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THE
OXYRHYNCHUS PAPYRI

PART II

GRENFELL AND HUNT



ΥΙΩΝ ΟΥΚ ΕΣΤΙ ΑΛΛΟΝ ΕΓΓΙΚΤΕ ΑΥΤΕΡΟΙΣ... ΘΑΥ-
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EGYPT EXPLORATION FUND
GRAECO-ROMAN BRANCH

THE 13655
OXYRHYNCHUS PAPYRI
PART II

EDITED WITH TRANSLATIONS AND NOTES

BY

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WITH EIGHT PLATES

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P R E F A C E

IN the preface to *Oxyrhynchus Papyri*, Part I, we stated our intention of adopting a chronological system in future volumes. The present work is accordingly devoted to first century B.C. or first century A.D. papyri, with the exception of the theological and some of the classical fragments, and the 'Petition of Dionysia' (No. ccxxxvii), which on account of its great size and importance we wished to publish as soon as possible.

The 193 selected texts in this volume do not by any means exhaust the first century papyri found at Oxyrhynchus; but it is probable that we have examined all the most important documents of that period. The bulk of the papyri of the second and third centuries, and of the Byzantine period, has not yet been touched.

In editing the new classical fragments (ccxi–ccxxii), we have once more to acknowledge our great obligations to Professor BLASS, who again visited us last Easter. To him we owe a large part of the restorations of the texts and many suggestions in the commentaries. Some help which we have received on special points from other scholars is noted in connexion with the individual papyri.

The last year has been marked by the appearance of two works of primary importance in the field of Greek papyri. Mr. KENYON'S *Palaeography of Greek Papyri* for the first time gathers together the results in this department, especially from the point of view of the British Museum collection. Since that book will long rank as the standard authority on the subject, we have taken the opportunity to notice some palaeographical questions respecting which we differ from Mr. Kenyon, and on which the Oxyrhynchus Papyri throw fresh light. But our points of divergence from his views are of course inconsiderable in comparison with our general agreement with them. Professor WILCKEN'S *Griechische Ostraka*—the elaborate introduction to which is a comprehensive survey of all the evidence bearing upon the economic and financial aspects of Ptolemaic and Roman Egypt—reached us when this volume was already in type. We have therefore been obliged to confine to occasional footnotes our references to that most important work.

The plan of this volume is practically the same as that of its predecessor, except that we have given more details in the descriptions of the papyri not published in full, and have added a grammatical index, and an index of subjects discussed in the introductions and notes.

BERNARD P. GRENFELL.
ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD,
Sept. 10, 1899.

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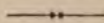
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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS USED



IN the present volume a few slight modifications of the method followed in its predecessor have been introduced. Of the new literary texts some are given in a double form, an exact transcript of the original being accompanied by a reconstruction in modern style. In other cases, where this more elaborate system appeared for various reasons to be unnecessary, and in the extant literary fragments, ordinary type alone has been employed. Here words have been separated from each other, and where possible, supplements of the lacunae added; but no stops, breathings, or other lection signs have been inserted which are not found in the original. Corrections, if written in a hand different from that of the body of the papyrus, are printed in a smaller type; if not, in the same type as the rest of the text.

The non-literary texts are given in modern form with accents, breathings, and stops. Abbreviations and symbols are resolved; an index of the latter will be found at the end of the book. Iota adscript is reproduced wherever it was written; otherwise iota subscript is printed. Additions and corrections are simply incorporated into the text, and their occurrence is recorded in the critical notes. Faults of orthography are corrected in these notes wherever they seemed likely to cause any difficulty. Square brackets [] indicate a lacuna, round brackets () the resolution of an abbreviation or symbol, angular brackets < > the omission in the original of the letters enclosed; double square brackets [[]] indicate that the letters within them have been erased in the original, braces { }, that the letters so enclosed, though standing in the original, should be omitted. Dots placed inside brackets represent the approximate number of letters lost or erased. Dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots under them are to be considered uncertain.

Small Roman numerals refer to the texts of this and the preceding volume ; large ditto to columns ; Arabic numerals by themselves to lines.

B. G. U=Ägyptische Urkunden aus den Königlichen Museen zu Berlin, Griechische Urkunden.

Brit. Mus. Pap. Cat.=Greek Papyri in the British Museum Catalogue, Vols. I and II, by F. G. Kenyon.

C. P. R=Corpus Papyrorum Raineri, Vol. I, by C. Wessely.

G. P. I=Greek Papyri, Series I. An Alexandrian Erotic Fragment and other Greek Papyri, by B. P. Grenfell.

G. P. II=Greek Papyri, Series II. New Classical Fragments and other Greek and Latin Papyri, by B. P. Grenfell and A. S. Hunt.

Gr. Ost.=Griechische Ostraka, by U. Wilcken.

O. P. I=The Oxyrhynchus Papyri, Part I, by B. P. Grenfell and A. S. Hunt.

Pap. Par.=Les Papyrus Grecs du Musée du Louvre (Notices et Extraits, tome xviii. 2), by W. Brunet de Presle et E. Egger.

Rev. Pap.=Revenue Laws of Ptolemy Philadelphus, by B. P. Grenfell, with an Introduction by the Rev. J. P. Mahaffy.

I. THEOLOGICAL

CCVIII. ST. JOHN'S GOSPEL, CHAPS. I AND XX.

21.2 x 7.5 cm.

THE following fragments of St. John's Gospel are contained upon a sheet of a papyrus *codex*. In its original position the sheet was folded down the middle, thus forming two leaves, each of which had on either side a single column of writing. The outer edges of the two leaves have been broken away, so that only the beginnings and ends of lines remain. The left-hand leaf, which is the more complete, having lost but three entire lines at the bottom of either side, contains verses 23-31 and 33-41 from the first chapter. The right-hand leaf, which, besides being more defective at the end, has a lacuna in the middle, gives parts of verses 11-17 and 19-25 from chapter xx.

If, then, the original book contained the whole of the Gospel, which is certainly the most natural supposition, our sheet was very nearly the outermost of a large quire, and within it were a number of other sheets sufficient to hold the eighteen intervening chapters. Written upon the same scale as the surviving fragments, these eighteen chapters would fill twenty-two sheets. The whole book would thus consist of a single quire of twenty-five sheets, the first leaf being probably left blank, or giving only the title. Such an arrangement certainly seems rather awkward, particularly as the margin between the two columns of writing in the flattened sheet is only about 2 cm. wide. This is not much to be divided between two leaves at the outside of so thick a quire. But as yet little is known about the composition of these early books; and it is by no means improbable that the simpler and more primitive form of a large number of sheets gathered into a single quire was prevalent before the more

convenient arrangement of several small quires placed side by side came into fashion.

And this sheet is in fact one of the earliest fragments of a papyrus book that has been preserved. Like the Logia and St. Matthew fragments (O. P. I. i and ii), it is of the third century. The handwriting is a round upright uncial of medium size, better formed than that of the St. Matthew fragment, but, like it, of an informal semi-literary type. It may be assigned with safety to the period between 200 and 300, but it would be rash to attempt to place it within narrower limits. In two cases corrections, or perhaps alternative readings, have been added above the line in a smaller hand, which, however, is to all appearances that of the original scribe. The contractions usual in theological MSS., $\theta\zeta$, $\Pi\zeta$, $\chi\zeta$, $\Pi\text{N}\bar{\alpha}$, occur; as these are regularly found in the third century, they must date from a considerably earlier period¹. Points are not used; a blank space, of the width of one or two letters, commonly marks a pause occurring within the line. The rough breathing is found twice.

The text is a good one, and appears to have affinities with that of the Codex Sinaiticus, with which the papyrus agrees in several readings not found elsewhere. This agreement is unfortunately obscured by mutilation. But though in the case of slighter variants the reading of the papyrus, where defective, sometimes remains doubtful, enough remains to render it possible for the most part to reconstruct the text with considerable confidence. In the absence of positive indications, our supplements of the lacunae are taken from Westcott and Hort's text, with which the papyrus is usually in harmony. A collation with Westcott and Hort is given below.

It is commonly asserted (e.g. Kenyon's *Palaeography of Greek Papyri*, p. 24) that the book form is characteristic of the close of the papyrus period, and that the use of papyrus in *codices* was an experiment which was soon given up in favour of the more durable vellum. But the evidence now available does not justify either of these generalizations. When the papyrus book first made its appearance in Egypt it is impossible to say; but at any rate it was in common use for theological literature in the third century. Indeed the theological fragments which can be placed in that century are almost without exception derived from papyrus *codices*, not from rolls. This fact can scarcely be due to accident; and it points to a prevalence of the book form at that early date much greater than is frequently supposed. Moreover, papyrus in the book form did not run so insignificant a course. It may fairly claim to have

¹ We notice that Mr. Kenyon (*Palaeography*, p. 32) states that these compendia are confined to two 'well-written literary papyri.' Our first Oxyrhynchus volume would alone have supplied four more instances. Mr. Kenyon's remark (*ibid.* p. 154) that they are found 'in late theological papyri' is therefore somewhat misleading.

made a good fight, if not to have held its own, in Egypt against vellum so long as Greek MSS. continued to be written there. At Oxyrhynchus it was certainly the material more generally employed from the fifth to the seventh century. The literary fragments of the Byzantine period which we have obtained from other sources in Egypt during the last three or four years, and hope to publish before long, have as often been papyrus as vellum. Only in Coptic MSS. vellum, for some reason, seems to have been more commonly used.

We should therefore demur to Mr. Kenyon's dictum (*Palaeography*, p. 112) that 'in the sphere of literary papyri there is no Byzantine period.' Papyrus remained in use in Egypt, both for classical and theological literature, down to the end of that period; and the types of handwriting which appear upon it have a continuous history of their own. Though no doubt the literary hand, as practised upon vellum, reacted upon the papyrus script, we should say that the debt of papyrus to vellum was unappreciable as compared with that of vellum to papyrus. The prototype of the handwriting of the great biblical codices is to be found in papyrus MSS. of the second and third centuries. The broad heavy strokes, supposed to be characteristic of writing upon vellum, can be shown in literary papyri considerably anterior to the vellum period. The vellum hands, so far from affording any sure basis for determining the age of literary papyri of the Byzantine epoch, are rather themselves to be referred to the papyri for their explanation and date.

Fol. 1, *verso*.

[εγ]ω φων[η] βο[ωντος εν τη ερημω /
 [ευ]θυνατ[ε την οδον κ̄ῡ καθως ει
 [π]εν ησα[ιας ο προφητης και απεσ
 [τ]αλμενοι [ησαν εκ των φαρισαι
 5 [ω]ν και ηρω[τησαν αυτον/τι ουν βα
 πτιζεις ει [συ ουκ ει ο χ̄ς̄ ουδε ηλιας
 ουδε ο προ[φητης/απεκριθη αυτοις ο
 ἰωαν[νης λεγων εγω βαπτιζω εν υ
 दाτι μ[εσος υμιν στηκει ον υμεις
 10 ουκ οιδα[τε] ο οπισω μου ερχομενε
 [ν]ος/[ο]ν ο[υκ ειμι αξιος ινα λυσω αυ
 του τον [ιμαντα του υποδηματος/
 ταυτα εν β[ηθανια εγενετο πε
 ραν του ἰο[ρδανου οπου ην ο ἰωαν

- 15 [ν]ης βαπτιζων/τη επαυριον βλε
 πει τον ιην [ερχομενον προς αυτον
 και λεγει/[ιδε ο αμνος του θυ ο αιρω
 την αμαρ[τιαν του κοσμου/ουτος
 εστιν υπερ [ου εγω ειπον οπισω μου
 20 ερχεται ανηρ ος εμπροσθεν μου
 γεγου[εν οτι πρωτος μου ην/καγω
 ουκ ηδειν αυτον αλλ ινα φανερω
 θη [τω ισραηλ δια τουτο ηλθον ε
 γ[ω . . .

Fol. 1, recto.

- [καγω ουκ ηδειν αυτον]/αλλ' ο πεμ
 [ψας με βαπτιζειν εν υδατι] εκει
 [νος μοι ειπεν εφ ον αν ιδης το [πνα
 [καταβαινον και μεν]ον επ αυτον
 5 [ουτος εστιν ο βαπτιζ]ων εν π[νι α
 [γιω/καγω εωρακα και μεμ]αρτυρηκα ο
 [τι ουτος εστιν ο εκλεκτο]ς του θυ / τη ε
 [παυριον ιστηκει ο ιωανν]ης και εκ
 [των μαθητων αυτου δ]υο και εμ
 10 [βλεψας τω ιην περιπατο]ντι λεγει/[
 [ιδε ο αμνος του θυ/και ηκο]υσαν δι δυο
 [μαθηται λαλουντος και η]κολουθη
 [σαν τω ιην/στραφεις δε ο ιη]ς και θε
 [ασαμενος αυτους ακ]ολουθουντας
 15 [λεγει αυτοις τι ζητει]τε ^{οι δε} ειπαν αυ
 [τω ραββει ο λεγεται ερ]μηνευομε
 [νον διδασκαλε/που μεν]εις/ λεγει
 [αυτοις ερχεσθε και οψε]σθε / ηλθαν
 [ουν και ειδαν που μενει κ]αι παρ αυτω
 20 [εμειναν την ημεραν] εκεινην [ω]
 [ρα ην ως δεκατη ην ανδ]ρας ο α

[δελφος δυο των
[ακουσαντων παρα ιωαννου] και α
[κολουθησαντων . . .

.

Fol. 2, *recto*.

.
μνημ[ειω εξω κλαιουσα ως ουν εκλαιεν
παρεκ[ύψεν εις το μνημειον και θεω
ρει δυο [αγγελους εν λευκοις καθεζομε
ν[ους ενα προς τη κεφαλη και ενα προς
5 τ[οις ποσιν . . .

3 lines lost.

9 μου [και ουκ οίδα που εθηκαν αυτον
10 ταυτα [ειπουσα εστραφη εις τα οπι
σω και [θεωρει τον ιη̄ν εστωτα και ου
κ ηδει [οτι ιη̄ς εστιν λεγει αυτη ιη̄ς
γυναι [τι κλαιεις τινα ζητεις εκεινη
δοκου[σα οτι ο κηπουρος εστιν λεγει
15 αυτω [κε̄ ει συ εβαστασας αυτον ειπε
μοι π[ου εθηκας αυτον καγω αυτον
αρω [λεγει αυτη ιη̄ς μαριαμ στραφει
[σα εκεινη λεγει αυτω εβραιστι ραβ
β[ουνι λεγει αυτη ιη̄ς
20 μ[η μου απτου ουπω γαρ αναβεβηκα προς
τ[ον πᾱρα . . .

.

Fol. 2, *verso*.

.
ηλθ[ε]ν [ο
[ιη̄ς και εστη εις το μεσο]ν ^{και} λεγει

[αυτοῖς εἰρηγή υμῖν καὶ τ]οῦτ' εἰπῶ
 [εδειξεν τὰς χεῖρας καὶ τὴν πλε]ν
 5 [ραν αυτοῖς ἐχαρήσαν οὖν οἱ μαθητ]αῖ ἰ
 [δόντες . . .

3 or 4 lines lost.

9 λαβετε π]να̅ α
 10 [γῖον ἀν τινῶν ἀφήτε τὰς ἀμ]αρτίας
 [ἀφείωνται αυτοῖς ἀν τινῶν] κρατήτε
 [κεκρατηνται θώμας δε εἰς ἐκ τῶ]ν δω
 [δέκα ο λεγομενος διδυμος οὐ]κ ἦν
 [μετ' αὐτῶν ὅτε οὖν ἦλθ]εν ἰη̅ς
 15 [ἐλεγον αὐτῶ οἱ μαθητ]αῖ ἐω]ρακα
 [μὲν τὸν κν̅ ο δε εἶπεν αὐτοῖ]ς εἰαν
 [μὴ ἰδῶ ἐν ταῖς χερσῖν τὸν τυ]πὸν

Fol. 1, verso. 3. Either ἀπεσταλμενοι (W(escott)-H(ort) with **N**ABCL) or οἱ ἀπεσταλμενοι (T(extus) R(eceptus) with later hands in **N**AC and other MSS.) may have been the reading of the papyrus. The length of the line is rather in favour of the omission of οἱ.

5. There is evidently no room in this line for καὶ εἶπαν (or εἶπον) αὐτῶ, which is read before τὶ οὖν by all MSS. It is noticeable that **N** omits καὶ ἠρωτήσαν αὐτὸν. The papyrus variant is the correlative of this, and suggests that the common reading is the result of conflation.

6. ἡλίας (**N**AC, &c., T.R.) is slightly more probable than ἡλειας (W-H., with BL) in consideration of the length of the line.

8. ἰωαν[η̅ς: Ἰωάνης W-H., with B.

10. There can be no doubt that the papyrus agreed with **N**BCL in omitting αὐτὸς ἐστίν after οἰδατε. The longer reading would make a line of thirty-four letters, which is clearly much too long. It is more difficult to decide between ο σπισω and σπισω (**N**B, W-H.). The omission of the article reduces the line to twenty-three letters, two of them being iotas, which is abnormally short. The first line of this column consists of twenty-three letters only, but it includes four omegas and no iota. But, of course, considerations of space are inconclusive for a single letter.

11. εγω̅ was certainly not read by the papyrus before οὐκ (so A and other MSS., T.R.), and probably not after εἰμι (so B, &c.), for its insertion would make the line longer than any other in this column. εγω̅ is omitted in **N**CL, &c., and bracketed by W-H.

17. The first of the two dots over the ι of ἰδε̅ is visible.

24. The letter at the beginning of this line appears to be γ; the vestiges are not consistent with τ or υ. If ε|γ[ω̅ is right here, ἰσραηλ in the previous line must have been written in the uncontracted form.

Recto. 6. The first α of μεμυρτυρηκα falls under ω of βαπτίζων; the supplement is therefore a trifle long, nineteen letters as against seventeen in the previous line.

7. ο εκλεκτο]ς. The lacuna here is larger by the space of one letter than in the two lines preceding. It would therefore be hardly filled up by reading ο υιο]ς. Moreover, in this MS., υιος would naturally have been written in the shortened form ῡ. There is indeed apparent above and rather to the left of the ς a spot of ink which might represent the end of a stroke of contraction. But in other cases of contraction in the papyrus the horizontal stroke projects beyond the letters over which it is placed, which the spot above ς here does not do. On the other hand ο εκλεκτος ῡς would be too long for the lacuna, besides being open to the objection already stated to reading ῡ here. ο εκλεκτος has the support of **N**, and is printed in the margin by W-H., who give δ υίος in the text.

8. ιστηκει (**NAF**, &c., W-H.) suits the lacuna better than ειστηκει (**BCE**, &c.); cf. ηλιας fol. 1, verso 6, note.

12. αυτου which is read before οι δυο μαθηται by A and other MSS., after δυο by CL, &c., and after μαθηται by **NB**, was apparently omitted altogether in the papyrus. It certainly did not stand in the first position; and it is impossible to get twenty-five letters into the lacuna of this line, which would be the result of assigning the word to either of the latter positions. To suppose that λαλουτος was omitted would make the line too short.

15. οι δε, which has been added above the line by the original scribe, is read by all MSS.; cf. fol. 2, verso 2. αυτω has been cancelled by dots placed over the letters. The omission of the pronoun has no support from other MSS.

16. If, as is at least probable, τω was written at the beginning of this line, there would scarcely be room enough for μεθερμηνουμενον, even supposing that ραββι (**ACFGL**, &c.) and not ραββει (**NBE**, &c.) stood here. μεθερμηνουμενον is read by W-H. with **ABCL** and other MSS.; ερμηνουμενον **NP**, &c.

19. It seems on the whole more probable that the papyrus agreed with the majority of MSS. in having ουν here. The size of the lacuna is practically the same as in the two lines preceding.

20. The reading is very uncertain. At the end of the line is a mark which resembles the rough breathing in l. 11; and the other vestiges are consistent with εκεινην. But the line is then abnormally short.

21. Considerations of space are slightly in favour of the addition of δε after ωρα, but are insufficient to justify its insertion. There is a strong consensus of manuscript authority against it.

22. It is evident that the ordinary text ἀδελφός Σίμωνος Πέτρου εἰς ἐκ τῶν δύο (W-H., T.R.) is considerably too long for the space here available. The question is whether this reading would be sufficiently shortened by the omission (with **N** and **C**) of των, or whether it is necessary to suppose a variant peculiar to the papyrus, e.g. the omission of πετρον. The υ of δυο stands slightly to the right of the υ of ιωαννου in the next line, and therefore twenty-two letters should approximately fill the lacuna in l. 22. This is the number produced by omitting πετρον; while if πετρον be retained, and των omitted, the number of letters will be twenty-five. Probably the latter alternative is the safer.

Fol. 2, recto. 18. The omission of εβραϊστι with **AEGK**, &c., T.R., would make the line considerably too short.

19. The ordinary reading ῥαββουνί, ὃ λέγεται διδάσκαλε. λέγει αὐτῇ [ὁ] Ἰησοῦς produces a line of at least thirty-four letters, which is obviously too long. D has κυριε διδασκαλε, which looks rather like a conflation of two variants, and suggests that κ̄ alone may have stood here in the papyrus; cf. note on fol. 1, verso 5. Domine is found in a (Vercellensis).

Verso. 2. There is no authority for the omission of και, which is added above the line by the first hand. The reading of the papyrus here perhaps points to στας, with a variant εστη, in the lacuna.

3. τουτ': τουτο MSS., W-H.

4. *καὶ τὰς χεῖρας* W-H., with AB, and this may have been the reading of the papyrus. *αὐτοῖς τὰς χεῖρας . . . πλευρὰν αὐτοῦ* (EGKL, &c., T.R.) is excluded.

5 ff. There is a difficulty as to the number of lines lost after l. 5. The corresponding lacuna in the *recto* consists of three lines, but there would certainly be room for four on this side of the leaf if that number seemed more convenient. If all the longer variants are assigned to the papyrus, namely, *ο ἰησοῦς* before *παλιν* (AB, &c.) and *ἀποστελλῶ* instead of *πέμπω* (DL, one of the later hands in **Σ**, &c.), four lines will be produced, consisting of twenty-five, twenty-seven, twenty-five, and twenty-four letters respectively. On the other hand the lacuna can be satisfactorily reduced to three lines by keeping the shorter version of verse 21 and following in verse 22 the reading of **Σ**, which omits the words *καὶ τοῦτο εἶπω*. In view of the general agreement of the papyrus with **Σ**, the latter is slightly the more probable hypothesis.

12. The letters in the lacuna must have been rather cramped if the papyrus had the ordinary reading here. Perhaps *δε* was written above the line, like *καὶ* in l. 2; it is omitted in a and e.

14, 15. It is clear that the papyrus agreed with **Σ** in placing *οὖν* before *ἦλθεν*, and omitting *ἄλλοις* before *μαθηταί*. The ordinary reading *οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν [ὁ] Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί* would make l. 14 considerably too short, and l. 15 impossibly long.

17. Here again there can be little doubt of the agreement of the papyrus with **Σ** in the omission of *αὐτοῦ*, which is read by W-H. after *χερσῶν* with the rest of the MSS. The lacuna of this line and the preceding one are of the same size; and even when *αὐτοῦ* is omitted the number of letters lost in this line will be one more than in l. 16.

CCIX. ST. PAUL'S EPISTLE TO THE ROMANS, CHAP. I.

Plate II. 25.1 × 19.9 cm.

The first seven verses of the first chapter of the Epistle to the Romans, written in a large rude uncial—no doubt a schoolboy's exercise. There are several mistakes in spelling, and part of verse 6 is omitted. Below are two lines in a cursive hand which have no apparent sense or connexion with what precedes. The cursive writing can be assigned with certainty to the first half of the fourth century A.D., and the fact that the papyrus was found tied up with a contract dated in 316 A. D., and other documents of the same period, tends to fix the date more precisely. There is no reason to think that the uncial writing is appreciably earlier than the cursive. The contractions usual in theological MSS. occur.

A

ΠΑΥΛΟΣ· ΔΟΥΛΟΣ ΧΡῩ ΙΗῩ ΚΛΗΤΟΣ ΑΠΟΣΤΟΛΟΣ· ΑΦΩΡΙC
 ΜΕΝΟΣ ΕΙC ΕΥΑΓΓΕΛΙΟΝ ΘῩ Ο ΠΡΟΕΠΗΓΓΕΙΛΑΤΟ ΔΙΑ Τ[Ω]Ν ΠΡΩ
 ΦΗΤΩΝ ΑΥΤΟΥ ΕΝ ΓΡ[Α]ΦΑΙC ΑΓΓΕΙΑΙC ΠΕΡΙ ΤΟΥ ΥῩ ΑΥΤΟΥ ΤΟΥ
 ΓΕΝΟΜΕΝΟΥ ΕΚ CΠ[Ε]ΡΜΑΤΟΣ ΔΑΥΔ' ΚΑΤΑ CΑΡΚΑ ΤΟΥ ΟΡΙCΘΕΝ
 5 ΤΟC ΥῩ ΘῩ ΕΝ ΔΥΝΑΜΕΙ ΚΑΤΑ ΠΝᾹ ΑΓΙΩCΣΥΝΗC ΕΞ ΑΝΑC

ΠΑΥΣΕΔΟΥΝΟΣ
ΛΕΝΟ ΕΙΝΕΝ ΧΙΡΕΙ
ΦΗΤΕ ΣΠΟΥΡΕΝΤΕ
ΡΕΝΟΜΕΝΟΥ ΕΚΕΤΕ
ΤΟΣ ΤΥΘΥΕΝΔΥΤ
ΤΑΣΕΙΣ ΝΕΚΡΩΝ
ΛΕΝΥΡΑΡΙΝ ΚΑΙ
ΤΡΕΠΤΟΙΣ ΕΘΝΕ
ΤΟΥΣ ΟΥΟΙΝ ΕΝΙ
ΧΙΡΕΤΥΝΚΑΙ Ε
ΤΗΥ

Αρχηγοι των
πρωτων και των

Α
ΕΥ ΤΗΤΗΝ ΜΕ ΑΥΤΟ ΤΟΝ ΟΥΟΙΝ
ΙΟΝ ΘΥΟΙΝ ΤΗΤΕΝ ΑΠΟΧΑ. Ο ΡΙΩ
ΦΑΣ ΑΓΓΕΛΙΑΣ ΠΕΡΙ ΤΟΥ ΤΥΑΠΟΥ
ΑΥΤΟΣ ΔΥΔΙΚΑΤΑ ΣΡΙΑΤΟΥ ΟΡΙΘΕΝ
ΜΕΙ ΚΑΤΑ ΤΗΝ ΔΑΤΙΣ ΕΡΤΗΝ Η ΟΕ ΤΑ
ΤΥ ΧΟΙΟΥ ΚΥΗΝ ΟΥΝ ΔΙΑ...
ΠΕΤΟΥ ΟΝ ΟΜΑΔΟΣ ΤΗ ΤΥΧΡΥΤΑ ΟΥΝ
ΑΥΤΑ ΤΑ ΤΗΤΟΙΣ ΟΥ ΚΑΗΤΟΙΣ
ΤΗΝ ΔΑΤΟΥ ΤΟΥ ΤΕΤΥΝΚΑΙ ΧΙΡΕΤ

ενωπιον των αυτων
και των...

TACEΩC NEKPΩN IHY XPY TOY KY HMΩN DI OY E[Λ]A[B]O
 MEN XAPIN KAI A[Π]OCTOΛΩN EIC YPAKΩON ΠICTEOC EN
 ΠACI TOIC EΘNEC[1] YΠEP TOY ONOMATOC IHY XPY ΠACIN
 TOYC OYCIN EN [P]ΩMH AΓAΠHTOIC ΘY KHTOIC [A]ΓIOIC
 10 XAPIC HMIN KAI E[IP]HNNH AΠO ΘY ΠPOC HMΩN KAI KY XPY
 IHY

2nd hand. *Αὐρήλιος Παῦλος* [. .] νυισιου τῶν παρὰ γενήματος
 περὶ τῶν γενημάτων [. .] ου ἐπὶ τοῦ λογείας . . [.] των
 χαι

On the *verso*.

15 ῥ π[. .] ση ἀπόστολος
 1st hand. A

The only variant of any importance is *Χριστοῦ Ἰησοῦ* in 10–11, where the MSS. all have the reverse order; cf. 1, where the papyrus has the same order, and the MSS. are divided on the point.

CCX. EARLY CHRISTIAN FRAGMENT.

17.3 × 8.7 cm.

Fragment of a leaf from a papyrus book containing a theological work, the nature of which, whether historical or homiletic, is doubtful. Lines 14–17 of the *verso* have an obvious connexion with Matthew vii. 17–19 and Luke vi. 43–4, the saying that a tree is known by its fruits. In the parallel passage in the papyrus the words are also put into the mouth of our Lord, as is shown by the following sentence, *ἐγὼ εἰμι . . . εἰμὶ εἰκὼν*; and this points to the work having been an apocryphal gospel, possibly the ‘Gospel according to the Egyptians.’ But the passage may of course only be a quotation from such a work, and the writing on the *recto* contains no indication that the book was of a narrative character. In line 19 of the *verso* there is perhaps a reference to Phil. ii. 6 *ὁ ὢς ἐν μορφῇ θεοῦ ὑπάρχων*. Lines 11 sqq. of the *recto* begin a little further out than the preceding four (the beginnings of the first six lines are lost), an arrangement which, if it is not a mere accident, suggests that the longer lines are a quotation; cf. ccxx and introd. to ccxxi (p. 53).

The handwriting is a good-sized, rather irregular uncial, that on the *recto* being somewhat larger than that on the *verso*, and may be assigned to the third

15 [ν]ης βαπτιζων/τη επαυριον βλε
 πει τον ιη̄ν [ερχομενον προς αυτον
 και λεγει/ιδε ο αμνος του θῡ ο αιρω̄
 την αμαρ[τιαν του κοσμου/ουτος
 εστιν ὑπερ [ου εγω ειπον οπισω μου
 20 ερχεται ανηρ ος εμπροσθεν μου
 γεγον[εν οτι πρωτος μου ην/καγω
 ουκ ηδ[ειν αυτον αλλ ινα φανερω
 θη [τω ισραηλ δια τουτο ηλθον ε
 γ[ω . . .

Fol. I, recto.

[καγω ουκ ηδειν αυτον]/αλλ' ο π[εμ
 [ψας με βαπτιζειν εν υ]δατ[ι] ε[κει
 [νος μοι ειπεν εφ̄ ον αν̄ ι]δης το [π̄να
 [καταβαινον και μεν]ον επ̄ αυτον
 5 [ουτος εστιν ο βαπτιζ]ων εν π̄νῑ α
 [γω/καγω εωρακα και μεμ]αρτυρηκα ο
 [τι ουτος εστιν ο εκλεκτο]ς του θῡ / τη̄ ε
 [παυριον ιστηκει ο ιωαν]νης και εκ
 [των μαθητων αυτου δ]υο και εμ
 10 [βλεψας τω ιη̄ν περιπατο]ντι λεγε[ι/
 [ιδε ο αμνος του θῡ/και ηκο]υσαν δῑ δυο
 [μαθηται λαλουντος και η]κολουθη
 [σαν τω ιη̄ν/στραφεις δ]ε ο ιη̄ς και θε
 [ασαμενος αυτους ακ]ολουθουντας
 οι δε
 15 [λεγει αυτοις τι ζητει]τε̄ ειπαν̄ αῡ
 [τω̄ ραββει ο λεγεται ερ]μηνευομε
 [νον διδασκαλε/που μεν]εις/ λεγει
 [αυτοις ερχεσθε και οψε]σθε / ηλθαν
 [ουν και ειδαν που μενει κ]αι παρ αυτω
 20 [εμειναν την ημεραν] εκεινην [ω̄]
 [ρα ην ως δεκατη ην ανδ]ρᾱς ο α

[δελφος δυο των
[ακουσαντων παρα ιωαννο]ν και α
[κολουθησαντων . . .

.

Fol. 2, *recto*.

.

μνημ[ειω εξω κλαιουσα ως ουν εκλαιεν
παρεκ[υψεν εις το μνημειον και θεω
ρει δυο [αγγελους εν λευκοις καθεζομε
νους ενα προς τη κεφαλη και ενα προς
5 τ[οις ποσιν . . .

3 lines lost.

9 μου [και ουκ οίδα που εθηκαν αυτον
10 ταυτα [ειπουσα εστραφη εις τα οπι
σω και [θεωρει τον ιην εστωτα και ου
κ ηδει [οτι ιησ εστιν λεγει αυτη ιησ
γυναι [τι κλαιεις τινα ζητεις εκεινη
δοκου[σα οτι ο κηπουρος εστιν λεγει
15 αυτω [κε ει συ εβαστασας αυτον ειπε
μοι π[ου εθηκας αυτον καγω αυτον
αρω [λεγει αυτη ιησ μαριαμ στραφει
[σα εκεινη λεγει αυτω εβραιστι ραβ
β[ουνι λεγει αυτη ιησ
20 μ[η μου απτου ουπω γαρ αναβεβηκα προς
τ[ον πα[ρα . . .

.

Fol. 2, *verso*.

.

ηλθ[εν [ο
και
[ιησ και εστη εις το μεσο]ν λεγει

ζηλότυπος ἄνθρωπος ascribed in the Etymologicum Magnum and elsewhere to Menander (Men. ed. Meineke, p. 137 = Kock, Fr. Inc. 862). The name of the play is not given, but Meineke assigned the quotation to the Περικειρομένη ('The Shorn Lady'). The certainly known fragments of that play are of the scantiest; Meineke could only cite one, and Kock (who puts the ἀλάστωρ quotation among the unidentified fragments) has but two, neither of which gives any clue to the plot. This, however, is partly known from an epigram of Agathias (*Anth. Pal.* v. 217):—

Τὸν σοβαρὸν Πολέμωνα, τὸν ἐν θυμέλῃσι Μενάνδρου
 Κείραντα γλυκεροῦς τῆς ἀλόχου πλοκάμους,
 Ὀπλότερος Πολέμων μιμήσατο, καὶ τὰ Ῥοδάνθης
 Βόστρυχα παντόλμοις χερσὶν ἐλήϊσατο·
 Ἄλλ' ἐμπης τελέθει Μισοῦμενος· αὐτὰρ ἔγωγε
 Δύσκολος οὐχ ὀρώων τὴν Περικειρομένην.

(In line 2 there is a variant γλυκεράς for γλυκερούς, from which Scaliger conjectured Γλυκέρας, which was accepted by Jacobs but not by Stadtmüller.)

From this epigram it appears that the principal character in the play was Polemo, a soldier of a violent disposition, who in a jealous mood went so far as to cut off the hair of his mistress, and that she, if we accept the emendation of Scaliger, was called Glycera. Some more details are supplied by Philostratus, *Ep.* xxvi. p. 924 οὐδὲ ὁ τοῦ Μενάνδρου Πολέμων καλὸν μαιράκιον περιέκειρεν, ἀλλ' αἰχμαλωτοῦ μὲν ἐρωμένης κατετόλμησεν ὀργισθεὶς, ἣν οὐδὲ αὐτὸς ἀποκείρας ἠνέσχετο. κλαίει γοῶν καταπεσῶν καὶ μεταγιγνώσκει τῷ φόνῳ τῶν τριχῶν. From this we gather that Polemo's mistress was a captive, and that he subsequently repented of his rash deed.

The discovery of the present fragment completely establishes the correctness of Meineke's acute conjecture, as well as the emendation of Scaliger in the epigram. In our papyrus we have Polemo, the rude and jealous soldier who has been deserted by his mistress Glycera on account of his ill treatment of her, and now wishes to be reconciled, together with several references (13 and 47) to a πάροιον or act of drunken violence committed by Polemo, i. e. the cutting of Glycera's hair. As Blass remarks, there can be no doubt that our fragment belongs to the closing scene of the play, the plot of which can now to a considerable extent be reconstructed. Besides Polemo and Glycera, the characters include Glycera's brother (11 and 50), her father Pataecus (37 sqq.), Doris, a female slave of Polemo (2, 8, 15), Philinus and his daughter (51).

Glycera, a captive (Philostr. *l. c.*) living with Polemo the soldier presumably

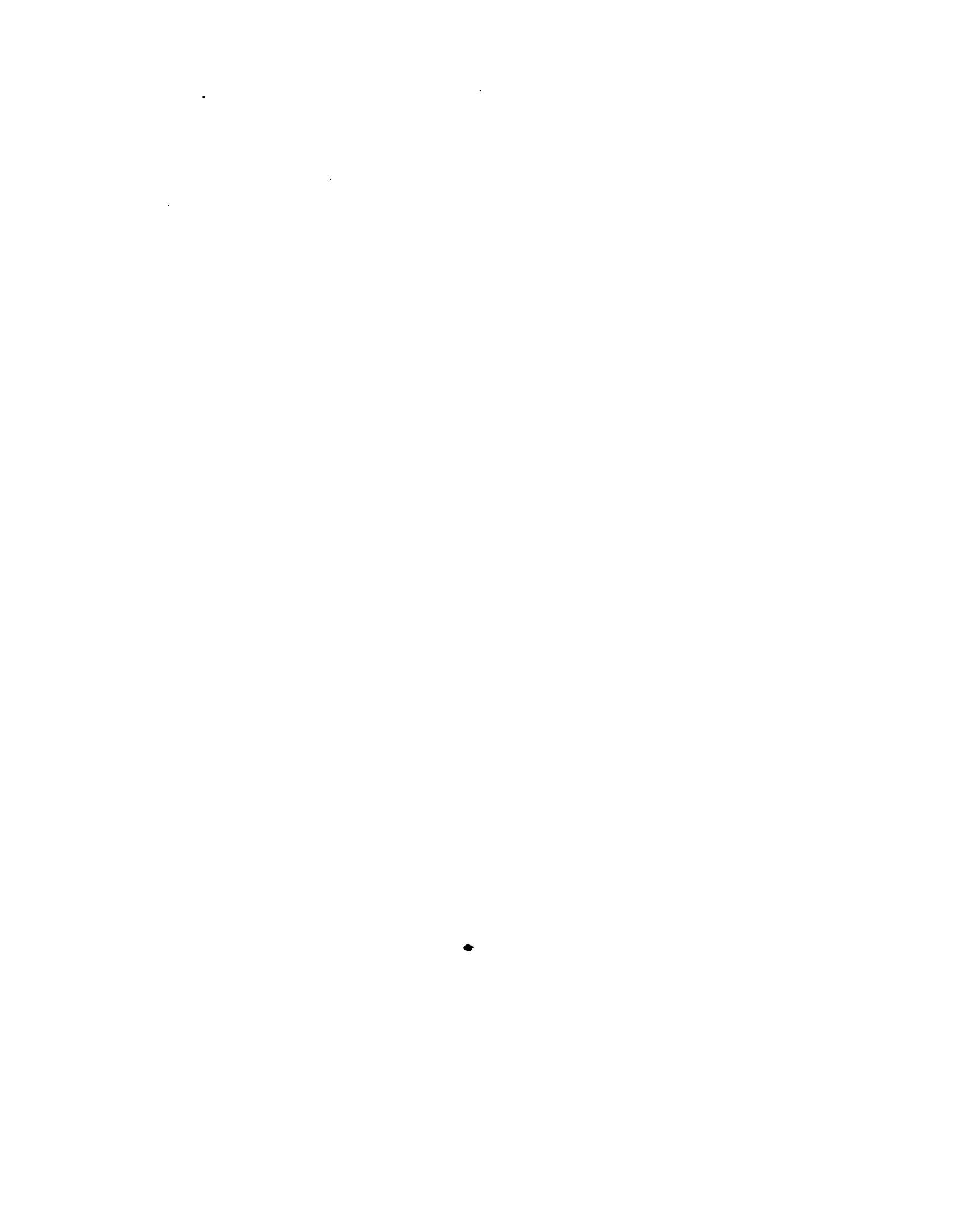


PLATE III



No. CCXI

at Athens, is visited by a man whom Polemo suspects of being her lover but who is really her brother (10-11). In a fit of violent jealousy Polemo cuts off Glycera's hair, whereupon she deserts him, and in some unexpected manner comes across her father, Pataecus, presumably a *ξένος*, with whom she takes refuge (46-47, note). Polemo on finding out his error is filled with remorse, which is no doubt heightened by the discovery that Glycera comes of honourable parentage, and ardently desires to receive her back. This leads to the climax of the play which is fortunately preserved in our fragment. Polemo and Doris are engaged in dialogue before the house of Pataecus, which was on one side of the stage, that of Polemo probably being on the other (cf. note on 49). Polemo is in the depths of despair and threatens to commit suicide, while Doris comforts him by offering to go and bring Glycera back. Polemo is overjoyed at this suggestion and dismisses her (1-8). During Doris' absence, Polemo makes a short soliloquy on his mistake and the rashness of his conduct (9-14). Doris then returns with the good news that Glycera is coming, and suggests that Polemo should propitiate her by offering a sacrifice to the gods. Polemo is delighted with the idea and orders hasty preparations to be made (15-26). Doris then announces that Pataecus also is coming, at which prospect Polemo is much alarmed and runs off into his own house, followed by Doris (27-30). Pataecus and Glycera then come out, and Pataecus congratulates his daughter on her approaching reconciliation. Polemo is brought back, and in 37 sqq. Pataecus formally offers him Glycera in marriage, accompanying his offer with some sound advice. Polemo joyfully accepts Glycera as his wife and is forgiven by her (43-48). The fragment closes with the announcement by Pataecus of the betrothal of his son to Philinus' daughter, whose love affairs no doubt formed a secondary intrigue in the play. It is improbable that the end of the comedy was more than twenty or thirty lines off.

Col. I.

]N:
]ΜΟΙ
]ΣΜΕΝΟ[.]
]ΑΡΓΟΥΣ

]ΛΕΓΕΙC

]ΩΝ

Col. II.

INEMAYTONATOPNIΞAIMI: MHΔH[
ΑΛΛΑΤΙ[.]ΟΗCΩΔΩΡΙ· ΠΩCΒΙΩ[
ΟΤΡΙCΚΑΚΟΔΑΙΜΩΝΧΩΡΙCΩ[
ΑΠΕΙCΙΝΩCCE: ΠΡΟCΘΕΩΝ· ΟΙ[
5 ΕΑΝΠΡΟΘΥΜΗΘΗC ΑΚ[.]ΩC[
ΟΥΚΕΝΛΙΠΟΜΑΝΟΥΘΕΝ ΕΥΤΟΥ[

ΥΠΕΡΕΥΛΕΓΕΙC· ΒΑΔΙΖΕ· ΓΩC'ΕΛ[
ΑΥΡΙΟΝΑΦΗCΩΔΩΡΙ· ΑΛΛΟΔΕ[
ΑΚΟΥCΟΝ· ΕΙCΕΛΗΛΥΘ· ΟΙΜΟΙ[

10 ΩΣΚ[.]ΤΑΚΡΑΤΟΣΜΕΙΛΗΦΑΣΕ[
 ΑΔΕΛΦΟΝΟΥΧΙΜΟΙΧΟΝ· ΟΔ[
 ΚΑΙΖΗΛΟΤΥΠΟΣΑΝΘ[.]ΩΠΟΣ· Α[
 ΕΥΘΥΣΕΠΑΡΩΝΟΥΝ ΤΟΓΑΡΟΥ[
 ΚΑΛΩΣΠΩΝ· ΤΙΕΣΤ[.]ΔΩΡΙΦΙΑ[
 15 ^{εξερχ} ^{δωρις} ΑΓΑΘΑ· ΠΟΡΕΥΣΕΘΩΣΣΕ· ΚΑΤΕΓΕΛ[
 ΜΑΤΗΝΑΦΡΟΔ[.]ΤΗΝΑΜΕΝΕΔΥΕΤ[
 ΟΠΑΤΗΡΕΠΕΞ[.]ΑΖΕΧΡΗΝΣΕΝΥΝΤΑ[
 ΕΥΑΓΕΛΙΑΤΩ[.]ΓΕΓΟΝΟΤΩΝΠΟΘ[
 [. . . .]ΕΚ[.]ΝΗΣΕΥΤΥΧΗΚΥΙ[
 20 ^{ΝΗΤΟΝΔΙΑ}· ΟΡΘΩΣΓΑΡΛΕΓΕΙΣ ΟΔ[
 ΜΑΓΕΙΡΟΣΕΝΔΟΝΕΣΤΙ· ΤΗΝΥΝΘ[
 8^α ΚΑΝΟΥΝΔΕΠΟΥ· ΚΑΙΤΑΜΑΔΕΙ· [C]ΚΑ[
 ΥΣΤΕΡΟΝΕΝΑΡΞΕΤ· ΑΛΛΑΤΑΥΤΗΝΣΦ[
 ΜΑΜΟΝΔΕΚΑΓΩΤΕΦΑΝΟΝΑΠΟΒΩ[
 25 ΑΦΕΛΩΝΕΠΙΘΕΣΘΑΙΒΟΥΛΟΜΑ[.]ΠΙΘΑ[
 ΠΟΛΛΩ^νΦΑΝΕΙ^ηΓΟΥΝ· ΑΓΕΤΕ[. . .]Ξ[
 ΚΑΙΜΗΝΕΜΕΛΕΞΙΕΝΑΙΔ[
 ΑΥΤΟΣ· ΤΙΓΑΡΠΑΘΗΤΙΣ· ΩΤΑ[
 Ε ΑΚΟΝΤΟΣΕ· [C]ΗΝΘ[.]ΡΑΝ[
 30 ^αΣΕΙΜΙΚΑΥΤΗΣ[.]ΜΠΟΗΟΥΣ[
 ΠΑΝΥΣΟΥΦΙΛΩΤΟ[.]ΥΝΔΙΑΜΑΧ[
 ΟΤΕΥΤΥΧΗΚΑΣ· ΤΟΤΕΔΕ[. . .]ΑΙΤΗΝΔΙ[
 ΤΕΚΜΗΡΙΟΝΤΟΥΤΕΣΤ[. . . .]ΗΝΟΣΤΡ[
 ΑΔ[. . . .]ΑΛΕΙΤΩΤΙΣΑ[. . . .]ΝΑΥΤ[
 35]λ^α Ε[.]Λ'ΕΘΥΟΝ[.]ΠΕΡΕΥ[
 [.]ΑΡΕΥΡΗΚ[.]ΙΑΝΟΥΣ[
 Π[. . .]ΜΕ[.]Σ· ΟΡΘΩΣΓΑΡΛΕΓΕΙΣ[
 [.]ΞΑΛΩΛΕΓΕΙΝΑΚΟΥΕ· ΤΑΥΤΗΝΓΝ[
 ΠΑΙΔΩΝΕΠΑΡΟΤΩΙΣΟΙΔΙΔΩΜΙ· Λ[
 40 ΚΑΙΠΡΟΙΚΑΤΡΙΑΤΑΛΑΝΤΑ· ΚΑΙΚΑΛΩ[
 ΤΟΛΟΙΠΟΝΕΠΙΛΑΘΟΥΣΤΡΑΤΙΩΤΗΣ[
 ΠΡΟΠΕΤ[.]ΣΠΟΙΗCηCΜ[.]ΔΕΕΝ[
 45 ^{παλαι} ΑΠΟΜΟΝΟΣΚΑΙΝΥΝΑΠ[.]ΛΩΛΑΠΑ[
 ΠΑΛΙΝΤΙΠΡΑΞΩΠΡΟΠΕΤ[.]ΣΟΥΔΕΜ[
 45 ΓΛΥΚΕΡΑΙ· ΔΙΑΜΑΓΗΘΙΦΙΛΑΤΗΜΟ[
 [. . .]κ^α ΝΥΝΜΕΝΓΑΡΗΜΙΝΓΕΓΟΝΕΝΑΡΧΗ[

]!
]N
]ΑC:
]N
]ΩC
]ΤΑ

ΑΓΑΘΩΝ.ΤΟCΟΝΠΑΡΟΙΝΟΝ: ΟΡΘΩ[
 ΔΙΑΤΟΥΤΟCΥΓΓΝΩΜΗCΤΕΤΥΧΗΚΑ[
 CΥΝΘΥΕΔΗΠΑΤΑΙΚΕ: ΕΤΕΡΟΥCΖΗ[
 50 ΕCΤΙΝΓΑΜΟΥCΜΟΙΤΩΓΑΡΥΩΛΑΜΒΑ[
 ΤΗΝΤΟΥΦΙΛΕΙΝΟΥΘΥΓΑΤΕΡ· ΩΓΗ[

For the following restoration we are in the main indebted to Professor Blass.

- (Πολ.) ἴν' ἔμαυτὸν ἀποπνίξαιμι. (Δω.) μὴ δὴ [φληνάφα.
 (Πολ.) ἀλλὰ τί [π]οήσω, Δωρί; πῶς βιώσομαι
 ὁ τρισκακοδαίμων, χωρὶς ἃν τῆς φιλτάτης;
 (Δω.) ἀπεισιν ὡς σέ. (Πολ.) πρὸς θεῶν οἶ[ον λέγεις.
 (Δω.) ἐὰν προθυμηθῆς, ἀκ[ό]πως [ἄ]ξω τάχα. 5
 (Πολ.) οὐκ ἐνλίπο(ι)μ' ἂν οὐθέν, εὖ τοῦτ' ἴσθ'. (Δω.) ἰδοῦ.
 (Πολ.) ὑπέρευ λέγεις· βάδιζ'. ἐγὼ δ' ἐλ[ευθέρ]αν
 αὔριον ἀφήσω, Δωρί, (σ'). ἀλλ' ὁ δε[ῖ] λέγειν
 ἄκουσον. εἰσελήλυθ'. οἶμοι [Γ]λυκέριον
 ὡς κ[α]τὰ κράτος μ' εἴληφας. εἰδέναι παρῆν 10
 ἀδελφόν, οὐχὶ μοιχόν· ὁ δ' ἀλάστωρ ἐγὼ
 καὶ ζηλότυπος ἀνθ[ρ]ωπος, α[ϰ] - υ -
 εὐθὺς ἐπαρόνουν. τοιγαροῦν ἀπωλόμην,
 ἔξ[ε]ρχε(ται) Δωρίε καλῶς ποῶν. τί ἐστι, Δωρί φιλ[τά]τη;
 (Δω.) ἀγαθὰ πορεύσεθ' ὡς σέ. (Πολ.) κατεγέλ[α γέ σου. 15
 (Δω.) μὰ τὴν Ἀφροδ[ί]την, ἀλλ' ἐνεδύε[το] στατόν,
 ὁ πατήρ ἐπεξ[ή]ταζε· χρῆν σε νῦν π[ά]λαι
 εὐαγ(γ)έλια τῶ[ν] γεγονότων ποθ[ο]υμένων
 [θύειν], ἐκ[εί]νης εὐτυχηκίας [τόδε.
 (Πολ.) νῆ τὸν Δί', ὀρθῶς γὰρ λέγεις· ὁ δ[ι] - υ - 20
 μάγειρος ἔνδον ἐστί· τὴν ὑν θυέτω.
 Δω(ριε) κανοῦν δὲ ποῦ, καὶ τᾶλλ' ἂ δεῖ; (Πολ.) κα[ν]οῦν μὲν οὖν
 ὕστερον ἐνάρξετ'. ἀλλὰ ταύτην σφ[α]ττέτω.
 μᾶλλον δὲ κἀγὼ (σ)τέφανον ἀπὸ βω[μ]οῦ ποθεν
 ἀφελὼν ἐπιθέσθαι βούλομα[ι]. (Δω.) πιθα[ν]ώτερος 25
 πολλῶ φανεί γοῦν. (Πολ.) ἄγετε [- υ - υ -

- (Δω.) καὶ μὴν ξμελλεν ἐξιέναι δὴ χὼ πατήρ.
 (Πολ.) αὐτός; τί γὰρ πάθη τις; (Δω.) ὦ τά[λαιν' ἐγώ.
 ε ακοντος νην θ[ύ]ραν [
 εἴσειμι καὐτὴ σ[υ]μποήσουσ', [εἴ τι δεῖ. 30
- (ΠΑΤΑΙΚΟΣ) πάνυ σου φιλῶ τὸ "[σ]υνδιαλλαχ[θήσομαι]."
 δτ' εὐτύχηκας, τότε δε[δέχθ]αι τὴν δι[κην
 τεκμήριον τοῦτ' ἔστ[ιν] Ἑλλη[ν]ος τρ[ό]που.
 ἀλ[λ'] ἐκκ]αλείτω τις α[.]ν αὐτ[ὸν] ὤ -
- Πολε(μων) εἴμ' ἐνθάδ', ἀλλ' ἔθυον [ύ]πὲρ εὐ[πραξίας], 35
 [Γλυκέραν ὑπ]αρ εὐρηκ[ύ]ζαν οὐδ' οὐδ' εἶδ' ὄναρ
 π[υθό]με[νο]ς. Πάταικ(ος) ὀρθῶς γὰρ λέγεις. [ἀ δ' οὖν ἐγὼ
 [μ]έλλω λέγειν, ἄκουε ταύτην γυ[νησίων
 παίδων ἐπ' ἀρότω σοι δίδωμι. (Πολ.) λαμβάνω.
- (Πατ.) καὶ προῖκα τρία τάλαντα. (Πολ.) καὶ καλῶς γ' ἔχει. 40
 (Πατ.) τὸ λοιπὸν ἐπιλαθοῦ στρατιώτης [ών, ὅπως
 προπετὲς ποιήσης μ[η]δὲ ἐν [ϰ - ὤ -
- Πολε(μων) Ἄπολλον, ὅς καὶ νῦν ἀπ[ό]λωλα πα[ρ'] ὀλίγον,
 πάλιν τι πράξω προπετ[έ]ς; οὐδὲ μ[ή]ποτε,
 Γλυκέρα· διαλλάγηθι, φιλτάτη, μόνον. 45
- [Γλυ]κε(ρα) νῦν μὲν γὰρ ἡμῖν γέγονεν ἀρχή [πραγμάτων
 ἀγαθῶν τὸ σὸν πάροινον. (Πολ.) ὀρθῶς, νῆ Δία.
 (Γλυ.) διὰ τοῦτο συγγνώμης τετύχηκα[ς] ἐξ ἐμοῦ.
 (Πολ) σύνθυε δῆ, Πάταιχ'. Πολέ(μων) εἰσ(ε)σι, Πάταικ(ος) ἐτέρους ζη[τητέον] 50
 ἐστὶν γάμους μοι· τῷ γὰρ ὑφ' λαμβάνω
 τὴν τοῦ Φιλίνου θυγατέρ'. (Γλυ.) ὦ γῆ [καὶ θεοί.

Polemo. ' . . . that I might drown myself.

Doris. Don't talk nonsense.

Pol. But what shall I do, Doris? How can I, unlucky wretch, live without my darling?

Dor. She will come back to you.

Pol. Good heavens! Do you really mean it?

Dor. If you are set on it, I will bring her at once without any trouble.

Pol. There is no fear of my being backward, be sure of that.

Dor. I'm off.

Pol. Excellent! Go, I will give you your freedom to-morrow, Doris. But listen to what I want you to say. (*Doris enters the house of Pataecus.*) She has gone in. Ah me, little Glycera, how you have taken me by storm! I might have known it was a brother, not

a paramour. *I* was the wretch and a jealous fool . . . in a fit of drunken violence. That was my destruction—and it served me right. (*Re-enter Doris from the house.*) What news, dear Doris?

Dor. Good news; she will come to you.

Pol. She was only mocking you.

Dor. No, by Aphrodite. She was putting on a gown, and her father was supervising. You ought long ago to have been making a thankoffering for the attainment of your desires, since she has had this good fortune.

Pol. By Zeus, you are right . . . the cook is within. Let him sacrifice the sow.

Dor. But where are the basket and the other necessaries?

Pol. Oh, as for the basket, he can begin the sacrifice with that afterwards, but let him kill the sow now. Nay, I too want to filch a crown from an altar somewhere and put it on.

Dor. You will appear much more persuasive so.

Pol. Come . . .

Dor. By the way, her father, too, was on the point of coming out.

Pol. Himself? What will happen to me? (*Polemo enters his house.*)

Dor. Alas! . . . I, too, will enter and assist if I am wanted. (*Doris follows Polemo into his house. Enter Pataecus and Glycera.*)

Pataecus. I thank you very much for that word 'reconciled.' When you have been fortunate, then to be satisfied with the revenge—that is a mark of the Greek character. But let some one call him out.

Pol. (*re-entering*). Here I am; I was only sacrificing for good fortune, having learnt that Glycera had found in reality those of whom she had not even dreamed.

Pat. True. But please listen to what I have to say. This woman I give to you for the procreation of children in wedlock—

Pol. I take her.

Pat. With a dowry of three talents.

Pol. That is splendid.

Pat. In future forget that you are a soldier, and don't ever commit a reckless deed again.

Pol. Apollo, I, who was but now so appallingly near destruction, shall *I* do another reckless act? Never again, Glycera, if only you will make it up, dearest.

Glycera. Yes; for now your drunken violence has proved a source of blessing to us.

Pol. By Zeus, it has.

Gly. That is why I have pardoned you.

Pol. Come, join the sacrifice, Pataecus. (*Polemo enters his house.*)

Pat. I have another marriage to arrange; I am marrying my son to Philinus' daughter.

Gly. Gracious heavens!

6. The two *paragraphi* above and below this line were inserted by the corrector, being thicker, shorter, and in lighter ink than the others. Their omission must have been a simple error on the part of the first hand. Without them both ll. 5 and 6 would belong to Polemo, and in that case *ἵππευ λέγεις* in 7 would have no meaning. There is a spot of ink, perhaps meant for a dot, under the N of ΟΥΘΕΝ, and it is possible that a dot is lost above the N where the papyrus is rubbed. If so a change of speaker was indicated after ΟΥΘΕΝ. But since there is a space left between the N and the Ε following, we should have expected the two dots to have been placed after the N, as elsewhere, instead of above and below the letter; and even if the ink spot under N means anything, it may be merely a *ὑποστιγμή*. If, however, the change of speaker took place after ΟΥΘΕΝ and not in the lacuna at the

end of the line, supply (Δω.) εὖ τοῦ[τ' ἴσθι νυν, τοῦτο referring to Doris' promise in l. 5 to bring the girl.

8. The reading of the papyrus ΔΩΠΙ·ΑΛΛ involves an impossible hiatus, which is removed by the insertion (suggested by Blass) of σ' after Δωρί and the alteration of σ' to δ' in the previous line.

10. κατὰ κράτος μ' εἰληφας: Polemo's metaphors are naturally military.

11. For the supplement see Menander Fr. 862 (Kock), quoted above.

12. The tip of a letter at the end of the line can only belong to Α or Ω, and is much more like Α.

14. For καλῶς ποιῶν with the passive, cf. Ar. *Eccl.* 804 διαρραγῶ . . . καλῶς ποιήσεις.

16. ἐνεδύε[ο στατόν: στατός=χιτῶν ὀρθοστάδιος. The meaning appears to be that Glycera was preparing to come out.

17. ΠΑ[ΑΑΙ is extremely doubtful. The first letter may be Τ. The vestiges of the second letter suit Α, Δ, or Λ better than anything else.

18. The two letters after ΕΥΑΓΕΛΙΑ might be read as Π and Ρ instead of Τ and Ω, but ΠΡ[Ο]ΓΕΓΟΝΟΤΩΝ would not fill the lacuna. The two doubtful gammas might be C or T, and the doubtful Ε might be O.

19. The first hand wrote ΕΥΤΥΧΗΚΥΙΑC, the termination being altered to ΗC by the corrector. The form in -ης was the common one in the Roman period, e. g. in the New Testament. By ἐκείνης is meant Glycera, and εὐτυχηκίας apparently refers to her discovery of her father, cf. 32, 46-47 and introd.

20. The traces of the *paragraphus* above this line, though slight owing to the damaged surface of the papyrus, are clearly discernible. Between 20 and 21 there is also a *paragraphus* which has been enclosed by the corrector between two comma-shaped signs. Apparently the first hand considered that a change of speaker took place either in or at the end of 20 (probably after ΛΕΓΕΙC, where he leaves a blank space), indicating the change by the *paragraphus* between 20 and 21. The corrector, on the other hand, assigned both 20 and 21 to the same speaker (Polemo), and the comma-shaped signs enclosing the *paragraphus* are brackets indicating its removal; while in order to make matters clearer, he added the name of the speaker against l. 22. In four other cases, between 29-30, 31-32, 33-34, and 49-50, the corrector has inserted a similar comma-shaped sign at the conclusion of the *paragraphus*, and once (50-51) at the beginning of it; but as in each of these cases the other end of the *paragraphus* is lost or effaced, it is impossible to be certain that they were parallel to the bracketing of the *paragraphus* between 20 and 21. The probability, however, that in these five instances also the corrector intended to cancel the *paragraphi* is very strong. Whether he was right in doing so, is of course a different question, which must be decided in each passage separately; but he appears to be, or may be, right except in one instance (49-50), where the bracketed *paragraphus* seems certainly to be required. This case might perhaps suggest that our explanation of the comma-shaped signs as brackets is wrong, and that the corrector did *not* mean to signify by them the omission of a *paragraphus*. But the insertion of these signs must have meant something, and if the corrector wanted to omit a *paragraphus*—seeing that he has inserted two (above and below 6) it is only to be expected that he should wish to do so—the method of enclosing it in small brackets would be the most natural course to follow. Moreover, the hypothesis that the *paragraphi* enclosed by the small brackets were not intended by the corrector to be removed prevents any satisfactory explanation of 20, 21. As we have explained this passage, the corrector assigned both lines to Polemo; but the first hand, by inserting a *paragraphus* between these two lines, intended the division of speakers to be as follows: (Πολ.) ἢ τὸν Δί', ὀρθῶς γὰρ λέγεις. (Δω.) ὁ δ' . . . | μάγειρος ἔνδον ἐστί. (Πολ.) τὴν δὲ θ[ύ]ρα. The second change of speaker is necessitated by the first, for some part at least of 21

must be spoken by Polemo, since there is a *paragraphus* between 21 and 22 which is spoken by Doris. This is a less satisfactory arrangement than that gained by assigning both lines to Polemo, though it is perhaps tenable. But if we suppose that the brackets enclosing the *paragraphus* between 20 and 21 are meaningless, and that the corrector did not intend any change in the arrangement of speakers, we have to suppose that he twice omitted to insert in 20 and 21 the double points which he regularly uses elsewhere to denote a change of speaker. Such an omission is very improbable; and since the hypothesis that the brackets enclosing the *paragraphus* between 20 and 21 indicate its omission by the corrector is the only legitimate explanation of that passage, we are justified in explaining the other cases where the brackets occur in the same way, though, as has been said, it does not follow that the bracketing was in all cases correct.

22. *κανοῦν*: the first ceremony in offering a sacrifice was to fill the baskets with sacred barley which was sprinkled on the head of the victim and on the altar. But Polemo is in such a hurry that he wishes to proceed to the sacrifice at once and have the preliminaries afterwards (*ὑστερον ἐνάρξεται*). Cf. Eur. *I. A.* 1471 *κανᾶ δ' ἐναρχέσθω τις*.

26. The reading of the corrector, *πολλῶν ἂν εἴης* instead of *πολλῶ φανεί γούν*, is probably not a correction but a variant from another MS. Cf. O. P. I. introd. to xvi.

28. For *εἰσέρχεται* in the sense of going into the house off the stage cf. 9 *εἰσελήλυθ'*. Polemo must be the subject. It is clear that he enters his own house, not that of Pataecus; cf. 21 and the adscript *Πολέ(μων) εἰσ(ε)ισι* in 49. Since Pataecus' house was on the stage too (cf. 9-15), two houses were represented, as in the *Γεωργός* (cf. p. 19 of our edition).

The correct arrangement of the speakers in the next six lines is very difficult to unravel owing to the lacunae and the number of alterations in the arrangement made by the corrector, while any adscripts which he may have made in the margin of 29 to 34 are lost. In any case 30 must belong to Doris, 32 and 33 to Pataecus; and we have followed what appears to be the view of the corrector (cf. note on 20) in assigning 29 to Doris, 31 and 34 to Pataecus. If however the brackets enclosing the *paragraphi* between 29-30, 31-2, 33-4, are disregarded, and the arrangement indicated by the first hand is retained, 29 belongs presumably to Polemo, 31 and 34 certainly to Glycera.

29. The first letter can be Ε or C; the third is like Η or Ν, the fourth like Ε, Θ, Ο, or C; the fifth resembles Ν or Μ, and the sixth Γ, Τ, or Ι. The supposed Ν of ΑΚΟΝΤΟC is rather more like Μ; the three letters following ΑΚΟΝΤ can each of them be Ε, Θ, or C. The letter erased is perhaps Τ. The letter following ΗΝ might be Ο.

30. *εἰCΕΙΜΙ* is corrected from *ΩCΕΙΜΙ*.

31. τὸ "[σ]υνδιαλλαχ[θήσομαι]": Pataecus is repeating a word which Glycera has just spoken within the house. Cf. τὸ "γῶθε σαντόν" Menand. Fr. 240 (Kock).

32. The dot after ΕΥΤΥΧΗΚΑC here and after ΑΓΑΘΩΝ in 47 represents a *ὑποστιγμή*, not an illegible letter. *δεδέχθαι τὴν δίκην* means 'not to seek for any further revenge.'

35. The adscript at the side cannot be read as Δω(ρίς).

36. ΑΡ might be read ΑΟ, but not as ΑΘ or ΕΡ.

38. The top of the *paragraphus* above this line is visible before the lacuna.

γν[ησίων] παίδων ἐπ' ἀρότω: this was the usual formula in Athenian marriage contracts, cf. Menander Fr. inc. 185 (Meineke) *παίδων σπύρω τῶν γησίων δίδωμι σοί γε τὴν ἐμαντοῦ θυγατέρα*.

46-47. The (*πράγματα*) *ἀγαθὰ* no doubt refer to Glycera's discovery of her father. Cf. also note on 32.

49. ΕΤεΡΟΥC is corrected from ΕΤΑΙΡΟΥC. It is very difficult to see why the *paragraphus* between this line and the line following should have been deleted, for a change of person is indicated in 49 by the double dots after ΠΑΤΑΙΚΕ, and the corrector elsewhere (between 22 and 23) allows a *paragraphus* to stand where there

is a change of speaker in the middle and none at the end of the line. The adscript Πολέ(μων) εἰσ(ε)ισι means that Polemo goes into his own house to sacrifice; cf. note on 28.

50, 51. The removal of the *paragraphus* between these two lines by the corrector seems to be an improvement. If the reading of the first hand is retained, the speaker in 51 (? Glycera) is made to anticipate in a remarkable way the news which Pataecus is giving. It is much more satisfactory to assign (with the corrector) τὴν τοῦ Φιλίου θυγατέρ' to Pataecus, and suppose that a change of speaker was made after θυγατέρ'. There may have been two dots after θυγατέρ', since the place which would have been occupied by the lower one is lost. The absence of a *paragraphus* after 51 may indeed be regarded as an argument against the supposition that the corrector introduced a change of speaker into 51, for he sometimes inserts *paragraphi* besides removing them (note on 6). But seeing that the corrector has carefully denoted the changes of speaker by the system of dots, he may have been inconsistent in his use of the inferior system of *paragraphi* which was employed by the first hand. How inadequately changes of speaker could be indicated in drama by the system of *paragraphi* is sufficiently proved by the present fragment.

CCXII. ARISTOPHANES ?

21.9 x 11.6 cm.

Three fragments from a comedy. The use of ἦν (Fr. (a) II. 2) indicates that they belong to the Old Comedy (Menander always preferred ἄν or ἔάν); and Fr. (b) 6]ΤΑΓΑΘΩ[coincides, so far as it goes, with a line quoted by Athenaeus 15, 701 b (Kock, Fr. 599) from Aristophanes, ἐκφέρετε πεύκας κατ' Ἀγάθωνα φωσφόρους. The accentuation makes the reference to Agathon in the fragment certain; and the previous line θύραζ[έ νυν τάχος(?) connects very well with the line given by Athenaeus. It is not known from what play of Aristophanes Athenaeus was quoting, nor, unfortunately, do these fragments give any clue to its title. The expression κατ' Ἀγάθωνα also occurs (but at the beginning, not, as in the papyrus, towards the end of a verse) in a line from Aristophanes' *Thesmophoriazusae Secundae* (Kock, Fr. 326), and it has been suggested that the line ἐκφέρετε πεύκας κ.τ.λ. was also derived from that play. This, however, is quite hypothetical; though it is worth noticing that the only speakers which can be distinguished in our fragments are women. Fr. (a) contains parts of two rather short columns, of the first of which there remain only the ends of about half the lines. The second column is complete at the top and bottom, but the ends of the lines are missing. Both these columns are occupied with a dialogue, the speakers in which are probably women (cf. I. 6 γύναι, II. 1 ὑβριζόμεναι); but the subject of their conversation is extremely obscure. Fr. (b) is from the bottom of a column, but it cannot be the bottom of (a) I, since the last two lines are lyrics and belong to the chorus, and will not therefore combine with (a) II. 1. For the same reason this fragment cannot be

from the column preceding (a) I. (c) is also a detached fragment, the position of which is quite uncertain. The script is a large round upright uncial, not very regular, but bold and handsome in appearance. It is remarkable for the use of the archaic form of Z (Ζ) which is occasionally found in Roman papyri (cf. G. P. I. ii). The date of the MS. can hardly be later than the middle of the second century, and it may go back to the end of the first. The hands of two correctors may be distinguished; cf. note on II. 6. The division of a line between two speakers is marked by a blank space in which the usual double dots are inserted; these, like the marginal *paragraphi* which also denote the alternations of the dialogue, are no doubt by the first hand. High and middle points occur at the ends of the lines of Col. I; and in Col. II pauses in the sense are marked by points placed above the line. All these stops have probably been added later, perhaps by the first corrector. The other occasional lection signs are also unlikely to be original.

Fr. (a).

Col. I.	Col. II.
ΙΟΜΑΙ	^{αλλ'} ΥΒΡΙΣΟΜΕΝΑΙ:ΜΑΔΙΕΓΩ[
ΙΕΡΧΕΤΑΙ·	ΗΝΝΟΥΝΕΧΩΜΕΝΣΚΕΨ[
ΙΑΝΗΙΣΧΟΛΗ'	ΜΗΔΕΝΠΛΕΟΝΤΟΥΤΟΥΣΘ[
ΙΠΑΓΕ	ΤΙΟΥΝΓΕΝΟΙΤΑΝ:ΕΧΑ.[
5 ΙΧΜΑΣ'	5 ΤΙΕΣΤΙΤΟΥΘΟΛΕΓΟΥΣΙΤ[
ΙΓΥΝΑΙ·	^{αs} ΠΑΙΤΕΙΝΕΧΟΥΣΑΝΤΙΒΟΛΩ[
ΙΑΤΙ	ΦΛΥΑΡΙΑΚΑΙΛΗΡΟΣΥΒΡΕΩ[
]	^λ ΚΑΛΩΣΟΝΕΙΔΟΣΚΑΙΚΑΤ[
].ΟΜΑΙ	ΤΩ[.]ΩΙΓΑΡΩΣΠΕΡΤΟΙΣΙ.[
10 ΔΕΣΟΙ	10 Τ[.]ΑΝΕΜΙΑΙΟΙΣΟΤΙΝΕΟΤ[
ΔΕΓΩ'	ΕΥ[.]ΔΕΚΑΙΤΟΥΤΕΣΤΙΝ'ΕΥ[
. . . .	ΕΣ[.]ΤΟΧΡΗΣΕΙ'ΚΑΙΠΟΝΟ[
	ΚΑ[.]ΗΝΛΕΓΕΤΑΙΓΩΣΕΣΘ[
	ΑΛΗ[.]ΙΝΩΙΚ[.]ΟΥΤΟ:ΝΗΔ[
	15 x ΩΣΠΕΡ[.]ΕΛΗΝΗΓΗΛΙΩΓ'ΤΗΝΜΕ[
	ΙΔΕΙΝΟΜΟΙΟΝΕΣΤΙ'ΘΑΛΠΕΙΔΟΥ[
	ΟΥΚΑΞΙΟΝΓΑΡΕΣΤΙΝ:ΔΙΑΤΟΥΠΟΝ[
	ΦΕΡ'ΕΙ[.]ΕΤΟΙΣΘΕΡΑΠΟΥΣΙΚΟΙΝΩΣ[
	ΤΟΠΡ[.]ΓΜΑ'ΤΙΑΝΕΙΗ'ΛΑΘΡΑΙΤΕΠΙΛ[
	20 ΕΓΩΜ[.]ΝΟΥΤΕΠΙΟΤΕΡΟΝΑΥΤΗΣ[

Fr. (b).	Fr. (c).
.....	
].-[	]ΝΚΑΜΕΠ[
]ΤΡΑΓΙΚΩ[	]ΟΙΔΑΓΑ[
]ΝΘΥΡΑΙ[	]ΝΕΙΧΟΜ[
]ΤΑΓΑΘΩ[	]ΦΙΑΗΚΟ[
5]ΕΣΤΙΝΑCΦ[	5]CΙΠΛΕΟ[
]ΤΑΠΑΙCΩ'Γ[	]ΥΛ[

]ΤΟΝΘΕΩΝ	
]ΕΝΕΝΩΙΔΑΙC	

Fr. (a) I. 9. The letter O is joined to the previous letter by a low curved stroke which may very well belong to Λ, P, or C.

II. 3. The last letter may be Ε.

4. The last letter had a vertical stroke; Y, T, or N, e. g. would suit.

6. Above the C in the middle of the line *as* has been written in a minute and probably contemporary hand. Over this the missing syllable has been written a second time in larger letters by another hand, which is probably also responsible for the addition in 1. The insertion of λ in 8 and of χ in the margin opposite 15, and the addition of ο as a variant above the line in (b) 7 seem to be due to the first corrector.

11. The first letter is either Ε or C; the second is probably T or Y, but N or Π are also just possible.

15. The small χ in the margin may be the initial of the speaker's name, or the critical sign known as χ^ι.

19. ΕΠΙΑ: the letter transcribed as Ε may equally well be O. If the third letter is I, as is most probable, the fourth may be Α, Λ, or Δ; but they could perhaps be read as a single letter, Ω.

20. ΠΙΟΤΕΡΟΝ: or ΠΡΟΤΕΡΟΝ. C at the end of the line is very doubtful; P would suit the traces rather well.

Fr. (b) 6. The doubtful Γ may be Π.

7, 8. These lyric verses, the ends of which are preserved, are shorter than the preceding iambic lines by about four syllables.

Fr. (c) 1. The doubtful Π may be Γ.

5. O before the lacuna may be C.

6. Λ might perhaps be read as X.

The suggested restorations in the following transcription are for the most part due to Professor Blass.

Col. II. 1-20.

- A. ὑβριζόμεναι. B. μὰ Δί' ἀλλ' ἐγὼ [ϰ - υ -
 ἦν νοῦν ἔχωμεν, σκεψ[όμεθα ϰ - δπως
 μηδὲν πλέον τούτου σθ[ένωσιν - υ -
 A. τί οὖν γένοιτ' ἄν; B. ἔχ', ἀ[πόκριναί μοι τόδε.

- 5 τί ἐστὶ τοῦθ' ὃ λέγουσι τῆς ὤ - ὠ -
παίξειν ἐχούσας, ἀντιβολῶ, [τὸ - ὠ - ;
- A. φλυαρία καὶ λήρος ὕβρεως ἔκγονος (?)
κἀλλως δνειδος καὶ κατ'ἀγελως - ὠ -
τ[ό]φ γὰρ ὥσπερ τοῖσι[ν] φ[ό]ις χρηστέον
- 10 τ[οῖς] ἀνεμαιοῖς, ὅτι νεοτ[ί] οὐκ ἔνι.
εὐ[χ]ὴ δὲ καὶ τοῦτ' ἔστιν· εὐ[ὲ] - ὠ -
ἐς [τοῦ]το χρήσει· καὶ πονο[ὲ] - ὠ -
- B. κα[ὶ] μ[ὴ]ν λέγεται γ' ὥς ἐσθ' [ὁμοιον] - ὠ -
ἀλη[θ]ινῶ καὶ τ[οῦ]το. A. νῆ Δ[ρ], ᾧ φίλη, (?)
- 15 ὥσπερ [σ]ελήνη γ' ἠλίφ· τὴν μ[ὲ]ν χροῶν
ἰδεῖν ὁμοίον ἐστὶ, θάλπει δ' οὐ[δ]αμῶς.
- B. οὐκ ἀξίον γάρ ἐστι. A. διὰ τούτων [ὠ -
- B. φέρ', εἰ [δ]ὲ τοῖς θεράπουσι κοινωσ[α]ίμεθα
τὸ πρ[ᾶ]γμα, τί ἂν εἴη; λάθρα ὤ - ὠ -
- A. 20 ἐγὼ μ[ὲ]ν οὔτε πύτερον αὐτῆς [ὠ -

CCXIII. TRAGIC FRAGMENT.

Plate IV. Fr. (a) 8 x 11.3, Fr. (b) 7.8 x 8 cm.

Part of a speech out of a tragedy, written in several columns on the *verso* of an account. The rough unformed hand and the corrupt Greek indicate that the writer was a schoolboy. The subject of the better preserved portion is very clearly the fate of Niobe. The scene is laid in Lydia, and it is probable that the speaker both here and throughout the fragments is Niobe's father Tantalus, who, after lamenting over his daughter's petrified form, bewails (fr. *b*) the loss of his kingdom and the fickleness of fortune. It is an obvious and tempting supposition that the author is either Aeschylus or Sophocles, both of whom are recorded to have written tragedies upon the subject of Niobe. Tantalus certainly figured among the *dramatis personae* in the Niobe of Aeschylus, and a few fragments are preserved of a speech made by him after the catastrophe had taken place. Less is known of Sophocles' play; but according to Eustathius (p. 1367, 21: cf. G. Hermann, *Opusc.* 3. 38; Welcker, *Griech. Trag.* 286 sqq. takes a different view) he made Niobe herself go to Lydia, while her children

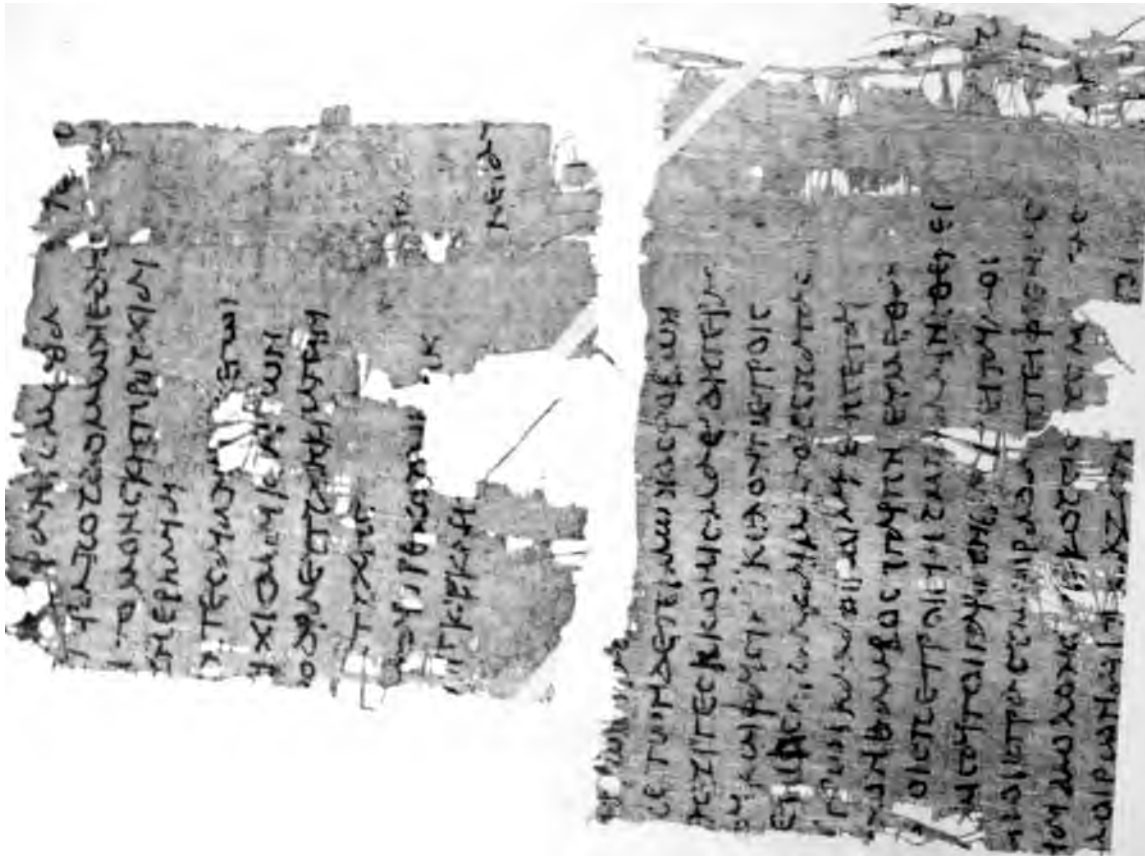
were slain at Thebes. The question therefore as between the two dramatists becomes one of style; and Professor Blass, to whom we are to a large extent indebted for the restoration of the fragment, considers that its diction is decidedly Sophoclean. The chief grounds for this conclusion are:—Fr. (a) I. 2. *ἐπεὶ* in Aeschylus is never placed late in the sentence; on the other hand this is a favourite construction of Sophocles, e.g. *Phil.* 1343, *Tr.* 1174 (*ἐπειδὴ*) *O. R.* 801 (*ὅτε*). 3. *λιθουργίης* is only known from later authors; but compounds of *λίθος* do not occur in Aeschylus, whereas from Sophocles we have *λιθοκόλλητος*, *λιθόλευστος*, *λιθοσπαδής*, and *λιθόστρωτος*. 8. *σθένειω* with the inf. is Sophoclean (*Ant.* 1044, &c.), but is not found in Aeschylus. 9. *τοιγαροῦν* occurs four times in Sophocles, in Aeschylus not at all. Fr. (b) I. 7. *σφόδρα* is used twice by Sophocles (*El.* 1053, *Ai.* 150), never by Aeschylus. 10. *κυκλείω* is Sophoclean (*Ai.* 19, *Ant.* 226, &c.), but does not occur in Aeschylus. These considerations certainly outweigh the few instances of the use of Aeschylean words which are not found in the extant plays of Sophocles:—Fr. (a) I. 6. ? *δ[ε]υγρος* (*Sept. c. Th.* 985), Fr. (b) I. 3. *σκηπτουχία* (*Pers.* 297). There is also to be noted the occurrence of several words not hitherto included in the tragic vocabulary, *εἰκόνημα* (cf. Phalaec. *Anth. Pal.* xiii. 6), *εἰκελος*, *τειχίζειω*, and *ἀκάρδιος* and *λιθοῦν*, if those words are to be restored in Fr. (a) I. 8, 9.

The papyrus upon which the piece is written is in two separate fragments, each containing the ends of lines of one column and the beginnings of lines of another. In both cases the bottoms of the columns are preserved; it is therefore evident that the fragments cannot be placed one above the other so as to form only two columns. If they are to be united at all either the second column of frag. (a) must be combined with the first of frag. (b), or the second of frag. (b) with the first of frag. (a). The latter possibility is precluded by the occurrence in the last line of (b) II of the word *κεραυ[νός]* which cannot be the beginning of the last line of (a) I, where only one foot and a half is wanting. On the other hand there is nothing to invalidate the combination of (a) II with (b) I. The aspect of the papyrus at the right edge of (a) and the left edge of (b) is very similar; and the writing on the *recto*, of which there are also three columns, is in favour of this position of the two fragments. The speech will then have extended over three columns at least; but they may have been short ones, and the whole speech need not have contained a number of lines greater than is frequently found in the *ρήσεις* of extant tragedies.

With regard to the date of the MS., the document on the *recto*—a list of names accompanied by amounts in money—is decidedly early, and probably falls within the first century. The writing on the *verso* is unlikely to be divided from that on the *recto* by a very wide interval; and though it is difficult to date



PLATE IV



No. CCXIII



No. CCXXXII

hands of this uncultivated type, the present example appears to belong to the earlier rather than to the latter part of the second century.

Fr. (a).	
Col. I.	Col. II.
.	
]ΝΗΡΩΝΠΑΥ[12 letters.	
]ΠΕΤΩΝΔΕΠΙΜΩΝΟΦΟΒΩΝ	
]ΘΟΥΡΓΕΣΗΚΟΝΙΣΜΑΕΙΔΗΤΕΡΑ	
]ΑΙΚΩΦΑΙΣΙΝΙΚΕΛΟΝΠΕΤΡΟΙΣ	
5]ΕΙΝΗCΟΙΔΑΚΑΙΜΑΓΟΥCΠΑΓΑC	
]ΥΓΡΩΙΚΑΛΑΒΙΚΟΙΜΗΘΗCΕΤΑΙ	. . . . .
]CΧΟΝΘΑΜΒΟCΗΓΑΡΠΝΕΥΜΕΘΑ	. [.]Ν[
]ΔΙΟΙCΠΕΤΡΟΙCΙΝΥΜΠΑΙΝCΘΕΝΕΙ	[. .]ΤΕ[
]ΩCΑΙΤΟΙΓΑΡΟΥΝΘ[.]ΡΕΙΤΑΙΜΟΙ	. ΤΗ[
10]ΕΝΟΙΚΤΡΑCΥΜΦΟΡΑΔΑΠΤΕΙΦΡΕΝΑC	[.]ΑΙΠ[
]ΝΑΙΜΟΛΟΝΘΕΚΟΥCΙΟΥCΜ[.]ΧΑC	5 CΤ. [
]ΜΟΙΡΩΝΑΝΤΙΑΑΖΟΝ[.]ΤΟΙ	ΗΓΩ[

Fr. (b).	
Col. I.	Col. II.
.	
]C[.]ΡΦΑΝΙCΜΕΘΑ	. . . . .
]ΗΠΡΑΠΟΥΔΟΜΩΝΕΔΗ	Π[.]Η[
]ΝΤΟΜΟΝCΚΗΠΡΟΥΧΙΑΙ	[. .]Ξ[
]ΥΝΕΡΗΜΙΑΙ	[
5]ΟΝΤΕCΑΙΑΝΗ[.]ΛΕΓΩΙ	5 [
]ΕΙΧΙCΜΑΙΚΑΚΩΝ	[
]ΦΟΔΡΑΕΥΤΥΧΗΚΡΑΤΕΙΝ	Υ[
]CΤΥΧΗC	ΗΔ[. . [
]ΑΓΑΡΤΡΕΧΟΥΔΙ]ΚΗΝ	ΕCΦΛ. [
10]. Τ]CΚΥΚΛΕΙΤΥΧ[.]	10 ΚΕΡΑΥ[

(a). I. 2. The first letter is probably Π; it could perhaps be read as Υ, hardly as Μ.

5. ΕΙΝΗC: Η has been corrected from Ο or C.

6. The dot above the supposed Υ may represent a diaeresis.

8. The traces of the first letter seem to suit nothing but Δ.

11. There is room for one letter between the Θ (which appears fairly certain) and the following Ε.

12. ΑΝΤΙΑΑΖΟΝ[: ΑΝΤΙΑΑΖΟΝ[ΤΑΙ could also be read.

(b). I. 9. The first letter might be Ε.

10. The vestiges before ΤΙC would suit Ι or Ν. Υ in ΚΥΚΛΕΙ was corrected from Ι.

The letters YX at the end of this line do not appear in the facsimile owing to the fact that the small piece of papyrus containing them was turned over when the photograph was taken.

II. 1. The third letter may be Υ.

Fr. (a). Col. I. 2-12.

- 2 [Υ - υ -]πε τῶνδ' ἐπεὶ μόνος φόβων.
 [καὶ μὴν λι]θουργὸς εἰκόνησ' ἰδεῖν πάρα,
 [τῇ μὲν χρο]ῖα κωφαῖσιν εἴκελον πέτραις,
 5 [μορφὴν δ' ἐκ]είνης οἶδα κόμματοσταγεῖς
 [πηγᾶς· δι]ύγρω κάλυβι κοιμηθήσεται.
 [μέγιστον ἔ]σχον θάμβος· ἡ γὰρ πνεῦμ' ἐνι
 [? ἀκαρ]δίοις πέτροισιν, ἡ 'μπαλιν σθένει
 [θεὸς λιθ]ῶσαι. τοιγαροῦν θεω]ροῦντί μοι
 10 [παιδὸς μ]ὲν οἶκτρα συμφορὰ δάπτει φρένας,
 [τὸ δ' ἰστα]ναὶ μολόνθ' ἐκουσίους μάχας
 [θεοῖσι] Μοιρῶν ἀντί' ἄζου[ται βρο]τοί.

Fr. (b). Col. I.

- [Υ - υ - Υ - υ]ς [ῶ]ρφανίσμεθα.
 [ποῦ μοι τύραννα σκῆ]πτρα; ποῦ δόμων ἐδη;
 [Υ - υ - Υ] σύντομον σκηπτουχία
 [Υ - υ - Υ - υ]ν ἐρημία
 5 [Υ - υ - Υ] οντες αἰανῆ[ν] λέγω
 [Υ - υ - Υ - τετ]είχισμαι κακῶν
 [Υ - υ - Υ - σ]φῶδρ' εὐτυχῆ κρατεῖν
 [Υ - υ - Υ - υ - υ] δυστυχής
 [Υ - υ - Υ] πάντ]α γὰρ τροχοῦ δίκην
 10 ἡγο[υμένη] τις δεσπ]ότης κυκλεῖ τύχ[η].

(a). I. 3-12. 'Lo, there may be seen the stone-wrought image, in colour like to the dumb rocks, but with the familiar shape and founts of welling tears; a dark abode shall be her resting-place. I am stricken with amazement! Either there is breath in the lifeless stones, or the god has power to petrify. Thus as I gaze my heart is wrung by my child's piteous lot; yet to go forth and engage in wilful contests with the gods in despite of Fate—that mortals dare not.'

(a). I. 2 sqq. Cf. Sophocles, *Ant.* 823-833.

4. κωφαΐσιw πέτραις; cf. Homer, *Il.* xxiv. 54 κωφὴν γαίαν.

5. κώματισταγείς: the compound is new. κώματος στάγας is another possible emendation which would be slightly nearer to the original; the form στάγες (for σταγόνες) is found in Apoll. Rhod. 4. 626. If this is preferred the next line may begin [ὄθεν δι]ύγρῳ.

6. κάλυβι: an unknown metaplasm for καλύβη.

(β). I. 2. ποῦ δόμων εἶδη: the capital of Tantalus was at Mt. Sipylus, where a city called Tantalus is said to have been destroyed by an earthquake; cf. Arist. *Meteor.* ii. 8 γενομένου σεισμοῦ τὰ περὶ Σίπυλον ἀνετράπη. The region was known as ἡ κατακεκαυμένη, to which no doubt ἐρημία in 4 refers.

9, 10. For the wheel of Fortune, cf. Sophocles Fr. 713—

ἀλλ' οὐμός ἀεὶ πόντος ἐν πυκνῷ θεοῦ
τροχῷ κυκλείται καὶ μεταλλάσσει φύσιν,

CCXIV. EPIC FRAGMENT.

11 × 7.9 cm.

Parts of forty-three hexameter lines, inscribed upon the two sides of a small fragment of papyrus, presumably a leaf out of a book. What remains of the lines on the *verso*, which is much rubbed and difficult to decipher, is indeterminate in character, the topic being the dangers of travel by sea. The *recto* is occupied with a speech relating to Telephus. According to the legends Telephus was king of Mysia at the time of the Greek expedition against Troy. He opposed the landing of the Greek army on the Mysian coast, but was wounded by Achilles. He was then pressed to join the expedition, but declined on the ground that his wife was the sister of Priam. Achilles subsequently cured the wound with the rust of the spear which had inflicted it; and in return for this service Telephus pointed out to the Greeks their route. The first five lines of the *recto* clearly refer to the initial stage of the story, and describe how narrowly the Greek host escaped destruction at Telephus' hands:— 'The Achaeans would not have come yet alive to Ilium, but there would have Menelaus fallen, and there Agamemnon perished, and Telephus would have slain Achilles, the best warrior among the Argives, before he met Hector' (2-5). The situation is therefore posterior to that in the *Iliad*. What follows is obscure. The speaker, who is a Trojan woman (cf. 11 Δαρδάνου ἡμετέροιο, 14 αὐτή), continues, and prays for a treaty between Greeks and Trojans; and a further reference to Telephus is introduced (16). A satisfactory hypothesis which will at once explain the situation disclosed in the *recto* and correlate this with the contents of the *verso* (where the speaker is perhaps the same, cf. 5 ἐτοίμη) is not easy to discover. The allusions to Telephus may be accounted for by supposing that the speaker is his wife Astyoche; and Prof. Robert, to whom several

restorations in the text are due, suggests that the scene is Italy, and that Astyoche, who with her sisters Aethylla and Medesicaste was among the captive Trojan women, is exhorting her fellow-slaves to set fire to the Greek ships; cf. Tzetz. *ad* Lycophr. 921, 1075. This is attractive, if rather difficult to reconcile with *recto* 12-15. The style indicates the Alexandrian origin of the poem.

The papyrus is written in a small, sloping uncial hand which may be referred with little hesitation to the third century, to which also belong a number of cursive documents with which this fragment was found. The handwriting is very similar to that of ccxxxiii, which is of the same period. No stops or lection signs occur, with the exception of the diaeresis.

Recto.

[ε]ξαπινης επεδησεν ανωϊστ[ο]ισι κλαδοισι
 [ου] κεν ετι ζωντες ες ιλιον ηλθον [αχαιοι
 [ε]νθα δε κεν μενελαος εκεκλιτο ε[ν]θ αγαμεμνων
 [ω]λετο και τον αριστον εν αργειοις [αχιλθα
 5 τηλεφος εξεναριξε πριν εκτορ[ο]ς αντιον ελθειν
 αλλ οποσον μοι και τ[ο] αμυνμεν ε[ν]
 χραισμησαι δε μοι α[. . . .]. α[
 η και απ αργειοι(ο) λαχεν γεν[ο]ς] ηρακληος
 [τ]ηλεφον εν θαλαμοις πολεμων απανε[ν]υθε
 10 [κλ]υτε μοι αθανατοι [ε]υς δε π[ο]λεον ον γενετηρα
 δαρδανου ημετεροιο και η[ρα]κληος ακουω
 και τουτων φρασσασθε μ[α]χων λυσιν ισα δε μυθοις
 [σ]υνθεσιη τρωεσσι και α[ργ]ειοισι γε[ν]εσθω
 [ο]υδε αργειους θανε[ε]ιν [. .]ησομαι αυτη
 15 ξανθου φοιनिξαντες ε[. . .]με . . χε[ι]μα καικου
 τηλεφου ε[ν]φι τ[ο] ουκετι θωρηχθεντες
 [. . .] τηλ εκλυετ[.] και . . ρον αχαιων
 [. . . .]υσαι εχειν η[. . . .]εσκον αχαιοι
 [. . . .]εται μεσσ[. . . .] ευσ[κ]ιον ελλ[
 20 [.]τος με . [. π]ολυς ει δε με[. . .] . [.
 [.]ο συ μοι παρα μη[

Verso.

[12 letters] βιοτουσαν[.]δε . . νεν ωραις
 [„ „] . γ ποντον χθονα τ ηδ ενοησε
 [13 „]ωξ α . μα πολυπλαγκτοιο θαλασ[σης
 [„ „] . τ[.] . . θετο νηϊ θαλασση
 5 [17 „]σαι και ποσιν ετοιμη
 [13 „] . . επι χθονος ειθυσαιμι
 [„ „]σα[.]ν ες τινα χωρον
 [.] [.] . [. .] [. .]τος ηχην
 [.] . . . ν . . ν[.] . . . [. .]νοσ[. .]α ποντου
 10 [. .] [. .]ινο . [. .]ν . . οϊ[. .] . [. .]τοσ[. .] ωκεανοιο
 νηπιος ο[ς . .]ελαε[. . . .] . [. .]κατ[α] θε[. .]ον οδευει
 δουρασι π[ον]τοπο[ρ]οι[σ]ι τ[. . . .]ε[. .] . ος [ο]υτιδανοισι
 πη νυν . [. .]λι θ[. .] . [. .]μ . . λον ελοιτο θαλασσα[
 εμπεδος [.]νη[. .] . ι[. . . .]α[. .]α[. .] . ελικτος
 15 ιχθυβοτο[ς] κτα [.] ρεεθρου
 ποσιν α[.] [.] τ[.] αμεινων
 τις μεδε[ω]ν [.] θαλασσαν
 ναιειν του[. . . .]μ[. .] πολυ [.]νον ανθρωποι[σιν
 κ[. .]τι[. .] . [. .]τις εστιν [.]ηδεν αρ[η]γε[ι
 20 [. .] . [.]βυεισδ . . [.]ειθεδ[
 [11 letters]σα . . τα[
 [„ „]υθ[. .]φ . . [

Recto. 1. The allusion is to the vine over which Dionysus caused Telephus to stumble while pursuing the Greeks.

10. κλυτε μοι : cf. ccxxiii. 115.

14. The metre may be restored by the insertion of *κεν* after *ουδε*.

18.]υσαι : οτ υσον ?

21. Robert suggests Μη[δεσικαστη] ; cf. introd.

Verso. 1. The doubtful σ may be γ or τ. Of the letters transcribed as δε . . νεν, δ may be α and the first ν may be μ or possibly λ; there may also be only one letter between the supposed δε and ν.

3. The traces between the doubtful α and μ would suit λ. It does not seem possible to read κῆμα. αι may be read instead of μ.

CCXV. PHILOSOPHICAL FRAGMENT.

23.2 x 18.3 cm.

Parts of three columns from a philosophical work, apparently couched in the form of a letter, see I. 16-17 $\sigma\upsilon\delta' \omega\ \acute{\alpha}\nu\theta\rho\omega\pi\epsilon$ and II. 12 $\omega\ \pi\rho\delta\varsigma\ \Delta\iota\acute{\omicron}\varsigma$.

The handwriting is an irregular uncial, the letters varying much in size; € especially tends to be very large. Ξ is written with three separate strokes of equal length. In its general appearance the papyrus bears considerable resemblance to the semi-literary hands of the second century B.C., e.g. that of the first three columns in the papyrus Didot of Euripides (ed. Weil). But it is a distinctly later example, and was found with documents of the Roman period, so that it is not at all likely to have been written before the reign of Augustus. On the other hand it can hardly be later than the middle of the first century A.D. There are a few corrections, some by the original scribe, others in a probably different but contemporary hand. The *paragraphi* are original, but the other marks of punctuation with one exception (see note on II. 19) have been added later.

The principal topic discussed in the fragment is the popular idea of religion and especially fear of the gods, which is severely criticized by the writer. The style and vocabulary (which includes such words as *συμπεριφορά* and *σέμνωμα*) are post-classical, but on account of the age of the papyrus the work must have been composed not later than the first century B.C. The author was probably an Epicurean philosopher, possibly Epicurus himself who wrote *περὶ θεῶν* and *περὶ δσιότητος* (Diog. Laert. x. 27).

Col. I.

.....]ν[.]ιτο[. . . .
 [.]α γιν[ε]σ[θ]αι οταν κατ[. .
 [.]ι της φυσσεως ως ελεγον
 [οι]κειον μηδ οταν γε
 5 [ν]η δια ουτωι λεγηται πα

Col. II.

[.]υτικον και κεχα[ρισ]με
 νον εαν ευκαιρη τιμ[ω]ν
 αυτην την θεωριαν σεαυ
 του ταις συγγενεσιν κατα
 5 σαρκα ηδοναι[ς] αι ^ποτ αν

^{υχ τ}
 [λι]ν υπο των τ[[π]]ον[[λ]]ων
 [δεδο]κα τους θεους παν
 [τας κ]αι σε[βο]μαι [κ]αι του
 [τοις βο]υ[λο]μαι παντα κα
 10 [τ]αθναι και τουτοις
 [αν]ατιθεναι χαριεστε
 [ρο]ν μεν γαρ ισως ποτε
 [ο τ]ριουτος αλλων ιδιω
 [τω]ν εστιν ομως δε ου
 15 [δε] ταυτη πωι το βεβαιον
 [ευ]σεβειας υπαρχει συ
 [δ ω] ανθρωπε μακαριω
 [τα]τον μεν τι νομιζε το
 [διε]ληφεναι καλως ο το
 20 [παν]αριστον εν τοις ουσι
 [δια]νοηθηναι δυναμε
 [θα] κα[ι θ]αυμαζε ταυτην
 [τη]ν δε[ι]αληψιν και σεβου
 [.]ε[.]ι το[υ]το επε[ι]τα
 25 [.....]αντ[.]
 [.....]ωσπ[.]
 [.....]ντ[.]οταν σε
 [..]θο[.]θ[.]σιν αλλα μονο
 [..]ογ[.]ορων τηλικου
 30 [του] σεμνωματος κατα
 [τη]ν θε[ω]ριαν προς την
 [εαυ]του ευδαιμονιαν κ[.]
 [..] δια πε[.]την τη[ν]
 [..]τευθε[.]ραν ωσ[.]

καθηκωσιν αλλα ποτε
 και τη των νομων συμπε
 ριφοραι χρωμενο[[υ]] σου' δεος
 δε μη προσα[γε] ενταυθα
 10 μηδ υποληψι[ν] χαριστωινει
ας θεοις οτι ταυτα πραττεις
 τι γαρ ω προς διος το δη λε
 γομενον δε[ε]δοικας πο
 τερα αδικει[ν] εκεινους
 15 νομιζων ουκων δηλον
 ως ελαττων' πως ου[ν]
 ου ταπεινον τι το δαιμ[ο]
 νιον δοξαζε[ι]ς ειπερ ε[λατ]
 το[υ]ται προς σε: η και χ[.]
 20 αδ[.....]ς υπειληφας
 εα[ν.....]πραττη[...]
 θη
 υν[.....]τοντα[...]
 λογ[.....]νιοιανη[...]
 βλ[.....]ανθρωπ[...]
 25 κ[.]αι γαρ ο[ι]ον[υ]ται δειν α[υ]τους
 δεδοικεναι [και] τιμαν τ[...]
 ινα κατεχα[μεν]οι τωι φοβω
 μη επιτιθ[ω]ν[υ]ται αυτοι[ς]
 ειτ ορθως τ[ουτ]ο οιομε[ν]οι
 30 καθολου μ[η] βλαβησεσ[θαι]
 [ει]τ ουκ ορθ[ως] το δυνα[...]
 [.....]ων [..]ων των [..]
 [.....]νδε[...].νων[...].

Col. III.

ταφ[.]νι .. α[.]

τες προς το της βλαβης υπο

<p>καὶ <u>ται</u> το γαρ κατα[<u>βλαβην</u> εφερεν αυ[<u>προσεδοκα</u> το επ[5 και χωρις τουτ[τουμενοι μη παρ[σημεια της χαριτ[ος νομι ζοντες αυτους ρα[διως καθ εαυτους και προσ[10 αφικεσθαι και κ[οσουσδηποτε τροπ[ους</p>	<p>πτευμα και την τ[αυτης <u>προφυλακην</u> εγι[15 [. . .]εξεον προσπο[[. . .] τουτων πρ[[. . .]ντων υπει[[. . .] μι[α]καριαν [[. . .] και ου παλιγ [20 [. . .]ων ο παρα[[. . .]σα δηπου [[. . . .]σατο[</p>
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

I. 2. γιν[ε]σ[θ]αι: γινη[τ]αι is also possible.

4 sqq. 'Nor, indeed, even when this further statement is made by the ordinary man, "I fear all the gods and worship them, and to them I wish to make every sacrifice and offering." It may perhaps imply more taste on his part than the average, nevertheless by this formula he has not yet reached the trustworthy principle of religion. But do you, sir, consider that the most blessed state lies in the formation of a just conception concerning the best thing that we can possibly imagine to exist; and reverence and worship this idea.'

6. τυχωντων is corrected by the first hand from πολλων.

11-12. χαριεστε[ρο]ν must be a mistake for χαριεστερος.

30. σέμνωμα is used by Epicurus *ap. Diog. Laert. ix. 77*.

32. A small fragment with]αι at the end of a line perhaps belongs to the end of this line, and another fragment with]ερ to 34, i. e. ωσ[π]ερ.

II. 1-8. Blass considers the meaning of this obscure passage to be that the ideal of the Supreme Being is to be honoured with feasting and pleasures like those commonly enjoyed at the festivals of the gods, but the wise man will also sometimes do homage to received opinions and the established laws relating to the worship of the gods; cf. Plutarch, *contra Epicur. beat.* 21. p. 1102 b. In 8 either χρώμενος simply or χρωμένου σου must be read. χρώμενος οὐ gives no satisfactory sense.

8-19. 'But let there be no question of fear in this, nor any assumption that your action will buy the favour of the gods. For why, "by Zeus," to use the vulgar phrase, do you fear them? Is it because you think that you do them an injury? Is it not plain in that case that you are making them inferior? Are you not then regarding the divine power as something mean, if it is inferior to you?'

10. The reading υποληψι[ν] is very doubtful; the termination is more like -ψη. χαριστωνία is a new word meaning 'buying of thanks.' ταῦτα πράττεις must refer to something lost at the top of the column, probably fear of the gods, which was the subject of the first column and to which the speaker now reverts.

19. σε: the lower stop is by the first hand, the higher was added by the person who inserted the others.

20. There is not room for υπειλ[ηφεναι].

25-28. The sense of this passage seems to be that men think it necessary to fear and honour the gods in order that other men may be restrained by the fear of the gods

ΑΠΟΛ
 ΤΕΙΧΥΤΗΟΤΩ
 ΚΕΝΤΙΟΑΙΧ
 ΚΩΝΕΤΟΝΕ
 ΚΑΩΝΤΟΟΝΑΥ
 ΛΕΟΚΗΜΘΑ ΟΥ
 ΑΝΘΡΩΠΟΙΠΕΡΙΤΟ
 ΝΟΙΠΑΣΑΟΤΑΟΟΝ
 ΠΕΑΝΑΝΑΚΙΟ
 ΟΥΠΙΝΚΩΝΕΑ
 ΟΤΙΝΚΑΚΜΟΚΡΑΤΙΑ ΟΜΟΝ
 ΟΥΜΕΝΠΡΟΦΑΛΛΗΟΤΟΤΙΟΝ
 ΕΟΝΕΝΜΕΝΟΜΕΝΚΙ
 ΟΙΟΑΟΙΝΟΙΟΟΙΟΤΑΜΕ
 ΤΩΝΗΟΕΝΟΙΟΤΑ
 ΖΗΝΟΜΕΝΑΤΑ
 ΑΝΤΟΙΟΟΤΟΙΟΙΟ
 ΝΑΝΕΥΟΟΟΙΟΤΑΟΑ
 ΤΕΜΕΤΕΛΑΜΝΑΤΟΝ
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 ΚΑΟΤΟΝΑΟΚΗΟΝΟ
 ΟΑΤΤΟΙΟΝΟ

No. CCXVI

ΟΟΙΝΕΟΝ
 ΡΟΟΑΙΟΜΕΝΟΤΕ
 ΟΤΟΤΑΙΟΑΙΟΝ
 ΟΑΝΗΑΤΗΟΑΙΟ
 ΟΟΟΟΟΟΟΟ

No. CCXXXVI (b)

ΤΟΙΟΤΟΙΟ
 ΟΥΠΥΧΟΝ
 ΟΑΥΤΟΝ
 ΟΟΤΕΡΑ
 ΤΕΟΟ
 ΚΑΟΧΟΙΟΑΙΟ
 ΟΑΤΑΤΟΑΤΕΟ
 ΤΕΑΟΟΚΕΥΑ
 ΝΟΥΜΕΝΑΤΟ
 ΗΟΝΟΤΟΙΟ
 ΟΙΟΑΤΑΝΕ
 ΟΟΤΕΡΟΝΕΤΑ
 ΗΕΑΝΗΕΑΟΝ
 ΝΙΚΗΟ
 ΑΝΝΑΝΟ

No. CCXXV

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No. CCXXXVI (c)

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 ΟΟΟΟΟΟΟΟ

No. CCXXXVI (a)

from doing them wrong. μήτε βλάπτειν μήτε βλάπτεσθαι was the Epicurean formula of justice (Diog. Laert. x. 150). Something like οἱ ἄλλοι is wanted as the subject of ἐπιτίθωνται, but there is not room for that at the end of 28. The number of letters lost at the ends of 19 to 31 ought not to exceed 3 or 4. των in 32 seems to be the end of the line.

CCXVI. RHETORICAL EXERCISE.

Plate V. 17.5 × 19.4 cm.

Parts of two columns from a speech by an anti-Macedonian orator upon a letter of Philip. The florid, Asiatic style of the fragment points to its being a rhetorical composition.

Palaeographically, the papyrus, which is written in a large handsome uncial, is of considerable value, since its date can be fixed within narrow limits. It was found with a number of documents dated in the reigns of Tiberius and Claudius (e.g. ccliii, cclxxxv, ccxciii) in a mound which produced nothing later than about A. D. 50. On the *verso* is a letter written in a cursive hand of the first half of the first century, mostly covered up by another document of the same period, which was gummed over it in order to strengthen the roll. The writing on the *recto*, therefore, can hardly be later than Tiberius' reign; while the great scarcity of papyri at Oxyrhynchus before the reign of Augustus, combined with the resemblance of the handwriting to that of early first century hands which approximate to a literary type, makes it very improbable that the papyrus goes back to the Ptolemaic period. Cf. cclxxxii and ccxlv (both on Plate VII), the former of which presents many points of resemblance, while the general appearance of the other is slightly later.

The corrections are apparently by the first hand.

Col. I.

σ.
απο μιας επιστολ[ης α]πει
λην δουλειαν αντ ε[λ]ευ
θεριας αντικαταλλ[ασ]σε
σθαι και που το περιμαχη
5 τον οιχεται φρονημα)
της η[γ]εμονιας επιζητωι
γαρ ε[ι] μη τι διαμαρτανωι

Col. II.

[.]ν απολωλε κα[.....]
[τα] τειχημ της πολ[εως] πε
πτωκεν τις αιχμ[αλωτος]
ημων γεγονεν [που] πεζο
5 μαχουντες η ναυμ[αχο]ντες
λελειμμεθα εντ[αυ]θα γαρ
ανθρωποι περιγεγ[ρα]μμε

	τω λο[γι]σμοι φησιν ημειν	νοι πασας τας ελπιδ[α]ς τωι
	πολεμ[η]σειν και ημεις	της αναγκης καιρ[ωι] δουλευ
10	εκ[εινω] . . ων	
	[13 letters] αγη αλ	10 σουσιν ημειν [[τ]] απορθητος
	[13 letters] δεινει	εστιν η δημοκρατια ομου[ο
	[12 letters] και υπερ	ουμεν προς αλληλους τοις υ[ο
	[17 letters] ει	μοις ενμενομεν καρτερειν
	2 lines lost.	ειν] τοις δεινοις επισταμε
17	[17 letters] με	15 [θ]α την της ελευθεριας τα
		ξιν ουκ ενκατ[α]λειπομεν
		εν τοις οπλοις νικησας
		ε κ
		νανιευεσθω ταις δ απο
		των επιστολων απειλαις
		20 τους βα[ρβ]αρους εξαπατατωι
		η δε των αθηναιων πολις
		επιταπτειν ουχ υπ[ακ]ουειν
		[.] . . και δικα[ζ]ειν

'(Are we) at a threat in a single letter to exchange freedom for slavery? Whither has it vanished, that pride of empire for which we fought? I am considering whether my reasoning is at fault. He says that he will declare war upon us; and so shall we upon him . . . Have the walls of the city fallen? what Athenian has been taken prisoner? where either on land or sea have we failed in battle? If men have had all their hopes crushed in war, they will be slaves to the necessity of the moment; but our democracy's stronghold has not been violated, we live in harmony with each other, we abide by the laws, we know how to be steadfast in times of peril, we never desert the banner of Freedom. When his arms are victorious, then let him triumph. Let the threats in his letters deceive barbarians; but the city of Athens is wont to give commands, not to receive them. . . .'

II. 6. There is often not much difference between η and μ in this hand, but the first word is more like λελειμεθα than λελειμεθα.

CCXVII. LETTER TO A KING OF MACEDON.

13.1 x 7.3 cm.

Fragment of a letter addressed to a king, no doubt Philip or Alexander, concerning the principles of government. Aristotle wrote a treatise on βασιλεία

for Alexander (Ar. Fr. ed. Rose p. 1489), and it is possible that the fragment belongs to that or to the similar treatise of Theopompus (Cic. *Ep. ad Att.* 12, 40).

The papyrus is written in an uncial hand resembling that of the Plato papyrus facsimiled in O. P. I. plate VI, and may be ascribed with little hesitation to the third century A.D. There is a remarkably high margin (7.2 cm.) at the top.

κατεχει τα πραγμα[τα	10 πολιν αρχουσιν χιρο
πολυ αμεινων απα	το[νη]τας αρχας οω[.]
σων των πωποτε)	υπο[
γενομενων η ση βα	φων[
5 σιλεια τον ταυτης τρο	νασ. [
πον και το των και)	15 πομ. [
ρων τουτων ιδιον)	των[
νομον ειναι δει και	σια[.] [
μαλιστα τοις ου κατα	ηθ[

‘(Since) the rule of your monarchy is far superior to that of all monarchies that have ever existed, its system and the characteristic feature of the present times ought to be law, especially among those who do not enjoy elective offices in an organized state.’

11. οω[.] : or possibly πω[.]s.

CCXVIII. HISTORICAL FRAGMENT.

13.6 × 12.4 cm. (Fr. a).

Parts of three columns from a prose work, apparently a collection of *Παράδοξα*, or marvellous stories. This species of composition was popular at Alexandria; cf. Susemihl, *Alexandr. Litteratur-Gesch.* I. 463 sqq. The upper part of the second column of the fragment is fairly well preserved, and gives a description of two curious local usages. The precise nature of the first is obscured by the loss of the context, but it was a punishment for some kind of conjugal infidelity; and for the truth of the story given is cited the authority of Zopyrus and Cleitarchus. This is followed by an account of a trial by ordeal, which, on the death of a priest of Ares, the person chosen to succeed him had to undergo. The trial consisted in holding the sword of the god underneath the burning corpse, and from the manner in which this was done the innocence or guilt of the nominated successor became evident. It is not stated where these customs obtained. The barbarous nature of the first

suggests a non-Hellenic background; while the mention of the priest of Ares shows that the locality was at least under Hellenic influence. Combining the internal evidence of the usages described with the citation of Zopyrus and Cleitarchus, it may perhaps be inferred that the scene is Asia Minor. Cleitarchus is presumably the historian of Alexander's Asiatic expedition, whose veracity was called in question by Cicero and Quintilian, and whose style displeased the author of the treatise *De Sublimitate* (§ 3). The identification of Zopyrus is more difficult. Several scattered references to a writer or writers of this name are found. A Zopyrus of Colophon or Clazomenae, who was a historian and geographer, is placed in the third century B. C. (cf. Susemihl, *op. cit.* II. 467 sqq.). Whether or no this is the Zopyrus quoted in our fragment remains a matter of doubt. The position of his name in front of that of Cleitarchus perhaps implies that he preceded Cleitarchus either in date or in point of authority. It is possible that two other authors are quoted in connexion with the account of the trial by ordeal (see note on Fr. (c)), but this is not sufficiently certain to make their identity worth discussion.

The papyrus is written in a small, rather delicate, sloping uncial hand, which may probably be referred to the third century. An addition in cursive has been made at the top of Col. III. No stops, *paragraphi*, or other lection signs occur. *ν* at the end of a line is rather frequently written as a stroke above the preceding vowel. The common >-shaped sign is used to fill up short lines.

	Col. I.	Fr. (a).	Col. II.
	]την ουσᾱ		[κατ]α φυσιν μ[ο]ρφη παραμενει
	]τραι[.].		[γυν]αικος αλλης πειραν μη λαμ
	]εσπο . . .		[βα]νων εαν δε φωραθη των [σ]ῡ
	]τησιν εφ̄ οτω		δ
5	] . κει[. . .]ο		[. . .]ων παραβαινων αποτεμενε
	αν]αμνησιν	5	[ται] τα μορια αυτου και παρα τους
	] παρηγγελ[ε		ταφους αυτης κατακαιεται ισ
	μ]η προκρινη		τορουσι ζωπυρος και κλειταρχος
	]ος οργισθεις τας		εαν ιερευς αποθανη του αρεως πε
10	]λας ενεποησε̄		ριστελλ[ετα]ι ευκοσμως υπο τω̄
	]της χρονος ν	10	εγχωριων και εις τηνα τοπον >
	] κατακλυσμω		φερεται δημοσιον μετα την τρι
	] . . s απ̄εκτεινε̄		την ημεραν καιοντων δε τω̄



15]και μη σχα .]α ποτε]ς ρεινα[λ]εγονται]τατῶ	[σ]υγγενων ο χειροτονηθεις υπο [τ]ου δημου ζακορος υποτιθη 15 [σι] τω νεκρω το του θεου ξιφος και σιγης γενομενης βαθειας εαν η νομμως λαμβανει τα γεινομενων εαν δε εγκλημα τος τινος εχη συνειδησιν επι 20 τω τ[ο]ν σ[ι]δηρον υποβληθη [ν]αι α[. . . .]εται και αυτος ε[. . .] [.]ει κα[τηγ]ορειας α παρενομ[ησε] εις τον θ[εο]ν διηγουμενος δ . . εχονδ[.]ν λογων [τ]ων αμ[. . .] 25 τη κατ[.] . . [.]ρονι[. . .] . φ[. . .] ραν σ[υπερ τ[αρχε[λ[[30 ζει[
----	-------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Col. III.

Fr. (δ).

αφ[μεχ[λωτ[τω[νει[5 πασα[λασιει[καινη[αρχο[συνβα[10 θεας η[κακω[ζητουσα[πω μερε[τησενε[.]σ[15 την θυγα[τερα θους ανε[συμφορ τονασα[γιαν ασ[20 δ ακουσα[κατησ[φιλοτιμ[μεγεθε[ι · [.]φορ[·]ζω[. . .]χωσασκ[.]]ν λοπιζει την]ν εστι δ εντο 5]γενομενος)]μεν τη παρ]τοιστο[. .]ν]ουραι ταις] σικελων και 10]ο[.] επειδαν τε τ]ω πεδιω του]μο
--------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Fr. (c).	Fr. (d).
[.....]ερει[	]ω[
[.....]ολησ[	]οκ[
[.....]ς και ζην[	]ητ[
[.....] περιτυφου[	]κτ[
5 [...]μητιν βιασαμ[	5]οσαι α[
κ[α]πειδ[η] σ[υ]ν και ν . [	]μων[
πιχειρουσι ενκαταπ[	. . . . .
[.....] . . [.]ννεχε . . ε[
ταβι . [.]ντ[.]α . . . [	Fr. (e).
10 κρ . . . ν[.] . τιδα[	. . . . .
τω ιδ[.]ε . . ωμνι . [	[.]οτ[
αυτα[. μ]ετριον κολασι[ν	ραν ρ[
αως δεκτη[.] . .]ς οπω[	εισφ[
[.]η[. . .]ταθν[. . .]ν[
15 [.....]σακ[
.	

Col. II. ' . . . so long as the natural form remains, if he does not intrigue with another woman. If, however, he is caught transgressing [these ordinances], he is mutilated, and the members are burnt at her tomb. Such is the account of Zopyrus and Cleitarchus. If a priest of Ares dies he is decently laid out by the natives and carried after the third day to a public place. While the corpse is being burnt by the relatives, the temple-attendant who has been elected by the people places beneath it the sword of the god. A deep silence is maintained; and if it is rightly done, he receives the customary privileges. But if he has any crime upon his conscience, on the steel being held under the body . . . and he [is liable to] accusations for his offence against the god . . . '

Fr. (a). I. 11. χώνος could be read in place of χρόνος. If χρόνος is right, της may be the termination of a word like τετραετής.

12. κατακλισμω: the letter after the second α is rather more like ρ than κ, and the traces following could be read as μ; the letter before σ may be η.

II. 4. The letter written (by the first hand) over ω at the beginning of this line most resembles δ, but might be read as α. Possibly the scribe intended to record a variant τήν ιαν instead of τῶν ιων, but then he ought to have written η above τῶν. Or συν | [γεν]ιδων may be read, with the insertion of <ὑπὸ> before τῶν.

5. τα μορια: i. e. τὰ αἰδοῖα.

10. τηνα: i. τινα.

13. [σ]υγγενων: [γ]ειτονων is a possible alternative.

21. Perhaps ἀ[μβλύν]εται or ἀ[ΐάν]εται, sc. τὸ φάσγανον. But the corpse or the operator may also be regarded as the subject of the mutilated verb.

22. The first *a* of κατηγορείας and the beginnings of the following lines (23-30), with the exception of the top of τ of τον in 23, are contained upon a detached fragment, which could be placed here with no hesitation if it were not for 24; there, however, the reading is not certain.

The doubtful *ει* at the beginning of the line may equally well be *υ*, and it is tempting to read αὐτὸς εἰ[αν|τ]οῦ κατηγορεῖ ὄσα. But the letter before σα seems clearly to be *a* and not *o*. παρενομ[ησεν]: the doubtful *a* is more like *ε*.

28. Possibly there may be an *ι* lost between *ε* and λ[.

Fr. (b). 4. εἴτο: the letter transcribed as *υ* may be *ω*.

Fr. (c). The appearance of the papyrus suggests that this fragment belongs to Col. II; and it could well be placed so that the first line joins II. 26. 28 might then run αρχελ[αι]ς και ζην[οδοτος], preceded in 27 by ιστοροῦσι; cf. II. 6, 7. Archelaus could be the χωρογράφος τῆς ὑπὸ Ἀλεξάνδρου πατηθείσης γῆς (Diog. Laert. ii. 4. 17), or the author of the Ἰδιοφυῆ, who is included by Susemihl among the Παραδοξογράφοι.

4. τυφου[: it does not seem possible to read the second letter as *a*.

13. δ may be read in place of *a* at the beginning of the line.

Fr. (e). 3. This line was the last of a column.

CCXIX. LAMENT FOR A PET.

12.2 × 18.4 cm. (Fr. a).

Fragment from the end of a lament, apparently for the loss of a fighting-cock. The speaker is a man or youth, who professes to be quite disconsolate in his affliction, and intimates his intention of suicide. Whether there is some allegorical signification underlying all this is doubtful. Of course ἀλέκτωρ can have the wider sense of 'consort'; and l. 22 is not easy to explain on the supposition that the loss of a bird is the only allusion. On the other hand, it hardly seems possible to start from the more general meaning of ἀλέκτωρ, and to give the lamentation a merely erotic motive. The date of composition is probably not much earlier than that of the actual papyrus. The piece was of some length, for there are traces in the left-hand margin of the papyrus of a previous column. It is written in rather flowery and poetical language, and recalls the 'Alexandrian Erotic Fragment' of G. P. I. Perhaps an attempt will be made to reduce the present composition to a metrical scheme, as has been effected by some critics in the case of the 'Erotic Fragment.' It is noticeable that the ends of the lines so far as they are preserved correspond with pauses in the sense, and that they are accordingly not quite uniform in length; and that in each line the penultimate syllable is, or may be, short. Hiatus is frequent.

The papyrus is written in a rough and rather difficult cursive hand of the earlier part of the first century. It was found with a number of documents

dating from the earlier part of the century (e.g. cclix, cclxxxv); and though perhaps scarcely so old as the oldest of these it is not likely to have been separated from them by any considerable interval. ι adscript is frequently added where not required, as is common at this period; and there are two or three other mis-spellings.

Fr. (a).

[15 letters] ε . ρ[
 [15 "] ς ανα[.....].. [.....]. η
 [13 "] . ετων νυ[. .]. δ[.]μ[. . .]ν
 [12 "] . ατην ιδιω[.] καλλονην
 5 [12 "] σ[. .]. εχων εν τη[ι ο]δωι
 [15 "] ντωσι[.]ωγ[. . .]. ς
 [16 "] των εμην [..]ν
 [17 "] ν και πολλα [..]ρων
 [.....]. σ . [.]λ[.....] αλεκτορα μου [δ]υναμεθα
 10 [.....]τη .. σασω[.]ασω εκ περιπατου
 [.....]. ιθο[. . .]σαι παρ αλιδρσοις
 [.....]κουσ[. .]. [.]νησα[.]τα τον βαρ[. . .]χηι
 [.....]παιδος ε[φ]υλασσειν ο φιλος μου τρυφων
 [.....]τεκνον τη[ρ]ων εν ταις αγκαλαις
 15 [απορο]υμαι που βαδισω η ναυς μου εραγη
 [τον κ]α[τ]α[θ]υμιον απολεσας ορνιθα μου κλαιωι
 [.. φ]ερε το ερνιο[ν] τροφην αυτου περιλαβωι
 του μ[αχ]ιμου του επεραστου του ελληνικου
 χαρ[ιν τ]ουτου εκαλουμην μεγας εν τω βιωι
 [ο]
 20 και [ελ]εγομην μακαρι[ο]ς ανδρες εν τοις φιλοτροφι
 ψυχομαχωι ο γαρ α[λ]εκτωρ ηστοχηκε μου
 και θακαθαλπαδος ερασθεις εμεν ενκατελιπε
 αλλ επιθεις λιθον εματου επι την καρδιαν
 καθ[η]συχασομαι υμε[ι]ς δ υγαινετε φιλοι

Fr. (b).

[ω]φ[ι]

] . μμ[
]υσυμ[
]ις νοσσο[
 5]ναν[
]πολι . [
]τεμ[
 κα]τα ψυχ[ην

Fr. (a). 15 sqq. ' . . . I am at a loss where to go. My ship is shattered. I weep for the loss of my sweet bird. Come, let me take the chick he nurtures (?), he, my warrior, my beauty, my Greek cock. For his sake was I called great in my life, and deemed happy, comrades, in my breeding cares. I am distraught, for my cock has failed me; he fell in love with Thacathalpas (?) and deserted me. But I shall find rest, having set a stone upon my heart; so fare ye well, my friends.'

Fr. (a). 2. The last letter of the line may be ν, in which case the preceding letter is α or ε.

8.]ρων : ν might be read in place of ρ, and [στέ]νων restored.

10. Perhaps τηρήσας.

11. The letters between]σα and δροσοις are very doubtful. Instead of παρ, σ (or γ or τ)εν or σ(γ, τ,)ελο might be read. The vestiges following suit δ rather better than α. δα or δου would be just possible.

15. 1. ἐρράγη.

17. Possibly there is a reference to some relic of the cock.

20. ε in ανδρες is strangely formed and may be intended for ο. There is a hole in the papyrus above the final ι of φιλοτροφι, where the ο would have been if it was written; 1. φιλοτροφι[ο(ις).

22. Θακαθαλπός is conceivably the name of a hen. Or perhaps, as Blass suggests, θακα is for τάχα. On ἐμέν for ἐμέ cf. Dieterich, *Untersuch. z. Gesch. d. Gr. Sprache*, 190.

23. εματον is a later form of ἐμαντοῦ frequent in papyri.

24. υμεις : υ is badly formed, and may be meant for η.

Fr. (b). There is a blank space below the remains of the last line of this fragment. Either, therefore, the fragment comes from the bottom of a previous column; or, since the lines in Fr. (a) are irregular in length, the blank space after line 7 may be accounted for by supposing that a short line succeeded, in which case Fr. (b) gives the ends of some lines from the upper part of the column preserved on Fr. (a). But it is not possible to combine (a) 2 and (b) 8.

CCXX. TREATISE ON METRES.

Plate VI (Col. VII). Height 16.6 cm.

