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P R E F A C E .

THE Collection described in this Catalogue consists of MSS. in the Sa'idic, Middle Egyptian and Bohairic dialects of Coptic. Of these, the first group comes mainly from the White Monastery at Alhmîm, the second mainly from the Fayyûm, and the third from the Nitrian monasteries.

The present is the first published Catalogue which embraces MSS. both literary and non-literary in all these idioms.

ROBERT K. DOUGLAS,

*Keeper of the Department of
Oriental Printed Books and MSS.*

BRITISH MUSEUM,

October, 1905.

TABLE OF CONTENTS.

Introduction	ix
I. Sa'idic Manuscripts :	
Bible—Old Testament	1
New Testament	15
Liturgical Works	30
Canons and Monastic Rules	52
Commentaries, Homilies &c.	60
Biographical and Historical Works—	
i. Biblical Characters	125
ii. Non-Biblical Characters	140
Gnostic, Magical and Alchemistic Texts	173
Legal and Financial Texts	176
Letters	222
Miscellaneous	231
II. Ahmimic Manuscript	236
III. Middle Egyptian Manuscripts :	
Bible—Old Testament	237
New Testament	238
Liturgical Works	245
Various Literary Texts (Magic, Alchemy &c.)	251
Letters	261
Legal Texts, Accounts, Lists &c.	304
IV. Bohairic Manuscripts :	
Bible—Old Testament	315
New Testament	322
Lectionaries	330
Liturgical Manuscripts—	
The Anaphoras	340
Horologia	347
Various Services	350
Sacramental Services	353
Ordination and Consecration Services	356
The Theotokia	362
Various Hymns	368
Miscellaneous	375

TABLE OF CONTENTS.

Homilies	377
Biographical and Historical Works	381
Philological Works	384

SUPPLEMENT.

I. Sa'idic Manuscripts :

Bible	391
Liturgical texts	399
Homilies, Epistles, Canons &c.	407
Biographical and Historical Works	412
Magical Texts	417
Legal and Financial Texts	421
Letters	460
Miscellaneous	502

II. Ahmîmic and Middle Egyptian Manuscripts

504

III. Bohairic Manuscripts

513

Addendum	515
Additions and Corrections	517

Numerical Index	523
Index of Biblical Passages quoted or referred to	532
Index of Personal Names	535
Index of Place Names	559
Index of Greek Words	566
Index of Coptic Words	587
Index of Arabic Names and Words	608
Subject Index	613

INTRODUCTION.

THE localities whence the Coptic manuscripts now in Europe have been acquired are very various. External evidence as to the ultimate *provenance* of those which appear upon the markets of Cairo and Upper Egyptian Towns or which are brought thence by dealers, is difficult to obtain and usually untrustworthy. Better evidence may sometimes be had from the manuscripts themselves: scribes' colophons or dedications to particular churches or monasteries are to be read in many Bohairic books and survive too in a certain number of the scattered remnants of Sa'idic parchment volumes; while in the papyrus letters and documents from Upper Egypt incidental names often fix the place of origin within narrow limits.

The sources fall mainly into two classes, corresponding in some degree to the ecclesiastical and secular literature represented by the MSS. Of these, the first embraces a number of monasteries and churches, some long since ruined, others still in use, to the libraries of which the volumes have belonged; while the second consists of the rubbish-mounds of villages or the sand covered ruins of private dwellings,¹ wherein 'waste-paper,' in the shape of countless papyrus documents, has been discovered. A third source, which preserved to us so much of the literature of pagan Egypt—the cemeteries—has yielded scarcely anything for the Christian period.

Sa'idic Manuscripts:—As regards the literary MSS. in the southern dialect, the vast majority of those upon parchment has been obtained, as is well known, from the famous monastery of Shenoute, "The White Monastery," at Atriye, W. of Sohâg. The hidden treasure is first heard of towards the middle of the 18th century.² Apparently the earliest of the leaves to arrive in Europe were among those obtained through his Propagandist missionaries by Cardinal Stephen Borgia,³ whose great collection was gradually formed during the succeeding decade and, after his death in 1804, partitioned

¹ This is doubtful. The names, in documents thus found, would often seem to point, here too, rather to monastic or clerical than secular writers.

² Ch. Perry (*A View of the Levant* 1743, p. 370) had heard of (or seen?) many parchment MSS. at the White Monastery. Quantities of them perished, it was said, in the Mameluke raids, early in last century (R. Curzon, *Monasteries*, ed. 1849, 135).

³ The first statement about the Borgian collection is in the Cardinal's *Fragm. Copt. ex Actis S. Colluthi*, 1781, pp. 3, 4, where it is stated that the fragt. edited was obtained with a few others in the ruins of a monastery *prope Thebas*. If this were accurate however, we could scarcely believe these to have belonged to the White Monastery. But as to the body of the collection there cannot be this doubt. Cf. also J. G. C. Adler, *Bibliischerit. Reise*, 1783, p. 185.

between the College of the Propaganda at Rome¹ and the Biblioteca Borbonica at Naples. About the same time C. G. Woide was acquiring a number of similar leaves, to be eventually bequeathed to the Clarendon Press,² while, almost simultaneously, a smaller number came into the possession of St. Mark's Library at Venice.³ A few years later⁴ the nucleus of the Paris collection had been acquired. In 1838 Robert Curzon, afterwards Lord Zouche, procured parts of several volumes, not indeed in Upper Egypt, but which once belonged, as internal evidence proves, to Shenoute's monastery; while the Rev. (afterwards Archdeacon) Henry Tattam had, about this time, collected certain parchment leaves,⁵ for which the same *provenance* is demonstrable. These, or some of them, subsequently passed to Lord Crawford, who has recently parted with them to Mrs. John Rylands of Manchester. Further, the Royal Library at Berlin, the Imperial Library and that of M. Golenischef at St. Petersburg, and the collection of the Archduke Rainer at Vienna (now incorporated with the Hofbibliothek) have each during the past quarter of a century or so obtained more or less extensive batches of these parchments. But no collection can now rival that of the Bibliothèque Nationale in Paris, which, having slightly increased by 1872,⁶ became possessed of the bulk of the great find made at the White Monastery in 1883,⁷ smaller portions of which eventually found their way to the Museums at Cairo⁸ and Leyden⁹ and to the British Museum.

The first instalment to reach here was that brought in 1886 by Mr. H. Wallis (Or. 3367); a far larger quantity was obtained in 1888 through Dr. Budge (Or. 3579—3581),¹⁰ to whom indeed, more than to any other, the British Museum owes its large acquisitions of Coptic MSS.

The small chamber in the N.E. corner of the conventual church, wherein the mass of leaves lay when discovered in 1883, may, from its inscriptions, be fairly identified as in fact the ancient library.¹¹ The contents of this library in antiquity cannot now be estimated. I have however computed that, in the combined collections of Europe and Egypt, there are at present some 9000 leaves or fragments of leaves, which once

¹ On the death of Card. Ciasca, in 1902, this part of the collection was transferred to the Vatican Library.

² V. Ford's preface to Woide's *Appendix*, p. ii, also W.'s correspondence in *MS. Clar. Pr.* c. 2, foll. 33, 71, 197, 220 &c.

³ Edited by A. Mingarelli, *Aeg. Codd. Rel.*, 1785.

⁴ Before 1808. V. Quatrèmere, *Recherches* 114, 139. The leaves there mentioned form now MS. 78 of the Bibl. Nationale.

⁵ V. *Journal of a Tour through Egypt* &c. [by Miss Platt, T.'s niece], 1842; also *Quarterly Rev.* 1846 (lxxvii), pp. 55, 60 and *ZDMG.* vii, 94.

⁶ Date of binding of MS. 102.

⁷ Described by Maspero, *Méms. de la Miss. franç.* vi, p. 1.

⁸ V. Crum, *Coptic Monuments* (*Catal. gén. des Antiq. du Mus. du Caire*, 1902).

⁹ V. Pleyte et Boeser, *Manuscripts Coptes*, 1897.

¹⁰ Remnants of this find were still to be had on the spot in 1898 (*e.g.* Mr. Horner's MSS., nos. 8, 17, 114, 161 &c.).

¹¹ V. *Journ. Theol. Stud.* v. 553, 564.

belonged to it. Of these about 490 are in the present collection. How many volumes are here represented it is of course impossible to say. The pagination often shows that the volumes must have been of a considerable size: I have noted eight leaves or groups of leaves reaching to a page-number above 400, as many to above 500, three to above 700, one to above 900.¹

Where and under what conditions these parchment volumes were produced we do not know, except as regards one definite group, written within a limited period. That not all were originally destined for the White Monastery is evident from certain of the extant colophons: no. 162 *below* was presented to a church at Tahanhor; in Paris similar references to the churches of the Virgin 'in the desert' or 'the desert of Apa Shenoute,'² of Severus at Rifeh,³ of the martyr Pshemmaô near Aḥmîm,⁴ and in a fragment of M. Golenischef's, to that of S. Cosmas at Fayyûm, show that the library was enriched by acquisitions from other libraries.⁵ Elsewhere we find a record of texts diligently sought in other monasteries and copied for the White Monastery.⁷ The group above referred to is the work of a school of scribes, resident or originating at the town of Toutôn, in the S. of the Fayyûm;⁶ and we find that, not the scribes only, but occasionally the donors also of these MSS. come thence.⁹ Whether there subsisted any special connection between the White Monastery and this town we cannot tell: the existence of a contemporary Bohairic MS. from Nitria, likewise signed by a Toutôn scribe,¹⁰ may indicate that its school of calligraphy had an extended reputation (*v. below*). In the present collection those fragments referred for comparison to Ciasca's pl. xiii may be taken generally to belong to this group. A slight dialectal impurity also betrays in many cases their place of origin.

The library of the White Monastery existed however before the time when copies upon parchment had replaced the earlier papyrus volumes. Shenoute's frequent citations

¹ Paris 129¹³, f. 35, pagel ᠒᠒᠐ (sic); *v. Not. et Extr.* xxxiv, 376. Pagination is however uncertain evidence as to the size of a volume; for complete MSS. (e.g. no. 171) or extensive frags. (e.g. Zoega, Cod. Sah. xi) show us that the different sections of one volume may be independently paged.

² 131¹, f. 40.

³ 131⁷, f. 35.

⁴ 129¹⁴, f. 95.

⁵ 132¹, f. 68.

⁶ Paris 129¹², f. 42 (= *Mission franç.* iv. 606) has three successive colophons: 1. by the scribe of the text, Sousiune, 2. by the δούξ (Γ) who presented it to the White Mon., 3. by Abû Naser who bought it of 'the Persians' and gave it to 'his monastery.' Thus it would appear that the White Mon. was not the eventual owner of the MS. But the meaning of 'his' in 3. is doubtful.

⁷ Paris 132¹, f. 66, ἀγῶνις γυμναστηρίου κατὰ τὰ παύλας τῶν ἐξ ὧν ἠρξαμένοι.

⁸ There is no evidence for its identity either with the ancient Tebtunis or Tebetnu. It lies farther S. than the former and is not mentioned before Christian times. V. Wessely in *Wiener Denkschriften* L, i (maps) and Salmon in *Bull. de l'Inst. franç.* i, 70.

⁹ Paris 129¹², f. 41, 132¹, f. 67.

¹⁰ Hyvernat, *Album* xv = Quatremère, *Recherches* 218 = Zoega p. 106.

of the 'papyri' (χάρτης) existing in his and his predecessors' time,¹ refer to that earlier state of things, little if any remnants of which however have survived. The papyri in the archaic Ḥmīm dialect, spoken presumably in the surrounding district until Shenoute made the Sa'idic fashionable, are said upon good authority to have come from this monastery;² but no others have been traced to it.

Sa'idic MSS. upon parchment have reached us from other sources besides Shenoute's monastery. The present collection contains, besides the *Pistis Sophia*, the origin of which is unknown, a series of leaves and fragments (Add. 14,665, Add. 17,183) which, as the Syriac texts wherewith they have been covered show, were long in the hands of Nitrian monks, though it is to be presumed that their original Coptic text was written in Upper Egypt; and further, a number of others (nos. 944, 945, 966 &c.) which, from their association with papyri from Ashmunain, may be assumed to have come thence. The Cairo Museum again has recently obtained a number of fragments³ from the ruins of a church near Siût. Again the Curzon fragments 108, 109, 110, while obtained in Nitria,⁴ have internal evidence showing that parts, at any rate, of them once belonged to the White Monastery.

The literary papyri have been obtained in various localities of Upper and occasionally of Middle Egypt;⁵ but many in the present collection, especially those acquired early in the last century (*e.g.* nos. 46, 52, 115, 170, 179, 270—277), bear no record of their *provenance*, though it may be assumed that those presented by Sir G. Wilkinson came from Thebes, while it is probable that one at least of Salt's papyri⁶ had a like origin. The larger collections of papyrus documents have usually been accompanied by literary fragments which we may suppose to have been discovered with them; thus nos. 986 ff., 993 ff. would be from Ashmunain (Hermopolis), nos. 933 ff. perhaps from Ḥmīm. Among the Fayyûm documents too a few Sa'idic literary texts have occurred (*e.g.* nos. 32, 278, 361).

There is one other group of MSS., neither upon papyrus nor parchment, which deserves notice: the paper volumes, first of all Sa'idic texts to be brought to Europe, which served as an introduction here to the study of this dialect. They are associated together by their material, general appearance and, particularly, by the type of script (*cf.* Zoega's 9th class) which they have in common and by being provided with Arabic versions. Two of them are moreover dated, *viz.* Bodleian, Hunt. 393 (A.D. 1393)⁷ and Paris MS. 44

¹ V. Leipoldt, *Schenute* p. 100, Zoega 389 &c.

² Maspero in Steindorff, *Apok. des Elias* pp. 1, 2.

³ Nos. 8080—8103.

⁴ A note in Robert Curzon's hand in MS. 109 states that it was obtained at Dair Anbâ Bishoi.

⁵ The finest collection, that of the Turin Museum, belonged perhaps to a church at Thinis (Abydos). V. *Acc. dei Lincei, Mem.*, ser. v, i, p. 3.

⁶ No. 167. V. *The Canons of Athanasius*, ed. Riedel and Crum, p. 83.

⁷ *Les Mystères des Lettres grecques*, ed. Hebbelynck.

(1389).¹ Among these we may confidently place our no. 491 and scarcely less certainly nos. 6 and 330. These three come from Nitria and we should not hesitate to assign the same origin to the rest of the group, were it not that MSS. in a closely similar hand and style have since been brought from the White Monastery² (e.g. no. 977).

Of writing materials and their preparation we learn little from the texts. Papyrus books appear to have been among the articles of manufacture in the White Monastery.³ The price of a δεκάς of papyrus is perhaps given in no. 711. The preparation of skins is referred to in no. 550 and part of a treatise on that subject is preserved in a papyrus in the Phillipps collection.⁴ Parchment appears very rarely to have been coloured. The fine Gospels MS., no. 112, dyed a bright saffron, is the only example known to me.⁵ The Phillipps papyrus shows that the pen employed was a reed, and elsewhere a νοτάριος with his καλαμάριον is mentioned.⁶ Illustrations are practically unknown in Sa'idic parchment books; rarely the figure of a saint⁷ or emperor⁸ has been added on the final page. Coloured initials and ornaments are however frequent.⁹

The size of the leaf, both in papyrus and parchment, varied much. Of the former, one of the largest was no. 951, when complete ($14\frac{1}{4} \times 10\frac{1}{2}$ in.), and one of the smallest no. 955 ($2\frac{3}{4} \times 3$ in.): of the latter, the above named saffron Gospels (no. 112) measures $17\frac{1}{2} \times 13\frac{1}{4}$ in. and no. 216 is $16\frac{1}{2} \times 12\frac{5}{8}$ in., while nos. 936, 941, 943, 947 are all very small, the last measuring only $2\frac{7}{8} \times 2\frac{3}{4}$ in.¹⁰ Paper MSS. too were sometimes diminutive, as can be inferred from the fragment no. 160.

It is to be presumed that, as in the West, the writers of the literary, i.e. biblical and theological, MSS. were usually clerics.¹¹ As scribes they call themselves γραφεύς,¹²

¹ The rest are Paris 43 and 68. With them should probably be classed, as to *provenance* at any rate, Bodleian, Hunt. 3, 4, 5, 394, Zoega, Cod. Sah. xcix. All are of paper, but their hands are apparently archaizing imitations of earlier types.

² It may nevertheless be noted that, at the close of the 17th century, when Huntington procured his MSS., the library of the White Monastery was, so far as we know, still undiscovered. Paris 44 moreover was once G. Gaulmyn's (ob. 1665), as M. Omont informs me.

³ If indeed χρωσισμὸν necessarily means this. V. Leipoldt, *Schenute* 137, Berlin Kgl. Bibl., Or. 1611, f. 5, Zoega p. 506 (Besa).

⁴ *V. PSBA.* xxvii, 166. Qualities or conditions of papyrus seem to be indicated by the words παλαιόν and καινούργιον in *Recueil* xi, 132, where parchment is distinctly μίβρανον. Cf. also the obscure term ΑΠΙΕΤΑΛΟΝ, Crum, *Copt. MSS.*, p. 61.

⁵ Cf. the σώματα κροκωτά referred to in a 7th century text (Wattenbach, *Schriftwesen*³, 138).

⁶ Mingarelli, *Codd. Rel.* 278.

⁷ Paris 129¹⁴, f. 134 (= Amélineau, *Vie de Schnoudi*, 1889, frontispiece), Leyden no. 71. It may be here observed that our Bohairic MS. no. 753 was presumably written in the White Monastery.

⁸ As in the Borgian 'Job,' Ciasca, tab. xix.

⁹ On parchment. Very rare on papyrus; v. no. 1218.

¹⁰ Such 'pocket editions' may be referred to by Joh. Moschus, *P.G.* lxxxvii, 2932A.

¹¹ Sometimes the archimandrite himself is scribe, Zoega p. 453.

¹² Paris 129¹⁴, f. 95.

συγγραφεύς¹ or καλλιιογραφεύς,² sometimes γραμματεὺς³ and often use the humble term *εἰσὸν*, 'pupil.'⁴ From the scribe or his employer the volume was bought and presented to a monastery or church,⁵ for the salvation of the soul of the donor—sometimes a woman⁶—or of a deceased relative,⁷ in accordance with the divine assurances vouchsafed to dying martyrs regarding those who should thus honour their shrines,⁸ or in expectation of the patron saint's intercession.⁹

The training of the scribes was entrusted to the archdeacon¹⁰ and their work was carried on in 'the writing library'¹¹ or 'house of caligraphy.'¹² Boys learned the elements of the art in the local (? monastic) schools, where they were taught first 'the little hand,' then 'the big hand,'¹³ and, if we may judge from more modern practice, they were early entrusted with the copying of MSS.: the writer of no. 817 was only eleven years of age.

The work of more scribes than one can occasionally be discerned in a single book, as in the *Pistis* (no. 367) or in Paris 130², f. 7, where the hand changes in the middle of a page.¹⁴ Pagination and coloured punctuation and ornamentation¹⁵ were sometimes added after the text had been written. The transcription (*παύσις*) of old MSS. is sometimes referred to, as in Paris 130⁴, f. 131, 131¹, f. 40.

¹ *Journ. Theol. Stud.* v, 563.

² P. 233b, note. Cf. Paris 129¹⁶, f. 105 *οὗτος ὁ καλλιιογραφός*.

³ Paris 129¹³, f. 41.

⁴ No. 162, Paris 132¹, ff. 67, 68, 69 &c.

⁵ Sometimes particularly to the *καθέδρα*; Clar. Press 40 (White Mon.), Zoega p. 21 (Nitria).

⁶ Hyvernat, *Album* x, Paris 131⁷, f. 35, Acc. dei Line., *Rendic.* I, 685.

⁷ Hyvernat, *l.l.*

⁸ Hyvernat, *Les Actes* p. 93.

⁹ Paris 129¹³, f. 41, *Mission franç.* iv. 607, Golenischef's colophon. The verbs used in the colophons of scribes and donors are difficult of precise translation. *εἰσὸν* and *προοῦν* relate to both, who are indeed often the same person. The former word, which in certain Boh. examples seems to = *εἰσὸν* 'make,' refers in legal documents to the author, not the scribe (*v. Index* and Revillout, *Actes* 2, 18, 57 &c.) Of the author (? writer) of a letter it is rare (Cairo 8074). In Zoega 506 it is contrasted with *εἰσὸν*. The use of *προοῦν* (*cf. Arab.* *اھتم*) is similar and sometimes they are joined together (Paris 129¹⁴, f. 134, *Acc. dei Line.*, *Rend.* i. 685, 686); or *προ.* is joined with *εἰσὸν* (Paris 132¹, f. 72, Golenischef's coloph., Hyvernat, *Alb.* xx, Zoega p. 7). Again *προ.* is used of those who provide for a building (*Journ. Theol. St.* v. 559, 561) or paint a fresco (*ib.* 563). In Paris 132¹, f. 66 *ΔΙΑΚΟ[ΝΕΙ] ΕΠΙΤΑΞΕΩΣ ΕΡΑΤΩ ΥΠΕΙΧΩΜΕ* seems to replace it. The meaning of *συνίστημι* in Clar. Press 40 (homiletic), *ΖΗΤΟΥΣΙ ΤΗΝ ΤΗΝ ΠΡΟΟῦΝ Η . . . ΛΟΓΟΥΝΤΑ ΥΠΕΙΧΩΜΕ* *ΠΗΝΕΑΤΡΕΦΑΚΟ*, and *Mission* vi. 29 (Old Test.) is not clear; other instances (*Miss. franç.* iv. 579, 628, 787, here p. 167b) suggest one similar to *εἰσὸν*.

¹⁰ V. no. 489.

¹¹ Paris 132¹, f. 66, *ΤΕΙΛΙΟΘΕΤΗΝ ΤΗΝ ΤΗΝ ΓΡΑΦΕΤΕ*.

¹² Paris 129¹⁶, f. 105, *ut supra*.

¹³ Zoega p. 549 (*cf. Mitth. Rainer* iv. 134). A teacher's fees, *Or. Lit. Z.* vi, 67.

¹⁴ Most of the Bohairic (Nitrian) parchment volumes—at least, as at present bound—contain the work of several scribes.

¹⁵ For the first v. no. 117; for the second, the word *στιζέιν*, no. 704.

When the writing of a volume was completed, the sheets were stitched together and encased in a binding composed of stiff layers of discarded papyri, with an outer covering of stamped¹ or cut² leather, which was sometimes held closed by straps.³ Whether the books in the library⁴ were ranged on shelves or in niches,⁵ suspended on pegs⁶ or laid in boxes,⁷ we do not know. At one time, in the White Monastery, their respective places seem to have been indicated by inscriptions upon the walls.⁸ One or two Coptic book-lists are extant, the fullest being that upon a Theban ostrakon of the 6th or 7th century and comprising some eighty numbers, presumably independent volumes.⁹ Two shorter lists, from Thinis and the Fayyûm, have already been referred to. An *inventum* of the property of S. Theodore's church at Ashmunain¹⁰ includes 31 books, while the books of a monastery at Jême are an important feature in its heritable property.¹¹ Those who should venture to remove, exchange or sell a book from the library are threatened with the curses of Moses and of the church.¹²

When we turn from the literary to the documentary texts in the Sa'idic dialect, we find them written, with scarcely an exception, upon papyrus; the few upon parchment¹³ and paper¹⁴ belong almost always to Middle Egypt. Leather however is an exception to this rule; one series of such deeds comes from Thebes,¹⁵ another from Nubia.¹⁶ The papyri we owe principally to two sources: Ashmunain (Hermopolis), which has of late years yielded a vast number of documents (nos. 1013 ff.), for the most part of the 7th and 8th centuries, and Jême (W. Thebes), whence we have the well-known 8th century cartulary of the monastery of S. Phoebammon (nos. 375 ff.). Of another interesting Theban series, the correspondence of Pesynthius of Coptos, the present collection has

¹ *E.g.* nos. 171, 940.

² No. 266.

³ No. 940.

⁴ Documents too were stored in the monastic library; *v.* Revillout, *Actes* 73, 97.

⁵ *Cf.* *Ὀυπίδιον*, *Vita Pachomii* §. 38.

⁶ As in some Ethiopic monasteries (*v.* R. Curzon, *Monasteries of the Levant*, ed. 1849, 98). But this would necessitate an arrangement of straps for which in Egypt there is, I believe, no evidence.

⁷ *Cf.* the book box mentioned by Abû Şâlih (fol. 83b) as in the White Monastery in the 8th century. Shelves seem probable from the ornaments or titles now and then found upon the bottom edges of the leaves, *e.g.* no. 940, and in many later Bohairic books.

⁸ *V. Journ. Theol. Stud.* v. 553.

⁹ *Recueil* xi, 132. *Cf.* Crum, *Copt. Ostraca*, p. xix note.

¹⁰ A Rylands (formerly Crawford) papyrus.

¹¹ Revillout, *Actes*, p. 45.

¹² And occasionally with penance, in the form apparently of extra readings in the stolen book (Leyden, *MSS. coptes* p. 377). *V.* also p. 233b *below*.

¹³ *E.g.* nos. 544, 547, 597, 627, 669, 683.

¹⁴ *E.g.* nos. 545, 550, 590, 599, 625, 684. The liturgical texts on paper, probably from Ashmunain, in which the Rylands collection is rich, are not represented here.

¹⁵ Nos. 389, 392, 396, 435.

¹⁶ Nos. 447—456.

nothing but some copies by the late C. W. Goodwin,¹ although no. 467 and its fellows are related to it in time and place.

This twofold *provenance* corresponds roughly to two varieties within the Sa'idic dialect, unrecognizable in the literary texts, but which the documents allow us, to some extent, to distinguish. The language of both Theban and Hermopolite documents shows archaic features reminiscent of the earlier idiom of Aḥmîm or, more exactly, of a period when the dialect of all southern Egypt had features which eventually characterized the so-called dialect of Aḥmîm alone. The most prominent of these are the frequent substitution of α for \circ in both initial and accented syllables, the retention in many cases of τ for π and the addition of $-e$ to verbal stems and, more notably, to the prefix and suffix of the 2nd pers. plural. The first and second of these features is mainly confined to the Theban papyri;² the last is conspicuous in those from Ashmunain (Hermopolis),³ which are moreover often marked by a confusion of α and ρ , though, unlike the usage in the Fayyûm, normal α is here replaced by ρ , instead of normal ρ by α . Other dialectal peculiarities in Upper Egyptian texts are exemplified in nos. 521 and 1123, although the former has been here classed among those of Middle Egypt; while nos. 972, 974, 975 are instances of the curious jargon to which Erman first drew attention.⁴ Apparently no distinctive features separated the language of the most southern districts and Nubia from that of the Theban neighbourhood. Nos. 445, 446 are the only texts in this collection from the extreme south, but from Nubia we have the series nos. 447—456; all alike are in a pure Sa'idic.

Papyrus documents are of all sizes and shapes, from the small square (no. 1167, $3\frac{1}{2} \times 2\frac{7}{8}$ in.) or oblong strip (no. 1121, $3\frac{1}{2} \times 12$ in., no. 1160, $2\frac{5}{8} \times 13\frac{5}{8}$ in.), to the lengthy roll (no. 402, 7 ft. 4 in. \times $6\frac{1}{4}$ in.).⁵ The roll form is preferred for Theban legal texts,⁶ while those from Ashmunain, being always smaller, are, with rare exceptions,⁷ folded. Both forms were tied with a ribbon of papyrus, upon which a clay seal was affixed (v. Pl. 15). Neither letters nor financial documents (accounts &c.) reach the dimensions of the legal papyri. Among the largest are nos. 1109, 1124, 1139, averaging about $14\frac{1}{2} \times 6\frac{1}{2}$ in. Rarely a letter is written upon a strip of papyrus, presumably to be rolled up (nos. 1024, 1102, 1152).

After folding, the address of a letter was written upon the outer side, a space (often filled by a rectangular ornament⁸) being left midway in the words, to allow the ribbon to be passed across it.

¹ No. 466.

² And ostraca. V. Crum, *Coptic Ostr.* pp. xix—xxi.

³ Cf. p. 418n, though the language of a magical text is scarcely a fair example of local usage.

⁴ In Berlin Acad., *Abhandl.*, 1897. This too will, I think, prove to belong to the Ashmunain district.

⁵ Pap. Boulaq 1 (Revillout, *Actes*) is 8 ft. $9\frac{1}{2}$ in. long.

⁶ Nos. 375ff. An imitation of this traditional form may be seen in a Boh. paper document (no. 909).

⁷ E.g. no. 1013, which was probably rolled.

⁸ V. Crum, *Coptic MSS.*, pl. 3.

The text of both deeds and letters is written, as in contemporary Greek documents, almost invariably in lines crossing the papyrus fibres, *i.e.* parallel to the 'height' of the leaf. Only where an earlier text has already occupied the other side will the writing be found running parallel to the fibres. More than one column of text is never found upon one face of a papyrus.

Ahmimic and Middle Egyptian Manuscripts:—The Catalogue comprises only three specimens of the ancient dialect which was early supplanted by the Sa'idic (nos. 492, 1223, 1224); and of these the first was found in the Fayyûm, while the others were at any rate acquired with the large Ashmunain collection.¹ Of private documents in Ahmimic none are as yet known.

We have on the other hand some forty literary fragments in Middle Egyptian dialects, whereof the best defined variety is associated with the Fayyûm. Only the older MSS. have a palaeographical interest: some of these show forms of the letters ⲙ, or distinguishing theirs from the later scripts,² which are not intrinsically different from Sa'idic types.³

Middle Egyptian private documents are plentiful and naturally exhibit all degrees of dialectal variation between their influential southern and northern neighbours. Classification has been correspondingly difficult, nor is the method I have adopted more than moderately satisfactory. As regards their material aspects, what has been said of Sa'idic documents is equally applicable here.

Bohairic Manuscripts:—The collection of MSS. in the northern dialect is similar to, though less rich than that in Paris: both consist almost wholly of paper books, and texts upon parchment are in an extremely small minority; the great collection of the latter at Rome has no parallel elsewhere. But such parchment leaves as the British Museum does possess came, like the volumes brought to the Vatican a century earlier, from the Nitrian monasteries. Yet it may be doubted whether the type of script, which alone has been found in Bohairic parchments,⁴ is not in origin Fayyûmic. We have referred above to one MS. of this class written by a Toutôn scribe, and the Rylands collection contains a fragment of papyrus showing a hand of exactly this style, although the text is Middle Egyptian, while no. 739 (v. Pl. 11) was found either at

¹ It will be seen that the two latter show an idiom no longer uncontaminated. It is remarkable too that these and the only other Ahmimic text known to me (in the University Museum, Aberdeen), are charms. Either its archaic character still gave the effete dialect a magical value, or magical texts were more carefully preserved than more ephemeral documents written in it.

² V. Pl. 11, nos. 498, 510 and Crum, *Copt. MSS.*, p. 1. This ⲙ, it may be noted, has a decided likeness to the neighbouring Boh. form.

³ *Ib.*, no. 504 and the facsimiles in Chassinat, *Bull. de l'Inst. franç.* ii. 173 ff. It is indeed probable that several Mid. Eg. MSS. were included in the Sa'id. collection from the White Monastery (Chassinat no. 1, Quatremère, *Rech.* 228=Paris 78, f. 63, Zoega Cod. Basm. i, all of which are by the same hand).

⁴ No. 911 is an anomaly, belonging as it does to the main collection of Sa'id. parchments from the White Monastery. No. 753 too must either have been written there or imported from farther north. Cairo no. 8100 is isolated among frags. found near Sift.

Ashmunain or in the Fayyûm. Moreover the type seems to be practically confined to the 9th and 10th centuries, when alone parchment MSS. appear to have been produced in (or for) these monasteries.¹

As to the paper volumes and fragments, although a number of these, dating from all periods, also came from the Nitrian desert,² MSS. of this class have been procured in all parts of Egypt, as was natural in the case of a dialect dominant throughout the country from the later Middle Ages onwards and still the liturgical idiom of the church. The types of script, sufficiently illustrated by the dated plates in Hyvernat's *Album*,³ range from the 12th to the 19th centuries. The various styles of Arabic colophon used by the scribes may be further studied in the catalogue of the Vatican collection⁴ and the Introductions to Horner's Bohairic New Testament.

Private documents in this dialect are not known,⁵ unless we should regard as such the hybrid texts, like nos. 563, 572, 590, 1237, 1251, which ought rather to be considered in connection with the Middle Egyptian papyri with which they were found.⁶

Dating of Manuscripts:—It will be remarked that, throughout this Catalogue, a suggestion is scarcely ever made as to the age of the MSS. described: nothing is offered beyond a comparison with published facsimiles. And it must be borne in mind that such comparisons but rarely point to a more than vague and general likeness. Suspended judgment is indeed still imperative on this fundamental question and little can here be said upon it. Since the publication, in 1888, of Hyvernat's *Album Paléographique*, little or no additional material has been forthcoming whereby the tentative dates there suggested for Sa'idic parchment MSS. can be tested, nor does it appear likely that such will now be brought to light. Any advance in the future will probably be due to a minuter study than has hitherto been made of the peculiar characteristics of the several types of script. With the few available dated texts as standards and such further assistance as is to be had from a number of colophons, dated,⁷ yet almost all severed now from the volumes which they originally terminated, it should eventually be possible to arrange these types in chronological sequence. Such a series would extend from a few specimens of the square uncials of the 5th century, over a heavy type which it is customary to assign to the 7th or 8th, and so to the important

¹ The present collection possesses no dated specimen, but a series of colophons in the Roman collection demonstrates this.

² Viz. the numerous fragments acquired from the Rev. G. Chester and Captain Middlemass.

³ Pl. I. *et seq.*

⁴ Mai, *Script. Vet. Nov. Coll.* v(ii), 114 ff.

⁵ Boh. ephemeral documents would probably perish in the Delta climate, while the literary texts were preserved in the churches. Yet it is strange that in Nitria nothing should have survived. Up to about the 7th cent., moreover, the 'Memphitic' dialect still held the neighbourhood of Babylon.

⁶ All these (except no. 1237) being from Prof. Petrie's collection, their *provenance* is assured; v. Crum, *Copt. MSS.*, p. v.

⁷ Even these may be misleading. On Zoega p. 21 the copyist has transcribed not merely an earlier text, but also its dated colophon.

datable group of the 10th and 11th centuries. From this period, until we reach the 14th century, no dated example guides us. Whether this remarkable restriction of dated texts to some two centuries is due simply to chance or whether we may thence assume that, after that period, the library of the White Monastery in fact received no further additions, and that the several other more or less related types of script should likewise be attributed to those centuries, we cannot as yet decide. No parchment MS. at any rate is known which has been shown to have been written after the 12th century. The group dated in the 14th century and referred to above (p. xii) as coming presumably from Nitria, consists entirely of paper MSS., in a script imitative indeed of certain parchment types, but easily to be distinguished from these.

The dating of literary (uncial) MSS. on papyrus is even more uncertain than that of the parchment types; for here we have not the support of any dated series, nor indeed of one dated example,¹ while help from parallel Greek types is of the slightest. The similarity of the earlier styles of papyrus and parchment hands hardly needs remark, nor need we emphasize afresh the obviously deceptive tendency of copyists to imitate older scripts which renders any estimation of such hands as those on Pl. 8, 9 notoriously doubtful. A variety quite as hard to place chronologically, but scarcely noticed hitherto,² is that of the curved or rounded types illustrated by Pl. 10, whose near relationship to certain parchment hands will be at once observed.

The Plates:—The fifteen plates appended to this volume are intended solely as a contribution to earlier Coptic palaeography: merely ornamental MSS. have not been included. The selection has been moreover made, with very few exceptions, from the papyri, since the parchments have already been largely illustrated by Zoega, Hyvernat, Ciasca³ and Balestri,⁴ whereas but very few papyri have hitherto been reproduced. As a consequence of this, the examples have been chosen, in all instances but one (Pl. 11, no. 739), from the Sa'idic and Middle Egyptian MSS., those in the Bohairic dialect being—with the conspicuous exception of the Nitrian parchment codices which are scantily represented in our collection—relatively modern and generally, with the help of Hyvernat's photographs, tolerably easy to date.

In place of the usual reproductions of complete pages from a small number of specimens, the plates show fragments or sections of pages sufficient to exhibit the characteristics of fifty-five MSS. The size of the reproduction is, in all cases, that of the original.

Plates 1—7 show those MSS. of which the dates can be fixed with complete or

¹ Approximately datable is the Coptic note appended to Pap. Amherst cxlv (pl. xxi).

² Rossi, *I Papiri . . . di Torino*, ii, iv, pls. 1—4, gives the only published illustrations of them.

³ The titles of these works, constantly cited in this volume, are G. Zoega, *Catalogus Codicum Copticorum*, Rome 1810 (reissue, Leipzig 1903), H. Hyvernat, *Album de Paléographie Copte*, Paris 1888, and A. Ciasca, *Sacrorum Bibliorum Fragmenta Copto-Sahidica*, Rome 1885-89.

⁴ Not to mention some excellent facsimiles given by Georgi. Woide's and Mingarelli's were very poor.

approximate precision.¹ Plates 8—10 give examples of undated papyrus uncials. Plate 11 contains Middle Egyptian and Bohairic uncials. Plates 12—15 show various types of semi-cursive and cursivo hands.

Plate 1.—No. 395: lines 1—4 are by the scribe of the text; so too ll. 8, 9, though written with more care. *V.* note on p. 520,² and *cf.* the hand of Pap. Amherst pl. xix, no. cl, of A.D. 592. No. 445 is in a hand not unlike those of the ostraca dating from the beginning of the 7th century.³ On the date of no. 467, *v.* p. 521. Same type as the preceding.

Plate 2.—No. 1079 *vo.*: note the forms of the circular sign for γυ// at the top⁴; also the triple crosses in lines 2 and 16. No. 971: the other side, with the patriarch's name, is too faded to be reproduced.

Plate 3.—Documents from Jême. No. 1011: this scribe's hand is also shown in Revillout's *Actes*, pll. 5, 15.

Plate 4.—MS. Or. 6205: a papyrus from xkooor⁵ (Kôm Ishgaw), acquired too late for inclusion in the present Catalogue, but reproduced here on account of being dated. Lines 1—4 are by the scribe of the text. No. 1226: this type is little removed from that of 150 years earlier.

Plate 5.—No. 380: lines 1—5 by the scribe of the text; the remainder by 3 witnesses. MS. Or. 6204 likewise could not be here catalogued. Lines 3, 4 show its date. The monastery of Apollo, to which it relates, is described as on the south of Hermopolis; possibly therefore the great monastery at Bawit.

Plate 6.—No. 514: the date is uncertain. The 8th and 9th centuries saw three patriarchs named [Mi]chael; a fourth sat at the close of the 11th century. The script however much resembles that of colophons dated in the first half of the 10th century. It is to be observed that this MS. is also from the Fayyûm (*v. above*, p. xi). No. 660 is of the same type as Hyvernât, *Album* x, A.D. 1003. The document came apparently from Toutôn. No. 465: the likeness to almost contemporary Bohairic hands should be noted.⁶

Plate 7.—No. 490: on the date *v.* p. 521. Both Christian and Mohammedan dates appear to have been subsequently inserted in blank spaces.⁷ Col. 2 shows the later note by the donor.

¹ Not all the datable MSS. however have been reproduced. Of the dated Jême documents only a selection is given. The Nubian MSS. (nos. 447 ff.) are too ill preserved to allow of photography. The date of no. 1213 is too uncertain, the script of no. 673 too characterless and clumsy to repay reproduction. Nos. 162, 938 have already been photographed elsewhere.

² Since my *Ostraca* were published, I have ascertained (by a photograph of Ad. 59) that the bishop Abraham there discussed (p. xvi) was actually a contemporary of the patriarch Damianus.

³ *V.* my *Ostraca*, pl. 1.

⁴ *V.* p. 447 b, note 3.

⁵ *Cf.* Davies, *Deir el Gebrâwi* II, Pl. xxix, 1a.

⁶ *V.* Hyvernât, *Album* xv, xxiv, xxviii.

⁷ *Cf.* the remarks on no. 162.

- Plate 8.—No. 171: the style of ornament accompanying initials is very uncommon in papyri, but usual in most parchment MSS.¹ No. 325: many of the Greek words in this papyrus have retained their accents, a feature almost unique in Coptic texts.²
- Plate 9.—Nos. 1004 and 958 bear a strong resemblance to two types of parchment hand; the latter especially is practically identical with certain of Zoega's 4th class.
- Plate 10.—Nos. 278 and 1219 again have an unmistakable likeness to parchment types, not least to the dated group of the Toutôn school. No. 522 is probably among the oldest MSS. in the collection. The script is strikingly similar to that of the greater part of the Bruce Papyrus.
- Plate 11.—No. 504: a fragment of the original MS. is Berlin Museum P. 9108, as may be seen by the facsimile, *B. Kopt. Urk.*, no. 168. In no. 510 note the characteristic form of ϣ, while that in no. 498 illustrates the transition from (or rather to) the Bohairic form; cf. the following number, 739 (on which v. p. xvii above). No. 711 is probably the earliest known MS. to show the letter ϣ. The hand is remarkably like that of Pap. Amherst cxlv (pl. xxi), assigned to the 'late 4th or early 5th century.'
- Plate 12.—No. 1223: this hand is comparable in certain features (e, c) with the '1st hand' of the *Pistis* (no. 367) and also with that of the *Acta Pauli*. No. 1224 is probably later than the foregoing. The forms of ϣ, κ, ϣ, ϣ, ϣ point perhaps to the 6th century. No. 1102: its ϣ, ϣ, κ, ϣ and ligatures with α- show a relatively early hand; so too the shape of the papyrus and the use of χαίρε. No. 588 is doubtless a ceremonious hand, suitable to the dignity of the person addressed. It is presumably the youngest on this plate.
- Plate 13.—No. 1105: may be in a woman's hand. No. 1113 is on the other side of the same. No. 1147: post-Mohammedan if the name ϣⲟⲩⲣ[ϣ] be read; though ϣⲟⲩⲣ[ⲁⲛ] is equally possible.
- Plate 15.—No. 1214: a much ligatured and difficult Mid. Egyptian type, of which the papyri from Ashmunain show many specimens. Nos. 1167 and 1137 have each the clay seal and fastening ribbon still attached.

The present Catalogue has occupied a far longer time in preparation than was at first contemplated: printing was begun in 1895. It is obvious that the classification and description of such material as almost wholly constitutes the extant remains of

¹ For the peculiar pagination cf. no. 828 and *Mission franç.* vi, 26.

² *V. PSBA.* xxvii. 166, note 2.

Coptic literature—remains quite without parallel among the literatures of the Christian east in their fragmentariness and dilapidation—must be a task of slower progress than where the MSS. to be dealt with lie ready for description in book form, identified already by title and often by author's name. With the exception of the *Pistis*, a certain number of the Bohairic books and of the legal papyri from Jême, practically the entire collection is here examined and described for the first time.

The system upon which a work of this nature was begun will, if continued over ten years, scarcely escape some modification and, it may be hoped, improvement. It was, for example, first intended that I should, in agreement with what has been done elsewhere, include in the Catalogue every fragment whereon writing was legible. It soon became clear however that to do so would entail much waste of space, and a considerable number of papyrus fragments, whence nothing was to be learned, have therefore been silently relegated to a *limbo*. For a different reason the texts of the Jême documents (no. 375 ff.) could be omitted. An exhaustive publication of these is being now prepared by Professor Steindorff and myself.

Again, the constant reference, for palaeographical purposes, to published facsimiles, although of value in literary texts, was seen to be, in the case of papyrus documents, necessarily too vague to be of service—the number of facsimiles available is still too small—and was therefore discontinued. Further, my subsequent acquaintance with other continental collections besides that of Paris, has made it possible to identify many more Sa'idic leaves as related to those here described (*v.* the Additions and Corrections). And I may add that, in the long interval between the printing of the earlier parts of the volume and its publication, various works have appeared elsewhere which otherwise would have had a modifying influence at not a few points.

An inconsistency will be found between my earlier and later mode of transcribing the letter σ . That its sound came, in time, to be almost identical with that of α may be undeniable; but it is equally demonstrable that at a relatively early period (and at any rate in southern districts), this letter was interchangeable with ρ and κ .

A more serious inconsistency is that, already referred to, whereby a misleading distribution has been made between the Sa'idic and Middle Egyptian dialects in regard to the papyrus documents. Not a few of the texts between nos. 529 and 711 should properly have been classed as Sa'idic.¹ Their faulty classification is due to unreasonable weight having been given to the pretended *provenance* of the lot in which these papyri were acquired.

My use of the term *published*, in reference to biblical texts needs some explanation. I intended thereby to indicate the previous publication, not of our actual MS., but of the same passage elsewhere.

To each number the place of origin or of acquisition and the name of the person through whom acquired have, when ascertainable, been added. Of these, the first is too

¹ Nos. 533, 674, for instance, mention the town of Ashmunain.

often of small value, indicating in most cases merely the market where the MS. was bought.¹ The second, in combining, as not infrequently, more names than one, is evidence of the dispersion, in time as well as place, which parts of one and the same MS. have often suffered.

The measurements of the MSS. represent the actual size of the leaf or fragment, at its extreme points, the first figure being that of the height, the second that of the width. In the case of double leaves, the size given is of a single leaf.

I must finally call attention to a regrettable number of errors, almost all relating to confusions in the numerical designation of the MSS. These I have been unable to rectify except in the Corrections on pp. 517—522, which I trust the reader will consult.

I wish in conclusion to express my great indebtedness to the Trustees of the British Museum for having commissioned me to compile this Catalogue, and so given me the opportunity of gaining a familiarity with Coptic manuscript literature such as I should have obtained by no other means.

A heavy debt of another sort I owe to Mr. F. G. Kenyon, Assistant Keeper of the Dept. of MSS., who has patiently read a proof of the whole work, from its initiation. Such accuracy as has been attained in regard to the countless incidental Greek words is due to his constant watchfulness, while to his judgment and advice I owe the avoidance of many errors and inaccuracies. Assistance kindly given me by other scholars is acknowledged in its place. My thanks are further due to Messrs. Gilbert and Rivington, and particularly to their oriental reader, Mr. G. E. Hay, for the care and skill with which the printing has been done.

W. E. CRUM.

SEPTEMBER, 1905.

¹ The large Graf collection of papyri, for instance, was declared by the native sellers to come from the Fayyûm and Ahmîm; but it was bought in Cairo.

SA'IDIC MANUSCRIPTS.

BIBLE.

OLD TESTAMENT.

1.

Or. 3579A(1).—Parchment; the lower part of a leaf, $7\frac{3}{4} \times 10\frac{3}{4}$ in. The text, in two columns, is written in a neat hand. It probably belonged to the Lectionary Zoega, num. xxxii. (v. Ciasca, *Sacr. Bibl. Fragmenta*, i., xxv. and tab. xvii.). The initials are enlarged and ornamented in colours. The titles of the lessons are in red.

From Ahmim.

[BUDGE.]

Genesis xiv. 17—19 (*published* by Ciasca, i., 14).

The helping-vowel and punctuation are accurately employed.

The other lessons are from 1 Kings, Proverbs and Isaiah (v. also no. 20 *below*).

2.

Add. 14,665.—Parchment; 10 fragments, varying in size from $11 \times 8\frac{1}{2}$ in. (complete) to $4\frac{1}{2} \times 3\frac{3}{4}$ in., and one fol. made up of 8 still smaller fragments. They form foll. 10—20 of the collection of palimpsests described in Wright's *Syriac Catalogue*, no. DCCCXXI. The text, in two columns of from 33 to 39 lines each, is written in plain,

square uncials (part of fol. 18 is reproduced in Hyvernat's *Album de Paléographie copte*, pl. vi. 1), regarded by Wright as of the 6th or 7th century. The initials project slightly, and are larger than the rest. A plain paragraph-mark (*cf.* Hyvernat, *l.l.*, pl. ii. 1) is employed. On foll. 17b, 18a there is a central cross at the top of the page. Traces of ruling, not however coincident with the lines of writing, are seen on fol. 17.

From Nitria.

I. Genesis xxiv. 52—xxv. 6; fol. 19, *pagē* *ob.* (The two final verses only are *published*; Maspero, *Méms. de la Mission au Caire*, vi. 12.)

II. Leviticus xv. 31—xvi. 11, foll. 12, 16, of which the former is the upper, the latter the lower portion of the same leaf, the central part of the leaf being still wanting (*published* by Ciasca, *l.l.*, i. 75). The Syriac text makes it impossible to read the Coptic with certainty.

III. Numbers iii. ?—?, 31—34; fol. 15, *pagē* —, *ṛkṛ* (*published* by Maspero, *l.l.*, p. 92). Only col. 2 of fol. *a* can be read with any certainty. Only half of the entire leaf remains.

IV. Numbers vii. 2, 3, 7—10, 12—15, 25—29; fol. 14, *pagē* —, *ṛk* (*sic*) (the

earlier verses are *published* by Maspero, *l.l.*, p. 100). Only half of the entire leaf remains.

V. Numbers xviii. 17—26; fol. 17, paged —, $\overline{\tau\epsilon\beta}$ (*published*; Maspero, *l.l.*, p. 106, and Ciasca, *l.l.*, p. 103). This leaf is complete.

VI. Numbers xxii. 18—36; fol. 18, paged —, $\overline{\tau\omicron\alpha}$. (The earlier verses are *published* by Maspero, *l.l.*, p. 112. Prof. Hyvernât, *Album &c.*, text, p. 12, has published the text of half of fol. *a*. The following are corrections to his transcript: col. 1, line 3, $\alpha\alpha\beta$, $\sigma\epsilon\gamma\epsilon\eta$; 5, $\mu\epsilon\zeta$; 9, $\tau\epsilon\iota\sigma\epsilon$; 12, $\kappa\omega\sigma\omicron\eta\varsigma$ $\mu\upsilon\sigma$.'; 14, $\alpha\eta\tau$; 18, $\rho\omicron^{\circ}$ (*sic*); 20, $\tau\alpha\iota$; 22, $\bar{\mu}\rho\omicron$ and $\bar{\mu}\rho\omicron\eta$; col. 2, line 2, $\mu\alpha\tau\omicron$; 5, $\mu\epsilon\zeta$; 11, $\tau\alpha\tau\alpha\eta\omicron\varsigma$; 15, $\mu\epsilon\iota\sigma\omicron\sigma\tau\eta$.) This leaf is complete.

Fol. 10, 11, 13 are illegible; fol. 20 contains the eight small fragments.

The punctuation and insertion of the helping-vowel are apparently accurate.

The forms $\sigma\eta\upsilon\varsigma$ and $\sigma\eta\upsilon\tau\epsilon\varsigma$ and $\zeta\epsilon\tau\epsilon\beta\epsilon\kappa\kappa\alpha$ (' $\rho\epsilon\beta\acute{\epsilon}\kappa\kappa\alpha$ ') may be noted.

3.

Or. 3579A(2). (Formerly Or. 3367).—Parchment; $8\frac{1}{2} \times 8\frac{3}{4}$ in. (complete in width). The upper fragment of a double leaf; not paged; ruled. The text, in two columns, of about 30 lines each, is written in plain, square uncials (*cf.* Hyvernât, *Album &c.*, pl. vii. 2). The initials are larger than the rest. μ , π , τ , χ , where they begin a line, often have a looped projection to the left (as in Hyvernât, *Album &c.*, pl. xiii., no. 2).

This MS. possibly came from Ahmîm.

[H. WALLIS.]

Genesis xxviii. 5—xxix. 4 (*published*; Maspero, *l.l.*, p. 12, from three MSS., of which fragt. 3 most nearly resembles the present text). The helping-vowel is regularly inserted. The punctuation is accurate

and consistent. On fol. 2a, col. 1, ver. 16, $\tau\omega\sigma\tau\eta\epsilon\gamma\eta\kappa\omicron\tau\kappa$ shows the same omission as Maspero's text. On fol. 1a, col. 2, at ver. 10, the word $\sigma\eta\upsilon$ (for $\sigma\eta\upsilon \mu\omega\gamma$, *v.* the Liturgical MSS. *below*) is written in the margin by a later hand. On fol. 2b, col. 1, a dividing-line is inserted at ch. xxix. 1.

4.

Or. 3579A(3).—Parchment; $5\frac{1}{2} \times 7$ in. The upper left-hand corner of a leaf; ruled. The text, in two columns, is written in neat, square uncials, and, I think, by the scribe of the Borgian MS., num. xxii. (*v.* Ciasca, ii., tab. xxv.) The fragment containing Proverbs xv., xvi. (*v. below*) seems to be also by the same hand. The initials are slightly larger than the rest. Small scroll-ornaments in the margins have (subsequently?) been coloured with yellow, red, and green.

From Ahmîm.

[BUDGE.]

Genesis xxix. 6—17 (*published* by Maspero, *l.l.*, p. 15, from a far less accurate MS.). The helping-vowel is fully inserted. The punctuation is accurate and consistent. On fol. *a*, col. 2, ver. 10, there is the same omission as in Maspero's text.

5.

Or. 3579A(4).—Parchment; a double leaf, $12\frac{1}{4} \times 9\frac{3}{4}$ in.; paged $\overline{\mu\omicron}$, $\bar{\kappa}$; $\overline{\kappa\omicron}$ (*sic*), $\bar{\kappa}\eta$. The text, in two columns of 26 lines each, is written in a large, coarse character (*cf.* Ciasca, i., tab. ii.) The initials are enlarged. There are few stops. This is a part of the Lectionary described by Maspero, *l.l.*, 101, and respectively precedes or follows immediately the passages published by him on pp. 31, 101, and 118.

From Ahmîm.

[BUDGE.]

Exodus ii. 24.

Numbers x. 33—xi. 8. Title: $\zeta\omega\mu\alpha\sigma$ $\mu\epsilon\zeta\eta\gamma\omega\upsilon\tau$ $\mu\epsilon\zeta\omega\tau$ $\tau\epsilon\tau\eta\eta$ $\epsilon\beta\omega\lambda$ $\zeta\omega\mu\alpha\rho\iota\sigma\iota\sigma$.

Deuteronomy i. 23—30 (*published* by Ciasca, i., 119).

Joshua i. 1—5 (*published* by Maspero, *l.l.*, 130). Title: $\zeta\omega\mu\alpha\sigma$ (*sic*) $\mu\epsilon\zeta\eta\gamma\omega\upsilon\tau$ $\mu\epsilon\zeta\omega\tau$ $\tau\epsilon\tau\eta\eta$ $\mu\epsilon\zeta\omega\tau$ (*cf.* no. 6 below) $\mu\epsilon\zeta\eta\gamma\omega\upsilon\tau$ $\mu\epsilon\zeta\omega\tau$.

The helping-vowel is accurately inserted. There is no punctuation.

6.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; $11\frac{1}{4} \times 7\frac{1}{2}$ in. (complete). One of several pages belonging to a Lectionary of the Old Testament. The Coptic text is in single column; opposite it is an Arabic version. The character is a sloping uncial (*cf.* Hyvernât, *Album* &c., pl. ix. 2, colophon). Lines, stops, initials, &c., have been painted over with red. The MS. *Copt. d. 2* of the Bodleian is probably a leaf from the same lectionary.

From Dair al-Baramûs, Nitria.

[GREVILLE J. CHESTER.]

Exodus xvii. 7—12 (*published* by Erman, *Göttinger Nachrichten*, 1880, p. 410, and ver. 7 only by Ciasca, *l.l.*, i., p. 48). Paged $\overline{\mu\mu\epsilon}$, $\overline{\mu\mu\tau}$. The MS. is late and inaccurate; $\mu\epsilon\zeta\omega\tau$ is always written for $\mu\epsilon\zeta\omega\tau\epsilon$, $\alpha\delta\alpha\mu\eta\chi$ or $\alpha\delta\alpha\mu\eta\chi$ for $\alpha\delta\alpha\mu\eta\kappa$. $\overline{\omega\epsilon}$ for $\chi\omega\epsilon\iota\kappa$ is significant. The Arabic version, of which the orthography is very inaccurate, appears to be based on that usually found in Bohairic MSS. (*e.g.* Or. 422), though it here follows pretty closely the Sa'idic text.

The other lessons are from Job, Isaiah, Jeremiah and Hosea.

7.

Or. 3579A(6). (*Formerly* Or. 3367.)—Parchment; one leaf, $12 \times 10\frac{1}{2}$ in.; paged $\overline{\kappa\beta}$, $\overline{\kappa\tau}$. The text, in two columns, is written

in a coarse, upright hand. The initials are larger than the rest and sometimes ornamented, while certain letters in the top lines project into the upper margin. Paragraphs are marked as in Ciasca, *l.l.*, i., tab. viii., of which MS. indeed (= Zoega, num. viii) I suspect this fragment to have formed part. The paginations of the two may be reconciled by the supposition that with each book a fresh numeration was started (*cf.* Ciasca, ii., xviii.). At the top of each page there is a central cross.

Possibly from Ahmîm. [H. WALLIS.]

Numbers v. 8—24 (*published* by Maspero, *l.l.*, p. 97, from a closely related text; *cf.* ver. 12, the repetition of $\omega\rho\rho\omega\upsilon\epsilon$ in both). The helping-vowel is accurately inserted. There is no superlinear punctuation. The colon is frequently employed.

8.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; two double leaves of a Lectionary, $6\frac{3}{4} \times 5\frac{1}{2}$ in. Written in single column of about 17 lines, and in a careless, upright character (*cf.* Ciasca, i., tab. xiv.). Initial letters are larger than the rest. Stops, but no ornaments.

From Ahmîm. [H. HORNER.]

Fol. 1b. Numbers xxvii. 18—23, headed $\mu\alpha\rho\iota\sigma\iota\sigma$ $\epsilon\chi\eta\alpha\alpha$ $\epsilon\eta\epsilon\lambda$ (mostly *published* by Ciasca, i. 109). $\epsilon\mu\epsilon\zeta\omega\tau$ is written for $\mu\epsilon\zeta\omega\tau\epsilon$ (*cf.* no. 6 above). $\epsilon\kappa\alpha$ - is written for $\epsilon\kappa\eta\alpha$ - (ver. 18), $\mu\eta\alpha$ - for $\mu\eta\eta\alpha$ - (ver. 21). The helping-vowel is accurate. There is no punctuation. The other excerpts are from 2 Kings, Hosea, and Habakkuk. The lesson from Numbers follows the first of these.

9.

Or. 3579A(8).—Parchment; part of one leaf, $12\frac{1}{2} \times 8$ in. The text is written in two

columns, of which col. 2, fol. *a*, and col. 1, fol. *b* are, for the most part, lost. The character is a fine, square uncial, greatly resembling MS. num. vi. of Zoega (*v. Ciasca i., tab. vi.*), to which this leaf very possibly belonged. The paragraph-mark, small coloured ornaments, pointing and forms of the final letters, exactly correspond in both MSS. (*v. Zoega's description*), though the columns here are of 42 lines, while those of the Borgian fragments are of 44.

From Ahmîm.

[BUDGE.]

Numbers xxvii. 22—xxix. 1 (xxvii. 23—xxviii. 7 and xxviii. 25—xxix. 1 only are complete: the first portion is *published* by Ciasca, i. 109). The helping-vowel is accurately inserted.

10.

Or. 3579A(9).—Parchment; the lower, inner part of a leaf, $8\frac{1}{4} \times 8\frac{1}{2}$ in., and the greater part of a leaf, $10\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns originally, is written in an upright character, closely resembling Ciasca i., tab. vii., to which MS. indeed these very possibly belonged. The same irregular punctuation is characteristic of both, as in *uōrnc*, xī, *cf. xōx*, *xōu*, &c. The initials are slightly enlarged, project, and are painted with red (so, apparently, Ciasca, *l.l.*).

From Ahmîm.

[BUDGE, GRIFFITH.]

Numbers xxvi. 58—xxvii. 7, xxxi. 47—49 and xxxii. 5—7.

The insertion of the helping-vowel is accurate.

11.

Or. 4717(1).—Parchment; a complete leaf; $11\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written across the whole page in a sloping character (*cf. Hyvernât, Album &c., pl. x.*). It is

often illegible, owing to the leaf having been pasted into the binding of a book. The initials are enlarged slightly and accompanied by marginal ornaments. The leaf contains three of the ecclesiastical Odes and probably belonged to a service-book.

From the Fayyûm.

[GRAF.]

Deuteronomy xxxii. 30—43, the Song of Moses. (The last verse is *published* by Maspero, *l.l.*, p. 124.)

The helping-vowel is accurately inserted. There is no punctuation. The other Odes are those of Hannah and Habakkuk.

12.

Add. 17,183. — Parchment; foll. 187; bound now in brown leather; $8\frac{3}{8} \times 6\frac{3}{4}$ in. This is the Syriac palimpsest described by Wright as no. DCCCXII., and noticed also by Lagarde, *Orientalia I., 99.** The Coptic text is written in two columns of 25 lines, in a plain, square uncial (*cf. Hyvernât, Album &c., pl. vii., 1*, which reproduces a fairly legible page: *ibid.*, pl. iii. or iv, 1 may also be compared). In the bottom margins birds have very frequently been drawn with great delicacy, and somewhat in the style of Hyvernât, pl. iii. A plain paragraph-mark is used, above which are sometimes added short, horizontal strokes. The initials are sometimes enlarged. The commencement of each of the books which the MS. contains, as well as the end of the concluding book, is surrounded by an elaborate frame of regular, interlacing pattern, to which slight floral ornaments are sometimes added. The quires, of 8 foll. each, are 28 in number. The pagination of the volume was apparently—for uncertainty as to the exact number of foll. missing makes this doubtful—not ac-

* Add. 14631, fol. 45, does not belong to this MS. (*cf. the words* *arw* *from* *uu*).

curate throughout. Each fol. was lettered upon both sides. Fol. 52 bore no Coptic text.

From Nitria.

The text is extremely difficult to read. I have, for the most part, confined myself to the identification, from their initial and final words, of each fol., employing a chemical re-agent only where these were not otherwise ascertainable.

Joshua, Judges, Ruth, Judith and Esther. (For the various portions hitherto published, v. the lists in Ciasca and Maspero, *loc. laudd.*) The grouping of Judith and Esther with Ruth may be compared with that in certain Syriac MSS., e.g. Wright, *Catalogue*, no. 1, and Payne-Smith, *Catalogus*, no. 1.

The following is a table of the foll., showing their proper sequence and their present foliation :—

fol. 68	Joshua	i. 1—9	fol. 29	33—x. 6
107		9—15	20	x. 6—14
98		16—ii. 5	63	14—24
61		ii. 5—14	25	24—30
2 missing.			1 missing.	
82		iii. 6—14	26	xi. 3(?)—12
62		14—iv. 5	78	12—20
35		iv. 5—11	21	20—xii. 5
135		12—21	37	xii. 5—xi. 1
130		22—v. 5	32	xiii. 1—11
34		v. 6—14	28	11—22
67		14—vi. 11 (<i>Greek</i>)	71	22—32
87		vi. 11—20 (<i>do.</i>)	23	32—xiv. 9
16		20—26 (<i>do.</i>)	121	xiv. 9—xv. 2
17		26—vii. 7	122	xv. 2—9
18		vii. 7—14	120	9—19
36		14—23	14	19—46
33		23—viii. 5	15	46—xvi. 1
11		viii. 5—18 (?)	125	xvi. 1—10
12		(?) 18—28	123	10—xvii. 7
13		28—ix. 6	124	xvii. 8—16
24		ix. 6—14	1 missing.	
95		14—24	75	xviii. 7—14
66		24—33	84	14—24
			105	24—xix. 9
			100	xix. 10—24
			85	24—37(?)
			74	(?) 37—50
			2 missing.	
			136	xxi. 7—18
			22	18—29
			88	29—39
			81	39—xxii. 1
			27	xxii. 1—8
			129	8—14
			1 missing.	
			77	20—27
			131	27—32
			103	32—xxiii. 5
			70	xxiii. 5—13
			79	13—xxiv. 4
			102	xxiv. 4—11
			134	11—18
			72	18—27

fol. 54		27—33	fol. 183	xii. 1—9
59		33	92	9—xiii. 5
—	Judges	i. 1—6(?)	7	xiii. 5—13
150		(?)6—13	3	14—22
60		13—20(?)	5	22—xiv. 5
69		(?)20—29	181	xiv. 5—14
155		29—ii. 1	186	14—19
50		ii. 1—12	179	20—xv. 8
55		12—17	184	xv. 8—15
168		17—iii. 2	4	16—xvi. 3
76		iii. 2—10	6	xvi. 3—10
51		10—19	30	10—17
93		19—27	2 missing.	
94		27—iv. 5	158	xvii. 2—11
58		iv. 5—12	167	11—xviii. 7
73		12—20	(?)2 missing.	
177		20—v. 4	39	xviii. 22—30
65		v. 4—13	178	30—xix. 7
157		13—22	1 missing.	
152		22—31	160	xix. 16—23
110		31—vi. 9	19	23—30
115		vi. 9—17	10	30—xx. 7
153		17—25	165	xx. 7—15
148		25—32	1 missing.	
64		32—vii. 1	187	23—31
1 missing.			114	31—39
101		vii. 7—14	38	39—47
1 missing.			1 missing.	
83		20—viii. 2	9	xxi. 7—14
86		viii. 2—10	2 missing.	
1 missing.			31	
104		20—27	111	Ruth i. 4—14
(?)2 missing.			185	14—22
112		ix. 9—18	161	ii. 1—9
116		18—27	141	9—16
108		27—36	162	16—iii. 2
117		36—45	163	iii. 2—12
109		45—53	1 missing.	12—iv. 2
113		54—x. 14	164	iv. 10—20
2		x. 15—xi. 7	180	20—22
144		xi. 7—16	—	Judith i. 1—6
182		16—25	159	6—13
8		25—34	175	13—ii. 5
1		34—xii. 1	4 missing.	

fol. 170	iv. 6—13	fol. 44	p. 39, ii. 16—iii. 3, p. 40
166	13—v. 5	126	3—12, p. 40
1 missing.		1 missing.	
106	v. 15—22	47	p. 42, ii. 5—iv. 3, p. 44
1 missing.		42	3—11, p. 46
56	vi. 4—13	1 missing.	
53	13—vii. 1	119	p. 47, iii. 7—iv. 7, p. 48
1 missing.		45	7—14
99	vii. 8—16	91	14—v. 8, p. 50
1 missing.		2 missing.	
127	22—30	89	p. 54, vi. 6—vii. 2, p. 56
173	30—viii. 7	80	2—viii. 1, p. 60
132	viii. 7—13	2 missing.	
176	14—21	96	p. 62, vi. 7—14, p. 64
169	21—30	1 missing.	
133	30—ix. 2	57	p. 64, vi. 19—ix. 11, p. 68
172	ix. 2—8	138	ix. 12—20
118	8—x. 1	145	20—28
154	x. 1—9	140	28—vii. 7, p. 70
143	9—17	147	7—10 (end), p. 72
171	17—xi. 2	<p>The punctuation of the texts is, so far as can be seen, regular. The helping-vowel is accurately placed. The stops are a single, double, or occasionally a triple point. Each book is terminated by a subscription, <i>e.g.</i> ανα οωουαα ανα ηετρε ανα ιωουηφ ανα οηηα</p> <p>presumably those of the owners of the book.</p>	
156	xi. 2—10		
149	10—17		
174	17—xii. 1		
142	xii. 1—11		
151	11—16		
40	16—xiii. 5		
97	xiii. 5—14		
128	14—20		
146	xiv. 1—7		
139	7—16		
137	16—xv. 5		
90	xv. 5—11		
49	11—xvi. 6		
1 missing.			
48	xvi. 17—25		
43	25		

Esther.

(References to Fritzsche, *Libri Apocryphi*, 1871.)

43	Fr. p. 30, i. 1—11, p. 32
2 missing.	
46	p. 34, 12—22, p. 36
41	22—ii. 9, p. 38
1 missing.	

13.

Or. 3579A(10).—Parchment; a single leaf, $8\frac{1}{2} \times 7$ in. Ruled and paged αα, ααα. Two columns of text; 27 lines each. The character is a small, square uncial (*cf.* Hyvernât, pl. iii.). On fol. *a* there was a fine floral ornament at ver. 4.

From Ahmîm.

[BUDGE.]

Joshua xxiv. 2—11. The text is all but identical with Add. 17,183.

14.

Or. 3579A(11). (*Formerly* Or. 3367.)—Parchment; a single, complete leaf, $13\frac{1}{2} \times 10\frac{1}{2}$ in.; paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$. Two columns of text; about 31 lines each. The character is regular and upright. Most probably this is part of the Borgian Cod. xiii. (*cf.* Ciasca, i., tab. xiii.). The initials are enlarged, and with stops, paragraph-marks, the letter ϕ , &c., are painted with red.

Probably from Ahmîm. [H. WALLIS.]

Judges xii. 7—xiii. 6. The text varies frequently from that of Add. 17,183.

The punctuation is that described by Ciasca, i., xxiii. (xiii.). At ch. xiii. 2, there is a dividing-line, and, in the margin, the word con , as in no. 3 *above*.

15.

Or. 3579A(12).—Parchment; part of a single leaf, $12 \times 10\frac{1}{4}$ in. Two columns of text; 33 or 34 lines each. This is apparently a fragment of the same MS. as the preceding number.

From Ahmîm. [BUDGE.]

Judges xx. 16—28. Ver. 27, 28a apparently follow upon ver. 28b, as in Add. 17,183.

16.

Or. 4717(1).—Parchment; a complete leaf, described *above* as no. 11.

1 Samuel ii. 1—10; the Song of Hannah; headed $\omega\alpha\eta \alpha\eta\eta\alpha$, but following immediately upon the Song of Moses.

17.

Or. 3579A(13). (*Formerly* Or. 4714.)—Parchment; a single complete leaf, $11\frac{1}{2} \times 8\frac{3}{4}$ in.; paged $\overline{\rho\epsilon}$, $\overline{\rho\zeta}$. The text is in two columns of about 31 lines each. The script

is small and regular. The initials, stops, and abbreviating lines are painted with red. It is part of the great MS. of which other fragments are published elsewhere (*cf.* Ciasca, i., tab. 15), and this leaf follows immediately on that printed by Erman, *Göttinger Nachrichten*, 1880, p. 417, and presumably precedes that given by Maspero, *l.l.*, p. 157 (*beg.* $[\kappa]\alpha\tau\alpha\pi\eta\tau\iota$), though the pagination would be incorrect, $\overline{\rho\zeta}$ being repeated.

Probably from Ahmîm. [HORNER.]

1 Samuel xxx. 5—24. The characteristics of the text have been described by Erman and Ciasca.

18.

Or. 3579A(1).—Parchment. Fragment from a Lectionary, described *above* as no. 1.

1 Kings viii. 41—44, 46—48.

19.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment. These leaves are described *above* as no. 8.

2 Kings ii. 14, 15. The text of ver. 14 diverges widely from the Greek versions.

20.

Or. 3579A(14).—Parchment; fragment from the bottom of a leaf, $4\frac{1}{2} \times 9$ in.; belonging to the same Lectionary as no. 1 *above*.

Tobit iv. 13, 14 and 19. (The last verse is *published*; Ciasca, i. 210.)

21.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper. A leaf from the Lectionary described *above* as no. 6; $11\frac{1}{4} \times 8$ in.; paged $\overline{\rho\mu\zeta}$, $\overline{\rho\mu\eta}$.

From Dair al-Baramûs, Nitria.

[G. J. CHESTER.]

Job vi. 19—25, with a parallel Arabic version, made from the Coptic text.

22.

Or. 3579A(15).—Parchment; the lower, inner corner of a leaf; $8\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in two columns, is written in a regular upright hand (*cf.* Ciasca, i., tab. xi.). Initials and stops are in red. It is from a Lectionary.

From Ahmîm. [BUDGE.]

Job xxvii. 11—14 (*published* by Ciasca, i. 43; but the texts differ considerably).

The other lesson is from Isaiah.

23.

Or. 3579A(16).—Parchment. A single complete leaf; $11\frac{1}{2} \times 9$ in.; paged $\bar{\alpha}$, $\bar{\alpha}\alpha$. The text, which is arranged in verses, is written in an upright character (*cf.* Ciasca, ii., tab. xxvi.) without enlarged initials or ornaments. Letters which exceed the line are added above (*cf.* Ciasca, ii., tab. xxii.).

From Ahmîm. [BUDGE.]

Job xl. 7—xli. 9 (*published* by Ciasca, ii. 63). The helping-vowel is accurately inserted. The punctuation is systematic; initial vowels, forming of themselves syllables, and single, final consonants are pointed.

24.

Or. 4844.—Papyrus; 18 leaves, varying between $6\frac{1}{2} \times 5\frac{1}{2}$ in., (complete) and $3 \times 4\frac{1}{2}$ in. They are now separately framed between glass, but when acquired they formed a book, loosely held together by thread. Four pairs of leaves,—those now numbered vii, viii.; xi, xii.; xiv, xvii.; xv, xvi.—then formed each one continuous leaf. The script is very clumsy and unskilled. This, together with the numerous faults of orthography, make it probable that the MS. is a modern copy of an old text, written by a scribe very ignorant of Coptic. The leaves are paged here and there as follows: fol. xiv.a, Δ ;

fol. xiv.b, $\frac{b}{\Delta}$ (*sic*); fol. xv.a, $\epsilon\alpha$; fol. xv.b, ϵ ; fol. xvi.a, ϵ ; fol. xvi.b, $\frac{b}{\epsilon}$ (*sic*); fol. xvii.a, ϵ ; fol. xviii.b, α ; fol. v.b, $\alpha\epsilon$; fol. vii.a, $\alpha\Delta$ (?); fol. ix.a, α ; foll. ix.b, viii.a, α ; fol. xi.a, α (?). The Roman numerals now upon the frames indicate the original sequence of the leaves.

[BLACKDEN.]

A selection from the Psalms. (For the corresponding passages already *published*, v. Ciasca and the Rainer *Führer*, 1894, taf. vii.) The following is the sequence of the leaves with reference to the texts:—

fol. ii.	Psalm v. 1—4
iii.	4—12
x.	civ. 1—12
xi.	13—24
xii.	26—39
xiii.	39—45
v.	cx. 4—10
xiii.	cx. 1—5
vii.	cxii. 1—5
viii.	6—9
i.	cxiii. 1—6
ii.	(?)7—9
xviii.	cxiv. 1—6
xiv.	cxviii. 1—16
xv.	18—27
xvi.	28—35(+ ?)
iv.	36—45
xvii.	71—81
iv.	82—85
vi.	86—87
vii.	cxix. 1—6
vi.	cxix. 1—3(?)
viii.	cxix. 1—7
ix.	10—26

The original from which these excerpts were transcribed was an ancient text; *cf.* the forms $\epsilon\epsilon\alpha\alpha$, $\alpha\alpha\alpha\alpha$ and (occasionally) $\alpha\alpha=\alpha\alpha$. Misreadings are numerous and point to the great ignorance of the scribe; *e.g.* $\alpha\alpha\alpha\alpha=\alpha\alpha\alpha\alpha$, $\alpha\alpha\alpha\alpha$ and $\alpha\alpha\alpha\alpha$, $\alpha\alpha\alpha\alpha=\alpha\alpha\alpha\alpha$, $\alpha\alpha\alpha\alpha$. Pointing is rare and incorrect. The helping-vowel was (in the original)

accurately inserted. The texts are occasionally separated by dividing-lines, *e.g.* on foll. ii.*b*, iv.*b*, xv.*a*, xvi.*b*.

25.

Or. 3579A(17).—Parchment; a single complete leaf and two fragments; fol. 3, $13\frac{3}{4} \times 10\frac{3}{4}$ in.; fol. 2, $10\frac{1}{2} \times 10\frac{3}{4}$ in.; fol. 1, $13\frac{1}{2} \times 5$ in. The text, which is arranged in verses, is written in large uncials (*cf.* Ciasca, i, tab. iv., or ii, tab. xxiii., though both these are coarser). Initials are rarely enlarged. There are red marginal ornaments at the beginning of each Psalm, the titles of which, together with the *διαψάλματα*, are in a smaller character. Fol. 1*a* was the first page of quire $\overline{\text{r}}$, and fol. 3*b* the last of quire $\overline{\text{r}}$.

There are no stops.

From Ahmîm.

[BUDGE.]

Psalms, in Coptic: ix. 32—x. 2; xlviii. 12—18; cxviii. 13—24.

In Greek: x. 2—xi. 5; xlviii. 20—xlix. 8; cxviii. 24—38.

(The passages from Psalms ix., x., xlviii. are *published*; *v.* Ciasca.)

The Coptic text is fully punctuated and accurately vowelled. At ver. 17 is the word $\overline{\text{r}}\overline{\text{m}}\overline{\text{a}}$ (*γίμελ*). The Greek text is without accents or breathings. The former was written upon the right-hand, the latter upon the left-hand pages.

The Greek version of Ps. xlix. 6 includes the words of which the Sa'idic is given by Lagarde, *Psalt. Theb. Fragta.* (*v.* Ciasca, i. 103).

26.

Or. 3579A(18).—Parchment; the inner top corner of a leaf; $7 \times 5\frac{3}{4}$ in. The text, in one column, but not arranged in verses, is written in an upright character (*cf.* Ciasca, i., tab. iii.; but the resemblance is not

very close). The titles, *διαψάλματα*, abbreviating lines and rare stops are in red. There are large initials in red and yellow.

From Ahmîm.

[BUDGE.]

Psalms xix. 3—10; xx. 1—3, 13, 14; xxi. 1—10. (All *published*; *v.* Ciasca, ii. 79.)

The helping-vowel is too sparingly inserted, and punctuation is very rare. $\epsilon\epsilon\epsilon$ - stands for $\epsilon\epsilon\epsilon$ -.

27.

Or. 3579A(19).—Parchment; a single leaf, $12\frac{3}{4} \times 10\frac{1}{2}$ in.; paged $\overline{\text{p}}\overline{\text{u}}\overline{\text{a}}$, $\overline{\text{p}}\overline{\text{u}}\overline{\text{b}}$. The text (of the Psalms) is arranged in verses, and is written in an upright, somewhat uneven character (*cf.* Ciasca, i., tab. x.). It formed part of a Lectionary, in which each lesson commenced with a very large initial in red, yellow and green, and with a title in red. In the lower margin are birds and flowers, coarsely painted in red and yellow.

From Ahmîm.

[BUDGE.]

Psalms viii. 2—10, fol. *a*.

cxlviii. 13—cxlix. 2, fol. *b*.

(both *published*; *v.* Ciasca, ii. 71 and 150).

The helping-vowel is often needlessly inserted. There is no punctuation.

The other lessons are from S. Matthew and 1 Timothy.

28.

Or. 3579A(20).—Parchment; part of a leaf, $11 \times 9\frac{1}{2}$ in.; paged $\overline{\text{a}}\overline{\text{e}}$, $\overline{\text{a}}\overline{\text{e}}$; and a complete leaf, $13 \times 11\frac{1}{4}$ in.; paged $\overline{\text{p}}\overline{\text{u}}\overline{\text{o}}$, $\overline{\text{p}}\overline{\text{u}}$. From a Lectionary. The text (of the Psalms) is arranged in verses. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi.). The initials are large and neatly painted with red and yellow, as is also the letter ϕ throughout. Abbreviating-lines, with some titles and stops, are in red.

From Ahmîm.

[BUDGE.]

Psalms xvii. 16—20, fol. 1.

xxvi. 6, fol. 2.

(both are *published*; v. Ciasca, ii. 77 and 84).

The insertion of the helping-vowel is accurate. Punctuation is rare.

The other lessons are (fol. 1) from S. Luke and the Acts, (fol. 2) S. Luke and Philipians.

29.

Or. 3579A(21).—Parchment; one single and two double leaves; $14\frac{1}{2} \times 11$ in.; paged ua, ub; pu—pza. The text, arranged in verses, is written in a large and fine character (*cf.* Hyvernât, *Album* &c. pll. v, 1 and viii, 3). There are about 35 lines to a page. The initials are slightly enlarged, while the titles are in a smaller script. The latter, with the original marginal ornaments and some additional paragraph-marks, have been painted in red by a later hand.

From Ahmîm. [BUDGE.]

Psalms xxvii. 2—xxviii. 11.

lxxxiv. 4—lxxxviii. 15.

(For the passages *published*, v. Ciasca, ii. 84 and 130.)

The helping-vowel is accurately inserted, and the punctuation is plentiful and regular.

30.

Or. 4717(2).—Parchment; a very small fragment; $1\frac{1}{4} \times 1\frac{1}{4}$ in. The text was arranged in verses. The character, which appears much reduced in size, owing to the shrivelling of the material, and which is legible only upon one side of the fragment, resembles that of the Vienna papyrus Psalter (v. the Rainer *Führer*, 1894, taf. vii.), especially in the forms of α , ω , and γ .

From the Fayyûm. [GRAF.]

Psalm lxvii. 22—24 (*published* by Ciasca, ii. 115.)

The vocalization and punctuation are apparently correct.

31.

Or. 3579A(22).—Paper; part of a leaf; $11\frac{3}{4} \times 5\frac{3}{4}$ in.; the final page of quire i. The text is in two columns. The character is partly upright, partly sloping (*cf.* Hyvernât, *Album* &c., pl. ix, 2). First lines, initials, stops, &c., are in red. It is from a Lectionary for Lent, the heading to the pages having apparently been [11]ε2106 η200[τ].

From Ahmîm. [BUDGE.]

Psalm lxviii. 13, fol. a (*published* by Peyron; v. Ciasca, ii. 117).

Psalm cxviii. 130, 131, fol. b; but not the exact text.

The second of these appears to be from a lesson for the 3rd Sunday in Lent. The other lessons are from S. Matthew (?) and S. Luke. There is no punctuation.

32.

Or. 4717(3).—Papyrus; $3\frac{1}{8} \times 5$ in. The script has no ligatures (*cf.* *Zeitschr. f. Aeg. Spr.*, 1885, taf. i., vi.; but the hand is here more regular). The other face of the fragment shows the remains of a letter, which was the earlier text.

From the Fayyûm. [GRAF.]

Psalm lxxiii. 1—3, followed by a blank space. (*Published* by Ciasca, ii. 124.)

The text begins with the sign ρ.

33.

Or. 3579A(23).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text is in two columns of about 25 lines each. The character is rough and irregular (*cf.* Ciasca, i., tab. ii.). Initials, dividing-lines, a few stops, and the letter φ are in red. From a Lectionary.

From Ahmîm. [BUDGE.]

Psalm lxxxii. 12—16; headed *νεταστηριον* (*published* by Guidi, *Frammenti*, nota vii, 64). The text is arranged in verses. The vowels

are accurately written. The punctuation is rare and irregular.

The other lessons are from S. Matthew, S. Luke, and Romans.

34.

Or. 3579A(24).—Parchment; the lower part of a leaf; $9 \times 9\frac{3}{4}$ in. The text, arranged in verses, is written in a large, regular character (*cf.* Hyvernat, *Album &c.*, pl. v, 1). At the beginning of each Psalm there is a marginal scroll in red.

Probably from Ahmîm. [GRIFFITH.]

Psalm cviii. 29—cix. 3; 6—cx. 4.

The helping-vowel and the punctuation are accurately treated.

35.

Or. 3579A(25).—Parchment; a single leaf, almost complete; $10\frac{1}{4} \times 9$ in.; paged $\overline{\text{qu}\theta}$, $\overline{\text{p}\alpha}$ (*sic*). The text is arranged in verses. The character is a square uncial (*cf.* Ciasca, i, tab. vi., and ii, tab. xxv. There is the same mixture of forms as in Hyvernat, *Album &c.*, pl. iv, 2). Initials are here and there enlarged.

From Ahmîm. [BUDGE.]

Psalm cxviii. 4—36. At ver. 9, 17, 25 respectively are the words $[\overline{\text{en}}]\overline{\text{e}}$, $\overline{\text{r}}\overline{\text{m}}\overline{\alpha}$ ($\gamma\acute{\iota}\mu\epsilon\lambda$), $\overline{\alpha\epsilon\lambda\theta}$ ($\delta\acute{\alpha}\lambda\epsilon\theta$).

36.

Or. 3579A(26).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{4}$ in.; paged $\overline{\text{cr}}$, $\overline{\text{c}\alpha}$. The text, which is arranged in verses, is written in a neat, rather small character. In the margin are floral ornaments and birds in red and yellow, while stops, initials, &c., are in red. It may have belonged to the Borgian MS. num. xx. (*cf.* Ciasca, ii, tab. xxi.), of which also a leaf in St. Petersburg (*v.* von Lemm, *Sah. Bibel-frag.*, ii, E*) possibly formed a part.

From Ahmîm. [BUDGE.]

Psalm cxviii. 37—66. At ver. 40*b*, 57, 65 respectively are the words $\overline{\text{rar}}$ ($\text{o}\acute{\upsilon}\alpha\upsilon$), $\overline{\text{no}}$, $\overline{\text{tho}}$.

The helping-vowel is accurately inserted. The punctuation is adequate. Where two vowels stand together but do not form a diphthong, the first is pointed.

37.

Or. 4717(4).—Parchment; the inner bottom corner of a leaf; $4\frac{1}{2} \times 6$ in. The text, arranged in verses, is written in plain, square uncials (*cf.* Hyvernat, *Album &c.*, pl. ii, 2).

From the Fayyûm. [GRAF.]

Psalms cxxiv. 3—cxxv. 2.

cxxvi. 2—5.

The helping-vowel is accurately inserted. The punctuation is adequate.

38.

Add. 14,740A, fol. 25.—Parchment; a small part of a single leaf, $8\frac{1}{2} \times 3\frac{1}{4}$ in. What remains of the text is all but illegible. It is however clear that the fragment belonged to the Curzon Psalter, published by Lagarde, *Psalterii Versio, &c.*, p. 107 ff. (For the character, *cf.* Ciasca, ii, tab. xxii.) The large initials and the marginal ornaments are in red and yellow; the headlines in red.

From Nitria.

Psalms cxxix., *circ.* 3—cxxx. 11 (but only a few words of these can be read. For the *published* passages, *v.* Ciasca, ii. 147.)

39.

Or. 3579A(27).—Parchment; the top of a leaf; $10\frac{1}{4} \times 3\frac{1}{2}$ in.; paged $\overline{\text{u}}$, $\overline{\text{a}}$. The text, in two columns, is written in a large character. The initials are in red, and much enlarged. Certain letters which project into the upper margin, with paragraph-marks and stops, are also in red (*cf.* Hyvernat, *Album &c.*

* In the *Bulletin* of the Academy of St. Petersburg, *Nouvelle Série* 1 (xxxi.).

pl. xi. 2). This is perhaps from the same MS. as two foll. in St. Petersburg (*v. von Lemm, l.l., Fragt. I.*).

From Ahmîm. [BUDGE.]

Proverbs iv. 13, 14, 17, 18; 22, 23, 27.

The punctuation is frequently superfluous.

40.

Or. 3579A(28).—Parchment; part of a single leaf; $9\frac{1}{4} \times 8\frac{1}{2}$ in.; paged $\overline{\text{cax}}$, $\overline{\text{cmi}}$. It was the first page of quire $\overline{\text{ic}}$. The text, arranged in verses, is written in a neat uncial. Together with the passages published by Maspero, *Miss. franç.* iv, 192, this clearly formed part of the same MS. as the Borgian cod. xxii. (*v. Ciasca, ii., tab. xxv.*), and had probably the same scribe as No. 4 *above*.

From Ahmîm. [BUDGE.]

Proverbs xv. 24—xvi. 5.

The helping-vowel and the punctuation are correctly written.

41.

Or. 3579A(1).—Parchment; part of a leaf; described *above* as no. 1.

Proverbs xxii. 28—xxiii. 4 (*published by Ciasca, ii. 174*).

42.

Or. 3579A(29).—Paper; a single leaf; $6\frac{1}{4} \times 4\frac{1}{2}$ in.; paged $\overline{\text{zo}}$, $\overline{\text{zc}}$. The text, which extends across the whole page, is written in a small, upright character (*cf. Ciasca, i., tab. xv. or xvii.*) The initials are enlarged.

From Ahmîm. [BUDGE.]

Ecclesiasticus xviii. 16—31 (*published by Lagarde, Aegyptiaca 137*). $\overline{\text{oc}}$ is written for xomic . The helping-vowel and the punctuation are correctly employed.

43.

Or. 3579A(30).—Parchment; two single leaves, $14\frac{1}{2} \times 11\frac{1}{4}$ in.; paged —, — (the places

are indicated, but the letters have not been filled in), $\overline{\text{qr}}$, $\overline{\text{qā}}$; and part of a leaf, $7\frac{3}{4} \times 6\frac{3}{4}$ in. The text, in two columns of about 36 lines each, is written in a large, upright hand (*cf. Ciasca, i., tab. xiii., or Hyvernat, Album &c., pl. xi. 2*). The initials are enlarged and, with stops, paragraph-marks, the letter ϕ &c., are painted in red and green. This may be a part of the Borgian cod. xxvi.

From Ahmîm. [BUDGE.]

Isaiah v. 17—vi. 2; xl. 24—xli. 10; xlii. 6-7, 10—12 (partly *published*; *v. Maspero, l.l., p. 207*. Engelbreth's text is reprinted in Stern's *Grammatik*, p. 428.)

The helping-vowel is too frequently inserted; the punctuation is not that of the classic period.

In the lower margin of the first fol., in a later ink, are the words *الاربعة حيوانات*, referring to vi. 2.

44.

Or. 3579A(1).—Parchment; part of a leaf from a Lectionary; described *above* as no. 1.

Isaiah xxv. 1.

This lesson is numbered $\overline{\text{oc}}$ (*v. Ciasca, i. xxv.*).

45.

Or. 3579A(5). (*Formerly Or. 1242.*)—Paper; a single leaf, from a Lectionary; described *above* as no. 6.

Isaiah xxx. 11—14; with an Arabic version. (The first words are *published*; *Ciasca, ii. 236.*)

46.

Papyrus LV.(1).—A fragment; $2\frac{3}{4} \times 4\frac{3}{4}$ in. The text, which is legible only upon one side, is written in a small uncial (*cf. the Rainer Führer, 1894, taf. vii., though the general effect is more regular and the resemblance in u and r greater than in a*). A margin is

visible upon either side of the text, of which, however, there may have been a second column. [SAMS.]

Isaiah xliii. 4—6.

The treatment of the helping-vowel and of the punctuation is correct.

There are, I think, other fragments of this MS. in the portfolio Papyrus VIII.

47.

Or. 3579A(31).—Parchment; part of a leaf; $10\frac{1}{2} \times 8\frac{1}{4}$ in. From the same Lectionary as no. 22 *above*.

Isaiah xlv. 16—20.

The other lessons are from Jeremiah and the Apocalypse.

48.

Or. 4717(5).—Parchment; (α) a double leaf, $10\frac{1}{2} \times 8\frac{3}{4}$ in. (exclusive of a guard pasted upon the upper edge); (β) a single leaf, $11 \times 9\frac{3}{4}$ in.; (γ) a fragment, 9×6 in.; (δ) a fragment, 5×5 in.; (ε) a fragment, $3\frac{1}{4} \times 5\frac{1}{2}$ in. These, together with the fragments of Hosea (*v. below*), are parts of a palimpsest, the earlier texts of which were in Greek and Latin, those in the former language being from a Lectionary (S. Mark i. 9 ff., S. John ii. 1 ff., S. Luke ix. 39 ff., S. Matthew viii. 23 ff.). The Latin texts are likewise ecclesiastical. The script of both may* be as early as the 6th century. The first of the Greek lessons is written in red ink.

The Coptic texts are written in double columns of about 30 lines, and in a strong and regular, though somewhat unconventional hand, which it is difficult to class. It has some characteristics in common with the *Pistis* (*v. Hyvernât, Album &c.*, pl. ii. 1), but the letters here are rounder. The initials

are slightly enlarged. There is a paragraph-mark as in the *Pistis*.

From the Fayyûm. [GRAF.]

(β) Isaiah l. 11—li. 15. The last page of quire 7̄.

(δ) Isaiah lxi. 5—?, 10—?. Paged $\overline{\rho\lambda\alpha}$, [$\overline{\rho\lambda\beta}$].

(γ) Isaiah lxii. 7—lxiii. 12. Paged [$\overline{\rho\lambda\gamma}$], $\overline{\rho\lambda\lambda}$. (Partly *published*, *v. Ciasca*, ii. 247.)

(α) Isaiah lxiii. 15—lxvi. 1. Paged $\overline{\rho\lambda\epsilon}$ — $\overline{\rho\lambda\eta}$. (Partly *published*, *v. Ciasca*, *l.l.*)

(ε) lxvi. 17—?. The first col. of fol. *b* was blank; another text began on col. 2.

The helping-vowel and punctuation are correctly written. $\bar{\imath}$ is somewhat frequent.

49.

Or. 3579A(15).—Parchment; a fragment from a Lectionary, described *above* as no. 22.

Isaiah lxi. 1—3 (*published* by Ciasca, ii. 246).

50.

Or. 3579A(5). (*Formerly* Or. 1242).—Paper; a leaf from the Lectionary described *above* as no. 6. This fol. was the last of quire 6̄.

Jeremiah ii. 4, 5; with an Arabic version.

51.

Or. 3579A(32).—Parchment; part of a leaf; $9 \times 10\frac{1}{4}$ in.; paged $\overline{\imath\epsilon}$, $\overline{\imath\zeta}$. It was the final folio of quire 1̄. The text, in two columns, is written in a thin, upright character, somewhat similar to that of the Borgian cod. xciv. (*v. Ciasca* ii., tab. xx.). Initials, paragraph-marks and stops are painted in red and green.

From Aḥmîm. [BUDGE.]

Jeremiah iv. 22—26, 28, 29, 30—v. 1, 3—6.

* In the opinion of Mr. Maunde Thompson.

The helping-vowel is correctly inserted. Single vowels, forming independent syllables, are pointed.

52.

Papyrus XI.(1).—The lower part of a leaf; $5\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a large character (*cf.* Hyvernât, *Album ꝯc.*, pl. vii. 2 or viii. 4). [SAMS.]

Jeremiah v. 22—26.

The helping-vowel and the punctuation are correctly treated.

53.

Or. 3579A(31).—Parchment; part of a leaf, described *above* as no. 47.

Jeremiah xxxviii. 31—33.

54.

Or. 3579A(33).—Parchment; a single leaf; $8\frac{1}{2} \times 7$ in. The text, in two columns of 25 lines each, is written in a somewhat coarse but even character (*cf.* Hyvernât, *Album ꝯc.*, pl. viii, 2 and 4, though the general appearance here is of greater simplicity).

From Ahmîm. [BUDGE.]

Ezekiel xlii. 2—11 (*published* by Ciasca, ii. 310).

The helping-vowel is correctly inserted. The punctuation is accurate.

55.

Or. 4717(5).—Parchment; two dilapidated fragments of the same palimpsest as no. 48 *above*; about 8×7 in. each.

Hosea ii. *circ.* 9—iii. 4, and iii. 5—v. 1. (For the *published* passages, *v.* Maspero, *l.l.*, p. 271.) These verses are, however, seldom complete.

56.

Or. 3579A(5). (*Formerly* Or. 1242.) — Paper; a leaf from the Lectionary described *above* as no. 6.

Hosea vi. 6—10, with an Arabic version on p. $\overline{\text{p}\overline{\text{u}}\overline{\text{c}}}$. The lesson from Job follows this.

57.

Or. 3579A(7). (*Formerly* Or. 4714.) — Parchment; described *above* as no. 8.

Hosea xiv. 3—7, fol. 3a. Headed $\text{exu-mpn-}\overline{\text{roca}}$.

58.

Or. 4717(1).—Parchment; a leaf described *above* as no. 11.

The Prayer of Habakkuk (iii. 1—7), following immediately on the Song of Hannah.

59.

Or. 3579A(7). (*Formerly* Or. 4714.) — Parchment; the Lectionary described *above* as no. 8.

The Prayer of Habakkuk (iii. 9—11), headed abakoru exumoor . Above this lesson is written $\text{pne ou zhtatate psate enai xhoora}$, which seems to be a reference to the lessons for the feast of Psate, bishop of Psoi and martyr (*v.* Zoega, p. 239). The Bohairic Calendar commemorates him on the 27th of Choiak (*v.* Add. 5996, fol. 144b, and Wüstenfeld, *Synaxarium*).

NEW TESTAMENT.

60.

Or. 3579B(1).—Parchment; a fragment; 7×5 in. The text, in two columns, is written in a regular, upright character (*cf.* Ciasca, *Sacr. Bibl. Fragmenta*, i., tab. xvii.).

Quotations are signalled in the margin by a column of red, yellow and black dots.

From Ahmîm. [BUDGE.]

S. Matthew iii. 1—5; 10—13 (*published by Woide, Appendix &c.*, p. 4.)

Vowels which of themselves alone form syllables are pointed.

61.

Or. 3579B(2). — Parchment; an almost complete leaf, ruled and paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $16\frac{1}{4} \times 13\frac{1}{4}$ in. The text, in two columns of 35 lines each, is written in a good hand (*cf.* Palæo-graphical Society, *Oriental Series*, pl. lxxx., which gives a page of the same MS.). Initials project slightly but are not enlarged. Probably from the same MS. as the fragt. S. John xi. 47—xii. 9 (*v. below*).

From Ahmîm. [BUDGE.]

S. Matthew v. 13—29.

The Canons and Sections are indicated in two colours.

The paragraphs are marked by two hands in red.

62.

Or. 3579B(3). — Parchment; the upper part of a leaf, ruled and paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $8\frac{3}{4} \times 10$ in. The text, in two columns, is written in thick, regular characters (*cf.* Ciasca, i., tab. iv.). The initials are enlarged and project. There are small marginal ornaments, sometimes in red. The opening words of ver. 13 have been painted over with red.

From Ahmîm. [BUDGE.]

S. Matthew ix. 2—16 (*published by Woide, p. 12.*)

At ver. 9 the Greek chapter $\overline{\alpha\alpha}$ is noted.

63.

Or. 3579B(4). — Parchment; a complete leaf, paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $10\frac{1}{4} \times 8\frac{1}{2}$ in. The text,

in two columns of about 23 lines each, is written in a rather coarse character. (The type is practically that of Hyvernât, pl. xi., 2 or 4, though in ϵ , ζ , η an attempt has been made to reproduce broader forms, as in *l.l.*, pll. vii. 2 or ix. 1.) The initials are slightly enlarged.

From Ahmîm. [BUDGE.]

S. Matthew ix. 18—28 (*published by Woide, p. 12.*)

64.

Or. 3579B(5). — Parchment; the upper part of a leaf, paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$. The text, in two columns, is written in square uncials (*cf.* Hyvernât, pl. v., 2=Ciasca, ii., tab. xix.) There are no enlarged initials.

From Ahmîm. [BUDGE.]

S. Matthew x. 10—26, but with lacunæ in the middle verses. (12—14 *published by Woide, p. 14.*)

65.

Or. 3579B(6). — Parchment; the outer half of a leaf; ruled and paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $13\frac{1}{2} \times 7\frac{3}{4}$ in. The text, in two columns of 34 lines each, is written in a large character (*cf.* Hyvernât, pl. viii., 4, though the script of our fragment is coarser). The initials are enlarged and project. The paragraph-marks are scroll ornaments, painted in red, yellow and green.

From Ahmîm. [BUDGE.]

S. Matthew x. 12—20. (12—14 *published by Woide, p. 14.*)

66.

Or. 3579B(7). — Parchment; the lower parts of two leaves; ruled; $7 \times 10\frac{1}{2}$ and $7 \times 9\frac{1}{4}$ in. The text, in two columns, is written in a good, regular character (*cf.* Ciasca, ii.,

tabb. xxiii. and xxv., between which these fragments hold a middle place). Where the ends of α and η project into the left-hand margin, they are often terminated with a double hook. Initials are enlarged and sometimes a red and yellow ornament accompanies them.

From Aḥmīm.

[BUDGE.]

S. Matthew x. 31—33, 35—38, 40, 41, xi. 1, 2 and xi. 5—7, 10, 12, 13, 16—19. (Two verses are published by Woide, p. 15.) At xi. 2, the Greek chapter $\bar{\kappa}$ is noted.

The punctuation is somewhat sparing.

67.

Or. 3579B(8). — Parchment; the upper part of a double leaf; $5\frac{1}{4} \times 12\frac{3}{4}$ in. The text, in two columns, is written in a good hand (cf. Hyvernāt, pl. iv., 2). There are traces of simple scroll-ornaments in ink.

From Aḥmīm.

[BUDGE.]

S. Matthew xii. 40, 41, xiii. 1—3, 5—8, 11, 12, 15, 16, 19, 20.

68.

Or. 3579B(9). — Parchment; two complete double leaves, paged $\overline{\alpha\alpha}$ — $\overline{\alpha\zeta}$, 12×10 in., and a fragt., $7 \times 7\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in thick, somewhat irregular characters. (Cf. Hyvernāt, pl. vii., 2, though in the present frags., the vertical strokes of α , η , &c. have square ends.) There are enlarged initials, accompanied by scrolls or birds, in bright red, green and yellow.

From Aḥmīm.

[BUDGE.]

S. Matthew xiii. 8—xiv. 18.

xxiii. 17—20, 23—25.

Perhaps from the same MS. as the leaf published in the *Méms. de la Miss. archéol. franç.* i., 396, which begins at xiv. 18.

69.

Or. 3579B(10). — Parchment; a double and a single leaf, ruled and paged $\overline{\alpha\zeta}$ — $\overline{\alpha\theta}$ and $\overline{\alpha\zeta}$, $\overline{\alpha\eta}$; $14\frac{1}{2} \times 11$ in. The text, in two columns of 37 lines each, is written in a square, regular character (cf. Hyvernāt, pl. v., 1). There are enlarged initials, accompanied by scroll-ornaments in ink. The ruling-points are pricked in the central margins.

From Aḥmīm.

[BUDGE.]

S. Matthew xv. 11—xvi. 12 (partly published by v. Lemm, *Aeg. Zeitschr.*, 1885, 20).

xxi. 6—23 (published by Woide, p. 24).

70.

Or. 3579B(11). — Parchment; a fragment, paged $\overline{\alpha\alpha}$, $\overline{\alpha\beta}$; $9 \times 5\frac{1}{4}$ in. The text, in two columns, is written in a thin, upright hand (cf. Ciasca, i., tab. x., which is however more regular in general). The initials are ornamented and coloured red and yellow.

From Aḥmīm.

[BUDGE.]

S. Matthew xv. 19—24, 26—29 and parts of verses preceding and following these. The helping-vowel is somewhat too frequent; the punctuation somewhat scanty.

71.

Or. 3579B(12). — Parchment; a single leaf, the last of a quire; ruled and paged $\overline{\alpha\eta}$, $\overline{\alpha\theta}$; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (cf. Ciasca, ii., tab. xxiii.). The initials are accompanied by birds or floral ornaments in red, green and yellow. From a Lectionary.

From Aḥmīm.

[BUDGE.]

S. Matthew xviii. 15—20 (published by Woide, p. 18).

The other lesson is from S. Luke.

72.

Or. 3579B(13). — Parchment; a single leaf, almost complete; paged $\overline{\text{m}}\overline{\text{h}}$, $\overline{\text{m}}\overline{\text{o}}$. The text, in two columns of 33 lines each, is written in a strongly individualized hand (*cf.* Hyvernat, pl. ii., 2 and Ciasca, i., tab. vi., ii., tab. xix.).

From Aḥmîm. [BUDGE.]

S. Matthew xviii. 31—xix. 18 (*published* by Woide, p. 19).

A simple paragraph-mark is employed.

73.

Or. 3579B(14). — Parchment; two fragments; ruled; 13×6 in. and $6\frac{1}{4} \times 10\frac{1}{4}$ in. The first fragt. is from the last page of quire $\overline{\text{r}}$. The text, in two columns of 41 lines each, is written in a good, somewhat unconventional hand (*cf.* Hyvernat, pll. iv. or v. The earlier and later forms of Δ and γ are found side by side). Initials are rarely enlarged and sometimes accompanied by scrolls.

From Aḥmîm. [BUDGE.]

S. Matthew xix. 17—24; xx. 8—17 (*published* by Woide, p. 21).

xxiii. 19—22, 27, 28, 34, 35, 39—xxiv. 2.

The text was apparently rarely divided.

74.

Or. 3579A(23) (in the vol. of Old Testament frags.). — Parchment; a leaf from a Lectionary, described as no. 33 *above*.

S. Matthew xx. 24, the end of a lesson (*published* by Woide, p. 23).

75.

Or. 3579B(15). — Parchment; two double leaves, considerably mutilated; ruled and paged (on left only), by a later hand, [$\overline{\text{o}}\overline{\text{e}}$]—

$\overline{\text{m}}\overline{\text{e}}$; $14\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 32 lines each, is written in a regular character (*cf.* Ciasca, i., tab. iv.). Initials are enlarged.

From Aḥmîm. [BUDGE.]

S. Matthew xx. 34 — xxii. 15 (*published* by Woide, p. 24 and partly by Maspero, *Etudes*, i., 275).

The Greek chapters, from $\overline{\text{u}}\overline{\text{s}}$ to $\overline{\text{m}}\overline{\text{e}}$, are marked in a semi-cursive hand.

76.

Or. 3579B(16). — Parchment; a complete double and a single leaf, of which the paging is illegible; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of about 34 lines each, is written in a regular hand (*cf.* Hyvernat, pl. ix., 2, col. 1 or Ciasca, i., tab. viii.). The initials are enlarged and painted with red and yellow.

From Aḥmîm. [BUDGE.]

S. Matthew xxii. 9—xxiii. 37 (*partly published* by Woide, p. 25).

Punctuation is scarce.

77.

Or. 3579A(19) (in the vol. of Old Testament frags.). — Parchment; a leaf from a Lectionary, described as no. 27 *above*.

S. Matthew xxii. 41, the commencement of a lesson (*published* by Woide, p. 26).

78.

Or. 3579B(17). — Parchment; part of a double leaf; ruled; $8 \times 8\frac{1}{2}$ in. The text, in two columns, is written in a regular square hand (*cf.* Hyvernat, pl. v., 1, or Ciasca, i., tab. vi.; but the contrast between thick and thin strokes is still more marked). Initials are enlarged and accompanied by elaborate ornaments in red and green.

From Aḥmîm. [BUDGE.]

S. Mark i. 2—iii. 5, but with many lacunæ in the intermediate verses (*published* partly by Maspero, *Etudes*, i., 278).

79.

Or. 3579B(18).—Parchment; two fragments; ruled; $5 \times 8\frac{1}{4}$ in. and $6\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat uneven hand (*cf.* Hyvernat, pl. viii., 3; also certain features of pl. v., 1). Initials are enlarged and ornamented in red and green. From the same MS. as the fragt. with S. Luke xx. (*v. below*).

From Ahmîm.

[BUDGE.]

S. Mark i. 17—19, 21—24, 26, 27, 30—32; 33, 41—44, 45—ii. 2, 4, 5 (partly *published* by Maspero, *Etudes*, i., 278).

80.

Or. 3579B(19).—Parchment; two complete single leaves; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The writing does not follow the ruled lines. The second leaf is paged $\overline{\alpha\alpha}$, $\overline{\alpha\alpha}$, and was the last of quire $\overline{\alpha}$. The text, in two columns of about 40 lines each, is written in a small upright character (*cf.* Hyvernat, pl. xiii., 2, or Ciasca, i., tab. xvii.). Initials, slightly enlarged, are accompanied by red or yellow scrolls. Many lines have been remarkably altered, probably at two different periods.

From Ahmîm.

[BUDGE.]

S. Mark i. 45—iii. 12 (partly *published* by Maspero, *Etudes*, i., 278).

viii. 31 — ix. 35 (from ix. 19, *published* in *Recueil de Travaux* §c., v., 106 and partly by Woide, p. 40).

The punctuation is somewhat scanty.

81.

Or. 3579B(20).—Parchment; a complete single leaf, paged $\overline{\alpha\alpha}$, $\overline{\alpha\alpha}$; $14\frac{1}{4} \times 11\frac{1}{2}$ in. The

text, in two columns of 34 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials, more or less enlarged, are accompanied by scrolls or plain paragraph-marks.

From Ahmîm.

[BUDGE.]

S. Mark vi. 40—vii. 10 (from vi. 46 *published* in the *Bull. de l'Acad. imp.*, N.S. 1 (xxxiii) 3).

In the margin, below ver. 47 ff., is $\tau\epsilon\upsilon\eta\rho\epsilon$ $\epsilon\kappa\omega\varsigma$ $\iota\eta\mu\alpha\iota$, an indication that this is a lesson appropriate to periods of Inundation; while below ver. 53 ff., are the words $\epsilon\tau\epsilon\beta\epsilon$ $\iota\eta\alpha\gamma\epsilon\mu\iota$ (? “appropriate to physicians”).

The helping-vowel is too frequently used; the punctuation quite irregular.

82.

Or. 3579B(21).—Parchment; a fragment from a Lectionary; $5\frac{1}{8} \times 11\frac{3}{4}$ in. The text, in three columns, is written in a large hand (*cf.* Hyvernat, pl. ix., 1 or Ciasca, ii., tab. xxiii.). Initials are enlarged and accompanied by long floral ornaments in red, green and yellow. The titles of the lessons and some of the punctuation are in red.

From Ahmîm.

[BUDGE.]

S. Mark ix. 21, 22, 25, 26 (*published* in *Recueil de Travaux* §c., v., 106). The other lessons were from S. Luke.

No. 94 *below* is a fragment of the same MS.

83.

Or. 3579B(22).—Parchment; a fragment from the last leaf of quire $\overline{\alpha}$; $9\frac{3}{4} \times 9\frac{3}{4}$ in. The text, in two columns, is written in a square, irregular hand (*cf.* Hyvernat, pl. iv., 2, where there is a similar mixture in the forms of α , μ , τ). Scrolls in ink accompany the initials.

From Ahmîm.

[BUDGE.]

S. Mark ix. 50—x. 4, 6, 7, 13—15, 19—22
(published in *Recueil &c.*, v., 107).

84.

Or. 3579B(23).—Parchment; a fragment; ruled; $5 \times 5\frac{1}{2}$ in. The text, in two columns, is written in a regular character (*cf.* Ciasca, ii., tab. xxv., though there is a tendency to the forms of Hyvernât, pl. vii., 2).

From Ahmîm.

[BUDGE.]

S. Mark x. 46, 47, 50, 51 (published in *Recueil &c.*, v., 107).

85.

Or. 3579B(24).—Parchment; a complete single leaf, paged $\overline{\pi\iota\theta}$, $\overline{\pi\kappa}$; $14 \times 11\frac{1}{8}$ in. The text, in two columns of 37 lines each, is written in a peculiar, transitional hand (*cf.* Hyvernât, pl. viii., 1 and Ciasca, i., tab. xiv.). Floral ornaments in red, yellow and green accompany the initials. In the lower margins are birds; in a lateral margin, a man's head with halo (*cf.* the Rainer *Führer*, 1894, p. 46). $\overline{\iota\epsilon}$ $\overline{\chi\epsilon}$ is written at the top of each page.

From Ahmîm.

[BUDGE.]

S. Mark xii. 33—xiii. 7 (published in *Recueil &c.*, v., 114).

At xii. 35, in red, $\tau\alpha\theta\omicron\kappa\eta\theta\iota\varsigma$ ($\alpha\nu\acute{\alpha}\gamma\omega\sigma\iota\varsigma$) $\epsilon\chi\eta\epsilon\chi\epsilon$; at xiii. 1, $\epsilon\chi\eta\theta\alpha\eta$. Most of xii. 41 has been wholly painted over with red.

86.

Or. 3579B(25).—Parchment; a fragment, paged $\overline{\iota\theta}$, $\overline{\xi}$; $8 \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright, even hand (*cf.* Hyvernât, pl. xi., 1 or Ciasca, ii., tab. xii.). Initials are slightly enlarged. Stops in red; ornaments in red and yellow.

From Ahmîm.

[BUDGE.]

S. Mark xiii. 17—20, 21—25 (published in *Recueil &c.*, v. 115).

The punctuation is somewhat scanty.

87.

Or. 3579B(26).—Parchment; a single leaf; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of 36 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials are enlarged and, together with the letter ϕ , are painted with red and yellow.

From Ahmîm.

[BUDGE.]

S. Mark xiv. 53—xv. 9 (published by Woide, p. 42 and partly in the Rainer *Mittheilungen*, ii., 69).

The Greek chapter $\overline{\omega\tau}$ is marked at ver. 66 in later ink.

Punctuation is very rare.

88.

Or. 3579B(27).—Parchment; a fragment; 10×7 in. The text, in two columns, is written in an upright character (*cf.* Hyvernât, pl. xi., 2 or 4). The initials are of decorative forms, painted in red, green and yellow and accompanied by coloured floral ornaments.

From Ahmîm.

[BUDGE.]

S. Mark xiv. 68—72, xv. 11—15 (published by Woide, p. 43).

The punctuation is scanty and irregular.

89.

Or. 3579B(28).—Parchment; a single leaf, almost complete; $14 \times 9\frac{1}{4}$ in. The text, in two columns of 38 lines each, is written in an unusually large, thick character (*cf.* Hyvernât, pl. viii., 2). Initials are slightly enlarged and ornamented with simple scrolls.

From Ahmîm.

[BUDGE.]

S. Luke i. 36—59 (published in *Aeg. Zeitschr.*, 1886, 45 and *Méms. de la Miss. archéol. franç.*, i., 259).

90.

Or. 3579A(23) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 33 *above*.

S. Luke iv. 23, the commencement of a lesson (*published in Recueil &c.*, v., 121).

91.

Or. 3579A(20) (in the vol. of Old Testament frags.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Fol. 1; S. Luke v. 2—9 (*published in Recueil &c.*, v., 122).

Fol. 2; S. Luko vii. 36—48, headed ΠΕΡΙ
ΑΓΓΕΛΙΩΝ ΠΡΟΚΑΤΑΓΟΡΑΣ ΚΑ (published in *Aeg.
Zeitschr.*, 1886, 48).

92.

Or. 3579B(29). — Parchment; two fragments; ruled; $10\frac{1}{2} \times 8$ in. and $14\frac{1}{2} \times 8$ in. The texts, in two columns of 35 lines each, are bilingual and are written in a somewhat irregular character (*cf.* Ciasca, ii., tab. xxv). Initials are slightly enlarged.

From Ahmim.

[BUNGE.]

Fract. I. S. Luke; Greek, viii. 14—19.

Coptic, 2—10.

Fract. II. Greek, 56—ix. 4.

Coptic, viii. 50 — 55

(published by Woide, p. 47 and in *Recueil &c.*, vii., 48).

93.

Or. 3579A(22) (in the vol. of Old Testament frags.).—Paper; part of a leaf from a Lectionary, described as no. 31 *above*.

S. Luke x. 25, 26.

The lesson from S. Matthew, of which nothing remains but the fragmentary title $\eta[\kappa\alpha\tau\alpha\lambda\iota\tau\omicron]\mu\omicron\varsigma$, is preceded by these words;

ΠΙΘΕΥΟΥΝΤ ΗΣΑΒΒΑΤΟΝ ΗΠΕΘΗΕ ΗΖΟΥΤ ΕΤΟΤΑΛΒ.
 ΗΕΤΩΥ ΕΤΑΠΟΚΑΛΥΨΙΣ (ἀποκάλυψις). ΑΛΛΑ
 ΕΤΗΛΩΥ ΗΚΛΗΩΝ ΗΠΑΤΟΥΕΤ[ΗΑΓΕ (?)].

пп[сзѡ]оут нкѣ, пп[сзѡе нз]оот етоѣ-
 лавъ ꙗко мнѣса? ꙗ

94.

Or. 3579B(30).—Parchment; a fragment; $6\frac{3}{4} \times 14\frac{1}{4}$ in.; from the same MS. as no. 82 *above*. This fragment is bilingual, the Coptic texts apparently following the Greek alternately upon the same page. Thus on fol. *b*, cols. 1 and 2 are in Greek while col. 3 begins the Coptic version of the same lesson.

S. Luke, Greek, xi. 28, 29, 31, 32; Coptic, xi. 29 (*published in Aeg. Zeitschr.*, 1886, 49).

The other lesson (preceding the above) is from S. John.

95.

Or. 3579B(31).—Parchment; a fragment; $9\frac{1}{2} \times 10$ in. From a Lectionary, in which the Psalms were written across the whole page, the New Testament excerpts in two columns. The character is somewhat rough (*cf.* Ciasca, i., tab. xiv.; also Hyvernât, pl. xii., 2, where the same form of z is found). The titles are in red.

From Alimim.

[BUDGE.]

S. Luke xii. 9—11 (*published* by Woide, p. 51).

The other lessons are from Ps. cxliii. (v. *Additions and Corrections*) and Hebrews.

96.

Or. 3579B(12).—Parchment; a single leaf,
described *above* as no. 71.

S. Luke xiii. 6—14 (partly published by Woide, p. 58).

The title, in red, is: ΠΙΣΤΥΟΝΤ ΗΣΑΒΒΑΤΩΝ
ΠΡΟΚΑΤΑΛΟΓΟΣ.

97.

Or. 3579B(18).—Parchment; a fragment; ruled; $8\frac{1}{4} \times 9\frac{1}{2}$ in. From the same MS. as no. 79 above.

S. Luke xx. 17, 18, 20—23, 25—27, 29—31 (*published in Aeg. Zeitschr.*, 1886, 53).

98.

Or. 3579B(32).—Parchment; a single leaf, paged $\overline{\text{pna}}$, $\overline{\text{pne}}$; $8\frac{1}{2} \times 7\frac{1}{4}$ in. The text, in one column of 22 lines, extending across the page, is written in an uneven hand (*cf.* Ciasca, i., tab. xiv.; ii., tab. xxii., though the forms are less compressed than in either of these). Initials, stops and punctuation are painted over with red.

From Ahmîm.

[BUDGE.]

S. Luke xxii. 13—15 (*published by Woide*, p. 68).

The punctuation is somewhat scanty.

99.

Or. 3579B(33).—Parchment; a single leaf, almost complete; ruled; $12\frac{1}{2} \times 9$ in. The text, in two columns of 34 lines each, is written in a regular character (*cf.* Hyvernât, pl. viii., 4 and Ciasca, ii., tab. xxiii.). Initials are enlarged.

From Ahmîm.

[BUDGE.]

S. Luke xxiii. 30—54 (*published by Woide*, p. 75).

The Greek chapters $\overline{\text{na}}$, $\overline{\text{ne}}$ are marked, in later ink, at verses 40 and 50.

100.

Or. 3579B(34).—Parchment; a fragment from a Lectionary, described *above* as no. 82.

S. Luke xxiv. 42, 47—49 (partly *published by von Lemm*, *Bruchstücke d. Sah. Bibelübersetz.*, p. 15).

101.

Or. 4717(6).—Parchment; a double leaf, paged $\overline{\text{ra}}$, $\overline{\text{ri}}$, $\overline{\text{rr}}$, $\overline{\text{ra}}$; $8\frac{1}{4} \times 6$ in. The text, in two columns of 26 lines each, is written in a square character (*cf.* Hyvernât, pl. v., 1 and 2). A plain paragraph-mark is used.

From the Fayyûm.

[GRAF.]

S. John iii. 29—iv. 9; iv. 35—47 (partly *published by Woide*, p. 79 and by von Lemm, *l.l.*, p. 22).

102.

Or. 3579B(35).—Parchment; a fragment, paged $\overline{\text{o}}$, $\overline{\text{i}}$; $11\frac{1}{2} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a somewhat peculiar hand (*cf.* Ciasca, i., tab. viii., but the resemblance is not great). Some initials are of ornamental forms in red and yellow; others are merely enlarged.

From Ahmîm.

[BUDGE.]

S. John iv. 14—20, 23—29, 32—39, 41—46 (partly *published by Woide*, p. 80, by von Lemm, *l.l.*, p. 23, and by Maspero, *Études*, i., 280).

The helping-vowel is too frequently, the punctuation too rarely employed.

103.

Or. 3579B(30).—Parchment; a fragment of a bilingual Lectionary, described as no. 94 *above*.

S. John, Coptic, vi. 1—3, 8, 9, 13, 14.

104.

Or. 3579B(36). (*Formerly* Or. 3367.)—Parchment; three single leaves, paged $\overline{\text{pr}}$, $\overline{\text{pr}}$ and $\overline{\text{pu}}$, $\overline{\text{pu}}$; fol. $\overline{\text{pr}}$ being the last page of quire $\overline{\text{u}}$; $13\frac{1}{4} \times 9\frac{3}{4}$ in. The text, in two columns of 36 lines each, is written in a regular, upright hand (*cf.* Ciasca, i., tab. xiii., ii., tab. xx.). The initials, sometimes much

enlarged and elaborately ornamented, are coloured with bright red, green and yellow; while in the margins are human heads, birds, &c. Stops, punctuation and the letter ϕ are in red. The leaves are guarded with strips of Arabic paper.

Probably from Ahmîm. [H. WALLIS.]

S. John vii. 40—viii. 43; xiv. 10—29 (partly published by Georgi, *Frag. Evang. S. Johan.*, 256 and by Woide, p. 83).

The following divisions, unknown to the Greek text, are marked: $\bar{\kappa}$ (?) at vii. 46, $\bar{\kappa}\alpha$ at viii. 30, $\bar{\alpha}\alpha$ at xiv. 25.

Vowels, which of themselves form syllables, are sometimes pointed.

105.

Or. 3579B(37).—Parchment; a circular fragment; $3 \times 3\frac{1}{2}$ in. (the original length was probably 5—6 in.). The text, in two columns, is written in a regular, square character (*cf.* F. Rossi, *I Papiri Copti . . . di Torino*, i., tav. iii., *i.e.* the MS. of Lagarde's *Ecclesiasticus*). Paragraph-, quotation- and abbreviation-marks have been painted (subsequently) with red.

From Ahmîm. [B. P. GRENFELL.]

S. John vii. 50—52, viii. 16—18, the passage vii. 53—viii. 11 being omitted (published by Georgi, *l.l.*, 258).

106.

Or. 3579B(38).—Parchment; a fragment; $7 \times 7\frac{3}{4}$ in. The text is in one column, extending across the page, and is written in a regular hand (*cf.* Hyvernât, pl. ix., 2, col. 1 or Ciasca, i., tab. xviii., though the letters are smaller and closer than in either of these).

From Ahmîm. [BUDGE.]

S. John viii. 38—42, 43—46 (published by Woide, p. 83).

Punctuation is scanty.

107.

Or. 3579B(39).—Parchment; a double and a single leaf; ruled and paged $\overline{\rho\alpha\epsilon}$, $\overline{\rho\alpha\varsigma}$, $\overline{\rho\alpha\lambda}$, $\overline{\rho\alpha\beta}$, $\overline{\rho\alpha\gamma}$, $\overline{\rho\alpha\delta}$; $14\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernât, pl. vii., 2). The initials are enlarged.

From Ahmîm. [BUDGE.]

S. John ix. 7—26, x. 30—xi. 10, 37—57 (published by Woide, p. 85).

The following divisions, unknown to the Greek text, are marked: $\overline{\kappa\epsilon}$ at xi. 1, $\overline{\kappa\varsigma}$ (? with con; v. no. 3 above) at xi. 53.

But for Dr. von Lemm's palæographical estimate, I would regard the leaf in the *Bulletin*, N.S., 1 (xxxiii), p. 263 as part of the same MS.

108.

Or. 3579B(40).—Parchment; a fragment; $5\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in one column, is a palimpsest, the earlier work having been written in a similar script (*cf.* Ciasca, i. tab. i., and ii. tab. xxi.). The initials are of ornamental forms and painted in red and yellow. Stops and letters projecting into the upper margin are in red.

From Ahmîm. [BUDGE.]

S. John ix. 23—30, 34—38 (published by Woide, p. 87).

There is no punctuation.

109.

Or. 3579B(41).—Parchment; a single leaf, paged $\overline{\mu\alpha}$, $\overline{\mu\beta}$; $13\frac{1}{4} \times 11$ in. The text, in two columns of 27 lines each, is written in a somewhat rough hand (*cf.* Hyvernât, pll. vii., 3, xi., 4). The initials have been painted over with red. Scrolls, also in red, accompany some of them. Apparently the first fol. of a quire.

From Ahmîm. [BUDGE.]

S. John ix. 31—x. 10 (*published* by Woide, p. 87).

Below x. 1 ff., in red; $\epsilon\tau\epsilon\pi\epsilon\tau\omega\varsigma \epsilon\tau\eta\lambda\mu\omicron\tau\eta$.

The punctuation is somewhat scanty.

110.

Or. 4717(7).—Parchment; a single leaf, the first of quire $\overline{\alpha\tau}$, paged $\overline{\alpha\tau}$ (on fol. a); $8\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in two columns of 26 lines each, is written in a square character (*cf.* Hyvernât, pl. v., 2 or Ciasca, i., tab. vi.). The forms of κ , τ , χ , the ligature of τ with the following letter &c., forbid us to combine this leaf with no. 101 *above*.

From the Fayyûm. [GRAF.]

S. John xi. 33—47 (*published* by Woide, p. 92).

The punctuation is frequently omitted.

111.

Or. 3579B(42).—Parchment; a complete single leaf; ruled; $12\frac{3}{4} \times 11\frac{1}{4}$ in. The script &c. have been described for no. 61 *above*, which is a part of the same MS.

From Ahmîm. [BUDGE.]

S. John xi. 47—xii. 9 (*published* by Woide, p. 92).

The Canons and Sections are marked.

112.

Or. 3579B(43).—Parchment; two double leaves; not paged; ruled; $17\frac{1}{4} \times 13\frac{1}{4}$ in. The parchment is of a bright saffron colour. The text, in two columns of 36—40 lines each, is written in a large regular hand, which diminishes considerably in size on the latter pages. There is an accompanying change too from the angular α , μ , τ to the rounded forms, though upon the final page the

angular forms reappear (*cf.* Hyvernât, pl. iv., 1 and 2 for the two styles).

The initials are enlarged and accompanied by floral ornaments in red, pink and green.

From Ahmîm. [BUDGE.]

S. John xvii. 3—xix. 23 (*published* by Maspero, *Études*, i., 294, Woide, p. 97 and in *Aeg. Zeitschr.*, 1886, 110).

In the margin at xviii. 28; $\omicron\tau\omega\varsigma \epsilon\beta\omicron\lambda\upsilon\mu\epsilon\eta\alpha \omicron\tau\omega\epsilon \omicron\eta \epsilon\tau\epsilon\chi\eta\varsigma\omicron$ and at xix. 14; $\omicron\tau\omega\varsigma \mu\eta\mu\alpha \omicron\tau\omega\epsilon \omicron\eta \mu\eta\mu\alpha . . . \tau \mu\epsilon\chi\eta . . . \tau\epsilon$. The meaning of these notes is not clear. The "hours" referred to may be the liturgical or they may point to the text of xix. 14.

The punctuation is very scanty.

113.

Or. 3579B(44).—Parchment; a single leaf; paged $\overline{\rho\alpha\epsilon}$, $\overline{\rho\alpha\varsigma}$; $8\frac{3}{4} \times 7\frac{3}{4}$ in. The text, in one column, is written in an upright hand (*cf.* Ciasca, i., tab. xi.). The stops and letters projecting into the upper and lower margins are in red.

From Ahmîm. [BUDGE.]

S. John xviii. 40—xix. 11 (*published* by Woide, p. 100).

The punctuation is pretty regular.

114.

Or. 3579B(45). (*Formerly* Or. 4714).—Parchment; a complete single leaf; not paged; ruled; $9\frac{3}{4} \times 8$ in. The text, in one column, is written in a somewhat uneven hand (*cf.* Hyvernât, pl. vii., 3). Some initials are very large. They, together with stops and the letter ϕ , are painted with red.

From Ahmîm. [HORNÉ.]

S. John xix. 18—27 (*published* by Woide, p. 102).

115.

Papyrus XIII.—Four fragments placed under glass in a solander case; paged $\overline{\text{cua}}$ — $\overline{\text{cun}}$; the largest, 7×7 in. For the script cf. von Lemm's *Fragt.* 4, Revers (*Bulletin de l'Acad. impér.*, N.S. III. (xxxv), 2).

[SIR J. G. WILKINSON.]

S. John xx. 2—29 (*published by Woide*, p. 103).

116.

Or. 3579B(46). (*Formerly Or. 1241.*)—Paper; a single leaf; paged, on fol. *b*, $\overline{\text{oa}}$; $10\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in a single column, is written in a sloping, regular character (cf. Hyvernât, pl. xii., 3, though the *u* has even more completely the form *U*, *U*). The initials are sometimes much enlarged and ornamented with red and yellow. The stops &c. are in red.

From Nitria. [GREVILLE J. CHESTER.]

Acts xii. 4—11 (*published by Woide*, p. 135).

There was a double division of the text; in the left margin, at ver. 7, $\overline{\text{an}}$ (in black); in the right margin, at ver. 6, 10, 11, $\overline{\text{pza}}$, $\overline{\text{pza}}$ (in red). The latter divisions correspond to those of the Bohairic MSS.

Single vowels, which of themselves form syllables, are pointed.

117.

Or. 3579B(47).—Parchment; two fragments, once joined and forming the outer (first and last) leaves of a quire; the page-numbers are wanting, although their places are indicated; $8\frac{3}{4} \times 10$ in. and $9\frac{3}{4} \times 10$ in. The text, in two columns, is written in an upright hand (cf. Ciasca, i., tab. xvii.). The scrolls accompanying the initials, which are of various sizes and painted with red, are sometimes elaborate.

From the Fayyûm. [B. P. GRENFELL.]

Acts xvi. 14—35; xx. 31—xxi. 12, both with considerable lacunæ (both *published by Woide*, pp. 146, 157).

The texts are divided as follows: xvi. 25 $\overline{\text{ux}}$, 35 $\overline{\text{un}}$; xxi. 1 $\overline{\text{no}}$. The Bohairic text has not these divisions.

At xvi. 25, in very small characters; $\overline{\text{noy}}$ $\overline{\text{uma}}$.

118.

Or. 3579B(48).—Parchment; a single leaf and parts of two others; ruled and paged $\overline{\text{na}}$ — $\overline{\text{no}}$; the complete leaf measures $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 34 lines each, is written in two hands, the second being distinguishable upon fol. $\overline{\text{un}}$, col. 2 (cf. for both hands, Ciasca, i., tab. iv., ii., tab. xxiii.).

From Ahmîm.

[BUDGE.]

Acts xxi. 35—xxii. 10; xxii. 12—29, both with lacunæ; xxii. 30—xxiii. 15 (all *published by Woide*, p. 160).

119.

Or. 3579B(49). (*Formerly Or. 1241.*)—Paper; a single leaf, the first of quire $\overline{\text{ie}}$; paged $\overline{\text{na}}$ on fol. *b*; $10\frac{1}{8} \times 6\frac{1}{2}$ in. The text, in a single column, is written in a stiff, upright hand (cf. Ciasca, i., tab. xvii., though the *u* is of the form noticed in no. 116 above). The initials are painted with red and yellow; the stops—usually 4 points,—with red.

From Nitria. [GREVILLE J. CHESTER.]

Acts xxii. 10—20 (*published by Woide*, p. 162).

120.

Or. 3579A(20) (in the vol. of Old Testament frags.).—Parchment; two leaves from a Lectionary, described as no. 28 above.

Acts xxvii. 35—37; but only half the letters remain (*published by Woide*, p. 167).

121.

Or. 3579B(50).—Parchment; a fragment; $7\frac{3}{4} \times 7$ in. The text, in two columns, is written in an upright character (*cf.* Hyvernât, pl. xi., 3 and Ciasca, i., tab. xv.; but the resemblance to either is not great). The initials are in red.

From Ahmîm.

[BUDGE.]

Acts xxviii. 15—17, 23—25.

At ver. 18 there are two divisions marked, in different inks; $\overline{\text{or}}$ and $\overline{\text{os}}$.

122.

Or. 4717(8).—Parchment; a fragment, much shrivelled and dilapidated; $5\frac{3}{4} \times 5$ in. The text, in two columns, is written in a square character (*cf.* Hyvernât, pl. v., 1).

From the Fayyûm.

[GRAF.]

Romans vi. 11—17, 18—22; but the remains of the first of these passages are almost illegible (partly *published* by Woide, p. 168 and in *Aeg. Zeitschr.*, 1887, 47).

At ver. 16 the section $\bar{\text{u}}$ is marked, by a later hand.

123.

Or. 3579A(23) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 33 *above*.

Romans xi. 2—10 (*published* by Woide, p. 171).

124.

Or. 3579B(51).—Parchment; a fragment; ruled; $5\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in two columns, is written in a fine square character (*cf.* Hyvernât, pl. ii., 2, though the characters are more delicate than in this plate. The z is of the form shown *ib.*, pl. iii., 2).

From Kenesh.

[B. P. GRENFELL.]

Romans xiii. 14—xiv. 3, 4—6 (mostly *published* by Woide, p. 172).

At xiv. 1 there was a paragraph-mark in red.

125.

Or. 3579B(52).—Parchment; parts of two double leaves; the largest now $10\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an irregular hand (*cf.* Hyvernât, pl. xi., 4 or Ciasca, i., tab. ix., though the resemblance to these is not great). There is a cross or other ornament at the head of every page. The initials are enlarged and some are accompanied by scrolls in ink.

From Ahmîm.

[BUDGE.]

1 Corinthians xi. 19—23, 26—30; xii. 14—xiii. 12, 13—xiv. 13, 15—26; but all with considerable lacunæ (*published* in part by Woide, p. 180 and in *Aeg. Zeitschr.*, 1887, 51).

126.

Or. 3579B(53).—Parchment; a fragment; $5\frac{1}{4} \times 4$ in. The text, in two columns, is written in a small, square hand (*cf.* F. Rossi, *I Papiri Copti ... di Torino*, i., tav. iii. or the Rainer *Führer*, 1894, taf. vi.).

From Kenesh.

[B. P. GRENFELL.]

1 Corinthians xiv. 2—7 (partly *published* by Woide, p. 182 and in *Aeg. Zeitschr.*, 1887, 52).

127.

Or. 3579B(54).—Parchment; a single leaf, the first of quire $\bar{\text{u}}$; paged $\bar{\text{piv}}$, $\bar{\text{piv}}$; $12 \times 9\frac{3}{4}$ in. The text, in two columns of 27—30 lines each, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxvi.). The initials are enlarged and, with their accompanying ornaments, painted with red. Stops and punctuation are also in red.

From Ahmîm.

[BUDGE.]

2 Corinthians ix. 4—x. 2.

The punctuation is often incorrect.

128.

Or. 3579B(55).—Parchment; a fragment; $5 \times 7\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii., tab. xxi.). The initials, much enlarged, and the stops are painted with red. From a Lectionary.

From Ahmîm.

[BUDGE.]

2 Corinthians ix. 11, 12, 14, 15.

The other lesson is from 1 Peter.

129.

Or. 4717(9).—Parchment; the first half of a double leaf (*v.* no. 138 *below*); ruled and paged $\overline{\text{PKT}}$, $\overline{\text{PKH}}$; $10\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns of 31 lines each, is written in a coarse but regular character (*cf.* Ciasca, ii., tab. xxv.).

From the Fayyûm.

[GRAF.]

2 Corinthians xi. 9—25 (*published in Aeg. Zeitschr.*, 1887, 54).

130.

Or. 3579B(56).—Parchment; a fragment, from the first page of quire $\overline{\text{o}}$; $6\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in two columns, is written in a fine, square hand (*cf.* Hyvernât, pl. ii., 2). The initials are slightly enlarged and accompanied by a plain stroke, dotted with red. No. 133 *below* is from the same MS.

From Ahmîm.

[BUDGE.]

Galatians i. 8—11, ii. 4—6 (*published in Aeg. Zeitschr.*, 1887, 56 and partly in *Recueil de Travaux*, v, 131).

131.

Or. 3579A(20) (in the vol. of Old Testament frags.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Philippians i. 1—5. Headed ΠΑΡΑΒΑΤΟΝ
ΥΠΕΡΤΡΙΒΙΑ (κήρυγμα) ΤΕΠΡΟΣΦΙΛΙΠΠΗΣΙΟΥΤΕ Α.
(*Published in Aeg. Zeitschr.*, 1887, 105.)

132.

Or. 4717(10).—Parchment; one of three single leaves (*v.* nos. 135 and 137 *below*); ruled but not paged; $6\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in two columns of 29 lines each, is written in a small, rather coarse character. (It is reproduced in F. G. Kenyon, *The Bible Text*, London 1895; *cf.* also Hyvernât, pl. ii., 1. The Α has the form as in the Rainer *Führer* 1894, taf. vii.)

From the Fayyûm.

[GRAF.]

Philippians i. 2—21 (*published in Aeg. Zeitschr.*, 1887, 105).

This MS. shows an early form of the version; *cf.* III for III .

133.

Or. 3579B(57).—Parchment; a fragment; ruled and paged $\overline{\text{PZG}}$, $\overline{\text{PZC}}$; $10\frac{3}{4} \times 12\frac{1}{4}$ in. From the same MS. as no. 130 *above*. The paragraph-marks here are more elaborate and are in green as well as red.

From Ahmîm.

[BUDGE.]

Colossians iii. 1—7, 9—13, 14—19, 20—iv. 1 (partly *published* by Woide, p. 192 and in *Aeg. Zeitschr.*, 1887, 110).

134.

Or. 3579B(58).—Parchment; a double leaf; $13\frac{3}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 39 lines each, is written in thin characters which lean to the left and have a generally

florid appearance (*cf.* Hyvernat, pl. xii., 1, where however the peculiar α is not comparable). The initials are sometimes very large, coloured with red, green and yellow and ornamented with floral devices. Stops and punctuation are in red.

From Ahmîm.

[BUDGE.]

Colossians iii. 8—iv. 18 (*published* as the preceding no.).

1 Thessalonians i. 1—ii. 16.

The text is divided as follows: Col. iii. 16, $\bar{\alpha}$; 1 Thess. ii. 1, $\bar{\alpha}$; 13, $\bar{\epsilon}$.

The top lines of each column have been cut away and the missing words therefore added in the lower margins by a later hand. The fol. on which the new Epistle begins is marked by a small piece of leather attached to the outer margin.

135.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

2 Thessalonians ii. 11—iii. 11 (*partly published* in *Aeg. Zeitschr.*, 1887, 129).

136.

Or. 3579A(19) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 27 *above*.

1 Timothy iii. 16—iv. 2, headed $\pi\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma\cdot\tau\epsilon\pi\rho\sigma\tau\iota\mu\omicron\theta\epsilon\omicron\varsigma\ \Delta$ (*published* in *Aeg. Zeitschr.*, 1887, 132).

137.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

1 Timothy v. 2—22 (*partly published* as the last no. and by Woide, p. 194).

138.

Or. 4717(9).—Parchment; the second half of a double leaf, described as no. 129 *above*.

Hebrews ii. 4—iii. 1 (the last verse is *published*, Woide, p. 198).

139.

Or. 3579B(31).—Parchment; a fragment from a Lectionary, described as no. 95 *above*.

Hebrews xi. 1—6; but only parts of the text remain (*partly published* in *Aeg. Zeitschr.*, 1888, 97).

140.

Or. 3579B(55).—Parchment; a fragment from a Lectionary, described as no. 128 *above*.

1 Peter i. 19, 20, 22, 23. Headed, $\pi\kappa\lambda\theta\omicron\mu\iota\text{---}[\kappa\omicron\mu\cdot\tau\epsilon\pi\iota\varsigma]\tau\omicron\mu\eta\ \mu[\pi\epsilon\tau\rho\varsigma\ \Delta]$ (*partly published* by Woide, p. 208).

141.

Or. 3579B(59).—Parchment; a fragment from the first fol. of quire $\overline{16}$; $15\frac{1}{4}\times 6\frac{1}{2}$ in. The text, in two columns of 35 lines each, was written by the same scribe as nos. 130 and 133 *above*, but, being bilingual, this can hardly be a part of the same MS. What remains of the texts shows that short Greek sections were followed without interruption by the corresponding Coptic passages.

From Ahmîm.

[BUDGE.]

Greek; 1 Peter ii. 7, 8.

Coptic; 3—8.

Greek; 9—14.

Coptic; 9—15 (*sic*). (A few words *published* by Woide, p. 209.)

142.

Or. 3518.—Parchment; 32 foll., ruled and paged; foll. $\overline{\text{pux}}$ and $\overline{\text{puii}}$ were respectively the last of quire i and the first of quire $\overline{\text{ia}}$. The largest leaf (almost complete,) measures $3\frac{1}{2} \times 2\frac{3}{4}$ in. The text, in a single column of 11 lines, is written in a square character (*cf.* Hyvernât, pl. ii., 2. p , r , r have leftward prolongations below as in F. Rossi, *I Papiri* *ſc.*, i., tav. iii.). A plain, angular paragraph-mark γ is sometimes used.

A larger number of leaves of the same MS. are in Berlin (*or. oct.* 408). The whole is published by H. Goussen, *Studia Theologica* I, 1895.

[GREVILLE J. CHESTER.]

The Apocalypse:

2 foll., unnumbered, i. 16—ii. 1.

1 fol., unnumbered, ii. 8—10.

foll. $\overline{\text{ia}}$ — $\overline{\text{ni}}$, iii. 7—v. 14.

1 fol., unnumbered, ix. 1—4.

foll. $\overline{\text{pi}}$ — $\overline{\text{pzi}}$, x. 7—xi. 17.

(partly published in *Recueil ſc.*, ii., 104, *Aeg. Zeitschr.*, 1888, 101, 103).

These texts show an early and remarkable orthography; *cf.* the constant assimilation of $\overline{\text{u}}$ - to -p , -a and -b ; the use of uii for ui , the forms uiiuii , uiiuc (= uiuc) &c.

143.

Or. 3579A(31) (in the vol. of Old Testament frags.).—Parchment; a leaf from a Lectionary, described as no. 47 above.

The Apocalypse xxii. 15—21.

After this lesson are the words (in red)
 $\text{axiok eboa noi nxiowue itanokawtutic} \div$
 $\text{zhotetipuii} \cdot \text{zuiiui} \div$

LITURGICAL WORKS.

(Coptic words here underlined are in red in the original.)

144.

Or. 3580A(1).—Parchment; a fragment; $10\frac{1}{2} \times 9\frac{3}{4}$ in. For the character, cf. Ciasca, *Sacr. Bibl. Fragta.*, i., tab. iii.

From Aḥmîm.

[BUDGE.]

From a Directory or Index of Lessons for certain Sabbaths and Sundays, very similar to that printed in the *Recueil de Travaux* &c., vii. 144. As in that MS., the numbers of the Psalms &c. are in a later hand, but the diversity in the abbreviations used makes it improbable that the two parts belonged to the same MS.

fol. a.

ⲡⲉⲧⲙⲟⲟⲛⲉ ⲙⲡⲓⲛⲁ ⲙⲁⲧⲧⲏⲕ.

ⲛⲁⲙⲁⲟⲛⲧⲏⲥ ⲁⲉ ⲛⲓⲕⲟⲗⲁⲛⲓⲛⲥ ⲧⲁⲙⲟⲩ

[ⲟⲙⲟⲓ]ⲱⲥ ⲡⲛⲉⲗⲥⲛⲁⲧ ⲛⲉⲁⲃⲃⲁⲧⲟⲛ.

ⲛⲟⲧⲕⲁⲥ ⲡⲉⲧⲁⲣⲧⲉⲁⲓⲧⲏⲥ ⲡⲉⲧⲣⲓⲛⲧⲣⲉ ⲛⲛⲁ

[ⲟⲙⲟⲓⲕⲟⲥ ⲡ]ⲛⲁⲧ ⲛⲉⲧⲛⲁⲣⲉ¹

[ⲡⲁ]ⲡⲟ² ⲡⲣⲟⲥ ⲕⲟⲣⲓⲛ. ⲃ ⲛⲉⲓⲧⲁⲩⲃⲉⲟⲃⲓⲩ ⲓⲁⲣ ⲛⲓⲟⲟⲧ.

ⲧⲁⲕ/ ⲣⲁ ⲛⲧⲟⲕ ⲁⲉ ⲡⲭⲟⲃⲓⲥ ⲕⲩⲟⲟⲡ ⲩⲁⲉⲛⲉⲗ.

ⲡⲕⲁⲧⲁⲗⲟⲧⲕ/ ⲉⲡⲓⲁⲛⲡⲉⲣ ⲁⲗⲁⲗ ⲗⲓⲧⲟⲟⲧⲟⲧ.

ⲟⲙⲟⲓⲕⲟⲥ ⲧⲉⲧⲩⲛ ⲛⲧⲕⲧⲣⲓⲁⲕⲛ.

ⲥⲉⲛⲟ³ ⲗⲟⲓ/³ ⲧⲉⲧⲓⲧⲓ ⲗⲱⲱⲩ ⲉⲃⲉ ⲛⲧⲁⲛⲉⲧⲟⲧⲁ

ⲁⲃ ⲧⲁⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲩⲛⲓ ⲉⲧⲧⲓⲡⲉⲣⲕⲁⲣⲡⲟⲥ ⲛⲡⲉⲣ

ⲉⲣⲗⲓⲡⲁ⁴ ⲧⲛⲁⲭⲱ ⲛⲟⲧⲩⲁⲭⲉ ⲛⲁⲧⲡⲛ.

ⲛ ⲧⲁⲣⲭⲓ ⲛⲡⲉⲓⲁⲃ. ⲛ[ⲁⲉ]ⲁⲧⲟⲧ ⲛⲛⲉⲧⲗⲁⲣⲉⲗ ⲉⲡⲗⲁⲡ.

ⲟⲙⲟⲓⲕⲟⲥ ⲡⲛⲁⲧ ⲛⲉⲧⲛⲁⲣⲉ ⲛⲧⲕⲧⲣⲓⲁⲕⲛ.

ⲡⲁⲛ⁰ ⲡⲣⲟⲥ ⲗⲣⲱⲙⲁ/. ⲧⲟⲧⲱⲩ ⲓⲁⲣ ⲉⲧⲣⲉⲧⲉⲧⲓⲉⲓⲛⲉ ⲡⲁⲥⲓ[ⲛⲧ]ⲉⲡⲉⲓⲛ

ⲧⲁⲕ/ ⲱⲁ ⲕⲓⲛⲧ ⲉⲡⲉⲥⲛⲧ ⲛⲟⲃ ⲛⲟⲧⲗⲱⲟⲧ

ⲡⲕⲁⲧⲁⲗⲟⲧⲕ/ ⲗⲓⲡⲛⲉⲗⲥⲟⲟⲧ ⲁⲉ ⲛⲉⲱⲟⲧ ⲁⲧⲭⲟⲟⲧ

ⲟⲙⲟⲓⲕⲟⲥ ⲡⲛⲉⲗⲩⲱⲙⲓⲛⲧ ⲛⲉⲁⲃⲃⲁⲧⲟⲛ. ⲧⲕⲁⲟⲧⲧⲓ[ⲥⲓⲉ]

ⲛⲧⲉ ⲡⲡⲁⲧⲣⲓⲁ³ ⲥⲉⲧⲓⲣⲟⲥ ⲭⲉⲃⲓⲩⲁⲛⲟⲧⲱⲩ ⲉⲱⲱⲩⲧ ⲉⲗⲟⲧ[ⲛ

ⲛⲛⲁⲣⲓⲁ. ⲛ ⲧⲁⲓ. ⲉⲧⲃⲉ ⲧⲡⲁⲃ ⲁⲉ ⲉⲧⲟⲧⲁ[ⲁⲃ

ⲧ]ⲛⲧⲱⲛ ⲉⲣⲟⲥ ⲗⲓⲭⲓⲡⲕⲁⲗ.

ⲛⲉ ⲛⲁⲣⲉⲥⲧⲓⲧⲱⲛⲥ ⲉⲡⲁⲣⲓⲁ

ⲛ ⲉⲭⲓⲡⲕⲭⲏⲧⲛⲓⲁ.

ⲛⲉ.

¹ συνάγειν.
the Lesson begins.

² ἀπόστολος.

³ Συνύθιον λόγος.

⁴ This indicates the point in the discourse at which

ⲙⲓⲧⲁⲧⲥⲁⲓⲥⲟⲧ ⲓⲁⲣ ⲙⲓⲧⲁⲧⲥⲓⲁⲓⲥⲟⲧ ⲉⲧ
 ⲃⲟⲛ ⲡⲭⲟⲃⲓⲥ ⲉⲡⲉⲕⲏⲁ.
 ⲙ . ⲁⲃ ⲛⲟⲓ ⲓⲃⲱ ⲙⲟⲟⲧ

fol b. ⲭⲟⲓⲁⲩⲕ. ⲕⲉ ⲡⲱⲁ ⲡⲁⲡⲁ ⲙⲟⲧⲥⲓⲥ
ⲁⲣⲓⲛ¹ ⲁⲣⲟⲩⲉⲓⲩ ⲙⲉⲣⲓⲟⲟⲧ
ⲡⲟⲩⲱ² ⲡⲉⲱⲙⲏⲁ ⲙⲙⲟⲧⲥⲏⲓⲥ
ⲛ ⲡⲁⲓ ⲡⲉⲧⲧ ⲛⲟⲧⲕⲁⲟⲛ ⲉⲭ
ⲡⲏⲁⲧ ⲛⲉⲧⲏⲁⲣⲟ (erasure)
ⲡⲁⲡⲟⲥ/ ⲡⲣⲟⲥ ⲁⲣⲓⲛ ⲉⲧⲉⲡⲁⲓⲟⲃ ⲛⲉⲥⲏⲓⲧ ⲉⲧⲟⲧⲁⲁⲃ
ⲧⲁⲗ/ ⲣⲃ ⲧⲁⲧⲧⲭⲏ ⲥⲏⲟⲧ ⲉⲡⲭⲟⲃⲓⲥ ⲁⲧⲱ ⲛⲉⲧ
ⲡⲕⲁⲧⲁⲙⲁⲣⲕ/ ⲁⲧⲉⲓ ⲁⲃ ⲱⲁⲣⲟⲩ ⲛⲟⲓ ⲛⲉⲁⲗⲁⲟⲧⲕⲁⲓⲟⲥ
ⲁⲟⲛ³ ⲛⲓⲧⲟ ⲛⲉⲃⲗⲁⲟⲙⲁⲥ ⲉⲡⲓⲟⲧⲱⲓⲥⲟ ⲙⲡⲉⲛⲭⲟⲃⲓⲥ.
ⲧⲕⲁⲟⲧⲱⲓⲥ. ⲕⲉⲓⲩ ⲁⲓⲛⲃⲁⲥⲓⲙⲁ ⲉⲧⲉⲃⲁⲛⲏⲁ
ⲡⲁⲡⲟⲥ ⲡⲣⲟⲥ ⲁⲣⲓⲛ ⲟⲩⲭ ⲟⲩⲱⲛ(ⲟⲩⲟⲛ) ⲁⲃ ⲡⲉⲭⲉ ⲙⲧⲁⲩⲉ ⲛⲟⲓ
ⲧⲁⲗ/ ⲙⲟ ⲉⲣⲉⲡⲁⲛⲁⲓ ⲙⲡⲉⲣⲥⲁ ⲱⲟⲟⲡ ⲉⲃⲟⲗ
ⲛ ⲡⲁⲓ ⲕⲓ ⲧⲁⲓⲧⲉ ⲧⲓⲣⲉⲛⲓⲥⲁ ⲛⲏⲉⲧⲱⲓⲛⲉ ⲛⲉⲁ
ⲡⲕⲁⲧⲁⲙⲁⲣ⁴ ⲉ(ⲏⲉ) ⲉⲧⲏⲓⲧ ⲁⲃ ⲉⲃⲟⲗ ⲁⲓⲩⲉⲣⲓⲭⲱ.
ⲧⲉⲧⲱⲓⲛ ⲙⲧⲕⲓⲣⲁⲕⲏ ⲉⲣⲉⲡⲥⲁⲩ ⲡⲁⲧⲁⲟⲧⲉⲧⲉⲓⲣⲉ/
ⲁⲣⲓⲛ/ ⲧⲱⲟⲧⲏⲣ ⲛⲧⲟⲕ ⲛⲓⲩⲱⲓⲩⲧⲏⲕ
ⲡⲟⲩⲱ. ⲡⲭⲟⲃⲓⲥ ⲡⲁⲕⲉⲧⲉⲥⲏⲟⲛ ⲛⲣⲟⲧⲱⲓⲩ.
ⲁⲡⲭⲟⲃⲓⲥ ⲥⲟⲧⲏⲥⲏⲟⲛ ⲁⲣⲟⲧⲁⲱⲥ.
ⲥⲏⲟⲧ⁵ ⲁⲟⲩ/ ⲡⲁⲧⲧⲱⲁⲥ ⲓⲁⲣ ⲙⲓⲧⲁⲧⲱⲣⲡⲧⲁⲩⲉⲟⲃⲱⲓ
ⲉⲣⲓⲛⲡⲁ ⲁⲓⲛⲧⲣⲉⲛⲁⲣⲭⲉⲓ
ⲛ ⲡⲁⲓ. ⲉⲧⲉⲃⲉⲱ ⲙ
ⲉⲣⲓⲛⲡⲁ ⲟⲩⲉⲩⲏⲓⲥⲏⲓⲥ
ⲡⲟⲩⲱⲧ ⲁⲓⲛⲭⲟⲃⲓⲥⲏⲓⲥ ⲕⲁ
ⲟⲩⲱⲓⲥⲏⲓⲥ
ⲟⲩⲟⲛⲟⲥ ⲡⲏⲁⲧ ⲛⲉⲧⲏⲓⲥⲁⲣⲟ
ⲡⲁⲡⲟ ⲡⲣⲟⲥ ⲕⲁⲗ⁶ ⲛⲉⲥⲏⲓⲥⲧ
ⲧⲓⲁⲗ/ ⲧⲟⲧ ⲕⲉⲓⲩ ⲓⲁⲣ

145.

Or. 3580A(2).—Paper; a single, damaged leaf; the last of quire i; originally $7\frac{1}{2} \times 5\frac{1}{4}$ in. The character is coarse and irregular (cf. the facsimile of the *Alexander* frags., *Journ. Asiat.*, 8 sér., T. 9). Titles, stops &c. are in red.

From *Ahmim*.

[BUDGE.]

¹ *Rec.*, vii. 144 *ⲁⲣⲓⲛⲏⲏ*. Cf. the *ⲁⲣⲓⲛⲏⲏⲏ* in Ciasca, i., tab. xii.
 ⲧⲕⲁ ff.

² *ⲓ*=*παράμω*, as in Bohairic Lectionaries; e.g. MS. Add. 5996, *ⲣⲓⲗ*.

³ *Responsum*; cf. Taki, *Theotokia*,

⁴ *Γαλάτας*.

A Directory of Lessons.

fol. a.

ΠΑΘΕ ΜΓ ΗΣΑΛΛΟ[ΤΚΑΙΟΣ
 ΠΡΟΘ. †ΑΛ ΖΞ.■
 †ΚΩ ΠΗΤΗ ΠΟΤΕ■
ΠΗΑΤ ΗΣΤΗΑΓΕ
 ΠΡΟΚ/¹ ΡΗ. ΔΙΣΜΟΤ ΕΡΟΚ
 ΗΣΑΥΩ ΗΣΟΠ ΗΠΕΞΟΟΤ
 ΖΕΡΕ Β ΑΡΧΟΟΣ ΓΑΡ ΖΗΟΤΗΑ
 ΙΟΥΛΑΣ ΕΗΚΩΧ ΔΕ ΑΦΠΡΟΦΗ
 ΠΡΑΞ ΖΒ ΉΤΕΡΕΠΣΑΥΩ ΗΖΟΟΤ
 †[ΑΛ] ΙΑ ΗΨΑΧΕ ΗΠΟΣ ΖΗ
 (sic) ΤΖ■ ■Κ/ ΕΤΧΩ ΔΕ ΗΗ■
 ■ΖΕΡΑΤΩ ΖΗΤ■

ΚΤΡΙΑ ΗΠΕΨΗ■
 ΑΤΧ/² ΠΡΑΞ ΛΕ■ ■Τ
 ■ΡΧΟΤΕ ΠΑΡΕΦΕΙΝΕ ΠΟΤ
 ■ΠΗΕ ? ΗΠΗΛ

fol. b.

■Θ ΠΡΙΕ ΗΑΨΩ
 ■ΤΖΛΕ ΡΟΤΖΕ ΗΠΣΑΒ
 ■†ΑΛ. ΡΗ ΑΚΤΣΑΒΟΙ
 ■.ΤΖΛΕ ΠΗΗΤΟΤΕ ΔΕ

ΠΗΑΤ ΗΣΤΗΑΓΕ
 ΠΡΟΚ/ . ΩΧ . ΚΟΛΑΣ Β
 ΗΘΕΟΤΕ ΗΤΑΤΗΤΖΙΩΤ
 ΙΩΖ . ΤΕΣΑΡΧΗ.
 ΠΡΑΞ Η ΗΡΩΟΝΕ ΗΕΣΗΗΤ
 †ΑΛ ΩΔ . ΤΕΦΑΡΧΗ
 Η ΠΑΙ . ΟΒ. † ΗΠΗΑΚ■
 ■.ΟΩΠΑΣ Π■

■Τ
 ■ΒΒ ΟΤΗΤΑ■
 Ζ■ΡΒΙΑ[?] ΗΟΤΩΤ ΠΗΑΤ ΗΠΗΠ■

¹ προκείμενον. Rec., vii. 144, προκω, προκίη; v. also title of Psalm cxliii. in the *Additions* at end of this Catalogue.

² ? λυχνίκον.

146.

Or. 3580A(3).—Parchment; three fragments, respectively (α) $7\frac{1}{8} \times 6$ in., (β) $7\frac{1}{4} \times 6\frac{1}{4}$ in., (γ) $5\frac{1}{4} \times 6$ in. The character, which is small and neat (*cf.* Hyvernât, *Album &c.*, pl. xi. 3), gives ground for connecting these three frags., although the contents of (α) differ from those of (β) and (γ). Fragt. (β) is from the final leaf of quire 6.

From Ahmîm.

[BUDGE.]

Fragt. α. On the left a col. of dates, to each of which are assigned two lines, the first called *zop*, the second *notw* (v. no. 144 above). These lines give the initial phrases of certain Antiphons. At several dates there is a title in red, indicating the Festival to be celebrated; *e.g.*

(fol. b.) *15.* *αχνανα οτανορ* (v. Zoega 565) *ιημια* *11*
zop *ιηι πετλαχνηο?*
notw *τηαχι notw notw*
12. *zop* *πεοιηι ιηιηιηιηο?*
notw *αχιε zηηzεοηοε xεαηη*

The remaining titles are;

fol. α; [*ηγλ(?)ηηzα*] *γιοε κολλοzοοε ηιαρτ?* (v. Peyron, *Gram.* 165).
ο *ιηιηαε παηαχαρτηε*
 [*ηγλ(?)*] *ηηzαγιοε αηα φηβαηοη*
 [*ηοzοηηε* *ε*] *βοα* (v. fragt. β and *Recueil*, xi. 135) *ηηκωε ιηοzαηηηε*
 [*αχη(?)αη*] *α παηηοzετο παρχηηαηαρτηε*

fol. b; *15.* (as above).

ιηι. ηεzοοτ ηηαηzαγιοε οεοαοροε
12. *ηγλ παηα αηαο ιηηαη[οεοοτ.* (v. fragt. β and F. Rossi, *Cinque Manosc.* *Copti &c.*, p. 88).¹
αχηηκαροε οzατρzοε εηη

The dates are apparently from the months of Pachon and Payni.

Fragt. β, fol. α. Upon the left;

<i>ηροκ</i> ²	·κα·
<i>κορ</i> ¹¹ <i>π</i>	·α·
<i>ηετροε</i>	·α·
<i>ηραz</i> <i>α</i>	·β·
<i>ταατ</i>	·α·
<i>ααοο</i> <i>κε</i>	·α·

¹ Apollo *بالإلهة*, commemorated on Paopi 25th and Mechir 5th, seems to be a different saint (v. his story in Wüstenfeld's *Synaxarium*).

² v. p. 32, note 1.

Opposite each of these are the initial words of the lesson. The middle column is in a later hand. Then, in red ;

ο αἰος ἀνα φιλανθρωπία[πρῆρος], followed by a similar table of lessons. Then, in red ;

πορω[ιη εβρα &c. (v. fragt. α), followed also by a table.

fol. b. In red ; ἀνα ἀπολλω ὑμνεσοῦν, followed by a table of 4 lessons, as above. Then, in red ;

παραβανον εχινρη παραβανον, followed by a table. Then, in red ;

τρῆριαν οη εχιοφ, followed by a table.

Fragt. γ, fol. a. Tables of lessons similar to those on Fragt. β, fol. a.

Fol. b has been scraped and other tables of lessons in another hand have been written upon it. These appear to have regarded the season of or preceding Easter.

It should be noted that the tables are not all as extensive as that given from Fragt. β. Several contain but 3 lessons ; Epist. Paul., Psalt., Evang.

147.

Or. 3580A(4).—Parchment ; a fragment ; paged 1̄α, 1̄β ; 9 × 9 $\frac{3}{4}$ in. The script resembles that of Ciasca, i., tab. xiv., but is more regular. From the same book as Lord Crawford's MS. no. 20(a).¹ The contents are similar to those of no. 146, fragt. α, above. The dates are from the month of Athyr.

fol. a. (1) In red ; ἡμεῖς πορωζην εχινρον πορω (cf. no. 3 above)² πτερην, followed by 8 lines, numbered 1̄ to 8̄ and each consisting of the initial words of two verses ; e.g. 1̄ αἰος παροτχαστφ : εχιοφ εχιορτε ζημεκκασια.

(2) In red ; 1̄β πρᾶ υπαριος περκοτριος πεστρατιματις (v. for this title Hyvernāt, *Album &c*, pl. xvii.), followed by 3 lines, the first called ζερ/, the 2nd and 3rd, πορω.

(3) In red ; ἡμεῖς πορωζην &c., followed, as before, by 8 or more lines.

fol. b. (4) 1̄β with 2 lines, ζερ/ and ορω.

(5) In red ; 1̄γ πρᾶ υπαριος ιακκωβος ππερσος ππαρτρρος (v. Giorgi, *De mirac. S. Coluthi*, 268), followed by 2 lines, ζερ/ and πορω.

(6) 1̄δ with 2 lines, ζερ/ and πορω.

(7) In red ; 1̄ε πρᾶ ἡανα πετρος παρχιεπισκοπος υπακοτε ἡανα ζωρσασιος παρχιηαναρτης (v. Zoega 373), followed by 3 lines, one ζερ/ and the others πορω.

(8) In red ; as nos. (1) and (3).

(9) 1̄ with 2 lines, ζερ/ and, presumably, πορω.

¹ Lord Crawford's frags. contain Hymns (ποηικον) for various festivals, like those in nos. 157, 158 below. They are paged 1̄α—1̄ε.

² For a Bohairic example v. *Revue égyptol.* i. 188.

τεπικαλιφίς¹

тисонс ато тинаракаме шок парамос етректиниоот инекпна етоаам ато инара-
кастон евоа зиниите езра ехиниовик иннетзиниоттирион —

11 1901

[illegible]

151.

