THE

OXYRHYNCHUS PAPYRI

PART VII

HUNT
EGYPT EXPLORATION FUND
GRAECO-ROMAN BRANCH

THE
OXYRHYNCHUS PAPYRI
PART VII

EDITED WITH TRANSLATIONS AND NOTES

BY

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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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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 1018, 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 Papyrysforzung, viz.:

Archiv = Archiv für Papyrysforzung.
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. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
P. Tor. = Papyri Graeci Regii Taurinensis Musei Aegyptii, by A. Peyron.
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. θεός 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, ΠῚ, 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 (658), 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 (l. 20) having the support of citations in the New Testament and in Philo.

Verso.

Col. i.

Col. ii.

απὸ παντὸς ἐξουλογ τοῦ εὐ ι ρωτος τόν κε στο ντον παραθεῖν τον χρῆμα ἀνθρωπίνων και ἔνθα περὶ τοῦ

[εἰς τὸ πρόσωπον αὐτοῦ πνεύμα ii. 7 [ὡς καὶ εὐεν[ετ]ὸν ἀνθρωπίνος
[εἰς] ψυχὴν κωστὰν καὶ εὐφυσὶον
ΖΖ ο ὧς παραδείσουν εν Εὐδη καὶ
δ τα ανατολάς καὶ εὐθεῖα εκεῖ τοῦ ἀνθρωπώτερον ο ὧς επλάσεται καὶ
[ἐκανέτειλεν ο ὧς ετὶ εἰκ τῆς γῆς φύσεως εἰς τῶν περὶ τοῦ θανάτου.

...
1007. THEOLOGICAL FRAGMENTS

Recto.

Col. i. Col. ii.

[αὐτὴς εὐλογή σαντ ἐνενεκ] εἰς τὸν αὐβρι 23 [κεῖν τὸ αὐβρι [αὐτὴς μὲν αὐτὴς] καὶ εὐαγγελεῖν καὶ δικαιοθη

[τοῦτο] καταλείπεις αὐθροιςς

[τον πατέρα καὶ τὴν μητέρα καὶ] προς κολληθεῖται πρὸς τὴν

[γυναικ]α αὐτὸν καὶ εσονταί οἱ δύο

[εἰς σαρκὰ] μαν καὶ ηςαν οἱ δύο

[γυμνοὶ ο τ]ε Αδαμ καὶ η γυνη

[αὐτόν καὶ οὐ]κ ἦσεν καὶ εἰς σαρκὰ προς τὴν γνωσάν οτι γυμνοὶ ἡσαὶ καὶ εποιή

[φρο]ιμωτατος παν

[τῶν τὴν θηρ]ουν τῶν επὶ τῆς

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. φαγη (so E) suits the space better than φαγηΐσθε (AM). The η is directly beneath η of φαγη in l. 9, final η of γεινωσκειν and εστ of φαγεσθε, and so eight letters are the most that would be expected, whereas φαγηΐσθε 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 αὐτὸν ... μητέρα αὐτοῦ AEM. αὐτόν 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. προς τὴν γυνακα: so DEM; τη γυνακι A, and the citations in Matt., Mark, and Ephes.; cf. the previous note.

26. φροιμωτατος: φροιμωτετ[φυ] D.

28. και is added before τα αὐβρι in AELM, but is omitted by some cursives as well as in the Armenian and Ethiopic versions.

29. The form εὐαγγελεῖν 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. ἡ καθήλωσαν: cf. Mayser, Grammatici, p. 322.

34. τὴν φω[η]-ν: so ALM; τη φωνὴς E.

τοῦ δὲ: κυρια τοῦ θεοῦ MSS., but the space seems too short for the abbreviation of the Tetragrammaton as well as τοῦ θεοῦ. κυρια is omitted in one of two citations of this passage by Theodoret.
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 uncials ΒΣΑ; for some exceptions see notes on ll. 1, 29, and 43. Noteworthy coincidences with Β 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 εν ακροβυστια τις κε[κλ]η vii. 18
[ται] μη περιτεμνεσθω η περιτ[ο]
[μη] ουδεν εστιν και η ακροβυστια
[ουδ]εν εστιν αλλα τηρησις ευτολω

5 [θυ] εκαστος εν τη κλησει εν η εκλη
[θη] εν ταυτη μενετω δουλος εκλη
[θη][ς] μη σοι μελετω αλλ' ει και δονα
[σαι] ελευθερος γενεσθαι μαλλον χρη
[σαι] το γαρ εν κω κληθεις δουλος απε

10 [λε]ευθερος κι εστιν ομοιος ο ελευ
ZYHEOLOGICAL FRAGMENTS

[θερ]ος κληθεις δουλος εστιν Χυ

[θη] ηγορασθητε μη γενεσθε

[δο]υλοι α[θ][ω][ν] εκατοσ εν ὡ εκλη

[θη] αδελφοι εν τουτο μενετω πα [ ]


[πι]ταγην κυ [ουκ εχω γνωμην δε δι]

[δ]ωμι ες [πε]νυμενου ύπο κυ πιστο[θ]

[ει]ραι νομιζω ουν τουτο καλον υ


[δε]δεσα[ε] γυναικι μη ζητει λυσιν

[λε]υσαι απ[ο] γυναικος μη ζητει

[γυ]μαικα ε[αρ] δε [και γ]αμησης ουχ'

[η]μαρτης [και] εαυν γημη η παρθε


[σα]λκι ε[σ]ουσιν οι τοιου τοι εγω δε

[ν]ους φειδομαι του το δε φημι

[α]δελφου ο [καιρος συνε]ταλμενοι

[ει]σιν λοιπον ινα και οι εποντες γν

30 [ν]ακος α[σ] μη εχοντες ωσιν και

[οι] κλαιοντες ωσ μη κλαιοντες

[και] οι χαιροντες ωσ μη χαιρον

[τε]σ και οι [συ]ρα[γ]οντες ωσ μη κα

[τε]χοντες [και οι χρω]μενοι τον κο

35 [σ]ουως μη καταχρα]μενοι παρα

[γε]ρ το σ[χημα του] κμου τουτον

[θε]λω δε [υ]πα[σ] αμεριμνον ειναι

[ο] αγαμος [μεριμνα τα] του κυ πως

Recto.

[αρεσ]η τω κω ο δε γαμησας μεριμνα

40 [τα] του κμου πως αρεση τη γυναικι

και μεμερισται και η γυνη η [αγα

μοι και η παρθενος μεριμνα τα του]
δια την αὐτοῦ παρίθεντον 
αὐτοῦ νομίζει έαν ἡ ὑπερ」 ἀκμὴς 
καὶ οὕτω οφιλεῖ γεινεθαι ο Ἐρεθὶ ποιεῖτω ὁ ὑχ) ἀμαρταίνει γαμεῖτω 
πον ἡ ἀκμος καὶ οὕτω οφιλεῖ γεινεθαι ο Ἐρεθὶ ποιεῖτω ὁ ὑχ) ἀμαρταίνει γαμεῖτω 

ἐν ἡ γνώσις φυσιοὶ ἡ δε ἀγαπὴ 
οἰκοδομεῖ [εἰ τις δοκεὶ εγνω[κε 

ναι τι οὐπ[ω εγνω κ'αθως δε[ε γνω 
ναι ει δε τις[αγαπα τ[ου θυ οὗ[τος 

εγνωσται ὑ[π αυτοῦ ] περὶ τ[ης
1008. THEOLOGICAL FRAGMENTS

1. τις κεκληται: so D*FG; κεκληται τις ΝAB, W(estcott)-H(ort), τις εκληθη D*EKL, T(exusios)-R(exceptus).

5. The addition of ev before η is peculiar to the papyrus.

10. ὁμοιως: so ΝAB, W-H; ὁμοιως καὶ KL, T-R, ὁμοιως δὲ καὶ DEFG.

11. Ν*FG place εστιν after Χριστου.

12. The first ε of γεινεσθε has been converted from an ρ.


14-15. πα[ρα]: so ΝBDEF, &c., W-H; but πα[ρα] [τω] (A, T-R) would be an equally suitable reading.

20. καλον: D*FG add εστιν.

23. γαμηση: so ΝB (γαμηση A), W-H; γαμη KL, T-R, λαβη γυνακα DEFG.

24. γημη: the papyrus may of course have had γορμ with D*FG. η before παρθενος is omitted by BFG, and bracketed by W-H.

25. τη: ev τη D*FG. ουκ should have been ουχ before ημαρτει, as in l. 23.

28. οι καιρος: so ΝΑΒ, &c., W-H; οι οι καιρος DEFG, T-R.

29. (εστιν λοιπον so D*, but without interpunction; εστιν το λοιπον ΝAB (εστιν B), εστιν λοιπον εστιν FG, ουκ εστιν εστιν D*EKL. εστιν το λοιπον W-H with ν. l. εστιν το λοιπον, (συνεσταλμενον) το λοιπον εστιν T-R.

34. τοι και ου: so ΝAB, W-H; τοι και ουν τουτον D*FG, τοι και ουν τουτω NΩD*EKL, T-R.

39. (ορηγη: so ΝABDEFG, W-H; ορει KLP, T-R. The same variation occurs in ll. 40 and 45.

41-2. και μεμερισται: so ΝΑΒD: om. και D*EFGKL.

και η: om. και D*E.

γυνη η αγαμοι και η παρθενος: so BP; γυνη η αγ. και η παρθενος η αγ. ΝAFB, γυνη και η παρθενος η αγ. DEFGKL.

The reading and punctuation of the papyrus coincides with that adopted by W-H (= B); μεμερισται η γυνη και η παρθενος. η αγαμος κτλ. T-R, and so Tischendorf with the addition of και before and after μεμερισται.

43. και is read after αγαμα by ΝBFGKL; om. AD. [και] W-H.

σωματι και [πνευματι: so D*EFGKL, T-R; τω is added before both words by ΝAB, W-H.

44. τα του κλιματον: om. B.

45. αρειε: cf. note on l. 39.

46. νουν: νουν αυτων MSS. συμφορον is also the reading of Ν*ΑΒD*, W-H; συμφορον NΩD*EFGKL, T-R.

48. ευπαρεδροιν: so ΝABDE, &c., W-H; ευπαρεδροιν K, T-R.

49. απερισπαστοι ειναι: απερισπαστοι MSS.

50-1. D* places νουμεια before επι την παρθενον.

53. γαμειτω D*FG.

54. τη: en τη MSS., but the inclusion of -ev would make the supplement rather long for the lacuna, and its omission, which was easy after the preceding -ev, is supported by l. 57. T-R omits αυτων with KL.

55. εδραιος is placed after εστηκεν in ΝΕΚΙ, T-R.

56. δε: om. A.

57. τη: en τη MSS.; cf. l. 54, note.

ειδι καρδια: so ΝAB, W-H; καρδια αυτων DEFGKL, T-R.

58. τηρειν ΝAB, W-H; του τηρειν DEFGKL, T-R.

59. πουστε: so ΝAB, W-H; πους DEFGKL, T-R.
8 THE OXYRHYNCHUS PAPYRI

γα μειζων: so NABDE, W—H; εκαμειζων KLP, T—R. γα μειζων suits the papyrus better and is further confirmed by l. 61.

60. την εἰαυτον προβεβα: so NA, W—H; την πορθεν εαυτω BDE and W—H as v. l., om. KL, T—R.

61. ποιησει: SA; move SACEKL,-W-H (with ν. 1. ποιησει), T—R.
και ο: so NABDEFG, W—H; ο δε SCKL, T—R.


64. κιζεικηθη: και κοιμηθη DeL, κεκοιμηθη (= και κοιμ.) ἄ FG, ἀποθανη A.
ανηρ: so NABK, W—H; ανηρ αυτης DEFGL, T—R.

68. It is impossible to tell whether the papyrus had δε (NABDEFGKL) or αε (B).
W—H put the latter in the text and the former in the margin.

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

73. εγνω ει: so ΝΑΒDEFG, W—H; ειδου ακι, T—R.
ουπλω: so ΝΑΒ, W—H; νουπλω DEFGLK, T—R.

75. περι της: the papyrus did not agree with DE in reading περι της της βρωσεως ανυ (περι δε της γνωσεως D).

1009. PHILIPPIANS iii, iv.

15:1 x 11:1 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 'Ιησοῦ Χριστῷ 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.

[ἐπὶ τὴν πίστει τοῦ γνωμαν διάτοιο] [καὶ τὴν δυναμὶ τῆς αναστάσεως αὐτοῦ] [καὶ κοινωνίαν τῶν] [παθημάτων] [αὐτοῦ συνμορφίζομεν] τῷ θα

5 [νατο αὐτὸν εἰ πως] [καταντησῷ εἰς] [τὴν εξαναστασίαν τῇ ἐκ νεκρῶν] [οὐχ οὐκ ἠλάβον] τὴν ηδή τοῦτο φημονεῖν καὶ [κατέληθην] ὑπὸ Χριστοῦ αἰθληθος εἰ

10 [γας ὅπως λογίζομαι εἰ] [ματον κατεῖ] [κατηνίασεν εἰς τὰ] [μεν ὁπισω] [ἐπιλαβανομένος] [καὶ κατεληφθην] [ὑπὸ Χριστοῦ] [αἰθληθος εἰ]

15 [τὸ κλησεὼς τοῦ θν.] [ἐν ἐν Χριστῷ] [οὐκ] [οὐν τελεῖσαι τουτο φρονεῖτε] [καὶ] [ἐ] [τῇ ἐπεκτείνεσθαι κατα σκό] [ποι διώκει] [τὸ βραβίου] τῆς α

Verso.

[φρονεῖν ἐν κω ναι ερωτεύ] [καὶ σε] [γνησιε συζύγε] [αὐτῶν] [αἴτινες] [ἐν τῷ εὐαγγελίῳ] [καὶ] [θλησαν μοι] [μετα καὶ Κλημέντος] [καὶ τῶν] [syn[εργον] μου καὶ τῶν λοι]
πων ὧν τα συνόματα εν βιβλίω ζω
ης ἤτοι χαιρετε [εν κω παντότε παλιν ερω
χαιρετε το [επιεικες υμων γνω
σθητο πασιν τω οίνοις ο κας εγγυς
30 μηδεν μεριμνατε αλλ εν παντι
τη προσευχη και τη δεησει μετα
ευχαριστιας τα αιτιματα υμων
γνωριζεις προς τον θευ και ει
ρην του θεου η υπερεχείσα παν
35 τα νουν φθαιρησει τοσ καιριως ν
μων και τα νουματα και τα σομα
τα υμων [εν] Χω Τυ το λεγειν αδελ
φοι οσα εισιν αληθη ο[σα σεμα
οσα δικαια οσα αγια οσα ευφημα

1. The υνα of γνωριζεις has the appearance of a τ, perhaps caused by the running of the ink.
2. αναστασις: γνωσις Ν*.
3. κοινωνια των: κοινωνια NB, των κ., DEFGKL. των is added in N*DEFGKL, but omitted in N*B. κοινωνια alone will not fill the lacuna, and the papyrus must have had either των or των, but probably not both. κοινωνια W–H, των κ., των T–R.
4. It is of course not certain that the papyrus did not read συμμορφωμενος, with NDERKL, T–R, or συμφορετομενος with FG.
5. την εκ νεκρων: so NABDE, W–H; των νεκρων KL, T–R.
6. ελαιων: D*EFG add η ηδη δεδικαιωμι.
8. The addition of και after ει would unduly lengthen the supplement. και is omitted in N*D*E*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 (DEF, for instance), others including NAB have Χριστου Ιησου, and the spelling κατελημφθην has better support than κατεληοθην. If και be omitted, κατελημφθην υπο Χυ Τυ would suit the papyrus not less well than the reading adopted. W–H give και κατελημφθην υπο Χριστου [Ιησου]: T–R has και κατελημφθην υπο του (so KL) Χριστου Ιησου.
10. ουτω: so NAD, W–H text, or BD*EFGKL, W–H marg., T–R. The position of εμαυτω, which ordinarily follows εγω, is peculiar.
12. τω δε: εις δε τα D*FG.
14. εις: so NAB, W–H; et al DEFGKL, T–R.
15. Ι(ησου) εις (μουτ)ω: so the Syriac and Aethiopic; εν κυριω Ιησου Χριστω D*EFG, en Χριστω Ιησου other MSS., W–H, T–R.
16. φρονουμεν: so most MSS., W–H, T–R; φρονουμεν NL (equiv φρονει). The papyrus agrees with N*AB and W–H in reading simply τω αυτω [στρατιωτων]. N*KL add κανει, το αυτο φρονει (so T–R), DEFG have το αυτο φρονει, τω αυτω (σ. κανει DE) στοιχει (συνοσταιχει FG).
22. γνησιε συζίυγε: 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 overwritten ν (συνζυγε), but they are not certainly ink.

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

25–6. The papyrus agrees with N* against other MSS., which read και των λοιπων συνεργων μου νω.

29. A adds τοις after πασιν.

34. θ(σο)υ: Χριστου A.

36. και τα νοηματα και τα σωματα: the ordinary reading here is και τα νοηματα, but FG and some other minor authorities substitute σωματα for νοηματα. 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 uncial 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 ν. 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 (Neustest. 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 Sibylline 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. xxix.

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.1 In 6 Ezra (=4 Ezra xv–xvi), according to the conclusions of Dr. James (op. cit., p. lxxvii), 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 ὄρεσι καὶ μετεώροις = in montibus, 59 πάλιν ἐκ δευτέρου = rursum) and variation of wording (57 διαφαρήσονται = interient, 58 διαφαρήσονται = 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 μαχαίρῃ, and subvertentur is a much less exact rendering of συντριβήσονται than conterentur; 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

1 Since the Bensly-James edition (1868), two valuable MSS. of the twelfth century have come to light, one at Brussels, described by Donatien de Bruyne in Rev. Benedictine, 1907, pp. 254–7, 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. lxviii, 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.

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Recto.  Verso.

\[ \begin{array}{l}
\mu \\
\mu \omega \ \delta iαφ\theta a \\
\rho η\sigma εтαι \ \kappa αι \\
\sigma ν \ \varepsilon ν \ \rho ομϕαι \\
a \ \pi ε\sigma \ η \ \kappa αι \ \alpha i \\
57 \\
\varepsilon ν \ \lambda ε\imath \omega \ \delta iα \\
φβαρη\sigma ανται \\
\iota 5 \ \kappa αι \ \varepsilon\theta ανται \ \tau α\iota s \\
\sαρκας \ \aυτων \\
\end{array} \]
'Thy 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 in hunger 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 Ezrae quartus xv. 57–9, in Texts and Studies, iii. 2):

57 Et nati tui fame interient, et tu rumphea cades, et civitates tuae conterentur,
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 tue 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, primaria venies, et rursum accipies mala.

1. The sentence is to be completed και τα παιδια σου εν λειμω.

21–2. It is unlucky that there is a doubt concerning the reading here. The termination of πρωτ- is quite uncertain; it may be πρωτα or πρωτο or πρωτη; the last would best account for primaria in SCM, but πρωτα or πρωτον are more intelligible and give the expected antithesis to πολυν εκ δευτερου. In μεν ηκεις the ν is the most doubtful point, the traces suggesting rather α or λ. μενηκεις or με ληκεις or με ακεις could be read, but none
of these gives any good sense or explains either of the later versions, whereas πρῶτα μὲν πησίς, even if not very satisfactory, is not far from infelix primaria venies; ἡξεις is unsuitable. The alternative in A however remains hardly accounted for. James, op. cit., p. lxxiii, proposes that propier priora miserrima should be restored, and that the Greek might have been ἐν πρῶτοι ἐλεείνος, 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 ταλανω: propier priora is not a proper rendering of πρῶτα (-τοι) μὲν; 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, Gött. 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 σ 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 ll. 121, 123, 218), the other in semicursive (e.g. ll. 261–4), and both, but especially the latter, using an ink darker than that of the text. The accentuation of ll. 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. Cydippa. 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 Aetia. 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 Πίνακες, 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 Πίνακες were certainly written at Alexandria; and it would hence follow that the Aetia 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. xxi), 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 Aetia 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 Aetia 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. 1, 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 μετάφρασις 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 1,400 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. Laert. i. 28 ταῦτα δὴ ὁ Καλλίμαχος ἐν τοῖς ᾿Ιάμβοις ἄλλως ἱστορεῖ, παρὰ Μαιανδρίου λαβὼν τοῦ Μιλησίου Βαθυκλέα γὰρ τῶν Αρκάδων φιάλην καταλιπεῖν καὶ ἐπισκῆψαι δοῦναι τῶν σοφῶν ὄνηστῳ. ἐδόθη δὴ Θαλῆ καὶ κατὰ περίοδον πάλιν Θαλῆ· ὁ ὃς τῷ Δίῳ ἑταίρην ἀπέστειλεν εἰπὼν οὕτω κατὰ τὸν Καλλίμαχον Ἁπάλλων ἀπεστείλει εἰπὼν ὀὕτω κατὰ τὸν Καλλίμαχον Θαλῆς μὲ τῷ μεδεῖτι Νέλεω δήμου δίδωσι, τοῦτο δὲς λαβὼν ἀριστεῖον (Fr. 95). 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 *adespoton*, 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 Foll. 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. Dziazko, 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 πρῶν μὲν ἡμῖν ὣ τραγῳδὸς ἤγειρεν, Fr. 98 καὶ τραγῳδὸς μοῦσα ληκυθίζουσα.

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 con-
    tinued.
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.

ηδηκαιουρωιπαρθενοσευνασαι
tεθμιωνωσεκελευεπρουμφιονυπνοιαναι
αρσενιτηνταλινπαιδισευναμφιθαλε
ηπηγαρκετασκυνυνσεχολωιδιο

5 θυμεισυν αεισνικαιταπεραυχοση

οιναρθρενεκουθενιθεσεσειεραφρικης

εξενεικαιαθονηργοσιστοιν

ηπολυιλ ιχαλενπακοι δοτισακαρτει

γλωσσησωστενταισοδεμαλινειχει

ηρωμενεμελλονενυδιμυονωμεξειν
οιδουσοζειανδερκομευνοιδοριδα

δειελλισιναει][ειλ][εκακον[κλειδενουσος
αγασεσαγραιαμασηναποπαμομεθα:

ψευδομενοιξ ερηνομημομεν ητο τ οι γηρη

15 τηνκουρηναι]. λωμεμερισετεξεδομων

δευτεροεισταντοτακλισσιμαειτερονητα[ης]

επταετεπαιωμηνασεκαμνεπι

tοτριουμενησαντογαμουκοτετοτριον

cαυδιουλουσκρυμοσεσωκισατο

20 τετρατοι[ημεκετεμενεπατηρεσεδεθωραι[φ

φοιβονοδ λεκχονουστοτοσινουσατο

αρτεμιδισηκταιαγαμουβαμυσεκενεκλαι

λυγδαμιουνγαρεμπηνοκεδεκασιο

ουδεμικαρεαοιονεπελεκουνοδ αποθηρησ

25 εκλιουσεταμώλιματαπαρθενω

δηλονδ ηνεπηδιμοσακουτινοποτοπεσηπαιο

ωμουσανικαλλουνυμφίνεμε

ζ μαλληνεπαλεεσεμφροδυναθεθα

[. ὑπατελευτηςειασκαθυγατεος

30 αργυρονουμιβιογρακουτιναλαφαινω
Fol. 1 verso.

"_highlighted_text_"
τηλεσκοποταταλισματατικεταιρησ
eιθομηματαιουσουκαναβαλλομενουν
ουεδοκεωτημουσακοντιευκτοσεκεινησ
45 αυτικετησμηποτηςψαοαπαρθενησ
ουνφυρουδειονεπιτρεχοναταχυσσουν
ουςςυκελμηιεπικεπτεσσειειν
ουτασουχαλεπουνητεισεσειθευν
50 εκδεγαμουκεωνουμεγονοματελλενεεβαι
δηγαρεθουμεταφυλουλακονιταδα
πουλυτικαπεριτουμιουλιδιναιεαναν
κεητεουςεμειικενεκλουμεν
τωντεθαρχηλουξενομηθησοστοτεπασά
55 νησονεμηκατησεμονδολογω
αρχ[[ο]]μενοσοσυμφησιν...
ἡλεκτρον χρυσῷ φημὶ σε μιξέμεναι.
Κοδρείθς σύ γ' ἄνωθεν ὁ πενθερός, αὐτάρ ὁ Κεῖος
gαμβρός Ἀρισταίου λῆ(τ)ος ἀμφ' ἱερῶν
'Ικμίον οδι μέρη]λεν ἐπ' οὖρεος ἀμβώνεσσιν
πρόυνεν χαλ[ε]πὴν Μαῖραν ἀνερχομένην,
aἰτεῖσθαι τὸ 8' ἀμπαρὶ Δίως ὁ τε θαμυνοὶ
πλήσσονται λιώαίς ὀρτυγες ἐν νεφέλαις.'
ἡ θεός: αὐτάρ ὁ Νάξον ἐβη πάλιν, εἴρετο δ' αὐτῆν
κούρην, ἡ δ' ἀνεος πάν ἐκάλυψεν ἑπόσ.
κύναιος(πλώσ(ατο)· λοιπόν, Ἀκόντιε, σεῖο μετελθεῖν
ἐτ(ό) τὴν ἰδίην ἐς Διονυσιάδα.

Fol. 1 recto. Plate II.

Χὴ θεὸς εὐορκεῖτο καὶ ἢλικει业主昔' ἐταίρης
(Ῠ)[δ]ον ψηφαίουσ οὐκ ἀναβαλλομένους.
οῦ σε δικεώ τημοῦτος, Ἀκόντιε, νυκτὸς ἠκίνης
ἀντὶ κε τῆς μίτρης ἢψαο παρθενίαν
οῦ σφόρον 'Ιφίκλειον ἐπιπρέχου ἀσταχύσσων
οὔ' ὁ Κελ(α)νήτης ἐκτεάτιστο Μίθης
δέξασθαι, ψήφον δ' ἄν ἐμὴς ἐπιμάρτυρες εἶν
οὐσιες ὦ χαλεποῦ νηύις εἰς θεοῦ.

έκ δὲ γάμου κεύνιο μέγ' οὖνομα μέλλε νέεσθαι:
δὴ γάρ ἦθ' ἀμέτερον φύλων Ἀκοντίαδαι
πουλό τι καὶ περτήμιον 'Ιουλίδι ναιετάουσιν,
Κεῖε, τεόν δ' ἢμεις ίμερον ἐκλύσσων
τὸνδὲ παρ' ἀρχαίον Ξενομῆδος ὃς ἐκ τῆς πάσαν
νήσου ἐνί μνήμη κάθθετο μυθολόγος,
ἀρχισεν ὃς νύφησιν ἐμαίετο Κωρυκήσι
τὰς ἀπὸ Παρνησσοῦ λίς ἐδώξε μέγας
'Υδροῦσαν τῷ καὶ μιν ἐφήμισαν, ὦς τε Κιρω...
60 [...]
steminevanagabantowalalagiasai
εὐσεπισαλπηγονιβοδεχεται
καρεσουμουλεγεσαι ἐτουνομαδ᾽ ἀλλοβάλεισθ᾽
φοιβουκαιμελησινιεθηκεκεσ
ἐνδ᾽ ὑβριναντεκεραυνιονενδεγοητασ
65 τελχινασμακαρονουκαλεγοντα[[σ]]θεων
ηλεαδημωνακ[α]ταγερωνενθηκατοδελτη
καγρημωμακελωμητεραδεξιθεσ
ασμουνασττησαναττετρεπνεινεκαλ[α].[τ].
υβριοσασκησεισελποσαναται
70 τεσσαρασωστευνασμεντεχισσεμεγακ.]ης
καρθαιανχρεισουσευπὶ Ἰλοσημιθεησ
ευκρηνονπτολιεθρονϊουλιδοσαυταρακαι...
ποιησανχαριτωνδρουμευπλοκαμων
αστυνοφραστοσδεκαρη.]ονειπεδεκει
75 ξυνκραθεγανταισοξυνεφισεθεν
πρεσβυστητεμελημενοσενεθεσσα.
μυθεςεμετερησεδραμεκαλλισα
ουγαρασπολωνοικήσασασασομαι
ετεγεσανυζίσωνοσπισα...
θην
80 ἂλλ᾽... νης... κρουτονα

Fol. 2 verso. Plate III.

[...]αριντείμημοναστ[...][...]άσεται
[...]πουκαχαρίτων[...][...]οἰμοιοδ’ ανασησό
[...]περησοςεψευδον[...][...]ματι
παντ’ αγαθηκαιπαντη[...][...]εσφορονεπε[...][...].

85 κείνωσ[[ε]]μοσαιπολλαθνεμοιβοτα
συμμυθεσεβάλοντοπαρίχν[.]ονοξέωσιπτου
καὶ
χαίρεσενοιδ ἐρχεολωτήρῃ
χαίρεξεσεμεγακαίσουσα[.] νοικονακτῳ
τέ μιν ἐννάσσαντο τέων Αἴδας αἰεὶ
Ζεὺς ἐπὶ σαλπίγγων ἰρὰ βοὴ δέχεται
Κάρπης ἀναὶ Δελέγεσσι, μετ’ οὖνομα δ’ ἀλλο (κ)αλείσθαι
Φοϊβοῦ καὶ Μελίης ἵναι ἐθηκε Κέως·
ἐν δ’ ύβριν θάνατόν τε κεραύνον, ἐν δὲ γόητας
Τελχίνας μακάρων τ’ οὐκ ἀλέγοντα θεῶν ἠλεὰ Αἰνοπαξρα γέρων ἐνεθήκατο δέλτιοι,
καὶ γρηῦν Μακελὼ μητέρα Δεξιθέης,
tάς μούνας ὅτε νῆσον ἀνέτρεπον εἵνεκ' ἄλ[ε]{τ}ρῆις ὕβριος αἰσχυδείς ἔλλιπον ἀθάνατοι·
tάς τε σαρας ὡς τε πόλης ὁ μὲν τείχισε Μεγακλῆς
Κάρθαιαν, Χρ(υ)σοῦς δ’ Εὐπ[υ]λος ἡμιθέης
eὐκρινον πτολειθρον Ἰουλίδος, αὐτάρ Ἱκαι .
Ποιήσαν Χαρίτων ἱδρυμ’ ἐυπλοκάμων,
ἀστυραν Ἀφραστος δε Κθ[ορ][ή][σ][ο]νν, εἰπὲ δὲ, Κείε,
τέσσαρας ὡς τε πόληας ὁ μὲν τείχισσε Μεγακίλης
Κάρθαιαν, Χρ(υ)σοῦς δ’ Εὐπ[υ]λος ἡμιθέης
eὐκρινον πτολειθρον Ἰουλίδος, αὐτάρ Ἱκαι..
οὐ γὰρ τὰς πολίων οἰκήσις ἄσομαι ἤδη: .λλει.[
τάς τε σαρας ὡς τε πόλης ὁ μὲν τείχισε Μεγακλῆς
Κάρθαιαν, Χρ(υ)σοῦς δ’ Εὐπ[υ]λος ἡμιθέης
eὐκρινον πτολειθρον Ἰουλίδος, αὐτάρ Ἱκαι...
οὐ γὰρ τὰς πολίων οἰκήσις ἄσομαι ἤδη: .λλει.]
εἰς γε Πισαίου Ζηνὸς ὄπις π... ἰδῆν,
Ἀλλ’ ἵναι κρούτονα . . . . . . . . . . . . . . .
τὸ (?[σ]) leaves lost.

Fol. 2 verso. Plate III.
καλλιμαχοὺς...ιαμ[. . .]

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ακούσαθιππώνακτοσί Ἰυγαραλλ᾽ κω

95 [... , ητ[. . .]ειο[. . .], νά [... ]νθροπος

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Fol. 2 recto.
αὐτὰρ ἐγὼ Μουσέων πεζὸς ἔπειμι νομὸν.

Καλλιμάχον [Αἰτίον δ.]

Καλλιμάχου Ἰαμ[βοι.]

Ακούσαθ' Ἰππώνακτος: [ο]ῦ γὰρ ἀλλ' ἥκω

Καλλιμάχου "Ἰαμ[βοι."]

᾿Ακούσαθ᾽ Ἰππώνακτος: [ο]ῦ γὰρ ἀλλ' ἥκω

Fol. 2 recto.

ὦπολον . [ . . . ]ς παρ' αἰτόλῳ μνηι

πιθάνων τὸν οἰκταχθέντα...

πιθάνων τὸν οἰκταχθέντα...

σωπὴ γενέσθω καὶ γράφεσθε τὴν ρήσιν. ...ο.[

ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω ...[.

μέγα σχολάζ[ων] εἰμὶ πᾶρ μέσον δινεύν—

... εὐαχρε[. . . Δ'] τ ... ἔλασθι . . . .

... εὐαχρε[. . . Δ'] τ ... ἔλασθι . . . .

ἡδη καθή. . . . . .] . σή ... ἡμε. α. ν...

... ακρο[. . . . . ] καὶ γὰρ ε . χ . . ἐζη θρίξ
κατηγορίζεται επετεύχθη με την ανάπτυξη της επιστήμης.

120 τονετορικούς ἐπετεύχθηκε
/ εὐρείαν ὄροφον, ἡμισείτη ὁρνηχ
ἐντούδημος τοῦ ἑορτοῦ
ἐπετεύχθηκε τοῦ ὀρφείου
τοῦ ὑπερούφορος, ὁ πολιτικοῦ

125 τρικτήτω 
οὐ παράδοτον 
τοῦ ὑπερούφο 
τοῦ ὑπερούφο
τοὺς...[. . . .] τοὺς μὲν ἐνθα τοὺς δ᾽ ἐνθα
ἔστησε' κ ύν κλωστήρας' εἰχε γὰρ δεσμὸς
μέλλοντας ἢδη παρθένοις ἀλυδείσθαι,
µ... s δ᾽ επα[...]' ποτής επ᾽ ἀγκώνα
ἔρα γὰρ λοι ὁρ.[...]

115 [. . . ]κεξ... δς κ[. . . .]ανα πριν πάγην βλέψας' [. . . ] τιμίως [. . . .]

Fol. 3 verso.

καὶ τῆς ἀμάξης ἐλέγετο σταθμήσασθαι
120 τοὺς ἀστερίσκους, ἦ πλέουσι Φοίνικες.
εὑρεν δ᾽ ὁ προσέληνος[. . .] αισθάσι σίτη ἔρνειν
ἐν τοῦ Διδυμέος τῶν, γέρωνοι κοινοι εἰρέο
ἔσωσα τὴν γην καὶ γράφοντα τὸ σχῆμα γεωμετροῦντα
τούβευρ᾽ ὁ Φρὺξ Εὐθυρρῆσοι, ὡστὶς ἀνθρώπων
125 τρ[ύγωνα καὶ σκ[αληνά] πρότος ἔγραψε καὶ κύκλον ἐπταμήκης, ἦδε νηστείειν
τῶν ἐμπνευστῶν εἶπεν. οἱ δ᾽ ὑπῆκουσαν
πρὸς δὴ [. . . ] γικεῖν ὁ διόντος οὐκ ἀλλ᾽

130 ἐκείνοι τοῦλοχρυσον ἔξε [. .
οὐμὴ[. . .] πατὴρ ἐφεῖτο του[.

135 [καὶ] τήν ὑπήνυνν πνήμα [λαβὼν χειρὶ
eξει[πε] τὴν δόσιν μὲν [. . . ]
σὺ δ᾽ [. . . ] εῶνος μὴ λόγῳ
Β[ί(α)ς [. . . . . . . . . . ]ειλ[ .

D
Fol. 3 recto.

\[\text{πη} \]

αλλ' ἑνηρητισούσαλκμεωνήςει

140 καυφεύεσσιαλλειψυγερειτωνάνθρωπον

ἐκαστο[[.]] ἀυτό [. .] εχθρακηρυσσει

ωσπ [. .] σιμή [. .] κοτ [. .] [. .]

οὗ ἐξοσπισθειν[. .] καθιε. [. .] ἄσκει

την γλώσσαν ανελουσκουνοτανίνη

145 καυφησιταμ' [. .] [. . .] ηκεπλευσ[. .] [. . .]

ε[. .] τ[. .] [. . .] [. . .] [. . .] [. . .] [. . .]

χηλαγυμαξί[. .] [. . .] [. . .] [. . .] [. . .]

να [. .] [. . .] [. . .] [. . .] [. . .] [. . .]

[. . .] [. . .] [. . .] [. . .] [. . .] [. . .] [. . .]

τα χανοντεσον [. . .] [. . .] [. . .] [. . .]

150 [. . .] [. . .] [. . .] [. . .] [. . .] [. . .]

κονεύλ [. . .] [. . .] [. . .] [. . .] [. . .]

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 [. . .] [. . .] [. . .] [. . .] [. . .] [. . .]
ἀλλ’ ἂν ὁρῇ τις ‘οὗτος Αλκμέων’ φήσει


ὁ δ’ ἐξόπισθε κο [. . .] κας [. . .] σε [. . .] ἀσκει τὴν γλώσσαν ε(ediator ὡς κῶν ὅταν πίνη.

145 καὶ φησι ταῦτ’ ἐ [. . . .] ἐκπλευσ[. . .] [. . .] τάξαντι [. . . .] τὰ τράχηλα γνωμάξει [. . . . .]  να [. . . . .] ἐκπλευσι [. . . . .] θανόντες οὐ [. . . . .]

150 [. . . . .] . κον ἐη [. . . . .] ἀτη [. . . . .]


Fol. 4 verso.

160 ταῦτ’ Κρόνου τοῖς ἀντιτα [. . . . .] . οτ [. . . . .] λεγούσι καὶ κον [. . . . .] . μενα [. . . . .]

δικαίος ἐὥρις οὐ δίκας] δ’ αἰσθήσεων τῶν ἑρπετῶν [μὲν ἐξέκοψε τόφθαλμῶ, γένος δὴ τοῦτ’ ὁ [. . .] δος ὁσπερ οὐ κάρτος

165 ἡμέον ἐχόντων χήτεροι ἀπάρξασθαι [. . . ]ψες ἄνδρων καὶ κενὸς [. . .] . ἐ [. . .] δῆμος
οφίλοψιονψιττακοῦδεῖ

οὐλ.

ἑτραγωδοῖς θάλασσανοὶ εἶχο[.Ἰσιφωνὴν' ὀϊδέπάνει. |

καισικάρπε [.]μᾶσθε

οσαρδήνευσειπενντιοιδέλφοι

αὐδονταμῦθονουκαλωσεπέζαντο

[.]θὴν [.]ἀπολλονηκοῦκης

καιπουι.Ἰὐμυθοικαιλαλοι.. [.

ιὲκεῖθενωνδρόνικε' ταυταδ' [.]ποσ

ἐπεχειρ. [.]γταιρῆπον[.]φθοταρ... [.]

αἰστῆδ' οἰκεῦμεν

ἐφυδ᾽ οἰκεῦμεν

ἐἰς [.]θωποὶ

καισικαρπε [.]μᾶσθε

ἐκείνοσων [.]θωποὶ.

κ. [.]ψη. [.][.] σ

Fol. 4 recto.

...[.] παρ. [.] φ. [.] φωτ[.]... [.] αει[.]... [.] εἰς[.]... [.] τοιαναγκαζομενωνδαλλωσφαρμα

ρ

β

...[.] ἰεν[.]... [.] σαι[.]... [.] οἰκεῦμεν

[.]...[.] ἰεν[.]... [.] παρὶς[.]...[.] παρὶς[.]...[.] παρὶς[.]...[.] παρὶς[.]...[.] παρὶς[.]...[.]...
ὁ φίλοψον ψιττακοῦ δεὶ
oī τῶν θάλασσαν οἶκεύντων ἕχοντι φωνήν οἱ δὲ πάντες.

170 καὶ ποὺ λόμυθοι καὶ λάλου πε.

ἐκεῖθεν, ἀνθρώπινη, ταῦτα ὦ Διός ὦς.

ὁ Σαρδιῆν ῥᾶς ἐπεν, ὄντιν' οἱ Δελφοὶ ἀδουτά μιθον οὐ καλῶς ἐδεξαντο.

175 [..........] αι' καὶ σὺ κάρτῃ ἐφορμάσθε [..........] κεν.

[..........].... tis aut' ἐποίησεν

180 [..........] εὔνεσθε δεὶ κεῖ[σ]θαν[ι].

λεπτε δ' οἰκεθεὶν[ι].

185 [..........] ἑκείνος, ἀνθρώποι [..........]

[..........] [....] k. ἵψη [....] s.

Fol. 4 recto.

190 [..........]. ῥεν[σ]α. μο. η μῆτηρ
[.....] ανα[.]. νῦν οὐδὲ πῦρ ἐναύουσιν

σα

[....] κα'. φην. [....] ὠν. λη[ν]υντύγας
[τῇ] δεξιῆν ἕδωκε κ. παυ[.]. ὀπλάγχυνα

[....] νῦν ἐν ἰραίς ἐπεν [ἡμὲ]ρασ ἤκειν.
καγαμβροῖ. ἥπλωσε... φιλί. Ἰνθέσθαι
eis

[. . . .] · καθέουσαπρηγευνται
[. . . .] · μόχθηροσεξεκνήμωσε[.]

να... γεγανήνυνήσ[.]σ

[. . . .] · Βητηκομήναναρίττειν
[. . . .] · ὑλονηπονρ· ἀσελγαίων
αλο[.]. · ὅνατησθεουτονἀνθρωπον
ην. ει... ειν... νυκό... αρισσεμούσασ

ενευσατοι... [.].πνέμαξανυ[.].· σω
α[.]. · γαρ[.]. · ὅνωνοφρο[]

ημέντε[.]κυνέκ

άκου[.].πητοναίνονε[]

dαφνηνλαίνει[]

λέγουσινθεακαγαία[]

καλοτεκνεφρό[

σεισατ[.]τουσόρπηκ[]

φ[.]. · μη... ηφή[]

νεου... ρωψ[.]

Fol. 5 verso.

ὁφιστεροσμελευκόσυνδρογαστηρ εἰδουσδρακοντος

οθ’ ἧλιοτηνήστα[.] ἀλλαγμυνοῦται

τισθ’ ὅμοιονετιςουθυτελκει

καπτηειγαεινεδάφυμενδιρμαν

dάφυμυθ’ αἰείδεικαδάφνημυπτρωται
ἐννο. τριτί) ἢ

220 καὶ γαμβροί. ἁπλῶς c€... φίλ[.ν θέσθαι

εισ . ul. .[

1011. NEW CLASSICAL TEXTS 39

195 καὶ γαμβρο[. ἀ]πλῶς ε... φΔ[,ν] θέσθαι

ι[.] ... [.] ... δ'[.] ... ν κρηγύως ἐπαιδεύθην

β[.] ... [.] ... νουσα τώγαθον βλέψαι

[.] ... [.] ... καὶ θεοις ἀπρηγεύνται

[.] ... [.] ... μοιχθρός ἐξεκνήμωσε

200 [.] ... [.] ... να. νευ γ' ἄν ἕν οὐησ[το]ς

[.] ... [.] ... βη τὴν κόμην ἀναρ(ρ)ύπτειν

[.] ... [.] ... ὅ πονήρ' ἀσελγαίνειν

αλω[.] ... εἰναι τῆς θεοῦ τὸν ἀνθρώπον

ρη. ει... ειν ... νν κο. αριος ἐς Μούσας

205 ἐνευσα τοι ... [.] ... ἐμαζαν ἐν ...] . σφ

α[.] ... γάρ [.] ... πώνον π[]

[p].[.] ... [.] ... ικ[.]. [.] ... [.


δάφνην ἐλαίη νείκοις οἱ πάλαι Λυδοὶ

καὶ γα[ρ] ἕν τανύπτορθον

καλὸν τε δέντρο[ν]

215 σείσασ[α] τούς ὀρπηκ[ας]

άδ[.] ... μη ... η φη[ι]

[.] ... [.] νέον ... ουνα ... [.

Fol. 5 verso.

