ’ αὐτοῦ τοῦτὸ ἄνθριτα. No fresh light is thrown on these early traditions by the recently published inscriptions of Ceos.

κόρε is substituted for ποτηρια in this verse on the analogy of ll. 4 and 18. In the *Hyamus* the forms in π are preferred, but the Ionic spelling occurs in some of the *Epigrams*.

56. For ἀρχαίων οὖν cf. Callim. *H. Dian.* 4 and Fr. 113 b, where the MSS. have the form ἀρχαίων, making the mistake which originally stood in the papyrus. The Corycian nymphs recur in Ovid, *Epist.* 20.221–2 (Acontius to Cydippe) *Insula Corycii quondam celeberrima nymphis* Cingitur Αρειος, nomine Κεώς, mari.

57. According to the Heracleides excerpt quoted in the note on l. 54 the lion was the cause of the departure of the nymphs, not of their arrival. A colossal lion close to a spring of water (cf. l. 72 εἴρηται) is still one of the features of the site of Julis.

58–9. Who it was who lived at Caryae and what this has to do with Cean tradition remains a problem. Besides the well-known Laconian Caryae we hear of places so called only in Arcadia and Lycia, and there is no evident link between any of these and Ceos. W–M suggests that the name at the end of l. 58 may be meant for Κάρυστος, which Callimachus might well derive from Κάρυς. Carysus, son of Chiron, was the reputed founder of Carystus in Euboea, and it is noticeable that in the Heracleides excerpt cited above (l. 54, note) that town is mentioned. The suggestion is thus far plausible, but Κάρυστος is not to be read and, in view of the mutilated condition of the passage and of the absence of confirmatory evidence, emendation is too speculative. The στις following ρ is very doubtful, but there seems to be no alternative to τι preceding it. Murray proposes Κάρῳς = Κροῦδα, and this would suit the papyrus well enough; but no Κροῦδα is known except the king of the Odrysae conquered by Philip V (Anth. Plan. i. 5. 24 = Brunck iii. 183). The remains of the first half of the pentameter would suffice to verify a conjecture, but hard to provide a clue of themselves.

60. τῆς as a relative occurs also in Callim. *H. Del.* 185, where some explain it as equivalent to τῶν on the analogy of αἰτῶν, &c. But in the present passage τῆς is masculine, as also in Nicand. *Alex.* 2, and the derivation from τῆς indicated by the scholia on Callimachus is therefore confirmed. Cf. *Epigr.* 30.2 οὐδὲ κελαθαὶ κακοὶ τῆς πολλῶν ὄντες καὶ ὀδηγεῖται. *Ἀλαξάδες* is found as an epithet of Ares in Cornutus, *Nat. Deor.* 21.

61. Hdt. i. 171 attributes certain inventions in armour to the Carians, whose warlike proclivities are also indicated by the tradition that they were the first μεταβολήροι; but they do not appear to be elsewhere specially connected with σάλπιγγες, the introduction of which was claimed by the neighbouring Lydians. The custom referred to by Callimachus belongs not to Ceos but to the Carians proper, whose Ζεὺς Στράτης (Hdt. v. 119, &c.) is here meant by Ζεὺς *Ἀλλαξάδες.*
62. *μετ* seems to be the word intended before *ανωμα*, though this was perhaps not originally written. The remains of the first letter might represent a *μ*, but close beneath them is apparently another *μ*, possibly inserted by the first hand though the ink is darker than usual. An alteration is normally made above the line, but since l. 63 is quite complete and satisfactory, it can only be supposed that the first letter of *μετ* was somehow miswritten or defaced, and so repeated in this unusual position. At the end of the verse some emendation is required: *βαλεσθαι* would be difficult and *καλεσθαι* is a slight change which gives an excellent sense.

63. Ceos is called the son of Apollo and Rhodoëssa in Etym. Magn. 507. 53.

64–9. Cf. for this passage Pindar, *Panaei* iv. 42–5 (= 841) χθόνα τοι (sc. Zeus and Poseidon) ποτε καὶ στρατων ἀθρόων πέμψαν κεραυνῷ τριήμερίν τε ἐς τὸν βαθὺν Τάρταλον, ἐμάν ματίρα (sc. Dexitheia) λυπάντες καὶ δεν οἴκοι εὔρεκα, and the passages from Nonnus, *Díonysos* xviii. 35–8, and the scholia on Ovid, *Ibis* 475, referred to in the notes ad loc. In three respects Ovid and his scholia are at variance with the version of the legend here given by Callimachus. The line in the *Ibis* is *Ut Macelo rapidis icta est cum coniuge flammis,* and the ancient commentators thereon represent Macelo not as Dexithea’s mother, but as an elder sister who was slain on account of the guilt of her husband, while Dexithea and other sisters were preserved; moreover, the name of the sisters’ father, the chief of the Telchinians, is given as Damo, who is obviously to be identified with the Demonax of l. 66. According to one of the scholiasts the authority for that form of the story was Nicander; and Jebb (Bacchyl. p. 444) was justified in regarding it as of a later growth. Nonnus writes *Makellō* for *Makellā*.

In l. 66 *μελά* is an adverb, as in Anth. Pal. vii. 639 *μελα* μεμφόμεθα; cf. also Callim, Fr. 174 ἡλέ μὲν μίτις. There is, therefore, no need to substitute *ηλέ*. At the end of l. 68 *αδικημένο* (W–M) is very suitable, though the supposed mark of elision is quite doubtful, and *δ*, e.g., may be read in place of *λ.*

70–4. The names of the founders of the four towns of Ceos are not elsewhere recorded, nor is the nymph Chryso, if that be the true spelling, otherwise known, unless she be the *διώξω* to whom Hesychius refers s. v. Ἀρκυς (Χρυσῆ?). The papyrus apparently has χρασας (hardly χρασας), an unlikely form in place of which W–M suggests either *Χρασας* or *Χρασά*. In l. 73 *δικημένο* (W–M) is not very satisfactory, either as a reading or in itself. There is no example of this scansion of the word, though it may be supported by the Homeric shortening of the ν of *δικημέν* (B 191, ν 257) and similar liberties of later poets (e.g. ἐνδικήσατο Anth. Pal. vii. 209). The initial letter may be a round one like ε or θ; and the supposed *δ* are somewhat widely spaced. But no suitable alternative presents itself.

76. The sense requires the genitive with *μεμελημένον*, for which cf. e.g. Soph. *Ai.* 1184 τάφον μελημεν. At the end of this verse the letters *δοσ* have been interlinearied by the first hand, and if those below are rightly read, *δοσ* may be interpreted as a repetition of the final syllable of *παθός* which owing to the length of the line (it is the longest on the page) may have been thought insufficiently distinct. The *π* and *α* are fairly satisfactory, and the scanty vestiges following are consistent with *δοσ*. On the other hand, *δοσ* is placed somewhat farther to the left than would be expected, and it is not quite certain that nothing else followed; moreover, *εθν* and the first half of the pentameter are too doubtfully deciphered to afford a safe basis for restoration. Still, the purport of the passage is probably not misrepresented by the readings adopted.

78. The poet now turns to a fresh subject, a change to which the marginal sign (in darker ink) opposite this couplet may refer, though that interpretation will not suit l. 277, where a rather similar sign occurs: the connecting stroke between the two small circles is, however, in the present case a restoration. That *αικησις* was the word intended before
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was guessed by W-M, whose conjecture is probably right, if not very easily verified in the papyrus. The remains suggest μ rather than η, and κομματος, if that made sense, could well be read. But the κ and η seem possible, and πολλον αικεσαν just fits the context, although as W-M remarks, αικεσαν would be a better term than αικεσαν: αικεσαν lacks support. There is a distinct mark, which suits an iota quite well, above the first σ of the syllable σαρ, though whether it should be referred to the original or a later hand is doubtful. The σ itself has not been deleted, while on the other hand there is an appearance of two diagonal dashes through αι; but this phenomenon occurs elsewhere in the case of essential letters (cf. ll. 33-4, note), and so may be disregarded. In the marginal note to the right of the verse μεκλαρι would not be inapposite and is possibly to be read, but the first two letters are very illegible.

79. The reference to Zeus of Pisa is obscure. It has been supposed by some critics (e.g. O. Jahn, Rhein. Mus. iii. p. 620) that the principal subject of Book iii of the Aetia was the origin of the Hellenic games, on the strength of Steph. Byz. p. 104. 13 Ἀπέγας, δρος τής Νεμίας, ὡς Πύθαρος καὶ Καλλίμαχος ἐν τρίτη; and the present mention of Olympian Zeus may be held to support that view. The passage of Stephanus, as Schneider shows (op. cit. ii. p. 138), cannot be considered a very solid argument, but a fresh indication of a similar nature is not to be lightly dismissed. How the story of Cydippe came to be introduced into such a book would remain a problem, though that is no fatal obstacle to the theory. It is very unfortunate that the papyrus is so defaced at this critical point. The end of this verse is hardly hopeless, but l. 80, it is to be feared, is beyond recovery.

80. An ink spot near the top of the second a is perhaps a high stop after that letter; two vertical strokes follow, which may belong to a π, and the next letter but one was probably ρ or v. Some faint marks below the end of this line might perhaps be taken for a stichometrical figure, but it is doubtful whether they are in ink.

81-9. Conclusion of the Aetia. It is regrettable that the passage is marred by the mutilation of the first three lines. σε in l. 83 is the deity to whom χαρπε in l. 87 is addressed, but the identity of the deity and the connexion of this and the next verse with ll. 85-6 remain obscure. A restoration more ingenious than convincing of ll. 81-3 is offered by Murray: ἡξαίρε μεν ἐν ἐμφανίζει τὰς κοιμίζοντας καὶ τῶν καὶ χαρίζων τινὰ φωσαμή: ἢ δὲ ἀνάγομεν [ἡμέ] τέρας αὐτ' ἐν ἐμφανίζει ἡμέν᾽ οὖν οὐνάμαι κτελ. ἡξαίρε μεν, which would mean 'severe taste', could doubtless stand on the analogy of such combinations as 467 ἔθετο ἔρρησεν, Theocr. xx. 8 ἔλθα χαίρειν, &c.; but the neuter φωσαμή lacks authority, and the point of οἷα ... οὐνάμαι is hardly clear.

81. ἐπιστρέφει: the remains of the second letter suggest ρ rather than ε; perhaps -ρευ is for -ρευει. The preceding letter seems to be α, δ, or λ. Τ after μοντος is extremely uncertain.

82. The end of this line is a troublesome problem. μ after the second lacuna may be a single letter, perhaps ν, though this is less suitable. α is more likely than δ before the μ, and the letter following it, if not μ, must be α. The supposed mark of elision after δ is uncertain, though probable; β might be read instead of δ.

83. The adjectives may refer to σε in l. 83 or to a substantive following εἰπε (ἐπιστρέφει), which apparently governs κίνω; but neither μα εἰκάνω nor χαίρομαι μοι (Murray) nor τελευτήρ, e.g., is suitable. Perhaps εἰπε τε σα ... [. . . ] ; or εἰπε could easily be read, if a satisfactory combination with the context could be established.

85-6. κάνω: sc. Hesiod, the legend of whose intercourse with the Muses goes back to Theogon. 22-3 άι νὰ πᾶσα Ἡπιδίαν καθὼς ἐδιδαχασα ἄρων ἅρπας ποιαμήν ἤλκανων ἐπὶ ζεύγος; cf. Ovid, Fast. vi. 13-4 Ecce deas vidis, non quias praecipit arandis Viderat, Ascrasas cum sequetur ore, et Fronto, Ep. ad Marc. L 2 Hesiodum pastorem ... dormientem poetam ait factam. at enim ego meminit olum apud magistrum me legere.
Magistrum in this later passage has been commonly taken to be Callimachus, and Schneider, op. cit. ii. p. 789, is inclined to agree with Bergk in referring the distich to the prologue of the Aetna, where from an anonymous epigram in Anth. Pal. vii. 42 it appears that the poet represented himself as having been transported in a dream to Helicon and there holding converse with the Muses. But the close parallelism between the quotation of Fronto and ll. 85–6 here points rather to some later imitator, e.g. Parthenius, as W-M suggests. A reference at the close of the poem to Hesiod at Hippocrene is natural enough in the light of Anth. Pal. vii. 42 (cf. introd. p. 18), though the connexion of l. 85 with what precedes is obscure. With regard to the reading, τε or τῶ was apparently first written before μονεσ, and was corrected by the original hand. If τῶ is right an antecedent is required, so that κείμενος is very suitable; the first letter is more like κ than χ, but the ω is unconvincing and perhaps this also has undergone some alteration.


90–1. It is noticeable that in this MS. the titles of the different books preceded as well as followed them; another example of the same system is found in e.g. the Berlin Nonnus, Klassikertexte, V. 2. 10. For the border of angular marks below the titles cf. e.g. 850. 20–1, and P. Amh. 6. 3, &c.; that above them is composed of a series of small crosses joining their neighbours at the top and bottom, such as are sometimes found at the conclusion of non-literary documents.

92–5. This opening passage from the prologue of the Iambl had been rightly reconstructed by Schneidewin, Gött. gel. Anz. 1845, p. 8, and others from three separate citations (Callim. Fr. 92 dedouas ... òxo, 85 ek ... παράθηκουσαν, 90 φίλου ... Βωσύλλιοι). Fr. 92 is quoted, as an example of the choliambic metre, by Rufinus, De Metr. p. 368, and Plotius, pp. 270, 272 ed. Gaisf., in conjunction with another verse, ὁ Κλαμενέας, Βοήθεις κοτέτουσαι (τε καθὼς, Bergk), and hence Kuster (Suidas, s. v. αὐ γίορ) referred it not to Callimachus but to Hipponax, notwithstanding the express attribution to Callimachus in the Schol. on Aristoph. Clouds 232, Frogs 58. The futility of the criticism which arbitrarily sets aside such ancient testimony is once more demonstrated by the papyrus. It is of course still possible, as was held by Meineke, with whom Bergk, Poet. Lyric. p. 755, agrees, that the line was really by Hipponax and was adopted from him by Callimachus; Schneider, however, op. cit. ii. p. 257, rejects this compromise.

93. ἰκών was apparently written, but only the lower half of the ρ is preserved and the superfluous letter was presumably eliminated when the rough breathing was added, although there is no sign of the correction. The marginal notes on either side of these verses are mutilated beyond recognition.

95. The word following Βοήπ[ά]λκνιον does not seem to have been άλκνιον.

96. A trace of ink on the edge of the papyrus slightly below this line to the right seems to indicate an interlineation.

Among the verses lost with the lower part of this leaf may have occurred Callim. Fr. 98 d (Schol. Townl. ξ 172; Strabo ix. 5), which Schneider, op. cit. p. 268, assigns to the prologue, and gives thus:

λίχνος εἶμι καὶ τὸ πεύθεσθαι
καὶ πάντα τὸν βιον τοιοῦτα μνεῖσθαι
βουλήμενος.

The reconstruction of the second and third lines, however, cannot be right, and their connexion with the first line is very questionable.
97. On the number of the leaf, which is as much a matter of inference as of eyesight, cf. introd., pp. 19-20. The accent on ὀπόλων is preceded by a mark which looks more like a rough breathing than a sign of crisis, and above them both there seems to be a short horizontal stroke. In the margin to the left some illegible remains of an adscript are perhaps to be recognized. The supposed iota adscript inserted above ὀπόλω is very small and may be meant for a high stop.

98. Perhaps σφίξα were coupled with the μύη, but the passage is quite obscure. The exact point at which this and the two next lines begin is not clear; l. 97 projects by one letter beyond l. 102 sqq. θύμα Δελφών was a proverbial expression used of persons who went to profitless expense; cf. Cod. Cois. prov. 106 Διέφοιτοι θύμα αὑτῶν οὐ φοιτήσας ἔπι τῶν πᾶλλα μεῖν δικαιώσων, μηδένος δὲ ἀπολάμβανον, παρ' ἑαυτῶν τὸν διέφοιτος θύματα συνεβαίναν διὰ τὸ πλῆθος τῶν ἐπιθωμάτων αὐτῶν μηδενί γενέσθαι.

99. It is hardly possible to determine without the aid of the context whether the letters at the end of the line are rightly read and divided. The doubtful ε of κόσμη may be σ, and ω could be substituted for κρα, but the accent will then be out of its proper position; the final letter may well be ρ instead of σ. A dot just above the line between ω and κρα may represent a stop. In the marginal note εἰσεχθη σατηρία is not quite satisfactory, and there are perhaps two letters between ε and σ. There is a reference to Hecate in Callim. Fr. 82 d.

100. uii; or κα. 102. The corison below this line marks the end of the prologue. σωφή for σωφή is found only here and in l. 255 below, but σωφή is used by Pindar, Isthm. i. 63, Ol. xiii. 91.

103. οὐ καρφί κελ. is a parenthesis, of which the sense evidently is 'I will not detain you with a long story, for I have not much leisure myself'.

105. πάρ μεσον διάκειται seems to be a possible expression for εἰ μέσον ἀνατρέψεθαμι and is satisfactory enough palaeographically, though several of the letters might be otherwise read: ο may be ο and ηρ could be substituted for δω. Either διάκειται or διάκειται is possible: cf. Callim. Fr. 51 διακούειν πέρι βουνών ἐπίφανους δόλων και Σουδ, διακόνειν πανομένην.

107-8. Possibly παντα τ was originally written, but the interlinear δ is far from certain. οὐσία is apparently an instrumental dative going with τελεύτατοι. The Ionic form ἐπίστημαι is unobjectionable.

109. καθϊκα is very likely καθεκας, as W-M suggests. 'When he reached old age' seems to be the sense.

113. This verse was identified by W-M in Etym. Magn. 64. 13 διζάω το κολια, διον μελλωνας δη κελ. (= Bergk, Poet. Lyr. Fr. Adesp. 29). Lines 111 sqq. refer to precautions taken to obtuate the designs indicated; but the bearing of the passage on the story of the cup of Bathycles remains obscure.

114. The first word does not seem to be μεσον. Before πόρην the rough breathing is clear and perhaps δω πόρην should be read; ἰπόρην is hardly suitable. The marginal note to the right possibly extended to a fifth line.

115. πρω: or perhaps πη.

118. On the question of the extent of the loss between this line and l. 119 see introd. p. 20.

119-20. These two lines are quoted in Diog. Laert. i. 23 and also by Achilles Tatius, Arat. Phaenom. 1, where the two preceding lines are added: ἐπελευνη ἐς Μήλην ἁγ γάρ ἡ νίκη | θάλας, ἐς τ' ἡν πᾶλλα δεξίων γράμμα | και τής ἀμάξης κελ. (Callim. Fr. 94). Schneider, ad. loc., considers that the subject of ἐπελευνη here is ἡ φαλά, but it is much more likely to be the son of Bathycles (cf. l. 131 below). In l. 119 owing to a flaw in the papyrus an interval of two letters is left after ελε.

121. προσέληνον for προσάληνον was recognized by W-M, who suggests that the form
may be explained as a false Ionicism; but perhaps Callimachus favoured the derivation
from πρωτελεων which is noticed in Etym. Magn. 690. 11. αἰσθήσθης τίτηπα means 'under happy
auspices'; cf. Schol. Aristoph. Βιτίδες 704 Δίωμος δε, ἐστε ἡ σίτη καὶ εἰ τοιοῦτον ὄρνευν δεξία
πρὸς ἔρωτας φαίνεται: ἔρως μὲν, ὄ δε λεύκαπη, δεξί θάλης (Bergk, Phot. Lyr. Fr. Adesp. 27), and
Callim. Fr. 173 ο ὁ θεὸς οὐ κατή σίτης ἀφένθη. The masculine form σίτης is not attested,
though the forms σίτης, σίτοις occur in Hesych.; but αἰσθής may be defended, even if σίτης
is feminine, on the analogy of e.g. Findar, Pyth. iv. 40, where the MSS. have αἰσθοῦν .
(Excerpt. Vatic. p. 30) διὶ Καλλιμάχους εἰπε πρὸς Πεθυγόρου, διότι τῶν ἐν γεωμετρίᾳ προβλημάτων τὰ
μὲν εὑρεῖ, τὰ δὲ τὸ Ἀγαθίστου πρῶτος εἰς τοὺς 'Ελληνας ἔγραψεν, ἐν αἷς ὁ' ἕξεις Φρύξ Εθνορίους
διὸ καὶ πρῶτος εὐγλεία καὶ σκαλπή καὶ κύκλοι ἐπιτομή ἐθέβαξι (sic) προτείνει τοῖς ὕμνοις, αἱ τῷ
οὖν ἐπέκριναν πάντες. The reconstruction of these passages as printed by Schneider is as
follows (Fr. 83 a):—

... προϊγάνων δ᾽ ἐπὶ πλευστὸν
οὗ ἐξείρη Φρύξ Εθνορίους, ἄστυ ἀθρούσων
τρίγωνοι τε σκαλπὴ καὶ κύκλων ἐπτά
μήκη 'ἐθέβαξε κύκλῳ προτείνει
τοῖς ἐμπνεοῦσιν οἱ δ᾽ ὁδὸν ὑπόκουν
πάντες.

Various other attempts which have been made are not more successful, except that Hecker
and Brink prove to have been right in combining with these lines Fr. 91 o πάντες ἄλλ᾽ οὐς
ἔσχεν οὔτερος δαίμων, a suggestion which Schneider emphatically rejected. By δ Φρύξ
Εθνορίους is of course meant Pythagoras; cf. e.g. Diog. Laert. viii. 4. In l. 126 κύκλων
ἐπιτομή is strongly supported by the passage of Diodorus, in spite of the obscurity of the
phrase and the accent. To the right of this accent, moreover, there is the appearance of
a small λ in dark ink, which remains unexplained. Line 128 is quoted by the Schol. on
Pindar, Pyth. iii. 64 καὶ τῶν γειτῶν, φησιν, πολλοὶ ἀπελώνασαν τοῦ κακοῦ τοῦ περὶ τὴν Κουραίδαν
λοιμῶν γὰρ ἔγνων, αὕτη δὲ τοῦ λοιμοῦ Ἀπόλλων καὶ Ἀρτέμις. λοιμῶν οὔτω γνώμονα συναπλάνασαν καὶ
οἱ μηθὺν αὕτην. 'Ημεθυδοὶ πολλοὶ καὶ ἐξόγασα πᾶλα κακοῦ ἀνθρώπῃ ἀπηρίᾳ. Καλλιμάχους δὲ φησιν
οὐ πάντες ἄλλο οὐς ἐσχεν ἔτερον δαίμων. ἐχειν, the reading of the papyrus, is preferable to ἐσχεν,
and the alteration of ἔτερος is of course demanded by the metre. The appositeness of
the citation is not very evident, and Bentley was probably right after all in regarding it as
merely a parallel for δαίμων ἔτερον in Pyth. iii. 62.

130. For the absence of aspiration cf. l. 108 ἐπίσταταν, l. 135 ἥτηρ, l. 253 κῶς. The
letter following ξ was probably γ η ρ. ν. αἰσθήσατο; cf. Diog. Laert. i. 29 ὅ ἐπὶ περιγυμνων τὴν ἐρξον τοῦ Βασιλικοῦ παῖς
Οὐρίας ἐκλείστο, καθα δε ἐπεί Ελευθερίας ἐν τῷ Περὶ Ἀρχελάου καὶ Αλέξου μέγαν ἐν ἐνίτιρ Μεθικάν.
It may be inferred that no name was mentioned by Callimachus. W-M observes that οὐμὸς
is more probably for ὁ ἐφὸς than ὃ ἐφὸς.

132. οὐμὸς ταῦτα, as remarked by W-M, may be supplied with certainty from Diog. Laert.
i. 28 Βασιλεία . . . ἔπολυσα δεόν τοῖς σοφῶν ὑστάτω, Schneider, cp. cit. ii. p. 246, here
preferred the reading τῶν σοφῶν τῶν πρωτάτων, and did not accept τῶν σοφῶν ὑστάτων as a
quotation from Callimachus.
133. ἀμοστεῖον here and λαβὼν χερὶ in l. 135 are added exempli gratia; for the former cf. Callim. Fr. 95 quoted below in the note on l. 138.

134. The restorations are due to W—M.

136. δόσων is only fairly satisfactory. δ is most probable as the first letter, but η could well be read in place of σι and the σ must be supposed to have been rather larger and straighter-sided than usual; σ of νος in the following line is however not dissimilar. The second letter of the line may also be δ or ζ.

137. The doubtful letter before ω (?) may also be β, θ, ρ, or σ.

138. δ though broken at the bottom is practically certain, and in this context a reference to the sage of Priene is most natural. The form Βίνς however, though printed by Cobet in Diog. Laert. i. 88 and sanctioned by Pape, GRICHT. EIGENNAAMEN, is abnormal and requires better testimony than that of the papyrus.

It may be convenient to add here the four verses previously extant from the sequel of the story of Bathycles. They are:—


Σάλων ἐκίνων δ' ὡν Χίλων ἀπόστειλεν.

Fr. 96 (Etym. Magn. 442. 10):

Πάλιν τὸ διάφων ἡθλὴν ἀνίκαλοσθεν.

Fr. 95 (Diog. Laert. i. 29):

Θάλης μὲ τῷ μεθέντι Νείλεως δήμαρ Βίνωσι, τούτο διὸ λαβὼν ἀμοστεῖον.

139. The subject has changed and a new lambus has commenced; cf. introd., p. 20. ὄρη (W—M) seems right and ο is perhaps possible, though the remains do not suggest this letter. A flaw in the papyrus caused a slight interval to be left after αυτοσ: cf. note on ll. 119—20. Ἀλκμέως is better interpreted with W—M as a term of reproach than as the man’s actual name. Alcamœon was a typical matricide; cf. the line ἀρ. Dio Cass. lixi. 16 Νέρων, ὄρεστης, Ἀλκμέως μητροκτόνου.

140. βαλλει is clear, but can hardly stand, and W—M’s βαλλ' η seems the easiest emendation. It is possible that something has been inserted above the line over the i. A mark of elision should perhaps be recognized after the second φνυ.

141. The faint traces suggest αυτό rather than αυτο, and some compound of αυτο—might have stood here; a dative depending on κρίνον is however more obvious, and may be right. δ' was deleted by a later hand.

143. ξοποσθε is very doubtful, the penultimate letter being more like β than anything else. No verb in the present or aorist seems to be obtainable, and ξοποσθε, is excluded, the κ being certain. κόκινα would not fill the space nor would that be suitable without a preceding verb. At the end of the line χίσκα, which W—M suggests, or even χϊσκε, is possible, and would be appositive if the meaning is ‘those behind mockingly put out their tongues at him as he runs away’.

144. έλον has perhaps been written for έλών or έλων: such a mistake might easily occur. The remains of the supposed e could also be interpreted as a λ followed by the comma sometimes placed between two consonants, but there is no sign whatever of a preceding i. η of πνυ seems to have undergone some alteration.

147. The last half of this verse is no doubt to be identified with Callim. Fr. 98, quoted as an example of varying gender in Etym. Magn. 502. 27; Eustath. B p. 108. 22, Schol. A on Iliad 1 312, &c. Schol. A has the infin. γυμνάζειν, which was preferred by Meineke,
whom Schneider follows; Meineke was also mistaken in referring the phrase to the prologue of the Iambi.

153. κοσμε : or perhaps κοσμη.

154-5. Some of the letters of these two lines have been renovated with darker ink; cf. notes on ll. 357 and 395.

158. The first letter may be ο, i.e. (ε)ελυση.

160 sqq. On the subject of these lines see introd. pp. 20-1; animals are turned into men by Prometheus in an extant fable (Furia 320). Callim. Fr. 87 may well belong to this Iambus; cf. note on l. 217. At the end of l. 160 τα προσ. | might be read, if it could be combined with what precedes: the letters between τα (or τε) and ται are very doubtful.

162. αυτουνος is an attractive suggestion of W-M, but is not quite satisfactory, the ιον being too cramped. The slight traces preceding are consistent with θ': δικαίων might also be read. If a faint mark above ν of ιον be regarded as an acute accent the restoration είκοσις would become more doubtful, since the accent expected would be a grave on the ε.

163. ορισεν is essential, though the vestiges are not easily reconciled with a final ν. At the end of the line, if ἀφθαλομή is the right word, W-M’s correction τ(ω)φθαλομή seems necessary, since a τ(ι) would be superfluous.

164-6. The construction and sense of this passage are obscure. In l. 164 πων may possibly be πρων, i.e. another verb; but the remains of the letter after των, though indistinct, do not well suit an ε. ιερω in l. 166 is clear, but a verb in the second person seems quite out of place, and [...] γίνεται is also difficult. There is perhaps not more than one letter between κοσμη and ιερω, which is preceded by a vertical stroke: μένειν e.g. might be read.

168. Perhaps οι [γάρ] or οι [ὅτι] τραγῳδοι: there is hardly room for οι [μέν], αϊκεύσατων (W-M) is highly conjectural, the traces after θυατήσαν being very faint and ambiguous.

171. Andronicus was presumably a friend to whom the poem was addressed (cf. the Βρέχος of Babrius); Callimachus can hardly be supposed to be apostrophizing the tragedian of that name.

171-3. This passage ταῦτα . . . ἐδέξατο is cited without the name of the author by Apollon. Sophist. s. v. διδάξει. Lachmann referred the lines to Babrius, but Schneidewin, Gött. gel. Anz. 1845, p. 7, and Ahrens, De Craz. et Aphaer. p. 31, prove to have been right in crediting them to Callimachus; Schneider, op. cit. ii. p. 272, expressed no definite opinion. Lachmann and Schneidewin also proposed to add at a short interval another anonyous verse restored from Suidas s. v. ἔσωσιν, καὶ περὶ τοῦ Δελφαν οἰ Δελφαῖ ἔσωσαν αὐτόν κατά κρητικόν μάλα (ἔσωαν αὐτόν μᾶλθ' ἄθλος κατά κρητικόν Schneider, l. c.) of which there is no sign here, though the lacuna at l. 177 would be a possible place for it. ἀπαθοῦσαν in the papyrus requires emendation. The object of the sign in the margin opposite l. 173 is not clear; it was added or renovated by a later hand.

174. ἢ: cf. Eustath. Ω. p. 1759. 27 (Ἡρακλείδης) λέγει διὸ καὶ ἀναλογωτέρον τοῦ ἐὰν τὸ ἢ, γλώσσης μὲν διὰ Ἀσιανής, κείμενον δὲ καὶ παρὰ Καλλιμάχῳ (Fr. 342).

175. ἐψιλομάθε: the supposed mark of elision, the ε and the ρ are all very doubtful, and there is barely room for [φα]. There are traces after θε which suggest another letter (e.g. ν or ω), but this is inconsistent with the accent on the a.

179. αὐτ γε seems to have been accent, but the nature of the accent is very uncertain.

181. ἰδιτε: or conceivably ἰβοτε.

183. ἐπισκεψειται in the marginal note is an abnormal division, and there are traces of ink after the ρ, but perhaps ι was miswritten at the end of the first line owing to the narrow space and therefore repeated in front of τ. It is probable that the margin did not extend farther to the right and that ρ. [ and | were the last letters of ll. 1 and 2. The note may have been continued in one or two more lines.
185. οὐ νενείκται seems to have been intended, though what precisely was written is open to question. ὁτι is nearly certain, but the supposed deletion and interlinear ρ are unsatisfactory. Possibly there are more letters than one above the line. The speaker is perhaps Apollo.

186. ψηφισματα could be read.

187-9. To what this note refers is obscure. The line with which it was to be connected was no doubt indicated by a marginal symbol (cf. l. 265), and the marks opposite ll. 214-16 may denote its position, though they are at any rate partially in darker ink.

192. λῷ: or δῷ, perhaps δῇ, which would suit the context. The supposed interlinear iota adscript resembles that noted in l. 97, and might be interpreted as a high stop. At the beginning of the line κ may be χ, and it is uncertain whether the circumflex accent was intended for the a or the next letter, which would then be ι, και? Φ.

193. καὶ in some shape no doubt followed ἔδωκε, but it is useless to restore this without the next word. κάπαιροι might be read.

194. [...] is presumably a particle, e.g. [δώλιο], if the subjects of ἐκτευ and ἔκειν were identical.

196. The inserted letters may also be read as αιων or ιων.

198. ἀπαγράμματα: the middle form occurs only here apparently.

199. ἕκτεματοι: cf. Hesych. ἕκτεματοι ἐκεφάλαιοι.

200. The smooth breathing above η of ηη is hardly certain.

201. Only the tip of the supposed accent on ἀμαρτίαν remains, and this might be the base of an inserted ρ (by a later hand).

202. [...] ἰστότοι: the accent is again uncertain. ἀσκελαία(ς) (W-M) suits the remains of the letters, but is unsatisfactory owing to the rough breathing added above the initial letter, which is much more like a than ρ; the termination may be -ηη.

204. There is perhaps some corruption here. μαργος (or ἀμαργος) ες might be read, but the preceding letters are then unintelligible, and if after ρ is more suitable than γ. There may be two letters between κω and ηρ.

210. πτ[ητεν]: or e.g. το [...πητεν].

211-13. At l. 211 begins the narrative of the quarrel between the laurel and the olive, ἀκον[ε]... θησαύ = Callim. Fr. 93 a, from Ammonius, De Diff. Vocab. αἰνός ἀστι λόγοι κατὰ ἀπάλλατον μιθυρᾶ ἀπὸ ἀλκρόν θρησκίαν ἐπὶ ἀκοῦν τά θρησκίαν ... ἀπὸ δὲ φυτῶν, ὥς παρὰ Καλλιμάχοις ἀκούει κτλ., and other grammarians and compilers. Bentley was evidently right in attributing to the same poem the quotation in Cod. Οξικοποιατών. Περὶ τρώτων ποητικῶν, αὐτοτραπεῖα ... παρὰ δὲ Καλλιμάχῳ αὐτοτραπεῖα ἡ ς άλα θρησκία ἐκφυλοῦσα πάνω τῶν δινθρίων εἰμι. Critics have arranged the words in various ways, mostly vitiated by the fault that condemns Schneider's έγώ φαίη | πάνω ... τῶν δινθρίων εἰμι, namely the presence of a spondee in the fifth foot. As the papyrus proves, Callimachus in his choliambics consistently avoids this; the version adopted by Schneider of Fr. 98 a is again inadmissible on the same ground. Meinike's έγώ δὲ πάνω εἰμι διήθρια ἐπάνω εἰμι is metrically sound, but έγώ φαίη | διήθρια ἐπάνω εἰμι would be nearer to tradition.

213. W-M's suggestion for the completion of the verse is printed exempli gratia. The only objection is the presence over the line between γ and α of a mark which does not suit an accent on γωρ and might be taken to denote an elision, και γ'. But that this is its purpose is by no means clear, and unmeaning ink-marks occur a little lower down between ll. 214 and 215; moreover, Callimachus is rather addicted to και γϊορ: cf. e.g. ll. 104 and 110.

214-15. The papyrus is imperfect and the form of the signs in the margin here is not quite certain. There seem to be three strokes, a vertical one above and a horizontal one below, with something of the nature of a curve between them. Possibly they had a connexion with the adscript at the top of the page.
217. *νέον* *δ' ῥών* or *γοῦ* will not account for the vestiges. *νεφόμεθ* *ὁν* might be read, but is not satisfactory. Schneider agrees with Meineke that Callim. Fr. 93 should be connected with Fr. 87, in which case the latter three verses, if *φη[ει] in l. 216 is correct, must have succeeded immediately here. They are

\[ \text{ἡν κεῖος οὐμιαντός, ὁ τὸ τε πτηρόν} \\
\text{kai τοὺν θαλάσση καὶ τὸ τετράπον οὐκος} \\
\text{ἐφθήγετ' ὥς ὁ πηλὸς ὁ Προμηθέως.} \]

But the first of these lines is not to be identified with 217, and, as W–M remarks, the passage may be referred with more probability to the Iambus partially preserved on Fol. 4 verso.

218–239. "... the left white as a snake's belly, the other, which is oft uncovered, burnt by the sun. What house is there where I am not at the door-post? What see, what offerer of sacrifice does not take me with him? Yea, and the priestess of Pytho has her seat in laurel, of laurel she sings, of laurel makes her couch. O foolish olive, did not Branchus save the sons of the Ionians, when Phoebus was angry with them, by striking them with laurel and saying twice or thrice ...? I go to feasts and to the Pythian choral dance, I am made a prize of victory, and the Dorians cut me on the hill-tops at Temple and carry me to Delphi wheresoe'er the rites of Apollo are celebrated. O foolish olive, I am acquainted with no hurt, nor know I the path of the bier-carrier, for I am pure, nor do men trample me, for I am sacred; but with you whenever they are about to burn a corpse or lay it out for burial they crown themselves and also duly place you beneath the sides of the lifeless body ".

218–19. In l. 218 above the *κ of λεύκου* there is a mark in dark ink like a large sign of elision, with some lighter cross-strokes through it. *οι* above the first *v* of *υδραυ* has been written through a circular mark somewhat like a *θ*, from the pen of the original scribe; it is perhaps nothing more than a blot.

The reference in these two lines is obscure. It can hardly be to the olive, with regard to which the distinctions of right and left would be inappropriate; nor do the olive's leaves or fruit show any such variation of colour as is here indicated. Murray suggests that a person wearing an exomis is meant, perhaps Apollo, who is sometimes so represented. *ἦσιν ἥλις* is a new compound; the accent was carelessly placed between the *π* and *λ*, instead of on the *α*.

223. "Sings of the laurel" seems rather strange here, and W–M suggests *ἄληπη*; but it is perhaps best to leave the text as it stands. The *ἄ* is clear.

224–7. Cf. Clem. Alex. *Sib. v. 8. 48* "Ἀπολλόδωρος δ' ὁ Κερκυραίος ταῖς στίχοις τούτοις ὕπο βράγχῳ ὑπαφωρηθαι τοῦ μάντεως λέγει Μλησίους καθαίρουσαν ὀπὸ λομον. ἢ μὲν γὰρ ἐπιρράων τὸ πλῆθος ἄθυρον κλάδως προκατήχετο τοῦ ἐμαυ ἠδὲ ποὺ' μελπετε, ὡ παῦσε, Ἠκαίριον καὶ Ἑκαίριον, ἐπέγαλλεν δ' ὡς εἰτῶν ὁ λαός' βοῦν, ἄψι, χόμι, πλήκτρον, σφίξε' καιβίζε, κιβύτες (καιβίζε σπυρίτις cod. L), φλεγμα, δρόφι. μέμηται τῆς ἱστορίας καὶ Καλλίμαχος εν Ἱάμπους (Fr. 75)." In l. 224 the papyrus has *ον* before *βράγχως*, but a relative would leave *ον* δε *παῦσα* suspended, an unlikely anaclolothum. The emendation of *ον* to *οι* and the restoration of *ἄργασθη* are due to W–M, who in l. 226 further proposes *κέφας* *οι*–*τορον* καλεζε (cf. Clem. Alex.), but this does not suit the papyrus. That *ον* is for *οι* (not *οι*) is apparently indicated by the accent, but *το* is followed by a vertical stroke which is not long enough for *ρ* and would suit *i, k, l, m, or v*. Above the final letter of the line a later hand has added a curved mark which the printed text reproduces sufficiently nearly: it is not much like a circumflex accent, though possibly *οι* might be read; *βι* is unsuitable. *κέφας must* be right, though the remains of the final
letter suggest e rather than o. The sense of the gloss on l. 224 is evident, but its precise form is not very certain; if ἐτίμους εἶχος is right the bracketed letters were rather widely spaced. In ἐλαια (l. 224) there is an (earlier) accent on a as well as one on ẹ.

230-2. The allusion here is to the Delphic theology sent every ninth year to Tempe, whence a laurel branch was carried back by a δαφνιφόρος παῖς. This solemnity commemorated the purification of Apollo at Tempe (cf. l. 232 τῷ ὀλιγλαυνον ἱπά) after killing the Python; see Steph. Byz. p. 223. 12, Plutarch, Ael. Gr. 12 (293 c), Müller, Dorians ii. 1. 2. Apparently the form Τεμπόθεν is not otherwise attested. In l. 232 a faint mark above η of ετίμη is probably not to be regarded as a grave accent.

231. ἐξ, as written originally, is the commoner form in the iambists; cf. l. 248.

233. The marginal mark is of the nature of a coronis, which however is not particularly apposite here.

234. The appearance of an acute accent (by the first hand?) on αδ is possibly due to the rubbing of a badly written circumflex. ὅκοῖγυ was restored by W-M, who also aptly refers for οἰδαμφόρος to Hesychius, οἰδαμφόρει νεκροφάει. There seems to be no justification for the corrector's initial ο: διαου = ob, e.g. τοῦκα, Hdt. κάμπτει is similarly used absolutely e.g. in Eurip. I. T. 813 ἐγγύς...κάμπτεις.

235. αδ νατεύοι μ': cf. l. 250. The correction of the ditography is by a later hand.

236. The sign of elision was eliminated by a corrector; the original scribe took the words as σιδ δ' ἐγρω.

238. πλεῦρα: the penultimate letter looks like a β, but this is probably due to some accident and πλεῦρα is doubtless the right word.

239. κηφίστας W–M, identifying Callim. Fr. 327 αρ. Etym. Magn. 365. 25 ἦπιτάξ: παρά Καλλιμάχῳ ἐπίρημα, παρὰ τῷ ἔπιτάξῳ μέλλωντα, and Helladius in Phot. Βιβλ. p. 532. 36 ἄ τὸ ἔπιτάξ παρὰ Καλλιμάχῳ καὶ Ἄρατὸς κείμενον ... δ' κατ' ἐπίσταμα καὶ κείλειν πράττει. This is attractive, though the κατ could well be dispensed with. ιερ may be read in place of Ἰτ, and ιεράπαξ would yield a tolerable sense.

240-59. 'Thus boasting spake she; but nothing daunted the producer of oil repelled her: "O laurel, utterly barren of that which I bear, you have sung like a swan at the end...I help to carry to burial the men whom Ares slays and (am laid on the bier) of the heroes who (perish nobly); and when a white-haired grandmother or an aged Tithonus is borne to the grave by their children, I attend them and am laid upon the ground. I...more than you for those who bring you from Tempe; nay, even in that matter of which you spoke, am I not also as a prize superior to you, for where is the greater festival, at Olympia or at Delphi? Yes, silence is best! I indeed say nought of you that is either good or ill, but the birds have long been sitting among my leaves unwontedly chattering thus'.

240. ακχινην: sc. ἐθν: that η = ilenames is less likely. The participial form here was suggested by W–M, to whom also the correction of τηρθόν to τηρῦ is due. τηρθόν could stand as an internal accusative with e.g. ἀναμέθη, but this is precluded by the accented η. ιερ may well be read instead of μ'.

241. For ἑ τεκώντα τὸ χρώμα cf. Callim. Δοῦρ. Παλ. 26 χρώμα, τὰς ἦλιον ἔγχων φυταιάς.

242. The restoration of this verse is largely due to Murray. τῶιος is strongly supported by τεκών in l. 241, and if τῶν ἐμῶν τῶιοι are granted, aκ... should be some adjective with privative a. The identity of this adjective is the problem. ακ is certain, and the remains of the third letter suggest a or λ, but ακερνή cannot be read and ακλορδει is, to say the least, very unsatisfactory. Another possibility is ακη, if the ν be supposed to have had as deep a fork as e.g. the first ν of νόμον in l. 218, and of the few available words ακοδε would be
consistent with the papyrus. To this, however, there is the serious objection that in Callim. H. Apoll. 53 the β is short. But in a derivative of κώς an irregularity of quantity is not incredible; or perhaps διδύμα might be written (cf. Hesych. s. v. κωδίων). The oblique dash in the margin may be presumed to mark the commencement of the speech.

243–4. ἐν τῇ τελευτῇ ... ἔσται: i.e. your words are a presage of defeat. W–M thinks that the point of this allusion to the κώνειον μέλος is the mention by the laurel of funerals, which is accepted as a bad omen.

246. Murray proposes χαίτιο τῷ κάρα κείμαι τῷ τῶν ὁμιστέων οἷς καλά κυμαν' οὖσιν. καλον νε might be read, but the remaining vestiges, though very slight, scarcely suit μονοι οὖσιν.

248. σο: the papyrus is broken, but there would hardly have been room for εισ.


250. For the accusative τῇν ἄδων cf. e.g. Eurip. Ι. Τ. 620 εἰς ἄνδρες κείμεθ'. The letters are faint, but do not suit τῆς ἀδών.

251. τῇ νο into followed by εί looks like a comparative, and πληίω, though unconvincing, may be right. τῷ θείῳ is a possible reading. The vestiges of the first letter of the line suggest e.g. γ. κ. ρ. or τ, and the fourth is probably ε or σ. Murray thought of τελευτᾶ πλῆιὼν, which may give the sense but cannot be read: possibly δε πληίων.

252. ἀλλ' ἐνε is doubtfully deciphered and ἀλλά, τῷ which W–M proposes, is not impossible; but if the letter before τ was α, it was unusually upright, and that following τ is more satisfactory as ε than as σ; moreover, there is a faint mark after ἀλλά which may denote an elision. Another mark above αλ might be taken for an accent.

253. κασ is better interpreted with W–M as κώς = καλ ὄν than as κώς = πώς. It is hardly necessary to write χαίτων: cf. Ι. 136, &c. With κώς, τῇτο ἄθανω might be taken to mean 'in this contest' (cf. the πτώματα of II. 265 sqq.), but since the reference clearly is to Ι. 229, to give ἄθανω one sense there and another here would not be at all satisfactory.

254. There are several blunders in this line: a ρ was originally omitted, οὐλομήσω which will not scan was written for οὐλομήσῃ, and it also seems evident that σν ως (or -των) is for ὥς. With these modifications the sentence might pass muster, but there can be no question that W–M's emendation of καὶ τῷ κώσ distinctly improves it—unless, as Murray suggests, we read in Ι. 254 ἐν, 'always was.' The remains of the γ of γρ宝贵的 are very slight, but with that exception the imperfect letters are fairly clear.

256–9. Cf. II. 277–8. There is a contrast between ἐγὼ and ὃναν, as is indicated by the stop inserted by a later hand after οὖν in Ι. 257; and ὃναν must be taken adverbially: 'I neither praise nor blame; it is the birds in their branches which chatter thus.' The olive humourously attributes to the birds its unflattering remarks. An extensive use of the same motive is made in the Vienna fragments of the Ηκαλε, where a large part is taken by birds; see Wilamowitz, Götting. Nachr., 1893, pp. 733–6. Above the o of ωνα there a slightly curved stroke in black ink is unsuitable for an acute accent and is much more like a sign of elision; but o ὃναν should make ὃνανε, and though the space occupied by the o is somewhat large, o was certainly not written after it, nor, probably, an i. τουρίζουσι, in Ι. 258 is the Αττικ τουρίζουσι (or τρίζουσι, and the difference of spelling here may be due to corruption, though in the case of an onomatopoeic form it is unsafe to assume this. τουρίζεων and τουρίζομαι are also. The descript written in coarse and indistinct letters at some distance to the right of the line is perhaps a gloss on τουρίζουσι, e.g. some combination with δι, though that would not be very apposite. In Ι. 259 κωτλόω or κώτλων can be read, but it is difficult to find a suitable word to follow in agreement with it; κωτλ εις ζ(ε) would also serve. A vestige of the letter before εις suggests γ, τ, ρ, or φ. The letters after εις are very uncertain; νω or σαι is possible, but the σ in either case is not at all satisfactory, and the final letter may be σ. Above the line a small δ in black ink is
clear, joined on the left by a horizontal stroke which could well belong to an ε; and conceivably a third letter preceded. Another participle is not attractive, though perhaps easiest to reconcile with the remains.

260–80. ‘Who found the laurel? the earth (produced it) just like the ilex, the oak, the galingale, or other timber. Who found the olive? Pallas, when she contended for Acte with him who dwells amid the seaweed, and the man of old who in the lower parts was a snake gave judgement. That is one fall for the laurel. Who of the immortals honours the olive, who the laurel? Apollo the laurel, Pallas her discovery the olive. In this they are even, for I distinguish not between gods. What is the laurel’s fruit? For what shall I use it? Neither eat it nor drink it nor anoint yourself with it! But that of the olive pleases in many ways: it is a morsel for food... and with it as an unguent one may dive as deep as Theseus (?). A second fall I set down to the laurel. Whose is the leaf that suppliants hold forward? The olive’s: for the third and last time is the laurel thrown. Oh, the tireless ones! how they chatter. Shameless crow, does not your beak ache? Whose is the trunk preserved by the Delians? The olive’s, which gave a seat to Leto.’

261 = 265. ὑπερ is superior to the marginal variant πείσηων, which spoils the climax. The wavy mark above the υ is a form of diacresis.

262–5 = 261–4. These four verses, originally omitted owing to the homoeoarchon τις... ἔλαιν, have been subsequently supplied at the top of the page, their position being marked by the symbol in the margin. In l. 262 (261) the corrector has τις, but τις δ’, as written by the first hand in l. 266, is preferable. At the end of the verse ἐφ[ρ]κετε is restored with much probability by W-M, who also points out that this is the passage cited in Schol. A on P 54 Ποσειδών καὶ Ἀθηναία τίς τῆς Ἀττικῆς ἐμφανίσκοντ’ καὶ Ποσειδών μὲν εἰ τῇ ἀκρόπολις τῆς Ἀττικῆς κράτος γῇ τῷ ἐμφανίσκεται διὰ τῆς ἄναδορᾶς τῆς Ἀθηναίας κράτους τῷ ἀνθρώπῳ ἐπί τῆς ἀκροπόλεως τῆς Ἀττικῆς κράτους τῇ τραίησι κύρια βαθάντες ἐποίησαν ἀναδορᾶς, Ἀθηναία δὲ ἔλαινων κράτους δὲ αὐτών γενόμενω κέρασον τῶν τύσον τῆς Ἀττικῆς βασιλείας τῇ ἔδρα ἐπισκέπτεται τῷ χώρᾳ, εἰς ὧν ἤτακα τὰ ἄφθασα μὲν ἐστὶ πανταχοῦ, τὸ μὲν φυτὸν τῆς ἔλαιας ἱδὼν Ἀθῆναις. ἣ ἡ ἀκροπόλεις παρὰ Καλλιμάχῳ (Callim. Fr. 384, wrongly referred to Meineke to Νομ. Πολ. 26, by Schneider to Αἰτ. ι. 4); cf. Apollod. iii. 14. 1, &c. For ὅρα τὰ νέραν cf. e.g. Apollod. l. c. Κέρασον αὐτόχθων, συμφώνει ἔγων σώμα αὐθέντος καὶ δρᾶκοντος, Aristoph. Ψέυδ. 438 ὃς κέρασον ὡς ἄνω τά πρὸς τόδεν Δρακοντίδ. W-M is obviously right in emending αρχαῖον to ἀρχαῖον. The correction of φω to φυ was by a third hand.

267. ν of νεφελ was added by a corrector.