This papyrus contains on the *recto* fragments of a work on Prosody, on the *verso* Homeric Scholia (ccxxi). The hand on the *recto* is a round well-formed upright uncial of good size, which may be assigned to the end of the first or

(more probably) the early part of the second century. Some additions and corrections in the MS. have been made by a different second century hand. The corrector is also responsible for the high points marking a pause which have been inserted rather plentifully, and probably for the single accent that occurs (VII. 8). The *paraphi* are by the original scribe, who may also have inserted the solitary rough breathing in XIII. 5. The scholia on the *verso* seem to have been written before the end of the second century. Before being utilized for this second purpose the papyrus, which had no doubt become worn, was cut down, so that of the metrical treatise only the upper parts of the columns—perhaps not more than one half of what they originally were—are preserved.

The MS. is a good deal broken, but the approximate position of all but the smallest fragments can fortunately be determined from the scholia. The number of lines of Homer covered by a single column of scholia varies from one to fourteen, and it is therefore impossible to tell exactly how many columns a given number of lines may have occupied. For the purpose of placing the fragments nine or ten lines of Homer at most may be taken as the average amount treated in a column. Three columns of scholia occupy the same space in the papyrus as two and a half columns of the metrical treatise. With these premises the gaps between the various columns of the latter may be roughly estimated. Between I and II, and between II and III, corresponding to I, II, and III in the scholia, as much as four or five columns may be missing. III-IV (= Schol. III and IV), and V-VI (= Schol. V-VII), are continuous, and IV-V may be so. VII-X (= Schol. VIII-XIII) are also continuous, but between VI and VII at least one column has been lost, and very possibly more, though measurements indicate that the number missing cannot be two. Between X and XI two columns probably are wanting; XI-XII (= Schol. XIV-XV) are continuous. XII-XIII are continuous if there is only one column of scholia lost between XV and XVI; if the gap there extended to two columns, one column between XII and XIII is missing. Between XIII and XIV (= Schol. XVI and XVII) there is another lacuna of at least a column.

The metres treated of are the Nicarchean (Col. III), which is not otherwise known; the Anacreontean, which is regarded as an Ionic metre (Col. VII) and considered successively in its relations to the Phalaecean (Col. VIII) and Praxilleian metres (Col. IX), and the iambic dimeter (Col. X); the Parthenean, which is apparently discussed first in connexion with the Anacreontean and derived from the Cyrenaic (Col. XI), and secondly as a logaoedic form (Col. XII); and the Asclepiadean metre (Col. XIV), which was about to be discussed when the papyrus finally breaks off. The system expounded in connexion with

these different metres, though not in itself novel, is here presented in a novel form. It is that of the *metra derivata* (μέτρα παραγωγά), and its essence is the derivation of all metres either from the dactylic hexameter or the iambic trimeter, the two *metra principalia* (ἀρχέγωνα), by various forms of manipulation (*adiectio, detractio, concinnatio, permutatio*); cf. Rossbach and Westphal, *Metrik der Griechen*, i. p. 119 sqq. Thus, for example, our author derives the Anacreontean verse from the Phalaecean by cutting off the first syllables. This metrical theory has been hitherto known to us exclusively from Latin writers, though, as indicated by the use of Greek technical terms, it had certainly a Greek origin. Westphal traces it back to Varro, and postulates (*op. cit.* p. 173) the existence of a Greek treatise *περὶ μέτρων* presenting this theory of derivation. Of such a treatise the following fragments formed part, and they thus fill up a gap in the history of the *ars metrica*. It may be noted that the papyrus does not satisfy all the conditions which Westphal considered that the Greek original would fulfil. One of these was an ignorance of the 'Antispastic' scheme of division, which is certainly to be found in our author; cf. notes on VIII. 1, XIV. 13.

The metrical system upon which this work is founded is of course separated by a wide interval from the more scientific metrical theory represented by Aristoxenus and the early metricists, although some survivals of the old and genuine tradition may even here be recognized (cf. notes on VIII. 9 sqq., IX. 2). The period at which this particular treatise was written cannot be very accurately fixed. The date of composition may have been B.C., but it must have been considerably later than Callimachus, from whom a quotation is made. On the other hand it cannot have been later than the end of the first century A.D. on the ground of the date of the papyrus. The style is fair, and shows care in the avoidance of hiatus. The treatise is addressed to a friend (cf. I. 10, III. 17), who is perhaps also a pupil (cf. XI. 16); and some rather naive autobiographical details occur (V, VI).

Not the least interesting feature of this MS. are the fragments contained in it of unknown lyric poems which are quoted rather frequently in illustration of the various metres discussed. The poets, citations from whom can be identified, are Sappho, Anacreon, Aeschylus, Callimachus, and Sotades. Alcman, Simonides, and Pindar are also mentioned by name. Of the unknown quotations one or two are quite possibly from Sappho. In the papyrus, quotations are always so written that they project slightly into the left-hand margin.

We are indebted to Professor Blass for much assistance in the reconstruction of this text, as well as for a number of valuable suggestions and criticisms.

Col. I.

]θ[
 [
]ν[.ε[
]τεμ[ε[ι]ς τ[
 5]μ . . αν . [
]ον τις χαι[
]τον ιαμβο[ν
] και τον διβραχ[υν
] χαιριεν εστι [
 10 ω] φιλτατε δια π[
]πατων διδαχ[
]δειξω σοι παρα[
] επομενην [
 τ]ην χωραν τε[
 15 ε]ν τουτοις·
]ι[εσ[.] θακα[

Col. II.

]·
]ε[

Col. V.

† προτερο]ν τουτου τον αλεμανα και
 τον σιμω]νιδη κατω
 [ωσ]μην γαρ ποτε πρωτος
 [ε]ξευρηκεναι τοδε το

Col. III.

[π]εφυκοτω[ν γ]εινεσθα[ι
 [κ]ατα προσθ[εσι]ν και κα
 [τ]α αφαιρεσιν [ου]τω δη)
 [λ]ον στι· και π[ο]σι και σχη
 5 μ[α]σι τοις αυτοις αμφο
 [τ]ερα χρηται· διο [και] κανων
 [ο] αυτος εσται· κ[αι] τ]ουτου
 [κ]αι του φαλαικε[ι]ο]ν· μο)
 [ν]η τη τελευταια συλλαβη
 10 [βρ]αχυτερος· και γαρ κατα
 [τη]ν πρωτην χωραν και
 [το]υτο το μετρον τοις
 [δισυ]λλαβοις εναλλασ
 [σεται]· και παντων με
 15 [τεχει] των τροπων ο
 [μοιως] και το νικαρχειον·
 [διοπερ] ω φιλτατε και συλ
 [λαβ]αις ου ταις δεκ[α] μο
 [ναι]ς χρησεται [αλλα και
 20 [πλ]ε[ι]ο]σιν· ως κ[ι]·]ε[λ[.

Col. IV.

.
 about 9 letters]ναιου[
 „ „]λους[
 „ „]δεκ[

Col. VI.

παντελως ινα δοξ[αιμι] τω
 οντι τη πολει κεχα[ρισθαι]

ΚΕΝ
 υ --- υ --- υ --- ω

 ΕΡΟΣ ΣΙΩΝ
 ΤΟΝ ΤΟΤΟ ΟΥ Τ
 ΕΥΡ ΦΕΡΟΝ ΟΥ
 ΟΙ ΔΕ ΤΩΡΙΩΝΙΚΟΝ
 ΚΑΛΟΙ ΟΙΝ ΕΠΙ ΤΟΥ
 ΔΙΩΝΙΣ ΚΕΩΝΙ ΜΟΤΟ
 ΕΣΘΙΔ ΟΚΕΙ ΚΑΜΑ
 ΓΙΝΕΚΑΙ ΧΗΤΩΙ
 ΧΙΣΤΟΝ ΓΩΤΟΝ
 ΜΟΝΕΙΤΟ
 ΟΚΕΙΝΟΙΟ
 ΝΙ ΝΙΝΑ
 ΟΙΟ
 ΟΙΟ
 ΟΙΟ

No. CCXX

ΚΑΙ ΤΟΤΟ ΟΥ Τ ΕΥΡ ΦΕΡΟΝ ΟΥ
 ΟΙ ΔΕ ΤΩΡΙΩΝΙΚΟΝ ΚΑΛΟΙ ΟΙΝ ΕΠΙ ΤΟΥ
 ΔΙΩΝΙΣ ΚΕΩΝΙ ΜΟΤΟ ΕΣΘΙΔ ΟΚΕΙ ΚΑΜΑ
 ΓΙΝΕΚΑΙ ΧΗΤΩΙ ΧΙΣΤΟΝ ΓΩΤΟΝ
 ΜΟΝΕΙΤΟ ΟΚΕΙΝΟΙΟ ΝΙ ΝΙΝΑ ΟΙΟ
 ΟΙΟ ΟΙΟ
 ΚΑΙ ΤΟΤΟ ΟΥ Τ ΕΥΡ ΦΕΡΟΝ ΟΥ
 ΟΙ ΔΕ ΤΩΡΙΩΝΙΚΟΝ ΚΑΛΟΙ ΟΙΝ ΕΠΙ ΤΟΥ
 ΔΙΩΝΙΣ ΚΕΩΝΙ ΜΟΤΟ ΕΣΘΙΔ ΟΚΕΙ ΚΑΜΑ
 ΓΙΝΕΚΑΙ ΧΗΤΩΙ ΧΙΣΤΟΝ ΓΩΤΟΝ
 ΜΟΝΕΙΤΟ ΟΚΕΙΝΟΙΟ ΝΙ ΝΙΝΑ ΟΙΟ
 ΟΙΟ ΟΙΟ

No. CCXXI

[μ]ετρον' εγαυριων θ ως
 [ε]υρετης ων καινου τι
 5 νος μετρον' μετα ταυτα
 [ευρον τον] αισχυ
 [λον κεχρημενον αυτ]ωι
 [] ↓
 []
 10 [12 letters] ν την
 [11 „] επε
 [12 „] παν
 [13 „] πολεε
 [15 „] ι

Col. VII.

[. . .]λεν'

υ υ	- [υ] - υ	- υ
-----	-------------	-----

 [ανα]κρεοντειον εστ[ε]
 [με]τρον το τοιουτο
 5 [φερ] υδωρ φερ οιον ω
 [παι]
 [πολ]λοι δε παριωνικον
 [αυτ]ο καλουσιν επει του
 [τω]ν ιωνικων γενους
 10 [απ]ρεσθαι δοκει και μαλ
 [λον] ηρικ αν εχη τον α
 [να]παιστον [π]ρωτον
 [κα]ι τον τρ[οχ]αιον εξης
 [παρ]απλησιως εκεινοις
 15 [τοι]ς μερεσι των ιωνι
 [κων] τοις τοιο[υ]τοις
 [δια το]ν τερπικ[εραυ]ν[ο]ν
 [. . . .]τ[ο].[τ][.

και προς τουτω καιν[ο]σο
 φος ειναι νυν ουν η μεν
 5 εμη προθυμια εκκεισθω
 [13 letters] και τοις
 φαν[10 letters] τ[ε]ς η

Col. VIII.

δ ει τις της πρωτης δι
 ποδιας παντα τα σχημα
 τα προ[αι] και [κ]αταλιποι
 μονον αυτης βραχειαν
 5 και τα λοιπα του στιχου
 τελειωσει τουτο το δι
 μετρον' ιδε γουν εστω
 ταδε [φ]αλαικει[ια]
 η λημνος το παλαιον ει
 10 τ[ις] αλλη
 [ευξ]αμην ταδε το[ις] θεοις
 απασι
 πτερα δ αγνα παρ ερωτος α
 φροδειτα
 15 τουτων γ[α]ρ οντων φα
 λαικ[ει]ων αποκοπτε
 σθω[σ]αν αι πρωται συλ
 λαβαι και γενησεται το α
 νακρεοντειον ουτως
 20 η ο παλ]αιον ε[ι] τις αλλη

Col. IX.

νως δε και παραπλησιως
 και του πραξιλλειου στι
 χου τεμων τις δυο τας
 πρωτας συλλαβας ποι
 5 ησει το ανακρεοντει
 ον· καθολου δε καπι του
 του πασας αφελων τις
 τας εκ της πρωτης χω
 ρας παρα μιαν βραχειαν·
 10 αποτελεσει το μετρον
 ομοιως· σκοπει γουν τα
 δε· καταλελοιποτα τας
 πρωτας συλλαβας·
 μεν εφαινεθ α σελανα·
 15 ονιαν τε και υγειαν·
 σα φυγοιμι παιδες ηβα·
 δυναται δε τις νομιζειν
 ο ι
 απ αμβικων διμετρων
 καταληκτικων γεινε
 20 σθα[ι τ]οδε· και [ε]πεστ[ι]ν

Col. XI.

ουτο·
 [τ]αδε πασχειν εθελεις [
 οποιον εν τω προμη
 θει τιθησι παλιν αισχυ
 5 [λος ο]υτως·
 [. . .]ων δυσκελαδων
 [σκο]πειν δ ει θελοις ετι
 [και] δια συντομων απο
 [κο]πτε του κυρηναικου

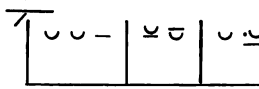
Col. X.

. [. . . .]
 ο μ[εν θ]ελων μαχεσθαι
 κ[αι . . .]ομενων ανα
 π[αισ]τον κατ αρχην εσται
 5 τ[ο σ]χημα τοιουτον
 ο δ[ε λ]υκτιος μενειτης
 ο [δε] μεν θελων μαχε
 σ[θαι]
 αναπαιστον γαρ εχοντα
 10 π[ρωτ]ον ταυτα συ[ν]εμ
 π[ειπ]τει τοις ανακρεον
 τ[εισι]ς· σπονδειον δε
 . [ηγου]ν ιαμβον κατα πρω
 [την χ]ωραν λαβοντα πα
 15 [λι πλειο]ν αφισταται του
 [.]ν [. . .] ανα[
 [.]ς· του τιθεντ[ος
 [.] επι το πλειον [
 [. . .]ως ουτω το με[
 20 [τρον] προ[κ]ειται τι
 [.] ουν τρ[ι].

Col. XII.

.
 νον υπα[ρχον] προς τα
 λογαοιδ[ικα] νυν μεν ουν
 υπερτε[θη]ναι δει δηλωθη
 σομενα εν τω [μετα τουτο] ν
 5 πομνηματι τ[α] τοις λογα
 οιδ[ικοις] και τωδε κοι
 νως υπαρχοντ[α] ερω δ εν
 θαδε μαλλον π[ε]ρι των


10 [το]ν ^{τρι}πρωτον [[δι]]συλλαβον
 [π]οδα· και το καταλειπο >
 [μ]ενον προφερομενος
 [πο]ιησεις τοδε το μ[ε]>
 [τρο]ν ουτως·
 15 [. . .] παρθενον κορην·
 [ει μ]εν ω φιλτατε σαφες
 [σοι] τοδε το κωλον κα
 [ταλ]ειπε· και μη δια πλε[ι
 [ου]ων σκοπει· μεταβα[ι
 20 [νε δ] επ[ι] . ε . [.]τιχον >

μειζονων εν[.
 10 λαβων ευλογον [δε παρα
 λαβειν κανονα με [και κα
 ταθεσθαι τουτου π[ροτε
 ρον τοιουτον·

 15 το παρθeneioν καλου
 μενον μετρ[ον
 πινδαρος κα[.
 την πεμπτην

Col. XIII.

] τουτο μ[
 τελευτ]αιαν συλλαβ[η]ν
 τ]ωι προκειμ[ενωι
]τι δομοις [
 5]μετρωι· δ[
]τοδ[
 τ]ης γαρ βρ[αχειας
]ειν[α
]συν π[
 10]ζειν[
]. . ωή
 3 lines lost.
 15 συλλα]βην ω[
]ραν ποιου[
 βραχεια]ν αντι μα[κρας
]ι· οθεν κα[ι
]προειεται φ[ωνην
 20]ω δε λεγε[
] . . [

Col. XIV.

. δ [. .] . ν το δωδεκ
 [.] . . ινε [.
 [.] α τους [.
 [.] τριμετρο[.
 5 [.] ον τουτ[.
 [.] α στυγεω[.
 [.] α
 [. . .] εως μεν ουν [.
 [περι τ]ου ασκληπιαδ[ειου
 10 [λεγω]μεν· τον δε [κανονα
 [. . .] ν ηδη τουτο[ν κα
 τα]γραφωμεν·

 14 [του ασ]κληπ[ια]δε[ιου . .
 4 lines lost.
 19 [.] ω[

Frs. (a) and (b).	Fr. (c).	Fr. (f).
σ[	. . . . .	. . . . .
κ[	]ερον γνους [	]λα[
ζη[	. . . . .	]νε[
τεσ[		]ηπ[
5 του[	Fr. (d).	]οχ[
δω[	]τει·	5]ω[
σιν[	]φυεσσ[	. . . . .
με[	]νειοις [	. . . . .
ελω[	. . . . .	Fr. (g)
.	Fr. (e)	. . . . .
	]ι	]ε

		Fr. (h).
		]ιο
		]ν
	

The *recto* of Frs. (i) to (n) is blank.

I. There is no clue to the subject of this column.

10. φιλτατε: cf. III. 17, &c. φιλία τε might be read.

11. The first letter may be λ or μ.

16. This is a quotation in illustration of what has preceded.

III. ' . . . which are naturally produced by addition and by subtraction. It is thus evident that both metres employ the same feet and arrangement. Accordingly the scheme of this metre is the same as that of the Phalaecean, only shorter by the last syllable. For in that metre also the feet of two syllables are interchangeable at the beginning of the verse, and all the variations open to the Nicarchean metre are shared by it. Hence, dear friend, it will employ not only the regular ten syllables, but also a larger number.'

The Nicarchean metre, which is the subject of discussion in this column, is unknown from any other source. It is, however, clear from the comparison with the Phalaecean (cf. VIII) that the scheme was $\sphericalangle \cup$ (also $\cup \cup -$) $- - \cup \cup - \cup - \cup -$.

4. The punctuator read οὔτω δηλονότι, which he took with what precedes. In the absence of the context it is impossible to say that this may not be right; but, as the passage stands, the punctuation followed in the translation seems preferable.

6. [και]: there is barely room for this supplement, but [δ] is not enough.

17. [διοπερ]: the supplement is a little long for the lacuna, which five letters would sufficiently fill.

20. [πλ]ει[ο]σιν: i.e. eleven, by the resolution of the first long syllable into two short ones: cf. 10 sqq.

V. 1-7. 'I once thought that I had been the first to discover this metre, and I prided myself upon the discovery of a new metre. I subsequently found that it had been used by Aeschylus, and still earlier by Alcman and Simonides.'

At the top of this column an omission in the text has been supplied by the corrector. The place where the omission had occurred is marked by the sign in the right margin opposite line 8, and the word *ἄνω* ('see above') was no doubt written above the line at the precise point where the additional words were to be inserted, corresponding to the *κάτω* with which they are concluded. This is the regular method in such cases; cf. ccxxiii. 83, note and 126, O. P. I. xvi. III. 3.

1 sqq. It is impossible to tell what this metre was that the writer supposed himself to have discovered. For the language cf. the lines of Pherecrates on the invention of the metre called after his name (Hephaest. x and xv) *ἄνδρες, πρόσχετε τὸν νοῦν | ἐξευρήματι καινῷ, | συμπτύκτοις ἀναπαίστοις.*

VI. '... completely, in order to appear really to have conferred a favour on the city, and to be an innovator as well. As it is, let my good will be made known . . .'

τηι πολει: i.e. the town in which the writer lived and which expected some novelties from its professors and teachers.

3. *καιν[οσσ]φος*? cf. V. The compound is not found elsewhere.

VII. 3-17. 'Of the Anacreontean metre this is a specimen:—

"Water bring and wine withal, boy."

'Many term this Parionic, because it appears to border on the class of Ionic metres, especially when it has the anapaest standing first and the trochee next, similarly to such parts of Ionic verses as these:—

"Unto Zeus, wielder of thunder."

2. In the metrical scheme there are some slight traces of ink above and below a hole in the papyrus between the two trochees. But they do not appear to represent a line of division, which ought to have been carried down to meet the horizontal line below. It may then be assumed that the writer derived the Anacreontean verse from the *Ionicus a maiore* (cf. 7 sqq.), by cutting off the first and last two syllables from a series of three feet: — — | υ υ, — υ υ, — — | υ υ. For the admissibility of — υ instead of υ — in the middle of the verse cf. 12.

5. The quotation is from Anacreon (Bergk, Fr. 62. 1).

10. There is not room for [*ἐφ*] *ἀπτεσθαι*.

17. This is the latter part of a Sotadean verse (one of the forms of the *Ionicus a maiore*) quoted by Hephaest. c. xi. The complete line is "Ἡρην ποτὲ φασὶν Δία τὸν τερπικέρανον.

VIII. 'If from the first two feet all the component parts are removed, and only a short syllable and the rest of the verse are left, this dimeter will be effected. For example, these are Phalaecean verses:—

"Lemnos, foremost, in olden time, of cities."

"Thus entreated I all the gods of heaven."

"From Eros wings Aphrodite holy goddess."

'Cut off the first syllables from these Phalaecean verses, and the Anacreontean measure will result, thus:—

"most, in olden time, of cities."

The Anacreontean metre, which is the topic of the preceding column, as well as of the two columns following, is here considered in relation to the Phalaecean.

1. της πρώτης διποδίας: the division of the Phalaecean verse here indicated is the same as that of Hephaest. (c. x.) who describes the Phalaecean verse as a catalectic trimeter μόνην τὴν πρώτην (sc. συζυγίαν) ἀντισπαστικὴν ἔχον, τὰς δὲ ἐξῆς ἄλλας λαμβικίας, i.e. $\cup \cup - \cup$, $\cup - \cup - \cup$, $\cup - -$.

3. The metaphorical sense of *πίσαι* is curious. There is no alternative to the reading. 9-14. The source of none of these three quotations is known. The fact that the third of them, which has twelve instead of eleven syllables, is given as an instance of the Phalaecean metre, is remarkable. This is possibly due to confusion, which some suppose to be the explanation of the statement (e.g. Caes. Bass. p. 258) that Sappho used the Phalaecean metre, though no example is quoted from her poems. But the citation is rather to be regarded as a confirmation of the view of Wilamowitz-Möllendorff, who considers the Phalaecean to be an Ionic metre, and the forms $- \cup -$, $\cup \cup - \cup$, $- \cup - -$ and $\cup \cup - -$, $\cup \cup - \cup$, $- \cup -$ to be equivalent (*Mélanges Weil*, p. 449 sqq.). According to Caes. Bass. p. 261 Varro called the Phalaecean verse *Ionicum trimetrum*; and Synesius' sixth Hymn offers an example of the mixture of Phalaecean and Ionic trimeters. On the other hand this analysis does not agree with the scheme given by our author (cf. note on VIII. 1), who makes $\cup \cup - \cup$, not $\cup \cup -$, the first foot. But the inclusion of the dodecasyllabic $\cup \cup - - \cup \cup - \cup \cup - -$ under the Phalaecean metre may be a survival of older tradition similar to that noticed in IX. 2, note.

12. The papyrus is damaged where a stop after *ἄπασι* would have been if it were written.

IX. 'In an analogous and similar manner if from the Praxilleian verse the first two syllables are cut off, the Anacreontean metre will result; or to make a general rule for this case also, if all the syllables of the first foot are removed except one short syllable, the metre will be produced in the same way. Take these lines, of which the first syllables have been left behind:—

"Then appeared the moon uprising."

"From distress, and health's enjoyment."

"May I fly, my comrades; youth's bloom."

'It may be thought that catalectic iambic dimeters produce the same result . . .'

1. Probably *ἔπομε]νωσ*.

2. *πραξιλλειον*: the scheme of the Praxilleian metre is $\cup - \cup \cup - \cup - \cup - -$. Hephaestion describes it (c. xi.) as *τρίμετρα βραχυκατάληκτα, ἃ τὴν μὲν πρώτην ἔχει ἰωνικὴν τὴν δὲ δευτέραν τροχαικὴν*, and quotes as an example the verse of Sappho *πλήρης μὲν ἐφαίνεται ἃ σελάνα* which is also used as an illustration here (l. 14). Hephaestion's division of the metre is therefore $- \cup \cup \cup$, $- \cup - \cup$, $- -$. Our author divides differently. It is evident from his description of the way in which the Anacreontean verse may be derived from the Praxilleian (ll. 7-10) that he regarded the first foot not as $\cup - \cup \cup$, but as $\cup - \cup$. His division therefore is $\cup - \cup$, $\cup - \cup -$, $\cup - -$. This Blass considers to be the true analysis of the metre, and a remnant of the older metrical tradition. The same scheme may be applied to such analogous metres as the *προσοδιακόν*: $\cup - \cup$, $\cup - \cup -$ ($\cup - \cup \cup$, $- \cup -$ Hephaest.).

14. The quotation is from Sappho (Bergk, Fr. 53). The correct form *ἐφαίνεται* is found in the better MSS. of Hephaestion (c. xi).

15, 16. The source of these two quotations is unknown; they seem to be from the same poem, and are very possibly, like that in 14, from Sappho. In 15 *κίγίειαν* must of course be read for *καὶ νγίειαν*. Blass suggests that this line may be completed:

[ἔρικ'] ὄνιαν τε, κίγίειαν
[ἄπαζε],

and the next :

[γῆρας
[θανύ]σα φύγοιμι παῖδες' ἤβα
[κάλλιστον].

18. *ιαμβικῶν διμετρῶν καταληκτ.* : the discussion of the relation of this metre (which is also called Anacreontean, Hephaest. c. v) to the Anacreontean is continued in the next column.

X. 2-15.

“Whoever is for fighting.”

‘If the first foot is made an anapaest the metre will be as follows :—

“So the Lyctian Meneites.”

* “But whoever is for fighting.”

‘For with an anapaest at the beginning these are equivalent to Anacreontean verses ; but when a spondee or rather an iambus is placed in the first foot they diverge more from them . . .

1. All that remains of the first letter of the line is a vertical stroke which may belong to Η Ι Ν or Ρ. It may be inferred from what follows that the quotation from Callimachus, ὁ Λύκτιος Μενείτης, had just preceded ; and ν[ειτης] might be read here, though it is rather long for the space. But ο λυκτιος με would not fill a line, and it is the practice in this MS. to begin a fresh line for each quotation. ἡ [τόδε] may be conjectured.

2. The same quotation from Anacreon (Bergk, Fr. 92. 1) is made by Hephaest. c. v.

6. Quoted from Callim. *Epiqr.* 37, 1 (Wilamowitz, who reads *Μενοίτας*). δέ is of course inserted in order to make the first foot an anapaest.

14. πα[λι] : the vestiges after π, which resemble a nearly horizontal stroke, may be the bottom of a small α, but this is quite uncertain.

XI. ‘Such as :—

“To endure this you are fain,”

just as Aeschylus again has it in the Prometheus, thus :—

“υ υ — evilly tongued.”

‘If you would still like to have the case put briefly, cut off from the Cyrenaic measure the first foot of two syllables. By producing the remainder you will construct this metre, thus :—

“υ υ maiden still unwed.”

‘If now, dear friend, you understand this verse leave it and consider it no further ; but pass on . . .’

The metre discussed in this column is υ υ — υ υ —, which in col. XII is called Parthenean, and is there treated as akin to the Λογαοιδικά (cf. Hephaest. c. viii), the scheme being υ υ —, υ υ, υ —. In this 11th column the same form is apparently considered under a different aspect, namely as a modification of the Anacreontean metre. Here then the division will be different, υ υ, — υ υ, — ; this is the scheme of the Anacreontean verse *minus* the final syllable.

1. I. τοι]οῦτο.

2. It may be inferred from 3 sqq. that the author of this quotation, as of the next, was Aeschylus.

3, 4. εν τω προμηθει . . . αισχυ[λος] : the quotation is not to be found in the *Προμ. Δεσμ.*, and therefore must come from one of the other plays on Prometheus, the Π. Πυρφόρος (*Πυρκαεύς*) or Π. Δνόμενος.

9. του κυρηναικου : the scheme of the Cyrenaic metre, it may be gathered from this

description, was $\cup\cup - \cup\cup - \cup\cup - \cup\cup$ or $\cup\cup - \cup\cup - \cup\cup - \cup\cup$, according as the *τρισύλλαβον* of the corrector or the *δισύλλαβον* of the first hand is accepted as the correct reading. This metre is only known from the present passage.

15. $\cup\cup$] *παρθενον κορην*: this is apparently the latter part of a verse which had already been quoted as an example of the Cyrenaic metre. The author is not known. The phrase *παρθένος κόρα* is used by Euripides of the Sphinx, *Phoen.* 1730 *παρθένου κόρας αίνυγμ' ασύνετον εύρών.*

20. There is not sufficient space for *ἐπ'* (*ἐφ'*) [*ε*] *τερ[ον σ]τήχον*. The letter before *ε* is probably *γ, κ, π, σ, or τ*.

XII. 'A feature common to logaoedic verse. But we must now pass over the characteristics common to logaoedic metres and to this, as they will be explained in the following treatise. I will now rather speak of the more important . . . I may reasonably first adopt and lay down as the formula of this metre the following: $\cup\cup - , \cup\cup\cup, \cup\cup\cup$. The Parthenean verse as it is called is used by Pindar . . .'

On the subject of this column and its relation to what has preceded cf. note on XI.

1. l. *κοι]ρόν*.

XIV. 2. The traces suggest that the scribe wrote $\cup\omega\cup$ and then inserted a small *σ* between *ω* and *ι*.

3. After $\cup\alpha\pi$ was originally written, but the second vertical stroke seems to have been subsequently crossed out.

6. This line apparently contained a quotation which was ended in l. 7.

10. [*κανονα*: cf. XII. 11.

13. The scheme of the Asclepiadeus here given corresponds with that of Hephaestion (c. x), who classes it under the 'Antispastic' metres, i. e. those which employ the dipody of which the pure form is $\cup - - \cup$. Cf. introd. and note on VIII. 1.

Frs. (a) and (b). The combination of these two fragments of which (a) contains only the letters σ and κ , is rendered probable by the appearance of the papyrus.

Fr. (d), 2. This seems to be part of a quotation.

CCXXI. SCHOLIA ON *Iliad XXI*.

Plate VI (Col. X).

The following scholia on the twenty-first book of the *Iliad* are written on the *verso* of the preceding papyrus in a small, cramped, informal uncial hand. The date of the metrical treatise on the *recto*, which is late first or early second century, gives about A. D. 100 as the *terminus a quo* for the date of the scholia. On the other hand we should not assign them to a later period than the end of the second century. The writing presents much resemblance to that of the Herondas MS. (Brit. Mus. Pap. CXXXV). Mr. Kenyon now (*Palaeography*, pp. 94, 95) ascribes that papyrus to the first century or first half of the second. We, however, are inclined to think a first century date improbable in the case of the Herondas MS. Both it and the scholia are very like some of the semi-

uncial documents of the period from Trajan to Marcus. The Ψ-shaped η which occurs in a correction upon the Herondas MS. (*op. cit.* p. 94) does not prove much, for that form is quite common up to A. D. 200, e. g. in ccxxxvii.

Points, breathings, and accents are sparingly used. *Paragraphi* (either the διπλή or a straight line) often mark the conclusion of a note. ι and υ sometimes have the diaeresis. Quotations frequently project by the width of one letter from the beginnings of the lines. There are a large number of corrections, many of which are certainly by the original scribe, some not less certainly are by a second and probably contemporary hand, while others cannot clearly be distinguished. Despite these, several blunders (chiefly due to the confusion of similar letters, e. g. Η and Π) have been allowed to remain. A note in cursive was added in the margin above Col. XVII; the remarkable signature in a semi-cursive hand between Cols. X and XI will be discussed later.

Excluding the unplaced fragments, there are parts of seventeen columns, of which four are practically complete while four others are fairly well preserved. The papyrus is a portion of a ὑπόμνημα or commentary on Book xxi, perhaps on the whole *Iliad*. Instances of a commentary upon a single book are rare, though συγγράμματα on special subjects are known. But considering the length which this commentary on Book xxi, if it had been complete, would have reached, it is improbable that this roll at any rate included notes on another book besides; and there is, as will be shown, some reason for supposing that this commentary did not extend to other books of the *Iliad*.

The first question which arises in connexion with these scholia, the date of their composition, admits of a fairly definite answer. The date of the MS. itself shows that they cannot have been compiled later than the second century of our era. On the other hand, besides referring to the Alexandrian critics, such as Aristarchus, Aristophanes, Zenodotus, and others, our author quotes Didymus and Aristonicus, who were Augustan, and Seleucus, who was probably contemporary with Tiberius (see note on XV. 16). But the great Homeric critic of the second century, Herodian, who lived in the time of Marcus Aurelius, is not mentioned, and it is a fair inference that these scholia are anterior to him. The last half of the first century A. D. is therefore the period to which their composition can with the greatest probability be ascribed.

The question of authorship is more difficult. It depends in the first instance upon the view taken of the mysterious signature written at right angles between Cols. X and XI, Ἀμμώνιος Ἀμμωνίου γραμματικὸς ἐσημειώσάμην. The natural meaning of this remark undoubtedly is, 'I, Ammonius, son of Ammonius, grammarian, made these notes'; cf. Marcell. *vit. Thucydid.* § 47 ἀφ' οὗ ὁ πόλεμος ἤρξατο, ἐσημειοῦτο τὰ λεγόμενα ἅπαντα καὶ τὰ πραττόμενα (i. e. he put them

down in his notes), οὐ μὴν κάλλους ἐφρόντισε τὴν ἀρχήν, ἀλλ' ἢ τοῦ μόνου σῶσαι τῇ σημειώσει τὰ πράγματα. ὕστερον δὲ . . . συνέταξε μετὰ κάλλους ἃ ἐξ ἀρχῆς μόνου ἐσημειούτο διὰ τὴν μνήμην, and the use of ὑποσημειοῦσθαι in the same sense in Diog. Laert. ii. 48. If then Ammonius, son of Ammonius, was the author or compiler of these scholia, can he be identified with any of the known grammarians called Ammonius? The most famous of these was Ammonius, son of Ammonius, the head of the university at Alexandria. He wrote a commentary on the *Iliad*, to which several references are made in Schol. A, and Suidas states διεδέξατο τὴν σχολὴν Ἀριστάρχου πρὸ τοῦ μοναρχῆσαι τὸν Αὔγουστον; cf. Didymus on *Iliad* x. 397. διεδέξατο ought to mean that Ammonius directly succeeded Aristarchus, who died about 146 B. C., and though the phrase πρὸ τοῦ μοναρχῆσαι τὸν Αὔγουστον rather suggests that he may have lived in the first century B. C., it is impossible to identify him with the compiler of our scholia, who quotes grammarians of the Augustan age. An Ammonius who wrote scholia on Homer before the end of the first century A. D. is also known from the Brit. Mus. *Odyssey* papyrus (CCLXXI), where some notes of his are added in the margin. It is possible that he is identical with our author (but even the reading of his name, which is always abbreviated αμ, is not certain), or he may be identical with the successor of Aristarchus. A third Ammonius is the author of the extant lexicon *Περὶ διαφορᾶς ὁμοίων ῥημάτων*, the date of which is uncertain. Valckenaer assigned it to the first century A. D., but later critics suppose it to be a work of the Byzantine age based on first century materials (Cohn *ap. Pauly Encycl. s. v.*). Both the lexicon and our scholia quote the same grammarians, and it is conceivable that the Ammonius whose name was given to the lexicon was the author of the scholia; but this too is the merest conjecture. It is moreover by no means certain that the author of these scholia was called Ammonius. The occurrence of a signature in the middle of a long book has no parallel, and no obvious explanation suggests itself. The use of the first person ἐσημειώσαμην would lead us to think that the manuscript, if not the original MS. of Ammonius himself, was at least a copy made directly from the original. But the existence at an Egyptian country town of such a MS. of a work which, as will be shown, appears to have played an important part in the history of Homeric criticism, would be most remarkable. Moreover, not only is the signature in a style of a handwriting so different from that of the body of the MS. that, though we are not prepared to deny the possibility of their having been written by one and the same person, appearances are all against that supposition; but the signature may have been added as much as a century later, so far as palaeographical considerations are concerned, a fact which makes the insertion of a copy of the author's signature still more inexplicable. One is tempted, therefore, to suppose that the meaning of

ἐσημειωσάμην proposed above is incorrect, and that the explanation of the term is to be found not in literary works or grammarians but in Egyptian documents. *σημειῶν* is frequently found in Greek papyri; in Byzantine contracts it is sometimes used in the signature of the scribe as a mere equivalent of *ἐγράφη* (cf. B. G. U. 303, 310), but since the signature here is not apparently in the hand of the body of the scholia, Ammonius cannot be identified with the copyist. In the Roman period *σημειῶσθαι* is commonly used (nearly always in the form *σεσημείωμαι*, rarely *ἐσημειωσάμην*) for an official signature signifying approval; and if *ἐσημειωσάμην* here does not mean 'made (these) notes,' it must mean 'signed,' i. e. 'approved.' There is, however, no parallel for such an *imprimatur* as distinct from the signature of a corrector. There would be nothing strange in Ammonius stating that he had revised the MS., cf. Revenue Papyrus Col. XXXVIII. 2 *διωρθωσάμεθα ἐν τοῖς Ἀπολλωνίου τοῦ διοικητοῦ*; but *σημειῶσθαι* can hardly be a mere variant for *διωρθῶσθαι*, and the identity of handwriting, which we should expect on this theory between the signature and the corrections that are not due to the original scribe, is not apparent, though owing to the paucity of the material for forming a judgement it is impossible to speak definitely. And even if *ἐσημειωσάμην* means that the manuscript had been approved by Ammonius, it is still very strange that the fact was recorded in the middle of the papyrus.

We have now discussed the possibilities of Ammonius having been the compiler, the scribe, or the 'approver' of the scholia. None of these explanations is altogether satisfactory. There remains the heroic alternative of supposing that he had nothing to do with it at all, and that the signature is a mere scribble without any connexion with the body of the papyrus, like the two lines which follow the extract from the Epistle to the Romans in ccix. Such a theory, however, is unwarrantable, since *ἐσημειωσάμην* admits of at any rate two explanations; and the accidental occurrence of a grammarian's signature in a Homeric commentary, yet without any reference to it, is very unlikely. The choice lies between Ammonius the compiler and Ammonius the approver, and in spite of the difficulties which arise we prefer to suppose that Ammonius was the compiler. That *ἐσημειωσάμην* can mean 'made (these) notes' is certain, and seeing that the term would apply to only very few literary compositions, while the approval of a grammarian might just as well be appended, if it ever was, to a manuscript containing verse or a *σύγγραμμα*, the occurrence of *ἐσημειωσάμην* in the sense of 'approved' in connexion with a manuscript itself containing notes implies an accidental coincidence which is hardly credible.

What is the relation of Ammonius (as we shall now call him) to the extant scholia of the *Iliad*? These are divided into two classes:—(1) the more

important, the scholia of the Venetus A, which, according to the subscriptions, were compiled from the commentaries of Didymus, Aristonicus, Herodian, and Nicanor; (2) those of Schol. B (Ven. 453), Schol. T (the Townley, i. e. Brit. Mus. Burney 86), and Schol. Gen. (Genavensis 44, edited by Nicole in 1891), which have no subscriptions and differ materially from Schol. A, especially in paying less attention than the latter to questions of reading and more to questions of exegesis. Ammonius' scholia are earlier than the date of the composition of Schol. A, for they do not include, so far as we can judge, two out of the four ingredients of those scholia, viz. Herodian and Nicanor. They coincide with Schol. A on some points, especially on questions of reading; but this is natural, since the other two ingredients of Schol. A, Didymus and Aristonicus, were known to Ammonius. That Ammonius' scholia were a source of the Ven. A scholia is rendered unlikely by the subscriptions of the Ven. A; and though Ammonius, so far as his scholia are complete, seems to have included notices of the readings which in Schol. A are excerpted from Didymus and Aristonicus as Aristarchean, there is not sufficient evidence to show that he was as full as the compiler of the Ven. A scholia on purely critical points. It is, therefore, extremely improbable that Ammonius' scholia are either a source or an earlier stage of the Ven. A scholia.

The case is otherwise with the second class of scholia, Scholl. B, T, and Gen. These coincide in a marked way with Ammonius, and the notes of B and T often seem to be an abbreviated version of our author. The agreement of Ammonius with Schol. Gen. is even more conspicuous, because it is only in the twenty-first book that the Geneva scholia are clearly distinguishable, by much new and valuable information, from Scholl. B and T. Several remarkable notes in Schol. Gen. on Book xxi, e. g. those on 195, 256, 282, 363, largely reproduce the scholia of Ammonius. It is indeed a question whether the coincidence between Schol. Gen. and Ammonius is not best explained by the hypothesis that Ammonius' commentary was confined to Book xxi. Of the second class of scholia, therefore, Ammonius seems to be a real source, though it is curious that he is not referred to in them by name. But we must leave the discussion of this topic, as well as that of the sources of those scholia which our author gives on his own authority, to specialists; and we conclude with a brief summary of the most important features of the papyrus.

We have here for the first time an almost contemporary specimen of a first century commentary on the *Iliad*. The MS. of the Ven. A scholia is eight centuries later than the materials from which it professes to have been compiled, and it is impossible to be certain how far corruptions and interpolations have crept in. The present papyrus can claim to be exempt at any rate from the

latter, and the statements which it makes concerning Homeric critics do not admit of controversy.

Secondly, though, as has been said, owing to the elaborateness of the Geneva scholia, our information concerning Book xxi is fuller than in the case of any other book, and Ammonius' scholia therefore contain fewer novelties than would have probably been the case if a commentary by him on some other book had been discovered, there are still a number of points in which he gives us fresh information about the views of ancient critics and grammarians, or, what is hardly less important, assigns a definite source to statements which were previously anonymous. Amongst these may be mentioned the excerpts from Hermapias (III. 17), Didymus (X. 12, XVII. 27), Dionysius Sidonius (XI. 1), Protagoras (XII. 20), Seleucus (XV. 16), Crates (XVII. 30), the attribution of the known variant *πελάσας* for *γ' ἐλάσας* to Aristophanes (X. 36), the notice of the omission of v. 290 by the Cretan edition (XV. 27), and the new verse after Book ii. 848 which was found, if we accept the ingenious conjecture of Blass, in the edition of Euripides (VI. 17).

Thirdly, our author frequently uses illustrations drawn from classical Greek literature, some of which are new, e. g. the quotations from Hesiod (?) (III. 3), an unknown epic upon Heracles (IX. 8), Pindar (VII. 6, IX. 11), Alcaeus (XI. 9), Sophocles (XI. 13), and Aristotle's *Ἀπορήματα Ὀμηρικὰ* (XIV. 30).

Lastly, whatever view be taken of the precise relation of Ammonius to the class of scholia represented by Scholl. B, T, and Gen., the authority of that class is greatly increased by the present discovery. Hitherto those scholia have been at a disadvantage compared to Schol. A, owing to the absence of subscriptions and the consequent uncertainty attaching to their materials and their date. It is now clear that they are to a considerable extent based upon a compiler, who, whether he was called Ammonius or not, lived as early as the first century A. D. and had an intimate knowledge of his predecessors in Homeric criticism and of Greek literature in general. For such statements as they make Scholl. B T Gen. are henceforth entitled to as much authority as Schol. A.

The text of the scholia is printed after our usual method except that, for the sake of clearness, the words or passages commented on are printed in capitals, with the number of the line referred to in brackets at the side; capitals are also used for the initial letters of proper names, which are here particularly frequent. Owing to the unevenness of the hand, the number of letters lost in the lacunae cannot be gauged so closely as in most literary papyri. The scholia cover the first 363 lines of the book. There are gaps sometimes extending to several columns between I-II, II-III, VII-VIII, XIII-XIV, XV-XVI, XVI-XVII. We have followed in the notes the customary practice of referring to books

of the *Iliad* and *Odyssey* by the letters of the Greek alphabet. In the restoration of the text we have once more to acknowledge our great indebtedness to Professor Blass. Mr. Allen has also given us help on various points.

Col. I.

.

].τε.[

•]τα.ρυτορ[. . .]σοιω[(1)

αναγ]ινωσκειν τινας δεξ[δη
λε]γοντας τον δ[η επι]φερομενον

5] τω 'ο.τε χρονικω επι[
ε]γκλεινειν αυτον α[γνοουσι δε
στι το] δη ουκ εστιν αλλοιω[σαι τον τονον
τινος] των προηγουμενω[ν ΠΟΡΟΝ οι (1)

10 Θρονον] Αλφειοιο πορον καθ[
]ν και πορευτος ο Αλφ[ειος
αι τας δ[.]α[το]ν οσαι αι[
]εν τω μ οικτιστον [δη κεινο ε
μοις ιδο]ν οφθαλμοισι πα[των οσ
15 σ εμογη]σα πορους αλος εξερε[εινων
οι δε το ρ]ευμα απο του εισ[
]. διαρρουν τουτο[
Πτο]λεμαιοσ Αριστο[φανης ροον
]ρην δια του η γρα[φει
20 ευρ]ηος ιν' η απο ορθης [
]υς αγνοει δ' οτι απ.[
]σιη και το ανεπτ[υγμενον
]ν μεν γαρ συλλα[
ε]πι καθαρου του η[σ
25] επι γενικης πα[
] διοτρεφεις θυμ[ος δε μεγασ
εστι διοτρε]φεις βασιληος [
Col. II.
.
]σι[(63)
φυσι]ζωος [
].ροισ αι[
φυσ]ιζων ετ[
5 Δ Η]ΘΕΛΕ ΘΥΜΩ [(65)

	περιεσ]πασμενη δε[	παρατατι]κ[ο]ν ηυξηκε
	]γων τα δε απ[	]ιν ευλογως [
30	]ενα ευφωνα[	] και αλλως δε[
	]ον παρα το ηρ[	]τες τελευται[
	δ]ιο φησιν ι]φι[	10]τον γε χρονο[ν
	]δε το κλεος α[	] Στησιχορω [

Col. III.

	[.δαι]λην μεν ως οι Αττι[κ]οι	(111)
	[.].σελαν οθεν διελ[ο]ν φη	
	[σιν Ησιοδος εν] γ Μαρες οσοι ναιουσι πελας	
	[ποτι δειελ]ον αυτος δε δειελον Φρυ	
5	[νιχος ο τραγ]ικος εν Φοινισσαις δειλη	
	[.]ωτητι δειλην επλειο	
	[.]ων ανδρες εκτεινοντο	
	[.]ην ες διελην ταυτης δε	
	[το μετα μεση]μβριαν καταστημα δει	
10	[λην πρωια]ν λεγουσι οι Αττικοι το δε	
	[περι δυσι]ν ηλιου δειλην οψιαν αυτος	
	[δε και δειε]λος εις ο κεν ελθη δειελος οψε	
	[δυων σκιασ]η δ εριβωλον αρουραν ως την	
	[εσπεραν] εσπερον τρισι δε δια[σ]τημασιν	
15	[την ημερ]αν περιωρικε[ν] ηοι μεση ημε	
	[ρα δειλη] ΑΡΗ τω σιδηρω [οι] δε τω προσ	(112)
	[. . . Ερμα]πιας δε περισπαι ιν [ηι] βλα	
	[βη βελου]ς η δορατος Η ΟΓΕ ΔΟΥΡ[Ι ΒΑΛ]ΩΝ	(113)
	[Η ΑΠΟ ΝΕΥΡ]ΗΦΙΝ ΟΪΣΤΩ πεπεισ[ται γαρ]	
20	[οτι συστ]αδην αυτον ουδεις α[νελε]ι	
	[ΕΝΤΑΥΘΟΙ] ΝΥΝ ΗΣΟ ΜΕΤ ΙΧΘΥΣΙΝ [το εν	(122)
	[ταυθοι ο Θρ]αιξ βαρυτονει το γαρ [περισπαν	
	[της νεωτε]ρας Ίαδος οι δε δια το[ν] κεκ'	
	[.].το εκ του ενταυθα [πα]ρα	

- 25 [.]της εκ του ενταυθ[ι. .]. την
 [.]περι]σπωμενην γεγ[. . .].αια
 [.]ς δε ^βΑττικον φη[. . .]στον
 [.]ησο] διατριβε εαν δε [.]η εισ (122)
 [.] μεταφραστεο[ν.]ο
 30 [.]σο Δριστονεικ[ος]ιχθυ
 [σι IXΘ]ΥCIN OI C ΩΤΕΙΑΗ[Ν]. (122)
 [.]εις AIM' ΑΠ[Ο]Λ[ΙΧΜΗC]ONTAI (123)
 [.]α]πολειχε[ιν.]
 [.]Α]ΚΗΔΕΕ[C]
 35 [.]μη φ]ροντιζ[όν]τες

Col. IV.

- τ[
 θ[
 λ[
 /σω[ΘΡΩCΚΩΝ TIC (126-7)
 5 ΚΑ[ΤΑ ΚΥΜΑ ΜΕΛΑΙΝΑΝ ΦΡΙΧ ΥΠΑΙΞΕΙ
 ΙΧ[ΘΥC ΟC ΚΕ ΦΑΓΗCΙ] και
 Δρ[ισταρχος υπο την φρικα αιξε]ι των
 ιχ[θυων τις κατα το κυμα κολουμ]βων
 [ος φαγοι αν τον Λυκαονος δημον π]αν
 10 τ[ως γαρ εδει τον μελλοντα του υ]πο
 φε[ρομενου νεκρου απτεσθαι ι]χθυν
 αν[ω μετεωρον . . . υπο την φρικ]α ελ
 θει[ν 22 letters]τι
 ι.[23 ,,]υπα
 15 τ[α[23 ,,]ν δια
 τ[α[23 ,,]κειον
 κε[. . .]τα[18 ,,]πως
 καθαπερ ε[17 ,,]αι
 οπισθεν ω[17 ,,]α
 20 τρια λουτ[ο[14 ,, εν τ]η δ̄

της Οδυσσ[ειας ος κεν τοι δειξῆσιν οδο]ν
 και μετρα [κελευθου εν δε ταις Αρισταρ
 χειοις υπ[αἴξει 12 letters εγεγρα
 πτο και τ[20 ,, υπα
 25 ἴξει ακου[ει 20 ,,
 ποτνια [[α]]ι 13 ,, Φιλητας
 δε υ[παλυξει. φησιν οτι
 ἰχθ[υς ο φαγων τον Λυκαονος δημον
 πειμ[ελωδης γενομενος το κρυ
 30 [[ε]]ς φε[υξεται αγνοει δε οτι το δια
 νεστ[ηκος της θαλαττης επιπολης
 ου το κ[ρνος φησιν Ομηρος φρικα
 ως δ ο[θ υπο φρικος βορεου ανα
 παλλ[εται ιχθυσ της επιτρεχου
 35 σης κα[τα την θαλατταν προ της
 του χ[ειμωνος εμβολης

Col. V.

	]. . . . . αγωι		
	]η[[ΩC] AP ΕΦΗ (136)		] τουτου
	ΚΗ]ΡΟ[ΘΙ] ΜΑΛΛΟΝ	10	] ναυδη
	]κι[.] μαλι		] καιος
5	]δε αναι		] εκα
	] ανηρη		] δ ηδη
	] ιστορου		] αρ
	] φανον	15	] πολ

Col. VI.

[.] . φ[ι[.
 [.]σ[. . .]ειπηλ[ι[.
 [.]α Ιππευς εν τω [.

- [. . . ιστορ]ησεν οτι οι τας σ[.]
- 5 [.] λεγου[σι]ν αυτο[ν] και [.]
 [.]λα αυτου δεικνουσ[ι].
 [.]μεως απο της υλης τη[.]
- [.]ουρησου προσω κ[. . .]η[.]
- [.] Ο ΔΕ ΑΝΤΙΟΣ ΕΚ ΠΟΤΑΜ[ΟΙΟ] (144)
- 10 [ΕΚΤΗ ΕΧ]ΩΝ ΔΥΟ Δ[Ο]ΥΡΕ διειλη[πται]
 [.]ητα . . γονος ως φη[σι]
 [.] ΕΠ[ΕΙ] Κ[Ε]ΧΟΛ[Ω]ΤΟ ΔΑΙ Κ[ΤΑΜΕ] (146)
- [ΝΩΝ οτι ε]λλει[π]ει η περι και η[.]
- [.] α]νηρημενων ο μεσος [.]
- 15 [.] ΔΟΛΙΧΕ[Γ]ΧΕΑΣ Σελευκος [προπα] (155)
 [ροξυν]ει ΗΔΕ ΔΕ ΜΟΙ ΝΥΝ ΗΩΣ ΕΝΔ[ΕΚΑΤΗ] (155-6)
 [ΟΤ ΕΣ ΙΛΙΟ]Ν [[Η]]ΕΙΛΗΛΟΥΘΑ εν τη κατ Ε[υρι
- ^{εν}
 [πιδην και] εν τισιν αλλαις και δια[κο]σμω α
 [.] Α]στεροπαιος ουτως αυ[τα]ρ Πυραι
- 20 [χμης] αγε Παιονας αγκυλοτοξου[ς] Πηλε
 [γονο]ς θ υιος περιδεξι[ος] Αστεροπ[αι]ος
 [. . . .]ρος γαρ αυτος απο του διακ[ο]σμου
- ^{δε}
 [και ει] μη παραδεχοιτο τις τον [[δ]] [ε]ν δια
 [κοσμ]ω περι αυτου στιχ[ον] ουδεν κωλυει
- 25 [ενα τω]ν επι μερους ηγεμονων αυ[του]ν ον
- [τα μη] ωνομασ[θ]αι καθαπερ Σ[τ] [χ] [ι] χι[ο]ν Σχε
 [διον Φο]ινικα Πατροκλον Αντιλοχον
 Τ[ευκρο]ν· ος και υπ αυτου του Αγαμεμνο
 νο[ς] προσηγορευται καθα κα[ι] Ιστρος
- 30 φη[σι] Τευκρε φιλη κεφαλη Τελαμωνιε

Col. VII.

[.]ασ[.] (162-3)
 [.]ελι[.] αι[.]

[. αμφο]τερα[. . .]ς χερ[.
 [.]. σ[τ]οπ[. .]ονα[.
 5 το δορυ ουσ[.]και . α[.]ανακ[.
 εν Παρθενειοις πα[ις δ] Ασπερ[ο]παιου γε
 γενημαι ος προ[.] . ια . [.]ας αμ[φ]οτεραι
 σι [[^χκ]]ερσι ριπτεν και [.]αμ[.
 ο δε χαλκεοις θρασυ[.
 10 ^γπη[[^ν]] χωμποτολι[.
 μαχαι θαυμαινετ . [.]
 λεων ιεντα ρομβ[ο]ν βαλλει δ αμα αμφο
 τεραις την δ ασπιδα απεβαλεν ο
 τι δυσχρηστος εν [υ]δασιν
 15 και ταξε . . ν και α[.
 οθεν και εν τω αγω[ν]ι το τε
 ξιφο[ς] αυτου τιθησι[[^ν]] [ο Αχιλλευς
 καλ[ο]ν Θρηκιον κ[αι τον θωρακα . . .
 ω π[ε]ρι χευμα φα[εινου] κασσιτεροιο
 20 αμφ[ι]δεδε[ι]νη[ται]

Col. VIII.

]α	5]οι]
]	]νν	10]ε
]σνν	]σ]
].	].σ]
		]σ
		. .

Col. IX.

σαν ται[. . .]. και[. .]. πασ[. .] [[^ν.]] κατελεξα (195)
 Αχελω[ιου] αργυροδ[ι]νεω εξ ου πασα
 θαλασ[σα] και Μεγακλειδης δ [ε]ν $\bar{\alpha}$ πε
 ρι Ομη[ρο]ν γραφει ποιον ρειθρο[ν] μειζον

- 5 Ἀχελω[ι]ου ἐξ ουπερ παντες ποτ[α]μοι ο
 μεντ[οι γ] Ἀρισταρχος Ὀμηρικον αυτ[ο]ν
 αποφ[αιν]ει τα γαρ ρευματα ἐξ ωκεαν[ο]ν
 ειναι [Σελ]ευκος δ εν ε̄ [Ηρ]ακλειας πω[ς
 δ επορ[ευθ]ης ρευμα Α[χελω]ιου αργυ[ρο]
 10 δινα ωκεανου ποταμο[ιο δι] ευρεος υγ[ρο]α
 κελευθα τουτο δε εμφαι[νει]ν και Πιν
 δαρων λεγοντα τον αυλητικον κ[α]λα
 μον Αχελωιου κ[ρα]ναν τ[ο]ν υδατο[ς
 προσθα μεν ισ Αχελωιου [τ]ον αιιδ[ο]τα
 15 τον ευρωπια κρναν ελ[ικο]ς τε π[ο]τα
 μου ροαι τρεφον καλαμ[ον ε]τερως
 γουν λεγειν ωκεανου πε[δ]α κρνα[ν
 πολλους τε προ Δημητρο[ς] θυειν Α
 χελωιωι οτι παντων πο[τα]μων ονο
 20 μα ο Αχελωιος κα[ι] ἐξ υδα[το]ς καρπος
 Εφορος δ' εν β̄ [φησι] το εν Δωδωνη μ[αν
 τιον σχεδον εν απασι τοις χρησιμοις
 προσταττε[ι]ν Αχελ[ω]ιωι θυειν οθε[ν
 τους Ελληνας παν[τ]α[.] ποταμον
 25 νομιζειν Αχελωιον ΚΑΙ ΦΡΕΙΑΤΑ ΜΑ (197)
 ΚΡΑ ΝΑΟΥCΙΝ οτι αντι του ναει ρει μα
 κρα δε αντι του βαθεα ΤΟΝ ΜΕΝ [ΑΡ ΕΓ (203)
 ΧΕΛΥΕC ΤΕ ΚΑΙ ΙΧΘΥΕC ισως οτι [μαλι
 στα σαρκοφαγουσιν αι εγχελυες [κατ] ε
 30 ξοχην ειρηνηται και ελλειπε[ι] το α[λ
 λοι ἴν' ἦι και ο[ι] αλλοι ἰχθυ[ε]ς ομοι[ω]ς
 τω τη μεν τ ουδε ποτητα [πα]ρορχ[ε
 ται ουδε πε[λ]εια[ι] τρη[ρω]ν[ε]ς ισως
 δ' οτι εν ἰλυι ε[ι]σι και σαρκ[ο]ς ανθρωπει
 35 ου λιχνευονται η κεχω[ρικεν] απο
 τ[ω]ν ιχθυων οτ[ι] ο[υ]τε [εξ] οχειας γινον
 τα[ι] καθα φησιν Αρ[ι]στ[ο]τελης ουτε
 ζωτοκουσιν ουτε [θορικους] πορους

Col. X.

ουτε υστερικους εχουσιν αλλ' εκ των
 καλουμενων γης εντερ[[ικ]]ων ης α[υ]το
 μαται συνιστανται εν τω πηλω και εν
 τη γη τ[η] ενικμωι ζωσι δε κ[αι] τρεφον
 5 τ[αι] ομβριω υδατι εν τ[αι]ς γουν τελματω
 δεσι λιμ[ναι]ς του τε [υ]δατος παντος ε
 ξαναλω[θε]ντος και του πηλου εξυσθεν
 τ[ο]ς γεινονται παλιν οταν υδωρ γενη
 ται ομβριον εν τοις [[λ]]υχοις ου γει
 10 νονται ουδ εν ταις διαμενουσαις λι
 μναις εν δε τω ζ̄ φησιν αυτον λε
 γειν Διδυμος αμαρτυρωσ οτι και αλ
 ληλοφαγον εστιν και οτι ζη ζ̄ και η̄
 ε[τ]η· εστι δε και μονογενες παλιν
 15 ου το·μεν αρσεν το δε θηλυ και εν τω
 αγορανομικω δε νομω Αθηναιων
 διεσταλται εγχελυων τελη και ιχθυ
 ων Α[Μ]ΦΕΠΕΝ[Ο]ΝΤΟ περι αυτον εγι
 20 νο[υ]το ενεργουντες προαναπεφω
 νηκε δε το τριτη ημερα εσομενον
 οτε εμελλεν επιπλειν η τοτε εκει
 το εν ταις αμμοις αι εγχελυες ηδη αυ
 του ησθιον ενδουσαι ΔΗΜΟΝ ΕΡΕ
 25 Ο
 ΠΤΟΜΕΝΑΙ ΕΠΙΝΕΦΡΙΔΙΟΝ ΚΕΙΡΟΝΤΕΣ
 οτι η πε[ι]μελη [πε]ρι τους νεφρους εστι
 το δ̄ ερεπ[τ]ομε[νο]ι σ̄ κληρωσ επι των
 ιχθυων κειται επει γαρ τ[[η]]ων τη
 γλωσση λαμβανοντων απο της ερας
 το ερεπτεσθαι κειροντες δαπανων
 30 τες ΜΕΤΑ ΠΑΙΟΝΑC· επι Παιονας ΑΝΕ
 Ρ[Ι] ΕΙΔΟΜΕΝΟC κ[αι] Α[ρ]ισταρχοσ διχωσ

(203)

(204)

(205) (213)

- ειδομενος κ[αι] εισαμε[ν]ος ΠΕΡ[Ι] ΜΕΝ (214)
 ΚΡΑΤΕΕΙC ΠΕΡ[ι]σσωc δε [ισ]χυροc εἰ ΑΙ
 CΥΛΛ ἀ[ο]μα· και π[α]ρα καθηκον
 35 ΕΞ [Ε]ΜΕΘΕΝ Γ ΕΛΑCΑ[C συν] τω γ̄· παρα (217)
 [δ]ε Αριστοφανεἰ πελ[ασαc] ΠΕΔΙΟΝ
 [Κ]ΑΤΑ ΜΕΡΜΕΡΑ ΡΕ[ΖΕ τα] μεριμνης

In the margin between Cols. X and XI at right angles
 Αμμωνιος Αμμωνιου γραμματικος εσημειωσαμην

Col. XI.

- ἀξια κακα ΕΡΑΤΕΙΝΑ [ΡΕ]ΕΘΡΑ ο Σιδωνιος (218)
 φησιν οτ[ι] ο πο[ι]ητης εξε[πε]σεν ειc την
 διηγη[μ]ατικην κατασκ[ευ]ην μιμη
 τικων οντων των λογων οι] δε τα φυ
 5 σει [κα]ι προ της παραποταμιαc μαχηc
 ερατεινα ΟΥΔΕ ΤΙ ΠΗ ΔΥΝΑΜΑΙ Π[Ρ]Ο (219-20)
 ΧΕΕΙΝ ΡΟΟΝ ΕΙC ΑΛΛ ΔΙΑΝ CΤΕ[Ι]ΝΟΜΕΝΟC
 ΝΕ[Κ]ΥΕCΣΙ CΤΕΝΟΧΩΡΟΥΜΕΝΟc παρα
 [τ]αντ[α] Αλκαιοc στενω μ[αν] Ξανθω ρο
 10 [οc] εc θαλαcσαν ικανε και εν Οδυcσεια
 α[ι]ψα κε τοι τα θυρετρα και ευρεα περ
 μαλ εοντα φευγοντεc στεινοιτο ου
 χ ωc Σοφοκληc στεναζοι νεκυεσσιν υ
 πο νεκων ΑΙΔΗΛΩ[.]C αφανιστικωc (220)
 15 ΕΑCΟΝ αι Αρισταρχιοι οτωc ινα το συ (221)
 νηθεc ημιν ηι οι δε αντι του χορτα
 σθητι παρα το αιματοc ασαι Αρηα ου
 κ ευ αση πλησμονη ΕΚΤΟΡΙ ΠΕΙΡΗ (225)
 ΘΗΝΑΙ αντι του Εκτοροc ΕΓΩ εωc περα (226)
 20 [[α]]τοc εξ εναντιαc πολεμησαι Ω ΠΟΠΟΙ (229-32)
 ΑΡΓΥΡΟΤΟΞΕ ΔΙΟC ΤΕΚΟC ΟΥ CΥ ΓΕ ΒΟΥΛΑC
 ΕΦΡΑCΑΟ ΚΡΟΝΙΩΝΟC Ο ΤΟΙ ΜΑΛΑ ΠΟΜ Ε
 ΠΕΤΕΜΕ ΤΡΩCΙ ΠΑΡΕCΤΑΜΕΝΑΙ ΚΑΙ Α



ΜΥΝΕΙΝ ΕΙΣ Ο ΚΕΝ ΕΛΘΗ ΔΕΙΕΛΟΣ ΟΥΕ ΔΥΩΝ

- 25 αποτεινεται επι τα κοινως ειρημε
 να προς παντας αμφοτεροισι δ αρη
 γεθ' οπη νοος εστιν εκαστου ει γαρ Α
 χιλλευς οιος επι Τρωεσσι μαχειται
 ουδε μινυθ' εξουσι ποδωκεα Πη
- 30 λειωνα [[(δειδω μη και τειχος υπερ)]]
 αυξητικως ουν ειρηκεν ο ποταμος
 η κατα το σιωπωμενον οιητεον
 τη[ν] ε[[.]]ντι[ο]λην γεγενησθαι οθεν
 /και αυταρ Απολλων οιος εδυσετο
- 35 [Ιλ]ιον ιρην βεμβλετο γαρ οι τειχος
 ευδημητοιο π[ο]^λ[[δ]]ηος ειρυσαιο προς σε (230)
 / αυτον εποιη[σ]ω εφυλαξας oss τοι ος (230)
 / σοι· δειελος οψε δυων· α[τι] αν[τι] του (232)

Col. XII.

- δειλη αρσενικως ω[ς] θυρεον μεγαν αν
 τ[ι] του θυραν.]το δε ο δειελος κατα
 [. απο] της ζ' ωρας εκεινη
 [μ]εχ[ρι] της .δεκα]της αυτη δε οψια ΚΡΗ (234)
- 5 ΜΝΟ[Υ ΑΠΑΙΞΑC αφ]ορμησας [α]πο του κρη
 [μ]ν[ου] Ο Δ ΕΠΕCΣΥ]ΤΟ ΟΙΔΜΑΤΙ ΘΥΙΩΝ δυ (234)
 [. Αχι]λλευς εφορμησαι
 τ[ι] πο]ταμου ενθουσιων
 α[. ΑΛΙC α]θροως ΧΕΡCΟΝΔΕ τους (236) (238)
- 10 λε[.]ν[.] νεκρους] εις το πεδιον ε
 κτος εξα[ντου εξεβ]αλλεν: ΖΩΙΟΥC ΔΕ CΑ (238-9)
 / ω ΚΑΤΑ [ΚΑΜΑ ΡΕΕΘΡ]Α ΚΡΥΠΤΩΝ ΕΝ ΔΙ
 ΝΗCΙ ΒΑ[Θ]Ε[ΙΗCΙ] οιο]ν εν κολπω τιμι υδα
 τος ως επι της Τυρ]ους· πορφυρεον δ α
 15 ρα κυμα πε[ρισταθ]η ουρει ισον κυρτω

θεν κρυψ[εν δε θεον] θνητην τε γυναι
κα τρια με[ιζον η κατ α]νδρα τους νεκρους
εκβαλλει τ[ους ζων]τας σωζει προς Α
χιλλεα [μαχεται] ΔΕΙΝΟΝ Δ Α[Μ]Φ ΑΧΙΛ

(240)

20 ΛΗΑ ΚΥΚ[ΩΜΕΝΟΝ] ἸΣΤΑΤΟ ΚΥ[Μ]Α· Πρω
ταγορας φησ[ιν προς] το διαλαβειν την
μαχην το ε[πεισο]διον γεγονεαι το ε
ξ[η]ς της Ξ[α]νθου κα[ι] θνητου μαχης ιν'
εις την θεομ[αχια]ν μεταβη ταχα δε
25 ινα και τον [Αχιλ]λ[ε]α αυξηση και προ
κατα των η[.] τοις κινδυ
νοις τω[ι] ησ[ι] [.] καταλαμ
βανοντα το[.] επ[η]δα δε ου

κ εν τω ριθρω [ετι αλλ εν τ]ω πεδιωι· Ο

(246-7)

30 Δ ΑΡ ΕΚ ΔΕΙΝ[ΗC ΑΝΟΡΟΥC]ΑC ΗΙΞΕΝ ΠΕ
ΔΙΟΝΔΕ ΠΟCΙ Κ[ΡΑΙΠΝΟΙCΙ] ΠΕΤΕCΘΑΙ τω
δε αρματι ο[κ] ην χρησθαι] μη καθαπερ
εν ικτηι τω [αρματι κινδ]υνευση υπο
συρεντων τω[ν] ιππων]ε και του πο
35 ταμου θασσ[ον]] ηφανις[[ον]]
το η αγωμ[ια]]ει κινδυ
νου ο αγω[ν]] εν δε τω το
νωι π[.]εστησε τον

Col. XIII.

The first five lines begin τ[ι], ξ[ι], α[ι], δ[ι], λι.της τ[ι]

6 δε[.]πηκ[ι]	ανε	(246)
δυσετο λι[μνης]	εδυ	
[[ι]]σετο πελ[ι]		
ως εκ λιμ[νης]		
10 ται ως εν .[ι]		



NEW CLASSICAL FRAGMENTS

- η[ι]ξεν πεδ[ιοιο] οτι ελλειπει η δια ποσι (247)
- κραιπνοισ[ι] πετεσθαι
 φερεσθαι ΑΚ[ΡΟΚΕΛΑΙΝΙΩΩΝ] μελαιο (249)
 μενος κατα τα [ακρα]
- 15 τ[. . .] τα γαρ γα[
 εαλ . σι αφ[[ε]]α[
 τυφλα[[ν]] εκ γε[νετης]
 υδατος [.]
 [IN]Α Μ[IN ΠΑΥΣΕΙΕ ΠΟΝΟΙΟ ΔΙΟΝ ΑΧΙΜΛΗΑ (249-50)
- 20 του κα[τα τον πολεμον εργου Αριστοφα
 νης δε φονοιο ΟΣΟΝ Τ ΕΠΙ (251)
 ΔΟΥΡΟ[Σ ΕΡΩΗ ΑΙ
 ΕΤΟΥ Ο[ΙΜΑΤ ΕΧΩΝ ΜΕΛΑΝΟCCΟΥ ΘΗΡΗ
 ΤΗΡΟC [μελανας οφθαλ
- 25 μουc [εχοντος
 σωμα[
 αιετο[
 [.]αισε[
 δει οθ[
- 30 ηται κ[Αριστοτελης
 ιστορη]σε
 ρον φ[
 ταυ[
 και κρ[ατιστος
- 35 κη κα[. καλειται δε με
 λανα[ετος και λαγωφονος εκτρε
 φει δε[μονος τα τεκνα ουτος και εξα
 γει ε[στι δε ωκυβολος και ευθημων
 και α[φθονος και αφοβος και μαχιμος

Col. XIV.

- [.] διηρησθαι καθ ου λογον το (282)
 [. . . το μ]εγ ε δασυντεον το δε α
 [ψιλωτεον] απο ταυτου δ' ειρηκεν

- [ον ρα τ ενα]υλος αποερση χειμων[[ος]]ι
 γα
 5 [περωντα] και Ηρη δε[[ι]] με αύσε περι
 [δειςασ Αχι]λληι μη μιν απορσειε με
 [γας ποταμο]s βαθυδινης και ερσαν
 [καλει δροσ]ον και χωρις δ αυθ' ερσαι ει
 [σι γαρ αι α]παλαι και δροσωδεις Κρατης
 10 [δε ειλθε]ντα ιν' ηι ερχθεντα και την
 [εξουλης] δικην εντευθεν εκτιθη
 [σι δε και Σ]ολωνος εκ ε̄ αξονος εξου
 [λης εαν τι]s εξειλλπι ων εαν δικην
 [νικηση οσ]ου εαν αξιον η εις δημοσι
 15 [ον οφλε]μν και τω ιδιωτη εκατερω
 [ισον ΕΝΑΥΛ]ΟΥC χιμαρρους ως Αρισταρ
 [χος ρεων] εν παραμηκεσι τοποις·
 [.....]νες αι εν τοις αυλωσιν
 [.....] αυλωνες οι στενοι και ε
 20 [πιμηκεις ποτα]μοι ο δε Θραιξ τα κοιλω
 [ματα εξ]ων αι εκ[[]ρ[[ο]]υσεις των πο
 [ταμων πεπλ]ηνται και εμπινπλη
 [θι ρεεθ]ρα υδ[α]τος [[. .]] εκ πηγαιων
 εν
 [παν]τας δ οροθυεν αυλους αυ
 25 [λος] παν το στενον εισι ουν η
 [.....]εισαι ατε στεναμει[.] της
 [.....]ροισμα ΧΕΙΡΙ ΔΕ ΧΕΙΡΑ [Λ]ΑΒΟΝ
 [ΤΕC] ΕΠΙCΤΩCΑΝΤ' ΕΠΕΕCΙ δια δε
 [ξιας] πιστιν εποιησαντο των λο
 30 [γων] Αριστοτελης δε μη βοηθη
 [σαι] αυτους Αχιλλει οτι Ηφαιστος
 [αντ]ετετακτο τω Ξανθω ατοπον
 [.....] Δινεαν σευεσθᾱι προσητη.
 [.....]ν ΤΟΙCΙ ΔΕ ΜΥΘΩΝ ΗΡΧΕ ΠΟ
 35 [CΕΙΔ]ΑΩΝ Ε[Ν]ΟCΙΧΩΩΝ οτι Ποσει

(283)

(286)

(287)

Col. XV.

- [δ]ω[νος] κα[ι] Αθηνas κα[ι] αλ[λων]
 μ[η] οντων τοιs ειπεν ωs κα[ι]
 εν Οδυσσεια επι Καλυψους κ[αι]
 Οδυσσεωs τοισι δε μυθων η[ρχε]
- 5 Καλυψω δια θεων ΜΗ Τ ΑΡ ΤΙ ΛΙ (288)
- 7 ΗΝ ΤΡΕΕ· μη υποχωρει ΖΗΝΟC ΕΠΑ[Ι]
 ΝΗCΑΝΤΟC ΕΓΩ ΚΑΙ ΠΑΛΛΑC ΑΘΗ
 ΝΗ αθετειται οτι ονομα ουκ ει
 ρηκεν ονομα του θεου αλλ εγω
- 10 μεταβεβληκωs την ιδεαν
 ειs ανδρα [κ]αι γ[α]ρ ουκἀδε κατα
 την αφοδον σημειω επιφανει
 τον Αχιλλεα εθαρσυνεν ουδε Σκα
 μανδρος εληγε το ον μενοs αλλ ε
- 15 τι μαλλον χωετο Πηλειωνι
 προς ταυτα λεγει Σελευκοs εν τω γ̄
 κατα των Δρισταρχου σημειων οτι
 ανδρασιν ωμοιομενοι ομωs κατα
 τ[ο] σ[ι]ωπωμενον δια της δεξιωσε
- 20 ω[ς] ιχνη του θεου ειnai παρεχον
 [τ]αι [ε]πει πωs ειρηκασι τ[οι]ω γαρ τοι
 νωι θεων επιταρροθω [ειμ]εν
 και [υ]πο Διοs δε κατα το σ[ι]ωπωμε
 νον επεμφθησαν εν [δ]ε τω ε
- 25 των διορθ^ω[ε]τικων ο αυτοs [α]θετε[ι]
 συν τοιs εξηs β̄ ωs περισσο[υ]s ου
 κ ειnai δε ουδ εν τη Κρητικη ΠΟ
 ΤΑΜΩ ΤΕ υπο του ποταμου ΛΩΦΗ
 CΕΙ ενδωσει απο των τουs λοφουs
- 30 τουs τραχηλουs υποτιθεντων
 ζωων τεωs γαρ ζυγομαχουν
- (291)
- (292)

τα ενδιδωσιν ζευχθεντα και
ο Καλλιμαχος ηλθεν ο βους

υ[π α]ροτρον εκουσιο[[ν]]ς Π^{ΥΚΙ}[[. . .]]ΝΩC (293)

Col. XVI.

καθηρει κα[τεβαλλε και δασυνεται (327)

^Ο
ΟΡCΕ ΚΥΛΛΟΠΟ[ΔΕΙΟΝ ΕΜΟΝ ΤΕΚΟC (331)

Πτολεμαιοc [την παρατελευτον περι
σπαι οτι παν[τα τα ειc ων ληγοντα

5 επι παρεσχα[τ

ιον φασιν οτ[ι

τακται το ι κ[

κον νυν αλλ[

[.]οc αυτου κα[

10 το εσχ[ατο]ν [.]ορσεο κυλλο

ποδειον βελ[τιον αθετειν τον στιχον

ουδετερω γαρ προποντωc αλλα

ακ[[. . .]]αιωc τ[ο επιθετον κειται

προς την φιλανθρωπευομενην

15 οτι υπο μεν [

υ[.]ν χειρουτ[αι

τοιουτο ουν ε[

μανδρωι θε[

Σκα

HICKOMEN ω

(332)

μο[ι]ουμεν ε[νομιζομεν οτι εσ

20 τι [υδω]ρ πυρι [εναντιον

π.νεων πα[

ε ΑΥΤΑΡ Ε[ΓΩ ΖΕΦΥΡΟΙΟ

εν β̄ περι τ[ων

μενων φη[σιν οτι ζεφυροc απο εσπε

25 ραc και [η] απ[ο δυσεωc.] κα

λειται παρα [Ομηρω ζοφοc ο δε αργε

(334)

- στης οτι εις [Τροϊαν απο των περι Πε
λοποννησ[ον τοπων πνει εν οις το
Αργος το δ εξ [ανεμων δυο κεκραμενον
30 θυελλα ΕΙCΟ[ΜΑΙ πορευσομαι καλουσα (335)
αυτους αλλο[ν αλλαχθεν Ζηνοδο
τος δε γραφει [ορσασα ωστε το εισομαι
γνω[σ]ομαι αυ[τους Η ΚΕΝ ΑΠΟ ΤΡΩΩΝ ΚΕΦΑ (336)
ΛΑΣ τους Τρω[ας ΦΛΕΓΜΑ. (337)
- 35 ξιν την φλόγα καθως Ησιόδος και
μα δε θεσπ[εσιον κατεχεν χαος

Col. XVII.

-]τεψ[
[.]ομ[
[.] ΗΔΕ Κ[ΥΠΕΙΡΟΝ αι εκ των πο (351)
[λεων ηδε] κυπα[ι]ρ[ον
[.] οτι τα α[
5 [.] εξηλθον [ΤΕΙΡΟ]Ν[Τ Ε]ΓΧ[Ε (353)
[ΛΥΕC ΤΕ Κ]ΑΙ ΪΧΘΥΕC [ο]τι κεχωρισ
[μενοι εγχ]ελυες και ι[χθυες ΠΝΟ]Ι (355)
[Η ΤΕΙΡΟΜ]ΕΝΟΙ τη αποφορα του π[υ
[ρος κατα]πονουμενοι ριπη δε η κ[. .
10 [. Κ]ΑΙΕΤΟ Δ ΙC ΠΟΤΑΜΟΙΟ η ι[σ (356)
[χυσ ο ποτ]αμος α[ι] δε τον και συν
[δεσμον .]να . . την δε ε̄ αντωνν
[μιαν ιν η] κα[ι] αυτον τουτο προσει
[πεν ις πο]ταμ[οιο α]ντιμαρτυρει δε
15 [το φη πυρι] κα[ιομ]ενος και το αυταρ
[επει Ξανθ]ο[ο] δαμη μενος δια γαρ
[.]γον [γ]ραπτεον ΑΝΑ Δ ΕΦΛΥ (361)
[Ε ΚΑΛΑ ΡΕΕ]θ[Ρ]Α η φ[ι]λ[υ]ητις αναξεις
[.]τος [ο]ι δ[ε] επληθυε ΚΝΕΙ (363)
20 [CΗΝ ΜΕΛΔ]ΟΜΕΝΟC Αρισταρχος και

[η Καλλιστ]ρατου συν τω υ κνισην
 [ιν η σους] την κνισαν τηκων ομοι
 [ως τωι κ]νισην δ εκ πεδιου ανε
 [μοι φερο]ν κνιση δε ου μονον ο ε
 25 [πιπλου]ς αλλα παν λιπος τα κνει
 [ση δε ο]υδεποτε ειρηκεν Ομηρο[ς
 [κυριως] δ εστι μελδειν ως Διδυ
 [μος τ]α μελη [ε]θειν ωμοιωσε δε
 [την με]ν υπο τω υδατι γην τω λε
 30 [βητι τ]ο δ υδωρ τω λιπει Κρατη[ς
 [δ εν . διορθωτικων γραφομε
 [νου με]λδον φησιν αντι του μελ
 [δομε]νου δια το τους αρχαιους
 [τω ο τ]ο υ μη προστιθεναι αγνηο

Frs. (a) and (b).	Fr. (d).	Fr. (f).
.
]ε[	]αρ σου κ[	]ω[
]ς: τιμ[	]σιων αμ[	]ρο[
]αυτω[	]ερεται οιω[	]νιο[
]ειρεα[	]νω εταιμ[	]οτ[
5] γαρ ο αθη[	5]υγεται[	5]αιτ[
]σαναπαλ[	]ολ[.]να[	]σομ[
]στιναλ[	]τ[	]ν[
]ο αρκια[	]λ[	]ωμ[
]υσχερω[ς	. . .	]σω[
10]ησεα[		. . .
]σινα[	Fr. (e).	
]νεμ[	. . .	Fr. (g).
]οσι[	]λλ[	. . .
. . .	]καμ[	]λεο[
]εμιζο[	]ευοθ[	]στακρη[
15]κετοιγ[	]ογ λεγ[	]ε[.]εν τη[
]ε γαρ μ[	5]απιμ[	]αι δεδυ[
]ιωσ[	]οκιτρ[	5]σεισ[



ρσ[	αρχιλ[	ινα μεγαρ[
. . .	]τησ[	]κωσγο[
Fr. (c) blank.	]φει[	]γαοιπ[

Fr. (k).	Fr. (i).	Fr. (k).
.
]ωντ[	]σημ[.]	σ[
]λειται[	]μιξε δε	υ[
]υσιας εσ[	]ερισ και	α[
] προσωπ[	]κωσ	ει
5]εινεη[	5]λητο	5 εφ[
]αμ[. [
]τωνει[
]αραφ[
]ετογ[.]ρ[
		]μ[
		]οε[
		]εκ[
		]μ[
		5]ελ[
		]ει
		]ει
		]η[
		]σα[
		10]σ[
		]η[
		. . .
Fr. (l).	Fr. (m).	Fr. (n).
.
]η[. .] τ[ο]ντο[	]αλ[	]α[
]γορι[. ι]στορου[	]αιτ[	]αι[
. . .	]ρμε[	]ο ευ[
	]ποδ' ελ[	]απ[
	5]αι και κ[	5]σασ[
	]σαι ανε[	]τατ[
	πε]ρι τουτο[

I. Though the beginnings and ends of lines in this column are lost, the size of the lacunae between the end of one line and the beginning of the next can be approximately determined by the quotations which occur in 13-15 and 26-27 and have from 25-30 letters in a line. In 2-13 about 10-13 letters are lost between the lines, between 13 and 16, 12-15 letters; in ll. 16 to 27, 14-18 letters, and in ll. 27 to 33, 16-20 letters are required for the lacunae.

1-8. A scholium on the accentuation of *στε δή* in v. 1, the general sense of which is clear. 'Some read *στεδή*, saying that when *δη* is added to *στε* it causes *στε* to lose its accent. But they ignore the fact that *δη* cannot change the accent of a word preceding.' Cf. Herodian on A 493 *Ἀριστάρχος στεδή ὡς δηλαδή παραλόγως ἀναγινώσκει*. In 1] *στε δ[η* may be read.

3. Of the grave accent over *ε* only the tip is preserved, but it must have been written. Oxytone words of three syllables were accentuated at this period either with grave accents on the first two syllables (e. g. in the Bacchylides papyrus) or with a grave accent on the penultimate only (e. g. in ccxxiii).

5. The meaning, if any, of the dots above and below the *ο* of *στε* is not clear. Blass suggests *ἐπι[ρρήματι*.

6. *αυτον*: i. e. *τὸν τόνον*. Blass suggests *τῶ τόνῳ* after *στε[δη* in 3.

8-18. On the different interpretations of *πόρον* in v. 1. Cf. Schol. A *πόρον ἴξον, τὸν πορευτὸν αὐτοῦ τόπον* "καὶ Θρύον Ἀλφειοῦ πόρον." *οἱ δὲ τὸν βόυν, οἱ δὲ πόρον Ξάνθου κατὰ περίφρασιν τὸν Ξάνθον. Ἀριστοφάνης γράφει βόον*. Schol. B omits the quotation and the reading of Aristophanes, Schol. T omits the quotation. The papyrus was somewhat fuller than any of them. In 8-11 we have the view that *πόρος* meant a ford, illustrated by the quotation given in Schol. A (B 592); in 16-18 the view that it meant 'flow,' which is apparently ascribed to Ptolemaeus (*δ' Ἀσκαλωνίτης, Ἀριστάρχειος*), and in 18 the reading of Aristophanes. The point of the quotation, *οἴκιστον κ.τ.λ.* (μ 258, 259), in 13-15 is not clear owing to the mutilation of the previous line. It cannot be intended to illustrate the view that *πόρος* meant ford; probably it was cited in support of the theory that *Ξάνθου πόρον* was equivalent to *Ξάνθον*.

19-27. On the reading and derivation of *εὐρήος* or *εὐρρείος* in v. 1. This scholium is very obscure. If the supplement of 18 is, so far as it goes, correct, which hardly admits of doubt, not more than six letters are lost before the beginning of 19, and we should there expect the termination of *ευρηος* or *ευρρείος* as being the word to be commented on. Instead of that however, we have quite clearly in 19]*ρην*. Perhaps the scribe wrote *ευ]ρην* for *ευ]ρηος* because *γράφει* follows. Apparently (19-21) some critic wished to read *εὐρήος*, which is found in one MS. (L) and in a quotation from Strabo in place of the usual *εὐρρείος*, deriving it from a nominative *εὐρέυς*; cf. Schol. T *εὐρρείος, ἀπὸ τοῦ εὐρέυς* (corrected by Maass into *εὐρύς*) *καὶ κατ' ἐπένθεσιν τοῦ ε, ἢ ἀπὸ τοῦ εὐρέης εὐρε(έ)ος καὶ κράσει*. To this derivation Ammonius objected in 21 sqq., but his objection and his own theory are not clear, owing to the lacunae.

21. The doubtful *υ* at the beginning of the line (? *ευρε]υς*) could equally well be read as *η*.

24. *επι καθαρου του η̄ς*: i. e. *ης* preceded by a vowel. Ammonius is now discussing *εὐρέης*.

26. *θυμος κ.τ.λ.*: B 196. The quotation apparently illustrates the form *διοτρεφείος*, not *βασιλῆος*.

28-33. These lines are apparently concerned with the accentuation of *ευρρείος* or *ευρηος*. 32 and 33 look like a quotation from Homer, but we have not been able to identify it.

II. 1-4. A note on *γη φυσίξοος* in 63, perhaps objecting to the epithet as inappropriate. Cf. Schol. T.

5-7. A note on the form *ἤθελε*. Blass suggests *τοῦ μέτρου χάρ]ιν* for the lacuna in 6-7. The rest of the column is obscure.

III. 1-16. The first half of this note on *δειλη* in v. 1111 presents many difficulties. *δειλην μέν* in 1 corresponds to *ταύτης δέ* in 8, and we should expect in 1 sqq. an explanation of the general term *δειλη* as equivalent to evening, which would balance 8-11 where *δειλη* is said to be subdivided into *δειλη πρωία* and *δειλη ὄψια*.]*σελαν* in 2 seems to be corrupt.

Possibly *καλεῖ τὴν ἑσπέραν* should be read, but though an interchange of λ and ρ is easy, the σ cannot be read as the second half of a π. Or, conceivably, *εταν οθεν κ.τ.λ.* may have something to do with the ancient derivation of *δειλη*, *στε ἐνδεί ἢ τοῦ ἡλίου ἔλη* (Schol. A).

3-4. The quotation in these lines is assigned with much probability by Blass to Hesiod. In the third book (*τῶν καταλόγων*, which is sometimes omitted in quoting) that poet treated of the story of the Argonauts, and the Mares were a tribe on the shores of the Black Sea near Colchis (Hdt. vii. 79).

4. *αυτος*: sc. Homer. This remark is repeated in 11 seqq., where the instance (Φ 232) is quoted. The quotation from Phrynichus is quite obscure and seems to be corrupt. The form *δειλη* which occurs in it (line 6) is acknowledged by the *Etymologicum Magnum* beside the forms *δειλη* and *δειελος*.

7. Blass suggests *δη]ων* and *οψι]ην* in the next line, and thinks that these two lines are not from Phrynichus but belong to another quotation from an Ionic poet.

8. For the Attic distinction between *δειλη πρωία* and *δειλη ὄψία* and the division of the day into three parts (13-16) cf. Schol. T, whose language is very close to that of the papyrus.

13-14. Cf. Schol. A on 232 *ἢ δειλη δειελος εἴρηται ὡς ἢ ἑσπέρα ἑσπερος*.

16. On *Ἄρη* in v. 112. Cf. Scholl. B T, both of which record the variant *ἀρη* and its explanation, but without mentioning Hermapias. Neither of them throws any light on what the reading of "*οἱ δέ*" in 16 was. A corrector has written an η over the η of *Ἄρη*, apparently being dissatisfied with the form of the letter as written by the first hand, which resembles κ.

19, 20. Cf. Schol. T which is verbally the same; Schol. B is also practically identical.

21-27. A scholium on the accentuation of *ἐνταυθοι*, which Dionysius Thrax wished to make properispome on the ground that the accentuation of it as perispome belonged to the later period of the Ionic dialect. Cf. Cramer, *Anecd. Par.* III. 291, where it is stated that Dionysius accented it properispome, and Schol. A *τὸ ἐνταυθοῖ περισπαστέον ἔστι γὰρ ἀπὸ τοῦ ἐνταῦθα Ἄττικοῦ*. The latter part of the scholium is obscure owing to the lacunae; perhaps the discussion turned on the rival derivations, *ἐνταῦθα* and *ἐνταυθί*.

It is noteworthy that Ammonius like the other scholiasts gives *ἦσο* as the reading in v. 122, though *κεῖσο* is found in all the MSS. Whether he mentioned the other reading is doubtful. The last word in 23 cannot be read as *κεισο*, though it may well be a corruption of it; cf. XIV. 13, note. There is what looks like an acute accent over the final κ, which is followed by a sign like a mark of elision.

26. The letter before *αια* is not τ, so *γεγ[ραπ]ται* cannot be read.

27. The ν of *τον* is corrected, perhaps from σ. We cannot guess the meaning of the β written above the line.

32-5. Cf. Schol. B *ἀπολιχμήσονται, καταφάγωσιν ἀπὸ τοῦ λείχειν δὲ εἴληπται τὸ λιχμᾶν. ἀκηδέες δὲ οἱ μὴ κηδόμενοι τινων*.

IV. 4. Perhaps a scholium on *εἶσω ἀλός* in v. 125, ΕΙ]CΩ [ΑΛΟC αντι του εις αλος; cf. Schol. B.

The rest of this column is taken up with a note on the various readings in vv. 126 and 127. From 27 onwards, the explanation of *ὑπαλύξει* given by Philetas, the papyrus agrees with Schol. B. 7-13 also agree, so far as we can judge, almost verbally with the explanation of the reading *ὑπαίξει* ascribed to οἱ Ἀριστάρχειοι by Schol. B in the sentence immediately preceding the explanation of Philetas; cf. also Schol. A, which ascribes the reading *ὑπαίξει* to Aristarchus, and gives the same explanation in slightly different terms. There is, however, the difficulty that another writer in Scholl. B and T asserts that Aristarchus read *ἐπαίξει*, and the description of his explanation, in so far as it runs parallel

with 7-13 of the papyrus and the other note in Schol. B, differs only by the substitution of *ἐπὶ τὴν φρίκα* for *ὑπὸ τὴν φρίκα*, and a few other verbal changes. It would, therefore, be possible to maintain that in 7-13 Ammonius ascribed the reading *ἐπαίξει*, not *ὑπαίξει*, to Aristarchus. But such a view is very improbable, for in 23 he seems to ascribe the reading *ὑπαίξει* to the Aristarchean copies, and the remains of 7-13 agree with Schol. B (2) more closely than with Scholl. B T (1).

6. Possibly *Ἀριστοφάνης*] *καί*. Porphyry states that Aristophanes read *ὑπαίξει*.

21. The quotation (δ 389) clearly illustrates the reading *ὄς κε φάγησι*, where Aristophanes read *ὄς*. Probably *ῥῶς* in 17 is part of *ῥῶς* used as an explanation of *ὄς*.

22. For *αἱ Ἀριστάρχειοι* (sc. *ἐκδόσεις*) cf. XI. 15.

V. 5. *αναί*, if correct, recalls Schol. T *ἀλλὰ διὰ τὸ τοὺς ἐπὶ γῆς ἀναρουμένους εἰς αὐτὸν ῥίπτεσθαι*.

VI. 3. *Ἰππεύς*: better *Ἰππυς*, of Rhegium, perhaps a really old writer, but the works which in the Alexandrian age went under his name were not genuine; see Wilamowitz-Möllendorff in *Hermes* xix. pp. 442-53.

13. Cf. Schol. A *ὅτι λείπει ἢ περὶ πρόθεσις ἀνηρημένων* in the next line explains *κταμένων*, which is probably lost in the lacuna.

14. Blass suggests *ὁ μέσος* (sc. *ἀρίστος*) [*ἀντὶ παθητικοῦ*].

15. *προπαροξυνεῖ*: i. e. *δολιχέγγχτας*, cf. Schol. A *ὡς εὐιδέας· παραιτήτεον γὰρ τοὺς ἄλλως ἀναγνώσκοντας*.

16-30. There was an ancient difficulty here that Asteropaeus was not mentioned in the Catalogue, though he states that he has been at Troy eleven days and the Catalogue was made five days previously. Ammonius offers two solutions, first, that the edition of Euripides and others contained after B 848 (*αὐτὰρ Πυραίχμης κ.τ.λ.*) a new verse (*Πηλεγόνοσ κ.τ.λ.*) mentioning Asteropaeus; and secondly, if this new verse be rejected, that Asteropaeus may have been one of the subordinate leaders, and therefore was omitted in the Catalogue like Stichius, Schedius, Phoenix, Patroclus, Antiochus, and Teucer, who is addressed by Agamemnon as a leader in the verse *Τεῦκρε φίλη κεφαλὴ Τελαμόνιε [κοίρινε λαῶν]* (Θ 281). Cf. Schol. T on v. 140, where the same two explanations are given in different language, and without mentioning by name the authority for the new verse. Schol. B gives only the second explanation.

17. *τῆ κατ ε[υριπίδην*: besides the addition after B 848 which, if the conjecture is right, is alluded to here, Eustathius says that after B 866 there was in that edition another new verse, *Τρώλφ ὑπὸ νιφόντι ὕδης ἐν πύονι δήμφ*. The edition of Euripides was pre-Alexandrian.

24. *κῶλυει*: this word must have been intended, but the scribe apparently wrote *δ* in place of *λ*, and over *ν* there are traces resembling *σ*, or a circumflex accent.

26. The scribe apparently first wrote *σχιδιον*, altering it to *στιχιον*.

29. For *Ἰστρος*, the follower of Callimachus, see Susemihl, *Alex. Lit. Gesch.* i. 622. He maintained that only kings were called *ἦρωες*, see Schol. A on B 110 (Aristonicus) and on T 34. The objection that Teucer is called *ἦρωος* in Θ 268 Istrus met by referring to the verse (*Τεῦκρε φίλη, κ.τ.λ.*) quoted here, which showed that Teucer was a *κοίρινοσ λαῶν*, i. e. a *βασιλεύς*. For Ammonius' use of Istrus' argument see note on 16.

VII. 6. *εν Παρθενοίσι*: the *ν* of *εν* appears to have been written over something else. The quotation which follows is probably from the *Παρθένεια* of Pindar, cf. 12 *λέντα ῥόμβ[ον]* with *Ol.* xiii. 94 *ἐμὲ δ' εὐθὺν ἀκόντων ἰέντα ῥόμβον*. In l. 11 Blass suggests *δούρων ἀζα]λέων*.

10. Apparently the first hand wrote *γενην*, which has been altered by the corrector to *πε^η*. *χωμοπολι[* is for *καὶ ὀμόπολι[σ* or *-ν*.

13-14. For the supplements cf. Schol. B. In 16 Blass suggests *ἄθλον* or *μόνον* before *το*.

18. *καλον Θρη(ι)κιον*: Ψ 808. The quotation in the next line is from Ψ 561-2.

IX. 1-25. A discussion of the question whether v. 195 *οὐδὲ βυθυρρείτασ μέγα σθένοσ*

'Ωκεανοῖο was to be retained. It was rejected by Zenodotus according to Scholl. A Gen. The consequence of omitting the verse was to make v. 196, ἐξ οὐπερ πάντες ποταμοί, κ.τ.λ., dependent upon 'Αχελώϊος in v. 194, instead of on 'Ωκεανοῖο; cf. Schol. Gen. γίνεται δὲ 'Αχελῶϊος πηγὴ τῶν ἄλλων πάντων.

1-3 contain a quotation, obviously imitating the passage under discussion, from some poet who clearly did not know the doubtful verse since he makes ἐξ οὐπερ depend on 'Αχελῶϊον.

3-5. A second argument in favour of rejecting v. 195, that it was not read by Megaclides; cf. Schol. Gen. which also quotes Megaclides.

5-8. Ammonius next gives the contrary view. 'Aristarchus, however, shows that it (sc. τὸν στίχον) is Homeric, on the ground that the source of streams is the ocean.'

8-11. Ammonius now brings forward quotations in support of the explanation given by those who rejected v. 195, namely, that 'Αχελῶϊος was used as a general name for water. Cf. Schol. T τὸν γὰρ αὐτὸν 'Ωκεανῶ 'Αχελῶϊὸν φασιν. The first of these is a quotation from an unknown epic poem on Heracles by (? Sel)euclus, in which 'Αχελῶϊος appears to be used as equivalent to 'Ωκεανός. But there are several difficulties. ἐπορ[εὐθ]ῆς in 9 is not satisfactory; we should expect ἐπερησας, and though the third letter can be read as ε, the letter before the final ς cannot be α or ε, or indeed any vowel except η, so that a passive aorist seems inevitable. ἀργυροδυνα, too, is curious; ἀργυροδινεω would be expected.

11-17. 'This (i.e. the identity of 'Αχελῶϊος with 'Ωκεανός) is also shown by Pindar, who says that the flute player's reed (comes from?) the springs of Acheloius, that is to say of water. "Thee, the most musical, aforetime the broad surface of the springs of Acheloius and the winding river's streams nourished, a reed" (i.e. once you were reed, now you are a flute). Elsewhere, however, he says "Child of the springs of ocean." Here, too, we are beset by difficulties. It is not clear why τοῦτο δὲ ἐμφαίνειν and the following verbs should be in *oratio obliqua* if they represent remarks of Ammonius himself. It is tempting at first sight to make this a continuation of the opinion of Aristarchus in 5-8, but the arguments in 18-25 are certainly directed against the view of Aristarchus, and the quotations from Seleucus and Pindar, though the point is in neither case very obvious, appear to support the same view as 18-25.

14. ισ, if correctly read, is a corruption of σ', but it is possible that the supposed ι is a stroke crossing out a letter wrongly written.

15. εὐρωπια : εὐρωπός as opposed to στενωπός is found, but not the abstract substantive 'breadth'; here moreover the sense is very difficult, but there is no doubt about the reading. There is a spot of ink above the ω, which we are unable to explain.

16. For ἐτέρως in the sense of ἐν ἐτέροις cf. Schol. Gen. on v. 169, where ἄλλως appears to be equivalent to ἐν ἄλλοις.

17. πεδα is most probably for παῖδα. The argument drawn from the comparison of the two passages in Pindar seems rather far fetched.

18-20. 'And many sacrifice to Acheloius before Demeter because Acheloius is a name of all rivers, and water is the source of fruit.'

21-25. Cf. Macrob. *Sat.* v. 18 where the quotation from Ephorus is given more fully.

24. In Macrob. *l. c.* the passage runs ὥστε πολλοὶ νομίζοντες οὐ τὸν ποταμὸν τὸν διὰ τῆς 'Ακαρνανίας ρέοντα, ἀλλὰ τὸ σύνολον ὕδωρ 'Αχελῶϊον ὑπὸ τοῦ χρησμῶ καλεῖσθαι. It is not easy to recover the precise reading of 24. The scribe perhaps wrote παντας ποταμον for παντα ποταμον, the mistake being due to the acc. plur. preceding. ποταμοις cannot be read.

26-7. Cf. Schol. B μακρά, βαθέα ὡς τὸ ἐναντίον, κ.τ.λ.

27-X. 18. Cf. Scholl. A B T which together give the substance of this note, but not so fully. Ammonius suggests three explanations for the conjunction of eels and fishes. (1) 28-33, eels are selected as a type of fishes because they were specially fond of eating

flesh, and *ιχθύες* is equivalent to *ἄλλοι ιχθύες*, just as *ποτητά* in μ 62 is equivalent to *ἄλλα ποτητά*: cf. Schol. A and (for 28-9) Scholl. B T *ad fin.* (2) eels are selected because they live in mud and eat human flesh; (3) there is a real distinction between eels and fishes, a view which Ammonius supports by two quotations from Aristotle (the second given on the authority of Didymus), and by the distinction made at Athens between taxes on eels and those on fishes; cf. Scholl. B T, which give the substance of the quotations from Aristotle without mentioning his name, and Schol. A which briefly alludes to this view.

33. *ισως δ*: sc. *κατ' ἐξοχήν εἴρηται*.

37. *καθα φησιν Ἀριστοτέλης*: *Hist. An.* Z 16, p. 570^a. The quotation varies the order of the sentences.

38. *ζωστοκουσιν*: *ψοτοκοῦσιν* Ar.

X. 2. *γῆς ἐντέρων ἃ αὐτόματα* Ar. The second word was corrupt as written by the first hand; the second hand apparently read *εντερων*, though it is possible that the stroke which he drew through the letter before ω is intended for an iota; cf. IX. 14. The superfluous *ης (ῆς?)* is, however, not erased.

6, 7. *εξαναλω[θε]ντος*: *ἐξανληθέντος* Ar., which is better. *εξυσθεντος* = *ἐκξυσθέντος*. Most MSS. of Aristotle have *ξυσθέντος*, but there is a variant *ἐξοσθέντος* or *ἐξοισθέντος*, i.e. *ἐκξυσθέντος*.

11. *εν δε τω ζ*: *Hist. An.* Θ 592^a. *ἀμαρτύρως* = 'without quoting him in full.' The passage in Aristotle runs *ζῶσι δ' εἶναι ἐγγέλους καὶ ἐπτά καὶ ὀκτὼ ἔτη. τροφή δὲ καὶ οἱ ποτάμιοι χρῶνται ἀλλήλους τ' ἐσθίωντες καὶ βοτάνας καὶ ρίζας, κ.τ.λ.* Cf. Scholl. B T *φασὶ δὲ ἀλληλοφάγους αὐτὰς εἶναι καὶ ζῆν ἐπτά ἢ ὀκτὼ ἔτη.* Schol. A does not mention this.

14. Cf. Ar. *De Gen. An.* B 741^a *οὔτε δὲ θήλεα οὔτε ἄρρενα καὶ ἐν τῷ τῶν ιχθύων γένει ἐστίν, οἷον αἶ τ' ἐγγέλεις καὶ γένος τι κεστρέων, κ.τ.λ.*

15. *καὶ εν τω αγορανομικῷ, κ.τ.λ.*: so Schol. T.

19-23. 'He (*sc.* the poet) has anticipated what would take place on the third day when he (the corpse) would float, or while (*τοτε* must be corrected to *ἄτε*) he was lying on the sand, the eels were already pressing in to devour him.'

25. Cf. Scholl. A B T *περὶ γὰρ τοὺς νεφροὺς πολλή ἐστὶν ἡ πιμελή.*

26-29. The derivation of *ἐρέπτεσθαι* from *ἔρα* is found in Scholl. A B T, but not the criticism of the word as inapposite.

31-2. The reading *εἰσάμενος* is found in most MSS. Ammonius preferred *εἰδόμενος*. Aristarchus, as this passage shows, left the question open. Cf. Schol. A *εἰσάμενος, γράφεται καὶ εἰδόμενος* (Didymus).

33. *περισσως*: cf. Scholl. A B T *οὐκ ἀναστρεπτόν δὲ τὴν "περί." ἔστι γὰρ ἀντὶ τοῦ περισσῶς.*

35. Cf. Schol. A (2) *οὕτως διὰ τοῦ γῆ ἐμέθεν γ' ἐλάσας.* The variant *πελάσας* is known from Schol. T, where however Aristophanes' name was not given; Mr. Allen tells us that *πελάσας* is actually found in one MS. (Vat. 26, *saec.* xiii).

XI. 1-6. A discussion of the appositeness of the epithet *ἐρατεινά* in v. 218. 'The Sidonian says that the poet has lapsed into the narrative form, although the speech is imitative; but others say that the epithet refers to what was beautiful by nature, before the battle by the river.' ο *Σιδωνίος* is *Διονύσιος ὁ Σιδώνιος*, see Susemihl, *op. cit.* ii. 176. The point of his criticism was that the epithet *ἐρατεινά* was out of place here in a speech in which the poet ought to have imitated the character of the speaker, and described things from the speaker's point of view, whereas in a mere narrative *ἐρατεινά* like any other epithet might be employed; cf. Ar. *Poetics*, c. 3. With the view of Dionysius Sidonius cf. Schol. A *ὅτι ἀκαιρον τὸ ἐπίθετον* (Aristonicus), and with the other theory cf. Scholl. B T *καλῶς τὸ ἐπίθετον εἰς ἔνδειξιν τοῦ ὅτι τὰ τοιαῦτα ῥεύματα μεμίανται.*

4. *δε*: the scribe first wrote *τα* and then *δε* over it.

8. *στενοχωρούμενος*: cf. Schol. A *στενοχωρούμενος . . . οὐ στενάζων.*

9. The σ of $\sigma\tau\epsilon\nu\omega$ has been corrected. The quotation from Alcaeus $\sigma\tau\acute{\epsilon}\nu\omega \mu[\acute{\alpha}\nu] \Sigma\acute{\alpha}\nu\theta\omega \rho[\acute{\iota}\omicron\sigma] \acute{\epsilon}\varsigma \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu \acute{\iota}\kappa\alpha\nu\epsilon$ is new. If $\acute{\iota}\kappa\alpha\nu\epsilon$ is scanned $\acute{\iota}\kappa\acute{\alpha}\nu\epsilon$, the metre is the same as that of frag. 15 (Bergk).

11-13. I. $\phi\epsilon\acute{\iota}\gamma\omicron\nu\tau\iota$. The quotation is from σ 385-6. Sophocles must have paraphrased that passage, very likely in the $\Lambda\chi\alpha\iota\omega\nu \Sigma\acute{\upsilon}\nu\delta\epsilon\iota\pi\nu\omicron\nu$, and taken $\sigma\tau\acute{\epsilon}\iota\nu\omicron\iota\tau\omicron$ in the sense of $\sigma\tau\epsilon\nu\acute{\alpha}\zeta\omicron\iota$.

15-18. The ancient critics were divided as to the meaning of $\acute{\epsilon}\alpha\sigma\omicron\nu$, some taking it to be from $\acute{\epsilon}\acute{\alpha}\omega$, 'cease,' others from $\acute{\alpha}\omega$, 'take your fill,' in which case several critics preferred to read $\acute{\epsilon}\alpha\sigma\omicron\nu$; cf. Scholl. A B T, and Schol. A on Ω 557, where it is stated that Didymus and Hermapias wished to read $\acute{\epsilon}\alpha\sigma\alpha\varsigma$ instead of $\acute{\epsilon}\alpha\sigma\alpha\varsigma$. Ammonius' note is rather obscure; apparently according to him the Aristarchean copies read $\acute{\epsilon}\alpha\sigma\omicron\nu$ with a smooth breathing ($\omicron\acute{\upsilon}\tau\omega\varsigma$, i.e. $\psi\iota\lambda\acute{\omega}\varsigma$) as being from $\acute{\epsilon}\acute{\alpha}\omega$ ($\acute{\iota}\nu\alpha \tau\acute{o} \sigma\acute{\upsilon}\nu\eta\theta\epsilon\varsigma \acute{\eta}\mu\acute{\iota}\nu \acute{\eta}$), while others took $\acute{\epsilon}\alpha\sigma\omicron\nu$ (or $\acute{\epsilon}\alpha\sigma\omicron\nu$) as equivalent to 'take your fill' ($\chi\omicron\rho\tau\acute{\alpha}\sigma\theta\eta\tau\iota$ is vulgar Greek for $\kappa\omicron\rho\acute{\epsilon}\sigma\theta\eta\tau\iota$), comparing $\acute{\alpha}\iota\mu\alpha\tau\omicron\varsigma \acute{\alpha}\sigma\alpha\iota$ $\Lambda\rho\eta\alpha$ (E 289, *al.*).

18. If $\omicron\acute{\upsilon}\kappa \epsilon\acute{\upsilon}$ is correct, it must be a criticism of Ammonius upon the view that $\acute{\epsilon}\alpha\sigma\omicron\nu = \chi\omicron\rho\tau\acute{\alpha}\sigma\theta\eta\tau\iota$; but then the addition of the remark that $\acute{\alpha}\sigma\eta$ means $\pi\lambda\eta\sigma\mu\omicron\nu\acute{\eta}$ seems very unnecessary.

19, 20. $\acute{\alpha}\nu\tau\acute{\iota} \tau\omicron\upsilon \text{''}\text{Εκτορος}$ is a remark on the dative $\text{''}\text{Εκτορι}$, but what is $\epsilon\gamma\omega$? If it is a quotation of $\acute{\epsilon}\gamma\omega$ in v. 226, the note $\acute{\epsilon}\omega\varsigma \pi\acute{\epsilon}\rho\alpha\tau\omicron\varsigma, \kappa.\tau.\lambda.$ does not seem very relevant, being more like an explanation of $\pi\epsilon\iota\rho\eta\theta\eta\nu\alpha\iota \acute{\alpha}\nu\tau\iota\beta\acute{\iota}\eta\nu$. The only alternative is to suppose that $\acute{\epsilon}\gamma\omega$ refers to Ammonius himself. But Ammonius does not elsewhere speak of himself in the first person, and the construction $\acute{\epsilon}\gamma\omega, \acute{\epsilon}\omega\varsigma \pi\acute{\epsilon}\rho\alpha\tau\omicron\varsigma \acute{\epsilon}\xi \acute{\epsilon}\nu\alpha\nu\tau\acute{\iota}\alpha\varsigma \pi\omicron\lambda\epsilon\mu\acute{\eta}\sigma\alpha\iota$ would be very abrupt. Probably there is a corruption somewhere. $\acute{\alpha}\nu\tau\iota\beta\acute{\iota}\eta\nu$, which we should have expected to be quoted since $\acute{\epsilon}\xi \acute{\epsilon}\nu\alpha\nu\tau\acute{\iota}\alpha\varsigma$ explains it, may have been omitted by 'homoioarchon' before $\acute{\alpha}\nu\tau\acute{\iota} \tau\omicron\upsilon \text{''}\text{Εκτορος}$. The scribe does not seem to have understood the passage, for his division $\epsilon\omega\sigma\pi\epsilon\rho | \alpha\tau\omicron\varsigma$ (corrected by the second hand to $\epsilon\omega\sigma\pi\epsilon\rho\alpha | \tau\omicron\varsigma$) suggests that he was thinking of $\delta\sigma\pi\epsilon\rho$.

22. $\text{ΕΦΡΑ}\text{C}\text{A}\text{O}$: our texts all have $\epsilon\acute{\iota}\rho\acute{\upsilon}\sigma\alpha\omicron$, and so Ammonius in 36; hence $\acute{\epsilon}\phi\rho\acute{\alpha}\sigma\iota\omicron$ seems to be merely a blunder.

25-36. Cf. Schol. B, which mentions the first of the two explanations suggested by Ammonius for v. 230 (that it referred to the advice given by Zeus to the gods in Υ 25 sqq. $\acute{\alpha}\mu\phi\omicron\tau\acute{\epsilon}\rho\omicron\iota\sigma\iota, \kappa.\tau.\lambda.$), and quotes Υ 25-6.

30. The erased words (which have also been bracketed) are the beginning of Υ 30, vv. 28 and 29 being omitted, though there is no trace of their ever having been obelized. But as the line is erased, no importance need be attached to the omission.

32-36. The second explanation of v. 230 suggested by Ammonius (that the command to help the Trojans had been given, though not mentioned by Homer, cf. $\acute{\alpha}\upsilon\tau\grave{\alpha}\rho \Lambda\pi\acute{o}\lambda\lambda\omega\nu, \kappa.\tau.\lambda., \Phi$ 515-6) is new.

34. $\omicron\iota\omicron\varsigma$: our texts all have $\Phi\omicron\acute{\iota}\beta\omicron\varsigma$ in Φ 515, but $\omicron\acute{\iota}\omicron\varsigma$ is the better reading.

35. $\beta\epsilon\mu\beta\lambda\epsilon\tau\omicron$: i.e. $\mu\acute{\epsilon}\mu\beta\lambda\epsilon\tau\omicron$. Hesychius mentions the form $\beta\acute{\epsilon}\mu\lambda\epsilon\tau\omicron$ (i.e. $\beta\acute{\epsilon}\mu\beta\lambda\epsilon\tau\omicron$), and even the infinitives $\beta\acute{\epsilon}\beta\lambda\epsilon\iota\nu$ and $\beta\acute{\epsilon}\beta\lambda\epsilon\sigma\theta\alpha\iota$. Cf. the form $\beta\acute{\alpha}\rho\nu\alpha\mu\alpha\iota$ for $\mu\acute{\alpha}\rho\nu\alpha\mu\alpha\iota$, Kühner-Blass I. 1^a. 155, 259, 5.

36. The η of $-\eta\omicron\varsigma$ is corrected, perhaps from π . $\epsilon\iota\rho\upsilon\sigma\alpha\omicron$: see note on 22 above.

37. $\omicron\sigma\sigma \tau\omicron\iota$: there is not the least doubt about the reading, which must be a mere blunder for $\omicron \tau\omicron\iota$, a quotation from v. 230.

XII. 1. Cf. Scholl. A Gen. $\theta\upsilon\rho\epsilon\delta\acute{\omicron}\nu \mu\acute{\epsilon}\gamma\alpha\nu$ is from ι 240.

3. $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\eta$ is $\acute{\eta} \pi\rho\omega\acute{\iota}\alpha \delta\epsilon\acute{\iota}\lambda\eta$; cf. III. 9-11. The seventh hour is about 1 p.m.

4. $\epsilon\nu\alpha$] $\tau\eta\varsigma$ or $\delta\epsilon\kappa\alpha$] $\tau\eta\varsigma$ alone are too short for the lacuna, which suits $\epsilon\nu\delta\epsilon\kappa\alpha\tau\eta\varsigma$ or $\delta\omega\delta\epsilon\kappa\alpha\tau\eta\varsigma$.

6. $\Theta\Upsilon\Upsilon\Upsilon\omega\text{N}$; this spelling, which is found in one MS. (A), is the right one in Homer.

10. The first word in the line could perhaps be read as *νεκρους*, but the vestiges do not suit very well, and more probably it is an adjective.

14-17. *πορφυρεον*, κ.τ.λ.: λ 243-4.

17. *με[ιζον η κατ α]νδρα*: cf. Schol. T *θείας ενεργείας τὸ μᾶ ὄρμη τοὺς μὲν νεκροὺς ἐβάλλειν, τοὺς δὲ ζῶντας ἐγκρύπτειν κολποῦντα ἑαυτὸν, τὸν δὲ Ἀχιλλεῖα περιίστασθαι. κολποῦντα* there recalls *οἶον ἐν κὼλπω τινί* in 13.

19-20. *ΑΧΙΛΛΗΑ* is mis-spelled as in XIV. 6.

20-25. 'Protagoras says that the following episode of the fight between Xanthus and a mortal was intended to divide the battle, in order that the poet might make the transition to the battle of the gods; but perhaps it was also in order that he might exalt Achilles . . .'

30-1. *ΠΕΔΙΟΝΔΕ*: our texts have *πεδίοιο*, which was the reading of Aristarchus. The variant *πεδίονδε* is recorded by Schol. A. Cf. XIII. 11.

31-34. Cf. Schol. Gen. on v. 256, whence it appears that Zoilus had criticized this passage because Achilles did not use his chariot. Ammonius' note is an answer to this objection. 'Achilles could not use his chariot lest he should endanger himself, being as it were in a prison if the horses were tripped up.'

37. The *διπλῆ* between this line and the next shows that a change of subject took place, and we should expect a quotation of the particular word or words in vv. 246-7 to be commented upon. It is therefore tempting to read *πεδι]ονδε*, but the remains of the letter before *ν* do not suit *ο* so well as *ε* or *η*.

XIII. 6-7. *ανε]δυσετο λι[μνης*: cf. Schol. T, where these words (from ε 337) are quoted in support of *λίμνης*, which was an ancient variant for *δίνης* in v. 246.

11. For the restoration cf. Schol. A (Aristonicus).

13. *φέρεσθαι* was an ancient variant for *πέτεσθαι*. Cf. Schol. A *πέτεσθαι, ἐν ἄλλῃ φέρεσθαι*.

15-18. There must have been a remark to the effect that Homer could not have described nature so well if he had been blind from birth. Cf. Scholl. B T *ἀκριβέστατα δὲ ἐπὶ τῶν ποταμῶν παρεφύλαξεν, κ.τ.λ.*

20. Cf. Schol. T *Ἀριστοφάνης φόνιοι, ὃ δὲ Ἀρίσταρχος πόνοιο, τοῦ κατὰ τὸν πόλεμον ἔργου*.

22. Probably *μεθ' ὄρμης βοή* in the lacuna; cf. Schol. T.

25. *οφθαλ]μους [εχοτος*: cf. Scholl. B T Gen. This is clearly an explanation of the reading *μελανόσσου*, which we have therefore proposed in 23. There were three other readings, *μελανόστου*, 'black boned,' which is ascribed to Aristotle by Scholl. B T Gen., cf. 30 sqq. below; *μέλανός του*, the reading of Aristarchus; and *μέλαως του*, the ordinary reading.

30-39. The quotation from Aristotle is from *Hist. An.* I. 618^b § 32. The first five lines, however, are not a verbal quotation; cf. the similar inexactness in IX. 37 sqq.

35. Perhaps *αγ]κη κα[ι λιμνας*, cf. *Ar. l. c.*, l. 24, but these words do not occur in the description of the black eagle with which the quotation is particularly concerned.

XIV. 1-16. A note on *ἐρχθέντα* in v. 282; cf. Schol. Gen., which to a large extent agrees with this passage. The first nine lines here give the second view of Alexion ὁ *χωλός*, who read *ἐρθέντα* or *ἐρθέντα*, giving various examples.

2. Alexion was referring to Z 348, *ἐνθά με κῦμ' ἀπόερσε*, which he says ought to be written *ἀποίρσε*. The practice of retaining the rough breathing of a verb, even when compounded with a preposition, is common in literary papyri; cf. ccxxiii. 164, note.

4-7. These two parallels, *ὄν ρά τ' ἔναυλος, κ.τ.λ.* (Φ 283) and *Ἥρη δὲ μέγα, κ.τ.λ.* (Φ 328) are also found in Schol. Gen., but as illustrations of *ἐρθέντα*, not, as here, of *ἐρθέντα*.

6. *απορσειε*: a mistake for *αποερσειε*.

7. Cf. Schol. Gen. *ἔνιοι δασύνουσιν ἐρθέντα παρὰ (τὴν ἔρσην τουτίστι) τὴν δρόσον*. There is not room for *καλεῖ τὴν δροσ]ον* in 8. Perhaps *εῤσαν | δε τὴν δροσ]ον* should be read.

8. *χωρὶς δ' αἰδ' ἔρσαι* is from ι 222, where *ἔρσαι* means the young lambs and kids.

The argument is 'He calls ἔρσα "dew," quoting χωρὶς δ' αὐθ' ἔρσαι, since the tender are also dewy.' εἰ|γ εἰσι αἰ α]παλαι might be read, but there is not sufficient space for εἰ|περ εἰσι αἰ α]παλαι. Cf. Etym. M. s. v. ἔρσαι, . . . αἰ ἀπαλαὶ καὶ τελείως νέαι μεταφορικῶς, ὡς Ἀριστόνοκος ἐν Σημείοις. ἔρση γὰρ ἐστὶν ἡ δρόσος. The subject of καλεῖ, if correct, is presumably Alexion.

9-15. Cf. Schol. Gen., where the reading of Crates εἰλθέντα and the quotation from Solon's law are given.

12. εκ ε̄ αξονος: Schol. Gen. has ἐννεάζονι, clearly a corruption of ἐν ε̄ ἄξονι, besides numerous other mistakes.

13. εξειλλπι: εξειλλι is of course meant; but the scribe has quite clearly written a π instead of an η, and there is a letter which looks like an iota between the first ι and the first λ.

ων εαν: ε̄αν here and in the next line is vulgar Greek for ἄν.

16-27. A note on ἔναυλος in v. 283, which is obscured by the lacunae and the frequent corrections. Aristarchus (followed by Ammonius) explained it as a torrent running in a long and narrow channel; cf. Scholl. B T ἔναυλος, χειμάρρους διὰ στενοῦ τόπου καὶ περιμήκους ποιούμενος τὴν ῥύσιν (but with no mention of Aristarchus).

18. αἰ is corrected from οἰ.

19, 20. ε[πιμηκεις: cf. Schol. A ἐναύλους τοὺς ποταμοὺς τοὺς ἐπιμήκεις.

20-24. Dionysius Thrax on the other hand explained ἔναυλοι as the cavities from which rivers take their rise, comparing ἐμπύμπληθι, κ.τ.λ. (Φ 311).

23. πηγαιων: a mistake for πηγέων.

28-29. Cf. Scholl. B T.

30. sqq. Probably a quotation from Aristotle's lost book Ἀπορήματα Ὀμηρικά. The difficulty here was that Poseidon and Athena did not actively help Achilles, the explanation of Aristotle being that Hephaestus was the god opposed to Xanthus. Cf. Scholl. B T on v. 288 ἰκαναὶ αἱ προσθήκαι ὑπὲρ τοῦ θαρσῆσαι Ἀχιλλέα . . . πρὸς δὲ τοὺς ζητοῦντας πῶς διαλέγονται μὲν αὐτῶ οἱ θεοὶ, οὐκ ἐπιβοηθοῦσι δέ, ῥητέον ὅτι ἕτερος ἦν ὁ τῶ Σκαμάνδρῳ ἀντιτεταγμένος.

32. ἄστοπον apparently refers only to what follows, not to what precedes. If it governed βοηθήσαι as well as σεύεσθαι it would better account for the μή (which however often supplants οὐ at this period); but we should then expect ἄστοπον at the beginning of the sentence, and a comparison of Ammonius' note with the parallel passage in Scholl. B T quoted above shows that ὅτι Ἡφαιστος ἀντετέτακτο is the explanation of the difficulty and an argument in defence of the passage, not a reason for objecting to it.

33. A reference to Y 325 Αἰνείαν δ' ἔσσευεν (scil. ὁ Ποσειδῶν), the point of which is not clear. Perhaps 'the absurdity of Aeneas being carried off . . .' is Aristotle's criticism of that passage.

34-XV. 5. A note on the loose use of τοῖσι, Achilles being the only person present besides Poseidon and Athena. The passage of the Odyssey referred to in XV. 3 τοῖσι δὲ μύθων, κ.τ.λ. is ε 202 (where our texts have τοῖς ἄρα). In that passage only Calypso and Odysseus were present. Cf. also η 47, where a similarly inexact use of τοῖσι δὲ μύθων ἦρχε is found. In fact Homer never uses the dative singular in this phrase.

XV. 6. μη υποχωρεῖ: cf. Scholl. B T τρέε, ὑποχώρει.

6-27. A discussion of the reasons for omitting or retaining v. 290. Cf. Scholl. A T, where the question is much more briefly alluded to. The points in Ammonius' argument are (1) 8-11, Poseidon does not mention his own name, but calls himself ἐγώ, though he had changed his form to that of man, and Achilles would not know who he was (cf. Schol. T); (2) 11-15, Poseidon does not on leaving give any clear sign who he was, and Scamander does not abate his anger (v. 305-6) as he would have done if he had known that two such mighty gods as Poseidon and Athena were speaking; (3) 16-22, Seleucus in the third book of his work κατὰ τῶν Ἀριστάρχου σημείων argued in defence of the verse

that although Poseidon and Athena had assumed human shape they had already implied *κατὰ τὸ σιωπώμενον* the fact that they were gods, by greeting Achilles as they had done, especially in the line *τοῖω γάρ τοι, κ. τ. λ.* (v. 289); (4) 23-4, Seleucus met the difficulty that there was nothing in the book to justify *Ζηνὸς ἐπαιήσαντος*, which implies that they were sent by Zeus, by the argument that this too could be explained *κατὰ τὸ σιωπώμενον*; (5) 24-26, nevertheless, in the fifth book of his *Διορθωτικά* Seleucus athetized vv. 290-292 as superfluous; (6) 26-27, those verses were not in the Cretan edition.

8, 9. *ονομα* is by mistake written twice.

10. Perhaps *μεταβεβληχως*. κ and χ are often hardly distinguishable in this MS.

11. The dots over *κα* signify that these letters were to be omitted, cf. ccviii. 1. οὐδὲ *κατά*.

16. Seleucus was nearly contemporary with Didymus and Aristonicus. He was probably put to death by Tiberius; see Maass, *de biographis Graecis*, and Max Müller, *de Seleuco Homérico*, Göttingen 1891.

20. *θεον*: 1. *θεοί*.

23. *και υπο Διος*: cf. Schol. T.

26. *εξης*: η is converted from some other letter.

28. *ΤΕ* is a mistake for *ΓΕ*.

29-33. Cf. Schol. T, which has briefly *λωφήσει, κοπ(ι)άσει, κυρίως δὲ τῶν ὑποζυγίων*.

32. *ενδιδωσιν*: 1. *ἐνδιδόασιν*.

33. *ἦλθεν ο βους κ. τ. λ.*: Callim. *Epigr.* 55, 3.

XVI. 1. Cf. Schol. T *κατὰ δ' ἤρεε, καθήρει, κατέβαλλεν*, and Schol. B *κατέβαλλε . . . και δασύνεται*.

2-10. A discussion of the accentuation of *κυλλοποδιον*, which Aristarchus made proparoxytone (Schol. A), while Hermapias and Alexion *ὁ χωλός* made it properispome (Schol. Gen.). Ptolemaeus (*ὁ Ἀσκαλωνίτης*), as this passage shows, was of the same opinion as Hermapias, and formulated the rule about substantives in *-ων* which is ascribed in slightly different language to Alexion in Schol. Gen. *τὰ εἰς ὦν λήγοντα ὀνόματα καὶ τὴν παρεσχάτην ἔχοντα μακρὰν ὅταν κατὰ κλητικὴν ἐκφέρηται πτώσιν περισπᾶται κατ' αὐτήν*.