ὦριστέρος μὲν λευκὸς ὡς ὕδρου γαστήρ, οἶδος δράκοντος,

ὁ δ' ἡλιοπλῆχ ὡς τὰ [π]ολλὰ γυνοῦται.

ὁ δ' ἠλιοπλῆχ ὡς τὰ [π]ολλὰ γυνοῦται.

220 τοῖς [δ'] οἶκος οδ' περ οὐ[,] ἐγὼ παρὰ φλη[ζ];

τοῖς [δ'] οδ' μὲ μάντις ἢ τοῖς οὐ. θυτήρ ἐλκει;

καὶ Πυθίη γάρ ἐν δάφνη μὲν ἐδρυται,

δάφνην δ' ἀείδει και δάφνην ὑπεστρωται.
ὦῴῳφρωνελαίτουσδεπαϊδασουσβράγχοσ ερῳμί.. . . στοναπί
225 τουστωιώνονοισοφοίβοσφ[. . . . . . . .]
δάφνητεκρόωνκηποσοῦτο.. . . . . ἢ
δισητρίσε[.]πωναρτεμέασεπο[.] ἢ
τεω
τοιπυθαιστηνγεινομαίδεκ[α]έθλον
230 οιδωριήσδετεμπόθενεμετέμνουιν

ὦ

ω

οὐδ᾽οἶδ᾽ο. .[. .][ou]λαφηφοροσκαμmidi

ω

οὐοίδ᾽ο. [. . .][ou]λαφηφοροσκαμmidi

ω

οὐδ᾽οἶδ᾽ο. [. . .][ou]λαφηφοροσκαμmidi

ω

σπαργίαςκορεμαθεὶς

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σπαργίαςκορεμαθεὶς

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ω

σπαργίαςκορεμαθεὶς
ὦφρων ἑλαίη, τοὺς δὲ παῖδας οὐ Βράγχος
τοὺς τῶν 'Ἰώνων, οἳ ὁ Φοῖβος ὁ[ργίσθη],
δάφνη τε κροών κῆπος οὐ το...[...] i
δις ἡ τρίς εἰ[π]ῶν ἀρτεμέας ἐποίησε;
[κ]η[γ]ῶ μὲν ἡ 'πι δαίτας ἡ 'ς χορῶν φ[οι]τέω
τῶν Πυθαιστήν, γύνομαι δὲ καέθλου,

οἱ Δωρής δὲ Τεμπόθεν με τέμνουσιν
ὄρεων ἀπ' ἄκρων καὶ φέρουσιν ἐς Δελφοῦς
ἐπὶν τὰ τῶπόλλωνοι ἰρά γίνηται.

ὡφρων ἑλαίη, πήμα δ' οὐχὶ γινώσκω,
οὐδ' οἴδ' ὁ κοὐλαφηφόρος κάμπτει,

ἄ[γνής] γάρ εἰμι, κού πατεύσι μ' ἄνθρωποι,
ἱρη γάρ εἰμι. σοι δὲ χώπόταν νεκρῶν
καὶ καίειν ἢ [τά]φω[υ] περιστέλλειν,
αὐτοὶ τ' ἀνεστέψατο χύπον τὰ πλευρά
νοτοὺς κηπίταξ ὑπίέστιρωσαν.

ἡ μὲν τάδ' αὐχγεῦσ᾽ ἀλλὰ τὴν ἀπήμνυσι
μάλ' ἀτρεμαίως ἡ τεκοῦσα τὸ χρῖμα:

"ὦ πάντ' ἄκυθε τῶν ἐμῶν τόκων δάφνη,
ἐν τῇ τελευτῇ κύκνοι [ἡεισας οὐ.]... ἡκα μοι μι

ἐγὼ μὲν ἄνδρας οἳς Ἀρησὶς ἀπόλλυσι
σὺν ἐκ τε πέμπω χυπίδο
[.] τῶν ἀριστέων οἱ κα... ν...[.].....
[ἐγὼ δ'[ε] λευκὴν ἑλικ' ἐς τάφον τήθην
φέρο[υ]σι] παῖδες, ἡ γέροντα Τιθωνόν,

αὐτοίς ὁμαρτέω κῆπὶ τὴν δόδου κείμαι.

... ε... πλεῖον ἡ σύ τοῖς ἄγινεσιν
ἐκ τῶν σε Τεμπέων. ἀλλ' ὅτεμ γάρ ἐμνήσθη
καὶ τούτο κἀς ἀεθλον οὐκ ἐγώ κρέσσων
σευ, κ(αθ) γ[ά]ρ (ὁ)γών, ἡ 'ν 'Ολυμπίη] μέξων

ἡ ὁ τα[ίς]ι Δελφοῖς; ἀλλ' ἀριστὸν ἡ σωπη.
εγωμενουτεχρηστονουτεσεγρυζω
απηνεσουδεν'αλλαηθε

παλαικαθηντακωτιλ... σ... ευσαμ.
260 τισδ'ευρεδαφηνηγαι... [..]...[...]οι
ἐγὼ μὲν οὔτε χρηστὸν οὔτε σε γρύζω
ἀπρέσ όδεν, ἀλλ᾽ ἁθῆς ὀρνιθές
[ἓν τοῖς] φόλλοις ταῦτα τιναρίζουσαι ὡς...
πάλαι κάθηνται κωτίλ... σ... εὑσαι.
260 τίς δ᾽ εὑρεί δάφνην; γαῖα... [..]... [..]σ.

Fol. 5 recto.

ὅς πρίνον, ὡς δρῦν, ὡς κύπειρον, ὡς ὧλην. πεύκην
tίς δ᾽ εὑρ᾽ ἐλαιη(ν); Παλλάς; ἡμοι ἥρ[π]ξ(ε
tῷ φυκιοίκῳ κηδίκαζεν ἀρχαῖος
ἀνήρ ὄφις τὰ νέρθεν ἀμφὶ τῆς Ἀκτῆς.
265 ἐν ἦ δάφνη πέπτωκε. τῶν δ᾽ αἰειζώνων
tίς τὴν ἐλαίην τίς δὲ [τ]ὴν δάφνην τιμᾷ;
δάφνην Ἀπόλλων, ἤ δὲ Παλλᾶς ἢν εὑρείν. 
ξυνὸν τὸ δ᾽ αὐτᾶς, θεοὺς γὰρ οὐ διακρίνω.
τίς τῆς δάφνης ὁ καρπός; ἐς τὶ χρῆσωμαι;
270 μὴν ἐσθε μῆτε πίνε μῆτ᾽ ἐπιχρίσης.

ὁ τῆς δ᾽ ἐλαίης ἔαδε πόλλ᾽, ἑσω μάσταξ
ὅς εἰ... [..]ν καλέσων, ἄν δὲ τὸ χρίμα
ἐν[...]. κοιλυμβὰ... ἦν ἑπα... χὰ Θησεύς.
[τὸ δ]εῦστερ’ον τίθημι τῇ δάφνῃ πτῶμα.
275 τεῦ γὰρ [τὸ] φόλλοιν οἱ ἱκέται προτείνουσιν;
tὸ τῆς ἐλαιης. τὰ τρι’ ἦ δάφνη κεῖται.
φεῦ τῶν ἀτρότων, οἱ κατακλίζουσιν:
λαιδρὴ κορώνη, κῶς τὸ χεῖλος οὐκ ἀλγεῖς;
[τεῦ γ]άρ τὸ πρέμνον Δήλιοι φοιλάσσουσι;
THE OXYRHYNCHUS PAPYRI

280 [.....]σελαιση[.....]ητηλητω
[.....]αιτωλιται[.....]ιτωθημω
[.....]ματαινε ερ μηδαφη
[.....]αθαλωκαλλινικοσθηλη
[.....]φαιετητητηνθηπολων

285 [.....]τερητητημειται
[.....]κουτεκουμενειο
[.....]νουτεπιαμαιο
[.....]ημηθημαφην

ωσειτηπηθαμουθαμφηρηνες
λ γ ε

290 ηγ ησμεζονθηποποοθενη [.....]ν
[.....]θευτολοπονειο εστωμεν [.....]
. στα [.....]σηκυτεικες 
τρ [.....]να
ελεπηνηγαρουκαποθετονθενδενθη

ωσικωταλαναιανποθεθεθυμηθη

295 γενομεθετεραηκηθη ομεναλληθη 
ανολβαναι . . αλλαταυτο . μ μα

τηνθ'αγρι [.σφαιειασαγρηθηθη
εβλεψεκαιταιεπενωκακηλωθη

οσικμημεσωκαισυμηηποηηθη

300 ευστεκτοηηγαργητονευαποπληειοει
[.....]σουμαφοθονομαδεποηηθη
[.....]μυβαλο . . ενε . μασκτι

Fol. 6 verso.

[.....]σειε [.....]νακαγρα [.....]

305 [.....]νονε . . οβρ [.....]
[.....]και [.νοιει]
[.....]εκηνταθηκ
[.....]μθεσονητηντυ
1011. NEW CLASSICAL TEXTS

280 [τὸ τῇς ἐλαίης, ἤ κ[αθείον]τῇν Δηντῷ
[. . . .] οἱ πολίται κ[. . . .]σα τῷ δῆμῳ.
[. . . .]αταν ὁν ἐπ. . . . .ν ἢ δάφνη,
[. . . . .]α βαλλόν καλλίνικος ἡλαίη.
[. . . . .]. φαιεν τε κήπι τὴν ὅπλων
285 [. . . . . . . . . .] τερην τιν' αἰνεῖται
[. . . . . . . . . .]ων τε κόι μάντεις
[. . . . . . . . . .]ν οὔτε πια[εί]νεις
[. . . . . . . . . .]νομί τὴν δάφνην.'
[. . . . . . . . . .]σ εἶπε, τῇ δ' ὅ θυμὸν ἀμφὶ τῇ ρήσει.

290 Ἰαταν οὖν €..ep..u ἡ δάφνη,
[. . . . . . . . . .]α θαλλῷ καλλίνικος ἡλαίη.
[. . . . . . . . . .]ν οὔτε πια[εί]νεις
[. . . . . . . . . .]νομί τὴν δάφνην.'
[. . . . . . . . . .]σ εἶπε, τῇ δ' ὅ θυμὸν ἀμφὶ τῇ ρήσει.

295 γεν(άω)μεθ' ἐχθραί; μὴ λέγωμεν ἀλλήλας
ἀνολβα' ναί . . . . ἀλλὰ ταῦτ' ὁ . . . μ. να'
[. . . . . . . . . .]τὴν δ' ἄγρη[α]ς φανεῖσα ταῦρος ἦ δάφνη
ἐβλεψε καὶ τάδ' εἶπεν: 'ὁ κακὴ λάβῃ,
[. . . . . . . . . .]ὸν δὴ μὴ ἠμένοι καὶ σὺ μὴ με ποίησαι

300 εὐστεκτον, ἦ γὰρ γειτονεῦσ' ἀποπνίγεις.
[. . . . . . . . . .] . . οὐ μὰ Φοῖβον, οὐ μὰ δέσποιναν
[. . . .]ομβαλο . . . ευ . . . μ᾽ ἀποκτείν

Fol. 6 verso.
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[... ]οἰσαμὶςθου [...]

310 [... ] νκάε[...]
[... ]ουχιμονονεξηγ[...]
[... ]ουσχαγωδουσαλλακι[...]
[... ]ενταμετρουνχ’α[...]
[... ]κρουσε[...]

315 [... ]τερουν[...]
[... ]ροσ[...]
[... ]αικαρδοσ[...]

320 [... ]ασηγαπησαναίτα[...]
[... ]οίδοσεκεραστεθυμώται[...]

325 καὶ[...]
οτοβραχιομοίζει[...]
οστουκαρ[...]
φαυλοισσομεμι[...]
καυταιτρομεύ[...]

330 εκαστοσακρο[...]
ωστησελαισι[...]
μηθ[...]
ουτ[...]
καὶ[...]
εφεσονοθεν[...]

335 ταχωλιακτεινημεμβασενονται[...]

Fol. 6 recto.

[... ][...]
[... ][...]
[... ][...]
[... ][...]
[... ][...]

310 [....]οις ἀμ[...]σθου [. . . .]. [....]ν κα... ε. [....] οὐχι μο[...]ν εξη[....]μα τραγ[...]δουσ ἀλλα κο[....]ν[....]ντάμετρον οὐχ ἀ... [....]. ν [....]kreose 315 [....]τερον... ρετ[...]σι [....]... ροσ... λον λ... [....]... αι κ[...]ρος [....]... ν γαρ ἐντελε... μεχρ... [. . . .]. μαι [....]... τα γ' οίνον και χ... [....]... νεπλάση[....] 320 [....]... φέρη μεν δε... α γαρ... [. . . .]. κε[...]νος [....]... ας ἡγάπησαν αι τα... αυτη [....]... άριστος εσ κέρας τεθύμωται [....]... ν άοιδαι και μέλη... ταπυ... η[...] [....]. οτ ηη τιν ξένην ἀνακρίνει ήν δοῦλον είναι φησι και παλιμπρητον, 325 κα[. . .] ταῦτ' ἐρεί σα... ατον βραχιον μ(υ)ζει ωστ' ουκ ἀρ... [....]... ιχ... κρ[. . . .]. φαινοις ἀμ[...]σθαι... [. . . .]. ν πα[...]ρπησαι καυτα τρομευ[...]σιν μη κακος ἀκούσωσι. τοῦδ' ούνεκ' ου... [....]... [. . . .]. ιμην 330 έκαστος ἀκρο[...]... κνιζει ἦς της ἐλαιν[...]...[. . . .]. κηθη μηθ... [. . . .]. εξθ[...]... [. . . .]. ειδως ουτ' [...]... κα... νου... [. . . .]. ι συμμίξεις "Εφεσον δεν πῦρ οι τα μέτρα μέλλοντες 335 τα χολα τικτειν μη μαθος ἐναιονται.
πὸ ας σ Ὁ δ: 5.0 ὁ δ᾽α ὁ σἱδι οὐ Ἰ. νισπλευσαι

εὐς... τιχ... οὐκοῖ ἐκ ον... θεωμᾳ... σεσ΄... ἐὦ... εφεσονοθ[...]. αἱστικαι... ταχωλατικ.

αλλ'ειτ[.].διε... γαστηραπηνος... ειτ'ουετ... [...]. αρχαιο[...]. αἰφιλοισ. εδησι

κ[...]. γενω... νεγχεουσι... τι... μεχρι... μ... αἰφίλοισ... εδησ[...]. ἐτασμουσασ... ΚΉρλΙ-... καλαςλεῖ... νον Ἰπευ... ται... συπενταμετρασυντιθεισυ... [...]. αἰφιλοισ. εδησι

τις... μεναυ... [...]. δε... ερδ[...].η... συπενταμετραπηνος... [...]. συδετραγωδοί... [...]. εκληρω... δοκεωμενου[...]. σαλλακαι... α... αψαι
ΟΣ: 

ὙΠΟ ρον πος πῆς ἀλου νηρ ὃ...

ἘΣ το πὰ δ. τιχ - ovKol

ΑΓΕ ches. Oey Breen J... διπηνεῖ

ΡΟΣ ok Soren ΠΝ ]]- BTA... v.]

uation δῆ τεὸς 

&K..p..... θεῷ pa. [.Joer... ape

οὐτ᾽ EDL sail sk ..« COS oe ὅτ ἢ ἘἼ

”Ἔφεσον ὅθεν mip οἱ τὰ πλῆρα μέλλ(οντες τὰ χωλα τίκ[τ]ειν μὴ ᾿μαθῶς ἐναύζονται.

350 ἀλλ᾽ εἶ τι θυμ . [.]νε .. γαστέρα πνευσ . [

eit' ovn et .. [.] . ἀρχαῖον εἰτ' ἀμαρτη[

tουτ' ἐμµ[e]πλεκόαι καὶ λαλούσι[ι

Ἰαστὶ καὶ Δωριστὶ καὶ τὸ σύµµικ[τον τ.]. μέχρι τ.. μ.. αι φίλοισ . εδη[σ]

355 κ[.] . νουν ε... ν ἐγχέουσι τήν [

ω... εἰ νέον δὲ τηνίχ ᾿ηψα .. [.]ετ[

ην . [.] . δῆ τις ὡς ὑπι .. [.] .. λα Μούσαι

ον .. ν .. ται κα[.]. [.] .. [.] .. ην .. μ[] ..

. α[.] ..αυν .. σ[.] ..[.] .. ρη ρήνις

360 αµ ...[.] ..[.] ην .. τεστα[.] ..

ουτελλ . [.] ..[.] ..[.] .. ε τᾶς Μούσας

ω .. κηρ λ[.]. ..[.] .. μέτρον κόψας

ἐν πα .. [.] ..[.] .. ν ἐρύκουσιν

καλὰς λε[.] ..[.] ..[.] ..[.] ..[.] ..[.] ..[.] μν ῥεβνται

365 τισ .. μεν αυ .. [.]. .. δε .. ερδ[, ..[.] η

σὺ πνευματηρα συντίθεις υ ..[.] ..

σῪ δἐ τραγῳδο[-.] ..[.] .. εκλήρω ..

δοκεω μὲν αυ[.]. s ἀλλὰ καὶ τ .. α .. ᾿ψαι
50

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Fol. 7 recto.

370 [ . . . . ]γαρ[ ]βαμοσπολειον
[ . . . . . ]ουμο[ ]νωεαβλεπει
[ . . . . . ]μεσοκ [ ]στεγψουσαλη [ ]
[ . . . . . ]υρειςκ[ ]χθονοι [ ]
[ . . . . . ]βωτον' υμεινα[ ]καθεμνακαπαι

375 τωνδαναξ[. . . . ]νω[. . . . ]η[ ]
φαρμακο[. . . . ]ναπτ[ ]
estiνικ[. . . . . ]α[. . . . . . ]
καιταφο[. . . . ]νψκ[ ]ιαγιφωσκειν[ ]
φησκαπατρο[. . . . ]καθεμνακαπαι

380 τουνκανηγη[. . . . . ]πρωναθειαν[ ]
τησδετσευχ[. . . . ]ναεσσομαι [ ]
dουσατημμκητιτη [ . . . ]ναιμε [ ]
ηνικα[. . . . ]σταθνγε νητ[ ]
edδαμηρ[. . . . ]ατροσκα [ . . . . . . ]

385 ἤ[. . . . . ]ῳδ' ολυμπορη[. . . . . . ]
tε[. . . . . ]ατιμησεστ[ ]
ζε[. . . . . ]πατηρουφαυ[. . . . . . ]κ[ ]
pολλαεξενηεταποικ[. . . . . . ]η[ ]

390 παιξ' [. . . . ]πρετονισηνεγκενκορ [ ]
pολλα[. . . . . ]ιου[. . . . . ]βλομοσανχενοφ[ ]
εκτετης [. . . . . . . . ]ησιδολοφ[ ]
kατητνυ[. . . . . . . . . ]σ [ ]
ει[. . . . . . . . ]η[ ]

395 παιξινι [. . . . . ]νε[. . . . . . ]εσεκβαλλ[ ]
μυρη[. . . . . ]ου[. . . . . ]στεγψουσει[ ]ε [ ]
ρηδιωσα[. . . . . ]α[. . . . . . ]σδ [. . . . . ]η[ ]
pολλακα[. . . . . ]π[ ]
ησιβομμ[. . . ]α[. . . . . . . . ]

400 ο[. . . . . ]οιτησμοουςηη[ ]ητενδακρ [ ]
παιδοσηγυνη[ ]νησατη [. . . . . ]
370 τῶν δ' ἀναξ [ο]δ' οί., [.] [. Ι[ φαρμακό,.] . ναπο,. [. έστιν οίκ[.]. i. . αψει[.] -εν λέγειν [. καί ταφο[.]. ]ν κ[.]. ια γινώσκειν [. φησι καί πατρ[.] [. ν κτείνειν ο[.

385 η [.] νοι δ' "Ολυμπον ητ [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [. [.]...
ἱπποσαστεῖ κωσεχωταλί
παντάκα
ἔργατας
τατ [. . .] με [. . .]
οὐπ [. . .]

Fol. 7 verso.

ἰφτεσωμ[. ]ναυντ . δ . [ ] ἱηνη[. . .] . εὐμερ[. . .] . εὐμερ[. . .]

ἱπποσαστεῖ κωσεχωταλί
παντάκα
ἔργατας
τατ [. . .] με [. . .]
οὐπ [. . .]

Fol. 7 verso.

ἰφτεσωμ[. ]ναυντ . δ . [ ] ἱηνη[. . .] . εὐμερ[. . .] . εὐμερ[. . .]

 iota correction: ἱπποσαστεῖ κωσεχωταλί
παντάκα
ἔργατας
τατ [. . .] με [. . .]
οὐπ [. . .]

Fol. 7 verso.

ἰφτεσωμ[. ]ναυντ . δ . [ ] ἱηνη[. . .] . εὐμερ[. . .] . εὐμερ[. . .]
ἵππος ἀστεῖκῶς ἔχω ταλίπάντα κα[. . .]ονπίας τασ [. . .]ονπί
ονπί[. . .]υνκρο[. . .]νη[. . .]νη[. . .]

Fol. 7 verso.

οντ' ἐσω μ[με] ναὼν τ. δ. [. . .]νη[. . .]νη[. . .]

ην ὀπολλον οὐδ' ἐσκείν

τοι Πύθωνος αρτ[. . .]ιττοι Πύθωνος[. . .]

ματων ἐκείτ. [. . .]

ης, ὁ Φοίβε, π. [. . .]νη[. . .]

αχραῖοι δ' ἀτιμήσει[. . .]ς

σων κακὴν δ... [. . .]νη[. . .]

ντές ἄνθρωποι πόνῳ

εστον κα[. . .]τ[. . .]

στερεῖν δοτ [. . .]

κριθῶμεν, ἢν

ντή[. . .] ν ἀμαυρώσει χρ[ό]νος

τα[. . .] παιδὶ καλλίστη δόσις

γενειον ἁγνεύει τριχὸς

χαίρωσιν [. . .]οπα [. . .]
Unplaced Fragments.

Fr. 1 recto. | Fr. 1 verso. | Fr. 2 recto. | Fr. 2 verso.
---|---|---|---
[να] | [σαιπολ] | [να] | [ ]
[ ] | [καιλε] | [λκ] | [χρισσα]
[ ] | [εσβου] | [γνω] | [τασεσμ]
[ ] | [λε] | [ ] | [χρεισσα]
5 | 5 | 5 | 5

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Fr. 3 recto. | Fr. 3 verso. | Fr. 4 recto. | Fr. 4 verso.
---|---|---|---
[ ] | [ ] | [ ] | [ ]
[ ] | [ ] | [ ] | [ ]
[ ] | [δο] | [λρ] | [υσετη]

435 ... [ πόδας
οι δὲ εἰ [ πίω[ πόδας
τι ... [ πόδας
τέξ[ο]μαι [ τέξ[ο]μαι [ πόδας
ἐκ ἄναξ ἡπ[ τέξ[ο]μαι [ οὐκ ἀναξ[ πέρι
α ... το ... π[ τέξ[ο]μαι [ οὐκ ἀναξ[ πέρι
ἄτις ἦς α ἤεισαν οὐ[ οὐκ ἀναξ[ πέρι
πρὸ Ὁ πει[ ΠΕ τος πέρι[ χιός τοῦ[ πέρι[ ιπ[ ἦς ἀναξ[ πέρι

Unplaced Fragments.

Fr. 1 verso.
[ ... σαπο[ καὶ λε[] ε[ς β[ου ...[] πέ[ρ[ ] ... α] [ ... [ ] ... []

Fr. 2 recto.
[ ... ν[ λα[] Χρίσ[ ε[ς ε[-[ ] ... [ ] ... [ ] ... []

Fr. 2 verso.
[ ... καὶ λε[] ε[ς ε[-[ ] ... [ ] ... [ ] ... []

Fr. 4 recto.
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Fr. 5 recto.

... ινι[ ] γαρ ηλ[ ] τροσα[...

Fr. 6 verso.

... ]αιο [ ] νησους [ ] μ [...

Fr. 11 recto.

[...][δεσω [ ] τει... λογ [...

Fr. 11 verso.

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[β]ουλεσθε ρέξω ['] 
[σιν θεοίσι και ['] 
5 [- -]ν ['] 
[ - - ] ['] 
... ... ...

Fr. 15 recto.
... ... ...
[εσα. εν ['] 
[αν εμὸς θ. ['] 
[ν μὲν ἰκ ['] 
... vous ν['] 
... ... ...

Fr. 15 verso.
... ... ...
[εσα. εν ['] 
... εν ['] 
[στον ['] 
[ης ν ['] 
[αβετενν ['] 
... ... ...
1-9. "...and already the maid had been boughed 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. 10 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 ἤδη... φασί 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. Ξ 296 εἰς εὐνὴν φοιτῶντες φίλους λήθοντε τοκῆας... διά καὶ μέχρι τῶν ὑπόμνημα φυλάσσεσθαι παρὰ Νάξιοις καὶ τῶν ἀμφιθαλεῖν τῇ τάλῃ (Ἀμφιθαλῆν τῇ Ἰταλῇ Μᾶσσος) συγκατατεθεῖσαι᾽ ἀλλοι οἱ Δία φασίν ἐν Ζάιμῳ λάθρᾳ τῶν γονέων διαπαρθενεῦσαι τῇ Ἡραί ὄθεν Ζάιμοι ξὺρ τῆς θεοῦ μνηστεύοντες τὰ κόρας λάθρᾳ αὐτήν τοὺς γάμους θύουσι, εἰτα παρατηρεῖ τοὺς γάμους θύουσι παρὰ Νάξιος ἀμφιθαλεῖς, 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. Αὐτικα. 629 τὰλος λέγετα παρ᾽ Αἰδέλειάν ἡ ὀνομαθεῖσά τινι νύμφη. Καλλίμαχος αὐτίκα τὴν τάλην κτλ. Schneider prints τόν for τήν, but τήν is confirmed by the papyrus, which backs up the feminine form by substituting ἄρσεν for αὐτίκα; the latter, however, is distinctly the better reading, emphasizing προνύμφιον ὑπόνοια 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. προνύμφιος is a new compound.

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

6. κάρθος (καρτ') is only fairly satisfactory; the first letter must be either κ or ν and the remains of the fourth best suit τ or γ; μάργ', which W—M suggests, cannot be read. Cf. Theoc. xv. 55 ὀνάθην μεγάλως ὅτι κτλ. οὐ τί... φρικῆς, i.e. ‘have not been initiated into the mysteries of Demeter.’

7. ἐξενέπει ἤρυγε 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 εξανέπει.

8-9. ἀκρατεῖν is an otherwise unattested form of ἀκρατεῖν (itself a rare verb), formed on the analogy of κάρτος, &c.; but καρτεῖν does not occur. In the latter part of the pentameter a reference is to be recognized to the proverb μή παιδὶ μάργαρον.

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 betought 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 thronging 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 comrade’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 god would testify to my judgement.”

to sqq. The poet suddenly changes the scene from Acontius to Cydippe at Naxos. It will be convenient to transcribe here the parallel passage in Aristaenetus, Epist. i. 10, which is often a close paraphrase of the language of Callimachus: ταὐτα μὲν τὸ παῖδιν διελέγετο (SC. Ἀκόντιος), πρὸς τῷ σάματι μαραμώνων καὶ τῶν νυκτός τῇ δὲ Κυδίππῃ πρὸς ἅπαντα πάντα ἄφοβοι γάμοι. καὶ πρὸς τὶς παιδιάδος τοῦ ἄμυξου ὕδων αἱ μονακέστεραι τῶν πιθηκίων καὶ μελάφωνοι, τοῦτο δὲ Σαστήρος τὸ ἄμυξον ὕδηγε. ἄλλα δὲ τὰ πάντα τῶν παράδεισων ἤπειροι, καὶ πρὸς ἄφοβοις ἀκόντιος γάμος ἐρείπεται. οὕτω τὸν νυκτὸς τὸ ἄμυξον ὕδατος ἀπείρωσεν, ἡ δὲ μαθήμασιν ἐκείνην ἀκομμάθηκε. τρίτον ὁ δὲ πατὴρ τετάρτην οὐκ ἀνέμεινε νόσον, ἀλλὰ ἐπέκαθεν τῷ Πυθίου τῷ ἄρα θαυμάζει τὴν κόρην. ὁ δὲ Ὅλπηλλος πάντα σαφές τὸν πατέρα διδάσκει, τοῦ νεότιον τοῦ σώματι παραγάτου καὶ τοῦ νοῦν. τῇ δὲ Κυδίππῃ πρὸς ἑτέρον ηὐτρεπίζετο γώμος. καὶ πρὸς τῆς παστάδος τὸν ἑορταίον ἔδοξεν αἱ μουσικώτεραι τῶν παρθένων καὶ μελίφωνοι, τοῦτο δὴ Σαπφοῦς τὸ ἥδιστον φθέγμα. ἅτινες τεκόντες τὸν νυκτὸς τὴν ἀναβαλλόμενον οὐκ ἐναβαλλόμενον νύκτα, οὕτω τὸν νυκτὸς ἀπενέκριτον ἡ διδάσκαλος ὑπέβλεπε τὴν ἀπάδουσαν, καὶ εἰς τὸ μέλος ἔπληττεν εἰς τὸ κοῖλον, ἵνα εὐφωνεῖν συμπληττόμεναι τρύπον κυμβάλων. ὅμως δ᾽ οὕτως συμπέσαν τὸν γάμον τὴν κόρην, οὐδὲ τὸν τάντα χρυσόν, οὐδὲ τὸν Ταντάλου πλοῦτον ἔστησεν, οὐδὲ τὸν δικαιοδοτήτως ἀμαθέως μάρτυραν. ταῦτα μὲν ἔχρησεν ὁ μαντωτός θεός, ὁ δὲ δίκαιος ἀμαινόμενον ἀναβαλλόμενον νύκτα, εἰς ταὐτοῖς γάμοις καὶ τὴν ἀμαθέως ἀμφιβολίαν ἀμάθεως. ταῦτα δὲ καὶ τῶν μητέρων οὐκ ἀείδεται καῦσα ἄρρητα. ταῦτα δὲ καὶ τῶν μητέρων οὐκ ἀείδεται καῦσα ἄρρητα.
13–14. The words ψευδόμενοι δ᾽ ἱερὴν φημίζομεν are cited from Callimachus by Schol. Apoll. Rhod. i. 1019 τά μεγάλα τῶν παθῶν εὐφήμως ἱερὰ καὶ καλά φαμεν, ὡς καὶ τὰς 'Ερινύας Εὐμενίδας καὶ τὴν λοιμικὴν νόσου ἱερᾶς, ὡς καὶ Καλλίμαχος' 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᾽ αἶγας ἀγρίας παροιμία λεγομένη εἰς ἀγρίας αἰγάς τρέπειν τὰς νόσους, μάλιστα ἐν τῇ τὴν ἱερᾶ, Philostr. Her. p. 148 Boisson. εὐχώμεθα οὖν ἀπὸ τοῦ Ἀπόλλωνος Λυκίο τε καὶ Φυξίου... τὴν νόσον δὲ εἰς αἶγας, φασί, τρέψαι, and Suid. s. v. κατ᾽ αἰγας ἀγρίας. The supposed connexion with goats comes out in the Hippocratean treatise περὶ ἱερῶν νόσουν 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 καθαρμοι καὶ ἐπαοιδαί by which a cure was sought.

15. An epithet of δομῶν is wanted, and ἀντικεῖπρος, though involving an emendation, well suits the vestiges. δομή is used for the frame of the body, e.g. in Apoll. Rhod. iii. 1395, Lycochr. 334; we speak similarly of a person's 'build'. The insertion of έ above the second ε of έρεφε is possibly due to the original scribe; the ε itself is untouched.

16. ξυφισμα: the diminutive is not otherwise attested.

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

αιρετις: a horizontal stroke extending above οι is apparently to be explained as belonging to οι, which is sometimes 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. Δέλφιον is unsatisfactory because the regular form of the adjective is either Δελῴός or Δελφικός; but the vestiges strongly suggest φ, while with Δήλον, 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 Δήλον, that Aristaenetus specifies the Pythian Apollo; cf. too Ovid, Epist. 21. 231-2 (Cydippe to Acontius) ope qua revelescere possim Quaeritur a Delphis fata canente deo.

21. ν in ἐννυχιον is obscured by a blot.

22. An impersonal object is expected with έντις, and it is therefore perhaps better to regard γάμον... Λύγδαμιν as a bold use of apposition than with Murray to take Δέλφιον as directly depending on the verb and γάμον as practically equivalent to γαμήν, on the analogy of e.g. Eurip. Androm. 103-4 Πάρις οὐ γάμον... Ἑλέναν. The Naxian rival of Acontius is given a well-known Naxian name. Why the verb έκθει (cf. Callim. H. Dian. 231) is chosen with reference to Tenos is not clear. The sense of κήδεσθαι 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 Αρτεμισιών, C.1.G, 2338; at Amyclae we hear from Pausanias iii. 18. 9 of a statue of Artemis Λευκοφρυηνή 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 θηνων with θυνων cf. e. g. Theocr. xiii. 40. Reeds or rushes would be appropriate to Artemis as a river goddess.

Παρθένιος. 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. Δήλος: cf. Callim. Fr. 30 ap. Steph. Byz. s. v. Δήλος: Δηλίτης ὁ εἰς Δήλον ἱρχόμενος χορός, Καλλίμαχος τρίτω. This had already been referred to the Cydippe by Dilthey. With ἄν επίθυμος 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. Aristaeetetus, l. c. τὸν νέον, τὸ μῆλον, τὸν ὅρκον. There is no doubt about ως, and between this and the initial α, which is fairly certain, there are at most four letters, perhaps only three. -ως 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 αὐτός·ως, but this cannot be reconciled with the papyrus; the v may be preceded by η, v, or perhaps γρ or τρ, but not ϊ. A faint mark is discernible above the ι, 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 a a short oblique stroke in darker ink has no evident significance. Murray suggests ἄνει νύξ, and αί is not impossible, but it is not really satisfactory as a reading, apart from the minor objections that εἰ is usually correctly written in this papyrus, and that ἄνει is not elsewhere used intransitively like ἄνει.

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

33-4. The meaning here doubtless is that Acontius was the priest of Aristaeus-Ixmius, which showed his high lineage. Hence some term meaning ‘priest of’, or ‘occupied with’, is required before ἄμφι; the difficulty is to find one agreeing with the testimony of the papyrus. W–M’s suggestion λήτος (cf. Callim. Fr. 123 λήτειραι) 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 λη. μ of ἄμφι unaccountably has the appearance of having been crossed through; cf. note on l. 78. The genitive ἵερον with ἄμφι 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:—

λίπεν δ᾽ ὅγε (sc. 'Ἀρισταῖος) πατρὸς ἐφετμῇ
Φθίην, ἐν δὲ Κέῳ κατενάσσατο . . .
καὶ βορίνον ποίησε μέγαν Διὸς Ἱκμαίοιο,
ἰερά τ᾽ εὖ ἔρρεξεν ἐν οὔρεσιν Αὐστέρι,
Σειρίῳ αὐτῷ τε Κρονίδῃ Διί. τοῖσ δ᾽ ἐκεῖ,
γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς ἅμαι,
ἱερά τ᾽ εὖ ἔρρεξεν ἐν οὔρεσιν Αὐστέρι,
Σειρίῳ αὐτῷ τε Κρονίδῃ Διί. τοῖσ δ᾽ ἐκεῖ,
γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς ἅμαι.

"Ικμαίος (= Ἰκμαῖος), 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 ἰχθύνοι τ᾽ εἰς νῦν ἄδινατον, Ζῆμαι καὶ ἀγώνο 'Ἀπόλλων'. . . τοῖσ δ᾽ 'Ἀρισταῖον καλεῖν. W–M notes that the spelling ικμος is that of the MS. in Schol. Townl. Σ 19.

34-7. οἴων, sc. ἵεροι, may be instrumental and constructed with πρηνεῖν, which depends on μεθ᾽ ηλε, or οίων may refer to λίπες, the plural being used, as often, because a class is
meant; cf. e.g. τ 40 θεὸς ἐνδοκου, οἷοι ὀρνιθίαι ἐφένερ ξονιστίν. The latter construction, which is preferred by Murray, is perhaps the easier. At the end of the line ἐν δόξος ἐμβάσωςεως coincides with a quotation in Etym. Magn. 81. 11 ἀβαν ... λέγεται δὲ καὶ οἱ ὀρνιθίαι καὶ ψῆφισι τόπου, οἷον ἐν δόξος ἐμβάς. (Schneider, op. cit. Frag. Anon. 76). The spondaic ending is noticeable; cf. Ludwich De hexam. spond. p. 19, Schneider, ii. p. 363. In l. 36 τοῦ is better treated as two words than as one, otherwise, unless πρηνεῖν be altered, there will be an awkward asyndeton. W—M would substitute δημοκρίτο for δημοκρίτου, but in view of the traditional δημοκρίτου in the Homeric H. Herm. 44 and the v. l. in Nicand. Ther. 239, where the Parisinus alone has χαμηλῷ, and also the statement in Cramer, Anecd. Oxon. ii 180 ὅτι τὰ δημοκρίτου διὰ τῆς ἐν δομοκρίτου γράφεται, to assert the impossibility of the form here is rather bold.

The rising of the dog-star and the ὀρνιθίαι were midsummer phenomena, while the ὀρνιθίαι 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) δημοκρίτῳ .. καὶ τὰ ἐπομένα ἡμέρας λ ἄρει, πνέουσα καὶ μάλιστα οἱ προσωπικαὶ καλομενοί . . . ἐν δὲ τῇ θ (March 6) Δημοκρίτῳ ἄνεμο εἶ διντίν πνεύμα, οἱ ὀρνιθίαι καλομενοί. 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 ὀρνιθίαι with the ὀρνιθίαι.

39. ἄνοιας: ανεφος the papyrus, but this is plainly inconsistent with ἐκάλυψεν; '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 ἄνοιας, rather than the verb, where a corruption is difficult to explain. A form of such dubious credentials as ἐκάλυσεν, which is sometimes found as a v. 1. for ἐπομένας, 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 ἄνοιας cf. Etym. Magn. ἄναρος ὁ ἄφωνος 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 ἄνοια can hardly be avoided: δ' might be substituted for α, but that is quite unintelligible. κηναυσθλώσατο therefore satisfies essential requirements, but it was certainly not written; θαν must be inserted, and though the τ is probable, the remains of the termination do not suggest -ατο: the final letter, at the top of which there is a spot of darker ink, looks more like ξ than anything else. Above the preceding τ are some indistinct traces which might represent an interlinear addition by the first hand. κε isprobable as the first letter of the line, but β is a possible alternative; βα νοῖ 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 δέμας on which σεῖο may depend must be obtained, and ἐστώ for εταί is not a violent alteration, for which some slight support may be found in the fact that απστών is quoted from Callimachus by Suidas (= Fr. 340). εσται, however, is far from being certain. The two last letters must apparently be αι, δι, or λι and they are preceded by the end of a horizontal stroke suggesting γ, π, or τ; ται is therefore indicated, and although the preceding letter is not a satisfactory σ, if the initial ε be right, there is practically no choice. Nor is the meaning which, with ἐστώ, has to be attributed to μετελθεῖν ἐς διονυσιάδα a natural one, μετέρχεσθαι τι δια 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 μετελθεῖν. ἀντων ἄνω μετελθεῖν might possibly be interpreted 'it remains for thee to go', but τὴν θείν must then be separated from διονυσιάδα and supposed to mean Cydippe, which involves an awkward ambiguity, apart from the difficulty
of such a use of ἴδιος: Κυδίυπ(πνην is not to be read at the beginning οἵ]. 41. If on the other hand the father be the subject, τὴν ἰδίην Διονυσιάδα is straightforward enough, ἰδίην 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 σεῖο per' ἐλθεῖν, suggested by Murray, nor the hypothesis that ... Δίην should be read for τὴν ἰδίην, seems to lead to any better result. For the name Διονυσιάς 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 εὐορκεῖν is cited in the lexica, but the transitive use is found in Schol. Apollon. Rhod. ii. 257 ἐκείνου ἦν μὴ εὐορκόμεν. 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 ἦδον on the analogy of Aristaenetus i. 10 ἐνεργὸν ὑμέναιον ἦδον, οὐκ ἀναβαλλόμενον ἐτ. For the interchange of εἰ and ἡ cf. ll. 28 and 122. ὑμήναιος seems to occur only here, but has been proposed by Murray in Eurip. Hippol. 552, a conjecture which is now much strengthened; the form ὑμήνως was used by Sappho 9. 3.

45. τῆς μίτρης ἥψαο: 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 τῇ, as Murray suggests, ἦς following its case as e. g. in Aesch. Ag. 1277; cf. Aristaenetus i. c. μυκτὸς ἐκείνης, ἦς οὐκ ἂν ἠλλάξατο, where however ἦς is an emendation: the MS. has ἰκάτιος οὐκ ετά.

46. Cf. Cramer, Anecd. Oxon. iv. p. 329. 6 (Herodian ii. p. 861 Lentz) διὸ καὶ μέμφονται τῶν ζηνόδοτοι ὑπείδη τὸ ἀρνῶν ἐκ κεφαλέων κτητικὸν ἐλεγε, καὶ τῶν καλλιμαχοῦ 'χεὶρ ἡ Πολυδ(ευκείη 'καὶ σφυρὸν ᾿Ιφίκλειον' (= Callim. Fr. 496). Schneider disagreeing with Gaisford and other critics attributed καί to Callimachus instead of the grammarian and so produced one fragment instead of two, 'χεὶρ ἡ Πολυδευκείη | καὶ σφυρὸν ἥμικλειον,' but this view is now effectually disposed of.

49. οὐ is of course to be constructed with νῆδει, not χαλεποῦ; cf. e. g. the familiar τί μ', οὐ λαβὼν ἔργαις εὐθὺς, Soph. O. T. 1391.

50-79. 'From that marriage a great name was to spring: for thy line the Acontiadae still dwells, Cean, numerous and honoured at Iulis; 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 Carians 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-founted citadel of Iulis, yea and Acae . .. Poësssa, 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. . .'
peritimos 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. π 328), but only in one passage is he more fully specified, Dion. Hal. De Thucyd. 5, where Σενομήδης ὁ Χῖος stands in a list of local historians prior to the Peloponnesian war. It is now evident that Χῖος should there be emended with W-M to Κεῖος, 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 Πολιτειῶν ix, though with some discrepancies (Müller, Frag. Hist. Graec. ii. p. 214): ἐκαλεῖτο μὲν Ὑδροῦσα ἡ νῆσος ἱέρους λέγουσα δὲ οἰκεῖς περάτων αὐτὴν φοβήσαντο δὲ αὐτὰν λέων τοῖς Κάρυστοι διαβῆναι. διὸ καὶ ἀκρωτήριον τῆς Κέως λέων καλεῖται. Κάρυς δὲ ἐκ Ναυπάκτου διαβᾶς φύει, καὶ ἕνει αὐτοῦ τὰ πάντα ἀνθρώπους. No fresh light is thrown on these early traditions by the recently published inscriptions of Ceos.

cote is substituted for wore in this verse on the analogy of ll. 4 and 18. In the Hymnus the forms in π are preferred, but the Ionic spelling occurs in some of the Ἐπιγράμματα.

56. For ἄρχειν ὡς cf. Callim. H. Diæm. 4 and Fr. 113 b, where the MSS. have the form ἄρχο-, making the mistake which originally stood in the papyrus. The Corycian nymphs recur in Ovid, Epist. 20. 221–2 (Antiochus to Cydippe) Insula Coryaeis quondam celeberrima nymphis Cingitur Aego, nomine Cea, 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 εὔκρηνος) 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 Καρφῶς. Carystus, 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 so far plausible, but Καρφῶς 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 ο following ο is very doubtful, but there seems to be no alternative to the ι preceding it. Murray proposes Ἐρώτε = Ἐρώτειος, and this would suit the papyrus well enough; but no Ἐρώτειος is known except the king of the Odrysae conquered by Philip V (Anh. Plan. i. 5. 24 = Brunck iii. 182). The remains of the first half of the pentameter would suffice to verify a conjecture, but hardly to provide a clue of themselves.