268. ἡμῶν Murray. αὐτἀς is put for ἡμῶν because the birds are supposed to be speaking; cf. l. 277–8.

271–3. The general sense evidently is that the produce of the olive is good both as food and as an unguent, but a satisfactory restoration is still to be found. In l. 271 there is a slight break in the papyrus in front of the two interlineated letters, but if a third had been written it would have probably been partially apparent; underneath this, just below the supposed σ, a dot of black ink is visible, perhaps implying a deletion. But in a sentence contrasting the internal and external uses of the olive ἡμῶν, which was apparently originally written, would have a point, while the intention of the corrector is not clear: ἡμῶν seems unintelligible. μίσταξ may have the sense ‘mouthful’, ‘morsel’, as in ι 324, Theocr. xiv. 39; in both of these passages the word is used of birds and so is very appropriate here; cf. l. 277. In l. 273 the employment of oil as an unguent is apparently traced back to Theseus. βαί is followed at a slight interval by a short vertical stroke which may be part of the next letter, e.g. ν, or possibly a sign of elision, βαί! A verb is expected after ἡμ, and therefore ἡμῶς...
χω (or κω?) is suitable; the alternative is ειρ᾽α...φ with a verb supplied from what precedes. The remains rather suggest a φ at an interval of one letter from π, and επεσφε is not impossible; but a reference to one of the persons or animals slain by Theseus seems difficult to work in here, especially with the feminine ἥφ. Moreover, the letter next to π is more like a than the succeeding vestiges are like φ, and both cannot be read; probably, therefore, the φ is to be rejected and if σσα is right the two following letters could well be λτ. At the beginning of the line the doubtful ν may be μ or σ, and above it is a mark like a grave accent. A mention of the θλαία καλυμβάς (Athen. 56 b) is hardly likely; on the other hand some form or derivative of καλυμβάν is not unattractive, and in front of the ν there is a tiny vestige visible which, if it is really part of a letter, is quite consistent with λ. Hence it is rather tempting to suppose with Murray that the allusion is to the famous dive of Theseus described in Bacchyl. xvi. εόν καλυμβάν ἢν ἐπάλτο would satisfy the palaeographical conditions, but would be excessively harsh: the use of the preposition is abnormal, while if ἄν be emended to ἥφ, a verb is still lacking and is not easily supplied; moreover ἄν ἐπάλτο (sc. καλυμβάς) is barely tolerable. Possibly ε. [. . .] is a verb governing χωμά, and καλυμβάς = καλυμβήσεις; or perhaps, in the last resort, refuge may be found in the hypothesis of a lacuna in the text.

275-8. This passage was written twice over, and the superfluous four lines were bracketed by a corrector. It may be suspected that the dittography is to be connected with the omission of the four verses at the top of the page. The scribe, or a predecessor, may have been led by the stichometry to notice that he was four lines short, and accordingly may have made up the deficiency by the simple method of repetition. It is difficult to believe that he could write out four whole verses twice in immediate proximity without being aware of the error. There was some slip in l. 275 a after γαρ.

276. τὰ τριά: cf. τριάζεω, Eurip. Or. 434 διὰ τριάν ἀπαλλυμαί, &c. ἔλλασ, not ἔλλασ, was originally written.

277. τῶν ἄριστων: sc. άριστων; cf. ll. 256-9. The olive keeps up the fiction that it is the birds who are talking. κατάλείπει is novel. The marginal symbol (by a later hand) opposite this line was perhaps intended to call attention to the dittography.

278. The crow is singled out as the chatterer par excellence. For χώλος of a bird’s beak cf. e.g. Eurip. Ion 1199.

279–80. Cf. Callim. Ἡ. Del. 322 πρέσων ὄπαστοι ἀγῶν ἀλίας χώλος ὀσποτρέφαντος, ἀ ἄδηλα εἴρητο νύμφη πάγωσα καιριφοίν καὶ ἀπάλομον γαλαστῶν. καθεστὼ in l. 280 is suggested by W–M; there is room for a slightly longer supplement. λ or ν might be read in place of κ, and the breathing on η, though probable, is not certain.

281. ιτι: or τι.

282. . . . υη, if that be the reading, may of course be a single word. . . . μεν is unsuitable.

286. It would be desirable to make οὔτε . . . εις parallel to οὔτε πατρίδα in the next line, if a verb were forthcoming; but it is difficult to avoid μάντεις, for which support may be found in l. 221.

288. A slight interval is left before the two last letters of διφηρ, probably owing to a flaw in the papyrus; cf. note on l. 119.

290. At the beginning of the line the first hand wrote something like γηραφ στ γατικ, which the corrector apparently wished to convert into ἀγαργ. W–M, however, points out that ὁ θημός ἀγαργ is a rather tautologous expression; moreover ἀγαργον is the word which seems best adapted to the remains at the end of the verse, where neither ηρθεὶ ἐγγεγορεῖ nor ὁρκίσεν ἐρημήσεν is suitable. He therefore proposes boldly to restore φόρε, which is provisionally adopted.
291. Perhaps ἐι κορ', possibly ἐἰχων; but a partial restoration here is useless.

292. This line describes the tree which here intervenes in the discussion. The doubtful σ may be ρ, but τρῳχυ seems unlikely.

293. ἅπαθε is a necessary correction of ἀπαθεν.

294. λειν (W-M) is extremely doubtful; it is not clear exactly how far the line extends.

295. γενομεθεκραια is easily emended; what follows is more open to question. Either μηδε or μη λειν may be read; and the accusative αλλακα, if correct, indicates a verb of speaking. W-M proposes μηδε φαινει which, however, is open to the objection that there seems to be no actual use of φημει in this sense. Hence it is simpler to read μη λεινειν, placing the note of interrogation either after πανανεσθα, or, to avoid the asyndeton, after ἐχθαι. As a matter of fact neither μηδε φαινει που μη λεινειν are palaeographically quite satisfactory, since the ε is slightly separated from the letter before it; and between them is a faint mark which may represent an elision. μηδε ερουει would be attractive, if the future were admissible here. оδ πανανεσθα . . . μηδε ερουειν is logically parallel to ε. г. оδ ἄνετει μηδε δειλιαν ἄρατει, but an example of such a construction in the first person is lacking.

296. The letter before αλλα seems to be a round one, ε, η, or σ; to is followed by a vertical stroke which would suit e. g. a ν; the final a is very uncertain; the letter preceding may be μ, ν, or λ.

297. νι in δαθην is apparently written in the form of a compendium, the second upright of the ν serving as an elision sign.

298—300. 'Don't you prescribe patience to me, as if you were one of us; your very presence chokes me.' ευστεκτος is unsupported, but seems a possible word in the sense of 'tolerant'; ευστεκτος is unsuitable. There might be another letter in front of the initial ε, which is not quite in a straight line with the beginnings of the preceding verses. A mark of elision should perhaps be recognized above the σ of γετουται.

304. The very light vestiges of the last letter are not inconsistent with a φ.

309. ἀμιτουθοι: μυθοι is hardly to be read.

311. μαιθον: W-M suggests the insertion of ν; a tribrach however, though rare, does occur, e.g. Callim. Fr. 86.

313. πραφωτατοι: cf. l. 366. The left hand portions of ll. 313—14 are contained on the detached fragment on which the preceding lines 303—12 are written. A crease down the recto proves that the fragment is the upper part of Fol. 6 and also shows its relative vertical position; but it is not certain that the combination with ] ν και κρωνει is correct.


322. Possibly the supposed γ below the overwriten χ has been crossed through.

325. βραχων, which must be scanned as a disyllable, with the Ionic short ι, is not very satisfactory, especially with τον preceding; but τον need not be the article, and the remains suggest βρα. βραχων is impossible both on account of the following μ, which seems undeniable, and because the verse then becomes too long, even if κρωνει, which is very doubtful, is wrong. The appearance of a σ may be caused by a low circumflex accent (though there is no other sure instance of an accent on this leaf); in that case the two next letters might well be ντ, ερ . . . ντ. For μαιθοι = μαιθει cf. l. 73, where κρωνεις may be a corruption of κρωνειοι, through an intermediate κρωνειοι. The termination is more like ζει than ζων, and μαιθον would also be an inexact form in this dialect.

329. An elision mark should perhaps be recognized after the κ of ωνεικ: ν in that word has been rewritten in darker ink. At the end of the line μαιρ . (μαιρ?) is possible.
333–5. Lines 334–5 are repeated on the recto ll. 348–9, and l. 333 also begins with the same word as l. 347 while its conclusion apparently coincides with that of l. 345; cf. ll. 275–8 a, where a dittography of four lines has been cancelled by a corrector. Owing to the imperfect context no reason can be assigned for the present more complex repetition, nor can the right place of the verses be determined. When Callimachus says that choliambic poets should draw their inspiration from Ephesus he is of course again alluding to Hipponax (cf. ll. 92 sqq.), whose native city Ephesus was.

346–7. The combination of εκ . . . ρ and οὗτος with what follows is uncertain; cf. note on l. 313.

347–9. Cf. ll. 333–5 and note. Of the latter part of l. 348 only slight vestiges remain, and the central portion of l. 349 would have been undecipherable without the aid of l. 335; but the dittography is sufficiently evident.

352. Both aspirated and unaspirated perfect forms occur in later Ionic, and ἐπικρόοικοι may therefore stand. ἐπικροοκειτοι is found in three MSS. in Hippocr. ix. 192. This verse offers a pretty certain instance of a trichor (cf. note on l. 311.

353. Ἀλφαστι is a fairly suitable reading, and is a most likely word to be coupled with ἀστρικάς, which was suggested by W·M. καλωσίκας is not possible.

357. The last letter (ε, θ?) before the lacuna in the middle of the line has been rewritten or altered in blacker ink. A similar modification has been made in the letter dividing the second and third lacunae in l. 358.

361. The remains after λ suggest a ν, but this gives no word.

364. It seems difficult to escape ρενενα, with which may be compared Theocr. xxx.

366. συνοικεῖς ὧ . . . or συνοικεῖς, σα . . . The line ends with a vertical stroke, which would suit e.g., or υ.

368. The last word is possibly γραφας, in which case there is a letter between γ and the preceding a.

369–73. That the detached fragment containing the ends of the lines belongs to this column is shown by the metre, but the number of letters lost in the middle cannot be estimated. Something must be wrong in l. 371.

382. τν : or τε. With τν there need not be more than one letter before τν.

385. παραβονι is proposed by W·M. The letters δλα have been rewritten in darker ink.

389. Perhaps φηλίκαμματς, as W·M suggests; but another adjective is also possible.


395 sqq. The latter portion of these lines is again on a detached fragment, the position of which is fixed not only by the metre and the appearance of the papyrus, but also by the fact that ll. 400–2 have been to a large extent rewritten, and this renovation is carried out at the ends of the corresponding lines of the fragment. The width of the gap, however, cannot be measured.

401. γνωρις : or γνωρις καὶ τω ᾿Εμι -

404–7. There can be no doubt, owing to the appearance of the papyrus, that the small fragment containing the letters ἅλ δ &c. from the bottom of a column is to be placed here, though its relative distance from what precedes and follows is uncertain. It cannot be joined up so as to read νάρα καὶ ? in l. 404.

406. There are some traces of ink above the line in front of ψης.

408. νασος is the Callimachean form, but νάσος occurs in some Ionic inscriptions and so
may be admissible. μελανος would be a possible reading, which it might be easier to combine with the following letters; but since, as l. 409 shows (unless ὠπολλον there is an error for ὠπολλον), there is a loss of two syllables at the beginning of the verse, μελανος would not be metrical.

420-1. W-M points out the parallel in these two lines to Hdt. iii. 102 ἐν δὲ ὄν τῇ ἐρμή ταύτῃ καὶ τῇ ψάμῳ γίνονται μίρρυκες μεγάλεα ἐξοντος κυών μὲν ἔλασσον, ἀλαπέκων δὲ μέζους... οὕτω δὲν ἀντικαίρια διεκκινοῦσα ὑπὸ γῆς ἀναφερόμενα τῷ ψάμῳ... ἥ δὲ ψάμῳ ἡ ἀναφερομένη ἡν ἰχνοστίς. For another probable reminiscence of Herodotus cf. Callim. Fr. 209.

425. σολε might be read instead of ποιω.
427. Cf. note on Frs. 2-8.

Fr. 1. This fragment from the top of a leaf very likely belongs to Fol. 6; Fol. 7 is excluded by a difference in the width of the upper margin.

Frs. 2-8 are likely to come from either Fol. 6 or Fol. 7, and Frs. 6 and 8 almost certainly do so. The former might be placed so that κυών immediately precedes στρέων in l. 427; the second line of the recto would then coincide with l. 387, but though there are several alternatives to λόγο, a suitable combination at that point has not been established. Fr. 8 might be turned the other way up and l. 1 of the recto (which will then be l. 2) read as [ ]. ὁδε. The letters of l. 1 of Fr. 7 have been renovated in black ink, and in l. 1 of Fr. 3 also there was some addition by a later hand.

Fr. 13. The recto possibly gives beginnings of lines.

Fr. 15. The fragment should perhaps not be included here but referred to some other MS. The ink and the spacing of the lines is similar, but the letters are somewhat smaller and their formation in one or two cases looks different.

1012. TREATISE ON LITERARY COMPOSITION.

Height 33.5 cm. Third century. Plate IV (Frs. 1-3).

The following fairly extensive fragments of a prose treatise of the Roman period proceed from the same large literary find to which we owe 841-4, 852-3, and, in the present volume, also 1016-17. How precisely the subject of the treatise is to be defined is not immediately clear. There is a considerable diversity of topics: an analysis of the characteristics of Lysias (A), observations on systems of Ethics (B), a collection of instances of omission and suppression of names or facts in various prose-writers (C), criticism of ‘the orators’ for belittling the achievements of Philip (D), censure of the diction of Xenophon (F), a list of words having double meanings, which in Attic, though not elsewhere, were distinguished by different accents, and of other ‘Atticisms’ and ‘Hellenisms’ (G). This variety might be explained by supposing the work to be of the nature
of a commentary, but if so, this could hardly fail to be more obvious, and the view does not seem tenable. At first sight, indeed, ἄληθες and ἀχρείων in Fr. 16. 3 and 14 might be taken for lemmata; but it is hardly conceivable that ἄγριοκος, ἄληθες, and ἀχρείων, all exemplifying the peculiar Attic accentuation, actually occurred in juxtaposition in some book, and the following fragment shows clearly that the writer was simply collecting Atticisms. Indentation of lines such as that in Frs. 21–2 is no doubt a usual feature in scholia (cf. e. g. 853 or the Berlin Didymus); but quotations of any kind and not only lemmata for comment were thus distinguished, and the nature of the small fragments in question is too doubtful for them to be taken as the basis of an argument. There is no real indication that the remains are not those of a connected treatise. Its scope would be more evident if the upper part of Fr. 1. Col. ii were in better preservation; when, however, the writer there declares his intention of considering what books (or parts of books) were good, and lays down that δ λόγος has four divisions (ll. 5 sqq.; cf. Fr. 13. 26 sqq.), the most natural conclusion is that he was a literary critic, and that his treatise related in a general way to composition or style, more particularly (though not exclusively; cf. Frs. 18 and 23) in prose, and perhaps with predominant reference to oratory. Discursiveness is natural with such a theme; and the technical linguistic discussions of Frs. 14–17 are quite in keeping with it.

With regard to the author, his date at any rate can be fixed within tolerably narrow limits. He refers to Didymus of Alexandria and probably to Caecilius Calactinus (Fr. 13. 24–5), who both flourished at about the beginning of the Christian era; on the other hand, the manuscript is hardly later than the middle of the third century (see below). Hence the two termini for the date of composition are approximately A.D. 50 and 200. Of his qualities, these disconnected fragments scarcely provide the material for a fair estimate. He was sufficiently familiar with the classics, judging from the frequent references and citations, which include, besides the writers just mentioned, Herodotus (Fr. 9. ii. 56), Thucydides (Frs. 5. 3, 9. ii. 23, 36 sqq., iii. 37), Xenophon, Hellenica and Agesilaus (Fr. 14. 3, 9), Theopompos, Philippica (Fr. 9. ii. 13), Lysias (Fr. 1. ii. 20), Demosthenes, In Androt. &c. (Frs. 1. ii. 36, 9. ii. 20, iii. 46, 13. ii. 17), Aeschines, In Timarch. (Fr. 9. ii. 6, 14), 'The orators' (Fr. 11. ii. 4), Theophrastus, Περὶ καρπῶν (Fr. 9. ii. 27), Heraclides Ponticus (Fr. 9. ii. 1), Aristippus (Fr. 6. 13), Epicurus (? Fr. 6. 11), Aristophanes (Fr. 23. 3), and another comedian (Fr. 9. ii. 3); and he shows good knowledge of detail (cf. e. g. notes on Fr. 9. ii. 6–7 and 14–22). Some inaccuracies in names (Fr. 9. ii. 43, 51, 55) are no doubt copyists' errors. His brief estimate of Lysias is judicious, recalling the criticism of Dionysius of Halicarnassus, of which it might almost be a summary (cf. Fr. 1.
ii. 20 sqq. and note); he had a correct appreciation of the greatness of Philip; and his remarks on Xenophon’s vocabulary, so far as they can be followed, seem not unjustifiable. Modern critics too have fallen foul of πολυεπαυετάτατος. There is then some reason to regret that the treatise has been recovered in such poor preservation.

Its fragments, which originally amounted to over one hundred, have been reduced by combination to nearly half that number; but efforts to find a connexion between the larger resulting pieces, designated by the letters A to G, have been unsuccessful. A roll of which the recto was already occupied by a cursive document was used, the writing proceeding in the contrary direction, i.e. the beginning of one text corresponding with the conclusion of the other. That on the recto is an official account, portions of which are printed under 1045, dating from the reign of Septimius Severus, and apparently after his thirteenth year. The literary text on the verso is therefore subsequent to A.D. 204–5, while from the character of the handwriting it would be placed at no great distance from that date. It is written in tall columns in a medium-sized sloping hand, an elegant, and to all appearance by no means a late example of the oval type so frequently met with. A period of from thirty to fifty years will be sufficient to allow for the recto to become antiquated and useless, and the conditions will thus be well satisfied if the manuscript on the back be assigned to about the middle of the third century. Lectional marks are scanty. There are no stops, but the more important pauses are denoted by paragraphi, sometimes accompanied by a blank space in the body of the text (Fr. 13. 26). A single instance of an accent apparently occurs (Fr. 13. 32), though not, where it would be most expected, in Frs. 16–17, where accentual differences are under discussion. The usual angular sign, which here not seldom assumes the shape of a comma, is used to fill the shorter lines, but with little consistency, and the ends of the lines are rather irregular, gradually advancing to the left and so giving his columns a considerable slope to the right. His occasional errors in copying have remained uncorrected.

In default of any clear indications regarding the relative position of the main fragments, the arrangement adopted below is more or less arbitrary. A, which is much worm-eaten, is placed first on the strength of Col. ii, part of which seems to be of an introductory character; but, of course, this may be merely the introduction of a fresh section, especially as analogous language occurs in Fr. 13. 26 sqq., which cannot be brought into close connexion with A. On the recto of A is part of an official letter in the same hand as the account, to which it presumably refers; cf. 1045. B, like A, has been damaged by worms, and possibly its first column is the bottom of A Col. iii; the recto contains only
a few letters, but these so far as they go suit that supposition. The third portion, C, is the largest that has survived, including one nearly complete column; on the recto of this are beginnings of lines from the account: cf. 1045. D consists of two small pieces, more decayed than the rest; it has been put next to C because, like Col. iii of the latter, it relates to Philip; but the recto is inconsistent with the hypothesis that Fr. 11 Col. ii is the top of C, Col. iii. E and F are two narrow strips, the former containing remains of two columns, the latter ends of lines from another. The shape of the upper part of Fr. 13, which resembles that of C, renders it likely that this fragment comes from near the top of a column. F, on the other hand, is not improbably from near the bottom. On the recto of both there are slight remains of a few lines, some of which in each case seem to be of the nature of headings or correspondence. The linguistic criticism of F smooths the transition to G (Frs. 16–17), the technical details of which may be suitably reserved for the final place. Fr. 17 probably succeeds Fr. 16, and perhaps belongs to the latter's second column. The recto of Fr. 16 contains a few letters from the tops of two columns, of which the second at any rate shows the same formula as the recto of C. In shape, the left-hand side of this fragment is similar to the upper portion of C and of Fr. 13. Perhaps A, on the strength of the contents of the recto, should be placed at the end instead of the beginning, and E and F be grouped along with that section.

A (Frs. 1–5). Plate IV.

Fr. 1. Col. i. Col. ii.

\[
\begin{array}{ll}
\ldots & \ldots \\
[. . .] & n[ \\
\alpha & [. ]w[ . . . . . . ]p[ \\
\pi & [. ]\tau[ . . . . . . ]a[ \\
\mu & [. . . . . . ]\delta[ \\
5 & t\iota \tau\rho[ \pi]v \ldots ] . s \ e u \ k[i \ k\a]
\end{array}
\]

k\omega s \ e\chi\omega n t\alpha v \beta i\beta l\iota \iota [t\alpha \ m\e n \ \overline{\omega n v} \ e u \ e\chi\omega n t\alpha e\pi\sigma k e\pi[ t e o v \ t\iota \\
n\alpha \ e \sigma t i v \ t\alpha [\mu \e \theta \iota v \ l[o]y o u v \ e u \ p r o d e m e n [o]i s \ e \sigma t [i] v \ d e \ t e [t] v a \\
10 & r\alpha \ k a t a [. . . ]v[ . . . . . . ]o[ . . . ] \\
e u \ m e r[ \ldots ] . \lambda \gamma [ \ldots ] \ (F r. 2) \\
[ . \delta e i \ k a[ \ldots ] v s \ d e i k[ \\
\end{array}
\]
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THE OXYRHYNCHUS PAPYRI

[.]τειοισ[ ]αυτα υπαρχε[ι]

ητ[. . . ]α[ ]υ ευρεσ[ιν (?)]

15 ο καιρος ο πρ[ ] και το π[ ]

tois προσωπ[oις ]ντ[ ]
touto[. ]ς ανα[ ] .. δοκει [ ]

[. ] ην ε[. ]πα[ ] ἀσαν[ ] π[ ]

20 ον μαλιστα πεφρωντεικειαι Δν

στας [των ρητορον [και γ]αρ της

[ευπορει] μητε πα[ρ]αληθε[υ] τι των

[Χρησιμ]ων μη[.]ε περιττ[α]ν [.] ]

]π[. . . . ]ων και των εκα[ρ]των φρον

[ρων και]ρων και τως η[θ]κε[ι] των

]ο[. . . . ] .

λεγοντων και των ακ[ου]ντων

]... .

εξομοιου των λογους και το προς

tous αντιδικους και το προς τους

]νει >

30 ακροωμενους κριτας η δικαστας

(?) τα[ρ]αχον

πρεπον εν παιι τηρον και του

]σι[. . . ]

μετρου μαλιστα φροντιζει και

10 [.]μεν

[ουτ[η]ς των ρητορον σχεδον

] παν]των πιθανωτατος ου δυσ

35 [μειμ]ητοσεστι [και] βουλο

[μεν]ους καθαπερ και ο Δημοσ[θε]


[. . . .]μου[. . ] και [ ]

. . . .

Fr. 1, Fr. 3. Col. iii. Plate IV.

[. ]πο[ ]
[. ]των προοιμων
[π]ρολαβων [ ]
[. . . ] εστιν [ ] πι (?) . 25 . [ ]
1012. **NEW CLASSICAL TEXTS**

5 δανη και εικ[η[  
μα εξενη[γ]κ  
κον η παρε[γ]  
αλελυμενον [δι[  
κριτικον ηλ[κ[  
10 [. . .] βρων διηγ[φ[  
[. . .] του πασχη[φ[  
[α]ρμοζ[ι] . . . [δι[  
[. . .] στα γ[α]ρ[δι[  
[. . .] παρα[τ[  
15 [. . .] ο[κ[ρ[τ[  
5 lines lost  
21 Χ[ρ[π[τ[  

Fr. 4.  Fr. 5.  

. . . [Ε[  
. . . [μετ[  
. . . [Θ]ουκ[διδ[  
. . . [εθ[  

B (Frs. 6–8).  

Col. ii.  Fr. 7.  

[. . .]  
αυται[  
και[  
eιρ[  

Col. i.  Fr. 8.  

. . . [尼斯 ει[  
5 [. . .] ού[  

5 lines lost
και περί νο
κατά τον βιον
εἰς τὴν λεγοντες
δὲ ὁ λυμός
μὴν ἑλθῃ
δὲ δεῖν ηὐς.
θεοὺς οὐτας
ἐν οἷς Ἐπὶ
κούρος (?)
eἰναι λέγοντες ὡς Ἀριστιπ

C (Fr. 9).

ο Ποντικὸς δὲ Ἡρακλείδης
λέγει Δακ.
ο κομικὸς
ον καὶ δ.

εἰπὼν τὸ οὖν ὑπὸ τῆς εὐ
Ἤμερα (τι) εἰρείται
ῥέθηναι παῖλιν δὲ τῶν πο
παρὰ Φιλίπποι εἰς Ἀθηνας

προσβεβληκτῶν [οὐκ εἰρήκε]
τα οὐνομα ἡσαν δὲ Ἀντιπατρὸς
καὶ Παρμενίων κ[αὶ] Εὐρυπός

νῦν δὲ τὸ κατα γρ[αμματεῖον]
πορνευκτὸς οὖν[α] οὐκ ἦν[ν]
ησε μεν ὁκνησε δε [εξεπειν λέ  
γων ειναι αυτ[0[υ] των πεπολε 
τεμενων ἦν δε Ἀνδροτιων ὦς  
] }  20 [Ἀγμοσθενη δῆλοι [ε]ν [τω κατα  
[Ἀν]δροτιων κατα γραμματ[ε]  
ον αυτον λεγων πεπορνευκεναι  
πραγματα δε ὡς Θουκυδιδῆς ει  
πων γαρ οτ[ι] Θεμιστοκλῆς ήκεν  
tω[ν] ε[εργε]της την ενεργειαν  
[ουκ εἰπε ταυ]τήν Θεοφραστος  
[δε εν τοις περ]ί καιρον φησ[ε]  
[φοραν εχε]ιν τοις Κερκυρα[ι]οισ  
30 [Κορινθιοις κα] και διαιτητην γε  
[νομεν]ον κρειναι ἀποδου  
μαι Κερκυρ[α]ιοις τοιν Κορινθι  
[ν δήμων εικοσι ταλαντα [, . .  
κ[. . . . . . ] . [. . . . . . ] . [. . .  
35 [  
γα[ρ . . . . . . . ] .[. .] .[. .] .[. .] την  
αυ[μαχιαν πολυσ]ασ καταριθμου  
μενοις οσα] Ἀθηνα[ιοις ενεργε  
τησαν Σαρ[ι]ους κολασθηναι ψη  
40 φισαμενοι και] προς Αιγινηταις  
pολεμουσιν ναις παρασχοντες  
tην μεγιστην ενεργειαν ου  
κ εινεν οτι Κλεομενους Ἰππ[  
αν τον τυραννον καταγαγον  
45 τοι εις Ἀθηνας παλιν Κορινθι  
oi περι το Θριασιον η[δη Λακεδαι  
μοιων οτιον πρωτοι τον  
συμμαχου αποστατε[σ] αιτιοι  
eγενοτο τον διαλυθηναι την  
50 στρατειαν και μη καταχθηναι
THE OXYRHYNCHUS PAPYRI

ton Ἰππιαν καὶ στὶς ἐν Δακεδαὶ
μονὶ τῶν Π[ι]στηριάδοις καὶ
tαξιθηρεὶ δεομενῶν καὶ Κλε
ομενοὺς σ[υ]γορευοντος αὐ
55 τοῖς αντεὶπε Σωκλῆς ο Κοριν
θίος ως ἱστορεῖ Ἡροδότος ἀντὶ

Col. iii.

23 lines lost

25 α[ ]
π[ ]
kατ[ ]
η ἐορ[τη]
κησ[ ]

30 επιτ[ ]
Ολυμ[π]
νης τ[ ]
[ ]
[ ]

35 η[.] . . [ ]
λεγο[ν ]
ως Θο[υκυδεθ[ ]
σας γαι[ρ]
Φρυγ[ ]

40 τῆς Α[τικῆς]
esti δ[ ]
tην π[ ]
μετα[ ]
φικομ[εν]

45 ταί κα[ ]
tη τον[ ] ] Δημοσθέ
νης δ[ ]
Φιλιπ[π]
(?) ei
πεστ τ[ ]

50 επαθε [ ]
τον μεν
οφθαλμον περὶ την Μεθόνης πο
λιορκια[ν]
tην δε κ[λεων εν Ιλλυριως λογ]
χη πληγ[εις τον δε μηρον εν Τρι

55 βαλλοις [ ]

D (Frs. 10–11).

Fr. 10.

Col. i. . 

Col. ii. . 

| . | . |
| . | . |
| . | . |
| . | . |
| . | . | 
| ηρ[ο]ν |
Fr. ii.

Col. ii.

....

[...]

[...]...

[v

10 ou φρονούντες

...

.......

E (Frs. 12-13).

Col. i. Col. ii.

Fr. 12.

avj0res δ[...

[...]

.......

Fr. 13.

η[...]

[...]

ε[...]

[...]...
παρ'
5 γνα[] θν [νόν β]; ] νη ετερα[ ] τους φ[ ]
10 προσφ[ ] ταλω δε[ ]
5 Σικελιας [ ]
]αρ[ δε μεταφ[ ]
]σιν[ που και δ [κα] ]
15 τηγ[γ]ορει δια[ ]
]πι[ ]
10 ε[ ] . Δημοσθεν[ ]
]ν[ ]
20 [ ]
[ . . . . . . . . ] [ ]
γραφ[ντες] τε β[ ]
ειρημενον [ ]
περ την ευχην [ ] Καικι
25 λιος και Διδυμός εν τοις περι Δη μοσθενου[ ] ε
καστον βιβλιο[ν] το ειρημενο[ν] εστιν η αλογα[ ]
30 εξω και ει αληθη μονατιν ε[ ]
τισι και ποτε [ ]
[ . . ] ετερος ειρη[ ]
[ . . ][δ[. ]]τερου[ ]
35 [ . . . . . ]ος δε[ ]
### F (Frs. 14-15)

<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>ζο μοι[a] κατοι εν</td>
<td>a estin perio.</td>
</tr>
<tr>
<td>8</td>
<td>η δια το π.</td>
<td>[ν</td>
</tr>
<tr>
<td>9</td>
<td>ιασαν</td>
<td>[ο</td>
</tr>
<tr>
<td>10</td>
<td>να και τα τ......</td>
<td>[ ?</td>
</tr>
</tbody>
</table>

### G (Frs. 16-17)

<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>Translation</th>
</tr>
</thead>
</table>
[τὴν εἰςοιεὶ συλλαβὴν αληθὲς
[ως εἰληθὲς οἱ γε μὴν Ἑλληνες
[ομοὶοις εἰςθασίν λεγειν αληθὲς
[ως σαφὲς αχρείου καὶ τούτο
15 [φασὶν δίττως οἱ Ἀττικοὶ] αχρείου
[με[ν β]αρυτονος προφερομενοι
[ως α[.]ρειου τὸν αχρηστὸν αχρεί
[ον δὲ] προπερ[ισπομενος] τὸν
[. . . .]. ον οἱ [δε Ἑλληνες ομοιος [ [ ]
.

Fr. 17 (to Fr. 16, Col. ii?).

] Α. [.] [ ]
Ἑλληνισμὸς [ ] [.] ν[. ] Ἀττικον [ ]
]ειν Ἑλληνι [ ]
5 Ἀττικον [ ]
Ἑλληνισμὸς [ ] ν[. ] Ἀττικον [ ]
] Ἑλλην[ισμὸς Ἀττικ]ον [ ]
.

Fr. 18.

[ειν τὸν εν τοῖς βιβλι
[ως] ν[. ] καὶ η τῶν ποιήμα
[τον] ]. πολυ εχου
5 [ε[πικαλυπτ[. ] . . . .] 
[α]ληθ[η] κακ[ ]
.

Fr. 19. Fr. 20. Fr. 21–2.

\[
\begin{align*}
\gamma[ & ] \beta[ \ldots \ldots \\
\sigma[ & ] \kappa\epsilon\phi\sigma[\ldots \ldots \\
\mu[ & ] \tau[ \ldots \ldots \\
\pi[ & ] \gamma[\epsiloni\phi\omega\kappa\ldots \\
5 \epsilon[ & ] 5 \lambda[ \delta[ \tau[ \ldots \ldots \\
\phi[ & ] \alpha[\gamma\iota[\ldots \ldots \\
\sigma[ & ] \tau[ \ldots \ldots \\
\delta[ & ] \kappa[\iota[ \ldots \ldots \\
o[ & ] \tau[ \ldots \ldots \\
10 \tau[\gamma[\chi[\nu[ \ldots \ldots \\
\end{align*}
\]

Fr. 23. Fr. 24. Fr. 25.

\[
\begin{align*}
\lambda[ & ] \\
\alpha[ & ] \lambda[\epsilon\iota[ \ldots \ldots \\
\i[ & ] \epsilon[\rho[ \text{or } \eta[ \ldots \ldots \\
\xi[ & ] \kappa\alpha[ \epsilon\iota[ \ldots \ldots \\
\gamma[ & ] \phi[ \ldots \ldots \\
5 \var[ & ] \gamma[ \ldots \ldots \\
\end{align*}
\]

Fr. 26. Fr. 27. Fr. 28. Fr. 29.

\[
\begin{align*}
\mu[ & ] \\
\nu[ & ] \lambda[ \ldots \ldots \\
\mu[ & ] \alpha[ \ldots \ldots \\
\nu[ & ] \delta[\mu[ \ldots \ldots \\
\delta[ & ] \gamma[\nu[ \ldots \ldots \\
5 \nu[ & ] \gamma[ \ldots \ldots \\
\i[ & ] \xi[ \ldots \ldots \\
\sigma[ & ] \sigma[ \ldots \ldots \\
\nu[ & ] \i[ \ldots \ldots \\
\end{align*}
\]

Fr. 30.
<table>
<thead>
<tr>
<th>Fr. 31.</th>
<th>Fr. 32.</th>
<th>Fr. 33.</th>
<th>Fr. 34.</th>
</tr>
</thead>
<tbody>
<tr>
<td>νομίζω</td>
<td>οὐν</td>
<td>ἢ</td>
<td>(\psi)ευδο</td>
</tr>
<tr>
<td>ῥητορ[</td>
<td>ῥητορων</td>
<td>τι[</td>
<td>ἵστο[</td>
</tr>
<tr>
<td>]...[</td>
<td>]...[</td>
<td>]...[</td>
<td>]...[</td>
</tr>
<tr>
<td>Fr. 35.</td>
<td>Fr. 36.</td>
<td>Fr. 37.</td>
<td>Fr. 38.</td>
</tr>
<tr>
<td>Μ[</td>
<td>ὑθο[</td>
<td>ἐμετε[</td>
<td>(\kappa)ι[</td>
</tr>
<tr>
<td>(\alpha)νορ(\theta)</td>
<td>με[</td>
<td>σγε[</td>
<td>(\nu)</td>
</tr>
<tr>
<td>νεγκα[</td>
<td>ἁρτν[</td>
<td>(\sigma)τε[</td>
<td>(\tau)ον</td>
</tr>
<tr>
<td>(\pi)ερ(\pi)...[</td>
<td>(\nu)ο[</td>
<td>]...[</td>
<td>(\tau)α</td>
</tr>
<tr>
<td>5 περι το[ν</td>
<td>5 ]...[</td>
<td>]...[</td>
<td>5 ]...[</td>
</tr>
<tr>
<td>(\mu)[</td>
<td></td>
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Fr. 47.  Fr. 48.  Fr. 49.  Fr. 50.  Fr. 51.

Fr. 52.  Fr. 53.  Fr. 54.  Fr. 55.

Fr. 56.  Fr. 57.  Fr. 58.  Fr. 59.

Fr. 1. ii. 5 sqq. Cf. introd. p. 84. It is not clear what exactly is meant by τοῦ λογοῦ in l. 8. According to Aristotle, *Rhet.* iii. 13, the usual parts of a δικαίως λόγος were προϊόμενοι, πρόθεσεις, πράξεις, and ἐπίλογος, and similar distinctions are made by later writers; but though προϊόμενα are mentioned in iii. 2, the remains of ll. 10 sqq. here, even if Fr. 2 is wrongly placed (cf. the next note), do not lend themselves to terms of that kind, and the λόγος would appear to be of a more general character.

11-18. That Fr. 2, containing parts of 8 lines from λογικής λόγος, is to be assigned to this position is very uncertain. The appearance of the papyrus on both sides is suitable, and moreover, on the recto, if the fragment be placed approximately as suggested, the word παρακρατία would result. In l. 16 the doubtful ε may be α, and ll. 15-17 could be restored: τὸ δὲ ἐπόμενον τὸν λόγον τῶι προϊόμενας καὶ τὴν ἕθεσιν (Wilamowitz) καὶ τὸ προϊόμενον τῶι προϊόμενας καὶ τὴν ἕθεσιν (Wilamowitz). But the combination remains unconvincing.

18-19. It is not certain that any letter is lost between ε and π of στατική or between ο and ι of καθότι.
20–35. 'And of this, Lysias among the orators seems to have been especially careful. For he excels in the exposition of facts, neither omitting anything of value nor adding anything superfluous, but ever on the watch for the right occasion adjusts his words to the characters of the speakers and the audience, and observing always propriety towards his opponents and the judges or jury who are hearing him he above all aims at moderation; he is at once the most persuasive of almost all the orators and the most difficult to imitate.'

20 sqq. This characterization of the method of Lysias is to be compared with the criticism of Dionysius of Halicarnassus in the De Vel. Orat., §§ 4–10, where very similar phraseology is used; cf. 5 secondo δεί τῶν οὖκ ἄνεγκαιων τι λέγειν, ὡςτε καὶ πολλά καὶ τῶν χρησίμων ἐκ δόξης παραλίπεται, 7 κράτιστος γὰρ ἡ πάντων εὐπνείων . . . τὰ προσήκοντα ἔκαστος ἀποδοθῆκαν πάθη τε καὶ ἔθη καὶ ἔργα, 8 τὸν λέγειν ἀποδόθωσι τοῖς ἔθεσιν αἰκείας, 9 τὸ πρῶτον ἐξείν τῷ λοιπον λέξιν . . . πρὸ τε τῶν λέγωντων καὶ πρῶς τούτος ἁκούστων καὶ πρῶς τὸ πράγμα . . . ἀρκεῖον ἐπιμελῆς ἢ. 10 οὐδεὶς ἔστιν ὡς οἰκῆ . . . ὁμολογεῖ πάντων πραγμάτων αὐτῶν εἶναι πιθανότατον. Photius, B. I. 266, speaks of Lysias' σαφέστερα εἰς τοὺς πράγματα, but otherwise his remarks have little in common with Dionysius and our author. In ll. 20–1, if οὐ is the relative, δοκεῖ has to be supplied, unless λυτεία is a mistake for λυτεύν.

24. Probably προῆκεν τοῖς στήλες, but only the smallest vestige is visible at the end of the line.
25. Some such participle as [ἐπογηγ]ομ. or [ἐμπολλα]ωμ. is to be restored. ἄροι[ν]ων is not very satisfactory, but suits the remains better than φυλασσωμ, for which there is hardly room.
23. [οὐ]ρ. [οὐ]: the broken letter seems to be ο rather than οὐ.
24. οὐ may be an error for ὡς, as Wilamowitz suggests, or ὡς οὐ might be restored.
23. i–3. These three lines are on a detached fragment (3), but its position here is strongly favoured by the peculiar colouring of the papyrus.

10. Possibly [γάρ] τῶν διαγράμμων. The ρ is immediately under that in the previous line, so that only one letter would be expected in front of it, but the scribe has a tendency to advance the lines to the left as the column proceeds.
23. ο of οὕτω is very doubtful and ἃν could well be read, but [αὐτ]όν seems unlikely, and there would not be room for [πλοῦτ]ον, and it would be difficult to find an alternative.

Frs. 4–5. The attribution of these two small fragments to Fr. 1, iii is suggested by the occurrence on the recto of a junction between two selides, also found in Col. iii. If Fr. 4 belongs to the column, not more than two or three letters are lost at the beginnings of ll. 2–4; in the case of Fr. 5 the initial loss would extend to five or six letters. In Fr. 4, l. 4 [περιή]ποτε may be read.

Fr. 6. i. 6. καὶ [νομε]ροθύμοι: there is barely room for ω between the supposed κ and λ. ος may be read in place of κ and ω, or η may be read in place of ω; the υ also is very uncertain.
7. The trace of a diaeresis above υ of υνη is very slight.

Frs. 7–8 appear to belong to Fr. 6, ii, Fr. 8 being especially suitable; but there is no direct junction.

Fr. 9. ii. 1. Cf. note on ll. 6–7.
3. Cf. the reference to Aristophanes in Fr. 23.
6–7. The allusion here, as was perceived by Wilamowitz, is to Aeschines 2. 10 καὶ τὸ τῆς λες[λ]ίσεως ἐνότητον τῆς ἐν Σεκλήδῃ διαγράσματο, explained by the scholiast as a reference to a story in Timaeus about a woman of Himera who had a dream concerning the approaching tyranny of Dionysius; cf. also Photius s. v. λες[λ]ίσεω, Valerius Max. i. 7. Moreover,
Tertullian, De Anima 46, expressly refers this story to Heraclides (Poniticus): *sed et Dionysii Siciliae tyrannidum Himeraeae quaedam somniavit: Heraclides prodiit*; hence the restoration of l. 1. None of the authorities, however, mentions the name of the priestess, which our author implied was known, and which is perhaps given in l. 2.

9–14. This passage, containing a new citation of the sixth book of the *Philippica*, was utilized for the recent edition of the Theopompea in the Oxford Classical Texts (Fr. 64); but we there hesitated to restore the names of Antipater and Eurylochus owing to the apparent insufficiency of the space at the ends of ll. 11–12, where not more than eight letters would be expected. But the scribe is not very careful in keeping his lines even, and there can be little doubt that Philip's three ambassadors to Athens, specified in the argument to Demosth. *Fals. Leg.* 5, are really meant: ἤγαγον ἀπὸ τοῦ Φιλίππου τρεῖς πρεσβεῖς, ἀντίστροφον, Παρμενίων καὶ Εὐρύλοχον. The passage where the names were omitted might be e. g. Aesch. 2. 55. The supplements of ll. 8–10 were suggested by Wilamowitz; in l. 8 παρ'ε is very uncertain, the vestige at the beginning of l. 9 not suggesting an ε, though it is not inconsistent with that letter.

14–22. The identification of this reference to Aesch. 1. 165 is due to Wilamowitz. Aeschines says: πάνταν οὖν ἵσχυκα τινὲς γεγένηται λέγει, ὡς κατὰ γραμματέων ἴτις ἴταιροι, ἐρω. ἀνὴρ εἰς τῶν πολίτων (το δ' άνωμα οὐ λέξω τἀ γὰρ ἀναθέων φεῖρα), λέγεται κατὰ συνθῆκα ἴταιροι. That the person there alluded to was Androtion is not mentioned in the scholia, and has not been recognized, though the language of Demostenes in the speech against Androtion (21–3) where the word γραμματέων recurs, might, as indicated by our author, have warranted the inference.

23–56. 'Or suppression of facts, as in Thucydides. For he says that Themistocles in his flight came to Corcyra because he was a benefactor of that people, but he does not say what the benefit was. Theophrastus, however, in his book "On Occasions" states that the Corcyraeans had a quarrel with the Corinthians, and Themistocles being made arbiter decided that the people of Corinth should pay to the Corcyraeans twenty talents... and when he describes the Corinthians as enumerating the benefits which they had conferred on the Athenians, in voting for the punishment of the Samians and providing the Athenians with ships when at war with the Aeginetans, he does not mention the greatest benefit of all, namely that when Cleomenes was restoring the tyrant Hippias to Athens it was against the Corinthians who, after the Lacedaemonians were already as far as the Thriasian plain, were the first of the allies to desert, and so caused the abandonment of the expedition and the failure of the restoration of Hippias; and that when at Lacedaemon the Pisistratidae were asking to be restored, and Cleomenes was supporting them, Socles the Corinthian opposed him, as is narrated by Herodotus.'

23 sqq. After considering instances of the suppression of names the author now turns to suppression of facts, of which he gives some cases from Thucydides. The first is from i. 136 ὁ δὲ Θεμιστοκλῆς προσασθήμενος φείγει ἐκ Πελοποννήσου ἐκ Κέρκυραν, ἣν αὐτῶν εἰργάτης.

26 sqq. The restorations are largely due to Wilamowitz, who compares the similar account in Plutarch, *Themis*. 24 γενέμενος γὰρ αὐτῶν (ἐς. τῶν Κορυφαίων) κριῆς πρὸς Κορυφαίους ἐξόνων διαφοράν, ἔλθες τῷ ἔχθραν ἐκκαίρων τῶν καταβαλλόντων τοῖς Κορυφαίους καταβαλλόντως καὶ τικά ἑαυτήν εἰργάτης Κορυφαίοι καὶ των Κρεόκλους εἰργάτης ἰπτερίῳ ἀμφότερων ἠπτομοι.

27–8. Citations of the now lost treatise of Theophrastus περί καρων are scarce. It is otherwise called πολιτικά τὰ πρὸς καρων (Harpocration, s. v. ἐπίσκοπος) or τὰ πρὸς καρων simply (Parthenius 9), and is said to have consisted of four books.
36 sqq. Cf. Thucyd. i. 41. οὐμαχίαν in l. 37 of course means the proposed alliance between Athens and Corcyra which the Corinthians were opposing (i. 31).

40. l. Δρυιτις.

43. Ισπανοὶ here and in l. 51 is an error for Ἰσογάραν; cf. Hdt. v. 73.

44. l. καταγωγος, as Wilamowitz remarks.

55. l. Ζωστικής; cf. Hdt. v. 92.

iii. 37-40. The reference appears to be to Thucyd. ii. 22. There is no mention in Thucydidies of any other Phrygia than the Attic village. Lines 41 sqq. perhaps described its position, on which cf. SSS. xiii. 16, note.

48-55. This passage evidently relates to the three serious wounds received by Philip during his campaigns, on which subject the principal authority is now Didymus, De Demosth. xii. 40-xiii. 7 περὶ μὲν γὰρ τὴν Μεθώνης πολεμίαν τὸν δεξιὸν ὀδηγημέαρ ἐξεκόπη τοκεύματι πληγεῖς, ... τὴν δὲ κλίνη τὴν δεξιὰν ἐν Ἰλιαρίου λόγχῃ τὸν Ἰλιαρίου Πλευράν διόκοιτο, ... τὸν τραύμα λαμβάνει κατὰ τὴν εἰς Τριβολλίαν ἐμβολὴν τὴν σάρκας των τῶν διωκόντων εἰς τὸν δεξιὸν αὐτῶν μηρών ῥάβματο καὶ χαλώσαντος αὐτῶν. Cf. Schol. Demosth. De Cor. 67 ὅτι τὸν ὀδήγημαν ἐπίθηκα ἐν τῇ Μεθώνῃ, τὴν δὲ κλίνη ἐν Ἰλιαρίῳ, τὸ δὲ σκέλος καὶ τὴν χεῖρα ἐν Σκίθῳ, and Plutarch, De Alc. Viril. 1. 9 τοῦ δὲ τοποῦ Φιλίππων λόγχης τῶν μηρῶν ἐν Τριβολλίᾳ διαπέρνετο. If Δημοσθένης is rightly restored in l. 46 the allusion presumably was to De Cor. 67 ὅπερ ἀρχής καὶ δυναστείας τὸν ὀδήγημαν ἐκεκομένου, τὴν κλίνη καταγωγῆ, τὴν χεῖρα, τὸ σκέλος πετρωμένου, perhaps as another case of suppressed facts.

Frs. 10-11. These fragments were found folded together, and are distinguished from the others by being much decayed and discoloured. Probably their relation to the same two columns, but their relation to each other is wholly uncertain. The recto prevents their being combined so that Fr. 10. i. 1 supplies the ν of αφρεια in Fr. 11. ii. 8.

Fr. 11. 4 sqq. σπερ; so apparently the papyrus; l. σπερ.

The oft repeated charge brought against Philip of bribery and unscrupulousness finds strong expression e.g. in Pausan. viii. 7. 5 στρατηγὸν δὲ ἁγαθὸν οἶκ ἐν τῷ φρονόν ὁμοῖα καλύτερον αὐτῶν, ὅτα ν ἐκεῖνοι ἠμικράτησαν ἀδίκια, καὶ σπανάκι ἔποι χάρισμα, πίνακα γαζίματο αὐτῶν, καὶ δικαίωμα. But cf. e.g. Diog. l. c. xi. 54. 4 οὐ γὰρ πείραν ἐλπίδος ὅτι τοῦ τόπου ἢδινατα χειραθημένο τῷ χρυσῷ ῥῆμαν ἔστι καταπλημμένα; cf. e.g. Demosth. Phil. iii. 37 sqq. The restoration of these lines, however, at least gives Philip credit for personal bravery; cf. the passage quoted from the De Cor. in the note on Fr. 9. iii. 48-55.

10. φρονοῦντες is rather speculative, but seems more consistent with the papyrus than φρονεῖσθαι (οἵ τινες).

Frs. 12-13. It is probable that not more than a few lines are missing at the top of Fr. 13. ii, and therefore, if Fr. 12 is the top of that column, which is far from certain, the gap between them is slight.

Fr. 13. 24-5. The restoration of the name Caecilius here, i.e. Caecilius Calatinus, seems fairly secure. He was a contemporary of Didymus, and the titles of his works, which were largely concerned with oratory, include Σύγγραμμας Δημοσθένους καὶ Δησίκους, Σύγγραμμας Δημοσθένους καὶ Κίκρινους, Ἐρωτευματικὰ τῶν ἴθεν βιβλίων, Περὶ χαρακτηρίων τῶν δίκαιων ρητόρων, Περὶ Ἰμποσθένους, ποιῶν αὐτῶν γνώσια λόγοι καὶ ποιῶν μέθοδος, and Περὶ τῶν καθ' ἑτερον καθ' ἑτερον εἰρημένων τῶν ρήτορος. He is cited several times by Plutarch, for example, in the Vit. X Orau., e.g. 832 E, 836 A, 840 B; cf. Dion. Hal. Ep. ad Ca. Pomp. 3 ἐμοὶ μέντοι καὶ τῷ φίλτρῳ Καυκλίῳ δοκεῖ. For ἐν τοῖς περὶ Δημοσθένους cf. the title at the end of the Berlin papyrus of
Didymus, Διδυμός περὶ Δημοσθένους κτ., Φιλοσοφικῶν γ’. In l. 24 ὡς φασιν or the like may be supplied before Καισάριος; what τὴν εὐχήν refers to is obscure.