Or. 3580A(8).—Parchment; a single and a double leaf; paged $\overline{\rho\epsilon}$, $\overline{\rho\varsigma}$ and $\overline{\rho\mu\tau}$, $\overline{\rho\alpha\lambda}$; [$\overline{\rho\alpha\omega}$], $\overline{\rho\mu}$; $9\frac{3}{4}$ to 10×8 in. There are 19 to 23 lines in the page. The script is tolerably regular (*cf.* Ciasca, i., tabb. iii. and xv.). Lines of alternate dots and strokes divide the sections. Some titles are in red.

From Ahmîm.

[BUDGE.]

[illegible]

β. *Oratio Dominica.* ΓΕΥΧΗ ΜΗΑΤΕΡ ΜΗΟΗ.

[illegible][illegible]

¹ ? ἐπίκλησις.

² v. Renaudot, i. 233.

[BUDGE.]

[illegible]

153.

[H. WALLIS.]

p. 116. β. *Oratio Absolutionis ad Patrem*. (A similar but shorter text appears to be the origin of Hyvernät's translation, *Röm. Quartalschr.*, 1887, 337.) Cf. *Lit. S. Basil.*, Tuki, 11., pp. 1100, 1111, Renaudot, i. 22, 80. * *тѣмъ же мѣстѣ*.

ΠΧΘΕΙC ΠΩC ΠΝΟΤΤΟ ΠΝΑΝΤΟΚΡΑΤΩΡ ΠΕΤΤΑΛΟC ΠΝΗΓΓΥΗ ΠΝΗΝΕCΩΝΑ ΕΤCΩΛΗ ΠΝΡΡΕ
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(A Mid. Egyptian version of the above prayer, called *The Prayer of Peter the Archbishop*, will be found *below*, among the Liturgical texts in that dialect.)

γ. *Præfation*. ϣι εγρα¹ ΠΠΠΠΠΠΠΠ² ΠΠΠΠΠ ΠΠ

ΠΑ ΠΑΠ ΠΠΠΠΠ ΠΑΤΑ ΠΠΠΠΠ ΠΠΠ ΑΥΩ ΠΑΤΑ ΠΑΥΑΠ (P. ΠΕ) ΠΩC ΠΠΠΠΠΠΠΠΠΠΠ
 Ε[ΩΛ Ε]ΕΒΟΛ ΠΠΠΠΠΠ [ΑΥΩ] ΠΠΠΠ ΠΠΠΠΠΠ ΠΠ[ΡQ] ΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ
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δ. *Confession*. Α[ΠΠ]ΠΠΠΠ ΠΠΠΠ [ΑΠΠ]ΠΠ ΠΠΠΠΠ ΠΠ ΠΠΠ ΠΠΠΠ

ΠΠΠΠΠΠΠΠ ΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ

ε. ΤΩΠ³

ΑΠ ΠΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ
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154.

Or. 3580A(11).—Parchment; two frags.; ruled; 7×9 in. and 3½×8 in. The script is thin and regular (*cf.* Hyvernât, pl. xiii. 2). Each paragraph begins on a fresh line; some initials are in red. Possibly both frags. formed part of the same leaf. By the same scribe, if not from the same MS., as no. 157 *below*.

From Ahmîm.

[BUDGE.]

¹ MS. εγρα^ραι.

² ε. Goar, *Εἰχολόγιον*, 117.

³ This title seems to be followed by S. John i. 14.

Frag. 2, fol. a.

[εβερη]

[κων αττων εν σιωτ]

η . . . κοβητι και βιχλαοατο οι διακονο[τ]

[εταλβιασαν τινησωνων]

απηλ[ο]ατο οι διακονοτ απηλατο οι προσε[τ]τεροτ
 περι πασης πολεως και χωρας και παντος μοναστηριου ορθοδοξου
 εκτιστερον του αριου μοναστηριου τουτο εκ της εν χω στη-
 -βατσεως των αλ[βα]φων των εσκοτητων εν α[ττωτ] και παντος
 του οικ[ου]
 περι του αρχιερωσ[ου]
 πεντ[η]

fol. b. το φιλ[ου]

του εφον τας χολα[ς]

μηγοροτ

περι της σωτηριας και εγγωιας και . . . των ακουθεν βοηθιας κα εκνη[μ]

[των εσοτηριων και εδαξοτατων τεκνων ηικων παντων]

των αρχωντων μετα των τεκνων αττων και μετα παντων

των διαφοροντων αττοις

[περι τ]ης σωτηριας του τπο ηως ακαοαρ[του] [ε φιλανθρωπος ο ες
 ακα]

155.

Or. 3580A(12).—Parchment; 12 frags.; the largest 6 × 3½ in.¹; ruled. The script is small and regular (cf. Hyvernāt, pl. xi. 3). Initials are slightly enlarged. When they reached the Museum, the frags. adhered together in the order in which they are here given. Several of them are too insignificant for description.

Siūt.

[COL. T. L. FRASER.]

Parts of a *Diaconale*, chiefly in Greek and similar here and there to the foregoing MS.

Fragt. 1. I have not been able to identify the text, which appears to be from the latter part of the Proanaphoral Service.

fol. a. [ηικω]
 [ωπον-ω]
 [ουτ ουρανου]
 [ου-και τ]
 [η τη σιωτ?]
 τουτω-και
 ωπον ουτ

fol. b. [ου]
 στ]εναγυω
 α]μαρτιον
 το]τ ετ.το
 [α-και εστ?
 προ]εχωμεν
 [ειρηνη]

¹ A reconstruction of the text on Fragt. 2 gives 7 × 5½ in. as approximately the original size of a single fol.

ΘΩΠΕΗ.■	■ΤΑ ΔΩΡΑ
ΔΩΡΑΣ ΦΑΡ [?] ■	■ — .. —
ΤΟΥ ΘΥ [?] ΛΟ■	■ .. —
■Η ΤΑΧΑΙΡ■	■ΣΤΩΠΕΗ
ΦΟΒΟΥ.ΣΤΗ■	■ΜΕΤΑ ΦΟΒΟΥ.
■Η ΤΩ ΑΓΓΕ■	ΕΙΣ Δ]ΝΑΤΩΛΑΣ
ΚΑΙ ΔΕΩΠΑΤΙ■	■ΚΑΙ ΤΗΗ ΑΡ
ΜΕΤΑ ΦΡΙΚΤΩΗ■	■Α ΝΗΘΗ.ΠΑΡΑ
ΜΕΤΙ ΣΟΥ.ΤΑ ΕΡΓ [?] ■	ΑΚΟΥ]ΣΩΠΕΗ.ΠΗΣΤΙ
ΤΩ ΔΙΑΚΩΠΗ [?] ■	■? ΟΥΣ.ΑΝΑΜΕΤΕΩ
ΘΟΣ ΠΑΡΙΣΤΑΣΘ■	ΒΑ]ΣΙΑΗ ΤΟΥ ΠΑΤ
ΗΚΑΝΟΗ ΣΕΝΑΤ [?] ■	■ΣΩΠΕΗ.ΟΙ ΟΥΡΑΝΟΙ
ΤΟΠΟΗ.ΛΩΓΙΣΚΟ■	■Η ΟΙΚΟΝΤΑ.ΚΑΙ ΤΩΗ
ΤΙΚΟΗ.ΕΠΙΘΥΝΑ Γ [?] ■	■ΟΥΣΙΑΣΤΗΡΙΟΗ.ΦΕΝΑΙ
ΠΗΤΙΣ ΤΩΗ.ΟΛΟΗ [?] ■	■ΕΑΦΤΙΣ.ΤΗΤΡΚΟΣ
ΠΡΟΤΟΥΗ.ΤΗΗ ΠΕ■	ΜΕ]ΤΑ ΦΟΒΟΥ.ΚΑΙ ΑΡ[Ο]ΠΟΥ
ΤΕ [?] [Δ]ΦΙΣΤΑΙ.ΚΑΙ■	■Η.ΠΗΤΙΣ ΟΥΗ [?] . Δ
■Η . . . ΟΥΗ ΕΗ■	■ΠΕΟΟ.Υ . . . ΕΗ■

Fragt. 2. The *Creed* in full and the preparatory phrases of the Anaphora. The latter are headed by a Coptic title, ■ΠΟΥΩΤ and are similar to those in no. 154, fragt. 1, fol. *b* above.

Fragt. 3. From the *Intercession*.

fol. <i>a</i> . ■Ε [?] ΕΣΤΗ■	fol. <i>b</i> . ■Π■
■ΚΕ ΤΩΗ■	■ — ■
Ο ΒΑΣΙΛΕΥΣ Τ■	■ΧΩΡΙΣ ΑΤ■
ΕΠΙΓΙΟΗ ΑΓ [?] ■	■ΠΕΝΟΙ.ΑΝΑ■
ΤΗΣ ΑΘΛΟΦΟΡΟ■	■ΠΩΗ : —
ΗΞΙΟΥΗΣΑΗ.Π■	ΟΥ]ΕΞΙΟΥΗΣΑΗ : —
ΠΟΜΤΑΙ.ΓΕΗ■	■ΤΙΠΕΝΟΙ.ΠΑΡΑ
ΑΥΤΩΗ.ΕΛΕΗΣΟ■	■Ε : —
— .. — .. — ■	Υ]ΠΟΔΙΑΚΩΝΟΙ : —
ΚΑΙ ΧΑΡΙΤΩΠΕΗ■	■ΠΟΙ : —
ΟΛΟΚΟΥ ΠΑΡΘΕΗ■	■ΟΥΗΛΛΟΗ : —
ΟΙ ΚΟΙΛΙΑ ΣΟΥ Τ■	■ΠΠΗΣΑΤΕ. : —
ΕΠΙΜΟΤΗΛΑ ΔΕ■	■ .. — .. —
ΕΘΗ■	ΤΑΤΕ Η]ΕΛΟΡΟΗ ΕΒΟΛ
ΣΑ■	.. — .. —
	■ΟΗ.Π.?. ΠΑΗ
	■ Ο ?■
	■ΤΟΗ

Fragt. 4, fol. *a*, Apparently from the *Preface to the Fraction*; fol. *b*, from the *Recital of the Redemption*. Perhaps fol. *b* should precede fol. *a*.

fol. *a*. ϩ]κκλν[σι?
 ■πϵχρϵς[τιμως
 ■Ϸϣ̄ος·ηϣ̄ω■
 ■ηστογλαβ ηχ[?]
 ■χ̄ωηα ηαν :—
 λϷζα σοι κ̄ω. ■
 — .. — .. — ■
 Ϸτχαριστιωϵ[η
 αζιωσαν λη ηη[ας
 ■η·τιη ιωρ■
 ■σωτος·χ̄ωη■
 ■— .. — .. —■
 ■Ϸηζηωτ■

fol. *b*. ■Ϸωο[η[?]
 ■ϷαϷ■
 ■ητη·ατω■
 σα]ρξ αχιϷιϷε
 ■τωγλαβ ηαρια
 ■ιϷα ατωϷτϷ αϷ
 ■ηηιωτ·ηταϷηϵ
 ■ποτα εβολ ζη
 ■ηαϷ ηηηωκω[τ
 στοτ]λαβ·ηατοτχ[ο?
 ■— .. — .. —■

Fragt. 5, fol. *a*, ?; fol. *b*, from a *Litany*, cf. Georgi, *Frag. Ev. S. Joh.*, p. 354.

fol. *a*. ■——■
 ■ωλας η̄■
 ■ατ̄ωωωη■
 ■— .. —■
 ■λως ηαρ̄η■
 ■ζηωτ·ερϷ·χις■
 ■ηστογλαβ :—
 Ϸι]ρ̄ηηης·κ̄ω̄?
 ■κ̄τ?
 ■

fol. *b*. η]ρι τωη■
 ηερι τωη■
 ηερι τωη Ϸ■
 ηερι τοτ ᾱιωτ■
 ηερι της ειρη[ηης
 ηερι τωη λη[ηαλωτωη
 ηερι τωη οα[ιβωθενωη

Fragments 6—10 are too small for identification.

Fragt. 11, from the *Intercession (Diptychs)*. Fol. *a* contained the names of the Alexandrian Patriarchs,¹ those here preserved being the 9th to the 19th (cf. von Gutschmid, *Kleinere Schriften* II., 423 ff.); fol. *b*, likewise from the *Intercession*, the names being probably those of the local Bishops.

fol. *a*. καλατια[ποτ
 ακριπ̄ηηω[τ·
 οτ̄αηηωτ·
 λ̄ηηετ̄ιωτ·
 ηρ[ακλας
 λ̄ι[οντ̄ε̄ιωτ·
 η[αζ̄ηωτ·
 οτ̄ωηας

fol. *b*. η]ακαριον
 επισκοπον η
 η]ηων :—
 ■— .. —■
 ■ηο■ ■τ :—
 ■
 ■
 ■

¹ A list of the Patriarchs from a liturgical MS. is given in *Recueil de Travaux* &c., vii. 92.

πετρος
αχναλας
αλεξ[ανδρος]

φρανησιος,¹
λε]ωντιος.
ηλια.

Fragt. 12, fol. *a*, a list of names presumably continuing that on fragt. 11, fol. *b*. Fol. *b*. refers to the Virgin, John the Baptist and perhaps to other saints.

fol. <i>a</i> .	ιωαννης	fol. <i>b</i> .	λες]πονης
	ιωαννης		οτ·και επιαρ
	βωκτωρος ²	[θειος]	ης παναγιας
	ιωαννης		ων αγιον·τοτ
	εωσηνφ		τ·και προτρο
	σε	[μοτ]	τοτ
	ρ		
	υ		
	ση . . . ο		ος
	αβρααμ		προφίτον
	γεωργιος		μαρττρον
	υ		τω

156.

Or. 3580A(13).—Parchment; a fragment; $4\frac{1}{4} \times 7$ in. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi., though the script of our fragt. is smaller). Each paragraph begins on a fresh line; some initials are in red.

From Ahmîm.

[BUDGE.]

Parts of the *Institution* and *Intercession*.

fol. *a*. παλιν εκτενηατε (cf. Renaudot, i., 156.)
 σοοτην εβολ
 κατα το μεγα ελ[εος (cf. Tuki, ρς, σθ, τίθ.)
 τας αν[αρτας
 παπε ζη[οτις ανη
 πιστευομεν και ομ[ολο]γ[ο]υμεν
 εωμεν ανη
 παπε ζηοτις ανη
 και παλιν πιστευομεν και ομολογ[ο]υμεν
 κε και λοζαωμεν και ανη
 παπε ζηοτις ατω την
 τον θανατον σοτ κε (cf. Renaudot, l.l.)

¹ ? Εὐφράνθιος, though I cannot find this name elsewhere.

² Cf. the form بقطر.

fol. b.

αρχινα]παριτοτ και φιλο

[σεως των πο

[

[ροσον

[σε]

[τ]ων καρπον της ηης

[ρων ιρηνηκον

[μαγιον τιμιον λωρον προσφερωντον (cf. Tuki, ρκ, σκτ.)

[ατε τα ονοματα τατε ιηραν

[ιητηνιηης και αναπατσεως s

[των των επιςτοτ χτ κι

[τον

157.

Or. 3580A(14).—Parchment ; a fragment ; $7\frac{1}{2} \times 9$ in. Probably from the same MS. as Georgi, *l.l.*, tab. ii. (no. 5), and Hyvernât, pl. xi. 3.

From Ahmim.

[BUDGE.]

A Directory of Hymns in Greek, with Coptic translations, for Saturdays and Sundays in Lent, &c. Lord Crawford's MS. 20(a) shows similar texts. Cf. also Oxford, *Clar. Press Fragts.* 18 and 19.

fol. a.

[ος λοζα σοι]

[ταρταμιον]

[τον ασπασιος .? . σοτσο]

[τινος εχιτρινιη ποικ[ον¹

• σοι πρεπει τιμος σοι πρεπει]

σοι λοζα πρεπει τω πρι και τ[ω

τω και τω αγιοτ πιατος εις τ[οτ

ε ακονα τοτ ακονος αμιν περ[βωα

ερεπεσιος πρεπει ηακ ερεπτα[ειο

πρεπει ηακ ερε πεσοτ πρεπει ηακ

πικωτ υπηγυρε υπηπενη

ετοτααε ψαμακων τηροτ ημα

ων ζαμιν * ποικον

πατηρα και ιτω και πια αγιον

ημα οτςιαν ημα οζοτςιαν

ημα οβολιτα τιμοτςιαν και

λοζασιων περβωα

¹ i.e. ποικον, translated by Georgi, p. 203, "canticum." Possibly corrupted from οίκος; v. Neale, *Introduction*, p. 844, Goar, *l.l.*, p. 57. The hymns, ηεζτιμος in Cod. Borg. cii. (v. Zoega, p. 221), have this word as a sub-title. The asterisks here refer to the following MS.

πικὸτ υπηυνηρε υπηπειηλ ε
 τοταλ[ε οτ]οτσια ποτωτ οτ[ε]
 ζοτci[α ποτ]ωτ οτ[υηηοτ
 τε η[οτωτ

fol. b.

■ηφταν■

■ε εχιппε[τοταλв]

[ткτρία]κη υπιοτρ ε[ζοτη]¹[трис]αγιος татоц εχιппε[τοταлв][εχ]ηηετα[гге]μοη ара теη■

εχιппаспасиос таттнн тнн

тннос εχιτρннн

артоη εποτpанноη тато псевπε εχιппетоталв

пурорп псавбатон . тннос εχιτρннн

πακαριος ανηρ ος δοξα λεγτε δε κηα

γετсасос και ειτε δε οτι χс о кс

оцаиос турорп нкτρίακη υπεγευεтрисагиос ει ст υπнностноηεχιппεταггемон просεχετε λαοηεχιппаспасиос ειςελετсоиен нетннос εχιτρнннεισтннностноη δοξα тас ωλοτстато ота εχιппетоталв пиезснат псавбатон υπεγευε . εχιτρннн

δια τοτс πτωχοτс δοξα τοτ πατροс

тато ксотā εχιппетоталвтнезснте нкτρίακη υπεγευεтрисагиос тω кт■■■η αναпвиεχιппεταггса[ιου■■■]поηкон

■с εισтonoт

■ас κλасас

158.

Or. 3580A(15).—Parchment; a fragment; ruled; $7\frac{1}{4} \times 9\frac{5}{8}$ in. The script is almost identical with that of Ciasca, i., tab. xii. The initials are large and ornamented with floral scrolls in red, green and yellow.

From Ahmîm.

[BUDGE.]

Hymns similar to those in the preceding MS.

¹ Apparently the Sunday before Lent; v. Zoega, pp. 10, 467, and the 2d Homily of Proclus in Or. 5001.

fol. a.

περβωλ
 ερε ιε μητ επνομιε ετοταλε ατει βωλ
 ζητη τηροτ μοι ηζηρε ηηεβρωμοε
 ηηεβωλ ηηεβωκαλοε ετζη
 ηερε ζατερεη ηερεβωκαλοτ μοι
 πετηνητ ζηηρη ηηχοβιε ποηκον
 σοι ηρεπει τινοε σοι ηρεπει τινοε
 (as in the preceding MS., between * and *)

ποηη sic
 ε]ωηα αγιωη χτ και αηηα τιωηωη χω
 ηη αεττε μεταλλωουεη ειε αφεεη
 αηαρτι]ωη ποηκον
 ||ΟΤΙ,ΚΑΤΑΞΙΩ

fol. b.

ποηκ/
 ειεεαετσοεη ηετα οαοκαττωηατοτ
 οτσιαετηρηωη τον οη ηοτ αηηαοτια
ποηκον
 ερε τωη κατχηηα τωη αηοστομωη
 ερε οαοζα τωη εκκαηεηαη ερε φι
 αηηορηωηη ηρολεζαη ταε ετχεε τωη
 αοτμωη σοτ ποηκον περβωλ
 ηεερεοε ηροτρωοτ ηηαηοστολοε ηεερεοε
 ηεοοτ ηηεκκαηεα ηεερεοε ηημρηω
 ηη εκωη ηηεβωηη ηηεκζηαη ποηη
 τον τονωη κρηωη ετατρηωεηηα
 ηηη ταφηη τα εηηεηατ αηα κτ
 ηηρηη αηαεαεηη τω ροττωηοε κω
 τηηηωτ και τηερεττωττε αττωη
 ειε τοτε αηωηεε ποηκον
 ετηρηωεηη κω τηη εκκαηεηαη σοτ ειε||
 τηεαη τηη ατ||
 ειεο ετ||

159.

Or. 3580A(16).—Parchment; a fragment; ruled; 10×7 in. By the same scribe, if not from the same MS., as no. 154 above.

From Ahmîm.

[BUDGE.]

Hymns similar to those in the preceding MS. They contain the *τρισάγιον* like the passages published by Georgi, *l.l.*, pp. cxix. 203.

fol. a.

κε τοτ
 μεν ετ
 ηη οτ . η
ηεκοτ[η]ηε
 οι ιερεις σοτ εν . . τσον
 σοτ αγαλλιασονται
 λοτ σοτ κε τεκν[ιτρρο
 η βασιβια σοτ βασιβια
 και της μεγαλωστην
 ρας κε ηετοτααβ τ
 κατχησονται οσιοι εν δοζη
 — — —
ποινκον
 τω κε τινον αναπειπω[εν
 τω ποινσαντι παντα τα θαυμα
 ειςχυρος χριστος εστι . . . φως
 θια αγιος αθανατος ανειλεν η
 περον το φως ο σαρκωθεις δινη
 ηιας. περβωλ
 τηχοοτ ηακ εζραι πχοεις ηεθ
 ο ες πενταατασιο ηηει
 παταα αγιος ιεχυρος
 ατω ητοφ οη πετιε αγιος
 σαρκωθεις δινηιας ελεν
ποινκον

fol. b.

ηδικαιος
 ρηοβε
 οστατ
 η[η]ιας
 τωη προκτρηχ
 αττος ετεχενσις
 ηη στιπερον αττος
 ωη δευτε προσκτιη
 γαρ εστιη ο σωτηρ ηωη
 προ]σκτιησωηη.
πε]ρβωλ
 ηεαπροφητης ατυρπη
 ηενσωτηρ ητοφ πενταατοω
 ηποοτ ητοφ πενταατωωη

ⲛⲉⲧⲛⲟⲟⲩⲧ ⲁⲛⲛⲓⲧⲛ ⲛⲧⲛⲟⲩⲧⲱ
 ⲛⲓ ⲛ[ⲧⲟⲩ] ⲓⲁⲣⲛⲉ ⲛⲉⲛⲥⲱⲧⲛⲣ
 ⲧⲛ ⲛⲁⲗⲟⲥ ⲛⲧⲛⲟⲩⲧⲱⲩⲧ ⲛⲁⲩ
 ⲛⲟⲛⲛⲕⲟⲛ
 ⲛⲟⲗ ⲛⲁⲛⲧⲉⲥ ⲉⲓⲥ ⲃⲛⲟⲗⲉⲉⲛ ⲧⲛⲉ
 ⲛⲁⲟⲛⲉⲛ ⲧⲛⲛ ⲛⲁⲣⲓⲁ ⲛⲁⲣⲟⲛⲟⲩⲧ
 ⲧⲁ ⲟⲩ ⲁⲧⲧⲛⲉ ⲓⲧ ⲧⲟⲛ ⲃⲁⲥⲓⲁⲥⲓⲁⲥ
 ⲧⲟⲩ ⲕⲟⲥⲛⲟⲩ ⲁⲟⲩⲁⲥⲟⲛⲉⲛ
 ⲛⲁⲣⲟⲓ ⲧⲱ ⲟⲁⲧⲛⲁⲥⲧⲱ ⲁⲥⲧ
 ⲛⲣⲟⲥⲛⲛⲉⲣⲕⲁⲛ ⲛⲁⲛ
 ⲧⲉⲥ ⲁⲟⲩⲁ ⲧⲟⲛ

160.

Or. 3580A(17).—Paper; a fragment; $2\frac{1}{2} \times 2\frac{1}{2}$ in. The script is very small; α has the form mentioned in no. 116 *above*. The initials are large and painted with red and yellow. The sections are divided by lines of dots and red strokes.

From Ahmîm.

[BUDGE.]

Hymns, in Greek and Coptic, containing the *τρισάγιον*. Two titles are recognisable; one $\epsilon\chi\eta\mu\alpha\tau\tau[\epsilon\lambda\alpha\sigma]$ referring to a stanza beginning $\epsilon\sigma\tau\alpha\tau\epsilon \tau\omicron\upsilon\iota \alpha\pi\epsilon\lambda[\omicron\upsilon]$; the other (in red,) $\epsilon\sigma\tau \tau\epsilon \alpha\pi\alpha \iota\upsilon\eta\eta\alpha$, i.e. the 15th of Payni.

161.

Or. 3580A(18) (*partly formerly* Or. 3367).—Parchment; 3 double leaves; paged $\kappa\bar{\alpha}$, $\kappa\bar{\alpha}$, $[\bar{\alpha}]$, $\bar{\alpha}\bar{\alpha}$; $[\bar{\eta}\bar{\alpha}]$, $\bar{\eta}\bar{\eta}$, $[\bar{\eta}]$, $\bar{\eta}\bar{\alpha}$; $[\bar{\eta}\bar{\epsilon}]$, $\bar{\eta}\bar{\epsilon}$ —, — (the last 2 were perhaps not connected); $6\frac{1}{2} \times 4\frac{3}{4}$ in. The text, in one column of 13—16 lines, is written in an upright hand (*cf.* Ciasca, i., tab. xviii. or Hyvernât, pl. ix., 2). Initials, stops &c. are in red.

Ahmîm and Siût.

[BUDGE, H. WALLIS, HORNER.]

Hymns for various Festivals. The headings of two are preserved.

1. pp. $\kappa\bar{\alpha}$, $\kappa\bar{\alpha}$; addressed to Christ and the Virgin, apparently referring to the Nativity.
2. pp. $[\bar{\alpha}]$, $\bar{\alpha}\bar{\alpha}$; referring to the same. *Inter alia*

ⲉⲓⲧⲱⲛ ⲛⲉⲥⲧⲱ
 ⲣⲓⲟⲥ ⲧⲉⲛⲟⲩ . ⲛⲁ
 ⲣⲉⲩⲟⲓ ⲛⲉⲩⲕⲓⲩⲛ
 ⲛⲉ ⲛⲛⲟⲟⲩ . ⲉⲓⲛⲁⲧ
 ⲉⲛⲛⲉⲣⲓⲧ ⲛⲛⲓⲱⲧ .
 ⲉⲓⲩⲛⲛⲁⲛⲛⲣ
 ⲛⲁⲣⲓⲁ .

6]zrai epof.
 7]тинисонс шихана.
 παρχαγγελος ε
 τοταλβ. αqтнн[оо-г
 штеqна штеqо[он
 αqβονονι еron.

ногг икарнос.

Some of the stanzas terminate with $\overline{\alpha\omega\xi\alpha}$ (δόξα), others with $\overline{\kappa\epsilon\eta\eta\eta}$ (καὶ νῦν).

The dialect of these texts is not pure; e.g. (2) Subjunct. neq-, (5) neη=ηη.

The hymns are palimpsests upon two earlier texts, of which that still legible (no. 4) was from a Sa'idic version of Theodosius' Encomium on Michael. The passages referring to Daniel, to John the Baptist and Zacharias and to the Three Children are discernible.¹ The script resembles Hyvernāt, pl. viii., 2 or Ciasca, ii., tab. xxv.

¹ E. Budge, *St. Michael*, London 1894, text pp. 18, 19.

CANONS AND MONASTIC RULES.

162.

Or. 1320.—Parchment, 51 foll., in quires of 6 foll. each; in a modern binding; paged $\bar{\alpha}-\bar{\pi}\bar{\alpha}$ and $\bar{\alpha}-\bar{\kappa}\bar{\alpha}$; about $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 30—35 lines each, is written in a regular, upright hand, while the titles are throughout in sloping characters (v. Hyvernat, *Album &c.*, pl. ix., 2). Initials, abbreviating-lines, numerals, stops and the letter Φ are painted with bright red. The ornaments at the commencements of the two divisions of the MS. are in dark red, green and yellow. One fol. is missing after $\bar{\kappa}\bar{\eta}$, in the lower margin of which and in a not recent ink are the words من هاجنا ضاعة ورقة.

Dated, on fol. 51a, in the year of Diocletian 722=A.D. 1006.

[SIR CHARLES A. MURRAY.]

fol. 1—40 ($\bar{\alpha}-\bar{\pi}\bar{\alpha}$). The Ecclesiastical Canons.

fol. 41—51 ($\bar{\alpha}-\bar{\kappa}\bar{\alpha}$). The Apostolical Canons. ("The Canons of Clement.")

This was the principal Sa'idic MS. used by Lagarde for his *Aegyptiaca* (1883). A full description of it had already been given by Lightfoot, *The Apostolic Fathers* (*S. Clement*, 1877), p. 466 ff. (v. also Lagarde, *Mittheilungen*, i., 177 and Stern in *Literaturbl. f. Orient. Philol.* i., 202). A comparison of this text with that of Bouriant in *Recueil de Travaux &c.*, v., vi. shows that the MS. there used was either a copy of the present MS. or that both are copies of a third.

fol. 40a, after the termination of the text and in the same hand;

1. $\alpha\tau\chi\omega\kappa$ $\epsilon\beta\omega\lambda$ $\eta\sigma\iota$ $\eta\kappa\alpha\eta\kappa\omega\eta$ $\eta\eta\eta\epsilon\iota\sigma\iota\tau\epsilon$
 $\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\eta\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ $\kappa\epsilon\phi\alpha\lambda\alpha\iota\omicron\eta$:— $\overline{\omega\eta}$.
2. $\epsilon\gamma\omega$ $\chi\alpha\chi\alpha\rho\iota\alpha\varsigma$ $\beta\omicron\eta\theta\epsilon\iota$ $\lambda\eta\eta$. fol. b is left blank.

fol. 51a, after the termination of the text and in the same hand;

1. $\alpha\tau\chi\omega\kappa$ $\epsilon\beta\omega\lambda$ $\eta\sigma\iota$ $\eta\kappa\alpha\eta\kappa\omega\eta$ $\eta\kappa\alpha\eta\eta\eta\varsigma$ $\kappa\alpha\iota$
 $\phi\alpha\lambda\lambda\iota\omicron\eta$. $\overline{\omega\alpha}$.
2. $\eta\tau\alpha\eta\alpha\rho\alpha\theta\omega\eta$ $\psi\omega\pi\epsilon$ $\epsilon\beta\omega\lambda$ $\gamma\iota\tau\omicron\sigma\tau\epsilon$ $\eta\pi\epsilon\eta$
 $\psi\alpha\eta\omicron\tau\tau\epsilon$ $\eta\varsigma\omega\eta$ $\psi\alpha\eta\alpha\rho\alpha\eta\eta$ $\alpha\tau\omega$ $\psi\alpha\eta$
 $\pi\rho\omicron\varsigma\phi\omicron\rho\alpha$ [$\theta\omicron\sigma\tau\epsilon\rho^1$ $\eta\psi\eta\eta\eta\eta\eta\eta\alpha$ $\beta\iota\kappa\tau\omega\rho$]
 $\lambda\epsilon\gamma\epsilon\eta\eta\tau\epsilon^2$ $\gamma\eta\eta\epsilon\gamma\iota\varsigma\epsilon$ $\psi\eta\eta$ $\psi\eta\omicron\gamma$ $\lambda\epsilon\tau\alpha\lambda\gamma$
 $\epsilon\gamma\omicron\tau\eta$ $\epsilon\pi\tau\omicron\eta\omicron\varsigma$ [$\lambda\epsilon\tau\alpha\lambda\gamma$ $\epsilon\pi\tau\omicron\eta\omicron\varsigma$ $\tau\eta\lambda\beta$
 $\eta\tau\alpha\gamma\alpha\eta\gamma\omega\rho^3$]
 $\gamma\alpha\pi\omicron\tau\chi\alpha\iota$ $\eta\tau\epsilon\gamma\tau\chi\eta$ $\chi\epsilon\kappa\alpha\varsigma$ $\epsilon\rho\epsilon\eta\eta\omicron\tau\tau\epsilon$
 $\eta\alpha\varsigma\eta\omicron\tau$ $\epsilon\rho\omicron\gamma$ $\gamma\eta\eta\epsilon\iota\kappa\omicron\varsigma\eta\omicron\varsigma$ $\psi\eta\eta\kappa\alpha$ $\eta\eta$
 $\epsilon\tau\gamma\omicron\sigma\eta$ $\eta\alpha\gamma$
 $\alpha\tau\omega$ $\omega\eta$ $\epsilon\gamma\psi\alpha\eta\epsilon\iota$ $\epsilon\beta\omega\lambda$ $\gamma\eta\varsigma\omega\eta\alpha$ $\eta\tau\epsilon$
 $\pi\eta\omicron\tau\tau\epsilon$ $\pi\alpha\rho\alpha\omicron\varsigma$ $\epsilon\rho\eta\epsilon\gamma\eta\omicron\sigma$ $\eta\eta\alpha$ $\eta\psi\alpha\lambda\gamma$
 $\gamma\eta\eta\tau\omicron\eta\omicron\varsigma$ $\eta\tau\alpha\eta\alpha\pi\alpha\tau\epsilon\iota\varsigma$ $\gamma\alpha\eta\eta\eta$.
3. $\alpha\pi\omicron$ $\lambda\iota\omicron\kappa\alpha\eta$. $\overline{\tau\epsilon\beta}$.

The two phrases in brackets were not, as Lagarde supposes, erased. They are by a different hand and in an ink which has faded. The spaces in which they were inserted had

¹ Probably = $\Theta\epsilon\acute{o}\delta\omega\rho\omicron\varsigma$.

² Cf. the use of $\epsilon\eta\eta\eta\eta\eta$ $\tau\acute{\iota}\theta\eta\mu\iota$ in legal texts. In a similar colophon, Zoega 105, $\theta\alpha\lambda\eta\theta\omicron$ is used.

³ $\mu\epsilon\lambda\epsilon\tau\epsilon$ opposite Manfalūt. v. 'Abd al-Latif ed. de Sacy, 700, Ibn Duqmāḳ ed. Vollers, v. 24.

been obviously left blank by the scribe of the book in order that the person for whom it was written might there fill in his name and that of the monastery or church for which the book was destined.¹

The above colophons are given by Lightfoot and Lagarde; the following are not; fol. 51b.

1. ΘΕΩ ΕΛΛΕ^χ ΖΥΘΟ² ΘΥ³ ΧΑΡΙΣ ΑΥΝΗ
2. ΖΗΤΟΥΜΕΝΟΙ ΟΥΝ ΕΣΤΑΜΕΝΟΙ ΤΑΙΟ
ΟΥΤΟΙΣ ΠΕΡΙΚΑΖ ΠΕΡΙΚΑΖΕ ΠΕΡΙΟΤ (sic)
3. ΖΗΤΟΥΜΕΝΟΙ ΟΥΝ ΕΣΤΑΜΕΝΟΙ ΟΥΝ
ΑΡΙ ΠΑΝΤΟΙΣ ΕΝΑΓΑΝ ΠΑΝΤΟΙΣ ΟΥΝ
ΟΤΟΙΝΟΙ ΕΝΑΓΑΝ ΟΥΝ ΟΥΝ ΕΣΤΑΜΕΝΟΙ ΚΙΟ
ΗΑΙ ΟΥΟΑ ΑΝΟΚ ΠΕΒΟΤΙ ΠΡΕΦΕΡΗΟΒΕ
ΟΥΝΑΡΑ ΠΕΚΑΖ ΤΗΡΕΩ ΠΑΙΑΚ/ ΟΥΟΑΡ⁴ ΠΑ-
ΠΑΠΑΟΟΟ⁵ ΠΑΤΟΤΕΙΑ⁶ ΟΥΑΝΑ ΖΑΡΕ⁷ ΟΥΑΝΑ
ΟΥΟΑΙ ΤΕΠΟΕ ΚΙΟ ΗΑΙ ΟΥΟΑ ΖΙΤΗΜΕΤΕΡΑΝΑ
ΠΟΟΤ ΗΑΙ ΟΥΟΑ Α ΟΥΑΝΟΝΕ.

163.

Or. 440. — Paper. 52 foll. $8\frac{1}{4} \times 6\frac{1}{2}$ in. Bound in paper boards. A modern copy of the first part of the preceding MS. (Or. 1320), i.e., of the Ecclesiastical Canons, which however are not here complete, the copy ending with the 74th Canon (Lagarde, *Aegyptiaca*, p. 280 = Or. 1320, fol. 225.)

[TATTAM.⁷]

The MS. is mentioned by Tattam, *The Apostolical Constitutions*, p. xiv and described by Lagarde, *Reliq. jur. eccl. antiq. græce*, p. ix ff.

¹ The same intention is seen in Hyvernât, *Album &c.*, pl. x.

² Presumably a proper name. ³ = *viós*.

⁴ Philotheos is his spiritual father; his father in the flesh was Victor. (Cf. Zoega 105.)

⁵ Presumably *oúsia*, "he who is the property of."

⁶ ? = *حفس*.

⁷ Presumably MS. no. 37 of the Catalogue, *Z.D.M.G.* 1853, 96.

164.

Or. 3580B(1).—Paper; 2 frags.; complete size, $6\frac{1}{2} \times 4\frac{7}{8}$ in. The text, in one column of 20—23 lines, is written in a small, upright hand (cf. Ciasca, *Sacr. Bibl. Fragta*, i., tab. xvii.) The initials are enlarged. The *u* has often the form mentioned in no. 116 above. A colon (:) divides the sentences.

From Ahmîm.

[BUDGE.]

The Apostolical Canons; nos. $\overline{\kappa\beta}$ — $\overline{\kappa\varsigma}$ and $\overline{\omega\alpha}$ (=Lagarde, pp. 217, l. 7 ff. and 235, l. 16 ff.). The numbers of the Canons are not given.

The text is substantially identical with that of Or. 1320, though the language is very faulty; the helping-vowel is inaccurately employed and the use of *ei* and *i* is often irregular.

The more remarkable divergencies from the text of Or. 1320 (=Lagarde) are

(Fol. 1) Lagarde 217, 12 $\overline{\eta\omicron\tau\omicron\tau\epsilon\iota\alpha\sigma\tau\iota\mu\iota\omicron\iota\omicron\iota}$, 218, 3 $\overline{\alpha\tau\iota\omicron\ \mu\omicron\iota\omicron\iota\tau}$, 5 *om.* $\overline{\epsilon\omega}$, $\chi\iota[\tau\eta\ \epsilon]\overline{\zeta\omicron\tau\iota\eta}$, 9 $\overline{\epsilon\tau\epsilon\tau}$? $\overline{\zeta\omicron\tau\epsilon\ \kappa\alpha\tau\iota\kappa\omicron\varsigma}$. (Fol. 2) Lagarde 235, 16 $[\overline{\sigma\omicron\lambda\omicron\iota\omicron\sigma}]$ $\overline{\mu\iota\kappa\omicron}$, 236, 2 *om.* $\overline{\lambda\omicron\iota\omicron\iota}$ $\overline{\mu\alpha\iota\omicron\sigma\tau\omicron\lambda\omicron\varsigma}$, 9 $\overline{\epsilon\tau\eta\omicron\mu\omicron\zeta\omicron\tau}$, 11 $\overline{\iota\tau\iota\omicron\tau\eta\ \lambda\epsilon}$.

165.

Or. 3580B(2).—Parchment; a fragt.; 7×7 in. The text, in two columns, is written in a regular hand (cf. Ciasca, i., tab. xiii.) The titles are in a smaller, slightly sloping character, separated from the rest by lines of alternate dots and strokes. Initials, stops &c. are painted over with red.

From Ahmîm.

[BUDGE.]

The Ecclesiastical Canons; parts of nos. $\overline{\lambda\beta}$, $\overline{\lambda\gamma}$ and $\overline{\lambda\delta}$ (=Lagarde, p. 249, l. 14 ff. and 250, l. 15 ff.).

The following are the variations from the text of Or. 1320 (=Lagarde);

Lagarde p. 249, 15 ερα ειη, 16 *om.* τιποτ, 17 ερηχοο; 250, 16 ετεριαιουα, 17 εχω; ησαα(sic), ετχαριστα, 18 *om.* οτ, 19 τατε η-, *om.* ερη.

166.

Or. 3580B(3).—Parchment; a double and a single leaf, the former paged $\overline{\kappa\alpha}$ — $\overline{\kappa\lambda}$; 14 × 11 $\frac{3}{4}$ in. The text, in two columns of about 30 lines each, is written in a somewhat peculiar character (*cf.* Ciasca, ii., tab. xxii., though the resemblance is not great). The titles are in a smaller script and are separated from the rest by double rows of dots and strokes. Initials, stops &c. and the letter φ are in red.

From Ahmīm.

[BUDGE.]

Among Woide's frags. at Oxford there are four leaves of the same MS., paged $\overline{\mu\alpha}$ — $\overline{\mu\epsilon}$ (*Clar. Press*, fragt. 51).

The Ecclesiastical Canons; nos. $\overline{\alpha\zeta}$ — $\overline{\mu\alpha}$ and $\overline{\omicron\epsilon}$ (=Lagarde, p. 250, 32—253, 1 and 282, 10—283, 16). The numbers of the Canons are not given. Their sequence is not that of Or. 1320 or of the Bohairic version, but is exactly that of the corresponding Ethiopic Canons; *v.* Ludolf, *Commentarius* p. 306, and Lagarde, *Reliq. jur. &c. græce*, p. xi.

The following are the principal variations from the text of Or. 1320 (=Lagarde);

(Fol. $\overline{\kappa\alpha}$) Lagarde 250, 34 λε, 251, 2 ατω ερχε αςρ, 3 ζηοτχροнос, 4 *om.* εαρε, εατρ, 6 επке-, 7 λειτοτргει, 8 χειροτομεια ετε- εαεωπε ги, 250, 26 ειατκαοиста, 27 ηχω- ωπε ηα; ηωρη ηνεκαοιχ λε εχω. (Fol. $\overline{\kappa\beta}$) 251, 13 *om.* λε, 15 οτοη, 19 ηεεηητοτ εταηια, 20 ατεηηт ηηεηητοη, 22 αηητοτ ηαη, 23 ηεαηεαχε, 24 -ηε εωπε ηεη οτγ- εαηε ητε οηηετοε εαηεφχοεε, 26 εωπε λε ερεη-, 29 εηηερεαατ ηεαεφηηα, 31

ετερεεηε. (Fol. $\overline{\kappa\gamma}$) 33 εηηερεηηοηεε, 252, 1 σω ηεε ετφ ηηε, 2 ηηηερεεωηη, 252, 5 εηηε, εκαηηε, 6 εωπε οταηε εοηη. ηε (and so in 8 and 10,) 7 λο ερεηε ηηεω, 10 ερχε ηεοτω λε αη ελο εε ηαροηηοη, 11 επελεεεε, 13 ηαηοτ ηεω ηεη εωπε λε ηηηε-, 16 εηεεαω ηηο. (Fol. $\overline{\kappa\delta}$) 23 *om.* οταε, εωπε λε ερ-, 30, εηεεε, 33 ηηηηη. (Fol.—a) 282, 10 εεεεεαε, 15 εηηε ηα; 16 ηηηηε, 23 εοηη αηη. (Fol.—b) 283, 2 ηεηηεεε, 4 *om.* ηηηεεεεε η-, 8 ηεεεε, 9 *om.* εηεηεηε.

A passage preceding the last in these foll. is printed, from another MS., in *Recueil de Travaux &c.* vii. 142.

167.

Papyrus XXXVI.—27 numbered frames in two solander cases, containing 27 foll. and some smaller frags. of papyrus. Of these, four foll.—nos. xx, xxv, xxvi, xxvii—do not belong to the rest, but contain portions of the Psalter (*v.* the *Additions and Corrections*, at the end of this Catalogue). The original size of a fol. was about 12 × 8 in. The paging of fol. xxiii only, $\overline{\eta\chi}$, $\overline{\eta\eta}$, is preserved. The text, in one column of 23 (or more) lines, is written in a large, somewhat irregular hand (*cf.* von Lemm in *Bull. de l'Ac. imp.*, N.S. III. (xxxv), fotogr. of Fragt. 4, *Revers*, though there the character is somewhat more regular than in our papyrus). Both angular and rounded forms of η and τ occur. A ζ-shaped paragraph-mark is used and also (subordinately ?) a line,—. Initials are very slightly enlarged.

[SALT.]

The Canons of Athanasius. (*Cf.* the epitome in Vansleb, *Hist. de l'Egl. d'Alexandrie*, p. 286 ff., also Renaudot, *Hist. Patr. Alexandr.*, p. 97.) The Arabic version is found in MSS.

of the 14th cent., Mai, *Script. Vet. Nov. Coll.*, iv., no. cl. (20) and Paris, *Catal. des MSS. arabes*, no. 251, and of the 17th cent., Paris, *l.l.*, no. 238 and Oxford, *Hunt.* 32.¹ I have used the last of these, and the Paris MS. 251. The MS. Zoega, no. cclxxvi. is from a slightly different text of the same Canons.

The following is the proper order of the foll., so far as I have succeeded in identifying them :

No. xxiv B, A²—*Can.* 49 (end), 50.

i A, B — *Can.* 50, 51.

ii A, B — *Can.* 52—56.

iii A, B — *Can.* 56.

iv A, B — *Can.* 56—60.

v A, B — *Can.* 60.

vi A, B — *Can.* 60.

vii B, A — *Can.* 60.

viii A, B — *Can.* 61—64.

ix A, B — *Can.* 64.

x A, B — *Can.* 64(?)—66.

xi B, A — *Can.* 67, 68.

xii A, B — *Can.* 69.

xiii A, B — *Can.* 69.

xiv A, B — *Can.* 69.

xvii B, A (central fragt.)—*Can.* 69—71.

xix B, A — *Can.* 70, 71.

xviii A, B — *Can.* 71—73(?).

xvi A, B(?) — *Can.* 73(?), 77.

xv (?)

xxi (?)

xxii (?)

xxiii (?)

¹ It is clear that the Arabic text is a translation from a Bohairic version; cf. in the 98th Canon, the word *αρηαιουαριου* (? **αλουμαριζου*), left untranslated. For these Arabic MSS. cf. Achelis, *Can. Hyppol.*, pp. 1-11 (*Texte u. Untersach.*, vi.)

² These letters indicate the sequence of the sides of each frame. That side upon which the number has been stamped is called A. The numbers of the Canons are those of Vansleb's epitome.

The sequence of the last 4 frags. is uncertain, as I have not been able to identify their contents. No. xv B might be from *Can.* 78, though the text differs entirely from that of the Arabic version, while xv A appears to refer to adultery or some similar crime. No. xxi A forbids the faithful to frequent shops, *μακαρια[οι]* and contains regulations as to marriage; while xxi B deals with the proper conduct of Church Service. No. xxii A and B refer apparently to the punishment of theft of Church property. No. xxiii A and B treat of the observance of "the two fasts." There are also frags. in frames xvi, xvii, xxii, xxiii too small for identification.

168.

Or. 3580B(4).—Parchment; 10 foll.; 14 × 11½ in.; ruled and paged *το, τι*; *τκ, τκ*; *τκθ, τκς*; *ταθ, τας*; *τηα—της*; *τηθ, τηζ*; *τηυ, της* (the last of quire iii); *τηθ, τη*. The text, in two columns of 32 lines each, is written in a large, peculiarly angular and upright hand of Zoega's 4th class, the forms of α, ρ, ο being especially characteristic. Initials are enlarged.

From Ahmîm.

[BUDGE.]

Monastic Rules, partly (pp. *ταθ, τας*;) identical with Mingarelli, *Aeg. codd. reliq.*, p. 96 ff. The title *τορ αττορ*, found twice in the latter MS., indicates either Shenoute or one of his successors as the author more probably than a member of the Pachomian communities, as Mingarelli suggests. Such expressions as *νενηοτε, νενηοπι, νενηορ*¹ may be taken as an indication that these are at any rate not the rules of Apa

¹ c. Zoega 524.

Pgôl. The words $\tau\eta\kappa\epsilon\tau\eta\alpha\rho\omega\eta$ $\psi\eta\eta$ $\epsilon\tau\eta\eta\iota\kappa\tau$ $\eta\tau\alpha\iota$ refer presumably to the Red Monastery.¹ The instructions are addressed partly to Monks, partly to Nuns.

$\overline{\tau\theta}$, $\overline{\tau\iota}$ Frequent private prayer enjoined. The $\kappa\omicron\upsilon\tau$ $\eta\kappa\omicron\eta$ ² to be said at rising in winter, $\chi\eta\kappa\eta\tau$ $\epsilon\tau\epsilon\psi\alpha\tau\chi\epsilon\rho\epsilon\kappa\omega\tau$ $\eta\chi\eta\tau\eta$ $\chi\eta\eta\epsilon\chi\omicron\upsilon\tau$ $\eta\tau\epsilon\pi\rho\iota\omega$. (cf. Zoega 526 *infra*.)

$\overline{\tau\kappa}$, $\overline{\tau\kappa}$ Meals to be taken at the prescribed hours only. The sick and those that have fever $\rho\kappa\alpha\tau\eta\alpha$ ($\kappa\alpha\upsilon\mu\alpha$) to be treated as befits their needs. Those that are working, $\epsilon\iota\tau\epsilon$ $\epsilon\tau\omega\varsigma$ $\eta\zeta\eta\kappa\alpha\iota$ $\epsilon\iota\tau\epsilon$ $\epsilon\tau\omega\omega\lambda\epsilon$ $\eta\zeta\eta\epsilon\eta\tau$ (cf. Zoega 528) η $\epsilon\tau\epsilon\eta\epsilon$ $\epsilon\beta\omicron\lambda$ $\eta\zeta\eta\psi\eta\beta\eta\eta\epsilon$ η $\epsilon\tau\omega\tau\epsilon$ η $\epsilon\tau\omega\omega$ $\chi\eta\kappa\eta\tau$ $\epsilon\tau\omicron\tau\tau\alpha\eta\omega$ $\eta\pi\omicron\epsilon\iota\kappa$ $\eta\chi\eta\tau\eta$ $\chi\alpha\pi\alpha\chi$ $\chi\alpha\pi\alpha\omega\varsigma$ $\chi\omega\beta$ $\eta\eta\eta$ $\epsilon\tau\omicron\tau\eta\alpha\zeta\iota\varsigma\epsilon$ $\eta\chi\eta\tau\omicron\tau$ $\pi\alpha\rho\alpha$ $\tau\epsilon\tau\omicron\upsilon\eta$, to be allowed extra food. Food $\pi\omicron\tau\eta\sigma\tau\omega\eta$ to be cooked only once a week, $\omicron\tau\kappa\omicron\eta$ $\kappa\alpha\tau\alpha$ $\varsigma\alpha\beta\beta\alpha\tau\omicron\eta$ (cf. Mingarelli 104.) Nothing to be discarded until inspected by the Elder, $\pi\zeta\alpha\lambda\omicron$ and no food to be concealed and kept. During Lent nothing to be cooked except for the sick.

$\overline{\tau\kappa\epsilon}$, $\overline{\tau\kappa\varsigma}$ Food to be carefully measured. The fare indicated by "our Fathers" not to be altered, $\epsilon\tau\epsilon\rho\epsilon\tau\eta\epsilon\varsigma$ $\epsilon\pi\chi\iota\rho$ η $\epsilon\pi\epsilon\chi\iota\sigma\tau$ η $\epsilon\pi\alpha\lambda\tau\alpha\eta\epsilon$ η $\sigma\epsilon\lambda\lambda\alpha\tau$ $\epsilon\pi\tau\eta\rho\eta$ $\chi\eta\eta\epsilon\tau\rho\alpha\pi\epsilon\chi\alpha$, except for the sick, to whom such additions may be permitted. Yet even here, whether in cooking $\omicron\tau\omicron\tau\epsilon$ or $\lambda\omicron\tau\rho\alpha\varsigma$ ($\acute{\alpha}\theta\eta\rho\alpha$),³ oil to be economized. Wine too allowed them, but care to be

taken that they are really ill $\epsilon\tau\psi\omega\eta\varsigma$ $\eta\alpha\eta\epsilon$ $\epsilon\tau\eta\tau\epsilon\tau\alpha\pi\alpha\tau\alpha$ $\eta\eta\omicron\sigma\tau$ $\eta\varsigma\epsilon\omega$ $\eta\text{-}$ $\chi\omicron\tau\omicron$, nor may the servers tempt them saying, $\epsilon\eta\epsilon$ $\kappa\omicron\tau\epsilon\psi\omicron\tau\kappa\omicron\tau\iota$ $\eta\eta\rho\eta$ $\eta\tau\kappa\omicron\omicron\omega$.

$\overline{\tau\alpha\theta}$, $\overline{\tau\alpha\varsigma}$ Food permitted outside the refectory during the summer heat. If any steal extra loaves $\omicron\tau\omicron\epsilon\iota\kappa$ $\psi\eta\eta$, they shall be deprived of them for 2 weeks $\varsigma\alpha\beta\beta\alpha\tau\omicron\eta$. The Elder $\pi\zeta\alpha\lambda\omicron$ to visit throughout the monastery once a month; and this too in the other small congregation on the north, and the Presbytress $\theta\alpha\lambda\omega$ (among the Nuns) to do likewise. Nothing then found is to be hidden, $\epsilon\iota\tau\epsilon$ $\epsilon\zeta\eta\chi\omega\zeta\eta\eta\epsilon$ $\epsilon\iota\tau\epsilon$ $\epsilon\zeta\eta\chi\iota\sigma\tau\epsilon\eta\epsilon$ $\epsilon\iota\tau\epsilon$ $\epsilon\zeta\eta\kappa\omicron\tau\iota$ $\eta\omicron\epsilon\iota\kappa\eta\epsilon$ $\epsilon\lambda\psi\omicron\tau\omicron\tau$ $\eta\chi\omicron\tau\omicron$ $\eta\varsigma\alpha\zeta\omicron\epsilon\eta\epsilon$ $\chi\eta\eta\epsilon\tau\eta\alpha\lambda\alpha\tau$.

$\overline{\tau\eta\alpha}$, $\overline{\tau\eta\beta}$ One foot not to be lifted up $\tau\alpha\lambda\epsilon$ $\epsilon\tau\tau\alpha\iota$ upon the other, whether sitting alone or among men, as the worldlings $\eta\psi\eta\eta\epsilon$ $\eta\pi\epsilon\iota\lambda\omega\eta$ do. Otherwise they are to be treated like those that have sinned disgracefully; "for these $\pi\alpha\theta\omicron\varsigma$ are shameful in the sight of wise men that live our life." Abusive language such as $\pi\beta\alpha\lambda\epsilon$ η $\pi\varsigma\omega\zeta$ (?) η $\pi\eta\omicron\tau\chi$ η $\pi\lambda\alpha\kappa\psi\psi\alpha$ ¹ η $\pi\eta\omicron\tau\varsigma$ (?) η $\pi\eta\omicron\tau\eta\varsigma$ (*margin* $\frac{\text{الرجم}}$) η $\pi\epsilon\psi\pi\omicron$ η $\pi\sigma\alpha\lambda\epsilon$ η $\pi\sigma\alpha\eta\alpha\zeta$ η $\pi\sigma\alpha\tau\alpha\epsilon$ (?) η $\pi\sigma\alpha\tau\omicron\eta$ η $\pi\kappa\alpha\varsigma$ (?) η $\pi\zeta\alpha\kappa$ (*margin* $\frac{\text{الامرع}}$)² η $\sigma\epsilon\lambda\lambda\alpha\tau$ $\eta\pi\alpha\iota$ $\eta\tau\epsilon\iota\zeta\epsilon$ $\epsilon\pi\tau\eta\rho\eta$ not to be used; Proverbs xviii. 6, 7 quoted. Supererogatory fasting not to be hindered³; the responsibility of interference in this is upon the Elder.

$\overline{\tau\eta\Gamma}$, $\overline{\tau\eta\Delta}$ None to go to divine Service $\pi\varsigma\omega\sigma\tau\epsilon$ except they have first rung $\kappa\omega\lambda\alpha$, nor to go alone $\epsilon\omega\omega$ $\eta\eta\varsigma\omega$ ⁴ $\epsilon\pi\text{-}$

¹ Cf. *Méms. de la Miss. archéol.*, T. iv., p. 362: هذا القلاية التي هي بعيدة ما (i.e. from the White Monastery) من جهة الشمال; also Makrizi ed. Wüstenfeld, ٢٢. Cf. also Zoega 526, $\tau\epsilon\tau\eta\alpha\rho\omega\eta$ $\epsilon\tau\zeta\alpha\eta\chi\eta\tau$.

² Cf. the *rex orationes* ordained by the Pachomian rule; Hieron., *Reg. Pachom.*, nos. 121, 126, 155, 186.

³ v. Zoega 513.

¹ v. Peyron 142a.

² ? = $\frac{\text{افرع}}$ and $\chi\alpha\kappa$ perhaps from $\chi\omicron\tau\kappa$.

³ Cf. the Pachomian rule, *Ann. du Mus. Guimet*, xvii. 35, 373.

⁴ Cf. Peyron on Zoega 555.

¹ v. *Aeg. Zeitschr.*, 1887, 72.

coarser). Initials, stops, the letter ϕ &c. are in red.

From Ahmim.

[BUDGE.]

Monastic Rules, similar to those in the preceding MS. They are partly (p. $\overline{\text{III}}$ b) identical with those of the *Cod. Borg.* cexii (cf. Zoega 527, p. $\overline{\text{pIII}}$). They are addressed, in the 1st person ($\overline{\text{netxco}}$ $\overline{\text{unoo}}$), to the Monks and Nuns presumably of the White Monastery ($\overline{\text{unecnarcon}}$, $\overline{\text{neitonoc}}$).

$\overline{\text{IV}}$, $\overline{\text{III}}$ Supererogatory fasting not to be hindered (*v.* the preceding MS., p. $\overline{\text{IVB}}$), nor the quantity eaten by others to be remarked on, $\overline{\text{xkakoreuonur}}$ $\overline{\text{noek}}$, Prov. x. 23 being quoted. None are to be urged to eat when unwilling, $\overline{\text{kau}}$ $\overline{\text{eqy}}$ $\overline{\text{u}}$ $\overline{\text{enqy}}$ $\overline{\text{au}}$ $\overline{\text{kau}}$ $\overline{\text{eqznpunoo}}$ $\overline{\text{xamci}}$ $\overline{\text{ote}}$ $\overline{\text{unecok}}$ $\overline{\text{ntatceene}}$ $\overline{\text{u}}$ $\overline{\text{ntoq}}$ $\overline{\text{kezo}}$ $\overline{\text{ecok}}$ $\overline{\text{unecur}}$ $\overline{\text{enazot}}$ $\overline{\text{xas}}$ $\overline{\text{kieatunecokote}}$. Those that secrete and give to their relatives of their food $\overline{\text{zho}}$ $\overline{\text{nterro}}$ to be expelled. Those that are found at work before the morning call to prayer $\overline{\text{unat}}$ $\overline{\text{otkwa}}$ $\overline{\text{enpurn}}$ $\overline{\text{ucon}}$ $\overline{\text{nyama}}$ $\overline{\text{zitoote}}$ $\overline{\text{unortoyot}}$ $\overline{\text{zitunecot}}$ $\overline{\text{unecitonoc}}$ $\overline{\text{aro}}$ $\overline{\text{axhoamo}}$ $\overline{\text{zwooc}}$ $\overline{\text{on}}$ $\overline{\text{etunfue}}$, to be severely reprimanded. The $\overline{\text{uoc}}$ $\overline{\text{unione}}$ at the gate of the congregation in the village $\overline{\text{rtue}}$ to supply their needs [of all kinds, *v.* Zoega, *l.l.*] from the principal monastery, $\overline{\text{neua}}$ $\overline{\text{nai}}$.

$\overline{\text{IV}}$, $\overline{\text{IV}}$ No one to move, $\overline{\text{kau}}$ his feet upon the ground nor his hands nor his staff, nor to $\overline{\text{ptope}}$ ¹ $\overline{\text{unecorepue}}$ and $\overline{\text{unexaax}}$ $\overline{\text{zunenox}}$ like the Chaldæans and other idle, $\overline{\text{aproc}}$ people who lack instruction. No one to bind himself by oath that he

will not sleep on a bed $\overline{\text{oxoo}}$ till he die nor place anything below his head, $\overline{\text{unione}}$ $\overline{\text{rap}}$ $\overline{\text{cooth}}$ $\overline{\text{au}}$ $\overline{\text{xoot}}$ $\overline{\text{netunr}}$ $\overline{\text{excoq}}$ $\overline{\text{unnote}}$ $\overline{\text{ante}}$ $\overline{\text{autitpekzo}}$ $\overline{\text{epok}}$ $\overline{\text{enetrui}}$ $\overline{\text{au}}$ $\overline{\text{ezrai}}$ $\overline{\text{unpzo}}$ $\overline{\text{zo}}$ $\overline{\text{zuzenokote}}$ $\overline{\text{etize}}$ $\overline{\text{on}}$ $\overline{\text{notot}}$ $\overline{\text{tetpoo}}$ $\overline{\text{unoot}}$ &c.

$\overline{\text{IV}}$, $\overline{\text{P}}$ When anyone dies, all that dwell in the congregation to meet around the corpse, to chant $\overline{\text{tama}}$ three $\overline{\text{con}}$ $\overline{\text{zupuy}}$ $\overline{\text{etue}}$ and to pray three $\overline{\text{con}}$, $\overline{\text{coot}}$ $\overline{\text{ucon}}$ $\overline{\text{encon}}$; then to wash the body $\overline{\text{ncexok}}$ $\overline{\text{ueq}}$ $\overline{\text{u}}$ $\overline{\text{nceciaaq}}$. If it be at night, 3 or 5 of them to remain till dawn, when the body to be taken to the congregation $\overline{\text{coot}}$ and after further psalms and prayers $\overline{\text{etecopne}}$ $\overline{\text{unaxeyoute}}$ $\overline{\text{ucon}}$ $\overline{\text{nyama}}$, to be buried. Men that neglect (*lit.* forget) in these $\overline{\text{topoi}}$ to come and bury $\overline{\text{etue}}$ $\overline{\text{u}}$ $\overline{\text{etitue}}$ those that die shall not be worthy to be called brethren. The aged not to be compelled against their will to fast $\overline{\text{charchar}}$ (?), either during the 40 days or at the Pascha; likewise those who are disabled by sickness or from other causes. And when their strength fails $\overline{\text{etpaukason}}$ $\overline{\text{eboa}}$, they may be allowed easier beds $\overline{\text{unnikotk}}$ $\overline{\text{etnotu}}$ or seats $\overline{\text{unoi}}$ and be provided with $\overline{\text{nyornop}}$ $\overline{\text{zapoor}}$, that is a sheep-skin and a pillow $\overline{\text{yot}}$. There must be witnesses for the nature of the sickness [pleaded as an excuse].

Several passages in these texts and those of the preceding MS. are very obscure.

170.

Papyrus X (1).—Three frags. now under glass; (α) and (β) $4\frac{3}{4} \times 2\frac{1}{2}$ in., (γ) $3\frac{3}{4} \times 3$ in. The original width of the leaf was probably about $3\frac{1}{2}$ in.; its height cannot be estimated. The text, in one column, is written with red

¹ *v. Aeg. Zeitschr.* 1888, 54. MS. Add. 17,183, fol. 65 has likewise $\overline{\text{ptope}}$ (= $\overline{\text{ἀνακρονόμενον}}$) in the passage quoted.

ink in a small, thick character which inclines to the right. Paragraphs are divided by horizontal lines in the left margin and words often by a single stop.

[SAMS.]

Monastic Rules.

Fragt. *a*, fol. *a* deals apparently with spiritual matters (ново, тѣху, зѣот, тѣмо); fol. *b* with rules as to food (зѣот, ѣтѣи) and shows that the writer employed the 1st person (ѣкоуи анок).

Fragt. β , fol. *a* mentions "our holy Fathers"; fol. *b* is illegible.

Fragt. γ, fol. *a* speaks first of opposition to God (ⲛⲟⲣⲃⲛⲛⲟⲩⲧⲣⲉ ⲙⲛⲛⲉⲓⲕⲣⲥ), then forbids eating or drinking before the bell (ⲙⲛⲉⲧⲉⲃⲟⲩⲧⲟⲩ ⲛⲟⲩⲁⲗⲉ ⲛⲛⲉⲧⲉⲃⲟⲩ ⲛⲁⲗⲁⲛⲓⲛⲓⲛⲁⲧⲟⲩⲧⲕⲱⲗⲉ ⲉⲛⲉⲃⲟⲩⲛⲛ); fol. *b* not identifiable (ⲛⲉⲕⲉⲕⲟ ⲟⲩⲙⲁⲗⲉ, ⲛⲁⲣⲁⲓⲉⲧⲟⲕ ⲉⲕⲗⲁⲛⲟⲟⲥ ⲉⲣⲁⲓ ⲛ ⲉⲕⲗⲁⲥⲉⲣⲁⲧⲕ ⲛ ⲉⲕⲗⲁⲥⲟⲣⲓⲥ ⲁⲛⲁⲓⲕⲛ).

COMMENTARIES, HOMILIES &c.

171.

Or. 5001.—Papyrus. A complete volume of 174 foll.; $12\frac{3}{4} \times 9$ in.; now separated and under glass, but originally in a heavy binding ($\frac{1}{2}$ in. thick) composed of layers of papyrus covered with leather and now kept separately. This leather, once red, is stamped in the middle with linear patterns interspersed with a repetition of two small figures,—an antelope and a bird,—while the upper and lower margins bear alternately the figures of a dog (?) and a bunch of grapes. In the centre of the whole is a dove. To the upper right-hand corner of the binding a plated leathern thong was fixed. The papyrus varies in quality; some of it is coarse, some very fine and brittle. Its colour is generally light brown-yellow. Each fol. consists of but a single σελίς. The preparation of the surfaces does not appear to be superior on the *rectos* to that on the *versos*. Each fol. is pricked with holes—presumably to guide the scribe; 4 in the top, 4 in the bottom and 2 in the outer margin. But the holes are not uniformly at the same distances apart. The system of pagination is peculiar. The volume begins with $\overline{\rho\eta\alpha}$; but $\overline{\rho\eta\sigma}$ is followed by $\overline{\epsilon\iota}$.¹ Thence they run consecutively to $\overline{\epsilon\rho\mu\iota}$. After this a new sequence commences running from $\overline{\alpha}$ to $\overline{\mu\mu}$, when a third commencement is made with $\overline{\alpha}$. This series closes

the volume with $\overline{\rho\mu}$. The numeration of the pages is very often faulty. There are 22 quires, $\overline{\iota\beta}$ to $\overline{\lambda\beta}$, 20 of which are of 8, 2 of 7 foll. In two or three places small strips cut from a parchment MS. (*cf.* Hyvernat, *Album*, pl.ii.3), were sewn in with the stitching of the quires. They are now preserved separately. At $\overline{\rho\iota\alpha}$ (2nd series) a leather tab is attached to the outer margin, marking a division in the text, the other divisions having been probably indicated in the same way.² The text has in various places been retouched or corrected by later hands (*e.g.* $\overline{\epsilon\rho\iota}$, $\overline{\epsilon\rho\alpha}$, $\overline{\iota\sigma}$ 2nd ser., $\overline{\kappa\epsilon}$ do.), while alterations by the original scribe are frequent (*e.g.* $\overline{\epsilon\rho\alpha\alpha}$, $\overline{\kappa\alpha}$ 2nd ser., $\overline{\lambda\alpha}$ 3rd ser.). The text, in two columns of 22—26 lines each, is written by the same scribe throughout. (*v.* the Facsimile.) The first and final pages of the quires are without monograms. Initials are not enlarged and the paragraph-marks are simple.

From Upper Egypt.

[BUDGE.]

Ten Homilies by various authors. It is clear from the pagination that this was the second of two volumes.

The fly-leaf serves as the official Protocol³ with 5 lines of text in upright characters $1\frac{1}{2}$ in. high.

² There are traces at any rate on $\overline{\epsilon\rho\iota}$.

³ *v.* Karabacek in the *Rainer-Führer* 1894, 17. The only hitherto published texts at all similar are *ib.*, Taf. iv. and the Berlin *Aeg. Urkunden* (*Kopt. u. Arab.*) no. 16, on which *v.* *Vienna Or. Journ.* ix. 387.

¹ The figure for 200 is $\overline{\epsilon\iota}$, in two distinct strokes.

- by their wealth may be fellow-workers with God. Let us ever remember the poor and so be prepared for Christ. *Quotations*; Rom. i. 28, Is. i. 16, 17, Prov. xv. 8, xxi. 27, xxi. 13, iii. 9, xv. 8, Mal. iii. 8, Hos. xii. 6, Mal. ii. 13, Mat. v. 23, Lu. xix. 8, Jer. iii. 12, Mat. v. 20 Eph. iv. 28, Lu. vi. 38, Mat. xxv. 34 ff., x. 42.
4. Fol. κ (2nd series). Theophilus the Archbishop, *On Repentance and Temperance and that man neglect not to repent before the last days come upon him*; ὁ ἁγιος ἱεροῦ συνήγορος καὶ ἡγετὴς ἀπὸ θεοφιλοῦς πατριάρχης ἐκκλησιαστικῆς ἐκκλησίας (μετάνοια) οὐπὲρ κρατία (ἐγκράτεια) ἀπὸ οὐ συντηρηθῶντος ἀναβλεῖν εἰς τὴν ἐκκλησίαν ἐκκλησιαστικῆς οὐπὲρ χρόνος ἡγᾶν. *Begins*, "The prophet saith, My tears have been my meat day and night." Let us subject our souls by fasts and our bodies by labours till we become fellows of the angel of repentance who will then come, separate the chaff and plant spiritual fruit. Great are thy consolations, O Repentance! Gladness is in thy grief, joy in thy tears. Adorn her with prayers, crown her with humility of tears, that the other virtues too may see and crowd to dwell in you. Repentance led the saints to their trials; was food to hungry, drink to thirsty. When Nineveh repented, beasts as well as men put on sackcloth. Let us not afterwards return again to sin nor be too late in repenting, lest then the angels of wrath bind the sinful souls and cast them into Tartarus, where is no intercession nor friend. Let repentance deliver us in the day of death. Oh, the misery then of those that are called priests and monks and have despised God's word! Christ

¹ Five Syriac MSS. which I have examined follow here the order of the Greek.

found in Migne *l.l.*, 841 (= Mai, *Spic. Rom.* iv. lxxxviii.). Cf. the Greek citation given there from Ephraim of Antioch with the Sa'idic version of the same passage; (fol. 115) ⲉⲛⲓⲥⲱⲩ ⲁⲛ ⲙⲓⲉⲫⲣⲉⲓⲥ
ⲉⲁⲓⲧⲁ ⲛⲉⲧⲏⲟⲩⲧⲁⲓⲥ ⲁⲗⲗⲁ ⲉⲣⲉⲧⲉⲫⲣⲉⲓⲥ ⲉⲩⲧⲉ
ⲟ ⲛⲟⲧⲉⲛⲏⲟⲩⲧⲁⲓⲥ ⲛⲟⲧⲓⲟⲧ ⲉⲃⲟⲗ ⲛⲓⲧⲙⲓⲧ-
ⲛⲟⲧⲧⲁ ⲛⲓⲧⲙⲓⲧⲣⲟⲩⲉ.

8. Fol. *iii*. Basil of Cæsarea, *On the end of the world and the temple of Solomon and on the exit from the body*; ΟΥΤΩΣΟΜΙΑ ΗΤΕ ΑΛΛΑ ΒΑΣΙΛΙΟΣ ΠΝΗΘΕΚΟΝΟΣ ΗΤΕ ΚΑΙΣΑΡΙΑ ΗΤΕΚΑΙΝΗΤΟΚΙΑ ΕΑΡΤΑΤΟΣ ΕΤΕΤΕΤΕΤΗΤΕΜΙΑ (συντέλεια) ΗΠΑΙΩΗ (αἰών) ΗΠΗΡΗΘ ΗΕΟΛΟΙΩΗ ΑΥΩ ΕΤΕΤΕΤΗΗΗΙ ΕΒΟΑ ΖΗΣΙΩΗΑ. *Begins*, "Let us now realise, O brethren, how that, in the hour when God formed all creation (κτίσις), there was none that knew nor was there any voice." At the creation none knew but the Father and the Son; at the end of the world, the whole of Creation shall be disturbed. At the building of Solomon's temple there was no sound heard; for it, like the world's creation, was the work of God's inspiration. If all was God's creation, why should it perish? Created in six days, ruled by Him for 6000 years, it is to be overthrown in a single hour. Of this man's sin is the cause, just as it brought the flood and other punishments in former ages. Solomon's temple was built in silence, so that he might not be disturbed while sitting in judgment. But after the people's sins, the Chaldæans came and in a year destroyed his work. God's wondrous temple is the Virgin. *Quotations*; Mat. xxiv. 21, ib. 31, 1 Ki. vi. 7, Ex. xxv. 8, 1 Cor. iii. 16, vi. 19, Is. xlviii. 13, Ps. xciv. 5, Is. lxvi. 1, Job x. 9, x. 10—13, Ps. cxviii. 73, lxx. 6, cxxxviii. 15, Jer. i. 5, Joh. v. 17, Mat.

xxiv. 35, ib. 36, Is. i. 2, 3, 1 Ki. vi. 7, Prov. xiv. 1, 1 Cor. viii. 1, Ac. vii. 47, 48, Ps. lxxiv. 5, 6. There is also a citation (fol. 110) from "one of the ancient sages" σοφός παρχαίος; "The great altar (θυσιαστήριον) of God is the heart of the wise (σοφός)."

9. Fol. 67v. Athanasius, *On the Soul and the Body*; ὁ λόγος ἐκείνου τοῦ πατρικίου ἐπὶ τὰς ἀναδόμασις παρρησιαστικῆς ἐκείνου τοῦ πατρικίου ἐκείνου τοῦ πατρικίου ἐκείνου τοῦ πατρικίου. This is the sermon usually attributed to Alexander, the predecessor of Athanasius. A Syriac version is printed by Mai, *Patr. Nov. Bibl.* ii. 531; (v. also Brit. Mus., Add. 17,192). The Saffidic text is frequently of greater length than the Syriac, e.g., fol. 68r, after Syr. 534 |ⲕⲓⲛⲉⲧⲏⲥ|, fol. 68r, after 535 ⲙⲁⲗⲁⲃⲟⲩⲥ|ⲕⲓⲛⲉⲧⲏⲥ|, fol. 68r, after 535 |ⲕⲓⲛⲉⲧⲏⲥ|ⲕⲓⲛⲉⲧⲏⲥ.
10. Fol. 68v. Eusebius of Cæsarea, *On the Canaanitish Woman*; ὁ λόγος οὗτος ἀπὸ τοῦ εὐσεβίου περικονοῦντος ὑπερεκαταπαύσεια ἐκείνου τοῦ πατρικίου ἐκείνου τοῦ πατρικίου. Begins, "Great is the storm (χαιμών) but it has not been able to prevent (καλύειν) the joy of those who have come." The Church overcomes all her trials. As the furnace the gold, so affliction benefits the soul that is fitted for it. Yesterday Paul prepared his table for us, to-day Matthew; then a blasphemer, now a publican whom the Lord converted! Despair not! all can be thus converted. If thou hast sinned, repent like the Canaanitish woman. A woman, the devil's chief weapon, comes to Christ and begs for mercy,—not for her daughter who was unconscious through illness, but for herself. See her faith! She might have gone to the magicians. His

παλαος στρεφτον ρος ιτεςιμε στγιμε-
 φιμινος εοτηοτμηα ιρεφμηε ζικωος ηος
 ετενη ζινεπραξιε ιναποστολος ατω ιη-
 ποτχω εβολ ινεβηα πακαοαρτον ηγυτε δεκας
 ινεστατο ινταεβνης ιεβηεεβετ ηας ζιτι-
 οττοκριεε στυμινχοος λε χε αζαζ ταλοο 1
 ζινηαρττριον ετιμηα πακαοαρτον ζικωοτ
 ηαι γαριε πεταοιοε παροεεωτι ιταοττωε
 ηατ ειχω ινιος χεοβατταλοοοτ αι ζιητρεν-
 παρττρος ζικωε ζιγεναμικονηον αλλα εβατ
 ταλοοοτ ζιτινεεωτη ηαι ιταηαρττρος ζο-
 ποδοε ινοφ ατω εβαρε ηαμικονηον ωυ
 εβολ ετβασμηε ινιοοτ εβολ ζιτοοτq ηος
 ιταηεζιηεταττωιον ωυ εβολ εφχω ινιος
 χεφηαρακααι ινιοκ ιηρεβασμηε ινιον 2 αλλα
 εναυηε ετνατ εηαμικον ετκαταρει ινιοοτ
 ηαι ετοεττωοτ ηατ ατω ετχιηοτ ινιοοτ ετ-
 βιηετηαυκωε αρα ινιεεμειεαχε ενατομια
 οη εηιηε εβολ ζιταηεβηα πακαοαρτον εεεο
 (sic) ενατομια ζεηαυηε γαριε ατω ζεηαι-
 ζελοηηιηε δεκας οε τεηοτ εηιαεμειε ιτεε
 (fol. εια) ετιμινεεε ετσοοτ εεοτη εηαρ-
 ττρος ατω ιεεοττωε εβολ χεεεβικ αι
 ταφοε³ ιηηαρττρος ζιηοταδονκη ιηε φηαρα-
 κααι ινιωτη φζιτη ιταυαχε ηχοεε λε
 χιο ινιος ζιτινεεαεε ηεη ηεπροφιτηε χε-
 ρικωε ηαι ιηητρε⁴ αρχοος λε οη ζαζηηι
 χεοτση ιηε ετιαεοηολογει ιηοι ιηητο εβολ
 ιηρεωε φηαεοηολογει ζεο ιηοφ ιηητο
 εβολ ιηαεωοτ ετγιηηηε⁵ ηεηαρηητρε
 γαρ ζηηχοεε ηχοεε ηαριητρε ζαροφ ατω
 ηεηαυηε ζηηχοεε φηαεε εροφ ζεωοφ
 ερεενηε ηγυτε ηοε ιταφρηνε ζηηατλοε ηαι
 ετχω ινιος χεεεεηηηε ηεατοκηνι ιηεεε
 ετοενηε ηγυτ⁶ ηενηε λε οη χεαυαχε ηοε
 ζηηηπροφιτηε ετοεζηηρεηε ατω εαφραχε
 εβολ ζιτοοτοε ατω ηεπροφιτηε ετκοεη
 εηε ατηηεεεε ζεοοτ ετβεεοηολογια ιηηαρ-

[illegible]

¹ One letter erased.

² S. Mark v. 7.

3 ? lege ἱταφρος.

⁴ Isaiah xliii. 10.

* S. Matth. x. 32.

⁶ 2 Corinth. xiii. 3.

¹ v. Aeg. Zeitschr. 1887, 64.

ՅԱՒ ԻՆԵՏԵՐԱԿՈՍԵՒՆ ՈՒՆ ԵՏՈՒԱԼՆ ԶԻՍՈՒ ՏՈՒՏՈՒՆ ԻՆՅԻՐ ԵՒ ԵՒԻՆԱՍՈՒՆ ԵՅՈՒ ԻՅԻՏԵ ԵԻՐԱՆԱ ԱՂՈ ԵԻՆԻՏԵՏԵ ԵՒՍՈՒ ԼԵ ԻՅԵՎԱՍԻԱՏ ԻՆԻԱՏՃԱ ԵՏՈՒԱԼՆ ԶԻՍՈՒ ՏՈՒՏԱՏԵ ԻՆԱՐՈՅՈՒ ԱՂՈ ԵՒԻՆԱԼՈ ԵԻՆԻՏԵՏԵ ԶԻՍՈՒ Ը ԻՆԱՐԻՈՒՏԵ ԵՐՈՒՅԵ ԵՆԱՏԵ ԻՆՏԱՅՅԱՏՈՒ ԵՒԱՐՅԱ ԼԵ ԶԻՏԿՐԻԱԿԻ ԵՏԵՍՈՒ ԵՆԱՅՆԵ ԻՆԵԻՅՈՒՆ ՈՒՏՈՒ ՆԱՐԻՈՒՏԵ ԱՂՈՒԵՆԱՅՈՒՐ ԻՏԿԵՏԱՅՈՒՆ ԻՅԵՎԱՍԻԱՏ ԻՏԻԵԻՂԻԿՈՍԵՒՆ ԵՏՈՒԱԼՆ ԵՆԵԻՐԵ ԻՆԻՏԵ ԻՆԶԻԿԵ (fol. ԸԻՂ) ԱՂՈ ԵԻՐԱՆԱ ԶԱՆԵՐԻՒՄ ԽԵԿԱՏ ԵՆԵՏԵՄԱ ԻՏԻՐՅԱ ԻՆԻՏՈՒՏԱԼՆ ԶԻՆԻՏԵ ԶԻՆԵՄՔ ԵՒ ՔԵՆՊՈՑԻ ՈՒ ԵՅՈՒ ԶԻՏՈՒՄ ԽԵՍՈՒՆ ԻՆԵԿՈՒ ՆԻՆԱՂ ՍԼԵՆԵՅ ՆԵՆԵՅ ԶԱՆԻՆ ԱՏԻԱՃԵ ԻՆԵՒԵՐԻՒՄ ԶԻՏՈՒ ԵՏՈՒԱԼՆ ՏԵՅԻՆԵ ԵՐՈՒՆ ՈՒ ՈՍԻՆԻՒՄ ԵՒԻՆԱԼ:—

ԵՆԵՅԶԵՐՈՒՏԵ ՈՍԻՏՈՒ ՆԻՆԱԿԱՐԻՍ ԼՈՒԱՏԻՍ:—

ԵՆԵՅԶԵՏԱՂԵ ՈՍԻՏՈՒ ՆԻՆԱԿԱՐԻՍ ԼՈՒԱՏԻՍ:— ԻՆՈՐՈՍՈՍ ԻՆԱՏԵ ԱՆԻՆ ԻՏԱՆԱՍՏՈՒՍ ՆԱՐԱՂԵԼԱՆ ՈՒՄ ԵՐՅԱ ԵՂՃՈ ՆՈՍ ԽԵՆԱՐԻՐՅԱ ԶԻՏՈՒԱՆ ԱՆ ՈՒՏ¹ ԱԼԱ ՈՒՆ ԵՆԱՅՅՈՒՆ ՈՒՏՈՒ ՕՒՏՈՒՆՈՒՆԵ ԱՂՈ ՆԱՆԵՏՈՒԱԼ ԵՐՈՒՆԵ ԵՐԵՆՈՒՏԵՆ ՈՒՆ ԵՒԱՆԵ ԻՆԵՏԱՅՅՈՒՆ ԽԵՆԵՅՈՒ ՏԱՐՃԻ ՆՈՒՆԵ ԻՆԵՅՈՒ ՆՅՈՐՈՒՆ ԶԻՆԵՅՈՒ ՆԵՐՈՒՆԵ² ԵՐԵՆԵՐՈՒՓԻՏԵ ԼԵ ՈՆ ՕՒՅԵՏԱՅԻՆ ԵՒՅՈՍ ԵՐՅԱ ԶԻՆԵՐԵՂՃՈՍ ԽԵՐՈՒԱԼԻ ՈՒՅԱ Դ ԻՆԵԿԵՐԻՒՄ³ ԵՂՃԵ ԵՒՅՐԵՍՏԵԻ ՆՈՒ ՈՒՏՈՒՆ ՆՈՒ ԿԱՏԱ ՈՒՅԱՆ ԻՆԵՏՈՒԱԼ ԵՂՃՈ ՆՈՍ ԽԵՏԱՏԵ ՕՍ ԵՒԱՒԱԼԱԼԻ ԶԻՆԵԿՐԱՆ ՈՒՏԵ ՍԼԵՆԵՅ ՆԵՆԵՅ ԵՒՐԱԴ ԻՆԱԵՐԻՒՄ ԶԻՏՈՒՅՈՒՆ ԵՅՈՒ ԶԻՏՈՒՅՈՒՄ⁴ ԱԼԱ ԵՐԵՆԵԻ ՈՒՏՈ (fol. ԸԻՆ) ԶԻՐՅԱ ԵՐԵՆՈՒՏՈՒՆ ԵՅՈՒ ԻՆԵՆԱՒԻՆԱ ՆՈՒՏԵ ԱՂՈ ՆՈՒԴ ԻՆԵՐՈՒՆ ԶԻՏՈՒՆԵՂՈՒՆՈՒՆ ԵՆՏՈՒՆ ՈՒՆ ԽԵՐԻՒՄ ԻՏԵՒԻՏԱԴ ԻՆՊՈՑԻ ՆԵՒՆՈՒՏԵ ԵՆՈՒՅՈՒՆ ԼԵ ԶԻՏՈՒՆԻ ՆՈՒՆԵՏԱՅՅՈՒՐՈՒՅՈՍ ՈՒՆ ԶԻՆԶՈՒՆՈՍ ԽԵՒՆԱՅՈՒ ԵՐՈՒՆ ԵՆԵԿԻ ԶԻՅԵՆՈՒՄ⁵ ԵՂՃԵԿԻՅՈՍ ՈՒՆ ԼՅՈՒՄ ԵՒԱՆԵՄԱ ԻՆԵՏԱՅՅՈՒՆ ԳԱՐ ԵՐՈՒՆ ԱՂՈՒՆ ԵՅՈՒ ԽԵՒԱ-

ՅՈՒՏԻԱԿ ՈՒՏՈՒՏԵԼԱ ՈՍԻՈՒՄ ԴԻԱԴ ԻՆԱԵՐԻՒՄ ԻՆՊՈՑԻ ԶԻՆԱՏԱՆ ՆՈՒ ՆՈՒՆՈՒՏԵ ՆՈՒՏՈ ԵՅՈՒ ՆՈՒԱՍՈՍ ԵՒՐՂ ԶԻՏՈՒՆԻՏԵ ՕՒԱՆՈՒ¹ ԵՂՃԵ ՕՍ ԻՏԱԵՐԻՒՄ ՈՒՄ ԻԱԿՈՍ ՆՈՒԱՐԻԱՐՃԻՆ ԵՂՃՈ ՆՈՍ ԽԵՐՅԱՆ ՈՒՅՈՑԻ ՆՈՒՏԵ ՅՈՒՆԵ ՆՈՒԱՆ ԻՂՃԱՐԵՅ ԵՐՈՒ ԵՅՈՒ ԶԻՏԵՅԻՆ ԵՒ ԱՆՈՒ ԴԻԱՆՈՒՅԵ ԶՐԱ ԻՅԻՏԵ ԻՂԴ ՈՒ ՈՒՏՈՒՆ ԵՐՈՒՂ ԱՂՈ ՕՒՅՏԻՆ ԵՂՃԵ ԶԻՍՈՒՄ ԻՂԿՈ ՆՈՒՆ ԶԻՏՈՒՅՈՒՄ ԵՒ ՆՈՒԱԵԿՈՒ ՈՒՅՈՑԻ ՆԵՒԱՅՈՒՆ ՈՒ ԵՒՆՈՒՏԵ ԱՂՈ ՆԵՐՈՒՆ ԻՏԱՅՅՈՒՂ ԵՐԱՂ ԵՐՈՒՅԵՐՂ ԵՂԱՅՈՒՆ ՈՒ ԵՒՆ ԻՏԵ ՆՈՒՏԵ ԱՂՈ ՈՒԱ ՆՈՒ ԵՒԿԻԱՏԱԴ ՈՒ ԴԻԱԴ ՈՒԱ ՆՈՒՐԵՆԻՒՄ² ԱՂՈ ՆՈՒԱՆԵԼԻ ԱՆԱ ԼԵ ՈՆ ՆԵՐԵՏԵՐԻՒՄ ՈՍՈՒՆԱ ԱՏԱՂ ԱՂՈ ԱՂԵԼԱ ՆԵՐԵԴԵՐԻՒՄ ԵՐՈՒՆ ՈՒՆԱ ՆՈՒՅՈՑԻ ԱՂԴՈՍ ՈՒՂ ԵՂՃՈՒ ԵՅՈՒ ՆՈՒԵՐԻՒՄ ԶԱՄԻՍ ԼԵ ՈՆ ԶՈՆՈՒՍ ՆԵՐԵԴԵՐԻՒՄ (fol. ԸԻՍ) ԵՒԵՏԵՆԱՅԵ ՆՈՒԵՂԶԻԱՐՃՈՒՆԱ ԱՂԴԱԴ ԶԻՏՈՒՆԻ ՈՒ ՆՈՒՆԵՒԻՏՈՒՆ ԵՐՈՒՆԵ ՆՈՒԱՐՅԱ ԶԻՏՈՒՆ ԱՂՈ ԵՂՆԵՏԵՂԵ ԵՐԱՅԵ ՆՈՒՅՈՑԻ ԱԼԱ ԽԵԿԱՏ ԵՆԵՍՈՒՆ ՆՈՒՆ ԵՅՈՒ ԵՐԱՆ ԵՂԱՏ ԱՂՈՒՅԵՏԱՅԻՆ ՈՒ ԵՂԴԵՅՈ ՆՈՍ ԽԵՐՅԱՆԵՐԻՒՄ ՆՈՒՅՈՒՅՈՒՄ³ ՈՒ ԵՂԴԵՅՈ ՈՒ ՆՐԵՆԱՂ ՈՒ ՆԵՂ ՆԱՂՈՍ ԵՂՃՈ ՆՈՍ ԽԵՒԵՒԻՆԱԴ ԱՆ ԶԻՏԵՐՈՒՆ ԵՒԵՒԻՐՅՐ ԶԻՆԵՆԱ⁴ ԵՐԵՆԵՐՈՒՓԻՏԵ ԼԵ ՈՆ ՆՐՈՒՐԵ ՆՈՒՆ ԵՂԱՄ ՆՈՒՅՆԱՄ ԵՒԵՆԱՆԵ ԵՒՆԻՅՈՒ ԵՅՈՒ ՆՈՒԵՐԻՒՄ ԱՂՈ ԵՂՈ ԵՒՅՆԻՒՄ ՆԵՂԱՂ ԽԵՅՈՒՂ ԶԻՏՈՒՆ ԱՂՈ ՈՒ ԵՂՃՈ ՆՈՍ ՕՍ ՆԱՐՃԱՍՈՍ ԱՂՅԱ ՆԵՅԵ ԵՂՃՈ ՆՈՒՅՏԻՆՈՍ ՆՈՒԱՄ ԻՏԱՂՈՒՅՈՒՆ ՆՈՒԱԿՈ ՆՈՒԴՃԻՏԵ ԱՂԵՐԻՒՄ ԼԵ ՈՆ ԵՂՃՈ ՆՈՍ ԽԵՆԱՆԵ ՆՈՒՏԵ ԴԻԱԴՅՈՒ ՈՒ ՆՈՒՏԵ ՆՈՒԱԵԿՈՒ ԴԻԱՅԵ ՆՈՒՂ ԱԼԱ ՆՈՒՆՈՒՆ ԵՅՈՒ ՆԵՅԵ ԱՒԱՐԱՅԱ ԳԱՐ ԱՂՈ ԱՂՆՈՒՅՈՒ ԶԻՆԵՆԱ *ԶԻՆԵԴԱՄԻՍՈՍ ՈՒՄ* ԽԵՆԱՅԻՐԵ ՆՈՒՆՈՒ ԽՈՒՂ ԵՐՈՒ⁵ ԶԻՆԵՐԻՆԱՏ ԼԵ ԵՂՈՒՆԵՐ ՆՈՒՅՈՒՄ ԵՂՃՈ ՆՈՍ ԽԵՆՈՒՂ ՕՒՆՈՒՆ ԶԻՆԻՅԱՅ ԱՂՈ ՆՈՒՏԵ ԱՆ ՆԵՅԻՐԵ ԼԵ ԱՆ ՆԱԴԱՄ

¹ 1 Cor. v. 8.² Exod. xii. 2.³ Nahum i. 15.⁴ Ps. lxi. 9.⁵ Ps. lxxv. 13.¹ Ps. cxv. 9.² Genesis xxviii. 20.³ ? Deut. xxiii. 21.⁴ Rom. xii. 11.⁵ ?⁶ ?

* * On an erasure.

³ From this MS., Paris 131⁶ ff. 75, 77, 82, 89, 106, 111 and 131⁷, 28.

к 2

175.

Or. 3581A(4).—Parchment; seven complete leaves; ruled and paged $\overline{\text{ска}}$ — $\overline{\text{сала}}$. P. $\overline{\text{ска}}$ is the first of quire 15; $14\frac{3}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in regular characters (*cf.* Zoega, cl. iv, no. xvi. The resemblance is so close that both were probably the work of one scribe). Initials are slightly enlarged, and have coarse ornaments of green and red (or brown) upon finer scrolls in ink. In the Paris collection, Vol. 130², fol. 117, Vol. 130⁵, foll. 43, 101, 106 are by the same scribe, but their ornamentation differs from that of our fragt.

From Ahmîm.

[BUDGE.]

Epistles addressed to a congregation of Monks and Nuns by their superior. The MS. contains the extracts Zoega, no. ccxxxvi. The work may have been written by Besa. In our MS. the words $\epsilon\tau\epsilon\pi\alpha\iota\ \tau\alpha\omega\ \mu\iota\sigma\epsilon\ \mu\eta\tau\eta\ \&c.$, given by Zoega from "fol. 2," appear to be the first of a new epistle.

The following specimens are from passages not in Zoega;

p. $\overline{\text{ска}}$. $\omega\ \mu\alpha\rho\epsilon\iota\sigma\ \mu\epsilon\sigma\ \alpha\tau\omega\ \sigma\eta\ \mu\epsilon\tau\omega\ \epsilon\rho\omega\tau\eta\ \alpha\lambda\lambda\alpha\ \mu\eta\mu\eta\tau\omega\varsigma\ \epsilon\mu\epsilon\zeta\ \epsilon\tau\epsilon\pi\epsilon\kappa\omicron\sigma\mu\omicron\varsigma\ \epsilon\iota\pi\epsilon\ \mu\iota\sigma\ \epsilon\iota\tau\epsilon\ \gamma\iota\omega\tau\eta\mu\omicron\upsilon\epsilon\iota\alpha\ \epsilon\iota\tau\epsilon\ \gamma\iota\omega\tau\eta\mu\omicron\varsigma\ \epsilon\sigma\tau\alpha\epsilon\iota\tau\ \epsilon\iota\tau\epsilon\ \gamma\iota\omega\tau\eta\alpha\ \mu\eta\kappa\omicron\tau\kappa\ \epsilon\sigma\tau\epsilon\beta\eta\iota\tau\ \mu\eta\chi\omicron\epsilon\iota\varsigma\ \mu\epsilon\tau\mu\eta\tau\epsilon\ \mu\epsilon\tau\eta\gamma\iota\sigma\tau\alpha\ \gamma\alpha\rho\ \mu\iota\sigma\ \alpha\eta\ \epsilon\mu\chi\omega\ \mu\eta\tau\eta\ \mu\eta\alpha\ \alpha\lambda\lambda\alpha\ \mu\alpha\ \epsilon\mu\chi\omega\ \mu\iota\sigma\omega\tau\ \mu\eta\tau\eta\ \alpha\tau\omega\ \epsilon\tau\alpha\mu\omega\ \mu\iota\omega\tau\eta\ \chi\epsilon\tau\omicron\tau\alpha\lambda\beta\ \epsilon\beta\omega\lambda\ \gamma\iota\mu\epsilon\tau\eta\kappa\eta\mu\alpha\ \mu\epsilon\tau\eta\sigma\eta\mu\omicron\upsilon\ \epsilon\sigma\tau\epsilon\gamma\omega\mu\epsilon\ \epsilon\gamma\gamma\alpha\ \epsilon\chi\omega\tau\eta\ \alpha\tau\omega\ \epsilon\gamma\gamma\alpha\ \epsilon\chi\eta\tau\epsilon\sigma\omega\tau\tau\epsilon\ \mu\eta\omega\tau\eta\ \mu\eta\ \epsilon\mu\epsilon\zeta\ \gamma\iota\mu\epsilon\mu\epsilon\iota\omega\tau\epsilon\ \mu\epsilon\tau\gamma\alpha\epsilon\iota\ \mu\alpha\rho\omega\tau\eta\ \chi\eta\ \mu\epsilon\tau\omega\rho\eta\ \epsilon\alpha\gamma\gamma\omega\eta\ \epsilon\tau\omicron\tau\tau\eta\tau\eta\ \mu\omicron\tau\tau\alpha\iota\omega\mu\eta\ \epsilon\beta\omega\lambda\ \gamma\iota\mu\eta\mu\eta\chi\omicron\epsilon\iota\varsigma\ \mu\ \mu\tau\alpha\epsilon\iota\ \mu\alpha\rho\omega\tau\eta\ \mu\alpha\gamma\ \mu\epsilon\tau\omega\tau\ \epsilon\alpha\gamma\gamma\alpha\chi\epsilon\ \mu\eta\mu\eta\tau\eta\ \mu\tau\alpha\ \mu\pi\omicron\ \gamma\iota\tau\alpha\mu\pi\omicron\ \mu\omicron\iota\ \mu\epsilon\mu\gamma[\omicron\rho]\eta\ \mu\epsilon\iota\omega\tau\ \mu\tau\alpha\epsilon\iota\ \mu\eta\kappa\omicron\tau\kappa\ \epsilon\gamma\mu\eta\tau\eta\mu\tau\epsilon\ \epsilon\rho\omega\tau\eta\ \mu\ \mu\tau\alpha\epsilon\iota\ \mu\eta\tau\eta\ \mu\alpha\gamma\ \mu\omicron\tau\omega\epsilon\iota\gamma\ \epsilon\mu\epsilon\zeta\ \epsilon\alpha\gamma\gamma\alpha\chi\epsilon\ \mu\eta\mu\eta\tau\eta\ \gamma\eta\alpha\ \mu\ \mu\epsilon\mu\kappa\epsilon\iota\omega\tau\ \mu\gamma\alpha\lambda\omega\ \mu\alpha\ \epsilon\tau\epsilon\mu\eta\mu\eta\sigma\kappa\ \chi\eta\mu\eta\tau\alpha\epsilon\iota\ \mu\eta\kappa\omicron\tau\kappa\ \epsilon\mu\eta\tau\eta\ \epsilon\mu\alpha\ \mu\eta\alpha\tau\epsilon\ \epsilon\tau\epsilon\mu\epsilon\iota\ \mu\eta\tau\omega\gamma$

$\mu\eta\tau\eta\ \mu\tau\epsilon\mu\pi\omicron\sigma\phi\omicron\rho\alpha\ \alpha\tau\omega\ \mu\epsilon\iota\ \epsilon\beta\omega\lambda\ \mu\eta\beta\omicron\kappa\ \epsilon\mu\eta\mu\alpha\tau\ \epsilon\rho\omega\tau\eta\ \alpha\eta.$

p. $\overline{\text{ска}}$. $\sigma\tau\eta\mu\omicron\mu\omicron\eta\ \alpha\epsilon\ \mu\alpha\ \chi\epsilon\sigma\epsilon\omega\tau\alpha\lambda\beta\ \epsilon\beta\omega\lambda\ \gamma\iota\mu\epsilon\tau\eta\gamma\alpha\mu\ \alpha\lambda\lambda\alpha\ \mu\epsilon\mu\epsilon\kappa\omega\tau\ \sigma\eta\ \mu\gamma\alpha\lambda\omega\ \alpha\mu\alpha\ \mu\epsilon\tau\omega\ \mu\eta\mu\eta\gamma\alpha\mu\omicron\iota\ \tau\eta\mu\omega\tau.$

$\alpha\tau\omega\ \mu\epsilon\mu\omega\tau\tau\epsilon\ \mu\eta\mu\alpha\mu\eta\omega\tau\tau\epsilon\ \epsilon\beta\omega\tau\alpha\lambda\beta\ \epsilon\beta\omega\lambda\ \gamma\iota\mu\epsilon\tau\eta\sigma\eta\mu\omega.$

$\mu\tau\omega\tau\eta\ \alpha\epsilon\ \mu\epsilon\sigma\iota\mu\eta\tau\ \epsilon\tau\omega\tau\alpha\lambda\beta\ \alpha\tau\omega\ \epsilon\tau\epsilon\mu\eta\gamma\iota\sigma\epsilon\ \mu\epsilon\tau\eta\sigma\eta\mu\omega\tau\ \epsilon\gamma\gamma\alpha\ \epsilon\chi\eta\tau\epsilon\tau\eta\mu\epsilon.$

p. $\overline{\text{ска}}$. $\mu\eta\chi\omicron\epsilon\iota\varsigma\ \mu\epsilon\ \mu\alpha\ \epsilon\tau\eta\mu\alpha\kappa\omega\tau\epsilon\ \mu\epsilon\alpha\mu\epsilon\tau\eta\sigma\eta\mu\omega\ \epsilon\beta\omega\lambda\ \gamma\iota\mu\eta\alpha\sigma\iota\chi.$ (The writer calls himself, p. $\overline{\text{ска}}$, $\mu\epsilon\tau\eta\sigma\eta\mu\omega\ \mu\epsilon\alpha\lambda\chi\iota\sigma\tau\omicron\varsigma.$)

p. $\overline{\text{ска}}$. $\mu\eta\mu\alpha\tau\ \epsilon\tau\omega\tau\eta\mu\alpha\kappa\omega\rho\chi\ \mu\eta\mu\epsilon\sigma\omega\tau\ \epsilon\beta\omega\lambda\ \mu\eta\tau\omega\zeta\ \mu\eta\mu\alpha\tau\ \epsilon\tau\omega\tau\eta\mu\alpha\mu\eta\chi\epsilon\sigma\omega\tau\ \epsilon\beta\omega\lambda\ \mu\eta\beta\alpha\mu\mu\epsilon\ \alpha\tau\omega\ \mu\epsilon\sigma\eta\ \epsilon\tau\omega\tau\eta\mu\alpha\sigma\epsilon\kappa\tau\alpha\epsilon\omega\ \epsilon\gamma\gamma\alpha\ \mu\epsilon\kappa\omega\tau\eta\ \mu\eta\epsilon\tau\eta\mu\alpha\omega\tau\omega\tau\ \epsilon\mu\epsilon\tau\eta\mu\alpha\mu\alpha\tau\ \mu\epsilon\sigma\omega\tau\ \alpha\epsilon\ \mu\epsilon\sigma\eta\mu\omega\tau\ \epsilon\beta\omega\lambda.$

p. $\overline{\text{ска}}$. $\tau\epsilon\mu\omega\tau\ \alpha\epsilon\ \gamma\iota\omega\omega\eta\ \alpha\tau\epsilon\tau\eta\mu\omega\mu\epsilon\ \mu\alpha\eta\ \mu\omega\tau\alpha\tau\eta\mu\ \mu\eta\omega\tau\eta\kappa\alpha\zeta\ \mu\eta\eta\tau\ \mu\eta\omega\tau\omega\tau\omega\mu\eta\ \mu\eta\eta\tau.$

p. $\overline{\text{ска}}$. $\alpha\lambda\lambda\alpha\ \mu\tau\epsilon\gamma\kappa\alpha\epsilon\iota\ \alpha\eta\ \epsilon\iota\sigma\omega\tau\eta\ \chi\epsilon\mu\epsilon\tau\eta\alpha\tau\mu\epsilon\kappa\epsilon\ \mu\eta\alpha\epsilon\iota\omega\tau\epsilon\ \mu\alpha\tau\ \chi\epsilon\alpha\tau\epsilon\alpha\mu\omega\tau\eta\mu\ \gamma\iota\omega\tau\epsilon\beta\omega\ \alpha\tau\omega\ \alpha\tau\eta\ \mu\eta\mu\epsilon\mu\pi\omega\omega\tau\gamma\ \gamma\iota\omega\tau\gamma\iota\epsilon\ \mu\eta\omega\tau\eta\kappa\alpha\zeta\ \gamma\iota\mu\epsilon\mu\epsilon\tau\eta\mu\eta\ \mu\eta\ \mu\eta\gamma\omega\beta\ \mu\eta\ \epsilon\tau\eta\mu\alpha\omega\tau\eta\ \mu\eta\alpha\tau\ \gamma\iota\omega\omega\eta\ \mu\alpha\ \mu\tau\alpha\epsilon\gamma\mu\eta\mu\epsilon\kappa\omega\tau\iota\ \mu\epsilon\kappa\epsilon.$

$\alpha\lambda\lambda\alpha\ \mu\eta\alpha\zeta\omega\eta\ \epsilon\tau\omega\omega\tau\eta\ \mu\eta\gamma\alpha\lambda\omega\ \alpha\tau\omega\ \epsilon\tau\omega\omega\tau\omega\tau\ \mu\eta\epsilon\tau\eta\sigma\eta\mu\eta\tau\ \tau\eta\mu\omega\tau\ \epsilon\tau\epsilon\tau\eta\mu\eta\mu\epsilon\tau\eta\mu\omega\omega\tau\gamma\ \gamma\iota\omega\omega\beta\ \mu\eta\ \chi\epsilon\kappa\alpha\varsigma\ \mu\eta\epsilon\tau\eta\mu\eta\mu\alpha\chi\epsilon\ \epsilon\chi\omega\ \mu\tau\omega\tau\eta\ \alpha\epsilon\ \mu\epsilon\tau\omega\omega\mu\epsilon\ \mu\epsilon\tau\eta\kappa\eta\mu\alpha\ \epsilon\gamma\gamma\alpha\ \epsilon\chi\eta\mu\epsilon\omega\tau\tau\epsilon\ \alpha\eta\ \omega\tau\alpha\epsilon\ \mu\alpha\mu\eta\omega\tau\tau\epsilon\ \omega\tau\alpha\epsilon\ \mu\epsilon\sigma\iota\mu\eta\tau\ \tau\eta\mu\omega\tau\ \epsilon\tau\eta\mu\eta\mu\epsilon\tau\eta\mu\omega\omega\tau\gamma.$

p. $\overline{\text{ска}}$. $\epsilon\tau\epsilon\beta\omega\tau\ \epsilon\tau\alpha\mu\alpha\zeta\tau\epsilon\ \mu\eta\kappa\omega\tau\eta\ \epsilon\tau\eta\chi\omega\ \epsilon\rho\omega\eta\ \mu\eta\epsilon\tau\gamma\omega\omega\mu\ \gamma\alpha\tau\eta\tau\eta\tau\eta\ \mu\eta\ \mu\epsilon\alpha\beta\eta\alpha\ \alpha\eta\ \chi\epsilon\gamma\tau\alpha\mu\eta\tau\ \alpha\eta\ \epsilon\gamma\gamma\alpha\ \epsilon\chi\eta\mu\epsilon\tau\eta\mu\eta\alpha\ \epsilon\tau\epsilon\tau\eta\mu\omega\omega\tau\ \epsilon\gamma\omega\tau\eta\ \epsilon\gamma\gamma\eta\mu\epsilon\tau\eta\mu\epsilon.$

$\mu\tau\omega\eta\ \epsilon\epsilon\gamma\mu\epsilon\tau\eta\mu\eta\tau\ \epsilon\tau\epsilon\tau\omega\tau\epsilon\iota\ \tau\omega\tau\epsilon\ \mu\eta\omega\tau\eta\ \sigma\omega\omega\tau\ \epsilon\gamma\omega\tau\eta\ \epsilon\gamma\gamma\eta\mu\eta\omega\ \mu\tau\epsilon\tau\gamma\iota\omega\tau\omega\varsigma\ \gamma\iota\mu\eta\alpha\ \epsilon\tau\eta\mu\alpha\beta\omega\kappa\ \epsilon\mu\alpha\tau\ \epsilon\mu\chi\epsilon\ \epsilon\epsilon\ \epsilon\epsilon^1\ \epsilon\tau\epsilon\beta\omega\tau\ \epsilon\tau\epsilon\tau\omega\tau\epsilon\iota\ \tau\omega\tau\epsilon\ \mu\eta\omega\tau\eta\ \mu\omega\omega\mu\epsilon\ \gamma\iota\omega\tau\kappa\omega\eta.$

¹ *Cf.* p. $\overline{\text{ска}}$, col. 2, $\epsilon\mu\chi\epsilon\ \gamma\epsilon\ \epsilon\epsilon\ \epsilon\tau\epsilon\beta\omega\tau\ \&c.$, no doubt a mistake.

176.

Or. 3581A(5).—Parchment; part of a leaf; ruled; $8\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxv.). Initials, slightly enlarged, are ornamented with floral scrolls in ink.

From Ahmîm.

[BUDGE.]

From an epistle to a monastic congregation. The text is the same as that on pp. $\overline{\text{CXX}}$, $\overline{\text{CXXI}}$ of the preceding number. The type of script of Zoega, no. ccxxxvi. forbids us to see in this fragt. a part of that MS.

177.

Or. 3581A(6).—Parchment; a fragment (from the 1st fol. of quire $\bar{\alpha}$), paged $\overline{\text{IX}}$, $\overline{\text{III}}$; 9×9 in. The text, in two columns, is written in an upright hand (*v.* Georgi, *Frag. Ev. S. Joh.*, tab. iii., *ult.*). Initials, the letter ϕ &c. are in red; the quire-ornament in red, green and yellow. To the same MS. belonged the fragments published Georgi, *l.l.*, 425 ff., Mingarelli, *Aeg. codd. rel.*, 282 ff., the former of which shows the same text as Zoega, no. cccxi.; also in the Paris collection, Vol. 131³, foll. 147—160 and the *Clarend. Press* fragt. 45.

From Ahmîm.

[GRIFFITH.]

John Chrysostom; from Homily xxv on the Epistle to the Hebrews. The version is, as Georgi has remarked, considerably different from the known Greek text (*v.* Migne, *Patr. Gr.*, 63, 175).

178.

Or. 3581A(7).—Parchment; a single leaf, paged $\overline{\text{IX}}$, $\overline{\text{II}}$ [$\overline{\text{II}}$] (*or* $\overline{\text{IX}}$, $\overline{\text{III}}$); 14×11 in. The text, in two columns of about 30 lines

each, is written in a bold, somewhat florid hand (*cf.* Ciasca, i., tab. iii.). Initials are slightly enlarged. From the same MS. as two other frags. in the collection (*v.* the Index, under Joore and Elias of Psoi,) and several in Paris.

From Ahmîm.

[BUDGE.]

Cyril; (α) the latter part of a Eulogy on the Virgin; (β) the beginning of a Homily spoken on the festival of the Virgin, and relating to Anna and the seven Marys (*v.* Forbes Robinson, in *Cambridge Texts and Studies*, iv 2, p. 222).¹ At the end of (α) is $\bar{\alpha}$ $\alpha\eta\alpha$ $\kappa\tau\eta\lambda\lambda\omicron\varsigma$ $\pi\alpha\tilde{\rho}'\eta\mu\iota\kappa\tilde{\alpha}$ and as the heading to (β), $\bar{\epsilon}$ $\omicron\mu\alpha\iota\omicron\varsigma$ $\tau\omicron\tau$ $\alpha\tau\tau\omicron\tau$.

The eulogy is composed of short strophes in each of which a different part or aspect of the Virgin's body is likened to some spiritual object or quality, *e.g.*; $\tau\omicron\mu\eta\sigma\omicron\upsilon\beta\epsilon$ $\omicron\mu\alpha\rho\iota\alpha\eta\epsilon$ $\pi\rho\alpha\gamma\epsilon$ $\omicron\mu\alpha\rho\tau\epsilon\lambda\omicron\varsigma$ $\epsilon\tau\omicron\tau\alpha\alpha\beta$. . . $\pi\omicron\upsilon\tau$ $\eta\tau\eta\mu\epsilon$ $\omicron\mu\alpha\rho\iota\alpha\eta\epsilon$ $\pi\omicron\upsilon\tau$ $\eta\kappa\alpha\eta$ $\epsilon\tau\epsilon\upsilon\tau\eta\kappa\iota\omicron\alpha\rho\alpha$ $\omicron\mu\epsilon\mu\epsilon\iota\omega\tau$ $\lambda\alpha\tau\epsilon\iota\alpha$. . . $\omicron\alpha\eta\epsilon$ $\eta\tau\eta\rho\omicron\epsilon\mu\omicron\sigma\tau\epsilon$ $\tau\kappa\omicron\lambda\eta\tau\eta\tau\omicron\rho\alpha$ $\omicron\mu\epsilon\alpha\iota\tau\iota\chi\iota\alpha$. The final strophe is $\tau\epsilon\upsilon\tau\eta\eta$ $\eta\tau\eta\rho\omicron\epsilon\mu\omicron\sigma\tau\epsilon$ $\omicron\upsilon\epsilon\omega$ $\omicron\mu\epsilon\tau\alpha\tau\phi\omicron\rho\epsilon\iota$ $\omicron\mu\epsilon\alpha\iota\tau\iota\chi\iota\alpha$ $\epsilon\tau\omicron\tau\alpha\alpha\beta$.

179.

Papyrus VI., sheets 2, 3 (vi), 8 (xxii).—Three fragments; the largest $5\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column, is written in a hand recalling both the 1st and 4th of Zoega's classes. A short stroke in the margin indicates the paragraphs. Many letters are illegible or uncertain.

[SAMS.]

From a Dialogue between Cyril (presumably of Alexandria,) and Stephen (pre-

¹ Apparently not the same as Paris, Arabic Catal., nos. 141, 150.

[illegible]

р. $\overline{\tau\omicron\omicron\epsilon}$. [$\overline{\tau\omicron\omicron\epsilon}$] $\tau\eta\tau$ $\epsilon\upsilon\omicron\lambda$ $\epsilon\tau\epsilon\upsilon\eta\epsilon\varsigma\iota\omicron\upsilon\beta\epsilon$ $\epsilon\lambda\lambda$
 $\iota\kappa\omicron\iota\eta$ $\lambda\epsilon$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\pi\epsilon$ $\gamma\eta\pi\eta\lambda\alpha$ $\gamma\epsilon\iota\tau\epsilon\phi\tau\alpha\eta$ $\mu\omicron\tau$ -
 $\lambda\alpha$ $\omicron\lambda\mu\alpha\rho$ $\lambda\epsilon$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\tau\epsilon$ $\gamma\eta\eta\epsilon\phi\tau\iota\mu\epsilon\tau\alpha\iota\omicron\varsigma$
 $\iota\omicron\tau\lambda\alpha\varsigma$ $\lambda\epsilon$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\pi\epsilon$ $\gamma\eta\eta\epsilon\varsigma\pi\eta\eta\alpha$ $\mu\alpha\upsilon\rho\alpha\gamma\alpha\eta$
 $\mu\alpha\iota$ $\epsilon\tau\epsilon\upsilon\alpha\eta\alpha\lambda\alpha\tau$ $\gamma\rho\omicron\tau\omicron$ $\omicron\eta$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\tau\epsilon$ $\gamma\eta\eta$ -
 $\iota\kappa\omicron\lambda\omega\beta\eta\tau\eta\varsigma$ $\mu\eta\eta\iota\varsigma\omicron\lambda\omega\beta\eta\tau\eta\varsigma$ $\beta\omicron\upsilon\epsilon$ $\lambda\epsilon$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\pi\epsilon$
 $\gamma\eta\pi\eta\lambda\alpha$ $\mu\eta\tau\epsilon\iota\phi\tau\alpha\eta$ $\mu\omicron\tau\omicron\tau$ $\iota\omicron\tau\lambda\alpha\varsigma$ $\upsilon\epsilon\rho\epsilon\alpha\upsilon\epsilon$
 $\lambda\epsilon$ $\omicron\eta$ $\omicron\tau\epsilon\epsilon\upsilon\omicron\lambda\omicron\tau\epsilon$ $\gamma\eta\eta\epsilon\tau\eta\lambda\alpha\lambda\alpha\kappa\eta$ $\epsilon\omicron\omicron\omicron\tau$ $\lambda\alpha\tau\epsilon\lambda\alpha$
 $\lambda\epsilon$ $\epsilon\upsilon\omicron\lambda$ $\gamma\eta\mu\alpha\zeta\iota\kappa\omicron\alpha$ $\mu\tau\eta\eta\tau\rho\omicron$ $\mu\eta\tau\omicron\eta\eta\epsilon\omega\tau\eta$
 $\mu\eta\chi\omicron\upsilon\epsilon$ $\alpha\lambda\lambda\alpha$ $\gamma\eta\mu\tau\rho\epsilon\upsilon\chi\omicron\eta\epsilon$ $\omicron\eta$ $\gamma\eta\mu\epsilon\eta\alpha$
 $\alpha\eta\omicron\tau\omicron\upsilon\varsigma$ $\epsilon\upsilon\omicron\lambda$ $\mu\eta\gamma\lambda\alpha\chi\epsilon$ $\epsilon\tau\epsilon\kappa\omicron\varsigma\eta\phi$ $\mu\alpha\iota$
 $\mu[\tau\alpha]\chi\kappa\alpha\eta\omicron\tau$ $\mu\eta\kappa\omicron\eta$ $\mu\epsilon\rho\eta\mu\alpha\iota\omicron\eta$ $\kappa\alpha\tau\alpha$ $\omicron\epsilon$
 $\mu\tau\alpha\tau\epsilon\varsigma\alpha\beta\omicron\eta$ $\mu\omicron\tau$ $\tau\alpha\kappa\omicron\tau\lambda\alpha\tau\omicron\iota\alpha$ $\alpha\tau\omega$ $\kappa\alpha\tau\alpha$ $\tau\eta\eta\epsilon$
 $\mu\eta\kappa\omicron\eta$ $\mu\eta\tau\epsilon\omega\kappa\omicron\rho\iota\alpha$ $\mu\tau\omicron\eta\mu\chi\mu\omicron$ $\mu\eta\gamma\mu\eta\epsilon$ $\mu\alpha$ -
 $\kappa\omicron\upsilon\beta$ $\epsilon\tau\omicron\tau\eta\zeta$ $\mu\epsilon\alpha\eta\epsilon\tau\epsilon\rho\eta\tau$ $\mu\epsilon\kappa\omicron\eta\epsilon\omicron\tau\epsilon$ $\mu\epsilon\rho\tau\alpha$ -
 $\mu\omicron\eta$ $\omicron\tau\kappa\lambda\alpha\tau\kappa\omicron\eta\eta\epsilon$ $\epsilon\phi\omicron$ $\mu\eta\alpha\tau\alpha\eta$ $\mu\omicron\lambda\lambda\alpha\varsigma\alpha$
 $\epsilon\eta\epsilon\kappa\epsilon\kappa$ $\epsilon\mu\epsilon\eta\epsilon$ $\mu\mu\alpha\eta\rho$ $\epsilon\tau\epsilon\mu\tau\alpha\chi$ $\mu\eta\alpha\tau$ $\mu\omicron\tau\eta\epsilon$ -
 $\rho\omicron\varsigma$ $\mu\tau\epsilon$ $\mu\alpha\eta\epsilon\omega\epsilon\tau\omicron\varsigma$ $\epsilon\tau\epsilon\mu\alpha\omega$ $\mu\eta\mu\kappa\omicron\eta$ $\epsilon\tau\omicron\tau$ -
 $\mu\omicron\tau\tau\epsilon$ $\epsilon\rho\omicron\chi$ $\chi\epsilon\mu\epsilon\tau\epsilon\rho\omicron\varsigma$ $\alpha\lambda\lambda\alpha$ $\mu\epsilon\tau\omicron$ $\mu\chi\alpha\tau\eta\kappa\omicron\eta$
 $\gamma\eta\mu\eta\eta\omicron\varsigma$ $\mu\eta\kappa\omicron\eta$ $\mu\eta\mu\tau\alpha\kappa\eta\mu\omicron\varsigma$ $\epsilon\tau\eta\chi\eta\mu\tau$
 $\alpha\eta$ $\epsilon\tau\omicron\eta\epsilon$ $\lambda\epsilon$ $\mu\mu\alpha\iota$ $\gamma\eta\mu\eta\alpha$ $\mu\chi\alpha\epsilon$ $\mu\tau\epsilon$ $\mu\tau\alpha\tau\rho\omicron\varsigma$
 $\mu\tau\omicron\tau$ $\epsilon\rho\gamma\alpha$ ^{ale} $\omicron\tau\alpha$ $\lambda\epsilon$ $\omicron\tau\omicron\upsilon\gamma$ $\epsilon\kappa\alpha\mu\alpha\iota$ $\gamma\alpha\mu\eta\eta$
 $\mu\alpha\phi\omicron\tau\omicron\eta\zeta$ $\epsilon\upsilon\omicron\lambda$ $\gamma\omicron\upsilon\epsilon$ $\epsilon\tau\epsilon\mu\tau\alpha\chi$ $\mu\eta\alpha\tau$ $\mu\zeta\epsilon\eta$ -
 $\lambda\alpha\kappa\eta$ (р. $\overline{\tau\omicron\omicron\epsilon}$) $\mu\alpha\upsilon\epsilon\iota\omega\eta\eta\epsilon$ $\gamma\iota\gamma\omicron\tau\eta$ $\mu\eta\omicron\chi$ $\epsilon\tau\epsilon$ -
 $\rho\omicron\tau\omicron\eta\epsilon\eta$ $\omicron\tau\eta\kappa\epsilon\upsilon\rho\tau\alpha\iota\omicron\eta$ $\lambda\epsilon$ $\mu\eta\alpha\tau$ $\epsilon\epsilon\chi\eta\eta\epsilon$
 $\alpha\tau\omega$ $\epsilon\tau\omicron\tau\omicron\tau\epsilon$ $\mu\omicron\epsilon$ $\mu\eta\lambda\alpha\tau\epsilon$ $\mu\eta\epsilon\lambda\alpha\rho\alpha\kappa\omicron\eta$ $\alpha\tau\omega$
 $\epsilon\varsigma\pi\eta\kappa\omicron\omicron\tau$ $\mu\eta\alpha\tau\epsilon$ $\epsilon\epsilon\omicron$ $\mu\alpha\tau\alpha\eta$ $\alpha\tau\alpha\eta$ $\omicron\tau\eta\kappa\epsilon$ -
 $\mu\eta\epsilon$ $\lambda\epsilon$ $\omicron\eta$ $\mu\epsilon\rho\tau\alpha\mu\omicron\eta$ $\epsilon\epsilon\eta\eta\epsilon$ $\mu\eta\epsilon\mu\eta\omicron\tau\alpha\zeta$
 $\mu\alpha\mu\epsilon\rho\tau\eta\kappa\omicron\eta$ $\omicron\tau\eta\kappa\epsilon\mu\eta\epsilon$ $\lambda\epsilon$ $\omicron\eta$ $\epsilon\epsilon\eta\eta\epsilon$ $\mu\eta\kappa\omicron\tau$ -
 $\lambda\alpha\rho\eta\eta$ $\epsilon\mu\epsilon\gamma\omicron\tau\omicron$ μ $\mu\epsilon\phi\epsilon\mu\omicron\chi$ μ $\mu\epsilon\omicron\rho\tau$ $\mu\kappa\omicron\kappa\kappa\omicron\varsigma$
 $\epsilon\tau\omicron\eta\eta\epsilon$ $\lambda\epsilon$ $\mu\tau\epsilon\mu\epsilon\rho\tau\alpha\mu\omicron\eta$ $\gamma\alpha\tau\eta\tau\omicron\eta\eta\epsilon\iota$ $\epsilon\upsilon\omicron\lambda$
 $\mu\eta\epsilon\tau\phi\rho\alpha\tau\eta\varsigma$ $\mu\epsilon\rho\omicron$ $\kappa\omicron\eta\epsilon$ $\lambda\epsilon$ $\mu\eta\mu$ $\mu\epsilon\rho\tau\alpha\mu\omicron\varsigma$
 $\epsilon\epsilon\eta\epsilon$ $\mu\eta\omicron\tau$ $\mu\omicron\tau$ $\mu\eta\mu\mu\alpha\omega$ $\alpha\tau\omega$ $\gamma\eta\gamma\mu\eta\epsilon\eta\epsilon$
 $\gamma\eta\mu\kappa\omicron\epsilon\mu\omicron\varsigma$ $\epsilon\epsilon\omicron\lambda\alpha\chi\epsilon$ $\mu\eta$ $\gamma\alpha\tau\eta\eta\epsilon\tau\gamma\eta\eta$ $\epsilon\rho\omicron\tau$
 $\epsilon\tau\alpha\mu\eta\tau$ $\gamma\alpha\tau\eta\mu\mu\mu\omicron\tau$ $\epsilon\tau\eta\mu\omicron\tau\epsilon$ $\kappa\alpha\tau\alpha$ $\omicron\epsilon$
 $\gamma\omicron\omega\omicron\chi$ $\mu\tau\alpha\epsilon\chi\omicron\eta\epsilon$ $\mu\eta\kappa\omicron\eta\phi$ $\mu\alpha\iota$ $\mu\epsilon\eta$ $\gamma\alpha\rho$
 $\epsilon\alpha\tau\eta\epsilon\tau\omicron\tau\omicron\chi$ $\gamma\eta\tau\eta\eta\epsilon\phi\epsilon\mu\eta\tau$ $\mu\tau\epsilon\rho\omicron\tau\eta\epsilon\tau\epsilon$ $\lambda\epsilon$
 $\epsilon\rho\omicron\chi$ $\chi\epsilon\alpha\phi\rho\gamma\mu\eta\omega$ $\lambda\epsilon\chi\omicron\eta\epsilon$ $\mu\eta\epsilon\rho\tau$ $\gamma\alpha\tau\eta\mu\mu\omicron$
 $\phi\alpha\rho\alpha\omega$ $\mu\eta\mu\alpha\tau$ $\mu\eta$ $\epsilon\eta\gamma\omega\omicron\eta$ $\gamma\eta\eta\epsilon\phi\eta\eta$ $\mu\eta\eta\epsilon$ -
 $\phi\epsilon\kappa\omicron\tau$ $\alpha\tau\gamma\alpha\upsilon\iota\omega\omicron\chi$ $\gamma\eta\tau\eta\eta\epsilon\phi\epsilon\mu\eta\tau$ $\mu\tau\epsilon\rho\epsilon\phi\rho\gamma\mu$ -
 $\mu\omega$ $\lambda\epsilon$ $\lambda\epsilon\chi\omicron\eta\epsilon$ $\epsilon\phi\omicron$ $\$

αε]καε ει[μα about 3 letters] ηετι[about 3 letters] ηταμεζαι η[ητη] αη κατα ε[αρξ] αααα κατα τεκτινο[ηη] ηηηοτ[ε ει]μαη [3 or 4 letters] [ατε]τιοτ[αυε ει]μαη[ετητ εβοα] ατετιηεε[τωι] αρι ηεεεε λε ρ[η]ηετιμαη[α] ητεκκαη[εια] ετηηεετ[ια] ται εηηο- [ετε μαηε]μα[ωε ηαε].

The chief peculiarities of the version in this passage are: "“Lord” for “God,” “what I have” for “what straiten me,” “for the ruler of the world,” ^d *om.* “of those present,” ^e *πονηρία* for *βασκανία*, ^f a scribe’s misreading, ^g “in truth” for *φιλόυλον*, ^h “my father,” ⁱ “wish for” for “have delight in,” ^j “the living God,” ^k “from the race of David according to the flesh,” ^l “those (things) which I have asked of you,” “for I say them truly” (*cf.* the Long Recension).

184.

Or. 3581A(12).—Parchment; two small fragments; (α) $7\frac{1}{2} \times 6\frac{1}{2}$, (β) $4\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a small hand of Zoega’s 6th class (*cf.* Ciasca, i., tab. xiii. for the type). Initials, marginal ornaments &c. are in red. From the same MS. as *Clar. Press* fragt. 26 (published, *Méms. de la Miss. fr.* iv., 612), and Vol. 129¹³, fol. 43, 44 and perhaps also Vol. 131¹, fol. 66, Vol. 131², fol. 87, Vol. 129¹⁶, fol. 43 of the Paris collection.¹

From Alhmim.

[BUDGE.]

(α). From a Homily or Encomium. The text here addresses someone in the 2nd sing. as *μαρκα[ριτ]ηε* (*μαργαρίτης*) *επταετηρ* and

¹ Paris 129¹³, 43, relating to the death of Pahomius, is entitled *οτιορος εβοα ρηηιος ηηηηιωτ ηαριου — αηα ηεοαορος ηαρχημαηαριτης ηταετηηηεο*.

ηααο ηαικαιος, begging him to help those of ‘this congregation (*συναγωγή*) in this time of trouble, and to be a wall of fire to this holy monastery and save its inmates from sin and the wrath that comes after sin.’

(β). John the Hermit (*εγκλειστος*), Bishop of Hermopolis, *ηεηεκοπος ηρηηοτη*; ¹ from two Homilies. The second is on Paul and Anthony, *οηαιος οη εηηαηα ηατ[α]ος ηηαηα αητωηος*, and begins; [αε]μαηεε λε ηηεοτ- οειω ηηηο[σ η]μαχωριτ[ηε αηα] αητω- η[ιος]. It contains the sentence; *αηαοε τηηοτ ηετατοττο ηη εεεωκ αηαηεηοτ* (*επαυειν*) *ηαητωηος ηρηε ερη αη α[ηηη]* *ηετρηοη το[ηοτ] εαηεηοτ ηηο[η] ρηταεηο ηηη κ[α]τα τηοου*.

185.

Or. 3581A(13). (*Formerly* Or. 3367).—Parchment; a fragment; $10\frac{1}{4} \times 9\frac{1}{2}$ in. The text, which is palimpsest, is written in one column in a small, irregular hand, inclining to the right (*cf.* Hyvernât, pl. x., or some Bohairic hands, *e.g. ib.*, xxxi.). This is from the same MS. as Lord Crawford’s fragt. 255, and in Paris, Vol. 131¹, foll. 37, 67 which contain homilies of Basil, Chrysostom, Severus &c.²

[H. WALLIS.]

Parts of three homilies;

fol. a. I. End of an Epistle addressed in the 2nd sing. It was written during a perse-

¹ His episcopacy is doubted by Amélineau, *l.l.* 504; *cf.* Zoega, p. 107. In Paris, Vol. 131⁸, f. 147 is from an Encomium on S. Mark, by [ηοζαηηηεε ηε]ρηαηετος and was pronounced while the author was still a priest, *ηηατερηεηεκοπος*.

² All the fragments exhibit remnants of two earlier texts; an account of the appearance of S. Michael to Dionysius Pseudo-areopagita (*cf.* Amélineau, *Contes et Romans de l’Egypte chrétienne*, i. 1), and a homily on Herod, Pilate and Christ’s passion.

ΑΓΙΩ ΑΓΧΙΩΚΗ ΠΥΘΗΝΤ Η[CON] ΘΗΟΤΖΟΟΤ
 ΗΟ[ΓΙΩΤ] ΕΤΒΕΟΤ ΑΓ[ΧΩΚΗ] ΤΗΑΤΑΙΩΤΗ ΕΤΑΙ-
 ΤΙΑ ΗΤΑΓΧΩΚΗ ΕΤΒΗΝΤΕ ΕΠΙΔΗ ΠΕΦΑΜΑΣΤΕ
 ΗΤΑΣΖΙΣ ΕΤΕΙΖ ΧΕΒΕΚΧΩΚΗ ΠΠΕΚΣΩΝΑ ΖΗΟΤ-
 ΠΟΟΤ ΉΚΤΕΒΟΚ ΕΡΥΑΝΟΜΙΒΕΣ ΠΠΑΣΕΒΗΣ ΤΑΖΟΚ
 ΑΠΧΩΝΙΓ ΨΟΠΕ ΠΟΤΖΟΟΤ ΕΦΗΑΠΡΟΝΑΘΕ ΖΗΤΑ-
 ΓΟΡΑ ΠΟΤ ΠΛΕΚΟΤ ΘΕΩΝΑ ΑΓΕΙ ΖΩΩΓ ΠΟΤ
 ΟΥΚΑΤΑΛΙΚΟΣ ΗΖΑΙΡΕΤΙΚΟΣ ΕΦΠΑΡΑΓΕ ΕΤΕΠΙΣΚΟ-
 ΠΟΣΠΕ ΗΤΕ ΘΑΙΡΕΣΙΣ ΠΠΙΣΠΟΝΑΜΟΣ ΠΑΙ ΕΤΟ
 ΠΠΛΑΜΟΣ ΖΗΤΕΤΦΤΕΙΣ ΑΤΕΦΖΑΙΒΕΣ ΤΑΖΕΠΛΕΙΩΤ
 ΘΕΩΝΑ ΠΤΕΦΣΟΝΑΜΤΕ ΠΤΕΓΗΟΤ ΑΓΚΟΤΓ ΕΠΑ-
 ΖΟΤ ΠΠΕΦΒΟΚ ΕΠΖΩΒ ΕΤΕΦΒΗΚ ΕΤΒΗΝΤΓ ΑΓ-
 ΧΟΟΣ [Ε]ΤΡΕΤΕΠΕ ΠΑΓ [Π]ΠΟΤΑΚΑΠΠ Π[ΠΟ]ΟΤ
 ΑΓΙΩ ΑΓΕΣ¹ . . . ΗΕΑΟΤΣΑ ΖΗ . . . Ε ? ΟΠΠΟΗ
 ΑΓ . . . ΑΓΙΩ ΠΠΠΣΑΟΤΚΟΤ ΑΓΜΤΕΙ ΠΠΠΟΟΤ
 ΠΠΠΕΣΕΠΠΗΑΤ ΑΓΙΩ ΨΑΠΠΕΖΠΠΠΠ ΠΠΠ ΑΓ-
 ΧΩΚΗ ΕΦΧΩ ΠΠΠΤΑΜΟΣ² . . . ΠΤΕΡΕΠΠΠΕ ΑΕ
 ΕΡΟΓ ΧΕΑΦΡΠΑΡΑ ΠΕΦΕΘΟΣ ΟΥΠΠΟΠΠ ΠΛΟΤ-
 ΣΟΠ ΑΛΛΑ ΨΑΠΠΠΠ ΠΠΠ ΑΠΡΠΠΠΠΕ ΕΠΑΤΕ
 ΑΠΟΤΩΠ ΑΕ ΕΧΠΟΤΓ ΕΤΒΕΠΠΠΠ ΠΕΧΑΓ ΠΑΠ
 ΧΕΕΤΒΟΟΤ ΤΕΤΠΠΠΠΠ ΘΕΟΛ ΖΗΠΠΠΠΠΠ ΕΤΒΕ-
 ΠΠΠΠΠΠΠ ΠΠΠ ΠΑΡΑ ΠΑΠΠΠ ΠΠΠΠΠ ΓΑΡ-
 ΠΠ ΠΑΠΠΠΠ ΧΕΠΠΠΠΠΠΠ ΑΠ ΕΤΟΤΖΟΟΡ
 ΕΑΓΚΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΓΑΡ
 ΠΠΠΠΠ ΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠΠΠ ΕΤΒΕΖΠΠ-
 ΠΠΠΠ ΠΑΤ

187.

Or. 3581A(15).—Parchment; a complete leaf (the first of quire 6,) and a fragt., paged $\overline{\rho\kappa\omicron}$, $\overline{\rho\lambda}$; $\overline{\rho\mu\alpha}$, $\overline{\rho\mu\beta}$; $11\frac{1}{2} \times 10\frac{1}{2}$ in. The text, in two columns of about 26 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. viii.). Initials are slightly enlarged. The quire ornament is coloured red and green. In the Paris collection, Vol. 131⁵, fol. 41, Vol. 131⁶, foll. 33, 47 are from the same MS.

From Ahmim.

[BUDGE.]

¹ ΕΥΕΓΕΟΤ ?

² Ps. l. 9. v. Ciasca, ii. 104.

Rufus of Shôtep¹; Discourses on S. Mat. iii. 1 ff. (?) and iv. 1.

p. $\overline{\rho\kappa\omicron}$. Prophecies, the service of the Law, the ancient stories (*ιστορία*) are no longer a mere letter, they are become spirit; no longer types, they are become truth. The garment is no longer of camel's (hair), but of sheep's (wool). John's leathern girdle is the continence (*ἐγκράτεια*) which girds them that eat the Pascha (*ετερευετογκου υππασχα χηπιουροτ υποο*); it is the seal *ΠΤΩΩΒΕ* of the seed vessel (*ἀγγεῖον σπερματικόν*). But certain say, We too are girded. Yet they are not girt with leather; for those members (*μέλος*) are not yet subject to them. Let John's food be locusts and wild honey; my Saviour eats the bread of life. Let the prophetic word alight from heaven, and not fly up like the locust; but let knowledge of grace fly up and become a fellow-nursling *ΨΗΠΠΠΠΠ* with the air and seek out the invisible (*ἀόρατος*). Let John eat locusts, the eighth of Pharaoh's plagues, and wild honey. *Quotations*; Ps. lxiv. 14, Rom. xiii. 14, Mat. iii. 4, *ib.* iii. 7.

p. $\overline{\rho\mu\alpha}$. Title, *ΠΠΠ[ΨΠΠΠ]ΤΗ ΠΠΠΠΠ Ε[ΑΓ]-* *ΤΑΤΟΓ ΠΠΠ ΠΠΠΠΠΠ ΠΠΠΠΠ ΑΠΑ ΖΡΟΤΦΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΚΑΤΑ ΠΠΠΠΠ ΠΠΠΠΠΠΠ ΑΠΠ ΠΑΙ ΧΕΤΟΤΕ ΑΥΧΙΤΓ &c.*

For other sermons of this author, v. Zoega, pp. 616, 618.

188.

Or. 3581A(16).—Parchment; an almost complete leaf (the first of a quire), paged $\overline{\rho\mu\omicron}$, $[\overline{\rho\mu\epsilon}]$; 11×9 in. The text, in two

¹ The body of the saint, *هرونس الاسقف*, lay in the monastery of *ابو السرى*, near Siût (v. *Abû Sâlih ed. Evetts*, fol. 88a).

Vol. 129¹⁴, foll. 71, 91, 127 are from the same MS.,¹ so also Zoega's no. ccxlviii. (*cf.* Lightfoot, *Apostolic Fathers*,² pt. ii., vol. i. 108, 109).

From Ahmîm.

[BUDGE.]

Presumably from a Homily or Epistle of Severus of Antioch, since all but one (129¹⁴ f. 91,) of the Paris and most of the Borgian fragments are from those works. The other works preserved in the MS. were the Ignatian Epistles, in which the texts of our fragt. are not to be found. The passages here preserved are addressed partly in the 2nd sing. fem., partly in the 2nd plur. They appear to deal with the benefits of obedience to God and with sobriety. The following sentences occur:—

ако протретиш [т] в нечетни слова [хв]
всичко ако ти [ти] типарава и не [пр] ос-
тава и тогава [сѡ] и он да внакоти ех-
нотизмос и таркѣ и тебѣ в роу [зи-
нотизм] ако и в хвѣ и в [ѡ] и в роу
роу.

хоррyаnиo[ω] γαστηq τεραcoφ[ελεc] ιηcoq
οnαte φ[3 or 4 letters] ετηιnτζαk.

καὶ γὰρ ἐφ[ύλη]θη τὰ πάσης τιμῆς καὶ οὐ[δ]ὲν
ἐστὶν ἄλλο πρ[ὸς] τὴν ψυχὴν τοῦ
πνεύματος

192.

Or. 3581A(20).—Parchment; a complete leaf, paged $\overline{\text{cor}}$, $\overline{\text{coa}}$, and two fragments; $13\frac{1}{4} \times 10\frac{1}{2}$ in. The text, in two columns of about 32 lines each, is written in a regular hand (cf. Georgi, *Frag. Ev. S. Joh.*, tab. ii. ult.). Initials, stops, ornaments, the letter ϕ &c. are coloured red. From the same MS. as Zoega no. exciii. V. also Georgi, *l.l.*, clxvii. and 278. The fragt. Mingarelli, *Aeg. cod. rel.*

p. 106 ff., though perhaps a copy of the same work, is not from this MS.

From Ahmîm.

[BUDGE.]

Shenoute; from a Homily or Commentary on the Song of Solomon. The following are examples of the text (omitting the quotations):—

Fragt. 1, fol. a. (ch. v. 1) και γαρ ἀρχι-
 τος ζήτησις υπαράλις τεκνία [1 line]
 υπ[αν]ος [το]λος βαρύνουσα υπερταγ-
 μον υπεναρωνα εως ζιτοτοτ υπερεκ-
 ρατε υπαροβιος ετοτις ηςωφ υπηερεκ
 [2 lines] [πειο]εικ υπ[πει]ρη περ[εω]να
 υπε υπερεσιος ετοτχαι πατ υπηερεριτ
 ετολοτ ετιοτι υπερετε υπηερεκο και
 γαρ υπαροτιος υπο εγρα εχοοτ υπη-
 παλις ετεπει φηροτρεπει ποτον υπη
 ετιεταχε υπηετ[ηρ]ιον υπηε[ρις]τια]ος
 [ζη]πεικοςος εωτοπι εωτιν[η]τι παρβερ
 ητετισω ητετιν[ε]ε ηςιν[η] οτωι υπασινα
 σο υπασιος ητετιν[ε]ε εως υπηκαρος
 υπη

р. сѡг. (vi. 4^a) πρ^ωτρεπαροενος qi πνε-
μα εσ^{τι}ν ζητεκανεια παιστα ετιμο^υς εσ^{τι}ν
εν^{τα} αλλ εχ^ησ^ασ^ιν ετο^υς υπ^εσ^ιν ετι^μο^υς
πνε^μα πνε^μα^τι^ς πε^ρα^ρο^εν^ος γα^ρ πσ^εμ^η
πε^ρα^τι^ς πνε^μα πνε^μα^τι^ς φι^ος ετε^λη^ση^σ
πνε^μα^το^υ πνε^μα^το^υ αρ^ητ^η εσ^{τι}ν ενε^ρ-
γη^τ χω^ςτε^ρα^να^γ πο^τε^ω &c. (vi. 4^b—6)
(р. сѡл) πνε^μα^το^υ παι^ς πτε^καν^εια πνε^μ-
ατ^ηс^иа πνε^μα^τи^ς εво^λ ζη^ητε^σт^ир^ион
αι^ο παι^ς [и] тα^ςκε^си^ς υπ^ο πα^ρο^εн^ος
се πρ^ωт^η &c. (vi. 7, 8) ти^тη^κα^ρи^οс^те та^ι
πτε^καν^εια εт^αт^ο πи^οс пο^т ге^нε^α πи^ι
пα^ρχ^αи^οн χи^пα^κи^οн те^с πρ^ωт^η пе^ши^т
ик^тр^из ит^е пе^ρт^от^о пе^тα^гг^ем^он πи^ит^ε-
си^οт^е пи^οс^то^ло^с αι^ο пα^ρк^οс πи^иο^τκ^αс
παι^ς εт^ит^αс πи^αс πе^ρт^от^о пе^тα^гг^ем^он
кα^та те^ги^пе εт^ик се^с те^гт^ет^хο^γи^οт^е πи^ελ^α-
ακ^ии^ς пе^ши^та^с пр^оф^ит^ηс пе^τη^αх^ε ζη-
пр^αи υп^οт^οи υп^ερ^οт^ο их^ωс^οи^ς.

¹ Vol. 129¹³, f. 77, is published by Amélineau, *Méms. de la Miss. au Caire*, iv, 827.

193.

Or. 3581A(21).—Parchment; 11 complete leaves; ruled but not paged, though one (now fol. 8,) was the first of quire $\overline{\kappa\zeta}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (cf. Hyvernat, *Album*, pll. vii. 2, viii. 4 or Zoega, cl. iv, no. xvi.). To the outer edge of fol. 2, a leather tab was formerly attached. Four other leaves from the same book, one bearing the quire-mark $\overline{\kappa\lambda}$, are catalogued under the next number. In the Paris collection, Vol. 130⁵, fol. 92 seems to be from the same MS.

From Ahmîm.

[BUDGE.]

Homilies or Epistles of Shenoute. The same texts are for the most part to be found elsewhere; foll. 1a—6a, col. 1 in MS. *Clarend. Press.* 20 and in Zoega no. cc. (cf. p. 491, $\overline{\tau\omicron\lambda}$ with our fol. 2a, col. 1), also in Zoega no. cxc. (cf. p. 443 ff. with our fol. 5b, col. 2 ff.); fol. 8—10 in MS. *Curzon* 109 B, $\overline{\tau\omicron\eta}$ — $\overline{\tau\eta\zeta}$ ¹ and, as far as fol. 10b, col. 2 likewise in Zoega no. cxc. (p. 446); fol. 11 in *Curzon* 109 B, $\overline{\tau\eta\lambda}$, $\overline{\tau\eta\beta}$. Four or five leaves are missing between foll. 10 and 11.

194.

Or. 3581A(22).—Parchment; four complete leaves from the same MS. as the preceding number (v. the description). Fol. 1 is the first of quire $\overline{\kappa\lambda}$. None of the leaves are consecutive.

From one or more Homilies. The style is clearer and Greek words are more plentiful than is usual with Shenoute. The heresy of

Manes (cf. fol. 4) is attacked in two of his known writings (v. Zoega, pp. 420, 450).

Fol. 1. May God forgive His people. We repent and grieve yet do not forsake sin. If God slew half the world, we should still sin. How shall we escape when that "great barbarian" comes upon us from whom none is safe. . . .

Fol. 2. Where will be our boldness in presence of the judge? None can escape death by vows of gifts or the like. *Μαλακοί* and sodomites shall be especially punished. Woe to them that kill themselves and others too and that strive and fight together; for thus Satan rages within us. Call not such brothers but devils. . . .

Fol. 3. Our troubles are less than our sins merit. Blessed art Thou that bearest our sins and troubles! Thou art God, we are but earth and wither as grass. Blessed those whom Thou bringest under the power of the Holy Spirit, for they subdue the body beneath Thy yoke. The Lord is *χρηστός*, and teaches His laws to His people. What is sweeter than Thy yoke or lighter than Thy burden? All is sweet that Thou hast created. Thence we see that Thou alone art God; we may not be idolaters. Marriage is sweet to us because of the begetting of children without *πορνεία*. . . .

Fol. 4. How shall they hide from Him, the Father that made them? He, the word made flesh, the true man, yet maintained His divinity. The wickedness of Manes' heresy. How should the builder despise his work? How is God changed by coming forth from her He had created? Contrast of Christ's heavenly glory and earthly humility and of the simple shepherds' faith with the rulers' unbelief. . . .

Quotations; fol. 1, Is. lxiv. 6; fol. 4, Joh. xx. 17 and *ἀνατρεῖται πᾶς οὐρανὸς*

¹ Six foll. immediately following the Curzon fragt. (text = Zoega ccx*) are bound with MS. 24 of Lord Crawford's collection.

ΠΗΓΗΚΕΤΗΝΟΟΤΕ ΖΗΖΗΝΤΟΠΟC ΕΥΧΕΟΤΗΖΗΤ
ΕΝΟΒΙ ΕΤΟΤΩΩ ΠΗCΟΤ ΕΝΤΑΤΕΙ ΕΒΟΛ ΗΖΗΤΟΤ
ΧΕΠΠΟΤΗΕΤΗΛΑΟΥΕΝΟΤ ΔΙΧΟΟC ΟΗΤΙΟC ΑΤΩ
ΑΙΕΠΕ ΧΕΠΡΩΠΕΠΕ ΕΤΕΙΡΕ ΠΠΟΡΠΕΙΑ ΕΒΟΛ
ΗΖΗΤΟΤ Η ΕΒΟΛ ΖΙΤΟΟΤΟΤ ΠΠΗ ΠΠΟΟΤ ΖΗΠ-
ΡΑΦΤΕΙC ΠΠΗ ΠΠΗΤΑΤΥΑΤ ΧΕCΕΡΟΤΡΟC ΠΠΕΒΟ
ΠΠΗΠΗΤΥΑΤ ΤΑΠΕ ΘΕ ΕΝΤΑΤΧΟΟC ΧΕΠΕΤΧΗ
ΠΠΑCΕΠΠΕ ΠΑΡΟΡΠΟC ΑΤΩ ΧΕΠΠΑΔΑΤ ΠΑΠΑ
ΠΠΕΤΧΗ ΠΠ[ΑCΕ]ΠΠΕ. Col. 2 of this fol. is
only partly preserved.

The text of the unpagcd fol.; [ΟΤΑ]
ΕΦΙΚΟΤΚ Ζ[ΙCΩ]Υ ΚΕΟΤΑ ΕΦΟΤΩΩ ΠΠΕΦ-
ΠΟΤΖ ΚΕΟΤΑ ΕΦΟΤΩΩΠ ΠΠΟΤΟΠΥ ΑΤΩ ΕΦ-
ΠΟΡΚ ΠΠΟΠΕ ΖΗΚΟΟΤΕ ΕΤΚΩΠC ΠΠΟΤΕΡΠΤ
ΚΕΟΤΑ ΕΦΚΟΟΤΕ ΠCΑΠΕΦΧΟΠC ΠΠΚΕΖΟΤΕΠΠΗΠ-
ΡΟΠ ΠΚΤΠΤCΟ ΕΠΕΤCΑΠΠΥ ΠΠΟΦ ΠΠ ΠΕΠΠΑΧΟΟC
ΑΠ ΧΕΠΕΡCΟΟΤΕ¹ ΠΠΗ ΠΑΠΟΤΟΤ ΠΠΗΖΗΤΟΤ
ΔΟ ΚΑΚΩC ΕΟΤΠΠΕ ΠΚΕΠΠΕ ΟΠ ΖΗΠΠΑΡΑ-
ΤΠΠΑ ΑΤΩ ΤΕΠΠΟΠΠΟΤΟC ΖΗΠΠΟΠΟC ΕΤΟΤΑΔ
[Χ]ΕΟΤΑΥ ΠΠΠΠ[ΤΕ ΟΚ]ΥΑΠΧΟΟC ΧΕΠΠ ΟΤ-
ΠΟΤΑ ΠΠΗ ΕΦΕΩΤΠ ΕΠΥΑΧΕ ΕΠΚΕΙΡ[Ε] ΠΠΟΦ
ΑΠ ΚΕΟΤΑ ΕΦΕΩΤΠ ΑΠ ΚΕΟΤΑ Ε[Ρ]ΧΙΟΤΕ ΚΕΟΤΑ
ΕΦΟ ΠΚΡΟΦ ΠΡΕΦΧΙΟΤΑ ΚΕΟΤΑ ΠΠΟΠΚ ΚΕΟΤΑ
ΠΡΕΦΧΠΠΟΠC ΚΕΟΤΑ ΕΦΥΟΡΥΡ ΠΠΕΖΙΤΟΤΟΦ
ΖΗΤΕΦΠΠΠΑΤΕΩΠ ΖΗΚΟΟΤΕ ΕΤΟΤΩΩ ΠΠCΑΡΖ
ΠΠΟΤΕΡΠΤ ΖΗΤΕΠΠΠΠΠΠΠ ΟΠ ΠΠΟΟΤ ΠΟΤΑΠ
ΕΤΕΖΟΤΟΤΟΡΤ ΑΤΩ ΠΡΩΠΠΕ ΠΡΩΠΠΕ ΖΗΠΠΤΡ-
ΠΟΠC ΚΑΤΑ ΤΕΦΒΟΤΕ ΑΤΩ ΤΕCΖΠΠΕ ΤΕCΖΠΠΕ
ΚΑΤΑ ΤΕCΠΠΤΑCΕ (fol. b.) ΠΠC ΠΠΠΤCΟ ΑΠ
ΕΤΟΤΟΠΠ ΠΠΠΠΠΠΠ ΠΕΡΥΑΚ ΡΩ ΤΑΠΕ ΘΕ ΕΤ-
ΥΟΟΠ ΑΤΩ ΕΤΡΖΟΤΟ ΑΤΩ ΠΑΥ ΠΖΕ ΕΠΠΑΡΒΟΛ
ΕΤΡΕΤΧΟΟC ΧΕΠΠ ΠΠΗ Π ΠΠ ΠΠΠΕΠΠΟC ΧΕΠΠ-
ΧΠΚ ΑΠ ΕΒΟΛ ΗΖΗΤΟΤ ΤΠΡΟΤ ΠΑΠΠΤΑ ΠΕΦ-
ΟΤCΙΑCΤΠΡΠΠ ΑΤΩ ΕΠΠΟΠΟC ΕΤΟΤΑΔ ΠΠΕΡ-
ΡΑΦΠ ΠΡΩΠΠ ΔΟ ΕΠΠΗΖΗΤΟΤ ΠΠ ΠΕΠΠΡΕΠΠ
ΠΑΠΠΕ ΕΡΡΠΠΑΟ ΖΗΠΠΑΠΠΠΠΠΠ ΠΠΠ ΠΠΠΟΤΗΖ
ΤΠΡΟΤ ΗΖΗΤΟΤ ΖΗΠΠΤΒΒΟ ΠΠΠΠΠΠΠΑΚΑΡΙΟC
ΒΑΠΑΠ ΔΟ ΑΠΠ ΠΠΑΠΠΠΠΠΠΠΠΠΠ ΠΠΠΑΡΑΦΤCΙC
†ΖΠΠΠ Π[ΤΟ]Υ ΧΕΠΠΧΕ[Ο]Υ ΑΛΛΟ ΠΠΠ ΠΠ
ΠΠΑΠΠΠΠΠΠΠΠΠΠ ΕΤΟΤΑΔ ΧΟΟC ΕΠΠΠΠΠΠ ΕΠΠ-

ΚΟCΠΟC ΤΠΡΠΠΕ ΧΕΠΠΕΠΠΚΕΤΠ ΑΠ ΠΠΠΠΠ
ΖΙΖΑΤ ΠΠΑΠΠ ΠΕΠΠΠΠΠΠ ΑΛΛΑ ΟΤΠΠΠ ΟΠ ΖΙΒΑΧΕ
ΕΠΠΑΠΠΠ ΧΕΟΤΠΡΩΠΠΠ ΗΖΗΤΥ ΠΠΠ ΠΠΑΓΓΕΛΟC
ΑΤΩ ΟΤΠΡΠΠΠ ΠΠΠ ΠΠΠΑΒΟΛΟC ΑΛΛΟ ΠΠΠΠΠ
ΕΤΟΤΑΔ ΕΠΠΥΑΧΕ ΕΠΠΠΠΠΠ Π ΕΚΠΠΑΧΟΟC ΟΠ
ΕΠΠΟΤΠΠΖ ΗΖΗΤΟΤ ΧΕCΕΟΤΟΠΠ ΕΒΟΛ ΠΠΠ ΠΠΠΠΠ
ΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ.

197.

Or. 3581A(25).—Parchmcnt; two leaves,
paged (α) $\frac{p}{\pi}$, $\overline{\pi\pi}$ and (β) $\overline{\alpha\alpha}$, $\overline{\alpha\eta}$; $11 \times 8\frac{1}{4}$ in.
The text, in a single column of 22—25 lines,
is written in an upright hand greatly resem-
bling that of no. 214 *below*. Initials are en-
larged. The Curzon MS. no. 110 and in Paris,
Vol. 130^s, foll. 23—32, 84, 125, Vol. 131^s,
foll. 79—81, Vol. 131^s, foll. 71, 72, 112, Vol.
129^{is}, fol. 97, and possibly Vol. 129^{is}, foll.
10, 11 are from the same MS.

From Ahmim.

[BUDGE.]

α. From a Homily upon usury. The fol-
lowing is a specimen of the text;

ΠΡΩΠΠ ΕΑΡ ΕΤ ΠΠΠΠ ΠΠΠΠΠ[ΑΤ] ΕΦΠΠ ΑΠ
ΠΠΠΠΠΠΠ ΕΤΒΕΟΤ ΑΛΛΑ ΕΤΒΕΠΠΠΠΠ ΕΤΕΦΟΤΩΥΤ
ΕΒΟΛ ΖΗΤC ΕΥΚΩΠΕ ΡΩ ΕΦΥΑΠ[ΤΠ]ΠΠΠΠΠΠ
ΕΖΟΤΠ ΠΚΤΠΠΑC ΠΟΤΚΑΠΦΑΛΑΠΠ ΠΚΠΠΠΠΠ ΟΠ
ΠΠΠC CΕCΟΟΤΠ ΔΟ ΟΠ ΠΠΠ ΠΚΕΠΡΟΦΠΠΠΠ
ΧΕΟΤΠΠΠΠΠΑΚΑΡΙΟC ΠΕΤ ΠΠΠΠΠ ΠΚΤΠΠΠΠΠΠΠ
Π CΑΚΧ[Γ'Ο]Π ΠΠΠΠ ΕΡΟΚ ΕΤΥΒΠΠ ΠΠΠΠΠΠΠΠ-
ΤΑΑΥ ΠΑΥ.

Quotations; Mat. v. 17 and some inexactly
from the Old Test.

The end of the homily is preserved and it
is followed by this rubric, referring apparently
to what came after it. ΟΠΠΠ ΤΠΠΠΠΠΠ ΠΚΤ-
ΡΙΑΚΠ ΕΧΠΠΠΠΠΠΠΠ ΕΒΟΛ ΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ
ΛΟΠΠΤ Ξ ΠΑΠΠΠ. (Cf. no. 144 *above*,
fol. a, l. 9.)¹

¹ v. Peyron, *Gram.* 174.

¹ The Paris frags. show other rubrics; e.g. COT KA
ΠΠΠΠΠ ΤΕΤΥΠ ΠΠΠΑΡΟΠΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠΠ ΛΟ-

199.

Or. 3581A(27).—Parchment; a complete leaf, ruled and paged $\overline{12A}$, $\overline{12B}$; 11×9 in. The text, in two columns of 28 lines each, is written in thick, regular characters (*cf.* Hyvernat, pl. viii. 2). The initials are enlarged. From the same MS. as *Clar. Press*, fragt. 24 and Paris, Vol. 130², foll. 9—11. The present leaf follows immediately on the last of these.

From Ahmîm.

[BUDGE.]

Shenoute; Epistles. The following is the text; [ⲥⲏⲧⲏ]ⲛⲓⲧⲏ ⲛⲓⲛⲉⲛⲁⲛⲓⲧⲏ ⲁⲧⲓⲟ ⲛⲉⲛⲉⲛⲉ ⲛⲓⲛⲁⲛⲉ ⲛⲓⲧⲏⲟ ⲉⲃⲁⲭⲉⲧⲉⲧⲏⲟ ⲁⲛ ⲛⲟⲟ ⲛⲉⲛⲉⲛⲉⲛⲉ ⲛⲓⲛⲁⲛⲁⲓ ⲛⲓⲛⲁⲛⲓⲧⲏ ⲁⲧⲓⲟ ⲛⲉⲛⲉⲛⲉ ⲉⲓⲉⲟⲟⲧⲏ ⲁⲛ ⲛⲓⲛⲟⲟⲧⲏ ⲉⲓⲉ ⲛⲉⲧⲓⲛⲁⲕⲣⲓⲛⲁ ⲛⲓⲛⲟⲓ ⲁⲧⲓⲟ ⲛⲓⲛⲉⲧⲉⲟⲟⲧⲉ ⲁⲛ ⲛⲧⲉⲧⲏⲁⲛⲟ ⲟⲧⲏⲟⲁⲧⲓⲉ ⲛⲧⲓⲛⲟⲛⲓⲁ ⲁⲧⲓⲟ ⲛⲁⲛⲁⲛⲁⲕⲏ ⲛⲉⲧⲉⲣⲉⲛⲁⲟⲣⲟⲥ ⲛⲓⲛⲟⲧⲧⲉ ⲛⲁⲧⲓⲉⲧⲏ ⲉⲧⲟⲟⲧⲟⲧⲏ ⲁⲛ ⲛⲉⲁⲧⲟⲣⲓⲛ ⲉⲧⲓⲛⲓⲧⲏ ⲉⲃⲁⲭⲉⲧⲏ ⲉⲧⲉⲛⲉⲧⲓⲛⲓⲛⲧⲁⲥⲟⲛⲓⲉ ⲉⲧⲣⲉⲟⲧⲉⲃⲏⲛⲟⲩ ⲛⲓⲛⲁⲛⲉⲛⲉⲛⲉ ⲛⲁⲧⲏⲟⲧⲧⲉ ⲛ ⲛⲁⲩⲟⲩ ⲛⲉⲟ ⲛⲧⲟⲧⲏ ⲧⲉⲧⲏⲁⲣⲉⲟⲗ ⲉⲣⲟⲥ ⲧⲟⲣⲓⲛ ⲉⲧⲓⲛⲓⲧⲏ ⲭⲉⲟⲧⲓⲛⲉⲣⲁⲛ ⲛⲓⲛⲟⲧⲏ ⲭⲉⲛⲟⲛⲁⲭⲟⲥ ⲛⲓⲛⲁⲣⲉⲛⲉⲛⲟⲥ ⲛⲉⲟⲟⲧⲧⲏ ⲁⲧⲓⲟ ⲛⲁⲣⲉⲛⲉⲛⲟⲥ ⲛⲉⲁⲩⲏⲟ ⲉⲧⲉⲧⲏⲉⲟⲟⲧⲏ ⲉⲛⲓⲛⲁⲧⲁⲭⲁⲥ ⲉⲟⲗ ⲭⲉⲟⲩⲉⲃⲏⲛⲓⲧⲉ ⲛⲧⲉⲛⲓ ⲛⲓⲣⲓⲣ ⲛⲉⲧⲉⲧⲏⲁⲣⲉ ⲛⲓⲛⲟⲧⲏ ⲁⲛ ⲛⲁⲧⲁⲭⲁⲧⲏ ⲧⲉⲧⲥⲣⲉⲥⲓⲉ ⲣⲁⲣⲧⲉ ⲁⲧⲓⲟ ⲛⲓⲛⲟⲧⲣⲛⲉⲥⲉⲟⲗ ⲁⲭⲁⲭ (p. 72b) ⲛⲁⲛⲁⲛⲁⲛⲉⲛⲉ ⲧⲏⲁⲣⲁⲕⲁⲗⲉⲓ ⲁⲧⲓⲟ ⲟⲛ ⲧⲏⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲓⲛⲟⲧⲧⲉ ⲛⲉⲃⲁⲛⲉⲧⲓⲛⲓⲧⲉⲣⲉⲧⲟⲟⲥ ⲛⲁⲓ ⲛⲓⲣ ⲛⲁⲛⲟⲟⲧⲏⲛⲉⲟⲧⲏ ⲛ ⲛⲉⲧⲉⲧⲏⲁⲣⲉⲟⲧⲏⲉⲟⲧⲏ ⲛⲟⲟⲓ ⲛⲉⲛⲟⲧⲏⲧⲏ ⲛⲁⲓ ⲉⲧⲉⲥⲕⲁⲛⲁⲭⲁⲛⲉⲛⲉ ⲉⲧⲣⲉⲣⲟⲟⲟⲥ ⲉⲟⲧⲏ ⲉⲣⲟⲟⲧⲏ ⲉⲃⲁⲭⲉⲛⲉⲛⲁⲕⲁⲥ ⲣⲁⲣ ⲛⲉⲛⲧⲏ ⲉⲓⲟⲭⲭⲁⲓ ⲛⲁⲓ ⲉⲧⲣⲁⲟⲧⲉ ⲉⲟⲗ ⲛⲓⲉⲧⲓⲧⲟⲛⲟⲥ ⲛⲟⲟ ⲛⲧⲁⲓⲭⲟⲟⲥ ⲛⲉⲁⲥ ⲛⲉⲟⲛ ⲁⲧⲓⲟ ⲉⲣⲃⲏⲛⲉⲟ ⲉⲛⲧⲟⲟⲧⲏ ⲉⲧⲉⲛⲉⲧⲉⲧⲛⲟⲛⲉⲛⲉⲓ ⲉⲛⲉⲃⲏⲛⲓⲧⲉ ⲛⲓⲛⲁⲕⲁⲟ ⲭⲉⲟⲧⲏⲁⲣⲉⲟⲧⲟⲕⲁⲕⲉ ⲛⲁⲣⲁ ⲛⲁⲕⲁⲟ ⲉⲧⲓⲛⲁⲧⲏ ⲁⲧⲓⲟ ⲉⲧⲣⲉⲣⲉⲣⲟⲧⲁ ⲛⲟⲧⲓⲟⲧⲏ ⲛⲓⲛⲁⲕⲁⲟ ⲛⲁⲛⲓⲧⲉ ⲧⲏⲁⲣⲟ ⲟⲛ ⲁⲧⲓⲟ ⲛⲧⲏⲁⲕⲓⲛ ⲁⲛ ⲉⲧⲉⲛⲉⲧⲉⲧⲛⲟⲛⲉⲛⲉⲓ ⲉⲛⲉⲃⲏⲛⲓⲧⲉ ⲛⲓⲛⲟⲧⲟⲥⲛⲉⲓ ⲭⲉⲟⲧⲏⲁⲣⲉⲟⲧⲟⲧⲟⲥⲛⲉⲓ ⲛⲁⲣⲁ ⲛⲟⲧⲟⲥⲛⲉⲓ ⲛⲓⲛⲉⲃⲏⲛⲓⲧⲉ ⲛⲟⲧⲟⲥⲛⲉⲓ ⲉⲧⲟⲧⲉⲣⲉ ⲛⲓⲛⲟⲟⲧⲏ ⲁⲧⲓⲟ ⲉⲧⲣⲉⲣⲉⲣⲟⲧⲁ ⲛⲟⲧⲓⲟⲧⲏ ⲛⲓⲛⲟⲧⲟⲥⲛⲉⲓ ⲛⲓⲧⲓⲛⲧⲉⲣⲟ ⲛⲓⲛⲓⲧⲉ ⲉⲛⲉⲣⲉⲛⲁⲭⲉⲟ.