10-18. Cf. Schol. A *ἀθετεῖται ὅτι ἄκαιρον τὸ ἐπίθετον. ἡ γὰρ φιλανθρωπευομένη καὶ λέγουσα "ἐμὸν τέκος" οὐκ ὄφειλεν ἀπὸ τοῦ ἐλασσώματος προσφωνεῖν*. Schol. Gen., however, has the same note with the substitution of *Ἀριστόνικος* for *ἀθετεῖται*, implying that Aristonicus only blamed v. 331, which indeed cannot be spared; and Cobet had supposed that the *ἀθετεῖται* of Schol. A was due to a mistake of the scribe.

12. *ουδετερω*: i. e. neither Hera nor Hephaestus.

19-20. Cf. Schol. T *ἤϊσκομεν, εἰκότως νομίζομεν ὅτι ἐναντίον ἐστὶ τὸ ὕδωρ τῷ πυρί*.

24-26. Cf. Schol. T *ζέφυρος παρὰ τὸν ζόφον, ἐπεὶ ἀπὸ δύσεως ἦν ζόφον καλεῖ*. As we have restored the lacunae, *ἡ* in 25 would refer to some word like *μερίς* or *χώρα*. But Schol. B is slightly different, *παρὰ τὸν ζόφον, καὶ ἡ ἀπὸ δύσεως πνοὴ ζοφόπνοια καλεῖται*. If, starting from this, we read *ἡ ἀπὸ δύσεως πνοὴ* in 25, we must supply *ζοφόπνοια* in 26, with some other name in place of *Ὅμηρος*. *ζοφόπνοια* is not found in any extant classical author, and the word *ζόφος* ought to be introduced somewhere in this scholium; the remains too of 27 to 30 are nearer to Schol. T than to Schol. B.

27-30. Cf. Schol. T *ἀργεστήν τὸν νότον, ἐπεὶ ἀπὸ Ἀργους εἰς τὴν Τροίαν πνεῖ. χαλεπὴν θύελλαν, φησὶ τὴν ἐκ β' κεκραμένην ἀνέμων*.

30-33. Cf. Schol. A *ὅτι Ζηνόδοτος γράφει ὄρσασα. ἐκ δὲ τούτου φανερός ἐστι δεδεγμένος τὸ εἶσομαι γνώσομαι . . . οὐ βούλεται δὲ γνῶναι, ἀλλὰ πορευθῆναι παρασκευάσουσα*.

33-4. *τους Τρω[ας]*: cf. Scholl. B T.

34-6. Cf. Schol. T *φλέγμα, τὴν φλόγα ὡς "καῦμα . . . θεσπέσιον" ἀντὶ τοῦ καῦσις*. The quotation is from Hes. *Theog.* 700.

XVII. The note added in the margin at the top is in cursive; cf. introd. p. 53.

2-3. Cf. Scholl. A T.

6-7. Cf. Scholl. A T and IX. 27, sqq.

9. Possibly η [κρη]τικη. Cf. XV. 27. Schol. A ἔν τισι δὲ ῥιπῆ.

11-14. Cf. Schol. T Πτολεμαῖος ὁ Πανδαρίων τὸν καὶ σύνδεσμον καὶ τὴν ἑ ἀντωνυμίαν ἐνόμιζεν. ἄλλως: τινὲς "καὶ ἐ τότε" ἢ ἢ "καὶ αὐτὸν τότε εἶπεν ἰς ποταμοῖο."

14-16. The two quotations adduced against the view of Ptolemaeus are from Φ 361 and 383.

18. Cf. Scholl. B T ἀνὰ δ' ἐφλνε, ἀνέξει· ἔνθεν καὶ τὸ ἐκ θερμότητος ἀνάστημα φλυκτίς, from which it becomes nearly certain that φ[λ]υητις is a corruption of φλυκτίς; cf. XIV. 13, where an η is corrupted into π. There is not room for εκ θερμοτη]τος at the beginning of 19.

19-26. The difficulties connected with κνίσην μελδόμενος are discussed at length in all the scholiasts, except A which is brief; our text, so far as it goes, is nearest to Schol. Gen. Up to 26 the question is of the reading κνίσην. This Ammonius attributes to Aristarchus (so Schol. A B T) and to Callistratus (so Schol. Gen.), and he mentions the variant κνίση which he rejects as un-Homeric (so Scholl. B T), but he does not refer (so far as the note is preserved) to the other ancient readings κνίση and κνίσης. The quotation in 23-4 κνίσην δ' ἐκ, κ. τ. λ. (Θ 549) is also found in a scholium attributed to Porphyrius in Schol. B.

27-8. Cf. Scholl. B T, where however Didymus is not mentioned. Schol. A omits this remark.

28-30. ωμοιωσε . . . λιπει: this part of the note is new.

30. Κρατη[ς]: cf. Schol. Gen., where this explanation of the reading μελδόμενος as a corruption of the archaic spelling μελδομενο, i. e. μελδομένου, is given at somewhat greater length, but on the authority not of Crates but of Pisistratus the Ephesian and Hermogenes, who no doubt copied their information from Crates.

32. με]λδον is corrupt. l. μελδομενο as in Schol. Gen.

34. The sentence may be finished ἀγνο[ήσαντάς τινας προσθεῖναι τὸ σ̄.

From the junction of two *slides* and the writing on the *recto* of Frs. (a) and (b) it is certain that (b) is to be placed directly underneath (a), but the extent of the gap between them, if any, is uncertain.

CCXXII. LIST OF OLYMPIAN VICTORS.

18 x 9.5 cm.

THIS fragment from a list of Olympian victors, covering the years B.C. 480 to 468 and 456 to 448, is written in a small semicursive hand upon the *verso* of a money account. The latter document, the handwriting of which is an ordinary cursive of the latter part of the second or of the beginning of the third century, mentions the tenth and fourteenth years of an emperor who is probably either Marcus Aurelius or Septimius Severus. The list upon the *verso* does not appear to have been written very much later; and we can hardly be wrong in assigning it approximately to the middle of the third century.

The names of the winners in thirteen events are given for each year, in a regular order:—στάδιον, δίαυλος, δόλιχος, πένταθλον, πάλη, πύξ, παγκράτιον, παίδων στάδιον, παίδων πάλη, παίδων πύξ, ὀπλίτης, τέθριππον, κέλης. This series follows

the traditional order of the date of foundation as given by Pausanias (v. 8) and Eusebius, except that the two races for horses are transferred from their chronological position between the *πύξ* and *παγκράτιον* to the last place. The explanation of this may perhaps be found in the statement of Pausanias (v. 9. 5) that since the seventy-seventh Olympiad the horse races had been run on one of the later days of the festival. In placing them at the end, therefore, the compiler of the list reflects this later practice. Precisely the same order is found in a list of victors for the 177th Olympiad derived from Phlegon of Tralles (Müller, *Frag. Hist.* iii. p. 606), who wrote a work in sixteen books on the Olympian festival, and lived in the time of Hadrian (Suidas *s. v.*). The only variation is that the *ὀπλίτης* is mentioned along with the *στάδιον* and *δίαυλος*, but the reason of this is that these three races were all won by the same runner; and the fact that he won the *ὀπλίτης* is repeated in its proper position after the name of the victor in the *παγκράτιον*. Hence we may conclude that the order of the contests in the papyrus was the regular order followed in such lists of victors. It is noticeable that the *ἀπήνη* or mule-chariot race, although it was run during the period covered by the papyrus (Paus. v. 9, Polemo *ap. Scholia on Pindar Ol. v. ad inuit.*), and victories in it were regarded as a worthy theme for Pindar's Epinician odes, is not included among the events here recorded.

The identity of the author of the particular compilation of which this fragment formed a part must remain quite uncertain. Ultimately it may be based upon the work of Hippias of Elis, who according to Plutarch (*Numa*, c. 1) was the first to edit the Olympian register, and who, at least for the period to which the papyrus refers, had the authority of the official lists preserved at Olympia. A treatise called *Ὀλυμπιάδες* is attributed to Philochorus, and *Ὀλυμπιονίκαι* as well as *Πυθιονίκαι* figure among the titles of Aristotle's works. The similarity in plan to the fragment of Phlegon already alluded to is striking. The list might very well be derived from any one of these three writers. Its general trustworthiness is *a priori* probable from its very completeness; and its facts are corroborated, wherever they can be tested, by Pausanias. A few corruptions in the names may be traced, but they are not sufficiently important to affect the credibility of the list as a whole.

The number of interesting points upon which the papyrus throws new light is very considerable. By a fortunate chance its information relates to a period where it is particularly valuable, the period namely of the composition of the Odes of Pindar and Bacchylides. The computation of the Pythiads from B. C. 582, which is followed by the scholiasts on Pindar in dating his poems, is confirmed (cf. note on I. 37). The dates of three of Pindar's odes (*Ol.* ix, x, xi) which have hitherto been a matter of doubt, and commonly, as it now turns out,

wrongly fixed (see notes on I. 16 and 37), are definitely determined. The chronology of the three victories at Olympia of Hieron of Syracuse, upon which depends the date of the first Olympian ode of Pindar and the fifth ode of Bacchylides, is at length settled (I. 19 note). Fresh light is thrown upon a difficulty in connexion with the occasion of Pindar *Ol.* iv and v, as to which the testimony of the ancient scholia has been discredited, though again the solution to which the papyrus points is not in favour of modern critics (II. 22 note). The traditional date of Pindar *Ol.* xiv is proved to be erroneous (I. 14 note), though we are not enabled to correct it. The latest definite date in the life of Bacchylides previously known was B.C. 468, when the victory celebrated in Ode iii was gained; it is now certain that the poet flourished as late as B.C. 452 (note on II. 18). Hardly less important is the evidence supplied by the papyrus for the history of Greek plastic art in the fifth century. Polycletus of Argos and Pythagoras of Rhegium are both shown to have been flourishing in the middle of this century. Polycletus can therefore be certainly placed somewhat earlier, and Pythagoras somewhat later, than was before possible (notes on II. 2, 14, 16). This affects the date of Myron, who on one occasion, according to Pliny, was a rival of Pythagoras, and is also described by the same author as the *aequalis atque condiscipulus* of Polycletus (*N. H.* xxxiv. 9). Naucydes of Argos is proved to have been a younger brother of the elder Polycletus (II. 28 note); and one or two statues of which the pedestals have been discovered can now be assigned to the latter artist, instead of to his less famous namesake (notes on II. 14, 16). Finally, a long disputed point with regard to the interpretation of a well-known passage in Aristotle's *Ethics* (*Eth. Nic.* vii. 4. 2) is cleared up, and the opinion of ancient commentators is entirely vindicated against the prevailing view of modern critics (II. 3 note).

But the value of this discovery lies not merely in the actual additions made to our knowledge, the more salient features of which we have summarized. It has also an important bearing upon the wider question of the credibility of early scholiasts and commentators upon matters of fact similar in kind to those contained in this papyrus. The existence during the third century at a somewhat remote and unimportant centre of Hellenic culture like Oxyrhynchus of so complete and detailed a record indicates how widely diffused and easily accessible such information was. Invention under these circumstances would be ridiculous. People do not invent when not only are they able to tell the truth, but failure to do so can easily be recognized. It follows that when definite statements upon questions of this character are found in ancient commentators, they are at least entitled to the utmost consideration and respect. They are not of course free from confusion and corruption; but to neglect them

or to dismiss them as mythical without strong preponderating evidence is inconsistent with the principles of sound criticism. It may indeed be said that the general tendency of the fresh evidence gained from recent discoveries has been to uphold the trustworthiness of tradition, as well with regard to the texts of classical authors as to their interpretation.

In the commentary upon this fragment we are indebted for a number of references and suggestions to Professor Blass, and also to his colleague Professor Robert.

Col. I.

- [ξε]νοπιθης χειος παιδ σταδιον (B.C. 480)
 [. . .]κων αργειος παιδ παλην
 [. . .]φανης ηραιευσ παιδ πυξ
 [αστ]υλος συρακοσιος σπλειτην
 5 [. . .]τωνδα και αρσιλοχου θηβα[ιων τεθ
 [αργ]ειων δημοσιος κελης
 [ο̄ς σκα]μανδρος μιτυλην[αιος στ]αδιον (B.C. 476)
 [δα]ν̄δ̄ις αρ̄[γ]ει[ο]ς διαυλον
 [. . .] [λ[α]κων δολιχον
 10 [.] ταραντινος πενταθ
 [.] μα[ρ]ωνειτης παλην
 [ευθυμος λοκ]ρος απ ιταλιας πυξ
 [θεαγενης θ]ασιος παγκρατιον
 [.] λ[α]κων παιδ σταδιον
 15 [θεογνητος αιγι]νητης παιδ παλην
 [αγ]ησι[δα]μος λοκρος απ ιταλιας παιδ πυξ
 [αστ]υρος συρακοσιος σπλειτ̄ ο̄ κρατισ [.]ᾱ
 [θηρ]ωνος ακραγαντινου τεθρ̄
 [ιερ]ωνος συρακοσιου κελης
 20 [ο̄ς δαν]δ̄ις αργειος σταδιον (B.C. 472)
 [. . .]γης επιδανυριος διαυλον
 [εργ]οτελης ιμαιρεος δο[[.]λιχον
 [. . .]αμος μιλησιος πενταθλον
 [. . .]μενης σαμιος παλην
 25 [ευθ]υμος λοκρος απ ιταλιας πυξ

- [κα]λλιας αθηναιος παγκρατιον
 [. . .]τανδριδας κορινθιος παιδ^δ σταδιον
 [. . .]κρατιδας ταραντινος παιδ^δ παλην
 [τελ]λων μαιναλιος παιδων πυξ
 30 [. . .]γιας επιδαμνιος οπλειτ^τ δις
 [αργ]ειων δημοσιον τεθριππον
 [ιερ]ωνος συρακο[σιου κ]ελης
 [ση π]αρμενειδη[ς ποσειδ]ωνιατ^τ σταδιον (B.C. 468)
 [παρ]μενειδης ο [αυτος] διαυλον
 35 [. . .]μηδης λακω[ν δο]λιχον
 [. . .]τιων ταραν[τινος] πεντα^δ ο φιλις
 [εφα]ρμοστος οπο[υντιος π]αλην
 [με]ναλκης οπο[υντιος πυ]ξ
 [. . .]τιτιμαδας αργ[ειος π]αγκρατιον
 40 [λυκ]οφρων αθη[ναιος παιδ^δ] σταδιον
 [. . .]ημος παρρασ[ιος παιδ^δ παλ]ην ο καλλισ
 [. . .]νης τιρυνθιο[ς παιδων π]υξ
 [. . .]λος αθηναι[ος οπλειτη]ν
 [. . .]νυμου συρακο[σιου τεθρι]ππον

Col. II.

-
 [. . .]νομος [.] πενταθλον (B.C. 456)
 λεοντισ[κος μεσσηνιος απο σικελιας παλην
 ανθρωπ[ος] πυξ
 τιμανθ[ης κλεωναιος παγκρατιον
 5 ικανων [.] παιδ^δ σταδιον
 φρυνιχ[ος] παιδ^δ παλην
 αλκεν[ετος λεπρεατης παιδ^δ πυξ
 λινασ[.] οπλειτην
 διακτο[ριδου] τεθριππον
 10 αιγια γα[.] κελης
 πβ λυκω[ν λαρισαιος σταδιον (B.C. 452)

	ευβουλο[ς	διαυλον
	ιπποβο[τος	δολιχον
	πυθοκλη[ς ηλειος πενταθλον	
15	λεοντισκ[ος μεσσηνιος απο σικελιας παλην	
	αριστων [επιδαυριος πυξ	
	δαμαγητ[ος ροδιος παγκρατιον	
	λακων κει[ος παιδ σταδιον	
	κλεοδωρο[ς	παιδ παλην
20	απολλοδω[ρος	παιδ πυξ
	λυκος θεσσα[λος οπλειτην	
	σαμιου καμ[αριναιου τεθριππον	
	πυθωνος ι[	κελης
	π̄γ κριτων ιμ[εραιος σταδιον	(B. C. 448)
25	ευκλειδης [	διαυλον
	αιγειδας κρη[ς δολιχον	
	κητων λοκρ[ος πενταθλον	
	κιμων αργ[ειος παλην	
	αγησιλαος ρ[οδιος πυξ	
30	δαμαγητος ρ[οδιος παγκρατιον	
	λαχαριδας λ[	παιδ σταδιον
	πολυνικος [	παιδ παλην
	αριστων α[	παιδ πυξ
	λυκεινος λ[	οπλειτην

I. 1. 1. *Ξενοπείθης Χίος*. The names of the winners in the two preceding games, of which the mention in the papyrus is lost, are known from Pausanias:—*Θεαγένης Θάσιος Πύξ* (vi. 6. 5), *Δρομεύς Μαντινεύς Παγκράτιον* (vi. 11. 5).

4. [αστ]υλος *συρακοσιος*: cf. Paus. vi. 13. 1, where it is said that Astylus, who was a native of Croton, entered as a Syracusan in order to please Hieron. Pausanias states that Astylus was victorious on three successive occasions in the *στάδιον* and *δίαυλος*. The papyrus shows that he should have said *ὀπλίτης* instead of *δίαυλος*. He won the *στάδιον* in B.C. 488, 484, and 480, and the *ὀπλίτης* in 484, 480, and 476 (l. 17).

5. ? [Δαι]γώνδα (Paus. vi. 17. 5), or [Κρα]γώνδα.

7. [σκα]μανδρος: Diodor. xi. 48 gives the name, no doubt rightly, as *Σκαμάνδριος*.

8. [δα]ρδης: this is probably the correct form of the name. The same man won the *στάδιον* at the next Olympic festival (cf. l. 20 below); and the MSS. of Diodorus, who records the fact (xi. 53), give the name as *Δάνδης* (so Vogel), with the exception of P, the oldest MS., which has *Δάνδης*. The latter spelling is also found in the *codex Palatinus* in Simonides' epigram on this athlete (*Anth. Pal.* xiii. 14 = Simonides 125 Bergk).

9. At the beginning of the line some letters have been crossed out and others added over them. The result is a confused blur, in which it is scarcely possible to read anything.

10. This Tarentine may perhaps be identified with . . . *τίων Ταραντίνος*, who won the same event in 468 (cf. 36). A name of about the same length is required for the lacuna here.

11. *μα]ρωνειτης*: the reading is very doubtful; the traces before ϵ suit *a* (or ϵ) ρ better than ν , and $\nu\mu$ or $\nu\kappa$ could well be read in place of *ρω*.

12. For *Εἰθυμος* cf. Paus. vi. 6. 6. He also won the boxing match in 472, cf. 25 below and Paus. *l. c.*

13. *[θεαγενης θ]ασιος*: cf. Paus. vi. 11. 4.

14. According to the scholia Asopichus of Orchomenos, to whom Pindar *Ol.* xiv is dedicated, won the *παίδων στάδιον* either in the 76th or 77th Olympiad. The papyrus proves that this was not the case. The date of *Ol.* xiv is therefore still to seek.

15. Theognetus of Aegina is known from Paus. vi. 9. 1, Simonid. (?) *Epigr.* 149, Pindar, *Pyth.* viii. 35. It is not, however, stated in which year his victory was obtained. The supplement given in the text is therefore hardly certain, especially as it is rather long for the lacuna, for which ten letters would be sufficient.

16. *[αγ]ησι[δα]μος*: this is the victory which was the occasion of Pindar's 10th and 11th Olympian odes. The traditional date of Agesidamus' success, based on one set of scholia, is B.C. 484. Scholiast Vratisl., however, places it in B.C. 476, and this statement (which Bergk, *Poetae Lyrici*, i. p. 6, dismisses as a 'manifestus error') is now confirmed by the papyrus. Fennell (Pindar, *Olymp. and Pyth.*, p. 90) had suggested the year 476 as the date of the composition of the 10th Olympian ode, while retaining the traditional date for the actual victory of Agesidamus.

17. *[αστ]υρος*: l. [^ααστ]υλος; cf. 4 and note.

For the addition at the end of this line cf. 36 and 41, where \bar{o} *φιλισ* and \bar{o} *καλλισ* are similarly appended after the names of the respective contests. *κρατισ*, *φιλισ*, and *καλλισ* can only be interpreted as the superlatives *κράτισ(τος)*, *φιλισ(τος)*, and *κάλλισ(τος)*; \bar{o} , as Blass suggests, probably stands for *οὔτος*. The word after *κρατισ* in this line (it does not occur in the parallel cases) is possibly [^πά(ντων)]; it is not clear whether there is a letter or merely a stroke of abbreviation over the *a*. The explanation of these different epithets is not obvious. The designation of a famous athlete like Astylus, who had been credited with several previous victories, as *κράτιστος* is no doubt natural; and that a boy should be described as *κάλλιστος* (cf. Paus. vi. 3. 6) is also appropriate enough. But why should a winner in the *πένταθλον* be called *φιλιστος*? And how were these designations assigned? Is it to be supposed that the judges in the games decided which of the competitors was most conspicuous for *κράτος*, *κάλλος*, and *φιλία*? It is noticeable that none of the winners in 472 are singled out in this manner.

18. This victory of Theron is celebrated in Pindar's 2nd and 3rd Olympian Odes. The statement of Schol. Vat. that Theron won in B.C. 472 has rightly been discredited by editors.

19. Cf. Paus. vi. 12. 1, Pindar, *Ol.* i., Bacchylides v. The conjecture of Bergk, who placed Hieron's first victory in the single horse race at Olympia in B.C. 476, correcting *τὴν οἰ' Ὀλυμπιάδα* in Schol. Vratisl. to *τὴν ος'* (*Poet. Lyr.* i. p. 4), and the chronology of Hieron's victories with Pherenic proposed by Mr. Kenyon (*Bacchyl.* pp. 35-9), are now confirmed. Hieron won the *κέλης* at Olympia in B.C. 476 and 472 (l. 32), and the *τέθριππον* in 468 (l. 44).

20. *[δαν]δεις*: cf. 8, note.

22. l. *Ἰμεραῖος*. This victory is celebrated by Pindar, *Ol.* xii. According to Paus. vi.

4. 11 and the scholiasts on Pindar, Ergoteles was a native of Cnossos in Crete who settled at Himera after being driven from his country by civil disturbances.

25. On Euthymus cf. 12, note.

26. [κα]λλίας: cf. Paus. v. 9. 3. The base of Micon's statue of Callias, which is mentioned by Pausanias (vi. 6. 1), has been discovered at Olympia; cf. Löwy, *Inscr. griech. Bildhauer* 41, Dittenberger-Purgold, *Inscr. von Olympia* 146.

27.]τανθριδας: the doubtful τ may be γ or σ.

29. [τελ]λων μανάλιος: Pausanias (vi. 10. 9) describes Telson more precisely as an Oresthasian, and this name is confirmed by the pedestal of his statue which has been found at Olympia (Dittenberger-Purgold *op. cit.* 147, 148) inscribed Τέλλων . . . Ἀρκὰς Ὀρεσθάσιος.

30.]γίας: the vestiges of the first letter are also consistent with τ or λ. It not clear why δίς is added at the end of this line. It can hardly mean that this person had won the same race on a previous occasion since (1) the remark is not made in other places where it would be expected, e. g. in reference to Astylus in 476 or Euthymus in 472; and (2) we know that this Epidaurian did not win at either of the two preceding festivals (cf. ll. 4 and 17) and so a previous victory could have occurred at the earliest twelve years before, which, though not impossible (cf. note on 4), is hardly probable. Blass suggests that δίς means a second victory on this occasion, and that]γης επιδαυριος, the winner of the δίαυλος (21), and]γίας επιδαμνιος may be one and the same person; for δίς in this sense cf. Phlegon fr. 12 in Müller, *Frag. Hist.* iii. p. 606 Ἐκατόμῳως Μιλήσιος στάδιον καὶ δίαυλον καὶ ὀπλίτην, τρίς. δίς might also imply that the same race was for some reason run twice over.

32. Cf. 19, note.

33. Cf. Diodor. xi. 65. Parmenides also won the δίαυλος, cf. 34.

37. The date of this victory, which was the occasion of Pindar's 9th Olympian Ode, is thus finally determined. The scholia on Pindar (*Ol.* ix, 17, 18) make two statements:— (1) that the Olympian and Pythian victories of Epharmostus occurred in the 73rd Olympiad; (2) that the Pythian victory occurred in the 30th (or according to Schol. Vratisl. the 33rd) Pythiad. Boeckh wished to reduce these conflicting dates to harmony by accepting the statement of Schol. Vratisl. and correcting by a 'certa coniectura' 73rd Olympiad to 33rd Pythiad (b. c. 458), placing the Olympian victory in b. c. 456. G. Hermann, on the other hand, adopted the 30th Pythiad as the true date, and harmonized this with the Olympiad by emending 73rd to 78th. The papyrus proves that this was the right method. It also confirms the computation of the Pythiads from b. c. 582 followed by the scholiasts on Pindar, which was the basis of Hermann's conjecture, and which is followed by Bergk in his chronology of Pindar's Pythian Odes (*Poet. Lyr.* i. pp. 6 sqq.). The computation from 586 proposed by Boeckh and adopted by some recent editors, which antedates the Pythian odes by four years as compared with the scholiasts is, so far as the chronology of Pindar is concerned, shown to be false; cf. Wilamowitz-Möllendorff, *Arist. und Athen* iii. p. 323 sqq. and Kenyon, *Bacchyl.* p. 37. That some ancient writers reckoned the Pythiads from 586 b. c. appears from Pausanias x. 7. 3 (where he seems to be trying to reconcile the rival dates, 586 and 582 b. c.) and from the Parian Chronicle. But the scholiasts on Pindar (who are supported by Eusebius and Jerome) reckon the Pythiads uniformly from 582 b. c. The supposed exception quoted by Boeckh in connexion with Ergoteles of Himera (schol. ad Pind. *Ol.* xii., cf. Bergk, *l. c.*) can be easily explained. Which of the two dates 586 and 582 b. c. is correct forms too large a question to be entered on here.

39.]τιμαδας: the first ι was connected with the preceding letter with a ligature at the top, which would be consistent with ε, γ, σ, or τ.

42. *τιρυνθιο[ς]*: the first *ι* is written over some other letter. It may perhaps be inferred from the occurrence of the name here that the destruction of Tiryns by Argos (cf. Paus. ii. 25. 8, Strabo viii. p. 373 &c.), which took place at about the same time as that of Mycenae (B.C. 468, Diodor. xi. 65), had not occurred before the Olympian festival of this year.

44. *[. . .]νιμον*: the reading of the papyrus, which is quite certain, is a riddle. There is no doubt that Hieron's victory in the chariot race occurred this year; cf. the scholia on Pindar, *Ol.* i. 1, and the statement of Pausanias (viii. 42. 8), who, though giving no dates, says that Hieron died before the dedication of his commemorative offering at Olympia. Two explanations suggest themselves. Either [*ἀνω*]νιμον may be read, on the hypothesis that the name of Hieron had become lost at this point in the lists. But it is strange that the name of the winner on so famous an occasion, which had been celebrated by Bacchylides (Ode iii), and the date of which was known to the Pindar scholiasts, should not have been restored. Or it may be supposed that the scribe wrote [*ἱερω*]νιμον instead of ἱέρωνος by a mere blunder. If the longer form ἱερόνιμος had really appeared in the official register, it ought also to have been found here in 19 and 32.

II. 1. Six or seven lines are lost at the top of this column and therefore twenty-four or twenty-three at the bottom of Col. I.

]νομος: the reading is dubious. The first letter may be *κ*, and the last *ι* or *ν* or any similar letter with a vertical left-hand stroke.

2. *λεοντισ[κος]*: cf. Paus. vi. 4. 3, where however no date is given. Leontiscus also won the *πάλη* in 452 (I. 15). Pausanias tells us (*I. c.*) that his statue at Olympia was the work of Pythagoras of Rhegium. The papyrus therefore supplies a new date for the life of that important statuary, who was not certainly known to have flourished so late as this. Pliny indeed (*N. H.* xxxiv. 49) places Pythagoras in the ninetyeth Olympiad (B.C. 420–417), but this statement has been generally recognized as an error, though it is not perhaps so far wrong as has been assumed. The earliest dated work of Pythagoras is his statue of Astylus (Paus. vi. 13. 1), who gained his first victory in 488, and his last in 476 (cf. I. 4 note).

3. *ανθρωπ[ος . . . πυξ]*: the papyrus here disposes of another vexed question of criticism, with reference to a well-known passage in Aristotle's *Nicomachean Ethics* (vii. 4) *τοὺς μὲν οὖν πρὸς ταῦτα . . . ὑπερβάλλοντας . . . ἀπλῶς μὲν οὐ λέγομεν ἀκρατεῖς, . . . ὡς ἐτέρους καὶ καθ' ὁμοίτητα λεγομένους, ὡς περ' ἄνθρωπος ὁ τὰ Ὀλύμπια νενικηκώς ἐκείνῳ γὰρ ὁ κοινὸς λόγος τοῦ ἰδίου μικρῶ διέφερον, ἀλλ' ὅμως ἕτερος ἦν.* The ancient commentators explain ἄνθρωπος here as a proper name; and Alexander Aphrodisiensis actually says that ἄνθρωπος was a *πύκτης*:—*ἄνθρωπος ἦν γὰρ καὶ ἰδίον ὄνομα τοῦτο τοῦ Ὀλυμπιονίκου πύκτου οὐ ἐν ἠθικοῖς ἐμνημόνευσεν* (*Top.* 61); cf. Alex. Aph. *Top.* 22, *Soph. Elench.* 53 a, Suidas *s. v.* ἄνθρωπος, Eustath. II. xii. p. 847, Mich. Eph. ad *Eth. Nic.* v. *init.* fol. 56 b, Ald. Schol. ad *Eth. Nic.* vii. 4. Modern critics have with few exceptions rejected this story, regarding ἄνθρωπος as a general term. The ancient explanation of the passage is now entirely confirmed. Cf. our note in the *Classical Review* for July, 1899.

4. Cf. Paus. vi. 8. 4. The date of Timanthes' victory was not previously known.

5. *ικανων*: Robert suggests that this person may perhaps be identified with the Ἐμαντίων who is said by Pausanias (vi. 17. 4) to have won a boys' *στάδιον* at Olympia. That there was some doubt about the spelling of the name is shown by the MSS. of Pausanias, which vary between *Ε* and *Ι* for the initial letter, and *ν* and *ρ* for the fourth.

7. 1. Ἀλκαίει[τος], for whom cf. Paus. vi. 7. 8. Pausanias says that Alcaenetus won originally as a boy and subsequently as a man, and that his sons Hellanicus and Theantus won the boys' boxing match in the eighty-ninth and ninetyeth Olympiads respectively. The date supplied by the papyrus for the first victory of Alcaenetus is again a new fact.

8. The scribe seems clearly to have written λ, and not μ, though it is tempting to read, as Robert suggests, Μρασέ[ας Κυρηναίος, who is known as a victor in the *ὀπλίτης* from Paus. vi. 13. 7, 18. 1. It is of course quite possible that λ is a corruption for μ; the mistake is a very easy one. ε could well be read after σ; a second σ, α, or ν would also suit the vestiges.

9. Διακορίδης was a name in use at Sparta (Hdt. vi. 71) and in Thessaly (Hdt. vi. 127).

11. Λυκω[ν]: the name is given as Λύκος in Euseb. *Hell. Olymp.* p. 41. 24, D. Hal. x. 53 (Λύκος Θεσσαλός ἀπὸ Δαρίσσης). Possibly some confusion may have arisen between this victor and the Λύκος Θεσσαλός who won the *ὀπλίτης* on the same occasion (l. 21), if indeed they are not to be regarded as identical.

14. The statue of Pythocles erected at Olympia by Polyclethus in commemoration of this victory is mentioned by Paus. vi. 7. 10; and the base of the monument, inscribed with the names of both athlete and artist, has been discovered on the site (Löwy, *op. cit.* 91, Dittenberger-Purgold, *op. cit.* 162, 163). The papyrus by fixing the victory of Pythocles in B.C. 452 proves what was previously a moot point, that the statue was the work of the great Polyclethus (so Robert), and not his younger namesake, as has been maintained by Curtius, Furtwängler, and Löwy. An important date for the *floruit* of Polyclethus is also supplied by the papyrus (cf. 16, note). According to Pliny (*N. H.* xxxiv. 49) he flourished in OL 90 (B.C. 420-417), and this is generally accepted as the approximate date of his famous statue of Hera (Paus. ii. 17. 4), which was probably completed after the destruction of the old Heraeum in B.C. 423 (Thuc. iv. 133). Plato (*Protag.* p. 311c) couples Polyclethus with Pheidias as if he was a contemporary of the latter, and it is now evident that he was not a very much younger contemporary, if he was executing important commissions as early as the middle of the century.

15. For Leontiscus cf. 2, note.

16. *αριστων*: we are told by Pausanias (vi. 13. 6) that there was at Olympia a statue of the boxer *Ἀριστίων* of Epidauros by Polyclethus of Argos. The pedestal of this statue has been discovered at Olympia, bearing the inscription *Ἀριστίων Θεοφίλεος Ἐπιδαύριος. Πολύκλειτος ἐποίησε* (Löwy, *op. cit.* 92, Dittenberger-Purgold, *op. cit.* 165). On palaeographical and orthographical grounds epigraphists have had no hesitation in referring this inscription to the fourth century B.C., and have therefore attributed the statue to Polyclethus the younger. But of course if *Ἀριστ[ί]ων* is read here (for a similar omission of ι cf. I. 7, note), and the identification with the boxer mentioned by Pausanias is accepted, the statue must have been by the elder Polyclethus. The original inscription must therefore have become defaced and was replaced by the one which is preserved.

17. For *Δαμάγητος* cf. Paus. vi. 7. 1. Pausanias does not give the date of his victories. A pedestal bearing the name of Damagetus has been discovered at Olympia (Dittenberger-Purgold, *op. cit.* 152).

18. *λακων*: I. *Λάκων*. This victory was the occasion of two odes of Bacchylides (vi and vii), which were accordingly composed not earlier than B.C. 452. The title of Bacch. vi (that of vii is not preserved) is *Λάκωνι Κείωι σταδιδί Ὀλύμπ(ια)*. If Lachon was a boy, *παιδί* ought to have been added as it is in the title of Bacch. xi. Mr. Kenyon therefore very naturally supposed Lachon to be a man, and impugned the veracity of the Olympic Register, in which his name is not given. Wackernagel and Wilamowitz, who are followed by Blass, showed ground for believing that the victory of Lachon commemorated by Bacchylides was won in the *στάδιον* for boys; and this view is now confirmed by the papyrus. The date of the event is also a valuable fact for the life of Bacchylides. The latest precise date previously known in the poet's literary career was B.C. 468, when the third ode was written. By the discovery of this papyrus his activity obtains a definite extension of sixteen years.

21. Cf. 11, note.

22. *σαμιου καμ[αριναίου τεθριππον*: this name reopens the question of the occasion of Pindar's fourth and fifth Olympian odes. They are addressed to Psaumis of Camarina, who according to the scholiast on *Ol.* iv had won in the 82nd Olympiad *τεθρίππῳ (v. l. ἵπποις)*; while according to the scholia on *Ol.* v Psaumis had been victorious *τεθρίππῳ καὶ ἀπήνῃ καὶ κέλῃσι*. Internal evidence makes it certain that *Ol.* v at any rate was composed in celebration of a victory in the *ἀπήνῃ* or mule-chariot race. The statement of the scholiast concerning Psaumis' triple victory has accordingly been explained with much probability as based on a misunderstanding of line 7; and *Ol.* iv has usually been considered to refer to the same victory in the *ἀπήνῃ*, notwithstanding the testimony of the scholiast. Now it is evident that this view is at least partially correct, for the papyrus shows that Psaumis did not win the *κέλῃσι* in the 82nd Olympiad. But it appears more than likely that the scholiast on *Ol.* iv was so far right that Psaumis won the *τέθριππον* in that year. *σαμιου* is not far from *Ψαύμιος*; and *καμ[* can hardly be anything but the first syllable of *Καμ[αριναίου*. We have therefore a choice of alternatives. *Ol.* iv may actually refer to this victory in the *τέθριππον*, and the victory in the mule-chariot race celebrated in *Ol.* v may have been gained either on a subsequent or, less probably, on a previous occasion. There is nothing in *Ol.* iv inconsistent with such a theory. *δχέων* in l. 11 is an indecisive word; if it had definitely implied the *ἀπήνῃ* the scholiast would obviously not have said *τεθρίππῳ*. Or both the fourth and fifth Odes refer to a victory in the *ἀπήνῃ* which was won before this 82nd Olympiad, possibly in the 81st. If the names of winners in that race were not usually included in lists like the present (cf. introd.), the scholiasts might have no means of verifying the date; and after the theory of the three victories in the 82nd Olympiad had been evolved from l. 7, to place the victory in the *ἀπήνῃ* and the supposed victory in the *κέλῃσι*, in the same year as the *τέθριππον*, which was fixed, would only be a natural step.

24. *κριτων*: Diodor. xii. 5 gives the name as *κρίσων* (*κρίσων* the oldest MS., and so Euseb.); *κρίσων* is also the spelling in Plato, *Protag.* 335 E, *Leg.* viii. 840 A.

25. The mutilated letter had a rounded first stroke; *ε*, *θ*, *ο*, *σ*, or *ω* are most probable.

28. This *κιμων αργ[ειος* is clearly to be identified (so Robert) with the *Χείμων* of Argos whose victory in the *πάλη* is mentioned by Pausanias and whose two statues by Naucydes he considered to be amongst the best examples of that artist's work (vi. 9. 3). For a similar substitution of *κ* for *χ* in this MS. cf. 18 *λακων*. It has been a doubtful question whether Naucydes was a younger brother of the elder, or an elder brother of the younger, Polycletus. By placing Cheimon's victory in B.C. 452 the papyrus shows that the former view is correct.

29. *αγησιλαος ρ[οδιος?* *ρ* before the lacuna is almost certain. Robert suggests with much probability that this is a variation of the name of Damagetus' brother, which is given in Paus. vi. 7. 1 as *Ἀκουσίλαος*. The fact that Damagetus also won in this year (l. 30) and Acusilaus is described by Pausanias as a boxer confirms the identification. *Ἀκουσίλαος* is more likely to be the correct form.

30. For Damagetus cf. 17, note.

33. The letter after *ν* might be *λ* or *μ*.

34. The doubtful *λ* may be *χ* or perhaps *μ*. It is known from Pausanias (vi. 2. 2) that a *Λυκίνος Λάκων* won the chariot race about this time. But it is not likely that this is the victory to which the papyrus refers, for in the first place that hypothesis involves the supposition of the loss of a line between 33 and 34, since the *ὀπλίτης* always follows *παίδων πύξ*; and, secondly, if this Lycinus was the winner of the *τέθριππον* and not of the *ὀπλίτης*, his name ought to be in the genitive case.

III. FRAGMENTS OF EXTANT CLASSICAL AUTHORS

CCXXIII. HOMER, *Iliad V.*

26 x 209.5 (first ten cols.) *cm.* Plate I (Col. VII).

THIS fine copy of the fifth book of the *Iliad* is written upon the *verso* of ccxxxvii, the 'Petition of Dionysia.' Before being utilized for the Homer the roll had to be patched up and strengthened in places by strips of papyrus glued on the *recto*. In its original condition it was of great length. Two fragments of the twenty-ninth column are preserved; and nine more columns would still have been required to complete the book, while each column occupies from 8 to 8½ inches of papyrus. Probably other documents than the petition of Dionysia were used in the composition of this roll. The writing on the *recto* of the fragments of the twenty-ninth column is not the same as that of the petition; and a third hand may be distinguished on the *recto* of Col. XV. The MS. is continuous as far as l. 278, and the first eight columns, which were the core of the roll, are practically perfect. In the tenth and eleventh columns the condition of the papyrus gradually deteriorates, and finally becomes fragmentary.

The handwriting is a bold well-formed uncial of the square sloping type. In general style it resembles the hand of the fragment of Plato's *Laws* (O. P. I. Plate VI), which was written before A. D. 295, and still more closely that of O. P. I. xii, with which this papyrus was actually found, and which may be placed in the first half of the third century. Other items of evidence are afforded by the pieces of papyrus glued to the *recto*, which seem to date from about the beginning of the third century, and by the few cursive entries on the *verso*, which are apparently not very much later. On the other hand a *terminus a quo* is provided by the petition on the *recto*, which was written about A. D. 186. The date of the Homer, therefore, may be fixed with much certainty in the earlier decades of the third century. Ξ is formed by three separate strokes.

The MS. is very full of accents, breathings, and marks of elision, with which

not even the Bacchylides papyrus is more plentifully supplied¹. The method of accentuation followed in that papyrus reappears, with some modifications, in the present case. Here, too, the acute accent is usually placed upon the first vowel of a diphthong, and the circumflex (which is sometimes of angular shape) over both vowels. Oxytone words in the Bacchylides papyrus are not accented on the final syllable, but all the preceding syllables bear the grave accent. In our papyrus only the penultimate syllable (except ἀφνείος, in l. 9) has a grave accent; and when the word is followed by a stop or an enclitic it is usually accented in modern fashion with an acute accent on the last syllable, e.g. 41 μεσσηγύς, 92 πολλά θ'. Monosyllabic oxytone words bear the grave accent, except when followed by an enclitic, when the accent becomes acute. Words followed by enclitics are accented in the manner now usual, except that in perispome words the natural accent is superseded by the retracted accent, e.g. 176 πολλών τε, 192 τών κε. There are some cases of mistaken or abnormal accentuation, e.g. 17 ὠρνυτο, 33 κύδος, 92 αἰζήων, 196 κρεί, 221 ἔμων, 245 εἰν'. Breathings are usually acute-angled, not square. The diaeresis is freely used, and the length of vowels is occasionally marked.

It is difficult to determine whether or no the original hand is responsible for the majority of these lection signs. On the whole it seems probable that the stops, accents, breathings, and marks of length are almost entirely a subsequent addition. Of the marks of elision some are certainly original, but more are posterior. The diaeresis on the other hand appear to be mostly by the first hand. It is not more easy to decide how many correctors of the MS. may be distinguished, and to which of them individual corrections should be assigned. The beginnings of the lines of the first column have been broken away and afterwards restored on a fresh sheet of papyrus in a rough uncultivated hand. To this hand may be attributed the occasional insertion in the margin of the names of speakers, the addition after 83, and a few of the other alterations, including, perhaps, that in 132. Another hand, to which most of the corrections (among them the insertion of 126) are due, is earlier in date, as may be partly inferred from the fact that the very ill-written supplements in Col. I are not amended. Probably this first corrector was also responsible for the punctuation and accentuation of the MS.

¹ Mr. Kenyon considers (*Palaeography*, pp. 26, 28) that only works intended for the market or large libraries would be provided to any considerable extent with accents &c.; while he also holds (*ibid.* p. 20) that works designed for sale were never written on the *verso*. Our papyrus clearly makes it impossible to maintain both of these positions; and it may be doubted whether either of them is really sound. Why should not works intended for sale have been written on the back of previously used papyrus? Such books could of course only have commanded a lower price; but there must have been a demand for cheap books as well as dear ones. As for accentuation, that obviously must have been a matter of individual preference.

The text is a fairly good one, though not of course free from errors. As usual in the case of Homeric papyri of the Roman period, there are few divergences from our vulgate. Of the peculiar variants *τέτανται* for *κέχυνται* in 141 is the most striking. *μένος* for *βέλος* in 104 is an interesting confirmation of the reading of the Geneva MS. A collation with La Roche's text (R.) is given below. We do not, however, as a rule, notice as variants cases of the common spelling *ει* for *ι*.

Col. I.

ενθ αυ τυ^βειδη διομηδεϊ παλλας αθηνη
 δακε μέ^νος και θάρσος ἰν ἐκδηλος με^τα πασιν
 αργειοισ^ι | γενοιτο· ἴδε κλέος ἐσθλον ἀροίτο·
 /δαι οι εκ | κέρυθός τε και ασπίδος ακάματον πυρ
 5 αστερ οπ^ωρεινῶ εναλίγκιον ὅς τε μάλιστα
 λαμπρον | παμφάινησι λελουμένος ωκεανοιο.
 -τ^ωοιο | πυρ δαίεν ἀπο κράτος τε και ωμων
 /^{ωρσ}[[θυμ]]ε δε μ^ιν κατα μεσσον ὄθι πλειστοι κλονέοντο·
 ην δε τι^ς εν τρωεσσι δάρης ἀφνειος αμύμων
 φ
 10 ἴρευσ η^αιστοιο· δύο δε οἱ θιέες ἦστην
 /φηγευς | ειδαιός τε μαχης ευ ειδότε πάσης
 τω ^{οι}[[μεν]] | ^{πο} ακρινθετε ^νεναντίω ωρμηθήτην
 τω με^ν | φ^ι ἱπποιῖν· ὁ δ' ἀπ[ο] χθόνος ὠρνυτο πέζος·
 /οι δ οτε δ^η σχεδον ησαν επ αλληλοισιν ἰόντε[ς]
 15 φηγευς ρ^α πρότερος προΐει δολιχόσκι[ν] ε[γ]χος·
 τυδειδε^ω | ^θ υπερ ωμων αρ^ιστερον ηλυθ' ακωκη
 εγ^χεος | δ έβαλ' αυτον· ο δ' υστερος ὠρνυτο χαλκω
 τυδειδη^ς· του δ' ουχ' ἄλιον βελος έκφυγε χειρος
 αλλ εβαλ^ε στηθος μεταμάζιον ὦσε δ' αφ ἱππων
 20 ειδαι(ο)^ς | ἀπόρουσε λιπων περικαλλέα διφρον·

ουδ ετλη | περιβηται αδελφειου κταμένοιο·
 ουδε γα | ρ | [ο]υδέ κεν αυτος υπέκφυγε κηρα μέλαιναν
 αλ(λ) ηφη|στος έρυτο σάωσε δε νυκτι καλύψας·
 ως δη οι μ|η παγχυ γερων ακαχημενος ειη·

Col. II.

- 25 ιππων δ' εξελασας μεγαθυμου τυδεος υιος
 δωκεν εταρισιν καταγειν κοιλας επι νηας·
 τρωες δε μεγαθυμοι επει ιδον υιε δάρητος
 τον μεν αλευάμενον τον δε κτάμενον παρ·όχεσφι
 πασιν ορίνθη θυμος· αταρ γλαυκώπις αθηνη
 30 χειρος έλοῦσ' επέεσσι προσηυδα θοῦρον αρηα·
 αρес αρес βροτῶλοίγε μαιφόνε τειχεσιπλήτα
 ουκ αν δη τρωας μεν εάσομεν και αχαιους
 μάρνασθ' ὄπποτέροισι[[ν]] πατηρ ζευς κύδος ορεξη.
 νωι δε χαζώμεσθα· διος δε αλεώμεθα μήνιν·
 35 ως ειποῦσα μάχης εξήγαγε θοῦρον άρηα·
 τὸν επειτα καθείσεν επ ηἰ[ο]ντι σκαμάνδρῳ·
 τρώας δ' εκλειναν· δαναῶ[ι] ἔλε δ' άνδρα έκαστος
 ηγεμονων· πρώτος δε άναξ ανδρῶν αγαμέμνων
 άρχον αλιζώνων ὀδῖον μέγαν έκβαλε δίφρου
 40 πρώτω γαρ στρεφθέντι μεταφρένω εν δόρυ πήξε[ν]·
 41 ὄμων μεσσηγύς· δια δε στήθεσφιν ελασσεῖν /
 43 ειδομένευς δ' άρα φαίστον ενήρατο [[τεκτονος]] ὕ[ο]ν
 βῶρου· ὄς εκ τάρνης εριβώλακος ειληλύθει·
 45 τὸν μεν αρ ειδομένευς δοῦρι κλῦτος έγχει μακρῶ
 νύξ ἱππων επιβησόμενον κατά δεξιον ὤμον·
 ήριπε δ' εξ οχέων· στυγέρος δ' άρα μιν σκότος ἔιλεν·
 τὸν μεν αρ ειδομενῆος εσύλευον θεράποντες·
 ὕιον δε στροφίοιο σκαμάνδριον αίμονα θήρης
 50 ατρείδης μενέλαος ἔλ' έγχει ὀξυδεντι

Col. III.

εσθλον θηρητήρα δίδαξε γαρ αρτεμις αυτη
 βάλλειν άγρια παντα τά τε τρεφει ύρεσιν ύλη·
 λ'
 αλ ου οι τότε γε χραϊσμ' αρτεμις ιοχ^ε[[αι]]αιρα
 ουδε εκηβολίαι ήισιν το πριν γ' εκέκαστο·
 55 αλλά μιν ατρείδης δουρι κλειτος μενελαος
 56 πρόσθεν εβεν φευγοντα μετάφρενον ύτασε δουρι·
 58 ήριπε δε πρη[ν]ής· αράβησε δε τέυχέ' επ αυται·
 μηριόνης δε φέρεκλον ενήρατο τέκτονος υιον
 60 αρμονίδεω δς χερσιν επίστατο δάιδαλα παντα
^ε
 τέυχειν ε[[χ]]οχα γάρ μιν εφίλατο παλλας αθηνη·
 δς και αλεξάνδρω τεκτήνατο νηας εισας
 αρχεκάκουσ α[[ι]] πασι κακον τρώεσσι γενοντο·
 οι τ[[ε]] αυτω· επι ου τι θεων εκ θέσπατα ήδει·
 65 τον μεν μηριόνης οτε δη κατέμαρπτε διωκων
 βεβλήκει γλδυτον κατα δεξιον· ή δε δια προ
 λαντικρυ κατα κύστιν ύπ οστέον ήλυθ' ακωκη·
 νυξ δ' έριπ' οιμωξας· θάνατος δέ μιν αμφεκαλυψεν·
 πήδαιον δ αρ επεφνε μέγης αντήνορος υιον
 70 ος ρα νόθος μεν έην· πύκα δ' έτρεφε δεία θεάνω
 /[[ε]]ισα φιλοισι τέκεσσι χαριζομένη πόσει ώ·
 τον μεν φυλείδης δουρι κλιτος εγγυθεν ελθων
 βεβλήκει κεφαλής κατα εινίον οξείι δουρι·
 74 αντικρυ δ αν οδοντας ύπο γλώσσαν τάμε χαλκος·
 76 ευ[ρ]ύπυλος δ' ευαιμονίδης ύψηγόρα δειον

Col. IV.

Γη[ριπε δ εν] κομη[της ψυχρ]ον [β ελε χαλκον ο]βρυσι[

υιον ύπερθύμου δολοπέιονος δς ρα σκαμάνδρου
 αρητηρ ετέτυκτο· θεος δ' ώς τέιετο δήμω·
 τον μεν άρ ευρύπυλος ευάιμονος αγλαος υιος



80 προσθεν ἔθεν φευγοντα μεταδρομάδην ἔλασ' ὦμον
 —φασγάνω αἴξας· ἀπο δ' ἔξεσε χεῖρα βαρειαν·
 αιματόεσσα δε χεῖρ πεδίω πέσε·[[ν]] τον δε κατ ὅσσε
 Ὑέλλαβε πορφύρεος θανατος και μοιρα κραταιη^{ανω}
 Ὡς οι μεν πονέοντο κατα κρατερην ὕσμεινην·
 85 τυδείδην δ' ουκ αν γνώιης ποτέροισι μετέιη
 ηε μετα τρωεσσιν ὁμιλέοι η μετ αχαιοις·
 θῦνε γαρ αν πεδιον ποταμωι πλήθοντι εοικως
 χειμάρρω ὅς τ' ὠκα ρέων εκε[[σ]]δασσε γεφυρας·
 τον [[τ]]^{8'} ουτ ἀρ τε γέφυρε εεργμένε ἰσχανώωσιν·
 90 | ουτ ἀρα ἔρκεα ἰσχι αλωάων εριθηλέων
 ελθοντ' ἐξαπίνης ὄτ' επιβρέιση διος ομβρος·
 πολλά θ' ὕπ αυτου εργα κατήριπε καλ' αιζήων.
 ως υπο τυδείδη πυκίνοι κλονέοντο φαλαγγες
 τρώων ουδ ἀρα μιν μιμνον πολέες περ εοντες·
 95 τον δ' ὡς ουν ενοησε λυκάονος αγλαος υιος
 θύνοντ' αμ πεδιόν προ ἔθεν κλονέοντα φαλαγγας.
 αἰψ' επι τυδείδη ετιτάινετο καμπύλα τοξα·
 και βάλ'[[ε]] επαἰσσοντα τῶων κατα δεξιον ὦμον
 θάρηκος γύαλον· δια δ' ἔπτατο πικρος οἴστος·
 100 αντικρυ δε διέσχε· παλάσσετο δ' αἵματι θωρηξ·
 ᾗ τω δ' ε[[μ]]^πι μακρον ἀῦσε λυκάονος αγλαος ὕιος·

Col. V.

—ὄρυσσθαι τρωες μ[ε]γάθυμοι κέντορες ἰππων·
 βέβληται γαρ αριστος αχαιων· ουδέ ε φήμι
 δῆθα σχήσασθαι κρατερον μενος ει ετεδν με
 105 ᾗ[[σ]]ρσεν αναξ διος ὕιος απορνύμενος λυκίηθεν·
 ως ἔφατ' ευχόμενος· τον δ' ου βελος ὠκυ δάμασσεν
 αλλ' αναχωρησας πρόσθ' ἵπποιιν και ὄχεσφιν
 ἔστη και σθένελον προσέφη καπανήιον ὕιον·

όρσο πέπον καπανηϊάδη καταβήσσο διφρου

110 οφρά μοι ἐξ ὠμά^ω[[υ]] ἐρύσσης πικρον οἶστον·
 ως ἀρ' ἔφη· σθένελος δε καθ ἵππων ἄλτο χαμαζε·
 παρ δε στὰς βελος ὠκυ διαμπέρες ἐξέρυσ' ὠμου

αἶμα δ' ἀνηκόντι^ι[[σσ]]ε δια στρεπτοῖο χιτωνος.
 δη τότ' ἔπειτ' ἠρᾶτο βοην αγαθος διομήδης·

115 κλυθί μοι αιγιόχοιο διος τέκος ατρωτώνη
 ει ποτέ μοι και πατρι φιλα φρονέουσα παρεστης
 δηῖω εν πολεμω· νυν αυτ ἔμε φίλαι αθηνη·

^τ
 [[δ]]ον δέ τε μ' ανδρα ἔλειν και ες ορμην ἐγχεος ελθειν
 ὄς μ' ἔβαλε φθάμενος και ἐπέυχεται· ουδέ με φήσιν

120 δῆρον ἐτ' ^δ[[ανσχησ]]εσθαι λαμπρον φαος ηελιοιο·
 ως ἔφατ' ευχόμενος· του δ' εκλυε παλλας αθηνη·
 γυῖα δ' εθηκεν ελαφρα πῶδας και χειρας ὑπερθεν·
 αγχου δ' ἴσταμένη ἔπεα πτεροεντα προσηυδα·
 θαρσῶν νυν διομηδες επι τρώεσσι μαχεσθαι·

125 Τεν γάρ τοι στήθεσσι μενος πατρώϊον ἦϊκα ^{κατω}
 127 αχλυν αυ τοι απ οφθαλμων ἔλον η πριν επῆεν

126 √ ατρομον οιον εχεσκε σακεσπαλος ιπποτα τυδευς ^{ανω}

Col. VI.

οφρ εὔ γεινώσκοις ειμεν θεον ηδε κε ανδρα·
 τω νυν αι κε θεος πειρώμενος ενθάδ' ἴκηται.

130 μη τι σύ γ' αθανatoiσι θεοις αντικρυ μαχεσθαι
 τοις αλλοις· αταρ εἰ κε διος θυγατηρ αφροδείτη

ελθῃσ ες πολεμον. την γ' ουταμεν οξεί^{χαλω} δουρι·
 η μεν αρ ως ειπουσ' ἀπέβη γλαυκῶπις αθηνη·
 τυδειδης δ εξαῦτις ἴων προμάχοισιν ἐμίχθη

135 ^τ και πριν περ θυμω μεμαως τρώεσσι μαχεσθαι
 δη τότε μιν τρις τῶσσον ἔλεν μενος ὡς τε λεοντα

ὄν ρά τε ποιμὴν ἀγρῶ ἐπ' εἰροπύκοις οἴεσσι
 χράνση μὲν τ' αὐλῆς ὑπεράλμενον· οὐδὲ δαμασση·
 τοῦ μὲν τε σθενος ὤρσε· ἔπειτα δὲ τ' οὐ προσαμύνει·
 140 ἀλλὰ κατὰ σταθμούς δόεται τὰ δ' ἐρήμα φοβεῖται·
 /αἱ μὲν τ' ἀνηστεῖναι ἐπ' ἀλληλησι τέτανται·
 /αὐτὰρ ὃ ἐμμεμάως βαθέης ἐξαλλετέ αὐλῆς.
 ὡς μεμαῶς τρώεσσι μιγῆ κρατέρος διομηδῆς·
 ἔνθ' ἔλεν ἀστυνοὸν καὶ ὑπέρονα ποιμένα λαῶν
 145 τὸν μὲν ὑπερ μαζοῖο βαλὼν χαλκήρεϊ δουρι·
 τὸν δ' ἑτερον ξίφει μέγαλω κληεῖδα παρ ὤμον
 7 / | πλῆξ· ἀπο δ' ἀυχένος ὠμο[[υ]] εἴργαθεν ἠδ ἀπο νότου
 τοὺς μὲν ἕασ' ὃ δ' ἀβαντα μετώχετο καὶ πολύειδον
 ὑΐεας ευρυδάμαντος ονειροπόλοιο γεροντος·
 150 τοῖς οὐκ ἐρχομένοις ὃ γερωῶν ἐκρέιν[[ε]]τ' ονειρους·
 ἀλλὰ σφεας κρατέρος διομηδῆς ἐξενάριξεν·
 ἔβη δὲ μετὰ ξάνθῳ τε θῶνά τε φάινος ὑΐε
 ἀμφῶ τηλυγέτω· ὃ δὲ τέριετο γήραϊ λυγρῶ·

Col. VII.

υἱὸν [δ]· οὐ κετ' ἀλλοῦ ἐπὶ κτεάτεσσι λι[π]ε[σ]θαι·
 155 ἐνθ' ὃ γε τοὺς ἐνάριξε· φίλον δ' ἐξαίνυτο θυμὸν
 ἀμφ[ο]τέρῳ· πατέρι δὲ γόνον καὶ κήδεα λυγρὰ
 /λείπ'· ἐπεὶ οὐ ζῶντε μαχῆς ἐκ νοστήσαντε
 δέξατ[ο] χηρῶσται δὲ δια κτήσιν δατέοντο·
 ἐνθ' ὑΐεας πριάμοιο δυ[[ο]] λάβε δαρδανίδαο
 160 εἰ[ν] εἰ[ν] διφρῶ εόντας ἐχεμμονά τε χρομίον τε·
 ὠ[σ] δ[ε] λέων ἐν βουσι θῶρων ἐξ ἀυχένα ἀξή
 πόρτ[ιο]ς ἠε βοὸς ξύλοχον κἀτα βοσκομενάων.
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων τυδέος ὕιος
 β[η]σε κακῶς ἀέκοντας· ἔπειτα δὲ τέυχε ἐσυλα·
 165 ἱπ[πο]υς δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλάνειν·

τον δ' ἴδεν αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν·
 βῆ δ' ἴμεν ~~άν~~ τε μαχῆν καὶ ἀνα κλόνον ἐγχειάων
 πάνδαρον ἀντίθεον διζήμενος εἰ που εφευροί·
 εὔρε λυκάονος υἱὸν ἀμυμονά τε κρατερὸν τε·
 170 στη δε πρόσθ' αὐτοῖο ἐπος τέ μιν ἀντίον ἠυδα·
 πάνδαρε πόν τοι τοξὸν [[ε]]ἶδε πτερβεντες οἴστοι
 καὶ κλέος ὃ οὐ τίς τοι ἐρίζετε ἐνθάδε γ' ἀνηρ·
 οὐ^δ[[δ]]έ τις ἐν λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων·
 ἀλλ' ἄγε τῶδ' ἔφες ἀνδρὶ βέλως δι' ἰ χειρᾶς ἀνασχωῶν
 175 ὅς τις ὄδε κρατέει καὶ δὴ κ[α]κα πολλὰ ἔοργε
 τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσε·
 εἰ μὴ τις θεὸς ἐσ^σ[[τ]]εἰ κ[ο]τεσσάμενος τρῶεσσιν
 εἰρῶν μηνείσας· χαλεπή δὲ θεοῦ [[α]]π[[ο]] μηνίς·

Col. VIII.

τον δ' αὐτε προσεε[ι]πε λυκάονος ἀγλαὸς υἱός·
 180 αἰνεία τρῶων βουληφόρε χαλκοχιτώνων·
 τυδείδη μιν ἐγὼ γε δαΐφρονι πάντα εἶσκω
 ἀσπίδι γεινώσκων ἀλωπιδί τε τρυφαλίῃ·
 ἵππους δ' εἰσοδρόων· σάφα δ' οὐκ οἶδ' εἰ [θ]εὸς ἐστίν·
 εἰ δ' ὄ γ' ἀνηρ ἂν φημι δαΐφρων τυδεὸς υἱός
 185 οὐχ ὅ γ' ἀνευθε θεοῦ [[δ]]άδε μαινεται· ἀλλὰ τις ἀ[γ]χι
 ἔστηκ' ἀθανάτ[ω]ν νεφέλῃ ἐιλυμένος ὠμου[s]·
 ὅς τούτο[υ] βέλως ὠκυ κιχήμενον ἔτραπεν ἀλλ[η]
 ἠδὴ γάρ οἱ [εφ]ήκα βέλως καὶ μιν βαλὸν ὤμον
 δεξιὸν· ἀντικρ[υ] [[.]ε]] δια θώρηκος γυάλοιο·
 190 καὶ μιν ἐγὼ γ' ἐφάμην αἰδωνῆϊ προΐάψειν·
 ἔμπης δ' οὐκ ἐδαμασσα· θεὸς νύ τις ἐσ[τ]ε κοτήεις·
 ἵπποι δ' οὐ παρέασι καὶ ἀρματα τῶν κ' ἐπιβάειν·
 ἀλλὰ που ἐν μεγάροισι λυκάονος ἔνδεκα δίφροι

καλοι πρωτοπαγεις νεοτευχέες· αμφι δε πεπλοι
 195 πέπτανται· παρα δέ σφιν εκαστω δίζυγες ιπποι
 εστᾶσι[[ν]] κρεί λευκον ερεπτόμενοι και ολυρας·
 η μέν μοι μαλα πολλα γερων αιχμήτα λυκαων
 ερχομένω επετελλε δομοις ενι ποιητοῖσιν·
 ιπποισίν μ' εκελευε και αρμασιν εμβεβαῶτα[[α]]
 200 β [αρ]χέυειν τρωεσσιν ανα κρατερας υσμεινας·
 α[λ]λ εγω ου πειθόμην η τ αν πολ[υ] κ[έ]ρδιον ηεν
 ιππων φειδόμενος μή μοι δευόιατο φορβής
 ανδρων ειλομένων ειωθότες έδμεγε άδδην

Col. IX.

παν[δ]αρ(ος) ως λίπον [αυ]ταρ π[έ]ζος ες [ειλι]ον [ειλη]λουθα
 πρ(ος) αινειαν
 205 τόξοισι[ν] πισ[υ]ν[ο]ς [[α]] τα δέ μ ουκ αρ εμελλεν ονήσειν
 ήδη γαρ δοιοῖσιν αριστήεσσιν εφήκα
 τυδείδ[η] τε] και α[τ]ρειδη· εκ δ αμφοτέροϊν
 ατρεκέ[ς] α[ιμ] έσσευα βαλων ήγειρα δε μαλλον·
 τώ ρα κα[κ]η άιση απο πασσάλου αγκύλα τοξα
 210 ηματι τ[ω] έλόμην ότε είλιον [εις] ερ]ατεινήν
 ηγεόμ[ην] τρώεσσι φερων χ[αρι]ν εκτορι [δ]είω·
 ει δε κε υ[ο]στήσ[ω] και εσόψομ[αι] οφ]θαλμοῖσιν
 πατρι[[τ]]^δ εμην αλ[οχ]ον τε κα[ι] υ[ψ]ερε]φες μεγα δωμα.
 αυτίκ έπε[ι]τ απ [ε]μείο καρη [ταμοι] αλλότριος φως
 215 ει μη εγω τάδε τόξα φαεινώ εν πυρι [θέ]ιην
 πο(ιητης) χερσ[ι] διακλάσσας· ανεμώλια γάρ μ[οι] οπηδει·
 τον δ αυτ' αινειας τρώων άγος αντ[ι]ον ηυδα·
 αινειας
 πανδαρ(φ) μη δ' ουτως αγόρευε· παρος δ' ουκ έσσετ[[ε]]^{αι} αλλως
 πρι[ν] γ' επι νω τωδ' ανδρι συν ιπποισιν και όχεσφιν
 220 αντιβίην ελθόντε συν έντεσι πειρηθηναι·
 αλλ αγ' έμων οχέων επιβήσεαι όφρα ιδηαι
 όι όι τρωῖοι ιπποι επισ[τ]άμενοι πεδιοιο
 κραι[π]να μάλ' ενθα κα[ι] ενθα διωκέμεν ηδε [φ]έβεσθαι

τω και νῶϊ πῶλιν δε σαώσετον έι περ αν αυτε
 225 ζευς επ[ι τυ]δέιδη διομήδεϊ κύδ[ος] ορέξη
 αλλ άγε [νυ]ν μάστειγα και ηνία σ[ι]γ[α]λδεντα
 δεξαι εγω [δ] ἱπ(π)ων επιβήσομε δφρα μάχωμαι.
 ηε συ τόνδε δεξο^{δε} μελήσουσιν δ έμοι ιπποι.

Col. X.

[τον] δ [αυτε] π[ροσεειπε] λυκαονος αγλαος υιος
 230 αινη[ε]ια [συ] μεν [αυτος] εχ ηνια και τεω ιππω
 μαλλ[ον] υ[π] η[ι]οχω ειωθοτι καμπυλον αρμα
 δισετα[ν] ει περ [αν] α[ν]τε φεβωμεθα τυδεος υιον
 μη τω [μεν] δε[ι]σα[ν]τ[ε] ματησετον ουδ εβελ[η]τ[ον]
 εκφερ[εμε]ν πολεμοιο τ[ε]ον φθογγον ποθεον[τες].
 235 νῶϊ δ ε[παι]ξα[ς] μεγαθυμο[υ] τυδεος υιος
 /αυτω τε [κτ]είνη και ελάσ[ση] μωνυχας ιπ[π]ου[ς].
 /αλλα σύ [γ] αυ[τος] ελα[υ]νε τε' α[ρ]ματα και τ[ε]ω ιππω
 τόνδε [δ] εγ[ων] επιόντα δεδεξομαι οξ[ε]ϊ δουρι.
 πο(ιητης) ως αρα φ[ων]ήσαντες εσ ἄρ[ματα] π[οικι]λα βαντες
 240 εμμεμ[αωτ] επι τυδέιδη [εχον] ω[κ]έας ἵππους
 σθεν(ελος) τους δε[ε] ιδε[ε] σθένελος κα[π]ανηιο[ς] αγλαος υιος.
 διο(μηδης) αιψα δε [τυδ]είδην έπεα [π]τ[ε]ρβεντα προσηυδα.
 τυ(δειδη) τυδέιδ[η] διδμηδες εμω κεχαρισ[μ]ένε θυμω
 ανδρ' ἄρω (κ)ρατερω επι σοι μεμαῶτ[ε] μαχεσθαι.
 245 είν' απέλεθρον εχοντας· ὃ μεν τῆξων εὔ ειδως
 πάνδαρος· υἱος δ αυτε λυκάονος ένχετε ειναι.
 αινειας δ υἱος μ[ε]ν αμ[υ]μονο[ς] αγχισαο
 ένχεται εκγεγάμεν [μητηρ] δε οι εστ] αφροδειτη.
 αλλ άγε [δ]η χαζωμεθ' [εφ] ιππων μη δε μ[ο]ι ουτω
 250 θυνε δι[α] προμαχων μ[η] πως φιλον ητορ ο]λεσσης
 τον δ αρ υ[π]οδρα ιδων προσεφη κρατερος διομηδης
 διομηδης μή τι φο[β]ον δ αγόρευε· ε[πει] ουδε σε πε[ρ]ισέμεν δω.
 π[.]βιον θε ου γαρ μ[ο]ι γ[εν]ναίον [α]λυσκαζοντι μάχεσθαι

Col. XI.

[ουδε καταπτωσσειν ετι μοι με]νος έμπεδον εστιν
 255 [οκνειω δ ιππων επιβαινεμεν αλ]λα και ά[υτως] [[αντ[]
 [αντιον ειμ αυτων τρειν μ ουκ εα παλλ]ας αθή[νη
 [τουτω δ ου παλιν αυτις αποισετον ω]κε[[α]]ς ιππο[[υς]]
 [αμφω αφ ημειων ει γ ουν ετερος γε φ]ύγη[σ]ιν
 [αλλο δε τοι ερω συ δ ενι φρεσι βαλλε]ο σήσιιν·
 260 [αι κεν μοι πολυβουλος αθηνη κυδο]ς ορέξη
 [αμφοτερω κτειναι συ δε τουσδε μεν] ωκέας ιππους
 [αυτου ερυκακεειν εξ αυτυγος ηνια] τέινας·
 α[ινειαο δ επαιξαι μεμνημενος ιππων]·
 εκ δ ελασαι τρωων μετ ευκημιδας] αχαιούς
 265 τ[ης γαρ τοι γενεης ης τρωι περ ευρυσπ]α ζεύς
 δωκ υ[ιος ποινην γανυμηδεος ουνεκ] άρισται
 ιππων [οσσοι εασιν υπ ηω τ ηελιον τε]
 της γεν[εης εκλεψεν αναξ ανδρων α]γχείσης
 λάβρη [λαομεδοντος υποσχων θηλε]ας ιππους
 270 τών δ[ι εξ εγενοντο ενι μεγαροισι γεν]έθλη
 τούς μ[εν] τέ[σσαρας αυτος εχων ατιταλ]λ' επ[ι] φάτνη·
 τω δε δ[υ] αινεια [δωκεν μηστωρε φοβ]οι[ο
 ει τουτω] κε λάβοι[μεν αροιμεθα κε κλεος εσθλον
 [ως οι μεν] τοιαυτα [προς αλληλους αγορευ]ον
 275 [τω δε ταχ] εγ[γ]υθεν [ηλθον ελαυνοντ] ωκέας ιππ[ο]υ[ς]
 [τον προτερο]ς [προσειπε λυ]κάονος αγ[λ]αοσ υιας
 [καρτεροθυμε δαιφρον αγαου τυδ]έος υιος
 [η μαλα σ ου βελος ωκυ δαμα]σ[σα]τ[ο π]ικρο[ς] οϊ[σ]τ[εί]ς

Col. XII.

[βεβληται] κε[νεωνα διαμπερες ουδε σ οειω
 285 [δ]η[ρον ε]τ ασ[χησεσθαι εμοι δε μεγ ευχος εδωκας
 [το]ν δ' ου ταρβ[ησας προσεφη κρατερος διομηδης

[η]μβροτε[ς] ου[δ] ετυχε[ς] αταρ ου μεν σφωι γ οειω
 [π]ρίν γ απο[παυσεσθαι πριν γ η ετερον γε πεσοντα
 [αι]ματος ἀ[σ]α[ι] αρηα ταλαυρινον πολεμιστην
 πο(ιητης) 290 [ω]ς φαμενος π[ροε]ηκε βελος δ ιθυνεν αθηνη
 [ρι]να παρ οφθ[αλμον λευκους δ επερησεν οδοντας
 τ[ο]ν δ απο μεν [γλωσσαν πρυμνην ταμε χαλκος ατειρης
 α[ι]χημη δ' εξελ[υθη] π[α]ρα νειατον ανθρεωνα
 ηριπε δ εξ οχ[εω]ν· αραβησ[ε] δε τευχε επ αυτω
 295 α[ι]δ[ό]λα παμφανόωντα· παρε[τ]ρ[ε]σσαν δε οι ιπποι
 γ̄ ακύποδες· του δ' αὐθι λυθη ψυχή τε [μενος τε
 α[ι]ν[έ]ιας δ' απόρουσε συν ασπίδι δο[υ]ρι τε μακρω
 [δ]ει[σ]ας μή πως οἱ ερυσαιατο νεκρον [αχαιοι
 α[μ]φ[ι] δ' ἄρ' αυτω βαῖνε λέων ὡς αλκ[ι] πεποιθως
 300 [προσ]θε δέ οἱ δόρυ τ' ἔσχε και ασπι[δα παντοσ] ειση
 [τον] κτάμεναι μεμαως ὅς τις τ[ου] γ' α[ντιος] ελθοι
 [σμερ]δαλεα ἰαχων· ὃ δε χερμ[αδιο]ν λ[αβε] χειρι
 [τυδ]είδης μέγα ἔργον ο ου δύο γ' αἰνδρε φεροιεν

Col. XIV.

[αι]ψα δε τυδειδην μεθεπε κρα[τερώνυχα]ς ιππους
 330 [εμμε]μαως ο δε κυπριν επωχετο ν[η]λεῖ χα[λκω
 [γιγ]νωσκων ο τ αναλκισ εην θεος ου[δε] θε[αων

 [πρυμνον υπε]ρ θεναρος ρεε δ αμβροτον αιμα θε[ο]ιο
 340 [ιχωρ ο]ιος περ τε ρεει μακαρεσ[σι] θεοισιν
 [ου γαρ σιτον εδου]σ ου πιν[ου]σ' αἰθο[π]α οἶνον·
 [του]νεκ αναιμονες εισι και] αθάνατοι καλέονται·
 [η δε μεγα] ιαχουσα απο εο καβ[βαλε]ν υἱόν·
 [και τον μεν] μετα χερσιν ερ[υσατ]ο φ[ό]βος απόλ[λων
 345 [κυ]ανη νεφελη· μη τις δαν[αῶν] ταχυπόλω[ν
 [χαλκον ενι] στηθεσσι βαλων] εκ θύμ[ο]ν [ε]λοιτο
 [τη δ επι] μακρον αυσε βοην α[γαθ]ος δι[ο]μήδης
 [εικε] διος θυγατερ πολεμου και δηιο[τήτο]ς]

[η ουχ αλις οτι γυναικας αναλκι]δας ηπεροπέυει[ις
 350 [ει δε συ γ ες πολεμον πωλησεαι η τ]ε σ οειω
 [ριγησειν πολεμον γε και ει χ ε]τέρωθι πύθ]η[αι]

Col. XV.

[
 [την μεν αρ ι]ρι[ς ελου]σ[α ποδηνεμος εξαγ ομειλου
 [αχθομενη]ν οδ]υνησ]ι με[λ]αι]νε[το δε χροα καλον
 355 [ευρεν επειτ]α μαχη[ς] επ αριστερ[α θο]ν[τρον αρηα
 [ημενον η]έρι δ έγχος εκ]εκλι[ιτο] και ταχ[ε] ιππω
 [η δε γνυξ] ερι]πούσα κα[σιγνητοιο φ]ίλοιο
 [πολλα λισσο]μένη χρυ[σ]αμ[π]υκας ήτεεν [ιππους
 [φιλε κασιγ]νητε· κ[ο]μ[ι]σ[αι τέ με δος δε μ]α[ι] [ι]ππους
 360 [οφρ ες ολυμπο]ν ἴκωμα[ι] ἴν̄^{αι} αθανάτ[ω]ν ἔδο[ς] εστι
 [λειην αχθο]με ε[λ]κος [δ] με βροτ[ο]ς δυτασεν [α]νηρ
 [τυδειδης ος ν]ύν [γε και] α[ν] διι πατρι [μ]άχο[ι]το
 [ως φατο τη δ αρ]ης δ[ω]κε χρ[ο]υ[σάμπυκα]ς ιππους
 [η δ ες διφρον] εβαιεν] α[κ]η]χεμ[ε]νη φιλον ητορ
 365 [παρ δε οι ιρις] εβαι]νε και ηνι]α λά[ζε]το χειρι
 [μαστιξεν δ ελααν] τω δ' ουκ [ακο]ντε π[ε]τεσθην
 [αιψα δ επειθ] ικ[ο]ντο θεων εδος α[ι]π[υ]ν ολυμπον
 [ενθ ιππου]ς εστη[σ]ε π[ο]δήνεμος α[κ]εα [ιρις
 λυ]σασ εξ οχέ]ων· παρα δ [α]μβροσιον βαλεν ειδαρ
 370 η δ' [εν γουν]ασ[ι] πτε δι]ωνη[ς] δεε α[[θ]]φ[ρο]δ[ει]τη
 μη[τρος ε]ης η) δ' ἀγκας [ε]λ]α[ζε]το θυγατ[ε]ρα [ην
 χ]ε[ρι] τε μιν] κατέρ[ε]ξεν επος] τ έφατ [ε]κ τ [ονομαζε
 τί]ς νυ σε τοια]δ έρεξε φι[λο]ν τεκος ου[ρανιωνων
 μ]αψιδιωσ ως] ει τι κακον ρεζουσαν [ενωπη]

Col. XVII.

εν [πυλω εν νεκε]εσσι βαλων οδυνησιν εδωκεν
 α[ντα]ρ [ο] βη [προς δωμα] διος και μακρον ολυμπον
 κηρ' αχέων [οδυνησι] πεπαρμενος αυταρ οιστος
 400 ώμω ενι στι]βαρω ηληλατο κηδε δε θυμον

τωι δ' ἐπ[ι] πα[ι]η[ων] οδυνηφάτα φάρμακα πασσων
 ηκέ[σατ] ου μιν γαρ τι καταβνητος γε τετυκτο
 σχέτλ[ιος] οβριμοεργος ος ουκ οβητ αισυλα ρεζων
 [ος] τόξοι[σιν] εκηδε θεους οι ολυμπον εχουσι
 405 [σο]μ' δ' ἐπ[ι] τουτον ανηκε θεα γλαυκωπις αθηνη
 [νή]π[ιος] ουδε το οιδε κατα φρενα τυδεος υιος

Col. XVIII.

420 [τοιισι δε μυθων ηρχε θεα γλαυκωπις αθηνη
 [ζευ πατερ η ρα τι μοι κεχολωσαι] ὅττι κεν ειπω
 3 lines lost.
 425 [προς χρυση περονη καταμυξατο χει]ρα [αραιην
 [ως φατο μειδησεν δε πατηρ ανδρω]ν τε θεων τε
 [και ρα καλεσσαμενος προσεφη χρ]υ[σ]ην [αφροδειτην
 [ου τοι τεκνον εμον δεδοται πο]λεμη[α] εργα
 [αλλα συ γ' ιμεροεντα μετερχεο] εργα γα[μοιο
 430 [ταυτα δ' αρηι θωω και αθηνη πα]ντα μελ[ησει
 [ως οι μιν τοιαυτα προς αλληλους αγ]ορευο[ν
 [αινεια δ' επορουσε βοην αγαθος διο]μή[δης
 [γιγνωσκων ο οι αυτος υπειρεχε] χειρας απ[ολλων
 [αλλ ο γ' αρ ουδε θεον μεγαν αζετο] ἴετ[ο] δ' αει
 435 [αινειαν κτειναι και απο κλυτ]α τέυχεα [δυσαι
 [τρεις μιν επειτ επορουσε κατακ]τάμε[ναι] μενεαιων
 [τρεις δε οι εστυφελιξε φαεινην ασ]πιδ' απ[ολλων
 [αλλ οτε δη το τεταρτον επεσσυτο δά]μιμον ε[ισος
 [δεινα δ' ομοκλησας προσεφη εκα]εργος απ[ολλων
 440 [φραζεο τυδειδη και χαζεο μη δε] θεοισ[ι]ν
 [ισ εθελε φρονειν επει ου ποτ]ε φθ[ι]λον ὁμ[οιον
 [αθανατων τε θεων χαμαι ερχομεω]ν τ' ανθρωπων

Col. XXIII.

[αφνειος βιδ]το[ιο] γενοσ δ' ην εκ ποταμοιο
 545 [αλφειου οσ τ' ευ]ρω ρ[εει] πυλιων δια γαιης

[ος τεκετ ορσ]λοχ[ον πολεεσσ ανδρεσσιν ανακτα
 [ορσιλοχος δ αρ] ετι[κτε διοκληα μεγαθυμον
 [εκ δε διοκλη]ος δ[ιδυμαονε παιδε γενεεσθη

Col. XXIX.

.
 [ουτε ποτ αντεφεροντο μαχη αλλ αιεν ο]πίσσω
 [χαζονθ ως επυθοντο μετα τρωεσσιν αρη[α]
 [ενθα τινα πρωτον τινα δ υστατον εξ]ενάρ[ι]ξεν
 [εκτωρ τε πριαμοιο παις και χαλκ]εος αρ[ησ]
 705 [αντιθεον τευθραντ επι δε πληξιπ]π[ον ορεστην

1-24. The beginnings of the lines of this column, which have been restored in a later hand (cf. introd.), are marked off in the text by a perpendicular line.

4. δαι οι : δαίε οι R., MSS. (δαιε δε οι Amb.).

8. ωρσε : there is no known variant here. What was first written seems to have been a mere blunder, like *μεν* in 12.

12. αποκρινθεντε : πο above the line is written in lighter ink than the other additions at the beginning of this column, and seems to be subsequent to them. The initial *α* has been converted from an original *ο*. The insertion of *ν* is due to the second hand.

16. The reading of the first hand *τυδειδεω θ* is peculiar to this MS. *τυδειδεω δ* R.

23. ηφηστος : 1. Ηφαιστος.

31. *τειχεσιπλητα*, the reading of the first hand, is preferred by R. (so ALM) : *τειχεσιβλητα* Zenodotus. The second *ο* of *βροτολοιγε* is wrongly marked long.

32. *εασομεν* is a mistake ; *εάσαιμεν* R.

33. The correction is by the second hand.

39. There is a mark over *κ* of *εκβαλε* which could be read as *γ* (i. e. *εγβαλε*) ; but it may be accidental.

40. The accentuator has taken *μεταφρενω* as two words ; so too Genav. *μετά φρένω*. The normal accentuation appears in 56.

42. This line, *δούπησεν δέ πεσών, άράβησε δέ=τεύχε' επ' αυτω*, is also omitted by AC Townl. Eton, and is bracketed by R.

43. *τεκτονος*, the reading of the first hand, is found as a correction in H. It no doubt came in from 59. *Μήνομος* R., with other MSS.

47. *ειλεν* : *ειλε* R. with ACEGMN.

53. The interchange of *αι* and *ε* is fairly frequent in this MS., especially before a following vowel ; but *ε* more commonly appears for *αι* than *vice versa* ; cf. 89, 128, 142, 172, 173, 203, 218, 227, 246, 361.

54. *γ' εκεαστο* : so vulg., *γε κέκαστο* R.

57. The papyrus agrees with A and other MSS. in omitting the repetition of 41 here. The line is bracketed by R.

58. *πρήγης*: the grave accent was probably placed upon the first syllable before it was observed that the word was followed by a stop (cf. 13); the acute accent was then added on the final syllable, as is usual in this papyrus (cf. introd.). Theoretically, of course, all syllables that do not bear the acute (or circumflex) accent may have the grave.
63. *αι*: the vestiges above *a* may be the remains of either a breathing or an accent.
64. The correction is by the second hand.
θεσπατα: l. *θέσφατα*. *ηθει*: so CMN Harl. *ῆθη* L, *ῆθη* R.
68. *νυξ*: l. *γνύξ*. *αμφεκαλυψεν*: *ἀμφεκάλυψε* R. with AEGHMNO.
71. The deletion of *ε* is due to the corrector.
72. *κλειτος*: *κλυτός* R, and so the papyrus in 45.
75. The omission of this line, *ῆριπε δ' ἐν κοίτης ψυχρὸν δ' ἔλε χαλκὸν δούσιν*, is peculiar to the papyrus; cf. 83.
83. The corrector wished to insert line 75 between 83 and 84. He accordingly wrote it out in the upper margin, placed a mark of omission in front of 83, and wrote *ανω* ('see above') at the end of the same line; cf. 126.
87. *αν*: *ἀμ* R., and so the papyrus in 96.
89. l. *γέφυραι ἐεργμέναι*. *ἐεργμέναι* MSS., *ἐεργμέναι* Aristarchus, R.
90. Before *ουτ* has been placed a stroke like an iota, which seems to be a critical sign; cf. 147. *ισχι*: *ἰσχει* R.
92. *πολλα θ*: *πολλὰ θ* MSS., R.; cf. 16.
καλ': the first hand wrote *τηλ*, which has been altered by the corrector. *κάλ'* R., MSS.
98. The unelided *ε* (cf. 252) was deleted by the corrector, who, however, failed to notice the trebled *σ* in the following word.
102. The reading of the first hand *ορνυσθαι* may be a genuine variant (inf. for imper.), or merely another case of confusion between *αι* and *ε*.
104. *δηθα σχησ(ε)σθαι*: or *δηθ α(ν)σχησ(ε)σθαι*; cf. 120, 285. *ἀσχήσεσθαι* R. *μενος*: *βέλος* MSS. (except Genav., which also has *μένος*), R. Didymus says that *βέλος* was the reading of Aristarchus, on which R. remarks 'de alia scriptura nihil est traditum.' It has been supposed that the variant rejected by Aristarchus was *τέλος*. The agreement of the papyrus with the Genavensis now makes it certain that it was *μένος*.
105. *απορρυμενος*: *ἀπορρῦμενον* MSS., R.
115. *μοι*: so ACDGHL. *μεν* R., with NO Cant. Harl. *μου* M.
117. The first hand wrote *φιλε*, which has been converted by the corrector to *φίλαι*. *φίλαι* R, with AN. *φίλε* D, *φίλε'* CGHLMO, &c. The reading of the first hand may of course be due to the interchange of *ε* and *αι*; cf. 89, 128.
118. *τον δε τε μ ανδρα*: the same reading is recognized by Schol. A ad loc., and ad II. xv. 119. *δδς δε τε μ'* MSS., R.
119. *φησιν*: so MNO; *φησι* R., with ACDGL.
120. *ανσχησεσθαι*, which was first written, was due to a reminiscence of 285. The scribe then began to write over the line the whole word *οψεσθαι*, but, remembering that this was unnecessary, stopped at *θ*, and crossed out *σθ*. He ought to have deleted the *ε* also.
126. The line omitted in the text has been supplied in cursive in the lower margin; cf. 83. The omission is not supported by other MSS.
127. *αχλυν*: *ἀχλὺν θ* MSS., R.
128. *γεινώσκοις*: *γινώσκοις* ACDG, &c.; the optative is also supported by L and a variant in H. The subjunctive is read in EMNO Lucian xii. 7, Plato *Alcib.* ii. 150 D. *γεινώσκης* R. *ειμεν*: *ἡμῶν* MSS., R.
κε: l. *καὶ*; cf. 53.

132. χαλκῶ is the reading of the MSS. and R. This correction appears to be by a later hand than most of the rest; cf. introd.
133. γλανκωπισ is written over an erasure.
140. δυεται: the termination αι has been written by the corrector over ε, as in 117.
141. ανηστειναι: so most MSS.; ἀγχιστίναι R., with D. τετανται is a reading peculiar to the papyrus; κέχυνται MSS., R.
142. l. ἐξάλλεται.
147. ωμου has been corrected to ωμοι. ὠμον MSS., R.
151. εξενάριξεν: the final ν has been added by the corrector. ἐξενάριξε ACGHMNO, R.; ἐξενάριξεν D.
152. νειε: νίε R.; and this is the usual spelling of the papyrus.
164. αἰκοντας: for the retention of the rough breathing in compound words cf. 15 προίει, 183 εισήρων, and ccxxi. XIV. 2, note.
166. The first hand wrote αλαπεζοντα, which has been altered by the corrector.
171. που τοι: που σοι was originally written; the correction may be by the first hand.
172. l. ἐρίζεται; cf. 53.
173. ουδε: the first hand appears to have made some muddle in writing δ: anyhow the corrector considered the result insufficiently clear. l. εὔχεται.
175. κρατεει has been converted by the corrector from κρατεῖ.
176. ελυσε: ἔλυσεν MSS., R.
177. εστι, the reading of the first hand, is correct.
178. επι: there seems to be no support for the original reading απο.
182. γεινωσκων: γινώσκων A, and most of the MSS., γυγνώσκων R., with CL, &c.
183. ιππους δ: so M. The corrector's reading ιππους τ is preferred by R., with the rest of the MSS.
189.]ε: there are indications that the superfluous word or syllable was struck out.
196. εστασι: the deletion of the original final ν is probably due to the corrector.
199. The superfluous α at the end of the line was struck out by the first hand.
200. τρωεσσιν ανα: Τρώεσσι κατὰ MSS., R.
201. πειθομην: so M; πιθόμην R.
203. εδμενε: l. ἔδμεναι. ἀδην: so most MSS.; ἄδην R.
205. It is doubtful whether τοξοισι or τοξοισιν was read by the papyrus. The MSS. are divided on the point. τόξοισιν R. The deletion of α before τα is probably by the first hand. εμελλον: so ADEO; ἔμελλον R., with CGHLMN.
- 205 mg. ε in αυειαν is corrected from α.
210. The first hand apparently wrote γ ἴλιον (so G), γ being subsequently altered (probably by the corrector) to ε. ὅτε ἴλιον R.
212. οφ]θαλμοισιν: ὀφθαλμοῖσι R., with ACDEGMNO.
218. μη δ': so MSS.; μὴ δὴ R.
221. επιβησσαι: ἐπιβήσσο MSS., R.
222. οἱ οἱ: οἶοι R., with MSS.
225. κυδ[ος]: the termination must have been unusually cramped to have been contained in the available space.
227. επιβησομ(αι), the reading of the first hand, was preferred by Zenodotus, and occurs in COS Cant. Vrat. c. Mosc. 1. 3. ἀποβήσομαι R., with Aristarchus and most MSS.
231. υ]π: ὑφ' R.; cf. 266 δωκ υ[ιος.
234. ποθειον]τες: so DE 557, 31 L; ποθέοντε R.
244. ανδρ': a mark of elision was first mistakenly inserted between δ and ρ.
245. εχοντας: so most MSS.; ἔχοντε R., with GMN Harl. Mosc. 1. Vrat. b. Lesbonax περι σχημάτων p. 186.

246. l. εῖχεται.
247. μ[ε]ν ἀμ[υ]μονο[ς] : so AGLMNO, &c. ; *μεγαλήτορος* R., with A sup. DHS schol. ad *Il.* xix. 291. Rhet. Gr. iii. 154, 7.
252. οἰω : οἰω is written when the word is a trisyllable, e. g. 350. The marginal note may perhaps be interpreted *Διομήδης π[ρ(όε)] δῖον Σθένη(λον)* ; but *δῖον* is not very satisfactory, since that epithet is not applied to Sthenelus by Homer, nor are epithets introduced into the other marginal entries. *πρ(όε) τὸν* cannot be read. The letter before ν transcribed as ο might possibly be ω.
255. The scribe began writing line 256 at the end of l. 255.
257. ω]κεας *ἰππους*, the original reading here, is also found in C, where, too, οἰ is written above the termination *ους*. The correction in the papyrus is probably not by the first hand, but there is too little of it left to make it possible to speak with certainty.
266. The reading of the first hand was *αριστοι*. The ο of the termination was altered to α by the corrector, and above this is written, presumably by a third hand, another letter, which may be ο or ω. *ἄριστοι* R., MSS.
277. υῖέ MSS., R.
293. εἰελ[υθη] : so AHM and other MSS., and Aristarchus ; *εἰεσύθη* R., with CDEGLNO Vrat. a. A. Lucian 60, 27, and Zenodotus.
295. Over the first ρ of *παρε[τ]ρε[σσαν]* there is a mark like a heavy grave accent, which seems accidental.
352. It is possible that this line was included in Col. XIV, and that Col. XV began with 353.
359. The overwritten [τ]ε is probably not by the first hand. τε is the reading of C ; *δέ* R., with the rest of the MSS.
363. τη δ αρ]ης : the size of the lacuna makes it certain that this was the reading of the papyrus ; so ADLMN. *τη δ' ἄρ' Ἄρης* R., with CGHOS Cant. Vrat. b. Mosc. 1.
366. [ακο]ντε : the space is insufficient for [αεκο]ντε, which is read by R., with GO Cant. Barocc. Rhet. Gr. iii. 233, 16. *ἄκοντε* is found in the majority of the MSS.
370. *δει* looks rather as if it had been altered by a later hand from an original *δη* ; or *δει* may have been written and ε subsequently struck out. The papyrus is much rubbed in this part. The superfluous θ (?) following may be accounted for by supposing that the scribe began to write *δια θεάων*.
398. If the papyrus agreed with the ordinary text, the columns became rather shorter at this point, XVII containing twenty-three lines, and XVI and XVIII only twenty-two each.
399. κηρ' : so AC. *κηρ* R.
425. The letters ρα, which are all that is left of this line, may belong to the word *ἀραιήν*.
434. αε[ι] : *αίει* R.
703. εἰ]ναρ[ε]ξεν : so DEHLNOS Cram. An. Par. iii. 278, 16 ; *ἐξενάριξαν* R., with ACGM Mor. Barocc. Harl. Lips.

CCXXIV. EURIPIDES, *Phoenissae*.

23.5 × 21.3 cm.

Parts of two columns, containing lines 1017-1043 and 1064-1071 of Euripides' *Phoenissae*, written in a large, heavy, formal uncial resembling that of

the great Biblical codices and the Demosthenes fragment facsimiled in O. P. I. Plate III. Like that fragment the present papyrus was found with documents belonging to the later Roman period, and the date of both is certainly not posterior to 300 A.D., while the evidence is at present all against assigning this style of uncial to an earlier date than the third century. Stops, a few accents, and the dots apparently denoting a correction in 1036 and 1037 have been inserted afterwards in lighter ink, probably by a second hand, which also added in cursive the name of the speaker in 1067. The apostrophe separating the γ and μ of *στεναγμος* in 1039 *a* (the use of which makes it probable that the papyrus is not older than the third century) is by the original scribe.

The papyrus is sometimes superior to the MSS., but shares some of their blunders and introduces others of its own; and the stops are not very accurately placed. Both the high and the low points occur, and it is possible that some of those which we have printed as high, are intended for points in the middle of the line; cf. introd. to ccxxvi. Stops may have been lost at the ends of lines 1024, 1028, 1029, 1039, 1041.

Col. I.

- 1017 [πατριδι] κακω[ν α]ν α[ι πο]λις ελασσωνων·
 [πειρωμ]εναι [τ]ο λο[ιπο]ν ευτυχ[ο]ιεν αν·
 [ε]βας [εβ]ας· ω [πτε]ρουσσα γας λοχευμα·
- 1020 [ν]ερτ[ε]ρου τ ε[χι]δνας·
 [κα]δμε[ι]ων α[ρ]παγα·
 [π]ολυφορος πολυστονος·
 [μι]ξοπαρθεν[ο]ς·
 δαιον τερας
- 1024 *a* φοιτασιν πτ[ε]ροις·
- 1025 χ[α]λαισι τ ωμ[ο]σιτοις·
 δικραιω[ν α π]στ εκ
 [τ]οπων νεως πεδαιρου
 [σ] αλυρο[ν α]μφι μουσαν
 [ο]λομεν[αν] τ [εριν]υν
- 1030 [ε]φ[ε]ρ[ε]ς εφερες αχ[εα] πατριδι·
 [φονια φονιος εκ] θεων·
 [ο]ς ταδ ην ο [πρα]ξας·

	ιαλεδεμοι δε μ[α]τερων·	Col. II.	
	ιαλ[ε]δε[μοι] δε [παρ]θενων·		
1035	εστεναξαν ο[ι]κο[ι]ς·	1064 a	ορμη[σασ] . . .
	ιηιη·ιη·ιον βοαν·	1065	οθε[ν] . . .
	[ιη]ιη·ιη·ο[ν] μελος·		[αρπαγαισι] .
	[αλ]λος αλλον επωτοτυξε·	αγγ]ελ(ος) ωη· τ[ις εν] . . .	
	διαδοχαις ανα [πτ]ολιν·		[α]νο[ι]γετ . . .
	βρονται δε στε[ν]αγ'μος		ωη μα[λ] . . .
1040	αχαί τ ην ομοι[ο]ς	1070	εξελθ α[κουσον] . . .
	οποτε πολεος α[φ]ανισειεν		[λη]ξ[ασ] . . .
	α πτερουσσα π[αρθενο]ς τιν αυ[δρων]		
	χρονωι δ εβα π[υθιαις] αποστολαισιν		

1017. πολισ : i. e. πάσις.

1019. πτερουσσα : this spelling is correct. The MSS. here and in 1042 have πτερούσα.

1022. πολυφορος appears to be a mistake for πολύφθορος, which is found in some MSS., most of which place πολύστονος first. Other MSS. have πολύμοχθος.

1023. μιξοπαρθενος : the MSS. are divided between this and μιξοπάρθενον.

1024 a. φοιτασιν : φοιτάσι MSS.

1027-8. πεδαιρου[σ] αλυρον : MSS. πεδαίρουσ' | αλυρον. In lyrics the papyrus scribes felt little difficulty in dividing a word between two lines ; witness the Bacchylides papyrus *passim*.

1033, 4. ιαλεδεμοι : a blunder for ιάλεμοι.

1035. εστεναξαν : εστέναζον MSS. Cf. 1038.

1036, 7. The dots placed on either side of the third η indicate that the letters in question were to be omitted. It is more usual under these circumstances to put the dots *over* the letters to be cancelled. But cf. O. P. I. xvi in which letters to be omitted are placed between dots and have a line drawn over them. The revised reading of the papyrus in 1036 is therefore ιηιηιον βοαν, the metre of which is correct. The MSS. have *ιήιον βοάν* or *ήιον βοάν*, from which Grotius conjectured *ιήιον βοάν, βοάν*. The same holds good of 1037, ιηιηιον μέλος.

1038. αλλον : so the MSS. ἀλλ' (Valckenaer) is necessary on metrical grounds.

επωτοτυξε : επωτότυξε MSS. Cf. 1035.

1040. αχαι : i. e. ἀχᾶ. The MSS. have *ιαχά* which will not scan. Musgrave conjectured *ἀχά*.

1041. πολεος : so Porson corrected the unmetrical *πόλεως* of the MSS.

αφανισειεν : so the MSS., corrected by Musgrave to *ἀφανίσει*'.

1042. πτερουσσα : cf. note on 1019.

CCXXV. THUCYDIDES, II. 90-91.

13 x 5.4 cm. Plate V.

Ends of fifteen lines and beginnings of fifteen more, containing parts of ch. 90-91 of Thucydides Book II, written in a good-sized and handsome, but not very formal type of uncial, belonging to the middle or latter part of the first century A.D. It is thus of about the same date as the much larger fragment of the fourth Book printed in O. P. I. xvi. Like that MS. the present papyrus is a good text and supports the vellum MSS. on the whole, while just as the other papyrus by omitting *ὅτι* removed an anacoluthon, so in Col. II. 9 here a somewhat harsh construction *κατὰ σύνεσιν* is got rid of by the new reading *ἀμννούμεναι* for *ἀμννούμενοι*. In cases where the MSS. differ, the papyrus does not consistently agree with any one, but is nearest to C, the Laurentian codex.

Col. I.

[λας επικαταλαβον]τες
 [εξεωσαν τε προς τη]ν
 [γην υποφενγουσας και] δι
 [εφθειραν ανδρας τε τ]ων
 5 [αθηναιων απεκτει]ναν
 [οσοι μη εξενευσαν] αυ)
 [των και των νεων τ]ινας
 [αναδουμενοι ειλκ]ον)
 [κενας μιαν δε αυτοι]ς αν
 10 [δρασιν ειχον ηδη τ]ας
 [δε τινας οι μεσσην]ιοι
 [παραβοθησαντες] και
 [επεσβαινοντες ξυ]ν τοις
 [οπλοις ες την θαλασ]σαν
 15 [και επιβαντες απο τ]ων

Col II.

την επισ[τροφη]ν ες την
 ευρυχωρι[αν και φθ]ανου
 σι αυτου[ς] πλην μιας νε
 ως προ[καταφυ]γουσαι
 5 προς τ[ην ναυ]πακτον
 και σχουσαι αν[τιπρω]ροι
 κατα το απολ[λωνιον]
 παρεσκευαζ[οντο] αμν
 νουμεναι ην [ε]ς την
 10 γην επι σφας [πλεω]σιν
 οι δε παραγεν[ομενοι]
 υστερον επαι[ωνιζ]ον
 τε αμα πλεοντ[ες] ως νε
 νικηκοτες και την μι
 15 αν ναυν τ[ων] αθη

I. 3. The supplement is rather long for the lacuna. It is possible that *την γη]ν* should be read in the previous line, and that *τε* was omitted.

δι[εφθειραν]: the MSS. vary between the aorist and imperfect and between the simple and compound verb, *ἔφθειρον* being the commonest reading.

10. ἤδη, which has been omitted by some editors, must certainly have been read by the papyrus.

11. 1. ἐπισ[τροφήν: the MSS. vary between this and ὑποστροφήν.

2. φθάνου]σι: φθάνουσιν MSS. Cf. O. P. I. xvi where in five cases ν ἐφέλικυστικόν is added by the second hand.

5. προς: so C; the other MSS. have ἐς.

6. σχουσαι: so M and (as a correction) f; the others have ἰσχουσαι.

7. τε: so C and some others; it is omitted by most MSS.

8. ἀμν]ρουμεναι: the MSS. have ἀμννούμενοι, which since the feminine σχουσαι (sc. νῆες) has just preceded is a distinctly awkward construction. The removal of grammatical difficulties here and in Book IV (see introd.) in two Thucydides papyri, which are not only nine centuries earlier than the oldest vellum MS. of that author, but are above the ordinary standard of classical papyri in point of correctness, suggests that the difficulties of Thucydides' syntax may to some extent be the fault of scribes.

CCXXVI. XENOPHON, *Hellenica*, VI. 5.

14 × 12 cm.

Three short and narrow columns, of which the first two are nearly complete, containing parts of Xenophon's *Hellenica*, vi. 5. 7-9. The papyrus is written in a medium-sized neat uncial of a rather early type, and is not later than the second century, while it is possible that it even goes back to the end of the first. The MS. is carefully punctuated, the high stop denoting a longer, the low stop a shorter pause. The use of stops is said to have been systematized by Aristophanes of Byzantium who, besides the high and low stops, used a dot in the middle of the line to denote a pause still shorter than the low stop. There is as yet no papyrus in which the systematic use of all three kinds of stops can be clearly traced, though ccxxxi, so far as it goes, appears to keep the three classes distinct. But the use of the high and low dots with different values is not uncommon in literary papyri, e. g. the Oxyrhynchus Sappho (O. P. I. Plate II), the long Homer papyrus (ccxxiii, Plate I), and the Phoenissae fragment (ccxxiv). Mr. Kenyon's statement (*Palaeography*, p. 28) that 'this system (i. e. that of Aristophanes) cannot be traced in extant papyri' must now be modified. What is really rare is a text in which the distinction between the high and low dots is so carefully and consistently maintained as in this Xenophon papyrus.

The variants of the papyrus are not many, nor important.

Col. II.

[αυ]κ εδω[κον και

[γαρ] ο στα[σιππος

Col. I.

3 or 4 lines lost.

πρ]οξεν[ον και
 [καλιβιο]ν εν [τοις
 [θεαροι]ς νομισα[ν
 [τες ει] συνελθοι ο
 5 [δημος]. πολυ αν
 [ται] πληθει κρα
 [τησα]ι εκφερον)
 [ται τα] ο[πλα ι]δον
 [τες δε] το[υτο ο]ι π[ε
 10 [ρι τον] στασιππο[ν
 [και αυτοι α]νθω[
 [πλισαν]το· και αρ[ι
 [θμωι] μεν ουκ ελ[ατ
 [τους] εγενοντο· [ε
 15 [πει] μεντοι εις μ[α
 [χην] ωρμησαν. τ[ων
 [μεν] προξενον κ[αι
 [αλλο]υς ολιγους με[ετ
 [αυτ]ου απ[ο]κτει)
 20 [νουσ]ι· τους δε αλ
 [λους] τρεψ[α]μενοι

[ην] οιος μ[η] βουλε
 σθαι πολ[λους απο
 5 κτεινυα]ι των
 πολιτων· ο[ι δε] πε
 ρι τον καλι[βιον
 ανακεχωρ]ηκοτες
 ὑπο το προ[ς] μαν
 10 τινειαι τε[ιχος και
 τας πυλας [ε]πε[ι ου
 κει] αυτοις οι ε[
 [να]ντιοι επεχει—
 ρουν· ησυχιαν ειχον
 15 ηθροισμενοι· και
 παλαι μεν επεπομ
 φοσαν επι τους)
 μαν[τ]ινεας κελευ
 οντες βοηθειν)
 20 προς [δ]ε τους περι
 στασι[ππον] διε
 λεγοι[τ]ο περι συν
 αλλαγ[ω]ν· επει δε
 [καταφα]νεις η[σαν
 25 [οι μαντ]ινηις [προσ

Col. III.

τα[ς] επι το παλ
 λαν[τιον] φερου
 σασ [πυλας και φθα
 νο]υσι πριν καταλη
 5 φθ[η]ναι υπο των
 διακοντων εις

τον [της] αρτε
 μ[ι]δ[ος] νεων κα
 ταφυ[γοντες] και
 10 εγκλ[εισμενοι] η
 συχ[ιαν] ειχον οι
 δε με[ετα]διωξαν

We give a collation with Keller's text.
 I. 20. δε : δ' K(eller).

- II. 2. ο στα[σιππος : τοιούτος ὁ Στάσιππος K., with the MSS.
 4. απο]κτεινυα[ι : ἀποκτινύναι K.
 7. καλι]βιον : Καλλίβιον K.
 9. μαν]τινειαί : Μαντινείαν K.
 16. επεπομφοσαν : ἐπεπόμφεσαν K.
 18. κελυ]οντες βοθηειν : βοηθεῖν κελεύοντες K.
 25. μαντ]ινης : Μαντινείης K.
 III. 8. κα]ταφυ[γοντες : καταφεύγοντες K.

CCXXVII. XENOPHON, *Oeconomicus*, VIII.17 – IX.2.

Height 26 cm.

Five incomplete columns, containing most of Xenophon's *Oeconomicus* viii. 17–ix. 2, written in a round uncial hand strongly resembling that of the British Museum Pap. CCLXXI, which contains the third book of the *Odyssey* (facsimile in Kenyon, *Palaeography*, Plate xv). Mr. Kenyon, arguing from the likeness of that papyrus to Brit. Mus. Pap. CCCLIV (*op. cit.*, Plate xiv) dating from about B.C. 10, considers that the *Odyssey* papyrus was written near the beginning of the first century, though he admits (*op. cit.* pp. 83–84) that Pap. CCLXXI has some later characteristics. Taking these into consideration, and also the fact that Pap. CCLXXI is written in a formal hand and has scholia which cannot be older than A.D. 50, we should prefer to admit the likelihood that it belongs to the latter half of the first century, or even to the first two decades of the second. To the same period we should also assign this papyrus of the *Oeconomicus*.

The vellum MSS. of the *Oeconomicus* are bad, and the papyrus too is corrupt in several places, though sometimes it preserves good readings. A few corrections (chiefly the insertion of iotas adscript) have been made, probably by a second hand.

Col. I.

ισχυρωσ [ο]μ[ως σω
 ζουσι την [τα]ξιν
 και υπερφοβου
 [με]νοι ομοιωσ ευ
 5 [ρ]ισκουσι το δεον
 λαμβανειν ημεις
 δε και διειρημ[ε]
 νων [ε]καστοις θη
 κων [ε]ν τη οικι

Col. II.

λον δε ιματ[ια κε
 χωρισμενα [ιδειν
 καν οποια η[ι καλογ
 δε στρωμα[τα κα
 5 λον δε χαλκ[ια κα
 λον δε τα αμ[φι τρα
 πεζασ καλο[ν δε
 και το παντω[ν κα
 ταγελασειε μαλι

10 αι μεγ[α]λων κα[ι] βε
 βηκυ[ια]ς της οικι
 ας εν δ[απε]δω^ε ει μη
 ευρησ[ο]μεν καλην
 και ευ[ρ]ετον χ[ω]ν
 15 [ρ]αν εκ[α]στοις α[ν]
 [των πα]ς ουκ αν
 [πο]λλ[η η]μων α[συν]
 εσια ει[η] ως μεν
 δη αγαθον τεταχθ[αι]
 20 σκευων κατασκευ
 [η]ν και ως ραιδιον
 χωραν εκαστοις
 αυτων ευρειν εν
 οικιαι θειναι εκα
 25 στοις συμφερει
 ειρητα[ι] ως δε κα
 λον φαινεται επει
 δαν υποδηματα
 εφεξη[ς] κηται
 30 καν οπ[ο]ια ηι κα

Col. III.

π[α]λον και καθα
 ρον [φαινεται ει
 δε [αληθη ταυ
 τα [λεγω εξεστιν
 5 ω [γυναι και π]ει
 [ραν λαμβανει]ν
 [αυτων ουτέ ζημ]ιω
 θε[ν]τας ουτε τι
 πολ[λα] πονησαν
 10 τας [αλλα μην ου
 δε τ[ου]το δει αθυ

10 στα ουχ ο σεμνος
 αλλα κομψος καν
 χκυθρας[.] ε[ν]
 ρυθμον φ[αινεσθ]αι
 ευκρινως κ[ει]με
 15 νας τα δε αλλ απο
 τουτου παντα κα[λ]
 λιω φαινεται κα
 τα κοσμον κειμε
 να χορος γαρ σκευ
 20 ων εκαστα φαινε
 ται κα[ι] τ[ο] μεσον
 δε πα[ν]τ[ων] του
 των καλον φαινε
 ται εκποδων εκα
 25 στου κειμε[ν]ου ως
 τε και κυκ[λι]ος
 χορος ου μονον
 αυτος καλ[ον] θ]ε
 αμα εστιν α[λλα] και
 30 το μεσον αυτου

Col. IV.

θοντας λαβ[ειν] ε
 καστα τουτ[ου] μεν
τοι εφην εγ[ω] ου
 δεν αλλο α[ι]τιον
 5 εστιν η οτ[ι] εν χω
 ραι εκαστον κει
 ται τεταγμενη
 ανθρωπον δε γε
 ζητων και ταυ
 10 τα ενιοτε αν τις
 ζητουντα πολ

μη[σαι ω γυ ναι [. χαλ[επον 15 ως μ[αθησομενον τ[ε τας χωρας και 4 lines lost.	λακ[ις αναπειπτοι τις πριν ευρειν [και] τουτ ουδεν 15 [αλλ]ο αιτιον εστιν [η] το μη ειναι τε [ταγμανον] οπου [εκαστον δει] αν[α [μενειν περι μεν δ]η 3 lines lost.
21 πλασ[ια ημων εχει η πασ[α πολις αλ λ ομω[ς οποιον αν τ[ων οικετων 25 κελευ[σης	23 [θεις δοκω με]μνη

Col. V.

3 lines lost.

α[μηχανιας ευπο 5 ρι[αν τινα ευρη κυ[ια και εδειτο μο[υ ως ταχιστα ηπε[ρ] ε[λεγον δια τ[α]ξαι· και πως δη 10 [εγ]ωγ εφ[η]ν ω ισχο μαχε διατ[αξας αυ τη[ς] τι δ ει μ[η] της γε οικιας τ[η]ν δυ ναμιν εδο[ξε] μοι 15 πρω[τ]ον επιδ[ει ξαι α[υ]τη[ς] ου [γαρ] ποι	κ[ι]λμασι πολλοις κεκοσμη[ται] ω σωκρατες α[λλα] τα 20 οικηματα ω[ικο δομηται] προς αυ το εσκεμ[μενα οπως αγγει[α] ως [σ]υμφορω[τα] 25 [η] τ[ο]ις μελλ[ουσιν [εν αυ]τοις ε[σεσθαι [ωστε] αυτ[α] ε[καλει [τα] προ[ε]πον[τα] ει [ναι] εν εκασ[τω]
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

We give a collation with Dindorf's text (ed. II, Teubner, 1873).

I. 4. ομοιος: δμω[ς] D., with MSS.

7. διειρημ[ε]νων: διηρημένων D.

14. ευ[ρ]ετον: a natural blunder for εεύρετον.

24. εκαστοις: ως εκάστοις D., with MSS. The omission of *ως* in this place is no doubt due to its occurrence in 21.

II. 8, 9. το παντω[ν] κα[τα]ταγλασει: a corruption of the MSS. reading *δ πάντων καταγλάσειεν αν.*

11. *ἀλλα κομψός*: *ἀλλ' ὁ κομψός* MSS., D.

καν κυθρας (altered to *και χυθρας*; the final *s* was converted from *ι*), κ.τ.λ.: the MSS. here have *ὅτι καὶ χύτρας φησὶν εὐρυθμον φαίνεσθαι εὐκρινῶς κειμένας*, which makes no sense. The most generally accepted emendation is *φημί* for *φησὶν* (so D.). Probably the papyrus had *φησιν* like the MSS., but it omits *ὅτι*; and this suggests the possibility that the words *φησὶν* . . . *κειμένας* are a gloss which has crept into the text, and that *ὅτι* was inserted subsequently to save the construction. *κάν* for *καί* is not found in prose writers of Xenophon's time.

15, 16. *τα δε ἀλλ ἀπο τούτου παντα*: *τὰ δὲ ἄλλα ἤδη πού ἀπό τούτου ἅπαντα* MSS., D., which is not satisfactory, and is rendered still more suspicious by the omission of *ἤδη πού* in the papyrus. *ἀπό τούτου* is omitted by one MS. Probably either it or *ἤδη πού* is a gloss.

25. *ωστε*: *ὡσπερ* MSS., D.

III. 3. *δε*: *δ'* D.

4. There is not room for *ἔφην*, which is found in the MSS. (so D.) after *ἔξεστιν*. It is possible (though not probable) that it occurred after *ἀληθῆ* in 3.

6, 7. The MSS. have *πεῖραν λαμβάνειν αὐτῶν οὔτε τι ζημιωθέντας*, which is too long for the lacunae. Either *τι* was omitted or *λαβεῖν* was read instead of *λαμβάνειν*, in which case the final *ν* of 6 would belong to *αὐτῶν*.

12 sqq. The MSS. have *ἀθυμήσαι, ὃ γύναι, ἔφην ἐγώ, ὡς χαλεπὸν εὐρεῖν τὸν μαθησόμενόν τε τὰς χάρας*, from which the papyrus must have differed considerably.

21. The reading of the MSS. is *ὅτι μυριοπλάσια ἡμῶν ἅπαντα ἔχει*. *ἅπαντα* must have been omitted in the papyrus, probably with justice.

IV. 1. *ἐλ]θοντας*: *ἐλθόντα* MSS., D. It is impossible to say whether the plural is a mistake or due to a difference in the preceding clause which is lost in the lacuna.

10. The MSS. have *καὶ ταῦτα ἐνίστε ἀντιζητούνητα πολλάκις ἂν τις πρότερον πρὶν εὐρεῖν ἀπίπτοι*. *ἀν τις ζητούντα* and *ἀναπειπτοι* are corruptions of this reading.

14. [*καί*] *τούτ ουδεν*: *καὶ τούτου αὐ οὐδέν* MSS., D. The blunder in the papyrus is a natural scribe's error. Cf. note on V. 21, 22.

V. 10. [*εγ*] *ωγ εφ[ην*: *ἔφην ἐγώ* MSS., D.

11. *διατ[αξας*: the MSS. vary between this reading and *διέταξας* (so D.).

12. *δ ει*: *δὲ εἰ* D. [*της*] *γε οικίας*: the MSS. have *τῆς οἰκίας τὴν δύναμιν*, but most modern editors have agreed with Cobet in inserting *γε* after *δύναμιν*; the papyrus reading is probably correct.

17. *ποικ[ε]λμασι πολλοις*: *πολλοῖς* is omitted by the MSS. and D.

21, 22. *αυ]το εσκεμμ[ενα*: *αὐτὸ τοῦτο* MSS. One of these two words was omitted in the papyrus; cf. note on IV. 14. Considerations of space make it more probable that *αὐτό* was written.

28, 29. [*τα πρ*] *επον[τα εἶναι ἐν* *εκαστ[ωι*: *τὰ πρόποντα εἶναι ἐκάστω* MSS., a reading which will not construe. Dindorf's suggestion *ἐνί* for *εἶναι* has generally been accepted by modern editors. But *ἐν ἐκάστω*, which was almost certainly the reading of the papyrus and had been conjectured by Schneider, is probably right.

CCXXVIII. PLATO, *Laches*, 197 A–198 A.

25.5 × 15 cm.

The papyrus containing the following fragment of the *Laches*, 197 A–198 A, includes one practically complete column, with parts of the two immediately adjoining it on either side. There are also two scraps apparently from the

bottom of a fourth successive column. The papyrus is written in an upright square uncial hand of medium size and graceful appearance, which may be assigned to the second century. The occasional corrections and lection signs seem to be due to the original scribe. Changes of speaker are indicated by the double point, as in ccxi and ccxii. The fragment offers a rather remarkable number of variations from the ordinary text. Besides several instances of transposition in the order of words, there are a number of small differences of reading, some of which, e. g. σέ γε for ἔγωγε, in Col. II. 10, may be regarded as improvements.

Col. I.

[τους θεους κ]αι ευ λ[εγ]ει[ς
 [ω σωκρατες] και ημιν
 [ως αληθως] τουτ[ο] αποκρι
 [ο]ν
 [ναι ω νικια πο]τερα σο
 5 [φωτερα ημω]ν ταυτα
 [τα θηρια ειναι φ]ησ ἅ παν
 [τες ομολογουμε]ν αν
 [δρεια ειναι η πα]σιν εναν
 [τιουμενος τολ]μας μη
 10 [δε ανδρεια αυτα] καλειν :
 [ου γαρ τι εγωγε ω] λαχης
 [ανδρεια καλω ο]ντε θη
 [ρια ουτε αλλο] το τας δει
 [ν μη] φοβου
 15 [μενον αλλ αφοβ]ον και
 [μωρον η και τα παιδια]
 [παντα οικει με α]νδρει
 [α καλειν α δι αγ]νο[ι]αν
 [ουδεν δεδοικεν α]λ[λ] οιμαι
 20 [το αφοβον και το] ανδρει
 [ον ου ταυτον εσ]τιν ε
 [γω δε ανδρειας μεν]
 [και προμηθειας π]ανυ
 [τισιν ολιγοις οικαι] με

Col. II.

[λοι ε]γω θ[ρασ]εα καλ[ω αν
 [δρει]α δε τα [φ]ρονημα [πε
 [ρι ω]ν λεγω : θεασαι ω σ]ω
 κ[ρατ]ες ως ε[ν ε]αυτον [ο
 5 δε ως οικειται κοσμε]ι τωι
 λο[γ]ωι [[†]]ους δε παντες ο
 μο[λο]γουσιν ανδρειους [ει
 να]ι τουτους αποστερε[ιν
 επ[ι]χειρει ταυτης τη[ς
 10 τιμης : ουκουν σε γε [ω
 λαχης αλλα θαρρει [φη
 μι γαρ σε ειναι σοφο]ν και
 αμαχον γε ει περ εστ[ε
 ανδρειοι και αλλους σ]ν
 15 χνους αθηναιων : [ου
 δεν ερω προς ταυτα εχω]ν
 ειπειν ινα μη με φησ
 ως αληθως αιξωνέα ει
 ναι : μηδε γ ειπησ ω λα
 20 [χ]ησ και γαρ μοι δοκεισ ου
 [δ]ε ησθησθαι οτι δη ταυ
 [τη]ν την σοφιαν πα
 [ρ]α δ[α]μωνος του ημετε
 ρου εταιρου παρειληφα
 25 ο δε δαμων τωι προδι

25 [τειναι θρασυτητο]ς δε
[και τολμησ και το]ν α
[φοβου μετα απρομ]ηθει
[ας πανυ πολλοις κ]αι αν
[δρων . . .
4 lines lost.

κωι τα πολλα πλησιαζει
ος δ[η] δοκει των σοφιστων
κα[λ]λιστα τα τοιαυτ ονο
[ματα δια]ιρε[ι]ν : και πρε
30 [πε]ι ω σωκρα[α]τες σοφιστη
τα τοιαυτα μαλλον κομ
ψ[ε]υεσθαι η ανδρ[[ε]]ι δ[ν

Col. III.

αξ[ιοι η πολις αυτης προ
εσται]αι : πρεπει μεντοι
που ω [μακαριε των με
γιστω]ν προσταουντι
5 μεγα[ι]στησ φρονησεωσ
μ[ε]τετεχειν δοκει δε
μοι ν[ι]κιασ
2 lines lost.
10 [τ]ο τιθη[σι την ανδρει
αν : αυτος τοιουν σκο
πει ω σ[ω]κρατες : τουτο
μελλω [ποιειν ω αρισ
τε· μ[η] μεντοι με
15 [ο]ιου αφ[η]σειν σε της κοι
νωνι[α]σ του λογου αλ
λα προσ[ε]χε τον νουν και συ

[σκο]πει τ[α] λεγομενα : ταυ
[τ]α δη εσ[τ]ω ει δοκει χρη
20 [ν]αι : αλ[λ]α δοκει συ δε
[ν]ικια λ[ε]γε ημιν παλιν
[ε]ξ αρχ[η]σ οισθ οτι την
ανδ[ρ]ει[αν] κατ αρχασ του
[λογο]ν ε[σκο]πουμεν
25 [ω]σ μ[ε]ρ[ο]σ αρετης σκο
π[ου]ντες : πανυ γε :
ουκουν [και συ τουτο απε
κρεινω [ω]σ μοριον ον
των δ[η] και αλλων μερων
30 α συνπ[αντα] αρετη κε
κληται : [πω]σ γαρ ου :
αρ ουν α[πε]ρ εγω και συ

2 detached fragments from the bottom of Col. IV (?).

θαρρ]αλεα [δε τ]α μ[η]

I. 1. εδ γε Bek.; the omission of γε is, however, supported by a number of MSS.

3. τουτ[ο]: τουτ' Bek.

4. The scribe apparently intended *πότερα* and *πότερον* to be taken as alternative readings, since he has not deleted the α. *πότερον* Bek., with the majority of the MSS.

5, 6. This order of the words is peculiar to the papyrus. *σοφώτερα φησ ἡμῶν ταῦτ' εἶναι τὰ θηρία* Bek.

6. There is a thin oblique stroke above the *a* of *παν*, which is perhaps intended for an accent. The scribe may have wished to distinguish *ἅ πάντες* from *ἄπαντες*. But the stroke is possibly accidental.

11, 12. It is evident that the usual order *οὐ γὰρ τι* (*τοι wf*), *ἴδ' Ἀ.*, *ἔγωγε ἀνδρεία καλῶ* is not adapted to the lacunae here, which are of the same size in the two lines. The transposition of *ἔγωγε* is a simple remedy.

13. *ἄλλο οὐδέν* (Bek., with MSS.) is too much for the lacuna. On the other hand the omission of *οὐδέν* leaves scarcely enough to fill it. Perhaps *ἄλλο τι*, with no *τι* or with *τοι* for *τι* in l. 11, was the reading of the papyrus.

τας δεῖν . . . : τὰ δεινὰ ὑπὸ ἀγνοίας (*ἀνοίας* MSS.) *μὴ* Bek. *τας* may be merely a clerical error, but if so it is the only uncorrected one in the fragment.

22. *ανδρείας* is more probable than *ανδρίας* (Bek.), which makes a very short line.

27. A mark above the *ε* of *ἀπρομηθείας* is probably intended to cancel that letter. Both spellings are supported by the MSS. *ἀπρομηθείας* Bek.

II. 3. Only the lower point of the colon remains. Immediately below it is a semi-circular mark which we have taken to be a circumflex accent over *εν* in the line below, but this explanation is a little doubtful.

4, 5. *ὡς εἶδ' ἑαυτὸν δὴ, ὡς οἴεται* Bek. *δη* (which is omitted in some MSS.) might be read in place of *[ο]δε* in the papyrus.

6. The superfluous *τ* has been crossed out as well as cancelled by a dot placed above it. *ε* in *ανδρεί* has been similarly dealt with in 32.

10. *οἴκουν ἔγωγε* MSS., Bek. The reading of the papyrus seems more pointed.

13. *ἀμαχον*: the same reading is found in two of Bekker's MSS. (*εΣ* corr.). *Λάμαχον* Bek.

19. *γ*: *γε* Bek.

21. *οὐδὲ μὴ* Bek. *μὴ* is also omitted in E.

οτι δη: *οτι εἶδε* Bekk. *εἶδε* is omitted in a large number of MSS. Cf. II. 5, note.

24. *παρείληφα*: *παρείληφεν* Bek., with the MSS. The ordinary reading is of course correct.

26. *τα πολλα*: om. *τα* MSS., Bek.

28. *τοιαυτ*: *τοιαῦτα* Bek.

29. *και*: *καὶ γὰρ* MSS., Bek.

III. 1. *ἡ πόλις ἀξιοί* Bek.

προ]εσταν[αι: *προϊστάναι* Bek. *προεστάναι* is found in some MSS.

3. The addition of *πον* is peculiar to the papyrus.

14, 15. *με ο]ιου*: so one MS. *οἶον με* Bek.; several MSS. omit *με*.

17. The line is a little long; possibly *σν* was omitted.

19. *δη*: *δέ* Bek., with most MSS. *γε* corr. *γ*.

27. *απε]κρεινω*: but *αποκριναι* I. 3. *ἀπεκρίνω* Bek.

30. *συνπ[αντα*: *ξύμπαντα* Bek.

CCXXIX. PLATO, *Phaedo*, 109 C, D.

17 × 4.9 cm.

Thirty lines, of which the beginnings are lost, containing parts of Plato's *Phaedo* 109 C, D, written in a small, somewhat cramped uncial. In the margin at the top are two lines in a cursive hand of the second or early third century,

which appear to be a heading. The MS. itself may be ascribed to the second century. Breathings and accents¹ are sparingly used, and a mark of quantity is found in line 8, a rare occurrence in prose MSS. Two kinds of stops are used, the double point marking a longer pause, the high point a shorter one. These seem to have been inserted after the writing, but perhaps by the original scribe. Unlike the *Laches* papyrus, the present fragment does not vary from the MSS.

There are slight traces of the first letter of the twenty-eighth and twenty-ninth lines in a second column, perhaps ε and α respectively, and there is a critical mark resembling a comma in the margin against the supposed α. On the *verso* in second or third century cursive is written 'Α[θὺ]ρ λ.

	δι υδατος	
	] ως οι ιχθυες τον ουραν[ον	
	] ημεις δι αερος	
	[λου]ς των περι τα τοιαυτα ει	[σθεν]ειαν μηδεπωποτ[ε ε
	[ωθ]οτων λεγειν : ὄν δη υπο)	[πι τα α]κρα της θαλαττη[ς α
	[στα]θμην ταυτα ειναι και ξυν	[φιγμενο]ς μηδε εωρακως [ει
	[ρει]ν αι εις τα κοιλα της γης :	[η εκδυσ κ]αι ανακυψας εκ [της
5	[ημα]ς ουν οικουντας εν τοις	20 [θαλαττη]ς εις τον εν[θαδε
	[κοιλ]οις αυτης· λεληθεναι και	[τοπον οσ]ω καθαρ[ωτερος
	[οιεσ]θαι ανω επι της γης οι)	[και καλλι]ων τυγχ[ανει ων
	[κειν] ωσπερ ἄν ει τις εν με-	[του παρα σφ]ισι μηδε αλ[λου
	[σωι τ]ωι πυθμενι του πελα	[ακηκως ε]ιη του εωρακ[ο
10	[γους ο]ικων· οιοιτο τε [επι	25 [τος ταυτον δη τουτο] και η)
	[της θαλ]αττης οικειν και δι[α	[μας πεπονθεναι]· οικουντας
	[του υδ]ατος ὄρων τον ηλι[ον	[γαρ εν τιμ]ι κοιλω] της γης
	[και τ]α αλλα αστρα τη[ν] θα	[οιεσθαι επανω αυ]της οικειν
	[λαττα]ν ηγοιτο ουρανον ει	[και τον αερα ουρα]νον καλειν·
15	[uai δια] δε βραδυτητα τε κα[ι α	30 [ως δια τουτου ουραν]ου οντος

3. ξυν[ρει]ν : ξυρρεῖν Bek.