31. Either -μον ἦτοι or μόνον τινί.

Fr. 14. 11-15. The ἐπάξ εἰσήμονος, πολυπαντώτατος, occurs in Xen. Ages. 6. 8 πολυπαντώτατος δὲ καὶ πολυπαντώτατος ὑπὸ πάντων ἀδῆρων. It is apparently unnoticed in the grammarians and lexicographers. If ἵπος is another unusual word from the Agesilaurus this may perhaps be ἄνεκδοτόν ὑπό (1. 5), which is the only example of the comparative of ἀνεκδότον. αἰτάζων τινά and αἰταζόμενον occur in Hell. i. 6. 5 and 12; the verb was also used by Cassius Dio, but no other writer is quoted for it in the Thesaurus of Stephanus.

15. πωλεῖτην looks like another citation from Xenophon, but he does not appear to have used the word in an abnormal sense, nor to have employed any strange compound of it. Our author can hardly be referring to the occasional equivalence of πωλεῖτης to συμπωλεῖτης, which is regular; cf. e. g. Pollux iii. 51 πωλεῖτης ὁ δὲ συμπωλεῖτης ὁ δικαιομένος.

18. Possibly περίττωσα: the form περίττως would however be expected; cf. Fr. 1. ii. 9, 24, Fr. 16. i. 15.

22. κελασμένος or some other part of κελάσθηκε fits in with the context; cf. Long. De Sublim. 43 κελασμένος μορφῆς, Demetr. De Eloc. 189 κελασαμένως μέτρων.

23. τρίχως, as Wilamowitz suggests, will make a suitable opposition to ἄκουσθης in l. 27.

27-8. Cf. for the suggested supplements Demetr. De Eloc. 299 ἡ δὲ λειώσα ἡ περὶ τὴν σύνθεσιν (ll. 24, 25) οἷς κεχρηματίσκει... φιλαξάμενοι τῆς σύγκρουσιν τῶν φαινέων γραμμάτων. In l. 28 the doubtful π is possibly a γ, i. e. γραμματίς.

Fr. 15. Similarity of appearance makes the bottom of the foregoing column a suitable position for this fragment, and it may even be placed consistently with the recto so that its first line coincides with the last of Fr. 14, μμεταφάγος.

Fr. 16. 1-3. For the variation in the meaning of ἄγροικος according to its accent cf. Ammonius s. v., ἄγροικος καὶ ἄγροικος διαφέρει. προσπερισμένοι μὲν ὁ ἐν ἄγρῳ κατοικῶν, προσπαρθύνων δὲ ὁ σκαῦς τῶν τρόπων, ομοίως is due to Wilamowitz, who also suggests that ὁ σκαῦς [το]ν τρόπιον may on the analogy of the passage in Ammonius be restored in l. 1. προσπερισμένοι [ς] is a graphical error.

3-14. ἄλθειν: this word also has two senses in Attic, the meaning being distinguished by the accent; thus when a man asserts to what is stated by somebody he will say ἄλθειν like σαφῆ, but when he utters it interrogatively he will pronounce the first syllable with an acute accent, ἄλθεῖ, like ἄλθεῖ. The Hellenes in general, however, are accustomed to say ἄλθεῖ just in the same way as σαφῆ.


4. [ὅτι]: cf. l. 15.

10. l. οἰκουμένως.

12. ὡς ἄλθεῖς was restored by Wilamowitz. Instead of writing the word with its appropriate accent, our author compares another word having the same accent, ἄλθεῖς to indicate ἄλθεῖ, as above in l. 8 σαφῆς to indicate σαφῆς: cf. also l. 17.

14-19. Wilamowitz compares Arcadius, p. 116. 17 (ed. Barker) ἀχρίδος ἀχρίδον καὶ Ἀττικὸς ἄχρις ἀχρίδων, interpreting ἄχρις as the opposite of ἐπάχρις. Authorities differ concerning the accentuation of ἄχρις, for while elsewhere Arcadius states that ἄχρις was the
Attic accent (p. 87. 6 ἀχρεός τὸ κοινὸν, ἀχρεός δὲ τὸ 'Ἀττικόν'), according to others, e.g. Schol. Ven. B 269, it was ἀχρεός. If, as our author says, the Attic accent varied with the sense, this would account for the conflicting evidence on the subject. It is unfortunate that the word in l. 19 giving the second meaning is mutilated: the vestige of the letter before ο suits ι or v.

17. That the small fragment containing the beginnings of ll. 16–17 is rightly placed is hardly to be doubted, but there seems to be no proparoxytone word ἀχρεός, and ἀχρεός does not sufficiently fill the space; the first letter might be ι, but that is equally intractable. Possibly <εχρεός> was written again by mistake for ἀρέων: there are two other errors in this column.

Fr. 17. This fragment cannot belong to Fr. 16. i on account of the writing on the recto, but it may well come from the column succeeding. The subject at any rate is similar.

1. a. [.] [ is probably the word characterized as a Hellenism; Αττικόν is less likely, since the fourth letter is unusually long for an i.]

6. A stroke is drawn above the final ι, after which there is a short blank space. An abbreviation of ἔλησμος is presumably intended, unless the stroke is to be regarded as accidental, in which case the ι would be the last letter of the line and σμος followed at the beginning of the next.

Fr. 18. In colour and texture this fragment from the top of a column resembles Frs. 14–15, but the recto is inconsistent with the supposition that they come from the same column, and their subjects are also quite different; that of Fr. 18 appears to have affinities to Fr. 1. ii or Fr. 13. ii. 26 sqq.

Fr. 19. The most probable place for this fragment, on account of its dark colour and blank recto, is the upper part of Fr. 9. iii.

Fr. 20. Fr. 36. 3 cannot be combined here.

Frs. 21–2. Lines 1–3 are on a detached fragment, but its position here is practically assured by the recto. The reason for the indentation of ll. 5–7 is doubtful. Perhaps the lines above and below are quotations, which were commonly distinguished in this manner, e.g. 220, 418, 653; or ll. 5–7 may be the heading of a section. In either case it is likely that there is no loss at the beginnings of ll. 2–4, and that not more than a narrow letter at any rate is missing in front of the two doubtful iotas in ll. 8–9; if they are read as etas no loss need be assumed.

Fr. 23. 4. The cramped manner of writing γαί suggests that the fragment contains ends of lines.

Frs. 24–5. These two fragments both come from the bottom of a column and should perhaps be combined, Fr. 25 being placed to the right of Fr. 24, but with a gap between αι and προι. The recto of Fr. 24 is covered with a strengthening strip of papyrus which it is undesirable to remove. In Fr. 24. 1. 2 between δια and επεράει there is a short blank space in which a letter may possibly have disappeared.

Frs. 31–2 may well come from Fr. 1. ii–iii. Fr. 31, in which there is apparently a junction of two selides, would be especially suitable in Col. iii; cf. note on Frs. 4–5.

Fr. 36. Similarity in colouring suggests that this fragment may belong to the upper part of Fr. 1. iii.
1012. NEW CLASSICAL TEXTS

Fr. 42. 2. Probably ρηρο[ again.

Fr. 43. 3. If the second letter is really a φ (or ψ), this line protruded considerably.

Fr. 54, 57–9. That these scraps belong to 1012 is somewhat uncertain, and Fr. 58 should perhaps be turned the other way up and read [ερ. [.

1013. MENANDER, ΜΙΣΟΥΜΕΝΟΣ

16.7 x 13.9 cm. Fifth or sixth century.

Important contributions to the remains of Menander have already been made by the Oxyrhynchus papyri in substantial pieces of the Περὶ καρκερομέθη (211) and the Κόλοξ (409), and to these are now to be added the following fragments from the Μισούμενος, which, if of much more modest compass, are still not without value. Their identification admits of practically no doubt. A clue is at once provided by the occurrence of the name Thrasonides, which was that of the principal character in this celebrated comedy. The name of his slave was Getas (Kock, Frs. 335, 345, Arrian, Diss. Epict. iv. 1. 19), and his father apparently also figured in the play; Getas and the father of Thrasonides duly appear in the papyrus. These, however, are not the only dramatis personae which here occur; three others are mentioned, Crateia (ll. 32, 39), Demeas (ll. 13 sqq.), and Kleinas (ll. 12–3). But we know from Simplicius on Aristotle, Phys., p. 384. 13 (Diels), that Crateia (a rare name) and Demeas were characters in a play of Menander. The passage is: οὔταν λέγομεν ὅτι ἀπὸ τοὺχ ᾧθεν ὁ ἔνεος καὶ λυτρωσάμενος τὸν σιχμάλωτον, ὡς ὁ παρὰ Μενάνδρῳ Δημέας τὴν Κράτειαν, ὁμιλάθεν. Meineke thought that Κράτυν or Κράτινα was the correct reading, but C. Keil (Philol. i. 552) proves to have been right in defending Κράτεια,1—which Kock (Fr. 939) needlessly prints with a small κ. That the play alluded to by Simplicius was the Μισούμενος was not known, but this is now evident, and the passage may henceforth be rescued from the position it has hitherto occupied among the Ἀδηλα Δράματα. Finally, to clinch the argument, the phraseology and the situation disclosed in the papyrus are in striking accord with what is known of the plot of the Μισούμενος. Thrasonides was a soldier of an overbearing and repulsive type, in love with his slave (Cratida), who, as we may now add from Fr. 939, was also his captive; cf. Libanius iv. 512. 1 . . . ὁς ὑπερογκὸν τι καὶ σοβαρὸν καὶ πολλὴ τις ἀλαζωειά

1 Wilamowitz refers to Kaibel’s vindication in Hermes xxv. pp. 98–9 of Κράτεια ἡ φαρμακοπάλη as the title of a play of Alexis against the suspicions of editors of Athenaeus, the name Κράτεια having been found on a Theban vase.
I04
THE OXYRHYNCHUS PAPYRI

στρατιώτης ἁνήρ. εἰ τις ὑμῶν φαντάζεται τὸν Μενάδρον Θρασωνίδην, οἶδεν ὁ λέγω
στρατιωτικὴν γὰρ φησὶν ἀπὲκείμενα τὸν ἀνθρωπὸν εἰς ἀπέχθειαν αὐτῷ κινήσαι τὴν
ἐρωμένην καὶ γέγονεν ἀμέλει προσηγορία τῷ δράματι τοῦ Θρασωνίδου τὸ μίσος, and
Kock, Fr. 338 παιδισκάριῶν με καταδεδουλωκ' εὐτελές, ὃν οὖθε (καὶ ἐς τῶν πολεμῶν
(οὗ) πώςοτε. The relation between the two was thus the same as that between
Polemon and Glycera in the Περικεφαλάζειν, and the resulting situation is closely
analogous and seems to have had a very similar δένσις. Thrasonides' despair
at the aversion of Cratia is described in Arrian, Diss. Epict. iv. 1. 19: 'First
he goes out in the night, when Getas is afraid to do so. . . . Next he demands
a sword, and is enraged with the man who out of kindness refuses to give him
one, and he sends presents to his disdainful mistress, and implores and weeps;
then a slight improvement elates him.' Now this is just the attitude of the
Thrasonides of the papyrus; cf. ll. 40 sqq.: 'You will now prove me, father,
of all men living the most happy or miserable; for unless this man will accept
me fully and give this woman to me, it is all over with Thrasonides: which
heaven forbid!' 'This man' is doubtless Demeas (evidently the father of
Cratia: cf. l. 39), who, as has been seen in Fr. 939, unexpectedly arrived on the
scene and effected her release (λυτρωθάμενος; cf. l. 21 ἀπολυτρῶσαί). Hence it is
clear that our fragments come from near the conclusion of the play. Further
points of contact with the extant citations from the Μισοθεμένος are pointed out
in the notes on ll. 18 and 19.

Whether the recto precedes the verso or vice versa is not immediately

Recto.

Fr. 1.

ηκειμ[ι]

ηετρ[ί]

. . . . .

Fr. 2.

σμικ[α]

η . . .

. . . . .

Fr. 3. 5

. . σιώνφ . [.]. [.]

κούσμακαφ[ω]

. . . . . .

. ἡτοσεκτοπο[ι]

. . . . . .

. . . . . .

. οψανβαδις γεν
evident, for the extremity of the right margin of the recto though fairly straight is not cleanly cut, and the appearance of the edge might have been caused by a break where the crease in the quire came. But internal evidence provides a less equivocal clue. The verso is occupied by the conclusion of a dialogue between the soldier Thrasonides and his father (II. 34, 40), the former, as has been seen above, being very eager that Crateia should be given to him (in marriage) by her father, i.e. Demeas (II. 39, 42–3). Hence, since she was now in her father’s keeping, the rescue had already been effected. On the recto her release is the subject of a discussion between Cleinias and Demeas, who in the capacity of a parent demands her freedom (II. 21–2). This scene must therefore have preceded that on the verso; and it is natural to identify Demeas’ interlocutor Cleinias as the father of Thrasonides.

The papyrus is no more than a tattered leaf, of which only the lower part has survived, with four small detached pieces. It is of a comparatively late date. The hand is a rather coarse semicursive, which must be referred to the fifth or even the sixth century. Alternations in the dialogue are denoted as usual by paragraphi and double dots; the name of the speaker is inserted to the left of the column at I. 38, while at II. 10–13 similar entries have been added in a ruder hand and darker ink in the right margin, as in the Cairo Menander. Stops in both the high and middle position occur, and accents, breathings, and marks of elision are plentifully supplied, mostly by the original scribe. The accents are sometimes rather carelessly placed, e.g. that intended for the α of αλλ in I. 44 really falls over the second λ.

Recto.

Fr. 1. ]ηκειμ[
    ] γελο’ν

Fr. 2. ] πηνίκα [ ] ή . . . [ ]

Fr. 3. 5 ] . οσίων φ . [ . ] [ οδ ]κοθομαι σαφο[ ] . ητος εκτόπου[ ] νη τον ἡλιον.

(Κλειν. ?) ]ος, Γέτα,]

10 ]Γέτ(ας) Θρασωνίδης αὐθαδίας
THE OXYRHYNCHUS PAPYRI

\[6: \text{άποταλαβεῖν} \]
\[\text{kla.} \]
\[τιλασῶ: \]
\[\text{δημέας} \]
\[\text{δοσούδεγρῳ} \]
\[\text{δοσεῖα} \]
\[\text{εράσειῳ} \]
\[\vdots\]
\[\text{ταυτέλεγει} \]
\[\text{ακλάοναντιβολὸνονοσιλόρασ} \]
\[\text{περιπατήσωκαυτὸςομαίδοκεῖ} \]
\[\text{τοῦτο} \]
\[\text{έρημετι} \]
\[\text{αιτοῦσ' αξιῶ} \]
\[\text{οικαπολυτροῖθ' φυπατήρ' εγώδειε} \]
\[\vdots\]
\[\text{δυνασκαςεντυχωσδημέα} \]

Verso.

Fr. 1. \[\vdots\]
\[\vdots\]
\[\vdots\]
\[\piά\]
\[25\]
\[\vdots\]
\[\piάτρι\]
\[\kέτι\]

Fr. 2. \[μύο \]
\[\kλ \]
\[\vdots\]

Fr. 3. \[\vdots\]
\[\χν \]
\[\vdots\]
\[\πονθαμέν \]
\[30\]
\[\βασιτούτοτι \]
\[\εἴλοσαμίῳ \]
\[\διατικάτειαφ \]
\[\deltaτοῦτοπράξασι \]
\[\underline{αλλαπάτερι} \]
\[35\]
\[\text{άπαντ' α\} \]
\[\betaολευτε\]
\[\underline{ζηνεύσα\} \]
\[\thetaρ/\]
\[\underline{άττωπαρα\} \]
1013. NEW CLASSICAL TEXTS

\[\text{ἀν][θ][ρ][ώ][π][ο][ν] \lambda[α][β][ε][ῖ][ν}\]

\[\text{Κλειν(ας)} \quad \text{τὶ λάβω.}\]

(Γετ.)

\[\text{Κλειν(ας) Δημέας}\]

\[\text{νος οὐδὲ γρῦ}\]

15 \[\text{γάρ, Δημέα,}\]

(Δημ.) \[\text{... ἐρᾶς ἔγω}\]

\[\text{τὸς β[,] ... [.] ταυτὶ λέγει}\]

\[\text{. α κλάων, ἀντιβολῶν, ὧνος λύρας.}\]

(Κλειν.) \[\text{[συμ]περιπατῆσο κάντος, ὡς ἐμοὶ δοκεῖ.}\]

20 (Δημ.) \[\text{τούτο δὲ εἰρήμετρ[,] . αὐτὸν σ’ ἀξίω}\]

\[\text{. ἃν ἀπολυτρὼν ἃν πατήρ. (Κλειν.) ἐγὼ δὲ γεάς}\]

\[\text{. μισήω γυναίκας ἐντευχηκὼς, Δημέα.}\]

Verso.

Fr. 1. \[\text{... [}\]

\[\text{. πα[}\]

25 \[\text{. πάτρ[}\]

\[\text{oὐκέτι . [}\]

. . . .

Fr. 2. \[\text{. μο . κλ . [}\]

. . . .

Fr. 3. \[\text{[. . . χή . . . [}\]

\[\text{[π]επόθαμεν. (Κλειν.?) τ[}\]

30 \[\text{[. . .θασὶ τούτῳ τί . [}\]

\[\text{. ἔλοῦσα μιμο . [}\]

(Θρ.) \[\text{διὰ τὶ Κράτεια φ . β[}\]

(Κλειν.?) \[\text{. τούτῳ πράξας ἔ . [}\]

(Θρ.) \[\text{. ἀλλά, πάτερ, ε[}\]

35 \[\text{. ἀπαντ[ ἄ[}\]

\[\text{βουλευτέ[υν}\]

\[\text{. ζήν εὐ πρέ[πει}\]

(Θρ(ασωνίδης) \[\text{. ὁ τοῦ παρα[}\]
THE OXYRHYNCHUS PAPYRI

Fr. 4 recto. Fr. 5 recto.

\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]

Fr. 4 verso. Fr. 5 verso.

\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]
\[ \text{\ldots} \]

Frs. 1-2. Corresponding dark-coloured fibres on the verso, and the tip of a stroke on Fr. 2 which may be the base of the \( r \) of Ker in Fr. 1, suggest the combination of these two fragments, and similar fibres on the main piece make it likely that Frs. 1-2 are to be placed at the top above Fr. 3, perhaps immediately; the letters \( \mu o \) would then be the beginning of the line and \( \pi\nu\varepsilon\alpha \) on the recto probably the end.

9. \( \gamma \varepsilon \tau a \) is followed by some traces which may be ink; possibly there has been an erasure of a colon or a \( \sigma \). The identity of the speaker of this line is quite doubtful; since it is addressed to Getas, the previous line is likely to belong to him.

12. \( \kappa\lambda\nu\omega\iota\varsigma \) seems to be the most probable expansion of the abbreviation \( \kappa\lambda\nu\omega \). No name beginning with these letters is attested for the New Comedy, but \( \kappa\lambda\nu\omega\iota\varsigma \) (\( \kappa\nu\alpha\nu\iota\varsigma(s) \) codd.) occurs in a fragment of Polyzelus (Kock, i. p. 791). \( \iota \) may be \( \tau \) or \( \tau\varphi\iota \) or \( \tau\alpha\iota\iota \).

13. The supposed double dots may be the extremities of a \( \sigma \).

16. \( \chi\rho\varphi\varsigma \) is just possible, but the \( \chi \) is unsatisfactory and the preceding letter is more like \( \sigma \) or \( \sigma \) than \( \epsilon \). The remains of the first letter after the lacuna suggest \( \beta \) or \( \delta \). If l. 19 is rightly assigned to Cleinias, Demeas must intervene either at l. 16 or l. 17.

18. \( \kappa\lambda\omega\varsigma \), \( \alpha\nu\pi\tau \) διαλογιζ̃: cf. the passage quoted from Arrian, \textit{Diss. Ep.}, in the introduction, δάκτυλον τῷ μετοχέαν πέμπει καὶ διάνοια καὶ κλάει. Ὁ̃ς \( \lambda\iota\rho\alpha\varsigma \) occurred also in Menander's \( \tau\nu\phi\iota\theta\iota \) (Kock, Fr. 527), according to Photius and Suidas, who add \( \hat{\eta} \) δ' ἄλη παρουσία, ὢ̃ς \( \lambda\iota\rho\alpha\varsigma \).
πανὴρ Κρατελας [.]ον [.].α φ[]
40 νῦν ἢ μακάριον ἢ τρισάθλιον τότε[ρ, ]
δείξεις με τῶν ἄνων ἀπάντων γενήμενον.
εἴ μὴ γὰρ οὕτως δοκιμάσει με κυρίως
δώσει τε ταύτην, οἶχεις Θρασωνίδης.
ὅ μὴ γένοιτ' ἀλλ' εἰσίωμεν [.].κεν[

Fr. 4 recto.
. . .
]ε[ . . [ ]τ[ ]πάν[ ]
]δ[ . .[ ]μπ[ ]
]φο[ ]

Fr. 4 verso.
. . .
]ο[ ]ς[ ]ε[ ]
]δ[ ]σ[ ]
]στ[ ]]

Fr. 5 recto.
. . .
]τ[ ]ω[ ]

Fr. 5 verso.
. . .
]μ[ ]
]

[Wilamowitz] is surely right in emending ἀπαντᾶτον (cf. introduc., p. 104) to ἀπαντᾶν, and in supposing that a change of speaker occurs at ἔγω in spite of the single point in the papyrus; but what is ἐρημεῖ; ? ἔρημον is unlikely, and ἔρημον for ἔρεθαι is only an Ionic form; there remains ἔρημος ἤ ἔρημος, which is not easy to manage. The ε after τ can hardly be read otherwise; the letter before ανταὐ may well be κ, μ, or σ.

30. The letter following θ seems to be α, not ο, and the accented ι is inconsistent with a subjunctive; but [.].κατ is difficult.

31. μμ: or κκ, but not υυρ. The first letter of the line may be α.

34–6. There is no paragraphus below any of these lines, but a change of speaker must
have occurred in their course, since l. 34 evidently belongs to Thrasonides, who is again the speaker at l. 38.

37. The circumflex on οὐ precludes the restoration of εἰπή, εἶπον.
38. α of των has apparently been converted from an ε.

Fr. 4 verso 2. Some blurred marks above the first three letters may be accidental.
Fr. 5 verso 2. The supposed α has apparently been corrected.

1014. Historical Fragment.

15.6 × 8.8 cm. Third century.

A fragment from a historical work, apparently not extant. It contains part of a description of a battle, which took place on the sea-coast and seems to have been attended with much loss of life; the identity of the combatants, however, is not made clear. The language suggests a writer of the Hellenistic period.

Parts of twenty-six lines remain from the bottom of a column, written on the verso of the papyrus in a not very regular sloping hand of a medium size and common third-century type. Stops and other lection signs, except the diaeresis, are entirely absent; a second hand has made a correction in l. 14. There is no complete line in the fragment, and the extent of the loss is uncertain. In the transcript below, ll. 8–10, where the supplements suggested are plausible, have been taken as the basis for an approximate estimate of the number of letters missing.

On the recto are the beginnings of eighteen lines from the top of a column of a survey-list, drawn up in the second century, and giving the position and value of certain plots of land; a ἡλιαστήριον is mentioned. The writing proceeds in the same direction as that on the recto, relatively to which it is, therefore, upside down.

[... ]

μ. [ ... ]
[ ... ]αι το παι [...]
[ ... ]πο χωμα[τος]
[ ... ]πο χοτετευ [...]
5 θεν τής κωμῆς [...]
μεγάλη και πλατεία [... οι δε τε]
ταγμενοι προς το ε[ ...]
ιδοντες
ισοντας τον πολεμονον ενπι
πτολ[σ]υν ταχυ παν[ωλεθρια δε γει]
10 νεται οι μεν γαρ γενομενοι κατα
1014. NEW CLASSICAL TEXTS

προσωπον αφνω δι[. . . . . . . .
δε τας λογχας εγειρα[ντες .
tes eιστρεχουσιν το δ[. . . . .
ν χαι οικιων[ai] μ[. . . . . .
15 πανταχοθεν οιδουσ[α .
esπεκλυζε το παν ται[. . . . . . η
θαλασσα εννεποντες δε οι[. . .
λοι τους μεν κα[. . . . . . . .
tον στρατηγον α[. . . . . . .
20 σιν ταις λογχαις α[. . . . .
γε

4. Some form of ἐποχετεῦων or ἐποχετεύων is to be restored. At the end of the line εξωθεν or εσωθεν is probable.

7. Possibly ενοικιμοι, but the narrative is too mutilated for satisfactory restoration.

10. γε[νομενοι κατα Wilamowitz.

11. δι: or δι[.

15. οιδουσ[α is commended by the context, though οιδεω does not seem to be applied elsewhere to the sea; cf. however οιδεω and Arat. 908 οιδαιωνα θαλασσα.

16. The middle of ἐπεκλυζεν is not used in the active sense, otherwise the division επεκλυζετο παντος might be adopted.

17-18. Perhaps ψιλων, or λοι could be the termination of a name, e.g. θετολων, λετωλων, γουλων.

23. [.] ητος: ei may be read in place of η, but is less likely. The vestige of the preceding letter suits γ, τ, or υ better than κ or χ, and σπροσ[δο]ητος is not therefore satisfactory. σπροσ[α]ητος, as Wilamowitz suggests, or ακ[δι]ητος (Hesych.) would give a good sense.

1015. PANEGYRICAL POEM.

17 x 23.6 cm. Third century.

This short poem of twenty-two hexameter verses is described in the title written both at the foot and in the left margin opposite to ll. 8-9 as an Encomium on Hermes—'Ερμοῦ ἐγκόμιον; the name 'Ερμοῦ has, however, in both
places been washed out, and higher up in the margin the same hand has entered
another endorsement, εἰς τὸν ἀρχιστηρα, which is a more exact description of the
purpose of the piece. The first nine lines are, indeed, devoted to Hermes, who,
in an elaborate invocation in which some of the principal attributes of the god
are recited, is called on for inspiration. But the person really to be celebrated
was the youth Theon (l. 12) who in l. 1 is referred to as the ἐν τῇ ἑρμήνευσιν ηθόποιος of
Hermes, and to whom the poet returns in l. 10 sqq., where he is described as
honouring the god in having supplied a fountain of oil for his fellow-citizens,
apparently a poetical way of saying that he had made a benefaction to the gym-
nasium. That gift, however, and another of corn (l. 15), had occurred previously,
and he was now making to the youths a further presentation of a kind which
could only come from one ‘learned in the lore of the Muses’ (l. 20), and did
the donor still more credit, i.e. some endowment of the arts, which the allusive
method of the writer does not allow to be further specified. Probably, as
Wilamowitz suggests, Theon was a young man whose wealth had led to his
early appointment to the office of gymnasiarch (cf. l. 13 ἀρχιστηρα, and the title);
but he is not recognizable among the known gymnasiarchs of Oxyrhynchus.

The poem is written on a well-preserved sheet of papyrus in a medium-sized
sloping hand somewhat similar in style to that of 223 (Part II, Plate 1), though
not so well-formed and regular; it may be assigned to the middle or latter half
of the third century. Accents, elision marks and stops (high and medial) are
plentifully supplied, marks of long quantity are also sometimes inserted, and
there is one instance of the use of the curved stroke below a compound word
(l. 14) as e.g. in the Bacchylides papyrus. Whether all these signs are due to the
original writer is not evident; a second hand has undoubtedly been at work on
the text; but since the ink employed by the latter did not differ appreciably
in colour, responsibility for single strokes cannot be accurately determined. In
one or two cases accents have been amended (cf. note on line 11), which suggests
that the accentuation was original and was revised by the corrector, though
this of course is not a necessary inference. The accentual system resembles
that found in other papyri of the period (cf. 223 and 841), but it is somewhat
loosely employed, e.g. l. 5 πενταοῦ, besides the above-mentioned errors which have
been eliminated. The alterations introduced by the second hand at ll. 6–7, 10,
and 19 are curious, and may even have come from the author’s own pen, if an
amanuensis was employed for the body of the text. In any case the poem is
probably little older than the papyrus; it is unlikely that effusions of this
class would be long-lived, the subject and the style being alike undistin-
guished, though the versification is correct enough. Some specimens of
panegyrics, with which this may be compared, of a later period and more
ambitious design, have been published in the *Berliner Klassikertexte*, I. 2. xi, and the inscriptions offer other parallels.

autos μοι τέον ἀέίσαι νυσφητορά παιδα
Ερμεια σπευσαίας. αοιδοπόλω δ' επαρήγχοις.

eis τον αρχοντα

5 ἀρτι πεσῶν λύτρον ἰ' βουν πόρες Ἀπόλλων:

τουνεκα μουσοπόλων [με]υν ανυγνιευσιν αοιδοι:

η' φους

αγρυνόμυοι δε θεον νόμιν κλέουσι βοτήρες:

Ερμην δ εν στάδιοι εναγωγοι αθλητηρες:

γυμνασιων δε πόλεις επάκοπον άειδουσιν:

io ενθα σε και παις ουτος αναξ τιων [ανα] δημ[οφ.

8 πεί[β]ακ' ε[λ]αιότον προχέων αστοι γεράρει:

ου γαρ σε προστασια Θεών μετα παισιν εταιροις

αρχευντα νέων γεινωσκομεν' αλλ' ετι τηλου'.

ήμεν ελαιοχυτοισιν αλειφόμενοι κατάλησιν'.

15 ηδε και αινώμενοι δωρων Δημήτρεος αγνης:

κεινα μεν εσθλα φιλος δημω πορες. εσθλα δ' επ εσθλως

ενθαδε νων παιδεσι διδοις και αμεινονα ταντα:

ητοι μεν γαρ κεινα και αφελείος πόροι ανηρ:

κεναυξη ώφα

πλουτου γαρ κενείο πελει μελλήματα κεινα:

20 ταυτα δε Μουσαόων σοφις διδαμενοι ανηρ:

τω σ' ετι τοις μάλιστα γεράρομεν ἢ περ εκεινοις:

ουνεκα κεινα πατηρ σε διδαξατο' ταυτα δε Μουσαι:

' Hermes, do thou thyself hasten to sing for me of thy young interpreter, and help the bard, striking with thy hand the seven-stringed many-toned lyre, which thou thyself first madest new-dropped at thy mother's feet and gavest to Apollo in ransom for his oxen; therefore do latter-day bards celebrate thy service of the Muses, and herdsmen in the fields proclaim thee as pastoral god, while athletes in the stadium call on Hermes ruler of the games, and cities hymn thee as warden of the gymnasia. And here too this youth, O King,
honours thee in thy hallowed folk, pouring a fount of oil for the citizens. For it is not newly that we know thee, Theon, holding chief office among thy youthful comrades, but of old, whether anointing ourselves with oil-distilling flasks, or partaking of the gifts of chaste Demeter. Such blessings didst thou of thy favour bestow on the folk; and blessings on blessings here givest thou now to the youths, yea more precious still. For those in truth a rich man too might bestow, since vainglorious are the gifts of vain wealth; but these come from a man learned in the wisdom of the Muses. Therefore we honour thee more highly for these than for them, because they were taught thee by thy father, and these by the Muses.'

1. Theon may be addressed as the ἐποφήτωρ of Hermes in virtue of his office of gymnasiarch (cf. ll. 9-10), though very likely there is a special reference to his musical or literary tastes.

3. l. λάρπα. Cf. the converse interchange of δ and ρ in l. 11.

4-5. Cf. H. Herm. 17 ὡφὸς γεγένας μέσῳ διαμαύρησε. The lengthening of the first syllable of ἀπόλλων follows the Homeric usage, λ. 14, &c.; cf. ll. 1 aceon, 9 oediouσιν.

λάρπα: there is perhaps in this word a deliberate reference to the fanciful etymology which connected λέρα with λέρα or λόπτρα, e.g. Bekker, Anced., p. 725 εὑρητε δι' λέρα, λόπτρα τιν oδαν . . . εἰδὼς δι' (sc. Hermes) καὶ τοῦ διδασκαλίαν, δέδωκεν ὑπερ εἰκότω τῷ λέραν λόπτραν.

7. Cf. e.g. H. Herm. 570-1 καὶ μήλωσιν, ὅσα τρέφει εὔφρειν χάλων, πάσοι δ' ἐπὶ προβάτωσιν ἀνάστειν κίόμων ἑρμῆν.

8. Cf. Pindar, Pyth. ii. 10 ἐνυγώνωσ τ' ἑρμῆν, Nem. x. 52-3, &c.; the patronage of sport is not a Homeric attribute of Hermes. The initial τ has been corrected from τ. With regard to the partially erased title in the margin here and below l. 22, Wilamowitz thinks that these entries refer not to the present poem but to an encomium on Hermes pronounced by Theon on the occasion of his entry upon office and of his gift to the state, and that the same event is alluded to in the epithet τῶν ἐποφήτωρα in l. 1. The more obvious view taken in the introduction, that the title was intended to apply to the contents of the papyrus and was recognized to be erroneous, seems to have advantages.

11. ἐλαϊκὼς here and ἐλαϊκός in l. 14 seem to be otherwise unattested. The acute accent on πέδακ' is written over a circumflex; similar corrections have been made in l. 17 αμέλώσαν and l. 21 γεγάρομεν, while in l. 14 a circumflex is replaced by the second grave accent in ἐλαϊκτεσσας.

13. τῆλον is evidently temporal, in anathesis to νεον. Cf. ρ 253 τῆλον ὑπάλλελον νόστιμον ἵμπαρ, Oppian, Hal. ii. 495.

20. For the genitive with δεδημένος cf. Φ 487 πολέμου δαίμονος.

21. μαλίστα . . . η: so Apoll. Rhod. iii. 91.
III. EXTANT CLASSICAL AUTHORS

1016. Plato, Phaedrus.

28 x 57.5 cm. Third century. Plate V (Cols. v–vi).

Six columns in very fair preservation, containing the proem of the Phaedrus (pp. 227 a–230 e). A coronis is placed at the bottom of the last column, and a broad margin follows, which shows that the dialogue was not continued on this sheet; either, therefore, it was for some reason left incomplete or a fresh roll was begun.

As with so many of the literary papyri belonging to the first large find of 1906, from which both 1016 and 1017 are derived, this text is on the verso of a cursive document, a register of landowners, part of which is printed later on in this volume (1044). The document was drawn up in the fourteenth year of an unnamed emperor, no doubt either Marcus Aurelius (A.D. 173–4) or Septimius Severus (A.D. 205–6). A date near the commencement or in the earlier decades of the third century is therefore indicated for the MS. of the Phaedrus, and this is the period which the hand itself would naturally suggest. It is a medium-sized uncial of the oval type, but upright, and written in a rather free and flowing style. The employment of iota adscript, though frequent, is irregular. Alternations of the dialogue are, as usual, marked by double dots, accompanied sometimes by paragraphi; but for the double dots a single high stop, which is also used for purposes of punctuation, is not infrequently substituted (e.g. ll. 95, 115, 124, &c.), and conversely the colon sporadically appears where the single stop would be expected (ll. 53, 153). N at the end of a line is often written as a stroke over the preceding vowel. Accents (ll. 218, 227) and marks of elision (ll. 11, 59) are rare. Another occasional sign deserving remark is the comma placed between doubled mutes (ll. 199, 232, 261), a use of which there appears to be as yet no instance earlier than the third century. That all these lection-marks proceed from the original scribe is not certain, but he no doubt was responsible for the majority of them. There is, indeed, scanty evidence of a second hand at all. In one or two places, however, alterations seem to be due
to a diorthotes, who may also have introduced, for instance, such accentuation as occurs.

The text is not uninteresting, showing a number of small variations from the mediaeval MSS. No doubt the scribe was liable to make mistakes (cf. ll. 40, 85, 154, 187) and sometimes seems to have had a difficulty in reading his archetype (cf. notes on ll. 160 and 229). On the other hand good readings occur which have hitherto rested either on inferior evidence or modern conjecture; such are l. 21 πωθσατον, l. 74 πάντα τι (so Schanz; πάντων τις MSS.), l. 239 σὺ δὲ γε (so editors; σὺ δὲ γε BT, &c., σὺ σὺ Par. 1812), l. 253 σὺ, l. 258 προσελθείτε. These lend a certain colour to the variants the value of which is more questionable. As between the two principal MSS., the Bodleianus (B) and Marcianus (T), the papyrus shows, as usual, little preference, agreeing first with one and then with the other. The appended collation is based on Burnet's Oxford edition, of which B and T are the foundation; occasional references to other MSS. are taken from the edition of Bekker.

Col. 1.

[ω φίλε Φιλιδρέ ποι δὴ καὶ ποθεν] 227 a

[παρὰ Δυσίου ω Σωκράτες τον Κε] [φαλοὺ] πορευομαι δὲ προς περι

[πατὸν εξω χονος μ[ε]|κρον γαρ]


[1016. EXTANT CLASSICAL AUTHORS

[τι δ]αι· ουκ ἄν αἰεὶ με κατὰ Πιν
20 [δαρα]ν καὶ ἀσχολιασ ὑπερτερό
[πραγ]μα ποιησασθαί το σην τε
[καὶ Δ][υσισ ωιτριβήν ακ[ου]σαί;
[πρ]ο[γ] writing δη· λεγοις αν· καὶ μή
[ω Σω]κρατες προσηκουσα γε
25 [σο]ν η] ακοη· ὁ γαρ τοι λογος πε
[ρι ον] διετριβομεν ουκ οιδ ον
[tina] τρπον ερωτικος· γεγρα
[φε μ]εν γαρ δη ο [Λυσιας πειρω]
[μεν]ν τινα των καλων ου
30 [Χ υπ] εραστον δε· ἀλλ αυτο δη
[tοντ]ο και κεκομψενται· λε
[γει ο]ς χαριστεον τω μη ερδ
[τι μα]λλον η τω εροντι· ο
[γενν]αιοις· ειδε γραφειν
35 [ως Χρ]η πενητε μαλλον η
[πλουσ]ωι και πρεσβυτερω
[η νεωτεροι] και οσα αλλα ε
[μοι τε προσε]στιν και τοις πολ
[λοις ημοι η] γαρ αν αστει
227 d
40 [οι και δημοφε]λεις ειεν ουτως γε
[επιθυμηκα α]υτοιν ακον
[σαι ωστ εαν βαδι]ζων ποι
[η τον περιπατον] Μεγαραδε
[και κατα Ηρωδικον] προσβας
35 [ται τειχει παλιν α]πις ου· γο
[μη σου απολειφ]θω· πως
[λεγεις ο βελτιστε Σω]κρα

Col. ii.

τες· οιει με α Λυσιας εν πολ
[λω χρονω κατα σχολην
50 συνεθηκεν δεινοτατος

227 c
228 a
THE OXYRHYNCHUS PAPYRI

ος τον νυν γραφειν ταντα
ιδιωτην ὑντα απομνημο
νευσειν αξιως εκεινου; πολ
λοιν γε δεω κατοι εβουλομη

55 γ αν μαλλον η μοι πολυ χρυ
σιον γενεσθαι: ο Φαιδρε
ει εγω Φαιδρον αγνου και
εμαυτων επιλεληθμαι αλ
λα γαρ ουδε ετερα εστιν τον

60 των ει δ οιδα σοι Δυσιον λο
γον ακοω[ω] εκεουω[ος ου μο
νον απαξ ηκουω[ε]ν αλ[α]
πολλαις επαναλ[α]μβαλ[ν]
εκελευν οι λεγειν ο δε ε

65 πειθετο προθυμ[ωσ] πως δε
ουδε ταντα ην ικανα αλ
λα τελευτων παραλαβο
το βιβλιον α μαλιστα επε
θυμει επεσκοπει κα[ι] [τουτο

70 δρων εξ εαυτου καθημ[ε]
νος απειτων εισ[ε] περιπα
τον ηει ος μεν εγιμαι νη
τον κυνα εξεπεσκομενου
τον λογον ει μ[η] παντι τι

75 ην μακρος εξομμενο δε
εκτος τειχων ειρα μελετο
η απαντησας δε το νοσου
τι περι λογων ακοην ιδω
μεν η[αθη οτι ερι] τον δη

80 καρδιανωντα και πι[πο]
αγειν [. . . εκελευν δεωμε
νος δει λεγειν του των λυ[ν]
γον εραστου εβρυπτετο[ν]
οις δη ουκ επιθυμουν λεγειν

228b

228c
1016. **EXTANT CLASSICAL AUTHORS**  

85 τελευτῶν δὲ ελεγεν καὶ
ei μὴ τισ εκὼν ακονι βιαὶ
erειν συ οὐν ὦ Φαιδρε αὐτῷ
του δεηθητι οπερ ταξα
παντως ποιησει μνημη πολι

90 εἰν ὑμ. ἐμοὶ ἀληθῶς πολὺ
ekatουστοι εστιν οντως ο
πῶς εἶαν δυναμεὶ λεγειν
[ὁς μοι δο]κεισι συ [ο]ρδαμος

Col. iii.

με αφησειν πριν αν ειπω
95 αμως γε πως· πανυ γαρ σοι
toi
ἀληθῆ δοκων· οντω νυν ποι
ησω τωι ουτι γαρ ὦ Σωκρατες
παντος μαλλον τα γε ρη
μ[α]τα ουκ εξεμαθον τιην

100 μεντοι διανοιαν σχεδον
παντων οις εφη διαφερει
[τα] του ερωτος η τα του μη
[εν] κεφαλαιοις ουν εκαστο
[ε]φεξης διειμι αρξαμενο

105 [απ]το του πρωτου· δείκας
[γ]e πιρρωτων οι φιλοτης ο εν
τη αριστερα εχεις υπο τοι
ιματιω τοπαζω γαρ σε εχει
tou logon auton ei de tou

110 το εστιν οντωδεi διανοου πε
[ρo] εμου ως εγω σε πανυ μεν
[φιλ]ω πιρωντοσ δε Λυσιου
[ε]μαυτον σοι εμμελεταν
[π]αρεχειν ου πανυ δεδοκται

115 [α]λλ ἵδει δεικνυε· πανε· εκκε
[κρ]οικας με των ελπιδος [ε] 120 [ω Σ]ωρατες ην ειχον εν
[σοι] ως εγγυμνασμενος [αλλα] ποι δη βουλει καθιζο

125 ος εοικεν ανπυδυτος οι
ευχον συ μεν γαρ αει θασ
σων ων ημιν κατα το νυστι
νι βρεξουντι τους ποδας ιε
ναι και ουκ αγδες αλλως τε

130 και ηνδε την οραν του
ετου[σ] τε και της ημερας :
προαγε δη και σκοπει οπου
καθεδουμεθα : ορας ουν
εκεινη την υψηλοτατη

135 πλατανων τι μην : εκει
σκια τε εστι και πνευμα
μετρον και ποια καθιζε
σθαι η εαν βουλωμεθα
κατακλιναι : προαγοις ι

Col. iv.

140 ειπε μοι ω Σωρατες ουκ εν
θευδε μεντοι ποθεν απο
του Μισου λεγεται ο Βορεας
την Ωριθυων αρπασαι : λε
γεται γαρ : αρ ουν και ενθευδε
145 χαρινη και διαφανη
και καθαρα τα υδατα φαινε
1016. EXTANT CLASSICAL AUTHORS

ταί καὶ επιτηδεῖα κοραῖς παῖς
ζεῖν παρ' αὐτὰ: οὐκ ἄλλα καὶ
tωθὲν οἴον δὴ ἡ τρια στάδι
150 ἀ ἦ πρὸς τὸ τῆς Ἀγρας διαβαὶ
νομέν καὶ πον τὶ εἰστὶ βωμὸς
αὐτῶθι Βορεοῦ: οὐ πᾶν εὖν
νενοθικα: ἀλλ' εἰπὲ πρὸς Δί
ος ὦ Σωκράτεις σε τὸντο τὸ μν
155 θεόλογομα πείθει αληθὲς εἰναι
ἀλλ' εἰ απιστοῦν ωσπερ οἱ σοφοὶ
οὐκ αν ατοπὸς εἰνήν: εἰτα σοφι
ξομενος φαίην αὐτὴν
πνευμα Βορεοῦ κατὰ τον
160 πλησιον πετρων οὐ Ἡ Φαρ
μακεία παιζοῦσαν ὡσαι καὶ
οὐτω δὴ τελευτησαν λέ
χήρη αὐτὸ Βορεοῦ αναρπα
στὸν γεγονεναι ἡ εξ Αρείου
165 παγον λεγεται γαρ αὖ καὶ οὐ
tος ο λογος ὡς εκείθεν ἀλλ' οὐ
κ ενθεῦδη ἐπισασθήν: εγὼ
δὲ ὦ Φαιδρὲ ἄλλος μὲν τα
τοιαῦτα χαριεντα ἦγομαι
170 λειαν δὲ δειν[ο]ν καὶ επιτυονον
καὶ οὐ πᾶν εὐτυχοὺς ἄνδρος
κατ' ἄλλο μὲν οὐδὲν ὑπὶ δὲ αὐ
τοί αναγ'κη μετὰ τὸ τοῦ
Ἱπποκειταιρων εἰδὸς ετα
175 νορθουσθαι καὶ αὐτὸς τὸ τῆς
Χειμαρησ επιρρεῖ δὲ ὁχλος
τοιοῦτων Γοργονων καὶ Πη
γασον καὶ ἄλλον αμηχανῶ
πληθεὶ τε καὶ ατοπια' βερῆν
180 τερατολογων τινων φυσεων
185 δεσσει· ἐμ[ο]ι δ[ι]ε προσ τα του
αυτα ουδομ[ις] εστι σχο
λη το δε αίτιον ω φίλε του
tουτου τοθε ου δυναμαι τω
cατα το Δελφικον γραμμα
190 γνωαι εμαυτον γελοιο
δη μοι φαινεται τουτο ε
tι αγνοουντα τα αλλοτρι
α σκοπειν οθεν δη χαι
ρειν εασας ταυτα πειθο
195 μενος δε των νομιζο
μενω περι αυτων ο νυ
δη ελεγον σκοπω ου
ταυτα αλλα εμαυτον
ειτε τη θηρην τυγχανω
200 Τυφωνος πολυπλοκω
τερον και μαλλον επι
tεθυμμενον ειτε η
μερωτερον τε και απλου
στερον δων θειας τι
205 νος και ατυφου [φ] μοιρας
φυσει μετεχον αταρ
ω εταιρε μεταξυ των λο
γων αρ ου τοθε ην το
δενδρου εφ οπερ ηγεσ
210 ημας· τοιτο μεν ουν
αυτο· νη την Ἡραν

THE OXYRHYNCHUS PAPYRI
καλὴ γε η ἑκαταγωγὴ
η τ[ε] γαρ πλατανὸς αυ
τὴ μαλὰ αμφιλαφῆς τε
215 καὶ ψηλὴ τοῦ τε ἁγνοῦ
tο ψυφὸς καὶ τὸ συκιοῦν
παγκαλὸν καὶ ὡς ακμὴ
ἐχεὶ τῆς ἁνθῆς ὡς αν εὐ
οδεστατὸν παρέχοι
220 τὸν τοπὸν η τε αὐ πη
gη χαριεστάτη ὑπὸ τῆς
πλατανοῦ βεί μαλὰ ψυ
χροῦ ὑδατὸς ὡς γε τοῦ πο
δὲ τεκμηρασθαὶ Νυμ
225 φῶν τε τινῶν καὶ Α
χέλων ὑερὸν ἀπὸ τῶ

Col. vi. Plate V.
κορᾶν τε [καὶ αγ]αλματον
εὐκεν εἶναι εἰ δὲ αὐ βουλει
ἐυπνοὺν [τ]οῦ τοποῦ ὡς
230 αγαπητον [κα]ὶ σφοδρὰ η
δὴ θερινὸν [τ]ε καὶ λιγυρὸ
ψῆχει τῷ τοῦ τετ’τιγῶ
χο[ρ]ὶ παντ’ω[λ]ν δὲ κομψὸ
ταῖ[το]ν τὸ τῆς ποιας στὶ εὐ ἡ
235 ρεμὰ προσαντεί ἰκανὴ πε
φυκέν κατακλινεῖ τῇ
κεφαλὴν παγκαλὸς εχεὶ
ὡς ἀριστὰ σοι εξενα
γηταὶ ὡ φίλε Φαιδρὲ οὐ δὲ
240 γε ὡ θαυμασία ατοπωτα
τος τῆς φαινει ατεχνως
γαρ ὁ λεγεῖς ἐξεναγοῦμε
THE OXYRHYNCHUS PAPYRI

νοι τινι και ουκ επιχωρι
ωι εοικας ουτως εκ του α

245 στεως ουτε ει την υπερ
οριαν αποδημεις ουτε
εξω τειχους εμοιγε δοκεις
το παραπαν εξειναι: συν
γιγνοσκε μοι ο αριστε' φιλο

250 μαθης γαρ ειμι: τα μεν ου
χορια και τα δευδρα ουδε
με εθελει διδασκειν οι δ εν
τοι αστει ανθρωποι συ με
τοι γε δοκεις της εμης ε

255 ξοδου το φαρμακον ευρη
κεναι ωσπερ γαρ οι τα πινω
τα θρεμματα θαλλων η
τινα καρπον προσειον
τες αγουσι ουτω συ μοι λο

260 γος προτιμων εν βιβλι
οις την τε Αττικην φαι
νει περιαξειν απασαν
και οπη αν αλλοσε βουλη
νυν δ ουν εν τωι παροντι

265 δευρο αφικομενος εγω με
μοι δοκω κατακεισεσθαι
οι
συ δε εν οπωι σχημα[.]τι οιει
ραιστα αναγινωσθαι τουθ ε
λορενοι αναγιγνωσκε

4. μερον: συχνω MSS. The deletion of the ε was probably due to the corrector.
5. [εκει] διατριβα: or perhaps [εκει] ετραφα, which, however, is not a known variant.
11. γ' εφη: γαρ MSS.
12. εταρε: εταρε λεγει MSS.
15. τη Μορφυξια ακιαι: τοι Ολυμπίαν οικιη τη Μορφυξι MSS.
16. δη: so B: om. T.
18. σχελη ει σοι: πεινη ει σοι σχελη MSS.
19. δὲ: so B corr., Vat. 225, Ven. 189; δὲ T and other MSS. ε of με was converted from α.
21. παρασκεύα: so Burnet with Par. 1811; παρασκεύα BT. 
συν: so BT; τεν G, which is accepted by Burnet. 
25. λόγος: λόγος ἦν MSS. 
28. μὲν: om. MSS. 
31–2. λέγει: MSS. λέγει γάρ, for which there is not room in the lacuna. τω before μη in l. 32 and before ερωτεῖ in l. 33 is omitted in the ordinary text. 
40. The insertion above the line (apparently by the first hand) brings the papyrus into conformity with the usual text, except that και εἰρωνεύει appears here in place of εἰρων' ὅν. 
41. αἵτων: om. MSS. 
55. πολὺ: so B; πολὺν T. 
60. εν δὲ: so T; om. δ' B. 
72. εἰρωνεύει: the MSS. have ἐγὼ σώμαν without crisis. 
74. παρον τι: so Burnet with Schanz: πάντως τε MSS. 
78–9. ἑων μὲν: so T corr., Hermann, Schanz; ἑων μὲν, ἑων B and the majority of the MSS. (vv. II, ἑων μὲν ἑων μὲν, ἑων μὲν ἑων) and so Burnet. 
81. εἰρωνεύει does not fill the space. Possibly there was a flaw in the papyrus (cf. l. 158), or a particle like δὲ or γε may have been added. 
85. εἰρωνεύει: MSS. εἰρωνεύει which is required by the following ἐρωταῖν. 
87. A stop may be lost after ἐρωταῖν. 
92. εἰν δύονων: δύονων MSS. For εἰν cf. e. g. l. 123. 
96. συν: σύνων MSS., which agree with the corrected reading ταύτων. 
101. παρον τι: πάντως MSS. There is but a tiny vestige of the π, but this combined with the short space is a sufficient indication. 
103. συν: om. MSS. συν here implies the removal of the usual punctuation after εἰρωνεύει, upon which verb, with the papyrus reading, τὴν διανόησαν must depend. εἰρωνεύει is omitted in B. 
106. α: τι ἄρα B, τι ἄρα ὃ T. 
112. Λυσσαν: so T; καὶ Λυσσαν B, Burnet. 
116. εἰρωνεύει was originally written, but was altered by the first hand to εἰρωνεύει which is required by μὴ in the next line. 
119. ποι: ποι MSS. καθεξήςεναι is also the reading of BT; καθεξήςεναι. 
Stallbaum. 
123. καθ ἑωνικίαν: ἐν ἑωνικία MSS. 
126. γὰρ: so Ven. 184. γὰρ ὃ BT, &c. 
θασσαν: ῥάσσαν MSS. 
132. σκέπα: σκέπα αἶμα MSS. 
133. καθεξήςεναι: καθεξήςεναι BT, &c., καθεξήςεναι Par. 1826. καθεξήςεναι is used by Plato in Theaet. 116 a. 
139. κατακλίσει: so BT; κατακλίσει Burnet. B has βουλόμεθα for βουλόμεθα. 
144. καὶ: om. MSS. 
145. διαφὰς καὶ καθάρα: so Ven. 189; καθάρα καὶ διαφὰς other MSS. The δ of διαφὰς has been converted from α, i.e. the scribe presumably began to write καθάρα. 
150. τῆς Αγρα: so BT, &c.; ἐν Ἑλλήνων Burnet (τὰ ἐν Ἑλλήνων Bratuscheck). The ρ is not certain, having at first sight rather the appearance of an i; but this is probably due to the scaling of the ink. 
151. The interlinear s may have been inserted by the original hand. τις Burnet with T, τι B. π of ποι has apparently also been altered from a τ (i.e. τοιτι was originally
THE OXYRHYNCHUS PAPYRI

written), and there is a diagonal stroke through τ of τες as though that letter was to be deleted. Perhaps the corrector, whoever he was, intended to rewrite the whole word and then changed his mind and inserted ε.