200.

Or. 3581A(28).—Parchment; a complete leaf (the first of quire 16,) and two fragments (from the last of quires 17 and 18), ruled and paged —, —, 100α, 100η and 100ζ, 100π;¹ 13½ × 11 in. The text, in two columns of 30 lines each, is written in an upright hand (cf. Ciasca, ii, tab. xxi). Initials &c. are accompanied by fine ornaments in yellow, red and green. Pp. 100ε—100ϛ of the same book form no. 22 of the *Clar. Press* frags.² In the Paris collection Vol. 130⁴, foll. 95, 96, 106, 107, Vol. 130⁵, foll. 41, 69, 107, Vol. 131⁷, foll. 45 and in Cairo no. 8007 are from the same MS.

From Alhmîm. [MYERS, BUDGE, HORNER.]

From a Homily or Instructions to monks, by Shenoute (*v.* the Oxford and Cairo frags.). It gives rules for the distribution of food-allowances, for washing, for the gathering of fruit, which is not to be committed to children, for the conduct and duties of the *pomon*, directs the punishment and expulsion of brawlers and reproves the neglect of the sick.³ The following are specimens of the text :

p. — (quire 7̄). οὐτο μινενότ'αζατηρ +
 ηατ εβολ ζινετο οτοοπορς γαρνε μινετ-

¹ The volume whence this came was therefore not the first of its series.

³ These pages contain a passage (p. τινί) important for the history of the author, whom we may presume to be Shenoute from the title ΟΝΑΙΟΣ ΕΠΙΘΕΟΤΕΡ of the subsequent composition; ΑΛΛΑ ΠΕΡΥΟΜΗΤ ΗΓΧΑΛΤ ΕΚΚΛΗΣΙΑΚΟΝ ΕΠΙΤΑΚΕΑΤ ΕΞΕΛΙ ΖΗΜΕΙΤΟΝΟΣ ΜΗΝΕΑΝΕΜΟΟΡ ΠΟΤΟΜΕΩ ΣΥΝΤΑΝΕΥΣΡΗ ΠΕΚΟΤ ΕΤΟΤΑΑΒ ΠΚΟΤΕ ΑΥΤΟ ΟΗ ΠΕΝΚΕΝΕΣΧΑΤ ΠΕΚΟΤ ΕΤΟΤΑΑΒ ΕΠΙΤΑΚΗΚΟΤΚ ΑΥΤΟ ΜΗΝΕΑΥΤΟ ΠΕΚΟ ΠΡΟΠΗΕ ΜΗΝΕΑΥΤΡΕΝΑΕΒΗΝΗ ΠΡΟΠΗΕ ΕΙ ΕΞΟΤΗ ΑΠΕΙΒΙΟΤ ΑΥΤΟ ΦΗΕΣΧΗΜΑ ΖΗΚΟΤΩ.

³ This MS. should more properly have been placed beside no. 168 *above*. Several passages however of *Clar. Pr.* 22 are purely homiletical.

εἰρη μῆαι ἀτῶ ἐτῆβεοτ ἡτεηαταμοει ἀν
 ἡνῆνῆς ἐποτῶ ἡπετῶνῆς ἡζητῆ ἀτῶ χε-
 ἡνῆνῆς ἡ τετῆς ἡτοῦ ἀντῆ ται ζατῆν εἰζη
 ρῶ ἐποοτ ἐτῆνο ἡ[ατ]σοοτῆ χετῆν[ε]
 ἡπετῶνῆς ζῆ[πα]ζῆτ ἀτῶ ζῆ[πα]ῖνῆς ἐζοτῆ-
 ζαζ ῆ [3 or 4 letters] πετῶνῆς ἡζη[τ]ῆτῆ
 ἐτῆν[ε] ἡ ἡνῆνῆς ἡπετ[ῆν]κοτκ ἀτῶ ἡ[ετ]-
 ἡατ ἡπετῆν[α] ἐνοῖχ ἡε.

The Fragment, fol. a.¹ [ἡ]ἡτῶντῆ [ἡ]ἡ
 ἀτῶ ἡχῆνοῖς ἡἡρῶνῆς [ε]ἡτῶνῆς ἡπετ-
 ἡατ ἡαῖς ἀτῶ ἐτῆβεο ἡαἡ τῆαῖ ζαἡεχ-
 ἡο ἡτεβῶ ἡαῖς ἐνῆοτῆ τῶνῆς ἐρῶτῆ τῆρῆ
 εἰς ἡζαῖο ἀτῆνοοτῆ ραῖοτῆ ἡκεοῖν ἐνοῖς
 ῆεοῖτο ἡεβῶ ἐβῶ ζῆτοοτῆτῆ ἡαἡ ζῆτοῖ
 ἡζητ ἡἡ ἡἡζῶς ἡἡ ἐἡαῖοτῆ ἀἡχοος [ἡ]ζαζ
 ἡεοῖν ἀτῶ ἀἡα[ζε] χεζαῖεζ [εἡο]τῆ In
 the 2nd col., the beginning of another letter
 headed οἡαῖος (ὁμοίως).

Fol. b., col. 2. ἡοῖ ἡοτῆοῖς ἐρεῖ[ε]σοῖ
 τῶντῆ τ[α]ῖτῶ ὅς ἡἡρῶνῆς ἐτεἡἡρῶς ἀν
 ζῆοτῶνῆς ἡαἡχοοτ ἡοῖ ἡετοῖορῆ ἡἡοἡ
 ἡζητοτ ἡἡρῶν ἡἡεἡαἡ χετῆαἡτ ἐνοῖοτῶ
 ἡτοῦ ἐρῶα ἡαῖς ἐἡεἡαἡτ ἡαἡ ἐτῆαἡτ
 χῆτῶ[ζ] ἡερῶκῆ ζῆοτκ[ω]τ ἐἡεἡοῖτ²
 ἀτῶ χῆεἡτῆο ἡεεἡορῶτ ἡζῶ[ἡ]ῶα ἐπ-
 ρῶκῶ[τ]³

202.

Or. 3581A(30).—Parchment; two com-
 plete leaves, paged ροῖ, ροῖ; ρῆρ, ρῆα;
 13½ × 10½ in. The text, in two columns of
 about 30 lines each, is written in an upright
 hand (cf. Ciasca, i, tab. xi, Hyvernāt, pl. xi,
 4, though our fragt. has several peculiar
 features, e.g. a rightward projection at bottom
 of ρ, a bend in right leg of α, λ, χ). Initials
 are enlarged but plain. From the same MS.

as the Crawford frags. 34, 28, 23a (in this
 order paged ὑε—ζ), which contain the same
 texts as Zoega, no. cci., due probably to
 Shenoute; for in the Paris fragments Vol.
 130³, foll. 76—83, Vol. 130⁵, fol. 62, Vol. 131⁴,
 fol. 111, Vol. 131⁶, foll. 91, 110, Vol. 131⁷,
 fol. 38, Vol. 129¹⁴, fol. 130 which are from the
 same MS., Shenoute is named as the author.¹
 Further, MS. Cairo 8006 is pp. ρζε—ρς of
 the same and contains letters of Shenoute.

From Ahmīm.

[BUDGE.]

From one or two Homilies or Epistles,
 presumably of Shenoute, on God's mercy, on
 sorrow at the sins of others, on the refiner's
 fire and the need of working at the improve-
 ment of our characters and on unprofitable
 varieties of trees as types of sin. The fol-
 lowing are specimens of the texts;

ρ. ροῖ. χῆεἡεἡεζαζῶς ἡαἡε ἡἡτῶντῆ
 ἡἡα ἡἡοῖτῆς ἐτῆεἡκῶ ἐβῶ ἡἡεἡοῖς
 ἡοἡ τεἡοτ ἡεαζῶν ἐβῶ ἡἡχῆνοῖς
 ἡἡκεἡοἡἡρῶν τῆρῶ.

ρ. ροῖ. ἡτερεβῶτα λε οἡ ἐρῶα ἡοῖς
 ἐρῶ χῆαῖς τεἡοτῆα ἡἡεἡεἡἡα ἐἡἡ
 ἐἡεἡορῆ ἐτῆεἡεἡα ἐβῶ χῆεἡοῖτῆς ἐζαζ
 ἡαἡε ἐβῶ ζῆτῆζ ἐτῆαἡἡῆ ἡἡεἡεἡε ἐβῶ
 ἐζοῖτῆ ἐἡαζῆτ ἐἡεζ ἡῶ ἡἡεἡε ἡἡαἡοῖτῆ
 ἐρῶοτ ἡἡεἡα ἡἡαἡοῖς ἡαἡ ζῶοῖτ ἡἡεἡε
 χεζῆεἡοῖς ἡἡἡε ἡαἡε ἡἡεἡε ἐτοῖα
 ἡἡοῖτ ζῶα ἡἡ.

ρ. ρῆρ. ἐτῆ οἡ ἡκεῶτ ἐτῶαἡἡἡἡἡἡἡἡἡἡἡἡἡἡ
 ἡεἡεἡο ὅτῆς ἡεἡοτῶεἡ ὅτῆς ἡεἡτῶνῆς
 ὅτῆς οἡ ἡεἡεἡεἡεἡεἡ ἐβῶ ἡζητῆ ἡ ζῆαἡ
 ἡζατ λε οἡ ζῶαἡος ἡἡἡοῖς ἐεἡῶς ἐρῶοτ
 ἐἡεἡαἡοῖς λε χῆεἡαἡ ἡαἡ χῆοῖ ἡεοῖεἡ
 ἐρῶοτ ἀν ζῶ ἐρῶοτ χεεἡἡε ἡἡοῖτ ζῶοῖτ
 ζῆἡκεῶτ. In the margin, in smaller script;
 ἐἡἡἡεἡε.

¹ It is doubtful which side is the Recto.

² In Mat. iii. 12, Lu. iii. 17, ὡρῶ.

³ Cf. Mat. xiii. 30.

¹ Vol. 130⁵, f. 62 (p. τῆα), has ταποκρίσις ἐτ-
 εἡεἡεἡε ἡἡαἡεἡοῖς παῖτῶ χῶοῖτ. Bey.
 ἐἡοῖοῖς πετῆαἡ ἡεἡοῖς.

ΠΕΩΣΤ ΗΕΗ ΨΟΟΠ ΖΩΖΑΑΤ ΗΗ ΠΑΠΧΟΕΙΣ
ΕΟΠΤΩ ΗΖΗΤΟΤ ΑΛΛΑ ΕΚΨΑΗΚΑΑΤ ΗΟΤΗΟΟ
ΗΧΡΟΝΟΟ Η ΨΑΒΟΑ ΗΠΟΤΟΗ ΗΑΕΙ ΕΒΟΑ ΗΖΗΤΟΤ
ΗΠΕΚΚΙΗ ΕΡΟΟΤ ΗΤΕΙΣΕ ΟΗ ΗΖΟΤΟ ΤΗΤΗΟΤΤΕ
ΗΠΗΟΤΤΕ ΗΠΑΝΤΟΚΡΑΤΩΡ ΖΗΡΩΠΕ ΗΗ.

ρ. ρηλ. ΟΤΗΖΕΗΗΗΗΕ ΗΨΗΗ ΨΟΟΠ ΕΤΕΛΕΨ-
ΛΩΟ ΕΗΑΗΟΤ ΗΕΤΚΑΡΠΟΟ ΑΗ Η ΕΤΟ ΗΑΤΚΑΡΠΟΟ.

ΟΤΗΖΕΗΗΗΗΗΕ ΖΩΟΩΨ ΗΨΗΗ ΨΟΟΠ ΕΡΕΠΕΤ-
ΚΑΡΠΟΟ ΤΕΤΗΤ ΑΗ ΕΒΟΑ ΕΠΤΗΡΨ ΟΤΑΕ ΟΗ
ΕΠΡΩΟΤΩΨΗΗ ΕΖΟΤΗ ΑΗ ΤΑΤΕ ΟΕ ΗΖΕΗΕΙΟΤΕ
ΗΕΨΑΑΤ ΑΗ ΗΡΠΕΤΗΕΤΗΑΗΟΤΨ ΕΤΩΨ ΔΕ
ΗΠΟΟΤ ΕΠΕΨΗΡΕ ΖΗΕΤΗΟΒΕ ΗΠΗΕΤΧΗΡ ΖΗ-
ΠΗΤΨΑΨΤΕ ΗΗ ΗΕΨΕΨΩ ΗΑΤ ΑΗ. *Quotations*;
Ps. lxxxiv. 2, ib. xxxi. 1, 2, Mt. ix. 13.

203.

Or. 3581A(31).—Parchment; three leaves,
all slightly damaged, paged 06, 05; 04—03.
The text, in two columns of 29—33 lines
each, is written in a wide-spreading script
(cf. Zoega, tab. iv., no. xix for the type).
Initials are moderately enlarged. There are
no colours. In the Paris collection Vol. 130³,
foll. 17—21, Vol. 130⁵, fol. 53, Vol. 131⁵, fol.
128, Vol. 131⁷, fol. 65, Vol. 131⁸, foll. 84, 94
are by the same scribe.¹

From Ahmîm.

[BUDGE.]

From one or more Homilies. If the first two
of the Paris fragments belonged to the same
MS. as these, then the latter are doubtless
from the works of Shenoute, since the Paris
leaves both bear his name.² Our texts deal
first (pp. 06, 05,) with the sacrament of com-
munion, typified formerly by a lamb sacrificed,
and with the proper mode of partaking
thereof. How great is the peril for those

that reserve a part of the elements till the
morrow or indeed longer and carry it through
the streets and into the houses of the rich,
to sell (or give) of it! Such do not truly com-
municate, for they partake in company with
no one, and they hear before neither psalms
nor lessons. Even the sick should be brought
occasionally to Church. The other fragt.
(pp. 04—03,) relates Christ's Passion, and
adduces many testimonies to His glory and
power. The following are specimens of the
texts;

pp. 06, 05. Η ΟΤΚΗΛΗΘΟΟ ΗΟΤΗΡΠΕ ΗΠΕΤ-
ΨΩΧΗ ΕΠΑΣΟΤ ΕΒΟΑ ΖΗΠΗΤΕΤΗΡΙΟΗ ΟΤ ΠΟΗΟΗ
ΧΕΨΑΖΤΟΟΤΕ ΑΛΛΑ ΗΖΑΣ ΗΖΟΟΤ ΑΤΩ ΟΤΚΗΛΗΤ-
ΗΟΟ ΗΟΤΗΡΠΕ ΗΠΕΤΨΗ ΗΠΟΨ ΕΤΚΩΤΕ ΖΗΠΖΗΡ
ΗΠΟΠΟΙΟ ΗΠΗΤΗΕ ΑΤΩ ΕΤΗΑ ΕΖΟΤΗ ΕΗΗ ΗΖΑΣ
ΗΖΟΤΟ ΔΕ ΗΡΗΛΑΟ ΕΤΨ ΗΑΤ ΕΒΟΑ ΗΖΗΤΨ
ΗΤΗΑΧΟΟΟ ΓΑΡ ΑΗ ΧΕΨΕΤΗΑΓΕ ΗΠΟΟΤ ΕΤ-
ΕΟΟΤΖ ΓΑΡ ΗΠΗΗΗ ΗΤΑΤΕΩΤΗ ΕΗΗ ΕΤΨΑΛΛΕΙ
ΗΤΑΤΕΩΤΗ ΕΑΨ ΗΗΑ ΕΤΩΨ ΗΠΟΨ ΖΗΠΑΠΟΟΤΟ-
ΛΟΟ ΗΠΠΕΤΑΓΓΕΛΙΟΗ ΗΠΑΤΟΤΧΗ ΕΒΟΑ ΖΗΠΩΠΑ
ΗΠΠΕΨΗΟΨ ΗΠΧΟΕΙΟ ΕΤΠΨΑ ΑΗ ΕΤΨΩΠΕ ΡΩ
ΖΗΠΟΠΗΡΟΗ ΑΗ ΗΕΤΖΗΠΕΤΗ ΕΠΗΑ ΗΠΠΕΨΟΤ
ΕΨΑΤΨΕΟΟΤ ΗΠΗΟΤΤ[Ε ΗΖΗΤ]ΟΤ ΖΗΤ[ΕΚΚΑΗ]ΕΙΑ
ΕΡΨΑΗ ΟΤΑ ΔΕ ΧΟΟΟ ΧΕΨΕΙΟ ΕΡΨΑΗΟΤΑΝΑΓΚΗ
ΨΩΠΕ ΗΤΕΟΤΑ ΩΕΚ ΖΗΟΤΗΤΑΤΟΤΩΗ ΟΤΑΓΑΟΟΗ
ΗΑΨΠΕ ΕΤΡΕΤΨΗΤΨ ΗΟΤΕΟΠ ΕΒΟΑ ΖΗΟΤΕΟΠ
ΗΕΨΗΤΨ ΨΑΠΗ ΗΠΠΟΤΤΕ ΗΖΟΤΟ ΕΤΡΕΟΤΠΕ-
ΟΟΟΤ ΖΡΩΨ ΕΖΡΑΙ ΕΧΩΨ ΖΗΠΕΨΨΩΠΕ Η ΕΨ-
ΗΑΨΨΑΤΨ Η[ΠΗΗ Η]ΠΠΗΟΤ[ΤΕ].

ρ. 04. [ΠΑΠΟΟ]ΤΟΛΟΟ ΠΕΤΡΟΟ ΠΕΙΩΤ ΗΠΕΧ-
ΠΙΣΤΙΑΠΟΟ ΗΟΕ ΗΤΑΨΟΤΩΨ ΗΠΧΟΕΙΟ ΧΕΠ-
ΤΟΚΠΕ ΧΕ &c.

ρ. 03. ΗΗ ΠΕΠΤΑΨΚΟΨΕΙ ΗΠΚΟΨΗΟΟ ΧΕΨ-
ΠΕΠΕΤΟΤΗΖ ΗΖΗΤΨ ΗΑΠΟΤΤΕ ΕΡΟΨ ΧΕΠΚΟΨΗΟΟ.

ΠΕΠΤΑΨΚΟΨΕΙ ΗΠΡΩΠΕ ΑΤΩ ΛΨΚΟΨΕΙ
ΗΠΚΑ ΗΗ ΕΤΕΨΟΤ ΑΤΧΟΟΟ ΧΕΠΗΤΨΕΠΕ ΗΠΑΤ
ΟΤΤΕ ΕΑ.

Quotations; Exod. xii. 11, Lev. xxii. 30,
Exod. xii. 46, xxiii. 18, Mt. xvi. 15, 16, Prov.

¹ From the description and facsimile, it is possible that
Mingarelli's fragt. xvii is also by this scribe.

² Vol. 130⁵, f. 53 = Zoega 468.

xxii. 14, Mt. xxvi. 64, Is. xl. 26, liii. 2, Ps. ciii. 2, xcii. 1, ciii. 6, Hab. iii. 3, Ps. ciii. 32, Jer. xv. 14, Ps. lxiv. 7. Besides these there are some texts inaccurately or freely quoted.

204.

Or. 3581A(32).—Parchment; two complete leaves, ruled and paged $\overline{\text{xxv}}$, $\overline{\text{xxvi}}$; $\overline{\text{xxv}}$, $\overline{\text{xxvi}}$ (the first and last of quire $\overline{\text{v}}$); 13×10 in. The text, in two columns of about 32 lines each, is written in thick, slightly irregular characters (*cf.* Hyvernât, pl. vii. 2 or Zoega, tab. iv., no. xix., the first especially for α , the second for \omicron). Mingarelli, *Codd. rel.*, fragt. iv., Lord Crawford's MS. no. 24, probably also in the Paris collection Vol. 78, fol. 41, Vol. 131^a, fol. 71 and perhaps other fragments are from the same MS.

From Ahmim.

[BUDGE.]

From one or two Homilies. The first leaf treats of the Nestorian heresy; the second of an unorthodox form of divine service.¹ The language and obscure style of the Crawford fragt. point to Shenoute as the author.

p. $\overline{\text{xxv}}$. (Christ) suffered privation, and at last death for us. He preserved the Three Children, but gave Himself to those that crucified Him and while the soul of man goes at death to God, His soul went to Hell. Thence He returned and took His body to Heaven and in it He shall come again. "Wherefore," said he further, "it is not meet to say the Virgin bare a god. And I will not call him a god that was three months in the womb and took suck and grew ($\pi\rho\kappa\acute{o}\pi\tau\epsilon\upsilon$) gradually. And it is written," said he,

¹ Paris 78, 41 (pp. $\overline{\text{pqa}}$, $\overline{\text{pqh}}$.) treats of the need of communicating within the church, not *e.g.* in the baptistery.

"Take the child to Egypt, not Take the god."¹ But when was God revealed to man, as is written, except when born of the Virgin? He, therefore, whom she bore was a god. So it is needful ($\alpha\nu\alpha\gamma\kappa\alpha\iota\omicron\nu$) to confess ($\delta\mu\omicron\lambda\omicron\gamma\epsilon\iota\nu$) that Mary bore God, as our fathers said. Many are the blasphemies of that unclean one ($\alpha\kappa\acute{\alpha}\theta\alpha\rho\tau\omicron\varsigma$), so that I hesitate and hate to repeat them.

p. $\overline{\text{xxv}}$. Such is the service (*or* worship) of them that do this and know not that it is Satan working ($\epsilon\nu\epsilon\rho\gamma\epsilon\iota\nu$) in them and no truth of God. The hunter often surrounds his prey or uses bait. So does Satan tyrannize over the wicked, entrapping some through false wisdom, and easily makes them heretics, antichristians &c., till they become servants ($\upsilon\pi\eta\rho\acute{\epsilon}\tau\eta\varsigma$) of the mystery of iniquity (*v.* 2 Thess. ii. 7), their impiety being concealed in this service like a sword, to destroy them that it catches; for it is not of God but of him that deceives ($\pi\lambda\alpha\nu\acute{\alpha}\nu$) them. *Quotations*; Mt. xxv. 31, ib. ii. 13, "God the Lord hath appeared to us," Mt. i. 23, Prov. xv. 8.

205.

Or. 3581A(33).—Parchment; a single leaf, ruled (pricked in centre) and paged $\overline{\text{pux}}$, $\overline{\text{pux}}$; $10\frac{1}{2}\times 8\frac{3}{4}$ in. The text, in two columns of 27 lines each, is written in a rather large hand (*cf.* Hyvernât, *Album*, pl. viii. 2). One large, ζ -shaped paragraph mark occurs. In the Paris collection, Vol. 130^a, foll. 89—142, Vol. 130^b, fol. 114 appear to be from the same MS.

From Ahmim.

[BUDGE.]

From an Epistle apparently to a monastic congregation. The writer—probably She-

¹ *Cf.* Cyril, *Adv. Nest.* i. (Migne, *Patr. Gr.* 76, 25) and Nestorius, 5th serm. (*Patr. Lat.* 48, 787).

ՄԱՅՕՐԻ ԵՏԵՈՒՄ ԵՒՏԵ ՉՕՐՏԻ ԵՒՏԵ ԵՅԻՍԵ ԵՒՏԵ
 ՈՍՕՒ ԵՒՏԵ ԿՕՒՆ ԵՒԿՈՒՏԵ ՈՍԱՅԵ ՈՒՒՄՈՐ ՈՒՆ
 ՇԻՆԵՇՏԻՈՐՈՐՈՆ Ի ԵՏԿԱՆԱՆԻՔԵ ՈՒՆՈՆ ՇԻ-
 ՏԵՆՇՏԻՈՒՄ ԻՆՏԵՆՏԻՐԵՔԻՅԵՍ ԻՆՏԻՍ-
 ՈՐՏԵ.

р. 10. ՍԵՏԿՐԻՐԻ ԵՍՕՐՏ ԵՅՕՏԵՆԿՐԻՐԻ ՈՒՅ-
 ՈՐՏՕՐ ՈՒՇԵՆՈՐԻՈՆ ԵՒՆԿՈՒՏԵ ՈՐՏԱՅԵ
 ԵՏԻՆՔ ԵՅՕՐ ԵՍՕՐՏԻ.

р. 11. ՈՍԵ ԼԵ ՇՕՒՅՁ ԵՏԵՕՒՍՕՒ ՈՒՍԵ
 ՈՒՆՈՒ ԵՐԱՆՈՅՈՒՆ ԵՆԵՏԻՆՏ ՈՒՆ ԵՒՏՐԵՆՏ
 ՈՒՄ ԻՆԵՕՏԱՅԵ ՈՒՄ ԻՏԵ ՈՍՈՒԱ ԵՒՏԵ ՇԻՏԵՐԵ
 ԵՒՏԵ ՇՈՅԵՍ ԵՐԱՆՈՒ ԵՒՏԻՆՏ (sic).

Fragt. p. b. ԼՐՈ ՈՒՄՕՏԵ ՈՒՅ ԵՆՈՒՄՈՍ
 ՇՕՒՍ ԽԵՆՈՒՍ ԻՆՆԵՔԱՐԵՍԵՍ ՈՐԱՅԵ ԼՒ
 ԵՐԱՐ ԵՒՈՆ ԵՐԱՆՏԵՆՈՒՍ ԵՐԱՐ ԵՒՆԵՆ-
 ՈՒՍԵ ԽՈՒՄՅՁ ՈՒՍԿԱՅ ՄԱՐԻՄՔ ՈՒՕԿՕՒՍԵՆ.

210.

Or. 3581A(38).—Parchment; a damaged leaf; $9\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in two columns of some 30 lines each, is written in a thick character (cf. Ciasca ii, tab. xxv, though the hand of our fragt. is larger and less even). Initials are slightly enlarged and accompanied by scrolls in red, green and yellow. Zoega no. cclxxxi and in Paris Vol. 130², foll. 89—96 and Leyden no. 63 are from the same MS.

From Ahmîm. [BUDGE.]

From a Homily, presumably by Shenoute, and addressing threats and reproofs apparently to a monastic congregation. (The 2nd sing., *sc.* *συναγωγή*, is used, as in no. 211 below). The following are passages from the text;

Fol. a. ԼՐՈ ՇԻՆԵՕՒՍԵՐ ԵՒՈՒՄ ՈՒՄՈՒ
 ԻՆՆՈՐՓԻՏԵ ՈՒՄՈՒ ԵՅՕՐ ԵՐԱՐ ԵՒՈ խԵՆ-
 ՈՒՍԵ ՈՒՍՈ ԵՅՕՐ ՈՒՄՈՒՆ ԻՆՏԻՍՈՒ ԻՆՈՐԵ
 ԻՆՈՒՍԵՐԵ ՈՒՍՈՆ ԼՐՈ ԿԱՏԱ ՈՒՏԵՆՇ ՔԱՆԱՏԵ
 ՈՐՐԵ ՇԻՏԵՔԱՐԱՆ ԵՒՔԱՆԵՐԻՏԵ ՈՒՇԵ.

ԼՐՈ [ՈՒ]ՐՕՐ ԵՆՈՒՍԵՐԻՆ ԵՆԱՐ ԵՐՈ ՈՒՏԻՆ-
 ՇԵ ԵՐՈ ԵՅՕՐ ՈՒՍԿԱՅ ԻՏԱՅՈՒՍԵ ԵՅՕՐ ԵՒՈ
 ՈՒՏԵՐՈՒՍԵ ԵՐԵՆՈՒ ՇԻՆՈՒՆ ԻՆՏԻՐՈՒԱ
 ԻՆՏԵՐՈՒՅՁ ԼՐՈ ՏԵՆԱՐՈՆ ԵՆԱՏԵ ՇՐԱ ՇԻՆ-
 ՈՒՍԵ ԻՆՏԻՐՈՒ ԻՆՈՒՄՈՒ ԻՆՏԻՐ ԻՆՏԵՐՕՐՏ
 ՈՒՆ ԵՐԵՆԵ ՈՒՍՈՒՍԵ ԻՆՈ ՇԻՆՇԵ ՈՒՍԵՐՈՒՆ.

211.

Or. 3581A(39).—Parchment; a fragt.; ruled; $8\frac{1}{2} \times 10\frac{1}{2}$ in. The script, in two columns, is written in a regular hand (cf. Hyvernat, *Album*, pll. vii. 2 or viii. 4). No enlarged initials are preserved. In the Paris collection Vol. 130² foll. 1—7 appear to belong to the same MS.

From Ahmîm. [BUDGE.]

From a Homily, addressed apparently to a congregation (*συναγωγή* fem. sing. as in Zoega clxxxvi, cxcvii, ccii &c.) and referring to the evil influence of scoffers by whom those addressed were in danger of being led astray. Probably the work of Shenoute. The following are specimens of the text;

Fol. a. ՍԵՏՐԱՐ Ի [ՇԻ]ՏԵ ԵՒԿՈՒՄ ԼՐՈ ԵՒ-
 ՍՈՒՍԵ ՇԻՆԱՐԱՐ ԻՆԵՐՈՒՍԵ ԽԵՏՐԱՅԵ ԼՒ ԵՐՈՒ
 ՏՆՈՒՍ ԵՆԵՐԱ ՇԱՒԻՆ ՈՒՍՈՒՆ ԵՐԱՅԵ ԻՆՈՒ
 ՇԱՐԵՅ ԵՐՈՒ ԵՒՏՐԵՆԱՐ ՕՐՈՒՍ ՇԻՆԵՔԵՐՕՐՏ
 ԼՒՐՓՐՈՒՏԻՏ ԴՕՐՈՒ ԵՅՕՐ ՈՒՇԻՆ.

ԵՔԱՅԵՐԱՏՁ ԵՔՍՈՒՍ ԵՔՏԱՐՈ ԻՆՇԻՆՏ ԻՆԵՒ-
 ՏՕՐՏ ԵՐՈՒ ՇԻՆԵՐԱՅԵ ԻՏԵՐԵ ԵՒՇՕՐ ԵՒ-
 ԵՒՏԱՆԵՐՕՐՏԵ ԽՕՐ ԼՐՈ ՏԱՒԵ ՕԵ ԵՒՏԱ-
 ՈՒՐՏԵ ՈՒՐ ՈՒՍՅՁ ԵՅՕՐ ՈՒՇԵ ՇՈՒՐՕՒՆ
 ԻՆՏԱՐԵՔՐՕՒՍ ԵՔԱՐԱ ՈՍԱՐԱՅԵ ԵՒՏԱՐՕՒՍ
 ԵՔՍՈՒՆ ԵՐՕՐՏ.

Fol. b. ՈՒՇՈՒՍ ԻՏԵՐԵ ՄՕՐՈՒ ՈՒՇԻՆ Ի ԽԵՐ-
 ԽԵՐԵ ՕՒ ՈՐՕՐՏԱՐՈՒ ԽԵՆՈՒՍԵ ԼՐՈ ԼԿԱՐՈՍ
 ԵՔՐՈՒՍՈ ԵՐՈ ԵՒՅԵՐԱՅԵ ԼՒ ՈՒՏԵ ԵՒ-
 ՏԱՐՈՐՏ ՇԻՏԵՔԱՐԱՐ ԼԼԱ ԵՒՅԵՐԱՆՈՒՍԱ
 ԵՒՏԱՐՍՈՒՆ ԵՐՈՍ ՇԻՆՈՒՄԱՅԵ ԻՆՏԱՐԵՔՐՕՒՍ
 ԵՔՐՈՒՍ ԼՐՈ ԵՔՍՈՒՍԵ ՈՍԱՐԱ.

непетрауе ехипетѣтако ппесоот он ете-
наау инаат хениенкапенгнт евол интет-
инотрион есоот итинаеухоос де ан
хепеуахе инт ехепионе ан пгаиреаикос
пехау гар нот пенсотиу хепертинете-
менене гарсоот инуат инпоте незоиот
инетотерите некотот непергитти ное
ипотому ипфилософос итагтори ине-
гесоот зноткроу ато аххоорот евол.

The next fable, that of the rich and the poor criminal, turns on the power of wealth to bribe even justice. аххоос нот отфило-
софос хеатенснат икаталикос ипрро еатер-
нове знотнове нотиот инеснат ота отри-
паоне ато пкесота отгикене априцао
(р. кб) тхрица аткаау евол пгике де етеп-
нефоне ет атгзориче ипоу лонпон ахуу
евол ехху инос хеон виа хеуаретинтрицао
тиот ингнт ипрефтзан нау нге ато тинт-
гике зюос уасуионе занзан:— еринна:—
кааше оти аххоос нот пифилософос хетай
гарте ое етиауоне зюи ипекритис ине
хеприцао зинарети натот ингнт ипекритис
ине пегике де ипоу зитаккаюстни қиа-
уоне занзан.

The following story of the virtuous woman and the king recalls that of Penelope in *Odyssey* xix. аххоос нот отсофос хеатпрро
ипорнос уине неаотегине иписти нау етеги-
не тай де енесхю инос хеуегуиоос ипганос
енез ато ақтиноот неос инос де асуахе
иуау нгзе есху инос хеапенахоеис прро
фаогос нм етеухит нотионе уантотюахе
ипегзоос етсозе ероу ато петекнакевете
ипоу нм тилау ато аттаиенпрро енай
ақт ипеклогос нас лонпон есуанерпезоот
ессозе уасертегун есворвр евол ато
нгзе зити

р. кк. хезаг нзахе итигалии каау етреу-
хоос каиос пани таите ое етеуаху инос
хепржантехарис ипепна етогав еи уасе-

нагаоон ии инаас есуанеок де он ет-
вегинове уасегеизов ии нагаоон инаас.

The following seems merely an aphorism of some Christian writer. аххоос нот отсо-
фос зинапиотте хеапенуине знотуегизе
неанепинок ипои пехау отегуиниуе
еттинуете нм ененсарикон:— ерин-
на:— тивете хеуахе етвенлогиснос ет-
зоот еготнотх ипоот етинтроне тире
ете негивол ете негизоти.

The fable of heaven and earth is rather obscure here. пехау нот отсофос знотпара-
вомн хеапестервона етгизраи уахе ипиказ
еуаху инос хеанок петзосе ипарарок
аитотти пехау гатауи ипоот иинениуе
ифостир ато пехе пказ нау хвара кнаеуеи
ерок нотг[и]т¹ нотиот заотусидаосе ите
отгике ихасигнт итагеррицао:— еринна:—
арит рю нм пени[тап]хоеис хооу иуири
ипина еуаху [инос] хеанат инпоте ипро-
уениказ етеки[ооуе] зихоу ато иквесток.²

р. кк. The next story shows how sense and good humour may heal a quarrel. отсо-
фос аххизап икесофос еапсонт ки еота
ипоот ахерзнау есозу ипкесота еуаху
инос хепагенос таитт еготепок ато етеи
еуахе атеи ехеноткераете егерзав е-
поне пехе пн етотсозу ипоу ипрефтсозу
хеуоне ккелете панипоот игенос аиот
итинау ененстигенине еттанно ипоот ато
апеттесозу уине пехау нау хеалнөөс акөвбио
иуинтхасигнт зиттексофия ато он етеи
еуиооуе атеи ехензипанегг³ еттанетове
пехау ипегуеир хепапиоот игенос есзени-
кестигенине итак зипеица ато ахерзтиу
атзотп енетернт атвок знотерини.

The admonitions contained in the next paragraph are obscure. аххоос нот отар-

¹ Perhaps зоот.

² I cannot identify this quotation.

³ v. *Aeg. Zeitschr.* 1887, 60. This fable and the next are without *ἐρμηνεία*.

Album, pl. xii. 4, though the script of our fragt. is still coarser). It has much likeness to that of a fragt. on Paul, Barnabas and Mark *below*. Initials are slightly enlarged.

From Ahmîm.

[BUDGE.]

From a Homily. The text treats of the value of the Scriptures and the need of honouring them, of the inability of the wicked (?) to divide the Old from the New Testament &c. *Quotation*; Lu. xxii. 38.

219.

Or. 3581A(47).—Parchment; a fragment; $10 \times 8\frac{1}{4}$ in. The text, in two columns, is written in an upright, somewhat crowded hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not great). Initials are enlarged and they alone are coloured red. In the Paris collection Vol. 131⁸ fol. 88 is probably from the same MS., while Vol. 78 fol. 48 and Vol. 129¹³ fol. 42 are by the same scribe.

From Ahmîm.

[BUDGE.]

From a Homily.

The Jews crucified Him under Pilate. On the cross He was God, there being in Him no difference between Godhead and manhood. He was God both in the tomb and when He rose. The corpse He made man, the man God. After He had risen, He ascended to heaven. He is God and the flesh He had from the Virgin that He took to heaven. There He sits and shall judge quick and dead. The five letters $\eta\theta\omicron\tau\eta\varsigma\alpha\iota$ in Maria's name point to the five books of Moses. The five wise virgins are they that are worthy to meet the bridegroom. With five loaves the multitude was fed. The five letters in M.'s name are the completion of the dispensation ($\omicron\iota\kappa\omicron\nu\omicron\mu\iota\alpha$) Iota means Jesus, Alpha is the last, the beginning of the Resurrection.

The five talents that were made ten are the five ancient commandments. *Quotation*; Mt. iv. 17.

220.

Or. 3581A(48).—Parchment; an almost complete leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of 23 or 24 lines each, is written in an irregular, very peculiar hand (*cf.* Ciasca, i, tab. xiv, though the features there are less exaggerated). Initials only are coloured red and some are accompanied by long scrolls in red and yellow. Similar scrolls, birds &c. ornament the margins. In the Paris collection Vol. 131⁵, fol. 77, Vol. 129¹⁷, foll. 17—19, Vol. 129¹⁸, fol. 153 are from the same MS.

Probably from Ahmîm.

[GRIFFITH.]

From a Homily dealing, as the Paris frags. show, with Christ's birth and youth and with the birth of John the Baptist.¹ The text of our leaf (to which Paris 131⁵ fol. 77 is related,) appears to be introductory and contains words addressed by God the Father to His Son, recommending the admittance into Paradise of the righteous patriarchs and kings who hitherto had been in Hades. The following are specimens of the text;

Fol. a. $\omega\ \eta\alpha\gamma\eta\upsilon\epsilon\ \omicron\eta\varsigma\ \chi\epsilon\alpha\pi\kappa\omicron\varsigma\mu\omicron\varsigma\ \tau\eta\rho\upsilon\ \rho\eta\omicron\upsilon\epsilon\ \alpha\tau\omega\ \alpha\tau\eta\omicron\omicron\upsilon\epsilon\ \gamma\eta\eta\tau\epsilon\pi\epsilon\omicron\eta\eta\alpha\ \alpha\eta\phi\omicron\tau\omicron\tau\ \epsilon\beta\omicron\alpha\ \gamma\eta\omicron\tau\kappa\alpha\tau\alpha\kappa\alpha\eta\varsigma\mu\omicron\varsigma\ \mu\eta\omicron\tau\ \alpha\tau\omega\ \alpha\tau[\epsilon\iota]\ \epsilon\pi\epsilon\varsigma\iota\tau\ \epsilon\alpha\eta\eta\tau\epsilon\ \epsilon\iota\epsilon\ \alpha\gamma\omicron\upsilon\ \eta\kappa\omicron\gamma\epsilon\ \gamma\omega\omega\upsilon\ \mu\eta\eta\epsilon\gamma\upsilon\eta\epsilon\ \epsilon\omicron\tau\alpha\iota\kappa\alpha\iota\omicron\varsigma\ \gamma\eta\tau\epsilon\gamma\epsilon\eta\epsilon\alpha\ \pi\alpha\iota\ \eta\tau\alpha\iota[\omicron\tau\epsilon\gamma]\ \epsilon\alpha\gamma\eta\epsilon\ \eta\alpha\gamma\ \epsilon\alpha\gamma\eta\upsilon\ \eta\ \rho\omicron\upsilon\eta\epsilon\ \epsilon\alpha\gamma\eta\omega\epsilon\ \epsilon[\eta\kappa\tau]\ \epsilon\omicron\tau\omicron\varsigma\ \alpha\tau\omega\ \epsilon\alpha\epsilon\omicron\eta[\varsigma\ \eta]\ \mu\eta\omicron\tau\ \epsilon\tau\epsilon\tau\ \mu\epsilon\tau\alpha\iota[\omicron\iota]\ \alpha\tau\omega\ \mu\eta\omicron\tau\epsilon\omicron\tau\eta\ \eta\epsilon\omega\upsilon\ \gamma\alpha\eta\tau\omicron\tau\tau\alpha\kappa\omicron\tau\ \tau\eta\tau\omicron\tau\ \eta\gamma\alpha\alpha\tau\ \epsilon\eta\alpha\eta\epsilon\gamma\eta\ \mu\alpha\tau\epsilon\ \eta\alpha\eta\eta\omega\ \epsilon\tau\omicron\upsilon\ \epsilon\eta\epsilon\omicron\alpha\tau\iota\varsigma\ \eta\tau\alpha\eta\alpha\tau\ \epsilon\tau\omicron\tau\ \mu\eta\eta\epsilon\tau\omicron\tau$

¹ In one of the Paris texts Herod is called $\omicron\tau\eta\omicron\upsilon\ \mu\eta\tau\alpha\tau\epsilon\tau\tau\eta\varsigma\ \eta\epsilon\alpha\tau\alpha\gamma\epsilon\eta\omicron\varsigma$.

² Probably $\gamma\epsilon$, though there is space for more letters.

ηγοτε ιταρεωτι εροοτ ιτηνιτ εζραι ζηα-
 ιντε αιο¹ παυρε παρηοτων ηαυ υπο
 υπηραλικοσ.

Fol. b. οησ χεανη[ρωοτ ηα]σενησ ετεσα-
 [οταησ] ηηιερωβολ[η ηυηρε η]ηαβατ ηηα-
 χαβ ηηηεττιτωη εροοτ αηηοχοτ ετρεζηηα
 αζροοτ ηερωοτ ηαικαιοσ ετελατεια ηαι
 ετηαζωηε ηακ ηεκωτ κατα σαρξ ηηηολωηη
 ηερεμρε ηηηεκε[αε] ηηηερωοτ τηροτ
 ηαικαιοσ ετζηηηα ετηηατ τεηοτρε αοτωη
 ηατ υπο ηηηαρηαλικοσ.

221.

Or. 3581A(49).—Parchment; a complete leaf (the first of quire i,) ruled and paged $\overline{\mu\alpha\theta}$, $\overline{\mu\eta}$; $13\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns of 32 lines each (though only 16 are pricked,) is written in a fine, upright hand closely resembling though smaller than that of no. 214 above. Initials vary in enlargement.

From Ahmim.

[BUDGE.]

From a Homily, treating here of God's grace to us Gentiles and His many benefits after the Jews had rejected Him. Among His benefits are the scriptures and the festivals τῶν ἁγίων of "the holy mother, the catholic Church." *Quotations*; Ps. lxxxv. 1, 2, Joh. i. 11, Mt. xxi. 43.

222.

Or. 3581A(50).—Parchment; a fragment; $9\frac{3}{4} \times 9\frac{1}{4}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi). Initials are enlarged, slightly ornamented and, with the stops, are coloured red.

Probably from Ahmim.

[GRIFFITH.]

¹ Generally ζαιο.

From a Homily. The passages here preserved treat of belief in the miracles of the Apostles, who were but men and of God's dwelling in and working through man. *Quotation*; 2 Cor. vi. 16.

223.

Or. 3581A(51).—Parchment; a fragt., ruled; $6\frac{3}{8} \times 7\frac{3}{8}$ in. The text, in two columns, is written in a rather large character (*cf.* Hyvernāt, *Album*, pl. viii. 2 and Zoega, tab. iii, no. xii). Initials are slightly enlarged.

From Ahmim.

[BUDGE.]

From a Homily. The passages here preserved treat of the wicked whom the earth swallowed alive, of the death of Herod (Acts xii. 23) and of Judas (Acts i. 18) and of the destruction of souls by sin. The following phrases occur;

Fol. a. ηοε ιταηκαζ οτωη ηρωα αρωικ
 ηηηηαρωηκοτ ατωκ ηηεσιτ εαηητε ηοε
 ετοτο ηηοε ετοηε.

ηκοτρε ηη[ατ]σο ηισι ηαυελοσ ηηηοττε
 ετηοτρεε η εηκοτ ηηηηαχωζη ηοτττχη
 εσο ηηελεετ ηηεχε ατω ηοε ηηηηαρωκω
 ζητεηηητε ατω εαηετ[ζη]ηερεζοτη τηροτ
 ηκωηε εβολ.

Fol. b. ηκοτρε ηετηαρωκωτ ετερεση
 ετηηχωζηηε ηηηωτ ζηοτφοοηηηα ηηηααη

[η]ζη[τ] γαρ ετεοοα εηηητωη εζηοηχ
 ετηεζ εβολ ζηοτκωτ εζωηε ερραηοτρεηε
 ηοοττ ηοττβηη εηηκοα αηηε ζαητ ητερε-
 σοτ η τερεεβεκο εζωηε λε οτρεηε ερραη-
 ηοοττ ηοτττχη ηηοηη ετρεητ

224.

Or. 3581A(53).—Parchment; a fragment; $6\frac{1}{4} \times 8\frac{3}{4}$ in. The text, in two columns, is written in an upright rather small hand (*cf.*

Ciasca, i, tab. xi, though the resemblance is not close). Initials are slightly enlarged. By the scribe of the Acts of James, Philip and Thomas *below*.

From Ahmîm. [BUDGE.]

From a Homily, addressed probably to a monastic congregation. It treats apparently of asceticism and self-indulgent fastidiousness, referring also to the benefits of the eucharist. The following are examples of the text;

Fol. a. οἰοῖσθε αὐτὸ κατετιμωκε
νικας αὐτὸ τετιμωκεν ζωτικηκε ζατην
νενχοεις γὰρ τὸ περρο τῆαρητρε κα

Fol. b. ἡθαυνοκετ ἀν ἡμενα αὐτὸ κα-
τηθαυνοκετ ἀν οὐαβ ἡθαυνοκετ ἀν εἰρη-
τει ἡθαυνοκετ αὐτὸ περρο αὐτὸ
ἡθαυνοκετ ἀν εἰρητοκετ ἡ οὐαβτο[ου]
ἀλλὰ εἰρητοκετ ἀν εἰρητοκετ.

225.

Or. 3581A(52). — Parchment; a small fragt.; $7 \times 6\frac{1}{4}$ in. The text, in two columns, is written in an upright, rather small hand (*cf.* Zoega, tab. v, no. xxviii, though there the script is smaller). Initials are slightly enlarged.

From Ahmîm. [BUDGE.]

From a Homily, the text of which is partly the same as that in the preceding no. It further has the phrase;

τσοοτη κατ[ε]ταρην ἡμερε εἰρητοκετ
ἡμερεβνιν ἡμερε κατ[ε]τοκετ ἡμερε
εἰρητοκετ ἡμερε ἡμερε ἡμερε.

226.

Or. 3581A(53). — Paper; parts of two leaves, paged τω—τος; $7 \times 5\frac{1}{2}$ in. The

text, in one column of about 24 lines, is written in a small, sloping character little resembling any published facsimiles. The type is less careful than Hyvernât, *Album*, pl. xii. 3 and more so than Crum, *Coptic MSS.*, pl. 2. A few initials are slightly enlarged.

From Ahmîm. [BUDGE.]

From a Homily which here treats of the error of the two natures and of the true, orthodox church of Christ, the archshepherd (ἀρχιερες). Such is the power of that Church that even its servants (διακονεῖν, ὑπουργεῖν) become prophets. *Quotations*; 1 Sam. x. 9, *ib.* xix. 20, 21.

227.

Or. 3581A(54).—Parchment; a complete leaf (the first of quire ̄,) ruled for alternate lines and paged —, —; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of 32 lines each, is written in a neat, regular hand (*cf.* Hyvernât, pl. ix. 2, col. 1, though the script of our leaf is smaller). Initials are enlarged and, with stops, the letter φ &c., are painted red.

From Ahmîm. [BUDGE.]

From a Homily spoken on the festival of S. Michael and in a church or chapel (ἐκκλησίαν, τόπος, ἐκκλησία) dedicated to him. The church, built in the Archangel's name but for the worship of God, is to-day like a pavilion (πραιτώριον) built by a king in honour of a governor (*or* official ἄρχων) in which all wish to dwell but upon which is the king's name. Michael prays God always for us and will protect ἡμερεβνιν ἡμερεβνιν us and our city just as a consul (ὑπατος) or patrician (πατρίκιος) acts for (πράσσειν) a city or district which is careful (φροντίζειν) by reason of the power given him (*i.e.* the governor,) by the king, while the governor

just balance **waage** in Jesus' the judge's hand, in which each is weighed. *Quotation* ; Lu. xvi. 25.

P. 110. I say that if we have done God's will, we shall go at death to heaven. Yet shall we then regret that we did not more good; for we shall have inherited beyond expectation. Let us then strive before repentance is at an end. Woe to us if even the righteous regret and if we die in sin! Why do we ever curse, it being our calling *παράκλησις* to bless? Why say we, Woe to them, for they are more wicked than I? *Quotations*; 1 Cor. ii. 9, and "The righteous (*sic*) shall see and shall regret *πεντην*."

The text is characterised by doubled consonants (шинеооооу, екине, нооу шинеооу), а for о (оуатеу, тсава, оунау, риваа), о for х (нооу).

228.

Or. 3581A(55).—Parchment; two complete leaves, ruled and paged $\overline{\kappa\omicron}$, $\overline{\alpha}$ (the first of quire $\overline{\tau}$); $[\overline{\mu\omicron}]$, $\overline{\xi}$ (the last of quire $\overline{\tau}$): $13\frac{1}{2} \times 11$ in. The text, in two columns of 31 lines each, is written in an upright, uneven hand (*cf.* Zoega, tab. vi, no. xxx, though in our fragt. the letters are less widely separated and many features are not common to the two). Initials vary in size and are accompanied by an unusual number of strokes and flourishes. Many of the stops also are prolonged far across the margins. Initials, Φ and occasionally Λ , σ , are in red. In the Paris collection Vol. 129¹⁷ foll. 80, 81, Vol. 129¹⁸ foll. 130, 157, 161, Vol. 131⁶ foll. 107, 140, Vol. 131⁷ fol. 5 were written by the same scribe.

From Ahmim. [BUDGE, HORNER.]

From one or two Homilies.

P. כו. On Dives, who is Niniveh נִינְוֶה,¹ and Lazarus. Dives appealed to Abraham because he is generous (ἀγαθός) and had interceded for Sodom. But God's judgment (κρίσις) is merciless; as each has sowed, so shall he reap. Abraham rebuked Dives for selfish gluttony ὑπερβολῶν μαρσῶν and comforted Lazarus, as a father his only son. Now is the judgment hour; this is the

229.

Or. 3581A(56).—Parchment; a complete leaf, ruled (pricked in centre) and paged $\overline{\text{m}}$, $\overline{\text{m}}$; $10\frac{1}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 28 lines each, is written in a regular hand (*cf.* Zoega, tab. iii, no. xi). There are no initials, ornaments or colours. In the Paris collection Vol. 130² foll. 70, 126 are by the same scribe.

From Ahmîm. [BUDGE.]

From a Homily.

Since there exists a threat (ἀπειλή) like this and wrath not to be bribed, how much more shall not the Creator, the Demiurge, be angry with all—men, women, priests, monks, kings, magistrates (ἄρχων),—that transgress His laws, made known to us of old, and teaching not to worship idols like the kings that erred ὑπάρκουσι and of whose wrath and idolatrous teaching we have spoken? *Quotation ;* Hebr. i. 1, 2.

¹ So in the Sa^t. Gospel. V. also Zoega 588, MS. Paris Vol. 131³, 81—85 and Euthym. Zigab. in Migne 129, 1037 and Harnack in *T. u. U.* xiii, i. 75 ff.

230.

Or. 3581A(57).—Parchment; two complete leaves, paged $\overline{\text{pux}}$, $\overline{\text{pui}}$ (the first of a quire); $\overline{\text{pux}}$, $\overline{\text{pui}}$; $11\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxi). Initials are enlarged but plain. In the Paris collection Vol. 78 fol. 50, Vol. 131⁴ foll. 86—93, Vol. 131⁸ fol. 85 and possibly others are from the same MS.

From *Almîm*.

[BUDGE.]

From a Homily, exhorting to holiness. The text of the second leaf is addressed to a monastic congregation. The following are specimens;

P. $\overline{\text{pux}}$. $\text{xu}\theta\text{o}\nu\epsilon\ \mu\eta\ \gamma\epsilon\mu\iota\omega\epsilon\nu\epsilon\ \alpha\tau\omega\ \mu\omega\epsilon$
 $\mu\eta\ \gamma\epsilon\mu\iota\omega\theta\omega\sigma\eta\epsilon\ \mu\epsilon\tau\chi\iota\ \alpha\eta\ \mu\omega\alpha\tau\epsilon\ \mu\eta\epsilon\tau\gamma\iota$
 $\tau\omega\tau\omega\theta\tau\ \mu\theta\omega\sigma\epsilon\ \mu\epsilon\mu\epsilon\tau\epsilon\chi\iota\omega\theta\omega\sigma\epsilon\ \alpha\lambda\lambda\alpha\ \rho\omega\eta\epsilon$
 $\mu\eta\ \epsilon\tau\eta\omega\epsilon\ \epsilon\epsilon\gamma\gamma\omega\tau\epsilon\chi\iota\ \mu\omega\theta\omega\tau\ \mu\theta\omega\sigma\epsilon\ \mu\alpha$
 $\tau\alpha\alpha\tau.$

P. $\overline{\text{pui}}$. $\rho\iota\omega\eta\epsilon\ \gamma\alpha\rho\ \mu\eta\ \omega\tau\epsilon\mu\omega\kappa\omega\zeta\ \alpha\tau\omega$
 $\mu\epsilon\omega\tau\omega\zeta\ \alpha\eta\ \epsilon\mu\omega\tau\ \mu\alpha\gamma\alpha\iota\ \epsilon\mu\epsilon\tau\epsilon\mu\omega\theta\omega\tau\epsilon$
 $\mu\eta\gamma\alpha\lambda\alpha\tau\epsilon\ \mu\eta\mu\chi\alpha\tau\epsilon\ \alpha\tau\omega\ \mu\alpha\gamma\alpha\iota\ \epsilon\mu\omega\zeta$
 $\epsilon\omega\tau\epsilon\mu\omega\kappa\omega\zeta\ \mu\omega\epsilon\ \epsilon\tau\eta\mu\alpha\tau\ \epsilon\mu\omega\theta\omega\tau\ \alpha\tau\omega\ \mu\omega\epsilon$
 $\epsilon\tau\epsilon\mu\epsilon\gamma\alpha\zeta\ \mu\epsilon\gamma\iota\omega\tau\ \mu\eta\mu\epsilon\ \epsilon\tau\omega\tau\omega\zeta\ \epsilon\mu\omega\lambda\ \epsilon\mu\omega\tau.$

$\epsilon\omega\lambda\chi\epsilon\mu\omega\epsilon\ \mu\eta\ \omega\tau\epsilon\mu\omega\kappa\omega\zeta\ \alpha\eta\ \epsilon\mu\chi\epsilon\gamma\epsilon$
 $\epsilon\mu\epsilon\ \mu\epsilon\tau\mu\eta\ \epsilon\omega\lambda\ \gamma\eta\mu\epsilon\tau\mu\omega\epsilon\ \mu\eta\mu\epsilon\tau\alpha\kappa\alpha$
 $\omega\alpha\tau\epsilon\alpha\ \mu\epsilon\tau\text{¶}$

P. $\overline{\text{pux}}$. $\alpha\mu\omega\eta\ \mu\epsilon\tau\omega\tau\eta\zeta\ \gamma\eta\mu\epsilon\tau\omega\mu\omega\epsilon\ \epsilon$
 $\tau\omega\tau\alpha\alpha\beta.$

$\mu\eta\ \mu\eta\mu\omega\eta\epsilon\ \epsilon\gamma\eta\alpha\zeta\ \epsilon\epsilon\iota\ \epsilon\tau\epsilon\kappa\kappa\alpha\tau\epsilon\alpha\ \epsilon\mu\omega\theta\mu\omega\epsilon$
 $\alpha\eta\ \epsilon\tau\epsilon\mu\epsilon\tau\epsilon\gamma\iota\epsilon\ \mu\eta\mu\epsilon\mu\eta\tau\gamma\eta\zeta\alpha\alpha\ \epsilon\tau\kappa\eta\zeta\ \epsilon$
 $\mu\epsilon\mu\eta\tau\omega\eta.$

P. $\overline{\text{pui}}$. $\alpha\chi\ \gamma\alpha\rho\ \mu\eta\mu\omega\theta\omega\tau\ \mu\epsilon\tau\epsilon\mu\epsilon\mu\omega\tau\epsilon$
 $\mu\alpha\kappa\alpha\alpha\tau\ \mu\eta\ \epsilon\omega\lambda\ \mu\alpha\tau\epsilon\mu\eta\tau\mu\eta\mu\epsilon\mu\omega\tau\epsilon\ \mu\eta\mu\eta\epsilon\ \mu$
 $\mu\alpha\tau\epsilon\mu\eta\tau\mu\eta\mu\epsilon\mu\omega\tau\epsilon\ \mu\ \mu\tau\omega\zeta\ \mu\alpha\tau\epsilon\mu\eta\tau\gamma\alpha\lambda\omega\eta\epsilon\ \mu$
 $\mu\alpha\tau\epsilon\mu\eta\tau\mu\eta\tau\mu\omega\theta\omega\tau\eta\epsilon\ \mu\ \mu\epsilon\mu\tau\alpha\mu\alpha\alpha\tau\eta\epsilon\ \gamma\alpha\omega\eta$
 $\mu\mu\alpha\tau\epsilon\mu\eta\chi\iota\ \mu\epsilon\alpha\tau\epsilon\mu\eta\alpha\ \epsilon\tau\omega\tau\alpha\alpha\beta\ \mu\ \mu\epsilon\mu\tau\alpha\mu\alpha\alpha\tau\eta\epsilon$
 $\mu\eta\mu\epsilon\mu\tau\epsilon\mu\eta\chi\iota\tau\epsilon\ \mu\ \mu\alpha\tau\epsilon\mu\alpha\tau\chi\eta\ \mu\epsilon\iota\ \epsilon\gamma\omega\tau\eta\epsilon$
 $\epsilon\mu\epsilon\tau\omega\zeta\mu\ \mu\alpha\kappa\alpha\tau\omega\eta\ \mu\ \mu\alpha\tau\epsilon\mu\gamma\alpha\mu\eta\epsilon.$

$\alpha\mu\epsilon\chi\eta\ \epsilon\mu\epsilon\mu\alpha\zeta\epsilon\ \gamma\eta\mu\epsilon\tau\epsilon\mu\omega\zeta\epsilon\ \alpha\tau\omega\ \alpha\mu\epsilon$
 $\chi\eta\tau\eta\tau\mu\omega\mu\omega\eta\ \epsilon\mu\mu\eta\gamma\epsilon\mu\eta\mu\eta\tau\omega\tau\chi\ \mu\eta\gamma\epsilon\mu\eta\mu\eta\tau\epsilon$
 $\mu\omega\mu\epsilon.$ Quotations; Ps. xlv. 1, lxxxv. 2, lxxv. 18, xxxiii. 13, Am. v. 12.

231.

Or. 3581A(58).—Parchment; an almost complete leaf, ruled and paged $\overline{\text{ux}}$, $\overline{\text{ui}}$; $8\frac{3}{4} \times 8$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (*cf.* Hyvernât, *Album*, pl. v. 1, to which the resemblance is very close but which is without initials or ornaments; *v.* Zoega 373). Initials project but are not enlarged and are accompanied by scrolls in red. A horizontal stroke in the left margin marks certain paragraphs. In the Paris collection Vol. 130² foll. 32—37 are probably from the same MS.

From *Almîm*.

[BUDGE.]

From a Homily upon the wisdom and works of the saints. How could they enjoin holiness unless they themselves had acted righteously? Their words witness their deeds. Quotations¹; Mt. xiii. 54 or Ln. ii. 47, Ps. lxxxi. 3(?), Am. v. 15, Ps. cxviii. 3, ib. 113, ib. 104 or 128, ib. 133, Mt. vii. 21, Ja. ii. 20, ib. 26.

232.

Or. 3581A(59).—Parchment; two complete and two damaged leaves; ruled and paged —, —, —, —; $\overline{\text{cux}}$, $\overline{\text{cui}}$; $\overline{\text{cux}}$, $\overline{\text{cui}}$; $10\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 28 lines each, is written in a very regular hand (*cf.* Hyvernât, *Album*, pll. iii. or iv. 1).

¹ The number and unbroken sequence of these may be a reason for identifying this fragment with the above cited Borgian MS. (*v.* Zoega *l.l.*), which contains Epistles of Horsiese.

Initials are but very slightly enlarged; they are accompanied by neat floral ornaments in red and green which are also appended to some letters in the lowest lines of the page. In the Paris collection Vol. 130² foll. 38—43, 49—68, 106—109 are apparently from the same MS.

From Ahmīm.

[BUDGE.]

From a Homily, addressed apparently to a monastic congregation.

The danger from wicked strangers who would make you, with your evil-doing, their heirs, so that you shame Christ's and the saints' testimony. Those that sin in secret; the great damnation of those in authority that do not expel nor chastise the sinners but conceal them. It is high time to turn to righteousness, to study the word and so bear good fruit for Christ who saved you.

Your fasts and vigils, done in His name, for your salvation. I have eaten my bread and honey,—your blessings and prayers; I have drunk my wine and milk,—your acts of love, peace and mercy, done that Christ may bless you and you partake of Him in purity and virginity. For He became your father and ye His sons and daughters, that through you others may be glorified. Ye are His heirs like the fathers, prophets and apostles.

He shall glorify you like the prophets, apostles and saints. For they blessed Him in their sufferings, just as ye in mind and body suffer, contending with this deadly *ἀνομία*. Yet we have not shed our blood for the truth, like the saints in whose image our fathers trained us, bequeathing us their spirit to be our companion. *Quotations*; Mat. iii. 10 or Lu. iii. 9, Ps. cv. 5, 1 Pet. ii. 21, *ib.* iv. 1 and p. — (1b), *μηχανα* εὐολ εὐ-
ζωστ ζηστυνησε ταρσημεσοστ τυρη εὐκ
εὐολ [i]μοφ.

The following are specimens of the texts;

P. — (1). *ετρεβησινησε εναυωστ χισωι
εβολ ζιτέτητη.*

*παλαος παποστολος ετηρη ιταφ (sc. πε-
χε ιε).*

*ιτωτη ιετρησε ζηστυνη γρα ιζητη
ζαστη η ζαστητητη.*

P. — (2). *ιεθεοτητα ιματ ιτεζο-
cia . . . οττε ιποτηοχοτ εβολ οτλε ιποτ-
παλετε ιμοστ ζησεχηο η ζησεσερωε
ιμοτκο ιμοτβε ιησεησε εναυωστ ετ-
ρεβειρε ιησεηεοτε ετηρη ιτηεταηοια.*

P. *εηλ.* *ετρεβηκοοτε χιταcio εβολ ζιτέ-
τητη.*

P. *εηλ.* *ατω τατε σε εηταμενηοτε εη-
ταρεοοτη εζοτη εβολ ζιτηνηοτε ρενηα
ιησε ιηηαν ζιτετηιτ ραηστηφ.*

233.

Or. 3581A(60).—Parchment; a complete leaf, paged *κα, λ*; $12\frac{1}{4} \times 9\frac{1}{4}$ in. The text, in two columns of 25—27 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not close). Initials are enlarged and, with stops &c., are painted red. Only one side of the letter φ is red.

From Ahmīm.

[BUDGE.]

From a Homily.

The rich will honour Him that is rich in charity; the poor, her that bare Him who shall enrich us in righteousness; servants, Him that humbled (*ιωστ εβολ*) Himself; we priests, her that bare for us the eternal Priest. For us too it is more terrible if we draw nigh Him, yet in sin are far off. Let us therefore pray (*παρακαλειν*) her to intercede (*πρεσβεειν*) for us before her son, the true God, that He may cover our sins in the sea (*πέλαγος*) of His love and take from us

this stony heart. *Quotations*; Phil. ii. 7, Heb. vii. 17.

234.

Or. 3581A(61).—Parchment; a fragment; 7×9 in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i, tab. xiv for the type). The long, straight tail to ϣ is characteristic. Initials are slightly enlarged.

From Ahmîm. [BUDGE.]

From a Homily of a hortatory character. The crime of Judas, who agreed with the high-priests to betray his God, is referred to.

235.

Or. 3581A(62).—Parchment; a fragment; $13\frac{1}{2} \times 8\frac{1}{2}$ in. The text is in two columns of 30 lines each. The same scribe also wrote no. 169 *above* and Vol. 130³ fol. 1 and 129¹² fol. 3 in the Paris collection.

From Ahmîm. [BUDGE.]

From a Homily. The passage here preserved deals with charity to the poor, whose gratitude (? ϣιργ) should be our treasure rather than the cares of this fleeting world. For Christ came and died for the poor man and for him the sun shines and the earth gives its fruit. Give not thyself to idleness and luxury. Hast thou heard my words and yet remainest in sloth and sin? *Quotations*; Mt. vi. 21, Prov. iv. 16, Mt. v. 3, 1 Cor. xv. 50.

236.

Or. 3581A(63).—Parchment; one complete leaf, ruled and paged $\overline{\text{PKX}}$, $\overline{\text{PKH}}$; $12\frac{3}{4} \times$

10 in. The text, in two columns of 32 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii for the type). Initials are enlarged and, together with stops, the letter ϕ &c., coloured red. Ornaments in the margin are in red or red and green.

From Ahmîm. [BUDGE.]

From a Homily, apparently on obedience to God.

When Jeroboam had made the two golden calves, did God blame those who refused them homage as disobedient to the king? He rather justified them and at last utterly destroyed the king and his house. Did He not also benefit the midwives that disobeyed Pharaoh and the three saints that refused to worship Nebuchadnezzar's image? The Apostle (Paul) does not say, Obey to-day and sin to-morrow against God; but rather fear the powers of the world only when doing evil. *Quotations*; 1 Kg. xiv. 10, Ex. i. 16, Rom. xiii. 3, Prov. xvi. 12, ib. xxv. 5.

The dialect of this text has Mid. Egyptian tendencies; *cf.* the forms $\text{HHAQ} = \text{HHOQ}$, $\text{HHAM} = \text{HHOI}$, $\text{HAMOTB} = \text{HAMOTQ}$.

237.

Or. 3581A(64).—Parchment; a fragment; $7\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii; but in our fragt. the letters are smaller and finer, the tail of ϣ is short, while that of q is sometimes carried to the left). Initials are enlarged and sparingly coloured with red, as are also stops &c.

From Ahmîm. [BUDGE.]

Presumably from the end of a Homily. May Christ take us to His kingdom and may He bless him that shall take thought for this choice gift (δῶρον).

Pray to thy Son for us, that He have mercy on us all at His dread judgment seat ($\beta\eta\mu\alpha$). For we daily need His mercy, especially on that terrible day. The shepherds became worthy ($\alpha\zeta\iota\omicron\varsigma$), the magi became holy ($\alpha\gamma\iota\omicron\varsigma$), Salome became free ($\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma$).

Of the subsequent words concluding the text these only remain; "Virgin Mary, pray thou to Him."

238.

Or. 3581A(65).—Parchment; part of a leaf, ruled for alternate lines; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of about 32 lines each, is written in a small, regular hand (*cf.* Ciasca, i, tab. xvii and Hyvernât, pl. xi. 3). Initials are moderately enlarged and, with stops, the letter Φ &c., are coloured red. Probably from the same MS. as *Clar. Press*, no. 44.

From $\Lambda\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily exhorting to repentance, since none can know the day of death, and recalling God's unfailing judgment on sinners, as when He gave Jerusalem to Nebuchadnezzar or destroyed Sodom. He will finally divide the sheep and goats, save the believing and consign the wicked to the devil. Sinners deceive themselves in relying upon God's mercy, thinking that occasional good deeds can counteract their sins, as men in the market ($\alpha\gamma\omicron\rho\acute{\alpha}$) barter one with another. *Quotations*; Ez. xi. 21, Jer. xiii. 14.

239.

Or. 3581A(66).—Parchment; two complete leaves, paged $\bar{\alpha}$, $\bar{\epsilon}$; $\bar{\iota}\alpha$, $\bar{\iota}\beta$; $13 \times 9\frac{3}{4}$ in.

The text, in two columns of 31 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii). Initials vary in size and, with stops, the letter Φ , marginal ornaments &c., are coloured red.

From $\Lambda\eta\mu\acute{\iota}\mu$.

[BUDGE.]

From a Homily.

P. $\bar{\alpha}$. Christ showed forbearance so as to encourage those who are steadfast ($\upsilon\pi\omicron\mu\acute{\epsilon}\nu\epsilon\iota\nu$) in trouble that they may fight till death for the truth. When crucified He was found to have but one garment. What pauper but has two? For us He gave up everything, even His body. Samson found water in the ass's jaw-bone $\mu\epsilon\pi\omicron\rho\omicron\omicron\omicron\epsilon$; Christ asked drink of a woman; David ate the shew-bread; in vain Christ sought food of the fig-tree, for He fulfilled all humility. Each saint attained to some virtue ($\acute{\alpha}\rho\epsilon\tau\acute{\eta}$); none bore them all. *Quotations*; Joh. xviii. 11 ("... shall I not drink it with joy?"), Mt. xxvi. 53 ("... angels in place of twelve apostles"), ib. v. 48, ib. viii. 20, Jud. xv. 18, Ps. lxxxviii. 7.

P. $\bar{\iota}\alpha$. He sought not His own good but that of many. Paul reminds us of His poverty; let us follow Him and obtain eternal life. Isaiah saw His humility; yet men heeded not His grief and their own salvation and the chiefs of the Jews turned from Him. He bore our troubles and is gone to heaven whence He came. What prophet thus maltreated but was wroth? What rich man showed such philosophy ($\phi\iota\lambda\omicron\sigma\sigma\omicron\phi\acute{\epsilon}\iota\nu$) in poverty? Creator of all, He went without house, clothes, city, occupation (trade) or money. The purse of charity He entrusted to Judas. During thirty years in the world never a hard word (did He utter). *Quotations*; Mk. viii. 3, Ps. lxxxviii. 9, 2 Cor. viii. 9, Is. liii. 2, Hebr. xii. 2.

240.

Or. 3581A(67).—Parchment; a fragment; $11\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in two (?) columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii, though there the script is somewhat larger than ours). Initials, stops, the letter ϕ &c. are in red; marginal ornaments in red and green.

From Aḥmîm.

[BUDGE.]

Presumably from a Homily. Too little of the text remains to allow of analysis. Two passages are repeated upon the margins in a small, sloping hand. One of these is; $\epsilon\tau\eta\kappa\alpha\kappa\ \epsilon\beta\omicron\lambda\ \xi\iota\chi\eta\kappa\omicron\omicron\varsigma\ \epsilon\tau\chi\omicron\varsigma\ \epsilon\tau\omicron\tau\epsilon\zeta\alpha\tau\eta\epsilon\ \epsilon\lambda\iota\omicron\omicron\varsigma\ \xi\iota\tau\epsilon\tau\eta\iota\ \epsilon\tau\epsilon\tau\eta\epsilon\ \epsilon\tau\epsilon\omicron\omicron\tau\tau\eta\ \eta\alpha\iota\iota$. *Quotation*; Mat. xi. 27.

241.

Or. 3581A(68).—Parchment; a fragment from the top of a leaf, ruled and paged $\overline{pq\tau}$, $\overline{pq\lambda}$; $5\frac{1}{4} \times 11$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii, though there the characters are larger than ours). The initials are enlarged and, with marginal ornaments, stops &c., are coloured red.

From Aḥmîm.

[BUDGE.]

From a Homily here treating of Christ's birth and the Resurrection.

It deals with Aaron's budding rod, that bore fruit as well as leaves; with the natural period of conception contrasted with the conditions of the Resurrection,—the former gradual, the latter sudden. Let God's power persuade ($\pi\epsilon\acute{\iota}\theta\epsilon\iota\nu$) the faithless. (At the Resurrection man's) nature ($\phi\acute{\upsilon}\sigma\iota\varsigma$) and being ($\omicron\upsilon\sigma\acute{\iota}\alpha$) are exchanged. This is no semblance ($\phi\alpha\nu\tau\alpha\sigma\acute{\iota}\alpha$)¹ but a reality, according to God's command.

¹ This may date the text after Severus' visit to Egypt.

242.

Or. 3581A(69).—Parchment; an almost complete leaf, ruled and paged $\overline{p\kappa\omicron}$, $\overline{p\lambda}$; $13\frac{1}{2} \times 10$ in. The text, in two columns of 29, 30 lines each, is written in an upright, somewhat uneven hand (*cf.* Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments &c., are coloured red.

From Aḥmîm.

[BUDGE.]

From a Homily. The passage here preserved treats of Enoch who, while he like Adam lived by the sweat of his brow, kept God's law, fearing himself to fall under a like accusation ($\kappa\alpha\tau\eta\gamma\omicron\rho\acute{\iota}\alpha$). Thus he won God's love and was taken in the body to heaven. He had not himself heard God's command to Adam, for Adam had not then begotten children; nor had he read of it. But he had heard of it from his fathers.

243.

Or. 3581A(70).—Parchment; a fragment; $10\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i, tab. xiii). Initials, stops &c., are in red.

From Aḥmîm.

[BUDGE.]

From a Homily or Epistle, the subject of which cannot be determined. A former work of the writer ($\eta\gamma\gamma\omicron\gamma\omicron\eta\iota\ \eta\gamma\gamma\alpha\phi\eta$) is referred to. *Quotations*; "There is nothing in their hand of all their reward (*or* pay)" and Gal. vi. 7, Lu. xvi. 23-25.

244.

Or. 3581A(71).—Parchment; a complete leaf, ruled and paged (?); $12 \times 9\frac{3}{4}$ in. The text, in two columns of 31 lines each, is written in an upright hand (*cf.* Ciasca i, tab. xiii). The initials vary in size and, with

stops, the letter ϕ , marginal ornaments &c., are coloured red.

From Ahmîm.

[BUDGE.]

From a Homily upon Easter.

He raised Lazarus, but the glory of His own resurrection is another $\sigma\tau\epsilon\tau$. He expelled many devils, yet even they obtained salvation. Many wonders He did, but was not that before His resurrection? Did he not say to Zacchæus, 'Salvation be to this house to-day'? There is salvation for the world to-day, whenceforward, after He has overcome the Devil, we have boldness ($\pi\alpha\rho\rho\eta\sigma\iota\acute{\alpha}\zeta\epsilon\sigma\theta\alpha\iota$) in Christ's name. Our death is honourable because of to-day; for we shall rise again. To-day is Hell spoiled, the souls of the ancients return to their resting-places, the air ($\acute{\alpha}\eta\rho$) nourishes the fruit, the birds spread $\tau\alpha\lambda\tau\omicron$ and strengthen their wings, the beasts look from their holes and see the world rejoicing. To-day David stepped into the midst saying, 'Let the heavens &c.' (Ps. xcv. 11—13). To-day the eyes of the blind see.

245.

Or. 3581A(72).—Parchment; a fragment; $12 \times 10\frac{1}{4}$ in. The text, in two columns of 34—36 lines each, is written in an upright, seldom uneven hand (*cf.* Ciasca i, tab. xiii). The ink is now brown. The initials, much enlarged, with stops, letter ϕ &c., are in bright red; the marginal ornaments in red and green.

From Ahmîm.

[BUDGE.]

The end of a Homily upon Easter, exhorting not to destroy the benefits of Lent by over-indulgence now and to make peace with enemies. In Paris Vol. 131⁴ fol. 166 contains a part of the same work. The following are specimens of the text;

Fol. a. $\pi\alpha\iota\pi\epsilon\ \pi\acute{\epsilon}\rho\sigma\omicron\tau\ \eta\tau\alpha\pi\chi\omicron\epsilon\iota\varsigma\ \tau\alpha\iota\eta\omicron\upsilon\ \lambda\tau\omega\ \lambda\eta\tau\omega\sigma\tau\eta\ \epsilon\beta\omicron\lambda\ \gamma\eta\eta\epsilon\tau\eta\sigma\omicron\tau\ \eta\gamma\eta\tau\eta$.

$\epsilon\pi\epsilon\iota\lambda\eta\ \lambda\eta\eta$ (1 or 2 let.) $\gamma\omega\pi\epsilon\ \epsilon\tau\epsilon\epsilon[\mu]\tau\iota\pi\epsilon\iota\omicron\sigma\iota\ \epsilon[\rho]\sigma\tau\epsilon\iota\alpha\sigma\tau\eta\rho\iota[\omicron\eta]\ \eta\tau\eta\chi\iota\ \epsilon\beta\omicron\lambda\ \gamma\eta\eta\epsilon\tau\eta\sigma\tau\eta\rho\iota\eta\ \epsilon\tau\omicron\tau\alpha\lambda\ \tau\epsilon\sigma\omicron\tau\eta\ \gamma\alpha\rho\ \chi\epsilon\lambda\epsilon\tau\eta\gamma\iota\varsigma\epsilon\ \eta\eta\alpha\tau\epsilon\ \gamma\iota\tau\eta\pi\epsilon\gamma\omicron\tau\omicron\ \eta\tau\eta\eta\epsilon\tau\iota\alpha\ \eta\gamma\eta\epsilon\ \eta\gamma\omicron\sigma\tau\ \eta\eta\eta\epsilon\iota\sigma\tau\eta\ \eta\pi\omicron\epsilon\iota\varsigma\ \epsilon\tau\omicron\gamma\ \eta\pi\tau\alpha\kappa\omicron\upsilon\varsigma\ \eta\pi\gamma\iota\varsigma\epsilon\ \eta\gamma\eta\epsilon\ \eta\gamma\omicron\sigma\tau\ \eta\sigma\tau\omicron\tau[\eta\sigma]\tau\ \eta\sigma\tau\omicron\tau\ (2\ \text{or}\ 3\ \text{let.})\ \eta\pi\tau\alpha\kappa\omicron\ .\ .\ \eta\eta\epsilon\tau\eta\alpha\kappa\eta[\epsilon\iota\varsigma]\ \eta\eta\epsilon\tau\eta\eta\ (2\ \text{or}\ 3\ \text{let.})\ \tau\iota\alpha\ \epsilon\tau\omicron\gamma\ \eta[\omicron\tau]\omicron\tau\eta\omicron\tau\ \eta\sigma\tau\omega\tau\ \eta\pi\tau\epsilon\pi\epsilon\gamma\omicron\tau\epsilon\sigma\tau\omega\eta\ \gamma\iota\varsigma\omega\ \eta\eta\eta\epsilon\sigma\pi\alpha\tau\alpha\lambda\lambda\alpha\ (\sigma\pi\alpha\tau\alpha\lambda\alpha\lambda\acute{\iota}\alpha)\ \tau\alpha\kappa\omicron\ \eta\pi\epsilon\eta\eta\omicron\sigma\ \eta\pi\epsilon\lambda\alpha\gamma\omicron\varsigma\ \eta\alpha\gamma\alpha\omicron\theta\eta\ \eta\pi\eta\chi\omicron\omicron\varsigma\ \chi\epsilon\eta[\epsilon\beta\omega\lambda]\ \epsilon\beta\omega\lambda\eta\epsilon\ \pi\omicron\sigma\tau\ [\eta]\tau\eta\epsilon\omega\ \epsilon\epsilon[\omicron\lambda]\ \eta\pi\eta\omicron\epsilon\epsilon.$

Fol. b. $\chi\epsilon\kappa\alpha\varsigma\ \epsilon\pi\epsilon\pi\epsilon\chi\omicron\epsilon\iota\varsigma\ \bar{\iota}\varsigma\ \pi\epsilon\chi\epsilon\ \pi\epsilon\eta\tau\alpha\gamma\tau\omega\sigma\tau\eta\ \epsilon\beta\omicron\lambda\ \gamma\eta\eta\epsilon\tau\eta\sigma\omicron\tau\ \eta\pi\omicron\sigma\tau\ \epsilon\gamma\epsilon\gamma\epsilon\ \epsilon\pi\omicron\eta\ \epsilon\eta\phi\omicron\pi\epsilon\iota\ \eta\omicron\epsilon\varsigma\omega\ \eta\pi\eta\eta\eta\gamma\epsilon\lambda\epsilon\tau\ \eta\gamma\gamma\alpha\gamma\epsilon\ \eta\pi\eta\eta\eta\ \lambda\eta\eta\ \gamma\omega\omega\eta\ \eta\tau\eta\gamma\alpha\gamma\epsilon\ \eta\pi\eta\eta\lambda\ \lambda\tau\omega\ \omicron\eta\ \eta\gamma\tau\epsilon\eta\eta\omicron\chi\eta\ \gamma\eta\eta\epsilon\alpha\eta\eta\ \eta\pi\eta\eta\eta\gamma\epsilon\lambda\epsilon\tau\ \eta\pi\eta\epsilon\eta\phi\iota\omicron\varsigma\ \pi\epsilon\epsilon\tau\eta\tau\omicron\gamma[\eta\epsilon].$

The final words are $\eta\eta\eta\epsilon[\gamma\epsilon\iota\omega\tau\ \eta\lambda]\gamma\alpha\omicron\varsigma\ [\eta\eta\eta\epsilon\eta]\eta\lambda\ \epsilon\tau\omicron[\tau\alpha\lambda\epsilon\ \eta\pi\epsilon\gamma]\tau\alpha\eta\omicron\ \eta$ (3 or 4 let.) $\lambda\tau\omega\ \eta\gamma\omega[\eta\omicron\sigma\tau]\epsilon\iota\omicron\eta\ \tau\epsilon\eta\omicron\tau\ \lambda\tau\omega\ [\gamma\alpha\omicron\tau]\omicron\omicron\epsilon\gamma\ \eta\eta\ [\gamma\alpha]\epsilon\eta\epsilon\tau\ \eta\epsilon\eta\epsilon\tau\ [\gamma\alpha]\eta\eta\eta.$

Quotations; Lu. xx. 30, Mt. v. 23, 24.

246.

Or. 3581A(72).—Parchment; a fragment, ruled; $11\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in two columns, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii, though there the characters are much heavier than ours). Initials are enlarged and, with stops, the letter ϕ , marginal ornaments &c., are coloured red.

From Ahmîm.

[BUDGE.]

From a Homily upon Easter identical with that of which the preceding no. was another copy. The passages preserved in both fragments happen to be in part identical.

247.

Or. 3581A(73).—Parchment; four complete leaves, ruled and paged $\bar{\epsilon}$ — $\bar{\iota}\bar{\epsilon}$, and one fragmentary leaf; $13\frac{1}{2} \times 10\frac{1}{2}$ in. The text, in two columns of 35—38 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii, though there the script is larger than ours). Initials are enlarged and, with stops, the letters ϕ and occasionally σ , ornaments &c., are coloured red. Probably from the same MS. as Leyden no. 66.

From *Almîm*.

[BUDGE.]

From a Homily.

Mammon ($\mu\alpha\mu\mu\omicron\mu\alpha\varsigma$) represents the works ($\epsilon\rho\gamma\alpha\sigma\acute{\iota}\alpha$) of the world which we must forsake or we cannot serve God. What is His service but a clearing the heart of extraneous things, pleasures ($\eta\delta\omicron\nu\eta$) &c. at times of prayer and praise? For these hinder the soul in the $\alpha\eta\rho$ from meeting ($\alpha\pi\alpha\nu\tau\acute{\alpha}\nu$) God, forming around it a wall of darkness. Two constituent elements ($\psi\lambda\eta$) possess the soul; an outer or worldly and an inner or passionate ($\epsilon\mu\mu\alpha\theta\eta\varsigma$). Until the soul is free of the former, the latter cannot be disposed of. Christ knew that both are ruled by the will (*or* desire) and He bade us expel it. If the soul heed outward things, the mind ($\nu\omicron\upsilon\varsigma$) dies and the passions ($\pi\acute{\alpha}\theta\omicron\varsigma$) carry on their work; but if desire be expelled, the mind will arise and give heed to the soul which is here like a young wife, idle in her husband's absence but careful of her duties under his oversight. God, by becoming man, would rid us of ($\kappa\alpha\tau\alpha\rho\gamma\epsilon\acute{\iota}\nu$) both these elements ($\psi\lambda\eta$). Thou seest, brother, that He would have us dwell in him by works ($\pi\rho\acute{\alpha}\xi\iota\varsigma$), He in us through purity. One will say, I am in Him through baptism and cannot do acts. Baptism is for destroying sin, for Christ and sin cannot dwell together. So when a

woman's husband is dead, it is no sin that she marry another. If we do no sin, we may know that God is in us. He must be in him that would do(?) acts ($\pi\rho\acute{\alpha}\xi\iota\varsigma$). When the soul is freed, it traverses the hindrances of the $\alpha\eta\rho$ and partakes of God's spirit which supplies ($\chi\omicron\rho\eta\gamma\epsilon\acute{\iota}\nu$) it and gives it peace for ever. We must become as children, whose virtues the Lord describes. But as they grow, evil ($\kappa\alpha\kappa\acute{\iota}\alpha$) enters in. We, like children, are under the world's elements ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\omicron\nu$). But Paul taught us to leave childish desires ($\epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha$). *Quotations*; Mt. vi. 24, Lu. xiv. 33 (*for* $\upsilon\pi\acute{\alpha}\rho\chi\omicron\nu\tau\alpha$, $\sigma\tau\omega\omega$ "desires"), Eph. v. 23, 1 Cor. xi. 7 ff., 2 Cor. vi. 16, Mt. xviii. 19, Joh. xv. 4, Col. ii. 12, Rom. viii. 10, 1 Cor. vi. 16, 17, 1 Joh. iii. 9, Mt. xviii. 3, 1 Pet. ii. 2, Eph. iv. 14, 15, 1 Cor. iii. 1, 2, Gal. iv. 1, 2, 2 Tim. ii. 22, 1 Cor. xiv. 20, 1 Pet. ii. 1, 2.

The Fragt. Those baptised have taken Christ upon them. Is not He known by His purity and dwells He not with the pure? How to be pure? By ceasing from evil. As soon as man repents God receives him like the prodigal God knows the time to hear our appeal, as the judge heard the widow. But let us know, brethren, what we are asking. *Quotations*; Lu. xviii. 2, Mt. vii. 7.

248.

Or. 3581A(74).—Parchment; a complete leaf, ruled and paged $\pi\bar{\iota}\epsilon$, $\pi\bar{\iota}\varsigma$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of about 34 lines each, is written in an upright but irregular hand (*cf.* Ciasca, i, tab. xiii, but \dagger is without dot). Initials vary in size and, with stops, the letter ϕ , ornaments &c., are painted red.

From *Almîm*.

[BUDGE.]

From a Homily dealing apparently with the problem of the relations between soul

ΠΕΡΑΝΑΣΤΑΣΙΣ ΗΝ ΠΕΡΑΜ' ΗΤΑΘΟΤΟΥΣ ΕΘΟ-
 ΠΑΣ ΗΝ ΗΣΑΥΜΟΤΗ ΗΘΟΟΤ ΕΤΖΗΠ ΕΤΒΕΘΟΤΕ
 ΗΝ ΑΠΕΚΓΕΝΟΣ ΗΝ ΠΕ ΠΑΙ ΕΤΑΝΑΣΤΕ ΗΤΟΥΧ
 ΗΘΟΠΑΣ ΕΤΤ

251.

Or. 3581A(77).—Parchment; a fragment;
 9×8 $\frac{3}{4}$ in. The text, in two columns, is
 written in an upright hand (*cf.* Ciasca i,
 tab. xvi, which is by the same scribe). Stops
 are red and red dots accompany the initials.
 In the Paris collection Vol. 129¹³ foll. 37,
 58, Vol. 129¹⁷ foll. 4—8, Vol. 131⁵ foll. 63,
 113, Vol. 131⁶ fol. 97 are by the same scribe.

From Ahmîm. [BUDGE.]

From a hortatory Homily or Epistle. *Quo-*
tations; Mt. iv. 10, Lu. x. 20, Mt. vii. 22.
 One of the Paris fragments relates the story
 of Joseph and his brethren.

252.

Or. 3581A(78).—Parchment; fragments
 of two not consecutive leaves, ruled for
 alternate lines; 13×8 $\frac{1}{2}$ in. The text, in two
 columns of 31 lines each, is written in a
 peculiar hand, which might be placed in
 Zoega's 5th or 6th class. The rounded
 letters are strongly curved, while straight
 lines end in unusually heavy points. Initials
 are in red and some are accompanied by
 small scrolls in red, green and yellow. Stops
 are red. In the Paris collection Vol. 130⁵
 fol. 126, Vol. 131⁴ foll. 129—132, Vol. 131⁷
 fol. 43 and perhaps others are by the same
 scribe.

From Ahmîm. [BUDGE.]

From a Homily. The passages preserved
 treat (fol. 1) of the ill usage and mockery
 suffered by (the saints?), of rejoicing at the

fall of one's enemies; (fol. 2) of the equal
 glory of the persons of the Trinity, of the
 glory of Moses' face and the still greater
 glory of Christ's, who is the fulfilment
 of the law and the prophets. *Quotations*;
 Ps. xxxiv. 21 (not exactly), Joh. i. 14, Is. xi.
 2, Exod. xxxiv. 35.

253.

Or. 3581A(79).—Parchment; two com-
 plete leaves, paged $\overline{\text{πϛ}}$ — $\overline{\text{πιι}}$; 13×10 in.
 The text, in two columns of 29—31 lines
 each, is written in a large, thick hand (*cf.*
 Zoega, tab. iv, no. xix). Initials are enlarged
 and sometimes ornamented, as are also certain
 letters in bottom lines. In the Paris collec-
 tion Vol. 130⁵ foll. 54, 57, 70, Vol. 131³ foll.
 66, 67, Vol. 129¹⁴ foll. 46—51 are probably
 from the same MS.

From Ahmîm. [BUDGE.]

From a Homily, addressed apparently to
 monks and clergy and treating of purity and
 of the marriage of the clergy. The following
 are specimens of the text;

P. $\overline{\text{πζ}}$. ΕΥΑΝΧΟΟΣ ΧΕΓΕΓΡΑΦΗ ΤΩΝ ΕΠΤΕΒΟ
 ΗΠΣΩΜΑ ΕΤΒΕΠΕΤΕΟΤΗΟΟΥ ΗΠΟΦ ΕΦΙ ΗΠΠΕ-
 ΤΕΠΗΟΟΥ ΗΠΟΦ ΕΠΗΑΥΧΟΟΣ ΟΗ ΧΕΟΤ ΕΤ-
 ΒΕΠΧΗΟΟΥΝΣ ΑΡΑ ΗΠΛΑΧΟΟΣ ΧΕΠΕΤΕΠΗΟΟΥ
 ΗΠΟΦ ΕΡΠΛΑΚΜΟΗ ΠΑΡΕΦΡΠΧΗΟΟΥΝΣ ΠΑΡΕΦ-
 ΤΩΡΠ ΔΕ ΟΗ ΗΧΕΠΕΤΕΠΗΟΟΥ ΗΠΟΦ ΕΧΕΤΗΕ
 ΠΑΡΕΦΧΙΟΟΛ ΠΑΡΕΦΧΙΟΤΕ ΔΕ ΟΗ ΗΡΑΠΛΑΥ
 ΗΠΟΤΧ ΑΤΩ ΧΕΠΕΤΕΠΗΟΟΥ ΗΠΟΦ ΕΤΙΡΠΟΒΕ
 ΗΠ ΠΑΡΕΦΧΟΚΟΤ ΕΒΟΛ.

P. $\overline{\text{πιι}}$. ΟΤΩ ΕΡΟΗ ΤΕΠΟΤΗΕ ΠΓΑΠΟΣ ΕΤ-
 ΕΣΟΤΟΡΤ ΕΦΠΛΑΤ ΠΟΙ ΠΓΑΠΟΣ ΕΤΠΑΠΟΤΦ ΠΤΑ-
 ΠΧΟΕΙΣ ΤΑΔΥ ΠΠΕΤΤΟΟΠΕ ΕΡΟΦ ΕΧΠΠΠΠΕ ΑΤΩ
 ΕΦΤΟΟΠΕ ΕΡΟΟΤ ΕΧΠΣΩΥ ΕΤΒΕΟΤ ΔΕ ΔΙΧΟΟΣ
 ΧΕΤΩΟΠΕ ΗΠ ΕΒΟΛ ΑΠ ΧΕΠΛΠΠΠΠΠΕ ΑΠ ΠΡΩΠΕ
 ΕΤΠΛΑΤ ΠΕΠΤΑΤΕΡΠΠ ΠΠΤΒΒΟ ΑΤΚΤΟΟΤ ΕΠΑΣΟΤ
 ΚΑΠ ΕΡΥΑΠΖΟΠΠ ΠΠΠΕΠΤΑΤΠΠΕΙΣΧΠΠΑ ΕΧΟΟΤ

ΧΕΙΟΝΑΧΟΣ ΤΗΝΙΝΕ ΖΙΩΟΥ ΑΥΩ ΗΣΘ'ΟΟΛΟΥ
 ΗΝΣΩΥ ΤΗΡΩ ΗΣΕΧΙΣΙΝΕ Η ΗΣΕΧΙΣΑΙ ΕΤΕΡΙΝΑ
 ΗΑΤ ΕΡΕΝΟΤΙΝΕ ΟΗ ΕΤΕΙΝΤΕΣΙΝΕ ΗΑΡΟΥ
 ΕΑΤΚΑΟΙΧ ΖΙΧΩΩ. *Quotations*; none, but a
 reference to Rom. ix. 29.

254.

Or. 3581A(80).—Parchment; a fragment;
 8½ × 10½ in. Written by the same scribe and
 possibly belonging to the same MS. as the
 preceding number.

From Ahmīm.

[BUDGE.]

From a Homily. The passage is in praise
 of Virginity which the author apostrophises
 in a series of paragraphs; for example; Ω
 ΤΗΝΤΑΡΘΕΝΟΣ ΤΕΛΕΤΕΡΟΣ ΗΟΤΟΕΗ ΑΥΩ
 ΤΗΟΜΤΕΙΑ ΗΝΑΤΟΥΤ Ω ΤΗΝΤΑΡΘΕΝΟΣ ΗΡΗΕ
 ΗΠΗΟΤΤΕ, Ω ΤΗΝΤΑΡΘΕΝΟΣ ΗΥΗΗ ΗΡΕΓΚΑΡ-
 ΗΟΣ ΑΥΩ ΤΣΑΓΕ ΗΑΤΡΖΗΕ, Ω ΤΗΝΤΑΡΘΕ-
 ΝΟΣ ΤΒΑΣΙΕ ΕΤΤΑΧΡΗΤ ΕΤΩΙ ΖΑΠΡΟ.

255.

Or. 3581A(81).—Parchment; a complete
 and an incomplete leaf, paged ὀ, ι; ΠΑ, ΠΒ,
 and a fragment; 12½ × 10½ in. The text, in
 two columns of about 30 lines each, is written
 in the same hand as the two foregoing
 numbers. Here however the initials, stops
 &c. are coloured red or yellow; some of the
 former having coarse scrolls in those colours,
 while similar but smaller ornaments are
 sometimes attached to the letters ρ, τ, υ in
 bottom lines. In the Paris collection Vol.
 131^s fol. 13, Vol. 131^s fol. 125, Vol. 131^r foll.
 25, 48, Vol. 131^s fol. 98 are from the same
 MS. and refer to the 1st of our leaves, while
 Vol. 130^s foll. 71, 72, Vol. 131^s fol. 86, Vol.
 132ⁱ fol. 46 and also Cairo no. 8314 refer
 probably to the second.

From Ahmīm.

[BUDGE.]

From one or more Homilies.

P. ὀ. The "song" in Is. v. 1 is made to
 refer successively to various utterances of
 Christ (? Mt. iii. 10 or Lu. iii. 9, Lu. xiii. 8, 9,
 Lu. xv. 4—7), the quotations being followed
 by these words;

ΑΤΕΤΗΜΑΤ ΕΠ[Ε]ΛΑΟΟ ΗΤΕΤΗ[Η]ΟΤ[Ε]ΙΑ ΗΠΟΡ-
 ΓΑΗ[ΟΗ] ΗΠΕΙΡΕΧ[Ω ΑΥ]Ω ΗΕΤΟΤΩΥ [Ε]ΣΩΤΗ
 ΚΑΛΟΣ ΖΗΟΤΗΝΤΡΗΖΗΤ ΗΟΤΡΕΧΩ ΓΑΡ ΑΗΠΕ
 ΕΓΤΡΕ[Η] ΕΤΣΩΤΗ ΕΡΟΩ ΣΤΑΛΗΕ (ἡδύνη) ΖΗΟΤ-
 ΣΤΑΟΗΗ ΑΛΛΑ ΨΑΓΤΡΕΤΡΙΕ ΖΗΟΤΙΚΑΖ ΗΖΗΤ
 ΕΗΕΓΤ ΗΟΤΟΤΗΟΩ ΑΗ ΕΠΖΗΤ ΗΗΕΤΣΩΤΗ ΕΡΟΩ
 ΖΗΟΤΣΑΟΟ ΑΥΩ ΕΓΤ ΗΟΤΙΚΑΖ ΗΖΗΤ ΕΠΕΤΖΗΤ
 ΖΗΠΡΗΕΕΤΕ ΗΗΚΟΛΑΣΙΕ ΗΕΓΗΕΕ ΗΧΩ ΤΧΡΟΗ
 ΑΗ ΗΗΕΤΣΩΤΗ Ε[ΡΟΟΤ].

P. ΚΑ. The text here treats of Jacob's
 mourning for Joseph, who in prison was sad
 at the thought of his father, his young
 brother and his own misfortunes. But God
 heard his prayer, brought him out of prison
 and made him a king (*sic*), while the ruler
 of the prison set him over all the prisoners.¹

The Fragt. Presumably from a Homily,
 though the following phrase seems to belong
 to a narrative; ΗΟΤΑΠΟΚΟΜΗΤΟΣΗΟ ΗΤΕΡΟΤΣΟΚ
 ΛΕ ΗΠΥΑΧΕ ΕΤΑΥΕ ΕΤΟΤΩΥ ΕΤΟΖ ΗΤΗΕ ΗΗΗ-
 ΟΥΟΛ [ΑΥ]ΩΤΩΕ ΗΑΤ [ΗΤ]ΕΙΖΕ ΧΕ. *Quota-*
tions; Is. xi. 1, Ps. cix. 4.

256.

Or. 3581A(82).—Parchment; three com-
 plete leaves, ruled and paged ΠΠΟ—ΠΠΒ; ΣΚΑ,
 ΣΚΒ; 13½ × 11½ in. The text, in two columns
 of 33 lines each, is written in a regular hand
 (*cf.* Ciasca, i, tab. i or ii, tab. xxvi, but the
 resemblance is not close). Initials are en-
 larged more or less elaborately and accom-

¹ I suspect that Zoega no. cclxxx, the writer of which
 appears to have dwelt in Jerusalem, may be from the
 same MS. as this.

From Ahmîm. [BUDGE.]

[illegible]

258.

From Ahmîm. [BUDGE.]

Quotations; Gen. xxviii. 20, 22, xlv. 22, Mt. xvii. 2, Mk. ix. 3, Joh. xix. 23, Mt. xxviii. 3, Lu. xxiv. 4, Mt. xxi. 7, Ezech. ix. 2, Dan. x. 5, vii. 9, Lev. xvi. 4, Ex. xix. 10, 11 (?), Gen. xlix. 11, Ac. xii. 8, Prov. xxvii. 13, Zech. iii. 4, 5, Is. lxi. 3, Cant. v. 3, Is. xx. 3, 4.

259.

From Abmîm. [BUDGE.]

From a collection of short Homilies upon personages of the Old and New Testaments. Our fragt. contains the end of a Homily upon S. Peter and the beginning of one upon S. Andrew.

In heaven there are no bolts $\sigma\tau\alpha\epsilon$ $\sigma\eta$ $\mu\eta\epsilon\eta\omega$ ¹ $\sigma\tau\alpha\epsilon$ $\mu\sigma\tau\chi\lambda\omicron\varsigma$, for there are no thieves; all is peace and agreement ($\sigma\upsilon\mu\phi\omega\nu\acute{\iota}\alpha$). Peter's keys are good works. If he sees a sinner in despair, he opens the gate and invites repentance. I too have thrice denied the Lord and He has forgiven me. Repent and God will forgive thee and take thee to heaven.

Andrew was the most fiery of the apostles. If a city received not his preaching, he was wroth (and wished) that a fire from heaven might burn it. Hence another apostle was sent with him to remind him of the Lord's command to preach to all nations.

The words introducing the second homily are $\alpha\eta\gamma\chi\alpha\varsigma$ $\epsilon\tau\epsilon\rho\epsilon\pi\epsilon\tau\rho\omicron\varsigma$ $\pi\eta\theta\omicron\varsigma$ $\mu\alpha\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ $\mu\alpha\rho\epsilon\upsilon\gamma\chi\alpha\varsigma$ $\sigma\eta$ $\epsilon\tau\epsilon\alpha\eta\lambda\epsilon\alpha\varsigma$.

260.

Or. 3581A(86).—Parchment; a fragment; $10 \times 9\frac{1}{4}$ in. The text, in two columns, is written in a regular, upright hand (*cf.* Ciasca i, tab. i). Initials are moderately enlarged and, with stops, the letter ϕ &c., are coloured red.

From $\Lambda\eta\mu\acute{\iota}\mu$. [BUDGE.]

From a Homily.

I am in company with the Apostles, Prophets and Patriarchs, while the Judges ($\kappa\rho\iota\tau\acute{\eta}\varsigma$) declare for Jesus $\tau\upsilon\lambda\epsilon\iota\mu$ $\epsilon\iota\varsigma$ in sounding the trumpet ($\sigma\alpha\lambda\pi\acute{\iota}\zeta\epsilon\upsilon$). I recalled the dread judgment and my whole body — ? $\tau\alpha\zeta\epsilon\varsigma\iota\kappa$ and my spirit was disturbed. What shall I then do? (sinners) shall go to the Valley of Jehoshaphat (Joel iii. 2, 12) and receive the reward of their deeds. Hast thou considered, oh man, the terror of that hour when each is weeping for sin?

¹ This is hierogl. $\begin{smallmatrix} \square & \square & \square \\ \square & \square & \square \end{smallmatrix}$ v. Crum (Erman) in *Aeg. Zeitschr.* 1898.

(and they) separate them, one weeping for the other, the Apostles even and Saints weeping as they judge, murderers being sent to a place of weeping and gnashing $\chi\alpha\lambda\chi$ of teeth, thieves to cold and nakedness, slanderers ($\kappa\alpha\tau\alpha\lambda\alpha\lambda\acute{\iota}\alpha$) to outer darkness.

261.

Or. 3581A(87). — Parchment; a fragt., ruled and paged $\overline{\zeta\epsilon}$, $\overline{\zeta\varsigma}$; $9\frac{1}{4} \times 10\frac{1}{4}$ in. The text, in two columns, is written in an uneven hand (*cf.* Ciasca i, tab. xiii for the type). Initials vary in size and, with stops &c., are coloured red. The ornaments \gg are in red and green.

Probably from $\Lambda\eta\mu\acute{\iota}\mu$. [GRIFFITH.]

From a Homily, referring to Christ's birth, prophecies and passion. The writer asks the Jews why they condemned Him. The following are examples of the text, which, in the form $\mu\upsilon\alpha\alpha$, shows a Mid. Egyptian tendency;

p. $\overline{\zeta\epsilon}$. $\mu\alpha\tau\epsilon\varsigma\rho\iota\mu\eta\tau\eta$ $\mu\rho\omicron\mu\epsilon$ $\epsilon\tau\epsilon\tau\alpha\iota\tau\epsilon$ $\mu\alpha\rho\iota\alpha$ $\tau\eta\alpha\rho\theta\epsilon\eta\omicron\varsigma$ $\mu\alpha\tau\tau\omega\lambda\mu$ $\alpha\gamma\chi\iota$ $\mu\alpha\gamma$ $\mu\sigma\tau\sigma\alpha\rho\zeta$ $\mu\rho\epsilon\gamma\upsilon\epsilon\pi\epsilon\gamma\iota\varsigma\epsilon$ $\mu\theta\epsilon$ $\mu\tau\omega\mu$ $\alpha\tau\omega$ $\mu\gamma\omega\mu\theta\omicron\sigma\tau\sigma\iota\omega\mu$ $\mu\upsilon\mu\alpha\alpha$ ¹ $\kappa\alpha\tau\alpha$ $\mu\omicron\tau\omega\mu$ $\mu\eta\eta\theta\tau\epsilon$ $\mu\epsilon\gamma\epsilon\iota\omega\tau$ $\alpha\gamma\beta\omega\kappa$ $\epsilon\gamma\omicron\tau\eta$ $\mu\eta\mu$ $\mu\upsilon\alpha\alpha$ $\gamma\eta\tau\epsilon\varsigma\iota\mu\tau\alpha$ ($\mu\acute{\eta}\tau\epsilon\alpha$).

$\alpha\mu\epsilon\rho\gamma\mu\eta\epsilon$ $\mu\epsilon\eta\sigma\omicron\mu$ $\mu\tau\epsilon\gamma\mu\eta\mu\theta\tau\epsilon$ $\epsilon\tau\omicron\tau\alpha\alpha\beta$ $\epsilon\alpha\gamma\tau\epsilon\alpha\beta\epsilon\mu\epsilon\gamma\mu\alpha\theta\eta\tau\epsilon$ $\epsilon\mu\epsilon\tau\eta\alpha\gamma\omega\mu\epsilon$ $\mu\alpha\tau\omicron\tau\gamma\omega\mu\epsilon$.

p. $\overline{\zeta\varsigma}$. $\epsilon\tau\epsilon\sigma\omicron\tau$ $\tau\epsilon\tau\eta\kappa\rho\iota\mu\epsilon$ $\mu\pi\epsilon\chi\varsigma$ ω $\mu\theta\omicron\tau\lambda\alpha\iota$ $\tau\alpha\tau\epsilon\tau\alpha\iota\tau\iota\alpha$ $\epsilon\rho\omicron\iota$ ω $\mu\alpha\tau\eta\theta\tau\epsilon$ $\alpha\tau\omega$ $\alpha\mu\omicron\kappa$ $\mu\epsilon\tau\eta\alpha\alpha\mu\omicron\lambda\omicron\gamma\iota\chi\epsilon$ $\gamma\alpha\rho\omicron\gamma$ $\epsilon\mu\kappa\rho\iota\mu\epsilon$ $\mu\upsilon\alpha\alpha$ $\mu\epsilon\chi\alpha\tau$ $\chi\epsilon\alpha\gamma\chi\omicron\sigma\varsigma$ $\chi\epsilon\alpha\mu\omicron\kappa\mu\epsilon$ $\mu\gamma\mu\eta\epsilon$ $\mu\eta\eta\theta\tau\epsilon$ $\tau\alpha\iota$ $\omicron\tau\eta\tau\epsilon$ $\tau\epsilon\gamma\alpha\iota\tau\iota\alpha$ ω $\mu\gamma\epsilon\theta\eta\omicron\varsigma$ $\mu\alpha\tau\epsilon\beta\omega$.

262.

Or. 3581A(88).—Parchment; a large (α) and a small fragt. (β). the latter, paged $\overline{\alpha\chi}$, $\overline{\alpha\mu}$, is the first of a quire; $11\frac{1}{4} \times 9\frac{3}{4}$ in.;

¹ η erased.

ruled at wide intervals. The text, in two columns of more than 28 lines each, is written in a rather uneven hand, leaning slightly to the right (*cf.* Ciasca i, tabb. iii and x for the type). Initials, unornamented, are a little enlarged and project. The *Clar. Press* MS. no. 54 and in Paris, Vol. 78, foll. 16, 17, 52, 53, Vol. 129¹⁶, foll. 77, 102, Vol. 131⁶, fol. 92, Vol. 131⁷, foll. 3, 19 are by the same scribe, though the *Clar. Pr.* leaves at any rate cannot (*cf.* their paging) be from the same work. Nor can more be said as to the present two frags.

From Ahmīm. [BUDGE, HORNER.]

(a). From a Homily or Epistle, addressed to monks, *quoting* Deut. xxxiii. 10, 11 and referring to the teaching of Mat. x. 37, 38. The following are passages of the text;

¶ **ΠΕΝΤΑΤ** ¶ **ΠΙΝΕΤΙΚΟ** [Τ ΠΙΝΕΤ] ΠΑΛΑΤ ΑΥ[Ω
ΠΕΤΥ]ΒΕΡ ΟΥΝΙΚ[ΟΙΝΟΣ] ΠΕΝΤΑΤΩ ΠΙΝΕΤ-
ΕΦΟΣ ΑΥΟΤΑΥΟΤ ΗΣΑΙΧΟΙΣ ΠΕΤΥΠΟΤΚΟΤΟΤ
ΖΗΝΕΤΖΗΤ ΕΚΗΝΟ ΖΗΝΤΡΕΤΗΡΑΧΟ ΠΙΝΕΤ ΠΕΤ-
ΠΟΤΕΥΗ[ΕΤ]ΙΟΤΕ ΠΙΝΕΤΣΗΤ ΠΙΝΕΤΥΗΡΕ
ΠΕΝΤΑΤΩΝΟ ΠΑΟΚΙΩΟ ΠΕΤΑΠΟΛΟΓΙΑ ΕΤ-
ΠΑΝΟΤΕ ΟΒΟΑ ΖΗΝΕΤΚΑΤΑΕΑΡΖ ΑΥΡΧΟΚΟΡΕ
ΠΑΠΕ ΖΗΝΟΤΩΥ ΕΥΩΟΠ ΠΑΤ ΕΖΟΤΗ ΕΠΕΧΣ
ΕΥΡΕΤΧΟΟ ΠΙΝΕΤΕΚΟΤ ΠΙΝΕΤΠΑΛΑΤ ΧΕΠΠΕΝ-
ΠΑΤ ΕΡΩΤΗ.

ΠΑΠΑΤΗΤΗ ΠΑΠΕ Ω ΠΩΝΑΧΟΟ ΠΥΗΡΕ ΠΑΠΕ
ΠΠΟΧΡΙΣΤΙΑΝΟΟ ΕΙΣΖΗΝΤΕ ΑΠΠΟΟ ΑΤΕΤΗΥΩΠΟ
ΠΠΡΟСТАΠΠΕ ΠΠΕΠΠΟΤΕ ΑΥΥΩΠΕ ΑΥΧΙΖΟΤ
ΟΒΟΑ ΠΠΩΤΗ ΕΥΕΠΠΕΠΠΕΠΠΟ.

(β) Apparently from a Homily. It shows the following unidentifiable quotation;

ρ. αλ. ΠΑΧΧΟΟ ΟΠ ΠΟΙ ΠΕΡΠΠΙΑΣ ΧΕΠΑΠΠ[Ο]
ΠΠΩΟΠΠ ΠΠΠΡΟСТАΠΠΑ

263.

Or. 3581A(89).—Parchment; four fragments; ruled; the largest, 8×9 $\frac{3}{4}$ in. The

text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernāt, *Album*, pl. ix. 1). Initials are slightly enlarged. Where π begins a line, it has a loop projecting to the left; where α, υ, τ, σ end lines, their tails project to the right. The sequence of the foll. is uncertain. In the Paris collection Vol. 130⁶ foll. 52, 109, 112, 116—119, 131 appear to be from the same MS.

Probably from Ahmīm. [GRIFFITH.]

From a Homily, apparently rebuking vice (? in a monastic congregation). The following are specimens of the text;

fol. 2. ΑΑΑ ΠΕΧΑΥ ΧΕΤΑΥΕΒΕΡ ΠΠΑΛΑΟ
ΠΕΠΠΑΡΟΤΩ ΖΙΤΕΖΗ ΕΥΕΟΥΤΩΠ ΣΕΠΠΟΠΟΤ
ΠΑΠΤΩ Π ΣΕΠΠΑΠΠΩΠΠΟΤ ΠΠΕΤΕ[Π]ΠΟΤΕΚ
[ΖΙ]ΩΟΟ ΕΠΕΖ ΧΩΟΠ ΠΠ ΕΠΠΕΖ ΠΠΑΤΟΤ ΕΡ-
ΠΠΠΕΚΕΟ ΠΠΠΕ ΑΥΩ ΠΧΑΥ

fol. 3. ΑΥΩ ΖΗΠΑΡΑΦΤΕΙΣ ΕΠΠΑ ΠΠΑΤΕΦΤΕΙΣ
ΟΥΕ ΑΥΩ ΟΥΡΩΤ ΕΖΡΑ ΠΕΥΩΟΠ ΠΑΤ ΕΠΠΑ
ΠΠΑΟ ΕΖΡΑ ΠΠΠΠΕ ΟΥ ΠΠΠΠ ΧΕΠΠΟΤΕΚ
ΕΖΡΑ ΑΑΑ ΑΥΡΠΚΕΣΟΚ ΕΠΠΑΥΟΤ ΠΠΕΠΠΑΥΡΑΚ-
ΤΟΤ ΕΠΠΕΖΠΠΕ ΠΠΠΟΤ ΠΠΠ[ΠΠ]

ΑΑΑ ΠΠΠΠΠΠ ΠΠΠΠ ΕΥΕΠΠΕΠΠΑΥΧΩΑΖ
ΖΗΠΠΕΖΠΠΕ ΠΠΠΠΠΠ ΠΠ ΣΕΠΠΑΠΠΟ ΠΠ
ΣΕΠΠΑΚΑ? ΕΠΠΕΠΠΑΥΡΧΟΤ ΖΗΠΠΡΑΖΙΕ ΠΠΠΠΠΠ.

fol. 4. ΠΠΠΠ ΠΠΠΠ ΓΑΡ ΑΠ ΑΥΩ ΠΠΠΠ
ΕΖΟΤΕΠΠΕΟΤΟ ΟΒΟΑ ΤΩΠ ΕΠΠΑΠΠΟΠΠΠΠΠΠ
ΠΠΠΠ ΕΠΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ Π ΠΠ-
ΠΠΠΠΠΠΠΠ ΑΠ Π ΠΠΠΠΠΠΠ ΑΠ Π ΟΥ
ΠΠΠΠΠ.

264.

Or. 5438(1).—Parchment; four very small leaves, ruled; 2 $\frac{3}{4}$ ×2 $\frac{1}{2}$ in. The text, in a single column of 14 lines, is written in a minute hand (*cf.* Ciasca i, tab. vi for the type). There are no enlarged initials, the paragraphs being occasionally indicated by a

ΠΩΤΗ ΣΥΝΕΠΕΡΕ ΧΕΝΤΑΦΟΥΡ ΣΥΤΑΡΞ
ΑΦΑΟ]

266.

Or. 3367.—Parchment; a leaf pasted upon the inside of a fragt. of a leather and papyrus book-binding, so that fol. *a* only is visible¹; $13\frac{1}{4} \times 7\frac{1}{2}$ in. The leather is ornamented with borders of intersecting diagonal lines and in the middle a circular pattern formerly studded with metal(?). Along one side are the letters [ΕΚ]ΚΗΘΙΑ ΑΝΑ, referring perhaps to the church of Shenoute. But this outer leather was apparently transferred here from its original use. The text, in two columns of 26 or 27 lines each, is written in a rather large hand (Hyvernât, *Album*, pl. xii, 4 reproduces it). Initials &c. are coloured red and there are rough red or green scrolls in the margins. By the same scribe as Zoega no. cxlv and Paris, Vol. 129¹⁶, fol. 25, Vol. 129¹⁷, fol. 1, Vol. 131¹, fol. 41, Vol. 131⁶, fol. 56, Vol. 132¹, fol. 23.

[H. WALLIS.]

From a Homily here dealing with Moses in Egypt. The following is a specimen;

ΑΥΤΟ ΠΕΡΥΝΟ ΗΣΑΠΟΤΑΞΕ ΜΗΤΕΡΡΟ
ΗΚΗΘΕ ΜΗΤΕΡΡΟΝΑΟ ΠΡΟΚΟΤΟΒΥ ΠΕΡΥΝ-
ΖΙΣΑ ΜΗΤΕΡΡΟΝΕ ΜΗΤΕΡ ΜΗΤΑ ΜΗΤΟ ΕΧΕΙ
ΜΗΤΑΠΟΛΑΞΙΣ ΗΚΗΘΕ ΜΗΤΕΡΡΟΝΑΟ ΜΗΤΟΒΟ
ΠΡΟΚΟΤΟΒΥ ΕΛΑΠΗΜΟΘΗΕΘ ΜΗΤΕ ΧΕΟΤ-
ΖΟΤΕ ΜΗΤΕΡΡΟΝΑΟΝΕ ΜΗΤΟ ΕΝΑΖΩΟΡ ΤΗΡΟΤ
ΗΚΗΘΕ.

267.

Or. 3581A(90).—Parchment; an almost complete leaf, ruled and paged $\overline{\rho\eta}$, $\overline{\rho\eta\alpha}$; $12\frac{1}{2} \times 10\frac{1}{2}$ in. The text, in two columns of 34 lines each, is written in an upright, regular

¹ As the leaf has the text on its other side also, it clearly served here merely as a part of the binding.

hand (cf. Ciasca i, tabb. i and xiii). Initials, slightly enlarged, stops and the letter φ are coloured red. Initials have no ornaments. Possibly from the same MS. as Paris, Vol. 134⁴, foll. 104—110, Vol. 131⁶, fol. 32.

[MYERS.]

From a Homily, treating here of patience and endurance, the triumphs of the pure in heart, who shine as the sun, and the need of open resistance to declared enemies, although to those nearer us milder methods may be employed. This is illustrated by David's attitude towards Goliath and Saul respectively. Before a multitude we should be silent or speak only what is useful and true as did the prophets; before the wise or virtuous we should be humble.

268.

Or. 3581A(91).—Parchment; three fragmentary leaves, fol. 3 being first of quire $\overline{\alpha}$; ruled; $10\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (cf. Ciasca ii, tab. xxv, but for μ , η , Zoega tab. iii, no. xii.). Initials are rarely and slightly enlarged. Foll. 1 and 2 were joined; their relation to fol. 3 cannot be fixed.

From Alhmim.

[BUDGE.]

From an Epistle addressed by a member of a monastic congregation to ΕΒΛΩΗ' Εφώ-
νυχος, whom, though diffidently styling him "my father," he adjures to forsake the companionship of "the wicked among us." With the latter seen to be connected the references to adulterers and the exhortations to expel

¹ Recurs Zoega 75; Latin, Eponychus (Surius, *Pachomius*, 14th May, §. xliii.). Indeed the same person may here be meant and our text be a letter of Theodore or Horsiësi. For names thus formed v. *Aeg. Zeitschr.* xxvii, 41.

them. Ebōnh is reminded of his responsibilities towards God for those entrusted to him; God will seek their blood at his hands. The following are examples of the texts;

fol. 1 b. ⲥⲟⲛⲥ ⲙⲓⲟⲕ ⲡⲁⲥⲓⲟⲩ ⲉⲧⲣⲉⲕⲁⲛⲉⲭⲉ
ⲙⲓⲟⲓ ⲛⲉⲛⲕⲟⲩⲧⲓ ⲛⲱⲁⲭⲉ ⲉⲛⲉⲧⲥⲅⲱⲛ ⲛⲁⲕ ⲁⲛ ⲛⲛⲉ-
(ⲉⲛⲉ)ⲡⲛⲟⲩⲧⲉ ⲭⲟⲟⲥ ⲁⲗⲗⲁ ⲉⲓⲭⲱ ⲛⲉⲛⲱⲁⲭⲉ
ⲛⲛⲁⲑⲣⲁⲕ ⲛⲟⲉ ⲛⲟⲩⲱⲛⲣⲉ ⲉⲛⲭⲱ ⲛⲛⲉⲛⲱⲁⲭⲉ
ⲛⲛⲁⲑⲣⲉⲛⲉⲛⲉⲛⲟⲩⲧ ⲕⲱⲧⲉ ⲡⲁⲥⲓⲟⲩ ⲕⲱⲧⲉ ⲡⲁⲥⲓⲟⲩ
ⲛ (fol. 2 a) [ca 6—8 let.] ⲧⲧⲭⲏ ⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉ
ⲟⲗⲗⲱⲟⲩ ⲉⲣⲟⲕ ⲛⲧⲟⲟⲩⲟⲩ ⲛⲛⲣⲱⲛⲉ ⲉⲛⲧⲁⲕ-
ⲟⲗⲗⲱⲟⲩ ⲉⲣⲟⲟⲩ ⲉⲧⲉⲛⲣⲱⲛⲣⲁⲛⲛⲉ ⲉⲧⲓⲛⲓⲧⲏ ⲉⲃⲟⲗ
ⲭⲉⲛⲧⲟⲕ ⲑⲱⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲱⲧⲉ ⲛⲉⲁⲡⲉⲧⲥⲛⲟⲩ
ⲛⲧⲟⲟⲩⲧⲕ.

ⲑⲟⲧⲁⲛ ⲁⲉ ⲡⲁⲥⲓⲟⲩ ⲉⲕⲱⲁⲛⲱⲁⲭⲉ ⲙⲛⲛⲁⲛⲟⲛⲟⲥ
ⲉⲧⲓⲛⲓⲧⲏ ⲭⲉⲛⲧⲟⲩⲛⲟⲩ ⲕⲏⲁⲛⲟⲩ

fol. 2 b. ⲱ ⲉⲃⲱⲛⲉ ⲉⲛⲁⲭⲟⲟⲥ ⲛⲁⲕ ⲭⲉⲟⲩ ⲉⲃⲟⲗ
ⲭⲉⲁⲕⲱⲛⲉ ⲉⲕⲱⲟⲩⲉ ⲙⲓⲟⲕ ⲉⲧⲣⲱⲛⲉ ⲙ[ⲡⲟ]ⲛⲛ-
ⲣⲟⲥ . . . ⲛⲛⲟⲉⲓⲕ

ⲛⲉⲃⲟⲗ ⲭⲉⲉⲕⲟⲩⲱⲩⲧ ⲛⲉⲱⲟⲩ ⲉⲧⲡⲏⲧ ⲉⲣⲁⲧⲩ
ⲛⲡⲟⲩⲱⲛⲱ ⲉⲧⲉⲡⲣⲱⲛⲉⲛⲉ ⲛⲡⲟⲛⲛⲣⲟⲥ ⲉⲧⲛⲁⲧ
ⲑⲁⲛⲟⲓ ⲟⲛ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲧ ⲛⲁⲕ ⲛⲟⲩⲱⲛⲧⲣⲉⲕ-
ⲛⲛⲉ ⲉⲧⲣⲉⲕⲧⲧⲏⲕ ⲁⲧⲱ ⲛⲣⲟⲉⲓⲥ ⲉⲛⲕⲉⲱⲁⲭⲏ.

Quotations; Zech. vii. 13(?), Mt. xxii. 11ff.,
Deut. vii. 26, Mt. iii. 10, Deut. xxii. 23, Ezech.
iii. 17, Is. i. 2.

269.

Or. 5297(1). — Parchment; a fragt., ruled(?); $6 \times 5\frac{1}{2}$ in. The text, in two columns of 24 lines each, is written in a somewhat uneven, square character (cf. Rossi, *I Papiri . . . di Torino* i, tav. iii, but for e and especially a, the *Cod. Sinait.*). Apparently initials were not enlarged, but on fol. b a plain paragraph-mark is used.

From the Fayyûm. [FLINDERS PETRIE.]

Presumably from a Homily, though possibly from a narrative. The subject is very obscure.

Someone is addressed in 2nd fem. sing., while another person, 3rd masc., is throughout referred to. *Published* and translated in Crum, *Coptic MSS. from the Fayyûm*, p. 6, no. iv.

270.

Or. 1013 B.—Papyrus; six fragments; the largest, paged $\overline{\rho\lambda\epsilon}$, $\overline{\rho\lambda\varsigma}$, $5\frac{3}{4} \times 7\frac{3}{4}$ in. The text, in one column, is written in a large hand of Zoega's 4th class.

[HAY.]

From a Homily. The text of the largest fragt. refers to the pride of life and the rich young man of Mt. xix. 16ff. and mentions Elias, Peter and Paul.

271.

Papyrus xvi, sheets 1, 5 and Or. 1013 C.—Four fragments; the largest, paged $\overline{\eta\eta}$, $\overline{\eta\theta}$, $8\frac{1}{4} \times 7\frac{3}{4}$ in. The text, in one column of more than 19 lines, is written in an irregular, heavy hand (cf. Zoega, cl. iv, no. xix). Paragraphs are distinguished by small, angular marks, or less often by horizontal strokes in the margin.

[WILKINSON, HAY.]

From a Homily or Commentary, of which the passages here preserved treat of the story of Dinah, the marriage of Joseph, &c. The following are the more legible portions of the texts;

[ⲟⲩ]ⲱⲉⲣⲉ ⲁⲧⲱ ⲁⲓⲓⲟⲩⲧⲉ ⲉⲛⲉⲥⲣⲁⲛ ⲭⲉ-
ⲁⲥⲉⲛⲛⲉⲟ ⲉⲧⲉⲛⲉⲥⲟⲩⲱⲑⲓⲛⲉ ⲭⲉⲧⲉⲛⲧⲁⲥⲟⲩⲭⲁⲓ ⲉⲛ-
ⲛⲟⲩ¹ ⲁⲧⲱ ⲁⲥⲣⲓⲟⲩ ⲛⲟⲩ ⲧⲱⲉⲣⲉ ⲱⲛⲓ ⲁⲥⲱⲛⲉ
ⲟⲛ ⲉⲛⲉⲥⲉⲑⲣⲁⲥ ⲁⲧⲧ ⲛⲱⲥⲛⲓⲫ ⲑⲱⲟⲩ ⲉⲑⲣⲁⲓ ⲉⲕⲏⲓⲥ

¹ Note this etymology of Asenath, "She that is safe from death."

the subjects dealt with. Certain frags. appear to treat of charity, the remittance of debts and usury.

280.

Papyrus lxxxix.— $10\frac{3}{4} \times 10\frac{1}{4}$ in., having one complete *selis* of $6\frac{1}{4}$ in. long. The text, in a single column, of which parts of 20 lines are preserved, is written in sloping, irregular semi-uncials with a few ligatures.

[H. STOBART.]

From a Homily or Epistle, treating here of God's wrath and alluding (l. 19) to those that "spurn His holy body and revered blood," and (l. 12) to the . . . and Saracens and Blemmyes βαζαμυες.¹

Published by Revillout, *Mém. s. les Blemmyes*, p. 32. The following are corrections of his reading; l. 2, ἀπὸν ἡκαθὺν ἡμεῖς, l. 4, ἡμμεκαθαῶν, ll. 6 and 17, παμὴν οὐ, l. 7, ἡν ἀμ, l. 11, ἀπὸ ἐπὶ, l. 12, ἡκαθὺν, l. 15, ἡκαθὺν, l. 16, ἡ καθὺν, ἡκαθὺν, l. 20, ἐμ.

Quotations; l. 14, Is. lxvi. 24 (inexactly), l. 17, Joh. iii. 36.

281.

Or. 4919(1).—Papyrus; 2 frags., apparently of the same MS.; the largest, $5 \times 3\frac{1}{2}$ in. The text, in one column, is written in a thick uneven script (*cf.* Zoega, classes iv, v).

[GRENPELL.]

Apparently parts of a Homily, though the contents are difficult to recognise. In the larger fragt. there is a comparison between the lights in the firmament (στερέωμα) and Christ, the light of the Church.

¹ Goodwin, *Aeg. Zeitschr.* 1869. 75, read βαζαμυες. In *Méms. de la Miss. franç.* iv, 642 (*i.e.* Cairo MS. 8019) it is written βαζαμυες.

282.

Papyri ix, x, xi, xii.—A large number of small, disconnected fragments. They were bought adhering together in the form of cylindrical rolls. They show various types of uncial characters and are probably for the most part from homiletic works; one or two may be from narratives.

[SAMS.]

283.

Papyri liv, lv, lvi.—Small fragments of various uncial MSS. from made-up rolls, similar to the preceding number.

[SAMS.]

284.

Papyrus lii, A—G, I—L.—Fragments of various uncial MSS. from made-up rolls. Several of them show a text, in red-brown ink, relating to the Virgin (especially C, I, L,) of which other frags. are in Papyrus liv.

[BUTLER.]

285.

Or. 3581A(92).—Parchment; four fragments, ruled; $6\frac{3}{4} \times 4\frac{1}{2}$ in. The text, in two columns of more than 25 lines each, is written in a very fine, regular script (*cf.* Rossi, *I Papiri . . . di Torino* i, tav. iii, also such Greek uncials as *Codd. Alex.* and *Sarrav.*). Initials sometimes recede but are not enlarged. The sequence of the leaves cannot be decided though foll. i and ii were joined.

Ahmim.

[BUDGE.]

From a Homily dealing here with the Last Judgment and man's power to choose his own eternal destiny. The texts are in Greek and

Coptic, the former having been the 1st, the latter the 2nd col. on each page. The following are the texts, the stops, accents and breathings printed in the Greek being those of the MS. ;

fol. I, a. **Π**ιον της αληθε[ι]νῆς και αιωνίου μρς αυτών της επουρανίου ιλημ χάριν των καλών εργών· ἡ οἱ αμαρτωλοὶ οἱ οψόμενοι μετα αθυμιάστους επικειμένους αγγελους ελθούτας παραλαβεῖν αυτοὺς εις τον αδην ἐνεκα των κακῶν εργων. ἐκεῖ γαρ αυτων το κατάλυμα καθὼς γέγραπται ὅτι εκοιμηθήσαν εν αναπαύσει εν τῷ αδη¹ ποία δε ανάπαυσις των τοιουτων του θανατου αυτοὺς ποιμ[ε]νοντος και εις το

fol. I, b. **Χ**ροσ ποση ηερεσοσζοσ εζοτι ετιντερο εβολ ζιτοσζοσ ηπαγγελος χηηρερ-
ηοβене ετοσηηορχοσ εβολ ηπαδικας ηοε ηοτρωος ερηκορχ ηεηεβαληπε εβολ ηεηεσοσ² ετρωορε ηηοσζ ζιτηηαγγελος ζηοτορη ειραι ετρεσηηα ηκωστ κατα ηετηηα ω τεηοσ ηοερε ηητεηοσ ηεορ-
ηεε η ηεηερωοε χιτη ηχηαζ και εη[λ]τπει η ητοσ εηραε ηερεηηα

fol. II, a. **Γ**ηθη [about 10 let.] αιώνιον βασ[ιλ]ειαν εισαχθῇ ἡ και ὁ ανος χαίρων το κακὸν επι της γῆς εργάσεται εν τη ζωῇ αυτοῦ εντεύθεν ὑπο του κν κατάραν ληψόμενος και εις ὃν απελευσεται τόπον κατάρα περιπεσεῖν μέλλων εις τον αδην αιωνίως ριφησόμενος· τίνες δε εν ἐκείνῃ τη ἡμέρα φθεγξοντες³ εν τῷ τοπῷ ἐκεινω και αξιόους αποκρίσεως ὁ θς ποιήσεται· ουχὶ οἱ ὑπακούσαντες αυτ[ῶ] εντεύθεν επι τη[ς] της εκκλίνει απο

fol. II, b. **η**η[σ]οιτε **τ**ετ[η]η **ζ**ομοσ επετ-
ροσζ εηη ηεηατραπεσωτη ηεωσζ ζιχηηαζ

εηποτρηατ εεαζωσζ εβολ ηηπεσοσζ ηεεηρε
ηηεηηηοττ χεηποττττττ εηερεητολη εηχε
οττηηεηηη ηηρωοεπε ει εζραι εηρωοε
ηηηοτ επτωσ ηοτοη ηηηε εις οττηηεηηη
ηηρωοε ηοτρηπε ει εζραι εηρωοε ηηαβε
εττωκ εβολ ηεηητ ζηα[η]ητε ζιτηηηηηη
ηηκωστ ηηηηηη.

fol. III, a. **ς** αυ [about 13 let.] **σν** [about 6 let.] **με** [2 let.] **ν** και απο πασῶν των θλίψεων αυτών αυτοὺς αναπαύσαντα· ὁ δε [1 or 2 let.] των αμαρτολῶν [α]θάνατος αθλιωτερος αυτοὺς τιθησιν· ὅτι την ανάπαυσιν και την τέρψιν της παροικίας ταύτης κατέλιψαν· προς τον θν απαγόμενοι· ὅς ερεῖ αυτοῖς ουκ οἶδα ὑμας· ἀπόστητε απ εμου·¹ μη τολμήσητε ενώπιον εμου καν ἐνὶ ρήματι δεηθῆναι ἐλέους χάριν εις τούτο ὁ τόπος

fol. III, b. **τη** **ζτ** **η**ηα² [2 or 3 let.] **πε** **παί** ηκωστ ηεηηακηροηοει ηηωτη ηηεηηοττε [τ]ωσ ετρεαηητε ρχοεις ερωοε ηη ηοε εηταητωσ ετρερωοε ηη χιτπε ηηαηακη ηηηοτ ληητε ηηαηεβτωτ ηηεαταηαε ηηηεηαηηω² ηρωοε ηετρωτη ηαη ηαηητε ζηηεηεηητε εσοσζ ετρεηεωκ εηεεητ ερωσ ηη[ρ]ζηαλ ηηρωοε ηηκακε.

fol. IV, a. **αι** και ταυ [about 5 let.] **ον** την απο[5 let.] **υ** τεταγμέ[4 let.] του κοινοῦ θανατου νόσον· και του μεν προσκαίρου θανάτου την θλίψιν φρίττει· επισπάται δε εάντῳ και ασπάζεται την του αδου αναγκην την επ αυτῷ [διὰ] μένουσαν ε

fol. IV, b. **ε**ηαητα **ζη**ηεωσ ηηη **η**
ηοτωσ ἡπε[ι]οτ ετρηηηητε **α**ηηηεωετ
ηαη ηοττα ηητοη **α**αηεεζ ζηηηητε ἡρωοε
ηρεηρ [ηε]οσζ εηαη [3 let.] ηηηοε.

¹ Job xxi. 13.

² Mt. xxv. 32.

³ Abbreviation for ες.

¹ Mt. xxv. 12.

² ib. 41.

BIOGRAPHICAL AND HISTORICAL WORKS.

(ENCOMIUMS, ACTS, MARTYRDOMS, HISTORY.)

I. BIBLICAL CHARACTERS.

286.

Or. 3581B(1).—Parchment; part of a leaf, ruled and paged $\overline{\text{PKI}}$, $\overline{\text{PKA}}$; $13\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 29—31 lines each, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with the accompanying ornaments, stops &c., are coloured red. Presumably from the same MS. as Zoega no. cxxxiii.

From Ahmim. [BUDGE.]

Andrew and Bartholomew, acts of (*v.* Zoega *l.l.* and Guidi in *Acc. Line., Rendic. (Atti)* iii, 2° sem., 177). The present fragt. narrates an attempt of the crowd to seize the apostles, prevented by the magistrates and PAAHON the proconsul; then the beginning of the incident of Christian HPHOB HRO HOTHOP and the lions. (*Cf.* the Ethiopic, Budge, *The Contendings &c.* i. 180, Malan, *The Conflicts &c.* 95.)

Begins; HOMIC ATBIOK ZHOTHON ATTAHO HAPXON ...

Ends; ... TKOLOTE HAK ETREKEIRE HETE PHOXO [HIC]

287.

Or. 3581B(2).—Parchment; a damaged leaf; 13×10 in. The text, in two columns of 33 lines each, is written in a very irregular hand, a peculiarity of which is the form of σ (*cf.* Ciasca i, tab. v for the type). Initials are enlarged and, with the letter Φ , coloured red. From the same MS. as Zoega no. cxxxii, Lord Crawford's MS. 29 and Leyden no. 51.

From Ahmim. [BUDGE.]

Andrew, acts of (*v.* Guidi *l.l.* iii, 2° sem., 19 and 368, the latter being the text of the Crawford fragt.). This leaf narrates the announcement to Rufus of his wife's madness, her murder of their son and the sending of the dove to fetch Andrew. (*Cf.* the Ethiopic, Budge i. 148, Malan 105.)

The following is the text;

Fol. a. HKOOTN THPOT ETZHHOCH HTOOT AO ATOTHC EZOTN HPOH [T] HPO H[TEP] HOT AO ETHHAT ATOTBAMZHO HOT ZHAPOTFOC EPHCHQOITE HIZ ZHIOQ EPETOQHO HIZ HOTH EQAZKAK EBOA EPXAO HIOE XEPAXOHC ZHOTFOC EKROT HEZHIOE ZHOTHOMIC HIOBOA HOTHHOBHOE HOTHOT EKOTAO EPHOQ [Z] AH EPETH H ... CHAPHOA ... O] THOT HOTHKEZHIO THOTHOT THOTH ZHOTHON XEPHOTH'EHIO AC

ΛΙΒΟ ΗΘΙ ΤΕΚΕΣΗΝΕ ΔΕΤΩΟΤΗ ΕΧΗΠΕΚΥΗΡΕ
 ΔΕΣΟΤΒΕΩ ΔΕΠΩΤ ΔΕ ΗΣΑΗΚΟΟΤΕ ΤΗΡΟΤ ΕΤ-
 ΖΗΝΗ ΗΝΗΑΣ ΑΤΟΤΗΣ ΕΣΟΤΗ ΗΥΟΗΤ ΗΡΟ
 [4 lines] ΗΘΙ ΖΡ[ΟΤΦΟΕ] ΧΕΚΑΗ ΕΡΩ[ΑΗ]
 ΠΑΗ ΖΕ ΕΧ[Η]ΗΕΤΥΟΟΠ Η[ΖΗΤΩ] ΤΗΡΟΤ [3 or
 4 let.] ΗΑΗ ΖΑΠΕΥ[ΗΡΕ]ΥΗΗ ΟΥΤΩΣ ΔΕ
 ΤΗ . . Π. [Ε]ΒΟΛ ΑΗ ΕΠ . . . Ω ΑΥΚΟΤΩ ΔΕ ΕΦΙ-
 ΛΗΝΟΗ ΠΕΧΑΩ ΠΑΩ ΧΕΠΑΥΗΡΕ ΕΙΧΩ ΗΝΑΙ
 ΚΑΤΑ ΟΥΑΚΙΑ ΚΑΤΑ ΤΕΠΙΣΤΗΝΕΙ ΧΕ(ΖΛΕ)ΗΤΟΚΠΕ
 ΠΑΕΙΩΤ ΚΗΑΤ ΧΕΠΤΑΠΕΙΡΑΥΗΝΕ ΧΟΟΣ ΧΕΩΤ
 ΤΕΠΟΤΩΕ ΨΕΠΕΖΤΗΚ ΖΑΤΑΤΤΧΗ ΗΠΤ[ΩΟ]ΤΗ
 ΗΡΕΙ [ΗΝΗΑ] ΗΤΗΑ . . . ΓΑΡ ΑΗ ΗΠΕ[Κ]ΕΙ ΗΝΗΑ
 ΤΟΤΕ ΦΙΛΗΝΟΗ ΠΕΧΑΩ ΠΑΩ ΧΕΠΑΥΗΡΠΖΩ . . Ω
 (fol. b.) [4 lines] ΗΟΓΙΕ ΗΕ[Ε . . Ω] ΗΝΗ-
 Ψ[ΗΡ]ΕΥΗΗ ΕΤΗΟΟΤΤ[ΗΕ]ΕΤΟΠΕΩ ΗΠΑ[ΤΗ]ΗΑΤ
 ΕΡΩΩ [ΠΕ]ΧΕ ΦΙΛΗΝΟΗ ΠΑΩ ΧΕΤΕΟΟΤ [ΕΠ-
 ΗΟ]ΤΤΕ ΑΤΩ ΤΗΑΧΟΟΤ ΗΠΩΑΥΗΝΕ ΗΩΧΟΟΣ
 ΗΑΤ ΧΕΠΠΩΤΩ ΕΒΟΛ ΨΑΠΤΕΕΙ ΦΙΛΗΝΟΗ ΔΕ
 ΑΥΚΟΤΩ ΕΤΕΟΡΟΠΠΕ ΠΕΧΑΩ ΠΑΕ ΧΕΕΙΧΕΡΟ ΗΤΟ
 ΗΚΕΝΟΣ ΕΤΤΑΕΗΤ ΕΒΟΛ ΧΕΜΙΧΟΟΣ ΧΕΒΩΚ ΕΖΡΑΙ
 ΕΛΤΤΤΑ ΨΑΠΕΣΑΩ ΑΗΑΡΕΑΣ ΑΡΤΑΠΟΙ Χ[ΕΕΙΕ]
 ΗΝΟΟ ΕΑΗ[ΑΡΕΑΣ . . . ΤΕ ΑΖΕΡΑΤΩ [3 or 4 let.]
 ΤΕΠΟΤΩΕ ΑΗΗ ΗΤΕΣΚΤΑΛΕΙ ΗΠΟ ΗΤΕΒΩΚ ΕΣΟΤΗ
 ΕΠ[ΗΗ Η]ΖΡΟΤΦΟΕ ΠΖΗΓΕΗΟΗ ΤΕΠΑΩΕ ΕΠΕΩ-
 ΨΗΡΕ ΖΗΤΗΝΤΕ ΗΠΗ ΕΩΠΟΟΤΤ [ΗΠ]ΡΚΑΛΑΑΤ
 ΕΩΤΩ ΕΒΟΛ ΨΑΠΤΑΕΙ ΤΟΤΕ ΤΕΟΡΟΠΠΕ ΔΕΣΩΛ
 ΕΒΟΛ ΔΕΒΩΚ ΕΠΗΗ ΗΠΖΗΓΕΗΟΗ ΔΕΣΕ ΕΠΕΤ-
 ΗΟΟΤΤ ΕΩΠΗΧ ΕΒΟΛ ΕΤΚΩΤΕ ΕΡΩΩ ΗΘΙ ΖΕΠ-
 ΗΝΗΨΕ ΕΠΑΥΩΟΤ ΔΕΧΑΛΑ ΕΠΕΣΗΤ ΖΗΤΗΝΤΕ
 ΗΠΗΝΗΨΕ ΔΕΟΤΩΩ ΕΧΗΤΤΕΣΗΕ ΗΠΕΤΗΟΟΤΤ
 ΑΟΤΑ ΔΕ ΗΠΕΤ [3 or 4 let.] ΤΟΤΩ Η [4 or 5
 let.] ΧΕΕΦΑΡΑ[Ζ]ΤΕ ΗΠΩΩ ΑΩΡΖΟΤΕ ΟΗ ΧΕΠ-
 ΠΕΠΕΡΩΩ ΕΙ ΕΧΗΠΕΤΗΟΟΤΤ ΤΟΤΕ ΤΕΟΡΟΠΠΕ
 ΔΕΟΤΩΗ ΠΡΩΕ ΔΕΨΑΧΕ ΗΠΗΟΟΤ ΗΤΑΣΠΕ ΠΡΩ-
 ΗΕ ΤΑΙ ΕΠΕ ΟΤΗΤΑΤΕ ΖΑΘΗ ΗΠΑΤΕ ΠΠΑΒΑΣΙΕ
 ΨΟΠΕ.

288.

Or. 3581B(3). (Formerly Or. 3367.)—
 Parchment; a complete leaf, paged [ΟΥ], ΟΗ;
 13 $\frac{3}{4}$ × 11 $\frac{1}{2}$ in. The text, in two columns of

30 lines each, is written in a regular hand
 (cf. Ciasca i, tab. xxvi, Hyvernāt, *Album*,
 pl. xi, 3). Initials are in red; so too a few
 stops. Paging similar to that in Hyvernāt
l.l. Zoega no. cxxvii, no. 310 *below* and Paris
 Vol. 129¹⁸, foll. 91, 111 (Thomas), 102—105
 (Philip), Vol. 132¹, fol. 26 (Peter) are pro-
 bably from the same MS.

From Ahmīm.

[H. WALLIS.]

Bartholomew, acts or preaching of, in the
 Oasis οταγε. (Cf. the Ethiopic, Budge i. 83,
 Malan 29.) The following is the text;

P. [ΟΥ]. ΠΑΠΕ ΠΕΤΑΥΕΟΕΨ ΗΠΗΑΚΑΡΙΟΣ
 ΗΑΠΟΤΟΛ[ΟΕ] ΒΑΡΘΟΛΟΜΑΙΟΣ ΗΤΑΩΤΑΥΕΟΕΨ
 ΗΠΩΩ ΖΗΤΕΧΩΡΑ ΠΟΤΑΓΕ ΖΗΟΤΕΡΗΗΗ ΗΤΕ
 ΠΗΟΤΤΕ ΖΑΠΗΗ.

ΔΕΨΩΠΕ ΔΕ ΗΤΕΡΕΗΑΠΟΤΟΛΟΣ ΠΩΩ ΕΧΩΟΤ
 ΗΠΕΧΩΡΑ ΕΛΤΗΕΧΚΑΠΡΟΣ ΗΠΗΤΕΡΗΤ ΕΙΣΖΗΝΤΕ
 ΑΠΕΚΑΠΡΟΣ ΗΒΑΡΘΟΛΟΜΑΙΟΣ ΤΑΩΩ ΕΤΡΕΩΒΩΚ
 ΕΟΤΑΓΕ ΗΩΤΑΥΕΟΕΨ ΗΑΤ ΖΗΠΗΑ ΕΤΗΑΤ ΠΕ-
 ΧΑΩ ΗΠΕΤΡΟΣ ΧΕΠΛΕΙΩΤ ΠΕΤΡΟΣ ΗΠΕΒΩΚ
 ΕΤΠΟΜΙΕ ΕΤΗΑΤ ΕΠΕΖ ΟΤΑΕ ΟΗ ΗΚΕΡΩΠΕ
 ΕΤΗΑΤ ΗΤΕΟΟΤΗ ΑΗ ΗΤΕΤΩΠΗΨΑΧΕ ΤΕΟΠΕ
 ΗΠΩΚ Ω ΠΛΕΚΟΤ (p. οη) ΠΕΤΡΟΣ ΑΡΙΡΕ
 ΗΠΗΑ ΗΟΤΗΠΤΗΑΠΩΠΕ ΗΠΩΠΟ ΗΠΩΙ ΕΣΟΤΗ
 ΕΤΠΟΜΙΕ ΑΤΩ ΠΕΤΕΡΕΠΧΟΕΙΕ ΠΑΤΩΩΩ ΠΑΙ
 ΤΗΑΨΩΠΕ ΗΖΗΤΩ ΤΟΤΕ ΠΕΤΡΟΣ ΠΕΧΑΩ ΠΑΩ
 ΧΕΠΤΟΚ ΠΑΤΑΚ ΑΗ Ω ΠΑΨΗΡΕ ΒΑΡΘΟΛΟΜΑΙΟΣ
 ΑΛΛΑ ΗΤΩΤΗ ΤΗΡΤΗ ΤΕΒΤΩΤ ΕΑΠΟΚΑΟΙΕΤΑ
 ΗΠΩΤΗ ΕΤΕΦΑΤΡΙΕ ΖΗΠΗΠΟΤΤΕ ΑΩΤΩΟΤΗ ΔΕ
 ΗΘΙ ΠΕΤΡΟΣ ΗΒΑΡΘΟΛΟΜΑΙΟΣ ΑΤΗΟΟΥΕ ΧΕ-
 ΕΤΗΑΒΩΚ ΕΤΠΟΜΙΕ ΕΤΗΟΟΥΕ ΔΕ ΑΤΕΙ ΕΧΗΟΤ-
 ΡΩΠΕ ΗΠΠΕΩΖΗΓΑΛ ΕΟΤΗΠΗΤ ΗΟΑΠΟΤΑ ΗΠΟΟ-
 ΤΟΤ ΑΩΡΑΨΕ ΗΘΙ ΠΕΤΡΟΣ ΗΒΑΡΘΟΛΟΜΑΙΟΣ
 ΑΤΤΠΕΤΩΤΟΙ ΕΡΟΟΤ ΠΕΧΑΤ ΗΑΤ ΧΕΧΑΠΕ
 ΠΡΩΠΕ ΠΑΠΤΗΠΟΤΤΕ ΗΠΟΟΤ ΔΕ ΑΤΟΤΩΨΕ
 ΧΕΧΑΠΕ ΠΕΧΕ ΠΕΤΡΟΣ ΗΠΡΗΠΑΟ ΧΕΕΤΕΤΗΒΗΚ
 ΕΤΩΗ ΗΠΠΕΠΤΗΠΟΤΤΕ ΠΕΧΕ ΠΡΩΠΕ ΗΑΤ ΧΕΠ-
 ΒΗΚ ΕΣΟΤΗ ΕΤΠΟΜΙΕ ΟΤΑΓΕ ΠΕΧΕ ΠΕΤΡΟΣ
 ΠΑΩ ΧΕΚΗΑΨΡΟΤΗΠΤΗΑΠΩΠΕ ΗΠΗΑΗ ΗΠΤΑΛΟΗ
 ΗΠΗΑΚ ΕΣΟΤΗ ΕΤΠΟΜΙΕ ΠΕΧΕ ΠΑΡΧΩΗ ΠΑΩ

ἡΞΟΛΟΚΟΛΗΘΟΣ to the τόπος of the archangel; then an incident in which an Arian "in this town" named George, a πρωτέκτωρ sent by the king to Alexandria after ἡΞΑ the στρατηλάτης, and other dignitaries ἀξιωμα ἡρώου figure. Someone is ordered to be seized and cast into a dark cell in the τόπος.¹

291.

Or. 3581B(6). — Parchment; a fragt.; $10\frac{1}{2} \times 8$ in. The text, in two columns of 29 or 30 lines each, is written in a regular, upright hand (cf. Ciasca i, tab. xiv,² though the script of our fragt. is more rounded and even). Initials are moderately enlarged. Presumably from the same MS. as Zoega nos. clxxiv, clxxix, ccli, nos. 178 *above* and 337 *below*, Paris Vol. 129¹⁴, foll. 122—124, Vol. 129¹⁸, foll. 167, 170, 172, no. 53 in Leyden and Cambridge Univ. Libr. Add. 1876, 8—10.

From Ahmîm.

[BUDGE.]

Elijah the Prophet, the story of his assumption. The facts are narrated somewhat differently from 2 Kings ii. The passage begins with God's promise (? repeated by Elijah to his companions,) to send for him a fiery chariot. It is presumably from a Homily.

292.

Or. 3581B(7). — Parchment; an almost complete leaf, paged [ὑῶ], ἡ; $10\frac{1}{2} \times 8\frac{1}{4}$ in. The text, in two columns of (originally) 26 lines each, is written in an upright hand

(cf. Hyvernat, *Album*, pl. xi, 3 for the type; but τ has a rightward projection at bottom). Initials are slightly enlarged. From the same MS. as no. 314 *below* and by the scribe of no. 224 *above* and of Leyden no. 54.

From Ahmîm.

[BUDGE.]

I. James son of Zebedee, martyrdom of (final passage). The text is almost verbally identical with that of Guidi in *Rendiconti (Atti)* III, 1° sem., 60. The king is not named and, at the end, the date κοτ ἡΓΓΕΛΩΡΕ ἡΠΑΡΜΟΥΤ[ε] is given. *Begins*; ἡΠΕΚΟΤΙ ΨΑΠΕΤΗΘΟΥ...

II. Philip, martyrdom of (beginning). The narrative is in a much shorter form than the Ethiopic, Budge i. 135, Malan, 72. The following is the text;

P. [ὑῶ]. ΖΗΘΙΚΟΣ ΤΗΑΡΤΤΡΙΑ ἡΦΙΜΠΠΟΣ ΠΑΠΟΣΤΟΛΟΣ ἡΣΟΥ ἡΠΤΥΠΠΗ ἡΛΟΡ ΖΗΘΕΙΡ ΠΠΗ ΖΑΠΠΗ.

ΛΕΥΚΟΠΕ ΛΕ ἡΤΕΡΕΦΙΜΠΠΟΣ ΒΟΚ ΕΞΟΤΗ ΕΤΕΦΡΗΚΙΑ ἡΠΠΟ[ΛΙΣ] (p. ἡ) ΞΕΓΓΑΥΕΘ[Ε]ΡΗ ἡΑΤ ἡΠΕΧΕ [ἡ]ΡΩΠΕ ΛΕ ἡΠΠΑ [ε]ΤΠΠΑΤ ἡΓΕ- [ΡΟ]ΥΕΩΤΗ ΒΗΑ [ἡ]ΤΟΟΤΓ ἡΦΙΜΠΠΟΣ ΕΓΓΑΤΟ ἡΠΡΑΠ ἡΠΣ [ἡ]ΕΧΕ ΠΕΧΑΤ [ἡΑ] ΧΕΠΠΗ ΖΩ[Ω]Υ- ΠΕ ΙΕ ΠΕΧΑΥ ἡΑΤ ΧΕΠΥΠΡΕ ἡΠΠΟΥΤΠΕ ΠΑΖΟ- ΡΑΤΟΣ ΠΕΠΤΑΥΤΑΠΟ ΠΠΥΡ ΠΕΧΕ ἡ[Ρ]ΩΠΕ ἡΑΥ ΧΕΠΠΕ ΕΓΓΩΠ ΤΕΠΟΥ ΠΕΧΑΥ ἡΑΤ ΧΕΕΓ- ΖΕΠΠΕΓΓΑΥΥ¹ ἡΠΕ ἡΤΕΠΠΟΥ ΛΕ ἡΤΕΡΕΠΠΑ- ΒΟΛΟΣ ΕΠΠΕ ΧΕΑΤΟΥΤΟΥ ΕΚΤΟΟΥ ΕΠΠΟΥΤΠΕ ΑΥΤΑΥΤ ΑΥΠΕΖ[ἡ]ΕΤΖΠΤ ΕΓΓΕΠΕΡΓΕΙ ΠΖΠΟΥΤ ΕΠΠΕΠΟΥΤ ΑΥΑΠΠΑΤΠΕ ἡΦΙΜΠΠΟΣ ΑΥΕΠΠΟΥ ΑΥ- ΤΑΛΟΥ ΕΧΠΟΥΤΕΡΟΣ ΑΥΒΑΠΠΕΠΕ ἡΠΠΟΥ ΑΥΤ ἡΑΥ ἡΖΕΠΠΟΥ ἡΠΠΕ ΨΑΠΠΕΠΟΥ ἡΤΕΡΟΥΤΟΥΤΠΕ ΛΕ ἡΠΠΟΥ ΑΥΚΑΛΥ ΕΠΠΕΠΟΥΤ ΖΠΠΕΡΟΣ ΑΥΕΠΠΕ ΠΟΥ- ΨΟΠΠΕ ἡΠΠΕΠΟΥΤ ΕΓΓΩ ἡΠΠΟΣ ΧΕΠΠΕΠΠΕΚΕ ἡΠΠΕΠΠΑ ΧΕΠΠΕΠΠΕ ΕΠΠΕΚΕΕΕ ΠΠΠΠΠ ἡΠΠΕ- ΡΟΥΤΠΕΡΟ ΛΕ ἡΠΠΟΥΤ ΧΕΠΠΕΠΠΟΥ ΕΞΟΤΗ ΕΡΟΥ ΑΠΠΟΠΠΕ ΤΠΠΟΥΤ ἡΠΠΑΥΠΠΕΛΟΣ

¹ Paris 132¹, 60, two speakers ἡΠΠΗ ἡΠΠΕΠΠΑΤ; the devil chased by Gabriel; the door of the τόπος found closed.

² A better reference than *ib.*, tab. iii.

¹ ΕΑΥΥ was erased.

293.

Or. 3581B(8).—Parchment; a fragt. and two leaves (one complete,) ruled and paged $\overline{\epsilon}$, $\overline{\varsigma}$; $\overline{\mu\epsilon}$, $\overline{\mu\varsigma}$ and $\overline{\xi\Gamma}$, $\overline{\xi\Lambda}$; $12\frac{3}{4} \times 10$ in. The text, in two columns of 31 lines each, is written in a regular hand (cf. Ciasca i, tab. xiii, though the character there is somewhat heavier). The initials are much enlarged and with stops, the letter Φ &c. are coloured red. Ornaments \triangleright are in red and green. Two of these fragments were described and pp. $\overline{\xi\Gamma}$, $\overline{\xi\Lambda}$ printed by Forbes Robinson, *Copt. Apocr. Gosp.*, pp. xxix and 162. In the Paris collection Vol. 129¹⁷ fol. 9 is from the same MS.

From Ahmîm.

[BUDGE.]

John the Baptist, homily upon (? the birth and youth of). The fragments not published by Robinson contain the following passages;

P. $\overline{\mu}$. $\epsilon\eta\epsilon$ $\mu\epsilon\phi\omicron\tau\epsilon\mu\alpha\lambda\lambda\alpha\tau$ $\epsilon\mu\eta\tau\epsilon\iota$ $\epsilon\gamma\eta\mu\phi\omicron\tau\chi\omicron\varsigma$ $\eta\tau\epsilon$ $\tau\eta\epsilon$ $\epsilon\tau\epsilon\gamma\eta\mu\chi\omicron\mu\epsilon$ $\gamma\epsilon\mu\epsilon\gamma\omicron\phi\omicron\tau$ $\epsilon\tau\eta\mu\tau$ $\epsilon\mu\epsilon\eta\tau$ $\gamma\eta\mu\kappa\eta\mu\epsilon$ $\mu\eta\tau\omicron\tau\epsilon$.

P. $\overline{\mu\varsigma}$. (Zacharias loq.) $[\mu\eta]$ $\omicron\tau\eta\sigma\tau\omicron\mu$ $[\epsilon\tau]$ - $\gamma\eta\mu\epsilon$ $\epsilon\alpha\mu[\mu\omicron\phi]$ - $\tau\epsilon$ $\epsilon\tau\omicron\tau[\omega]$ $\mu\omicron\tau\kappa\alpha[\lambda\lambda]\omicron\varsigma$ $\mu\eta\mu\epsilon\gamma\alpha\tau\eta\mu\epsilon\phi\eta\mu\omicron\tau\eta\varsigma$ $\lambda\epsilon$ $\epsilon\tau\epsilon\gamma\eta\mu\epsilon\eta\tau\epsilon\iota$ $\mu\alpha\mu$ $\mu\omicron\mu\omicron\phi\omicron\tau$ $\mu\eta$ $\mu\eta\mu\alpha\tau$ $\lambda\eta$ $\mu\tau\omicron\kappa$ ω $\mu\alpha\chi\omicron\epsilon\iota\varsigma$ $\epsilon\mu\epsilon\lambda\omicron\phi\omicron\tau$ $\mu\epsilon\lambda\omicron$ $\mu\tau\alpha\mu\epsilon$ $\mu\eta\mu\alpha\tau\alpha\mu\phi\tau$ $\chi\omicron\mu\tau\alpha\tau\omicron\tau\epsilon\omicron\mu$ $\mu\alpha\gamma\eta\mu\epsilon$.

294.

Or. 3581B(9).—Parchment; an almost perfect leaf, paged $\overline{\mu\eta\alpha}$, $\overline{\mu\eta\beta}$; $12\frac{1}{4} \times 10$ in. The text, in two columns of 28, 29 lines each, is written in a regular character (cf. Zoega, tab. iv, no. xx or Ciasca i, tab. i). Initials vary much in size and, with stops, are coloured red. Floral ornaments in margins in red and green. From the same MS. as Zoega no. cxxxiv, Paris Vol. 129¹⁷, foll. 72—74, 76—79, Vol. 129¹⁸, foll. 109, 110, Vol. 132¹,

fol. 38. Probably Mingarelli, *Aeg. Codd. Rel.*, fragt. xii belongs also to these.

From Ahmîm.

[BUDGE.]

John, the Apostle, life of, by Prochorus. The passage corresponds to p. 101, 6 in the Greek text *ed. Zahn* (1880).