19. τῆς, which is read by Bek. with the MSS., was perhaps omitted.

23. σφ]ισι : σφίσι Bek.

26. The stop was possibly a double point, the lower one being lost.

¹ For the use of accents in prose MSS. of the Roman period cf. ccxxxi, and another fragment of the *De Corona* (O. P. I. xxv), which last Mr. Kenyon overlooked in stating (*Palaeography*, p. 30) that 'accents were inserted . . . so far as yet appears only in texts of the poets.'

CCXXX. DEMOSTHENES, *De Corona*, §§ 40-47.

28 x 21 cm.

One nearly complete column, with the ends of the lines of the column preceding and the beginnings of some lines of the column following, from a roll containing the speech *De Corona*. The MS. is written in a round, rather irregular uncial hand, dating fairly certainly from the second century, and probably about the middle of it. The text is a careful one, and occasionally shows slight variations from the MSS. It is inconsistent with regard to elision, which is most frequent with *δέ* and its compounds. Terminations of verbs, so far as appears, were never elided. A few corrections have been made by a second hand, which is also responsible for the rough breathings added in II. 36 and III. 14. The paragraphus is sometimes used, but no other stops. A horizontal stroke is frequently placed at the end of the shorter lines in order to give an appearance of equality in length.

We append a collation with the Dindorf-Blass edition (Teubner, 1885).

Col. I.

[πεποιηκα ακοντων] αθηναι
 [ων και λυπουμενων] ωστ̄ ει—
 [περ ευ φρονειτε ω θηβα]ιοι
 [και θετταλοι τουτους] μεν—
 5 [εχθρους υπολη]ψεσθε εμοι
 [δε πιστευσετε ου τ]ουτοις τοις
 [ρημασιν γραψας ταυ]τα δε βου
 [λομενος δεικνυ]ναι τοι—
 [γαρουν εκ τουτων] ωχετο—
 10 [εκεινους λαβων ες το μ]ηδ ο
 [τιουν προοραν των μ]ετα—
 [ταυτα μηδ αισθανε]σθ[αι α]λλ
 [εασαι παντα τα πρα]γματα εκει
 [νον εφ εαυτω ποιησ]ασθαι—
 15 [εξ̄ ων ταις παρουσαις] συμφοραις
 [κεχρηνται οι ταλαιπωρ]ο[ι] θηβαι
 [οι ο δε ταυτης της . . .] . . εως

Col. II.

[επ]ανειμι δ[η̄] ν[υν] πα[λι]ν επι
 τας αποδειξεις ως τ[α] τουτων
 αδικηματα των νυν π[α]ρ[ου]των
 πραγματος γεγονεν αιτια
 5 επειδη γαρ εξηπατησθε μεν—
 υμεις ὑπο του φιλιππου δια του
 των των εν ταις π[ρ]εσβ[ει]αις
 μισθωσαντων εαυτους [εκει
 νω και ουθεν ὑμειν αλη]θες α
 10 παγγελιαντων εξηπατη[ν]το
 δε οι ταλαιπωροι φωκεις κ[αι] ανη
 ρηντο αι πολεις αυτων [τι εγενε
 το οι μεν καταπτυστοι θεττα
 λοι και αναισ[θ]ητοι θηβα]ιοι φ[ι]
 15 λον ε[υ]ε[ρ]ε[τ]ην σωτηρα φι[λ]ιπ
 πον ηγουντο παντ εκεινος
 ην αυτοις ουδε φωνην ηκουον

- [αὐτῷ συνεργὸς καὶ συν]αγαγ[ν]ι
[στῆς καὶ ὁ δευρὸ ἀπαγγ]ειλάς
20 [τὰ ψευδῆ καὶ φενακί]σας ὕμας
[οὗτος ἐστὶν ὁ τὰ θηβ]αίων ὄδν—
[ρομένος νῦν παθῆ] καὶ διεξι
[ὡν ὡς οἰκτρα καὶ του]των καὶ
[των ἐν φῶκευσι κ]ακῶν καὶ
25 [ὡς ἀλλὰ πεπονθασί]ν οἱ ἑλλη
[νὲς ἀπαντῶν αὐτὸς] ὦν αἰτίος
[δηλὸν γὰρ ὅτι συ]μ ἐν ἀλγείσ
[[ἐπι τοῖς συμβεβηκο]σιν αἰ—
σχίῃ καὶ τοὺς θηβαί]ους ἐλεεῖς
30 [κτῆματα ἐχὼν ἐν τῇ βοί]ωτιαι
[καὶ γεωργῶν τὰ ἐκείνῳ]ν ἐγὼ
[δε χαίρω ὅς ἐξυθὺς ἐ]ητούμην—
[ὑπο τοῦ ταῦτα πρα]ξαντο]ς—
[ἀλλὰ γὰρ ἐμπεπτῶκα εἰ]ς λόγους
35 [οὗς αὐτῖκα μάλλον ἀρμ]οσει λέ[γ]ειν
- εἰ τ[ι]ς ἄλλο τι βου[λ]οῖτο λεγ[εῖν]
ὕμεις δ' ὑφ[ο]ρωμ[ενο]ί τα [πεπρα
20 γμένα καὶ δυσχερα]ίνοντέ[ς]
ἡγετέ τῆν εἰρηνην ὁμῶς
οὐ γὰρ ἡν ὁ τι ἀν ἐποιεῖτε [καὶ
οἱ ἄλλοι δὲ ἑλληνες ὁμοίως—
ὕμειν] πεφενாகισμένοι καὶ
25 διημ[α]ρτηκότες [ὦν] ἠλπῖσαν
ἡγῶν τ[η]ν εἰρηνην αὐτ[ο]ί τρω
πον τ[ι]νὰ ἐκ πολλ[ο]υ χρόν[ο]υ
πολεμ[ο]υμένοι [ὅτε γ]ὰρ περι[ί]ων
φιλιππος ἰλλυρίους [κ]αὶ τριβαλ
30 λους καὶ τινὰς τῶν ἑλλήνων
κατεστρεφετ[ο] καὶ δυν[α]μῖς πολ
λάς καὶ μεγάλας ἐπο[ι]εῖτο ὕφ ε—
αὐτῶ καὶ τινες ἐκ τῶν πολέων
ἐπὶ τῇ [τ]ῆς εἰρηνης ἐξουσίαι βαδι
35 ζόντες ἐκεῖσε διεφθειροντο—
ὧν εἰ]ς οὗτος ἦν τότε πα[ν]τέ[ς]

Col. III.

- κιν]
δυνῶν [τὰ εαυτῶν ἀσφαλῶς σχη
σειν ὅταν [βουλῶνται εἰτ οἰμαι
συμβεβηκεν [
2 lines lost.
6 ἀπολωλεκεναι τοῖς δὲ προε
στηκοσ[ιν] καὶ ταλλα πλὴν εαυ
τοὺς οἰόμενοις πῶλεῖν πρῶ
τοὺς εα[υ]τοὺς πεπρακοσιν ἡ
- 10 σθησθα[ι] ἀντι γὰρ φίλων καὶ
ξένων α τότε ὠνομαζόντο
ἠνικά ἐδωροδοκοῦν ἵνυ κο
λακες καὶ θεοισ[[ιν]] ἐχθρο[ι] καὶ ταλ
λ' ἂ προσῆκει πάντα ἀκούουσιν
15 οὐδεὶς γὰρ ὦ ἀνδρες ἀθηναῖοι
το τοῦ προδιδόντος σύμφε
ρον ζήτων χρήματα ἀναλίσκει
οὐδ' ἐπειδαν ὦν ἀν πρῆται αἰε

1. ὡχετο: ᾤχετ' B(lass).

13. πραγ[μ]ατα: πράγματ' B.

16. [κεχρηνηται οἱ ταλαίπωρο]σ[ι] θηβαί[οι]: οἱ ταλαίπωροι κέχρηται B., omitting Θηβαῖοι.

17. . . .] . . . εως: the vestiges on the papyrus are certainly inconsistent with the ordinary reading πίστειως. The traces immediately before the supposed ε resemble μ or λλ. δυν[α]μῶς would suit them very well.

21. *εστιν* is more probable than *εσθ'* (B.) owing to the size of the lacuna; it has also in its favour the analogy of *γέγονεν*, II. 4.

οδυ[ρομενος νυν: νυν οδυρόμενος B., with A Hermog. p. 242, 346 W. *νυν* is omitted in Vind. I.

35. The lacuna is of the same size as in the previous line; it is accordingly pretty clear that the papyrus read *μᾶλλον*, not *μάλα ἴσως*, still less *μᾶλλον ἴσως*. *ἴσως* is omitted in Vind. I Hermog. p. 344 W. *μᾶλλον [ἴσως]* B.

II. 1. *ν[ν]*: the letter transcribed as *ν* might be read as *π*, but there is room for four letters between this and *]λιω*. The reading *νυν* would perhaps also account for the correction of *δη* to *δε*. *δη πάλιν εἰς* (Vind. I) B.

3. *νυν π[α]ρ[ο]ντων: νυν [παρόντων]* B. *νυν* is read in Hermog. p. 416 W., where *παρόντων* is omitted.

4. *γεγονεν: γέγον'* B.

8. *εαυτους: αἰτούς* B.

εκει]νω: om. B.; *αἰτούς τῷ Φιλίππῳ* S and other MSS.

9. *ουθεν νμειν αλη[θες: οὐδὲν ἀληθές ὑμῖν* B.

11. *δε οι ταλαιπωροι: δ' οἱ [ταλαιπῶροι]* B. *ταλαιπῶροι* is omitted in Vind. I.

ανη]ρηγτο: ἀνήρηθ' B.

15. *φι[λ]ιππον: τὸν Φιλίππον* B.

23. *δε: δ'* B.

24. *νμει[ν]: ὑμῖν* B.

26. *ειρηνην αυτ[ο]ι: εἰρήνην ἄσμενοι καὶ αἰτοὶ* B.

27. *τ[ω]α: τω'* B.

εκ πολλ[ου] χρον[ο]υ: ἐκ πολλοῦ B.

30. *και τινας: τινὰς δὲ καὶ* B.

32. *επι[ι]ε]το: ἐποιεῖθ'* B.

33. *τινες εκ των: τινες τῶν ἐκ τῶν* B.

III. About nineteen lines are lost at the top of this column.

2. *σαν*: so MSS.; *οἱ ἄν* B., following a conjecture of Weil.

3. *συμβεβηκεν: συμβίβηκε* B.

9. *η]σθησθα[ι: αἰσθῆσθαι]* B.

11. *τοτε: τότε'* B.

12. *ηρικα εδωροδοκουν*: omitted in Hermog. p. 165 and bracketed by B.

13. *θεοις*: the correction is probably by the second hand; *θεοῖς* is the ordinary reading.

και ταλ]λ α προσηκει παντα: so Hermog. p. 165; *καὶ πάνθ' ἃ προσήκεν* B.

15. *ω ανδρες: ἄνδρες* B., with SL.

17. *χρηματα: χρήματ'* B.

18. *αι*: so apparently the papyrus; the reading is doubtful, but the word following *πρίηται* was certainly neither *κύριος* nor *γένηται*. *πρίηται κύριος γένηται* MSS., B.

CCXXXI. DEMOSTHENES, *De Corona*, §§ 227-229.

9.2 × 7.3 cm.

Eighteen nearly complete lines containing §§ 227-9 of the *De Corona*, written in a medium-sized informal uncial resembling the hand of the Thucydides fragment (Plate V), but having a somewhat later aspect. The papyrus may be

ascribed with confidence to the latter part of the first or the earlier part of the second century. It is remarkable for its careful punctuation, all three kinds of stops occurring (cf. introd. to ccxxvi), and, so far as can be judged from so small a fragment, being accurately used. They are accompanied by short blank spaces, of about the breadth of a single letter. Both the points and perhaps the occasional accents that are found are due to the original scribe. The fragment has no variants of importance.

οἰ[κεν εσ]τιν φ[υσει παν οτι αν μη
δικα[ιως] η̄ι πεπ[ραγμενον εκ γαρ
αυτου του σοφου [τουτου παραδει
γματος ωμολογη[κε νυν γ ημας
5 υπαρχειν εγνωσμενους εμε μεν
λεγειν υπερ της πατριδος· εαι[τον δε
υπερ φιλιππου· ου γαρ αν μετ̄α
πειθειν υμας εζητει μη το[ιαν
της υπαρχουσης υποληψεω[ς
10 περι εκατερου· και μην οτι γ ο[υ
χι δικαια λεγει μεταθεσθαι ταυτ[ην
την δοξαν αξιων. εγω διδαξ[ω
ραιδιως ου τιθεις ψηφους· ου γὰρ ε
στιν ο των πραγματων ουτος λο[γι
15 σμος αλλ αναμνησκων εκα[στα
εν βραχεσι λογισταις και μαρτυσ[ι
τοις ακουουσιν υμιν χρωμενο[ς
[η] γαρ εμη πολιτεια ης ουτος κατ[η
[γ]ορεῑ α[ντ]ῑ μεν του θ[η]βαι[ους] μετα

1. εσ]τιν: ε̄στι B(lass).

4. B. omits ν̄ν γ' (so SL) after ωμολόγηκε(ν) with A, but ν̄ν is required in the papyrus.

6. εαι[τον: αὐτόν B.

8, 9. το[ιαν]της υπαρχουσης: τοιαύτης ούσης τῆς B., with MSS. The omission of ούσης της may be due to homoioteleuton.

10. ο[υ]χι: οὐ B.

16. βραχεσι λογισταις: βραχέσιν, λογισταῖς ἄμα B.

CCXXXII. DEMOSTHENES, *contra Timocratem*, §§ 53-54, 56-58.

13 x 14 cm. Plate IV (Col. II).

The latter parts of two columns, containing portions of Demosthenes' *contra Timocratem*, §§ 53-54 and 56-58, written in a medium-sized, sloping uncial. The *verso* of the papyrus is covered with parts of two columns of cursive writing (perhaps a letter) of the end of the second or (more probably) of the first half of the third century. The Demosthenes on the *recto*, therefore, cannot have been written later than the early part of the third century, and may well be as old as the latter half of the second. It should be compared with the large Oxyrhynchus Homer (Plate I) and the fragment of Plato's *Laws* (O. P. I. Plate VI), both somewhat later specimens of a type of hand which became common in the third century. There are no breathings or accents, and only one stop occurs.

Col. II.

οποσα δ επι των τριακοντα επρα
 χθη η δικη εδικασθη ιδια η δη
 μοσια ακυρα ειναι [επισχες ειπε
 μοι τι δε[ι]νοτατον πα[ν]τες αν α
 5 κουσαντες φησαιτε κ[αι] τι μαλισ
 τ αν απευξαισθε ουχ[ι] ταυτα τα
 [π]ραγματα απερ ην επι τω[ν] τρια
 κοντα μη γενεσθαι εγω ο[ι]μα[ι]
 ο γουν νομος ουτοσι ευλαβουμε
 10 νος ως γ εμοι δοκει το τοιουτον
 απειπε τα πραχθεντα επ εκεινων
 μη κυρια ειναι ουτοσι τοιουν την
 αυτην κατεγνω παρανομιαν των
 επι της δημοκρατιας πε[πραγμε
 15 νων ηνπερ εκεινων ομο[ιω]ς γου]ν
 ακυρα ποιει καιτοι τι φησομ[εν] ω
 ανδρες αθηναιοι τουτον κυρι[ον
 π[ι]
 τ[ο]ν νομον εσαντες γενε[σθαι] πο

Col. I.

[εστιν η] που [νομον γ επιτα
 [γμα εχ]οντ[α] εισφερειν εγω με[ν]
 [ουκ οι]μαι και γαρ α[ισ]χρον πε
 [ρι ων μη]δε χαριζεσθαι δειν υπ[ει]
 5 [ληφατε] περι τουτων ακοντων
 [υμων εα]ν α τινες βουλονται πρα
 [χθηναι λ]εγε τον μετα τουτον
 [εφεξης] νομο
 [οσων δι]κη προτερον εγενετο
 10 [η ευθυνα η] διαδικασια περι του
 [εν δικαστ]ηριωι η (ι)διαι η δημοσι
 [αι η το δη]μοσιον απεδото μη

[εισαγειν] περι τούτων εις το δι
 [καστηριον μη]δ επιψηφιζειν
 τε[ρο]ν τα δικαστηρια α δημοκρ[α
 20 το[υμε]νης της πολεως εκ των ομ[ω
 μ[οκο]των πληρουται ταυτα α[δι

I. 11. There is a difficulty about the reading of the beginning of this line. The stroke before *δισ* might just as well be an iota as the second half of H, but it is impossible to read *ηρωηιδαι* or *ηρωηιδαι* or *ηρωιδαι*.

II. 2. *δη]μοσια*: the absence of iota adscript is a slight argument in favour of supposing that the scribe meant *δημόσια*, not *δημοσία*, for in I. 11 the iota adscript is written. But MSS. of this period are not consistent in either inserting or omitting it.

4, 5. *αν α]κουσαντες φησαιτε*: so MSS. *ἀκούσαντες ἂν* B(lass).

9. *ουτοσι*: so MSS. *οὔτος* B.

10. *ως γ εμοι*: om. γ' B.

11. *πραχθεντα*: *πραχθέντ'* B., who also elides the final vowel of *κύρια* in 12 and *ταῦτ'* in 21 where it is retained in the papyrus.

15. *ηπερ εκεινων*: *ἦπερ τῶν ἐπ' ἐκείνων ἡμεῖς* B. *τῶν* is omitted by S and some other MSS.

CCXXXIII. DEMOSTHENES, *contra Timocratem*, §§ 145, 146, 150.

10.8 x 9.3 cm.

Parts of two columns from another MS. of Demosthenes' *contra Timocratem* (§§ 145, 146 and 150), written in a small uncial which resembles on the one hand that of ccxxxii (Plate IV), and on the other the fragment of Plato's *Laws* (O. P. I. Plate VI). Like the epic fragment (ccxiv), the script of which is almost identical, it may be ascribed with confidence to the third century. The few corrections are due to a second hand, which also inserted probably all the stops except that after *νομοις* in line 16.

The only variant of note is that in lines 10, 11, where the reading of the papyrus is obscured by the lacuna.

Col. I.

Col. II.

δς
 [ινα μη δι]α το δ[εσθαι] χειρον α
 [ναγ]καζοινητ[ο αγωνιζεσθαι
 [η και] πανταπ[ασι]ν απα[ρασκειν
 [οι ειε]ν· ουτοσι δε α επι τ[οις] ακρι
 5 [τοις] κηται ως περι απα[ντων

	[ειρ]ημενα μελλει προς υμας	
	[λεγ]ειν· ως δη σαφως γνωσεσθε	. . . . .
	[ο]τι αληθη λεγω εγω υμειν ερω·	ο[υ]δενα κατα]
	[ουτε] γαρ αν ω ανδρες δικα[σ]ται	στη[σω υπευθυ]
10	[τιμα]ν εξην υμιν ο τι χ[ρη] πα	νον [. . . . των]
	[.]ησαι η αποτισαι· εν γ[αρ] τω]ι	εννε[α
	[π]αθειν και ο δεσμος ε[νι] ου	. . . . .
	[κ α]ν ουν εξην δεσμο[ν] τιμησαι	
	ουτε οσω[ν] ενδε]ιξις εσ[τιν] η	
15	απαγωγή προσεγεγραπτο [αν	
	[εν] τοις νομοις· τον δεν δ[ει]χθεν	
	[τα] η απαχθεντα δησαντων	
	[οι ενδ]εκα εν τω ξυλω ει	
	[περ μη] εξην αλλους η τους [ε	
20	[πι προδ]οσια της πολεως η επι	
	[καταλυ]σει του δημου συνιον	
	[τας η τους τα τελη]ωνου]με	

4. δε : the papyrus does not elide a final ε, except in 16 (corrected).

7. δη : δὲ B(lass). γνωσεσθε : here and in 13 the supplements at the end make the lines unusually long.

10-11. πα[.]ησαι : the MSS. here have παθειν. Possibly the influence of αποτισαι following made the scribe write παθησαι, in which case it was no doubt corrected. The space between ησαι and the line above is lost. The doubtful η could equally well be ι.

16. δε δειχθεντα is altered by the second hand to δ ενδειχθεντα (MSS., B).

IV. MISCELLANEOUS.

CCXXXIV. MEDICAL PRESCRIPTIONS.

30.6 x 8.7 cm.

FRAGMENT of a treatise containing medical prescriptions. The column which is preserved is occupied with a classified series of specifics for earache ; the first two or three letters from the beginnings of thirty-two lines of a second column also remain, but are insufficient to indicate whether the ear was still the subject

of discussion. The medical work was written on the *verso* of the papyrus. On the *recto* are parts of five lines from a memorandum concerning a lease made 'in the 14th year,' and mentioning 'the present 17th year.' These lines are in an upright cursive hand of the latter half of the second or the beginning of the third century, so the reign referred to may be that of either Antoninus, Marcus Aurelius, or Septimius Severus. The handwriting on the *verso*, therefore, which is a round upright uncial of medium size, well formed but somewhat heavy, may date from the end of the second century; it can hardly be later than the first half of the third.

Paragraphi are used to mark a pause; the high point also occurs once, after ἀνάλαβε in 19. A horizontal dash is sometimes added at the end of the shorter lines; these are omitted in our transcription.

Col. I.

]λωτα
] ροδι-
χ]λιάνας
ἀλλ]λο

Col. II.

ἀ[λλ]ο. καστορήου καὶ μη-
κωνίου ἴσον φώσας
ἐπ' [δ]στράκου μάλιστα
[μὲ]ν Ἀττικοῦ, εἰ δὲ
5 μή, ρωϊστικοῦ, καὶ λεά-
νας διεῖς γλυκεῖ χλια-
νας ἔνσταζε. ἄλλο.
χ^αλβάνην σουσίμφ
μύρφ διεῖς πρόσμιξον
10 μέλι καὶ ρόδιον, κα[ὶ]
οἰσυπηρὸν ἔριον πε-
ρὶ μηλωτρίδα συστρέ-
ψας καὶ χλιαίνων ἔν-
σταζε. ἄλλο. ροῶν

[αν] τρίψας ὄσον ὄρο-
[βο]ν ἔνθες εἰς τὸ οὖς.
[ἄλλο]. φύλλον περσέας
[ἀλ]εῖψας ἔνθες. ἀλ[λο].
30 [χολ]ῆν βοὸς κροκύδ[ι]
[. . .]σας χρησίμως
[καὶ] συστρέψας ἔνθες.
[ἄλλ]ο. σμύρναν καὶ
[στυ]πτηρίαν ἴσα τρί-
35 [ψας] ἔνθες.
κλυσμοὶ ὠτὸς
[πρὸς] πόνους.
[λιβ]ανωτὸν οἶνφ
[διεῖ]ς ἡδίστφ κλύζε

15 *κυτίνοῦς μεμυκώ-*
τας τρίψας καὶ κρόκου
ὑδωρ ἐπιστάξας δ-
ταν ρυπῶδες γένη-
ται ἀνάλαβε· πρὸς
 20 [δ]ὲ τὴν χρεῖαν ἡλίκον
 [δ]ρόβω ἐν γλυκεῖ διείσ
 [κ]αὶ χλιάνας ἐνσταξε.
 ἐνθετα εἰς τ[δ]
 οὖς πρὸς πόνους.
 25 [στ]υπτηρίαν Αἴγυπτί-

40 [τὸ ο]ὔς, καὶ οὕτως χρῶ
 [το]ῖ[ς] προγεγραμμέ-
 [νο]ῖς ἐγγύμασιν.
 [ἄλ]λο. πράσου χυλὸν
 [θε]ρμὸν ἐνκλυζε.
 45 [ἄλ]λο. χολῆ ταυρείᾳ
 [ἡ κ]αὶ αἰγείᾳ ἢ προβατείᾳ
 [ἡ] τινα παραπλησίᾳ
 [θε]ρμῆ κλύζε. ἄλλο.
 [πε]ύκης χυλῶ θερμῶ
 50 [π]αραπλησίως.

II. I. I. καστορίου. 21. I. ὄροβον. 47. I. τιμ.

'Another :—Heat an equal quantity of beaver-musk and poppy-juice upon a potsherd, if possible one of Attic make, but failing that of . . . ; soften by diluting with raisin wine, warm, and drop in.

Another :—Dilute some gum with balsam of lilies, and add honey and rose-extract. Twist some wool with the oil in it round a probe, warm, and drop in.

Another :—Pound some closed calices of pomegranates, drop on saffron-water, and when it becomes discoloured draw the liquor off. When required dilute as much as the bulk of a pea with raisin wine, warm, and drop in.

Stoppings for the ear against earache.

Pound some Egyptian alum and insert into the ear an amount equal to the size of a pea.

Another :—Anoint a perseae leaf and insert.

Another :—Thoroughly moisten a flock of wool with the gall of an ox, roll up and insert.

Another :—Pound myrrh and alum in equal quantities and insert.

Clysters for the ear against earache.

Dilute frankincense with very sweet wine and syringe the ear ; or use for this purpose the injections described above.

Another :—Rinse with warm onion-juice.

Another :—Syringe with gall of a bull or goat or sheep, or other similar kind of gall, warmed.

Another :—The sap of a pine tree, warmed, to be used in the same way.'

2. φάσας : φάξας (φάγω) is the commoner form.

5. λεάνας διείσ γλυκεῖ : cf. Arist. *Problem.* 3. 13 τὸ μὲν γλυκὺ λεαντικόν.

8. σούσινον μύρον : the method of preparing this unguent, 'δ' ἐνιοὶ κρίνινον καλοῦσιν,' is described by Dioscor. I. 62.

29. [ἀλ]είψας : [τρ]είψας is also a possibility ; but the fact that the fragment offers three other instances of the use of this participle, in all of which the spelling is τρίψας, renders it less probable.

30. [χολ]ῆν : cf. 45.

41. [το]ῖ[ς] προγεγραμμέ[νο]ῖς ἐγγύμασιν : i. e. those described in the first section (1-22), which was perhaps originally headed ἐγγύματα.

CCXXXV. HOROSCOPE.

21 X 13.5 cm. A. D. 20-50.

Horoscope of an individual born about 10 p.m., Sept. 28, A. D. 15-37. The first four lines are introductory (cf. Pap. Paris 19), and are addressed to a certain Tryphon. The horoscope was found with cclxvii, cclxxv, &c., in which Tryphon, son of Dionysius, is constantly mentioned, and no doubt he or his grandfather (see cclxxxviii. 36) is the person addressed here. The handwriting is a good-sized semi-uncial, and the papyrus was written probably very soon after the date mentioned in the horoscope, and certainly not later than A. D. 50.

Four other horoscopes on papyri are known, Brit. Mus. Papp. XCVIII *recto* (date lost, first or second century), CXXX (A. D. 81), and CX, a duplicate of Pap. Par. 19 (A. D. 138), and a horoscope for a person born in A. D. 316 (Grenfell, *Class. Rev.* viii. p. 70). The present document is less elaborate than the first three, fuller than the last. It gives the sign of the Zodiac occupied by the sun, moon, Saturn, Jupiter, Mars, Venus, Mercury, and the four chief points in the heavens, with the ζῳδιον and οἶκος of each. A unique feature is a diagram below the text, some lacunae in which it serves to supplement, illustrating the position of the heavens at the time when the birth took place. This diagram consists of a circle divided by two diameters intersecting at right angles and connecting the zenith with the nadir, and the point in the heavens which was rising with that which was setting. The signs of the Zodiac are marked inside the circle, the sun, moon, planets, and points of the heavens outside it, in a line with the sign to which they belong. Beginning at the top we have (1) Aquarius (Ἰδροχόφ, ὕδρο being written over an erasure) at the zenith (μεσουράνημα), (2) Pisces, (3) Aries, (4) Taurus, containing the moon and the point which was rising (ἠροσκοπος), (5) Gemini, (6) Cancer, (7) Leo, at the nadir, (8) Virgo, (9) Libra, containing the sun and Mars, (10) Scorpio, containing Mercury, Venus (A[φροδίτη]), and the point which was setting (δύσις, which is all but obliterated in the papyrus), (11) Sagittarius, containing Saturn and Jupiter (Ζεύς is lost in a lacuna, but cf. line 10), (12) Capricornus.

Though the hour, day, and month are preserved, a lacuna renders the year of Tiberius' reign, to which the horoscope refers, uncertain. If all the astronomical observations in the text of the papyrus were correct, the data would have sufficed to reconstitute it; but Dr. A. A. Rambaut, who has kindly investigated the question for us, tells us that some of the positions assigned to the five major planets must be inexact. If Saturn and Jupiter, the slow moving planets, are taken as the starting-point, Saturn is only in Sagittarius on Sept. 28 during the first four years of Tiberius' reign, and out of these four years Jupiter is in

Sagittarius only in A.D. 15. But during Tiberius' reign the moon is in Taurus on Sept. 28 only in A.D. 17, 25, 28, and 36, and in A.D. 15 the positions of Mars, Venus, and Mercury, do not agree with those assigned to them in the papyrus.

As is usual in horoscopes, the day of the month is given both on the fixed calendar (Phaophi 1) and *κατὰ τοὺς ἀρχαίους χρόνους* (Phaophi 11); cf. Brit. Mus. Pap. CXXX. Col. II. 46, CX. Col. I. 4, and Par. Pap. 19. 9, where in place of *ἀρχαίους* we have *Αἰγυπτίους* as opposed to the *χρόνοι τῶν Ἑλλήνων*. A comparison of the variation, which in the reign of Tiberius is ten days, with the other two instances, in which the variation is in A.D. 81 twenty-five days, and in A.D. 138 forty days, leads to the conclusion that the *ἀρχαῖοι χρόνοι* gained upon the regular calendar approximately one day in four years. Hence, as Mr. J. G. Smyly remarked to us, the *ἀρχαῖοι χρόνοι* in Roman papyri are to be explained in reference to the ancient Egyptian year of 365 days with no leap year, but the starting-point of the divergence of the *ἀρχαῖοι χρόνοι* from the regular calendar was posterior to the conquest of Egypt by Augustus in B.C. 30. Reckoning back from A.D. 81, when the variation between the two calendars was twenty-five days, and subtracting one for every four years, we should get about A.D. 21 as the date of our horoscope¹, and about B.C. 20 as the point when the *annus vagus* indicated by the *ἀρχαῖοι χρόνοι* began to diverge from the fixed calendar. This corresponds very well with the date (B.C. 26-5) generally assigned to the introduction of the fixed calendar by Augustus into Egypt. The *ἀρχαῖοι χρόνοι* were of course a continuation of the old Egyptian system of 365 days without leap year, which system Ptolemy Euergetes, and after him Augustus, tried to abolish. But the recurrence of the year of 365 days in Roman papyri shows that if the true year of 365½ days ordained by Augustus ever gained universal acceptance in Egypt, it only did so for a very short period, and that though the correct year of 365½ was observed officially and by the Greeks, the native Egyptians soon relapsed into the year of 365 days. The reckoning by *ἀρχαῖοι χρόνοι* is found in a papyrus as late as A.D. 237 (G. P. II. lxvii); and no doubt many of the extant private documents of the Roman period are really dated in the same way, though it is impossible, in the absence of a specific mention of the *ἀρχαῖοι χρόνοι*, to distinguish them.

*Ἀναγκαῖον ἡγησάμ[ενος]. . . [. . .]να
γενέσεις παρὰ σοῦ, Τρύφων ἀγαπετέ, εἰ
τειράσομαι πρὸς τοὺς δοθέντας ἡ[μῖν]
χρόνους. τιν[χ]ά[ν]ουσι δὲ οὗτοι κατὰ [τὸ*

¹ This is confirmed by a bilingual inscription referred to by Wilcken (*Gr. Ost.* I. 794), in which Tybi 18, A. D. 30, corresponds to Mecheir 1 in the Egyptian calendar, a difference of 13 days.

- 5 ἔτος Τιβερίου μηνὶ Φαῶφι $\bar{\alpha}$, κατὰ δὲ τοὺς
 ἀρχαίους χρόνους Φαῶφι $\bar{\iota}\bar{\alpha}$ εἰς $\bar{\iota}\bar{\beta}$,
 ὥρα τετάρτη τῆς νυκτός· τυγχάνει [Ἡλιος
 ἐν Ζυγῷ ζῳδίῳ ἀρσενικῷ οἴκῳ Ἀφροδίτης,
 Σελήνη ἐν Ταύρῳ ζῳδίῳ θηλυκῷ οἴκῳ Ἀφροδίτης,
 10 Κρόνος Ζεὺς ἐν Τοξότη $\bar{\zeta}\bar{\omega}$ δίῳ ἀρσενικῷ οἴκῳ
 Διός, Ἄρης ἐν Ζυγῷ οἴκῳ Ἀφροδίτης, [Ἑρμῆς Ἀφρο-
 δίτη ἐν Σκορπίῳ ζῳδίῳ ἀρσενικῷ οἴκῳ Ἄρεως,
 ὠροσκοπεῖ Ταῦρος . . . οἶκος Ἀφροδίτης, μεσουράνημα)
 Ὑδροχόῳ ζῳδίον ἀρσενικὸν οἰκῆτη[. . . Κρόνου,
 15 δύνει Σκορπίος οἶκος Ἄρεως, ὑπὸ γῆν ἐν Λέοντι
 οἶκος Ἡλίου, οἰκοδεσποτεῖ Ἀφροδίτη.

2. 1. ἀγαπητέ.

6. εἰς $\bar{\iota}\bar{\beta}$: cf. Brit. Mus. Pap. CXXX. 45-48 κατ' ἀρχαίους δὲ Παχῶν νεομηνία εἰς τὴν δευτέραν. It might be conjectured from these two instances that there was a difference between the fixed calendar and the ἀρχαίοι χρόνοι with regard to the point at which the νύξ of a particular day ended. But in speaking of a particular night it was customary to describe it in reference to the day following, not to the day preceding; cf. B. G. U. 454. 7, 651. 4, &c. Ptolemy in his *Megale Syntaxis*, in order to avoid confusion, always denotes the date of an event occurring at night by the numbers of both the day before and the day after the night in question.

7. The lacunae here and in 11, 13, 15 can be filled up with certainty from the diagram (see introd.). The names of the οἶκοι lost in 9, 12, and 14 can be restored, since the signs of the Zodiac are given and each sign had a particular οἶκος.

11. Usually Mercury's position is noted last of the planets, but in the diagram also he is mentioned before Venus.

13. No word is wanted between Ταῦρος and οἶκος, but traces of three letters are visible which, though faint, are not more so than some other words in the papyrus.

There is scarcely room for ἐν at the end of the line, unless μεσουράνημα was still further abbreviated. In the diagram Ὑδροχόῳ is dative, all the other signs being in the nominative. Possibly we ought to read Ὑδροχόος here and Λέων in 15, and supply verbs in place of the substantives μεσουράνημα and ὑπὸ γῆν, to correspond to the verbs ὠροσκοπεῖ and δύνει.

16. οἰκοδεσποτεῖ: the planet which was most often mentioned in the οἶκοι, and therefore was the 'ruling' star. Venus in this case has four out of the eleven οἶκοι.

CCXXXVI (a), (b), (c). PTOLEMAIC FRAGMENTS.

Plate V. (a) 4.3 × 6.2, (b) 4.2 × 7.1, (c) 5.2 × 4.6 cm.

The three fragments here grouped together are the earliest dated papyri found at Oxyrhynchus. Though very small they are interesting, not only as giving the formula of the royal titles in the reign of Ptolemy Neos Dionysus

(Auletes), whose name has not been found on a papyrus before, but for palaeographical reasons, since papyri from the middle of the first century B.C. are extremely rare. In fact the only hitherto published Greek document which has a date in the period from 89-30 B.C. is G. P. II. xxxviii (with facsimile on Plate IV), belonging to B.C. 81, or, more probably, to B.C. 56, the joint rule of Berenice and Archelaus. (*a*) is written in an almost uncial hand, (*b*) and (*c*) are much more cursive. They serve to illustrate the transition of the Ptolemaic style to the Roman. (*a*) and (*b*), which have the same date, were found rolled up together, and are probably copies of the same document. We give the text of (*b*), which is the more complete, and of (*c*).

(*b*) B.C. 64.

[Βασιλείου]τος Πτολεμ[αί]ου θεοῦ Νέου Διονύσου
 [Φιλοπάτο]ρος Φιλαδ[έ]λφου ἔτους ὀκτωκαιδεκά-
 [του τὰ δ'] ἄλλα τῶν κοινῶν ὡς ἐν 'Αλεξανδρεί-
 [α γράφε]ται μηνὸς Περειτίου καὶ Χολιακ
 5 [] ἐν 'Οξυρύγχων πόλει τῆς Θηβα-
 [ίδος . .] α . εἰς . ε . . καὶ . . [. .] κ[.]

2. The supplements at the beginning of lines 2-4 are from (*a*).
3. τὰ δ' ἄλλα κ.τ.λ.: a periphrasis, like μετὰ τὰ κοινά, to save the trouble of writing the long list of priesthoods at Alexandria which generally occurs in protocols of the second century B.C. Cf. the formula found in papyri from Heracleopolis, ἐφ' ἱερῶν τῶν ὄντων ἐν 'Αλεξανδρείᾳ καὶ τῶν ἄλλων τῶν γραφομένων κοινῶν, e. g. C. P. R. 6. 2.
4. The Macedonian calendar was equated to the Alexandrian towards the end of the second century B.C. In (*a*) the day of the month is given as the twenty-first, but probably here a blank space was left, to be filled in afterwards; cf. (*c*) 5 and ccxxxviii. 9, note.

(*c*) B.C. 69-58 or 55-51.

Βασιλεύοντος [Πτολεμαίου θεοῦ Φιλοπάτορος
 Φιλαδέλφου ἔτους
 τὰ δ' ἄλλα τῶν [κοινῶν ὡς ἐν 'Αλεξανδρείᾳ
 γράφεται μηνὸς [
 2nd hand ἐβδόμη]ς ἐν 'Οξυρύγχων
 1st hand πόλει τῆς Θη[βαίδος
 ἀμνη]ς τῆς [

Πτολεμαίου [

[. . . .]αρ[

1. Judging by line 3, about twenty-one letters are lost at the end of the line; so there is not room for the insertion of *Νέου Διονύσου*.

2. From B. C. 79 to 69 Cleopatra Tryphaena was associated with the king in the dates upon demotic contracts (Strack, *Dynastie der Ptolemäer*, p. 67). The length of the lacuna in line 2 is also in favour of the number of the year having exceeded 12.

CCXXXVII. PETITION OF DIONYSIA TO THE PRAEFECT.

A. D. 186.

This long and important papyrus, which contains on the *verso* most of the fifth book of the *Iliad* printed above (ccxxiii), is a petition addressed by Dionysia, daughter of Chaeremon an ex-gymnasiarch of Oxyrhynchus, to Pomponius Faustianus, praefect in the 26th year of Commodus (note on Col. V. 5). The latest date mentioned in the papyrus is Epeiph 3 of the 26th year (VI. 36), when the acting strategus decided that Dionysia should send a complete account of her case to the praefect, the result of which decision was the composition of the present document. Since it is unlikely that there would be any delay on Dionysia's part in forwarding her petition, the papyrus was no doubt written in the last two months of the 26th year or at latest in the early part of the 27th year, i. e. in the late summer or autumn of A. D. 186.

Few documents offer greater difficulties of decipherment and interpretation than this petition. No less than nine columns, measuring from 28 to 30 cm. in width, can be distinguished; but of these the first three, which correspond to Cols. IX–XII of the Homer, and the last column, which contains only the first halves of lines, are too fragmentary to be worth printing. Moreover, when the roll was re-used for the Homer, little regard naturally was paid to the writing on the *recto*. The height of the papyrus was reduced, no doubt because the edges had become ragged, and the top of each column is consequently lost, though it is improbable that more than two or three lines at most are wanting. More serious damage was done by glueing strips of papyrus over weak or torn places on the *recto*; for when these have been removed the writing below is generally found to have been obliterated by the glue, while even in those parts which have not suffered in this manner, the ink has often become extremely faint or has disappeared altogether. Following our usual practice, we have not marked a lacuna by square brackets except where the surface of the papyrus has been destroyed;

but though in some of the passages which have baffled us enough remains to verify the true conjecture when it is made, only the resources of chemistry can perhaps some day render legible most of the patches of effaced writing in Cols. IV and V. In spite of these difficulties however, those parts of the papyrus which are well preserved suffice to give the document a very high rank from both the historical and the juristic points of view among recent discoveries of Greek papyri, though we shall confine our commentary chiefly to questions of interpretation.

The complaint of Dionysia, which is directed against her father Chaeremon, falls into two parts. The first five columns narrate the history of the monetary dispute, while the next two and a half turn upon the right claimed by Chaeremon to take away his daughter from her husband against her will. The last column and a half revert to the monetary dispute. It is fortunate that the later part, which is much the more interesting, is also much the better preserved; but here too we have to bewail the fortune which has deprived us of the conclusion of the list of cases before magistrates upon which Dionysia relied for support.

The monetary question between Chaeremon and his daughter is chiefly concerned with the *κατοχή* of a property (*οὐσία*) which she claimed and he denied. Owing to the mutilated condition of the earlier columns we have no one definite statement as to what exactly this *κατοχή* was, and we have to put together an idea of it from a number of scattered and often imperfect references. For the meaning of the terms *κατοχή* and *κατέχειν* the most important passage is VIII. 21 sqq. (especially 22 and 34-36), which shows that these words refer to a 'claim' or 'right of ownership' (*κτῆσις*) as opposed to 'use' (*α*) upon the property of the husband, conferred in conformity with national Egyptian law upon the wife, (*β*) upon the property of parents, conferred by them upon their children; cf. also the Oxyrhynchus papyrus quoted in note on VIII. 37. Examples of both kinds of *κατοχή* are found in Egyptian marriage contracts of the Roman period (for reasons which we refer to on p. 240, we prefer to leave the Ptolemaic marriage contracts alone). The return of the dowry and *παράφερνα* brought by the wife is uniformly guaranteed on the security of the *whole property* of the husband. He obtained the use of the dowry, but in the event of his losing any of it and the repayment becoming necessary, the wife had a kind of first mortgage upon all her husband's property (B. G. U. 183. 9, 251. 7, C. P. R. 27. 22 and 28. 7). Examples of the second kind of *κατοχή*, that conferred by parents upon their children, are naturally rarer, since they would only occur where rich parents were concerned. A good instance is C. P. R. 24, where a mother gives *ἐν φερνῇ κατὰ προσφορὰν ἀναφαίρετον* to her daughter *inter alia* half a house (of which the other half already belonged to the daughter) and a property of three

arourae, retaining the right to *οἰκησις* and *ἐνοικίων ἀποφορά* with regard to the whole house, and the *καρπεία* of half the property. Another is C. P. R. 28, a marriage contract between two persons who had already lived some time together *ἀγρόφως*. In line 8 sqq. of that document the husband and wife agree to settle their property upon their children, *συγχωροῦσι μετὰ τὴν ἑκατέρου τελευτήν*. A similar provision is found in B. G. U. 183. 10 sqq., where the mother of the bride and bridegroom settles (*συνχωρεῖ*) certain land and house property upon the married couple *μετὰ τὴν ἑαυτῆς τελευτήν*; cf. B. G. U. 251. 8 sqq., and 252. 10 sqq. But it is noticeable that B. G. U. 183, the only one of these five instances which is very nearly complete, contains towards the end a provision that, so long as the mother who settles the property lives, *ἔχειν αὐτὴν τὴν ἐξουσίαν τῶν ἰδίων πάντων πωλεῖν ὑποτίθεσθαι διαθέσθαι οἷς ἐὰν βούληται ἀπαραποδίστως*. Whether such a clause was contained in any of the other cases is uncertain; but if, as is most likely, C. P. R. 26 is the end of C. P. R. 24 (Hunt, *Gött. gel. Anz.* 1897, p. 463), then C. P. R. 24 contained no such provision reserving the right of the parent to alter the whole settlement; under the terms therefore of this contract the children seem to have obtained a *κατοχή* over the property settled upon them by their parents, in the manner described in VIII. 35.

Applying this to Dionysia's case, her *κατοχή* upon her father naturally comes under the second head; cf. VI. 23, where it is stated that her *δίκαιον* was laid down in her marriage contract with her husband, and VI. 14, where Chaeremon states that he wished to recover what he had given her on her marriage (*ἂ προσήμεγκα αὐτῇ*, see note *ad loc.*). It is possible that her claim also involved the first kind of *κατοχή*, if the *οὐσία* in question was originally part of the dowry of Dionysia's mother; cf. VI. 24, note. But in any case this point is of secondary importance compared with her claim based upon her marriage contract, in which the *κράτησις* of the *οὐσία* was guaranteed.

The step which apparently gave rise to all the dispute between Dionysia and her father was the mortgaging of this *οὐσία* by Chaeremon for 8 talents, to which proceeding Dionysia, her mother, and her husband all gave their consent (VI. 24-5). But the details of the mortgage and the events which followed are obscure. It is not stated to whom the property was mortgaged; but most probably it was to a certain Asclepiades, who is mentioned in IV. 12, 27 as a creditor in connexion with a sum of 7 (IV. 14) or 8 (IV. 25) talents and the interest. It is clear that Chaeremon got into difficulties about the repayment of the loan (IV. 19, 20), and that Dionysia tried to extricate him. A series of agreements, covering two years, was made between Dionysia and her father (IV. 6, 13, 26, 35), the object of which appears to have been the repayment of the loan; and one of the few fixed points is that Dionysia made herself in some

way responsible for part of the debt (IV. 7, 12, 14, 27), apparently on condition that she obtained the income of some of Chaeremon's property (IV. 7-12, 27-8, cf. V. 21). It is in connexion with this last point that her κατοχή perhaps became involved in the dispute. From 31-33 it seems that she ultimately had come to an arrangement with her father by which he was eventually to receive once more the income of the property which had been guaranteed her on her marriage, but that in the meantime she was to retain (καθέξω, IV. 33) this income until the repayment of the debt to Asclepiades, probably by instalments of 1 talent a year (cf. IV. 33 with 14), had been completed. To this retention of his income by Dionysia Chaeremon objected, accusing Dionysia *περὶ ἀνόμου κατοχῆς* (VII. 11), while he attempted to overthrow her position by demanding the return of all that he had given her on her marriage, including the property in question, the title to which had then been guaranteed her.

The scanty information which we can glean about the κατοχή is enough to show that it was a very complicated affair and apparently involved two points, (1) Dionysia's right to the κράτησις of the property conferred by her marriage contract, (2) her right to enjoy the income from it until she had paid off the mortgage. It is tempting to simplify the question by eliminating one or the other of these two points or by combining them into one. But the great importance attached in the petition to the decree of Mettius Rufus, which has an obvious bearing upon the first point but not on the second, the letter of Chaeremon in VI. 12, sqq., and the passage in VI. 23-7, are only explicable on the supposition that the κατοχή was secured to Dionysia by her marriage contract; and the anxiety of Dionysia to get the mortgage paid off accords very well with the hypothesis that the ownership was vested in herself. On the other hand the various agreements enumerated in IV, culminating in her statement in IV. 33 concerning the πρόσοδοι of the οὐσία, clearly play an important part in the κατοχή question; but it is impossible, if we suppose that the right to enjoy the income of the οὐσία as well as the ownership was given to Dionysia upon her marriage, to explain the permission given by her to Chaeremon to mortgage the property, or her insistence upon the decree of Mettius Rufus, which draws so sharp a distinction between the χρῆσις of a property which was reserved (τετήρηται) to the parents and the κτήσις which belonged (κεκράτηται, i. e. κατέσχηται) to the children.

Besides the dispute concerning the κατοχή between Chaeremon and his daughter, there was also a difference regarding certain χορηγίαι which Dionysia claimed from him (VII. 10, 11), and which are perhaps identical with the τροφαί of VI. 27. It is not clear whether her claim rested upon her marriage contract (cf. C. P. R. 24. 18 in which a mother agrees to provide (χορηγέω) the newly

married pair with a certain amount of wheat for a year), or arose from one of the contracts enumerated in IV (cf. IV. 8 where *χορηγίαι* are mentioned). The question of the *χορηγίαι* is separate from that of the *κατοχή*, for though Dionysia was victorious with regard to the latter, she had, as VI. 26-7 shows, not yet obtained the former. In VI. 27 Dionysia also complains that she had never received the dowry which her father had promised her; and possibly this included the *χορηγίαι*. But this assertion seems to conflict both with the statement of Chaeremon and the general probabilities of the case. It is more likely that she had received a dowry besides the *κατοχή* at the time of her marriage, but that Chaeremon had tried to take it away, and perhaps succeeded. The question of the *χορηγίαι*, however, is in any case quite subordinate to that of the *κατοχή*.

When we pass from the explanation of the *κατοχή* itself to the steps which both parties took to assert their claims, there are much fewer difficulties, since the useful summary in VI. 8-11 serves as a key to the narration of events in the preceding columns. It should be remembered that Cols. I-V relate to the proceedings concerning the *κατοχή* and *χορηγίαι*, and that Dionysia had been ordered by the acting-strategus to lay the story before the praefect, in order that he might have a full knowledge of the facts before giving judgement on the claim of her father to take her away from her husband (VII. 4-8). But it is this claim which is the primary subject of the present petition though it is not reached until Col. VI.

The first step was apparently taken by Chaeremon, who towards the end of the 25th year sent a complaint to the praefect, Longaeus Rufus, accusing Dionysia of having defrauded him at the instigation of her husband Horion, and asking for leave to recover what he had given her on her marriage (VI. 13-15). A full account of this was probably given in Col. I, of which only a very small piece remains, containing a mention of Longaeus Rufus. Rufus on Pachon 27 forwarded Chaeremon's complaint to the strategus of the Oxyrhynchite nome, with a request that he would attend to it (VI. 15, 16, cf. VI. 8). The top part of the much mutilated Col. II contains the conclusion of a letter from one official to another, dated in Pachon of the 25th year (the day is lost), in which the phrase *ἀντίγραφον ὑπέτα[ξα]* (cf. VI. 16) occurs; and it is most likely that the letter which was quoted in II at length was the letter of Rufus mentioned in VI. 8 and 15. In the rest of Col. II Dionysia is the speaker, as the expression *πρός με καὶ τὸν ἄνδρα μου* shows. She was no doubt much disturbed by the letter which the praefect had written after having heard only Chaeremon's side of the case (cf. VI. 8 *τὴν τοῦ 'Ρούφου ἐπιστολὴν ἐφ' ὅτφ ἐγράφη*, and note), and resolved to appeal to Rufus herself. Towards the end of Col. II a line begins *εὐθὺς κατέφυγον*

ἐπὶ τ . . . ατον Λογγαίων Ῥο[ύφου. The catalogue of grievances against Chaeremon which Dionysia laid before Rufus occupies Col. IV. 1-34 and probably Col. III ; cf. IV. 35 ταῦτα διὰ τοῦ βιβλιδίου ἀνευεγκούσης μου. It is not likely that anything important happened between the receipt of Rufus' letter by Chaeremon and the petition of Dionysia to Rufus, since in the summary of events in VI. 8, the ἐντυχία of Dionysia to Rufus follows immediately upon the ἐπιστολή τοῦ Ῥούφου. The date of this petition of Dionysia to Rufus is not given ; but from the fact that she had received the answer by Thoth of the 26th year (V. 9) and that the letter of Rufus to Chaeremon which gave rise to it was written on Pachon 27 of the 25th year (VI. 15), it may be inferred that the ἐντυχία reached Rufus in one of the three intervening months. The position of affairs, therefore, at the end of the 25th year was that Rufus had received one petition from Chaeremon, which he had on Pachon 27 referred to the strategus, and also a counter-petition from Dionysia. In this she defended herself against the charge made against her, giving a list of grievances against Chaeremon, and citing (IV. 35-9) both the last agreement between herself and her father, and a proclamation by the late praefect Flavius Sulpicius Similis (cf. IV. 36 with VIII. 21 sqq.) endorsing an edict of Mettius Rufus, praefect in A. D. 89, which regulated the registration in the public archives of contracts concerning κατοχαί. The bearing of this edict upon Dionysia's case has already been alluded to (p. 144).

Dionysia's array of evidence seems to have impressed the praefect with the justice of her case ; and 'probably being unable to believe that any one after . . . so many contracts had been drawn up through public officials would have dared to write a letter to the praefect with fraudulent intent,' he forwarded her petition to the strategus with official instructions (ὑπογραφή, VI. 9) to examine the correctness of her statements about the contracts, his object being (if we may believe Dionysia) to make clear that if the facts were as stated no further decision was necessary (V. 5-8). It is noticeable that the dispute about the κατοχή now resolves itself into the question of the existence and precise terms of the contracts between Dionysia and her father ; and therefore the legal right claimed by Chaeremon in his letter to Rufus (VI. 12, sqq.) to recover any presents he had made to his daughter on her marriage seems to have been disallowed by the praefect. At any rate we hear no more of the legal aspect of a father's ἐξουσία over his married daughter until we come to the second half of the case dealing with the ἀπόσπασις.

The next step was that Dionysia appeared before the strategus in Thoth of the 26th year, and requested him to carry out the instructions of the praefect by obtaining from the keepers of the archives a full account of all the contracts and other documents which were the subject of the dispute. To this course

Chaeremon, who also appeared, was unable to offer any objection (V. 9-14). The strategus acceded to Dionysia's request, and in the same month wrote a letter to the keepers of the archives, the text of which is quoted, forwarding a copy of Dionysia's petition with the note of the praefect and asking for the necessary information (V. 14-19). The keepers of the archives returned a lengthy report, which gave all the evidence bearing apparently not only on the disputed *κατοχή* but on the monetary claims of Dionysia upon her father. The results of the inquiry supported her contentions on both points. Chaeremon was shown clearly, on the evidence of an *ἀπογραφή* in his own handwriting, to have given Dionysia the rights which she claimed, and his attempt to repudiate them was disallowed. The strategus accordingly, without recourse to a trial, decided in her favour (V. 20-27). Four months had been occupied by the examination of the documents, and in the meantime Longaeus Rufus had been succeeded as praefect by Pomponius Faustianus; for it is to the latter that in Tybi of the 26th year (V. 27, note) the strategus wrote announcing the issue of the inquiry and forwarding a copy of the report of the *βιβλιοφύλακες* (V. 27-30). Dionysia, too, herself wrote to Faustianus explaining that the inquiry which had been ordered had taken place, and entreating him to settle the dispute finally by giving instructions to the strategus that she was to remain in undisturbed possession of her rights (V. 30-35). To this petition Pomponius Faustianus, after examination of the documents forwarded by the strategus, returned a favourable reply (V. 35-38). Lastly, Dionysia appeared once more before the strategus with the praefect's answer, and requested him to inform the keepers of the archives that her rights were to be respected, and that no further attempt on the part of Chaeremon to dispute them was to be allowed. To this the strategus agreed, and the necessary instructions were sent (V. 38-VI. 4; cf. VI. 11).

The case now appeared to have been finally settled; but Chaeremon declined to acquiesce in his defeat, and renewed his attack, though on different grounds. This brings us to the second part of Dionysia's petition (VI. 4 to VIII. 21), which may be subdivided into (*a*) a narrative of the events which led up to the sending of the present document (VI. 4-VII. 8), (*b*) a statement of her claim to remain with her husband (VII. 8-13), (*c*) the evidence in her favour (VII. 13-VIII. 21). Appended to the last section is (VIII. 21 sqq.) some evidence bearing upon the old question of the *κατοχή*.

Another four months had elapsed since the letter of the strategus was written to the praefect in Tybi (of the 26th year); and within this period fall the events narrated in V. 30-VI. 4. In Pachon, however, Chaeremon, ignoring the results of the inquiry and the correspondence which had taken place,

appealed to the praefect in a letter of which Dionysia quotes a part. In it Chaeremon brought vague charges of *παρανομία* and *ἀσέβεια* against her, and referred to his previous petition to Longaeus Rufus in the year before and to that praefect's answer, which he accused Dionysia of disregarding. He also accused Dionysia's husband, Horion, of threatening to use violence against him, and therefore claimed the right of forcibly separating her from her husband, in support of which contention he adduced the Egyptian law on the subject and several decisions of Similis, a former praefect, and others (VI. 4-29). Pomponius Faustianus, however, who had hoped to have heard the last of Chaeremon's affairs, and like other praefects endeavoured to put some check on the numerous private applications for redress sent to him (cf. VI. 6 and 35), declined to institute a new inquiry; and on Pachon 30 in a letter quoted in full (VI. 32-35) requested Isidorus, the strategus of the Oxyrhynchite nome, to settle the matter in accordance with the instructions already given by Longaeus Rufus. On Epeiph 3 the answer of the praefect was brought by Chaeremon into court before the acting-strategus Harpocraton, and Dionysia argued that the instructions of Rufus had already been carried out by the inquiry which had resulted in her favour (VI. 35-41). The decision of the acting-strategus was of the nature of a compromise. On the one hand he allowed that so far as the dispute about the *κατοχή* was concerned the instructions of Rufus had been fulfilled; but since Chaeremon had introduced the further question of the right to take away his daughter from her husband, and no instructions had been given on this head either by Rufus or by Pomponius Faustianus, he referred the decision of this new point back to the praefect, to whom he directed that the contending parties should appeal, giving a full statement of all the facts (VII. 1-8). It was in consequence of this judgement of the acting-strategus that, as has been said, our papyrus, which presents Dionysia's whole case, came to be written.

There follow (VII. 8-13) a brief summary of Dionysia's arguments and a statement of her demands. Chaeremon's claim to take her away from her husband is rebutted in somewhat Hibernian fashion by two arguments:— (1) that no law permitted wives to be taken away against their will from their husbands; (2) that if there was a law which gave such permission, it at any rate did not apply to daughters whose parents had been married by contract, and who were themselves married by contract.

We at length (VII. 13, sqq.) reach what is the most interesting part of the papyrus, the evidence produced by Dionysia, consisting of decisions of praefects and other judges, opinions of eminent lawyers, and proclamations. This evidence is divided into three sections. That in the first bears upon the disputed right of a father to take away his married daughter from her husband against her will.

The second section is concerned with the proof that a judgement involving the payment of money could not be evaded by bringing a fresh charge, as (according to Dionysia) had been done by Chaeremon. The third relates to the law concerning the registration of contracts in the archives, to which Dionysia appealed in order that her father might be compelled to fulfil his monetary engagements to herself.

Under the first head three extracts from *ὑπομνηματισμοί*, or official reports of legal proceedings, are quoted, besides an opinion of a *νομικός*. One of these (VII. 19-29) records a case tried before Flavius Titianus, praefect, in A. D. 128, in which a father had taken away his daughter from her husband with whom he had had a quarrel. The advocate for the father maintained that he was acting within the Egyptian law in so doing; nevertheless, the praefect's decision was that the woman should stay with her husband or her father as she chose. The second case quoted (VII. 29-38) took place six years later before the epistrategus Paconius Felix, and is very similar to the first. That the harsh right of separating his daughter from her husband was conferred on a father by the Egyptian law is there very clearly stated; but the judgement of Titianus was considered by the epistrategus to be a sufficient precedent for overriding the Egyptian law, and the decision was again against the father. The third case (VII. 39-VIII. 2) is from a report of a much earlier trial which took place in A. D. 87 before the *iuridicus*. The incompleteness of the extract renders some points in the case obscure; but apparently a father had deprived his married daughter of her dowry and wished to take her away from her husband, while the *iuridicus* decided that the dowry must be restored, and probably refused to allow the separation of the husband and wife. The fourth document quoted by Dionysia (VIII. 2-7) is an opinion of Ulpianus Dionysodorus, a *νομικός* who had been consulted by Salvistius Africanus, a military officer exercising judicial functions. The details of the case are not given, but here too there was a question of a dowry which a father wished to take away from his daughter. The issue turned on the point whether the daughter, being born of an *ἄγραφος γάμος*, was still in the *ἐξουσία* of her father after her marriage. The *νομικός* decided that the *ἔγγραφος γάμος* contracted by the daughter annulled her previous status of a child born *ἐξ ἀγράφων γάμων*, and that therefore she was no longer in her father's *ἐξουσία*. In its bearing upon the case of Dionysia, who claimed to be *ἐξ ἔγγραφων γάμων* (VII. 12), the opinion of Ulpianus Dionysodorus seems to be a kind of argument *a fortiori*, since if the child of an *ἄγραφος γάμος* ceased on marriage to be in the *ἐξουσία* of her father, the child of an *ἔγγραφος γάμος* would still less be so after marriage; cf. note on VIII. 2.

Having concluded her evidence in defence of her claim to remain with her

husband, Dionysia next assumes the offensive, and adduces evidence to show that Chaeremon could not escape his liabilities to her by raising the new point of his right to separate her from her husband. She quotes firstly (VIII. 8-18) a decree of the praefect Valerius Eudaemon of A. D. 138, penalizing vexatious accusations designed to postpone monetary liabilities; and secondly (VIII. 18-21) a very brief report of a trial in A. D. 151 before Munatius Felix, praefect, who on that occasion refused to allow monetary claims to be affected by accusations brought by the debtor against the creditor.

In the third and concluding section of her evidence Dionysia reverts to the old question discussed in the earlier portion of the papyrus, the disputed *κατοχή*. We have first (VIII. 21-43) the proclamation of the praefect Flavius Sulpicius Similis in A. D. 182, reaffirming the decree of Mettius Rufus in A. D. 89 of which mention was made in IV. 36-7. The proclamation of Similis, which is partly effaced, was designed to regulate the prevailing custom allowed by native Egyptian law of giving the wife in her marriage contract a claim for both herself and her children upon the whole property of the husband. By registering their marriage contracts in a *βιβλιοθήκη* different from that which contained the *ἀπογραφαί* of their property, some persons had apparently concealed their liability to their wives in order to be free to incur further liabilities. The praefect proposed to stop this practice by requiring that the claims of a wife upon her husband's property secured her by her marriage contract should be included among the other documents registering his property and deposited at the public archives, so that the amount of his assets might be definitely known; this being in accordance with a previous decree of Mettius Rufus. A copy of this decree is appended by Similis, and it is fortunately not only complete but of the highest interest. Its subject is the better administration of *ἀπογραφαί* (property returns) and the official abstracts of them, which had not been accurately brought up to date. Holders of property are therefore required to register the whole of their property at the public archives, and wives have to add to the statements of their husbands a declaration of any claim upon the husbands' property, while children have to add a clause to the statements of their parents if their parents have made over to them the title (*κτησίς*) of any property, retaining only the use of it during their lifetime. It is this last point which has a special bearing on Dionysia's case (cf. p. 144); for she argued in connexion with her own *κατοχή* that she had fulfilled all the requirements of the law (VII. 17, 18).

The concluding words of VIII give the date of the next piece of evidence, a *ὑπομνηματισμός* of Petronius Mamertinus, praefect in A. D. 133; and the first nineteen lines of IX were occupied with an account of this case. Unfortunately no connected idea is attainable. We gather, however, from line 8 that one of

the parties in the suit was Claudius Dionysius, and that his advocate was called Aelius Justus; and the occurrence of the words *δίκαιον ἂ προσειρήνευκας τῷ νίῳ σου γαμούν[τι* in 7, and of *διάδοχον τοῦ πατρὸς γενέσθαι* in 9, shows that the case, as might be expected, related to some claim of a child upon a parent in connexion with the rights conferred on the former by a marriage contract. Line 20 begins *ἡγορα]νομηκότων Σαλονιστίῳ Ἀφρικανῷ ἐπάρχῳ στόλου καὶ ἐ[πὶ κ.τ.λ.*, cf. VIII. 3. Apparently we have here another *προσφώνησις* of a *νομικός* addressed to the official who was the recipient of the first (cf. VIII. 2-7), and perhaps written by the same *νομικός*, Ulpianus Dionysodorus. The next four lines are hopeless; but in 25 we have a date *ἔτους β' Ἀδριανοῦ Με[χίρ* or *-σορή*, and in 26 another date *]ικων Ἀθῶν γ*, which seems to belong to a period of joint rule, i. e. when M. Aurelius and Commodus were associated (A. D. 176-180). Which, if either, of these two dates refers to the *προσφώνησις* is uncertain, and therefore they are of little use in deciding the problem concerning the date of Ulpianus Dionysodorus' *προσφώνησις* (VIII. 7, note). Line 28 begins *Ἀννίῳ Συριακῷ τῷ κρατίστῳ ἡγεμόνι*, in the next line *κύριε* occurs, and in 35 *ἐρρωσθ(αι) εὐχομαι, ἡγεμῶν κύριε*. Lines 28-35 therefore appear to be a petition addressed to M. Annianus Syriacus, praefect in A. D. 163. The subject of the petition, however, and that of the remaining six lines of the column are quite obscure.

Whether the papyrus originally extended to another column or columns cannot be determined. But we incline to the view that Col. IX was really the last (though see note on VII. 14). If it had been complete, the distance to which it would have extended suits the space that would be required for the original beginnings of lines in the first column of the Homer on the *verso* and for the blank space which would naturally have been left in front of them. At any rate when the roll came to be re-used for the Homer, it did not extend beyond Col. IX on the *recto*, which corresponds to Col. I of the *verso*; for the writer of the Homer would not have added fresh papyrus (containing Col. XV onwards) at the end of the *verso* if there had been more space available at the beginning of it. Moreover, out of the three divisions of Dionysia's evidence (VII. 15-18) two have been concluded, and the third already occupies a column and a half.

Did Dionysia ultimately win her case? That, too, of course is uncertain, and we must be cautious in accepting her *ex parte* statements about the facts. No doubt Chaereon had plenty of arguments on his side. But if Pomponius Faustinus was guided by the example of Flavius Titianus (VII. 29, 37), his decision was most probably in Dionysia's favour.

The papyrus is written in a flowing but clear cursive hand which tends to vary in size. The ψ -shaped η is commonly used (cf. p. 53). A certain number

of mistakes in grammar and spelling occur. No doubt the present document is a copy of the original which was sent to the praefect.

Col. IV.

[16 letters] . . [.]
 [16 letters] . α[.]
 [14 letters]ρασ λε[36 letters] . το χρω[. . .] . [.]
 [.] [26 letters] [η]μισυ ην μοι πρα[. . .]
 5 [.] . . . [ουσι ανθ[.]ωκα . . [14 letters] α και λοιπα της τιμης
 δσα αυτη[. . .] . . [.]ιση
 [22 letters] ομολογημα δια δημοσιου γεγονεναι τω κβ (ετει) μεταξυ ημων
 μητε τον πατερα
 μ[19 letters]θεν εν καταχρηματισμω οικονομειν εμε δωροδοκουν τα λοιπα
 της τιμης
 [οφ]κειλόμενα [.] δούλου[ς] και απελευ[θέρου]ς χορηγίας εκλεγομένων
 [. . .] του κγ (ετους) τας προσόδους τούτων
 . . . [ν] υπαρχ[όντων]]ων άλλων αν των αυτω υπαρχ[όντων]
 πράσεως αποδοθηναι υπό του πατρος
 10 α εδανείσατο συγγραψα[.]ου πάππου μου , και τούτου του ομολο-
 γή[μα]τος αυτω δια του επισκόπου παρατε-
 [θέν]τος αυτον μηδ' ως εμ[με]μενηκ[έ]ναι τοις ενεγεγραμμένοις αλλά μηδ' επι[τε]-
 τροφέναι μοι επί την πρόνοιαν
 [τω]ν υπαρχόντων[ν]]κατά τα συνκείμενα ινα τω 'Ασκληπιάδη αποδιδό-
 ναι δυνηθειην. πάλιν δέ μοι
 [.] . [. . .] . ινοι δ [. . .] [. . .]ον ομολογημα προς αυτον ποιήσασθαι
 επί του κγ (ετους) πάλιν δια δημοσιου επί τω
 π[.] ἀναδεξαμεν[.]ου αυτού πατέρα . [.] αποδοῦναι
 (τάλαντον) α εως αν ζ πλήρης εκτίση
 15 η μη αποδιδ ομολογούντα σ[.]ων προς τ . δ
 αυτης τη[. . .] α[. . .]ς
 . [. . .] . κεν . . . [.] τούτων δαγείων π[. . .] . . . [. . .]των σ . ε
 τ[ο]ς τ[ω]ν ενκ[τή]σεων βιβλιο-
 φ[ύ]λαξι . [.] [.] αλλά μήτε . [. . .] . [. . .] ασκ . . .
 πρα . . . [. . .] δεδωκέναι μήτ' ουσιακά

[θ]έματα [.] [.]ο ἀργύριον τοῦ [όφλ]ήματος . . . ἀπο-
 δουτ[ό]ς αὐτοῦ κατὰ τὰ διὰ δημοσίου
 . . . μ[ε]ν[α] . . . μ α τι . . . εἰορων . [.] . . θε . . . [.] . . ωνα
 . [.] . η . . . οἴτο κατὰ τὴν προθ[ε]σμίαν
 20 τὰ ἀργύρια μὴ ἀπεσχηκέναι . ν[.] . . ν]όμιμα . [.] . . α . [.] τῶν κατεχομέ[ν]ων
 μοι ὑπαρχόντων. ὁ δ[έ] καὶ παρ' ὀ[λ]ί-
 γον γεγενῆσθαι τοῦ παρα μοσ [ἀ]παιτοῦ[ν]τος καὶ μὴ ἀπολαμ-
 βάνοντος τὸ ὄφλημα ἀναγκάσθαι
 με παρὰ τ[οῦ] πατρὸς τὸ προ . . . σομ . [.] ἀπου . . . ἐπισταμένου ὅτι οὐ
 περιόψομαι ἀποσπώμενα τὰ κατεχόμε-
 νά μοι ἐντίθεσθαι ε . σ[τ]ιασπ αὐτὰ ταῦτα τὰ ὑπολειπόμενα μόνα ἐμοῦ
 μὲν τῷ δικαίῳ χρ α τῷ δὲ
 πατρὶ ε . . . ο[.]πανκα[.]α α πάντα ὀφειλόμενα λοιπὰ τιμῆς αὐ-
 τῶν μόνα καὶ . . . κη . . . ον . . . αλα προσ . . .
 25 ὅλα (τάλαντα) ὀ[κ]τῶ μετὰ τῶν τόκ[ω]ν νων ὑπὲρ τῆς οὐσίας ἀπό-
 δοσιν τὰ ἄλλα αὐτὸς ἔχη εἰς ὃ βούλεται. καὶ πάλιν
 τετελο . [.] μετα . . . [.]απ[η]σθαι με πρὸς αὐτὸν τῷ κδ (ἔτει) διὰ
 δημοσίου συνχρηματισμοῦ αὐτῷ δανείσας
 . . . τα (τάλαντα) . [.] ἐξ α[ύ]τῶν ἀποδοῦναι μὲν τῷ Ἀσκληπιάδῃ τὰ
 ὀφειλόμενα καὶ τοὺς τόκους ἔχειν δὲ τὰ λοιπὰ εἰς
 ὃ τι ἂν τ[.] ρ ἐμοῦ τῇ προσόδῳ τῶν ὑπαρ-
 χόντων παρα αἱ δημόσια καὶ δαπάνας
 ἕως ἐμμε . [.] ον καὶ [.] δανειστ[ῶ]ν τόκοι, ἀπὸ
 δὲ τῶν ἀπὸ τοῦ κε (ἔτους) ἐτήσια ε . . . εἰων καὶ κεφάλαιον (τά-
 λαντα) ζ
 30 τῆς δὲ μητρὸς [.] αὐτὸν διάγειν ἀποδιδόντα μοι
 μόνας τὰς παρ' ἑαυτῶν
 ὅλως (τάλαντα) γει[ο]μέναις αὐτὸν μὲν κ[υρ]ιεύειν πάλιν τῶν προσόδων
 πασῶν ἐφ' ὅσον ζῆ χρόνον μόνας ἀποδιδόντα μοι
 ται . . . οντως ἐμὲ δὲ ὑπείλ[η]φεν . . . τ[.] τὰ περὶ τῆς κατοχῆς δίκαια τὸν
 διορ[ω]μονον . τὰ καὶ πρὸς αὐτὴν τὴν ὁμολογίαν
 ἐπισταμένη ὅτι περὶ μιᾶς [.] προσόδων ἐκάστου ἔτους καθέξω ἕως
 ἂν ἢ ἀπόδο[σ]ις ἐξ ἀνάγκης τῶν ὀρισμέ-
 νων γέν[η]ται χρημάτων ὀ[.]]το τετολμηκέναι αὐτῷ γράψαι τὴν ἐπιστολὴν
 πάν[τα] τὰ ἐν τῷ πράγματι ἐψευσμένον

35 παρα[λ]αβείν] τα[ὐτ]α διὰ τ[οῦ] βιβλιδίου ἀνενεγκούσης μου τῷ
 'Ρούφῳ καὶ ὑποταξάσης τό τε τελευταῖον κοι-
 νὸν ὁμο[λόγημα] πρὸς τὸν πα[τέ]ρα, ᾧ [δ]ιὰ δημοσίου γενομεναν ἀναφορὰν
 ἔχω, κα[ὶ] εἰς τὰ πρῶτα καὶ Σιμίλιδος τοῦ ἡγε-
 [μο]νεύσα[ντο]ς καλλίστοι[ς] παρα[δείγ]μασ[ι] ἐπιστολὴν κατακολουθήσαντος
 Μεττίου 'Ρούφου διατάγματι περὶ τοῦ τὰς τοιαύ-
 τας συγγραφὰς μὴ μόνον δεῖν εἶναι κ[υρ]ί[ας] ἀλλὰ καὶ παρατίθεσθαι διὰ
 τοῦ βιβλιοφυλακίου ἢ ὑπὸ τῶν γυναικῶν ταῖς τῶν
 ἀνδρῶν ὑποστάσεις ἢ ὑπὸ τῶν τ[έκ]νων ταῖς τῶν γονέων οἷς ἢ μὲν χρῆσ[ε]ις
 διὰ δημοσίων τετήρηται χρη- (-ματισμῶν)

Col. V.

.
 [70 letters] . οα[
 ορι[32 letters]αουτω[.] . [.] . [.] . [15 letters]μα[.]κα . [.]
 ροσ
 [.]α[24 letters]η[.] (ταλαντ .) ζ- [.] . . [.]ακα [.] . ε . . .
 [.]μεν τὰ ἀποδοθη[σδ]με[ν]α
 ἐτήσια τω[.]αιτ[.]η . . [.]ξ τόκω[ν] οὐκ ὀλίγων ὄντων .]αζω
 [.]τ[.] . ε ἑαυτο[ῦ] τοῦ γένους ἀποδ[ι]δο[ῦ]ς κ[α]μοί
 5 τὰς [.] . [.]κ [.] 'Ροῦφος ἐντυχῶ[ν] καὶ τάχα ἀπιστεύσας
 εἰ μετὰ τοσοῦτο [πλη]θος τῶν ἡμετέρων δικαίων καὶ το-
 σαῦτα διὰ δημοσίου γράμματα [γενόμε]να ἐθάρρησεν ἂν τις ἐπιστολὴν ἐπὶ
 παραλογισμ[ῶ] γράφειν τῇ ἡγεμονίᾳ, ὑπέγραψεν
 τω . . . φ . . αυτων γεν . . α . [.] τῷ βιβλιδίῳ τῷ στρατηγῶ, " παρα-
 θοῦ[ου] } ἐξετάσα[ς] εἰάν τι τῆς ἐμῆς διαγνώσεως κατὰ
 πα α επεμ α," οὐδὲν ἕτερον οἶμαι ἢ δηλῶν ὅτι εἰ
 τὰ ἀληθῆ φανείη μηδὲ κρίσεως δεῖσθαι τὸ πρᾶγμα. τὰ
 τῆς δὲ ὑπογραφῆς τυχοῦσα ἐ[π]ήνεγκα τὸ βιβλίδιον ἐπὶ τοῦ κς (ἔτους)
 Θῶθ ἐπὶ παρόντι τῷ πατρί μου Χαιρήμονι, ἠξίωσά τε τὸν
 10 στρατη[γ]ὸν ἐπιστολὴν [γράψαι] τοῖς τῶν ἐγκτήσεων βιβλιοφύλαξι δ προσ-
 φωνήσωσιν αὐτῷ πάντα τὰ παρακείμενα τῶν
 τοῦ πατ[ρ]ῶς [.] ματ τῶν γενομένων μετοξὺ ἡμῶν κατὰ
 χρόνους κοινῶν ὁμολογημάτων καὶ παραθέσεων

μη[.] ας τὸ μηδὲν ἐμπόδιον εἶνα[ι] τῇ γενομένη
 τοῦ πράγματος ὑπ' αὐτοῦ ἐξετάσει κατὰ [τὰ] δόξαντα
 τῇ [.] να ο ὁ δὲ παρὼν ἀναγνώσθεντος τοῦ βιβλιδίου
 πρὸ βήματος ἐσιώπησεν, οὐδὲν ἀντειπεῖν δυ-
 νά[με]νο[s] πρὸς ἀ[ληθ]ῆ ὄντα τὰ τῷ βιβλιδίῳ ἐνγεγραμμένα. ὁ δὲ
 στρατηγὸς ἀκολουθῶς χρώμενος τῇ τοῦ
 15 ἡγεμόνος ἐνκελεύσει ἀκρε[ι]βεστ[έ]ραν οὐκ ἀλλαχόθεν ἡγήσατο τὴν ἐξέτασιν
 ἔσσεσθαι ἢ ἐκ τῆς τῶν βιβλι[οφ]υλάκων
 προσφωνήσεως ἐκ τῆς ἐξετάσεως τῶν προσφωνηθέντων τὸ
 πρᾶγμα φανήσεται ἀ[.] ανης ἀξιον
 καὶ προσ τοῖς τῶν ἐκτῆ[σ]εων βι[β]λιοφύλαξι τάδε[ε. ἴ]σον βιβλιδίου
 ἐπιδοθέντος μοι ὑπὸ Διονυσίας οὗ [πα]ρείλημπται
 ἀντίγραφον [.] φ τῷ λαμπροτάτῳ ἡγεμόνι μεθ'
 ἧς ἔσχεν ὑπογραφῆς ἐπιστα[λέ]ντα ὑμῖν διὰ
 δημοσίου [.] τὰ π[α]ρακείμενα καὶ ἀνήκοντα τῷ
 πράγματι δηλώσητέ μοι. Θῶ[θ.]α. ταῦτα
 20 π[.] οἱ βιβλιοφύλακες πάντα προσεφώνησαν διὰ
 μακρῶν μηδὲν παραλιπόντες [.] τῶν ἡμε-
 [τ]έρ[ων] τοῦ [Χ]αιρήμονος ἀλλὰ μηδὲ τῶν παρακειμένων
 αὐτῷ δανείων. ὁ δὲ στρατηγὸς ἐντυχὼν
 καὶ ὄρων μηδὲν ἐψε[υ]σμένην διὰ τοῦ βιβλιδίου ἀλλὰ καὶ
 μᾶλλον τινα παραλιποῦσαν τῶν ἡμετέρ[ων] δικαίων
 εἰς τ[.] προσ γράψαντες καὶ ἀπογραφὴν
 γενομένην ὑπὸ τοῦ πατρὸς ἐπὶ τοῦ κ[.] (ἔτους) δι' ἧς πάντα
 τὰ ἀ[.] στ ατα ἃ αὐτὸς εἰσήνεγκεν εἰς τὸ
 βιβλιοφυλάκιον περὶ τούτου ὑπομ[νή]ματα ἀδ . . .
 25 δ[ι]ὰ τὸ [.] γειν, τὸν δὲ πατέρα μηδὲν ἕτερον
 ἢ πρὸς ἑαυτὸν λέγειν καὶ τὰ ἑαυτοῦ [γρ]άμματα παν
 μενων, ἡγησάμενός τε μήτε δίκης δεῖσθαι τὸ
 πρᾶγμα τ[ο]σούτων χρημα[ισμῶ]ν περὶ τῶν
 30 ἡ ὑπὸ τῶν βι[β]λιοφύλακων ἐπενηγμένων, σοὶ τῷ κυρίῳ
 ἔγραψεν ἐπιστολή[ν] ἐπὶ τ[ο]ῦ κς (ἔτους) Τῦβι
 50 letters πρ αμμάτων κυρ μ
 κ[α]τα αν, οὐδὲν δὲ ἥττον συμ-
 πέψας τῇ ἐπιστολῇ καὶ ἀντίγραφα [τῶν π]ροσφωνή-

30 σεων τε πάλιν ἐπὶ σὲ τὸν κύριον κατέφυγον,
 καὶ ἐνέτυχον διὰ βιβλειδί[υ]. τῷ κς (ἔτει)
 . . . α ν ἐξέτασιν ἤδη τοῦ πράγμ[α]τος γεγενῆσθαι
 ὑπὸ τοῦ στρατηγοῦ καθὼς σὺ [ἠθέλησ]ας τῇ γεν[ο]-
 μένη ἐξετάσει γνοῦσά σε τῆς ἐπιστολῆς τῆς γραφείσης σοι ὑπὸ τῆς
 στρατηγίας ἀντίγραφον [. . . .]
 γ γράψαι τῷ τ[ο]ῦ νομοῦ στρατηγῷ βέβα[ι]ά μοι μένειν
 τὰ ἐκ τῆς μητρίας μ [. . . .]
 χρηματισμῶν δηλούμενα δίκ[αια], καὶ μηδὲν νεωτερίζεσ-
 θαι κατὰ τῶν τα . . . [. . .] ματωβ . . .
 35 καθὰ καὶ πάντες οἱ ἡγεμόνες ἐκέλε[υ]σαν. κα[ὶ] σὺ ὁ κύριος
 ἐντυχῶν καὶ ἀν [. . .]δ κοσ
 [. . .] . . . φ τῆς ἐπιστολῆς τοῦ στρατηγοῦ καὶ [τ]ῆς τῶν
 βιβλιοφυλάκων προσφωνήσεως καὶ [. . .] . . . γενομε
 [ν . . .] . . . [. . .] ξενῶν δεόμενον τῇ συνή[θ]ει σου δικαί[ο]δοσία
 χρώμενος ὑπέγραψάς μοι τῷ [βιβ]λειδίῳ
 [. . .] . . . [. . .] ς δικαίοις χρῆσθαι δύνασθαι. ὁ δὲ στρατηγὸς τῆς λοιπῆς
 ἀξιώσεως σοῦ τὴν . . πο . . [. . .] πρ[ό]νοιαν
 [. . .] προμαντευσάμενος ὅτι καὶ τ[ῆ]ς ἀ[πὸ] τοῦ στρατη-
 γοῦ βοηθείας δεόμεθα . . με . . [. . .]αγην
 40 [. . .] ο τῶν δικαίων τυχεῖν καὶ μὴ ἀγνωμονεῖσθαι ὑπὸ τοῦ
 πατρός. ἐξ ὧν γὰρ ἐτόλμησεν [. . .] . τα ταῦτα
 [. . .]αξ διὰ τῆς αἰρέσεως τὸν ἄνδρα. ἐμοῦ γὰρ[ρ] τὸ βιβλειδίον ἐπὶ
 τῇ σῆ ὑπογραφῇ παρενεγκ[ούσης] καὶ ἀνα-
 [δ]ούσης διὰ τοῦ ἀνδρός μου τῷ στρατηγῷ, ἀξιωσάσης τε καθὼς ἠθέλησας
 τῆς λοιπῆς ἀξιώσεως μ[ὴ] . . [. . .] ἀμεληθῆ-
 [ναι καὶ] ἐπιστεῖλαι τοῖς τῶν ἐνκτήσεων βιβλιοφύλ[αξ]ι βέβαιά μοι τὰ δίκαια
 τὰ ὑπάντα μένειν καθὰ [προσε]φώνησαν

Col. VI.

.
 [20 letters]μωξ γο[23 letters]τω . [. . .]ως κομ[. . .]μ[11 letters]εται ὑμῖν λα-
 [12 letters] . . . στοσιν εἰδῶτα καὶ τῆς λ[οι]πῆς ἀξιώσεως π[ά]σης καθὰ
 ἠθέλησεν ὁ λαμ[πρό]τατος ἡ[γε]μῶν πρόνοιαν

[. .] . . [. .] μηδὲν νεωτερίζεσ[θαι τὸ]ν πατέρα μετὰ τὰ
 το[σαῦ]τα γράμματα τὴν ἡσυχίαν ἄγειν καὶ μή-
 τε τῷ κυρίῳ ἐνοχλεῖν μήτε ἐμοὶ ἔτι ἀπε[ιλεῖν]. ὁ δὲ πάλιν ἐπιθέμενός μοι
 οὐκ ἔληξε[ν], ἀλλ' ἐπιστάμενος ὅτι περὶ
 5 τῆς κατοχῆς οὐκέτι οἶόν τέ ἐστιν αὐτῷ ἐγκαλεῖν μετὰ τὰς τοσαύτας ἐξε-
 τάσεις καὶ τοσαῦτα γράμματα, ἐτέρῳ ἐπέτρεψεν τὴν
 κατ' ἐμοῦ ἐπιβουλήν, καὶ σοῦ τοῦ κυρίου πάλιν καθ' ὁμοιότητα τῶν ἄλλων
 ἡγεμόνων ὑπογύως διαταξαμένου περὶ ἰδιωτι-
 κῶν ζητήσεων ἐπιστολὰς σοι μὴ γράφειν, ὁ δὲ οὐ μόνον ἔγραψεν ἀλλὰ καὶ
 παρὸν ἠκρωτηρίασεν τὸ πρᾶγμα ὡς καὶ σὲ
 τὸν κύριον πλανῆσαι δυνάμενος. σιωπήσας γὰρ καὶ τὴν τοῦ 'Ρούφου ἐπι-
 στολὴν ἐφ' ὅτῳ ἐγράφη καὶ τὴν ἐντυχίαν τὴν
 ἐμὴν καὶ τὴν τοῦ 'Ρούφου {την} ὑπογραφὴν καὶ τοῦ στρατηγοῦ τὴν ἐξέτασιν
 καὶ τῶν βιβλιοφυλάκων τὴν προσφώνησιν
 10 καὶ τὴν περὶ τούτων γραφεῖσάν σοι ὑπὸ τοῦ στρατηγοῦ ἐπιστολὴν καὶ τὴν
 πρὸς αὐτὴν ἐμοῦ ἐντυχούσης δοθεῖσαν
 ὑπὸ σοῦ τοῦ κυρίου ὑπογραφὴν καὶ τὰ ἐκ αὐτῆς τοῖς βιβλιοφύλαξι ἐπιστάλ-
 ματα ψειλῶς σοι διὰ τῆς ἐπιστολῆς δεδήλωκεν
 τάδε· Χαιρήμων Φανίου γυμνασιάρχης τῆς 'Οξυρυγχείων πόλεως· τῆς
 θυγατρὸς μου Διονυσίας, ἡγεμῶν κύριε,
 πολλὰ εἰς ἐμὲ ἀσεβῶς καὶ παρανόμως πραξάσης κατὰ γνώμην 'Ωρίωνος
 'Απίωνος ἀνδρὸς αὐτῆς, ἀνέδωκα ἐπιστο-
 λὴν Δογγαίῳ 'Ρούφῳ τῷ λαμπροτάτῳ, ἀξιῶν τότε ἂ προσήνεγκα αὐτῇ ἀνα-
 κομίσασθαι κατὰ τοὺς νόμους, οἰόμενος
 15 ἐκ τού(του) παύσασθαι αὐτὴν τῶν εἰς ἐμὲ ὕβρεων· καὶ ἔγραψεν τῷ τοῦ νομοῦ
 στρατηγῷ (ἔτους) κε'', Παχῶν κζ', ὑπο-
 τάξας τῶν ὑπ' ἐμοῦ γραφέντων τὰ ἀντίγραφα ὅπως ἐντυχῶν οἷς παρεθέμην
 φροντίσῃ τὰ ἀκόλουθα πρᾶξαι. ἐπεὶ οὖν,
 κύριε, ἐπιμένει τῇ αὐτῇ ἀπονοίᾳ ἐνυβρίζων μοι, ἀξιῶ τοῦ νόμου διδόντος
 μοι ἐξουσίαν οὗ τὸ μέρος ὑπέταξα ἵν' εἰδῆς
 ἀπάγοντι αὐτὴν ἄκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας μηδεμίαν μοι βίαν
 γείνεσθαι ὑφ' οὔτινος τῶν τοῦ 'Ωρίωνος ἢ αὐ-
 τοῦ τοῦ 'Ωρίωνος συνεχῶς ἐπαγγελλομένου. ἀπὸ δὲ πλειόνων τῶ[ν] περὶ
 το[ύ]των πραχθέντων ὀλίγα σοι ὑπέταξα ἵν' εἰ-
 20 δῆς. (ἔτους) κς, Παχῶν. ὁ μὲν ταύτην τὴν ἐπιστολὴν ἔγραψεν, οὐδεμίαν

μὲν οὔτε ὕβριν οὔτε ἀλλοῦ ἀδίκημα εἰς αὐτὸν
 ἀπλῶς ἐφ' ᾧ μέμφεται δεῖξαι ἔχων, ἐπὶ φθόνῳ δὲ μόνον [λο]ιδροούμενος καὶ
 δεινὰ πάσχων ἀπ' ἐμοῦ, λέγων ὅτι δὴ
 ὅσα παρέχω ἄνοα αὐτῷ, καὶ τῆς ὑπολειπομένης ἐμοὶ κατοχῆν τῆς οὐσίας
 ἵνα μ' αὐτὴν ἀποστ(ερ)ῆται, καὶ, τὸ καινότερον, βίαν
 πάσχειν ὑπὸ τοῦ ἀνδρός μου προφερόμενος τοῦ καὶ μετὰ {καὶ με[τα]} τὴν
 πρὸς αὐτὸν μου συγγραφὴν ἐν ἧ εἶχεν τὸ δίκαιον
 καθαρὸν μου προσενηνεγμένον συνχωρήσαντός μοι καὶ ἐπ(ε)ῖτα [τῆ] μ[η]τρὶ
 ο . . . νου συνευδοκῆσαι βουληθείσαι(ς) αὐτῷ ὑποτι-
 25 θεμένῳ τὴν οὐσίαν ταύτην πρὸς ὅλα (τάλαντα) η, ἀφ' οὗ με ἀπευ
 εἶδη . τασινευκε τοῦ ἀνδρός με στερῆσαι ἐπιχειρῶν,
 ἐπὶ μὴ δύναται τῆς οὐσίας, ἵνα μὴδ' ἀπ' αὐτοῦ χορηγείσθαι [.] . .
 σενε[.] . . . δύνωμαι γυνή, ἀπὸ τοῦ πατρὸς μήτε
 ἦν ὑπέσχετο προῖκα μήτε τι ἄλλο ὑπάρχον λαβοῦσα ἀλλὰ μὴδὲ κατὰ καί[ρ]ον
 τὰς χορη[γ]ηθείσας τροφὰς ἀπολαμβάνουσα. ὑπέταξεν
 δὲ καὶ τὰς αὐτὰς κρίσεις Σ[ι]μίλιδος καὶ ὑπὸ τοῦ ἀρχιδικαστοῦ τῷ Λογγαίῳ
 'Ρούφῳ γραφομένας ἐτέρας ὁμοίας, μὴδὲ αἰδεσθεῖς ὅτι οὐδὲ
 ὁ 'Ρούφος προσέσχεν αὐτα[ί]ς ἀνομοίαις οὐσαις εἰς παράδειγμα [. . .]
 ἐτέρων . . αἰων. ἀλλὰ σὺ ὁ κύριος τῆ θεογνώστῳ σου
 30 μνήμῃ καὶ τῆ ἀπλανήτῳ προαιρέσει ἀνευγκῶν τῆ[ν] γραφεῖσ[α]ν σοι ὑπὸ
 τοῦ στρατηγοῦ ἐπιστολῆν, καὶ ὅτι φθάνει τὸ πρᾶγμα
 ἀκρειβῶς [ἐξ]ητασμένον, πρόφασις δὲ ἐστὶν ἐπιβουλῆς το πα . . θ . .
 εἰουκ . . ον κατὰ συγγραφὴν, ἀντέγραψεν τῷ στρατηγῷ
 τάδε· Π[ο]μπώνιος Φαυστιανὸς 'Ισιδώρῳ στρατηγῷ ['Ο]ξυρυγχ[ε]ί[τ]ο[υ] χαίρειν.
 τὰ γραφέντα μοι ὑπὸ Χαιρήμονος γυμνα-
 σιάρχου τῆς 'Οξυρυγχεῖων πόλεως αἰτιομένου 'Ωρείῳ[να ἀν]δρα θυγατρὸς
 αὐτοῦ ὡς βίαν ὑπ' αὐτοῦ πάσχ[ο]ντος
 ὑποταχθῆναι ἐκέλευσα, ὅπως φροντίσης ἀκόλουθα πράξαι τοῖς π[ε]ρὶ τα[ύ]του
 πρότερον γραφεῖσι ὑπὸ Λογγαίου 'Ρούφου[υ] τοῦ δια-
 35 σημοτάτου[υ] πρὸς τὸ μὴ π[ε]ρὶ τῶν αὐτῶν πάλιν αὐτὸν ἐντυγχάνειν. ἐ[ρ]-
 ρῶσθ(αι) εὐχομ(αι). (ἔτους) κς', Παχῶν λ. ταύτην
 τὴν ἐπιστολὴν παρ[ε]νεγκόντος τοῦ Χαιρήμονος καὶ ἀναδόντος ἐπὶ τῆς γ[α] τ[ο]υ
 'Επεὶφ 'Αρποκρατίωνι βασιλικῷ γρα[μ]ματεῖ
 [δι]αδεχομένῳ καὶ τὰ κατὰ τὴν στρα[τ]ηγίαν, παρούσα αὐτῇ διὰ τοῦ ἀνδρός
 μου προσεκύνησα μὲν σοῦ τὰ γράμματα καὶ τοῖς [γ]ραφεῖσι

ἐμμέν[ε]ιν ἡξίωσα, ἀπέδειξά τε ὅτι τὰ ἀκόλουθα ἤδη τοῖς ὑπὸ 'Ρούφ[ου] πρό-
 τερον γραφεῖσι ἐπράχθη. ὁ μὲν γὰρ Χαιρήμων
 περὶ κ[ατ]ρχῆς ὡς οὐ δεόντως γενομένης αὐτῷ γεγράφει, ὁ δὲ 'Ρούφος [ἐξ]
 ὧν ἀντέγραψεν αὐτῷ καὶ ἐξ ὧν ἐμοῦ ἐντυχούσης
 40 ὑπέ[γρ]αψεν ἐξετασθῆναι ἠθέλησε[ν] εἰ δεόντως ἢ κατοχῇ γέγονέν μ[οι] καὶ
 τῷ στρατηγῷ περὶ τούτου ὑπέθετο. ὁ δὲ οὐκ ἡμέ-
 λη[σε]ν ἀλλ' ἐ[ξ]ήτησεν ἀκρειβ[ῶ]ς [τὸ πρ]ᾶγμα ἐκ τῶν βιβλιοφ[υ]λάκ[ω]ν καὶ
 τῇ ἡγεμονίᾳ περὶ παντὸς δι' ἐπιστολῆς ἀνήνεγ- (-κεν)

Col. VII.

[30 letters]α . [19 letters] . . [
 [19 letters]η . [.] . [.] [15 letters]ου[.] [.] . υστο[11 letters]ω
 φσια[.]]λη[.]
 χ[17 letters] μῆ διὰ τῶν γενομένων κ[ο] . .]μ υ[.] πρ[α] . . .] ἐκ τῶν ασ .
 [.] . . .] . . ε[.] .]ων ὀρω[.] . . .]δ . . ονουκα[.] . . .
 σα[.]]ας τούτου ἀλλὰ ἀκόλο[υ]θα πρᾶξαι τ[ὸν] ἐπί[σ]τε[ί]λαντα τοῖς
 βιβ[λ]ιοφύλαξι καὶ π[ε]ρί[ι] αὐτ[οῦ] γράψαντα τ[ὰ] εἶρημ[έ]να. ἐπεὶ δὲ
 5 ὁ Χ[αιρ]ήμων δι' ἧς καὶ νῦν πεπο[ί]ηται παρὰ τῷ [λ]αμπροτάτῳ ἡγεμόνι
 ἐντυχίας ἡξίωσεν τὴν θυγατέραν ἀκ[ο]υ[σαν] ἀποσπᾶν οὐ-
 δὲ π[ε]ρί τούτου οὐτ[έ] διὰ τῆς τοῦ δια[σ]ημοτάτου 'Ρούφου οὔτε διὰ τῆς τοῦ
 λαμπρ[ο]τάτου ἡγεμόνος Πομπωνίου Φα[υ]στ[ι]ανοῦ ἐπιστολῆς
 ὀρᾶτα[ι] ρητῶς κεκ[ε]λευσμένον, δύναται περὶ τούτου ἐντευχθῆναι ὁ λαμπρό-
 τατος ἡγεμὼν πάντων τῶν ἐν τῷ πράγματι πραχθ[έ]ν[υ]-
 τω[ν] παρατιθεμένων αὐτῷ, ἵν' οἷς ἐὰν προστάξῃ ἀκόλουθα γένητα[ι]. παν-
 ταχόθεν οὖν, ἡγεμῶν {ουν} κ[ύ]ριε, τοῦ πράγματος
 πρ[ο]δῆλου γενομένου καὶ τῆς τοῦ πατρός μου πρὸς με ἐπηρείας ἐντυγχάνω
 σοι καὶ νῦν πάντα παρατιθεμένη τὰ ἐν τῷ πράγματι
 10 καθὼς καὶ ὁ βασιλικὸς διαδεχόμενος καὶ τὴν στρατηγίαν ἠθέλησεν, καὶ
 δέομαι κελεύσαι γραφῆναι τῇ στρατηγίᾳ τὰς τε χορηγίας
 ἀποδίδοσθαί μοι κατὰ καιρόν, ἐπίσχειν τε αὐτὸν ἤδη ποτὲ ἐπειόντα μοι
 πρότερον μὲν ὡς ἀνόμου κατοχῆς χάριν, νῦν δὲ προφάσει νό-
 μου οὐδὲν αὐτῷ προσήκοντος· οὐδεὶς γὰρ νόμος ἀκούσας γυναῖκας ἀπ'
 ἀνδρῶν ἀποσπᾶν ἐφείησιν, εἰ δὲ καὶ ἔστιν τις, ἀλλ' οὐ πρὸς τὰς

ἐξ ἐγγράφων γάμων γεγενημένας καὶ ἐγγράφως γεγενημένας. ὅτι δὲ ταῦτα
 οὕτως ἔχει, ἵνα καὶ ταύτης αὐτὸν τῆς προφάσεως ἀπαλλά
 ξω, ὑπέταξά σοι ἀπὸ πλειόνω[ν] περὶ τούτου κριθέντων ὀλίγας ἡγεμόνων
 καὶ ἐπιτρόπων καὶ ἀρχιδικαστῶν κρίσεις, ἔτι τε καὶ νο-
 15 μικῶν προσφωνήσεις, περὶ τοῦ τὰς ἤδη τελείας γυναῖκας γενομένας ἑαυτῶν
 εἶναι κυρίας, εἴτε βούλονται παρὰ τοῖς ἀνδράσιν μένειν
 εἴτε μὴ, καὶ ὑπόκεισθαι πατράσιν οὐ μόνον, ἀλλ' ὅτι οὐδ' ἐφεῖται
 ἐπὶ προφάσει ἐτέρων ἐγκλημάτων φεύγειν τὰς χρηματικὰς δίκας,
 ἀλλὰ
 δὴ καὶ ὅτι τὰς συγγραφὰς πα[ρα]τίθεσθαι τοῖς βιβλιοφυλακίοις νόμιμον
 καὶ τὰς ἐκ τούτων γενομένας κατοχὰς πάντες ἡγεμόνες
 καὶ αὐτοκράτορες κυρίας [εἶν]αι καὶ βεβαίας τετελέκασιν, καὶ ὅτι οὐδενὶ
 ἐφεῖται λέγειν πρὸς τὰ ἑαυτοῦ γράμματα, ἵνα κα[ὶ] ἐκ τούτων
 ἤδη ποτὲ παύσῃται περὶ τῶν αὐτῶν ἐνοχλῶν ταῖς ἡγεμονίαις καθὼς καὶ σὺ
 γράφων ἠθέλησας. ἐξ ὑπομνη-
 20 ματισμῶν Φλαουίου Τειτιανοῦ τοῦ ἡγεμονεύσαντος. (ἔτους) ιβ θεοῦ
 Ἀδριανοῦ, Παῦνι ἦ, ἐπὶ τοῦ ἐν τῇ ἀγορᾷ βήματος. Ἀντωνίου
 τοῦ Ἀπολλωνίου προσελθόντος λέγοντός τε διὰ Ἰσιδώρου νεωτέρου ῥήτορος
 Σεμπρώνιον πενθερὸν ἑαυτοῦ[ν] ἐκ μη[τρ]ὸς ἀφορ-
 μῆς εἰς διαμάχην ἐλθ[όν]τα ἄκουσαν τὴν θυγατέρα ἀπεσπακέσαι, νοσησάσης
 δὲ ἐκείνης ὑπολοίπης τὸν ἐπιστράτηγον Βάσσον
 μεταπαθῶς ἀναστραφί[εν]τα ἀποφαίνεται ὅτι οὐ δεῖ αὐτὸν κωλύεσθαι εἰ
 συνοικεῖν ἀλληλοῖς θέλοιεν, ἀλλὰ μηδὲν ἠκουκέναι
 τὸν γὰρ Σεμπρώνιον ἀποσι[ω]πήσαντα τοῦτο καὶ τῷ ἡγεμόνι περὶ βίας
 ἐντυχόντα ἐπιστολὴν παρακεκομικέναι ἵνα οἱ ἀντίδι-
 25 κοὶ ἐκπεμφθῶσι· αἰτείεσθαι οὖν ἂν δοκῇ μὴ ἀποζευχθῆναι γυναικὸς οἰκείως
 πρὸς αὐτὸν ἐχούσης. Δίδυμος ῥήτωρ ἀπεκρεί-
 νατο μὴ χωρὶς λόγου τὸν Σεμπρώνιον κεκεινηῆσθαι· τοῦ γὰρ Ἀντων[ί]ου
 προσενεγκαμένου θυγατρομειξίας ἐγκαλεῖν, μὴ ἐνέγκαν-
 τος τὴν ὕβριν τῇ κατὰ τοὺς νόμους συνεχωρημένη ἐξουσία κεχρησθαι,
 ἠτιᾶσθαι δ' αὐτὸν καὶ περὶ [.]περὶ ἐ[ν]κ[λη]μάτων.
 Προβατιανὸς ὑπὲρ Ἀντωνίου προσέθηκεν, ἂν ἀπερίλυτος ᾦν ὁ γάμος, τὸν
 πατέρα μήτε τῆς προικὸς μηδὲ τῆς παιδὸς τῆς ἐκδεδο-
 μένης ἐξουσίαν ἔχειν. Τειτιανὸς· διαφέρει παρὰ τίνι βούλεται εἶναι ἡ γε-
 γαμημένη. ἀνέγγων. σεσημ[ε]ίωμαι). ἐξ ὑπομ[νη]ματισμῶν

30 Πακωνίου Φήλικος ἐπιστρατήγου. (ἔτους) ιη θεοῦ Ἀδριανοῦ, Φαωφι ιζ̄, ἐν
 τῇ παρὰ ἄνω Σεβεννύτου, ἐπὶ τῶν κατὰ Φλαυήσιος
 Ἀμμούνιος ἐπὶ παρούση Ταειχῆκει θυγατρὶ αὐτοῦ πρὸς Ἡρώνα Πεταήσιος.
 Ἰσιδωρος ῥήτωρ ὑπὲρ Φλαυήσιος εἶπεν, τὸν οὖν αἰτιώμενον
 ἀποσπάσαι βουλόμενον τ[ῆ]ν θυγατέρα αὐτοῦ συνοικούσαν τῷ ἀντιδίκῳ
 δεδικάσθαι ὑπογύως πρὸς αὐτὸν ἐπὶ τοῦ ἐ[πι]στρατήγου
 καὶ ὑπερτεθεῖσθαι τὴν δίκην ὑμεῖν ἵνα ἀναγνωσθῇ ὁ τῶν Αἰγυπτίω[ν] νόμος.
 Σεουήρου καὶ Ἡλιοδώρου ῥητόρων ἀποκρειαμένων
 Τειτιανὸν τὸν ἡγεμονεύσαντα ὁμοίας ὑποθέσεως ἀκούσαντα [ἐξ] Αἰγυπτιακῶν
 προσώπων μὴ ἠκολουθηκέναι τῇ τοῦ νό-
 35 μου ἀπανθρωπία ἀλλὰ τ[ῆ] ἐπι[νοί]α τῆς παιδός, εἰ βούλεται παρὰ τ[ῷ] ἀνδρὶ
 μένειν, Πακόνιος Φήλιξ· ἀναγνωσθητο ὁ νό[μος]. ἀνα-
 γνωσθέντος Πακόνιος [Φή]λιξ· ἀνάγνωται καὶ τὸν Τειτιανοῦ ὑπομ[ν]ημα-
 τισμὸν. Σεουήρου ῥήτορος ἀναγν[όν]τος, ἐπὶ τοῦ ιβ̄ (ἔτους) Ἀ[δρια]νοῦ
 Καίσαρος τοῦ κυρίου, Παῦν[ι] ἦ, Πακόνιος Φήλιξ· καθὼς ὁ κράτιστος Τ[ειτ]ι-
 ανδ[ς] ἔκρρεινεν, πεύσονται τῆς γυναικός· καὶ ἐκέλευ[σε]ν δι' ἐρ[μ]η-
 νέως αὐτὴν ἐνεχθῆν[αι], τί βούλεται. εἰπούσης, παρὰ τῷ ἀνδρὶ μένειν,
 Π[α]κόνιος Φήλιξ ἐκέλευσεν ὑπομνηματισ[θ]ῆναι.
 ἐξ ὑπομνηματισμῶν Οὐμβρίου δικαιοδότη. (ἔτους) ς Δομειτιανοῦ, Φαμε-
 ν[ῶ]θ .]. Διδύμη ἣς ἐκδικος ὁ ἀνὴρ Ἀπολλώνιος πρὸς Σαβεῖνον
 40 τὸν καὶ Κάσιον, ἐκ τῶν βεθέ[ν]των· Σαραπίων· μετάλλα τὰ πρόσωπα
 Αἰγ[υ]πτια ἦντα παρ' οἷς ἀκρατός ἐστιν ἢ τῶν νόμων ἀποτομ[ί]α·
 διοριζόμενος γάρ σοι λέγω [ὅ]τι Αἰγ[υ]πτιοὶ οὐ μόνον τοῦ ἀφελέσθαι τὰς
 [θυγατ]έρ[ας] ὧν ἔδωκαν ἐξουσίαν, ἔχουσιν δὲ καὶ ὧν ἐὰν καὶ ἴδια
 κτήσωνται μετέτερα· Οὐμβρί[ος] Σαβεῖνω· εἰ ἔφθακας ἀπαξ προῖκα δ' οὖς
 τ θυγατρὶ σου, ἀποκατάστησον. Σαβεῖνο[ς] τούτον μα ἀϊ-
 τοῦμαι. Οὐμβριος· τῇ θυγατρ[ὶ] δῆ. Σαβεῖνος· τούτῳ τῷ ἀνδρὶ οὐθὲν
 [προσ]ήκ[ει] συνῖναι. Οὐμβριος· χεῖρόν ἐστι ἀνδρὸς ἀφαι[ρεῖσθαι]

Col. VIII.

άντ[. . . .]νε . [14 letters]νομε . [.]ησπασ . [12 letters] . ικο . σι[.] . εὐδαί-
 μ[.]σ[. .] [. . .]
 μην[.] δ[.]δω[.] ἀντίγραφον προσφω[ν]ήσεως νομ[ι]κοῦ. Οὐλ-
 πιος Δ[ι]ονυσόδ[ω]ρος τῶν ἡγορανομηκό-

των νομικῶς Σαλουιστ[ίω Ἀφ]ρικανῶ ἐπάρχῳ στόλου καὶ [ἐπὶ τῶ]ν κεκρι-
 μένων τῶ τειμιω[τά]τῳ χαίρειν. Δ[ιον]υσία
 ὑπὸ τοῦ πατρὸς ἐκδοθεῖσα [πρ]ὸς γάμον ἐν τῇ τοῦ π[α]τρὸς ἐξουσίᾳ οὐκέτι
 γίνεται. καὶ γὰρ εἰ ἡ μήτηρ αὐτῆς τῶ πατρὶ ἀγράφως
 5 συνώκησε [κ]αὶ διὰ τοῦτο αὐτῇ δοκεῖ ἐξ ἀγράφων γάμων γεγενῆσθαι, τῶ
 ὑπὸ τοῦ πατρὸς αὐτὴν ἐκδόσθαι πρὸς γάμον οὐκέτι
 ἐξ ἀγράφων γάμων ἐστίν. πρὸς τοῦτο ἴσως γράφεις, τειμιώτα[τε]. καὶ δι'
 ὑπομνηματισμῶν ἠσφάλ[ι]σται περὶ τῆς πρ[οι]κὸς ἢ παῖς
 ὑπὸ τοῦ πατρὸς, καὶ τοῦτο αὐτῇ βοηθεῖν δύναται. (ἔτους) κβ θεοῦ Ἀδριανοῦ,
 Μεχειρ κ. ἀντίγραφον διατάγμ[α]τος. Οὐαλέρι-
 ος Εὐδαίμων ἑπαρχὸς Αἰγύπτου λέγει· καὶ παραδείγματι τῶ καλλίστῳ χρώ-
 μενος γνώμη τοῦ κρατίστου Μαμερτείνου,
 καὶ αὐτὸς ἰδίᾳ πεφωρακῶς ὅτι πολλοὶ τῶν χρήματα ἀπαιτουμένων τὸ τὰ
 δίκαια ποιεῖν τοῖς ἀπαιτοῦσι ἀφέντες
 10 ἐπανατάσει μειζόνων ἐγκλημάτων παντελῶς διακρούεσθαι ἢ παρατείνειν τὴν
 ἀπόδοσιν ἐπιχειροῦσι, οἱ μὲν κατα-
 πλήξ(ε)ιν τοὺς τάχα ἀν φοβηθέντας τὸν κίνδυνον καὶ διὰ τοῦτο ἐπ' ἐλάττονι
 συμβήσεσθαι προσδοκῶντες, οἱ δὲ τῆ{s} ἐπανα-
 τάσει τῆς δίκης ἀπαυδήσειν τοὺς ἀντιδίκους οἰόμενοι, παραγγέλλω τῆς τοιαύτης
 πανουργίας ἀπέ{s}χεσθαι, ἀποδιδόντας
 ὅσα ὀφείλουσι ἢ πείθοντας τοὺς δικαίως ἀπαιτοῦντας· ὡς εἴ τις χρηματικῆς
 συστάσης δίκης ἀπαιτηθεὶς καὶ μὴ
 παραυτικά ἀρνησάμενος ὀφείλειν, τοῦτ' ἔστιν, μὴ παραυτικά πλαστὰ εἶναι
 τὰ γράμματα εἰπῶν καὶ κα[τη]γορήσειν γράψας εἰ εἴτε πλασ-
 15 τῶν γραμμάτων ἢ ῥαδιουργίας ἢ περιγραφῆς ἐνκαλεῖν ἐπιχειρῆ, ἢ οὐδὲν αὐτῶ
 τῆς τ[οι]αύτης τέχνης ὄφελος ἔσται ἀναγκασθήσεται [δὲ
 ἀποδοῦναι εὐθέως ἂ ὀφείλει, ἢ παρακαταθέμενός τε τὸ ἀργύριον ἢ ἐν βεβαίῳ
 τὸ ἀναλαβεῖν ὀφειλόμενα] ἢ, πέρασ τῆς χρηματικῆς
 ἀμφισβητήσεως λαβούσης, τότε ἂν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχους,
 τὸν μείζονα ἀγῶνα εἰσελεύσεται, οὐδ' ἔτι τότε ἀθοος
 ἐσόμενος, ἀλλὰ τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος. (ἔτους) ε θεοῦ Αἰλίου
 Ἀντωνίνου, Ἐπειφ κδ. (ἔτους) ιε Ἀντωνίνου
 Καίσαρος τοῦ κυρίου, Θῶθ ιε. κληθείσης Φλαυίας Μηβίας πρὸς
 Φλαυίαν Ἐλένην καὶ ὑπακουσάσης, Δε . . . [. . .] . . . s ῥήτωρ εἶπεν
 ἐν τῇ

- 20 τάξει ἐκκείμεθα, περὶ τοῦ χρηματικοῦ ἀξιοῦμεν. Μουνάτιος εἶπεν· οὐκ ἀπέχεται τὰ χρηματικά διὰ τούτων τῶν ἐγκλημάτων· εἰ δὲ μή, πάντες ἐροῦσιν ὅτι κατηγορῶ. καὶ Σιμίλιδος διατάγματος. Φλαούιος Σουλπίκιος Σίμιλις ἑπαρχος Αἰγύπτου λέγει· διαζητοῦντί μοι μαθεῖν ἐκ τίνος ὑποθέσεως ἐτελείτο τὰς Αἰγυπτιακὰς γυναῖκας κατὰ ἐνχώριον νόμι(σ)μα κατέχειν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν ἑαυταῖς τε καὶ τοῖς τέκνοις πλειστάκις δι' ἐνιαυτοῦ ἀμφισβητήσεων γενομένων, ἐπισθηναντο ἀγνοεῖν ὃ τοῖς γεγαμηκόσι συναλλάσσοντες α [.]ω δικα κατα οὐ [.]α αἰς γα
- 25 διατάξει ἑτέροις βιβλιοφυλακίοις τὰς συγγραφὰς καταχωρίζεσθαι, [κ]εκελευκέναι Μέ[τ]τιον 'Ρούφον τὸ[ν] γενόμενον ἐπὶ ἑπαρχον τὰ ἀντίγραφα τῶν συγγραφῶν ταῖς τῶν ἀνδρῶν ὑποστάσεσιν ἐντίθεσθαι καὶ τοῦτο διατάγματι προστεταχέναι οὐ καὶ ἀντίγραφον ὑπέταξα, φανερὸν ποιῶν κατακολουθεῖν ταῖς τοῦ Μεττίου 'Ρούφου (ἔτους) κγ'! Ἄθῆρ β. Μάρκος Μέττιος 'Ρούφος ἑπαρχος Αἰγύπτου λέγει· Κλαύδιος Ἄρειος ὁ τοῦ Ὁξυρυχείτου στρατηγὸς [ἐ]δήλωσέν μοι μήτε τὰ ἰδιωτικά μήτε τὰ δημόσια πράγματα τὴν καθήκουσαν λαμβάνειν διοίκησιν διὰ τὸ ἐκ πολλῶν χρόνων μὴ καθ' ὃν ἔδει τρόπον φκονομηθῆναι τὰ ἐν τῇ τῶν ἐν- 30 κτήσεων βιβλιοθήκῃ δια[σ]τρώματα, καίτοι πολλάκις κριθὲν ὑπὸ τῶν πρὸ ἐμοῦ ἐπαρχῶν τῆς δεούσης αὐτὰ τυχεῖν ἐπανορθώσεως· ὕπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα. κελεύω οὖν πάντα τοὺς κτήτορας ἐντὸς μηνῶν ἐξ ἀπογράφασθαι τὴν ἰδίαν κτήσιν εἰς τὴν τῶν ἐνκτήσεων βιβλιοθήκην καὶ τοὺς δανειστὰς ἃς ἐὰν ἔχωσι ὑποθήκας καὶ τοὺς ἄλλους ὅσα ἐὰν ἔχωσι δίκαια, τὴν δὲ ἀπογραφὴν ποιείσθωσαν δηλοῦντες πόθεν ἕκαστος τῶν ὑπαρχόντων καταβέβηκεν εἰς αὐτοὺς ἢ κτήσ{ε}ις. παρατιθέτωσαν δὲ καὶ αἱ γυναῖκες ταῖς ὑποστάσεσι τῶν ἀνδρῶν ἐὰν κατὰ τινὰ ἐπιχώριον νόμον κρατεῖται τὰ ὑπάρ- 35 χοντα, ὁμοίως δὲ καὶ τὰ τέκνα ταῖς τῶν γονέων οἷς ἢ μὲν χρῆσ{ε}ις διὰ δημοσίων τετήρηται χρηματισμῶν, ἢ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, ἵνα οἱ συναλλάσσοντες μὴ κατ' ἀγνοίαν ἐνεδρεύονται. παραγγέλλω δὲ καὶ τοῖς συναλλα-

γματογράφους καὶ τοῖς μνήμοσι μηδὲν δίχα ἐπιστάλατος τοῦ βιβλιοφυλακίου
 τελειῶσαι, γνοῦσιν ὡς οὐκ ὄφελος τὸ] τοιοῦτο ἀλλὰ καὶ
 αὐτοὶ ὡς παρὰ τὰ προστεταγμένα ποιήσοντες δίκην ὑπομενοῦσι τὴν προσή-
 κουσιν. ἐὰν δ' εἰσὶν ἐν τῇ βιβλιοθήκῃ τῶν ἐπά-
 νω χρόνων ἀπογραφαί, μετὰ πάσης ἀκρειβείας φυλασσέσθωσαν ὁμοίως δὲ
 καὶ τὰ διαστρώματα, ἵν' εἴ τις γένοιτο ζήτησις εἰς
 40 ὕστερον περὶ τῶν μὴ δεόντως ἀπογραψαμένων ἐξ ἐκείνων ἐλεγχθῶσι. [ἴνα]
 δ' [ο]ῦν β[εβ]αία τε καὶ εἰς ἅπαν διαμένη τῶν διασ-
 τρωμάτων ἢ χρῆσις πρὸς τὸ μὴ πάλιν ἀπογραφῆς δεηθῆναι, παραγγέλ-
 λω τοῖς β[εβ]ιβλιοφύλαξι διὰ πενταετίας ἐπανανεοῦσθαι
 τὰ διαστρώματα μεταφερομένης εἰς τὰ καινοποιούμενα τῆς τελευταίας ἐκάστου
 ὀνόματος ὑποστάσεως κατὰ κόμην καὶ κα-
 τ' εἶδος. (ἔτους) θ Δομειτιανοῦ], μηνὸς Δομιτ[τ]ιανοῦ δ. ἐξ ὑπομνηματισ-
 μῶν Πετρωνίου Μαμερτείνου. (ἔτους) ιη Ἀδριανοῦ), Ἀθῆρ ιε.

IV. 5. λοιπὰ τῆς τιμῆς: the τιμή appears to be the sum of 8 talents for which Chaeremon mortgaged the property settled upon Dionysia, cf. IV. 7, 14 and VI. 25.

6. διὰ δημοσίον: a public official or office such as the ἀγορανομεῖον or μνημονεῖον, cf. note on VIII. 36. The main verbs throughout Col. IV, γεγονέαι, ἐμμενηκέναι, &c., are in the infinitive because Dionysia is quoting her previous petition to Longaeus Rufus.

9. Perhaps διὰ τῆς τῶν ἄλλων.

10. Probably συγγραψα[μένου τ]οῦ πάππου.

11. ἐπὶ τὴν πρόνοιαν: ἐπί seems superfluous. On the probable nature of this transaction see introd. p. 144.

12. Asclepiades seems to have been the mortgagee, cf. 27 and introd. p. 143.

21. ἰ. δφλημα. αναγκασθαι is probably a mistake for ἠναγκάσθαι.

23. For ἐντίθεσθαι, if right, cf. VIII. 26 where it is used of the insertion of a claim in the statement of a man's property deposited in the βιβλιοθήκῃ τῶν ἐγκτήσεων.

26. δανείσας: the letters at the beginning of the next line might conceivably be θαι, in which case αὐτῷ (Chaeremon) is left without a construction. But δανείσαι, the subject being Dionysia, would be expected. In any case δανείσας can hardly be right.

30. τῆς δὲ μητρ[ρός]: the part played by Dionysia's mother in these transactions is obscure, cf. note on VI. 24.

34. αὐτῷ must be Longaeus Rufus, and the subject of γράψαι is Chaeremon, cf. VI. 13 and introd. p. 145.

36. For γενομεναν ἢ γενομένην or, perhaps better, γενομένην, cf. 6.

37-9. The proclamation of Similis reaffirming the decree of Mettius Rufus is given at full length in VIII. 22-43, q. v. For ὑποστάσεις see note on VIII. 26.

39. ἢ χρῆσις [ματισμῶν, ἢ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, cf. VIII. 35-6.

V. 5. Ῥοῦφος: Longaeus Rufus, praefect, as the present papyrus shows (introd. p. 145), in the summer of A. D. 185; cf. B. G. U. 807. 10. He was succeeded by Pomponius Faustianus between Sept. 185 and Jan. 186 (introd. p. 147). His probable predecessor was Flavius Sulpicius Similis, who was praefect in Nov. 182 (VIII. 27, note). Neither Faustianus nor Similis are known from other sources.

7. The *ὑπογραφή* of the praefect giving instructions to the strategus was appended to the petition. It was then returned to the applicant, who had to bring it to the notice of the strategus, cf. 9, 37, and 41.

παράτεσθαι means to report, cf. VII. 9. The reference in *ἐμῆς διαγνώσεως* is obscure. Probably the meaning is that Rufus had given a decision favourable to Chaeremon before he had received the counter-petition from Dionysia, and now wished to modify it; cf. introd. p. 145.

10. The *βιβλιοφύλακες τῶν ἐγκτήσεων* were the natural persons to be referred to in the case of a disputed title to real property, since the *ἀπογραφαί* of such property were sent to them; cf. note on VIII. 31, and B. G. U. 11, a *προσφώνησις* of the Arsinoite *βιβλιοφύλακες* upon the possession of a piece of land claimed by two persons of the same name.

12. *γενομένη*: there is no trace of there having been a previous inquiry before that which is referred to in line 7; so it is probable that *γενομένη* is a mistake for *γυνομένη* or *γενησομένη*. The ρ of *πραγματος* is corrected from α.

13. The vestiges after *τῇ* at the beginning of the line do not suit *ἡγεμονία*.

17. Some verb like *προσέταξε* is wanted at the beginning of the line.

18. *λαμπροτάτῳ ἡγεμόνι*: cf. VI. 2, 14, &c. The epithet *διασημότατος* is found in VI. 34 and VII. 6. The earlier praefects were called *κράτιστοι*, see VII. 37, VIII. 8, and introd. p. 151.

21. The word after *ἡμε[τ]έρ[ων]* is not *δικαίων*, but the allusion must be to the *κατοχή*. Apparently the answer of the *βιβλιοφύλακες* justified not only Dionysia's original *κατοχή* upon her father's property (cf. introd. p. 143), but also her claims upon him in connexion with the transactions narrated in IV.

ἐντυχών: this verb is used both of making and attending to a petition, cf. V. 5, 30, 35, VI. 10.

23. This *ἀπογραφή* was probably a declaration by Chaeremon which mentioned Dionysia's claim upon him (cf. VIII. 35), and was the principal evidence proving the existence of the *κατοχή* which Chaeremon denied. The date of Dionysia's marriage contract by which she obtained the *κατοχή* (VI. 23), is nowhere stated. Presumably it took place in or before the 22nd year, which is the earliest date mentioned in IV (line 6).

27. *σοί*: Pomponius Faustinus, who had succeeded Longaeus Rufus as praefect during the inquiry; cf. VI. 32, VII. 6, and introd. p. 147.

33. *μητρίας*: cf. note on VI. 24.

34. *μηδὲν νεωτερίζεσθαι*: the subject is Chaeremon, cf. VI. 3.

35. *καθὰ κ.τ.λ.*: something like *μηδὲ τῷ κυρίῳ ἐνοχλεῖν* is required for the preceding lacuna, cf. VI. 4, 6, 35. The custom of appealing to the highest authority in the land on quite trivial disputes was inherited from the Ptolemaic period, when similar appeals were addressed to the king and queen, of which numerous examples are afforded by the papyri. From VI. 6 it appears that one of the first acts of a new praefect was to issue a proclamation against unnecessary petitions.

38. The *λοιπὴ ἀξίωσις* of Dionysia (cf. 42) apparently means her request for the help of the strategus in asserting her rights (33). The strategus considered that the brief answer of the praefect . . . *δικαίως χρῆσθαι δύνασθαι* justified him in acceding to this request.

VI. 1-4. These lines are probably the conclusion of the commands addressed to the *βιβλιοφύλακες* by the strategus, cf. VI. 11 *τὰ ἐκ ταύτης τοῖς βιβλιοφύλαξι ἐπιστάλματα*.