152. ἐπιπερεί: τεκόμα MSS.
153. τός: en MSS., with πείθην or πείθεται. τό was due to πείθεται having been taken for the active instead of the middle.
158. Owing to a flaw in the papyrus the syllable φων and πν are separated by a considerable interval.
160. συν is apparently due to a misreading of σων; cf. note on l. 229.
163. Βαρονι: τοῦ Βαρέων MSS.
165. λ of λεκτοι was converted from γ.
175. αετιοι: αετης MSS., more correctly.
176. Χειμαρρι: εις was first written in place of αε; the alteration may be by the original scribe. The Ionic genitive is a vulgar form, like εῖν in l. 92, &c.

190. θριον: ή θριον δὲ τῷ (Burnet), θριον ἢ vulg.
201. εἰσπεριμένων: so βΤ, &c.; εἰσπεριμένου vulg.
220. οὐ γε: so Aristaenetus and vulg., & οὔτε γε BT, Burnet.
225. φι at the beginning of the line is botted.
229. το is omitted before επιπερεί, before which word a short blank space was left. Presumably the archtype was defective or illegible; cf. the scribe's failure to read σων in l. 160.
230. σοι: so B; ἥδη T, Burnet.
232. ψηλει: l. υπήει. B has υπήει (om. τῷ).
235. προσώπε: so τῷ; προσώπε B. The first three letters of the word are smudged.
239. σὺ ὡς γε: so edd.; οὐ δὲ γε βΤ, &c., σὸ ὡς Par. 1812. Cf. l. 253.
244. αἰστει: ἀιστεῖ MSS.
248. The third γ of συγγεγροσκα was apparently intended to be cancelled by the dot placed above it; cf. ll. 116 and 179. In l. 269, however, a similar spelling remains unaltered.
253. σο: so Par. 1809, edd.; οὔ βΤ, &c. Cf. l. 239.
254. γε: om. MSS., but Par. 1809 has γε above the line after σῷ.

Δοκεῖ: Δοκεῖ μου τῷ; Δοκεῖ μου B.

εἰπε: so T; om. B.
258. προσώπει: so Vat. 173; προσώπει BT, &c.
259. οὕτω σὺ μου λόγους: οὐ εἶποι λόγους οὕτω MSS.
263. οὔτα: so Coisl. 155, Ven. 8, 184, and others; οὔτα βΤ, Burnet.
264. δὲ σω: so T, Burnet; οὔ B.
266. κατακινθάθαι: so T, Burnet; κατακινθάθι B, &c.
267. σωτη was originally written for σωτα, which is the reading of the MSS.; the alteration seems to have been made by a different hand.
1017. PLATO, Phaedrus.

Height 27.5 cm. Late second or early third century. Plate VI (Cols. xix–xx).

The following remains of a fine copy of the Phaedrus extend from p. 238 c to p. 251 b, with considerable lacunae, a gap of as much as eleven columns occurring after Col. vii. This text and 1016 were found together, but they are two quite distinct manuscripts, and differ markedly both in the quality of the materials and the character of the hands. In 1017 the papyrus is thinner and of superior texture (in several places supporting strips were added at the back), and the recto only is used, while the writer was a calligrapher of no mean order. His script is a handsome example of the oval type, regular and graceful, slightly inclined, and rather above the medium size. A few accents, breathings, and marks of elision occur, but these are mainly, if not entirely, due to a second hand, which has made certain corrections and inserted a number of alternative readings either in the text above the line or opposite in the right margin. In one case at least (xxxv. 5) a third hand is to be recognized. The punctuation, however, for which stops in three positions are employed (a low point, e.g. in xxi. 9, 27), is original. Paragraphi seem to have been used only where there was a change of speaker, in combination with the usual double dots; a coronis marks the end of a section at xxi. 29. Iota adscript is irregularly written; ξ not σ, usually appears in compounds of ξυ (συς- in Col. iv. 8). In order to preserve the evenness of the column the last two or three letters of a line are sometimes considerably compressed, and for the same reason a final Ν is occasionally represented by a stroke above the preceding vowel. The scribe is so skilful in his spacing that the angular sign used for filling out a short line is rarely called into requisition. This MS. is probably rather earlier in date than 1016, and may go back to the end of the second century.

The text is on the whole accurate and good, and the double readings, which have been referred to above, give it a particular interest. One of them supports a conjecture of Heindorf (iv. 3), some reappear in the MSS. (cf. i. i, iii. 6, iv. 24, vii. 1, xx. 31–2, xxii. 31, xxvi. 9), others are new (iv. 6, 16, 25, 31, v. 15, 16, vii. 32, xix. 29, 33, xx. 5, 29, xxi. 17, 23, xxii. 20, 24, xxvi. 14, xxxii). New readings without variants are also not infrequent, and though seldom of much importance they may sometimes be correct; cf. e.g. vi. 9, vii. 30, xx. 2, 11, xxi. 26, 29, xxii. 18, 23, xxvi. 10, 29, 31, xxvii. 4, 29, xxxiv. 13, xxxv. 3, 4, 12, the last confirming a correction of Cobet. Moreover, the papyrus shows its good
quality by frequently preserving the superior reading when one of the two chief authorities, B and T, goes astray, sometimes (e.g. xxi. 4, xxii. 13) against them both. As in the commentary on 1016, it is to the evidence of those two MSS., as given by Burnet, that the collation appended below is for the most part confined; some additional information has been supplied from Bekker’s edition.

Col. i.
Opposite Col. ii. 5.

Col. ii.

Col. iii.

Col. iv.

Col. v.

keiv. δει μετά τ’ αυτά ἵ
δειν οφθησαται δε μαλ
θακον τινα καὶ οὐ στερεον
διωκων. οὐδ’ εν ἠλίῳ κα
1017. EXXTANT CLASSICAL AUTHORS

[δε π]αρασκευαζειν. η στε
5 [περοθ]αι του παραυτικα ηδε

[οι φ]δουερον δη αναγκη
[εινα]λι και πολλου μεν αλ
[λοι]ν συνοδιων απειργον
[τα κα]ι φωλιων οθεν

10 [αν μ]αλιστα ανηρ γεγονε
[το με]γαλης αιτιαν ειναι
[βλαβ]ης· μεγιστης δε της
[οθει]ν αν φρονιμωτας
[εις τοιτο δε η θεια φιλοσο

15 [φινα τ]γχανειν ον ης εραστη
[παιδικα αναγκη πορρω] πορρω[τα]τα
[θεν ει]ργειν περιφοβον ον
[τα του] καταφρονηθηναι
[τα τ]ε αλλα μ[η]χανασθαι %

20 οπως [αν] η παντα αγνο
ων και παντα [αποβελ]ν
[πον [εις τον ε]κλαστημεν
[οιοι δι]ν του μεν ηδιστος

[φε]αυτοι δε β]λαβερωτας [

25 ειπ]ν τα [μεν ο]υν κατα δια[...]]ν
[οδ]οι[ν επ]ετρ[οπος τε και]ν
[kαι]νουν ουδαμην] λυσα
τελης ανηρ εξι]ν εραστη

tην δε τον σωματος εξιν

30 τε και θε]{παπειαν οιαν τε
[και [ο]σ}ειραπειειν ου αν γε

νη[ται] κυριον ος ήνι προ[φ]]
[αγιωθ ηναγκασται διω

5 θαρω τεθραμμενων αλ
λ υπο συμμυει σκ[ε]λα πο
νον μεν ανδρειων και
ιδρωτων ξηγρων απειρων
εμπιερων δε απαλης και α

10 ναυδρου διαιτης αλλοτρι
οις χρωμασιν και κοσμοις
χητει οικειων κοσμουμε
νος· οσα τε αλλα τυοτοις
επεται παντα επιτηθειν

15 [ον]τα· η δηλα και ουκ αξιο
περαιτερο προβαινειν
[αβ]λα εν κεφαλαιον ορισα
[μενους επ αλλο ιεναι· το
[γα]ρ τουτο σωμα εν πολε

20 μω τε και αλλαις χρειαις ο
σαι μεγαλαι οι μεν εχθροι
θαρρουσιν οι δε φιλοι και
αυτοι οι ερασται φοβουνται·
tουτο μεν ουν ος δηλον ε

25 ατεου το δ εφεξης ρητεον
τινα ημιν ωφελιαν η τι
να βλαβην περι την κτη
tινη η του ερωτους ομιλη
a τε και επιτροπεια παρε

30 ξεται σαφες δη τουτο γε
τι

239 b

239 c

239 d

239 e
Col. vi.
[οτ]ατων κτηματων [ορ
φι[α]λων προ παιτως [ευξαι
t[α]ν ειναι των ερωμενων
πατρος [γαρ] και μητρι[ο]ς και
5 ξυγγενων και [φι]λων [στα
πεσθαι αν αυτων] δεξαμενο
διακολυτας και επιτι
μητας ηγομηνης της η[δι
οτης προ]σ εαυτων ομαι[εις 240α
10 [αλλα μην ουσιαν γ εχονται
[χι]ρι[σο][ω]ν] η τινος αλλης κ[η
σεως] ουτε εναλως[ο]ν ορίων
ωσ [ου]τε αλοκτα ευ[μετα[χαι
ριστοι ηγησεται] εξ ων [πα
15 σα αναγκη ερασθη παιδι
ν
κο[ς φθ]ονει μεν ουσιων [κε
κτημενων] απολυμενης
δε χαιρε[ι]ν [ε]τι τουν αγ[α
μον α]παίδα[ς] αικον οτι
20 πλει[στον] χρονων παιδικα
ερασθη ευξαιτι αν γενεσθαι
το[[ο]]ν] αυτ[ου] γλυκων] ος πλειστον
χρονο[ν καρθυμου[θαι] επι[θυμων] εστι μεν δη και
25 αλλα κ[ακα] [α]λλα τις δαιμων 240δ
εμει[εις τοις [πλειστοις ευ
τω παραυτικα η[δονη
οιν κολακε [δεινω θηριω
και βλ[αβη] μεγαλη ομος
30 επεμειε[ει]ν η [φυσης ηδο

Col. vii.
[πων θρεμ[α]των τε και] [θρημ[α]των και
[επιτηδε]ματων· οις το
[γε καθ η]μεραν ηδιο[τες
ειναι υπαρξ[ει]· παιδικα
δικαίος
5 [δε ερασθης προ]ς τω β[λα
[βερω και εις το συνημερεν]
[ευ παντων α]γ[ες
t[ον ηλικα γα]ρ και ο [πα]
[λαιος λογος τερε[π]ειν τον
10 [ηλικα η γαρ οιμαι χρι[ονω
[ισοτης επ εις ηδονας]
αγορας δια ομοιοτητα φι
λιαν παρεξεται αλλ ωμος
κορον γ[ε και η τουτων συν
15 [ουσια ε]χει
10 lines lost.
[ηδονας] ε[ις διδως αγει]
[ορο]ντι α[ξιοντι απο
[με]ιως και πασαν αισθη
t[οι] αισθανομενοι του ε
30 [ρο]μενον [ωστε μετα] η][θο
[νοι ου[τω αραρο]νος υπη[
[να]
[ρετε]ιν τω δε δη ερωμε
[νοι] ποι[ον παρα]μυθιων
[η τ]ιως η[δονας διδως
35 [πο]ιησει [του ις ου χρονων

THE OXYRHYNCHUS PAPYRI
νην τινα οὐκ αμωστον
καὶ τι· εἴτερν αν ὅσι
βερον ψεξεύν αν καὶ αλ
λα πολλα τῶν τοιουτοτρό

Col. xix. Plate VI.

[τους επιγγυσμένους
[παρέθεσε οὐ δ' αν ανευ μα
[μ' Ἰασ Μοσσων επι ποιητή
[κ']ας θυρας αφίκηται· τει
5 [σο']εσ ας αρ[α] πε τεχνης ικα
[ν']ος ποιητῆς εσομενος
[α']τελης αυτος τε καὶ η ποι
[η']ες υπὸ τής των μαιν
[μ']ενον η τον σωφρονον
10 [το']ς ηθαινηθ' τοιαυτα
[μ']εν ου και επι πλειου μα
[μ']ας εξω γυγυρεμενας
[α']ρθ' θεων λεγειν καλα
[εργα' ωστε τουτο γε αυτο
15 [μ']η φοβομεθα μηδε[ε] τις
[η']μας λογος θορυβετοι δε
[δ']πτομενων ου προ του
[κε']κειμενον τον σω
[φρο']να δε ποριεισθαι
20 [φιλ']ουν· αλλα τοδε προς ε
[κεισω δειξας φερεσθω
[τα ν' ικητηρια· ουκ ουκ ε
[π οιθηλια ο] ερως τωι ε
[ρον]ντι [και του ερομενου
25 [κε θεων επιπεμπεται
[ημιν] δε αποδεικτευ
[αυ τοι']υνατυιον] ας επ ευ

Col. xx. Plate VI.

245 a  [ανθρωπων]ης ίδωνα
[παθε τε και εργα και ειδη
[ταλαθες νο]σι ει αρχη δε
[αποδεικτεων ης δε] ψυχη
[τι]κειμενων αδαι[αρ]ην
[το δ' αλλο] κειμουν και ν
π αλλου κειμουμενον

παιλαν εχ[η] ηειμησεως]
10 παιλα[ν] εχει ζ[ου]ης μοι[ο]
δη το ε[λα]υτο κειμουν [α]
τε ουκ [α]πολειπτον εαυτο
ουποτε λη[γ]ει κειμουμε
νου αλλα και τοις αλ[λοις

45 b 15 οσα κειμεται τουτο[ν] πηγη
και αρχη κειμισεως αρ
χη δε αγενητον εξ αρχης
γαρ αναγκη παν το γενν
μεν γη[η]νεσθαι αυτην
20 δε μη δε] εξ ενος [ει γαρ ε]
του αρχη γνωστο ουκ αν []
[εξ αρ]ης γη[η]νεσθαι ετει
δη δε αγε[ν]ητον εστιν.
και αδιαπόθεον αυτ[ο

245 d 25 αναγκη ειναι· αρχης γαρ
δη απολομενης ουτε αυ

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THE OXYRHYNCHUS PAPYRI

[132]

[σιχρατη] τηθ[μ]εγιστη τα
[παθεο]ν η τοιαυτα μανια θεον
30 [διδο]ται· η δε δη αποδει
[εις ευθα]· δεινοι μεν α
[πιστο]· σοφοις δε πιστη
[τε ο]· προτον ψυχης χης· περι· θειας
tη· ποτε· εκ· του· πωτε· αλ
λο· εκ· εκεινης· γηνη
tai· επι[ερ] εκ· αρχης· δε· πα
dει· τη· παντα
30 τα· γιγνεσθαι· ουτω· δη· κει
μησως· μεν· αρχης· το· αυ
tο· αυτο· κεινων· τουτο
d[ε]· απολυσθαι· ουτε
γιγνεσθαι· δυνατον· η· παν

Col. xxii.

τα· τε· ουρανον· πας· τε· γενεσιν· θιμεπο[ο]σαν
στηρια· και· μποστ· αν
τη· εχειν· οθεν· κεινηθη
5 τα· γιγνεσται· αθ[α]σινατον
φ
dε· πεφασμενου· του· απ· του· κεινουμενου· ψυχης
ουσιαν· τε· και· λογον· τουτο
αυτου· της· λεγον· ουκ· αι
10 σχυνειται· παν· γαι· σωμα·
ω· μεν· εξοδευν· το· κεινε
σβαι· αφηγουν· ο· δε· ενδοθε
αυτω· εκ· αυτου· εμπυ[ν]χο[ν]
ως· ταυτης· ουσιας· φουν
15 [ος] ψυχης· ει· δι· ει[ε]· τε· τουτ
tου[ους]· εχον· μη· αλλο· το· ει
υαι· το· αυτο· εκα· κεινων
[η]· ψυχη[ν]· εξ· [αι]γαγης· α·
[γηνηθην· τε· και· αθανα
20 [τοι]· ψυχη· αν· ειν· περι
[μεν· ου]· [αι]· [ανασ]ιας· αν

Col. xxii.

tων· [αλλον· μεμεικται· και
πρωτον· μεν· ημων· ο· αρ
χων· [ινωριδος]· ημι
χει· ειτα· των· ιππων· ο· μεν
5 α[υ]· [ω]· καλος· τε· και· αγαθος
[και· εκ· τοιουτον]· ο· δε· εξ
[ενανη]· τε· και· ενα[νη]
ος· [χαλεπη· δη· και]· διυσκο
λο[ς· εξ· αιαγης]· [η· περι· η
10 μας· [η]· ιμιαξ[η]ς· πη· δη
ουν· ιππων· τε· και· α[θα
[α]του· ξουο[ν· ε· ιενη· δη]
πειρατευν· ειπε[ιι]· ψυχη
πασα· [πατρος· επιμελη]
15 ται· του· α[ψ]· υο[ν· πατα· [δε]
ουρανον· περιπολιει· αλ
λοτε· ευ· [α]· άλλος· ειδεσι· [γι
γηθης]· τελεα· [μεν
ουσα· και· επιτερωμενη
20 [μετεορο]· [ο]· λειται· και
παντα· [τον· κοσμον· δι]
oικει· η· [ε]· πη[ερα]· [νηθη[α]
[σα]· [πος· φερεται· εως· αν

Col. 245 ε

Col. 246 ε
1017. **EXTANT CLASSICAL AUTHORS**

In the text, there are references to various authors and their works.

Col. xxiii.

[...]

Col. xxvi.

[...] 247 d


Col. xxvii.

[...]

πασα[ί] τοῦ ᾿α[ῦ] ἐπιποθεῖται ἀδυνάτουσι τὴν [συμπεριφέρονται]

χίας [καὶ] [συμπεριφέρονται]
<table>
<thead>
<tr>
<th>Page</th>
<th>Textual Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>134</td>
<td>THE OXYRHYNCHUS PAPYRI</td>
</tr>
<tr>
<td>15</td>
<td>[(\nu\varepsilon\iota\sigma\iota) (\pi\rho\sigma\sigma\epsilon\sigma\tau\iota\nu \text{oude} \ \nu] \ [(\epsilon\sigma\tau\iota \pi\nu)\ou\ et\er\a\ \en\ et\er\o\i] 247 e</td>
</tr>
<tr>
<td>20</td>
<td>[(\tau\alpha\  \text{o\nu\t\ov\s\o\s\a\s\a\m\e\s\v\i\eta\eta) (\kappa\a\i)] 248 a</td>
</tr>
<tr>
<td>25</td>
<td>[(\tau\nu\ \phi\a\i\tau\i\nu\nu)\ou\ \nu\p\s\i\p\i] 248 b</td>
</tr>
</tbody>
</table>

Col. xxxii.

Opposite Col. xxiii. 17.

Opposite Col. xxxiii. 19.

<table>
<thead>
<tr>
<th>Col. xxxiii.</th>
<th>Col. xxxiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[(\tau\i\mu[i\a)] (\phi\i\nu[\chi\a\s\i\a) (\text{ouk} \ \epsilon\nu\e\s\t\i) 250 b</td>
<td></td>
</tr>
<tr>
<td>[(\phi\i\varepsilon\gamma\o\s\o\s\i) (\text{ou\ \de\v\en\ \en\ \tau\i\o}) 250 d</td>
<td></td>
</tr>
</tbody>
</table>

Col. xxxiv.

<table>
<thead>
<tr>
<th>Textual Content</th>
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Col. xxxiv.

<table>
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Col. xxxiv.

<table>
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<tr>
<th>Textual Content</th>
</tr>
</thead>
</table>
1017. **EXTANT CLASSICAL AUTHORS**

5 ἀυτῶν καὶ ολίγοι ἐπὶ τας εἰκονάς ἵοντες θεωρται το του εἰκα[σθεντος γενος [καλλ]ος δε τ’ ἦτον ἢν ἰδειν Λαμπρον 4 lines lost.

10 τε κ’ αι ετελεύτω των τελετῶν η’[ν θεμις λεγειν μακαριω

15 τα[την ἦν οργιαζομεν ο[νκληροι μεν αυτοι ον τε’ς και απαθεις κακων σφα ἡμας εν υποτερω χρονω]

20 ύπεμενεν

... 250 c

... 251 a

Col. xxxv.

5 μανιας δοξαν. θυοι αν

10 των οιον εκ της φρικης μεταβολη τε και ιδρως και θερμοτης αγνης λαμ

15 παιδικοις ἵοντα δε αυν τον οιον εκ της φρικης μεταβολη τε και ιδρως και θερμοτης αγνης λαμ


Unidentified fragments.

(a) (b) (c) (d)

διναν ἦδε
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THE OXYRHYNCHUS PAPYRI

κ. [ ] μη 
ο[ 
5 ν. [ (ε) . . 
εκ[ (φ) . . 
το ε[ . τω[ . . 
η[ . . 
(κ) . . 
(ι) . . 
(κ) . . 
(ι) . . 
(κ) . . 
(κ) . . 

(ν) . . 
(μ) . . 
(ν) . . 
(μ) . . 
(γ) . . 
(ρ) . . 

(τ) . . 
(σ) . . 
(τ) . . 
(ν) . . 
(Ρ) . . 
(Φ) . . 
(Ω) . . 

ι. 1. κκ is part of a marginal variant. The tenth line from the bottom of this column would fall near the beginning of 238 b, and κκ may therefore well refer to κεκλημένον, for which Vat. 225 has κεκτημένον, e.g. τοῦτο κ' κκλημένου] with κεκτημένον in the body of the text.
There is a similar confusion in the MSS. regarding κεκτημένου just below and κεκτήσθαι in the previous sentence. The division κεκτήεσ is however unusual.

iii. 4. με so T, edd.; om. B.
6. δέ, which is here entered as a variant, is found in Vat. 225; cf. iv. 6.
13. The alteration in the spelling and division of αγχιηνου is by the second hand.

iv. 2. των, v. l. των: των, the original reading, is that of BT and Stobaeus; των was conjectured by Heindorf. Burnet prints των within brackets.
6. δέ for δή does not occur in the MSS.
16. The marginal πορηγεία is peculiar to the papyrus.
24. βηθρος, the alternative reading, is that of Vat. 225, Ven. 185, 189, and four Paris MSS. The margin after this word is lost, but the line is completely filled, and it is not likely that αγ or δ followed; αγ is omitted in BT. τω (so B) is still more unlikely to have been added at the end of l. 23.
25. The marginal entry seems to have been some variant on τα μεν ον, but none is known; ] αγ would not be satisfactory. The object of the short horizontal strokes at the end of this line and the next is not evident. In επι the second i is perhaps a later addition.
26. It is not at all certain that the detached fragment containing the letters ἵτρου is rightly placed here.
31. No variant ἀπεπενεκεν occurs elsewhere, nor can it be defended.
32. A σ at the end of this line has apparently been crossed through, by which hand cannot be determined. προς for προ is found in Ven. 185.

v. 1. κατά: B has the haplography με.
2. δέ: so MSS.; δή Burnet with Hirschig.
5. There may be a high stop after τεθραμμένον, but there are several accidental ink-spots at the end of this line.
11. καμίως: so MSS.; αγχιηνου Plutarch.
15. αδή δήλα for α δήλα is not otherwise recorded.
17. The MSS. support the reading in the text, ορισμένοις (δραμένοις two Paris MSS.); ὁρισμένοι is new.
19. τοινοτο: τοινοτο MSS.
31. δε: so T; γε B.
33. καὶ: τε καὶ MSS.

vi. 4. μεγάς καὶ: so T Stobaeus; om. καὶ B.
9. ενων: αυτόν MSS.; either may be right.
11. χρυσον seems to have been originally written by mistake for χυρον. It is impossible to be sure which hand made the correction.
19. οὐκὶ B.
22. The deletion of the superfluous ν is perhaps to be assigned to the second rather than to the first hand.
23-4. The letters καὶ καὶ] καὶ καὶ are on a detached fragment, the position of which is hardly certain.
32. τις: τινος was possibly written originally.

vii. 1. The variant in the margin is presumably καὶ for τε καὶ, as in Ven. 8 and 189.
3. T and Stobaeus have ήδιστατοις, B the marginal ήδιστατοιων (so Burnet).
7. There would be room for two or three more letters in this line, the lacuna being of the same length as in ll. 5-6, but there is no known variant. *σπαντών* for *παντών* is not a very satisfying remedy.

8. γηρ.: so MSS.; γηρ ἀθ᾽ Burnet with Stobaeus and Aristaenetus. 11-30. The division of the lines is conjectural; it is not at all clear that in ll. 12-14 αγερία, &c., are beginnings of lines, the margin being lost. 30-1. ηδονων seems to have stood in place of ηδονης; αν is certain, and the vestiges suit the following αν and in the previous line αν. ηδονης δραπατών αιτή MSS.

32. Above the ω of τιω a letter has been written (by the second hand?) which can hardly be read otherwise than as λ, and after it another letter may be lost. No variant occurs here, and the insertion is not easily accounted for.

35. [πω]ησε: the scribe began to write α instead of ε.

xix. 11. [μεν σα: so T Aristasides, Burnet; μίτω B. 23. αδεραία: or αδερε λεια: there would be room for α before εροι in either case. 29. θεω: the MSS. have only the marginal reading, θεων.

33-4. According to the insertion in the margin the order of the words was to be *ψιχής περι θεως φωνεως τε ανθρωπίνης*, which is intelligible though not convincing. There is no variation in the MSS.

xx. 2. και εἰδ: om. MSS. 5. αυτοκινητων is not a known variant on αυτοκινητων, which here stood in the margin, but it suits the vestiges and is in itself likely enough; cf. τοι αυτό κινον in the next sentence and αυτοκινητων in Hermias, ad Phaedr., pp. 115 sqq.

11. ε(α)γερία: αυτό MSS. 22. [ε(α)γερίας: so BT Simplicius Stobaeus; ἠτι άρχη Burnet with Buttmann (and Iamblichus?); ἀρχη Βινδ. 89 and apparently Cicero. 24. αδεραίωρον: so T Proculus and edd.; αδεραίωρον Stobaeus, αδεραίωρον B. 29. παντα, v. l. το παντα: the MSS. all give the article.

31-2. The best MSS. support the reading in the text (with αυτό for καυτό); το αυτό κινον, as in the margin here, is however found in Par. 2011 and Ven. 8, 184. Cf. xxi. 17.

xxi. 2. γεγενα: so BT Syrianus Stobaeus; γηρ t in marg. 3. αυτα: the MSS. all have the regular Attic form. Cf. 1018. 175.

4. εχειν: so Stobaeus, Burnet; έχειν στηρει BT. 6. δα: so T Alexander Stobaeus; om. B. Only the tail of the over-written φ is preserved, and it is therefore difficult to distinguish the hand; the σ has not been crossed out. The MSS. have έαυτα. 15. δα ετι was originally written: the correction is likely to be by the second hand.

17. For the variant cf. xx. 31-2; the MSS. are here unanimous except that some have αυτό for έαυτά.

23. The MSS. support the adscript άπειρον αυτος.

26. μακράς: μακράς MSS. 29. [δη]: om. MSS. The crossbar of a τ in the margin points to the insertion of the ordinary reading as a variant. 30. έκτετερον δη: so rightly T Hermias Stobaeus, though of course it is impossible to be certain that the scribe intended the words to be so divided; έκτετερον το δη B, έκτετερον το Βινδ. 109, έκτετερον το vulgar.

34. παντες αντι τε: so T, Burnet; και παντες αυται B.

xxii. 11. τε: so T, Burnet; om. B.
13–14. ψυχή πάσα: so Burnet with Simplicius; πάσα ἡ ψυχή B, ἡ ψυχή πάσα T, ψυχή γὰρ πάσα Eusebius. ψυχή amply fills the line.


18. τέκλα: τέκλα MSS. It seems likely that the papyrus agreed with B and many other MSS. in omitting ὁὐ (T, Burnet) after μεν, which sufficiently fills the space, though ὁὐ if written ὁὐ would not take much room.

20. μετεωροποιεῖ τε, the marginal adscript, is the reading of Syriancus, μεταφοροποιεῖ τε λεγείναι is new; μετεωροποιεῖ τε BT and the majority of the MSS., v. l. μετεωροποιεῖται.

21. πατα; so B, Burnet; ἡ πατα T.

22. τετεραποφηγασάτο.

23. πατ: om. MSS. Only the barest vestige remains of the letter preceding ω and it does not particularly suggest π, but since τως would be too long πως seems inevitable.

24. The MSS. support the marginal στέρων (the usual Platonic form: στερησείν τοις Tim. Locr. 101 a), not στερων. It is probable that the second rather than the original hand substituted σ for π.

29. A fragment containing the letters μω is rather doubtfully placed here.

31. θυγατρί in the margin was doubtless θυγατρίν, which is found instead of the better supported θυγατρίν in Ven. 8, Par. 2011.

xxvi. 1. δέξασθαι: so B; δέξασθαι T, Burnet.

8. καθάρωμαι: έν τοις B; καθάρωμεν B.

9. The reading αὐτῷ τῷ δικαίωσθαι, indicated by the writer of the adscript, is found in Coisl. 155 and was considered favourably by Heindorf.

10. […] δικαίωσθαι does not occur in any MS. The letter before δ is represented by a vertical stroke which would suit η, ι, or υ, and it is immediately below the second upright of the η in ϑε η. Perhaps [οι ιτ] may be restored; cf. Parm. 133 d αὐτω δικαιώσθαι δίκαιου, δ ἐν τῷ δικαίῳ.

13. οὐδὲ η: so B (o'd') ; αὐτῷ T, o'd' y vulg.

14. εν στεροσ συν (so MSS.) in the margin shows that something other than συνα stood in the text, but there is no known variant. Of the ν of ων there remains only the top of the second upright stroke.

17. οὐσία: εν οὐσίᾳ MSS.

29. ήγ: om. MSS.

31. θέλει: θελ MSS. (θέλω Coisl. 155).

επιθέει: επιθεμέναι καὶ επιθεμέναι MSS. One more letter might have been expected in the lacuna at the beginning of the next line.

xxvii. 4. μολε: μολὼν MSS.

6. δ' ὁ: δ' ἡν MSS. δ' ὁ was presumably due to the influence of I. 8.

27. The papyrus of course may have read δι with T instead of δι. B here has ὁδὸν χειρίν for αὖ δ' ἔνικα ἡ.

29. αὐτῷ εἰσὶ πειθον: πειθῶν οὖν ἐντὸς MSS.

xxviii. A slight difficulty arises concerning the gap between the remains of this column and Col. xxvii. A column of this papyrus corresponds elsewhere to approximately fourteen lines of the Oxford text; there are sixty-five printed lines lost between xxvii. 33 and xxxiii. 1, giving an average of only thirteen lines for the five columns, which would therefore appear to have been written larger or to have been rather shorter than their neighbours. This irregularity makes it the less easy to explain the remains of the two marginal adscripts which are all that survive of Col. xxxii. In the second of them ἐν τῷ τῷ ἡμῖν ἐστὶν.
a possible reading, with a reference to p. 250 a 6 ἀληθεὶς ὅταν (v.l. ὅπως) τῶν ἑκεί κτλ.; but the stroke before τ is somewhat straight for an ο, and the words in question would be expected to have occurred two or three lines lower in the column: moreover ὅταν ἀληθεὶς, which would imply the omission of ἀληθεὶς, is quite unsupported. On the other hand there is nothing else in the neighbourhood suggesting -ταν, and that ll. 14-20 of Col. xxxiii, which are on the same fragment as the two marginal insertions, are rightly identified can hardly be doubted.

XXXIII. 1. This line is most probably the first of the column, but the margin above it is imperfect.

14. τι, which was originally omitted, was added by the second hand.

XXXIV. 1. ὁ: om. MSS. Possibly τ(ε) was omitted in l. 3.

13. ἐναργεῖ ταύτῃ: τάντα ἐναργεῖ MSS.

XXXV. 3. η (= ἦ): ὁ MSS.

4. τι θεωτῆς ἐκ θη προσέχων: θεωτῆς προσέχοντον ἐκ θη MSS., omitting τι.

5. η was added above the line by a hand different from that to which the majority at any rate of the insertions are due. The MSS. agree with the original reading.

12. δεδεω confirms the correction of Cobet; δεδειν B, δεδειν T.

22. μι η: so T and edd.; μ B.

Fr. (δ). This fragment cannot be referred to Col. xxii. 7-9.

Fr. (ε). Neither Col. ii. 10-12 nor Col. xxxv. 18-20 seems to be the right position for this fragment.

Fr. (δ). possibly belongs to Col. xxxiii.

Fr. (γ). The breathing over the ω is doubtful.

Fr. (δ). It is hardly certain that the fragment belongs to 1017.

Fr. (μ). Col. ii. 2-3 is an unsuitable position for this fragment.

Fr. (ν) cannot be assigned to Col. xxvii. 8-9.

Fr. (ρ). Not Col. xxvii. 19-20 or 22-3.

Fr. (τ). The combination with Col. xxii. 5 is unconvincing.

1018. Xenophon, Cyropaedia i.

25.6 x 10.7 cm. Third century.

Two columns, containing part of the sixth chapter of the Cyropaedia, Book i. The recto of the papyrus is occupied by a second-century money-account; the literary text on the verso, written in rather coarse and irregular uncialis, may be attributed to the first half of the third century. Stops in the high and medial position are inserted, besides double dots marking a change of speaker; as in 1018, a single point is sometimes used where two would be in place, and vice versa.
Accents have been added occasionally. These lectional signs as well as a few corrections may all be due to the original scribe.

Textually this papyrus is of considerable interest, standing in very close relationship to the family of MSS. represented by D, the Bodleianus, and Stobæus. Witness to the early influence of this family had already been found in a Vienna papyrus (ed. Wessely, Mittheilungen vi) and in 697; and the same conclusion is emphasized by 1018, whose agreement with DBod. is still more marked. In fact, there is here only one noticeable discrepancy from those two MSS. to set against the considerable number of coincidences, namely at l. 39 where instead of their τιτες the papyrus has the commonly accepted τ(β) είοι. Editors may be right in regarding this as the generally inferior family; but there can be no doubt that it embodies an ancient and strongly established tradition.

In the collation below I am able to supplement the information given by Dindorf (Oxford, 1857) with that of the apparatus to the edition of the Cyropaedia about to be published by Mr. E. C. Marchant, who has kindly allowed me the use of his proofsheets. C = Parisinus, Bod. = Bodleianus Bib. Canon. 39 (Marchant's D), H = Escorialensis T iii. 14; the other sigla correspond with those of Dindorf.

<table>
<thead>
<tr>
<th>Col. i.</th>
<th>Col. ii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[π]λεονεκτην των πο 6. 27</td>
<td>35 τινος αει [.] [εσειρασθε]</td>
</tr>
<tr>
<td>[λε]μίων· και ο Κύρος ε</td>
<td>αγωνιζεσθαι προς αυ</td>
</tr>
<tr>
<td>[πι]γελασας ειτεν· ο Ἡ</td>
<td>τα· ἦ ου γιγνωσκεις</td>
</tr>
<tr>
<td>[ρε]κλεις· αον συ λεγεις·</td>
<td>ἡ γιαι τ εις και απαι τ</td>
</tr>
<tr>
<td>5 ο πατερ δειν ανδρα με</td>
<td>40 και δολοσεν και πλε</td>
</tr>
<tr>
<td>[γε]νεσθαι· διος αν εφη</td>
<td>ονειαν· νοι μα Δι ε</td>
</tr>
<tr>
<td>[ω πα] τι καταιστατος τε</td>
<td>29 φη ο Κύρος θηριων γε</td>
</tr>
<tr>
<td>[και] νομιμωτι· τον ανηρ</td>
<td>ανθρωπων δ· και και</td>
</tr>
<tr>
<td>[ει]η· πος μην εφη</td>
<td>δοξαιμ βοηθεσθαι ε</td>
</tr>
<tr>
<td>10 [παι]δες οντος ημας</td>
<td>45 ξαπατησαι· τινα πολ</td>
</tr>
<tr>
<td>[και] εφηβους ταναντι</td>
<td>λας πληγας οιδα λαμ</td>
</tr>
<tr>
<td>[α το]υουν ειδασκετε·</td>
<td>βανων· ουδε [γαρ το</td>
</tr>
<tr>
<td>[ναι] μα Δι εφη και νων</td>
<td>ξενειν εφη οιμαι ου</td>
</tr>
<tr>
<td>[γε πι]ρος τους φιλους τε</td>
<td></td>
</tr>
</tbody>
</table>
15 [καὶ] τοῖς [αἵρεσις·] οπως
[δὲ γε] τοὺς πολεμίους δὲ
[νὰ]σι'δε κακῶς ποιεῖν
[ουκ] οἰσθα μανθάνον
[τας] υμᾶς πόλλας' κα

20 [κοιρύς]παρι: οὐ δὴ τὰ εὐγνωμ.
[εφὶ] ῥός πατερ: τίνος
[μη]ν εφὶ ενεκά εμάν
[θανεὶ τὸ]ξενιν. τί
[νος δὲ] ἐμέκα ακοντιζεῖν

25 [τίνος] δὲ ενεκά δυσλόην·
[α]ς αγρίους πλεγμασι
[καὶ] ὡμυασι: τί[ι] δὲ ε
[καὶ] σοὶ ποσάγεραι
[καὶ] ἀρπεδοναίειν. τί

30 [δὲ] λεοντὶ καὶ ἄρκτοις
[καὶ] παρ' δαλεσι'γιν οὐ
[κ] εἰς τὸ εἰς τὸν [κ]Λήβια
[μενο]ι εμαχεσθε. αἱ
[καὶ] μετὰ πλεονεκρίας

50 πον επετρεπτόμεν υμᾶν
[α]λλὰ επὶ σκοπίον εἰδιά
[ξαμεν] ἵνα γε χε χεν
[μὲν] γὰρ κακοὺργηθῇ
[τὸ] τοὺς φιλοὺς εὶ δὲ

55 ποτὲ πολέμοις γενοι
τοῦ δυνασθῇ [καὶ] αὐ
[θροποὺ]ν [στο]χαξεσθαι
καὶ εξαπαταν [δὲ καὶ
πλεονεκτεῖοι [οὐκ] εν

60 αὐθαρποι]οίς επά]ιδεν
ομεν [να]σι] αὐ [ἐν θη
[με]ις. [ἐνα] μ]ὴ δὲ 
[το]ις τοὺς φιλούς 
[β]λα
[πτο]ιτε εὶ δὲ πτο]ιτε 

65 [λεμο]ς γενο]τὸ μή
[δὲ] το]ιτον ο]γυμνα

6. αὐ: ἄν ἄφε Hirtlein, Hug, Marchant.
8. τομμωτιστος; the second π was converted from a ρ, i.e. τομμωτιστος was first written.
9. [εἰ]: on the analogy of the preceding and following lines not more than three letters should be lost, and hence it is likely that the papyrus agreed with DBod. and Stobaeus in reading ειν for ειν. The supposed double dots might possibly be the tips of a σ, but some kind of stop at any rate is expected.
14. The papyrus evidently had ει before προς, agreeing with DBod.; om. other MSS.
15. τοις πολεμιοις; so Stobaeus; πρὸς τοὺς πολίτας DBod., πολίτας other MSS. It is not clear whether the removal of the dittography is due to the original or another hand.
16. διδιαριστεῖοι] suits the space better than διδιαριστεῖοι (CAD, δῶνασθαι Bod.).
20-1. ειναὶ εφὶ: so DBod.; ἐφὶ ἐγνωκε other MSS.
22. εφὶ ενεκα: so DBod.; ἐνεκα ἐφὶ other MSS.
24. ἐμέκα: om. C.
25. διαλοῖν: so most MSS.; διαλοῖν HR. The original reading of D is doubtful.
26. πλεγμασι: so DBod. [-σιν]; καὶ πλεγμασι other MSS.
33. εμαχεσθε: μαχεσθε CAGH.
35. αἰ: αἰ CAGH. The letter following αἰ is covered by a blot and a dot signifying deletion is also placed over it; perhaps the ink ran when the scribe was writing the ε of επιμορεῖος.
36. ω]τα: or ταυτα, as in DBod.
37–8. γεγραφεις οτι ταυτα παστα is the reading of DBod., and no doubt the same order was indicated by the marks above l. 38, the oblique dashes showing the number of letters to be transposed and the figures α and β the desired arrangement; cf. e.g. 16. 26. The alteration may be by the first hand. παστά γεγραφεις ταυτα οτι other MSS.
39. DBod. have τινες for υ(ε) εινε.
40. ο Κυρος: so DBod.; om. other MSS.
41. εφη ωμαι: so Bod., ωμαι εφη D and a later hand in G; om. εφη other MSS.
42. ετι σκοπου εδέκασθαι: so DBod.; ετι σκοπου βιάλλειν εδιδάσκομεν other MSS.
43. A blot covers the a of ἀλλα.
44. [δε: so DBod.; om. CAGRH.]
45. μηδετοτε AGH.

1019. CHARIKTON, Chaercas and Callirrhoë.

17 x 17.5 cm. Late second or early third century.

Two fragments of the Chaercas and Callirrhoë have already been obtained from Egypt, one a Fayûm papyrus of about the end of the second century (P. Fay. 1), the other a vellum palimpsest bought by Wilcken at Luxor, of the later Byzantine period (Archiv i. pp. 227 sqq.). Fresh evidence for the early popularity of Chariton's romance is now supplied by a papyrus from Oxyrhynchus. This contains parts of two columns, from the third and fourth chapters of Book ii, written in a clear semi-cursive hand of, apparently, much the same date as P. Fay. 1; it may be assigned to the close of the second century, or, at latest, to the opening decades of the third. An oblique dash is used as a stop in l. 55; cf. e.g. 413 verso.

The text of the Chaercas and Callirrhoë, apart from the two small fragments recently discovered, depends upon a single Florentine MS. of the thirteenth or fourteenth century (F). Compared with this, 1019 shows characteristics very similar to those of the Fayûm papyrus, except that the latter is more accurate. As would be anticipated in copies so much closer to the author, both papyri sometimes supply what is evidently a better reading. Thus, e.g., in 1019, τοδῶν in l. 1 confirms an emendation of D'Orville (τοβειν Γ); in l. 25 the sense, which in F is obscured, was rightly given, though the exact wording is uncertain; ὄνομαξων for εἶναι νομιζων and in l. 54 the omission of οτι are other patent gains. There are also a number of small variations with regard to which the choice is less easy, though naturally the older authority deserves every consideration and is likely to be more often right than not. On the other hand, confidence is
disturbed by such errors as those in ll. 33, 38, 44, and 48–9. A noteworthy agreement of the papyrus with F in a probable corruption is found in l. 29.

Col. i.

[νεων ψοφίου δε ποδον αὔσθο  ii. 3
[μενη Καλλιροθ προς αυτον ες
[πεστραφη] θεασαμενος ο[υν ο
[Διονυσιος] ειλεως εφη ω Α[φρο
5 δειη και επ αγαθω μοι φα[νει
[ης καταπεπτοντα δε αυτην
[ηδη Λεωνας] υπελαβεν και]
[αυτη φησιν] εστιν ο δεσποτα
[η νεωντο]ς μηδεν ταραξ[ης
10 [και ου δε α] γναν προσελθε
[τω κυριω Κ]αλλιροθ μεν ουν
[προς τουν]α του κυριου κατω
[κυνησα πη]γην αφηκε δακρυων
[οψε μεταματικανουσα την
15 [ελευθεριαν] ο δε Διονυσιος πλη
[ξας τουν Λεωναν ασεβεστατε
[ειπεν ως αν]θρωπος διαληγη
[τους θεους ταυ]την λεγεις αρ
[γυρωντω]ν δι]καιως ουν ουχ εν
20 [ρεσ τουν πιπρακσοντα ουκ] ηκον
[σας ουδε Ομηρου διδασκοντος
[ημας και γε ο]ι θεου ξεινοισιν εοι
[κοτες αλλοδαποσιν ανθρωπων
[υβριν τε και εννοιμην εφοροσιν
25 [. . . . . . . . Καλλιροθ παυσαι
[μου καταγελ]ων και θεαν ονο
[μαζων την] ουδε ανθρωπον
[ευτυχη λαλουσι]ης [δε αυ]της

.
Col. ii.

tων ἐστωτῶν εκεῖ καὶ κεκλη
30 μενων συνηκεν ὁ Δεώνας
καὶ αφεικομένοις εἰς το τεμε
νος ἐξηγαγε τὴν Καλλιροην
τους δ ἣν ἰδεὶν στὶ φυσει γεύον
ται βασιλείας ὑπέρ ὁ εν τῷ σμη
35 νει τῶν μελισσῶν ἡκολούθο
νν γαρ αὐτοματος ἀπαιτεῖς
ἀντὶ καθαπερ ὑπὸ τον καλλο
υς δεσποτὴν κεχειροτονημένου
ἡ μεν οὼν απηλθεν εἰς την οἰ
40 κησιν τὴν συνηθὶ Διονυσίου δ ὑσ
τετραο τοιο τὸ τε τραυμα πέρισ
στελλειν επειρατο οἰα δὴ πεψ[
δευμενος ανρ καὶ ἐξαιρετοις
αρετῆς αντεσοιουμένους μη]
45 δὲ τοις οἰκεταις θελὼν εὐκατα
φρονητος δοκειν μητε μειρακι
ωθης τοις φιλοις διεκαρτερει [p
παρα ολην την εσπεραν ποιο
μενος γαρ λαυδανειν καταδη
50 λοις δὲ γευνομένοις μάλλον [εκ
της σιωπῆς μοιραν δὲ τινα [λα
βων απο του δειπνου ταυτην φη
σι κομισατω της τη ξεαθη μη ειπη [j
δὲ παρα του κυρίον αλλα παρα Διο
55 ννοιου / τοιο μεν οὼν ποτον προ
ηγαγεν επι πλε[i]στον ἦπιστατο

1. ποδων: D'Orville's infelix coniectura (Cobet, Mnemos. 8, p. 256) is confirmed; ποδέων F, ὅπεσθεν Cobet. ποδων was accepted by Hercher.

2. Καλλιροη: this is the regular spelling in this text as well as in P. Fay, 1 and in Wilcken's fragments.
4. εἰλος εἴη: ἀνεβάλλετος λεως εἴης F. εἴης is superfluous.
8. εἰτίν: om. F.
12-13. In F πρὸς ἀφίκας ἀκρῶν precedes κάτω κόψε. 
18. There is not room in the lacuna for σύ which precedes ταύτην in F.
19. δέκα οὐν οὐ: καὶ ὡς αἱ F. Since αἱ γεφαρῳντιον alone does not fill the space, the restoration of δέκα οὐν seems certain and gives a preferable reading.
20. κοσμήσας: so the Didot edition and Hercher; ἄκοιτασ previous editors.
22. Nine letters will hardly fill the lacuna, which is of the same length as in ll. 20 and 23, and the papyrus therefore seems to have agreed with F. Hercher restores the usual reading in ρ 485 καὶ τε θεοί.
25. F has τὸ γενός λοιπόν παύσαι καλ., which has been generally recognized to be defective. The papyrus has the name κολλαριοφ, which is obviously needed, and this was of course preceded by some such verb as εἶπεν or εἴης; but there is not room for so much as τὸ γενός λοιπόν as well, and how the lacuna should be filled remains doubtful.
29. και κεκλημένων: so F; ὅσ κεκλημένων Jacobs, whom Hercher follows.
30. ο: om. F. On the other hand after Δεοῦς F has τὸ γεγονός which is omitted in the papyrus.
33. τοὺς is an evident clerical error; τότε rightly F.
34. ο εἴ: om. ο F.
35. The divisions ρεολοθυ[ν] here and κολλο[ε] in I. 37 are very unusual.
36. αὐτοματος: om. F.
37. αὐτή: om. F.
38. κεκεφαροτηνήια: l. κεκεφαροτηνήι with F.
42. δῆ: ἐδ F. Cf. P. Fay. 1. ii. 17 and for the asyndeton ibid. i. 16, note.
44. l. αὐτοπαλαμενος. μήτε for μ[η]δε rightly F.
45. θέλων: ἐθλιων F.
50. μηλιον: om. F.
51. λο[ς]: λοβόμενοι F.
53. εἴπο: εἴπη F. The papyrus is broken away after the γ, but the line is of full length and it is unlikely that τε followed. The 3rd person singular is quite correct after κοιμήτα τής.
54. παρα... παρα... ὅτι παρά F. Hercher inserts another ὅτι before the first παρά, but ὅτι can well be spared altogether.
IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

(a) OFFICIAL.