60. τεῶν as a relative occurs also in Callim. H. Del. 185, where some explain it as equivalent to τῆων on the analogy of οὗτων, &c. But in the present passage τεῶν is masculine, as also in Nicand. Alex. 2, and the derivation from τίς is indicated by the scholia on Callimachus is therefore confirmed. Cf. Εἰρίγ. 30. 2 οὐδὲ κελεύᾳ χαίρει τίς παθόν οὐδὲ καὶ δεῖ φέρει. Ἀλαλάξιος 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 μισθοφόροι; but they do not appear to be elsewhere specially connected with ὁπώτιτις, 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 Στράτιος (Hdt. v. 119, &c.) is here meant by Ζεὺς Ἀλαλάξιος.
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62. \textit{μετ} seems to be the word intended before \textit{ουνομα}, though this was perhaps not originally written. The remains of the first letter might represent a \textit{μ}, but close beneath them is apparently another \textit{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 \textit{μετ} was somehow miswritten or defaced, and so repeated in this unusual position. At the end of the verse some emendation is required: \textit{βαλισθαι} would be difficult and \textit{καλισθαι} is a slight change which gives an excellent sense.

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

64-9. Cf. for this passage Pindar, \textit{Paeans} iv. 42-5 (= \textit{841}) \textit{χθόνα τοῖ} (sc. Zeus and Poseidon) \textit{νοτε καὶ στρατὸν θάρσον πέμψαν κεραυνός} \textit{τρόμοι} \textit{τῇ} \textit{εἰς τῶν βαθῶν Τάρταρον}, \textit{δέον ματέρα} (sc. Dexithea) \textit{λιπότε καὶ δομος οἶκον εὐερκία}, and the passages from Nonnus, \textit{Diónysus} xviii. 35-8, and the scholia on Ovid, \textit{Ibis} 475, referred to in the notes \textit{ad loc}. In three respects Ovid and his scholias are at variance with the version of the legend here given by Callimachus. The line in the \textit{Ibis} is \textit{Ut Macelo rapidīs icta est cum coninge 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 Telchines, is given as Dano, 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 (\textit{Bacchyl.} p. 444) was justified in regarding it as of a later growth. Nonnus writes \textit{Macelâ} for \textit{Macelo}.

In l. 66 \textit{ηλεά} is an adverb, as in Anth. Pal. vii. 639 \textit{ηλεά} \textit{μεμφόμεθα}; cf. also Callim. Fr. 174 \textit{ηλεά} \textit{μὲν βίτας}. There is, therefore, no need to substitute \textit{ηλιά}. At the end of l. 68 \textit{ἀλητ ῥῆς} (W—M) is very suitable, though the supposed mark of elision is quite doubtful, and \textit{δη}, c. e., may be read in place of \textit{λ}. 67-4. 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 \textit{δαίμων} to whom Hesychius refers \textit{s. v. Χρύσω} (Χρυσώ?). The papyrus apparently has \textit{χρυσοῦς} (hardly \textit{χρωσοῦς}), an unlikely form in place of which W—M suggests either \textit{Χρυσοῦς} or \textit{Χρυσοῦς}. In l. 73 \textit{↿δρυμι} (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 \textit{ν} of \textit{iadro} (B 191, v 257) and similar liberties of later poets (e. g. \textit{ἐνδρύβασα} Anth. Pal. vii. 109). The initial letter may be a round one like \textit{ε} or \textit{θ}; and the supposed \textit{θ} are somewhat widely spaced. But no suitable alternative presents itself.

76. The sense requires the genitive with \textit{μεμελήρινος}, for which cf. e. g. Soph. \textit{Ai}. 1184 \textit{τάμφοι} \textit{μεληθίς}. At the end of this verse the letters \textit{δος} have been interlinearized by the first hand, and if those below are rightly read, \textit{δος} may be interpreted as a repetition of the final syllable of \textit{παιδὸς} owing to the length of the line (it is the longest on the page) may have been thought insufficiently distinct. The \textit{π} and \textit{α} are fairly satisfactory, and the scanty vestiges following are consistent with \textit{iδος}. On the other hand, \textit{δος} is placed somewhat farther to the left than would be expected, and it is not quite certain that nothing else followed; moreover, \textit{εῖδην} 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 \textit{οιεῖσια} was the word intended before
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 κοιμισσας, if that made sense, could well be read. But the κ and η seem possible, and πολίων οἰκήσια just fits the context, although as W–M remarks, οἰκήσις would be a better term than οἴκησις: οἰκήσις 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 μελλαὶ 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 Αἰτία was the origin of the Hellenic games, on the strength of Steph. Byz. p. 104. 13 Ἀπέσας, ὅσος τῆς Νεμέας, ὅς Πινδαρος καὶ Καλλίμαχος ἐν τρίτῳ; 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 Αἰτία. 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 χαῖρε 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: ᾧ ἐμὴ μοῦσα τι κομπάσεται καὶ Χαρίτων τινὰ φωρίμ᾽ ὁι δ᾽ ἀνάσσης οὐ σὲ ψεῦδον ὀξέα πιρ′, which would mean ‘severe taste’, could doubtless stand on the analogy of such combinations as ε 467 θῆλυς ἐέρση, Theocr. xx. 8 δίκε ναιραν, &c.; but the neat φωριαμός lacks authority, and the point of ὁι... οὐνόματι is hardly clear.

81. |apw: the remains of the second letter suggest π rather than ε; perhaps -πνυ is for -πνυν. The preceding letter seems to be a, δ, or λ. τ after μοῦσα is extremely uncertain.

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

84. The adjectives may refer to σε in l. 83 or to a substantive following εἰπε (εἰπε?) which apparently governs κείνῳ: but neither μοι εἴχεμαι nor χαίρε μοι (Murray) nor τελευτήν, e.g., is suitable. Perhaps εἰπε τε σ... [...]; or εἰπε could easily be read, if a satisfactory combination with the context could be established.

85–6. κείνῳ: sc. Hesiod, the legend of whose intercourse with the Muses goes back to Theog. 22–3 αὐ νῦ ποθ Ησίοδον καλὴν ἐδίδαξαν άνδρῃ, ἄραν ποιμάενον 'Ελικώνον ὕπο σάθεοι; cf. Ovid, Fast. vi. 13–4 Ecce deas vidit, non quas praecepsar arandi Viderat, Ascraeas cum sequeretur oves, and Fronto, Ep. ad Marc. i. 2 Hesiodum pastorum... dormientem poetam ait factum, at enim ego memini olim apud magistrum me legere:
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τοιμένει μηλα νέμοντι παρ' ἵππον ὀξεῖος ἵππον
'Ἡραίων, Μουσέων ἐσμός θέν ἡμιάσεων.

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 Aetia, 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 τῳ was apparently first written before μουσαι, and was corrected by the original hand. If τῳ is right an antecedent is required, so that κείνῳ 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 Iambi had been rightly reconstructed by Schneidewin, Gött. gel. Anz. 1845, p. 8, and others from three separate citations (Callim. Fr. 92 θαυμάσθα τικίασον, 85 ἐκ . . . τιμήσακων, 90 φέρων . . . Βουπάλιον). Fr. 92 is quoted, as an example of the choliambic metre, by Rufinus, De Aes. p. 368, and Plotius, pp. 279, 272 ed. Gaisf., in conjunction with another verse, ὁ Κλαζόμενιος Βούπαλος κατέκτειν (τε κάθησις, Bergk), and hence Kuster (Suidas, s. v. οὐ γάρ) 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. Lyr. 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. οἰκου was apparently written, but only the lower half of the ο 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 Βούπαλειον does not seem to have been ἀλλά.

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 εἰμι καὶ τὸ πεύθεσθαι
καὶ πάντα τῶν βιῶν τοιαῦτα μυθεῖσθαι
βουλόμενος.

The reconstruction of the second and third lines, however, cannot be right, and their connexion with the first line is very questionable.
THE OXYRHYNCHUS PAPYRI

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 απολλών is preceded by a mark which looks more like a rough breathing than a sign of crasis, 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 aυτώ is very small and may be meant for a high stop.

98. Perhaps σφῆκες were coupled with the μύια, 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. Coisl. prov. 106 Δελφώτης θύμα αὐτῶν ὅν φαγῇ κρέας ἐπί τῶν πολλὰ μὲν δαπανών, μηδὲν δὲ ἀπολαυόντων, παρ’ ἰδίῳ τούτῳ ἐν Δελφώιθα ὑσσεϊ τινὲς διὰ τὸ πλῆθος τῶν ἀπολαυόντων αὐτοῖς μηδενίς 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 κοσῆ may be σ, and αὐ could be substituted for αυ, but the accent will then be out of its proper position; the final letter may well be ν instead of σ. A dot just above the line between τ and ω may represent a stop. In the marginal note επίστας is not quite satisfactory, and there are perhaps two letters between ε and α. There is a reference to Hecate in Callim. Fr. 82 d.

100. iετ: οι κά.

102. The coronis below this line marks the end of the prologue. σωπῆ for σιωπῆ is found only here and in l. 255 below, but σωπῶν is used by Pindar, Isthm. i. 63, Ol. xiii. 91.

103. οὐ μακρῆς κτλ. 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 μέσον δεινὲν seems to be a possible expression for ἐς μέσον ἀναστρέφεσθαι and is satisfactory enough palaeographically, though several of the letters might be otherwise read: ο may be ω and εμ could be substituted for δει. Either δεινὲν or δεινὲ is possible: cf. Callim. Fr. 51 διομένου πέρα βουνῶν ἐμμό ἐφαλάσας ἕκων and Suid. δειμόνεν πατομένη.

107–8. Possibly παύσατα τ was originally written, but the interlinear δ is far from certain. δεινόν is apparently an instrumental dative going with τελευτῆς. The Ionic form ἐπιστάσατα is unobjectionable.

109. καθῆκ is very likely καθῆκεν, 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 ἀλυσοῦ τὸ κυλίω, ὁιν' μελλόντας ἑβδη κτλ. (= Bergk, Poet. Lyr. Fr. Adesp. 29). Lines 111 sqq. refer to precautions taken to obviate 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 μέσος. Before πότηρ the rough breathing is clear and perhaps ὡς πότης should be read; ἰπότης is hardly suitable. The marginal note to the right possibly extended to a fifth line.

115. πρων: 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. Πλαστηρ. i, where the two preceding lines are added: ἐπιστάσατε ἐς Μάλτην ἄν γαρ ἡ νίκη | ὅλης ὁ δὲ νῦν τὸλα δεξίος γράμμα | καὶ τῆς ὁμοίης κτλ. (Callim. Fr. 94). Schneider, ad. loc., considers that the subject of ἐπιστάσατε here is ἡ φιάλη, 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 κτλ.

121. προσέληνος for προσέληνος was recognized by W–M, who suggests that the form
may be explained as a false Ionicism; but perhaps Callimachus favoured the derivation from προυσελεῖν which is noticed in Etym. Magn. 690. 11. aἰσίω σίττη means 'under happy auspices'; cf. Schol. Aristoph. Βιβλίος 704 Δίβως δὲ, ἐπεὶ ἡ σίττη καὶ εἰ το τουτού ὄρεν δεξιά προς ἔρωτας φαίνεται ἐγὼ μὲν, ἤ δέκαπτε, δεξιή σίττη (Bergk, Poët. Lyr. Fr. Adesp. 27), and Callim. Fr. 173 ο δ' ἤλεος ούκ ἐπί σίττην βλέψας. The masculine form σίττη is not attested, though the forms σίττας, σίττος occur in Hesych.; but αἰσίῳ may be defended, even if σίττη is feminine, on the analogy of e.g. Pindar, Pyth. iv. 40, where the MSS. have άισίων . . . θρωτῶν.—Traces of darker ink to the left of the line may be the remains of a marginal note.


124-8. Cf. Diog. Laert. i. 24 παρά τε Αἰγύπτιων γεωμετρεῖν μαθόντα (sc. τοῦ Θάλητα) φησίν Πομμήλι πρῶτον καταγράψει κύκλων τὸ τρίγωνον ὑπὸ ὑπάρχον καὶ θύσαι βοῦν. οἱ δὲ Πυθαγόρας φαίνεται, διὸ τὸ Αἰγυπτίων λογιστικός, ὃς προῆγαγεν ἐπί πλεῖστον, ἄφθονον Καλλίμαχος ἐν τοῖς ἑρμίσθοις Ἐθορίων εὑρεῖν τὸν Φρύξα, οὗ σκιλῆρα καὶ (Schneider, who is followed by Diels, wrongly wished to delete καὶ) τρίγωνα καὶ δικαίως ἐπιτρέψα τὸν Φρύξα καὶ καχελη καὶ κύκλων ἑπταμήκη δίδαξεν (sic) ἵστειν τῶν ἐμπνεόντων, οί ταῖς θαλάσσαις πάντες. The reconstruction of these passages as printed by Schneider is as follows (Fr. 83 a):—

προῆγαγεν δ᾽ ἐπὶ πλεῖστον
ὁ Φρύξ Εὐφόρβος, ἵστεις ἄνθρωποις
τρίγωνα καὶ κύκλων ἑπταμήκη δίδαξεν κῆκε διδαχεῖν
τῶν ἐμπνεόντων οἱ δ᾽ ἄρ᾽ στράτευσαν 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 οὐ πάντες ἀλλ᾽ οὐσὶν ἔσχεν οὕτως δαίμων; a suggestion which Schneider emphatically rejected. By ὁ Φρύξ Εὐφόρβος is of course meant Pythagoras; cf. e.g. Diog. Laert. viii. 4. In 1. 126 κύκλων ἑπταμήκη is strongly supported by the passage of Diodorus, in spite of the obscurity of the phrase and the accent on. To the right of this accent, moreover, there is the appearance of a small ὀ in dark ink, which remains unexplained. Line 128 is quoted by the Schol. on Pindar, Pyth. iii. 64 καὶ τῶν γειτόνων, φησίν, πολλοὶ ἀπέλαυσαν τοῦ κακοῦ τοῦ περὶ ΤΗΠΟΤΙΩΔΑΛΟΜΟΥ γὰρ ἔγνετο, οἱ τοῦ λοιμοῦ ἐπίνειαν καὶ ἀρτοῖς. Λοιμὸς γὰρ ἐγένετο, αἴτιοι δὲ τοῦ λοιμοῦ ᾿Απόλλων καὶ ᾿Ἄρτεμις. Λοιμὸν γένομεν συναπέλαυσαν καὶ οἱ μηδὲν αἴτιοι. Η Ἀπόλλων πολλοὶ καὶ ἐπίπασα πόλει κακὸν ἀνθρώπος ἀπήφησαν. Καλλίμαχος δὲ φησίν ὅτι οὐ πάντες ἀλλ᾽ οὐσὶν ἔσχεν ἔτερον δαίμων. Εἶχεν, the reading of the papyrus, is preferable to ἔσχεν, and the alteration of ἔτερον 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 ἕτερος in Pyth. iii. 62.

130. For the absence of aspiration cf. l. 108 ἐπίσταται, l. 135 τῇ ὥρᾳ, l. 253 κῶς. The letter following ζ was probably ζ ο ῤ. ζ.

131. οὐδὲς πατήρ: cf. Diog. Laert. i. 29 ὁ δὲ περιεγκὼν τὴν φιάλην τοῦ Βαθυκλέους παῖς ὑμοὶ ἐκαλεῖτο, καθά φησίν ἐλευσίνεν ἐν τῇ Περὶ Ἀρτόμενος καὶ Ἀλέξων ὁ Νύνιος ἐν ἐνίκω Μεθικῶν. It may be inferred that no name was mentioned by Callimachus. W–M observes that οὐμός is more probably for ὁ ἐμός than ὁ ἐμός.

132. οὐσίως, as remarked by W–M, may be supplied with certainty from Diog. Laert. i. 28 Βαθυκλέα . . . ἐπικρίσιμον δοῦναι τῶν σοφῶν ὁνήσιον, Schneider, οφ. cii. ii. p. 246, here preferred the reading τῶν σοφῶν τοῦ πρωτίστων, and did not accept τῶν σοφῶν ὁνήσιον as a quotation from Callimachus.
133. ἀριστεῖον here and λαβὼν χειρί 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. δόσιν is only fairly satisfactory. δ is most probable as the first letter, but η could well be read in place of σι and the ο must be supposed to have been rather larger and straighter-sided than usual; o of nos 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 θ, ρ, or σ.
138. θ though broken at the bottom is practically certain, and in this context a reference to the sage of Priene is most natural. The form θος however, though printed by Cobet in Diog. Laert. i. 88 and sanctioned by Pape, Grie. Eigennamen, 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:

Σόλων' ἐκεῖνος δ᾽ ὡς Χίλων᾽ ἀπέστειλεν.
Fr. 96 (Etym. Magn. 442. 10):
Πάλιν τὸ δῶρον ἐς Θάλητ᾽ ἀνώλισθεν.
Fr. 95 (Diog. Laert. i. 29):
Θάλης pe τῷ μεδεῦντι Νείλεω δήμου
dίδωσι, τοῦτο δὶς λαβὼν ἀριστεῖον.

139. The subject has changed and a new Iambus has commenced; cf. introd., p. 20. οὐ (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 αὐτοσ: cf. note on ll. 119—20. 'Αλκμέων is better interpreted with W—M as a term of reproach than as the man’s actual name. Alcmaeon was a typical matricide; cf. the line απ. Dio Cass. lxi. 16 Νέρων, Ὄρεστη, 'Αλκμέων μητροκτόνοι.
140. βαλλει is clear, but can hardly stand, and W—M’s βάλλ᾽ η seems the easiest emendation. It is possible that something has been inserted above the line over the η. A mark of elision should perhaps be recognized after the second φευ.
141. The faint traces suggest αὐτο rather than αὐτο, and some compound of αὐτο—might have stood here; a dative depending on κηρύσσει is however more obvious, and may be right. δ was deleted by a later hand.
143. ἐπιστεῖσθαι 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 ἐπιστεῖσθαι is excluded, the κ being certain. κοὐκ would not fill the space nor would that be suitable without a preceding verb. At the end of the line χάσκει, which W—M suggests, or even γύμναςκε, is possible, and would be apposite if the meaning is ‘those behind mockingly put out their tongues at him as he runs away’.
144. ἐλων has perhaps been written for εἰλῶν or εἴλων: such a mistake might easily occur. The remains of the supposed ε 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 ε. η of πιπη 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. ἱστέ : or perhaps ἱστάρ.

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 ω, i.e. (ξ)ωιλυε.

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 προτ. might be read, if it could be combined with what precedes: the letters between το (or τε) and τα are very doubtful.

162. οἱ θυσίας is an attractive suggestion of W—M, but is not quite satisfactory, the ρο being too cramped. The slight traces preceding are consistent with β': δικαίων might also be read. If a faint mark above ν of νοε be regarded as an acute accent the restoration ε[ξφ]ύς would become more doubtful, since the accent expected would be a grave on the ε.

163. ἐρπενῶ is essential, though the vestiges are not easily reconciled with a final ν. At the end of the line, if δεθαλιῳ is the right word, W—M's correction τζῷγφθαίλμ seems necessary, since a τ(ω) would be superfluous.

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

168. Perhaps οἱ [γὰρ] or οἱ [δὲ] τραγῳδοί: there is hardly room for οἱ [μέν], οἰκεῦντων (W—M) is highly conjectural, the traces after θάλασσαν being very faint and ambiguous.

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

171-3. This passage ταῦτα... ἐδέξαντο is cited without the name of the author by Apollon. Sophist. s. v. ἀείδε. Lachmann referred the lines to Babrius, but Schneidewin, Gött. gel. Anz. 1845, p. 7, and Ahrens, De Cras. 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 anonymous verse restored from Suidas s. v. ἔωσεν, καὶ περὶ τοῦ Αἰσώπου" of Δελφοὶ ἔωσαν αὐτὸν κατὰ κρημνοῦ (ἔωσαν αὐτὸν μάλ᾽ ἀθέως κατὰ κρημνοῦ Schneider, 1. c.) of which there is no sign here, though the lacuna at l. 177 would be a possible place for it. ειοφικειάνειν 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. ἡ: cf. Eustath. ξ p. 1759. 27 (Ἡρακλείδης) λέγει δὲ καὶ ἀναλογώτερον τοῦ ἀ τοῦ ὁ, γλώσσης μὲν δὲ ἀσιανῆς, κείμενον δὲ καὶ παρὰ Καλλιμάχῳ (Fr. 342).

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

179. αυτ seems to have been accented, but the nature of the accent is very uncertain.

181. τοι: or conceivably τοις.

182. εἰπεκεχειρήτα in the marginal note is an abnormal division, and there are traces of ink after the ρ, but perhaps η 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 η were the last letters of ll. 1 and 2. The note may have been continued in one or two more lines.
185. ἀνθρωποι seems to have been intended, though what precisely was written is open to question. ὁντι seems 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. ψηφίος could be read.

187-9. To what this note refers is obscure. The line with which it was intended was no doubt indicated by a marginal symbol (cf. l. 185), and the marks opposite ll. 214-16 may denote its position, though they are at any rate partially in darker ink.

192. λῶ: or δῶ, perhaps δὸ, 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 τ, and it is uncertain whether the circumflex accent was intended for the a or the next letter, which would then be ι, καί? φ.

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

194. is presumably a participle, e.g. ἐπετε, if the subjects of ἐπετε and ἥκειν were identical.

196. The inserted letters may also be read as νό or ονό.

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


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

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

202. [.]πῶτοι: the accent is again uncertain. ὁσκολαί(το)ν (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 ι than ν; the termination may be -η.

204. There is perhaps some corruption here. μαργος (or apogos) es might be read, but the preceding letters are then unintelligible, and after ρ is more suitable than γ. There may be two letters between θο and θρ.

210. πα(γιο) : or e.g. το [].πᾶι.

211-13. At l. 211 begins the narrative of the quarrel between the laurel and the olive. ἀκο[ν] . . . θήναι = Callim. Fr. 93 a, from Ammonius, De Diff. Vocab. aνίσ οἱ λόγοι κατά ανάπλασιν μινθηρ ἀπό ὁλόγοις σώλην ἡ φυτὰ . . . ἀπὸ δὲ φυτῶν, ὢν παρὰ καλλιμάχῳ ἀκούει κτλ., and other grammarians and compilers. Bentley was evidently right in attributing to the same poem the quotation in Cod. Oxon. Περὶ τρόπων ποιητικῶν, . . . παρὰ δὲ Καλλιμάχῳ αντίκειμεν ἤ ὦμα φυτῶν ἐγὼ φαιλί πάντων τῶν δένδρων εἰμί. Critics have arranged the words in various ways, mostly vitiated by the fault that condemns Schneider's ἐγὼ φαύλη | πάντων . . . τῶν δένδρων εἰμί, 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. Meineke's ἐγὼ δὲ πάντων εἰμὶ δινθρόν φαιλί is metrically sound, but ἐγὼ φαύλη | δινθρόν ω πάντων εἰμί would be nearer to tradition.

213. W—M's suggestion for the completion of the verse is printed exempt gratia. The only objection is the presence over the line between γ and θ of a mark which does not suit an accent on γηρ and might be taken to denote an elision, καὶ 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 καὶ γάρ: 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 connection with the adscript at the top of the page.
217. νέον δ’ οὖν or γοῦν will not account for the vestiges. νεόμεθ’ οὖν 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 φησι in l. 216 is correct, must have succeeded immediately here. They are

飨 κείνος ονιαύτος, ὁ τὸ τε πτημὸν
καί τούν θαλάσση καί το τετράπουν οὖτος
ἐφθέγγεθ’ ὡς ὁ πηλὸς ὁ Προμηθείος.

But the first of these lines is not to be identified with l. 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 seer, 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 when'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 λευκοσ there is a mark in dark ink like a large sign of elision, with some lighter cross-strokes through it. ω above the first v of νδρων has been written through a circular mark somewhat like a 6, 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 inapposite; 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. ἡλιοπλήξ is a new compound; the accent was carelessly placed between the π and λ, instead of on the o.

223. 'Sings of the laurel' seems rather strange here, and W—M suggests ἄείρει; but it is perhaps nothing more than a blurb.

224-7. Cf. Clem. Alex. Σιντόν. v. 8. 48 ἀπολλάδωρος δ’ ὁ Κερκυραῖος τοὺς στίχους τούτους ὕπο Βράγχου αὐσφωνηθείς τοῦ μάντεως λέγει Μιλήσιου καθαίροντος ἀπὸ λοιμοῦ. ὁ μὲν γὰρ ἐπιρραίων τὸ πλῆθος δάφνης κλάδοις προκατήρχετο τοῦ ὕμνου ὡς μέλπετε, ὦ παῖδες, Ἑκάεργον καὶ Ἐκάεργα, ἐπέψαλλεν δ’ ὡς εἰπεῖν ὁ λαός ὠργίσθη. Μιλήσιος καθαίροντος. Καλλίμαχος ἐν Ἰάμβοις (ΕἾ. 75). In l. 224 the papyrus has ὄντων βράγχος, but a relative would leave tovs δὲ παῖδας suspended, an unlikely anacoluthon. The emendation of ὄνς to οὐ and the restoration of ὠργίσθη are due to W—M, who in l. 226 further proposes κῆπος αὐτῷ τοῦ καλλίμαχος (cf. Clem. Alex.), but this does not suit the papyrus. That ὁς is for ὄν (not ὄν) is apparently indicated by the accent, but τοῦ is followed by a vertical stroke which is not long enough for ρ and would suit s, κ, λ, μ, or ν. 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 κπ might be read; ἕκκα is unsuitable. κῆπος must be right, though the remains of the final
letter suggest ε rather than σ. The sense of the gloss on l. 224 is evident, but its precise form is not very certain; επιμοφεἱος is right the bracketed letters were rather widely spaced. In ἐλαιη (l. 224) there is an (earlier) accent on α as well as one on ε.

230-2. The allusion here is to the Delphic theoria sent every ninth year to Tempe, whence a laurel branch was carried back by a δαφνηφόρος παῖς. This solemnity commemorated the purification of Apollo at Tempe (cf. l. 232 τῶπολλουν ιππ.) after killing the Python; see Steph. Byz. p. 223. 12, Plutarch, Atl. Gr. 13 (293 c), Müller, Diodor. ii. 1. 2. Apparently the form τεμπόθεν is not otherwise attested. In l. 232 a faint mark above η of επιν is probably not to be regarded as a grave accent.

231. εἰ, 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 οιδ is possibly due to the rubbing of a badly written circumflex. ἐκ' αἰνίγυ was restored by W-M, who also apply refers for οἰλαφηφόρος to Hesychius, οἰλαφηφομεν υψηροφηρε. There seems to be no justification for the corrector's initial o: δή οὖν. There is similarly used absolutely e. g. in Eurip. I. T. 815 ἐγγύς... κύματης.

235. οὐ πανειδίμα: cf. l. 250. The correction of the dittrography is by a later hand.

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

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

239. κηπίταξ W—M, identifying Callim. Fr. 327 ap. Etym. Magn. 365. 25 ἐπιτάξ: παρὰ Καλλιμάχῳ ἐπιτάραμα, παρὰ τῶν ἐπιτάξω μέλλων, and Helladius in Phot. Βιβλ. p. 532. 36 a τὸ ἐπιτάξει παρὰ Καλλιμάχῳ καὶ Αράτῳ κείμενον... δι' ἐπίταγμα καὶ κέλευσι πράττετοι. This is attractive, though the καὶ could well be dispensed with. ἧμι may be read in place of Ἰτ, and οἰωδεῖας 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. αἰνίητη: sc. ἔφη: that η Ξε ἢ is less likely. The participial form here was suggested by W—M, to whom also the correction of τηνδ᾽ to τήν is due. τήνδ᾽ could stand as an internal accusative with e. g. ἀπημείφθη, but this is precluded by the accented η. ἦ may be read instead of μυ.

241. For ἦ τεκώσα τὸ χρύση α cf. Callim. Λυντρ. Παλλ. 26 χρύσης, τὰς διὰ τις ἐκγένει φυτάλης. 242. The restoration of this verse is largely due to Murray. τόκων is strongly supported by τεκώσα in l. 241, and if τῶν εἰμῶν τόκων be granted, αε... should be some adjective with privative α. The identity of this adjective is the problem. ακ as certain, and the remains of the third letter suggest a or λ, but ακαπης cannot be read and ακάληρ is, to say the least, very unsatisfactory. Another possibility is ακω, if the ν to supposed to have had as deep a fork as e. g. the first ν of νόθον in l. 218, and of the few available words ακωθε would be...
consistent with the papyrus. To this, however, there is the serious objection that in Callim. *H. Apoll.* 53 the v is short. But in a derivative of κυθνίς an irregularity of quantity is not incredible; or perhaps ἀνεφλιθή might be written (cf. Hesych. s. v. κυθνίς). The oblique dash in the margin may be presumed to mark the commencement of the speech.

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

246. Murray proposes χυπὶ τῷ κάρα κείμαι τῷ] τῶν ἀριστέων οἱ καλὸν νέμουσ᾽ οἶτον. καλὸν νέ might be read, but the remaining vestiges, though very slight, scarcely suit μουσ' οἶτον.

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


250. For the accusative τὸν ἄνθρωπον cf. e.g. Eurip. *I. T.* 620 εἰς ἀνάγκην κείμεθ'. The letters are faint, but do not suit τῆς ἄνθρωπον.

251. -ειον followed by ἐεον looks like a comparative, and πλεῖον, though unconvincing, may be right. τὸ θεῖον is a possible reading. 'The vestiges of the first letter of the line suggest e.g. γ, κ, κ, or τ, and the fourth is probably ε or σ. Murray thought of τελεύσα πλεῖον, which may give the sense but cannot be read: possibly δὲ πλεῖον.

252. ἀλλ᾽ ὅτευ is doubtfully deciphered and ἀλλά, τοῦ which W—M proposes, is not impossible; but if the letter before 7 was a, it was unusually upright, and that following τ is more satisfactory as ε than as σ; moreover, there is a faint mark after αλλ which may denote an elision. Another mark above αλλ might be taken for an accent.

253. καὶ is better interpreted with W—M as καὶ = καὶ δὲ than as καὶ = πᾶς. It is hardly necessary to write (χη)ον: cf. l. 130, &c. With καὶ, τοῦτο αἰθέλων might be taken to mean 'in this contest' (cf. the πτώματα of l. 265 sqq.), but since the reference clearly is to l. 229, to give ἀθέλων one sense there and another here would not be at all satisfactory.

254. There are several blunders in this line: a ν was originally omitted, οὐλυμπιη which will not scan was written for Ἵλυμπιη, and it also seems evident that οὐγων (or -των) is for ὡγών. With these modifications the sentence might pass muster, but there can be no question that W—M's emendation of καὶ to κοῦ distinctly improves it—unless, as Murray suggests, we read in l. 254 ἢν, "always was." The remains of the γ of γάρ are very slight, but with that exception the imperfect letters are fairly clear.

256-9. Cf. ll. 277-8. There is a contrast between ἐγώ and ὀρνίθες, as is indicated by the stop inserted by a later hand after oδεν in l. 257, and ὀρνίθες must be taken adverbially: 'I neither praise nor blame; it is the birds in my 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 *Hecale*, where a large part is taken by birds; see Wilamowitz, *Götting. Nachr.*, 1893, pp. 733-6. Above the o of ὀρνίθες a slightly curved stroke in black ink is unsuitable for an acute accent and is much more like a sign of elision; but ὀρνίθες should make ὀὕρνιθες, and though the space occupied by the o is somewhat large, v was certainly not written after it, nor, probably, an ο, τονθρύζουσαι in l. 258 is the Attic τονθρύζουσαι (or -ρύζουσαι), 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. τονθρύζειν and τονθρύζειν also occur. The adscript written in coarse and indistinct letters at some distance to the right of the line is perhaps a gloss on τονθρύζουσαι, e.g. some combination with δ, though that would not be very apposite. In l. 259 κωτιλοισ or κωτιλιασ can be read, but it is difficult to find a suitable word to follow in agreement with it; κωτιλ ει σ(ε) would also serve. A vestige of the letter before κων suggests γ, τ, ρ, or φ. The letters after κων are very uncertain; σιν 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 = 267. ἕλατο is superior to the marginal variant πεύκην, which spoils the climax. The wavy mark above the ν is a form of diaeresis.

262-5 = 261-4. These four verses, originally omitted owing to the homoeoarchon τίς . . . ἐλαίην, 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 τίς, but τίς ἐς, as written by the first hand in l. 266, is preferable. At the end of the verse σ[ρ]κε[σ]ια is restored with much probability by W-M, who also points out that this is the passage cited in Schol. A on P 54 Ποσειδίων καὶ Ἀθηνᾶ περί τῆς Ἀττικῆς ἐφιλονείκου καὶ Ποσειδίων μὲν ἐντὶ τῆς ἀκροπόλεως τῆς Ἀττικῆς κρούσας τῇ τριαίνῃ κύμα τῆς ἀκροπόλεως τῆς ἔσω, which was apparently originally written, would have a point, while the intention of the corrector is not clear: ἔσω seems unintelligible. μάσταξ may have the sense 'mouthful', 'morsel', as in 1324, Theocr. xiv. 39; in both of those 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. θαλάσση seems unintelligible. μᾶσταξ may have the sense 'mouthful', 'morsel', as in I 324, Theocrit. xiv. 39; in both of those 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. whenever a short vertical stroke which may be part of the next letter, e. g. ν, or possibly a sign of elision, θανατος . . .
χῶ (or καῦ?) is suitable; the alternative is ἐν ἰ. . . φ with a verb supplied from what precedes. The remains rather suggest a φ at an interval of one letter from π, and ἐπεφύνε 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 ἤν. Moreover, the letter next to π is more like α than the succeeding vestiges are like φ, and both cannot be read; probably, therefore, the φ is to be rejected and if οὐ is right the two following letters could well be τ. 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 ἐλαία κολυμβάς (Athen. 56 b) is hardly likely; on the other hand some form or derivative of κολυμβᾶν 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. ἢν ἐπᾶλτο would satisfy the palaeographical conditions, but would be excessively harsh: the use of the preposition is abnormal, while if ἦν be emended to ἤν, a verb is still lacking and is not easily supplied; moreover ἤν ἐπάλτο (sc. κολυμβῆσιν) is barely tolerable. Possibly ε. [..] is a verb governing χώμα, and κολυμβῦσε = κολυμβήσεις; 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. τά τρίτα: cf. τριάξιν, Eurip. Or. 434 διὰ τριῶν ἀπολυμαία, &c. οὖλας, not ἔλας, was originally written.

277. τάς ἄριστας: sc. ἄριστας; cf. ll. 256-9. The olive keeps up the fiction that it is the birds who are talking. κωτιζεῖν 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 χίλος of a bird's beak cf. e.g. Eurip. Ion 1199.

279-80. Cf. Callim. H. Del. 322 πρέμνον ὀδακτάσαι ἀγνὸν ἐλάεις χεῖρας ἀποστρέφαται, ἐ δηλιῶν ἐφερεν νύμφη πάσσα στρατήματι καὶ ἀπόλλυτος γελαστῶν. καθεῖσα 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 ή, though probable, is not certain.

281. ἤτι: or τι.

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

286. It would be desirable to make οὐτε . . . εἰς parallel to οὐτε πιὰ εἰς 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 διφηρη, 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 γηραμ ὅτι ποτηρί, which the corrector apparently wished to convert into ἡγησε. W—M, however, points out that ὅ θυμος ἡγησε is a rather tautologous expression; moreover ἡγησεν is the word which seems best adapted to the remains at the end of the verse, where neither ηθεῖσα ὅτι nor ὅμησαι ἡγησεν is suitable. He therefore proposes boldly to restore ὅδησε, which is provisionally adopted.
291. Perhaps έτ' κορ', possibly είχον; 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 τρηχω seems unlikely.
293. ἀποθε is a necessary correction of ἀποθεον.
294. Λειψ (W-M) is extremely doubtful; it is not clear exactly how far the line extends.
295. γενομεθεχθραι is easily emended; what follows is more open to question. Either μηδε or μη λι may be read; and the accusative αλληλα, if correct, indicates a verb of speaking. W-M proposes μηδε φαιμεν which, however, is open to the objection that there seems to be no actual use of φαιμεν in this sense. Hence it is simpler to read μη λεγομεν, placing the note of interrogation either after παυσομεσθα, or, to avoid the asyndeton, after εχθραι. As a matter of fact neither μηδε φαιμεν nor μη λεγομεν 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. μη μερομεν would be attractive, if the future were admissible here. oδ πανομεσθα...μηδε ερομεν is logically parallel to e.g. oδ στιν ανετε μηδε δειλαι αρει, 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, θ, or ι; το 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. η in δαφνη is apparently written in the form of a compendium, the second upright of the ν serving as the first of the η.
298. A trace of ink above η of με may indicate some interlinear addition; it is not quite in the right place for an elision sign.
299–300. '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'; ευστορογος 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 γειτονευσ.
304. The very light vestiges of the last letter are not inconsistent with a φ.
309. αμπορσων; μεθω is hardly to be read.
311. μουρον; W-M suggests the insertion of ν; a tribrach however, though rare, does occur, e.g. Callim. Fr. 86.
313. περιταιντον: 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 and ιρους is correct.
325. Beta, which must be scanned as a disyllable, with the Ionic short ε, is not very satisfactory, especially with τον preceding; but τον need not be the article, and the remains suggest βρα. Beta is impossible both on account of the following μ, which seems undeniable, and because the verse then becomes too long, even if ερεω, 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 μν, επ. or μν. For μοξε = μοξε cf. l. 73, where χρουσου may be a corruption of χρουσου through an intermediate χρουσους. The termination is more like ζει than ζειν, and μεξον would also be an inexact form in this dialect.
329. An elision mark should perhaps be recognized after the κ of ουνεκ: ν in that word has been rewritten in darker ink. At the end of the line μηρ. (μηρφ?) 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 .. р and ουρισμ 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 ἐμπέπλεκε may therefore stand. ἐμπέπλεκε is found in three MSS. in Hippocr. ix. 192. This verse offers a pretty certain instance of a tribrach; cf. note on l. 311.

353. Δωριστί is a fairly suitable reading, and is a most likely word to be coupled with ιαστί, which was suggested by W—M. καίολιστί 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 δεύνα, with which may be compared Theocr. xxx. 32 δεύναν, Herodas vi. 77 έχευνα. ν preceding the ρ is almost certain.

366. συντιθείς δ... or συντιθείς, σύ... The line ends with a vertical stroke, which would suit ε, γ, ι or η.

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

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. τη! or τε. With τη there need not be more than one letter before ην.

385. ἐμπέπλεκε is proposed by W—M. The letters δια have been rewritten in darker ink.

389. Perhaps ἐμπέπλεκε, 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. γιοντι: or γιοντι η?

404–7. There can be no doubt, owing to the appearance of the papyrus, that the small fragment containing the letters ταυ ηκ. 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 ποίευει καὶ ι in l. 404.

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

408. νοσ is the Callimachean form, but νασ occurs in some Ionic inscriptions and so
may be admissible. \(\mu \epsilon \lambda \lambda \nu \) would be a possible reading, which it might be easier to combine with the following letters; but since, as l. 409 shows (unless \(\omega \pi \lambda \lambda \nu \) there is an error for \(\alpha \pi \lambda \lambda \nu \)), there is a loss of two syllables at the beginning of the verse, \(\mu \epsilon \lambda \lambda \nu \) would not be metrical.

420-1. W-M points out the parallel in these two lines to Hdt. iii. 102 ἐν δὴ ὧν τῇ ἑρμήγια ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθεα ἔχοντοι κυνῶν μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα... οὕτω δὲν ὅι μίσαις ποιεῖμεν οίκησιν ὑπὸ γῆν ἀναφορέοντα τὴν ψάμμον... ὡς τοιὸν δὲ νὰς ἀναφερομένη ἐστὶ χρυσάεις. For another probable reminiscence of Herodotus cf. Callim. Fr. 209.

425. σῶς might be read instead of πονο.
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 \(\nu \sigma \omega \omega \nu \) immediately precedes \(\sigma \tau \rho \varepsilon \nu \) in l. 427; the second line of the recto would then coincide with l. 387, but though there are several alternatives to \(\lambda \sigma \omega \), 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 [. \(\omega \delta \). 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, ἀληθὲς and ἀχρεῖον in Fr. 16. 3 and 14 might be taken for lemmata; but it is hardly conceivable that ἄγροικος, ἀληθὲς, and ἀχρεῖον, 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. 883 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 ὁ 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), Theopomop, 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 καιρῶν (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 πολυεπαινετώτατος. 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; with regard to their beginnings also the scribe was somewhat 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. i. Col. i. 

Col. ii.

[.] · η
α . [.]ω [. . . . . . ]πω · [ 
πι . ]πο [. . . . . . ] . αρχα[ 
μενος [. . . . . . ] . ιδει[ 
5 τινα τρο[pou . . . . ] . S ευ και[ κα 
κως εχοντα των βιβλιων [τα μεν 
ον ευ εχοντα επισκεπτευ τον τι 
να εστιν τα [μ]ερη του λ[ο]γου ευ 
προβεμεν[οις ε] . στ[ι]ν δε τε[τ]α 
ευ μερι[ [. . . . . . . . . ου]ι[ . . . . ] . λαγι[ 
[.]ιδει κα[ . . . . . . . . . υς δεικ] (Fr. 2)
\[ \text{Fr. 1, Fr. 3. Col. iii. Plate IV.} \]
5 θανὴ καὶ εἰκ[ 
μα ἐξενη[ευκ
κον η παρε[ 
αλελυμεν[ 
κριτικοῦν η[ 

10 [.ρην δη[ 
[.]του πασχη[ 
[.]προφ[. .] 
[.. .]στα γ[α]ρ[ 
[. . .]παρα[ 

15 [ . . .]κ[ 
5 lines lost 
21 Χ[ 

Fr. 4. 

Fr. 5. 

B (Frs. 6–8). 

Col. ii. 

Fr. 7. 

Col. i. 

5 [ 

Fr. 8. 

]ους ελ
διοξα[.] γι[. .]

υ και περι νο

κατα τον βιον

ε[.]ναι λεγοντες

ρασ ο κ[ω]λομε

νος

ε[.]ναι δειν[.].

υν οιδεν ηχ[.]

θεος οντα[ς]

ειν ος Επι

κουρος (?)

ηδονην τελος

ειναι λεγοντες ως Αριστιτ

Col. i.

C (Fr. 9).

Col. ii.

αλλ[.

to 0[.

κατα τον βιον

μ[.

ε[.]ναι λεγοντες

υβ[ρ]

π[.

κατα τον βιον

ειναι λεγοντες οως Αριστιτ
ησε μεν ωκυσης δε [ἐξειπεὶν λεγων ειναι αυτο]ν των πεπολι 
τευμενων ην δε Ανδροτιων οι 

20 ἦμοσθην[ην δηλοὶ [ἐς τω κατα 
[Ἀνδροτιων κατα γραμματε[i] 
ον αυτον λεγων πεπορνευκεναι 
πραγματα δε ος Ἐνκυθήδης ει 
πον γαρ οτι[ι] Θεμαστοκλης ηκεν 

25 εις Κερκυ[ραν φευγων οτ[ι η]ν αυ 
τοι[ν] επεργητης την ευργεσιαν 
[ουκ ειπε ταυ]την Θεοφραστος 
[δε εν τοις περ]ι χαιρων φησι[ε] δια 
[φοραν εχειν ους Κερκυραίον] 

30 Κορίνθιοις κα διαιτητην γε 
ρομεναν κρεναι παροδου 
Μαι Κερκυράιοις τον Κορίνθη 
οι δημοι εικοσι ταλαντα [. . . 
κ. . . . . . . ] [. . . . . . . ] [. . . 
35 [. . . . . . . ] [. . . . . . . ] την 
συμβολην πολισιας κα]ταριθμου 
μενον οσα Αθηνα[ιοις ευργε 
τησαν Σαμιων καλασθηναι ψη 

40 φισαμενοι και] προς Αιγινηταις 
πο]λεμουσι ε[ι]αυσ παρασει] 
την μεγιστην ευργεσιαν ου 
κ ειπεν οτι Κλεομενους Ιππι 
αν τον τυραννον καταγαγον 

45 το]ς εις Αθηνας ταλιν Κορινθι 
οι περι το Θριασιον ηδη Δακεδαι 
μοιοις οιτων πρωτοι των 
συμμαχων αποσταντε[s] αιτιοι 
εγενοτο του διαλυθηναι την 

50 στρατειαν και μη κατακθηναι
THE OXYRHYNCHUS PAPYRI

τοις αντείπε Σωκλής ο Κορίνθιος ως ἱστορεῖ Ἡροδοτος αντι

Col. iii.