The following is the text;

P. $\overline{\mu\eta\alpha}$. $[\lambda]$ - $\tau\alpha\mu\alpha\chi\omega$ $[\rho\epsilon\iota$ $\mu\alpha]$ - τ $\mu\omicron\tau\alpha$ $[\mu\omicron\tau\alpha]$ $\alpha\tau\epsilon\omicron\kappa$ $[\epsilon\mu\epsilon\mu]$ $\mu\eta$ $\mu\eta\kappa\tau$ $[\mu\omicron]$ - τ $[\gamma\eta\tau]$ $\mu\epsilon\gamma\epsilon\eta\tau\epsilon$ $\lambda\epsilon$ $[\mu]$ $\omicron\tau\eta\mu\gamma\epsilon$ $\eta\tau\epsilon\gamma\eta\mu$ $\gamma\eta\mu\tau\eta\mu\alpha\tau$ $\chi\epsilon\alpha\mu\epsilon\varsigma$ $\omicron\tau\alpha\tau$ $\gamma\omega\mu\epsilon$ $\gamma\eta\mu\eta\alpha$ $\epsilon\tau\eta\mu\alpha\tau$ $\lambda\gamma\omega\mu$ $\epsilon\gamma\omicron\tau\eta$ $\epsilon\phi\omicron\mu$ $\alpha\tau\omega$ $\mu\epsilon\chi\alpha\mu$ $\mu\alpha\iota$ $\chi\epsilon\mu\alpha\gamma\eta\mu\epsilon$ $\mu\phi\omicron\chi\omicron\mu\epsilon$ $\mu\epsilon\chi\alpha\mu$ $\mu\alpha\mu$ $\chi\epsilon\omicron\tau\eta\mu\epsilon$ $\mu\alpha\chi\omicron\epsilon\iota\varsigma$ $\mu\epsilon\chi\alpha\mu$ $\mu\alpha\iota$ $\chi\epsilon\mu\omicron\kappa$ $\gamma\eta\mu\omicron\tau\epsilon\phi\eta\mu$ $\epsilon\mu\eta$ $\mu\eta\tau\eta\mu\omicron\mu$ $\epsilon\beta\omicron\lambda$ $\chi\epsilon\epsilon\tau\eta\mu\epsilon\eta\mu\tau$ $\tau\eta\mu\omicron\tau$ $\varsigma\omicron\phi\omicron\tau\gamma$ $\epsilon\mu\eta\alpha$ $\epsilon\tau\eta\mu\alpha\tau$ $\epsilon\tau\eta\mu\epsilon$ $\mu\kappa\chi\omicron\phi\varsigma$ $\mu\alpha\tau$ $\chi\epsilon\mu\omicron\gamma\alpha\mu\eta\mu\epsilon$ $\omicron\eta\gamma$ $\alpha\tau\omega$ $\mu\eta\mu\alpha\lambda\lambda\alpha\tau$ $\mu\eta\epsilon\phi\omicron\phi\omicron\tau$ $\gamma\eta\mu\omicron\phi$ $\mu\kappa\epsilon\iota$ $\mu\alpha\iota$ $\epsilon\mu\epsilon\mu\alpha$ $\lambda\mu\omicron\kappa$ $\lambda\epsilon$ $\lambda\mu\epsilon\omicron\kappa$ $\lambda\gamma\epsilon$ $\epsilon\mu\epsilon\eta\mu\tau$ $\tau\eta\mu\omicron\tau$ $\epsilon\tau\varsigma\omicron\phi\omicron\tau\gamma$ $\epsilon\tau\eta\mu\epsilon$ $\epsilon\tau\epsilon\mu\omicron\gamma\alpha\mu\eta\mu\epsilon$ $\alpha\tau\omega$ $\mu\tau\epsilon\tau\epsilon\mu\omicron\gamma\omega\mu$ $\epsilon\gamma\omicron\tau\eta$ $\epsilon\mu\phi\omicron$ $\mu\mu\eta$ $\mu\eta\omicron\tau\epsilon\gamma\tau\omicron\mu\alpha$ $\epsilon\phi\omicron\tau\eta\mu$ $\mu\alpha\iota$ $\mu\mu\phi\omicron$ $\epsilon\tau\eta\mu\epsilon\tau\epsilon$ $\chi\epsilon\omicron\tau\eta\mu\epsilon\beta\omicron\tau\alpha\mu$ $\eta\tau\epsilon$ $\mu\phi\omega\mu\epsilon$ $\mu\tau\eta\mu\omicron\mu\epsilon\tau\epsilon$ $\kappa\alpha\tau\alpha$ $\mu\omicron\tau\epsilon\gamma\epsilon\alpha\gamma\eta\mu\epsilon$ $\mu\kappa\tau\eta\mu\phi$ $\mu\eta\alpha\tau\omicron\varsigma$ $\mu\tau\epsilon\tau\eta\mu\omicron\tau\eta$ $\lambda\epsilon$ $\epsilon\beta\omicron\lambda$ $\epsilon\tau\omega\gamma\mu$ $\epsilon\mu\phi\omicron$ $\alpha\tau\omega$ $\epsilon\mu\alpha\gamma\kappa\alpha\kappa$ $\epsilon\beta\omicron\lambda$ $\epsilon\mu\alpha\tau\epsilon$ $\mu\tau\eta\mu\omicron\tau$ $\epsilon\iota\varsigma$ $\omicron\tau\alpha$ $\gamma\eta\mu\gamma\eta\mu\alpha$ $\mu\eta\tau\eta\mu\omicron\mu$ $\alpha\mu\epsilon\phi\omicron\tau\eta\mu\alpha\chi\eta$ $[\mu]$ $\mu\epsilon\chi\alpha\mu$ μ $[\mu\tau]$ - (p. $\overline{\mu\eta\beta}$) - $\mu\omicron\mu$ $\chi\epsilon\mu\phi\omicron\chi\omicron\mu\epsilon\mu\epsilon$ $\mu\eta\alpha\mu\eta\tau\eta\mu\epsilon$ $\mu\eta\omicron\gamma\alpha\mu\eta\mu\epsilon$ $\mu\epsilon\eta\mu\tau$ $\lambda\epsilon$ $\mu\epsilon\chi\alpha\tau$ $\chi\epsilon\alpha\lambda\lambda\alpha$ $\gamma\omega\mu\epsilon$ $\gamma\eta\mu\alpha\tau\eta\mu\epsilon\mu\epsilon$ $\omicron\tau\alpha$ $\lambda\epsilon$ $\epsilon\beta\omicron\lambda$ $\mu\gamma\eta\mu\omicron\tau$ $\alpha\mu\tau\omega\tau\eta$ $\alpha\mu\epsilon\iota$ $\gamma\alpha\tau\eta\mu\phi\omicron$ $\alpha\tau\omega$ $\mu\epsilon\chi\alpha\mu$ $\mu\alpha\iota$ $\chi\epsilon\mu\phi\omicron\chi\omicron\mu\epsilon\mu\epsilon$ $\mu\tau\epsilon\tau\omicron\tau\omicron\tau\eta\mu$ $\lambda\epsilon$ $\mu\mu\phi\omicron$ $\alpha\tau\eta\mu\alpha\tau$ $\epsilon\phi\omicron\mu$ $\alpha\tau\eta\mu\epsilon\mu\epsilon$ $\mu\epsilon\tau\eta\mu\epsilon\tau\epsilon$ $\gamma\alpha\tau$ $\chi\epsilon\alpha\mu\omicron\tau$ $\lambda\mu\omicron\kappa$ $\mu\eta\mu\omicron\gamma\alpha\mu\eta\mu\epsilon$ $\mu\epsilon\chi\alpha\mu$ $\mu\alpha\tau$ $\chi\epsilon\mu\mu\alpha\tau\eta\mu\epsilon$ ω $\mu\epsilon\eta\mu\tau$ $\epsilon\iota\varsigma$ $\mu\epsilon\mu\epsilon\alpha\gamma$ $\mu\omicron$ $[\gamma\alpha\mu]$ - $\mu\eta\epsilon$ $\omicron\eta\gamma$ $[\alpha\tau\omega$ $\mu]$ $\tau\omicron\mu$ $\mu\epsilon\mu\tau\alpha\mu\tau\eta$ $[\mu\omicron\phi\omicron\tau]$ $\gamma\alpha\mu\omega$ $[\tau\eta]$ $\mu\tau\epsilon\tau\omicron\tau\epsilon$ $[\omicron\tau\eta]$ $\lambda\epsilon$ $\chi\epsilon\iota$ $[\omicron\gamma\alpha\mu]$ $\mu\eta\epsilon$ $\omicron\eta\gamma$ $[\mu]$ $\mu\omicron\tau\eta\mu\epsilon$ μ $[\epsilon\alpha]$ $\epsilon\mu\tau\eta$ $\epsilon\kappa\epsilon\mu$ $[\alpha]$ $\chi\epsilon$ $\epsilon\beta\omicron\lambda$ $\gamma\eta\mu\omicron\tau$ $\lambda\alpha\lambda\alpha$ $\alpha\tau\epsilon\iota$ $\mu\eta\mu\alpha\iota$ $\alpha\tau\omega$ $\mu\tau\epsilon\tau\eta\mu\epsilon\iota$ $\epsilon\mu\eta\alpha$ $\epsilon\mu\epsilon\tau\eta\mu\omicron\gamma\alpha\mu\eta\mu\epsilon$ $\mu\gamma\eta\tau\mu$ $\lambda\gamma\epsilon$ $\epsilon\phi\omicron\mu$ $\epsilon\mu\alpha\gamma\epsilon\tau\alpha\mu$ $\epsilon\mu\gamma\eta\mu\alpha$ $\alpha\mu\alpha\gamma\epsilon\tau\alpha\mu$ $\epsilon\mu\omicron\tau\omega\tau$ $\epsilon\mu\epsilon\mu\eta\tau$ $\alpha\tau\omega$ $\mu\eta\mu\epsilon\alpha\tau\eta\mu\epsilon\chi\omicron\kappa$ $\epsilon\beta\omicron\lambda$ $\mu\eta\epsilon\gamma\eta\mu\alpha$ $\alpha\mu\tau$ $\mu\eta\gamma\alpha\mu\eta$ $\tau\eta\mu$ $\mu\eta\mu\epsilon\mu\epsilon\gamma\eta\mu\alpha$ $\lambda\epsilon$ $\alpha\mu\epsilon\mu\alpha\chi\epsilon$ $\mu\mu\omicron\tau\alpha$ $\mu\omicron\tau\alpha$ $\mu\omicron\mu\eta$ $\alpha\mu$

I. Matthew, acts of. The passage begins with a list of the mission-districts assigned to the apostles. The lot fell on Peter to preach in Rome $\zeta\rho\omicron\upsilon\alpha\mu\alpha$, Andrew among the Scythians and in Lydda $\mu\epsilon\kappa\kappa\eta\omicron\upsilon\varsigma$ $\mu\eta\alpha\tau\alpha\alpha$,¹ James son of Zebedee in India $\theta\epsilon\upsilon\tau\iota\alpha$, John in Asia, Philip in Phrygia, Bartholomew in the Oasis $\omicron\tau\alpha\zeta\epsilon$, Thomas in India $\tau\epsilon\chi\omicron\rho\alpha$ $\mu\epsilon\upsilon\gamma\epsilon\mu\tau\omicron\tau$, Matthew in "Naein of Parthia" $\tau\chi\omicron\rho\alpha$ $\mu\eta\alpha\epsilon\mu$ $\mu\tau\epsilon$ $\tau\eta\alpha\rho\iota\alpha$.² Then follows a short account of Matthew's preaching;

$\alpha\varsigma\chi\omega\mu\epsilon$ $\lambda\epsilon$ $\mu\tau\epsilon\rho\epsilon\upsilon\sigma\iota\kappa$ $\epsilon\zeta\rho\alpha$ $\epsilon\mu\alpha\mu$ $\mu\eta$ -
 $\mu\omicron\tau\alpha\mu\alpha$ $\tau\eta\varsigma$ $\alpha\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\mu\alpha\tau$ $\alpha\tau\omega$ $\alpha\mu\epsilon\zeta\mu$
 $\mu\alpha\tau$ $\mu\eta\tau\alpha\rho\tau\epsilon\mu\iota\omicron\mu$ $\mu\epsilon\kappa\alpha\tau\alpha$ $\mu\alpha\theta\alpha\iota\omicron\varsigma$ $\mu\eta\mu\tau\epsilon$ -
 $\epsilon\rho\alpha\iota\omicron\varsigma$ $\mu\eta\mu\epsilon\kappa\alpha\mu$ $\alpha\mu\iota$ $\theta\epsilon\omicron\alpha$ $\zeta\iota\tau\omicron\theta\omicron\tau\omicron\tau$ $\alpha\mu\epsilon\kappa$
 $\epsilon\mu\alpha\epsilon\mu$ $\mu\tau\epsilon$ $\tau\eta\alpha\rho\iota\alpha$ $\alpha\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\mu\alpha\tau$ $\mu\eta\alpha\theta\omicron\varsigma$
 $\mu\eta\mu\omicron\upsilon\zeta$ $\tau\epsilon$ $\mu\epsilon\chi\epsilon$ $\alpha\tau\omega$ $\omicron\tau\eta\mu\eta\mu\epsilon$ $\epsilon\mu\alpha\chi\iota\kappa$ $\alpha\tau$ -
 $\mu\iota\epsilon\tau\epsilon\tau\epsilon$ $\epsilon\mu\mu\omicron\tau\tau\epsilon$ $\theta\epsilon\omicron\alpha$ $\zeta\iota\tau\eta\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\mu\eta\alpha$ -
 $\mu\omicron\sigma\tau\omicron\alpha\omicron\varsigma$ $\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\mu\alpha\theta\alpha\iota\omicron\varsigma$ $\alpha\tau\chi\iota\beta\alpha\mu\tau\iota\epsilon\mu\alpha$
 $\epsilon\mu\mu\alpha$ $\mu\eta\mu\epsilon\kappa\omicron\tau$ $\mu\eta\mu\epsilon\mu\mu\epsilon$ $\mu\eta$ - (p. $\epsilon\alpha$) - $\mu\epsilon\mu\mu\alpha$
 $\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\alpha\mu\epsilon\mu\epsilon\mu\tau$ $\lambda\epsilon$ $\mu\epsilon\kappa\alpha\tau\alpha$ $\mu\alpha\mu\mu\mu$ $\mu\eta\sigma\tau\omicron\varsigma$
 $\chi\epsilon\theta\epsilon\mu\omicron\tau\mu\mu\mu$ $\zeta\iota\tau\eta\mu\mu\omicron\mu$ $\epsilon\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\mu\omicron\tau$ -
 $\mu\omicron\tau\tau\epsilon$ $\mu\mu\mu\mu$ $\chi\epsilon\tau\epsilon$ $\mu\epsilon\chi\alpha\mu\kappa\alpha\mu$ $\mu\eta\alpha\tau\alpha\kappa\omicron$ $\mu\tau$ -
 $\mu\omicron\mu\iota\epsilon$ $\tau\eta\varsigma$ $\mu\mu\mu$ $\lambda\epsilon$ $\alpha\mu\epsilon\mu\tau$ $\alpha\mu\tau\mu\epsilon\mu\mu\epsilon$
 $\mu\epsilon\mu\mu$ $\epsilon\mu\epsilon\zeta\omicron\tau\omicron$ $\mu\tau\omicron\mu$ $\lambda\epsilon$ $\mu\alpha\mu\omicron\sigma\tau\omicron\alpha\omicron\varsigma$ $\epsilon\tau\omicron\tau\alpha\lambda\epsilon$
 $\alpha\mu\mu\omicron\tau\eta\mu\mu\epsilon\mu$ $\mu\epsilon\zeta\omicron\tau$ $\epsilon\mu\tau\alpha\chi\mu$ $\mu\eta\mu\omicron\tau$ $\zeta\iota\tau\eta\mu$ -
 $\tau\iota\epsilon$ $\alpha\mu\iota$ $\theta\epsilon\omicron\alpha$ $\zeta\iota\tau\omicron\theta\omicron\tau\omicron\tau$ $\epsilon\mu\tau\epsilon\mu\tau$ $\mu\eta\mu\omicron\tau\tau\epsilon$
 $\mu\alpha$ $\epsilon\tau\epsilon\mu\mu\mu\epsilon$ $\mu\epsilon\mu\tau$ $\mu\eta\mu\tau\alpha\mu$ $\mu\alpha\epsilon\mu\epsilon\zeta$ $\mu\epsilon$ -
 $\mu\epsilon\zeta$ $\zeta\alpha\mu\mu$.

II. Mark, acts of. The following is the text;

¹ The first of these corresponds to the "Kurds," the second to Ledyā or Leddā in the Ethiop. acts and Synaxarium. Cf. Lipsius, *Apokr. Apostelgesch.* i. 617, iii. 431, Ergänz. 94.

² Paris 129¹², 113 seems also to have "Naein." Presumably, since Festus appears in both texts, this corresponds to Budge, *The Contendings* i. 14, $\chi\tau\chi\chi\chi$: Note the resemblance to $\mu\epsilon\mu\tau\omicron\varsigma$, where Bartholomew was martyred (von Lemm in *Bull. Ac. Imp.*, N.S., i (xxxiii.), 515, 519), the corresponding Ethiopic form being "Nindos" in three Brit. Mus. MSS., not "Neidas" (Malan).

$\mu\alpha\mu\epsilon$ $\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\mu\eta\mu\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\mu\alpha\mu\omicron\sigma\tau\omicron\alpha\omicron\varsigma$
 $\mu\alpha\rho\kappa\omicron\varsigma$ $\mu\epsilon\tau\alpha\rho\tau\epsilon\mu\iota\omicron\varsigma$ $\mu\tau\alpha\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\zeta\iota\tau\eta\mu$ -
 $\tau\mu\omicron\mu\iota\epsilon$ $\mu\alpha\kappa\omicron\tau\epsilon$ $\mu\eta\tau\epsilon\chi\omicron\rho\alpha$ $\mu\kappa\mu\epsilon$ $\zeta\mu\tau\epsilon$ -
 $\mu\mu\mu$ $\mu\tau\epsilon$ $\mu\eta\mu\tau\tau\epsilon$ $\zeta\alpha\mu\mu$.

$\alpha\varsigma\chi\omega\mu\epsilon$ $\mu\eta\mu\tau\omicron\upsilon\epsilon\upsilon$ $\mu\tau\alpha\mu\mu\omicron\sigma\tau\omicron\alpha\omicron\varsigma$ $\epsilon[\omicron]$ $\mu\tau$
 $\epsilon\mu\epsilon\tau\epsilon\mu\tau$ $\alpha\tau\mu\mu$ $\epsilon\chi\omega\tau$ $\mu\eta\epsilon\chi\omicron\rho\alpha$ $\mu\tau\omicron\mu\mu\tau$ -
 $\mu\epsilon\mu$ $\alpha\mu\epsilon\kappa\mu\mu\mu\mu$ $\tau\alpha\zeta\epsilon\mu\mu\epsilon\tau\omicron\tau\alpha\lambda\epsilon$ $\mu\alpha\rho\kappa\omicron\varsigma$ $\epsilon\tau$ -
 $\mu\epsilon\mu\tau\alpha\upsilon\theta\epsilon\omicron\upsilon\epsilon\upsilon$ $\zeta[\mu]$ $\tau[\epsilon\chi]$ $\mu\mu[\alpha]$ $\mu\kappa\mu\mu\epsilon$ $\epsilon\tau\epsilon[\epsilon]$

Other texts relating to Mark, nos. 298, 299, 300 below.

298.

Or. 3581B(13).—Parchment; a fragment; $6\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns of 25 lines each (so the other fragt. of the MS.), is written in a somewhat heavy, uneven hand (cf. Ciasca i, tab. xiv for a very slight resemblance). Initials are moderately enlarged and, with stops, paging &c., are coloured red. Large floral ornaments are in red and green, smaller in red. From the same MS. as no. 313 below and as Zoega no. cxxxvi, Paris Vol. 129¹⁴, fol. 104 (immediately preceding our fragt.,) Vol. 129¹⁷, fol. 71, Vol. 129¹⁸, foll. 112, 113.

From Ahmīm.

[BUDGE.]

Mark, martyrdom of. The following is the text, almost identical with that of the Metaphrast, Migne 115, 168. (Cf. the Ethiopic, Budge i. 261, Malan 184.)

Fol. a. $\mu\epsilon\mu\mu$ $\alpha\varsigma\chi\omega\mu\epsilon$ $\lambda\epsilon$ $\kappa\alpha\tau\alpha$ $\omicron\tau\omicron\mu\mu$ -
 $\mu\omicron\mu\alpha$ $\mu\tau\epsilon$ $\mu\eta\mu\tau\tau\epsilon$ $\epsilon\tau\epsilon\tau\mu\mu\mu$ $\mu\eta\mu\alpha\chi\alpha$ $\mu\eta$ -
 $\mu\omicron\tau\chi\alpha$ $\chi\omega\mu$ $\lambda\alpha\kappa\eta$ $\mu\eta\mu\mu\tau\tau\epsilon$ ¹ $\mu\tau\epsilon\mu\mu\mu$
 $\epsilon\tau\mu\mu\mu$ $\mu\tau\omicron\tau$ $\lambda\epsilon$ $\zeta\omega\tau$ $\mu\epsilon\mu\mu$ $\mu\epsilon\tau\mu\mu$
 $\mu\eta\mu\tau\mu\mu\mu$ $\mu\eta\mu\tau\tau\epsilon$ $\epsilon\tau\mu\mu\mu$ $\epsilon\tau\epsilon\mu\tau\tau\tau$ -
 $\mu\tau\tau\epsilon$ $\epsilon\mu\mu\mu$ $\chi\epsilon\mu\mu\mu\mu\mu$ $\mu\tau\epsilon\mu\mu\mu$ $\lambda\epsilon$
 $\epsilon\tau\epsilon\mu\mu\mu$ ($\epsilon\upsilon\kappa\alpha\iota\rho\iota\alpha$) [4 or 5 lines $\tau\tau$] $\mu\mu\mu\mu$

¹ The Synaxarium has here 29th Pharmouthi, i.e. the day before his festival: and this indeed the Coptic narrative likewise implies.

ΕΤΟΤΑΑΒ ΑΤΩ ΠΤΕΓΗΟΤ ΑΤΑΜΑΖΤΕ ΠΠΠΕΤΟΤΑΑΒ
 ΑΤΗΕΧΟΤΗΟΤ ΠΠΟΤΖ ΕΦΖΕΤ ΕΠΕΦΜΟΚΖ ΑΤΕΤΑΑ
 (σύρειν)¹ ΠΠΟΦ ΕΤΧΙΩ ΠΠΟΕ ΕΤΕΩΒΕ ΠΣΩΦ
 ΧΕΜΑΡΗΕΤΑΑ ΠΠΩΟΥ ΕΠΙΑ ΠΠΒΟΤΚΟΛΟΕ ΠΖΑ-
 ΓΙΟΕ ΔΕ ΠΑΡΚΟΕ ΠΕΤΕΤΑΑ ΠΠΟΦ ΠΕΡΩΠΠΖΗΟΤ
 ΠΤΥΠΠΗΟΤΤΕ ΕΦΧΩ ΠΠΟΕ ΧΕΤΕΙΕΤΧΑΡΙΕΤΕΙ ΠΑΚ
 ΠΑΧΟΕΙΣ ΙΕ ΠΕΧΣΕ Π (fol. b) ΕΒΟΛ ΑΤΖΕ ΕΠΕΣΗΤ
 ΕΧΠΠΚΑΖ ΑΝΚΟΕ ΠΠΠΕΤΡΑ ΖΩΡΠΣΗΟΦ ΡΟΤΖΕ
 ΔΕ ΠΤΕΡΕΦΩΟΠΕ ΑΤΠΟΧΦ ΕΠΕΥΤΕΚΟ ΨΑΠ-
 ΤΟΤΣΚΕΠΤΕΙ ΠΠΟΟΤ ΧΕΕΤΠΑΠΟΟΤΤΦ ΖΗΑΥ ΠΠΟΤ
 ΖΗΤΠΑΥΕ ΔΕ ΠΤΕΤΥΠ ΕΡΕΠΡΟ ΨΟΠΠ ΑΤΩ
 ΕΤΕΠΚΟΤΚ ΖΗΠΠΡΟ ΠΟΤ ΠΕΤΖΑΡΕΖ ΕΠΕΥΤΕΚΟ Π
 ΠΕΙ ΕΠΕΣΗΤ [ΕΒΟΛ] ΖΗΤΠΕ ΑΦΧΟΖ ΕΡΟΦ ΕΦΧΩ
 ΠΠΟΕ ΧΕΜΑΡΚΟΕ ΠΖΗΖΑΑ ΠΠΠΟΤΤΕ ΠΑΠΕ ΠΠΟΟΤ
 ΠΡΕΦΤΕΒΩ ΠΠΕΤΟΤΑΑΒ ΤΗΡΟΤ ΠΤΕΧΩΡΑ ΠΚΠΠΕ
 ΕΙΣ ΖΗΠΤΕ ΑΤΣΖΑΙ ΠΠΕΚΡΑΠ ΕΠΧΩΠΕ ΠΠΚΟΠΖ
 ΖΗΠΠΠΤΕ ΑΤΩ ΑΤΟΠΚ ΕΤΠΠΕ ΠΠΠΑΠΟΤΟΛΟΕ
 ΕΤΟΤΑΑΒ ΕΙΣ ΖΗΠΤΕ ΠΕΚΕΡΠΠΕΕΤΕ ΠΑΥΟΠΕ
 ΨΑΠΠΕΖ.

299.

Or. 3581B(14).—Parchment; a fragment, ruled (pricked), paging lost; $11\frac{1}{2} \times 6$ in. The text, in two columns of 29 (or more) lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii.). Initials, stops, &c. are coloured red; ornaments > red and green. Probably from the same MS. as no. 315 *below*.

From Αἰμῆμ.

[BUDGE.]

Mark, encomium(?) on. The passage is from the beginning of the work. The following is the text;

fol. a. ΠΠΠΠΕ]ΑΚΕΤΟΤ ΠΖΟΟΤ ΠΕΡΠΠΕΤΕΠΕ
 ΠΑΠΑ ΔΟΜΠΑΙΟΕ ΕΤΕΠΑΤΗΟΤΠΠΕ ΠΠΠΑΚΕΣΑΥΦ
 ΠΖΟΟΤ ΠΕΖΟΟΤΠΠΕ ΠΑΠΑ ΠΑΖΩΠ^{ie} ΠΕΙΩΤ ΠΤΚΟΠ-
 ΠΚΟΠΙΑ ΠΤΠΠΠΠΠΠΑΧΟΕ ΕΑΥΩΠΒΕ ΠΤΕΡΕ ΠΤΕΦ-
 ΟΟΠ ΤΗΡΕ ΨΑΠΤΕΦΩΟΠΕ ΠΟΤΠΠΟΤ ΕΠΑΤΕ
 ΠΠΠΑΚΕΣΑΥΦ ΠΖΟΟΤ ΠΕΖΟΟΤΠΠΕ ΠΑΠΑ ΑΠΤΩ-

¹ So Georgi, *De Mirac.* 22; *ib.* 182 *supra*.

ΠΠΟΕ ΠΕΠΤΑΦΩΟΠΕ ΠΑΡΧΗΚΟΕ ΠΠΒΙΟΕ ΠΤΠΠΤ-
 ΠΠΠΑΧΟΕ¹ (fol. b.) ΠΠΠΕ[ΤΠΠΕ ΠΑΡ]ΚΟΕ] ΕΤ]ΠΕ-
 ΠΠ[Ε] ΖΗΟΤΤΕΠ[ΟΕ] ΕΦΤΣΟΒΕΤ ΖΗΟΠΠΠ ΕΑΤΠΕ-
 ΑΕΤΕ ΠΠΟ[Φ] ΖΗΠΠΕΛΕΤΣΕΙΣ ΠΠ ΕΠΤΕ ΖΕΠΟΕΠΠΠΚΗ
 ΕΠΤΕ ΖΗΤΕΡΩΠΠΑΠΚΗ² ΑΛΛΑ ΠΟΛΛΑΚΙΣ ΟΤΠΟΤΑ
 ΠΑΧΟΟΕ ΠΠ ΧΕΚΗΟΙ ΤΟΠ ΟΤΑΕ ΓΑΡ ΠΠΕΚΗΑΤ
 ΕΠΑΡΚΟΕ ΟΤΑΕ ΠΠΟΤΤΑΑΕ ΕΤΟΟΤΚ ΠΟΤ ΠΠΠ-
 ΤΑΤΠΑΤ ΕΑΥΩΟΠΕ ΠΖΠΠΕΡΕΤΠΠΕ ΠΠΠΑΧΕ³ ΑΠΟΚ
 ΠΠΠ ΤΠΑΤΠΠΠΕΤΕ ΠΠΟΕ ΠΠΠΠ ΖΗΠΠΕΠ Π

300.

Or. 3581B(15).—Parchment; a complete leaf, paged ̅κ̅θ̅, ̅λ̅; $13\frac{7}{8} \times 11\frac{1}{8}$ in. The text, in two columns of 28 lines each, is written in a large, somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. xii. 4). Initials are enlarged and coloured red. In Paris Vol. 131⁵, fol. 24, Vol. 129¹⁴, foll. 102, 103* and perhaps others are by the same scribe; also in Leyden no. 52 and here no. 349 *below*.

From Αἰμῆμ.

[BUDGE.]

Mark, encomium or homily on. This is made probable by the fragments of Zoega, no. cclxxiv published by Guidi, *Acc. dei Linc., Rendic.* ii, 517 ff., of which pp. ̅ρ̅ω̅ε̅, ̅ρ̅ω̅ς̅ show the same text as our leaf and as Paris 129¹⁴, 102,† while pp. ̅ρ̅α̅, ̅ρ̅α̅Π̅ relate to the early life of the Evangelist. The present fragt. treats of the quarrel of Paul and Barnabas, the latter of whom held that Mark should, at

¹ Of the various mentions of these saints in the Bohairic (and the extant remnants of the Sa'idic) Calendar none correspond exactly with this computation; the nearest is the series Pachon 7 (Athanas.), *ib.* 14 (Pachom.); though here 5 days before the former do not give a festival of Mark, nor 7 after the latter one of Anthony.

² "Frankish" in the Synaxarium.

³ *Cf.* Lu. i. 2.

* Fol. 103 relates the story of Mark and Anianus.

† Fol. 101 is another copy of the same text.

this commencement of his ministry, be given opportunity of repentance, while the former wished to maintain the integrity of the faith from the outset. The Apostles then also quarrelled. Yes, but not about earthly, perishable matters; rather about repentance on the one hand, complete righteousness on the other. Repentance indeed leads many to salvation; yet those who, trusting to it, continue in sin, fall and are unable to rise. The same God was in both these Apostles.

301.

Papyrus XI(2).—A fragment; $6\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column 21 lines of which are visible, is written in a regular, upright hand, α, υ, ρ each being formed in a single stroke (*cf.* von Lemm in *Bull. de l'Acad. imp.*, N.S. III (xxxv), fragt. 12 for the type, though there the script is larger). A short horizontal line in the margin once marks a paragraph.

[SAMS.]

Mary the Virgin, life of (?). The fragt. is mentioned by Forbes Robinson, *Copt. Apocr. Gosp.* (1896), p. xxiii. The following is the text, in which Mary declares to Joseph she had told him sooner of the angel's announcement to her had not shame withheld her, while Joseph entreats her to say why she has not preserved her purity;

fol. a. [ΕΚΖΗ] [ΗΑΥΤΟΜΑ] [Η]ΑΛΛΕ ΟΘΗΝ
ΕΤΑΙΟΚ [Α]ΑΑ ΤΑΚΑΛΗ ΚΩΑΥ ΜΗΟΙ ΤΟΥΩ
ΕΧΟΟ Ε[ΡΟ]Κ ΧΕΑΥΑΡΧΑΓΓΕΛΟΟ [ΟΙ] ΨΑΡΟΙ
ΑΦΕΤΑΓΓΕΛΩ [Η]ΑΙ ΑΛΛΑ ΜΗΟΝ ΜΗΟΙ ΕΧΟΟ
ΕΙΤΩΟΤΗ ΖΑΝΑΡΗΗΗ ΠΚΑΤΗΟΡΟΟ ΗΤΑΚΑΛΗ
ΟΤΩΗΖ ΜΗΟΙ ΕΒΟΛ ΖΗΟΤΗΕ ΙΩΕΗΦ ΛΟ ΖΩΩΩ
ΠΕΧΑΩ ΗΑΣ ΧΕΡΗΑΧΟΟΟ ΕΡΟΙ ΧΕΟΤ ΚΑΗ ΗΤΟ
ΕΡΨΑΝΤΑΤΟ ΗΟΥΨΑΧΟ ΗΖΑΟΟ Ο [Ο]ΡΟΙ ΑΛΛΑ
ΤΟΥΚΑ[ΑΛΗ Κ]ΑΤΗΟΡΟΙ ΜΗΟ [Η] ΜΗΟΤΑΟΟ ΧΙ
[Τ]ΕΩΩΤΗ Ε [Τ]ΟΥΤΑΠΡΟ

fol. b. [ΕΟΥΕΖΗ[Ε] [ΤΟΥΤΟΟ ΗΟΥ] [ΡΕΡΕ
ΗΟΥΤΩΟΕ ?ΕΗΟ] [ΚΕΟΤΑ ΑΛΛΑ ΗΤΗΜΕΕΤΕ ΑΗ
ΕΠΑΙ ΟΥ[ΛΕ] ΗΤΗΑΨΧΟΟΟ ΑΗ ΕΒΟ[Α] ΖΗΗΑΣΠΟ-
ΤΟΥ ΤΗ[ΑΥ] ΓΑΡ ΕΡΟ ΕΡΩΕΖ ΗΕ[ΠΙΟ]ΤΗΗΗ ΗΗ
ΖΗΗΗΤ[ΡΕ]ΦΩΗΕ ΠΑΜΗ ΟΗ ΤΧΗΟΤ ΜΗΟ ΖΩΟ
ΕΑΗΟΥΤΩΟΟΟ ΧΕΟΥΠΕΗΤΑΥΩΟΟΟ ΜΗΟ Ω ΠΑΡΙΑ
ΑΗΩ ΕΡΟΙ ΕΤΕΟΤ ΜΠΕΖΑΡΕΖ ΗΑΙ ΕΤΟΥΕΤΗΕΙ-
ΑΗ[ΕΙΟ] ΕΤΕΠΤΕΒΟΟΟ ΟΥ [ΠΕΗ]ΤΑΥΩΟΟΟ Μ[Ο
Ω ΤΠΑΡ]ΟΕΗΟΟ ΤΩ[ΟΥΗ] ΕΡΟΙ ΜΗΗ Μ[Ο
ΗΤΕ]ΤΑΥΟΙ ΕΗ

302.

Or. 3581B(16).—Parchment; an almost complete leaf; $9\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 26, 27 lines each, is written in a thin, rather small hand of Zoega's 5th or 6th class. Initials, moderately enlarged, are coloured red, rarely red and yellow. Stops and ornaments are in red.

From Ahmim.

[BUDGE.]

Mary the Virgin, life of. The passage treats of the marriage at Cana and is published by F. Robinson, *ll.*, p. 164ff., who also describes the MS., *ib.* p. xxix.

303.

Or. 3581B(17).—Parchment; a fragt.; $10\frac{1}{4} \times 10\frac{1}{4}$ in. The text, in two columns of more than 26 lines each, is written in a pretty regular hand (*cf.* Hyvernāt, *Album*, pl. vii. 3, Ciasca i, tab. xiii). Initials, moderately enlarged, are in red; stops and ornaments > likewise. Possibly from the same MS. as Zoega no. exvii and *Clar. Press* no. 14 (*v.* F. Robinson's descriptions *ll.*, p. xxi.).

From Ahmim.

[BUDGE.]

Mary the Virgin, life of (?). The Apostles, fearing Mary will die of grief unless she

visit Christ's tomb, decide to accompany her thither on the Sabbath night.

The following is the text;

fol. a. Ⲭⲉⲧⲏⲛⲧⲓ ⲛⲓⲟⲓⲁⲛⲓ ⲉⲧⲛⲓⲟⲥ ⲛⲟⲓ
ⲟⲩⲟⲛ ⲛⲓⲱ ⲉⲧⲭⲱ ⲛⲓⲉⲛⲧⲁⲧⲱⲛⲉ ⲛⲓⲟⲩ ⲛⲧⲉⲣ-
ⲣⲟⲩⲉ ⲁⲉ ⲱⲟⲛⲉ ⲛⲓⲥⲁⲃⲃⲁⲧⲟⲛ [ⲁ]ⲛⲁⲡⲟⲥⲧⲁⲟⲥ
ⲧⲱⲱ ⲉⲧⲭⲱ ⲛⲓⲟⲥ ⲭⲉⲛⲁⲣⲉⲛⲧⲱⲟⲧⲓ [ⲛ]ⲧⲉⲧⲱⲛ
[ⲛⲧ]ⲛⲃⲟⲕ ⲛⲓ[ⲛⲁ]ⲥ ⲉⲃⲟⲗ ⲉⲛ[ⲧ]ⲁⲫⲟⲥ ⲛⲥⲛⲁⲧ
ⲉⲛⲉⲣⲥⲱⲛⲁ ⲭⲉⲛⲛⲉⲥⲟⲧ ⲛⲧⲉⲣⲁⲫⲟⲣⲓⲛ ⲁⲧ-
ⲧⲱⲟⲧⲓ ⲁⲉ ⲁⲧⲥⲟⲃⲧⲉ ⲛⲛⲓⲛⲧⲛⲓⲉ ⲉⲛⲁⲱⲟⲧ ⲛⲛⲛⲉⲛ
ⲛ[about 10 lines] ⲉⲧⲃⲉⲟ[ⲧ] ⲛⲭⲉⲛⲉⲧ ⲛⲁⲧⲱ
ⲛⲉⲧⲱ[ⲧⲣ]ⲧⲱⲣ ⲉⲧ[ⲃⲉ]ⲭⲉⲛⲉⲣⲉⲛ[ⲓⲟⲧ]ⲁⲁⲓ ⲟⲩⲟⲣⲟ
ⲉⲛⲉⲧⲛⲁⲃⲟⲕ ⲉⲃⲟⲗ ⲉⲛⲉⲣⲓⲛⲁⲧ ⲉⲃⲓⲣⲉ ⲛⲁⲩ ⲛⲛⲉⲛ-
ⲛⲟⲟ ⲛⲛⲉⲟⲟⲟⲧ ⲁⲧⲱ ⲛⲉⲣⲉⲛⲛⲁⲧⲟⲓ ⲣⲟⲃⲓⲥ ⲉⲣⲟⲩ
ⲭⲉ[ⲛⲛⲉⲧ]ⲉⲛⲛⲉⲣⲓ ⲛⲉⲣⲥⲱⲛⲁ ⲛⲭⲓⲟⲧⲉ ⲛⲉⲣⲉⲟⲧ-
ⲱⲧⲟⲣⲧⲣ ⲛⲁⲣ ⲱⲟⲟⲛ ⲛⲛⲧⲟⲧ ⲭⲉⲣⲓⲁⲛ (fol. b) [about
10 lines] ⲛⲟⲧⲛⲟⲱ ⲛⲕⲁ[ⲕⲉ ⲛ]ⲃⲟⲗ ⲛⲓⲟⲧⲱⲧⲟⲣⲧⲣ
ⲁⲧⲕⲱ ⲛⲥⲱⲟⲧ ⲛⲛⲁⲓ ⲧⲛⲣⲟⲧ ⲁⲧⲱⲟⲟⲱⲉ ⲛⲛⲁⲥ
ⲉⲧⲃⲉⲧⲉⲥⲁⲛⲁⲣⲕⲓ ⲛⲛⲉⲥⲱⲧⲟⲣⲧⲣ ⲉⲛⲉ ⲥⲉⲣⲁⲟ[ⲧⲉ
ⲁ]ⲛ ⲛⲓⲧⲓ ⲛⲛⲕⲁⲕⲉ ⲉⲧⲛⲃⲟⲗ ⲟⲧⲁⲉ ⲛⲓⲧⲥ ⲛⲟⲟⲧⲉ
ⲛⲛⲓⲟⲧⲁⲁⲓ ⲟⲧⲁⲟⲃ ⲛⲟⲧⲱⲧⲟⲧ [3 or 4 lines] ⲛⲉⲛ
ⲛⲓⲟⲛ ⲛⲓ[ⲟⲟⲧ] ⲧⲛⲣⲟⲧ ⲁⲧⲱ ⲉⲛⲉⲧⲧⲁⲟⲩ ⲛⲓⲟⲥ
ⲁⲛ ⲉⲟⲓ ⲁⲧⲱ ⲉⲛⲉⲥⲭⲱ ⲛⲛⲁⲓ ⲉⲣⲓⲛⲉ ⲭⲉⲟⲧⲟⲓ
ⲛⲁⲓ ⲛⲁⲱⲛⲣⲉ ⲟⲧ ⲛⲉⲛⲧⲁⲩⲱⲛⲉ ⲛⲓⲟⲕ ⲛ ⲟⲧ
ⲛ[ⲉⲛ]ⲧⲁⲕⲁⲁⲩ ⲱⲁ[ⲛ]ⲧⲉⲕⲓ ⲉⲣⲁⲓ ⲉ[ⲛ]ⲟⲓⲭ ⲛⲛⲉⲓ-
ⲛ[ⲁⲣⲁ]ⲛⲟⲛⲟⲥ ⲛ ⲉⲛⲁⲣⲟⲧ ⲉ[ⲛⲁ]ⲛⲁⲧ ⲉⲛⲉⲕ[ⲥⲱ]-
ⲛⲁ ⲉⲣⲟⲧⲛⲉ ⲛⲓⲟⲧⲧⲁⲫⲟⲥ ⲱ ⲛⲁⲱⲛⲣⲉ ⲛⲓⲱ ⲛⲉⲛ-
ⲧⲁⲩⲱⲛⲟⲃⲓ ⲉⲣⲟⲕ ⲛⲓⲧⲉⲓⲁⲛⲁⲣⲕⲓ ⲛⲧⲉⲓⲟⲧ ⲛⲛⲉⲓⲱⲧ
ⲱⲟⲟⲛ ⲛⲁⲕ ⲛⲓⲭⲓⲛ[ⲛⲕⲁⲩ]

304.

Or. 3581B(18).—Parchment; a fragt., ruled(?) and pricked in middle; 9×10 in. The text, in two columns, is written in an upright, somewhat thin hand (*cf.* Hyvernât, *Album*, pl. vii. 3 and Ciasca i, tab. 1, though neither has great resemblance). Initials, slightly enlarged, are coloured red, ornaments red or red and green.

[MYERS.]

Michael the Archangel, encomium on, by Theodosius of Alexandria. The corresponding passage in the Bohairic version, *ed.* Budge, is on pp. 13, l. 26—15, l. 11 (with lacunæ). But in this Sa'idic text, after the reply of Abraham, the writer addresses first Moses, then Isaac, Jacob, Joseph. The following is a specimen;

Fol. b. ⲱ ⲛⲟⲥⲓⲫ ⲛⲁⲕⲉⲟⲥ ⲛⲥⲁⲃⲉ ⲛⲉⲛⲧⲁⲧ-
ⲕⲱⲩ ⲉⲣⲟⲩ ⲁⲣⲁ ⲕⲣⲁⲱⲉ ⲛⲛⲟⲟⲧ ⲛⲓⲛⲱⲁ [ⲛ]ⲛⲭⲁⲛⲁ
[ⲥⲉ] ⲛⲉⲭⲁⲩ ⲛⲟⲓ ⲛⲟⲥⲓⲫ ⲁⲛⲛⲱⲥ [ⲟ]ⲧⲛⲟⲟⲛⲉ
ⲛ[ⲁⲣⲁ]ⲱⲉ ⲛⲛⲟⲟⲧ ⲉⲛⲁⲛ ⲛⲧⲉⲣⲉⲛⲁⲥⲓⲛⲧ ⲕⲱⲩ
ⲉⲣⲟⲓ ⲁⲧⲧⲁⲁⲧ ⲉⲃⲟⲗ ⲉⲧⲕⲁⲩ ⲛⲱⲛⲓⲟ [ⲁⲓ]ⲱⲟⲛⲉ
ⲛⲉⲃⲓ[ⲛⲓ].

305.

Or. 3581B(19).—Parchment; a leaf; 13 $\frac{3}{4}$ × 11 $\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxii, though our fragt. is less regular). Initials are somewhat enlarged. From the same MS. as Zoega, no. clv, which was the first fol. of a quire and probably the 5th fol. after our leaf.

From Ahmîm.

[BUDGE.]

Michael, encomium on, by Theodosius of Alexandria. The passage corresponding in the Bohairic versions are *ed.* Budge pp. 39, l. 22—41, l. 25 and foll. 13, 14 of the *Cod. Vatic.* lxiii (*v. Mai, Scr. Vet.* v, 159¹). These differ, not only from the Sa'idic, but also from each other, the nearest relationship being between our MS. and the *Cod. Vatic.* The following are specimens of the text, the chief variants of the *Cod. Vatic.* being given in round brackets;

¹ This MS. is dated (according to Hyvernât,) A.D. 956; the Curzon MS., A.D. 1210. Of the former three facsimiles are given in Hyvernât, *Album*, pll. xxvi., xli., xlii.

Fol. a. αὐτὸς ἐστὶν πατριάρχης (om.)
 υπραξερατκ ζινσαμβολ εσχῶ λε μιαι (ad.
 ηχε τερνι μιαινοττ ετμιματ) εἰς αὐρο-
 θεος (ad. περζαι) ἀφεινε υπεσουτ (var.
 αφι ζωφ ερεπισεωστ ταμιοττ εροφ) μιημοσ
 ιηβετ ιητκερτνιη ἀφκαατ ζιοη μιος (var.
 υπεσιωο εβολ) πεχας ηαφ χεντακτνιαι τωη
 πασον (var. παοε ησον) χε (var. ζιηηε) τιατ
 ετερτνιη ιητακτος ιηεσε πεχε αὐροθεος
 (ad. ηας) χεπαρχωη ἀφσητωρε μιιοστ (var.
 μιιοι) ἀφχιτοτ ηαι (var. ἀττιητοτ ιηη) πεχε
 οβονηστι χεκαλωε ἀπατριάρχης παρχωη ει
 μιηετιηιηαφ (var. αφτ ηειηπαρχηατ. η. ει-
 παρχωη ηαι ηειηηι εβονηαφ οτοζ τειηιατ
 ιηττιη ιηε ιηεταφωτοτ ηαι ηενοτραη)
 παρχωη λε ετεριχαναηε πεχαφ ηατ χεαηιατ
 ζωηε ετρεμβωκ ετετνιηζις (var. ζιηηε
 τιαζωα ετετνιηζις χεηζαηηε οτοζ ἀηηιατ
 ζωηη) οτω ιητνι ιητωκ ιητεκερζιηε ιηετη-
 κενεπεσοστ ἀτω ιηετηρνεοβε μιηα καλωε
 (var. ἀριφρωστζι υπηιωτ ηκαλωε οτοζ
 ζατνιεσωστ).

Fol. b. μιηεσως πεχαφ ηας (om.) χεα-
 ρειβωκ ιηεπεινε εβολ ιηκοτι ιηεζ ετβε-
 ηοηηοτωη ιητεχρια ιηεσνιητ ετνιητ εχωη
 (om.) ἀτω ἀτβωκ ἐστὶν ιηεσνιητ επκβα-
 λαρικωη ἀτβε εσαζφ εηανκωη (var. ιηηετ
 ηακωη) ετνιητ ιηεζ εζραι ερωστ ιηεβη-
 κβαζιη ηκοτφωη (var. ζαηοργαηωη) ετνιητ
 ηαγαβωη ιηηι πρως τεχρια ιηηη (var. ιηα-
 ηαηη ηειζαηηηηζ ηκολλαη ετνιητ ηοαρικι
 ζιζααηηι πρως τχρια τνρε ιηε ηηηη) ιηετ-
 ηοτ (om.) ἀτκωστ ηετοε ει εζραι εχωστ
 μιηεσως οηι ἀτβωκ ἐστὶν επερ (var. ηη)
 κοητωηι ἀτβε επερ (var. ηη) ταβε (var. κατᾶ)
 ετνιητ ηεοιτε μιηηε μιηε ιηηι ετταηετ ετνιηε
 ιηατετνιητνιηαο ηεωρη ετεχωη λε ηε-
 χωε χεντοοτνιηε ζιηοτνιηε (var. ζιωετ ηεχωε
 χεαηηιηεσωτ ιηε τνιετραηαο ηενοτνιηε-
 ωηη).

No. 161 above is a palimpsest upon a copy
 of this Encomium.

306.

Or. 3581B(20).—Paper; a leaf; paged (on
verso only) 115; $10\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in
 a single column of 20 lines, is written in a
 hand which slopes to the right, u being
 of the form described under no. 116 above.
 Initials, which are enlarged, and stops are
 coloured red.

[GREVILLE CHESTER.]

Michael, encomium on, by Severus of
 Antioch. The corresponding passage in the
 Bohairic version *ed.* Budge is on p. 68, ll. 4—
 22. The latter is somewhat shorter than
 this Sa'idic text of which the following is an
 example;

P. 115. πεπισκοπος λε πεχαφ υπεπαρ-
 ιατετνις χεντκοτεβολ τωη η ιητκοτεβολ
 ζιαζ υπωις η αμνιχωρα πεχαφ ηοτ πεπαρ-
 ιατετνις χεαηκοτεβολ ζιηηιτκη (Boh. τ-
 ενιτκη) πεχε πεπισκοπος ηαφ χενταοτ
 ζωηε μιωκ (p. 115) εκοτωζ επωωηε εβολ
 ζιηεκζιηεζ ἐστὶν επωηι πεπαριατετνις
 λε ηεφοτωζ επωηε ηχρηστανος επεζοτο
 εβολ χεηερετνιηταγαθως υπηοττε υππαρχ-
 ατβεαος ετοτααε μιχανλ εωκ μιωφ ζαροφ
 πεχε πεπαριατετνις υπαρχηεπισκοπος χε-
 ζιηηηεταηιατ ερωστ ζιηαβαλ υπηηεταμιοτ-
 ηοτ ζιηαηααχε ιηαηρζιαι επωηε ιηεκεζιη
 (*lege ze*) ζιηεκεζιηεζ.

307.

Or. 3581B(21).—Parchment; a leaf; paged
 116, 117; $11\frac{1}{4} \times 10$ in. The text, in two columns
 of 22—24 lines each, is written in an upright,
 regular hand (*cf.* Ciasca, i, tab. iii, though
 that is smaller). Initials vary in size and,
 with the letter φ, stops &c., are painted in
 red and yellow. From the same MS. as
 Paris, Vol. 132¹, fol. 2 and by the scribe of
 no. 357 below.

From Aḥmīm.

[BUDGE.]

Michael, encomium on, by Eustathius of Trake.¹ The passage corresponding in the Bohairic version is on p. 105, l. 13—p. 107, l. 23, of Budge's edition. The Bohairic version is considerably longer than the Sa'idic, as may be seen from the following example;

Р. 10. πεχε παβολος χηπετορκ και
 τενοτ δε αρερνοβε снат архисола арсорк
 шотх шн шперхоос нм хекаат таскент
 шнои шпπακολλατωρ нтапаζαи таат етоотг
 шн шаттапзоткоталаатор (? *lege* тапзотт
 шотк.)² есшпе вшг шн отзотт ашпе пкоа-
 латор фонг шот пхоис хшпзосон ашшн-
 шзотт езотн епоткетон штаушптооте аш
 шпашпгешнс ершашт нм штотшптршшо
 шпс.

308.

Or. 3581B(22).—Paper; a leaf; paged (on *verso* only) 101; 10½ × 6¾ in. The text, in a single column of 21 lines, is written in an upright, uneven hand (*cf.* Ciasca ii, tab. xxii, though our leaf is much more roughly

¹ MS. Curzon 11PAKH 11HHCOC مدينة اتركية. MS. Or. 3598, fol. 32b (*v.* Amélineau, *Contes* i. 21.) has جزيرة تراكيا and reads the author's name Anastasius; so too Paris MS. arabe 145. A version of the same story in Ethiopic, probably of the 15th cent., is attributed to John bp. of Aksum (*v.* Paris Ethiop. Cat., no. 139, 4 and Conti Rossini in 11th Orient. Congr. 1898, *sect. sémit.* 139) and there Astarānikos (Aristarchos) is called "of Cilicia," which in the Boh.-Arab. corresponds to Trake (*cf.* Budge pp. 95, 170). The fact that Seleucia in Cilicia was also called Τραπεζα may have had a part in the confusion. The Boh. text confounds the place of Chrysostom's last exile with that of his death, identifying this place with both. Upon the use of νῆσος, *cf.* Zoega, p. 99, where Gangra is called 11HHCOC нте паш-φλακσони, as also in Synaxar., Thoth 7.

² The Arabic is also faulty; perhaps read هل يومن كليل.

written). Initials, which are enlarged, stops and the letter φ are coloured red and yellow.

[GREVILLE CHESTER.]

Michael, encomium on, by Eustathius of Trake. The passage corresponding in the Bohairic version *ed.* Budge is on pp. 122, l. 18—123, l. 14.

The following is a specimen of the text;

Р. 101. πποσ παρχαγγελος шхана атω
 παρχисαратикος 11отш пхоис пашпгс ешпаш
 ехешпкас негтешешс шшшг шпшаш шпс-
 сшатрос ттаешт лошпш ешшпс есотшш
 тапшсешс епекшхс хшшоткпс папроста-
 тшс шхана каат ташпс нм шшорп шпс-
 лшшн некаспашс шшг ашот гш 11шаотшш
 нм ахешеггаш (εγκακεῖν) παβολος δε
 штерешс хсасорвсг езотн гешгос шш¹
 шпсгшшшш ешхс шпсшш ешш атω
 хсасшшш ешс² (р. 101) шпшшш шпс-
 хашт. ш.

309.

Or. 3581B(23).—Parchment; a damaged leaf, the last of quire 17. The text, in two columns of 31 lines each, is written in a somewhat uneven hand (*cf.* Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments >, the letters α (? and φ), are coloured red.

From Ahmīm.

[HORNER.]

Peter the Apostle, his episcopacy. Christ explains to the other apostles his appointment as head of the Church. Peter is the golden bell, the others the 12 (*sic*) pomegranates round it (*cf.* Ex. xxviii. 33). A very similar text—regarded by Guidi as from an

¹ Here an Arabic translation in the margin. Only ابطال is legible.

² In margin وقامت لتخضر.

apocr. gospel,—is found in MS. *Clar. Press*, no. 16, p. κΊ.¹

fol. a. πεχαϛ παϛ χενανελος ετ[τανητ] υπρατηει χεατ† υπειεζοτσια παπα πετροс υιον οτεκτινι ποτιοτ τετναυωνε ινιτην ζινηνιητε τиртеи οτραπηδα ποτιοτ τε-
τηνιαιοττω [ζιχῶς] τир[теи] [about 13 lines] [ταεκκλεια ιταερριτ υιος υπετροс ιτωτην тиртеиηε ηεεεπικονοсс οταρχη ζεινπετωζιηε ανα πετροс φινεα μεν ιт-
uentarchiepeτсс οτεκωт ετηανωτне ανα πετροс ποττωα παλοс ιτωτηηε ηεζиηε υπηανηελεет τω ηελοολε ιηεηε ανα пе-
трос ιτωτηηε ηεкарпос ιηηεεκλαтос аго анокне ποτωεε ετηанωτ ηαεκωт ηετατ (fol. b) -ζane υιος ανα πετροсηε ηεуекакіа ιηωте ιτωτηηε ηиентеиоус ηεrиηи εтκωтe epoc ηиериеетe ιω ηасиηт
χετωι παταатте тейεζοτcia ιтаитаас παπα πετροс ахенпавкωт υион ааа анок ии-
павиот иенииηиа ετοταав ηетерептаио ιηота ποта ииτ παϛ εβολ ζιηηε ηεε γαρ εтениигои отраврааτ γароι παтаат ахен-
павкωт ииηааτ ηαεухи иитаио еита асс коту εана πετροс πεχαϛ παϛ χεпаεиπкonoс аго паархιεpeτсс epиот ηεуиηтиη epжкос ηρεφιηοηε кааос pиe ииекпaахе ιω ανα πετροс epиηε ииерεφиηовe ηккω ηаτ εβολ
εω[λ] εво[λ]

310.

Or. 3581B(24). (Formerly Or. 3367.)—Parchment; a complete leaf, paged [ζΊ.], ζΊι. For description, v. no. 288 above.

From Ahmīm. [H. WALLIS.]

Philip, acts of (pp. ζΊ., ζΊι). The passage corresponds to one in von Lemin's frags.

¹ *V. Acc. Linc., Rendic. (Atti) iii.* 2° sem., p. 34 and *Soc. As. Ital., Giorn.* ii. p. 35 note.

(*Bull. de l'Ac. impér.*, N.S. 1 (xxxiii), pp. 528—534), and agrees substantially with the Mid. Egyptian text, as is evident in the following specimens, while differing considerably from the other Sa'idic version. (Cf. the Ethiopic text, Budge i. 127, Malan 68.)

P. ζΊ. πεχε πετροс ипесттaлoс ииηηтaи χенехе пентаρсок иикоти аηηηηтти γароι χεтiωти иикоти он εγραι итeηиот астiωти иот тптан ииηεсттaлoс εтгичос агоу εβολ иот пронo ζиотиηоу исиη χεω ирoиe итeφpγгiа аиηηтι тиртι епиа γαгтиηa-пoстoлoс ипeχс иεεсoиe εхиоти иῑкω ииηи εβολ ииeтиηовe.

аго агои иот ииηиηε тирг агоиηе ии-апoстoлoс epиeтгггч пору εβολ εтeиот еиηоттe агпaгтoт γаηεтoтepиηe агоиo epиηe εтχω ииoс χeтиcоиe иикоти ιω ирoиe ииηоттe ииηεсoс он агогaгтoт χεω ииηоттe иерpe итисооти ииоот аи кoи ηаη εβολ ииeиηовe ааа тапoи χεоттe тeтнoгeиa итiтaлoс ииηи εγραι иoиoи φиηаτ ииeиηoт-(p. ζΊι)-иeт εβολ ζичои тoтe ηапoстoлoс агоиe еиeтpиoγpε¹ итeтнoт агao &c.

иaнoк аиηe ииоттe ааа аηгогpоиe итeтнe итaпeиηа ииηоттe γaхе игит εβολ ζиηиeφaпoстoлoс тiωтиηe тeиoт εγραι итeтнeиoк γaηaпoстoлoс .² ипoтoеи пe-тpoс ииφиaиηoс пeтoгнaхooу ииηи аpиγ аго тeтнaиoηг.

тoтe φиaиηoс аpγaхе ииηpиoиe χeетeтн-γиηe иoт итoот аe пeχατ χeеиγиηe иoтeиoт итoу аe пeχατ &c.

On the same leaf with no. 288 above, p. οΊ., are the final words of the acts, relating

¹ This would seem to represent ⲓⲟ, as οΊиoγpε does ⲓⲟ; unless with the Mid. Eg. ηтaηaγaи we read eиeт-. Guidi's Sa'id. has merely ηхoиc.

² Three letters erased.

Zoega, no. cxxxvii (*v. Guidi, l.l. iii, 2° sem., 79, l. 9*). The following is the text;

Р. 106. хюк евоа нахюне евоа зитоотк
ката ое итапасотир хюс на иуон нсе-
наотоз етоотот ан енат ерок икесон
атю игнасон ан зихуказ ю пеоирион
ногаисарз пунре итаиона псгнорос
(*συνήγορος*) ипаиавоос отон ии итаг-
соти нсок ииуекуахе акаат пунно еп-
ноуте афотозе нои прро зюоткроу хюс
сикон кю езра итеианона (*ἀνομία*) уюне
пунер еро итаинкеи инезвите итинтеро
нток зюок иганкеи инезвите ииенскопос
икине тирз ииуеккансиа тирот егзона ии
иенскопос ле етоаав инефотозе наг
ноуахе ноуот прро ле пехаг наг хе-
тиаракалеи инок инехе пекноуте пухе
итакхуоу еготн езра манихе инок еко-
от[а]з евоа 9] [иуок] [5 lines] (p. 3)
хелхуос хенгнотозе наг анос алаа зюс
сактаркои тнауахе ииуак пентахуоу наг
нтоу оиуе тхю ииуоу теноу хеокнаот
зитоотсине апро екоотз еготн ииенарос
иинегараиуос афине евоа зитоотот итоот
ле аторк наг ииуноу науау игоуе егхю
иуос [х]еот ииуон . . кнаот з ноуе-
зине [ан ала]а пере р]иуе [3 lines]
нефиот хеиназоте псикон нау иго хе-
иенешиниуе тюоти ехон пехе нефиот
наг хенаротхитз ехититан итноме псвонх
еиесит нехюу ифиот аю ииуоне навиуе
ефзаниот аю тзори ипааос наао зини-
зтортр ииатой ле ахи ипапостоаос ехи-
титан итноме итегзи ипааат еиуе
итеротхитз ехититан итноме афине ип-
хоес ефзюос ииу[хана]

313.

Or. 3581B(27).—Parchment; a fragmen-
tary leaf, paged 106, 107 (or 108, 109); 11½ ×
8½ in. From the same MS. as no. 298 above.

Simon Cleopas, martyrdom of; 28th Epiphi.
The passage corresponds, with differences, to
one in Zoega no. cclxxiv (*v. Guidi, in Rendic.*
ii, 514. *Cf. the Ethiopic, Budge i. 70, Malan*
28.) The following are the principal variants
still legible; афюне инехотите ироуиуе
иинсиос афюоти &c. (Guidi 514, 3);
неуран етоаав аю ехипран инефсфос
етоаав ипахоес ие пехе (G. 6); ката
иа зюиелпи (G. 7); ахиролоней (G. 8);
араианос (G. 16). From thence text; аг-
хю[и]у иеиуноу [и]катигореиа еготн ероу
хеотфаруагосне тоуе прро афисте[те]
афтаау е[тоу]тот етретсфот ииуоу ахюк
евоа итефюиконона етоаав исоухоутиуиуи
иениу¹ нои папостоаос етоаав сикон
пунре икасопас зюотсирини ите пиотте
еетеоот итетриас етоаав пекот ииуунре
иинешна етоаав уавнез иенез занин.

314.

Or. 3581B(28).—Parchment; a complete
leaf, paged 106, 107 (the last of quire 6); 12½ ×
9½ in. From the same MS. as no. 292 above.

Thomas, martyrdom of. The following is
the text, which is much shorter than the
Greek, Bonnet, *Suppl. Cod. Apocr.*, p. 84
(*καὶ ἀνάξιατά με κ.τ.λ.*), and different both
from the other Greek (Tischend.) and the
Syriac (Wright) while most nearly resembling
the Ethiopic (Budge);

Р. 106. ехити езра етефитиноу етини
евоа уавнез пентафренуиуа иргизаа наг
мисок уароу хенсотоуеу ипахюк евоаиуе
мисок уароу хекас еиехи ииуеко етеууе
ехитз отруаоне зинехарисна нанок аниуе
ие алаа анок отгизаа итеио анок отаиак-

¹ The Synaxarium gives the 9th, the Ethiopic *Conflicts*
the 10th of Epiphi; but Zoega *l.l.* (= Guidi) has the 18th.

Abgar, letter from Christ to. The published texts of the Coptic version are (1) Sa'idic, by Pleyte and Boeser in the Leyden Catalogue, p. 467, (2) by Sayce in *Recueil de Trav.* xx. 174, from a graffito in Farâs, (3) Mid. Egyptian, two by Krall in the Rainer *Mittheilungen* V, p. 115ff. The Sa'idic text is also in Cairo no. 8138 (ostrakon). Our text agrees substantially with the Leyden MS., the chief variants being netywnne senataa- soot' zuteknoic ; akrennoe ; essenaaat $\text{p'anez iteneoot' onnotte}$ azai zinnesaaoe $\text{itetmetic innetnoote}$ p'one zinnesaalia . The text breaks off at nekpnueere p'anez .

317.

Or. 4919(2).—Parchment; a small strip; $2\frac{1}{4} \times \frac{1}{8}$ in. The text, in 21 lines of a minute, sloping script, consists of the opening words of the letter from Christ to Abgar (v. the preceding no.), followed by the first words of each of the Gospels in the order Mat., Lu., Joh., Mk. (cf. the Leyden MS. Anastasy no. 9). Originally folded and used no doubt, like the last no., as an amulet.

[GRENFELL.]

318.

Or. 3581B(30).—Parchment; part of a leaf, ruled (pricked only at considerable intervals) and paged $\overline{\tau}$, $\overline{\eta}$; $12\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in two columns of 29—32 lines each, is written in an upright hand (cf. Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments \gg , and sometimes the letter σ , are coloured red.

From Ahmim.

[BUDGE.]

Abraham, acts of. The passage seems more likely to refer to the saint slain by Sapor, Zoëga no. cexxii* than to him of

nos. cexxii and cexxiii; it may indeed be from the same MS. The following is the text;

P. $\overline{\tau}$. $[\text{u}] \text{uok epepaxce pa akxo}[\text{o}] \text{q epou}$
 $[\text{e}] \text{xepeno}[\text{t}] \text{te} \text{ } \overset{1}{\text{a}} \text{qtaaa} [\text{u}] \text{uok epe}[\text{u}] \text{c-}$
 $\text{tirion} [\text{pa}] \text{i tenot} [\text{ano} \text{ } \overset{2}{\text{t}} \text{io}] \text{u} \text{ } \overset{3}{\text{z}} \text{owon} [\text{e}] \text{nat}$
 $\text{eyttetirion itaq} \text{ } \overset{4}{\text{t}} \text{ar} \text{ } \overset{5}{\text{e}} \text{nnic}[\text{te}] \text{e} \text{ } \overset{6}{\text{e}} \text{roq}$
 $\text{ } \overset{7}{\text{z}} \text{owon} \text{ } \overset{8}{\text{t}} \text{ote} \text{ } \overset{9}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{10}{\text{a}} \text{ab} \text{ } \overset{11}{\text{p}} \text{azau} [\text{co}] \text{ } \overset{12}{\text{k}} \text{q}$
 $\text{ } \overset{13}{\text{u}} \text{caot}[\text{ca}] \text{ } \overset{14}{\text{z}} \text{ipote} [\text{aq}] \text{ } \overset{15}{\text{u}} \text{poru} \text{ } \overset{16}{\text{i}} \text{neqoix} \text{ } \overset{17}{\text{e}} \text{boa}$
 $\text{ } \overset{18}{\text{a}} \text{qana} \text{ } \overset{19}{\text{e}} \text{rai} \text{ } \overset{20}{\text{e}} \text{nnotte} [\text{a}] \text{ } \overset{21}{\text{t}} \text{io} [\text{u}] \text{ } \overset{22}{\text{i}} \text{tetno}[\text{t}]$
 $[\text{azet}] \text{ } \overset{23}{\text{e}} \text{qrhoe} [\text{nen}] \text{ } \overset{24}{\text{z}} \text{en} \text{ } \overset{25}{\text{z}} \text{rot}[\text{bam}] \text{ } \overset{26}{\text{i}} \text{nen} \text{ } \overset{27}{\text{z}} \text{en-}$
 $[\text{zot}] \text{ } \overset{28}{\text{i}} \text{ne} \text{ } \overset{29}{\text{u}} \text{a} \text{ } \overset{30}{\text{z}} \text{en} \text{ } \overset{31}{\text{t}} \text{ne} \text{ } \overset{32}{\text{a}} \text{t} \text{io} \text{ } \overset{33}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{34}{\text{a}} \text{nnotte}$
 $\text{ } \overset{35}{\text{u}} [\text{a}] \text{x} \text{e} \text{ } \overset{36}{\text{i}} \text{enabrazau} \text{ } \overset{37}{\text{e}} \text{qxio} \text{ } \overset{38}{\text{i}} \text{nos} \text{ } \overset{39}{\text{x}} \text{enokne}$
 $\text{ } \overset{40}{\text{i}} \text{nnotte} \text{ } \overset{41}{\text{n}} \text{enka} \text{ } \overset{42}{\text{i}} \text{ni} \text{ } \overset{43}{\text{a}} \text{t} \text{io} \text{ } \overset{44}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{45}{\text{a}} \text{nz} \text{ } \overset{46}{\text{n}} \text{ab-}$
 $\text{ } \overset{47}{\text{p}} \text{azau} \text{ } \overset{48}{\text{e}} \text{rotowon} \text{ } \overset{49}{\text{n}} \text{oe} \text{ } \overset{50}{\text{i}} \text{npzo} \text{ } \overset{51}{\text{n}} \text{otait} \text{ } \overset{52}{\text{e}} \text{aoe} \text{ } \overset{53}{\text{e}} \text{t-}$
 $\text{ } \overset{54}{\text{e}} \text{nnoot' } \overset{55}{\text{i}} \text{nnotte} \text{ } \overset{56}{\text{i}} \text{taq} \text{ } \overset{57}{\text{u}} \text{axce} \text{ } \overset{58}{\text{i}} \text{nnaq} \text{ } \overset{59}{\text{a}} \text{t} \text{io}$
 $\text{ } \overset{60}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{61}{\text{a}} \text{nnitte} \text{ } \overset{62}{\text{z}} \text{o} \text{ } \overset{63}{\text{e}} \text{rai} \text{ } \overset{64}{\text{e}} \text{xennaz} \text{ } \overset{65}{\text{i}} \text{nnot-}$
 $\text{ } \overset{66}{\text{e}} \text{ro} \text{ } \overset{67}{\text{e}} \text{nnon} \text{ } \overset{68}{\text{e}} \text{ot} \text{ } \overset{69}{\text{e}} \text{ot} \text{ } \overset{70}{\text{e}} \text{nn } \overset{71}{\text{e}} \text{npzo} \text{ } \overset{72}{\text{n}} \text{abrazau}$
 $\text{ } \overset{73}{\text{e}} \text{t} \text{ennoot' } \overset{74}{\text{i}} \text{nnotte} \text{ } \overset{75}{\text{i}} \text{ta} [\text{q} \dots] \text{ } \overset{76}{\text{e}} \text{rai} [\text{exio}] \text{q}$
 $(\text{p. } \overline{\eta}) \text{ } \overset{77}{\text{a}} \text{t} \text{io} \text{ } \overset{78}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{79}{\text{a}} \text{t} \text{io} \text{ } \overset{80}{\text{e}} \text{boa} \text{ } \overset{81}{\text{e}} \text{txio} \text{ } \overset{82}{\text{i}} \text{nos}$
 $\text{ } \overset{83}{\text{z}} \text{enot} \text{ } \overset{84}{\text{z}} \text{root' } \overset{85}{\text{n}} \text{ot} \text{ } \overset{86}{\text{e}} \text{ot} \text{ } \overset{87}{\text{x}} \text{enabrazau} \text{ } \overset{88}{\text{p}} \text{er} \text{ } \overset{89}{\text{u}} \text{nnir}$
 $\text{ } \overset{90}{\text{i}} \text{nnotte} \text{ } \overset{91}{\text{c}} \text{one} \text{ } \overset{92}{\text{i}} \text{nnokotte} \text{ } \overset{93}{\text{e}} \text{t} \text{enniten} \text{ } \overset{94}{\text{t}} \text{en} \text{ } \overset{95}{\text{e}} \text{nn-}$
 $\text{ } \overset{96}{\text{e}} \text{rtortep} \text{ } \overset{97}{\text{a}} \text{a} \text{ } \overset{98}{\text{i}} \text{nat} \text{ } \overset{99}{\text{z}} \text{ixon} \text{ } \overset{100}{\text{t}} \text{aren} \text{ } \overset{101}{\text{e}} \text{ro} \text{ } \overset{102}{\text{e}} \text{nnon}$
 $\text{ } \overset{103}{\text{e}} \text{paxce} \text{ } \overset{104}{\text{i}} \text{nnak} \text{ } \overset{105}{\text{a}} \text{t} \text{io} \text{ } \overset{106}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{107}{\text{a}} \text{nnotte} \text{ } \overset{108}{\text{e}} \text{nnot}$
 $\text{ } \overset{109}{\text{o}} \text{nnenot} \text{ } \overset{110}{\text{a}} \text{brazau} \text{ } \overset{111}{\text{a}} \text{q} \text{ } \overset{112}{\text{e}} \text{ca} \text{ } \overset{113}{\text{z}} \text{ixapic} \text{ } \overset{114}{\text{n}} \text{aq} \text{ } \overset{115}{\text{i}} \text{nnento}$
 $\text{ } \overset{116}{\text{e}} \text{boa} \text{ } \overset{117}{\text{n}} \text{ot} \text{ } \overset{118}{\text{e}} \text{nnon} \text{ } \overset{119}{\text{i}} \text{ni} \text{ } \overset{120}{\text{a}} \text{t} \text{io} \text{ } \overset{121}{\text{i}} \text{nnotte} \text{ } \overset{122}{\text{o}} \text{t} \text{ionaz} \text{ } \overset{123}{\text{e}} \text{boa}$
 $\text{ } \overset{124}{\text{i}} \text{z} \text{en} \text{ } \overset{125}{\text{k}} \text{en} \text{ } \overset{126}{\text{t}} \text{et} \text{tirion} \text{ } \overset{127}{\text{o}} \text{naz} [\text{oot}] \text{ } \overset{128}{\text{e}} \text{tna} \dots \text{e}$
 $\text{ } \overset{129}{\text{i}} \text{nnog} \text{ } \overset{130}{\text{n}} \text{caon} \text{ } \overset{131}{\text{a}} \text{t} [\text{io}] \text{ } \overset{132}{\text{i}} \text{tetno}[\text{t}] \text{ } \overset{133}{\text{a}} [\text{q}] \text{ } \overset{134}{\text{z}} \text{onq} \text{ } \overset{135}{\text{e}} \text{roq}$
 $\text{ } \overset{136}{\text{i}} \text{tetno}[\text{t}] [\text{a} \overset{137}{\text{e}}] \text{ } \overset{138}{\text{a}} \text{abra} [\text{zau}] \text{ } \overset{139}{\text{io}} \text{ } \overset{140}{\text{e}} \text{v} [\text{oa} \text{ } \text{e}] \text{ } \overset{141}{\text{x}} \text{io}$
 $\text{ } \overset{142}{\text{i}} \text{nos} \text{ } \overset{143}{\text{e}} \text{ot} \text{ } \overset{144}{\text{e}} \text{nnon} \text{ } \overset{145}{\text{i}} [\text{u}] \text{ } \overset{146}{\text{x}} \text{en} \text{ } \overset{147}{\text{p}} \text{ro} \text{ } \overset{148}{\text{i}} [\text{ne}] \text{ } \overset{149}{\text{x}} \text{io} \text{ } \overset{150}{\text{w}} \text{ora}$
 $\text{ } \overset{151}{\text{t}} \text{ir} \text{ } \overset{152}{\text{ot}} \text{ } \overset{153}{\text{i}} \text{nk} \text{ } [\text{z}] \text{ } \overset{154}{\text{i}} \text{t} \text{en} \text{ } \overset{155}{\text{e}} \text{nn} [\text{ot}] \text{ } \overset{156}{\text{t}} \text{e} \text{ } \overset{157}{\text{x}} \text{ice} \text{ } \overset{158}{\text{i}} \text{nnog} \text{ } \overset{159}{\text{a}} \text{t} \text{io}$
 $\text{ } \overset{160}{\text{a}} \text{ne} [\text{? } \text{u}] \text{ } \overset{161}{\text{n}} \text{am} \text{ } \overset{162}{\text{u}} [\text{? }] \text{ } \overset{163}{\text{t}} \text{co} \text{ } \overset{164}{\text{e}} \text{it} [\text{e} \text{boa} \text{ } \text{e} \text{t}] \text{ } \overset{165}{\text{e}} \text{abra-}$
 $[\text{zau}] \text{ } \overset{166}{\text{x}} \text{en} \text{ } \overset{167}{\text{a}} \text{p} [\text{xio}] \text{ } \overset{168}{\text{i}} \text{ennaa} [\text{oc}] \text{ } \overset{169}{\text{e}} \text{io} \text{ } \overset{170}{\text{o}} \text{ } \overset{171}{\text{t}} \text{ } \overset{172}{\text{i}} \text{nn-}$
 $\text{ } \overset{173}{\text{i}} \text{nnotte} \text{ } \overset{174}{\text{i}} [\text{ab}] \text{ } \overset{175}{\text{p}} \text{azau} \text{ } \overset{176}{\text{x}} [\text{e}] \text{ } \overset{177}{\text{n}} \text{p} \text{ro} \text{ } \overset{178}{\text{i}} \text{nnex} [\text{io}] \text{ } \overset{179}{\text{w}} \text{ore}$
 $\text{ } \overset{180}{\text{t}} \text{ir} \text{ } \overset{181}{\text{ot}} \text{ } \overset{182}{\text{i}} \text{nk} [\text{az}] \text{ } \overset{183}{\text{i}} \text{t} [\text{e}] \text{ } \overset{184}{\text{n}} \text{en} [\text{no}] \text{ } \overset{185}{\text{t}} \text{t} [\text{e}] \text{ } \overset{186}{\text{x}} \text{ice} \text{ } \overset{187}{\text{i}} \text{nn-}$
 $[\text{uog}] \text{ } \overset{188}{\text{a}} \text{nnoo} [\text{c} \text{ } \text{gar}] \text{ } \overset{189}{\text{io}} \text{ } \overset{190}{\text{i}} \text{nn} [\text{rophi}] \text{ } \overset{191}{\text{t}} \text{ne}$
 $\text{ } \overset{192}{\text{e}} \text{to} [\text{ } \text{aaab}] \text{ } \overset{193}{\text{n}} \text{en} \text{ } \overset{194}{\text{e}} \text{io} [\text{t}]$

319.

Or. 3367(2). — Paper; an almost complete leaf, paged $\overline{\rho\eta\sigma}$, $\overline{\rho\zeta}$; $7 \times 4\frac{1}{8}$ in. The

of ΔΙΟΝΗΣΙΑ¹ whom an evil spirit torments and he assists the jailer's (προσθύρας) daughter in child-birth.² Then, still refusing to sacrifice, he is condemned to be beheaded and burnt. He obtains leave to pray and asks God for help as it had been granted to the patriarchs,³ prophets, apostles &c. Christ promises to fulfil his wishes, to bless those that remember him and to bring his body at last to his mother's village ΣΕΛΑΦΙ ΠΕΚΕΩΝΙΑ ΕΠΤΗΣ ΠΕΚΕΚΟΤ ΠΡΟΤΗΟΡ ΠΟΤΟΕΙΣ ΠΠΙΑ ΕΤΙΠΙΑΤ ΠΕΚΕΩΝΙΑ ΠΑΡΧΑΙΟ ΠΑΤΑΛΗ ΖΗΠΙΑ ΕΤΙΠΙΑΤ [ΣΕΛΑΦΙ]ΤΗ ΠΟΤ ΠΡ[ΙΟΥΗ] ΠΤΕΚΥΑΛΤ ΠΠΙΖ[ΕΩ]ΚΕΡΩΠΟ ΠΧΡΙΣΤΙΑΝΟΣ ΠΣΕΒΙ ΠΣΕΦΙ ΠΠΕΚΕΩΝΙΑ ΠΣΕΧΙΤΗ ΕΞΡΑΙ ΕΠΤΗΣ ΠΤΕΚΥΑΛΤ ΧΑΠΠΙΣΤΙΚΟΡΧ ΟΡΟΚ ΖΗΠΠΗ ΠΠΠΟΤΤΩ. Further, a healing spring shall rise in his τόπος to convince those that believe not. Thereupon, having commended his body to Julius, who promises to carry it in the meantime to ΠΚΕΛΛΕΑ⁴ ΖΗΠΚΑΖ ΠΤΑΡΑΒΙΑ, Chamoul is gagged (χάμος) and beheaded, on the 16th Pachōn.⁵ Then Julius anoints the body while Dionysius, λογιστής of Siut⁶ whose son the saint had cured, wraps it in silk (όλοσικιδόν) and places a great gold cross upon the face, and Theotimus,⁷ Julius' servant ΠΕΦΖΗΖΑΛ ΠΑΠΙΑΚΑΙΟΝ, takes it, borne on a white mule (μοναλον), to Tarabia. When the ΚΕΛΛΕΑ there is destroyed, men of his mother's village remove

and lay the body in ΠΣΕΠΤΙΟΝ ΠΤΕ ΠΑΠΙΡΙΑ¹ on the West of Peremoun, beside the bodies of the other 12 saints. Some there believe on him but others do not and, at his prayer, the promised fountain rises and flows with healing powers to this day. Then Julius, after writing his memorial (ύπόμνημα), returns to Alexandria to Armenius whom he persuades to spare the rest of the imprisoned saints. To these Julius, his wife, his sister Eucharistia² and servants spend the time in ministering until the reign of Constantine and their liberation. Some of the saints come to die ΛΥΚΑΩΝΙΑ ΕΞΡΑΙ in his house and them he buries ΑΙΤΟΥΜΟΤ in his store-houses (άποθήκη) and work-shops (έργαστήριον), that their blessing may rest there.³ God had caused the heathen kings to forget and not to compel him to sacrifice and he busied himself writing accurately the martyrs' memorials from the accounts of his servants whom he had stationed at each tribunal (δικαστήριον).

326.

Or. 3581B(36).—Parchment; two damaged leaves; $11\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in two columns of 25 or more lines each, is written in a peculiar, upright hand (Hyvernât, *Album*, xii, 3 reproduces some head-lines from another fragt. of this MS.; but there the character slopes, here it is upright and without colours.

¹ This seems a mistake for Dionysius; c. below.

² The same incident, Hyvernât, l.l. 293.

³ Among these "Seth $\chi\iota\iota\theta$ to whom God showed the mysteries of life"; cf. Fabricius, *Cod. Pseud. V.T.*, i. 141.

⁴ An unidentifiable locality, though possibly here merely like the ΚΕΛΛΙΑ of the Scetic desert.

⁵ "According to the Egyptians"; but in no Egyptian calendar or synaxarium is Chamoul commemorated.

⁶ Recurs Hyvernât, l.l. 242.

⁷ Recurs Georgi, *Mirac. S. Col.*, liii.

¹ An unidentifiable locality. Cf. a name similarly formed Amélin. *Géogr.* 256.

² She washes the saints' feet; cf. her rôle of penitent in Amélineau, *Actes* 137. In Hyvernât, *Actes* 246 Eucharistus is a son to Julius.

³ Cf. Amélineau, *Actes* 236 and C. Schmidt, *Aeg. Z.* xxxii. 54 on the practice of keeping martyrs' bodies in private houses,—often unburied.

is written in an upright hand of Zoega's 8th class closely resembling — especially in the ω — that of Rossi, *I Papiri . . . di Torino* ii, fasc. iv, tavv. i, ii, iv. Initials are slightly enlarged. Paragraphs are indicated by a ζ-like mark or by 2 small oblique strokes.

[SAMS.]

Chrysostom and Eudoxia, narrative of their quarrel. The archbishop's final injunctions to his people, who believe peace now to have been made between him and the empress. The latter declares to the bishops that Chrysostom's successor shall be more subservient, while the bishops ask on what grounds they are to condemn him.

The following is what remains of the text, viz. one column on each side;

Fol. a. α]τω αψτ ετο[ετοτ 4 or 5 more]η
ητενιη η[ηη]κεσενι οτιοερη ηατ ατω
αψτον ετοτοτ καωσ ετρεζαρεζ ενιητα-
χιτοτ ητοοτ ηερηνιητοε εαρ ηεετε χε-
ατρηω ρερηνιη ηηη[αρ]χιεπισκοποε ατω
ηηατ ετστασιαζω ατω αεζαχε ηοι τρηω
ηηηεπισκοπο[ε ο]τοταε ο

Fol. b. [ε ηκοζ[αη]ηηε ταηοχ[η] εωα
ζη[τε]κ[καη]εια τακα[οιε]τα ηεωτα [ηη]εγια
ηαι ετηαζηηο ζητοτ ηηηοηοε ηηρηωοτ
ητοοτ αε ατοζωρεε ετχο ηηοε χεεηακα-
ταρηηο ηηοη ζητεζκαοαιρεεε ζααη ηεατη-
τορια ηοηη εαρ αη ζααατ ηερεκηηα εητηρη
τεοτωρ αχοο [αε]αφεοη ετη . . χοοε ατω
[αε]οηε ηα

328.

Or. 3581B(37).—Parchment; fragments of two leaves, the first paged $\overline{\rho\alpha\tau}$, $\overline{\rho\alpha\lambda}$; $9 \times 11\frac{1}{4}$ in. The text, in two columns, is written in a thin, upright hand (*cf.* Zoega, tab. iv, no. xx, but the script of our fragt. is finer). Initials, varying in size, stops, the

letter φ &c. are coloured red; the ornament \gg red and green or red and yellow. From the same MS. as Paris, Vol. 129¹⁶, fol. 43.

From Ahmim.

[BUDGE.]

Claudius of Antioch, martyrdom of. The first leaf at least is concerned with this; *cf.* the corresponding Arabic version, Amélineau, *Contes* ii. 39, 40. Zoega no. cxlvi, Paris, Vol. 129¹⁴, fol. 100 and Cairo no. 8089 are parts of the same story.

The second leaf contains the phrases; fol. a. [ζη]κογινιτχοοτε κατα εωτ ζηηρηη
ηηαρηατεωε ετοταε ηηαηα ζηεοτχοτ-
ετεω οη κατα εωτ ερηη ητεεεωλοκοε
ετοταε ηαρηα τηαατ ηηηοττε ζηεοτχοττε
αε οη κατα εωτ ηεετ ηζηηηηα ηηζηηροε-
φορα ηατηηηε ηηοοτ ηηηοττε ηαοεε
ητοη αε.

fol. b. [τ]τοη ηηηαη ζηηηε ζαητεκηοητ
εωα ηη ητοκ αηηε ητακεη ηηατ ητεορηηε
ηηαρηε ζηχοι εαηηοττε ετομ,ε ηηοκ ηη
ητοκ αηηε ητακεη εωα ζηχοι ηηεηηηα
ηηοτοεη ετφορεη ηηοη ηη ητοκ αηηε
ητακεη εωα ζηταοιχ ηηεζαετοε ηηεχο.

Apparently the devil speaks to Michael, who is probably the subject of the text.

329.

Or. 3581B(38).—Parchment; part of a leaf; $12\frac{3}{4} \times 9\frac{1}{4}$ in. The text, in two columns of 26 or more lines each, is written in an upright, uneven hand (*cf.* Ciasca ii, tab. xxvi for the type). Initials are slightly enlarged but not ornamented or coloured. Paris Vol. 129¹⁶, fol. 76, which shows the commencement of the present text, is most probably from the same MS., though its script is somewhat closer. For an Arabic version of the complete text, v. Or. 4723, foll. 23b ff.

From Ahmim.

[BUDGE.]

P. ρα. ανεγραν ζυγχοκουε ζυτεκκασια
 ανεγραν ινισε ετειε ζυμνιτε ταχαριε
 ιμοφ ακ ημνρε ζυταμντερο τωπος ινι
 ετογμιατοτο ανεγραν εγραι εχωφ ζυμνκαε
 ισεωμ εγραι ηζιτφ ιτεκκαρτιρια τυακω
 ιοταγμιασε ιρεφτταλο εεμνι εβολ ηζιτφ
 ρασνεε πετναορκ ιοταμν ζυμντα ζυνεκ-
 τοπος τυακβα ιμοφ ατω φιαχι ηζιμνω
 ινκασανω (ρ. ραν) ρωμ ινι ετναωμ ιν-
 χωκουε ιτεκκαρτιρια εχιμνωμε τυακωτ
 εροφ ιτακω ιαφ εβολ ινεφνωμε τυρωτ ειε
 ζυτε αχαριε ακ ημνιμν ικλωι οτα ετβε-
 τεκκαρσεμια κεοτα ζανεκμια κεοτα ζανεκ-
 σιοφ ετογμιαμντα εβολ εχιμναραν ατω
 τυακω ιγραμια παρχαγγελωε εφιακωνει
 ενεκτοπος ζυμια ινι ταερινι ισεμνωμε
 ηεμιακ.

ρ. ριν. ατω ακτωε ιαν ετρενωττωμν ατω
 ακτεζωτεια ιαι ετραερε ιμνιου τυρωτ
 ιμιαερεμνερρο ιμνιεκωτε εροφ χωριε ικε-
 νωτ ηζωτ ιταλωι ιτακχαριε ιμωτ ιαι
 παχωε ιε ηεχε ηετρωμφοωτ εχιμκαε
 ηεφτωτ ρανεφσente ηεττ ηεμνωτ ηωμ
 ζυτταμνρ ινεφρωφνιτε ιμνεφανωστολωε
 ετογμια ιμνιμναρτιρος ηεμταφει επεσιτ
 (ρ. ριν) εβολ ζυμνε αφωκ ετερω ιεατε
 αφωτγν ιμνιμν ιγαριω ιμνεκωτ χωε
 ερωτ εκετ ηωτκελετεις ιγραμια ηεκαρχ-
 αγγελωε εμνωμ ιμνιαι ετακωνει εροι
 ραντερε ιμνιου τυρωτ ιμνιμνρε ζυνεκ-
 ραν ετογμια ηεφρωτγν ιμνιου ιμνκωτ
 ιμνιμνιουε δεκαε ινεφρωμ εχιμντακο
 ιμνιουα.

331.

Or. 3581B(39).—Parchment; two damaged
 leaves, ruled (pricked) and paged ρ, ρ; ρ, ρ;
 ρ; 13×10 in. The text, in two columns
 of 32 lines each, is written in a pretty
 regular hand (cf. Ciasca i, tab. xiii, though
 there the characters are heavier). Initials

vary in size and, with stops, the letter φ &c.,
 are coloured red. The ornament > is in red
 and green. In Paris Vol. 129¹⁵, foll. 1—10,¹
 and one leaf in Zoega no. cxciv are from the
 same MS.

From Ahmîm.

[BUDGE.]

Cyprian of Antioch, the confession of.
 The Greek version of these passages, differing
 considerably, will be found *Acta SS.* (1867),
 Sept. 26th, pp. 207 § 7 and 216, § 16 and the
 Latin in Fell's *Cypriani Op.*, towards end of
 Vol. ("Confessio"), pp. 55, 58. V. also the
 translations in Zahn, *Cyprian*, pp. 39, 49.

The following is the text ;

P. ρ. (l. 4) ζυωτ[τα]χρο αλλα ιτωτ
 τυρωτ ζυζικωι ιφαντασιωε εφωσε ηζιτ
 ζυμνιτεφιατ ερωτ ιμνιτεφωεετ ερωτ
 χεατμιο ηζιμνωε ηζιτωτ ατω ζωε χε-
 εφenne ιμωτ εβολ ζ[ι 13 lines]τε[τε]ζ-
 οτεια ιαμ [τα]ρ ηε ετναχι ιμνωρφν ιτε
 ζεμιαμεε εμνιτε ζυζιμνωτεια ιμνιμνωτγνι
 ηωε γαρ ιμνιτεμνωτ ισεμνιμνεε ιμνιμν-
 κωι ζυμνιζιτ ηωε ιμνιμνωτ ηωτα εφιατ
 επεφω ζυωτεια τατε οδ ιμνιμνκωι ημνιτ
 ηωμνωτ ηζωτ αλλα ηετμια ζυωτμωτ
 εττω ιμοφ ρατμιο ηωτκωτ αλλα ηεφ-
 ωτ ζυωτμω ραττ ηωττετ [αα]α [about
 8 let. ρατχα] (ρ. ρ) -ριε ιμνωιωε
 ιμνωτ[τα]τ αλλα ιμνιμνταχρο ιμνιτ ρατχι-
 μνιε οδ ηζικωτμν ετογμιαε εβολ ζυμνιρ
 ιμνιμνωρα ιμνιμν ρατχι ιμνιμνωτ ηεμ-
 νιαρε ιμνιμνωτ[τ] ιαι ηεμνιμνωτ ηεβεω
 ιμνιμνωι κατ ατβεω ιφαντασια ηρωμ
 λε ζωωφ ετμνωε ιαφ ραεεετωτ ηετρε-
 οττωι ιαφ εβολ αμντεεεω [α]† ιαμνωε
 ιμ[about 12 let.]κηνιμνω[ε about 23 let.]
 αμνωι[μν]ρακωι τα[ρ χ]εαμνωε κατ
 αττωε ηεμνε αμνε ετεφωι τυρε ιμνιμν-
 ιμνιμνωιτ τωε γαρ ζυμνκαε ιμνιμνωιμνιτ

¹ In the same Vol., foll. 11—16 are from another MS.
 of the same legend.

ΠΙΤΗΝΤΑΣΕΒΗΣ Α[ΙΕ]ΠΕ ΓΑΡ ΕΒΟΛ [ΖΙΤ]Ο-
[ΟΤ]Ε ΠΤ[12 lines]

Р. ПЕ. ΧΕΝΕΥΩΟ ΠΕΝΤΑΙΖΟΤΒΟΤ ΧΗ ΕΠΗΟΗ
ΠΕΛΙΟΓΗΟС ΠΕΝΤΑΙΕΝΤΟТ ΕΧΗΠΕΡΩΗΕ ΠΕΤСЕ-
ВΗΣ ΠΗΙΚΗΛΑТНОС ΠΤΑΙΕΝТОТ ΕΧΗΠΕΡΩΗΕ ΠΕΤ-
СЕВΗΣ ΠΧРІСТІАНОС ΧΕΝΕΠΑΡΘΕНОС ΠΕΝΤΑ-
ΧΩΖΗ ΠΗΚΟΟТ ΧΕΝΕЗВІТЕ ΕΘΟΟТ ΠΕΝΤΑΠΕΕТЕ
ΕΡΟΟТНЕ ΕΖΟТН ΕΠΕΤСТН[ΡΙΟΗ 10 lines]
ΕΤΕΠΟИТ АТΩ ΠΕВІ (*lege* φ) ΠΠΕΤΧΩСОНЕ
ΕΠСОКЗ ΠΠООТ ΧΕΠЕРΩΗЕ ΕΤННР ΕΤΕККАМІА
ΠРІАКІОАТ ΠΠООТ ΕΤВЕТАНІТХАСІЗНТ ΕΖОТН
ΕΠЕКАНРІКОС АТΩ ΖΗКЕЗВІТЕ ΠТАІЗТКОВАЛЕ
ΠΠООТ ΠЗНТОТ АТТААТ ΕΤООТОТ ΠΠЕРΩΗЕ
ΕΤРЕТРΠЕΘООТ НАТ Н ПЕУАНА ΕΤОТНООНЕО
ΠΠΟІ ΠЗНТ[ОТ] Н ПКОУУ ПТАКІОУУ [Π]САПІА
ΕТ[ОТЛАВ] ΠΠНОТ[ТЕ 4 lines] (p. ПС) ΕΠΡΑΠ
ΠΠЕХС ΠЗНТЕ Н ПЕВТАГТЕМОН ΕΚОУУ ПСООТ
ΕΙОУΗЕ ΠΠЕРΩΗЕ ΕТЮУ ΠЗНТОТ ΕΠНООНЕО
ΠΠООТ ХЕЕІЕ ΠАНЕ ПЕУАХЕ ΕΤЕΠОНТ АУ
ΠЕТЕРЕПНОТТЕ ПАКААУ НАІ ΕΒΟΛ ΕΦΟ ΠΑΡΧΗ
Н АУ ПТОУ ПЕТЕФНАСГІХОРЕІ ΠΠОУ НАІ
СЕЗООТ ΓΑΡ ТНРОТ АТΩ СЕПЕЗ ΠΠНТАСЕВΗΣ
ΠΠЕХ[Р]ОНОС ТНРQ [Π]ΠААЗЕ ПΑ[Р]ΩУЕ АІ
Е[ТРАПЕ]ТАН[ОІ 4 lines] ΕΠΔΗΡΚΕΧΟТОТЕ
ΠРОПНЕ ПАЗЕ ППЕЗУПЕТАНОІ ΖΑΟТНОВЕ ΠΟТΩТ
ΛСОТНТННТНОТТЕ ΓΑΡ ΠΠЕХС ААА ΠΠОУОІ
ΠΠОІ ΕΠΑΚΑΛΕІ ΠΠОУ ΛСОТЕНТЕХАРІС ΠΠЕХС
ΠΠΠЕГЕТАГТЕМОН ΠΠЕЗУΠОУОІ ΠХОУ ΕΡОУ
ΕΡЕНАЗНТ ОЕНАРІКЕ ΕΡОІ АТΩ ΕΦΟ ΠОТΩТ
ОТΩТ АІЕПЕ [10 lines]

332.

Or. 3581B(40).—Parchment; a damaged leaf; $13\frac{1}{4} \times 9\frac{1}{4}$ in. The text, in two columns of 31 or 32 lines each, is written in a regular, upright character (*cf.* Ciasca i, tab. xiii or Zoega tab. iv, no. xx). Initials vary in size and, with stops, the letter φ &c., are coloured red. Ornaments > are in red.

From Ahmîm.

[BUDGE.]

Cyril and Nestorius, a narrative of.

Cyril's pity for Nestorius is aroused when he learns the latter's doctrines from the *σύνταγμα* of his *ἐξήγησις*, sent to a certain Egyptian *οὐα ταχυορα*, and he exhorts him not to forsake the faith of the gospels. But Nestorius persists and is anathematized by a number of bishops at Ephesus and then banished by the king to a distance *εὐτοπὸс εὐοτнт*. We too should know of his death, that we may learn how that there is no rest for the blasphemers of God. The beginning of his malady is then described as want of breath and a swelling of the body such that his fingers became as fat as cucumbers;¹ *αφωск* *λε* [Π]ΤΕΙΖΕ ΕΕΖΗ[ΟТ]ΠΠΟΟ ΠΤΑΛ[Α]-ΠΟΡΙΑ [ΠΠ]ΟТХЕΛΗ[С] ΑΦΩΛΕ Π.² ΤНРQ ΕΠ.² ΖΟТQ ΖΩ[С]ТЕ ΠΠΠЕ[Q]ΠΠΠЕ ΕР[2 or 3 let.] ΠΕΖΑΙ ΠΖΗУОНЕ

333.

Or. 3581B(41).—Parchment; a small fragt., the last fol. of quire *κα*; $5\frac{1}{4} \times 7$ in. The script is identical with that of no. 255 above; indeed this is probably from the same MS. Text and script show that it also belongs to Zoega no. clxv.

From Ahmîm.

[BUDGE.]

Dioscorus, a passage relating to; here dealing with the prophecy to which 'the blessed John' (of Lycopolis?) had pointed, with the wicked Nestorians and with Marcian's envoy, sent back to him with a reply.

334.

Or. 3581B(42).—Parchment; a fragt.; paged (on verso only,) *ϥϥ*; $12\frac{1}{2} \times 8\frac{3}{4}$ in. The

¹ For the usual tradition *v. Miss. franç.* iv. 146. His final place of exile was the *castrum* of ΠΙΧΗΒΑΧΕ (*ib.* 145, *cf.* Zoega 237, Berlin Or. 1607, f. 6), of which *كوم الشقف* (*ib.* 428) is but the translation. John of Maiûma *ed. Nau*, xxxvi. calls it a *castrum* of Panopolis.

it is to which he still trusts. H. replies that as the children of a rich man, knowing his wealth, love him in order that they may the more partake thereof, so he, knowing the wealth of Christ, devotes himself to him in order to obtain a share of His kingdom. Armenius says that he knew him to be a magician $\sigma\tau\epsilon\alpha\varsigma \epsilon\upsilon\alpha\tau\omicron\varsigma$ and so he again invites him to sacrifice ($\theta\nu\sigma\iota\acute{\alpha}\zeta\epsilon\iota\nu$) to Apollo, Artemis and the rest of the gods. H. replies (*sic expl.*)

336.

Or. 3581B(44).—Parchment; a fragt.; $6\frac{1}{4} \times 10$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca ii, tab. xxvi, though there the character is less heavy.) Initials, considerably enlarged, and stops are coloured red. From the same MS. as Paris, Vol. 129¹³, fol. 42 and probably by the scribe of no. 219 *above*.

From Ahmîm.

[HORNER.]

Hêtsnêu $\mu\alpha\kappa\alpha\rho\iota\omicron\varsigma$ ἀπὸ ζήτησιν¹, an account of. But this was probably only an incident in a work dealing with others. H. dwelt not far from another saint $\epsilon\chi\eta\mu\alpha\iota$ λέ τιποῦ περὶ οὗτοῦ ἡγᾶριος ἡτε $\mu\eta\sigma\tau\epsilon$ ὑπὲρ ὑμοῦ ποικῶτι. He taught any that came to him, rich or poor indifferently. The above Paris fragt. deals with the same person.

337.

Or. 3581B(45).—Parchment; a complete leaf, the last of quire ϵ ; paged $\overline{\alpha\chi}$, $\overline{\alpha\eta}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. From the same MS. (or by the same scribe) as nos. 178 and 291 *above*.

From Ahmîm.

[BUDGE.]

¹ *Cf.* the names $\mu\alpha\kappa\epsilon\sigma\eta\mu\iota\tau$ $\mu\alpha\kappa\epsilon\sigma\epsilon\upsilon\varsigma$, $\sigma\alpha\kappa\eta\mu\iota\tau$ $\sigma\alpha\upsilon\sigma\epsilon\upsilon\varsigma$, $\mu\eta\mu\eta\sigma\eta\mu\iota\tau$.

Jôôre $\chi\omega\omega\tau\epsilon$, martyrdom of.¹ The passage corresponds in an abbreviated form to F. Rossi, *I Papiri . . . di Torino* I, fasc. v, p. 25 *infra*, relating the return of the soldiers to the hegemon after Jôôre had rescued his sheep and his final delivery to martyrdom by the people of $\chi\eta\chi\eta\eta\eta$. The narrative was preceded by an eulogy of which the following remains; $\mu\omicron\tau\epsilon\chi\eta\mu\alpha$ $\mu\alpha\tau\epsilon\mu\epsilon\kappa\omicron\mu\eta$ $\epsilon\mu\eta\alpha$ $\mu\omicron\tau\epsilon\mu\alpha$ $\epsilon\pi\epsilon\mu\iota\varsigma$ $\tau\omicron$ $\gamma\iota\omicron\upsilon$ $\sigma\tau\epsilon\chi\eta$ $\mu\alpha\tau$ $\psi\tau\omicron\tau\epsilon$ $\epsilon\sigma\phi\omicron\tau\epsilon$ $\mu\omicron\tau\kappa\lambda\omicron\mu$ $\mu\epsilon\sigma\sigma\tau$ $\mu\alpha\tau\omega\sigma\epsilon$ $\chi\epsilon\kappa\alpha\sigma\epsilon$ $\mu\eta\epsilon\mu\pi\gamma\omicron\tau\omicron$ $\gamma\iota\tau\epsilon\mu\epsilon\tau\epsilon\iota\varsigma$ ($\epsilon\pi\alpha\acute{\iota}\nu\epsilon\sigma\iota\varsigma$) $\tau\eta\mu\alpha\rho\chi\epsilon\iota$ $\lambda\epsilon$ $\epsilon\mu\epsilon\tau\mu\eta\mu\epsilon\kappa\alpha\mu\alpha\iota$ $\gamma\iota\tau\epsilon\mu\alpha\rho\tau\epsilon\tau\epsilon\tau\epsilon\iota\alpha$, while it closes with these phrases; ω $\mu\chi\omega\omega\tau\epsilon$ $\mu\alpha\mu\epsilon$ $\kappa\alpha\tau\alpha$ $\mu\epsilon\tau\gamma\alpha\mu$ (p. $\overline{\alpha\eta}$) $\epsilon\upsilon\alpha\pi\epsilon\mu\pi\omega\mu\epsilon$ $\tau\mu\alpha\gamma\iota\omicron$ $\alpha\eta$ $\mu\eta\alpha\tau\epsilon$ $\gamma\iota\mu\pi\alpha\mu$ $\alpha\lambda\lambda\alpha$ $\gamma\iota\mu\epsilon\mu\pi\alpha\gamma\iota\varsigma$ $\mu\epsilon\tau\epsilon\mu\mu\omicron\tau\epsilon\mu\epsilon\tau\epsilon\tau\epsilon$ $\epsilon\tau\alpha\mu\epsilon\tau$ $\epsilon\mu\lambda\eta\mu\mu\eta\sigma\eta$ $\alpha\tau\tau\epsilon$ $\epsilon\pi\omicron\upsilon$ $\epsilon\phi\omicron$ $\mu\eta\sigma\tau\epsilon$ $\gamma\iota\tau\epsilon\mu\epsilon\tau\epsilon\iota\alpha$.

After the text, in smaller characters, is ἀπὸ $\gamma\eta\mu\alpha\varsigma$ $\mu\epsilon\mu\epsilon\kappa\omicron\mu\omicron\varsigma$ $\mu\eta\mu\omicron\mu\epsilon$ $\tau\omicron\iota$ ² and opposite this, in the margin; $\chi\omicron\iota$ $\overline{\iota\epsilon}$. Then, also in small characters; $\mu\eta\mu\iota\omicron\varsigma$ $\epsilon\chi\eta\mu\alpha\rho\iota\omicron\varsigma$ $\mu\epsilon\tau\epsilon\mu\epsilon\kappa\omicron\mu\eta$ ς $\alpha\pi\epsilon\mu\eta\omicron\varsigma$ ³ with $\chi\omicron\iota$ $\overline{\iota\epsilon}$ in the margin and the following text, the beginning of an encomium;

$\tau\eta\mu\alpha\rho\alpha\kappa\alpha\lambda\epsilon\iota$ $\mu\eta\omega\tau\eta$ ω $\mu\epsilon\mu\eta\mu\iota\omicron\varsigma$ $\epsilon\tau\epsilon\mu\alpha$ $\mu\alpha\tau$ $\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\kappa\omega$ $\mu\alpha\iota$ $\epsilon\beta\omicron\lambda$ $\mu\eta\sigma\tau\epsilon$ $\mu\eta\mu\epsilon\kappa\omega\varsigma$ $\tau\alpha\kappa\tau\omicron\iota$ $\tau\alpha\sigma\tau\omega\mu\epsilon\varsigma$ $\epsilon\beta\omicron\lambda$ $\mu\eta\mu\alpha\chi\epsilon$ $\mu\eta\mu\epsilon\mu\epsilon\kappa\omega\mu\eta\sigma\eta$ $\epsilon\beta\omicron\lambda$ $\gamma\iota\tau\eta\mu\tau\alpha\mu\epsilon\mu\eta$ $\mu\eta\epsilon\chi\epsilon$ $\alpha\lambda\lambda\alpha$ $\mu\alpha$ $\mu\alpha\iota$ $\mu\eta\tau\epsilon\tau\epsilon$

¹ An Encomium on Jôôre is mentioned as well as a Martyrdom; *v.* Rossi, *Acc. d. Linc.*, Atti, ser. V. i., p. 4. The 15th Choiaik is his day according to the Turin papyrus and Leyden, *Catal.* p. 146. The Synaxarium and Calendars however agree in giving Lucius on the 15th. The only mention of Jôôre is in the Synax. used by Amélineau; *v.* *Les Actes* 34, where he is called "Shoura" and commemorated on 10th Choiaik.

² A work by Elias is in Paris, *MS. arabe*, no. 154.

³ So called also in Leyden *Catal.*, l. l.; but *cf.* Lucianus and Marcianus in Assemani, *Acta SS. Mart.* ii. 47 ff. The Synax. and Calendars however all speak here of Lucas the Persian Stylite. (*V. Delehaye in Rev. Quest. Hist.*, NS. xiii. 77.)

only child, Sophia and Eusebius, son of Basilius and shuts them up at night together. But Eusebius prays for help, has a vision of Christ and next day confesses Him before the emperor, who thereupon imprisons him. Then J. too, to the emperor's astonishment, confesses Christ and is eventually dragged through the town, his heels¹ having been pierced. On Stephanou also with 1842 servants confessing, Diocletian decides to send all to Armenius in Alexandria and in the meantime they are put in prison where J. sees in a vision God the Father crowning Christ.² As he still repels the emperor's request to worship, though the kingdom itself is offered him, all are sent with a report (ἀναφορά) to Armenius, who is to hand them over to Arian of the Thebais rather than disturb Alexandria by their slaughter. Armenius, whose judgment-seat is by the sea (εἰς παραθαλάσσειαν³), sends them to prison, where they sing hymns and on being brought out, 500 of J.'s servants leap upon the burning altar (βωμός) and perish, confessing Christ, on the 20th Tybi. Armenius at once sends the remainder with a letter to Arian (*lacuna*). Sophia, refusing to burn incense and deaf to Arian's bribes, is placed on the ἑρμητάριον, where she sings hymns, sees Christ, and at length descends unharmed. Stephanou's constancy is punished with severing and burning of the breasts and drawing of the nails. She tells J. she sees angels bearing two crowns, the greater for

him, the less for her and Sophia, as they are weak vessels. Eusebius and Sophia, who Arian hopes may as betrothed influence each other, both refuse and so Eusebius is — ? (κουμπαζειν¹) till his bones start out; finally both are slain with mill-wheels, on the 10th Mechir.² Justus and Stephanou, after being invited once more to comply, are condemned and J., led to execution, is met by Christ. ...

339.

Or. 3581B(46).—Parchment; two fragments; the larger 10 × 8½ in. The text, in two columns, is written in a bold, upright hand (*cf.* Ciasca i, tab. xiii, Hyvernat, *Album*, pl. vii. 3). Initials, varying in size, and stops are coloured red; so too the ornament >. It is not certain that both frags. are from the same MS.

From Αἰμῆμ.

[BUDGE.]

Maximus and Dometius, life of.

The larger fragt. has a passage corresponding to *Ann. Mus. Guimet* xxv, 277—78. The text has no variants of importance.

The smaller fragt. is from a disciple's narrative (in 1st pers. sing.) of his teacher with whom he dwelt in the desert. He had once heard the latter conversing in his cell with a visitor, but when summoned, he found his master alone. This does not appear to belong to the same work as the other fragt.

340.

Or. 5439(2).—Parchment; two complete, not consecutive leaves; 3⅓ × 3¼ in. The

¹ ἀγκυλῶς ἐπρεσώτωρ ἡμετέρος (= τῆς). So in Mart. Victor., *ed.* Bouriant, p. 177.

² The vision is related in the 1st pers. sing., ἡμετέρας ἀποκρίσεως, and is said to have occurred "after my brethren had finished their good life," a statement which seems at variance with the narrative.

³ *Cf.* Hyvernat, *Actes* 295.

¹ *Cf.* F. Rossi, *I Papiri* i. fasc. v. 50 and 70 κομπος κόμβος (?), a strap, thong.

² Eusebius' death is otherwise given on the 23rd Mechir (*v.* Hyvernat, *Actes* p. 1).

text, in one column of 15—17 lines, is written in a very small though rather thick script (cf. Zoega's 3rd class but also the Rainer *Führer*, Taf. vii.). Initials are rarely and slightly enlarged.

From Ahmîm.

[GRENPELL.]

Mena (Mennas), miracles of. This is from the work attributed to Timothy of Alexandria (Latin in Surius, Nov. 10th, Greek in MS. Add. 26,114; cf. Bandini's *Florence Catalogue* i, 503).¹

The following is the text, which corresponds to Surius p. 244, though the Greek and Latin are considerably shorter;

Fol. 1 a. [Γ]ΕΛΟΣ ΕΓΧΩ ΜΗΟΣ ΧΕΛΛΗΝΟΣ
ΠΑΡΕΛΑΒΟΝ ΜΗ ΨΩΝΕ ΜΗΤΗΡ ΕΡΑΤΗ
ΜΕΚΤΟΝΟΣ Ω ΠΡΩΝΕ ΜΗΝΟΤΕ ΑΝΑ ΜΗΝΑ
ΑΓΙΩ ΜΤΕΡΝΟΤ ΑΓΕΝΟΤ ΕΡΟΟΤ ΑΓΑΝΑΧΟΡΙ
ΕΠΙΧΕ ΜΗΕΥΤΟ ΕΒΟΛ ΜΤΟΤ ΜΗΚΕΛΤΕΛΟΣ
ΖΗΝΟΤΚΛΟΟΛΕ ΜΟΤΟΒΗ ΑΓΙΩ ΜΕΓΙΩΝ ΕΤΟΤΟΤ
ΧΕΜΠΡΑΝΕΜ ΕΠΕΡΗΤ ΕΠΤΑΤΗΡΗΤ ΜΗΟΤ (fol. b)
ΠΡΩΝΕ ΛΕ ΜΤΕΡΕΦΙΑΤ ΕΤΗΟΟΤ ΜΟΤΟΝ ΕΠΤΑΣ-
ΨΩΝΕ ΑΓΕΚΟΚ ΕΓΟΤΗ ΕΠΕΡΗΤ ΑΓΓΙ ΜΧΟΤΟΤ
ΜΥΕ ΜΟΛΟΓΟΤΤΗΝΟΣ ΜΗΚΕΛΛΕΛΕ ΜΥΕ ΜΟΛΟ-
ΓΟΤΤΗΝΟΣ ΜΗΕΠΤΑΤΩΟΤΗ ΕΒΟΛ ΖΗΝΕΤΗΟΟΤΤ
ΕΤΡΕΤΡΟΤΟΙΣΤΒΑ ΜΟΛΟΓΟΤΤΗΝΟΣ ΑΓΗΟΟΥΕ
ΜΗΕΤΕΡΗΤ ΨΑΝΤΟΤΗΚΟΤ ΜΤΟΝΟΣ ΜΑΝΑ ΜΗΝΑ
ΜΕΟ

Fol. 2 a. [Ο]ΜΤΙΕ ΟΤΟΙ ΜΑΙ [ΧΕ]ΟΤΗΟΟΤ
ΜΥΝΕ [Η]ΜΠΕ ΜΑΙ ΜΤΗΟΤΟΝ ΜΗ ΕΤΗΑΣΟΤΗ
ΧΕΜΒΟΚ ΧΕΜΑΤ ΜΟΤΕΡΗΤ ΑΝΑΚΕΖΗΛΑ ΜΠΕ-
ΜΟΤ ΜΑΤ ΟΤΟΙ ΜΑΙ ΧΕΜΥΝΕ ΜΥΡΩΝΕ ΖΟΟΤ
ΜΑΙ ΕΠΟΕ ΜΤΑΤΑΛΑΤ ΖΑΜΟΙ ΟΗ ΕΠΕΤΑΙ ΕΠΕ
ΕΠΑΙ ΜΤΑΤΑΜΕΨΩΝΗΤ ΜΗΝΑΖ² ΜΖΑΤ ΜΗΟΤΑ

¹ Paris Arabic no. 132 presumably has an account of the miracles. The Synaxarium and the Ethiopic texts in Or. 689 and 691 are from quite different materials. A fragt. of the martyrdom is in Leyden no. 53. Part of another MS. relating to him was bought in Cairo by W. de Bock of St. Petersburg in 1898.

² In Greek δίσκος.

ΜΗΟΤΕ ΜΤ[ΑΤΑ]ΑΤ ΕΠΤΟΝΟΣ ΜΠ[ΜΕ]-(fol. b)-
ΤΟΤΑΛΕ ΑΝΑ ΜΠ[ΜΑ] ΧΕΜΠΕΜΠΟ[ΟΤ Μ]ΥΠΕ
ΤΑΖΟΙ ΜΠ[ΜΕ]ΜΟΟΤΗΕΟΤ ΖΑΜΟΙ ΟΗ ΜΕΜΑΖΕ ΕΠ-
ΕΤΟΜΑ ΜΠΑΚΟΤΗ ΜΖΗΛΑ ΜΤΑΚΟΟΕΤ ΑΓΙΩ ΜΕΡΕ-
ΠΑΖΗΤ ΜΑΥΤΟΝ ΕΡΟΠΕ ΧΕΜΠΗΟΟΤΗΕΟΤ ΜΑΥΩΝΕ
ΜΑΙ ΕΡΨΑΜΠΗΟΤΤΕΟΤΕ ΜΗΑΝΑ ΜΗΝΑ ΤΡΕΠΛΙ
ΨΩΝΕ ΤΗΑΤ [ΜΠ]ΜΗΑΖ ΕΤΗΤΟΟΤ [ΑΤ]Ω ΜΤΑ-
ΤΗΤΕΤ

341.

Or. 3581B(47).—Parchment; a complete leaf, paged πῖο, πκ, and a small fragt.; 13¼ × 10½ in. The text, in two columns of 26 lines each, is written in an even, upright character (cf. Zoega, tab. vi, no. xxxv for the type, though there the script is coarser). Initials are enlarged and without ornaments. From the same MS. as Paris Vol. 129¹², foll. 90—94 &c. (= *Méms. de la Miss. franç.* iv, 680—688, 701, 702 and perhaps 705, 706);¹ possibly also Zoega no. ccxiv.*

From Ahmîm.

[BUDGE.]

Moses the monk, the life of. The account of his parentage, early life &c. show him not to be either of the saints of the *Acta SS.* or the Synaxarium. The following text, relating to the boy, Severus, whose parents having become monks, refuse to recognize him, may be connected with the Oxford fragt. (*Miss.* iv, 703).

P. πῖο. ΜΤΑΡΗΟΝΑΧΗ ΧΕΚΑΣ ΕΡΕΠΧΟΕΙΣ
ΡΟΤΗΑ ΜΗΝΑ ΜΠΕΖΟΟΤ ΜΠΕΜΟΤΜΥΝΕ ΑΓ-
ΕΟΤΗ ΛΕ ΜΕΩΣ ΑΣΕΠΤΗ ΑΣΤΑΛΑΤ ΜΟΤΑ ΜΗΝΕ-
ΤΟΣ ΕΤΖΗΝΗΑ ΜΠΡΟ ΕΤΡΕΤΧΗΤΥ ΕΓΟΤΗ ΨΑΠΕ-
ΕΠΟΤ ΤΑΙ ΛΕ ΖΩΩΣ ΑΣΕΚΟΚ ΖΑΤΗΜΠΑΡΟΕΝΟΣ
ΑΣΧΩ ΖΑΤΗΤ ΜΠΕΤΟΣ ΛΕ ΑΤΤΑΜΕΠΕΚΟΤ
ΜΠΕΜΠΕΨΗ ΜΤΧΩ ΜΗΟΣ ΧΕΜΕ ΠΕΚΥΠΡΕ ΑΓΓΙ
ΕΡΟΤΩΟΥ ΕΠΑΤ ΕΡΟΚ ΜΤΟΤ ΛΕ ΜΟΧΑΤ ΧΕ-

¹ Amélineau omits (*Miss. franç.* iv, 506) to state that his fragt. x, p. 703 is MS. *Clar. Press.* 62.

иπαροοτυ απε ζαπαυηρε μοτω γαρ εινот
 азрои иппауηρε πкотι λε ηуηρε ηεгазєрату
 ерпие ηесинт λε итеротпат етеquитор-
 φанос хєотуонон ипепερεικот уонq ероq
 ααα τερεηαατ αсαпотассε ипоq отα λε
 зипесинт отуанεзтиqне аqхитq иппαт
 ηукорп аqкааq зиппα ипзои пєхαq иαq
 хєfгтик хєпесинт тпрот ипт епєпα исе-
 ηεзпоот аиок зсотот он тпαεи εиотηз иса-
 ηεкєикот оεпп ипоk ипєи иγαпαзтє ипоq
 (p. pκ) итерепєикот λε ипуηρεуиηи еи еq-
 ηαηεзпоот апионахос отαзq ηсωq ато
 итеротєи еппα ипзои апионахос хиорп еп-
 уηρεкоти хєиє пєкєикот аqєи хєεрпααспαхε
 ипоq пєqєикот λε итерεqαисoηиε епєqуηρε
 аqиотх ипєзпααт ипоот εвоα εхиппiоос
 аqиот пуηρεуиηи λε аqхiуkαк εвоα хєαиок-
 пє сєтпгос пєкyηρε пєqєикот λε ипєqαо
 еqиηт уαиτєqαо еqсотп етєqспп ато
 аqвок εзотп етєqрi аqпαзтq εхипεqзo аq-
 рпие εзрαи епхοиє еqхiо ипос хєпхοиє
 ксοотп хєптαиαпотассε ипкосиос зипαтхи
 тпρε тєпотсє пαхοиє ипкαтаспєрпα
 ерyиηо ерок итєтпот аиηоттє сωтп е-
 пєqуαηα апионахос итαиуηпyαхε ероq
 тппєqотοи епєпєикот аqтαотсєс тпρε ероq
 ато итєтпот аqтрєтпоттє епyηρεуиηи
 иппєqєикот ато итеротαпαиτα еиεтє[рпт

The small fragt. refers to the casting out by Moses of a devil, who had declared that God prefers the married, like Abraham, Moses &c., to monks.

342.

Or. 4719.—Parchment; 11 fragments, varying much in size; ruled, not pricked and some paged πx.—πiii; qe, qf; pαi, pαλ; a complete leaf would be $8\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in two columns of 27 lines each, is written in a fine, square character (*cf.*

Hyvernat, *Album*, pl. iv. 1). Initials are not enlarged and rarely recede. Plain ζ-shaped marks or horizontal strokes in the margin—some in later ink—indicate paragraphs.

From the Fayyûm.

[GRAF.]

Pachomius, life of. These texts are mostly not represented in the other versions, but some correspond to passages in the Arabic.

Pp. πx, πiii. These are fragts. too small for identification. For pp. πo, πa there seems to be no Arabic.

Pp. πb—πii correspond generally to *Ann. du Mus. Guimet* xvii. 542—545, though differing in detail. The following are specimens, what is not found in Arabic being between asterisks;

p. π. . . [αс]уα[пє λ]ε ηотзoor εqηиоос
 εqрзov εтпп аqотхиηз ероq ηοι отααиηон
 εqхiзрв кαтα пєсхппα ептαqотхиηз ероq ηοι
 пхοиє εαqхοос иαq ипотє хєхαиρε ато
 итерεqиαт ероq аqиєкпоткq зрαи ηзηтq
 хєотαу ииηεпє пαи ииηсωс λε он аqαи-
 κрпие ипоq зрαи ηзηтq хєиє зиптє рω[αи]
 (p. πa) и[εкп]откт к[αт]α тастпηθiα ато
 [иτ]ερεqиαт ηοι пλαиηон еиηокиєк аqαрхєи
 иqиот εвоα зипεqиηт пєхαq он зрαи ηзηтq
 хєεтвєотсє ииηεεтєпє тєпот λε атохи
 ηοι ηαиεεтє ато ипоq итєтпот аqqоотq
 аqαзєратq кαтα пєптαпхοиє ηотхє ипоq
 епєqиηт аqαпαзтє итoиx итєфαиταсiα ип-
 λαиηон * [аqи]qε итєтпот εзотп зипεqзo
 аqрkαкє тoиx λε ипλαиηон асiохи коти коти
 εвоα зипεqотх иoε и[от]кαиηос ииηсoс
 итерεqиoхи ηοι пєтппαт аqαзєратq аqуαиα
 еиηоттє* εqхiо ипос ηєксαиααт &c.

(Ar. 542) . . . ато εвоα зиηсoрoс ииη (p. πb)
 итє ир[тoи]ηε *зαз λε он исoп εтoтoу
 епλαиα ипоq ηεзαтoтoиηз ероq зиηεиηиηиε
 изрв ато и[тo]q ηεзαqсoтoиηот зипεα-
 риα ептαиηоттє тααq иαq иqєиτппα ηαт
 зипεqрαи* асyкoпє λε εтρεqуoиηε &c.

moderately enlarged. There are no colours. The page-numbers are as in Ciasca i, tab. ix. From the same MS. as Zoega no. cccxvi, Paris Vol. 129¹², fol. 42¹ and by the scribe of no. 355 *below*, Paris Vol. 131³, foll. 29—33, Vol. 131⁷, fol. 50, Leyden no. 70 and *Clar. Press* no. 35.

From Ahmîm.

[BUDGE.]

Pachomius, life of. The 1st and 3rd passages do not correspond to any published texts; the 2nd is found in Arabic on pp. 525—527 of *Annales du Mus. Guimet* xvii, while *Méms. de la Miss. franç.* iv. 557 must have preceded the same text in another MS. The 1st passage, in its description of the opposition among his monks with which Pachomius had to contend, recalls *Méms.* 539 (= *Clar. Press* no. 57). The following is part of its text;

P. 66. [ΚΑΤΑ [ΟΕ ΠΤΑΤΕ] ΤΗΛΑΣ ΖΑΘΗ [ΠΠΟΟΥ] ΕΥΧΟΝΕ ΛΕ [ΕΤΕΤΗΥ] ΑΥΤΗΝΩΤΗ [ΗΣΑΝΕ] ΠΤΩΥ ΠΤΑ[ΤΑΛΤ ΕΤ] ΟΟΤΗΤΗ Π[ΤΕ] ΠΙΖΕΠΗΥΖΕ ΑΤΩ ΠΑΠΧΟΕΙΟΝΕ ΠΚΑΖ ΜΗΠ[about 10 let.] Λ ΕΥΧΟΝΕ [7 let.] ΟΥΓΕ² ΜΗΠ ΕΚΕΝΑ ΠΤΕΤΗΕΙΡΕ ΚΑΤΑ ΟΕ ΕΤΕΤΗΟΤΕΥΑΛΣ ΑΠΟΚ ΓΑΡ ΠΤΗΑΜΗΧΕ ΑΠ ΜΚΟΤΗ ΧΗΠΠΗΑΤ ΕΤΕΤΗΤΗΕΙΡΕ ΚΑΤΑ ΠΕΤΩΥ ΤΗΡΟΤ ΠΤΑΤΑΛΤ ΕΤΟΟΤΗΤΗ ΛΕΥΧΟΝΕ ΛΕ ΠΤΕΡΕΦΟΤΩ

¹ Amélineau is mistaken in stating (*Méms. de la Miss. franç.* iv. 485,) that this leaf (no. 24) is from the same MS. as nos. 5, 6 &c. Those are all from the same MS. as no. 355 *below* and to them therefore the title ΠΠΟΟΥ ΜΒΙΟC does not belong. Nor can Amélineau's dating of fol. 42 (*l.l.* 486) be maintained; for 1. the "Persians" of the colophon were but 8 months in Egypt, (ΠΕΖ-ΥΠΟΡΗ, not ΠΕΖΥΟΡΗ) from Mechir to Thoth, 2. he who bought (? redeemed) the book from them (ΑΦΥΩΠ . . . ΠΠΟΟΤΟΤ ΜΗΠ.) has an Arabic name ΑΠΟΤ ΠΑΣΡ, 3. the colophon is dated in the Saracenic era (though that need not indeed affect the MS. itself,) and 4. the script of the MS. is of far later date than the 7th cent. and is more probably not older than the 12th at earliest.

² ΜΟΟΥΓΕ?

ΕΦΥΑΧΕ ΜΗΜΑΤ ΑΤΟΧΩΥΤ ΕΖΟΤΗ ΖΗΠΖΟ ΜΗΕΤ-
ΕΡΗΤ ΕΤΚΩΥ ΑΤΩ ΕΤΕΙΟΒΕ ΕΤΧΩ ΜΠΟC
ΧΕΑΖΡΟΥ ΡΩ ΠΑΖΩΠ ΠΠΟΟΥ ΜΠΤΟΠΕΥΑΧΕ
ΕΤΗΑΥΤ ΜΠΕΝCΩΤΗ ΓΑΡ ΕΡΟΥ ΕΠΕΖ ΕΦΥΑΧΕ
ΖΗΟΤΗΥΟΤ ΠΠΟΟΥ ΛΕ ΑΤΗΟΟΥΒ ΕΒΟΛ ΖΗΤΟΟΤΥ
ΖΩC ΜΠΕΤΡΟΟΥΤ ΑΠΠΕ ΖΑΡΟΥ ΕΤΚΩ ΜΖΗΤ
ΕΤΟΘΗ ΠΤΕΤCΑΡΖ ΠΕΖΕΠΧΩΟΡΕ ΓΑΡΠΕ ΖΗΠΕΤ-
CΩΠΛ ΛΕΥΧΟΝΕ ΛΕ ΜΠΠCΑΠΛ ΠΤΕΡΟΤΤΑΖΗΟΤ
ΕΠΥΑΠΛ ΠΕΥΑΤΕΙ ΠΟΤ ΖΕΠΟΤΑ ΟΤΑ ΜΖΗΤΟΤ
ΥΑΠΟΟΥ ΜΠCΟΠ ΛΕ ΕΤΗΑΤ ΜΠΕΟΤΑ ΜΖΗΤΟΤ
ΕΙ ΠΕΑΤCΗΠΤΕ ΓΑΡ ΜΠΠΕΤΕΡΗΤ ΧΕΠΑΡΕΠΕΙΡΕ
ΚΑΤΑ ΤΕΙΖΕ ΠΤΗΜΑΤ ΧΕ-(P. 65)-ΟΤ ΠΕΤΦΙΑ-
[ΕΙΡΕ ΠΤΕ] ΡΕΦΗΑΤ ΛΕ[8 let.] Ε ΜΠΠΟΥΤΕ ΕΠΕΤ-
ΠΥΟΤ ΜΠΤΕΠΗΤΧΑCΙΖΗΤ ΧΕΑΤΚΑΛC ΖΑΙΑΤΟΤ
ΕΤΥCΩΤΗ ΠΕΑΤΕCΠΗ ΜΠΕΥΑΧΕ ΜΗΜΑΤ ΑΥ-
ΤΑΧΡΟΥ ΜΠΠ ΕΠΠΟΥ ΖΗΠΕΠΠΛ ΕΤΟΤΑΛΒ
ΕΤΗΖΗΤΥ ΑΤΩ ΕΦΠΙCΤΕΤΕ ΕΠΥΑΧΕ ΠΤΕCΠΗ
ΕΤΥΑΧΕ ΜΠΠΛΥ ΠΤΑCΠΩΖ ΥΑΡΟΥ ΑΥΤΩΟΤΗ
ΧΙΟΡΙC ΟΕΡΩΒ ΖΙCΟΤΒΕΦ ΜΠΠΥΕ ΠΕΤΗΟΤΥΟΥΤ
ΛΕ ΠΡΟ ΖΕΙΤΕΦΟΥΧ ΜΠΠΑΤ ΕΤΗΜΑΤ ΑΥΠΩΤ
ΠCΩΟΥ ΟΤΑ ΟΤΑ ΖΗΠΡΑΠ ΜΠΠΟΥΤΕ ΑΥΠΟΟΥΤ
ΕΒΟΛ ΤΗΡΟΤ ΖΗΤCΟΟΥΤCΕ ΠΠΟΟΥ ΛΕ ΑΤΗΟΟΥΒ
ΖΩC ΕΤΠΠΤ ΠCΩΟΥΤ ΖΗΠΟΤΠΠΠΥΕ Η ΖΕΠΗΟΤ-
ΚΩΟΥΤ ΚΑΙ ΓΑΡ ΠΕΙΖΩΒ ΠΤΑΥΩΟΠΕ ΠΟΤΕΒΟΛ
ΑΠΠΕ ΖΕΠΠΠΡΩΠΕ ΕΤΡΕΤΠΡΩΧ ΕΠΠΛ ΕΤΗΜΑΤ
ΑΛΛΑ ΠΧΟΕΙC ΠΕΠΤΑΦΕΙΡΕ ΠΑΤ ΚΑΤΑ ΟΕ ΕΤΕ-
ΡΕΑΥΤΕΙΛ ΧΩ ΜΠΟC ΧΕ (Ps. lxvii. 1) The
2nd column is all but wholly lost. *Ends*,
ΠΑΠΤΟC ΛΕ Π[about 4 let.] ΜΠΠΛ ΕΤΒΕΖΗ[ΖΩΒ]
ΕΤΖΟΟΥΤ ΕΑΤΕΠΛΑ[Τ] ΠΑΙΚΑΙΟC ΓΑΡ ΠΡΟΠ[Ε].

fol. 2 (last of quire 15). *Begins*, [ΛΙΟΠ] ΚΗ
ΠΤΑΙCΠΠΤΕ ΜΠΕΚΥΤΟ ΕΒΟΛ ΕΙΧΩ ΜΠΟC ΧΕC-
ΥΟΠΕ ΕΠΥΑΠΤΥΖΑΡΕΖ ΕΤΑΙΟΠΚΗ. . . *Ends*,
. . . ΠΠΟΥ ΛΕ ΟΠ ΑΥΟΤΩΥΒ ΧΕCΠΥΑΠΥ ΠΚΑΠ
ΕΤΗΑΠΟΥΤΥ (=Arabic 527, l. 3).

fol. 3. This appears to be from a discourse on Judas. It consists mainly of the following *quotations*, besides other, less exact references; Mt. xxv. 41, *ib.* 46, Mt. xxvi. 24 or Mk. xiv. 21, Mt. xxvi. 21 with Joh. vi. 70, Ps. cviii. 16, xlix. 16, 1 Cor. iv. 20.

344.

Or. 3581B(49).—Parchment; a complete leaf, paged $\overline{\epsilon\zeta\iota}$, $\overline{\epsilon\zeta\eta}$; $12\frac{3}{4} \times 10$ in. The text, in two columns of 30 or 31 lines each, is written in a regular, upright hand (cf. Ciasca i, tab. xiii). Initials, stops &c., the letter ϕ and the ornament \gg are in red.

From Ahmīm.

[BUDGE.]

Pamoun¹ and Sarmata his brother, martyrdom of. These saints cannot be certainly identified with any elsewhere mentioned, but some common features may point to Amoun of Terenouthis (Synax. 27th Epiphi).² The following is the text;

P. $\overline{\epsilon\zeta\iota}$. $\alpha\tau\omega$ $\mu\eta\epsilon\phi\chi\theta\omicron\varsigma$ $\mu\omicron\iota$ $\mu\eta\sigma\tau\omicron\tau\alpha\lambda\upsilon$
 $\chi\epsilon\tau\omega$ $\epsilon\pi\omega\tau\eta$ $\chi\omicron\mu\alpha\rho\epsilon\mu\epsilon\zeta\eta\tau$ $\tau\alpha\chi\eta\tau$ $\epsilon\zeta\omicron\tau\eta$
 $\epsilon\pi\chi\theta\epsilon\iota\varsigma$ $\iota\epsilon$ $\mu\epsilon\chi\epsilon$ $\alpha\phi\omega\gamma$ $\epsilon\upsilon\omicron\lambda$ $\mu\omicron\iota$ $\mu\eta\alpha\kappa\alpha\rho\iota\omicron\varsigma$
 $\alpha\mu\alpha$ $\mu\alpha\mu\omicron\tau\eta$ $\epsilon\phi\chi\omega$ $\mu\eta\omicron\varsigma$ $\chi\epsilon$ $\chi\epsilon\gamma\eta\mu\epsilon$ $\mu\alpha\kappa$ ω
 $\gamma\alpha\rho\mu\eta\mu\omicron\varsigma$ $\mu\eta\gamma\epsilon\mu\omicron\tau\eta$ $\chi\epsilon\mu\epsilon\lambda\alpha\iota$ $\mu\alpha\iota$ $\alpha\mu$
 $\gamma\alpha\mu\epsilon\kappa\alpha\varsigma\alpha\mu\omicron\varsigma$ $\epsilon\mu\tau\eta\rho$ $\alpha\phi\kappa\alpha\lambda\omicron\tau\eta$ $\epsilon\tau\rho\epsilon\gamma\mu\epsilon$
 $\epsilon\upsilon\omicron\lambda$ $\mu\eta\epsilon\phi\mu\alpha\rho\kappa\alpha\iota\omicron\tau\eta$ $\alpha\tau\rho\epsilon\tau\eta\alpha\tau\gamma\epsilon\mu\chi$ $\epsilon\phi\chi\eta\eta$
 $\epsilon\zeta\rho\alpha\iota$ $\epsilon\pi\omicron\omicron\tau$ $\alpha\tau\omega$ $\alpha\tau\rho\epsilon\tau\eta\alpha\tau\kappa\omicron\mu\alpha$ $\epsilon\zeta\rho\alpha\iota$
 $\epsilon\gamma\mu\alpha\mu\tau$ $\alpha\tau\omega$ $\mu\eta\epsilon\phi\epsilon\omicron\lambda\mu\epsilon$ $\epsilon\mu\tau\eta\rho$ $\mu\omicron\iota$
 $\mu\eta\epsilon\mu\mu\alpha\iota\omicron\varsigma$ $\alpha\mu\alpha$ $\mu\alpha\mu\omicron\tau\eta$ $\alpha\phi\epsilon\omega\mu\tau$ $\mu\omicron\iota$ $\gamma\alpha\rho$
 $\mu\eta\mu\omicron\varsigma$ $\mu\eta\gamma\epsilon\mu\omicron\tau\eta$ $\chi\epsilon\mu\epsilon\phi\eta\kappa\alpha\gamma$ $\gamma\mu\mu\epsilon\kappa\epsilon\tau$ $\mu\epsilon$
 $\chi\alpha\eta$ $\mu\eta\mu\alpha\varsigma$ $\mu\epsilon\mu\epsilon\kappa\omicron\lambda\alpha\tau\omicron\rho$ $\chi\epsilon\mu\mu\mu\alpha\tau$ $\epsilon\mu\mu\alpha$
 $\epsilon\mu\epsilon\gamma$ $\mu\eta\epsilon$ $\mu\eta\mu\omicron\mu\alpha\chi\omicron\varsigma$ $\epsilon\mu\alpha\tau$ $\mu\tau\epsilon$ $\kappa\mu\mu\epsilon$ $\alpha\phi\omicron\tau$
 $\omega\gamma\epsilon$ $\mu\omicron\iota$ $\mu\eta\alpha\kappa\alpha\rho\iota\omicron\varsigma$ $\alpha\mu\alpha$ $\mu\alpha\mu\omicron\tau\eta$ $\mu\epsilon\chi\alpha\eta$ $\mu\alpha\eta$
 $\chi\epsilon\mu\alpha\tau\gamma\eta\tau$ $\mu\eta\gamma\epsilon\mu\omicron\tau\eta$ $\epsilon\mu$ $\mu\epsilon\epsilon\omicron\omicron\tau\eta$ $\alpha\mu$ $\chi\epsilon\mu\mu\epsilon$
 $\gamma\mu\kappa\alpha\gamma\epsilon$ $\mu\eta\mu\mu\epsilon$ $\mu\eta\sigma\tau\omicron\tau\omega$ $\epsilon\pi\epsilon\mu\mu$ $\mu\epsilon\lambda\lambda$ ³
 $\epsilon\mu\epsilon\lambda\mu$ $\alpha\kappa\iota\omega$ $\mu\epsilon\mu$ $\mu\mu\mu$ $\mu\kappa\omicron\epsilon\mu\kappa\omicron\tau\eta$ $\alpha\gamma\omega\mu\epsilon$

¹ The text has always this form which recurs elsewhere, e.g. Krall, *Corp. Rain.*, and in Greek documents, e.g. Kenyon, *Cat. of Papyri* i. A church (l) of $\Lambda\beta\beta\alpha$ $\Sigma\alpha\mu\mu\alpha\tau\eta$ occurs Berlin, *Aeg. Urk.* ii. 689, though this may be the hermit of the Apophthegmata.

² Cf. also Leipzig, Vol. xxiv. 25, where Amoun of T. is associated with Krajôn. These two names are also in the list Zoega 30.

³ Probably a faulty reading. Perhaps the sense was "while the sun is visible."

$\gamma\eta\omicron\tau$ -(p. $\overline{\epsilon\zeta\eta}$)- $\alpha\tau\eta\tau$ $\mu\eta\upsilon\omicron\lambda$ $\mu\eta\alpha\tau\mu\epsilon$ $\alpha\mu\omicron\kappa$
 $\mu\eta\mu\alpha\epsilon\omicron\mu$ $\epsilon\alpha\rho\mu\alpha\tau\alpha$ $\alpha\mu\kappa\alpha\mu\epsilon\mu\mu$ $\mu\epsilon\mu$ $\alpha\mu\gamma\omega\mu\epsilon$
 $\gamma\alpha\tau\eta\omicron\tau\eta\mu\omicron\varsigma$ $\mu\eta\kappa\alpha\iota\omicron\varsigma$ $\epsilon\mu\epsilon\phi\rho\alpha\mu\mu\epsilon$ $\alpha\mu\alpha$ $\mu\omicron\tau\epsilon\mu$
 $\alpha\tau\chi\theta\omicron\varsigma$ $\epsilon\tau\epsilon\mu\epsilon\omicron\mu$ $\epsilon\tau\mu\mu\alpha\tau$ $\chi\epsilon\mu\epsilon\phi\upsilon\iota\omicron\varsigma$ $\gamma\eta\gamma$
 $\mu\eta\mu\alpha\gamma\eta\mu\alpha\varsigma$ $\mu\epsilon\mu\mu\omicron\phi\eta\tau\eta\varsigma$ $\alpha\phi\alpha\mu$ $\mu\eta\mu\alpha\chi\omicron\varsigma$
 $\gamma\alpha\tau\eta\eta$ $\alpha\mu\sigma\omega$ $\gamma\alpha\tau\epsilon\mu\mu\tau\epsilon\mu\tau$ $\tau\epsilon\mu\omicron\tau$ $\alpha\epsilon$ ω
 $\mu\alpha\epsilon\upsilon\eta\varsigma$ $\epsilon\tau\epsilon\mu\epsilon\epsilon\omicron\tau\eta$ $\alpha\mu$ $\mu\eta\mu\omicron\tau\tau\epsilon$ $\mu\epsilon\tau\epsilon\gamma\mu\alpha\kappa$
 $\alpha\rho\iota\eta$ $\mu\alpha\mu$ $\mu\eta\mu\mu\omicron\tau\tau\omega$ $\alpha\mu\mu\epsilon$ $\gamma\alpha\rho\kappa$ $\mu\epsilon\chi\epsilon\mu\eta$
 $\mu\epsilon\mu\omicron\tau\eta$ $\mu\alpha\tau$ $\chi\epsilon\epsilon\iota\epsilon$ $\mu\epsilon\tau\mu\epsilon\mu\tau$ $\mu\tau\omicron\eta$ $\gamma\omega\mu$
 $\tau\epsilon\mu\omicron\tau$ $\mu\alpha\iota$ $\epsilon\tau\epsilon\tau\eta\chi\omega$ $\mu\mu\epsilon\phi\tau\alpha\epsilon\iota\omega$ $\epsilon\iota\epsilon$ $\mu\omicron\mu\epsilon$
 $\alpha\phi\omicron\tau\omega\gamma\epsilon$ $\mu\omicron\iota$ $\alpha\mu\alpha$ $\epsilon\alpha\rho\mu\alpha\tau\alpha$ $\chi\epsilon\epsilon\epsilon$ $\mu\omicron\mu\epsilon$ $\alpha\mu\alpha$
 $\mu\epsilon\epsilon\omicron\tau\eta$ $\alpha\mu$ $\mu\tau\alpha\mu\epsilon\iota$ $\epsilon\mu\epsilon\mu\alpha$ $\alpha\mu\alpha$ $\mu\epsilon\epsilon\omicron\tau\eta$
 $\gamma\mu\mu\epsilon\phi\eta\mu\alpha$ $\chi\epsilon\tau\eta\gamma\omicron\mu$ $\mu\eta\mu\epsilon\gamma\iota\varsigma\epsilon$ $\gamma\mu\mu\alpha\kappa\alpha\tau\eta$
 $\mu\epsilon\mu$ $\alpha\phi\omicron\tau\omega\gamma\epsilon$ $\mu\omicron\iota$ $\mu\eta\gamma\epsilon\mu\omicron\tau\eta$ $\chi\epsilon\mu$ $\mu\alpha\mu\omicron\tau\eta$
 $\mu\eta\epsilon\alpha\rho\mu\alpha\tau\alpha$ $\alpha\rho\iota$ $\mu\tau\epsilon\lambda\alpha\omega$ $\mu\mu\mu$ $\tau\eta\alpha\tau\rho\epsilon\tau\eta\kappa\omicron\rho\kappa$
 $\mu\mu\epsilon\tau\eta\alpha\varsigma$ $\chi\eta\tau\epsilon\mu\mu\omicron\tau\mu\epsilon$ $\alpha\phi\omicron\tau\omega\gamma\epsilon$ $\mu\omicron\iota$ $\mu\epsilon$
 $\tau\omicron\tau\alpha\lambda\upsilon$

345.

Or. 3581B(50).—Parchment; a small fragt., paged $\overline{\mu\alpha}$, $\overline{\mu\epsilon}$; $3\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an uneven hand (cf. Ciasca i, tab. xiv for the type). Initials are apparently small and uncoloured; stops, lines, page-numbers are in red.

From Ahmīm.

[BUDGE.]

Paniskos and —, martyrdom of. P. is a youth of twenty and declares that he and his companion have kept their *παρθενία* since childhood. The hegemon endeavours to persuade them on account of their youth $\tau\epsilon\tau\eta\mu\mu\tau\epsilon\rho\mu\epsilon$ $\epsilon\tau\eta\mu\epsilon\tau\omicron\varsigma$ and tells them that Zeus and Hermes will help them if they obey.

346.

Or. 3581B(51).—Parchment; a complete leaf and part of a leaf, the latter paged $\overline{\mu\alpha}$, $\overline{\mu\epsilon}$; $12\frac{1}{2} \times 11$ in. The text, in two columns of 26 or 27 lines each, is written in an

upright, somewhat angular hand (*cf.* Ciasca i, tabb. vii, xiv for the type). Initials, moderately enlarged, stops, the letter ϕ &c. are in red. From the same MS. as Paris, Vol. 129¹⁶, foll. 1—6.

From Ahinîm.

[BUDGE.]

Pechôsh πεσώϣ,¹ martyrdom of.

This saint was commemorated at the White Monastery on the 26th Tybi together with his mother Kasia² and cannot but be identical with him of Amélineau, *Les Actes* 52, whose day is there given as 20th Tybi. He is not mentioned elsewhere.

Fol. a. The emperor's(?) letter to the soldiers, with orders to take P. to Cairo³ and thence to Arian εκηγε πρεπιτααϣ παριανος ηγηρεκον πονβαεις, who, should persuasion fail, is to torture him παισσοτι γαρ χεραϣ-πιδε πμοστ ετρωαντεςωτι ηεωϣ οτιητϣ βασανος πιατ ετρεφασανηε πμοστ κακη κακος.⁴ The soldiers go to κηγε (*sic*), seize P. in his cell πια πτερι and tying him to a horse's tail,⁵ bring him to the neighbourhood ησα of Peremoun. Avoiding Panau πανατ-τημοις, for fear he should be rescued χεν-ηετϣιτϣ ιποστοτ, they reach κηγε and take him to Babylon. There they take σκονε boats and sail southward ατρεωτ ερης. At Antioe αντινοοτρε they learn that Arian has gone ten days ago to Siut. They follow him and find him hindered by the wind from returning ερμωονε ιπτητ κω πμοϣ αν-εεωρη εγит. On reading the emperor's letter (fol. b) Arian at once lands on the

western bank at a waste place about a mile north of Tjelle¹ επεκρο υπεμντ ετια ερμωϣ υπωριτ ιτχεαλε παρβατ ποτμαμον and invites P. to burn incense and go free, adding 'Delay (κατέχειν) not the king's soldiers.' He refuses saying that he is Christ's servant.

P. πια. [The soldiers] beg P. to pray that the hegemon may behead them, that they may cease to delay (κατέχειν) the angels. P. prays Though left three days and nights in a pit (φόσσα²) of fire they do not die. The hegemon therefore tells their leader πμοστ ετιητοτ that if they desire to be beheaded, they must write a letter to the emperor (p. πιε) They will gladly do so and calling for χάρτης Theodosius πμοστ πιατοι ιταγεκον writes to Diocletian saying that they, the 200 soldiers πμντ πιατοι, have taken service with the God of the Christians. The hegemon, on receiving this letter, ceases to fear and forthwith commands [to behead them and leave? their bodies] in the pit, that the Christians may bury them. Then he turns to P. and again bids him burn incense, accusing him of having enchanted the soldiers and vowing vengeance ακρηκ ερωστ ακριτοτ ανου ζωων πετεκερρε ερον ανοκ φηπαλαγετς πμοκ ζιγερημοστ ηεσανος ετρωατ πανταμοστ πμοκ κακος. Then Pechôsh. . . .

347.

Or. 3581B(52).—Parchment; a damaged leaf, the last of quire π, paged [πκω, πα]; 11×9 $\frac{3}{4}$ in. The text, in two columns, is written in a regular, upright script (*cf.* Ciasca i, tab. viii). Initials, slightly enlarged, are coloured red. From the same MS. as

¹ Recurs in this form Vit. Pachom., *Mus. Guimet* xvii. 44 and as Boh. ππεσώϣ *ib.* 32, Hyvernât, *Actes* 156 or ππεσώϣ Zoega 23.

² Leyden Catal. pp. 190, 193.

³ On κηγε for Cairo, *v.* Stern in *Aeg. Zeitschr.* 1885, 149.

⁴ Κακὴν κακῶς; *v.* Kurz in *Byz. Zeitschr.* iii. 152.

⁵ *Cf.* Georgi, *De Mirac.* 182.

¹ V. Zoega 114, Amélineau *Géogr.* 488.

² *Cf.* Georgi, *l.l.* lxxvii.

Clar. Press, fragt. 55 (which immediately follows it), Paris, Vol. 129¹⁶, foll. 23, 24, 26, 27 and probably Zoega, no. cxi and by the scribe of no. 186 *above*, Zoega nos. cxxxiv, cxxxviii, cclviii, cclxxiii, Paris Vol. 78, fol. 39, Vol. 129¹⁴, foll. 109, 131, Vol. 129¹⁷, foll. 72—74, 76—79, Vol. 130⁶, foll. 102, 123, 124, Vol. 131¹, foll. 1, 51—58, Vol. 132¹, foll. 27, 62, Leyden no. 87, though several of these at any rate cannot be from the same MS.

From Ahmîm.

[BUDGE.]

Psote *torc*, martyrdom of.¹ Diocletian's letter is brought southward to Arian. [Psote] is found performing the daily service *αρχε υπακαριος εὐσεβειστοτητα* in the church. They bring him forth and read to him the royal letter. The following are phrases from the speech which he then makes (fol. *b*);

[*ου*] *τηνατιουτε γαρ ζωε υπηριμνηουτε υπητακαστηριου υπεκοουσ ζωε εβουη εροι υπηια υποχε πεποινητου εροι ηγυτ ετσεου ω ηπρο εκεωκ υποι εντακτο εγταμνταλο ετσεου κκαοτε υποτε εροι χεικωτ ηπρο εττονουαε υποι χε- ηq[*α*]κωη ηη[2 or 3 let.]*]

348.

Or. 3581B(53). — Parchment; a small fragt.; 6 × 5½ in. The text, in two columns, is written in a neat, rather small hand (*cf.* Ciasca i, tabb. i, though the likeness is not close). Initials, moderately enlarged, are accompanied by small ornaments in red. From the same MS. as Lord Crawford's nos. 33 and 45, and by the scribe of *Clar. Press*, fragt. 29 and Paris, Vol. 130⁶, fol. 121.

From Ahmîm.

[BUDGE.]

Sebaste, encomium on the forty martyrs of. This is to be presumed from (1) the words *ηερε[ου]οτ γαρ ηταν[ου] ο υπαμμο[ο]υε ηνεστω[ω]ρ ηηγενηοοτε [η]ηηηκελωοατε [η]εαιοταε η[οε] ηοτσεουε εε*¹ and (2) the fact that the Crawford leaves are from an encomium on these saints.²

349.

Or. 3581B(54). — Parchment; a fragt.; 8½ × 10¾ in. The text, in two columns, is written in a large, irregular hand, identical with that of no. 300 *above*. Paris Vol. 129¹⁴, foll. 118—121 are from the same MS.

Severus of Antioch, encomium on, for the 14th Meclir. A complete Ethiopic version of this work, though not verbally identical with the Coptic, is in MSS. Or. 773, foll. 167*a*—218*b* and Or. 771, foll. 105*a*—139*a*. There it is attributed to Athanasius, whose father is called a contemporary of Severus.³ The Ethiopic text corresponding, although with considerable variants, to the passage here preserved is on fol. 184*a* and *b* of Or. 773; it treats of an incident preceding Severus' attack on Macedonius.

Fol. *a*. *αληθος [ε]τηματ ερος [ε]ηηεο ληηερασος τηροτ ηηεαρετικος ωχη ανε- εηηε ιποροολογια τοτω ηοε ηοτκρη[ου] εηηεωτ [ηε]ρη εη[7 or 8 let.]τορεματ [about 12 lines]ρηεμα[ετ εετ]ηρος εη- τ[αηα]τομη ακαρχε ηακοε ηεαηακ[οε]*

¹ *Cf.* The Encomium of Basil, Migne, *Patr. Gr.* 31, 516*b* and the 2nd of Greg. Nyss., *ib.* 46, 768*a*.

² The writer quotes Severus in reference to Basil and Gregory; and mentions a former encomium of his own. The Ethiopic text Or. 686, f. 161*a* = 690, f. 7*a* is a martyrdom, not an encomium.

³ A Boh. version is represented by the fragt., Leipzig, Vol. xxv., f. 16.

¹ *Cf.* Amélineau, *Les Actes* 38.

ⲡⲁⲓⲣⲉⲧⲓ[ⲕⲟⲥ] ⲡⲡⲡⲁⲓⲣⲉⲥⲓⲥ ⲉⲱⲭⲉⲟⲩⲭⲱⲣⲉⲡⲉ
 ⲓⲟⲙⲓⲁⲑ ⲉⲓⲥ ⲁⲗⲧⲉⲓⲁ ⲁⲓⲭⲓ ⲡⲡⲉⲓⲩⲧⲟⲟⲩ ⲡⲓⲕⲟⲛⲉ
 ⲉⲱⲭⲉⲟⲩⲭⲱⲣⲉⲡⲉ ⲡⲁⲕⲉⲗⲟⲛⲉⲓⲟⲥ ⲉⲓⲥ ⲥⲉⲧⲡⲟⲥ
 ⲓⲱⲟⲓⲩ ⲁⲓⲓⲟⲕⲓ ⲡⲡⲉⲓⲩⲧⲟⲟⲩ ⲡⲉⲧⲁⲓⲩⲉⲙⲓⲟⲛ ⲉⲧⲟⲩⲁⲗⲱ
 (fol. b) [about 13 lines] ⲡⲡⲡⲧⲧⲉⲧⲟⲩⲩ ⲡⲥⲉⲧ-
 ⲡⲟⲥ ⲡⲡⲉⲓⲩⲧⲉ ⲡⲧⲡⲓⲥⲓⲥ ⲡ[ⲁⲟ]ⲓⲩⲁ ⲓⲁⲣ
 ⲧⲡⲓⲣⲟⲩ ⲡⲧⲡⲓⲥⲓⲥ ⲥⲉⲥⲡⲓ ⲉⲭⲡⲉⲥⲧⲡⲡⲉⲟⲥ (ⲥⲧⲩⲩⲟⲥ)
 ⲡⲥⲉⲧⲡⲟⲥ ⲡⲟⲥ ⲡⲟⲩⲥⲧⲓⲭⲟⲥ ⲡⲟⲩⲱⲧ ⲡⲁⲓ ⲁⲉ
 ⲉⲓⲭⲱ ⲡⲡⲟⲥ ⲡⲟⲩ ⲡⲡⲉⲧⲟⲩⲁⲗⲱ ⲓⲟⲩⲁⲓⲟⲥ ⲡⲉⲡⲓ-
 ⲕⲟⲡⲟⲥ ⲡⲁⲧⲣⲁⲙⲓⲧⲧⲓ (ⲁⲩⲣⲁⲙⲓⲧⲧⲓ¹) ⲡⲉ [about
 15 lines] ⲡⲉⲓⲟⲩⲟ ⲡⲡⲱ[ⲁⲭⲉ] ⲡⲧⲁⲩⲭⲟⲟⲩ ⲉⲓ[ⲟⲩⲡ]
 ⲓⲡⲡⲓⲟ ⲡⲡⲉⲧⲉ[ⲣⲡⲧ] ⲉⲧⲉⲡⲁⲡⲡⲟⲩ ⲡ[ⲡⲉⲧ]ⲉⲣⲡⲧ
 ⲡⲧⲉⲡⲱⲁⲭⲉ ⲁⲱⲡⲓ ⲉⲡⲉⲓⲟⲩⲟ ⲡⲉⲡⲥⲁⲅⲁⲧⲟⲡⲡⲉ
 ⲡⲉⲓⲟⲩⲟ ⲡⲧⲁⲧⲁⲡⲁⲛⲧⲁ [ⲉⲡ]ⲉⲧⲉⲣⲡⲧ ⲡⲓ[ⲡⲧ]ⲓⲩ
 ⲓⲧⲟⲟⲩ[ⲉ ⲁⲉ ⲡⲧⲉ]ⲣ[ⲉⲓⲱⲟⲡⲉ]

350.

Or. 3581B(55). — Parchment; a small fragt., ruled and paged (on *recto* only) ⲉⲓⲩ; 5 $\frac{3}{8}$ × 11 $\frac{1}{4}$ in. The text, in two columns, is written in a large, square hand (*cf.* Hyvernat, *Album*, pl. viii. 4; but for *α*, *ib.* 3). Initials are enlarged. From the same MS. as Zoega no. clxxxv, ⲡⲟⲥ, ⲡⲟⲩ, *Clar. Press* no. 64, Paris Vol. 132¹, fol. 3 and Lord Crawford's no. 35.

From Ahmîm.

[BUDGE.]

Severus of Antioch, encomium on. From the same work as the preceding no. The corresponding Ethiopic texts are on fol. 204a and b. The passages relate to the election of Severus as Flavian's successor.²

P. ⲉⲓⲩ. ⲁⲓⲓⲉ ⲉⲱⲟⲓ ⲓⲧⲟⲟⲩⲟⲩ ⲁⲓⲱⲟⲕ ⲉⲡⲉⲓⲩⲟ-
 ⲡⲁⲥⲧⲡⲓⲣⲓⲟⲛ ⲉⲣⲉⲡⲡⲟⲩⲧⲧⲉ ⲡⲡⲡⲉⲓⲩⲁⲓⲩⲉⲗⲟⲥ ⲡⲟⲟⲩⲉ
 ⲡⲡⲡⲁⲓⲩ ⲱⲁⲛⲧⲟⲩⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲡⲡⲟⲓ ⲉⲡⲉⲓⲩ

¹ Julianus of Adramytium was apparently a contemporary of Hypatius of Ephesus (Le Quien, *Or. Chr.* i. 701). The Ethiopic version calls him throughout "Julius the bishop."

² Zoega's fragt. corresponds to fol. 179a and b of the Ethiopic and is from a letter of Severus to Anastasius.

ⲕⲁⲙⲟⲥ ⲡ ⲕⲁⲕⲟⲥ ⲡⲧⲉⲣⲟⲩⲧⲡⲟⲥ ⲟⲩⲡ ⲁⲧⲕⲓⲱ
 ⲉⲡⲉⲧⲓⲱⲧⲧⲉ ⲡⲡⲁⲗⲁⲓⲁⲛⲟⲥ ⲡⲉⲡⲓⲕⲟⲡⲟⲥ ⲡⲧⲁⲛ-
 ⲧⲓⲭⲉⲓⲁ ⲁⲧⲓⲉ ⲉⲣⲟⲓ ⲉ[ⲓ]

[P. ⲉⲓⲩ.] ⲡⲟⲩ ⲉⲧⲡⲁⲗⲁⲓⲧⲓⲡⲓ ⲁⲧⲉⲧⲓⲭⲧⲉⲓ
 ⲡⲡⲡⲉⲧⲉⲣⲡⲧ ⲓⲡⲟⲩⲁⲕⲣⲓⲱⲉⲓⲁ ⲭⲉⲡⲓⲡ ⲁⲣⲁ ⲡⲉⲧⲡⲁⲣ-
 ⲡⲱⲁ ⲡⲓⲡⲟⲥ ⲉⲭⲡⲉⲣⲟⲛⲟⲥ [ⲡⲡⲁ]ⲗⲁⲓⲁⲛⲟⲥ

ⲡⲟⲩⲉⲱⲥⲉⲧⲡⲟⲥ ⲉⲧⲣⲉⲓⲩⲡⲟⲥ ⲉⲭⲡⲉⲣⲟⲛⲟⲥ
 ⲉⲣⲉⲡⲉⲡⲓⲁ ⲉⲧⲟⲩⲁⲗⲱ ⲱⲡⲉ ⲡⲥⲁⲥⲉⲧⲡⲟⲥ ⲉⲓⲟⲩⲡ
 ⲉⲡⲱⲁⲑⲟⲥ ⲉⲧⲧⲁⲉⲡⲧⲁⲩ ⲁⲧⲱ ⲡⲉⲧⲭ

351.

Or. 3581B(56). — Parchment; an almost complete leaf and a fragt., the former (the first of quire ⲉ,) paged ⲁⲓ, ⲁⲗ; 14 × 11 $\frac{1}{2}$ in. The text, in two columns of 29 lines each, is written in a regular, rather large hand (*cf.* Ciasca i, tab. xviii, but in our leaves the script is more widespread). Initials, varying in size, are finely coloured in red, green and yellow; some other letters also are coloured red and ⲡ is in red and green. From the same MS. as Paris, Vol. 129¹², fol. 75 (= *Méms. de la Miss. franç.* iv. 633) and Vol. 129¹³, fol. 91.

From Ahmîm.

[BUDGE.]

Shenoute, life of. The passages on pp. ⲁⲓ, ⲁⲗ are not extant among the published texts; they contain the story of Peter of Oushêm who had married his niece. The following is the text;

P. ⲁⲓ. ⲡⲡⲟⲓ ⲧⲉⲡⲟⲩ ⲁⲟⲓⲡⲟⲛ ⲁⲧⲡⲟⲟⲩⲉ
 ⲡⲡⲉⲥⲡⲁⲩ ⲡⲡⲡⲉⲧⲉⲣⲡⲧ ⲉⲧⲡⲉⲗⲛⲧⲁ ⲱⲁⲛⲧⲟⲩⲉⲓ
 ⲉⲡⲓⲁ ⲡⲱⲟⲡⲉ ⲁⲧⲓⲉ ⲉⲣⲟⲓ ⲉⲓⲡⲟⲟⲩⲧⲧⲉ ⲉⲣⲉⲟⲩⲧⲉⲧ
 ⲡⲟⲩⲱⲧ ⲓⲡⲉⲓⲩⲟⲩⲧⲧⲉ ⲡⲉⲭⲉⲡⲁⲉⲓⲟⲩ ⲭⲉⲛⲧⲕⲟⲧⲁⲓ-
 ⲕⲁⲓⲟⲥ ⲡⲭⲟⲉⲓⲥ ⲁⲧⲱ ⲡⲉⲕ[ⲓⲁ]ⲡ ⲥⲟⲩⲧⲱⲛ[16
 lines] ⲡⲡⲁⲉⲓⲟⲩ ⲉⲓⲥⲟⲗⲁⲥⲁ ⲡⲡⲟⲓ ⲉⲓⲭⲱ ⲡⲡⲟⲥ
 ⲭⲉⲓⲡⲡⲟⲥ ⲡⲡⲡⲧⲱⲁⲉⲓⲧⲡⲓ ⲡⲡⲉⲥⲁⲓ ⲉⲓⲟⲩⲡ
 ⲉⲡⲉⲓⲩⲉ ⲡⲧⲉⲓⲩⲓⲕⲱⲛ ⲧⲉⲗⲟⲥ ⲣⲱ ⲱⲟⲕ ⲡⲧⲟⲩⲡ-
 ⲱⲡⲉ ⲡⲡⲉⲕⲱⲡⲉ ⲡⲡⲉⲧⲡⲡⲁⲓⲩ ⲭⲉⲧⲧⲁⲡⲡⲁⲩ
 ⲉⲣⲟⲕ ⲱⲁⲧⲥⲟⲗⲁⲥⲁ ⲁⲧⲱ ⲁⲓⲧⲁⲛⲟⲓ ⲉⲡⲉⲧⲁⲓⲩⲱⲡⲉ

ατρωσε ον ει υπαλειωτ υποφωτισ οτρυ-
 πτοζοτγνιπνε επεφραπνε πετρος οτρυ-
 υαονε εφωτρω οχιςιουτ εβωλ ζιτοοτq
 υπαλειωτ πεχαq υπαικαιος χεσιουτ εροι
 παεικοτ ετοταλβ παεικοτ λε πεχαq [ηαq]
 χεινγην[υα λι υπ]εσιουτ (p. αα) υπαχοεις
 χεακροτγνοοτ ιπνοβε ετβετβεζιπνε ιτακχιτε
 επειλη τυεβερε λε ιτεκσιονε αλιοωε ακειρε
 νοτγνοοτ υπαπανομα υπητο εβωλ υπχοεις
 ιτακχωζ ειεσ'βοι ιτεκσιονε ιπην εηποκ¹
 πεχαq χεπαεικοτ ορετακτησις τηζ ιπντωε
 ετβεπαλ αηαεικοτ ταεε ηαι χεινδωτγνιπνο χι
 ζιπετγνιπταν πεχεπενροφωτισ ηαq χεινπεκ-
 σιουτ ιποκ λε Mat. xvi. 26 or Mk. viii. 27,
 πεχεπρωιη ηαq χεπαχοεις ηεικοτ ιπηνετα-
 νοια ζωοη ηαι ζωλοε πεχεπαεικοτ ηαq χεε
 απρωε ει εβωλ ζιτοοτq αqβωκ αqεινε
 ηυεταιοτ ηζολοκοτγνιπνοε αqταατ υπαεικοτ
 χετπαρεκ[αλω] ιποκ οτρεκτ[αατ] παγαηι
 ζαροι πεχεηζα[γιοε ηαq] χεινπια η[χι]ηε ηαι
 αλλα η[ηα] ηηνε [8 lines].