1020. IMPERIAL RESCRPTS.

A fragment from the bottom of a column, giving two short rescripts of the Emperors Septimius Severus and Caracalla, directing that the praefect should hold a new trial if the persons to whom the rescripts are addressed were under full age. This is the well-known In integrum restitutio, regularly allowed by Roman law to minors; cf. Cod. Just. 2. 21, Dig. 4. 4. The only novelty lies in the phrase used to express the praefect’s procedure, ἀγώνα ἐκδίκειν: as is remarked by Professor Mitteis, to whom I am indebted for some suggestions on this papyrus, ἐκδίκειν here apparently has the sense of ἐκδίκαζεν. One of the two cases related to release from an obligation of some kind (ἀφεσις), in the other there was an accusation of fraud (ἀπάτη). These rescripts are preceded by the remains of two lines from another official response referring to an applicant, who had complained of some injustice, to the epistrategus. The papyrus seems to contain a collection of such decisions, though whether they were all concerned with the In integrum restitutio is not clear. Perhaps they were here cited by a petitioner as precedents supporting his claim.

[...]

Ἀὐτοκράτωρ Καίσαρ Λούκιος Σεπτίμιος Σεούρος [Εὐσεβὴς Πιερτίναξ
Σ[εβαστὸς Ἀραβικὸς Ἄδιαβνικὸς
Παρθικὸς Μέγιστος καὶ Αὐτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Ἀυτοκράτωρ]

5 Οὐάρφω Δαμασκίου. ἐλ τὴν ἐκ τῆς ἡλικίας ἔχεις βο[ηθίαν], ἢ ἡγούμενος
tou ēthnos

ton ἀγώνα τῆς ἀφέσεως ἐκδικήσει. πρ[οτέθη] ἐν Ἀλεξάνδρείᾳ [
THE OXYRHYNCHUS PAPYRI

Προκόπη Ἐρμαίου δι᾽ Ἐπαγόθαν ἀπελευθέρων. εί τιν ἐκ τῆς ἡλικίας ἔχεις βοήθιαν,
tὸν ἄγνωνα τῆς ἀπάτης ὁ ἡγουµένος τοῦ ἑθνοῦς ἐκδίκησε. προετέθη(η)
ev Ἀλεξανδρείᾳ.

7. η of προκόπη corr. from ω: the name is preceded by a marginal cross. 8. ε of ἐκδίκησε corr. from η. τῶν of ἑθνοῦς blotted.

II. 3-8. 'The Emperor Caesar Lucius Septimius Severus Arabicus Adiabenicus Parthicus Maximus and the Emperor Caesar Marcus Aurelius Antoninus Pius Augustus to Varus son of Damasaeus. If you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release. Published in Alexandria...

To Procunda daughter of Heraeus through Epagathus, freedman. If you can claim the assistance due to immature age, the praefect of the province shall decide the suit for fraud. Published in Alexandria...'

1-2. These two lines seem to be the decision of a local official rather than another imperial rescript. ἁς in l. 1 may be the termination of a proper name; or ἁς, e.g. ἁς, might be read.

5. μιτείς. ἡ ἐκ τῆς ἡλικίας βοήθεια is actatis auxilium, for which cf. e.g. Cod. Just. 2. 12 Eo tempore, quo soror tua auxilio invocatur actatis. ἡχίσ means 'is rightly yours', i.e. if your years justify the restitution. For ὁ ἡγουµένος τοῦ ἑθνοῦς (cf. l. 8) as a synonym for ἡγεµόν, praeset provinciae, cf. e.g. Cass. Dio lxxix. 18, and for the use of ἑθνος, Archiv iv. p. 380. This line is somewhat short as compared with l. 7, but the sentence appears to be complete.

6. Ἀλεξανδρείᾳ (μη) was no doubt followed by a date.

1021. NOTIFICATION OF THE ACCESSION OF NERO.

13.5 x 5.9 cm.

A.D. 54.

The following unaddressed notice of the decease of the emperor Claudius and the accession of Nero seems to be a rough draft for an official circular or a public proclamation. It is written in a small cursive hand, and several corrections and modifications show the absence of finish. A closely analogous document is B. G. U. 646, a circular from the praefect to the strategi of the Heptanomia enclosing a copy of his order to the people of Alexandria for the celebration of the accession of Pertinax; cf. also the fragmentary Berlin letter, quoted in the note on II. 14-16, announcing the nomination of G. Julius Verus Maximus as Caesar, and the curious Giessen papyrus published by

The papyrus is dated on the 21st (? of the month Neos Sebastos (Hathur), i.e. November 17, thirty-five days after the death of Claudius. Oxyrhynchus was thus considerably in advance of Elephantine, where, as Wilckcn, *Ost.* i. 13, shows, the news was still unknown on November 28.

8–13. Perhaps there is an intentional anathesis here between Καίσαρ and Λιττυκράτωρ in l. 7; but the repetition of οἰκουμένης and ἀποδέδεικται is clumsy, and II. 8–13 look like an alternative version of II. 5–8. For ἀγαθὸς δαίμων τῆς οἰκουμένης as applied to Nero cf. Dittenberger, *Orientis Gr.* *Inscr.* ii. 666 [Νέρων] Κλαύδιας ... ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἀπασίν ὡς εὐρεγήτριαν ἀγαθόν (Wilcken). The reading in II. 10–11 is very uncertain, but probably does not misrepresent the sense, for which Wilken compares the prophetical papyrus discussed by him in *Hermes* x.1 pp. 544 sqq., Col. ii. 6–7 ἐπὶ ... παραγένηται βασιλέως ἀγαθῶν δόθη (ἀγαθὸν δαίμων occurs three lines above); cf. also σὺν ἀπασίν ... ἄγαθος in the inscription already quoted. [ἀφ]ε with in l. 10 is not at all convincing: the final letter is more like ϊ than η, and [.]μενων could be read; moreover in l. 11, instead of supposing that the writer began the word μεγάλων, it would be possible to regard the deleted letters as a mistaken repetition of the syllables -μενων. A participle, however, gives a less satisfactory construction and sense, and no suitable substantive ending in -ων seems to be obtainable; ἀγαθόν is not satisfactory.
14–16. The construction is confused, the accusative being employed as if ðei or some similar word and not ðφελλομεν were written. Cf. for the phraseology B. G. U. 646. 19–24 [θ]οδοθεὴν ἔστω, [θ]εϊ [ἄ]λλοι παντεῖμεὶ [θ]εόν καὶ ἐκκορίνων . . . στεφηνηφομένου ἡμέρας πεντεκαὶνε. It may be convenient to add here the text of the letter in the Royal Library at Berlin, published by Parthey in Memorie dell' Instituto di Corrisp. Arch. 2, p. 440, and reprinted with improvements by Deissmann, Licht vom Osten, p. 267: ἐπεὶ γα[ω]στ[ῆ] ἑγενόμεν τοῦ εὐαγγελ[ίου] περὶ τοῦ ἀνθρωποθητοῦ Καῖσαρα τῶν τοῦ θεοφιλεστάτου κυρίων ἡμῶν Ἀὐτοκράτορος Καῖσαρος Γαίου Ιουλίου Μαξιμίνου Εὐσεβεῖς Εὐνυχῶς Σμήαστοῦ παῖδα Γαίου Ιουλίου Οὔχριον Μάξιμον Σεβαστόν, χρῆ, τιμώστητε, τὸς θεᾶς κομίζονται. ἐν [α]ῦν εἰδῆς καὶ παρατῆχε . . .

19. Some very cursive letters just below the line in front of Κλαυδίου are probably to be interpreted as Σεβαστοῦ Γερμανκοῦ, which was originally omitted. The words have been transferred in the text to their proper position. Καῖσαρος too is very cursive.

20. κα: the second figure is very uncertain; it could also be ὅ or ε.

1022. ENROLMENT OF RECRUTS.

36.8 x 9 cm. A.D. 103. Plate I.

This is a letter in Latin addressed by the praefect of Egypt, C. Minicius Italus, to Celsianus, praefect of the third Ituraean cohort, announcing the addition to the cohort of six recruits, whose names, ages, and distinguishing marks, if any, are given. At the foot is a note of the receipt of the letter and of its entry in the archives of the cohort. The document, which is in excellent preservation, is written in a clear cursive: dots are placed usually after abbreviated words and in some cases also after numerals, rarely elsewhere.

[C.] Minicius Italus Celsiano suo sa[t]i[en],
tirones seks probatos a me in
coh(orte) cui praesae in nume-
ros referri iude ex xi
kalendas"Martias: nomi-
na eorum et iconiūs
huic epistulae subiici.

5 vale frater karissim[e].

C. Veturium Gemellum
annor(um) xxi sine [iconismo],
C. Longium Priscum
annor(um) xxi, [iconismo] superfic(ìo) sinistr(ò),
C. Iulium Maximum ann(orum) xxv sine i(conismo),

[.] Lucium Secundum
ann(um) xx sine i(conismo),

C. Iulium Saturninium
ann(um) xxiii, i(conismus) manu sinistr(a),

M. Antonium Valentem
ann(orum) xxii, i(conismus) frontis
parte dextr(a).

2nd hand. accepta vi k(alendas) Martias ann(o) vi

Imp(eratoris) Traiani n(osti) per
Priscum singul(arem).

Avidius Arrianus cornicular(ius)
coh(ortis) iii Ituraeorum
scripsi authenticam

epistulam in tabulario
cohortis esse.

15. maximum- Pap. 30. epistulam- Pap.

'C. Minicius Italus to his dear Celsianus, greeting. Give orders that the six recruits who have been approved by me in the cohort under your command be included in the ranks from Feb. 19: I append to this letter their names and descriptions. Farewell, dearest brother.

C. Veturius Gemellus, aged 21, without description,
C. Longius Priscus, aged 22; description, a mark on his left eyebrow,
C. Julius Maximus, aged 25, without description,
[.] Lucius Secundus, aged 20, without description,
C. Julius Saturninus, aged 23; description, a mark on his left hand,
M. Antonius Valens, aged 22; description, a mark on the right side of his forehead.

Received on Feb. 24 in the 6th year of our emperor Trajan through Priscus, orderly.

I, Avidius Arrianus, adjutant of the third cohort of the Ituraeans, have written out the original letter for the archives of the cohort.'

1. The meaning of these letters in the middle of the upper margin is obscure. The second is pretty certainly e, the first e or s. There is no sign of anything further, but the papyrus is at this point worn as well as broken, and it is possible that one or two more letters followed. Ce[pi] on the analogy of 720. 15 (if that be the right reading) is not very satisfactory.

2. Feb. 24, A.D. 103 (ll. 24–5) is the latest date so far known for the praefecture of Minicius Italus, who was succeeded in this year by Vibius Maximus. The papyrus

1 Wilcken's suggestion legi (Archiv iiii. 313) is hardly suitable; the first letter may be l, but the third does not seem to be g.
confirms the view of the date of Italus expressed in P. Ambh. 64, and the corrected reading of B. G. U. 908. 9 (fre), in Archiv ii. p. 137.

4. Probatos is the technical term for ‘passed’, ‘examined’ by the praefect, corresponding to the Greek ἐπικεκραμένος (e.g. 1023. 5); cf. B. G. U. 696. i. 28 tirones probati and Méth. d'arch. de l'école française de Rome, 1897, p. 450 probato in iii Gallica. The spelling sexs is found in inscriptions.

8. icon[kismo]: the word may have its ordinary sense if in l. 14, &c., some term signifying a mark or scar be understood; otherwise it must be supposed that the proper meaning ‘description’ here passes into that of the features constituting the description, sine iconismo being practically equivalent to ἁρμον. Cf. τ 245-6 μυθήματος ἐν ἴπν περ, γυνὸς ἐν ἀμοίωσι, μελανόροος, ὀδοκάρμος, on which the scholiast remarks that ὁ πρώτος ἐκοιμάτω.

11. This man recurs forty years later as a veteran in 1035. 2.

25. ἔνωστι is unexpected, though it may stand. The letter could be m, but this is no easier. an[getic] cannot be read.

27. Arrianus: or perhaps Traianus.

28. The third Ituraean cohort is mentioned as being in Egypt in the year 83 in C. I. L. iii. p. 1962. From the fact that this letter was found at Oxyrhynchus it may be inferred that the cohort was at this period stationed in that district. That a son of one of the recruits subsequently appears there (1035. 1-3) well accords with such a conclusion.

1023. ARRIVAL OF A VETERAN.

8.3 x 7.5 cm. Second century.

A brief note recording the presence, at Oxyrhynchus no doubt, of a veteran soldier, with particulars of his entry upon the praefect's list. The document is unaddressed, and is no more than an occasional memorandum. It is inscribed on the verso of 1035, and presumably belongs, like that papyrus, to the reign of Antoninus, in spite of the formula of ll. 8-9, which was probably taken over from an earlier document. Lines 6-9 supply a new date for the praefecture of Q. Rammius Martialis, which is shown to go back to the first year of Hadrian.

Πόπλιος Πέτρωνιος
Κέλερ ἀπολόγισμος
στρατιώτης, πρώτως
παρεπιστήμων, δηλω-
5 θείς ἐπικεκρατθη
υπὸ Κοείντου 'Ραμ-
Publius Petronius Celer, discharged soldier, now for the first time residing, declared to have been placed on the list by Quintus Rammius Martialis in the first year of Hadrianus the lord.

4. παρεπεδημήρας: record of the place of residence chosen by the veterans was kept in the epikrisis-lists; cf. B. G. U. 113. 12 βουλουμένας παρεπεδημεύν πρὸς κυρίῳ (ἐν νομῷ Ἀραμομάτης (so too 265. 19, 780. 14), and for παρεπεδημεύν e.g. P. Tor. 8. 13 τῶν παρεπεδημοῦντων καὶ κατοικοῦντων ἐν ταῖσις δήσιν. On the subject of the epikrisis of the veterans see P. Meyer, Heeresenken, p. 125.

6 sqq. The earliest date hitherto recorded for the praefecture of Q. Rammius Martialis was Pharmouthi 28 of the second year of Hadrian (23 April 118), in C. I. G. 4713f = Dittenberger, Orientis Gr. Inscr. ii. 678; he is now shown to have entered upon his office before the end of Hadrian's first year, i.e. before 29 August, 117. His predecessor, M. Rutilius Lupus, was still praefect on the fifth of January of that year (B. G. U. 114. 5).

1024. ORDER FOR A GRANT OF SEED.

A.D. 129.

An authorization from the strategus and basilicogrammateus of the nome to a local sitologus for a grant of seed-corn to a cultivator. The document is closely parallel to P. Brit. Mus. 256 recto (e) (Catalogue ii. p. 96). an earlier authorization of a similar character, though differing in detail, conveyed from the strategus and basilicogrammateus by a son of an imperial slave; and in one or two places it helps to establish the text of that interesting but imperfect papyrus. Cf. Wilcken, Archiv iii. pp. 236-7; Goodspeed, Papyri from Karanis, p. 10.

Ἀσκληπιάδης στρατηγὸς
Ὁυρυγχεῖτον Ἡρακλῆ τῷ
καὶ Ἡρακλείδη σιτολόγῳ
ἀπηλιώτου τοπαρχίας Πα-
5 κέρκη τῶν χαίρεων. μέτρη-
σον συνεπιστέλλοντος
Ἱέρακος βασιλικὸς γραμματ(έως)
ἐκ τοῦ καλλίστου δείγμα-
τος ἀπὸ γενήματος τοῦ
10 διελθόντος ἵν (ἐτοὺς) εἰς κατα-
σπορὰν τοῦ ἐνεστάτως ἵδ (ἐτοὺς)
'Αδριανοῦ Καίσαρος τοῦ κυρίου
εἰς σπέρματα δάνεια Αpollo-
λωνίου Ἡλιοδώρου τοῦ Ἀπολ-
15 λωνίου μητρὸς Θαίδου
Χαιρήμων ἀπ’ Ὁξυρύγχω(υ)
πόλεως ὥς (ἐτῶν) οἴθ (οὐλὴ) ὄφρ(ι)υ
δεξ(ι), ὅν καὶ γνωρίεις
ἐδὼ κινδύνῳ, ἦν ἠρηται
20 δὲ αἰτῆσεως εἰς ἦν γεώργει
περὶ κόμην Ὡμιν ἐκ τοῦ
Ἀπολλωνίου Ἀλθαῖως
σὺν τῷ Πυρρίῳ καὶ Λυσιμάχω(υ)
κλῆρων (ἀρουραν) ἀδ’ πυρῷ
25 καθαροῖς ἀδόλου ἀβάλου ἀκρί-
θου κεκοσκυνεμένου μέ-
τρῳ δήμοσιῷ μετρήσει τῇ
κελευθείᾳ ἄρταβην
μίαν τέταρτον, / (πυρῳ) (ἄρταβη) ἀδ’,
30 μηδενὸς ὑπολογουμένου
εἰς ὁφείλην ἢ ἑτερῶν τι
ἀπλῶς, ἦν καταθήκεται
εἰς τὴν γῆν ὅγιος ἑπακο-
λοῦντων τῶν εἰσωθό-
35 των, καὶ ἐκ νέων ἀποδόσει
τὰς ἔσας ἁμα τοῖς τῆς γῆς
dημοσίως· παρ’ ὅδε καὶ λήψη
τὴν καθήκουσαν ἀποχὴν
dισάρι, ἦν τὴν ἑτερὰν ἐμοὶ
40 ἀνάδοσεις. (ἐτοὺς) ἵδ Αὐτοκράτορος
Καίσαρος Τραίανοῦ Ἀδριανοῦ
Σεβαστοῦ Ἀθόρ ἵζ.
2nd hand. 'Iēραξ βασιλεῶν γράμματέων [\ldots] διαδεχόμενος
καὶ τὰ κατὰ τὴν οὐράνιαν, με-
45 τρήσατε τὴν τοῦ τίμων ἀρταβὴν
μίαν τέταρτον, [\ldots] (πυρὸν) αἴδ', ὡς πρὸκειται.

24. l. κλήρων. 32. η of ην corr. from σ, i.e. the scribe began to write ἂς or ἄ.

Asclepiades, strategus of the Oxyrhynchite nome, to Heraclides, sitologus of the district of Pakeke in the eastern toparchy, greeting. Measure out, with the authorization also of Hierax the basilicogrammateus, from the best sample, of the produce of the past 13th year, for the sowing of the present 14th year of Hadrianus Caesar the lord, as a loan of seed for Apollonius son of Heliodorus son of Apollonius, his mother being Thais daughter of Chaeremon, of the city of Oxyrhynchus, aged about 78, with a scar on the right eyebrow, whom you are to recognize at your own risk, as requested by him for the 1/4 arourae of land which he cultivates near the village of Ophis in the holding of Apollonius of the Althean deme with those of Pyrrhis and Lysimachus, one and one quarter artabae of wheat, pure, undiluted, unmixed with earth and sifted, according to public measure and regulation measurement, total 1 1/2 art. wheat, without any deduction for debts or any other purpose; and he shall sow it on the land in good faith under the observance of the usual officers, and shall repay an equivalent amount out of the new crop together with the government dues upon the land; and you shall take from him a proper receipt in duplicate and shall give one copy to me. The 14th year of the Emperor Caesar Trajanus Hadrianus Augustus, Hathur 17.

From Hierax, basilicogrammateus and deputy-strategus: measure out the one and a quarter artabae of wheat, total 1 1/2 wheat, as above.'

1. The authorization is nominally issued by the strategus although, as the signature in ll. 43-6 shows, the basilicogrammateus was discharging the duties of the superior office. Some traces of ink above l. 1 near the edge of the papyrus are perhaps due to accidental blotting.

6-7. Cf. P. Brit. Mus. 256 recto (e) 2-3 ἀκολούθων τῶν ὕδωρ ἐπὶ Ὀλυμποῦ ἀπίστην \ldots [καί\]
'Ασκληπιόνου βασιλεῶν γράμματέων ἐπὶ παλαιμένου καὶ ἐπανεργον βασιλεῶν δόγμασι.

22. Ἀλθαῖοι: at this period the name of an Alexandrian deme was regularly accompanied by that of the tribe (cf. Schubart, Archiv v. pp. 83 sqq.); the absence of the latter here is of course due to the fact that the name of the εὐχερος dates from an earlier time.

32-3. This passage makes it clear that in l. 7 of the Brit. Mus. papyrus \ldots αὐτοὺς καταθηκασαν is to be read instead of ἐνοχιστῶν καταβάται. The possibility of γ in place of ο had already been observed by Grenfell. ἐγώς is equally certain in P. Flor. 21. 13.

33-4. ἐπακολοθοθύτων τῶν εἰσόδων: the officials meant probably coincided at least partially with those specified in P. Brit. Mus. 256 recto (d) 1-4 as concurring in the authorization of the grant to which 256 recto (e) refers, namely the ἔγγονος κόμης (?); the toparch, the comogrammateus and the scribe of the public cultivators.

38. The papyrus confirms ἔχον in l. 10 of the Brit. Mus. text, as restored by Wilcken, Archiv, l. c. in place of χρυσοφαῖαν.

43. There seems to be some correction in front of διαδεχόμενος. Perhaps a μ is deleted, i.e. the writer began the word μετήθησαι.

46. [/or] (πυρὸν) αἴδ': or perhaps simply / αἴδ'.
THE OXYRHYNCHUS PAPYRI

1025. Engagement of Performers.

25.9 x 7.2 cm. Late third century.

An order from the municipal officials of Euergetis to an actor and a Homeric reciter to come and perform on the occasion of a festival. The document is analogous to P. Grenf. II. 67, in which the president of a village council engages the services of two dancing-girls, and which belongs, like 1025, to the third century; cf. also 475, 731, Brit. Mus. 331, P. Flor. 74, and 519 and 1050, which record payments made to a mime and a reciter, no doubt on some such occasion as the present.

1025. Αὔρηλιοι Ἀγαθος γυν(μνασίαρχης) ἐναρχας πρῶτανις καὶ Ἑρμανοβάμμων ἐξηγητής καὶ Δίδυμος ἄρχιερεις καὶ Κοπρίας κοσμητής πόλεως Εὐεργέτιδος Αὔρηλιοι Εὐριτὰς βιολόγος καὶ Σαραπᾶ ὀμηριστῇ χαίρειν.

1025. OFFICIAL

3rd hand. Δίνων ἄρχειερ(εις) ἐρρόσθαι υμᾶς εὐχομαι.

4th hand. 25 Κοπρίας ἐρρόσθαι υμᾶς εὐχομαι.

'Aurelius Agathus, gymnasiarch, prytanis in office, and Aurelius Hermanobammon, exegetes, and Aurelius Didymus, chief priest, and Aurelius Coprias, cosmetes, of the city of Euergetis, to Aurelius Euripas, actor, and Aurelius Sarapas, Homeric reciter, greeting. Come at once, in accordance with your custom of taking part in the holiday, in order to celebrate with us our traditional festival on the birthday of Cronus the most great god. The spectacles will begin to-morrow the 10th and be held for the regular number of days; and you will receive the usual payment and presents. Signed. I, Hermanobammon, exegetes, pray for your health.' Similar signatures of Didymus and Coprias follow.

3. Hermanobammon is a compound of the names of three deities, Hermes, Anoubis, and Ammon. 'Ερμονοῦζης and 'Ερμύρους are already familiar (B. G. U. 332. 9, P. Leipzig 15. 3, &c.).

4-5. The order in which the ἄρχειερος and κοπρίας here stand is the reverse of that assigned them by Preisigke, Städt. Beamtenwesen, pp. 31 sqq., and the signatures in II. 22-6 prevent any supposition of a lapse on the part of the writer. In P. Flor. 21. 1-2, on the other hand, the cosmetes is given precedence. Apparently the rank of ἄρχειερος was liable to some fluctuation.

6. Euergetis is mentioned in 814, a papyrus of the first century; it was evidently a considerable place.

7. Βιολόγος: this word occurs in an epigram found at Aquileia (Jacobs, Anth. Pal. iii. p. 970) το λαλεῖν σοφὸς Ηρακλείδης μεμάθαι βιολόγη στήλην θέτο βιολόγος φίλος. It meant much the same as μῖμος, no doubt; cf. 519. 3-4 and 1050. 25-6, where a μῖμος and a ὁμοστήθης stand in close proximity.

15. The remains at the end of the line do not suit ἀναποιμέναν or ἀναγχοίως.

19-20. The scale of payment was high, as is shown by 519, where a μῖμος receives 496 and a ὁμοστήθης 448 drachmai. It appears from that papyrus that the municipal officials made considerable contributions towards such entertainments.

1026. ATTESTATION OF AGREEMENT.

28-8 x 17-8 cm. Fifth century.

The compact recorded in this papyrus is not very clearly expressed, but the main points are sufficiently evident. The principals are Gerontius and John, the latter apparently being in Gerontius' debt. It is directed that certain personal effects should be sold and the debt paid; and that any surplus should be given to John's children. A list is appended of the property, with the prices obtained for the articles already sold: as often happens in such lists, some rare or
unknown words occur. The document was drawn up by two πρεσβύτεροι, who seem to have been to some extent mediators as well as witnesses; cf. note on l. 2. No date is given, but the character of the handwriting and the nature of the sums mentioned fix the period fairly definitely.

Μεταξὺ ἐλάβομεν Γεροντίου καὶ Ἰωάννην ἀστε ἱασεῖν Ἰωάννην τὰ ἱμάτια καὶ τὰ λυνόδια σὺν μαφρίοις καὶ φακιαλίων ὑσ[τ]ε πραθήνα(i) αὐτὰ καὶ δοῦναι 5 τὰ δάνιαν τῶν τριῶν ὁλοκοττίων, δεδόκαμεν ἐπὶ αὐτὰ Γεροντίῳ πραθήναι τιμῆς, τί ἀποδοθῆναι ὄρκον, τὰ δὲ καταλιτῆμαν ἀποδοῦναι Ἰωάννης εἰς ἀναλώματα τῶν τέκνων αὐτῶν. ἐστὶ δὲ τὰ πραθέντα εἰδὴς ὁμωσ'.

10 δελματίκιον ὀνύχινον (δηναρίων) μυριάδας γυτος, ὄμοιος ἄλλο Ἰωάννην (δηναρίων) μυριάδας γυτος, λυνοفاعلιον παραπύριον σὺν φακιαλίῳ βιλλαρικὸν νο(μισματίῳ) α, φακιαλίῳ (δηναρίων) μυριάδας γυτος, βαλανάριον καὶ λυνόδιον (δηναρίων) μυριάδας μαφρίος.

15 τὰ δὲ μὴ πραθέντα εἰδῆ δελματίον α, μαφρίον ὀνύχ(ινον) α, Ιωάννην μαφρίον α, μοθοδίαν μαφρίον α, 20 κάδον γυν(α)μιον, πανθωνάριον μυραθήκην ὑποτα πραθήναι διὰ Θεοδόρου καὶ Γεροντίου τιμῆς καὶ τὰ ἀναλώματα διὰ Γεροντίου (δηναρίων) μυριάδας αφος. Ἀνδρέας καὶ Τριάδελφος πρεσβύτεροι μαρτυροῦμεν.

2. Ἰωάννης: Παπ.; 1. Ἰωάννης. 3. Ἰωάννης: Παπ.; 4. Ἰωάννης. 5. 1. τά. 7. 1. Ἰωάννης. 11. Ιωάννης; so in l. 18. 12. Ἰωάννης. 17. οὐχ: Παπ. 21. 1. πανθωνάριον.

'We have mediated between Gerontius and John to this effect:—John shall take the cloaks and the linen with the veils and the kerchiefs to be sold, and shall pay the loan of the three solidi; and we have given them to Gerontius to be sold for their value, as to the
amount of which an oath shall be taken (i); and the remainder shall be paid to John for the expenses of his children. The articles sold are as follows:—an onyx-coloured Dalmatian vest at 33,850,000 denarii; another likewise of the Xoi'te kind at 30,000,000; a... linen cloth with a common kerchief at 1 solidi; a kerchief at 7,500,000; a towel and a linen cloth at 15,000,000 denarii. The unsold articles are as follows:—1 small hide, 1 onyx-coloured veil, 1 Xoi'te veil, 1... veil, a woman's box, a little shrine to hold ungents; these are to be sold through Theodorus and Gerontius for their value. Expenses through Gerontius amount to 18,600,000 denarii. We, Andreas and Triadelphus, presbyters, are witnesses.'

1. There are vestiges of a short heading, apparently not χειρ.
2. μεταφό ελάβομεν: cf. e.g. P. Tebt. 433 διαλήμπετοι μετεφύ ημῶν ὁ στρατηγὸς. Perhaps the two πρεσβύτεροι should be regarded simply as μεταφυσται who witnessed an agreement independently arrived at; cf. e.g. C. P. R. 19. 7-8 συνέθεμεν... ὑπὶ παρανοία Διοικουρίου πρεσβύτερου τῆς ἐκκλησίας ἐπὶ ὄρους δαίτε κτλ., 23 ὁ μεταφυστής, Mitteis, Abb. Berl. Akad. 1905, ii. p. 56. But the whole form of the present document, as well as ll. 5-6, may be taken to imply a more active part in the negotiation; cf. P. Brit. Mus. 113. (i).
3. μαθὴρος, not μαθὼρος, is the usual form in Byzantine Greek; see Du Cange, s.v.
4-5. δούλου τὸ δάνειον might mean to lend, not to repay; but the whole transaction seems more intelligible if the words are construed in the latter sense.
6. τί... δροκόν: the meaning appears to be that an oath was to be taken by Gerontius as to the amount realized, but the construction of τί is harsh and the asyndeton awkward.
10. On the numismatical peculiarities of this period cf. the data collected by Wessely in his article on Philogelos, Sitzungsber. d. k. Akad. d. Wissensch. in Wien. Phil.-Hist. Kl. cxxix. The thousands in ll. 10, 11, and 14 are denoted, as is usual at this date, by oblique strokes at the bottom of the figure. The symbol for μυνάδες is a semicircle open at the base and having a dot beneath it.
11. Ζοτίων is formed from Ζοτίης and some speciality of Χοῖς or the Χοῖτε name is meant; cf. B. G. U. 927. 6 ὑρίων ζωτίκων.
12. παραπλώτιν is difficult, but the alternatives seem to be no better; γα, γλ, τα or τλ could be read in place of the π, and δ instead of λ (νου is unlikely). βαλλαρίων = villaricum, but that form does not occur.
14. βαλλαρίων: cf. 921. 18, 1051. 22.
16. δεμάτων = δεμάτων; but perhaps διλαματίων should be read.
19. μονοβολάδων is unknown; the syllable μονθ suggests that the word may indicate a local product like Ζοτίες.
21. The novel πανθεονάριων was evidently a casket of special shape, modelled perhaps on that of the Roman Pantheon.
DECLARATIONS TO OFFICIALS.

1027. Denial of a Claim.

8.7 x 16.7 cm. First century.

This document, of which the beginning and end are missing, is an application, addressed no doubt to the βιβλιωφῶλακες, from a creditor whose security was threatened. Money had been lent to two brothers, Theon and Pekusis, on the security of some house-property. In default of payment the creditor desired to foreclose upon the property, when he learnt that in order to prevent this the father of the debtors had sent in a declaration that the property had been mortgaged to himself. The applicant seeks to prove that this declaration was fraudulent.

The papyrus may be assigned on account of the character of the handwriting to about the middle of the first century.

5. 1. [e]φ' αἰ. 6. Second ε of εξεχωμένου corr. from o (?). 10. δ of ἐμποδισθηναι corr. from ρ and δι οὐ corr. from δι οὐ.
1027. **DECLARATIONS TO OFFICIALS**

‘... of my debtors Theon and Pekusis sons of Ammonius, Theon of the half of a one-storeyed house and court, and Pekusis of an eighth part of another house and courts and yard, with the other conditions contained in the memorandum of transfer. When I therefore pursued my right of entry upon the transferred property, I found that the father of the debtors, Ammonius son of Ammonius, had presented to you a memorandum by means of which he hoped that my execution might be prevented, wherein he vainly relates that he was ignorant of the securities which had been given to me, and that he has had hypothecated to himself...’

1. The construction may have been something like ἀπεγραφήμην or παρεθήκεν ἰν ἑκεῖν ἀντιφάλαιαν.

5. ἐσ is evidently a slip for ἀεί; cf. e.g. 286. 12 ἐφ' ὅλους ἡ ἀσφάλεια περιέχει, P. Strassb. 40. 14 ἐφ' ὅλους περιέχει διαστολᾶς πόσας.

7. προσβολή: cf. P. Flor. 55. 25, 56. 11 ἐκχειροσία καὶ προσβολή, B. G. U. 1132. 17, 23. The word here seems to be closer in meaning to ἐμβαθεία than to ἐκχειροσία (Manigk, Z. Savigny-St. xxx. p. 289); cf. Eger, Grundbuchwesen, p. 47, Rabel, Verfügungsbeschränkungen, p. 29). At the end of the line the scribe perhaps began to write ἐπιδεδωκώνει.

1028. **SELECTION OF BOYS (ἐπίκρησις).**

24.4 X 7.3 cm.  

A. D. 86.

Application from a woman, whose husband was dead, for the registration of their fourteen-year-old son in the list of privileged persons paying a reduced poll-tax of 12 drachmae. The document, which is written in a very cursive hand, is directed to a board of officials resembling that addressed in 714, not, like 478, to the βιβλιοφάλακες; cf. besides those two papyri 257–8.

Χ

2nd hand (?).  

Κλαυδίω Μακεδονίῳ στρατηγῷ καὶ Γαίῳ βασιλικῷ γραμματεῖ καὶ Διονυσίῳ καὶ Φιλίσκῳ γυμνασιαρχήσασι καὶ Ἀπολλόνῳ καὶ Θέωνι γραμματεύσαι πόλεως παρὰ Ταυροσέως τῆς Θωρυψίμοις τοῦ Θωρυνος τῶν ἀπ' Ὀξυρύγχων ψήμιος τοῦ Θωρυνος. κατὰ τὰ  

κελευσθέντα περὶ τοῦ ἐπικριθῆναι τοὺς προσβαλοντὶς (as)

M
eis toûs (teosarwsekaidekateis) ei amfotério(n) yovneôon µητροπολειτῶν (dôdêkadrâxhmôn) eisív, prôsphawôi

15 tôn viôn mou Xairêmôna 'Oinôôfriov toû Sôitôs pao-topôron xarâpídôs òheou megíston ápôgra(ψâmevon) eî' am-fôdou 'Ippôdrômou prôs-

20 ïèbêkênaî tâ wêwos-toûî e (êtei) kai eînai autôv (dôdêkadrâxhmôv) kai tôn autôv mèn pa-téra êmou ðè yênôme-

vnon ândra 'Oinôôfriw

25 Sôitôs pao-topôron toû a(ûtôv) òheou ápôgra(ψâmevon) eî' toû a(ûtôv) amfôdou ên (dôdêkadrâxhmôis) têtele(utêkênaî)

 tô a (êtei) Dômûtiaiôu
tôv kuriôv kai tôn patêra

30 mou Thômâphêmin Thôôvin(ê) ápôgra(ψâmevon) eî' thôpêrôv Thênu-
ploitê ên (dôdêkadrâxhmôi) têtele(utêkênaî)

 tô b (êtei) òheou Tîtou,

kai ômûnoi Aúthôkrâtora

35 Kâisarâ Dômûtiaiôv

Sêbástoû Gérmànikôv

muî yêwûsasbîayi). (êtous) e Aúthôkrâtôròs Kâisaraô Dômûtiaiôv

Sêbástoû Gérmànikôv

40 'Epeîf a. (3rd hand). Taôrçôs

[..] ..[..] ..[..] s epîðêðo(êkâ)

40. 1. Taôrçôvêr.

'To Claudius Macedonius, strategus, and Gaius, basilicogrammateus, and Dionysius and Philiscus, ex-gymnasiarchs, and Apollonius and Theon, city-scribes, from Taorseus
1028. DECLARATIONS TO OFFICIALS

daughter of Thompsemis son of Thoönis, of the city of Oxyrhynchus, with her guardian Thompsemis son of Thoönis. In accordance with the orders concerning the selection of boys approaching the age of 14 when their parents on both sides are residents of the metropolis at 12 drachmae, I declare that my son Chaeremon son of Onnophis son of Sois, pastophorus of Sarapis the most great god, registered in the quarter of the Hippodrome, has reached the age in the present 5th year and that he is a person rated at 12 drachmae, and that his father my late husband Onnophis son of Sois, pastophorus of the said god, registered in the same quarter among those rated at 12 drachmae, died in the 1st year of Domitian the lord, and that my father Thompsemis son of Thoönis, registered at the Thoörum (Theneplon) among those rated at 12 drachmae, died in the 2nd year of the deified Titus; and I swear by the Emperor Caesar Domitianus Augustus Germanicus that I have made no false statement.' Date, and signature of Taorseus.

1. A large cross or χ in the upper margin is presumably some official mark.
6. That Ταορεῖος (or Ταορεῖος) not Ταορεῖος (P. Brit. Mus. II, index) is the nominative is indicated by P. Tebt. 311. 29; the two genitives Ταορεῖοι and Ταορεῖοι correspond to the two masculine forms 'Ορεῖοι and 'Ορεῖος, from 'Ορεῖος and 'Ορεῖος.
17. παστοφόρος: cf. P. Tebt. 292, where application for priestly circumcision is made for a boy of only seven years; in P. Gen. 260. 22 (Nicole, 1909) the age is still earlier.
18. άναγραφήμενος: άναγραφήμενος would be more usual, but there is no doubt about the reading here or in ll. 26 and 31.
19. προσβεβηκόσι: sc. εἰς τοὺς πεπαραγμακαθηκεῖται; the age is similarly omitted in P. Fay. 27. 9, P. Tebt. 320. 8.
31. Θεοπεῖον: cf. 43, verso iv. 14, 16. Θεοπεῖον is another name defining the locality more closely; cf. 478. 15.
41. Θουφήμος would be expected at the beginning of this line, but there is hardly room for so much, and it is difficult to recognize the indistinct vestiges. As Ταορεῖος shows, a misspelling is quite probable. The signature is in rude uncial.

1029. RETURN OF HIEROGLYPHIC INSCRIBERS.

31·7 X 10·9 cm. A.D. 107.

A list, addressed to the basilicogrammateus, of the carvers of hieroglyphics at Oxyrhynchus in the 11th year of Trajan. These lepaptovoi are classified according to the district in which they lived; and they declare on oath that the list is exhaustive and that there were no apprentices or strangers versed in their art. Few references occur in papyri or inscriptions to the lepaptovoi (cf. P. Leyden U. i. 2, iv. 2, C. I. G. 4716 d 14, and the Cairo inscription edited by Spiegelberg, Die demot. Inschr. pp. 69-70) and little is known concerning their position; but it is evident from ll. 15-16 below that some of them were definitely attached to the service of the temples, and there is a close analogy between the present return and the lists (γραφαὶ) of priests and temple-revenues annually supplied to the strategi or basilicogrammateis, on which cf. P. Tebt. 298.
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THE OXYRHYNCHUS PAPYRI

Κλαυδίω Μενάνδρῳ βασιλικῷ γραμματεῖ
παρὰ Τέωτος νεωτέρου ὁ Ὀννόφριος τοῦ Τεώτου
μητρὸς Τασεύτου καὶ Ἀσκλήπιος ὁ Ὀννόφριος τοῦ Ὀμόχιος μητρὸς Τεσαύριος ἄμφοτέρων
5 ἀπ’ Ὀξυρρύχων πόλεως ἱερογλύφῳ τῶν κε-
χειρισμένων ὑπὸ τῶν συνιερογλυφῶν γρα-
φῆ ἡμῶν τέ καὶ τῶν αὐτῶν συνιερογλῦ-
φῶν τοῦ ἐνεστῶτος ἑνδεκάτου ἐτῶν τοῦ Ὑπαινοῦ
Τραιανοῦ Ἐμέρατος τοῦ κυρίου.

ἐν εἶναι:

Δεκάτης:
Τέως ὁ Ὀννόφριος ὁ προγεγραμμένος,
'Οννόφρις ἀδελφός,
Ἀσκλήπιος ὁ προγεγραμμένος,
15 Ὀμόχιος ἀδελφὸς ὁν και ἱερογλύφος
'Οσείριος θεοῦ μεγίστου.

Ἀπίθεος?
Δρόμῳ Θόριδος:
Πτολεμαῖς Πετοσοφάπιοι τοῦ Πετοσοφάπιος.
— ἀνδρεῖς οἱ.

20 καὶ ὄρνυσιν Ἀὐτοκράτορα Καίσαρα
Νέροναν Τραίανον Σεβαστὸν Γερμανίκον
Δακικὸν ἑξ ὑγιῶς καὶ ἐπ’ ἀληθείᾳ ἐπι-
δεδοκέναι τὴν προκειμένην γραφὴν
καὶ πλεῖον τούτων μη ἐνεῖν μηδὲ ἐξεῖν

25 μαθήτας ἡ ἐπιζέτους χρω[ω]μένους
τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν,
ἡ ἐνοχοὶ εἵμην τῷ ὄρκῳ. (ἐτους) [ὶ]α Ἀὐτοκράτορος
Καίσαρος Νερόνα Τραίανο Σεβαστοῦ
Γερμανίκου Δακικοῦ Φαώφι κτ.

5. ἱερογλυφῶν Pap.: so in ll. 6 and 7. The final ν of τῶν and κεχειρισμένων added above the line.

16. Second o of οσείριος above the line.

' To Claudius Menandrus, basilicogrammateus, from Teos, younger son of Onnophris son of Teos, his mother being Taseus, and Asklas son of Onnophris son of Osmoclis, his mother being Tesauris, both of the city of Oxyrhynclus, hieroglyphic carvers, who have
been delegated by their fellow-carvers: the list of ourselves and the said fellow-carvers of hieroglyphics for the present 11th year of Trajanus Caesar the lord, as follows:

In the quarter of the Tenth, Teos son of Onnphris, the aforesaid, Onnphris his brother, Asklas son of Onnphris, the aforesaid, Osmolchis his brother, who is also a hiero-

glyphic carver of Osiris the most great god.

In the quarter of the square of Thoeris, Ptolemaeus son of Petosorapis son of Petosorapis.

Total 5 men. And we swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus that we have honestly and truthfully presented the foregoing list, and that there are no more than these, and that we have no apprentices or strangers carrying on the art down to the present day, otherwise may we be liable to the consequences of the oath. The 11th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus, Phaophi 29'

11. Δεκάτης, since it stands parallel to δρόμου θεόμας in l. 17, must be the name of an ἄμφοδον or λαύρα at Oxyrhynchus; it has not occurred previously in the local papyri.

15-16. Cf. 579 ἱεροτεχνῶν Ἀδημᾶς θεόμας. This special description of Osmolchis as a ἱερογλύφος of Osiris seems to indicate that the other four occupied a more or less independent position and were not connected with any particular temple or cult. In the margin opposite this line there is a dash and, just below, the letters παί, apparently intended to modify or supplement in some way the statement of the text. Perhaps the meaning is that Osmolchis was associated with the cult of Apis as well as that of Osiris.

1030. Notification of Death.

26.2 × 9.6 cm. A.D. 212.

This notice of the death of a slave follows the usual formula (cf. e.g. 282), and its chief point of interest lies in the address. The report, which is dated in the year 212, is directed to the ἄμφοδογραμματεύς of the first tribe and the second circuit, showing that at the beginning of the third century the inhabitants of Oxyrhynchus were divided off into numbered tribes which were subdivided into numbered circuits (περίοδοι). It was already clear from e.g. 86. 11 and P. Leipzig 65. 7-8 that the municipal reorganization introduced by Severus included a tribal division on the Greek model; but the present is so far much the earliest allusion to this arrangement, and the περίοδοι seem to be novel.

πε.

2nd hand. Στερήφο ἄμφοδογραμματεύς a φύλ(ής) β περίοδ(ων)

παρά Διογένους (3rd hand) Παπουντότος

τοῦ Σπαρτᾶ μητρὸς Τρειῶτος

5 ἀντι Ὀξυρύγχων πόλεως. ὁ
To Serenus, district-scribe of the first tribe, second circuit, from Diogenes son of Papontos son of Spartas, his mother being Tereus, of the city of Oxyrhynchus. The slave belonging to me and Thaesis, my full sister on the father's side, Historetus, who was past age, had no handicraft, and was registered in the quarter of Pammenes' Garden, died in the past year: I therefore present this memorandum begging that he be registered in the list of such persons, and I swear by the fortune of the Emperor Marcus Aurelius Severus Antoninus that I have made no false statement.' Date, and signatures of Diogenes and Serenus.

2. ἀμφοδογρα(μματέως) : cf. B. G. U. 1062. 3, P. Brit. Mus. 035. 1, 936. 1, and P. Tebt. 436, where no doubt ἀμφοδο(γραμματέων) should be read. All these instances date from the earlier part of the third century, at which period the office would seem to have been instituted. For a φολ(ις) cf. P. Leipzig 65. 7–8 ε φολ(ις).

3. A different hand continued the document from the name Παποντός. There are some similarities in the first line and a half to the signature of Diogenes in l. 21–3, but probably the writers were distinct.

8. ἕπορης: i.e. past the age of 60, after which liability to poll-tax ceased; cf. P. Brit. Mus. 259. 64 and Wilcken, Archiv iii. pp. 232–3.

21. The name of the month has for some reason been washed out.

22. ὁμωμεκα: so e.g. 251. 30.
PETITIONS.

1031. Application for Grant of Seed.

A request for a grant of 30 artabae of corn as seed for 30 arourae of government land, of which the applicant was the sub-lessee. The document is addressed to two members of the senate of Oxyrhynchus who were the local commissioners for such grants. Cf. 1024 and P. Flor. 21.

\[ \text{Αὐρηλίοις Ἀμηντρίῳ τῷ καὶ Ἀλεξάνδρῳ ἀρ-} \\
\text{χερστένσαι καὶ Διοσκόρῳ ἀγορανόμῳ} \\
\text{ἀμφοτέροις δουλεύταις τῆς Ὀξυρυγχείτων πό-} \\
\text{λεως αἱρεθεῖοι ὑπὸ τῆς κρατίστης βουλῆς} \\
\text{ἐπὶ ἄναδώσεως σπερμάτων τοῦ ἐνεστῶτος} \\
\text{η (ἐτους) ἀνὸ τοπ(ἀρχίας)} \\
\text{παρὰ Αὐρηλίου Βιαίου Βιαίου μητρὸς Ταύλλης} \\
\text{ἀπὸ τοῦ Ἐπισήμου ἐποικίων. αἰτοῦμαι ἐπιστα-} \\
\text{λήματί εἰς (ἀ)πέρματα δάνεια ἀπὸ πυρᾶς γενήματος} \\
\text{τοῦ διελθόντος} \zeta (ἐτους) εἰς κατασποράν τοῦ ἐνεστῶ-} \\
\text{τοῦ} (ἐτους) εἰς ἣν γεωργίῳ δημοσίᾳ γῆν οὐκ ἐπα-} \\
\text{τών διαρτάβου περὶ κώμην Σκω ὄνομα(τί)} \\
\text{Δονκίου Αὐρηλίου Αἰπολλονίου καὶ τοῦ νιὸυ Δον-} \\
\text{κίου Αὐρηλίου Ματραίου τοῦ καὶ Ἡραϊκοῦ ἐκ τοῦ} \\
\text{Ωδέου κλήρου (ἀρούρας) κς (ἡμισυ) καὶ ἐκ τοῦ} \\
\text{Παιδεώς κλήρου (ἀρούρας) γ (ἡμισυ), γ(ίνοντα) ἐπὶ τό αὑτό (ἀρουρας) λ, (ἀράβας) λ, ἄσπερ κοκκολογή-} \\
\text{σαι ἀπὸ κρίθησι καὶ αἱρῆς καταθήσαν εἰς τὴν} \\
\text{γῆν ὅγιος καὶ πιστῶς ἐπακολουθοῦντων} \\
\text{τῶν εἰς τούτο προκεχειρισμένων καὶ ἐκ νέ-} \\
\text{20 ὦν ἀπόδοσι πάσα ὦσα σὺν τοῖς ἐπομένοις} \\
\text{ἀμα τοῖς τῆς γῆς τοῦ ἐνεστῶτος} \gamma \text{ς(σ)οις} \\
\text{τελέσματί μέτρῳ δημοσίῳ ἡμιφῖρος} \\
\text{μετρήσει} τῇ κελευσθείσῃ, καὶ ὀμνῷ τῇ
THE OXYRHYNCHUS PAPYRI

[ Márcou Aúρηλιον Σεονύρου Ἀλεξάνδρου

25 [Καίσαρι τοῦ κυρίου τόχην μὴ ἔψευσθαι.]
[ἔτους] η Ἀὐρηλιάκροτος Καίσαρος Máρκου
[Ἀὐρηλίου Σεονύρου] Ἀλεξάνδρου Εὐσεβίους
[Ἑὐτυχός Σεβαστὸς Χοιάκ. (2nd hand). Αὐρηλίων
[Biaio]s Biaiou εἰποδεύκνα

. . .


'To Aurelius Demetrius also called Alexander, ex-chief priest, and Aurelius Dioscorus, agoranomus, both senators of the city of Oxyrhynchus, elected by the most high senate to superintend the distribution of seed of the present 8th year in the upper toprarchy, from Aurelius Biaeus son of Biaeus and Taionel, from the village of Epimenus. I request that there be assigned to me as one of the loans of seed from the wheat crop of the past 7th year for the sowing of the present 8th year, for the public land which I cultivate at a rent of not less than 2 artabae near the village of Sko in the name of Lucius Aurelius Apollonius and his son Lucius Aurelius Matreas also called Heraiscus, in the holding of Oedeas 26¼ arourae and in the holding of Pedieus 3¼ arourae, total 30 arourae, a loan of 30 artabae, which I will clear of barley and darnel and plant upon the land honestly and in good faith under the cognizance of those appointed for that duty, and I will repay out of the new crop an equivalent amount with the accompaniments at the same time as the regular dues upon the land for the present 8th year by the public half-artabae measure and according to the measurement ordered; and I swear by the fortune of Marcus Aurelius Severus Alexander Caesar the lord that I have made no false statement.' Date and signature of Aurelius Biaeus.