23 lines lost

25 α[π]
κατ[η]
η εορ[τη]
κησ. []

30 επιτι[]
Ολυμ[π]
νησ τ[η]
[ ]
[ ]
35 τη[η] · [ ]
λεγον [ ]
ως Θο[υκυδίδης (?)]
σας γαρ[ρ]
Φρυγ[ή]

40 της Αττικῆς
εστὶ δι[ ]
την π[η]
μετα[ ]
φικομέν

45 ται κα[ ]
τη των [

Δημοσθέ
νης δι[ ]
Φιλιππ[ι]
(?) ει

πειν τ[ι]

50 επαθε [ ]
τον μεν
οφθαλμ[ον περὶ την Μεθωνης πο]
λιορκια[ν]
την δε κλειν εν Ιλλυριοις λογ
χη πληγε[εις τον δε μηρον εν Τρι]

55 βαλλο[ι]

D (Frs. 10–11).

Fr. 10.

Col. i.

... 
[ ]
[υ]
[ηρον]

Col. ii.

... 
[φ[ ]
[δε . [ ]
[χερ[ ]

Col. i.
Fr. II.

Col. ii.

[...]

Col. i.

[...]

E (Frs. 12–13).

Col. i.

Fr. 12.

αν[δρες δ[

Fr. 13.

τη[πο[εξ[
παρά

5 γνωρίζω

τον [ ]
νον βλέπω [ ]
η ἑτερα [ ]
tους φθάνω [ ]

10 προσφέρω

tαλώ δε [ ]

5 Σικελίας [ ]
δε μετασνέω [ ]
πον και δὲ [ ]

κα 15 τθῇ]ορεὶ διαιτ规程
 [. . . ]]ρατονσ[ ]
[ . . . ]]ημεὶς[ ]
 ] [ ]

20 [. . . . . . . ] [. ]
γραφόντες τε πλευρά [ ]
eἰρημένων [ ]
περὶ την εὐχήν [ ]
Καὶ 25 λιον καὶ Διδυμῆς εν τοις περὶ Δημοσθένους [ ]
eἰστὶν ἡ ἀλογοθυμια [ ]
καὶ Διδυμῆς εν τοις περὶ Δημοσθένους [ ]
μοσθεὶς [ ]

30 εἰ ἡ ἁλονθονονοι [ ]
μονοστιν εἰ[ ]
tισι και πότε [ ]
[ . . ]]ετεροις εἰσὶ [ ]
[ . . . ]]τεροη[ ]
35 [. . . . . ]]ος δε[ ]
[ . . . . . . ]]ημ[ ]
F (Frs. 14–15).

\[7\] ομο[ι]α καίτοι εν

\[\] εστιν περισ\[.\]

\[\] γενεται οτι\[.\]

\[\] και εξω του\[.\]

\[\] και εξω το\[.\]

\[\] δια το π[.\]

5

ο]ταν κεκλα[σμε

π]επτειν τρα[χι

συν[.η]

π] εχουσα οια\[.\]

ν τω συντι[θ]

(?) λειοητος αρ[.]

(?) συγ[.κρουντα πι[.]

με[.]

(?) συν]τιθεναι [. .

(?) με]τρους υπ[.]

G (Frs. 16–17).

Fr. 16. Col. i.

[. . . . . .]ον αγροικος προσπερι

[σπομενος]ς οι Ελληνες τον ιδιο

την ομοιως αληθες ομοιως και

δυναις δυναις εχει παρα τους

5 [Αττικο]ς το δε τονω διαστηλεται

το σημιαιρεινν εκει μεν >

γαρ συγκατηκει τοις υπο τινος

λεγομενοι αληθες ερει ως σαφες

οταν δε κατ ερωτησιν προσε

10 ρη[α]ς τοτε τοξυτατονος την πρω
[τὴν εἰδιοιςει συλλαβὴν αληθὲς
[ως εἰληθὲς οἱ γε μὴν Ἕλληνες
[ομοῖως εἰσώθασιν λεγειν αληθὲς
[ως σαφὲς αχρείον καὶ τοῦτο
15 [φασίν δίττως οἱ Ἀττικοὶ] αχρείον
με[ν β]αρυτῶς προφερομένως
ως α[.]κριν οὖν αχρηστόν αχρεί
[ον δὲ] προπετείσθησαν οὗτος οὐκο[
[. . . .] οὐ [καὶ Ε]λληνες ομοὶως [ ]

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

[. . . .] α. [. . . .]

Ἑλληνισμὸς [ ]

. . . . . . . .

5 Ἑλληνισμὸς
[ ]

[ ] Ἑλληνικὸν [ ]

. . . . . . . .

Fr. 18.

καὶ τῶν εὐ τοῖς βιβλί
οις [ν καὶ η τῶν ποίημα
tον ] . πολὺ εξου
σα [ν καὶ το [. . . .
5 ε]πικαλυπτ[. . . .
α]ληθῆ κακ[
Fr. 19.  Fr. 20.  Fr. 21-2.

\[ γέ \]
\[ συ [ \]
\[ ου [ \]
\[ μω [ \]
\[ παρ [ \]
\[ γεινωσκο \]
\[ επα [ \]
\[ φη [ \]
\[ σεις κ [ \]
\[ δυ [ \]
\[ ο ταυτ \]

\[ \lambda \]
\[ α λεγομενα α [ \]
\[ ις και Αριστοφαν [ \]
\[ έποιηκε γα [ \]

Fr. 22.

\[ ις \]
\[ ιο [ \]
\[ ιτου [ \]
\[ με [ \]
\[ δηλ [ \]
\[ ν [ \]
\[ απερ [ \]
\[ ις [ \]
\[ αντ [ \]
\[ ν [ \]

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

\[ έρ [ \]
\[ ον ειρη [ \]
\[ αι ετεροις α [ \]
\[ αυτων ε [ \]

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

\[ ιπ [ \]
\[ ιο [ \]
\[ ιτου [ \]
\[ με [ \]
\[ του [ \]
\[ ρου [ \]
\[ γυναικ [ \]

Fr. 29.

\[ απερ [ \]
\[ καυτ [ \]
\[ αντ [ \]
\[ άλ [ \]
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1012. NEW CLASSICAL TEXTS

Ἰωσ Ἱπαρῖ Ἰονοῖ Ἰδιδ 1. Ἐλ ις Ἰσαῖ J. of 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 τού λ[α]υν in l. 8. According to Aristotle, Rhet. iii. 13, the usual parts of a δικανικὸς λόγος were προοίμια, πρόθεσις, πίστις, and ἐπίλογος, and similar distinctions are made by later writers; but though προοίμια 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 ], λα'][ το[τα], 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 παρατ[θεσθαι results. In l. 16 the doubtful γ may be αι, and ll. 15–17 could be restored ο καὶ το[ς προ]([σων (Wilamowitz) καὶ το[ το[σων] το[το[προς[κε[ε[ηθει (?)] τοῦ(το[). But the combination remains unconvincing.

18–19. It is not certain that any letter is lost between ε and π of ε[πα or between ο and τ of ref. J.
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 Vet. Orat., Lyre. §§ 4-10, where very similar phraseology is used; cf. 5 τοσοῦτον δεί τῶν οὐκ ἀναγκαίων τε λέγειν, ὡστε καὶ παλλά καὶ τῶν χρησίμων ἄν δέξει παραλαίπειν, 7 κράτιστος γάρ δή πάντων ἐγένετο ῥητόρων ... τὰ προσήκουσα ἐκάστως αὐτοῦ ὧδη καὶ ὑδατόν, 8 τὴν λέξιν ἀποδίδωσιν τοῖς ἠθείσιν ὀκικίαν, 9 τὸ πρᾶσον ἐχειν τὴν ἀνειλόν λέξιν ... πρὸς τὸν λέγοντα καὶ πρὸς τὸν λαόν καὶ πρὸς τὸ πρᾶγμα ... ἀρκούσωσι διομομένης, 10 οὐδέδοις ἄστιν ἐστὶν οὐκ οὐχὶ ... ὡστε καὶ πάντων ῥητόρων αὐτῶν εἶναι πιθανώτατον. Photius, Bibli. 262, speaks of Lysias' σαφήνεια εἰς τοῖς πράγμασι, but otherwise his remarks have little in common with Dionysius and our author. In ll. 20-1, if ov is the relative, δοκεῖ to be supplied, unless ἄνωτες is a mistake for δυσιν.


24. Probably περιττεῖ] ταῖς, but only the smallest vestige is visible at the end of the line.

25. Some such participle as [ἐπιγαίνει] or [ἐμπέλλει] is to be restored. φροττεῖν is not very satisfactory, but suits the remains better than φυλατίτων, for which there is hardly room.

33. [οὐ] ταῖς: the broken letter seems to be ο rather than ω.

34. ὡς may be an error for ὅς, as Wilamowitz suggests, or (οὐ) οὐ might be restored.

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 [γα ταῖς] διαγραφῶν. 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.

11. ο of ἓν is very doubtful and ἓν could well be read, but [α]ρτοὺ seems unlikely, and there would not be room for [πλαίτυ, and it would be difficult to find an alternative.

Frs. 4-5. The attribution of these two small fragments to Fr. i. 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 Ἕρμες αποθ. may be read.

Fr. 6. i. 6. κῶλυομεῖνος : there is barely room for ω between the supposed κ and λ: ω may be read in place of κ and α for λ; the ν also is very uncertain.

7. The trace of a diaeresis above ν of ὅνη 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 ῥεῖας ἐνύπνιον τῆς ἐν Σικελίᾳ διηγήσατο, 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. ῥεῖας ἐνύπνιον, Valerius Max. i. 7. Moreover,
Tertullian, *De Anima* 46, expressly refers this story to Heraclides (Ponticus): *sed et Dionysii Siciliae tyrannidem Hierothesa guidadam somnuit: Heraclides prodidit;* hence the restoration of l. 1. None of the authorities, however, mentions the name of the priestess, which our author implies 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: ἑργαζον ἀπὸ τοῦ Φιλιπποῦ τρεῖς πρέσβεις, ἀντίπατρον, Παμμειώνα 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 ποτὲ 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: πάντων οὖν ἴδον, καὶ αὐτὰς ἐγείρεται λέγειν, ὡς κατὰ γραμματεῖον ἠδή τινὲς ἡταίρησαν, ἐρῶ, ἀνὴρ εἷς τῶν πολιτῶν (τὸ δ' ἄρομα οὐ λέξω τὰς ἀπεξείδεις φεύγω)... λέγεται κατὰ συνθήκας ἡταίρησαι. That the person there alluded to was Androtion is not mentioned in the scholia, and apparently has not been recognized, though the language of Demosthenes in the speech against Androtion (21-3) where the word γραμματεῖον 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 again 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 l. 136 ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ἃν αὐτῶν εὐεργέτην. The restorations are largely due to Wilamowitz, who compares the similar account in Plutarch, *Themid.* 24 γενόμενοι γὰρ αὐτῶν (εκ. τῶν Κορινθίων) κριτῆς πρὸς Κορινθίους ἕξοντων διαφέραν, εἰσε τὴν ξηθραν ἔσσαται τὰ πάντα κρίνας τοὺς Κορινθίους καταβαλλεῖν καὶ Δεικάδα κοινή νεμεῖν ἀμφότερων ἄπαντων.

27-8. Citations of the now lost treatise of Theophrastus περὶ καιρῶν are scarce. It is otherwise called πολιτικὰ τὰ πρὸς καιροὺς (Harpocrat. *s.v. ἐπίσκοπος*) or τὰ πρὸς καιροὺς simply (Parthenius 9), and is said to have consisted of four books.
36 sqq. Cf. Thucyd. i. 41. συμμαχίαν in 1. 37 of course means the proposed alliance between Athens and Corcyra which the Corinthians were opposing (i. 31).

40. Σωσίκλης; cf. Hdt. v. 92.

43. Ισαγόραν; cf. Hdt. ν. 73.

44. καταγοντος, as Wilamowitz remarks.

55. Σωσίκλης; cf. Hdt. v. 92.

iii. 37-40. The reference appears to be to Thucyd. ii. 22. There is no mention in Thucydides of any other Phrygia than the Attic village. Lines 41 sqq. perhaps described its position, on which cf. 853. 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—xii. 7 περί μὲν γὰρ τὴν Μεθώνης πολιορκίαν τῶν δεξίων ὀφθαλμῶν ἐξεκόπη τοξεύματι πληγείς, . . . τὴν δὲ κλῖν τὴν δεξιὰν ἐν ᾿Ιλλυριοῖς λόγχῃ τὸν ᾿Ιλλυρίων Πλευρᾶτον διώκοντα, . . . τῷ τραύμα λαμβάνει κατὰ τὴν εἰς Τριβαλλοὺς ἐμβολὴν τὴν σάρισαν τινος τῶν διωκόντων εἰς τὸν δεξιὸν αὐτοῦ μηρὸν ὢσαμένου καὶ χωλώσαντος αὐτόν. Cf. Schol. Demosth. De Cor, 67 ὅτι τὸν ὀφθαλμὸν ἔπληγη ἐν τῇ Μεθώνῃ, τὴν δὲ κλίν ἐν ᾿Ιλλυρίοις, τὸ δὲ σκέλος καὶ τὴν χεῖρα ἐν Σκύθαις, and Plutarch, De Alex. Vitr. 1. 9 τὸ δὲ σκέλος Φιλίππου λόγχῃ τὸν μηρὸν ἐν Τριβαλλοῖς διαπαρέντος. If Δημοσθήθων is rightly restored in 1. 46 the allusion presumably was to De Cor. 67 ὑπὲρ ἀρχῆς καὶ δυναστείας τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλίν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, 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 they belong 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 ὀφθαλμοῦ in Fr. 11. ii. 8.

Fr. 11. 4 sqq. εἶπο: so apparently the papyrus; l. οπερ.

The oft repeated charge brought against Philip of bribery and unscrupulosity finds strong expression e.g. in Pausan. viii. 7. 5 στρατηγὸν δὲ ἄγαθὸν οὐκ ἄν τις φρονῶν ὀρθὰ καλέσειεν αὐτόν, δς γε καὶ ὅρκους θεῶν κατεπάτησεν ἀεί, καὶ σπονδὰς ἐπὶ παντὶ ἐψεύσατο, πίστιν τε ἠτίμασε μάλιστα ἀνθρώπων, and Diod. xvi. 54. 4 ὃν γὰρ πιέραν εἰδήσας ὅτι τὰ τοῖς ὁπλίσις ἀδιάντα χειραθήματα τῷ χρυσῷ ρᾷδιόν ἐστι καταπολεμῆσαι; cf. e.g. Demosth. Phil. iii. 37 sqq. Demosthenes, 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. φρονούσιν is rather speculative, but seems more consistent with the papyrus than φροντιζοντες (or -τοι).

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 Calactinus, seems fairly secure. He was a contemporary of Didymus, and the titles of his works, which were largely concerned with oratory, include Συγκρισις Δημοσθένους καὶ Δικαίους, Συγκρισις Δημοσθένους καὶ Κικέρωνος, Περὶ χαρακτῆρος τῶν δέκα ῥητόρων, Περὶ Δημοσθένους, ποίοι αὐτοῦ γνήσιοι λόγοι καὶ ποίοι νόθοι, and Περὶ τῶν καθ᾽ ἱστορίαν ἢ παρ᾽ ἱστορίαν εἰρημένων τοῖς ῥήτοροι. He is cited several times by Plutarch, for example, in the Vit. X Orat., e.g. 832 E, 836 A, 840 B; cf. Dion. Hal. Ἐρ. ad Cn. Pomp. 3 ὁμοί μείται καὶ τῷ φιλτάτῳ Καυκαλῷ δικέει. For en τοῖς περὶ Δημοσθένους cf. the title at the end of the Berlin papyrus of
Didymus, Διδύμου περὶ Δημοσθένους κη΄, Φιλιππικῶν γ΄. In l. 24 ὡς φασιν or the like may be supplied before Καικίλιος; what τὴν εὐχην refers to is obscure.

31. Either μον ὧτιν or μόνῳ τινί.

Fr. 14. 11-15. The ἅπαξ εἰρημένον, πολυεπαινετώτατος, occurs in Xen. Ages. 6. 8 πολυεπαινετώτατος δὲ καὶ πολυεπαινετώτατος ὑπὸ πάντων αὐθρίων. It is apparently unnoticed in the grammarians and lexicographers. If ἕος is another unusual word from the Agesilaurus this may perhaps be ἀνεπικλητός (l. 5), which is the only example of the comparative of ἀνεπίκλητος. αἰτιάζεται and αἰτιαζόμενοι 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.

16. πολίτης 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 πολίτης to συμπολιτευόμενος, which is regular; cf. e.g. Pollux iii. 51 πολίτης ὁ δὲ συμπολιτευόμενος ὁ δὲ συμπολιτευόμενος. 

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

22. κεκλασμένον or some other part of κεκλασμίζει fits in with the context; cf. Long. De Sublim. 41 κεκλασμένον μυθός, Demetr. De Eloc. 189 κεκλασμένον μέτρος.

23. τραίχεια, as Wilamowitz suggests, will make a suitable opposition to άχρεος in 1. 27.

27-8. Cf. for the suggested supplements Demetr. De Eloc. 299 ἡ δὲ λειότης ἡ περὶ τὴν σύσκεψιν (ll. 24, 26) ὡς ἡ κερκοτρέφη . . . φιλοξάσθην τὴν σύγκρουσιν τῶν φάσματος. In l. 28 ἡ δύναμις may be possibly a γffffff i. e. γλυκμᾶτα.

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, Ἰομε[ν]ουΐ.

Fr. 16. 1-3. For the variation in the meaning of ἀγροικὸς according to its accent cf. Ammonius s.v., ἀγροῖκος καὶ ἀγροῖκος διαφέρει. προπερισπομένο τὸ ἐν ἀγρῷ κυτοκών, προπαροχύτων δὲ ὁ σκαῖς τοῖς τρόποις. ομοίως is due to Wilamowitz, who also suggests that ὁ σκαῖς τοῦ τρόπον may on the analogy of the passage in Ammonius be restored in l. 1. προσπερισπομένων is a graphical error.

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


4. [ἄληθες]: cf. l. 15.

10. ἀληθές.

12. [ἀ]ληθὲς was restored by Wilamowitz. Instead of writing the word with its appropriate accent, our author compares another word having the same accent, ἀληθὲς to indicate ἀληθὲς, as above in l. 8 σαφὲς to indicate σαφὲς: cf. also l. 17.

14-19. Wilamowitz compares Arcadius, p. 116. 17 (ed. Barker) ἀχρεῖοι ἀχρεῖον καὶ ἀτικός ἀρχεῖοι ἀρχεῖον, interpreting ἀρχεῖοι as the opposite of τοῖς ἀρχεῖοι. Authorities differ concerning the accentuation of ἀχρεῖος, for while elsewhere Arcadius states that ἀχρεῖος was the
Attic accent (p. 87, 6 ἄχρειος τὸ κοινόν, ἄχρειος δὲ τὸ Ἀττικόν), according to others, e.g. Schol. Ven. B 269, it was ἄχρειον. 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 α suits ε or η.

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 ἀ[.][ε][ῖ][ο][ς], and ἀργεῖος does not sufficiently fill the space; the first letter might be λ, but that is equally intractable. Possibly ἀχρεῖον was written again by mistake for ἀργεῖον: 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; Ἀττικὸν is less likely, since the fourth letter is unusually long for an α.

6. A stroke is drawn above the final ι, after which there is a short blank space. An abbreviation of Ἑλληνισμος is presumably intended, unless the stroke is to be regarded as accidental, in which case the α 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, 853; 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 γα[.] 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 α[.] and ιρος. 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 ιρος and επερος 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. 35. Similarity in colouring suggests that this fragment may belong to the upper part of Fr. 1. iii.
Fr. 42. 2. Probably ρητορί again.

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

Frs. 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 ἦς. [.

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 Περικερομένη (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 Kleinias (? 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: ὅταν λέγωμεν ὅτι ἀπὸ τύχης ἦλθεν ὁ ξένος καὶ λυτρωσόμενος τὸν αἰχμάλωτον, ὡς ὁ παρὰ Μενάνδρῳ Δημέας τὴν Κράτειαν, ἀπῆλθεν. Meineke thought that Krēταν or Κράτηα 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 (Crateia), who, as we may now add from Fr. 939, was also his captive; cf. Libanius iv. 512. 1 . . . ὡς ὑπέρογκον τι καὶ σοβαρὸν καὶ πολλὴ τις ἀλαζονεία

1 Wilamowitz refers to Kaibel's vindication in Hermes xxv. pp. 98–9 of Κράτεα ὁ Φαρμακοπάλης as the title of a play of Alexis against the suspicions of editors of Athenaeus, the name Κράτεα having been found on a Theban vase.
στρατιώτης ἀνήρ. εἰ τις ὑμῶν φαντάζεται τὸν Μενάνδρου Θρασωνίδην, οἶδεν ὁ λέγω· στρατιωτικὴν γὰρ φησίν ἀγάλματα τὸν ἄνθρωπον εἰς ἀπέχθειαν αὐτῷ κινῆσαι τὴν ἐρωμένην· καὶ γέγονεν ἀμέλει προσηγορία τῷ δράματι τοῦ Θρασωνίδου τὸ μῖσος, and Kock, Fr. 338 παιδισκάριον με καταδεικνώντως εὑτελέν, ὑπὸ οὖθε εἰς τῶν πολεμίων όποτε. The relation between the two was thus the same as that between Polemon and Glycera in the Περικείρομενη, and the resulting situation is closely analogous and seems to have had a very similar dénouement. Thrasonides' despair at the aversion of Crateia is described in Arrian, Diss. Epict. iv. i. 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 Crateia: cf. l. 39), who, as has been seen in Fr. 939, unexpectedly arrived on the scene and effected her release (λυτρωσάμενος; cf. l. 21 ἀπολυτροῦν). 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 Μισούμενως 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] [γείχα]
. . . . .
Fr. 2. [πηνικα] [η] . . . .
. . . . .
Fr. 3. 5 . . οἰωνφ . [.] . [κούσιμοισα] [ητοσκεκποι] [νητονήλιον : ογνήτα]
. . . . . [δησαυθάδας ύν]
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 (ll. 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 (ll. 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 (ll. 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 l. 38, while at ll. 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 l. 44 really falls over the second λ.

Recto.

Fr. 1. ]ηκείμ[ ] γείτον[ ] υ. . . [

Fr. 2. ] πηνίκα [ ] η. . . [

Fr. 3. 5 ] . σιών ϕ . [ ] . [ δι]κόσομαι σαφός ] . ητος έκτόπου[ ] νη τὸν ήλιον.

(Κλειν. ?) ]ως, Γέτα,[

10 Γέτ(ας) Θρασων]δης ανθαδίς
Ἰωπουλαβεῖν κλε" Ἰτὶλαβῶ: Ἰνοσουδεγρῦ Ἰῤδημέα

εράσεγὼ

...ης... [.]. ταυτιλέγει

.]. ακλάωναντιβολῶνονοσλύρασ:

.]. περιπατήσωκαυτῶσωσεμοίδοκει:

.]. οὐτοδ' εἰρήμετ[.]. αυτῶσ' αξιῶ

.]. ὠναπολυτροῦνθ' ὁμαπατήρ' εγὼδέγε

.]. ἱγυναίκασεντευχωσδημέα:

Verso.

Fr. 1.

. . .

. . .

. . .

. . .

. . .

. . .

Fr. 2.

. . . κλ. . [ . . .

. . .

. . .

Fr. 3.

[. . .].χὺ . . [ . . .]. ἐπονθαμεν: θ[.

.]. θαστοῦτοσ [. . θλοῦσμιμο . [ . . .]. διατικράτειαφ . ρ[.

αὐτοτοπράξασ . [ ἀλλάπατερ[.

.]. ἀπαντ' α[.

βολευτ[.

.]. ζηνεύπρε[.

.]. ὀτουπαρα[.
ἀν]θηρ[ώπον λαβεῖν
Κλειν(ας) τι λάβω.
(Γετ.) ] Κλειν(ας) Δημέας
] νοσ οὐδὲ γρῦ

15 γάρ, Δημέα,
(Δημ.) ]... ερᾶς ἐγὼ
] της род.[]... ταυτι λέγει
]... α κλάων, ἀντιβολῶν, ὅνος λύρας.
(Κλειν.) [συμ]περιπατήσω καντός, ὡς ἐμοὶ δοκεῖ.
20 (Δημ.) ] τούτο δ’ εἰρήμετρ[.]... αυτοῦ σ’ ἀξιῶ
]... αὐτοῦ σ’ ἀξιῶ
]...ἀπολυτροῦν ὅν πατήρ. (Κλειν.) ἐγὼ δέ γε
]... μισῶ γυναῖκας ἐντετυχηκώς, Δημέα.

Verso.

Fr. 1. ]... [ ]...[πα[...
25 ]...πάτρ[... οὐκέτι. [...

Fr. 2. ]... μο... κλ. [...

Fr. 3. [....]χη...[τ]’ ἐπώθηκεν. (Κλειν. ?) τ[...]
30 [. ]...θασι τούτο τ’ [...]['λοῦσα μιμο...[...
(Θρ.) διὰ τί Κράτεια φ. ρ[...
(Κλειν. ?) ὁ τούτῳ πράξας ἐ...[...
(Θρ.) ἄλλα, πάτερ, ε[...
35 ἀπαντ’ α[...] βουλευτέον
]... ζην εὖ πρέπει
Θρ.(ασωνίδης) α τοῦ παρα[...
πατὴρκρατειοις...ιαφ
νονημακρινητρισαβλο||πατε[...
deιεισετωνιωτωνπαντωνγενη[...ειμηγαρθουσωκιμασειμεκριω[...δωσεταιηνοικαιθρασφωνι[...μηγενιτι"αλλεισωμεν...[;κεφ

Fr. 4 recto. Fr. 5 recto.
... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
[... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
[δοτημη[...[πονο[... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
Fr. 4 verso. Fr. 5 verso.
... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
[ρδοσε[... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
[δελφου[... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 
[τυ[... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 

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 τ of κερι 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 μο would then be the beginning of the line and πηνικα on the recto probably the end.

9. γέρα is followed by some traces which may be ink; possibly there has been an erasure of a colon or a σ. 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. Κλειν(ίας) seems to be the most probable expansion of the abbreviation Κλειν. No name beginning with these letters is attested for the New Comedy, but Κλεινίας (Κωνιαίας codd.) occurs in a fragment of Polyzelus (Kock, i. p. 791). τι may be τι or τουτι or ταυτι.

13. The supposed double dots may be the extremities of a σ.

16. εμθας is just possible, but the χ is unsatisfactory and the preceding letter is more like ο or α than ε. The remains of the first letter after the lacuna suggest θ or δ. If l. 19 is rightly assigned to Cleinias, Demeas must intervene either at l. 16 or l. 17.

18. κλων, αντιβολων: cf. the passage quoted from Arrian, Diss. Epist., in the introduction, δωρα τη μεσονη πεμετε και δηται και κλωται. δνος λειρας occurred also in Menander’s Ψοφοδεής (Kock, Fr. 527), according to Photius and Suidas, who add η δεθ πνωμια, δνος λειρας
πατὴρ Κρατελας [.].ον [.].X αφ[  
40 νῦν ἡ μακάριον ἡ τρισάθλιον[ν] πάτε[ρ,  
δείξεις με τῶν ζῶντων ἀπάντων γεν[όμενον.  
εἰ μὴ γὰρ οὗτος δοκιμάσει με κυρίως[  
dῶσει τε ταύτην, οἴχεται Ὑπασωνίδης[  
ὅ μὴ γένοιτ' ἀλλ' εἰσίωμεν. [.].κε[ν]  

Fr. 4 recto. Fr. 5 recto.  
...  
]ε[...[  
]ωστε πάν[  
]δω τί μηρ[  
]πόρο[  

Fr. 4 verso. Fr. 5 verso.  
...  
]ρ δῶσει[  
]σδελφού[  
ἐστιν. [(B)]  

ἤκουε καὶ σάλπιγγος ὡς. λέγεται ἐπὶ τῶν μὴ συγκαταθεμένων μηδὲ ἐπαινούντων. Heedless obstinacy is the quality apparently conveyed by the saying.  
19. [συμ]περιπατήσω: this is probably a reference to the restlessness of Thrasonides, which is emphasized in Kock; Fr. 341 ὦ δυστυχής, τί οὐ καθεύδεις; σὺ μ᾽ ἀποκναίεις περιπατῶν, though of course Fr. 341 is not from the present scene. The attempt to indicate the number of letters lost at the beginnings of the preceding and following lines is based on the hypothesis that [συμ] (Wilamowitz) is correct.  
20-1. These two verses ought to be restored without much difficulty, but the text appears to be at fault. Wilamowitz is surely right in emending ἀπολυτροῦνθ᾽ (cf. introd., p. 104) to ἀπολυτροῦν, and in supposing that a change of speaker occurs at ἐγώ in spite of the single point in the papyrus; but what is εἰρημεῖ ἡ εἴρῃ from εἰρέω is unlikely, and εἴρεθαι for ἐρεθαί is only an Ionic form; there remains εἴρημαι = εἴρημα, which is not easy to manage. The ε after τ can hardly be read otherwise; the letter before αὐτοῦ may well be κ, μ, or σ.  
30. The letter following θ seems to be α, not ω, and the accented ι is inconsistent with a subjunctive; but [.].]ασι is difficult.  
31. μμ: or κι, but not μερ. 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 εὖ precludes the restoration of εἰπηρεσίς.
38. ο of του 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 a has apparently been corrected.

1014. HISTORICAL FRAGMENT.

15.6 x 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 ἡλιαστῆριον is mentioned. The writing proceeds in the same direction as that on the recto, relatively to which it is, therefore, upside down.

\[
\begin{align*}
\text{[...]} \mu \ [ & \\
\text{[...]} \alpha i \ το \ πα[ & ]
\text{[...]} \tau ύ \chi ω μα[τος & ]
\text{[...]} \epsilon \pi \omicron \chi ϵ ετευ[ & ]
5 \ \text{θεν \ της \ κωμης [ & ]}
\text{μεγαλη \ και \ πλατεια [ & ] \ οι \ δε \ τε}
\text{ταγμενοι \ προς \ το \ ε[ & ] \ \iota o\iota n\iota \epsilon \tau s}
\text{\iota o\iota n\iota \tau \omicron s \ \pi o\lambda e\mu\iota \iota \epsilon \nu p i}
\text{\pi to\sigma] \tau \alpha \chi \nu \ \pi a\kappa \omega \lambda e\theta r i a \ \delta e \ \gamma e i}
\text{\iota o \ \nu e t a i \ \o i \ \mu e n \ \gamma a r \ \gamma e \nu o \mu e n o i \ \k a t a}
\end{align*}
\]
προσωπον αφνω δι[. .................
de τας λογχας εγειραιντες ........
tes ειστρεχουσιν το δε ................
ην και ομωνυμω[ai] μ[. .................
15 πανταχοθεν οιδουσ[α .................
επεκλυσε το παν ται[. ................ η
θαλασσα ενπεσοντες δε οι ........
λοι τους μεν και[. .....................
tον στρατηγον α[. ......................
20 σιν ταις λογχαις α[. ................. γε
γυνοτας και προς το αδ[. ............. τε
τραμμενους των δε αλλων ........
[. .]. ης θανατος ην οι μεν [γαρ ....
[. .]. εξω[ω της συμβολης ..........
25 [. .]. τε ταις αιχμα[ις .............. [. .]. δε ου λαβοντες σχο[λην ........

4. Some form of ἐποχετεύειν or ἀποχετεύειν is to be restored. At the end of the line εξω[ων or εσω[ων is probable.
7. Possibly ε[ονυμον, but the narrative is too mutilated for satisfactory restoration.
10. γρομενοι κατα Wilamowitz.
12. δη[ or δη[.
15. οιδουσ[α is commended by the context, though οδεων does not seem to be applied elsewhere to the sea; cf. however οδημα and Amt. 908 οιδαινουσα βαλασσα.
16. The middle of ἐπικλύζειν is not used in the active sense, otherwise the division επεκλυσε το παντο[ might be adopted.
17-18. Perhaps ψιλοι, or λοι could be the termination of a name, e.g. Θετταλοι, Λεοντοι, Ευλοι.
23. [. .]. ης[. εί may be read in place of η, but is less likely. The vestige of the preceding letter suits γι, τι, or ν better than κ or χ, and ἀπροω[δο[ης is not therefore satisfactory. απροου[ης, as Wilamowitz suggests, or αν[εύης (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—'Ερμος ἐγκώμιον; 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 ἄρχοντα, 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 ὑποφήτορα παῖδα 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 gymnasium. 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 ἀρχεύοντα, 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 πεσῶν, 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 undistinguished, 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.

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 gymnasium. 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 ὑποφήτωρ 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. 1. λορρ. Cf. the converse interchange of δ and ρ in l. 11.

4–5. Cf. H. Herm. 17 ὅποις γεγονός μέσῳ ἡματι ώρκιδιάρης. The lengthening of the first
syllable of Λυρηνός follows the Homeric usage, Λ 14, &c.; cf. ll. 1 αἰεῖ, 9 αἰειδοτεον.

Λύτρον: there is perhaps in this word a deliberate reference to the fanciful etymology
which connected λέρα with λέτρα or λάτρεια, e.g. Bekker, Aen. c., p. 752 εὑρήσατε δὲ λέρα, λάτρεια
τις υπάθα...εἰδώς δὲ (εκ, Hermes) καὶ τοῦ βιοῦ το μουσείο, δέθωκέν ύπερ ἐκατοῦ τὴν λέραν λύτρον.

7. Cf. c. g. H. Herm. 570–1 καὶ μῆλοι καν, ὡσα τρέφει εὑρεία χοίρων, πᾶς δὲ ἐπὶ προβάτωσιν ἀνάστειν κύδιον 'Εμῆν.

8. Cf. Pindar, Pyth. ii. 10 ἐναγώνιος 'Ερμῆς, Nem. x. 52–3, &c.; the patronage
of sport is not a Homeric attribute of Hermes. The initial e has been corrected from i. 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 pro-
nounced 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 τεὸν ὑποφήτορα 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. εὐαρχητος here and εὐαρχήτος in l. 14 seem to be otherwise unattested. The acute
accent on πέιδακ᾽ is written over a circumflex; similar corrections have been made in l. 17
αμίνωνα and l. 21 γεράιρομεν, while in l. 14 a circumflex is replaced by the second grave
accent in αἰλαίεςτοσίν.

13. τῆλον is evidently temporal, in anathesis to νεον. Cf. ρ 253 τῆλον ἀπόλειε τὸστιμον
ἡμαρ, Oppian, Hal. ii. 495.

20. For the genitive with δεδαημένος cf. Φ 487 πολέμου δαιμέναι.

21. μάλιστα...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 πούστασθαι, l. 74 πάνυ τι (so Schanz; πάνυ τις MSS.), l. 239 σύ δέ γε (so editors; οὐ δέ γε BT, &c., οὐ οὐ Par. 1812), l. 253 σύ, l. 258 προσείνουσε. 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. i.

[ω φίλε Φ]αίδρε ποι δὴ καὶ ποθεν:
[παρα Λυ]σιον ω Σωκρατες του Κε
[φαλο]υ πορευμαι δε προς περι
τι
[πατο]ν εξω χους μ[ε]κρον γαρ
5 [εκει] διετῆσα χρονων καθημε
[νος] εξ εωθινου του δε σωι και ε
[μωι] εταιροι πειθομενοι Ακου
[με]ροι κατα τας οδους ποιου
[μαι] τους περιπατους φησιν
10 [γαρ] ακοπωτερους ειναι των
[εν] τους δρομους: καλως γε εφη
[ω ε]ταιρε αταρ Λυσιας ην ως ε
[οι]κεν εν αστει: ναι παρ Επι
[κρατει εν ητε η τη πλησιον
15 [τη] Μουρυχιαι οικιαι: τις ου
[δη] ην η διατριβη η δηλον στι
[του] λογου υμας Λυσιας ιστια
[σχε]λη ει σοι προιντι ακουειν
1016. EXTANT CLASSICAL AUTHORS

[τι δ]αι· οὐκ αν οἰεὶ με κατὰ Πιν
20 [δαρον] και ασχολιας υπερτερόθ [πραγ]μα ποιησαθαι το σην τε [και Αμυσου διατριβην ακ[ου]σαι:

30 [Χ υπ] εραστον δε· αλλ αυτο δη [τουτ]ο και κεκομψεται· λε [γει ο]ς χαριστεον το μη ερω [τι μα]λλον η τω ερωτι: α ω [γενναιος· ειθε γραψειεν

40 [οι και δημωφελεις ειεν ουτως η] [επιτεθυμηκα α]μυθων ακου [σαι ωσ] εαυν βαδιξων ποι [η τον περιπατον] Μεγαραδη [και κατα Προσθαν] προσβας
45 [του τε]χει παλιν απιτις ου > [μη σου απολειφθων· πως [λεγεις ο βελτιστε Σωκρα

Col. ii.

τες· οιει με α Αυσιας εν πολ λωι χρονωι κατα σχολην
50 συνεθηκεν δεινοτατος
ὡν τῶν νῦν γραφεῖν ταύτα
ιδιωτὴν οντα απομνημο
νευσειν αξίως εκείνου: πολ
λον γε δεω κατοι εβουλομη

55 γ αν μαλλον η μοι πολυ χρυ
σιον γενεσθαι: ὦ Φαίδρε
ει εγω Φαίδρον αγνω και
εμαυτον επιλελησμαι: αλ
λα γαρ ουδε ετερα εστιν του

60 των ευ δ οιδα οτι Λυσιον λο
γον ακ[α][ω][ω]ν εκε[ν]ος ου μ[ο]
νον απαξ ηκουσ[ε]ν αλ[λ][α]ν
πολλακις επαναλαμβα[ν]ων
εκελευν οι λεγειν ο δε ε

65 πειθετο προθυμ[ως] τω[ι] δ[ε]
ουδε ταυτα ην ικανα αλ
λα τελευτων παραλαβω
το βιβλιον α μαλιστα επ[ε]
θυμει επεσκοπε[ι] και[ι]
[τουτο

70 δρων εξ εκθεινοι καθη[ε]
νος απειτων ο[ι]ς περιπα
τον ηει ος μεν εγωμαι νη
τον κυνα εξεπισταμενος
τον λογον ει μ[η] πανυ τι

75 ην μακρος εμαυτυς ευθευ
de
εκτος τειχους ε[ν][α] μελετω
η[ι] απαντησας δε τω νοσου
τι περι λογων ακοην ιδω
μεν ηπιοι οτι εξ[ι] τον ξυ

80 κοριβαντωντα και[ι] π[ο]ς
αγει[ει]: [ε] εκελευν: δειμ[ε]
νου δει λεγειν του των λ[ο]
γων επαστου εθρυπτετο[ν]
οις δη ουκ επιθυμων λεγει
85 τελευτών δὲ εἶπεν καὶ
eι μη τις εκὼν ακούντι βιαί
ερείν συ τινών ο Φαιδρε αν ἀν
τοι δεήθη αὐτοῦ ταχα
παντώς ποιήσει νυν ἡδη τω[ε]
90 εἰ[ν:] εμοὶ ὁς γε ἀλήθως πολὺ
κρατηστον εστίν οὕτως ο
πῶς εἰ[ν]υν δυναμαι λεγείν
[ὡς μοι δο]κεῖσαι συ [ο]ιδαμως

Col. iii.
με αφήσειν πριν αν εἴπω
95 αμῶς γε πῶς παντὶ γαρ σοι
τα
ἀλήθη δοκων οὕτως νυν ποι
ησον τοιούτω γαρ ο Σωκράτες
παντὸς μαλλον τα γε ρη
μ[α]τα οὐκ ἑξεμαθὸν την
100 μεντοι διανοίαν σχέδουν
π[α]ντων οις εφη διαφέρει
[τα] τοι οροιος η τα του μη
[εν] κεφαλαιοις ουν εκαστό
[ε]φε[γ]ης διειμι αρβαμενος
105 [απε] τοι πρωτοι: δειξας
[γ]ε π[ρ]ωτον ο φιλοτης ο εν
τη αριστερα εχεις υπο τοι
ιματω τοπάξω γαρ σε εχει
τον λογον αυτον ει δε του
110 το εστιν οὕτως διανοουν πε
[ρι] εμοι ος εγω σε παντι μεν
[φιλω] παντος ο Δυσιον
[ε]μαυτοι σοι εμμελεταν
[π]αρεχειν ου παντι δεδοκται
115 [α]λλ [θ]ε δεικνυε: πανε: εκκε
THE OXYRHYNCHUS PAPYRI

[κροκας με τοις ελπιδος [v]]
[ω Σ'κρατες την ειχον εν
[σοι] ως εγγυμνασομενος
[αλλα] ποι δη βουλει καθιζο

120 [μενοι] απαγρωμεν' δευρο
[εκτρ]ασομενοι κατα τον Ι
λισον ίωμεν ειτα οπου
εαν δοξη καθ ησυχιαν κα
θεισομεθα' εις καιρον

125 ως εοικεν ανυποδητος ω
ετυχον συ μεν γαρ αει θασ
σον ων ημιν κατα το υδατι
ον βρεχοντι τους ποδας \ie
ναι· και ουκ αγδες αλλως τε

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

135 πλαταιον: τι μην: εκει
σκια τε εστι και πνευμα
μετριον και ποια καθιζε
σβαι η εαν βουλωμεθα
κατακλιθηναι: προαγοις ἡ

Col. iv.

140 ειπε μοι ω Σ[ω]κρατες ουκ εν
θενδε μεντοι ποθεν απο
του Ιλισου λεγεται ο Βορεας
την Ωρειθυιαν αρπασαι: λε
γεται γαρ: αρ ουν και ενθενδε

145 χαριετα γουν και διαφανη
και καθαρα τα υδατα φαινε
ται και επιτηδεια κοραις παι
ζειν παρ αυτα: ουκ αλλα κα
tοθεν οσον δυ η τρια σταδι
150 α η προς το της Αγρας διαβαι
νομεν και που τι εστι βωμος
αυτοθυ Βορεου: ου πανε εν
νεονηκα: αλλ ειπε προς Δι
ος ο Σωκρατες σε τουτο το μυ
155 θελογημα πειθει αληθεις ειναι
αλλ ει απιστοιν ὀσπερ οι σοφι
ουκ αν ατοπος ειν πετε ατοπο
ζομενος φαιην αυτην
πνευμα Βορεου κατα των
160 πλησιον πετρων ου η Φαρ
μακεια παιζουσαν ωσαι και
ουτω δη τελευτησαν λε
χθηναι υπο Βορεου αναρπα
στον γεγονεναι η εξ Αρειου
165 παγου λεγεται γαρ αυ και ου
τος ο λογος ωσ εκειθην αλλ ου
κ ενθενε ερπασθη: εγω
de ο Φαιδρε αλλος μεν τα
tοιαυτα χαριντα ηγομαι
170 λειαν δε δειν[ο]υ και επιτουνο
και ου πανε ευτυχους ανδρος
κατ αλλο μεν ουδεν στι δε αυ
τω αναγ'η μετα τουτο το τω
Ιπποκενταυρων ειδος επα
175 νορθουσαι και αυτς το της
Χειμαιρης επιρρει δε οχλος
tοιουτων Γοργονων και Πη
γασων και αλλων αμηχανω
πληθει τε και ατοπια τερμηνου
180 τερατολογων τινων φυσεων
ais ei tis apostow synnebab
kata to eikos ekaston ate
agroikow tini sofiai xrome
vos pollhs autow scholhs

Col. v. Plate V.