VI. 4-VII. 8. 'Chaeremon, however, once more renewed his attacks upon me without cessation, but recognizing the impossibility of accusing me any longer concerning my rights to possession after such elaborate inquiries and so much correspondence had taken place, turned his schemes in another direction; and though your highness had like your predecessors recently proclaimed that applications concerning private suits were not to be sent to you, he not only wrote but came in person and mutilated the case, as if he were

able to deceive even the lord praefect. Ignoring entirely both the circumstances under which the letter of Rufus was written, my petition to Rufus, his answer, the inquiry held by the strategus, the report of the keepers of the archives, the letter written to you on the subject by the strategus, the reply to it which you sent to me on my petition, and the orders consequently issued to the keepers of the archives, he merely wrote to you a letter to the following effect: "From Chaeremon, son of Phantias, ex-gymnasiarch of Oxyrhynchus. My daughter Dionysia, my lord praefect, having committed many impious and illegal acts against me at the instigation of her husband Horion, son of Apion, I sent to his excellency Longaeus Rufus a letter in which I claimed to recover in accordance with the laws the sums which I had made over to her, expecting that this would induce her to stop her insults. The praefect wrote to the strategus of the nome in the 25th year, Pachon 27, enclosing copies of the documents which I had submitted, with instructions to examine my petition and to act accordingly. Since therefore, my lord, she continues her outrageous behaviour and insulting conduct towards me, I claim to exercise the right given me by the law, part of which I quote below for your information, of taking her away against her will from her husband's house without exposing myself to violence either on the part of any agent of Horion or of Horion himself, who is continually threatening to use it. I have appended for your information a selection from a large number of cases bearing upon this question. 26th year, Pachon." Such was his letter. He could not indeed cite a single insult or any other act of injustice against himself with which he charged me, but malice was the root of his abuse and assertion that he had been shamefully treated by me, saying that forsooth I turned a deaf ear to him, and a desire to deprive me of the right which I retain over the property. Stranger accusation still, he professes that he is exposed to violence on the part of my husband, who, even after my marriage contract with him which stated that I brought him this right unimpaired, gave his consent to me and afterwards to my mother . . . when we wished to agree to Chaeremon's mortgaging the property in question for a total sum of 8 talents. Since that time (he has continued) attempting to deprive me of my husband, being unable to deprive me of my property, in order that I may be unable to get provision even from my lawful husband, while from my father I have had neither the dowry which he promised nor any other present, nay more, I have never received at the proper times the allowance provided. He also appended the judgements of Similis as before, and other similar cases quoted by the archidicastes in his letter to Longaeus Rufus, unabashed by the fact that even Rufus had paid no attention to them as a precedent on account of their dissimilarity (to the present case). . . . But your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus, and the fact that a searching inquiry into the affair had already been held, and that . . . was a pretext for plotting against me; and you answered the strategus as follows:—"Pomponius Faustianus to Isidorus, strategus of the Oxyrhynchite nome, greeting. The complaint which I have received from Chaeremon, ex-gymnasiarch of Oxyrhynchus, accusing Horion, the husband of his daughter, of using violence against him, has by my orders been appended to this letter. See that the matter is decided in accordance with the previous instructions of his excellency Longaeus Rufus, in order that Chaeremon may not send any more petitions on the same subject. Farewell. 26th year, Pachon 30." On the receipt of this letter, Chaeremon brought it on Epeiph 3 before Harpocraton, royal scribe and deputy-strategus; and I appeared in court through my husband, and not only welcomed your orders and desired to abide by them, but showed that a decision in accordance with the previous instructions of Rufus had already been reached. For while Chaeremon had written to protest against my claim as being illegal, Rufus, as was proved both by his answer to Chaeremon and his reply to my petition, desired that an inquiry should be held to investigate the justness of my claim, and

gave orders to the strategus on the subject. The strategus did not fail to execute them. He held a searching inquiry on the evidence of the keepers of the archives, and wrote to the praefect a report on the whole case. . . . (The decision of the deputy-strategus was) " . . . that the strategus carried out Rufus' instructions by the commands given to the keepers of the archives, and by writing the aforesaid letter on the subject. But since Chaeremon in the petition which he has now sent to his excellency the praefect claimed to take away his daughter against her will from her husband, and since neither the letter of his late excellency Rufus nor that of his excellency the praefect Pomponius Faustianus appears to contain any definite order on this question, his excellency the praefect can receive a petition concerning it giving a full account of the facts of the case, in order that judgement may be given in accordance with his instructions."

VI. 5. *ἐτέρω*: *ἐτέρωσε* would have been better, for the meaning 'entrusted to some one else' is impossible.

8. *τὴν τοῦ Ρούφου ἐπιστολήν*: cf. 15 below; for the details of this summary see introd. pp. 146-7.

ἐφ' ὅτῳ ἐγράφη probably implies that Rufus was under a misapprehension owing to having heard only one side of the case, when he wrote the comparatively favourable answer to Chaeremon's petition (15, 16): cf. also V. 7, note, and introd. pp. 145-6.

14. *προσήμεγα*: *προσφέρειν* is the word regularly used in marriage contracts for the dowry and other presents from her parents brought by the bride.

κατὰ τοὺς νόμους: Chaeremon was probably right in so far that the native Egyptian law gave him the power of taking back a dowry which he had given, cf. VII. 41.

15. *ἔγραψεν*: cf. note on 8 and introd. p. 145.

17. *τοῦ νόμου*: cf. VII. 27, 34, 41. From those passages it is clear that Chaeremon was quite correct in his contention that the native Egyptian law gave him the right to take away his daughter from her husband. But on the other hand Flavius Titianus had overridden this law (VII. 29). It is curious that the native Egyptian law, which has generally been thought to be much more favourable to women than the Greek or the Roman law, should have contained so harsh a provision, and that the rights of fathers should actually in the second century A. D. have to be softened by Roman praefects and lawyers. There is, however, no possibility of evading this conclusion. *Patria Potestas* was certainly foreign to Greek law (Mitteis, *Reichsrecht und Volksrecht*, p. 66); and to the hypothesis that this right was given to fathers under the Ptolemaic regime there is the further objection that the *νόμος* is characterized in VII. 34, 40-1 as specifically 'Egyptian.' There is no trace of this provision in the voluminous treatises of M. Revillout upon Egyptian law relating to women; but perhaps this is not surprising.

19. *τῶν περὶ τούτων πραχθέντων ὀλίγα*: i.e. precedents from similar cases; cf. 28 below, whence it can be inferred what Chaeremon's evidence was. The phrase might mean the facts bearing on the dispute between Chaeremon and Dionysia, cf. VII. 7 *πάντων τῶν ἐν τῷ πράγματι πραχθέντων*, 'the history of the affair'; but Chaeremon would not be likely to state that he had only selected a few of the facts of the case, nor to fail to draw attention to the precedents in his favour.

21. *ἐπὶ φθόνῳ* seems to have the meaning of *ἐπιφθόνως*, if indeed the absence of a final *ς* is not a mere blunder. The sense 'on the charge of φθόνος,' even though *ἐφ' ᾧ μέμφεται* immediately precedes, is not satisfactory, for Chaeremon had charged Dionysia with much worse offences than φθόνος.

The sentence 21-27 is very involved, and several serious corrections appear to be necessary to obtain a satisfactory construction.

22. On the transactions concerning the *κατοχή*, see introd. pp. 142-5. *κατοχήν* seems to be a mistake for *κατοχῆς*, but the construction of this line is very difficult.

24. $\mu[\eta]τρι$: cf. IV. 30, VIII. 25, note, and V. 33, which tends to show that Dionysia's rights came somehow from her mother. Combining this with the present passage, according to which the consent of Dionysia's mother as well as that of Dionysia seems to have been necessary for Chaeremon's mortgage of the property, it may be conjectured that the *οὐσία* in question was originally part of the dowry of Dionysia's mother. Dionysia, however, does not seem ever to lay much stress on rights derived from her mother. The *γράμματα* of her father, including the *ἀπογραφή* (V. 23) and *ὁμολογήματα* (IV. 6, 36), were the important evidence concerning the *κατοχή*.

26. *ἀπὸ τοῦ πατρὸς κ.τ.λ.*: the truth of Dionysia's assertion that she had not received her dowry is doubtful, cf. introd. p. 145.

27. *χορηγείν* is generally used of the provision made by the husband for his wife, as in 26, but it is also used of the parents; cf. C. P. R. 24. 18, and see introd. p. 144.

28. *Σιμίλιδος*: Flavius Sulpicius Similis, praefect in A. D. 182 (cf. VIII. 27). It may be doubted whether Dionysia was quite ingenuous in saying that Rufus paid no attention to the evidence of Chaeremon, for the letter of Rufus seems to have been favourable to him, cf. note on VI. 8 and introd. p. 145.

31. *ἀντέγραψεν* is a slip for *ἀντέγραψας*.

35. Possibly *σε* is lost after *ἐρῶσθ(αι)*; but a petition quoted in IX (introd. p. 151) addressed apparently to Annius Syriacus, praefect in A. D. 163, concludes *ἐρῶσθ(αι) εὐχομαι, ἡγεμῶν κύριε*. The pronoun is also omitted in Brit. Mus. Pap. CCXIII. verso 13, of the third century. But the full phrase, which becomes practically universal in the fourth century, occurs in an Oxyrhynchus papyrus as early as the 16th year of Trajan.

VII. 1-7. The judgement of the deputy-strategus, cf. 10 below and introd. p. 148.

7. Above the δ and ν of *δύναται* are two signs like \updownarrow , and a similar sign recurs at the bottom of IX. In all three cases the ink is not that used by the person who wrote the petition.

8-19. 'On all points then, my lord praefect, the affair being now clear, and the malice of my father towards me being evident, I now once more make my petition to you, giving a full account of the case in accordance with the decision of the royal scribe and deputy-strategus, and beseech you to give orders that written instructions be sent to the strategus to enforce the payment to me of the provisions at the proper times, and to restrain at length his attacks upon me, which previously were based upon the charge of an illegal claim, but now have the pretext of a law which does not apply to him. For no law permits wives against their will to be separated from their husbands; and if there is any such law, it does not apply to daughters of a marriage by written contract and themselves married by written contract. In proof of my contention, and in order to deprive Chaeremon of even this pretext, I have appended a small selection from a large number of decisions on this question given by praefects, procurators, and chief justices, together with opinions of lawyers, all proving that women who have attained maturity are mistresses of their persons, and can remain with their husbands or not as they choose; and not only that they are not subject to their fathers, but that the law does not permit persons to escape a suit for the recovery of money by the subterfuge of counter-accusations; and thirdly that it is lawful to deposit contracts in the public archives, and the claims arising from these contracts have been recognized by all praefects and emperors to be valid and secure, and no one is permitted to contradict his own written engagements. In this way too he will at length cease from continually troubling the praefecture with the same demands, as you yourself wished in your letter.'

10. *χορηγίας*: cf. VI. 27 and introd. pp. 144-5.

11. *τε* after *ἐπίσχειν* is corrected from *δε*.

13. *ἐνγράφως γεγενημένος* seems to be a mere repetition of *ἐξ ἐνγράφων γάμων γεγενημένος*, and most probably *γεγενημένος* is a mistake for *γεγαμημένος*; cf. VI. 23, from which it appears

that there was a *συγγραφή* between Dionysia and Horion. It is clear, both from Dionysia's admission here (*εἴ τίς ἐστί*) and from the *προσφώνησις* of Ulpius Dionysodorus in VIII. 2-7, that a distinction had arisen between the rights of a father over the person of a daughter *ἐξ ἀγράφων γάμων* who was not married *ἐγγράφως*, and his rights over a daughter *ἐξ ἐγγράφων γάμων*, who was married *ἐγγράφως*, and that the freedom of children in the former class was much less than that of children in the latter. Indeed it seems that daughters *ἐξ ἀγράφων γάμων* could not claim to have the judgement of Titianus made applicable to themselves unless they were married *ἐγγράφως*, cf. VIII. 2-7 and VII. 32, note. A parallel instance is afforded by C. P. R. 18, which proves that a child by an *ἀγραφος γάμος* could not in the lifetime of the father make a will in favour of any one else. But it may be doubted whether so far as the national Egyptian law was concerned Dionysia's second position, that no law allowed daughters *ἐξ ἐγγράφων γάμων* who were *ἐγγράφως γεγαμημένοι* to be taken away from their husbands, is any more correct than her first statement that no law allowed *any* daughters to be taken away, which is certainly untrue, cf. VII. 32, note. We should have at any rate expected some reference by Dionysia herself or in the cases quoted by her in VII. 19-43 to the passage of the law forbidding fathers to take away from their husbands daughters *ἐξ ἐγγράφων γάμων* who were *ἐγγράφως γεγαμημένοι*. But in the arguments of the advocates in the trials before Flavius Titianus and Paconius Felix nothing is said about *ἐγγραφῶν* or *ἀγραφῶν γάμων*, and the natural inference from these trials is that the law made no exceptions in the right which it conferred upon fathers to take away their daughters. The strength of Dionysia's case lay not in the Egyptian law, which on all points seems to have been on the side of Chaeremon, but in the judgements of praefects and others overriding it.

14. *ἐπιτρόπων*: *ἐπίτροποι* in Roman papyri are generally *procuratores Caesaris* who were concerned with the royal domains. But no judgements of this kind of *ἐπίτροποι* or of *ἀρχιδικασταί* occur in VII, VIII, or apparently in IX. In VII. 29-38, however, there is a *ὑπομηματισμός* of an epistrategus, and it is to this that *ἐπιτρόπων* probably refers; cf. B. G. U. 168. 1 and 4, where an epistrategus is addressed as *ἐπιτρόπων μέγιστε*. The absence of any judgements of *ἀρχιδικασταί* perhaps points to another column having been lost after IX, but cf. introd. p. 151.

16. The construction is difficult. *οὐ μόνον* apparently has the sense of 'not only not,' which is assisted by *οὐδ' ἐφεῖται* following.

19-20. Extract from the minutes of Flavius Titianus, sometime praefect. The 12th year of the deified Hadrian, Payni 8, at the court in the agora. Antonius, son of Apollonius, appeared and stated through his advocate, Isidorus the younger, that his father-in-law Sempronius had been induced by his mother to quarrel with him and to take away his (Sempronius') daughter against her will, and that, when she fell ill on being deserted, the epistrategus Bassus, being sympathetically disposed, declared that if they wished to live together Antonius ought not to be prevented. But Sempronius took no notice, and ignoring this declaration sent a petition to the praefect accusing Antonius of violence, to which he received an answer ordering the rival parties to appear. Antonius claimed therefore that, if it pleased the praefect, he should not be divorced from a wife with whom he was on good terms. Didymus, advocate of Sempronius, replied that his client had had good reason for having been provoked. For it was because Antonius had threatened to charge him with incest, and he refused to submit to the insult, that he had used the power allowed him by the laws, and had himself brought the action against Antonius. Probatianus on behalf of Antonius added that if the marriage was not cancelled the father had no power over the dowry any more than over the daughter whom he had given in marriage. Titianus said: 'The decision depends upon the question, with whom the wife wishes to live. I have read over and signed this judgement.'

21. *ἐκ μητρὸς ἀφορμῆς* probably qualifies *ἀπεσπακέναι* more than *ἐλθόντα*,

23. ἀποφαίνεται: φαν is corrected from φαν. If the indicative is retained, the subject must be Antonius; but in that case (1) the present tense is curious since the other verbs, when not in the infinitive, are in the past, e.g. ἀπεκρέιντο in 25 and προσέθηκεν in 28, (2) ὅτι—θέλοιεν will then have to depend on a verb of speaking to be supplied out of μεταπαθῶς ἀνοστραφέντα, (3) the construction after ἀποφαίνεται will be first a participle and then an infinitive ἤκουκέναι, (4) ἀποφαίνεται from its position ought to govern ὅτι, which, since ὅτι—θέλοιεν is clearly a declaration by the epistrategus, it cannot do. On all these grounds, therefore, it is better to read ἀποφαίνεσθαι with Bassus as the subject, as in our translation.

25. ἀποζευχθῆναι: this shows that the ἀπόσπασις of the daughter by her father was no temporary measure, but intended to be a permanent divorce.

27. κατὰ τοὺς νόμους: cf. 34-35, which leave no doubt about the right conferred by the national Egyptian laws, and note on VI. 17.

28. ἀπερίλυτος is used of a contract which is 'not cancelled'; cf. cclxxi. 21, and the clause sometimes inserted in (Fayûm) marriage contracts, e.g. B. G. U. 183. 10 and 251. 8, μενούσης δὲ ἐπὶ χώρας τῆς συγγραφῆς ταύτης ἀπερίλυτον εἶναι. That Antonius and his wife were married ἐγγράφως is clear from the use of this word and of ἐκδεδομένη, for which cf. VIII. 5 and the Oxyrhynchus marriage contracts which frequently begin with the word ἐξέδοτο, e.g. cclxxii. It is almost certain that the wife was also ἐξ ἐγγράφων γάμων, cf. notes on 32 and VIII. 4. Probatianus' argument, therefore, in so far as it concerns the person of the daughter, resembles that of Dionysia in VII. 12 (εἰ δὲ καὶ ἔστιν τις, ἀλλ' οὐ, κ.τ.λ.); and a general survey of Dionysia's evidence leads to the conclusion that that argument, so far as the Egyptian law was concerned, was unsound; cf. VI. 17-8, VII. 27, 34-5. That Dionysia should use it was, after the judgements of Titianus and Paconius Felix, quite natural. But in the mouth of Probatianus at the trial before Titianus it must have been an appeal to equity, not to the Egyptian law, which undoubtedly was on the side of the father and had to be overridden by the judge (VII. 34). But Probatianus was chiefly concerned with the question of the dowry, the claim to the ἐξουσία over the person of the daughter having been discussed by Isidorus. On the rights of an Egyptian wife over her dowry, which never became the property of her husband, see Mitteis, *Reichsrecht und Volksrecht*, pp. 230 sqq., though the new fact proved by this papyrus that the father had by native Egyptian law considerable rights over the dowry puts the freedom of the woman in a very different light.

A clause enacting that in the case of the wife's death without children the dowry should return to her family is sometimes found in marriage contracts from Oxyrhynchus, e.g. cclxv. 30, 31. By the Theodosian code the husband might in this case receive as much as half the dowry (Mitteis, *op. cit.*, pp. 248-50).

29. ἀνέγνω. σεσημείωμαι: the official signature of the praefect giving legal validity to the ὑπομνηματισμός; cf. B. G. U. 136. 27, where ἀνέγνω alone occurs.

29-38. 'Extract from the minutes of Paconius Felix, epistrategus. The 18th year of the deified Hadrian, Phaophi 17, at the court in the upper division of the Sebennyte nome, in the case of Phlauesis, son of Ammounis, in the presence of his daughter Taeichēkis, against Heron, son of Petaësis. Isidorus, advocate for Phlauesis, said that the plaintiff therefore, wishing to take away his daughter who was living with the defendant, had recently brought an action against him before the epistrategus and the case had been deferred in order that the Egyptian law might be read. Severus and Heliodorus, advocates (for Heron), replied that the late praefect Titianus heard a similar plea advanced by Egyptian witnesses, and that his judgement was in accordance not with the inhumanity of the law but with the choice of the daughter, whether she wished to remain with her husband. Paconius Felix said, "Let the law be read." When it had been read Paconius Felix said, "Read also the minute of

Titianus." Severus the advocate having read "The 12th year of Hadrianus Caesar the lord, Payni 8 (&c.)," Paconius Felix said, "In accordance with the decision of his highness Titianus, they shall find out from the woman," and he ordered that she should be asked through an interpreter what was her choice. On her replying "To remain with my husband," Paconius Felix ordered that the judgement should be entered on the minutes.'

30. ἐν τῇ παρὰ ἄνω Σεβεννίτου can hardly be right. Perhaps παρὰ is a corruption of ἀγορῆ, cf. 20 above.

31. οὖν: the early part of Isidorus' argument seems to be omitted; cf. the next ὑπομνηματισμός, 39 sqq., which begins in the middle of the proceedings.

32. συνοικῶσαν: the use of this neutral term (cf. VIII. 5 ἀγράφως συνόκησε) might suggest that in this case we have to do with an ἀγραφος γάμος. The precise legal point in these three trials is very complicated because a daughter might be (1) ἐξ ἐγγράφων γάμων and married ἐγγράφως as Dionysia claimed to be (VII. 13), (2) ἐξ ἐγγράφων γάμων and married ἀγράφως; (3) ἐξ ἀγράφων γάμων and married ἐγγράφως, (4) ἐξ ἀγράφων γάμων and married ἀγράφως; and we have to consider in each case (a) the native Egyptian law and (b) the modifications introduced by praefects. As we have said (VII. 13, note), the native Egyptian law seems to be perfectly general and admit of no exceptions. By its permission was given to the father to take away his daughter, to whichever of the four classes she belonged. It is clear, however, that the modifications introduced by the Romans did not apply to all four cases in the same degree. The προσφώνησις of Dionysodorus (VIII. 2-7) is concerned with a daughter in class (3) and the inference from it is (a) that the cases of daughters belonging to classes (1) and (2) had already been decided, (b) that to daughters in class (4) the native Egyptian law still applied, as indeed we should expect from Dionysia's admission in VII. 13 εἰ δὲ καὶ ἔστιν τις, κ.τ.λ. It is impossible to suppose that the cases tried before Titianus, Paconius Felix, and Umbrus all concerned daughters in classes (3) or (4), for then we should have to admit that Dionysia cited no evidence bearing directly on her own case. Moreover the case of a woman in class (3) had clearly not been settled at the time of the προσφώνησις, which is later than the three trials. These, therefore, are concerned with daughters in class (1) or (2). In the case tried before Titianus the daughter belongs to class (1), see note on VII. 28; and as Titianus' judgement formed a precedent in the trial before Paconius Felix, it is clear that if the daughter in the latter trial belonged to class (2) the epistrategus was not in the least influenced by the fact that, while she was ἀγράφως γεγαμημένη, in Titianus' case the daughter was ἐγγράφως γεγαμημένη. It is, therefore, not very likely that the term συνοικῶσαν in VII. 32 implies an ἀγραφος γάμος, especially as in that case we should have expected a much more definite statement; cf. note on cclxvi. 11. If it does, then the case tried before Paconius Felix is, like the προσφώνησις of Dionysodorus (VIII. 2-7), a kind of *a fortiori* argument in Dionysia's favour: i. e. if the ἐξουσία of a father did not extend over a daughter ἐξ ἐγγράφων γάμων and ἀγράφως γεγαμημένη, still less would it do so in the case of one like herself ἐξ ἐγγράφων γάμων and ἐγγράφως γεγαμημένη. If, however, in the trial before Paconius Felix the daughter belongs to class (1) (and the absence of any argument on the father's side that his daughter was ἀγράφως γεγαμημένη is in favour of this view), the second trial simply repeats the judgement of the first which, as we have seen, bears directly on Dionysia's own case. The third trial, that before Umbrus, is incomplete, and probably the daughter belongs to the same class as in the second trial. συνεῖναι, which occurs in VII. 43, is, like συνοικῶσαν, equally compatible with an ἐγγραφος or ἀγραφος γάμος; cf. cclxvii. 19 σύνεσμεν ἀλλήλοις ἀγράφως with cclxv. 37 ἐφ' ὃν ἐὰν συνῶσιν ἀλλήλοις χρόνον, which occurs in a marriage contract.

34. προσώπων: cf. VII. 40, where the word is again used in the sense of 'persons,' and B. G. U. 323. 12.

35. αναγνωσθητο: 1. ἀναγνωσθήτω, and in the next line ἀνάγνωτε for ἀναγνωται.

38. *ενεχθῆναι* is no doubt a corruption of *ἐλεγχθῆναι*, for the daughter was in court (31), and a word meaning 'asked' is imperatively required by the context.

39-43. 'Extract from the minutes of Umbrius, *iuridicus*. The 6th year of Domitian, Phamenoth . . . Didyme, defended by her husband Apollonius, against Sabinus also called Casius: extract from the proceedings. Sarapion:—"Inquire of the witnesses who are Egyptians, amongst whom the severity of the law is untempered. For I declare to you that the Egyptians have power to deprive their daughters not only of what they have given them, but of whatever these daughters may acquire for themselves besides." Umbrius said to Sabinus:—"If you have already once given a dowry to your daughter, you must restore it." Sabinus:—"I request . . ." Umbrius:—"To your daughter of course." Sabinus:—"She ought not to live with this man." Umbrius:—"It is worse to take away (a wife) from her husband (than a dowry from a daughter?)" . . .'

40. Sarapion, who was no doubt the advocate of Sabinus, appears to be addressing the *δικαιοδότης*.

42. Apparently Sabinus had taken away the dowry which he had given to his daughter. The dialogue which follows is obscure. The judgement of the *δικαιοδότης* was no doubt in favour of the daughter, or Dionysia would not have quoted the case.

VIII. 2-7. 'Copy of a lawyer's opinion. Ulpus Dionysodorus, ex-agoranomus, lawyer, to his most esteemed Salvistius Africanus, praefect of a troop and judicial officer, greeting. Since Dionysia has been given away by her father in marriage, she is no longer in his power. For even though her mother lived with her father without a marriage contract, and on that account she appears to be the child of a marriage without contract, by the fact of her having been given away in marriage by her father, she is no longer the child of a marriage without contract. It is about this point probably that you write to me, my good friend. Moreover, there are minutes of trials which secure the rights of the daughter against her father in respect of the dowry, and this too can help her.'

2. A *νομικός* was frequently appointed to act as assessor where the judge was a soldier and therefore not a legal expert. Cf. C. P. R. 18, the report of a trial before Blaesius Marianus, *ἐπαρχος σπείρης πρώτης Φλαουίας Κιλίκων ἱππικῆς*, who has the *νομικός* Artemidorus as his legal assessor. The present *προσφώνησις* is an answer by a *νομικός* to a technical question addressed to him by an *ἐπαρχος στόλου* acting as judge, and involves a point of law somewhat different from that of the cases tried before Titianus and Paconius Felix. In them, as has been pointed out (VII. 32 note; probably in the case tried before the *δικαιοδότης* as well), the daughters were *ἐξ ἐγγράφων γάμων*. But in the case with which the *προσφώνησις* is concerned the daughter was *ἐξ ἀγράφων γάμων*, and therefore the decisions of Titianus and Paconius Felix did not directly apply. Nevertheless the *νομικός* declares that the fact of the daughter having herself contracted an *ἐγγραφὸς γάμος* (cf. *ἡ τῷ ὑπὸ τοῦ πατρὸς αὐτῆν ἐκδόσθαι* with note on VII. 28) annulled her status as a person *ἐξ ἀγράφων γάμων*, and therefore she was freed from the *ἐξουσία* of her father and presumably could appeal to *ὑπομηματισμοί* such as those of Titianus, Paconius Felix, and Umbrius, as precedents for staying with her husband and keeping her dowry. This *προσφώνησις* is Dionysia's chief evidence for her statement (VII. 14) that the law giving fathers the right to take away their daughters did not apply to those who were *ἐγγράφως γεγαμημένοι*, while the three *ὑπομηματισμοί* are intended to justify her statement that the law did not apply to daughters *ἐξ ἐγγράφων γάμων*. On both grounds therefore, as being herself not only *ἐξ ἐγγράφων γάμων* but *ἐγγράφως γεγαμημένη*, Dionysia could claim the support of legal decisions and opinions, though we have seen that the national Egyptian law was much more unfavourable to her than she allows (VII. 13, note). That Dionysia, though herself *ἐξ ἐγγράφων γάμων*, should appeal to a decision regarding persons *ἐξ ἀγράφων γάμων*, is intelligible, since the rights of children *ἐξ ἀγράφων γάμων* were much more restricted than those of children *ἐξ ἐγγράφων γάμων*, and there-

fore the opinion of Ulpus Dionysodorus that an *ἐγγραφος γάμος* freed a daughter *ἐξ ἀγράφων γάμων* from the *ἐξουσία* of her father *a fortiori* applied with redoubled force to herself, who had not only contracted an *ἐγγραφος γάμος* but was not even by birth *ἐξ ἀγράφων γάμων*.

3. Σαλουιστ[ίω Ἀφ]ρικανῶ: another letter addressed to him with the same titles occurs in the mutilated Col. IX (see introd. p. 151). Of the writer's name and titles only [τῶν ἡγο]ρανομηκότων survives, but not improbably he was Ulpus Dionysodorus (cf. line 2 here).

Δ[ιον]υσία: the identity of this name with the writer of our papyrus may at first sight appear more than a mere coincidence, especially as the date of this *προσφώνησις* is uncertain, cf. note on 7. But Salvistius Africanus is not mentioned in the early columns, and the Dionysia who wrote the papyrus claimed to be *ἐξ ἀγράφων γάμων*. Moreover the date of the *προσφώνησις* probably falls in the reigns of Hadrian or Pius.

4. γεινεται: the first *ι* is inserted over the line. There are two transverse lines through the *τι* of ουκετι, apparently in the same ink as that used by the person who inserted the signs in VII. 7. Probably they are meaningless.

6-8. These lines are very obscure. *καὶ δι' ὑπομν.*—*δύναται* seems to have been put in as an afterthought, and *ὑπό* in 7 to be a mistake for *ἀπό*. The *ὑπομνηματισμοί* would be such trials as those before Titianus and Umbrius the *δικαιοδότης*, in both of which the question of dowry is discussed. *τοῦτο* in 6 means the opinion of the *νομικός* which has just been given, while *τοῦτο* in 7 refers to the preceding sentence *καὶ δι' ὑπομν. κ.τ.λ.*; cf. note on 7.

7-18. 'The 22nd year of the deified Hadrian, Mecheir 20. Copy of a decree. "Proclamation of Valerius Eudaemon, praefect of Egypt. Following a most illustrious precedent, the opinion of his highness Mamertinus, and having myself from my own observation discovered that many debtors when pressed for payment refuse to satisfy the just claims of their creditors, and by the threat of bringing a more serious charge, attempt either to evade altogether or to postpone payment, some because they expect to terrify their creditors who perhaps may be induced through fear of the danger to accept less than the full amount, others because they hope that the threat of an action will make their creditors renounce their claims, I proclaim that such persons shall abstain from this form of knavery, and shall pay their debts or use persuasion to meet the just demands of their creditors. For any person, who, when an action for the recovery of a debt is brought against him, does not immediately deny the claim, that is to say does not immediately declare that the contract is forged and write that he will bring an accusation, but subsequently attempts to make a charge either of forgery or false pretences or fraud, either shall derive no advantage from such a device and be compelled at once to pay his debts; or else shall place the money on deposit in order that the recovery of the debts may be assured, and then, when the money action has come to an end, if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit. And even so he shall not escape his liabilities, but shall be subject to the legal penalties. The 5th year of the deified Aelius Antoninus, Epeiph 24.'"

7. The dates at the beginning and end of the *διάταγμα* of Eudaemon constitute one of the greatest difficulties in the papyrus. Since the date in 18 cannot refer to what follows (another date comes immediately after it), we should naturally suppose the 5th year of Pius to refer to the proclamation of Eudaemon and the 22nd year of Hadrian to the *προσφώνησις* of Ulpus Dionysodorus. This however is impossible, for the praefect from the 3rd to the 6th year of Pius is known to have been Avidius Heliodorus (cf. C. I. G. 4955 with B. G. U. 113. 7), while the date of Eudaemon's praefecture had already been assigned with much probability to the last year or two of Hadrian on the evidence of O. P. I. xl, which suits Eudaemon's reference here to Petronius Mamertinus, praefect in 134-5 and no doubt his immediate predecessor. The date therefore in line 7, the 22nd year of

Hadrian, must refer to Eudaemon's proclamation, though it is unsatisfactory that it comes before *ἀντίγραφον διατάγματος* instead of after it, for the rule is that the date should either follow the title, as e.g. in VII. 20, 30, or be placed at the end, as in VIII. 27 and 43. This difficulty, however, is as nothing compared to the problem which then arises concerning the date in line 18. Unless there is some mistake in the papyrus as to these two dates, the only document to which the date in 18 can apply is the *προσφώνησις* of Dionysodorus. We should then have to suppose that Dionysodorus enclosed a copy of Eudaemon's proclamation and that the last sentence *καὶ τοῦτο αὐτῇ βοηθεῖν δύναται* refers to the proclamation. This course has the advantage of supplying a date for the *προσφώνησις*, which has not got one at the beginning, and cannot claim the date in line 7 without leaving the proclamation of Eudaemon undated; but the objections to it are quite insuperable. (1) We should expect *τοῦδε* in place of *τοῦτο* in 7, and some reference to the proclamation which he had appended (cf. VI. 19, VIII. 27). (2) Though such an arrangement of dates is possible, it is not in itself probable. In VIII. 27 where the *διάταγμα* of Similis quotes the *διάταγμα* of Mettius Rufus, the date of Similis' edict is put at the end of his own *διάταγμα*, and the date of Rufus' at the end of his (VIII. 43). (3) The proclamation of Eudaemon does not appear to have the least bearing on the *προσφώνησις*, which is concerned with the rights of a father over his daughter, while on the other hand there is every reason for Dionysia to quote the proclamation after the evidence bearing on the *ἀπόσπασις* question, since in VII. 16 she declared her intention of proving firstly the injustice of the *ἀπόσπασις*, secondly *ὅτι οὐδ' ἐφέϊται ἐπὶ προφάσει ἑτέρον ἐγκλημάτων φεύγειν τὰς χρηματικὰς δίκας*, which is the very subject of Eudaemon's proclamation and of the following *ὑπομνηματισμός* (VIII. 18-21). We are therefore reduced to the hypothesis that something has gone wrong in the arrangement of dates in 7 and 18. Two methods of solving the difficulty may be suggested. The first is to suppose that the date in 18 refers to a *ὑπομνηματισμός* or *προσφώνησις* which for some reason has been omitted; but this is open to the objection that the *προσφώνησις* of Dionysodorus will then be left without a date. The solution which satisfies every requirement except that of inherent probability is to suppose that the dates in 7 and 18 have been wrongly transposed. Then both the *προσφώνησις* and the proclamation will have dates and the date of the proclamation will come in a natural place. But though as has been stated the present papyrus is probably a copy and not the original of the petition, and there are a good many minor mistakes, such an error is very difficult to explain.

8. *Μαμερτεῖνον*: Petronius Mamertinus, who is known from B. G. U. 114 and 19 to have been praefect from Feb. 25, 134, to Feb. 11, 135. VIII. 43, where a *ὑπομνηματισμός* of his is quoted, shows that he was already praefect on Nov. 11, 133.

10. *μειζόνων*: i.e. more serious than an action for the recovery of a debt.

12. *τῆς δίκης* apparently goes with *ἐπανατάσει*, since there is no instance of *ἀπανδᾶν* governing a genitive. Otherwise it would be more satisfactory to construct it with *ἀπανδήσειν* in the sense of the *χρηματικὴ δίκη*, cf. 13 and VII. 16.

14. *εἰ εἴτε κ.τ.λ.* is perhaps defensible, but the sentence would be much improved by reading *εἴτα* or *εἴτ' εἰ*.

16. *τὸ ἀναλαβεῖν ὀφειλόμ[ενα]* ἢ: as it stands, *ὀφειλόμενα* must mean debts in general. *τὰ ὀφειλομένα* would be an improvement. There is not room for *ὀφειλόμ[ενον]*.

17-18. *οὐδέ τότε κ.τ.λ.*: the sense of this is that even if the debtor won his *μειζὼν ἀγών* it would not absolve him from the penalties incurred through failure to repay his debt at the proper time. The usual penalty for non-payment of a debt was enforced payment of the *ἡμόλιον* or $1\frac{1}{2}$ times the original sum; cf. e.g. O. P. I. ci. 44.

18. (*ἔτους*) *ε θεοῦ κ.τ.λ.*: see note on 7.

18-21. 'The 15th year of Antoninus Caesar the lord, Thoth 16. Flavia Maevia having been summoned to defend herself against Flavia Helena and having obeyed,

her advocate . . . said: "We have been posted in the list (of accused persons), we demand our rights in connexion with the money claim." Munatius said: "The money claim is not barred by these new accusations. Otherwise every one will say that I am your accuser."

19. This brief account of an application to a magistrate (probably the praefect, cf. note on 20) is clearly an exemplification of Eudaemon's decree. Flavia Maevia had brought an action against Flavia Helena for the recovery of a debt, to which the latter responded by herself bringing an accusation against Maevia. The advocate of Maevia asks that the debt may not be evaded in this way, and the magistrate gives a favourable reply, in accordance with the edict of Eudaemon.

20. *Μουνάτιος*: doubtless L. Munatius Felix, who is known from Brit. Mus. Pap. CCCLVIII. 17 to have been praefect about A. D. 150. His date is a matter of some importance because Justin Martyr mentions him in the *Apology* (Cap. 29) and a *terminus a quo* for the date of that composition is thus obtained. The present passage shows that he was praefect on Sept. 13, A. D. 151.

21. *ερουσιν*: *v* above the line.

21-27. 'And (a copy) of a decree of Similis. Proclamation of Flavius Sulpicius Similis, praefect of Egypt. When I wished to know on what pretext it came about that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts both for themselves and for their children in very many cases, and the question was disputed for a year, . . . that (because) they deposited their marriage contracts at different record-offices, Mettius Rufus sometime praefect ordered that wives should insert copies of their marriage contracts in the property-statements of their husbands, and ordained this by a decree, a copy of which I have appended to make clear that I am following the commands of Mettius Rufus. The 23rd year, Athyr 12.'

21 sqq. These lines contain, in a somewhat imperfect condition, the edict of Similis referred to by Dionysia in IV. 36, when discussing the disputed *κατοχή*. But as the main object of Similis' decree was to re-inforce the decree of Mettius Rufus, which is given in 15-43 and is practically complete, the partial loss of line 24 is not very serious and the general sense of Similis' edict is clear, for which see introd. p. 150. It must be remembered that we are now dealing with the third point on which Dionysia declared in VII. 15-18 her intention of bringing evidence; cf. introd. p. 149.

21. *καὶ Σιμίλιδος διατάγματος* depends upon *ἀντίγραφον* understood, cf. VIII. 7. There is a considerable space left blank before *καί*, and it is quite impossible to connect *διατάγματος* with *κατηγορῶ*.

διαζητοῦντι: the question was apparently addressed to the legal authorities, who could not agree; so Similis to make matters clearer issued this decree reaffirming that of Mettius Rufus. The dative is governed by the verb meaning 'answered' at the beginning of 24, which has resisted our efforts.

22. Cf. 34 below *ἐὰν κατὰ τινα ἐπιχώριον νόμον κρατεῖται τὰ ὑπάρχοντα*. On *κατέχειν*, which here interchanges with *κρατεῖν*, see introd. p. 142. *ἐπιχώριος νόμος*, 'native Egyptian law, was in the Ptolemaic period contrasted with *πολιτικός νόμος*, the 'State (i. e. Greek) law' introduced by the Ptolemies (Mitteis, *op. cit.*, p. 50). Whether under the Romans the distinction was maintained is uncertain, but *ἐπιχώριος* no doubt here means ancient Egyptian, like the *νόμος* in VII. 34, 40-41 (cf. note on VI. 17) and *ὁ τῶν Αἰγυπτίων νόμος* in C. P. R. 18 (cf. note on VII. 13).

25. *ἐτέροις*, i. e. they deposited the marriage contracts which gave their wives a *κατοχή* over their property, not in the archives which contained the ordinary *ἀπογραφαί* of their property and which could be consulted by persons desirous of knowing its extent before entering into contracts with them, but in another *βιβλιοθήκη*, where they might hope that the *κατοχή* would escape notice, cf. 36. One of the main objects of the decree of Mettius Rufus

was to ensure that the *κατοχαί* to which real property was liable should be registered along with the statements of the property.

γενόμενον: the word which follows is not *ἐπίτροπον*.

26. *ὑποστάσεις*: cf. 34 and 42. The *ὑποστάσεις* were distinct from the *ἀπογραφαί*, which were only one class of the documents concerning ownership. *ὑπόστασις*, of which the central meaning is 'substance,' i. e. property (cf. e. g. O. P. I. cxxxviii *κινδύνη ἐμῆ καὶ τῆς ἐμῆς ὑποστάσεως*), is used here for the whole body of documents bearing on the ownership of a person's property (whether *ἀπογραφαί*, sales, mortgages, &c.) deposited in the archives, and forming the evidence of ownership. By the edict of Mettius Rufus (VIII. 31-43) all owners of house or land property were commanded to register it (*ἀπογράφεσθαι*) within six months of the edict, and in the *ὑποστάσεις* wives and children had to insert (*ἐπιθέναι* 26, or *παραθέναι* 34) a statement of their claims, if any. The *διαστρώματα* were the 'digests' or official abstracts of documents referring to ownership of land and houses, and were also evidence for a title to possession. The necessity of keeping the *διαστρώματα* up to date is the central point in Mettius Rufus' decree. For examples of official *διαστρώματα* of about A. D. 100 containing property lists with annotations stating subsequent changes, quite in accordance with the commands given in 41-42, see cclxxiv and cclclx.

27. (*ἔτους*) *κγ*: the reading is not quite certain, but there is not much room for error. The absence of the emperor's name points to the decree belonging to the current reign; and though Commodus in Egypt counted his regnal years from the date of his father's accession he does not appear in dates upon papyri until A. D. 176, and his sole reign only began in the middle of his 20th year. The date therefore falls between the 21st year and the 25th, when Longaeus Rufus appears as praefect.

27-43. 'Proclamation of Marcus Mettius Rufus, praefect of Egypt. Claudius Areus, strategus of the Oxyrhynchite nome, has informed me that both private and public affairs are in a disorganized condition because for a long time the official abstracts in the property record-office have not been properly kept, in spite of the fact that my predecessors have on many occasions ordered that these abstracts should receive the due corrections. This cannot be done adequately unless copies are made from the beginning. Therefore I command all owners to register their property at the property record-office within six months, and all lenders to register their mortgages, and all others having claims upon property to register them. And when they make the return they shall severally declare the sources from which the property acquired has come into their possession. Wives shall also insert copies in the property-statements of their husbands, if in accordance with any native Egyptian law they have a claim over their husbands' property, and children shall do the same in the property-statements of their parents, where the usufruct of the property has been guaranteed to the parents by public contracts but the right of ownership after their death has been settled upon the children, in order that persons entering into agreements may not be defrauded through ignorance. I also command all scribes and recorders of contracts not to execute contracts without an order from the record-office, and warn them that not only will failure to observe this order invalidate their proceedings, but they themselves will suffer the due penalty of their disobedience. If the record-office contains any registrations of property of earlier date let them be preserved with the utmost care, and likewise the official abstracts of them, in order that, if any inquiry is made hereafter concerning false returns, those documents and the abstracts of them may supply the proofs. Therefore in order that the use of the abstracts may become secure and permanent, and prevent the necessity of another registration, I command the keepers of the record-offices to revise the abstracts every five years and to transfer to the new ones the last statement of property of each person arranged under villages and classes. The 9th year of Domitian, Domitianus 4.'

30. διαστρώματα : see note on 26.

31. ὅπερ οὐ καλῶς κ.τ.λ. : this is explained by what follows.

ἀπογράψασθαι τὴν ἰδίαν κτῆσιν : throughout this decree the property in question is real property, i. e. land or houses. By a curious chance we have in three Oxyrhynchus papyri (ccxlvi, ccclviii and O. P. I. lxxii) examples of ἀπογραφαί sent to the βιβλιοφύλακες in the 9th year of Domitian in accordance with this very decree of Mettius Rufus. On the origin and nature of these ἀπογραφαί see the luminous article by Wilcken in *Hermes* xxviii. pp. 230 sqq. The present decree, taken in combination with the new facts adduced by the Oxyrhynchus ἀπογραφαί (see below), throws fresh light on the subject, and suggests some modifications of the views there expressed; cf. Kenyon, *Cat.* II. p. 150, whose explanation is entirely confirmed by the present text. Wilcken groups the ἀπογραφαί of house and land property together with the ἀπογραφαί of cattle, and considers that ἀπογραφαί of land, and perhaps those of houses, were made yearly (cf. subject-index to B. G. U. p. 399, 'alljährliche Steuerprofessionen')¹ like ἀπογραφαί of cattle. There are, however, two notable differences between the ἀπογραφαί of houses or land and those of cattle. In the former class we uniformly find it recorded that the ἀπογραφαί are made in accordance with the orders of the praefect, while in the ἀπογραφαί of cattle there is no such statement; and in the former class there is never any reference to an ἀπογραφὴ of the same property in the previous year (in ccxlvi an ἀπογραφὴ of the same property is mentioned, but it took place seventeen years before, see below), while the ἀπογραφαί of cattle often contain a mention of an ἀπογραφὴ of the same animals in the previous year. Moreover the edict of Mettius Rufus, which gave rise e.g. to the ἀπογραφαί O. P. I. lxxii and ccxlvii, does not apply to property other than land and houses. We must therefore distinguish the ἀπογραφαί of cattle, which were made yearly and required no special orders of the praefect, from the ἀπογραφαί of houses and land. The latter kind may be further subdivided into two classes: (a) those which are addressed to the strategus or βασιλικὸς γραμματεὺς and report land property which is *unwatered* (ἄβροχος), i. e. B. G. U. 139 and doubtless 108 (A. D. 202), 198 (A. D. 163), G. P. II. lvi (A. D. 163); (b) those addressed to the βιβλιοφύλακες, which register property in land or houses, whether acquired by sale or inheritance, and the mortgages, if any, upon it, in the manner laid down by the decree of Mettius Rufus.

The ἀπογραφαί in class (a) are clearly of an exceptional character, and were sent in when, owing to the Nile being low and a failure of the water supply having taken place, the praefect issued an edict that persons whose farms had not been watered should make a return. The four instances mentioned show that a failure took place in the years 162-3 and 201-2; but they contain nothing to prove that such returns were annual. It is significant that they are addressed to the strategus and basilicogrammateus, the officials who controlled the taxation, while the other class is addressed to the keepers of the archives, who were concerned not with the taxation but with the title-deeds of property (ἐγκτήσεις).

Were ἀπογραφαί in class (b) sent in regularly every year? An examination of the instances in the light of Mettius Rufus' decree leads to the conclusion already reached by Mr. Kenyon (*l. c.*) that this was not the case. Whenever property changed hands by sale or cession, or, no doubt, by inheritance, the change had to be notified; in fact the notification had to be sent by the vendor before the sale took place, cf. e.g. B. G. U. 184, 379, Brit. Mus. Pap. CCXCIX and CCC, and note on 36 below. But a general ἀπογραφὴ sent in by all owners of property, whether recently obtained or not, such as is ordained by Mettius Rufus here, which stated not only the source (πόθεν καταβέβηκεν 33), but any ὑποθήκαι upon the property, and of which B. G. U. 112, 420, 459, O. P. I. lxxii, lxxv and ccxlvii-1, ccclviii are examples, is not *a priori* likely to have been made every year; and

¹ So too *Gr. Ostraka*, I. 461 sqq., though he admits that there is no proof in the case of house property.

the tenour of Rufus' decree strongly supports the other view. In the first place the general ἀπογραφὴ ordained in VIII. 31 is to take place within six months, i. e. of the date of the decree, but there is nothing said about another general ἀπογραφὴ. On the contrary it is distinctly implied in 41 that if the διαστρώματα and ἰποστάσεις were properly kept up to date by the βιβλιοφύλακες there would be no need of another general ἀπογραφὴ at all. Secondly, if it was a standing rule that all owners of houses and land had to send in an ἀπογραφὴ every year, there does not seem much point either in this decree of Rufus ordering them to do so within six months, or in the insertion in the ἀπογραφαὶ themselves that they had been ordered by a particular praefect. Thirdly, the necessity for the general ἀπογραφὴ is stated by Mettius Rufus to be due to the absence of ἀνωθεν ἀντίγραφα (31), i. e. materials for making a comprehensive list of all title-deeds to property, without which the existing abstracts of documents bearing on ownership could not be revised. But if all owners of property had to send in ἀπογραφαὶ every year, there would at any moment be in the archives sufficient material for forming a general list, without having recourse to special measures. Lastly, the evidence of the extant ἀπογραφαὶ supports the same conclusion. It is very difficult, if not impossible, on a theory that yearly ἀπογραφαὶ of real property were made, to account for the fact that in the majority of ἀπογραφαὶ the property returned had certainly been acquired several years previously, while no reference is made to a previous ἀπογραφὴ of the property by the present owner. Prior to Domitian's reign we have B. G. U. 112 and ccxlviii-ccl. The first of these, which is quite clearly a general return of property of the same kind as that ordered by Mettius Rufus, took place in accordance with the commands of the praefect Vestinus. It records property acquired in the 5th and 6th year of Nero. The document is not dated, but was probably written in the 7th year, to which ccl belongs. The date of the previous ἀπογραφὴ of other property mentioned in that papyrus (χωρὶς τῶν προαπεγραψάμενην ccl. 4, cf. ccxlix. 7) does not appear; but there is nothing whatever to imply that it took place in the year before the papyrus was written. ccxlviii. 32 seems to show that another general ἀπογραφὴ was held three years afterwards in the 10th year of Nero.

ccxlviii and ccxlix were both written on Oct. 10, A. D. 80. ccxlviii is a return of property bequeathed in A. D. 75-6 and mentions (line 32) that the said property had been registered in the ἀπογραφὴ of the 10th year of Nero (A. D. 63-4). This is extremely significant. If the property had been registered yearly, there is no reason for the selection of a date so far back as A. D. 63-4 as the year in which a previous ἀπογραφὴ took place. On the other hand if general ἀπογραφαὶ only took place from time to time, the reference in A. D. 80 to an ἀπογραφὴ in A. D. 63 is intelligible. An inference which may perhaps be drawn from this view is that between 63-4 and 80 no general ἀπογραφὴ (at any rate for the Oxyrhynchite nome) had occurred, and that therefore the previous ἀπογραφὴ mentioned in ccxlix. 7 was that held in 63. But this is doubtful. The property of which details are given in ccxlix was devised in A. D. 77-8.

ccxlvii, ccclviii, and O. P. I. lxxii which are dated in the 9th year of Domitian all mention the very decree of Mettius Rufus that is preserved in our papyrus, though they do not state when the property registered was acquired. On the theory that the ἀπογραφαὶ were yearly, this coincidence must be explained as purely fortuitous. On the other theory, however, the fact that they were written in the 9th and not in any of the other years of Domitian's reign is explained. B. G. U. 536 is a similar ἀπογραφὴ written in Domitian's reign (the precise year is lost), and it is specially interesting because it gives a list both of property καθαρὰ ἀπὸ τε ὀφειλῆς καὶ ὑποθήκης καὶ παντὸς διεγγυήματος and of property ἐν ὑποθήκῃ, quite in accordance with the decree of Mettius Rufus. There is but little doubt that this papyrus too was written in the 9th year of Domitian. A general ἀπογραφὴ is probably implied by O. P. I. lxxv (A. D. 129), which mentions no commands of a praefect but in other respects resembles ordinary ἀπογραφαὶ. It is not stated when the property was

acquired, but the will which secured the legacy was made in A. D. 84; and the whole tone of the papyrus, as well as the reference to the previous ἀπογραφὴ of the property by the father of the present owner (cf. ccxlviii, 32), shows that the latter had been in possession for some years. Another general ἀπογραφὴ took place soon afterwards in A. D. 131, as is proved by B. G. U. 420 and 459. That Similis in A. D. 182 intended when quoting Mettius Rufus' decree to order a general ἀπογραφὴ is almost certain, though the point with which he was most concerned was the claims of wives over their husbands' estates, and it is the part of Rufus' decree bearing upon that subject that he particularly wished to emphasize. Finally, there is O. P. I. lxxviii, which refers to an ἀπογραφὴ made in accordance with the ἐγκύκλιος of Marcellus, a third century praefect. In this case the property had been lately bought (16 ἔναγχος ἐώνημένος).

To summarize the results of the evidence on ἀπογραφαί of houses and land, whenever property was about to change hands by sale or cession the fact had to be notified by the vendor to the βιβλιοφύλακες, who recorded the change in their abstracts. Instructions for a general ἀπογραφὴ or for a return of ἀβροχος γῆ were issued by the praefects from time to time, as circumstances required. So long as the βιβλιοφύλακες looked after the title deeds properly (from 41-43 it appears that every five years they had to make out a new complete list of owners of houses and land), there was little need for a general ἀπογραφὴ by owners. But when they failed in their duties, then a new general ἀπογραφὴ was held, in which every owner had to state how he came by his property and what claims there were upon it. General ἀπογραφαί are known to have taken place in A. D. 61, 63-4, 80, 90, 129, 131, 182 and in the third century; and no doubt several other occasions will be established.

ἐντὸς μηνῶν ἕξ: i. e. from the date of the proclamation, cf. previous note. To give it the sense of 'within six months of the date of acquisition' is contrary to the spirit of the whole decree, the object of which is clearly to proclaim a general ἀπογραφὴ of house and land property and of the claims upon them, as a starting-point for a more accurate record of changes in ownership.

32. τοὺς δανειστάς: cf. the extract from B. G. U. 536 quoted in note on the previous line.

33. καταβέβηκεν: this does not exclude property acquired otherwise than by inheritance; cf. O. P. I. lxxii, which is an ἀπογραφὴ of property acquired by sale, made in accordance with this decree of Mettius Rufus.

34-36. Cf. IV. 36-39. This was the portion of Mettius Rufus' decree which applied particularly to Dionysia; cf. introd. p. 144.

κατὰ τινα ἐπιχώριον νόμον: for the absence in Egypt of any rights possessed by the husband over his wife's dowry cf. note on VII. 28.

κρατεῖται: cf. 22, where κατέχειν is used as equivalent to κρατεῖν.

36. ἵνα οἱ συναλλάσσοντες κ.τ.λ.: cf. note on 25.

παραγγελλῶ: one λ is added above the line. ἐνεδρευονται: l. ἐνεδρεύονται.

τοῖς συναλλαγματογράφοις καὶ τοῖς μνήμοσι: cf. ccxxxviii. 2-4, note. At Oxyrhynchus the office of the agoranomus was generally concerned with drawing up contracts, though the μνημονεῖον also frequently occurs and more rarely the γραφεῖον. In the Fayûm the usual medium was the γραφεῖον. In both nomes we find the agoranomus acting as μνήμων, cf. the Oxyrhynchus papyrus mentioned in the next note and B. G. U. 177. 6. In fact only in the present passage and in Brit. Mus. Pap. CCXCIX. 20 (quoted in the next note) is the μνήμων, as such, found, and perhaps the title is a general one like συναλλαγματογράφος.

37. μηδὲν δίχα ἐπιστάματος: in the case of a contract effecting a change of ownership of land the scribes were not to draw it up without obtaining an order from the βιβλιοφύλακες, who must have first satisfied themselves that the property was free from ὑποθήκαι and other claims. There are several examples of applications to the βιβλιοφύλακες by persons who wished to dispose of their property, asking that instructions should be sent to the officials

who would draw up the contract, see B. G. U. 184, 379, and Brit. Mus. Pap. CCXCIX and CCC. Brit. Mus. Pap. CCXCIX concludes διὸ ἐπιδίδωμ[ε] ὅπως ἐπισ[ταλῆ] [τ]ῷ μνήμονι ὡς καθήκει; cf. B. G. U. 379. 16 διὸ προσαγγέλλο[μεν] ὅπως ἐπιστελιγθε τῷ τῷ γραφεῖον Καραν[ίδος] συνχορηματί[σιν] ἡμῶν ὡς καθήκει.

A similar application in an Oxyrhynchus papyrus of the reign of Trajan contains the following passage:—ἐπιδί[δω]μ[ε] [τ]ῷ ὑπόμν[η]μα ὅπως ἐπισ[ταλῆ] τοῖς τῆς μητροπόλεως ἀγορανόμο[ις οὖσι] καὶ μνήμοσι τελειῶσαι (whence we have restored τελειῶσαι in VIII. 37) τὸν χρημα[τισμὸν] ὡς καθήκει, and concludes with a declaration that the property is καθαρὰς ἀ[πὸ π]άσης κατοχῆς δημ[ο]σίας καὶ ἰδιωτικ[ῆς] (written ἰδιοδικῆς) εἰς τὴν ἐνεστῶσαν ἡμέρα[ν]. At the end is the ἐπίσταλμα of the βιβλιοφύλαξ:—Σαραπίων δὲ σὺν Θέωνι βιβλιοφύ[λαξ] ἀγορανόμοις μητ(ρο)-πάλ(εως) χαίρειν. ἔχει Ἀχιλλῆας ἐν ἀπογραφῇ τὰς ἀρούρας ἕξ, διὸ ἐπιτελεῖτε ὡς καθήκει.

41. πρὸς τὸ μὴ πάλιν κ.τ.λ.: the hopes of Rufus were not realized, for general ἀπογραφαί were held on several occasions subsequently, cf. note on 31.

43. κατ' εἶδος: cf. O. P. I. xxxiv. verso, I. 11 [τὰ εἶ]δη τῶν συμβολαίων. μηνὸς Δομτιανοῦ: Domitian gave his name to October (Suet. Dom. 13): probably therefore Phaophi is meant; cf. Brit. Mus. Pap. CCLIX. 99 and Mr. Kenyon's note. For the ὑπομηματισμὸς of Mamertinus, praefect in A. D. 133-5, see introd. pp. 150-1, and cf. note on VIII. 8.

V. FIRST CENTURY DOCUMENTS.

CCXXXVIII. OFFICIAL NOTICE.

19.4 × 9.5 cm. A. D. 72.

A NOTICE issued by some official, most probably the strategus, ordering all persons who had deposited in the notarial offices business documents, such as contracts, wills, etc., which documents were still μετέωροι, to appear before the agoranomi and have the documents completed within a certain time. The point of the notice depends upon the interpretation of the obscure term μετέωρος as applied to contracts. The word also occurs in B. G. U. 136. 16 μετέωρα πολλὰ καταλελοιπέναι, and 417. 3 τὰ μετέωρα ἀπαλλάξαι . . . ἀπάλλαξον οὖν σεαυτὸν ἀπὸ παντὸς μετεώρου, ἵνα ἤδη ποτὲ ἀμέριμνος γένη καὶ τὰ ἐμὰ μετεωρίδια ἤδη ποτὲ τύχην σχῆι; cf. O. P. I. cxvii. 4 ὅπως ἀπαρισθῆ τὸ ἐν τῇ βιβλιοθήκῃ μετεωριδι(ο)ν. The meaning which seems to suit all these instances of μετέωρος best is 'provisional,' 'incompleted'; the contrasted word being τελειοῦν in line 9. Possibly pro-

visional contracts had always to be made valid (or withdrawn) within the first month of the year following that in which they were drawn up. But the present papyrus scarcely justifies this inference.

The handwriting is a large clear semi-uncial; as the lines are of unequal length, the lacunae at the ends of 11-18 may be two or three letters longer than we have supposed.

Τοὺς ἔχοντας μετεώρους	10 ταύτας ἐντὸς [. . . .
οἰκονομίας ἐν τε τῶι	τοῦ ἐνεστῶτος
ἀγορανομίῳ καὶ μνημο-	μηνὸς Σεβαστοῦ [. . .
νείῳ καὶ γραφίῳ ἐν τῶι	καὶ ἀφείλοντας . . .
5 διεληλυθῶτι τετάρτῳ ἔτει	φέρειν [. . . . καταλο-
Αὐτοκράτορος Καίσαρος	15 χισμῶν ἐ[.
Οὐεσπασιανοῦ Σεβαστοῦ	καὶ ἐνκυκλι[.
προσέρχεσθαι τοῖς	ματα ἔτι καὶ νῦν . . .
ἀγορανόμοις καὶ τε[λειοῦν	φέρειν ἢ ὅτι τοῖς ἀ[. . . .

2-4. Τῶι ἀγορανομίῳ καὶ μνημονείῳ καὶ γραφίῳ: the proclamation unfortunately has no address. But if the natural supposition, that it refers to the city of Oxyrhynchus, is correct, the conclusion is inevitable that there were at Oxyrhynchus at this time three offices, or three branches of one office, bearing different names, through each of which it was possible to execute *οἰκονομίας*. The singular *ἀγορανομίῳ κ.τ.λ.* is an objection to the hypothesis that the regulation was issued for the whole nome, or had a still wider application. The *ἀγορανομείον* occurs frequently in the Oxyrhynchus papyri; but in the Fayûm very rarely. We have not as yet found other evidence of the existence at Oxyrhynchus of the *γραφείον*, except in O. P. I. xliv. 23, where, as the name of a tax, it interchanges with *ἀγορανομείον*. It was, however, an institution common in the Fayûm (cf. Mitteis, *Hermes* xxx. 596 sqq., and a number of instances in Kenyon, *Cat.* II). On the other hand the *μνημονείον*, which is unknown in the Fayûm, is frequently mentioned in the Oxyrhynchus papyri; cf. e. g. ccxliii. 11, cclxx. 12. How far its functions are to be distinguished from those of the *ἀγορανομείον* is doubtful. The *μνημονείον* is most commonly connected with contracts of loan; testamentary business on the other hand appears always to be referred to the *ἀγορανομείον*; while deeds of cession may be executed in either. The title *μνήμων* is coupled with that of *ἀγορανόμος* in B. G. U. 177, 6 τῶι ἀγορανόμῳ ὄντι δὲ καὶ μνήμωνι, and elsewhere; cf. notes on ccxxxvii. VIII. 36 and 37. The conclusion to which this comparison leads is that the functions of the *ἀγορανομείον*, *μνημονείον*, and *γραφείον*, to which may be added from other Oxyrhynchus papyri (e. g. cclxxi. 7) the *καταλογείον*, were, so far as the execution and registration of contracts are concerned, very much the same. We are therefore unable to agree with Mitteis (*l. c.*), who draws a sharp contrast between the duties of the *γραφείον* and the *ἀγορανομείον*. The registration (*ἀναγραφή*) of contracts, for instance, which was performed in the Fayûm by the *γραφείον*, was effected at Oxyrhynchus by the *ἀγορανομείον*, cf. ccxli-iii. All these various notarial offices, though they were also repositories of documents (cf. e. g.

O. P. I. cvii), must be distinguished from the βιβλιοθήκη ἐγκτήσεων, which was especially concerned with ἀπογραφαί; cf. ccxxxvii. VIII. 31, note.

Besides these local record offices in the nomes, there were also in Alexandria a Ναναίων and, from Hadrian's time onwards, a Ἀδριανὴ βιβλιοθήκη, both of which seem to have received copies of contracts from the local archives (O. P. I. xxiv). Mitteis (*Hermes* xxiv. 91-8) has proposed another explanation of that papyrus, regarding the Ναναίων and Ἀδριανὴ βιβλιοθήκη not as single libraries at Alexandria but as record offices in the several nomes, and he identifies the Ναναίων with the γραφείων in villages, and the Ἀδριανὴ βιβλιοθήκη with the δημοσία βιβλιοθήκη in the μητροπόλεις. This hypothesis has the advantage of reducing the number of official record offices, which certainly seem to be unnecessarily numerous; but it is counterbalanced by the enormous difficulty of supposing that by the singular Ναναίων (the word is otherwise only known as an epithet of Isis) the praefect meant all the γραφεία (and, as we should now have to add, all the ἀγορανομία, μνημονία, καταλογία, etc. throughout the towns and villages), and by ἡ Ἀδριανὴ βιβλιοθήκη διὰ τοῦτο κατασκευασθεῖσα all the δημοσίου βιβλιοθήκαι, which, as the Oxyrhynchus papyrus, and especially the decree of Mettius Rufus in ccxxxvii. VIII. 27 sqq., show, were established long before Hadrian's time in the μητροπόλεις throughout Egypt. The passage in B. G. U. 578. 19 in which an ἀρχιδικαστής is asked (συγκαταχωρίσαι) ἐν τῷ ἱπομνήματι εἰς ἀμφοτέρας τὰς βιβλιοθήκας no doubt, as Mitteis remarks, refers to the Ναναίων and Ἀδριανὴ βιβλιοθήκη; but so far from this being an argument in favour of identifying them with local record offices, it supports the view that they were libraries at Alexandria; for the ἀρχιδικαστής, though his jurisdiction extended beyond Alexandria, rarely held his court outside that city, and people came to him from remote parts of Egypt to register contracts concerning property (G. P. II. lxxi, cf. Milne, *Egypt under Roman Rule*, p. 196 sqq.).

9. τε[λειού]ν: perhaps τε[λείν] or τε[λειού(σθαι)], for the co-operation of the officials was necessary to make the documents 'complete'; cf. the ἐπίσταλμα of the βιβλιοφύλαξ quoted in note on ccxxxvii. VIII. 37. Though τελειούν occurs so frequently in papyrus in connexion with contracts, its precise meaning is not easy to gather. Sometimes (e. g. O. P. I. lxxviii. 5) it comes to mean practically 'execute,' referring to the notarial functions of the agoranomus or other official who drew up documents. This meaning is strongly marked in Byzantine papyrus (e. g. O. P. I. cxxxvi. 49), in which ἐτελειώθη διὰ . . . is merely the signature of the scribe and is equivalent to ἐγρίφη, and will cover most instances of the use of the word. But the meaning 'execute' is hardly applicable in the present passage, where the οἰκονομῖαι are already deposited in the record offices, although still μετέωροι; it is out of place in cclxxi. 7, where a συγχώρησις is τελειωθείσα διὰ τῆς ἐφημερίδος τοῦ καταλογίου (cf. cclxviii. 10); and its suitability in the case of τελειούν in the application to the βιβλιοφύλαξ quoted in the note on ccxxxvii. VIII. 37 is doubtful. The τελείωσις διὰ τῆς ἐφημερίδος suggests, unless we are prepared to give ἐφημερίς a new meaning, that in the case of the καταλογίου at any rate, the 'completion' consisted in the entry of the contract in some kind of official list. This comes near to the ἀναγραφή or official registration of contracts (cf. Mitteis, *Hermes* xxx. p. 599), which was effected through the ἀγορανομείων or γραφείων and was frequently resorted to in order to secure their permanence, especially when the contract had been drawn up privately (cf. introd. to ccxli). But if the τελείωσις in the case of the ἀγορανομείων or γραφείων implied or included the ἀναγραφή we should expect to find τελειούν (διὰ τοῦ ἀγορανομείου, μνημονίου, or γραφείου) interchanging with ἀναγράφειν. This, however, is not the case; the variants are τίθεσθαι (O. P. I. lxxv. 10), ποιεῖν (ccxlix. 21), or γίνεσθαι (ccl. 16); and, putting aside the καταλογίου and its ἐφημερίς, τελείωσις does not appear to have anything to do with ἀναγραφή.

We are therefore brought back to ccxxxviii and the μετέωροι οἰκονομῖαι, which were already in the record offices but had to be 'completed.' The only explanation which we

can offer is to refer to the analogy of modern practice, and to suppose that the *τελείωσις* in this instance consisted in the insertion of the day of the month and the signatures of the parties. It is noteworthy that in many Oxyrhynchus contracts (e. g. cclxxiii. 3) the day of the month has been inserted by a later hand, and sometimes (e. g. cclxi. 3) the space left for it has never been filled in. A corollary of this view would be that contracts unsigned and without the day of the month were invalid.

CCXXXIX. IRREGULAR CONTRIBUTIONS.

15.7 x 9.8 cm. A.D. 66.

Declaration on oath addressed to 'the scribe of the Oxyrhynchite nome' (*ὁ γράφων τὸν Ὀξυρυγχίτην*, a new title) by Epimachus, an inhabitant of Psóbthis, stating that he had not exacted any irregular contributions, and that for the future he would not be in a position to do so.

Τῷ γράφοντι τὸν Ὀξυρυγχίτην
 Ἐπίμαχος Πασίριος τοῦ Πτολεμαίου
 μητρὸς Ἡρακλείας τῆς Ἐπιμάχου
 τῶν ἀπὸ κώμης Ψώβθειας
 5 τῆς κάτω τοπαρχίας. ὀμνύω
 Νέρωνα Κλαύδιον Καίσαρα Σεβαστόν
 Γερμανικὸν Αὐτοκράτορα μη-
 δεμίαν λογίαν γεγονέναι
 ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ
 10 εἰς μηδένα λόγον τῷ καθόλου,
 μηδὲ μὴν ἀπὸ τοῦ νῦν προστήσε[σ]θ(αι)
 κώμης, ἢ ἔνοχος εἶην τῷ ὄρκῳ.
 (ἔτους) ιγ Νέρωνος Κλαυδίου Καίσαρος
 Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος,
 15 μηνὸς Σεβαστοῦ κβ.

'To the scribe of the Oxyrhynchite nome from Epimachus, son of Pausiris, son of Ptolemaeus, whose mother is Heraclea, daughter of Epimachus, an inhabitant of the village of Psóbthis in the lower toparchy. I swear by Nero Claudius Caesar Augustus Germanicus Imperator that I have levied no contributions for any purpose whatever in the said village and that henceforward I shall not become headman of a village; otherwise let me be liable to the consequences of the oath.' Date.

1. Cf. ccxvi. 4 τοῖς γράφουσι τὸν νομόν. As that passage shows, ὁ γράφων is distinct from the βασιλικὸς γραμματεὺς. Apparently ὁ γράφων τὸν νομόν is equivalent to νομογράφος, and in that case the latter term has nothing to do with νομικός as we supposed in our note on O. P. I. xxxiv. I. 9.

8. λογεία is used for irregular local contributions as opposed to regular taxes. Cf. B. G. U. 515, where τὰ ὑπὲρ λογείας ἐπιβληθέντα are contrasted with the σιτικὰ δημόσια, though both are collected by the πράκτορες σιτικῶν; and Brit. Mus. Pap. CCCXLII. 15 where, amongst various complaints against a πρεσβύτερος of a village, it is stated πρ' ἕκαστα λογείας ποιεῖται¹.

11. προσήσθαι means to become a προστάτης κάμης; cf. note on ccxcix. 4.

CCXL. EXTORTION BY A SOLDIER.

12.6 × 10.5 cm. A. D. 37.

Declaration by a village scribe denying any knowledge of extortion by a certain soldier and his agents in the villages for which the writer acted as scribe. Cf. cclxxxiv and cclxxxv.

[. κω]μογραμματεὺς
 [.]τοῦ Ἐρήμου.
 [ὀμνῶ Τιβέριον Καίσαρα Νέον Σεβαστὸν Ἀυτοκράτορα
 [θεοῦ Διὸς Ἐλευθε]ρ[ίου] Σεβαστοῦ υἱὸν εἴ μὴν
 5 [μὴ συνε]ιδέναι με μηδενὶ διασεσισμέ-
 [νωι ἐπὶ] τῶν προκειμένων κωμῶν ὑπὸ
 [.]ος στρατιώτου καὶ τῶν παρ' αὐτοῦ.
 [εὐορκού]ντι μέμ μοι εὐ εἴη, ἐφορκούντι δὲ
 [τὰ ἕναν]τία. (ἔτους) κγ Τιβερίου Καίσαρος Σεβαστοῦ,
 10 Μεχ(εἰρ) ιζ.

3. νεον added over the line. 4. l. ἡ μὴν.

3 sqq. 'I swear by Tiberius Caesar Novus Augustus Imperator, son of the deified Jupiter Liberator Augustus, that I know of no one in the village aforesaid from whom extortions have been made by the soldier . . . or his agents. If I swear truly, may it be well with me, but if falsely, the reverse. The 23rd year of Tiberius Caesar Augustus, Mecheir 17.'

2. The village-names were given in this line, cf. 6.

3. Νέον Σεβαστόν: this title was also applied to Gaius, cf. cclxvii. 12. The name Νέος Σεβαστός was given to the month Athyr in Tiberius' reign; see B. G. U. 636. 3.

4. θεοῦ Διὸς Ἐλευθε]ρ[ίου]: cf. ccliii. 17.

¹ On λογεία cf. Wilcken, *Gr. Ost.* I. 253 sqq. The instances which he quotes are concerned with a tax for the priests of Isis, and a προστάτης τοῦ θεοῦ writes the receipts. But though in B. G. U. 515, as he remarks, λογεία may mean a contribution for religious purposes, in both Brit. Mus. Pap. CCCXLII and our Oxyrhynchus papyrus the word probably has a wider signification; and the προστάτης τῆς κάμης is not to be identified with the προστάτης τοῦ θεοῦ.

CCXLI. REGISTRATION OF A MORTGAGE.

19.3 x 6.6 cm. About A. D. 98.

The three succeeding papyri are specimens of an interesting group of documents (cf. cccxxvii-xl), which follow a formula not yet found outside Oxyrhynchus. They are addressed to the agoranomus, and contain a notification from an official not precisely specified, or his agent, to ἀναγράφειν or καταγράφειν a contract of sale or mortgage, the terms of which are cited at length. The property alienated in such sales is sometimes slaves, more often land or houses. To this notification is added a banker's certificate that the ἐγκύκλιον, or tax on sales and mortgages (cf. ccxlii. 31 sqq., ccxlili. 45 sqq.), had been paid. The signification of the main transaction of course depends upon the meaning to be here attached to ἀναγράφειν or καταγράφειν; but there can be little doubt that their sense is 'register,' i. e. enter on the official list of such contracts. That ἀναγράφειν frequently has this meaning is certain; see Mitteis, *Hermes* xxx. 592 ff., and cf. Brit. Mus. Pap. CCXCIII. 33 etc., and CCCVIII. 26, where the usual ἀναγέγραπται is replaced by ἐντέτακται. It is noticeable that such registration is in hitherto recorded instances referred to the γραφεῖον, while in the Oxyrhynchus papyri it is always effected through the ἀγορανομεῖον. Evidently at Oxyrhynchus at any rate that institution combined to a large extent the functions of a record and a notarial office. The agoranomi were responsible, as the present group of documents shows, for the registration of contracts; they received notice of the transfer and sale of land (O. P. I. xlv-xlviii); and they had the custody of wills (O. P. I. cvi, cvii). Cf. ccxxxviii 2, note, and Wessely, *Die Aeg. Agoranomen als Notare in Mittheilungen aus der Sammlung Pap. Erz. Rain. V.* From the fact that these notifications were written it may be inferred that the contracts to which they refer had been made privately, or at any rate not before the agoranomi.

The present document is an authorization from Caecilius Clemens (cf. cccxl, dated in the second year of Trajan) to the agoranomus to register a loan of money from a man named Thonis to his brother on the security of a share of a house.

Καικίλλι(ο)ς Κλήμης
τῷ ἀγ(ο)ρανόμῳ χ(αί)ρειν.
ἀνάγραφον δανίου
συνγραφὴν Θώνιος

καὶ ἀλλῆς καὶ εἰ-
20 σῶδων καὶ ἐξόδων
καὶ τῶν συνκυρόν-
των τῶν ὄντων

<p>5 τοῦ Ἀρπαήσιος τοῦ Πετσερωθώνιος μητρὸς Πετοσίριος τῆς Ἀρπαήσιος τῶν ἀπ' Ὁξυρύγχ(ων) 10 πόλ(εως), ἀρχεϊπαστω- φώρου Θεήριδος καὶ Ἡσιδος καὶ Σ[α- ράπιδος καὶ Ὡσι[ριος καὶ τῶν συννά- 15 ων θεῶν μεγίσ- των, ὑποθήκης τρίτου μέρους οἰκίας, ἐν ἧ αἴθριον,</p>	<p>ἐπ' ἀμφόδ(ου) δρόμου Γυμνασίου πρὸς 25 τῷ Ὡσιρίῳ καὶ τῷ Ταμ(εί)ῳ, οὗ ὑπεθε- τω αὐτῷ ὁ ὁμογνή- σιος αὐτοῦ ἀδελ(φός) 30 Θομφύας πρὸς ται ἄς εὐχρήστησαν αὐτῷ κατὰ χιρὸγρα- φον καὶ διαιαγραφὴν τραπέζης δραχμὰς τετρακοσί[ας 35 καὶ αἰ.</p>
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10. l. ἀρχεϊπαστοφόρου. 12. l. Ἡσιδος. 15. The final ν of συννάων corr. fr. θ.
 19. l. εἰσόδων. 23. l. δρόμου. 26. l. ὑπέθετο. 29. l. πρὸς τε. 30. l. ὑχρήστησαν.
 32. l. διαγραφὴν.

‘Caecilius Clemens to the agoranomus, greeting. Register a contract of loan from Thonis, son of Harpaësis, son of Petserothonis, his mother being Petosiris, daughter of Harpaësis, of the city of Oxyrhynchus, chief bearer in the temple of Thothris and Isis and Sarapis and Osiris and the associated most mighty gods, on the security of the third part of a house, in which there is a hall, with the court and entrances and exits and appurtenances, situated in the Gymnasium square quarter by the temple of Osiris and the treasury, which was mortgaged to him by his full brother Thomphuas in return for an accommodation in accordance with a note of hand and a payment through a bank of 400 drachmae . . . , and . . .’

1. The status of the persons sending these notifications is in no case given; probably they were the farmers of the ἐγκύκλιον (O. P. I. xliv. 6)¹. Sometimes they act on their own authority, as here; sometimes they are described as *συνεσταμένοι ὑπὸ* a second party, e. g. ccxliii. 1. Occasionally (cccxxvii, cf. cccxxix) the notice is sent by . . . καὶ οἱ μέτοχ(οι), a phrase which rather suggests a financial company (cf. O. P. I. xcvi. 4, xcvi. 8, etc.); but μέτοχοι ἀγο(ρανομοί) occur in cccxx. 27.

CCXLII. REGISTRATION OF A SALE.

23.7 × 11.5 cm. A. D. 77.

Official notification to the agoranomus to register a contract of sale, to which is appended a banker's receipt for the ἐγκύκλιον, or tax on sales; cf. introd. to

¹ On the ἐγκύκλιον see Wilcken, *Gr. Ost.* I. 182, who points out that this tax was levied chiefly on the sale of houses, land, and slaves. This confirms our explanation here, cf. introd. to ccxli.

ccxli. The vendor is a woman named Thermouthion, who acting with her husband as guardian had agreed to sell to a number of priests some land which she had acquired from a certain Dionysia in the neighbourhood of the temple of Sarapis. It is stipulated that the land should remain dedicated to the god and not be made a source of income or alienated.

Incidentally, this and the next papyrus are of great importance as establishing the ratio at this period between silver and Ptolemaic copper. The price paid for Thermouthion's land is given in both metals, the amount in silver being 692 drachmae and in copper 51 talents 5400 drachmae. That these two sums are the whole price in different forms and not two parts of the price is evident from the banker's receipt for the *ἐγκύκλιον*, the amount of which is exactly 10 per cent. (the regular proportion in the case of sales) of 51 talents 5400 drachmae of copper. If, therefore, the 692 silver drachmae were an integral part of the price and not the equivalent in silver of the sum expressed in copper, the treasury would have defrauded itself of 10 per cent. of 692 silver drachmae. That alternative is obviously in the last degree improbable. The ratio of silver to copper accordingly is 1 : 450. The same result is obtained from other Oxyrhynchus papyri, e. g. cccxxxiii, where the price paid for some property is 700 drachmae of silver or 52 talents 3000 drachmae of copper, the amount of the *ἐγκύκλιον* being 5 talents 1500 drachmae of copper; ccxliv, where a sum is similarly converted from silver to copper, and the proportion between them is expressly stated to be 4 : 1800, i. e. 1 : 450; cccxxxi. cccxxxvii, cccxxxviii and cccl. The ratio 1 : 450 is therefore conclusively established, but it must be remembered that the copper drachmae meant in all these cases are those of the Ptolemaic coinage, which in the second century B. C. exchanged with silver at a ratio of 120 : 1. A similar case in a Fayûm papyrus of the conversion of Ptolemaic copper into Roman silver occurs in Brit. Mus. Pap. CCLXVI (first or second century) where the ratio is 1 : 500¹.

¹ Through treating the copper drachmae in that case as Roman coins, not as Ptolemaic, the editor naturally found this papyrus considerably at variance with Brit. Mus. Pap. CXXXI *recto* in which twenty-four silver are reckoned as equivalent to twenty-eight or twenty-nine copper drachmae (cf. O. P. I. ix *verso* 1 sq.). But there is in reality no difficulty in reconciling the two statements, for the copper drachmae in Pap. CXXXI are quite different from the copper drachmae of Pap. CCLXVI and these Oxyrhynchus papyri. Usually in the Roman period, as always in the third century B. C. (Rev. Pap. App. III), there is only one standard and that a silver one. When, as in Pap. CXXXI, copper drachmae are met with, these are the nominal equivalent of the same number of silver drachmae, but when payments are made in them they are subject to a discount of one-seventh. Now it must be noticed with regard to this kind of copper drachmae that the term drachma has lost entirely any signification of weight, and is merely an expression for the amount of copper nominally equivalent to a silver drachma, just like the copper drachma in the third century B. C.; and that in order to find the ratio of value between two metals it is necessary to know what weight of one exchanged for what weight of the other. In the third century B. C. it is probable on numismatic grounds that one copper drachma (i. e. the amount of copper nominally equivalent to a silver drachma) weighed 120 times as much as one silver drachma, and therefore we can infer that the ratio was 120 : 1, though in exchanging large sums of copper into silver, it was subject to a discount of about a ninth. But since

[Κλαύδιος Ἀντωνίνος τῷ ἀγορανόμῳ χαίρειν.]
[ἀνάγραφον ὄνην . . .

.
τος τῆς Φατρεοῦς καὶ Ἄπει Ἀρπαῆσιος τοῦ Α[.
μητρὸς Ταυσοράπιος τῆς Ἀρβοώνιος τοῖς [.

5 ἱερεῦσι Θεήριδος καὶ Ἰσιδος καὶ Σαράπιδος καὶ τῶν συν-
νάων θεῶν μεγίστων τοῦ δὲ Ἀρθώνιος καὶ
Πάειτος οὔσι καὶ στολισταῖς τῶν αὐτῶν [θεῶν, ὧν
τυγχάνει ἢ διατιθεμένη ἡ γῶρακυία παρὰ
Διονυσίας τῆς καὶ Τααμίτος τῆς Δίονυσίας
10 Ἐπιμάχου τῷ μηνὶ Καισαρείῳ τοῦ διε[λθόντος
ἐνάτου ἔτους ἐπὶ τοῦ πρὸς Ὀξυρύγχων π[όλει
Σαραπίου ἐπὶ λαύλας Ἐρμαίου ἐκ βορρᾶ [. λέ-
λυπεν ἢ Διονυσία ἢ καὶ Τααμίς ἀπὸ βορρᾶ
τοῦ Σαράπιδος θεοῦ μεγίστου περιβόλ[ο]ν [ἐκ

for the Roman period the numismatists have not yet told us how much a copper drachma weighs, we are wholly in the dark as to the ratio between the two metals. We know indeed from Brit. Mus. Pap. CXXXI that twenty-eight copper drachmae were equivalent to twenty-four silver, but until we know how much twenty-eight copper drachmae weighed we cannot tell what the ratio of copper was to silver. The fact that there was a discount on copper of one-seventh does not make the ratio between silver and copper 24 : 28 (Kenyon, *Cat. I.* p. 167, II. p. 233), any more than the discount of one-ninth in the third century B.C. (Rev. Pap. pp. 192, 199-200) makes the ratio 24 : 27. Such a view involves a confusion of the ratio between the nominal or face value and the real value of copper (which ratio in the time of Vespasian was about 24 : 28) with the ratio between silver and copper, which is a totally different question. The monetary system of the Roman period, as has been stated, reverts to the system of a single silver standard found in the earlier Ptolemaic period. During the intervening last two centuries B.C. a different system was in vogue, in which there were two standards, silver and copper (Rev. Pap. *l. c.*). The pre-existing ratio of 120 to 1 continued to be the proportion of value between the two equal weights of silver and copper; but sums in copper coins were not calculated in terms of their nominal equivalent in silver, but in relation to a purely copper standard. A copper drachma meant no longer the amount of copper (120 drachmae in weight) which was nominally equivalent to a silver drachma, but a drachma's weight of copper which was worth $\frac{1}{120}$ of a silver drachma. Thus, the copper coin which in the third century B.C. was called an obol or one-sixth of a silver drachma was in the second century B.C. called twenty copper drachmae. The result of the change was of course that amounts paid in copper are enormously high. This kind of copper drachmae which really weighed a drachma is still occasionally met with in the Roman period, and is meant in Brit. Mus. Pap. CCLXVI and in some Oxyrhynchus papyri (introd. to ccxlii). The greatly increased difference in value between the metals is perhaps surprising, but it must be remembered (1) that the ratio of 120 : 1 can only be traced up to about 90 B.C., and there is hardly any evidence for the next seventy years. It is therefore possible that during that period the difference in value between the two metals was increasing and in B.C. 30 was much more than 120 : 1; (2) that Ptolemaic copper would naturally in the Roman period be at a considerable discount as compared to Roman copper; (3) that under ordinary circumstances taxes in the Roman period were paid in silver, and therefore it was a concession on the part of the government to accept copper, much more Ptolemaic copper, at all.

Prof. Wilcken also finds a ratio of 450 : 1 between Roman silver and Ptolemaic copper in two second century ostraca (*Gr. Ost. I.* 723), and is somewhat disturbed thereby, though, as the Oxyrhynchus papyri show, unnecessarily. There is no contradiction between this ratio and the ratio of 120 : 1; for the ratio of 120 : 1 is only known to apply to the third and second centuries B.C., and we are still ignorant, as has been said, of the ratio of Roman and Ptolemaic silver to Roman copper.

- 15 πλάτους πήχους ἡμίσεως τόπων ἐκ μέρους περι-
 τετειχισμένων, σὺν τοῖς ἐνοῦσι φορτίοις,
 ἐπὶ τῷ ἑᾶσαι τοὺς ὠνουμένους τόπους τῷ κυρίῳ
 Σαράπιδι πρὸς χρηστίαν τοῦ αὐτοῦ θεοῦ καὶ τὰ λυ-
 πὰ μέρη περιτειχίζειν, τοὺς δ' αὐτοὺς τόπους
 20 οὐκ ἐμφόρους πυήσουσι πρὸς τὸ μένειν αὐτοὺς χρησ-
 τήρια τοῦ αὐτοῦ θεοῦ καὶ τοῦ ἱεροῦ, οὐδὲ μὴν ἐ-
 ξέσται αὐτοῖς ἑτέροις πωλεῖν κατ' οὐδ[έ]να τ[ρ]όπον,
 ὧν ἐπρίαντο ἐπὶ τούτοις παρὰ Θερμ[ο]υθίου τῆ[ς]
 Διονυσίου τοῦ Θεώνιος μητρὸς Τεσεύριος τῆ[ς]
 25 Πετοσοράπιος μετὰ κυρίου τοῦ ἑαυτῆς ἀνδρὸς
 Κεφάλωνος τοῦ Ἀρθοώνιος τοῦ Εὐβούλου μητρὸς
 Θαήσιος, πάν[τ]ες τῶν ἀπ' Ὀξυρύγχων πόλεως,
 τειμῆς ἀργ[υ]ρ[έ]ο[ν] (δραχμῶν) χρβ χαλκοῦ (ταλάντων) να Ἐν. ἔρρωσο.
 (ἔτους) δεκάτου Ἀυτοκράτορος Καίσαρος Οὐέσπασιανου
 30 Σεβαστοῦ, Χοίαχ ιβ. 2nd hand. Κλαύδιος Ἀντωνίνος χρη(μάτισον).
 3rd hand Ἀλέξανδρος καὶ οἱ μέ(τοχοι) τοῦ(ς) ἀγο(ρανόμοις) χαί(ρειν), τέτακται
 τῆ ιγ τοῦ Χ(αίακ) ἐνκ(υκλίου) Ἀρθοώνιος Ἀρθοώ(νιος)
 καὶ οἱ σὺν αὐτῷ ἱερεῖ(ς) καθ' ἡ(ν) ἔχουσι
 διαγρα(φήν) χα(λκοῦ) πρ(ὸς) ἀργ(ύριον) (τάλαντα) ε Ἀρμ. ἔρρω(σθε).

6-7. 1. τῷ δὲ Ἀρθών[ει καὶ] Πάειτι οἱ ὄντων καὶ στολιστῶν. παειτος corr. from παειτι (?).
 12. 1. λαύρας . . . λελόπειν. 18. 1. λοιπά. 20. 1. ποιήσουσι. 27. 1. πάντων.

1. In cccxxx Claudius Antoninus is described as ὁ συνεσταμένος ὑπὸ Σαραπίωνος, and it is possible that this may be the reading here. But in ccxliiii, dated the year after the present papyrus (cf. cccxxxi, cccxxxiv), Cl. Antoninus himself has an agent; so he may very well be here acting independently.

4. The word lost at the end of the line gave the number of the purchasers, probably τέσσαρσι οἱ πέντε.

8. A participle is certainly required after διατιθεμένη, and the traces suit ηγο, but ἡγο[ρα-
 κῖα παρὰ is rather long for the lacuna.

11. Ὀξυρύγχων π[ό]λει: the title ἡ Ὀξυρυγχεῖτων πόλις does not occur in the first century papyri. The earliest instance of it which we have yet found is ccxxxvii. VI. 12 (A. D. 186).

12. λαύρας Ἐρμαίου: cf. ccxliiii. 14, where an ἀμφοδον Ἐρμαίου is mentioned; and cf. Ἰππέων Παρεμβολῆς, which is the name of an ἀμφοδον in ccxlvii. 21 and of a λαύρα in cccxciii. The same interchange takes place, e. g. with Μυροβαλάνου (cf. ccliv. 5 with cccxxxviii), Ποιμενικῆς (cf. cclviii. 5 and cccxvi), Τεμουενοῦθεως (cf. ccli. 9 with O. P. I. lxxvii. 9); and it is clear that the terms ἀμφοδον and λαύρα are coextensive. They denote an area larger than that of a street with the houses fronting it (the term for which is ῥύμη; cf. O. P. I.

xcix. 7), but somewhat less than that implied by 'quarter.' Oxyrhynchus had at least fourteen *ἀμφοδα*, and Arsinoe still more¹.

13-14. The relation of this sentence to the preceding is not quite clear. *λυπεν* if right—and the letters though faint seem certain—must be the termination of *λελυπεν*, i. e. *λέλοιπεν* or a compound of that verb. Two interpretations seem possible, though neither is quite satisfactory. (1) [*καὶ . . . λέλοιπεν*] may be read, in which case *λέλοιπεν* is the correlative of the mutilated participle in 8. But no compound of *λείπειν* corresponds very well with *ἡγορακία*, and on the other hand no word meaning 'inherited' appears suitable in 8; moreover, the further specification of the property *ἀπὸ β[ορρά κ.τ.λ.* then comes in rather awkwardly. Or (2) we may read [*ὧν καταλέλοιπεν*], the genitive depending on *βορρά* and the whole clause further defining the position of the land sold.

16. *φορτίοις*: cf. ccxliii. 26 *σὺν τοῖς ἐμπεσουμένοις φορτίοις*.

30. *χρη(μίτισον)*: this is the usual form of signature by the official who sent these notices to the agoranomus. In one instance (cccxxvii) *χρη(μάτισον)* is replaced by the more specific *ἀνάγρα(ψον)*.

32. *ἐνκεκλίον*: cf. O. P. I. xcix, introd. The amount of the *ἐγκύκλιον* on sales was 10 per cent of the price. It appears from ccxliii that on mortgages the tax was 2 per cent.

34. *χαλ(κοῦ) πρ(ὸς) ἀργ(ύριον)*: this phrase, which applies only to Ptolemaic copper, though not yet found in Roman papyri from other sources, was common in the first century at Oxyrhynchus; e. g. ccxliii. 47, cccxxiii, and O. P. I. xlix. 17, l. 4, xcix. 19. The precise meaning of the addition *πρὸς ἀργύριον* is obscure².

Ἄρμ: *μ* is rather strangely formed and could be read as *κα*, but since in other cases the amount paid for *ἐγκύκλιον* is an exact proportion of the sum changing hands according to the contract, *μ* is the safer reading.

CCXLIII. REGISTRATION OF A MORTGAGE.

23.5 × 11.2 cm. A. D. 79.

Notification similar to the two preceding papyri (cf. introd. to ccxli) authorizing the agoranomus to register a contract of mortgage. The borrower is Dionysius, who, on the security of some house and land property, obtains from Didymus a loan of 1300 drachmae of silver for twelve months at the usual interest of 1 per cent. a month. The chief interest of this document consists partly in an explicit statement of the ratio at this period between silver and Ptolemaic copper (cf. introd. to ccxlii), which is given as 4 : 1800; partly in the banker's receipt appended to the provisions of the contract, which shows that the tax called *ἐγκύκλιον* was levied upon mortgages as well as upon sales, and that its rate was 2 per cent. of the loan, payable by the mortgagee. The tax due from purchasers, on the other hand, was 10 per cent. of the price. In the

¹ Prof. Wilcken (*Gr. Ost.* I. 712) considers that *λαύρα* means 'quarter,' but identifies *ἀμφοδο* with *βύμη*. This, however, now seems hardly tenable. Cf. also the description of a *ψαλδς τύπος* at Hermopolis in Gizeh Pap. No. 10259 *ἐπ' ἀμφοδοῦ Φρουρίου λιβδς ἐν βύμη λεγυμένη Ἀσυμηρητί*.

² Cf. Wilcken, *Gr. Ost.* I. 720 sqq., where the question is discussed at length.

upper and left-hand margins of the papyrus and in a blank space below line 43 have been scribbled a few lines which have nothing to do with the main document nor have any connected sense. On the *verso* is a good deal of nearly effaced writing, for the most part in the hand responsible for the scribbling on the *recto*.

Χαιρήμων Χαιρήμωνος Μαρωνεύς ὁ συνεσ-
ταμένος ὑπὸ Κ[λα]υδίου Ἀντονίνου τῷ ἀγ(ο)ρανό-
μφ χαίρειν. ἀ[ἀγ]ραψαι συγγραφῆς ὑποθήκης
Διδύμου τοῦ Σαραπίωνος τοῦ Διδύμου μητρὸς
5 Χαρ[ι]τοῦ τῆς Πετοσίου τῶν ἀπ' Ὀξυρύγχων
πόλεως, [τ]ῶν ὑπαρχόντων τῷ ὑποτιθεμένῳ Διου-
σίῳ τῷ κα[ῖ] Ἀμοί Φανίου τοῦ καὶ Ἀμοί τοῦ Φανίου
μητρ[ὸ]ς Ζηναρ[ί]ου τῆς Διουσίου τῶν ἀπὸ τῆς
αὐτ[ῆ]ς πόλεως, καὶ μεμερισμένων αὐτῷ ὑπὸ τῆς
10 μη[τ]ρὸς Ζ[η]ναρ[ί]ου, ὅποτε περιῆν, δι' ἧς ἐθετω περὶ
κα[τ]αθέσ[εω]ς διὰ τοῦ ἐν τῇ αὐτῇ πόλει μνημονίου
τῷ Μεχείρ μηνὶ τοῦ δεκάτου ἔτους Νέρωνος
[δ]μ[ολ]ογίας, ἀπὸ τῆς ὑπαρχούσης αὐτῇ ἐπὶ τοῦ πρὸς
'Ὀξυρύγχων πόλει Σαραπίου ἐπ' ἀμφόδου Ἐρμαίου [οί-
15 κίας ἐν [ῆ] πύργος δίστεγος καὶ προφυλῶν
καὶ ἐξώδιον καὶ ἔθριον καὶ καμά[ρα] καὶ τῆς προσ-
οῦσης τῷ πύργῳ ἐκ τοῦ ἀπὸ βορρ[ῶ] μέρους αὐλῆς
ἐν ῆ φρέαρ λίθινον καὶ ψιλῶν τόπων, πρότερον
'Ηρακλείδου τοῦ Φιλοξένου καὶ Πτολέμας τῆς Ἀσί-
20 νιος, ἐκ [το]ῦ ἀπὸ βορρ[ῶ] μέρους ἀρξάμενου ἀπὸ τῆς
βορρ[ῶ]ν γωνίας τοῦ προφυλῶνος ἐπὶ νότον, βορρ[ῶ]
ἐπὶ νότον [ἐξ] ἀμφοτέρων τῶν {των} μερῶν πηχῶν
[δέ]κ[α] ἑξ, λιβὸς ἐπ' ἀπηλιότην ὁμοίως ἐξ ἀμφο-
τέρων τῶν μερῶν πηχῶν τριάκοντα δύο, ὥστ' εἴ-
25 να[ι] ἐπὶ τὸ αὐτῷ ἐμβ[άτ]ου πήχε[ι]ς φεντακοσίους
[δέ]κα δύο, σὺν τ[ο]ῖς ἐμπεσουμένοις εἰς τοῦτοις
[φ]ορτίοις πᾶσι, καὶ ὄλης τῆς ἐκ τοῦ ἀπὸ βορρ[ῶ] μέρους
τ[ο]ῦ πύργου αὐλῆς ἐν ῆ τὸ φρέαρ, μέτρα καὶ ταύτης
βορρ[ῶ] ἐπὶ νότον ἐξ [ἀμ]φοτέρων τῶν μερῶν πήχεις
30 εἴκοσι τέσσαρος, λιβὸς ἐ[π'] ἀπηλιότην ὁμοίως ἐξ ἀμφο-

τέρων τῶν μερῶν πήχεις ἑνδεκα, ὥστ' εἶναι
καὶ τῆς αὐλῆς ἐμβάτου πήχεις διακοσίους ἐξή-
κ[ο]ντα τέσσαρος, σὺν τοῖς καὶ εἰς τούτους συνεμ-
πεσομένοις φορτίοις πᾶσι, ὥστ' εἶναι ἐπὶ τὸ αὐτῷ
35 ἐμβάτου πήχεις ἐπ(τ)ακοσίους ἐβδομήκοντα ἕξ,
π[ά]ντα δὲ ἀκολουθῶς τῇ δηλωμένῃ ὁμολο-
γεία· ὧν ὑπεθετω αὐτῷ ὁ προγεγραμμένος Διονύσι-
ος ὁ καὶ Ἀμοῖς πρὸς ἀργυρίου καιφαλέου δραχμὰς
χιλίας τριακοσίας τόκου δραχμαίου ἐκάστης
40 μῶς τοῦ μηνὸς ἐκάστου ἐπὶ χρόνον μῆνας δέκα
δύο ἀπὸ τοῦ εἰσιόντος μηνὸς Φαρμουθι, ὧν τιμὴ
ὡς τῶν δ (δραχμῶν) Ἄω χα(λκοῦ) (τάλαντα) ρξ ἴΓ. ἔρρα(σο). (ἔτους)
ια Αὐτοκράτορος

Καίσαρος Οὐεσ[πα]σιανοῦ Σεβαστοῦ, Φαμενώθ.

2nd hand. Χαιρή(μων), χρη(μάτισον).

45 3rd hand. Θέων καὶ οἱ μέτοχοι(οι) τρα(πεζίται) τῷ ἀγο(ρανόμφ) χαί(ρειν).
τέτακ(ται) τῇ κῆ τοῦ Φαμενώθ) ἐγκ(υκλιου) Δίδυμος
Σαραπ(ωνος) καθ' ἧ(ν) ἔχει διαγρα(φήν) χαλ(κοῦ) πρὸς ἀργ(ύριον)
(τάλαντον) α Ἐψ. (4th hand) Θέων σεση(μείωμαι) χ[α]λκ(οῦ) πρὸς
ἀρ(ύριον)] (τάλαντον) [α] Ἐψ.

3. l. συγγραφῆν. 7. l. Ἀμοῖτος. 10. l. ἔθετο; cf. 37. 16. l. αἰθριον. 25. l. τὸ
αὐτό, and so in 34. 1. πεντακοσίους. 26. l. τούτους. 30. l. τέσσαρας and so in 33.
38. l. κεφαλαίου. 46. The name διδυμος perhaps by the 4th hand.

‘Chaeremon, son of Chaeremon, of the Maronian deme, nominee of Claudius Antoninus, to the agoranomus, greeting. Register a contract of mortgage for Didymus, son of Sarapion, son of Didymus, his mother being Charitous, daughter of Petosius, of Oxyrhynchus, of the property of the mortgager Dionysius also called Amois, son of Phantias also called Amois, son of Phantias, his mother being Zenarion, daughter of Dionysius, of the same city, being a share assigned to him by his mother Zenarion in her lifetime by an agreement of cession executed through the record office of the same city in the month of Mecheir in the tenth year of Nero, of her house near the Serapeum at Oxyrhynchus in the quarter of Hermaeus, containing a two-storied tower and a gateway and passage and hall and chamber, and of the court adjoining the tower on the north side and containing a stone well, and of some open plots of land formerly in the possession of Heracleides, son of Philoxenus, and Ptolema, daughter of Asinis, on the north side starting from the north angle of the gateway towards the south, measuring from north to south on both sides 16 cubits, and from west to east also on both sides 32 cubits, making 512 square cubits, together with all fixtures that may be included in them; the measurements of the court northwards of the tower and containing the well are from north to south on both sides 24 cubits, and from west to east also on both sides 11 cubits, making for the court 264

square cubits, together with all fixtures which may be included in them; total measurements, 776 square cubits, all these particulars being in accordance with the aforesaid agreement. The property has been mortgaged to Didymus by the said Dionysius also called Amois for a sum of 1300 drachmae of silver at the interest of a drachma for a mina each month for a term of twelve months from the coming month Pharmuthi; the value of which sum, reckoned at the rate of 1800 drachmae (of copper) for 4 drachmae (of silver), is 97 talents 3000 drachmae of copper. Farewell. The 11th year of the Emperor Caesar Vespasian Augustus, Phamenoth.'

There follow the signature of Chaeremon authorizing the registration, and the receipt of the bank of Theon and company for 1 talent 5700 drachmae of copper paid by Didymus on account of the tax on sales and mortgages.

1. *Μαρωνεύς*: several new names of demes occur in this volume; see cclxi. 6 *Αύξιμητόρειος* ὁ καὶ *Λήνειος*, cclxiii. 18 *Ἐπιφάνειος*, cclxxiii. 9 *Φυλαξιθαλάσσειος* ὁ καὶ *Ἄλθαιεύς*, 12 *Φυλαξιθαλάσσειος* ὁ καὶ *Ἡράκλειος*; cf. cclxxiii and cclxxvii. Probably in all cases the demes are Alexandrian, like *Σωσικόσμιοσ* ὁ καὶ *Ἄλθαιεύς* in O. P. I. xc. 15.

11. *διὰ τοῦ . . . μνημονίου*: cf. ccxxxviii. 2, note.

25. For *ἐμβάτου* or, more correctly, *ἐμβάδου* cf. Brit. Mus. Pap. CLIV. 6 *πήχεις ἐμβαδικοί*. The spelling *ἐμβατικός* occurs in Brit. Mus. Pap. CXCI. 19.

27. For *φορτία* in the sense of fixtures cf. ccxlii. 16 and C. P. R. 206, in which a *μέρος φορτίων πλινθικῶν καὶ αὐλικῶν καὶ [. . .]ητικῶν* is sold for 600 drachmae.

36. *τῇ δηλονύμηνῃ ὁμολογίᾳ*: i. e. the *ὁμολογία* mentioned in 13.

42. The tetradrachm or stater, being the silver coin in common use, was the regular unit in a comparison of values; cf. e. g. Rev. Pap. col. LX. 15, and Brit. Mus. Pap. CXXXI. recto 447 ὡς τῶ(ν) δ (δραχμῶν) ὀβολ(οί) κη.

CCXLIV. TRANSFER OF CATTLE.

28 × 13.6 cm. A. D. 23.

This and the following papyrus (ccxlv) are both addressed to the strategus Chaereas, and are concerned with the registration of property in cattle. The present document is a letter from a slave named Cerinthus, who states his intention of transferring his sheep to the Cynopolite nome, which was on the opposite side of the river, and requests that the strategus of that nome may be notified of the fact. Below is the beginning of the letter written in accordance with this request by Chaereas to Hermias, the strategus of the Cynopolite nome.

An interesting palaeographical feature is the signature of Cerinthus, which is one of the earliest examples of Latin cursive writing upon papyrus.

[X]αιρέαι στρατηγῶι
 παρὰ Κηρίνθου Ἀντωνίας Δρούσου
 δούλου. βουλόμενος μεταγαγεῖν
 ἐκ τοῦ Ὀξυρυγίτου εἰς τὸν Κυ[ο]πολίτην
 5 νομὸν νο[μῶ]ν χάριν ἃ ἔχω ἐν ἀπογρα(φῆ)

ἐπὶ τοῦ Ὁξ[υρρυ]χίτου ἐν τῷ ἐνεστῶτι
 ἐνάτῳ ἔτει Τιβερίου Καίσαρος Σεβαστοῦ
 πρόβατα τριακῆσσια εἴκοσι καὶ αἴγας
 [ἐκατ]δὲν ἐξήκον[τ]α καὶ τοὺς ἐπακολουθ(οῦντας)
 10 ἄρνας [κ]αὶ ἐρίφους, ἐπιδίδωμι τὸ ὑπόμνημα
 ὅπως γράψῃ(ς) τῷ τοῦ Κυνοπολίτου
 [σ]τρατηγῶ[ι] φ[έ]ρ[ε]ιν τὰ σημαιν(όμεν)α πρόβατα
 καὶ ἐν . . . α . [ἐν] ἀπογραφῇ
[.]. γτος γ ἡ[.].
 2nd hand. 15 Ceri[nthus] Antoniae · Drusi · ser(uus)
 epid[e]doca · anno · viiii · Tib(eri)
 Caesaris Aug(usti) · Mechir · dij · ϕϕ(auo)
 3rd hand. Χαιρέας Ἑρμία [στρατηγῶ] Κυνοπολίτου πλείστα χαίρειν.
 ἐπέδωκέν μοι ἀ[πογραφῆ]ν Κήρινθ[ο]ς Ἀντωνίας Δρούσου
 20 δούλος Βα[λδ]μ[ενος] 22 letters] . εἰ
 . . . [

'To Chaereas, strategus, from Cerinthus, slave of Antonia, daughter of Drusus. I wish to transfer from the Oxyrhynchite to the Cynopolite nome for the sake of pasturage 320 sheep and 160 goats and the lambs and kids that may be produced, which I have on the register in the Oxyrhynchite nome in the present ninth year of Tiberius Caesar Augustus. I therefore present this memorandum in order that you may write to the strategus of the Cynopolite nome to register the aforesaid sheep and goats . . .

'I, Cerinthus, slave of Antonia, daughter of Drusus, have presented this in the ninth year of Tiberius Caesar Augustus, on the eighth day of Mechir.

'Chaereas to Hermias, strategus of the Cynopolite nome, many greetings. Cerinthus, slave of Antonia, daughter of Drusus, has presented to me a return, wishing to . . .

13. It does not seem possible to read αἴγας here after καί, where it is certainly expected.

17. There are some traces of ink which may indicate another short line below 17, but are more probably accidental.

CCXLV. REGISTRATION OF CATTLE.

37 × 7 cm. A.D. 26.

Property return addressed to the strategus Chaereas (cf. ccxlv) by two persons, who make a statement of the number of sheep in their possession in the twelfth year of Tiberius. The formula followed in this document also occurs in cccl—ccclvi; it is somewhat different from that found in the Fayûm papyri.

These Oxyrhynchus returns of cattle were usually sent to the strategus or the toparch; and two (ccxlv and cccli) which are addressed to the former are signed by the latter. They are also as a rule dated early in the month Mecheir. ccxlv shows some peculiarities. ccclvii and O. P. I. lxxiv state the present number of the cattle compared with that of the previous year.

1st hand.

ξη

2nd hand. Χαιρέαι στρατηγῶι

παρὰ Ἡρακλείου τοῦ

Ἀπίωνος καὶ Νάριδος

τοῦ Κολλούθου πρ(ε)σβυ-

5 τέρου. ἀπογραφόμεθα

εἰς τὸ ἐνεστὸς ιβ (ἔτος)

Τιβερίου Καίσαρος Σεβαστοῦ

τὰ ὑπάρχοντα ἡμεῖν

πρόβ(ατα) ἐκάστῳ ἑξ᾽

10 πρ(όβατα) ιβ, ἃ νεμήσεται

σὺν το(ῖ)ς ἐπακολουθοῦ-

σι ἄρνασι περὶ Πέλα τῆς

πρὸς λίβα τοπαρχίας

καὶ δι' ὄλου τοῦ νομοῦ

15 ἐπιμεμιγμένα τοῖς

Διονυσίου τοῦ Ἰππάλου

διὰ νομέως τούτου

υἱοῦ Στράτωνος νεω-

τέρου λαογραφουμένο(ν)

20 εἰς τὴν αὐτὴν Πέλα·

ῶν καὶ ταξόμεθα τὸ καθῆ-

κον τέλος. εὐτ[ύ]χ(ει).

3rd hand. Σαραπίων τοπ(άρχης) σεση-

(μείωμαι) πρόβατα

δέκα δύο / ιβ.

2nd hand(?) 25 (ἔτους) ιβ Τιβερίου Καίσαρος

Σεβαστοῦ, (1st hand?) Με-

χ(εῖρ) ε̅.

'To Chaereas, strategus, from Heracleus, son of Apion, and Naris, son of Colluthus the elder. We return for the current 12th year of Tiberius Caesar Augustus the sheep which we own as six each, or twelve sheep in all. They will pasture, together with the lambs that may be produced, in the neighbourhood of Pela in the western toparchy and throughout the nome, mixed with those of Dionysius, son of Hippalus, under Dionysius' son, Strato the younger, as shepherd, who is registered as an inhabitant of the said Pela. We will also pay the proper tax upon them. Farewell.

'I, Sarapion, toparch, have set my signature to twelve sheep, total 12.

'The 12th year of Tiberius Caesar Augustus, Mecheir 5.'

CCXLVI. REGISTRATION OF CATTLE.

Plate VII. 34.3 x 8 cm. A.D. 66.

Supplementary return addressed to the strategus, the royal scribe, and the 'scribes of the nome.' The sender registers as his property seven lambs, which he states have been born subsequent to a previous return sent in by him for the current year.

The body of the document is in a fine uncial hand of a literary type, while the signatures of the various officials are very cursively written.

- Παπίσκωι κοσμητεύσ[α]ντι
 τῆς πόλεως καὶ στρα[τηγῶ] 'Οξύρυγχ[ι]του
 καὶ Πτολεμα[ί]ου βασιλικῶ[ι] γρα[μματεῖ]
 καὶ τοῖς γράφουσι τὸν νόμον
 5 παρὰ Ἀρμύσιος τοῦ Πε[το]-
 σίριος τοῦ Πετοσίριος μη-
 τρὸς Διδύμης τῆς Διογένηος
 τῶν ἀπὸ κόμης Φθῶχ[ι]ος
 τῆς πρὸς ἀπηλιώτην τ[ε]π[ι]αρχίας).
 10 ἀπεγραψάμην τῶι ἐνεσ-
 τῶτι ιβ (ἔτει) Νέρωνος
 Κλαυδίου Καίσαρος
 Σεβαστοῦ Γερμανικοῦ
 Αὐτοκράτορος περὶ τὴν
 15 αὐτὴν Φθῶχιν ἀπὸ γ[ο]-
 νῆς ὧν ἔχω θρεμμάτων
 ἄρνας δέκα δύο, καὶ νῦν
 ἀπογράφομαι τοὺς ἐπιγε-
 γονότας εἰς τὴν ἐνεστῶσαν
 20 δευτέραν ἀπογραφὴν ἀπὸ
 γονῆς τῶν αὐτῶν θρεμμά-
 των ἄρνας ἑπτὰ, γίνονται
 ἄρνες ἑπτὰ· καὶ ὁμιλύω
 Νέρωνα Κλαύδιον Καίσαρα
 25 Σεβαστὸν Γερμανικὸν
 Αὐτοκράτορα μὴ ὑπεστᾶ[λθ]αι).
 ἔρρα(σθε).
 2nd hand. Ἀπολλώνιος ὁ π[α]ρὰ Παπίσκου
 στρατηγοῦ σεση(μείωμαι) ἄρνας ζ.
 30 (ἔτους) ιβ Νέρωνος τοῦ κυρ[ι]ου,
 Ἐπεὶφ λ.
 3rd hand. Ὡρίων ὁ π[α]ρὰ Πτολεμαίου βασιλικῶ[ι] γρα[μματέως]

ΣΑΙΝΑΡΩΙ ΠΑΤΗΡ
 ΦΩΝΟΣΤΥΔΙΟ
 ΤΩΝ ΑΠΟΣΤΟΛΩΝ
 ΛΕΩΣΤΥΦΩ
 ΤΡΟΥΤΙ ΙΡΑΚΛΕ
 ΦΩΜΕΝΟΥΝΕ
 ΕΡΑΥΝΙΜΗΝ
 ΣΤΟΙΑΦΙΝΑ
 ΙΟΙΤΙΚΟΣ
 ΑΙΑΤΗΝΕΚ
 ΚΡΑΩΤ
 ΥΠΟΚΕΠΑ
 ΤΥΧΗ
 ΑΠΟΔΩΜ
 ΕΤΕΡΑΤΩΝ ΜΕΝΤΑΡ
 ΟΝΤΩΝ ΟΝΤΩΝ
 ΑΣΤΗΝΑΙΘΟΣ
 ΛΕΓΕΜΑ
 ΕΤΕΡΑΝΥ

No. CCLXXXII

ΠΑΠΙΣΚΩΙ ΚΟΣΜΙΤΕΥ
 ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΤΡΕΣ
 ΚΑΙ ΠΤΟΛΕΜ ΒΑΣΙΛΙΚΟ
 ΚΑΙ ΤΟΙΣ ΓΡΑΦΟΥΣ ΤΟΝ ΝΟ
 ΠΑΡΑ ΑΡΜΙΥΣΙΟΣ ΤΟΥ ΠΕ
 ΣΙΡΙΟΣ ΤΟΥ ΠΕΤΟΣΙΡΙΟΣ
 ΤΡΟΣ ΔΙΔΥΜΗΣ ΤΗΣ ΔΙΟΛ
 ΤΩΝ ΑΠΟΚΩΜΗΣ ΦΩΩ
 ΤΗΣ ΠΡΟΣ ΑΠΗΝΩΤΗΝ
 ΑΠΕΓΡΑΦΑ ΜΗΤΙΣΙΕΝ
 ΤΩΤΙ ΙΒΛ ΝΕΡΩΝΟ
 ΚΛΑΥΔΙΟΥ ΚΑΙ ΣΑΡΟΣ
 ΣΕΒΑΣΤΟΥ ΓΕΡΜΑΝΙΚΟΥ
 ΑΥΤΟΚΡΑΤΟΡΟΣ ΠΕΡΙ ΤΗΣ
 ΑΥΤΗΣ ΦΘΩΧΙΝΑ ΠΟ
 ΝΗΣΩΝ ΕΧΩΘΕΡΕΜΜΑΤΟ
 ΑΡΝΑΣ ΔΕ ΚΑΔΥΟ ΚΛΙΝ
 ΑΠΟ ΓΡΑΦΟΜΑΙ ΤΟΥ ΣΕΠ
 ΤΟΝ ΟΤΑ ΣΕΙΣ ΤΗ ΝΕΝΕΣ
 ΔΕΥΤΕΡΑΝ ΑΠΟ ΓΡΑΤΗΝ
 ΤΟΝ ΗΣΤΩΝ ΑΥΤΩΝ ΘΕΡΕ
 ΤΩΝ ΑΡΝΑΣ ΣΕΠΤΑΓΙΝΟΝ
 ΑΡΝΕΣ ΣΕΠΤΑ ΚΛΙΟΜΕ
 ΝΕΡΩΝΑ ΚΛΑΥΔΙΟΝ ΚΛΙΣ
 ΣΕΒΑΣΤΟΝ ΓΕΡΜΑΝΙΚΟΝ
 ΑΥΤΟΚΡΑΤΟΡΑ ΜΗΤΙΣΙΕΣ

Ημερομηνία
 ΕΤΕΡΑΝΥ
 ΕΝ ΝΕΡΩΝΟ

No. CCXLVI

σεση(μείωμαι) ἄρ(υ(ας) ζ.
 (ἔτους) ιβ Νέρωνος Καίσαρος
 τοῦ κυρίου, Ἐπειφ λ.

4th hand. 35 Ζήνων ὁ π(αρά) τ(ῶν) τὸν νομ(όν) γραφόντων) σεση(μείωμαι)
 ἄρ(υ(ας) ζ. (ἔτους) ιβ Νέρων[ο]ς Καίσαρος
 τοῦ κυρί[ο]υ, Ἐπ[ε]λφ λ.

'To Papiscus, ex-kosmetes of the city and strategus of the Oxyrhynchite nome, and Ptolemaeus, royal scribe, and the scribes of the nome, from Harmiusis, son of Petosiris, son of Petosiris, his mother being Didyme, daughter of Diogenes, of the village of Phthochis in the eastern toparchy. I registered in the present 12th year of Nero Claudius Caesar Augustus Germanicus Imperator in the neighbourhood of the said Phthochis twelve lambs which were born from sheep in my possession, and I now register for the second registration a further progeny of seven lambs born from the same sheep, total seven lambs; and I swear by Nero Claudius Caesar Augustus Germanicus Imperator that I have not prevaricated. Farewell.'

There follow the signatures of Apollonius, agent of Papiscus, Horion, agent of Ptolemaeus, and Zenon, agent of the 'scribes of the nome.'

1. κοσμητεύσ[α(ν)τι]: cf. B. G. U. 362, IX. 6, fr. vii. 4. Very little is known concerning the functions of the κοσμητής, but it appears from other Oxyrhynchus papyri (unpublished) that one of his duties was the management of public festivals and games. That the office involved great expense is evident from C. P. R. 20.

4. τοῖς γράφουσι τὸν νομόν: cf. ccxxxix. 1, note.

CCXLVII. REGISTRATION OF PROPERTY.

35 × 8.8 cm. A.D. 90.

Registration of house-property addressed to the keepers of the archives by Panechotes on behalf of his younger brother, who is described as not quite of age. Cf. O. P. I. lxxii, which is a similar return addressed to the same two officials in the same year, and is also written on behalf of a second party; ccclviii; and the two following papyri, which show that Epimachus and Theon were the keepers of the archives ten years earlier. The decree of Mettius Rufus mentioned in 15 is preserved in ccxxxvii. VIII; on the general subject of ἀπογραφαί see note on line 31 of that column.

1st hand. ἔ κ Φαμενῶ(θ) ιδ.

2nd hand. Θεώνι καὶ Ἐπιμάχῳ
 βιβλιοφύλαξι
 παρὰ Πανεχότου τοῦ

[ἐ]ν τῷ Κάμπῳ τρίτον

[μέ]ρος οἰκίας διπυργί-
 ας, ἐν ᾗ κατὰ μέσον αἰ-
 25 [θρ]ιον, καὶ τῆς προσού-

- 5 Παισίριος τοῦ Πανεχώ-
του μητρὸς Τσεναμμο-
νάτος τῆς Πανεχώτου
τῶν ἀπὶ Ὀξυρύγχων πόλ(εως)
ἀπογράφομαι τῷ ὁμογνη-
10 σίῳ μου ἀδελ(φῷ)
ἀπὸ τῆς αὐτῆς πόλεως
προστρέχοντι τῇ ἐνό-
μῳ ἡλικίᾳ κατὰ τὰ ὑπὸ
τοῦ κρατίστου ἡγεμόνος
15 Μεττίου Ῥούφου προσ-
τεταγμένα τὸ ὑπάρ-
χον αὐτῷ εἰς τὴν ἐνεσ-
τῶσαν ἡμέραν ἐπὶ τοῦ
πρὸς Ὀξυρύγχων πόλ(ει)
20 Σαραπίου ἐπὶ ἀμφόδου
Ἰππέων Παρεμβολῆς
- [σης] αὐλῆς καὶ ἐτέρων
[χ]ρηστηρίων καὶ εἰσ-
όδου καὶ ἐξόδου καὶ
τῶν συνκυρόντων,
30 κατηνηκὸς εἰς αὐτὸν
ἐξ ὀνόματος τῆς ση-
μαινομένης καὶ με-
τηλλαχίας ἀμφοτέ-
ρων μητρὸς Τσεναμ-
35 μονάτος ἀπὸ τῆς αὐ-
τῆς {α} πόλεως ἀκολου-
θῶς οἷς ἔχει δικαίους.
(ἔτους) ἐνάτου Αὐτοκράτορος
Καίσαρος Δομιτιανοῦ
40 Σεβαστοῦ Γερμανικοῦ,
Φαμενώθ ιδ.

‘To Theon and Epimachus, keepers of the archives, from Panechotes, son of Pausiris, son of Panechotes, his mother being Tsenammonas, daughter of Panechotes, of the city of Oxyrhynchus. I register for my full brother . . . of the same city, who is approaching the legal age, in accordance with the commands of his highness the praefect Mettius Rufus, his property at the present date in the Campus near the Serapeum at the city of Oxyrhynchus in the Knights' Camp quarter, namely a third part of a doubled-towered house, in the middle of which there is a hall, and of the court attached and the other fixtures and the entrance and exit and appurtenances. This has descended to him from the property of the aforesaid and departed Tsenammonas, the mother of us both, in accordance with his rightful claims. The ninth year of the Emperor Caesar Domitianus Augustus Germanicus, Phamenoth 14.’

12. προστρέχοντι τῇ ἐνόμῳ ἡλικίᾳ: cf. cclxxv. 8 οὐδέπω ὄντα τῶν ἐτῶν. The ‘legal age’ was probably fourteen years, when men became liable to the poll-tax.

23. διπυργίας: cf. Brit. Mus. Pap. CCCXLVIII. 12, C. P. R. 28. 10.

37. From the use of the present tense it seems that the subject of ἔχει is the legatee; but in the parallel passage in ccxlvi. 33-4 the δίκαια are those of the testator.

CCXLVIII. REGISTRATION OF PROPERTY.

37 x 11.5 cm. A. D. 80.

Property-return similar to the preceding, sent to the keepers of the archives by Demetrius on behalf of his son Amois, who had inherited some property

from his grandfather Sarapion. It is noticeable that Sarapion is stated to have died in the 8th year of Vespasian (75-6), or at least four years earlier than this registration; cf. ccxlix. 13 and 25, and note on ἀπογραφαί on ccxxxvii. VIII. 31.

Ἐπιμάχῳ καὶ Θεῶνι
 β[ι]β[λ]ιοφύλαξι
 παρὰ Δημητρίου Σαραπίωνος τοῦ Θεῶνος
 μητρὸς Πρεΐμα[ς] τῆ[ς]
 5 Σαραπίωνος τοῦ Ἀλεξάνδρου
 τῶν ἀπ' Ὀξυρύγχων [πόλ(εως). ἀπογράφομαι
 τῶι υἱῶι μου Ἀμβίτι [Δημητρίου τοῦ
 Σαραπίωνος τοῦ Θεῶνος τῶν ἀπὸ τῆς αὐ-
 τῆς πόλεως . [.
 10 πρώτας σκατ[. τὰ κα-
 τητηκότα [εἰς αὐτὸν ἐξ] ὀνόματος
 τοῦ μὲν πατρὸς ἐμοῦ αὐτοῦ [δὲ πάππου
 Σαραπίωνος τοῦ Θεῶνος [.
 χου τῶν ἀπὸ τῆς αὐ(τῆς) πόλεως τετελευ-
 15 τηκότος τῶι ὀγδόω[ι] ἔτει θεοῦ
 Οὐεσπασιανοῦ, ἐν μὲν τῆι Ὀξυρύγχων
 πόλει ἐπ' ἀμφό(δο)υ Πλατεία[ς]
 μέρος ἡμίσιους μέρους κοινωνικῆς οἰκίας
 καὶ αἰθρίου καὶ αὐλῆς, καὶ περὶ Κερκε[. . .
 20 τῆς πρὸς λίβα τοπαρχίας ἐκ τοῦ [Κτη-
 σικλέους κλήρου ἀπὸ κοινωνικῶν [ἐδα-
 φῶν ἡμισυ μέρος κατοικικῆς γῆς ἀρου-
 ρῶν δέκα μιᾶς τετάρτου, καὶ ἐκ τοῦ Ἐπι-
 μάχου ὁμοίως ἀπὸ κοινωνικῶν [ἐδα-
 25 φῶν ἡμισυ μέρος κατοικικῆς γῆς
 ἀρουρῶν δύο, καὶ ἐν τῇ αὐτῇ κώμῃ
 δίμοιρον μέρος τετάρτου μέρους
 κοινωνικῆς ἐπαύλεως συνπεπτω-
 κίας ἐν ἧ πύργος καὶ περιστερεῶν καὶ αὐ-
 30 λαὶ καὶ ἕτερα χρηστήρια πάντα συνπε-
 πτωκότα. ὁ δὲ Σαραπίων ἐστὶν διὰ τῆς

τοῦ δεκάτου ἔτους Νέρωνος
 ἀπογραφῆς, ἐπὶ δὲ πάντων] ἀκολου-
 θως τοῖς εἰς τὸν αὐτὸν Σαραπ[ίωνα] δ[ικ(αίους)].
 35 (ἔτους) γ Αὐτοκράτορος Τίτου Καίσα[ρ]ος Οὐεσπασιανοῦ
 Σεβαστοῦ, Φαῶ(φι) ιγ.
 2nd hand. γ ᾠ π̄ε

10. The three letters after *πρωτ* corrected. 18. The syllable *μ* in *ημισους* originally omitted, and added above the line. 34. *τοῖς* added above the line.

9. In the latter part of the line it was probably stated that Amois was a minor; cf. ccxlvii. 12.

10. Perhaps *κατ[ὰ τὰ κελευσθέντα]*, but the difficulty at the beginning of the line renders the supplement doubtful.

20. [Κτη]σικλέους κλήρου: the names of the κλήροι are perhaps those of the first κάτοικοι who held them, just as the three μερίδες of the Fayûm were probably called after the three first στρατηγοί.

28. *συνπεπ[τω]κυίας*: 'in a state of ruin.'

31. The point of the statement that Sarapion had registered the property in the 10th year of Nero is not easy to understand on the theory of an annual registration; cf. note on ccxxxvii. VIII. 31. On the other hand the remark need not necessarily imply that there had been no general ἀπογραφὴ of property between that date (63-64) and the present year, though it rather points in that direction.

CCXLIX. REGISTRATION OF PROPERTY.

21 x 7.2 cm. A. D. 80.

Supplementary property return, dated in the same year and on the same day as ccxlviii, announcing in addition to property registered previously the possession of a share of a house devised to the present owner by his brother, who had died early in the year 78. Two years had therefore elapsed between the decease of the testator and this registration of the property by the heir; cf. introd. to ccxlviii, and note on ccxxxvii. VIII. 31.

<p>Ἐπιμάχῳ καὶ Θέωνι βιβλιοφ(ύλαξι) παρὰ Διογᾶτος τοῦ Τεῶτος τοῦ Κενταύρου μητρὸς Ἀπί- ας τῆς Πρωτᾶτος τῶν ἀπ' Ὀξυ- 5 ρύγχων πόλεως. ἀπογράφο- μα κατὰ τὰ προστεταγμέ-</p>	<p>15 αὐτῇ πδλει ἐν τῷ Παμμέ- νους λεγομένῳ παραδεί- σου τρίτον μέρος ἕκτου μέρους κοινωνικῆς πρὸς με καὶ τοὺς ἀδελφοὺς καὶ 20 ἐτέρους οἰκίας ἀκολουθως</p>
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<p>να χωρὶς ὧν προαπεγρα- ψάμην καὶ νῦν τὸ κατην- τηκὸς εἶς με ἐξ ὀνόματος 10 τοῦ ὁμογενεοῦ μου ἀδελ- φοῦ Ποπλίου τῶν ἀπὸ τῆς αὐτῆς πόλεως μ[ε]τῆλλα- χότος ἀτέκνου τῶι ι (ἔτει) θεοῦ Οὐεσπασιανοῦ ἐν τ[ῆ]</p>	<p>2nd hand. 25 (ἔτους) γ Αὐτοκράτορος Τίτου Καίσαρος Οὐεσπασιανοῦ Σε- βαστοῦ Φαῶφι ιγ.</p>
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16. l. παραδείσφ.

27. ιγ corr. from ιβ.

CCL. REGISTRATION OF PROPERTY.

22.3 x 10.8 cm. A. D. 61 (?).

Supplementary property return resembling ccxlix; cf. note on ccxxxvii. VIII. 31. The writer, whose name is lost, registers some property derived from his father, who had died at the end of the 3rd year of Nero, in the course of which year the writer's previous return had perhaps been sent in (cf. note on 6). The date of the present document is missing, but it is approximately fixed by the mention of the praefect Vestinus, who is known to have been in office in the 6th, 7th, and 8th years of Nero; and that it should be assigned to the 7th year is made probable by the fact that there is gummed to its left margin a mutilated document which is to all appearance a similar property return and which is dated in the month Germaniceus of the 7th year of an emperor who is almost certainly Nero.