5. Cf. P. Flor. 21, 2-4, where l. σερμίτων ὀναθάσεως or διαδάσεως.
8. ἐπισφήνοις τόπος (σ) should perhaps be restored on this analogy in 518. 4. In P. Flor. 21, 9 ἐπισφήνωσσι εἰς δάνειον may safely be read.
12. διατίτασσω must refer to γη and the meaning be that the annual rent per aroura was in no case less than two artabae. There may have been some restriction on loans of seed for land of inferior quality.
16. κοκωλογεῖν occurs in the glossaries of Dositheus Magister.
20. ἐπομένως: cf. e.g. 513. 12. What exactly these ἐπομένως are in the case of loans of seed is not clear; it is unlikely that the additional payments mentioned in P. Brit. Mus. 193 are on account of such loans; cf. P. Tebt. II. p. 342. In P. Flor. 54 of l. d. 314 loans of seed are to be repaid μετὰ τῆς ἡμερίας: cf. 1040, introd.
21-2. γνήσιος τελεσμα: cf. 740. 14 γνήσιοι δομοσιών, P. Amb. 86, 10, P. Strassb. 2. 13. The γνήσια τελεσματα here no doubt included the rent; cf. 133, 18, 1024. 36-7.

HMAMRTAΩ: ἡμαρταθείο might also be read, but cf. l. 12.
A petition to the epistrategus Vedius Faustus from a brother and sister, asking for a decision in a dispute which had arisen out of some irregularity in the registration of a vineyard. The case had been delegated to the epistrategus through the dioecetes, and the facts are recounted in a copy of a long petition to the praefect Volusius Macianus (cf. note on I. 5) who had been appealed to in the first instance (ll. 5-42). In A.D. 147-8 a small piece of land owned by the petitioners had been converted into a vineyard, in accordance with a permit which it now appears was requisite in such cases, and a certain sum of money was paid to the government for the right to make the change (cf. note on I. 8). But some formalities of declaration or registration (παράθεσις) were omitted, and nine years afterwards the praefect Sempronius Liberalis ordered these to be carried out without delay. According to an entry made by an assistant of the strategus of the nome, this order was communicated to Diogenes, a deceased brother of the petitioners; but they assert that not only was there no evidence of the communication, but Diogenes had died long before the order was made, and accuse the assistant of bad faith. At the end of June or the beginning of July A.D. 161 the praefect referred the matter to the dioecetes Vonasius Facundus (ll. 43-8), who, in the absence of the accused assistant, sent it on to be dealt with by the epistrategus (ll. 48-54). An endorsement at the bottom of the document (ll. 58-60), dated at least nine months later, declares the readiness of the latter to hear the case.

Some of the main sections of the document are marked off by means of short blank spaces. It is rather difficult to read in parts owing to the discolouration of the papyrus. The verso contains 1049.

Oυνδιφ Φαύστω τῷ κρατίστῳ ἐπιστρατηγῷ
παρὰ Ἀμμωνίου καὶ Μαρθείτος ἀμφιστέρων Διογένους ἀπ’ Ὀ-
ξυρόγχου πόλεως. ὃ ἐπέδωμεν Οὐσολουσ[ῷ Μ]ακιανῷ τῷ
ἡγουμενεύσαντι βιβλείῳ καὶ ἦς ἐτύχομεν[ν] ὑπογραφής
5 ἐστὶν ἀντίγραφον. Λουκίῳ Οὐσολουσίῳ Μακιανῷ ἐπάρχῳ
Διούστου παρὰ Ἀμμωνίου καὶ Μαρθείτος τῆς καὶ Ἰηρακλείᾳ
ἀμφιστέρων Διογένους τοῦ Διογένους ἀπὸ τῆς μητροπόλεως τοῦ Ὀ-
ξυρογχείου. ἦτα ἀπὸ αὐτῶν, θεοῦ Ἀθήνας Ἀντιφόνον ἀνήλθαμεν ἀπὸ
ἰδίων ὀικοπέδων ἀρχαιῶν πρῶτους τοῦ μεθηλαχῶτος κα-
10 τὰ πατέρα ἡμῶν πάππου Διογένους μητρὸς Σεψαρίου περὶ Σεψαρίου τοῦ αὐτοῦ Ὀξυρυγχείτου ὡς συνεχορθή ἁμελοῦ ἀροῦρης τέταρτον ὄγδοων ἐκκαίδεκατον, οὗ τὸ ὄφε[λ]ὸμενον πρόστειμον παραγράφον διεγράφη, καὶ περὶ τούτον πρὸςεφώνησεν ὁ τῶν τόπων κοιμογραμματεῖς συμμφώνως γεγονέναι.

15 τῇ ἀναγραφῇ ἀπὸ ἰδίων οἰκοπέδων [....] τουμ...
[...\]\(\) καὶ δ[αγρα]φῆς τοῦ ὑπολόγου περὶ [.....]\(\) ἐ[.] ἐπε[.] \(\) οὗ ὡν νῦν ἐγνομεν ἐπὶ τοῦ τοῦτον καὶ ἐτέρου \(\) χθαι εἰδος \(\) ὡ[.] δη[.] οὐται τοῦ ἐμφερομένου κτήτορα ἐγράφος παραγελέσαι μὴ παραπεθεῖσθαι τοὺς δὲ τῶν εἰναι ἐν φυτεῖς, διὰ τὸ

20 Ξειρόμυον Λεξαράτιον τὸν ἡγεμονεύσαντα τῷ γεναιμένῳ ἐπὶ αὐτοῦ διαλογισμῷ τοῦ νομοῦ [\(\) κ] (ἐτεί) θεοῦ Αἰλίου \(\) Ἀρτωνίων ὑπογεγραφέαι \(\) ἕαν μὴ ἐντὸς διμηνίων παρ[ά]βονται ἐνέχοειται τοῖς ὁρισμενοίδ'[\(\)'] ἐκ δὲ δν νῦν ἐπ[ε]σκέψαμεθα παρακείμενον τὸ εἰδεῖ παρὰ τῷ [\(\)] τοῦ νομοῦ.

25 βασιλικ[\(\)] γραμμα\(\) (τεί) ἐμάθαμεν Διονυσίων τινα γενόμενον τῷ ἱ[\(\)] \(\) (ἐτεί) ὑπηρέτην τοῦ τοῦ Ὀξυρυγχείτου στρατηγοῦ ὑπογεγραφέαι μεταδεδοκέναι Διογένει ύλωφ τοῦ σημαινομένου ἡμῶν πάππου, τοῦτον δὲ τὸν Διογένην ὡς φησί μεταδεδοκέναι γενόμενον ἡμῶν ἁδελφῶν [τε]κελευθέρως \(\) εἰν τοῦ Θό[\(\)] του \(\)[\(\)] (ἐτους) \(\) θεοῦ Ἀδριανοῦ, ὡς ἐκ τούτου \(\) ἕλεγχεσθαι τῇ ἐκ [\(\)] τοῦ ὑπηρέτου Διονυσίου γενομένην ἐπὶ [π]αραγραφὴ ἡμῶν \(\) κακ]ομηγίαν, ὡς γὰρ δύνασθαι αὐτὸν ψε ἐκελεύθη [ἐπενεγκεκαὶ γράμματα τοῦ μετεληφόρος ἀγαθείας \(\) μεταδέδωκέναι, ἀλλὰ ὡς ἑπάνω δηλοῦται πρὸ πολλοῦ χρόνου \(\) ἔσώ τοῖς πεποίηται ὑπογραφής τετελευτήκεναι τοῦ ἀδελφῶν ἡμῶν Διογένην ἀναγκαίως \(\) ἡγεμόνων, κατε[φάγο] \(\) ἐπὶ σε τῶν πάντων [σω]φρα καὶ εὐνεγητὴν καὶ ἁξιομεν, ἐὰν σου τῇ τύχῃ δόξῃ, γράψαι τοῖς τοῦ Ὀξυρυγχείτου στρατηγῷ καὶ βασιλικ[\(\)] γραμμα\(\) (τεί) ὡς ἡμῶν παραπεθεῖμεν \(\) νων τὰ ἐκ ἀρχῆς ὑπηρέτου ὑπογραφῆς καθ' ἡμῶν...
1032. PETITIONS


9. Ἐκεῖνον Pap.; so in l. 15. 19. μη added above the line. 26. ἐπογραφαμενα Pap. 51. l. Φακοῦνδος. 55. τὸν τοῦτον Pap.

'To his highness the epistrategus Vedius Faustus from Ammonius and Martheis, both children of Diogenes, of the city of Oxyrhynchus. The following is a copy of the petition which we presented to Volusius Maecianus, ex-praefect, and of the endorsement upon it which we received: ‘To Lucius Volusius Maecianus, praefect of Egypt, from Amnonius and Martheis also called Heraclea, both children of Diogenes son of Diogenes, of the metropolis of the Oxyrhynchite nome. As long ago as the 11th year of the deified Aelius Antoninus we converted out of our own ancient plots which formerly belonged to our deceased paternal grandfather Diogenes, whose mother was Sepsarion, near Senepsa in the said Oxyrhynchite nome, as was conceded to us, 7/16 of an aroura of vine-land, on which the sum owing was apportioned was paid, and concerning this the local comogrammateus reported that the registration had been carried out accordingly out of our own plots. Whereas then we have now discovered that in the time of this comogrammateus and another a report was made whereby it is declared that the owners concerned when warned in writing to do so had not sent in a statement, and that the land was planted (because Sempronius Liberalis the ex-praefect in the circuit of the nome held in his time in the 20th year of the deified Aelius Antoninus had made an endorsement ‘If they fail to present a statement within two months they shall be liable to the prescribed penalties’), and since
from the remarks which we have now seen appended to the report in the hands of the basilicogrammateus of the nome we have learnt that a certain Dionysius, who was assistant of the strategus of the Oxyrhynchite nome in the 23rd year, has made an endorsement that he had given information to Diogenes the grandson of our aforesaid grandfather, and this Diogenes to whom he says he gave information and who was our brother died in Thoth of the . . . year of the deified Hadrian, so that from this fact the malice of the assistant Dionysius with intent to defraud us is proved, for he could not in accordance with the order produce the acknowledgement of the recipient that he had in truth given the information, but, as stated above, our brother Diogenes died long before the endorsement which has been made: therefore, lord praefect, we have performe taken refuge with you, the suffer and benefactor of all, begging you, if your fortune sees fit, to write to the strategus and basilicogrammateus of the Oxyrhynchite nome, in order that, on our presenting the statement originally required, we may suffer no damage in consequence of the endorsement wrongly made by the assistant, and so may obtain relief. Farewell.” And of his endorsement this is a copy: “Let those who have presented these documents, ten in number, apply to his highness the dioecetes Vonasius Facundus, to whom copies have been sent. Make this public. The 1st year of the Emperor Caesar Marcus Aurelius Antoninus Augustus and the Emperor Caesar Lucius Aurelius Verus Augustus, Epeiph . . . Published Epeiph 14.” Since therefore, sir, his highness the dioecetes, being appealed to by us and learning that Dionysius was not then present, referred this matter also to you in the following terms: “Vonasius Facundus gives sentence: You accuse the assistant and the case must be investigated in the presence of Dionysius; apply therefore to his highness the epistrategus, who, when Dionysius appears, will give judgement in the case,” we request you, if it seems good to your fortune, to decide about the case, so that we may obtain relief. Farewell.

(Signed) Ammonius and Marthon, both children of Diogenes, have presented this petition through one of us, Ammonius.

(Endorsed) The 2nd year, Pharnouthi 20. To the administration: he shall be heard.’

4. βιβλιον: cf. Archiv v. pp. 262 sqq., where Wilcken shows that βιβλιόν was the regular term for ‘petition’ till the end of the third century, when βιβλίον and λίβαλος displaced it. The papyri of the present volume, so far as they go, bear out that result; cf. ll. 44 below, 1065 introd., 1070. 32, and, for λίβαλος, 1083. 14.

5. Lucius Volusius Maecianus occurs in 858, B. G. U. 613. 9 and P. Gen. 35, but the precise date of his praefecture remained uncertain (cf. Archiv iii. p. 392). It is now fixed with probability by ll. 45 sqq. in the year A. D. 161.

8. ἀνέμεθεν: cf. 707. 23 γιὰ ἀνέμεθεν ἀμπελω, P. Brit. Mus. 921. 2 sqq. ἐπί συνεχορθή ὁ πατὴρ μου . . . ἀναγαγεὶ . . . ἄροβας . . . ἑπεφηρθείσῃ σου ἀμπελῶν ἔσται. The present passage does not necessarily come into conflict with Wilcken’s view (Archiv iv. p. 548) that ἀνέμεθεν in P. Brit. Mus. 921 cannot be used absolutely and that some phrase like ἐς ἀμπελῶν must be restored, since here too the descriptive genitive ἀμπελῶν in 1. 11 serves to define the meaning of the verb; that ἀμπελῶν is not to be altered to ἀμπελῳ seems clear from the order of the words. Wilcken was however mistaken in assuming that the land in question necessarily belonged to the domains. Apparently even in the case of private property (cf. l. 9 δίων οἰκοπέδων) a special permit was necessary for turning any part of it into a vineyard (cf. l. 11 ὡς συνεχορθή, as in P. Brit. Mus. 921); and a πρώτημον was exacted for the privilege. The scale of this πρώτημον is indicated by B. G. U. 929 b 2–4, ἀπὸ παραδείσου [ἐξ] ἄρσωτικος κλῆρον εἰς ἀμπελῶν φυτεῖα[v . . . (ἀρώργη) ] ἀμπελῶν ] πρώτημον ὡς τῆς (ἀρώργης) (δραχμάς) μη. A new light is thus thrown upon certain other instances where a πρώτημον was imposed on land, e.g. P. Amh. 31 (b. c. 112), where a woman who
had planted palm-trees on a piece of desert is mulcted in the sum of 1200 copper drachmae. It may now be suggested that this money was held to be due not so much on account of the enclosure of the land as on account of the nature of the crop; cf. B. G. U. 563, ii. 6–8 ἀπὸ κοπράνων ... ἀπὸ σπικτῶν, εἰς ἐπίστημους (ὁμοίων) φοι(νεών) φοι(μάτων) (δρακμάς) [... ο]ν πρόστηται(σα) τελεία(νή) ἢ δικαία, ... , and ii. 18–19 φοι(νέων) δὴ στιχω(νών) ... ἀνὴρ(μέν ...). If the planting of palms no less than of vines was as such subject to special restrictions, the theories which have been put forward with regard to P. Amh. 31 (cf. Archiv ii. p. 119–21) would need considerable modification.

10. Συντάκτης: cf. 503. 4. The village Συντάκτης has not previously occurred; it is not likely to be the same as Συντάκτης.

11. per. [: or γνωσμον ...? The first letter is more like γ than π, but the third is more like ρ than ρ.


13. ἐμφανίζοντος: cf. P. Amh. 68. 62 τῶν ἐμφανίζοντος ταῖς παραδείγμασι μή ἐνεργοῖς(ναί), P. Brit. Mus. 359. 4–5 ἐμφανίζοντος μὴ ἀκολουθοῦν, 974. ii. 4–5 εἶδον ὑπομονῶν πάντων τῶν ἐμφανίζοντος τῇ αὐτοῦ χρήσι, 1008. 9–10 πᾶσα τῶν ἐμφανίζοντος αὐτῇ (sc. ἀρχιερατικῷ) κεφαλαίων, B. G. U. 390. 7 προσδότ[ιθα] μὲ εἰς ἐμφανίζοντος τῷ πρώτῳ, 915. 7 εἰ φανερώση τοῖς ἐμφανίζοντος καταργηθείτες καινοθείους. A comparison of these passages indicates that ἐμφανίζοντος are the persons involved or concerned in the matter in hand. The neuter in P. Brit. Mus. 974 and 1008 is best translated relating to.'

14. μὴ παρατεθεῖσθαι: i.e. had not made a proper declaration, or registration of the change; cf. e.g. 718. 1, note, Archiv i. p. 196, Eger, Aeg. Grundbuchein, p. 135, Levadai, Grundbuchein, p. 193. ἄγγαρου probably qualifies παραγενέσθαι rather than παρατεθεῖσθαι.

15–23. διὰ τοῦ κτλ. is added to explain the ground of the δικαία. The παράδειγμα was ordered by the praefect and the εἶδος noted that the order had not been complied with. For εἰς μὴ ἐν τοῖς ἄπω τοῦ κτλ. cf. e.g. P. Amh. 68. 71–2 εἰς μὴ ἐν δικαιούσα τάς παραδείγματα εἴ[σε]γασθε, ἀποτελεί[θησαν]...

26. The serving of official notices on the persons concerned was one of the functions of the ἐπιστῆς; cf. e.g. 485. 49, 712. 16–17.

27 sqq. The oblique construction is illogically continued.

30. ἰδεῖ[θ] is probable on account of the short space.

31. παραγραφὴ: παραγραφή would be expected but cannot be read; the letter before γ is almost certainly α. Perhaps there was a clerical error, though cf. 488. 29–30 μὴ κειδός με παραγραφήσαται.

32. The meaning appears to be that Dionysius could not prove his assertion about the μετάδοσις by producing the receipt of Diogenes. Cf. e.g. 488. 41–2, where an acknowledgement of receipt is endorsed upon which the μετάδοσις had been duly authorized. There is no room for ἐπι[θ] τῆς.

41–2. If καθ' ἡ[μ]ῶν is right something like ἀδικου ἢ βλάπτος γένεται followed; προκεκ. ... might be read, but this does not combine with καθ' ἡ[μ]ῶν. κ of καθ' is doubtful, but a π seems impossible.

43–5. Cf. B. G. U. 613. 4–6 οἱ τοῖς ἐπιδόταις (Ῥ. δόταις, which would appear to suit the space better) ἐπὶ βαθῦν ἐπιδοτοῦσιν (ὁμοία) ἐπὶ ἐπιστήμους παρακολουθοῦσιν ἐπὶ τῶν κεκρίμενων ... ἐπὶ τὰ ἔργα ἐδόθη. B. G. U. 1085. iii. 25–6 should be restored on the same lines, with τρία rather than τριάκοντα. The figure of the year in l. 45 is not clear, but a π seems to be right.

50. Μαρθῖνος: In ii. 2 and 6 the name was given as Μαρθῖνος.

59. τῇ τάξει means the official department concerned; cf. e.g. 1042. 15, and P. Fay. 35. 9–10 ἔξω τῆς τάξεως.
1033. Petition to Riparīi.

28.3 x 18.9 cm. A.D. 392.

A petition to two riparīi of the Oxyrhynchite nome from two νυκτοστράτηγοι, who complain of the dangerous character of their duties and request either to be allowed proper assistance or to be relieved of their responsibilities. On the office of riparius, who was a police magistrate not met with before the fourth century, see note on 904. 3. The νυκτοστράτηγοι were an earlier institution (cf. 933. 24 and note ad loc., Archiv i. p. 479); this is the first definite mention of them at Oxyrhynchus, and it is evident that they occupied a comparatively subordinate position.

On the verso is an account (1048).

Τσατλας τὸν δεσπότου ἡμῶν Ἀρκαδίου αἰώνιον Ἀὐγοῦστον τὸ β καὶ Φλα(νίου) 'Ρουφίνου τὸν λαμπροτάτου Φαώφι κ.α. Σεπτιμίῳ Παύλῳ καὶ Κλαυδίῳ Τατιανῷ μπαρίοις 'Οξυρνυχίτον παρὰ Αὐρηλίων Ταίου καὶ Θέωνος ἀμφότερον νυκτοστρατήγον τῆς αὐτῆς πόλεως. τῶν εἰρηνικῶν τῶν οἰκουμενικῶν καὶ ἀμέμπτως ὑπαγορεύσαντες τοὺς δημοσίους ἐπιτάγματα ἐπανέχουσε δὲ καὶ τῇ παραφυλακῇ τῆς πόλεως, ἀναγκαζόμεθα δὲ συνεχῶς ἐνεκεν τῆς παραστάσεως διαφόρων προσώπων κατὰ πρόταγμα τῶν κυρίων μοι τῶν μιὰς ἡμῶν ἄρχοντων, καὶ μὴ ἐχόντων ἡμῶν τὴν βοήθειαν εἰπ' ὅτι τοὺς δημοσίους καὶ τοὺς ἐφοδευτάς πολλάκις σχεδόν εἰπε(ί)ν εἰς ψυχὴν ἐκείνην διεύθυνας διὰ τὸ τούτου παρὰ ἡμῶν ἀπεστάλθαί μόνοι περιέχομενοι τὴν πόλιν καὶ κατοπτεύοντες. διὰ τούτο ἐαυτοῦ ἀσφαλιστῆμεν τοῦτο τὸ κεφάλου επιάδευσεν ἐxaντὸς καὶ τούς την προσήκουσαν ἡμῖν βοήθειαν τούς τε δημοσίους καὶ τούς ἐφοδευτάς ὡς προείπαμεν παραδούναι ἢ τὸ ἀνεισχυντὸν ἡμᾶς ἔχειν περὶ τῆς παραφυλακῆς τῆς πόλεως καὶ περὶ τῆς παραστάσεως τῶν ἰησοῦν τῶν προσώ.-

1. Ἠπατινος Παπ. 4. μ of αυγούστων sog. 6. υπαγορευμεν Παπ. 16. a of ανεισ- χητων sog. 18. Ἠπατινος Παπ.
1033. **PETITIONS**

In the 2nd consulship of our sovereign Arcadius, eternal Augustus, and of Flavius Rufinus the most illustrious, Phaophi 21. To Septimius Paulus and Claudius Tatianus, riparii of the Oxyrhynchite nome, from Aurelius Gaius and Aurelius Theon, both night-strategi of the said city. Being entrusted with the care of the peace we are irreproachable in our obedience to public orders, and also intent upon the guardianship of the city. We are often called upon for the production of various persons in accordance with the command of our lords the superior officials, but having no assistance either of public guards or inspectors we often run the risk almost of our lives because these assistants have been taken from us and we go about the city on the watch all alone. Therefore to safeguard ourselves we present this petition requesting either that we should be given the proper assistance of the public guards and the inspectors as aforesaid or that we should have no concern for the guardianship of the city or the production of persons who are wanted, in order that we may not incur risk.

5. ἀναθεδομένων is a curious form; there is no doubt about the reading.
8. Cf. 897, a declaration addressed to two riparii denying knowledge of the whereabouts of a person whom it was required ἀναζητήσατε καὶ παραστήσατε.
10. ἐφοδιασεῖται do not seem to be mentioned elsewhere in the papyri.
11. σχέδων εἰσὶ(ς): apparently a mixture of σχέδω and ὡς εἰπέω.

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(d) **CONTRACTS.**

1034. **DRAFT OF A WILL.**

10·8 x 13 cm. Second century.

Commencement of a will in draft, giving the proposed provisions, but not specifying names, which are either replaced by the word τίς or simply omitted. There are three heirs, a daughter, her foster-brother (σύντροφος), and a third person, and the property devised, so far as the papyrus goes, consisted of houses.

On the verso is part of an account, of which the first few lines are well preserved: Λή(μα) π(αρά) Ζωιά(νων) εἰναι μεθ' ὡς ἐδωκεν τῷ Μεσορῷ τοῦ διελθ(ῶτος) ἐτῶν ἀπὸ κεφαλαίων (δραχμάς) Φ [ὁς εὖς] (ἐπὶ πάντας ἐπὶ πλήρωσιν (δραχμῶν) Ἄρης ἐπὶ τῇ κοινῷ ἐπὶ ἐστάθη ἐπὶ διαλύσει τῶν προοφελομένων [ἢ τῷ ἐπί] ὑπ' αὐτοῦ (corr. from -τοι) ἐς Πώσιον (1. Πώσιον?) Ἡσαμίτου (1. -τοι) κεφαλ(αίων) (δραχμάς) Ἱφ, καὶ ἀνεδόθη αὐτῷ ἐς ἀκύρωσιν
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τὰ χι(ρώγροφα) ἐπὶ τῷ αὐτῶν συντελέσαι κατὰ μὴνα π(υροῦ?) (ἀρτάβας?) ὦ. Parts of five lines of another paragraph follow, beginning in the same way: λῆ(μα) π(ορᾶ) Ζῶιλ(ου).

Κληρονόμουσα καταλείπω τῆν θυγατέρα μου τινὰ καὶ τὸν [τὸν] σύντροφον αὐτῆς τινὰ καὶ τινα, τὸν μὲν τινα ἡς προὔπηλ- λαξα πρὸς τὴν ἐπενεχθεισάν αὐτῷ ἐπὶ τῇ 5 γυναικὶ αὐτοῦ κειμένην αὐτοῖς γαμικ(ήν)

συγγραφὴς ἐπὶ ἀμφόδου) οἰκίας καὶ αἰλῆς, [τῇ]ν δὲ θυγατέρα μου καὶ τὸν σύντροφον[ν]

αὐτῆς κοινῶς ἐξ ἑσοῦ  ἔχω οἰκίων [δύο]
10 [. . . . . . . τῆς] μὲν ἐπ[π'] ἀμφόδου) . . [ο] π[π]' δὲ
[ἐπέρα(ς) ἐπὶ'] ἀμφόδου) καὶ . [. . . . . . .] . ὦ

'I leave as my heirs my daughter τ and her foster-brother y and z, 2 of the house and court in the quarter which I previously mortgaged in security for the (dowry) brought to him upon his wife (in accordance with) the contract of marriage drawn up between them, and my daughter and her foster-brother jointly in equal shares of the two houses owned by me . . . one in the . . . quarter and the other in the quarter, . . .

2. For this use of τῆς cf. e. g. 509, P. Brit. Mus. 1157 verso iii.

3–6. Cf. 907, 18 προὔπηλλαξσας αὐτὴ ἐπ᾽ ἐμοῦ πρὸς τὴν ἐπενεχθεισᾶν μου ἐπ᾽ αὐτῇ τῇ. φερήν, and the note ad loc., B. G. U. 970, 15 sqq. The construction of ll. 5–6 is confused and incomplete; φερήν must be supplied after γυναικὶ αὐτοῦ, and this should be followed by something like κατὰ τὴν κειμένην αὐτοῖς γαμικ(ήν) συγγραφήν.

9–10. The lacuna may be filled e. g. [δύο καὶ αἰλῶν καὶ τῶν συνυπάρχων] πάντων.

1035. LEASE OF A WEAVER'S IMPLEMENT.

8-3 X 7-5 cm. A. D. 143.

Fragment of a lease, for a period of five years, of a ζέγγος κτηνοτοκίων, an iron instrument of some kind used in wool-combing or cloth-weaving, perhaps a pair of shears. The lessor was the son of a veteran, C. Veturius Gemellus, who is no doubt to be identified with the tiro of 1022. 11.
On the recto of this papyrus is 1023, which relates to another veteran soldier.

'Εμίσθωσεν Γάιος Οὐστάριος
Γέμελλος υίος Γαίου Οὐσταρίον
'Εσπαγάθω ἀπελευθέρω Πτολε-
5 μαίον Πτολεμαῖαν ἀπ' Ὀξυργί-
χων πόλεως Πέρας τής ἐπι-
γονῆς ἐπὶ χρόνον ἑτη πέντε
ἀπὸ νομημάτα τοῦ ἑξῆς μηνὸς
Φαμενῶθ τοῦ ἑνεστώτος
10 ἐκτον [ἐτοὺς Ἀντωνεῖνον
Καίσαρος τοῦ κυρίου τὸ ὑπάρ-
χον αὐτὸ τοῦ άρχον κτεινοτ-
κὸν σιδηροῦ τέλειον και-
νὸν ἱσακμον φόρου κατὰ
15 μῆνα ἀπὸ τοῦ αὔχου: Φαμενῶθ

1. γαῖος Pap.; so in l. 2. 11. ὑπάρχου Pap. 14. ἱσακμον Pap.

'Gaius Veturius Gemellus son of Gaius Veturius Gemellus, veteran, has let to Epagathus, freedman of Ptolemaeus son of Ptolemaeus, of the city of Oxyrhynchus, a Persian of the Epigone, for a period of five years from the first day of the next month Phamenoth of the present sixth year of Antoninus Caesar the lord, the combing-instrument belonging to him, made of iron, in perfect condition, new and with an even edge, at a monthly rent from the said month Phamenoth...

12. Both κτεινοτικῶν and ἱσακμον in l. 14 seem to be new.

1036. LEASE OF A HOUSE.

33.2 × 8.7 cm. A. D. 273.

A lease of a house for two years at a yearly rent of 400 drachmae; cf. 502, 911, 912. For the date see P. Strassb. i. pp. 32–34.

'Εμίσθωσαν Τίτοι Μάλιοι Σερή-
νος καὶ (Δ)Λέξανδρος ἄμφοτεροι
25 μήνα τὸ ἡμισυν καὶ χράσω
τῇ προκειμένη οἰκίᾳ
Titon Malion ‘Hraklá diá
tov énos Serifnou

5 Apo[λ]ß’Hraklēf Sarapà toß
Mo. [.] os metaß Tsefanhv-
tov ápò tis lambprás kai lamb-
protáthat ‘Oxyrnxhóv
páleos éti chrónwn étη dúo

10 ánd [toß] Òðh tov enèstótos
§ (étonw?) tón υπαρχόντων αὐτοῦ
en tì àntì póleì ép' ámufo-
ñojv Parameinov Paradeíonv
oikíán kai aithrion kai au-

15 λην kai tā taít[ng] xrho-
stóría pánnta, πλην tóton
énos óutos υπό τ'ðμv [.] . . . no ν.
kai tòv éj áπη[λων]v [σ]ή
oikias oikopeð[wν,] énuclióv

20 kai' étos áργυρίou [dr]αχμών
tetrapoíov, βεβαιομέ-
νης δὲ tìs μισθώσεως
áποβθοῦ δ μεμισθωμέον
τὸ kai' étos énuclióv δὲ èξα-

etí [tòv] chaíton ákwló-
tov, mev' òn paraβóto
katharán ápò koptíaw

30 kai dèshs páshs kai òs òn
paralábath theoras kai kleídas,
geiropéneti tìs[σ] πράξεωs
pará te tov me[μ]θωμέον
àn kathkei. κυρία ἡ μιθωσίς

35 perì òs álhlou epéropo-
santes álhlous ómolúgη-
san. (étonw) δ Άυκράτωρ'[ν]
Kásparo Doukivn Dómmition
’Aúryhnion Ò[μ]πρ[θ]υκον

40 Mégístov Ò[μ]πρ[θ]υκον Òπτυχóus
Aúrkéton Σeβαστον Φαώfi 1g.

2nd hand Άυρηλίωs ’Hráklē[σ]h μεμ-
θωμαι tún oík[í]μαν kai ápobía-
sw to énuclióν ὃs πρόκ[ε]ίταμ,

Aúrkélos Serifnɔs égrakhνa
úper aútou μὴ eidos χράμματα.

17. . . . 10 Pap.

‘Titus Manlius Serenus and Titus Manlius Alexander, both sons of Titus Manlius Heracles, through one of them, namely Serenus, have let to Aurelius Heracleus son of Sarapas son of Mo . . . , his mother being Stephanous, of the illustrious and most illustrious city of Oxyrhynchus, for a term of two years from Thoth of the present 4th year, from his property in the said city in the quarter of Pammenes' Garden a house and yard and court and all the appurtenances with the exception of one room beneath . . . and the plots on the east of the house, at an annual rent of 400 drachmæ. When the lease is guaranteed the lessee shall pay the annual rent in half-yearly instalments of half the sum, and shall use the aforesaid house without hindrane for the term, after which he shall restore it free of filth and dirt of all kinds together with such doors and keys as he has received, right of execution lying against the lessee, as is just. The lease is valid, and we have put the question to each other and consented to each other. The 4th year of the Emperor Caesar Lucius Domitius Aurelianus Gothicus Maximus Pius Felix Invictus Augustus, Phaophi 13. (Signed) I, Aurelius Heracleus, have leased the house and will pay the rent as aforesaid.
1036. **CONTRACTS**

and in answer to the question have given my consent. I, Aurelius Serenus, wrote for him, as he was ignorant of letters.'

17. The vestiges hardly suit [ἵματον].

33. The τε is anticipatory of the usual adjunct καὶ ἐκ τῶν ὑπαρχόντων αὐτοῦ πάντων, which is here omitted.

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**1037. LEASE OF AN EXHEDRA.**

21.6 × 16.6 cm. A.D. 444.

Lease of an exhedra or hall of a house for an indefinite period at the rent of 24,000,000 denarii (cf. 1026. 10, note), the lessor being empowered to resume his property when he chose to do so.

Χ[ίλια].

[Μ]ετὰ τὴν ὑπαίτιαν Φλαουλών Μαξίμου[ν] τὸ [Β]
καὶ Πατερίου τῶν λαμπροστάτων Μεσορῆ ἡ.

Ἀὐρηλίῳ Φιλοξένῳ Δωράτο[ι]ς τορθυσίμῃ.

5 [ἀ]πὸ τῆς λαμπρᾶς καὶ λαμπροτ[ά]της Ὀξυρυγχιτῶν
[ἀ]πὸ τῆς αὐτῆς πόλεως. ἕκουσιν ἐπιδέχομαι μισθό-
[ποσθαῖν] ἀπὸ νεομηνίας τοῦ ἐξῆς μηνὸς Ὀδὼ
[τῆς παρούσῃς] ὑ[β]εῖσαι τῆς τρισκαδεκάτης


[τῆς κῆ]λουμένης Ἀρους πόρος ἐν τῇ αὐτῇ Ὀξυρυγχιτῶν
[πόλεω]ς ἐπὶ ἀμφάδου Ἀγορᾶς (Σ)κυτέων ὀλκληρο[ν]
ἐξῄζεδραν σὺν χρηστηρίσι πάσι, καὶ τελέσω
σοι ὑπὲρ ἐνοίκιον ἐννανσίων ἀργυρίων μυριάδας

15 διαχείλας τετρακοσίας, καὶ ἐπάναγκες ἀποδόσοι
τὸ ἐνοίκιον ἀνυπερθέτος, καὶ ὑπότην βουληθής
[κυρία ἡ μισθωσίς ἀπλή γραφίσα καὶ ἐπερωτηθής
[ἀ]μολογήσα.

On the verso

20 μίσθωσις ἐξῄζεδρας.

4. ι. φορθυσίμη.

N 2
The year after the consulship of Flavius Maximus for the 2nd time and Flavius Paterius, the most illustrious, Mesore 18. To Aurelius Philoxenus son of Doras, seller of *phorbium*, of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Hierax son of Anastatianus, of the said city. I undertake of my own free will to lease from the first day of the next month Thoth of the present reign and the 13th indiction, the hall belonging to you in the house called . . . which is in the said city of Oxyrhynchus in the quarter of the Cobbler's Market, complete with all its appurtenances, and I will pay you for rent 2,400 myriads of silver yearly, and I will perform pay the rent with no delay, and whenever you wish I will hand over to you the hall in a clean state. This lease, of which a single copy is made, is valid, and in answer to the question I have given my consent.'

1. χ'μγ: cf. 940. 1, note.
4. πορβισκάλη, if that is the right reading, is for φορβισκάλη, a seller of *phorbium* or perhaps, more generally, a seller of fodder. *φορβισκάλη* is mentioned in Galen, vol. xii, p. 152 (Kühn) *φορβισκάλη* το σπέρμα πρός λευκώματα χρύσων, Arcadius, p. 120 (Barker) τὸ αἵρειον καὶ *φορβισκάλη* προπαροξύνεις: cf. *εἰφρισκάλη* and *εὐφρισκάλη*, the latter form perhaps occurring in P. Goodsp. 30. xxxi. 22 (Cröner, Stud. z. Paläogr. iv. 99).
9. The reign was that of Theodosius II and Valentinian III.
12. ἀλακερὸν: cf. 1038. 23. ἀκίεας ἀκλα[υ] κλῆρον should evidently be read in P. Strassb. 4. 11.
17. καθαρών: or e.g. ἀλακερον, as in l. 12. For ὡτός as βουληθῇς cf. e.g. 1038. 31.

1038. Lease of Part of a House.

30·5 x 10·3 cm. A.D. 568.

A lease of a ground-floor room (*τόπος*) in a house, at the annual rent of 10 keratia, the lease to be determinable, as is common at this period, at the pleasure of the owner. Other good examples of late leases of house-property are P. Brit. Mus. 113. 6 (a) (*τόπος*), (b) (*τόπος* ἐν in a house), 871 (τρίκλων) and 1023, P. Flor. 13 and 73, P. Strassb. 4.

+ Βασιλείας καὶ ὑπατίας τοῦ θειστάτου καὶ εὐσεβιστάτου ἡμῶν διεσπότου Φλαονίου 
'Ἰωνιστίνου τοῦ αἰώνιον Ἀὐγοῦστου
5 καὶ Αὐτοκράτορος ἔτους γ' Μεσορῆ β ἵνακτίωνος ἡς. Φλαονίας Ἐὐφημία τῇ ἐνδόξῳ θυγατρὶ τοῦ τῆς ἐνδόξου μνήμης
Λαμπρᾶ Ὑψυργχιτῶν πόλει
diὰ σοῦ Φλασοῦνο Ἀναστασίου τοῦ περιβλέπτουν
αὐτῆς διοίκητον καὶ σοῦ Ἰερημίου τοῦ
θαυμασίου ἑνοικολόγου Λύρήλιος
Στέφανος ἀρτοκόπος νῦσ 'Ἡρακλάμμωνος

Μητρίδος Νόννας ἀπὸ τῆς αὐτῆς
πόλεως χαρέων. ἐκουσίως ἐπιδέχομαι
μισθώσασθαι ἀπὸ νεομηνίας.
τοῦ Θῶθ μηνὸς τῆς σὺν θεῷ
dευτέρας ἡμέραν ἀπὸ τῶν ὕπαρξιν τῆς

ὑμῶν ἐνδοξοῦσθη ἀπὸ οἰκίας νεονήσης
ἐπὶ νότον διακειμένης ἐπὶ ταύτης
τῆς πόλεως ἐπὶ ἀμφόδου
τῆς ἀγίας Εὐφημίας ἀδόκληρον
ἐπίπεθον τόπου νεύσατα καὶ

αὐτὸν ἐπὶ νότον σὺν χρυστηρίοις
πᾶσιν καὶ δικαίος ἐξ ὅλης τῆς οἰκίας,
καὶ τελέσω ὡπέρ ἐνοικίου τοῦτον
ἐνιαυσίας κεράσια δέκα νομιτήραι
γίνεται κεραίαν ἑνότον (τετελεῖται) ὡπερ ἐνοίκιον ἀπο-

δῶσο χρῆ' ἐτος δι' ἐξαμῆνου τῷ ἡμίσεα,
καὶ ὅπως ταύρηθης ἀντιπαραδώσω
τῆς ἔμην (ν)ορμῆν τοῦ τόπος ὡς καὶ παρείληφα(α).
κυρία καὶ μίσθα(ωσις) ἀπλῆ γραφεία καὶ ἐπερωτηθηκαὶ ὀμολογησα.
Στέφανος νῦσ 'Ἡρακλάμμωνος

Στοιχεῖ ἡμῶν ἡ παροῦσα μίσθωσις ὡς ἐπεκεκατείλαται.
Ἰωάννης δὲ(ωθεῖς) [ἐ] γρ(αϕαία) ὡ(πέρ) ἀγ(αμμάτου) δ[ν] ἅ(ος).
+[+ ἐδὲ εἰπὲ Ἰοακίμ. . . . . . ]

On the verso
+μίσθωσις Στέφανος νῦσ 'Ἡρακλάμμωνος ἀπὸ τῆς Ὕψυργχ(ιτῶν) λόγος
ἐνοικίου κεραίαν ἑ

νομιτ(ευομένων).

4. Ἰουστινονος Παπ. 18. Θ. ω Παπ. 19. Ἰω Παπ.
THE OXYRHYNCHUS PAPYRI

'\n{The 3rd year of the reign and consulship of our most godly and pious sovereign Flavius Justinus, eternal Augustus and Imperator, Mesore 3, 1st indiction. To Flavia Euphemia, the honourable daughter of Musaeus of honoured memory, landholder at this illustrious city of Oxyrhynchos, through you, Flavius Anastasius, her noble agent, and you, Jeremias, her admirable collector, Aurelius Stephanus, baker, son of Heraclammon and Nonna, of the said city, greeting. I undertake of my own free will to lease from the first day of the month Thoth of the coming D.V. second indiction, from your honour’s property out of a house facing south situated in this city in the quarter of St. Euphemia, a complete room on the ground floor also facing south with all appurtenances and the rights attaching to all the house, and I will pay annually as rent for this ten carats of current coinage, total 10 carats current, which rent I will pay every year in half-yearly installments of half the sum, and whenever you wish I will surrender my possession of the room just as I received it. This lease, of which one copy has been made, is valid, and in answer to the question I have given my consent.’ Signature of Stephanus written for him by the scribe John, signature of John, and title on the verso.

1-6. Cf. 199 = P. Brit. Mus. 778, which is dated on Mesore 4 of the same year. In l. 3 of that papyrus the 2nd indiction is specified, and since in 1038 the 1st indiction was still current (cf. also l. 18-19 τῆς εἰς θεία διατύπωσιν κρίσιων) it is evident that, as Kenyon suggests, a change of indiction-year was just taking place when 199 was written, and probably l. 3 there should be read λιθ.κρίσιων αἰγ. β. The month of Mesore is unusually late in the year for the commencement of an indiction, though cf. P. Grenf. 100. 4.


13. ινυσιωτόνεια = υσιωτόνεια (e.g. B.G. U. 3. 7); cf. 1043. 1, P. Strassb. 15. 1, and the analogous ετικόν, &c., for ἑτικόν, e.g. P. Gooden. 15. 3.


31. ἑκτάριον βουλεθής: this misuse of the optative is common at this period.

32. The reading at the beginning of this line is rather uncertain. The formation of the first letter suggests γ rather than τ, but γνωρίζουσα is inappropriate here. τὴν must be followed by a substantive meaning ‘possession’ or something of the sort, and it ends either in -γομον or, conceivably, in -γομαν. There seems, however, to be no suitable compound, and hence the choice lies between τὴν ἐφόρην (γ)γομον with a lipography of ν or simply τὴν νομίζων with a dittography of νομ. For νομή cf. e.g. P. Tebt. 286. 7 νομὴν δίκων = iniuita possessio, and the fifth-century contract of sale published by de Ricci in Wessely’s Stud. s. Patr.ogr. i. p. 7. 18-19 ἡμίουν μηρόν οἰκίας . . . ὀδ τὴν νομήν . . . ἔστεθέν σοι παραδέδωκα.

37. Ioanna was most likely followed by etelioθε, but this is not easily reconciled with the strokes that remain.

1039. CONTRACT OF DEPOSIT.

33-2 x 10-6 cm. A.D. 210.

Acknowledgement of a deposit (παραθήκην) of 600 drachmae repayable on demand; cf. e.g. P. Tebt. 387, P. Brit. Mus. 943, B.G. U. 729. The name of the emperor Geta has been deleted in the date formula, as in 54, 56 and elsewhere.
Apol·lonius son of Sarapion son of Sarapion, his mother being Sintheus, of the city of Oxyrhynchus, to Theon son of C . . . also called Chaeremon, his mother being Apia, of the said city, greeting. I acknowledge the receipt from you from hand to hand on deposit of 600 silver drachmæ of the imperial coinage, which I will restore to you whenever you choose without any delay or excuse, otherwise I will forfeit them to you in accordance with the law of deposits, and you shall have the right of execution upon me and upon all my property. This deed of deposit, written by me, Apollonius, in duplicate is valid whenever produced and whosoever produces it on your behalf.' Date.
An acknowledgement of a loan of four artabae of wheat, to be repaid with an addition (διάφορον) of one-half. This addition is to be regarded simply as interest for the accommodation, as in P. Flor. 54, where government loans of seed are to be repaid μετὰ τῆς ἡμιολαίας; cf. 1042. 28, where διάφορον practically means interest. In P. Tebt. 110 and P. Amh. 147 the ἡμιολαία should probably be similarly explained rather than as fines incurred in connexion with previous transactions. The deed is written out in duplicate (δισοδὰ γραφέντα l. 31) on a single sheet, in two columns, of which the second, being the better preserved, is printed; cf. 988.
[ός εἰς] δημόσιον μετρούμενον μέ-
[τρῳ] παραλημπτικῷ σου φ' καὶ παρα-
[με]μετρήμεθα, τῶν παρὰ σοῦ
20 τῇ νῦν μέτρησιν ποιομένων. ἐ-
[ἄν] δὲ μὴ ἀποδῶ καθά ἐγράψαμεθα
[τὰ]ς προκειμένας τοῦ πυρὸς σῶν δι-
[αφόρος ἀρτάβας ἔξ, ταύτας ἡ [σοὶ] ἐκτεί-
[νω σοὶ μεθ' ἡμιολίας καὶ διάφορον
25 {[διαφόρον]} τοῦ ὑπερπεσόντος χρόνου
[ὅμοιος ἐξ ἡμιολίας παρὰ τε ἡμῶν
[ἄλληλεν γῶν οὖτων εἰς ἐκτεισιν
[ἡ πιηρ' οὖ εἶν ἡμῶν αἱρῇ καὶ ἐκ τῶν
[ὑπαρχόντων ἡμεῖν παντοῖον
30 [πάντων, καθάπερ ἐκ δίκης. κύρια
[τὰ γ]ράμματα δισσὰ γραφέντα ὡς ἐν
[δ]ημοσίῳ κακακείμενα, περὶ δὲ
[τ]ῶν ταύτα ὅρθως (καὶ) καλῶς γινεσθαι
[ἐ]πρωτηθέντες ὑπὸ σοῦ ὀμολογή-
35 σαμεν. (ἐτος) ε Ἀϊτοκράτορος Καίσαρος
Μᾶρκον Ἀύρηλιον Σεταίρου Ἀλεξάνδρου
Εὐσεβοὺς Εὐνυχοῦς Σεβαστοῦ
Ἀδρυ ἡ. (2nd hand.) Ἀύρηλιον Πεκύσιος
Πανσείριος καὶ ὁ νῖος Πετε-
40 νοῦ φις παραμε(με)τρήμεθα
παρὰ τοῦ Ἀύρηλίου Θέωνος
τὰς τοῦ πυρὸν ἀρτάβας
tέσσαρας ἐπὶ διαφόρῳ
ἐξ ἡμιολίας καὶ ἀποδώσομεν
45 τὰς ἐπὶ τὸ αὐτὸ τοῦ πυρὸν
ἀρτάβας ἐξ ἐξ ἂλληλεγγυ-
ῆς τῇ δηλομένῃ προβε-
σμίᾳ, καὶ ἐπερωτηθέντες
ομολογήσαμεν ὡς πρόκι-
50 ταί. Ἀύρηλιος Πετρώνιος
THE OXYRHYNCHUS PAPYRI

3rd hand χι(ρθγραφον) Πεκύσιος (ἀρταβῶν) 8.

4. ἀξινυχ'χων Παπ. 7. ἴσου Παπ. 28. α of αἱρη corr. from ε. 29. παυτων corr. from παυτων. 32. 1. κατακείμενα. 34. l. ἕπερωτηθέντες. 41. π of παρα corr. 45. o of αυτο corr. π of πυρ'ου rewritten. 52. ν of εἰδέναι corr.

Collated with this text Col. i shows the following variants: 1. 6 δμφότερω, l. 10 ἡμυϊλια, l. 12 ἀποδώσωμεν, l. 14 Τερίδεω, l. 23-4 ταύτα ἑκτείσωμεν σοι, -μεν being corrected from σοι and σοι added above the line. 1. 25 om. διαφόροι. 1. 33 Perhaps καὶ καλῶς (lacuna). 1. 34 ἐπερωτηθέντες. 1. 40 παραμικτήριμεθα. 1. 49 πρόκειται.

'Aurelius Pekusis, son of Pausiris and Soérís, and his son Aurelius Petenouphis whose mother is Sintheus, both of the city of Oxyrhynchus, to Aurelius Theon son of Didymus, of the said city, greeting. We acknowledge both equally that we have received and had measured out to you from you of the crop of the past 4th year four artabae of wheat at the interest of one-half, making a total, with the interest, of six artabae of wheat, which we will repay to you on our mutual security in the month of Pauni at the threshing-floor of the village of Teruthis, in wheat that is new, pure, unadulterated, without earth or barley, and sifted, as measured into the public granary, by your own receiving measure by which the measurement has been made to us, the measuring to be done by your agents. If I do not repay according to our written agreement the aforesaid six artabae of wheat including the addition, I will forfeit them to you with an increase of one-half and interest for the overtime also of one-half, (and you shall have the right of execution) upon us as mutual securities for the payment or upon whichever of us you choose and upon all our property of every kind, as in accordance with a legal decision. This bond, which is written in duplicate, is valid as if publicly registered, and in answer to your question whether this is rightly and fairly done we have given our consent.' Daie, signature of Pekusis and Petenouphis written for them by Aurelius Petronius, and title on the back.

7. ἐγραψαυτος: Col. i shows the same spelling.
10. Φορ διαφόροι cf. 988, 1041. 9, 1042. 28, P. Leipzig 97. xix. 1, &c., 102. i. 1.
21. ἐγραψάμενα: the termination is assured by the duplicate copy.
26. παρὰ τι ἡμῖν: sc. τῆς προξενίας σοι οὐκερα.

1041. GUARANTEE FOR A LOAN.

27.7 X 15.7 CM. A.D. 381.

In this deed Aurelius Plutarchus (?) takes upon himself the responsibility for the repayment of a loan which had been made through his intervention to a friend, Philonicus. The transaction was connected in some way with another
agreement in which Plutarchus was concerned, but the reference to this (ll. 9–10) is rather obscure.