185 deisou: emoi di prosto ta tou
auta outhis esti sko
lon to de aitioin o file tou
toutou tode ou dynamai pou
cata to Delphiokon graffma

190 gnavnei emasun yeloio
dei moi fainetai touto e
ti agnoounata ta allotri
a skopoi othen dei xai
rein eassas tauta peibos

195 menos de tov nomizo
meno pera autow o vou
dei elagon skopoi ou
tauta alla emasun
este ti thien ton yhanw

200 Yphiwos poluplokos
teron kai malloin epin
tevumenon este ti
meroteron te kai aploan
steron xou thiane ti

205 vos kai atupson [f] morasa
vusei metexon atar
o etaire metakou toun lo
gone ar ou tode hyn to
devroun eph oter yges

210 hmas: touto mev onw
auto: vyn thn Hrav
καλὴ γε ἡ καταγωγὴ
η τ[ε] γαρ πλατανος αν
τη μαλα αμφιλαφής τε
215 και υψηλην του τε αγνου
tο ύψος και το συσκιον
παγκαλον και ως ακμη
εχει της ἀνθης ως αν εν
οδεστατον παρεχοι.
220 τον τοπουν η τε αν πη
gη χαριεστατη υπο της
πλατανου ρει μαλα ψυ
χρον υδατος ως γε τωι πο
δε τεκμηρασθαι Νυμ
225 φων τε τιων και Α
χελωιου ἱερου απο τω

Col. vi. Plate V.
κορων τε [και αγ]αλματων
εικεν ειναι ει δε] αν βουλει
ευπνουν [του] τοπου ως
230 αγαπητον [και] σφοδρα η
δη θερινον [τε] και λιγυρδ
υψηχει τω [τω] τετιγώ
χο[ρου] παντω]ν δε κομψο
τα[το]ν το της ποια στι εν η
235 ρεμα προσαντει ικανη πε
φυκεν κατακλινεντι τη
κεφαλη παγκαλος εχει
ωστε αριστα σοι εξενα
γηται ω φιλε Φαιδρε· συ δε
240 γε ω θαυμασιε ατοπωτα
τοσ τις φαινει ατεχνως
γαρ ο λεγεις εξεναγουμε
νοι τινι και ουκ επιχωρι
ωι εοικος ουτως εκ του α

245 στεωσ ουτε ες την υπερ
οριαν αποδημεις ουτε
εξω τειχους εμοιγε δοκεις
το παραπαν εξειναι: συν
γινωσκε μοι ω αριστε: φιλ

250 μαθης γαρ ειμι τα μεν ου
χωρια και τα δενδρα ουδε
με εθελει διδασκειν οι δ εν
τωι αστει ανθρωποι συ με
τοι γε δοκεις της εμης e

255 ξοδου το φαρμακον ευρη
κεναι οσπερ γαρ οι τα πινω
τα θρεμματα βαλλον η
τινα καρπου προσειν
τες αγουςι: ουτω συ μοι λο

260 γους προτινων εν βιβλι
οις την τε Αττικην φαι
νει περιαγειν απασαν
και οπη αν αλλοσε βουλη

265 δευρο αφικομενος εγω με
μοι δοκω κατακιεσεσιν
οι
συ δε εν οπωι σχημα[...]τι οιει
ραιστα αναγνωσεσιν τουθ e
λομενος αναγιγνωσκε

>——

4. μικρον : συχρον MSS. The deletion of the e was probably due to the corrector.
5. [εκει] διατρυψα: or perhaps [ek]ει ετρυψα, which, however, is not a known variant.
11. γ', εφη: γαρ MSS.
12. επαιρε: επαιρε λεγει MSS.
15. τη Μορυχιαι οικαι: τον ολυμπιον οικια τη Μορυχια MSS.
16. διη: so Β: om. T.
18. [σχ]οη ει σοι: πευση ει σοι σχολη MSS.
1016. **EXTANT CLASSICAL AUTHORS**

10. δὲ τὸ αὐτὸ: so B corr., Vat. 225, Ven. 189; δὲ T and other MSS. ἐπὶ μὲ τὸ αὐτὸ was converted from αὐτὸ.

21. ποιήσασθαι: so Burnet with Par. 1811; ποιησθαι BT. ἐπὶ BT; τὴν G, which is accepted by Burnet.

25. λογος: λόγος ην MSS.

28. ἐπὶ LV: om. MSS.

31-2. λέγει: MSS. λέγει γὰρ, for which there is not room in the lacuna. τω before μὴ in l. 32 and before ερωτεί 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 καὶ εγὼν appears here in place of ἐγών ὑπόν.

41. αὐτῶν: om. MSS.

55. πολυ: so B; πολύν T.

60. ἐπὶ δὲ: so T; om. δὲ B.

72. ενομια: the MSS. ἔγιν εἰ μὲν without crisis.

74. παντὶ τι: so Burnet with Schanz: πάντι τι MSS.

78-9. εἰκὼν: ην T corr., Hermann, Schanz; ἐκὼν μὲν, ἐκὼν B and the majority of the MSS. (vv. εἰκών μὲν ἐκὼν μὲν ἐκὼν) and so Burnet.

81. ἐξελεύει does not fill the space. Possibly there was a flaw in the papyrus (cf. l. 158), or a particle like ὡς or γε may have been added.

85. ελεύει MSS. ἐμμελε which is required by the following ἐρεῖν.

87. A stop may be lost after ἐρεῖν.

92. εἰ μὲν δύναι MSS. For εἰ μὲν cf. e.g. l. 123.

96. στέφω: στέφοι MSS., which agree with the corrected reading τεστίνων.

101. παντὶ τι: so Burnet with Schanz: πάντι τι MSS. There is but a tiny vestige of the π, but this combined with the short space is a sufficient indication.

103. αὐτὸν: om. MSS. αὐτὸ here implies the removal of the usual punctuation after ἐξελεύει, upon which verb, with the papyrus reading, τὴν διανοια must depend. εκαστὸν is omitted in B.

106. ὁ τι δρα B, τι δρα δὲ T.

112. ἄνθρωπον: so T; καὶ άνθρωπον B, Burnet.

116. ἐλπίδον was originally written, but was altered by the first hand to ἐλπίδος which is required by η in the next line.

119. ποι τι MSS. καθεσκεύαστο is also the reading of BT; καθεσκεύαστο Vind. 89, Stallbaum.

123. καθ ἑπικυρίαν: ἐν ἑπικυρίᾳ MSS.

126. γαρ: so Ven. 184; γὰρ δὴ BT, &c.

132. κοπατε: κοπάτε MSS., which agree with the corrected reading τεστίνων.

133. καθέδειται: καθέδειται BT, &c., καθέδειται Par. 1826. καθεδείται is used by Plato in *Theaet*. 146 a.

139. κατακλίθησα εἰς: so BT; κατακλίθησα Burnet. B has βουλόμεθα for βουλόμεθα.

144. καὶ: om. MSS.

145. διαφανὴ καὶ καθαρά: so Ven. 189; καθαρὰ καὶ διαφανὴ other MSS. The δ of διαφανὴ has been converted from α, i.e. the scribe presumably began to write καθαρὰ.

150. τῆς Αυγας: so BT, &c.; ἐν Ἀυγας Burnet (τα ἐν Ἀυγας Bratuscheck). The ρ is not certain, having at first sight rather the appearance of an r; but this is probably due to the scaling of the ink.

151. The interlinear ε may have been inserted by the original hand. τις Burnet with T, τι B. π of που has apparently also been altered from a τ (i.e. τουτε was originally
written), and there is a diagonal stroke through τ of τίς 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. ενσενοςκα: νεκόρακα MSS.
154. σε: εν MSS., with πείθη or πειδευ. σε was due to πειδευ having been taken for the active instead of the middle.
158. Owing to a flaw in the papyrus the syllable φαι and ἥν are separated by a considerable interval.

160. οὐν η is apparently due to a misreading of ἀνν; cf. note on l. 229.
163. Βορέω: τοῦ Βορέω MSS.
165. λ of λεγέτω was converted from α γ.
175. αυτι: αὐδη MSS., more correctly.
176. Χειμαιρης: ε was first written in place of α; the alteration may be by the original scribe. The Ionic genitive is a vulgar form, like ἐνι in l. 92, &c.

179. πληθει... aromα (= ἀτοπίᾳ): so Par. 1811, 1812 corr., Athenaeus; πληθει... ἀτοπίᾳ BT, &c., Burnet. Why θερμή was written at the end of this line is rather a mystery. In addition to the dots by which the word is cancelled a stroke is drawn through the ρ. The inserted ε is placed after the θ, and if it was written by the original scribe he no doubt also deleted θερμή.

185. τα τοιαυτα: αὐτα B, ταῦτα T.
187. τουστουκα: l. τούτου.
191. θη: so BT; δὲ Vind. 80.
199. θηριοι: so B; θηριον δι T (Burnet), θηριον ὡν vulg.
201. ἐπιετεθύμενον: so BT, &c.; ἐπιετεθύμενον vulg.
223. ος γε: so Aristaenetus and vulg.; ὅστε γε BT, Burnet.
225. τι at the beginning of the line is blotted.
229. το is omitted before ἐπνοου, before which word a short blank space was left. Presumably the archetype was defective or illegible; cf. the scribe’s failure to read συν in l. 160.

230. ἡθι: so B; ἤθι T, Burnet.
232. ψιθθαι: l. υπηθκει. B has ἐπηθεῖτο (om. τῷ).
235. προσαντε: so T; προσατε B. The first three letters of the word are smudged.
239. συ δε γε: so edd.: οῦ δὲ γε BT, &c., σὺ oυ Par. 1812. Cf. l. 253.
244. αστεον: ἀστεον MSS.
248. The third γ of συγγιγνωσκα 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. συ: so Par. 1809, edd.; οὐ BT, &c. Cf. l. 239.
254. γε: om. MSS., but Par. 1809 has γε above the line after συ.

266. κατακεισθαι: so T, Burnet; οὖν B.
266. κατακεισθαι: so T, Burnet; κατακεισθαι B, &c.
267. ουτοι was originally written for ουτω, 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; ὧ not σ, usually appears in compounds of ὑ (ὑ 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 N 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. 1, iii. 6, iv. 24, vii. 1, xx. 31–2, xxii. 31, xxvi. 9), others are new (iv. 6, 16, 25, 31, v. 15, 16, vi. 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. vii. 9, viii. 30, xx. 2, 11, xxi. 26, 29, xxii. 18, 23, xxvii. 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
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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 μετα τα[ν]ηνα ι

δειν: ωφθησαται δε μαλ

θακον τινα και ου στερεον

διωκων: ουδεν εν ηλιω κα
[δε π]αρασκευαζειν. η στε
5 [πεσθ]αι του παρααυτικη ηδε
[ος φ]θονερον δη αναγκη
[εινα]ι και πολλου μεν αλ
[λαν]ι πυθοφορων απεργουν
[τα κα ο]φελιμων οθεν
10 [αι μ]ηλιστα αιηρ γεγονοι
[το με]γαλης αιτιειν ειναι
[βλαβ]ης μεγιστης δε τησ
[οθεν]αι φορουμιωτατος
[ειν τουτο δε η θεια φιλοσο
15 [φια τ]υγχανει ον εις εραστη
[παιδι]ακα αναγκη πορρω
[θεν ε]ηρευνει περιφοβον ον
[τα του] καταφρονηθηναι
[τα τε]αλλα μηχανασθαι >
20 [οπως αν] η παντα αγνο
[ον και]παιντα [αποβλε
[πων εις τον ε]|καστ]υν
[οις ο]ν τω μεν ηθιστον [επι
[ευρε]αι δε θβαλερωτατος [επ]
25 ευρε[οι η β]αλεφερωτατος [επ]
[ειπ τα][μεν ουν κατα δια η]
[νιο]|αι επιτρ]οπος τε και
239 b [κοινωνοι ουδαμηπ] λυσι
[τελης αιηρ εξ]ιου ερωτα
[την το]ν σωματος εκθ
30 τε και [θε]ραπειαν οιαι τε
[και οσ]θεραπευσει ου αι γε
[η]ται κυριος ος ηδυ προ[ε]
Κ α[γαθ]ου ηναγκασται διω
5 θαρω τεθραμμενον αλ
λ υπο συμμυγει σκια πο
νων μεν ανδρειων και
ιδρωτων η]ρων απειρον
εμπειρον δε απαλης και α
10 ναθρον διαιτης αλλοτρι
οις χρωματιν και κοσμοις
χητει οικειων κοσμομειο
νων ουσα τε αλλα τουτοις
επεται παντα επιτηδευν
15 [ονι]α α δηλα και ουκ αξιο
|περαιτερω προβαινειν
[α]λλα εν κεφαλαιον ορισα
[μενος επι ολε ιεναι το
[γαρ τ]οιουτο σωμα εν ποιε
20 μω τε και αλλαις χρειαις ο
σαι μεγαλαι οι μεν εχθροι
βαρουν οι δε φιλοι και
αυτου ειρασται φοβουνται·
touto μεν ουν ος δηλου ε
25 ατευον το δ εφεξης ημιευν
τυν ημιν οφελιαν η τι
[ει]αβην περι την κτη
239 c σιν η του ερωντος ομιλ
α τε και ενπτροπεια παρε
30 ζεται σαφεις δη τουτο γε
το παν μεν μαλιστα δε τω
ετραστη οτι των φιλτατω
και ευνουστατου και θει
239 d οις χρωματιν και κοσμοις
χητει οικειων κοσμομειο
νων ουσα τε αλλα τουτοις
επεται παντα επιτηδευν
15 [ονι]α α δηλα και ουκ αξιο
|περαιτερω προβαινειν
[α]λλα εν κεφαλαιον ορισα
[μενος επι ολε ιεναι το
[γαρ τ]οιουτο σωμα εν ποιε
20 μω τε και αλλαις χρειαις ο
σαι μεγαλαι οι μεν εχθροι
βαρουν οι δε φιλοι και
αυτου ειρασται φοβουνται·
touto μεν ουν ος δηλου ε
25 ατευον το δ εφεξης ημιευν
τυν ημιν οφελιαν η τι
[ει]αβην περι την κτη
239 c σιν η του ερωντος ομιλ
α τε και ενπτροπεια παρε
30 ζεται σαφεις δη τουτο γε
το παν μεν μαλιστα δε τω
ετραστη οτι των φιλτατω
και ευνουστατου και θει
239 e
Col. vi.

[στ]ατων κτηματων [ορ
φι[α]υον προ παντως [ευξαί
τα]ν εναι τον ερωμένον
πατρος [γαρ] και μητρ[ο]ν κ[αι
5 ξυγγεν[ω]ν και [φι]λων [στε
ρεσθαι αν αυτων] δεξαίτο
διακωλύται και επιτι
μητας ηγομμένοι της η[δι
στης προ]σ οικον ομείλειας 240a
10 [αλλα μην ουσιαν] γ εχοντια
[χρι[σ]ο]][ν][υ] η τινως αλλης κ[τη
σεως] ουτε εναλ[ω]τον ομβη
οσ ου[τε αλοντα] ευμετα[χει
ριστοι[ν] ηγησεταιαι] εξ ον [πα
15 σα αναγκη εραστην παιδι
ν κοις φθονει μεν ουσιαν [κε
κτημενοις] απολλυμενη
δε χαιρει[ν] [ε]τι των αγ[α
μον α]παιδα [αιοικον σι
20 πλειστον ιπρον παιδικα
εραστ[ης] ευξαίται αν γενεσθαι
το[[ν]] αντι του γλυκυ
οσ πλειστον Ιπρον[ν]
καρπους[θαι] επι[θυμοι
εστι μεν δι και
25 αλλα κ'ακα: αλλα τις δαιμων 240b
eμει[ξε ις τοις] πλειστοις ει
τω παραυτικα ηδονην
οιον κολασ [δεινον] θηρω
και βν[αβη] μεγαλη ομως
30 επεμει[ξεν η [φυσις ηδο

Col. vii.

[πων θρεμ][μα[των τε και] θρεμματων και
[επισθε]ματων' οίς το
[γε καθ η[μεραν] ηδον[τοις] ηδοντοιον
[ειναι υπαρχει]ν παιδικον
5 [δε εραστης προς το] β[λα]
[βρω και εις το συν]μερευ
[ειν παντων α]ηδεστα
[τον ηλικα γαλρ και ο [πα]
[λαιος λογος τερπειεν τον
10 [ηλικα] η γαρ οιμαι χρονου
[ιοστης επ] ισας ηδονας]
αγορασα δια ομοιοτητα τοι
λιαιν πα[ρεχεται αλ][ποι
κορον γε και η [του]των συν
15 [ουσια] ε[χαι
10 lines lost.
[νη[δ]ονας α]ει διδουν αγει
[ορα]ουντι α[κ]ουντι απτο
[με]νοι και πιασαν αισθη
[τα] ν αισθανοι[ν]μενον του ε
30 [ρα]μενου [ωστε μετα] ηδο
[νων α]φ[τω αραστ]ω[σ] υπη[κ]
[κα]
[με]τει τ[μα] δε δη ερομε
[νου τοι]ου παραμυθην
[η τμα]ς ηδονας διδους
35 [πο]ισει [τον ισο[ν χρονου

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νην τινα οὐκ ἀμουσον
cαι τι[...]]ς ἑταίραν ὡς βλα
βερον ψεξε[ειν] αν και αλ
λα πολλα των τοιουτοτρο

Col. xix. Plate VI.

[τοὺς επιγιγνομεν]ους 245 a
[πανδε[ε]ις ος δ' αν ανευ μα
[ν]ις Μουσων επι ποιητη
[κ]ας θυρας αφικηται- τει
5 [σθε]ις ας α[ρ]α εκ τεχνης ικα
[ν]οις ποιητης εσομενως.
[α]τελης αυτος τε και η ποι
[η]ις υπο της των μαινο
[μ]ενον η του σωφρονου
10 [τος ημανισθη]ς τοσαυτα
[μ]εν σοι και ετι πλειων αμ
[ν]ις εχω γιγνουμενης
[α]θεων λεγειν καλα
[ερ]γας ωστε τουτο γε αυτο
15 [μ]η φοβομεθα κα ηπ[ε]ι της
[η]ις λογοι θορυβετω δε
[δ]ηπομενοσ ος προ τον
[κε]κειμενου τον σω
[φρο]ϊα δει προαιρειαθαι
20 [φιλ]λου αλλα τοτε προς ε
[κε]ινω δειξαις φερεσθω
[τα ν]ικητηρια- ος ουκ ε
[π]αφθαρσα ο ερως τοι ε
[ρο]ντι [και του ερωμενου
25 [εκ] θε]ων επιπεμπεται
[ημ]υι δε αποδεικτεον
[αυ] το[να]τιον]ως επ ευ

Col. xx. Plate VI.

[ανθρωπιν]ης ιδονται
[παθη τε και] εργα και ειδη
[ταλιθες νοημειν αρχη δε
[αποβ]ει[ε]ως η[δε] ψυχη
5 [πασα] αθα[ν]ας τος το γαιρον αρ
[το]ικεινητον αθαν[α][ρ]ον
[το δ αλλο] κεινουν και ν
π αλλ[ον] κειμενουν

10 παυλαν εξ[[κε]]] κεινησεως
10 παυλα[ν]] εχει [ω]ς μοι[δ]
δη το εαμυτο κεινουν [α]
τε ουκ [α]πολειτον εαι]κτο
ουποτε η[γ]ει κεινουμε
νον αλλα και τοις αλ[λα]
15 [σα κεινειται τουτο] πηγη
και αρχη κεινησεως αρ
χη δε αγευνητον εξ αρχης
γαρ αναγκη παν το γιγνο
μεν γη[γ]υμεθαι αυτιν
20 [δε μηδ εξ ενος] [ει γαρ εκ]
του αρχη γιγνοιτο ουκ αν []
[εξ ερμηνησα] [γιγνοιτο] ετει
δη δε αγενη[γ]τον εστιν.
και αδιαφθορον αυτο
25 αναγκη εινα] [αρχης γαρ
δη απολομενη]ς ουτε αυ
Κ 2
τη ποτε ἐκ [του] ὀυτε ἀλ
λο εξ εκείνης γινόμενο
tai ei[ep] εξ ar[χης] dei pα
dei τα παντα

30 Το γιγνεσθαι ὡτι δη κε

νησεως μεν arχης το αυ
to εαυτο keino

δ[ε] φατε ἀπολλυθαι ὡτι γιγ

νεσθαι δυνατων τη παν

[THE OXYRHYNCHUS PAPYRI]

Col. xxii.

τα τε ουρανον παισαν τε

γενεσιν ξυμπεσαντι στηρε

και μητον αν της εχειν θεου

και λογον τουτον αυτων τις

λεγων. ουκ ειται; παν yap σαιμα

ὦ μεν εξωθεν το κεινει

σθαι ἁψυχον ὦ de ενδοθε

auto. εξ αυτίν εμψιχο

ὡς ταυτης ουσης φυσε

ὡς εἰ ὃ ετι τουτ᾽ ουτως exov μη ἀλλο το εἰ

ου το αὐτο κεινοῦν και

η ψυχην εξ αἰναγκης α

γενητιον τε και αθανα

ται του αἱ ψυχοῖπο παιντα [de

ουρανον] περιπολει—αλ

λοτε ει [α]λλοις ειδεσι [γι

γνουμενη] τελεια [μεν

ουσα και επερωμενη

και μετεωροφοτο [μετεωροφο]

[τον κοσμον δι

οικει η δε] πτερυ[ου]ρυσς[α]

[σα] ποσ φ[ερεσαι εως αν

Col. xxii.

των [αλλων μεμεικται και

πρωτον μεν ημων ο αρ

χον ξυνωριδος ηνιο

κει ειτα των ἐπιπον ο μεν

5 αυς ει ηλιος κατος τε και αγαθος

και εκ τοιουτων ο δε [εξ]

εναντιων τε και εναντιων

os [χαλεπη δη και] δυσκο

λος εξ αναγκης η περι η

10 μας ημιοχησις πη δη

ουν θυντου τε και απα

iατον γουν [εκλυθη

πειρατειν ειτειν] γυνη

πασα πατον επιμειιει

το αυτο κει

246 b

υον [περιπολει—αλ

λοτε ει [α]λλοις ειδεσι [γι

γνουμενη] τελεια [μεν

ουσα και επερωμενη

και μετεωροφοτο [μετεωροφο]

[τον κοσμον δι

οικει η δε] πτερυ[ου]ρυσς[α]

[σα] ποσ φ[ερεσαι εως αν

246 a
τῆς ἔκδοσις περὶ δὲ
[τη]ς ιδέας ὁδὲ λεκτευόν
[ν]ικηρίας διηγήσεως
οὗ δ' εοικεν. ανθρωποποι

ταύτῃ ὑπὸ [δ]ὴ λεγομεν' 

—

εοικεν. ανθρωπι 

[δι]κατ' ελατΊτονος" μιν ἰον το ξυμώτω 

ταύτῃ ὑπὸ [δ]ὴ λεγομεν' 


Col. xxiii.

[γ]υς ἡγεμὼν εν οὐρανῷ Ζεὺς 246 ε

ελαιὼν πτηνὸν ἀρρα πρῶ

Col. xxvi.

[το προσηκ]οιον δεξιόθαι[αι]
[ἰδοὺσα δὲ] ξυμὸν το οὐν
[ἀγαπα τε καὶ] θεωρου[σι]
[ταληθὴς τρε]ψι[ται καὶ

5 [εὐπαθεὶς εἰς αν κικ[λω η]
[περιφ]ορα εἰς ταυ[ν]ον τε

[περί]οδοι καὶ[θο]ρα μ[εν]

[αιτ]ην δικαίοςουν·

αδ' την

10 [... ] δικαίοςουν· καθο[ν]
[ρα δ'] ἑ σωφροσύνην καθο
[ρα δ'] ἑ πιστημήν. οὐχ' ἃ γ[ε]

Col. xxvii.

[χυ]ου [κεφαλ]ην' καὶ συμπε

ρην[ε]ς[ι] δὴ την περιφορά

θωρυσθευ[ῶ] ὑπὸ τω[ν]

ιππόν. καὶ μολις [καθορω

5 σα τα οντα ἣ δε το[τ]ε μεν

ηπερ τ]ο[ν] δ' ου βια[ξομε

μοι] δε τ]ων ιππ[ων τα]

μεν εἰδε [τ]α δ' ου α]ι δε δη

αλλα [γλυμ]οναι μ[εν α


αδιν[ατοσσα] δε υποβυρν

χια[σμ]ερ[ονται]
THE OXYRHYNCHUS PAPYRI

Col. xxxii.
Opposite Col. xxiii. 17.

Col. xxxiii.
[δὲ ομοιομ[ασιν αλλα δι] α] [δ]ευρω τε ελθοβ[τες κατε]ι
[ληφαμεν αυτο] δια της ε

Col. xxxiv.
1017. EXHIBTED CLASSICAL AUTHORS

5 αὐτῶν καὶ ολεγνοι επι τας εικονας ἵναντες θεωνται
το του εικασθεντος γενος καλόνος δε τ'τον ἡν ιδειν
λαμπρον

4 lines lost.

τε καὶ ετελοντο των τελετων

15 η[ν] δευμις λεγεις μακαρων
taw[ν] ἡν οργιαζομεν
ολυκληροι μεν αυτοι ον
tεις και αποθεις κακων
οσα ημας εν υστερω χρονω

20 μπεμενεν

Col. xxxv.

ται παρα φυσιν ηδονην
diωκων ο δε αρτεμι[λησ]
η των τοτε πολυβελαμον
οται τι θεοειδες ηδη προ

5 σωπον καλλος εν μεμι
mημενοι την τινα σωμα[a
τος ιδεαν. πρωτον μεν
eφεξεν. και τι των τιο
τε υπηλθε αυτον δει

10 ματων ειτα προσπορον
ως θεον σεβεται και ει μη
eδεδει την της σφοδρα

μαμιας δοξαν. θυοι αν
ως αγαλματι[ι] και θεο[τ]οις

15 παιδικοις ιδονται δε αυ
τον οιον εκ της φρυκης
μεταβολη τε και ιδρως
και θερμοσης ανθης λαμ

251 a

251 b

[βανει δεξαμενο]ς γαρ ηου
[καλλους την [απο[ροη]
[δια των] ὁμμιατων εβερ
[μανθη]η τη του πτερουν
[φυσις]ς αρδεται [θεμαν]
[θεντος] δε [ετα]κη

Unidentified fragments.

(a) (b) (c) (d)
δι[...]
το[...]
[ναν]
[ηδε]
i. 1. Ἰκ is part of a marginal variant. The tenth line from the bottom of this column would fall near the beginning of 238 b, and Ἰκ may therefore well refer to κεκλημένον, for which Vat. 225 has κεκτήμενον, e.g. τούτο κ'[εκ][κλημένον] with κεκτήμενον in the body of the text.
There is a similar confusion in the MSS. regarding κεκτημένον just below and κεκτησθαι in the previous sentence. The division κεκτήσθαι is however unusual.

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

iv. 3. τῶν, v. l. τῶν: τῶν, the original reading, is that of BT and Stobaeus; τῶν was conjectured by Heindorf. Burnet prints τῶν within brackets.
6. δή for δη does not occur in the MSS.
16. The marginal πορφυρά is peculiar to the papyrus.
24. βΙχαβερωτερ, 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 αυ or α followed; αυ is omitted in BT. τω (so B) is still more unlikely to have been added at the end of i. 23.
25. The marginal entry seems to have been some variant on τα μεν αυ, but none is known; αυ 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 τρ is rightly placed here.
31. No variant θεραπευσειεν 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. μετα: B has the haplography με.
2. δή: so MSS.; δή Burnet with Hirschig.
5. There may be a high stop after τεβραμμενον, but there are several accidental ink-spots at the end of this line.
11. κοσμωιν: so MSS.; σχημασιν Plutarch.
15. α δη δηλα for α δηλα is not otherwise recorded.
17. The MSS. support the reading in the text, ὁρισαμένοις (ὁρισαμένοι two Paris MSS.); ὁρισαμένοι is new.
19. τοιοῦτο: τοιοῦτον MSS.
31. δε: so T; γε B.
33. και: τε και MSS.

vi. 4. μητρικα: so T Stobaeus; om. καί B.
9. επιτων: αυτων MSS.; either may be right.
11. χρυσον seems to have been originally written by mistake for χρυσων. It is impossible to be sure which hand made the correction.
19. οἶκον 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 τον καρ[ and καρ[ are on a detached fragment, the position of which is hardly certain.
32. τοις: τοις was possibly written originally.

vii. 1. The variant in the margin is presumably και for τε και, as in Ven. 8 and 189.
3. T and Stobaeus have ἡδίστοις, B the marginal ἡδίστοισι (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. ἀπαντῶν for παντῶν is not a very satisfying remedy.

8. γάρ: so MSS.; γάρ δή Burnet with Stobaeus and Aristaenetus.

9-30. The division of the lines is conjectural; it is not at all clear that in ll. 12-14 αυτῶ, &c., are beginnings of lines, the margin being lost.

30-1. ἤπονεον seems to have stood in place of ἡδονῆ: αὐτὸ is certain, and the vestiges suit the following αὐτῷ and in the previous line τῷ. ἡδονῆς ἀραρότων αὐτῷ MSS.

32. Above the ω of τῷ 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. [πο]ύρει: the scribe began to write a instead of ε.

xx. 11. μὲν: so T Aristides, Burnet; μέντοι B.

23. ὕφελε: or ὕφελε: there would be room for ὀ before εἴρω in either case.

29. θεων: the MSS. have only the marginal reading, θεων.

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

23. The MSS. support the adscript ideas αὐτῆς.

26. μακαρίων: μακρᾶς MSS.

29. ἰδη: om. MSS. The crossbar of ἃ τ in the margin points to the insertion of the ordinary reading as a variant.

30. κατὰ τὸ δή: so rightly T Hermias Stobaeus, though of course it is impossible to be certain that the scribe intended the words to be so divided; έοικε τῷ δή T, έοικε τῷ δή Β, έοικε δή τῷ Vind. 109, έοικε δή τῇ vulg.

34. πάντες αὐτῶν τε: so T, Burnet; καὶ πάντες αὐτῶν Β.

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


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

20. μετεωροποίει τε, the marginal adscript, is the reading of Syrianus, μετεωρ[φ]η[τ]αι λεπταί is new; μετεωροποίει τε BT and the majority of the MSS., v.l. μετεωροπορέηται.

21. παντα: so B, Burnet; ἄσποτα T.

22. ι. μετεωροποίει τε, the marginal adscript, is the reading of Syrianus, μετεωροποίει τε BT and the majority of the MSS., v.l. μετεωροπορέηται.

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

31. θνητί in the margin was doubtless θνητήν, which is found instead of the better supported θνητῶν in Ven. 5, Par. 2011.

xxvi. 1. δεξαμεναι: so B; δέξασθαι 11, Burnet.

8. καθορῶμεν B. καθορῶμεν B.

9. The reading αὖ τὴν δικαιοσύνην, indicated by the writer of the adscript, is found in Coislo. 155 and was considered favourably by Heindorf.

10. [...] δικαιοσύνη does not occur in any MS. The letter before δ is represented by a vertical stroke which would suit η, i, or n, and it is immediately below the second upright of the η in αὐτήν. Perhaps [οι οτ] may be restored; cf. Parm. 133 d aiτου δεσπότου δόνων, δ τινος δισάνθει.

13. οὐδὲ: so B (οὐδὲ); οὐ δὴ T, οὐ δὴ vulg.

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

17. ωτα: so οτα MSS.

29. χι: om. MSS.

31. οἰκον: οἰκο MSS. (οἰκον Coislo. 155).

παλαιὰ: ισχυρείν και εἰκασμένη MSS. One more letter might have been expected in the lacuna at the beginning of the next line.

xxvii. 4. μόλις: μόχις MSS.

6. δ᾽ αὐ: δ᾽ αὖ MSS. δ᾽ αὖ was presumably due to the influence of l. 8.

27. The papyrus of course may have read δῇ with T instead of δε. B here has οἷον εἰς λόγον τῆς ἑν ἐνεκτῶν.

29. ναπ τετελον: πεπλον αὖ εἰσαν MSS.

xxxii. 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 xxxii, i, 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. xxvii. In the second of them ] σταῦ δὲ τε τῶν ν is
a possible reading, with a reference to p. 250 a ἄλτει δέ, ἵσταν (v. 1. ἵσταν) τι τῶν ἐκεί 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 ἵσταν δέ, which would imply the omission of ἄλτει, is quite unsupported. On the other hand there is nothing else in the neighbourhood suggesting -τε, 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.** τε, which was originally omitted, was added by the second hand.

**xxxiv. 1.** o: om. MSS. Possibly τ(ε) was omitted in l. 3.

**13.** ἐναργεῖα παρ' ἑαυτῆς : ἑαυτῆς ἐναργές MSS.

**xxxv. 3.** η (= δ): ὁ MSS.

**4.** τι θεοειδὲς ἐφ' ἐφ' ὑποκρίσεως : θεοειδὲς πρόσωπον ὑπ' 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.** έκδες confirms the correction of Cobet; δεδιείη B, δεδίει T.

**22.** η η: so T and edd.; ἑ B.

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

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

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

Fr. (η). Col. ii. 2–3 is an unsuitable position for this fragment.

Fr. (θ). Not Col. xxvii. 19–20 or 22–3.

Fr. (υ). 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 uncial, 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.
1018. **EXTANT CLASSICAL AUTHORS**

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 Stobaeus. 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 D Bod. 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 τινες the papyrus has the commonly accepted τίέ) εἰσι. 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]λεονεκτὴν των πο 6, 27</td>
<td>35 τινος αει [.] [ηπειρασθε αγωνιζεσθαι προς αυ τα: η ου γυγονοσεις</td>
</tr>
<tr>
<td>[π]γελασας ειτεν: ο H</td>
<td></td>
</tr>
<tr>
<td>[ρα]κλεις: οιον συ λεγεις</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>29</td>
</tr>
<tr>
<td>[ω π]ιπερ δειν ανδρα με</td>
<td>40 και δολοσεις και πλε</td>
</tr>
<tr>
<td>[γεφεισθαι: οιον αν εφη</td>
<td></td>
</tr>
<tr>
<td>[ω π]αι δικαιοτατοσ τε</td>
<td></td>
</tr>
<tr>
<td>[και] νομιμος[ε] τος ανηρ</td>
<td></td>
</tr>
<tr>
<td>[ει]ο: πωσ μην εφη</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>45</td>
</tr>
<tr>
<td>[παι]δας οντας ημιας</td>
<td>45 ξαπατησαι [τι ει πολ</td>
</tr>
<tr>
<td>[και] εφιβους ταναντι</td>
<td></td>
</tr>
<tr>
<td>[α το]στον εδιασκετε</td>
<td></td>
</tr>
<tr>
<td>[ναι] μα Δι εφη και νυν</td>
<td></td>
</tr>
</tbody>
</table>
15 [καὶ] τοὺς [τῶν φίλων]: ὡς
[δὲ γε] τοὺς πολέμιους δὲν
[ναίσ]θε κακῶς ποιεῖν
[οὐκ ὁ]σθα μανθανον
[τὰς ν]πας πολλὰς κα
20 [κούργ]ιας: οὐ δὴν εἰωγγε
[μὴν εφ]η ενεκα εμαι
[δαινε]τε τοξευειν: τι
[νος δὲ ε]νεκα ακοντιζειν
25 [τίνος] δὲ ενεκα δουλοῦν:
[υσ αγρ]ίους πλεγμασι
[και οργ]υμασι: [τι] δὲ
[καψο]ψαν σταγραις
[και αρ]πεδοναις: τι
30 [δὲ λεο]ντι και αρκτοις
[και παρ]δαλεσι]ν ου
[κ εἰς] τὸ ἱσαον [καθ]ισια
[μενοι] εμαχεσθε: αλ
[λα μετα πλεονεξιας

50 πον επετρεποι μεν υμιν
[ἀλλ ἐπι] σκοπιον εἰδιθα
[ξαμεν] ἴνα ἕ ε μην
μεν μη κακονρυγοι
τε τους φιλους ει δε
55 ποτε πολεμος γενοι
to· δυναισθε [και αν
θρωπου]ν [σ]τοχα[ξεσθαι
και εξαπαταιν [δε και
πλεονεκτειν [ουκ εν
60 ανθρωποις επαιδευ
[ομεν] νεα ς αλ [ἐν θη
ρωις. [ενα μι]η δ ειν του
[τοις τους φιλους βρα
[πτοιτε ει δε] ποτε πο
65 [λευ]σι και ἀρκτοις
[και πα]ρδαλειςιν εις
[κ ἐ]ις το αἰει 
[κ αἰει] CAGH. The letter following αἰεί 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 α of επειρασθε.
1018. EXTANT CLASSICAL AUTHORS

36. avra: or ταύτα, as in DBod.
37-8. γιγνώσκεις ὅτι ταύτα πάντα 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. πάντα γιγνώσκεις ταύτα ὅτι other MSS.
39. DBod. have τινες for τ(έ) εἰσι.
42. o Κυριο: so DBod.; om. other MSS.
48. εφη διμαι: so Bod., ὀμαί εφη D and a later hand in G; om. εφη other MSS.
51. επι σκοπ[ου επεδα]ξιμεν: so DBod.; επι σκοπον βάλλειν ειδάσκομεν other MSS.
A blot covers the α of ἀλλ.
58. [δε]: so DBod.; om. CAGRH.
65. μηδε: μηδετος AGH.

1019. CHARITON, Chaereas and Callirrhoë.

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

Two fragments of the Chaereas 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 Chaereas 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, ποδῶν in l. 1 confirms an emendation of D’Orville (ποθέν F); in l. 25 the sense, which in F is obscured, was rightly given, though the exact wording is uncertain; ὅνομαζων for εἶναι νομίζων and in l. 54 the omission of ὅτι 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 ψοφί]ν δε ποδον αήσθο 
[μενη Καλλιροη προς αυτου [e 
[πεστραφη] θεασαμενος ο]υν ο 
[Διονυσιος] ειλεως εφη ο Αφρο 
5 [διτη και επ αγαθο μοι φα[νει 
[ης καταπιπτοντα δε αυτι]ν 
[ηη]η Δεωνας υπελαβεν και 
[αυτη φησιν] εστιν ο δεσποτα 
[η νεωντοι] μηδεν ταραξθης 
10 [και συ δε αι] γυναι προσελθε 
[tω κυριω Κ]αλλιροη μεν ουν 
[προς τουνα]υα του κυριου κατο 
[κυψασα πη]γην αθικα δακρυων 
[ου]ψε μεταμανθανουσα την 
15 [ελευθεριαν] ο δε Διονυσιος πλη 
[ξας τον Δεωναν ασεβεστατε 
[ειπεν ως αν]θρωπους διαλεγη 
[τοις θεοις τα]υ]γην λεγεις αρ 
[γυρωθησε] δικαιοσουν υμων ουν 
20 [πες τον πιπραοσκονα ουκ] ηκου 
[σας ο]υδε Ομηρου διδασκοντος 
[ημας και γε οι] θεοι ξενοις εοι 
[κοτες αλλοδαποιοις ανθρωπων 
[υβριν τε και ενυμε]νυ εφορουσιν 
25 [. . . . . . . . . Καλλιροη παυσα 
[μον καταγελ]ων και θεαν ονο 
[μας την] ουδε ανθρωπον 
[ευτυχι] καλουσις [δε αληθης
Col. ii.

των εστωτῶν εκεί καὶ κεκλη
30 μενων συνηκεν ο Λεωνας
και αφεικομενος εις το τεμε
νος εξηγαγε την Καλλιροην
τους δ ην ιδειν οτι φυτει γεινον
ται βασιλεις οσπερ ο εν τω σημ
35 νει των μελισσων ηκολουθο
υν γαρ αυτοματως απαντε
αυτη καθαπερ υπο του καλλο
νος δεσποινη κεχειροτονημενοι
η μεν ουν απηλθεν εις την οι
40 κησιν την συνηθη Διουσιος δ [e
tετρωτο μεν το δε τραμα περι
στελλειν επειρατο οια δη πεπαι
dευμενοι αιηρ και εξαιρετω[ς
αρετης αντεποιουμενοι μη]
45 δε τοις οικεταις θελων ευκατα
φροντος δοκειν μητε μειρακι
ωδης τοις φιλοις διεκαρτερει [p
παρα ολην την εσπεραν ποιου
μενος γαρ λανθανει καταδη
50 λος δε γειομενος μαλλον [εκ
tης σιωπης μοιραν δε τινα [λα
βων απο του δειπνου ταυτην φιη
σι κομισατω τις τη ξενη μη ειπη [d
παρα του κυριου αλλα παρα Διο
55 νυσιου / του μεν ουν ποτον προ
ηγηγην επι πλει[ι]στον ηπιοστατο

1. ποδων: D'Orville's infelix coniectura (Cobet, Mnemos. 8, p. 256) is confirmed; ποθέν
F, ὄπισθεν Cobet. ποδῶν 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.
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4. εἰλεως εφη: ἀνεβόησεν δεώς εἰδὲ F. εἴης is superfluous.
8. εἴτε: om. F.
12-13. In F πηγὴν ἀφῆκε δακρύων precedes κάτω κύψασα.
18. There is not room in the lacuna for σί which precedes ταύτην in F.
19. δέκαυς οὖν οὐκ: καὶ δὲ οὖχ F. Since αἰγερωπητος alone does not fill the space, the restoration of δέκαυς seems certain and gives a preferable reading.
20. ἡκο[τας]: so the Didot edition and Hercher; ἀκούσα 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 p 485 καὶ τε θεοί.
25. F has τὸ γοῦν λοιπὸν παῦσαι κτάλ., which has been generally recognized to be defective. The papyrus has the name Καλλιροη, which is obviously needed, and this was of course preceded by some such verb as ἔτεων or ἔφη; but there is not room for so much as τὸ γοῦν λοιπὸν as well, and how the lacuna should be filled remains doubtful.
26. οὐνομαζων: this is clearly superior to F's εἴης νομιζων. Callirrhoe's point is that Dionysius did not think so, but only pretended that he did.
29. και κεκλημενων: so F; οὐς κεκηλημένων Jacobs, whom Hercher follows.
30. ο: om. F. On the other hand after Λεωνᾶς F has τὸ γεγονός which is omitted in the papyrus.
33. τοὺς is an evident clerical error; τότε rightly F.
34. ο εν: om. o F.
35. The divisions ἡκολουθοῦν here and καλλοῦς in l. 37 are very unusual.
36. αὐτοματως: om. F.
37. αὐτη: om. F.
38. κεκεροτονημένοι; l. κεκεροτονημένη with F,
42. δη: δε F. Cf. P. Fay. τ. ii. 17 and for the asyndeton ibid. i. 16, note.
44. l. αυτοποιομενος: μήτε for μ[η]δε rightly F.
45. θελων: ἐθέλων F.
50. μμλων: om. F.
51. ολαθων: λαβόμενος F.
53. ειτε: εἶτε F. The papyrus is broken away after the η, but the line is of full length and it is unlikely that -τε followed. The 3rd person singular is quite correct after κομισάτω τις.
54. παρα . . . 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 RESCRIPTS.

10-8 x 20 cm. A.D. 198–201.