The Fragment is from the story of the Blenny for whose captives Shenoute interceded; v. *Méms. de la Miss. franç.* iv. 49, 396² and another Sa'id. version, *ib.* 237. Fol. b has the following passage, not in Boh., but cf. Arab., *l.l.* 398;

υεταιοτ ηζεβηε ιπνεηε ηηι ιποτγνιπτωι
 ετιπνεε ιποq ηατ ιπηνιπνε εζωονε οταρ-
 γνιπνε ιπντεαυq ηερτοq σοη ιπνταεε ηερτοq
 χιωριε ανον qτω ητρηρ εττωσωεικ.

352.

Or. 3581B(57). — Parchment; a small fragt.; 6 × 10½ in. The text, in two columns, is written in an upright hand (cf. Ciasca i,

tabb. v, xiv).¹ Initials, moderately enlarged, stops, the letter φ &c. are coloured red. By the same scribe as nos. 169 and 235 above, Zoega, no. clxxxiv and Paris, *l.l.* and 129¹⁷, fol. 39.

From Ahmim.

[BUDGE.]

Shenoute, life of. From the account of his miraculous visit to Theodosius; v. *Méms. de la Miss. franç.* iv. 30 ff., 365 ff.² The following phrases are here preserved; fol. a. πεχε παικαιος χεινρεκατεχε ιπηνεταγνιτ ζαροκ and, with quotation-marks in the margin, [η]αικαιο[ε ατω] ππετοταλβ [η]χωωρε απα ζενοττε πεπρεεβγτεροε ατω πυοηαχοε υποφωτισ παλλον λε παρχιπαηαριηε υπκαζ τηq εφζαντ ηα[κ] ιτεειπνιστοηη

fol. b. [αq]βοταμχε υ[ηοε] ζιπεαζοτρ ε[τzu]πεγτιπνεε αq[τα]λε υπαεικοτ ιπνοτ-
 στομ εεσοτη αqηροεκτηει ιποq χεζαηα
 εχωι παγαηι αqαεπαχε ιποq αqκααq εβωλ
 ζιουτ[ειριπην] and later, [εερε]ταριοε [about
 5 let.] παζηρε x . . . εζχοεε ιπρηρο χεαqρησοο
 ηρωεε νεκτοεε ηααατ πεχαq

353.

Or. 3581B(58). — Parchment; two fragments; 6½ × 7½ in. The text, in two columns, is written in a rather large, upright hand of Zoega's 8th class (note especially the angularity of α, ρ, η). Initials are enlarged and with some stops, are coloured red. The hand is the same as that of nos. 182 and 324 above, Paris Vol. 131⁴, fol. 25 and several more.

From Ahmim.

[BUDGE.]

¹ Cf. perhaps χιωε 'relative' in the Jême papyri (*Aeg. Z.* 1871, 46).

² For λόγη p. 49 Sa'id. has ηακοτ, Arab. حرب (*sic*).

¹ This is a better reference than that given at no. 169.

² *Méms. de la Miss. franç.* iv. 638 has the continuation of the story in Sa'idic.

Shenoute, life of or eulogy on. It contains the following phrases ;

хенноу[те на]хариче наг ипекатиона
неххио нотуири зитиенпросетхи етсигори
ипгало ипратземаице еверухе то несинт
уарепиотте гар соти епсоне ипикаиос
етиу езраи ероу нотовиу ип. афсо[ти
епсоне] ип[икаиос на]иос

ипетовиу итагхпоу итоу апа уениотте
ети ерхиуотте проупе еруан зевроне
етна евоа хизрат ипиаг иеуафсок ероот
ипкоссе (? κόσσος) [ετο]ти зипет[зо].

The second fragt. narrated a miracle per-
formed by a saint who is presumably Shenoute.
It contains the following phrases ;

пехаг итесгине хепхоеис ιε пехе едет не
ипотамитина зюотсепи вок

[ит]сгине хе[хи]откоги ипоот евоа зип-
ноот итесооу атио

354.

Or. 3581B(59).—Parchment; a fragment,
ruled; $6\frac{3}{4} \times 8\frac{1}{4}$ in. The text, in two columns,
is written in a somewhat uneven hand (cf.
Ciasca i, tab. xviii, though there the script is
much more regular). Initials, moderately
enlarged are, with stops &c., coloured bright
red.

From Ahmîm.

[BUDGE.]

Theodore the Eastern, acts of. This
however is uncertain; for the incident of his
capture of Nicomedus, the Persian king's son,
and the latter's custody by the archbishop
is related also in other acts of this group,
e.g. in those of John and Simeon (Hyvernat,
Actes 192ff.) and of Apoli son of Justus
(MS. Or. 686, fol. 258ff.). Cf. the enco-
mium on the two Theodores (Zoega, *Cod.*
Memph. xxxvi and Paris, *MSS. arab.* 148,
263).

Fol. a. [ε]νεγε ипиаг афггхиу етесктин
етеренуири иппро ипиперсоес игите афвок
иппекиниуе афгарпахе ипуири иппро
ипперсоес афенту етантхиа ахиотте епар-
хиенископое афтаау етооту ерхио инос
хехи ипериуириуи ипгарез ероу уаит

[от ерату и[пр]ро локк[ити]нос ерхио
[и]нос х[ε]гаон ипоо[γ]ти иха[хе] ип-
иенер[ит]тенотосе сине ноталаотки зита-
иите иптекинте зосде ипеноуос етооти
ενεγε ипнок у[α]виез ε[βόλ]хеное и

fol. b. [и]и ет . . . п ета[иит]про сена-
уо[иε] нак понои [и]п[р]рпсөөот [ит]етгхи
ипа[уи]ре [ас]уопе де ите[ре]диокми-
тинос соти афрауе иате афсор евоа
нотаристон афсо ипнефноот афсга зовоу
нотенис[то]ли уаппро [и]и[п]ерсоес ес[4 or
5 let.]еиги

[и]и уаитетатапро уахе иптектапро
понои пареотеириин уопе наи зютсеп
асуопе де итереппро ипиперсоес соти
ενεуахе афрауе иате афхоот ипархиен-
ископос ихиоте хеврианхоот нак нотноо
иатао кнахоот наи ипауири таиаг ероу

355.

Or. 3581B(60).—Parchment; three com-
plete leaves, paged $\overline{\text{PKT}}$, $\overline{\text{PKA}}$; $\overline{\text{PNA}}$, $\overline{\text{PIN}}$; $\overline{\text{TK}}$,
 $\overline{\text{TIN}}$; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns
of 35—37 lines each, is written in a regular,
upright hand of which Mingarelli, *Aeg. Codd.*
Rel., p. xxx, 7 and 8 are facsimiles. Initials
are enlarged and accompanied some by plain,
angular marks, some by floral scrolls without
colour. Note that the different page-numbers
are variously ornamented. From the same
MS. as Zoega nos. clxxiii, cccix, Paris, Vol.
129¹², foll. 18—41 (= *Méms. de la Miss. franç.*
iv. 521ff., frags. v—xii, xix, xx, xxii, xxiii),¹

¹ V. note on no. 343 above.

Mingarelli, *l.l.* nos. vii, viii, Leyden no. 88 (=text of *Mus. Guim.* xvii. 507) and Cairo no. 8016 (=ib. 515).

From Ahmîm.

[BUDGE.]

Pachomius and Theodore of Tabennêse, lives of.

Pp. $\overline{\rho\kappa\tau}$, $\overline{\rho\kappa\alpha}$ correspond to Boh. 122, Arab. 462 (*Mus. Guim. l.l.*). There are some inconsiderable divergencies, Sa'. omitting phrases e.g. Boh. 124, $\overline{\sigma\sigma\epsilon\eta\eta\iota\sigma\tau\alpha\gamma\alpha\sigma\sigma\epsilon}$ $\overline{\eta\tau\omicron}$ $\overline{\nu\epsilon\eta\sigma\epsilon}$ $\overline{\eta\eta\epsilon}$ $\overline{\eta\chi\epsilon}$, or translating differently e.g. for ib.; l. 9, $\overline{\chi\epsilon\eta\sigma\sigma\tau}$ $\overline{\eta\eta\chi\omicron\epsilon\iota\varsigma}$ $\overline{\gamma\eta\eta\epsilon\phi\eta\sigma\tau\omicron\tau\alpha\lambda\epsilon}$, or employing a different Greek word e.g. 125, l. 2 Boh. $\overline{\acute{\alpha}\mu\epsilon\lambda\acute{\eta}\varsigma}$ Sa'. $\overline{\acute{\epsilon}\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma}$ (Ar. $\overline{\text{ناعم}}$).

Pp. $\overline{\rho\eta\alpha}$, $\overline{\rho\eta\epsilon}$ correspond, on the whole closely, to Arab. 478. The angel's words, Ar. 479, differ somewhat; (p. $\overline{\rho\eta\alpha}$) $\overline{\chi\epsilon\eta\iota\epsilon\text{--}\rho\iota\omicron\eta\epsilon}$ $\overline{\sigma\tau\kappa\omicron\eta\epsilon}$ $\overline{\sigma\tau\eta\eta\iota\tau\eta}$ $\overline{\sigma\tau\epsilon\sigma\tau\eta\sigma\tau\alpha\eta\omicron\iota\alpha}$ $\overline{\gamma\omega\eta\epsilon}$ $\overline{\eta\alpha\eta}$ $\overline{\eta\iota\sigma\tau\alpha\tau\sigma\sigma\tau\eta\eta\epsilon}$ $\overline{\eta}$ $\overline{\eta\eta\kappa\tau\sigma\alpha\beta\omicron\sigma\iota\alpha\tau\eta}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\eta\gamma\alpha\varsigma}$ $\overline{\eta\sigma\omicron\eta}$ $\overline{\sigma\tau\epsilon\beta\epsilon\sigma\tau\chi\alpha\iota}$ $\overline{\eta\tau\epsilon\phi\tau\chi\eta}$ $\overline{\chi\epsilon\kappa\alpha\varsigma}$ $\overline{\eta\eta\epsilon\phi\gamma\epsilon}$ $\overline{\sigma\gamma\tau\alpha\iota}$ $\overline{\eta\sigma\omicron\sigma\tau\epsilon}$ $\overline{\eta\eta\lambda\alpha\beta\omicron\lambda\omicron\varsigma}$ $\overline{\eta}$ $\overline{\eta\tau\omicron\eta}$ $\overline{\eta\sigma\tau\eta\eta\alpha\tau}$ $\overline{\eta\eta\phi\tau\epsilon\kappa\omicron}$ $\overline{\eta\gamma\epsilon\eta\kappa\omicron\sigma\tau\omicron}$ $\overline{\sigma\tau\eta\tau\eta\sigma\epsilon\sigma\tau}$ $\overline{\tau\epsilon\eta\sigma\tau}$ $\overline{\lambda\epsilon}$ $\overline{\lambda\eta\epsilon\phi\gamma\kappa\omicron\sigma\tau}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\gamma\omega\eta\epsilon}$ $\overline{\eta\omicron\tau\eta\chi}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\eta\eta\iota\kappa}$.

Pp. $\overline{\tau\eta\iota}$, $\overline{\tau\eta\eta}$. No published passage corresponds to this. Only one leaf is missing between it and *Miss. franç.* pp. 602—4 (xxii). The following is most of the text, which relates Theodore's miraculous cures and the vision of an angel who explains to him Mich. i. 4;

$\overline{\sigma\phi\eta\eta\tau}$ $\overline{\lambda\epsilon}$ $\overline{\sigma\eta}$ $\overline{\eta\omicron\tau\gamma\omicron\sigma\tau}$ $\overline{\epsilon\gamma\omicron\tau\eta}$ $\overline{\sigma\tau\epsilon\sigma\tau\gamma\epsilon}$ $\overline{\eta\eta\eta\epsilon\sigma\eta\eta\tau}$ $\overline{\lambda\gamma\epsilon\eta\epsilon}$ $\overline{\eta\alpha\eta}$ $\overline{\eta\omicron\tau\alpha}$ $\overline{\epsilon\phi\gamma\omega\eta\epsilon}$ $\overline{\kappa\alpha\tau\alpha}$ $\overline{\gamma\omega\eta\eta\eta}$ $\overline{\eta\gamma\omicron\sigma\tau}$ $\overline{\epsilon\lambda\eta\epsilon\phi\epsilon\omega\eta\alpha}$ $\overline{\rho\epsilon\tau\omega\epsilon}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\gamma\eta\eta\epsilon\text{--}\gamma\eta\omicron\eta}$ $\overline{\eta\eta\tau\eta\eta\sigma\tau}$ ¹ $\overline{\lambda\gamma\omega}$ $\overline{\lambda\gamma\epsilon\eta\epsilon\omega\eta\eta}$ $\overline{\chi\epsilon\kappa\alpha\varsigma}$ $\overline{\epsilon\phi\eta\alpha\gamma\eta\alpha\eta\alpha}$ $\overline{\epsilon\chi\iota\omega\eta}$ $\overline{\eta\phi\eta\tau\omicron\eta}$ $\overline{\lambda\gamma\omega}$ $\overline{\eta\epsilon\chi\epsilon}$ $\overline{\eta\epsilon\eta\epsilon\iota\kappa\omicron\tau}$ $\overline{\sigma\beta\omicron\lambda\omicron\sigma\tau\epsilon}$ $\overline{\eta\alpha\eta}$ $\overline{\chi\epsilon\eta\sigma\sigma\gamma\epsilon}$ $\overline{\tau\alpha\chi\tau}$ $\overline{\eta\gamma\sigma\tau\eta\kappa}$ $\overline{\eta\eta\sigma\sigma\tau}$ $\overline{\gamma\eta\eta\eta\alpha}$ $\overline{\sigma\tau\kappa\eta\alpha\gamma\sigma\tau\eta\eta}$ $\overline{\eta\gamma\epsilon}$ $\overline{\epsilon\eta\sigma\sigma\tau}$ $\overline{\eta\gamma\eta\tau\eta}$ $\overline{\lambda\gamma\omega}$ $\overline{\kappa\eta\alpha\eta\tau\omicron\eta}$ $\overline{\gamma\eta\eta\tau\eta\eta}$ $\overline{\eta\eta\chi\omicron\epsilon\iota\varsigma}$ $\overline{\lambda\epsilon\gamma\omega\eta\epsilon}$ $\overline{\lambda\epsilon}$

$\overline{\eta\omicron\tau\gamma\omicron\sigma\tau}$ $\overline{\lambda\gamma\epsilon\eta\epsilon}$ $\overline{\gamma\alpha\tau\omicron\eta}$ $\overline{\eta\omicron\tau\alpha\eta\omicron\tau\eta\eta\sigma\tau\epsilon\iota\tau\omicron\varsigma}$ ¹ $\overline{\sigma\tau\eta}$ $\overline{\eta\eta\omicron\eta}$ $\overline{\gamma\eta\chi\omicron\tau\kappa\alpha\sigma\epsilon\lambda\alpha}$ $\overline{\epsilon\phi\omicron}$ $\overline{\eta\omicron\epsilon}$ $\overline{\eta\eta\epsilon\tau\text{--}\eta\sigma\sigma\tau}$ $\overline{\epsilon\lambda\gamma\eta\alpha\gamma\epsilon\tau\epsilon}$ $\overline{\eta\eta\omicron\eta}$ $\overline{\lambda\gamma\omega}$ $\overline{\eta\tau\epsilon\tau\epsilon\phi\eta\alpha\tau}$ $\overline{\epsilon\phi\omicron\eta}$ $\overline{\eta\sigma\tau}$ $\overline{\eta\tau\eta\eta\epsilon}$ $\overline{\eta\eta\eta\sigma\tau\tau\epsilon}$ $\overline{\eta\omicron\epsilon}$ $\overline{\sigma\tau\epsilon\tau\omicron\sigma\epsilon}$ $\overline{\eta\eta\omicron\epsilon}$ $\overline{\lambda\eta\tau\tau\epsilon\chi\iota\tau\eta}$ $\overline{\epsilon\gamma\omicron\tau\eta}$ $\overline{\sigma\tau\eta\alpha}$ $\overline{\lambda\eta\chi\omicron\kappa\eta\epsilon\eta}$ $\overline{\gamma\eta\eta\epsilon\phi\eta\chi}$ $\overline{\lambda\gamma\omega}$ $\overline{\lambda\eta\eta\eta\phi\epsilon}$ $\overline{\eta\tau\epsilon\eta\eta\sigma\tau}$ $\overline{\lambda\eta\alpha\tau\chi\epsilon\iota}$ $\overline{\eta\gamma\alpha\chi\epsilon}$ $\overline{\gamma\iota\omicron\varsigma}$ $\overline{\epsilon\phi\epsilon\eta\sigma\tau}$ $\overline{\epsilon\phi\omicron\eta}$ $\overline{\eta\tau\epsilon\eta\eta\sigma\tau}$ $\overline{\lambda\eta\tau\tau\epsilon\chi\iota\tau\eta}$ $\overline{\eta\eta\epsilon\phi\text{--}\rho\iota\omicron\eta\epsilon}$ $\overline{\eta\tau\omicron\sigma\tau}$ $\overline{\lambda\epsilon}$ $\overline{\lambda\gamma\chi\iota\tau\eta}$ $\overline{\lambda\gamma\epsilon\iota\kappa}$ $\overline{\sigma\tau\epsilon\eta\sigma\tau}$ $\overline{\epsilon\phi\text{--}\eta\sigma\tau\tau\epsilon}$ $\overline{\epsilon\phi\gamma\eta\omicron\sigma\epsilon}$ $\overline{\lambda\epsilon}$ $\overline{\sigma\eta}$ $\overline{\gamma\eta\sigma\tau\eta\alpha}$ $\overline{\eta\alpha\tau\alpha\lambda\eta}$ $\overline{\epsilon\phi\eta\gamma\gamma}$ $\overline{\gamma\eta\eta\chi\omega\omega\eta\epsilon}$ $\overline{\eta\eta\eta\eta\tau\epsilon\eta\sigma\tau\epsilon}$ $\overline{\eta\eta\omicron\phi\eta\tau\eta\varsigma}$ $\overline{\eta\tau\epsilon\text{--}\tau\epsilon\phi\eta\kappa\omega\varsigma}$ $\overline{\lambda\epsilon}$ $\overline{\epsilon\eta\eta\chi\eta\alpha\varsigma}$ $\overline{\eta\epsilon\eta\omicron\phi\eta\tau\eta\varsigma}$ $\overline{\lambda\eta\sigma\tau\omega\text{--}(p. \overline{\tau\eta\eta})\text{--}\eta\gamma}$ $\overline{\eta\alpha\eta}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\eta\sigma\tau}$ $\overline{\sigma\tau\alpha\tau\tau\epsilon\lambda\omicron\varsigma}$ $\overline{\eta\tau\epsilon}$ $\overline{\eta\chi\omicron\epsilon\iota\varsigma}$ $\overline{\lambda\gamma\omega}$ $\overline{\lambda\eta\chi\eta\sigma\tau\eta}$ $\overline{\epsilon\phi\eta\gamma\eta\tau\omicron\eta}$ $\overline{\sigma\tau\epsilon\eta\gamma}$ $\overline{\gamma\eta\eta\chi\eta\alpha\varsigma}$ $\overline{\chi\epsilon\eta\sigma\epsilon}$ $\overline{\eta\omicron\tau\eta\sigma\sigma\tau}$ $\overline{\epsilon\phi\eta\eta\tau}$ $\overline{\epsilon\phi\epsilon\sigma\eta\tau}$ $\overline{\gamma\eta\eta\epsilon\phi\eta\alpha}$ $\overline{\eta\epsilon\iota}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\lambda\gamma\omega}$ $\overline{\eta\epsilon\phi\eta\chi\omega}$ $\overline{\eta\eta\omicron\epsilon}$ $\overline{\eta\alpha\eta}$ $\overline{\chi\epsilon\sigma\tau\eta\epsilon}$ $\overline{\eta\epsilon\phi\eta\sigma\iota\alpha}$ $\overline{\eta\omicron\epsilon}$ $\overline{\sigma\tau\kappa\eta\epsilon\sigma\tau\epsilon}$ $\overline{\epsilon\phi\omicron\varsigma}$ $\overline{\eta\tau\omicron\eta}$ $\overline{\lambda\epsilon}$ $\overline{\sigma\tau\epsilon\iota}$ $\overline{\epsilon\phi\eta\omicron\kappa\eta\epsilon\kappa}$ $\overline{\eta\eta\omicron\eta}$ $\overline{\sigma\tau\epsilon\phi\eta\sigma\iota}$ $\overline{\eta\eta\omicron\eta}$ $\overline{\lambda\eta\sigma\tau\omega\gamma\epsilon}$ $\overline{\eta\alpha\eta}$ $\overline{\eta\sigma\tau}$ $\overline{\eta\alpha\tau\tau\epsilon\lambda\omicron\varsigma}$ $\overline{\chi\epsilon\sigma\tau\epsilon\sigma\tau}$ $\overline{\omega}$ $\overline{\sigma\beta\omicron\lambda\omicron\sigma\tau\epsilon}$ $\overline{\eta\eta\epsilon\kappa\eta\sigma\iota}$ $\overline{\eta\eta\epsilon\phi\eta\sigma\iota\alpha}$ $\overline{\eta\eta}$ $\overline{\eta\phi\omicron\tau\omicron\eta\gamma}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\lambda\eta}$ $\overline{\chi\epsilon\eta\eta\sigma\sigma\tau}$ $\overline{\eta\eta\eta\epsilon\tau\omicron}$ $\overline{\epsilon\phi\eta\eta\tau}$ $\overline{\epsilon\phi\epsilon\sigma\eta\tau}$ $\overline{\sigma\beta\omicron\lambda}$ $\overline{\gamma\eta\eta\eta\alpha\tau\alpha\iota\omicron\varsigma}$ $\overline{\lambda\gamma\omega}$ $\overline{\eta\tau\epsilon\tau\epsilon\phi\eta\chi\epsilon\eta\alpha\iota}$ $\overline{\eta\sigma\tau}$ $\overline{\eta\alpha\tau\tau\epsilon\lambda\omicron\varsigma}$ $\overline{\eta\tau\epsilon\eta\eta\sigma\tau}$ $\overline{\lambda\eta\omega}$ $\overline{\epsilon\phi\eta\alpha\tau}$ $\overline{\epsilon\phi\omicron\eta}$. Theodore, relating his vision to the brethren, says its meaning is that they should endeavour $\overline{\sigma\eta\eta\alpha\tau\eta\alpha\tau\omicron\tau\eta}$ clearly ($\overline{\acute{\rho}\eta\tau\omega\varsigma}$) to establish ($\overline{\sigma\eta\eta\iota\sigma\tau\eta\mu\iota}$) every word of the Scriptures before explaining them spiritually ($\overline{\pi\eta\upsilon\mu\alpha\tau\iota\text{--}\kappa\omega\varsigma}$) and he quotes Ps. xxxiv. 10.

356.

Or. 3581B(61).—Parchment; a complete leaf, paged $\overline{\eta\omicron}$, $\overline{\gamma}$; $13\frac{3}{8} \times 11\frac{1}{2}$ in. The text, in two columns of 31—33 lines each, is written in the same hand as no. 343 above and is possibly from the same MS. as Zoega nos. clxxvii, ccxcvii, *Clar. Press* no. 35, Paris Vol. 131³, foll. 29—33, Vol. 131⁷, fol. 50 and Leyden no. 70.

From Ahmîm.

[BUDGE.]

¹ For $\overline{\eta\eta\tau\eta\eta\tau\eta\eta\sigma\sigma\tau}$ "shivering"!

¹ V. Sophocles, *Lexicon*, s.v. $\overline{\acute{\alpha}\pi\omicron}$, 7.

Theodore of Tabennêse, life of. The passage is partly from a Discourse or Homily based upon the following *quotations*; 1 Cor. vi. 15, *ib.* 18, Prov. ix. 12 where the "neighbour" is explained as Christ, Ps. xxi. 23(22). Thereafter the text continues; **ΠΑΙ ΔΕ ΠΤΕΡΟΤΕΟΤΗΟΤ ΗΟΙ ΝΕΣΗΝΤ ΑΓΡΩΠΗΡΕ ΠΝΣΟΟΤΗ ΠΝΕ ΕΥΘΟΟΠ ΖΡΑΙ ΗΖΗΤΩ ΑΣΩΩΠΕ ΔΕ ΖΗΤΑΡΧΗ ΠΤΕΚΚΑΤΑΣΤΑΣΙΣ ΠΝΝΣΑΤΡΕΟΤΣΗΝΕ ΨΩΠΕ ΖΗΤΥΡΡΕ ΠΤΚΟΠΩΠΙΑ ΝΕΕ ΠΩΟΡΠ ΠΝΝΣΑΤΡΕΟΤΩ ΕΓΤΩΨ ΠΝΖΥΓΟΤΗΕΜΟC ΠΝΣΟΟΤΣΕ ΠΕΧΑΩ ΠΝΕΣΗΝΤ ΤΗΡΟΤ ΕΖΗΝΕΤΕΡΗΤ ΗΟΙ ΠΕΝΕΚΩΤ ΘΕΟΔΩΡΟC ΧΕΤΗΛΧΩ ΠΗΤΗ ΠΟΤΨΑΧΕ ΠΑΙ ΕΤΕΡΕΠΧΟΕΙC ΠΑΛΩ ΖΗΤΕΤΗΠΗΤΕ ΖΗΟΤΣΕΠΗ ΧΕΚΑC ΕΤΕΤΗΕΕΠΕ ΤΡΤΗ (l. ΤΗΡΤΗ) ΗΖΟΤΟ ΔΕ ΠΕΤΑΙCΤΑΧΕ ΗΖΗΤΤΗΤΤΗ ΧΕΠΕΠCΩΟΤΣ ΕΖΟΤΗ ΠΩΨΟΟΠ ΔΗ ΚΑΤΑ ΡΩΠΕ ΑΛΛΑ ΚΑΤΑ ΠΝΟΤΤΕ ΠΨΑΧΕ ΕΤΟΤΕΨΧΟΟΩ ΕΡΩΤΗΠΕ ΠΑΙ ΧΕΠΑΝΤΩC ΠΧΟΕΙC ΠΑCΠΨΠΠΠΕ ΠΟΤΑ ΗΖΗΤΤΗΤΤΗ ΠΝΖΟΟΤ ΠΑΙ ΕΤCΟΟΤΗ ΠΠΕCΠΠΕ ΤΗΡΩ ΠΤΑΩΩΠΕ ΗΖΗΤΗ ΖΗΟΤΩΡΧ ΧΕΚΑC**

357.

Or. 3581B(62).—Parchment; a damaged leaf, paged $\overline{\text{Z}}\text{A}$, $\overline{\text{Z}}\text{B}$; $11\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 24 lines each, is written by the scribe of no. 307 *above*. From the same MS. as Paris, Vol. 129¹⁶, foll. 7—10.

From Ahmîm.

[BUDGE.]

Timothy and Martyria his daughter, martyrdom of.¹ Arian, the hegemon, defied by certain Christians, orders their execution. Then he has the herald proclaim the royal

¹ This is not the martyr of the 21st Payni; of him of 5th Athyr there is no account in the Synaxarium. It may be observed that the martyrs T. and Maura (his wife) suffered under Arian (*v. Acta SS.*, 3rd May). The names too of the Egyptian martyrs T., Macaria, Tyria (*l.l.* 6th April) are remarkable in this connection.

command that all should offer incense and bids Hierax the jailer (*κομμενταρήσιος*) bring Timothy and Martyria before him. Timothy, his bonds (*σειρά*) having been loosed **ΤΟΤΕ ΑΦΕΩΛ ΕΒΟΛ ΖΗΤCΙΡΑ**, again refuses to comply and Arian, enraged, orders him to be stretched **ΚΡΑΜΜΑΤΙΧΕ** (*κρεβατίζειν*) upon a persea tree **ΨΟΤΕ**, head downwards **ΠCΑΧΩΩ**,¹ and Martyria to be placed upon the iron bed **ΠΕCΛΟΟ** **ΠΠΕΠΠΠΕ** and burnt. Thereupon Timothy prays to Christ, the *ἀρχιμάρτυρος*, and at once there is thunder and the lightning kindles the altars **ΠCΕΠΟΤΣ ΖΗΟΤΚΩΤ ΗΟΙ ΗΖΗΤ ΠΠΨΗΤΕ**

358.

Or. 3581B(63).—Parchment; a complete leaf, paged $\overline{\text{K}}\text{A}$, $\overline{\text{K}}\text{B}$; $11\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns of 30 or 31 lines each, is written in an unusually inelegant, irregular hand (*cf.* Ciasca i, tabb. x, xviii, though neither show the peculiar characteristics of our script). Initials vary in size and some are coloured red and green.

From Ahmîm.

[BUDGE.]

An encomium. The writer was a bishop, possibly the patriarch, and lived when the Melitian heresy, which he had in vain attempted to extirpate, still flourished in Siût. The text appears to narrate here the conversion of a heathen and his maid-servant by the mediation of a martyr, presumably the patron of the *τόπος* in which this discourse was held and possibly Claudius;² it proceeded then to relate further examples of the saint's benevolence. It seems that the *τόπος* in

¹ As Georgi, *De Mirac.* 182, Hyvernât, *Actes* 300. Possibly **ΨΟΤΕ** should here also be **ΕΥΨΕ**.

² *V.* the last words of the text and Amélineau, *Contes* ii. 2.

question was not in but to the north of Siût ; but inaccuracy of orthography makes this doubtful. The feature of the Melitian heresy here cited is their division of the persons of the Trinity. The following is the text ;

[illegible][illegible]

359.

Or. 3581B(64).—Parchment; a fragment; $9\frac{1}{2} \times 8$ in. The text, in two columns, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii for the type). Initials are—so far as preserved,—very slightly enlarged and are coloured red.

From Ahmîm.

[BUDGE.]

A Saint and an Emperor, interview between. The reading of one name, Zeno, in the title on fol. *b* is all but certain and the name twice following *ana* seems to be Bêsa. There are no means of dating the death of Shenoute's successor of this name; but it is possible he survived till after Zeno's accession.² The text would appear to be related to that in *Méms. de la Miss. franç.* iv. 833 (a different MS.,) and also to frags. v—xiv, xvi in Rossi, *I Papiri . . . di Torino* II, fasc. iv, p. 67 ff. Who the saint there repeatedly referred to as "our holy father" is cannot be ascertained; it does not follow from Bêsa's mention in the title that it is he. A story of Shenoute in Constantinople (*Méms.* iv. 42, 380) recalls the reference here, fol. *a*, to the poor; but his presence there under Zeno is impossible. The emperor's baptism and orthodoxy are

¹ For τπομς.

² A deputation of bishops, monks &c. went to Zeno from Alexandria on behalf of Peter Mongus and unity; v. Zachar. Rhet. iii. 7, Evagrius iii. 22 and Peter to Acacius, *Méms. de la Miss.* iv. 215.

often referred to in Rossi's frags., whence (fram. vii, *rov.*) it seems the saint had a colleague with him. The text here following the title on fol. *b* deals with the arrival and reception of the writer and his party at Constantinople. The following are the legible parts of the text;

fol. *a*. [X]EΓITHTAIOICE ΠHΓHKE AHPHΠYA
ΠHAT EPOK ΠEXAT XEYANA EYON ANYANA
ANKAXPAT ΠEXAT XEΠAPAOT¹

[E]MOOC ZATHTH THPXYIA TΩHOT ΠHEKYANA
ANEBHTE PΩ ΠHAXOICE ΠΩXO EBOLA AKXI
ΠHEKACHICE AΠEKZHT TΩT KAKOC AKEI AKYAZH
HPAYE ΠAPHHΠYA HTEKHHTZATHOC HΓXHPBKOTI
HΓHAAT HTOOTHTI ZAPEHOTXAI ΠE[XE]ΠAEI[OT
HAT] XE

fol. *b*. [Y]ANA [EX]ON ANY[ANA AN]KAXPAT
ΠEXAT XEΠAPAOT ATΠPOΠEΠE AE HON
YABOLA HPPO EATHHNE HOKOTBOTKAPIOC
HCIOTP HΠHEPAHPOCITO CTAZOT HCΩH EP-
NOTA ΠOTA TATO HΠECPAN EPON XEAP I ΠE-
HEETE ATΩ HETXΩ HOC XECPAI HAN HZAZ
HCON ANECIOTP AE EI [HMHAN] YAPPO

Title, in sloping characters;

ΠA

Ε

ΠH

YHH[ON]

ΠETO²

ANA HHC[A]

HANE HE

ΠETO[AAE HECOT]

ANA BH[CA]

HΠETC³

YHHO[H]

¹ This word recurs in the Paris fragt. and in Rossi's fram. xiv, *dir.* ΠAP. Perhaps for *παρὰ θεοῦ*.

² [ΠE]ΠETO[TAAB HECOT]?

³ [EBHC HPPO]

COT T[IC HΠEBOT] HAEΩ[P HΠOTAY] HΠ-
HOTTE ANMOONE EZOTHTI EKOCCTANTHNOTHOMIC
ATΩ HTEPOTCOTHTI HCTI HZHP E HHEPAHON

360.

Or. 4714(1). — Parchment; six leaves; 6¼ × 5¼ in. A palimpsest, the later text of which is a magical prayer of the Virgin (*v.* no. 368). The earlier text, which is crossed by the later at right angles, is written in two columns and in a sloping hand of Zoega's 9th class. Very little of it is consecutively legible.

From Siût.

[HORNER.]

Historical narrative, relating apparently to the theological disputes in Egypt in the middle of the 6th century. *Published* by Crum, *Proc. Soc. Bibl. Arch.* xix, 218ff.

361.

Or. 5298(1). — Papyrus; a fragt.; 9¾ × 6 in. The text, in one column of 20 lines, is written in a regular, sloping hand (*cf.* Hyvernât, *Album*, pl. x).

From the Fayyûm.

[F. PETRIE.]

Acts of a saint, much abbreviated. The text might be from the commencement of an encomium. The saint was of heathen parentage but early learned Christianity from his mother. On his ordination he began to work miraculous cures. God's blessing rested on the house of Arsenius with whom he lodged. The idol in a temple fell as he entered. The reference to Athanasius, fol. *b* 7, is not intelligible. That in l. 15 may show that he is the subject of the work.¹

¹ Read perhaps fol. *b*, 13 CEN[ICTHIC] I HAT, 16 TAT[ANTHIC] XIA.

362.

[BUDGE.]

[20] πο πατιος εποροτο επιτακο υπενηρο-
κοτι ποιοιμει λο σβολ ηεζυσοον ηαφιε ετβο-
υοιμτ ηζοβ ιηατε τοκκαμια ιηταμηνεο
ιητοχρια ιησκιουα εεζαυζοοη οη ηζοικον
εεζαμικωτη ετβεζοηεποτλαμιοε ζητηντροφ-
ζυοιοηοττε και ετοζιτ ιηοφ οηατε εεζαφ-
οοηι επιοτ ορατοζ ετροφικεω ιηοτοτοζ
αζιε ηεζαφπαταμρεηε επεοιηοτ ιηοτλα
ηοτλα ιηηεφκεκικε ιηεζαμιοτ τιποτ εχι-
ηεφζιτ εφεεκοτ ζιοιοφ οειρε ιηεττε ηεαφ-
αρχει λομιοη εχιηε ηαφ ηοτκιοε εζοτμ.

363.

[BUDGE.]

Two monks, story of. One goes 12 miles into the desert; the other remains in the small abode outside the village, taking an oath daily to abstain from food till he has walked out to visit his brother. At the 6th hour he would set forth and at the 10th reach his brother. They would then pray, eat and converse together till midnight, when the monk would leave the anchorite and arrive home at day-break. This he continued to do for 18 years and was neither overcome by the demons of the desert nor afraid of the wild beasts, nor was he led astray by his handiwork nor complaining at the hardships of the journey. Then God sent a famine and many died but He sustained the monk. One day there remains but a single loaf and, after deliberating, he decides to take it out to his brother. When but half-way there, he stumbles and cuts his toe. Unable to proceed or return, he sees an angel following him who heals it and sustains him till he reaches his brother.

κα ζωε υπεραγγελου επιηρη. The angel tells him that he has been his guardian since childhood and has now been sent to count his steps εως ουκ ημερ(λ. ημερ)ωνταος that God may reward him in proportion. Greatly cheered, he continues his journey and comes to his brother whom at leaving he prays to go still 12 miles further into the desert, ημερηνος ταυτο υπαβεκε. The anchorite, on hearing of the angelic vision, wishes to exchange with him; but a voice from heaven bids each remain in the station to which he has been called παρεποτα ποτα οω ζωντωζι ηταρταζουσ ηζωτη.

364.

Or. 3581B(67). — Parchment; a small fragt.; $7\frac{3}{4} \times 6$ in. The text, in two columns, is written in the small, coarse hand reproduced in Hyvernats, *Album*, pl. xii. 2. By the scribe of Zoega, nos. cxxiii, clvii and perhaps cxxlviii*, Paris Vol. 129¹⁸, foll. 116—120, Vol. 131³, foll. 81—85, Vol. 131⁵, fol. 43, Vol. 131⁷, fol. 20 and Cairo no. 8018.

From Ahmîm.

[BUDGE.]

Acts.

From the story of a traveller in the desert, apparently similar to Amélineau's 'Voyage

d'un moine,' *Recueil de Trav.* vi, 166ff. The narrator tells (fol. a) how on the fourth day he reached a small cell πι, built upon the mountain; how he entered and, while wondering οτ αρανε ηειρηναμον ηταρηνος ειτ εχωα, an old, white haired man appeared...

(fol. b) ... when they had eaten, they spent the night in devotions εειρε ηζειννοο ηετηαζις. In the morning he begged to be allowed to remain with them (*sic*) till death. They replied that so it is not ordained for him by God ηζωε εττηη ηακ αηπε εβολ ζιτη ηιοττε.

365.

Or. 3581B(68). — Parchment; a small fragt. from the bottom of a leaf; $2\frac{7}{8} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a rather irregular hand probably identical with that of Ciasca i, tab. vii and Mingarelli, *Aeg. Codd. Rel.*, no. iii. Initials are coloured red.

From Ahmîm.

[BUDGE.]

Presumably from a biographical or historical work. The following phrases are legible;

ΑΤΗΑΡΙΟΝ (δηνάριον) ειτα ηιοττε εποτα ποτα ηηηηη ηετο, ΑΣΩΟΠΕ ΔΕ ΖΗ

GNOSTIC, MAGICAL AND ALCHEMISTIC TEXTS.

366.

Papyrus XCVIII (Greek).—A long fragt., $30 \times 8\frac{1}{2}$ in. and two small frags. The *recto* bears a horoscope in Greek followed by a text in an Egyptian idiom but Greek letters. The fibres are parallel with the text, which consists of parts of 72 lines and follows immediately on the Greek. It occupies the bottom of col. 4 and the whole of cols. 5 and 6, though of the last only part is preserved, much else too being damaged and illegible. The script is small, ligatured and difficult (v. the photograph in Kenyon, *Catal. of Greek Papyri* i, Atlas pl. 74). [H. STOBART.]

Astrological work. Published (cols. 4, 5) by Goodwin, *Aeg. Zeitschr.* 1868, 18ff. who regards it as "perhaps a translation of the Greek" which precedes it. It is at any rate of a similar nature. The dialect exemplified is of Upper Egypt and seems to combine features of the Alhmic and Sa'idic. Goodwin dates the Greek text in the middle of the 2nd century; Weyer somewhat earlier (v. Kenyon, *l.l.*, text 127).¹

367.

Add. 5114.—Parchment; a volume in modern binding of 174 leaves, ruled and paged $\bar{\alpha}$ — $\bar{\tau}\mu\bar{\nu}$ (but pp. $\bar{\tau}\alpha\bar{\nu}$ — $\bar{\tau}\mu\bar{\alpha}$ are lost);

¹ For the related texts v. Krall in Rainer *Mitthgn.* i. 109 and Steindorff in *Aeg. Zeitschr.* xxviii. 49.

$8\frac{3}{4} \times 6\frac{1}{2}$ in. Quire $\bar{\alpha}$ is of 6 leaves; quires $\bar{\nu}$ — $\bar{\kappa}\bar{\nu}$ of 8 each. The text, in two columns of 30—34 lines each, is written by two scribes; the 1st wrote pp. $\bar{\alpha}$ — $\bar{\kappa}\bar{\nu}$ col. 1. 29, $\bar{\mu}\bar{\alpha}$ col. 2 and $\bar{\rho}\bar{\eta}\bar{\nu}$ — $\bar{\tau}\mu\bar{\alpha}$; the 2nd pp. $\bar{\kappa}\bar{\nu}$ col. 1. 30— $\bar{\rho}\bar{\eta}\bar{\nu}$ and the final page, 174a¹ which, from its contents and measurements, may possibly not belong to the rest of the work. The pages of the 1st scribe are numbered on the *rectos* only; those of the 2nd on *rectos* and *versos*. *Palaeograph. Soc.*, Or. Ser., pl. xlii shows the work of the 1st, Hyvernât, *Album*, pl. ii. 2 that of the 2nd scribe. The contrast between them is greatest in the letters λ , ϵ , \omicron , ς , τ , ξ , ζ , ω . There is much resemblance in the α and ς of the 1st scribe to no. 279 above. The marginal corrections to the work of the 2nd scribe, pp. $\bar{\xi}\bar{\nu}$, $\bar{\nu}\bar{\nu}$, $\bar{\eta}$, $\bar{\rho}\bar{\mu}\bar{\nu}$, $\bar{\rho}\bar{\alpha}\bar{\nu}$ (?), appear to be by the 1st scribe.

[DR. A. ASKEW.²]

¹ V. Crum, *Coptic MSS. from the Fayyûm*, 1893, p. 3 note (the reference there to Harnack is due to a careless mistake). Also C. Schmidt in *Gött. Gel. Anz.* 1898, 436 ff. Chemicals have proved unable to revive the ink of the erased subscription below the text on fol. 174a, which probably consisted of two lines of some 12 letters each and may have been a title relating to the text or merely the owners' or scribes' names, as in no. 12 above.

² In J. D. Michaelis, *Lit. Briefe.* 3, 69 Woide says Askew bought the MS. of a bookseller. At the end of a copy in the Brit. Mus. of the sale catalogue (1785) of A.'s MSS. is the entry "Coptic MS., £10 10 0," referring presumably to the present volume.

πραξις: χαρις: ιης χрс [unka] статрог
шка.¹ The rest is left blank.

373.

Or. 4721(4).—Parchment; a small leaf, formerly folded several times; $3\frac{3}{4} \times 2$ in. The text is on one side only.

From the Fayyûm.

[GRAF.]

An Amulet. The text consists of the vowels α, ο, ι, ε (written e), each 7 times repeated and in separate lines; then three lines of letters and signs similar to those in no. 369 above.²

¹ For formulæ containing some of these words c. Kenyon, *Catal. of Gk. Pap.* i. 117, l. 36 and 118, l. 62; also *C.I.G.* nos. 8922 ff.

² Amulets of this class are Berlin *Aeg. Urk.*, Kopt. nos. 11—18.

374.

Or. 3669(1). — Parchment; 10 much damaged, consecutive leaves, *i.e.* 20 pages; $6\frac{1}{2} \times 4\frac{3}{4}$ in.; threaded together in book form by a small parchment thong. The text, in one column of about 20 lines, is written in a small, uneven, sloping hand of Zoega's 9th class. The MS. is a palimpsest, the earlier script being of Zoega's 7th or 8th class.

From Sôhâg.

[EISENLOHR.]

An alchimistic work, consisting of recipes for the production of gold and silver. *Published* by Stern, *Aeg. Zeitschr.* 1885, 102ff.¹

¹ Other "alchimistic" texts are Zoega no. cclxxviii, Acad. des Inscr., *Comptes rend.* for 1887, p. 374 (Bouriant), Berlin *Aeg. Urk.*, Kopt. nos. 21, 25; also Bodleian Papyri a 1, a 2, a 3 and several papyri in the Instit. franç. d'archéol. orient. at Cairo.

LEGAL AND FINANCIAL TEXTS.

375.

Or. 72.—Papyrus. 5 complete *selides*; in all $42\frac{1}{2} \times 6\frac{3}{4}$ in. On the *Recto* the fibres are at right-angles to the text, which is written in 70 lines of a much ligatured script, and 3 of witnesses' signatures. The hand is clearly that of no. 390.

From Jême (Thebes).

[G. H. VAUGHAN.]

I. *Recto*. Deed of gift (*δωρεαστικόν*) by which Kalisthène καλισθένης daughter of —¹ from ηειζελας in the nome του of ηρηιας², dedicates her son Mercurius μερκουρς to the perpetual service ετρεψονε ποταου of the monastery of S. Phoebamon at Jême επετέκτηριον (l. 27 οησιακτηριον) ετοταλας πατριος αββα φοιβαμων ηπτοου ηχημε. The dedication is in fulfilment of a vow taken when the child was ill and is now made with his consent αφορωσε ατω αρεμιορε ηαι εβοκ^{sic}. There are two witnesses, ματ[?]αρρε (?Macarius) of Esneh εση and παμωρτε of Hermonthis ημωυτ. The intermediary addressed is Surus σουρως (elsewhere σουρος or ερως), deacon and προεστώς of the monastery, who recurs alone in nos. 377—382, 387, 394, 395, Pap. Bulak 5, 6, 9, 10, 13, 14, Pap. *Aeg. Z.* 1891, 1 and with colleagues in nos. 383, 388, 392, Pap. Bulak 12, 12 *bis*. No date or names of magistrates are preserved, the introductory lines of the text having been lost.

II. *Verso*. A list of proper names, in a different hand (*v.* no. 458).

376.

Papyrus LXXVI.—Broken off above and along left side, leaving 5 *selides*; in all $41 \times 12\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 23 lines of a much ligatured hand and 27 of witnesses' signatures. The notary is David son of Psate ταραη, who wrote also nos. 410, 416 and Pap. Bulak 11 (*cf.* the facsimile).

From Jême (Thebes).

[SOTHEY'S.]

Deed of gift (only *ἐγγραφον* and *χάρτης* now visible) by which Philotheus son of Senuthius and Maria his wife dedicate their son [ιωσαν]ηος to the perpetual service

¹ A blank space left, *ll.* 1, 39; *cf.* no. 382.

² Goodwin, *Aeg. Z.* 1869, 74 suggests Premis in Nubia. του might then be 'diocese' rather than 'nome' (*v.* Amélineau, *Géogr.* xxxiv), as Premis is named among the Nubian bishoprics (*v.* Vansleb, *Histoire*).

ταρεϣουε εγο νοατον of the monastery of S. Phoebamon at Jême. The date, names of the intermediary addressed and of the magistrates are not now visible. There are some 32 witnesses, many of whom recur in similar MSS.¹

377.

Papyrus LXXIX.—6 complete *selides*; in all $44\frac{1}{2} \times 11$ in. On the *Recto* the fibres are at right-angles to the text, which is written in 54 lines of a neat, rarely ligatured hand and 5 of witnesses' signatures. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν), by which Zael son of Mark χααη ηϣουη, of Hermonthis, dedicates his son Abraham with his offspring ηηπετερεηηουτε ηαρεαεε ηηχουη ηϣουε² to the perpetual service of the monastery of S. Phoebamon at Jême. By this dedication the writer fulfils a former vow, the impious neglect of which had been punished by the severe illness of the child. The intermediary addressed is the deacon Surus κορροε, προεστώς and οἰκονόμος of the monastery (*cf.* no. 375). The date is the 16th Phamenoth, 14th Indiction. No magistrate is mentioned. There are five witnesses, some of whom recur in similar MSS.; one is ηηηα . . . ηαηε.

378.

Verso of the preceding no. The text, in 63 lines of an uneven, much ligatured hand, is by a different notary, not named. The script much resembles that of no. 411.

Deed of gift (δωρεαστικόν, ἀγάπη) by which Stauron σταυρον daughter of Peshate ηε-
pate of ηηρε ηηατοι (var. ηηηηκηατοι) in the nome τοϣ of Psoi τοι but dwelling in the monastery of S. Sergius in ηκαετροη αηη,³ dedicates her son Andreas to the perpetual service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from illness. The intermediary addressed is ηεταβεετατοε ηα[ι]ακ/ Surus, προεστώς of the monastery (*cf.* no. 375). The date is the 1st Payni, 9th Indiction. No magistrate is mentioned. There are 5 witnesses, none of whom recurs elsewhere.⁴ One of them is from Edfu τεω; 3 live in the monastery of Papnouthius in ητοου ηαηη.

Translated by Goodwin, *Law Mag.* 1859, 241.

¹ Remarkable among their names are ηαηουε, ηεεη, ηεεαηη (with vars. ηεατο, †ατε, †αηη), ηαοτε, ηαηηη, ηηαη. One witness is priest of S. Michael's Church ηκααεα, another of S. Mary's.

² This clause was added later. The same condition occurs in Pap. Bul. 8.

³ For these places *c.* Goodwin, *Aeg. Zeitschr.* 1869, 73, 74 and Amélineau, *Géogr.* 556 where ηαηη = $\rho\alpha\psi$. It is called Papa in the *Itin. Anton.* In Zoega 645 it is spelt ηαηε.

⁴ Among them the names ηαω (? = ηαωτο), κααηηεε.

379.

Papyrus LXXX.—Broken off above. 4 complete *selides*; in all $34\frac{1}{4} \times 10\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 65 lines of a regular, sloping, ligatureless hand. The notary $\epsilon\iota\kappa\omicron\upsilon\alpha\tau\omicron\tau\tau\rho\alpha\phi\omicron\varsigma$ ¹ is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{\omicron}\nu$) by which Petronius son of George dedicates himself as a $\pi\rho\omicron\sigma\phi\omicron\rho\acute{\alpha}$ to the service of the monastery of S. Phoebamon at Jême, $\mu\omicron\epsilon\ \mu\omicron\upsilon\omicron\tau\tau\upsilon\tau\alpha\lambda\ \mu\eta\kappa\omicron\upsilon\pi\ \chi\alpha\tau\omicron\upsilon\mu\eta\tau$, in gratitude for the saint's mediation during an illness. The intermediary addressed is the deacon and $\pi\rho\omicron\epsilon\sigma\tau\acute{\omega}\varsigma$ Surus (*cf.* no. 375). The date (l. 12) is the 10th Indiction. The magistrate is Psmô, $\delta\iota\omicron\iota\kappa\eta\tau\acute{\eta}\varsigma$ of Jême, here styled $\mu\omicron\upsilon\omicron\sigma\sigma\ \mu\eta\pi\rho\omicron\upsilon\omicron\iota\tau\eta\varsigma\ \alpha\lambda\omega\ \mu\eta\phi\rho\omicron\upsilon\iota\tau\iota\varsigma\ \kappa\tau\ \tau\iota\kappa\omicron\ \mu\omicron\upsilon\omicron\sigma\sigma\ \mu\eta\alpha\rho\chi\omicron\upsilon\iota$. He recurs in nos. 382 and 384. There are no witnesses, though they were to be invited (l. 61).

380.

Papyrus LXXXI.—Broken off above. 6 complete *selides*; in all $45\frac{3}{4} \times 13\frac{1}{4}$ in. The fibres are, excepting in the top *selis*, at right-angles to the text, which is written in 45 lines of a regular, frequently ligatured hand with 11 of witnesses' signatures. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{\omicron}\nu$) by which Senuthius son of Basilus with his wife dedicates his son Mênâ to the service of the monastery of S. Phoebamon at Jême $\chi\omicron\omicron\varsigma\ \chi\epsilon\omicron\tau\omicron\sigma\alpha\tau\omicron\upsilon\iota\ \mu\eta\kappa\omicron\upsilon\pi\ \chi\alpha\tau\omicron\upsilon\mu\eta\tau\eta\epsilon$, in fulfilment of a vow made at his birth. The intermediary addressed is Surus the $\pi\rho\omicron\epsilon\sigma\tau\acute{\omega}\varsigma$ (*cf.* no. 375). No date or magistrates are mentioned. There are 9 witnesses, some of whom are from $\alpha\mu\epsilon$ (*cf.* no. 378). Certain of them recur in several similar MSS.²

Above the Coptic text are the remnants of the official protocol or licence in large heavy characters, حس وخمسين وائة , which may be read $\text{... في سنة خمس وخمسين وائة}$.³ This gives the date 771—772 A.D.

381.

Papyrus LXXXII.—A considerable portion broken off above. 5 complete *selides*; in all $36\frac{1}{4} \times 10$ in. The fibres are at right-angles to the text, which is written in 24 lines

¹ V. Goodwin, *Aeg. Zeitschr.* 1870, 132; but it may be intended for $\sigma\upsilon\nu\alpha\lambda\lambda\alpha\gamma\mu\alpha\tau\omicron\gamma\rho\alpha\phi\omicron\varsigma$, as in Brit. Mus. Greek Pap. ccix, 59.

² Remarkable among the names is $\Gamma\Lambda\omicron\upsilon\tau$ (v. no. 458) son of $\mu\alpha\lambda\iota\kappa\alpha$ (*cf.* $\mu\alpha\lambda\iota\kappa\iota\alpha\varsigma$, no. 383) $\rho\rho\omicron\mu\alpha\iota\omicron\tau$ "the Roman."

³ For these formulæ *cf.* Gardthausen, *Griech. Paläogr.* 34, Karabacek in the *Rainer Führer* (1894) 17 ff., in *Vien. Or. Journ.* ii. 27 and *Mitth. Rainer* ii. 104; also Pap. Bul. 1 and no. 402 below.

of a sloping, rarely ligatured hand and 16 of witnesses' signatures. The notary is Polycrates πολικράτης son of John.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν), dedicating a boy to the service of the monastery of S. Phoebamou at Jême; the names are not preserved. The intermediary addressed is Surus the deacon (cf. no. 375). No date or names of magistrates are visible. There are 16 witnesses, certain of whom recur in similar MSS.¹

382.

Papyrus LXXXIII.—3 complete *selides*; in all $22\frac{1}{2} \times 11\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 38 lines of an irregular, much ligatured hand. The notary is not named.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Senuthius son of —² and Martha his wife dedicate their son Pesenthius πεσενθιος to the service of the monastery of S. Phoebamou at Jême, in gratitude for the saint's intercession during an illness. The intermediary addressed is Surus, the monk and προεστώς (cf. no. 375). The date is 1st Payni, 8th Indiction and the magistrate Psmô, the διοικητής (cf. no. 379). No witnesses sign nor are any referred to.

383.

Papyrus LXXXIV.—Broken off above. 4 complete *selides*; in all $29\frac{1}{2} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 51 lines of a much ligatured hand and 3 of witnesses' signatures. The notary is Psate πατήρ son of David, who also wrote no. 388 and Pap. Bulak 12.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Severus and Leia dedicate their son Pancias πανθίας (or πανθίας) to the perpetual service of the monastery of S. Phoebamou at Jême, in gratitude for the saint's mediation during an illness. The intermediaries addressed are Cyriacus κυριακος, Matthew μαθαιος and Surus σουρος, οἰκονόμοι of the monastery (cf. no. 388 and Pap. Bul. 12). The date is the 6th Indiction (l. 10). The magistrate's name is not preserved. There are 3 witnesses, 2 of whom recur in similar MSS.

On the *Verso*, 1 line at the top, + παωρεαστικον υπαν[³]ας πωυρε πσετιρος.

¹ Remarkable among the names are ανακ/ = ανακίρε, πακίρε, ابو كير and Peter son of Antonius τιο-Λεκα/ = υποδίατης, presumably he who in no. 390 calls himself λογογράφος.

² Cf. no. 375.

³ Blank space crossed by the cord with which the papyrus, when folded, was tied up.

384.

Papyrus LXXXV.—5 complete *selides*; in all $36\frac{1}{4} \times 10\frac{7}{8}$ in. The fibres are at right-angles to the text, which is written in 50 lines of a much ligatured hand. The notary is Synagape $\sigma\eta\gamma\alpha\pi\alpha$.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{o}\nu$) by which Tachêl $\tau\alpha\chi\eta\lambda$ of $\alpha\pi\eta$ daughter of Sophia (with whom her sister Elisabet acts $\epsilon\iota\pi\epsilon \mu\eta\alpha\iota \mu\eta\mu\alpha\iota$) dedicates her son Athanasius to the perpetual service of the monastery of S. Phoebamon at Jême, thus fulfilling a vow made in the 7th month of his conception, but afterwards neglected until the child was visited by a severe illness. No intermediary is addressed. The date is the 22nd Hathor 5th(?) Indiction¹ and the magistrate Psmô (*cf.* no. 379), here called $\pi\epsilon\psi\iota\lambda\omicron\zeta\alpha\tau\alpha\tau\omicron\varsigma \mu\chi\omicron\epsilon\iota\varsigma \mu\epsilon\iota\omega[\tau] \mu\alpha\rho\chi\omega[\mu] \mu\epsilon\gamma\iota\varsigma$ ($\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$) $\tau\eta\omega \alpha\tau\omega \mu\alpha\iota\epsilon\iota\kappa\epsilon\tau\eta\varsigma$ ($\delta\iota\omicron\iota\kappa\eta\tau\eta\varsigma$) $\mu\eta\mu\omicron\eta\alpha\sigma\tau\eta\rho\iota\omicron\upsilon \epsilon\tau\omicron\tau\alpha\alpha\beta \mu\eta\mu\kappa\alpha\sigma\tau\rho\eta \tau\eta\rho\alpha$. There are 3 witnesses, all of $\alpha\pi\eta$.

385.

Papyrus LXXXVI.—Much broken above. 5 complete *selides*; in all $39\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text, which is written in 46 lines of a much ligatured hand (= Revillout, *Actes &c.* pll. 5, 15) and 14 of witnesses' signatures. The notary is Aristophanes son of John, who wrote also nos. 405, 408, 412, 413, 417, 419, 422, 426, 428, 430, Pap. Bulak 8, Pap. Louvre 1, Pap. Berl. *Aeg. Z.* 1884, 153.

From Jême (Thebes).

[H. STOBART.]

Deed of gift ($\delta\omega\rho\epsilon\alpha\sigma\tau\iota\kappa\acute{o}\nu$) by which —² dedicates his son Peter³ to the service of the monastery of S. Phoebamon at Jême. The intermediary addressed seems to be the $\omicron\iota\kappa\omicron\nu\omicron\mu\omicron\varsigma$ then in office $\epsilon\tau\omega\sigma\sigma\eta \tau\epsilon\mu\omicron\tau$ ⁴ and his successors. No date is visible. Of the magistrate's names only $\mu\alpha\iota\mu\eta\tau\rho\iota\omicron\varsigma$ remains.⁵ The people of $\mu\omicron\tau\mu\omicron\omicron\tau$ are mentioned.⁶ There are 10 witnesses, certain of whom recur in several similar MSS.

386.

Papyrus LXXXVII.—Broken off below. 2 complete *selides*; in all $17\frac{1}{2} \times 16\frac{7}{8}$ in. The fibres, excepting in the top *selis*, are at right-angles to the text, which is written in

¹ So apparently l. 2; but l. 17 seems to give a different year.

² Name not visible.

³ Goodwin *Aeg. Zeitschr.* 1869, 74, 143 regards him as an adopted child; but the meaning of $\kappa\omicron\alpha$ is doubtful.

⁴ But the remnants of ll. 2, 3 show that he was named.

⁵ Read "and Demetrius." *Cf.* nos. 414, 426.

⁶ *V.* the next no.

19 lines of a moderately ligatured hand and 2 of witnesses' signatures. The notary, who signs on the *verso*,¹ is Job son of Alexander ΕΙΘΕΛ ΑΛΕΞ.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which Theodore ΠΕΚΩΤ² son of Aaron ΖΑΡΩΗ and his wife Maria dedicate their son Sonchêm ΣΟΙΧΗΗ³ to the perpetual service of the monastery of S. Phoebamon at Jême, in gratitude for the child's recovery from an illness. The intermediary addressed is Peter, προεστώς of the monastery.⁴ The date is the 12th Phamenoth, 2nd Indiction; the magistrate Chaël son of Psmô ΧΑΗΛ ΠΥΜΟ, διοικητής of Jême (*cf.* nos. 413, 414, 426 and Pap. Bulak 1). The names of 4 witnesses are visible, none of whom recurs elsewhere⁵; presumably there were more.

Upon the 1st *selis*, above the Coptic text, is part of the protocol in large Kufic characters. The 4th line is in red.⁶

1. سنة اربعه [مين] 3. 2. مما امر به الامير [لله] الملك وله الحمد

Line 3 is very doubtful and I have failed to read line 4, which appears to consist of the following letters; د س ن ه ص ل م (or ط م س ه ل م).

387.

Papyrus XCII.—A fragt.; $2\frac{3}{4} \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 4 lines of a regular hand with few ligatures. This is part of Pap. Bulak 6, which it immediately precedes (*v.* Revillout, *Actes* &c. pl. 4).

From Jême (Thebes).

[H. STOBART.]

Deed of gift by which —⁷ dedicates his son Abraham to the service of the monastery of S. Phoebamon at Jême, for the salvation of his (the father's) soul. He had formerly designed to avoid fulfilment of his promise until the child's life was threatened by illness. The intermediary addressed (in the Bulak fragt.) is the deacon and οἰκονόμος Surus (*v.* no. 375).⁸

388.

Papyrus XCIV.—Broken off above and below. Parts of 2 *selides*; in all $5 \times 9\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 8 lines of a much ligatured

¹ There is a blank space in the middle of this line as in no. 383.

² F. Krall, *Vien. Or. Journ.* ii, 279; also Pap. Bulak 2 p. 29, l. 8, whence it seems that the ΕΚΩΤ is a legal official.

³ The name recurs in no. 398 and as ΣΑΙΣΗΗ in Pap. Bul. 7. Presumably -ΣΗΗ = -ΣΗΗ.

⁴ *Cf.* the Peter mentioned as deceased in no. 395.

⁵ Remarkable among them are ΠΑΝΑΓ, ΓΗΑΙ, Paul, son of ΚΑΝΑΖ of ΠΟΥΟΟΤ (*cf.* nos. 385, 386, 391, 403, 427), ΓΟΡΑΙ of ΤΙΕΣΟΡ.

⁶ For these formulæ *v.* no. 380 and the Rainer *Führer* (1894), no. 90.

⁷ The name not visible.

⁸ So in the original, though omitted by Revillout, p. 61.

hand. The notary is Psate son of David (*v.* no. 383). This is part of Pap. Bulaḡ 12 which it immediately precedes (*v.* Revillout, *l.l.* pl. 12).

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which — (pl.) dedicate a *προς ηκαζ υπαατος* to the monastery of S. Phoebamon. The intermediaries are (*v.* Pap. Bul.) Cyriacus, Matthew and Surus (*cf.* no. 383), though in our fragt. Cyriacus is named alone as *οικονόμος*. The date is the 6th Indiction. There are 6 witnesses, one of whom, Komes son of Chaël, is presumably the magistrate so often met with.¹ On the *verso* is a short Greek endorsement only legible in part.

389.

Papyrus XCV. (Leather).²—Dark brown leather; $19\frac{1}{4} \times 12\frac{1}{4}$ in. The text is written in 34 lines of a considerably ligatured hand and 4 (*verso*) of witnesses' signatures. The notary is not named. *Published* by H. Stobart, *Egyptian Antiquities* (1855), pl. iii.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (*δωρεαστικόν*) by which Pesynthius son of Panias and his wife Tasia daughter of *θερτωτε* dedicate their son Panias to the service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from an illness. Surus is mentioned as *οικονόμος* and *προεστώς*, but is not here directly addressed as elsewhere. No magistrate is named. The date is ?Pharmouthi, 1st Indiction, 161 A.H. (*ετου σαρακη*) = 777 A.D. There are 4 witnesses, one of whom perhaps recurs in no. 384. They are from *πισημ* or *παρεβτ*³ or *παρεβτ* *πισημ*.

Translated by Goodwin, *Law Mag.* 1859, 243.

390.

Papyrus LXXXVIII.—A fragt. One complete *selis*; in all $10\frac{1}{4} \times 11$ in. The fibres are at right-angles to the text, which is written in 10 lines of a much ligatured script and 8 of witnesses' signatures. The notary is Peter son of Antonius, *λογογράφος* (*cf.* no. 381), who wrote also no. 375.

From Jême (Thebes).

[H. STOBART.]

A deed of gift (*δωρεαστικόν*) by which —⁴ dedicates, on behalf of himself and his deceased mother, 31 sheep and 14 goats (l. 10) as a *προσφορά* to the monastery of S. Phoebamon at Jême. The name of the intermediary addressed, of the magistrate and the date are not visible. There are 7 witnesses, some of whom recur in similar MSS.

¹ *V.* no. 398.

² This and nos. 392, 396 and others were originally numbered with the papyri acquired at the same time

³ *Sic*, not as Goodwin, *Aeg. Zeitschr.* 1869, 74. *πισημ* recurs Pap. Bul. 2, var. *πισημ*, and *ib.* 10.

⁴ Name not preserved.

391.

Papyrus XC.—Broken off above and below. 3 complete *selides*; in all 22×9 in. The fibres are at right-angles to the text, which is written in 32 lines of a sloping, very rarely ligatured hand. The notary's name is not preserved.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which the whole κηκοτικῆ κοινότης of the inhabitants of the κάστρον of Jême dedicate some land [ΚΟΤΙ ΟΚΑΣ to the monastery of S. Phoebamon, for their own benefit εἰς[ε']τυχρία and that of the poor of πενκάστρ[ου] παῖ εἰς τοῦτοῦτε εἶδος χεκαμῖ ὑπεκω ὑπευξίτ ὑπὸ τῆς ἡρώουστ.² No dates or other proper names are preserved.

Partly translated by Goodwin, *Law Mag.* 1859, 247.

392.

Papyrus XCVI. (Leather).³—Broken off above. 12¾×6½ in. The text is written in 22 lines of an upright, rarely ligatured hand and 11 of witnesses' signatures. The notary is Mark son of Anastasius, who wrote also no. 402.

From Jême (Thebes).

[H. STOBART.]

Deed of gift (δωρεαστικόν) by which — son of George and John son of Peter⁴ dedicate 3 palm-trees with their branches βασι, κοῦρεννε⁵ and fruit ὑμνοῦκαρνος ζυωτήντη in his (*sic*) enclosure (?) ὑποῦν ὑμνοῖ for the perpetual use of the monastery of S. Phoebamon. The intermediaries addressed are Matthew ὑμνοῖμος and Surus κοῦρος, προσεσῶτες of the monastery (so in Pap. Bul. 12 *bis*). No date or name of magistrate is visible. There are 5 witnesses, some of whom recur in similar MSS.

Pap. Bulak 11 *bis* is a similar gift of one palm-tree.

393.

Add. 31,290, f. 280.—Paper. This is C. W. Goodwin's copy of a (?fragmentary) papyrus "belonging to Sir Charles Nicholson." No measurements or other description are given.⁶

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

¹ Not room for more.

² These places, excepting πωνοῦτ (*v.* no. 386), occur only here; but for the first *cf.* no. 432. A similar donation to another τόπος by ἡρωῖνος ἐρωῖντ is referred to in Pap. Bul. 12 *bis*.

³ *V.* no. 389.

⁴ Reading of these names doubtful.

⁵ Goodwin (*Aeg. Z.* 1870, 133,) compares ποῦρεννε.

⁶ "Written by a not very skilful scribe," Goodwin *Aeg. Z.* 1869, 131.

Deed of gift by which — dedicates to [the monastery of] S. Phoebamon in Jême certain property viz. ΠΚΑΤΖΗΗ(?)ΥΗΗ) ΜΕΠΗΒΑΙΩΑΤ ΜΕΠΤΖΗ[?] ΗΠΗΠΗΠΕ ΜΕΠΤΒΑΗΠΖΕ ΗΠΗΠ ΕΤΖΗΠΖΑΙ ΤΑΡΗΕ. There is no date or magistrate's name. The donor calls upon the Trinity to witness his gift.

394.

Add. 31,290, fol. 290.—Paper. This is C. W. Goodwin's copy of a fragt. of papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Donation by Theophilus and Severus sons of Elias to the monastery of S. Phoebamon at Jême. The subject of the gift is not visible, the fragt. ending ΤΥΖΟΠΟΛΟΓΕΙ ΖΥΠΕΠΟΤΩΥ ΗΠΗΠ. The intermediary addressed is the deacon and προεστώς Surus. The date is the 1st Tybi, 6th Indiction. The donors are from ΠΤΟΥ ΗΠΟΤΑΛΒ but now reside in ΤΥΠΒΕ ΖΥΠΤΟΥ ΗΕΡΜΟΝΤ.¹

395.

Papyrus LXXVIII.—Broken off above. 9 complete *selides*; in all $56\frac{1}{2} \times 13\frac{3}{8}$ in. The fibres are at right-angles to the text, which is written in 83 lines of an upright, rarely ligatured hand and 15 of witnesses' signatures. The notary is Theodore γραμματεὺς.

From Jême (Thebes).

[H. STOBART.]

Will (διαθήκη) by which Jacob, monk and προεστώς of the monastery of S. Phoebamon at Jême, bequeaths it to his disciple and "beloved brother" Victor, son of Theodore, who is to be master of all its contents, "whether gold or silver or clothing ζοίτε or copper βάρωτ or document γραμματεῖον or book or cell βνή or pit ὡακ or tower πύργος or ground περιοχή within or without the 4 boundaries of the τόπος" (ll. 51ff.).² Jacob had succeeded to the testamentary arrangements made by his predecessors and "fathers in God," Abraham the bishop, Victor the presbyter and προεστώς and Peter the presbyter (ll. 34ff.). No date or magistrate's name is visible; but among the 7 witnesses—none of whom recurs elsewhere,—ΠΕΚΩΥ son of ΤΗΚΟ is a ΛΑΨΑΝΕ, while ΚΑΜΗ son of ΜΑΤΟΙ is an ΑΠΟΤΑΛΑΨΑΝΕ or "ex-lashane."³ Both these happened to be in the monastery, visiting Jacob ΚΑΤΑ ΤΤΧΗΗ ΑΠΑΡΑΓΕ ΗΖΟΤΗ ΗΠΤΟΠΟΣ . . . ΔΙΟΝΗΠΩΠΗΕ ΗΠΕΠΕΚΟΤ ΙΑΚΩΒ.

The fragt. *Rec. de Trav.* xvi. 103, dated 634 A.D., is the will of [ΒΙΚΤ]ΩΡ,⁴ προεστώς of the same monastery; Pap. Brit. Mus. lxxvii (Greek, uncertain date) is the will of

¹ *V. Aeg. Z.* 1869, 74, 75.

² Cf. the list in Greek Pap. LXXVII. 20.

³ Recurs in no. 421. Cf. such titles as ἀποτραβούνου (Gayet, *Méms. de la Miss. franç.* iii, texte no. 24, = Cairo, stele 8462); v. no. 355 above.

⁴ So in photograph kindly sent by M. Loret.

Abraham *Αβραάμιος*, bishop of the same or of Hermonthis, in favour of another Victor;¹ while Pap. Bul. 3 (?date) is the will of Jacob and Elias, joint occupants of the *τόπος*, which they bequeath to Stephen the monk.² Pap. Bul. 4 seems to be a presentation of the monastery to certain of its benefactors by the whole population of the village.

396.

Papyrus XCVII. (Leather).³—Cut off along left side; $22\frac{3}{4} \times 6$ in. The text is written in 40 lines of an irregular, rarely ligatured hand and 8 of witnesses' signatures. The notary seems to be [Α]βριαν (ver. 5). Published in facsimile by H. Stobart, *Egypt. Antiq.* (1855) pl. iv.

From Jême (Thebes).

[H. STOBART.]

Will or deed (*χάρτης*), fixing a division of property consisting of land, palms (l. 13), clothes &c. (l. 28). The text, besides being imperfect, is very corrupt and obscure. The author's name is not visible;⁴ those of the beneficiaries appear to be *Πισοτιπ*⁵ and Phoebamon *Φοβαμων* (lines 12, 15, 22 &c.). The date is the 6th of —?. The names of 6 witnesses are visible, one of whom recurs in similar MSS.

397.

Papyrus CII.—Broken off above. 8 complete *selides*; in all $51\frac{1}{2} \times 14\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 70 lines of a small, uneven hand with few ligatures and 16 of witnesses' signatures. The notary (or only scribe) is Komes, presbyter, who wrote also Pap. Berlin, *Aeg. Z.* 1884, 143.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

Will (*διαθήκη*) by which Susanna daughter of Moses and Tsia *τσια* bequeathes to Hymai *ημαι*, Shenoute and Stephen, sons of her deceased son Germanus, property inherited from her mother and maternal grandfather Elisaius, viz. a $\frac{1}{2}$ of the church *ἐκκλησία* with the *εἶδος*,⁶ its plantation *τοί*, its *δημόσιον* and all its *ἀγορ* and *κυορ*⁷ (ll. 29ff.); also her shares in a house bought of *καμ* son of *καμ* and in the *ἐκκλησίον*⁸ and the house

¹ V. Kenyon, *Catal.* i. 231. Most probably the bishop and presbyter mentioned in the present text. They may also be identical with two persons so designated who frequently occur in the ostraca from Deir el-Bahari.

² For this and the related texts v. H. O. Lange in *Festschr. til V. Thomsen* (1894), 98ff.

³ V. no. 389.

⁴ Unless it be contained in lines 5, 6.

⁵ Cf. the name *Σώτηρ*.

⁶ MS. *ΠΟΒΒΟ*, but the other copy has *ΠΕΒΒΟ*.

⁷ Its "riches and blessings"?

⁸ Or *ΠΕΚΚΗΟΝ* (? *κοινόν*, v. no. 398, l. 44); the other copy has *ΠΕΚΚΗΟΝ ΕΤΕΒΕΝΠΕΚΚΟΙΟΝΝΕ*. *Συμπόσιον* recurs in Pap. Louvre 1, Pap. Rome 1 (= Ciasca vi) and nos. 402, 421; also in Greek texts Pap. Brit. Mus. ccix, cex, Pap. Oxyrh. lxxvi, Pap. Berl. 253. In the *Scala Paris* 44, f. 58b *τεζουλα*, *ΠΕΤΥΠΟΚΟΙΟΝ* and *ΠΛΑΥΤΗΣ* are all rendered by *الغرفة العلية* *الطبة*.

in the street ⲙⲁ[ⲁ]ⲕ, left her by Elisaius. To her granddaughters, [Tsône ⲧⲥⲱⲛⲉ and Victorine ⲃⲓⲕⲧⲱⲣⲓⲛⲉ,] she leaves the houses bequeathed her by her father Moses and that left specially to her ⲟⲩⲁⲩⲧ by her mother and called ⲡⲏⲏ ⲛⲕⲁⲛⲏⲛⲏ. Her personal effects are divided between grandsons and granddaughters, in return for their goodness to her in her old age, and they are charged to bury her. A special clause provides against the claims of the children of Paul, Susanna's brother.¹ No date or magistrate's name occurs. There are 5 witnesses.

The text is printed by Stern, *Aeg. Z.* 1888, 128.

Another copy of this document, essentially identical with it, is Pap. Berl. *Aeg. Z.* 1884, 143 which Stern regards as the final, authoritative copy.

Members of the family of Germanus appear in the following documents also; Pap. Berl. *Aeg. Z.* 1891, ii = Pap. Turin ii (*R. Acc., Atti xxiii*, 344) Pap. Berl. *Aeg. Z.* 1884, 152, Pap. Louvre i (Revillout, *Actes &c.* 402) and nos. 402, 422, 438 *below*.

398.

Or. 1060.—Papyrus. 7 complete *selides*; in all $46\frac{1}{4} \times 8\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a small, much ligatured hand and 8 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is an official protocol in 7 lines of alternate Greek and Arabic (Kufic), the letters averaging $\frac{1}{2}$ in. in height. The notary is Isaac son of Zacharias.

From Jême (Thebes).

[STUART GLENNIE.]

Will (διαθήκη) by which Tbasbes ⲧⲃⲁⲥⲃⲉⲥ² daughter of Apa Victor and of Thabronia (*var.* Thebr.) leaves certain property to her "father" Shenoute, the ⲡⲣⲟⲩⲟⲩⲉⲛⲟⲥ, and his son Pesynthius ⲡⲉⲥⲧⲏⲧⲉ.³ This consists (l. 32) of (1) ⲡⲁⲩⲉⲣⲟⲥ ⲛⲉⲕⲕⲁⲛⲓⲁ ⲉⲧⲉⲓⲧⲁⲑⲟ ⲛⲏⲟⲩⲁ ⲁⲛⲁⲓⲱⲧ ⲁⲛⲁ ⲃⲓⲕⲧⲱⲣ,⁴ explained as "18 months" which Sh. and P. are to administer (διοικεῖν), while (2) for the remaining 7 months, 10 days, and for the ⲛⲉⲣⲟⲥ (?ⲛⲉⲕⲕⲁ.) on behalf of Thabronia, Trempon ⲧⲣⲏⲡⲟⲩ and her husband Stephen are to be responsible; (3) Tbasbes' own house, excepting the ⲡⲓ already sold to Tsône ⲧⲥⲱⲛⲉ daughter of Leontius, is also for Shenoute; (4) Shenoute shall further pay 12 "years of προσφορά" and some other shares ⲧⲟⲥ in property,⁵ together with the whole ⲟⲩⲱⲓⲉ⁶

¹ Cf. *Aeg. Z.* 1891, ii = Turin ii, and *Aeg. Z.* 1884, ii.

² Goodwin offers an etymology, *Aeg. Z.* 1868, 68.

³ Perhaps the buyer in no. 402.

⁴ Similar shares in a church in the last no. and *Aeg. Z.* 1884, 146, 147. These phrases here seem to relate to a payment during 18 months of *προσφορά* for the spiritual welfare of the testatrix's father. Cf. too ⲛⲕⲁⲛⲣⲟⲩⲟⲩⲟⲥ ⲛⲏⲡⲁⲣ. ⲁⲃ. ⲡⲁⲧⲉⲣⲛⲟⲩⲟⲥ as parties to a sale in no. 404. Trempon may be a sister of Tbasbes.

⁵ For the word ⲧⲟⲥ the text of Mingarelli, *Aeg. Codd. Rel.* 259, 260 is instructive.

⁶ V. *Aeg. Z.* 1884, 148. It seems not here = *παραθήκη*, as in Zoega 339 = Migne, *Patr. Gr.* 65, 265 (*Apophth.*).

of her house and certain loans when recovered, as *προσφορά* on her behalf. The terms of the document are difficult to follow exactly, the meaning of many words being still obscure. The date is 10th Epiphi, 3rd Indiction or etc *σαρακενικον ραβ s etc λιοκλι*, 725 = 749 A.D. The magistrates' names are Flavius Joseph *φλαβιου ιωσηφ* ¹ *α . . .* ¹ *ετκα* *ληρα παρχιας ερμιοθεως και τριων καστριον* ² *και κοιμολαττιον* ³ *και καστρο/ πενιτικον* and Komes son of Chael *διοικητης*, who recurs in nos. 380, 388, 402—409 and Pap. Bul. 12 and perhaps others. There are 4 witnesses, some of whom recur in similar MSS.

The protocol preceding the text contains the first halves of the usual formulæ, thus ;

εν ονοματι τ
 ελεημονο
 الرحمن الرحيم
 ουκ εστιν θς ει
 μαμετ απο
 عبد
 ιωσηφ αβδελλα ηζη αμι[ρα

Before lines 1, 2 and 4, 5 are tall letters, representing presumably Greek formulæ of dating &c.⁴

399.

Or. 1062 and 1061 C.—Papyrus. Broken off above. 7 *selides*; in all 49½ × 12 in. The fibres are at right-angles to the text, which is written in 98 lines of a ligatureless hand⁵ and 11 of witnesses' signatures. The notary is Abraham son of David, who recurs elsewhere as a witness.

From Jême (Thebes).

[STUART GLENNIE.]

Will (*διαθήκη*) by which Elisabeth *ελισαβετ* (elsewhere *ελισαβουτ* or *μισαβουτ*) daughter of Epiphanius and Maria bequeaths to her 2nd husband Abraham, of Syene *κοτην*, *κοταν*, son of Theodore, the house left her by her parents, her *ιουβερεβουτ* *ζωντιου* &c., enjoining upon him to see to her burial and the payment of her *προσφορά*.⁶ Neither Abraham's children nor George, her son by Loula *λουτα*, *λουτα* her 1st husband, shall be entitled to interfere with these arrangements. The date is the 10+? *α*] *ικτις*

¹ On an erasure; possibly *αε*; cf. the protocol.

² In the lists of bishoprics *πιτ* *ηκαστριον* is equivalent to *الاقصر* Luxor; v. Amélinesu, *Géogr.* 573, 576; but ib. 556 *الاقصر* = *πασιν*.

³ The Contralto of the *Itin. Antonin.*, opposite Esneh.

⁴ V. no. 415. A relatively clear example of these formulæ is in one of Lord Crawford's MSS. Cf. also *Not. et Extr.* xviii, pl. xxv.

⁵ The script is very like Pap. Bul. 2—identical, one would say, but for the forms of *η* and the frequent doubled *η* in the latter MS.

⁶ Cf. no. 445.

Indiction. The magistrates are not named in the usual place but Athanasius son of George, the ΛΑΨΑΝΕ, is a witness. There are 7 witnesses, some of whom recur elsewhere.¹

Agreements between Elisabeth and her nephews and nieces will be found in nos. 420, 421, while nos. 423, 424 are undertakings by her son George.

400.

Or. 4659.—Papyrus. 4 *selides*; in all $22\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres on the *recto* are at right-angles to the text which is written on both sides in 59 lines of a moderately ligatured hand and 10 of witnesses' signatures. The notary is Souai *corai* son of Philotheus, who wrote also nos. 409, 438.

From Jême (Thebes).

Will (*διαθήκη*) by which Daniel son of Pachôm *παχωμ* bequeaths to his only son Christodorus the house left him by his father. Katharôn² and *μαριζαι* Daniel's married daughters shall have no claims thereon. They appear to occupy another house, built for them by Daniel *ζουεγτωμ*. The date is the 13th Pachon, 3rd Indiction. The magistrates (*διοικητής*) are Samuel son of Enoch *ισνωχ* and Zekiel son of Matthaias, of whom the former recurs as *παπε υζορριτ* in Pap. Rome 1 (=Ciasca vi) and presumably as a witness in Pap. Bul. 1 and no. 403. There are 5 witnesses, some of whom recur elsewhere.

The parties occurring here reappear in nos. 426, 429—433, 439—441, 444.

401.

Or. 4874.—Papyrus. Broken off above. Parts of 3 *selides*; in all $17 \times 5\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 34 lines of a clear, rarely ligatured hand. The notary is Pako *πακο* son of Jacob.

From Jême (Thebes).

[BUDGE.]

Will (*διαθήκη*) of Aaron *αρωμ* son of Senuthius and of Elizabeth³ (the principal party also in nos. 403—410,) and Eudoxia daughter of Abraham his wife. Only the final clauses are preserved and the 3 witnesses' names,⁴ the whole being in the hand of the notary, who had made this copy *αλωματιζε υπορικωμ* from the original *ζιτ-ηπαρθεωτης ηταρεμφανιζε υπορ παι*,

402.

Papyrus CIII.—15 *selides*; in all, $88 \times 6\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 114 lines of a ligatureless, rather

¹ Among these a priest of the church of S. Cyriacus at Jême which recurs in no. 423 and in the Amherst papyrus.

² This name recurs in nos. 408, 434, 441.

³ V. no. 405.

⁴ The only uncommon name is *χρρε* (masc. or fem.?)

large hand and 22 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is part of an official protocol in large Kufic characters. The notary is Mark son of Anastasius who wrote also no. 392 and who recurs in no. 422. The text is published by Revillout, *Rev. égypt.* v. 93.

From Jême (Thebes).

[D. BREWER.]

Deed (*πρᾶσις*) by which Stephen son of Germanus confirms the sale to Pisenthios son of Senuthius¹ of the 4th part of a house left him by his father. The house stands in the street ΚΟΤΑΟΑ.² The date is the 25th Mesore, 12th Indiction; the magistrate is Komes son of Chael, διοικητής.³ There are 13 witnesses, some of whom recur in similar MSS.⁴

The protocol preceding the text shows only parts of familiar formulae;

1. بسم الرحيم 2. الحمد 3. بين ومائة

On the *verso*, at the top, is one line; + τῆρα[ci]c . τα.βι ηστεφανιος.

403.

Or. 4866.—Papyrus. Slightly broken at top. 6 *selides*; in all $45 \times 7\frac{1}{2}$ in.⁵ The fibres are at right-angles to the text, which is written in 54 lines of a moderately ligatured hand and 16 of witnesses' signatures. The notary is Chmntsnêu, the priest and ἡγούμενος, son of Senuthius.⁶

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Patermuthius son of Constantine of ρω⁷ confirms the sale to Aaron αριον son of Senuthius of his inherited 4th part of certain houses. The price paid is 1 solidus ζολοκοτγ. The date is illegible in l. 2 but appears from l. 70 to be the 2nd Indiction ττκλερα. The magistrates are αριανα (? علقمة)⁸ ρηοτ επλ, Amîr of Hermonthis, and Chael διοικητής.⁹ There are 5 witnesses, some of whom recur in similar MSS.¹⁰

¹ V. no. 398.

² This house is the subject of no. 422 and Pap. Louvre 1.

³ V. no. 398.

⁴ The only remarkable names are ηερεος (cf. της &c.) and σταφаре masc. (cf. σταφωρα Revillout, *Actes* 9).

⁵ $23\frac{1}{2}$ in. (4 + 1 *selides*) of blank papyrus cut off this MS. are preserved separately.

⁶ The writer of Pap. Bulaç 1 has the same names and office and should be identical, though the published facsimile shows a quite different hand.

⁷ Perhaps ρωουοοτ; v. no. 386.

⁸ Note that this MS. writes κρηροηουος for κληρονόμος.

⁹ V. no. 398.

¹⁰ Two of them, besides the notary, are "ἡγούμενοι of the holy church of Jême."

404.

Or. 4867.—Papyrus. 10 *selides*; in all $67\frac{1}{2} \times 5$ in. The fibres (except in the 1st *selis*) are at right angles to the text which is written in 14 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is, though the name is illegible, Senuthius son of Chmntsnêu; for the hand is identical with that of nos. 406, 407.¹

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Pesate πεσατε son of Philotheus, who represents his brothers, with Stephen son of Damianus confirms the sale to Aaron son of Senuthius of certain lands πχωρτια τινεσιν ηειωζεβερωρετ παι ετυσοον ηαν ζηπκαστρον χηυε ζηπζιρ ετορυορτε εροσ χετπαλακινε.² The price was 2 solidi ζολοκοτιμος. The date is the 1st Phamenoth, 3rd Indiction. The magistrate is Komes son of Chael διοικητής.³ There are 4 (?) witnesses, some of whom recur in similar MSS.

405.

Or. 4868.—Papyrus. A good deal damaged at the top. 7 or 8 *selides*; in all $72 \times 8\frac{1}{2}$ in. The fibres (excepting in the 1st *selis*.) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 16 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is part of a protocol in large Kufic characters. The notary is Aristophanes son of John, the writer of many other documents (*v.* no. 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Papas son of Theodore and Judith (? ιουδαίη⁴) sells to Aaron son of Senuthius his whole house ετζιτπαλακινηη παι ετυπγειτ⁵ υπηι υφιαθεος υφηρ υπειεετ, inherited from his father who himself had bought it of τρακο daughter of Cyriacus son of ηχερ. The price is 6 solidi. The date is the 4th (?) Choiak, 9th Indiction, απο διοκλι εω(ς) τη(ν) σημερον ημεραν νοβ=756 A.D. The magistrate is Komes son of Chael⁶ επι τω δεσποτη ημων δια φλ⁶ κωμετου υιου χαηλ διοικητου καστρου μεμνωνιου. There are 6 witnesses (among them the magistrate Komes), some of whom recur in similar MSS.

The protocol, which is much broken, contains the words الله [ج] اسم [ج] and سنة. The 4th and last line is in red.⁷

¹ The last 3 (legible) lines of Pap. Bul. 11 are also in his hand.

² This word recurs in the next no. Perhaps for παλαιόκαινη?

³ *V.* no. 398.

⁴ For this word *v. Proc. Soc. Bibl. Arch.* xxi. 249.

⁵ *V.* no. 398.

⁶ *V.* nos. 408, 409, 419. Note that in no. 409 δια is omitted.

⁷ *V.* nos. 386, 408.

406.

Or. 4869.—Papyrus. 5 *selides*; in all $39\frac{1}{4} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 9 of witnesses' signatures. The notary is Senuthius son of Chmntsnêu who wrote also nos. 404, 407.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Tagape ταγαπη daughter of Solomon and Esther daughter of Daphne (?) ταφαιη and granddaughter of Solomon, representing her brethren, sell to Aaron son of Senuthius their portions of land inherited from Solomon and formerly bought by him of the heirs of Daniel son of Saul. The price is 3 solidi. The date is the 10th Phaophi, 7th Indiction. The magistrate is Komes son of Chael, διοικητής. There are 6 witnesses, some of whom recur in similar MSS.¹

The lands here sold are shown, by the boundaries given, to be those of which no. 411 records the earlier sale to Solomon. The year here is probably 754 A.D. (*cf.* nos. 404, 408); that of no. 411 may be 744.

407.

Or. 4870.—Papyrus. 8 *selides*; in all $71\frac{1}{2} \times 10\frac{1}{2}$ in.² The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* is a protocol in large Kufic characters. The notary is Senuthius son of Chmntsnêu, who wrote also nos. 404, 406.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Talia ταλια daughter of παζαι and Archôntia sells, as representative of her brethren, to Aaron son of Senuthius the whole of her χωρτια (χώρημα) situated below οὐντι³ [the property of] the heirs of παυηηηη which her father had bought of καλαραηη daughter of John. The price is 1 solidus. The date is the 23rd Hathyr, 3rd Indiction. The magistrate is Komes son of Chael, διοικητής.⁴ There are 8 witnesses, some of whom recur in similar MSS.⁵ In ll. 73, 80 the document is called τιωηηη (ὥνη) πατοουηηηη; similarly in nos. 414, 419.

The protocol is in 4 lines;⁶

- | | |
|------------|----|
| بسم الله | 1. |
| قل هو احد | 2. |
| ان يصنع في | 3. |
| سنة | 4. |

¹ The only remarkable name is ηασο, masc.

² $8\frac{3}{4}$ in. of blank papyrus cut off this MS. are preserved separately.

³ V. no. 405.

⁴ V. no. 398.

⁵ Remarkable among the names is ηρησο, masc.

⁶ For l. 2 *cf.* Pap. Bul. 1; l. 3 probably continues the formula مما امر به.

408.

Or. 4871.—Papyrus. 9 *selides*; in all $75\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 94 lines of a much ligatured hand and 16 of witnesses' signatures. The 1st *selis* has part of a protocol in large Kufic characters. The notary is Aristophanes son of John (v. no. 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Damianus son of Kosma and *τατταν* (*sic*) sells to Aaron son of Senuthius and *ΛΑΙΚ*¹ his house in the street of *υπρυγοτταρε*² which had formerly been given to the (church or monastery of) S. Victor by Pachôm son of George.³ The price is 4 solidi. The date is the 11th Thoth, 10th Indiction *απο διοκληδιανου εω(ς) τη(ν) σημεραν ημεραν νογ* = 757 A.D.⁴ The magistrate is Flavius Komes son of Chael, *διοικητής*.⁵ There are 9 witnesses some of whom recur in similar MSS.

The protocol consists of parts of 5 lines, the last being in red ink; I am unable to read any of it.

409.

Or. 4872.—Papyrus. 3 *selides*; in all $25\frac{1}{4} \times 8\frac{3}{8}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 34 lines of a much ligatured hand and 3 of witnesses' signatures. On the *verso* there are 5 lines. On the 1st *selis* is a protocol in large Kufic characters. The notary is Souai son of Philotheus who wrote also nos. 400, 438.

From Jême (Thebes).

[BUDGE.]

Deed (*χάρτης*) by which Senuthius son of Enoch sells to Aaron son of Senuthius his inherited 4th part of the *αιρ* in the street of *υπρυγοτταρε*.⁶ The price is 2 trimisia. The date is the 21st Mesore, 11th Indiction. The magistrate is Flavius Komes son of Chael.⁷ There are 2 witnesses neither of whom recur elsewhere. The endorsement repeats the terms of the deed.

The protocol is in 4 lines, the last being in red ink and smaller characters;

1. *بسم الله* [*sic* 2. *في* 3. *سنة*].

I have failed to read the 4th line, which is much effaced.

¹ This is indistinct but must be for *ΕΛΙΣΑΒΗΚ*; v. no. 401.

² Cf. nos. 409, 414, 417, 419 where this word recurs. The heirs of *υπρυγ.* are mentioned; also the *αιρ* of *υπρυγ.* and *περιτε υπρ.* (with which, if not a personal name, cf. the *cention* of no. 325). *υπρυγ.* alone suffices to indicate boundaries of property. It is also spelt *πωταρε*, *πωταρε* and *γοτταρε*. It is presumably a foreign word.

³ The text has been carelessly altered in several places, so that the sense is obscure.

⁴ V. no. 405, written in the previous year.

⁵ V. nos. 398, 405.

⁶ So in the *verso*; *recto* l. 14 *παιρ* *υπρυγοτταρε*. V. no. 408.

⁷ V. no. 405.

410.

Or. 4873.—Papyrus. Slightly broken at the top. 5 *selides*; in all $40\frac{3}{4} \times 9$ in.¹ The fibres are at right-angles to the text which is written in 63 lines of a much ligatured hand and 7 of witnesses' signatures. The notary is David son of Psate tave (v. no. 376). On the *verso* is an endorsement of the text; also some accounts, described as no. 459.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Victor and νεοταπε (var. ποταοταπε) sons of Senuthius sell to Aaron son of Senuthius their share of a χώρα in the street νεηρηοταε.² The price is 1 trimision. The date is the 28th Phamenoth, 1st Indiction. The magistrate is not named. There are 4 witnesses 2 of whom recur in similar MSS.

411.

Or. 4875.—Papyrus. Broken off above. 9 *selides*; in all 66×9 in. The fibres are at right-angles to the text which is written in 62 lines of an uneven, much ligatured hand and 19 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 414, 434 *verso*.

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Daniel son of Saul, Koulôje κοταωχε,³ daughter χιρε of Paham and Tachêl ταχια⁴ daughter of Martha μαρον sell to Solomon son of Moses their two inherited shares of the land known as οκαρ οπραυνο οηαριος οηηενικρονος ανα κρηανος. The price is 3 solidi and 1 trimision. The date is the 12th Indiction. No magistrates' name is visible. There are 7 witnesses (besides the principal parties who give their assent στοιχειν) some of whom recur in similar MSS.

The lands here sold are the subject also of no. 406.

412.

Or. 4876.—Papyrus. A fragt.; $16\frac{1}{2} \times 3$ in. The fibres are at right-angles to the text which is written in 27 lines of a much ligatured hand. The notary is (though his name is lost) Aristophanes son of John (v. no. 385).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*). All that now remains of the MS. is from the end of the text and the signatures of 3 or 4 witnesses.

¹ 4—6 in. of blank papyrus cut from this MS. are preserved separately.

² This name recurs in no. 415 as ορηνοταε (or -χε) and perhaps in no. 416 as ορηνοταε.

³ Recurs as κατωχε, κελωχε, e.g. Cairo stele 8726.

⁴ V. Goodwin, *Aeg. Z.* 1868, 67. The name however appears to vary in no. 415 with γραχια Rachel.

413.

Or. 4877.—Papyrus. Much damaged. 5 *selides* (exclusive of the 3 smaller frags. at the top); in all $35\frac{1}{2} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 8 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

[BUDGE.]

Deed ($\pi\rho\acute{\alpha}\sigma\iota\varsigma$) by which Senuthius son of Phoebamon sells to —¹ daughter of Peter the house inherited from his father. No price, date or magistrate's name² is visible. There are 3 witnesses some of whom recur in similar MSS.

414.

Or. 4878.—Papyrus. 3 *selides*; in all $32\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 58 lines of a small, much ligatured hand and 16 of witnesses' signatures. There is a short endorsement on the *verso*. The notary is Moses, archpriest, son of Senuthius, who wrote also nos. 411, 434 (II).

From Jême (Thebes).

[BUDGE.]

Deed ($\pi\rho\acute{\alpha}\sigma\iota\varsigma$) by which Joseph $\iota\omega\sigma\eta\eta$ son of Athanasius and Leah $\lambda\iota\alpha$ sells to Jacob and Phanius sons of Peter his share of $\mu\epsilon\kappa\omega\zeta\epsilon\rho\rho\omega\tau\epsilon^3$ lying in the $\alpha\upsilon\tau\epsilon$ which his mother Leah had taken in exchange ($\alpha\lambda\epsilon\chi\epsilon = \alpha\lambda\lambda\acute{\alpha}\sigma\sigma\epsilon\iota\omega$) from Elias [son of] $\rho\omicron\tau\epsilon\varsigma$ son of $\tau\epsilon\rho\chi\omicron\tau$.⁴ The price is 1 solidus and 2 trimisia. The date is the 10th Phaophi, 2 Indiction. The magistrates are Chael son of Psmô and Demetrius son of —,⁵ $\mu\alpha\lambda\lambda\omega\eta$. In l. 14 Suleiman the Amîr is also mentioned.⁶ There are 3 witnesses, among whom only Chael son of Psmô recurs elsewhere.⁷

415.

Or. 4879.—Papyrus. 5 *selides*; in all $41\frac{1}{2} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of an unsteady, ligatureless hand and 14 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Greek and Kufic characters. The notary is Jeremias son of Athanasius who wrote also Pap. Turin 1 (R. Accad. Tor., *Atti* xxiii. 341).

From Jême (Thebes).

[BUDGE.]

¹ The name is not visible. Senuthius is presumably the principal party in no. 415.

² But Chael son of Psmô is among the witnesses; *v.* no. 386.

³ V. Goodwin, *Aeg. Z.* 1869, 131.

⁴ In the endorsement $\tau\epsilon\tau\lambda\chi\omicron\tau$ which recurs Cairo stelæ 8422, 8483; cf. ? $\chi\epsilon\alpha\kappa\tau$. Pap. Bul. 10, $\rho\omicron\tau\epsilon\varsigma$ $\mu\omicron\iota\delta\iota\varsigma$ is in no. 417, *Aeg. Z.* 1878, 18, Cairo stelæ 8107, 8218 and in the Rainer *Corpus*.

⁵ V. no. 426.

⁶ V. nos. 417, 426.

⁷ Only the names $\mu\alpha\kappa\tau\epsilon\varsigma$ (= $\alpha\mu\alpha\kappa\iota\tau\epsilon$) and $\alpha\iota\kappa\iota\eta$ (*sic*) are remarkable.

Deed (*πρᾶσις*) by which Shenetôm son of Joseph, with the concurrence of his son John and his wife Rachel *ραχια*, sells to Senuthius son of Phoebamon his wife's house lying in the street *μυπουοταε*.¹ This he does to clear a debt of 9 trimisia which they had borrowed from Senuthius and were unable, on the *ἀσφάλεια* being presented, to repay. The date is the 12th Hathor, 4th Indiction. The magistrates are Peter and Souai *λαγουιτ*. There are 6 witnesses, some of whom recur in similar MSS.

The protocol preceding the Coptic text recalls that of no. 398, but here the Greek letters are no longer recognizable. Of the Arabic *الرحيم* can be read.

416.

Or. 4880.—Papyrus. 7 *selides*; in all $71\frac{1}{4} \times 3\frac{1}{4}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 89 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Kufic characters. The notary is David son of Psate (*v. no. 376*).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Hello *ζαω* son of David assigns(?) *τιροπολορει* *μνη*² to his children, Mena and Tsône, a house which he had bought (l. 29, *leg. μεταβουικ*) within the monastery of S. Phoebamon *μζορι* *μζαρι*. φ., to replace another sold by him in a time of need *ορισορ* *μετοιμότ*[τ]ης (*στενότης*) to Kosma son of Joseph. The date is the 8th Hathor, 1st Indiction.³ No magistrate is named. There are 3 witnesses one of whom recurs in similar MSS.

The protocol is in 3 lines;

■ عبد ■ 1.

2. [ان يصن] ح

3. سن] ة

417.

Or. 4881.—Papyrus. Broken off above. 2 complete *selides*; in all $20 \times 8\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 28 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (*v. no. 385*).

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Tanôpe *τανουπ* widow of Solomon and her children confirm the sale to —⁴ of their share of an *αιρ* which Solomon had previously sold but for which Tanôpe now receives a further sum, the final price being 2 solidi and $\frac{1}{2}$ a trimision. No date is visible. The magistrate is Sulciman the Amîr.⁵ There is but one witness, *†ερος* son of *νεσορ*.⁷

In no. 426 some of the above persons reappear.

¹ *V. no. 410.*

² So l. 4; but l. 12 the current year is called the 10th Indiction.

³ The name, now lost, was in the plural.

⁴ *†ερος* Cairo 4655 and *Πεσοῖς* *Aeg. Z.* xxxii. 48; also *νεγατ* Rainer *Corp.* clxiv.

⁵ *Cf. no. 445.*

⁶ *V. no. 407.*

⁷ *V. no. 414.*

418.

Or. 4882.—Papyrus. Broken off above. 8 *selides*; in all $49\frac{1}{2} \times 6\frac{3}{4}$ in.¹ The fibres are at right-angles to the text which is written in 99 lines of a large, almost ligatureless hand and 9 of witnesses' signatures. The notary is not named,

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Athanasius son of Peloustre πελουστρε and Thêre ουρε, τουμε² sells to his son Enoch a third of the αμρ inherited from his mother and situated ατταμεε. The price is illegible. The date is apparently (l. 6) the 13th Indiction. Of the two magistrates' names only a part of the 2nd is legible, Ππυ]μερ υπιακ/ κωμος, probably Peter son of Komēs. There are 4 witnesses, some of whom recur in similar MSS.³

419.

Or. 4883.—Papyrus. 7 *selides*; in all $45\frac{1}{2} \times 10\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 62 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (v. no. 385.)

From Jême (Thebes).

[BUDGE.]

Deed (*πρᾶσις*) by which Ananias son of Psês and Tmanna sells to Peter son of Zacharia υπεταλε (l. 21 πελααλε⁴) the whole μωτ (*masc.*)⁵ which he had inherited from his mother. The price is probably 5 solidi but is difficult to read. The date is not named. The magistrate is Flavius Colluthus, ἀρ(χων) of τριων κ[αε]τρ[ων]⁶ and μεμωμωμ. There are 3 witnesses all of whom recur in similar MSS,

420.

Papyrus C.—6 *selides*; in all $43\frac{3}{4} \times 11\frac{3}{4}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a much ligatured hand and 14 of witnesses' signatures. On the 1st *selis* are the remains of a protocol in large Greek and Kufic characters. The notary is Psate son of Pisrael who wrote also nos. 423, 425.⁷

Published and translated by Revillout, *Rev. égyptol.* i, 105.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

¹ $2\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

² Can this be for τουμε (cf. οουμε)? v. *Aeg. Z.* 1883, 161. It recurs Pap. Vienna ii and as τουμε in no. 457. For Peloustre cf. Ἰλλούστριος. The name recurs elsewhere.

³ Among them is a priest of the church of S. Isidore.

⁴ πετρος υπεταλε recurs in nos. 408, 414.

⁵ An unknown word. It clearly designates a building, the phrase αμμερεμετε μαρτυρ being applied to it.

⁶ V. no. 398. Ἀρχων is similarly used in Pap. Bul. 10 (78). The titulature here is as in nos. 405, 408.

⁷ Psate is also the writer of a series of ostraka in various collections, e.g. Cairo 8270, 8276, 8286 &c. He also appears as witness in no. 421.

Deed of settlement (διάλυσις) or quittance (ἀμεριμνία) in which Stephanus, Chareb xapev and Abigaia with the consent of their father Samuel address their aunt Elizabeth and her husband Abraham. They recall the last year's litigation with them as to the inheritance of their maternal grandparents, the division of the property then made by the magistrates and a further mutual settlement arranged by the mediation of the local magnates ζευνοοσ υρωουε.¹ In the present document they finally undertake not again to proceed against Elizabeth and Abraham in reference to this property. The date is the 10th Payni, 7th Indiction εβλουηε αϛ.² The magistrates are Athanasius son of George and Victor son of Joseph³ ααυ/υ/υ/. There are 6 witnesses (among them the 2 magistrates) some of whom recur in nos. 399, 423.⁴

Nos. 399, 421, 424 are concerned with some of the parties to this deed.

The protocol shows parts of 4 Arabic lines, the 2nd of which is لا اله الا الله, [حد] and محمد, [سول الله].

Ll. 3, 4 are preceded by some tall Greek (?) letters.

Revillout's copy is extremely inaccurate; in no case where he adds 'sic' does his text coincide with that of the MS.

421.

Papyrus CI recto.—9 selides; in all 57 × 7¼ in. The fibres (except in the 1st selis) are at right-angles to the text which is written in 79 lines of an irregular, considerably ligatured hand and 34 of witnesses' signatures. On the 1st selis are the scanty remains of a protocol in Greek and Kufic characters. The notary is John son of Lazarus who wrote also nos. 424, 441, Pap. Berl. *Aeg. Zeitschr.* 1891, ii, Pap. Rome 1 (= Ciasca no. vi).⁵ Published and translated by Revillout, *Rev. égyptol.* i. 102.

From Jême (Thebes).

[RANKIN AND GOODWIN.]

Deed of settlement (διάλυσις υἱοσύτητων) addressed by Abigaia daughter of Samuel and Tshenoute⁶ and wife of Daniel to her aunt Elizabeth daughter of Epiphanius and wife of Abraham. The share of Elizabeth in the house of Epiphanius is defined and recognized by Abigaia. At the end of the text a postscript is added by the husbands, Abraham and Daniel. The date (ll. 6, 78) is the 8th Phaophi, 3rd Indiction ιαλ/τρητηε αϛ.⁷ The magistrates are Victor son of Thomas and Ananias son of Abraham ααυηουε. There are 14 witnesses some of whom recur in similar MSS.⁸

The parties to this document reappear in nos. 399, 420, 424.

I cannot read the protocol.

¹ So in no. 424.

² Cf. Stern, *Aeg. Z.* 1884, 161 and Krall, *Mith. Riv.* i. 19.

³ V. no. 423.

⁴ For one of them a deacon of the church of the Apostles writes; cf. Pap. Bul. 12 bis.

⁵ John's property is mentioned in no. 422, l. 43.

⁶ Cf. the name χηουίτο *Miss. franç.* iv. 680.

⁷ V. no. 420.

⁸ Among them a priest of the church of S. Paternouthius (cf. Pap. *Aeg. Z.* 1891, ii and no. 404, note) and 2 former magistrates παποττααυηουε; v. no. 395.

422.

Papyrus CIV.—Broken off above. 7 *selides*; in all $48\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text which is written in 71 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

[D. BREWER.]

Deed of settlement and partition (*διάλυσις, μερισμός*) in which Stephen the son and Theodorou¹ and Synagape, — deceased (?) and represented by his aunt, Victorine — the grandchildren of Germanus recall previous litigation in the same year regarding the house of Germanus in the street *κοττωλ* and hereby define and recognize the share in it of Senuthius, another of Germanus' sons. The deed is exactly parallel to Pap. Louvre 1 (Revillout, *Actes* 98*b*), which defines the share of Stephen in the same house. Indeed the latter may be the result of the litigation to which our text refers. The date is the 3rd Indiction. The magistrate's name is not preserved; but Komes son of Chael was *διοικητής* in the same year (l. 14). There are 7 witnesses several of whom recur in similar MSS.²

On the family of Germanus *cf.* no. 397.

423.

Papyrus CV.—Broken off above. 7 *selides*; in all $50\frac{3}{4} \times 6\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 103 lines of a much ligatured script and 25 of witnesses' signatures. The notary is Psate son of Pisrael (*v.* no. 420). *Published* and translated by Revillout, *Rev. égypt.* i. 101, *Journ. As.* 1877, ii. 271 and *Chrest. démot.* cxxxiii.³

From Jême (Thebes).

[D. BREWER.]

Deed of settlement (*διάλυσις, ἀμεριμνία, μερισμός*) in which George son of Loula *ΛΟΥΛΑ* or *ΛΟΥΛΕ* and Elizabeth recalls the previous adjudication of his father's and maternal grandparents' *εἶοτε* or *εἶοτε ὑπαπιας* property which took place in the church of S. Cyriacus.⁴ In this he had shared and he now disclaims any right to further interference with his mother's possession. The date is the 7th Indiction *α'ϣ*.⁵ The magistrates are Athanasius and Victor *ΛΑΥΡΩ/*. There are 7 or 8 witnesses (among them one of the magistrates) some of whom recur in similar MSS.

With this *cf.* no. 424. The parties reappear in nos. 399, 420, 421.

¹ This is a woman. *Cf.* the names Stephanou, Staurou.

² Among them the name *α'ροο'τ* which recurs Pap. *Aeg. Z.* 1891, ii and *π'ρασε* or *π'ρησε*.

³ These copies differ somewhat but neither is accurate.

⁴ *Cf.* nos. 425.

⁵ *V.* no. 420.

424.

Add. 31,290, ff. 281-284.—Paper. This is C. W. Goodwin's copy of "a papyrus in the possession of — Joad Esq." No measurements or other description are given. The notary is John son of Lazarus (*v.* no. 421).

Above the Coptic text are the remains of a Greek and Kufic (?) protocol.

The original from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Deed of settlement (*διάλυσις*) in which George son of Loula *ΛΟΥΛΑ* and Elizabeth *ΛΙΖΑΒΕΤ* (both deceased),¹ addressing his half-brother and sister Isaac and Kyra *ΚΥΡΑ* and their father Abraham *ΑΒΡΑΗΜ* *ΕΠΙΤΟΜΗ* *ΕΟΤΑΙ*,² recalls a recent *πικαιρος* *παι* suit which he had brought against them regarding the inheritance of their common mother Elizabeth. A partition of all the estate had then been agreed upon at the instance of *ΖΕΜΗΘΟ* *ΗΡΩΝΗ* *ΠΟΡΟΦΟΡΟΣ* *ΚΑΤΑ* *ΠΙΟΤΤΟ*.³ George therefore now undertakes not to bring any further action in the matter. The date is the 2nd Phamenoth, — Indiction. The magistrates are John son of Victor and Isaac son of Constantine *ΠΑΛΑΜΗΘΟ*. There are 8 witnesses some of whom recur in similar MSS.⁴

For recurrences of the same parties *v.* references in no. 399.

The protocol shows parts of 6 Greek lines and one presumably Kufic but left blank by Goodwin. The formulæ are *ΕΝ ΟΝΟΜΑΤΙ Κ.Τ.Λ.*, *ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ Κ.Τ.Λ.* with the name of *Αβδελλα αμυρα*.⁵

425.

Or. 4884.—Papyrus. Broken off above. 8 *selides*; in all $64\frac{1}{2} \times 16\frac{1}{2}$ in.⁶ The fibres are at right-angles to the text which is written in 119 lines of a much ligatured hand and 35 of witnesses' signatures. The notary is Psate son of Pisrael (*v.* no. 420).

From Jême (Thebes).

[BUDGE.]

Deed of settlement (*διάλυσις* *ιχνοεις*, also *πρᾶσις*) addressed by Peter son of Phener and Maria daughter of Theodore his wife to Phoebamon son of George and Sophia his wife another daughter of Theodore. By it the shares of Phoebamon and Sophia in the property of the deceased Theodore are defined and recognized. Reference is made to the *ὄρος* obtained as to this property in the previous year. The present settlement is drawn up in accordance with the will of Theodore (l. 147) and in pursuance of an

¹ This document is therefore posterior to no. 423, in which Elizabeth is living.

² *V.* no. 399. Kyra recurs *Aeg. Z.* 1878, 26 (1 as title), Rainer *Corp.* 129 Cairo stele 8606 and Paris, Gk. pap. 21.

³ *Cf.* no. 420.

Among them the names *ΠΙΠΙΣ* (*sic?*) and *ΕΦΡΑΙΜΕ* (*v. Aeg. Z.* 1878, 13).

Cf. the protocol of no. 398.

⁶ $16\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

oath ὄρκος ἀπαυ and a μεσιτεία (μεσιτεία¹) undertaken by Phoebamon. A copy of the oath (ἴσον ὄρκι) is added after the text. The μεσιτεία had been drawn up in the church of S. Victor ἡγοῦνι πικαλμν[ι]κος ἀγιο παρωνηστις πατριος [α]ββα βικτωρ.² The date is the 12th Indiction. The magistrates' names are not preserved but the above-mentioned ὄρκος had been obtained before Justinus, pagarch of Hermonthis.³ There are 5 witnesses one of whom recurs in similar MSS.

426.

Or. 4660.—Papyrus. Broken off above. 1 long *selis* and a part; in all 18×8 in. The fibres are at right-angles to the text which is written in 31 lines of a much ligatured hand (the last 3 lines being on the *verso*) and 6 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

Quittance (ἀμεριμνία⁴) in which Peter son of Komes, addressing Daniel son of Pachom (?) and Tanôpe τανκοπε daughter of Abraham and widow of Solomon, recalls previous litigation relating to certain chattels κερε σκεῦη which they had stolen ἡτατῆνιτοῦ μ[χι]οῦ or ζηοῦκλοπῆν from his house. He had now cited them (παρασκευάζειν) before other magistrates that a restitution of all the stolen goods τηραιται (πραῖδα *praeda*) might be ordered; but at the intercession of the local magnates ζεικεμοσ ἡγοῦρε ζηπκαστρον had been content with 10 $\frac{2}{3}$ solidi εαικατηῖτη εββα εοντ &c. He now therefore declares that he has no further legitimate claim (εὔλογον) against them and undertakes not again to sue them. No date is given. The magistrates were in the first suit Suleiman the Amir,⁵ in the second Demetrius and Chael διοικηταί.⁶ There are 6 witnesses — among them the 2 last-named magistrates, — some of whom recur in similar MSS.

In no. 417 some of the parties to this deed reappear.

427.

Papyrus XL.—1 complete *selis*; in all 15 $\frac{3}{4}$ ×7 $\frac{1}{2}$ in. The fibres are parallel with the text which is written in 15 lines of a small, rarely ligatured hand and 5 of witnesses' signatures.

From Jême (Thebes).

[BURTON.]

¹ Cf. Mitteis in *Hermes* xxx. 616 and no. 446 below.

² Cf. no. 423 and for these epithets Revillout, *Actes* 87. The corresponding Coptic terms, *ib.* 80.

³ In no. 420 a ὄρκος is mentioned.

⁴ *V.* nos. 420, 423.

⁵ *V.* nos. 414, 417.

⁶ The former recurs probably in no. 414; for the latter *v.* no. 385.

On the *verso*; **тєнтрїротпн итаина ситє потєнф.**

428.

[STUART GLENNIE.]

Mortgage (*ἀσφαλεσιτηρῶν*) by which [Isaac son of Abraham⁴] admits a debt to [Senuthius the priest] of 2 solidi and promises, in the event of the money not being paid within the delay specified (*προθεσμία*) viz. 40 days, to hand over to [Senuthius] his new house situated above the canal (? *ἐπὶ τοῦ ὕδατος*). The oath on the *verso*, sworn by Isaac's son Peter, refers to 4 more solidi (?) also advanced by Senuthius. The date is not visible. No magistrate is named. There are 4 witnesses, some of whom recur in similar MSS.

429.

From Jême (Thebes).

Cf. with this document no. 441.

* The names are preserved only in the witnesses' signatures and the endorsement. Abraham is probably the husband of Elizabeth; v. no. 399.

430.

Or. 4665.—Papyrus. In 2 separate frags.; in all $7 \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 9 lines of a much ligatured hand. The notary is Aristophanes son of John (v. no. 385).

From Jême (Thebes).

Document (ἐγγράφον) in which Maria daughter of Isidore addresses Christodorus χριστοῦτ¹ son of Daniel to whom her son Colluthus had lent (?) a solidus. She seems here to declare that she will make no further claims μεταδορον πλημακ,² the loan having presumably been repaid. The text is too fragmentary to be clear. No date, magistrate or witnesses are mentioned.

431.

Or. 4666.—Papyrus. In 3 not consecutive frags., all much damaged; in all $8 \times 8\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 11 lines of an exceedingly clumsy, unskilled hand and about 8 of witnesses' signatures, some 6 being on the *recto*.³ The scribe appears to be Christodorus [son of Daniel].

From Jême (Thebes).

Deed of security (ἀσφάλεια) in which Peter son of —, Onnophrius οννοφιριος son of — and corco son of Patermuthius address Daniel son of Pachôm. The subject of the document is clearly the repayment of a loan contracted in time of need ατεχρις ζῶντος; but the state of the text makes it difficult to say more. There is no date or magistrate mentioned. There are about 7 witnesses one at least of whom recurs in similar MSS.

432.

Or. 4667.—Papyrus. 1 *selis*; $5\frac{3}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 12 lines of a very clumsy, uneven script. The author seems himself to be the scribe. There is an endorsement in 1 line on the *verso*.

From Jême (Thebes).

Deed of security (ἀσφάλεια⁴) by which Paul son of John of παυλας⁵ in the nome of Hermonthis admits his debt of half a solidus to Daniel son of Pachôm and promises to repay it by the month of Payni πτανομορις πυος πικ παπαωνος. No date or magistrates' names appear. There are 2 witnesses neither of whom recurs elsewhere.

¹ His name is in full in no. 400.

² V. no. 426.

³ But those on the *recto* probably relate to another document.

⁴ So probably in the endorsement.

⁵ Cf. perhaps a name in no. 391.

433.

Or. 4668.—Papyrus. $9\frac{1}{2} \times 6\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 17 lines of a ligatured and untidy hand. No scribe or notary is mentioned. On the *recto* is part of an account in a different hand which was the earlier text of the two.

From Jême (Thebes).

Deed of security (ἄφαλει ἀσφάλεια) addressed by John son of Patermuthius, inhabiting τιορ παχίου, to Daniel son of Pachôm and undertaking to repay him a loan of half a solidus. The date is the 1st Thoth. No magistrate is mentioned. There are 3 witnesses one of whom perhaps recurs elsewhere.

434.

Or. 4885.—Papyrus. 1 *selis*; $12\frac{1}{2} \times 8\frac{1}{2}$ in.

I. *Recto*. The fibres are at right-angles to the text which is written in 14 lines of a small, considerably ligatured hand and 3 of witnesses' signatures. The notary is Komes son of Abraam from τει, in the nome of Coptos.¹

From Jême (Thebes).

[BUDGE.]

Undertaking (ἐπιτροπή) by which Souai κοταβι son of Paham from τει acknowledges a debt of $1\frac{1}{2}$ solidi, advanced by Phanê² son of Peter of Jême, to be spent in sowing a corn-field for him στραχοστεικος οτοας ηλιαρο πακ ζαροϋ ζηλιαροι, and apparently promises to repay it. The reading of many words is however doubtful and the sense obscure. This document was to take the place of the ἀσφάλεια which the creditor had required. The date is the 16th Mesore, 1st Indiction. No magistrate is mentioned. There are 2 witnesses, both from τει, one of whom perhaps recurs elsewhere.

The title of this document—there called ἀσφάλεια—is in one line on the *verso*, clearly earlier than the other text on that side.

II. *Verso*. The fibres are parallel with the text which is written in the reverse direction from the above in 17 lines of a very clumsy, irregular hand and 12 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 411, 414.

Document (ἔγγραφον) in which Cosma and Souai sons of Severus σεβροϋ recall previous litigation as to an ἀσφάλεια and undertake not to sue Pisenthios son of John (?) and his brothers regarding it in future. No date or magistrates' names occur. There are 2 witnesses one of whom recurs in a similar MS.³

¹ Amélineau, *Géogr.* 530, gives two other localities of this name and there is a fourth in *Méms. de la Miss.* iv. 535 (= Ταση, *Acta SS.* May iii. 33*, §52).

² Recurs as Phanios in no. 414.

³ The name of one is ζαρϋ.

438.

Papyrus CI *verso*.¹—V. the description of no. 421. The fibres are parallel with the text which is written in 17 lines of a moderately ligatured hand and 5 of witnesses' signatures. The notary is Souai son of Philotheus (*v.* no. 400). The present text is upon the lower part only of the *verso*.

Document (ἑγγράφον) addressed by Colluthus son of Constantine the λαμπρὸς to Senuthius son of Germanus² and Cosma son of Pelis πελῖς, who had given surety (ἐγγύα) to him for Isaac and Synagape son and grandson of Abraham, and had then sent them northward. Subsequently, at the demand of Colluthus, their guarantors had produced them; but the ἐγγύα which should thereupon have been returned, could not be found; hence the present document which declares that Colluthus has now no claims against Senuthius and Cosma. There is no date nor magistrates' name, though one of the 3 witnesses ἀνα βικτωρ son of παῖς is παπὸς ἱεροπόλῃ of Jême.³

439.

Or. 4661.—Papyrus. $9\frac{1}{2} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 8 lines of a considerably ligatured hand and 3 of witnesses' signatures. There is a short endorsement on the *verso*. The author himself is the scribe.

From Jême (Thebes).

Document (ἑγγράφον) by which Papnuthius παπνούρτος son of Matthew and Maria μαρίαῖν address "their father" Daniel,⁴ undertaking to maintain him εἰς τὸ θέλημα τοῦ θεοῦ at God's pleasure, in return for his gift to them of his house which shall again become his should they forsake him. No date or magistrates are mentioned. There are 3 witnesses one of whom is Aristophanes [son of John] (*v.* no. 385). The endorsement is in Greek.

440.

Or. 4664 A and B.—Papyrus. Two MSS., one complete, the other fragmentary; the former $7\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres are at right-angles to the texts which are written in a much ligatured, difficult hand. The notary of both was evidently Aristophanes son of John (*v.* no. 385), though his name is not given.

From Jême (Thebes).

A. A financial document in the form of a letter the purport of which it is difficult to comprehend. It is addressed by Saul (?) son of Abdella ἀβδάλλα to Daniel son of

¹ This MS. is called Pap. xcix by Goodwin, *e.g.* *Aeg. Z.* 1869, 130.

² *V.* no. 397.

³ *V.* no. 427.

⁴ Daniel is the father of Maria; *v.* no. 400.

Pachôm¹ and relates to something to be paid as the tax (δημόσιον) for the 7th and 8th Indictions or years 105 and 106.² After a number of figures and abbreviations we read ΑΥΓΟ ΠΕΤΕΚΗΑΤΑΔΥ ΤΗΡΩ ΧΙΑΠΟΛΕΞΙΣ ΕΡΩΩ and, after some illegible letters, ΠΠΕΚΤΙΛΑΔΥ ΠΑΡΑ ΤΕΚΠΙΤΤΑΚ/³ ΠΡΟΣ ΤΟΥΟ ΠΛΙΟΙΚ/ ΠΤΕΚΤΙΠΕ +. The date, the 8th Tybi, 7th Indiction, is followed by διαγρ^ς ρ ας απ^ς μμ ιβ ρ γ κδ^ς απαμιρ^ς ρ κδ^ς μη γι ρ ας γ ιβ^ς μη.

B. What remains of the text is identical with some phrases in A.

441.

Or. 4663.—Papyrus. Partly broken on the right. 2 almost complete *selides*; in all 11×9¼ in. The fibres are at right-angles to the text which is written in 14 lines of a moderately ligatured script and 1 in the hand of a witness. The notary is John son of Lazarus (*v.* no. 421). On the *verso* is an endorsement in 1 line,

From Jême (Thebes).

Document (ἔγγραφον) in which Philemon, Panachôre and Prese (?) πρεσε, πρησε sons of Joseph address the children of Athanasius and of Katharon κολορον, the latter being herself a daughter of Daniel.⁴ A wall had been built by the writers, at the bidding of the διοικητής, Peter son of Komes,⁵ apparently between their property and that of the persons addressed. For this (or for its rebuilding) the cost is now to be divided, the wall being the joint property of both parties. The text is obscure. The date is the 1st (or 4th) Pharmouthi, 7th Indiction. There are 5 witnesses none of whom recurs elsewhere.

Cf. with this document no. 429. A fragt. of this MS. is now numbered Or. 4669(3),

442.

Add. 31,290, fol. 291.—Paper. This is C. W. Goodwin's copy of a (? complete) papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original presumably from Jême (Thebes).

[MRS. A. A. GOODWIN.]

Financial document in which Mark and Peter are named, the former stating that he has given or paid 10 drachmas τετραυ and other sums, though the text is too obscure to allow of a complete description. There is no date or magistrate's or witnesses' names.

¹ *V.* nos. 400 &c.

² Presumably these are the corresponding Mahomedan years. 7th and 8th Indictions would be A.H. 106, 107 which should perhaps be read for 105 and 106. But Aristophanes wrote nos. 405, 408 which are dated over 30 years later.

³ For a peculiar use of *πιττάκιον* *v.* Hogarth in Fl. Petrie's *Koptos*, 28.

⁴ *V.* no. 400.

⁵ *V.* no. 418.

They recall her care of them in misfortune $\zeta\upsilon\pi\epsilon\upsilon\eta\iota\varsigma\epsilon$ when all others, including their undutiful son Zacharia, had deserted them. The latter, forsaking them as soon as he was of age $\zeta\upsilon\tau\epsilon\tau\eta\sigma\tau\ \eta\tau\alpha\kappa\alpha\eta\sigma\tau\upsilon\gamma\ \epsilon\gamma\epsilon\iota\ \epsilon\iota\varsigma\ \eta\alpha\iota\kappa\iota\alpha\eta\ \alpha\gamma\alpha\eta\alpha\chi\omega\pi\epsilon\iota\ \eta\alpha\gamma$, had maintained others on what he had stolen (?) from his parents $\alpha\gamma\tau\epsilon\phi\epsilon\iota\ \eta\zeta\epsilon\eta\kappa\epsilon\pi\omega\mu\epsilon\ \zeta\upsilon\pi\epsilon\tau\epsilon\gamma\omega\gamma\tau\ \eta\mu\sigma\ \zeta\upsilon\pi\alpha\sigma\tau\ \eta\mu\omega\ \epsilon\iota\omega\ \eta\omicron\chi\omega\varsigma\ \epsilon\upsilon\epsilon\eta\mu\epsilon\ \alpha\eta$. He is therefore excluded from participation in their property, all of which they assign to their daughter and granddaughter.¹ They entrust Terêt with their funeral and the payment of the customary civil and ecclesiastical dues $\eta\varsigma\omicron\alpha\varsigma\eta\ \eta\varsigma\pi\epsilon\eta\alpha\mu\omega\alpha\ \eta\varsigma\tau\epsilon\eta\pi\pi\omicron\varsigma\phi\omicron\tau\alpha\ \eta\omicron\epsilon\ \eta\chi\iota\varsigma\tau\iota\alpha\eta\omicron\varsigma\ \eta\mu$.² No date is visible, but Victor and Herai reappear in Greek pap. ccx (= *Journ. of Philol.* xxii. 271) which is dated 619 A.D. No magistrate is mentioned. There are 3 witnesses none of whom recur in the related Greek texts.³

446.

Or. 5655.—Papyrus. 2 frags.; respectively $2\frac{1}{2}\times 6$ and $4\frac{1}{4}\times 6\frac{1}{4}$ in., the smaller preceding the larger. The fibres are at right-angles to the text which is written in 8 and 11 lines of a small, uneven and ligatured hand. There is an endorsement in 1 line on the *verso*.

[A. C. HEADLAM.]

Deed of mediation ($\mu\epsilon\sigma\iota\tau\epsilon\acute{\iota}\alpha$ ⁴). From the endorsement it appears that the principal party to the deed is Surus(?) who is presumably the person addressed in the 2nd sing. Tapia appears to be his wife. Three "free" women, of whom Tsouai⁵ daughter of Talea is the last, make a declaration ($\delta\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}\nu$) referring to Paternuthius and his mother and to the arrival of Surus (?) to take a wife for — ?

The following is the text;

Fragt. 1. ■ ΠΙΕΤΗΑΤΟΣ + ΚΑΤΑ ΤΑΙΤΗΣΙΣ ΗΠΚΤ[ΡΟΣ ? ?
 ■ ΟΥΑ ΧΟΤ ΗΠΟΟΣ ΧΕΑΤΗΑΤ ΗΠΑΤΕΡΗ[ΟΤΤΕ ?
 ■ ΘΕΤΑΙΡΗΟΣ + ΠΡΕΣ ? ? ?
 ■ ΤΑΙΧΗΑΛΩΤΙΣ ΗΤΑΠΙΑ ? ? ?
 ■ ΗΑΚ ΗΤΕΡΕΤΕΚΣΗΕ ΟΤΗ ΖΗΤΑΙΧΗΑΛΩΤΙΑ
 ■ ΕΤΣ ΕΡΟΚ ΧΕΒΙΟΥΩΥ ΠΣΕ ΠΛΩΗΡΕ
 ■ ΑΤΩ ΗΠΑΤ ΗΛ ? ■ ■ ? ?
 ■ ΤΑΣΙΣ ■

¹ An elder son is excluded in favour of a younger in Pap. Bulak 2.

² Cf. nos. 397, 399.

³ Though Dios ΠΗΑΤΡΟΣ and Dios son of ΚΩΣΤΟΣ may be compared with namesakes in pap. ccix.

⁴ Cf. no. 425.

⁵ Cf. the masc. ΟΥΑΙ. For ελευθέρα cf. *Acg. Z.* 1884, 151.

■ α ■ π² ■ ρ ?
 ■ π . . . ερ² ■ πρ²ουε ?
 χι[ιτενο]² ρα²ε²ε² ε²ρ² . . . ρ²ι²ο² ι²ν²ε²ω²τ² ι²π²ρ²
 ? ? (σι²π²ο²ι²)
 ? ?
 ι²ω²σ²ι²φ² ?
 ? ?

448.

Papyrus IV (leather), D. — $21\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in one column of about 48 lines, is written in a regular, sloping hand, smaller than that of the preceding no. but of the same type. Still less legible than A. The notary's name is not visible. For observations on the text *v.* Crum, *l.l.*

From Aswân.

[TH. LEGH.]

Will (διαθήκη²) in which Eudoxia of Kêlsei on the east (bank) daughter of Sergius σερκις(?) and Natia addresses Maria, Seion and Athanasia daughters of Joseph the sailor and of Eirene of the same town. She recalls the loan by Joseph (since deceased) of 19 solidi to her grandmother Thecla (*v.* the last no.) and mother and the further loan to herself of 9 solidi and she now confirms to the daughters of Joseph the possession of her whole κτήμα "from its southern to its northern boundary." The deed is dated the 19th (?) Phaophi, 3rd Indiction. The following is the text.

Recto.

sic φλαυφι ιθ(?)

- [+ α] η ονοματι του πατρος και του υιου και του αγιου π²ν²α²το²ς ι²η²α²κ/ τ²ρι²τι²ς
 [α] η οκ σ²τα²ο²ξ²ια τ²υ²ε²ρ²ε ι²η²α²κα²ρι²ο²ς σ²ερ²κι²ς τα²μα²α²τ²ε τ²η²α
 κα²ρια πα²τ²[α] τ²ρι²τι²νο²ι²ς κ²η²σ²ε²ι ι²ε²ι²ε²β²τ² ο²ι²σ²α ι²η²α²ρια τ²υ²ε²ρ²ε
 [ι] η ι²η²α²κα²ρι²ο²ς ι²ω²σ²ι²φ² ι²η²ε²ρ²ε τα²μα²α²τ²ε ε²ι²ρ²η²νι² π²ρι²τ²κε²ι²θ²ο²ι²ς
 5. κ²η²σ²ε²ι ι²η²ε²β²τ² χ²ε²ρ²ε²ι²α²ν α²τ²α²α²τ² ι²η²α²α²τ² ο²ε²κ²α ι²η²η²α²α²τ²
 η²α²τ²α ε²ι ε²ρ²α²τ² ι²ω²σ²ι²φ² η²ε²τ²η²ε²ι²θ² α²τ²χ²ι²ν²τ²ι²ς ι²η²ο²λο²κο²τ²/
 ι²η²ο²ο²τ²ι ? ? ?
 ? ? η²ε²ι²ρ²η²ν²α² η²α²τ² α²τ²ω ο²η α²τ²ε²α²ι² ?²?²?²?²
 η²α²τ² ο²η ε²τ²ε²ρ²ε²ι²ν²τ²ι²ς ι²η²ο²λο²κο²τ² ι²η²ι²ε²ρ²ε²ω²τ² α²η²ο²κ
 10. σ²τα²ο²ξ²ια α²ι²ε²ι ? ? ?
 α²ι²ε²ι²ο² η²ο²τ²κο²τ² ι²η²ε²ρ²ο²ς ? ?
 ι²η²κο²τ² ι²η²ε²ρ²ο²ς α²ι²χ²ι²ς ι²η²ο²λο²κο²τ² α²τ²η²κο²τ² ι²η²ε²ρ²ο²ς πα²τ²
 α²ι²ε²ι²ο² ι²η²α²τ² ι²η²ε²α²η²α²ς²ι²ο²τε η²ε²ι²ο²λο²κο²τ² τ²η²ρ²ο²τ² ι²η²α²ι
 χ²ι²ο²τ² α²η²ο²κ ι²η²α²ς²ι²ο²τε σ²ε²ι²ρ²ε ι²η²ο²τ²τ²υ²ν²ι² η² ?

¹ These names are followed presumably by crosses.

² This was clearer when the facsimile in Legh's *Narrative* was made.

15. ики теног дв зра зупоот нзоот иинкезоот тнрот
 етнот нто иариа иисеикон инаоанаџа итотн ето ихоџе
 ехипектнџа зипџитхоџе ии етранити мететнотџоу
 етлаџ инетнџнре и^{ie}нетнџеере запаџос итотн[4 or 5 let.]хоџе
 ехипектнџа хиптоу и^{???}нре уаптоу ипеизит хн ?
20. и[4 or 5 let.]упоот итотн нето ихоџе ехипектнџа уа^{??}н[нре]
 и[нетн]нре ато уа^{??}н^{??}еџа тнрот етнот иинџос ?
 [4 or 5 let.]уахе ишнтн ете анок потурпсџа^{??} ете нанре ете ннре
 ? ете ? ? ?
 паротџоџе и^тнџо епеџ ипннре ипепна етоџаџ ?
25. ? ? ато ?
 етнџаџ ? ? ?

About 12 more lines. Towards the end анок is twice visible.

Verso.

[ТА[?]ЛО]ики нџџаџџа итасџн^{??} (sic) тџ сџикон ииџаџа
 (sic) инаоанаџа +

449.

Papyrus IV (leather), B.—15×9½ in. The text, in one column of 37 lines, is written in a regular, sloping hand, similar to those of the preceding nos. The ink is in many places much faded. There is an endorsement of 9 lines on the *verso*, the last giving the notary's name, John the deacon son of Mena, who wrote also the next no. The MS. was folded 7 times across its width.

From Aswân.

[TH. LECH.]

Deed in which Menanta daughter of Mariham native of Kyrshê¹ but living at Pordippa² and Ananias [her husband]³ address their son Abraham(?) and his wife, also named Menanta, to whom they sell 5 portions of land termed *ваикаџ*.⁴ The details of the transaction cannot be clearly determined. The date is the 1st year of the reign of king John (*v.* the next no.). Various high offices are held by George (*v.* the next no. and no. 451), to whom "all the Ethiopians, from Tilimauara⁵ to the Castrum of Philæ," are said to be subject. Metania is bishop of Korte while Marcus, Peishate and и^их^ен^ко^та⁶ bear titles illegible or unintelligible. The following is the text.

Recto.

сџ зра зитнтеро зитџорн ироине ипен
 фил^х н^{ie}ро ии^инотте иџанине ерепаша^т/

¹ On E. bank, between Dendur and Dakkeh.

² Unidentified.

³ Note that the husband's name was added later.

⁴ A form apparently analogous to *вапоот*, *Aeg. Z.* 1869, 131.

⁵ The explanation suggested by me in *Rec. de Trav.* is not satisfactory. The Galla tribes do not appear in these regions till much later.

⁶ This is written as if abbreviated. The name, as Michenkouda, is found in a text from Wady Gazal; *v.* no. 447.

- [illegible]

¹ May be the same word as in l. 5.

² Perhaps c is written above o.

⁴ For these terms v. next no., l. 21.

³ Possibly nothing missing.

ΠΕΝΤΑΤΑΛΤ ΗΠΟΤΘΙΟΣ ΕΤΕΛΑΝΕ ΕΙΣ ΗΑΙ ΟΤΗ
 ΔΙΧΙΤΟΣ ΔΗΛΗΡΟΣ ΠΕΝΤΑΤΑΛΤ Η ΕΤΕΕ
 ΕΚΕΤΗ ΠΤΑΤΑΛΤ ΗΠΟΤΘΙΟΣ ΧΕ ΕΤΟΟΤΕ
 ΗΛΑ[Α][?] ΕΡΩΟΕ ΔΗ ΨΕΛΧΕ ΝΕ ΕΤΕΕΠΟΤΩΡ[?][Χ]
 [ΟΤ]Η ΔΕΝΗΠΕΙ [Γ]Ρ[Α]ΠΗΑΤΙΟΗ ΕΤΟΟ. ΕΤΕΛΑΝΕ
 ΕΤΕΡΑΝΕΙ ΠΤΕΛΙΑ + Α[ΗΟ]Κ ΚΩΔ[ΗΗΗ] ΠΕΠΡΕΣΕΤΕΡΟΣ
 ΑΝΑΛΗΛΟΤΕ[Ε] ΠΑΡΑΚΑΛΕΙ ΠΗΟΙ ΤΙΟ ΠΗΤΡΕ + ΔΗΟΚ ΣΕΤΗΡΟΣ
 ΠΕΠΗΠΗΑΚ ΔΙΣΕΛΙΟΣ ΠΧΑΡΤΟΤΑΛΡΙΟΣ ΗΤΑΛΗΕΟΣ
 ΑΝΑΛΗΛΟΤΕΣ ΠΑΡ]ΑΚΑΛΕΙ ΠΗΟΙ ΔΙΣΕΛ ΠΕΠΡΑΠΗΑΤΙΟΗ ΔΤΩ
 [ΤΙΟ ΠΗΤΡΕ Ε]ΓΡ/ ΠΗ ΠΕΣΟΡΗ Η ΠΔ/ ΤΕ +
 (BLANK)

453.

Papyrus IV (leather), K.— $9 \times 6\frac{3}{4}$ in. The text, in one column of some 25 lines, is written in a regular, sloping hand similar to those of no. 448 *above*. There is but little of it now legible.

From Aswân.

[TH. LECH.]

Document (ἔγγραφον) addressed by Abraham the sailor ΠΗΘΩ to —. It deals with certain land and mentions 3 solidi, perhaps as its price. Several witnesses' names follow the text. The date is the 30th Epiphi.

454.

Papyrus IV (leather), L.— $11\frac{1}{2} \times 7\frac{1}{2}$ in. The text here is in a less careful hand than the others. Very little of it is legible.

From Aswân.

[TH. LECH.]

Legal document, of which the exact nature cannot be determined. It had two authors, [?]ΕΙ ΠΗΠΗΑ, ΕΠΕΖΑΙ, who make a request of — (masc.) in reference to money which they had had of him.

455.

Papyrus IV (leather), H, I.—Together about $10\frac{1}{2} \times 8\frac{1}{2}$ in. These are probably parts of one MS. The text is in some 30 lines but is wholly illegible.

456.

Papyrus IV (leather), M, N, P, Q.—Small, illegible frags. of other MSS., the largest about $6\frac{1}{2} \times 5$ in.

457.

Or. 72.—Papyrus. This is the *verso* of no. 375.

The text, in 2 columns of 39 lines each, is written in a much ligatured hand with many abbreviations, differing from that on the *recto*. There does not appear to

F F

have been anything before l. 1 (*cf.* no. 375); it may therefore be presumed that this is the later of the two texts.

Two parallel lists of proper names, the abbreviation $\alpha\iota\tau\iota\phi\omega$ standing in every line between those in the left- and right-hand columns, thus; l. 1. $\tau\iota\alpha\tau\omicron\iota$ S $\pi\alpha\tau\alpha$ τ $\kappa\omega\alpha$ $\alpha\iota\tau\iota\phi\omega$ $\rho\epsilon\omega\rho$ $\kappa\omega\alpha$ $\pi\epsilon\sigma\sigma\omicron\iota$. It would seem therefore to be a list of sureties ($\alpha\iota\tau\iota\phi\omega\nu\eta\tau\acute{\eta}\varsigma$), though whether these are represented by col. 1 or 2 is uncertain. Several of the names are to be found in both columns. Many of the persons recur in other Jême MSS.¹

Below the text are 22 in. of blank papyrus.

458.

Or. 4833(1).—Papyrus; complete; $3\frac{1}{4} \times 12\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in 5 lines of an uneven, ligatureless hand. The scribe is Ananias the priest.

From Luxor.²

[HORNER.]

Application ($\epsilon\upsilon\tau\acute{\alpha}\gamma\iota\omicron\nu$)³ addressed by Rebecca daughter of John Pachoum to Toude⁴ son of Isaac. She asks to be given the $\alpha\sigma\phi\acute{\alpha}\lambda\epsilon\iota\alpha$ of Theodore the *magister* since she has received 1 $\gamma\rho\acute{\alpha}\mu\mu\alpha$ from her share (ρ of inherited property). Athanasius a reader and the scribe sign as witnesses. The following is the text;

Φ $\alpha\iota\omicron\kappa$ $\zeta\epsilon\rho\epsilon\nu\eta\kappa\epsilon$ ⁵ $\tau\upsilon\sigma\epsilon\rho\epsilon$ $\mu\pi\alpha\kappa\alpha\rho\iota\omicron\varsigma$ $\kappa\omega\mu\iota\mu\eta\varsigma$ $\pi\alpha\chi\omicron\tau\iota$ $\epsilon\sigma\sigma\alpha\iota$ | 2 $\mu\tau\omicron\tau\alpha\epsilon$ $\pi\upsilon\sigma\epsilon\rho\epsilon$ $\mu\pi\alpha\kappa$ $\chi\epsilon\mu\alpha$ $\mu\tau\alpha\varsigma\phi\alpha\lambda\epsilon\iota\alpha$ $\mu\epsilon\omega\lambda\omicron\rho\omicron\varsigma$ $\mu\alpha\kappa\epsilon\iota\varsigma$ | 3 $\tau\omega\rho$ $\zeta\epsilon\varsigma$ $\sigma\tau\kappa\rho\alpha\mu\mu\alpha$ $\alpha\phi\epsilon\iota$ $\sigma\tau\omicron\omicron\tau$ $\zeta\mu\pi\alpha\text{-}$ $\mu\epsilon\rho\omicron\varsigma$ $\alpha\iota\omicron\kappa$ $\alpha\mu\iota\mu\alpha\varsigma$ | 4 $\pi\rho\epsilon\varsigma\beta$ $\mu\epsilon\zeta\alpha\iota$ $\mu\epsilon\iota\tau\alpha\kappa\iota$ $\tau\omicron$ $\mu\alpha\rho\tau\tau\epsilon\rho\omicron\varsigma$ $+$ $\alpha\iota\omicron\kappa$ $\alpha\theta\alpha\mu\alpha$ | 5 $\text{-}\epsilon\iota\omicron\varsigma$ $\mu\epsilon\lambda\lambda\chi\iota\sigma\tau\omicron\varsigma$ $\mu\eta\mu\alpha\rho\iota\kappa\omicron\sigma\tau\eta\varsigma$ $\tau\epsilon\tau\omicron\iota\chi\epsilon\iota$ $\epsilon\mu\epsilon\iota\sigma\eta\tau\alpha\tau\iota$ $+$

459.

Or. 4873.—Papyrus. This is the *verso* of no. 410, the following texts being on the lower part of the papyrus. The script may be the same as that on the *recto*.

Accounts.

1. Begins with $+$ $\sigma\epsilon\iota$ \omicron [$\epsilon\omega$]; then two parallel columns of 7 lines each of which the following are the 1st and 2nd;

α $\pi\epsilon\alpha\mu$ $\mu\epsilon\alpha\mu\mu\alpha\rho\mu\alpha\rho\mu$
 β $\mu\alpha\rho\mu\alpha\rho\mu$

η $\kappa\alpha\tau\alpha\lambda\alpha\kappa\eta$ β δ $\iota\eta$
 ι $\kappa\alpha\tau\alpha\lambda\alpha\kappa\eta$ [\cdot] α γ $\kappa\delta$

¹ Remarkable among the names are $\rho\omega\mu\omega\iota$ ($\kappa\acute{\omega}\omega\omega\iota$), $\epsilon\lambda\mu\omicron\tau$ (*cf.* no. 380), $\chi\epsilon\beta\alpha\iota$ (ρ $\chi\epsilon\beta$), $\mu\alpha\mu\pi\rho\epsilon\pi\iota\omicron\varsigma$ (a bishop, friend of Dioscorus, is named Panupropios; *v.* John of Maiuma's *Plerophoria*, transl. Nau, xxi), $\mu\mu\alpha$ of which $\mu\mu\alpha$ is here a variant, $\mu\omicron\tau\epsilon$, $\sigma\tau\omicron\tau\epsilon$, $\tau\epsilon\zeta\iota\alpha$, $\tau\epsilon\zeta\omicron\tau\epsilon\iota\alpha$, $\tau\omicron\mu\epsilon$ (*cf.* no. 418), $\tau\iota\alpha\tau\omicron\iota$ (*cf.* masc. $\mu\alpha\tau\omicron\iota$), $\tau\epsilon\alpha\mu\eta\varsigma$ (*cf.* Cairo 8665 $\tau\epsilon\alpha\mu\eta\alpha$), $\phi\omega\kappa\alpha$.

² V. no. 467 note.

³ V. Krall, *Rechtsurk.* no. cxii.

⁴ Possibly for David.

⁵ *Cf.* the form quoted in no. 2 above.

The remaining lines of col. 1 are numbered γ to ζ, the *παρπαρη* and *καταλλαγή* (καταλλαγή) being repeated in each line, while the figures preceding and following the latter vary. After l. 7 comes + μ' χαία δ ι, α or the 4th Choiak, 1st Indiction.

ιζαι may be for the name *ιαζαι*, or ζαι may be the word found in *ζαικαλε*, *ζαιουε* &c.,¹ though neither suggestion is satisfactory. With *παρπαρη* cf. *البريم* "cord, girdle,"² assuming η to be the plur. and η, in l. 1, the sing. article, as is habitual in other MSS., e.g. *Aeg. Z.* 1885, 103 ff. The dot before the figures stands for ϐ = νομίματα.

2. Perhaps by another hand.

1 χιο αβοα | 2 ζηουε ιχοι αζ | 3 ψκαρ παποο γ ιβ | 4 ζηουε καποτα ιβ | 5 τηλες ε | 6 ζαιουετοτ ιπαηακ ς | 7 (erasure) πενταχοοττ εβοα ζιατε εηοττωι | 8 ηρη κακα αη τορζαι | 9 πενταχοοττ εβοα εροι ζηπαβεαωι.

Apparently the expenses of a journey to or from Babylon (Cairo).

460.

Or. 4668.—Papyrus. This is the *recto* of no. 433. The script, small, ligatured and upright, is not that of the *verso*. The text, of which 15 lines remain, is imperfect above, below and on the right. It is doubtless older than that on the *verso*.

Account. A column of proper names with two sums of money, preceded by ϐ (νόμισμα) opposite each. None of the persons recurs in other Jême MSS. and none is remarkable. The appearance is that of a Greek rather than of a Coptic document.

461.

Or. 4921(1).—Papyrus. Much damaged. 13×4½ in. The fibres are at right-angles to the text, which is written in 10 lines of an irregular, rarely ligatured hand, 2 of witnesses' signatures and 1 of endorsement being on the *verso*.

From Ahmim.³

[GRENFELL.]

Deed (γραμματίον) in which ιουστα son of Apollo of — addresses ανα κτρε of Shmun (Eshmunein) ηρωι ηρωοτη, who is styled [ηω]οο ηρωοη. The former seems to be in the latter's debt and to undertake to deliver to him 112 jars (κάδος) of wine in Mesore, "the month of the vintage (καρπός)," of the 1st Indiction.⁴ He refers to a former document. The date (l. 9) is the 18th Phamenoth, — Indiction. The following is the text;

+ αηοκ ιουστα ηρω ηαηοααω ηρ[ωι]
ανα κτρε ηρωι ηρωοτη χετω

ειςζαι [ηω]οο ηρωοη
ηρω ηηηητσεηοοτς ηκααοτς

¹ Cf. Crum, *Coptic MSS.* p. 78, l. 38, where φαι appears independently.

² V. Dozy, *Dict. des vêtements*, 71.

³ Though procured at Ahmim, this and other of Mr. Grenfell's papyri clearly come from Eshmunein.

⁴ Cf. Krall in Rainer *Mith.* i. 17 ff.; also in Greek texts, e.g. Kenyon, *Catal.* ii. 329, 332, 333.

ηνρηη ηηνη ηνποηη ηζυητε ρι/ ? ο καλ ριβ ηαι τειο ηζ[ετειος] τатаат ηак ηεσορη ηεβοτ
 ηηκαρηος ηηρωηε ηηλ/ τηχρ[ε]ετς ηак η... λ. ὁ[3 or 4 let. ρ]ραηηαηιου ηωρηη τειο η-
 ζετειος τатеизω¹ εροοτ... ηε ητειρουμε... ατω τатеизηε εροοτη ε-
 σανοτα ραηηηωρ²[5 or 6 let.] ηηε ηοκ τοτε[8 or 9 let.]ε ηζολοκοτ ηηαρεσο
 ηατση ηαηηοηος ζαηειραηηαηιου εηαηηαλ[5 or 6 let.]ελλατ ηζωοκ³ ερηχοεic
 ? ? ηειλ... ηη ? ? ει εηηραηηαηι/
 χορηε ηειραηηαηι/ ηωρηη ε[ρ]αφ/ φαηειωο ηη ηηλ/ [α]ηοκ ζημαε ηζε ηηωζαηηε
 ηεαε ηηηε² ηταεκορεу εροι [α]εεηηραηηαηι[5 or 6 let. η]εηηοι ηεζα ητεεοιχ
 + ηηοκ τατρηε³ ηζε ηεολοηωη τιο η[ηη]τρε τ[8 or 9 let.] + [ηηοκ... ατρα τειο η-
 αηηαηιου ηηεολοηωη ηζε ηηαηηοητε τεηο ηηητρε] [ηητρε εηηρ-

Verso.

+ ραηηαηι/ ρειηοηε ζ⁴ ιο ? [απολα] κοτπερι⁵ ? καλ ριβ καρη/ α ηηλ/

462.

Or. 4921(2).—Papyrus. 4 fragments, the largest $2\frac{3}{4} \times 7$ in. The fibres are at right-angles to the text which is written in a considerably ligatured hand.

From Ahmîm.

[Grenfell.]

Deed of security or sale (ἀσφάλεια, πρᾶσις). It is perhaps addressed to ηηοοϋ ροηε αηα κτρικ of Shmun (*v.* the last no.). The other names are Phoebamon son of Peter, Daniel son of Peter, — brother of Daniel and Athanasi[us] his brother. These are probably the writers of the deed as their names immediately precede that of κτρικ. It appears to deal with house property, *cf.* [ηη ηηρηε η]. The lines following have the phrases [εηε]ηαη αηαηηοτ⁶, [ταρεκοταε]. The largest fragt. reads;

[τεεοτεετς τηρε ηηροη η
 [ηη ελεηαηηε χοττη κερατ
 [ηак εβολ ηατ ηηη εκοτωу εη⁷ εηη
 [ε]ωοκ ζηηεκαηηοηοηος χηηετειοτ ατω ρα
 [ηак ερζαηηαοτ ροηε παραε ηοκ τηη
 [εεοηοοηη τεεεε χ^h επακοῦ ιβ ηηλ/ β αη[οη]
 [αο]ηηαεi τεηετοιχ εηιαεφαλ/ εεο ηηραεic
 [η τεηο ηηητρε +

In another fragt. a place-name occurs [ηοττε ζη[η]τοу ηηηοηη. This can scarcely be χεβειοττη (Krall, no. lxxii).

¹ I do not recognise this word.

² *V. Proc. Soc. Bibl. Arch.* xxi. 249.

³ The name Taurine is frequent in Krall's papyri.

⁴ This sign (= ὑπέρ) is uncertain.

⁵ There is a fem. name κοτπερ (Krall, no. cxxv,) properly a plant-name. It is not likely that we have here an error for κοτπαρι (*v. Aeg. Z.* 1885, 32). Neither explanation is suitable.

⁶ Πληροφορεῖν.

⁷ These 2 letters are ligatured. The printed forms only approximate to the originals.

463.

Or. 4921(3).—Papyrus; broken off on right; $3\frac{1}{4} \times 4\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a small hand with several ligatures.

From Ahmîm.

[GRENFELL.]

Account (λόγος) of wine used for the διακονία.¹ The following is the text;

† παρορς ιηρηρ σταδιακονια

πενταντρονζ σταγορα κ_ι^θ

κ_ι^θ θ σταμ^θ με

σταπτιονηονη²

μ^ω α_ι^ω ζ κ_ι^θ γ α_ι^ω ιε κ_ι^θ γ

α_ι^ω κ κ_ι^θ γ

+ πενταντρονζ σταγορα³

κ_ι^θ ρνς αφ^ω α σταπατηριον

The abbreviation κ_ι^θ recurs in Krall, *Rechtsurk.* 183; also the measure κόλλαθον which it probably represents.⁴ What α_ι^ω (or δ_ι^ω), μ^θ and αφ^ω mean I do not know.⁵

¹ I.e. for purveying the monastery probably; v. Sophocles, *Lexicon* s.v., no. 6. Cf. in no. 391 above, l. 25, †αχρ ιηρ σταδιακονια ιηρηρ στα φοις, referring to the beneficiaries of a gift to the monastery.

² Probably "the (sheep-, goat-) herd."

³ Possibly ιη or even ιηρ (νομίσματα) ης.

⁴ V. Wilcken, *Ostraka* i. 764.

⁵ Kenyon suggests μηνι αἰγονοστή for the first, ἀφ' ὧν for the last of these,—“of which one for the sacrament (ποτήριον).”

L E T T E R S.

464.

Papyrus XCI.—Apparently complete; $6\frac{3}{4} \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 8 lines of an uneven, ligatured hand.

Presumably from Jême (Thebes).

[H. STOBART.]

Letter introducing the archpriest, Apa Cyrus κτρος, bearer of the Archbishop's festal-letter (ἐορταστική), to the brethren¹ of the Castrum (? of Jême). The festal-letter is to be read in the churches of the Castrum as is customary.² The next sentence is; "and [he desires also] that thou pay (ἀπολογίζειν) him his κανὼν without a single loaf lacking." Here κανὼν may be a fixed due or tax (*v. Suicer, s.v. no. vi, Du Cange p. 576; cf. also Kenyon, Catal. i, 158ff.*). The writer of our letter, who uses the 1st sing., is presumably the local bishop. The date is the 5th Mechir, 15th Indiction.³ The following is the text;

+ τιασαχε ιπτεπινοφοια^c ιηφια^χ ημνηρε
ετταινητ | 2 εις απα κτρος παρπρεβ^τ ατη-

¹ But 2nd sing. and plur. are indiscriminately used.

² Cassian observes that these letters were addressed to all monasteries as well as to towns. *Collat. x, c. 2.*

³ This does not allow of determining the year. Festal-letters were issued by the patriarchs as late as the 9th century; *v. Renaudot, Hist. 304. Cf. also Larson, Die Festbriefe, 20, 24.* Seeing that the MS. was associated with Stobart's Jême papyri, it may perhaps be allowable to place it in the 8th century.

⁴ The 1st abbreviation = φιλόθεος, the 2nd φιλόχριστος.

ηοοτη μαριωτη | 3 ιητριορταστικη ετοτααβ
ιπηνειωτ | 4 παρχιεπισκοπος οτω¹ οτη
ητοφ ιηιακ | 5 ιπτεπινοφ οηεκκαηια ιπτε-
πικαστρον τηρη | 6 κατα τετ^ηηια ατω ηγα-
πολογιζε ηαφ ιπεφκα- | 7 -ηκον εφφατ αη
ηοτοβικ ηοτω² οτχαμ ημ- | 8 -ηχοβις η αγια
τριας + μ^{χ} ε ιδ/ ιε.

465.

Or, 5420.—Paper; a fragt.; $4\frac{3}{4} \times 10\frac{3}{4}$ in. The text is in a single column. The script is regular and sloping (*cf. Hyvernath, Album pl. ix. 2, col. 2*).

Cairo.

[HORNER.]

From a letter containing or accompanying a κανὼν "to be established for ever," written either by a bishop or by the abbot of the monastery to which it is addressed. The importance of the fragt. lies in its being dated. The date is the 23rd Phamenoth, A.M. 764 = A.D. 1048.

1 ⲙⲉⲛⲉⲣⲟⲥ ⲥⲉⲟ ηⲣⲓⲛⲉ ατω πⲟⲩⲥ ⲥⲓⲟⲩ ⲉⲣⲟⲟⲩ
ⲁⲙⲛⲓ | 2 [ⲉⲛⲉⲓ]ⲁⲛ αⲩⲩⲁⲟⲩ ηⲟⲩ ηⲣⲓⲛⲉ
ⲛⲓⲛ³ ⲩⲟⲓⲃⲁⲕⲟⲩ χⲉⲩ | 3 ⲛⲕⲁⲩⲁⲩⲣⲟⲛⲉⲓ ηⲛⲉ-
ⲩⲁⲕⲉ ⲛⲩⲁⲩⲥⲁⲓ αη ⲉⲩⲃⲉⲛⲓ | 4 ⲛⲁⲗⲁⲁ ⲛⲩⲩⲁ-
ⲁⲩⲣⲁⲩⲟⲩ ατω ⲛⲉⲓⲕⲁⲕⲟⲩ ⲛⲁⲓ | 5 ⲉⲩⲩⲉⲩⲟⲛⲉ

¹ *Cf.* the use of οτω¹ in Krall, *Rechtsurk.* no. ccxxx. Here the wish is emphasized by the peculiar construction.

² *Cf.* in no. 414, l. 31 αⲩⲩⲁⲟⲩ ⲛⲁⲓ ⲉⲩⲩⲁⲩⲟⲩ ⲁⲛⲁⲗⲁⲁ.

³ For ⲛⲛⲁⲛⲁ; *cf.* Crum, *Coptic MSS.*, 30, and the Index to this Catalogue.

εγορх ζυνημοναστηριον ετβεσσο . . . α . | 6
 ψανρενια ετηετ πενησων ηαι ανεζαισοτ
 κτ' υπαριζοτ τυττζα ηροηπε ημεζαιτοс
 ηηαρτ-τ | 7 (last words only) Ψαβηζ ημεζ
 αηηηη +

466.

Add. 31,290, foll. 286, 287.—Paper. These are C. W. Goodwin's copies of papyri in the Louvre. No size or other description is given. The text of no. 1 is apparently in 16 lines.

[MRS. A. A. GOODWIN.]

1. Letter from Cyriacus (κυριακος¹) to Pesynthius, bishop of Coptos. This and many other papyri, forming the bishop's correspondence, are enumerated in Devéria's *Catalogue* (1874), pp. 228ff., where they are numbered inv. 2405 and 2406. Pesynthius lived during the Persian occupation (A.D. 619—629) and is commemorated in the Synaxarium on the 13th Epiphi.² One of these papyri, also from Cyriacus, is published and another translated by Revillout, *Aeg. Zeitschr.* 1879, 36.

The present letter (presumably=Devéria xiii. 15) has several lacunae and its subject is obscure. The writer had sent the bishop's letter to the διοικητής and sends a copy (ἀντίγραφον) of it (?) to the bishop himself by the present messenger (γραμματηφόρος). Finally he says he is sending 3 lemons κίτρα (κίτρον), a pomegranate and a few vegetables (λάχανον).

¹ The copy has ΚΙΗΗΚΟC. Cyriacus was προστάς of a monastery at ΠΑΤΟΥΡΟ.

² His encomium, Zoega p. 41; v. Amélineau in *Méms. de l'inst. égypt.* ii. A monastery bearing his name, Revillout, *Actes* &c. 63 and Brit. Mus., (Mediæv. Dept.) ostrakon 5858; another at Kûs (v. Abû Şâlih, f. 81b, cf. f. 104b,) and another(?) at or near Erment (Cairo, stelae 8449, 8472, 8655).

2. Fragment (3 lines) of a letter, beginning + ζυτηντε ητερεν ηροεic ηπcαββατον . . . A proper name, occurring twice, is given as ΒΙΤΟC.

467.

Or. 4831.—Papyrus; a fragt., probably about half of the MS. upon the right side being lost; 9½×7½ in. The fibres on the recto are at right-angles to the text, which is written in 27 lines of an even, sloping and ligatureless hand (cf. Revillout, *Actes* &c. pl. 2). The text is continued in 11 lines on the verso.

Bought at Luxor.¹

[HORNER.]

Letter addressed by John, an ecclesiastical inferior, to his bishop, Oramius²; l. 1 ρορη ηου υπαρχε ηελαχιστον τηροεκτ- ηει | 2 ται ητανεσθηοτρε ημεσαρετη ηωζ ψαηηολ[ic] and the subscription Ηετχιηηκαζ αββα ωραμιοс ηεμικο/ + ιωαννη[с] ηετ- ζυζαα ηελαχιστ/ +. It is written in reply to one from the bishop (l. 3). The writer seems to defend himself against certain "disgraceful" accusations (εγκλημα), brought apparently by the deacon Heracleides (ll. 10, 11, 13, 21, 24, verso 1) and reported by the priest Polycrates (ll. 6, 9). The bishop's threats are mentioned and condemnation is possible (l. 12); he can but trust to be cleared at the Last Judgment (?), l. 26 παζαη σρετ εροι ημιατ ψανεζοοτ ετοτηαηρх (cf. Mat. xxv. 32). What the accusations were it is not possible to say; they were perhaps

¹ Or. 4831—4835 were stated to have come from Edfu and a MS., acquired with them, mentions that town (Grenfell, *Alexand. Erotic Fragt.* 96, lx).