[1041. \textit{Contracts}]

\[\tau\pi\alpha\tau\alpha\varsigma\ \Phi\lambda\alpha\omega\upsilon\omega\nu\ E\upsilon\chi\alpha\iota\rho\iota\upsilon\kappa[\alpha]\ \Sigma\nu\alpha\gamma\rho\iota\upsilon\nu\ \\
\lambda\alpha\mu\rho\nu\rho\tau\alpha\tau\omicron\upsilon\tau\alpha\nu\ \\
\Lambda\upsilon\rho\omicron\chi\lambda\iota\sigma\omega\pi\alpha\nu\rho\chi\omega\Sigma\nu\epsilon\alpha\mu\nu\iota\omega\iota\upsilon\ \\
\upsilon\iota\delta\iota\pi\alpha\nu\iota\nu\iota\iota\nu\ \\
\alpha\delta\rho\eta[\lambda\iota\omega\ldots]. \omega \ '\Pi\rho\alpha\kappa\lambda\alpha \ \alpha\pi\delta \ \tau\iota\varsigma [\alpha\upsilon\tau\iota\varsigma\iota\pi\lambda\epsilon\varsigma \ \beta\alpha\frown \ \chi\alpha\iota\rho\iota\nu\iota\nu. \\
\upsilon\epsilon\iota\pi [\pi\iota\sigma\iota\theta\iota\upsilon\iota\varsigma] \ \upsilon' \ \epsilon\mu\omicron \ \epsilon\gamma\rho\alpha\psi\upsilon \ \Phi\lambda\iota\omicron[\iota] \ \kappa\rho \ \Phi\eta\theta\sigma\omicron\delta\iota\omicron\upsilon \upsilon' \ \\
\alpha\pi\delta \ \tau\iota\varsigma\iota\pi\lambda\epsilon\varsigma \ \pi\lambda\epsilon\varsigma \ \epsilon\iota\delta\iota\omega\iota\upsilon \ \\
\mu\nu\iota\delta\iota\lambda\iota\nu\upsilon \ \tau\epsilon\tau\rho\alpha\kappa\iota\sigma\chi\iota\lambda\iota\varsigma\iota\upsilon\delta\iota\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma, \ \upsilon' \ (\delta\iota\kappa\iota\sigma\varsigma) \ \mu\nu\iota\delta\iota\lambda\iota\nu\upsilon \ \\
\delta\iota\iota \ \epsilon\iota\pi \ \tau\iota\delta \ \sigma \ \upsilon\sigma \ \alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma. \\
\alpha\upsilon[\tau\iota\delta\iota\iota] \ [\upsilon' \ \sigma\iota \ \upsilon' \ \sigma\iota \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigma \ \\
\delta\iota\kappa\iota\sigma\varsigma \ \delta\iota\kappa\iota\sigma\varsigma \ \\
\alpha\pi\tau\tau\alpha\varsigma \ \sigma\iota \ \alpha\pi\tau\tau\alpha\varsigm] \ \\
28 \text{letters}. \\
\text{-1. } \varepsilon\chi\iota\rho\iota\upsilon. \quad \text{5. } \chi\alpha\iota\rho\iota\upsilon \ \Pi\iota\upsilon. \quad \text{6. } \upsilon\iota \ \Pi\iota \upsilon. \quad \text{9. } \alpha \ \omicron \ \omicron \ \omicron \ \text{corr. from } \gamma. \quad \text{15. } \mu\sigma\omicron \ \Pi\iota\upsilon. \\
' \text{In the consulship of Flavius Eucherius and Syagrius the most illustrious, Pauni 15. } \text{Aurelius Plutarchus, son of Psenamounis and Ted[.]me, of the village of Phoboou in the}
5th pagus of the Oxyrhynchite nome, to Aurelius...us son of Heraclis, of the said city, dyer, greeting. Whereas owing to my persuasion you have drawn up an agreement with Philonicus son of Besammon, of the said city, for the repayment of four thousand two hundred myriads of denarii of silver which have been lent to him by you on account of extra payments in accordance with the contracts of...made by me, in order that you may have security from me until the repayment of this sum I acknowledge that I owe and myself have the said four thousand two hundred myriads of denarii of silver, total 42,000,000 denarii, on the condition that I restore them to you on the day specified in the agreement made by you with the said Philonicus, that is the first day of the month Mesore of the present 14th = the 6th = the 2nd year and the current 9th indiction, and that I shall recover from him the agreement for this sum made by you with him and shall hand it over to you for annulment; and you shall have the right of execution upon me and all my property. This agreement, of which one copy has been made, is valid, and in answer to the question I have given my consent.' Signature of Aurelius Plutarchus.

3. Πλούσιαρχος of course is uncertain, but it was a common name at Oxyrhynchus. At the end of the line θείαμυς for θείαμυς cannot be read; the initial letter is perhaps δ or λ, and the second may be α.

4. Φοβίαν: the occurrence of this name shows that Φοβίαν is the right reading in 973, though perhaps Φοβίαν should be restored, since P. Leipzig 116. 2, according to Wilcken's revision in Archiv iv. p. 485, supports the spelling of 1041.

6. [πισθέα]ις is commended by the sense and the size of the lacuna.


10. [ἐγείρα]σι could be read in place of ἑγείρασι, but there is hardly room for [π]ρεπρισι[κε]. In the previous line the relative has been corrected and it is not quite clear what was originally written.

14. τῇ: sc., of course, προθεσμία, which is expressed in l. 25 below.

16. The regnal years are those of Gratian, Valentinian II, and Theodosius.

26–7. These two lines very likely specified the writer of the foregoing signature on behalf of Plutarchus.

1042. Loan of Money.

31 x 8.3 cm. A.D. 578.

An agreement for a loan of one-third of a solidus, to be repayed on demand with some addition as interest, but the rate is not defined.

+ Βασιλείας τοῦ θεωτάτου
cαι εὐστεθετάτου ἤμων
dεσπότου μεγίστου εὐεργέτου

Φλαουίου Ἰουστίνου τοῦ αἰώνοι

5 Αὐγούστου καὶ Α[

[...]

[...]

[...]

[...]

[...]
10  εὐπυχεστάτου ἡμῶν
Καίσαρος ἔτους γ
Παχών ιε ἵνδ(ιότιόνος) ια.
Φλαουφ Φίβ τῷ εὐδοκιμωτ(άτῳ)
ουμπάδιοββα τῆς ἄγεμον(ικῆς)
15 τάξεως τῆς Ἀρκάδου ἐπαρχ(ίας)
υἱῷ τοῦ τῆς λαμπρ(άς) μυη(ῆς)
ἀπὸ τῆς νέας Ἰουστίνου
πόλεως Αὐρήλιος Ἰωάννης
μυλοκότος υἱὸς Ἀνωπτ μητρ(ῶς)
20 Κυράναν τῶν ἀπὸ τῆς αὐτῆς
πόλεως χαίρειν. ὁμολογῶ
ἔσχηκέναι παρὰ τῆς σῆς λαμπρ(ότητος)
ἐν χρήσει εἰς ἀναγκαίαν μου
χρείας χρυσὸν νομισματίου
25 τρίτον ἴδι(ωτικῷ) νομ(ετεύμενον), γί(νεται) χρ(υσῷ) νο(μισματίου) γ’ (νυφ)
ἵδι(ωτικῷ),
καὶ τούτῳ ὁμολογῶ παρασχέιν
αὐτῆ ὁπόταν βουληθῇ(ῖ)
μετὰ τοῦ διαφόρου ἀνυπερθ(έτως).
κύρ(ιον) τὸ γρα(ματίον) ἀπλ(αυν) γραφ(ὲν) καὶ
30 ἐπερ(ωτηθεὶς) ὁμολ(όγησα). + Αὐρ(ήλιος) Ἰωάννης υἱὸς
Ἀνωπ ο προγεγραμμ(ένος) πεποίημ(αί)
τοῦτο τὸ γρα(ματίον) ὡς πρόκ(ειται). Σερήνος
ἐγραψα υ’(πέρ) αὐτοῦ ἄγρ(αμάτον) ὄντος.
On the verso

35 + γρα(ματίον) Ἰωάννου μυλοκότ(ον) υἱὸν Ἀνωπτ ἀπὸ τῆς Ἰουστίνου
πόλ(εος) χρ(υσοῦ) νο(μισματίου) γ’ (νυφ) ἴδ(ωτικῷ).
'The 13th year of the reign of our most godly and pious sovereign and greatest benefactor Flavius Justinus, eternal Augustus and Imperator, the 11th year after the second consulship of his serenity, and the 3rd year of Flavius Tiberius also called Novus Constantinus, our most fortunate Caesar, Pachon 15, 11th indiction. To Flavius Phib, the most esteemed assistant in the praefect's office in the province of Arcadia, son of illustrious memory, from the new city of Justinus, Aurelius John, millstone-maker, son of Anoup and Kuranan, an inhabitant of the said city, greeting. I acknowledge that I have received from your magnificence as a loan for my pressing needs one-third of a gold solidus on the private standard of current coin, total § gold solidus, private standard, and this I agree to produce to you whenever you choose, together with the extra payment, without delay. This deed, of which one copy has been made, is valid, and in answer to the question I have given my consent.' Signature of John written for him by Serenus, the scribe who penned the contract, signature of Serenus, and title on the back.

8-11. Tiberius was appointed Caesar in 574; cf. Chron. Pasch. p. 376 a μηδε Σεπτεμ-βριφ της η' Ιουλίουν θηβένθεν Ιαυστίνον Δυσνομην και ἀπαίσην Τιθερίων Καίσαρα μετονομάσας αὐτῶν Κωνσταντίνων.


17. A blank space was left for the name, which was never filled in. For νεας Ιαυστίνου πόλεως cf. 126. 5.

25. A solidus on the private standard was slightly inferior in value to a solidus on the public or the Alexandrian standard; cf. 154. 13, note.

1043. RECEIPT.

6·6 x 33·5 cm. A.D. 578.

A receipt, dated by the eras of Oxyrhynchus, for three sextarii of oil. The writing is across the fibres of the papyrus.

+ 'Εθάδῃς(ον) διὰ Σερήνους ἐνοικολογ(ον) Μακαρίω καὶ 'Ηλία καὶ Καμυπλ συµµάχ(οις) παραμέ(νουσι)
τῷ ἐνδόξ(ος) αἰ(λός) λόγῳ ἀναλαμμά(των) τῶν ἀπὸ μὴ(νός) Φαµενῶθ οὐ ἐσοὶ λ τοῦ φύτ(ων), ἡμερ(ῶν) εἰ, ἐλαῖον ἔσται(α)
τρεῖς, γί(νοντας) ἐλαῖον(ος) ἔσται(ας) γ µο(νοῖς). (2nd hand) γί(νοντας) ἐλαῖον(ος) ἔσται(ας) τρις µο(νοῖς).

1st hand (ἔτους) ὑπὸ σκῆ Φαµενῶθ οἴον ἐνδέκατης.

1. συµµαχζ/παραµή/ Pap. 2. ἡµερ/ Pap.
1043. CONTRACTS

Received through Serenus, collector, by Macarius and Elias and Kamoul, assistants attending on the honourable house, on account of expenses from the 16th of the month Phamenoth to the 30th of the same month, 15 days, three sextarii of oil, total 3 sextarii of oil, and no more. (Signed) Total three sextarii of oil and no more. The 254th = the 223rd year, Phamenoth 19, 11th indiction.

1. ἐνοικολόγ(ου): cf. 1038. 13, note.
2. The ἐνοικολόγ(ου) of the Apion family is probably meant; cf. P. Oxy. I. p. 206, and 133. 8, 16, 135. 16, &c.

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(e) ACCOUNTS AND LISTS.

1044. TAXING-LIST.

28 x 57.5 cm. A.D. 173-4 or 205-6.

On the verso of this papyrus are the six columns from the commencement of the Phaedrus printed under 1016. The recto contains three columns, of which the first is well preserved, of an alphabetical register of landholders, with the amounts due upon their holdings. The second column is much effaced, and of the third only the beginnings of lines remain; but Col. i, which follows below, is a sufficient specimen of the whole; some few points of interest occurring in the later part of the document are incorporated in the notes. The date is about the end of the second century; the reign, of which the past 13th year is mentioned in L. 4, is perhaps more likely to be that of Marcus Aurelius than that of Septimius Severus.

The personal names are accompanied by various items of land and wheat, those of the latter being added up at the end of the several entries as the amount payable. In a number of cases the land is assigned to no definite class; sometimes, however, it is described as βασιλική, and another common category is α (ἀρτάβης), i.e. land paying a tax of 1 artaba on the aroura. A similar combination of βασιλική and α (ἀρτάβης) is found in P. Brit. Mus. 604, and from P. Tebt. 576 it is known that a tax of 1 artaba per aroura was paid by catoeci; cf. ibid. 346. 5, note. In the present case it is noticeable that the amounts attached
to the land specified as \( a (\delta \rho \tau \delta \beta \gamma \nu) \) are reckoned not at 1 artaba but at \( 1 \frac{1}{3} \) per aroura (in l. 5 a fraction of \( \frac{1}{12} \) aroura is ignored, and in ll. 24 and 27, \( 2 \frac{1}{2} \) choenices are treated as 3, but otherwise the rate of \( 1 \frac{1}{3} \) is correctly calculated). In one or two instances (ll. 9, 27) the land is stated to have been purchased.

Besides the dues coupled with definite plots of land, there occurs not infrequently an independent item called \( \alpha \lambda \kappa \alpha \pi(\tau) \), i.e. \( \alpha \lambda \kappa \alpha \pi \epsilon \delta \omicron \omega \nu \) or \( -\delta \omicron \omega \nu \), the amount being usually 3 choenices; in one case, however (l. 11), it is 6 choenices, and a second charge of 3 choenices is made under this head to the same individual (l. 12). An impost \( \pi \rho \sigma \delta \delta \omega (\omicron \nu) \) \( \alpha \lambda \kappa \alpha \pi (\epsilon \delta \omicron \omega \nu) \) occurs in a few papyri of the Roman period (Wilcken, \textit{Osir.} i. p. 390; cf. P. Fay, 42 (\( \pi \)). ii. 15, B. G. U. 761) and is supposed to have been levied on incomes derived from building-sites—a kind of tax on ground-rents. But that impost is regularly paid in money, whereas the payments for \( \alpha \lambda \kappa \alpha \pi (\epsilon \delta \omicron \omega \nu) \) here are in kind; moreover, the property concerned in 1044 is clearly agricultural; and the constancy of the amount shows that it can have stood in no very exact relation to income. Perhaps we have to do with a single tax, which was assessed in money upon land that was built over and in kind upon agricultural land; but it will be well to wait for further evidence.

An interesting point resulting from the arithmetic of this document is that the artaba in which the calculations are made contained 40 choenices; cf. e.g. ll. 12 and 21, and notes. An artaba of 40 choenices is found in the Oxyrhynchus metrological fragment (9 verso 8), and the survival of this measure in the Roman period had been inferred from the occurrence of fractions of fifths and tenths of an artaba (cf. P. Tebt. 61 (\( \pi \)). 386, note), but the present is the clearest example of its official use.
1044. ACCOUNTS AND LISTS

6 [κληρονόμοι] Παυσειρίωνος Παυσειρίωνος μητρὸς Μαρθούτους ἐκ τῷ(ο) Χεριγένους ἀπὸ (ἀρουρᾶν) β’ (ἀρουρᾶ) α’ ((ἀρτάβων) ...),
7 [δροῦ]ν ἀπὸ (ἀρουρᾶν) ἡ’ (ἀρουρᾶι) δ’ ή’ ἢ’ ((ἀρτάβης) ...), οἰκοπ(έδων) (ἀρτάβης) χ(οίνικες) γ’, χ(ίοντα) [. . .] (ἀρτάβαι) ε’ χ(οίνικες) δ’.
8 ἀλ ἐκ τ(ο)θ Μενεμάχου (πρώτερον) Παυσειρίως Ἀπίτος
9 [ἀγρασάς]ς τοῦ πόρον Θαῖσοῦτος Πετσεήριος διὰ τῶν Ἀρψήμιος καὶ
tὸν ἀδελ(φῶν) καὶ τῶν λοιπ(ῶν) ἀντιπ(οιουμένων) τοῦ πόρου.

10 [Π]ετσείριον Σειρίωνος μητρὸς Μαρθούτους ἐκ τ(ο)θ Ἀνδρωνος συν τ(ό)θ Μενεσθεᾶς βα(σιλικῆς) (ἀροῦρης) ζ’ (ἀρτάβων) αλδ’ χ(οίνκων) ζ’,
11 Νεικοστράτου (ἀροῦρης) λ’ (ἀρτάβων) αλδ’ χ(οίνκων) ζ’, οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ’, Μενεμάχου (ἀρουρᾶ) α’ (ἀρταβῶν) α’ Πολε-
μιονος βασιλικῆς (ἀροῦρης) η’ (ἀρταβῶν) β’ χ(οίνκων) η’,
12 οἰκοπ(έδου) (ἀρτάβης) χ(οίνικές) γ’, χ(ίονταί) (πυροῦ) (ἀρτάβαι) ζ’ (χοί-
νίκες) γ’, δροῦν ἀπὸ (ἀροῦρης) δ’ ή’ τὸ ζ’ (ἀροῦρης) η’ ι’ (ἀρταβής)
ζ’.
13 αἱ διὰ τῶν ἀντιπ(οιουμένων) τοῦ πόρου.

14 Παυσειρίων Φεναμοῦνος οἰκοπ(έδου) (ἀρτάβης) χ(οίνικές) γ’, Νεικοστράτου (ἀροῦρης) δ’ (ἀρτάβης) β’ χ(οίνκων) β’,
15 βασιλικῆς (ἀροῦρης) ε’ (ἀρτάβης) λ’ χ(οίνκων) η’.

16 Τετσείρις Ἀρψήμειος γυνὴ τοῦ προγεγραμμένου ἐκ τ(ο)θ λοιπ(ο)θ Μενε-
σθεᾶς α’ (ἀρτάβης) (ἀρουρᾶ) α’ (ἀρταβῶν) α’, οἰκοπ(έδου) (ἀρτάβης)
χ(οίνικες) γ’, (πυροῦ) (ἀρτάβαι) α’ χ(οίνικες) γ’.

17 Πενύρις Πετρωνίου τοῦ καὶ Ὄριωνος ἐκ τ(ο)θ Μενεμάχου α’ (ἀρτάβης)
(ἀρουρᾶ) β’ (ἀρταβῶν) β’, καὶ εἰς τὸν α(ῦν)ν πε(ρρρ?) Τοτοεως
18 βασιλικῆς ἐκ τ(ο)θ Χεριγένους (ἀρουρᾶι) α’ (ἀρτάβης) χ(οίνκων) γ’.
19 Petēseirēs Ἡρακλῆου μητρὸς Σόφιος δι(ά) κληρον(όμων) Παλώσεως ἐκ τ(οῦ) Νεικομάχου βασιλικῆς (ἀροῦρης) δ' (ἀρτάβης) ΛΔ χ(οινικῶν) θ,
20 Κοραεώς (ἀροῦρης) ᾃ θ' τῇ (ἀρτάβης) χ(οινικῶν) δ', καὶ ἐκ τ(οῦ) Πολέμων (ἀροῦρης) Λ (ἀρταβῶν) αλ χ(οινικῶν) γ, ἀλλ(η) ἐκ τ(οῦ) α(ὗτον) (ἀρουρα) α (ἀρταβῶν) γ ΛΔ χ(οινικῶν) δ', ἀλλ(αι).
21 ἐκ τ(οῦ) α(ὗτον) (ἀρουρα) γ λ (ἀρταβῶν) θλ χ(οινικῶν) γ, ἀλλ(α) ἐκ τ(οῦ) α(ὗτον) (ἀροῦρης) Λ (ἀρταβῶν) αλδ' χ(οινικῶν) γ, γ(ινονται) πυρ(ου) ἀρταβαί η χ(οινικε) γ.

22 Πνεφέρασις 'Οννώφριος γυνὴ 'Αρακυν( ) ἐκ τ(οῦ) Ἀνδρωνων σὺν τ(οῦ) Μενεσθέως α (ἀρτάβης) (ἀρουρα) ι (ἀρταβῶν) ιαδ', νετρφ.
23 [. . . ]θάνορος καὶ Παραμόνου (ἀροῦρης) Λη (ἀρτάβης) Λ χ(οινικῶν) θ, βασιλικῆς (ἀροῦρης) λ'β' (ἀρτάβης) νη', γ(ινονται) (πυρ(ου)) (ἀρτάβης) ΛΔ' χ(οινικε) δ', καὶ ἐκ τ(οῦ) Ἀνδρωνων
24 [σὺν τ(οῦ)] Μενεσθέως α (ἀρτάβης) (ἀροῦρης) Λ (ἀρτάβης) Λ χ(οινικῶν) γ, καὶ ἐκ τ(οῦ) λοιπ(οῦ) Μενεσθέως α (ἀρτάβης) (ἀρουρα) α (ἀρταβῶν) αη', καὶ ἐκ τ(οῦ) 'Ἀνδρονεικ(οὖ)
25 [(ἀροῦρης)] Λ (ἀρτάβης) Λ χ(οινικῶν) γ, καὶ ἐκ τ(οῦ) Πολέμωνος (ἀρουρα) α (ἀρταβῶν) αη', γ(ινονται) ἐπὶ τὸ α(ὗτο) πυρ(ου) (ἀρταβαί) ίεζ.
26 [λά ἐσωμα(τάθη)+] ἐπὶ πόλεος Ἀρταυνόκαὶ Διονυσίῳ Ἀπολλοφάνους α (ἀρτάβης) (ἀρουρα) εί (ἀρταβῶν) ελη', ἀλ(λο) α (ἀρτάβης)
27 [(ἀροῦρης)] Λ (ἀρτάβης) Λ χ(οινικῶν) γ, γ(ινονται) (πυρ(ου)) (ἀρταβαί) Ξ χ(οινικε) η, ἀγορα(στῶν) δικαίω 'Αρτεμείτι μητ(ροδ) Πενταποσείρως ἐκ τ(οῦ) Ἀνδρωνων
28 [σὺν τ(οῦ) Μενεσθέως α (ἀρτάβης) ἀπό (ἀρουρῶν) ι (ἀρουρα) ε (ἀρταβῶν) εξη']. γ(ινονται) ἐπὶ τὸ α(ὗτο) (πυρ(ου)) (ἀρταβαί) αλδ' χ(οινικε) γ, λ[ο]π(αι) (ἀρταβαί) γε. χ(οινικε) ξ.

8. Λ after (ἀρτάβης) corr. from γ (?). 9. θαίσοντος Pap. 10. τ of μορθοῦντος added above a θ. 16. Final χ(οινικε) γ written immediately below αη'. 22. δ' corr. from α.
2. ἐκ τ(οῦ) Σωτάδωους sc. κλήρου. A holding mentioned in Col. ii but not in this column is ἐκ τ(οῦ) Στρέμβου.
5. The stroke over the fraction iθ covers also the preceding γ, but that was doubtless unintentional. The total ηγ exceeds the sum of the items by 2(53 + 3 + 33 = 122). It is unlikely that these 3 occurred in the lacuna at the beginning of the line, since neither κοί nor δ' can be read before ἐκ; μητ(ροδ) . . . . 3 is more likely.
6. ἀληστὸς(μοί) is supplied on the analogy of several entries in Cols. ii and iii. At the end of this line an amount of artabae is missing; cf. l. 7.

7. [δρίων]: cf. l. 8 ἄλλα(ο) δρίων and l. 12. The word is unknown: is it a form of δρύας?

An amount of artabae is again missing before οἰκον(τίδου); cf. l. 6. It is doubtful what followed χ(ίοντα): neither πυροῦ nor (πυροῦ) suits the papyrus. The meaning of the aζ after χ(ίονικες) δ is also obscure. In Col. ii aζ occurs in connexion with ἰδεωτική γη: χ(ίοντα) (ἀρχαί) γη (ἀριστάμαι) β χ(ίονικες) β, ἰδεω(τικής) aζ και α (ἀριστάμαι) εκ τ(οι) Θέωνος κτλ., from which it appears that (ἀριστάμαι) is to be supplied and a new category of land paying 1½ art. is meant; cf. the Ptolemaic διαρράβαι (P. Tebt. 5, 15, note).

8. At the beginning of the line either βλῆ or aζγ must be wrong, and since the latter figure is corroborated by the addition, the fault is shown to lie with βλῆ, which should be δ.βλῆ. Another mistake occurs in the number aζχ(ίονικες) ε, for this exceeds the later total 7 art. 9 choen., and it is evident that the ε should be omitted and that (ἀριστάμαι) aζχ(ίονικες) ε is another way of expressing the previous number (ἀριστάμαι) aζγ; cf. l. 23. The final total is then correct: 5 art. 4 choen. (l. 7) + 1½ art. 5 choen. + 1½ art. = 7 art. 9 choen. That the artaba contained 40 choenices is confirmed by ll. 12, 21, &c.

9. ἀστις(οικουμένων): in one place in Col. ii the word is written in a less abbreviated form, αὶ δ(α) τῶν ἀγαρστῶν καὶ ἀστιστῶν(οινων) κτλ.

11. ἦσαστομα(ρων): i.e. εκ τ(οι) N.

12. The items in ll. 10–12 add up to 6½ art. 31 choen., and the total is given in l. 12 as 7½ art. 6 choen., i.e. 25 choen. are reckoned as ½ art., implying an artaba of 40 choen.

14. χ(ίονικες) ε should no doubt be χ(ίονικες) γ, which, with the exception of l. 12, is the regular amount for οἰκον(τίδου). With this correction the equation 5 choen. = ½ art. results, as in ll. 8, 23, and 27.

17. ετέρω(ρι): cf. l. 22 and also an entry in Col. ii τῆς ἑρμιοῦ ἑδολοθεός χρημα(τίζοντο) π(τ(οι)) τετράς ε τέττας. In both these places the τ is clear and τετράς certainly cannot be read, nor does τεττας seem suited to the context. Τεττας however is an unknown word and the sense is obscure.

21. An artaba of 40 choenices again follows from the addition of the items, which amount to 17½ art. 36 choen. The total as given is 18 art. 8 choen.; therefore 30 choen. = ⅜ art.

22. Ἀρακαφ( ): other uncommon names occurring in Col. ii are Παρδολῶς and Πενναυ-λῆμ (fem.).

23. The total ⅜ art. 4 choen. is the sum of the two preceding items, 5 choen. being reckoned, as before, as ½ art.

25. 11½ + ⅞ + 1⅛ + 1⅛ + 1⅛ art. and 10 choen. = 15½ art. and 10 choen. = 15½ art.

26. [L ἐσωμα(τίζοντας): two similar entries occur in Col. ii, e.g. L ἐσωμα(τίζοντας) Γραμμίκαν ἵνα δῷρα . . . λωπ(αι) (πυροῦ) (ἀριστάμαι) . . . On σωματισμὸς cf. P. Fay. 33. 18–19, note, and Eger, Aeg. Grundbuchwesen, p. 188, Lewald, Rom.-Aeg. Grundbuchrecht, p. 79, who both support our view. It may be suggested that in P. Brit. Mus. 604. 3 καὶ εἶδος σωματισμοῦ should be restored in place of καὶ εἶδος σπέρματισμοῦ.

O 2
THE OXYRHYNCHUS PAPYRI

1045. List of Dues.

Height 33.5 cm. About A.D. 205.

The following much mutilated fragments are given as specimens of the document on the recto of 1012. C contains part of a list of property-owners, of whom many bear Roman names and several are women; their property is frequently stated to be in the territory of Alexandria, and the sums mentioned are large. The column printed was preceded by another of which only one or two letters remain. A is occupied with some official correspondence, written in the same large hand as the list, to which it no doubt refers, though whether by way of general preface or otherwise is uncertain; τῶν ὁφεὶ λομένων κεφαλαίων in l. 49 may well refer to the amounts detailed in C. Two other fragments, E and F, appear to contain matter of a kind somewhat similar to that of A; the former mentions ἐπὶ διουκή[τῆς].

C (Fr. 9), Col. ii.

προστεθείσαις (δραχμάς) δη- [μ]οσίου [υ] [Ἐλε[νείρ]δε[ων] χάρα(ρα) οπ[αρχ( )] [. . .] προσ[]
5 [Σαρπίων δ [καὶ] Ἐ[λε[νείρ]δε[ων] χαρά(ρα) οπ[αρχ( )] μετὰ τὰς προσ-
[Στει]ιλλία Ἄντι[στατ']ρα τῶν Μενελαίου τί]
10 (ταλαντ ) κα (δραχμ ) Ἀκα ἀπὸ τοῦ σ[] Κλαυδία Χαιρηνοῦ [ἐν τῇ Ἐλε[νείρ]δε[ων]
χάρ[α] οπ[αρχ( )] (ταλαντ ) ἢ [μετὰ τὰς προσ-
[Μάρκος Κόλανος Ἀμε] τεθείσας (δραχμάς) Ἀχις []
15 Ἰουλίου Ἀ[λ]εξάνδρου ἐ . []
(ταλαντ ) ἢ [ἀ[. . .] [. . .] να[] Ἀντώνιος Ἐ[ν τῇ]
Ἐ[λε[νείρ]δε[ων] χάρα . [. . .] απ[]
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ACCOUNTS AND LISTS

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THE OXYRHYNCHUS PAPYRI

15. ίουλιου Pap.

1. μετά τάς is probably to be restored before προστεθήσας here and in ll. 6 and 12; cf. l. 32. For προστεθήσας cf. e.g. B. G. U. 8. ii. 15 sqq.

3. ΄Αλεξ(ανδρέων) χώ(ρα): cf. ll. 6 and 18. Wilcken reminds me that according to the edict of Julius Alexander (Dittenberger, Orientis Gr. Inscr. 669. 59–60) the δρακία γῆ in the 'Αλεξανδρείων χώρα was free of land-tax, so that the plots mentioned in this papyrus may have belonged to some other category.

44. This line gave the date of the foregoing letter, (τοὺς). Αὐτοκράτωρ Καίσαρος Δουκίου Σεπτεμβρίου Χίδιον Κυρίον, i.e. A.D. 193–198.

48. Probably Δυνατίτης, as one of the κληρονόμοι; but the division γἳ τρία is of course also possible.

50–1. The sense no doubt is that neglect of the instructions will be punished: but δε υπέρζεσθον cannot be read.

1046. TAXING-ACCOUNT.

Conclusion of an account of payments for various taxes and dues. The verso contains a letter (1064).

τιμῆ(ς) χλωρᾶ(ν) (δραχμαί) νυμε (δομολός) χ(άλκον) ι(α),
τόκ(ου) διουκή(σεως) (δραχμαί) μι(ξ) (πεντώβολον) χ(άλκον) γ(α),
προσόδ(ων) ἀμπελ(ώνων) (δραχμαί) ρκθ, 5
ιερατ(ικῶν) χλωρᾶ(ν) (δραχμαί) ε(ξ),
σεπτέξεως (δραχμαί) πε(ξ) (τριώβολον) χ(άλκον) γ(α).

/ (δραχμαί) Βριμη.

καὶ διεγράφησαν ἐπὶ τὴν δημοσ(ιαν) τράπεζαν
ἐπὶ Κλαυδίας 'Ισιδώρα(ς) τῆς καὶ 'Απίας
ἀπομοιήρ(ης) (δραχμαί) μι(ξ),
10 καὶ ὑπὸ Αὐρηλίου 'Αχιλλέως τοῦ καὶ 'Ισιδώρο(ν)
ἀπομοιήρ(ης) (δραχμαί) λς,
/ (δραχμαί) μβ.
5. 1. συντάξεως.

1. τμη(ς) χλωρίων: cf. P. Brit. Mus. 171 (a), a receipt for 36 drachmae paid to a πράκτωρ σπηλιών διοικήσεως κόμης Σηκοπαίου Νήσου on 23 1/2 arourae απὸ τμη(ς) χλωρίων. Line 4 below records another payment for χλωρίων on some temple-land, ἵπποστάτων χλωρίων.

3. Taxes on ἀμπελώνες are well known under various names, but this particular form προσόδων χλωρίων, which recalls the προσόδων φοινίκων (Wilcken, Ost. No. 276, A.D. 186–187), appears to be novel. Wilcken in Ost. i. p. 310 regards the impost ὑπὲρ προσόδων χλωρίων as an income-tax; that however is uncertain.


9. ἀπομοίωτος: in P. Brit. Mus. 195. 9–10 ἀπόσωμα is calculated at a rate of 10 dr. per aroura of ἀμπελώνες, and 5 dr. per aroura of παράδεισον; a rate of 5 drachmas is also found in B. G. U. 915. 1.

13. τής διαστολῆς: cf. e. g. B. G. U. 552 A. iii. 5, 553 A. iii. 10.

1047.  ACCOUNT OF A PRAEPOSITUS.

25.8 x 12.8 cm.  Fourth century.

A short account of two payments to a praepositus (castrorum), one for stipendium, the other as a donativum. At the other end of the papyrus, written in the opposite direction, there are 10 lines of a calculation of days according to the Roman calendar, preceded by a heading ], e. g. II. 7–10 [λόγου ἀπὸ τῆς [πρὸ ἢ] καλανθῆς Ὀκτωμβρίων ἐώς τῆς πρὸ a ἤδων τῶν αὐτῶν, ἤμερ(ῶν) ἰδ.] λόγου ἀπὸ τῆς [πρὸ ἢ] καλανθῆς Ὀκτωμβρίων ἰδ.] Ὀκτωμβρίων (i. d. o. k. above the line) ἐώς τῆς νωμῆς (νω corr. from πρὸ) Νοεμβρίων, ἤμερ(ῶν) κ.β.

Λόγος τοῦ κυρίου μου πραισποσίτου.

στιπενθεὶς καλανθῆς
Σεπτεμβρίων (δημοκράτων) μ(υριάδες) γ. τ.,
δεκατεισα[πρὸ ἢ] καλ(ανθῶν)

5 Ἀναγόστων (δημάρχων) Ἰ. Φ.
// ὁμοῦ μ(υριάδες) γ. [τ.] Φ.
'Account of my lord the praepositus: for the stipend of September 1, 36,000 denarii, a present on July 25, 2,500 denarii, making together 38,500 denarii.'

3. The abbreviation of μ(υπάδες) here takes the form of a large uncial M, above which the γ is written.

1048. **Account of Corn-freights.**

28.3 x 18.9 cm. Late fourth or early fifth century.

The following account is written on the verso of 1033. It is a list (βρεούνοι) of freights of corn carried by boats which are classified as λυσορίαι (lusoriae) and πλοια, with the names of the owners of the boats and their captains. For the lusoriae see Cod. Theod. vii. 17 de lusorioi Danuvii, where they are styled iudiciariae and agrarienses, and it is also ordained that quaecunque ex veteribus fuerint reformatae transvectioni speciei annonariae secernantur; cf. Theod. Novel. 23. The freights here are presumably to be connected with the embola. Lines 8-15 are in ink of a different colour from that used for the first seven lines and were probably written at a different time, but the hand is perhaps the same. Oblique dashes occur in the left margin against ll. 2-7, and there are some obscure marginal annotations.—Cf. P. Flor. 75, &c.

**Bρ(εούνοι).**

λονσορ(ία) Πακίων πολ(τευομένου) ὑπὸ Θεόδωρον Παρίτ

(ἀρτάβαι) ὑκι,

πλ(οίου) τοῦ αὐτοῦ ὑπὸ Εὐδαιμόνα Σαραπᾶ (ἀρτάβαι) νιζλ,

πλ(οίου) Ἀετίου πολ(τευομένου) ὑπὸ Τιμόθεου Κιχύτος

(ἀρτάβαι) βχκ,

5 ἤτημ. μ( ) πλ(οίου) Ἀθανασίου πολ(τευομένου) ὑπὸ Πλούταρχον Πανίωνος(?)

(ἀρτάβαι) γχλ,

πλ(οίου) τοῦ αὐτοῦ ὑπὸ Ἀλέξανδρον Κοπρέων (ἀρτάβαι) δυς,

3( ) λοι(σορία) Σατορνίλου λαμ(προτάτου?) ὑπὸ Νεμεσίωνα δι(ά)

Παὐτός

(ἀρτάβαι) βυξ,

κριδὼν

(ἀρτάβαι) αψυβ,

10 πλ(οίου) Οὐαλερίου πολ(τευομένου) ὑπ(ο) Παύλου Σαραπίωνος

(ἀρτάβαι) βρνζ,
1048. ACCOUNTS AND LISTS

Μακροβίον πλ(οίον) ὑπὸ Θε’(ω)νε Ἀγάθου  (ἀρτάβαι) ψηζ,
καὶ πέμπτης  (ἀρτάβαι) ωβζ,


dλλαὶ τῆς (? ) ἐς . ἦν (ἀρτάβαι) λβ,

1. φ")

Μακροβίον πλ(οίον) ὑπὸ Διδύμου Πλά( ) (ἀρτάβαι) ξατζ,

Δευκαδίου πλ(οίον) ὑπὸ Ἁπφοῦς Εὐδαίμονος (ἀρτάβαι) τῆζ.

8. 1. Ἀλέξανδρον. δυοὶ διδύμου corr.  15. 1. Ἀπφοῦς.

2. πωλ(τευμόνων): this expansion of the abbreviation πωλ( ) is indicated by a fragment of a similar list, which was found along with this, headed δ(δ) τοῦ νομικοῦ and containing the titles ὑπὸ πρ(τευμόνων) and σχολ(αστικων) in the same position as πωλ(τευμόνων).

5. The margin does not seem to be quite complete, but the loss before χο( ) &c. in the marginalia on ll. 5–8 is in any case small. For Πανίων cf. C. P. R. 34. 1 Πανίων.

8. Ἀλέξανδρον was doubtless intended, but cannot be read; the letter before ρ looks most like another α.

10. ἵππ[ος] Πασιλου is suggested by the fragment mentioned in the note on l. 1, ὑπὸ Πασιλου occurring there.

12. πέμπτης is apparently the name of a tax, and may be the same as the πέμπτη which occurs in P. Brit. Mus. 1107 in connexion with λυμένας πέμψεως and ἐπίστασις; that papyrus, however, is of the third century.

13. This line is obscure. The top of the ε of τῆς is brought down to a level of its base and followed by two oblique dashes; and there are some slanting flourishes between η and ην. η probably stands for πέμπτης; cf. e.g. P. Brit. Mus. 1107, where πέμπτης is written ες after its first occurrence; but τῆς α(ὑπὲ) is unsuitable.

1049. ACCOUNT OF TRANSPORT.

30.6 x 14.2 cm.  Late second century.

An account of expenses incurred in connexion with the transport of χόρτος to the village of Ophis. Hire of donkeys is at the rate of 2 drachmas a day, of donkey-drivers 1 drachma 5 obols and 2 dr. 4 ob., of workmen employed in tying up bundles 3 dr. 3 ob. The account is written on the verso of 1032.

[A]λεγ(ος) μεταφο[ράς] χόρτι(ου) μετανελθ(όντος)

εἰς τῆς ἅλω τῆς Ἀφεως Παχών.

η. ὄνο(i) θ φο(ρτία) η, / μα(υδάκαι) αβ ἐξ ἀνκαλ[ῶν] μγ, ἀγώ(γία) κδ.

μισθ(ὸς) ὄνοι(ς) θ ἐκ (δραχμῶν) β (δραχαι) η,

5 ὄνηλ(άταις) ὀμ(οίως) γ ἐκ (δραχμῆς) α (πενταβάλου)

(δραχαι) ε (ὁβολῶν),
ελ(λφ) α δυη(λάτη) δμ(οίως) (δραχμαί) β (πτερώβολον),
ελ(λοις) β ἐργ(άταις) δεσμ(είουσι) μαν(δάκας) (δραχμαί) γ (τριώβολον).
/ (δραχμαί) κθ (δβόλος).

10 μισθ(δς) δύν(ις) ε β [κ] (δραχμῶν) β (δραχμαί) [κθ]
δυνη(λάταις) δμ(οίως) τ [κ] (δραχμῆς) α (πεντώβολου)
/ (δραχμαί) λγ (πεντώβολον).

κ. δμ(οίως) δυν(ις) δ φο(ρία) θ, / μα(νδάκαι) λ[σ], δ'γώγ(γία) 1γ.

15 μισθ(δς) δύν(ις) ε έκ (δραχμῶν) β (δραχμαί) [θ]
δυνη(λάταις) δμ(οίως) β έκ (δραχμῆς) α (πεντώβολου)
/ (δραχμαί) γ (τριώβολον),
ελ(λφ) εργ(άτη) α δεσμ(είουτι) μα(νδάκας) (δραχμή) α (πεντώβολον).
/ (δραχμαί) ιγ (δβόλος).

κ[a]. δμ(οίως) δυν(ις) τ φο(ρία) η, [μα(νδάκαι) μη, δ'γώγ(γία) [1γ.

20 μισθ(δς) δύν(ις) τ έκ (δραχμῶν) β (δραχμαί) [θ]
[δυνηλ(άταις) δμ(οίως) γ έκ (δραχμῆς) α (πεντώβολου)
[δ(δραχμαί) ε (δβόλος).]
ελ(λφ) εργ(άτη) α δεσμ(είουτι) μα(νδάκας) [δραχμή] α (πεντώβολον).
/ (δραχμαί) [θ]
/ ἐπ(ί το αὐτό) ἀγ(ώγια) π[θ] [δ(δραχμαί) θ.]

5. The sign for (δραχμῆς) was inserted after α was written.

Lines 1-13:
'Account of the transport of hay transferred to the threshing-floor of Ophis in Pachon.
The 18th. 9 donkeys, 8 loads, making 72 trusses from 43 bundles, 24 cart-loads.
Wages for 9 donkeys at 2 drachmae, 18 dr., likewise for 3 drivers at 1 dr. 5 obols, 5 dr.
1 ob., likewise for another driver 2 dr. 4 ob., for 2 more workmen binding trusses 3 dr. 3 ob.
Total 29 dr. 1 ob.
The 19th. Likewise 12 donkeys, 8 loads, making 96 trusses, 32 cart-loads.
Wages for 12 donkeys at 2 dr., 24 dr., likewise for 6 drivers at 1 dr. 5 ob., 10 dr. 2 ob., for 2 more
workmen binding trusses 3 dr. 3 ob. Total 37 dr. 5 ob.'

3. φο( ) can hardly be anything but φο(ρία); the constancy of the figures with
φο(ρία), 8 thrice, 9 once, indicates that they represent the number of journeys to the δλως
performed in the day. These φορίαι are equated to μανδάκαι, and three μανδάκαι are
reckoned as an ἀγώγιον. Cf. P. Brit. Mus. 131. 585 sqq. where μανδάκαι, ἀγκάλαι, and ἀγώμια
are found together, as here, 1166. 12–13, and the Oxyrhynchus ostracon referred to in the note on 985. 19.
5. The drachmae are throughout on the silver standard, seven obols being the equivalent of a drachma.
24. It is doubtful what followed ἐπὶ τὸ αὐτό. The total of the ἀγώνα would hardly be expected to be given here, but neither ἄργαν(μίου) [(δραχμαί) ζή] nor ἄγψ(γῆς) [(δραχμαί)] ζή is suitable. The letter after ζ may well be λ, and perhaps some form or derivative of ἀλάς occurred; cf. l. 2.

1050. ACCOUNT FOR GAMES.

20·4 x 15·5 cm. Second or third century.

A fragment of an account of expenditure for the purposes of the public games at Oxyrhynchus. Cf. 519, part of an account of the same character, where several of the items that are found here recur, and 1025.

Col. i.

Δόγ(ος) (δραχμαί) ν. σφαιρομάχ(οις) [
ἱερεύςι (δραχμαί) ξε, ἀλ(λο) ζεύγ(ει) πανκρατ(αιστῶν)
Νείλυψ (δραχμαί) κ, 15 Κώφιπ πῦκ(τη) [fluttering
θρόνος (δραχμαί) κ, φύλ(αξί) θεάτρου
5 ἱπποκόμους (δραχμαί) , κήρυκι [παν ι
ἐννατάρχ(ι)] [μαγγανά . [κα]
ν' Ὀθείών [20 αὐλητή][ν
Σεούρηρο [ιεροδούλους
10 Βελλαρείνψ [ερ[ [πανκρατ(αιστῶν) ξε[υγ(ει)
βραβευταῖς [ [ ]
Col. ii.
κ [ ] 25 μείμω [ ὀμηροσ(τη)
[ [ ]
Account of 400 drachmae. To the priests 60 dr., to Nilus 20 dr., for a chair 20 dr., grooms . . . dr., a herald . . . dr., the master of the games . . . dr., Horion . . . dr., Severus . . . dr., Bellarinus . . . dr., umpires . . . dr., a pair of pancratists . . . dr., boxers armed with the ball . . . dr., another pair of pancratists . . . dr., to Cophus the boxer . . . dr., guards of the theatre . . . dr., sprinklers . . . dr., . . . conjurer . . . dr., flute-player . . . dr., temple-slaves . . . dr., . . . an actor . . . dr., a Homeric reciter . . . dr.'

3. Cf. 519. 10, where 20 dr. are paid κωμασταῖς Νείλ(ου).
10. Βελλαρίνου: or possibly βελλαρίνων, from bellaria; but bellarinius does not occur, and the word would hardly be in place in this context.
19. An unfamiliar derivative of μαγγανον seems to have occurred here; μαγγανενή, which would be expected, cannot be read.

1051. INVENTORY OF PROPERTY.

A list of articles, chiefly of dress, belonging to a woman whose name is given at the end; cf. 921, where the vocabulary is very similar, and also 741, P. Tebt. 405–6, P. Gen. 80, &c.

Δελματίκιν [ . . . a, δελματίκιν λίφνον] ριθότημον a, [ἀναβο- λάδιν ισιεν a, [κολό-] 5 θιν δίσημον [a, διό- σημον α, θιβλατό- ριν α, στιχάριν λυ- ον a, κολοβίν λυ- [ο]ν πριβακόν [α, . .] 10 .]ανον ἀναβολ[άδιν] [α.] φιβλατάριν a, [σιρ]οδόν a, ἵμιλ.-

τριν πορφύρας πτι- ου, κολόβιν γυνεκίν
15 ψευδόπροφυρον a, δελματική λινά ά, ματιν ἀφρεν α, δέξιαφον καλ(ή) πινάκιν, ἄργυρα μασα ε, 20 [ ] σά- γος λευκός α, βαλανάριν a, Κυριλλ(ιο)ντος.


1 Dalmatian vest, 1 linen Dalmatian vest with vegetable-purple stripe, 1 . . . shawl, 1 shirt with double stripe, 1 with vegetable-purple stripe, 1 band with buckle, 1 linen tunic, 1 linen shawl, worn, 1 . . . shawl, 1 band with buckle, 1 cambric, half a pound of vegetable-
purple, 1 woman's shirt of false purple, 1 linen Dalmatian vest, 1 ... napkin, a saucer and plate, 5 silvered napkins (?) 1 white blanket, 1 towel. 'The property of Cyrillous.'

6. φολατώριον: cf. l. 11. It is the Latin fibulatorium.
7. στυγάριον occurs also in P. Gen. 80. 3, e.g.
15. ψευδοσφήφρων: i.e., presumably, dyed with πορφυρας μελιας.
17. It is doubtful how the letters should be divided. μαπιν may be for μαππιον, but καππιν is puzzling. At the end of the line above a there is no sign of the horizontal stroke which usually accompanies numerals in this list, but it may have disappeared with some of the fibres of the papyrus, or have been omitted, as was apparently the case in l. 3.
20. The upper fibres of the papyrus are missing where this line would naturally have stood, but possibly this had happened before the list was written and there is nothing missing before σάγος. The letters σα are below the lacuna caused by the detachment of the fibres, and their position cannot be accounted for by the mere slope of the line. But it is curious that, if there is no loss, the word should have been begun at this point.

1052. ACCOUNT OF REVENUES.

27.7 x 10.2 cm. Fourth century.

A list of amounts, which are associated with various Oxyrhynchite villages, of balsam valued in money, and of wool and woad (ισάτις) estimated by weight. Several names occur among the villages which have not previously appeared in the papyri. The account is written on the verso of 1057, and is therefore later than the year A.D. 362.

Κέρκεφρων τιθ(μῆς) βαρσάμο[υ] (δηναρίων) μ(υριάδες) νν,
Σεροφέως (δηναρίων) μ(υριάδες) τρπ
Σενεκελέβ (δηναρίων) [μ(υριάδες)] ατν,
Μουχινάζας (δηναρίων) μ(υριάδες) χλ,
5 Σύρων (δηναρίων) μ(υριάδες) βητ
'Αλεξότος (δηναρίων) μ(υριάδες) τν,
ἐποικ(ιον) Μερ . . . σ (δηναρίων) μ(υριάδες) ρν.

Κέρκεφρων λιβραι) 1β,
10 Βαφί[σ]υ (μ) μ(υριάδες) ε,
Σενεκελέβ λιβραι) η,
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Bαφ(εων) μ(ναι) ε,
Σερύφεως λ(τραι) κβ μ(ναι) ι,
Μουχινάξας λ(τραι) β μ(ναι) γ,
15 Κερκεύρεως λ(τραι) β,
Άλεξοῦτος λ(τραι) α μ(ναι) α,
Σύρων λ(τραι) ιβ μ(ναι) ιβ,
Πετεμούνεως λ(τραι) γ μ(ναι) γ.

In the left margin, at right angles

Πέτνη κεντ(ήναρια) β, Περεινούεως α λ(τραι) ν, Πετεμούνεως λ(τραι) ν,
Σύρων κεντ(ήναρια) ε, Άλεξοῦτος κεντ(ήναριον) α, Κερκεύρων κεντ(ήναρια)
γ {κεντ(ήναρια)} λ(τραι) π.

1. 1. βαλαμα[ν]. 20. of κεντ corr. from λ(τραι).

1. βαλασαν occurs in B. G. U. 953. 6 and όποβαλασαν in B. G. U. 34. v. 13.
7. Not Μεμέρδα.
10. The third letter of the name is most probably a φ, and the other vestiges suit
Bαφ(α); cf l. 12, where the abbreviation Βαφ(ι) is more natural if the same name had
just occurred. On the other hand there is no other instance in the list of the name of
a village being repeated under the same heading. With regard to the μναί the only
objection is that these consistently follow the λ(τραι), instead of preceding them as would be
expected; cf. e.g. P. Brit. Mus. 1254, where the normal order is observed. But it is
difficult to perceive what else can be meant, and in l. 10 μ(αι), or even μμ(ί), may be read;
in the other cases the word is written simply as μ with a wavy flourish after it.

20. In the abbreviation of κεντ(ήναριον) the γ is slurred, so that there sometimes appears
to be only κεντ: the ν is clearest in l. 27 after Ἄλεξοῦτος. The preceding abbreviation,
which consists of δ and a waved flourish, is obscure.

21. Κροίτων (?) appears to be a village-name, the amount corresponding to which has
not been filled in.
1053. ACCOUNTS AND LISTS

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1053. ACCOUNT OF WORK ON DYKES AND OF EXPENDITURE.

24.4 x 27.8 cm. Late sixth or early seventh century.

This papyrus was briefly and not quite accurately described in Part I, 191. Both recto and verso contain accounts more or less directly with the dykes. That on the recto refers to repairs carried out on an estate at Tarousebt (cf. 998), and is important as showing that the naubion, or as it is here called ναούιον, was at this period a cubic ξύλον, thus confirming our restoration of 669.1 The Ptolemaic naubion is now known to have been a cube of two royal cubits (Comptes Rendus de l'Acad. des Inscr. 13 Juillet 1906), and since the ξύλον contained three cubits it is clear that the naubion, at any rate in the later Roman and Byzantine periods, had gained in size. Fifty such naubia are here valued at one solidus. The account on the verso gives particulars of the expenditure of 227½ solidi, which were received from a superintendent of dykes and disbursed for various purposes. Both these documents most probably belong to the papers of the Apion family (cf. P. Oxy. I. pp. 206 sqq.), with which several of the villages named on the verso are known to have been connected.