[. . . .]. ἀπογράφομαι κατὰ τὰ ὑπ[ὸ] τοῦ κρατίστου
[ἡγεμόνος] Λευκίου Ἰουλίου Οὐηστείου[ου προστεταγ-
μένα χ]ωρὶς ὧν προαπεγραψάμην [.]
[.] . . . παρὰ Ἀρσινόης τῆς Κο[.]
5 [.]ου ἐν τῶι Παιταισιέω[ι]
[.]υ τῶι γ (ἔτει) Νέρων[ος Κλαυδίου Καί-
[σαρος Σεβαστο]ῦ Γερμανικοῦ Αὐτοκράτορος περὶ
τὴν αὐτ[ῆ]ν κ[ώ]μην ἐκ τοῦ Νικάνορος [καὶ Δριμάκου
κλήρων λεγομένων Δωροθέου ἀρ[ού]ρας

- 10 τέταρτον ἐνδέκα(τον), τὰ κατηνηκη[ότα εἰς ἐμὲ
 ἐξ ὀνόματος τοῦ μετηλλαχότος πατρὸς μου
 Ἀμμωνίου τοῦ Σαραπίωνος ταῖς ἐπαγομέναις
 τοῦ αὐτοῦ γ (ἔτους) ἀφ' ἧς ἔθετο ἰδιαγράφου ὁμολογί-
 as τῶι ιγ (ἔτει) θεοῦ Κλαυδίου καὶ διὰ [τῆς πρὸς τὴν
 15 γυναῖκά μου Τααγρελλσὰ Ἀπελλ[ᾶτος
 συνοικεσίου συγγραφῆς γεγυυία[s διὰ τοῦ ἐν
 Ὁξυρύγχων πῶλει ἀγορανομίου τῶι μηνι
 τοῦ ιδ (ἔτους) θεοῦ Κλαυδίου, ἐν μὲν Ὁξυρύγχων πῶλει
 ἐν τῆι τῶν Δυκίων παρεμβολῆι οἰκίαν καὶ αὐλήν
 20 καὶ ἕτερα χρηστήρια, καὶ περὶ τὸ ι[.
 ἐκ τοῦ Νικάνωρος καὶ Δριμάκου κλήρου
 ὑπάρχον]τος αὐτῶι ἐποικίου το[.
 ἐκ τοῦ ἀπὸ βορρᾶ μέρους εἰς δ' ἐνλο[γί]ζεται καὶ
 ὁ ἀπὸ βορρᾶ περιστερεὼν καὶ τὰ [.
 25 γουχα πρότερον [Ἀπ]ύγχ[ι]ος Α[.
 εἰ δὲ ἐλαιῶνι κατα . [22 letters
 δύο τετάρτου σ[25 letters
 ον καὶ τὰ τοῦ στο[25 letters
 ἀνηκοῖτ

On the verso

- 30 2nd hand.]τος τοῦ Ἀμμωνίου ἀπ' Ὁξυρύγχ(ων πῶλεως) μη(τρὸς)
 Κερωμ() (ἔτῶν) ιζ.

7. ε in γερμανικου corr. from α. 8. l. ἐκ τῶν, or κλήρου λεγομένου in 9; cf. 21.

6. It is not certain to what this date refers; if to προαπεγραψάμην, then the writer's previous ἀπογραφὴ was made in A.D. 56-7, in which year a general ἀπογραφὴ must have been held. But the construction of 3-10 is doubtful owing to the lacunae. Possibly καὶ νῦν immediately followed προαπεγραψάμην (cf. ccxlix. 8); the property mentioned in 3-10 would then be part of the current return.

11. Perhaps another name (ending in -τος; cf. the verso) should be supplied in the lacuna after πατρός; Ἀμμώνιος will then be the name of the writer's grandfather.

13-17. The property in question was secured to its present owner by two agreements, (1) the ὁμολογία between himself and his father in the 13th year of Claudius, (2) his marriage contract of the following year, in which the provisions of the ὁμολογία were reaffirmed.

16. συνοικεσίου συγγραφῆς: cf. cclxvi. 11, Pap. Par. 13, 10 (quoted in introd. to cclxvii).

25. γου καὶ may perhaps be read.

30. (ἐτῶν) ιζ: if, as is the natural interpretation, this is the age of the writer of the ἀπογραφή, the date of which is approximately A. D. 61, he was only nine or ten years old when his marriage, which is mentioned in line 18, took place. Possibly therefore ιζ is a mistake; but marriage at a very early age was not uncommon in Egypt at this period, cf. Wessely in *Wiener Sitzungsberichte*, 1891, p. 65. The age at which a boy ceased to be ἀφῆλιξ appears to be 14, cf. note on ccxlvii. 12.

CCLI. NOTICE OF REMOVAL.

32.5 × 9.5 cm. A. D. 44.

This papyrus and cclii, and probably ccliii, are addressed to two officials who combined the functions of the τοπογραμματεὺς (scribe of the toparchy, see note on line 2) and κωμογραμματεὺς or village-scribe, and announce (a) the removal of an individual from the place where he was officially registered (ἀναγραφόμενος or ἀπογραφόμενος, cclii. 4); (b) the fact that he no longer possessed any means (πόρος), presumably in the Oxyrhynchite nome. The truth of the statements is vouched for by oath. The removal of an inhabitant from his abode was regarded by the authorities in Egypt with much suspicion, being often resorted to for the purpose of evading λειτουργίαι or taxation. A decree of M. Sempronius Liberalis, praefect in A. D. 154, stigmatizing persons ἐπὶ ξένης as brigands, and commanding them to return to their proper homes, is preserved in B. G. U. 372. In O. P. I. cxxxv we find a lead-worker bound over by surety to remain on his holding.

The formula followed in these declarations concerning ἀναχώρησις resembles that found in announcements of death, e. g. cclxii. For their bearing on the origin of the census in Egypt see introd. to ccliv.

Διδύμωι καὶ Η[.	[ἀληθῆ εἶναι] τὰ προγεγραμμένα),
τοπογραμματαῦσι) κ[α]ὶ κωμογραμ-	καὶ μηδένα πόρον ὑπάρχ(ειν)
ματαῦσι)	τ[ῶ] αὐτῶ] Θεῶναι α[.
παρὰ Θαμούνιος [τ]ῆς	. [.] . γεστρ[α]τε . . . [.
'Ουνώφριος τῶν ἀπ' 'Οξυρύγ-	25 [ε]ύορκ[ο]ύση [μ]έν μ[ο]ι
5 χω[ν] πόλεως μετὰ κυρίου	[ε]ὺ εἶη, ἐπιορκού[σ]η δὲ τὰ
Σαρα[π]ίωνος τοῦ Σαραπίωνο(ς).	ἐναντία. ε[ὺ]τυχ(εῖτε).
ὁ υἱός μου Θεῶνις Διονυσίου	2nd hand. Θαμούνιο)ν 'Ουνώφριος ἐπιδέ-
ἄτε[χνο]ς ἀναγραφόμενος	δωκα τὸ ὑπ[ό]μνημα καὶ ὁμώ-
ἐπὶ λαύ[ρ]ας Τεμουενοῦθεως	30 μεκα τὸν προγεγραμμένον

10	ἀνεχ[ώ]ρησεν εἰς τὴν	δρκον. . . ὦν Σαραπίωνος
	[ξέ]νην τῶι διελθόντι	ἐπιγέγραμμαι αὐτῆς κύριος καὶ
	[χ]ρόνῳ. [δι]δ ἀξιῶι [ἀ]ναγράφεσθαι	γ[έ]γραφα ὑπὲρ [α]ὐτῆς μὴ εἰδυίας
	[τ]ούτον [έ]ν τοῖς ἀνακεχωρηκόσιν)	γράμματ[α].
	[ἀ]πὸ τοῦ ἐνεστῶτος τετάρτου	35 (έτους) δ Τιβερίου Κλαυδίου
15	έτους Τιβερίου Κλαυδίου	Κα[ί]σαρος Σεβαστ[οῦ] Γ[ε]ρμανικοῦ
	Καίσαρ[ο]ς Σεβαστοῦ	Αὐ[τ]οκράτορος, Τῦβι ἰβ.
	[Γερ]μ[ανικ]οῦ Αὐτοκράτορος,	1st hand. [Θα]μούνιον ὡς (έτων) νη μέσ(η)
	[καὶ ὁμ]νῶ Τιβέριον	ἀση(μος) οφ . . [. . .]ε . [. . .]
	[Κλαυδ]ιον Καίσαρα Σεβαστὸν	40 τῆ() [. . .] ξ . [. . . .]εχ()
20	[Γερμανι]κὸν Αὐτοκράτορα	. . . . . ἀτ[ε]χ(νος)

29. l. δμώμοκα.

'To Didymus and . . . , topogrammateis and komogrammateis, from Thamounion, daughter of Onnophris, of the city of Oxyrhynchus, with her guardian Sarapion, son of Sarapion. My son Thoönis, son of Dionysius, who has no trade, registered in the quarter of Temouenouthis, some time ago removed abroad. Wherefore I ask that his name be entered in the list of persons removed, henceforth from this year which is the 4th of Tiberius Claudius Caesar Augustus Germanicus Imperator; and I swear by Tiberius Claudius, etc., that the aforesaid statement is correct, and that Thoönis possesses no means . . . If I swear truly may it be well with me, but if falsely the reverse. Farewell.' Signature of Thamounion, written by her guardian, date, and official description of Thamounion's age and appearance.

2. On *τοπογραμματοίς* see Wilcken, *Observationes ad hist. Aegypti*, pp. 23 sqq.¹ They were scribes of the toparchies into which the nomes were divided. The Oxyrhynchite nome contained at least five (indices to O. P. I and II), and the Heracleopolite nome had several (B. G. U. 552, etc.). Other nomes however, e.g. the Latopolite, perhaps contained only two toparchies, an upper and a lower. The *τοπογραμματοίς* appear more frequently in the Ptolemaic than in the Roman period, when their functions tended to become merged in those of the *κομογραμματοίς* who originally were subordinate to them. Here and in cclii and ccliv both titles are held by each of the two officials. Why applications such as these should be addressed to them by persons who were living at Oxyrhynchus itself is not clear. It seems that even in the metropolis of the Oxyrhynchite nome there were *τοπογραμματοίς* and *κομογραμματοίς* who were specially concerned with the revision of the census lists; cf. ccliv. 1.

3. *Θαμούνιος*: in 28 and 38 and cccxxii she is called Thamounion, but in cclxxv. 2 her name is Thamounis, as in O. P. I. xcix. 3.

11. *ξένη*: cf. note on cclxxxvi. 15.

24. Possibly Thoönis' departure was due to his having become a soldier.

27. The word at the end of the line is doubtless *εὐτυχεῖτε* (cf. ccliii. 4) but the letters before *χ* are a mere scrawl.

31. The two letters before *ων* may be *πι*; in any case the name should have been *Σαραπίων*, as in 6.

¹ Cf. his *Gr. Ost.* I. 428 sqq. on *τοπαρχίαι*.

CCLII. NOTICE OF REMOVAL.

16.5 x 9.7 cm. A. D. 19-20.

Notice, similar to ccli, addressed in A. D. 19-20 to Theon and Eutyichides (cf. ccliv. 1), who like the officials in ccli combined the functions of *τοπογραμματοεῖς* and *κωμογραμματοεῖς*, by Thoönis, son of Ammonius, stating that his brother Ammonius, a weaver by trade, had gone away and no longer had any means. The document is incomplete, but the lacunae can be filled up from ccli, which is a similar notice written by Thoönis in August A. D. 19 and refers to the departure of the same Ammonius and of another person called Theon, probably a third brother. This second document preserves the *δρκος*, which is lost in ccli. Why in the case of Ammonius more than one notice was necessary does not appear. It is impossible that these notices had to be sent in annually. Perhaps the fact that his departure took place about the same time as the census (introd. to ccliv) has something to do with it; perhaps ccli was not addressed to the same officials as ccli.

Θέωνι καὶ [Ε]ὐτυχεῖδη τοπογρα(μματοεῖσι) καὶ κωμογρ(αμματοεῖσι)
παρὰ Θεώνιο[ς] τοῦ Ἀμμωνίου. ὁ ἀδελφός
μου Ἀμμώνιος Ἀμμωνίου γέρδιο[ς]
ἀπογραφόμενος ἐπὶ τῷ ἔμ[προσθ(ε)]ν
5 ὑπάρχ[ο]ντι αὐτῷ μέρε[ι] οἰκίας λαύρας
[Τευμεν]ούθεως ἐονη[μένος] παρὰ
[Δεησότης] γυναικὸς μετὰ κυρίου
[Σαραπίω]νος ἀκολουθ[ῶ]ν ταῖς εἰς
[αὐτήν] ἀσφαλείας, ἀνεχώρησεν
10 [εἰς τὴν] ξένην μηδενὸς ἐτέρου
[αὐτῷ πόρου] ὑπάρχοντος. [διδ] ἐπι-
[διδού]ς τὸ ὑπό[μ]νημα ἀξ[ι]ῶ ἀνα-
[γράφ]εσθαι τοῦτον ἐν τοῖς ἀνακ[ε]-
[χωρηκ]ῶσι καὶ πόρον μ[ὴ] ἔχοντος
15 [ἀπὸ τοῦ ἐ]νεστῶτο[ς] ἔκτου [ἔτους Τιβε]-
[ρίου Καί]σαρος Σεβ[αστοῦ]
2nd hand. [.] . . οἰ . . . ()
[(ἔτους) 5 Τιβερίου Καί]σαρος Σεβαστοῦ μ[ε] . . .
[.]
.

1. l. *κωμογρ.* 6. l. *έωνημένος.* 9. l. *άσφαλείαις.* 14. l. *έχουσι;* the genitive is probably due to *τάξει* being used in similar returns, e. g. cclxii. 12.

6-8. Cf. ccliii. 3-5.

10. *έτέρου,* i. e. no *πόρος* except the above-mentioned part of a house which he had purchased. The house had in some way been disposed of before Ammonius went away, cf. 4 *έμπροσθεν υπάρχοντι.*

15. Cf. ccliii. 12, 24. Any other emperor but Tiberius is on every ground out of the question.

18. Perhaps M[*εσορή,* cf. ccliii. 24.

CCLIII. NOTICE OF REMOVAL.

19.3 x 13 cm. A. D. 19.

A notice similar to the preceding but written in the previous year; cf. introd. to cclii.

.]ωτη[*άπογρα-*
[φόμενοι επί τ]οίς έμπρ[οσθε]ν υπάρ[χουσ]ίμ[εν]
[αύτοις μέρεσιν] οίκίας λαύρας Τευμενού[θ(εως)]
[έωνημένοι παρ]ά Δεησότης γυναικός
 5 *[μετά κυρίου] Σαραπίωνος άκολου-*
[θως ταίς είς αύ]τήν άσφαλείαις άνε-
[χώρησαν είς τ]ήν ξένην μηθενός
[έ]τέρ[ου αύτοις π]όρου υπάρχοντος.
διδ[ό]ν[τι] [ε]πίδιδωμι τ]ὸ υπόμνη[μ]α αξιῶν
 10 *άναγρ[άφεισθαι τ]ούτους έν τοίς άνακε-*
χωρηκόσι [καί π]όρον μη έχόντων
[ά]πὸ τοῦ ένεστ[ῶ]τος ε (έτους) Τιβερίου Καίσαρος
Σεβαστοῦ καί ε[.]ων όμοίων.

εὐτύχει.

2nd hand. 15 *[Θοῶνις 'Αμμωνίου] επιδέδωκα τὸ υπόμνη-*
[μα καί όμνύω Τιβέριον] Καίσαρα Σεβαστὸν
Αὐτοκράτορα θεοῦ Διὸς 'Ελευθερίου
Σεβαστοῦ υἱὸν ἀληθῆ εἶναι τὰ προγε-
[γ]ραμμένα, καί μηδένα π[ό]ρον υπάρχειν

20 [τ]ϕ̄ Ἀμμωνί[ε]ϕ καὶ τῷ νεωτέρῳ
 Θέωνι μέχρι τῆς ἐνεστώσης ἡμέ-
 ρας. εὐορκοῦντι μέμ μοι εὖ εἴη,
 [έ]πιορκοῦντ[ι δὲ τ]ὰ ἐναντία.
 (ἔτους) ε Τιβερίου Καίσαρος Σεβαστοῦ, Μεσορ[η] . .

11. 1. ἔχουσι. 18. ἀληθῆ εἶναι corr. from ἀληθεῖ ηναι. 22. First υ in εὐορκοῦντι corr. from ρ.

13. ?ε[τ]ῶν. What we have regarded as the second vertical stroke of ν is unusually long and possibly represents an over-written ι, in which case a contracted word . . ωνι() must be read.

CCLIV. CENSUS RETURN.

13 x 11.3 cm. About A. D. 20.

One of the most interesting classes of Roman papyri consists of the census returns (*ἀπογραφαὶ κατ' οἰκίαν*, which must be carefully distinguished from *ἀπογραφαί* of house and land property discussed in ccxxxvii. VIII. 31, note). The earliest census in Egypt hitherto known is that which was held in A. D. 62 (Brit. Mus. Pap. CCL. 79; Kenyon, *Cat.* II. 19). From that date to A. D. 202 the recurrence of the census at intervals of fourteen years is attested by numerous examples. On the origin of the cycle a good deal of light is thrown by the papyri published in this volume, which carry it back certainly to the reign of Tiberius and with all probability far into the reign of Augustus.

The question of the beginning of the cycle has recently attained an unusual degree of importance owing to the brilliant attempt made by Prof. Ramsay in '*Was Christ born at Bethlehem?*' to explain in the light of the Egyptian census returns the much disputed passage in St. Luke ii. 1-4 respecting the *ἀπογραφή* held by Herod. We were able to lay a part of our results last autumn before Prof. Ramsay in time to be utilized in his book, but we can now present them in a fuller and more matured form which has undergone some modifications. It will therefore perhaps not be out of place if, after a survey of the evidence as it stands at present, we briefly turn aside to examine those of Prof. Ramsay's arguments which are based on the Egyptian census lists, and consider how far, if at all, his conclusions are affected by the new facts concerning *ἀπογραφαί* which are adduced in this volume.

The nature and purposes of the census in Egypt are discussed by Wilcken (*Hermes* xxviii. pp. 246 sqq.)¹, and more recently by Kenyon (*Cat.* II. pp. 17 sqq.). The returns in Fayûm papyri are addressed to the *στρατηγός*, *βασιλικὸς γραμματεὺς*, *κωμογραμματεὺς*, and *λαογράφοι*, or to one or more of these officials; and consist of a statement by the householder (1) of the house or part of it owned by him or her, (2) of the names and ages of himself and all the

¹ And now in *Gr. Ost.* I. 435 sqq.

other residents including children, slaves, and tenants. A notable characteristic is that the returns always relate to the year before that in which they were written. Thus a census return for 89-90 was sent in during 90-91. These returns and the lists drawn up from them, of which Brit. Mus. Papp. CCLVII-CCLIX are examples, were evidence with regard to a man's age, address, household property, slaves, etc.; but their chief object undoubtedly was to be the basis of a list of inhabitants liable to or exempt from the poll-tax. This is amply proved by (1) the use of the term *λαογραφία* for poll-tax in Egypt in place of the more usual *ἐπικεφάλαιον* (though, as we shall see hereafter, at Oxyrhynchus *ἐπικεφάλαιον* sometimes occurs in early Roman papyri, e. g. cclxxxviii), (2) by the three Brit. Mus. papyri mentioned above, (3) by the census returns themselves, in which any individuals who for various reasons were *κάτοικοι* or *ἐπιεκκριμένοι* (cf. introd. to cclvii), i. e. wholly or partly exempt from the poll-tax, record the fact, e. g. B. G. U. 116 II. 18.

The three census returns published here, ccliv-vi, are all unfortunately incomplete; but they show the same general formula, and differ in some respects from other known census returns, which nearly all come from the Fayûm. As the differences are a matter of some importance, we give first the text of a *κατ' οἰκίαν ἀπογραφή* for A. D. 145-6 from Oxyrhynchus, which resembles closely the formula of the Fayûm census returns and was briefly described in O. P. I. clxxi (cf. ccclxi, part of a census return for 75-6).

Διοσκόρῳ στρατηγῷ καὶ Ἰσχυρίῳ βασιλ(ικῆ) γραμμα(τεῖ)
 παρὰ Ἰέρακος Ἀκώριος τοῦ Ν . . . [. . .
 ἀπ' Ὀξυρύγχων πόλεως. ἀπογράφομαι κ[ατὰ
 τὰ κελευσθέντα ὑπὸ Οὐαλερίου Πράκλου
 5 τοῦ ἡγεμόνος, ἀπογράφομαι πρὸς
 τὴν τοῦ διελθόντος θ (ἔτους) Ἀντωνεῖνου
 Καίσαρος τοῦ κυρίου κατ' οἰκίαν ἀπογρα-
 φὴν τὴν (corr. from το) ὑπάρχου(σα)ν μοι ἐπ' ἀμφόθου δρό-
 μου Θεήριδος οἰκίαν ἐν τόπῳ καλου-
 10 μένῳ Διονύσου Τεχνειτῶν,
 ἐφ' ἧς ἀπογρά(φομαι)
 αὐτὸς ἐγὼ μητρὸς Διονυσίας Ἰέρακος
 ἀπὸ γυμνασίου¹, χαλαίων (ἐτῶν) ἕ5,
 Ἰέραξ υἱὸς μου μητρὸς Ἀλεξάνδρας
 15 ἀπελευθέρως . . .

Beginnings of 5 more lines.

cclv is addressed to the *στρατηγός*, *βασιλικὸς γραμματεὺς*, *τοπογραμματοεὺς* and *κωμογραμματοεὺς*, ccliv to the two last-named officials, whom in ccli-iii we have already seen to be concerned with the revision of the lists of persons' names and property at Oxyrhynchus. The middle part of the formula in these early Oxyrhynchus census returns differs from that of the later one and of Fayûm returns in having no reference to the past year, nor do the phrases *ἀπογράφεσθαι*, except perhaps in cclvi. 15, and *κατ' οἰκίαν ἀπογραφή* occur in them. cclv in fact is called in line 18 a *γραφὴ* simply. On the other hand ccliv (and probably ccliv and cclvi as well) has at the end a declaration on oath which is not found in later census returns, except in an incomplete one (unpublished) from Oxyrhynchus written in Nov. A. D. 132 and referring no doubt to the census known to have been held for the year 131-2. But the three Oxyrhynchus papyri in question nevertheless contain all the essentials of a census return, viz. a statement by a householder of his house and of the names and ages of all the inhabitants; and if any doubt remains, it is removed by an examination of their dates. cclv is dated in Oct. A. D. 48. As has been stated, the earliest definitely known census is

¹ Cf. introd. to cclvii (p. 219).

that for A. D. 61-2, the returns for which were sent in in 62-3; but from the supplementary lists in Brit. Mus. Pap. CCLX of persons *ἐπιτεκρινόμενοι* in A. D. 54-5 Mr. Kenyon justly inferred the existence of a census for 47-8. The date in cclv therefore exactly suits the date of that census, and the return was sent in in the following year 48-9, as would be expected from the analogy of other census returns, though, as in the similar Oxyrhynchus return of A. D. 132, it is noteworthy that the date is near the beginning of the Egyptian year. For the census of 33-4 we have no direct evidence, unless cclvi, which is undated but on account of the handwriting and the papyri with which it was found most probably is of the reign of Tiberius, refers to it. For the census in A. D. 19-20 there is however good evidence. The date of ccliv is lost, but the return is undoubtedly of the time of Tiberius, and is addressed to Eutychides and Theon who are known from cclii to have been in office during the 6th year of his reign. How long the *τοπογραμματοῖς* and *κομογραμματοῖς* held office is uncertain. A comparison of ccli with cclv shows that Didymus exercised those functions from A. D. 44 to 48; but it is very unlikely that Eutychides and Theon remained in office from the 6th to the 20th years of Tiberius, and we may therefore safely refer ccliv to the census of A. D. 19-20 in the 6th year of Tiberius.

That the fourteen years' cycle was in existence as far back as A. D. 20 cannot reasonably be disputed. Whether the returns were then called *κατ' οἰκίαν ἀπογραφαί* and whether they always refer to the year before that in which they were written may be doubted. It is curious that at Oxyrhynchus as in the Fayûm the term *κατ' οἰκίαν ἀπογραφή* cannot be traced back beyond the census of A. D. 61-2 (cclvii. 27); and cclv is called not an *ἀπογραφή* but a *γραφή*. But the term is a matter of little importance, if the fourteen-year censuses existed at any rate as far back as A. D. 20. The differences between ccliv-vi and the later *κατ' οἰκίαν ἀπογραφαί* suggest the probability that in the former we are nearing the beginning of the cycle.

Earlier than A. D. 20 the existence of the fourteen years' cycle is not directly attested, but there is plenty of indirect evidence. The census, as we have said, is intimately related to the poll-tax, and lists of names and addresses of persons liable to or exempt from the poll-tax were being made out in Augustus' reign, a fact which presupposes some kind of census; cf. cclxxxviii, which contains an extract from an *ἐπίκρισις* or list of persons partly exempt from poll-tax in the 41st and 42nd years of Augustus, and cclvii, which twice mentions a similar list of persons *ἀπὸ γυμνασίου* made in his 34th year. Receipts for *λαογραφία* are found on ostraca of Augustus' reign, the earliest that we have been able to discover being one belonging to Prof. Sayce, which is dated in B. C. 9, but Prof. Wilcken kindly informs us that he has one dated in B. C. 18-17 (no. 357 of his forthcoming *Griechische Ostraka*). The lists of persons liable to or exempt from poll-tax are known, at any rate from the middle of the first century, to have been based, as is natural, on census lists; and it is only reasonable to suppose that the procedure was the same in Augustus' time. Moreover two remarkable *ἀπογραφαί*, G. P. I. xlv and xlvi, though presenting some unusual features and difficulties which are discussed below, are distinct evidence in favour of the existence of a census under Augustus. Granted then that general censuses were held at this period, how far back can the fourteen years' cycle be pushed? The interval of fourteen years has a very definite purpose, because it was at the age of fourteen that persons had to pay poll-tax, and unless we meet with some obstacle, the presumption is that the cycle goes back as far as the *λαογραφία* and *ἐπίκρισις* can be traced. There is good ground for believing that censuses were held for B. C. 10-9 and A. D. 5-6 in the 21st and 35th years of Augustus. Prof. Wilcken's ostrakon which was written in B. C. 18-17 shows that the poll-tax was in force before the supposed census in B. C. 10-9. But there is some difficulty in placing the fourteen years' cycle earlier than that year. G. P. I. xlv and xlvi are *ἀπογραφαί* addressed to the *κομογραμματοῖς* of Theadelphia in the Fayûm (which last winter we found to be Harit) in 19 and 18 B. C. by a certain Pnepherôs, *δημόσιος γεωργός*. The

formula consists of (a) the address and description of the writer, (b) a statement that he registered himself (*ἀπογράφομαι*) for the year in which he was writing, (c) a statement where he lived (*καταγίνομαι*), (d) the concluding sentence, *διὸ ἐπιδίδωμι*. So long as these two papyri were separated by a long distance of time and by material differences in the formula from ordinary *κατ' οἰκίαν ἀπογραφαί*, they could not be used as evidence bearing on the census. The interval of time is now bridged over by the Oxyrhynchus papyri; and the fact that reference is made to the current not to the past year need cause no difficulty, since the three Oxyrhynchus census returns do not refer to the past year, although cclvi is written early in the year following the periodic year. That the two returns of Pnepherōs, though he says nothing about his family, have to do with a census of some kind can hardly any longer be disputed; but their precise explanation remains doubtful. Since a general census in two successive years is out of the question, one or both of them must be regarded as exceptional. The second *ἀπογραφή* in v. c. 18 contains nothing to show what the exceptional circumstance was, but the first suggests a clue by the words *θέλων σύνταξιν* which occur in line 8 after *ἀπογράφομαι εἰς τὸ ἰα (ἔτος) Καίσαρος*. Why did Pnepherōs 'want a contribution'? It may have been due to him as a *δημόσιος γεωργός*, though the mention of the writer's profession in these two papyri is rather discounted by the fact that such mentions are a common feature of census returns (e. g. ccliv. 2 and B. G. U. 115. I. 7); or, possibly, he may have been claiming exemption from the poll-tax on the ground of his being over sixty years of age (cf. Kenyon, *Cat.* II. p. 20); or, what is more likely still, the reference is to something unknown.

Neither of these papyri, therefore, proves anything with regard to a general census in v. c. 20-19 or 19-18¹, though their similarity to the early Oxyrhynchus census returns supports the view that even before v. c. 10-9 returns were being sent in and lists compiled in a manner which, judging by the analogy of subsequent reigns, implies a general census. But in the face of these two papyri indirect evidence is no longer sufficient for supposing that the fourteen years' cycle extends beyond v. c. 10-9. Some kind of census seems indeed to have been held in Egypt in quite early times, cf. Griffith, *Law Quart. Rev.* 1898, p. 44; and some critics have on the evidence of ancient authors supposed that the poll-tax and general census existed in Egypt in the time of the Ptolemies. What is more important, a third century v. c. papyrus at Alexandria (Mahaffy, *Bull. corr. Hell.* xviii. pp. 145 sqq.) is a return by a householder of his household; and *ἀπογραφαί* of property, similar to those ordained by Mettius Rufus in A. D. 89 (ccxxxvii. VIII. 31, note), are known to have been decreed from time to time by the kings (e. g. Brit. Mus. Pap. L; Mahaffy, *Petrie Papyri* II. p. 36)². But no mention of *λαογραφία* has yet been found in the papyri or ostraca of the Ptolemaic period³. The passages cited from ancient authors are very inconclusive. Diodorus (xvii. 52. 6) mentions *ἀναγραφαί* as the evidence for the number of the citizens at Alexandria when he was there in the reign of Ptolemy Auletes. But there is no reference to the poll-tax, and without that there is no reason for postulating a periodic census. The author of III Maccabees describes (ii. 28) a general *ἀπογραφή* of the Jews with the view to a poll-tax held by Philopator. But the statements of this writer, who belonged to the Roman period, are of very doubtful value for the previous existence of *λαογραφία*. Josephus

¹ Cf. the discussion of these two papyri by Wilcken (*Gr. Ost.* I. 450), who thinks that the fourteen years' period had not yet been introduced in v. c. 18.

² Cf. Wilcken, *Gr. Ost.* I. 435-8. He considers that the declarations of persons by householders, which seem to have been combined with *ἀπογραφαί* of real property in the Ptolemaic period (*op. cit.* I. 823), may have been sent in yearly. But we do not think *ἀπογραφαί* of real property were sent in yearly under the Ptolemies any more than under the Romans; cf. note on ccxxxvii. VIII. 31.

³ Cf. *Gr. Ost.* I. 245 sqq., where the evidence is discussed at length. Wilcken too thinks that *λαογραφία* was probably introduced into Egypt by Augustus.

too (*B. Jud.* II. 16. 4) only supplies evidence for the poll-tax in Egypt in the Roman period. In any case there is no sort of evidence for the existence of the fourteen years' census period under the Ptolemies.

The conclusion to which the data from both sides converge is that the fourteen years' census cycle was instituted by Augustus. That general censuses were held in Egypt for B. C. 10-9 and A. D. 5-6 is probable, and one or more censuses had in all likelihood occurred before B. C. 10-9, but in what year or years is quite doubtful.

To turn aside to Prof. Ramsay's book, we quote first the passage (according to the R. V.) in St. Luke (ii. 1-4) the accuracy of which is the subject of dispute; (1) *Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled.* (2) *This was the first enrolment made when Quirinius was governor of Syria.* (3) *And all went to enrol themselves, every one to his own city.* (4) *And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David.*

Prof. Ramsay is on firm ground when he justifies from the evidence of Egyptian papyri St. Luke's statement that Augustus started, in part at any rate of the Roman world, a series of periodic enrolments in the sense of numberings of the population; and since the census which is known to have taken place in Syria in A. D. 6-7 coincides with an enrolment year in Egypt, if we trace back the fourteen years cycle one step beyond A. D. 20, it is *prima facie* a very probable hypothesis that the numbering described by St. Luke was connected with a general census held for B. C. 10-9. Moreover the papyri are quite consistent with St. Luke's statement that this was the 'first enrolment.'

Prof. Ramsay interprets verse 3 (*op. cit.* p. 190) as meaning that all true Hebrews in Palestine went to enrol themselves, every one to his own city, and thinks the Jews are there contrasted with the rest of the inhabitants, who were enrolled at their ordinary homes. We must, however, confess that this interpretation seems to us scarcely warranted by St. Luke's words, and hardly in accordance with general probabilities of the case. St. Luke has just stated in the most general way possible that all the world was to be enrolled. Surely 'all' in verse 3 must have a wide signification, applying at least to all inhabitants of Palestine, whether Jews or not. The essence of a census was that it afforded for taxation purposes a list of the population with their places of permanent abode; and we have seen from ccli-iii that in Egypt changes of address were carefully notified to the officials concerned with the census. Nothing would be more natural than that when a census was instituted every one without distinction of race should be ordered to go to his own city. If a person were registered at some city in which he did not live, he might easily evade the taxation. The non-Jewish population of Palestine, just like the population of Egypt and any other countries that came under Augustus' decree, must equally have gone 'every one to his own city.' Yet St. Luke clearly connects the going to his own city with Joseph's visit to Bethlehem, which therefore was in St. Luke's eyes Joseph's 'own city' (though he rather inconsistently but quite naturally in verse 39 uses the same expression with regard to Nazareth). Prof. Ramsay most ingeniously overcomes the difficulty that the Jews were not registered like other people at their homes by the supposition that Herod, to avoid offending their susceptibilities, held the census not after the Roman manner by households but after the national Jewish manner by tribes. Into the merits of this explanation we cannot enter fully; but three points may be noted. (1) Unless the census held by Herod failed in fulfilling the primary objects of a census, which is not very likely, Joseph though enrolled at Bethlehem in the city of David must have stated in his ἀπογραφῇ that his home was at Nazareth. (2) In the facts recorded by St. Luke ii. 1-4, and particularly in verse 3, there is no necessary implication that the Jews were enrolled in any other but the ordinary method which prevailed in the Roman world; it is only the *reason* which St. Luke gives

for Bethlehem, not Nazareth, being Joseph's 'own city' that supports the view that the census was held in an exceptional way. St. Luke's statement that 'all went to enrol themselves, every one to his own city,' so far from being an argument that the census was exceptional, is an argument for the reverse; and it happens not infrequently that the facts recorded by a writer may well be right while his explanation of them is wrong. (3) If without rejecting the first chapter of St. Luke, his account of the census could be combined with St. Matthew's version of the Nativity, from which the natural inference is that before the Nativity Bethlehem, not Nazareth, was the permanent abode of Joseph, all the difficulty concerning the exceptional character of the census would be removed. But the possibility of a solution on these lines belongs to another field of study.

The fourteen years' cycle in Egypt carries us back to B. C. 10-9 as the year of the general census ordained by Augustus. The keystone of Prof. Ramsay's argument is that the order applied to Syria and Palestine as well as Egypt. Nevertheless he places Joseph's visit to Bethlehem in connexion with the census in the late summer of B. C. 6. The interval of three years is explained by him thus: (1) The Egyptian census returns are sent in in the year *after* the periodic census-year, and generally towards the end of it. Therefore the Egyptian census returns for B. C. 10-9 would not be sent in till July or August of 8 B. C. (2) The Syrian year corresponding to the Egyptian year Aug. 29, B. C. 10 to Aug. 28, B. C. 9 was April 17, B. C. 9 to April 16, B. C. 8 (*op. cit.* pp. 141, 142), and therefore the actual Syrian enrolment would not take place till the Syrian year B. C. 8-7. (3) The enrolment in Palestine was delayed until the summer of B. C. 6 (i. e. the Syrian year B. C. 6-5) owing to the position of affairs in that country. The second argument, which is the least important, is not a strong one, for the part of it depending on events which occurred in B. C. 23 does not seem to have much bearing on the question of a census cycle which it is essential for Prof. Ramsay to show began in B. C. 9; and the relevancy of the question which Syrian year corresponded to which Egyptian when both are converted into Roman years may be doubted. If the ἀπογραφή decreed by Augustus resembled other censuses, e. g. that described in III Macc. ii or the registration of property ordered by Mettius Rufus in ccxxxvii. VIII, either he, or the governors of provinces for him, mentioned a fixed time in which his commands were to be carried out; and if the Egyptians were executing the commands at one time, there seems no reason why, if the season was suitable, the Syrians should not have been doing so at the same time. Moreover if we are to take into account the differences of the calendar between Syria and Egypt, it might be argued that the Egyptian year B. C. 10-9 corresponds as nearly with the Syrian B. C. 10-9 as with the Syrian year B. C. 9-8. The force of the first argument too is somewhat weakened by the new Oxyrhynchus census returns which make no mention of the past year, though the only one which has a date is written two months after the periodic year (judging by the cycle in later years) had expired. The two ἀπογραφαί for the years 19 and 18 B. C. are for the current year. Moreover the ἀπογραφαί of property (valuation returns) in Egypt were for the current year; and in Syria these valuations (ἀποτιμήσεις) were combined, as in most provinces, with a census of the population both in the known ἀπογραφή held by Quirinius in A. D. 6 or thereabouts, and in the census in Cilicia in A. D. 35. The presumption therefore seems to us rather in favour of the idea that the orders of Augustus were being carried out in the Roman province of Syria in the late summer and autumn of B. C. 9, or, in any case, making every allowance for Prof. Ramsay's first two arguments, not later than the autumn of B. C. 8. The census in Palestine however is supposed to have taken place in the late summer of B. C. 6. There thus remains a gap of at least two years which has to be explained by Prof. Ramsay's third argument. Whether this argument, which is much the strongest of the three, is sufficient, is a question which falls outside our sphere. But if theologians could reconcile the hypothesis that B. C. 7 was the year of the Nativity with the rest of the data for the chronology

of Jesus' life, the probability of Prof. Ramsay's explanation being correct would be much heightened. The statement of Tertullian, who connects the birth of Christ with the census held by Sentius Saturninus (a governor of Syria known from archaeological evidence to have been in office from B. C. 9 to 7), just because it contradicts St. Luke, is, as Prof. Ramsay justly observes, an important corroboration of the fact of a census under Herod; but Prof. Ramsay sacrifices much of the advantage which he might derive from Tertullian by connecting the *ἡγεμονία* of Quirinius and the birth of Christ with the governorship of Varus, and therefore finding it necessary to explain Tertullian's statement away. Even if the adoption of B. C. 7 as the date of the Nativity were to involve the rejection of St. Luke's statement that Quirinius was *ἡγεμών* in Syria at the time, we are, with every wish to agree with Prof. Ramsay, unable to attach the same importance to proving St. Luke right about Quirinius as to proving the occurrence of a census under Herod, which to us seems a quite distinct and much more important point.

Lastly, if our view that the *ἀπογραφαί* of house and land property in Egypt were not sent in yearly but from time to time is correct (ccxxxvii. VIII. 31, note), it has some bearing upon the question whether, apart from St. Luke's account, it is likely that the Romans instituted a numbering in Palestine without a valuation of property. The census held by Quirinius in A. D. 6, which St. Luke calls (Acts v. 37) 'ἡ ἀπογραφή' and which resulted in a rebellion, combined the function of a numbering of the population (as is shown by the famous inscription of Aemilius Secundus) with that of a valuation of property (*ἀποτίμησις* is Josephus' word), and we know that in Cilicia about A. D. 35 the imposition of the poll-tax by a census was coupled with a valuation of property. Augustus certainly instituted the so-called provincial census or valuation of property throughout the provinces; and there is nothing in the Egyptian papyri inconsistent with the belief that when Augustus instituted the fourteen years' census cycle, he also at the same time ordered a valuation of property, which was the first of a series recurring at irregular intervals¹. Moreover, the first verse of St. Luke ii is not only compatible with the view that the *ἀπογραφή* ordered by Augustus served this twofold purpose, but, if the general *ἀπογραφή* ordained by Augustus was ever intended to be carried out through *πᾶσα ἡ οἰκουμένη*, its historical character can only be defended on the supposition that *ἀπογράφεσθαι* was not limited to a numbering for purposes of the poll-tax, since that tax was far from being generally imposed throughout the empire. On the other hand the enrolment of king Herod, as described by St. Luke in the rest of the chapter, and the evidence of Josephus, who implies that the *ἀποτίμησις* was novel in A. D. 6, are inconsistent with the supposition that the *ἀπογραφή* held by Herod in Palestine had anything to do with an *ἀποτίμησις*; and since the *ἀπογραφαί* of real property in Egypt were during the Roman period clearly independent of the census, it is of course a legitimate hypothesis that, at any rate until Palestine was definitely incorporated as a Roman province after the death of Herod, there was no necessary connexion there between the two kinds of *ἀπογραφή*. It must however be remembered that Egypt in this respect seems, so far as we know, to have differed from most other Roman provinces where a poll-tax was imposed; and there were very likely special reasons why in Egypt the numbering and valuation were held in separate years. If it could be shown that these causes also existed in Palestine, the truth of St. Luke's account of Herod's enrolment would receive important corroboration. The explanation in Egypt may be that while *ἀποτίμησεις* were held by royal decree in the Ptolemaic period (ccxxxvii. VIII. 31, note), *λαογραφία* and periodic censuses do not appear to have been in existence before Augustus. To discuss the question with regard to Palestine would require a detailed examination of several

¹ Cf. Wilcken, *Gr. Ost.* I. 823, where he points out that declarations of households were combined with *ἀπογραφαί* of property in Egypt under the Ptolemies.

passages in Josephus and III Maccabees, for which this is not the place. But in any case, so far as the evidence of Egyptian papyri goes, the particular ἀπογραφή decreed by Augustus may have had the double object of a numbering and an ἀποτίμησις, in its application to that country; and unless St. Luke is wrong in stating that the ἀπογραφή concerned πᾶσα ἡ οἰκουμένη, he cannot when he wrote verse 1 have been thinking at all exclusively of a numbering apart from an ἀποτίμησις.

The present papyrus is a census-return addressed to Eutychides and Theon (cf. cclii. 1) by a priest called Horion living in a house owned by him in common with various other persons. For the date at which it was written, probably the summer or autumn of A. D. 20, see above. In the upper margin a line has been washed out, and on the *verso* are four short lines of an account, which has no reference to the ἀπογραφή on the *recto*.

Εὐτυχίδῃ καὶ Θεῶνι τοπ(ο)γραμματεῦσι καὶ κομογραμματεῦσι
 παρὰ Ὀρίωνος τοῦ Πετοσίριος ἱερέος Ἰσιδος
 θεᾶς μεγ(στ)ῆς ἱεροῦ Δύο Ἀδελφῶν λεγομένου
 τοῦ ὄντος ἐπ[ὶ τοῦ] πρὸς [Ὀ]ξυρύγχων πό-
 5 λει Σαραπιῆου ἐν λαύρᾳ Μυροβαλάνου.
 εἶσιν [οἱ] καταγινόμενοι ἐν τῇ ὑπαρχούσῃ
 μοι καὶ τῇ γυναικί Τάσιδι καὶ Ταύριος Ἀρβίχιος
 καὶ Πανποντῶτι Νεχθεσίριος καὶ Θαεχμέ-
 ρη οἰκία ἐν τῷ προκιμένῳ Δύο Ἀδελφῶν λεγομένῳ,
 10 ὧν εἶναι.
 . [.]ων μη(τρὸς) Σινθεῶ(τος) ἀτεχ(νος) απε . . ()
 [. .]εκνεχει πατρὶ καὶ . [
 [. .] . ἱερῶ (ἐτῶν) . μῆ(σος) μελ(ίχρως) μα(κρο)πρ(βσωπος) [

3. 1. Ἀδελφῶν. 7. 1. Ταυρίφ. 8. ι of πανποντῶτι corr. from ο. χ of θαεχ over the line.

‘To Eutychides and Theon, topogrammateis and komogrammateis, from Horion, son of Petosiris, priest of Isis, the most great goddess, of the temple called that of the Two Brothers situated by the Serapeum at Oxyrhynchus in Myrobalanus quarter. The inhabitants of the house, which belongs to me and my wife Tasis and to Taurius, son of Harbichis, and to Papontōs, son of Nechthosiris, and to Thaëchmere (?), in the aforesaid (temple) of the Two Brothers, are as follows: . . .’

3. Δύο Ἀδελφῶν: presumably the Dioscuri.

5. μυροβαλάνος is said to be the fruit of the *guilandina moringa*, whence was extracted a kind of scentless oil.

8. Perhaps Θαεχ() μερη should be taken as two words, in which case μερη is probably for μέρει and τῇ ὑπαρχούσῃ . . . οἰκία will require alteration.

11. Cf. notes on cclv. 11, cclvi. 15.

CCLV. CENSUS RETURN.

16 x 11.5 cm. (fr. b). A. D. 48.

Census-return similar to ccliv addressed in Oct. 48 to the στρατηγός, βασιλικὸς γραμματεὺς, τοπογραμματοεὺς, and κωμογραμματοεὺς, by a woman called Thermoutharion. At the end is an interesting declaration on oath that no one else was living in the house 'neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian.' On the importance of the date, etc., see introd. to ccliv.

Δωρ[ίω]νι σ]τρατηγῶι κ[α]ι .ἡγ[.] . . .]νοῶι
 βα[σι]λικῶ γρ[α]μματεῖ] καὶ Διδύμωι [καὶ .] . [.]ο . ()
 τοπογρα[μ]ματοεὺσι καὶ κωμογρα[μ]ματοεὺσι) παρὰ Θερ[μ]ου-
 θαρίου τῆς Θεώνιος μετὰ κυρίου
 5 Ἀπολλωνίου τοῦ Σωτάδου. εἶσιν
 [οἱ] καταγεινόμενοι ἐν τῇ ὑπαρ-
 χούσῃ μοι οἰκίᾳ λαύρας νότου [. .

Θερμου[θ]άριον ἀπελευθέρα) τοῦ προ-
 γ[ε]γραμμένου Σωτάδου] ὡς (ἐτῶν) ἕξ,
 10 μέση μελίχ[ρ]ως μακροπ[ρ]όσωπος) οὐλ(ῆ) γύνα(τι) δε[ξ]ί[ω]ι.
 ᾄ //

Θερμουθάρ[ι]ον] ἡ προγεγραμμένη) μετὰ
 κυρίου τοῦ αὐτοῦ] Ἀπολλωνίου) ὁμνῶ
 [Τ]ιβέριον Κλαύδιον Καίσαρα Σεβ[α]στών
 15 Γερμανικὸν Αὐτοκράτορα εἰ μὴν
 [. . .]τις καὶ ἐπ' ἀληθείας ἐπι-
 δεδωκέναι τῆ[ν] π]ροκειμένην
 [γρ]αφὴν τῶν παρ' ἐμοὶ [ο]ικούν[των],
 καὶ μηδένα ἕτερον οἰκ(ε)ῖν παρ' ἐμοὶ
 20 μῆτε ἐπ[ί]ξ[εν]ον μῆ]τε Ἀλεξανδρέα)
 μηδὲ ἀπελεύθερον μῆτε Ῥωμαν(ὸν)
 μηδὲ Αἰγύπ[τι]ον ἐξ(ω) τῶν προ-
 γεγραμμένων. εὐορ[κ]ούση μὲν μοι
 εὐ εἶη, ἐπ[ι]ορκοῦντι δὲ τ[ὴ] ἐν]αντία.
 25 [ἐ]τος ἐνάτου Τιβερίου Κλαυδίου

[Καίσαρος Σεβαστοῦ Γερμανικοῦ
[Δύτοκρά]τορος, Φαῶφι [. .

15. l. ἡ μὴν.

24. l. ἐπ]μορκούση.

2. Διδύμοι: cf. ccli. 1.

8, 9. ἀπελ(ευθέρ)α Σωτάδου: cf. ccv.

11. The figure probably gives the total number of persons returned. The two strokes after 7̄ do not appear to mean anything, though it is not usual so early as this to find two strokes placed after a number merely to show that it is a number, as is common in later papyri, e. g. ccxxxvii. The owner apparently returns herself as one of the inhabitants of her house, but at the end of the list, and not, as is the rule in Fayûm census returns, at the beginning. In cclvi the owners do not seem to return themselves, from which we may infer that they lived somewhere else. In ccliv the point is uncertain. Men are apparently returned before women in these papyri; cf. cclvi. 9, note.

16. Cf. Brit. Mus. Pap. CLXXXI. Col. II. 13, from which it would appear that the mutilated word here began with the letters εἴν.

18. There is not room for [ἀπογρα]φήν: cf. introd. to ccliv.

20-22. The lacunae can be filled up with certainty from the similar declaration in a papyrus written in A. D. 132 (see p. 208).

21. ἀπελεύθερον: it is curious that there is no mention of slaves in this declaration, for they were included in census returns (e. g. B. G. U. 137. 10), and even underwent ἐπίκρισις in some cases; cf. B. G. U. 324 and introd. to cclvii.

CCLVI. CENSUS RETURN.

15 x 6.8 cm. A. D. 6-35.

Census-return addressed to the strategus or, more probably like ccliv, to the τοπογραμματεῖς and κωμογραμματεῖς, by three women and possibly a fourth individual, enclosing a list of persons living in a house which the writers owned. The owners apparently do not return themselves; cf. note on line 15.

The date of the papyrus is lost, but judging by the handwriting and the other documents found with it we should connect it with the censuses of A. D. 20 or 34 or even 6 rather than with that of A. D. 48. Later censuses are out of the question. Cf. introd. to ccliv.

] . ρ ()

παρὰ	καὶ	ἀμφ]οτέρων Θ[ο]ώνιος καὶ τῆς {της} ἀδ[ελ-
φῆς		Ταμε]ννέως τῆς [.] . . [.] . . .]ς ἑκατέρας μετὰ
κυρίου	μὲν	]ρωτ[ο]ς τοῦ Ἀπολλοφάνους, Ταῶτος δὲ
5		]κου, Ταμεννέως δὲ τοῦ ἀνδρὸς
		εἶσιν οἱ κα]ταγεινόμενοι ἐν τῇ ὑπαρχούσῃ
ἡμῖν καὶ		με]τόχ[ο]ις οἰκίᾳ λαύρας Χηνοβοσ[κῶν

] ὄν εἶναι·
]θεως ἄτεχ(νος) (ἐτῶν) μέ(σ . .) μελίχ(ρως) μα(κρο)-
 πρό(σωπος) ἄση(μος)
 10] ὑπόστραβος.
]ρα() Κρονίου ἀφῆ(λιξ) [(ἐτῶν . μέ(σος)] μελίχ(ρως)
 [στ]ρ[ο]γ(γυλοπρόσωπος) ἄση(μος).
]ρησκ() Τασεῦτος γυνῆ) τοῦ Κρονίου ἄτεχ(νος)
] στρογγυλοπρόσωπος) καρπῶ δεξιῶ).
 Κρονίου ἀφῆ(λιξ) ἄτεχ(νος) ὡς (ἐτῶν) ε ἄσημος.
]
 15] . προγεγραμμέν . .) προαπογραφον το εγ[. . .
 λ]αύρας [. . . .]η[. .] . [.] . . κ . . . ετ[
 6 more mutilated lines.

1. The letter before ρ is a little more like γ than τ ; $\kappa\omega\mu\sigma\gamma\rho(\alpha\mu\mu\alpha\tau\epsilon\acute{\iota})$ is therefore the most likely word, cf. ccliv. 1.

2-3. It is not clear whether $\tau\alpha\acute{\omega}\varsigma$ is to be placed after $\kappa\alpha\acute{\iota}$ in l. 2 or in the lacuna of l. 3. In the former case there are only three senders of the return, and the first name in 2 is also feminine, $\acute{\epsilon}\kappa\alpha\tau\acute{\epsilon}\rho\alpha\varsigma$ in 3 referring to all three women; in the latter case the senders are four, and the first is probably a man.

9. (ἐτῶν): the number of years is omitted, unless we suppose that $\mu\epsilon$ means 45 instead of $\mu\acute{\epsilon}(σος)$. But the space between the sign for ἐτῶν and $\mu\epsilon$ is against this, and the ϵ is written slightly above the line, which suggests an abbreviated word. Moreover when a description of a person's appearance is given it is the rule to begin with his height.

It is probable that the person referred to in 9 and 10 is Κρόνιος himself whose son (?) is returned in line 11, and wife in line 12 (and probably 13). The child mentioned in 14 may be his daughter; cf. cclv. 11, note.

13. καρπῶ: οὐλή is omitted.

15. The meaning of this line is obscure, and the lines following are too mutilated to afford any help. Apparently a previous ἀπογραφὴ of some kind is referred to, and this may well be a census return sent in fourteen years before. But it is not clear whether the owners who were responsible for sending the return or the persons who were returned are meant. So far as can be judged in this return, the owners do not include themselves, as the owner in cclv does and as the analogy of Fayûm census returns would lead us to expect. But since the landlord not the tenant was responsible for the returns, there is nothing surprising in this.

CCLVII. SELECTION OF BOYS (ἐπίκρισις).

28.4 x 12.2 cm. A. D. 94-5.

This papyrus and cclviii are concerned with the ἐπίκρισις, on which subject see Kenyon, *Cat. II*, pp. 43-46. He there distinguishes two kinds of ἐπίκρισις,

one the selection of soldiers for the army, with which e. g. B. G. U. 142, 143 (and O. P. I. xxxix) are concerned, the other the 'selection' of boys aged 11-14 for admission to the list of privileged persons who were exempt from poll-tax. B. G. U. 109, 324, G. P. II. xlix and Pap. de Genève 18 are examples of applications to *ex-gymnasiarchs* *δυντες πρὸς τῇ ἐπικρίσει* made by the parents of boys who had nearly reached the age of 14 and had to be 'selected' (*ἐπικριθῆναι*), enclosing a statement of the claim (*τὰ δίκαια*). The evidence for this in each of these four papyri is that of the census lists (*κατ' οἰκίαν ἀπογραφαί*) which were made every fourteen years (introd. to ccliv). The nature of the claim is not precisely stated in any of the applications; but the numerous *κατ' οἰκίαν ἀπογραφαί* from the Fayûm, in which the phrase *ἐπικεκριμένος κάτοικος* often occurs, show that in that province the ground of the application was usually, perhaps always, that the boy in question was a *κάτοικος* or descendant of a privileged class of settlers; and this is confirmed by Brit. Mus. Pap. CCLX (Kenyon, *Cat. l. c.*), which proves clearly that *κάτοικοι* were in most, if not all, cases exempt from the poll-tax of 20 (sometimes 40) drachmae payable by ordinary persons from the ages of 14 to 60, and that this remission of taxation was obtained through the *ἐπικρίσις*. Several points however remained doubtful:—(1) whether women as well as men were subject to the poll-tax and if so could be exempted; (2) what was the meaning of the phrase *λαογραφοῦμενοι ἐπικεκριμένοι* applied to certain persons in B. G. U. 137. 10, which seems to contradict the definite statement in Brit. Mus. Pap. CCLX. 125-7 that an individual *ἀπὸ λαογραφίας κεχωρισθαι διὰ τὸ ἐπικεκρίσθαι*; (3) whether the remission of the poll-tax was confined to Greeks; (4) how slaves came under the *ἐπικρίσις*, as appears from B. G. U. 324; (5) whether there was any ulterior connexion between the two kinds of *ἐπικρίσις*. The two Oxyrhynchus papyri here published supply much additional information about the various forms of *ἐπικρίσις* and go some way towards settling the problems connected with it.

The general formula of the four Fayûm applications is much the same as that found in these two Oxyrhynchus papyri and an (unpublished) application dated in A. D. 132, which closely resembles and explains cclviii. But there are some notable differences. Neither cclvii nor cclviii is complete at the beginning, and it is uncertain to what officials they are addressed. The application of A. D. 132 is however addressed to the *βιβλιοφύλακες*, and it is most probable that cclviii at any rate was also sent to them, and not, as in the case of the Fayûm applications, to specially appointed officials. Secondly, while the documentary evidence which is appealed to in the Fayûm applications consists of *κατ' οἰκίαν ἀπογραφαί*, in our papyri a *κατ' οἰκίαν ἀπογραφή* is only once (cclvii. 27) mentioned. Thirdly, the Oxyrhynchus applications supply much more detail as to the basis

of the claim in each instance than those from the Fayûm ; and classes of privileged persons other than *κάτοικοι* are introduced.

cclvii was written in A. D. 94-5 (lines 8, 9), and is an application by a man whose name is lost, requesting that his son Theogenes, now 13 years old, might be selected for the class of *οἱ ἀπὸ γυμνασίου*. The meaning of this obscure phrase, which recurs in the *κατ' οἰκίαν ἀπογραφή* quoted on p. 208, is explained by the evidence adduced by the writer to prove that his son belonged to a privileged class. He shows (1) that his own father Diogenes and his mother Ptolema were ultimately descended in the male line from gymnasiarchs, (2) that his wife Isidora was also descended in the male line from a person called Ammonius, whose precise position is a little doubtful owing to a lacuna (note on 36) but who was also almost certainly a gymnasiarch. It is clear from this that the phrase *οἱ ἀπὸ γυμνασίου* comes to mean persons descended from gymnasiarchs. The documentary evidence quoted in support of the claim is, in the case of Diogenes, the fact that he was 'selected' in A. D. 72-3 on the ground that his father Theogenes was included as the grandson of gymnasiarch in a list of *οἱ ἐκ τοῦ γυμνασίου* in A. D. 4-5 ; in the case of Ptolema it is a census-return of A. D. 61-2 in which she was entered as the descendant of a gymnasiarch ; and in the case of his wife Isidora the writer appeals to the fact that her father Ptolemaeus was 'selected' in A. D. 60-1 on the ground that he was the descendant of a man included in a list of privileged persons in A. D. 4-5. The necessity for giving these details concerning the applicant's father and mother was no doubt due to the fact that the applicant himself had not been 'selected,' because he was absent at the proper time (23-4) ; in clviii and the unpublished application of A. D. 132, the *ἐπίκρισις* of the father of the boy in question is sufficient evidence on the father's side.

In cclvii therefore the claim for *ἐπίκρισις*, i. e. a partial or total exemption from poll-tax, rests upon the descent of the boy in question from gymnasiarchs, both on the father's and the mother's side. The office of gymnasiarch was an important one in Egypt under the Romans, as in the other provinces where Greek institutions predominated. It was a post of great honour (cf. O. P. I. xxxiii *verso*), and involved much expense like the office of strategus or cosmetes. It is not therefore surprising that the descendants of a gymnasiarch should have received special privileges from the state with regard to the remission of poll-tax.

In clviii however, the claim rests on a different ground. The point to be proved by the parent who makes the application is that his son is *ἐξ ἀμφοτέρων γονέων μητροπολιτῶν δωδεκαδράχμων*. Owing to the lacunae in that papyrus the meaning of this phrase would be by itself obscure, but it is explained by the

application of A. D. 132, which is complete, and in which one of the proofs adduced is a *δμόλογος λαογραφία* for A. D. 128-9. The poll-tax from Domitian's time was normally more than 12, and very often 20 drachmae (Kenyon, *Cat. II.* p. 20); the applicants therefore in cclviii and in the papyrus of A. D. 132 claim that the privilege of paying 12 instead of probably 20 drachmae may be extended to the boys in question. In both cases it was necessary to show that the father and the maternal grandfather of the boy had been 'selected' as a *μητροπολίτης δωδεκάδραχμος*. The nature of the evidence in cclviii is lost, but in the papyrus of A. D. 132 it was in the case of the father the *δμόλογος λαογραφία* mentioned above, and in the case of the maternal grandfather an *ἐπίκρισις* of A. D. 103-4. Why the *μητροπολίται δωδεκάδραχμοι* had this privilege does not appear. If, as seems likely, Tryphon and his family belonged to this class (cf. introd. to cclxxxviii), the *ἐπίκρισις* connected with it can be traced back to Augustus' reign, like the privileges of descendants of gymnasiarchs. The *μητροπολίται δωδεκάδραχμοι* can hardly have coincided with the *κάτοικοι*, because most *κάτοικοι* at any rate were exempt from poll-tax altogether (Kenyon, *Cat. II.* p. 45), nor again is it at all likely that they were descendants of gymnasiarchs like the applicant in cclvii. It is more probable either that they formed a third and distinct class, or else that the term is a general one and applies to all persons in Oxyrhynchus itself who paid 12 instead of 20 drachmae for poll-tax, whatever the grounds of the privilege.

To sum up the evidence with regard to *ἐπίκρισις* and poll-tax, Mr. Kenyon seems right in rejecting the theory that the *ἐπίκρισις* was always a military institution, and in drawing a sharp contrast between the *ἐπίκρισις* of recruits for military purposes and the *ἐπίκρισις* of boys nearing the age of fourteen who on various grounds claimed to be partly or wholly exempt from poll-tax. It is possible, as Mr. Kenyon observes (*Cat. II.* p. 44), that exemption granted to *κάτοικοι* may originally have been based upon an obligation of military service. But if *λαογραφία* was not imposed in Ptolemaic times, which seems probable (cf. p. 210), the exemption from it granted to *κάτοικοι* in the Roman period is not likely to be connected with their ultimate military origin. Moreover, it is very doubtful whether the *κάτοικοι* in nomes other than the Arsinoite were to any large extent descendants of veterans. In any case the granting of the privilege to the sons of gymnasiarchs has no apparent military connexion. The term *ἐπίκρισις* itself is relative and does not connote a military rather than any other kind of 'selection.' In fact we should be inclined to draw the distinction between the two kinds of *ἐπίκρισις* even more sharply than is done by Mr. Kenyon.

Secondly, in the *ἐπίκρισις* of boys the ground of the application might

be of three kinds, according as the boy was descended on both sides from (1) *κάτοικοι*, (2) gymnasiarchs, (3) *μητροπολίται δωδεκάδραχοι*. Most, if not all, boys in the first class were entirely exempt from poll-tax (Brit. Mus. Pap. CCLX. 124 sqq.). A difficulty, however, arises in the phrase found in census-returns (e.g. B. G. U. 137. 10) *λαογραφούμενοι ἐπικεκριμένοι*. Mr. Kenyon suggests that the persons so described are *κάτοικοι* who had been exempted from poll-tax by an *ἐπίκρισις* since the preceding census. If that is correct, then all *κάτοικοι* were exempt from poll-tax; but the phrase *μητροπολίται δωδεκάδραχοι* found in the Oxyrhynchus papyri shows that there was a class of privileged persons who paid part of the poll-tax, and possibly this is the class to which the *λαογραφούμενοι ἐπικεκριμένοι* belonged; cf. note on cclviii. 8. That the second class of privileged persons, the descendants of gymnasiarchs, was altogether exempt from poll-tax there is no evidence to show, but it is in itself likely. The privileges of the third class are sufficiently indicated by their name.

Mr. Kenyon considers (*Cat.* II, p. 20) that in Egypt, contrary to the practice in Syria, women were exempt from poll-tax and also that the privileges of *κάτοικοι* were confined to Greeks. On the former point the Oxyrhynchus papyri support his conclusion. If women were subject to poll-tax, it would be expected that they could also under certain circumstances come under the *ἐπίκρισις*. But it is noteworthy that not only are the persons to be selected in the three Oxyrhynchus papyri boys, but, although evidence of descent from a privileged class, whether from a gymnasiarch or from a *μητροπολίτης δωδεκάδραχος*, had to be traced through the mother as well as through the father, the documentary evidence in the case of women in these papyri differs from that in the case of men. In cclvii the privileges of Diogenes and Ptolema, the parents of the father of the boy, are detailed because the father himself was *ἀνεπίκριτος*; but Diogenes was privileged because he was himself 'selected,' while Ptolema is not stated to have been herself 'selected,' but is only the daughter of a 'selected' person. Similarly in cclviii and the application in A. D. 132, where at first sight the expression *ἐξ ἀμφοτέρων γονέων μητροπολιτῶν δωδεκαδράχμων* might suggest that the mother as well as the father paid 12 drachmae instead of 20, the evidence produced shows not that the mother was herself *ἐπικεκριμένη*, but that she was the daughter of an *ἐπικεκριμένος*. If the mother had been specially exempt from poll-tax, the fact of her own *ἐπίκρισις* would have naturally been alluded to in place of the *ἐπίκρισις* of her father; and the conclusion to which this points is that no women paid poll-tax, but they were nevertheless entered in *κατ' οἰκίαν ἀπογραφαί* as privileged (cf. B. G. U. 116, II. 21 and cclvii. 27), because a boy could only be 'selected' when he could trace descent on both sides

from privileged persons. In all applications for *ἐπίκρισις* the descent of the mother of the boy is as important as that of the father¹.

This being the case it may be doubted whether the privileges of *κάτοικοι* or any other classes which came under the *ἐπίκρισις* were connected with their nationality. It is only natural that most possessors of these privileges should have been Greeks. But though the list of persons 'selected' in Brit. Mus. Pap. CCLX contains none but Greek men's names, the interchange of Greek and Egyptian names in families and the adoption of Greek names by Egyptians, combined with the fact that the names of the mothers in that list and elsewhere are generally Egyptian, are strong arguments against laying much stress on mere names. Moreover, Egyptian men's names occur in applications for *ἐπίκρισις*; e. g. in G. P. II. xlix the boy is called Anoubas, and in the Oxyrhynchus application of A. D. 132 the boy's grandfather is called Ptollis.

Lastly, with regard to B. G. U. 324 where two slaves are 'selected,' it is practically certain that this means a remission of poll-tax in their case. Some light is thrown on this case by the Oxyrhynchus application of A. D. 132, in which the mother of the boy is an *ἀπελευθέρα*, and records the fact that the father of her patroness was a *μητροπολίτης δωδεκάδραχμος*. If a slave who was freed could claim exemption for her son on the ground that the father of her patroness was privileged, there is no reason why an ordinary slave should not be privileged where his master was privileged.

Some further details connected with the *ἐπίκρισις* are discussed in notes on cclvii. 12, 22, 23. Incidentally this papyrus supplies valuable indirect evidence with regard to the origin of the census in Egypt, which was closely connected with the *ἐπίκρισις*; cf. introd. to ccliv.

[παρὰ Διογένους τοῦ] Θεογ[έ-
 νους μητρὸς Πτ[ο]λεμαῖ[ς]] . λε[. . .
 ἀπ' Ὁξυρύγχων πόλεω[ς] ἀμφ[ό]δ[ου]] Ἑρακλ[έ-
 ους τῶπων. κατὰ τὰ κελευσθέντα πε-
 5 ρὶ ἐπικρίσεως τῶν προσβαιόντων
 εἰς τοὺς ἀπὸ γυμνασίου δηλῶ τὸν υἱὸν
 μου Θεογένην μητρὸς Ἰσιδώρας Πτ[ο]-
 λεμαίου γεγενῆσθαι ἐν (ἔτη) εἰς τὸ ἐνε[στὸς
 ἰδ (ἔτος) Αὐτοκράτορος Καίσαρος Δομ[ι]τιαν[οῦ]

¹ Professor Wilcken (*Gr. Ost.* I. 242) takes for granted that women paid poll-tax in Egypt, as in Syria. But it is noteworthy that in none of the numerous receipts for *λαογραφία* in his ostraca is there an instance of a payment of the tax by a woman.

- 10 Σεβαστοῦ Γερμανικοῦ ἐπὶ τοῦ αὐτοῦ ἀμφόδου,
 δθεν παραγενόμενος πρὸς τὴν τούτου ἐπί-
 κρισιν δηλῶ κ[α]τὰ τὴν γενομένην τῷ ε [[ἔτει)
 θεοῦ Οὐέσπασιανοῦ ὑπὸ Σουτωρίου Σώτ[ου
 στρατηγήσαντ[ο]ς καὶ Α[.]. εἰρου γενομέν[ου
 15 βασιλ(ικου) γρα(μματέως) καὶ ὧν [ἀ]λλω[ν] καθήκει ἐπίκρισι[ν
 ἐπικεκρίσθαι [τ]ὸν πατέρα μου Διογένη[ν Θε-
 ογέ[ν]ους τοῦ Φιλίσκου μητρὸς Σινθοῶμ[ιος
 Ἀχιλλέως ἐπὶ τοῦ αὐτοῦ ἀμφόδου, καθ' [ἀ]ς
 ἐπήνεγκεν ἀποδείξεις ὡς ὁ πατήρ [αὐ-
 20 τοῦ Θεογέν[η]ς Φ[ι]λίσκου υἱὸς γυμνασιάρχ[ου
 ἐστὶν ἐν τῇ τοῦ λδ (ἔτους) θεοῦ Καίσαρος γραφῆι
 τῶν ἐκ τοῦ γυ[μνα]σίου ἐπὶ ἀναμφοδά-
 χων, ἐμὲ δὲ [ἐ]ν ἀνεπικρίτοις τετάχθαι
 τῷ μὴ ἐνδημ[εῖν], τὴν δὲ μητέρα μου
 25 [Π]τολεμᾶν γεγ[α]μ[ῆ]σθαι τῷ πατρί μου πρὸ
 ζ (ἔτους) Νέρωνος, ἣν καὶ [ἀ]πεγράψατο τῇ κα-
 τ' οἰκίαν ἀπογραφῆι τοῦ ἐξῆς η (ἔτους) οὔσαν
 ἐκ πατρὸς Φιλίσκου τοῦ Φιλίσκου γεγυμ[α-
 σιαρχηκότος τὴν αὐτὴν πόλιν, τὴν δὲ
 30 καὶ τοῦ υἱοῦ μη[τέρα] Ἰσιδώ[ραν] γεγαμῆ-
 σθαί μοι τῷ ζ (ἔτει) Νέρωνος, ἧς [τὸν πατέ-
 ρα Πτολεμαί(ο)ν Ἀμ[μωνίου . . .]. λα[.].
 ἐπικεκρί[σ]θαι ὁμοίως τῷ αὐτῷ (ἔτει) ἀμφόδου
 τοῦ αὐτοῦ Ἑρακλέους τόπων, κ[αθ'] ἀς
 35 ἐπήνεγκεν ἀποδείξεις ὡς ὁ [πατήρ αὐ-
 τοῦ Ἀμμώνιος Πτολεμαίου κ[.
 ἐν τῇ τοῦ λδ (ἔτους) θεοῦ Καίσαρος [γραφῆ] ἐπ'
 ἀμφόδου τοῦ αὐτοῦ. καὶ ὁμ[ύ]ω
 Αὐτοκράτορα Καίσαρα Δομ[ι]τιανὸν
 40 Σεβαστὸν Γερμανικὸν εἶνα[ι] ἐκ τῆς
 Ἰσιδώρας τὸν Θεογένην . [.
 καὶ μὴ θέσει μ[ηδ]ὲ ὑπέβλητο[ν]
 [.]ω κεχρησθαι [.
 [. . . ἡ ἔνοχος εἶ]ην τῷ ὄρκω [.

45 [17 letters]στϜ[.
 [14 letters] . ωρκϜ ην[.
 [2nd hand. 12 letters Δ]ιογένους ἐπ[ιδέδωκα
 [καὶ ὁμώμοκα τὸν] ἄρκον. [

20. l. *viduus*.

'To . . . from . . . , son of Diogenes, son of Theogenes, his mother being Ptolema, . . . , of Oxyrhynchus, living in Heracles-place quarter. Following the orders concerning the selection of persons approaching the age for being incorporated among those from the gymnasium, I declare that my son Theogenes by Isidora, daughter of Ptolemaeus, is thirteen years of age in the present 14th year of the Emperor Caesar Domitianus Augustus Germanicus, and lives in the said quarter. Wherefore, coming forward for his selection, I declare that my father Diogenes, son of Theogenes, son of Philiscus, his mother being Sinthoönis, daughter of Achilleus, was selected at the selection which took place in the 5th year of the deified Vespasian under Sutorius Sotas, ex-strategus, . . . ex-basilicogrammateus, and the other proper officials in the said quarter, in accordance with the proofs produced by him that his father Theogenes, son of Philiscus, was entered as the grandson of a gymnasiarch in the list of those from the gymnasium made in the 34th year of the deified Caesar, among the persons who have no amphodarch; that I myself was placed among the unselected owing to non-residence; that my mother Ptolema married my father before the 7th year of Nero and was registered by him in the house-to-house census of the following 8th year as the daughter of Philiscus, son of Philiscus, ex-gymnasiarch of the said city; that my wife and the mother of my son, Isidora, married me in the 7th year of Nero, and that her father Ptolemaeus, son of Ammonius . . . had likewise been selected in the same year (i. e. the 7th of Nero) and in the same Heracles-place quarter, in accordance with the proofs produced by him that his father Ammonius, son of Ptolemaeus, was (included) in the list of the 34th year of the deified Caesar in the same quarter. And I swear by the Emperor Caesar Domitianus Augustus Germanicus that Theogenes is the son of Isidora, and neither adopted nor supposititious . . . ; otherwise may I be liable to the consequences of the oath.' Signature.

12. Applications for *ἐπίκρισις* could be sent in any year, being dependent on the age of the boy, and the lists were probably revised annually; but the formal revision by government officials took place at intervals, as in the case of *ἀπογραφαί* (ccxxvii. VIII. 31, note). It is to these general formal revisions and the official lists made from them that reference is probably made here and in 33, for both Diogenes and Ptolemaeus must have been much more than fourteen years old at the time of their *ἐπίκρισις* mentioned in 12 and 33. Otherwise we must conclude that for some reason they were not selected until they were far on in life; cf. B. G. U. 562. 14 where a man is transferred *ἀπὸ ἀνεπι(ρίτων) [καὶ] εἰς λαογραφίαν ἀνει(λημμένων)* (as we should suggest) to the position of a *κάτοικος*. But there seems no reason why Diogenes and Ptolemaeus should have waited so long to claim their privileges, and it is therefore better to suppose that the *ἐπίκρισις* of these particular years are referred to because in them a special general revision took place. That in A. D. 72-3 was conducted by the strategus and *βασιλικὸς γραμματεὺς*; cf. B. G. U. 562. 14 sqq., where an inquiry about a disputed claim is held apparently by an ex-gymnasiarch (if we are right in preferring *ἐπι(ρίνατος)* to *ἐπι(εκρμένου)* in line 15), and the *βασιλικὸς γραμματεὺς* is also concerned in the case.

The general revision recorded here at Oxyrhynchus in A. D. 72-3 corresponds with the date of Brit. Mus. Pap. CCL, which shows that a revision of the poll-tax lists was also held in the Fayûm both in that year and in A. D. 54-5. Another occurred at Oxyrhynchus in A. D. 60-1 (line 33); and a revision of the lists in A. D. 103 is indicated by the Oxyrhynchus papyrus of A. D. 132 (cf. p. 220). This was perhaps connected with the *ἐπίκρισις* held in the Fayûm in A. D. 104-5 (B. G. U. 562. 14). The *γραφὴ τῶν ἐκ τοῦ γυμνασίου* mentioned in 21 and 37 also points to a systematic revision in A. D. 4-5.

17. *Φιλίσκου*: probably this Philiscus is identical with the elder Philiscus mentioned in 28, in which case Theogenes in 16 is the brother of the younger Philiscus in 28, and Diogenes, the father of the writer of the papyrus was first cousin to his wife Ptolema (2, 25). Theogenes and Ammonius, the grandfather of the writer's wife, were contemporaries, and were both entered in the same *γραφὴ* of A. D. 4-5 (cf. 21 and 37).

22. *ἐπὶ ἀναμφοδάρχων*: it was essential to state the *ἀμφοδοῦν* to which privileged persons belonged, since the amphodarchs were responsible for making up the lists of such persons in towns every year (Kenyon, *Cat.* II. p. 45). Theogenes, however, was 'among those who had no amphodarch.' Why he was entered in the list as not dwelling in a particular *ἀμφοδοῦν* it is of course impossible to say. It is clear from the plural that others were in the same case; but it is unlikely that he lived in a village, for then the *κωμογραμματεῖς* would probably have been responsible for his being entered in the list as coming from a particular village; cf. Kenyon, *Cat.* II. p. 45 with cclxxxviii. 41. On the meaning of *ἀμφοδοῦν* see note on ccxlii. 12.

23. It is not quite clear why absence should have prevented the writer himself from claiming the privilege of *ἐπίκρισις*, since persons could be transferred from the list of *λαογραφοῦμενοι* to that of *ἐπιτεκρινόμενοι* (cf. note on 12). But perhaps such transfer was not possible after a certain age had been reached.

24-27. The natural inference from this passage would be that the marriage between the writer's parents, Diogenes and Ptolema, took place in the period between A. D. 60-1 and the preceding census for A. D. 47-8. But the applicant himself married in A. D. 60-1 (ll. 30-1), so unless there is a mistake in the date in line 31 the marriage of Diogenes and Ptolema can hardly have taken place after the census of A. D. 47-8. Cf. ccclxi, part of a census return written in A. D. 76-7, in which the marriage of the writer's parents is stated to have taken place [*πρὸ τοῦ*] ζ (*ἔτους*) *Νέρωνος*.

27. *οὐσαν ἐκ . . . γεγυμνασιαρχηκότος*: similarly in Fayûm census returns female descendants of *κάτοικοι* are registered as such, not because they were themselves subject to *ἐπίκρισις*, but because a boy to be 'selected' had to trace descent on both sides from privileged persons; cf. introd.

36. A verb is required at the end of the line, and some compound beginning with *κατα* and meaning 'was entered' is probable. *κ[άτοικον]* is very unlikely, for there would not then be room for a verb after it, and the *γραφὴ* of the 34th year of Augustus mentioned here was probably a *γραφὴ τῶν ἐκ τοῦ γυμνασίου* like that in 21.

CCLVIII. SELECTION OF BOYS (*ἐπίκρισις*).

16.2 x 8.7 cm. A. D. 86-7 (?).

Application similar to the preceding, addressed probably to the *βιβλιοφύλακες*, by the father of a boy aged thirteen, adducing evidence that his son was the offspring on both sides of 'inhabitants of the metropolis who paid

12 drachmae.' On the meaning of this phrase and the interpretation of the papyrus see introd. to cclvii. The supplements of the lacunae are based on the similar application of A. D. 132, which follows the same formula. The document was written in the reign of Domitian, but the exact year is not quite certain, the papyrus being in a much damaged condition.

The first two lines are obliterated.

. . . γων τὴν ε [12 letters
 Διδύμου τῶν ἀπ' Ὀξυρύγχ[ων πόλεως
 5 ἐπ' ἀμβόδου Πυμενικῆς. κατὰ τὰ
 κριθέντα ἐπὶ τῶν προσβεβηκότων
 ἰς τρισκαιδεκάτεις εἰ ἐξ ἀμφοτέ-
 ρων γονέων μη[τ]ροπολιτῶν δω-
 δεκαδράχμων εἰς[ίσ]ιν ετατη ἐπὶ
 10 τοῦ αὐτοῦ ἀμβόδου, ὁ υἱὸς μ[ου]
 ος μητρὸς Θεψείτος τῆς [Δι]δύμου
 προσβέβηκεν εἰς τρισκαιδεκα[έτει]ς
 τῷ ἐνεστῶτι . (ἔτει) Αὐτοκράτ[ορος
 Καίσαρος Δομτιανοῦ Σεβαστοῦ
 15 Γερμανικοῦ. ὅθεν πα[ρ]α[γενόμε]-
 νος ἰς τὴν τούτου ἐπ[ί]κρισιν εἶ-
 ναι ἐμὲ κατὰ τ [.
 καὶ τὸν τῆ[ς] μη[τ]ρ[ος] αὐτοῦ πατέ-
 ρα Δίδυμον . [. . .] . [.
 20 ἀναγραφόμενον ἐνο[σ]
 ἐπ' ἀμβόδου [.] ὅς καὶ τε-
 τελεύτηκε τῷ ἔτει Νέρω-
 νος, καὶ ὀμνί[ω] Αὐτοκράτορα Καίσαρα
 Δομτιανὸν Σε[βαστὸν] Γερμανικὸν
 25 ἀληθῆ εἶναι [τὰ προγεγραμμένα.
 ἔτους ἐκ[τ]ῶν [Αὐτοκράτορος Καίσαρος
 Δομι[αν]οῦ Σεβαστοῦ Γερμανικοῦ
 2nd hand. M . γ ρ[ἐπιδέδωκα.

5. 1. ἀμβόδου Πυμενικῆς. 9. μ of δωδεκαδραχμων inserted above the line. 10.
 α of αμφοδου above the line. 17. The first ε of ἐμε above the line.

8. The class of privileged persons who paid 12 instead of 20 drachmae poll-tax

seems to have been limited to inhabitants of the *μητρόπολις*. It is noteworthy that the *κάτοικοι* of Brit. Mus. Pap. CCLX are also *μητροπολίται*, and in the case of a person transferred from the *λαογραφούμενοι* to the *κάτοικοι* it is specially stated that his mother was an inhabitant of Arsinoe itself (line 141). But there were of course numerous *κάτοικοι* in the villages as well.

9. *εταη*: it does not appear possible to read these letters otherwise than we have done, but one letter may perhaps be lost between *a* and the second *τ*. Conceivably *ε(π)τὰ [ξ]τη* was intended; the scribe of this papyrus was rather apt to leave out letters, though in other cases omissions have been afterwards supplied.

16. *δηλω* is required to govern *εἶναι*, cf. cclvii. 12; but there is not room for it, unless both it and *ἐπίκρισιν* were abbreviated.

17. Probably *ἐπικεκ(ρίσθαι)* or some such word is lost in this line and in 19.

18. *καὶ τόν*: *κλιτον* for *κριτον*, i. e. *ἐπίκριτον*, could also be read, followed by *τῆ[s] δὲ μητρὸς αὐτοῦ*; the vestiges after *τῆ[s]* are too scanty to afford any trustworthy clue.

28. This line is apparently in a different hand from the body of the document, and probably contains the signature of the writer. *μηνὸς . . .* is less likely.

CCLIX. BAIL FOR A PRISONER.

36 x 17.8 cm. A. D. 23.

Copy of a declaration on oath addressed to the governor of a public prison by a surety for a man who had been arrested for debt. Theon, the surety, had secured the temporary release of the prisoner, Sarapion, some months previously; and he now undertakes to produce Sarapion within a month or to pay the amount of the debt.

The declaration is followed by a short and rather obscure letter written by Theon (cf. l. 32), and beginning apparently with a message to Sarapion. Theon's object doubtless was to bring to Sarapion's notice the conditions of his bond on Sarapion's behalf; cf. cclxix, where a copy of a loan is sent with a letter requesting its recipient to try to recover the debt.

Ἀντίγρα(φον) χ(ειρο)γρά(φου).
 Θέων Ἀμμα(νίου) Π(έ)ρσης τῆς ἐπιγονῆς
 Δημητρίῳ τῷ τεταγμένῳ πρὸς
 τῆ τοῦ Διὸς φυλακῆ. ὁμνύω Τιβέριον
 5 Καίσαρα Νέον Σεβαστὸν Αὐτοκράτορα
 εἰ μὴν κτήσεσθαι ἡμ(έ)ρας τριάκοντα
 ἐν αἰ(ς) ἀ(πο)καταστήσω ὃν ἐνγεγύημαι
 παρὰ σοῦ ἐκ [τ]ῆς πολιτικῆς φυλα(κ)ῆς
 τῷ Φαῶφι [το]ῦ ἐνεστῶτος ἔτους

- 10 Σαρα(πίωνα) Σαραπίων(ος) τὸν εἰσηγμένον [π]ρὸς [σ]υν-
 γρα(φήν) ἰδιόγραφ[ον] ψελλίου χρυσοῦ[ν] μνα[ι]ή(α)ν
 δύο Μαγίανου εἰς λόγον Ἀλίνης τῆς
 Διονυσίου ἀστῆς διὰ Βίλλου διοικητικ[οῦ]
 ὑπηρετ[οῦ]. εἰδὼν δὲ μὴ παριστῶ ἐν ταῖς
 15 προκειμέναις ἡμέρα(ι)ς ἐκτείσω τὰ
 προκειμένα[ις] τῶν χρυσίων μνα-
 ιήων δύο ἀνυπερθέτως, μὴ ἔχοντός
 μου ἐξουσίαν χρόνον ἕτερον [κ]τή[σ]εσ-
 θαι μηδὲ μετάγει(ν) ἐμαυτὸν εἰς
 20 ἑ[τ]έραν φυλακ[ή]ν. εὐορκοῦντι μὲν μοι
 εὖ εἶη, ἐπιορκοῦντι δὲ τὰ ἐναντί[α].
 (ἔτους) θ Τιβερίου Καίσαρος Σεβαστοῦ, Παχ(ὼν) κβ.
 ὑπόλ[ε]ξον Σαραπίων(ι), χάριν οὗ ἦλθεν ὁ
 Διονύσι[ος] ἐτελέσθη, καὶ περὶ τοῦ
 25 Ἑλ[ι]οδώρου λ[ό]γου συνπερὶλυσον αὐτόν,
 καὶ λάβε τ[ὸ] ἀργ[ύ]ριον. συνζητ[ο]ῦμ[εν]
 τοῦτου χάριν. οὐκ ἀνεπλευσάμε[θ(α)]
 ἐν τ[οῦ]τφ τῷ πλοίφῳ ὅτι οὐκ ἔλκε μ[ι]. . .
 ἢ αὐτὸν ἱκανοδοτοῦντ[ι]. . . μ[ε]. . .
 30 ἕως ἐαυτὸν αὐτ[ὸ]ν ποιήσω, εἰ δὲ [μ]ὴ
 ἐμβέβηκ(εν). ἔρρω(σο).
 βλέπε με πῶς με ἡ μητηρ ἡμῶν
 [ἔ]σφαξε χάριν τοῦ χειρογράφου . . . α()
 . . .]αφ[. . .] . . .]ηκα δε[. . .] . [. . .]
 35 [14 letters (?)κα]λ(ῶς) δρᾶ.

6. l. ἢ μὴν. 11. Second ν of χρυσοῦ over the line. 1. μνα[ι]αίω(ν). 16. The
 ι of -μεναις is very close to the σ, and is possibly a stroke cancelling the σ. 1. τοῦ χρυσοῦ
 μνα[ι]αία. 28. l. εἶλκε or ἔλκει.

'Copy of a bond. Theon, son of Ammonius, a Persian of the Epigone, to Demetrius, governor of the prison of Zeus. I swear by Tiberius Caesar Novus Augustus Imperator, that I have thirty days in which to restore to you the man whom I bailed out of the public prison in Phaophi of the present year, Sarapion, son of Sarapion, arrested through Billus, assistant to the dioecetes, on account of a note of hand for a gold bracelet weighing two minae to Magianus on behalf of Aline, citizen, daughter of Dionysius. If I do not produce him within the said number of days, I will pay the said two minae of gold without delay, and I have no power to obtain a further period of time nor to transfer myself to another

prison. If I swear truly, may it be well with me, but if falsely, the reverse. 9th year of Tiberius Caesar Augustus, Pachon 22.'

5. Νέον Σεβαστόν: cf. ccxl. 3 note.

13. Βίλλου: Βιάλου might also be read. διοικητικοῦ: cf. introd. to ccxcī.

23. ἰπόλ[ε]ξον: the doubtful λ may be γ or possibly τ, but ἰποτ[α]ξον is not satisfactory. There is room for two letters in the lacuna.

30. Above εαυτὸν αὐτόν are faint traces of about eight letters between the lines.

33. [ε]σφαξε: the third letter is certainly φ and not ρ: [ε]πραξε cannot therefore be read. For the hyperbole cf. Brit. Mus. Pap. CXIII. 12 (d). 11 ὁ χρεώστης ἐφ[ό]νευσέν με.

CCLX. PROMISE OF ATTENDANCE IN COURT.

27.7 × 11.5 cm. A. D. 59.

Copy of declarations made by the two parties in a suit, Antiphanes, son of Ammonius, and Antiphanes, son of Heraclas, of Oxyrhynchus, that they would attend the court of the ἀρχιδικαστής at Alexandria for a stated period, in order to effect a settlement of their dispute. The case had been referred to the ἀρχιδικαστής from the strategus of Oxyrhynchus,—whether by order of the strategus or merely by mutual agreement of the litigants is not made clear.

The declarations of the two men, apart from necessary alterations in names and one or two slight unintentional divergences, are verbally identical. We therefore print only the first of them, which is the better preserved. The body of the document is written by one hand and the signatures of the two persons concerned by another.

Ἀντίγραφον).

Ἀντιφάνης Ἀμμωνίου [τ]ῶν ἀπ' Ὀξυρύγγ(ων)

πόλεως τοῖς παρὰ Τιβερίου Κλαυδί[ο]υ

Ἀμμωνίου στρατηγοῦ καὶ ἐπὶ τῶν προσόδω(ν)

5 τοῦ Ὀξυρυγγείτου. ὀμνύω Νέρωνα Κλαύδιον

Καίσαρα Σεβαστ[ὸν] Γερμανικὸν Ἀυτοκράτορα

εἰ μὴν κα[τ]ὰ [τὰ] συ[μ]φωνηθέντα ἐμοὶ

κα[ὶ] Ἀντ[ι]φ[ά]νει Ἡρακλᾶτος ἐξ ἧς ἐποιησά-

με[θα] πρὸ[ς] εαυτοῦ[ς] ἐπὶ τοῦ στρατηγοῦ

10 Τιβερίου Κλ[αυ]δίου Ἀμμωνίου ἀντικαταστάσε-

ως ἕσασθα[ι] ἐμ[φ]ανῆ τῷ Σαραπίων[ο]ς

ἀρχιδικαστοῦ [β]ήματι ἐπ' Ἀλεξανδρείας

ἕως τριακάδος τοῦ ἐνεστῶτος μηνὸς

'Επειφ, καὶ προσκατερήσειν μέχρι οὐ
 15 ἂ ἔχωμεν πρὸς ἑαυτοῦ ἐγ[β]ιβασθῆι.
 εὐορκοῦντι μὲν μοι εὐ εἴη, ἐφορκ[οῦ]ντι δὲ
 τὰ νεαντία. ἔτους πέμπτου Νέρωνος Κλαυδίου
 Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορ[ο]ς,
 'Επειφ θ̄. (2nd hand) Θε[ω]ν 'Οννώφριος ὑπηρε-
 20 τῆς ἐπηκολ[οῦ]θ[η]κα τῆι [α]ὔθεντι[κ]ῆι
 χιρ[ο]γρ[α]φία. (ἔτους) ε Νέρωνος Κλαυδίου Καίσαρος
 [Σεβαστοῦ Γε]ρμανικοῦ Αὐτ[ο]κράτορος, 'Επειφ θ̄.

7. l. ἡ μὴν. 11. εσασθαι: so too in the duplicate copy; l. ἴσασθαι. 14. Second
 ε of προσκατερήσειν corrected from α. 17. l. ἐναντία.

'Copy. Antiphanes, son of Ammonius, of the city of Oxyrhynchus, to the agents of Tiberius Claudius Ammonius, strategus and superintendent of the revenues of the Oxyrhynchite nome. I swear by Nero Claudius Caesar Augustus Germanicus Imperator, that in accordance with the agreement made between me and Antiphanes, son of Heraclas, in consequence of our confronting each other before the strategus Tiberius Claudius Ammonius, I will appear at the court of the chief justice Sarapion at Alexandria until the 30th day of the present month Epeiph, and will remain until our suit is decided. If I swear truly may it be well with me, if falsely, the reverse. The 5th year of Nero Claudius Caesar Augustus Germanicus Imperator, Epeiph 9.

I, Theon, son of Onnophris, assistant, have checked this authentic bond.' Date.

4. στρατηγῶ καὶ ἐπὶ τῶν προσόδων: this title does not seem to occur elsewhere; but the strategus was throughout the Roman period the chief financial administrator in the nome.

12. ἀρχιδικαστοῦ: cf. cclxviii. 1, cclxxx. 1, O. P. I. xxxiv. II. 3. Mr. Milne, who summarizes the evidence upon the nature and extent of the jurisdiction of the ἀρχιδικαστής at this period (*Egypt under Roman Rule*, p. 196), concludes that any civil case could be referred to him at Alexandria when the litigants did not live in the same district. But in the present instance both parties are distinctly stated to be residents of Oxyrhynchus; and in cclxxx. 1 there is no suggestion of diversity of residence.

14. προσκατερήσειν: cf. cclxi. 12 and O. P. I. lix. 10 προσεδρεύσαι . . . δικαστηρίῳ.

19. ὑπηρετής: for the signature of a ὑπηρετής (of the strategus) giving official sanction to a document cf. B. G. U. 581. 16, 647. 28.

CCLXI. APPOINTMENT OF A REPRESENTATIVE.

24.6 × 15.8 cm. A. D. 55.

Agreement by which a woman named Demetria appoints her grandson Chaeremon to act as her representative in a lawsuit which was pending between herself and a certain Epimachus. This document should be compared with

O. P. I. xcvi, a similar agreement between two brothers, the language of which is often very close to that of the present text, and with ccclxv, ccclxxvi.

In the margin at the top of the papyrus are two erased lines the first of which reads ἔτου[s δευτ]έρου Νέρω[νος Κ]λαυδίου Καίσαρος, and at the bottom below line 18 are two and a half more lines similarly erased and also containing a date. These two expunged entries are apparently in different hands, neither of which is identical with that of the body of the papyrus.

*Ἐτους δευτέρου Νέρωνος Κλαυδίου [Κ]αίσα[ρ]ος
 Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος, μ[η]νὸς Νέου
 [Σ]εβαστοῦ ἐν Ὁξύρυγχων πόλ[ει] τῆς Θεβαίδος.
 [ὁμολο]γεί Δημητρία Χαιρήμονος ἀστίῃ μετὰ κυρίου
 5 [τοῦ τῆς] ὕιδῆς αὐτῆς Δημητρίας ἀστίης ἀνδρὸς Θεώ-
 νο[s τ]οῦ Ἀντιόχου Αὐξίμητορείου τοῦ καὶ Δηνείου
 τῷ ἑαυτῆς [μ]ὲν υἱωνῶ τῆς δὲ ὕιδῆς Δημητρίας
 ἀδελφῶ Χαιρήμονι Χαιρήμονος Μαρωνεῖ ἐν ἀ-
 γυῖᾳ, περὶ ὧν προφέρεται ἡ ὁμολογοῦσα Δημητρία
 10 ἔχειν πρὸς Ἐπίμαχον Πολυδεύκου ἢ καὶ αὐτὸς
 ὁ Ἐπίμαχος προφέρεται ἔχειν πρὸς αὐτήν, οὐ δυ-
 ναμένη προσκαρτερῆσαι τῷ κριτηρίῳ διὰ γυναι-
 κείαν ἀσθένειαν, συνεστακέσαι αὐτήν τὸν προ-
 γεγραμμένον υἱὸν Χα[ιρ]ήμονα ἔγδικον
 15 ἐπὶ τε πάσης ἐξουσίας καὶ παντὸς κριτηρίου κα-
 θὰ καὶ αὐτῇ τῇ συνεστακυῖα Δημητρία παρούση
 ἐξῆν· εὐδοκεῖ γὰρ τῇδε τῇ συστάσει. κυρία
 ἢ συγγραφῆι.

*The 2nd year of Nero Claudius Caesar Augustus Germanicus Imperator, the . . . of the month Neos Sebastos, at the city of Oxyrhynchus in the Thebaid. Demetria, citizen, daughter of Chaeremon, acting with her guardian Theon, son of Antiochus, of the Auximetorean or Lenean deme, and husband of her granddaughter Demetria, citizen, acknowledges to Chaeremon, son of Chaeremon, of the Maronian deme, her grandson and brother of her granddaughter Demetria (the contract taking place in the street), concerning the case which the contracting party Demetria claims to have against Epimachus, son of Polydeuces, or which Epimachus claims to have against her, since she is unable owing to womanly weakness to remain at the court, that she has appointed her said grandson Chaeremon to appear for her before every authority and every court which would be open to Demetria herself if she were present; for she gives her consent to this appointment. The agreement is valid.

3. A blank space was left for the date which has never been filled in; cf. ccxxxviii. 9, note.

CCLXII. NOTICE OF DEATH.

23.8 x 7.9 cm. A. D. 61.

Notice addressed to Philiscus, farmer of the tax upon weaving, by Sarapion, announcing the death of his slave who was by trade a weaver. The formula resembles that of ccli-iii. On the *verso* are four short lines effaced.

Φιλίσκωι ἐγλή(μπτορι) γερχ(ιακοῦ)	Νέρωνα Κλαύδιον Καίσαρ[α
παρὰ Σαραπίωνος τοῦ Σαραπίωνος).	Σεβαστὸν Γερμανικὸν Αὐτοκράτορα)
ὁ δοῦλός μου Ἀπολλοφάνης	15 ἀληθῆι εἶναι.
γέρδιος ἀναγραφόμενος	(ἔτους) ζ Νέρωνος Κλαυδίου
5 ἐπ' ἀμφόδου Τεγμούθεως	Καίσαρος Σεβαστοῦ Γερμανικοῦ
ἐτελε(ύτησεν) ἐν τῆι ξένῃ	Αὐτοκράτορος),
τῶι ἐνεστῶτι ζ (ἔτει) Νέρωνο(ς)	Μεχ(εῖρ) κζ Σεβαστῆ).
Κλαυδίου Καίσαρος Σεβαστοῦ Γερ-	2nd hand. Φιλίσκος σεσημέωμαι).
μανι[κ(οῦ)]	20 (ἔτους) ζ Νέρωνος Κλαυδίου
Αὐτοκράτορος. διδ ἀξιῶ	[Κα]ίσαρος Σεβαστοῦ
10 ἀναγραφῆναι τοῦτον	[Γερ]μανικοῦ
ἐν τῆι τῶν τετελε(υτηκότων)	[Αὐτο]κράτορος,
τάξει, καὶ ὀμνύω	[Με]χ(εῖρ) κζ [Σεβαστῆ].

7. ζ corr. from ε.

'To Philiscus, farmer of the tax on weaving, from Sarapion, son of Sarapion. My slave Apollophanes a weaver, registered in Temgenouthis Square, died during absence in the present 7th year of Nero Claudius Caesar Augustus Germanicus Imperator. Wherefore I request that his name be inscribed in the list of dead persons, and I swear by Nero Claudius Caesar Augustus Germanicus Imperator that this information is true.' Date, and official signature of Philiscus.

5. Τεγμούθεως: this name is variously spelled, cf. introd. to cclxxxviii.

18. Σεβαστῆ: cf. note on cclxxxviii, 5.

CCLXIII. SALE OF A SLAVE.

16 x 15.6 cm. A. D. 77.

Declaration on oath addressed to the agoranomi by Bacche with her guardian Diognetus, a member of the Epiphanean deme, stating that she had sold to Heliodora an eight-year-old female slave, who was her absolute property,

and that she had received the price, 640 drachmae. Cf. O. P. I. c and B. G. U. 543, which is addressed to τοῖς ἐπὶ χρεῶν τεταγμένοις and is a promissory oath (Mitteis, *Hermes* xxxii. p. 658); the formula of the two Oxyrhynchus declarations is almost the same as that of the Berlin papyrus, except that in them we have the past tense ὀμνύω . . . πεπρακέναι in place of the future ὀμνύω . . . παραχωρήσειν. For the price of slaves at Oxyrhynchus cf. O. P. I. xcv, where a female slave aged twenty-five is sold for 1,200 drachmae, and cccxxxvi, ccclxxv.

The papyrus formed one of a series of documents glued together, and the ends and beginnings of lines of those adjoining it are preserved.

Τοῖς ἀγορανόμοι[s] ε [.] . . γ πα[ρὰ
 Βάκχης τῆς Ἑρμωνος ἀστῆς μετὰ κυρίου
 Διογνήτου τοῦ Διονυσίου Ἐπιφανείου,
 ὀμνύω Αὐτοκράτορα Καίσαρα Οὐέσπασια[νὸν
 5 Σεβαστὸν πεπρακέναι Ἑλιοδώρα μη-
 τρὸς Ἑλιοδώρας μετὰ κυρίου τοῦ ἀνδρὸς
 Ἀπολλωνίου τοῦ Διονυσίου τοῦ Διονυσίου
 τοῦ καὶ Διδύμου τὴν ὑπάρχουσαν μοι
 δούλην Σαραποὺν ὡς ἐτῶν ὀκτὼ ἀσυκο-
 10 φάντητον πλὴν ἱερᾶς νόσου καὶ ἐπα-
 φῆς, εἶναί τε ἐμοῦ καὶ μήτε ὑποκεῖσ-
 θαι μηδὲ ἐτέροις ἐξηλλοτριῶσθαι
 κατὰ μηδένα τρόπον, ἀπέχειν δέ
 με τὴν τειμὴν ἀργυρίου δραχμᾶς
 15 ἑξακοσίας τεσσαράκοντα, καὶ β[ε]βαιώ-
 σειν. [ε]ὐορκούση μὲν μοι εὖ εἴη, ἐ-
 [πι]ορκούση δὲ τὰ ἐναντία. Διόγνη-
 τος Διονυσίου Ἐ[πι]φάνειος ἐπιγέ-
 γραμμαι αὐτῆ[s] κ[υ]ρίως καὶ ἔγραψα
 20 ὑπὲρ αὐτῆς μ[ὴ] εἰδύλιας γράμματ[α].
 (ἔτους) ἐνάτου Αὐτοκράτορος Καίσαρος
 Οὐέσπασιανοῦ Σεβαστοῦ, Φαρμοῦθι
 κς.

'To the agoranomi . . . from Bacche, citizen, daughter of Hermon, with her guardian Diognetus, son of Dionysius, of the Epiphanean deme. I swear by the Emperor Caesar Vespasianus Augustus that I have sold to Heliodora, daughter of Heliodora, with her

U of M

guardian who is her husband Apollonius, son of Dionysius, son of Dionysius also called Didymus, the slave Sarapous who belongs to me, and is about eight years old and without blemish apart from epilepsy and leprosy; and I swear that she is my property and is not mortgaged, and has not been alienated to other persons in any respect, and that I have received the price, 640 silver drachmae, and will guarantee the contract. If I swear truly, may it be well with me, but if falsely, the reverse.' Signature of Diognetus on behalf of Bacche, and date.

1. ε . . . : only the tips of the letters after ε are left; ἐπὶ τῶν χρεῶν will not suit.

10. πλὴν ἱερᾶς νόσου καὶ ἐπαφῆς: this saving clause is regularly found in contracts for the sale of slaves, who were not guaranteed against being subject to epilepsy or leprosy.

CCLXIV. SALE OF A LOOM.

25 X II CM. A. D. 54.

Contract for the sale of a loom to Tryphon, son of Dionysius (cf. introd. to cclxvii) by Ammonius. The agreement is followed by the signature of the vendor, and a docket of the bank of Sarapion through which the purchase money, 20 drachmae of silver, was paid.

Ἀμμώνιος Ἀμμωνίου Τρύφωνι Διονυσίου
 χαίρειν. ὁμολογῶ πεπρακέναι σοι τὸν ὑπάρ-
 χοντά μοι ἰστὸν γερδι[ακὸν] π[η]χῶν γερδιακά(ν)
 τριῶν παρὰ παλαιστὰς δύο, οὐ ἀντὶα δύο
 5 ἰστόποδες δύο, ἐπιμν[ημονεύω]ν ἔχειν παρὰ σοῦ
 διὰ τῆς ἐπὶ τοῦ πρὸς Ὁξ[υρύγχ(ων)] πόλει Σαραπίου
 Σαραπίωνος τοῦ Λόχου τραπέζης τὴν ἐσταμένη(ν)
 πρὸς ἀλλήλους τούτου τιμὴν ἀργυρίου Σεβαστοῦ καὶ
 Πτολεμαικοῦ νομίσματος δραχμὰς
 10 εἴκοσι, κ[αὶ] βεβαιώσῃ σοι τὴν πρῶσιν πάσῃ
 βεβαιώσ[ει] ἢ ἐκτείσει σοι ἢν ἔσχον παρὰ σοῦ
 τιμὴν σὺν ἡμιολίᾳ καὶ τὸ βλάβος. κυρία ἢ χεῖρ.
 (ἔτους) ἰδ Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ
 Γερμανικοῦ Αὐτοκράτορος, μη(νὸς) Καισαρίου ἰε.
 2nd hand. 15 Ἀμμώνιος Ἀμμωνίου πέπρακα τὸν ἰστὸν
 καὶ ἀπέχω τὴν τιμὴν τὰς τοῦ ἀργυρίου δραχμὰ(ς)
 εἴκοσι καὶ βεβαιώσω καθότι πρόκειται. Ἡρα-
 κλείδης Δ[ιον]υσίου ἔγραψα ὑπὲρ αὐτοῦ μὴ



εἰδότες γράμματα. (ἔτους) ἰδ̄ Τιβερίου Κλαυδίου
 20 Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος,
 μη(νὸς) Καισαρείου ἰε̄ Σεβαστῆ.

3rd hand.

ἔτους τεσσαρεσκαίδεκάτου
 Τιβερίου Κλαυδίου Καίσαρος
 Σεβαστοῦ Γερμανικοῦ
 25 Αὐτοκράτορος, μη(νὸς) Καισαρείου ἰε̄
 Σεβαστῆ, δι(ὰ) τῆ(ς) Σαρ(απίωνος) τρ(απέξης) γέγο(μεν) ἡ δια-
 γραφή).

‘ Ammonius, son of Ammonius, to Tryphon, son of Dionysius, greeting. I agree that I have sold to you the weaver's loom belonging to me, measuring three weavers' cubits less two palms, and containing two rollers and two beams, and I acknowledge the receipt from you through the bank of Sarapion, son of Lochus, near the Serapeum at Oxyrhynchus, of the price of it agreed upon between us, namely 20 silver drachmae of the Imperial and Ptolemaic coinage; and that I will guarantee to you the sale with every guarantee, under penalty of payment to you of the price which I have received from you increased by half its amount, and of the damages. This note of hand is valid. The 14th year of Tiberius Claudius Caesar Augustus Germanicus Emperor, the 15th of the month Caesareus.

I, Ammonius, son of Ammonius, have sold the loom, and have received the price of 20 drachmae of silver and will guarantee the sale as aforesaid. I, Heraclides, son of Dionysius, wrote for him as he was illiterate.' Date, and banker's signature.

3. π[η]χῶν γερδιακῶ(ν): cf. Brit. Mus. Pap. CLIV. πῆχει τελείῃ ξυλικῶ τεκτονικῶι.

4. ἀντία were rollers upon which the web was wound as it was woven.

8. Σεβαστοῦ καὶ Πτολεμαικοῦ νομίσματος: it does not appear what distinction in value, if any, was made in the Roman period between Ptolemaic and Roman silver. Ptolemaic copper was at a considerable discount (cf. introd. to ccxlii); but Ptolemaic tetradrachms, which have more silver in them than the Roman, ought to have been at a premium.

21. Καισαρείου ἰε Σεβαστῆ: cf. notes on cclxxxiii. 11, cclxxxviii. 5.

CCLXV. MARRIAGE CONTRACT.

27 × 13.8 cm. A. D. 81-95.

This long and elaborate contract of marriage is unfortunately much mutilated. At the beginnings of the lines in no case less than thirty letters are lost; and at the ends of lines, to judge from the sense, the gap is also considerable. In these circumstances it is not possible to do more than follow the general drift of the provisions, which notwithstanding their fragmentary character are mostly fairly intelligible. The formula runs on the same lines as that found in the marriage contracts of the C. P. R. The husband, Dionysius, acknowledges

to the bride, Sarapous, the receipt of the dowry of the latter, consisting of four minae of gold, three dresses, and some land, the revenues of which are to be used for the benefit of the household, the taxes upon this land being paid by Dionysius (2-8). A further provisional settlement is made by the mother of the bride upon her and her children, of some house-property and furniture and probably a female slave, which were to be inherited on the mother's death (9-12, 20). Sarapous promises to Dionysius the obedience which a husband has the right to expect from a wife, and Dionysius engages not to ill-use Sarapous (13-14). In the case of a divorce the dowry is to be repaid by Dionysius; but a share of it is reserved for any child of the marriage who decides to stay with his father (17-22). Dionysius undertakes the responsibility of providing for the children in an adequate manner, but apparently only so long as he remains in possession of the dowry (24). In the event of the death of Dionysius, arrangements are made for the appointment by Sarapous of a guardian to act with herself in the management of the household and estate. Should the guardian thus chosen also die, Sarapous is empowered to act alone (27-8). If Sarapous died childless, or if her children died childless, her dowry reverts to her own family (30, 31). The contract is signed, firstly, by Dionysius, who again acknowledges receipt of the dowry, undertakes to make some provision for the father of his wife during the father's life-time, and releases him on his own part from all further claims (37-42); secondly, by the mother of the bride, who reserves to herself the right to dispose of the property, which at her death was to pass to her daughter, in any other manner she pleased (43-45).

Ἔτους . . . Αὐτοκράτορος Καίσαρος Δομι[τιανοῦ Σεβαστοῦ Γερμανικοῦ, [μηνὸς]
 Καισαρείου ἐπαγομένων [
 ὁμολογεῖ Διονύσιος μητρὸς Δι[ονυ]σίας τῆς Θέων[ος τῶν] ἀπ' Ὀξυ-
 ρύγχων πόλεως τῆ Σαρραποῦτι
 ἔχειν τῆ]ν δὲ βαλανίνην τὴν καλ[ῆ]ν ὑδατίνην καὶ ψελίων χρυσῶ[ν]
 ἀρουρῶν δέ]κα ἡμίσεως καὶ ἐκ τοῦ Ἰάσ[ω]νος καὶ Δρειμάκου ἀρουρῶν δέκα [
 5 κατεχ]ώρισε Νείλου ἐκ τοῦ Διουγ[σο]δῶρου ἀρουρῶν ἑπτὰ καὶ ἐπὶ [
 Σεβαστ]οῦ Γερμανικοῦ καρπιε[ί]ται ὁ γ[α]μῶν Διονύσιος σὺν τῆ
 γυναικὶ Σαρραποῦτι
] καρπιζέται κατ' ἔτο[ς] εἰς [τ]ὸ δημόσιον καθήκοντα διὰ
 τοῦ π[ρ]ο-
 τῶν προκει]μένων ἀρουρῶν καὶ συ[ν]τασσόμενος καὶ τὰ ὑπὲρ τούτου κ[αὶ]
 Ἀπ]ολλωνίου τοῦ Ἀπολλωνίου ἐν ἀγνιᾷ τῆ αὐτῆ καὶ συνχωρεῖ εἶναι
 10] τοῦ Διονυσίου τέκνων ἡμισυ μέρος τῶν ὑπ' αὐτῆς

- ἀπολει[φθησομένων
κ]αρπείαν καὶ ἐνοίκησιν καὶ τὰ ἄλλα πρόσφορα τῶν
ὑπ' αὐτ[ῆς
] ἄλλων καταχρημ[α]τίζειν ἢ πᾶν τὸ ὑπ' ἐναντίω[ν
] ὅσ[α] δ[ε]ῖ πειθαρχεῖν γαμετὴν γυναῖκα ἀνδρός, καὶ κυριενέτωσα[ν
μηδὲ κακουχεῖ]ν αὐτὴν μηδ' ἀποκλεί[ει]ν μηδενὸς τῶν ὑπαρχόντω[ν
15 προσ]ηκόντων πάντων ὄντων περὶ Ταλαῶ ἐκ τοῦ Μοσχίωνο[ς
] ἐπιτρόπων μηδὲ μέρος αὐτῶν ἀνευ τοῦ συνεπιγραφῆναι τη[
ἐὰν δέ τι διαφέ]ρωνται πρὸς ἀλλήλους καὶ βούληται Σαραποῦς ἀπαλλάσ-
σασθαι ἀπὸ τ[οῦ Διονυσίου
ἀποδότω ὁ Διονύσιος τὰ τοῦ] χρυσίου μναιαῖα τέσσαρα καὶ τὰς τρεῖς
στολὰς ἐὰν περ[α]
ἐὰν δέ τις τῶν] ὑπαρχόντων αὐτοῖς ἐξ ἀλλήλων τέκνων μὴ βούλη[ται
20 δου]λείαν καὶ τὰς ἀποφορὰς τῆς δούλης Πλουσίας καὶ .[
] οὐδὲ τὴν δούλην οὐδὲ τὰ ἐσόμενα ἐξ αὐτῆς ἐγ[γωνα
]ν ἄκυρον εἶναι πρὸς τὸ μετὰ τὴν ἑαυτῆς τελευτὴν βεβαιῶσθαι [
]ν καθ' ὀνηποτοῦν τρόπον, καὶ μὴ ἐξέστω αὐτῷ ταῦτα μηδεμι[
τὴν πρέ]πουσαν ἐλευθέρους παισὶ παιδείαν μέχρι τῆς τῶν προκειμέ[νων
25]ν τὰ τοῦ χρυσίου δοκίμου μναιαῖα τέσσαρα καὶ τὰς τρεῖς [στολὰς
τ]ὴν Σαραποῦν καὶ τὴν δούλην Πλουσίαν ἐν τοῖς ἀπο .[
]γτος αὐτῶν καὶ τῶν ἐσομένων αὐτοῖς ἐξ ἀλλήλων τέκνων [
τῶν τέκν]ων ἀφηλίκων ὄντων ἔστωσαν ἢ τε Σαραποῦς καὶ ὁ ὑπ' αὐτῆς κα-
[τασταθησόμενος ἐπίτροπος
]ν καὶ ὁ συνεπιτροπεύσας ἐπιμεταλλάξῃ, ἔστω μόνῃ ἢ Σαρα[ποῦς
30 ἢ κ]αὶ τῶν γενομένων ἐπιμεταλλαξάντων ἀτέκνων μ[
εἰ]ς τοὺς αὐτοὺς ἀναπεμπέσθω καὶ τὰ ἄλλα αὐτῆς ἅπαντα [
ἀ]πολ[ε]ιφθη[σ]ομένων ὑπαρχόντων πάντων καὶ ἐπίπλω[ν
]σει τῇ Σαραποῦτι καὶ οἷ[ς] ἄλλοις ὄρισται ἐκ τοῦ ἐξῆς ε[
ἀνακομι]δῆς τῆς φερνῆς οὐδεμία ἔσται παρ' αὐτοῦ οὐδὲ τῶν παρ' αὐτοῦ
35 τ]ὰ π[ε]ριεσόμενα ἐνοίκια τοῦ προκειμένου τρίτου μέρους [
]ν μηδενὸς ἀπλῶς τρόφῳ μηδενί, οὐκ οὔσης τῇ α[
] ἐφ' ὃν ἐὰν συνῶσιν ἀλλήλοις χρ[ό]νον [
2nd hand, Διονύσιος]τερος ἔχω τὴν φερνὴν [τ]ὰς τῶν ἱμα[τίων
]ενων ἐξ καὶ χρηστηρίων καὶ ν . . . [.]ρευματων κ[αὶ
40] . . . ρου τοῦ Δυβίου κλήρου ἄρουραν μίαν μηδὲ ἂ ἐδ[

τῆ πατρὶ Ζωίλῳ ἀπὸ τοῦ νῦν ἐπὶ τὸν τῆς ζωῆς αὐτοῦ χρόνον
 οὐδ' ἔν ἐγκαλῶ τῷ πατρὶ Ζωίλῳ περὶ οὐδενὸς ἀ[πλῶς
 3rd hand. καθ' ὃν] ἐ[ὰ]ν αἰρῶμαι τρόπον, καὶ εὐαρ[εστοῦμαι ?
 τοῦ προγεγρα]μμέν[ο]ν μου ἀνδρὸς τὰ ἐπ[
 45 ἀπολειφθῆσ]ομένων εἰς αὐτὴν ἐξ ὀν[όματός μου

9. εν . . . συνχωρ[over an erasure. 13. l. ἀνδρί. 23. Final ν of οὐδηποτουں corr.

3. βαλανίην κ.τ.λ.: this is the third of the three στολαί mentioned in 18. Dresses frequently appear in marriage contracts as part of the dowry. In cclxvii. 7 we have a χιτὼν γαλάκτινος.

7. A similar clause making the husband responsible for taxes upon land brought to him by the wife occurs in C. P. R. 24. 24.

9 sqq. Cf. e.g. B. G. U. 183. 25, where the settlement of property by a mother on her daughter, who is to succeed to it on her mother's death, is revocable, as here (cf. 43 below).

13. πειθαρχεῖν: the same provision occurs in cclxxii and other marriage contracts from Oxyrhynchus; cf. C. P. R. 30. 22 (sixth cent.) ὑπακούειν δὲ αὐτῷ καθὰ τῷ νόμῳ καὶ τῇ ἀκολουθίᾳ συμβαίνειν οἶδε.

κυριενέτωσα[ν: some phrase like καταχρώμενοι εἰς τὴν ἑαυτῶν βιοσίαν (cclxxii. 9) probably followed.

14. μηδὲ κακουχεῖ[ν κ.τ.λ.: this clause recurs in cclxxii, where the further stipulation is made that for the wife μη ἐξέστω ἀπόκοιτον μηδὲ α[. . . μηδὲ φθείρειν (so another Oxyrhynchus contract)] τὸν κοινὸν οἶκον.

16. συνεπιγραφῆναι: the subject is perhaps the mother; cf. cclxxiii. 20-4, where, since the mother has alienated the land, her συνεπιγραφὴ is stated to be unnecessary.

19 sqq. The sense of this passage seems to be that if, in the case of a dissolution of the marriage, any of the children elected to stay with their father, they should have some share of their mother's property. The responsibility of Dionysius for the children's education is apparently limited to such time as he remains in the possession of his wife's dowry. Neither of these clauses seems to occur in other marriage contracts.

27. εἰν ὁ Διονύσιος πρότερος τελευτήσῃ has preceded somewhere in the lacuna.

30. Supply εἰν δὲ ἡ Σαραποῦς προτέρα τελευτήσῃ τέκνων αὐτοῖς μη ὄντων ἐξ ἀλλήλων ἢ κ]αὶ κ.τ.λ.

35. προκειμένου τρίτου μέρους: this is part of the property settled on Sarapous by her mother in 10-11.

CCLXVI. DEED OF DIVORCE.

15.6 x 14.6 cm. A. D. 96.

Deed of separation drawn up between a husband and wife, who had been married a little over a year. Thaësis the wife, who appears as the principal party in the agreement, acknowledges to her late husband Petosarapis the receipt of her dowry of 400 drachmae of silver, and declares that he is released from all engagements entered into in their marriage contract and from all further

claims from herself. Petosarapis on his part acknowledges that he has no further claims upon Thaësis. No ground for the separation is assigned, nor is there any hint as to the side from which the initiative in the matter came.

Two other contracts of divorce are extant, one (G. P. II. lxxvii) of the beginning of the fourth century, the other (C. P. R. 23) of the second (cf. cclxviii and Brit. Mus. Pap. CLXXVIII, a receipt for the repayment of a dowry). The former of these is very similar to the present document. The husband renounces all further claims upon his wife, who is declared free 'to depart and marry as she will'; and the wife acknowledges the receipt of her dowry. The other example is published by its editor, Dr. Wessely, as a marriage contract, and thus construed it is one of the chief supports of the theory of the 'fictitious dowry' in Graeco-Roman Egypt. The document in question is an agreement between a husband and wife, Syrus and Syra, whose marriage contract is also preserved at Vienna (C. P. R. 22). As interpreted by Wessely (*Verhältniss des gr. zum äg. Recht*, p. 55, in *Wiener Sitzungsberichte*, 1891), and by Mitteis (*Reichsrecht und Volksrecht*, p. 282), it is the correlative of the marriage contract, being the acknowledgement by the wife Syra that she has received from the husband the dowry which in the contract she is represented as bringing to him. The dowry, according to this view, was really a present from the husband to the wife (*donatio propter nuptias*), but in the contract of marriage it was by a legal fiction described as coming from the wife to the husband.

But an examination of the text (cf. Hunt's corrections in *Gött. gel. Anz.* 1897, Nr. 6) of this papyrus in the light of G. P. II. lxxvii and of our Oxyrhynchus contract leads to the conclusion that it must be explained differently. It is in fact, like them, an agreement for separation, and the resemblances to a contract of marriage which Wessely and Mitteis have found in it depend partly on conjectural supplements of the numerous lacunae, partly on inexact readings. Syra acknowledges the receipt of her dowry and other belongings (ll. 1-10), and promises to advance no claims against Syrus μηδ[ε] περι[τ]ων [τ]ῆ συμβιώσει ἀνηκό[υτων], μηδὲ περι[τ]ων [ἐπεγράφη] αὐτῆς ὁ Σύρος κύριος ἐν τοῖς τῆς συμβιώσεως [χρόνοις] (ll. 12, 13, revised text). It is sufficiently evident from this phraseology, and from Syra's further statement in line 20 that she had received back the property settled on her by her mother, that the *συμβίωσις* was henceforward a thing of the past. It is therefore inadmissible to read, with the editor and Mitteis, in l. 17 (the signature of Syra) [Σύρα ἢ καὶ Ἰσάριον [Ἀφροδι]σίου συνῆρμαι τὴν πρ[ὸς Σύρον | συμβίωσι]ν. *συνῆρμαι* is a curious verb, but it certainly does not imply *συμβίωσις*. We must substitute some word like ἀποζυγήν, or read τὴν πρ[οκειμένην συγγραφή]ν. Moreover, in l. 24 (the signature of Syrus), the vestiges remaining are not consistent either with πρὸς Σύραν . . . συμβίωσιν, or with δέ[δωκα αὐ]τῆ, at the end of the line. The agreement is accordingly to be classed with the other two contracts of divorce, with which it is in complete agreement.

The solitary piece of direct evidence for the fictitious dowry in Graeco-Egyptian marriage contracts thus disappears; and it is scarcely worth while to consider the value of the other arguments which are urged in its favour. These arguments as stated by Mitteis (*op. cit.* p. 282) and Wessely (*op. cit.* p. 54) are: (1) the analogy of demotic contracts of the Ptolemaic period; (2) the strictly business character of the transaction, which demands that the material advantages brought by the wife should be compensated in some way by the husband; (3) the character of the dowry, which may consist largely of articles which only the woman could use, and therefore have the appearance of presents from the husband. The last of these arguments is open, as Wessely admits, to the obvious objection that such articles could readily be converted into money. Moreover a valuable *trousseau* might of itself reasonably be regarded as an acceptable adjunct to a wife. If the character of the dowry is to be used as an argument, it is all in favour of the natural explanation that the

dowry really came from the wife's side. The second a priori consideration, the necessity of finding a *quid pro quo*, is not more convincing, for, even admitting the necessity, it can be satisfied otherwise than by supposing that when the papyri say 'A has given to B,' what is meant is 'B has given to A.' The husband at least provided a home and made himself responsible for his wife's maintenance and clothing, *καὶ ὅσα προσήκει γυναικὶ γαμετῆς*.

There remains the analogy of demotic marriage contracts. They are divided by Revillout into two classes, those of Upper Egypt, which show an earlier, and those of Lower Egypt, which show a later, formula. The essential distinction between them is that while in the former (according to Revillout's translations) the husband makes a small present to the wife, and agrees to pay a heavy penalty if he divorces her, in the latter this express penalty is absent, and the husband receives from the wife a large dowry which he is to forfeit on separating from her. The two formulae are brought into line by supposing that the dowry which is liable to be forfeited corresponds to the penalty for divorce, and is therefore fictitious. In the one case the husband simply states that he will pay a certain sum, in the other the same effect is secured by a promise to pay back a sum which has never been received. No sufficient reason is assigned for this elaborate fiction; and it is to be noted that the whole theory rests upon the decipherments and translations of a single scholar, whose conclusions, especially when based upon demotic documents, have to be accepted with reserve. We notice, too, that on this question, in particular, Egyptologists show an inclination to suspend judgement (e.g. W. Max Müller, *Liebespoesie der alten Ägypter*, p. 4, note).

That our distrust of Revillout's 'translations,' is not unfounded, will be seen on a reference to the passage of the contract from Lower Egypt which is the basis of the view that the dowry there mentioned is fictitious. As translated by Revillout (*Rev. Égypt.* I, pp. 91-2) this passage is: 'Je te prends pour femme, tu m'as donné et mon coeur en est satisfait, 750 argenteus . . . Je te donnerai les 750 argenteus ci-dessus, dans un delai de 30 jours, soit au moment où je t'établirai pour femme, soit au moment où tu t'en iras de toi-même.' The husband thus engages to pay the dowry of his wife either on the ratification of the marriage, or on separation; and it is certainly not an unnatural explanation of such an engagement that the so-called dowry was in reality a gift from the husband (*donatio propter nuptias*). But the words 'Je te donnerai' etc., strongly suggest the ordinary provision of the Greek marriage contracts ensuring the restitution of the dowry in case of divorce. For instance, in C. P. R. 22. 22 sqq., the husband promises on separating from his wife to return the dowry *ἐὰν μὲν αὐτὴν ἀ[πο]πέμπῃται, παραχρῆμα, ἐὰν δὲ αὐτὴ ἐκούσα ἀπαλλάτῃται, ἐν ἡμέραις τριάκοντα* (cf. 24, 31 etc.). The limit of thirty days is the same as in the demotic text; and *ἐὰν δὲ αὐτὴ ἐκούσα ἀπαλλάτῃται* corresponds very well with 'soit au moment où tu t'en iras de toi-même.' It is therefore very probable that the sentence translated 'soit au moment où je t'établirai pour femme,' is the demotic equivalent of *ἐὰν μὲν αὐτὴν ἀποπέμπῃται, παραχρῆμα*, which is the necessary correlative of *ἐὰν δὲ αὐτὴ ἐκούσα ἀπαλλάτῃται*. If so the contract ceases to be remarkable, and the supposed proof from demotic contracts of the legal fiction falls to the ground. The explanation of Greek documents of the Roman period may or may not be discoverable in demotic documents dating from Ptolemaic times; but until it is known what the terms of those demotic documents really are, any such explanation must be regarded as premature.

A more substantial basis for the theory of the fictitious dowry appears at first sight to be supplied by No. cclxvii of this volume. That papyrus is an agreement between Tryphon and Saraeus, who are contracting an *ἄγραφος γάμος*. Tryphon acknowledges the receipt from Saraeus of a dowry amounting to 72 silver drachmae, which he binds himself to repay at the end of five months from the date of the agreement. Appended to this is an acknowledgement by Saraeus, dated six years later, that she had received the sum mentioned;

and we know from other documents that the pair were living together several years after the date of Saraeus' signature. What is the meaning of this transaction? It will be noticed in the first place that the marriage is expressly stated to be *ἀγραφος*, and therefore stands upon a different footing from the *ἐγγραφοὶ γάμοι* for which the theory of the fictitious dowry has been devised. The *ἀγραφος γάμος* was subject to special conditions, and the existing evidence is insufficient to show what those conditions were. If, as is possible (cf. introd. to ccxlvii), the object of such an arrangement was to secure to the contracting parties greater freedom in separating if they found themselves uncongenial companions, it is quite intelligible that the dowry should be repayable after a short period. At the end of that period it could be repaid or could be the subject of a fresh agreement, the *ἀγραφος γάμος* perhaps becoming *ἐγγραφος*, according as circumstances directed. At any rate there is not at present any ground for maintaining that the dowry stated to be brought by Saraeus to Tryphon was really a *donatio propter nuptias*, or gift from the husband to the bride.

We are here brought to a difficulty involved in the theory of the fictitious dowry which has not yet been sufficiently taken into account. According to Mitteis, the criterion of the real as opposed to the fictitious dowry is that the former is represented as coming from the bride or her parents to the husband, the latter from the parents of the bride to herself (cf. Wessely, *op. cit.* p. 59). Now on this view the dowries mentioned in some existing contracts will be partly real partly fictitious, those in others (e. g. ccxlvii and C. P. R. 28) will be entirely fictitious. But all dowries alike had to be repaid by the husbands at separation, whether voluntary on their own part or not. When therefore the dowry was altogether fictitious, the wife was protected from divorce by a heavy penalty, which she might demand from her husband without having fulfilled any of her obligations as a wife. Is it likely that prospective husbands would have laid themselves open to fraud in this manner? Is it probable that Tryphon, for example, would have bound himself to pay Saraeus on a certain day a sum of 72 drachmae out of his own pocket, having no guarantee that he would see her again after the conclusion of the contract?