² Cf. *Journ. of Philol.* xxii. 282 (= Kenyon's *Catal.* ii, pl. 119) Οραμπε, which must be an abbreviated name. It is less likely to be a distorted form of Αβραμιοс (v. no. 395).

repeated in *verso*, l. 1 ϣ ΠΕΝΤΑΠΑΣΟΝ ΠΑΙΔΑ/ ΠΡΑΚΑΒΙΑΝΣ ΤΑΤΟΟΤ ΕΡ[ΟΙ] | 2 ΕΦΥΑΝΟΗΟΤ- ΟΒΙΚ ΨΑΦΟΤΟΝΗ ΠΑΤΑΔΗ ΠΗΓΗΤ | 3 ΕΥΧΟΠΕ ΑΛΛΑΤ ΖΗΝΕΤΡΑΤΟ ΠΗΟΙ ΠΕΟΙ ΨΟΠ[Ε] | 4 ΕΤΕΙΖ ΕΠΛΕΤΤΕΡΟΝΟΝΟΝ ΕΤΟΤΑΛΒ¹ ΕΥΧΟΠΕ Α[Ε] | 5 ΠΗΛΑΓ ΤΕΙΟΣ ΨΑΝΤΕΤΩΝ ΟΤΟΤΩΒΗ ΨΗΛΑΧΙ | 6 [ΠΛ]ΑΒΟΛΟΣ ΠΕΧΗΕΤΕ ΕΡΟΗ ΑΧΡΩ ΝΑΙ ΠΟΕ ΠΟΤΑ ΠΗ | 7 ΠΗΤΒΟΝΟΙΑ ΠΗΕΤΩΑΝΑ ΕΤΟΤΑΛΒ + Η ΔΙΑ ΤΡΙΑΣ + . The 4 lines following these are added in another hand and ink. They refer to an answer which will be sent to the bishop when it arrives; l. 8 ΤΑΠΟΚΡ (ἀπόκρισις) ΟΥΗ ΕΤΗΓΤ ΤΗΑΤΗΠΟΟΤΣ ΠΗΤΗ. The writer adds ΠΧΟΚ ΠΤΑΡΑΠΗΤΕ ΤΑΙ ΣΟΛΑ | 10 ΕΖΡΑΙ ΕΧΗΤΑΕΤΤΕΛ (εὐτέλεια) ΠΤΕΤΗΡΠΑΙΕΤΕ ΖΗΠΗ Ε[ΖΡΑΙ ΠΗΕΤΗ- ΟΙΧ].² The names of the priests Abraham (l. 4) and Apadius (*ver.* l. 11), "your son, the κύριος Theoph[ilus]" (l. 21) also occur and the patriarch's words are referred to (l. 23).

468.

Or. 4832.—Papyrus; much damaged. The beginning is lost and there are large lacunæ further on. $8\frac{1}{4} \times 13\frac{1}{2}$ in.

1. *Recto*. The fibres on this side are parallel to the text which is written in 21 lines of a sloping, ligatureless and very regular hand. (*Cf.* Revillout, *Actes &c.*, pl. 2 for the type.)

[HORNBER.]

Letter from — (sing.) to an ecclesiastical superior (2nd pl.), perhaps his bishop, who is begged to meet (συνελθεῖν) the two γραμμα- τηφόροι, "your clerical servants" ΠΕΤΗΚΑΤΟΝ ΠΚΛΗΡΙΚΟΣ. After a lacuna we read that

"they await help from God and your revered fathership." The person addressed is further exhorted to add to his former benefits by entreating his συλλειτουργός¹ on their behalf, "for I know that he will [not] repel you" ΚΗΑΤΕΤΕΓΗΤΗ ΕΒΟ[Λ ΑΗ]. The writer then asks for his prayers that God would save him "in the evil ΕΤΕΟΕ times on which we have fallen (καταντᾶν)."

2. *Verso*. The fibres here are at right-angles to the text, which is complete and written in 9 lines of an irregular, ligatureless hand.

Letter from John the bishop to Mercurius the priest. The latter's letter had been received. As to its contents, M. is informed that "our father who is among the saints"² has been dead since the 15th of Phaophi; "yet since ye wrote while he was still living, ye shall find that I have carried out your desire." The letter ends with greetings to all the clergy of the city. The following is the text;

1 ϣ ΔΙΧΗΕΣΖΑΙ ΕΤΤΑΒΗΤ ΠΤΕΚΕΤΑΒΙΑ ΔΙΕΠΕ ΕΤΕΛΑΤΗΑΠΕ ΔΙΡΑΥΕ | 2 ΕΝΑΤΕ ΧΕΜΕΠΕ Ε- ΠΕΤΗΟΤΧΑΙ ΕΒΟΛ ΠΖΗΤΟΤ ΕΤΕΠΕΖΩΒ ΔΕ ΠΤΑ- ΤΕΤΗ | 3 -ΕΣΖΑΙ ΝΑΙ ΕΤΕΠΤΑ ΑΠΕΠΕΚΟΤ ΕΤΖΗΠΕ- ΤΟΤΑΛΒ ΠΤΟΗ ΠΠΟΓ ΧΗ | 4 -ΠΕΟΤ ΠΠΤΗ ΠΠΕΒΟΤ ΠΛΑΠΗ ΕΠΕΙ ΕΑΤΕΤΗΣΖΑΙ ΝΑΙ ΕΤΙ ΕΦΟΗΖ ΚΗΑΖΕ ΕΡΟΣ | 5 ΕΛΙΧΟΚΤΕΤΗΑΙΤΗΣΙΣ ΕΒΟΛ ΠΚΑΙ- ΦΑΛΑΙΟΝ ΠΠΑΙ ΤΗΡΟΤ ΤΩΠΠΕ | 6 ΕΤΕΚΕΤΑΒΙΑ ΕΤΤΑΒΗΤ ΠΠΠΕΚΛΗΡΟΣ ΤΗΡΑ ΠΠΠΟΛΙΣ ΟΤΧΑΙ | 7 ΖΗΤΟΤΟΝ ΠΤΕΤΡΙΑΣ ΕΤΟΤΑΛΒ ΖΑΠΠΗ ϣ ϣ ϣ ΤΑΛΣ

¹ This perhaps refers to the curses in Deut. xxviii, often found in the confirmatory clauses of legal documents, *e.g.* Revillout, *Actes &c.* p. 68 and pp. 61, 73.

² The lacuna is filled from no. 468B and an ostrakon in the Bodleian.

¹ *Cf.* ΨΦΗΡ ΠΛΕΙΤΟΤΡΟΣ Tuki, *Missale*, Anaph. S. Bas, ΑΓ, ΡΙΖ (Renaudot i, 4, 10) where it appears to refer to the local bishop; likewise Hyvernat, *Röm. Quartalschr.* 1887, 341, 342; and Grenfell-Hunt, *Gr. Pap.*, Ser. ii. 170. Nestorius addresses Cyril so; *Méms. de la Miss.* viii. Elsewhere (Goar, *Euchol.* 12) it is used of priests and deacons.

² *Cf.* ὁ ἐν ἀγίοις.

υπερβυρε ετταειντ | 8 ππερεβ/ περκοτριος
 ριτηκο/ περλαχ/ περικκ/. Below this l. 9,
 repeating the address, was visible on the
 outside of the papyrus when folded,—a proof
 that the other side of the leaf was already
 occupied. Possibly this letter is a reply to
 that on the *recto*; the person dead may
 be he to whom that was addressed or his
 colleague whom it mentions.

469.

Or. 4920(1).—Papyrus; broken off on the
 left and damaged elsewhere. $7\frac{1}{2} \times 9\frac{1}{4}$ in. The
 fibres are at right-angles to the text, which
 is written in 14 lines of a large, irregular
 hand without ligatures and 1 line on the
verso.

From Ahmîm. [GRENFELL.]

Letter addressed by — to the κόμης,¹
 informing him of something relating to Victor
 πανοτρπε² and asking some favour. It is
 also stated that "your servant Theonoë is
 with child." God's blessing is invoked upon
 the κόμης. The following is the text, the
 missing letters being approximately estimated
 according to the formulae in ll. 1, 2.

1 [12 let.] τιπροκκινι ατω τιτοιοστ α-
 νοτερπε | 2 [11 let.] ατω τιζινη ενειχοις
 ηνυρε ινιτιν | 3 [6 let.] τ τιτακο λε ιτε-
 τιμνιτχοις χαλκικτωρ πανοτρπε | 4 [6 let.]
 ηεζμ ετταειντ και γαρ παρπαμπε και υποβοοτ
 ινι | 5 [8 let.] σεια ινιζα ιτετιμνιτχοις
 ηκεον ιτετε[ι] | 6 [11 let.] λη ινιτι ηεν-
 τοιρε ηβοοτ ινι πετινα ινιτε | 7 [12 let.]
 λη ατω ινιγανινοτε ενοις ετεβητη |
 8 [10 let.] εζ]ις λε τετιζιζεα ηεονον σεετ
 ατω | 9 [13 let.] ινικεον αλλα εζ]ις νοτωζ

¹ Or the κόμαρχης; v. no. 470. The κόμης addressed
 in the same way, Krall nos. ccxxii, ccxxxix.

² It cannot be determined whether this is "watchman"
 here as elsewhere.

ιππορτεπε | 10 [14 let.] τηαχεκπεαιτινια
 εβολ ιππορτε εφας | 11 [11 let.] πεφια ινι-
 πεφιοστ ριχωτι χετετινιρε | 12 [5 let.]
 ετε ατω ζυπεζιοτ ιππορτε ε πεζα
 οτω | 13 [4 let.] τ]ιπροκκινι ιτετιναραπη
 [α]τω τε | 15 [6 let.] ινι φ η αρια τρις φ
Verso. φ ταας ιππειχοις ατω ιπροστατις
 [1] ηκου

470.

Or. 4920(2).—Papyrus; 2 small frags.;
 the largest $2\frac{1}{2} \times 5\frac{1}{2}$ in. The fibres are at
 right-angles to the text which is written in a
 small hand with few ligatures. The frags.
 show respectively the opening and final
 lines of the text.

From Ahmîm. [GRENFELL.]

Letter addressed by — to the κομαρχός
 κόμαρχης, called in the last l. πενπροστατις,
 and others ινιναγιος ινι. It refers to fields
 ινκοοζ]ις and sheep and mentions "the whole
 village" ινιων τυρεφ.

471.

Or. 4920(3).—Papyrus; a fragt.; $5 \times 4\frac{1}{2}$
 in. The fibres are at right-angles to the text
 which is written in a sloping hand with few
 ligatures.

From Ahmîm. [GRENFELL.]

Letter, the writers and contents of which
 are equally unknown.

472.

Or. 4920(4).—Papyrus; a fragt.; $5\frac{1}{2} \times 3\frac{1}{2}$
 in. The fibres are at right-angles to the
 text which is written in a sloping hand with
 few ligatures.

From Ahmîm. [GRENFELL.]

¹ Geometrical ornament crossed by the cord which
 bound the papyrus when folded.

Verso. The lines here are complete in length. The text is written in 11 lines of a hand similar in type to the last.

Letter, being the reply to that on the *recto*. It appears first to give advice; Phoebamon is to obtain a receipt (*ἀπόδειξις*). What follows is blame for not accomplishing something. The details are obscure. In l. 8 Antinoë is mentioned.

1 + ΛΙΧΙ ΠΗΚΕΣΑΙ ΑΥΩ ΤΑΙΣΟΤ.Κ ΖΕ...Κ...
ΠΧΑΖΗΘ | 2 ...Κ...Κ...ΟΘ ΠΚΑ...ΠΙΤΑ-
ΓΕΘ¹ ΑΡΑ ΤΙΤΤΗΗ | 3 ΤΗΡΕ .ΧΘΕΙΣ ΗΣΟΙ
ΠΠΡΕΣΛΟΞΗ ΠΑΚ ΗΤΙ ΠΑΛΑΤ ΠΡΙΟΠΕ | 4 ΠΕΛ-
ΠΕΓΧΘΕΙΣ ΠΓΤΕΦΟΙΒΑΛΙΟΗ ΧΙΑΠΟΛΕΙΖΙΣ | 5 Π-
ΤΟΟΤΟΤ ΕΠΕΡΡΑΗ ΧΕΛΥΠΗΡΟΤ ΟΤΟΙ ΠΠΕΚ-
ΩΠΠΕ | 6 ΕΕ ΟΤΩΣΕΒΟΤ ΚΟ ΗΒΟΛ ΠΠΕΚΩΤΑΛΟ
ΒΤΟ ΠΚΟΟΖ ΕΣΟΙ² | 7 ΤΑΛΟΟΤ ΠΠΕΥΤΟ ΕΒΟΛ
ΠΠΩΤΤΕ ΠΠΕΚΤ | 8 ΤΑΛΟΟΤ ΠΠΗΤΟΤ ΕΣΟΤΗ
ΕΑΥΤΗΜΟΟΤ ΕΠΑΧΘΕΙΣ | 9 ΠΠΩΤ ΠΠΟΟΤ ΠΠΕΙ
ΠΑΙ ΠΠΕΤΕΧΡΕΙΑ ΩΠΠΕ | 10 (illegible) | 11 ΧΠ
ΧΕΠΕΠΛΑΘ ΕΠΕΣΟΤΕΡΗΤΕ.

The address of this text, on the *recto*, reads;
+ ΤΑΑΣ ΠΑΠΠΟ[ΠΕ]

480.

Papyrus XXXIX. — A fragt., broken off on the left. $8\frac{3}{4} \times 4\frac{5}{8}$ in. The fibres are at right-angles to the text, which is written in 16 lines of a very irregular hand with few ligatures.

[BURTON.]

From a private letter, the subject of which cannot be determined. The writer's name appears to be Tamena.³ L. 1 is ΠΙΣΖΑΙ ΕΩΠΠΕ ΑΤΑΤΗΑΤ; in l. 5 ΠΠΕΡΤΗΜΟΟΤ ΠΑ-

¹ Or -ΠΙΟΣ.

² Apparently something connected with building. Cf. COI in Revillout, *Actes* 9, 11, 29.

³ Presumably a feminine, formed like ΤΑΥΕΝΟΤΤΕ. ΤΥΑΝΗΑ in no. 419 is scarcely comparable.

ΣΚΕΤ[Π]; in l. 10 the name [ΠΕ]ΣΗΘΙΟΣ;¹ in l. 11 ΤΗΜΟΟΤ ΟΤΑΡΕΙ ΗΣΟΠΠΤ; in l. 12 ΟΤΩΒΑΣ ΗΣΙΠΠΕ ΟΤΣΑΒΑΠΠΗ; in l. 15 ΑΠΟΚ ΤΑ-
ΠΕΝΑ ΕΩΠΠΕ; in l. 16 the name ΕΙΩΣΗΦ.

481.

Or. 4920(10).—Papyrus; a small fragt.; $3\frac{1}{4} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping, almost ligatureless character.

From Keneh.

[GRENFELL.]

Letter in which occurs a reference to Easter or to a Festal Letter; but the masc. π- is puzzling. The following is the text;

1. ΠΕΡΠΩΠΠΕ ΠΖΕΟΡΤΑ | 2 ΠΠΓΑΙΣΛΟΕ Π-
ΠΟΘ | 3 ΠΕΤΚΟΕΩΦΙΛΕΙΑ ΖΠ | 4 ΠΠΕΙ ΠΠΕΤΗ-
ΓΑΠΠΗ | 5 Π. *Verso*, Π ΤΑΑΣ ΠΠΑΠΕΡΙΤ ΠΣΟ[ΠΠ]

482.

Or. 4920(11).—Papyrus; 5 frags.; the largest $3\frac{7}{8} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a hand very similar to that of no. 470, if not identical, though larger.

From Ahmîm.

[GRENFELL.]

Letter addressed by John, an inferior, to Apa Colluthus ΚΟΜΟ[Ε]. Above l. 1 are the letters ΧΥΡ.² The subject of the text cannot be determined. The writer says that he had been ill ΕΠΙΤΗ ΤΥΩΠΠΕ ΠΠΙΣΗΠΠ. The dialect has a Mid. Egyptian tendency; cf. ΠΚΚ, ΠΠΚ= ΠΑΚ, ΠΑΚ, ΑΠΠΕΕΤ= ΑΠΠΑΑΤ. The form ΕΠΕ-
ΣΤΟΤΑΠΠΕ (twice) for ἐπιστολή is remarkable. The text terminates on the *verso*.

¹ It is possible that this is one of the papyri mentioned in no. 466. But no description of these having been yet published, it must remain doubtful.

² For this monogram v. Krall in Rainer *Mitth.* i. 127 and *Rechtsurk.*, 5; also Grenfell and Hunt, *Greek Pap.* ii. 151.

483.

Or. 4920(12).—Papyrus; a fragt.; $6\frac{1}{2} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Ahmîm. [GRENFELL.]

Letter from — to —. The writer asks for his correspondent's blessing. The κύριος Marinus μαριν and υιοσ υριου are mentioned. The dialect shows a Mid. Egyptian tendency in the possessives ηετινι-, τετινι-, ηετινι-.

484.

Or. 4833(2).—Papyrus; a fragt., broken off on left; $4 \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 7 lines of a small, unsteady hand with few ligatures.

Bought at Luxor. [HORNÉ.]

Letter, written by Tbelake τεβλακε to —. Possibly a legal document since the last line seems to contain a witness's name; αιοκ κτρηακο[c]. But it is not possible to ascertain the subject of the text. The address was on the verso.

485.

Or. 4920(13).—Papyrus. 2 fragments, the larger $3\frac{3}{4} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text, which was written in more than 11 lines of a small, considerably ligatured hand.

From Ahmîm. [GRENFELL.]

Letter. The subject cannot be determined. The person addressed is asked to send his

gardener πεκομε to the writer and also his rent(?) τιοοτ ταμικοσις (μισθωσις) ηαι. The last line has [c] αιοκ τετc¹ ητινιουαζ ζητq ηρωη[c].

486.

Add. 31,290, fol. 299.—Paper. This is C. W. Goodwin's copy of a fragt. (parts of 9 lines) of papyrus "from E. Smith Esq." No size or other description is given.

[Mrs. A. A. GOODWIN.]

Letter, addressed to superiors ηεηειοτε υιοσις. It seems to ask help for some poor or oppressed person.

487.

Or. 5287(1).—Papyrus; complete; $9 \times 2\frac{5}{8}$ in. A selis-join runs lengthwise along the papyrus. It has been folded some 14 times in its width and twice in length. The text is parallel with the fibres and is written in a small, ligatured and very uneven hand.

[GRENFELL.]

Letter from Anoup to Phakeu.² He says that he has, at the recipient's request, given him a —.³ What follows is obscure. The MS. is valuable since it bears a date, 287, presumably the Mohammedan year i.e. A.D. 900; the Diocletian year = A.D. 571 would, considering the Arabic words which occur, be too early.

¹ The name ΤΗΤC is in Cairo ostrakon 8169.

² Cf. perhaps ΠΑΤΑΟΗ, Krall, *Rechtsurk.* 113.

³ An Arabic word with the article. I cannot even divide the next following words.

MISCELLANEOUS.

489.

Or. 3581B(69).—Parchment; considerably damaged; $14\frac{1}{4} \times 12\frac{1}{2}$ in. The text is written in 2 columns of some 49 lines, mostly in a small, sloping script (*cf.* Hyvernât, *Album* pl. ix. 2, col. 2 or xxviii); but on the *verso* the last paragraph is in a larger hand.

From Ahmim.

[BUDGE.]

Colophons from a copy of the 4 Gospels;¹

(1) Written by Victor son of Shenoute son of Mēna, of "the Christ-loving city" Ahnim $\alpha\eta\eta\omicron\varsigma$, in the White Monastery, A.M. 828 (= A.D. 1112). The clergy of the monastery and the ecclesiastical dignitaries are enumerated; archimandrite Paul, $\alpha\sigma\tau\alpha\lambda\alpha\rho\iota\omicron\varsigma$ ($\delta\epsilon\upsilon\tau\epsilon\rho\acute{\alpha}\rho\iota\omicron\varsigma$ ²) Pichōsh $\mu\iota\sigma\iota\omega\nu$, $\omicron\iota\kappa\omicron\nu\omicron\mu\omicron\varsigma$ $\epsilon\omicron\upsilon\tau\epsilon\mu\epsilon$,³ archdeacon and teacher ($\delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\varsigma$ ⁴) Matthew; also the patriarch $\mu\alpha\kappa\alpha\rho\epsilon$ ⁵ and the bishop of Ahnim $\mu\omicron$. Victor expresses his gratitude to Matthew who had taught him to write and instigated this present task, the first he had attempted.

¹ That $\tau\rho\alpha\sigma\tau\alpha\rho\iota\tau\epsilon\mu\iota\omicron\eta$ has this meaning (and not = $\tau\rho\epsilon$ "part," Crum, *Copt. MSS.* 61) is clear from the 2nd colophon, $\alpha\sigma\tau\alpha\lambda\alpha\rho\iota\tau\epsilon$. ($\tau\epsilon\tau\rho\alpha$ -); *c.* W. Nissen, *Diataxis des Michael* &c. 95 also *Miss. franç.* iv. 683.

² *V.* p. 40 above; also Zoega p. 37, $\alpha\sigma\tau\alpha\lambda\alpha\rho\iota\omicron\varsigma$.

³ Is this for $\Sigma\iota\omicron\iota\upsilon\omicron\varsigma$? In *Méms. de la Miss.* iv. 606 (the scribe of the MS.) it is masc.; *Aeg. Z.* 1878, 26 fem.; in Rainer *Mith.* v. 36 doubtful.

⁴ *Cf.* *Proc. Soc. Bibl. Arch.* xxi. 249.

⁵ Macarius ii, 1102—1128.

"What is satisfactory therein is due to his sound teaching; what is not is due to me." The date is given twice; first with 501 incorrectly as the corresponding Saracenic year; then, in a Greek paragraph, with the year of the world added, while the Saracenic date is replaced by an obscure Greek phrase relative to the moon.¹ This colophon ends with a sentence in cryptogram, again expressing the scribe's unworthiness.²

(2) Commemorates the donors of the book, Wezir (? عزير) son of Joseph and his son John of Psemhont³ in the nome of Psoi. The following are the texts;

$\omega\mu\epsilon\varsigma\ \epsilon\sigma\iota\ \mu\iota\sigma\iota\acute{\omega}\ \gamma\iota\upsilon\rho\alpha\gamma\epsilon\ \mu\iota\tau\rho\iota\mu\iota\eta\ \mu\tau\epsilon\kappa\text{---}$
 $\kappa\alpha\tau\epsilon\iota\alpha\ \epsilon\tau\omicron\tau\alpha\lambda\epsilon\ \mu\alpha\iota\omicron\tau\epsilon\ \epsilon\tau\omicron\tau\alpha\lambda\epsilon\ \mu\epsilon\kappa\alpha\tau\epsilon\iota\kappa\omicron\varsigma$
 $\mu\iota\mu\iota\mu\omicron\mu\omicron\chi\omicron\varsigma\ \mu\alpha\iota\ \epsilon\tau\gamma\omicron\omicron\mu\ \gamma\iota\mu\mu\omicron\varsigma\ \mu\iota\mu\alpha\varsigma\text{---}$
 $\tau\mu\iota\omicron\mu\ \mu\mu\epsilon\mu\epsilon\kappa\omicron\tau\ \epsilon\tau\omicron\tau\alpha\lambda\epsilon\ \alpha\mu\alpha\ \gamma\epsilon\mu\omicron\tau\text{---}$
 $\mu\omicron\varsigma\ \chi\iota\kappa\tau\iota\gamma\tau\iota\ \epsilon\beta\omicron\alpha\ \alpha\mu\omicron\mu\ \mu\mu\mu\mu\tau\iota\ \gamma\iota\omicron\tau\epsilon\mu$
 $\gamma\alpha\tau\epsilon[\alpha\mu]\eta\varsigma\ \mu\mu\epsilon\tau\epsilon\iota\alpha\sigma\tau\ \epsilon\tau\omicron\tau\alpha\lambda\epsilon\ \mu\omicron\tau\alpha\ \mu\omicron\tau\alpha$
 $\kappa\alpha\tau\alpha\ \mu\omicron\epsilon\mu\rho\alpha\mu\ \gamma\alpha\mu\mu\ \epsilon\epsilon\epsilon\mu\mu\omicron\mu\omicron$

$\gamma\rho\alpha\mu\ \alpha\epsilon\ \gamma\iota\tau\iota[\tau]\ \mu\mu\tau\gamma\mu\gamma\tau\iota\eta\ \mu\mu\mu\omicron\tau\tau\epsilon\ \alpha\mu\text{---}$
 $\alpha\kappa\lambda\omicron\mu\mu\ \gamma\mu\omicron\mu\ \gamma\mu[\mu]\gamma\omicron\omicron\tau\ \mu\mu\epsilon\mu\epsilon\kappa\omicron\tau\ \mu\mu\epsilon\mu\text{---}$
 $\epsilon\kappa\omicron\tau\ \mu\mu\mu\epsilon\beta\epsilon\tau\mu\mu\omicron\varsigma\ \alpha\tau\omega\ \mu\alpha\rho\chi[\mu]\ \mu\mu\tau\rho\epsilon\gamma$

¹ *Cf.* the datings in Zoega p. 19 and in Horner's *Boh. Gospels* i, lv.

² This is much damaged. By substituting for each letter that which in the alphabet precedes it (N.B. \omicron for, γ) the opening words read $\alpha\mu\omicron\kappa\ \mu\iota\gamma\mu\kappa\omicron\ \epsilon\kappa\tau$; but after that this system appears to fail.

³ *V.* Amélineau, *Géographie* 412.

⁴ The same salutation, Paris 129¹⁴, f. 127; *cf.* also Zoega p. 175.

ΑΒΒΑ ΠΑΤΕΡ ΗΜΕΩΝ¹ [ε] ΨΥΧΗ ΛΕΥΚΕΛΑΡΙΟΣ ΑΒΒΑ
 ΗΜΩΝ ΕΤΕΡΗ ΕΓΡΑΙ ΗΜΑΝ ΖΗΤΗΣΕ ΗΜΠΡΟΟΤΩ
 ΗΤ[ΟΙ] ΚΟΝΟΜΙΑ ΕΡΕΠΕΝΕΙΩΤ ΗΠΡΕΣΕΤΤΗΡΟΣ
 ΕΟΥΣΗΝΕ Ο ΗΟΙΚΟΝΟΜΟΣ ΕΤΕΙΕΚΚΑΝΣΙΑ ΑΥΩ
 ΕΡΕΠΕΝΕΙΩΤ ΗΒΑΙΡΟΟΤΩ ΜΑΘΕΘΕΩΣ Ω ΗΑΡΧΑΙΑ-
 ΧΟΝ ΑΥΩ ΗΑΙΔΑΣΚΑΛΩΣ ΕΤΙΑΓΙΑ ΗΕΚΚΑΝΣΙΑ

ΑΥΩ ΗΤΟQ ΠΕΝΤΑΨΩΡΙΣΕ ΗΜΑΙ ΑΦΤΤΟΤ
 ΖΗΤΕΦΑΚΑΠΕ ΗΜΗΕΦΣΩΟΤΕ ΕΤΧΟΣΕ ΜΑΥΑΧΕ
 ΕΡΟΟΤ ΔΗΟΚ ΠΙΖΗΚΕ ΖΗΠΣΟΟΤΗ ΨΑΥΤΑΧΗΚ
 ΠΙΧΩΩΠΕ ΕΒΟΛ ΚΑΤΑ ΠΥΙ ΗΤΑΙΕΨΠΩΛΟ² ΗΤΟQ
 ΖΩΩQ ΗΕΦΤΕΒΩ ΗΑΙ ΚΑ³ ΤΕΦΑΚΑΠΕ ΕΖΟΤΗ ΕΡΟΙ
 ΔΗΟΚ ΠΑΤΑΑΤ ΑΗ ΔΑΛΑ ΟΤΟΗ ΗΗ ΕΤΗΔΑΙΤΕ
 ΗΜΟQ ΕΡΕΠΕΧ³ ΙΣ ΗΑΙ ΗΤΑΤΗΕΡΙΤ³ ΑΥΩΠ-
 ΠΕΤΕΦΟΣ ΑΥΟΤΑΖΟΤ ΗΣΩQ ΕΦΕΤΑΧΡΟΟΤ ΖΗΤΕΦ-
 [ΕΙΡ]ΗΗΗ ΗΕΦΤΟΟΤΟΤ ΖΗ ΗΑΚΑΘΟΗ ΚΑΤΑ ΘΕ
 ΨΩΠΕ ΗΗΗΕΒΙΩΤ[Ε ΑΥΩΡ ΗΤΑΥ-
 ΨΩΠΕ ΖΗ ΗΦΚΑΟΤΩΟΤ ΕΗΟΤΦΕ
 ΗΟΤΣΩΡΣ . . . Ε]ΙΡΗΗΗ ΖΗΠΙΑΓΙΟΗ [ΗΜΟΗ] ΑΣ-
 ΤΗΡΙΟΗ ΚΕΗΕΤΟ (γένοιτο) ΔΗΗΗ

(Col. 2) ΑΥΩ [18—20 letters] ΖΗ [18—20
 letters] ΗΕΙΩΤ [16—18 letters] ΗΑΚΑΡΕ [12—14
 letters] ΑΥΩ ΕΡΕΠΕΦΚ[ΕΨΥΧΗ] ΑΥΟΤΤΡΙΟΣ¹ ΑΒΒΑ
 ΙΩ [about 6 let.²] Ω ΗΕΠΙΣΚΟΠΟΣ ΕΤΠΟΛ[ΙΕ]
 ΗΑΜΟ[Ε] ΠΩΣ ΤΑΧΡΕΝΕΖΟΟΤ ΗΠΕΦΟΡΟΝΟΣ ΗΖΕΗ-
 ΡΟΠΠΕ ΗΡΗΗΗΚΟΗ ΗΕΦΚΑΤΕΦΕΙΡΗΗΗ ΕΣΠΑΡΡΗ-
 ΣΙΑΧΕ ΗΜΟΣ ΖΗΤΕΦΕΚΚΑΝΣΙΑ ΕΡΕΠΕΧ³ Ω ΗΕΡΟ
 ΕΓΡΑΙ ΕΧΩΙ³ ΑΓΙΑ ΤΡΙΑΣ ΔΗΗΗ

ΑΡΙ ΠΑΥΕΤΕ ΠΑΓΑΠΕ ΕΙΣ ΤΑΜΕΤΑΜΕΛ³ ΗΑΙΟΤΕ
 ΗΠΡΕΣΕΤΤΗΡΟΣ ΗΗΑΙΑΚΩ/ ΗΗΗΜΟΝΟΧΟΣ ΗΗ-
 ΟΤΟΗ ΗΗ ΕΤΗΔΩΥ ΖΗΠΤΡΑΕΤΑΓΓΕΛ/ΗΤΕΤΗΧΟΟΣ
 ΖΗΟΤΑΓΑΠΕ ΧΕΠΩΣ ΙΣ ΠΕΧ³ ΕΦΕΡΠΕΦΗΟΟΤ ΗΑ
 ΗΗΑQ ΖΗΠΕΖΟΟΤ ΗΠΕΦΩΠΠΥΗΗ ΗΦΠΩΖ ΗΠΕ-
 ΧΙΑΟΓΡΑΦΟΗ (χειρόγραφον) ΗΗΦΗΟΒΕ ΗΦΣΖΑΙ
 ΗΠΕΦΡΑΗ ΕΠΧΩΩΠΕ ΗΗΕΤΩΗΖ ΚΕ ΤΟ ΑΗ/

ΕΙΣ ΤΑΜΕΤΑΜΕΛ ΗΑΙΟΤΕ ΕΤΟΤΑΛΒ ΚΩ ΗΑΙ ΕΒΟΛ
 ΔΗΟΚ ΠΙΖΗΚΕ ΒΙΚΤΩΡ ΠΑΤΗΠΥΑ ΗΠΙΡΑΗ ΧΕΛΙΑ/
 ΤΕ ΠΥΕΗΟΤ³ ΤΕ ΗΗΗΑ ΠΡΙΤΠΟΜΕ ΗΗΑΠΕΧ³

¹ V. no. 468.

² In margin, opposite this, ΓΑΒΡΙΗΛ and another word.

³ Cf. Zoega p. 104 and the Index to this Catalogue.

ΠΑΝΟΣ ΗΤΕΤΗΒΙ ΖΑΜΑΨΟQΤΕ ΧΕΥΠΑΤΗΟΒΙ ΨΑΤΕ-
 ΗΟΤ ΗΠΗΟΗΑ ΗΤΓΡΑΜΜΑΤΙΑ ΗΑΙΣΤΑ ΧΕΒΙΕΣΖΑΙ
 ΕΑΙΖΙΤΟΟΤ ΖΙΤΗΤΕΠΡΟΗΑ ΗΠΗΟΤΤΕ ΠΑΓΑΘΟΣ
 ΗΗΗΕΨΑΗΑ ΗΠΕΗΕΙΩΤ ΗΠΡΟΦΗΤΗΣ ΑΠΑ ΨΕ-
 ΗΟΤΤΕ ΗΗ[ΠΟΤ] ΕΖΣΑΖΗΕ ΗΠΑΕΙΩΤ [ΑΒΒΑ] ΜΑΘ-
 ΘΕΟΣ ΠΑΙ ΗΤΑ[ΨΥΠ]ΖΙΣΕ ΗΗΑΙ ΑΥΩ [5—7
 letters] ΗΗΟΙ ΕΤΗΗΤ [7—8 letters] ΧΕΥΠΙΖΗΟΟΣ
 [8—9 letters] ΕΗΕΖ ΕΗΕ [9—10 letters] ΨΑΧΕ
 ΕΡ [11—12 letters] ΗΑΓΓΕΛ [11—12 letters] ΕΤΧΟ
 [12—13 letters].

Verso. [about 15 letters] ΠΑΙ [about 15 letters]
 ΗΑ [about 13 letters] ΕΠΕΦΩ [about 11 let.] ΗΑ
 ΗΗ [about 7 let.] ΤΕ ΕΤΗΑΗΟΤΟΤ ΗΑΙΕ ΗΗΨΟΗ
 ΠΑΛΑΣ ΕΤΣΟΧQ ΕΟΗΟΜΑΧΕ ΗΜΟΟΤ ΟΤΑ ΟΤΑ
 ΕΦΠΡΟΖΙΣΤΑ ΕΧΗΤΕΚΚΑΝΣΙΑ ΗΠΗΟΤΤΕ ΚΑΛΩΣ
 ΕΦΚΟΣΗΕΙ ΗΜΟΣ ΖΗΗΨΑ ΕΤΕΦΕΙΡΕ ΗΜΟΟΤ ΕΤΗΗΤ
 ΨΑΡΟQ ΖΗΗΑ ΕΤΟΤΗΤ ΕΤΧΙΕΒΩ ΕΒΟΛ ΖΙΤΟΟΤQ
 ΕΦΗΕ ΗΟΤΟΗ ΗΗ ΚΑΛΩΣ ΖΗΟΤΑΓΑΠΕ ΗΤΕ
 ΠΗΟΤΤΕ ΑΥΩ ΕΦΤΤΑΙΟ ΗΟΤΟΗ ΗΗ ΕΑΦΩΠΕ
 ΗΑΙ ΖΩ ΗΣΑΖ ΗΡΕΦΤΕΒΩ ΨΑΥΤΑΧΩΚ ΕΒΟΛ
 ΗΠΙΧΩΩΠΕ ΗΤΑΙΖΙΤΟΟΤ ΕΡΟQ ΠΕΥΤΑΨΩΠΠΕ
 ΗΖΗΤQ ΟΤΕΒΟΛ ΖΗΤΕΦΣΩΟΤΕ ΕΤΟΤΟΧ ΑΥΩ ΠΕ-
 ΤΕΠΠΦΣΗΗΕ ΟΤΕΒΟΛ ΖΙΤΟΟΤΠΕ ΒΙΣΟΠΕ ΗΩΟΤΗ
 ΗΑΙΟΤΕ ΚΩ ΗΑΙ ΕΒΟΛ ΗΤΕΤΗΡΠΑΥΕΕΤΕ ΖΗΗΕ-
 ΤΗΨΑΗΑ ΗΠΠQ ΕΓΡΑΙ ΗΗΕΤΗΟΤΧ ΕΤΗΑ ΗΗΟΤΚΩ
 ΕΒΟΛ ΗΤΕ ΗΑΗΟΒΕ ΓΕΗΕΤΟ ΔΗΗΗ ΟΤΟΙ ΗΑΙ
 ΔΗΟΚ ΧΕΨΑΡΕΟΤΟΒΙ ΨΩΠΕ ΗΤΨΟΟΠ ΑΗ ΤΟΤΧ
 ΗΑΤΑΚΟ ΠΕΣΖΑΙ ΗΑΗΟΤΗ ΕΒΟΛ ΑΥΩ ΗΤΑΥΧΩΚ
 ΕΒΟΛ ΗΟΤ ΠΙΤΡΑΕΤΑΓΓΕΜΟΗ ΗΠΙΖΟΟΤ ΠΑΙ ΕΤΕ-
 ΣΟΤ Ι¹. [Π]Ε ΗΠΕΒΟΤ ΠΑΡΗΟΤΤΕ [2 or 3 let. τ] ΟΗ
 ΑΥ/ Ψ ΩΚΗ [ΣΑΡ] ΑΥ/ ΦΑ:—

Seven Greek lines at the bottom of col. 1
 are fragmentary ;

..... Ε ΤΥΩΗ Ο ΑΓΑΠΗΤΟΣ
 ΤΥΩΗ ΚΑΙ ΑΤΕΛ
 ΕΙΣ ΜΕΤΑΜΕΛΗ
 ΕΓΩ ΤΑΠΗΟΣ
 Ι ΤΑΛΛΗΠΩΡΟΣ
 ΚΑΙ ΑΝΑΖΙΟΣ
 ΗΗΗ ?

(Col. 2) ΕΓΡΑΤΑ ΤΟ ΒΙΒΛΙΟ³ ΤΟΗ ΑΓΙΟΗ
 ΕΤΑΓΓΕΜΟΗ ΤΟΤΤΟ ΕΗ ΗΕΡΑ ΙΗ ΤΟΗ ΑΠΡΙΑ?

ΚΑΤΑ ΧΡΙΣΤΟΝ ΤΟΝ ΚΟΣΜΟΝ...¹ ΚΑΙ ΧΡΙΣΤΟΝ ΑΓΙΟΝ
 ΨΩΚΗ ΚΑΙ ΣΑΡΑΓΙ ΤΗΝ ΣΤΑΣΙΝ... ΕΤΡΑΣΘΕΕΣ
 ΠΑΡ ΕΝΟΤ³

ВЪНАРКОУАГКАУААТЪ. ЧКАПФ[3 or 4 let.]
АЪВКУГПК

In another hand; $\eta\sigma\epsilon\ \tau\epsilon\ \eta\sigma\epsilon\ \eta\mu\alpha\lambda\eta\theta\eta\sigma$
 $\eta\mu\omega\tau\epsilon\ \gamma\eta\sigma\tau\eta\epsilon\ \epsilon\phi\epsilon\sigma\omega\tau\ [\mu]\eta\mu\alpha\lambda\eta\sigma\tau\epsilon$
 $\eta\sigma\omega\ \epsilon\tau\tau\alpha\epsilon\eta\tau\ \gamma\eta\sigma\tau\eta\eta\ \eta\alpha\rho\chi\omega\eta\ \eta\gamma\omega\tau\tau\alpha\epsilon\omega\varsigma$
 $\sigma\tau\epsilon\tau\epsilon\text{[}^1\text{]}\eta\ \eta\tau\epsilon\ \eta\sigma\epsilon\sigma\eta\phi\ \eta\eta\eta\epsilon\eta\eta\epsilon\ \eta\lambda\alpha\kappa,$
 $\eta\sigma\alpha\eta\eta\epsilon\ \sigma\tau\epsilon\eta\alpha\eta\epsilon\ \gamma\alpha\tau\alpha\gamma\eta\epsilon\varsigma\ \chi\epsilon\sigma\tau\gamma\eta\eta\epsilon$ ³
 $\eta\eta\eta\epsilon\tau\eta\gamma\omega\tau\ \gamma\eta\eta\tau\omega\ \eta\tau\omega\ \chi\epsilon\tau\omega\sigma\tau\ \gamma\eta\tau\epsilon\text{--}$
 $\eta\epsilon\tau\epsilon\ \eta\eta\eta\epsilon\tau\text{[}\sigma\tau\text{]}\omega\ \eta\gamma\eta\ \eta\eta\eta\epsilon\tau\eta\sigma\omega\ \eta\eta\omega$
 $\omega\gamma\omega\eta\ \epsilon\eta\eta\omega\tau\epsilon\ \lambda\gamma\eta\eta\eta\alpha\sigma\tau\alpha\sigma\tau\alpha\tau\epsilon\mu\omega\eta$
 $\gamma\eta\text{[}\eta\sigma\tau\text{]}\gamma\eta\sigma\ \eta\eta\eta\ \epsilon\eta\eta\text{[}\sigma\sigma\tau\text{]}.$

The concluding lines are fragmentary ;

ԱՏԿԱԳ ՇՈՍ

HO OZNICHU

ԱՐԱՍ ԵՒԴԵՍԱՍ

אתו מתקרב

KATICA ŽIBI

490.

Or. 3581B(70).—Parchment; an almost complete leaf; $11\frac{3}{8} \times 8\frac{1}{2}$ in. The text is for the most part in 2 columns, the no. of lines in each being unequal. It is written by 2 scribes, both in the style of Zoega's 9th class.

From Ahmim.

[BUDGE.]

Colophons, the end of one and the whole of another; the 1st by George the $\psi\alpha\lambda\mu\omega\delta\acute{o}\varsigma$ in A.M. 752 = A. Sarac. 327 (*sic*) (= A.D. 1036), the 2nd by an anonymous scribe—

“the Lord knoweth his name,”—who presents the book to the White Monastery and threatens with the curses of Moses any who shall remove it.

(1). The 1st paragraph is fragmentary and ends with . . . ζαμμιν εφεξουσι εφεξουσι ζαμμιν. The 2nd is; ἀποκ λε ζουοτ με-
μελαχ' ατω μεβνιν ηγαμογραφος¹ γεσρε
μυμρε ηταρια νεκκασια νεταμολος α-
τωμα μεζαμ πιχουσις ζητιρονις ται τκυ
νεαρεγεθος αποκαι τηε.

[illegible]

The *verso* is blank.

491.

Or. 1242(1).—Paper; 2 connected leaves, 2 separate leaves, pp. —, \bar{o} ; —, $\bar{u}\bar{x}$; —, ?; —, $\bar{p}\bar{e}$, and 2 frags.; $10\frac{1}{4} \times 6\frac{7}{8}$ in. The Coptic text is in one column of about 25 lines with a corresponding Arabic text opposite it. The script is regular and sloping, like Zoega's 9th class, with \bar{u} as described in no. 116 *above*. Stops, lines and the letter ϕ are in red.

From Dair al-Baramûs, Nitria.

[G. CHESTER.]

¹ Three figures, the last being 11.

³ Perhaps there was nothing after *σελήνη*.

³ Mr. A. G. Ellis suggests that this is merely the pronunciation of **ROMMING**. Cf. also the name **جوين** Krall, *Rechtsurk.* 131. The verb **אֲרָצִית** elsewhere (Matt. i. 23, Leyden Cat. 449) means 'translate.'

* F. Vansleb, *Histoire* 180.

¹ Recurs Hyvernat, *Album*, pl. viii. 4 and as a verb, Paris 131³, 39.

² A salutation, no doubt, as in the last no., but unintelligibly corrupted.

³ Interesting for the pronunciation of *x* at this time.

Parts of a Greek-Sa'idic-Arabic Vocabulary apparently identical with that in Paris MS. 44 often cited by Peyron and described by Woide, *Appendix &c.* [22]. It would seem that our MS. was less accurately written than that in Paris. In script they are very similar.

Pp. —, 6. From the beginning of the 2nd chapter, containing names and attributes of the Creator; (*rubr.*) الباب الثاني في اسم الخالق سبحانه وصفاته حل عن الصفات وفي هذا الباب صفات جميله تختص بالصالحين من البشر والله الشكر. What follows consists for the most part of Greek words with their Arabic and a few Sa'idic equivalents.

Pp. —, 11; —, 12. Apparently from the same chapter and containing Greek adjectives applicable to God with their equivalents. It may be noted that *πρᾶος* is rendered by *πρῆρα* ^{الوديع}, *πτορ* by *بلا شك*, *ἀναμφίβολου* and *ἀλησιστα* (*διστάζειν*).

Pp. —, 13. From the 6th chapter, containing the names of insects and reptiles. The following is the text;

οὐγε ¹	عقرب
σκολοπενδρα	ام أربعة واربعين ^{sic}
φαρμακοποιος	صانع السمايم ²
πρεερπαρε	مثله
φαιαγνιενος ³	مسموم
πελμα . φταττιον ⁴	زنبور
σινλλος ⁵ . ηλαβοτι	مثله
αγριουεμασον ⁶	نحل برى
παριεβω ζοοττ	مثله
καττον . κατα ⁷	جران
ακρι . ερυχε	مثله
ποικτικος . οτππ	فار

¹ Read οὐγε.

² Read سمايم.

³ Read φαρμαγνιενος.

⁴ Unidentified.

⁵ Unidentified. For the next Paris 44 has ΖΑΒΙΟΤΙ.

⁶ Ἀγριομελισσιον?

⁷ Unidentified (Greek?).

σελφι ¹ . τβακππ	العريسه
πτα . παρ	الذباب
αραχππ . زالوت ²	عنكبوت
οταμερπε ³	زنبور اسود
ακαραχππ	ذنب العنكبوت
σκολα ⁴ . σκολικε	الدود
πβπτ	مثله
τττα ⁵ . πεπππ	برغوث
τττα . κορις	البق
κκκοπια ⁶ . κκκοτττα	ذباب الكلب
παρποττορ	مثله
φοιρα . τπρε ⁷ ερεβππ	القراد

P. 13.

πκοπ	القمل
επς . τολλο ⁸	السوس
ττο ⁹	مثله
κοπλλα . κροτο ¹⁰	قراد
οτς	مثله
βοτπρισ ¹¹ . περερα	ذباب البقر
πεβροτχο	الجنذب
πβλοπ	الصرصور
βατροχο . πεκροτ ¹²	الصفصاع
ττο ¹³	فرخ صفصع
πασπεκροτ	مثله
πτπππ ¹⁴	النمل
ττο ¹⁵	الباعوض

¹ Σελφι. Kircher 173 gives τβακπ for this Arabic (*cf.* ? Peyron σππ). The Copt. appears corrupt.

² The Paris copy reads ΖΑΛΟΤΣ.

³ "Flower-eater."

⁴ Σκώληξ.

⁵ Read ψύλλος. The copy therefore whence our MS. was derived was in cursive Greek hand.

⁶ ? Κωνωπέιον.

⁷ *Cf.* Kircher 173 ττρεπς and Peyron 192.

⁸ *Cf.* ? ζοολε.

⁹ *Cf.* νολε.

¹⁰ Κροτών.

¹¹ Βούπρηστις.

¹² Read الصفصع.

¹³ ? Τυρίνος.

¹⁴ Μύρμηξ.

¹⁵ *Cf.* Kircher 173 ττολλε.

The 7th chapter relates to kings, rulers &c.
Only the first 3 lines remain after the Arabic.

كمل ما وجد فى هذا الباب وهى ستة وسبعين لطفه
الباب السابع فى المملكة وما يختص بها من الامرا والوزرا
والولاة والقواد وما يفقد اليهم

The fragments. 1 a, from the 17th chapter,
relating to agriculture, crops &c.

ΠΤΑΛΞ	حجر الرجا
ΥΤΤΡΟΠΕΛΟΣ ¹	رجا الماء
ΠΤΑΛΟΚΟΠΟΣ	طحان
	فعال الرجا
ΛΑΘΚΤΗΣ	طحان
ΛΑΘΣΙΑ	طحين
ΛΑΘΡΟΗ	طحين
ΧΙΡΟΠΤΑΗ	رجا اليد
ΛΒΑΡΙΟΗ ²	معجنه
ΥΤΤΙΑ	خمير
1 b. ΚΤΡΙΑ ³ ΠΤΑΟΗ	
ΚΡΙΚΑΛΙΑ ²	كعك
ΠΑΞΗΑΤΗΗ ⁴	بقشماط
ΒΟΥΚΒΑΛΑΤΟΗ	كعك

¹ Ὑδρομυλος.

² 1 Ἀβάκιον.

⁴ Παξαμάδιον; Dozy بقشماط.

² Κρίκελλος.

ΣΕΠΗΛΑΜΙΣ	سميد
ΛΗΙΤΡΟΠΙΚ ¹ ΤΟΗ	عسيدة ¹
ΡΟΥΦΗΛΙΑ ²	حسوا
ΧΟΗΛΡΟΣ	دشيشة

2 a, from the 19th chapter, relating to
horses and other animals.

	اعيبه
Ε . . ΤΗΟΗ	مثله
ΧΑΛΗΝΑΡΗΗ · ΧΑΛΗΝΟΣ	لجام
ΚΤΗΚΟ · ΚΑΤΙ · ΔΡΙΑΡΙΟΗ	حكمه
ΗΠΟΚΤΗΝΗΗ	تزارير
ΠΑΣΗΝΑ ³	حديدة
ΚΑΠΗΤΡΗΗ · ΚΑΠΗΤΡΟΣ	رسن
2 b. ΠΡΑΤΟΣ	
ΒΟΛΟΝΑΡΙΣ	أرى
ΠΟΥΚΤΡΙΚΗΣ	مثله
ΣΤΑΒΑΙΣΙΑΝΟΗ	امير اخود السر اخوى
ΠΕΣΤΑΒΑΤΗΣ	مثله
ΞΥΤΤΡΑ · ΞΗΤΤΗΡ · ΤΗΚΤΡΑ	مخسة
ΤΕΚΤΡΗΗ	مثله
ΣΤΑΒΛΟΣ · ΠΕΣΤΑΒΑΟΗ	اصطبل

¹ Read عسيدة.

² Ρόφημα.

³ Μάσσημα.

AHMÎMIC MANUSCRIPT.

BIBLE.

492.

Or. 5299(1).—Parchment; a complete leaf, pp. $\overline{\text{cm}}$, $\overline{\text{cio}}$, and 2 frags.; $4 \times 3\frac{1}{8}$ in. The text is written in one column of 12 lines in a very fine uncial hand (*v. Crum, Coptic MSS.*, pl. 1, ii).

[FL. PETRIE.]

The Epistle of S. James iv. 12, 13 and of S. Jude 17—20. *Published* by Crum, *l.l.*, 2ff. The text is discussed and partly reprinted by Headlam in Scrivener, *Plain Introduction*, 4th ed., ii. 143. *V.* also Gregory in Tischendorf, *Nov. Test.*, 8th ed., iii. 892 and Hyvernât in *Rev. biblique*, v. 569.

[illegible]

100

493.

[GRAF.]

[illegible]

¹ This cannot be read $\overline{\text{mna}}$, as the Greek would suggest.

On the *verso* are various phrases, words and letters in different hands, e.g. HAAH HATTAAR K HAAOTOT HATTACIAR HAAICICI HZHT, פ' ע"ה TEPHH ATCO TIACHICI, بسم الله.

494.

[FL. PETRIE and GRAF.]

I. Fibres at right-angles to the text. The Ode of Moses (Exod. xv. 1—19). Only the latter parts of the lines remain. Each verse is separated by two oblique strokes. The text shows a mixture of dialects in which Bohairic forms predominate; *cf.* the version of no. 493, which is more thoroughly Mid. Egyptian.

II. Fibres parallel; text in the reverse direction. The Song of the Three Children, vv. 41—65,¹ with lacunae. Graf's fragt. has vv. 60, 61. The writing on its other side is illegible.

This text is followed by a clause, containing perhaps the names of the local bishop and abbot.² After [π]ρωφωτης only 2 or 3 lines can be missing.

The dialect here is almost purely Bohairic.

495.

Or. 4717(12).—Parchment; part of a strip, complete in width; $3\frac{1}{8} \times 2\frac{1}{2}$ in. The text, in one column, is written in an uneven, sloping, ligatureless hand (cf. Hyvernath, *Album*, pll. x. or xii. 3 for the type).

[GRAF.]

Psalms, the initial words of various verses, no doubt for liturgical usage (cf. Or. 5297(3)).

οτης πρωης πος (viii. 5.)

παρεπαγγελος (xxxiii. 8.)

ητοτοω ερπεωτ.

ακοτωι πατ η

απος χοωτ υπετ

πος παωι ετοτοτ.

ηηεωωωτ παω[η] (xc. 10.)

ειωτ επος ηετατ (cii. 20.)

ητοκ ακωωωκ η (ciii. 1.)

ηηαωτωιη ακ εβ[ωλ].

ητοκ ακωω ηωτπ.

αηοκηε ηκοτι ετςε.

[ε]μωτ επος εβωλ ηη (cxlviii. 1.)

The dialect here is Sa'idic but for the forms πος, πατ (also ποωτ).

496.

Or. 4717(13).—Papyrus; a fragt.; about 9×8 in. The fibres are at right-angles to the text, which is written in a very even, sloping, ligatureless hand (cf. Revillout, *Actes* pl. 2 or Crum, *Coptic MSS.* pl. 3, xiv for the type).

[GRAF.]

Isaiah xxvi, 1—8. The passage was preceded and followed by others not taken from its context. That which preceded it ends [ηηακ τεκωε τωε εβωηετς]. Of the other nothing consecutive can be read. The passages are separated by lines of alternate dots and strokes. The MS. was either a lectionary or had some liturgical use. The following is the text;

[η . ττω υπετω εχηηκετ ηωτλα εττω

χρηωττ αεωωωττωε ηεη ηηεκω ηωτ

εαβετ ατω ηηεπταν ηαεβι εωωη

κεωωτη ηφτ ατω εβωωε ετβεε εωωω

εηρηη εβωλ χεηηεαηηε ακ πος

τω ηηωηετ α[η]η επεεητ ηηεωτ

εβωη ηεηηεωωωε επεεητ

εηεωωωωω

κεητω εηη επκετ ακττωττω

εεη ηηετεβηηωττ τετ[η]

τω ε[η]εωτ ηεε τεηη ηηετςεβη[ε]

ητε εεαηε επεκαεη ατω ηη

ετ ο[η]ηη ε[η]ετ

ηεαηε

The verso is blank.

NEW TESTAMENT.

497.

Or. 5299(2).—Parchment; two fragments; the larger $5\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in 2 columns,

¹ Of Daniel ch. iii (Tischendorf).

² The Greek Church concludes the Ode in addressing the Apostles, Martyrs, &c. (*Dict. Chr. Ant.* i. 187). Cf. the *Synaxarium*, 25th Choiak, where John Kame adds to it the name of Athanasius. There is a curious reference to this Ode in Zoega 312.

is written in a regular hand generally resembling Zoega's 5th class and all but identical with that of no. 507.

From the Fayyûm. [FLINDERS PETRIE.]

The larger fragt., S. Matthew xi. 27, 28, xii. 1—3, 6—10, 11, 12; but few of these are complete. Published in Crum, *Coptic MSS.*, 1.

The smaller fragt. shows only a few letters.

498.

Or. 4717(14).—Parchment; a small fragt.; $3 \times 6\frac{1}{2}$ in. The text, in two columns, is written in a heavy, square hand, between Zoega's 3rd and 4th classes, α and υ being angular but τ curved. The form of π resembles that in the printed type here used or that in the Leipzig type (e.g. in Stern's Grammar) and is a modification of the form treated of in Rainer *Mith.* i. 111 and in Crum, *Coptic MSS.* p. 1. σ has the form described in the first of these works. The text is upon one side only.

[GRAF.]

S. Matthew xii. 27—29, 32, 33. The 1st col. is but half preserved;

ⲛⲟⲩ
ⲛⲉⲗⲁⲗⲉⲩ
ⲧⲟⲩ
ⲗⲁ ⲁⲛⲁⲕ
ⲛⲓⲁ ⲛⲧⲟ ⲫⲧ
ⲛⲗⲁⲛⲁⲛⲟ
ⲛⲣⲁ ⲗⲁⲛⲟ
ⲛ ⲛⲭⲟ ⲧⲩ
ⲧⲟ ⲫⲧ ⲓⲉ
ⲧⲁⲛⲉⲃⲣⲁⲛ
ⲧ

The text of the 2nd col. is;

ⲗⲟⲩⲛ ⲛⲟⲩⲕ
ⲟⲃⲗⲁ ⲛⲉⲧⲛⲟⲩⲕ

ⲟⲧⲉ ⲗⲉ ⲛⲧⲁⲩ ⲉⲛⲉ
ⲛⲓⲁ ⲉⲧⲟⲧⲉⲃ ⲛ
ⲛⲉⲧⲕⲟ ⲛⲉⲩ ⲉⲃⲗⲁ
ⲟⲧⲁⲉ ⲛⲛⲉⲩⲉⲩⲟⲩ
ⲟⲧⲁⲉ ⲛⲛⲉⲧⲛⲟⲧ
ⲓⲉ ⲗⲁⲛ ⲛⲉⲃⲛ ⲉⲧⲓⲁ
ⲛⲟⲧⲩ ⲛ
ⲉⲧⲛ

499.

Or. 4923(1).—Papyrus; several frags. from the binding of a book; the largest $7\frac{1}{2} \times 5$ in. The leaves still adhere together so that but one side is at all legible. The text, in two columns of more than 21 lines each, is written in an upright hand of Zoega's 8th class. Initials are slightly enlarged and recede.

From Cairo.

[GRENFELL.]

S. Matthew xiii. 24—28, 31—33. The following is the text (fibres at right-angles).

	ⲛⲓⲛ	v. 31.	ⲟⲩ
	ⲛⲉⲩ ⲁⲩⲉⲧⲧ ⲛ	v. 32.	ⲕⲉⲛ
	ⲛⲟⲩ ⲟⲩⲁⲛⲟⲧⲩ		ⲛⲛⲉ
v. 25.	ⲛⲉⲃⲟⲩⲛ ⲉⲧⲁⲛ		ⲛⲗⲁⲛ
	ⲗⲁ ⲉⲛⲉⲁⲧ ⲁⲩⲛ		ⲧⲉⲛ
	ⲛⲭⲁⲛⲁ ⲁⲩⲟⲧⲉⲩⲛ		ⲛⲛⲟⲧ
	ⲛⲉⲛⲧⲛⲟⲧ ⲛⲧⲓⲛⲧ		ⲧⲉⲛ
	ⲟⲧⲁ ⲁⲩⲛⲗⲁⲛⲉ		ⲗⲟⲩⲛ
v. 26.	ⲗⲉ ⲗⲟⲧ ⲁⲩⲛⲗ		ⲛⲟⲩⲛ
	? ⲛⲉⲛⲧⲛⲟⲧ ⲟⲧⲟ		ⲟⲃⲗⲁ
v. 27.	ⲗⲁ ⲁⲧⲓ ⲗⲉ ⲛⲉⲃⲗ		ⲛⲛⲟⲧⲗⲁ
	ⲕⲟⲗⲉⲃⲛⲟⲧⲛⲉ		ⲛⲗⲁⲛ
	ⲧ ⲛⲛⲩ ⲭⲉⲛⲟⲩ		ⲛⲉⲩⲛⲛ
	ⲟⲧⲟⲣⲁⲟⲧ ⲟⲩⲁⲛⲟⲧⲩ		ⲛⲉⲗⲁⲗⲉⲧ
	ⲧⲁⲕⲭⲗⲁⲩ ⲛⲩ		ⲉⲃⲟⲩⲟⲩⲛ
	ⲛⲩ ⲗⲁⲩⲟⲧⲛⲩ	v. 33.	ⲕⲉⲛⲁⲣⲁⲃ
	ⲛⲛⲉⲛⲧⲛⲟⲧ		[ⲛⲛ]ⲟⲧ ⲉⲗⲁ
v. 28.	ⲛⲛⲉⲩⲩ ⲛⲛⲟⲧ		[ⲛ]ⲛⲗⲁⲛ ⲭⲉ
	(3 illegible lines.)		? ⲛⲧⲉⲛ ?

ορᾶν	πῶς
ἢ	ἀπὸ π. . εα
πὺν	ἢ
πὺ 2	

The Greek is ;

OA
 TOH
 AKA
 ATTOT
 KM OT
 GHI TOH O
 K
 UTH AHO
 BIG TOH A
 AOH COT AO KA
 CHOTA KA GHI
 TA TO PHHA GTH
 COT GH OH KM
 T

503.

Or. 4923(3).—Parchment; a fragt. $4\frac{1}{2} \times 7$ in., paged (in the middle of the upper margin) $\kappa\alpha$, $\kappa\beta$. The text, in two columns, is written in a large hand of Zoega's 2nd class (*cf.* fotogr. in *Bull. de l'Acad. imp.*, NS. iii (xxxv), fr. 4, *rev.*). ϖ and σ have the same forms as in no. 498; τ is but slightly curved. A ζ -like mark indicates paragraphs. Initials are slightly enlarged.

From Ahnim.

[GRENFELL.]

S. Luke xiii. 35, xiv. 1, 3—5, 7, 8, 10.

р. кк. $\gamma\alpha\mu\tau\epsilon\tau\epsilon\upsilon\chi\alpha\varsigma$ $\chi\alpha\phi\epsilon\mu\alpha\iota\sigma\tau$ $\eta\chi\theta$ $\eta[\sigma\tau]$ -
 $\eta\eta\sigma\tau$ $\gamma\eta\mu\alpha\sigma\eta$ $\eta\eta\sigma\epsilon$ $\alpha\epsilon\gamma\omega\sigma\eta$ $\alpha\delta$ $\gamma\eta\mu\epsilon\alpha\beta\beta\alpha\tau\eta$
 $\alpha\phi$ $\epsilon\gamma\omega\sigma\eta$ $\sigma\eta\eta\eta$ $\eta\sigma\tau\alpha\rho\chi\iota\sigma\eta$ $\eta\tau\theta$ $\eta\eta\phi\alpha\rho\iota\epsilon\sigma\sigma$
 $\epsilon\omega\gamma\sigma\eta$ $\eta\sigma\tau$

ΒΑΤΟΗ ΧΘ[Π]ΗΑΗ ΠΤΑ[Τ] ΑΘ ΑΥΚΑΛΟ[ΟΥ]
 ΑΥΘΟ ΑΡΧΩ[Σ] Θ[Α]ΛΛΗ ΠΤΕΡΟ[ΙΧ] ΑΥΤΟΛΟΛΛΗ

¹ This must be the reading, though unsupported elsewhere.

ԱՐԵՎ ԵՅԱԼ ՈՒՅԵՎ ԸԵ ՍԵՂ ԶԵՆՈՒ ՍԻԱՏԵՈՒ
ՈՒՅԵՎ [Դ]ԱՐԵՎ ՍԻՈՒՅԵՎ [Ս]ՍԵՂ ԸԵ

р. кб. [ʒ]и ԵԻԱԽ [и]ԱԳԻԵՐ ԵԱՆՐ [x]ԵԵՐ-
ԵՈՒ[T и]ԻՆԶԱՐԻ ԻՆԿՔ ^{etc} ԻԱՍՏԵՆ [ɛ]ԻՐԽՈ ԻՆԱԵ
ԻԵՐ ՔԵՐԶՈՒ ԱՆԶԱՍՏԵԻ ԿԱՅԻԵՔ ԵՈՒՀԱԽ ԻՆԵԱ-
ՍՏՏԵՆ ՀԻՆԻԵ ԵՄ ԻՆԶԱՐԻ ԻՆԻՔՈՍ ԱՂԿԱԶԵԻ

ԱՆՆԱ ԵՐԿՈՒՆ [ԱԼԵՋ]ԱՄԲԱՅՈՒԿ [Ս]ԵՅՈՒ ԵՅՈՒՄ
ԱՍՏԵՆ ՉԻՆՈՍ ԵՐՈՇԵՆՈՒՄ ԶԻՆԱ ԱԳՐԱՄ ԻՆՍ
ԻՄԻՏԱԲԱՅՈՒԿ ԻՍԽԱՍ ԻՆՍ ԽԵՆԱԾԵՆԱ ՕՂԱՏԵԿ
ԻՍԿԱՆ ԵՐՈՒՄ

504.

Or. 5707. — Parchment; 12 connected leaves and one single leaf; originally about $10\frac{3}{4} \times 9\frac{1}{2}$ in. Almost every leaf is now in a dilapidated state. The pagination is lost but the fragt. bears on p. 17 the quire-mark $\bar{\alpha}$. The MS. is a palimpsest; the earlier text is written in 2 columns of 20 or 21 lines each, in a fine, rounded uncial recalling the *Cod. Marchal.* (Q) in the letters $\alpha, \lambda, \kappa, \lambda, \eta, \tau, \omega$, while in σ, ϕ, ϵ the forms are those of Zoega's 3rd or 4th class. The letters ϱ and \omicron have the peculiar forms mentioned in no. 498. Initials are slightly enlarged, recede beyond the other lines and have above them in the margin short, horizontal strokes. There is no other ornament. The colon is the only stop employed. Superlineation is very rare. The later text is described *below*.

[C. MURCH.]

The earlier text is S. John iii. 5—iv. 49 (but with iv. 19—23, 35—45 partly wanting) in Greek and Coptic, the former occupying the first, the latter the second column on each page. The MS. is bound in accordance with the sequence of the later text. For the earlier text the following is the order of the leaves; foll. 7 *ab*, 8 *ba*, 9 *ab*, 3 *ab*, 10 *ab*, 4 *ab*, 5 *ba*, 6 *ab*, 11 *ab*, 13 *ab*, 1 *ab*, 12 *ab*, 2 *ab*.

TEH2IT KEC	NOTCI KATA
HTETEHU	T2H CTAF†
XEOTUNE	TIO2H HEQ NOT
NOTIO2H HFT	2H HUCTIC
HAF2A2OH	KATA T2H FAP
A2TO CT	CTE2HOTE2O

These passages are published in a much differing version by Krall in *Rainer Mitth.* ii. 70.

507.

Or. 4717(18).—Parchment; $10\frac{1}{4} \times 2\frac{3}{4}$ in. The MS. is a palimpsest, the text here described being the earlier and that of the original book from which this strip was cut for subsequent use. It is written in two columns, in a regular hand of Zoega's 5th class; but α, ο, ε are circular (*cf.* no. 502). The form of ϣ is always, that of λ sometimes, identical with that in Crum, *Copt. MSS.*, 1, that of σ is the usual Sa'idic. For the later text *v.* no. 512.

[GRAF.]

1 Corinthians viii. 7, 12 and ix. 6, 7, 12. Another version of these passages is in Zoega 153, 154 but it differs much from the following text;

Recto. A2TO HHHI 2HOTAH
HHI OH 2HHI FAP 2A
E2OTH E2HOT CEA
2HHCTHHOIA HT
HH2A2OH CEA^{??}TH
HT2H H2OH2O2OT

HE2AH2AH EHTOH
CHH...A2OT CT
HO...K...CTCH
A2CIC CT2HCH E^{??}TO
TOH2AH2AH EHC2PC
CTE2HIC E2XEO22
PH TETHECAH2A

Verso. E2TEH2E2O2O HHH
2A2EH2AH2A 2HH2C
O2OH2OH HHH H
HO2C IC HHH 2A2T2O2O
HO2TE2A2A2H H2C
TEH2OT2OH E2A2 2H
HE2OT2E2 IC HHH

E2OT2CIC H2A2OH
AH2H H2OTA A2A
AH2H HTEH2E2A2PC
O2O HTEH2OT2CIC
A2A2 TEH2H H2A2O
H2HT 2H2O2O H2H
2H2A H2TOH

508.

Or. 4717(19).—Parchment; a small strip from the binding of a book; $\frac{1}{2} \times 5\frac{3}{4}$ in. The text, in two columns, is written in a very fine uncial script (*cf.* Hyvernat, *Album* pl. ii. 2, though that is larger). The form of ϣ is that described in *Rainer Mitth.* i. 111 (*v.* no. 498).

[GRAF.]

Ephesians iv. 10, 13, 15, 17. The following is the text;

Recto. AH A2PH EHCIC
HE2A2CIC HHH
HHOT2H TH2OT
CTIC HHH2A2OT[H]
HH2H2H HFT

Verso. HHI AH E2OTH
E2A2 CT[a]TAPH
KATA T2H E2O
HEHE2OHOC
H22H H2A2C 2OH

509.

Or. 4923(5).—Parchment; part of a leaf, ruled and paged [cno], cñ; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a peculiar, somewhat irregular hand (*cf.* Rossi, *I Papiri* ... *di Torino* i, fasc. 1, tav. iii.).

Probably from Aḥmîm. [GRENFELL.]

Epistle of S. James i. 25, 26, ii. 1, 3, 5.

p. [cno].

ре пфоб	тотомтис в
отпак	тотватинв ¹ ен
сне зипс	звите ипко
ю ежо	снос етзвие
отнота а	тинс наснит
шос де	тпистис нис пе
ротрефун	хе пнотте и
е епхам	неоот ипр
т ан шс	хнос
ипр	зино

p. cñ.

салам ите

панер

¹ For this suffix *v.* no. 168.

тискорп нса

петрфорп и

тутин етпа

нотс итетн

хосс паф хе

зпоот калос

итекаосара

тетн

ифике

ипнот

персеп

пзике и

снос ет

зконе и

зипист

ипанро

ипнот

510.

Or. 4717(20). — Parchment; a much damaged fragt.; $3\frac{1}{2} \times 5$ in. The text, in two columns, is written in a large, bold hand (*cf.* Zoega, tab. ii, no. v for a general resemblance). The letters ω and σ have the forms described in no. 498.

[GRAF.]

It is impossible to ascertain the contents of this MS., so few letters being legible. It is most likely to be from a biblical text. The interest of the fragt. lies in the script.

LITURGICAL WORKS.

511.

Or. 4718(1). — Parchment; a damaged double leaf giving 4 consecutive pages; not paged; $10\frac{1}{2} \times 8$ in. The text, in a single column of some 31 lines, is written in a small, neat hand of Zoega's 5th class.

[GRAF.]

Prayers.

1. This lacks the beginning. It is addressed to God the Father on behalf of the people (λαός). The following is the text;

ΕΒΑΛ ΖΙΤΑΛΤΕ ΦΕΤ ΜΗΕΙ ΟΥΔΑΟΥ ΤΑΟΥΧ ΓΑΡ
ΟΥΣΑΡΚΙΚΩΝΤΟ ΤΙΟΚΤΟ ΟΥΤΙΝΙΚΩΝΤΟ ΜΤΖΗ ΜΤΑΙ-
ΓΑΥΤΟΝ ΕΒΑΛ ΜΤΑΟΥΧ ΜΕΑΡΗΚΗ ΕΣΗΟΥΤ ΕΠΕΚ-
ΛΑΟΣ ΜΤΑΚ ΔΟ ΟΚΕΣΑΥΤΟΝ ΕΒΑΛ ΜΤΕΚΟΥΧ ΕΤΟΥΤΕΒ
ΑΥΤΟ ΜΗΚΗ ΜΚΕΗΟΥΤ ΕΠΕΚΑΛΟΣ ΕΚΕΣΗΟΥΤ ΕΠΟ-
ΚΟΥΤ ΜΗΜΕΙΑΟ ΜΕΖΟΥΡΙΑ ΜΗΜΕΑΡΟΒΗΟΣ ΜΟ-
ΖΒΑΛ ΜΗΜΕΖΗΡΕΥΗΗ ΕΚΕΣΗΟΥΤ ΕΒΑΥ ΖΩΗΝΕ-
ΜΟΥΤ ΜΑΒΡΑΜ ΜΗΕΚΑ ΜΗΕΚΟΥΒ ΜΗΜΕΚΗΕΤΟΥΤΕΒ
ΤΗΑΟΥ ΜΚΕΤΕΟΥΤ ΕΤΗΤ [7 let.] ΑΥΤΟΛΟΣ ΕΤΟΥΤΕΒ
ΜΑΡΑΒΟΣ ΑΥΤΟ ΜΕΡΙΜΗΚΟΣ ΖΑΜΤΟΥΚΑΤΑΜΤΑ
ΕΖΟΥΤΗ ΕΠΕΚΗΑ [Η]ΥΟΚΩΗ ΖΗΜΟΥΖΗΡΗΗ Ο[4
let.]ΩΗ ΜΗΜΕΟΛΥΗΟΣ ΟΥΔΑΟΥΤΑΛΤΕΑ ΜΤΟ ΠΑΝ-
ΔΙΚΗΜΗΟΣ ΟΥΔΑ ΕΠΕΒΟΥΤΑΝ ΜΗΕ ΠΑ[Ω]Η ΛΑΛΑ
ΟΥΧΗΚ ΕΒΑΛ ΖΗΣΗΟΥΤ ΜΗΕ ΕΤΗΟΥΤ ΜΕΤΗΟΥΤΕΒ
ΖΩΗΝΕΕΤΗΟΥΤΕΒ ΜΗΟ[Κ]ΜΕΑΥΤ ΜΕΝΑΙ ΜΗΕ ΜΕΧΡΕ
ΜΗΟΥΤ [4 or 5 let.¹].

2. "A prayer of laying on of hands" ΟΥΖΑΜΑ ΜΚΕΟΥΧ, addressed to Christ. It consists of phrases each beginning "Glory

to Thee, Jesus," followed by some attribute or simile applying to Him. The final words seem to show that it too is a prayer for the people. Of lines 1—11 only parts are legible.

ΜΕΑΥ ΜΕΚ ΜΗΕ ΜΧΑΙΟ ΜΤ ?
ΡΑ ΜΟΥΤΑΜ ΜΗΕ ΠΑΜΕΤΑ Μ. ΖΩΗΗ . .
ΜΖΑΟΥΤ ΜΕΑΥ ΜΕΚ ΜΕ ΜΕΒΗΑ ΕΠΗΟΥΤ ?
ΖΩΟΝ ΕΚΑΝΖ ΧΩΗΝΕΩΗΖ ΜΕΠΗΚ¹
ΜΕΑΥ ΜΗΚ ΜΕ ΤΕΖΗ ΕΤΟΥΤΕΒ² ΕΤΗ ?
ΜΗΑΜ ΜΧΙΟΙ ΜΗΕΩΗ ΕΥ ?
ΕΤΕΖΗ ΕΤΟΥΤΕΒ ? Μ . .
ΩΗ ΤΗΑΟΥΤ ΧΩΕΖ ? Μ . .
ΜΑΛΑΜ ΑΚΕΙΤΕΗ Μ[ΩΕ]ΥΕΡΟΣ [ΜΑ]Υ ΜΕΚ
ΜΕ ΜΑΡΚΑΡΗΤΗ³ ? ΜΕΑΒΟΥΤΑΜ ΜΗΕ
ΟΥΟΥΤ ? ? ΜΗΕΤΟΙ ΜΖΑΟΥΤ ΜΤΗΒ

1. 12. (fol. 1b) ΜΕΑΥ ΜΗΚ ΜΗΕ ΜΡΟ ΜΤΑΙ-
ΚΑΝΟΕΜΗΗ⁴ ΜΤΑΥΕΒΕΙ ΜΗΕ ΕΒΑΛ ΖΩΗΑΡΙΑ
ΤΗΑΡΟΒΗΟΣ ΕΤΟΥΤΕΒ ΜΕΑΥ ΜΗΚ ΜΗΕ ΜΕΧΟΣ
ΕΤΟΥΤΕΒ⁵ ΜΤΑΥ ΕΡΩΗ ΜΕΑΒΕΕΑΥ ΜΤΑΥΕΩΡΗ
ΜΕΑΥ ΜΗΚ ΜΗΕ ΜΕΑΥ ΜΤΕΑΜΩΗ ΜΤΑΥΕΕΕΤΥ
ΟΟΥΕΒΕΒ ΜΕΤΥΗ⁶ ΜΕΑΥ ΜΗΚ ΜΗΕ ΤΚΕΒΕΛΟΣ
ΕΤΟΥΤΕΒ ΕΤΤΟΥΧΑ ΜΕΤΥΗ ΜΗΕ ΕΤΟΥΤΗΖ ΛΑΟ
ΜΕΑΥ ΜΗΚ ΜΕΣΤΗΛΟΣ (? ΣΤΥΛΟΣ) ΕΤΟΥΤΕΒ
ΕΤΟΥΤΑΜΟΥΤ ΕΤΗΑΟΥΤΟΥΤΥ ΕΖΡΑ ΖΩΗΗΜΕΖΗ
ΕΥΤΥΑΡΗΟΣ ΜΕΑΥ ΜΗΚ ΜΗΕ ΜΕΜΗ ΟΥΕΡΑΝΕΤΗ
ΕΤΟΥΡΑΝΕΤΗ (sic) ΜΕΡΕΩΗ ΜΗΜΕΑΛΑΟΥΤ ΜΕΑΥ
ΜΗΚ ΜΗΕ ΜΑΚΑΙΟΣ ΜΕΑΜΑΖΗΤΥ ΜΗΑΜΩΗ ΜΤΑΥ-
ΜΑΧΕ ΜΗΜΕΑΥΕΩΜΑΒΗ ΖΑΜΤΕΥΤ ΜΟΥ ΜΤΗΕΤΑ-
ΜΟΥΑ ΜΕΑΥ ΜΗΚ ΜΗΕ ΤΟΥΚΑΝΕΙΑ ΜΗΕΥΑΡΗΗΕΙ

¹ Cf. Joh. vi. 57.² Cf. Job. xiv. 6.³ Cf. Mat. xiii. 46.⁴ Cf. Mal. iv. 2.⁵ Cf. Lu. xv. 6.⁶ Cf. Mat. xxvi. 28.¹ Probably ΑΜΗΗ.

which is written in small, regular characters without ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). On the other side is part of a letter(?).

[GRAF.]

This appears to be the final clause of the Diptych, following the list of saints and commemorating the deceased local bishops and others.¹ The text is in Greek. Above it the papyrus is blank and this points to its employment for insertion at the service after the list in more general usage had been recited.

✠ ΚΑΙ ΠΑΝΤΟΣ ΤΟΥΤΩΡΟΥ ΤΩΝ ΑΓΙΩΝ ?
ΕΠΙΣΚΟΠΟΥ ΚΑΙ ΑΒΒΑ ΚΥΡΙΑΚΟΥ ?
ΩΝΙΑ ΕΠΙΣΚΟΠΟΣ ΤΩ ΟΥΧΑΡΙΣΤ
ΚΑΙ ΑΝΑΠΑΥΣΟ

514.

Or. 4718(4).—Papyrus; a leaf in one *selis*, the upper part being lost; 16×19 in. The text, which is in one column, is written upon both sides in a regular, sloping hand of some size and without ligatures (*cf.* Hyvernat, *Album* pl. x, dated A.D. 1003, which it much resembles).

[GRAF.]

Liturgical text. The language is Greek, not Coptic, but the matter regards the Coptic church. The text, so far as extant, appears to apostrophize or mention in turn God, the Virgin, Apostles and the ecclesiastical hierarchy, beginning with the patriarch, Chael—probably, to judge by the script, the 56th patriarch (881—909)—next naming Victor the bishop of Arsinoe and then the inferior clergy. The purpose of such an enumeration is not clear; the form in which the

clauses are cast forbids us to see in it a diptych. The texts on *recto* and *verso* do not appear to be one. But such is the corruption of the Greek that I cannot offer any further description.

Recto. The fibres are at right-angles to the text.

At the top, apparently a title ΕΠΙΜΕΛΕΙΑ¹:—, followed by 20 clauses each of which except the last begins with ΚΑΛΟΣ and ends with ΕΥΜΕΛΕΙΑ² or ΕΥΜΗ. Between these words stand successively the following names and titles mostly, it seems, in the genitive and each followed immediately by a stop thus ✠.

[Γ Γ Χ] Γ

ΑΓΓΕΛΙΟΝ ΤΩΝ ΑΝΑΓΕΝΕΣ

ΑΓΙΑΣ ΠΟΛΗΣ ΚΑΘΟΛΙΚΗΣ ΤΟΥ ΟΙΚΟΥΜΕΝΟΥ

ΠΑΡΑΚΛΗΤΟΥ ΤΟΥ ΟΥΧΙΑΣΤΗΡΙΟΥ

ΑΓΙΑΣ ΘΕΟΛΟΓΙΑ ΚΑΙ ΑΝΑΡΧΕΙΟΥ ΠΑΡΙΑΣ

ΤΟΚΑΤΗΝ ΑΠΟΣΤΟΛΟΥ Γ Γ Χ ΤΟΥ ΟΥ

ΑΓΙΑ ΑΒΒΑ ΧΑΝΑ ΟΣΙΟΤΑΤΟΥ ΠΕΡ ΠΕΡ⁴

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚΤΩΡΙΟΤΑΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ

ΟΥΣ ΠΡΕΣΒΥΤΕΡΟΝ ΕΥΜΕΛΕΙΑ

ΕΠΙΣΚΟΠΟΥ ΔΙΑΚΟΝΟΥ

ΕΠΙΣΚΟΠΟΥ ΤΗΝ ΔΙΑΚΟΝΟΥ

ΕΥΕΛΕΙΑ ΑΝΑΓΕΝΕΣ

ΦΙΛΟΝΟΜΟΥ ΠΡΟΤΕΡΑΤΟΥ

ΦΙΛΟΤΥΧΙΣ ΔΑΝΟΥ ΕΥ Χ Χ ΤΕ ΟΥ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚΤΩΡΙΟΥ ΑΡΧΙΕΡΕΑ ΕΥ Χ Χ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚΤΩΡΙΟΥ ΚΑΛΟΙΣΤΑΤΟΥ⁵ ΕΠΙΣΚΟΠΟΥ

ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΑΡΣΙΝΟΥ

ΚΥΡΙΣ ΑΒΒΑ ΒΙΚΤΩΡΙΟΥ ΕΥΕΛΕΙΑ ΤΟΥ ΟΥΧΙΑΣΤΗΡΙΟΥ

ΕΥΜΗ

¹ Probably 1—3 letters lost.

² This is difficult to explain. It may be σὺ (or σε) νῦν (as often, e.g. Leyden Catal. 137, 138, 142) and a verb, perhaps from γίνομαι. The Rev. G. Horner thinks it a compendium for καὶ νῦν καὶ δὲ καὶ εἰς τοὺς αἰῶνας.

³ ἱ μυσταγωγός.

⁴ πατήρ πατέρων.

⁵ ἱ θεοσεβέστατος.

⁶ εὐκλείστατος.

¹ V. Renaudot i, 18, Tuki, *Missale* ρκς.

κτρίε αββα βικ/ ο τρισεκατηνιο αιος/
 κτρίε αββα βικ/ βονησιον χιρα S ορφανον
 πολεος χρονε εν ιρηνικ χρονε
 (BLANK.)

Verso. The fibres are parallel to the text.

The first legible line is one of 11 clauses, each beginning with the word χερίε (once χερε) and ending with πολλα or (the last) πολλα τα ετι. Between these stand the following names—some in the genitive, some in other cases—each followed by a stop, as on the *recto*.

αββα χανα αρχιερα απο της η[ολεος αλε]-
 ζαρια

αββα βικ/ πασιαρ . . ε² κε κοσιε ινιας

αββα χανα τεκικο παρκοτ αποστολοτ S
 εταρταε/ ιτ χτ

αββα βικ/ τιοτε αββα χανα αρχιερεκ/ απο
 της πολεος αλεζαρια

αλεαφον αομασιοτ τιοτε αποστολοτ κτ

αββα βικ/ αλεαφον γρηγοριος αλφιατογ-
 ρος S γρηγοριος θεολογοτ S γρηγοριος
 ηεροκεσαρια S βασιμος ο νοματτασκαμος¹ S
 ιγνατιος θεοφοροτ

αββα χανα προτα αρχιερα ιτ χτ

κτρίε αββα βικ/ ορολοζοτ επισκοποτ
 φος τον λαοτ

αββα βικ/ κλατος βρατος της ^εεκασιεας
 αββα χανα φιοστηρ ικοτηνι.

Here is a dividing-line and then πολλα κε
καλλα κε πολλα τα ετι πολλε χρονε εν
ιρηνικε χρονε. Below this the page is
 blank.

χερίε or χερε may be supposed to stand
 for *χαίροις*, while the words which end each
 clause refer to a wish for long life (ετη)
 and prove that Chael is the reigning
 patriarch.

¹ Presumably with reference to his monastic rules.

A small fragt., which must have come from
 the lost upper part of the leaf, has

Recto. [τοτ αιοτ σοτ]

[τ λαον σοτ βραβ]

[ιρηνι]κε χρονη[ε]

Verso. [κε καλλα κε πο[αλλα]

αβ]βα χανα πρ πρ

[βι]κ/ ω

This shows that a similar composition
 preceded that still preserved.

515.

Or. 5297(3).—Papyrus; complete; $5 \times 5\frac{3}{4}$
 in. The fibres are parallel with the text,
 which is written in 6 lines of an even, sloping
 and ligatureless hand (*cf.* Crum, *Copt. MSS.*
 pl. iii, xiv for the type). Published by Crum,
l.l., p. 18. On the other side is a letter.

From the Fayyûm. [FL. PETRIE.]

A Benediction in Greek, similar to but not
 identical with those in the Liturgies of SS.
 Gregory and Mark (Renaudot i. 98 and 165).

516.

Or. 5297(4).—Parchment; a narrow strip;
 $8\frac{1}{4} \times 1\frac{1}{8}$ in. Apparently the work of two
 scribes, one of whom wrote a square uncial
 hand with rounded ε, c, square η and α made
 in a single stroke; while the other wrote less
 regularly. Published by Crum, *Copt. MSS.*,
 p. 16.

From the Fayyûm. [FL. PETRIE.]

This appears to consist of the initial words
 of Psalms and other verses for use in divine
 service.¹ No. 5 (of the publication) is Ps.
 lxiv. 6, no. 12 is Ps. cxxiv. 1 and no. 6 is

¹ Such are the texts published by Bickell, *Mith. a. d.*
Saml. Rainer ii. 83. *Cf.* also no. 495.

Ps. cxxvi. 1. Only two are in Coptic; the rest are Greek. No. 9 seems to indicate that nos. 10 and 11, which follow it, are for use in the evening service.

517.

Or. 4718(5).—Papyrus; a fragt.; $7\frac{1}{2} \times 5\frac{1}{8}$ in. The fibres are at right-angles to the text, which is written, apparently in one column, in an upright, very thin hand in some points not unlike that of the *Codex Marchallianus*. The *verso* is blank.

[GRAF.]

Presumably a series of antiphons or similar verses. The texts are not biblical. Lines 1—9 treat of Moses and Aaron. The following is the text ;

[illegible]

518.

Or. 5297(5).—Papyrus; a small fragt.; $3\frac{1}{2} \times 2\frac{1}{4}$ in. The text, apparently in one column, is written in an even, sloping and ligatureless hand. *Published by Crum, Copt. MSS.*, p. 18.

From the Fayyûm.

[FL. PETRIE.]

Liturgical. So much at any rate the words on the *verso* seem to show. Probably it is part of a hymn for the festival of some of the Apostles.

519.

Or. 4719(2).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ in. There are three texts; (1) that at right angles to the fibres appears to consist of mere incoherent scribbling, though it might be part of an account and shows, in one corner, the beginning of a letter. Parallel with the fibres are (2) a text in small, uneven semi-uncials, difficult to read owing to the corrosion of the ink, and beside it (3) an account, written in an irregular and quite different script.

[GRAF.]

Parts of Hymns or other metrical compositions.¹ The first section speaks allegorically of "my new garden, the Church," where sweet-smelling roses grow. "My grove is Christ; the roses that I have planted there² are the true(?)³ Gospels." The second section seems to relate to the finding of the bones of John the Baptist and Elisha.⁴ "When thou enterest that desert (?),⁵ thou shalt find the head which Herod took with the coat of hair thereon and the leathern girdle that binds it about." The reference to "Elisha the prophet" is obscure. The third section treats

¹ Cf. the similar pieces in Erman's *Bruchst. d. kopt. Volkslitt.*, Berlin Acad., *Abh.* 1897.

² KCOB for O'OOT?

³ For TANGOTT? But this is unlikely.

* *V. Synaxarium*, 30th Mechir, *Aeg. Z.* 1883, 138 and Zoega no. clx.

⁶ This seems unlikely, but **noxi** "said I" is more so. It might refer to the ruined condition of Herod's palace where one legend makes the head to be found (v. *Synaxar.*).

VARIOUS LITERARY TEXTS.

520.

. Or. 4918.—Papyrus; a fragt.; 5×4 in. The fibres are parallel to the text, 15 lines of which are visible, written in one column of small, thick uncials, but so faded that the character can scarcely be described.

From the Fayyûm. [GRENFELL.]

Homiletic(?) text. This is quite uncertain. The phrases ἀπολογία μου . . . , ποικίλον τιμήν are legible. The *verso* is blank.

521.

Or. 4919(5).—Papyrus; a small fragt. of thin material; $2\frac{1}{2} \times 2\frac{5}{8}$ in. The text is written on both sides in a very fine uncial hand (cf. Rossi, *I Papiri . . . di Torino*, fasc. i, tav. iii). It was probably in one column. ω is of the form described in no. 498.

From Siut. [COL. T. L. FRASER.]

Unidentified text, presumably a narrative. The name Samuel occurs and might possibly refer to Samuel of Kalamôn. The interest of the fragt. lies in its dialect which shows a remarkable verbal prefix, $\gamma\alpha\iota$ -, $\gamma\alpha\upsilon$ -, $\gamma\alpha\upsilon$ -. *Published by Crum, Aeg. Zeitschr.* 1898, 139.

522.

Or. 4920(1).—Papyrus; some 24 small frags. from the binding of a book; the

largest $2\frac{1}{2} \times 3\frac{1}{2}$ in. Many of them show nothing legible. The script much resembles that of the Rainer *Führer* 1894, Taf. vii which Mr. Kenyon is inclined to ascribe to the 4th century. Apparently the text was in one column across the page; but this is uncertain.

[GRENFELL.]

Remnants of a Gnostic (Ophite) work or of one descriptive of Gnostic doctrines. This is clear from the word Ialdabaoth.¹ There occur besides the words "seven powers (ἐξουσία)," "he sang (? ὑμνεῖν)," "they manifest what is hidden," "Wisdom (σοφία)," "Faith (πίστις)," "The army (στρατιά) of —."

The dialect shows a mixture of Ahmimic and Sa'idic forms, the former being, it seems, in a majority; *cf.* $\alpha\alpha\alpha$, $\alpha\alpha\mu\epsilon\iota$, $\sigma\tau\epsilon\epsilon\iota$, $\epsilon\iota\epsilon$, $\tau\eta\eta\eta$, $\alpha\tau\eta\eta$, $\eta\tau\alpha$.

1 a. [ΛΟΥΤΩΝΗΣ ΑΒΑ[Α] ΒΗΛΤ]
[ΒΕΤΗΛΕΩΤΗ . ΟΥ . . ΗΠΕΘ]
[ΗΜΑΤ ΕΟΑΤΗΣ ΠΟΘΗΗ ΑΒΑ[Α]]
[ΗΤΕΛΥΒΘ ΗΘΣΟΥΤΕΙΑ ΑΒΑΛ ΗΗ]
[ΗΤΑΘΩΗ[Ε] . . ΩΤΟ ΕΙΤΕ ?]
[ΔΟ ΗΠΘ] [ΗΘΙ ΑΚΗ]

b. [oreci hutorc aqortc]
[c aqor abaa htec]
[[?]hcia u]
[htoro]

¹ V. C. Schmidt in *Texte u. Unters.* viii. 559 &c. The preceding word may be "seven," "breath," or "sword."

- 2 a. [ΠΡΤΑ ΤΗΡQ]
 [ΤΗΝΕ ΔΥΩ ΚΑ]
 [ΟΠΕ ΠΕΠΗΕ Π]
 [ΤΩ ΔΕΩΒΕ ΠΑΡ]
 [ΠΟΤΕΙ ΔΤΕΙΕ ΔΥΩ]
 [ΔΠΕCΟΤΑΕΙ ΠΠ ?]
 [QΕ ΠΑΛΛΑΒΑCΟQ]
 [ΔQΡΖΤΠΠΕ]
 b. [CΑΤΕΟΦΙ[Δ]
 [Π . . ΚΑΖ ΠΠ]
 [ΠΠΤΕ ΠΠΠQ]
 [CΙC ΤΗΡC ΤQ]
 [QΧΙCΕ Π[Π]ΔQ Δ]
 [ΠΠΤCΤΡΑΤΕΙΑ Π]
 [ΤΤΕ ΤΗΡQΤ ΠΠΠQΤ]
 3 a. [ΠΑΧΙΚ ?]
 [ΧΡΟΠΟC . . ΠC]
 [ΕΙΕΠΠΖ . . C]
 [ΠΔΤΕΙΕ]
 [ΠΕ ΤΗΡQ]
 b. is illegible.
 4 b. [ΔΠΖ ΑΒΑ[Δ]
 [Ε ΠΠΕQ]
 [ΤΠΠCΤΙC]
 [ΠΠΕ ΖΠΠΠ]
 [ΧΩΡΕΙ ΔΖΡΠΕΙ]
 [ΠΧΕ ΠΠΠ]
 [Π ΑΤΠΠCΤΙC]
 a. is illegible.
 5 b. [ΤΗΡ]
 [ΑΔΠΠ]
 [ΔΖQΤΧ]
 [ΔQΠ]
 a. is illegible.

523.

Or. 4920(2).—Papyrus; a fragt.; 10×3½ in. The text, which may have been in more than one column, is written at right-angles to the fibres in an upright, irregular hand

with very rare ligatures (*cf.* the Rainer *Führer* 1894, taf. vii for a considerable resemblance). The π has exactly the form of Greek pap. cxxi (Kényon, *Catal.* i, pl. 51ff.). The forms of ϖ, σ are those described in no. 498. On the other side are the remains of a Greek text in two columns, in a larger, clumsy hand of similar type.

From the Fayyûm.

[GRENFELL.]

An astrological text, treating of the sun (πρε) and moon (πας, παας and σελήνη) and stars, under 20 (or more) heads. From l. 12 some of the phrases appear to repeat themselves.

- ΕΤΒΕΠΕΖΑΤ ΠΤΕ ΠΑΣ ΠΕΖΟΤΕΙΤ
 Β' ΧΑΡΙΤΗΣΚΩΝ¹ ΠΑΛΕΤΑΦ
 ΠΑΡΗΣ² ΖΑΠΠ ΔΕ ΧΕΕ
 Π . . Π ΠΕΤΖΑΤ ΠΚΡ
 ΠΠΑΡΗΣ ΔΥΩ ΠΑΛ
 ΠΟΛΗΣ Α' ΠΕΤΕΖ
 ΛΕCΕ ΠΤCΕΛΠΠΠ
 ΤCΕΛΠΠΠ ΓΑΡ ΟΤΑΕΤ
 Ξ : ΕΤΒΕΠΠΖΕΠ Ε
 10. ΛΟΤ ΖΠΠΠΠ = Ξ .
 ΓΑΡ [Π]ΤΕΠΠΟΤ . Π
 ΠΡΕ ΓΑΡ ΔQΠCΕΛ
 ΚΟΤΕΠQ ΕΛΕΤ
 ΕΛΕΤQ ΠΖ
 ΖΠΠΠΠΠΠ
 ΠΡΕ ΓΑΡ Δ[Q]ΠCΕΛ
 [Κ]QΤΩΠ ΕΛΕ
 ΕΤΒΕΖΩΛ : Π
 ΓΑΡ ΔQΠCΕΛΕΤ
 20. ΠΔ ΠΚΑΤΑΛΕ³
 ΠΕ ΠΠΟΛΧ C
 ΕΠQΤ . ΠΑΛΖ
 ΠΔ ΠΚΑΤΑΔ

¹ Χαριτήσιον.

² Ἄρης and Π. 15, 18 perhaps Horus, l. 26 Ἑρμῆς. (These are Mr. Griffith's suggestions.)

³ Κατάδεσμος.

gap aqne
 apne gap
 pne gap
 k inna
 (sic) in u

524.

Or. 5525.—Parchment; an almost complete leaf; $14\frac{3}{4} \times 9$ in. It has been many times folded, both in width and in length. The text is chiefly on one side, separated by dividing lines into several irregular sections. The lines of writing are very uneven and often confused; the script shows frequent ligatures.

From Cairo.¹ [S. RAFFALOWITSCH.]

Magical text consisting of incantations intended to assist and protect a woman and her children, both born and to be born; or perhaps, especially, a woman about to bring forth. The name of Soura the daughter of Pelcha has been subsequently added at the end of some sections; in the text itself the subject is referred to as *nn*. The formulae occur for the most part more than once.

On the left of the text is a rude geometrical drawing of a figure with circular head and outstretched arms, surrounded with gnostic signs, crosses &c. and very similar in style to that in the Turin magical papyrus.² The top of this is lost. Upon this figure is written *corpa tchai naora nna incesnna* *ecnnit naq*.³

¹ The MS. reached the Museum together with the Hebrew frags. found in the Genizeh in Old Cairo. The dialect however is that of the Fayyûm.

² Rossi, *Tratt. gnost.* (R. Accad. di Torino, *Memorie* 1893).

³ This appears, from that part of the body which it covers, to have special reference to a still unborn child; cf. Vassiliev, *Anecd. Gr. Byz.* p. 339, no. κ.

A. The following is the first section of the text;

ΤΙΤΑΛΑ ΠΑΚ ΕΠΕΚΛΕΗ ΠΗΤΕΚΟΤΑΙ ΠΗΠΕΚ-
 ΖΟΤΙΟΝ¹ ΠΗΠΕΚΦΤΑΑΚΤΗΡΙΟΝ ΠΟΤΧΕΙ ΠΗΠΕ-
 ΤΙΟΠΟΣ (τόπος) ΕΚΨΑΛΠ ΕΠΖΗΤΟΤ ΠΗΠΕΚΖΡΑΓ-
 ΤΟΣ (ράβδος) ΠΟΤΛΕΗ ΕΒΖΗΤΕΚΤΟΙΧ² ΠΟΝΑΗ
 ΠΗΤΕΚΖΑΡΗΑ (ἄρμα sic) ΠΟΤΛΕΗ ΕΒΖΗΤΕΚΟΙΧ
 ΟΥΧΕ ΠΗΠΕΚΗΑ . ΛΗ³ ΕΟΤΑΖΙΡΑΤΟΤ ΕΛΑΚ ΠΕΛΑΚ-
 ΤΕΧΙ ΟΥΛΕ ΠΕΛΑΜΕΛΙΑ (ἀμελεῖν) ΨΑΠΤΕΚΚΑΤΑΚ-
 ΖΗΟΝΠΑΚ ΚΙ ΕΖΑΠ ΕΧΕΠΠΕΚΖΟΤΙΟΝ ΠΗΠΕΚΦΤ-
 ΑΑΚΤΗΡΙΟΝ ΠΟΤΧΕΙ ΑΚΑΛΕΙΣ ΚΑΛΕΖ ΠΕΦΑ ΠΕΘ⁴
 ΠΕΘΗΑ ΠΗΠΕΚΤΕΧΗ ΠΗΠΕΠΠΕΟΤΙΑ ΠΗΠΗ
 ΤΗΡΕΦ ΠΗ ΤΧΕΙΑ ΠΗ ΠΗΠΕΣΥΗΑ ΕΒΖΗΤΕΚΑ-
 ΛΑΖΗ ΠΗΠΕΣΥΗΑ ΤΗΡΟΤ ΨΑΧΗΑΟΤ⁵ ΤΑΠΟΝΑΖ
 ΡΑ ΛΑΠΗ ΑΧΕΠΑΑΑΤΕΙ ΨΟΠΗ ΕΠΤΙ ΖΑΒΑΑ ΠΑΚ
 ΠΟΠΕΡΓΙΑ ΠΗΠ ΕΤΖΑΑΤ ΠΕΑΚΕΟΤ ΕΖΩΠΤ ΕΖΟΠ
 ΟΛΑΚ ΨΑΠΠΕΖ ΟΥΛΕ ΠΕΣΥΗΑ ΤΗΡΟΤ ΨΑΧΗΑΟΤ
 ΕΠΤΙ ΖΑΒΑΑ ΠΑΚ ΠΗΡΑ⁶ ΠΗΠ ΠΗΠΟΠΗΡ⁷ ΠΗΠ
 ΠΗΑΠΑΑΑΡ⁸ ΠΗΠ ΠΗΑΒΕΡΕΑΙΑ⁹ ΠΗΠ ΠΗΕΖΟΤΕΙΑ

¹ An unidentified Greek word.

² Cf. also in this text ΤΟΤΑΙ and Rainer *Mith.* v. 121 ΠΑΤΟ. Cf. on the other hand ΤΧΗΑΙ, ΤΧΗΙ, also here.

³ This may be ΟΛΗ.

⁴ This formula begins elsewhere ΛΑΕΙΣ ΛΑΕΖ. "Watch and guard on the 4 sides" seems likely though difficult to justify grammatically; ΠΑ would have to stand for ΠΑΟΟΤ (ΠΤΟΟΤ) and ΠΕΘ for ΠΕΑ or rather ΕΑ.

⁵ ΧΗΑΟΤ might be read ΧΗΑΑΤ and so here generally where the letters ΑΟΤ are concerned.

⁶ This unknown word, if indeed Egyptian, would presumably end in ο in Sa'idic. The prayer of Sisinnius (*v. below*) mentions a demon of the midday heat; cf. *μωρα*. It might however simply = *μοῖρα*.

⁷ *V. Aeg. Z.* xxxiii, 47.

⁸ Has not the appearance of an Egyptian word, notwithstanding the η.

⁹ *ερεχια* or *ερεχια* is, as Mr. G. Margoliouth points out, the female demon Werzelyâ of the legend of S. Sisinnius, preserved in Ethiopic (*v. Basset, Les Apocryphes* iv and Fries in *Actes* of 8th Orient. Congr.). The Bohairic vocabularies class it with birds and (Kircher 169, *Labib Dict.*, s.v., MS. Or. 850, f. 36b) give for it *ام الصبيان* and *الممامة* (cf. a name in Gollancz, 11th Or. Congr., 4th sect., 82, 85), "vampire" or "bogey." The last of these may also mean epilepsy (*v. Lane*). Is it possible that the word as written in our text is a corruption of *ἐπιληψία*?

тс¹ пкеки шнервани нви шштеивса нви
шнарху нви шнзнуан нви шштатта² нви
шнратсми³ паот тпрот сетот забал нас
шнзабал енесуни тпрот шасхпаот шнзабал
енесна нзони тпрот зеноттахи шнот-
отени пелкеот екал⁴ елас шннез отас пс-
зунм еснн⁵ паф паунт шмон⁵ епкоти ма
ма ети ети⁶ тахи тахи.

The second section.

оги шлози шашлози шлозиша ах⁶ ○ ○ ○ ○
○ ○ ○ фтаакзцион скепацион атцион иао
савбамо тогтот архангелон шхана гаврина
виноио ени тхиш нш тас ага псзунм
еснн⁷ паф ети забал паот наверсема нви
ети ети тахи тахи сотра тхиш пелса.

The third section.

иао савбамо атцион емои еленас шк-
занон⁷ аврасакз шхана гаврина рафана
сотрина граотна асот сарафотна иао
атцион емои еленас савбамо титака патен
петентоан етотав аде адез епсф⁸ нсе
псониа &c., as above with some variations
in sequence and spelling.

The fourth section consists of the mono-
gram сѢс with нс above it, repeated 8 (*sic*)
times and below this,

сара = пар = вѣ = сара

пар = оар = оа = пар

with several groups of а and ѡ, each 7 times
repeated.

The fifth section has авлаиамниавлаи¹⁰,
many times repeated, and parallel therewith

титака патен &c., as in sect. 3. Several
lines are illegible; the last are тевоиас [р]а
лаши ехвирюни сотра тхиш пелса (*cf.*
sect. 1).

The sixth section.

олааиелаа кикалаолаа лаалаотк аианас
сетро асаріас шсак шсана аванако хсес-
наеи херсетаеи херсиоспаеи зиса шасеа,
then а and ѡ each many times repeated and
the letters а в г д е з ч. Also a text difficult
in many places to read титака патен ?

езон елаф шнтоан шхана пархнангело
адеи елаа зентпн аианзеи еи⁹атен адеи
адез &c., as in sect. 1 but continuing вѣ
псат пскатцион забал нас адеи адез
еааат забал епсгаат нви⁹ ра⁹ аи⁹и⁹ нмои
петхиаа зенпкези тпсф а . . шсак тахи тахи
тахн сотра тхиш пелса.

The seventh section (*verso*).

внѡ внѡи внѡа внѡарі царотна¹ цар-
царотна патетина е¹⁰рша ершаа хаванта
хшонир хашшаншан васа . рес хшсалаола
шрана . . шона еирна савакѡ атишхшша
тамона кататина сарина хшсашна фаме-
рана мраматонана² пераона шсеврина
сатоп³ аретѡ тенет сотера ршотас сатоп
лаотавир каона шсеврина шасарѡ⁴ асѡи
шхана тѣрнн еи⁹так гаврина тѣхис н
шсак графана тѣтѡи ршншак сотрина
шотѡи⁵ ○⁵ артѡре граотна тшнн⁵ Ѥ⁵ ар-
тор аианана тѣлот Ѧ⁵ партѡрак сарафана

¹ For нтс; *cf.* тас presumably for нтас in sect. 2.

² *Cf.* the use of штотр in *Aeg. Z.* xxxiv, 86.

³ "Unsatisfied"? i.e. let these demons depart with
their object unfulfilled.

⁴ I do not recognise this verb.

⁵ "Permit them not to dwell within 200 miles of their
neighbourhood."

⁶ For ѣдѣ, as often in such texts, *e.g.* Br. Mus. Greek
Pap. cxxi, 248, 254, 373.

⁷ Presumably a compound of еионр.

¹ The same or similar names to several of these can be
found in Hebrew characters; *cf.* Schwab's *Vocabulaire*
in Acad. des Inscri., *Méms. présentés*, l. sér., x. Perhaps
the initial хѡ- represents the Hebrew article.

² *Cf.* below, and in Brit. Mus. Greek Pap. ccxxi,
ακραμμαχαμραι.

³ For this palindrome *v.* Krall in Rainer *Mith.* v, 119.

⁴ After ѡ a large sign something like ѡ.

⁵ These signs, to which the printed forms only approxi-
mate, are in the margin, at the beginnings of lines.

τις ης εις. και ζητομεν τιταλωςκα πτην
πτηναιεν ινιςτεντοραν ινιτοαν επινοτι
παιτοκρατορ ετοαλεναατεν αλες αλες &c.,
as in sect. 1. After το ηκεν, ινιτενοηκο
ηβι εις το τεαν ζαλ εις το τεαν σην εν-
γρατσαει παος τιροτ σετατ ζαβαλ παος
ινηλινεορην ηρων τιροτ ριητ ιμαον &c.,
as in sect. 1. Then σεστηκτεςεβερλαρανκτο
αβαλαομαναβα αγραλαχμαρκοπαρι ελαο
ελαο παλ¹ . . . ινιλασ λην επινοττε πασηραν
ερωο. There are 2 or 3 more very confused
lines.

525.

Or. 4721(5).—Papyrus; parts of 2 *selides*,
broken off above; $9\frac{3}{4} \times 9$ in. The text is
written at right-angles to the fibres in an
upright, ligatureless, uneven hand.

[GRAF.]

Magical text. Ll. 1—9 address Christ and
appear to ask a means of protection against
hostile weapons; in ll. 10—21 Christ promises
that this shall be given where the names of
the Trinity, the Apostles, the 24 Elders and
the 7 Archangels "that are within the veil"
(καταπέτασμα)¹ are invoked.

Ζηνοηνο σταγρραττητη Ζ | 2 χητοκ το
πχοις ηνχοις η | 3 ιτοκην ρταλ² ην
ιητ εβ[οα] | 4 ηκωτ ηακαος ηεκη[ηα
ετοαλα] | 5 ερμηνωτηκολενος τωο[τη
εγρα εχον η] | 6 σερωστ εηνοη τ εηβε η
οτ[μονχη η οτσαρτε] | 7 η οτσεκεος ζωλος
εανεντ ο | 8 ταοτωδ χεκαας σερενοτ-
λα[ι] | 9 ηε χεηηχοις ιε πατ | 10 χερμην-
οτηκολενος τωοτη εγρα εχονη | 11 σε-
ρωστ εηνοτη ερεβε η οτμονχη³ οτ | 12
σαρτε η οτσεκεος ζωλος εανεντ ετ-

¹ Cf. *Urk. Berl. Mus.* (Kopt.), no. 6 and Rossi, *Tratt. gnost.*, 1st page and f. 9.

² Presumably for ΤΑΛΩΟ.

η . . . | 13 ταοτω εγρα εχον ηπαρη ηεπ-
ραν ηπα¹ | 14 εηακαος ηεπ^{ηη}ηα ετοαλα
ηεπραν | 15 εηηετσηατος εηαποστολος
η[επραν] | 16 εηετχοττατε ηπρεβιτερος
ηπραν | 17 ηζ ηαρχαηελαος ηα εηηηροτη
εηκα | 18 -ταηετσηα σταγρρατοτ εροι ηε-
πα¹ | 19 εηακαος ηεπα^{ηη}ηα ετοαλα χε-
καας | 20 ηηκωλ² ηενοτ ηηεζις ηηκας³
εηονε | 21 ζηηα ηη ετοηηατωτω ηπραν
εγρα εχον.

526.

Or. 4721(6).—Parchment; broken off at
one corner; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The script is very
unskilled. The MS. is a palimpsest, the
earlier text being in a hand of Zoega's 1st
or 2nd class.

[GRAF.]

The later text is perhaps an amulet, con-
taining a moral precept. It is described in
this place owing to the general outward
appearance of the MS. whence it is probable
that it had some magical usage.

Recto. εηηατοκ

Verso. ζηηεσητ

τι : ηηεαλα

και : τοκε

τ : ηζωβ κατ

αηη : ηε : εζοτ

α λονη : χον

? οκεβ : εβ¹χ

ηηεκεζωβ

ασι : εχ¹η

[εχο]ηη : εβη

αβη : η

ητ : ηαζα

ω : ηηη

[εηη]ηοττη

527.

Or. 4920(3).—Paper; a fragt., complete
in width; $7 \times 5\frac{1}{2}$ in. The text, on one side

¹ Here and in l. 18 τ has the form of a small cross.

² This, in the sense of "flowings of blood," would
be new.

³ † for ΤΚΑΣ.

of the leaf only, is written in a small, sloping, ligatureless hand of Zoega's 9th class and similar to that of no. 374 *above*. On the back are remains of an earlier Arabic text.

From the Fayyûm.

[GRENFELL.]

Magical or medical work, consisting of various recipes, separated by dividing lines. Many passages are quite obscure.

1 ? $\kappa\omicron\tau\eta\eta\zeta$ ¹ $\epsilon\beta\eta\alpha$ ² | 2 $\chi\epsilon\tau\tau$ $\omicron\tau\epsilon\alpha\eta\eta\eta$ $\epsilon\eta$ -
 $\epsilon\beta\alpha\alpha$ $\mu\epsilon\eta\omicron\tau$ | 3 $\epsilon\beta\alpha\alpha$ — $\alpha\gamma\alpha$ $\mu\alpha\kappa\omicron\tau\alpha\eta$
 $\mu\epsilon\eta\tau\omicron\tau\tau$. . .

The next may be part of what precedes it. 4 $\omicron\tau\alpha\gamma\zeta$ $\tau\epsilon\phi\gamma\alpha\tau\epsilon\tau$ ϵ . $\epsilon\alpha\kappa\zeta$ $\mu\epsilon\eta\alpha$ -
 ϵ . . $\chi\alpha$ ³ | 5 $\mu\alpha\tau\alpha\eta\alpha\zeta$ $\mu\epsilon\eta\omicron\tau\alpha\epsilon\eta\eta\eta\alpha$ $\gamma\iota\alpha\epsilon\mu$ ⁴
 $\omicron\eta\alpha\alpha\alpha\zeta$ | 6 - $\epsilon\alpha\rho$ ² $\tau\epsilon\kappa\epsilon\omicron$ $\gamma\epsilon\alpha\epsilon\zeta$ $\epsilon\gamma\alpha\iota\tau\epsilon$ $\gamma\alpha$. . . μ -
 $\gamma\eta$. . | 7 α . $\tau\epsilon$ $\mu\tau\epsilon\gamma\alpha\eta$ $\epsilon\eta\epsilon\zeta$. . . $\alpha\eta\epsilon\eta$ ⁵ [about
6 let.] | 8 - $\epsilon\eta\alpha\omicron\tau$ $\alpha\tau\omicron$ $\tau\epsilon\phi\phi\epsilon\eta\omicron\alpha\eta$

The next is for inducing sleep. 9 $\mu\alpha\alpha$ -
 $\mu\omicron\tau\alpha\mu\omicron\tau\alpha$ ³ $\chi\iota$ $\mu\alpha\kappa$ $\epsilon\mu\epsilon\tau\omicron\tau$, μ [5 or 6 let.] |
10 $\epsilon\alpha\rho\alpha\tau\alpha\eta$ $\tau\alpha\alpha\tau$ $\epsilon\gamma\omicron\tau\eta$ $\omicron\tau\eta\omicron\tau\epsilon$ $\mu\epsilon\eta\omicron\tau\alpha$
 $\tau\epsilon\kappa$ | 11 - $\mu\alpha\rho\epsilon\zeta$ $\epsilon\mu\epsilon\kappa\eta\alpha\zeta$ $\mu\epsilon\kappa\gamma\eta\eta\eta\zeta$ $\mu\alpha\kappa$ $\mu\alpha$ -
 $\rho\epsilon\zeta$ | 12 $\epsilon\beta\alpha\alpha$ $\gamma\alpha\kappa\gamma\eta\eta\eta\zeta$

The next is to bring back a wife's love to her husband. 13 $\omicron\tau\epsilon\gamma\eta\eta$ $\epsilon\gamma\alpha\kappa\eta\epsilon\tau\epsilon\omicron$ $\mu\epsilon\epsilon\gamma\alpha\iota$
 $\tau\epsilon\epsilon\eta\epsilon\tau\iota$ | 14 $\kappa\epsilon\omicron\tau\alpha$ $\chi\iota$ $\mu\alpha\kappa$ $\epsilon\eta$, $\tau\epsilon\kappa$ $\omicron\tau\kappa\rho\omicron\tau\tau$ ⁴
 . . $\tau\omicron\tau$ α | 15 - $\gamma\omicron\tau$ $\gamma\eta\mu\kappa\omicron\gamma\tau$ $\tau\epsilon\alpha$, $\mu\alpha\tau\eta\eta$ $\gamma\alpha\epsilon$ -
 $\omicron\tau\alpha\gamma$. .

The next seems intended to stop a flow of blood. 16 $\mu\epsilon\eta\alpha\zeta$ $\mu\alpha\beta\omicron\kappa$ $\epsilon\kappa\alpha\eta\epsilon\tau\epsilon\zeta$ ⁵ $\gamma\iota\gamma\epsilon\chi$
 $\mu\alpha$. . | 17 $\iota\omicron\epsilon$ $\alpha\alpha\zeta$ $\mu\alpha\kappa$ $\epsilon\gamma\omicron\tau\omicron\eta$ $\mu\alpha\tau\epsilon\kappa\omicron\tau\omicron\eta$
 $\mu\eta\alpha$.⁶ | 18 γ $\alpha\gamma\alpha$ $\mu\gamma\eta\eta$ $\epsilon\omicron\epsilon\chi\omicron\epsilon$ $\mu\alpha\alpha$ — |

¹ ? for $\kappa\omicron\tau\eta\eta\zeta$.

² ? $\alpha\lambda\alpha\phi$; cf. *Aeg. Z.* 1885, 118.

³ ? $\alpha\lambda\alpha\phi$.

⁴ The 2nd ρ is uncertain.

⁵ Altered from - $\tau\epsilon\zeta$.

⁶ Perhaps nothing after α .

19 $\mu\epsilon\eta\alpha\zeta$ $\mu\alpha\beta\omicron\kappa$ $\epsilon\eta\alpha\tau$ $\mu\alpha\lambda\epsilon\tau$ $\mu\alpha\sigma\tau\epsilon\beta$ $\tau\alpha\alpha\zeta$ |

20 $\epsilon\tau\tau\omicron\eta$ $\epsilon\alpha\epsilon\eta\epsilon\tau\epsilon\tau$ $\tau\epsilon\eta\alpha\zeta$ $\gamma\alpha\beta\alpha\alpha$

21 $\mu\tau\epsilon\epsilon$ $\epsilon\mu\alpha\alpha\gamma\epsilon\tau\epsilon\tau$. $\tau\epsilon\tau\omicron\tau$ $\alpha\gamma\alpha$ γ . α -
 $\epsilon\beta$ | 22 $\rho\omicron\tau$ $\mu\epsilon\tau\kappa\omicron\tau\eta\alpha\mu\epsilon$. . $\mu\epsilon\tau$ $\mu\epsilon\beta\alpha\alpha$ [4 or
5 let.] | 23 $\epsilon\tau\omicron$ $\mu\kappa\epsilon\eta$ $\epsilon\rho\alpha\zeta$ $\gamma\alpha\tau\alpha\alpha$ — | 24
 $\omicron\mu\epsilon\epsilon$ $\epsilon\gamma\epsilon\eta\tau\alpha\tau\epsilon$ $\gamma\alpha\kappa\omicron\eta\tau\zeta$ $\epsilon\beta\omega\eta$. . . | 25 . $\tau\eta$ -
 . . . α . $\mu\epsilon\tau\eta\epsilon\gamma$

528.

Or. 5707.—This is the palimpsest of which the earlier text is described as no. 504. What remains of the later text is all written by one scribe; the Coptic portions in a small, sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pll. x, xx, Zoega tab. vi, no. xxxviii), the figures generally in Greek 'minuscules,' rarely (ϵ , μ) of like forms with the Coptic letters.¹ Red ink is used for dividing-lines &c.; red and green for ornamental headings; red, green and yellow for the pictures (*v. below*). On several pages the text has been retouched with later ink.

The extant text is divided into 2 parts; (A) arithmetical tables and (B) problems relating to the calculation of various measures of area and capacity.

A. The tables are in 5, rarely 4, columns and consist of

(1) foll. 1a—5b, the whole numbers² between 7 and 10 and then the multiples of 10 up to 9000, each multiplied successively by 1, 10, 100, 1000 then by 2, 20, 200, 2000, by 3, 30, 300, 3000 and so on; *e.g.*

ζ	α	ζ	<i>i.e.</i>	$7 \times 1 = 7$
ζ	ι	\omicron		$7 \times 10 = 70$
ζ	ρ	ψ		$7 \times 100 = 700$
ζ	α	ζ		$7 \times 1000 = 7000$

¹ The sign for 10,000 has no likeness to μ or μ .

² Beginning presumably in the complete MS. with 1.

$\nu \gamma \rho\nu$ i.e. $50 \times 3 = 150$

$\nu \lambda \alpha\phi$

$\nu \tau \eta\alpha\epsilon$ etc.

$\nu \gamma \eta\epsilon$

$\beta \zeta \eta\alpha\delta$ i.e. $2000 \times 7 = 14,000$

$\beta \circ \eta\delta$

$\beta \psi \eta\rho\mu$ etc.

$\beta \zeta \eta\alpha\nu$

These are written in 5 columns on a page, the groups being divided by red lines.

(2) foll. 6a—8b, the title $\eta\alpha\iota \rho\alpha\theta\eta\mu\alpha$ $\mu\epsilon\theta\eta\mu\alpha$ ($\mu\acute{\alpha}\theta\eta\mu\alpha$) $\eta\alpha\lambda\lambda\alpha\sigma\tau\epsilon\sigma\tau\epsilon\sigma$ (الكسور)¹ $\rho\alpha\theta\eta\mu\alpha\sigma\tau\epsilon\sigma$ $\epsilon\mu\iota\alpha\sigma$, followed by the whole numbers 1 to 9 and 10 and its multiples to 10,000, each multiplied successively by the fractions (in this sequence) $\frac{1}{2}, \frac{2}{3}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \frac{1}{6}, \frac{1}{8}, \frac{1}{9}, \frac{1}{10}, \frac{1}{12}, \frac{1}{15}, \frac{1}{16}, \frac{1}{20}, \frac{1}{24}, \frac{1}{48}$. Each series is preceded however by the multiplication of the number 6000 by the fraction in question, though the 6000 is never actually written. The first line of the series itself is expressed in Greek as well as merely in figures.

These tables are identical with those in the Greek mathematical papyrus of Ahmim² where they are similarly applied to the number 6000.³ That MS. however omits the initial multiplication by $\frac{1}{2}$ nor are the tables there fully worked out after that of the $\frac{1}{10}$. On the other hand the Ahmim MS. has tables for all fractions between $\frac{1}{10}$ and $\frac{1}{20}$, while ours gives only a selection between $\frac{1}{10}$ and $\frac{1}{48}$.

The following are examples ;

$\varsigma \dot{\iota} \varsigma\pi\epsilon \gamma$ i.e. $\frac{1}{2}$; the $\frac{1}{2}$ (of 6000) is 3000

$\tau\iota\varsigma \epsilon\mu\iota\alpha\varsigma \dot{\iota} \varsigma\varsigma$

Of 1 the $\frac{1}{2}$ is $\frac{1}{2}$

$\dot{\iota} \alpha \varsigma$

Of 1 (the $\frac{1}{2}$ is) $\frac{1}{2}$

$\dot{\iota} \beta \alpha$

„ 2 „ 1

$\dot{\iota} \gamma \alpha\varsigma$

„ 3 „ $1\frac{1}{2}$

$\dot{\iota} \delta \beta$

„ 4 „ 2

$\dot{\iota} \epsilon \beta\varsigma$

„ 5 „ $2\frac{1}{2}$

$\dot{\iota} \varsigma \gamma$

„ 6 „ 3

$\dot{\iota} \zeta \gamma\varsigma$

„ 7 „ $3\frac{1}{2}$

$\dot{\iota} \eta \delta$

„ 8 „ 4

$\dot{\iota} \theta \delta\varsigma$

„ 9 „ $4\frac{1}{2}$

etc.

etc.

$\iota\acute{\epsilon} \dot{\iota} \iota\acute{\epsilon}\pi\epsilon \nu$ i.e. $\frac{1}{15}$; the $\frac{1}{15}$ (of 6000) is 400

$\tau\iota\varsigma \epsilon\mu\iota\alpha\varsigma \dot{\iota} \iota\acute{\epsilon}$ (sic)

Of 1 the $\frac{1}{15}$ [is $\frac{1}{15}$]

$\dot{\iota} \alpha \iota\acute{\epsilon}$

Of 1 (the $\frac{1}{15}$ is) $\frac{1}{15}$

$\dot{\iota} \beta \acute{\iota}\lambda$

„ 2 „ $\frac{1}{10} + \frac{1}{30}$

$\dot{\iota} \gamma \acute{\epsilon}$

„ 3 „ $\frac{1}{5}$

$\dot{\iota} \delta \delta\acute{\epsilon} \xi$

„ 4 „ $\frac{1}{4} + \frac{1}{60}$

etc.

etc.

$\mu\acute{\eta} \dot{\iota} \mu\acute{\eta}\pi\epsilon \rho\kappa\epsilon$ i.e. $\frac{1}{48}$; the $\frac{1}{48}$ (of 6000) is 125

$\tau\iota\varsigma \epsilon\mu\iota\alpha\varsigma \dot{\iota} \mu\acute{\eta}$ (sic)

Of 1 the $\frac{1}{48}$ [is $\frac{1}{48}$]

$\dot{\iota} \alpha \mu\acute{\eta}$

Of 1 (the $\frac{1}{48}$ is) $(\frac{1}{48})$

$\dot{\iota} \beta \kappa\delta$

„ 2 „ $\frac{1}{24}$

$\dot{\iota} \gamma \kappa\delta \mu\acute{\eta}$

„ 3 „ $\frac{1}{24} + \frac{1}{48}$

$\dot{\iota} \delta \iota\beta$

„ 4 „ $\frac{1}{12}$

$\dot{\iota} \epsilon \iota\beta \mu\acute{\eta}$

„ 5 „ $\frac{1}{12} + \frac{1}{48}$

$\dot{\iota} \varsigma \acute{\eta}$

„ 6 „ $\frac{1}{8}$

etc.

etc.

B. Foll. 9a—13b. The problems are difficult to follow. The MS. is often dilapidated and the precise meaning is obscured by irregularities and ambiguities of language, as in the case of the prepositions α - and η - or here and there in the forms of sentences which appear incomplete owing possibly to inaccurate copying. Further, certain terms are here used evidently with senses unknown to the literary idiom. What now remains is

L L

¹ "Fractions"; c. Dozy s.v.

² Ed. Baillet in *Miss. franç.* ix; cf. Hultsch's review, *Berl. Philol. Week.* 1894, 1327.

³ Baillet suggests that this represents the 6000 *denarii* in Constantine's gold *solidus*. This view is supported by the $\alpha\pi\theta\mu\omega$ which in his text indicates the unit to be divided.

III. (fol. 11a) 16 problems relating to another measure of capacity; *nei* ζωστής *παλιν* *ἐνεκνήταρι* (κεντηνάριον, قنط). ηά. The following are examples.

no. 32. *ποτ η ζωστής παρὲν κνήταρι ταζοτήρ πατε nei σάνηκωτ τειτότ γγ πατερηοτβ ζανκνήταρι.*

no. 34. :βγδ ζανκνήταρι παρὲλ κβ ταζοτήρ πατε nei σάνηκωτβ τειτότ σιπ-
αιτρα πετβαφι αητότ εβολ ης ρ πατερηοτβ ζικεε ζανηιτρα.

no. 44. λ/ κγγ ζαζα παρὲλ αγδ ταζοτήρ πατε nei σάνηκωτβ αιτρα τειτότ εκδ αητότ εβολ ζικεε γ αιτρα πετβαφι οτκεσιη ζανηιτρα.

IV. (fol. 12a) 15 problems relating to a corn measure; *nei* ζωστής *παλιν* *σινεptaβ* *ζινε(erasure)*. The following are examples.

no. 48. *κης :ζανρ ηερταβ παρ :αζ ταζοτήρ πατε nei σαν :αζ ηιουτβ τειτότ σινρ πετβαφι αητότ εβολ ζιχενηοτβ πατερηοτβ ζατ :αζ πατβ τισσινηοτβ τειβ ος αητότ εβολ ζιχενηοτβ πατερκαροτ.¹*

no. 51. :μη ζανρ ηερταβ παρ [] ταζοτήρ πατε nei σάνηκωτβ τειτ[οτ] [] πετβαφι ζειφοτάα. [η]ε² κατα. υφοτά [] τετ-
αεκοτβι αττω κεινο ηκβε.

no. 55. ηβ ζ ζωτκαροτ παρὲρ ηερταβ ταζοτήρ πατε nei σαν ηειοτ τειτότ σγ³ πετβαφι οτηοτβ ζανρ ηερταβ.

no. 56. :λγ ζανρ ηερταβ παρκαροτ η ταζοτήρ πατε nei σάνηκωτβ τειτότ σινηοτβ πετβαφι ταα ητοτκωηη ζιχωτ α[ητοτ] εβολ ης ρ πατερηοτβ ζανκαροτ.

V. (fol. 13a) 9 problems relating to a measure of capacity; *nei* ζωστής *παλιν* *σινεptaβ*

σινηι *ζινεσοτβε* *σινηοτβε*. The following are examples.

no. 63. *αιπ κβζ ζα :α παρὲρ ηερταβ ταζοτήρ πατε nei σανη αητβ εβολ ζιχενηοτβ πετβαφι ζειηοτβηε ζανρ ηερταβ πατβ τεσ-
σινηε οιβ εκεε αητ εολ ζιχενηοτβ πετβαφι οτκεσιη.*

no. 64. *αιπ κβ ζα :α παρ : κδ γ ταζοτήρ πατε nei σαν α γ ηκεε τειβ σινηι πετβαφι τειβ εβ πετβαφι αητ εολ ης γ πατερκαροτ ζανκεε.*

VI. (fol. 13b) 8 problems, now remaining, relating to a liquid measure; *ηαι* ζωστής *παλιν* *σινεptaβ* *σινεptaβ* (ξέστης) *σάνηκωτ* *ζινεσοτβε*. The following are examples.

no. 72. :ισγ σινρ ηζεετβε παρ :α ταζοτήρ πατε nei αηεζι¹ ηρ αητ ββα ζιχενηοτβ πατερζεετβε ζαταεκοτβι πατβ τεσ-
σινηε οιβ ηοτβηα αητ εολ ζιχενηοτβ.

no. 74. :κβ ζανρ ηζεετβε παρ² ηζεετβε ταζοτήρ σάνηκωτβ τειτότ σινεptaβ αητότ εβολ ης ρ πατερκεε ζανζεετβε πατβ τεσσινηε σετβ οβ αητ εολ ης³ πατερηοτ.

Most of these problems are but partly legible.

Fol. 1—8 (with the exception of fol. 6b) have in their lower and outer margins the following coloured drawings of animals, birds and trees. Several of the names are lost.

Fol. 1a; Two animals (? dogs) with collars, named στ and ... ep. Fol. 1b; a cat τειετ chasing a mouse ηηηη. Fol. 2a an animal with pointed ears σταεαα. η², and a bird with a long beak (? ibis). Fol. 2b; a leopard, spotted and long-eared στχικρεε attacking a

¹ The Hebrew כֶּרֶם *kôp* is unlikely, as this is in Coptic κοτρ (c. Crum, *Copt. MSS.* 20); besides, in no. 55 *καροτ* appears to be a coin.

² Φάλλις, as in Krall, *l.l.* 185.

³ *I.e.* 6 $\frac{2}{3}$.

¹ A variant of σαν.

² The η may be η. Unfortunately *αεοτα* seems impossible here. Or the word might be Arabic with *al* (الشبل erroneously for الشبل).

gazelle $\sigma\tau\alpha\lambda\alpha\kappa\alpha\sigma\sigma\alpha$.¹ Fol. 3*a*; a hyæna $\sigma\tau\alpha\epsilon\iota\tau$ and a palm-tree. Fol. 3*b*; a dove not flying $[\sigma\tau\sigma]\rho\omicron\upsilon\mu\mu \dots \kappa\iota \mu\tau\epsilon\eta$. Fol. 4*a*; an animal with pointed ears $\mu\sigma\alpha\mu\sigma\omega$ ² and a cock $\mu\alpha\lambda\epsilon\kappa\tau\omega\rho$. Fol. 4*b*; two animals, one with collar, (? a dog) fighting and a date-palm $\mu\epsilon\mu\mu\mu\mu$. Fol. 5*a*; an ox eating grass or leaves $\mu\epsilon\zeta\omega\sigma\tau \mu\tau\alpha\tau$ and a bird alighting on the head of a man $\sigma\tau\alpha\mu\eta\tau \mu\tau\alpha\tau\alpha\lambda\alpha \tau\alpha\mu\mu$ ³ $\mu\sigma\tau\omega\mu\mu$. Fol. 5*b*; two lions fighting $\epsilon\mu\epsilon\tau \mu\mu\epsilon\tau \epsilon\tau\omega\sigma\chi\iota$. Fol. 6*a*; a goose with leaves(?) in its beak $\sigma\tau\omega\beta\epsilon\tau$ and a bird with outspread wings $\sigma\tau\alpha\mu\eta\tau \epsilon\mu\mu\alpha\rho$ ⁴. Fol. 7*a*; a bird flying. Fol. 7*b*; a dove with leaves in its beak $\sigma\tau[\sigma\tau\omicron\mu\mu]\mu$ and an apple-tree $\sigma\tau\omega \mu\chi\epsilon\mu\epsilon\tau$. Fol. 8*a*; a long-horned animal eating from a bush. Fol. 8*b*; two doves(?) drinking from a fountain $\epsilon[\mu\epsilon\tau \mu\sigma\tau\omega]\mu\mu\epsilon \epsilon\tau\epsilon\epsilon\mu\alpha\tau$.

¹ الغزالة.

² An unknown word.

³ Probably for $\epsilon\tau\alpha\mu\mu$; $\mu\tau\alpha\mu\mu$ would be "lifting up the head."

⁴ ? $\mu\alpha\rho\tau\epsilon\mu\epsilon\tau$.

There are on some pages marginal notes by various hands. On fol. 7*b* are 2 lines in cryptogram the beginning of which (imperfect) can be read by the aid of a partly identical note in the same hand on fol. 10*a*; $\sigma \equiv \equiv \equiv \sigma\mu\kappa\alpha\rho \equiv \beta \equiv \equiv \sigma\eta \equiv$ *i.e.* $\alpha\mu\alpha\kappa \mu\mu\epsilon\mu\epsilon\mu\alpha\beta\epsilon$. Then follows $\Delta\theta\beta\sigma \equiv \equiv \equiv \dagger \equiv \xi\sigma\rho$ (l. 2) $\alpha\lambda\chi\rho\eta \equiv \equiv \equiv \dagger \equiv \rho\sigma\beta\sigma$. The other note (fol. 10*a*) is also imperfect; after $\equiv \equiv \equiv \sigma\eta \equiv$ it has $\equiv \equiv \equiv$ (l. 2) $\Delta\chi\sigma\beta\sigma\chi \dagger \rho\sigma[\lambda]\chi\rho\eta$. The system which solves l. 1 of the 1st note does not seem applicable to the rest.¹

On fol. 8*b*, at the end of the arithmetical tables, are the remains of a note or colophon by the scribe of the text. The names however in ll. 2, 3 are filled in by another hand.

$\equiv \equiv \equiv \mu\mu\sigma\sigma\tau\eta \mu\alpha\kappa$

$\equiv \equiv \equiv \mu\sigma\rho \mu\epsilon\mu\mu$

$\equiv \equiv \equiv \kappa \dots \rho \overline{\Delta\iota} \sigma\epsilon\rho\eta \mu\tau \overline{\Delta\alpha\lambda}$

$\equiv \equiv \equiv \epsilon\eta \dots \sigma \dots \epsilon\mu\sigma\tau \epsilon\mu\mu\mu\mu$

$\equiv \equiv \equiv \mu\iota \dots \kappa\omega \dots \mu \tau\alpha\mu\mu$

On foll. 6*b* and 7*a* are short notes in Arabic, all but illegible.

¹ The sign \dagger in the 1st note may be \dagger or merely τ .

хат нааат нан нтотун прасте етун-
ксол | 12 [ε]теккансга атсо нтснате уан-
ерхга поот атсо наре | 13 -расон напа
нина еи непоот атсо наре исак еивор-
теаге | 14 [ε]φнгг нтентлааг епопарі нтент-
неко наг + | 15 [α]тго еис кб нааани нтнет
нахтеот нтти атго теистит[ε | 16 на]аани
етотот теитот епна²[н]ише + атго хат
аеканан (*verso*) [н]²теана оаиота ани ераг
хеапсов ероаани атго парепасон апа нина
аани еиско наана педан н ога нте неба-
раа¹ +

Финапнотте неон пріамак^о апа[]фои-
банишон + георіос пеллах

530.

Or. 4720(2).—Papyrus; almost complete;
10 $\frac{3}{4}$ × 8 $\frac{1}{2}$ in. The fibres on fol. *a* are at
right-angles to the text, which is written in
39 lines of an uneven, sloping hand with few
ligatures (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, iv
or vii).

[GRAF.]

Letter addressed by 4 persons, among whom
only the name тапасте² is legible, to Chael.
The irregularities of the language make a
translation difficult. It relates to financial
matters, as the words лотккоге, логос &c.
show. In ll. 15, 32 the town of Fayyûm is
mentioned.

1 [† зипр]ан нпнот† анок не | 2 ... ε-
сга егнни епаверит н | 3 -хосіс еніот хапа
камос | 4 -коге еисга егнне епавер-
рит н[от] | 5 камос анок тапасте еисг[аи]
еи[а] | 6 -егпаверит неон хапа камос анок

¹ *Cf.* барос (Kircher) or possibly = بحر "camels."

² Presumably for ТАНАСТАΓΙΑ, formed like ТСОΦΙΑ,
ΤΙΣΙΔΩΡΟΣ, ΤΑΠΟΛΛΟΝ, ΤΕΑΝΑΓΑΝΗ, ΤΑΝΟΤΗΣ,
ΤΕΠНОТТЕ &c.

... | 7 -по еисга егнне хапа етеп | 8 -зог
небана¹ унне неон аби ерне | 9 нот заттн
сок пеклогес | 10 непаг неон етге екоти-
[нар]ке | 11 фонарке зог хенстаге² от
н | 12 (*erasure*) зикоти анис аргисаг³ | 13 е-
рог хеахана теи² . . .² лотккоге | 14 ет-
уи² нах х² не егтпаге (*erasure*) | 15 те-
гнн² нареви наи тег (*erasure*) | 16 пекло-
гес непаи тефогон еи³ л- | 17 отккоге ерои
татаг наг етепани | 18 зигзог пнакапаре⁴
аниама | 19 -паре агтес наи атго отаскос
агта² | 20 наи атго аганиегиот етвнтаака-
паре | 21 текхитс екннт етвингог пбаси-
22 -ле нтакхос наи хе агтаат не | 23 -н
пегти наи нпаротскетос анок нге | 24 п-
аког⁵ ниграгнт унне ерог | 25 парісаи
нтарісотіи унне ерог отхаи зипхосіс.

Two lines are drawn here below the text.

(*Verso*) after 4 illegible lines, l. 30 ааг
непаг нпноткоти анис атер | 31 етти-
тион нннегернт хепа | 32 регеи наи епнн
нжсок пеклогес | 33 непаг ерадогон ерои
татаг наг | 34 еис ос атата² нах
агаго | 35 уонте лотк² [4 or 5 let. н]нннте
нтерган | 36 ннотатре неи² . т онарка-
паре | 37 атго хпаскос нтаркіпаре ек-
ннт | 38 . . он нпегти наи пареи² отхаи
неи | 39 -перт неон зипхосіс + + + μ γ
ιζ + + +

¹ For اسمعيل.

² The letters do not appear to be те or †.

³ Not space for те н or † н.

⁴ For القارورة "bottles," as in *Aeg. Z.* 1885. 117. *Cf.*
the following ἀσκός.

⁵ Here are apparently several names. Perhaps read
апоκне, when παιακοг would be a name instead of
"the deacon" (*v.* Crum, *Copt. MSS.* 59, 61). With the
next *cf.* гираеи (*l. l.* 81) and гира (Revillout, *Actes*
27); also нгнт, апастагнт (*Ruin. Mith.* v. 26,
by false analogy from апастаге?). The two in l. 25
seem foreign.

On this side, in the reverse direction, is the address; + τὰς ε[πικο]ν χὰν (rest illegible).

531.

Or. 4720(3).—Papyrus, showing 3 *selis*-joins; almost complete; $7\frac{1}{2} \times 13\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in an irregular, sloping hand with few ligatures (cf. *Aeg. Zeitschr.* 1885, Taf. 1, i or iv).

[GRAF.]

A business letter. No names are given and there is no address. The loss of the opening words makes the contents difficult to understand. Various articles—pots, salt, small birds, pitch—are referred to and the price of certain of them asked. The στρατηλάτης and his stay in the south are spoken of.

1 + εἰς ἐν[9 let.] ὅς ἀπὸ τοῦ πᾶν . . . ἐκ-
 ρῖνον καὶ πελαγίονος γὰρ καὶ | 2 ταχοῦ
 θαλάσσης¹ ἢ ἐκ τοῦ ἀπὸ τοῦ χεῖρ γὰρ
 λοκ[ο]τῆ τοῦ ποταμοῦ | 3 καὶ ἡ τοῦ περὶ
 πᾶν² ταχοῦ θαλάσσης περὶ πᾶν πε-
 στρατηλατῆς | 4 κὶ εἰς ἀλλὰ ἡ πᾶν
 ἡ ἐκ τοῦ πᾶν³ ἡ κᾶν τοῦ πᾶν⁴ | 5 ἐκ-
 σοῦ τοῦ χεῖρ πᾶν τοῦ ποταμοῦ
 οὗ τοῦ κᾶν τοῦ χεῖρ πᾶν | 6 γὰρ καὶ
 χεῖρ γὰρ λοκ[ο]τῆ τοῦ ποταμοῦ ὅν
 κᾶν τοῦ χεῖρ πᾶν | 7 οὗ γὰρ καὶ
 [18 letters] ἀπὸ τοῦ ποταμοῦ
 πεστρατηλατῆς κὶ [α] | 8 -ρὶς
 ἡ κᾶν τοῦ πᾶν . . . ἡ πᾶν
 ἐκ τοῦ πᾶν τοῦ χεῖρ πᾶν
 ἐκ τοῦ πᾶν | 9 [28 letters] ἡ πᾶν
 ἀπὸ τοῦ πᾶν

¹ An Arabic word with Coptic art. τ.

² Σύμμαχος; v. Krall in Rainer, *Mith.* ii. 60. The α is almost certain here.

³ V. Peyron, s.v. and Krall, *Rechtsurk.* 188. In Levit. xiv. the word = Boh. ὄρν (1 chicken). In *Aeg. Zeitschr.* xxx. 39 it is the young of the goose πο (v. *l.* xxxv. 108).

⁴ Cf. the same phrase in Krall, *l.* 178.

εκατακ¹ καὶ | 10 [18 letters] ἡ κᾶν
 καὶ τοῦ ποταμοῦ πᾶν καὶ πᾶν | 11 -ποταμοῦ
 ἀπὸ τοῦ ποταμοῦ γὰρ λοκ[ο]τῆ τοῦ ποταμοῦ
 θαλάσσης καὶ | 12 ἡ πᾶν τοῦ πᾶν²
 ταχοῦ τοῦ ποταμοῦ οὗ καὶ
 γὰρ λοκ[ο]τῆ +

532.

Or. 4720(4).—Papyrus; a fragt.; $15 \times 15\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 20 lines of a very regular, sloping, ligatureless hand.

[GRAF.]

Letter from Dioscorus, bishop of Heracleopolis τοῦ; to — (pl.), apparently with information and instructions. The following is the text;

1 + εἰς ἐκ τοῦ ποταμοῦ τοῦ ποταμοῦ
 ἐκ τοῦ ποταμοῦ πᾶν | 2 ποταμοῦ
 πᾶν καὶ τοῦ ποταμοῦ πᾶν | 3 ἐκ
 τοῦ ποταμοῦ πᾶν | 4 ἐκ τοῦ ποταμοῦ
 πᾶν | 5 ἐκ τοῦ ποταμοῦ πᾶν
 | 6 ἐκ τοῦ ποταμοῦ πᾶν | 7 ἐκ
 τοῦ ποταμοῦ πᾶν | 8 ἐκ τοῦ ποταμοῦ
 πᾶν | 9 ἐκ τοῦ ποταμοῦ πᾶν
 | 10 ἐκ τοῦ ποταμοῦ πᾶν | 11 ἐκ
 τοῦ ποταμοῦ πᾶν | 12 ἐκ τοῦ ποταμοῦ
 πᾶν | 13 ἐκ τοῦ ποταμοῦ πᾶν
 | 14 ἐκ τοῦ ποταμοῦ πᾶν | 15 ἐκ
 τοῦ ποταμοῦ πᾶν | 16 ἐκ τοῦ ποταμοῦ
 πᾶν | 17 ἐκ τοῦ ποταμοῦ πᾶν
 | 18 ἐκ τοῦ ποταμοῦ πᾶν | 19 ἐκ
 τοῦ ποταμοῦ πᾶν | 20 ἐκ τοῦ ποταμοῦ
 πᾶν

533.

Or. 4720(5).—Papyrus; probably complete as regards the Coptic text but often illegible;

¹ Cf. the frequent expression ἐκ τοῦ ποταμοῦ πᾶν
 τοῦ ποταμοῦ (e.g. no. 468 v). The form ἐκ- seems to be
 for ἐκ- as elsewhere (v. *Aeg. Z.* xxxiv. 86).

² 1 = ποταμοῦ "money."

10×3½ in. There are 18 lines written at right-angles to the fibres, in a coarse, ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 4, xvi for the type).

[GRAF.]

Letter, mentioning $\mu\sigma\sigma\tau\eta$. L. 1 is apparently the address; the recipient's name seems to be $\eta\epsilon\rho\sigma$. I cannot read that of the writer. L. 2 + $\epsilon\tilde{\iota}$ $\tau\eta\sigma\eta\epsilon$ $\epsilon\pi\sigma\tau\chi\alpha\iota$ $\epsilon\tau\sigma\tau\eta\mu\eta\epsilon\rho\tau^1$ $\eta\sigma\sigma\eta$ $\lambda\tau\omega$ $\lambda\tau\omega$ $\tau\eta\sigma\eta\epsilon$ $\epsilon\pi\sigma\tau\chi\alpha\iota$ $\epsilon\tau\sigma\tau\eta\mu\eta\epsilon\rho\tau\tau$ $\eta\sigma\eta\epsilon$ $\lambda\iota\epsilon\alpha\iota$ $\sigma\tau\epsilon\alpha\iota$ $\eta\eta\tau\eta$ $\eta\tau\alpha\iota$ $\epsilon\mu\sigma\sigma\tau\eta$. L. 14 $\tau\eta\sigma\eta\epsilon$ $\epsilon\rho\sigma\tau\eta$ $\kappa\alpha\lambda\sigma$.

On the other side, part of an Arabic text in large characters.

534.

Or. 4720(6).—Papyrus; a fragt.; 3½×6¾ in. The fibres are at right-angles to the text, which is written in a clear, sloping hand without ligatures.

[GRAF.]

Letter; the last lines only. It contains instructions relative to wine, l. 2 $\kappa\alpha\lambda\sigma$ ($\kappa\acute{\alpha}\delta\sigma$), admonishes George the reader to do his work well, l. 4 $\eta\alpha\rho\epsilon\rho\epsilon\sigma\sigma\rho\epsilon$ $\eta\rho\epsilon\rho\epsilon\sigma\sigma^2$ $\rho\eta\epsilon\rho\epsilon\sigma\sigma$ $\kappa\alpha\lambda\sigma$ and on this point the writer wishes information sent him to the monastery $\epsilon\alpha\iota$ $\eta\tau\alpha\iota$ $\mu\eta\sigma\tau\eta\sigma\iota\sigma\tau\eta\sigma\iota\sigma$. He bids the recipient be firm³ as to the affairs at Atfih $\lambda\tau\omega$ $\tau\sigma\kappa$ $\eta\sigma\kappa$ $\chi\sigma\kappa$ $\epsilon\eta\alpha\eta\epsilon\tau\eta\eta\sigma$. He is to come from time to time $\kappa\alpha\tau\alpha$ $\sigma\sigma\eta$ to the monastery to fetch his $\acute{\alpha}\nu\alpha\lambda\omega\mu\alpha$ and he is bidden to cease from his unsettled habits $\eta\eta\rho\epsilon\sigma\sigma$ $\epsilon\kappa\eta\eta\tau$ $\epsilon\eta\epsilon\alpha$ $\eta\eta\eta\alpha$.

¹ $\epsilon\tau\sigma\tau\eta$ - or $\epsilon\tau\epsilon\kappa$ - cannot be read.

² *V.* Crum, *Copt. MSS.* 80. It is for $\acute{\alpha}\nu\alpha\gamma\acute{\omega}\sigma\tau\eta\sigma$, *cf.* Zoega, 135.

³ The meaning of $\tau\sigma\kappa$ here is doubtful.

535.

Or. 4720(7).—Papyrus; a much damaged leaf; 4¾×7½ in. The fibres are at right-angles to the text, which is written in 9 lines of a small, cramped hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, i). But few consecutive words are legible.

[GRAF.]

Letter from $\alpha\eta\lambda$ $\lambda\sigma\sigma\tau\eta$ ¹ to $\chi\epsilon\eta\epsilon\rho$ "and all the Christians that..." It begins $\lambda\eta\eta\sigma\tau\eta$ $\eta\eta$ [ο] $\rho\epsilon\eta$. In l. 6 is $\lambda\eta\tau\alpha\rho\kappa\alpha\kappa$ $\epsilon\pi\eta\sigma\tau\eta$ $\epsilon\mu\sigma\sigma\eta$ $\eta\epsilon\kappa\epsilon\rho\eta\epsilon\tau\eta\eta\sigma\tau\eta$. In ll. 7, 8, $\lambda\eta\sigma\tau$ $\iota\alpha\kappa\sigma\eta$ أبو يعقوب . It ends $\sigma\tau\chi\alpha\iota$ $\lambda\eta\sigma\tau$ $\epsilon\rho$ [4 or 5 let.] $\lambda\eta\eta\sigma\tau\eta\epsilon\eta\eta\sigma\tau\eta$.² On the *verso* was the address.

536.

Or. 4720(8).—Papyrus; complete; 2¾×3¼ in. The fibres are at right-angles to the text which is written in 7 lines of a ligatureless hand closely resembling that in Crum, *Copt. MSS.*, pl. 2, xi.

[GRAF.]

Letter to a superior. No names are given. The writer begs for some palm-branches and asks that some basket-handles³ may be prepared. What follows is not clear; it seems to refer to weaving (baskets) on Sunday.⁴

† $\epsilon\eta\sigma\tau$ $\epsilon\rho\sigma\eta$ $\eta\epsilon\eta\sigma\tau$ $\epsilon\tau\sigma\tau\alpha\lambda\lambda$ | 2 $\lambda\eta\tau\alpha$ $\eta\eta\eta\eta$ $\eta\sigma\tau\eta$ η | 3 $\eta\eta\tau$ $\lambda\tau\omega$ $\eta\eta\eta\eta\eta$ $\eta\eta\eta\eta\eta$ | 4 $\eta\eta\eta\eta$ $\eta\eta\eta\eta\eta$ $\sigma\tau\omega\eta$ | 5 $\eta\eta\eta$

¹ *Cf.* the name $\iota\sigma\sigma\eta$ in Krall's *Rechtsurk.* p. 18. But in l. 1 we have $\lambda\eta\sigma\kappa$ η . . . η $\epsilon\eta\epsilon\alpha\iota$, which cannot be reconciled with the name in the address.

² Apparently the town of Fayyûm, as once in Krall, *l.l.* 155.

³ As in Zoega 310.

⁴ Or, if $\eta\eta$ be the negative aorist, "the Lord does not wish that I weave on Sunday."

УДАК ПТЕКТРАКИ | 6 АТО ДАНА ЕХОИ СИ
НЕК- | 7 ДАНА ВТОДАВ +

The *verso* is blank.

537.

Or. 4720(9).—Papyrus; a fragt., complete in height; $2 \times 5\frac{1}{4}$ in. The text is written, at right-angles to the fibres, in a very thin, sloping hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv, though there the ligatures are more numerous).

[GRAF.]

Letter, the writers and subject of which it is not possible to ascertain. The writer appears to explain something or excuse himself, [INC XEOTANAKAION HAINO ETPAZAI EBOA ZITOOTY] and to ask his correspondent to take charge of somebody or something [TO HTOKARAINO ETPEKHPOCAXAI EPOY ETBO]. The address on the *verso* is + TAC C HNAHEPIT HXOC HCOH HNAHOT[TE].

538.

Or. 5300(1).—Papyrus; a fragt.; $3\frac{1}{2} \times 5$ in. The text is written at right-angles to the fibres in an even, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Letter.

1 [п]ат тѣло нѣа | 2 [н]иисапуа нѣовѣ¹
 -сѣи нан еис зѣ | 3 [а]то + парѣ нѣдѣрѣ-
 тѣс н | 4 [н]кѣторѣ ато ѡрѣнѣствѣ зѣнѣк-
 [ѣнѣа] | 5 [ѡ]в нѣнѣнѣнѣат нѣсѣнѣнѣтѣ
 ѡх | 6 [ѡ]нѣ нѣа'тѣн (blank).

Verso, in another hand. ⲛⲁⲣⲓⲟⲩⲟⲥ ⲉⲣ-
ⲓⲁⲥⲉⲓ ⲧⲟⲩ ⲧⲟⲕⲉⲙ +

539.

Or. 5300(2).—Papyrus; a fragt.; 5×4½ in. The text is written at right-angles to the fibres in good, regular uncials (*cf.* A. Jacoby, *Ein neues Evang. fragt.* 1900, for the type). α, λ, υ, τ are each made in a single stroke.

From the Fayyûm. [F. PETRIE.]

Letter addressed to Apa George, a superior
 παριστ στοναβ by ——. The writer makes
 some request on behalf of a third person, of
 whom it is said that he continues to wander
 from place to place εἰς ὅσον ἐκκότε κατὰ πλ.
 The monastery is twice mentioned.

540.

Or. 4720(10).—Papyrus; a fragt. $13 \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in more than 15 lines of a regular, sloping script without ligatures.

[GRAF.]

Letter, of which the subject cannot be determined. It is addressed to persons in the plural. The last 2 lines seem to refer to a heresy ;

14. [ΠΟΣ ΠΤΑΓΤΟΟΤΗ ΖΙΧ] 15. [ΟΕ] (ΟΤΟ-
ΚΟΣ ΟΤΟΤΑΛΒ)

541.

Or. 4720(11).—Papyrus; 2 frags.; the larger 6×4 in. The fibres are at right-angles to the text, which is written in 10 lines of a sloping, ligatureless hand.

[GRAF.]

Letter which appears to be addressed to a superior and to have consisted mainly of greetings and compliments. On the *verso* of fragt. 2 was the address; **ⲁⲓ ⲛⲓⲁⲃ**

¹ Presumably the festival of Christ's baptism, 11th Tybi. Cf. such expressions as *נשא נאחור'רתו*, Crum, *Cont. MSS.* 64.

542.

Or. 5300(3).—Papyrus; a fragt.; $3\frac{1}{2} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). *Published* *l.l.*, p. 53.

From the Fayyûm. [F. PETRIE.]

Letter, mentioning the localities $\alpha\epsilon\zeta\omega\eta\eta\epsilon$ and $\tau\alpha\kappa\omicron\rho\eta$. The word $\sigma\alpha\mu\alpha$ occurs.¹

543.

Or. 5300(4).—Papyrus; a fragt.; $4\frac{1}{4} \times 5\frac{1}{2}$ in. There are two texts; that here described being written at right-angles to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3 xiv for a smaller example of the type). *Published* *l.l.*, p. 38.

From the Fayyûm. [F. PETRIE.]

Letter consisting, so far as preserved, only of complimentary formulae.

544.

Or. 4720(12).—Parchment; $7 \times 5\frac{3}{4}$ in. The text is written in 29 lines of an irregular, sloping hand (*cf.* Zoega, *tab. vi*, no. xxxviii for the type). Down each side margin is a row of dots as if for ruling lines.

[GRAF.]

Letter from David to Daniel and his son. David also salutes the superior of the monastery (?).² News of them has rejoiced

¹ *Cf.* F. Robinson's note, *Copt. Apocr. Gosp.* 241.

² Such appears to be the meaning of $\pi\alpha\lambda\eta\alpha$ standing alone as in *Mus. Guim.* xxv. 222, which however in Zoega 302 = $\pi\alpha\eta\epsilon$. Perhaps the similar abbreviation in Bohairic colophons should be read thus rather than $\pi\alpha\eta\alpha$. It applies usually at any rate to the head of the monastery (*e.g.* Hyvernat, *Alb.* xxviii) or even to its founder (*e.g.* Hyvernat xxiii, monast. of John Kame, *cf.* Makrizi). Elsewhere (*e.g.* Crum, *Copt. MSS.* 30) the word may mean merely cleric (*v.* Du Cange, *παπᾶς*).

him $\alpha\tau\omega$ $\gamma\eta\eta\epsilon$ $\epsilon\pi\eta\alpha\eta\alpha$ $\zeta\alpha\rho\alpha\iota$ $\mu\eta\eta\eta\epsilon\phi\gamma\eta\eta\epsilon$ $\alpha\tau\omega$ $\lambda\iota\pi\alpha\gamma\epsilon$ $\eta\tau\alpha\iota\sigma\tau\eta$ $\epsilon\tau\eta\eta\eta\eta$, for he had stayed 3 days in the $\tau\acute{o}\pi\omicron\varsigma$ before leaving,¹ modesty (*lit.* shame) withholding his going northward to Daniel $\gamma\omega\mu\eta\tau$ $\eta\zeta\omega\tau$ $\eta\tau\alpha\iota\alpha\alpha\tau$ $\zeta\eta\tau\tau\omega\pi\omicron\varsigma$ $\gamma\alpha\mu\tau\alpha\kappa\omicron\tau$ $\eta\alpha\iota$ $\mu\eta\epsilon\pi\alpha\gamma\eta\eta\epsilon$ $\kappa\alpha\alpha\tau$ $\tau\alpha\iota\epsilon\iota$ $\zeta\eta\tau$ $\eta\eta\eta\eta$. Absence and lack of news had made him sad $\alpha\tau\omega$ $\alpha\eta\alpha\zeta\eta\tau$ $\zeta\iota\sigma\epsilon$ $\eta\tau\alpha\epsilon\rho$ $\gamma\epsilon\eta\omicron$ $\mu\eta\epsilon\tau\eta\gamma\eta\eta\epsilon$ $\eta\kappa\omega\iota$. The following is the rest of the text, some of which is obscure. It relates, among other things, to money which David has used in trade, to vinegar and bread in Daniel's hands which are to be consumed rather than let spoil.

11 $\alpha\kappa$ $\mu\epsilon\tau\gamma\eta\eta\epsilon$ $\eta\kappa\omega\kappa$ | 12 [η] $\rho\omicron\varsigma$ $\mu\epsilon\tau\sigma\omega\tau\eta\eta$ $\eta\alpha\iota$ $\eta\tau\gamma\eta\eta\epsilon$ $\eta\kappa\omega\iota$ $\alpha\eta$ $\alpha\tau\omega$ | 13 [2 or 3 let.] $\eta\epsilon\kappa\alpha\mu\omicron\epsilon\iota$ $\lambda\iota\chi\tau\omicron\tau$ $\epsilon\chi\eta\epsilon\mu\epsilon\tau\tau\omega\epsilon\gamma\eta$ | 14 [2 or 3 let.] $\rho\omicron\epsilon$ $\mu\eta\epsilon\tau\alpha\tau\eta\eta\omega\tau$ $\eta\alpha\kappa$ $\eta\epsilon\eta\alpha\gamma$ $\alpha\tau\omega$ | 15 . . . $\chi\iota\omega\lambda$ $\mu\eta\eta\eta\epsilon\gamma\epsilon\iota$ $\eta\alpha\kappa$ $\epsilon\iota\varsigma$ $\tau\eta\tau\alpha$ $\eta\alpha^2$ | 16 . . . $\epsilon\iota\varsigma$ $\eta\epsilon\zeta\omega\eta\epsilon\tau$ $\alpha\tau\alpha\alpha\tau$ $\zeta\alpha\eta\epsilon\gamma\omega\tau$ | 17 . . $\epsilon\chi\eta\eta\tau\omicron\tau$ $\eta\alpha\kappa$ $\zeta\eta\mu\omicron\tau\omega\gamma$ $\mu\eta\sigma\omicron\varsigma$ $\alpha\tau\omega$ | 18 [$\eta\epsilon\zeta$] $\eta\eta\chi$ $\epsilon\tau\alpha\zeta\eta\tau\eta\kappa$ $\epsilon\gamma\omega\eta\epsilon$ $\kappa\epsilon\rho\chi\rho\iota\alpha$ μ $\mu\omega\tau$ | 19 [$\omicron\tau$] $\omega\mu\omega\tau^3$ $\eta\alpha\kappa$ $\epsilon\gamma\omega\eta\epsilon$ $\mu\eta\omega\eta$ $\tau\alpha\alpha\tau$ $\epsilon\beta\omega\lambda$ μ | 20 [$\mu\eta$] $\kappa\alpha\alpha\tau$ $\tau\omicron\tau\tau\alpha\kappa\omicron$ $\alpha\tau\omega$ $\epsilon\gamma\omega\eta\epsilon$ $\kappa\epsilon\rho$ | 21 [χ] $\rho\iota\alpha$ $\mu\eta\alpha\tau\tau\alpha\kappa^4$ $\eta\tau\alpha\kappa\chi\omega\omega\gamma$ $\epsilon\gamma\omega$ | 22 [$\mu\epsilon$] $\gamma\alpha\kappa\eta\epsilon\gamma\epsilon\iota$ $\lambda\epsilon\eta\eta\epsilon$ $\eta\tau\epsilon\kappa\zeta\omega\tau$ | 23 [$\lambda\omicron$] τ $\kappa\omicron\tau\epsilon\iota$ $\epsilon\kappa\eta\eta\tau$ $\eta\eta\tau\omega\iota$ $\zeta\omega\omega\tau$ $\gamma\eta$ | 24 [$\mu\omicron\tau$] $\omega\gamma$ $\mu\eta\sigma\omicron\varsigma$ $\alpha\tau\omega$ $\epsilon\rho\gamma\alpha\eta\mu\epsilon\tau\tau\omega\varsigma$ μ | 25 [2 or 3 let.] $\mu\eta\eta$ $\epsilon\iota$ $\eta\alpha\kappa$ $\mu\eta\epsilon\tau\alpha\alpha\tau$ $\eta\alpha\gamma$ $\zeta\alpha$ | 26 [2 or 3 let.] $\alpha\tau\omega$ $\alpha\tau\tau\alpha\mu\alpha$ $\zeta\alpha\zeta\eta\mu\omicron\epsilon\iota\kappa$ $\chi\epsilon\alpha\tau$ | 27 . . $\mu\epsilon$ $\epsilon\iota\varsigma$ $\tau\eta\tau\alpha\eta\alpha$ $\omicron\tau\omicron\tau\omega\mu\omega\tau$ | 28 [1 or 2 let.] $\mu\eta\kappa\alpha\alpha\tau$ $\tau\omicron\tau\tau\alpha\kappa\omicron$ $\gamma\alpha\mu\tau\alpha\alpha$ | 29 only last word, $\mu\omicron\varsigma$, visible.

On the *verso* is the address in which only the words [$\lambda\alpha$] $\eta\eta\eta\alpha$ and $\zeta\eta\tau\eta\eta\alpha\omega\eta$? $\lambda\lambda\alpha$

¹ $\mu\omega\tau$ scarcely has in these documents any other sense than $\epsilon\kappa\omega\kappa$; *e.g.* Rainer *Mith.* v. 55, Crum, *l.l.* 44. *Cf.* the use in no. 529, l. 9.

² *V.* no. 547.

³ $\chi\rho\omega$ $\mu\omega\tau$ is less probable.