+ Δόγος ] τοῦ κτήματος Ταρουσιβτ γεναμένης ἐπὶ μην(νὸς) Επείφ καὶ ἐνδείκτες(εσ) ἔχωρος(ος) ἐν δικτίων
 ] δι(ά) Ἰωάννου ποταμίτου καὶ καὶ(νο) adipiscing τοῦ οὐτ(ος).
 μήκ(ους) ξύλ(ας) ζάλ(ας) ζάλ(ας) μέταθ(ος) ξύλ(ας) αἰτίας εἰς ναοῦς(ας) δῶλος,
 μήκ(ους) ξύλ(ας) κτί πλάτους ξύλ(ας) αἰτίας εἰς ναοῦς(ας) δῶλος,
 5 μήκ(ους) ξύλ(ας) κτί πλάτους ξύλ(ας) αἰτίας ἐκ τὴν ναοῦ(ας) σκόπου,
 μήκ(ους) ξύλ(ας) λγ πλάτους ξύλ(ας) αἰτίας ἐκ τὴν ναοῦ(ας) σκόπου,
 μήκ(ους) ξύλ(ας) κτί πλάτους ξύλ(ας) αἰτίας ἐκ τὴν ναοῦ(ας) σκόπου,
 ἐκ τὴν ναοῦ(ας) σκόπου,
 ] γίνεται ναοῦ(ας) ἐφίκη καὶ νο(μισμάτια) πιλ.,
 ] νο(μισμάτια) κελ.,
 10 ] / νο(μισμάτια) προγ.
 ] ναοῦ(ας) τέλευτας νο(μισμάτια) γινεται ὁ(μο) νο(μισμάτια) προγ.

1 Dr. Kenyon informs me that P. Brit. Mus. 1785, of the Byzantine period, shows that the mutilated adjective in 669. 4 is ἵππαρ(α). With 1053 recto cf. now P. Giessen 42 (ed. P. Meyer 1910), where in 1, 5 read βαθ(ος) τοῦ, i.e. τοῦ ξύλον.
Verso

+ Λήμ(ατα) τοῦ χωματεπίκτου

L dide[ai] eis γεουχικ(ον) λόγ(ον)

15 δ(α) τῷ(ν) ἀπὸ Σπανίας

δ(α) τῷ(ν) ἀπὸ Ἴατετι

δ(α) τῷ(ν) ἀπὸ Σαρκινίου

δ(α) τῷ(ν) ἀπὸ Μεσκανούνεως

δ(α) τῷ(ν) ἀπὸ Σεφὼ

20 / νο(μισμάτια) πγ, / ἄρ(ιθμοῖ) π(αρὰ) τῶ(ν) χωμ(α)τεπίκτ(όν)

ε(? δον) ἐσθη(γο) τοῖς ἀπὸ Νεσμίμεως

τοῖς ἀπὸ Ἴιον Παγγᾶ

eis τήν ἐκκλησίαν ἀββά 'Ἰερακίωνος

τῷ χωμ(α)τεπίκτη ή(πέρ) μισθ(οῦ)

25 τοῖς ταρθο(αίσ) ύ(πέρ) συνθ(ήματος ?) τῶν χωμ(α)τεπίκτ(ών)

/ νο(μισμάτια) (και) τοὺ(ν)ισ {νο(μισμάτια)} κςλ, ὡς

/ ἄρ(ιθμοῖ) νο(μισμάτια) ρης'. ε(? δο)ν ἐσθη(γο)

τοῖς (ἀ)πὸ Ταμιτ( ) Τεῶς

(και) τοῖς ἀπὸ Ἁμήντος

30 τοῖς (ἀ)πὸ Ταμ. [...]εφ. [...]ε[...]

... ... ... ... ... ... ... ...

2. ἱωνονον Pap. 3. 2π over an erasure. 8. ἐι Pap. The figures κη and μιζ, and κςλ in l. 9, are over an erasure. 14. i Pap.; so in l. 15, 21, and 27. 19. σ of σεφω rewritten. 21. ε? Pap. 22. ἴωνον Pap. 23. Ἴερακίωνος Pap.

3. ποσοῦμα: cf. e.g. B. G. U. 14. ii. 19 sqq., 295. 8, 11, P. Reinach 52 διά.

8. Line 11 gives the valuation 1 solidus for 50 naubia. In l. 8 the ratio would be identical if the total of the naubia were 5525 instead of 5528; the odd 3 naubia were thus ignored in the calculation.

12. χωματεπίκτου: cf. P. Brit. Mus. 1246–8, where, as I had already pointed out (Archiv iv. p. 557), χωματεπίκτου should be read.

13. διδ(εω): analogous forms occur already in the Roman period, e.g. 121. 23, B. G. U. 261. 21 διδο, B. G. U. 38. 19 διδ; so B. G. U. 326. i. 16 παρακαταρθωμα, &c.

20. ἄρ(ιθμο)ν: the analogy of l. 27 points to this reading, though the abbreviation is rather differently written. Only one χωματεπίκτου is mentioned in l. 12, and the plural here is perhaps a slip.
25. ταρασσομένον seems to be another form of τορσωταίος; cf. the Ptolemaic παραφρυγάνιστος. For συνένθυσαν cf. B. G. U. 809. 10; συνέθηκαν, or συνεπες, the ἀτων χωματῶν are other possibilities.

28. Ταμία (ταμία); so apparently rather than Ταμίατες; not only is the crossbar of the τ brought down just as e. g. in ταύτ(ας) in l. 26, but there is also a dot above, which is used with many of the other abbreviations.

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(f) ORDERS FOR PAYMENT.

1054. ORDER FOR DELIVERY OF WINE.

18.5 x 9.8 cm. A.D. 263.

An order for a payment of 65 keramia of wine. This papyrus was found with 1055, which is from the same person, but written in a different hand. For the date cf. introd. to 1055.

Πέκυλλος Πολυδεύκη
χαίρειν.
παράδος Ἐκώνι ὑποτελεσθῇ Σατύρου ὑπερ Όνεκίου. 5 ἀπὸ τῶν
5 κεραμίων ἐκ λοιπῶν
οἶνον ἐν κεραμίοις ἑξήκοντα
πέντε. ἔρρωσο.
(ἔτους) ἐν Παύνι κ.δ.

'Pecyllus to Polydeuces, greeting. Deliver to Theon, agent of Satyrus son of Onech . . ., from the 101 jars the remainder of the wine in 65 jars. Farewell. The 10th year, Pauni 24.

4. 'Ονεκίου . . . ει seems to be a proper name. 0νι might be for 0ιν (cf. 1055. 2 οἰνεμπόρος), but this gives no likely word, and the spelling in the document is otherwise correct. The third letter may well be 0 instead of ε, but ὅνεκις is unknown.
1055. Order for Delivery of Wine.

9.3 × 12.2 cm.  A.D. 267.

Another order from Pecyllus (cf. 1054) for a delivery of wine. The document is on the verso of the papyrus, the recto containing the ends of 8 lines of an account of payments in artabae, preceded by parts of two lines of a letter mentioning ἵππως Κομίρου Σερηΐου and dated in the 18th year, probably of Septimius Severus. 1054 and 1055 therefore apparently belong to the reign of Gallienus.

Πέκυλλος Θέῳ[ν]ι [χαίρειν.

παράδοσ Ἡρακλεί[δή] οίνεμπόρῳ τε-

tάρτης ληνον [κε]ραμία διακόσια (τρία), πέμ-

πτης κεράμια ἑκατόν, σ[υ]μφωνηθέν-

τον, δὲν ἡ[ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

τον, ὑπ' ἡ [ει]δή [κ]ειλίων ἑκα-

10 1st hand (ἔτους) Ὕδε Παῦλι Ις.

6. ὧν Pap.

'Pecyllus to Theon, greeting. Deliver to Heraclides, wine-merchant, 203 jars from the fourth vat, and 100 jars from the fifth, of which the price has been agreed upon at the rate of 1,100 drachmae for 101 jars and the cost goes to make up the five talents of Embetion. (Signed) Pay the 303 jars of wine. The 14th year, Pauni 17.'

7. The signature is probably in the hand of 1054, which will then be the autograph of Pecyllus; hence the absence of signature there.


12.7 × 21 cm.  A.D. 360.

An order to deliver 40 artabae of aracus, which are valued at 72,000,000 denarii, and were in payment for 500 pounds of meat. The date is by the eras of Oxyrhynchus.
An order for the payment of 7,500,000 denarii which were owing to the writer for a hide. The writing is across the fibres of the papyrus. The verso contains 1052.
"Papnoutis to his brother Dracon, greeting. Pay to Papnoutius, the assistant of the strategus, from the money which you owe me for the price of a hide seven hundred and fifty myriads of denarii of silver, total 750 myriads of denarii, and no more." Date and signature.


4. The signature was more rapidly written than the body of the text, but does not seem to be by a different hand.

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*(g) PRAYERS.*

**1058. CHRISTIAN PRAYER.**

9.2 x 11.9 cm. Fourth or fifth century.

A short prayer, inscribed in large rude uncial. On the verso are a few words, written in different directions, apparently to try a pen.

'O θ(ε)δι τῶν παρακειμένων σταυρῶν, 
βοήθησον τῶν δολῶν σου Ἀπφοινᾶν.
5 ἀμήν.

ὁ καλ. [ ]

1. θυ Παπ. 3. ν of δολου added in front of the line.

'O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.'

1-2. θυ θῶν παρακειμένων σταυρῶν is a curious phrase, though of course the metaphorical use of σταυρῶς is as old as the Gospels, e.g. Luke ix. 23 ἀμην τῶν σταυρῶν στοι καθ' ἡμέραν. God is apparently thought of as at once the sender and mitigator of trials.

**1059. CHRISTIAN PRAYER.**

6.1 x 12.2 cm. Fifth century.

A prayer written in a rude hand and in illiterate Greek, across the fibres of the papyrus. This is on the verso; the recto contains the first four lines.
of a list of χλαρίδια with their values, e. g. χλαρίδια τρία λεκν[κά γα(μισματίων)] ία, χλαρίδιον λεκνό... ον γα(mισματίων) τα.

Κύριε Θεό μου και ν ἔρπις μου,
ὁψε Θέκλα καὶ τοῖς τέκνοις
ἀυτῆς, ὅψε Ἀννη καὶ τῆς δοῦ-
λης αὐτῆς, ὅψε Ἀπφοῦς, ὅψε Σα-
καυν, ὅψε Διωνυσίου καὶ τῶν
tέκνων αὐτοῦ, ὅψε Ἐλλαδίου, ὅψε
Πτολεμέου, ὅψε κατ′ ὄνομα.

1. καὶ/Par. 1. ἡ ἀπί. 2. δύα Θέκλα κτλ. s of τοῖς above the line. 3. 1. Ἀννη? 4. 1. Σακαώα? Cf. e. g. P. Brit. Mus, 250. 24.

'Ο Λόρδος ὁ Θεός καὶ ὁ θυμός, ἐν τῇ Θέκλῃ καὶ τῷ κόρῳ τῆς Ἀννῆς, ἐν τῷ Απφοῦσι καὶ τῷ Σάκαων, ἐν τῷ Διωνυσίῳ καὶ τοῖς τέκνοις αὐτοῦ, ἐν τῷ Ἐλλαδίῳ καὶ τῷ Πτολεμαίῳ, ἐν κατόνομα.

2. ὅψε is apparently for ὅψα from ὅψαθαι, 'look upon' implying 'protect'; cf. e. g. Ps. xxxii. 18 oἱ ὅψαθαι τῷ Κυρίῳ ἐπὶ τοῖς φοβομένοις αὐτῶν. But there seems to be no parallel for the imperative form.

7. κατ' ὄνομα is familiar in the phrase ὅποιὰς τὴν κατ' ὄνομα; it practically means 'severally', 'each and all'.

1060. Gnostic Amulet.

9.2 x 6.3 cm.

Sixth century.

A charm against reptiles and other ills. The first three lines are occupied by a formula showing the gradual diminution by cutting off letters which is frequent in texts of this class (cf. e. g. B. G. U. 956), then follows a mystical invocation of the familiar kind including the names Ἰαω (Jehovah) σαβαὼθ ἀδώνai, then the petition proper 'Free this house from every evil reptile and thing, quickly, quickly', and finally a reference to St. Phocas. Cf. 924 and P. Tebt. 275.

+ Τὴν τῷ ἔφρων τῇ Ἀφροδίτῃν
φροδίτην ῥοδίτην ὀδίτην
δίτην ἑτην την την την ἐν. ᾿ωρωρ
φορρφωρ Ἰαω σαβαὼθ ἀδώνε
5 δενοε σκορπίε αρτερησιε,
ἀπάλλαξον τὸν ὀίκον τούτον
ἀπὸ πάντος κακοῦ ἐρπετοῦ
(καὶ) πράγματος ταχυ ταχύ.
ὁ ἄγιος Φωκᾶς ὂδῇ ἔστιν
10 Φ[α]μενωθ ἵγ ἵνθικτίνωσι τριτῆς

3. ίνπ Pap. 4. ίαω Pap. 1. ἀδωνι. 10. ἵγ ἰνδ Pap.

3. τὴν τὴν ἡμ should be τὴν ἡμ ὁ.
5. σκορπίε is suitable in a charm against ἐρπετά: the other words in this line appear to be meaningless.
9. Since the amulet was designed to ward off reptiles this Phocas must evidently be the Syrian martyr who is mentioned by Gregory of Tours, In Gler. Mart. 98, and whose tomb was the resort of persons suffering from snake-bites: si in quempiam in his locis coluber morsum stringens venena diffuderit exemplo qui percussus est ut ianuam atrii quo martyr quiescit attigerit ... salvatur. But the date given in l. 10 does not quite correspond with St. Phocas’ day of celebration, which is Mar. 5 (cf. the Acta Sanctorum under this day); Phamenoth 13 corresponds to Mar. 9.

(4) PRIVATE CORRESPONDENCE.

1061. LETTER OF DIOGENES.

29 × 16.4 cm. B.C. 22.

A letter asking for assistance with regard to the measurement of certain unirrigated land and the payment of the dues upon it. The hand is of a quite early type, and the 8th year in l. 26 is more likely to refer to the reign of Augustus than of Tiberius.

Διογένης Διονυσίων τῷ ἀδελφῷ πλείστα
χαίρειν καὶ ψυχαίνειν. ἐπειδῆ καὶ ἐλλοτέ σοι
ἐγράψαμεν καὶ οὐ διήτησαι ἡμᾶς καὶ Ἀπολλω-
Diogenes to his brother Dionysius, many greetings and wishes for good health. Since I have written to you at other times and you have not brought about an agreement between us, and also to your brother Apollonius, I have now been obliged to urge Ptolemaeus the younger, son of Ptolemaeus, to meet Dius and Diogenes son of Demetrius until the unwatered land in the seven arouae and the government dues on it be measured through Dionysius and the remainder paid over to Ptolemaeus. I therefore beg that you will interview Ptolemaeus, both you and your brother Apollonius, until you effect this for
me, for you are superior to Ptolemaeus in experience, and if it is necessary to meet the other Ptolemaeus, the elder brother of Ptolemaeus, about this, that he may meet him and do his best until it is effected. If then it please you to reply to me about this and about the other subjects which I asked you about by letter I shall be obliged to you; and do you write to me about anything that you wish and I will most gladly do it. I have written also to Dios, the son of the agent, about this; whom you will meet. Salute all your household; Athenarous and the rest of the children salute you. Take care of your health. Good-bye. The 8th year of Augustus, Epeiph... (Addressed) To Dionysius also called Amo'ts, son of Ptolemaeus and brother of Apollonius the comogrammateus of Tholthis, who is staying near Theon son of Ischyriɔn.'

3. διήγησαι: διηγήσασθαι would be the normal form, but since the single augment is used in the imperfect and aorist an analogous form of the perfect causes little difficulty.

16. The third person was employed perhaps because the writer was thinking primarily of Apollonius.

1062. Letter of Marcus.

27.1 x 13.2 cm. Second century.

A letter referring to the purchase of some fleeces which the writer was expecting his correspondent to procure on his behalf.

Μάρκος Ματρέας τόι φιλτάτωι
χαίρειν.
περὶ τῶν πόκων σου ἐπαγγελμένου
καλὰ ἀγοράσαι προσθείς ὅτι τὰ θέρεσά
5 ἐστιν τὰ κρείσσονα σοὶ πρὸς ἀγορασάμην
ὅτι ὅταν καλὰ γένηται ὡς τὰ ἀγρασον,
καὶ ἐγραφά σοι ὅτι οὐκ ἐπέγέγρασεν
καὶ ἔσος Μεσορῆ, ὦστερον δὲ μοι ἐγραψας
ὅτι ἀγοράσας πέρπακα καὶ . . . . [. ] . . . .
10 γράφοι μου ἐπιστολήν ἐγράψα, [. . . .]. . . .
τοσὸς δὲ οὕπερε ἐγενάμην αὕτην
ὅτι σοι τὴν ἐπιστολὴν πέμψοι δία Σύρου
ινα αὕτην ἀναγγείοις νήφων καὶ σαντοῦ
καταγγεῖσ. εἰ δὲ τοῦτὸ σοι βέβαιος φέρει
15 καὶ μὴ πώ ἡγάρασας, τῷ ἀργυρίῳ ὅδε
Σωλωνί τῷ φίλῳ, εἰ δὲ ἡγάρασας
Marcus to his dearest Mтратες, greeting. About the fleeces, since you offered to buy some good ones, adding that the summer ones were the best, I bade you buy them whenever they were good, and I wrote to you that they had not brought any to me up to Mesore, and you afterwards wrote and said you had bought some and sold them again, and... you wrote me a letter, and I was never...; I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned. If it is troublesome and you have not yet bought them, give the money to my friend Zωίλος; if however you have bought them, deliver them to him under seal, in order that they may be conveyed to me. Good-bye.' Date, and address on the verso.

9. ἀμ[α] [τ]ιον σ[υ]γγράφοι would be a possible reading, [τ]ιον σ[υ]γγράφοι referring to the sale; but σ[υ]γγράφη would be expected.
13. ἀναγγεῖον: this form of the subjunctive is common in the κοινή.

1063. LETTER TO AMOIS.

19·6 x 12·2 cm. Second or third century.

The writer of this letter, who does not give his own name, commissions his son to deliver a message to Herodes, the son of a gymnasiarch, with regard to an appointment to the office of ἀρχεφόδος. Herodes himself seems to have held no official position, and it was presumably as his father's son that he was concerned in the matter.

Χαῖρες, τέκνον Ἀμώι.
σύμβαλε Ἡρώδη τῷ νεῷ Ἀπίωνος τοῦ
γυμνασιάρχου ἐξ ὀνόματός μου καὶ
ἐπον αὐτῷ ὅτι σήμερον ὅτε ἔδωκά
5 σοι ὀνόματα τρία ὦς εἰς ἀρχεφοδεῖ.
The Oxyrhynchus Papyri

an καὶ τῇ ἔξω ἔμοι σοι πυθόμενον τι ἑπραξάς εἶπας οὐδὲνα ἐκεῖνον ἐλά τὴν χρείαν ἐδοκα ἄλλα τὰν εἰπόντα πρὸς ὑμᾶς, τοῦτο ἐστιν

10 Ἀντάνῳ Δι[ο]νυσίου. τὸ ὄνομά σου τοῦτο συντῇρησον Ἀρσάν Δέοντος τοῦ Δέοντος μητροῖς Σαβάνφιος.

2nd hand

ἐπρῶσθαι σε εἰχόμαι.

tὸ πιττάκλον ἀνάγνοις μὴ ἀναδόθη

15 τῷ Ἡρώδῃ.

On the verso

ἀπόδος Ἀμοῖς . . . υ . . [.] . .[.] .

10. διονυσίου/ Pap.

'Greeting, my son Amoī's! Go and see Herodes, the son of Apion the gymnasiarch, in my name and say to him "the other day I gave you three names for the office of archephodus, and the next day when I asked you what you had done you said 'I have not given in any of them for the office but the man who told you of them, that is, Antas son of Dionysius.' So keep this name: Harsas son of Leon son of Leon, his mother being Tabonphis". I pray for your health. When you have read the letter do not give it to Herodes. (Addressed) Deliver to Amoīs...'

4. εἰπον is the imperative of εἰπα. That σήμερον is not to be taken literally is shown by l. 6.
11. The writer apparently wished the name of Harsas to be substituted for that of Antas; but συντῇρησον is rather ambiguous.

1064. Letter to Didymas.

24.5 x 9 cm. Third century.

This letter is on the verso of 1046, and is therefore later than A.D. 218–9, though probably not later by very many years. The writer requests the good offices of his correspondent on behalf of a local revenue-collector.

Διογένης Διδύματι τῶι
ἀδελφῷ χαίρειν.
γενόμενος πρὸς Ἀχιλλᾶν
1064. **PRIVATE CORRESPONDENCE**

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>ἐφι οτι ἐν τῇ Ὑώβθει ἔστιν. γράφω σου οὖν εἰδώς σου τὸ σπουδαῖον ὡπως συνλάβῃ τῷ ἀπει ἀπαιτοῦντι τὰ λήμματα τῆς Ῥακόνα,</td>
</tr>
<tr>
<td>10</td>
<td>ἔνειαν δὲ αὐτῷ ποιήσῃς, πρὸς τὸ ἐπανελθόντα αὐτὸν μαρτυρῆσαι μου. ἔρρωσο.</td>
</tr>
</tbody>
</table>

1. 6 σοι added above the line.

'Diogenes to his' brother Didymas, greeting. I went to Achillas and inquired about you and he said "He is at Psobthis". So knowing your goodness I write to you that you may assist Apis, who is collecting the revenues of Takona, and may show him hospitality, so that on his return he may bear witness of it to me. Good-bye.'

3-5. γενόμενος ... ἐφι: a mixed construction of a common type.
10. Ῥακόνα: this village must have been in the vicinity of Psobthis.

---

1065. **LETTER OF HEPHAESTION.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>9×9.5 cm.</td>
</tr>
<tr>
<td></td>
<td>Third century.</td>
</tr>
</tbody>
</table>

The following short letter is written on the verso of a fragment from a petition, addressed probably to the strategus (l. 4 ὑπὸ σοῦ ὦ ὑπηρέτου ἐκ βιβλειῶν ἐπὶ δοθέντων) and complaining of injury by a brother in connexion with a division of land at Kerkethuris.

Στεφάνῳ παρὰ Ἡφαιστίωνος.

λαβὼν τὰ γράμματα τοῦ ὑπο 
μου Θέωνος ἔξαυτῆς πάντα ὑπερ- 
θέμενος ἐλθὲ μοι εἰς τὸ ἐποίκιον 
5 διὰ τὰ συμβάντα μοι. ἕν δὲ 
ἀληθωρὴσῃς, ὅπερ [ο]ι θεοὶ οὐκ ἐ-
To Stephanus from Hephaestion. On receipt of the letter from my son Theon put off everything and come at once to me at the village because of what has happened to me. If you neglect this, as the gods have not spared me so will I not spare the gods. Good-bye.

7-8. Cf. the letter published by Vitelli in Alene e Roma, vii. p. 124, ll. 11-13 οὔτε ἐρωσύμων (cf. 528. 10) ωτε προσεκίνησα θεόν φοβημένη σου τὸ μετέραν, a reference which I owe to Wilcken, who further quotes an unpublished Bremen papyrus, ἠσθά δὲ ὅτι οὐ μὴ θεῷ αὐχλάξων, εἰ μὴ πρόσερων ἄπαρξον τὸν νῦν μου. These three passages illustrate the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity. If the gods neglected their duty and afflicted their devotees, the sufferers retaliated by turning their backs on the gods.

1066. LETTER OF NEMESIANUS.

26.8 x 11 cm. Third century.

A letter concerning a file, which was to be procured of a certain size and other articles which the correspondents were forwarding to each other.

ἀδελφῷ πλί[σ]τα χαίρειν.
καλῶς μὲν ἐπιφύλασα ἀποστίλας
μοι τὴν βίνην, ἄλλα ἀπεστηλάς
5 μοι αὐτὴν μᾶλλον λεπτοτέραν. εἰ-
δ' οὖν ἀπεστιλά σοι αὐτὴν διὸ Ἀπόλ-
λανος καὶ τὸ ἐξονπλάριν εἰ-
να πρὸς αὐτὸ ποιήσῃς. ἔγραψά
μοι διὰ τῆς [ἐπιστολῆς ὅτι ἀπεστιλά
10 σοι λυνούδ[ί]ν παιδικόν, καὶ οὐδὲν
ἐληφα. ἔλεγεν μοι Ἀπόλλων ὅτι
οὐδὲν μοι ἔδωσεν. ἐπεμψά σοι τὸ
'Nemesianus to his brother Sarapammon, many greetings. You did well to send me the file, but you sent me one which is too fine. So I send it to you by Apollon with the pattern in order that you may go by that. You write to me in the letter "I send you a boy's linen cloth", and I have received nothing. Apollon told me, "He gave me nothing." I send you the tripod by Apollon; and if you want anything reply to me by the said Apollon, so that I may send it you, and do your best to get me the file, and send it by Apollon; and look for a file which files not only wood but iron tools . . . and indicate . . . I pray for your lasting health.'

7. ἔξωπλάρν = exemplarium.
12. ἐξωστήν: this is a rather early instance of the sigmatic form which is occasionally found in writers of the decadence, e. g. προδοσίας in Hesychius, s. v. προδότης.
19-20. The supplements adopted are in the main due to Wilcken. ν of μάνη is represented by a vertical stroke which is somewhat tall for a ν and may well be an i. At the end of l. 20 ἐξε- is perhaps ἐξεπάσας or ἐξεπάσον, and the doubtful σ at the beginning of l. 21 could be σ, e. g. ἐξεπάσον δὲ καλῶς.


22.3 x 6.7 cm. Third century.

A very ungrammatical letter from a woman reproaching her brother for neglecting another brother's funeral, and giving him sundry commissions. Their father, in a postscript, asks for a present of fish.
Ἑλένη Πετεχώντος
τῷ ἁδελφῷ χαίρειν.
οὐ καλῶς ἐπράξας μὴ ἐλθεῖν χάριν τοῦ ἁδελφοῦ
5 σου ἀφήκες αὐτὸν μὴ κηδεύσαι αὐτὸν. μάθε οὖν ὅτι ἀλλοτριὰς γυναικὰς ἐκλήρωσας
σεν αὐτῶν. γενὸς οὖν
πρὸς Θέωνα καὶ εἰπὲ αὐτῷ περὶ τῆς κέλλας
ὅτι ἐσφραγίσθη τήν κέλλαν αὐτοῦ μηδὲν ὄφειλον, καὶ
15 εἰπὲ Πετεχώντι τὸν νῦν Πολυδεύκης

ὁτι ει μέλλεις ἐλθεῖν ἐλθέ, Διόσκορος γὰρ
λειτουργεῖ ὑπὲρ σοῦ.
20 εἰ οἶδες ὅτι οὐ μέλλεις ἐλθεῖν, πέμψον μοι τὸν ἁδελφὸν σου Κάστορα.
ἐρρώσθαι σε εὐχαριστήσω.


'Helene to her brother Petechon, greeting. You did not do well not to come on account of your brother; you have allowed his burial to be neglected. Know then that a strange woman is made his heir. Go to Theon and tell him about his cellar, that it has been sealed up although he owes nothing; and say to Petechon the son of Polydeuces, 'Come if you are coming, for Dioscorus is labouring on your behalf. If you know that you are not coming, send me your brother Castor.' I pray for your health.'

'I also, your father Alexander, send you many salutations. Buy me a little fish from the sea and send it by a man...'  

5. ἀφήκες: so l. 20 οἴδε, 903. 30 δέωκες, &c.
25. There is no change of hand, and it is likely that both Helene and her father employed an amanuensis.
30. Perhaps παρῆμητ'εν.
PRIVATE CORRESPONDENCE

Letter of Satornilus.

24.1 x 9.9 cm.

Satornilus, the writer of this letter, was engaged with some assistants in the conveyance of a corpse from the Arsinoite nome to Alexandria. Delays occurring in the Arsinoite nome, his companions had temporarily gone away, probably back to the Oxyrhynchite nome, and Satornilus now asks his correspondent to give them any assistance they needed.

Σατορνιλός κυρίῳ μου Ἀπολλωνίῳ
χαίρειν.
μὴ εὐπορήσας πλοῖον ἐν τῷ Ἀρσενοείδῃ
ἐγράψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχ(ε)-
5 ρή εἶναι μοι πλοῖον διαπέμψεις εἶναι δυ-
νηθῶ τὸ σωμάτιν κατενεκτῶ ἐν Ἀλε-
ξάνδριαν, καὶ διαπέμψητό μοι σκαφίδι-
ον ἀρταβῶν ἔξηκοντα. οἱ ἄδελφοὶ οὐν
οἱ ἐνέγκαντες αὐτῷ ἔλαβαν καὶ γρ(α)μ-
10 ματα ἀπ' αὐτοῦ Κληματίον ἐφ' ὧ μη-
δίς ἐνοχλήσῃ αὐτῷ κατὰ τόπον.
ἀνελθόντες οὖν ἐν τῷ Ἀρσενοεῖ-
τῇ εὗρον τὸ σωμάτιν μήποτε δυνά-
μενον κηδευθῆναι, ἀλλὰ ἠμερῶν
15 ἀνοχήν ἐχω. ἐδοξέει οὖν αὐτοῖς
χάριν ἀναγκέας χρίας γενέσθαι
eἰς Τοῦ. παρακαλῶ οὖν, κύρε μου, ὑπαρ-
ζεὶ αὐτοῖς καὶ τὰ τῆς σής σπουδῆς,
εἶναι μοι μαρτυρήσουσιν ἀνελθόν-
20 τες, καὶ εἰ τι ἄν ἄλλοι σου χρίαν σκῶ-
σιν Σιμίῳ χάριν—ὅτι ἐπεμψας ἐπὶ
tῶν ὄνων καὶ κατέσχον αὐτοῦ—ὡς
gένωμε πρὸς σέ. ἀξιόσω οὖν, κύρε μου,
eἶναι δῶς αὐτοῖς γράμματα εἶναι μη-
THE OXYRHYNCHUS PAPYRI

25 δις ἐνοχλήσει αὐτοῖς καθ' ὅδεν,
eίνα δυνηθῶ κηδεύσας τὸ σωμά-
tιν ἔλθιν ἠρώσ σε.

έρρωσθαι σου εὐχαρί
πολλοῖς χρόνοις.

On the verso

30 ἀπὸ δοσ Ἀπολλωνίου παρὰ Σατορνίλου.

1. l. Ἀπολλωνίῳ; so in l. 30. 3. l. Ἀρσωνίῳ; so in l. 12. 6. l. Ἀλεξανδρῖα or eis Ἀλεξάνδρων. 7. διεπήγαγο. 9. ἐνεγκατερ Παπ. ε of ἐλαβεν corr. from ι. 11. χ of ἐνοχλῆσι corr. from κ. 1. αὐτοῖς? 16. ἀνάγκεικα Παπ. ἀνάγκασας. 17. ὑπάρξει Παπ.; v corr. from a. 1. ὑπάρξει. 20. v of ἄλλου added above the line; 1. ἄλλο. 1. σχῶσαι. 22. κ of κατεσχον corr. from τ. 23. 1. γέωσαν. ll. 24–5 are blotted.

'Saturnius to my lord Apollonius, greeting. Finding no boat available in the Arsinoite nome I wrote to my lord Clematius the chief priest that he might send me a boat and so I might be able to carry the body down to Alexandria; and he sent me a skiff of sixty artabae burden. The brethren who brought it received letters also from Clematius to the intent that no one in the neighbourhood should trouble them (?) So on going up to the Arsinoite nome they found the body not yet ready to be buried, and I have a delay of some days. They therefore determined on account of a pressing need to go to Tou. So I urge you, my lord, to supply them with the marks of your good will, that on their return they may testify of it to me, and with anything else they may need from you for Simias' sake (for you sent for the ass and they kept it), until I come to you. I beg you then, my lord, to give them a letter in order that no one may trouble them on the road, and so I may be able to bury the body and come to you. I pray for your lasting health. (Addressed) Deliver to Apollonius from Saturnius.'

13. μήπω is for μήπο: so P. Tebt. 423. 12 οὖσαν μαί εἴδησας.
17. Τοοῦ: this name occurs in Hermopolite papyri, e.g. B. G. U. 892. 8, P. Leipzig 99. 19.
21. Σμίων: apparently the name of the dead man.
23. Wilcken suggests that αξιωσάω is for ἀξιωσά οὐ (σε;?).

1089. LETTER OF TROILUS.

26·6 × 12 cm. Third century.

A letter from a man to his sister, concerning chiefly a tunic which was to be made for him. The writer was a man of some means, but this letter, which is in a large uncultivated hand, is in the vulgarest of Greek; the form πρὸ σεν for πρὸς σε, and the use of δ for ζ are especially noticeable.
Τρωίλος Μάξ τῇ ἄδελφῇ χαίρειν. 
καλῶς ποιήσεις ἀναγκάζε 
γενέστε μου τὸ κειθώνε[ιν] τὸ λευ-
κὸν κατὰ τάχος[ις] εἰ[έ]να εὐ-

5 ρω αὐτῷ γενάμενον [εινα ερθω] 
ἐὰν ἔρθω πρὸ σὲν. εἰδοῦ γὰρ καὶ 
Ἡρακλείδῃ ἔγραψα εἰ[ν]α λά-
βης τὰ σύνεργά μου κα[ί] τὸν 
μεισθὸν τῶν γερσερῶν. θέ- 

10 λω δὲ εἰδὲνε πῶς σπούδασει 
αὐτῷ γενέστε. εἰδοῦ γὰρ καὶ 
tὸ πορφύρεν μετὰ τῶν συ[ί]έργων 
κεῖντε. σπούδασον δὲ πέρ-
ψε τὸ ἐπειστολείδειν Θερμω-

15 θείῳ εἰς Ἀλεξάνδρειαν,
tάχα γὰρ δυνασθῶμεν φο[ρ]υ-
τεῖσε σοι δόω καμῆλους [πυ]ροῦ 
καὶ πέμψε πρὸ σὲν. τὴν 
πεδελίκην μου δὲ πρὸ λόγου 

20 ἀνάγκασον φειλοπονεῖστε, 
ἐὰν γὰρ τέκη ἢ Ταμόν ἀ-
νάγκασον αὐτὴν τὸ βρέ-
φος φειλοπονήσε. σποῦδα-
σον γὰρ τὸ κειθώνειν μου 

25 γενέστε πρὸ λόγου; καὶ χ[α-
λὰ μέτρα αὐτῷ βαλέτωσαν 
καὶ μεγάλε ἐστωσαν ἐτεί 
ῥείδης αὐτοῦ. ἀγόρασον 
tὸ Νεικήτῃ ὅτι εἶναι δυ-

30 νασθῇ σου τὰ πράγματα 
δειεξηρτεῖν, ἢ τῶν 
δὲ χρῆσεις ἀντείγραψόν μοι. 
ἀσπάζομαι δὲ Ἂ Ἡραῖν. 

ἐρρώσ(Θ)αί σε εὐχ(ομαι).
THE OXYRHYNCHUS PAPYRI

In the left margin, at right angles

35 εἰδὼν γὰρ ἔγραψα Ἡρακλείδη εἶναι δὴ τῇ Ταμοῦν (δραχμᾶς)'Γ.

On the verso

π(αρδ) Τροίλουν

Μᾶς τεί

ἀδελφῆ.

1. τροίλους Pap.; so in l. 36. The first stroke of η in τη is twice written.

2. ἀναγκασσ Pap. 1. ἄνγκεσα

3. 1. γενίσθα... κιθάνων.

5. 1. αὐτά.

6. 1. θλῶν. 9. 1. γερ-

6. 1. φοιβήσαι. 18. 1. πέμψαι. 19. 1. παύσαιν. λογῶ Pap. 20. ἀναγκασσον

Pap.; so in l. 22. 1. φιλαπονέσθαι. 23. 1. φιλαπονέσθα.

25. 1. γενίσθαι. 27.

1. μεγάλαι (?) 28. 1. μῆνις. 31. 1. διεξάεσθαι εἰ. 32. 1. χρήσαι. 36. 1. τη.

'Troilus to his sister Maz, greeting. You will do well to have my white tunic made quickly in order that I may find it made if I come to you. I have written to Heraclides also so that you may receive my tools (?) and the wages of the weavers; and I wish to know how you are hurrying on the making of it. The purple is put with the tools. Be careful to send the letter to Thermouthion at Alexandria, for we may be able to load two camels with wheat for you and to send them to you. Make my slave-girl be properly industrious; and if Tamoun bear a child make her be assiduous with it. Be careful to have my tunic made properly, and let them put good measure into it, and be large-handed in the colouring. Buy a donkey for Nicetes in order that he may be able to accomplish your business; and reply to me if you want anything. I salute Heras. I pray for your health.

P.S. I have written to Heraclides to give Tamoun 3,000 drachmae. (Addressed) From Troilus to his sister Maz.

6. πρὸ σὲν: cf. l. 18, and πρὸ ( = πρὸσ) λαγὸν in ll. 19 and 25. σὲν and ἑμὺν are common in mediaeval Greek; the latter occurs e.g. in C. I. G. 3440, which is of about the same period as the papyrus. The dropping of final i is common from an early period; cf. Mayser, Grammatik, pp. 205-7, and for πρὸ = πρός, e.g. P. Strassb. 4. 18.

8. τὰ σύνεργα seem to be implements to be used in the weaving of the κιθάνων. Du Cange quotes a similar use from Damascenus Studita, Homil. 25 ἑβατόντες... παυσανικὰ σύνεργα, ἄλλος σπατνὸν ἄλλος μαχείον κτλ.

9. γερεῖν, if right, is for γεράειν (cf. l. 10 σπανίδες, l. 32 χρῆσεις); but the supposed v is not very satisfactory and may be a π, and a letter may be lost between this and an. Cf. note on l. 27.

16. διανεσθήσει is equivalent to διανεσθῆθα; so e.g. P. Amb. 144 εἰν εὑρὼ πλαίον ἐδαὐς. For the converse use of the future indicative for the subjective cf. e.g. C. 1068. 19 εἰναὶ μοι μαρτυρησάσαν. At the end of the line φορετρῆσει seems to be the verb intended, but I can find no other instance of it.

21-3. This may be no more than a warning against any neglect; perhaps however, as Wilcken suggests, the meaning is that the child was not to be exposed (cf. e.g. 744. 10).

27. If μεγάλη is for μεγάλαι the feminine would confirm γερεῖν in l. 9 and the meaning must be ‘generous’, ‘unstinting’; otherwise μεγάλη = μεγάλη, sc. μέτρα.

28. πεῖδος is doubtless for μῆνις; cf. the adjective μῆνισμος, e.g. 1051. 3. Perhaps a [δ] is lost at the end of the line.
1070. LETTER OF AURELIUS DEMAREUS.

This is a verbose and rather pompous epistle sent apparently from Alexandria by a husband to his wife whom he addresses as his sister. The writer expresses much solicitude for his home and reproaches his wife in an ironical strain for neglecting to write to him.

Ἀδρήλιος Δημαρεὺς Ἀφριλία Ἀρσινόης τῷ ἀδελφῷ χαῖρεν. Ἡ πρόαγωσα παρ' ἐμοὶ παρὰ πᾶσι θεοῖς εὐχῇ ἡ περὶ τῇ σωτηρίᾳ σου καὶ τοῦ τέκνου ἡμῶν καὶ τοῦ ἀδελφοῦ σου καὶ τοῦ πατρὸς σου καὶ τῆς μητρὸς σου καὶ τῶ[ν] ἡμῶν[ν] πάντων καὶ πολῶ ἐτὶ μείζων [νῦν ἐν τῷ μεγάλῳ Σαμαρείῳ προσκυνεῖ̂], τὸν μέγαν θεὸν Σαμαρίν παρακαλῶ περὶ τῇ ἤμης ἡμῶν καὶ τῶν ἡμῶν πάντων καὶ τῶν ἰχθυτῶν ἐλπίζων τῶν ἐν ἀνθρώποις νεκρομομένων. τὸ μὲν ὅπνεον γράφειν σοι περὶ τῶν πραγμάτων ἡμῶν ἡ καὶ τῶν ἔργων ὅπερ καὶ φθάνων πολλάκις σοι γράψας διὰ ἐπιστολῶν πολλῶν οὐχ ἤττον δὲ καὶ κατ' ὅψιν [δε] σοι ἐνετειλάμην περιτόν νῦν ἡγησάμην, καὶ γὰρ σὺ αὐτή μήτηρ τυγχάνονσα τοῦ τέκνου ἡμῶν μέγαλον ἐμὸν θελήσεις τὴν τούτων πρόνοιας ὅπερ καὶ περὶ τούτων πολλάκις σοι ἐγρα-ψα, μηδὲν δὲν ἔχομεν αὐτῶν Q 2
In the left margin, at right angles

On the verso

The text is a transcription of a fragment from the Oxyrhynchus Papyri, written in Ancient Greek.
55 λὰς οὖδ' διὰς ἀ[ύτὸν] προσήκατε, ἀλλὰ καὶ Εὐθ[αίμων] αὐτῷ ἀπετάξατο
[Ἀ]έγον ἄτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι.

ἀπόδοσι 'Αρσινὸθ ἄδελφη π(αρά) Δημαρέως.

10. τ of τῶν corr. from χ. 15. An e is added above a of διὰ, i.e. the writer perhaps
intended δι' ἐπιστολάν. οὐχ ἡρ'τον ἄτε inserted above the line. 16. περὶ τῶν Pap.
18. τινὰκονοσ Παπ. 20. ηποκρῆψων. 27. η corr. from ε. 36. ι. πολω.
37-8. τονω...επιψαφῃ Pap. 45. ι. διαπέμψαςθε. 47. ι. ἄσπεστοι.

'Aurelius Demarceus to his sister Aurelia Arsinoë, greeting. The prayer which
I previously made for the preservation of yourself and our child and your
brother and father and mother and all our friends now goes up to them with far
greater force in the great Serapeum, and I beseech the great god Serapis for your life
and that of all our friends and for the good hopes that are held by mankind. I think it
superfluous to write to you about our business and affairs concerning which I have written
to you often before in many letters and have equally given you instructions in person; for
you yourself as the mother of our child will be more eager than I am that those affairs
should be studied and advanced with unsurpassed sollicitude. But before all study the care
and regard of yourself, as I have often written to you about this also, sparing nothing that
we have. I send you by Dionysius, who...either in...or in the...the neighbour of
the house of Apollonius, six cotylae of Siretic (? oile in a half-choos jar, and one basket full
of sweetmeats. Two petitions which were presented by Xenophas from Apollonius son
of Scopas and his son-in-law Stephanus, who is at the city, against you father and mother—
these too I send copies in the bundle of letters. If therefore you meet and come to any
conclusion about them let me know quickly, and anything that I thought I could do, being
here, I will not neglect (?). Nothing has happened up to now about our affairs. I pray
for your health...Do not at present send me any supplies until I let you know or write
to you about this. Greet and salute all our friends severally. I thank you very much for
this that, although I have often written to you, you have not written at all nor remembered
me in regard to the safety of our house, as I often by notes and letters and when with you
in person enjoined on you to do. Do not neglect this, lest indeed you choose to hand over
the keeping of the whole house to Hera's, who is unworthy, along with yourself, and, what
heaven forbid, we find ourselves at sixes and sevens. The slave of Ptolemaeus, the brother
of Hermogenes, has been journeying to Alexandria and has often come to me, but you have
not been willing to give him letters and have not sent him to me at all, but Eudaemon
parted with him saying "At present we are not at leisure and are visiting others." (Addressed)
Deliver to my sister Arsinoë from Demarceus.'

8. τῶν μέγαν Σαρπίνωι may belong to both verbs. In any case a conjunction is
wanted.

29-31. ἡλάιον...καὶ τραγ[ήμα]των σφυριδᾶν: cf. 529. 4 sqq. The adjective Σειρηνικόν
apparently indicates the place of manufacture.

41-2. If the decipherment is correct the construction has become very much confused.
It seems difficult to avoid ἐδ[π]; θ or σ would be possible instead of α, but these give no
suitable word. The vestiges appear irreconcilable with ἐδ[ι], so that ἄτι ἐδ[ι]...ἀ[ι] is
excluded. In l. 43 there would be room for two letters between α[ι] and ι: α[ι]ι is not at
all likely. μὴ ἀμελῆσω can perhaps be connected with διλώσει, but more probably this is a case of the use of μή where οὐ would be expected, or we may write τοῖς τὸν (οὐ) μή.

43. The superfluous δ is only partially preserved and was possibly deleted.

52. ἄλ(λ)᾽ ἐξ ἄλλων, if the letters are rightly so interpreted, seems to be a phrase meaning 'out of harmony,' one person doing one thing and another another. Ἀλέξανδρον cannot be read, nor, if it could, would it give a satisfactory sense.

1071. LETTER OF PAMBECHIS.

15·6 × 31·6 cm. Fifth century.

Letter to a captain (l. 10) requesting him to give orders concerning the disposal of 100 artabae of corn. The writing is across the fibres of the papyrus.

π
+
Καθὼς καὶ κατὰ πρόσωπον παρεκλήθησε παρ’ ἐμοῦ καὶ παρὰ τοῦ κυρίου μου τὸν ἄλλογιμοτάτον

 Cynthia σχολαστικὸν ἐνέκειν τῶν ἑκάτον σίτου ἐκ τοῦ παλαιοῦ γενήματος, καταξίωσον οὖν

τελείωσον τὴν ἄρχον, ἀντίγραψον τοῖς ναύτοις σου τὸ τί δοῦλουσιν ποιήσωσιν. 

5 κελεύεις ἵνα ποιήσουσιν αὐτὰ φωμία ἑνταῦθα καὶ πέμψουσιν αὐτὰ εἰς τὴν Ἰβίωνος,

γράψον αὐτοῖς, ἕνα πάλιν κελεύεις ἵνα πέμψουσιν τὸν σίτου εἰς τὴν Ἰβίωνος, πάλιν

γράψον αὐτοῖς καὶ γὰρ ἤδη ἔλαβεν Ἀνουτ ἡ πεντήκοντα αὐτοῦ καὶ ὁ ἄλλος ἔλαβεν

τὰς πεντήκοντα αὐτοῦ. καταξίωσον οὖν γράψον αὐτοῖς διὰ τοῦ γραμματοφόρου

to τί δοῦλουσιν ποιήσωσιν, δέσποτα.

On the verso

10 + ἐπίθος τῷ κυρίῳ μου τῷ ἄδελφῳ Ἀσκαλάς ναυκλήρου

π(αρὰ) Πάμβηχις τρ. [. . . . .]

3. ο of ἐνέκειν incompletely formed. ν of οἴω rewritten. 4. 1. τελείωσον . . . ναύταις. 5. ἢν Pap.; so in l. 6. ἦβιωνος Pap.; so in l. 6. 1. ἦβιωνος. 7. ὁ ἄλλος Pap. 10. φω of ἄδελφῳ written as a monogram, ω through the tail of φ. 1. Ἀσκαλάς ναυκλήρου.
'As you were urged in person by me and by my lord the most distinguished Cyrus, advocate, on account of the hundred artabae of corn from the old produce, vouchsafe to perform this favour and write to your sailors what they ought to do. If you order them to make the bread here and send it to the village of Ibion, write to them; or if you order them to send the corn to Ibion, again write to them. For Anoup has already taken his fifty, and the other man his fifty. Vouchsafe then to write to them by the letter-carrier what they ought to do, sir. (Addressed) Deliver to my lord and brother Askalas, captain, from Pambechis ...

1. π: cf. 941. 1, note.
3. Κύρων is best regarded as a proper name since κυρίον precedes in l. 2. For the σχολαστικός cf. 902. 1, note, Gelzer, Leipziger hist. Abhandl. xiii. p. 34.
4. ὀψιλοσι σποισουσι is a parataxis like κατακεφαλα τελείωσον.

1072. LETTER OF PHILOXENUS.

29.9 × 5.3 cm. Fifth or sixth century.

A short letter, written in a very narrow column, relating to a pond which was in process of construction.

Φιλόξενος
ἀστα Μαρτυρίων
πρεσβυτέρου.
δεχόμενος
τοῦτο μον
τὸ γράμμα
σπούδασον
φροντίσαι
τοῦ νέου

λάκκον
τοῦ γιγνομένου
σὺν θεῷ

ἐν τῷ κτήματι
ιερέων,
15 μέλλω γὰρ
ὀρκώσε
περὶ τοῦ
ἀναλώματος
ὅτι τί
20 ἀνήλωσαν
eἰς αὐτὸν.

1072. 1. Μαρτυρίων πρεσβυτέριψ.

14. ἰερεὺς Παπ.

'Philoxenus to Apa Martyrius, elder. On receipt of this my letter hasten to give heed to the new pond which is being made by the help of God in the priests' estate, for I am about to take an oath of them as to the expense, what they have spent upon it. Good-bye.'

19. δὴ τί: on the analogy it will be better to write τί καὶ τί than τί καὶ τί in 987. 22, as was preferred by Wilcken, Archiv v. p. 272.
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Αὐτοκρ. Καίσ. Μάρκος Λερήλιος Σεουήρος Ἀυτωνών Παρθ. Μέγας. Βρεταν. Μέγας. Εὐσέβ. Σεβ. 1030. 17. ὁ κύριος Μάρκος Λερήλιος Σεουήρος Ἀυτωνών 1030. 14.

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JUSTIN II AND TIBERIUS.

ὁ θεώτ., καὶ εὐσεβέστ., ἡμῶν δεσπότης μέγιστος εὐεργέτης Φλ. Ἰωσήτης ὁ αἰώνιος Αлев. καὶ Αὐτοκρ. καὶ Φλ. Τιβέριος ὁ καὶ νέος Καυνικάστης ὁ εὐτυχιστ., ἡμῶν Καίσ. 1042. 1.

Αὐτοκράτωρ 1021. 7.
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μετὰ τῆς ἐπατείας Φλαουείων Μαξίμου τοῦ β' και Πατερίου τῶν λαμπροτάτων (444) 1037. 2.
ἐπατεῖος του θεοτ. καὶ εὐσεβεστ. ἡμῶν δεσπότου Φλ. Ἰονίτζου τοῦ αἰαντίου Ἀγγ. καὶ Δέντραρ.
ἐτος γ (568) 1038. 1.
μετὰ τῆς δευτέραν ἐπατείαν τῆς αὐτῆς (Φλ. Ἰονίτζου) γαληπρόστησον ἐτος ἦν (578) 1042. 6.

Eras of Oxyrhynchus.

ἐτος λυ σ (360) 1056. 9.
ἐτος λη ἕ (362) 1057. 4.
ἐτος αἰνο σκυ (578) 1043.

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1st (568) 1038. 6.
2nd (568–9) 1038. 9.
3rd (6th cent.) 1060. 10.
5th (late 6th or early 7th cent.) 1053. 1.
9th (381) 1041. 16.
11th (578) 1042. 12; 1043. 4.
13th (444) 1037. 9.

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Νέος Σεβαστός (Hathur) 1021. 20.

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"Αιθηράτος 1065. 25.
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"Αλέξανδρος s. of Didymus 1048. 8.
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"Αλέξανδρος f. of Petechon, Castor and Helene 1067. 25.
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"Αμμάνιος f. of Ammonius 1027. 8.
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"Αντίτικος 1071. 7.
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"Αντίτικος 1045. 17.
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