But these are not the only difficulties with which the theory has to contend. There is no adequate reason why a *donatio propter nuptias* on the part of the husband should be converted by a fiction into the dowry, or part of the dowry, of his wife. Wessely suggests that the ground of the fiction may be the distinction drawn by Greek and Roman law between dowered and dowerless women. When Egyptian marriage contracts came to be written by Greeks in Greek, the fiction of the existence of a dowry when there was none would be intelligible if the absence of a dowry implied an inferiority of status. But how does this explanation apply to the demotic contracts, the analogy of which is the main support of the theory? Moreover, if the *donatio propter nuptias* was customary at this period in Egypt, it is somewhat surprising that not only is the identity of the *donatio* always concealed by an elaborate fiction, but that no Greek word to express it appears in the papyri before the Byzantine period (*ισόπρουν* C. P. R. 30. 10). There is scarcely need to point out that this proof from the use of a special term that the *donatio* existed in Egypt in the sixth century, so far from implying its existence there in the period prior to the *Constitutio Antonina*, when no such term is found, is rather an argument to the contrary. Finally, if it was the rule in Egypt for the dowry, though nominally coming from the wife, to be supplied by the husband, it is highly improbable that so strange an institution should have escaped the notice of Strabo, who (iii. 18, p. 165) describes it as a peculiarity of the Cantabri that among them the husband provided the dowry of his wife.

*Ἐτους ἑκκαίδ[ε]κάτου Ἀυτοκράτορος Καίσαρος Δομτιανοῦ Σεβαστοῦ
Γερμανικοῦ, μι(νὸς) Γε[ρμ]ανικοῦ ἐν Ὁξ(υρὺγχων) πόλ(ει) τῆς Θηβαίδος.

ὁμολογεῖ Θαῆσις Θώνιος τοῦ Ἀμιθώνιος μητρὸς) Σινθευ-
 τος μετὰ κυρίου τοῦ πατρῶου Ὀννώφρι(ο)ς Ὀννώφρι[ο]ς τοῦ Παμ-
 5 μένους μητρὸς Τααρθώνιος τῷ γενομένῳ αὐτῆς ἀνδρὶ
 Πετοσαράπι Θεομπεκύσιος τοῦ Σαραπίωνος μητρὸς) Σινθώ-
 νιος, πάντες ἀπ' Ὀξυρύγχων πόλεως, ἐν ἀγυίᾳ, ἀπέχειν
 παρ' αὐτοῦ ἀργυρίου Σεβαστοῦ νομίσματος δραχμὰς τετρα-
 κοσίας κεφαλαίου ἂς προσηνέγκατο αὐτῷ ἐφ' ἑαυτῇ ἐν φερνῇ
 10 μ[ε]τεγγύου [τ]ῆς μητρὸς αὐτοῦ Σινθώνιος Πετοσαράπιος τοῦ
 [.]β[ι]. . .] κα[τὰ συ]νγραφὴν συνοικισίου διὰ τοῦ ἐν Ὀξυρύγχων
 [πόλει ἀγορανο]μίου ταῖς ἐπαγομέναις τοῦ τεσσαρασκαίδε-
 [κάτου ἔτους Αὐ]τοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ
 [Γερμανικοῦ, ἧ]ς τὴν ἐπίφορον αὐτόθεν ἀναδεδωκέναι αὐτῷ
 15 [κεχιασμένην εἰ]ς ἀκύρωσιν ἕνεκα τοῦ [ἀν]αζυγῆν τοῦ γάμου
 [γενέσθαι, καὶ] μὴ ἐγκαλεῖν αὐτῷ μηδὲ ἐγκαλέσειν μηδὲ ἐπε-
 [λεύσεσθαι μη]τὲ περὶ τῶν προκειμένων μηδὲ περὶ παρα-
 [φέρων]ο ἀπεσχηκέναι μηδὲ περὶ ἄλλου μηδε-
 [νὸς πράγματος] μέχρι τῆς ἐνεστῶσης ἡ]μέρας. κ[αὶ] αὐτὸς δὲ
 20 [ὁ Πετοσαράπ]ις ὁμολογεῖ ἐν ἀγυίᾳ [τ]ῇ αὐτῇ μὴ [ἐ]γκαλεῖν
 [μηδὲ ἐγκαλέ]σειν μηδὲ ἐπ[ε]λεύσεσθ[αι] τῇ Θαῆσ[ι]ει
 [μηδὲ τοῖς πα]ρ' αὐτῆς π[ε]ρὶ μηδε[ν]ὸς ἀπλ[ῶς] μέχρι [τῆ]ς
 [ἐνεστῶσης ἡ]μέρας]στ[.]νπρ[. . .

'The 16th year of the Emperor Caesar Domitianus Augustus Germanicus, on the . . .
 of the month Germanicus, at the city of Oxyrhynchus in the Thebaid. Thaësis, daughter of
 Thonis, son of Amithonis, her mother being Sintheus, with her guardian her step-father
 Onnophris, son of Onnophris, son of Pammenes, his mother being Taarthonis, acknowledges
 to her late husband Petosarapis, son of Thompekusis, son of Sarapion, his mother being
 Sinthonis, all of Oxyrhynchus (the agreement being executed in the street), the receipt from
 him of the capital sum of 400 silver drachmae of the Imperial coinage which she brought to
 him with herself as her dowry and for which his mother Sinthonis, daughter of Petosarapis,
 son of . . . , gave a joint guarantee, in accordance with a contract of marriage drawn up
 through the office of the agoranomi at Oxyrhynchus on the intercalary days of the 14th year
 of the Emperor Caesar Domitianus Augustus Germanicus. This bond she has thereupon
 returned to him cancelled in order to effect the dissolution of the marriage; and she neither
 makes nor will make any claim, nor will proceed against him either on account of the
 aforesaid sum or of the *parapherna* (which she has also received) or of anything else up
 to the present date. Petosarapis likewise on his part acknowledges, in the same street,
 that he neither makes nor will make any claim, nor will proceed against Thaësis or any
 of her agents on any account whatsoever up to the present date . . .

2. μη(νός) Γε[ρμ]ανικοῦ: the papyrus confirms the statement of Suetonius (*Domit.* 13) that Domitian had given the name Germanicus to the month of September (Thoth). Since Domitian was murdered on Sept. 18, his 16th year only lasted from Thoth 1-21. Cf. Brit. Mus. Pap. CCLIX. 138. This month Germanicus corresponding to Thoth must be distinguished from Germaniceus, or Pachon. The day of the month has not been filled in, as in cclxi. 3, cclxx. 2.

11. συ]γγραφὴν συνοικισίου: cf. ccl. 16, where the contract was also drawn up at the ἀγορανομεῖον. It is not quite clear whether the phrase συγγραφὴ συνοικισίου is synonymous or contrasted with συγγραφὴ γαμικὴ. In Pap. Par. 13 ἐν ἐνιαυτῷ συνοικισίου has been supposed to refer to a 'trial year'; and if that interpretation is correct, συγγραφὴ συνοικισίου here and in ccl. 16 might imply an ἄγραφος γάμος similar to that of Tryphon and Saraeus in cclxvii. The fact that Petosarapis and Thaësis had only been married just over twelve months would be quite consistent with such a view. But if, as we have suggested (introd. to cclxvii), συγγραφὴν is to be supplied with συνοικισίου in Pap. Par. 13, a συγγραφὴ γαμικὴ would there be meant. συνοικέσιον is certainly used with reference to an ἔγγραφος γάμος in a marriage contract of the Byzantine period (C. P. R. 30. 40); and the verb συνοικεῖν is applied to a couple married ἔγγράφως in ccxxxvii. VII. 23. On the other hand we have the expression ἀγράφως συνήκησε in ccxxxvii. VIII. 5. Probably the phrase συγγραφὴ συνοικισίου covers both ἔγγραφοι and ἄγραφοι γάμοι; συνοικεῖν like συνείναι (cf. ccxxxvii. VIII. 32, note) is essentially a neutral term.

14. τὴν ἐπίφορον: sc. ὁμολογίαν. Cf. e. g. B. G. U. 196. 18 sqq. ὁμολογίαν . . . ἦν καὶ ἀναδεδόσθαι . . . εἰς ἀθέτησιν καὶ ἀκύρωσιν. ἐπίφορος refers to the phrase frequently found at the end of loans κυρία ἢ ὁμολογία πανταχῇ ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέροντι (cclxix. 12, etc.).

15. [κεχιασμένην]: so ccclxii. 15, ccclxiii. 8. Contracts thus cancelled by having been crossed out frequently occur, e. g. cclxvii.

ἔνεκα τοῦ [ἀν]αζυγῆν . . . [γενέσθαι: cf. G. P. II. lxxvi. 19 διὰ τὸ τελείαν ἀποζυγῆν.

CCLXVII. AGREEMENT OF MARRIAGE.

36.5 x 18.5 cm. A. D. 36.

This document relates to the terms of a marriage, but it is to be distinguished from the ordinary marriage contracts, the scope of which is altogether different. The two parties concerned are Tryphon and Saraeus, whose marriage is expressly stated to be ἄγραφος, i. e. not based upon a regular contract. The agreement is concerned almost entirely with the dowry of Saraeus, consisting of a sum of 40 drachmae of silver and a robe and a pair of gold earrings which are together valued at 32 drachmae. This dowry Tryphon acknowledges that he has received, and promises to return it unconditionally on Oct. 27, A. D. 36, the agreement itself being dated May 22 of the same year. The other stipulations are that in case of a separation the value of the gold earrings was to be made up to their present worth; and that Tryphon was to make to Saraeus an allowance of some kind if the separation was succeeded by the birth of a child. Appended are the signatures of Tryphon and the guardian of Saraeus,

and the docket of the bank through which payment of the dowry was made. Finally, below these is a declaration by Saraeus, dated June 9, A.D. 43, that she had received back the dowry described in the agreement. The contract, including the signatures of Tryphon and of Saraeus' guardian, has accordingly been cancelled in the usual manner by a number of crossing diagonal strokes of the pen (κεχιασμένη, cclxvi. 15).

We have already (introd. to cclxvi) stated our reasons for refusing to find in this agreement any confirmation of the theory that the dowries described in Graeco-Egyptian marriage contracts as brought by wives to their husbands were really disguised *donationes propter nuptias* or gifts from the husbands to their wives; and owing to the paucity of information concerning *ἔγγραφοι γάμοι* a satisfactory explanation of the relations between Tryphon and Saraeus is not obvious. Fortunately, we have a good many more papyri relating to the affairs of Tryphon, and these throw some light upon the subject.

Tryphon himself was born in the year 8 A.D. (cclxxxviii. 40), and was therefore twenty-eight years of age at the time of his marriage with Saraeus. Saraeus, however, was not his first wife. It appears from cclxxxii that he had been married to a woman named Demetrous, with whom he had quarrelled; and that this marriage was prior to that with Saraeus is rendered practically certain by a petition (cccxv) addressed by Tryphon to the strategus, complaining of an outrage upon his wife Saraeus by Demetrous and her mother. This petition is dated in Epeiph of the first year of an emperor whose name is lost, but who, on account of the size of the lacuna, can only be Gaius. The outrage of which Tryphon complained therefore occurred two months after this marriage with Saraeus; and we can hardly be mistaken in recognizing in the Demetrous of cccxv the supplanted wife, who was no doubt actuated by jealousy. Another fragmentary papyrus (cccxxi), the date of which is missing, shows that Saraeus gave birth to a daughter, whose nurture was the subject of a fresh agreement between her and Tryphon. A son was born in A.D. 46-7 (O. P. I. xxxvii. I. 5 and 22), and the pair were living together two years later (O. P. I. xxxvii, xxxviii). Another son named Thoönis was born of the marriage about the year 54, for he was not yet fourteen years of age in 66, when he was apprenticed to a weaver (cclxxv). That the boy was not taught his trade by his father, who was also a weaver, may perhaps be accounted for by the fact that Tryphon was at this time suffering from a partial loss of his eyesight (O. P. I. xxxix). The last mention of Saraeus is in A.D. 59 (cccxx), when she was still Tryphon's wife.

The married life of Tryphon and Saraeus therefore extended over a period of at least twenty-three years, notwithstanding the provision in their original

agreement for the return of the dowry at the end of five months, and the fact that, according to Saraeus' own acknowledgement, it was actually so returned at the end of seven years. The simplest explanation appears to be that the original contract was only intended to be a provisional arrangement. Revillout once considered that a 'trial year' was one of the peculiarities of Egyptian marriage institutions, but he subsequently withdrew the suggestion, which was based on an incorrect interpretation of the demotic (see Max Müller, *Liebespoesie der alten Ägypter*, p. 5, note). In contracts for ἔγγραφοι γάμοι there is no question of a 'trial year.' But in the case of ἄγραφοι γάμοι the existence of some such custom is apparently implied by Pap. Par. 13, almost the only Greek document of the Ptolemaic period which is concerned with a marriage. The important passage is:—τῆς μητρός μου Ἀσκληπιάδος συνούσης Ἰσιδώρῳ . . . καθ' ἣν ἔθετο αὐτῇ συγγραφὴν ὁμολογίας, δι' ἣς διομολογεῖται ἄλλα τε καὶ ἔχειν παρ' αὐτῆς ἣν προσενήκετο φερνὴν χαλκοῦ (τάλαντα) β̄ καὶ περὶ τοῦ θήσεσθαι αὐτῇ ἐν ἐνιαυτῷ συνοικισίον· μέχρι δὲ τούτου συνεῖναι αὐτοῖς ὡς ἀνὴρ καὶ γυνή. The construction of θήσεσθαι αὐτῇ ἐν ἐνιαυτῷ συνοικισίον is not quite clear. Considering that συνοικισίον συγγραφὴ was a regular phrase (cf. ccl. 16, cclxvi. 11), and that ἔθετο συγγραφὴν has just preceded, it is not improbable that συγγραφὴν is to be supplied after συνοικισίον. But if συνοικισίον depends, as is usually supposed, upon ἐνιαυτῷ, there is no necessary implication that an ἐνιαυτὸς συνοικισίον was the regular method of commencing a marriage. All that is meant by καὶ περὶ τοῦ θήσεσθαι κ.τ.λ. is that Isidorus promised to make an arrangement with Asclepias (respecting their marriage) within a year (i.e. the first year) of their cohabitation, and that up to that point they should live together as man and wife. If they found themselves uncongenial companions the further arrangement would presumably not be made. This state of affairs is quite analogous to that existing between Tryphon and Saraeus; and a comparison of these two cases indicates that a short period (not always a year) of trial was sometimes the commencement of an ἄγραφος γάμος, which period might or might not be concluded by a more permanent contract. Tryphon was perhaps impelled to adopt this more cautious method by his experience of Demetrous. Why it was that he did not repay Saraeus' dowry at the expiration of the stipulated term, and that he did repay it at a much later period, can only be conjectured. The payment would no doubt depend upon the choice of Saraeus. Its actual occurrence, and the fact that the pair are afterwards found living together, may be explained either by supposing that there was a temporary rupture, or that the repayment was the occasion of a fresh contract which placed their relations upon a different footing. But which, if either, of these explanations is correct, there are not sufficient data to determine.

- Τρύφων Διονυσίου Πέρσης τῆς ἐπιγονῆς Σαραεῦτι Ἀπίωνος
 μετὰ κυρίου Ὀνώφριος τοῦ Ἀντιπάτρου χαίρειν. ὁμολογῶ ἔχειν
 παρὰ σοῦ ἐπὶ τοῦ πρὸς Ὀξυρύγχων πόλει Σαραπιείου διὰ τῆς
 Σαραπίωνος τοῦ Κλεάνδρου τραπέζης ἀργυρίου Σεβαστοῦ
 5 καὶ Πτολεμαικοῦ νομίσματος δραχμὰς τεσσαράκοντα καὶ
 τιμῆς ἐνωτίων χρυσῶν ζεύγους ἐνὸς ἀργυρίου δραχμὰς
 εἴκοσι καὶ χιτῶνος γαλακτίνου ἀργυρίου δραχμὰς δέκα δύο,
 ὥστ' εἶναι ἐπὶ τὸ αὐτὸ ἀργυρίου δραχμὰς ἑβδομήκοντα δύο
 κεφαλαίου αἷς οὐδὲν τῶι καθόλου προσήκται, ὑπὲρ ὧν καὶ
 10 συνπέπεισμαι. τὰς δὲ τοῦ ἀργυρίου δραχμὰς ἑβδομήκον-
 τα δύο ἀποδώσω σοι τῇ τριακάδι τοῦ Φαῶφι τοῦ ἰσιόντος
 δευτέρου ἔτους Γαίου Καίσαρος Γερμανικοῦ Νέου Σεβαστοῦ
 Αὐτοκράτορος, χωρὶς πάσης ὑπερθέσεως. ἐὰν δὲ μὴ ἀποδῶ
 καθὰ γέγραπται ἐκτίσω σοι τὸ προκείμενον κεφάλαιον
 15 μεθ' ἡμιολίας, τῆ[s] πράξεως σοι οὐσης ἕκ τε ἐμοῦ καὶ ἐκ τῶν
 ὑπαρχόντων μοι πάντων καθάπερ ἐγὼ δίκης. ἐὰν δὲ
 ἀπαλλαγῶμεν ἀπ' ἀλλήλων ἐξέσται σοι ἔχειν τὸ τῶν ἐνω-
 τίων ζεύγος ἐν τῇ ἴσῃ διατιμῆσει. ἐπεὶ δὲ σύνεσμεν
 ἀλλήλοις ἀγράφως] προσομολογῶ ἐὰν ὡσαύτως ἐκ διαφορᾶς
 20 ἀπ[αλλαγῶμεν ἀπ' ἀλλήλων] ἐγκύου σ[ο]ῦ οὐση[s] ἕως ἂν σοι
 [.]απαλ[. . .]ου[28 letters
 [κυρία ἢ ἀπο]χη[ι] [πανταχῇ ἐπιφερομένη καὶ] παντὶ [τῷ ἐπιφέροντι.
 [ἔτους α Γαίου Καίσαρος Γερμανικοῦ Νέου Σεβαστοῦ Αὐτοκράτορος,
 Παχὼν κζ Σεβαστῆι.
 25 2nd hand. [Τρύφω]ν Διονυσίου ἔχω τὰς τ[ο]ῦ ἀργυρίου δ[ραχ]μὰς ἑβδομή-
 κοντα δύο
 [κεφαλαί]ου καὶ ἀποδώσω καθότι πρόκειται. Λέων . [.]ερωτος γέγραφα ὑπὲρ
 αὐτοῦ διὰ
 μὴ εἰδέναι αὐτὸν γράμματ[α]. (ἔτους) α Γαί[ο]υ Καίσαρος Γερμαν[ι]κοῦ Νέου
 Σεβαστοῦ Αὐτοκράτορος,
 Παχὼν κζ Σεβαστῆι.
 3rd hand. Ὀνώφριος Ἀντιπάτρου ἐπιγέγραμμαι τῆς Σεραῆτος κύριος. Θεῶν
 30 Πααῆιος γέγραφα ὑπὲρ αὐτοῦ μὴ ἰδόντος γράμματα. (ἔτους) α Γαίου Καίσαρος
 Γερμανικοῦ Νέου Σεβαστοῦ Αὐτοκράτορος, Παχὼν κζ Σεβαστῆι.
 4th hand. ἔτους πρώτου Γαίου Καίσαρος Γερμανικοῦ Νέου Σεβαστοῦ
 Αὐτοκράτορος,

Παχὼν Σεβαστῆι. διὰ τῆς Σαραπίωνος τ[ο]ῦ Κλεάνδρου τραπέζης
γένονεν ἡ διαγραφὴ. (5th hand). Σεραφεὺς Ἀπίων(ος) ἀπέχω τὸ
 35 προκείμενον κεφάλειον κεφαλέου καὶ οὐδὲ(ν)
 εε. Δίδυμος Βοηθοῦ ἔγραψεν ὑπὲρ ἀδευς
 μεν εἰδ(υίας) γρά(μμα)τα καὶ ἐπιγρε αὐτῆς [[ρι]] α[. . .
 (ἔτους) γ Τεβρίου Γλαντίου Καίσαρος Σεβαστ[ο]ῦ
 Γερμανικοῦ Αὐτο{υκρα}κράτορος, Παοῖνι ιε.

6. δραχμας corr. from δραχμαι. 36. For εε l. ἐγκαλῶ. l. ὑπὲρ αὐτῆς. 37. l. μὴ
 εἰδ(υίας) . . . ἐπιγέγραμμαι. 38. l. Τιβερίου Κλαυδίου. 39. l. Παῖνι.

Tryphon, son of Dionysius, a Persian of the Epigone, to Saraeus, daughter of Apion, under the wardship of Onnophris, son of Antipater, greeting. I acknowledge the receipt from you at the Serapeum at Oxyrhynchus through the bank of Sarapion, son of Kleandrus, of 40 silver drachmae of the Imperial and Ptolemaic coinage, and for the value of one pair of gold earrings, 20 drachmae of silver, and for a milk-white robe, 12 drachmae of silver, making a total sum of 72 drachmae of silver, to which nothing at all has been added, in consideration of which I have consented (to our marriage). And I will repay to you the 72 drachmae of silver on the 30th of Phaophi in the coming second year of Gaius Caesar Germanicus Novus Augustus Imperator without any delay. If I do not repay in accordance with the above terms I will forfeit to you the said sum with the addition of half its amount, for which you are to have the right of execution upon me and upon all my property, as in accordance with a legal decision. If we separate from each other, you shall be empowered to have the pair of earrings at their present value. And since we are living together without a marriage contract, I further agree if as aforesaid owing to a quarrel we separate from each other while you are in a state of pregnancy, to . . . so long as you . . . This receipt is valid wherever and by whomsoever it is produced.'

There follow (1) the signature of Tryphon, written for him by Leon, (2) the signature of Onnophris, the guardian of Saraeus, written on his behalf by Theon, son of Paaeis, (3) the docket of the bank through which the payment was made, (4) the signature of Saraeus, written for her, in astonishingly badly spelled Greek, by Didymus, son of Boëthus, acknowledging that she had received back the sum mentioned in the agreement. This acknowledgement of Saraeus is dated Payni 15 in the 3rd year of Claudius.

9-10. ὑπὲρ ὧν καὶ συνπέπεισμαι: it is very unlikely that such a phrase would have been used if the dowry were fictitious; cf. introd. to cclxvi.

12. Νέου Σεβαστοῦ: cf. ccxl. 3, note.

37. κύριος would be expected after αὐτῆς, and that word was probably intended.

CCLXVIII. REPAYMENT OF A DOWRY.

29.3 x 38.8 cm. A. D. 58.

Contract by which a woman Ammonarion and her daughter Ophelous agree to accept from Antiphanes, a relative of Ammonarion's deceased husband Heraclas, a certain sum of money, in lieu of Ammonarion's dowry and of

Ophelous' share of her father's property. Ammonarion was entitled on the death of her husband to the repayment of her dowry; and Ophelous was one of her father's heirs. By the present agreement Antiphanes, who probably also inherited under the will of Heraclas, effects a composition on account of both these claims against Heraclas' estate. The relation of Antiphanes to Heraclas is not certain; probably he was a nephew (cf. note on 8). The contract is addressed to the ἀρχιδικαστής.

A clause, making a reservation for Antiphanes, which had been omitted, is inserted in the left-hand margin.

Ἀντίγραφον. Θέωνι ἀρχιδικαστῆι καὶ πρὸς τῆ ἐπιμελεῖ[ε] τῶν χρη[μα]τιστῶν
καὶ τῶν ἄλλων κριτηρίων
παρὰ Ἀμμωναρί[ου] τῆς Ἀμμωνί[ου] τοῦ Διονυσίου, ὡς ἐν [Πτο]λεμαίδι
τῆς Ἐρμίου χρηματί[ζει], αὐτῆς καὶ τῆς ταύτης
[θ]υ[γ]ατρὸς Ὠφελού[του] τῆς Ἡρακλάτος τῶν ἀπ' Ὀξυρύγχων πόλεως, μετὰ
κυρί[ου] τῶν δύ[ο] γυναικῶν τ[ο]ῦ τῆς
Ἀμμων[αρίου] ὁμομητρίου ἀδελφ[οῦ] Βησαρίωνος τοῦ Ἡρακλάτος, ὡς ἐν τῆ
αὐτῆ Πτολε[μ]αίδι χρηματίζει,
5 [.]του κ[αὶ] . . . Ἀντιφάν[ου] τοῦ Ἀμμωνί[ου] τῶν [ἀπὸ] τῆς
αὐτῆς Ὀξυρύγχων πόλ[ε]ως. συνχωροῦμεν
[πρὸς ἀλλήλο]υς ἐπὶ τοῖσδε, ὥστε εἶναι ἢ Ἀμμωνάριον [καὶ] ἢ Ὠφελούς
εὐπιθεῖς γεγонуῖαι καὶ ἀπεσχηκυῖαι
[παρὰ τοῦ Ἀντιφάνου] διὰ χειρὸς [ἐ]ξ οἴκου δ καὶ ἐπε[ίσθη]σαν κεφάλαιον,
ἢ μὲν Ἀμμωνάριον ἀνθ' ἧς προσ-
[ηνέγκατο] τῶ τοῦ μὲν Ἀντιφάνου πατρὸς ἀδελφ[ῶ]ι δὲ τῆς Ὠφελού[του]
πατρὶ ἐ[αυ]τῆς δὲ γενομένωι
καὶ [μετ]ηλλαχότι ἀνδρὶ Ἡρακλάτι Ἀντιφάνου τῶν ἀπὸ τῆς αὐτῆς Ὀξυ-
ρύγχων πόλεως φ[ε]ρον[τῆ]ς
10 τ[ε]μ[η]ς ἀργυρίου δραχμῶν ὀκτακοσίων κατ[ὰ] συ[ν]χώρησιν τὴν τελειωθεῖσαν
διὰ τῆς ἐφημερίδος
ἐν τοῖς ἐμπροσθεν χρόνοις, ἢ δὲ Ὠφελούς καὶ αὐτῆι ἐξέσταται τῶι Ἀντι-
φάνει τοῦ κατ' αὐτὴν μ[έ]ρους
τῶν ὑπὸ τοῦ μετ[η]λλαχότος αὐτῆς πατρὸς Ἡρακλάτος ἀπολελιμμένων πάντων,
καὶ εἶναι ἄκυρον
[τ]ὴν δηλουμένην τοῦ γάμου συγχώρησιν καὶ μηδεμίαν τῆι Ἀμμωναρίω καὶ
τῆι Ὠφελούτι μηδ' ἄλλωι

ὑπὲρ αὐτῶν καταλίπεσθαι ἔφ[ο]δον ἐπὶ τὸν Ἀντιφάν[η] μηδὲ ἐπὶ τὰ τοῦ
 Ἡρακλᾶτος ἀπολελιμμένα,
 15 [ἡ] μὲν Ἀμμ[ω]νάριον μήτε περὶ τῆς διευλυτημένης φερνῆς, ἡ δὲ Ὀφελούς
 μήτε περὶ τῶν
 [ἐξ]εσταμένων καθὼς πρόκειτα[ι, ἀμ]φοτέροις δὲ μηδὲ περὶ ἄλλου μηδεὶνος
 ἀπλῶς ἐνγράφτου
 ἢ ἀγράφου πράγματος τῶν ἐκ τῶν ἐπάνω χρ[ό]νων μέχρι τῆς ἐνεστῶσης
 ἡμέρας, ἢ τὴν
 ἐσομένην ἔφ[ο]δον ἄκυρον καὶ (ἀ)πρόσδεκτον ὑπάρχειν. ἐν δὲ τοῖς προκει-
 μένοις οὐκ ἔνεστι σωματ[ισμός]
 ἀξιούμεν ὡς καθήκ[ε]ι. (ἔτους) δὲ Νέρωνος Κλαυδίου Κ[αί]σαρ[ος] Σεβαστοῦ
 Γερμανικοῦ Αὐτοκράτορος, μηνὸς Νερωνείου
 20 Σεβαστοῦ γ̄. ἀντίγρα[φον]. Ἀπ[ο]λλώ[ν]ιος κατακε[χ]ώρισται.
 On the left-hand margin, at right angles to the text
 2nd hand. μὴ ἐλαττουμένου τοῦ Ἀντιφάνους ἐν τῇ ἐπ[.] . [.]α[. . . οὐ
 ἐπρίατο
 παρ' αὐτοῦ μέρους αἰθρίου ἀκολουθῶς τῇ εἰς αὐτὸν [γεγονυῖα καταγραφῇ].

8. l. τῆς δέ. 15. l. τῇ μὲν Ἀμμ[ω]ναρίφ . . . τῇ δὲ Ὀφελούτι. 16. l. ἀμ]φοτέραις,
 18. κ of και corr. from ε.

'Copy. To Theon, chief justice and superintendent of the chrematistae and the other courts, from Ammonarion, daughter of Ammonius, son of Dionysius, and however else she is described at Ptolemais Hermiu, and from her daughter Ophelous, whose father is Heraclas, of Oxyrhynchus, the two women acting with their guardian, the half brother of Ammonarion on the mother's side, Besarion, son of Heras, and however else he is described at Ptolemais, and from . . . Antiphanes, son of Ammonius, of the said city of Oxyrhynchus. We agree with each other as follows:—Ammonarion and Ophelous have given their consent and have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept, Ammonarion, on account of the dowry, amounting to 800 silver drachmae, which she brought to her late husband, the brother of Antiphanes' father and the father of Ophelous, Heraclas, son of Antiphanes, of the same city of Oxyrhynchus, in accordance with a settlement completed some time ago through the daybook, and Ophelous on her part resigns to Antiphanes her share of all the property left by her late father Heraclas. The said agreement of marriage is void, and neither Ammonarion nor Ophelous nor any one acting on their behalf has any further claim against Antiphanes or against the property left by Heraclas, Ammonarion on account of the refunded dowry, and Ophelous on account of the resigned inheritance, as is aforesaid; and neither of them has any claim respecting any other matter whatever written or unwritten of past date down to the present day, and any claim that is made shall be void and inadmissible. The above agreement has no . . ., for which we make due petition.' Date.

1. πρὸς τῇ ἐπιμελε[ί]α τ[ῶ]ν χρη[μα]τιστῶν κ.τ.λ.: this is a regular title of the ἀρχιδικαστής (cf. e. g. cclxxx. 1, B. G. U. 455. 2) which must have descended from the Ptolemaic period,

for the *χρημασιταί* are never heard of, apart from this phrase, in Roman times. On the *ἀρχιδικαστής*, cf. cclx. 13, note.

4. Ἡρ[ἄτο]ς suits the lacuna rather better than Ἡρ[ακλάτο]ς, but the latter name is not impossible.

8. Some alteration is necessary in this line, which with ἀδελφ[ῶς] does not construe, and with ἀδελφ[οῦ] makes nonsense; for there is no point in describing Heraclas as the father of Ophelous' brother when he was the father of Ophelous herself (l. 12), and when this brother is not mentioned elsewhere in the document. The simplest remedy seems to be to read ἀδελφ[ῶς] and to transpose δέ and τῆς. This will make Ammonarion's husband the uncle of Antiphanes.

10. κα[τὰ συ]νχώρησιν : cf. cclxxxi. 6-7 φερὴν δοῦσα κατὰ συνχώρησιν.

διὰ τῆς ἐφημερίδος : cf. cclxxxi. 7 συνχώρησιν τελειωθείσαν διὰ τῆς ἐφημερίδος τοῦ καταλογίου, and 11 τελειωθείσαν διὰ τοῦ αὐτοῦ καταλογίου. The ordinary meaning of ἐφημερίς is a journal or (with reference to accounts) a daybook. Unless therefore the word is here used in a new sense, it must be supposed that the τελείωσις in these two cases was effected by an official entry in a register; cf. ccxxxviii. 9, note. For τελείωσις διὰ τοῦ καταλογίου cf. O. P. I. lxviii. 5, lxxiii. 34.

15. διευλυτημέτης : cf. cclxxxi ἐξευλυτῆσθαι. εὐλυτῶ, διευλυτῶ, etc., are the ordinary forms.

18. σωματισμός : cf. B. G. U. 198. 6 sqq. ἀπογρ(άφομαι) τὰς ὑπαρχ(ούσας) περι κώμην Καρανίδα διὰ δὲ σωματισμοῦ εἰς Ζωιδ[δ]οῦν Πεπεσοῦχου κλήρου κ[α]τ[οικ]οῦ (ἀρούρας). The agreement between Antiphanes and the two women evidently required the sanction of the ἀρχιδικαστής in order to become legal, and apparently the sanction consisted in the σωματισμός; but the precise meaning of the word is obscure.

19. μην(ὸς) Νερωνίου Σεβαστοῦ : cf. Brit. Mus. Pap. CLXXXI. (a) 19, (b) 16. The month meant is Pharmuthi, cf. Suet. *Ner.* 55, Tac. *Ann.* xvi. 12.

21-2. Cf. ccvvi, from which the supplement in 22 is taken. But there is not room for ἐπ[ακολουθούση] ἀ[ντὶ] βεβαιώσει οὐ ἐπρ. in 21 unless some of the words were abbreviated.

CCLXIX. LOAN OF MONEY.

20.5 × 33 cm. A. D. 57.

Copy of acknowledgement of a loan of 52 silver drachmae for a term of rather more than three months from Tryphon, son of Dionysius (cf. introd. to cclxvii), to Dioscorus. The copy of this agreement is followed by a short letter from Tryphon to a friend named Ammonas, who is requested to dun Dioscorus for payment of the debt. The agreement is thus an enclosure in Tryphon's letter, and was sent to Ammonas in order to acquaint him with the conditions of the loan.

Col. I.

Ἀντίγρα(φον). Διδ[σ]κορος Ζηνοδ[ώρου Πέρ]σαι τῆς ἐπιγονῆς Τρύφων[ι]
Διονυσία[υ χα]ίρειν. ἄ[μ]ολογῶ ἔχειν παρὰ σοῦ ἐπὶ τοῦ πρὸς Ὁξυρύγχων
πδλει [Σαραπ]είου διὰ τῆς Ἀ[ρχιβίου] τοῦ Ἀρχιβίου τραπέζης ἀργ[υ]ρίου

- Σεβαστ[οῦ νο]μίσηματος δραχ[μὰς] πεντήκοντα δύο κεφαλαίου
 5 αἷς οὐδ' ἐν τῶι καθόλου π[ροσ]ῆκτ[α]ι, ἂς καὶ ἀποδώσω σοι τῆ τριακάδι
 τοῦ Καίσαρε[ῖ]ου μηνὸς τοῦ [ἐ]νεστῶτος γ (ἔτους) Νέρωνος Κλαυδ[ί]ου
 Καίσαρος Σεβ[αστοῦ] Γερμ[ανικ]οῦ Αὐτοκράτορος χωρὶς πάσης
 ὑπερ[θέσ]εως. ἐὰν δὲ μ[ὴ] ἀποδ[ῶ]ι καθὰ γέγραπται ἐκτείσω σοι
 τ[ὸ] π[ρο]κ[ε]ίμενον κεφ[άλ]αιον μεθ' ἡμολίας καὶ τοῦ ὑπερπεσόν-
 10 τος χρ[όν]ου τοὺς καθήκοντας τόκους, τῆς πράξεώς σου
 οὔσης ἕκ τε ἐμοῦ καὶ ἕκ τῶν ὑπαρχόντων αὐτῶι πάντων
 καθάπερ ἐγ δίκης. κυρί[α] ἢ χε[ί]ρ πανταχῆ ἐπιφερομέν[η]
 καὶ παντὶ τῶι ἐπιφέροντι. (ἔτους) γ Νέρων[ος] Κλαυδίου Καίσαρος
 Σεβαστοῦ Γερμανικοῦ [Α]ὐτοκράτορος, μηνὸς Γερμανικείου ἰῆ Σεβαστῆ).
 15 ὑπογρα(φῆς) ἀντίγρα(φον). Διόσκορος Ζηνοδώρου [ἐ]χῶι τὰς τοῦ ἀργυρίου
 δραχμὰς πενήκ[ο]ντα δύο κεφαλαίου καὶ ἀποδώσωι
 καθότι πρόκειται. Ζώϊλος Ὀρου ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰ[δ]ότος
 γράμματα. (ἔτους) γ Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
 Αὐτοκράτορος, μηνὸς Γερμανικείου ἰῆ Σεβαστῆ.
 20 σημε(ι)ώσεω(ς) ἀντίγρα(φον). ἔτους γ Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ
 Γερμ[ανικ]οῦ Αὐτοκρά[τ]ορος, μηνὸς Γερμανικείου ἰῆ Σεβαστῆ.
 διὰ Θέωνος τοῦ Σύρου τοῦ συνεσταμένου ὑπὸ Ἀρχιβίου τραπεζείτου) γέγο-
 (νευ) ἢ διαγρα(φῆ).

Col. II.

- | | |
|---------------------------|--------------------------|
| 2nd hand. Τρύφων Ἀμμωνᾶτι | ἐὰν σοι δὴ τὸ ἀργύριον |
| τῶ [Μ]άκρω τῶ φιλά- | δὺς αὐτῶ ἀποχῆν, |
| τῶ χαίρειν. ἐὰν δὴ- | 10 καὶ ἐὰν εἴ[ρ]ησ ἀσφα- |
| νη ἐρωτηθεῖς ὀχλη- | λῆν δὺς αὐτῶ τὸ ἀρ- |
| 5 στον Διόσκορον καὶ ἕκ- | γύριον ἐνένκαι μοι. |
| πραξον αὐτὸν τὸ | ἄσπασαι τοὺς (σ)οὺς |
| χειρόγραφον καὶ | πάντας. ἔρρωσ[ο]. |

- I. 10. l. σοι. II. 1. μοι for αὐται. II. 4. η of οχλησον corr. from ο. 8. l. δῶ.
 9. l. δός; so in II.

I. 'Copy. Dioscorus, son of Zenodorus, Persians of the Epigone, to Tryphon, son of Dionysius, greeting. I acknowledge the receipt from you at the Serapeum at Oxyrhynchus through the bank of Archibius, son of Archibius, of the sum of 52 silver drachmae of the Imperial coinage, which is the total amount of my debt. I will repay you on the 30th of the month Caesareus of the current 3rd year of Nero Claudius Caesar Augustus Germanicus

Imperator, without any delay. If I do not repay you in accordance with this agreement, I will forfeit to you the aforesaid sum with the addition of one half, with proper interest for the overtime, for which you are to have the right of execution upon me and upon all my property, as if in accordance with a legal decision. This note of hand is valid wherever produced and whosoever produces it.' Date, copy of the signature of the borrower, and copy of the docket of the bank through which the payment was made.

II. 'Tryphon to his dear friend Ammonas, also called Macer (?), greeting. If you can, please worry Dioscorus and exact from him his bond. If he gives you the money, give him a receipt, and if you find a safe person give him the money to bring to me. My salutations to all your household. Good-bye.'

II. 2. τῷ [Μ]άκρῳ: it would be possible to read του instead of τῷ, and Macer may be regarded as the name of Ammonas' father, which will necessitate the correction [Μ]άκρου. With the reading τῷ [Μ]άκρῳ, καί must be understood between the two words,—unless indeed we read [μ]ακρῷ as an adverb qualifying φιλάτῳ, which does not seem very probable.

γ. χειρόγραφον: i.e. the money to which the χειρόγραφον referred.

CCLXX. INDEMNIFICATION OF A SURETY.

Plate VIII. 38.7 × 15.8 cm. A. D. 94.

Agreement executed at Oxyrhynchus in the 13th year of Domitian between Lucia, with her second cousin Heras as guardian, and Sarapion. Sarapion had become surety for Lucia for the repayment of a loan of 3500 drachmae for two years and interest at the usual rate of 12 per cent. a year, lent to Lucia by Heraclides on the security of various farms belonging to her which amounted in all to 24½ arourae. By the present contract Lucia binds herself not to allow Sarapion to be called upon for payment on her account under penalty of forfeiting to him the ownership of the property.

With this contract should be compared cclxxxvi, a petition by a woman who had entered into an engagement similar to that undertaken by Sarapion, asking for leave to sequester the property of certain persons who had failed to fulfil their obligations to her.

The document is a good specimen of the fine semi-uncial hand which characterizes many of the contracts and official documents of the first and second centuries at Oxyrhynchus. A noticeable feature is the increased size of the first letter in each line.

Ἔτους τρισκαιδεκάτου Ἀυτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ
Γερμανικοῦ, Μεχείρ , ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος.
ὁμολογεῖ Λουκία ἡ καὶ Θαισᾶς Λουκίου μητρὸς Σινθώνιος τῆς Θέωνος Περ-
σεῖνη μετὰ κυρίου τοῦ ἔξανεψίου Ἡρᾶτος τοῦ Ἡρακλείδου τοῦ Ἡρακλείδου

5 μητρὸς Πλουτάρχης Σαραπίωνος Σαραπίωνι τῷ καὶ Κλάρῳ { Σαραπίωνι
 τῷ καὶ Κλάρῳ } Σαραπίωνος τοῦ Ἡρακλείδου μητρὸς Κλάρου τῆς
 Ναρκίσσου, πάντες τῶν ἀπὸ Ὀξυρύγχων πόλεως, ἐν ἀγνιᾷ, ἀπαρε-
 νόχλητον καὶ ἀνείσπρακτον παρέξασθαι τὸν Σαραπίωνα τὸν καὶ
 Κλάρον καὶ τοὺς παρ' αὐτοῦ κατὰ πάντα τρόπον ὑπὲρ ἧς πεποιήται
 10 ὁ αὐτὸς Σαραπίων ὁ καὶ Κλάρος ἐγγύης Ἡρακλείδῃ Ἀπολλωνίου
 τοῦ Χαιρήμονος μητρὸς Ἡραίδος Διδύμου ἀπὸ τῆς αὐτῆς πόλεως
 καθ' ὁμολογίαν διὰ τοῦ αὐτοῦ μνημονείου τῷ ἐνεστῶτι μηνὶ Με-
 χεῖρ, ὧν ἡ ὁμολογούσα δεδάνεισται παρ' αὐτοῦ κατὰ δανείου συν-
 γραφὴν διὰ τοῦ αὐτοῦ μνημονείου τῷ αὐτῷ μηνὶ Μεχεῖρ ἀργυρίου
 15 δραχμῶν τρισχιλίων πεντακοσίων κεφαλαίου τόκου δραχμιαίου
 ἐκάστης μῶς κατὰ μῆνα ἀπὸ τοῦ αὐτοῦ μηνὸς ἐπὶ ὑποθήκῃ ταῖς
 σημανθείσαις αὐτῆς περὶ Σερῦφιν ἐκ τοῦ Δημητρίου Μιλησίου κλή-
 ρου κατοικικῆς καὶ ὠνημένης ἀρούραις τρισὶ ἡμίσει, καὶ ἐκ τοῦ αὐτοῦ
 κλήρου ἀπὸ κατοικικῆς καὶ ὠνημένης ἀρουρῶν δέκα δύο μεθ' ἃς
 20 ὑπέθετο Τααφύγχει Θωνίωνος ἀρούρας ἑπτὰ ταῖς λοιπαῖς ἀρούραις
 πέντε, καὶ ἐκ τοῦ Καλλίου τρίτῳ μέρει κατοικικῆς καὶ ὠνημένης
 ἀρουρῶν ὀκτώ, ὃ ἔστιν ἀρουραι δύο δίμοιρον, καὶ περὶ Σύρων
 κώμῃν ἐκ τοῦ Ἡρακλείδου σὺν τῷ Ἀλεξάνδρου κατοικικῆς ἀρού-
 ραις ἕξ ἡμίσει τετάρτῳ, καὶ ἐκ τοῦ Ἀλεξάνδρου καὶ ἄλλων κα-
 25 τοικικῆς καὶ ὠνημένης εἰς κατοικίαν ἀρούραις εἴκοσι τέσσαρσι τρί-
 τῳ δωδεκάτῳ, εἰς προθεσμίαν τριακάδα Τῦβι τοῦ πεντεκαι-
 δεκάτου ἔτους Αὐτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ
 Γερμανικοῦ. ἐὰν δὲ τῆς προθεσμίας ἐνστάσης μὴ ἀποδῶ ἡ ὁ-
 μολογούσα τῷ Ἡρακλείδῃ τὸ κεφάλ[λ]αιον καὶ τοὺς τόκους, ἀπαι-
 30 τηθῆ δὲ ὑπὲρ αὐτῆς ὁ Σαραπίων ὁ καὶ Κλάρος, κυριεύειν αὐ-
 τὸν Σαραπίων[α] τὸν [καὶ Κ]λάρον τῶν προκειμένω[ν] ἀρουρῶν
 εἴκοσι τεσσάρω[ν] τρίτου δωδεκάτου εἰς τὸν ἅπαντα χ[ρ]όν[ον] ὡ-
 ς ἂν πράσεως [αὐτῷ γενο]μένης καὶ [ἀ]ποφέρεσθαι τὰ ἐξ αὐτῶν
 καὶ ἑτέροις αὐτὰς πωλεῖν καὶ χρᾶσ[θαι ὡς] ἐὰν αἰρήται, μηδε-
 35 μιᾷ τῇ ὁμολογούσῃ ἢ ταῖς [παρ' αὐτῆς ἐ]φ[όδ]ου κ[α]ταλειπο-
 μένης ἐπὶ τὸν Σαραπίωνα τὸν καὶ Κλάρον μηδὲ ἐ[πὶ] τοὺς πα-
 ρ' αὐτοῦ μηδὲ ἐπὶ τὰς προκειμένας ἀρούρας μηδὲ ἐπὶ μέρος
 μηδὲ ἐπὶ τὰ ἐξ αὐτῶν κατὰ μηδένα τρόπον, ἐπ[άν]α[ν]κον
 δ' αὐτὴν παρέξασθαι αὐτῷ καὶ τοῖς παρ' αὐτοῦ ταύτας διὰ παν-

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5 μητρὸς Πλουτάρχης Σαραπίωνος Σαραπίωνι τῷ καὶ Κλάρῳ {Σαραπίωνι
 τῷ καὶ Κλάρῳ} Σαραπίωνος τοῦ Ἡρακλείδου μητρὸς Κλάρας τῆς
 Ναρκίσσου, πάντες τῶν ἀπὸ Ὁξυρύγχων πόλεως, ἐν ἀγνιᾷ, ἀπαρε-
 νόχλητον καὶ ἀνείσπρακτον παρέξασθαι τὸν Σαραπίωνα τὸν καὶ
 Κλάρων καὶ τοὺς παρ' αὐτοῦ κατὰ πάντα τρόπον ὑπὲρ ἧς πεποιήται
 10 ὁ αὐτὸς Σαραπίων ὁ καὶ Κλάρος ἐγγύης Ἡρακλείδῃ Ἀπολλωνίου
 τοῦ Χαιρήμονος μητρὸς Ἡραίδος Διδύμου ἀπὸ τῆς αὐτῆς πόλεως
 καθ' ὁμολογίαν διὰ τοῦ αὐτοῦ μνημονείου τῷ ἐνεστῶτι μηνὶ Με-
 χεῖρ, ὧν ἡ ὁμολογούσα δεδάνεισται παρ' αὐτοῦ κατὰ δανείου συν-
 γραφὴν διὰ τοῦ αὐτοῦ μνημονείου τῷ αὐτῷ μηνὶ Μεχεῖρ ἀργυρίου
 15 δραχμῶν τρισχιλίων πεντακοσίων κεφαλαίου τόκου δραχμιαίου
 ἐκάστης μνᾶς κατὰ μῆνα ἀπὸ τοῦ αὐτοῦ μηνὸς ἐπὶ ὑποθήκῃ ταῖς
 σημανθείσαις αὐτῆς περὶ Σερῦφιν ἐκ τοῦ Δημητρίου Μιλησίου κλή-
 ρου κατοικικῆς καὶ ὠνημένης ἀρούραις τρισὶ ἡμίσει, καὶ ἐκ τοῦ αὐτοῦ
 κλήρου ἀπὸ κατοικικῆς καὶ ὠνημένης ἀρουρῶν δέκα δύο μεθ' ἃς
 20 ὑπέθετο Τααφύγχει Θωνίωνος ἀρούρας ἑπτὰ ταῖς λοιπαῖς ἀρούραις
 πέντε, καὶ ἐκ τοῦ Καλλίου τρίτῳ μέρει κατοικικῆς καὶ ὠνημένης
 ἀρουρῶν ὀκτώ, ὃ ἔστιν ἀρουραι δύο δίμοιρον, καὶ περὶ Σύρων
 κώμην ἐκ τοῦ Ἡρακλείδου σὺν τῷ Ἀλεξάνδρου κατοικικῆς ἀρού-
 ραις ἕξ ἡμίσει τετάρτῳ, καὶ ἐκ τοῦ Ἀλεξάνδρου καὶ ἄλλων κα-
 25 τοικικῆς καὶ ὠνημένης εἰς κατοικίαν ἀρούραις εἴκοσι τέσσαρσι τρί-
 τῳ δωδεκάτῳ, εἰς προθεσμίαν τριακάδα Τῦβι τοῦ πεντεκαι-
 δεκάτου ἔτους Ἀυτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ
 Γερμανικοῦ. ἐὰν δὲ τῆς προθεσμίας ἐνστάσης μὴ ἀποδῶ ἡ ὁ-
 μολογούσα τῷ Ἡρακλείδῃ τὸ κεφά[λ]αιον καὶ τοὺς τόκους, ἀπαι-
 30 τηθῆ δὲ ὑπὲρ αὐτῆς ὁ Σαρ]απίων ὁ καὶ Κλάρος, κυριε[ύ]ειν αὐ-
 τὸν Σαραπίων[α] τὸν [καὶ Κ]λάρων τῶν προκειμένω[ν] ἀρουρῶν
 εἴκοσι τεσσάρω[ν] τρίτου δωδεκάτου εἰς τὸν ἅπαντα χ[ρ]όν[ον] ὡ-
 ς ἂν πράσεως [αὐτῷ γενο]μένης καὶ [ἀ]ποφέρεσθαι τὰ ἐξ αὐτῶν
 καὶ ἐτέροις αὐ[τὰς] πωλ]εῖν καὶ χρᾶσ[θαι] ὡς] ἐὰν αἰρήται, μηδε-
 35 μιᾶς τῇ ὁμολογούσῃ ἢ ταῖς [παρ' αὐτῆς ἐ]φ[όδ]ου κ[α]ταλειπο-
 μένης ἐπὶ τὸν Σαραπίωνα τὸν καὶ Κλάρων μηδὲ ἐ[πὶ] τοὺς πα-
 ρ' αὐτοῦ μηδὲ ἐπὶ τὰς προκειμένας ἀρούρας μηδὲ ἐπὶ μέρος
 μηδὲ ἐπὶ τὰ ἐξ αὐτῶν κατὰ μηδένα τρόπον, ἐπάν[α]νκον
 δ' αὐτὴν παρέξασθαι αὐτῷ καὶ τοῖς παρ' αὐτοῦ ταύτας διὰ παν-

40 τὸς μὲν βεβαίας ἀπὸ πάντων πάσῃ βεβαιώσει καὶ καθαρὰς
 ἀπὸ δημοσίων καὶ τελεσμάτων πάντων τῶν ἕως τῆς προθεσ-
 μίας καὶ αὐτῆς τῆς προθεσμίας. ἔὰν δὲ τι τούτων ἢ ὁμολογούσα
 παρασυνγραφῇ, ἄκυρον [ἐ]στὼ καὶ προσαποτισάτω τῷ [Σ]αραπίω-
 νι τῷ καὶ Κλάρῳ ἢ τοῖς παρ' αὐτοῦ καθ' ὃ ἐὰν παρα[σ]υνγραφῇ εἶδος
 45 τό τε βλάβος καὶ ἐπίτιμον ἀργυρίου δραχμὰς χιλίας καὶ εἰς τὸ δημό-
 σιον τὰς ἴσας, καὶ μηδὲν ἦσσαν τὰ διωμολογημένα κύρια ἔστω,
 τῆς πράξεως γινομένης τῷ Σαραπίωνι τῷ καὶ Κλάρῳ ἕκ τε τῆς
 ὁμολογούσης καὶ ἕκ τῶν προκίμένων ἀρουρῶν καὶ ἕκ τῶν ἄλλων ὑπαρχ(όν)-
 των αὐτῇ πάντων. κυρία ἢ ὁμολογία.

3. First ν of *λουκιου* corr. from ϵ . 8. l. *παρέξεσθαι*, so in 39. 18. \omicron of *αρουραις* corr. from α . 25. ϵ of *εις* corr. from α . 27. First ρ of *αντοκρατορος* corr. from α . 32. Second σ in *τεσσαρων* above line. 33. $\alpha\iota$ of *αποφερεσθαι* corr. from α . 45. κ of *και επι* corr. from ϵ . 48. *των αλλων υπαρχ* by a different hand over an erasure.

18. *κατοικικῆς καὶ ὠνημένης*: cf. cccxlii. It is not clear whether two kinds of land are meant. From this expression it might be inferred that the 'catoecic' was distinct from 'bought' land, cf. 25 *κατοικικῆς καὶ ὠνημένης εἰς κατοικίαν*, from which it seems that 'bought' land might be converted into catoecic. But catoecic land could be ceded (*παραχωρεῖσθαι*) for a price (cf. e. g. C. P. R. 1) a transaction which practically amounts to a sale, though where *ὠνεῖσθαι* is used in contracts for the sale of land, the land in question, so far as can be judged, was not 'catoecic,' and *παραχωρεῖν* is not often used of land other than catoecic. What the privileges of owners of catoecic land were is uncertain. The view of P. Meyer that they were exempt from land taxes is rightly rejected by Mitteis (*Hermes* xxxii. p. 657). The clause which occurs in connexion with changes of ownership in catoecic land, such as we have in 40-2 below, only means that the new owner was to inherit no arrears of taxation from the previous possessor. But if the holder of catoecic land was *ipso facto* a *κάτοικος*, which is likely enough, he was exempt from poll-tax (introd. to cclvii); and perhaps this was his only privilege.

41. For the various burdens on land cf. C. P. R. I. 15, 16 *καθαρὰ . . . ἀπὸ μὲν δημοσίων τελεσμάτων πάντων καὶ [ἐτέρων εἰ]δῶν καὶ ἀρταβίων καὶ ναυβίων καὶ ἀριθμητικῶν καὶ ἐπιβολῆς κώμης καὶ κατακριμάτων πάντων*.

CCLXXI. TRANSFER OF A DEBT.

37.6 x 20 cm. A. D. 56.

Contract between Heraclea, with her guardian Nicippus, son of Nicippus, a member of the Althæan deme, and Papontos, by the terms of which Heraclea makes over to Papontos the right of execution on account of a sum of 200 drachmae which was due to her, in consideration of having received from Papontos the 200 drachmae with interest. The sum due to Heraclea had not

been lent by her, but the right to exact it had itself been transferred to her by another person who was the original lender of the money to a certain Pnepheros. Who the original lender was is not made clear owing to a gap in line 10 which has not been filled in; but most probably he was the Irenaeus who appears in 19-20 as having surrendered his rights of execution; cf. note on 10. Both the original contract between Irenaeus and Pnepheros and the contract by which Irenaeus ceded his rights to Heraclea were now to be handed over intact by Heraclea to Papontos. The usual penalties for violation of contract are appended. No. cclxxii is a similar contract, but less well preserved.

On the *verso* are four much obliterated lines.

Ἀντίγρα(φον). ἔτους δευτέρου Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικῶν Αὐτοκράτορος,
μηνὸς Καισαρείου ἐπαγομένων γ, ἐν Ὀξυρύγχ(ων) πόλει τῆς Θηβαίδος.
δ[μολο]γεῖ

Ἡράκλεια Ἡρακλείδου ἀστὴ μετὰ κυρίου Νικίππου τοῦ Νικίππου
Ἀλθαιέως Παποντῶτι Ἀφύγχιος τοῦ καὶ Ζώιλου τῶν ἀπ' Ὀξυρύγχων
πόλεως

5 ἐν ἀγνιᾷ παρακεχωρηκέναι αὐτῷ πρῶξιν καὶ κομιδὴν ἀργυρίου Σεβαστοῦ
καὶ Π[τολε]μαϊκοῦ νομίσμα[τ]ος δραχμῶν [δι]ακοσίων, ὧν καὶ αὐτὴ Ἡράκλεια
τυγχ[άν]ει παρακεχωρημένη κατὰ [συν]χώρησιν τὴν τελειωθείσαν
διὰ τῆς [ἐ]φημερίδος τοῦ καταλογίου τῷ Καίσαρείῳ μηνὶ τοῦ ἐνεστῶτος
[[δευ]]

δ[ε]υ[τέρ]ου ἔτους Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτοκράτορος,

10 δανε[ι]σθεισῶν δὲ ὑπὸ Πνεφερῶτι Παποντῶτος χρ[η]ματίσαντι
Πέρσῃ τῆς ἐπιγονῆς καθ' ἑτέραν [συν]χώρησιν τὴν τελειωθείσαν
διὰ τοῦ αὐτοῦ καταλογίου ταῖς ἐπαγομέναις τοῦ Καισαρείου μηνὸς τοῦ
πρώτου ἔτους Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτο-
κράτορος·

π[ρο]σπ[α]ρακεχωρηκέναι δ' αὐτῷ ὁμ[ο]ίως ἦν καὶ αὐτὴ παρεκεχώ-
15 ρη[τ]αὶ πρῶξιν διὰ τῆς εἰς αὐτὴν ὡς πρόκειται γεγону[ί]ας [συν]χω-
ρήσεως τῶν τοῦ ἀργυρίου (δραχμῶν) διακοσίων, . . . κ[.] Π[α]πο[ν]τ[ω] . . .
[συν]κεχωρηκέναι αὐτὴν ἑαυτῷ τὴν πρῶξιν καὶ κομιδὴν . . .
εἰς . . . τῶν τοῦ ἀργυρίου (δραχμῶν) Σ καὶ τῶν τόκων, καὶ τὰ ἀλλα
ἐπιτελεῖν καθὰ

καὶ αὐτῇ καὶ τῷ Εἰρηναίῳ ἐξῆν, καὶ αὐτόθεν ἀναδέδωκεν τῷ
 20 Παποντῶτι τὰς εἰς αὐτὴν καὶ τὸν Εἰρηναίον ὡς πρόκειται
 συνχωρήσεις δύο ἅς καὶ παρέξεται ἐνθέστους καὶ ἀπεριλύτους
 διὰ τὸ ἐξευλυτῆσθ[α] αὐτὴν ὑπ[ὸ] τοῦ Παπ[ο]ντῶτος ταῖς τοῦ
 ἀργυρίου) (δραχμαῖς) διακοσίαις [κ]αὶ τοῖς τόκοις. τὴν δ' ἐπ[ὶ] ἀρὰ ταῦτα
 ἐσομένην
 ἔφοδ[ο]ν ἄκυρον εἶ[ν]αι, ἔτι καὶ [ἐ]κτίνειν [Ἡρ]άκλειαν ἢ τὸν [π]αρ'
 25 αὐ[τῆ]ς ἐπελευσόμενον τ[ῷ] Παποντῶτ[ι] ἢ τοῖς [π]αρ' αὐτοῦ καθ' ἐ-
 κά[σ]την ἔφοδον τὸ τε βλάβο[ς] καὶ ἐπίτιμον ἀργυρίου) (δραχμὰς) ἑκατὸν καὶ
 εἰς τὸ δημόσιον τὰς ἴσας, καὶ μ[ηδ]ὲν ἦσσαν κυρία [ἡ] συγγραφῆ.

3. ο of ηρακλειδου corr. from η. 11. θ of καθ corr.

4. Ἀλθαιεύς: cf. cccxxiii. Generally there is an alternative to this deme-name; cf. Σωρικώσιμος ὁ καὶ Ἄλ. O. P. I. xcν. 15, Φυλαξίθαλάσσειος ὁ καὶ Ἄλ. cclxxiii. 9, where the Nicippus in question is perhaps a son of the Nicippus here, but is not likely to be identical with him since cclxxiii was written nearly forty years after cclxxi.

8. τῆς ἐφημερίδος: cf. note on cclxviii. 10.

10. A blank space is left after ὑπό. As already stated, we think that the name should have been Irenaeus, who is mentioned in 19-20, and whose position, if he was not the original lender, is quite obscure. The fact that one of the two *συνχωρήσεις* concerned him will then be explained. The objections to this view are (1) that if the writer of the contract knew that the original lender was Irenaeus, it is very strange that he should have left a blank, (2) that the *ἑτέρα συνχώρησις* on this theory will be a contract for loan, not a contract for transference of executive rights like the first *συνχώρησις* mentioned in 7. On the other hand, if we suppose that the name omitted in 10 was not Irenaeus, it is inexplicable how the right of execution conferred by this contract between X and Pnephros was passed on to Heraclea and Irenaeus, as is indicated in 19-20; and as for the second objection, not only is *συνχωρεῖν* used in cclxviii in a sense approaching that of *ὁμολογεῖν*, but since the money was lent καθ' *ἑτέραν συνχώρησιν*, it is hardly possible to give *συνχώρησις* in 11 any other meaning than that of a contract for loan. To make the papyrus intelligible, it is necessary to insert Irenaeus' name in the lacuna in 10.

17. αὐτὴν αὐτῷ: unless this is a mistake for αὐτὴν αὐτῷ the subject must now be Papontos; in ἀναδέδωκεν in 19, however, Heraclea is once more the subject.

CCLXXII. TRANSFER OF A DEBT.

31.7 x 18.3 cm. A. D. 66.

Contract, similar to the preceding, between two men called Dionysius and Sarapion and a woman whose name does not appear, by which they transfer to her the right of exacting a debt of 249 drachmae from a certain Heracleus. The total debt of Heracleus amounted to 947 drachmae two obols, and the

collection of the remainder of it was apparently to be shared by all three jointly; but the details in 15-18 are obscure. At the end are (copies of) the signatures of Dionysius and Sarapion. The upper part of the papyrus is much mutilated, but it is not certain that any lines are lost before the first.

The first nine lines begin Σαρα[, πατ[, καὶ τ[, μον[, με[, θεοῦ γ[, ὀφειλο[,
πτορος γρ[, κεφάλαια [,

- 10 ὑπὲρ τοῦ κα[. ἀργυρίου δραχμῶν διακοσίων τεσσαράκοντα
έννέα εἰς [πλήρωσιν ἀ]ργυρίου) (δραχμῶν) ένακοσίων τεσσαράκοντα [έ]πτα
ὀβ[ολ(ῶν)
δύο τῶν αἰρο[. σ]οι ἀνθ' ἧς πεποιή[καμεν] χρήσεως τοῦ κ[ατὰ
σὲ μέρους, ὁμολογ[ο]ῦμεν ἔχειν σε ἐξουσί[αν σε]αυτῆι τὴν ἀπ[αί-
τη[σ]ιν ποιεῖσθαι παρὰ τοῦ Ἡρακλήου τῶν προκειμένων ἀργυρίου) (δραχμῶν)
- 15 διακοσίων τεσσ[α]ράκοντα έννέα, μενούσης κυρίας ἧς προεῖσαι
ἡμεῖν ἀποχῆς, τῆς δὲ λοιπῆς τοῦ Ἡρακλήου ὀφειλῆς οὔσης
τῶν τριῶν κοινῆς καὶ τῆς λοιπῆς τῆς ὑφ' ἑτέρων ὑποτελῶν φα-
νη[σο]μένης ἐχθέσεως τῶν ἐκ τοῦ νομοῦ ὡσαύτως οὔσης
τῶν τριῶν κοιν[ῆ]ς, ἐφ' ᾧ οὐ καταλειφθήσεται τοῖς προγεγραμμέ-
20 νο[ι]σ] πᾶσι ἐπὶ τὸν ἕτερον λόγος περὶ οὔδενος ἀπλῶς τρόπῳ
οὔδενί, μενόντων κυρίων τῶν προγεγραμμένων πάντων.
κυρία ἢ χεῖρ. ὑπογρα(φῆς) ἀντίγρα(φον). Διονύσιος Διονυσίου τοῦ καὶ
Διδύμ[ο]υ
τοῦ Διονυσίου μητρὸς Πτολεμᾶς τῆς Ἐρμίππου συνεχώρη-
κα σὺν τῷ Σαραπίωνι τὴν πρᾶξιν τῶν τοῦ ἀργυρίου) (δραχμῶν) διακοσίων
25 τεσσαράκοντα έννέα, καὶ οὔδεν ἐγκαλῶι καθὼς πρόκειται.
ἑτέρα(ς) ὁμοί(ως). Σαραπίων Διδύμου τοῦ Σαραπίωνος μητρὸς
Διονυσίας τῆς Κλάρου συνεχώρηκα σὺν τῷ Διονυσίῳ τὴν
πρᾶξιν τῶν τοῦ ἀργυρίου) (δραχμῶν) διακοσίων τεσσαράκοντα έννέα, καὶ
οὔδεν
ἐγκαλῶι καθὼς πρόκειται. ἔτους δωδεκάτου Νέρωνος
30 Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος, μηνὸς
Γερμανικείου [[τ . .]] ιε.

17. φα corr.

18. ἐχθέσεως: cf. O. P. I. cxxxvi. 24 and cxci. 3. The meaning which suits these passages best is 'list of arrears'; but the connexion between the ἔκθεσις here and the debt of Heracleus is obscure.

CCLXXIII. CESSION OF LAND.

13.8 x 11.7 cm. A. D. 95.

Agreement between Julia Heracla, acting with her specially appointed guardian Lucius Ofilius, and Theon, son of Nicippus (cf. cclxxi. 3), by the terms of which Julia cedes to her daughter Gaia, as a free gift, five arourae of catoecic land. Probably Theon was the husband, actual or prospective, of Gaia, who is stated to have been under age; and the agreement is parallel to those clauses in marriage contracts (e. g. cclxv. 4 sqq., C. P. R. 22. 9 sqq.) in which the parents of the bride settle property upon her.

*Ετους τεσσαρεσκαιδεκάτου {ι} Αὐτοκράτορος Καίσαρος
 Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ, μηνὸς [Π]αῦν[ι
 (2nd hand) λ, (1st hand) ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδ[ο]ς.
 ὁμολογεῖ Ἰουλι[α] Ἡρακ[λ]ᾶ μ[ε]τὰ κυρίου τοῦ δεδ[ο]μένου
 5 αὐτῇ κατὰ τ[α].]μα . . γε . ν ὑπὸ Γαίου Σε[π]τιμ[ί]ου
 Ο[ὐ]εγέ[τ]ου τοῦ [ἡ]γεμονεύσαντος ἀκ[ολο]ύθως
 τῇ γεν[ο]μέ[ν]ῃ ταβέλλῃ Λουκίου Ὁφελίου Λουκί-
 ου . . . φετεινα Ἀνθ[ε]στίου Θεώνι Νικίππου
 τοῦ Νικίππου Φυλαξιθαλασσεῖω τῷ καὶ Ἀλθ[αι]εῖ
 10 ἐν ἀγνίᾳ συνεχωρηκεῖναι τῇ ἑαυτῆς θυγατρὶ
 Γαίᾳ τῇ καὶ Σαραπιάδι Πανσανίου τοῦ καὶ Διου-
 σίου Ἀστυνάκτος τοῦ Τρύφωνος Φυλαξιθαλασ-
 σείου τοῦ καὶ Ἡρακλείου οὐδέπω ὄσση ἐν ἡλι-
 κία ἀπὸ τοῦ νῦν εἰς τὸν αἰὶ χρόνον κατὰ χάριν
 15 ἀναφαίρετον ἀπὸ τῶν ὑπαρχουσῶν αὐτῇ
 περὶ Σερῦφιν τῆς πρὸς λίβα τοπαρχίας ἐκ τοῦ
 Νεικάνδρου κλήρου ἀρουρῶν δέκα πέντε
 ἐξ ἧς ἐὰν αἰρήται τούτων κεφαλῆς κ[α]τοι-
 κικῆς γῆς ἀρούρας πέντε, ἃς καὶ ἐξέσ[τ]αι
 20 τῇ Γαίᾳ τῇ καὶ Σαραπιάδι ἀπὸ τῆσδε [τῆς ὁμο-
 λογίας δι' ἑαυτῆς μετεπιγράφεσθαι [διὰ τῶν
 [κ]αταλοχισμῶν, μὴ προσδεθῆ[ι]σθαι τῆς
 τῆς μητρὸς Ἰουλίας Ἡρακλᾶς συνεπιγρα-
 φῆς. κρατεῖν οὖν καὶ κυριεύειν τὴν Γαίαν

25 τὴν καὶ Σαραπιάδα σὺν ἐγγόνοις καὶ τοῖς
[π]ατρ' αὐτῆς μεταλημψομένοις [.

*The 14th year of the Emperor Caesar Domitianus Augustus Germanicus, the 30th of the month Payni, at Oxyrhynchus in the Thebaid. Julia Heracla, acting with the guardian assigned to her by the (instructions) issued by Gaius Septimius Vegetus, the late praefect, in accordance with the letter which he wrote, namely Lucius Ofilius, son of Lucius . . . , son of Antistius, agrees with Theon, son of Nicippus, son of Nicippus, of the Phylaxithalassean or Althean deme (the contract being executed in the street), that she has ceded to her daughter Gaia also called Sarapias, daughter of Pausanias also called Dionysius, son of Astyanax, of the Phylaxithalassean or Heracleian deme, being under age, from the present time henceforth for ever by an unalterable deed of gift, out of the fifteen arourae owned by her near Seryphis in the western toparchy in the lot of Nicandrus, five arourae of catoecic land to be selected at will from the whole amount, which land Gaia also called Sarapias shall from the date of this contract be permitted to transfer by herself to another through the official assignments, without requiring the consent of her mother Julia Heracla to the transfer. Gaia also called Sarapias shall therefore possess and own the land with her children and heirs . . .'

4. In the present case the *κύριος* was appointed by the praefect; cf. O. P. I. lvi, where, in the absence of the strategus and βασιλικὸς γραμματεὺς, a woman applies to an *ἐναρχος ἐξηγητῆς* to appoint a *κύριος* for her, and the Geneva papyrus discussed by Erman (*Zeitschr. d. Sav. St.* xv. 241 sqq.), where the strategus is competent to appoint a guardian. According to Ulpian, Marcus Aurelius assigned the appointment of guardians to the *iuridicus* or *δικαιοδότης*.

5. Gaius Septimius Vegetus was praefect A. D. 86-88, cf. C. I. L. III. p. 856 and *Bull. de corr. Hell.* 1896, p. 167.

7. It is possible that Λουκίου Ὀφελίου depends upon ταβέλλη, and that Λουκίου . . . Ἀνθεστίου is the name of the *κύριος*; but the order of the words is rather against this explanation, and Ὀφέλλιος, if an official, would be expected to have a title.

21. μετεπιγράφεσθαι: this word occurs frequently in documents dealing with a change of ownership in catoecic land, e. g. B. G. U. 622. 4; cf. cclxv. 16. On the registration of changes of ownership in land see note on ccxxxvii. VIII. 31.

The supplements of the lacunae at the ends of 21-3 are from ccclxxiii. 20 sqq. καὶ ἐξίναί τ[ῆ] Σελήνη ἀπὸ τῆσδε τῆς συν[γραφῆς μετεπιγράφεσθαι] διὰ τῶν καρ[αλ]οχισμῶν τὰς δέκα ἀρούρας, μ[ὴ] προσδεθείση 10 letters] μενης παρουσίας μηδὲ συνεπιγραφῆς.

22. καταλοχισμοί: the office regulating the transfer of catoecic land; cf. introd. to O. P. I. xlv.

CCLXXIV. REGISTER OF PROPERTY.

34.5 x 21.5 cm. A. D. 89-97.

This papyrus offers an example of a *διάστρομα* of the kind to which the decree of Mettius Rufus (ccxxxvii. VIII. 28 sqq.) refers. It is part of an official register of real property owned by various persons, with annotations referring to transactions affecting the ownership and payments of taxes thereon. The main body of the document was written in the year 89-90 (l. 16), and gives

a list of the separate items of property, evidently based upon the ἀπογραφαί of the owners. Each item is separated from the next by a blank space, and within these spaces and in the margin at the side are notes entered by different hands at different times, keeping the register up to date, just as Mettius Rufus ordered to be done. The latest year mentioned in these notes is the first of Nerva. Cf. ccclx, which is part of another διάσπρωμα of about the same date.

One column, which we here print, is fairly complete; parts of thirteen lines of another column are also preserved.

- 1st hand. μετηνέχθη.
- 2nd hand. καὶ ἐπὶ τοῦ αὐτοῦ ἀμφόδου ἑτέραν οἰκίαν καὶ αὐλήν
 ἃ ἦν τὸ πρὶν ψιλὸς τόπος, ἀφ' οὗ πατρικὸν μὲν
 τὸ ἥμισυ, πρὸς ὧν κεκλήρωται ἐκ τῆς πρὸς τὴν
 5 πρὸς πατρὸς αὐτοῦ θείαν Δημητροῦν Σαραπίωνος
 διαιρέσεως πλείω πήχεις ἑννέα τέταρτον
 ὄγδοον, ὧν καὶ τὸ τέλος ἔταξαν.
 καὶ [. .] ἔχει ἐπὶ τοῦ αὐτοῦ ἀμφόδο[υ] ἐν ὑποθήκῃ
 Δίου τοῦ Πολλίωνος . . [. .]ου μητρὸς Θερμοῦτα(ς) τῆς
 10 Σαραπίωνος οἰκίαν ἐν ἧι π λογ καὶ αἶθριον
 καὶ αὐλή, ἀκολούθως αἷς ἔγραψε [τ]ῷ αὐτῷ Σαραπίωνι
 [αὐτὸς τε] καὶ ἡ γυνὴ αὐτοῦ Διονυσία [. . . .]. τοῦ
 . [. .]α[. .]ωνος μητρὸς Σαραεῦτος τῆς Ἡρακλ[είδου
 δανείου συγγραφαῖς τρισὶ διὰ τοῦ ἐν τῇ αὐτῇ) π[δ]λει
 15 μνημο(νείου), μιᾷ μὲν τῷ ζ (ἔτει) Δομιτιανοῦ τοῦ κυρίου
 μνη(νὶ) Καισαρείωι, τὴν δὲ ἑτέραν τῷ διελθόντι) η (ἔτει)
 το μνη(νὶ)
 Φαῶφι, τῇ[ν] δὲ τρίτ[η]ν τῷ[ι] αὐτῷ διελθόντι) (ἔτει) μ[η]ν(νὶ)
 Μεχ[ε]ίρ,
 τὰ δὲ προκείμενα αὐτοῦ πατρικ[ὰ] δηλωθέν[τα]
 ὑπάρχοντα κατήντησεν) εἰς αὐτὸν μετὰ τὴν τ[ο]ῦ πατρὸς)
 τελευτήν.
- 3rd hand. 20 ιβ (ἔτους), ἐπαγαμένων) ε, δι' ἐνκυκλ(ου) ὁ αὐτὸς γε . . () Σαρα-
 πίων τέτακται τ[έ]λος) ἀνανεώ[σ]εως
 τῆς προκειμένης ὑποθήκης.
- 4th hand. ιγ (ἔτους), ἐπαγαμένων) ε, δι' ἐνκυκλ(ου) κολλήματος?) γ ὁ Σαραπίων
 τέτακται) τ[έ]λος ἐπικατακο(ουθούν) τῆς

ὑποθήκης.

α (ἔτους) Νερούα τοῦ κυρίου, Τῦβι ιε, ὁ Σαραπίων ὁ καὶ Διογένης
ἐπήνεγκ(ε) [. . .

25 . . . ὡς ἄδειαν κατὰ τῆς προκ(ειμένης) ὑποθή[κ]ης.

2nd hand. ὑπάρχει δὲ αὐτῶι ἐπὶ τοῦ ἀπὸ λιβδὸς μ[.

δρους ἡμισυ μέρος τάφου κ[ο]ινωνι[κοῦ] πρὸς τὴν
αὐτὴν πρὸς πατρὸς αὐτοῦ) θεῖαν Δη[μ]ητρ[οῦν].

5th hand. α (ἔτους) Νερούα τοῦ κυρίου, Χοῖακ κ̄, δι' ἐγκυκλίου) ὁ αὐτὸς)
Σαραπίων τέτακτ(αι) τέλος

30 τάφου [καὶ] ψιλῶν τόπων ὄντων ἐν τῷ κονικ() ἐποι[κίφ]

In the left-hand margin, opposite lines 9-13

6th hand.] Δ[ί]ο[υ]

τοῦ Π[ο]λλίωνος ὄντος

ἐν τῷ δη(μοσίῳ) διὰ Ἡρ[α]ίδου

τῆς] Πασίριος ὁμογεν(σίας)

35 ἀδελ[φ]ῆς γυναικὸς αὐτοῦ

Διον[υσίας] ἀναγρα(φομένης) ἐπ' ἀμφόδ(ου)

. . . .]. ς() πα() οδ() οἰκίαν καὶ

αὐλ[ή]ν καὶ αἴθριον.

Opposite lines 14-23

7th hand. α (ἔτους) Νερούα του κυρίου),

40 μη(νὸς) Καισαρείου) ἐπαγα(μένων) ε̄, ἀπελευθέρω

διὰ ἀγο(ρανόμων) μητ(ροπόλεως) Ἡρακλείδ(ου) το(ῦ) Διογ(ένους)

ὁ Σαραπίων) ὁ καὶ Διογ(ένης) τ[α(ῦ)] καὶ Ἡρακλείδ(ου)

ἐντέτ(ακται) πωλήσ(ας) 50 μητ(ρὸς) Ταυσίριος

[.] τῆ α () τῆ(ς) καὶ) Θαλλοῦ(τος) εἰς

45 () λη() ἀλλ(α) ἀπο . . . () ὁμ(οίως) ἐξ ἴσου.

Opposite lines 29-30

7th hand. (?) παρετέθ(η)

τοῖς πράκτ(ορσι)

55 . . . μ() ἀπογρ(αφ) .

13. The original scribe wrote *τασειτος*; the first three letters have been crossed out and *σαρα* written above the line by a different hand. 16. Above *ερε* of *ετερων δευ* has been written by a different hand; cf. 13. 1. *τη* δὲ *ετέρα* or (with the corrector) *δευτέρα*. 17. 1. *τη* δὲ *τρίτη*.

1. *μετηνέχθη*: the heading means that the details following were transferred from a

previous *διάστρωμα*. The same word is used in the clause of the decree of Rufus which provides for the periodical renewal of the registers, *διὰ πενταετίας ἐπανανοῦσθαι τὰ διαστρώματα μεταφερομένης εἰς τὰ καινοποιούμενα τῆς τελευταίας ἐκάστου ὀνόματος ὑποστάσεως* (ccxxxvii. VIII. 41-42).

2 sqq. The owner who is the subject throughout the column is Sarapion also called Diogenes, cf. II, 24.

3. *πατρικὸν μὲν κ.τ.λ.*: particulars as to how owners came by their property were required by Rufus' decree, ccxxxvii. VIII. 33.

7. *τὸ τέλος*: i. e. the succession duty, which in the second century was 5 per cent., cf. B. G. U. 326. II. 10 *εἰκοστὴ κληρονομιῶν*.

8-9. *ἐν ὑποθήκῃ Δίου*: cf. ccxxxvii. VIII. 32. The note in the margin (31-38) commencing opposite to l. 9 also refers to this mortgage of Dius, but it is obscured by mutilation.

20. *δι' ἐνκεκλίου*: the tax on mortgages was 2 per cent., cf. introd. to ccxliii.

24-25. *ἐπήνεγκ(ε) . . . ἄδειαν*: Sarapion paid off the mortgage upon the property.

27. *ἄρους*: the desert was the regular burial-ground; cf. G. P. II. lxxvii. 22.

μέρος τάφου: cf. B. G. U. 183. 24 *εἶναι δὲ αὐτοῖς κοινῶς ἐξ ἴσου τὴν προσήκουσα(ν) τῆ(ς) Σαταβούτος ταφῆν*.

37. Perhaps *Ἰπ]πέ(ων) πα(ρεμβολῆς)*, cf. ccxlvii. 21; but, with the following abbreviation uninterpreted, this explanation remains doubtful.

CCLXXV. CONTRACT OF APPRENTICESHIP.

37·9 × 9·7 cm. A. D. 66.

Agreement by which Tryphon, son of Dionysius (cf. introd. to cclxvii), apprenticed his son Thoönis to a weaver named Ptolemaeus for the term of one year. Weaving was the trade of Tryphon's family, cf. cclxxxviii. The main conditions of the contract are that Thoönis' expenses should in the first instance be borne by his father, but that Ptolemaeus should pay Tryphon an allowance of 5 drachmae a month for food and 12 drachmae at the end of the year for clothing; that Thoönis should serve his full year, and should make up at the end of it any days which he had missed; and that Ptolemaeus should instruct his apprentice to the best of his ability. Money penalties are imposed on failure to fulfil these terms.

*Ἄ[μ]σ[λ]ογοῦσιν ἀλλή[λ]οις Τρύφων Διονυσίου
 τοῦ Τρύφωνος μητρὸς [Θ]αμούν[ιο]ς τῆ[ς]
 Ὀννόφριος καὶ Πτολεμαῖ[ος] Πανσιρίωνος
 τοῦ Πτολεμαίου μητρὸς Ὀφελούτος τῆς
 5 Θέωνος γέρδιος, ἀμφότεροι τῶν ἀπ' Ὀξυ-
 ρύγχων πόλεως, ὁ μὲν Τρύφων ἐγδεδός-
 θαι τῷ Πτολεμαίῳ τὸν ἑαυτοῦ υἱὸν Θεῶ-*

- νιν μητρὸς Σαραεύτος τῆς Ἀπίωνος οὐδέ-
 πω ὄντα τῶν ἐτῶν ἐπὶ χρόνον ἐνιαυτῶν
 10 ἕνα ἀπὸ τῆς ἐνεστῶσης ἡμέρας, διακονοῦν-
 τα καὶ ποιοῦντα πάντα τὰ ἐπιτασσόμε-
 να αὐτῷ ὑπὸ τοῦ Πτολεμαίου κατὰ τὴν
 γερδιακὴν τέχνην πᾶσαν ὡς καὶ αὐτὸς
 ἐπίστα(τα)ι, τοῦ παιδὸς τρεφομένου καὶ ἱμα-
 15 τι{σ}ζομένου ἐπὶ τὸν ὅλον χρόνον ὑπὸ
 τοῦ πατρὸς Τρύφωνος πρὸς ὃν καὶ εἶναι
 τὰ δημόσια πάντα τοῦ παιδός, ἐφ' ᾧ
 δώσει αὐτῷ κατὰ μῆνα ὁ Πτολεμαῖος
 εἰς λόγον διατροφῆς δραχμὰς πέντε
 20 καὶ ἐπὶ συνκλεισμῷ τοῦ ὅλου χρόνου
 εἰς λόγον ἱματισμοῦ δραχμὰς δέκα δύο,
 οὐκ ἐξόντος τῷ Τρύφῳ ἀποσπᾶν τὸν
 παῖδα ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ
 τὸν χρόνον πληρωθῆναι, ὅσας δ' ἂν ἐν
 25 τούτῳ ἀτακτῆσῃ ἡμέρας ἐπὶ τὰς
 ἴσας αὐτὸν παρέξεται [με]τὰ τὸν χρό-
 νον ἢ ἀ[πο]τεισάτω ἐκάσ[τ]ης ἡμέρας
 ἀργυρίου [δρ]αχμὴν μίαν, [τ]οῦ δ' ἀποσπα-
 θῆναι ἐντὸς τοῦ χρόν[ου] ἐπίτειμον
 30 δραχμὰς ἑκατὸν καὶ εἰς τὸ δημόσιον
 τὰς ἴσας. ἂν δὲ καὶ αὐτ[ὸ]ς ὁ Πτολεμαῖος
 μὴ ἐγδιδάξῃ τὸν παῖ[δ]α ἔνοχος
 ἔστω τοῖς ἴσοις ἐπιτε[λ]μοις. κυρία
 ἢ διδασκαλική. (ἔτους) ιγ Νέ[ρ]ωνος Κλαυδίου
 35 Καίσαρος Σεβαστοῦ Γερμανικοῦ
 Ἀυτοκράτορος, μηνὸς Σεβαστοῦ κ̄α.
 2nd hand. Πτολεμαῖος [Πα]νσιρίωνος
 τοῦ Πτολεμαίου μητρὸς Ὀφε-
 λούτος τῆς Θεώνος ἕκαστα
 40 ποιήσω ἐν τῷ ἐνιαυτῷ ἐνί.
 Ζωῖλος Ὀρου τοῦ Ζωῖλου μητρὸς
 Διεύτος τῆς Σωκέως ἔγραψα

ὑπὲρ αὐτοῦ μὴ ἰδίως γράμματα.
 ἔτους τρισκαιδεκάτου
 45 Νέρωνος Κλαυδίου Καίσαρος
 Σεβαστοῦ Γερμανικοῦ
 Αὐτοκράτο[ρο]ς, μη(νὸς) Σεβαστοῦ κ̄α.

10. υ of διακονου above line. 25. τ in τας corr. from σ. 43. τα in γραμματα corr.

'Agreement between Tryphon, son of Dionysius, son of Tryphon, his mother being Thamounis, daughter of Onnophris, and Ptolemaeus, weaver, son of Pausirion, son of Ptolemaeus, his mother being Ophelous, daughter of Theon, both parties being inhabitants of the city of Oxyrhynchus. Tryphon agrees that he has apprenticed to Ptolemaeus his son Thoönis, whose mother is Saraeus, daughter of Apion, and who is not yet of age, for a term of one year from this day, to serve and to perform all the orders given him by Ptolemaeus in respect of his weaver's art in all its branches of which Ptolemaeus has knowledge. The boy is to be fed and clothed during the whole period by his father Tryphon, who is also to be responsible for all the taxes upon him, on condition of a monthly payment to himself by Ptolemaeus of 5 drachmae on account of victuals, and at the termination of the whole period of a payment of 12 drachmae on account of clothing. Tryphon is not to have the power of taking away his son from Ptolemaeus until the completion of the period; and if there are any days on which the boy fails to attend, Tryphon shall produce him for an equivalent number of days after the period is over, or shall forfeit for each day 1 drachma of silver. The penalty for taking him away within the period shall be 100 drachmae, and an equal sum to the treasury. If Ptolemaeus fails to instruct the boy thoroughly he is to be liable to the same penalties. This contract of apprenticeship is valid. Date, and signature of Ptolemaeus.

8. Σαραεύτος: cf. introd. to cclxvii.

8-9. οὐδέπω ὄντα τῶν ἐτῶν: cf. cclxvii. 12, note.

17. τὰ δημόσια: as Thoönis was an ἀφῆλιξ (cf. 8), we should have expected that he would not have to pay any taxes, unless apprentices were liable for the χειρωνάξιον upon their trade. But of course Thoönis may have reached the age of fourteen during his year of apprenticeship. Tryphon seems to have paid part at any rate of the γερδιακόν before he was fourteen, see introd. to cclxxxviii.

In cccxxii, which is a similar contract of apprenticeship, it is agreed that τῆς [ὑπέ]ρ τοῦ παιδὸς ἀπαιτηθσομένη(ς) λαογραφ[αφί]ας καὶ χωματικ[οῦ] καὶ ὑκῆς οὖση(ς) πρὸς [τῆ]ν Θαμούνιον (the mother of the apprentice). The χειρωνάξιον was the subject of a special arrangement, which is rendered obscure by the mutilation of the papyrus. In this case too the apprentice is described as οὐδέπω ὄν τῶν ἐτῶν.

19. In cccxxii Thamounion is to receive 4 drachmae a month εἰς λόγον διατροφῆς.

24-31. Precisely the same provisions are made in cccxxii, except that the penalty for removing the apprentice before he had served his time is 60 drachmae instead of 100.

CCLXXVI. TRANSPORT OF CORN.

10.9 x 10.5 cm. A. D. 77.

Acknowledgement of receipt addressed by three steersmen on a cargo-boat, one of whom is a Jew (. . . son of Jacob), through a soldier of the second legion

who was sailing on their boat, to the *sitologi* of a village. The receipt no doubt related to a cargo of corn which was being conveyed to Alexandria; cf. Brit. Mus. Pap. CCLVI. *recto* (a), which is a similar receipt for a quantity of corn on its way to Alexandria, given by the pilot of a public vessel to a *sitologus*. In this case also the intermediary is a soldier; and it may be inferred that soldiers or other responsible guards regularly accompanied these freights of grain belonging to the government during their transportation from the upper country to the coast.

2nd hand. . . . λ () πλ ()

1st hand. Ἔτους δεκά[του Ἀύτοκρ]άτορος Καίσαρος
Οὐεσπασιαν[οῦ Σεβαστο]ῦ, μηνὸς Σεβαστοῦ
ἢ Σεβ(αστῆ), ἐν Ὁ[ξυρύγχω]ν πόλει τῆς Θηβαίδος.

5 ὁμολογοῦσ[ι]ς Ἰακoύβου καὶ Πτολ-
λᾶς Νικοστράτου κ[αὶ . . .]ων Τρύφωνος κυ-
βερνήται π[λ]οί[ο]υ ναυλωσίμου, ἐκάτε-
ρος ἕνεσ δὲ ἐπιπλόου Κλαυδίου Κέλερος
στρατιώτου λεγεῶνος δευτέρας ἑκατον-
10 ταρχίας Βραβιρίου, Φρίβι Ἡρακλήου τῶ
σὺν ἄλλοις σιτολόγοις δημοσίου θησαυ-
ροῦ κόμης Δερμειθῶν τῆς ἄνω τοπαρ-
χίας, παρληθέναι πα[ρ] αὐτῶν τὰς ἐπισ-
[τ]αλείσας ἀ[ὐ]τοῖς ὑπὸ τοῦ τοῦ νομοῦ στρατη-
15 γοῦ Κλαυδίου Ἡρακλεῖοῦ ἐξ ἐπιστολῆς
γραφεΐσ[η]ς ὑπὸ] Μαρῖου Οὐ[ί]νδικος
τοῦ ἐπιτ[
τον[

4. ἢ σεβ inserted by the 2nd hand. 8. l. εἶς.

8. δὲ ἐπιπλόου: cf. Brit. Mus. Pap. CCLVI. *recto* (a). 2, where read διὰ ἐπιπλ[ο]ῦ Σέκτος Ἀτίμιος (for Σέξτου Ἀτιμίου), CCCI. 10, G. P. II. xlvī (a). 7.

9. λεγεῶνος δευτέρας: no second legion is known to have been stationed in Egypt before the *Traiana Fortis*, which was not yet created. The Egyptian legions at this period were the 3rd and the 22nd. If then *δευτέρας* here is not a mistake for *δευτέρας καὶ εἰκοστῆς*, it must be supposed that one of the second legions, the *ii Augusta*, or the *ii Adiutrix*, or a contingent from one of them, was transferred for a short time to Egypt in Vespasian's reign.

13. τὰς ἐπισ[τ]αλείσας: sc. ἀράβας.

17. ἐπιτ[: perhaps ἐπιτ[ηρητοῦ, or ἐπὶ τ[ῆ] or τ[ῶ] . . . ; hardly ἐπιτ[ρόπου, since that title is usually preceded by the adjective κράτιστος, and a military title is wanted.

CCLXXVII. LEASE OF LAND.

29 x 16.6 cm. B. C. 19.

Lease of 36½ arourae of land near the village of Pamis by Dionysius to Artemidorus for one year. The land was to be sown with corn, and the produce to be shared equally between landlord and tenant, the division being apparently made at the village granary at the end of the year. The cost of transport and the instruments for (or expenses of?) mowing (ἀμητρα) were to be provided by the tenant, those for harvesting (θέριστρα) jointly by both parties. An allowance was made to the tenant for land-taxes.

Both landlord and tenant style themselves 'Macedonians' and ἰπάρχαι ἐπ' ἀνδρῶν, one of the numerous court titles given by the later Ptolemies. On the meaning of the appellation see G. P. I. p. 40; the occurrence of it after the Roman conquest confirms the view there expressed that the addition of ἐπ' ἀνδρῶν to ἰπάρχης or ἡγεμών was intended to distinguish these honorary officers from real ἰπάρχαι and ἡγεμόνες in active service.

The papyrus was written in the twelfth year of Augustus, and the handwriting retains a strongly marked Ptolemaic appearance.

Ἐμίσθωσεν Διονύσιος Ἀλ[ε]ξάνδρου Μακεδῶν ἰπάρχης
 ἐπ' ἀνδρῶν Ἀρτεμιδώρῳ Ἀρτεμιδώρου Μακεδόνι
 ἰπάρ[χ]ῃ ἐπ' ἀνδρῶν ἃς ἔχει περὶ Πᾶμιν ἐκ τοῦ Φίλωνος
 κλήρου ἀρούρ(ας) τριάκοντα ἕξ ἡμισυ τέταρτον, ὥστε
 5 σπεῖραι εἰς τὸ δωδέκατον ἔτος πυρῶι, ἐφ' ἡμεσίᾳ πάντων
 τῶν ἐσομένων ἐκ τῆς γῆς καρπῶν καὶ γενημάτων,
 ἐφ' ᾧ ἡ μὲν παραγωγῆ[ι] ἔσται καὶ τὰ ἀμητρα πρὸς τὸν Ἀρτεμίδ(ωρον)
 τὰ δὲ θέριστρα ἐκ τοῦ κοινού δοθήσεται. ἐὰν δέ τι πραχθῆ
 ὁ Ἀρτεμίδωρος εἰς τὸ δημόσιον ἢ εἰς ἕτερόν τι ὑπὲρ Διου-
 10 σίου ἢ [. . .]λογεῖ τῶι δὲ τὰ ε[. . .]κ[. . .]τῶι Δι-
 ονυσίῳ ἡμισυ [. . .]ίου τῶι δὲ Δι[ονυσίῳ]
 πάσῃ [β]εβαιώσει]μενης δὲ α[16 letters
 κοινῶς τα[. . .]ημα ε[. . .]τας περὶ Π[ᾶμιν]πι[.]
 ἄλῳι, καὶ [ἀπὸ τ]ῶν παρασταθέντων ἐχέτωι ἕ[κα]στος
 15 τὸ ἐαυτοῦ ἡμισυ.

(ἔτους) ἰβ Καίσαρος, Θᾶ(θ) θ.

2nd hand. Ἄρτεμίδωρος μεμίσθωμαι τὴν γῆν ἐφ' ἡμεσίᾳ
καθῶς] πρόκειται.

(ἔτους) ιβ Καίσαρος, Θὰ(θ) θ̄.

1. Second σ of *μισθωσεν* corrected. 5. 1. ἡμεσίᾳ; so in 17.

CCLXXVIII. HIRE OF A MILL.

34·4 X 11·9 cm. A. D. 17.

Lease of a mill by Isidorus to Heracleus, son of Soterichus (cf. cccv), for seven months, at the rent of 2 drachmae 3 obols a month.

Ἐμ[ίσθωσεν Ἰσίδωρος] Ἰσιδώρου
Ἡρα[κλείῳ Σωτ]ηρίχου Π[έρ]σ]η τῆς ἐ[πι-
γού]ης ἐκ τῶν ὑπ[αρ]χ[ό]ντων αὐτῷ
μύλ[ων] μύλου] ἔν[α] τ[έ]λει[ον] Θηβαι-
5 κὸν [ἀπὸ τοῦ ἐ]νεστ[ῶ]τος μηνὸς Μεχεῖρ
μέχ[ρι Μεσορ]ῆ ἐπαγομένων πέμπτῃς
τοῦ α[ὐτοῦ] ἐνεστ[ῶ]τος τρίτου ἔ[τ]ους
Τιβ[ερίου Κ]αί[σα]ρος Σεβαστοῦ, ἐνοικίου
τοῦ ἐσταμέ[ν]ου πρὸς ἀλλήλους
10 ὑπὲ[ρ] τοῦ σημ[αι]νομένου μύλου ἐκάστου
μηνὸς ἀργυρίου δραχμὰς δύο τριώβολ(ον).
ἀ[ποδ]ιδότ[ω]ι δὲ ὁ μ[εμ]ισθωμένος
τῶι Ἰσιδ[ώρ]ωι τὸ κατὰ [μ]ῆνα τοῦ μύλου
ἐνοίκιον ἀν[ε]υ πάσης ὑπερθέ[ε]ως.
15 ἀκίνδυνος δὲ ὁ μύλ[ος] καὶ τὸ ἐνοίκιον
παν[τὸς] κινδύνου, καὶ μετὰ τὸν χρόνον
ἀπ[οκα]ταστησάτωι ὁ μάνης τὸν μύλον
ὕγιηι καὶ ἀσινῆι, οἶον καὶ παρείληφεν,
ἔ[ὰ]ν συντάσσει ὁ Ἰσίδωρος ἐν Ὁ-
20 ξυρύγῃων π[ό]λει, ἢ τὴν ἐσταμένην
τούτου τ[ι]μῆ[ν] ἀργυρίου δραχμὰς ἑκατὸν,
ἐκάστου δὲ μ[η]νὸς οὐ ἔ[ὰ]ν μὴ ἀποδῶι,

τὸ ἐνο(ί)κιον μεθ' ἡμιολίας, τῆς πρά-
 ξεως [ο]ύσης [τ]ῶι Ἰσιδώρῳ ἕκ τε τοῦ
 25 μεμισθωμένου κα[ί] ἐκ τῶν ὑπαρ-
 χόντων αὐτῶι πάντων, καθάπερ
 ἐγ δίκης. κυρία ἢ μί[σ]θωσις πανταχῆι
 ἐπιφερομένη.

(ἔτους) γ Τιβερίου Καίσαρος Σεβαστοῦ, Μεχ(εῖρ) ᾧ.

30 2nd hand. Ἡρά[κλε]ϊος Σωτηρίχου μεμισθωμαι
 τὸν μύλον ἕως ἐπαγομένου
 πέμπτης, καὶ ἀποδώσω τὸ κα-
 τὰ μῆνα ἐνοίκιο[ν], καὶ μετὰ τὸν
 χρόνον ἀποκαταστήσω τὸν μύ-
 35 λον ὑγιῆ ἢ τὴν τ[ού(του)] τειμῆν
 δρα[χ]μὰς ἑκατό[ν], καθότι πρό-
 κείται. Διονύσιος Διον[υ]σίου
 γέγραφα ὑπὲρ αὐτοῦ μὴ εἰ-
 δότος γράμμα(τα).

40 (ἔτους) γ Τιβερίου Καίσαρος Σεβαστοῦ,
 Μεχ[εῖ]ρ α.

On the verso

1st hand. ἔτους γ Τ[ι]βερίου Καίσαρ[ο]ς Σεβαστοῦ, Μεχ(εῖρ) α.
 μί[σ]θ[ω]σις) Ἰσιδώ[ρ]ο(ν) π[ρ]ὸς Ἡ[ρ]άκλ[ει]ο[ν].

11. 1. δραχμῶν κ.τ.λ.

'Isidorus, son of Isidorus, has leased to Heracleus, son of Soterichus, a Persian of the Epigone, from the mills which he possesses one perfect Theban mill from the present month Mecheir until the 5th intercalary day of Mesore of the present third year of Tiberius Caesar Augustus, at the rent agreed upon by the two parties for the aforesaid mill, namely 2 drachmae 3 obols of silver a month. The lessee shall pay to Isidorus the monthly rent of the mill without any delay. The mill and the rent are guaranteed against all risks, and at the end of the time the servant shall restore the mill safe and uninjured in the condition in which he received it, at whatever spot in Oxyrhynchus Isidorus may require, or shall pay its value as agreed upon, namely, 100 drachmae of silver, and for every month that he fails to return it, 1½ times the rent; Isidorus having the right of execution upon both the person and all the property of the lessee, as by a judicial decision. This lease is valid wheresoever produced.' Date, and signature of Heracleus written for him by Dionysius.

11. ἀργυρίου qualifies τριώβολον as well as δραχμὰς δύο. Not that there were silver coins having the value of an obol at this period; for the obol was, at any rate after the reign of Ptolemy Soter (cf. Rev. Pap. p. 218), always a copper coin. But in adding up the instalments of the rent the 3 obols were to be calculated as worth half a silver drachma, though

a silver drachma in the Roman period exchanged for seven obols on the average, not six. Cf. O. P. I. ix *verso*. 1, note ¹.

17. *ὁ μάνης*: the word *μάνης* (or *μανῆς*), which is properly a personal name, is known in the sense of slave or servant from Schol. Ar. *Av.* 522, Eustath. *Il.* p. 1220, 4, etc.; but its occurrence here is very unexpected, and the context rather requires *ὁ Ἡράκλειος*, or *ὁ μεμισθωμένος*. It is not likely that Heracles himself was a *μάνης*. Perhaps there may be some corruption. The second letter might be read as λ, and possibly an iota is lost in a lacuna between that and the first letter.

CCLXXIX. LEASE OF DOMAIN LAND.

14.7 × 12.8 cm. A. D. 44-5.

Application addressed to a *βασιλικὸς γραμματεὺς* by Theogenes, who was 'desirous of securing a gain to the treasury,' for the right of cultivating 40 arourae of domain land (*βασιλικὴ γῆ*) near Nesla at a higher rent than that paid by the present cultivators. The details of the rent are obscure owing to the lacunae, but apparently in the case of half the land the new cultivator was to pay his rent in corn at the rate of 5 artabae for an aroura, instead of in green stuff. Cf. ccclxviii, and Brit. Mus. Pap. CCCL, which is a proposal for the lease of 150 arourae of *αἰγιαλίτις γῆ*, addressed to the *βασιλικὸς γραμματεὺς*, and no doubt, as Mr. Kenyon remarks, refers to domain land.

From the Oxyrhynchus papyrus it may be inferred that the right of cultivating the royal domains was assigned to the highest bidder.

Γαλατ[ῶι] βασιλικῶ γραμματεῖ
 παρὰ Θεογένους τοῦ Θεογένους. βο]υλόμ(ενος)
 πλείον περιποιῆσαι τοῖς δη[μοσ]ίοις,
 ἐπιδέχομαι συνχωρηθεῖση[ς μ]οι ἀπὸ
 5 τοῦ ἐνεστῶτος πέμπ[τ]ου ἔτους Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανι[κ]οῦ)
 Αὐτοκράτορος τῆς γεωργίας τῶν γε-
 ωργουμένων ὑπὸ νίῶν Θεῶνος Πα-
 νεχώτου περὶ Νέσλα τῆς ἄνω τοπαρχ(ίας)
 10 ἐν μὲν τῷ λεγομένῳ Ἐρμηι βασιλι-
 κῆς γῆς ἀρουρῶν τεσσαράκοντα,
 τελέσωι ἀντὶ τῶν προτελουμένων
 ὑπὲρ τούτων τιμῆς χλωρῶν ἐν στ[. . .]

¹ Cf. Wilcken, *Gr. Ost.* I. 729 sqq.

γένεσι ὑπὲρ ἀρουρῶν εἴκοσι ἐκάστη[s ἀρού-
 15 ρης ἀνὰ πυροῦ ἀρτάβας πέντε* καὶ ὑπὲρ
 τῶν ἄλλων ἀρουρῶν εἴκοσι ἐν π[.

4. συν corr.

12. τελέσωι: τελείν should have been written.

13. Not ἐν ἐτέροις.

CCLXXX. LEASE OF LAND.

14.5 x 10.3 cm. A. D. 88-9.

Lease of 5 arourae of land for four years from Dionysius, son of Dionysius, to Dionysius, son of Harpocraton, at the rent of 17 bushels of wheat. For the first three years any crops might be sown except woad (*ισάρις*); in the last year half of the land was to be sown with wheat, half with beans (*ἀρακος*). In the event of a failure of the inundation in any of the years, that year was not to be counted in the lease; cf. note on 5.

Ἐμίσθωσεν Διονύσιος Διονυσίου τοῦ Παν-
 σιρίωνος τῶν ἀπ' Ὀξυρύγχων πόλεως
 Διονυσίῳ Ἀρποκρατίωνος τοῦ Σαραπίωνος(s)
 τῶν ἀπὸ τῆς αὐτῆς πόλεως Πέροση τῆς ἐπι-
 5 γονῆς εἰς ἔτη τέσσαρα βροχὰς τέσσαρες ἀπὸ τοῦ
 ἐνεστῶτος ὀγδώου ἔτους]s Αὐτοκράτορος
 Καίσαρος Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ
 τὰς ὑπαρχούσας αὐτῷ περὶ Τύχιν Νεκῶτιν
 ἐκ τοῦ μέσου περιχώματος καὶ τῆς πρότερο]s
 10 Ἀρτεμιδώρου δωραιᾶς ἀπὸ κοινωνικῶν
 ἀρουρῶν ἀρούρας πέντε, ὥστε ἐπὶ μὲν
 τὰ πρῶτα ἔτη τρία κατ' ἔτος σπεῖραι καὶ ξυλα-
 μῆσαι ταύτας οἷς ἐὰν αἰρήται γένεσι χωρὶς
 ἰσάτεως, ἐν δὲ τῷ ἐσχάτῳ ἐνιαυτῷ σπεῖραι
 15 τὸ μὲν ἡμισυ πυρῶ τὸ δ' ἄλλο ἡμισυ ξυλα-
 μῆσαι ἀράκω, ἀφ' οὗ τὸ μὲν ἡμισυ εἰς ἀρῶσιν
 τὸ δὲ ἕτερον ἡμισυ εἰς κοπήν, ἀποτάκτου
 [φόρου πυρο]ῦ ἀρταβῶν δέκα ἐπτὰ ἀκιν-
 θίνου κ]ατ' ἔτος ἀπότακτον παντὸς κιν-

20 [δύνου], παραδεχομένης τ[ῶ] μεμισ-
 [θωμένῳ τ]ῆς ἐσομέν[η]ς τὸ τάχιστ[ον]
 [20 letters]ησ[.]τ . [. .
 [20 letters]ο . [.

On the *verso*

μίσθ(ωσις) Διονυσίου ἀρο(υρῶν) ε̅ περι [Τύχιν Νεκῶτιν.

2. ξ of οξυρυγγων corr. from ο. 5. 1. τέσσαρας. 9. του corrected. 10. 1. δωρεᾶς. 16. α of αρωσιν corr. from ξ.

‘Dionysius, son of Dionysius, son of Pausirion, of Oxyrhynchus, has leased to Dionysius, son of Harpocraton, son of Sarapion, of the same city, a Persian of the Epigone, for four years and four inundations, beginning with the present eighth year of the Emperor Caesar Domitianus Augustus Germanicus, the land belonging to him situated near Tychis Nechotis in the middle basin, and previously held in gift by Artemidorus, his share, namely 5 arourae, on condition that during the first three years the lessee may sow and plant the land with whatever crops he chooses, woad excepted, and in the last year he shall sow half the land with wheat, and plant the other half with beans, of which half half shall be ploughed while the other half is cut, at the fixed rent of 17 artabae of wheat guaranteed for each year appointed against all risks, an allowance being made to the lessee . . .’

5. βροχᾶς τέσσαρας : apparently if there was no βροχή the year was not to count as one of the four years. Cf. the clause frequently found in leases, e. g. O. P. I. ci. 24-6, ἐὰν δὲ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ.

8. Τύχιν Νεκῶτιν : cf. ccxc. 6, which shows that the name consists of two words, not one.

9. περίχωμα is here used for a space surrounded by mounds, not for a mound or embankment itself.

10. On land ἐν δωρεᾷ see Rev. Pap. p. 137. Land and even villages were assigned by the Ptolemies to court favourites.

12. ξυλαμῆσαι : cf. 15 and O. P. I. ci. 11, cii. 12 ; the word does not seem to occur outside the Oxyrhynchus papyri. The context here and in 15 shows that ξυλαμᾶν expresses a process parallel to sowing, and is not contrasted with it.

14. ἰσάτως : cf. O. P. I. ci. 12, where it is coupled with ὀχομένιον.

CCLXXXI. COMPLAINT AGAINST A HUSBAND.

18.1 x 9.3 cm. A. D. 20-50.

Petition addressed to the ἀρχιδικαστής by a woman who had been deserted by her husband, and who wished to recover the dowry which she had brought him on her marriage. Cf. introd. to cclxvi and cclxxxii.

This papyrus was found with cclxxxiii, ccxciv, and a number of other documents dated in the reigns of Tiberius, Gaius, and Claudius, and belongs to the same period.

<p>Ἡρακλείδῃ ἱερεῖ καὶ ἀρχιδι- καστῇ καὶ πρὸς τῇ ἐπιμε- λείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων 5 παρὰ Σύρας τῆς Θεώνος. συνεβίωσα Σαραπίωνι φερνὴν τού- τῃ δοῦσα κατὰ συνχώρησιν εἰς λόγον ἀργυρίου δραχμῶν διακοσί- 10 ων. ἐγὼ μὲν οὖν ἐπιδεξαμέ- νη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παν- τελῶς ὄντα ἀνέγκλητον ἑματὴν ἐν ἀπάσει παρειχό- 15 χρησάμενος τῇ φερνῇ εἰς ὄν</p>	<p>ἠβούλετο λόγον οὐ διέλει- πειν κακουχῶν με καὶ ὑβρί- [ς]ων καὶ τὰς χεῖρας ἐπι- φέρων καὶ τῶν ἀναγκαί- 20 ων ἐνδεῆ καθιστάς, ὑσ- τερον δὲ καὶ ἐνκατέ- λιπέ με λειτὴν καθεσ- τῶσαν. διὸ ἀξιῶ συντάξαι καταστήσαι αὐτὸν ἐπὶ σὲ 25 ὅπως ἐπαναγκασθῆ συν- εχόμενος ἀποδοῦναι [μ] μοι τὴν [φ]ερνὴν σὺν ἡμι- ολίᾳ. τῶ[ν] μὲν γὰρ ἄλ- λων τῶν [ὄντων πρὸς αὐτὸν 30 ἀντέχομ[αι καὶ ἀνθέξομαι.</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

3. καὶ τῶν : ν above line. 6. ν of του above line. 8. σι of διακοσι above line.
 15. σα of χρησαμενος above line.

'To Heraclides, priest, chief justice, superintendent of the chrematistae and the other courts, from Syra, daughter of Theon. I married Sarapion, bringing him by cession a dowry amounting to 200 drachmae of silver. As he was destitute of means I received him into my parents' house, and I for my part conducted myself blamelessly in all respects. But Sarapion, having squandered my dowry as he pleased, continually ill-treated and insulted me, using violence towards me, and depriving me of the necessaries of life; finally he deserted me leaving me in a state of destitution. I therefore beg you to order him to be brought before you, in order that he may be compelled perforce to pay back my dowry increased by half its amount. This petition is without prejudice to any other claims which I have or may have against him.'

1-4. ἀρχιδικαστῇ κ.τ.λ. : cf. cclxviii. 1.

6-7. φερνὴν . . . κατὰ συνχώρησιν : cf. cclxviii. 10.

28-30. For the supplements cf. cclxxxii. 18-21, cclxxxvi. 22-5.

CCLXXXII. COMPLAINT AGAINST A WIFE.

Plate VII. 17.5 x 9.7 cm. A. D. 30-35.

Petition to the strategus from Tryphon, son of Dionysius, complaining that his wife Demetrous had left him and carried off various articles belonging to him. A list of the stolen property was added, but this is lost.

Demetrous was the first wife of Tryphon (cf. introd. to cclxvii), who married Saraeus in A. D. 36. The date of this papyrus, which is written in a large uncial hand, can therefore be placed with some certainty between the years 30 and 35.

<p>'Α[λε]ξάνδρῳ στρατηγῷ παρὰ Τρύφωνος τοῦ Διο- νυσίου τῶν ἀπ' Ὀξυρύγ- [χ]ῶν π[ό]λεως. συνεβίω- 5 [σα] Δημ[η]τροῦτι Ἡρακλεί- δου, κα[ὶ] ἐγὼ μὲν οὖν ἐ- πεχορήγησα αὐτῇ τὰ ἐ- ξῆς καὶ ὑπὲρ δύναμιν. ἡ δὲ ἀλλότρια φρονήσα- 10 σα τῆς κοινῆς συμβιώ- [σεως] κατὰ πέρ[α]ς ἐξῆ- [λθε] καὶ ἀπηνέ[γ]καντο</p>	<p>τὰ ἡμέτερα ὧν τὸ κα- θ' ἐν ὑπόκειται. διὸ ἀξιῶ 15 ἀχ[θ]ῆναι ταύτην [ἐ]πὶ σὲ ὅπως τύχη ὧν προσή- [κει] καὶ ἀποδῶ μοι τὰ ἡμέτερα. τῶν μὲν γὰρ ἄλλων τῶν ὄντων 20 μο[ι] πρ[ὸ]ς αὐτὴν ἀνθόξο- μα[ι] κα[ὶ] ἀνθέξομαι. εὐτύχ(ει). [ἔστι] δὲ τῶν ὑφειρη(μένων) [. . . .]φαιον ἀξιον (δραχμῶν) μ</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

5. ε of ηρακλει above line.
and then rewritten over the line.

6. γ of εγω corr.
20. l. ἀπέχομαι.

14. αξιω: ω was begun next to ε
22. l. ὑφηρε(μένων).

'To Alexandrus, strategus, from Tryphon, son of Dionysius, of the city of Oxyrhynchus. I married Demetrous, daughter of Heraclides, and I for my part provided for my wife in a manner that exceeded my resources. But she became dissatisfied with our union, and finally left the house carrying off property belonging to me a list of which is added below. I beg, therefore, that she be brought before you in order that she may receive her deserts, and return to me my property. This petition is without prejudice to the other claims which I have or may have against her. The stolen articles are:—a . . . worth 40 drachmae . . .

12. ἀπηνέ[γ]καντο: the plural indicates that Demetrous had an accomplice; very likely her mother was concerned, cf. cccxv, another petition against Demetrous, written two years later.

CCLXXXIII. PETITION TO THE STRATEGUS.

Fr. (b) 12 × 16.1 cm. A. D. 45.

Petition to the strategus Tiberius Claudius Pasion (cf. cclxxxiv, cclxxxv), from a certain Sarapion. The account of the circumstances out of which Sarapion's case arose is lost owing to the mutilation of the papyrus; but it is clear that several persons were concerned in it, and one of these, a slave named Euporus, had after a struggle been captured by Sarapion at Memphis. The

present letter to the strategus of the Oxyrhynchite nome was written on the day of the capture; and Sarapion requests that Euporus should be properly guarded, and that the praefect Julius Postumus should be notified of the impending trial. The date thus supplied for the praefecture of Postumus is of importance. He is known to have still been in office in the year 47 from Orell. *Inscr. Latt.* 709; cf. C. I. G. 4957. 27.

Fr. (a). Τιβερίωι Κλ[αυδίωι] Πα[σί]ων[ι στρα(τηγῶ)]
 παρα [Σ]αραπ[ίωνος] τῷ . ἔτει
 Τιβερίου Κλαυ[δίου Καίσα]ρος Σεβασ[τοῦ Γερμανικοῦ]
 Αὐτοκράτορος [.]ν γεωτέρου φραθ
 5 [. . .]σ[20 letters]αν[.]χ . [. . . .]τος δ [. . .

Fr. (b). τε ἐμοὶ πεμ[20 letters]τα . [. . .] δύο
 ἀργυρίου ταλ[ά]ντων τρις [.] μοι βλάβη παρηκο-
 λ[ούθ]ηκεν, πρὸς δὲ τὴν γεγονο[ί]αν μοι ἐπι[θ]ε[σ]ειν καὶ [. . .] παρῆ[ν].
 καταπλέων νυν εἰς Ἀλεξάνδρε[ι]αν, ὅπου ἐστὶν ὁ Ἄρειος καὶ ὁ
 10 Εὐπόρος καὶ ὁ τοῦ Ἀπίωνος [ἀ]δελφὸς καὶ ἐπίτροπος Καλλιδάμα(s),
 καὶ γενόμενος ἐν τῇ Μέμφει τῇ 15 Ἰουλίᾳ [Σ]εβαστῆ τοῦ ἐνεστῶ-
 τος μηνὸς Καισαρείου συνέλαβον τὸν σημερινόν δοῦλον
 Εὐπόρον ἐξ οὗ δεήσει γνωσθῆναι πᾶσαν τὴν περὶ τῶν προ-
 γεγραμμένων ἀλήθειαν, ἣν καὶ ἀγέλοχα ἐπὶ σὲ μεθ' ἱκανῆς
 15 τῆς γεγυνοίας μοι ἐπιθέσεως καὶ πληγῶν ἐπιφορᾶς ὑπ' αὐτοῦ τε
 καὶ τῶν σὺν αὐτῷ περιχυθέντων. διὸ προῆγμα τὸ ὑπόμνημα ἐπιδοῦ-
 ναι, καὶ ἀξιῶ εἰς φαίνηται ἐν ἀσφαλείᾳ ἔχειν τὸν αὐτὸν δοῦλον καὶ ἐκπέμ-
 ψαι ἐπὶ τὸν κύριον ἡγεμόνα Ἰούλιον [Πόσ]τομον πρὸς τὴν ἐπ' αὐτοῦ
 20 ἐσομένην ὑπ' ἐμοῦ περὶ ὅλου τοῦ πράγματος προσέλευσιν ἣν προσήκει
 τρόπον. (ἔτους) ε Τιβερίου Κλαυδίου Καίσαρος [Σ]εβαστοῦ Γερμανικοῦ
 Αὐτοκράτορος,

μη(νὸς) Κ[αισαρ]είου 15 Ἰουλίᾳ Σεβασ[τ]ῆι.

8. l. γεγυνο[ί]αν; so in 15. 14. l. ἀγέλοχα. 18. τὴν επ: ε corr. from ν.

ll. 9-21. 'On my voyage to Alexandria, therefore, where Areus and Euporus and Apion's brother and guardian, Callidamas, live, I reached Memphis on the day Julia Augusta, the 15th of the present month Caesareus, and seized the above-mentioned slave Euporus, from whom the whole truth respecting the aforesaid matter will have to be learnt, and have brought him to you at the expense of a severe and violent attack upon myself by him and those by whom he was surrounded. I am, therefore, impelled to present this

petition, and beg you, if you think fit, to keep the said slave guarded, and to send word to the lord praefect Julius Postumus with a view to the proceedings which I shall take at his court in the proper manner concerning the whole matter.' Date.

4. φωραθ . . . cannot be read.

5. As many as a dozen lines may be lost between this line and the next.

11. τῆ ἱε 'Ιουλίᾳ Σεβαστῇ τοῦ . . . Καίσαρος: cf. C. I. G. 4957. 3 Φαῶφι α 'Ιουλίᾳ Σεβαστῇ (A. D. 68); C. P. R. 25. 1 Μεσορῆ κα . . . ἐπὶ 'Ιουλίᾳ Σεβαστῆς (A. D. 136), B. G. U. 252. 2 Χοίακ κη . . . ἐπὶ 'Ιουλ(ίας) [Σεβαστῆς] (A. D. 98). There seem to have been a number of days called 'Ιουλίᾳ Σεβαστῇ, as there were many ἡμέραι Σεβασταί, cf. note on cclxxxviii. 5¹. It is curious that in another papyrus of Claudius' reign (cclxiv. 21) Caesareus 15 is called not 'Ιουλίᾳ Σεβαστῇ but Σεβαστῇ simply.

14. ἀγήροχα: unless Pasion was himself at or near Memphis the perfect must be proleptic; for this letter was written on the day on which the capture was effected (cf. 11 with 21), and Sarapion could not of course have got back from Memphis to Oxyrhynchus the same day.

CCLXXXIV. EXTORTION BY A TAX-COLLECTOR.

16.7 × 8.2 cm. About A. D. 50.

Petition to the strategus Tiberius Claudius Pasion from a weaver of Oxyrhynchus, complaining that a tax-collector named Apollophanes had unjustly compelled him to pay 16 drachmae in the year 47-48. The petition was apparently sent in a year or two afterwards, though probably not later than A. D. 50, since Pasion was already in office in 45 (cclxxxiii). Cf. the following papyrus, and cccxciii-iv, two similar petitions written in A. D. 49-50; and ccxxxix-xl.

Τιβερίῳ Κλαυδίῳ Πασί(ωνι) στρα(τηγῷ)
 παρὰ 'Αλεξάνδρου τοῦ 'Απολ(λωνίου)
 [τ]ῶν ἀπ' 'Οξυρύγχων πόλεω[ς]
 [γερ]δίων λαύρας δρόμου
 5 Θοήριδος. διασεισθην ὑπὸ
 'Απολλοφάνους γενομ(έν)ου
 πράκτορος τῷ η (ἔτει) Τιβερίου
 Κλαυδίου Καίσαρος Σεβαστοῦ
 Γερμανικοῦ Αὐτοκράτορ[ο]ς
 10 κατὰ μέρος ἀργυρί[ο]ν δραχ(μὰς)

¹ Prof. Wilcken (*Gr. Ost.* I. 813) explains the two instances of ἐπὶ 'Ιουλίᾳ Σεβαστῆς differently, giving them a local meaning, and even throws doubt on the ordinary interpretation of C. I. G. 4957. 3, which however is amply confirmed by the Oxyrhynchus papyrus. The two cases with ἐπί are, we admit, open to doubt; but we adhere to our former view.

δέκα ἔξ. διὸ ἀξιῶι διαλα-
βεῖν κατ' αὐτοῦ ὡς ἐάν σοι
δοκ(ῆ).

5. l. διεσείσθην. 11. δ of διαλαβεῖν corr. from α.

ε-τ 'To Tiberius Claudius Pasion, strategus, from Alexandrus, son of Apollonius, a weaver of Oxyrhynchus, living in the quarter of the square of Thoëris. Apollophanes, ex-collector of taxes, in the eighth year of Tiberius Claudius Caesar Augustus Germanicus Imperator extorted from me among other people 16 drachmae of silver. I therefore beg you to proceed against him as you may think fit.'

6. Ἀπολλοφάνους: cf. cclxxxv. 5.

7. τῶι η (ἔτει): that the date refers to διεσείσθην, not γενομένου, is shown by cccxciii. 7 sqq. διεσείσθην ὑπὸ Δάμιτος γενομένου πράκτορος τῶι μὲν η (ἔτει) . . . δραχμὰς δέκα ἔξ, καὶ τῷ διελληλυθότει θ (ἔτει) ἄλλας . . .

CCLXXXV. EXTORTION BY A TAX-COLLECTOR.

24.4 x 9.8 cm. About A. D. 50.

Another petition to the strategus Pasion complaining of exactions by Apollophanes, the same tax-collector who was impeached in the preceding papyrus, in the first and the ninth years of Claudius. At the bottom of the petition and on the *verso* are some unintelligible lines, written in large rude uncial letters. The writer was perhaps a boy practising his hand. Cf. O. P. I. xc. 6-7.

<p>Τιβεριῶι Κλανδίῳ Πασίων[ι] στρ[α- (τηγῷ) παρὰ Σαραπίωνος τοῦ Θεώνος τῶν ἀπ' Ὀξυρύγχων πόλεως γερδίων λαύρας δρόμου Γυμ[α- 5 σίου. Ἀπολλοφάνης γενόμενος πράκτωρ χιρωναξίου γερ- δίων τῷ α (ἔτει) Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκρά[τ]ορος πολλῇ βία χρώ- 10 μενος ἀφήρπασεν ἃν ἤμην ἐνδεδυμένο(ς) χιτῶνα λεινοῦν ἀξι(ο)ν δραχμῶν ὀκτώ, καὶ διέ- σισέν με ἄλλας δραχμὰς τέσσα-</p>	<p>ρες, καὶ ἀπὸ μηνὸς Νέου Σεβασ- 15 τοῦ ἐνάτου ἔτους Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος ἕως Φαρμούθι, μηνῶν ἕξ, κατὰ μῆνα δραχμὰς δύο, αἱ συναγόμεναι (δραχ- μαὶ) κδ. 20 διὸ ἀξιῶ διαλαβεῖν κατ' αὐτοῦ ὡς ἐάν σοι φαίνηται. εὐτύχει.</p>
	<p>2nd hand. θεουκαιπιαπενεκαιαγυνη καπιουγενεπινκινκαπι σεουκαισοφωνακαισο</p>

On the *verso*, at the top

25 2nd hand. [. . .]ουκαισεραθευκαισ

At the bottom, reverse direction

ουκαιουνεσουκαισθενπιθοσ
καισουκαισουσπηουκαισθ

11. Final *ν* of λειουν above line. 13. l. τέσσαρας. 27. π corr.

'To Tiberius Claudius Pasion, strategus, from Sarapion, son of Theon, a weaver of the city of Oxyrhynchus, living in Gymnasium square quarter. Apollophanes, ex-collector of the trade tax upon weavers, in the first year of Tiberius Claudius Caesar Augustus Germanicus Imperator using great violence seized from me a linen tunic which I was wearing, worth 8 drachmae. He also extorted from me four more drachmae, and two drachmae each month during the six months from the month Neos Sebastos in the ninth year of Tiberius Claudius Caesar Augustus Germanicus Imperator to Pharmuthi; total, 24 drachmae. I therefore beg you to proceed against him as you may think fit.'

6. χιρωναξίου γερδίων: this tax, which more usually appears in the papyri as the γερδιακόν, seems to have amounted to about 36 drachmae a year; cf. introd. to cclxxxviii.

CCLXXXVI. CLAIM OF A CREDITOR.

17.3 × 13.5 cm. A. D. 82.

Petition from a woman to a high official, perhaps the στρατηγός. Owing to the loss of the beginning some points are obscure; but apparently the writer and her mother Thaësis, who both lived outside the Oxyrhynchite nome (cf. note on 15), had borrowed from a woman called Philumene the sum of 2000 drachmae on behalf of Heron, the son of Philumene, and Zenarion who was probably Heron's wife, while Heron and Zenarion had made a contract with the writer that they would take all the responsibility for the repayment of the debt. The term of the loan having expired, the writer was called upon by Philumene for payment, and accordingly appeals in the present document for leave of execution upon the property of Heron and Zenarion, as was guaranteed her in her contract with them. The writer thus occupied much the same position with regard to the original loan as the surety in cclxx, who was guaranteed by the borrower against loss; cf. 9-13 here with cclxx. 7 sqq.

[.] . α[10 letters]υ[. . .]ησ . . [.] . α
δαπανησασα . του . ειου ωμολόγηκεν την Ζηνά-

ριον ἀποδώσειν μετ' ἔτη πέ[ν]τε τῆ τοῦ Ἡρώου μητρὶ
 [Φιλουμένη] Ἡρώου[ς ἀς ἐδ]ά[νεισ]εν ἡ Φιλουμένη ἐμοί
 5 τε καὶ τῆ μητρὶ μου Θαῆσι κατὰ συγγραφὴν τελειωθ[εῖ]σαν
 διὰ τοῦ ἐν τῆ Ὀξύρυγχω πόλει μνημονίου τῷ ἐνάτῳ ἔτει
 θεοῦ Οὐεσπασιανοῦ Φαρ[μ]ούθι ἀργυρίου δρα[χ]μὰς δισχει-
 λίας κεφαλαίου καὶ τοὺς τούτων ἐξ ἀρχῆς μέχρι τῆς
 ἀποδόσεως τόκους, καὶ παρέξεσθαι ἐμέ τε καὶ τὴν μη-
 10 τέρα μου Θαῆσιν ἀπαρενοχλήτους καὶ ἀνεισπράκτους
 κατὰ πάντα τρόπον, ἢ ἐκτείσειν ὃ ἐὰν πραχθῶμεν ἢ βλα-
 βῶμεν τούτων χάριν σὺν ἡμιολίᾳ ἐφ' οἷς ἄλλοις ἢ ἀσφάλεια
 περιέχει. τῆς δὲ Φιλουμένης παρ' ἕκαστα διοχλοῦσης με
 προελθεῖν ἠνάγκασμαι, καὶ ἀξιώ συντάξαι γράψαι τῷ τοῦ
 15 Ὀξύρυγγεῖτου ξενικῶν πράκτορι μεταδοῦναι τῆ τε
 Ζηναρίῳ καὶ τῷ Ἡρώνι τοῦδε τοῦ ὑπομνήματος
 [ἀντίγραφον ὅπως παρέχονται ἡμᾶς ἀπερισπάστους
 [καὶ] ἀπαρενοχλήτους ὑπὲρ τῆς προκειμένης ὀφειλῆς
 καὶ ἀποδώσειν ταῦτα, ἢ εἰδῶσι ἐάν τι ἰς ταύτην πραχθῶ
 20 ἔσομένην μοι τὴν πρᾶξιν παρά τε αὐτῶν καὶ ἐξ ὧν
 ἐὰν εὐρίσκω αὐτῶν ἐπὶ τῶν τόπων ὑπαρχόντων καὶ
 σειτικῶν ἐδαφῶν καὶ ἐτέρων. τῶν μὲν γὰρ ἄλλων τῶν
 κατ' ἐμαυτὴν κα[ὶ] ὧν ἐτέρων ἔχω πρὸς αὐτοὺς καὶ τῶν
 ὑπόντων μοι δ[ι]καίων πάντων ἀντέχομαι καὶ ἀν-
 25 θέξομαι ἐν οὐδενὶ ἐλαττουμένη. πρὸς δὲ τὴν τοῦ χρη-
 ματισμοῦ τελείωσιν διαπέσταλμαι Ἡρακλείδην Ἡρα-
 κλείδου.