⁴ Seems to be Arabic with double article.

are legible. Another text was subsequently written, in a very clumsy, unskilled hand, upon this side. It appears to have been a letter but is much obliterated.

545.

Or. 4720(13).—Paper; a fragt., showing part of one text but, on the other side, a later text complete; $6 \times 7\frac{1}{4}$ in. The first of these is written in a clear, sloping hand similar in type to Hyvernat, *Album*, pll. xxviii, xxx or Crum, *Copt. MSS.* pl. 3, xv; the second is in a hand rougher and less regular.

[GRAF.]

1. Letter from — to —. The writer has written as bidden to Abba Kosma, "whose life God preserve!"¹ and instructed (?) him to speak with the $\pi\alpha\pi\alpha$ Al-Hetib الخطيب, "whom God pardon." If it is desired to hear from Abu Yakôb, the servant² of Al-Hetib, let the writer be informed and he shall be told and Abu Yakôb's letter forwarded. The writer sends greetings to the elders among the monks and begs his correspondent to have him in remembrance.

ⲉⲛⲁⲛⲁⲕⲁⲓⲟⲣ [about 16 let.] | 2 ⲁⲓⲉⲛⲁⲓ ⲡⲁ-
ⲛⲁⲛⲁⲓⲟⲩ ⲁⲃⲃⲁ ⲕⲟⲥⲙⲁ ⲛⲟⲥ ⲁⲣⲟⲩ | 3 ⲁⲛⲁⲕⲟⲩⲁ
ⲕⲁⲧⲁ ⲧⲉⲟ ⲛⲧⲁⲕⲉⲛⲁⲓ ⲛⲁⲓ ⲁⲧⲁⲭ | 4 -ⲣⲟⲩ ⲛⲕⲁⲙⲟⲥ
ⲭⲁⲛⲧⲟⲩⲕⲁⲭⲁⲓ ⲛⲁⲛⲁⲛⲁⲓⲟⲩ | 5 ⲛⲁⲕⲁⲭⲉⲧⲓⲃ ⲛⲟⲥ ⲭⲁⲩ
ⲁⲧⲟ ⲡⲁⲕⲟⲣⲭⲣⲓⲁ | 6 ⲛⲁⲟⲩⲉⲛⲁⲓ ⲛⲧⲟ ⲁⲛⲟⲩ ⲓⲁⲕⲟⲃ
ⲛⲁⲕⲣⲉⲛⲁⲓ | 7 ⲛⲟⲥ ⲭⲁⲩ ⲃⲟⲣⲉⲛ ⲛⲁⲓ ⲡⲁⲓⲕⲁⲭⲁⲓ ⲛⲉ-
ⲛⲁⲩ ⲁⲧⲟ | 8 ⲧⲁⲧⲁⲩⲟ ⲛⲁⲕⲉⲛⲁⲓ ⲛⲁⲕ ⲉⲛⲁⲕⲟⲩⲟⲩⲟⲩ
ⲛⲁⲕⲧ | 9 ⲛⲁⲛⲁⲛⲧ ⲡⲁⲓ ⲁⲃⲃⲁ ⲉⲧⲟⲟⲩⲕ ⲁⲛⲁⲩⲟⲩⲁ-

¹ This and the expression soon following (l. 5) are foreign to earlier Coptic letters. The former represents ابقاء الله or something similar, the latter seems to be for يغفر الله له, though this is strange as applied to a living friend. It recurs Rainer *Mitth.* v. 28, 46, Crum, *Copt. MSS.* 30. In l. 8 we have ان شاء الله, which is less rare.

² Cf. the use of $\rho\kappa\omicron\upsilon\epsilon$ in Revillout, *Actes* 59, 95.

ⲁⲟⲓ | 10 ⲛⲁⲟⲩⲁⲕⲟⲥ ⲓⲉ ⲧⲟⲩⲧⲁⲛⲁ¹ ⲧⲉⲧⲉⲛⲉⲣ-
ⲛⲁⲛⲉⲧⲓ | 11 ⲛⲁⲣⲁⲛⲁ ⲛⲁⲓ ⲁⲓⲉⲛⲧⲟⲩ² ⲟⲩⲭⲁⲓ ⲉⲛⲉ-
ⲫⲣⲁⲛ ⲛ | 12 -ⲛⲉⲛⲛⲟⲥ ⲛⲓⲉ ⲛⲭⲉ.

2. Letter from — to Moses, "my dear son." The writer, having met ($\acute{\alpha}\nu\alpha\upsilon\tau\acute{\alpha}\nu$) a sick man, who claims money from Bartholomew, one of Moses' household (? or monastery³), requests Moses to settle the matter; until Bartholomew pays he shall not be admitted to the services of the Church ($\sigma\upsilon\nu\acute{\alpha}\gamma\epsilon\iota\nu$).

+ ⲉⲧⲓ ⲉⲛⲣⲁⲛ ⲉⲛⲁⲟⲩⲧⲉ ⲛⲉⲟⲣⲉ ⲛⲉⲟⲃ |
2 ⲛⲁⲓ ⲧⲉⲛⲉ ⲉⲛⲁⲛⲉⲣⲓⲧ ⲛⲉⲟⲣⲉ ⲉⲣⲉⲛ | 3 -ⲟⲥ
ⲕⲁⲩ ⲁⲧⲟ ⲕⲉⲛⲟⲩⲧ ⲉⲣⲟⲩ ⲛⲁⲭⲛⲉⲣⲓ ⲛⲉⲟⲓⲛⲉ ⲧⲧⲁⲛⲟ
ⲛ | 4 -ⲛⲟⲕ ⲛⲁⲭⲛⲉⲣⲉ ⲁⲣⲉⲛⲟⲥ ⲉⲛⲟⲩⲧ ⲉⲣⲟⲕ | 5 ⲣⲉ-
ⲁⲕⲁⲛⲁⲛⲧⲁ⁴ ⲉⲣⲁⲓ ⲛⲣⲉ ⲛⲓⲭⲟⲩ ⲛⲣⲟⲩⲛⲉ | 6 ⲁⲕⲣⲁ-
ⲛⲁⲓ ⲭⲉⲕⲟⲩⲧⲉ ⲉⲛⲁⲛⲉⲟⲩⲧ ⲉⲛⲁⲩ | 7 -ⲧⲛⲟⲩⲣⲟⲩⲛⲉ
ⲉⲛⲁⲩⲧⲓⲕ ⲉⲧⲉⲛⲁⲛⲟⲩⲁⲛⲉⲟⲩⲛⲉ⁵ ⲓⲟⲩⲭⲟⲩⲧ ⲧⲉⲕ | 8 -ⲭⲓ-
ⲛⲉⲛⲟⲩⲧ ⲧⲉⲕⲉⲛⲉⲛⲁⲛⲉⲟⲩⲧⲟⲃ ⲭⲉ | 9 -ⲟⲩⲭⲟⲩ ⲛⲣⲟⲩ-
ⲛⲉⲟⲩⲧ ⲧⲉⲛⲉⲣⲉ ⲉⲣⲟⲕ | 10 ⲁⲧⲟ ⲛⲉⲕⲭⲉⲣⲉ ⲛⲁⲓⲁⲕⲟⲩⲧ
ⲛⲉⲛⲛⲉ | 11 ⲡⲁⲓ ⲉⲣⲟⲕ ⲕⲁⲙⲟⲥ ⲟⲩⲭⲁⲓ ⲉⲛⲟⲥ
+ | 12 ⲁⲧⲟ ⲉⲛⲁⲛⲉⲟⲩⲧ ⲛⲉⲧⲧⲉⲓⲉⲧⲉⲥ ⲛⲓⲉ | 13 ⲕⲟ
ⲛⲣⲉⲛⲉⲛ ⲁⲓ ⲧⲉⲕⲉⲩⲧ | 14 -ⲛⲁⲕⲓ ⲉⲛⲁⲛⲧⲉⲧⲉⲧⲟⲩⲧ
ⲛⲓⲉ.

546.

Or. 4720(14).—Papyrus; a fragt.; $6\frac{1}{2} \times 5$ in. There are two texts; (1) that at right-angles to the fibres being the earlier is only partly preserved and is written in a very cursive, much ligatured hand (cf. *Aeg. Zeitschr.* 1885, Taf. 1, i for a clearer example of the

¹ V. no. 547.

² The force of this apparently superfluous phrase is obscure.

³ Such is presumably the meaning of ⲉⲛⲁⲩⲧⲓⲕ.

⁴ Though $\rho\kappa\omicron\upsilon\epsilon = \rho\kappa\omicron\iota$ would not be uncommon, $\rho\kappa\omicron = \chi\omicron$ (for here it can scarcely = $\rho\kappa\omicron$) is remarkable. Possibly $\rho\kappa\omicron$ too stands for $\rho\kappa\omicron\iota$.

⁵ Cf. Rainer *Mitth.* v. 26 ⲛⲁⲟⲩⲁⲕ.

εγενησθη | 9 γε υπατη ανετημονακτηριον
την | 10 σου υπερτασ αμην +

On the other side is a clay seal—that of the writer of the above text. It bears a cruciform monogram, apparently with the following letters $\epsilon \frac{\vee}{\text{E}} \rho$, though the reading is quite uncertain. The top letter might be μ . The same seal was used in no. 620.

549.

Or. 4720(17).—Papyrus; complete; $4 \times 9\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 5 lines of a sloping, uneven and ligatureless hand (*cf.* Hyvernât, *Album*, pl. xv).

[GRAF.]

Letter from the priest (?) and monk Pisen-thius to Symeon, asking that the 18 σκεύη of wine belonging to George may be delivered to Apa Victor, should he send for them, and that the Papa Simon's donkey may be sent him as he is in need of it.

1 ρ εϛι τεϛϛηνο ανεκοτχα ιουινι ετιο-
νακ τηροτ | 2 ουταλε ιτανο ιτοκαρην
χοκκαμχιας | 3 -ζα ιτη η̄ ανεκοττε ιπρεν
ιτο γεορκι παπα | 4 βικτορ βεϛανοτορην
νακ s οτορεν ιπο ιπα- | 5 -πα εμην νακ
παμμερ ραμμοτ̄ οτωρ̄ οτχα ρη̄ο̄ς.

Verso. ρ̄ λη̄ ιμεν̄ η̄ρ̄ s πονᾱ. [space]
ρ̄ ε̄τῑο̄ῑ ο̄ῑ κ̄ω̄¹ +

This is by the same writer as no. 574. The author, there as here, used the 1st plur.

550.

Or. 4720(18). — Parchment; complete; $3\frac{1}{2} \times 5\frac{1}{2}$ in. The text is written in 7 lines of

¹ The abbreviations are obscure. The first (recurring in no. 609) may be, Mr. Kenyon suggests, ἀπόδος; the next may be πρεσβύτερος; the ° here being only a dot as over other letters. For the last *cf.* Crum, *l.l.*, p. 48.

a clear, sloping character (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, v, though that is less evenly written).

[GRAF.]

Letter from παπα John to παπα Julius ιοταε, whom he addresses as his superior τεκμητ-
ημαοττε ηεκοτ ετοταλε. John asks that a few boxes (κασέλα) may be sent him as one of the brethren is writing some parchments ηεχοτ̄ οτκοτ̄ ηεεειαε ιαν επειαη επεοτ-
εαν εζα ηεεκοτ̄ ιππεεραηον. The final salutation is παναρκεον¹ λε τηροκτιη ηρεκ-
ιτεκοτ̄ ατω προκτιη ιππεεκοτ̄² ραρ̄οι
ιππεειητ̄ τηροτ̄. The address is on the *verso*.

On the space below the text are traces of 3 lines.

551.

Or. 5300(5).—Papyrus; a fragt.; $17 \times 5\frac{1}{2}$ in. There are 2 texts; the earlier is written at right-angles to the fibres in a large semi-uncial hand (*cf.* Hyvernât, *Album*, pl. x for some resemblance). *Published* by Crum, *Copt. MSS.*, 44.

From the Fayyûm.

[F. PETRIE.]

1. Letter, from George³ to the archdeacon and archpriest Philotheus. Half the text being lost it is impossible to describe the contents. Various commissions and instructions are given to the recipient and several other persons are referred to.

2. The later text is complete and written in a hand of similar type. *Published l.l.*, p. 23. It is a letter from Gabriel to Pihêu,

¹ *Cf.* the expression ηεεφαλλιον λε ιμα τηροτ̄ in no. 468 v.

² This is presumably the head of the recipient's monastery.

³ *V.* no. 529.

archimandrite (?) and monk,¹ who is asked to deliver certain sour wine ζηνεα to a messenger.

552.

Or. 5300(6).—Papyrus; a fragt.; $9\frac{7}{8} \times 9$ in. The text is written at right-angles to the fibres in a sloping, ligatureless hand (cf. Hyvernât, *Album*, pll. x or xii, 3). *Published* by Crum, *Copt. MSS.*, 41.

From the Fayyûm. [F. PETRIE.]

Letter from — to —.² The recipient is clearly a superior. Several subjects are dealt with and several persons named. Among other matters the writer says "According to the news that has reached us . . . an amîr³ has not been appointed for Upper Egypt." In l. 12 ΠΑΛΚΕΙΟΥ must be read; v. no. 569.

553.

Or. 5300(7).—Paper; complete; $5\frac{3}{4} \times 4\frac{3}{8}$ in. The text is reproduced in Crum, *Copt. MSS.*, pl. 3, xv and *published l.l.* p. 30. Part of an earlier Arabic text is on the other side.

From the Fayyûm. [F. PETRIE.]

Letter from Chail ΟΑΙΑ and John ΙΩ son of ΠΑΠΑ Markouri to their "dear brother" the deacon ΠΟΥΑ, whom they inform that Loukas has gone to him to buy a *solidus*-worth of wine. In l. 12 read ΤΟΥΤΑΙΗ.⁴

554.

Or. 5300(8).—Papyrus; complete with small gaps; $8\frac{3}{8} \times 13\frac{7}{8}$ in. The text, written

¹ The 1st abbreviation is ΑΡΧ, the 2nd is to be read ΠΟΥΑ.

² The address is abbreviated and obscure though quite legible.

³ الامير.

⁴ V, no. 547.

at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 2 and *published l.l.*, p. 19. Nos. 529, 637 are by the same hand.

From the Fayyûm. [F. PETRIE.]

Letter treating of various matters, addressed by a superior, signing himself ἐλάχις-τος, to his "children."

555.

Or. 5300(9).—Papyrus; almost complete; $5\frac{5}{8} \times 10\frac{1}{4}$ in. The text, written at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 3, xiv and *published l.l.*, p. 28.

From the Fayyûm. [F. PETRIE.]

Letter addressed by George to his "dear and reverend father" who is probably at the head of a monastery (v. ll. 9, 10).

556.

Or. 5300(10).—Papyrus; a fragt.; $4\frac{3}{4} \times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a large uncial hand, a careless specimen (at least in the forms of α, ε &c.) of Zoega's 1st class. The η is half rounded. It is to be remarked that σ has the same form as in no. 498, a peculiarity very rare in papyrus MSS.

From the Fayyûm. [F. PETRIE.]

Letter; though this is uncertain. Sums of money occur. In l. 7 we have presumably an equivalent for $\frac{2}{5}$, though in l. 11 the meaning of the dots may be different.

ΠΙCOT — Ι
 ΗΠΟΤΗ
 ΟΥΖΑΛΟΗ
 ΤΗ . . . ΠΑΠΑ Ι . Α .
 Α . . ΠΙΚΩΝΑΡΙ ΠΑ
 ΤΟΥΤΑΙΗ ΗΤ
 ΜΕΤΑΙ . . Η . Γ

[DE UNHTE]
 [UNHTE ETOTU]
 [TI UNHAT KAT]
 . C . . TA HKEC OTOTAC
 AM . AKATC EZ . EZOTU¹
 TE²ENIT ENET
 HEN HANHONACT[unon³
 [AMQ UNH]

Verso. Parts of 2 lines, the second in another hand.

557.

Or. 5300(11).—Papyrus; complete with some gaps; $2\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written in a peculiar, almost uncial hand, & having a form similar to that depicted in Crum, *Copt. MSS.*, 1. *Published* *LL.*, p. 45.

From the Fayyûm. [F. PETRIE.]

Letter from Cosma to George the archemandrite³ whom he calls HANPOCTATHC HAT. It relates to the purchase of a KAMACI (κάμασον or καμίσιον). The name HPACT⁴ appears to occur.

558.

Or. 5300(12).—Papyrus; a fragt.; $7 \times 3\frac{1}{2}$ in. The text is written parallel with the fibres in an uneven, ligatureless hand. u has the form of o. *Published* by Crum, *Copt. MSS.*, 37.

From the Fayyûm (Hawara). [F. PETRIE.]

Letter from Chaël (son of) Philotheus to George his superior. It refers to the vintage.

¹ EZOTU added above the line.

² This line added between the others.

³ V. the next no. and no. 529.

⁴ Cf. HAPER, Krall, *Rechtsurk.* 45 &c.

559.

Or. 5300(13).—Papyrus; a fragt.; $5\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and written in a peculiar hand with some ligatures. *Published* by Crum, *Copt. MSS.*, 47.

From the Fayyûm (Hawara). [F. PETRIE.]

Letter. In l. 4 HAKKEC is undoubted (v. nos. 552, 569).

560.

Or. 5300(14).—Papyrus; a small fragt.; $1\frac{1}{8} \times 5\frac{1}{8}$ in. The text, parallel with the fibres, is in a small, ligatureless script. *Published* by Crum, *Copt. MSS.*, 59.

From the Fayyûm. [F. PETRIE.]

Address of a letter from Chaël to the deacon κύρις Chaël.

561.

Or. 5300(15).—Papyrus; a fragt.; $5\frac{1}{2} \times 5$ in. The text, at right-angles to the fibres, is written in a seldom ligatured hand (cf. *Aeg. Zeitschr.* 1885, Taf. 1, iv). *Published* by Crum, *Copt. MSS.*, 51.

From the Fayyûm. [F. PETRIE.]

Letter relating to the delivery of wine. The measure δῖ = διπλοκεράμιον occurs. On the other side are traces of another letter.

562.

Or. 5300(16).—Papyrus; a fragt.; $3\frac{1}{8} \times 4\frac{1}{8}$ in. The text is at right-angles to the fibres; it is reproduced and *published* by Crum, *Copt. MSS.*, 59.

From the Fayyûm. [F. PETRIE.]

Letter, the interest of which consists in its being written in a Greek hand with tran-

scriptions of the Coptic letters, $\tau\zeta$ for χ , $\sigma\zeta$ for ϖ , χ for \flat and ϕ for η . For similar texts *v. Rainer Mitth.* ii. 56, 57, v. 41.

563.

Or. 5300(17).—Papyrus; a fragt.; $5 \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in an even, ligatureless hand. *Published by Crum, Copt. MSS.*, 52.

From the Fayyûm. [F. PETRIE.]

Letter, the interest of which lies in its use of the letter \flat , in $\epsilon\flat\tau$ and $\flat\epsilon\tau$. In l. 1 $\chi\epsilon\epsilon\tau\eta$ is for $\chi\epsilon\sigma\tau\eta$.

564.

Or. 5300(18).—Papyrus; a fragt.; $5 \times 9\frac{1}{2}$ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand. *Published by Crum, Copt. MSS.*, 58.

From the Fayyûm. [F. PETRIE.]

Letter. The names ابو يحيى and παρμαίνη , Marinus¹ or Maria, occur.

565.

Or. 5300(19).—Papyrus; a fragt.; $10 \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in a ligatureless hand (*cf. Crum, Copt. MSS.*, pl. 4, xviii). *Published l.l.*, p. 56. On the other side was an earlier Arabic text.

From the Fayyûm. [F. PETRIE.]

A πιττάκιον πΙΤΑΡΙ relating to an agreement ταΙΤΟΥΤ ΜΕ between Daniel and George(?).

566.

Or. 5300(20).—Papyrus; a fragt.; $2\frac{1}{2} \times 3\frac{1}{2}$ in. The text is written at right-angles to

the fibres in an irregular, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Letter. The fragt. is given here on account of the peculiar forms of the numerals.

$\text{ΠΟΤΤΙ ΠΩΛΕΠ} \mid 2 \text{ β ΛΑΛ ΜΕΤΙ}^1 \mid 3 \text{ ΠΑΤ ΑΚΕΑΡΩΟΤ ΖΕΠ} \mid 4 \text{ ΑΙΤΙ ᾶ ΖΑΜΕΟΤΑ}^2 \mid 5 \text{ ΜΕΤ.Π ΛΑΛ ΑΙΤΙ} \mid 6 \text{ ΠΑ.Ρ ΕΒΑΛ ΠΒΙΚΕ}$

In another hand, $\text{Φ ΠΑΟΤΟC ΕΠΑΘΙΧΟΤ}^2$

567.

Or. 5300(21).—Papyrus; a small fragt.; $2\frac{3}{4} \times 5\frac{3}{4}$ in. The text is written at right-angles to the fibres in a large hand with rare ligatures. *Published by Crum, Copt. MSS.*, 57.

From the Fayyûm. [F. PETRIE.]

Letter from — to ΠΑΠΑ Sampa, a superior.

568.

Or. 5300(22).—Papyrus; complete; $3\frac{7}{8} \times 4\frac{1}{2}$ in. The text is written parallel with the fibres, in a clear semiuncial hand. On the other side is part of an earlier Arabic text, ascribed by Prof. Karabacek to the 9th century. *Published by Crum, Copt. MSS.*, 36.

From the Fayyûm. [F. PETRIE.]

Letter to — from Peter a deacon. It refers to wine; but an illegible line makes the exact purport doubtful. Ll. 3, 5, 6 $\text{εετ εετοη, εετοτ εετ}$ and εετοτ εετοη may be identical; possibly from εεαη .

569.

Or. 5300(23).—Papyrus; complete; $5\frac{1}{4} \times 6\frac{1}{2}$ in. The text, written parallel to the fibres,

¹ *Cf.* no. 632.

¹ Or ΜΕΤΙ.

² Or ΛΕΗ.

is reproduced in Crum, *Copt. MSS.*, pl. 4, xviii and *published l.l.* 35.

From the Fayyûm. [F. PETRIE.]

Letter giving no proper names, unless ΠΑΚΗΕΥ, ΠΑΚΗΕΥ¹ be one. In l. 7 ΠΑΠ probably=ΠΙΠΗ "otherwise."

570.

Or. 5300(24).—Papyrus; complete; $6\frac{3}{4} \times 4\frac{1}{4}$ in. The text, written parallel with the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 4, xvi and *published l.l.*, 31.

From the Fayyûm. [F. PETRIE.]

Letter from Isaac to ——. The text is obscure. In it occurs the word ΜΙΓΙ with which perhaps cf. ΜΙΓΟ, no. 580.

571.

Or. 5300(25).—Papyrus; complete; $5 \times 5\frac{3}{4}$ in. This text is written at right-angles to the fibres in an even, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 3, xiv for the type); on the other side is the text of no. 515. *Published* by Crum, *l.l.* 33.

From the Fayyûm. [F. PETRIE.]

Letter from Mena to Peter a priest. John the ΓΑΒΡΙΗΛ is mentioned, also the ΓΑΧΑ ΠΕΚΩΤ who is to build the ΚΑΠΑΖΙ for the cattle.

572.

Or. 5300(26).—Papyrus; a fragt.; $4\frac{1}{2} \times 12$ in. The text is written at right-angles to the fibres in a very regular, ligatureless hand

(cf. Hyvernat, *Album*, pl. xx, coloph.). *Published* by Crum, *Copt. MSS.* 25.

From the Fayyûm. [F. PETRIE.]

Letter from ΠΑΠΑ Philotheus to — and all the brethren ΠΕΚΩΤΕΣ ΕΞΟΥΝ ΜΗΧΗΤΕ ΤΗΡΟΤ, several of whom he salutes by name. He says that he has sent the book ΠΥΧΟΥ ΕΥΛΟΓΙΑΤΙΟΝ¹ to the church. The dialect is remarkable for its use of ϣ and for other Bohairic features.

573.

Or. 5300(27).—Papyrus; the same MS. as no. 574. It is reproduced in Crum, *Copt. MSS.*, pl. 1, xxviii and *published l.l.*, p. 49.

Letter, which, owing to the loss of the right side of the text, is very obscure. ΠΕΡΟC "the shepherd" occurs thrice.

574.

Or. 5300(28).—Papyrus; a fragt.; $6\frac{1}{2} \times 10\frac{1}{2}$ in. This text is written parallel to the fibres in an even, ligatureless hand (cf. Hyvernat, *Album*, pl. xx for the type); on the other side is a different text (v. no. 573). *Published* by Crum, *Copt. MSS.* 48.

From the Fayyûm. [F. PETRIE.]

Letter from Symeon to Onnophrius [ΟΡΟΝΑ]ΕΡΙ a priest and Senuthius a deacon. He acknowledges a letter from them.

575.

Or. 5300(29).—Papyrus; a fragt.; $11\frac{3}{4} \times 3\frac{3}{4}$ in. The text is written in a regular, ligature-

¹ The penultimate letter is clearly η, so that the word cannot be connected with الجينس; c. no. 552 and Crum, *l.l.* 42.

¹ ? For δογματικόν.

less hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi) at right-angles to the fibres. *Published* by Crum, *Copt. MSS.* 50.

From the Fayyûm. [F. PETRIE.]

Letter addressed to a superior $\overline{\text{παῦς}}$ $\overline{\text{πρωτ.}}$. The writer asks that someone may be sent to perform the service ($\sigmaυνάγειν$). The name $\alpha\pi\alpha$ $\eta\epsilon\alpha\alpha$ occurs.

576.

Or. 5300(30).—Papyrus; fragt.; $9\frac{3}{4} \times 5\frac{7}{8}$ in. The text is written at right-angles to the fibres in a hand with few ligatures (*cf. Crum, Copt. MSS.*, pl. 3, xiv). *Published* *l.l.*, p. 39.

From the Fayyûm. [F. PETRIE.]

Letter to the $\kappa\acute{\upsilon}\rho\iota\varsigma$ Samuel from $\pi\alpha\pi\alpha$ Shenoute "his brother." It deals with various matters. The localities $\tau\alpha\upsilon\tau\epsilon\epsilon\iota$ and $\gamma\alpha\rho\epsilon(?)$ are mentioned.

577.

Or. 4718(3).—Papyrus; a fragt., described as no. 513. The present text is at right-angles to the fibres and is written in a regular, sloping hand, free of ligatures.

[GRAF.]

Letter; the opening formulae only. Addressed apparently to a superior; $\text{ἐκ τοῦ ποδίου πνεύματος [ἡτε]}$.

578.

Or. 4720(19).—Papyrus; a fragt., mostly illegible; $8\frac{1}{2} \times 6$ in. The fibres are parallel to the text, which is written in a clear, sloping hand with a few ligatures (*cf. Crum, Coptic MSS.* pl. 3, xiv for the type).

[GRAF.]

Letter mentioning Panopolis ($\Delta\eta\mu\acute{\iota}\mu$), from — to Piakou¹ Peter. He appears to have been ill and the writer asks for news of his health. On the other side was the address, divided in the middle by an ornament;² $\text{τῆς [ic ? πῆ [] τῆς ἑταῖρας ἡ πανοπ.}}$

579.

Or. 4720(20).—Papyrus; a fragt.; $2\frac{3}{4} \times 6$ in. There are two texts; (1) that at right-angles to the fibres, written in a good, sloping and ligatureless hand (*cf. Hyvernât, Album*, pl. x), (2) that parallel to the fibres, written in a smaller hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

[GRAF.]

1. Letter, possibly, to judge from the script and the words $\text{ἐκ τοῦ ποδίου πνεύματος}$, $\text{ἐκ τῆς τύπης πνεύματος}$, of an official character.

2. Account or list (*v. below*).

580.

Or. 4720(21).—Papyrus; complete but with a few gaps and illegible words; $5\frac{3}{4} \times 7\frac{3}{4}$ in. The text begins at right-angles to the fibres and is continued on the other side. The script has many ligatures (*cf. Rainer Mitth.* v, 51 for a certain resemblance). On the *verso* are lines in Arabic (*cf. the hand of Rainer Führer* 1894, Taf. xiv, 1, dated A.D. 812).

[GRAF.]

¹ This is written $\pi\alpha\kappa\iota$. The name occurs in Alexandria Museum 295, (1 Fayyûm) $\alpha\pi\alpha$ $\alpha\iota\omega\eta$ $\pi\alpha\kappa\iota\tau\epsilon$, apparently as a title.

² V. no. 469 &c.

³ $\Pi\acute{o}\lambda\epsilon\omega\varsigma$?

Letter from Ali to "his dear son" Ahmed. Though quite legible and all but intact, the text is of such difficulty that I cannot give a summary of its contents. The subjects dealt with are various. The writer seems to begin by stating his poverty and by invoking God's aid in which he declares his trust. Later on (l. 16) money-matters are dealt with. In ll. 17, 18 several people are greeted. In l. 24 the writer apparently asks that his son be not sent to school.

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581.

Or. 4720(22).—Papyrus; complete; $6\frac{1}{2} \times 4$ in. There are two texts; both written at right-angles to the fibres. The script of both is of the same type (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

1 (clearly the earlier since the text of no. 2 has been written over its address, while part of its own text has been erased to make room for the address of no. 2). Letter to Severus from ——. Too much is erased to allow a complete understanding of the text.¹

ⲡ ⲉⲩⲛ ⲛⲉⲃⲁⲣⲉⲛ ⲧⲓⲛⲛ ⲉⲁⲕ ⲕⲁⲗⲟⲥ [ⲙⲛⲉ-
ⲥⲟⲩ]ⲗⲉ ⲉⲣⲟⲩ | 2 ⲙⲛⲉⲣⲛ ⲧⲓⲣⲉⲗ ⲉⲭⲛ ⲟⲩⲕⲟⲩ
ⲡ[ⲗⲟⲩⲛⲁⲟⲩ ⲛ]ⲉⲛⲛⲉⲁⲛⲉⲓ | 3 ⲧⲓⲧⲁⲗⲁ ⲛⲧⲉⲕⲛⲓⲧ-
ⲉⲁⲛ ⲉⲧⲉⲉ[7 let.]ⲧ ⲛⲧⲁⲕ | 4 -ⲛⲁⲗⲁ ⲛⲉⲧⲁⲧⲉⲉⲗ
ⲉⲧⲉⲕⲕⲁⲛⲥ[ⲗⲁ 5 let.] ⲗⲟⲛⲛⲟⲛ | 5 ⲉⲣⲟⲩⲛ ⲕⲟⲩⲟⲩ
ⲧⲁⲧ[3 or 4 let.] ⲛⲉⲧⲉ[6 let.]ⲧⲧⲁⲗⲁⲗ | 6 ⲉⲛ
ⲙⲛⲉⲛⲣⲟⲩⲛⲉⲥ. ⲗⲁⲛⲁⲗⲁⲩ ⲗⲓⲟ ? | 7 ⲗⲁⲕⲉⲣ
ⲗⲟⲛⲛⲟⲛ ⲧⲁⲗⲁⲓ ⲉⲧⲁⲛ ? | 8 ⲧⲁⲧⲁⲟⲩⲧⲁ ⲛⲉⲉⲉⲗ
ⲛ. ⲗⲁ ⲉⲣⲟⲩⲟⲩ ? | 9 ⲧⲓⲛⲛ ⲗⲁⲕ ⲕⲁⲗⲟⲥ
ⲟⲩⲧⲁⲓ ⲗⲓ ? The address is on the
other side; ⲡ ⲛⲉⲛⲙⲁⲛⲟⲩⲧ ⲛⲉⲁⲛ ⲉⲧⲧ [space]
ⲉⲉⲣⲓⲡ ? ⲡ ⲟⲩⲟ[3 or 4 let.]

2. Letter from Thomas to Severus(?)² complaining of ill-treatment from ——³ and recounting his efforts to pay the year's tax⁴ although the crop was not ready. The violence he had suffered prevented his attending to the matter of which Severus had written. Still, with God's help he hopes to sell(?) a field.

ⲡ ⲗⲉⲙⲛⲁⲉⲛ ⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲃⲁⲣⲉⲛ | 2 ⲧⲓⲛⲛ
ⲉⲛⲁⲧⲁⲓ ⲛⲓⲟ ⲛⲁⲛⲁ ⲟⲩⲧ- | 3 -ⲛⲁⲥ ⲛⲉⲛⲛⲟⲩⲧⲉⲓ

¹ It is impossible to read anything with certainty. But this is probably the letter referred to in the second text.

² Quite uncertain.

³ "The man who sold ⲧⲓⲛⲓ." But this is unlikely.

⁴ Δημόσιον.

ⲛⲉⲉⲛⲉⲧ ⲧⲉⲣⲟⲩ | 4 ⲉⲛⲧⲟⲛⲟⲥ ⲧⲓⲟⲩⲟⲩ ⲉⲧⲁ-
[ⲛ]ⲁⲕ | 5 ⲛⲉⲁⲛⲁⲥⲟⲛ ⲛⲧⲁⲃⲭⲁⲧⲛⲉⲓ ⲛⲧⲧ | 6 ⲉⲟⲁⲛⲥ
ⲗⲁⲗⲁ ⲙⲛⲉⲧⲣⲟⲩⲛ ⲟⲩⲟⲗⲉ | 7 ⲧⲣⲁⲛⲛ ⲗⲛⲓⲥⲓ
ⲛⲧⲓ ⲛⲉⲧⲉⲛⲟⲥ | 8 ⲛⲧⲣⲁⲛⲛ ⲗⲓ ⲫⲟⲃ ⲛⲧⲁⲕ-
ⲉⲣⲉⲓ | 9 ⲛⲉⲓ ⲉⲧⲃⲓⲧⲃⲉ ⲃⲟ ⲛⲗⲁⲟⲩⲧⲣⲓ ⲛⲉⲓ | 10 ⲧⲣⲁⲛ-
ⲛ ⲧⲓⲣⲉⲥ ⲗⲁⲗⲁ ⲙⲛⲉⲛⲧⲁⲛ | 11 -ⲟⲁⲛⲥ ⲛⲧⲁⲃⲉⲓ
ⲉⲭⲟⲓ ⲕⲉⲉⲧ ⲧⲁⲛⲉⲣ | 12 ⲉⲛⲟⲩⲟⲥ ⲗⲁⲗⲁ ⲗⲁⲛⲁⲛⲧ
...¹ ⲗⲓⲥⲓ ⲛ | 13 -ⲛⲉⲣⲛⲉⲣ ⲗⲁⲗⲁ ⲧⲓⲛⲉⲧⲉⲟⲩⲧⲉⲓ |
14 ⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲣⲗⲁⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲣⲓ | 15 ⲛⲉⲛ²
ⲉⲛ ⲉⲧⲣⲁⲛⲛ ⲧⲉⲛⲭⲁ ⲕⲁⲛ | 16 -ⲟⲩⲓ³ ⲉⲁⲗⲁⲥ ⲟⲩⲧⲉⲓ
ⲗⲓⲛⲟⲥ +. The address is on the other side;
+ ⲧⲉⲥ ⲉⲛⲁⲧⲁⲓ [ⲛ]ⲟⲩ ⲛⲁⲛⲁ ⲟⲩⲟⲗⲉⲥ [ⲗ]ⲓⲧⲓⲛⲥ-
... ⲛⲟⲥ.

582.

Or. 4720(23).—Papyrus; complete; $9\frac{1}{4} \times 4\frac{1}{4}$ in. There are two texts; the earlier is that parallel to the fibres and is written in an uneven, shaky hand without ligatures. The later text is in an irregular, rarely ligatured script (*cf.* Crum, *Copt. MSS.*, pl. 2).

[GRAF.]

1. Letter in which the writer explains his inability to supply what his correspondent had required⁴ on account of dearth of water during the year. Ll. 16—20 are obscure.

ⲡ ⲧⲓⲛⲛ ⲗⲓⲟ ⲧⲓⲁⲛ | 2 [-ⲗ]ⲉ ⲙⲛⲟⲩⲧⲉⲓ
ⲛⲧⲉⲕⲛⲓⲧ | 3 [-ⲟ]ⲥ ⲛⲉⲁⲛ ⲗⲓⲟ ⲧⲓⲛⲛ ⲉⲛⲉ |
4 . ⲛⲗ⁵ ⲛⲛⲟⲥ ⲧⲓⲣⲃⲉ ⲧⲓⲣⲛⲛ | 5 ⲙⲛⲛⲟⲩⲧⲓ ⲙⲛⲁ-
ⲛⲟⲥ ⲛⲉⲁⲛ | 6 ⲙⲛⲉⲁⲛⲁ ⲧⲓⲧⲁⲗⲁ ⲛⲁⲕ | 7 ⲛⲉ-
ⲗⲟⲩⲟⲩⲧⲓ ⲉⲧⲉⲧⲓⲁⲣⲓ | 8 ⲗⲓⲛⲟⲛ ⲉⲗⲉⲛⲛⲟⲩⲧⲓ ⲕⲉⲕ⁶
ⲗⲉⲓ | 9 ⲕⲉⲗⲟⲩⲧⲓ ⲛⲉⲁⲛⲉⲧⲁⲗⲁⲉⲓ | 10 -ⲣⲟⲥ ⲛⲧⲓ-

¹ Perhaps an erasure.

² *Cf.* Crum, *Copt. MSS.* 37, where ⲛⲉⲣⲓ similarly used takes ⲙⲉⲛⲉⲛ here.

³ *Cf.* Crum, *l.l.* 32.

⁴ ⲧⲓⲁⲣⲓ, perhaps in 18 ⲧⲁⲣⲓ, an obscure word.

⁵ Probably ⲛⲉⲕⲛⲓⲗ.

⁶ *Cf.* the use of this phrase Rainer *Mitth.* v. 28, 46 &c. *Cf.* also nos. 545, 592.

ΛΑΝΗ ΚΑΤΑ ΟΥ | 11 ΕΚΛΟΤΗ ΑΝΑΘΕΡΙ ΠΑΥ |
12 ΟΥΒΕΤΙΑΡΙ ΧΕΠΕ ΛΑΟΥ Π | 13 -ΤΑΜΙ ΑΖΑ
ΑΥΘΕΡΙ ΠΑΥ | 14 ΕΤΙΑΣΤΟΤΑΝ¹ ΠΟΠΗΟΥ | 15 -ΧΙ
ΛΑΟΥ ΠΤΑΟΥ : ΑΠΟΗ ΠΑ | 16 -ΠΟΣ ΕΑΗ ΖΑΛΗ
ΠΗ ΠΕΙΑ | 17 ΤΟΡΑΠΑΣ ΠΤΑΚ ΟΥΟΥ | 18 ΠΑΗ
ΟΥΓΓΑΡΙ² ΠΟΠΗΟΥΤΙ | 19 ΠΑ ΠΕΚ ΑΠΟΗ ΚΕ-
ΠΕΚΖΑ | 20 ΖΕΛΗ ΠΑΗ ΑΝΑΠΕΚΣΗΝ³ | 21 [ΤΙ]-
ΖΗΗ ΛΑΚ ΚΑΛΟΣ | 22 ΟΥΧΕΙ ΖΗΠΟΣ +. The
address, on the other side, is now quite
illegible.

2. Letter to Chael, relating to the sale of
a field and to an ἀράβη of corn which the
writer begs may be sent(?) to a third person
for whom he will go surety.

ⲡ ⲉϥⲓ ⲧⲉϥⲓⲏ ⲁⲩⲱ ⲧⲓⲁⲛⲁⲩ | 2 ⲡⲓⲟⲩⲧⲁⲓ
ⲡⲁⲟⲥ ⲡⲉⲁⲏ ⲁⲩⲱ | 3 ⲧⲉϥⲓⲏ ⲉⲡⲁⲓⲱ ⲡⲁⲡⲁ ⲧⲱ
ⲕⲁⲗⲟⲥ | 4 ⲁⲗⲁ ⲡⲁⲡⲁ χⲁⲡⲁ ⲁⲗⲁ ⲁⲓⲕⲟⲥ | 5 . . ⲁⲩⲱ
ⲡⲉⲥⲡⲉⲟⲩ ⲧⲟⲣⲟⲩ ϥⲓ | 6 -ⲏ ⲉⲣⲁⲕ ⲕⲁⲓⲟⲥ ⲡⲓⲥⲁ-
ⲡⲉⲓ | 7 ⲡⲉⲕ ⲡⲁⲧⲉⲗⲟⲩⲏ ⲁⲏ χⲁⲓⲁ | 8 -ⲧⲉⲣ ⲕⲓ
ⲡⲓⲟⲩⲧⲓ³ ⲗⲁⲗⲟⲩⲏ | 9 ⲗⲁⲩ ⲁⲡⲓⲏ ⲡⲁⲥⲁⲏ ⲉⲃⲟⲩⲉϥ |
10 χⲁⲡⲉⲃⲓⲟⲩ ⲁⲡⲓⲏ ⲡⲁⲥⲁⲏ | 11 ⲥⲓⲟⲩ ⲣⲁⲓ
ⲧⲓⲡⲧⲁⲏ ⲟⲩⲟⲩ | 12 ⲕⲁⲡⲟⲩⲧ[ⲁ]ⲃ ⲡⲉⲟⲩⲧⲁ ⲡⲉⲃ
ϥⲁ | 13 -ⲡⲟⲡⲁⲗ⁴ ϥⲁⲡⲧⲉⲓⲁ ⲡⲉⲕ ⲁⲡⲁ | 14 -ⲕ
ϥⲁⲓⲣⲉⲧⲟⲣⲓ ⲡⲓⲁⲃ ⲡⲉⲕ | 15 ⲁⲡⲓⲏ ⲡⲁⲥⲁⲏ ⲡⲁ-
ⲧⲟⲃⲟⲩ | 16 -ⲁⲏ ⲧⲉϥⲓⲏ ⲉⲗⲁⲕ ⲕⲁⲗⲟⲥ | 17 [ΟΥ]-
ΧΕΙ ΖΗΠΟΣ. The address is above l. 1; ⲡ
ⲡⲁⲓⲟⲥ ⲡⲉⲁⲏ [] χⲁⲡⲁ | ⲡⲁⲓⲟⲥ ⲡⲉ

583.

Or. 4720(24).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{1}{8}$
in. The text, in over 27 lines, begins at
right-angles to the fibres and is written on
both sides in a small, neat hand (cf. Crum,
Copt. MSS., pl. 3, xiv).

[GRAF.]

¹ Διαστολή "from time to time" or "at different points."

² Perhaps ΠΑ ΠΗ ΤΑΡΙ.

³ Perhaps to be read -ⲧⲉⲣϥⲓⲏⲟⲩⲧⲓ. Otherwise ⲧⲟⲣ
may = ⲧⲉⲣϥⲓⲏ. For ⲕ/ v. Krall, *Rechtsurk.* 107.

⁴ "To keep him alive" ? ΤΟΙΑ for ΤΑΙΟ.

Letter dealing first with financial matters.
The writer declares that he has no friends
but his correspondent and begs for some
bread lest he starve.

The following is the text;

1. ⲟⲩⲃ ⲡ

2. ⲗⲁⲟⲓⲕ ⲉⲣⲡⲉⲧⲏⲁⲡⲟⲩⲧⲃ ⲉϥⲟⲓⲡ

3. ⲡⲁⲣⲓⲥ ⲧⲁⲟⲩⲁⲥ ⲡⲉⲓ ⲁⲩⲱ ⲡⲉⲗⲁⲕ

4. ⲧⲉⲣϥⲓⲏ ⲁⲡⲟⲗⲟⲩⲧⲁ ⲡⲓⲁⲥ ϥⲁⲏ-

5 -ⲧⲁⲟⲓ ϥⲁⲓⲣⲉⲧⲟⲣⲓ ⲉⲡⲉⲥⲡⲉ ⲉⲥⲡⲉⲗ¹ ⲗⲁⲓⲁⲟⲥ |

6 [ⲡ] ⲧⲁⲟⲩⲕⲟⲩⲥⲓ ⲧⲁⲟⲩⲁⲥ ⲡⲉⲓ ⲁⲩⲱ ⲉϥⲟⲓⲡ |

7 [ⲡ] ⲡⲉⲕⲟⲓⲡⲟⲓⲏ ⲡⲉⲧⲓ ⲡⲉⲧⲉⲣϥⲓⲏ ⲡⲓⲃ ⲡⲉ | 8 -ⲁⲓ

ⲧⲁⲟⲩⲕⲟⲩⲥⲓ ⲧⲁⲟⲩⲁ ⲡⲉⲧⲉⲣϥⲓⲏ ⲡⲉⲓ | 9 ⲡⲓⲁⲡⲁⲣⲧⲓ

ⲁⲩⲱ ⲡⲓⲡⲉⲣⲧⲓⲟⲩ ⲁⲡⲓⲏⲟⲥ | 10 ⲡⲧⲓⲏ χⲉⲓⲙⲉⲗⲉⲓ

ⲡⲓⲕ ⲁⲩⲱ ⲡⲓⲡⲉⲣⲟⲩ ⲡⲓⲁⲧ | 11 -ⲧⲁⲟⲩⲁ ⲧⲁⲟⲩ-

ⲕⲟⲩⲥⲓ ⲡⲉⲓ ⲡⲉ ⲡⲉⲧⲉⲣϥⲓⲏ ⲟⲩ | 12 -ⲁⲓ ⲗⲓⲡⲟⲥ +

ⲁⲩⲱ ⲗⲟⲓⲏ χⲉⲡⲁⲕⲟⲩⲧ ⲡⲓⲡ ⲡⲉ | 13 -ⲗⲁⲓⲁⲓⲥ ⲡⲉⲧⲁ

ⲡⲉⲕⲁⲓⲁⲥⲓⲕ² ⲡⲓⲏ ⲡⲁⲧⲧⲉⲏ | 14 -ⲡⲟⲩ³ ⲡⲓⲡⲉⲗⲁ

ϥⲁⲡⲧⲟⲓⲡⲓⲟⲩⲧ ⲡⲁⲣⲧⲉⲏ | 15 ⲁⲗⲁ ⲡⲁⲕ/ ⲡⲟⲗⲁⲓⲁⲓⲥ

ϥⲓⲏ ⲉⲣⲁⲕ + (verso) 16 ⲁⲩⲱ ⲡⲁⲥⲁⲏ ⲡⲓⲏⲁ

ϥⲓⲏ ⲉⲣⲁⲧⲓ ⲕⲁ | 17 -ⲁⲟⲥ ⲉⲃⲧⲁⲣⲕⲁ⁴ ⲡⲁⲕ ⲡⲓⲏⲟⲩⲧ

ⲡⲉⲗⲁⲕ | 18 -ⲁⲃⲟⲩ ⲉⲣⲁⲓ ⲡⲓⲟⲩⲧⲁⲧⲃ ⲉⲧⲓⲁⲓ ⲗⲟⲓ

ⲕⲉⲗⲟⲩⲏ | 19 [ⲡⲉⲓⲡ]ⲣⲟⲓⲏ ⲡⲧⲓⲏ ⲡⲓⲁⲣⲉⲣⲁⲕ ⲁⲗⲁ

ⲁⲡⲁ | 20 ⲉⲣⲓⲡⲁⲟⲩ ⲡⲓⲡⲉⲧⲏⲁⲡⲟⲩⲧⲃ ⲉⲃⲟⲓⲏ

ⲉⲣⲁⲓ | 21 . . . ⲉⲣⲓⲡⲉⲧⲏⲁⲡⲟⲩⲧⲃ ⲉⲣⲁⲓ ⲡⲉⲕⲁⲓⲁⲣⲉ-

ⲕⲟⲩⲧ | 22 . . . ⲗⲁⲟⲓⲕ ⲡⲓⲕ ⲁⲗⲁ ⲗⲟⲓⲏ χⲉⲓⲡⲓⲏ ⲁⲡⲁ

ⲕⲧⲣⲓ | 23 . . ⲉⲣⲓⲡⲉⲧⲏⲁⲡⲟⲩⲧⲃ ⲡⲉⲡⲉⲓ ⲡⲁⲓ ⲕⲉⲗⲟⲩⲏ

ⲉⲧⲁⲡⲉⲧ | 24 [10 or 11 let.] ⲉⲣⲓⲡⲁⲗⲁⲟⲓⲏ ⲡⲉⲡⲉⲓ

ⲗⲁⲣⲟⲕ | 25 [5 or 6 let.] ⲧⲁⲗⲁⲓⲏ ⲡⲓⲏⲟⲩⲧ ⲁⲗⲁ

ⲧⲓⲡⲉⲧⲟⲓⲏ ⲁⲩⲱ | 26 ⲁⲓⲧⲓ ⲡⲁⲣⲉⲧⲉ [about 12

let.] | 27 . . . ⲁⲩⲱ

¹ ⲟⲩⲃ = ⲓⲡⲁ. "Pay it and when I come I will set
the matter in order" or "I will refund it in full";
ⲉⲥⲡⲉⲗ as often in the Jême texts.

² Sa'id. ⲕⲟⲩⲧ ⲡⲟⲓⲕ; v. Crum, *Copt. MSS.* 32.
So too probably in l. 21.

³ A peculiar form, apparently substantival and containing
the privative ⲁⲧ-. Cf. no. 590 and the use of the
latter in Crum, *l.l.* 28.

⁴ Originally ⲧⲓⲧⲁⲣⲕⲁ, altered to ⲉⲃ-.

584.

Or. 4720(25).—Papyrus; apparently complete in size but very dilapidated; $8 \times 7\frac{1}{4}$ in. The text begins at right-angles to the fibres and is written in a sloping hand with few ligatures. (Cf. Rainer *Mitth.* v. 51 for some resemblance.)

[GRAF.]

Letter from Muhammed son of Abdella to "his dear brother" Abû Yahie. He also salutes Yahie, Abd el-Gibar¹ عبد الجبار, Sêri² and their household³(?). The rest of the letter relates to commercial matters (sale of camels &c.) and is frequently illegible.

2 -ΠΗΛ ΕΙΣΕΙ ΕΙΣΗΝ ΕΠΟΤΧΕΙ ΠΑΝΕΜΤ | 3 ΕΙ-
 ΕΛΗ ΑΠΟΤ ΙΑΙΕ ΚΑΛΟ[Ε] ΠΕΠΟΤΧΕΙ | 4 ΠΑΝΕΜΤ
 ΕΙΣΗΝ [Ι]ΑΙΕ ΚΑΛΟ[Ε] ΠΠΟΤΧΕΙ ΠΑ | 5 -ΠΕΜΤ
 ΕΛΗ ΑΠΔΕΛΟΠΠΑΡ ΚΑΛΟΣ ΠΠΟΤΧΕΙ | 6 ΠΑΝΕΜΤ
 ΕΙΣΗΝ ΕΠΡΗ ΚΑΛΟΣ ΠΠΟΤΧΕΙ | 7 ΠΕΠΕΙ ΤΗΡΕΒ
 ΕΧΗΠΟΤΚΟΙ ΠΑΤΗΑΘ | 8 ΤΙΟΤΩΩ ΤΑΠΑΚ ΧΑΠ-
 ΠΟΤ ΧΗΑΠΤ | 9 ΠΕΠ ΑΠ. Τ ΒΑΛ⁴ ΚΑΛΟΣ
 ΠΕΡΗΑΤ ΕΠ | 10 -ΠΟΤ[8 or 9 let.] ΑΠΑΣΑΝ ΤΙΒΑΛ
 ΖΗΕΣΙ | 11 -ΠΠ ΠΑΠ . . Α. ΤΕΙ⁵; ΙΖ⁶ Π⁶; ΕΣ
 ΕΠΟΤΑΠΟΛ | 12 ΑΕΤΙΒΑΛ ΖΗΕΣΗΠΠΗΛ; ΙΔ ΕΠΟΤΑ-
 ΠΟΛ | 13 ΑΕΤΙΒΑΛ ΖΗΕ . . . ΤΕΡ; ΙΒ⁷; ΙΒ ΑΒ |
 14 -ΤΙ ΤΕ . ΠΑΤΤΑΙΒΑΛ ΕΛΕΠΠΟΤ ΤΑΛΤ | 15 ΧΑΡΕ
 ΕΠΣΕΠ ΕΠΠΕΠΗ[about 8 let.] | 16 ΠΕΚΕ-
 ΖΙΑΤΡΑΛΤ ΤΑΠΑ . Α. ΑΤΑΤΗΠ | 17 ΠΗ ΠΒΕΣΑ
 [about 9 let.] Ε ΑΠΟΠ ΑΠ | 18 -ΣΕΙ ΠΕΙΣΕΙ ΠΕΚ
 . ΑΤΕΤΙΒΑΛ ΠΑΡΕ | 19 ΓΑΠΟΛ Β ΕΠΠ[3 or 4 let.]

¹ Cf. ΑΒΑΣΑΓΑΒΒΑΡ Rainer *Mitth.* i. 65.

² Cf. ΑΠΑ ΕΙΡΟ Krall, *Rechtsurk.* 193. For ΣΕΡΗΡΕ Severus?

³ L. 7, very uncertain.

⁴ I cannot read ΤΙΒΑΛ here.

⁵ Very obscure. In the next line the word ΠΑΠ may be intended.

⁶ This may be the word read by Krall, *Rechtsurk.* 74 μέτρον.

⁷ An erasure.

τ ΑΤΑΠΠΑΒΑΚ? Lines 20, 21 are illegible. On the *verso*, some 9 lines in which the words ΠΗΛ, ΣΕΙ ΠΕΡΠΠΗ ΠΕΠ &c. can be read; and, at the other end of the leaf, the address ΕΤ ΤΕΙΣ ΠΑΝΕΜΤ ΠΕΠ ΑΠΟΤ ΙΑΙΕ? [] ΙΑΙΕ ΠΕΡΠΠΗ ΖΙΤΕΠΠΟΤΖΑΠΗΑ Τ ΑΠΑΣΑΛΑ.

585.

Or. 4720(26).—Papyrus; a fragt., complete in width; $6\frac{3}{8} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand.

[GRAF.]

Letter of which the beginning is lost. It treats of various matters; palm-tree wood, camels, sheep, money, clothes and books;¹ but it is generally difficult to follow the writer's meaning. The places Peh pshêm² and Tansheei³ are mentioned.

The following is the text from l. 4;

4 Α . ΑΠΟΤ[7 let.] ΕΙΣΕΙ ΠΠ[Π] ΕΒΑΠΠΟΤ |
 5 ΕΤΚΟΤ ΠΕΚΟΚ Χ . . ΟΤ ΖΕΤ⁴ ΠΕΡΠΠΗ⁵ ΠΑ-
 ΠΑΡ | 6 -Κ . . ΑΠ ΕΥΟΠΗ ΠΕ . . Τ ΠΑΤΕΙΤΟΤ
 ΠΕΛΧΙΣΕΛΕΚ | 7 ΠΑΠ ΑΒ ΠΕΟΟΤ Α . . ΧΙ Δ ΠΟΤΑ-
 ΠΟΤΑ ΠΡΠΠΗ[Π] | 8 ΑΠΟΤ ΖΗΠΠ ΑΠ . ΑΕΡΠΠ-
 ΠΟΤ ΠΑΠΠΕΛΟ | 9 -Π ΠΠΕΡΠΠΗ ΠΠΠΑΠΠ-
 ΠΠΠ ΠΕΤΟΚ ΠΑΤ | 10 -ΠΟΤ ΖΑΤΠ ΑΤΩ ΖΕΤ
 ΑΠΠΟΤ ΠΑΚΟΤ ΠΠΠΑ ΕΤ | 11 -ΒΕ Π Α ΑΡΧΠΟΤ
 ΧΕΥΑΠΚΕΙΖΟΤ Κ ΠΕΣΑΤ ΟΑΠ | 12 ΠΕΤΠΠΚ ΖΙΛΕΤ
 ΑΠΠΟΠ ΙΕ ΠΚΙ ΙΕ ΠΚΟΤΑΤΕ ΟΑ | 13 -ΠΑΠΑ ΕΠ
 ΕΠΠΟΤ ΕΒΖΕΤΟΤ ΑΤΩ ΕΠΤΕΑ ΠΕΠ Π | 14 -ΠΠΑΤ

¹ Though ΧΩ[Ω]ΠΠ need not always have this meaning; cf. Zoega 538.

² Cf. ΠΕΠΕΖ, Krall, *Rechtsurk.* 48.

³ V. Crum, *Copt. MSS.* 39.

⁴ Probably ΖΕΤ *Aeg. Z.* 1885, 35 is the same word which seems to be an interjection similar to ΖΕΙ.

⁵ Cf. Boh. ΠΠΠΠΠΠ (ΠΠΠΠ Πυγερμα, *Actes* 166).

It will be noticed that this text has marked Bohairic tendencies, using the letter *h*, the forms *h*h²at²ak, *h*at²h²h²-, *h*h².

591.

Or. 4720(32).—Papyrus; complete; $5\frac{1}{2} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in a much ligatured hand (*cf.* Rainer *Mitth.* v. 51 for the type). On the *verso* are some accounts; these were an earlier text.

[GRAF.]

Letter from David *دريد* to his "dear brother" Yahie *يحيى*. "If you have nothing to give the camels and you do not need them, send them to me (and) when you want¹ them, I will return them to you." David also asks that Abraham be brought to Pouait² to do some work and that the vine-tree(?) may be sent to the field. What follows is not wholly intelligible. David finally asks for 2 baskets of salt-fish (*τάριχος*) to be sent with the camels.

ⲉⲩⲧⲉⲩⲛⲛ ⲉⲗⲁⲧⲉⲛ ⲕⲁⲗⲓ³ ⲙⲙⲙⲉⲥⲁⲛⲉⲓ ⲉⲃⲱⲙⲛ
ⲛⲉ | 2 -ⲑⲟⲃ ⲉⲩⲛ ⲛⲉⲟⲗⲙⲓⲟ ⲑⲁⲧⲟⲛⲕ ⲁⲑⲁ ⲕⲭⲉⲣⲓⲁ |
3 ⲛⲁⲕ ⲉⲛ ⲟⲩⲁⲧⲟⲩ ⲑⲟⲩⲛ ⲛⲉⲓ ⲛⲁⲕⲭⲉ | 4 -ⲣⲓⲁ
ⲛⲁⲕ ⲡⲁⲙⲟⲩⲁⲧⲟⲩ ⲛⲉⲕ ⲁⲑⲁ | 5 ⲁⲛⲓ ⲁⲃⲣⲁⲑⲁⲛ
ⲛⲟⲩⲁⲓⲧ ⲉⲃⲧⲓⲑⲟⲃ ⲛⲉⲣ | 6 -ⲕⲁⲧⲛⲉ ⲡⲁⲕⲟⲩⲁⲧⲉ
ⲛⲣⲓⲛⲛⲭⲟⲁⲛ ⲉⲧ | 7 -ⲉⲃⲱⲙⲓ⁴ ⲉⲃⲱⲙⲛ ⲧⲟⲩⲭⲉⲣⲓⲁ
ⲛⲁⲃ | 8 ⲛⲁⲛ ⲡⲁⲃⲣⲁⲑⲁⲛ ⲁⲃⲣⲕ ⲑⲓⲛⲟⲩⲁⲓⲧ | 9 ⲁⲑⲁ
ⲉⲃⲱⲙⲛ ⲁⲕⲛⲟⲩⲉⲓ ⲉⲃⲁⲗ ⲑⲓⲛⲡⲁⲑ | 10 -ⲉⲛⲉⲧ ⲡⲛⲓ
ⲡⲁⲗⲉⲙⲟⲩⲉⲥ ⲁⲑⲁ ⲕⲉⲣⲣ | 11 -ⲕⲁⲧⲛⲉ ⲁⲑⲁ ⲕⲉⲗⲙⲓⲧⲛ
ⲉⲃⲱⲙⲛ ⲧⲟⲩⲭⲉⲣⲓ | 12 -ⲁ ⲛⲁⲃ ⲛⲁⲕⲟⲩⲁⲧⲉ ⲛⲉⲟⲗⲙⲓⲟ
ⲑⲟⲩⲛ ⲟⲩⲁⲧⲉ | 13 ⲑⲕⲟⲩⲁⲗⲟⲓ ⲧⲁⲣⲓⲭⲓ ⲑⲟⲩⲛ ⲛⲉⲛⲉⲧ.

Verso. ⲉⲩⲧⲉⲓ ⲛⲁⲛⲉ ⲛⲉⲁⲛ ⲓⲁⲑⲓⲉ ⲑⲓ ⲁⲗⲟⲩⲁ.

¹ The prefix *h*ak- appears not to be negative here. Other instances of this may be met with (? Crum, *Copt. MSS.* 20, l. 10).

² V. Crum, *l.l.* 66.

³ Καλῶς.

⁴ Recurs *Méms. de l'Inst. ég.* ii, 602.

592.

Or. 4720(33).—Paper; complete; $4\frac{3}{4} \times 6$ in. The text is written in a stiff, ligatureless and irregular character (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi for a slight resemblance).

[GRAF.]

Letter to —¹ and Pishoure (or Pishour²) from Chael. After greeting *ⲛⲁⲛⲁ* Mercurius, the writer says that his correspondent had been sought in vain at the *τόπος* but that he trusts in God for a reply (*ἀπόκρισις*). If his *ⲛⲟⲩⲧ* has been received, let his messenger take it to El-Lahûn and deposit it with *ⲛⲁⲛⲁ* Gabriel, for he, the writer, needs it.

ⲡⲓ ⲉⲩⲟ ⲟⲩⲟ ⲧⲡⲓⲛⲓ ⲁⲧⲓⲟ ⲧⲁⲥⲛⲁⲕⲓ ⲛⲟⲩⲭⲁⲙ
ⲉⲛⲁ | 2 -ⲙⲁⲛⲟⲩⲧ ⲉⲓⲟⲩ ⲕⲧⲣ ⲛⲁⲛⲁ ⲛⲉⲣⲕⲟⲩⲧⲣⲓ
ⲉⲣⲉ | 3 -ⲛⲟⲥ ⲕⲉⲉ³ ⲉⲉⲧⲭⲁⲣⲓⲥ ⲛⲉⲃ ⲁⲧⲓⲟ ⲛⲉⲛⲉ-
ⲥⲁ | 4 -ⲛⲁⲓ ⲁⲉⲑⲁⲓ ⲛⲉⲕ ⲛⲉⲕⲟⲩⲉⲛⲛ ⲉⲧⲉⲃⲛⲁⲛⲓⲟ |
5 -ⲧⲧ⁴ ⲁⲃⲧⲁⲙⲁ ⲭⲁⲛⲉⲛⲧⲓⲟⲩⲛⲟⲥ ⲛⲓⲟⲩⲉⲕ⁵ | 6 ⲁⲑⲁ
ⲑⲉⲓ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲉⲓⲙⲟⲩⲁⲧⲉ ⲉⲛⲁⲟⲩ⁶ | 7 ⲁⲑⲁ ⲧⲛⲉ-
ⲧⲉⲟⲩ ⲛⲟⲥ ⲭⲉⲃⲁⲙⲛⲟⲩⲧ ⲉⲗⲁⲛ | 8 -ⲟⲕⲣⲛⲉ
ⲉⲃⲱⲙⲛ ⲁⲕⲟⲩⲁⲛ ⲛⲁⲛⲟⲩⲧ ⲧⲉⲓⲧⲟⲩ | 9 ⲛⲉⲃ ⲉⲃⲧⲁ-
ⲗⲁⲟⲩ ⲉⲓⲧⲁⲧ ⲁⲃⲑⲟⲛⲓ ⲧⲁⲟⲩⲁⲧ⁷ ⲧ | 10 -ⲛⲟ ⲧⲁⲧⲁ-
ⲧⲁⲗⲁⲟⲩ ⲁⲑⲁ ⲧⲡⲓⲛⲓ ⲣⲁⲕ ⲛⲁⲥⲁⲛ ⲛⲓⲣⲱⲩⲧ | 11 -ⲣⲉ
ⲡⲓⲣⲱⲙⲓ ⲛⲉⲛⲁⲛⲁ ⲉⲓⲧⲱⲛⲟⲥ ⲉⲓ ⲡⲁⲗ ⲛⲟⲥ ⲭⲉⲃⲁⲓⲧ |
12 (*verso*) ⲛⲉⲃ ⲉⲃⲓ ⲕⲉⲧⲧⲉⲃ ⲟⲩⲁⲧⲛⲉⲛⲟⲩⲧ ⲉⲛⲛⲉ
ⲛⲁ | 13 -ⲛⲁ ⲧⲁⲃⲣⲓ ⲑⲓⲁⲟⲛⲓ ⲧⲁⲟⲩⲱⲧ ⲧⲁⲟⲩⲁⲛⲟⲩ
ⲛⲁⲛ ⲁⲓⲭⲓ | 14 -ⲣⲓⲁ ⲙⲁⲟⲩ ⲛⲁⲛⲁⲛⲟⲩ ⲧⲡⲓⲛⲓ ⲛⲉⲥ⁸
ⲧⲓⲣⲟⲩ | 15 ⲟⲩⲭⲁⲓ ⲑⲓⲛⲟⲥ.

¹ L. 4 suggests Joseph for the gap in the address, but I cannot read it so.

² The only name which seems comparable is *ⲛⲓⲟⲩⲧⲣⲁ* (*Synax.*, 10th Tybi, Hyvernât, *Actes* 114ff.).

³ Cf. no. 582.

⁴ A remarkable use of *ⲛⲟⲩⲧ* Rainer *Mitth.* v. 45.

⁵ Presumably = *ⲙⲛⲓⲟⲩⲉⲃⲓⲕ* (scarcely *ⲟⲩⲛⲧⲉⲕ*).

⁶ For *ⲛⲁⲑⲟⲩ*?

⁷ "And I will send."

⁸ For *ⲛⲉⲥⲛⲓⲟⲩ*?

The address is ⲡ ⲧⲉⲓⲥ ? ⲛⲉⲛⲁⲓⲛ ⲛⲉⲛⲟⲩ-
ⲛⲉⲛⲉⲛⲟⲩ ⲕⲉⲣ [] ⲁⲓⲧⲉⲛⲁⲛⲁ [rest illegible].

593.

Or. 4720(34).—Papyrus; complete in width but fragmentary; $3\frac{1}{4} \times 11\frac{1}{2}$ in. The text is at right-angles to the fibres and is written in a small, regular hand with few ligatures (cf. Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

Letter from Chaël the wine seller(?)¹ to Ephonychus ⲁⲃⲟⲛⲁⲛ the deacon. The writer seems to narrate his movements and commercial transactions. "The town (πόλις)" is mentioned; also Babylon; and the Amir is referred to.

ⲡ ⲁⲓⲧⲉⲛⲁⲛ ⲛⲉⲛⲟⲩⲧⲓ ⲛⲉⲛⲁⲛ ⲧⲉⲛ[ⲛ ⲁⲧⲱ ⲧⲓ]-
ⲛⲣⲟⲕⲓ ⲛⲧⲉⲕⲛⲟⲩⲧⲉⲛ ⲛⲧⲁⲛⲟⲩ ⲁⲧⲱ ⲛⲧⲁⲛ
ⲟ[ⲧ] | 2 ⲕⲁⲧⲁ ⲛⲉⲛⲟⲩⲧⲓ ⲛⲉⲛⲉⲛⲁⲛ ⲛⲉⲛⲉⲛⲁ ⲛ[ⲉⲓ
about 5 let.] ⲁⲓⲉⲓ ⲛⲉⲛⲟⲩⲧⲓ ⲛⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
ⲛⲉⲛⲟⲩ [ⲁ]ⲧⲓ | 3 -ⲛⲣⲟⲕⲓ ⲛⲉⲛⲁⲛ ⲛⲉⲛⲉⲛⲁ ⲁⲓⲧⲉⲛⲁⲛ
ⲛⲉⲛⲟⲩ [ⲛ about 6 let. ⲧⲉ] ⲕⲛⲟⲩⲧⲉⲛ ⲛⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
ⲛⲉⲛⲟⲩ . . . | 4 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
[about 13 let.] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
 . . . | 5 ⲛⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ [about
12 let.] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ [5 or 6
let.] | 6 ⲁⲓ ⲁⲓ ⲧⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 7 ⲁⲓⲧⲉⲛⲁⲛ
ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 8 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ

• *Verso.* ⲡ ⲧⲉⲓⲥ ⲛⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ
[] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ +

594.

Or. 4720(35).—Papyrus; a dilapidated fragt.; $7\frac{1}{2} \times 6\frac{1}{2}$ in. There are two texts;

¹ Possibly an abbreviation for ⲟⲓⲛⲟⲩⲛⲁⲧⲉⲛ.

² Cf. Rainer *Mith.* v. 54 where too this seems to be a place-name; also *Aeg. Z.* 1885, 39.

³ For ⲕⲁⲗⲁⲑⲟⲩ

(1) that at right-angles to the fibres being the earlier and written in an extremely cursive, much ligatured hand; while the later text (2) is in a smaller, ligatureless script (cf. Crum, *Copt. MSS.*, pl. 2).

[GRAF.]

1. Letter. Hardly anything is consecutively legible. The last 3 lines visible seem to be 7 ⲕⲁⲗⲁⲑⲟⲩ ⲛⲉⲛⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 8 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 9 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ.

2. Letter dealing with various matters. Something is to be sought and, if possible, sent(?) southwards; the recipient is to bring the baskets (κόλλαθον²) that are in the threshing-floor and is to fetch the 2 *solidus*-worth of corn deposited with somebody. The writer sends him 2 —³ and a lectionary⁴ and greetings for several brethren.

ⲡ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 2 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 3 [ⲉⲧ] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 4 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 5 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 6 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ [7 or 8 let.] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 7 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ [6 or 7 let. ⲕ] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 8 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ [ⲉ] ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 9 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 10 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 11 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 12 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 13 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 14 -ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 15 ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ ⲁⲓⲧⲉⲛⲁⲛ | 16 -ⲁⲓⲧⲉⲛⲁⲛ [ⲉ] ⲁⲓⲧⲉⲛⲁⲛ.

¹ A frequent abbreviation for John, e.g. Crum, *l.l.* 30, 33 &c.

² V. Crum, *l.l.* 81.

³ The word (l. 10) may be ⲁⲓⲧⲉⲛⲁⲛ.

⁴ Or other literary work, as Hyvernât, *Album* xxiv, xxvii, xxviii.

⁵ Cf. no. 547.

595.

Or. 4720(36).—Papyrus; a fragt.; $6\frac{1}{2} \times 6\frac{1}{2}$ in. The text which is written in a clumsy, ligatureless hand, begins parallel to the fibres and is continued on the other side.

[GRAF.]

Letter from Chael to the bishop, whom he expresses a desire to see. In l. 13 he begs¹ not to be forgotten. The obscurity of the remainder is probably increased by the writer's carelessness; cf. the spelling of the common expressions in ll. 3—7.

ⲫ ⲥⲧ ⲧⲱⲛⲓ ⲁⲩⲱ ⲧⲡⲣⲱⲥⲕⲧ | 2 -ⲛⲓ ⲛⲡⲱⲧⲭⲉⲓ
ⲛⲡⲁⲭⲁⲓⲥ ⲛⲓⲱⲧ | 3 ⲁⲩⲱ ⲉⲗⲉⲡⲭⲁⲓⲥ ⲛⲱⲧⲛⲓⲱⲥ
ⲛⲣⲁⲓ | 4 ⲛⲣⲓⲛⲛⲕⲱⲛ ⲛⲉⲛⲉⲥⲁⲛⲉⲓ ⲉⲃⲱⲛ | 5 ⲉⲛⲉⲗⲁ
ⲛⲧⲁⲡⲛⲱⲧⲧⲓⲡⲓⲧⲁ | 6 ⲛⲉ[ⲓ] ⲧⲓⲉⲡⲉⲃⲱⲛⲓ ⲉⲛⲉⲧ
ⲉⲡⲉⲕⲗⲁ | 7 ⲁⲗⲁ ⲡⲉⲕⲉⲓⲧ ⲛⲉⲃⲡⲱⲛ ⲗⲉⲓ ⲕⲉⲗⲱⲛ |
8 ⲭⲉⲁⲛⲉⲡⲁⲧⲉⲱⲧⲉⲛ ⲁⲓⲉⲡⲉⲧⲉⲙⲉⲓⲃ | 9 ⲁⲗⲁ
ⲛⲭ . . ⲉⲱ ⲛⲉⲕ ⲧⲉⲛⲁⲧ ⲉⲕⲱⲛⲓ | 10 ⲛⲉⲱⲓ ⲉ[8 let.
ⲧ]ⲧⲭⲓ ⲁⲗⲁ . . ⲁⲓ ⲁⲗⲁ | 11 ⲗⲓⲡⲧⲁⲗ[9 let.]ⲧⲧⲉⲓⲃ .
(*verso*) | 12 ⲛⲉⲛⲉⲥⲁⲛⲉⲓ ⲡⲁⲥⲁⲓⲃⲉⲓ ⲡⲁⲥⲁⲛ | 13 ⲧ-
ⲗⲱⲛⲭ ⲉⲗⲁⲕ ⲛⲡⲉⲗⲉⲙⲁ | 14 -ⲱⲃⲉⲱ ⲗⲉⲓ ⲁⲱⲛⲓ
ⲗⲓⲛⲉⲛⲕⲉ | 15 -ⲛⲱⲥ ⲱⲧⲁⲧⲱⲧ ⲁⲙ ⲧⲱⲧⲉⲛ ⲱⲁ-
ⲣⲁⲕ | 16 ⲧⲁⲗⲗⲧ ⲡⲉⲕⲗⲁⲧⲉ ⲧⲁⲗ . . ⲭⲓ | 17 -ⲱⲛⲓ
ⲉⲗⲱⲱⲧ ⲁⲙ ⲛⲉⲧⲁⲛⲉⲥⲱⲗⲁⲡ | 18 -ⲁⲙ ⲗⲓⲱⲱ ⲡⲉⲧⲉ-
ⲛⲱⲱⲛⲡⲉ ⲉⲕⲱⲱⲓ | 19 ⲁⲥ ⲧⲉⲗⲁⲙ ⲛⲁⲛ ⲁⲡⲁⲗⲱ-
ⲛ . . ⲱⲓ ⲉⲧ | 20 ⲧⲛⲃ ⲉⲙⲁⲧⲉⲭⲓ ⲗⲁⲃⲉⲃ . . . ⲧⲉ-
ⲛⲱⲧⲱ | 21 ⲗⲓⲧⲁⲕⲱⲗⲓⲛ ⲧ . ⲛⲉ . ⲱⲉⲛⲑⲱⲣⲓ | 22 ⲁⲗⲁ
ⲛⲉⲓ ⲧⲡⲱⲧ ⲛⲁⲕ ⲧⲱⲛ[ⲓ] | 23 ⲡⲁⲥⲁⲛ ⲓⲉ

The address is on the *recto*, above l. 1;
ⲫ ⲕⲓⲣⲓ ⲉⲛⲓⲕⲱⲡⲱⲥ ⲉⲛ . ⲭⲉⲧ ⲧⲁⲭⲁⲛⲁ.

596.

Or. 4720(37).—Papyrus; complete; $8\frac{1}{2} \times 3\frac{7}{8}$ in. The text, which is parallel to the fibres, is written in a sloping, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 4, xviii).

[GRAF.]

¹ The word $\lambda\omega\iota\chi$ corresponds to Boh. $\lambda\omega\iota\chi$.

² $\epsilon\iota\omega\chi\epsilon$ scarcely possible.

Letter from Matthew to Macarius(?) a monk ($\mu\omicron\nu\acute{\alpha}\zeta\omicron\nu$), his "brother." The $\epsilon\lambda\chi\alpha$ ¹ need bread. Let Macarius or one of the brethren lend them 20 $\lambda\acute{\iota}\tau\tau\alpha\iota$ making(?) 3 $\alpha\iota\tau\epsilon$ of corn, (to last) till Pachons, "when we reap the field. And if you transfer(?) part of their harvest —." He is further to come and fetch some palm-branches and is not to let Phoebamon depart empty. Matthew greets the deacon Shenoute.

+ ⲉⲧⲓⲱⲱ ⲧⲱⲛⲉ ⲉⲣⲁⲕ | 2 ⲛⲛⲉⲥⲁⲛⲉⲧ ⲧⲡ-
ⲣⲱⲧ ⲛⲓ | 3 -ⲛⲉⲥⲁⲛⲁⲓ ⲧⲓⲧⲁⲙⲁ ⲛⲛⲁⲕ | 4 ⲉⲧⲉⲛⲛ-
ⲉⲗⲁ ⲭⲉⲁⲧⲉⲣⲁ | 5 -ⲧⲁⲃⲓⲕ ⲁⲃⲱⲛ ⲁⲛⲁⲧ | 6 ⲕⲁⲛ
ⲛⲧⲁⲕ ⲕⲁⲛ ⲱⲧⲉⲙⲓ | 7 ⲱⲉ ⲭⲱⲧⲱⲧⲉ ⲛⲁⲧⲣⲉ | 8 ⲛⲁⲃⲓⲕ
ⲛⲁⲧ ⲉⲡⲱⲧⲱⲉⲛ | 9 ⲉⲣⲱⲁⲛⲧⲉ ⲛⲓⲁⲛⲡⲉ | 10 ⲛⲉⲱⲧⲁ
ⲱⲁⲛⲧⲓⲛⲓⲗⲓ | 11 ⲉⲓⲡⲱⲱⲁⲛⲉ ⲧⲡ-
ⲛⲁⲗⲥ | 12 ⲛⲓⲕⲱⲗⲉ ⲱⲁⲛⲱⲧⲉⲱⲧ | 13 ⲉⲡⲉⲧⲓⲛ
ⲛⲧⲉⲧⲧ . ⲁⲗⲁ | 14 ⲉⲣⲱⲱⲛⲉ ⲱⲁⲕⲡⲁⲗⲁⲛⲉ | 15 ⲗⲉⲛⲕⲁ
ⲛⲓⲱⲧⲭⲱⲗ ⲉⲱⲗ | 16 ⲉⲗⲱⲧⲓⲛ ⲧⲱⲛ . ⲁⲛⲱⲧⲱⲛ . |
17 ⲁⲗⲁ ⲁⲛⲱⲧ ⲱⲁⲡ ⲗⲉⲛⲕⲉ | 18 ⲕⲁⲛⲉⲓⲧ ⲛⲁ . . .
ⲕⲁⲧ | 19 ⲉⲣⲱⲱⲛⲉ ⲉⲧⲁ . ⲉⲧ ⲁⲃⲱⲛ | 20 ⲛⲡⲣⲕⲉ
ⲑⲓⲃⲁⲛⲱⲧ ⲉⲱⲗ | 21 ⲛⲁⲧⲁⲗⲁⲧ ⲉⲣⲱⲱⲛⲉ | 22 ⲛⲓⲁⲛ
ⲁⲧⲧⲁⲙⲁ ⲁⲗⲁ ⲱⲛ | 23 -ⲛⲉ ⲉⲡⲁⲛⲱⲧ ⲛⲁⲓ ⲱⲉ-
ⲛⲱⲧ | 24 ⲗⲁⲣⲁⲓ ⲱⲧⲭⲁⲓ ⲗⲓⲛⲱⲱⲥ +

Verso. + ⲛⲁⲕⲁⲣⲉ ⲛⲱⲛⲁⲭⲱⲛ [ornament]
ⲛⲁⲱⲉⲱⲥ ⲡⲉⲣⲑⲉⲙ.

597.

Or. 4720(38).—Parchment; $10\frac{1}{4} \times 3$ in. There are two texts; that here described written in an irregular, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 2) and often illegible, and that on the other side in a large, clumsy hand scarcely legible at all.

[GRAF.]

Letter. The beginning is lost and 3 or 4 lines at the top are illegible.

¹ *Safid*. $\epsilon\lambda\chi\alpha$, generally held to = $\epsilon\lambda\chi$ teacher; v. no. 609.

ΠΕΛΩΣΚ Η[1] ΖΕΙ Β ΛΕΚΩΤΕΙ ΗΗ . ΔΕΥΛΠΟΥ
 ΗΕΤΗ ΤΑΠΩΤ ΖΕΟΥΗΑΧ¹ ΕΖΙΣΙ ΚΑΤΑ Ξ² ΑΔΑ ΕΥΩΟΗ
 ΑΝΤΕΥΩΟΥ ΕΒΑΛ ΔΗ ΠΣΟΤΑ ΗΕΙ ΠΑΗ ΔΗΕΛΑΚ-
 ΚΟΥΩ ΑΔΑ ΠΕΥΤΕΗΤΕ ΗΕΗ ΤΕΟΥ . . . ΚΤΕΙΤΗ
 ΟΥΑ . Ε . . ΖΕΙ ΤΑΥΤΑΠΟΤΗ . . ΤΕΤΗΗ ΑΔΑ ΨΑ[4 or
 5 let.] ΖΩ³ ΕΥΕΡΑΗ . [4 or 5 let.] Τ ΕΥΤΕΗΤΕ ΑΔΑ
 ΠΕΛΩΣΚ ΗΗ ΤΙ ΠΑΥΗΗ ΠΕΥΕΗΤΕ ΤΗΡΟΥ ΤΥΗΗ
 ΕΡΑΤΗ ΚΑΛΩΣ ΑΔΑ ΠΑΤΕΟΥ⁴ ΕΚ . Η . Δ ΛΕΚΩΤΕΙ
 ΗΕΟΥΑ Φ . Α ΕΥΤΕΗΤΕ ΠΑΗ [Τ⁵Ε]ΧΕΡΙΑ ΠΑΤ
 ΤΥΗΗ ΕΡΑΤΗ ΚΑΛΩΣ ΑΔΑ ΨΟΥ ΑΡΧΕΛΑΗΤΗΣ ΕΤΒ
 ΠΑΕΚΩΤΕΙ ΑΝΤΟΥ ΠΑΝΑ ΕΥΤΕΗΤΕ² ΤΙ ΠΑΥΗΗ
 ΠΑΗΗΟΥΤΙ ΠΕΚΩΣΑ ΠΕΛΛ ΠΕΟΥΑΡΗ ΑΝΑ ΚΗΡΗ
 ΨΗΗ ΕΡΑΤΗ ΚΑΛΩΣ ΟΥΧΑΙ ΖΕΗΟΣ.

598.

Or. 4720(39).—Papyrus; fragmentary;
 $7\frac{3}{4} \times 4\frac{1}{2}$ in. The text is written parallel to
 the fibres in a much ligatured hand (cf. Rainer
Mith. v, 51).

[GRAF.]

Letter to Ali(?) from Souleiman his father.
 Little is intelligible beyond a greeting to
 Kosmi(?) and a request that Mena the work-
 man *ἐργάτης* may be sent. The name
 Chosroes occurs and may indicate the date
 of the MS.³

ΕΤΗ ΔΗΑΚΩΣ ΕΟΥΑΟΥ[ΑΗ] | 2 ΕΙΣΩΗ ΕΙΩΗΗ
 ΕΚΩΟΗ . ⁴ | 3 ΤΑΥΩ . ⁵ ΧΕΛΑΧΗ ΗΗΑΣ | 4 -ΖΕΙ
 ΟΥΑΛΤΕ ΗΗΗΑ ΠΕΡΚΑΤΗ[Ε Η] | 5 -ΧΙΩΕΡΩΙ ΗΗ
 ΠΟΥΚΟΥ | 6 ΤΙΟΥΡΙΤΗ ΨΑΥΤΑΟΥ | 7 Ε[Α]Α
 ΖΗΕΗΟΥΖΗ ΠΑΗ | 8 ΑΒΙ ΧΕΛΩΟΥ ΟΥΑΛΤΕ ΙΕ | 9 -Ρ .
 ΠΟΥΤΗ ΦΩ ΕΥΕΕΗΗΗΑ | 10 ΛΟΗ ΠΕΑΚΑΤΟΥ
 ΠΑ[Ε] | 11 ΖΑΒΑΑ ΠΑ ΑΔΑ ΠΑ[3 or 4 let.] | 12 ΖΩΗ
 ΧΕΟΥ . Ι Χ[3 or 4 let.] | 13 ΕΤΗ . . ΨΗ ΑΝΟΥ

¹ Cf. no. 580.

² Can scarcely be a name; one must suppose an
 omission after ΑΗΑ. It recurs above.

³ Cf. Krall, *Rechtsurk.* 20.

⁴ Probably nothing after ι. Presumably a variant of
 ΚΟΥΑ.

Η[3 or 4 let.] | 14 [lost] | 15 ΑΔΑ ΧΙΤΑΠΕΥΗ
 [3 or 4 let.] | 16 ΗΗΗ ΟΥΑΛΤΕ ΗΕΗ Η[2 or 3
 let.] | 17 ΗΗΗΑ . ΕΙ ΕΡΗ⁶. The address is on
 the other side; ΕΤΗ ΤΗΣ ΠΑ[Α]Ι ΖΙΩ[ΤΑ]ΕΗΗ/
 ΠΕΒΙΟΥΤ.

599.

Or. 4720(40).—Paper; complete; $5\frac{3}{4} \times 4$
 in. The text is written in a ligatureless
 hand (cf. Crum, *Copt. MSS.*, pl. 3, xv). On
 the verso are 2 lines of Arabic in different ink.

[GRAF.]

Letter written in so unconventional an
 idiom that its purpose remains obscure.
 Workmen (*ἐργάτης*) are mentioned and the
 recipient is asked to bring with him 7 *solidi*.

ΕΤΗ ΤΥΗΗ ΕΡΑΚ ΚΑΛΩΣ ΑΥΩ | 2 ΤΥΗΗ ΠΟΥΖΑ-
 ΓΙΟΗ ΠΩ¹ ΗΗΗΗ | 3 -ΚΩΗ ΠΑΠΟΣ ΕΗΚΟΥ ΕΤΑΥ²
 ΕΡΕ | 4 -ΠΠΟΣ ΚΩΒΒ ΔΕΚΟΥ ΕΒΑΛ ΧΟΥ . ³ | 5 ΚΙ-
 ΤΕΚΤΟ ΠΑΛΟΥΑΛ⁴ ΗΕΡΚ | 6 -ΑΤΕΣ ΑΔΑ ΟΥΤΑΛΛΗ
 ΗΗΑΗ ΗΕΡ | 7 -ΚΑΤΕΣ ΕΜ⁵ ΑΝΟΥ ΗΕ Χ ΑΒ |
 8 -ΚΩΤΕΙ ΠΑΝΑΗΓΙ ΑΔΑ . Ι⁶ ΗΠΑΡΕ | 9 ΚΑΠΗ
 ΟΥΚΑΗΚΟΥ⁷ ΑΔΑ ΟΥΗ | 10 -ΑΡΩ ΕΟΥ ΗΕΙ ΤΑΕΤ
 ΖΑΛΛΗ | 11 ΖΗΛΑΗΗΗ ΤΥΗΗ ΕΡΑΚ ΚΑΛΩΣ | 12 ΟΥ-
 ΧΕΙ ΠΟΣ ΙΕ ΠΧΕ (*verso*) | 13 ΑΔΑ ΙΕ ΠΑΙ ΓΙΟΥΡΙ
 ΠΟΥΤ ΕΗ | 14 -ΟΕ ΠΑΠΗΑ⁸ ΕΠΠΕ ΟΑΗ ΚΑΡΗ |
 15 ΠΑΡΙ ΗΕΙ +

The Arabic lines consist of the *بسم الله* and
 the name (or merely complimentary epithets)
 of the recipient. The much ligatured script
 resembles that of MSS. dated 950—1000 A.D.⁹

¹ Possibly ΗΩ (μοναστήριον).

² Presumably abbreviated for ΕΤΑΟΥΡΕ.

³ Perhaps nothing after Τ.

⁴ Presumably an Arabic word.

⁵ Perhaps a cross and ΑΙ = λοιπόν.

⁶ Perhaps ΕΙ and ΠΑΡ, not ΠΑΡΕ.

⁷ V. Crum, *l.l.* 36, 61.

⁸ Ἀπαλιν.

⁹ Cf. Rainer *Mith.* ii, Taf. iii, 1, 4.

600.

Or. 4720(41).—Papyrus; two frags.; the larger $2 \times 3\frac{1}{2}$ in. The text began at right-angles to the fibres and is written in a ligatureless hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, v for the type). On the *verso* are traces of large Cufic characters (*cf. Rainer Führer* 1894, Taf. iv).

[GRAF.]

Letter, probably addressed to an ecclesiastical superior. The writers seem to make a request relating to the belief of some other person. "The Chalcedonians" are mentioned; also, as it seems, the Chalcedonian patriarch Proterius and perhaps the *τόμος* of Leo.

Fragt. 1 a. **ⲓⲱⲟⲩⲁ ρⲉϣⲁⲣⲓⲧⲟⲩ ⲛⲓ**
ⲧⲉⲛⲓⲥⲁⲧ ⲁⲧⲱ ⲧⲉⲛⲡⲁⲣⲁⲗⲁⲓ
ⲁⲃ ρⲁⲛ ⲉϣⲟⲃ ⲛⲛⲉⲕⲛⲓⲁ
ⲛⲉⲃⲛⲓⲧ ⲛⲧⲛⲓⲧⲓⲥ ⲧⲓⲣⲉⲥ ⲃⲟⲗⲟⲩ
ⲛⲓⲣⲱⲧⲉⲣⲓⲱⲥ ⲓⲛⲉⲧⲛⲓⲛⲛ ⲛⲓ
ⲕⲁⲗⲁⲓⲣⲓⲧⲟⲩ ⲛⲉⲛⲧⲱⲟⲩⲟⲥ ⲛⲛ

Fragt. 2 a. **ⲁⲧⲓ ⲉϣⲟⲃ ⲛⲓ**
ⲛⲉⲛⲧⲛⲓⲧⲓⲥ ⲉⲧⲥⲟⲗⲧⲧⲟⲩ
ⲓⲛⲁⲧⲣⲓⲁⲣϣⲓⲥ ⲛⲉⲛ
ⲛⲉⲛⲛⲉ
 b. **ⲁⲛ ⲛⲉⲛⲉϣⲉ**
ⲛⲉⲛⲛⲁⲃⲓ ⲛⲣⲁⲥⲛⲉⲥ ρⲓ

601.

Or. 4720(42).—Papyrus; two disconnected frags.; each about $6\frac{1}{4} \times 2\frac{3}{4}$ in. The length of the gap cannot be estimated. The text is written at right-angles to the fibres in a thin, ligatureless hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

[GRAF.]

Letter from Paul to his "brother" Basil, asking his help for Papnouthius who desires

to enter the monastery. Basil's prayers are also requested.

+ ρⲁⲧⲉⲛ ⲛⲓⲛ ⲛⲣⲱⲟⲃ ⲛⲛⲉⲧ ⲧⲓⲣⲓⲛ ⲁⲧⲱ ⲧⲓⲁⲥ-
 ⲛⲁⲥⲓⲛ **ⲓ** **ⲕⲁⲛ ⲉⲧⲁⲗⲁⲃⲟ¹ ρⲓⲱⲥ ⲁⲛ ⲧⲁⲣⲛ ⲟⲩⲛ**
ⲁⲛ ⲛⲁⲣⲁⲟⲩⲛ | 2 ⲛⲛⲛⲉⲓⲥⲁⲛ ⲛⲁⲛⲛⲟⲩⲟⲓ ⲛⲉⲓ
ⲛⲧⲁⲃⲓ ⲛⲛⲉⲃⲓ **ⲧⲓⲱⲧⲱⲟⲩⲛ ϣⲉⲛⲛⲁⲟⲩ ⲛⲁⲟⲩⲛ²**
ⲧⲁⲗⲉⲃⲕⲉⲥⲉⲃ | 3 ⲉⲣⲟⲩⲛ ⲉⲛⲛⲟⲩⲁⲥⲧⲓⲣⲓⲟⲩⲛ ⲉⲛ³
ⲟⲩⲁⲛⲛⲟ ⲛⲁⲟⲩ ⲛⲓ **ⲧⲉⲗ ρⲓϣⲟⲃ ⲛⲓⲁ ⲉⲧⲉⲃⲓ ⲁⲧⲁⲣⲛ**
ⲕⲱⲉⲛⲟⲩⲧⲁⲣⲁⲟⲩⲛ | 4 ⲉⲧⲉⲕⲧⲧⲭⲓ ⲛⲛⲛⲉⲧⲁ ⲉⲃⲁⲗ
ⲛⲛⲛⲟⲩⲧⲓ ⲁⲧⲱ **ⲁⲣⲛ ρⲓⲛⲉⲕⲣⲱⲛⲁ ⲛⲁⲣⲁⲕⲁⲛ ⲛⲉ-**
ϣⲣⲧⲉⲧⲟⲥ | 5 ⲉⲣⲁⲛⲉⲓ ⲉϣⲟⲃⲓ ⲛⲧⲉⲛⲉⲃⲛⲉⲥⲓ ⲧⲁⲣⲁ
ⲛⲉⲃⲧ **ⲉⲓ ⲛⲛⲉⲃⲛⲉⲥⲓ ⲁⲛ ⲧⲁⲣⲛ ⲟⲩⲱ ⲕⲁⲧⲁ**
ⲥⲁⲛ | 6 ⲛⲣⲁⲕⲣⲱⲛⲁ ⲉⲛⲱⲥ ⲁⲛ ⲛⲁⲛⲛⲟⲩⲧⲉⲓ ⲛⲛⲁⲛ-
ⲧⲟⲩⲛ **ⲓⲟⲩⲛ ⲟⲩⲧⲉⲃⲓ ρⲓⲱⲥ ⲛⲁⲥⲁⲛ ⲛⲛⲉⲁⲧ +**

Verso. **ⲧⲓⲉⲓⲥ ⲃⲁⲥⲓⲙⲉⲓⲟⲥ ⲛⲉⲓ** **ⲓⲛⲉⲣⲟⲩ-**
ⲛⲉⲁⲧⲉ ρⲓⲱⲥ ρⲓⲧⲉⲛⲛⲁⲧⲁⲟⲥ ⲛⲉⲃⲥⲁⲛ.

602.

Or. 4720(43).—Papyrus; complete; $7 \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand, *u* and *u* being almost indistinguishable. On the *verso* is a complete Arabic text.

[GRAF.]

Letter from Abu Isak to Sisinius a priest(?). Beyond a reference to fodder for the recipient's cattle, I can make little of the text.

ⲡ ⲉⲧⲓⲛ ⲧⲓⲣⲓⲛⲛ : ⲛⲛⲛⲟⲩⲧⲓ | 2 ⲛⲛⲕ ⲛⲉⲛⲉⲥⲁ-
 ⲛⲉⲓ : ⲧⲓⲧⲁ | 3 -ⲛⲁ ⲛⲛⲁⲕ : ϣⲉⲧⲁⲛⲛⲓⲣⲓⲧⲓ | 4 ⲁⲧⲱ
 ⲉϣⲓⲛ : ⲧⲉⲛⲟⲩ . . . ⲁ . | 5 ⲁⲛⲛⲓⲱⲥ : ⲉⲧⲓⲛ . . .
 ϣⲉⲛ | 6 -ⲛⲟⲩⲧⲓ : ⲛⲛⲉⲛⲟⲩⲣⲟⲧⲁ | 7 ⲕ : ⲁⲛⲛⲁⲛ :
 ⲧⲁⲣⲱⲥ : ρⲁ- | 8 ⲙⲉⲧ^{ⲣⲧ} β : ⲁⲛⲧⲁⲟⲩⲁ : ⲛⲣⲓⲛ | 9 ⲛⲛⲉ-
 ⲧⲉⲃⲛⲁⲧⲉⲓ : ⲁⲟⲩⲛ ⲛⲁ | 10 -ⲛⲟⲩⲧ : ⲁⲛⲛⲧⲁⲕⲁ ⲛⲉⲕ |
 11 -ⲧⲉⲃⲛⲁⲧⲉⲓ : ⲉⲛⲛⲓⲛ : ⲁⲧⲉⲗ | 12 ⲓ : ⲛⲣⲁⲟⲩ :

¹ *Cf.* an expression in Rainer *Mitth.* v. 25.

² "Magnates"; *cf.* no. 420.

³ *Ἐπί.*

⁴ *ἡ Μέτρον*; *cf.* in Krall, *Rechtsurk.* 178, an abbreviation probably identical with this.

ⲡⲁⲛⲉⲣⲁ ⲙⲁⲛ | 13 -ⲓⲟⲧ ⲛⲓⲧ : ⲛⲉⲕⲕⲟⲧ : ⲉⲛⲉⲛ |
14 -ⲕⲁ : ⲉⲙⲛⲉⲧⲛⲁⲛⲟⲧⲉ ⲧⲓ | 15 β : ⲛⲓⲙⲁⲛ :
ⲛⲉⲣⲓ ⲛⲓⲃ | 16 ⲙⲁⲧⲉⲧⲟⲧ ⲛⲓⲃⲕ ⲁⲛⲁ . | 17 ⲛⲓ-
ⲙⲁⲛ¹ : ⲧⲓⲙⲓ ⲉⲗⲁⲕ

Verso. ⲉⲓⲉⲛ ⲛⲣⲉⲛ ⲛⲓⲧⲉⲛⲁⲛⲟⲧ ⲓⲕⲁⲕ ?

603.

Or. 4720(44).—Papyrus; a fragt.; $5\frac{1}{2} \times 7\frac{1}{2}$ in. Two *selis*-joins are parallel with the text to which the fibres are at right-angles. The script is slightly sloping, rounded and rarely ligatured. The beginnings of all lines are lost.

[GRAF.]

Letter from — to his “dear son” Cosma and others. A bride is mentioned in l. 2, George the reader in l. 6; but the general purport remains obscure.

ⲛⲟ ⲕⲟⲥⲓⲁ ⲛⲁⲙⲓⲙ ⲁⲛⲁ ⲧⲁ . . . ⲓⲁⲁ ⲁⲛⲁ | 2 ⲛⲉⲗⲁ-
ⲕⲓⲁⲁⲟⲧⲉⲙ ⲛⲁⲁⲁⲧ ⲛⲓⲧⲉⲙⲁⲛⲓⲧ | 3 ⲛⲁⲁⲁ ⲛⲧⲁⲕⲛⲉ
ⲉⲛⲓⲛ ⲛⲉⲓ ⲛⲉⲟⲩⲛⲓⲁ | 4 ⲛⲁⲉⲓ ⲛⲉⲕ ⲉⲧⲣⲉⲛⲉⲧⲟⲩⲙⲁⲛ-
ⲉⲗⲭⲣⲓⲁ ⲛⲓⲁⲕ | 5 ⲛⲁⲛ ⲉⲧⲣⲉⲑⲑⲑⲕ ⲛⲧⲓⲛ ⲛⲓⲕⲉⲧ-
ⲛⲓⲁ | 6 ⲛⲉⲛⲁⲉⲓ ⲁⲛⲁ ⲁⲧⲓⲟⲩⲣⲓ ⲛⲁⲉⲕⲟⲩⲉⲙ | 7 ⲛⲓⲉⲟ
ⲛⲓⲛⲣⲉⲙ ⲛⲉⲙⲟⲛⲉ ⲁⲛⲓ ⲁⲛⲁ | 8 ⲛⲓⲁ ⲁⲛⲁ ⲁⲛⲉⲟⲧ
ⲛⲛⲉⲁⲧⲉⲙⲟⲩ ⲉⲟ | 9 ⲛⲉ ⲛⲓⲁⲧⲟⲩⲭⲓⲙⲟ . . ⲛⲁⲛ |
10 ⲛⲁⲁⲉ ⲛⲉⲉ ⲛⲉⲙⲓ . ⲉ ⲕⲟⲥⲓⲁ | 11 ⲛⲁⲟⲩⲁ
ⲕ . . ⲛⲉⲓⲟⲩⲟ ⲉⲛⲓⲛⲓ | 12 ⲛⲣ . . ⲉⲣⲧ ⲟ . ⲉⲟⲧ |
13 ⲛⲟⲩⲉⲓⲟⲛ ⲛⲓⲛⲓⲟⲧ ⲧⲓⲣⲟⲧ +

Verso. + ⲧⲉⲓⲉ ⲛⲓⲁⲛⲉⲙⲓⲧ ⲛⲉⲙⲓ ⲕⲟⲥⲓⲁ

604.

Or. 4720(45).—Papyrus; complete; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text begins at right-angles to the fibres and is continued on the other side. It is written in a sloping, ligatureless uncial.

[GRAF.]

¹ Cf. no. 591.

Letter from Chaël to his “dear son” Isaac. The former speaks of going, if he can find none else(?), to the latter and remaining with him till he dies and is buried by him. The rest, except the final greetings, is obscure.

ⲛⲓⲛⲣⲁⲛ ⲛⲓⲟⲧⲧ ⲁⲛⲁⲕⲛⲉ ⲭⲁⲛⲁ ⲉⲙⲓⲛ |
2 ⲉⲙⲁⲛⲉⲣⲓⲧ ⲙⲓⲣⲓ ⲉⲓⲕⲁⲕ ⲛⲓⲙⲁⲛⲧ ⲛⲓ | 3 ⲧⲁ-
ⲧⲭⲓ ⲧⲓⲣⲉ ⲁⲉⲛⲟⲛ ⲉⲙⲓⲛⲓ ⲁⲛⲓ | 4 -ⲟⲩⲧⲓ
ⲉⲁⲕⲧ ⲛⲉⲕ ⲁⲕⲟⲩⲛⲉⲟⲩ ⲁⲛⲓⲣⲓ ⲁⲛⲓ | 5 -ⲟⲩⲧⲓ ⲉⲁⲕⲧⲓ
ⲛⲉⲕ ⲟⲩⲟ ⲛⲉⲕ ⲛⲁⲛ ⲉⲙⲓⲛⲓ | 6 ⲙⲁⲓⲟⲩⲁⲁⲟⲧ ⲉⲉⲕ¹
ⲙⲁⲉⲓ ⲛⲁⲧⲓⲕ ⲧⲁⲟⲩⲟ | 7 ⲛⲁⲧⲓⲕ ⲙⲁⲛⲧⲁⲛⲟⲧ ⲕⲧⲁⲛⲉⲧ
ⲉⲛⲓⲁ | 8 ⲛⲧⲁⲛⲓⲕⲟⲧⲓⲛⲓⲛⲉⲟⲩⲁ ⲛⲁⲧⲧⲁⲕ ⲉⲕ | 9 -ⲁⲛⲟⲩⲣⲁ
ⲉⲣⲁⲓ ⲙⲁⲛⲧⲁⲛⲟⲧ ⲛⲉⲧⲙⲁⲣⲉ | 10 -[ⲛ]ⲛⲟⲩⲧⲓ ⲉⲁⲕⲧⲓ
ⲛⲓⲁⲕ ⲛⲉⲓ ⲙⲁⲛⲉⲧⲓⲕ ⲧ | 11 -ⲁⲉⲓ ⲛⲁⲧⲓⲕ ⲛ ⲛⲓⲛ
ⲉⲙⲁⲕⲛⲓⲟⲧ ⲣⲁⲕ | 12 ⲙⲁⲉⲓ ⲛⲓⲛⲉⲕ ⲛⲓⲛⲟⲩⲟⲩⲉⲙ ⲉⲛ-
ⲛⲟⲩⲧⲓ (*verso*) 13 ⲧⲉⲙⲓ ⲉⲧⲁⲉⲓⲟⲛ ⲕⲁⲙⲟⲩ ⲛⲓ-
ⲛⲉⲉ | 14 -ⲛⲉⲓ ⲛⲓⲛⲉⲕⲟⲩⲟⲩⲉⲙⲓⲣⲓⲁⲧⲟⲩ ⲧⲧⲁ | 15 -ⲣⲉⲁ
ⲛⲁⲕ ⲛⲁⲛⲉⲓ ⲉⲙⲓⲛⲓ ⲛⲉⲕⲕⲉ | 16 -ⲛⲉⲕⲛⲁ ⲛⲉⲓⲕⲁⲕ
ⲙⲁⲛⲧⲁⲉⲓ ⲟⲩⲭⲉⲓ | 17 ⲛⲓⲛⲁⲉⲓⲉ +

605.

Or. 4720(46).—Papyrus; a fragt.; $9\frac{3}{4} \times 5\frac{3}{4}$ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Letter from — to —. The subject is difficult to ascertain owing to the fragmentary state of the text and the peculiarity of the words and forms.

The amount lost at the ends of the lines cannot be estimated.

+ ⲛⲉⲙⲁⲛ ⲛⲓⲟⲧⲧⲓ ⲛⲉⲙⲁⲣⲉⲛ ⲁ | 2 ⲛⲉⲗⲉⲃ-
ⲛⲟⲩⲉⲛ² ⲁⲛⲁ ⲉⲛⲓⲉ ⲛⲕⲟⲥⲓⲁ | 3 ⲁⲛⲁ ⲛⲕⲟⲩⲧⲉⲓ ⲁⲛⲁ
ⲛⲓⲁⲟⲧ ⲛⲉⲛⲧⲓⲛ ⲁⲧⲁⲛⲟⲧ ⲛⲉⲓⲉ | 4 ⲕⲟⲩ ⲛⲁⲙⲓⲟⲧ
ⲁⲁⲁ ⲕⲙⲓⲛⲉⲟⲩⲉⲓⲁ³ ⲛⲁⲧⲁⲣⲭⲟⲩ ⲛⲉⲛⲧⲁ | 5 ⲁⲛ-

¹ Cf. the same expression Crum, *Copt. MSS.* 28.

² Cf. Krall, *Rechtsurk.* 30, 31.

³ = ساهل. Presumably ⲧⲁⲣⲭⲟⲩ is his father's name.

ΠΟΙ ΠΕΠΗΛΑΠΟΤ¹ ΖΙΟΥΤΑΠ ΑΝΤΑΥ ΑΝΗΚΟΝ
 Π | 6 ΠΟΤ² ΠΠΕΠΗΠΙ ΕΤΕΛΑΠΕΤ ΖΙΤΕ ΠΕΧΙΤΕ
 ΠΕΤΑΑΣ ΕΒΑΛ | 7 ΑΕΤ ΑΛΤΕΙ ΠΕΤΕΧΑΒΑΛ ΕΟΤ-
 ΚΑΛΕΙΑ³ ΕΠΕΠΥΧΙΤΕ ΖΕΤΕ | 8 ΤΙ ΠΑΒ ΖΕΙ
 ... ΤΕΠΩ ... ΤΕΠΠΕΖ ΤΑΠΠ ΤΕΠΠΕΠΟΤ⁴ ΖΕΠ | 9 Κ^ο/
 φλλο ? Σ μνηα πετρού | 10 ?

On the *verso* is the address in one line.

606.

Or. 4720(47).—Papyrus; 7 × 4 $\frac{1}{4}$ in. There are two texts, the earlier (1), being that at right-angles to the fibres, is written in a ligatured and difficult hand. Only the beginnings of 7 lines are preserved. The later text (2) is complete but not always legible and is written in a smaller hand without ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

2. Letter in which the recipient is commissioned to buy 20 —⁴ of bread for 3 *solidi* for the writer and his (?) children, also 6 ψατ, a kor (?)⁵ of salt (? fish), a jar of vinegar and a λακ⁶ of oil. He is also to send the deacon Ammonius and "my father" Victor. The conclusion is obscure.

Ⲣ ⲥⲧⲧ ⲧⲓⲣⲓⲛⲓ ⲛⲉⲕ ⲛⲓⲛⲥⲁ | 2 -ⲛⲁ ⲧⲓ ⲙ
 ⲉⲭⲟⲩⲟⲩⲟⲩ | 3 ⲛⲓ ⲛⲓ ⲛⲁⲉⲓⲕ ⲛⲉⲛ ⲁⲗⲁ ⲛ | 4 ⲛⲩⲩⲉⲣⲉ
 ⲁⲗⲁ ⲥ ⲛⲩⲩⲁⲧ | 5 ⲁⲗⲁ ⲟⲩⲕⲟⲩⲧⲓ ⲛⲩⲁ | 6 ⲁⲗⲁ
 ⲟⲩⲩⲩⲉⲥⲧ ⲛⲩⲩⲩⲭ | 7 ⲁⲗⲁ ⲛⲁⲉⲓⲕ ⲛⲉⲛ | 8 [ⲁ]ⲗⲁ
 ⲕⲉ. ⲛⲓ | 9 ⲟⲩⲁⲧⲉ ⲛⲁⲓⲕ ⲁⲩⲓⲛ ⲛⲁ. | 10 ⲁⲗⲁ
 ⲛⲁⲕⲟⲩ ⲅⲓⲕⲧⲟⲣ | 11 ⲉⲩⲉⲥⲛ ⲧⲟⲩⲗⲁⲥⲉⲧⲉⲣⲟⲩ |
 12 .. ⲧⲉⲛ ⲁⲗⲁ ⲛⲛⲁⲛⲧ. | 13 ⲛⲉⲛⲉⲧ ⲟⲩⲩⲁⲓ
 ⲗⲓⲛⲟⲥ.

¹ Can this be for ΠΠΠΠΠΠΠΠ? But the first Π is certain.

² I do not know what this abbreviation can represent.

³ A word ΚΑΟΥΤΕΙΑ is in Krall, *Rechtsurk.* 104.

⁴ Possibly there is nothing between Π and ⲛ.

⁵ *V.* Crum, *l.l.* 22; but *cf.* no. 590.

⁶ Presumably the same word as in *Aeg. Z.* 1878, 14.

607.

Or. 4720(48).—Papyrus; a fragt.; 2 $\frac{1}{4}$ × 6 $\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for a better specimen of the type).

[GRAF.]

Letter. In l. 2, ΨΑΚΑΤΑΝΤΑ ΕΠΣΑΠ ΠΠΠ ΠΕΤΡΟΣ; l. 4 is ΠΟΤ ⲥⲉⲧⲛⲟⲥ Πⲉⲗⲟⲩⲛⲉⲓ Πⲧⲁⲧⲛⲟⲩ Πⲉⲛⲛⲁⲧ. In l. 7 ΠΠ ⲥⲁⲧⲛⲟⲥ is mentioned.

608.

Or. 4720(49).—Papyrus; a fragt.; 2 $\frac{7}{8}$ × 6 in. The script is of the sloping, ligatureless type of Hyvernât, *Album*, pl. xv. The text is at right-angles to the fibres.

[GRAF.]

Letter. Parts of the opening salutations only. It is evidently addressed to a high dignitary, probably a bishop.

1 ⲛⲓⲛⲩⲩⲩⲩ ⲛⲉⲕⲛ ⲗⲓⲥⲉⲛⲛⲟⲩⲧⲓⲧⲉ ⲛⲁⲛⲟⲥ-
 ⲧⲟⲙ[ⲕⲟⲛ] | 2 ⲛⲛⲉⲛ ⲗⲓⲕⲟⲩⲧ ⲛⲛⲉⲛ ⲗⲓⲧⲉⲛⲑⲧ
 ⲛⲉⲛⲛⲉ[ⲣⲟⲩⲛ] | 3 ⲛⲉⲛⲁⲙⲟⲛⲟⲥ ⲛⲛⲟⲩⲧ ⲉⲩⲉⲗ-
 ⲣⲉⲗ ⲉⲛ | 4 ⲛⲣⲟⲛⲛⲓ ⲛⲩⲣⲓⲛⲛⲕⲟⲛ ⲛⲧ

Verso. Ⲣ ⲧⲓⲟ ⲛⲛ² ⲛⲓ ⲛⲟ ⲥ ⲟⲉⲟ ⲛⲛⲕⲱ ⲛⲣⲓ
 ⲉⲛⲕⲱ³.

The dialect is Bohairic, but for the word ⲟⲩⲣⲓⲧⲉ.

609.

Or. 4720(50).—Papyrus; complete with two distinct but rarely legible texts; 10 $\frac{1}{2}$ × 6 in.

[GRAF.]

¹ For this name *v.* Krall, *Rechtsurk.* 192, Crum, *l.l.* 72.

² Really a combination of Π and ⲧ but probably intended for ΠΠ. The letters following may = καλ.

³ *Cf.* Crum, *Copt. MSS.* 33 (no. xvii). Here ⲉⲛ ⲕⲣⲓⲱ obviously follows the recipient's name.

1. The text parallel to the fibres is here apparently the earlier of the two. It is written in some 19 lines, in a sloping, uneven hand with few ligatures.

Letter beginning ⲫ ⲉⲩⲓ ⲛⲉⲁⲣⲏ ⲙⲓⲧⲉⲙⲓⲥⲓⲗⲓ
 ⲙⲙⲙⲙⲙⲙⲟⲩⲧⲱⲥⲓⲗⲓ ⲙⲙⲟⲩⲧⲱⲥⲓⲗⲓ ⲙⲙⲟⲩⲧⲱⲥⲓⲗⲓ
 ⲙⲙⲟⲩⲧⲱⲥⲓⲗⲓ. In l. 4 occur the words ⲧⲓ ⲛⲁⲙ ⲁⲣ^θ
 ⲕⲁⲩⲁⲛⲟⲩ.¹ Scarcely anything else is con-
 secutively legible. In the last l. is the word
 ⲕⲁⲛⲁⲩⲁ.²

2. The later text, also a letter, is in a larger, more regular hand. It begins ⲛⲉⲩⲓⲧⲏⲣⲁⲗⲟⲥ [OK]ⲙⲓⲧⲡⲓⲃⲱⲙⲟⲩⲧⲏⲩ[AN]. Only disconnected words or letters are afterwards legible. The address, on the same side and in the reverse direction, begins with ⲁⲛⲟⲗⲁ as in no. 549.

610.

Or.4720(51).—Papyrus; a fragt.; $3\frac{1}{8} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

[GRAF.]

Letter. The following is the text, several letters of which are doubtful.

ПТОНЕТОКІО³ НЕБ[?] ПАМНОК[?]
 НЕБ[?] ПКОПІ СКАФЕРІ ТНІС ХАВ[?]
 ? ПТОН НАРФАХ ПМАР . . .
 ТІ ПМАНИНО[?]ТИ САЕТІ ПМАНИ
 КЛА[?]НА ЗІТЕНІОУАЗІ⁴ ОУХОВІ
 — ПОГ[?] ПОГ[?]

¹ For *op. cit.* Stern, *Aeg. Z.* 1885, 35, 157, Crum, *Copt. MSS.* 75, Krall, *Rechturk.* 27 &c., Wileken, *Ostraka*, ii, no. 1225.

² In Rainer *Mithth.* v. 52 KAHGAYA. Possibly connected with GAYO; cf. *Proc. Soc. Bibl. Arch.* xxi. 249, p. no. 596.

³ Cf. the *δίκτορον* in Krall, *Rechtsurk.* 73 &c. and no. 635.

* For محبتی.

611.

Or. 4720(52).—Papyrus; a fragt.; $10\frac{1}{2} \times 3\frac{3}{8}$ in. The fibres are at right-angles to the text, which is written in a thin, much ligatured hand (*cf.* Rainer *Mith.* v. 51, which is very similar).

[GRAF.]

Letter. There is nothing to remark in the text that remains. It seems to address a superior, l. 11 $\mu\eta\eta\alpha\iota\sigma\iota\varsigma\ \mu\omicron\upsilon\sigma[\tau]$. The address, on the *verso*, is $\kappa\alpha\tau'\ \epsilon\pi\iota\sigma\tau\epsilon\lambda\omicron\upsilon\sigma\tau\epsilon\iota +$ which, being the end of the line, one may take to show the writer's name.

612.

Or. 4720(53).—Papyrus; a very dilapidated fragt.; $6\frac{1}{4} \times 8$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 3, xiv for the type).

[GRAF.]

[illegible]

613.

Or. 4720(54).—Papyrus; a fragt.; $6\frac{1}{4} \times 5\frac{1}{2}$ in. The text is parallel to the fibres and is written in an irregular, much ligatured hand. On the other side is part of an Arabic text.

[GRAF.]

¹ Or ORGANICO John.

جورية ؟

ابو [۱۱] مہر

³ V. no. 594.

۵. ایوب

Letter in which taxes (τέλος¹) and wine are mentioned. The recipient is addressed as "dear brother."

■ ? nepr con | 2 ■ (illegible) | 3 εκκ. π.
 επιλακέρ² επιαν | 4 -τιτελος εσοτη ακχι-
 ποτ³ | 5 χεταε ερηε ετοήμ⁴ | 6 α³ ακ-
 σοτ⁴ χετ⁵ | 7 η ημεν⁶ α⁷ πασον
 κελε⁸ | 8 -ε τι α⁹ β επιρη παρ εσα⁵ | 9 ηη-
 εα⁶ εφ⁷ α⁸ ετ⁹ ηκ α¹⁰ | 10 περα■

614.

Or. 4720(55).—Papyrus; a fragt.; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The script is ligatureless and unusually clumsy. It is at right-angles to the fibres.

[GRAF.]

Letter. The phrases α¹τω πεκελατ²εω-
 [τεν], α³τω ανακ το παρκο⁴[ρι],
 α⁵τω ταμετ⁶ ηηη εα⁷[κ], (verso) τεε⁸ ανακ⁹ε
 εαχα¹⁰ are legible.

615.

Or. 4720(56).—Papyrus; a fragt.; $9\frac{1}{2} \times 4$ in. The text is written at right-angles to the fibres in a small, ligatureless hand (cf. Crum, *Copt. MSS.* pl. 4, xviii for a slight resemblance in some letters).

[GRAF.]

Letter, addressed to a superior τεκν¹ετο². Originally in more than 20 lines; only a few words in each are preserved. The following phrases may be noticed. ■ χε³τι κ ησι⁴φι⁵
 ηη⁶τ⁷ι ατ⁸ετ⁹το¹⁰ η■, ■ η χε¹¹β ηαν¹²ητ¹³ετ¹⁴ ατ¹⁵
 εδ ηη¹⁶■, α¹⁷α ηα¹⁸ο¹⁹αη ηεβ²⁰ηη ηεκ²¹■, ■ τι
 ηα²²ηηη ηκη²³ρι εσο²⁴τ²⁵η²⁶■

¹ Cf. Krall, *Rechtsurk.* 178.

² Cf. Crum, *Copt. MSS.* 42.

³ For λοιπόν, as in Krall, *l.l.* 176.

⁴ Sic, for εσοτη.

⁵ Used thus in Crum, *l.l.* 30.

⁶ Cf. no. 528, problem 26.

⁷ Theodorus.

616.

Or. 4720(57).—Papyrus; much torn and dilapidated; $6 \times 13\frac{3}{4}$ in. The text is written at right-angles to the fibres in a ligatureless hand (cf. Crum, *Copt. MSS.*, pl. 3 xiv for the type).

[GRAF.]

Letter from Apollo to Apa Julius, the deacon. The contents are difficult to ascertain. The writer appears to ask for the copy of a document regarding trespass; ■ ηαν¹οτ²η
 ηκτα³[τ]α φικ⁴ον (ἴσον) ηη⁵α⁶ρ⁷ο⁸τ⁹ρι¹⁰ο¹¹ς (παρ-
 ορισμός) ηη¹² βα¹³ τα¹⁴■. The text ends (l. 7)
 with + ηη¹⁵ ει¹⁶ει ηα¹⁷τ οτ¹⁸[ει] ζ¹⁹η²⁰α²¹ε +

617.

Or. 4720(58).—Papyrus; two frags., if not of the same MS., at least by the same scribe. The script, for most part at right-angles to the fibres, is written in a rarely ligatured hand (cf. *Aeg. Zeitschr.* 1885, Taf. 1, iv).

[GRAF.]

Letter (or letters) in which the phrases
 εετ πεκ¹ηηη ηηη, α²τω α³η⁴αη οτ⁵κε⁶ρια⁷κη■,
 ■ ηοτ⁸χε⁹ι η¹⁰α¹¹ε are visible.

618

Or. 4720(59).—Paper; a fragt. of thin, brown material; about $4\frac{1}{2} \times 7\frac{1}{4}$ in. The script is large and clear (cf. Crum, *Copt. MSS.*, pl. 2 for the type), the lines irregular.

[GRAF.]

Letter. Little can be read consecutively. On the recto (?) the phrases [η]οτ¹ε²η³ε
 ηε⁴η⁵ζο⁶κ ηκο⁷α⁸ηηηηε, α⁹α ηα¹⁰α¹¹κη¹²η¹³ ο¹⁴α¹⁵η¹⁶
 ηει, α¹⁷α ιε¹⁸ ηε¹⁹τα²⁰ηα ηε²¹κη²²■, ■ α²³ α²⁴ ηα-

¹ ? σακκίον.

no:aqapax¹ are legible. On the *verso* (?)
 [ἀνεπαύταρ² et inaq ete], ἀφταζα in-
 αλφειε³ ἀφταζα], δ' ζαντιοιαι η

619.

Or. 4720(61).—Papyrus; almost perfect;
 $4\frac{7}{8} \times 2\frac{1}{2}$ in. The text is written parallel to
 the fibres, in a small, ligatured hand probably
 identical with that of nos. 621, 622.

[GRAF.]

Letter asking the recipient to send Da-
 mianus son of Theodorakius to — son of
 Gabriel(?). ϣ ζαντιοιαι ηη | 2 -ηο:τι ηη[ακ]-
 αι | 3 ηαζου ο:ρεη⁴ ααιη | 4 ηηη ηοοοοο-
 ρακι | 5 αα αα . . ηηη η | 6 -καηρια⁵ ζα-
 ηο: | 7 -αηη ηηο: + εγρ μ τ

620.

Or. 4720(60).—Papyrus; a fragt.; $7 \times 3\frac{1}{2}$
 in. The text, at right-angles to the fibres,
 is written in a large semi-uncial hand (cf.
 Hyvernat, *Album*, pl. x, except for the η).

[GRAF.]

Letter addressed in the 2nd pers. plur.
 Its subject cannot be ascertained. The phrase
 [το]ζορεα σταματ α[χου] occurs. The last
 line is [ααηα ηηηηηη]. A seal and papyrus
 ribband are still attached to the bottom of
 the leaf, the impression on the former being
 identical with that on no. 548, doubtless
 another impression by the same seal.

621.

Or. 4720(62).—Papyrus; complete; $3\frac{1}{4} \times 2\frac{3}{4}$
 in. The text is written at right-angles to

the fibres in a small, thin character with
 some ligatures (cf. Rainer, *Mitth.* v. 51 for the
 type). A clay seal and papyrus ribband used
 for fastening are still attached to the bottom
 of the letter. On the *verso* is part of a large
 Cufic protocol.

[GRAF.]

Letter in which the writer gives instruc-
 tions about the payment of a tax (δημόσιον).
 The details are obscure. It appears to be
 dated the 7th Tybi, 8th Indiction. A text
 of a similar class is Bodleian pap. e. 9.

ϣ αηη ηηακχι ηαζου | 2 ο:ρεη¹ ηηαοηη
 ητο | 3 ηηη ηοο:ρ² αβαλ³ | 4 αηηη ηηαό . .
 κος | 5 ηηηη ηηηδημ⁴ εγρ μ⁵ τ ζ η η.

Above the text is a cross.

The seal shows a cross ✠ with 4 letters in
 its angles,³ apparently α¹¹

622.

Or. 4720(63).—Papyrus; complete but
 often illegible; $3\frac{1}{8} \times 3$ in. The text is written
 parallel to the fibres in a small, ligatured
 hand, similar to that of the last no. This
 too has still its clay seal and ribband.

[GRAF.]

Letter referring to money matters. ϣ ηακ-
 αι⁴ ηαζου ο:ρεη | 2 μβ⁵ φ . ηηό:α⁶ αα ααηα |
 3 ηηη η[5 or 6 let.] η αα . . | 4 ηη ηηηα[α]η
 + | 5 εγρ⁷ χ ζ αδ⁸ ?

On the other side are remains of another
 letter, perhaps in the same hand.

¹ ابو الفراح.

² Appears to be a Greek word.

³ An unidentifiable Arabic word.

⁴ Cf. nos. 621, 622.

⁵ The last letter may be α.

¹ Perhaps the verb introducing a wish, "it is my
 wish that." Such a usage is found in several ostraca.

² An ostrakon uses αορ αβαλ in reference to a tax
 (c. Crum, *Copt. Ostr.*), though one might here expect a
 proper name.

³ η is the only letter at all certain.

⁴ The reading is clear. The prefix is difficult to explain.

ligatureless hand. There are traces beneath it of an earlier text, in a hand of Zoega's 2nd class.

[GRAF.]

Letter from — to Mercurius ΠΑΝΑ ΠΑΡ-
ΚΟΥΡΙ. Ll. 3-7 are;

3 ΠΑΝ ΠΑΡΑΝ ΖΩΗ ΠΑΡΑΧΑ¹ | 4 ΤΕΚΤΑΟΥΣ
ΤΕΧΝΗΤΗ ΠΟΥΛ[Η]² | 5 ΤΑΚΟΥΣ ΟΥΚΟΥ ΠΕΛ-
ΟΥΑΝ | 6 ΠΟΥ ΑΖΑ ΟΥΚΟΥ ΠΕΤΡΟΥ³ ΠΥΚ | 7 ΤΟΥ
ΧΕΙΟΥΤ ΠΟΥ ΟΥΚΟΥ ΠΕΤΡΟΥ ΠΥΚ.

628.

Or. 4720(69).—Papyrus; a fragt.; $5\frac{3}{4} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, rarely ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii.) It is not possible to estimate the amount of text lost.

[GRAF.]

Letter to — from Matthew. The con-
tents cannot now be ascertained.

1 ΕΥΧΗ ΟΥ ΤΕΧΝΗ ΟΥΚΟΥ [ΠΟΥ] | 2 ΠΕΡΑΝ
ΑΥΤΟΥΣ ΠΟΥ | 3 ΠΟΥΚΟΥ⁴ ΧΕΙΟΥ ΟΥΑ |
4 ΑΥΤΟΥ ΟΥΚΟΥ Χ. ΠΟΥ | 5 ΠΑΥΤΟΥΣ ΠΑ
ΠΟΥΚΟΥ [Α] ΠΟΥ | 6 ΠΟΥΚΟΥ ΧΕΙΟΥ ΟΥΚΟΥ
ΠΟΥ ΤΟΥ | 7 ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ
8 ΑΖΑ ΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥ ΤΟΥ | 9 ΟΥΚΟΥ
ΚΑΛΟΥ ΟΥΚΟΥ ΧΕΙΟΥ +

On the *verso* the address; Π ? [ornament]
ΠΟΥΚΟΥ ΠΟΥ (ἐλάχιστος).

¹ Presumably for ΠΟΥ, though the possessive pronoun seems strange.

² *Cf.* Crum, *Copt. MSS.* 40, 71.

³ Μέρων. The following word may be for ΣΑ. ΧΑΚ, frequent in the ostraca.

⁴ Recurs in l. 6. It is not likely to be the ΠΟΥ of no. 586 and 630.

⁵ Over Π a small mark, ς or η, possibly indicating a numeral. For ΠΟΥΚΟΥ v. no. 546.

629.

Or. 4720(70).—Papyrus; complete; $5\frac{1}{2} \times 3\frac{1}{4}$ in. The text is written parallel to the fibres in a small, ligatured hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, i for a much less even example of the type). Several letters are ambiguous and difficult to distinguish.

[GRAF.]

Letter. Something is to be given to ΠΑΝΑ
Nahrau; 11 (head of) cattle appear to be
referred to. Beyond that the text is obscure.

1 ΕΥΧΗ ΟΥ ΤΕΧΝΗ ΟΥΚΟΥ ΠΟΥ | 2 ΑΥΤΟΥ ΠΟΥΚΟΥ¹ ΤΟΥ
ΠΑΥ | 3 ΤΟΥΚΟΥ ΠΑΝΑ ΠΟΥΚΟΥ | 4 ΑΖΑ ΠΟΥΚΟΥ²
ΑΥΤΟΥ | 5 ΖΗ ΠΟΥ ΤΟΥΚΟΥ ΚΟΥΚΟΥ | 6 ΠΟΥ ΟΥΚΟΥ
ΧΕΙΟΥ +

630.

Or. 4720(71).—Papyrus; a fragt.; $1\frac{3}{4} \times 8\frac{1}{4}$ in. The text is parallel with the fibres and is written in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[GRAF.]

Beginning of a letter from Lesôhen³ to his
“dear brother” George, whose son Mena he
also salutes. He says that it is two years
since he has seen⁴ him.

1 ΖΟΥΚΟΥ ΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ
ΖΟΥ ΟΥΚΟΥ | 2 ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ
ΑΖΑ ΤΟΥΚΟΥ ΟΥΚΟΥ ΠΟΥΚΟΥ | 3 ΚΑΛΟΥ ΖΟΥΚΟΥ
ΤΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ |
4 ΠΟΥΚΟΥ ΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ ΠΟΥΚΟΥ
ΠΟΥΚΟΥ ΠΟΥΚΟΥ. The text is continued on the
other side but is illegible.

¹ For ΣΑ. ΟΥΚΟΥ.

² Perhaps ΚΑΛΟΥ ΟΥ.

³ A most unlikely name; but there is no doubt as to the reading. ΠΟΥΚΟΥ could scarcely be defended.

⁴ *Cf.* no. 586 for this word.

Mitth. v. 51); (2) parallel to the fibres is a more recent, complete text in a hand with few ligatures (*cf.* Crum, *Copt. MSS.*, pl. 4, xvi, though that is coarser).

[GRAF.]

1. Letter of over 16 lines of which nothing consecutive is preserved.¹ The following will exemplify the dialect; 1 TUNYHAI ZOTU
AAE HO | 2 HO HAH AU ZAHKO HUI BAA
3 CZU HXOCHU HUI GACHT | 4 HUEQ AZA
HETGACH CHUKOZ

2. Letter from Thomas a priest to —, concerning a δίκαιον² given him by a third person.

2 стѣ тири[ни и]ак | 2 иисамм ирак |
 3 -хипасам анон | 4 -ронон вавтам | 5 хо-
 авти оуттико | 6 -он итев пак ин | 7 -пат
 екхериа нав | 8 авогам зот'окана | 9 -гн анон
 инокти ла | 10 -аг нав ак . аху иев | 11 -оих
 авла инти | 12 -кесон енно^т енно | 13 пн
 анон иперка | 14 -ав ество зихи | 15 о-
 хн зино^с +

636.

Or. 4720(77).—Papyrus; almost complete; 6×6 $\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in a much ligatured hand (*cf.* Rainer *Mith.* v. 51).

[GRAF.]

Letter from Kyrikos(?) to Severus a deacon. He relates that Shenoute has come and asked for a grain-measure and a — and he begs his correspondent to deliver them to him quickly.

1-^а стп 000 тегни аз: [а]ти [а]м [а]д и-
 нотъ | 2-^а хя иткитиуинотъ исам стпм./³ |
 3-^а иинса на пасан аруинотъ и аз | 4-^а стп

пѣмъ стѣснѣнѣи постохонѣ¹ | 5 тебѣ хазелъ пѣ-
ренъ итѣвъ свѣдѣ | 6 доиномъ пасамъ свѣсъ стѣ-
витъ тѣстоу² | 7 нѣвъ тѣрини пѣноу³ пакъ стѣ-
хѣи | 8 гѣноу⁴ +

Verso. [Γενηρος δι, ϥ κτρί]

637.

Or.4720(78).—Papyrus; complete; $1\frac{7}{8} \times 6\frac{1}{2}$ in. The fibres are at right-angles to the text which is written by the same hand² as Crum, *Copt. MSS.*, pl. 2.

[GRAF.]

Letter from George to his "God-loving son," the deacon —. The writer is sending some dates. It is not clear whether the 8 sackcloths and the 24 ~~same~~ mentioned are likewise sent.

2. Φ не является аргументом т.е. ...
 т.е. λ . | 2. λ не является аргументом т.е. ...
 $\bar{\lambda}$ | 3. λ не является аргументом т.е. ...

Verso. ⲛⲧⲉ ⲙⲏⲉⲛⲉⲙ ⲛⲁⲙⲟ [space] ⲛⲁⲓⲁ ⲛ ⲁⲓⲛⲁⲣⲓⲱⲣⲓⲟⲥ ⲁⲓⲛⲓⲟⲥ +

638.

Or. 4720(79).—Papyrus; a fragt.; $6 \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatured hand (*cf.* Rainer *Mith.* v, 51 for the type).

[GRAF.]

Letter from David דָּוִד to his "dear son" יִרְיָ,³ but greeting several other persons besides; עֲבֵד הַיְּבָר אֲנִי [dā]ʾonap, عبد الجبار أنا, בִּרְתִּיּוֹן,⁴ אֲחִי אֲחֵזָא אֲחִי אֲחֵזָא, his "dear

¹ In l. 13 occurs the word φιλ; r. no. 625.

* V. no. 610.

³ Abbreviation for HSNOTC.

1 ? Χωρίον.

² V. no. 529, note.

31. [ابو] کیر 3

* For the 2nd **O** read perhaps **o**. The name may begin with **pl**.

sister" $\alpha\iota\gamma\epsilon$ عائشة, $\sigma\tau\alpha\mu\acute{o}\tau\alpha\mu$ or $\sigma\tau\alpha\mu\alpha\mu$ 'Ιουλιανός, $\alpha\iota\gamma\eta\eta$, $\mu\eta\alpha$, $\sigma\tau\alpha\tau\epsilon$, $\mu\eta\eta\epsilon$, his "dear mother" $\gamma\alpha\mu\epsilon$ حنة.¹ After these names scarcely anything consecutive is preserved. The address on the *verso* is [TEC] $\mu\alpha\gamma\epsilon\alpha\tau$ [TEC] $\mu\iota\ \mu\iota\mu$? $\gamma\acute{\iota}\ \lambda\alpha\sigma\sigma\alpha$ \div $\alpha\eta\lambda\epsilon\alpha\sigma\mu\alpha\tau$.

639.

Or. 4720(80).—Papyrus; a fragt.; $2\frac{1}{2} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping and ligatured hand (*cf.* *Aeg. Z.* 1885, Taf. 1, iv for the type).

[GRAF.]

Letter. Apparently the continuation of another text, though there was nothing here before l. 1 nor after l. 5. It relates to a measure [of grain]² sent by the writer and to a *καρίσιον*.

/ $\alpha\gamma\alpha$ $\gamma\epsilon\iota$ $\tau\alpha\mu\eta$ $\alpha\iota\tau\eta\alpha$ [TEC] μ μ | 2 $\sigma\alpha\mu\alpha$ ³
 $\chi\acute{\iota}\tau\omicron\tau$ $\chi\acute{\iota}\omicron\beta$ μ ? | 3 $\beta\iota$ $\phi\iota\alpha$ $\alpha\gamma\alpha$ $\tau\eta\alpha\tau$ $\tau\alpha\mu\eta$
 $\mu\epsilon\iota$ μ | 4 $\sigma\alpha\mu\alpha$ $\alpha\gamma\alpha$ $\sigma\tau\alpha\mu\eta\epsilon\iota$ $\epsilon\epsilon\alpha\alpha\iota$ |
 5 $\epsilon\tau\alpha\mu\eta\alpha$ $\chi\alpha\mu\epsilon\tau$ $\alpha\epsilon\alpha\sigma\tau\eta$

640.

Or. 4720(81).—Papyrus; a fragt.; $5\frac{1}{2} \times 6\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a large, ligatureless hand.

[GRAF.]

Letter beginning Φ $\overline{\epsilon\mu\epsilon}$ $\tau\eta\eta\eta$ $\alpha\tau$ $\tau\alpha\epsilon$ $\mu\alpha\epsilon$ | 2 $\tau\eta\eta\eta$ $\epsilon\eta\omicron\tau\chi\epsilon\iota$ $\mu\alpha\gamma\epsilon\alpha\tau$ ϵ . There is nothing to remark about the remaining 5 lines.

¹ As *e.g.* in *Urk. Berl. Mus.* (Arab.) no. 11.

² Or to the measuring instrument itself.

³ So spelt in no. 584.

641.

Or. 4720(82).—Papyrus; apparently complete but dilapidated and mostly illegible; $7\frac{1}{4} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a sloping hand with some ligatures.

[GRAF.]

Letter of which neither the writer nor the subject can be ascertained. Ll. 1, 2 are;

Φ $\epsilon\tau\eta\overline{\mu\omega}$ $\tau\eta\eta\eta$ $\mu\alpha\kappa$ $\mu\eta\epsilon\alpha\mu\alpha\iota$ $\epsilon\pi\gamma\alpha\mu$ $\mu\epsilon\gamma\eta\mu\epsilon$ $\tau\epsilon$ $\mu\eta\chi\alpha\epsilon\iota\varsigma$ $\mu\alpha\mu\alpha$ $\epsilon\iota$ $\mu\alpha\kappa$. . .

Ll. 7, 8 are $\alpha\tau\omega$ $\tau\iota$ $\overline{\epsilon}$ $\gamma\eta\eta\tau$ $\mu\eta\mu\epsilon\mu$ $\mu\eta\chi\alpha\epsilon\iota\varsigma$ $\mu\omega$ $\alpha\beta\alpha$ $\mu\iota\sigma\kappa\omega\tau$ ¹ $\chi\eta\mu\epsilon\tau$

642.

Or. 4720(83).—Papyrus; 2 frags.; the larger $7\frac{1}{4} \times 3$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pl. x).

[GRAF.]

Letter addressed to a superior, $\mu\epsilon\tau$ $\tau\alpha$ $\mu\eta\omicron\tau$ $\kappa\alpha\tau\alpha$ $\epsilon\eta\alpha\tau$ $\mu\eta\epsilon\iota$. No continuous phrase is preserved; but the words μ $\mu\eta\eta$ $\mu\eta\mu\epsilon\mu$ $\mu\alpha\alpha\epsilon$ $\epsilon\tau\epsilon$ and μ $\tau\alpha\kappa\chi\iota$ $\mu\eta\tau\eta\alpha\mu\alpha$ $\mu\eta\eta\eta$ $\alpha\beta\epsilon$ may be noted.

Verso. The address Φ $\tau\epsilon\epsilon\iota\beta$ $\mu\alpha\overline{\omega\epsilon}$ κ

643.

Or. 4720(84).—Papyrus; complete; $4\frac{3}{4} \times 2\frac{1}{2}$ in. The text is parallel with the fibres and is written in a ligatureless hand (*cf.* Rainer *Mitth.* v. 56 for a general resemblance).

[GRAF.]

Letter to the deacon(?) Chaël from the deacon(?) Philotheus. It is concerned with "the answer (sent or received) yesterday," but what its purpose is it is difficult to say.

¹ Perhaps the bishop of no. 532.

ⲡ ⲥⲧⲓ ⲧⲓⲣⲏⲛⲓ ⲛⲉⲕ | 2 ⲧⲓⲧⲁⲛⲁ ⲟⲩⲛⲁⲕ | 3 ⲉⲧ-
ⲉⲧⲁⲛⲟⲕⲣⲁⲥⲓⲥ | 4 ⲉⲛⲣⲟⲩⲧⲉ ⲉⲓⲟⲩⲁⲩ | 5 ⲧⲉⲕⲕⲁⲧ-
ⲧⲁⲁⲧⲕ | 6 ⲕⲓⲛⲉⲕⲁⲣⲏⲧⲧ ⲧⲉⲕ . | 7 ⲉⲓ ⲛⲉⲓ ⲛⲁⲛⲁⲛⲉ
ⲁⲗⲁ | 8 ⲧⲁⲛⲟⲕⲣⲁⲥⲓⲥ ⲉⲛⲧⲁⲕⲭⲉ . | 9 ⲛⲟⲕ ⲉⲣⲁⲥ
ⲗⲁⲛⲉⲟⲩⲉ | 10 ⲧⲉⲕⲉⲣⲧⲉⲕⲟⲩⲁⲛ ⲧⲏ | 11 -ⲣⲉⲥ
ⲕⲓⲛⲉⲕⲁⲛⲁⲛⲁⲟⲩ^ⲧ | 12 ⲛⲁⲣⲁⲟⲩⲧⲓ ⲧⲓⲣⲉⲗ ⲉⲣⲁⲕ |
13 ⲟⲩⲭⲉⲓ ⲕⲓⲛⲟⲥ.

Verso. ⲧⲟⲩⲥ ⲛⲁⲓⲁⲕ^ⲧ ⲡ ⲛⲁⲓⲁⲕ^ⲧ ⲛⲁⲟ^ⲧ
ⲭⲁⲛⲁ ⲟⲩⲟⲥ

At the other end of the *verso* is part of a very illegible wine account.

644.

Or. 4720(85).—Papyrus; complete but often illegible; $8\frac{1}{2} \times 9\frac{3}{4}$ in. The text is parallel with the fibres. On the other side was an Arabic text, subsequently erased. The script is very irregular and often ligatured.

[GRAF.]

Letter from Ab¹ to Pesynthius ⲛⲉⲕⲏⲧⲧ, who in the text is called ⲧⲉⲕⲏⲧⲭⲁⲛⲉ but in the address ⲛⲉⲕⲁⲛⲏ. The writer seems to ask for some honey ⲕⲁⲛⲉⲛⲏⲟ. Only the closing phrases are distinct; ⲕⲟⲛⲟⲩⲟⲩⲧⲓ ⲉⲛⲏⲟⲩⲧⲓ ⲉⲛⲣⲏⲛⲏ ⲛⲉⲧⲏⲛⲏⲟⲩ ⲉⲛⲁⲗ ⲕⲓⲧⲏⲛⲏⲟⲩ^ⲧ ⲟⲩⲭⲉⲓ ⲕⲓⲛⲟⲥ.

645.

Or. 4720(86).—Papyrus; a fragt.; $3 \times 9\frac{3}{4}$ in. The text is written on both sides, beginning at right-angles to the fibres. The script is uneven and ligatureless (*cf.* Crum, *Copt. MSS.* pl. 2 for the type).

[GRAF.]

Letter. Little of the *recto* can be conclusively read beyond the following phrases; ⲛⲉⲕⲟ ⲛⲟⲛ ⲟⲩ ⲛⲉⲕⲁⲛ ⲟⲩⲛⲏⲁ ⲛⲟⲩⲟⲩⲧⲓ ⲛⲟⲩⲟⲩⲧⲁⲭⲏ ⲛⲟⲩⲟⲩⲧⲓ, ⲕⲓⲛⲏⲧⲁⲭⲏ ⲉⲣⲁⲛ ⲛⲧⲁⲃ ⲉⲧⲧⲟⲩⲧⲓ ⲁⲗⲁ. On the *verso* the last 5 lines are

3 ⲛⲧⲟⲩⲟⲩⲥ ⲧⲉⲧⲉⲣⲧⲁⲛ ⲧⲁⲣⲓⲭⲓ ⲁⲛⲟⲩⲏⲛ ⲛⲉⲓ
ⲁⲩⲟⲩ | 4 ⲁⲗⲁ ⲛⲁⲛⲧⲉⲣⲧⲁⲗⲁ ⲛⲉⲧⲁⲣⲓⲭⲓ ⲕⲁⲛⲧⲉⲓⲧⲟⲩ
ⲛⲉⲧⲟⲩⲧⲓ . . . | 5 ⲁⲗⲁ ⲕⲓⲛⲏ ⲛⲉⲛⲧⲉⲣⲧⲁⲗⲁⲧⲧ ⲕⲁⲛ
ⲛⲁⲓ ⲛⲉⲛⲧⲉⲣⲧⲁⲗⲁⲧⲉ ⲕⲁ . . . | 6 ⲧⲕⲓⲛⲏ ⲉⲣⲁⲧⲏ
ⲕⲁⲗⲟⲥ ⲟⲩⲛⲣⲏⲛⲏ ⲛⲧⲉⲛⲉⲕⲟⲛⲏ ⲕⲁⲣⲁⲓ ⲥ ⲛⲉⲕⲉⲓ ⲥ
ⲛⲉⲕⲉⲓⲛⲣⲓ | 7 ⲟⲩⲭⲉⲓ ⲕⲉⲛⲭⲁⲓⲉⲓ.

646.

Or. 4720(87).—Papyrus; a small fragt.; $3\frac{1}{2} \times 5$ in. The text is at right-angles to the fibres and is written in a sloping, semi-uncial hand.

[GRAF.]

Letter addressed to a superior ⲧⲉⲕⲏⲧⲉⲛⲟⲩⲧ. All that can be gathered from the text is the writer's request to be had in remembrance ⲁⲛ ⲛⲁⲛⲏⲟⲩⲧⲓ ⲕⲓⲛⲉⲕ[ⲕⲁⲛⲁ]. The address on the *verso*, + ⲧⲟⲩⲥ ⲛⲁⲧⲉⲣⲟⲩⲧ, appears to be in another hand.

647.

Or. 4720(88).—Papyrus; a fragt.; $4\frac{1}{2} \times 3\frac{1}{2}$ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand. On the *verso* are the remains of an account.

[GRAF.]

Letter; the conclusion and post-script. The latter refers to hay which is being sent,¹ 42 measures of which (?) are to be bought for the writer.

ⲛⲁ ⲧⲏⲁⲕⲧⲏⲛⲏ | 2 ⲛⲁⲓⲁⲕ ⲕⲁⲣⲉⲓ ⲁⲗⲁ | 3 ⲛⲟⲩⲉⲕⲁⲛ
ⲧⲓ | 4 -ⲕⲓⲛⲏ ⲣⲁⲕ ⲛⲟⲩ | 5 -ⲭⲁⲓ ⲛⲟⲩ ⲁⲗⲁ ⲛⲟⲩⲁⲕⲟ
ⲧⲓ ⲉⲛⲣ | 6 ⲕⲟⲛⲧⲟⲩⲧⲓ ⲉⲕ | 7 -ⲧⲁⲗⲁⲥ ⲁⲗⲁ ⲟⲩⲁⲛ ⲡ |
8 ⲡ ⲛⲟⲩⲣⲟⲩⲧ² ⲁⲉⲓ ⲧⲁ | 9 -ⲟⲩⲁⲧ ⲛⲉⲓ ⲛⲉⲛⲉⲃ.

¹ The letter missing in l. 5 may be ⲉ or ⲕ. Perhaps ⲛⲛⲣⲕⲁⲗⲁⲥ should be understood, though ⲧⲁⲗⲁⲥ seems to imply a substantive.

² Or ⲡ simply = ⲙⲉⲧⲣⲟⲩ.

648.

Or. 4720(89).—Papyrus; a very dilapidated fragt.; $2\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and is written in an even, sloping and ligatureless hand. But very little is now legible.

[GRAF.]

Letter dealing, it seems, with money-matters. The following words are visible;

ⲙⲁⲛ ⲛⲛⲛ ⲁⲛⲁ ⲁⲟⲗ . . . ⲛⲟⲓⲁⲛ, ⲛⲟⲧⲛⲛ
 ⲕⲁⲧⲁ ⲉ ⲛⲁⲧⲟⲗⲟⲕⲟⲭⲓ. On the *verso* are traces of the address.

649.

Or. 4720(90).—Papyrus; a fragt.; $3\frac{3}{4} \times 5\frac{3}{4}$ in. Written at right-angles to the fibres in an uneven, ligatureless hand.

[GRAF.]

Letter. Of the 3 remaining lines the 1st is illegible. 2 ⲛⲛⲛ ⲁⲛⲟⲛ ⲛⲛⲉⲁⲓ ⲛⲁⲧⲕⲣⲓⲁⲕⲓ
 ⲛⲛ | 3 ⲛⲉⲧⲣⲉⲛⲛⲛⲛ ⲁⲧⲟ ⲁⲛ. On the *verso*, the end of the address;

ⲛ [ornament] ⲛⲉⲧⲛⲉⲧⲣⲟⲥ ⲛⲉⲁⲛⲓ² ?¹

650.

Or. 4720(91).—Papyrus; a fragt.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a large, irregular hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii).

[GRAF.]

Letter dealing with commercial matters,
 l. 1 ⲧⲉⲧⲉⲓⲧⲟⲣ ⲃⲁⲗ and asking for news,
 l. 4 ⲉⲛⲉ ⲛⲉⲕⲣⲟⲛⲛ ⲛⲉⲓ, l. 6 ⲟⲛⲛⲣⲟⲛ ⲧⲉⲕⲧⲓⲭⲓ.

651.

Or. 4720(92).—Papyrus; a fragt., complete in width; $3\frac{3}{4} \times 3\frac{1}{4}$ in. The fibres are

¹ Perhaps ⲗ for ⲛ, with ⲛⲛ following.

parallel with the text which is written in a small, cramped hand without ligatures (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for the type). On the other side are the remains of an earlier (? literary) text in another hand.

[GRAF.]

Letter addressed to a superior.¹ The 10 lines preserved consist wholly of salutations to the recipient who is called ⲛⲁⲙⲁⲛⲟⲧ ⲛⲁⲣ
 ⲛⲉⲁⲛ ⲉⲧⲧ^ⲁ ⲛⲉⲧⲛⲛⲟⲧ ⲛⲛⲛⲉⲣⲟⲛ. The last phrase is ⲉⲃⲥⲛⲟⲧ ⲉⲕⲁⲛⲉ² ⲛⲛⲛ ⲉⲧⲣⲁⲁⲛ ⲛⲉⲕ
 ⲛⲁⲧⲧⲓⲛ ⲛⲛⲛⲁⲧⲣⲟⲧ³ ⲛⲉⲧⲣⲉⲁⲛ ⲛⲛⲛⲉⲁ⁴

652.

Or. 4720(93).—Papyrus; 2 frags. of very light colour; the larger $2\frac{3}{4} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in a very thin, sloping hand with a few ligatures (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi).

[GRAF.]

Letter. The frags. are parallel but do not join. Little can be said of the contents. The document seems to be called *γραμματίον*, ⲛⲉⲧⲣⲁⲛⲁⲧⲓⲟⲛ ⲧⲁⲃ ⲁⲧⲟ ⲉ. In the previous line ⲛⲁⲙⲛⲉⲟⲛ³ occurs.

653.

Or. 4720(94).—Papyrus; a fragt.; $6 \times 4\frac{3}{4}$ in. The fibres are parallel with the text, which is written in a large, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 1, xxviii for the type).

[GRAF.]

Letter referring to some cheese⁴ which the writer had reckoned on selling (?) to the

¹ His title seems to be ἀρχων; *v.* Crum, *l.l.* 24, 75.

² Variant of ⲕⲉⲉⲛⲛ=ⲛⲕⲁ.

³ *V.* no. 610.

⁴ *V.* Rainer *Mith.* v. 32.

recipient $\tau\iota\tau\alpha\iota\alpha$ $\alpha\kappa$ $\chi\alpha\kappa\tau\alpha\iota$ $\sigma\tau\epsilon\kappa\epsilon\rho\alpha\iota\iota$ $\eta\gamma\alpha\iota\omega\iota$ $\lambda\iota\omega\iota$ $\gamma\iota\chi\omega\beta$ $\eta\omega\beta$ and which he now asks may be returned him $\lambda\iota\omega\iota$ $\gamma\epsilon\iota$ $\eta\alpha\omega\iota\iota$ $\lambda\epsilon\iota$ $\eta\epsilon\kappa$ $\tau\epsilon\iota\epsilon\beta$ $\eta\omega\beta$. The rest is obscure; $\eta\alpha\iota$ $\gamma\epsilon\iota\kappa\iota\sigma\tau\omicron\tau$ $\eta\epsilon\epsilon\gamma\epsilon$. . . $\tau\alpha\tau$ $\eta\alpha\iota$ [3 or 4 let.] $\eta\omega\beta$ $\eta\epsilon\beta$ $\gamma\alpha\omega\iota$ $\phi\alpha\sigma\tau$ $\gamma\alpha\iota\sigma\alpha\iota$ $\eta\gamma\epsilon$ $\gamma\alpha\iota$ [TA]- $\sigma\tau\alpha$ $\chi\alpha\iota\alpha$ $\omega\beta\iota$ [$\eta\epsilon\beta$] $\sigma\alpha\iota\omega\tau$ $\lambda\iota$

654.

Or. 4720(95).—Papyrus; a small fragt.; $2\frac{3}{4} \times 3$ in. The text is at right-angles to the fibres and is written in an upright, ligatureless hand, a having an almost perpendicular back.

[GRAF.]

Letter from $\eta\alpha\iota\alpha$ Phoebamon, $\omicron\iota\kappa\omicron\nu\omicron\mu\omicron\varsigma$ of the monastery of — $\omega\omega\iota$, to —, who is probably a bishop, being addressed as “[supporter?] of the orthodox faith.” On the *verso* was the address; η [$\alpha\lambda\alpha\chi\iota\epsilon$] $\tau\omicron\varsigma$ $\phi\omega\epsilon\beta\alpha\mu\omicron\nu$ $\eta\gamma$, which shows that he was a priest.

655.

Or. 4720(16).—Papyrus; a fragt. described as no. 548. The present text, which is the earlier of the two upon the papyrus,¹ is written in a large hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 4. xvi for a general resemblance).

Letter, addressed by $\chi\alpha\iota\alpha$ ² probably to a bishop (*cf.* the epithet $\omicron\sigma\iota\omega\tau\alpha\tau\omicron\varsigma$).

ⲡ $\epsilon\tau\iota$ $\tau\iota\gamma\eta\iota$ $\alpha\tau\omega$ $\tau\iota\alpha\sigma\tau\alpha\chi\omega$ η | 2 $\eta\omega\tau$ $\eta\omega\sigma\iota\omega\tau$ $\alpha\tau\omega$ $\sigma\tau\epsilon\iota$ | 3 $\tau\epsilon\eta\eta\omega\tau$ $\eta\epsilon\eta\epsilon\omega\iota\iota$ $\alpha\tau\omega$ | 4 τ $\eta\omega\epsilon\kappa$ $\tau\eta\omega\tau$ $\eta\epsilon\eta\epsilon$ | 5 $\omega\iota$ $\eta\epsilon\kappa$

¹ The seal (*v.* no. 548) was clearly affixed after the writing of this text.

² This is the last and only legible word in the address, on the other side of the leaf.

$\chi\epsilon\mu\epsilon\lambda\alpha\tau$ | 6 $\sigma\iota$ $\eta\gamma\alpha\iota\beta$ $\gamma\tau\eta\iota$ $\eta\iota$ | 7 $\eta\iota$ $\eta\iota\alpha\tau\chi\alpha\tau\epsilon$ $\lambda\iota\omega\tau\omega\tau$ | 8 $\omega\iota\tau\iota$ $\epsilon\lambda\lambda$ $\eta\epsilon\tau$? | 9 $\eta\alpha\tau$ γ λ

656.

Or. 4717(3).—Papyrus. This is described as no. 32 *above*. The present text, which is the earlier and now incomplete, is written at right-angles to the fibres in a regular, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for a smaller specimen of the type).

[GRAF.]

Letter relating apparently to someone in distress, for whom the writer asks help. Line 2 is $\eta\kappa\tau\alpha\iota$ $\chi\epsilon\mu\alpha\kappa\omega\omega\tau\eta$ $\eta\tau\iota\epsilon\tau\tau\alpha$ [$\lambda\omega\eta\omega\tau\epsilon\varsigma$]

L. 3 η τ $\alpha\gamma\alpha\eta\iota$ $\eta\alpha\tau$ $\gamma\eta\epsilon\tau\gamma\iota\epsilon\omega$ $\eta\eta\eta\epsilon\tau\gamma\omega\chi$

L. 4 η ϵ $\eta\eta\epsilon\iota\omega\tau$ $\eta\gamma\alpha\iota$ $\epsilon\omega\tau$ $\eta\gamma\alpha\eta\omega\tau$ $\eta\gamma\omega\tau\eta$

L. 6 η $\lambda\iota$ $\eta\omega\tau\alpha\omega$ $\eta\epsilon\omega\lambda\alpha\epsilon\iota\epsilon$ ¹ $\eta\epsilon\gamma\lambda\alpha\eta$ $\epsilon\omega\lambda$.

657.

Or. 4852.—Papyrus; complete; $5\frac{1}{2} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in a clear, ligatureless hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi).

Bought in Alexandria.² [E. D. WEBB.]

Letter, called in the address $\pi\iota\tau\tau\acute{\alpha}\kappa\iota\omega\iota$, in which the recipient is asked to deliver 8 $\kappa\acute{o}\lambda\lambda\alpha\theta\alpha$ of dried fish $\tau\acute{\alpha}\rho\iota\chi\omicron\varsigma$ to Victor who is to give them, with 2 artabas of salt, to Isaac and Konou.³ Victor is further to be told to see to the $\delta\iota\alpha\kappa\omicron\nu\iota\alpha$ (of the monastery).

¹ In no. 624 this same official occurs; *cf.* no. 668. The title corresponds presumably to the $\phi\acute{\upsilon}\lambda\alpha\acute{\xi}$; *v.* Kenyon, *Catal.* ii. 158, Wilcken, *Ostraka* i. 320, Milne, *Hist. of Eg.* 211.

² Acquired with Or. 4853.

³ Possibly for $\kappa\acute{\omega}\nu\omega\iota$; *cf.* $\eta\lambda\lambda\alpha\mu\omega\tau$, $\phi\iota\epsilon\lambda\mu\omega\tau$. In Or. 4853 it is $\kappa\omega\eta\omega\tau$.

[P 20p]en in tigne etetinetnam[or] |
 2 те неон ⁿⁿnnk/ нгаре насон вкт[ор] |
 3 еи нннн тн н ⁿⁿнотн нколлаон н | 4 -та-
 рхн наг что занапа ^{icak}что | 5 занапа конот
 аза ертог енат нзг | 6 -нот ота занапа ^{icak}
 ота занапа конот | 7 лоннон нгарн наг таат
 наг зётот- | 8 -нот зихог вох нвн ^{qnxzpaq}
 ега | 9 аконна отхал зипхонс +

Verso, in an unskilled hand.

нтакн нхев (*sic*)нотг¹

A small clay seal with the monogram ^{Px}_M was attached to the papyrus.

658.

Or. 4927(1).—Papyrus; a fragt.; $7\frac{1}{8} \times 2\frac{7}{8}$ in. The text is written at right-angles to the fibres in a small, much ligatured hand (*cf.* Rainer, *Mitth.* v, 51).

From the Fayyûm. [GRENFELL.]

Letter; the beginning only. Greetings from ^{na}na Isidorus (the writer), Kasem ^{قاسم}Younes ^{يونس}Shoueip ^{شعيب}(?), to their "dear brother" Mauei.²

* зеппаен ннноттн нгарн анак нпапа
 еснтрог ес | 2 -зеи ⁿⁿенн[1] нпотхей палеа^{ic}
 сан патеи калō анак нкасеи ен с | 3 -зеи
ⁿⁿенн[1 н]потхей палеа^{ic} сан патеи калō анак
 н | 4 -нотнес есзеи ⁿⁿенн нпотхей палеа^{ic}
 сан патеи калō | 5 анак нпотхей есзеи ⁿⁿенн
 нпотхей палеа^{ic} сан патеи | 6 калос аза пот-
 хей певнн тнрев ехноткотн ^{ic}зат | 7 -нао
 анак ^{ic}нпапа еснтрог есзеи ⁿⁿенн патеи

Verso. твс пот палеа^{ic} сан патеи псот-
 ркс³ [] зт пана еснтрог.

¹ This place is ^{ic}хевеноттн in Rainer *Mitth.* ii. 59 and in Greek ^{ic}Σεβεννῶν (κῶμη). It is presumably in the Fayyûm.

² *Cf.* ^{ic}нотей, Krall, *Rechtsurk.* 26. In no. 530 several persons similarly join in greeting the recipient.

³ This word is below the line. Above the foregoing ^{ic}нот is a letter something like ^{ic}х.

659.

Or. 4927(2).—Paper; complete; $5\frac{3}{8} \times 3\frac{3}{8}$ in. The text is written in an irregular, unskilled hand. On the back is part of an earlier Arabic text.

From the Fayyûm. [GRENFELL.]

Letter addressed to a superior. In lines 8, 10 corn is mentioned; in line 13 donkeys. Beyond this it is difficult to describe the contents owing to the irregularities of the language.

* зипраи епнотт | 2 нгарн ензос ннн |
 3 ^{ic}тннн ^{ic}а^{ic} ^{ic}тнрвскнн | 4 потхал палеа^{ic}рт |
 5 епнот пхалеис ^{ic}тхарис¹ | 6 нав лпвон лпу
 па | 7 -лшр ептаксзей ^{ic}неи | 8 хетаоан нот
 тапот | 9 пев епенепаат ^{ic}ефннн | 10 за-
 коткот хон ^{ic}зак | 11 -оттн отетс пев еп-
 та^{ic} | 12 -к ектот ^{ic}аза^{ic}тронн т. | 13 . ^{ic}а ^{ic}лхе-
 неко еп^{ic}тот^{ic}а^{ic}пот^{ic} | 14 зоткм аза пезнази |
 (*Verso*) ^{ic}х^{ic}о ^{ic}п^{ic}жа . та^{ic}н . ^{ic}е^{ic}з ат та^{ic}жа . . ?

660.

Or. 4927(3).—Paper; a fragt.; $8\frac{3}{4} \times 7\frac{1}{4}$ in. The text is written in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for a finer example of the type). The ^{ic}н, ^{ic}и and ^{ic}и are however often ambiguous; ^{ic}з resembles that in Ciasca i, tab. iii. On the other side is an Arabic text.

From the Fayyûm. [GRENFELL.]

Letter, the first 4 lines of which are all but erased. It begins with ^{ic}с^{ic}тн. The subject of the text is financial; more cannot be said.

4 ^{ic}л^{ic}т^{ic}о ^{ic}енхер^{ic}а^{ic} ^{ic}н^{ic}а^{ic}г ^{ic}нн^{ic}зотт^{ic} | 5 . ^{ic}а . . ^{ic}н-
^{ic}т^{ic}пала^{ic}л^{ic}н^{ic} ^{ic}н^{ic}а^{ic}г ^{ic}епе^{ic}г^{ic} | 6 ^{ic}з^{ic}ант^{ic}еп^{ic}ос ^{ic}т^{ic}т^{ic}ат^{ic}н

¹ *Cf.* Rainer *Mitth.* v, 28.

² For ^{ic}рхер^{ic}а as in Krall, *Rechtsurk.* 37, *Aeg. Z.* 1885, 30, Crum, *l.l.* 32.

³ From the root ^{ic}ع^{ic}ف ?

TEHAAA HTEC¹ | 7 EPYBBI EZOTI ATTO AIAHOP
EHAQ H | 8 EHA HHAQ TQZHHI BAA Z | 9 HA-
REHHAHI PAZH ATTO | 10 ZOYAOYKTOCI ETZAOH
HHAQ . A | 11 OAHOT HTOOH² OHKO³ EHA¹ HHA
HAA | 12 OAH KETOT HTOOH² TATAT E | 13 -ΦH
TEHBAZH HEBHI HHA BAA. There are traces
of 2 lines above l. 1.²

The Arabic text in 14 lines is the report
of a litigation between Severus Ibn Giris of
'Tutûn الطرنى and 'Ali the Musulmân, slave of
'Abd Allah Ibn Furaig(?) فرج, called Al-Rauhi
الروحي. This too relates to money matters.
It is dated [A.H.] 404=A.D. 1013-14.

661.

Or. 4927(4).—Papyrus; a fragt.; $7\frac{1}{2} \times 4\frac{1}{2}$
in. The text is written parallel to the fibres
in an even hand with some ligatures (cf. *Aeg.*
Zeitschr. 1885, Taf. 1, iv and vi). On the
other side is part of an earlier Arabic text.

From the Fayyûm. [GRENFELL.]

Letter, the writer of which asks his cor-
respondent for help or charity,² saying he
has not visited him for 23 days though
he is ill.