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 ἐκδικεῖν: as is remarked by Professor Mitteis, to whom I am indebted for some suggestions on this papyrus, ἐκδικεῖν here apparently has the sense of ἐκδικάζειν. One of the two cases related to release from an obligation of some kind (ἄφεσις), 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 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.
THE OXYRHYNCHUS PAPYRI

Προκόχη Ἐρμαίον δι' Ἐπαγάθον ἀπελευθέρων. εἰ τὴν ἐκ τῆς ἡλικίας ἑξείς βοήθιαν,
τὸν ἀγώνα τῆς ἀπάτης ὁ ἡγούμενος τοῦ ἔθνους ἐκδικήσει. προσέτόθη(η)
ἐν Ἀλεξανδρείᾳ.

7. η of προκόχη corr. from ω: the name is preceded by a marginal cross. 8. ει of ἐκδικήσει corr. from ἡ. θῖνο of ἐβοήθω|ς blotted.

Il. 3–8. 'The Emperor Caesar Lucius Septimius Severus Pius Pertinax Augustus 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 Hermaeus 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. ης in 1. 1 may be the termination of a proper name; or ], e.g. χερ, might be read.

5. βοήθιαν Mitteis. ἡ ἐκ τῆς ἡλικίας βοήθεια is aefatis auxzlium, for which cf. e.g. Cod. Just. 21. 2 Eo tempore, quo soror tua auxilio inuvabatur aetatis. ἐξείς means 'is rightly yours', i.e. if your years justify the restitutio. For ὁ ἡγούμενος τοῦ ἔθνους (cf. l. 8) as a synonym for ἱγματω, praeset provinciae, cf. e.g. Cass. Dio lxix. 18, and for the use of ἔθνος, Archiv iv. p. 380. This line is somewhat short as compared with l. 7, but the sentence appears to be complete.

6. Ἀλεξανδρείᾳ 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 Il. 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 Wilcken, *Ost.* i. 13, shows, the news was still unknown on November 28.

'Ο μὲν ὀφειλόμενος
τοῖς προγόνοις καὶ ἐν-
φανῆς θεός Καῖσαρ εἰς
αὐτοὺς κεχάρικε,
5 ὁ δὲ τῆς οἰκουμένης
καὶ προσδοκηθεὶς καὶ ἐπισ-
θεὶς Αὐτοκράτωρ ἀποδε-
δεικταί, ἀγαθὸς
daἰμὼν δὲ τῆς
10 οἰκουμένης [άρ]χη ᾠν

7. θει added above the line. 8. ή of δεικτα above the line. 15-16. 1. στεφανηφοροῦτες καὶ βουθυτοῦτες. 19. σεβαστο ο γερμανικο added in front of κλαυδιου.

8—13. Perhaps there is an intentional antithesis here between Καῖσαρ and Αὐτοκράτωρ in l. 7; but the repetition of οἰκουμένης and ἀποδεικταί is clumsy, and lls. 8—13 look like an alternative version of ll. 5—8. For ἀγαθὸς δαίμων τῆς οἰκουμένης as applied to Nero cf. Dittenberger, *Oriantis Gr. Inscr.* ii. 666 [Νέρων] Κλαύδιος ... ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἀπάσιν οἷς ἐνεργίσατο ἀγαθὸς (Wilcken). The reading in ll. io—11 is very uncertain, but probably does not misrepresent the sense, for which Wilcken compares the prophetic papyrus discussed by him in *Hermes* xl. pp. 544 sqq., Col. ii. 6—7 ἐπὶ ... παραγένηται βασιλεὺς ἀγαθὸν δότηρ (ἀγαθὸν δαίμων occurs three lines above); cf. also σὺν ἀπάσιν ... ἀγαθοῖς in the inscription already quoted. [άρ]χη in l. 1o is not at all convincing: the final letter is more like γ than η, and [. . .]μενων could be read; moreover in l. 11, instead of supposing that the writer began the word μεγίστων, it would be possible to regard the deleted letters as a mistaken repetition of the syllables -μενον. A participle, however, gives a less satisfactory construction and sense, and no suitable substantive ending in -ων seems to be obtainable; ήγεμὼν is not satisfactory.
14–16. The construction is confused, the accusative being employed as if δεί or some similar word and not ὀφείλομεν were written. Cf. for the phraseology B. G. U. 646, 19–24 [ὁ]σιοδοτθῇ ὑστερον, [ὁ] αὐτὸς ἀλλαζοθείς, πανθῆμει [θῆκος] τῶν καὶ εὐχομένους . . . στεφαναῖον ἡμέρας πεντεκαίθεκα. 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 γὰς ἐγενόμην τοῦ εὐαγγελίου περὶ τοῦ ἀνηγορεῦσθαι Καίσαρα τοῦ τοῦ θεοφιλεστάτου κυρίου ἡμῶν Διοκλήτια- τορος Καίσαρος Γαίου Ἰουλίου Οὐήρου Μαξιμίου Μαξιμίου Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ παιδα Γαίου Ἰουλίου Οὐήρου Μάξιμου Σεβαστόν, χρῆ, τιμώσετε, τὰς θεὰς κωμάζεσθαι. ἵν᾽ ὅν εἴδης καὶ παρατύχης . . .

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

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

1022. ENROLMENT OF RECRUITS.

36.8 × 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.


5 tirones sexs probatos a me in coh(ortc) cut praes in numeros referri iube ex xi kalendas Martias: noni na eorum et iconismos huic epistulae subieci.

10 vale frater karissime.

C. Veturium Gemellum annor(um) xxi sine iconismo),

C. Longium Priscum annor(um) xxi, i[iconismo] supercil(i)o sinistr(o),
C. Iulium Maximum ann(orum) xxv sine i(conismo),

[.] Lucium Secundum

ann(orum) xx sine i(conismo),

C. Iulium Saturninum

ann(orum) xxiii, i(conismus) manu sinistr(a),

M. Antonium Valentinum

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

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

Imp(eratoris) Traiani η(ostri) per
Priscum singul(arem).

Avidius Arrianus cornicular(ius)

coh(ortis) iii Iteraeorum

scripsi authenticam

epistolam in tabulario

cohortis esse.


1. The meaning of these letters in the middle of the upper margin is obscure. The second is pretty certainly ε, the first ς or ρ. 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. Cε[πι] on the analogy of 720. 15 (if that be the right reading\(^1\)) is not very satisfactory.

2. Feb. 24, A.D. 103 (li. 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 iii. 313) is hardly suitable; the first letter may be ι, but the third does not seem to be γ.
confirms the view of the date of Italus expressed in P. Ambh. 64, and the corrected reading of B. G. U. 908. 9, ε (ἐτεί), in Archiv ii. p. 137.

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

8. icon[i]smos: 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 ἀπηκο. Cf. Τ 245-6 μωθόμοιοι οίος ἐπὶ περ, γυρὸ ἐν ἱμασίῳ, μελανόχροος, οὐλοκάρηος, on which the scholiast remarks that ὁ τρόπος εἰκονισμός.

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

25. nostri is unexpected, though it may stand. The letter could be m, but this is no easier. aut(usti) cannot be read.

27. Arrianus: or perhaps Iraianus.

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 II. 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 Πετρώνιος
Κέλερ ἀπολόγημος
στρατιώτης, πρῶτος
παρεπιθημάτας, δηλω-
5 θείος ἐπικεκρίθαι
ὑπὸ Κοείνου ὩΡαμ-
1023. OFFICIAL

μίσθωσμεν Μαρτιάλις
τῷ α (ἔτει) Ἀδριανοῦ
τοῦ κυρίου.

'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. παρεπιδημήσας: record of the place of residence chosen by the veterans was kept in the epikritis-lists; cf. B. G. U. 113. 12 θευλόμενος παρεπιδημεῖν πρῶτον κυρίων [ἐν νομῷ Ἀρσενοκύτη (so too 265. 19, 780. 14), and for παρεπιδημεῖν e.g. P. Tor. 8. 13 τῶν παρεπιδημοῦντων καὶ κατοικοῦντων ἐν ταύταις δήσεων. On the subject of the epikritis of the veterans see P. Meyer, Heerwesen, 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. 4713 f = Dittenberger, Orientis Gr. Insr. 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.

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
Ὀξυρυγχείτου Ἡρακλᾷ τῷ
και Ἡρακλείδῃ σιτολόγῳ
ἀπηλιώτου τοπαρχίας Πα-
5 κέρκη τῶν χαίρειν. μέτρη-
σον συνεπιστέλλοντος
Τέρακος βασιλικοῦ γραμματ(έως)
ἐκ τοῦ καλλίστου δεύμα-
Τὸς ἀπὸ γενήματος τοῦ

10 διελθόντος ἵγ (ἔτους) εἰς καταστοράν τοῦ ἐνεστάτος ἰδ (ἔτους)
'Αδριανοῦ Ἐλαιαρυοῦ τοῦ κυρίου
εἰς σπέρματα δάνεια Ἀπολλωνίου Ἡλιδόωρου τοῦ Ἀπολλωνίου μητρὸς Θαίδος ΧΙαι)ρήμονος ἀμ' Ὀξυρύγχα(ν)πόλεως ὡς (ἐτῶν) οὐλὴ ὀφρ(ύι) δεξ(ιᾷ), ὃν καὶ γνωρίεις ἱδίῳ κινδύνῳ, ἥν ἡρηται

20 δὲ αἰτήσεως εἰς ἢν γεωργεῖ περὶ κόμην Ωφιν ἐκ τοῦ Ἀπολλωμίου Ἁλθαίως
σύν τῷ Πυρρίῳ καὶ Λυσιμάχῳ(γ) κλήρων (ἀρτάβην) αὖ πυροῦ

25 καθαροῦ ἀδόλου ἀβώλου ἀκρίθου κεκοσκινευμένου μέτρῳ δημοσίῳ μετρήσει τῇ κελευθείση ἀρτάβην μίαν τέταρτον, / (πυροῦ) (ἀρτάβη) αὖ',

30 μηδενὸς ὑπολογούμενον εἰς ὀφειλὴν ἢ ἕτερον τι ἀπλῶς, ἥν καταθήσεται εἰς τὴν γῆν ύγιῶς ἐπακολούθων τῶν εἰσδο-

35 τῶν, καὶ ἐκ νέων ἀποδώσει τὰς ἑσας ἁμα τοὺς τῆς γῆς δημοσίως· παρ' ὁ καὶ λήψη τῆν καθήκουσαν ἀποχήν διασήν, ὅν τὴν ἐτέραν ἐμοὶ ἀναδώσει. (ἔτους) ἰδ' Ἀὐτοκράτορος Ἐλαιαρυοῦ Ἡλιδόωρος Ἁπτίος, Ἑλίσθανος Ἀδριανοῦ Σέβαστοι Ἀθήρ ἱς.
'Asclepiades, strategus of the Oxyrhynchite nome, to Heraclas also called Heraclides, sittologus of the district of Pakerke 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 13 hundred and one quarter artabae of wheat, pure, unadulterated, unmixed with earth and sifted, according to public measure and regulation measurement, total 14 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 14 art. wheat, as above.'
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.

Αὐρήλιοι Ἀγαθός γυναικάρχης
ἐναρχὸς πρῶτον καὶ
Ἐρμανοθάμμων ἑξηγήτης
καὶ Δίδυμος ἄρχιερεύς
5 καὶ Κοπρίας κοσμήτης
πόλεως Εὐεργέτιδος
Αὐρήλιοις Εὐριπίδει βιολόγῳ καὶ Σαραπίδο ὁμηριστῇ
χαίρειν.

10 ἐξαυτῆς ἢκετε, καθὼς ἐδοὺς ὑμῖν ἐστίν συνπανιγυρίζειν, συνεορτάσοντες ἐν τῇ πατρῷᾳ ἡμῶν ἔορτῇ γενεθλίῳ τοῦ Κρόνου τῶν θεωριῶν ἅμ᾽ αὔτιον ἡτίς ἐστὶν ἀγομένων ἐπὶ τὰς ἐξ ἑαυτῆς ἡμέρας, λαμβάνοντες τοὺς καὶ τὰ τείμια.

15 θεοῦ μεγίστου ἀνατ . . . . [.

20 θοὺς καὶ τὰ τείμια.

σεσημ(ειώμεθα).

2nd hand. Ἐρμανοβάμμων ἑξηγήτης
ἔρρωσθαι ύμᾶς εὔχομαι.
3rd hand. Δίδυμος ἀρχιερ(εὺς) ἐρρῶσθίαι ὑμᾶς εὔχομαι.

4th hand. 25 Κοπρίας ἐρρῶσθαι ὑμᾶς
εὖχομαι.

'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. 'Ἑρμανοῦβις and 'Ἑρμάμμων are already familiar (B. G. U. 332. 9, P. Leipzig 15. 3, &c.).

4-5. The order in which the ἀρχιερεύς and κοσμητής 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 ἀρχιερεύς was liable to some fluctuation.

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

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

15. The remains at the end of the line do not suit ἀνανεουμένων or ἀναγκαίως.

19-20. The scale of payment was high, as is shown by 519, where a μῖμος receives 496 and a ὁμηριστής 448 drachmae. 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.

\[
\text{Metaxù ñlaboùen Gerontìou k[a.j] Ioaânνèn òste}
\]

\[
\text{lassen Ioaâννìa tì Imaìia kai tà linoûdia sîn μα-}
\]

\[
\text{φarоius caì fakialìoi òos[t]e prathènai[i] autà kai doûnai}
\]

\[
\text{tò dànion tòv trîòn ölokotûnîon, ðedôkari me de}
\]

\[
\text{autà Gerontíó prathènai tìmìs, tì àpodothènai òrekòv,}
\]

\[
\text{tà de katalîpûmena àpodôûnai[i] Ioaânnìe eis ànalómeta}
\]

\[
\text{tòn téknon autòv. éstì de}
\]

\[
\text{tà praphènta eîðh oûsw.}
\]

\[
\text{dèlmátìkon onûxìkonon (ðenarìon) μ(υρìádon) ytoe,}
\]

\[
\text{ðromîos allò ðoìtìon (ðenarìon) μ(υρìádon) y,}
\]

\[
\text{linoûðìon parapûlìon sîn fakialìò ðillarìkon n(ùmàrìò) a,}
\]

\[
\text{fakialìon (ðenarìon) μ(υρìádon) ðv,}
\]

\[
\text{balanârìon kai linoûðìon (ðenarìon) μ(υρìádon) ñf.}
\]

\[
\text{tà de ìpì praphènta eîðh oûsw.}
\]

\[
\text{dèlmátìon a,}
\]

\[
\text{mrâoîron onûx(iòn) a,}
\]

\[
\text{ðoìtìon mrâoîron a,}
\]

\[
\text{monðothalìon mrâoîron a,}
\]

\[
\text{20 kàdion ñûv[a]jìkìon,}
\]

\[
\text{pànthov[n]àrìon mrûðîkì} \text{tàta prathènai}
\]

\[
\text{dîa Òtheòðòroû kai Gerontìó tìmìs, kai tå ànalôvènta}
\]

\[
\text{dîa Gerontìó (ðenarìon) μ(υρìádon) øòf.}
\]

\[
\text{'Ivdrèas kai Tírâdelîfòs praphòûteroi murtûroûmen.}
\]

\[
\text{2. òô[a]àiîììò Pap.; 1. òô[a]àiîììò. 3. ìmtia Pap. 4. l. fakialìon. 5. l. òa. 7.}
\]

\[
\text{1. Ioaânnì. 11. ðoìtìon Pap.; so in l. 18. 12. l. ðillarìkì. 17. øûh: Pap. 21.}
\]

\[
\text{l. pànthov[n]àrìon.}
\]

'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 Xoïte kind at 30,000,000; a linen cloth with a common kerchief at 1 solidus; a kerchief at 7,500,000; a towel and a linen cloth at 15,000,000 denarii. The unsold articles are as follows:—I small hide, I onyx-coloured veil, I Xoïte veil, I... veil, a woman’s box, a little shrine to hold unguents; 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 χαίρε.
2. μεταξὺ ἐλάβομεν: cf. e. g. P. Tebt. 433 διαλήμψεται μετοξύ ὑμῶν ὁ στρατηγὸς. Perhaps the two πρεσβύτεροι should be regarded simply as μεταξυμεσῖται who witnessed an agreement independently arrived at; cf. e. g. C. P. R. 19. 7–8 συνεθέμην... ἡ παρουσία Διοσκουρίδου πρεσβύτερου τῆς ἐκκλησίας ἐπὶ δροις ὡστε κτλ., 23 ὁ μεταξυμεσίτης, Mitteis, Abh. 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. (1).
3. μαφόριον, not μαφύρτιον, is the usual form in Byzantine Greek; see Du Cange, s. v.
4–5. δοῦναι 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... ὅρκον: 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. cxix. 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 μυραῖς is a semicircle open at the base and having a dot beneath it.
11. Σοίτης is formed from Σοίτης and some speciality of Xoïs or the Xoïte nome is meant; cf. B. G. U. 927, 6 ἔριων Σοίτηκῶν.
12. παραπύλιον is difficult, but the alternatives seem to be no better; γα, γά, τά or τὰ could be read in place of the π, and δ instead of λ (κὼν is unlikely). Βιλλαρίκων = villaricum, but that form does not occur.
14. βαλανάριον: cf. 921. 18, 1061. 22.
16. δελμάτιον = δερμάτιον; but perhaps δελματί(κιδον should be read.
19. μουθονάλιον is unknown; the syllable μουθ suggests that the word may indicate a local product like Σοίτης.
21. The novel πανθειονάριον was evidently a casket of special shape, modelled perhaps on that of the Roman Pantheum.
(b) DECLARATIONS TO OFFICIALS.

1027. DENIAL OF A CLAIM.

8.7 × 16.7 cm. First century.

This document, of which the beginning and end are missing, is an application, addressed no doubt to the βιβλιοφύλακες, 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.

δι' ὑμῶν...φὶ τῶν ὑποχρέων Θέωνοις καὶ Πεκύσιος Ἀμμωνίου, τοῦ μὲν Θέωνοις ἡμίσους οἰκίας μονοστέγου καὶ[α] ἢς τοῦ δὲ Πεκύσιος ὄγδοοι μέροι ἐτέρας οἰκίας καὶ αὐλῶν καὶ αἰ-θρίων, [ἐφ'] ὃς ἄλλας τὸ περὶ τῆς ἐνεχυρασίας ὑπόμνημα περὶειχεῖν διαστολαῖς. ἐξ οὗ καὶ ἐξεχόμενου μου τῆς τῶν ὑποχρέων πατέρα Απωπίου ἐπιδεδωκέαι ὑμῖν ὑπόμνημα αἵῳ οὖν ἐδοξεῖν δυνή.

10 σασθαι ἐμποδισθήναι μου τὴν πρᾶξιν, δὲ οὖν ματαῖος χειροτονεῖ περὶ τε τοῦ ἀγνοεῖν αὑτὸν ἐπὶ τὴν τῶν έμοί γε(γε)νη-μένων ἄσφαλιων θέσιν καὶ ὃτι ὑπόκειται αὐτῶι

[30 letters]...
... 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 ἀπεγραψάμην or παρεθέμην δι᾽ ὑμῶν ἀσφαλείας.
5. ἦς is evidently a slip for ἂς; cf. e.g. 286. 12 ἐφ’ ἂς ἄλλος ἡ ἀσφάλεια περίχει, P. Strassb. 40. 14 ἐφ’ ἂς περίχει διαστολαὶ [πάσας].
7. προσβολή: cf. P. Flor. 55. 25, 56. 11 ἐνεχυρασίας καὶ προσβολῆς, B. G. U. 1132. 17, 23. The word here seems to be closer in meaning to ἐμβαδεία than to ἐνεχυρασία (Manigk, Z. Savigny-St. xxx. p. 289; cf. Eger, Grundbuchwesen, p. 47, Rabel, Verfassungsbeschrankungen, p. 29). At the end of the line the scribe perhaps began to write ἐπιδεδωκέναι.

1028. SELECTION OF BOYS (ἐπίκρισις).

24·4 × 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 βιβλιοφύλακες; cf. besides those two papyri 257–8.
εἰς τοὺς (τεσσαρεσκαιδεκαετεῖς) εἰ ἀμφοτέρων
γονέων μητροπολειτῶν
(δωδεκάδραχμων) εἰσίν, προσφώνῳ

15 τὸν υἱόν μου Χαιρήμονα
Ὁννώφριος τοῦ Σόιτος
παστοφόρον Σαράπιδος
θεοῦ μεγίστου ἀπογρα(ψάμενον) ἐπὶ ἀμ-

20 βεβηκέναι τῷ ἐνεσ-
tοτι ε (έτει) καὶ εἰναι αὐτῶν
(δωδεκάδραχμον) καὶ τὸν αὐτὸν μὲν πα-
tέρα ἐμοῦ δὲ γενόμε-
nον ἄνδρα 'Οννώφριν

25 Σόιτος παστοφόρον τοῦ α(ύτοῦ)
θεοῦ ἀπογρα(ψάμενον) ἐπὶ τοῦ α(ύτοῦ)
ἀμφὸδου ἐν (δωδεκάδραχμοις) τετελε(υκέναι)
tῷ Α (έτει) Δομιτιανοῦ
τὸν κυρίον καὶ τὸν πατέρα

30 μου Θομψῆμον Θοώνιο(ξ)
ἀπογρα(ψάμενον) ἐπὶ Θορέιον Θεν-
πλοι ἐν (δωδεκάδραχμοις) τετελε(υκέναι)
tῷ β (έτει) Θεόν Τίτου,
καὶ ὀμνύω Αὐτοκράτορα

35 Καίσαρα Δομιτιανοῦ
Σεβαστὸν Γερμανικὸν
μὴ ψεύσασθαι. (ἔτους) ε Ἀυτοκράτορος
Καίσαρος Δομιτιανοῦ
Σεβαστοῦ Γερμανικοῦ

40 Ἕπειφ α. (3rd hand). Ταορσος

ἢ ἐπιδέδω(κα)

40. Ταορσεύς.

'To Claudius Macedonius, strategus, and Gaius, basilicogrammateus, and Dionysius and Philiscus, ex-gymnasiarchs, and Apollonius and Theon, city-scribes, from Taorseus
daughter of Thompsemis son of Thoënis, of the city of Oxyrhynchus, with her guardian Thompsemis son of Thoënis. 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 rated at 12 drachmae, I declare that my son Chaeremon son of Onnophris 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 Onnophris 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 Thoënis, registered at the Thoëreum (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.
2. That Ταορσεύς (or Ταορσεύς) not Ταορσεύς (P. Brit. Mus. II, index) is the nominative is indicated by P. Tebt. 311. 29; the two genitives Ταορσεύτως and Ταορσεύς correspond to the two masculine forms 'Ορσεύς and 'Ορεύς, from 'Ορεύς and 'Ορεύς.
3. παστοφόρον: 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.
4. άπογρα(ψάμενον): άναγρα(φόμενων) would be more usual, but there is no doubt about the reading here or in ll. 26 and 31.
5. οπλίσσετεῖν: οπόλενον: another name defining the locality more closely; cf. 478. 15.
6. θυριάειον: cf. 43. verso iv. 14, 16. Θυρίειος is another name defining the locality more closely; cf. 478. 15.
7. Θομψήμιος 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 Ταορσεύς shows, a misspelling is quite probable. The signature is in rude uncial.

1029. RETURN OF HIEROGLYPHIC INSCRIBERS.

A list, addressed to the basilicogrammateus, of the carvers of hieroglyphics at Oxyrhynchus in the 11th year of Trajan. These ϊερογλύφοι 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 ϊερογλύφοι (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 (γραφαί) of priests and temple-revenues annually supplied to the strategi or basilicogrammateis, on which cf. P. Tebt. 298.
Κλαυδίῳ Μενάνδρῳ βασιλικῷ γραμματεῖ
παρὰ Τεῶτος νεωτέρου Ὀννώφριος τοῦ Τεῶτος
μητρὸς Τασεῦτος καὶ Ἀσκλάτου Ὀννώφριοῖς
τοῦ Ὀσμόλχιος μητρὸς Τεσαύριος ἀμφοτέρων
5 ἀπ' Ὀξυρύγχων πόλεως ἱερογλύφων τῶν κε-
χειρισμένων ὑπὸ τῶν συνιερογλύφων γρή-
γφῇ ἡμῶν τε καὶ τῶν αὐτῶν συνιερογλύ-
φων τοῦ ἐνεστῶτος ἑνδεκάτου ἑτῶν Τραίανοῦ Καίσαρος τοῦ κυρίου.
10 ὃν εἶναι:
Δεκάτης·
Τεῶς Ὀννώφριος ὁ προγεγραμμένος,
Ὀννώφρις ἀδελφός,
Ασκλάς Ὀννώφρις προγεγραμμένος,
15 Ὀσμόλχις ἀδελφὸς ὃν καὶ ἱερογλύφως ὁ προγεγραμμένος,
Ὀσείριος θεοῦ μεγίστου.
"Απ(δος?) δρόμου Θοχρίδος·
Πτολεμαῖς Πετοσοράπιος τοῦ Πετοσοράπιος.
— ἄνδ(ρες) ε.
20 καὶ ὁμονύμων Αὐτοκράτορα Καίσαρα
Νέρουαν Τραίανον Σέβαστον Γερμανικὸν
Δακικὸν ἐς ὑγιούς καὶ ἐπ᾽ ἀληθείας ἐπι-
δεδωκέναι τὴν προκειμένην γραφὴν καὶ
πλείω τούτων μὴ εἶναι μηδὲ ἔχειν
25 μαθητὰς ἢ ἐπιξένους ἔχειν τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν,
η ἐνοχοὶ εἶμεν τῷ ὅρκῳ. (ἔτους) [Ἀ]ὐτοκράτορος
Καίσαρος Νεροῦα Τραίανος Σέβαστον
Γερμανικὸν Δακικὸν Παύφη κθ.

5. ἱερογλύφων 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 Osmolechis, his
mother being Tesauris, both of the city of Oxyrhynchus, 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 Onnophris, the aforesaid, Onnophris his
brother, Asklas son of Onnophris, 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 Θοήριδος in l. 17, must be the name of
an ἄμφοδον or λάυρα at Oxyrhynchus; it has not occurred previously in the local papyri.

15-16. Cf. 579 ἱεροτεκτόνων Ἀθηνᾶς Θοήριδος. 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 am, 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.

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 ἄμφοδογραμματεῖς 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.

26·2 x 9·6 cm. A.D. 212.

Σερήνῳ ἀμφοδογρα(μματεῖ) a φυλ(ῆς) B περιόδ(ου)
παρὰ Διογένους (3rd hand) Παποντῶτος
τοῖς Σπαρτᾶ μητρός Τερεῦτος
απ’ Ὺξυρύγχων πόλεως. ω
ἐμοῦ καὶ τῆς ὁμοπατρίας μου ἀδελφῆς Θαήσιος δοῦλος "Ιστόρητος ὑπερετὴς ἀτεχί(νος) ἀναγραφόμενος ἐπ’ ἀμφόδου Παμμένου

10 Παραδείσου ἐτελεύτησε τῷ διελθόντι ἔτει ἐπὶ ἀμφόδομι τὸ ὑπόμνημα ἀξιῶν αἰὐἸτὸν ἀναγραφῆναι εἰν τῇ τῶν [ὁμοίων τάξει, καὶ ὄμωμα τὴν τοῦ κυρίου Μάρκου

15 Αὐρηλίου [Σερῆνου ᾿Αντωνίνου τῦχην μὴ ἔψευσθαι. (ἔτους) καὶ Διογένης Παρθικοῦ Μεγίστου Βρεταννικοῦ

20 Μεγίστου Εὐσεβοῦς Σεβαστοῦ


1st hand (?). Σερῆνος ἀμφοδογραμματεὺς ἔσχον τούτου τοῦ ἴσον.

25 τοῦ τὸ ἴσον.

'No. 85.

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 Thaésis, my full sister on the father's side, Historetus, who was past age, had no handicraft, and was registered in the quarter of Pammene's 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. ἀμφοδογραμματεῖ : cf. B. G. U. 1062. 3, P. Brit. Mus. 935. 1, 936. 1, and P. Tebt. 436, where no doubt ἀμφοδογραμματεῖ 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 φυλ(ῆς) cf. P. Leipzig 65. 7–8 ε φυλ(ῆς).

3. A different hand continued the document from the name Παποντῶτος. There are some similarities in the first line and a half to the signature of Diogenes in ll. 21–3, but probably the writers were distinct.

8. ὑπερετής: 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. ὀμώμεκα : ἐσο e.g. 251. 30.
1031. APPLICATION FOR GRANT OF SEED.

A request for a grant of 30 artabae of corn as seed for 20. 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.

Λὖρηλίοις Δημητρίῳ τῷ καὶ Ἀλεξάνδρῳ ἀρ-
χιεραστεύοντι καὶ Διοσκόρῳ ἀγορανόμῳ
ἀμφοτέροις βουλευταῖς τῆς Ὀξυρυγχείτων πό-
λεως αἰρεθείσι ὑπὸ τῆς κρατίστης βουλῆς
5 ἐπὶ ἀναδόσεως σπερμάτων τοῦ ἑνεστῶτος
η (έτους) ἀνω τοπορχίας)
παρὰ Λὖρηλίου Βιαίου Βιαίου μητρὸς Ταϊώλης
ἀπὸ τοῦ Ὑπισήμου ἑποικίου. αἰτοῦμαι ἐπιστα-
λῆναι εἰς (σ')πέρματα δάνεια ἀπὸ πυροῦ γενήμα(τος)
10 τοῦ διελθόντος ζ (έτους) εἰς κατασπορὰν τοῦ ἑνεστῶ-
τος η (έτους) εἰς ἰν γεωργῷ δημοσίᾳ γῆν οὐκ ἔλα-
τον διαρτάμου περὶ κάμην Σκὼ ὠνόμα(τί)
Δουκίου Λὖρηλίου Ἀπολλονίου καὶ τοῦ νιῶ Δου-
κίου Λὖρηλίου Ματράιου τοῦ καὶ Ἡραίσκου ἐκ τι(οῦ)
15 Ὀδείου κλήρου (ἀρούρας) κς (ήμισι) καὶ ἐκ τι(οῦ) Παιδίεω
κλήρου (ἀρούρας) γ (ήμισι), γ(ίνονται) ἐπ(ὶ τὸ αὐτὸ) (ἀροῦραι) λ, (ἀρτάβας)
λ, ἀπὸ κοκκολογη-
ςας ἀπὸ κριθῆς καὶ αἱρῆς καταθήσων εἰς τὴν
gῆν ὑγίους καὶ πιστῶς ἐπακολουθοῦντων
tῶν εἰς τοῦτο προκεχειρισμένων καὶ ἐκ νέ-
20 ων ἀποδώσω τὰς ἴσας σὺν τοῖς ἐπομένοις
ἀμα τοῖς τῆς γῆς τοῦ ἑνεστῶτος η (έτους) γνη[σ]ίοις
tελέσασα μέτρῳ δημοσίῳ ἡμιαρτάβῳ
μετρήσει τῇ κελευσθείσῃ, καὶ ὀμνύω τὴν
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 toparchy, from Aurelius Biaeus son of Biaeus and Taiolle, from the village of Episemus. 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 Odeas 26½ arourae and in the holding of Pedieus 3½ 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-artaba 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.

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 Maecianus (cf. note on l. 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 l. 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.
10 Τα πατέρα ἡμῶν πάππου Διογένους μητρὸς Σεψαρίου περὶ Σεψαρίου τοῦ αὐτοῦ Ὁξυρυγχείτου ὡς συνεχορήξῃ ἀρουρής τέταρτον ὄγδωον ἑκκαίδεκατον, οὖ τὸ ὅφεις ἐσμενον πρός τειμον προστειμον παραγραφὲν διεγράφη, καὶ περὶ τούτου προστειμον ἐσμενον τῶν τόπων κοιμογραμματεῖώς συμφῶνος γεγονέναι τὴν ἀναγραφὴν ἀπὸ ἱδίων οἰκοπέδων... ἦν καὶ διαγράφη τοῦ ὑπολογοῦ περὶ... τοὺς ἐμφερομένους κτῆτορας ἐγράφως παραναγεντάς μὴ παρατεθεῖσθαι τοὺς δὲ τόπους εἶναι ἐν φυτείᾳ, διὰ τὸ ὕπηρέτη τοῦ τοῦ ᾿Οξυρυγχείτου στρατηγοῦ ὑπογραφῆναι μεταδεδωκέναι τὸν ἀδελφὸν υἱῶν τοῦ σημαινομένου ἡμῶν πάππου, τὸντετελευτηκένα, ἐν τοῦ...
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 Ammonius and Martheis also called Heracleia, 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 Sepserion, near Senepsau in the said Oxyrhynchite nome, as was conceded to us, 4% of an aroura of vine-land, on which the sum owing as 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 perforce taken refuge with you, the saviour 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 Marthion, both children of Diogenes, have presented this petition through one of us, Ammonius.

(Endorsed) The 2nd year, Pharmouthi 20. To the administration: he shall be heard.’

4. βιβλειδίου: cf. Archiv v. pp. 262 sqq., where Wilcken shows that βιβλίδιον was the regular term for ‘petition’ till the end of the third century, when βιβλίον and λίβελλος 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 λίβελλος, 1033. 14.

5. Lucius Volusius Macianus occurs in 653, 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. ἀνήξαμεν: cf. 707. 23 γὰρ ἀνάξει ἀμπέλῳ, P. Brit. Mus. 921. 2 sqq. ἐπὶ συνεκορήθη ὁ πατὴρ μου . . . ἀναγαγὼν . . . (ἀρούρας) . . ., εἰ τίποτον τούτον σοι ἐπὶ συνεχωρήθη οὐ εἶ ἀμπέλῳ. The present passage does not necessarily come into conflict with Wilcken’s view (Archiv iv. p. 548) that ἀνήξεως in P. Brit. Mus. 921 cannot be used absolutely and that some phrase like εἰς ἀμπέλων must be restored, since here too the descriptive genitive ἀμπέλου in l. 11 serves to define the meaning of the verb; that ἀμπέλου is not to be altered to ἀμπέλῳ 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. ll. 9 ἰδίων οἰκοπέδων) a special permit was necessary for turning any part of it into a vineyard (cf. l. 11 ὡς συνεκορήθη, as in P. Brit. Mus. 921); and a πρόστιμον was exacted for the privilege. The scale of this πρόστιμου is indicated by B. G. U. 929 b 2–4, ἀπὸ παραδείσου ἀνήξεως ἐν ἀμπέλῳ ψυχή [v . . . ] (ἀρούρας) ἡμῖν (ἁμείσους) πρόστιμου ὡς τῆς (ἀρούρης) (δραχμὰς) μβ. A new light is thus thrown upon certain other instances where a πρόστιμον 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 νεοφύϊτων .. . ἀπὸ σιτικῶν, ἐξ ἐπισκ(έψεως) ¢ (ἔτους) φοι(νικῶνος) ἀπο(ριμένου) (ἄρουρας) [. . .] ᾧ πρώτευσε(ν) τελεύτα (ἀρούρης) ἣ δια[. . .], and ll. 18-19 φοι(νικῶνος) ἀπὸ[.] στι(κῶν). . . ἀνηγ(μεν) . . . 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. Σενέφαυ: cf. 503. 4. The village Σενέφαυ has not previously occurred; it is not likely to be the same as Σενέφατα.

16. περ.: [: or γει[ομεν . .? The first letter is more like γ than π, but the third is more like ρ than ι.]


18. ἐμφερομένους: cf. P. Amh. 68. 62 τῶν ἐμφερομένων τῶν ἐμφερομένων τῇ αὐτῶν χρήσις, 1008. 9-10 τῶν ἐμφερομένων ἀντί (sc. Αἰρηλία) κεκαλαμένης, B. G. U. 390. 7 προσβήσεως ἐκείνης τοῦ εἰσερχόμενον ἐκείνου τοῦ αὐτοῦ φοίνικος, 915. 7 ἐπὶ φανερώσεως τῶν ἐμφερομένων καταγραφήματος μεταδόσεως. A comparison of these passages indicates that the ἐμφερομένους 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.'

19. μή παρατεθεῖσθαι: i.e. had not made a proper declaration, or registration of the change; cf. e.g. 713. i, note, Archiv i. p. 196, Eger, Aeg. Grundbuchwesen, p. 135, Lewald, Grundbuchrecht, p. 38. ἐγράφως probably qualifies παρατεθεῖσθαι rather than παρατεθεῖσθαι.

19-23. διὰ τοῦ κτλ. is added to explain the ground of the εἴδος. The παράδεισος was ordered by the praefect and the εἴδος noted that the order had not been complied with. For εἰν μὴ ἐν τοῖς διμήνου κτλ. cf. e.g. P. Amh. 68. 71-2 εἰν μὴ ἐν διμήνῳ τὰς παραδείγματα παρατεθεῖσθαι μεταδοθῆσαι. A comparison of these passages indicates that the ἐμφερομένους 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.'

26. The serving of official notices on the persons concerned was one of the functions of the ὑπηρέται: cf. e.g. 485. 49, 712. 16-17. 28 sqq. The oblique construction is illogically continued.

30. [δό] is probable on account of the short space.

31. [π]υραγραφῇ: πυραγραφῇ would be expected but cannot be read; the letter before γ is almost certainly a. Perhaps there was a clerical error, though cf. 488. 29-30 μὴ κακῶς με παραγράφεσθαι.

33. The meaning appears to be that Dionysius could not prove his assertion about the μετάδοσις by producing the receipt of Diogenes. Cf. e.g. 485. 41-2, where an acknowledgement of receipt is endorsed upon a document of which the μετάδοσις had been duly authorized. There is not room for ἐπὶ τῆς.

41-2. If καθ᾽ ἡμῶν is right something like ἄδικον or βλάβος γένηται followed; μπορεῖκ ... might be read, but this does not combine with καθ᾽ ἡμῶν. κ of καθ is doubtful, but a π seems impossible.

43-5. Cf. B. G. U. 613. 4-6 οἱ ταύτα ἐπιστάσεις (P. δόντες, which would appear to suit the space better) τῆς βιβλ(ίας) ἀριθ(μοῦ) οἱ ἐντύχει τοῦ θαυμασμοῦ [ἐ]πάρχον εἰλ(ης) καὶ ἐν τῶν [κεκρεμένων] . . . ᾧ τὰ ἱσα εἴδηθι. 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 τ seems to be right.

56. Μαρθῖον: in ll. 2 and 6 the name was given as Μαρθεῖς.

59. τῆς τάξεις means the official department concerned; cf. e.g. 1042. 15, and P. Fay. 35. 9-10 ἐπιγραφῇ τῆς τάξεως.
A petition to two riparii 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. 988. 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).

'Ὑπατίας τοῦ δεσπότου ἡμῶν Ἀπεδώκα τοῦ Αὐγούστου τὸ β καὶ Φλω(σσίου) Ῥουθίνου τοῦ λαμπροτάτου Φαώφι κα.

Σεπτιμίῳ Παύλῳ καὶ Κλαυδίῳ Τατιανῷ μπαρίοιν 'Οξυρυγχίτου παρὰ Αὐρηλίων Ταίου καὶ Θέωνοι ἀμφότερον νυκτοστρατήγων τῆς αὐτῆς πόλεως. τῶν εἰρηνικῶν τῆς φροντίδας ἀναδεδοιμένων καὶ ἀμέμπτως ὑπουργοῦμεν τοῖς δημοσίοις ἀπανέχοντες δὲ καὶ τῇ παραφυλακῇ τῆς πόλεως, ἀναγκαζόμεθα δὲ συνεχῶς ἐνεκεν τῆς παραστάσεως διαφόρων προσώπων κατὰ πρόσταγμα τῶν κυρίων μου τῶν μι[ντ]ζών νῆμων ἀρχιῶν, καὶ μὴ ἐχὼν ἡμῶν τὴν βοήθειαν εἰτ' οὖν τοὺς δημοσίους καὶ τοὺς ἐφοδευτὰς πολλάκις συκχέοντο εἰπε(ί)ν εἰς ψυχήν ἐκενινδυνεύσαμεν διὰ τὸ τοῦτο παρὶ ἡμῶν ἀπεσπάσθαι μόνοι περιερχόμενοι τῆς πόλεως καὶ κατοπτεύοντες. διὰ τοῦτο ἐαυτοὺς ἀσφαλισόμενοι τοὺς διὰ φιλέλλους ἐπιδίδομεν ἀξιούντες ἢ τὴν παραστάσεως παραδοῦναι ἢ τὸ ἀνενόχλητον ἡμᾶς ἐχεῖν περὶ τῆς παραφυλακῆς τῆς πόλεως καὶ περὶ τῆς παραστάσεως τῶν ζητομένων προσώ-

1. ὑπατίας Παπ. 4. μ οὶ νυκοστράτηγων corr. 6. ὑπουργούμεν Παπ. 16. α of ανενοχλητον corr. 18. ὑπατίας Παπ.
In the 2nd consulship of our sovereign Arcadius, eternal Augustus, and of Flavius Rufinus the most illustrious, Phoophi 21. To Septimius Paulus and Claudius Tatianus, riparrii 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. ἀναδεδοιημένοι is a curious form; there is no doubt about the reading.
8. Cf. 897, a declaration addressed to two riparrii denying knowledge of the whereabouts of a person whom it was required ἀναζητῆσαι καὶ παραστῆσαι.
10. ἐφοδιασαί do not seem to be mentioned elsewhere in the papyri.
11. σχεδῶν εἰσε(τ)υ: apparently a mixture of σχεδῶν and ὡς εἰπεῖν.

(d) CONTRACTS.

1034. DRAFT OF A WILL.

Commencement of a will in draft, giving the proposed provisions, but not specifying names, which are either replaced by the word τις 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: Λῆ(μμα) π(αρὰ) Ζωίλ(ου) εἶναι μεθ᾽ ἂς ἔδωκεν τῷ Μεσορή τοῦ διελθ(όντος) ἔτους ἀπὸ κεφαλαίου (δραχμῶν) εἰς πλήρωσιν (δραχμῶν) ᾽Β ᾽Αφ, καὶ ἀνεδόθη αὐτῷ εἰς ἀκύρωσιν.
τὰ χι(ρόγραφα) ἐπὶ τῷ αὐτὸν συντελέσαι κατὰ μήνα π(υροῦ) (ἀρτάβας) ἤ. Parts of five lines of another paragraph follow, beginning in the same way: λῆ(μμα) π(αρὰ) Ζωίλ(ου).

Kληρονομῶν καταλέιπω τὴν θυγατέρα μου τινὰ καὶ τὸν σύντροφον αὐτῆς καὶ τινα, τὸν μέν τινα ἧς προὐπήλ- 

υνακί καταλείπω τὴν θυγατέρα μου τινὰ καὶ τὸν σύντροφον αὐτῆς καὶ τινα, τὸν μέν τινα ἧς προὐπήλ-

αστερα μου τινὰ καὶ τὸν σύντροφον αὐτῆς καὶ τινα, τὸν μέν τινα ἧς προὐπήλ-

έτερας ἐπ᾽ ἀμφόδου καὶ ἴσου ὧν ἔχω οἰκιῶν δύο καὶ αὐλῶν καὶ τῶν συνκυρούντων πάντων.

'I leave as my heirs my daughter x and her foster-brother y and z, z 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 τις cf. e.g. 509, P. Brit. Mus. 1157 verso iii.

3-6. Cf. 907. 18 προὐπαλλαγείσας αὐτῇ ὑπ᾽ ἐμοῦ πρὸς τὴν προσενεχθεῖσάν μοι ἐπ᾽ αὐτῇ... φερνήν, and the note ad loc., B. G. U. 970, 15 sqq. The construction of ll. 5-6 is confused and incomplete; φερνήν must be supplied after γυναικὶ αὐτοῦ, and this should be followed by something like κατὰ τὴν κειμένην αὐτοῖς γαμικὴν συγγραφήν.