2nd hand. ὡς καθήκει. (ἔτους) πρώτου Αὐτοκράτορος Καίσαρος
 [Δομιτι]ανοῦ Σεβαστοῦ μ[ηνὸς] Γερμανικεῖον κβ.

30 In the left-hand margin opposite line 28 ὡς (ἔτων ?) λ.

On the verso . . . τοῦ Ὀξύρυγγε(ίτου) . . . [

' . . . (Heron) agreed that Zenarion would repay after 5 years to his mother Philumene, daughter of Heron, the 2000 drachmae of silver which Philumene lent me and my mother Thaësis by a contract completed through the record office at Oxyrhynchus in Pharmuthi of the ninth year of the deified Vespasian, both the capital and the interest on it from the beginning up to the time of repayment, and would guarantee me and my mother against any trouble or liability whatsoever under penalty of paying us in full any loss or damage which we might incur in connexion with the transaction, in addition to half the amount, with the other guarantees contained in the agreement. Since Philumene is continually

pressing me to repay, I have been forced to come forward, and request you to order the collector of external debts to be instructed to serve Zenarion and Heron with a copy of this memorandum, in order that they may secure us against any liability or trouble in connexion with the aforesaid debt, and may repay it, or take cognizance of the fact that, if I am made to pay anything on this account, I shall have the right of execution upon both their persons and any property which I may find in their abodes, whether granaries or other possessions. This petition is without prejudice to other claims which I have or may have against them, and to all my legal rights. I have dispatched as my agent Heraclides, son of Heraclides, to conclude the transaction.' Date.

15. *ξενικῶν πράκτορι*: this official is known in the Ptolemaic period from Turin Pap. xiii, where he is mentioned in connexion with the exaction of a debt from one Egyptian to another. Revillout (*Rev. Égypt.* II. p. 140) supposes that by *ξενικοί* are meant native Egyptians, who would be foreigners in the eyes of the Greeks. But this is not at all probable. *ξένη* in the papyri (e. g. ccli. 11, ccliii. 7) often implies merely a place outside the nome in which a person was registered; and in the present case the writer clearly lived some distance from the abode of Zenarion and Heron, probably in a different nome, cf. 15, 21, 26. The function of the *πράκτωρ ξενικῶν* would therefore seem to be that of a collector of *ξενικά* or debts owed to *ξένοι* in the limited sense of persons who were living in another nome, and therefore were under the jurisdiction of a different set of officials.

CCLXXXVII. PAYMENT OF CORN.

12.5 x 11 cm. A. D. 23.

Receipt for 40 artabae 3 choenices of corn paid by a tax-collector on behalf of certain villages in the western toparchy to the sitologi of a division of the lower toparchy. Similar certificates issued by the sitologi are very common among the Fayûm papyri (cf. Kenyon, *Cat.* II. pp. 88-94). Other instances from Oxyrhynchus are cclxxxiii-v and O. P. I. lxxxix.

[Ἔτους] δεκάτου Τιβερίου Καίσαρος Σεβαστοῦ,
 [μηνὸς] Νέου Σεβαστοῦ κς. [ὁμολογεῖ
 [καὶ] μέτοχοι οἱ σιτολογοῦντες τῆν πρὸς
 [. . . ()] μερίδα τῆς κάτω τοπαρχίας [μεμετρ]ῆσθαι
 5 [παρὰ] Ἀριστάνδρου τοῦ Ἀρίστωνος ὑπὲρ
 [λιβὸς] τοπαρχίας Ἀπίωνος κωμῶν πυροῦ)
 [σύν]παντ(α) ἀρτάβας τεσσαράκοντα μίαν χόινικας γ,
 [/ (πυροῦ ἀρτάβας)] μα χόινικας γ.

'The tenth year of Tiberius Caesar Augustus, 26th of the month Neos Sebastos. I, . . ., and my associates, overseers of the corn supply of the . . . division of the lower toparchy, acknowledge that we have received by measure from Aristandrus, son of Ariston,

on behalf the villages of Apion in the western toparchy, of wheat in all 41 artabae 3 choenices, total 41 artabae 3 choenices.'

1. [ἔτους]: or perhaps [(ἔτους) ἐν- or δω-].
4. For *μερίδες* in the toparchies of the Oxyrhynchite nome cf. ccclxxxiii-iv.
6. Ἀπίωνος κωμῶν: perhaps the Apion who gave his name to these villages was an ancestor of the family of Flavius Apion which in the sixth century played so important a part at Oxyrhynchus, cf. O. P. I. cxxxiii-cxxxix.
7. σύνπαντ(α): this word (abbreviated *συνπ*⁻) also occurs in ccclxxxiv *πυροῦ τριω() σύνπ(αντα) [ἐν]δεκα τέταρτον.*

CCLXXXVIII. TAXATION ACCOUNT.

36.3 x 18 cm. A. D. 22-25.

Copy of receipts for various taxes paid, usually through a bank, from the eighth to the eleventh years of Tiberius by Tryphon, son of Dionysius (see introd. to cclxvii), and his father Dionysius; cf. cclxxxix, a copy of similar tax receipts forty years later referring to Thoönis, probably a relative of Tryphon, and ccviii-cccxiii. At the end of the present document is a copy of an extract from an *ἐπίκρισις* of the year A. D. 11-12, giving the names and ages of the male members of the family of Tryphon's grandfather, Tryphon himself being set down as three years old at that time. On the *ἐπίκρισις* see introd. to cclvii. Here too the persons included in the list are privileged, probably paying less poll-tax than others; and, as will appear, there is reason for connecting Tryphon's family with the class of *μητροπολίται δωδεκάδραχοι* mentioned in cclviii.

Four different taxes occur, (1) the *γερδιακὸν Ἴπποδρόμου*, (2) the *ἐπικεφάλαιον Ἴπποδρόμου*, (3) the *ύικὴ*, (4) the *χωματικόν*. The first of these is the tax on weaving and a branch of the *χειρωνάξιον* or tax on trades (cf. cclxxxv. 6), and the second is of course the poll-tax, which is generally called *λαογραφία*. The point of the addition of *Ἴπποδρόμου* is that it is the name of the *ἄμφοδον* in which Tryphon lived at this time; cf. cccxcii. Similarly in ccviii the *χωματικόν* and *γερδιακόν* are described as *Τεμεν(ούθεως)*; *Τεμενοῦθις*, or as it is variously spelled *Τεμγενοῦθις*, *Τεμμενοῦθις*, *Τεγμοῦθις* or *Τεμονενοῦθις*, was the name of an *ἄμφοδον* at Oxyrhynchus which is frequently mentioned in the papyri. The amount paid here for poll-tax (12 drachmae) corresponds to the sums paid on account of *λαογραφία* by Thoönis forty to fifty years later; cf. cclxxxix. The progressive rise of this tax, which stood at 20 drachmae in the Fayûm from Domitian's reign onwards, cannot at present be clearly traced through the earlier part of the century, but the publication of Professor Wilken's *Griechische Ostraka* will throw

much light on the subject¹. It is not even certain whether, except in the case of privileged persons, the tax was the same throughout Egypt. A comparison, however, of the amounts paid here and in cclxxxix with those in cccxiii and cclxxxix, where apparently there are cases of payments of 16 drachmae, and with Brit. Mus. Pap. CCL (cf. introd. to cclvii), makes us incline to the view that 12 drachmae, at any rate in Nero's and Vespasian's reigns, probably also in that of Tiberius, were less than the usual amount at Oxyrhynchus; and that both Tryphon here, as is indicated by the mention of him in the extract from the *ἐπίκρισις*, and Thoönis in cclxxxix, belonged to the same privileged class as the writer of cclvii, that of the *μητροπολίται δωδεκάδραχμοι*. The amount of the *γερδιακόν* seems to have been about 36 drachmae, the total of the sums paid under this head by Tryphon in the ninth year (2-6) and by Dionysius in the eleventh year (20-24); cf. cccix and cccx, which give the same result. The payments for *γερδιακόν* by Tryphon in the tenth year amount to $32\frac{1}{4}$ dr. (11-15) + $7\frac{1}{2}$ (31-4), total $39\frac{3}{4}$ dr. In the eighth year (29-31) he only paid $7\frac{1}{2}$ dr.; but the returns for this year may be incomplete, as in cccviii, or what is more likely, Tryphon, who entered his fourteenth year in the eighth year of Tiberius, had only just reached the age at which he became liable to the tax. It is noticeable that there is no payment recorded in the eighth year for poll-tax, which was paid from the age of fourteen to sixty (introd. to cclvii). The *γερδιακόν* for the eighth year may therefore be left out of account. Probably the amount of these taxes on trades varied somewhat in different years according to the incomes of the tax-payers².

The *ὑκίη* or tax on pigs (10, 19, 28, and cf. note on 28) is in the present papyrus uniformly 2 dr. $1\frac{1}{2}$ obols. In cclxxxix, cccviii, and cccxiii the amount is rather less. No doubt it depended on the number of pigs kept³. The *χωματικόν*, or tax for the maintenance of embankments, is 6 dr. 4 obols both in this papyrus (10 and 20, where the obols are mistakenly omitted, cf. 28, note) and in cclxxxix, cccviii, cccix, and cccxiii; the same amount is found in second century Fayûm papyri (Kenyon, *Cat.* II. p. 103). Mr. Kenyon (*l. c.*) thinks that it was paid in lieu of the customary five days' work on the embankments, which is a very probable supposition, though there is no direct evidence to connect the tax with the evasion of the *corvée*⁴. For other liabilities in connexion with the maintenance of dykes see introd. to ccxc.

¹ *Gr. Ost.* I. 230 sqq. He there shows clearly that the amount of the poll-tax varied in different places and even in different *λαύραι* of the same place. In the Theban ostraca the payments vary from 10 to 24 dr. in the several *λαύραι*; at Syene the *λαογραφία* was 16 dr. from Tiberius' time to A. D. 92, rising later to 17 dr. 1 obol.

² Cf. *op. cit.* I. 172. On the Theban ostraca sometimes 2 dr., sometimes 3 dr. $3\frac{1}{2}$ obols are paid for *γερδιακόν*.

³ Cf. *op. cit.* II. No. 1031 (A. D. 31, sum not given).

⁴ Cf. *op. cit.* I. 333 sqq. 6 dr. 4 obols is the *χωματικόν* also found on nearly all the ostraca.

The first four lines of the document are written in an even, careful cursive, the rest in a larger and freer hand, but there seems to have been only one scribe. The copy is not likely to have been made much later than the eleventh year of Tiberius. Lines 7-11 are reproduced in cccxi.

In this and the following papyrus the number of the day of the month (or, when there are two figures, the second of them) regularly has a horizontal stroke above it, which, for convenience of printing, we have omitted in the transcripts.

- Ἀντίγρα(φον). ἔτους ἐνάτου Τιβερίου Καίσαρος Σεβαστοῦ, μηνὸς Νέου
 Σεβαστοῦ ις, διαγέγρα(πται)
 γερδιακοῦ Ἴπποδρόμο(υ) Τρύφων Διονυσίου διὰ Παά[πιο]ς δραχ(μὰς) ζ
 τριώβολον, / (δραχμὰς) ζ (τριώβολον).
 Χοίαχ κε ὁ αὐτὸς (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον), / γ (τετρώβολον)
 (ἡμιώβολον). Τῦβι ε ὁ αὐτὸς (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον).
 Μεχεῖρ ιθ ὁ αὐτὸς (δραχμὰς) ζ (τριώβολον), / (δραχμὰς) ζ (τριώβολον).
 Φαρμούθι λ ὁ αὐτὸς (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον), / γ (τετρώ-
 βολον) (ἡμιώβολον).
 5 Παχῶν δ (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον), / (δραχμὰς) γ (τετρώβολον)
 (ἡμιώβολον). Παῦνι Σεβαστῆι ὁ αὐτὸς (δραχμὰς) γ (τετρώβολον)
 (ἡμιώβολον),
 ἄλλαι (δραχμὰς) β (ὀβολὸν) (ἡμιώβολον), / (δραχμὰς) β (ὀβολὸν) (ἡμιώβολον).
 ἔτους ἐνάτου Τιβερίου Καίσαρος Σεβαστοῦ, Παῦνι β, διαγέγρα(πται)
 διὰ Διογένους τρα(πέζης) ἐπικεφαλ(αίου) Ἴπποδρόμου Τρύφων Διονυσίου
 σὺν καταγωγίωι (δραχμὰς) ιβ, [/ (δραχμὰς)] ιβ, καὶ τῆι κθ τοῦ Παῦνι
 10 ὑικῆς ὁ αὐτὸς (δραχμὰς) β (ὀβολὸν) (ἡμιώβολον), / (δραχμὰς) [β] (ὀβολὸν)
 (ἡμιώβολον), καὶ τῆι δ τοῦ Μεσορῆι χωματικ(οῦ)
 (δραχμὰς) ς (τετρώβολον), / (δραχμὰς) ς (τετρώβολον). [ἐ]τους δεκάτου
 Τιβερίου Καίσαρος
 Σεβαστοῦ, Χοίαχ ις, διαγέγρα(πται) γερδιακοῦ Ἴππ[ο]δρόμου
 Τρύφων Διονυσίου διὰ Παάπιος (δραχμὰς) ζ (τριώβολον), / (δραχμὰς) ζ
 (τριώβολον). Μεχεῖρ ις
 ὁ αὐτὸς (δραχμὰς) ζ (τριώβολον), / (δραχμὰς) ζ (τριώβολον). Φαρμούθι κβ
 ὁ αὐτὸς (δραχμὰς) ζ (τριώβολον), / (δραχμὰς) ζ (τριώβολον).
 15 Παῦνι η [ὁ α]ὐτὸς (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον), / (δραχμὰς) γ
 (τετρώβολον) (ἡμιώβολον). Μεσορῆι γ ὁ αὐτὸς (δραχμὰς) ς.

ἔτους δεκάτου Τιβερίου Καίσαρος Σεβαστοῦ, Μεχ(εῖρ) ιγ,
 διαγέγρα(πται) διὰ Διογένους [τ]ρα(πέξης) ἐπικεφαλ(αίου) Ἴπποδρόμου Τρύφων
 Διονυσίου σὺν κα(ταγωγίω) (δραχμὰς) η, καὶ τῆι κδ τοῦ Φαρμουῦθι
 ἐπικ(εφαλαίου)
 ὁ αὐτὸς (δραχμὰς) δ. Παῦνι κα Σεβαστῆι ὑκῆς (δραχμὰς) β (ὄβολον)
 (ἡμιώβολον).

20 Ἐπίφ ιγ χωμα(τικοῦ) (δραχμὰς) ς. ἔτους ια Τιβερίου
 Καίσαρος [Σε]βαστοῦ, [μ]ηνὸς Σεβα[σ]τοῦ ιγ, διαγέγρα(πται) γερδ(ιακοῦ)
 Ἴπποδρόμ[ο]υ Διον[ύ]σιος[ς] διὰ Διον(υσίου) (δραχμὰς) ζ (τριώβολον),
 καὶ τῆι ιθ τοῦ Τύβι (δραχμὰς) ζ (τριώβολον), [κα]ὶ τῆι [. .] τοῦ Φαμενῶθ
 (δραχμὰς) ζ (τριώβολον),
 καὶ τῆι ιζ [το]ῦ Παῦνι (δραχμὰς) ζ (τριώβολον), καὶ τῆι ιε τοῦ Ἐπίφ
 (δραχμὰς) ς.

25 ἔτους ια Τι[β]ερίου Καίσαρος Σεβαστοῦ, Μεχ(εῖρ) ιε, διαγέγρα(πται)
 διὰ Διογένους τρα(πέξης) ἐπικ(εφαλαίου) Ἴπποδ(ρόμου) Τρύφων Διονυσίου σὺν
 κα(ταγωγίω) (δραχμὰς) η,
 καὶ τῆι ιγ τοῦ Παχῶν ἐπικεφαλ(αίου) (δραχμὰς) δ, καὶ τῆι ιγ τοῦ Ἐπίφ
 ὑκῆς (δραχμὰς) β (ὄβολον) (ἡμιώβολον), καὶ τῆ[ι] κη τοῦ Ἐπίφ ὑκῆς
 (δραχμὰς) ς (τετρώβολον).

ἔτους η Τι[β]ερίου Καί[σ]αρος Σεβαστοῦ, Μεχ(εῖρ) ιη,
 30 διαγέγρα(πται) γ[ε]ρδιακοῦ Ἴπποδρόμου Τρύφων Διονυσίου
 διὰ Πα[ά]πιος (δραχμὰς) ζ (τριώβολον). ἔτους ι Τιβερίου Καίσαρος
 Σε[βαστο]ῦ, [Φαῶ]φι Σε[βαστ]ῆι, διαγέγρα(πται) γερδιακοῦ Ἴπποδ(ρόμου)
 Τρύφων Δι[ο]ν[ύ]σιου διὰ Παάπιος (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον).
 μηνὸς Νέ[ο]υ Σεβασ[το]ῦ γ ὁ αὐτὸς (δραχμὰς) γ (τετρώβολον) (ἡμιώβολον).

35 ἀντίγρα(φον). ἐ[ξ] ἐπικρίσ[ε]ως μα (ἔτους) Καίσαρος.
 Τρύφωνος τοῦ Διδύμου ὁ κύριος γέρδ(ιος) (ἐτῶν) ξδ.
 Δίδυμος υἱὸς μητρὸς Τιμῶτος γέρδ(ιος) (ἐτῶν) λζ.
 Διονύσιος ἀδελ(φὸς) μητρὸς τῆς αὐτῆς γέρδ(ιος) (ἐτῶν) λβ.
 Τρύφων υἱ(ὸς) μητρὸς Θαμούνιος (ἐτῶν) γ.

40 Θε[ο]ῶνι[ς] Τρύφωνος μητρὸς Τιμῶτος γέρδ(ιος) (ἐτῶν) κα.
 καὶ ἐξ ἀπ[ο]γραφῆς κωμ[ο]γραμματαίων
 μβ (ἔτους), [Θοῶνις] Διο[ν]υσίου α (ἔτους).

6. l. ἄλλας.

11. δ of δεκατου corr. from ι.

23. Second του corr.

39. υ of υἱος corr. from τ.

5. Πάνη Σεβαστή: the number is omitted, but was probably the same as that in 19, where unfortunately the reading is uncertain. An astonishing number of *ἡμέραι Σεβασταί* occur in the first century Oxyrhynchus papyri (see Index iii). Outside Oxyrhynchus it is rare to find any notice taken of them¹. In some months, e.g. Mecheir, Pharmuthi, Pachon, and Payni, more than one day was *Σεβαστή*, even in the same reign; cf. cclxix. I. 14 with cclxxxix. I. 4. No doubt the *Σεβασταί ἡμέραι* were in some way in honour of the Imperial family; but on what principles particular days were selected is unknown. Cf. also note on cclxxxiii. 11 for an interchange of *Σεβαστή* with *Ἰουλία Σεβαστή*.

7 sqq.: cf. cccxi, probably the original receipt of which this entry is the copy.

9. *σὺν καταγωγίαι*: the point of this addition, which recurs in 18 and 26, always in connexion with Tryphon's payment of the poll-tax, is obscure. It does not occur in cclxxxix, ccviii, cccxi, cccxiii. In Louvre Pap. 62. V. 17, 21 *καταγωγήιον* means the 'expenses of transport' (of copper). But that sense does not suit here.

20. (*δραχμάς*) ς: probably the sign for 4 obols has been omitted by the copyist, cf. 11, 28 and introd.

22. Probably [*Τρύφωνος*], cf. 36 and 38.

28. *ὕκῆς* towards the end of the line is probably a mistake for *χωματικοῦ* for which 6 dr. 4 obols were the regular payment, whereas Tryphon is just before stated to have paid 2 dr. 1½ ob. for the pig tax.

40. The lacunae in this line and 42 are filled up from cccxiv, an extract similar to the present one, but referring to the following year, so that the persons are all one year older.

42. In cccxiv the younger Thoönis is mentioned in his natural place after his brother, the younger Tryphon.

CCLXXXIX. TAXATION ACCOUNTS.

21.6 × 53 cm. A. D. 65-83.

Copies of tax receipts, similar to cclxxxviii, for taxes paid chiefly by Thoönis, son of Thoönis, in various years from the twelfth of Nero to the second of Domitian. The entries have been put in at different times, but apparently are all in the same hand. Their chronological order is I. 1-10, II, I. 11-20. I. 17-20 are written parallel to I. 11-16, to the left of them. The entries for the eighth year of Vespasian (II. 18) are incomplete, and it is probable that there was once a third column containing the rest of the entries for that year and those for the four following years, which are missing.

Three of the four taxes mentioned in cclxxxviii occur here, (1) the poll-tax (here called as usual *λαογραφία*) amounting to 12 drachmae, regularly paid in two instalments of 8 and 4 drachmae, (2) the pig tax, which generally amounts to 1 dr. 4½ obols, (3) the tax of 6 dr. 4 obols for maintenance of dykes. In addition to these a tax, of which the name is much abbreviated, of 1 drachma occurs in I. 8, 10, and possibly another tax is mentioned in II. 7.

¹ Cf. Wilcken *Gr. Ost.* I. 812, where the evidence hitherto available is collected.

The upper parts of the columns are written in a flowing but clear cursive, but in the lower parts the hand tends to degenerate into a scrawl. Abbreviations are very frequent, and the meaning of some of them is obscure. Besides the two names of taxes already mentioned, we are unable to resolve the abbreviation which is commonly found before Thoönis' name, e. g. in I. 2, 15 (? λ(αύρας) Π(οιμενικῆς)), and another which generally occurs before the sign for drachmae. ἀργ(υρίου) would naturally be expected; but the letters, where they are not a mere flourish, are irreconcilable with ἀργ. The first letter appears to be σ. Both these abbreviations recur in cccxiii, and the second occurred in O. P. I. xcix. 19 before the sign for δραχμάς¹.

Since the papyrus covers the eventful period of revolution 68–70, it is interesting to note the method of calculating the years. The year 67–8 is the 14th of Nero, the latest date mentioned in it being Payni 4 (I. 9). The year 68–9 is treated as the second year of Galba up to Phaophi 5 (II. 1). Phamenoth 21 (March 17), however, and Germaniceus 5 (April 30) are in the first year of Otho, whose name appears here on a papyrus for the first time, though he is known from Alexandrian coins and a Theban hieroglyphic inscription to have been recognized in Egypt². As a matter of fact he died on April 12. Vitellius is ignored in the papyrus, though coins were struck in his name at Alexandria; and the year 69–70 is the second of Vespasian, who had been crowned at Alexandria on July 1, 69.

Col. I.

* Έτους ιβ Νέρωνος Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος,
 Φαμε(νῶθ) κθ Σεβαστῆι, διαγέγραπται διὰ Δωρί(ωνος) καὶ Χαιρή(μονος)
 τραπέζης) λαογραφίας) ιβ (ἔτους) λ̄ π̄ Θεῶ(νις) Θεῶ(νιος) τοῦ Χαιρή-
 (μονος)
 μη(τρὸς) Τετοεα () Εὐδα(ίμονος) σ . . . (δραχμὰς) ὀκτώι, / η. μη(νὸς) Γερμανι-
 κείου β λαογραφίας) ιβ (ἔτους) ὁ αὐτὸς) σ . . . (δραχμὰς) τέσσαρας, / δ.
 μη(νὸς) Γερμανικείου κθ Σεβαστῆι ὑικ(ῆς) ιβ (ἔτους) ὁ αὐτὸς) καὶ Εὐδα(ίμων)
 ἀδελ(φὸς) (δραχμὰς) τρεῖς τριῶ(βολον), / γ (τριῶβολον).
 5 [Ἐπεὶ]φ [.] χωμα(τικοῦ) ιβ (ἔτους) Θεῶ(νις) Θεῶ(νιος) τοῦ Ὀννώ(φριος) μη(τρὸς)
 Τετοεα () Εὐδα(ίμονος) (δραχμὰς) ἕξ τετρώβολον), / ς (τετρώβολον).
 [ὑικ(ῆς) ιβ (ἔτους) ὁ αὐτὸς) σ . . . (δραχμῆν) μίαν, / α. ιγ (ἔτους) μη(νὸς)
 Γερμανικείου κθ Σεβαστῆι λαογραφίας) ιγ (ἔτους)

¹ Prof. Wilcken (*Gr. Ost.* I. 736) proposes to read there στα(τήρος); but we now no longer think that the second and third letters of the abbreviation are τα.

² Also from several of Prof. Wilcken's ostraca, in none of which is there a mention of Vitellius.

ὁ αὐτὸς σ[. . . (δραχμὰς) ὀκτώϊ], / η. Ἐπειφ ε λαογραφίας ιγ (ἔτους)
 ὁ αὐτὸς σ . . . (δραχμὰς) τέσσαρας, / δ. ὑκῆς ιγ (ἔτους)
 (δραχμὴν) μί[αν, / α]. φ() ιγ [(ἔτους) δ] αὐτὸς σ . . . (δραχμὴν) μίαν, / α.
 μη(νὸς) Καισαρείου ε χωματικοῦ ιγ (ἔτους) ὁ αὐτὸς Θεῶ(ν)ισ Θεῶ(ν)ιος
 (δραχμὰς) ἕξ [τε]τ[ρ(ώβ)ολον], / ς (τετρώβ)ολον. μη(νὸς) Σωτηρείου γ λαογρα-
 φίας ιδ (ἔτους) ὁ αὐτὸς σ . . . (δραχμὰς) ὀκτώϊ, / η. Πα(ῦν)ι δ
 10 λαογρ(αφίας) ιδ (ἔτους) ὁ αὐτὸς Θεῶ(ν)ισ σ . . . (δραχμὰς) τέσσαρας, / δ.
 ὑκῆς ιδ (ἔτους) ὁ αὐτὸς (δραχμὴν) μίαν (τετρώβ)ολον (ἡμιώβ)ολον,
 / α (τετρώβ)ολον (ἡμιώβ)ολον. φ() ιδ (ἔτους) ὁ αὐτὸς σ . . . (δραχμὴν)
 μίαν, / α.

ἔτους τρίτου Αὐτοκράτορος Τίτου Καίσαρος Οὐεσπασιανοῦ Σεβαστοῦ,
 Μεχ(εῖρ) κη, (διὰ) τῆς Χαιρή(μονος) καὶ μετόχ(ων) τρα(πέζης) λαογραφίας
 γ (ἔτους) λ π Θεῶ(ν)ισ Θεῶ(ν)ιος σ . . . (δραχμὰς) ὀκτώϊ, / η.
 μη(νὸς) Γερμανικείου ε λαογραφίας γ (ἔτους) ὁ αὐτὸς σ . . . (δραχμὰς)
 τέσσαρας, / δ. ὑκῆς γ (ἔτους) ὁ αὐτὸς (δραχμὴν) μίαν τετρ(ώβ)ολον
 (ἡμιώβ)ολον, / α (τετρώβ)ολον (ἡμιώβ)ολον).
 Ἐπειφ ε χωμα(τικοῦ) γ (ἔτους) σ . . . (δραχμὰς) ἕξ (τετρώβ)ολον, / ς (τετρώ-
 β)ολον. α (ἔτους) Αὐτοκράτορος Καίσαρος Δομιτιανοῦ
 15 Σεβαστοῦ, μη(νὸς) Γερμανικείου ιγ, λαογραφίας α (ἔτους) λ π Θεῶ(ν)ισ
 Θεῶ(ν)ιος σ . . . (δραχμὰς) τέσσαρας, / δ. ὑκῆς α (ἔτους) ὁ αὐτὸς
 (δραχμὴν) μίαν (τετρώβ)ολον, / α (τετρώβ)ολον. ἔπα(γομένων) γ
 χωμα(τικοῦ) α (ἔτους)

ὁ αὐτὸς (δραχμὰς) ἕξ (τετρώβ)ολον, / ς (τετρώβ)ολον).

ἔτους δευτέρου Αὐτοκράτορος

Καίσαρος Δομιτιανοῦ Σεβαστοῦ,

Μεχ(εῖρ) α, (διὰ) τῆς Χαιρή(μονος) καὶ μετόχ(ων) τρα(πέζης)

20 λαογρ(αφίας) β (ἔτους) λ π Θεῶ(ν)ισ Θεῶ(ν)ιος σ . . . (δραχμὰς) ὀκτώϊ, / η.

Col. II.

ἔτους β Σερούιου Γάλβα Αὐτοκράτορος Καίσαρος Σεβαστοῦ, Φαῶ(φι) ε,
 διαγέγρα(πται) διὰ Δωρ(ί)ωνος καὶ Χαιρή(μονος) τρα(πέζης) χωμα(τικοῦ) α
 (ἔτους) λ π Θεῶ(ν)ισ Θεῶ(ν)ιος τοῦ Ὀννά(φ)ριος (δραχμὰς) ἕξ τετρώ-
 (β)ολον, / ς (τετρώβ)ολον).

ἔτους πρώτου Αὐτοκράτορος Μάρκου Ὀθωνος Καίσαρος Σεβαστοῦ, Φαμε(νὸ)θ

κα [

- διαγέγρα(πται) διὰ Δωρί(ωνος) καὶ Χαιρή(μονος) τραπέζης) λαογραφίας)
 α (ἔτους) λ̄ π̄ Θεῶ(νις) Θεῶ(νιος) τοῦ Ὀννώ(φριος) σ . . . (δραχμὰς)
 ὀκτώι, / η.
- 5 μη(νὸς) Γερμανικείου ε λαογραφίας) α (ἔτους) ὁ αὐτὸς σ . . . (δραχμὰς)
 τέσσαρας, / [δ]. υἱκ(ῆς) α (ἔτους) ὁ αὐτὸς (δραχμῆν) μίαν τετρώ(βω-
 λον) (ἡμιώ(βω)λον), / α (τετρώ(βω)λον) (ἡμιώ(βω)λον).
- β (ἔτους) Αὐτοκράτορος Οὐεσπασιανοῦ Καίσαρος Σεβασ[το]ῦ, μη(νὸς)
 Σεβαστοῦ ε, χωμα(τικοῦ) α (ἔτους) λ̄ π̄
 Θεῶ(νις) Θεῶ(νιος) (δραχμὰς) ἕξ (τετρώ(βω)λον), / ς (τετρώ(βω)λον). . . φ () α
 (ἔτους) διὰ Διδύμου χ(ε) () ὀβολ(όν), / (ὀβολόν). β (ἔτους) Φαμε(νὸθ) γ
 λαογραφίας) β (ἔτους)
- Θεῶ(νις) Θεῶ(νιος) σ̄ . . . (δραχμὰς) ὀκτώι, / η. Φαρμ(οῦθι) κς λαογραφίας)
 β (ἔτους) Θεῶ(νις) Θεῶ(νιος) σ . . . (δραχμὰς) τέ[σ]σαρας, / δ. υἱκ(ῆς)
 β (ἔτους)
- ὁ αὐτὸς (δραχμῆν) μίαν τετρώ(βω)λον) (ἡμιώ(βω)λον), / α (τετρώ(βω)λον) (ἡμιώ(βω)λον).
 μη(νὸς) Καισαρείου κη χωμα(τικοῦ) β (ἔτους) ὁ [αὐτὸς] (δραχμὰς) [ἕξ]
 (τετρώ(βω)λον), / ς (τετρώ(βω)λον).
- 10 γ (ἔτους) Φαμε(νὸθ) γ λαογραφίας) γ (ἔτους) λ̄ π̄ Θεῶ(νις) Θεῶ(νιος)
 σ . . . (δραχμὰς) ὀκτώι, / η. μη(νὸς) Γερμανικείου ε
 λαογραφίας) γ (ἔτους) ὁ αὐτὸς σ . . . (δραχμὰς) τέσσαρας, / δ. υἱκ(ῆς) γ
 (ἔτους) ὁ αὐτὸς (δραχμῆν) μίαν τετρώ(βω)λον) (ἡμιώ(βω)λον), / α
 (τετρώ(βω)λον) (ἡμιώ(βω)λον). μη(νὸς) Καισαρείου γ χωμα(τικοῦ) γ [(ἔτους)
- λ̄ π̄ Θεῶ(νις) Θεῶ(νιος) (δραχμὰς) ἕξ (τετρώ(βω)λον), / ς (τετρώ(βω)λον). δ
 (ἔτους) Μεχ(εῖρ) κθ (διὰ) τῆς Χαιρή(μονος) καὶ Ἀπολ(λωνίου) τοῦ
 κ(αἰ) . . . () τραπέζης) λαογραφίας) δ (ἔτους) Θεῶ(νις) Θεῶ(νιος)
 σ̄ . . . (δραχμὰς) ὀκτώι, / η. μη(νὸς) Γερμανικείου ε λαογραφίας) δ (ἔτους)
 ὁ αὐτὸς σ̄ . . . (δραχμὰς) τέσσαρας, / δ. [υἱ]κ(ῆς) δ (ἔτους) ὁ αὐτὸς
 (δραχμῆν) μίαν (τετρώ(βω)λον) (ἡμιώ(βω)λον), / α (τετρώ(βω)λον) (ἡμιώ(βω)λον).
 ε (ἔτους) Φαῶ(φι) ε διὰ
- Χαιρή(μονος) καὶ υἱῶν Ἀπολ(λωνίου) τοῦ κ(αἰ) . . . () τραπέζης) χωμα-
 (τικοῦ) δ (ἔτους) Θεῶ(νις) Θεῶ(νιος) (δραχμὰς) ἕξ (τετρώ(βω)λον), / ς
 (τετρώ(βω)λον). Φαρμ(οῦθι) κς Σεβαστῆι λαογραφίας) ε (ἔτους) Θεῶ(νις)
 [Θεῶ(νιος)
- 15 σ . . . (δραχμὰς) ὀκτώι, / η. Πα(ῦνι) β λαογραφίας) ε (ἔτους) Θεῶ(νις)
 Θεῶ(νιος) σ̄ . . . (δραχμὰς) τέσσαρας, / δ. υἱκ(ῆς) ε (ἔτους) ὁ αὐτὸς

(δραχμήν) μί[αν (τετρώβολον) (ήμιώβολον), / α (τετρώβολον) (ήμιώ-
βολον).
 5 (έτους) Φαώφι δ Σεβαστήι χωμα(τικοῦ) ε (έτους) Θοῶ(νις) Θοῶ(νιος)
 (δραχμάς) ἐξ τετρώβολον, / 5 (τετρώβολον). μη(νὸς) Γερμανικείου β
 λαογ(ραφίας) 5 (έτους) λ π Θοῶ(νις) Θοῶ(νιος) σ . . . (δραχμάς)
 [ὀκτώι], / η.
 Πα(ῦνι) γ λαογ(ραφίας) 5 (έτους) ὁ α(ὔτὸς) σ . . . (δραχμάς) τέσσαρας, / δ.
 ὑικ(ῆς) 5 (έτους) ὁ α(ὔτὸς) (δραχμήν) μίαν (τετρώβολον) (ήμιώβολον),
 / α (τετρώβολον) (ήμιώβολον). ζ (έτους) μη(νὸς) Σεβαστοῦ ε [χω]μα-
 (τικοῦ) 5 (έτους) λ π [Θοῶ(νις)
 Θοῶ(νιος) (δραχμάς) ἐξ (τετρώβολον), / 5 (τετρώβολον). η (έτους) Φαρμ(οῦθι)
 ε λαογ(ραφίας) η (έτους) λ π Θοῶ(νις) Θοῶ(νιος) σ . . . (δραχμάς)
 ὀκτώι, / η.

I. 2. Thoönis' grandfather is here called Chaeremon, but this Thoönis is nevertheless probably identical with the Thoönis whose grandfather is called Onnophris in I. 5, II. 2, 4, and the woman Τετο(υς?) in I. 3 is also the same as the woman Τετο(υς?) in I. 5. Thoönis was probably connected with Tryphon's family; but he cannot be identical with either of the two persons of that name mentioned in cclxxxviii. 40 and 42. He may, however, be identical with the Thoönis of ccciv.

4. The sum paid for ὑική here by Thoönis and his brother is exactly double that paid by Thoönis alone.

5. The χωματικόν in this papyrus, as in cclxxxviii, is regularly paid during one of the months of the inundation, Epeiph, Mesore (Καισάρειος), Thoth (Σεβαστός), or Phaophi, a circumstance which agrees very well with the hypothesis that the tax was the alternative for five days' personal work (introd. to cclxxxviii). In most second century receipts for χωματικόν, however, e.g. B. G. U. 359, Brit. Mus. Pap. CCXCVI, the payment takes place much later.

9. Σωτήριος = Payni, cf. Brit. Mus. Pap. CXLI. 2; but there is an error here, for the second instalment of λαογραφία is paid on Πα⁻, i. e. Πα(ῦνι), 4. Πα(χών) is unlikely there because in this papyrus that month is called Germaniceus, and in II. 6 Πα⁻ must be Payni since it is clearly distinguished from Germaniceus. Moreover, even if Πα⁻ in I. 9 could mean Πα(χών), the order of the months would be wrong. Probably, therefore, Σωτηρίου is a mistake for either Γερμανικείου or Φαμενώθ, in which months the first instalment of λαογραφία was paid in the other years.

II. 7. χε(): or, possibly, ἀδε(λφοῦ).

CCXC. WORK ON THE EMBANKMENTS.

27.8 x 9.1 cm. 83-84 A. D.

Part of a list of 'private embankments.' The portion preserved refers to an embankment in process of construction at the village of Τύχης Νεκῶτις, and a statement is given of the persons erecting it and of the size of their respective

holdings, in proportion to which their contributions were estimated. The 'private' embankments were the result of individual enterprise, and are opposed to the public embankments (cf. l. 34), which were more directly under the control of the state.

The imposts upon landowners in connexion with the dykes are referred to in the puzzling word *ναύβιον*, cf. note on cclxx. 41 and introd. to ccxcvi.

- Γραφή ἰδιωτικῶν χωμάτων
 τοῦ γ (ἔτους) Αὐτοκράτορος
 Καίσαρος Δομτιανοῦ
 Σεβαστοῦ Γερμανικοῦ,
 5 εἶναι δέ·
 Τύχ(ιος) Νεκώ(τιος), χῶμα λεγόμενον
 Πάψις, τὸ ἀγόμενον κατ' ἐπιβολ(ήν)
 ὧν ἕκαστος ἔχει (ἀρουρῶν)
 ὑπὸ τῶν ὑπογεγραμμένων)
 10 ἀνδ(ρῶν), σχοι(νίου) (ἡμισυ τέταρτον) ις·
 Ὀρίωνος Ἀρπαήσι(ος) (ἀρουραι) ις,
 Δημήτρι(ος) καὶ Θεῶν ἀμφότεροι
 Διδύμου ἐξ ἴσου νς (τρίτον),
 Διδύμη Ὀρίωνο(ς) καὶ Ἀρθοῶ(νις)
 15 Θεά(νιος) τοῦ Ἀρθοῶ(νιος) καὶ Τανεχώ(της)
 Ὀρίω(νος) ιη,
 Σαμβοῦς Διονυσίου γ,
 Σαραπ(ίων) καὶ Χαιρή(μων) κ[αὶ] Δι[ο]νυσία
 οἱ γ Διονυσίου Σαραπ(ίωνος) Ἀθηνα(ίου) ρα,
 20 τῶν ἐκ τοῦ οἴκου (διὰ) Ὀρίω(νος)
 προστάτου Σ,
 Πετσί(ριος) το(ῦ) κ(αὶ) Ἀντιτ() Πετσί(ριος), τετέλ(εσται)
 (διὰ) Τοτοέως Ὀννώφ(ριος)
 ἀποπιμπ(λὰς ?) α,
 25 Τασενθέως Ὀννώφ(ριος) β,
 Τσένυρις Ἐργεώ[τ(ου)] γ,
 Στρούθης Στρούθ(ου) το(ῦ) Πετσί(ριος) α,
 Ἡρακλείδ(ης) Ἡρακλ(είδου) ἀποπιμπ(λὰς ?) α,
 Τιβερίου Κλαυδ(ίου) Θεώνο(ς) νι(αῦ)

30 Σαραπίωνο(ς) 5,
 Πετσίριος το(ῦ) κ(αί) Ἀνικήτ(ου) Ἴναρα()
 υἱῶν γ (ἡμισυ),
 ἀρο(υ)ραι να (ἡμισυ) (τρίτον).
 καὶ ἀπὸ λιβ(δο) δημοσίου χώματ(ος)
 35 [.]οι[. .]. δημοσ()

25. β corr. from α.

6. Τύχ(ιος) Νεκώ(τιος): cf. cclxx. 8.

7. κατ' ἐπιβολήν: the general meaning of the passage clearly is that the contributions of the individuals mentioned were proportional to the extent of their property. In Petrie Papyri, II. xxiii, the word is used in reference to χώματα in the sense of 'building up'; while in C. P. R. I. 16 ἐπιβολή κόμης is one of the burdens imposed upon land. Neither of these meanings suits the present passage, which is rather to be compared with B. G. U. 444. 19 τὰ] κατὰ τὴν διαίρεσιν γεγενησθαι κατ' ἐπιβολήν.

10. The length of the χώμα was apparently $\frac{1}{8}$ of a σχοινίον. For σχοινίον as a measurement of land, cf. Petrie Papyri, II. xxxvi, and Brit. Mus. Pap. CLXVII, where Mr. Kenyon (*Cal.* II. p. 130, note) gives it the value of 100 cubits. The Tabulae Heronianaë mention σχοινία of 40 and 48 cubits; but more probably the longer σχοινίον is meant here, for $\frac{1}{8}$ of it, if the σχοινίον refers to the length of the χώμα, is in any case a very short distance.

11, 12. Ὀρίωνος . . . Δημήτρι(ο)ς: throughout the list the nominative and genitive cases are indiscriminately used in the names of the landowners.

21. προστάτου: cf. note on ccxcix. 4.

22. τετέλ(εσται) ἀπομιμπ(λίας): the meaning may be that Petsiris had discharged his obligations in the matter; ἀπομιμπ(λίας) recurs in 28. If τετέλ(εσται) is right Πετσί(ριος) το(ῦ) should have been Πετσί(ρις) δ.

CCXCI. LETTER OF A STRATEGUS.

23 x 15 cm. A. D. 25-26.

Letter from Chaereas, who was strategus of the Oxyrhynchite nome (cf. ccxvi. 1), to Tyrannus, διοικητής, with reference to certain details of financial administration. Of the position and duties of the διοικητής at this period little is known; but the rank of Tyrannus was clearly very different from that of the high official of the same title who is dignified by the adjective κράτιστος, and is sometimes referred to in papyri of the third century. The tone of this letter (cf. also ccxcii) shows that the status of Tyrannus was probably inferior to that of the strategus, who places his own name first and writes in the most familiar manner. In the Ptolemaic period there seem to have been subordinate

dioecetae besides the chief of the treasury at Alexandria (Rev. Pap. p. 123); and the chief financial officials of the nome, the oeconomus and antigrapheus, were under their control. But the relations of the διοικητής in the Roman period to the strategus, who now became the most important financial official in the nomes, is uncertain¹.

The letter is written in a fine, bold, semi-uncial hand, with an unusual tendency to separation of words. ccxcii, which is also addressed to Tyrannus, is in the same handwriting; probably both letters were written by a professional scribe attached to the strategus.

Χαιρέας Τυράννωι τῶι φιλτάτωι
 πλείστα χαίρειν.
 τ[ῆν] ἔκθεσιν τοῦ ιβ̄ (ἔτους) Τιβερίου
 Καί[σαρ]ος Σεβαστοῦ σειτικὴν καὶ
 5 ἀρ[γ]υρικὴν εὐθέως γράψον,
 ἐ[πεὶ] Σεουῆρος μοι ἐνετείλατο
 πρὸς ἀπαίτησιν· καὶ προέγρα-
 ψ[ά σοι] ἀνδραγαθί[ν] καὶ ἀπαιτεῖν
 μ[έ]χρι ὑγια[ί]νων παρ[α]γένωμαι.
 10 [μὴ ο]ὔν ἀμελήσης καὶ τὰ ἀπὸ
 [. (ἔτους) μ]έχρι ιᾱ (ἔτους) ἐτο[ί]μα ποιήσον
 [εἰς τῆ]ν ἀπαίτησιν σιτικά καὶ
 [ἀργυρικά].
 ἔρωσο.

On the verso

15 Τυράννωι διοικητῆι.

3. ἐκθεσιν: κ is written above a χ which has not been deleted.

‘Chaereas to his dearest Tyrannus, many greetings. Write out immediately the list of arrears both of corn and money for the twelfth year of Tiberius Caesar Augustus, as Severus has given me instructions for demanding their payment. I have already written to you to be firm and demand payment until I come in peace. Do not therefore neglect this, but prepare the statements of corn and money from the . . . year to the eleventh for the presentation of the demands. Good-bye.’ Addressed ‘To Tyrannus, dioecetes.’

3. ἔκθεσιν: cf. cclxxii. 18, note.

7. πρὸς ἀπαίτησιν: cf. ccxcviii. 19.

¹ Cf. Wilcken, *Gr. Ost.* I. 492 sqq. He thinks that each nome had a διοικητής in the Ptolemaic period, and that these διοικηταί were in the Roman period succeeded by imperial *procuratores*.

CCXCII. LETTER OF RECOMMENDATION.

20 x 14.7 cm. About A. D. 25.

Another letter to Tyrannus (cf. introd. to ccxcī), from Theon, introducing and commending to the favourable notice of the dioecetes the writer's brother Heraclides.

The letter is in the same handwriting as ccxcī, but is rather more cursively written.

Θέων Τυράννῳ τῷ τιμιωτάτῳ
 πλεῖστα χαίρειν.
 Ἡρακλείδης ὁ ἀποδιδούς σοι τὴν
 ἐπιστολὴν ἐστίν μου ἀδελφός.
 5 διὸ παρακαλῶ σε μετὰ πάσης δυνά-
 μεως ἔχειν αὐτὸν συνεσταμέ-
 νον. ἠρώτησα δὲ καὶ Ἑρμ[ι]ν
 τὸν ἀδελφὸν διὰ γραπτῶ ἀνηγεῖσθαι
 σοι περὶ τούτου. χαρίσαι δέ μοι τὰ μέγιστα
 10 ἐάν σου τῆς ἐπισημασίας τύχη.
 πρὸ δὲ πάντων ὑγιαίνειν σε εὐχ[ο]-
 μαι ἀβασκάντως τὰ ἀριστα
 πράττων. ἔρρω(σο).

On the verso

Τυράννῳ διοικ(ητῆ).

9. σοι περι inserted above line.

1. χαρίσει.

'Theon to his esteemed Tyrannus, many greetings. Heraclides, the bearer of this letter, is my brother. I therefore entreat you with all my power to treat him as your protégé. I have also written to your brother Hermias asking him to communicate with you about him. You will confer upon me a very great favour if Heraclides gains your notice. Before all else you have my good wishes for unbroken health and prosperity. Good-bye.' Addressed 'To Tyrannus, dioecetes.'

6. *συνεσταμένον*: literally 'as one recommended to you.' Or perhaps *συνεσταμένος* here has the sense which it has in the phrase *συνεσταμένος ὑπό* (e.g. cccxxi-ii), i. e. 'give him an appointment.' But though this was probably the writer's real meaning, the use of *ἔχειν* is in favour of the other interpretation.

9. *χαρίσαι*: for the form cf. G. P. II. xiv (c). 7 *χαρίσαι μοι τούτο ποιήσας*.

CCXCIII. LETTER TO A SISTER.

23 x 12.7 cm. A. D. 27.

Letter from Dionysius to his sister asking for instructions about some clothes.

Διονύσιος Διδύμη τῆι ἀδελ-
 φῆ πλείστα χαίρειν καὶ διὰ
 παντὸς] ὑγιαίνειν. [[μ]] οὐδεμί-
 αν μοι φάσιν ἀπέστειλας πε-
 5 ρὶ τῶν ἱματίων οὔτε διὰ γρα-
 πτοῦ οὔτε διὰ σημε(ί)ου, ἀλλ' ἔ-
 τι καὶ νῦν κεῖται μέχρι οὐ ἀ-
 ποστείλῃς μοι φάσιν. τῷ δὲ
 φέροντί σοι τὴν ἐπιστολὴν
 10 Θεω[ν]ᾶτι ἰκανὸν ποίησον
 [πε]ρ[ὶ] οὐ ἔ]αν θέλῃ. οὐκ ἔστιν
 [.]λο[. . .]ος, ἐὰ[ν] δὲ με-
 [.]τ[ὶ] [. . .] καὶ προσελ-
 [13 letters]ειραν . . os πῶς
 15 [15 letters]π[.] [.]
 [. . ἐπ]ισκοπ[οῦ] δ]ε ὑμᾶς καὶ
 [π]άντας τοῦ[ς] ἐν οἴκῳ.
 ἔρρωσο.
 (ἔτους) ἰδ Τιβερίου Καίσαρος Σεβαστοῦ, Ἀθὺρ
 ἱη.

On the verso

20 ἀπόδο(ς) παρὰ Διον[υ]σίου
 Διδύμη τῆι ἀδελ[φ]ῆ.

'Dionysius to his sister Didyme many greetings, and good wishes for continued health. You have sent me no word about the clothes either by letter or by message, and they are still waiting until you send me word. Provide the bearer of this letter, Theonas, with any assistance that he wishes for. . . . Take care of yourself and all your household. Good-bye.' Date. Addressed 'Deliver from Dionysius to his sister Didyme.'

10. Θεω[ν]ᾶτι: or perhaps Θέωνι τὸ ἰκανόν.

15. The papyrus is in two fragments, the upper of which ends with l. 15, and one or two lines may be lost between this and 16.

16. [ἐπ]ισκοπ[οῦ]: cf. ccxciv. 31.

CCXCIV. LETTER FROM ALEXANDRIA.

23.1 X 13 cm. A. D. 22.

This letter is of more than ordinary interest, but it has unfortunately suffered by mutilation. Sarapion, the writer, was concerned in some case which was to go to the praefect's court. Apparently news had reached Sarapion on arrival at Alexandria that among other events his house had been searched during his absence, and he now sends to his brother Dorion for further information, with a view to a petition to the praefect. He adds for Dorion's benefit a few items of news: that he was thinking of entering the household of the chief attendant at the praefect's court, which would strengthen his position at the trial; and that two officials in the retinue of the strategus (of the Oxyrhynchite nome?) were under arrest by order of the praefect until the session commenced. Whether the officials in question were connected with Sarapion's case does not appear. The writer concludes with some jocose remarks about his friends.

Ὁ διαλογισμὸς
 Σαραπίων Δωρίωνι τῷ ἀδελφῷ χαί-
 ριν καὶ διὰ παντὸς ὑγιαίνειν. ἐπὶ τῷ γεγο-
 νέναι ἐν Ἀλεξανδρίᾳ [τῇ . . τοῦ ὑπογε-
 5 γραμμένου μηνὸς ἔμαθον παρά τινων
 ἀλίων εἰς Ἀλεξάνδριαν ὅ-
 τι Σα[. .]εἶλλα προσοινθ[.
 παρ' ἐμοῦ ἐν αὐλῇ, καὶ ὁ οἶκος
 Σεκόνδας ἠραύνηται καὶ
 10 ὁ ἐμ[ὸς] οἶκος ἠραύνηται
 καὶ σεσύνηται εἰ ταῦτα οὕτως ἔχει ἀσφα-
 λῶς. εὖ οὖν ποιήσεις γράψας μοι ἀντιφώνη[σ]ιν
 περὶ τούτων εἶνα καὶ (ἐ)γὼ αὐτὸς ἐπιδῶ ἀνα-
 φόριον τῷ ἡγεμόνι. μὴ οὖν ἄλλως ποιήσεις, ἐγὼ
 15 δὲ αὐτὸς οὕτω οὐδὲ ἐνήλεπα ἕως ἀκούσω φάσ-
 σιν παρὰ σοῦ περὶ ἀπάντων. ἐγὼ δὲ βιάζο-
 μαι ὑπὸ φίλω[ν] γενέσθαι οἰκιακὸς τοῦ ἀρχι-
 στάτορος Ἀπολλωνίου εἶνα σὺν αὐτῷ ἐπὶ δι-
 αλογισμὸν ἔλ[θ]ω. [ὁ] μὲν ἡγούμενος τοῦ στρα-
 20 [τηγοῦ καὶ Ἰοῦ]στος ὁ μαχαιροφόρος ἐν κοσ-

[τ]ωδε[ί]α εἰσί], ὡς ἐπέταξεν ὁ ἡγεμών, ἕως
ἐπὶ διαλο[ο]γισμός, ἐὰν μὴ τι πίσωσι τὸν ἀρχι-
στάτορα δο[ῦ]ναι εἰκανὸν ἕως ἐπὶ διαλο-
γισμόν. περὶ δ[ὲ] τοῦ φαλακροῦ γράψον μοι πῶς
25 πάλιν ἄνω λαλαχέεται. μὴ οὖν ἄλλως ποι-
ήσης. εἶπον δὲ Διογένι τῷ φίλῳ σου μὴ ἀδική-
σαι με πε[. . .] εἰς δαπάνην οὐ ἔχει μου
συνανακ[. . . γ]ὰρ τῷ ἀρχιστάτορι. ἐρωτῶ δέ σε
καὶ παρακαλ[ῶ] γράψαι μοι ἀντιφώνησιν περὶ
30 τῶν γενομένων. πρ[ὸ] μὲν πάντων σεαυτοῦ
ἐπιμέλου εἴν' ὑ[γιαίνης]. ἐπισκωποῦ Δημητροῦ[ν]
καὶ Δωρίωνα [τὸν πατ]έρα. ἔ[ρ]ρωσο.
(ἔτους) θ Τιβερίου Καίσαρος Σεβαστοῦ, Χο[ι]ακ ιε.

On the *verso*

ἀπόδο(ς) Δωρίωνι τῷ ἀδελφῷ.

22. l. διαλογισμόν. 24. κ in φαλακρου corr. from α or λ. 27. After μου a blank
space. 29. l. γράψαι. 31. l. ἐπισκοποῦ.

'Sarapion to his brother Dorion greeting and good wishes for continued health. On arriving at Alexandria on the . . . of the month below written, I learned from some fishermen who were at Alexandria that . . . and that Secunda's house has been searched and that my house has been searched, and . . . whether this is certainly so. I shall therefore be obliged if you will write me an answer on this matter, in order that I may myself present a petition to the praefect. Be sure to do this; I am not so much as anointing myself until I hear word from you on each point. I am being pressed by my friends to enter the service of Apollonius, the chief usher, in order that I come to the session in his company. The marshal of the strategus and Justus the sword-bearer are in prison, in accordance with the instructions of the praefect, until the session,—unless indeed they persuade the chief usher to give security for them until the session. Let me hear about our bald friend, how his hair is growing again on the top; be sure you do. I told your friend Diogenes not to rob me over the expense of what he has of mine; for I am . . . with the chief usher. I beg and entreat you to write me a reply concerning what has happened. Before all else take care of your health. Look after Demetrous and our father Dorion. Good-bye.' Date. Addressed, 'Deliver to my brother Dorion.'

1. This remark inserted at the top of the letter perhaps informed Dorion of the date when the session would commence. For διαλογισμός, cf. e. g. B. G. U. 19, I. 13 τῷ διεληλυθῶτι διαλογισμῷ.

11. σεσύνηται is a curious word; there is no doubt about the reading. Perhaps σεσύληται was intended, and εἰ ταῦτα κ.τ.λ. may be an elliptical indirect question.

15. ἐνήλεπα: a strangely formed perfect from ἐναλείφω. In another (unpublished) letter from Oxyrhynchus a man declares to his sister that as a token of sympathy he has not washed for a month. The division φάσι|ν violates the ordinary canon; the writer elsewhere shows himself to be rather uneducated.

25. λαλαχέω is a new verb having the sense of λαχρόω.

26-28. This remark is perhaps a humorous allusion to Sarapion's relations to the ἀρχιστάτωρ:—'I have told your friend to mind what he is about, for have I not the usher at my back?' πε[ρυσσά] is rather long for the lacuna in 27, and π[ε]ρα] scarcely fills it up.

CCXCV. LETTER OF A DAUGHTER.

25 × 8.4 cm. About A. D. 35.

A short letter composed of a series of laconic messages from a daughter to her mother.

The papyrus was found with ccxciii, ccxciv, etc., and is of the same early period.

Θαισοῦς Συράτι τῇ	κία. γράψον μοι
μητρί. γίνωσκε ὅτι	10 τὴν ἡμέραν.
Σέλευκος ἐλθὼν	ἄσπασαι σὺ
ᾧδε πέφευγε.	Ἄμμωνᾶν
5 μὴ σκ{λ}ύλλε ἕα-	τῶ[ν] ἀδελφόν μου
τὴν ἐνπῆναι.	κα[ί]. ραπ[.]ν καὶ
προσδέχου ἰς τὸν	15 [τ]ῆ[ν] ἀδε]λφὴν
ἐνιαυτὸν Λου-	[.]α[.] . . .

In the left-hand margin

καὶ Θεωνᾶν τὸν πατ[έ]ρα.

'Thaisous to her mother Syras. I must tell you that Seleucus came here and has fled. Don't trouble yourself to explain (?). Let Lucia wait until the year. Let me know the day. Salute Ammonas my brother and . . . and my sister . . . and my father Theonas.'

6. ἐνπῆναι: for ἐμφῆναι? But the sense is obscure.

7-8. προσδέχου . . . Λουκία: the same construction occurs in cccxcviii. 22-3 Κλειόνομος ὕπαγε, καὶ ἄλλος ἐλεύσεται. Perhaps the full-stop should be placed after ἐνιαυτὸν.

CCXCVI. LETTER CONCERNING TAXATION.

11.3 × 7.4 cm. First century.

Letter from Heraclides to Asclatas, asking him to pay the bearer the poll-tax for Mnesitheus and the ναύβιον. The meaning of this word has long been a puzzle to editors, but there is no need to discuss here the various solutions

which have been suggested, since much fresh light will be thrown on the question by Mr. Smyly in his new edition of the Petrie Papyri. The *ναύβιον* tax, i. e. the duty of supplying *ναύβια*, was one of the imposts upon land, and is connected with the building or repair of dykes or houses; cf. ccxc, Brit. Mus. Papp. CCCLXXXIII. 2, CXCIH. 6, 7, 28¹. The papyrus was written in the first year of an emperor, who is probably Gaius, Claudius, or Nero, on the back of a piece of accounts.

Ἡρακλειίδης Ἀσκλατᾶι
 χ(αίρειν).
 δὸς τῷ κομίζοντί σου τὴν
 ἐπιστολὴν τὴν λαογραφίαν
 5 Μνησιθέου καὶ τὸ ναύβιον,
 καὶ πέμψον ἡμεῖν περὶ
 τῶν βιβλίων ἧ ἐξήρτισας.
 ἔρρω(σο).
 (ἔτους) α, μηνὸς Φαμε(νῶθ) κῆ.

1. l. Ἡρακλειίδης: the ε has been corrected from σ. 3. l. σοι. 7. l. βιβλίον.

‘Heraclides to Asclatas greeting. Give the bearer of this letter the poll-tax of Mnesitheus and the naubion, and send me word about the documents, how you have completed them. Good-bye. First year, Phamenoth 28.’

7. ἐξήρτισας is probably equivalent to ἐτελείωσας, cf. note on ccxxxviii. 9, and O. P. I. cxvii. 4, 5.

CCXCVII. LETTER CONCERNING A PROPERTY RETURN.

31.6 x 9.4 cm. A. D. 54.

Letter from Ammonius to his father, requesting him to send information for a supplementary return of lambs born since the first return of sheep for the year had been dispatched; cf. ccxlvii which is an example of such a supplementary return. ccxxvi is perhaps another letter from the same Ammonius to his father.

¹ In the last case the figures applied to the *ναύβ(ιον)*, which the editor explains as drachmae, are much more probably the numbers of the *ναύβια* to be supplied. An individual *ναύβιον* was worth extremely little, as is shown by Petrie Pap. I. xxiii, and the tax of 100 drachmae per aroura for *ναύβιον* which the editor supposes would be incredibly high.

<p>'Αμμώνιος 'Αμμωνίω τῷ πατρὶ χαίρειν. καλῶς ποιήσεις γράψεις διὰ πιττακίων 5 τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων τί σοι προσεγένετο ἀπὸ ἀρνέας παρὰ On the verso</p>	<p>τὴν πρώτην ἀπο- 10 γραφὴν ἐπι- [. . .]τεντο[. ἀπο]λογισμ(ο .) [. . .]ατικ[. . ἔρρ]α(σο). [[έτους]] ἰδὲ Τιβερίου [Κλα]υδίου Καίσαρος Σεβαστοῦ 15 Γερμανικοῦ Αὐτοκράτορος), 'Ἐπειφ κθ̄.</p>
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'Αμμωνίω τῷ πατρί.

'Ammonius to his father Ammonius greeting. Kindly write me in a note the record of the sheep, how many more you have by the lambing beyond those included in the first return . . . Good-bye. The fourteenth year of Tiberius Claudius Caesar Augustus Germanicus Imperator, Epeiph 29.'

CCXCVIII. LETTER OF A TAX-COLLECTOR.

22.9 x 18.5 cm. First century A. D.

A long and rather garrulous epistle, which occupies both sides of the papyrus, from a man to a friend. The names of both writer and recipient are lost, but the former was an official apparently in the finance department. He talks of visiting various nomes and getting in arrears of payment, and of reports received from Alexandria. But the letter is for the most part occupied with private affairs.

<p>[17 letters] [17 letters] [τον περι 9 letters] 5 [15 „] [μ 12 letters] [σον 12 „]</p>	<p>ωι τῷ φιλάτῳ χαίρειν. [ἔσχον ἐπιστολὴν παρ]ὰ Πανσιρίωνος τῇ κῆ τοῦ ἐνεστῶτος μηνὸς καὶ ἀνέγγων τὰ διὰ αὐτῆς γεγραμμένα πρῶ-]ς τοῦ κατακρίματος (δραχμῶν) Σ̄ διτι ὁ πυρὸς τῆς 'Ἀρσου-]θη, καὶ διτι ἡ θρεπτή ἀπέ[δ]ρα σε, καὶ διτι παρὰ Παν- [σιρίωνος τὰς ἀρτά]βας ὀκτὸ οὐκ ἔλαβες καὶ [δτ]ι τὴν ἀποχὴν Εὐδαί-]μ]περὶ μὲν οὖν τοῦ κατακρίμα[τ]ο]ς τὸν πυρὸν πῶλη-]κ]αὶ πλήρωσον ἐπεὶ ὀφείλομεν δημοσίων καὶ</p>
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- [16 „]ας δύο ἀμφιδάφους ἀγόρασον καὶ δύο ἐπιβο-
 10 [λὰς 24 „] . . . εἰ ὕ ἀμφιδάφου καὶ
 [20 „] στατηῆρας πορφύ[ρ]ας ἀγόρασον ἰς κιθῶ(να)
 [16 „] Θαισοῦτι ἄλλο οὐδέν. ταῦτα οὖν οἰκονομήσας
 [16 „] . μετὰ τῆς μεικρᾶς ἐπεὶ λίαν αὐτὴν ἐπιζητοῦ-
 [14 „] τοῦ ἀσχολήματος ἐὰν ἐπ' ἀγαθῶ παραγένῃ παν-
 15 [15 „] ὑπομνηματισμοὶ ἠνέχθησάν μοι ἀπ' Ἀλε-
 [ξανδρείας . . . περ]ὶ τῶν κληρονομιῶν. ἐὰν δέ τι ἄλλο προσοφεί-
 [ληται 12 letters]μενος εὐθέως ἀπολήμψῃ ἐν τῷσφ καὶ εἰς
 [τὸν πο]λείτην διαβαίνω. μεμένηκα ἐν τῷ Δη-
 [τοπολείτη . . . ἡμέρ]ας ᾧ, μόγισ (δραχμὰς) χ ἀπαιτήσας. διέγραψα
 20 [17 letters]ι θέμα δεδώκασι τῶν καταλοχισμῶν, καὶ
 [17 „] παιδίω Σαραπίωνι ἰμάτ[ι]α πεποίηκεν ἐν ου-
 [14 „] Θαι]σοῦτι οὐχ [εὔρ]ομέν τὴν ἀποχὴν ἐπεν-
 [17 „] ἀνεγκ[. . . μο]ι εἰς Μέμφιν καὶ τὰ σύμβο-
 λα.

On the verso

Col. I.

- 25 περὶ Ἐρμωδῶρου γράφε[ι]ς
 μοι λίαν αὐτὸν βαρύνω-
 μαι, πάλι γὰρ πάντα ταρασ-
 σει. ἐὰν εὔρης παρὰ σοὶ
 νεώτερον ἐντ[άσ]σειν
 30 ἐν τοῖς γράμμασ[ι] ἐνεγκον,
 ἐπεὶ ἀποτάξασθαι αὐτῷ
 θέλω, καὶ ὁ Ἄνουβᾶς αὐ-
 [τὸ]ν οὐχ ἠδέως [β]λέπει.
 ἄσπασαι Πτολεμᾶ[ν] καὶ τοὺς
 35 σοὺς πάντας κατ' ὄνομα.
 ἀσπάζεται σε Σαραπίων
 καὶ πάντες οἱ παρ' ἡμῶν.
 οὐπω πολλὴ ὑπῶρα ἐγένε-
 το ἐν Μέμφι ἐπὶ τοῦ παρόντ[ο]ς.
 40 ἐπέμψαμεν τοῖς παιδίω[ι]ς

Col. II.

- ἄλλοτε σοὶ ἔγραψ[α]
 ἵνα ἐὰν εὔρης ἀγ[ο]-
 ραστὴν τοῦ μέρ[ους]
 50 τῆς οἰκίας τῆς ἐ[ν]
 Τανάει ἵνα πραθῇ []
 περὶ δὲ τῆς ἀπαν-
 θρωπίας τῶν ἀπ[αιτη]-
 σάντων(ν) ἐγὼ αὐτ[ὸ]ς . . .
 55 . . . [ἀ]ποδώ[σ]ω [. . .]
 λ[]
 ἐπιζητῆ τῷ ξ . [. . .]
 αὐτοῦ καὶ οὐκ ἀπογε[.]
 κτισται ἕως παραγ[έν]η-
 60 ται ἀσπαλίσαι ἡμῶ[ν]
 τὴν οἰκίαν καὶ . . [. .]

τοῦ ἀδελφοῦ σου κνάμους φ καὶ μῆ-
 λα γ, καὶ τῇ ἀδελφῇ σου
 Ἀπολλωνοῦτι μῆλ(α) ν̄ καὶ τῇ
 μεικρᾶ. ἔρρω(σο). Παῦνι κῶ.
 45 λίαν ἀδημονοῦμεν χάρι[ι]ν
 τῆς θρεπτῆς Σαραπούτος.

9. l. ἀμφιπάους; 80 in 10.

38. l. ὄπώρα.

60. l. ἀσφαλίσαι.

25 ff. 'You write to me about Hermodorus that I am too severe with him, for he is upsetting everything again. If you find where you are a young man to replace him, tell me when you write, since I wish to get rid of Hermodorus, and Anoubas looks upon him with no kindly eye. My salutations to Ptolema and to all your household individually. Sarapion salutes you and so do we all. There has not been much fruit at Memphis up to the present. I send however for your brother's children 500 beans and 50 apples, and 50 apples for your sister Apollonous and the little one. Good-bye. Pauni 26. I am excessively concerned on account of the foster-child Sarapous. I wrote to you on another occasion, if you find a purchaser for the share of the house at Tanais, to let it be sold. As for the cruelty of the collectors, I myself will be responsible for that . . .'

1. The number of letters lost at the beginnings of the lines is of course uncertain; it is estimated throughout the column on the basis of the supplements proposed in 2 and 6, which seem very probable. On the other hand in 16 and 19, where the lacunae are of the same size as in 2 and 6, the sense is completed with a rather shorter supplement; so possibly τὰς should be omitted in 6 and a shorter word (? φάσω) substituted for ἐπιστολήν in 2.

18. -πο]λείτην: the name of a nome is to be supplied.

19. ἀπαιτήσας: cf. ccxcī. 7, 12.

26. It is not clear whether λίαν αὐτὸν βαρύνομαι is for λίαν αὐτῷ βαρύνομαι or for λίαν αὐτὸν βαρύνω. The first makes better sense, but the second is nearer the Greek.

46. τῆς θρεπτῆς: cf. 5.

58. οὐκ ἀπογε[γαλά]κτισται? But the subject can hardly be the μικρά mentioned in 13 and 44, for she was old enough to eat apples.

59. ἕως παραγ[ένη]ται: it is not clear whether this goes with what precedes or with what follows.

CCXCIX. LETTER CONCERNING A MOUSE-CATCHER.

5.4 × 10.8 cm. Late first century.

Letter from Horus to Apion about the payment of a mouse-catcher and other matters.

Ἦρος Ἀπίωνι τῷ τειμειωτάτῳ χαίρειν.

Λάμπωνι μυοθηρευτῇ ἔδωκα αὐτῷ διὰ σοῦ ἀρα-

βῶνα (δραχμὰς) ἣ ἵνα μυοθηρεύσει ἔντοκα. καλῶς ποιήσεις

πέμψεις μοι αὐτάς. καὶ Διονυσίῳ προσ[τ]άτη Νεμερῶν
 5 κέκρηκα (δραχμάς) ἢ καὶ ταύτας οὐκ ἔπεμψε, ἵνα εἰδῆς.
 ἔρρωσ(ο). Παῦνι κδ̄.

5. l. κέκρηκα.

'Horus to his esteemed Apion greeting. Regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young. Please send me the money. I have also lent Dionysius, the chief man of Nemeræ, 8 drachmae, and he has not repaid them, to which I call your attention. Good-bye. Payni 24.'

2. διὰ σοῦ must from the context mean 'on your account,' i. e. ὑπὲρ σοῦ, not 'through you.'

4. προστάτη: cf. ccxxxix. 11, ccxc. 21. The προστάτης κώμης was probably the village 'sheikh' and chief of the πρεσβύτεροι or council of elders.

CCC. LETTER TO A RELATIVE.

11.6 x 10.8 cm. Late first century.

Letter of a woman called Indike to Thaisous, probably a near relative as she is addressed as κυρία, about the dispatch of a bread-basket. It is addressed on the verso to Theon, an ἐλαιοχρίστης at the gymnasium, probably the husband of Thaisous.

Ἰνδικῆ Θεαισοῦτι τῇ κυρίᾳ
 χαίρειν.
 ἔπεμψά σοι διὰ τοῦ καμηλείτου
 Ταυρείνου τὸ πανάρι(ο)ν, περὶ οὗ
 5 καλῶς ποιήσεις ἀντιφωνήσασά
 μοι ὅτι ἐκομίσου. ἀσπάζου Θεώνα
 τὸν κύριον καὶ Νικόβουλον καὶ Διόσκο-
 ρον καὶ Θεώνα καὶ Ἑρμοκλῆν τοὺς
 ἀβασκάντους. ἀσπάζεται ὑμᾶς
 10 Λογγεῖνος. ἔρρωσ(ο).
 μη(νὸς) Γερμανικ() β̄.

On the verso

εἰς τὸ γυμνάσι(ον) Θεώνι Νικοβούλ(ου)
 ἐλεοχρίστη.

12. l. ἐλαιοχρίστη.

'Indike to Thaisous greeting. I sent you the bread-basket by Taurinus the camel man; please send me an answer that you have received it. Salute my friend Theon and Nicobulus and Dioscorus and Theon and Hermocles, who have my best wishes. Longinus salutes you. Good-bye.'

9. ἀβασκάντρος: cf. ccxcii. 12.

11. Γερμανικ(είου) or Γερμανικ(ού), cf. cclxvi. 2.

VI. DESCRIPTIONS OF FIRST CENTURY PAPYRI.

(a) *Literary.*

- CCCI. Σίλλυβος intended to be attached to a roll (cf. ccclxxxix) containing the title ΣΩΦΡΟΝΟΣ ΜΙΜΟΙ ΓΥΝΑΙΚΕΙΟΙ, written in uncials. Late first or early second century. 2.8 × 12.5 cm.
- CCCII. Fragment of a historical work containing the ends of 8 lines and beginnings of 7 more. Col. II. 3-7 begin (Κυ)ζικηνῶν [, πληρῶσαι τα[, μεν τῆι πόλ[ει, . . . ἀποκ[, εἰ[s Χ]ρυσόπολιω [. Early first century uncial. 6 × 8.6 cm.
- CCCIII. Prose literary fragment containing the beginnings of 9 lines. Line 4 ληνης κύκλου ὅς ἐπ[, 5 ἐλάχιστος ἀπὸ τῶν [. Careful uncial. First century A. D., probably not later than Nero's reign. Ξ is formed by three distinct strokes (cf. p. 318). 7 × 7.2 cm.

(b) *Papyri concerning Tryphon, son of Dionysius, and documents found with them.*

- CCCIV. Acknowledgement by Tryphon of the loan of 104 drachmae from Thoönis, son of Thoönis (cf. cclxxxix), with signatures of Tryphon and Thoönis, docket of the bank of Ammonius and Epimachus, and receipt for the repayment. Cancelled as far as line 28. Same formula as cclxix. Dated in the second year of Nero Claud. Caes. Aug. Germ. Imp. (A. D. 55). Complete. 36 lines. 36 × 13.9 cm.
- CCCv. Acknowledgement by Heracleus, son of Soterichus, and his wife Ther-moutharion, ἀπελευθέρα Σωτάδου (cf. cclv. 8), of the loan of 104 drachmae from Thoönis Πατβέως. The money was paid through the ἰδιωτικὴ τράπεζα of Harpocraton. Signature of Heracleus, docket of the bank, and receipt for repayment. Cancelled as far as line 30. Same formula as cclxix. Dated in the sixth year of Tiberius Caes. Aug. (A. D. 20). Nearly complete. 32 lines. 33.9 × 16.5 cm.

- CCCVI. Gizeh Museum Inv. No. 10003. Acknowledgement by Antiphanes, son of Heraclas (cf. cclx. 8, cccxviii), of the repayment by Tryphon of a loan of 160 drachmae contracted *διὰ τοῦ μνημονείου* in Payni. Dated in Epeiph of the fifth year of Nero Claud. Caes. Aug. Germ. Imp. (A. D. 59). Practically complete. 28 lines. 37.4 × 12.5 cm.
- The papyrus concludes *μὴ ἐλατ(τ)ομένο(ν) τοῦ Τρύφων[ος] ἐν τῇ ἐξακολουθούσῃ τῷ Ἀντιφάνει[ι] βεβαιώσει ἧς ἠγόρασεν παρ' αὐτοῦ οἱ[κ]τ[α]ς ἀκολουθῶς τῇ εἰς αὐτό[ν] γεγρονία κα[ταγ]ραφῇ*; cf. cclxviii. 21-2.
- CCCVII. Gizeh Museum Inv. No. 10012. Horoscope. Imperfect. First century A. D. 20 lines. 19.7 × 19.6 cm.
- CCCVIII. Copies of tax receipts, similar to cclxxxviii and cclxxxix, in two columns, recording various payments by Tryphon for *γερδιακὸν Τεμεν(ούθεως)*, *λαογραφία*, *ὑκὴ*, and *χωματικὸν Τε(μενούθεως)*, from the sixth to the tenth years of Tib. Claudius Caes. Aug. Germ. Imp. The payments under the last two heads are 1 drachma 4 obols, and 6 drachmae 4 obols respectively, those for *γερδιακὸν* and *λαογραφία* do not appear to be complete; cf. introd. to cclxxxviii. The entries were made at different times. A. D. 45-50. Nearly perfect. 17 lines. 24.5 × 51.2 cm.
- CCCIX. Copies of tax-receipts, similar to the preceding papyrus, in four short columns, referring to various payments by Thoönios *ἀπελ(εύθερος)* *Πτολ(εμαίου)*. The second column records the payment of 36 drachmae in all (cf. cclxxxviii) for *γερδιακὸν* of the fifth year of Tiberius Caes. Aug.; the third, also dated in the fifth year of Tiberius, mentions payments for *χωματικὸν* (6 drachmae 4 obols) and other taxes; the fourth column, dated in the fourth year, also mentions *χωματικὸν* (6 drachmae 4 obols), &c. The first column, which is incomplete, records payments of *γερδιακὸν*. A. D. 17-19. Nearly perfect. 23 lines in all. 8 × 40.8 cm.
- CCCX. Receipt showing that Apion, son of Tryphon, had paid 36 drachmae in all for the *γερδιακὸν Τεμε(νούθεως)*; cf. introd. to cclxxxviii and cccviii. Dated in the second year of Nero Claud. Caes. Aug. Germ. Imp., Payni 20 *Σεβα(στῆι)* (June 14, A. D. 56). Complete. 6 lines. 11.7 × 14 cm.
- CCCXI. Receipt showing that Tryphon had paid in the ninth year of Tiberius Caes. Aug. 12 drachmae for *ἐπικ(εφάλαιον)* *Ἴπποδ(ρόμου)*, 2 drachmae 1½ obols for *ὑκὴ*, and 6 drachmae 4 obols for *χωματικὸν*; cf. cclxxxviii. 7-11. A. D. 22-3. Nearly complete. 6 lines. 11.2 × 8 cm.
- CCCXII. Receipt for a payment through the bank of Dorion and Ptolemaeus of 3 drachmae 4½ obols (i. e. a little over half the full amount) for *χωματικὸν* of the twenty-second year of Tiberius by a person whose name is lost.

- Dated in the first year of Gaius Caes. Aug. Germ., Mesore (A. D. 37). Nearly complete. 3 lines. 15 × 20 cm.
- CCCXIII. Receipt for the payment by Paësis, son of Paësis, of taxes for the seventh year of Claudius. The amounts paid are for λαοργ(αφία) 12 + 4 = 16 drachmae, for χωματικόν 6 drachmae 4 obols, for ὑικὴ 1 drachma 4½ obols. Dated in the eighth year of Tib. Claudius Caes. Aug. Germ. Imp., Phaophi (A. D. 47). Nearly complete. 5 lines. 22.3 × 24.7 cm.
- CCCXIV. Extract from* an ἐπίκρισις similar to that in cclxxxviii. 35-40, but for the forty-second year of Caesar (Augustus); cf. note on cclxxxviii. 40. Practically complete. Early first century. 8 lines. 17.5 × 17.5 cm.
- CCCXV. Petition to Sotas, strategus, from Tryphon, complaining of an assault by Demetrous and her mother upon his wife Saraeus ἔγκυον [οὔ]σαν; cf. introd. to cclxvii. Written in Epeiph of the first year of [Gaius] Caes. Aug. (A. D. 37). Incomplete. 24 lines. 25.2 × 8.7 cm.
- CCCXVI. Fragment of a petition addressed to Tiberius Claudius Pasion, strategus (cf. cclxxxiii-v), by Tryphon in the eleventh year of Tib. Claudius Caes. Aug. Germ. (A. D. 50-1). 22 lines. 17.2 × 7.6 cm.
- CCCXVII. Duplicate of O. P. I. xxxix (cf. p. 319). Nearly complete. 13 lines. Written on the *verso*, the *recto* being blank. As a junction between two *selides* occurs, this is a clear instance of an exception to the rule about *recto* and *verso*. A. D. 52. 29.2 × 14.8 cm.
- CCCXVIII. Contract for the loan of 160 drachmae from Antiphanes, son of Heraclis (cf. cclx. 8, cccvi), to Tryphon. After χωρὶς πάσης ὑπερθέσεως (cf. cclxix. 8) the papyrus proceeds ἐφ' ᾧ ἐπάναγκον ἐπὶ τῇ τοῦ ἀργυρίου ἀποδόσει ποιήσει ὁ Ἀντιφάνης περιαιρεθῆναι τὸν ἑαυτοῦ υἱὸν Ἀντιφάνην ἀφή[λ]ικα [ἀ]φ' ᾧν πέπρακεν ὁ δεδανεικὸς Ἀντιφάνης τῷ [Τρ]ύφωνι [δόντ]ω[ν] ἐπὶ τοῦ πρὸς Ὁξυρύγχων πό[λ]ει Σαραπ[ι]είου ἐν τῇ [τῶ]ν Ποιμένων λ[ε]γομένη λαύρα, καὶ ἐφ' ἑ[τ]έρου τόπου τοῦτ[ο]ν ἀνα[γ]ραφῆ[ν]αι, τῶν τῆς μεταποιῆς [κ]αὶ ἀπογραφ[ῆς] δαπανημάτων [δ]υν[α]μ[ι]ν πρὸς τὸν δεδ[α]νεικ[ο]τά Ἀντιφάν[η]ν. ἐὰν δὲ [τ]ῆς μεταποιῆς γ[ε]ν[ο]μένης μὴ [ἀ]ποδ[ώ]ι ὁ δεδ[α]νεισμένος καθὰ γέγ[ρα]πται, ἐκ[τ]εισ[ά]τωι κ.τ.λ. Cf. cccvi, the repayment of the loan. Cancelled. Dated in the fifth year of Nero Claud. Caes. Aug. Germ. Imp. (A. D. 59). Imperfect. 34 lines. 30 × 18.4 cm.
- CCCXIX. Acknowledgement by [Thamounis], daughter of Onnophris, Περσίνη (cf. ccli. 3, cclxxv. 2), of the loan of 16 drachmae from her son Tryphon. Same formula as cclxix. Dated in the second year of Gaius Caes. Aug. Germ. (A. D. 37). Imperfect, the beginnings of lines being lost. 26 lines. 36 × 8.7 cm.
- CCCXX. Contract for the loan of 314 drachmae from Tryphaena, acting with

- her son-in-law Dionysius, to Tryphon, Saraeus, and Onnophris, Tryphon's brother. Similar formula to cclxix. Dated in the fifth year of Nero Claud. Caes. Aug. Germ. Imp., Payni 25 (the day added later) (A. D. 59). At the end a docket (in a second hand) with same date δι' Ἀπολλωνίου τὸ πρὶν κεχρη(ματικότος) Σεκούνηδου τοῦ συνεσταμένου ὑπὸ τῶν μετόχων ἀγο(ρανόμων) κεχρη(μάτισται). Cancelled. Endorsed on the *verso*. Practically complete. 28 lines. 36 × 17 cm.
- CCCXXI. Beginnings of 27 lines of an agreement between Tryphon and Saraeus concerning the nurture of their infant daughter. Cf. introd. to cclxvii. Written in the reign of Gaius or Claudius. Cancelled. 26.2 × 7 cm.
- CCCXXII. Contract between Thamounion, acting with her son Tryphon, and Abarus a weaver, apprenticing to him her son Onnophris (cf. cccxx) for two years. Similar formula to cclxxv. Dated in the twenty-third year of Tiberius Caes. Aug., Sebastus (A. D. 36). Incomplete. 47 lines. 34.8 × 9.5.
- CCCXXIII. Part of the signatures to a loan of money (cancelled), with acknowledgement of the repayment to the lender and docket of the bank of Pamphilus stating περιέλνται ἡ διαγραφῆι. One of the parties was a member of the Althean deme. Repayment dated in the twenty-second year of Tiberius Caes. Aug., Choiach (A. D. 35). 18 lines. 18.3 × 12.2 cm.
- CCCXXIV. Latter part of a petition, addressed probably to the strategus, by Tryphon, complaining of an assault upon him and his wife Saraeus by a woman and other persons unnamed; cf. introd. to cclxvii. Signature of Tryphon (in a second hand) written by Zoilus. Dated in the eleventh year of Tib. Claudius Caes. Aug. Germ. Imp., Neos Sebastus (A. D. 50). 15 lines. 18.3 × 11.2 cm.
- CCCXXV. Two fragments of a letter to Onnophris from his father (whose name is lost), asking him to come, &c. Dated in the second year of Tib. Claudius Caes. Aug. Germ. Imp., Neos Sebastus 20 Σεβαστῆι (Nov. 16 A. D. 41). 28 lines. 18.5 × 7.8 cm. (fragment *b*).
- CCCXXVI. *Recto*. Letter from [Ammoni]us to his father Ammonius (cf. ccxcvii) chiefly about writing materials. Lines 7-14, οὐκ ἔλαβον ἀργύριον παρὰ [τῶν προ]πόλων ἀφ' οὗ ἀπεδήμησα. π[α]ρατέθεικα τῆι μητρὶ Φιλου[μέν]ηι τὸ βροχίον τοῦ μέλανος ('the ink pot') καὶ τοὺς κ[α]λάμους καὶ τὸ σμηλίον δ[ι]π[ω]ς γακήση τοὺς καλάμους γεργ[α]μένους καὶ τ[ὸν] τριβακόν [. . . .] καὶ τὸν χιτῶνα. Incomplete. 15 lines. About A. D. 45. On the *verso* address, and in the same (?) hand a short account, τιμῆ(ς) συρι() 4 drachmae, σκάφη(ς) . . . , κέντρο(ς) . . . , σακκί(ου) εἰς σάγμα(α) . . . , κεντρωνορ(ίου) . . . , καμη-

λίωνο(s) 3 drachmae 1 obol, σάγματος 2 drachmae, ἱμανταρίον 2 obols.
17 x 12.5 cm.

(c) Notices to the agoranomi.

- CCCXXVII. Notice sent to the agoranomus by a person whose name is lost and οἱ μέτοχοι to register (καταγράφειν) the sale of the half share of a slave Dioscorus also called Dionysius, about thirty years of age. Same formula as ccxli-iii. Late first century. Imperfect, only the beginning being preserved. 8 lines. 4.5 x 8.2 cm.
- CCCXXVIII. Beginning of a notice to the agoranomus from Theon, son of Sarapion (cf. cccxxxvi), to register (καταγράφειν) a sale. Same formula as ccxli-iii. About A. D. 85. 5 lines. 5.6 x 7.6 cm.
- CCCXXIX. Beginning of a notice to the agoranomus from Theon ὁ συνεσταμένος ὑπὸ Διονυσίου καὶ τῶν μετόχων to register a contract of loan. Same formula as ccxli-iii. Late first century. 7 lines. 5.5 x 6.4 cm.
- CCCXXX. Notice from Claudius Antoninus, ὁ συνεσταμέ[νος ὑπὸ] Σαραπίωνος, to the agoranomus to register the sale of 1½ βίκοι (cf. O. P. I. c. 10) of ψιλοὶ τόποι near the Serapeum ἐπὶ τῇ λεγομένῃ τῶν Ἰππέων χορτοθήκημ at the price of 240 silver drachmae. Same formula as ccxli-iii. A. D. 77-83; cf. ccxlii, cccxxxi. Imperfect. 17 lines. 13.7 x 10.3 cm.
- CCCXXXI. Notice from [Chaeremon] ὁ συνεσταμένος ὑπὸ Κλα[υ]δίου [Ἀντωνείου] (cf. ccxlili. 1) to the agoranomus to register the sale of ⅔ of a house at the price of 400 silver drachmae or 30 talents of copper (cf. introd. to ccxlili). Same formula as ccxli-iii. Dated in the third year of Imp. Caes. Domitianus [Aug. Germ.], Phaophi (A. D. 83). Imperfect. 30 lines. 24 x 9.5 cm.
- CCCXXXII. Beginning of a notice to the agoranomus from Dionysius ὁ συνεσταμένος ὑπὸ Ζήνωνος (cf. cccxxxvii) to register the sale of the third part of a slave Sarapous, aged fourteen. Same formula as ccxli-iii. About A. D. 89, cf. cccxxxiii. 10 lines. 7 x 8.5 cm.
- CCCXXXIII. Notice from Zeno to the agoranomus to register the sale of a house(?) sold for 700 silver drachmae or 52 talents 3000 drachmae of copper (cf. introd. to ccxlili). Same formula as ccxli-iii. Dated in the eighth year of Imp. Caes. Domitianus Aug. Germ., Καισαρείου ἐπαγομένων ἄ (Aug. 24 A. D. 89). At the end a docket (cf. ccxlili. 45, sqq.) διαγρα(φή) τῇ ἄ τῶν ἐπαγομένων ἐνκυκλί(ο)υ χαλκ(οῦ) πρὸς ἀργ(ύριον) (τάλαντα) ε' Ἀφ (i.e. 1/6 of the price in copper). Perfect, but defaced in parts. 13 lines. 21.3 x 10.2 cm.
- CCCXXXIV. Notice from Apollonius ὁ συνεσταμένος ὑπὸ Διδύ[μου τοῦ] σ(υν-

- εσταμένον) ὑπὸ Κλαυδίου Ἀντωνεῖνου (cf. ccxlii) to the agoranomus to register the sale of a house at the price of [600 drachmae of silver or] 45 talents of copper. Cf. introd. to ccxlii. Same formula as ccxli-iii. Dated in the reign of Imp. Caes. Domitianus [Aug.] Germ. About 81-3 A. D. Imperfect. 16 lines. 14.8 × 7.5 cm.
- CCCXXXV. Notice from [Theon], son of Sarapion (cf. cccxxxvi), to the agoranomus to register the sale of the sixth part of a house ἐπ' ἀμφόδου Ἰουδα(ι)κ(οῦ) bought by Νικαία Σιλ[βα]νῶ Ψουβίου τῶν ἀπ' Ὀξ(υρύγχων) πόλ(εως) Ἰου[δ]αίων from Παῦλος. Same formula as ccxli-iii. About A. D. 85. Imperfect. 12 lines. 9.3 × 7 cm.
- CCCXXXVI. Notice from Theon, son of Sarapion (cf. cccxxxv), to the agoranomus to register the sale of a slave Ammonous ([οἰκογε]νήs, probably a child) at the price of [140 silver drachmae or] 10 talents 3000 drachmae of copper; cf. introd. to ccxlii. Same formula as ccxli-iii. Dated in the fifth year of Imp. [Caes.] Domitianus Aug. [Germ.] (A. D. 85-6). Imperfect. 10 lines. 6.1 × 7.4 cm.
- CCCXXXVII. Conclusion of a notice from Dionysius (cf. cccxxxii) to the agoranomus to register a sale at a price of 300 silver drachmae or 22 talents 3000 drachmae of copper; cf. introd. to ccxlii. Same formula as ccxli-iii. Dated in the eighth year of Imp. Caes. Domitianus Aug. Germ., Pharmuthi (A. D. 89). 9 lines. 9.3 × 8.2 cm.
- CCCXXXVIII. Notice from Caecilius Clemens (cf. ccxli, cccxl) to the agoranomus to register the sale of the half share of an ἀλλή ἐπ' ἀμφόδου Μυροβαλάνου for 60 drachmae of silver or 4 talents 3000 drachmae of copper; cf. introd. to ccxlii. Same formula as ccxli-iii. Dated in the third year of [Trajan]; cf. cccxl (A. D. 99-100). Nearly complete. 17 lines. 13.5 × 6.2 cm.
- CCCXXXIX. Notice from Phantias ὁ συνεσταμένος ὑπὸ Φανίου Σαραπίωνος to the agoranomus to register (ἀναγράφειν) a contract of mortgage of three-fifths of a house and its appurtenances ἐπ' ἀμφόδου γόδου (= νότον ?) δρόμου for a period of three years. Instead of receiving interest the mortgagee was to have the right of living in the house (ἐνοίκησις) on condition of making a yearly payment, the nature of which is obscure, of 4 talents of copper. Same formula as ccxli-iii. Dated in the reign of Imp. [Caes.] Domitianus [Aug. Germ.] (A. D. 81-96). Nearly complete. 23 lines. 14.2 × 10 cm.
- CCCXL. Notice from Caecilius Clemens (cf. ccxli) to the agoranomus to register the sale of house property at the price of 180 silver drachmae or 13 talents 3000 drachmae of copper (cf. introd. to ccxlii). Same formula

- as ccxli-iii. Dated in the second year of Imp. Caes. Nerva Trajanus Aug. Germ. (A. D. 98-9). Nearly complete. 19 lines. 19.4 × 6.8 cm.
- CCCXLI. Beginning of a notice from Phantias and Diogenes also called Hermaeus, οἱ ἀσχολ(ούμενοι) τοὺς καταλοχισμούς (cf. O. P. I. xlv and xlv), to the agoranomus concerning a cession of land. Same formula as O. P. I. xlv-vii. About 95-100 A. D. 13 lines. 10.2 × 6.6 cm.
- CCCXLII. Similar notice to the agoranomus from Phantias and Diogenes concerning a cession of land. Cf. cccxli. About 95-100 A. D. Incomplete. 16 lines. 10.1 × 7.3 cm.
- CCCXLIII. Notice to the agoranomus (probably by Phantias) announcing the payment of the tax on a mortgage of 2½ arourae of catoecic land in the κλήρος of Theodotus near Psobthis in the upper toparchy. Same formula as cccxlviii. Dated in the third year of Imp. Caes. Nerva Trajanus Aug. Germ., Sebastus (A. D. 99). Incomplete. 19 lines. 17.5 × 6.1 cm.
- CCCXLIV. Notice to the agoranomi from Panther and Hermogenes οἱ προκεχωρισμένοι ὑπὸ Τιβερίου Κλαυδίου τοῦ ἀσχολουμ(ένου) τοὺς καταλοχισμ(οὺς) τῆς Αἰγύπτου of a cession (παραχώρησις) of catoecic land near the village Μουχίναξα in the κλήροι of Theodotus and Drimakus. Same formula as cccxli. Late first century. Incomplete, the end being lost. 24 lines. 16.7 × 9.6 cm.
- CCCXLV. Notice from Plutarchus (cf. O. P. I. clxxiv) to the agoranomi announcing the payment of the tax on a mortgage upon land περὶ Σέσφα . . . in the western toparchy. Same formula as cccxlviii. About A. D. 88. Incomplete. 18 lines. 11.5 × 7.1 cm.
- CCCXLVI. Notice from Dionysius also called Amois, ἐπιτηρητῆς καὶ χειριστῆς καταλοχ(ισμῶν) Ὁξυρυγγείτου, to the agoranomi concerning the cession of 50 arourae of land κατοικικῆς καὶ (ἐ)ωνημένης (cf. cclxx. 18) near Skô in the κλήρος of Strabas. Same formula as cccxli. Dated in the fourth year of Imp. Caes. Nerva Trajanus Aug. Germ., Phaophi (A. D. 100). Complete. 19 lines. 17.7 × 7.4 cm.
- CCCXLVII. Notice to the agoranomi from [Phantias], Heraclas, and Diogenes (cf. O. P. I. xlv) of a cession of (catoecic) land. Same formula as cccxlv. About 95-100 A. D. Incomplete. 11 lines. 7.2 × 8.6 cm.
- CCCXLVIII. Notice addressed to the agoranomi announcing the payment of the tax upon a mortgage (τεταγμένον εἰς καταλοχισμοὺς τέλος ὑποθήκης) of 40 arourae of catoecic land near Psobthis in the κλήρος of Olympiodorus, and of other land near Σινάχ in the κλήροι of Heracles and Callistratus. Same formula as cccxliii and cccxlv and, with the substitution of

τεταγμένου κ.τ.λ. for παρακεχωρημένου, as cccxli and O. P. I. xlv-vii. Late first century. Imperfect. 16 lines. 8.7 × 8.8 cm.

CCCXLIX. Beginning of a notice from [.]μηνιος and Didymus οἱ συνεστα[μέ]νοι ὑπὸ Ἰουλίου Μουσαίου to the agoranomus, requesting him to free (πρὸς ἐλευθέρωσιν, apparently a blunder for δὸς ἐλ.) a female slave ἐλευθερουμένη ὑπὸ Δία Γῆν Ἥλιον; cf. O. P. I. xlviiii-ix. Late first century. 7 lines. 5 × 7 cm.

(d) ἀπογραφαί.

CCCL. Return addressed to Chaereas, strategus, by Thais, of sheep and goats ἀ νεμήσονται . . . διὰ [νο]μέως Διονυσίου . . . λαογραφουμένου εἰς Ταλαώ. Same formula as ccxlv. Dated in the eleventh year of Tiberius Caes. Aug. (A. D. 24-5). On the *verso* scribblings. Imperfect. 17 lines. 21 × 10.8 cm.

CCCLI. Return addressed to Chaereas, strategus, by Taosiris, of sheep and goats. Signature of Sarapion, τοπ(άρχης), as in ccxlv. Same formula as ccxlv. Dated in the fourteenth year of Tiberius Caes. Aug., Mecheir (A. D. 28). Perfect. 24 lines. 29.7 × 5.8 cm.

CCCLII. Return, probably addressed to Chaereas (cf. cccl), of sheep and goats pastured near a village τῆς Θ[μ]ο[ι]σεφῶ τοπαρχίας (cf. O. P. I. lxii *verso*, 8), with the signature of an official. Same formula as ccxlv. Dated in the fourteenth year of Tiberius Caes. Aug., Mecheir (A. D. 28). Incomplete. 15 lines. 13.7 × 5 cm.

CCCLIII. Return addressed to Chaereas by Sambathaeus, of sheep and goats pastured near Pela, the shepherd λαογραφουμένου [πε]ρὶ τὸ Σατύρου ἐποίκιον. Same formula as ccxlv. Written in the thirteenth year of Tiberius Caes. Aug. (A. D. 27-8). Nearly complete. 22 lines. 17.5 × 5.5 cm.

CCCLIV. Return addressed to Theon, τοπάρχης, by Heraclides τοῦ Ἡρακλίδου Χαριτησίου . . . ἐπὶ τινῶν χρόνων κεχρηματικότος [. . .] τιος ('sometime called . . . tis'), of sheep and goats pastured περὶ Σε[φ]ῶ τῆς Θ[μ]ενσεφῶ [τοπαρχίας]. Same formula as ccxlv. Written in the twentieth (?) year of Tiberius Caes. Aug. (A. D. 33-4). Imperfect. 17 lines. 12 × 7.5 cm.

CCCLV. Return addressed to Theon, τοπάρχης, by Tsenpalemis, of sheep and goats. Same formula as ccxlv. Written in the fifth year of Gaius Caes. Imp. (A. D. 40-1). At the top in a second hand Νερωνέ(ο)υ . . . Incomplete. 15 lines. 11.8 × 5.6 cm.

CCCLVI. Return of sheep and goats with the signature of Apollonius, τοπ(άρχης). Same formula as ccxlv. Dated in the thirteenth year of Tiberius Caes. Aug., Mecheir (A. D. 27). Imperfect. 20 lines. 14.5 × 5.2 cm.

- CCCLVII. Return addressed to a strategus (?) giving the number of sheep and goats in the owner's possession compared with that of the previous year, which were registered ἐπὶ τοῦ Πάγγα Εἰσείου (cf. O. P. I. ciii. 7). Same formula as O. P. I. lxxiv. Late first century. Incomplete. Joined on the left to a similar ἀπογραφὴ, of which the ends of a few lines remain. 18 lines. 15 × 10 cm.
- CCCLVIII. Conclusion of a property return dated in the ninth year of Imp. Caes. Domitianus Aug. Germ., Pharmuthi (A. D. 90). Cf. ccxlvii and note on ἀπογραφὰς ccxxxvii. VIII. 31. 12 lines. 17.2 × 10 cm.
- CCCLIX. Beginning of a property return addressed to Epimachus and Theon (cf. ccxlvii-ix) by Ammonius. Same formula as ccclix. Written in the reign of Titus or Domitian (probably in A. D. 80 or 90; cf. note on ccxxxvii. VIII. 31). 11 lines. 7.2 × 7.5 cm.
- CCCLX. Fragment of a list of owners of real property with marginal and inter-linear annotations, similar to cclxxiv. First century. Parts of 26 lines. 20 × 15.1 cm.
- CCCLXI. Conclusion of a census return (cf. introd. to ccliv), containing a list of persons with ages, ending ἡ δὲ μήτηρ ἡ[μ]ῶν ἐγαμήθη τῷ πατρὶ [ἡμῶν πρὸ τοῦ] ζ (ἔτους) Νέρωνος (cf. cclvii. 24), καὶ [δ]μνύομεν Αὐτ[ο]κράτορα Καίσαρα [Οὐεσπασιανὸν Σεβαστὸν ἀλη]θῆ εἶναι τὰ προγεγραμμένα. εὐοκοῦσι μὲν ἡμεῖν [εὖ εἶη κ.τ.λ. Dated in the ninth year of Imp. Caes. Vespasianus Aug. (A. D. 76-77). 13 lines. 16.8 × 18.6 cm.

(e) *Contracts, wills, leases.*

- CCCLXII. Acknowledgement by Sarapous, acting with her cousin Apollonius, of the repayment by Adrastus of a loan of 500 silver drachmae contracted διὰ τοῦ μνημονείου three months previously. Dated in the seventh year of Imp. Caes. Vespasianus Aug., Mecheir (A. D. 75). Nearly complete. 19 lines. 12.8 × 13.1 cm.
- CCCLXIII. Fragment of a similar acknowledgement of the repayment of a loan contracted in the eighth year of Imp. Caes. Vespasianus Aug., Germaniceus. Written in A. D. 77-79. 20 lines. 8.3 × 10.5 cm.
- CCCLXIV. Beginning of a contract by which Tiberius Claudius Sarapion τῶν ἡγορανομηκότων Ἀλεξανδρείας appoints Theon as his agent to collect certain debts (συνεστακέσαι . . . ἀπαιτήσοντα). Dated in the thirteenth year of Imp. Caes. Domitianus Aug. Germ., Germaniceus (A. D. 94). Joined on the left to a piece of another contract. 14 lines. 9.5 × 10.6 cm.
- CCCLXV. Conclusion of a contract, similar to O. P. I. xcvi and cclxi,

- appointing a representative to appear at court. Late first century. 13 lines. 16.3 × 8.4 cm.
- CCCLXVI. Agreement by which Sarapion, son of Ptolemaeus, cedes to a woman acting with her guardian Thoönis $4\frac{1}{2}$ arourae of catoecic land. Dated in the first year of Tib. [Claudius (?) Caes.] Aug. (A. D. 41). Imperfect. 24 lines. 15 × 11.2 cm.
- CCCLXVII. Two fragments of an agreement concerning a *γεργιακὸς ἰσθός* (cf. cclxiv). Dated in the fourteenth year of Tiberius Caes. Aug., Pachon (A. D. 28). 19 lines in all. Fragment (*δ*) 11.1 × 9.2 cm.
- CCCLXVIII. Beginning of a contract for the lease of domain land (*ἀπὸ βασιλικῶν γεωργίων*) near Pela from Sarapion also called Didymus to Artemon for one year; cf. cclxxix. Written in the fourth year of Tib. Claudius Caes. Aug. Germ. Imp. (A. D. 43-4). 6 lines. 7.1 × 13.6 cm.
- CCCLXIX. Acknowledgement, similar to cclxii, of the repayment of a loan of 430 silver drachmae contracted in the second year *θεοῦ Τίτου*. Written soon after A. D. 81. Nearly complete. 28 lines. 12 × 8.6 cm.
- CCCLXX. Conclusion of an agreement concerning a payment of 3320 drachmae, ending *ὡς καὶ διαγράψομεν ἐπὶ τὴν δημοσίαν τράπεζαν ταῖς ὠρισμέναις προθεσμίαις κατὰ τὸ ἔθος καὶ εἰσολοσομεν τὰ ὑπαλλάγματα ἐφ' ᾧ μερεῖ ἡμῖν ὁ λόγος περὶ τοὺς ἐπιτηρητὰς κατὰ τὸ ἀνάλογον τῆς ὑποσ[τάσεως]*. Dated in the second year of an emperor. Late first century. 14 lines. 10.3 × 12.2 cm.
- CCCLXXI. Beginning of a marriage contract, dated in the first year of Imp. N[erva] Caes. Aug., Caesareus (A. D. 97). Parts of 5 lines. Written on the vertical fibres (cf. O. P. I. cv). 4.4 × 14 cm.
- CCCLXXII. Fragment of a marriage contract, beginning *ἐξέδοτο Ταουνῶφρις* (the mother of the bride). The dowry included a sum of 160 drachmae. Cf. cclxv. Dated in the seventh year of Imp. Caes. Vespasianus [Aug.] (A. D. 74-5). Parts of 15 lines. Written on the vertical fibres; cf. cclxxi. 10 × 14 cm.
- CCCLXXIII. Loan of 1120 drachmae from Selene to Apollonia with her guardian Themistocles *Καισάρειος ὁ καὶ [. . .]*. In the event of Apollonia failing to repay, Selene was to take possession of 10 arourae of catoecic land belonging to Apollonia near Sinaroi in the lower toparchy, the neighbouring landmarks being *βορρᾶ γύης, ἀπηλιώτου πλευρισμός*. Cf. cclxxiii. 21, note. Dated in the second year of Imp. Titus Caes. [Vesp. Aug.] (A. D. 79-80). Imperfect. 32 lines. 13 × 10.5 cm.
- CCCLXXIV. Conclusion of a lease. After the usual penalties for non-payment of the rent, the document ends *ἐπάναγκον δὲ τὸν με[μ]ε[σθωμ]ένον κυπηρολογήσειν καὶ παραδοῦναι τῷ Διδύμῳ τὴν γῆν κ[αθ]αρὰν ἀπὸ κυπήρεως*. Dated

- in the thirty-sixth year of Caesar (i.e. Augustus), Phaophi (A. D. 6). 8 lines. On the *verso*, two lines of an account. 7 × 12.8 cm.
- CCCLXXV. Contract for the sale of a female slave Dionysia, aged thirty-five, and her two (?) children at the price of 1800 (?) silver drachmae. The sale was made [ἐπι] Ταρουθίνου καὶ Θ[ε]μιστοκλέου[ς καὶ] Φιλίσκου (the agoranomi). Formula:—ἐπρίατο . . . καὶ αὐτόθεν παρέιληφεν . . . καὶ ἀπέσχευ . . . προπωλεῖ καὶ βεβαιοῖ Written about A. D. 79 (cf. ccclxxx). Incomplete. 24 lines. 16.1 × 11 cm.
- CCCLXXVI. Agreement, similar to cclxi, by which Titus Flavius Clemens, a soldier of *Legio III (Cyrenaica)*, appoints a representative to appear at court; cf. cclxi. Dated in the ninth year of Imp. Caes. Vespasianus Aug., Epeiph (A. D. 77). Imperfect. 18 lines. 17.2 × 10.5 cm.
- CCCLXXVII. Contract between Themistocles . . . δ καὶ Ελλείθιος and his (?) freed woman Apollonarion, by which the latter undertakes to nurture a foundling child; cf. O. P. I. xxxvii. Dated in the first year of Lucius Livius Sul[picus Galba . . .] Imp., Caesareus (A. D. 67). Much mutilated. 26 lines. Joined to another document (fragmentary). 20 × 11.8 cm.
- CCCLXXVIII. Parts of 14 lines from the beginning of a contract. Dated in the reign of [Imp.] Caes. Domitianus [Aug. Germ.]. 7 × 8.2 cm.
- CCCLXXIX. Will of a woman, bequeathing to her two brothers Pachoïs and Sus (Σῦτι dative) and her sister Takoïs (?), or their offspring, her house ἐπ' ἀμφόδου [νότον Κρηπείδος, and the half share of another οἰκίδιον, with appurtenances, and the rest of her property, on condition that they shall make some provision for Demetrous, perhaps the daughter of the testatrix. Formula similar to O. P. I. civ. Dated in the reign of Imp. Caes. Domitianus [Aug. Germ.] (A. D. 81-96). Imperfect. 30 lines. 20 × 14.5 cm.
- CCCLXXX. Contract made before [Taruthinus], Themistocles, and Philiscus (agoranomi, cf. ccclxxv) for the sale of a female slave Sarapous, aged 30. Same formula as ccclxxv. Dated in the [first] year of Imp. Titus Caes. Vesp. Aug., Ὑπερβερετείου . . . Καισαρείου ἐπαγομένων 5 Σεβαστηῆ) (Aug. 29 A. D. 79). Imperfect. 15 lines. 9.2 × 10.1 cm.

(f) *Taxation and Accounts.*

- CCCLXXXI. Strip of papyrus containing the words θ (έτους) Οὐεσπασιανοῦ μνημονικῶν | μνη(ός) Νέου Σεβαστοῦ ἀντίτομ(ον). Perhaps a σίλλυβος, cf. cccí. A. D. 76. Perfect. 2 lines. 4 × 30.5 cm.
- CCCLXXXII. Notice from Phantias, τοπάρχης, concerning a payment of ὀφειλ(ήματα) (cf. ccclxxxiii), concluding with a βασιλικὸς ὄρκος. Written

- in the reign of Tiberius Caes. Aug. (A. D. 14-37). Incomplete. 7 lines. 9.5 × 7.7 cm.
- CCCLXXXIII. Lower part of a series of receipts for corn, containing a receipt for 3 artabae δημοσίωι μέτρωι of wheat, being δφειλ(ήματα) of the twelfth year of Tiberius, measured by two sitologi των κομῶν in the eastern μερῆς of the upper toparchy. Cf. cclxxxvii. Dated in the thirteenth year of Tiberius Caes. Aug., Mecheir (A. D. 27). 9 lines. 9 × 6.7 cm.
- CCCLXXXIV. Receipt for 11½ artabae of wheat, δφειλή(ματα) of the eleventh year of Tiberius, from the village of Taruthinus, measured through the sitologi of the middle μερῆς of the eastern(?) toparchy. Cf. cclxxxvii. Dated in the twelfth year of Tiberius Caes. Aug., Phaophi (A. D. 25). Nearly perfect. 6 lines. 9.4 × 13 cm.
- CCCLXXXV. Receipt for a payment of corn through the sitologi of the eastern toparchy for the seventh year of Imp. Caes. Domitianus Aug. Germ. (A. D. 87-8). Imperfect. 6 lines. 7.3 × 8.7 cm.
- CCCLXXXVI. Receipt for 8 and subsequently 2 drachmae paid by Onnophris and his son for a tax the name of which is illegible. Dated in the seventh year of Tiberius Caes. Aug., Mecheir (A. D. 21). Complete. 7 lines. 13.1 × 6 cm.
- CCCLXXXVII. On the *recto*, fragment of account of money payments (?) by various persons. On the *verso*, part of an account of payments in kind (wheat, meat, wine) in a different hand, headed Σεβαστήι εν Σενέπτα. Amongst the persons who appear as receiving (or paying?) are a σταθμοῦχ(ος), an ἐκφόδιος, δεκανοί, and a προφήτης. First century. On the *recto* 23, on the *verso* 18 lines. 16.8 × 10.2 cm.
- CCCLXXXVIII. Fragment of an account of payments for wine, hay, a millstone, &c. First century. On the *verso*, part of an account. On the *recto* 12, on the *verso* 10 lines. 8.8 × 6.3 cm.
- CCCLXXXIX. Part of an account in two columns of which the first has only the ends of lines. Col. II. 1-5, an account connected with building, headed καὶ τῆι κε τοῦ μη(νὸς) Νέου Σεβαστοῦ. Among the entries are κασοπ() η, ηπη() μη, κλ[.]β() ιβ, ἀστρολ() δ, οἰκοδ() η, ἐργα() κ. There follows an account of payments for λα(ογραφία), χω(ματικόν), and ὑικ(ή); cf. introd. to cclxxxviii-ix. The entries are—Θεω . . () λα(ογρ.) 80 dr., χω(μ.) 14 dr. 1 ob., ὑικ. 5 dr. [5½ ob.], total 100 dr. ½ ob. Ἀμόι(τος) λα(ογρ.) 40 dr., χω(μ.) 136 dr. 1½ ob., ὑικ. 14 dr., total 194 dr. 1½ ob. Ξένω(ν) λα(ογρ.) 20 dr., χω(μ.) 67 dr. 5½ ob., ὑικ. 12 dr. ½ ob., total 100 dr. Ἡρακλείδ(ου) χω(μ.) 12 dr. 3 ob., ὑικ. 26 dr. 4½ ob., total 39½ dr. 1½ ob. Ἀρθοώ(νιος) λα(ογρ.) 16 dr., χω(μ.) 6 dr. 4 ob., ὑικ. 13 dr. 3 ob., total 36 dr. 1 ob.

'Ατρίωνο(ς) λα(ογρ.) 24 dr., χω(μ.) [3]3 dr. 2 ob., ύικ. 6 dr. [4½ ob]., total 64 dr. ½ ob. Διονυσι(ου) λα(ογρ.) 12 dr., χω(μ.) 6 dr. 4 ob., ύικ. 5 dr. 5½ ob., total 24 dr. 3½ ob. Παρ() λα(ογρ.) 20 dr., χω(μ.) 9 dr. 3½ ob. Since the χω(ματικόν) tax was normally 6 dr. 4 ob. for each person (see introd. to cclxxxviii), only the entries concerning Harthoönis and Dionysius seem to be individual payments; in these two cases the payments for λαογραφία are 16 and 12 dr. respectively; cf. introd. to cclxxxviii. 32 lines. Early first century. 21.2 x 12.8 cm.

CCCXC. Fragment of an account of money payments for various purposes. Among the items are τῶν παλαιστροφυλ(άκων) 1 dr. 5 obols, χάρτου 1 dr. 3 obols. The month Germanicus (cf. cclxvi. 2) is mentioned. On the verso, another account. First century. 34 lines in all. 23.2 x 12 cm.

CCCXCI. Part of an account of receipts of wheat headed λόγος λημμά(των) [π]υροῦ μετὰ λόγου [. . . . Line 4 begins ἀγορασταὶ ὧν ἡ τιμὴ πρόσκει(ται). On the verso, parts of 3 lines of another account. First century. 13 lines in all. 11.5 x 12 cm.

CCCXCII. Fragment of an account of money payments by various persons. Before each name is the title of an ἄμφοδον (cf. note on ccxlii. 12), e.g. Θοή(ριδος), Ἴπποδ(ρόμου), cf. introd. to cclxxxviii, Ποιμ(ευικῆς), Λυκίω(ν) πα(ρεμβολῆς). First century. 19 lines. 14.6 x 13 cm.

(g) Petitions and Letters.

CCCXCIII. Petition addressed to Tiberius Claudius Pasion, strategus (cf. cclxxxiv), by Aristas, weaver, of the λαύρα Ἰππέων παρεμβολῆς, complaining of the extortion of Damis, γενόμενος πράκτωρ, in the eighth and 'past ninth year' of Claudius. Same formula as cclxxxiv-v; cf. note on cclxxxiv. 7. Written in the tenth year of Tib. Claudius Caes. Aug. Germ. Imp. (A. D. 49-50). Nearly complete. 18 lines. 15.6 x 6.3 cm.

CCCXCIV. Conclusion of a similar petition complaining of the extortion of 24 drachmae and a ἱμάτιον worth 16 drachmae. About A. D. 49. 7 lines. 21 x 8.2 cm.

CCCXCV. Part of a declaration by various persons, concluding with a βασιλικὸς ἔρκος. The word συνταυρογράφος occurs. Written in the reign of Imp. Caes. Domitianus Aug. Germ. (A. D. 81-96). 19 lines. 10.2 x 7.1 cm.

CCCXCVI. Beginning of a letter from Dionysius to his brother Sarapion, commencing Δ[ι]ονύσιος Σαραπίωνι τῷ ἀδελφῷ [χαίρειν] καὶ διὰ π[αντ]ῶς ἐρρωμένῳ εὐτυχεῖν. Postscript added at the top Ὀννώφρις δέ σοι μεγάλως

εὐχαριστέῃ. ἐπεὶ δὲ μετρίως εἶχε ὑπὸ τὴν ὥραν ἐνεσημάθη οὐκ εἶσχυσέ σοι
 γρ[ά]ψαι. Address on the *verso*. Late first century. 9 lines.
 5.1 × 12.1 cm.

CCCXCVII. Letter written by Glaphyra announcing the dispatch of various
 articles, &c. The words βουκίαι and κολλύραι occur. Early first century.
 Nearly complete but effaced in parts. 31 lines. 20.5 × 7 cm.

CCCXCVIII. Letter beginning ἀπήγγελλται Πτολεμ[α]ῖ[ο]ς ὑ]πηρέτης, much effaced.
 Dated in the ninth year of Tiberius Caes. Aug., Phaophi (A. D. 22).
 13 lines. After a blank space is another letter in a different hand, dated
 Payni 19, mentioning the eleventh year (A. D. 24-5). Incomplete. 16 lines
 35.5 × 7.1 cm.

CCCXCIX. Letter from Apollonius to Dionysius announcing the despatch of
 an ὄνηλάτης with two donkeys, and asking for news. First century.
 Incomplete. 17 lines. 13 × 9.5 cm.

CCCC. Letter from Dionysius to another Dionysius about a cargo and the
 dispatch of wine, bread, cheeses, &c. Late first century. Complete, but
 stained in parts. 30 lines. 23.8 × 9.5 cm.

ADDITIONS AND CORRECTIONS
TO OXYRHYNCHUS PAPYRI, PART I

THE principal reviews of our first volume and articles upon individual papyri contained in it are:—*Athenaeum*, Aug. 20, 1898, pp. 247–8; F. Blass, *Literarisches Centralblatt*, July 16, 1898, pp. 1074–6, *Neue Jahrbücher f. klass. Alterthum*, 1899, I. 30–49 (on vii, viii, ix), and *Hermes* xxxiv. pp. 312–5 (on cxix); W. Crönert, *Preuss. Jahrb.* xciv. pp. 527–540; O. Crusius, *Beil. zur Münch. Allgem. Zeit.*, Oct. 5, 1898, pp. 1–4; A. Deissman, *Theolog. Literaturzeitung*, Nov. 12, 1898, pp. 602–6 (on xxxiii); H. Diels, *Sitzungsber. d. k. Preuss. Akad.*, July 7, 1898, p. 497 (on vii and viii); G. Fraccarolli, *Bollett. di Filol. class.*, Oct.–Nov. 1898 (on vii, xiv, xv), and *Rivista di Filol.*, xxvii. I; A. Harnack, *Sitzungsber. d. k. Preuss. Akad.*, July 14, 1898 (on iv and v); H. Jurenka, *Wiener Studien*, 1899, pp. 1–16 (on vii); L. Mitteis, *Hermes* xxxiv. pp. 88–106 (esp. on xxxiii, xxxiv, xxxvii, xl, xlviii, lvi, lxvii, lxviii, lxxi, cxxix, cxxxvi); T. Mommsen, *Sitzungsber. d. k. Preuss. Akad.*, July 7, 1898, p. 498 (on xxxiii); T. Reinach, *Rev. des études grecques*, 1898, pp. 389–418 (on ix); F. Rühl, *Rhein. Mus.*, 1899, pp. 151–5 (on xiii); K. Schenkl, *Zeitschr. f. Oesterr. Gymn.*, 1898, pp. 1093–5; O. Schulthess, *Wochenschr. f. klass. Philol.*, 1899, pp. 1049–1058; C. Taylor, 'The Oxyrhynchus Logia and the Apocryphal Gospels,' Oxford, 1899 (on i); P. Viereck, *Berl. Philol. Wochenschr.*, 1899, pp. 161–170; G. Vitelli, *Athene e Roma*, I. pp. 297–302; H. Weil, *Rev. des ét. grecques*, 1898, pp. 239–244 (on xiv and xxxiii); U. von Wilamowitz-Möllendorff, *Götting. gel. Anz.*, 1898, pp. 673–704.

We give below those corrections of the texts with which, after consulting the papyri, we agree. Questions of interpretation are not entered upon as a rule. In the case of the papyri at Gizeh we postpone the consideration of proposed suggestions until we have again seen the originals. Where no name is given, the corrections are our own.

v. Another fragment has been found containing line 4 (*recto*), which now reads πληροῖ τὸν ἄνθρωπον, καὶ. F. C. Conybeare (*Athenaeum*, July 9, 1898), A. Harnack (*l. c.*), and V. Bartlet (*Athenaeum*, Oct. 6, 1898) have pointed out

that lines 1-9 of the *recto* are a quotation from the Shepherd of Hermas, *Mand.* xi. 9.

vii. 5. ἀμβροτε is for ἡμβροτε (Diels). The ode has probably lost nothing at the beginning.

xii. I. 13-15. 1. τούτων κατὰ τὸν τρίτον ἐπὶ 'Ρώμης οἱ τιμηταὶ πρῶ[τον ἐκ] τοῦ δήμου ἤρέθησαν (Wilamowitz).

xv. II. 5, 10, 15. 1. ΑΥΛΕΙ ΜΟΙ for ΑΥΛΕΙΜΟΙ (Wilamowitz).

xxvi. II. 7. 1. ὄτ[ε] for ὅτι, and IV. 1. διαβαλλόντων (Blass).

Our arguments from the resemblance of this papyrus to the Bacchylides MS. have failed to convince Mr. Kenyon, who (*Palaeography*, pp. 75-7) adheres to his former date for that MS., the first cent. B. C. We should, however, be disposed in the present state of papyrus palaeography to place less reliance than he does upon 'test letters' for distinguishing the hands of different periods. The two letters which he selects (p. 73) as the most decisive criteria for literary papyri of the Ptolemaic period, the A in which the right hand oblique stroke is formed separately from the rest of the letter, and the Ξ in three disconnected strokes, are hardly satisfactory. This form of A is very common in the Roman period, as well as in the Ptolemaic, e. g. the Harris Homer (Brit. Mus. Pap. CVII, probably of the first cent. A. D.), O. P. I. vii, xii, xiii, xv, xviii, xxiii, xxiv, xxvi, xxviii, besides numerous instances in the present volume; and Ξ made by three distinct strokes is commonly used in ccxxiii, which is of the third century, just as the archaic I (Z) occurs in the Roman period, e. g. G. P. I. ii, and ccxii of this volume. The Ptolemaic characteristics of some letters, especially M, Ξ, Y, in the Bacchylides papyrus, do not seem to us to outweigh the Roman characteristics of others, especially E, K, N, Ξ, Ω, and the general resemblance of the MS. to some uncial papyri of the first and second centuries A. D.

xxxii. The lower part of this papyrus has been found since our original publication. The end of the letter runs as follows:—

22 m[.....] . . id[est]
 c[.....] hab[.....]
 h[.....] et [.....]
 25 tor . t . [. . .]ico[.....]
 illum ut[. . .]ipse[.]inter-
 cessoris u[t il]lum co[mmendarem]
 estote felicissi[mi] domine to-
 tis annis cum [tuis omnibus]
 30 ben[e] agentes
 hanc epistulam ant[er] ocu-

*los habeto domine puta[τ]ο
me tecum loqui
uale*

xxxiii. II. 13, note. ἀφιλοκαγαθία is a mistake for ἀφιλοκαλοκαγαθία (Crusius). Mommsen considers that the emperor in the papyrus can be Commodus, since M. Aurelius is called *divus Antoninus* in C. I. L. III. 239.

xxxiv. I. 5. 1. [εἰ]ς τὸ [τρια]κοντάκλειον, and II. 7 ἄλλο τι for ἄλλον (Wilamowitz).

xxxix. 4. 1. (Φαρμοῦθι καθ) Σεβαστ(ῆ) for σεσημ(ειωμένης); cf. the duplicate copy, cccxvii, where Σεβαστῆ is clear.

xliii *verso*. I. 7, 10. *al.* Wilamowitz suggests that the abbreviation at the beginning of the line is for πρὸς, which makes good sense, but the comma-shaped sign which would represent the π comes after the ρ, not above it.

V. 6. 1. Κόλοβος for κολοβός (Wilamowitz).

xlv. 2 and xlvi 2. 1. οἱ ἀσχολούμενοι for διασχολούμενοι.

xlvi. 6, xlix. 8. 1. ὑπὸ Δία Γῆν ἥλιον (W. M. Ramsay, Wilamowitz).

lii. 16. περιωμάτων = πελιωμάτων (Wilamowitz).

lix. 14. 1. Ἀπολλοθέωνα (Wilamowitz).

lxii *verso*. 8. 1. Θμοισεφῶ for Θμοισαφῶς.

lxvi. 10. 1. Μητροδώ[ρον] for Μητροδώ[ρον] ἀνδριάν, and in 18 ἀνδριάν (i. e. ἀνδρείαν) for ἀνδριάν (Wilamowitz).

lxviii. delete note on 34-5 (Wilamowitz).

lxix. 14. 1. (δέ)ουσαν for οὔσαν (Wilamowitz).

lxxii. 5. 1. Σέεπτα for Ἐνεπτα.

lxxiv. 21. 1. ἀνεμήσουτ(αι) περὶ, and in 23 νομοῦ διὰ, cf. ccxlv.

lxxviii. 16. Σαλοσταρίου may be read Σαλουταρίου. The Latin Salutaris is meant (Wilamowitz).

lxxxī. The *verso* contains eleven lines of an account.

lxxxvi. 20-2. 1. εἰς ἀν[ά]β[α]σιν με καταστήναι τῷ μίζονι προσέ[τι] ἐντυχεῖν (Wilamowitz).

lxxxix. 4 and xc. 3. 1. (διὰ) σι(τολόγων) for λ() σί(του), cf. cclxxxix.

xcvi. 2 and 26. 1. σὺν ἄλλοις) for συναλ(λακτής?) (Wilcken, *Gr. Ost.* I. p. 576).

Cf. cclxxvi. 11.

c. 4. 1. [.]ειταναβατεῖω τῷ καὶ Ἀλθαιεῖ, the name of a deme; cf. xcv. 15 Σωσικοσμίου τοῦ καὶ Ἀλθαιέως.

cv. 13. 1. Ἀμ]μωνος, 16 Διδος ἐπ' ἀετῷ, and 19 [π]ρ[ο]γομῆ φιλ[ο]σόφου (Wilamowitz).

cxvi. 19. 1. καλῆς for μάχης (Wilamowitz).

cxvii. On μετεωρίδι(ο)ν, cf. introd. to ccxxxviii.

cxviii. 21-3. 1. ἀγα[θὰ ἐδ]χόμενος [ἐπι(θυ)ε (Wilamowitz).

cxix. 12. πεπλάνηκαν ἡμᾶς ἐκεῖ is what is meant (Wilamowitz, Blass, *Hermes* l.c.); but ημωσ was apparently written, not ημασ.

13. 1. λυπόν (i. e. λοιπόν) for λύρον (Wilamowitz).

cxixii. 5. 1. [ἡδ]έως for [εὐθ]έως, and in 12 φ̄ χρη̄ση̄ ἡδε̄ω[s (Wilamowitz).

cxixiii. 3. There should be a full stop after ὑμᾶς (Wilamowitz). Delete note on 1.

clxvii. Written on the *verso*. On the *recto* ends of five lines.

clxx. Date about A. D. 77-9, cf. ccxlii-iii.

clxxi. Text of the census return given on p. 208 of this volume.

clxxviii. For Seras read Heras.

INDICES

I. NEW CLASSICAL AND THEOLOGICAL FRAGMENTS.

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