9-10. The lacuna may be filled e.g. [δύο καὶ αὐλῶν καὶ τῶν συνκυρούντων] πάντων.

1035. LEASE OF A WEAVER'S IMPLEMENT.

Fragment of a lease, for a period of five years, of a ζεῦγος κτενιστικῶν, 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 tīro of 1022. 11.
On the recto of this papyrus is 1023, which relates to another veteran soldier.

"'Εμίσθωσαν Γαίος Οὐετούριος
Γέμελλος υἱὸς Γαίου Οὐετούριο
᾽Επαγάθῳ ἀπελευθέρῳ Πτολε-
5 μαίου Πτολ[ε]μαίου ἀπ’ Ὀξυρύγ-
χον πόλεως Πέρας τῆς ἐπι-
γονῆς ἐπὶ χρόνον ἐτη πέντε
ἀπὸ νουμηνίας τοῦ ἐξῆς μηνὸς
Φαμενώθ τοῦ ἐνεστῶτος
10 ἐκτοῦ [ἐτοὺς Ἀντωνινίου]
Καίσαρος τοῦ κυρίου τὸ ὑπάρ-
χον αὐτῷ (ζεῦγος κτενιστι-
κόν σιδηροῦ τέλειον και-
νὸν ἰσακμον φόρου κατὰ
15 μήνα ἀπὸ τοῦ αὐτοῦ Φ[αμενώθ]

I. γαίος Pap.; so in l. 2. II. ὑπαρχον Pap. I4. ἴσακμον 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 κτενιστικόν and ἴσακμον in l. 14 seem to be new.

1036. LEASE OF A HOUSE.

33·2 X 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 Σερῆ-
νος καὶ (Ἀ)Λέξανδρος ἄμφιτεροι
25 μήνα τὸ ἡμίου καὶ χράσθω
tῇ προκειμένῃ οἰκίᾳ"
Titus Manlius 'Hraklê diâ
tov enôs Sérfhnon
5 Aúρη[λ]ος 'Hraklê[ô] Sarapâ têô
Mo [.], os µητρός Στεφανοῦ-
tos âpô têîa lámpîras kai lám-
protaîs 'Oξynychîtôn
pôleos epitî xronôn êtî duô
10 âpô [tôv] Òôô tov éneôstôtos
ð (êtous ?) tîv ùpàrçôîtwv âitôv
êv têî âitêî póleî ëpî 'âmôfô-
dîôv Pàmêmëus Pàrôàiîëîs
oikîan kai álîôîv kai áv-
15 ëîn kai tô tâ tâû[î̅s] xrh-
stûria pàáîs, [πλ]î[v] tîsoun
enôs dîôtôs ùpô tîô [î]... noû
kai tôv ëx åpê[λ][oî]vov [t]ëî
oikîas oikopeîd[î]w[v] ëôoiîv]
20 kat' ëtôs àrgrûîvô [dr]axîw[v]
têtrakotôn, bébêaioumé-
nvsa de têîs mîôthôsêsws
âpôtôv o meîôthôvâvns
 tô kat' ëtôs ëôoiîv oî êxâ-
êî [tôv] xronôn âkôîlî-
tôs, medî' oî paradîtôv
katharên âpô kôpêvô
30 kai deîsêîs pàáîs kai âs êãn
paralàbêî tûrâs kai klêîdâs,
egiôômpêîs têî[s] pî[à]êîwos
parà te tôv meîôthôvâvns
wv kathêkeî. kûrî[v]a h mîô[s]w[v]
35 pêrî ës âlîlîw[v] epêrôtê-
sante[s] âlîlîw[v] omôôlogî-
san. (êtous) ð Âîôçêrâtor[ô]v[s]
Kâîsaros Lóûkîvov Lóîmîtvîn
Aúrêliâvov 'O[ô]û[û]vîcîvou
Ánêkîtvov Sébôcstôv Fáô[v]i
2nd hand Aúrêlîus 'Hrâkî[l[v]os] meû-
ôôsîmvî têîv oîkî[v]an kai âpôtô-
sw tô ëôoiîv wv prôkêî[ô]v,
Aúrêlîus Sérfvîos égîpaîa
ùpêr âitôv ëh eîôtôs grâmâvta.

17. ... ôî Pap.

'Titus Manlius Serenus and Titus Manlius Alexander, both sons of Titus Manlius Heracltas, 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 drachmae. 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 hindrance 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.
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 καταμανον.
33. The τε is anticipatory of the usual adjunct καὶ ἐκ τῶν ὑπαρχόντων αὐτοῦ πάντων, which is here omitted.

1037. LEASE OF AN exhedra.

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 empowerd to resume his property when he chose to do so.


[Μ]ετὰ τὴν ὑπατίαν Φλαουίων Μαξίμου τὸ β]καὶ Πατερίου τῶν λαμπροστάτων] Μεσορὴ ἤ,
Αὐρηλίῳ Φιλοζένῳ Δωραῖοι τοις πορβιοπώλη.

5 [ἀπὸ τῆς λαμπρῆς καὶ λαμπροτάτης Ὀξυρυγχιτῶν
[πόλεως παρὰ Αὐρηλίου Ἰέρακος] [Δ]ήφ[α]τα[τιανοῦ
[ἀπὸ] τῆς αὐτής πόλεως. ἐκουσίως ἐπιθέμοιμαι μισθῷ-
[σασθαι] ἀπὸ νεμηνίας τὸν ἐξῆς μνημό Θωθ
[τῆς παρουσίας] [βα]ςεις ἡ τῆς τρισκαιδεκάτης

10 [ἀνδικτίων] τὴν διαφέρουσάν σοι ἀπὸ ο[ι]κίας
[τῆς καλουμένης ἁρουσ οὐσίς ἐν τῇ αὐτῇ Ὀξυρυγχιτῶν]
[πόλεως] ἐπὶ ἀμφοτέρους Ἀγορᾶς (Σ)κυτέων ὅλοκληροὶ
ἐξεδραν ἀπὸ χρυστοτίας πάσι, καὶ πελέσαν
σοι ὑπὲρ ἐνοίκιον ἐναισάς ἀργυρίου μυριάδας

15 διασχίζας τετρακοσίας, καὶ ἐπάναγκες ἀποδώσῳ ἀπὸ αὐτῆς ἀνυπερθέτως, καὶ ὑπότιαν βουληθῆς
[π]αραδὸς σοι τὴν αὐτὴν ἐξεδραν [καθαράν.
[κυρία ἡ μίσθωσις ἁρα] ἡ γραφίσα καὶ ἐπερυθῆς
[ἀμολογησά].

On the verso

20 μίσθωσις ἐξέδρας.

4. 1. φορβιοπώλη.
'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 phorēion, 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. χίμ: cf. 940. 1, note.
4. πορβιοπώλῃ, if that is the right reading, is for φορβιοπώλῃ, a seller of phorēion or perhaps, more generally, a seller of fodder. φόρβιον is mentioned in Galen, vol. xii, p. 152 (Kuhn) φορβιον τῷ σπέρματι πρὸς λευκώματα χρῶνται, Arcadius, p. 120. 9 (Barker) τὸ σίλφιον καὶ φόρβιον προπαροιβηθείται: cf. εὐφόρβιον and εὐφόρβια, the latter form perhaps occurring in P. Goodsp. 30. xxxi. 22 (Cörent, Stud. z. Paliogr. iv. 99).
6. ὁλόκληρον: cf. 1088. 23. οἰκίας ὁλόκληρον should evidently be read in P. Strassb. 4: Τὰν
17. καθαράν: or e.g. ὁλόκληρον, as in 12. For ὁπότ᾽ ἀν βουληθῇς cf. e.g. 1088. 31.

1088. LEASE OF PART OF A HOUSE.

30-5 × 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. ii. 6 (a) (τόπος), (b) (τόποι δύο in a house), 871 (τρίκλινος) and 1023, P. Flor. 13 and 73, P. Strassb. 4.

+ Βασιλείας καὶ υπατίας
tου θειστάτου καὶ ευσεβεστάτου
ἡμῶν δεσπότου Φλαουίου
Ἰουστίνου τού αἰωνίου Αὐγούστου
5 καὶ Αὐτοκράτορος ἑτοὺς γ
Μεσορὴ β ἵνδεκα(καὶ) α.
Φλαουίας Εὐφημία τῇ ἐνδόξῳ θυγατρὶ
tοῦ τῆς ἐνδόξου μνήμης
Μουσαίου γεουχρώση καὶ ἑνταθά τῇ
10 λαμπρὰ Ὁξυρυγχίτων πόλει
dia σοῦ Φλαούσιου Ἀναστασίου τοῦ περιβλ(έπτου)
 αὐτῆς διοικ(ητοῦ) καὶ σοῦ Ἰερημίου τοῦ
θαυμ(ασίου) ἐνοικολόγων Λύρχλιος
Στέφανος ἄρτοκ(ότος) νίδος Ἡρακλάμμωνος
15 μητρ(δι) Νόννας ἀπὸ τῆς αὐτῆς
πόλεως χαίρειν. ἐκουσίως ἐπιδέχομαι
μισθώσασθαι ἀπὸ νεομηνίας.
tοῦ Θάδ μηνὸς τῆς σύν θεῷ
dευτέρας ἱνδίκτιων ἀπὸ τῶν ὑπαρχ(όντων) τῇ
19 ὑμῶν ἐνδοξ(ότητι) ἀπὸ οἰκίας ἐπιτεθεὶν
ἐπὶ νότον διακεκλίμενης ἐπὶ ταύτης
τῆς πόλεως ἐπὶ ἀμφόθηνο
τῆς ἀγίας Εὐφημίας ἀλόκληρ(ον)
ἐπιπέδου τόπον νεύοντα καὶ
25 αὐτῶν ἐπὶ νότον σὺν χρηστηρίοις
πᾶσι καὶ δικαίοις ἐξ ὅλης τῆς οἰκί(ας),
tαι λέσον ὑπὲρ ἑνοικ(ίου) τοῦτον
ἐνιαυσίως κεράτια δέκα νομιτ(ευόμενα),
γάνηται κερ(άτια) νομιτ(ευόμενα), ὅπερ ἑνοικίων ἀπο-
30 δώσω κατ᾽ ἐτος δι᾽ ἐξαμήνου τὸ ἦμισυν, καὶ
ὅπως βουλήθης ἀντιπαραδώσω
tῆς ἐμῆς (νομοθετῆς) ἀνιπταραδώσω
την ἐμῆν (ν)ομην τοῦ τόπου ὡς καὶ παρείληψ(α).
kυρ(ία) ἢ μεθ(οδίσι) ἀπλη(νία) γραφ(είσα) καὶ ἐπερ(ωτηθεῖς) ὡμολ(όγησα).
Στέφανος νίδος Ἡρακλάμμωνος
35 στοιχεῖ ἡμῖν ἡ παροῦσα μίσθ(ωσις) ἀγρίαμμάτου.
Ἰωάννης αγριάμματος ἡμῶν ἀγρ(αμμάτου) ἐνοικ(ίου) κερατ(ίων)
[+εἰ συν Ἰωάννης ἀγριάμματος ἡμῶν ἀγρ(αμμάτου) ἐνοικ(ίου) κερατ(ίων)
+ On the verso
+ μίσθ(ωσις) Στεφάνου νίδος Ἡρακλάμμωνος ἀπὸ τῆς Ὁξυργχί(οτοῦ) λόγ(φο)
ἐνοικ(ίου) κερατ(ίων)
νομιτ(ευομένων).

'The 3rd year of the reign and consulship of our most godly and pious sovereign
Flavius Justinus, eternal Augustus and Imperator, Mesore 2, 1st indiction. To Flavia
Euphemia, the honourable daughter of Musaeus of honoured memory, landholder at this
illustrious city of Oxyrhynchus, 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 instalments 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 ll. 18-19 τῆς εἰς τὴν δευτέρας ἱνδ(ικτίωνος)) it is evident that, as Kenyon
suggests, a change of induction-year was just taking place when 199 was written, and
probably l. 3 there should be read ἱνδ(ικτίωνος) α ἵππη(ἡς) β. The month of Mesore is
unusually late in the year for the commencement of an indiction, though cf. P. Grenf. 100. 4.
9. γεουχοῦν(ῆς): cf. 188. 5, &c. γεουχοῦν(ῆς) looks probable in P. Strassb. 40. 7.
13. ἐνοικολόγου = ἐνοικιολόγου (e.g. B.G. U. 3. 7); cf. 1045. 1, P. Strassb. 15. 1, and the
analogous ἐποίκου, &c., for ἐποικίου, e.g. P. Goodsp. 15. 3.
and βλέπων εἰς are similarly used, e.g. P. Brit. Mus. 113. 6 (a). 14, (δ) 20.
31. ὁπόταν βουληθείς: 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 γῆν is inappropriate here. τὴν must be followed
by a substantive meaning 'possession' or something of the sort, and it ends either in
-νομιαν or, conceivably, in -νομια. There seems, however, to be no suitable compound, and
hence the choice lies between τὴν ἐμὴν (νγομήν with a lipography of ν or simply τὴν νομήν with
a dittography of oun. For νομή cf. e.g. P. Tebt. 286. 7 νομῆ ἀδικος = inzusta possessio, and
the fifth-century contract of sale published by de Ricci in Wessely's Stud. s. Palæogr. i. p. 7.
18-19 ἡμίσους μέρους οἰκίας . . . ὅτι τὴν νομήν . . . ἐκέθειν σοι παραδέδωκα.
37. Ioanna was most likely followed by etelithē, 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 (παραθήκη) 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.
'Apollonius 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 drachmae 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 ἡμιολίας: cf. 1042. 28, where διάφορον practically means interest. In P. Tebt. 110 and P. Amh. 147 the ἡμιολίαι should probably be similarly explained rather than as fines incurred in connexion with previous transactions. The deed is written out in duplicate (δισσὰ γραφέντα 1. 31) on a single sheet, in two columns, of which the second, being the better preserved, is printed; cf. 988.

Col. ii.

Αὐρήλιοι Πεκῦσις Παυσειριος μητρὸς Σοήριος καὶ ο τούτου υἱὸς Πετενοβήσις μητρὸς Σινθεῦτος ἀμφότεροι ἀπ᾽ Οξυρύγχων πόλεως Αὐρηλίῳ

5 Θέωνι Διδύμου ἀπὸ τής αὐτής πόλεως χαίρειν. ὁμολογοῦμεν ἀμφότεροι ἀπ᾽ ῾Οξυρύγχων πόλεως Διδύμῳ ἀνέπτυχον τῶν ἀρτάβας τέσσαρας ἐπὶ διαφόρῳ ἡμιολίας, ὡς εἶναι ἐπὶ τὸ αὐτὸ πυρὸς σὺν διαφόρῳ ἀρτάβας εἴς, ἀσπέρ ἀποδώσῳ σοὶ εἴς ἀλληλευγήσει τῷ Παῦνι μηνὶ ἐφ’ ἀλο κόμης Τερύθεως

10 τέσσαρας ἐπὶ διαφόρῳ ἡμιολίας, ὡς εἶναι ἐπὶ τὸ αὐτὸ πυρὸς σὺν διαφόρῳ ἀρτάβας εἴς, ἀσπέρ ἀποδώσῳ σοὶ εἴς ἀλληλευγήσει τῷ Παῦνι μηνὶ ἐφ᾽ ἀλο κόμης Τερύθεως

15 [πυρίῳ] νέον καθαρὸν ἄδολον ἄβω[λον] ἀκρεθὼν κακοσκειευμένον
[ὡς εἰς] δημόσιον μετρούμενον μέ-
[τρῷ] παραλημμένοις σου ὧ καὶ παρα-
[με]μετρήμεθα, τῶν παρὰ σοῦ

20 [τῇ] ν μέτρησιν ποιομείνων. ἐ-
[ἀπὲ] δὲ μὴ ἀποδῶ καθὰ ἐγράψαμεῖθα
[τὰς] προκειμένας τοῦ πυροῦ σὺν δι-
[αφόρῳ ἀρτάβας ἐξ, ταῦτας {(σ)οὶ} ἐκτεί-
[ν] σοὶ μεθ' ἡμιολίας καὶ διάφορον

25 [[διαφορὸν] τοῦ ύπερπεσόντος χρόνου
[ὅμοιως] ἐξ ἡμιολίας παρὰ τοῦ ἡμῶν
[ἀλλήληγέ]νων ὅτων εἰς ἐκτείνη
[η π]ιρ' οὖ δὲν ἡμῶν ἀρτάβας ἐκ τῶν
{διαφορών} ἡμεῖν παρά τῶν

30 [πά]ίντων, καθάπερ ἐκ δίκης. κύρια
[τὰ] γράμματα διασφάλεται ὡς ἐν
[δ]ημοσίῳ κακακείμενα, περὶ δὲ
[τῶν] ταῦτα ὅρθως (καὶ) καλῶς γείνονται
[ἐ]πηρωθέντες ὑπὸ σοῦ ὑμεῖν ἡμεῖς

35 σαμαν. (ἐνοῦ) Αὐτοκράτορος Κάισαρος
Μάρκου Αὐρήλιον Σεούμρου Ἀλεξάνδρου
Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ
'Αδηρ η. (2nd hand.) Αὐρήλιου Πεκύσι
Παυσείριος καὶ ὁ νιός Πετε-

40 νούθις παραμε(μέ)τρήμεθα
παρὰ τοῦ Αὐρήλιου Θέωρον
τὰς τοῦ πυροῦ ἀρτάβας
τέσσαρες ἐπὶ διαφορὰς
ἐξ ἡμιολίας καὶ ἀποδώσαμεν

45 τὰς ἐπὶ τὸ αὐτὸ τοῦ πυροῦ
ἀρτάβας ἐξ ἐξ ἀλλήληγέ-
γνη τῇ δηλουμένη προθέ-
σμίας, καὶ ἐπιστηθέντες
ὁμολογήσαμεν ὡς πρόκε-

50 τα. Αὐρήλιος Πετρώνιος
'Aurelius Pekusis, son of Pausiris and Soëris, 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 us 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.' Date, signature of Pekusis and Petenouphis written for them by Aurelius Petronius, and title on the back.

7. ἐγγραψα: Col. i shows the same spelling.
10. For διαφόρος cf. 988, 1041. 9, 1042. 28, P. Leipzig 97. xix. 1, &c., 102. i. 1.
21. ἐγγραψάμεθα: the termination is assured by the duplicate copy.
26. παρά τε ημῶν: sc. τῆς πράξεώς σου οὖσης.

1041. GUARANTEE FOR A LOAN.

27.7 × 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.

[.bulk text]
5th pagus of the Oxyrhynchite nome, to Aurelius... us son of Heraclas, 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. Πλοιος of course is uncertain, but it was a common name at Oxyrhynchus. At the end of the line Φωβίου cannot be read; the initial letter is perhaps δ or λ, and the second may be ά.

4. Φωβίου: the occurrence of this name shows that Φωβίου is the right reading in 973, though perhaps Φωβίου should be restored, since P. Leipzig 116. 2, according to Wilcken's revision in Archiv iv. p. 485, supports the spelling of 1041.

6. πωθείς is commended by the sense and the size of the lacuna.


10. [p]ο[μ] [c] could be read in place of [p]ο[μ], but there is hardly room for [p]ο[μ] [c] [o]. 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 θεωστάτου
καὶ εὐστεπτάτου ἡμῶν
δεσπότου μεγίστου εὐεργέτου
Φλ(αουή) ᾿Ιουστίνου τοῦ αἰώνιον
5 Αὐγούστου καὶ Α[υ]τοκράτορος
1042. CONTRACTS

10 εὐσυχιστάτου ἡμῶν
Καίσαρος ἔτους γ
Παχὼν εἰ ῥνό(ικτίωνος) ια.
Φλαουίῳ Φίβ τῳ εὐθοκιμω(τάω)
σουβαδιοῦβα τῆς ἡγεμον(ικῆς)

15 τάξεως τῆς Ἀρκάδου ὑπαρχ(ίας)
υιό τοῦ τῆς λαμπρ(άς) μυὴ(ῆς)
appendTo τῆς νέας Ἰουστίνου
πόλεως Αὐρήλιος Ἰωάννης
μυλοκόπος υἱὸς Ἰωάννης
cατὰ τῶν Ἀνουπὴς

20 Κυράναν τῶν ἠτὸ τῆς αὐτῆς
πόλεως χαίρειν. ὡμολογόω
ἔσχηκέναι παρὰ τῆς σῆς λαμπρ(ήτητος)
ἐν χρήσει εἰς ἀναγκαίας μου
χρείας χρυσοῦ νομισματίου

25 τρίτον ἱδ(ιωτικῷ) νομ(ισματίουν), γι(νεται) χρ(υσοῦ) νο(μισματίου) γ΄ (υψοῦ)
ἱδ(ιωτικῷ),
καὶ τούτο ὡμολογόω παραστείν
αὐτῇ ὑπόταν βουληθ(ῆ)ν
μετὰ τοῦ διαφόρου ἀνυπερθέως.
κύρ(ιον) τὸ γρα(μματὶ) ἀπλ(οῦν) γραφ(ὲν) καὶ

30 ἔπερ(οφθη) ὡμολογόησα. + Αὐρήλιος 'Ἰωάννης υiὸς
Ἀνουπ ὁ προγεγραμμ(ένος) πεποίημ(αι)
toῦ τὸ γρα(μματὶ) ὡς πρόκ(ειτε). Σερήν
εγραψα ὑπὸ(πέρ) αὐτοῦ ἀγρ(αμμάτον) ὄντος.

On the verso

35 + γρα(μματίον) 'Ἰωάννου μυλοκόπ(ον) υἱοῦ Ἰωάννης ἀπὸ τῆς Ἰουστίνου
πόλ(εος) χρ(υσοῦ) νο(μισματίου) γ΄ (ὑψοῦ) ἱδ(ιωτικῷ).
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 consulsip 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 4 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 μηρί Σεπτεμβρίῳ τῆς ἑ΄ ἰνδικτίως ἠσθένησεν Ίουστῖνος Αὔγουστος καὶ ἐποίησεν Τιβέριον Καίσαρα μετονομάσας αὐτὸν Κωνσταντῖνον.


17. A blank space was left for the name, which was never filled in. For νίας Ίουστίνου 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.

+ Ἐδόθ(ησαν) δ(ιὰ) Σ[ερήνου] ἐνοικολόγ(ον) Μακαρίῳ καὶ Ἁλίῳ καὶ Καμουλ συμμάχ(οι) παραμέ(νοι)

τῶ ἐνδό(ξο) ο(♮) λό(γο) ἀναλομα(τω) τῶν ἀπὸ μη(νὸς) Φαμενωθ ἰς ἐκεὶ λ ἄρ(ης) Καμουλ

τρεῖς, γυν(νοταὶ) ἐλαί(ον) ἐσται αὐτοὶ γ μο(νοὶ). (2nd hand) γυν(νοταὶ)

ἐλαί(ον) ἐσται τρεῖς μο(νοὶ).

1st hand (ἔτους) ἑ(νὸς) εἰ δ(ο) σκ(ά) Φαμενωθ ἰθ ἱνδ(ο) κτίωνος ἐνδεκά[τη]ς.

1. συμμαχ/ παραμή/ Pap. 2. ἡμερ/ Pap.
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 ἐνδοξος οἶκος of the Apion family is probably meant; cf. P. Oxy. I. p. 206, and 133. 8, 16, 135. 16, &c.

(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 \( \alpha (\dot{a} \rho \tau \dot{a} \beta \gamma \eta) \) are reckoned not at 1 artaba but at \( 1 \frac{1}{2} \) 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 \( 1 \frac{1}{2} \) 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 \( \text{oikop}(\text{e}) \), i.e. \( \text{oikop} \text{e} \text{dou} \text{o} \text{r} \text{dou} \) or \( \text{dou} \), 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 \( \pi \rho \sigma \sigma \delta(\omega \nu \) \( \text{oikop}(\text{e} \text{dou} \) occurs in a few papyri of the Roman period (Wilcken, \text{Ost}, i. p. 390; cf. P. Fay, 42 (a). 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 \( \text{ol} \text{kop}(\text{e} \text{dou} \) 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 (o 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 (b). 386, note), but the present is the clearest example of its official use.
6 [κληρονόμοι] Παυσειρίωνος Παυσειρίωνος μητρὸς Παλώσεως ἐκ τῶν Χεριγένους ἀπὸ (ἀρουρῶν) β (ἀρουρα) α ((ἀρτάβων) . . .),
7 [δρύου] ἀπὸ (ἀρουρῶν) δ' η' (ἀρουρα) δ' η' ἰβ' (ἀρτάβης) . . ., οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, γ(ίνονται) [. . .] (ἀρτάβαι) ε χ(οίνικες) δ.
αλ ἐκ τῶν Μενεμάχου (πρότερον) Παυσείριος "Απιτος
8 [(ἀρουρα) β] βδ', τὸ γ' (ἀρτάβαι) αλη', γ(ίνονται) (πυροῦ) (ἀρτάβαι) {ι} αλ χ(οίνικες) ε, ἄλλ(ο) δρύου ἀπὸ (ἀρουρῆς) δ' η' τὸ γ' (ἀρουρῆς) η' (ἀρτάβης) η', γ(ίνονται) (πυροῦ) (ἀρτάβαι) ζ χ(οίνικες) θ, αλ διὰ τὴς
9 [ἀγ]ορα(σάς) τὸν πόρον Θαῖσοῦτος Πετσείριος διὰ τῶν 'Αρψήμιος καὶ τῶν ἀδελ(φῶν) καὶ τῶν λοιπ(ῶν) ἀντιπ(οιουμένων) τοῦ πόρου.
10 [Πε]τσείριων Σειρίωνος μητρὸς Μαρθοῦτος ἐκ τῶν 'Ανδρασος σὺν τῶν Μενεσθέω καὶ τῶν Κασσάνδρων, διὰ τῶν ἀντιπ(οιουμένων) τοῦ πόρου.
11 Νεικοστράτου (ἄρουρα) δ' (ἀρτάβοι) αλδ' χ(οίνικων) θ, οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) ζ, Μενεμάχου (ἀρουρα) α (ἀρταβῶν) α', Πολεμάωνος βασιλικῆς (ἀρούρης) η (ἀρτάβων) βδ' χ(οίνικων) η,
12 οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, γ(ίνονται) (πυροῦ) (ἀρτάβαι) ζ' χ(οίνικες) ζ, δρύου ἀπὸ (ἀρουρῆς) δ' η' τὸ ζ (ἀρουρῆς) δ' ζ' (ἀρτάβης) ζδ'. γ(ίνονται) πυροῦ ηδ' χ(οίνικες) ζ.
13 αλ διὰ τῶν ἀντιπ(οιουμένων) τοῦ πόρου.
14 Παυσειρίων Ψεναμούνιος οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) ζ, Νεικοστράτου (ἀρούρης) δ' (ἀρτάβης) δ' χ(οίνικων) β, γ(ίνονται) (πυροῦ) (ἀρτάβης) δ' η', καὶ ἐκ τῶν Μενεμάχου
15 βασιλικῆς (ἀρούρης) ζ' (ἀρτάβης) ζ χ(οίνικων) η.
16 Τετσείρις 'Αρψήμιος γυνὴ τοῦ προγεγραμμένου ἐκ τῶν Λοιπ(ῶν) Μενεσθέως α (ἀρτάβης) (ἀρουρα) α (ἀρταβῶν) α', οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, (πυροῦ) (ἀρτάβαι) α', χ(οίνικες) γ.
17 Πενῦρις Πετρωνίου τοῦ καὶ 'Ωρίωνος ἐκ τῶν Μενεμάχου (ἀρτάβης) (ἀρουρα) β (ἀρταβῶν) βδ', καὶ εἰς τὸν α(ὐτὸν) γε(ροῦ) Τοτόεως
18 βασιλικῆς ἐκ τῶν Χεριγένους (ἀρουρα) α (ἀρτάβης) χ(οίνικων) ζ.
19 Πετσεῖρις ᾿Ορκλήμον μητρὸς Σοήριος δι(ά) κληρον [δ] μονον] Παλώσεως ἐκ τ(οῦ) Νεκτομάχου βασιλ(ικῆς) (ἀρούρης) δ᾽ (ἀρτάβης) ΰδ χ(οίνικων) θ,  
20 Κοραέος (ἀρούρης) ξδή μητρὸς Σοήριος δι(ὰ) καὶ ἐκ τ(οῦ) Πολέμων (ἀρούρης) ζ (ἀρταβῶν) αζ χ(οίνικων) γ, ἄλλης ζ ἐκ τ(οῦ) α(ὐτοῦ) (ἀρουρὰ) α (ἀρταβῶν) γλδ' χ(οίνικων) δ, ἄλλης. 
21 ἐκ τ(οῦ) α(ῦτοῦ) (ἀρουρά) γλ (ἀρταβῶν) θζ χ(οίνικων) γ, ἄλλης ζ ἐκ τ(οῦ) α(ῦτοῦ) (ἀρούρης) ζ (ἀρταβῶν) αζδ' χ(οίνικων) γζ, γ(().'ονται) μνημο ν(άρταβαι) ἡ χ(οίνικες) η. 

22 Πνεφερσόις ᾿Οννώφριος γυνὴ ᾿Αρακυ( ) ἐκ τ(οῦ) ᾿Ανδρωνος σὺν τ(ῶ) Μενεσθέως α (ἀρτάβης) (ἀρουραί) ι (ἀρταβῶν) ιαζ', νετρφ. 
23 [. . .]θάνοσ τ(οῦ) Παραμόνον (ἀρούρης) Νή (ἀρτάβης) ζ (ἀρούρης) θ, βασιλ(ικῆς) (ἀρούρης) ξζ' (ἀρτάβης) ζ, γ(().'ονται) (πυροῦ) (ἀρτάβης) ζδ' χ(οίνικες) δ, καὶ ἐκ τ(οῦ) ᾿Ανδρωνος 
24 [σὺν τ(ῶ)] Μενεσθέως α (ἀρτάβης) (ἀρούρης) ζ (ἀρτάβης) ζ (ἀρούρης) γ, καὶ ἐκ τ(οῦ) λοιπ(ῶ) Μενεσθέως α (ἀρτάβης) (ἀρουρα) α (ἀρταβῶν) αζ', καὶ ἐκ τ(οῦ) ᾿Ανδρουεικ(οῦ) 
25 [(ἀρούρης)] ζ (ἀρτάβης) ζ (χ(οίνικων) γ, καὶ ἐκ τ(οῦ) Πολέμωνος (ἀρουρα) α (ἀρταβῶν) αζ', γ(().'ονται) ἐπὶ το α(ῦτο) πυροῦ (ἀρταβαι) ιεζ. 
26 [ζ] επωμαζ(σάσθησαν) επὶ τόλεως ᾿Αριστοφαίρει τ(οῦ) Πολέμωνος α (ἀρτάβης) (ἀρουραί) ε (ἀρταβῶν) επηζ', ἄλλας α (ἀρτάβης) 
27 [(ἀρούρης)] ζ (ἀρτάβης) ζ (χ(οίνικων) γ, γ(().'ονται) (πυροῦ) (ἀρτάβαι) ζ χ(οίνικες) γ, ἄγορα(στῶ) δικαίω ᾿Αρταμέιτι μητ(ρὸς) Πενπαυσέως ἐκ τ(οῦ) ᾿Ανδρωνος 
28 [σὺν τ(ῶ)] Μενεσθέως α (ἀρτάβης) ἀπὸ (ἀρούρων) ι (ἀρουραί) ε (ἀρταβῶν) εξηζ', γ( `'ονται) ἐπὶ το α(ῦτο) (πυροῦ) (ἀρτάβαι) ιαζδ' χ(οίνικες) γ, λ[οιπίαι) (ἀρτάβαι) γζ χ(οίνικες) γζ. 

8. ζ after (ἀρτάβης) corr. from γ (?) 9. θάσαντος Παπ. 10. τ of μαρθουτος added above a θ. 16. Final χ(οίνικες) γ written immediately below αζ'. 22. δζ corr. from αζ. 
2. εκ τ(οῦ) ᾿Ορκλήμον μητρὸς Σοήριος δι(ά) κληρον [δ] μονον] Παλώσεως ἐκ τ(οῦ) Νεκτομάχου βασιλ(ικῆς) (ἀρούρης) δ᾽ (ἀρτάβης) ΰδ χ(οίνικων) θ, 
20 Κοραέος (ἀρούρης) ξδή μητρὸς Σοήριος δι(ὰ) καὶ ἐκ τ(οῦ) Πολέμων (ἀρούρης) ζ (ἀρταβῶν) αζ χ(οίνικων) γ, ἄλλης ζ ἐκ τ(οῦ) α(ὐτοῦ) (ἀρουρά) α (ἀρταβῶν) γλδ' χ(οίνικων) δ, ἄλλης. 
21 ἐκ τ(οῦ) α(ῦτοῦ) (ἀρουρά) γλ (ἀρταβῶν) θζ χ(οίνικων) γ, ἄλλης ζ ἐκ τ(οῦ) α(ῦτοῦ) (ἀρούρης) ζ (ἀρταβῶν) αζδ' χ(οίνικων) γζ, γ(().'ονται) μνημο ν(άρταβαι) ἡ χ(οίνικες) η.
6. κληρονομία is supplied on the analogy of several entries inCols. i and ii. At the end of this line an amount of artabae is missing; cf. l. 7.

7. Δρόσος: cf. l. 8 διακό(νο)ς δρόσων and l. 12. The word is unknown: is it a form of ὀρμᾶς?

An amount of artabae is again missing before oïkon (iδου); cf. l. 6. It is doubtful what followed χ(ιονται): neither πυροῦ nor πυροῦ suits the papyrus. The meaning of the αζ after χ(ιονκες) δ is also obscure. In Col. ii αζ occurs in connexion with ἰδιωτικὴ γη: χ(ιονται) ἰδιωτικὴ γη (ἀρταβῶν) β ξ(ιονκες) β, ἰδιωτικὴ αζ και α (ἀρτάβαι) εκ τ(οι)ς Θεϊονος κτλ., from which it appears that (ἀρταβῶν) is to be supplied and a new category of land paying 1½ art. is meant; cf. the Ptolemaic diαρταβία (P. Tebt. 5, 15, note).

8. At the beginning of the line either 82 or αζ' must be wrong, and since the latter figure is corroborated by the addition, the fault is shown to lie with 82, which should be δζδη. Another mistake occurs in the number αζ χ(οινίκως) ζ, for this exceeds the later total 7 art. 9 choen., and it is evident that the ζ should be omitted and that (ἀρτάβαι) αζ χ(ιοινίκες) ε is another way of expressing the previous number (ἀρτάβαι) αζ και α; cf. l. 23. The final total is then correct: 5 art. 4 choen. (l. 7) + 1½ art. 5 choen. + 3/5 art. = 7 art. 9 choen. That the artaba contained 40 choenices is confirmed by ll. 12, 21, &c.

9. αντιπ(οιουμένων): in one place in Col. ii the word is written in a less abbreviated form, αι δι(α)ς τῶν ἀγοραστῶν καὶ ἀντιποιουμ(ένων) ιτα. In both these places the ν is clear and μέτρῳ certainly cannot be read, nor does μέτρῳ seem suited to the context. αντιπ(οιουμένων) however is an unknown word and the sense is obscure.

10. Νεικοστράτος: 1. 6, ἐκ τ(οῦ) Ν.

11. 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 1/2 art., implying an artaba of 40 choen.

14. χ(ιοινκες) ε should no doubt be χ(ιοινκες) γ, which, with the exception of l. 12, is the regular amount for oïkon (iδου). With this correction the equation 5 choen. = 1½ art. results, as in ll. 8, 23, and 27.

17. νετ(ρφ): cf. l. 22 and also an entry in Col. ii της Ἑρμίου ἀκολούθως χρημα(τίζοντος) π( ) νετρφ ι.; In both these places the ν is clear and μέτρῳ certainly cannot be read, nor does μέτρῳ seem suited to the context. νετρφ 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. 38 choen. The total as given is 18 art. 8 choen.; therefore 30 choen. = 3 art.

22. Ἀρακνή( ): other uncommon names occurring in Col. ii are Παρδαλᾶς and Πενναυ-λῆσι (fem.).

23. The total 3 art. 4 choen. is the sum of the two preceding items, 5 choen. being reckoned, as before, as 1/2 art.

25. 11¼ + 16+ 1½ + 3/2 art. and 10 choen. = 15½ art. and 10 choen., = 15½ art.

26. L ἐσωματισθήσαν (τίσθησαν): two similar entries occur in Col. ii, e.g. L ἐσωματισθήσαν (τίσθησαν) Γαβετία (τισθήσαν) . . . λοιπ(α)ς (τισθήσαν) . . . On σωματισμός cf. P. Fay. 33. 18-19, note, and Eger, Aeg. Grundbuchwesen, p. 188, Lewald, Röm.-Aeg. Grundbuchrecht, p. 79, who both support our view. It may be suggested that in P. Brit. Mus. 604. 3 καρ' είδ[ον σωματισμού should be restored in place of καρ' είδη σπερματισμού.
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 ὀφειλομένων 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 ὃ διους τῆς.

C (Fr. 9), Col. ii.

προστεθ[είσας (δραχμὰς)] δη-
[μ]οσίου ν[ι]
[Ἀ]λεξ[αιρίου] ἐ[κ] ὑπαρχί( )
[. . .]ς προσ[]
5 [Σα]ρπίων [καὶ]
[Ἀ]λεξ[αιρίου] ἐ[κ] ὑπαρχί( ) μετὰ τὰς προσ-
τεθείσας ([δραχμὰς)
[Σ]τιλλία ἀντίπατρα
τῶν Μενελαίων τ[ι]
10 (ταλαντὸ) καὶ (δραχμὸ) Ἀκα ἀπὸ τοῦ σ[ι]
Κλαυδία Χαιρημοῖς [ἐν τῇ Ἀλεξ[αιρίου]] ἰδ [μετὰ τὰς προσ-
τεθείσας (δραχμὰς) Ἀχις []
Μάρκος Κόλλανος Ἀμε[]
15 Ἰουλίου Ἀ[λ]εξανδροῦ κβ[ [. . .]]. [. . .]να[]
Ἀντόνιο[ς]
Ἀλεξ[αιρίου] ἰδ[. . .]α[π[]
Aīliā Eirēnη ᾣ [ka]ı Σερη[ν]

20 [. . . . . . . . .] (ταλαντ ὧν) ia [Ma[...[ap]. . .]. ε[κ προ.]

(ταλαντ) μ[π] ἀπὸ τῶν συναγο[μένων]

Mαρκία Σ[ο]υλπικία εἰς Λ[όγον(?)

ὑπαρχ( ) αὐτοῦ (ταλαντ) α (δραχμ) ’ΓΧ[ι]

25 Τιβέριος Κλαύδιος Νικαι[]

’ἡ καὶ Ἡράκλεια τῶν [εν τῷ Ἀδριανῷ γράμμῳ]

τῶν συναγο(μένων) (ταλαντ) β (δραχμ) ύις [τὸ ἔτος] (δραχμ) ’Δυν []

30 Νεμεσιανὸς ὁ καὶ Ἡρ[α]ι[

τοῦ καὶ Γαίανου ἐν τῇ [Αλεξ(ανδρέων) χώ(ρᾳ) χώ[ρᾳ] ἐπάρχ( ) ἀπὸ τῶν

συναγο[μένων] (δραχμ) ]’ . χις [τὰ τὰς προστεθ[είσας] (δραχμ]ὰς)?)

Πούπλιοι[ς] Τιτιαν[ὸς]

A (Frs. 1–2).

Remains of 3 lines.

] μέρος μὲν α. [. . . . ]ης πρὸ[ς] τοὺς κοιν[ῖς]

(ταλαντ) ]α (δραχμ) ’Ενθ καὶ πρός. φρόντι[ς] ὅν τὴν [?

] ποιήσασθαι ἐὰν [. . . . ]πα [. . . . .] εκ τοῦ [?

40 . νων [. . . ]. ἡμῖν δ[. . . ]που [ ]

[κα. [. . . ]πο τῷ [. . . ] του [. . . . ] του [. . . . ]

[ἐντ [. . . . ] παρα[θε]σαι ταυτ[a[

]. οικ [. . . ] ο[ι.]μολ [. . . ]]


45 δ[ι]κλαθεῖσι ὑπὸ τοῦ τῆς π[όλεως γρ]αμμα[τέως]

] νομού πραγματικ[ῶν ][κη[κλ]ηρονόμοις τοῦ Εἰρηνί[ων Σαρα[π]

] μια ἐπιστείλα ὡς ἔκατά [τι]

τῶν ὑφε[ξ]\[εκε]μένων κεφαλαίων ὑπὸ τοῦ [?

1. *μετὰ τὰς* is probably to be restored before *προστεθείσας* here and in ll. 6 and 12; cf. l. 32. For *προστεθείσας* cf. e.g. B. G. U. 8. ii. 15 sqq.

3. [Ἀλεξανδρίων] Χώρα: cf. l. 6 and 18. Wilcken reminds me that according to the edict of Julius Alexander (Dittenberger, Orientis Gr. Inscr. 669. 59-60) the ἀρχαία γῆ in the Ἀλεξανδρίων 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, (ἔτους) Ἀυτοκράτορος Καῖσαρος Λουκίου Σεπτιμίου Ἐραυροῦ κτλ., i.e. A.D. 193-198.

48. Probably ἅμιστριψις, as one of the κληρονόμους; but the division ἰ ἁμί is of course also possible.

50-1. The sense no doubt is that neglect of the instructions will be punished: but ἵ ὑπέρθεσις cannot be read.

1048. TAXING-ACCOUNT.

24·5 X 9 cm. A.D. 218-219.

Conclusion of an account of payments for various taxes and dues. The verso contains a letter (1084).
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/ ἐπὶ τὸ αὐτὸ τῆς διαστολῆς (δραχμαί) 'Br.

(ἔτους) Β Αὐτοκράτορος Καίσαρος

15 Μάρκου Αὐρηλίου ᾿Αντωνίου
Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ
Τύβι.

5. I. συντάξεως.

1. τιμῆ(ς) χλωρῶν: cf. P. Brit. Mus. 171 (a), a receipt for 36 drachmae paid to a πράκτωρ σιτικῶν διοικήσεως κώμης Σκοντοπάου Νήσου on 233 arourae ἀπὸ τιμῆς χλωρῶν. Line 4 below records another payment for χλωρά on some temple-land, ἱερατικῶν χλωρῶν.

3. Taxes on ἀμπελῶνες are well known under various names, but this particular form προσόδων ἀμπελῶνων, which recalls the προσόδων φοινίκων (Wilcken, Ost. No. 276, A.D. 186-187), appears to be novel. Willeken in Ost. i. p. 310 regards the impost ὑπὲρ προσόδων φοινίκων as an income-tax; that however is uncertain.

5. For the priestly συντάξεις, which is here appropriately placed next to ἱερατικῶν χλωρῶν, cf. P. Tebt. 302. 5, B. G. U. 707. 10, Otto, Priester und Tempel, i. pp. 366 sqq.; ἱερατικαὶ συντάξεις also occurs in an unpublished Hawara papyrus.

9. ἀπομοίρα: in P. Brit. Mus. 195. 9-10 ἀπόμοιρα is calculated at a rate of 10 dr. per aroura of ἀμπελῶνες, and 5 dr. per aroura of παράδεισων. A rate of 5 drachmae is also found in B. G. U. 915. 1.

13. τῆς 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 ἐν, e. g. II. 7-10 [λόγου ἀπὸ τῆς οἱκανῆς οἶκαν ὀκτώμβριον ἦν τὸ τρίπτερον τῶν αἰώνων, ἡμερινῶν ἥπερ].

Λόγος τοῦ κυρίου μου πραιποσίτου.

στιπενδίου καλανθῶν

Σεπτεμβρίων (δηνηρίων) μ(υριάδες) γ', δοματίων πρὸ ὀκτώ καλ(ανθῶν)

5 Ἀυγοῦστων (δηνηρίων) Βφ.

// ὡμοῦ μ(υριάδες) γ [η]φ.
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'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(υριάδες) here takes the form of a large uncial M, above which the y 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 (βρεούιον) of freights of corn carried by boats which are classified as λοσωρίαι (lusoriae) and πλοῖα, with the names of the owners of the boats and their captains. For the lusoriae see Cod. Theod. vii. 17 de lusoriis Danuvi, where they are styled indiciares et agrarienses, and it is also ordained that quaeunque ex veteribus fuerint reformatae transvectioni speciei annonariae securantur; 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.

Βρ(εούιον).

λοσωρ(ία) Πακίου πολ(ιτευομένου) ὑπὸ Θεόδωρον Παρίτ ἀρτάβαι Ṿκγ,

πλ(οίον) τοῦ αὐτοῦ ὑπὸ Ευδαίμονα Σαραπᾶ ἀρτάβαι νιεξ,

πλ(οίον) Ἀετίου πολ(ιτευομένου) ὑπὸ Τιμάθεου Κιχύτος ἀρτάβαι βχκ,

5 ἐπ(μ) μ(ἐ) πλ(οίον) Ἀθανασίου πολ(ιτευομένου) ὑπὸ Πλούταρχον Πανίωνος ἀρτάβαι βυξ,

πλ(οίον) τοῦ αὐτοῦ ὑπὸ Ἀλέξανδρον Κοπρέως ἀρτάβαι δυιζ,

λο(υσιρία) Σατορυνίου λαμ(προτάτου) ὑπὸ Νεμεσίωνα δι(τά) Πανίων ἀρτάβαι βυξ,

κριθῶν ἀρτάβαι ψοίζ,

πλ(οίον) Οὐαλερ(ίου) πολ(ιτευομένου) ὑπὸ Παῦλον Σαραπίωνος ἀρτάβαι βρυς,
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Μακροβίου πλ(οίον) ὑπὸ Θέ(ω)να Ἀγάθου (ἀρτάβαι) ἡς,
καὶ πέμπτης (ἀρτάβαι) ἀβζ, ἄλλατ τῆς ('). ἡς ἄλλατ
καὶ πέμπτης (ἀρτάβαι) ΛΒ,

8. 1. Ἀλέξανδρον. δυ τι διδυμον. ἐτ. 1. Ἀπφοῦν.

10. ὑπὸ Παῦλον is suggested by the fragment mentioned in the note on I. 1, ὑπὸ Παῦλον 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 λιμένος Μέμφεως and emorareias; that papyrus, however, is of the third century.

13. This line is obscure. The top of the α of τῆς is brought down to a level of its base and followed by two oblique dashes; and there are some slanting flourishes between ε and ἔι probably stands for πέμπτης; cf. e.g. P. Brit. Mus. 1107, where πέμπτης is written εν after its first occurrence; but τῆς ἅτη 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 drachmae 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.

[Δ]όγ(ος) μετάφορ(ας) χόρτ(ου) μετανελθ(όντος)
eiς τῆς ἄλω τῆς "Οφέως Παχών.

5. ὀνηλί(άταις) ὁμ(οίως) ὁμ (δραχμάι) εν (ὀβολός), (δραχαι) εν,
\[\text{The Oxyrhynchus Papyri}\]

\[\alpha\lambda(\lambda)\alpha\, \delta\nu\eta(\lambda\alpha\tau\eta)\, \delta\mu(\omega\omega\omega)\, \&(\delta\rho\chi\mu\alpha\iota)\beta\, \&(\tau\tau\rho\omega\beta\rho\beta\beta\lambda\lambda\eta),\]

\[\alpha\lambda(\lambda\lambda\iota)\beta\, \epsilon\rho\gamma(\alpha\tau\alpha\tau\iota)\, \delta\epsilon\sigma\mu(\epsilon\iota\omega\upsilon\upsilon\iota)\, \mu\alpha\nu\delta(\acute{\alpha}k\acute{\alpha})\, \&(\delta\rho\chi\mu\alpha\iota)\gamma\, \&(\tau\rho\iota\omega\beta\lambda\lambda\eta).\]

1. \& \[\text{The sign for } (\delta\rho\chi\mu\alpha\iota) \text{ was inserted after } a \text{ was written.}\]

5. \text{The sign for } (\delta\rho\chi\mu\alpha\iota) \text{ was inserted after } a \text{ was written.}\]

Lines 1-13:

1. 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.'
are found together, as here, 1166. 12–13, and the Oxyrhynchus ostracon referred to in the note on 988. 19.

5. The drachmae are throughout on the silver standard, seven obols being the equivalent of a drachma.


24. It is doubtful what followed ἐπ(ὶ τὸ αὐτό). The total of the ἀγώγια would hardly be expected to be given here, but neither ἀργα(μιὸν) [(δραχμαί) 98 nor ἀγω(γῆς) [(δραχμαί)] 98 is suitable. The letter after a may well be λ, and perhaps some form or derivative of ἄλωσ 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.

<table>
<thead>
<tr>
<th>Col. i.</th>
<th>Col. ii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δόγ(ος) (δραχμῶν) ν.</td>
<td>σφαιρομάχ(οις)</td>
</tr>
<tr>
<td>ιερεῦσι</td>
<td>δλ(λφ) ζεύγ(ει) παν(κρατ(ιαστών)</td>
</tr>
<tr>
<td>(δραχμαί) ξ,</td>
<td>15 Κώφφ πύκ(τῆ)</td>
</tr>
<tr>
<td>Νεῖλφ</td>
<td>φύλ(αί) θεάτ(ρου</td>
</tr>
<tr>
<td>(δραχμαί) κ,</td>
<td>5 ἱπποκόμ(οις)</td>
</tr>
<tr>
<td>θρόνῳ</td>
<td>βάντας</td>
</tr>
<tr>
<td>(δραχμαί) κ,</td>
<td>παν .</td>
</tr>
<tr>
<td>5 ἱπποκόμ(οις)</td>
<td>μαγγανα .</td>
</tr>
<tr>
<td>κήρυκι</td>
<td></td>
</tr>
<tr>
<td>ξυστάρχ(η)</td>
<td>20 αὐλητ[ῆ</td>
</tr>
<tr>
<td>[</td>
<td>ιεροδούλοις</td>
</tr>
</tbody>
</table>
| θεοφ[ε] | ρά\(\)
| Σεουήρῳ | . . . . . . . . |
| ἱεροδ[ούλοις | |
| Το Βελλαρέινῳ | |
| επ | |
| Βελλαρέινῳ | |
| βραβευταῖς | |
| πανκρατ(ιαστών) 3ε[νύ(εi) | |

| 25 μείμω | |
| ὀμηρ[η] | |
| . . . | |

Account of 400 drachmae. To the priests 60 dr., to Nilus 20 dr., grooms . . . dr., a herald . . dr., the master of the games . . . dr., Horion . . . dr., Severus . . . dr., Bellarinus . . . dr., umpires . . . dr., a pair of pancratiasts . . . dr., boxers armed with the ball . . . dr., another pair of pancratiasts . . . 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 Neid(ov).
10. Βελλαρείνῳ: or possibly βελλαρείνῳ, from bellaria; but bellarinus does not occur, and the word would hardly be in place in this context.
15. Κώφη: cf. P. Tebt. 283. 8, 496. 26, P. Goodsp. 30. iii. 26 νῦν Κώφη (not κωψ.).
19. An unfamiliar derivative of μάγγανον seems to have occurred here; μαγγανευτή, 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, δελματικῆς λινοῦν ρήσατημιν a, [άναβο- λάδιν ισνευ a, [κολό- 5 βιν δίσημον a, [βιδ- σηυμιν a, φίβλατατώ- ριν a, στιχάρ[ιν λιν- ούν a, κολόβιν λιν- [ούν a, τριβακον [. . a, 15 ψευδοπόρφυρον a, δελματικῆ λινα a, μαπίν αφρεν a, δέοδεσαθων και(I) τινά- κιν, αγυρά μαπα ε, 20 [. . . . . ] σά- γος λευκός a, βαλανάριν a, Κυριλ(λοῦτος.


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-
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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 Cyrillos.’

3. μείζονος: a new compound; cf. l. 13 πορφύρας μείζου.
6. φιβλατώριν: cf. l. 11. It is the Latin fibulatorium.
7. στιχάριον occurs also in P. Gen. 80. 3; e.g.
15. ψευδοπόρφυρον: i.e., presumably, dyed with πορφύρα μείζου.
17. It is doubtful how the letters should be divided. μαππν may be for μαππία, but αφρεν 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 σάγαο. 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 (ισάρις) 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.

| Κερκεύρων | τ(υχής) | βαρσάμο[ν] | (δηναρίων) | μ(υριάδες) | υν, |
| Σερνάφως | | | | | |
| Σενέκελευ | | | | | |
| Μουχινάζας | | | | | |
| 5 Σύρων | | | | | |
| Ἀλεξοτόσ | | | | | |
| ἐποικ(ίου) Μερ . . . ζ | | | | | |
| ἔριου | | | | | |

| Κερκεύρων | λάτραι | τβ, |
| 10 Βαρκ[η] | | |
| Σενέκελευ | | |

[Note: The text is partially erased or obscured, making some entries difficult to read.]
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Βαψέως μ(να)ί ε, Σερύφεως λίτραι κβ μ(να)ί τι, Μουχινάξας λίτραι β μ(να)ί γ, Κερκεθύρεως λίτραι β, Ἀλεξοῦτος λίτραι α μ(να)ί α, Σύρων λίτραι ιβ μ(να)ί ιβ, Πετεμούνεως λίτραι γ μ(να)ί γ. ἰσάτεως.

In the left margin, at right angles

Πέτνη κεντ(ηνάρια) β, Περεινούεως α λίτραι ν, Πετεμούνεως λίτραι ν, Σύρων κεντ(ηνάρια) ε, Ἀλεξοῦτος κεντ(ηνάριον) α, Κερκεύρων κεντ(ηνάρια) γ {κεντ(ηνάρια)} λίτραι π.

1. 1. βασάμον], 20. οὗ xερ ρ corr. from λιτραι.

1. βασάμον occurs in B. G. U. 953. 6 and ὄποβασάμον in B. G. U. 34. v. 13.

7. Not Μερμέρθα.

10. The third letter of the name is most probably a φ, and the other vestiges suit Βαψέως; cf. l. 12, where the abbreviation Βαψ( ) 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 μ(να)ί the only objection is that these consistently follow the λίτραι, 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(να), or even μ(να), 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(ηνάριον) the ν is slurred, so that there sometimes appears to be only κεντ: the ν is clearest in l. 27 after Ἀλεξοῦτος. The preceding abbreviation, which consists of δ and a waved flourish, is obscure.

21. Κτοίσων (?) appears to be a village-name, the amount corresponding to which has not been filled in.
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 connected 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. 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 2272 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.

1 Dr. Kenyon informs me that P. Brit. Mus. 1785, of the Byzantine period, shows that the mutilated adjective in 669. 4 is ἱερατι Ἰκόν. With 1053 recto cf. now P. Giessen 42 (ed. P. Meyer 1910), where in 1. 5 read βάθ(ος) Σ', i. e. ξύλον.
Verso

+ Δήμ(ατα) τοῦ χωματεπίκτ(ου)
L διδετ(αι) εἰς γεουχικ(ὸν) λῆγ(ον)
δ(ια) τῶ(ν) Ἀπό Σπανίας
15 δ(ια) τῶ(ν) Ἀπό Ταπέτα
δ(ια) τῶ(ν) Ἀπό Τακώνα ἐνεχθ(έντων)
δ(ια) τῶ(ν) Ἀπό Ταρουθίνου
δ(ια) τῶ(ν) Ἀπό Μεσκανούνεως
 δ(ια) τῶ(ν) Ἀπό Ξεφώ

10 νο(μισμάτια) ΝΥ, / ἀρ(ιθμοῦ) π(αρά) τῶ(ν) χωμ(α)τεπικτ(ῶν)

νο(μισμάτια) σκζΒ',

ο(μοισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,

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νο(μισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,

νο(μισμάτια) ι,
25. ταρμωτ(α)ις seems to be another form of ταρμωτ(α)ις; cf. the Ptolemaic παραφρενογανισμός. For συνθ(ηκών) cf. B. G. U. 809. 10; συνθ(ηκών), or συνθ(ηκών) τῶν χωμ(άτων) are other possibilities.

28. Ταμιτ( ) Τεός: so apparently rather than Ταμιτ'Τεός; not only is the crossbar of the ι brought down just as e.g. in τούτ(os) in l. 26, but there is also a dot above, which is used with many of the other abbreviations.

(f) ORDERS FOR PAYMENT.

1054. ORDER FOR DELIVERY OF WINE.

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 Πολυδεύκι
χαίρειν.
παράδο[ς] Θέωνι φρ(οντισθῇ) Σατύ-
ρον 'Ονεχ[str.]. s ἀπo τῶν
5 κεραμίων ρα λοιπῶν
οἵνον ἐν κεραμί(οις) ἑξήκοντα
πέντε. ἔρρωσο.
(ἔτους) i.e. Παῦνι κδ.

'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. 'Ονεχ[ ] . s seems to be a proper name. ον- might be for οἰν- (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 o instead of ε, but οἰνοχεύς is unknown.
1055. Order for Delivery of Wine.

9.3 x 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 ἵππεως Κομάρου Σερήνιον and dated in the 18th year, probably of Septimius Severus. 1054 and 1055 therefore apparently belong to the reign of Gallienus.

Πέκυλλος Θεώ[ν]ι: χαίρειν.
παράδος Ἰηρακ[λεί[δ]η οἰνεμπόρῳ τε-
tάρτης ληνοῦ [κε]ράμια διακόσια (τρία), πέμ-
πτης κεράμια ἐκατόν, σ[υ]μφωνηθέν-
5 τα ὧν τῶν μα δραχμῶν χειλίων ἐκα-
tόν, δῶν η εἰμὶ χωρεῖ εἰς ἐπιθήκην
Ἐμβητίωνος ταλάντων πέντε. (2nd hand) δὸς τὰ τοῦ
οἴνου κεράμια) τριάκοσια
τρία.

10 1st hand (ἔτους) ἵδι Παῦλι ι.γ.

6. δῶν 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.'

3. τρία has presumably dropped out after διακόσια owing to the homoeoteleuton; cf. ll. 8–9, and the figure πα in l. 5, which suits 303 but not 300.

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 x 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.
Π(αρὰ) Πτολεμίνου Ἐωνίῳ προνοητῇ Νιγροῦ χαίρειν.
παραμέτρησον Δωροθέῳ αδελφῷ ὑπὲρ τιμῆς κρέως
λιτρῶν πεντακοσίων μέλλοντι λημματίσαι τῷ ἡμετέρῳ ὀνόματι
tέως δ(α) Ιερονίκου(ο) ἄρακος ἀρτάβας τεσσεράκοντα, / ἄρακους
(ἀρτάβας) μ.,

5 ὡς τῆς ἄρτάβης μίας λογισζομένης ἐκ δηναρίων μυριάδων
ἐκατόν δηναρίον ἐκ δηναρίων μυριάδων ἑκατὸν ὀγδοήκοντα ἐκ δηναρίων μυριάδων,
ὡς εἶναι τοῦ ἐπιστάλματος δηναρίων μυριάδων ἑπτακισχιλίων διακοσίων, / (δηναρίων) μυριάδες)Ζσ.

2nd hand
σεσημίωμαι ἄρακος ἀρτάβας τεσσεράκοντα.

1st hand
(ἔτους) ξ (ἔτους) σ (ἔτους) Φαώφι ἵγ.

On the verso
io els θεός.

3. πεντακοσιων added above χιλίων, which is crossed through.

4. δ(α) ιερονίκου(ο)
added above τεως; ιερονίκου is abbreviated ιεράν.

8. 1. σεσημείωμαι.

"From Ptoleminus to Thonius, steward of Nigrus, greeting. Measure out to my brother Dorotheus, who is about to collect payments on my account, hitherto paid (?) through Hieronicus, for the price of 500 pounds of meat, forty artabae of aracus, total 40 art. aracus, a single artaba being reckoned at one hundred and eighty myriads of denarii, making the order seven thousand two hundred myriads of denarii, total 7,200 myriads of denarii." Signature and date. Endorsed on the verso 'There is one God: aracus, Phaophi'.

4. τέως δ(α): so P. Brit. Mus. 984. 5, &c., also of the fourth century. There are two oblique dashes against this line, and a single shorter one against |.

1057. ORDER FOR PAYMENT.

10-2 X 27-7 cm. A.D. 362.

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.

Παπνοῦτις Τράκον ἀδελφῷ χαίρειν.
παράσχου Παπνοῦτι ὑπηρέτῃ στρατηγοῦ ἀπὸ τιμῆς
βύρσας ἀργυρίου δηναρίων μυριάδων ἑπτακισχιλίων διακοσίων, γ(ίνονται)
(δηναρίων) μυριάδες) ὡν μάναι.

(ἔτους) η (ἔτους) ξ (ἔτους) ε Μεχείρ ιε. ο αὐτὸς Παπνοῦτις σεσημείωμαι.

1. 1. Δράκον (Wilcken). 2. ὑπηρέτῃ Παρ. 3. 1. δηναρίων.
'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.

(g) PRAYERS.

1058. CHRISTIAN PRAYER.

9·2 x 11·9 cm. Fourth or fifth century.

A short prayer, inscribed in large rude uncials. On the verso are a few words, written in different directions, apparently to try a pen.

'O θ(εὸς τῶν παρακημένων σταυρῶν,
βοήθησον τὸν δο-
ῦλόν σου Ἀπφουᾶν,
5 ἀμήν.
/*---------------------------------------------------------*/
1. θα Pap. 3. v of δουλον added in front of the line.

'O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.'

1-2. θεὸς τῶν παρακημένων σταυρῶν is a curious phrase, though of course the metaphorical use of σταυρός is as old as the Gospels, e.g. Luke ix. 23 ἀράτω τὸν σταυρὸν αὐτοῦ 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 χλανίδia with their values, e.g. χλανίδia τρία λευκ[κά νο(μισματίων)] ε, χλανίδιον λευκόν . . . ον νο(μισματίων) ια.

Κύ(ριε) θ(ε)έ μου καὶ ὑ ἐρπίς μου,
ἀψε Θέκλα καὶ τοῖς τέκνοις
αὐτῆ(ο), ὀψε Ἀννηα καὶ τῆς δοῦ-
λῆς αὐτῆς, ὀψε Ἀφροῦς, ὀψε Σα-
καῦν, ὀψε Διονύσιου καὶ τῶν
tέκνων αὐτοῦ, ὀψε Ἑλλαδίου, ὀψε
Πτολεμέου, ὀψε κατ' ὀνομα.

1. κα'/Pap. 1. ἡ ἐλπίς. 2. 1. ὀψα Θέκλαν κτλ. s of tois above the line. 3. 1."Ἀννή;?

'O Lord my God and my hope, look on Thecla and her children, look on Anna and her servant, look on Apphous, look on Sakaon, look on Dionysius and his children, look on Helladius, look on Ptolemaeus, look on each one of them.'

2. ὀψα is apparently for ὀψι from ὀπτεσθαι, 'look upon' implying 'protect'; cf. e.g. Ps. xxxii. 18 o ὀφθαλμοὶ Κυρίου ἐπὶ τούς φοβουμένους αὐτῶν. But there seems to be no parallel for the imperative form.
7. κατ' ὀνομα is familiar in the phrase ἀσπάζεσθαι κατ' ὀνομα; it practically means 'severally', 'each and all'.

1060. Gnostic Amulet.

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 Ἰαὼ (Jehovah) σαβαῶθ μανᾶ, 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 θύραν τὴν Ἀφροδίτην
φροδίτην ροδίτην οἰδίτην
δίτην ἱτὴν τὴν τὴν ἅν. ωρωρ
φορφωρ Ἰαὼ σαβαῶθ ἀδωνὲ
THE OXYRHYNCHUS PAPYRI

5 δενοσε σκορπίε αρτερησει,
ἀπάλλαξον τὸν οἶκον τοῦτον
ἀπὸ παντὸς κακοῦ ἑρπετοῦ
(καὶ) πράγματος ταχύ ταχύ.
ὁ ἅγιος Φωκᾶς ὧδέ ἐστιν
το Φίαϊμενὸθ ἵνα ἰνδικτίωνος τρίτης
τὴν τὴν ν. Should be την np ν.


3. τὴν τὴν ἦν should be τὴν ης ν.
5. σκορπίε is suitable in a charm against ἑρπετά : 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 Glor. 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 atri quod
martyr quiescit altigerit...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.

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 Διονυσίωι τῶι ἀδελφῶι πλείστα
χα(λειν) καὶ υγιαίνειν. ἐπειδὴ καὶ ἀλλοτέ σοι
ἐγράψαμεν καὶ οὐ διήτησαι ἡμᾶς καὶ Ἀπολλω-
viioi tòi adelphòs sou tà vín ánágykhn ésochon

5 parakálésoi Ptolemaión Ptolemaïou neótè(ron)
òsws synvúxhí Dívai kai Diovénei Dímyth(íou)
èws ìn metrèthi ì ìbrochos ì ìn tais
ζ (ádroúras) kai metríth(í) tà ùter (áwtoi) dí(ymousiòv) dià tòu Diovusí(ν)
kai tà katalóipòv ápopoðhí tòi Ptole-
10 maíòi. évrotítheis óun synprosoéshi tòi
Ptolemaíou kai 'Apoll[í]óinios ò adelphòs sou
èws moi toúto télèshíte, diáférêste yàr
tòu Ptolemaíou èmpetiría, káv ìeò ìn
Ptolemaíô tòi álloí adelphòi tòu Pto-
15 lemaíô prebsutér(òv)ì synvúxhíen peri
tàuòv, synvúxhí kai spoudáasei èows
òtòu télèshí[i. èd][ν òun sói faiñetai
kai ùter tàuòv kai ùter ìw álloí
se dià graptòu òrònthv ìntrifówv-
20 saí moi, èsí mh ìe xekharasménes, kai só
de gráfhe ùter ìw èan thèlhes kai ìdîwta
poíhíou. égrapha de kai Díwai tòu xh-
rístiti ùter tàuòv, ò kai synvísti-
aspáçou tòu sói pánntas. aspáçhe-
25 tаî se 'Athínarôi kai tà paidía tà làufá.
èpímelou se(a)ntov ìn' ìg[a(ìhj)], eðrho{σ} ο. (ètou)s ìh 'Epeífh.

On the verso

Δiovusíon tò kai 'Amóiti Ptolemaíon ìdelphojúi 'Apollònìon
kóymogrammátew òhlinds òpò(òpò) èkómenos) òéne(s) Ισχúroí(νος).

3. Κ of second και corr. from υ. 11. α of ìdelphôs corr. from δ, 22. σ of poíshwi
corr. from ι.

'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 arourae 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 Dius, 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 Amoïs, son of Ptolemaeus and brother of Apollonius the comogrammateus of Tholthis, who is staying near Theon son of Ischyron.'

3. διήτησαι: δεδιήτησαι 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 Ματρέαι τοίς φίλτάτωι
χαίρειν.
περὶ τῶν πόκων σου ἐπαγγελμένου
καλὰ ἀγοράσαι προσβῆς ὅτι τὰ θέρειά
5 ἐστιν τὰ κρείσσονα σοὶ ποτὲ ἀγοράσας
μὴ ὅταν καλὰ γένηται τῇ τῇ
ἀγόρασον, καὶ ἐγραψάς σοι ὅτι ὅταν ἐπερεύκα
καὶ ἔγραψά σοι ὅτι οὐκ ἐγενέθη καὶ ἐγραφάρα
ο proficienti diacritical variations
το γράφωι μοι ἐπιστολὴν ἔγραψάς,
τος δὲ οὐδὲν ἀναγνώρισεν.
15 καὶ μήποτε ἡγοράσας, τὸ ἀργύριον δῶς
Ζωίλωι τῶι φίλωι, εἰ δὲ ἡγοράσας
1062. **PRIVATE CORRESPONDENCE**

1062. *Private Correspondence*

1063. **LETTER TO AMOIS.**

*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 ἀρχέφοδος. 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.*

Χαίροις, τέκνον Ἀμώι.

σύμβαλε Ἡρώδῃ τῷ υἱῷ Ἁπίωνος τοῦ γυμνασιάρχου ἐὰς ὀνόματός μου καὶ εἶπον αὐτῷ ὅτι σήμερον ὅτε ἐδωκάς

5 σοι ὀνόματα τρία ὡς εἰς ἀρχέφοδος.
Greeting, my son Amoîs! 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 Amoîs...

4. εἶπον is the imperative of εἶπα. 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 συντήρησον is rather ambiguous.

1064. LETTER TO DIDYMAS.

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 Διδυμάτι τῷ
ἀδελφῷ χαίρειν.
γενόμενος πρὸς Ἀχιλλᾶν
1064. PRIVATE CORRESPONDENCE

πυθαγόμενος περὶ σοῦ
5 ἔφη ὅτι ἐν τῇ Ψώβθει ἐστίν.
γράφω σοι οὖν εἰδός σου τὸ
σπουδαῖον ὅπως συνλά-
βης τῷ "Απει ἀπαιτοῦντι
τὰ λήμματα τῆς Τακόνα,
10 ξενίαν δὲ αὐτῷ ποιήσης,
πρὸς τὸ ἐπανελθόντα αὐτὸν
μαρτυρῆσαι μοι.
ἔρρωσο.

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 ... ἔφη: a mixed construction of a common type.
10. Τακόνα: this village must have been in the vicinity of Psobthis.

1065. LETTER OF HEPHAESTION.

9 x 9.5 cm. Third century.

The following short letter is written on the verso of a fragment from a petition, addressed probably to the strategus (l. 4 ὑπὸ σοῦ δι' ὑπηρέτου ἐκ
βιβλειδίων ἐπιϊδοθέντω) and complaining of injury by a brother in connexion with a division of land at Kerkethuris.

Στεφάνῳ παρὰ Ἠφαιστίωνος.
λαβὼν τὰ γράμματα τοῦ νιῶ
μου Θέωνος ξαυτῆς πάντα ύπερ-
θέμενος εἶλθε μοι εἰς τὸ ἐποίκιον
5 διὰ τὰ συμβάντα μοι. ἐὰν δὲ
διλησορήσης, ἀπέρ [ὁ] θεό οὐκ ἐ-
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φίσαντό μ[ο]ν οὐτως κἀγὼ
[ἐρρωσ]δι[ε].

2. ὑπερθεμενος Pap.
3. ὑπερθεμενος Pap.

'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 οὐ δὲ ἐἸλουσάμην (cf. 528. 10) οὔτε προσεκύνησα θεοὺς φοβουμένη σου τὸ μετέωρον, a reference which I owe to Wilcken, who further quotes an unpublished Bremen papyrus, ἵσθι δὲ ὅτι οὐ μέλλω θεῷ σχολάζειν, ἐὰν μὴ πρότερον ἀπορτίσα 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.
τρισκελίδιν [δ]’ Ἀπόλλωνος, εἶ τινος
δὲ χρῆσις ἄντεγραψόν μοι διὰ
15 τοῦ αὐτοῦ Ἀπόλλωνος εἶναι σοι ἀ-
ποστίλω, σπούδασον δὲ γενέοθαι
µ[οι βί]νην καὶ ἀπόστιλον μοι αὐτήν
[δί’ Ἀπόλλωνος, καὶ ἀναζήτησον
[βίνην οὐ μόνο]ν βινίζουσαν τὰ ἔν-
20 [λα, ἀλλὰ ἴ τὰ σι]βήρια βινίζει ἔξε-
[. . . . . . . . . .]ς, καὶ υποδίκαν εἰ σοι
 [. . . . . . . . . .]
ἐρροῦσθαί σε εὐχομαι
ποιλοῖς χρόνοις.

21. ὑποδίκων Pap.

'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. εξοπλάριν = exemplarium.
12. ἐδώσες: this is a rather early instance of the sigmatic form which is occasionally found in writers of the decadence, e.g. προδώσας in Hesychius, s.v. προέμενος.
19-20. The supplements adopted are in the main due to Wilcken. ν of μόνον is represented by a vertical stroke which is somewhat tall for a ν and may well be an ι. At the end of l. 20 ἔξε- is perhaps ἔξεστιν or ἔξεσαυ, and the doubtful σ at the beginning of l. 21 could be σ, e.g. ἔξεστιν δὲ καλῶς.

1067. LETTER OF HELENE.

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,
'Ἐλένη Πετεχῶντος τῷ ἀδελφῷ χαίρειν.

5 οὐ καλῶς ἐπραξας μὴ ἐλθεῖν χάριν τοῦ ἀδελφοῦ σου· ἐφηκες αὐτὸν μη κηδεύσαι αὐτὸν. μάθε οὖν ὅτι ἀλλοτρία γυναίκαν ἐκλήρονόμησεν αὐτῶν. γενούτω οὖν

10 πρὸς Θέωνα καὶ εἰπέ αὐτῷ περὶ τῆς κέλλας ὅτι ἐσφραγίσθη τὴν κέλλαν αὐτοῦ μη δεν ὀφεῖλον, καὶ εἰπέ τῷ υἱῷ Πολυδεύκους τὸν ὑἱὸν Πολυδεύκους.

25 κἀγὼ Ἀλέξανδρος ὁ πιὰ αὐτῷ περὶ τῆς κέλλας τῆρ ὑμῶν ἀσπαζομαι ὅτι ἐσφραγίσθη τὴν ὑμᾶς πολλά. ἀγόρασόν κέλλαν αὐτοῦ μημοι ὀψαρίδιον ἐκ τῆς δὲν ὀφείλων, καὶ θαλάσσης, πέμψον ἰδὲ εἰπὲ Πετεχῶντι τὸν διὰ ἀνθρώπου πὶ...

5. ἀφῆκες: SO 1. 20 ὀφείλοντος. 30 δέδωκες &c.

25. There is no change of hand, and it is likely that both Helene and her father employed an amanuensis.

1068. LETTER OF SATORNILUS.

24.1 x 9.9 cm. Third century.

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.

Σατορνῖλος κυρίῳ μου Ἀπολλανίῳ
χαίρειν.
μὴ εὐπορήσας πλοῖον ἐν τῷ Ἀρσενοείδῃ
ἔγραψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχ(ι)-
5 πι εἴνα μοι πλοῖον διαπέμψεται εἴνα δυ-
νηθῶ τὸ σωμάτιν κατενεκίν ἐν Ἀλ-
ξάνδριαν, καὶ διαπέμψετό μοι σκαφί-
διον ἀρταβῶν ἑξήκοντα. οἱ ἄδελφοι οὖν
οἱ ἐνέγκαν τοῦ ἐλαβαν καὶ γρ(ά)-μ-
10 ματα ἀπ’ αὐτοῦ Κληματίου ἐφ’ ὃ μη-
δίς ἐνοχλήσῃ αὐτῷ κατὰ τόπον.
ἄνελθόντες οὖν ἐν τῷ Ἀρσενοεί-
τῇ εὗρον τὸ σωμάτιν μὴν δυνά-
μενον κηδευθῆναι, ἀλλὰ ἡμερῶν
15 ἀνοχὴν ἔχω. ἔδοξεν οὖν αὐτοῖς
χάριν ἀναγκέας χρίσας γενέσθαι
eis Τοοῦ. παρακαλῶ οὖν, κύριε μου, ὑπάρ-
ξε αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς,
εἴνα μοι μαρτυρήσουσιν ἀνελθόν-
20 τες, καὶ εἴ τι ἄν ἄλλον σου χρίαν σκῶ-
σιν Σιμίου χάριν—ὅτι ἐπεμψας ἐπὶ
τὸν ὅνον καὶ κατέσχον αὐτὸν—ἐως
γένωμεν πρὸς σέ. ἀξιώσω οὖν, κύρε μου,
εἴνα δῶς αὐτοῖς γράμματα εἴνα μη-
25 δὶς ἐνοχλήσι αὐτοῖς καθ’ ὁδόν, εἶνα δυνηθῶ κηδεύσας τὸ σωματιν ἐλθίν πρὸς σέ.

ἐρρῶσθαί σοι εὐχαμαι πολλοῖς χρόνοις.

On the verso

30 ἀπόδος Ἀπολλωνίου παρὰ Σατορνίλου.

1. Ἀπολλωνίῳ; so in l. 30. 3. Ἀρσινοΐτῃ; so in l. 12. 6. Ἀλεξάνδρια or εἰς Ἀλεξάνδριαν. 7. διεπέμψατο. 9. εὐχαρίστης Pap. e of ελάβαν corr. from λ. 11. υ of ενοχλησι corr. from «. 1. αὐτοῖς ἢ avayxeas Pap. 1. ἀναγκαίας. 17. υπάρξει Pap.; υ corr. from a. 1. σχῶσιν. 22. κ τοις σοι cor. from τ. 23. ὑπάρξαι. ll. 24-5 are blotted.

'Satornilus 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 Τοοῦ. 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 Satornilus.'

13. μήπου is for μήπω: so P. Tebt. 423. 12 οἴπου μοι ἐδήλωσας.
17. Τοοῦ: this name occurs in Hermopolite papyri, e.g. B.G. U. 892. 8, P. Leipzig 99. 19.
21. Σιμίου: apparently the name of the dead man.
23. Wilcken suggests that αξιῶσω is for ἀξιῶ σου (στ?).

1089. LETTER OF TROILUS.

26.6 x 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 σέν for πρὸς σέ, and the use of δ for ζ are especially noticeable.
Τρωίλος Μὰς τῇ ἀδελφῇ χαίρειν.
καλῶς ποιήσεις ἀναγκάσε
gενέστε μου τὸ κειθώνει
τὸ λευ-
kὼν κατὰ τάχοις eἰς eἰς-
καὶ ἔρθων τῶν γερζεων. θὲ-
5 ρω αὐτῷ γενάμενον [eἰνα ερθὼ]
έλα ἔρθω πρὸ σὲν.
εἰδὼ γάρ καὶ
Ἡρακλείδη ἔγγισα εἰς τὰ σύνεργά μου κα[ι] τὸν
μεισθὼν τῶν γερζεὼν.
θε-
10 λω δὲ εἰδένε πῶς σπουδάσεις
αὐτῷ γενέστε.
εἰδὼ γάρ καὶ
tὸ πορφύρειν μετὰ τῶν σιν]ήργων
κεῖτε.
σπούδασον δὲ πέμ-
ψε τὸ ἐπιστολεῖδειν Θερμοῦ-
15 θεῷ εἰς Ἀλεξάνδρειαν,
tάχα γὰρ δυνασθώμεν φο[ρ]π-
τρείσε σοι δῶν καμήλους [πυ]ρῶν
καὶ πέμψε πρὸ σὲν. τὴν
πεδελακὴν μου δὲ πρὸ λόγου
20 ἀνάγκασον φειλοπονεῖστε,
ἐὰν γὰρ τέκη Ἡ Ταμοὺν ἀ-
νάγκασον αὐτὴν τὸ βρέ-
φος φειλοπονήσε. σπούδα-
σον γὰρ τὸ κειθώνειν μου
25 γενέστε πρὸ λόγου; καὶ κ[α-
λὰ μέτρα αὐτῷ βαλέτωσαν
καὶ μεγάλε ἐστωσαν ἐπεὶ
ῥείδης αὐτοῦ. ἀγώρασον
τῷ Νεικήτῃ ὅνον εἶνα δυ-
30 νασθῇ σου τὰ πράγματα
dεἰεξερτεῖν ἡ τινος
δὲ χρῆσεις ἀντεγραφῶν μου.
ἀσπάζομαι δὲ Ἡρᾶν.
ἐρρῶσ(θ)αί σε eὐχ(ομαι).
Q
In the left margin, at right angles
35 εἰδοὺ γὰρ ἐγραφα 'Ἡρακλείδῃ εἶναι δῆ τῇ Ταμοῦν (δραχμᾶς) Γ.

On the verso
π(αρδ) Τρωίλου
Μᾶς τεί
ἀδελφῆ.

1. τρωίλος Pap.; so in l. 36. The first stroke of η in τη is twice written.
2. αγο'κασε Pap.
3. l. γενέθαι... κιθώνιν. 5. l. αὐτά.
6. l. ἐλθω. 9. l. γερ-
διαινῶν.
10. l. εἰδύνα... σπουδάεις. 11. l. αὐτο γενέθαι. 13. l. κέιται... πίσμαι.
16. l. φο[ρ]τρίσαι. 18. l. πέμψαι.
19. l. παιδίσκῃ. λογὸ Pap.
22. avay'kace Pap.; so in l. 36. The first stroke of η in τη is twice written.
24. avay'kace Pap.
25. l. μεγάλαι (?). 28. l. μήλης.
31. l. διεξελθεῖν εἰ... χρήζεις. 36. l. τῇ.

'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 σέν: cf. l. 18, and πρὸ (= πρόσ) λόγον in ll. 19 and 25. σέν and ἐμέν 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 s is common from an early period; cf. Mayser, Grammatik, pp. 205—7, and for πρό = πρός, e.g. P. Strassb. 4. 18.

8. τὰ σύνεργα seem to be implements to be used in the weaving of the κιθώνιον. Du Cange quotes a similar use from Damascenus Studita, Homil. 25 βαστῶντες... παιδίσκαι σύνεργα, ἄλλοις σπασαίνον ἄλλοι μαχέρων κτλ.

9. γερζενώων, if right, is for γερδιαινῶν (cf. l. 10 σπουδάεις, l. 32 χρήδεις); but the supposed v is not very satisfactory and may be a π, and a letter may be lost between this and αυν. Cf. note on l. 27.

16. μεγάλωσεν is equivalent to δυνασθωθα; so e.g. P. Amh. 144 ἐὰν εὗρο πλαῦν ἔλθω[ν]. For the converse use of the future indicative for the subjunctive cf. e.g. 1069. 19 εἶναι μοι μαρτυρήσωσιν. At the end of the line φορετρίζει 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 μεγάλα is for μεγάλα the feminine would confirm γερζενῶν in l. 9 and the meaning must be 'generous', 'unstinting'; otherwise μεγάλα = μεγάλα, sc. μήτρα.

28. ρεῖδης is doubtless for μῆδης; cf. the adjective μῆδος, e.g. 1051. 3. Perhaps a [θ]ί is lost at the end of the line.
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.

ἐπεμψά σοι διὰ Διονυσίου τοῦ... ἐπεμψά σοι διὰ Διονυσίου τοῦ...

οίκιας τοῦ Ἀπολλωνίου ἑλαίου Σειρίου καὶ ταῦτα βόλιν κατὰ τοῦ πατρὸς σου καὶ τῆς μητρὸς σου καὶ τοῦτον τὰ ἀντίγραφα σου διεπεμψάμην ἐν τῷ ἀποδέσμῳ τῶν ἐπιστολῶν".

On the verso

45 μηδὲν μοι ἐν τῷ παρόντι διαπέμψῆσαι ἐστι ἂν ὑμεῖν περὶ τούτου δηλώσου ἢ καὶ γράψω. τοῦτον ἢμῶν πάντας καὶ ὅνομα προσαγόρευε καὶ ἀσπάσε. πάντα δὲ ὑμεῖν εὐχαριστῶ ὅτι πολλάκις ἐλθότες πρὸς ἐμὲ οὐδὲ ἐγράψατε οὐδὲ ἐμνήσθητε μου περὶ τῆς ἁγιασμοῦ τῆς οἰκίας ἡμῶν, ὡς καὶ πολλάκις διὰ ὑμῶν κατ᾽ ὄψιν παρὼν ἐνετιλάμην. μὴ ἀμελήσῃς μὴ ἄρα ποτὲ θέλῃς τὸ παιδί τοῦ Ἀρκελέων ἐξερχομένου εἰς τὴν Ἀλεξάνδρειαν πολλάκις ἐλθότος πρὸς ἐμὲ οὐ τεθελήκατε αὐτῷ διδόναι ἐπιστολὴν.
Aurelius Demareus to his sister Aurelia Arsinoë, greeting. The prayer which I previously made to all the gods 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 solicitude. 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 (?) oil in a half-chous 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—of 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 Heraí'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 Demareus.'

8. τὸν μέγαν Σερᾶπιν may belong to both verbs, In any case a conjunction is wanted.

29-31. ἐλαίον ... καὶ τραγηίματων σφυρίδαν: cf. 529. 4 sqq. The adjective Σειρητικοῦ 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 ἐάν[σ]; ὃ or σ would be possible instead of α, but these give no suitable word. The vestiges appear irreconcilable with ἐγ[ι], so that ὃ[σ] ἐγ[ι]... ὃ[σ] is excluded. In l. 43 there would be room for two letters between ὃ[σ] and λ: ὃ[σ] is not at
all likely. μὴ ἀμελήσω can perhaps be connected with διψάσης, but more probably this is a case of the use of μὴ where οὐ would be expected, or we may write τοῦτοι (οὗ) μὴ.

43. The superfluous δ is only partially preserved and was possibly deleted.

52. ἀλ(λ') εἰς ἀλλον, if the letters are rightly so interpreted, seems to be a phrase meaning 'out of harmony,' one person doing one thing and another another. Ἀλεξάνδρου cannot be read, nor, if it could, would it give a satisfactory sense.

1071. LETTER OF PAMBECHIS.

Letter to a captain (1. 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 παρεκλήθης παρ' ἐμοῦ καὶ παρὰ τοῦ κυρίου μου τοῦ ἐλλογιμοτάτου
'Κύρου σχολαστικοῦ ἐνεκεν τῶν ἑκατὸν σίτου ἐκ τοῦ παλαιοῦ γενήματος,
καταξίωσον οὖν
'tελείοσον τὴ(ν) χάριν, ἀντίγραψον τοῖς ναύταις σου τὸ τί ὀφίλουσιν ποιήσουσιν. ἐὰν
5 κελεύεις ὡς ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα καὶ πέμψοντο τὸν σῖτον εἰς τὴν Ἰβιῶνος,
γράψον αὐτοῖς, ἐὰν πάλιν κελεύεις ὡς περὶ τῆς χάριτος τοῦ ἑκατὸν σίτου εἰς τὴν Ἰβιῶνος, πάλιν
γράψον αὐτοῖς καὶ γὰρ ἢ δὴ ἐλαβεν Ἀνοῦτα τὰς πεντήκοντα αὐτοῖς καὶ ὁ ἄλλος ἐλαβεν
τὰς πεντήκοντα αὐτοῖς. καταξίωσον οὖν γράψον αὐτοῖς διὰ τοῦ γραμματήφορον
tὸ τί ὀφίλουσιν ποιήσουσιν, δέσποτα.

On the verso
10 +ἐπίδο(ν) τῷ κυρίῳ τὸ δελφὸν Ἀσκαλάς ναικηφόρου
π(αρὰ) Παμβήχισις τρ. [.....

3. κ of ἐνεκεν incompletely formed. ν of οὐ rewritten.
4. 1. τελείοσον . . . ταῦτας.
5. Ἰβιῶνος Pap.; so in l. 6. Ἰβιῶνος Pap.; so in l. 6. Ἰβιῶνος. 7. ἂλλος Pap. 10. φω of αδελφὸς written as a monogram, ο through the tail of φ. 1. Ἀσκαλάς ναικηφόρος.
1071. PRIVATE CORRESPONDENCE

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.
2. Κύρου is best regarded as a proper name since κυρίου precedes in l. 2. For the σχολαστικοί cf. 902. 1, note, Gelzer, Leipzig. hist. Abhandl. xiii. p. 34.
3. ὀφίλουσιν ποιήσουσιν is a parataxis like καταξίωσον τελείωσον.

1072. LETTER OF PHILOXENUS.

A short letter, written in a very narrow column, relating to a pond which was in process of construction.


'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. ὅτι τί: on the analogy it will be better to write τί καί τί than τι καί τι in 987. 22, as was preferred by Wilcken, Archiv v. p. 272.
I. NEW LITERARY TEXTS.

(a) **1011** (CALLIMACHUS, Aetia and Iambi).

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