+ CT¹ HAOTQ EHTEHHEZH H | 2 -TAA HBI
ZHAT HBIHTO | 3 HHOYTI HHHAAHH | 4 H[A]^X
OT/ HAHHOYTI HTAB | 5 ...AK HEBTI OTHAOT
HEZI | 6 HIK HEKHEK ZAHOI HOT | 7 -HHHEH
HAAHH HHHO | 8 -CAHHI THOTON TOKTAA |
9 HHHOYTHOTB ZHXO HBI TH | 10 -AOT TOKCAT-
TOHH AM HHT | 11 -HAHHOYTI THHQ OTOK |
12 -H^X EZOTI AM HH ZOI KY H | 13 -ZAOY

¹ The T not quite certain. The first (u) possibly an
error for ATTO.

² Either a postscript or address. The Arabic would
thus be the earlier text.

³ The expressions in ll. 10, 11 are somewhat vague.

⁴ This may be ἀρχων; cf. the abbreviations in Crum,
l.l. 23, 75.

AKAT¹ EYHONI HHOYTI | 14 PETCAOTI XEAI-
YAAH HEB | 15 EZH EAPHHOYTI EIK HHAOT |
16 HEZI ZOI HETHAAPHI ATTA | 17 H¹ ZHKEHE
[3 or 4 let.]ic HEBHE

662.

Or. 4927(5).—Papyrus; a dilapidated fragt.;
about $4\frac{1}{4} \times 8$ in. The text is mostly illegible;
it is at right-angles to the fibres and written
in a rarely ligatured hand (cf. Crum, *Copt.*
MSS., pl. 3, xiv).

From the Fayyûm. [GRENFELL.]

Letter from — to AHOAGIT ابو الليث.
What its subject was cannot be determined.
One of the phrases legible is HHOYTI EK-
PAO . HH² HHOYTI ZHHH

663.

Or. 4927(6).—Papyrus; a small fragt.;
 $2 \times 4\frac{1}{2}$ in. The text is written at right-angles
to the fibres in a rarely ligatured hand (cf.
Aeg. Zeitschr., 1885, Taf. 1, iv).

From the Fayyûm. [GRENFELL.]

Letter; the end only.

HAAH AHI PHC HOYTI | 2 HAA AHI HHH-
HOYTI HOYTI | 3 HAA ZOYTI HEBTHI AHA |
4 HO¹ +

664.

Or. 4927(7).—Papyrus; a fragt.; $3\frac{1}{2} \times 5\frac{1}{2}$
in. The text is written at right-angles to
the fibres in an irregular, much ligatured
hand (cf. Crum, *Copt. MSS.*, pl. 4, xvi, though
that is in a larger character).

From the Fayyûm. [GRENFELL.]

¹ For AKKAAH.

² Instead of O perhaps C; after it I, P or T.

³ Sa¹. poyropo.

Letter greeting ابوب son of اسم. The writer appears to send instructions, but the subject dealt with is obscure. The name on the *verso* is probably that of the writer.

ⲉⲛⲛⲓ ⲙⲓⲛ ⲛⲓ ⲛⲁⲛⲓⲛⲧ ⲛⲉⲧⲓⲟⲩⲧⲟⲩ ⲧⲁⲛⲁⲕ
ⲭⲉⲙ | 2 ⲛⲁ ⲛⲉⲧⲣⲟ ⲛⲁⲟⲩⲧⲓ ⲛⲣⲁⲙⲓ ⲕⲉⲣⲓⲁⲕⲓ ⲙⲟⲩ
ⲛⲟⲩ | 3 ⲛⲛⲉⲃⲁⲣⲉ ⲟⲩ ⲁⲩⲃⲓⲧⲣ ⲁⲩⲛⲟⲩⲧⲁⲩⲣⲉ ⲁⲁ | 4 ⲛⲣⲓ
ⲃⲁⲣⲉ ⲛⲉⲧⲣⲟ ⲛⲉⲣⲭⲓⲛ ⲙⲟⲩⲛⲟⲩ ⲛⲉⲧ ⲧⲁⲓ | 5 ⲛⲛⲁⲟⲩ
ⲁⲙⲓ ⲉⲛⲛⲁ ⲁⲛⲟⲩ ⲉⲣⲟⲩⲛ ⲁⲩ ⲉⲣⲛ | 6 ⲛⲧⲓ ⲛⲉⲛⲉⲕ
ⲛⲁⲙⲧⲉⲛⲛⲓ ⲛⲉⲙⲛⲁⲣⲁⲭ | 7 ⲛⲉⲙⲛⲁ ⲛⲟⲩⲧⲉⲧⲓⲭⲓ
ⲛⲁⲩⲁⲩⲧⲉⲛ ⲛ

Verso. / ⲓⲟⲩⲉ ⲛⲓ ⲛⲁⲙⲉⲩ.

665.

Or. 4927(8).—Paper; a fragt.; $1\frac{3}{4} \times 6\frac{1}{2}$ in. The script is ligatureless (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for the type). The letters η , θ , ι are quite indistinguishable.

From the Fayyûm. [GRENFELL.]

Letter. The dialect is a particularly pronounced example of Fayyûmic.

ⲉⲣⲟⲩⲛ ⲁⲩⲁ ⲕⲁⲓⲟⲩⲧ ⲁⲩⲁ ⲛⲣⲧⲉ ⲁⲉⲧ ⲕⲉ | 2 ⲛⲓ
ⲁⲩⲁ ⲛⲉⲃⲁⲩⲛ ⲁⲩⲁ ⲉⲧⲉⲛⲛⲓ ⲉⲟⲩ ⲃⲁⲁ ⲛⲉⲃⲟⲩⲣ
ⲛⲁⲛⲧ | 3 ⲁⲩⲁ ⲛⲛⲉⲃⲓⲛⲧ ⲁⲩⲁ ⲛⲉⲧⲉⲧⲭⲓⲣⲓⲁ ⲛⲛⲁⲃ
ⲧⲉⲃⲟⲩⲁⲃ ⲛⲛⲧ | 4 ⲛⲣⲁⲙⲧⲉ ⲛⲁⲩⲧ ⲛⲁⲙⲧⲁⲕⲟⲩⲛⲟ
ⲁⲓⲧ ⲧⲁⲉⲛⲓ ⲛⲣⲛⲓ.

Verso. ⲛⲁⲕⲟⲩⲧⲓⲁ ⲧⲁⲉⲛⲧⲟⲩⲧ ⲉⲣⲟⲩⲛ ⲁⲩⲁ
ⲛⲣⲧⲁⲟⲩⲧ ⲛ | 2 ⲛⲁⲧ ⲉⲛⲧⲉ ⲉⲣⲟⲩⲛ ⲛⲉⲛ ⲕⲉ

666.

Or. 4927(9). — Papyrus; a dilapidated fragt.; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text is written at right-angles to the fibres, in an even hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

From the Fayyûm. [GRENFELL.]

Letter from Damianus Christe¹ to Kasem قاسم son of Abla (? Apollo). Only the opening salutations are preserved.

¹ Abbreviated from Christodorus or Christophorus.

ⲛⲉⲧⲛⲁⲛⲉ ⲉⲛⲛⲟⲩⲧⲓ ⲛⲉⲣⲁⲣⲉⲛ ⲧⲉⲣⲛⲓ ⲉⲛ |
2 -ⲟⲩⲧⲁⲓ ⲛⲛⲉⲙⲁ. ¹ ⲧⲓⲣⲉⲃ ⲛⲉⲧⲁⲟⲩⲛⲉⲛⲟⲩ ⲉⲟⲩⲛ
ⲟⲩⲧⲁⲩⲣⲉ | 3 ⲛⲉⲧ ⲉⲭⲉⲛⲧⲁⲟⲩ ⲟⲩⲧⲁⲛⲛⲟⲩⲛⲉⲕ ⲛⲁ
ⲛⲉⲣⲉⲣⲛ | Lines 4—7 are mostly illegible.

Verso. ⲛⲕⲧⲣⲟ ⲕⲁⲩⲉⲛ ⲟⲩⲧⲓ ² ⲁⲃⲁⲁ + ⲁⲁⲛⲁⲛⲓ
ⲭⲣⲓⲥⲧⲉ ⲛ

667.

Or. 4927(10).—Papyrus; a fragt.; $4\frac{1}{2} \times 5\frac{1}{4}$ in. The text is written at right-angles to the fibres in an even hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

From the Fayyûm. [GRENFELL.]

Letter; the beginning only. It is addressed to a superior ⲛⲁⲙⲉⲣⲓⲧ ⲛⲓⲟⲩ by Gregory ⲛⲣⲛⲓ. After the preliminary greetings can be read;
4 ⲉⲛⲟⲩ ⲉⲁⲁⲕ ⲛⲉⲙⲛⲟⲩⲧ ⲉⲁⲓ | 5 ⲛⲛⲉⲣⲛⲟⲩ
ⲛⲣⲁⲁⲭⲉⲣⲉ ⲉ | 6 ⲛⲓⲁⲙ ⲁⲁⲁⲁ ⲁⲃ . . ⲁⲉ ⲁⲉ ⲛⲁⲛ

On the *verso* is part of the address.

Above the text is part of an Arabic protocol in large letters.

668.

Or. 4927(11).—Papyrus; complete; $5 \times 5\frac{1}{4}$ in. The text is written at right-angles to the fibres in a thin, ligatured hand perhaps identical with that of no. 621 (*cf.* Rainer, *Mitth.* v. 51).

From the Fayyûm. [GRENFELL.]

Letter from Tai(?) ϕύλαξ³ to Ziad زياد son of 'Abd el-Aziz عبد العزيز. On receipt of it Mathê⁴ is to be sent to the writer and informed that ——. ⁵

¹ Neither ⲉⲟⲩⲧⲁⲩ nor ⲛⲓ can be read (*v.* Rainer *Mitth.* v, 25, 27 &c.)

² For ⲛⲓⲟⲩ.

³ *V.* no. 656.

⁴ Mr. A. G. Ellis suggests ⲙⲁⲧⲉ.

⁵ "That there is no ill upon him," *i.e.* perhaps that he is free of blame (ⲉⲁⲓⲙⲉ). The text appears to relate, like no. 621, to judicial matters.

εἶνι ἡρακλῆι ἡαεζοι | 2 οὔτατε ἡατσοι |
 3 ἡει λτοι ταπαq xe | 4 ἡηι κακος ριχοq |
 5 ἡαρ.¹

Verso (smaller) σῦ ζιαδ ὕ αβδελαζιζ []
 απο ται' φῦ.

669.

Or. 4720(96).—Parchment; $3\frac{1}{8} \times 3$ in.

Letter in the cryptographic script described
 in Gardthausen's *Griech. Paläogr.* 235 and

frequently employed by Coptic scribes.¹ The
 present text contains several errors in tran-
 scription.

Transcription.

icṛ tqag q	ⲡ ⲉṛⲏ ⲧⲉⲃⲏⲏ
oxctqutṛko	λχο τιαεπα
ṛ≡zkaχδoq	χo ἡηοτχα
zḳāz'āq axti	ἡηαηαηοττι

On the other side, in uncials of Zoega's
 6th—8th class, αββα ἡαηηοττ.

¹ Presumably a title.

¹ *E.g. Aeg. Z.* 1895, 132 (v. no. 369 above), Hyvernat,
Album lii. 1 (last l.).

678.

Or. 5301(3).—Papyrus; a fragt.; $5\frac{1}{4} \times 4\frac{1}{2}$ in. The text is written parallel to the fibres in a small, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

Part of a list.

ⲛⲁ ⲛⲟⲗⲁⲣⲏⲛ | 2 ⲛⲁ ⲛⲕⲟⲩⲃ | 3 ⲛⲉⲟⲗⲁⲛⲟⲩⲁ | 4 ⲉⲓⲥⲉⲛⲧⲱⲁⲩ | 5 ⲛⲁ ⲛⲕⲟⲩ. Opposite 3 and 4 figures are visible; the former seems to have ν β .

679.

Or. 5301(4).—Papyrus; two fragts.; the larger $8\frac{1}{2} \times 3\frac{1}{2}$ in. The text, written at right-angles to the fibres, is in a ligatureless, sloping hand. Published by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. PETRIE.]

A list or account (λόγος) of some sort. Debts in *solidi* ⲛ are mentioned.

680.

Or. 5301(5).—Papyrus; a fragt.; $8\frac{1}{2} \times 6\frac{1}{2}$ in. The text is written upon both sides in a ligatureless hand. Published by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. PETRIE.]

List or account of an unknown material.

681.

Or. 4927(16).—Papyrus; a fragt.; $4 \times 5\frac{7}{8}$ in. The text is written parallel to the fibres in a small, ligatureless hand. On the other side is part of an earlier Arabic text.

From the Fayyûm. [GRENFELL.]

List of names and sums of money(?)

ⲁⲛⲁ . ⲉ . ⲁⲁⲁ	
ⲉⲛⲕⲟⲩⲃ ⲛⲏⲏⲏⲃ	μ ¹ ?
ⲁⲛⲁ ⲛⲉⲗⲟ ²	?
ⲛⲣⲏⲁⲓ ⲉⲗⲉⲱⲧⲓ ³ ⲛⲁⲛⲟⲩⲥⲏⲣⲉ	μ ¹ β
ⲛⲣⲏⲁⲓ ⲛⲣⲏ ⲛⲁⲧⲁⲓ	μ ¹ β
ⲟ . . ⲛ . . ⲛⲟⲗⲁⲛ	μ ¹ α
ⲥⲟⲩⲁⲃⲏⲛⲁⲛ ⲛⲣⲏ ⲛⲁⲛⲁⲥ ⲣⲱⲟⲩ	ς ¹
ⲓⲥⲉ ⲛⲣⲏ ⲥⲉⲧⲉⲛⲧⲉⲛ	ς ¹
ⲛⲁⲗⲁⲩ ⁴	
ⲁⲛⲁⲱ ⲛⲥⲁⲛⲏⲣⲉⲛ	

682.

Or. 4927(17).—Papyrus; a fragt.; $7\frac{5}{8} \times 3\frac{3}{4}$ in. The text is written parallel to the fibres in an extremely irregular, clumsy hand. On the other side is an Arabic text.

From the Fayyûm. [GRENFELL.]

Apparently a list of names.

ⲓ⁵ ⲕⲁⲣⲁⲧⲏⲁ | 2 ⲧⲓⲱ ⲉⲛⲓⲣⲏⲧ | 3 ⲛⲁⲕⲁⲣⲓ | 4 ⲫⲓⲃⲁⲛⲟ . . ⲉⲛⲁⲱⲟⲩ² | 5 ⲥⲉⲧⲉⲛⲁ ⲛⲁⲗⲁⲩ . | 6 ⲛⲁⲗⲕⲓ ⲕⲓⲣⲁⲕⲏ | 7 ⲛⲁⲱⲟⲩⲥ ⲛⲁⲃⲉⲧⲓ | 8 ⲛⲣⲏⲁⲧ ⲫⲓⲃⲁⲱⲟⲩ² | 9 ⲕⲁⲛⲁⲥⲧⲏⲁ ⲫⲁⲃⲁⲛⲟ | 10 ⲛⲁⲣⲕⲉⲥ ⲟⲱⲧⲣⲁ ⲥ ⲟ | 11 ⲥ ⲧⲁⲧⲥⲉⲛⲏ.

683.

Or. 4721(8).—Parchment; $6\frac{3}{4} \times 1\frac{5}{8}$ in. The script is sloping and ligatureless.

[GRAF.]

An account. The names and sums are written one below the other; ⲫ ⲛⲁⲧⲁⲗⲁⲥ ⲥⲱⲕⲁⲩ, ⲛⲁⲛⲁ ⲁⲃⲣⲁⲩⲁⲓ ⲥⲱⲕⲁⲩ, ⲛⲁⲓ ⲕⲟⲥⲏⲁ ⲛⲁⲛⲁⲃⲉⲧ ⲥⲱⲕⲁⲩ, ⲛⲁⲥⲁⲛⲉⲛⲏⲟⲩⲧ ⲁⲣⲱⲧ ⲁⲱ, ⲁⲃⲟⲛⲁⲩ ⲥⲱⲕⲁⲩ, ⲛⲁⲛ ⲁⲱ ⲥⲱⲕⲁⲩ.

¹ V. Krall, *Rechtsurk.* 59, 192.

² Cf. ⲛⲉⲗⲁⲩ, Krall, *l.l.* 98, Crum, *Copt. MSS.* 50.

³ ? For ⲛⲁⲥⲟⲛⲧⲓⲟⲥ.

⁴ Cf. Crum, *l.l.* 78.

⁵ This sign has the form 4. It may have another meaning here.

684.

Or. 4721(9).—Paper; a dilapidated fragt.; $2\frac{1}{2} \times 4\frac{1}{2}$ in. The script is uneven and sometimes ligatured.

[GRAF.]

Accounts of corn, separated by horizontal lines. The first consists of names with figures opposite them. The second is

ΠΑΟΓ ΠΑΡΘΟΣ ΤΑΙΤΕΙΤ ΘΒΟΛ ΖΕΠΛΑΘΟΥΤ

ΠΕΑΡΕΙΗΘ · ? ? ἄρ̄ εγ̄

ΠΑΑΚΟΥ · α ? ἀρ̄ γγ̄

On the other side, ΠΑΚΟΥ ΘΘΟΤΟΓΙ η and in another hand ΠΑΡΑ ΠΑΠΟΥΤ, ΠΥΛΗΓΑΗ ΔΥΔ', ΠΙΑΖ Β ΘΥ &c.

685.

Or. 4721(10).—Papyrus; a fragt.; 2×10 in. (1) Parallel to the fibres are the opening formulae of a letter, written in a sloping, ligatureless hand; (2) At right-angles to the fibres is a line in Greek script and the address presumably of the letter on the other side.

[GRAF.]

(2). Account in —¹ and λιτραί. Γεωρ κ/ ιβ λ/ πς χαηλ κ/ ς λ/ ξα πτολ² κ/ ς λ/ κε πανεκκλ³ κ/ β λ/ πζ ουάστα κ/ β λ/ σ⁴ δι κ/ ιε λ/ κε.

The address; ΠΕΤΡΟ ΤΕΟΙΣ ΗΚΥΡΤΙ ΧΑΛΑ ΖΙΤΟΝΑΒΛΕΡΑΖΙΑΝ⁵ ΠΕΒΕΑΗ.

686.

Or. 4721(11).—Papyrus; a fragt.; $4\frac{1}{4} \times 6\frac{1}{4}$ in. The text is in a ligatureless hand at right-angles to the fibres.

[GRAF.]

¹ Perhaps κρατία; v. Krall, *Rechtsurk.*, Index.

² 1 Πτολεμαῖος, very rare in Christian texts; cf. ΛΙΛΑΟΥΗΙ 275.

³ Perhaps -κηλ.

⁴ 1 Σινιθίος διάκονος.

⁵ عبد الرحمن.

Account consisting of proper names, each preceded by Σ=ὑπέρ and followed by two sums of money. Among the names are ΘΑΚΙΑ, ΠΑΡΑΥ (=ΠΑΣΠΟΥΤ) and ΠΙΑΚΟΥ ΣΠΟΥ[Η].

687.

Or. 4721(12).—Papyrus; a fragt.; $7\frac{3}{4} \times 4\frac{1}{4}$ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand.

[GRAF.]

Account or list consisting of proper names with figures, ψκβ, υιβ &c., opposite them. None of the names is remarkable. ΠΕΤΡΟΥ ΠΑΠΑ ΙΟΥΤΑΙ occurs; also the place-name ΤΑΠΟΚΗ.

688.

Or. 4721(13).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{3}{4}$ in. There are texts on both sides in the same hand (cf. Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Accounts.

1. At right-angles to the fibres.

Π ΕΤΗ ΘΩ ΠΑΟΥ ΠΑΙΔΕΤΟ ΠΕΠΤΑΥ

Γ ΕΚΑΝΕΙΑ (erasure)

ΠΑΠΑΚΟΖΑΗΗΘ · α

Eight lines follow this, each consisting of a name preceded by ἡν and followed by the sum α. One, Peter, is from ΠΟΥΑΕΤ.

2. Parallel with the fibres, probably by the same hand and apparently complete.

Π ΕΤΗ ΘΩ ΠΑΟΥ ΕΠΕΠΤΑΥΤΕΟΒ

ΕΤΗ ΠΕΠΟΥ¹ ΠΟΥΤΡ² · ις

?³

[Π]ΕΤΡΟΣ Σ ΟΥΗ ΔΙΠ^λ ΡΟΥΑ · θ

¹ Presumably for ΠΟΥΤΕ "money."

² Two or three cursive letters; perhaps εφλ.

ομ δ¹ πας° σαποτηα α
 [ο]μ δ¹ οεάδ² σοριν² διπ^λ κα β
 Ξεαν πετρος Ξ

689.

Or. 4721(14).—Papyrus; a fragt.; $5 \times 6\frac{1}{2}$ in. There are two texts, both in ligatureless hands.

[GRAF.]

Accounts.

1. At right-angles to the fibres; dates, names and sums of money.

οθ κθ πεσοτ αρκατις³ ? μι
 οθ λ πεσανοε⁴ αρκατις δ μι⁵
 Ξ β πραστε αρκατις γ μι
 Ξ π . . . ραστε αρκατις γ
 δ πιτι νινις
 ε ποτιου αρκατις
 ς πεσοτ αρκατις

Along the left margin was a line of Syriac, only a few letters of which remain.⁶

2. Parallel with the fibres; the end of the above account and, in a clearer hand, the beginning of another.

ΑΠΑΣΑ⁷

— —

ΤΖΗ ΟΑΡΑΣ ΔΕΟΤΩ

ΙΑΚΟΠ μι^λ η ΔΙΧ

ΣΟΤΦΙΑ μι^λ η ΔΙΧ

ΓΕΙΟΡΓΕ μι^λ η ς ΔΙΧ . . . ΤΓ μι^λ α

ΠΛΟΓΟΣ ΠΤΑΜΑΚΟΥ ΕΒΟΛ Ε . . . ΨΡΕΞΗ

ΒΕΚΕ ΕΓ

¹ A ligatured abbreviation, possibly for διδ.

² This name occurs thrice in Krall's *Rechtsurk.*

³ Ἐργάτης.

⁴ Cannot be read otherwise. ? Pesynthius.

⁵ Presumably a coin; μιλιάρησιον?

⁶ Syriac frags. have been found among "Fayyûm" papyri (*v. Aeg. Z.* 1885, 24), but Syriac and Coptic upon the same fragment is unique.

⁷ عبد الله

ΑΓΓ ΠΑΓ ΠΓΤΩΤ ΠΒΟΤ[?] μι^λ μ
 ΕΓΓ ΠΠΕΡΟΙΟΕ ΕΤΚΑΘΑΡΕ ΠΠΙΩΤ μι^λ ζ
 [ε]ΓΓ ΠΓΑΠΤΟΤΗ ΠΑΛΑΤ ΑΠ

690.

Or. 4721(15).—Papyrus; complete; $6\frac{3}{4} \times 4\frac{3}{4}$ in. The text is written in a rarely ligatured hand at right-angles to the fibres. On the other side are remnants of a Greek account.

[GRAF.]

Account of money paid to various persons.

It consists of names, each followed either by τερζαμ ρ,δ or κεσ κεράτιον¹ in one case κεσ σμετ. Among the names are ΑΠΑ ΠΙΑ, for Νειλάμμων, ΠΑΡΑΤ for ΠΑΡΩΟΤ, ΑΚΑΤ.

691.

Or. 4853.—Papyrus; probably complete; $5 \times 10\frac{1}{2}$ in. The text is written at right-angles to the fibres in an uneven, semi-uncial hand.

Bought in Alexandria. [E. D. WEBB.]

Account of the old and new wine supplied to various persons at Poueit.² The months Athor, Choiak, Tybi appear in some entries. On the *verso* is the title of the whole.

ΑΠΑ ΚΙΟΝΟΤ³

+ ΠΛΟΓΟΣ ΠΠΠΡ ΠΤΑΠΟΤ ΕΠΟΤΑΙΤ ΓΕΩΡΓΗ
 ΠΠΑΠΟΑΠΟΤΑ ΖΗΕΤ Ε

+ ΧΑΠΑ Π.Α.Ε. ΕΖΟΤΗ ΤΕΒΡΗΑΙΤ ΖΗΕΤ Δ

¹ According to Krall, *Rechtsurk.* 170. Stern's note, *Aeg. Z.* 1885, 36, giving a kirât as a labourer's daily wage, is confirmed by the instance of κεσ in Zoega 91, for the Greek version of which *v. Clugnet, Rev. de l'Or. chrét.* 1900, 256.

² *V. Crum, Copt. MSS.* 66.

³ *V. no.* 657.

+ πρὸι παταούη¹ ζοτή τεβρηναιτ ζηστ δ
 + ηεσνητ επια ποτίου χ² ρωαινε ήρ/ β
 + αορρ³ α ηεσνητ επια ποτίου η
 + περIONE ΠΠΑΠΕΡΑ⁴ ΕΠΑΒΤΑ[ου] ιδ
 ΧΙΑΚ α ηεσνητ ΕΠΑΟΓΟC ΠΠΙΑ ποτίου λ
 ΖΗΠΧ δτ α

ΤΗΒΙ α ηεσνητ επια ποτίου ΑΖΑ ΠΧΑΒΟΑ λγ
 ΠΑΟΗ ΠΑΤΑΒ α

ΑΠΑ ΖΑΡΠΟΗ ΖΙΤΗΤΚΕΛΕΤCIE ΠΑΠΑ(sic) C

Verso. ΠΠΡΗ ΠΧΩΩΠΕ⁵ ΠΑΠΑ ΚΙΟΗΟΤ ΠΒΟΡΗ
 ΑΖΑ ΠΑΠΟC +

692.

Or. 5301(6).—Papyrus; a large fragt.;
 13½ × 10½ in. It is written upon both sides
 in a rarely ligatured hand (*cf.* Crum, *Copt.*
MSS., pl. 3, xiv for some resemblance).
Published by Crum, *l.l.*, p. 63.

From the Fayyûm. [F. PETRIE.]

Account of wine supplied to a long list of
 persons. Several interesting personal and
 place-names occur. Among the latter are
 ΠΑΠΑ, ΤΑΥΤΙΟΗ تطون or ططون, ΠΟΤΑΒΙΑ perhaps
 بوط, ΠΟΤCΠΕ ابوسير, ΠCΑΒΤ, ΑΒΩΩΗ الاون,
 ΣΠΠΑΡΩ سينرو, ΤΑΠΠΟΗ طنسا, ΚΟΤΠ-
 ΠΑΡΟ, ΠΑΠΠCΠΟΚ بلجسوق, ⁶ ΤΑΚΗΑ⁷ دقذاش,
 CΠΠCΤΟΤC سمسطوس, ⁸ ΤΑΠΟΗC.

693.

Or. 5301(7).—Papyrus; three frags.; the
 largest 12½ × 6½ in. The text is written at

¹ This is either the festival at Pataouêl or ηρρῶι
 (*cf.* Sa¹. ηρρῶι) is a man from Taouêl.

² Probably for δῖδ.

³ Both η and ρ are there. ⁴ امير.

⁵ For χῶωω in this sense *v. Miss. franç.* iv. 734.

⁶ This village is placed in the S. of the Fayyûm, 4
 hours ride from El-Medinet, by El-Safadi, *Tûrîh al-*
Fayyûm 82.

⁷ V. Amélineau, *La Géographie* 121, 207.

⁸ Had disappeared in the time of El-Safadi, *l.l.* 18.

right-angles to the fibres in a clear semi-
 uncial. *Published* by Crum, *Copt. MSS.* 68.

From the Fayyûm. [F. PETRIE.]

Accounts of wine or oil in which several
 personal and place names occur.

694.

Or. 5301(8).—Papyrus; a fragt.; 8½ × 4
 in. The text is parallel to the fibres and
 written perhaps in 2 hands, both ligatureless
 and the second smaller than the first. *Pub-*
lished by Crum, *Copt. MSS.*, 75.

From the Fayyûm. [F. PETRIE.]

Lists or accounts, the upper relating to
 wine-jars κοῦφον, the contents of which are
 given in κορρ/ κοῦρι¹; the lower regarding
 δημόσια² in grain ΕΑΤΑΥ ΗCΟΤΑ, delivered
 in(?) Heracleopolis ΖΗC.

695.

Or. 4721(16).—Papyrus; probably com-
 plete; 7 × 6½ in. The text begins at right-
 angles to the fibres and is written in a
 ligatureless hand.

[GRAF.]

List of wine in κοῦφα, deposited in the
 ———³ of ηCΑΒΤ⁴ on the 20th Epiphi, being
 the vintage season,⁵ of the 3rd Indiction.
 The κοῦφα, of which there was a large
 quantity, were placed in κάμιναι.

† ΠΑΟΓΟC ΠΠΚΟΤΦΟΗ CΠΤΟΚ ΑΠΑΤ ΖΗΠ |
 2 -ΤΕΚCΩΤ ΠΠCΑΒΤ ΖΕΠΠΚΑΡΗC Γ ΠΠΑ |
 3 ΑΠΦ Κ

¹ Wilcken, *Ostraka* i, 766.

² V. *l.l.* 178.

³ V. Crum, *Copt. Ostraca* and Zoega 506.

⁴ V. Crum, *Copt. MSS.* 54.

⁵ V. *Aeg. Z.* 1885, 37, Rainer *Mith.* i, 17.

is written in a small, rarely ligatured hand (cf. Crum, *Copt. MSS.*, pl. 3, xiv for the type).

From the Fayyûm. [F. PETRIE.]

List or account in 2 columns of σκεύη belonging to the deacon Severus. They are to be found, it is stated, under the 17th name,¹ in the 22nd cell.

ⲡ ⲉⲩⲓ ⲛⲁⲟⲣⲟⲥ ⲛⲉⲕⲛⲓⲧⲉ ⲛⲛⲁⲓ [ⲉ]ⲉⲩⲛⲣⲟⲥ ⲧⲁⲓ
 ⲁⲩⲟ ⲁⲩⲟⲩⲛⲛ ⲛⲛⲣⲁⲛ ⲓⲥ ρⲓ ⲕⲃ ⲫⲁⲣⲙ ⲓⲛ
 ⲕⲁⲧⲁⲛⲟⲩⲧⲓ ⲛⲁⲁⲧ² α ⲁⲁⲁⲭⲛⲁⲣⲓ³ β
 ⲛⲁⲣⲉⲕ⁴ ⲛⲁⲁⲧ α ⲕⲟⲩⲕⲁⲁ⁵ ⲛ
 ⲕⲟⲩⲕⲁⲁ ⲛⲃⲓ α ⲕⲁⲩⲧⲓ ⲛⲁⲛⲓ ⲛⲁ α
 ⲉⲩⲁⲁⲙⲓⲥ α . ⲉⲣⲧⲟⲩ⁶ . α

700.

Or. 5301(10).—Papyrus; a fragt.; $2\frac{1}{4} \times 9\frac{1}{2}$ in. There are remnants of 2 texts; that parallel to the fibres is written in an even, ligatureless hand.

From the Fayyûm (Hawara). [F. PETRIE.]

List of names in 3 columns of which the last is lost. Presumably col. 1 gives place-names all of which seem to be new.

ⲛⲣⲉⲩⲛⲛⲛⲁⲣⲟⲩ ¹	ⲓⲁⲩⲟ ⲛ
ⲕⲉ ² ⲧⲁⲛⲁⲓ	ⲉⲩⲛⲣⲟⲛ ⲛ
ⲕⲉ ⲛⲁⲛⲛⲉⲛⲓⲥ	ⲉⲩⲧⲣⲟⲥ ⲛ
ⲃⲓⲁⲩⲟⲩⲧ	ⲉⲩⲁⲓ[ⲃⲓⲛⲟⲛ]

¹ The exact meaning is obscure; *lit.* "they are open," so, presumably, they appear, are to be found. But reading ρⲁ=ρⲟ would give a different sense and increase the difficulty of passive ⲟⲩⲛⲓ.

² This may mean "white." Cf. ⲁⲁⲙⲧ and ⲁⲁⲁⲧ in Rainer *Mith.* v, 46. For ⲕⲁⲧⲁⲛⲟⲩⲧⲓⲟⲛ pallium v. Du Cange.

³ Notwithstanding χ, which is almost certain, this is ⲁⲓⲁⲙⲓⲥ more probably than ⲁⲓⲁⲙⲓⲥ, pl. of ⲁⲓⲁⲙⲓⲥ (cf. *Aeg. Z.* 1885, 118); especially if ⲁⲁⲧ is "white."

⁴ Is this an error for ⲛⲁⲣⲉⲕ?

⁵ *V. Aeg. Z.* 1885, 41.

⁶ This has some resemblance to ⲟⲩ[ⲟⲩⲟⲥ] in Crum, *Copt. MSS.* no. 1.

701.

Or. 5301(11).—Papyrus; a fragt.; $9\frac{5}{8} \times 5\frac{1}{2}$ in. There are remnants of 2 texts, both written at right-angles to the fibres. The later is in a clear, ligatureless hand. Published by Crum, *Copt. MSS.*, 72.

From the Fayyûm (Hawara). [F. PETRIE.]

Account (λόγος) of corn ⲉⲟⲩⲟ and the names of its recipients or buyers. Among the latter, ⲁⲕⲁⲧ¹ and ⲕⲟⲩⲛⲓⲥⲓ.

The latter which is the earlier text mentions the deacon ⲛⲁⲣⲉⲕ.

702.

Or. 5301(12).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ in. The text is written at right-angles to the fibres in a large, ligatureless hand. Published by Crum, *Copt. MSS.*, 71.

From the Fayyûm. [F. PETRIE.]

List of corn ⲉⲟ[ⲧⲁ]. In l. 5 ⲧⲁⲙⲟⲩⲧⲁⲙⲓ (or -ⲟⲩⲧⲁⲙⲓ) appears to be an Arabic word.

703.

Or. 5301(13).—Papyrus. This MS. is described *above* as no. 543. The present text is begun upon the same side as that and ends upon the other. The script is similar but smaller. Published by Crum, *Copt. MSS.*, 70.

From the Fayyûm. [F. PETRIE.]

List of ecclesiastical vestments. In l. 7 read ⲉⲩⲉⲧⲁⲩⲓ (μέταξα). In l. 12 ⲟⲩⲉⲁⲙⲓ is for *velum* (the article being omitted) "for hanging on the door."²

¹ Cf. ⲁⲕⲁⲧ in no. 673 and ⲛⲁⲕⲁⲧ.

² Cf. in Lord Crawford's similar *Inventum* ⲛⲟⲩⲧⲁⲙⲓ ⲛⲣⲟ.

707.

Or. 4721(21). — Papyrus; complete in height; $9\frac{1}{2} \times 4\frac{1}{2}$ in. The text is written in a very irregular hand at right-angles to the fibres.

[GRAF.]

Account of the $\pi\alpha\rho\varsigma$.¹

+ $\pi\lambda\omega^7$ $\pi\pi\pi\pi\rho\varsigma$

τκτρίακι $\pi\tau\tau\tau$

παια $\pi\epsilon\sigma\iota\tau\epsilon$ π

πασαν $\pi\alpha\tau\alpha$ [e]

εστειρος $\pi\rho\epsilon\sigma\tau\rho\alpha\iota$ [e]

ασηακ²

παιαλα

χαια $\pi\tau\alpha\tau\epsilon\iota$

βαρο³

πρττα⁴ $\pi\alpha\tau\alpha\tau\alpha\rho$

κορκο⁵

ζανταν⁶ $\pi\alpha\rho\kappa\epsilon\tau\iota$ $\pi\tau$

πασαν $\pi\alpha\tau\alpha\epsilon$ $\epsilon\sigma\tau$ $\pi\tau\tau\tau$. $\pi\kappa\alpha$

απο⁷ $\tau\alpha\pi\rho$ $\pi\tau\tau$ $\pi\alpha\rho\kappa\epsilon\tau\iota$

708.

Or. 4721(22).—Papyrus; almost complete; $4\frac{1}{4} \times 3\frac{1}{2}$ in. The text is written in an irregular, ligatureless hand, parallel to the fibres.

[GRAF.]

A list of various iron articles.

Above the text is $\gamma\iota$ σ = $\gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$ $\delta\mu\omicron\upsilon$,⁶ referring to a text preceding that here given.

ⲡ ⲉⲧⲏ ⲡⲱ ⲛⲉⲥⲕⲉⲧⲏ ⲛⲉⲛⲏⲏ ⲛⲧⲁⲧⲏⲱⲧ ⲛⲫⲏⲣ.⁷ These consist of $\pi\alpha\tau\alpha\mu\alpha$ ⁸ $\pi\tau\tau\tau$

¹ ?

² This line may be complete or $\pi\epsilon\tau\tau\epsilon\kappa\omicron\sigma\tau\eta$ might be read.

³ Perhaps to be read with the next, اصغ بن على

⁴ حمدان

⁵ ابو جابر

⁶ V. Crum, *Copt. MSS.* 69.

⁷ Probably nothing after π . A place-name, "the street"; cf. $\phi\iota\alpha$.

⁸ ?

"a —¹ of a plough," $\tau\alpha\lambda\epsilon\kappa$ $\pi\alpha\lambda\kappa\epsilon\tau\iota$ ² "a ring for —," $\sigma\tau\alpha\lambda\alpha\tau$ $\pi\epsilon\tau\iota$ $\epsilon\pi\rho\alpha$ π $\pi\pi\pi\rho\kappa\epsilon\tau\iota$ "some(?) nails for the door of the tower ($\pi\acute{\upsilon\rho\gamma\omicron\varsigma}$)," $\sigma\tau\alpha\lambda\epsilon\chi$ β $\tau\alpha\kappa\iota$ $\pi\chi\alpha\iota\iota$.³

Each article is followed by the figure $\bar{\alpha}$. In the left-hand margin is written $\pi\alpha\sigma\iota\omega$ $\pi\epsilon\chi\iota\iota\tau\iota$.

709.

Or. 4721(23).—Papyrus; broken off above; $3\frac{1}{4} \times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a ligatureless hand (cf. *Aeg. Zeitschr.* 1885, Taf. 1, iv).

[GRAF.]

Account.

$\kappa\omicron\sigma\iota\phi$ $\pi\alpha\tau\alpha\epsilon$. $\mu\iota\tau\epsilon$ $\pi\pi\iota\phi\alpha\iota\iota$

$\bar{\alpha}$ $\pi\kappa\alpha\lambda\alpha$ $\epsilon\sigma\tau\iota$ $\kappa\varsigma$ $\pi\tau\tau\tau$

$\alpha\lambda\alpha$ $\kappa\epsilon\tau\epsilon\rho\alpha\iota$ ⁴ $\bar{\beta}$ $\epsilon\sigma\tau\iota$

$\bar{\varsigma}$ $\pi\tau\tau\tau$. $\alpha\sigma\iota\alpha\epsilon\sigma\alpha$ $\pi\tau$

$\pi\pi\epsilon$ $\pi\tau$ $\pi\epsilon\iota$

On the *verso* are some large Cufic letters.

710.

Or. 4721(24).—Papyrus; $12\frac{1}{2} \times 6\frac{3}{4}$ in. The text is written at right-angles to the fibres in 2 hands; ll. 1, 2 in a ligatured, "Greek" character, the remainder in a very clumsy, unskilled hand. On the other side was a Greek account.

[GRAF.]

Apparently an account.

$\phi\omega\upsilon$ $\alpha\beta\delta\delta^{\delta\alpha}$

$\epsilon\upsilon\epsilon\lambda^{\circ}$ $\epsilon\upsilon$ $\tau\eta$ $\pi\delta^{\lambda}$? $\delta\iota^{\circ}$ $\alpha\beta\delta\epsilon\lambda\lambda^{\circ}$ $\upsilon\iota$ $\kappa\alpha\iota\varsigma$ $\sigma\iota\rho$ $\lambda\varsigma$

$\epsilon\pi\eta\alpha\kappa$ $\pi\tau\tau\tau$ $\alpha\tau\rho$ $\kappa\tau$ $\epsilon\sigma\tau$ $\tau\tau$ $\tau\alpha\beta\alpha\iota$ $\kappa\alpha$ $\lambda\alpha\tau$

$\pi\alpha\pi\alpha\tau\tau\iota$

¹ $\mu\alpha\lambda$ is a wooden handle, so scarcely possible here.

² ?

³ Perhaps "2 beds and a razor for —."

⁴ Instead of π perhaps $\pi\tau$.

^pΚΑΤΑΛΑΤΗ ΑΤΡ ΠΗ ΠΑΘΗΑΙΑΤΤΙ\
 Π ΠΕΖ Γ ΓΑΗ ΑΤΡ ΚΗ ΠΕΖ Α ΓΑΗ
 Α]ΤΡ Ξ ΠΑΠΑΙΑΟΥΤΤΙ\
 ΓΟΥ ΙΖ ΑΤΡ ΞΙ ΑΖΑ ΖΗΑΠ ΑΖΑ ΟΥΧΕ
 Α ΠΗ ΚΒ ΙΘ
 ΑΤΡ Ξ ΑΙΤ ΓΕ ΠΕΑΤΑΒ ΖΑΔ ΠΑΙΤ\
 (BLANK.)

711.

Or. 4927(18). — Papyrus; complete but sometimes illegible; $4\frac{3}{4} \times 4\frac{1}{2}$ in. The script is remarkable, being an early, fifth-century uncial, like Rainer *Führer* (1894), Taf. vi, Rossi, *Papiri ... di Torino*, I. i, Tav. iii or, in the ω especially, the "Pistis Sophia"

(Hyvernat pl. ii). ω has the peculiar Mid. Egyptian form (v. no. 498).

[GRENFELL.]

Account of various payments.

καρτίν¹ ΠΠΠΠ ? , ΟΥΞΕΣΤΗΣ ΠΠΕΖ ? ,
 ΟΥΔΕΚΑΣ ΠΧΑΡΤΙ² ΦΧΡΑ³ ,

ΡΕΦΤΩΒΙ Φ Γ , ΖΕΠΛΑΚΑΗ³ ΠΠΕΖΙΑΤ Φ ΡΞ ,
 ΛΑΠΑΝΗΣ Φ ΕΞΤ , ΑΠΑ ΔΙΟΗ⁴ Φ Ρ , ΠΑΤΜ
 ΦΧΤΙΑ³ , ΟΥΓΑΙΤ ΠΠΠ ΦΧΤΑΡ , ΠΑΠΤ ΠΑΑΚΤ-
 ΠΟΣ ΠΠΠ ΦΧΤ , ΟΥΠΟΥΤ ΕΠΧΑΙ ΦΧΓΙ , ΑΠ^{sic}
 ΠΕΤΡΕ ΖΟΛΟΚΟΤΙ ΠΡ , ΑΤΩ Φ (Γ) ΠΤΠΠ .

Of the signs preceding the numbers Φ is the coin, the others = 1000, 2000 and 3000.

¹ Καρύνα.

² Χάρτης cannot be read. Δεκάς is connected perhaps with the division of a volume so named; v. Suidas, s.v.

³ ? Δεκάνη.

⁴ Cf. ΙΟΗ, Krall, *Rechtsurk.* 18.

BOHAIRIC MANUSCRIPTS.

BIBLE.

712.

Or. 422. — Paper, in modern binding; $11\frac{1}{4} \times 8$ in.; foll. 364, in quires of 12 foll. each. The first quire-number preserved is $\bar{\epsilon}$, the last $\bar{\alpha}\alpha$. For the script cf. Hyvernât, *Album*, pl. liii. 2. Initials, stops, superlinear marks—especially in passages where God speaks—the letters ϕ , ψ , τ are in red. The Arabic text has no colours. The beginning of each book is headed by an ornament of plaited pattern in red, green and yellow. Worms have eaten deeply into the volume in several places.

From Nitria.

[TATTAM.]

The Pentateuch, incomplete, in Coptic and Arabic. This MS. was collated by Lagarde with Wilkins's text for his edition: *Der Pentateuch Koptisch*, 1867, where it is fully described, pp. i—xxxviii, 504. It is dated on fol. 63a (v. Lagarde p. iii); بلغ مقابلة وتصحيحا معارضا بالأصل في تاسع وعشرين من بابة سنة $\sigma\rho\theta$ (sic) $\sigma\rho\theta$, i.e. A.M. 1109 = A.D. 1393.

The volume was presented to the monastery of Anba Abshai $\eta\pi\omega\iota$ in the Nitrian desert, as the note, written frequently at intervals of some 20 foll. by later hands, shows; وقتا مابدا لدير اثنديس انبا ابشاي.

The MS. now begins with Genesis i. 1—4, 7—10, this fol. having been recently found among the frags. Or. 1242.

Exodus begins on fol. 63b, Leviticus on fol. 154a, Numbers (i. 17) on fol. 220a, Deuteronomy on fol. 305a.

The lacunae are (cf. Lagarde p. iv); Gen. i. 10—vii. 16, viii. 5—xiv. 1, xiv. 13—xix. 37, xx. 13—xxv. 26, xxx. 22—xxxii. 5, xxxiv. 25—xxxv. 4; Num. i. 1—17; Deut. xxviii. 23—38, xxviii. 53—xxix. 6, xxxi. 26 to the end.

A few variants of the Coptic are noted (by the original scribe); fol. 203b وفي نسخة اخرى هكذا, fol. 229a في نسخة. On fol. 279a a more exact translation of the Coptic is added; نص القبطي.

In the margin of fol. 253b, in another hand; يا كبيك يا كبيك احبس قومك القراطة¹

713.

Or. 5638(1). — Paper; two consecutive leaves, paged on *rectos* $\bar{\alpha}$, $\bar{\epsilon}$ and in later ink, $\rho\beta$, $\rho\gamma$ (in the cursive numerals); $9\frac{1}{4} \times 6\frac{3}{4}$ in.

¹ Mr. A. G. Ellis has found يا كبيك on the title-page of more than one MS., e.g. Add. 19,360. Cf. Horner's Gospels I. xviii, and Zotenberg's *Ala al-Din* 36.

The text is written in one column of some 28 lines in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. lii. 2) with Arabic opposite it. The letters ϕ , ψ and abbreviating lines are in red. The Arabic has no colours. No enlarged initials are visible.

From Dair al-Baramûs, Nitria.

[MIDDLEMASS.]

Deuteronomy v. 23—vi. 3 (with gaps in vv. 26, 30, 1) with an Arabic translation. The version is very peculiar, differing constantly from Wilkins's and Lagarde's text. In secondary details it sometimes agrees with the Sa'idic (Ciasca) but on the whole it is independent. The beginning of v. 29 it omits while before vi. 3 it inserts the Decalogue.¹ The following is the text;

(v. 23) $\sigma\tau\omicron\varsigma$ $\alpha\tau\epsilon\tau\epsilon\iota\eta$ $\mu\alpha\rho\iota$ $\mu\alpha\rho\chi\omicron\eta\iota$ $\eta\tau\epsilon$ $\eta\phi\tau\alpha\eta$ $\mu\epsilon\mu\eta\eta\epsilon\lambda\lambda\omicron\iota$ $\epsilon\varsigma\chi\iota\omega$ $\mu\eta\omicron\varsigma$ $\chi\epsilon\gamma\eta\mu\mu\epsilon$ $\mu\overline{\omicron\varsigma}$ $\mu\epsilon\mu\eta\omicron\tau'$ $\alpha\gamma\tau\alpha\omicron\eta\iota$ $\epsilon\mu\epsilon\phi\omega\omicron\tau$ $\sigma\tau\omicron\varsigma$ $\mu\eta\epsilon\iota\omega\tau\epsilon\iota$ $\epsilon\mu\epsilon\phi\varsigma\alpha\chi\iota$ $\eta\epsilon\mu\omega\mu\eta\tau'$ $\mu\eta\chi\rho\omega\iota$ $\sigma\tau\omicron\varsigma$ $\eta\epsilon\mu\mu\alpha\epsilon\zeta\omega\tau$ $\alpha\mu\epsilon\iota\eta$ $\chi\epsilon\epsilon\omega\mu\eta$ $\alpha\phi\omega\mu\epsilon\varsigma\alpha\chi\iota$ $\eta\chi\epsilon$ $\phi\tau$ $\mu\epsilon\mu\omicron\tau\rho\omega\iota$ $\mu\eta\epsilon\phi\omega\mu\eta$ $\chi\epsilon$ $\sigma\tau\omicron\varsigma$ $\alpha\mu\omega\iota$ $\mu\eta\epsilon\mu\eta\omicron\tau$ $\sigma\tau\omicron\varsigma$ $\mu\eta\epsilon\mu\chi\rho\omega\iota$ $\epsilon\omega\rho\omega\kappa\epsilon$ $\mu\omega\eta$ $\epsilon\omega\mu\eta$ $\alpha\rho\epsilon\upsilon\tau\epsilon\mu\epsilon\mu\epsilon\omega\tau\epsilon\iota$ $\epsilon\tau\epsilon\mu\eta$ $\eta\tau\epsilon$ $\mu\overline{\omicron\varsigma}$ $\mu\epsilon\mu\eta\omicron\tau'$ $\tau\epsilon\mu\eta\alpha\mu\omicron\tau$ $\alpha\mu\omega\iota$ (26) $\chi\epsilon$ $\mu\eta$ $\phi\eta$ $\epsilon\tau\epsilon\omega\tau\epsilon\iota$ $\epsilon\tau\epsilon\mu\eta$ $\eta\tau\epsilon$ $\mu\overline{\omicron\varsigma}$ $\phi\tau$ $\eta\epsilon\mu\omega\mu\eta\tau'$ $\mu\eta\chi\rho\omega\iota$ $\epsilon\phi\omega$

(27) $\epsilon\omega\tau\epsilon\mu$ $\mu\overline{\omicron\varsigma}$ $\epsilon\mu\varsigma\alpha\chi\iota$ $\mu\phi\tau$ $\sigma\tau\omicron\varsigma$ $\gamma\omega\beta$ $\mu\eta\beta\epsilon\eta$ $\epsilon\phi\chi\iota\omega$ $\mu\eta\omicron\varsigma$ $\mu\alpha\kappa$ $\alpha\mu\omega\iota$ $\tau\epsilon\mu\eta\tau\iota$ $\mu\eta\omega\phi$ (28) $\alpha\mu\epsilon\omega\tau\epsilon\mu$ $\eta\chi\epsilon$ $\phi\tau$ $\mu\epsilon\tau\epsilon\mu\epsilon\varsigma\alpha\chi\iota$ $\epsilon\tau\epsilon\tau\epsilon\mu\chi\iota\omega$ $\mu\eta\omicron\varsigma$ $\mu\eta\eta$ $\mu\epsilon\chi\epsilon$ $\mu\overline{\omicron\varsigma}$ $\mu\eta\eta$ $\chi\epsilon\mu\epsilon\omega\tau\epsilon\mu$ $\epsilon\mu\varsigma\alpha\chi\iota$ $\eta\tau\epsilon$ $\mu\alpha\lambda\omega\varsigma$ $\epsilon\tau\alpha\phi\chi\iota\omega$ $\mu\eta\omicron\varsigma$ $\mu\alpha\kappa$ (29) $\gamma\omega\eta\gamma\epsilon\mu$ $\mu\eta\omega\tau$ $\epsilon\omega\rho\omega\tau\epsilon\rho\gamma\omega\tau$ $\mu\eta\omega\iota$ $\sigma\tau\omicron\varsigma$ $\mu\tau\omicron\tau\alpha\rho\epsilon\gamma$ $\epsilon\mu\alpha\eta\tau\omega\mu\eta$ $\epsilon\rho\epsilon\mu\mu\epsilon\tau\eta\alpha\mu\epsilon\phi$ $\mu\omega\eta\iota$ $\mu\eta\omega\tau$ $\mu\epsilon\mu$

¹ Prof. Swete and the Rev. A. E. Brooke have examined the text. Its readings are unknown to them (except for a chance coincidence with certain Greek cursives). The former suggests a service-book or—if such existed—an anthology as the origin of the MS. Several of the readings are grammatically impossible.

$\mu\omega\tau\eta\mu\eta\tau\iota$ (30) $\sigma\tau\omicron\varsigma$ $\mu\overline{\omicron\varsigma}$ $\kappa\chi\omega$ $\mu\eta\omicron\varsigma$ $\mu\eta\omega\tau$ $\mu\tau\omicron\tau\tau\alpha\varsigma\omega$ $\epsilon\mu\omicron\tau\eta\alpha$ $\mu\omega\omega\mu\eta$ $\epsilon\kappa\omega\gamma\iota$ $\mu\overline{\omicron\varsigma}$ $\mu\eta\alpha\mu\eta$ $\gamma\eta\alpha$ $\eta\tau\alpha\tau\epsilon\beta\omega$ [$\mu\alpha\kappa$ $\mu\eta\alpha$] $\epsilon\omega\omega\mu\eta$

(31) $\sigma\eta$ $\epsilon\tau\eta\alpha\tau\eta\mu\epsilon$ $\mu\eta\omega\tau$ $\mu\omega\tau\kappa\mu\eta\rho\omega\mu\omega\mu\eta$ (32) $\mu\overline{\omicron\varsigma}$ $\alpha\epsilon$ $\mu\alpha\mu\epsilon\varsigma\alpha$ $\tau\eta\rho\omega\tau$ $\alpha\rho\epsilon\gamma$ $\epsilon\phi\eta$ $\epsilon\tau\alpha\phi\tau\eta\tau\omega\tau$ $\mu\alpha\kappa$ $\tau\eta\rho\phi$ $\mu\chi\epsilon\mu\overline{\omicron\varsigma}$ $\mu\epsilon\kappa\eta\omega\tau'$ $\sigma\tau\omicron\varsigma$ $\mu\eta\epsilon\rho\rho\iota\kappa\iota$ $\varsigma\alpha\beta\omega\alpha$ $\mu\eta\omega\omega\tau$ $\mu\omega\tau\eta\mu\eta$ $\sigma\tau\alpha\epsilon$ $\chi\alpha\sigma\eta$ $\alpha\lambda\lambda\alpha$ (33) $\kappa\alpha\tau\alpha$ $\phi\rho\eta\tau'$ $\epsilon\tau\alpha\phi\tau'$ $\mu\alpha\kappa$ $\mu\chi\epsilon$ $\mu\overline{\omicron\varsigma}$ $\mu\epsilon\kappa\eta\omega\tau'$ $\mu\omega\gamma\iota$ $\mu\eta\mu\eta\tau\phi$ $\omega\rho\epsilon\phi\mu\omega\tau\omega\iota$ $\mu\eta\omega\kappa$ $\epsilon\rho\epsilon\mu\mu\epsilon\omega\mu\eta\epsilon\phi$ $\mu\omega\omega\mu\eta$ $\mu\alpha\kappa$ $\epsilon\kappa\epsilon\omega\mu\eta$ $\mu\gamma\alpha\mu\eta\mu\eta$ $\mu\epsilon\gamma\omega\omega\tau$ $\gamma\iota\chi\epsilon\mu\mu\kappa\alpha\gamma\iota$ $\sigma\eta$ $\epsilon\tau\epsilon\kappa\epsilon\rho\kappa\alpha\mu\rho\omega\mu\omega\mu\eta$ $\mu\eta\omicron\varsigma$ (vi. 1) $\mu\alpha\mu\epsilon$ $\mu\eta\epsilon\omega\omega\mu\eta$ $\mu\epsilon\mu\eta\mu\eta\tau\omega\mu\eta$ $\sigma\eta$ $\epsilon\tau\alpha\phi\tau\eta\tau\omega\tau$ $\mu\alpha\kappa$ $\mu\chi\epsilon$ $\mu\overline{\omicron\varsigma}$

$\mu\alpha\tau\alpha\mu\epsilon$ $\mu\epsilon\kappa\eta\omega\tau$ $\mu\epsilon\mu\tau\epsilon\kappa\mu\alpha\tau$ $\sigma\tau\alpha\epsilon$ $\mu\eta\epsilon\rho\eta\omega\tau\epsilon\beta$ $\sigma\tau\alpha\epsilon$ $\mu\eta\epsilon\rho\mu\omega\kappa$ $\sigma\tau\alpha\epsilon$ $\mu\eta\epsilon\rho\omega\tau\omega\tau\iota$ $\mu\eta\epsilon\rho\epsilon\rho\mu\omega\tau\omega\mu\eta$ $\epsilon\tau\epsilon\gamma\eta\mu\eta$ $\mu\eta\epsilon\kappa\omega\phi\eta\rho$ $\sigma\tau\alpha\epsilon$ $\mu\epsilon\phi\epsilon\gamma\epsilon$ $\sigma\tau\alpha\epsilon$ $\tau\epsilon\phi\tau\epsilon\beta\eta\mu\eta$ $\sigma\tau\alpha\epsilon$ $\gamma\mu$ $\mu\eta\epsilon\tau\epsilon\mu\tau\alpha\phi$ (3) $\epsilon\omega\tau\epsilon\mu$ $\mu\overline{\omicron\varsigma}$ $\alpha\rho\epsilon\gamma$ $\epsilon\mu\alpha\epsilon\eta\tau\omega\mu\eta$ $\epsilon\rho\epsilon\mu\mu\epsilon\omega\mu\eta\epsilon\phi$ $\mu\omega\omega\mu\eta$ $\mu\alpha\kappa$ $\sigma\tau\omicron\varsigma$ $\mu\tau\epsilon\phi\alpha\mu\eta$ $\mu\eta\omega\kappa$ $\epsilon\mu\alpha\omega\mu\eta$ $\kappa\alpha\tau\alpha$ $\phi\rho\eta\tau'$ $\epsilon\tau\alpha\phi\chi\omega\varsigma$ $\mu\chi\epsilon$ $\mu\overline{\omicron\varsigma}$ $\mu\epsilon\kappa\eta\omega\tau'$ $\mu\eta\epsilon\kappa\eta\omega\tau'$ $\gamma\omega\mu\omega\varsigma$ $\mu\tau\epsilon\phi\tau'$ $\mu\alpha\kappa$ $\mu\omega\tau\kappa\alpha\gamma\iota$ $\epsilon\phi\tau\epsilon\beta\eta$

714.

Add. 14,740B, foll. 1, 2. — Paper, dilapidated; $6\frac{1}{8} \times 4\frac{1}{8}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a small hand (*cf.* Hyvernat, *Album*, pl. i.). Initials, stops &c., the letters ϕ , ψ are in red.

Psalms v. 10—vii. 4 with an Arabic version. The Psalms are without titles.

715.

Or. 1242(2) and Add. 19,902, foll. 29—32. — Paper; (1) two connected, and four single leaves, all fragmentary, (2) four complete leaves bound in a vol. of frags. A complete leaf, $9\frac{1}{8} \times 6\frac{3}{4}$ in. The text, in one column with Arabic opposite, is written in 19 lines of an even hand (*cf.* Hyvernat, *Album*,

pl. liv. 1 for u, u; otherwise our script is much better than this). Titles, initials, stops, the letters ϕ, ϣ, are coloured red; larger initials and accompanying scrolls red, yellow and green(?). The Arabic has no colours.

From Nitria. [CHESTER, YATMAN.]

Psalms with an Arabic translation. In Add. 19,902 Ps. xvii. 15—44 are complete, but the sequence of the foll. is 2, 1, 4, 3. In the other the following are more or less complete; xxxiv. 26, 27, xxxv. 2, 3; xli. 5—xlii. 3; xliii. 20—xl, title; xlvii. 7—xlviii. 10; cvii. 18—25.

716.

Or. 1241(2).—Paper; two not consecutive leaves; $10\frac{1}{2} \times 7\frac{1}{2}$ in. The text, in one column of 20 or 21 lines, is written in a good hand (cf. Hyvernat, *Album*, pl. liii, 1 or 2). Initials, stops &c., the letters ϕ, ϣ, are in red.

From Nitria. [G. CHESTER.]

Psalms lxx. 8—18, lxxi. 10—18.

717.

Add. 14,740B, foll. 3—5.—Paper, dilapidated. Fol. 4 is last of quire $\overline{\text{r}}$, fol. 5 first of $\overline{\text{n}}$. Around the quire-ornaments are $\overline{\text{r}} \overline{\text{r}}$ $\overline{\text{x}} \overline{\text{r}}$ and $\overline{\text{n}} \overline{\text{n}}$ $\overline{\text{m}} \overline{\text{m}}$; $6\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column of 16 lines, is written in a regular hand (cf. Hyvernat, *Album*, pl. liv. 2 for a partial resemblance). Initials, stops &c., the letters ϕ, ϣ, are in red.

Psalms lxxxiv. 4—10, lxxxv. 5—lxxxvi. 1. The Psalms are without titles.

718.

Or. 5452.—Paper; 48 leaves, paged (on *versos*) $\overline{\text{t}} \overline{\text{a}} \overline{\text{a}}$ — $\overline{\text{r}} \overline{\text{m}}$, but with many lacunae and

irregularities; $7\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of 23 lines, is written in a peculiar, artificial hand (cf. Hyvernat, *Album*, pl. i and liii. 2 for ordinary examples of the type). Titles, smaller initials, pagination, stops, the letters ϕ, ϣ, smaller scrolls &c. are in red, rarely in yellow; large initials and scrolls—the latter sometimes interesting—are in red, yellow and black.

[HORNER.]

Psalms ci. 21—cii. 6, cv. 27—cvi. 30, cvii. 7—cxvii. 25, cxviii. 6—cxxvi. 1, cxxvii. 6—cxxxiv. 12, cxxxvii. 1—cxxxix. 8, cxlii. 7—cxlvi. 10. Each Psalm has its number in cursive as well as in uncial figures.

719.

Add. 14,740A, foll. 1, 2. — Parchment; two complete leaves, ruled for alternate lines and paged $\overline{\text{c}} \overline{\text{u}} \overline{\text{r}}$, $\overline{\text{c}} \overline{\text{m}}$; [$\overline{\text{c}} \overline{\text{o}} \overline{\text{a}}$], $\overline{\text{c}} \overline{\text{o}} \overline{\text{n}}$ (the first and last of quire $\overline{\text{r}}$); $11\frac{1}{4} \times 7\frac{3}{4}$ in. The text, in one column of 27 lines, is written in a square, regular hand (cf. Hyvernat, *Album*, pl. xxx). Headings, numbers, stops, the letters ϕ, ϣ, are in red; elaborate scrolls quire-ornaments and larger initials in red, green and yellow. The beginning of the quire has the words $\overline{\text{r}} \overline{\text{r}}$ $\overline{\text{x}} \overline{\text{r}}$, the end $\overline{\text{r}} \overline{\text{e}}$ o $\overline{\text{c}} \overline{\text{e}}$.

Psalms cxi. 1 α ο ρ η α τ η — cxii. 5 π α τ η ρ ο ο — η α ι β β ο α ρ α, cxviii. 44 η ο ρ η η ο ρ η — 64 η α — τ α ρ ο ι ε ρ η ο ο ρ η.

In the lower margin of p. $\overline{\text{c}} \overline{\text{u}} \overline{\text{r}}$ is a subsequent reader's note; بسم الرب الرؤوف الرحيم
الارلى القديم يا رب اغفر ذنوب القارى المسكين العارق
فى بحار خطاياہ وساجده بالرؤمة امين.

720.

Or. 5638(2).—Paper; two connected and one single leaf, the former transferred from

quire $\overline{\kappa\alpha}$, being paged $\overline{\epsilon\iota}$ on *verso*, fol. 27 $\overline{\epsilon\iota\alpha}$ on *recto*; ¹ $10\frac{3}{4} \times 7\frac{1}{4}$. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters ϕ , ψ , are in red. Around the quire-marks is $\overline{\tau\epsilon} \overline{\chi\tau} \overline{\tau\epsilon} \overline{\omicron\epsilon}$.

From Nitria.

Isaiah xlii. 11—31 $\mu[\tau]\sigma\tau\chi\omicron\mu$, the version being substantially that of Tattam. After the text, on fol. 28*b*, was a blank space — whence it is probable the leaves are from a lectionary — which was used by the original scribe for a cryptographic colophon,² dated A.D. 1347, of which the transcription is; 1 $[\alpha\mu]\sigma\kappa \mu\eta\eta\kappa\iota \epsilon\tau\alpha\phi\epsilon\iota\mu \gamma\alpha\beta\rho\iota\alpha$ | 2 $[\psi\epsilon\iota]\sigma\rho\iota \mu\tau[\epsilon]\kappa\kappa\alpha\eta\epsilon\iota\alpha \mu\tau\epsilon \mu$ | 3 $[\mu\eta\psi]\tau \epsilon\sigma\sigma\tau\alpha\phi \alpha\beta\alpha \mu\alpha\kappa\alpha\rho\iota \psi\epsilon\iota$ | 4 $[\mu\tau\sigma]\sigma\tau \mu\psi\eta\eta\tau \epsilon\sigma\epsilon\phi\tau \mu\alpha \mu\alpha\psi$ | 5 $\chi\rho \mu\rho \alpha\zeta\rho$.

728.

Add. 14,740A, fol. 29.—Paper; a very illegible fragt.; $5\frac{1}{2} \times 8\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a heavy, regular script (*cf.* Hyvernat, *Album*, pl. lii. 2 for a general resemblance and specially for α , pl. l for square μ and τ with horizontal stroke at base). The tail of ω is straight. Initials, stops &c., the letters ϕ , ψ , are coloured red. The Arabic has no colours.

Ezekiel xlvii. 2—6. The Bohairic version differs considerably from Tattam's³ and appears to coincide with no available Greek, Latin or Syriac text, nor with the Sa'idic; while the Arabic is neither an exact transla-

tion of this Coptic nor identical with any of the known Arabic versions.

Recto.

$\tau\mu\tau\alpha\mu \epsilon\tau$ [5 or 6 let.]

$\epsilon^{\epsilon}\alpha \mu\epsilon\iota\epsilon\tau$

$\sigma\tau\sigma\zeta \eta\eta\eta\eta \iota\epsilon \mu\eta\sigma\sigma\sigma\tau$

$\alpha\tau\eta\eta \mu\eta\sigma\sigma \epsilon\mu\epsilon\eta\tau$

$\epsilon\alpha\mu\epsilon\phi\iota\rho \epsilon\tau\epsilon\alpha\sigma\tau\iota$

$\mu\alpha\mu$ (v. 3) $\mu\phi\rho\eta\tau \mu$

$\mu\eta\sigma\sigma\tau \epsilon\sigma\alpha \mu\sigma\tau$

$\rho\sigma\omega\mu \mu\eta\epsilon\phi\iota\mu\sigma\alpha \sigma\tau\sigma\zeta$

$\mu\epsilon\sigma\tau\sigma\eta \sigma\tau\eta\eta \psi[\epsilon]\mu$

$[\tau\epsilon\phi\chi\iota]\chi$

Verso.

(v. 5) $\sigma\tau\sigma\zeta \alpha\eta\sigma\tau\iota \kappa\epsilon\psi\sigma \psi\epsilon\iota$

$\mu\eta\sigma\tau\eta\sigma\sigma\sigma\epsilon\mu \mu$

$\mu\epsilon\phi\eta\chi\epsilon\iota\chi\omega\mu \mu\epsilon\iota$

$\mu\eta \chi\epsilon\alpha\phi\sigma\tau\epsilon\iota \mu\chi\epsilon \phi\eta$

$\mu\phi\rho\eta\tau \mu\eta\eta\alpha\tau \mu\sigma\tau$

$\mu\sigma\tau\eta\sigma\sigma\sigma\epsilon\mu \phi\alpha\mu$

$\epsilon\tau\eta\epsilon\epsilon\eta\alpha\psi\epsilon\eta\psi \alpha\mu$

(v. 6) $\sigma\tau\sigma\zeta \mu\epsilon\chi\alpha\psi \mu\eta\mu \chi\epsilon\alpha\kappa$

$\mu\alpha\tau \mu\eta\eta\eta\tau \mu\phi\rho\omega\mu$

الى المشرقي
والا الما

?

?

يُخرج ?

هكذا في

الطريق الرجل

قدامه وبيدة

القص

مساح الف

با ع وصرت

في لجة لا

يستطيع عبورها

الان الما ارتفع

كثيرا جدا

وعظم الرادى لا

يقدر احد يجوزه

وقال لى رايت

يا ابن الانسان

729.

Or. 1314.—Paper; a bound volume, 252 foll. in 25 quires and 3 foll., paged $\overline{\alpha}$ — $\overline{\epsilon\iota\mu}$; $12\frac{3}{8} \times 9\frac{1}{2}$ in. Foll. 1—9 are a modern renewal. The text, in one column of 23 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2). Several lines at the beginnings of books, initials, stops &c., the letters ϕ , ψ , are in red. Elaborate ornaments at the beginnings of books with accompanying floral scrolls are in red, yellow, blue and black. The Arabic has no colours. On fol. 163*b* is a full-page coloured geometrical cross, surrounded by $\overline{\alpha}$ and $\overline{\omega}$ and $\overline{\mu\epsilon} \overline{\mu\chi\epsilon} \overline{\tau\epsilon} \overline{\omicron\epsilon}$.

[SIR CH. A. MURRAY.]

¹ Because this is the first leaf of a quire.

² The system is the usual one (*v.* Gardthausen, *Griech. Paläogr.* 235). In l. 4 α is used for ϕ and in l. 5 τ should be corrected to τ , to give χ .

³ For this version, itself quite peculiar, *v.* A. Schulte, *Die kopt. Uebers. der 4 gr. Proph.* (1892), 9.

Daniel iii. 11—17, 26—29. The text frequently coincides with Bardelli's Cod. E (*Daniel Copto-Memphitice*, 1849).

731.

Add. 14,740A, fol. 30. — Paper, complete, the first of quire $\overline{\alpha\alpha}$, paged (*on verso*) $\overline{\tau\eta\alpha}$; $11 \times 8\frac{1}{4}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters ϕ , ψ are in red; the quire-ornament in red, yellow and green.

The Song of the Three Children, ver. 64—Daniel iii. 24, with an Arabic translation. The version has some of the characteristics of Bardelli's Codex E.

732.

Add. 5995.—Paper, a bound volume; foll. 233, paged $[\overline{\alpha}]-\overline{\alpha\alpha}$; $15\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in one column of 31—33 lines with Arabic opposite it, is written in a relatively small, rather unsteady hand (*cf.* Hyvernat, *Album*, pl. lv. 1, 2nd page). Several foll. are later restorations. Initials, stops &c., the letters ϕ , ψ , ζ are coloured red.

From Nitria. [MAJ. GENERAL TURNER.]

The four Gospels with an Arabic translation. Fully described by Horner as D₄ = Gregory no. 9, and the Arabic by Rieu as no. DCCXCV.

Mark begins on fol. 71a (with the original head-piece), Luke on fol. 111a, John on fol. 182a.

An Arabic colophon on fol. 233b states that the book was repaired in A.D. 1776 and that its original date was over 400 years earlier.

733.

Or. 3381.—Paper; a bound volume; foll. 298 (of which 1, 178—218, 293—298 &c. are more recent additions) paged $[\overline{\epsilon}]-\overline{\tau\kappa}$; $12\frac{7}{8} \times 9\frac{1}{2}$ in. The text, in one column of 25 lines, is written in a large, heavy hand (*cf.* Hyvernat, *Album*, pl. lii. 2, lv. 1). Smaller initials, stops &c., the letters ϕ , ψ are in red; larger initials and scrolls in red, green and yellow, so too the elaborate ornamentation on the title-pp. of each gospel.

From Luxor.¹ [J. D. GEDEN.]

The four Gospels (without Arabic). Fully described by Horner as Λ_1 = Gregory no. 14.

Mark begins on fol. 87a, Luke fol. 139a, John fol. 230a.

An Arabic note, fol. 85b, contemporary with the original scribe(?), states that the book belonged to Rafael Gabriel of Edfu الادفوى. Its most recent restorations (*v.* fol. 297b) were by Moses, a monk of Dair as-Suryân and at the expense of a bishop Athanasius in A.D. 1793.

734.

Or. 1315.—Paper; a bound volume; foll. 447, each gospel having independent quiring and pagination; $13\frac{1}{4} \times 9$ in. The text, in one column of about 22 lines with Arabic opposite it, is written in a peculiar hand (reproduced in Kenyon, *Our Bible and the Ancient MSS.*, pl. xvi; *cf.* Hyvernat, *Album*, pl. 1, the work of the same scribe). Some initials and ornaments are in red, green and black; the rest with stops &c., the letters α , \omicron , ϵ , ϕ , η , ψ , ζ , χ , σ are coloured red.

[SIR CH. A. MURRAY.]

¹ So Mr. Geden's note on the fly-leaf.

The four Gospels with an Arabic translation and preceded by the Eusebian sections and canons. Fully described by Horner as E₁=Gregory no. 11; the Arabic also in Rien's *Supplement* as no. 6.

Matthew begins on fol. 17a, Mark on 141a, Luke on 219a, John on 352a.

On fol. 447b a short colophon gives the date of writing: the 14th Mechir A.M. 924=A.D. 1208. On foll. 137b, 218b, 350b is repeated a dedication of the book to the church of S. George دير الطين ¹ at Dair at-Tin بر جرج in A.D. 1257.

735.

Or. 1001.—Paper; a bound volume; foll. 264, paged [A]—CXXA; 9½ × 6½ in. Foll. 1—10 are a later addition. The text, in one column of 32 lines with Arabic opposite it, is written in a small, neat hand (cf. Hyvernat, *Album*, pl. liv. 2 which is very similar). Smaller initials, stops &c., the letters ϕ, ϑ, are in red; larger initials, accompanying scrolls, quire-ornaments in red, yellow and brown (=green). Some letters at the beginning of the gospels &c., are gilt.

[N. NASSIF.]

The four Gospels with an Arabic translation. Fully described by Horner as E₁.

Mark begins fol. 79a, Luke fol. 127a, John fol. 207a.

Passages omitted by the Coptic version are generally added from the Greek (رومی or یونانی) in the margin in Arabic. Quotations from the Old Testament are noted in Arabic; also, in later ink, some liturgical lessons.

On foll. 77b, 125b are notes with the signature of Athanasius bishop of Apotheke-

¹ Horner would identify this with a church on the lake of El-Habash, near Old Cairo (v. Abū Ṣalīḥ 131, 309).

Abutig, who had the volume repaired and presented it to the monastery of S. Anthony, in the desert of Al-'Arabah, in A.D. 1792. The first note states that the original date of the MS. was A.M. 908=A.D. 1192, a date clearly too early for the script.¹

736.

Or. 425.—Paper; a bound volume; foll. 166; 10 × 7¼ in. The paging is in confusion.² The text, in one column of 33 lines with Arabic opposite it, is written in a good but somewhat uneven hand (cf. Hyvernat, *Album*, pl. lv. 1). Smaller initials, stops &c., the letters ϕ, ϑ, are in red; larger initials, quire-ornaments &c. in red, yellow and green.

From Nitria.³

[TATTAM.]

The Gospels with an Arabic translation and various liturgical tables by the same scribe (v. under Liturgical MSS.). Described minutely by Horner as H₂=Gregory no. 6. It is a copy of MS. no. 1 at the Institut catholique, Paris (Horner's H₁); v. Hyvernat pl. i and with that cf. fol. 74a of our MS.

¹ The words تاريخ هذا الكتاب الاول appear, in the same (Athanasius') hand, on fol. 264b as كتاب نسخه الاول, which are equally obscure.

² Foll. 2—4, as now bound, are pp. (on *versos*) CIII—CK, while foll. 5, 6 are presumably A, B, since fol. 7 is Γ. Thence, with some repetitions, the numbers are consecutive to fol. 112 = p. PA. Foll. 113—115 = pp. CIII—CK (*sic*); foll. 116—124 are pp. CKΓ—GAA. Foll. 125—152 are pp. I—AO; foll. 153—155 pp. OΓ—OO; foll. 156, 157 pp. Q, QA; foll. 157 A and B (pp. 1) were recently inserted from Or. 1242; foll. 158—164 are pp. PIA—PIA. Hence it is clear either that two original MSS. were confused together by a careless copyist or that parts of two independent copies (by one copyist) are here bound together. An obscure Arabic note on fol. 163b seems to support the first supposition.

³ This is proved by the known provenance of Or. 1242 (v. last note).

At foll. 7-8, 10-11, 24-25, 63-64, 73-74, blank spaces coloured yellow correspond to the gilded illustrations of the Paris MS.

Mark begins on fol. 74*a*, ends fol. 112*b*.

From Luke i. 1 to John xix. 5 is missing (after fol. 112*b*).

The Gospels are preceded by tables of the Eusebian sections and canons, in uncials and (foll. 3*b*—5*a*) in the cursive numerals.

Fol. 116*b* has an Arabic colophon (*v.* Horner p. xcix) claiming peculiar purity for the text of the MS., which is said to be free from foreign influences. Fol. 163*b* has a long note showing that the liturgical matter was written in A.D. 1308. The long prayer on fol. 164 is printed by Horner p. cxlvi.

737.

Or. 1316.—Paper; a volume in oriental binding; foll. 250, paged \bar{a} — $\bar{c}z$; $11\frac{3}{4} \times 8$ in. The text, in one column of 36 lines with Arabic opposite it, is written in a neat hand (*v.* Hyvernât, *Album*, pl. xlvii. 2). Initials, stops &c. (also in the Arabic) are in red. There are numerous illustrations copied from European and Indian(?) models¹ and gaudily coloured and gilded.

[SIR CH. A. MURRAY.]

The four Gospels with an Arabic translation, followed by the Eusebian sections and canons and by tables of lessons (*v.* under

¹ *V.* colophon fol. 230*a* وقد شوها صور... من نسخ افرنجى وهدى (lit. "we have disfigured..."). The majority are coarse copies of Tempesta's woodcuts (*Evang. sanct. arab.*, Rome 1590). A few however are clearly not European (on foll. 4*b*, 5*a*, 7*b*, 15*a*, 16*b*?, 18*a*, 51*b*, 59*a*), one being reproduced by Hyvernât, pl. xlvii. 2; while those on foll. 58*b*, 59*a* are identical with pictures in the MS. at the Institut cath. (= Horner H₁, *v.* Hyvernât, xlix and *cf.* the same scene in Hyvernât i. and xlvii. 2).

Liturgical MSS.). Fully described by Horner as H₃=Gregory no. 12. The Arabic is described in Rieu's *Supplement* as no. 9.

Mark begins on fol. 68*a*, Luke fol. 112*a*, John fol. 183*a*.

The MS. was dedicated (*v.* fol. 1*b*) by John; 105th Patriarch, to the church of the Virgin and S. George in the lower (السفلى) Hârat ar-Rûm, in Cairo, in A.M. 1447=A.D. 1731.

738.

Or. 1317.—Paper; a volume with binding worked elaborately in coloured silks and gold thread; foll. 410 paged \bar{a} — $\bar{r}10$; $7\frac{3}{4} \times 4\frac{3}{8}$ in. The text, in one column of 25 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernât, *Album*, pl. liv. 2 for some resemblance). There are numerous rough pictures in bright colours. Larger initials, stops, the frame surrounding the text &c. are gilt; other initials, stops, the letters ϕ , ψ , ϵ are in red. Opening lines of sections &c. are in red and yellow.

[SIR CH. A. MURRAY.]

The four Gospels with an Arabic translation, preceded by tables of the Ammonian sections and canons. Described by Horner as S=Gregory no. 13; the Arabic in Rieu's *Supplement* as no. 10.

Matthew begins fol. 11, Mark fol. 132, Luke fol. 202, John fol. 323. On fol. 410*b* is the signature of Peter, the 109th patriarch, to whose "cell" the book belonged, and the date A.M. 1532=A.D. 1816.

739.

Or. 4928.—Papyrus; a number of very small frags.; the largest about $4\frac{3}{4} \times 3$ in. The script, in one column of ? lines, is written

in a square hand similar to those of the earlier parchment MSS. (*cf.* Hyvernat, *Album*, pl. xl. 1 for a general resemblance). One fragt. shows part of a quire-ornament and the words $\mu\alpha\iota\ \mu\mu\mu$. Lord Crawford's collection contains other small fragts. from the same MS., apparently the only extant papyrus MS. in uncials in this dialect.

[GRENFELL.]

The Gospels. One fragt. shows S. Matthew xxi: 9.

Ⲅⲁⲛⲛⲁ ⲛ
ⲛⲧⲧ ⲛⲭⲟ ⲛ
Ⲅⲟⲥⲁⲛⲛⲁ
ⲛ
ⲛⲟⲥⲁ

another has S. John x. 21, 22; 34, 35.

Recto.

ⲛⲭⲟ ⲛⲛⲟ
ⲛⲛⲟ ⲛⲟⲧⲟ
ⲛⲛⲟⲛ ⲛ
ⲛⲁⲁ ⲛⲁⲛⲛ
ⲛⲧⲧⲁⲛⲛⲁⲧ
ⲛⲧⲫⲣⲟⲧⲁ
ⲛⲛⲟ ⲛⲉⲛⲛ
ⲛⲉⲟⲥⲟⲛ

Verso.

Ⲅⲉⲛⲛⲟ
ⲛⲁ ⲁⲛⲟⲕ ⲁ
ⲛⲧⲧ
ⲛⲟⲥ ⲛⲛⲛⲭⲟ
ⲛⲧⲛⲟⲛ ⲛⲁⲫ
ⲛⲛⲧⲁ ⲛⲧⲫⲁ
ⲛⲟⲧ ⲛⲟⲧⲧ
ⲛⲟⲥ

One of Lord Crawford's fragts. has S. Matthew xxi. 14, 23, 24.

740.

Add. 14740A, fol. 9.—Parchment; a fragt.; $12\frac{1}{2} \times 9\frac{1}{4}$ in. The text, in one column, is written in a regular, rather thin hand (*cf.* Hyvernat, *Album*, pll. xviii bottom or xxiii, except for μ). The lines are alternately in black and red. Probably belonged to the MS. of the Curzon *Catena*¹ (*ed.* Lagarde, *Catenae* §c. 1886).

¹ *Cf.* Horner's *Gospels* I. xxxvii ff.

Probably from Nitria.

S. Matthew, table of κεφάλαια for. The *verso* as now bound should be the *recto*. The titles can be checked by those found throughout the text of S. Matthew as published; and with these they seem to correspond about as closely as do the tables for SS. Mark and Luke with their texts.

741.

Add. 14740A, foll. 31—35.—Paper; 5 fragmentary leaves, paged (on *versos*, the alternate numbers only) $\overline{\text{ii}}$ — $\overline{\text{iv}}$; full size $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in one column of 21 lines, is written in a good hand (*cf.* Hyvernat, *Album*, pl. 1, especially for α , μ , τ , ψ). Smaller initials, headlines, stops &c., the letters τ , ψ , ς (not ϕ) are coloured red; larger initials and quire-ornaments red, yellow and green.

S. Matthew ii. 8—16; 16—iii. 4; 4—14; 15—iv. 9; iv. 10—21. Described by Horner, *Gospels* I. cxxv. The Eusebian canons are called قانون in the margins, the Ammonian sections سفر .

742.

Or. 1241(4).—Paper; 19 foll., paged $\overline{\text{x}}$, $\overline{\text{xv}}$, $\overline{\text{xx}}$ — $\overline{\text{xxv}}$, $\overline{\text{xxix}}$ — $\overline{\text{xxx}}$, $\overline{\text{xxxiv}}$ — $\overline{\text{xxxv}}$, $\overline{\text{xxxix}}$ — $\overline{\text{xxxv}}$, $\overline{\text{xxxix}}$, the numbers (alternate only) being on the *verso*; $9\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in one column of 26—29 lines, is written in a rather small hand (*cf.* Hyvernat, *Album*, pl. lv. 1). Initials, stops, the usual letters are in red on foll. 1, 2; the rest has rarely any colour.

From Nitria.

[G. CHESTER.]

S. Matthew v. 36—vi. 14, S. John ix. 16—xi. 50, xii. 20—xv. 14, xviii. 31—xix. 2. Described by Horner, *Gospels* I. cxxiii.

No. 756 is a leaf of the same MS.

743.

Add. 14,740A, foll. 38, 39.—Paper; two complete leaves, the last of quire $\bar{\alpha}$ and first of $\bar{\theta}$, paged (on *versos*) $\bar{\pi}$, $\bar{\pi}\bar{\alpha}$; $11\frac{1}{8} \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liii. 2 for the type). Headlines only are coloured red. The quire-ornaments are accompanied by $\bar{\pi}\bar{\tau}$ $\bar{\chi}\bar{\tau}$, $\bar{\kappa}\bar{\epsilon}$ $\bar{\omicron}\bar{\omicron}\bar{\epsilon}$.

S. Matthew x. 17—31.

744.

Add. 14,740A, fol. 40.—Paper; a leaf, 1st of quire $\bar{\epsilon}$, paged ? $11 \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2 for a better example of the type). Initials, stops &c., the letters ϕ , ψ are in red.

S. Matthew xii. 33—39.

745.

Or. 1241(5).—Paper; a single leaf, paged (on *verso*) $\bar{\rho}\bar{\alpha}\bar{\lambda}$; $10 \times 6\frac{3}{4}$ in. The text, in one column, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Initials, stops and (presumably) the letters ϕ , ψ are in red; so too the alternate lines of the *verso*.

From Nitria. [G. CHESTER.]

S. Matthew xxviii. 19 $\epsilon\omicron\omicron\tau\alpha\varsigma$ to end. On the *verso*, in large, ornamental uncials, is $\epsilon\tau\alpha\rho\tau\epsilon\mu\omicron\upsilon\omicron\iota\omicron\upsilon\chi\omicron\iota\omicron\varsigma\ \kappa\alpha\tau\alpha\ \mu\alpha\tau\theta\acute{\iota}\omicron\iota\omicron\upsilon\omicron\iota\omicron\varsigma\ \epsilon\iota\ \epsilon\iota\rho\eta\mu\eta\iota\ \tau\omicron\tau\ \kappa\iota\rho\iota\varsigma\ \lambda\eta\mu\eta\iota\ \kappa\epsilon\phi\alpha\lambda\acute{\iota}\omicron\iota\omicron\upsilon\ \bar{\pi}\bar{\alpha}\ \sigma\tau\iota\chi\iota\omicron\varsigma\ \bar{\epsilon}\bar{\tau}\ \lambda\eta\mu\eta\iota$. These numbers of *κεφάλαια* and *στίχοι* do not, it seems, agree with those in any other MS.

746.

Or. 1241(6).—Paper; a single leaf, paged (on *verso*) $\bar{\rho}\bar{\pi}$; $12\frac{1}{2} \times 9\frac{7}{8}$ in. The text, in one

column of 26 lines, is written in rather thick characters (*cf.* Hyvernat, *Album*, pll. i. liv. 1). Smaller initials, stops &c., the letters ϕ , ψ are coloured red; larger initials and scrolls red and yellow.

From Nitria. [G. CHESTER.]

S. Mark vii. 36—viii. 17. The Ammonian sections and the Greek chapters ($\bar{\kappa}\bar{\alpha}$ =viii. 11, $\bar{\kappa}\bar{\beta}$ =viii. 13 *sic*) are marked.

Described by Horner, *Gospels* I. cxxiv.

747.

Add. 14,740A, foll. 36, 37.—Paper; a leaf and half a leaf, the latter in 2 frags.; the former paged $\bar{\rho}\bar{\pi}\bar{\alpha}$ on both sides, as the first, the latter $\bar{\rho}\bar{\pi}$ (on *verso*) as the last of quire $\bar{\theta}$; now $13\frac{1}{2} \times 10$ in. The text, in one column of about 25 lines, is written in a good, rather large hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, headlines, stops &c., the letters ϕ , ψ are in red; larger initials and quire-ornaments in red and yellow. The margins are covered with scribbling, trials of the pen in Coptic and Arabic and rough geometrical ornaments.

S. Mark xiv. 47—49, 51—56, 58—61, S. Luke i. 15—17, 20—22.

748.

Add. 14,740A, fol. 41.—Paper; a leaf, the last of quire $\bar{\kappa}\bar{\beta}$, paged (on *verso*) ? . The text, in one column of 21 lines, is written in a fairly even hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liv. 2). Initials, stops &c., the letters [ϕ ,] ψ are coloured on *recto* red; not on *verso*.

S. Mark xvi. 9—18.

749.

Add. 14,740A, foll. 42, 43.—Paper; 2 fragmentary leaves, fol. 1 the 1st of quire A, paged (on *versos*) $\overline{\text{CK}}$, $\overline{\text{HK}}$ (*sic*); $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column of about 15 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. li. 1, lv. 2). Initials, stops &c., the letters ϕ , η , ζ are coloured red.

S. Luke iii. 19—25, iii. 37—iv. 5. The sections and canons are marked.

750.

Add. 14,740A, fol. 5.—Parchment; two frags.; the larger 6×8 in. The text, in one column, is written in a square hand (*cf.* Hyvernât, *Album*, pl. xxxii). Initials and stops are coloured red.

S. Luko viii. 2—7, 8—10, 13—18. Described by Horner, *Gospels* I. cxxv.

751.

Or. 1242(4).—Paper; a single leaf, paged (on verso) $\overline{\text{pmm}}$; $5\frac{1}{4} \times 4$ in. The text, in one column of 18 lines with Arabic opposito it, is written in a small hand (cf. Hyvernat, *Album*, pll. i or liii. 2). Initials, stops and the usual letters are in red.

From Nitria.

[G. CHESTER.]

S. Luke xxiii. 29—33, with an Arabic translation. But the text differs widely from the received nor do Horner's variants show any like it. The paging shows that it is not from a copy of all four Gospels.

29. γ ημιν σ ειση σ τ ϵ χ σ ται η δε λ ημερ σ ς
 σ τερηακαρι σ ν μ ηδε ι μ ηδ σ ρην μ η σ τε-
 μ νητορ ϵ ν σ κ ι σ ταδ μ η τ ιν ϵ ς σ ταδ μ η τ υλ α ν ϵ
 σ ταδ μ η τ ορ α λ μ ην 30. ϵ ρ σ τ χ ος μ η τ ω σ τ
 ϵ ρ σ τ χ ει ϵ χ σ ο τ μ η ι μ ηκαλ μ φο γ η α μ η τ -

ՀԱՅՈՐ 31. ԻՃԵՄԲԱԼ ԱՂԱԿ ԱՍԽԵ ՅՒԱԿ ԽԵ
ՕՂԻՑ ԵՐՈՂԱԿ ԱՓԻ ԵՂՅՈՐԱՐՈՐ [32 omitted.]

33. զօտան Ետաւեղ Եսկրանոն Ետօշուո՛րէ
Երօղ խեղճօղաթօճ Լ՛էտօղ ունոյ Ի՛նչ ուր
Լ՛էտօղ Եղբաւ.

752.

Or. 426.—Paper; a bound volume; foll. 146, paged; $9\frac{3}{4} \times 6\frac{1}{2}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernât, *Album*, pl. 1). First lines and a few quire-ornaments are in red.

[TATTAM.]

S. John, from i. 23, with an Arabic translation. The book contained nothing before this, fol. 1 being p. 7. Fully described by Horner as T = Gregory no. 7.

The gospel is followed (fol. 139 ff.) by liturgical matter.

753.

Or. 3367(3) (partly formerly Or. 3579).— Parchment; foll. 11, several complete, paged (on *versos*, the alternate numbers only) $\overline{\text{pvi}}$, $\overline{\text{pqa}}$, $\overline{\text{pqs}}$, $\overline{\text{pqu}}$, $\overline{\text{c}}$, $\overline{\text{cb}}$, $\overline{\text{ca}}$, —, —, $\overline{\text{civ}}$, $\overline{\text{cvi}}$ (*r.* and *v.* of same fol.), —, —; $4\frac{1}{4} \times 5\frac{1}{4}$ in. The text, in one column of 13 or 14 lines, is written in a fine, even hand (*cf.* Hyvernat, *Album*, pl. xviii bottom, though in many points it is even more like the Sa'id. hands of Zoega's 6th class). Φ has the line above it. On several pp. the text has been re-inked. Head-lines (sometimes 3 together), paging &c. are in red. There are interesting illuminations in the margins.

From Ahinim. [H. WALLIS and BUDGE.]

S. John xii. 34—40, xvi. 6—xvii. 24, xviii. 11—17, xx. 25—31. Described by Horner,

Gospels I. cxxiv. On fol. 10a, the 1st of quire i, is ["Jesus Christ have?] mercy on the humble (ἐλάχιστος) Makari[us], the deacon," who was presumably the scribe.

The illuminations¹ are; fol. 6b, for xvii. 1, a beardless figure with cruciform halo, head bent far back and right hand in gesture of blessing and above, in sky, a half halo; fol. 10a, for xviii. 11 or 15, a beardless figure with cruciform halo and right hand raised stands beside a bearded, seated figure also with hand raised; fol. 11b (imperfect), for xx. 26, two standing, haloed figures. Of these the 1st is probably Christ, the 2nd ? Christ and Peter, the 3rd ? Christ and Thomas. The colours are red, yellow and green.

754.

Or. 5639.—Paper; a single leaf; $8 \times 6\frac{3}{8}$ in. The text, in one column of about 16 lines, is written in an uneven hand (*cf.* Hyvernat, *Album*, pl. lii. 1). Initials, stops, the letters ϕ, ϑ, ζ are in red.

From Nitria.

[MIDDLEMAN.]

S. John xxi. 1 [ϸϸΑΗ]ΛΑΜΥΕΟΟΕ — 7 ϶ΑΡΩ-
ΤΗΗ. Apparently from a Lectionary, since an ornament after the text shows the end of a section.

755.

Or. 1241(7).—Paper; a single leaf, the last of quire ϰϰ, paged (on *verso*) ϸϸ; $13\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in one column of 26 lines, is written in a bold hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, stops &c., the

letters ϕ, ϑ are in red; larger initials, scrolls, quire-ornaments in red, green and yellow.

From Nitria.

[G. CHESTER.]

S. John xix. 11—23. Described by Horner, *Gospels* I. cxxiv.

756.

Add. 14,740A, fol. 44.—Paper; a leaf, paged (on *verso*) ΔΡΚΛ; $10\frac{1}{2} \times 7$ in. This is a leaf from the same MS. as no. 742.

From Nitria.

S. John xix. 39—xx. 12. The canons and sections are marked.

757.

Or. 1240a.—Paper; an imperfect leaf; complete size $14 \times 10\frac{1}{2}$ in. The text is in 5 columns, the Coptic being in 51 lines of a small, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, stops, the letters ϕ, ϑ, ζ are in red. The Syriac is in a fully cursive, western hand; in the Ethiopic *m* and *ain* are angular.

From Dair al-Baramûs, Nitria.

[G. CHESTER.]

S. John's Gospel i. 31—45 in Ethiopic, Syriac, Coptic, Arabic (Karshuni) and Armenian, the Arabic and Syriac changing places on the *verso*.¹

There is nothing remarkable in the Coptic text. Of the Ethiopic scarcely a complete word is legible, but it appears to correspond to Platt's text. The Armenian too is scarcely

¹ The style seems not oriental like that of Hyvernat pl. xlviii. All figures are booted, it appears.

¹ Similar polyglott MSS. of the Gospels are in Oxford (*v.* Horner, *Gospels* I. cxxvi), of the Pauline Epp. in the Ambrosian and of the Psalter in the Barberini Libraries (*v.* Revillout, *Rapport sur une mission &c.* 1878, p. 6).

visible. Mr. A. G. Ellis holds it to have corresponded to the ordinary printed version. The Arabic is simply a version of the Coptic; the Syriac is the Peshitta. In the last two only there is at ver. 35 the rubric الأحد الأول بسم ص في ص بسم ص للعطاس القداس "The first Sunday after the Baptism; the Anaphora, 3rd (lesson)"¹ and at ver. 44 a similar rubric—the Syriac being written in full—for the 4th lesson. Short sections also are marked in the Syriac apparently at verses 32, 33, 34, 38, 42, 43 and the synoptic correspondents are indicated in the lower margin.

758.

Or. 424.—Paper; a bound volume; foll. 217, paged (on *versos*) Α—CIX; $10 \times 7\frac{1}{2}$ in. (foll. 1—90 are smaller, having been cut). The text, in one column of 33 lines with Arabic opposite it, is written by the scribe of no. 736 *above* and has similar ornamentation and also yellow spaces at the principal divisions of the book, doubtless in imitation of more costly illuminations.

[TATTAM.]

S. Paul's Epistles, the Catholic Epistles and the Acts with Arabic translations. To be described by Horner as A₁ = Gregory no. 4. It is the MS *l* of Lagarde.

Romans begins on fol 3a, 1 Cor. 26a, 2 Cor. 49b, Gal. 64b, Ephes. 72a, Phil. 80a, Col. 85b, 1 Thess. 92a, 2 Thess. 97a, Hebr. 99b, 1 Tim. 117a, 2 Tim. 123a, Tit. 127a, Philem. 129b, Ja. 133a, 1 Pet. 139a, 2 Pet. 145b, 1 Jo. 149b, 2 Jo. 155b, 3 Jo. 156b, Ju. 157a, Act. 159a.

On fol. 130b is an Arabic note by the scribe of the MS.; this (copy of the) Epistles was

¹ These divisions correspond to those in the London edit. of the Peshitta N.T., 1816, and do not indicate that the fragt. is from a Lectionary.

written from a MS. declaring itself to be a copy of one in the hand of John bp. of Samanūd, known as As-Samanūdī; while the MS. whence that was copied was in the hand of the Patriarch Gabriel, then a simple priest. It was provided for by Abū Shākir b. as-Sannī al-Rāhib b. al-Muhaddib, called also b. al-Rīšah,¹ and was completed in A.M. 966 = A.D. 1250. The present MS. was completed by Yūnus called Abū Sa'īd b. Said ad-Dār b. Abū 'l-Faḍl, on the 9th Babeh, A.M. 1024 = A.D. 1308.

On fol. 217b is a similar note in the same hand; this (copy of the) Acts was made from a MS. copied from one in the hand of Jurjah b. Saksik, the well-known (المشهور) scribe, and was itself written by "the poor monk," Gabriel,² being provided for by "the above-named shaikh" (*i.e.* Abū Shākir) and completed in A.M. 966 = A.D. 1250. The present MS. was completed by the above Abū Sa'īd, 15 days later than the earlier part of the same (24th Babeh).

759.

Or. 1318.—Paper; a bound volume; foll. 294, paged (on *versos*) [KA]—TKI;³ $10\frac{1}{2} \times 7$ in. The text, in one column of 21 lines with

¹ Which copy was that written in 1250 for Abū Shākir? If, as is likely, that by Gabriel, then the latter must be the 79th Patriarch, 1268—1271. But if that by As-Samanūdī (presumably the well-known grammarian whose date is still uncertain), Gabriel would be either the 70th or the 57th Patriarch. Abū Shākir, the author of the *Chronicle*, is named as here by Abū 'l-Barakāt (*v.* Paris Arab. Cat. no. 203 also Dillmann's Brit. Mus. Ethiop. Cat. no. 36).

² The epithets seem strange in a quotation, especially if this be the same Gabriel who afterwards became Patriarch. MS. Curzon 125 (13) is stated, p. 164, to be a copy of this Gabriel's text.

³ On *rectos* the foll. have another pagination in cursive figures, differing but slightly from that on the *versos*.

Arabic opposite it, is written in a peculiar, somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for a plainer specimen of the type; *cf.* also lii. 1). The α and κ have a horizontal stroke across the top (*cf.* *ib.* pl. i). Initials, stops &c., the letters ϕ , ψ , ζ are in red; quire-ornaments and headings to each book in red, yellow and green.

[SIR CH. A. MURRAY.]

S. Paul's Epistles with an Arabic translation. To be described by Horner as H = Gregory no. 5. The Arabic is also described by Rieu, *Suppl.* no. 12.

Romans now begins at ch. v. 15. 1 Cor. begins on fol. 24*b*, 2 Cor. 100*b*, Gal. 139*b*, Eph. 158*b*, Phil. 179*a*, Col. 193*a*, 1 Thess. 206*b*, 2 Thess. 219*a*, 1 Tim. 226*a*, 2 Tim. 241*b*, Tit. 252*b*, Philem. 259*a*, Heb. 262*a* (to xiii. 21).

The MS. is dated, on fol. 261*b*, in Choiak A.M. 1132 = A.D. 1416.

At iv. 14 (fol. 271*a*) is a note that "this is the first prologue ابرلاغى read at the (consecration of) patriarchs and bishops.¹"

760.

Add. 14,740A, fol. 6.—Parchment; a leaf, ruled for alternate lines, the first of quire $\overline{\epsilon}$, paged $\overline{\eta\alpha}$, $\overline{\eta\beta}$; $14 \times 10\frac{1}{2}$ in. The text, in one column of 38 lines, is written in a square but somewhat uneven, crabbed hand (*cf.* Hyvernat, *Album*, pl. xli. 2 for a certain resemblance). Initials, stops, the quire-ornaments, scrolls, the letter ϕ are in red. In top margin are the words $\chi\omega\ \mu\mu\mu\ \overline{\epsilon}\beta\alpha\lambda$.

2 Corinthians iv. 2—v. 4.

¹ V. Tuki, *Euchol.* i. $\overline{\eta\alpha}$, $\overline{\rho\chi\eta}$.

761.

Add. 14,740A, fol. 7.—Parchment; an incomplete leaf; $11\frac{1}{2} \times 7\frac{1}{4}$ in. The text, in one column of more than 35 lines, is written in a small, square hand (*cf.* Hyvernat, *Album*, pl. xxii top). A head-line is in red.

Ephesians ii. 10—19, 21—iii. 11. In ver. 16 $\epsilon\tau\alpha\rho\sigma$ is written simply by Φ .

762.

Add. 14,740A, fol. 8.—Parchment; a fragt.; $7\frac{1}{2} \times 10$ in. The text is written probably by the scribe of no. 760.

Thessalonians iii. 3—6, 11—iv. 1.

763.

Or. 1242(5).—Paper; two leaves, fol. 1*a* paged $\overline{\eta\tau}$; $6\frac{3}{4} \times 5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Larger initials and scrolls are in red and yellow; the rest, with ϕ , ψ , ζ , in red.

From Nitria. [G. CHESTER.]

The Revelation ii. 5—8, 18—20 with an Arabic translation. The text is practically that of Tattam (1852). Variants of the Arabic from another copy (χ = نسخة) are occasionally added.

LECTIONARIES.

764.

Add. 5998.—Paper; a bound volume; foll. 249, paged (on *versos*) $\overline{\alpha}$ to $\overline{\epsilon\mu\epsilon}$; $11\frac{1}{8} \times 7\frac{3}{4}$ in. Many foll. have been renewed by a later hand. The text, in one column of 19 lines, is written in a regular, heavy hand (*cf.* Hyvernat, *Album*, pll. lvi. 3 or lv. 2). The later hand is similar though less regular. Titles,

initials, stops &c., the letters ϕ , ψ , ζ are in red; larger initials, ornaments at beginnings of sections red, green and yellow.

Lectionary or κατὰ μέρος قطارِس for the Sundays of Thoth to Mechir. The lessons appear to be identical with those in Yûsuf Ḥabashi's tables (v. no. 767). On fol. 241b are lessons for the occasional 5th Sunday if it fall within the first 6 months; τετταρικὴ ἡμαρτὴ ἡμερῶν ὑπερβορῆ ὑπομνή (cf. no. 765).

Phaophi begins on fol. 35, Athor fol. 70,
Choiak fol. 114, Tybi fol. 160, Mechir fol. 204.

On fol. 248a a verbose colophon in the original hand states that the MS. was written in A.M. 1256=A.D. 1540, at the expense of John of Taha الطحطاوي, and on fol. 247b (by the later hand) it is said to have been renovated at Dair Abû Maḡâr (presumably in Nitria) in A.M. 1252, which may perhaps be corrected to 1452=A.D. 1736.

765.

Add. 14,765.—Paper; a bound volume; foll. 139; $14\frac{1}{2} \times 9\frac{1}{4}$ in. There are many lacunae and the paging (on *versos*) is often not preserved; fol. 2*b* is $\overline{\text{c}\alpha}$ (cf. fol. 85) which probably shows that parts of an earlier vol. are bound with this, while 14*b* is $\overline{\text{iv}}$; fol. 135*b* is *can.* The text, in one column of 26 lines, is written in a large, regular hand (cf. Hyvernat, *Album*, pl. liii. 2). Titles, initials, stops &c., the letters ϕ , ψ , are in red; quire- and sectional-ornaments in red, green and yellow.

[PAYNE and FOSS.]

Lectionary or *κατὰ μέρος* containing now the lessons for the 3rd and 4th Sundays of Payni (foll. 1—6), the week-days of Mesore (foll. 7—64), the “Little Year” *النسي* (foll.

64—98), the Sundays of Mesore (fol. 98—129) and that, should it occur, of the “Little Year” (fol. 129). On fol. 138 is a part of the lessons for a 5th occasional Sunday in the first 6 months (= no. 764, fol. 241). The lessons appear to be identical with those in the tables of Yûsuf Ḥabashî (*v.* no. 767). The Gospel references are the Ammonian sections, those in the Epistles and Acts correspond to the red figures in no. 736.

On fol. 139*a* is the scribe's colophon stating that the MS. was written in A.M. 1095 = A.D. 1379, for the library (خزانة) of S. Mary's church in the Ḥârat ez-Zuwaitah in Cairo, to which it was presented by the priest of the church, Sa'd Ibrahîm, called Ibn al-Lakfi (اللكفي). The scribe's name appears to be given in clearly written Coptic; [ⲁⲛⲟⲕ]ⲡⲓⲛⲉⲕⲓ ⲛⲉⲗⲁⲧⲏ ⲙⲉⲗⲁⲧⲏ ⲛⲉⲩⲣⲟⲥ ⲛⲁ-
ⲧⲣⲱⲛ ⲫⲏ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ.

766.

Or. 1241(8).—Paper, parts of 3 leaves, paged (on *versos*, alternate numbers only) i, iv, ix; $8\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column of about 17 lines, is written in a small, irregular hand (*cf.* Hyvernat, *Album*, pl. i for a resemblance in some letters). Initials, head-lines, stops &c., the letters n, φ, q, b, z, or are coloured red.

From Nitria.

[G. CHESTER.]

Lectionary or Directory of lessons for Saturdays and Sundays, the text of the Psalms only being given while the other lessons are merely indicated by their section-numbers; *e.g.*

ΠΕΝΤΑΚΟΣΗΜΙΑ ΠΡΑΞΕΩΝ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΤΗΣ ΠΛΗΡΕΙΑΣ
 ΤΑ Α Β ΚΑΘΩΣ Α ΤΑ Β ΠΡΑΞΕΩΣ ΡΥ ΡΩ ΤΑΜΙΟΣ
 [ΚΥ] i.e. The 2nd Saturday in Thoth; 1 Tim.
 §§. 1, 2; S. James §§. 11, 12; Acts §§.

107—109; Ps. xxvii of which the text of verses 6 and 8 are given.

These lessons will be found in the table no. 736, f. 124.

767.

Add. 5996.—Paper; a bound volume; foll. 360, paged (on *versos*) $\bar{\tau}$ to $\bar{\tau}\bar{\zeta}\bar{\alpha}$. The text, in one column of 29 lines, is written in a large, even hand (*cf.* Hyvernat, *Album*, pl. i or liii. 1 for the type). Several foll. are restored by a much later hand.¹ Initials, head-lines, stops &c., the letters ϕ , ψ , ς are in red; scrolls, quire-ornaments &c. in red, green and yellow.

From Nitria.

Lectionary or *κατὰ μέρος* for week-days throughout the year, giving also the festivals and commemorations.

The sections are always doubly indicated; for the gospels they correspond (1) to the Coptic chapters generally as in Horner's edition, (2) to the Ammonian sections; for the Pauline and Catholic epistles and Acts, (1) to the black, (2) to the red numbers in no. 736.

Phaophi begins on fol. 52*a*, Athyr 76*b*, Choiak 137*b*, Tybi 161*b*, Mechir 228*a*, Pha-menoth 237*a*, Pharmouthi 251*a*, Pachon 271*a*, Payni 300*b*, Epiphi 318*b*, Mesore 342*a*, the Little Month 359*b*.

When compared with the published lists, the lections of this MS. are found usually to correspond with the كتاب دليل السنكسار القبطي

¹ A colophon, fol. 359*b*, names the restorer; Mukar-ram, pupil of Ibrahîm the scribe (ناسخ) in Hârat er-Rûm, who worked at the cost of Athanasius, bishop of Manûf, and the year; A.M. 1291=A.H. 1189. But these do not coincide; probably the latter (= A.D. 1775) is correct.

of the hegumenos Yûsuf Habashî (Cairo, 1894) which is that now in use in the patriarchal church at Cairo, while they differ in most cases from Lagarde's *Orientalia*, from Mai, *Vet. Script. Nov. Coll.* iv, no. xv (as regards the Gospels), and from Or. 425, foll. 124—118.

The book belonged to Dair Anba Bishoi in Nitria (*v.* foll. 1*b*, 360*b*).

768.

Or. 1321.—Paper; an incomplete volume but in oriental binding; foll. 104, paged (on *versos*) $\bar{\epsilon}\bar{\zeta}\bar{\alpha}$ — $\bar{\tau}\bar{\zeta}\bar{\varsigma}$. The text, in one column of 27 lines, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, quire-ornaments, stops &c., the letters ϕ , ψ are in red.

[SIR CH. A. MURRAY.]

Lectionary or *κατὰ μέρος* for week days, originally throughout the year (*cf.* the number of foll. in Add. 5996), but now only for the 27th Pharmouthi till the year's end, with the festivals and commemorations. These correspond with those in Add. 5996 except in some of the days on which the lessons proper to other dates are prescribed; in these the selections sometimes differ from those of the other MS. The initial and final words of each lesson are added in the margin in Arabic.

Fol. 97*b*, after the end of the "Little Year," are lessons for "the 5th Sunday, when it occurs in the 1st six months of the Coptic year,"¹ and (fol. 101) for "the 5th Sunday of the 2nd six months of the Coptic year." These lessons are (1) *Even.*, Ps. ix, Mt. xiv. 15; *Morn.*, Ps. xxx, Mk. vi. 35; *Synax.*,

هذا الفصول تقرا في الأحد الخامس إذا اتفق وقوعه في الستة شهور¹ الأولى من السنة القبطية. *Cf.* Add. 5998, foll. 241*b* ff.

1 Cor. xiv. 18, Ja. v. 1, Ac. xxiv. 1, Ps. xxx, Lu. ix. 12, (2) *Even.*, Ps. ix, Lu. xiv. 16; *Morn.*, Ps. xxx, Mt. xvi. 5; *Synax.*, Gal. i. 11, Ja. v. 9, Ac. xx. 6, Ps. xxx, Mk. viii. 10.

Fol. 104a, the scribe's colophon, stating that this 2nd part of the festivals of the Coptic year, together with (بمانيه من) the extra Sundays which necessarily occur in the year, was finished in Pachon A.M. 1063 = A.D. 1347. It was copied by order of the priest Mufaṣṣal, servant of the church of S. Michael at the Head of the Canal (براس الخليج), outside Cairo¹ (بظاهر مصر), and presented to that church.

769.

Add. 14,740B, foll. 6—26.—Paper; 20 leaves,² foll. 12—16 having the paging (on *versos*) ii—ix; 9½ × 6 in. The text, in one column of 19 or 20 lines, is written in a fairly even hand (cf. Hyvernat, *Album*, pl. liii, 1 or 2). Initials, head-lines, stops &c., the letters ϕ, ϣ, ϛ are in red; quire-ornaments in red and yellow.

From a Lectionary, partly at any rate for week-days in Thoth; foll. 6—16b give the lessons for the 1st and 2nd days (cf. Habashi's tables, p. 2) and foll. 24—26 for the 7th and 8th, though the latter differ from the lessons found elsewhere. The lessons on the inter-

vening foll. are f. 17, Ac. xv. 22—26, Ps. xcvi; f. 18, Mt. xix. 28 or Lu. xxii. 30, Ps. iii, Mt. xxv. 14—22; f. 19, Heb. xiii. 16—21; f. 20, Lu. xi. 45—51, Ps. civ; f. 21—23, Mt. xvii. 1—5, Heb. xi. 17—34 and those on foll. 24—26, Ac. xxviii. 19, 20, Ps. cxviii. 46, Joh. x. 1—16, "The 8th Day"—Ps. civ, Lu. xi. 45.

770.

Or. 1241(9).—Paper; 2 leaves, paged (on *versos*) τα, the 1st of quire αα, and τπ; 10 × 7 in. The text, in one column of 19 or 20 lines, is written in a rather uneven hand (cf. Hyvernat, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters ϕ, ϣ are in red; larger initials and quire-ornaments in red and yellow.

From Nitria.

[G. CHESTER.]

From a lectionary for the days of the year. Preserved are parts of the lessons for the 22nd and 23rd Mesore (cf. Lagarde, *Orientalia* 36).

771.

Or. 1241(10).—Paper; 19 leaves, paged (on *versos*, alternate numbers only) ciθ, the 1st of quire ιλ, —cas; [cui]—cna; [coa], cob; [cor], con; ?, ?; [cqr], cqa; 11 × 7½ in. The text, in one column of 24 lines, is written in a rather heavy hand (cf. Hyvernat, *Album*, pl. l. for u and r). Initials, head-lines, stops &c., the letters ϕ, ϣ, ϛ are in red; scrolls and frames at head of chief sections, red and yellow.

From Nitria.

[G. CHESTER.]

From a Lectionary for week-days and Sundays in Lent. Preserved are consecutive parts of the lessons for Thursday and Friday of the 5th week, the 5th Saturday of the 40

¹ This church is mentioned in similar notes in the Curzon MS. of Encomiums on S. Michael, ed. Budge, p. xi (A.D. 1209) and in the Gospels Paris no. 59 (A.D. 1229, v. Horner f. xciii). The list of churches appended to the *scalae* also contains it (v. Amélineau, *Géogr.* 577). It seems likely to be the church formerly in the Hamra quarter, and stated by Abū Ṣāliḥ, f. 37b (ed. Evetts and Butler, cf. p. 122) to have been the patriarchal 'cell' from A.D. 1131. The Curzon Lectionary for Sundays in Lent was presented as late as A.D. 1743 to the Church of M. 'to the south of Old Cairo' قنلى مصر القديمة.

² Foll. 14 and 23 are parts of one leaf.

Friday ("Great Friday"), the morning of that day, the services at dawn سحر, in the morning and at the σύναξις قداس on the "Saturday of Joy" and for the dawn of Easter Day. The lesson on foll. 1, 3, 4¹ from Joh. xvii. 9—26 ends the 1st hour of Good Friday eve. The lessons correspond to those in Yūsuf Ḥabashī's tables (v. no. 767), p. ٥٢, ٥٣. They include, besides the N. Test., many passages from the Pentateuch and Prophets and some from Job and Proverbs (foll. 56a, 39a, 139b). The same lessons in Arabic are in MS. Arund. Or. 12, fol. 74 ff.

Good Friday eve (ليلة), 3rd hour begins fol. 4b, 6th hour 9a, 9th hour 14b, 11th hour 21b. Good Friday morning (بكر) begins fol. 31b, 3rd hour 50b, 6th hour 64b, 9th hour 78b, 11th hour 85b, 12th hour 93b. Saturday of Joy, dawn (سحر) begins fol. 103b, morning (بكر) 104b, 3rd hour 112b, 6th hour 114b, σύναξις (قداس) 119b. Easter Sunday, dawn, begins fol. 144b. At the end of the morning lessons for Good Friday (fol. 50a) is this rubric; "Thereafter is begun the preparation (sic تحبير) of the picture (εικὼν) of the noble cross. It is placed on a high pedestal (دكة); before it the pure gospel(s), the crosses (الصلبان) and candles and the Cherubim and Seraphim² and a rose or, when not obtainable, smelling herbs and scented flowers (الرياحين والزهور الذكية). The church is decorated with silken veils (الستور الحريري) and censers (مجامر) and when the 3rd hour arrives, its liturgy (ملائكة) is begun in the prescribed course."³

¹ Fol. 2 (p. 1A) is out of place and its *recto* should be *verso*.

² The former carried as here in Tuki, *Eucholog.* i. ٦ (Consecration of oil).

³ This rubric in less detail, on p. ١١ of كتاب ترتيب جمعة يالام ed. Yūsuf Ḥabashī, Cairo, A.M. 1614 = A.D. 1898. MS. Curzon 138 (26) is the same as this printed text. The Sa'id. version of the rubric is in Erman's *Bruchstücke* (*Göttinger Nachr.* 1880) p. 4. Cf. also Vansleb, *Histoire* 153.

Fol. 70a. After the lessons from the Prophets a rubric directs that, after reading 'Thine is the power . . .,' the censers shall be kindled, the clergy uncover their heads and cense one another (يشاركوا بعضهم البعض في رفع البخور) and the εἰκὼν of the cross, while the deacons sing "This golden incense" to the tune (لحن) of 'The Virgin.'¹

Fol. 103b. The dawn of Saturday begins with a rubric directing that, after Ps. 150 has been sung, the senior priest or deacon shall say the Halleluiah to the tune called "This day," the others responding. Thereafter, Ps. 151.²

Fol. 104b. The morning of Saturday. Incense and the usual ritual as in the كذاب الترتيب till the procession (دورة) of the gospel and εἰκόνες (القون) is ended. Then one of the deacons mounts the ambon (انبل) and reads the lesson following.³

Fol. 116a. The 6th hour of Saturday. After the Gospel, clergy and people shall gather in church and the Apocalypse shall be read,⁴ as directed in the كذاب ترتيب البسنة.

Foll. 119a, 126b, 129a have other rubrics.⁵ Several tones and melodies are named in which the lessons are to be recited; fol. 109a for a Psalm ادريبي⁶ and 110a فرح سنوي دمع, 110b for a hymn لحن الفرح, 119b for the Epistle لحن التجنيز and 120b سنوي دمع, 124a for a Psalm لحن الحزن and 124b فرح سنوي, 124b for the Gospel طريق التجنيز and 125a لحن الفرح.

¹ This rubric, with differences, in Ḥabashī, l.c.

² Cf. Ḥabashī p. ٨٥. Arund. Or. 12, f. 112 has a different rubric.

³ Cf. Ḥabashī p. ١٢.

⁴ Ḥabashī p. ١٠٢ directs that this lesson shall be controlled from a second copy of the text.

⁵ Ḥabashī pp. ١٠٥, ١٠٨.

⁶ Recurs in Ḥabashī p. ١١. A local name (ادريبي)? It is there contrasted with سنوي which elsewhere (Curzon 138) seems = ḥxos, e.g. سنوي واطس. Possibly this too is local; cf. لب الباب الاسنوي (Suyutī p. 10).

The short incidental homilies¹ are (1) fol. 42a by Chrysostom, *beg.* "What can we say, beloved brethren, as to the treachery of Judas, he who sold the Lord? For he said, (Mat. xxvi. 14, 15) . . ."; (2) fol. 88a by Athanasius, *beg.* "For thus it is written in the Scriptures, If our souls are restrained (or girt about) by the law of God, the powers of darkness cannot overcome us; but if we depart from God, they do seize upon us . . .," and (3) fol. 106b by Athanasius, *beg.* "The time of the Feast has returned, my beloved brethren, which is with us always who joy in the Lord," quoting Nah. i. 15.

775.

Or. 1242(6).—Paper; parts of 3 leaves; a complete leaf, about $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text is in 3 columns: Coptic, Greek and Arabic. The Coptic is written in some 27 lines of an even, rather small hand (*cf.* Hyvernat, *Album*, pl. 1 for α , τ , while λ has the almost Sa'idic form of *ib.* xxix, xl). Initials are in red or red and green, head-lines &c., in red. The Greek is in sloping characters by another scribe (*cf.* the ink), while the Arabic is apparently by the scribe of the Coptic.

From Dair Anba Bishai, Nitria.

[G. CHESTER.]

From a service-book with lessons in Coptic, Greek and Arabic; probably for Holy Week, since the passages on the largest fragt. (Dan. vii. 13—15,² Ps. xxiv. 1—3, Mat. xxiv. 3, 4)

¹ I have failed to identify any of them. They have the appearance of patchwork. The 1st of Athanasius quotes or refers to Rom. xi. 33; the 2nd is clearly from a Festal Epistle, but none extant begins thus. Their Arabic versions are on foll. 89, 107, 119 of Arund. Or. 12.

² The text of Daniel agrees generally with Bardelli's *E*, which is likewise from a Service-book for Holy Week.

are appointed for the 6th hour on Tuesday of that week (*v.* Yûsuf Ḥabashî's tables, p. 6.). The 2nd fragt. has Is. xlii. 6, 7 and lx. 7, while the 3rd has Mat. xxviii. 16—18 and Ps. lxvii. 1 the latter preceded by the rubric $\sigma\tau\omicron\varsigma\ \mu\eta\omicron\iota\ \sigma\tau\omicron\omega\varsigma\tau\ \mu\eta\iota\epsilon\tau\alpha\tau\epsilon\mu\omicron\iota\ \varsigma\ \sigma\tau\alpha\delta\text{-}\mu\alpha\chi\omicron\varsigma\ \lambda\alpha\lambda\lambda\ \chi\omicron\iota\ \mu\alpha\iota\mu\tau\iota\chi\omicron\iota\ \sigma\tau\omicron\varsigma\ \mu\epsilon\mu\epsilon\mu\alpha\text{-}\mu\iota\sigma\iota\ \omega\varsigma\ \mu\eta\iota\tau\alpha\mu\iota\ \overline{\zeta\chi}$, the Greek of which is $\kappa\alpha\iota\ \sigma\upsilon\ \mu\eta\ \phi\iota\lambda\eta\ \kappa\alpha\iota\ \eta\varsigma\ \tau\omicron\upsilon\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\omicron\upsilon\ \sigma^{\delta}\ \epsilon\nu^{\tau}\ \pi\omicron^{\tau}1$ $\alpha\lambda\lambda\alpha\ \lambda\epsilon\gamma\epsilon\iota\tau\omicron\ \epsilon\upsilon\chi\alpha\iota\varsigma\ \kappa\alpha\iota\ \pi\acute{\rho}\epsilon\sigma\beta\epsilon\iota\alpha\iota\varsigma\ \kappa\alpha\iota\ \mu\epsilon\tau\alpha\ \tau\omicron\upsilon\ \sigma\upsilon\nu\alpha\gamma\ \lambda\acute{\epsilon}\tau\omicron\ \psi\alpha\lambda^{\mu}$. Of the Arabic only ليس يقبل للاتجيل remains.²

776.

Or. 5453(1). — Paper; thirteen leaves, paged (on *versos*) $\overline{\lambda\beta}$ — $\overline{\lambda\delta}$; $\overline{\mu\alpha}$, $\overline{\mu\beta}$; $\overline{\mu\gamma}$, $\overline{\mu\delta}$; $\overline{\nu}$; $10\frac{1}{8} \times 6\frac{3}{4}$ in. The text, in one column of about 20 lines, is written in a heavy, rather uneven hand (*cf.* Hyvernat, *Album*, pl. i for the type). Initials, head-lines, stops &c., the letters ϕ , ψ are in red; scrolls and quire-ornaments in red and yellow.

[HORNER.]

From a Lectionary apparently for Easter week³ and the month Pharmouthi.⁴ The lessons preserved are for the 6th day of the feast (سادس العيد), Lu. xx. ?—47, Ps. civ. 1—3, Lu. xx. 27—38, Ephes. iv. 20—30, 1 Pet. iv. 6—10, Ac. xiii. 32—37, Ps. cvi. 1, 2, Joh. v. 20—25; for the 7th day, Ps. vi. 4, 5, Joh., Ps. and Joh. all as for 2nd day, Col. i. 12—20, 1 Joh. ii. 1—?, Ac. ?—iv. 4, Ps. cxviii. 73, 173, Joh. xx. 24—31; [*lacuna*

¹ Ποτήριον.

² In Or. 5653, f. 133 (Arab. Lectionary) a rubric for the Thursday forbids the kissing of the cross and the $\delta\sigma\tau\alpha\sigma\mu\omicron\varsigma$ that day, "because of the kiss of Judas."

³ Called الجمعة الفرح, Or. 425, f. 118.

⁴ Add. 5996, f. 251 observes of this month هذا الشهر في ضمن الصوم والخمسين المقدسة.

of 5 foll.] for the 5th Pharmonthi Rom. vii. 2—5, Ja. v. 12—15, Ac. iv. 32—35, Ps. lxxvii. 18, 19, Lu. ix. 7—11. These do not correspond exactly either to Yūsuf Ḥabashi's tables or to those in Or. 425.

777.

Or. 1241(12).—Paper; 8 leaves, paged (on *versos*) [a]—ii; $12\frac{1}{4} \times 8\frac{3}{4}$ in. The text, in one column of 22 lines, is written in a heavy, regular hand (*cf.* Hyvernât, *Album*, pl. xlvii. 2 for some resemblance). Smaller initials, stops &c., head-lines, the letters ϕ , ψ , τ are in red; larger initials in red and yellow. An elaborate cross on fol. 1b, with $\overline{\text{rr}}$ $\overline{\text{xx}}$ $\alpha\phi\rho\phi$, is in red, yellow and green; so too the plaited ornament and scroll on fol. 2a.

From Nitria. [G. CHESTER.]

Lectionary for Sundays (only?) in Pentecost. Preserved are part of the lessons for "New Sunday, the 8th (day) of the feast of the Resurrection" ⲕⲉⲣⲓⲁⲕⲏ ⲛⲑⲟⲣⲓ ⲡ̅ⲱⲛⲁⲩⲓⲧⲁⲕⲓⲥ ⲉⲓⲃⲓⲙⲁⲗⲓⲙⲁⲩⲓⲥ. تلمن عيد القيامة. The lessons are those given in Lagarde, *Orientalia* 8 for the 1st Sunday in the Fifty days.

778.

Add. 14,740A, foll. 45—81.—Paper; mostly fragmentary; paging lost; quire \bar{r} begins fol. 55a, \bar{u} 63a, \bar{o} 73a; a complete fol. $11\frac{1}{2} \times 9$ in. The text, in one column of about 23 lines, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pll. lii. 1, liv. 1, though ours is a better hand than either). Head-lines, initials, stops &c., the letters ϕ , ρ , τ are coloured bright red; a few initials red and yellow.

Parts of a Lectionary for week-days in
Pentecost الخمسين from Wednesday of the

3rd to Friday of the 4th week.¹ They correspond generally to those in Yûsuf Ḥabashi's tables, p. ٥٣, the greatest divergence being in the evening and morning gospels.

779.

Or. 5453 (2), (3).—Paper; 2 leaves from different MSS.; respectively $10\frac{3}{4} \times 7\frac{3}{4}$ and 10×7 in. Text in one column.

[HORNER.]

From Lectionaries.

2. Ac. x. ?—43; 18th Thoth, the 2nd (day)
of the Cross, 1 Pet. i. 2—?.

3. Eph. i. ? —23, 1 Pet. iii. 18—?.

780.

Or. 1241(13).—Paper; two not consecutive leaves, paged (on *versos*) $\overline{q}x$, $\overline{q}r$; $10 \times 6\frac{7}{8}$ in. The text, in one column of 20 lines, is written in a fairly even hand (*cf.* Hyvernât, *Album*, pl. liii. 1). Initials, head-lines, stops &c., the letters ϕ , ψ , are in red.

From Nitria. [G. CHESTER.]

From a Lectionary, giving: fol. 1 Ac. xxii. 17—24; fol. 2 Mk. xiii. 35—37, Ps. cxviii. 89, 90, 94, Mat. v. 17—20.

781.

Or. 1241(14).—Paper: 2 leaves, paged (on *versos*) $\overline{\text{ϥου}}$, $\overline{\text{χϥϥ}}$ (the 1st of quire $\overline{\text{αϥ}}$); $9 \times 5\frac{1}{2}$ in. The text, in one column of 19 lines, is written in an even hand (*cf.* Hyvernat, *Album*,

¹ In the titles $\text{†}\eta\pi\rho\alpha\sigma\kappa\epsilon\nu\eta$ (a corrupt word, must = $\pi\rho\alpha\sigma\kappa\iota\nu\eta$) always corresponds to الجمعة "the week"; e.g. f. 76 cor d [u] $\text{†}\eta\pi\rho\alpha\sigma\kappa\epsilon\nu\eta$ n $\dot{\lambda}$ t nte nu \bar{n} cō يوم الخميس من الجمعة الرابعة.

pl. l. for α, κ and τ). Initials, head-lines, stops &c., the letters φ, ϣ, are in red.

From Nitria. [G. CHESTER.]

From a Service-book. Fol. 1 contains parts of lessons; Ps. xxiv. 1, Luke vii. 11—16. Fol. 2 has part of a prayer.

782.

Or. 1241(15).—Paper; a leaf, paged (on verso) $\overline{\text{CKH}}$; $13\frac{1}{4} \times 9\frac{1}{2}$ in. The text, in one column of 21 lines, is written in a large, regular hand (cf. Hyvernath, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters φ, ϣ, are in red; larger initials and scrolls in red, yellow and brown (? green).

From Nitria. [G. CHESTER.]

From a Lectionary containing 1 Pet. iv. 4—11 and Ac. xvi. 16.

783.

Add. 14,740 B, 27.—Paper; $8\frac{1}{2} \times 6$ in. The text, in one column of 17 lines, is written in a rough, relatively modern hand, somewhat resembling Hyvernath, *Album*, pl. liv. 1.

S. Mark iii. 8—12, from a Lectionary, with a rubric at the end, directing the remainder to be (read) in Arabic. If this cannot be found,¹ the Pauline lesson (Gal. v. 2ff.) is to be read in Arabic.

784.

Or. 5708.—Paper; between 20 and 30 frags. of various sizes, from 2 or 3 MSS. The text is in all cases in one column and

the script of the type of Hyvernath, *Album*, pll. xlvii. 2 or lv. 2.

[MURCH.]

Fragments of Lectionaries.

785.

Or. 1241(16), (17).—Paper; two connected leaves and a single leaf.

From Nitria. [G. CHESTER.]

Fragments of Lectionaries.

786.

Or. 425, foll. 118—162.—Paper, described as no. 736 above.

Foll. 118a—124b (paged with the body of the volume). Tables of the lessons (evening and morning Gosp., Ep. Paul., Ep. Cath., Ac., Gosp.) throughout the year. Separate tables for Saturdays and Sundays accompany the months, which are then followed by the lessons for the Ninivite Fast, Lent (7 weeks), the Paschal season, the canonical hours during Holy Week,¹ and for Pentecost.

Foll. 125a—159b (pp. i— $\overline{\text{piv}}$ with lacunae), from another volume by the same scribe. The Lessons, *incipit* and *explicit* only (but the Psalms in full), from the 1st Sunday in Thoth to the year's end. The commemorations accompanying these are in many points divergent from the other calendars. Preserved are the months Thoth, Hathor (partly), Choiak, Tybi (partly), Phamenoth, Pharmouthi, Epiphi (partly), the Little Month.

Foll. 160, 161 ($\overline{\text{piv}}$, $\overline{\text{piv}}$) contain similarly abbreviated lessons for the Funeral Services

¹ ان لا يظهر ونعله البرص

¹ The Gospel lessons for the hours of Good Friday night (= Thursd. night) are collectively headed البارتبط. This can scarcely have any connection with the title of the hymn-book, ἡ παρακλητικὴ (v. Suicer, Neale).

of a bishop (=Tuki, *Rituale*, τῷ), priest, deacon, monk, secular (κοσμικός), woman, boy, and girl. The first of these is preceded by a rubric (=Tuki, τῷ).¹

Fol. 162 (πιν) has the following lessons at the presentation of an offering (*ἀγάπη*) to the church : 1 Cor. xvi. 1—14, 1 Joh. iv. 7—12, Ac. x. 1—20, Ps. cxi. 9, Mt. xv. 32—38 ; and others for those that make offerings for the dead. On fol. *b* are certain lessons for the Marriage Service (= Tuki, *l.l.* εν).

787.

Or. 5641.—Paper; eight leaves, forming quire \bar{u} , paged (on *rectos*) $\bar{u}a$ — \bar{u} , with $\bar{u}n$, $\bar{u}o$ missing, while a later numbering, in the cursive figures, gives $\bar{p}ao$ — $\bar{p}un$; $10\frac{1}{2} \times 6\frac{7}{8}$ in. Foll. 1—7 are in a hand like Hyvernat, pl. 1, and have no colours; for a description of fol. 8, r. no. 713 which is by the same scribe.

Prayer and Lesson with Arabic translations. The former (as here preserved) begins with declarations as to the persons of the Trinity: . . . ⲓⲛⲟⲩⲧⲉⲁⲃⲟⲩ ⲛⲧⲭⲏⲟⲩⲱⲟⲩⲧ ⲛⲧⲣⲓⲁⲥ ⲟⲟⲟⲩⲁⲃ ⲛⲏⲏⲁ ⲟⲟⲟⲩⲁⲃ ⲛⲡⲁⲣⲁⲕⲙⲏⲧⲟⲩ ⲫⲏ ⲛⲧⲁⲩⲥⲁⲭⲓ ⲫⲁⲛⲛⲡⲣⲟⲩⲧⲏⲥ ⲁⲩⲟⲩⲟⲩⲉⲩ ⲛⲟⲩⲫⲏⲩⲱⲟⲩ ⲛⲏⲏⲁ ⲭⲉⲟⲩⲟⲩⲟⲟⲩⲱⲟⲩⲏⲥ ⲛⲧⲫⲟⲩⲧ ⲫⲁⲛⲛⲉⲙⲡⲓ &c., which are followed by a request for power to pray: ⲁⲟⲩⲱⲟⲩ ⲛⲏⲁⲥⲫⲟⲩⲧⲟⲩ ⲁⲛⲟⲕ ⲫⲁⲛⲡⲣⲟⲩⲩⲉⲛⲟⲩ ⲟⲩⲟⲩ ⲛⲧⲥⲁⲃⲟⲩ ⲭⲱⲏⲁⲩ ⲛⲣⲏⲧⲥ ⲛⲏⲁⲧⲱⲟⲩ ⲟⲟⲩⲏⲏ ⲛⲟⲩⲣⲭⲓⲁ ⲛⲏⲟⲩⲟⲩ ⲛⲟⲟⲕ ⲉⲁⲣ ⲛⲧⲥⲁⲃⲟⲩ &c. Prayers then follow for grace, forgiveness and acceptance, partly in the name of the people: ⲛⲟⲕⲁⲗⲟⲥ ⲛⲧⲭⲟⲩⲥ ⲛⲁⲕ ⲉⲣⲏⲏ ⲛⲟⲩⲧⲥⲁⲃⲟⲩ ⲛⲏⲟⲩⲧⲥⲁⲃ ⲛⲧⲥⲁⲃⲟⲩⲁⲧⲧ

ԶԱՐՈՒ ՈՒՈՒ ՍՐԵՂՈՒ ՏՅՈՒ ՄԵ ՍԵՆՈՒՆԻ ՈՒՈՒ
 ՄԵՔԱԼՈՍ ՄԵՔԱՍԵՐՅԵՂԻՏ ՏԻՏԵՆ ԵՐԱՐՈՒ
 ԿԵՆՏԵՔՈ ՍՈՐՏԱՅ ԱՐԻ ԱՂԱՅԻՆ ՄԱՐՈՒՐ &c.
 The last passage preserved seems to be a
 petition for protection through the coming
 night: ԱՐԻ ԿԱՏԱՋԻՈՒ ՈՒՈՒ ԵՐԵՆԵՆԻ ՄԵՐԱ-
 ՈՒՈՒ ՄԵ ՄԱՅԻՐՈՐԶ ՄԱՐԿՈՒՄԵՆ ԿԵՆՆԻՄԵՐ-
 ԶՈՐՈՒ ՕՐՈՐ ԽԱՅՈՒՆ ՏՅՈՒ ՀԱՅՈՐՔՐԵՐ ՄԵՆ
 ՍԱՅՈՒՄԻՆ ՄԵՆ ԵՏՅՈՒ ՉԻՄԱՆԱՅՈՒՍ ԵՅՈՒՐԻ
 ԵՐՈՒ &c., which ends ԱՄԻՆ ՏՅՈՒ ՀԱՐՈՒ
 ՄՓԱՆՏԱՑԻԱ ՄԵՆ ՄԱՐԿԱՐ ՍԵՆՆԵՄՈՒՄԻԱ
 ԻՐԵՔՄԻ. I have failed to find this prayer
 elsewhere.

The lection, p. $\overline{\text{ii}}$, written by the scribe of no. 713 (which should have been catalogued with the present number), shows Deuteronomy xvi. 3—10.¹ The remarks made of the former fragt. apply equally here. Ver. 9, 10 appear to be combined. The following is the text.

[illegible]

¹ The rubric here further directs that, after the body has been washed, it shall be set upon the episcopal throne.

¹ It may be observed that this (and other) chapters of Deuteron. are read in the intercessory office at Pentecost. (V. Vansleb, *Hist.* 149).

LITURGICAL MANUSCRIPTS.

THE ANAPHORAS.

788.

Or. 1239.—Paper; a dilapidated though complete volume in its old binding of stamped leather; 160 foll., quire-marked but not paged; $8\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15—17 lines with Arabic opposite it, is written in a good hand (*cf.* Hyvernât, *Album*, pl. 1, which it much resembles). A few rubrics are in red, but the cross on fol. 1 and the interlaced ornaments at the chief sections are simply in black.

From Dair as-Suryân, Nitria. [CHESTER.]

The Anaphoras of SS. Basil, Gregory and Cyril, for the priest's use only, though short cues for deacon and people are occasionally (from fol. 31*a*) given. Briefly described in Rieu's *Supplement*, no. 18. On the whole the text is that of Tuki, though now and then divergent. Fol. 2 = T. 10; foll. 5—7 is the prayer of Severus (*v.* Brightman 144). S. Gregory begins fol. 65*a* = T. 106; S. Cyril on 112*a* = T. 121. The two prayers of John of Bostra are inserted on foll. 57*a* (or $\chi\alpha\lambda\iota\chi$ $\eta\eta\eta\eta\eta\eta\eta\eta\eta\eta$ $\phi\eta\eta\eta\eta$, *v.* Br. 187) and 158*a* (Br. 186), both being without Arabic. Foll. 9, 10, 12 are later amplifications of the original form of text and in many places smaller alterations or additions adapt the text to the commoner type, as in Tuki or the

translations.¹ An Arabic colophon at the end of each Anaphora merely gives a prayer for "the reader, owner, hearer and wretched scribe."

789.

Or. 429.—Paper; a bound volume; 315 foll., paged (on *versos*) $\bar{\alpha}$ — $\overline{\tau\iota\varsigma}$; $8\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a rough, irregular hand (*cf.* Hyvernât, pl. lv. 2 for the type, but also lii. 1). Initials, head-lines, stops and the usual letters are in red; coarse quire-ornaments in red, green and yellow.

[TATTAM.]

The Euchologion $\alpha\lambda\chi\omega\lambda\alpha\gamma\iota\alpha$ or the Anaphoras of SS. Basil, Gregory (fol. 150) and Cyril (fol. 217), followed by fol. 300*b* a prayer from the Evening Incense (= Tuki, *Missale*, 13); fol. 302*a* one from the Morning Incense (= T. 95); fol. 303*b* one at the elevation of the cross from the same (= T. 118, 119); fol. 304*a* the ritual for refilling (تعمير) the chalice, from a MS. at Dair Anbâ Makâr (so T. 116); fol. 311*b* a long alternative prayer of Fraction, *beg.* $\gamma\eta\eta\eta\eta\eta\eta\eta\eta\eta\eta$ $\eta\eta\eta\eta\eta\eta\eta\eta\eta\eta$ $\eta\eta\eta\eta\eta\eta\eta\eta\eta\eta$ $\eta\eta\eta\eta\eta\eta\eta\eta\eta\eta$ (Joh. i. 29). Some of the Arabic rubrics

¹ Fol. 111 has a prayer in an unskilled hand in which 'dove' is written $\gamma\eta\eta\eta\eta$.

are unusually explicit, e.g. on foll. 16b, 29, 60, 139. Several colophons give the month but not the year of writing.

790.

Or. 430.—Paper; a bound but incomplete volume; 116 foll., paged (on *versos*); $8\frac{1}{2} \times 6\frac{1}{2}$ in. The text, in one column of about 20 lines, is written in a modern, uneven hand. Rubrics, stops, the usual letters &c. are in red.

[TATTAM.]

The Anaphoras of SS. Basil, Gregory and Cyril, preceded by the prayers of Evening and Morning Incense (= Tuki, *Missale*, 1ff.). Arabic is given only for the 2nd and 3rd anaphora. That of Basil is complete (foll. 35—77); Gregory's, extending from fol. 82 to 100b (T. $\overline{\alpha\lambda}$), is not. Of Cyril's only foll. 101 (= T. $\overline{\epsilon\zeta\theta}$), 102 (T. $\overline{\zeta\eta\theta}$), 103 (T. $\overline{\eta\theta}$), 78—81 (T. $\overline{\tau\alpha\varsigma}$ to end) remain. Though the pagination is often elsewhere erroneous, the sequence of the foll. is otherwise correct. The scribe was Lazarus, hegumenos of the church of S. Mary the Great in حارة زويلة, Cairo (fol. 1b), who finished the MS. in A.D. 1832, at the house of المعلم هارون ابو سعيد, envoy or governor¹ (مباشر) in the district of Kordofân, whither the writer, with others, had been deported. Foll. 110—116 (with lacunae) give an interesting account of his seizure and imprisonment by *kawwāsah* from the Citadel, who took him on the 27th Hathor in chains to Kordofân, ارض الخطيئة, where he passed 9 months. The cause of his punishment is not distinctly stated.

791.

Add. 17,725.—Paper; a complete volume in oriental binding; foll. 219, paged (on

versos) $\overline{\alpha}-\overline{\alpha\eta}$. The text, in one column of 19 lines with Arabic opposite it, is written in an even hand (cf. Hyvernât, pll. xlvii. 2, liv. 2 for the type). Titles, head-lines, initials, stops, the letters ϕ , ψ , τ are in red; elaborate ornaments and crosses at the main divisions, in red, green and yellow.

[REV. T. RICHARDS.]

The Enchologion النوراجي or the Anaphoras of SS. Basil, Gregory (fol. 91) and Cyril (fol. 131) with an Arabic version; also the Evening and Morning Services (fol. 180 = Tuki, *Missale*, p. 1). Fully described in the *Arabic Catalogue*, no. DCCXCVII. A colophon fol. 216b gives the date of writing as A.M. 1527 = A.D. 1811, the name of him who provided for it حنين ابو غطاس as الميتم, that of the scribe as حنا سليمان. The book ends with the prayer for consecration of the altar vessels (v. Renandot p. 53).

On the fly-leaf is written the Coptic alphabet with the numerical names of the letters in Arabic transcription, as; اصناو, دواى, &c. Remarkable are $\overline{\eta}$ (sic) اشمال, دواى $\overline{\eta}$, كوت $\overline{\eta}$.

792.

Or. 1242(7).—Paper; eight leaves, paged (on *versos*) $\overline{\alpha\lambda}$, $\overline{\alpha\lambda}$, $\overline{\eta\theta}$, $\overline{\eta\theta}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$; $6\frac{1}{2} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a fairly regular hand (cf. Hyvernât, pl. 1). Initials, stops &c., rubrics, the letters ϕ , ψ (sometimes) are in red.

From Nitria.

[G. CHESTER.]

From the Anaphoras of SS. Basil, Gregory and Cyril, = Tuki, *Missale*, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, $\overline{\tau\alpha\varsigma}$, $\overline{\rho\alpha}$, $\overline{\rho\alpha}$, the last being followed by the "Prayer before food" $\overline{\rho\alpha\chi\epsilon\mu\mu\theta\iota\sigma\iota\sigma}$, = $\overline{\iota\beta}$, $\overline{\tau\theta\beta}$.

¹ Or is this an ecclesiastical official? Cf. no. 890.

793.

Or. 431.—Paper; a bound but imperfect volume; 90 foll.; $5\frac{7}{8} \times 4\frac{1}{4}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a small, even hand (*cf.* Hyvernât, pl. lv. 2). Initials, head-lines, stops &c., the letters Φ , Ψ , Σ are in red.

[TATTAM.]

The Euchologion النجلاحي, consisting of the Anaphora of S. Basil, preceded by part of the prayer of Morning Incense. Fol. 1 = Tuki ٩٥, fol. 2a = T. ١٠٢. After fol. 3 is a gap; 4a is already from the Liturgy, = T. $\overline{\alpha\zeta}$, which breaks off fol. 88b = T. $\overline{\rho\omicron\eta\eta}$. On fol. 89 is added in another, probably contemporary hand, a prayer of Fraction from the Greek S. Basil = Renaudot i. 75 (to καθάρισον). A colophon fol. 88b gives the date of completion as A.M. 1434 = A.D. 1718. The Arabic rubrics are rather unusually explicit.

794.

Or. 5454(1).—Paper; fourteen leaves, paged (on *rectos*) in a later hand $\overline{\pi\alpha}-\overline{\epsilon\eta}$,¹ $\overline{\zeta\eta\eta}-\overline{\alpha\eta}$; $5\frac{7}{8} \times 4\frac{7}{8}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. i). The usual features and the letters Φ , Ψ are in red.

[G. HORNER.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\rho\alpha\zeta}-\overline{\rho\alpha\epsilon}$, but with omissions (p. $\overline{\eta\alpha}$ = Tuki $\overline{\rho\kappa\zeta}$, $\overline{\rho\lambda\beta}$) and sometimes a fuller text (for p. $\overline{\eta\eta\beta}$ v. in the Morning Service, Tuki $\rho\upsilon$). It may be noted that in the prayer for the Patriarch, his colleague of Antioch is included: $\kappa\epsilon\ \alpha\beta\beta\alpha\ \overline{\eta\eta\eta}\ \tau\omicron\tau\ \eta\alpha\tau\tau\iota\alpha\rho\chi\omicron\tau\ \alpha\eta\tau\iota\omicron\chi\iota\alpha$.

¹ The numbers are all thus, in reversed order.

795.

Or. 5642(1).—Paper; 18 leaves, not paged; 7×5 in. The text, in one column of 15 lines, is written in a rough hand (*cf.* Hyvernât, pl. liv. 1). Initials, head-lines, stops &c. are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Basil; a series of the principal prayers = Tuki, *Missale*, $\overline{\alpha}-\overline{\zeta\theta}$, though with considerable omissions.

796.

Or. 5642(2).—Paper; 24 consecutive leaves, paged (on *versos*) $\overline{\kappa\epsilon}-\overline{\eta}$; $6\frac{1}{2} \times 4\frac{3}{4}$ in. The text, in one column of 13 lines with Arabic opposite, is written in a fairly even hand (*cf.* Hyvernât, pll. i and l). Initials and headings are in red.

From Nitria.

[MIDDLEMASS.]

From the priest's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\kappa\varsigma}-\overline{\eta\beta}$.

797.

Or. 5642(3).—Paper; two leaves, paged (on *versos*) $\overline{\eta\eta}$, $\overline{\eta\varsigma}$; $8\frac{1}{4} \times 5\frac{1}{2}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. lv. 2). Initials, headings, the letters Φ , Ψ , Σ are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\eta\alpha}-\overline{\eta\theta}$ with omissions.

798.

Or. 5642(4).—Paper; 6 leaves, paged (on *versos*) $\overline{\kappa\beta}-\overline{\alpha\zeta}$; $8\frac{1}{4} \times 6$ in. The text, in one column of 16 lines with Arabic opposite, is

written in a fair hand (*cf.* Hyvernāt, pl. liv. 1). No. 879 is by the same scribe.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\alpha\varsigma}$ — $\overline{\rho\kappa\varsigma}$.

799.

Or. 5642(5).—Paper; three leaves; $10\frac{1}{8} \times 7\frac{1}{4}$ in. The text, in one column of 25 lines with Arabic opposite, is written in a rather uneven hand (*cf.* Hyvernāt, pl. lii. 1 for the type). The opening words of phrases are in red.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\alpha\alpha}$ — $\overline{\rho\alpha\alpha}$. The people's responses are sometimes given also. All much abbreviated. The Diptychs contain the list of former patriarchs,¹ the last named being Gabriel, the '84th.'

800.

Or. 5454(2).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{5}{8}$ in. The text, in one column of 12 lines, is written in a coarse hand (*cf.* Hyvernāt, pl. lv. 2). There are no colours.

[G. HORNER.]

From the Anaphora of S. Basil, called in the initial rubric كَدَبُ الاسرار الذى تَقْرَى فى القِداس وغيره; = Tuki, *Missale*, $\overline{\tau}$, $\overline{\iota}$ and $\overline{\kappa\alpha}$, the 'Thanksgiving intervening between the last two passages being merely indicated, not given.

801.

Or. 1242(8).—Paper; two leaves, paged (on *versos*) $\overline{\rho\tau}$, $\overline{\rho\pi}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in

¹ As in Rodwell's translation, p. 37 (*Eastern Ch. Assoc.*).

one column of 15 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernāt, pl. i). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, giving part of the list of patriarchs in the Diptychs, from $\overline{\alpha\rho\chi\iota\alpha\alpha\alpha}$ $\overline{\alpha\chi\iota\lambda\lambda\alpha}$ (=Achillas) the 18th to $\overline{\epsilon\kappa\kappa\epsilon\omega\iota}$ the 51st, and (fol. 2) the prayer = Tuki, *Missale*, $\overline{\rho\alpha\tau}$ *inf.*

802.

Or. 1242(9).—Paper; four consecutive leaves, paged (on *rectos*) $\overline{\mu\tau}$ — $\overline{\nu\varsigma}$; $6\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernāt, pll. i or liii. 2). The usual features and the letters ϕ , ψ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\rho\alpha\alpha}$ — $\overline{\rho\alpha\tau}$.

803.

Or. 5500.—Paper; eight consecutive leaves; $6\frac{3}{8} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernāt, pl. liii. 1 or 2). The usual features and the letters ϕ , ψ , ζ are in red.

[G. HORNER.]

From the priest's part in the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\alpha\alpha}$ — $\overline{\alpha\alpha}$.

804.

Or. 442, fol. 6.—Paper, paged $\overline{\xi}$ (the last of quire $\overline{\epsilon}$); $6\frac{1}{4} \times 4\frac{1}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyvernāt,

pl. liii. 2 for the type). The usual features are in red.

[TATTAM.]

From the Anaphora of S. Basil = Tuki, *Missale*, $\overline{\rho\iota\alpha}$.

805.

Or. 1241(18).—Paper; two consecutive leaves; $6\frac{3}{4} \times 4\frac{5}{8}$ in. The text, in one column of 12—14 lines, is written in a peculiar, artificial script (*cf.* Hyvernât, pl. liv. 1 for a certain likeness). No colours.

From Nitria.

[G. CHESTER.]

The Prayer for Peace, from the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\sigma\epsilon}$.

806.

Burn. 296.—Paper; a volume of 37 leaves in modern binding; $8\frac{1}{4} \times 6\frac{1}{4}$ in.

From the Anaphora of S. Basil with the Arabic version separately after it. Copied by C. G. Woide from a Leyden MS., in 1750.

Also (fol. 33ff.) certain Psalms and lections from S. Mark, from a Berlin MS.

807.

Or. 1242(9).—Paper; six consecutive leaves; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 14 or 15 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyvernât, pl. liii. 1 or 2). The usual features and the letters ϕ , ψ , are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Gregory, = Tuki, *Missale*, \overline{ch} — \overline{cig} .

808.

Add. 19,902, foll. 3—10.—Paper; consecutive, paged (on *versos*) $\overline{\rho\alpha\epsilon}$ — $\overline{\rho\alpha\theta}$; $7\frac{1}{8} \times 5\frac{3}{8}$ in.

The text, in one column of some 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernât, pl. lii. 1). Initials, headings, stops are in red.

[YATMAN.]

From the Anaphora of S. Gregory, abbreviated and with references to that of S. Basil, = Tuki, *Missale*, $\overline{c\kappa\iota}$ — $\overline{c\alpha\varsigma}$.

809.

Or. 1242(10).—Paper; two leaves; $6\frac{7}{8} \times 5\frac{3}{8}$ in. The text, in one column of some 16 lines with Arabic opposite it, is written in a rough hand (*cf.* Hyvernât, pl. i for the type). The usual features, with the letters ϕ , ψ , are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Gregory, = Tuki, *Missale*, $\overline{c\alpha\lambda}$ and $\overline{c\mu\varsigma}$, but with variations.

810.

Add. 11,519.—Paper; 19 foll., paged (on *versos*) $\overline{\rho\zeta\alpha}$ — $\overline{\rho\theta}$, $\overline{\rho\mu\alpha}$ — $\overline{\rho\mu\zeta}$ and bound thus, in wrong order. The text, in 1 column of some 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernât, pl. liv. 1). The usual features are in red.

[BURTON.]

Parts of the Anaphoras of SS. Gregory and Cyril. Described in the *Arabic Catalogue* as no. DCCXCVIII. The texts correspond to Tuki's *Missale*, $\overline{c\mu\alpha}$ — $\overline{c\zeta}$ and $\overline{c\zeta\iota}$ — $\overline{c\alpha\lambda}$. A colophon on fol. 18 gives the date as A.M. 1226 = A.D. 1510, the name of the provider of the book as سلامة التجار, that of the scribe (in Coptic) as David, son of Isaac, son of Abraham. On fol. 18b is a dedication to the church of $\overline{\sigma\tau\eta\alpha\ \sigma\iota\delta\epsilon\ \beta\epsilon\ \rho\mu\sigma\ \beta\epsilon\ \rho\iota\epsilon\ \mu\epsilon\ \sigma\kappa\delta\epsilon}$.

811.

Or. 1242(11).—Paper; five leaves, fol. 1 being the first of quire $\overline{\alpha}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 11 lines with Arabic opposite it, is written in a regular hand with peculiar forms of the letters α , α , β &c. (*cf.* Hyvernât, pl. 1 for the type). Foll. 4b, 5a are by another hand. There are no colours.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\tau\alpha\alpha}$, $\overline{\tau\alpha\chi}$, $\overline{\tau\theta\beta}$, with two prayers added from that of S. Basil, = *ib.* $\overline{\rho\theta\beta}$, $\overline{\rho\theta\chi}$.

812.

Or. 5612(6).—Paper; 8 leaves, not paged; $7\frac{1}{2} \times 5\frac{3}{4}$ in. The text, in one column of 18 lines with Arabic opposite it, is written in a small, irregular hand (*cf.* Hyvernât, pll. xlvii. 2, li. 1). Initials and the usual features are in red or yellow.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Cyril, with references for completion to that of S. Basil, = Tuki, *Missale*, $\overline{\tau\kappa}$ — $\overline{\tau\alpha\tau}$.

813.

Or. 5642(7).—Paper; 10 leaves, forming quire $\overline{\alpha}$ and paged (on *versos*) in cursive figures $\overline{\alpha\alpha}$ — $\overline{\alpha\zeta}$; $7 \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernât, pl. 1). Initials, stops, the letters ϕ , β are in red.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Cyril = Tuki, *Missale*, $\overline{\alpha\phi}$ — $\overline{\tau\tau}$.

814.

Or. 5642(8).—Paper; a single leaf, paged $\overline{\alpha}$; $6\frac{1}{2} \times 5$ in. The text, in one column of

15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. i). Initials &c. and ϕ , β are in red; quire-ornaments in red and yellow.

From Nitria.

[MIDDLEMASS.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\tau\theta}$, $\overline{\tau\tau}$.

815.

Or. 1242(12).—Paper; ten consecutive leaves forming quire $\overline{\alpha}$, paged (on *versos*) $\overline{\rho\alpha}$ — $\overline{\rho\theta}$; $7\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a fine hand (*cf.* Hyvernât, pl. liii. 2). The opening lines of a section are in heavy, archaic letters, the first two being gilt. Other initials, head-lines, stops, the letters ϕ , β are in red; ornaments in red, green and yellow.

From Nitria (Dair al-Baramûs).

[G. CHESTER.]

From the priest's office in the Anaphora of S. Cyril = Tuki, *Missale*, $\overline{\alpha\zeta}$ — $\overline{\alpha\theta}$.

816.

Or. 1242(13).—Paper; seven consecutive leaves, paged (on *versos*) $\overline{\alpha}$ — $\overline{\alpha\zeta}$; $6\frac{3}{4} \times 5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. liii. 2). The usual features and the letters ϕ , β are in red.

From Nitria.

[G. CHESTER.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, $\overline{\tau\kappa\alpha}$ — $\overline{\tau\kappa\theta}$. It is for the priest's use, the parts of deacon and people being in a smaller script.

817.

Or. 5282.—Paper; a bound volume; 265 foll.; $6\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in one column

of 12 lines with Arabic opposite it, is written in a very unskilled, modern hand. Headings are in red.

[E. J. BRILL.]

The text of the MS. appears to be in confusion. After Doxologies for Lent,¹ fol. 7a ff. give part of the Prayer of Evening Incense (=Tuki, *Missale*, ۳), followed by an Anaphora composed from those of SS. Basil and Cyril together.² This ends fol. 113a and is followed by the Order (ترتيب) of the Fivefold Incense; cf. Tuki ۱۲, who has a much shorter version. Fol. 125a is again from S. Basil=Tuki ۱۱۵ ff. On fol. 127a begins the Deacon's service in presence of the Patriarch, =Tuki ۱۶۸, but the version is longer and includes hymns and, on fol. 141, a list of the Patriarchs.³ On fol. 148a ff. are hymns for various occasions, and on fol. 177b ff. another series of short hymns, called ἀσπασμοί, for use at Evening and Morning Incense throughout the months and at festivals. Fol. 244b begins another series for the Birth, Baptism &c., apparently to be sung by two choirs, since they are headed alternately للبحرى and للقبلى. On fol. 253 are ἀσπασμοί for the Virgin's festivals. A long colophon, fol. 257b, states that the book is a copy from one in the church of Dair Abú Sifain in Old Cairo. It was written for the Church of the Virgin in Hârat Zuwailah, by one of the priest's pupils, aged eleven, in A.D. 1872.

818.

Or. 1241(19).—Paper; four consecutive leaves, paged (on *rectos*) in the lower margin

¹ These are in MS. Curzon 131, f. 210.

² Cf. no. 818.

³ The name of Severus of Antioch (*sic*) is joined with that of Benjamin II. Stern's supposition (Ersch and Gruber xxxix. 19) is therefore not needed.

۱۱۱—۱۱۱; $8\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one column of 16—18 lines across the page, is written in a regular hand (cf. Hyvernât, pll. xlvii. 2 or lv. 2). Headings, initials and rubrics are in red. The letters of the pagination are of forms quite unlike those of Egyptian MSS.

From Nitria.

[G. CHESTER.]

From a Greek Anaphora made up, as it seems, from those (both Greek and Coptic) of SS. Basil, Gregory and Cyril.¹ The corresponding published texts will be found as follows: fol. 1a = Renandot i. 151, Tuki's *Missale*, ۴۹۱ (Greek and Coptic Cyril); fol. 2a = Ren. 111 (Greek Gregory); fol. 2b = Ren. 70 (Greek Basil); fol. 3a, b = Ren. 118, 119 (Greek Gregory); fol. 4a = Ren. 3, Tuki ۱۱۱ (Coptic Basil).

819.

Or. 1242(14).—Paper; two leaves from different MSS.; respectively $9\frac{1}{2} \times 4\frac{3}{4}$ and $6\frac{7}{8} \times 5$ in. The hands of both are of the type of Hyvernât, pl. i.

From Nitria.

[G. CHESTER.]

Prayers from Anaphoras.

820.

Or. 1242(15).—Paper; eight dilapidated leaves; $6\frac{1}{4} \times 4\frac{1}{4}$ in. Cf. Hyvernât, pll. liii. 1 or liv. 2 for the type of script. All leaves have so large a hole through them that very little remains of the text.

From Nitria.

[G. CHESTER.]

From an Anaphora.

821.

Or. 1242(16).—Paper; one leaf; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 15 lines

¹ Cf. no. 817.

with Arabic opposite it, is written in a rough hand (*cf.* Hyvernāt, pl. liii. 2 for the type). The usual features and the letters ϕ, ϑ, ρ are in red.

From Nitria.

[G. CHESTER.]

The prayer over bread to be used "at the communion of them that fast,"¹ = Tuki, *Missale*, τῶα.

822.

Add. 14,740B, foll. 28, 32—35, 37, 39, 40, 41, 47, 48, 57—74, 76—78.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest about $8\frac{1}{2} \times 5\frac{1}{2}$ in., the smallest $5\frac{1}{8} \times 3\frac{3}{4}$ in. The script in some cases is good,² *e.g.* fol. 32 (*cf.* Hyvernāt, pl. liii), in others very coarse and unskilled, *e.g.* fol. 70 ff.

Prayers from various liturgical books.

Fol. 28. Eucharistic prayer.

Foll. 32—34. Prayer for travellers; prayer (Greek) before 'Our Father.'

Fol. 35. From Diptych for the dead; prayer before Thanksgiving.

Foll. 37, 38. Prayer for preservation through the day; verses of Psalms.

Fol. 39. Petition for the Patriarch, if alive, and for his soul, if dead.

Foll. 40, 41 (bound in wrong order). Prayer for the Patriarch with list of his predecessors.

Foll. 47, 48. Prayer for the Church Catholic; anaphoral prayer.

Fol. 57. Benediction for Good Friday.

Foll. 58—61. Prayer.

Foll. 62, 63. Prayers for the τόπος, for the earth's fruits &c.

Fol. 64. Prayers.

Foll. 65—74. Prayers.

Foll. 76—78. Prayers (hand of fol. 27).

823.

Or. 1242(17).—Paper; two consecutive leaves, paged (on *versos*) $\overline{\rho\alpha}$, $\overline{\rho\iota}$; $7 \times 5\frac{3}{8}$ in. The text, a mixture of Coptic and Arabic, is written across the page in some 20 lines. For the script *cf.* Hyvernāt, pll. i or liii. 1. It is partly in black, partly in red.

From Nitria.

[G. CHESTER.]

From a priest's directory for celebrating the Anaphoras. Rubrics, with the initial words of the Coptic prayers &c. for those of SS. Gregory and Cyril are here preserved, the latter being headed (fol. 2b) ترتيب قداس القديس كيرلس. For the words on fol. 1a, v. Tuki, *Missale*, $\overline{\rho\alpha\kappa}$, $\overline{\rho\alpha}$, $\overline{\epsilon\alpha}$; for the last on fol. 2b, v. *ib.* $\overline{\epsilon\alpha\alpha}$.

HOROLOGIA.

824.

Or. 1324.—Paper; a bound but very imperfect volume; quires but not pages are marked; 69 foll.; $7 \times 4\frac{7}{8}$ in. The text, in one column of some 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernāt, pl. liii. 1). Initials, (Arabic) head-lines, stops &c., the letters ϕ, ϑ, ρ are in red.

[SIR CHARLES A. MURRAY.]

Parts of the Prayer of Morning Incense and of the Anaphoras of SS. Basil and Mark (Cyril), for the priest's use only. The Arabic

¹ So Tuki's rubric; but this leaf has merely Ὁ ὉΝΟΜΗΝΟΝ.

² Fol. 35 is in a hand much resembling those of late Sa'id. MSS.

few of the rubrics and prayers are given.¹ At present the MS. begins with Ps. li. 19 and ends with exl. 5. The series for the 3rd hour begins fol. 59*b*, that for the 6th fol. 123*a*, that for the 9th after fol. 171*b* (a quire is lost here), that for the 11th fol. 213*a*, that for the 12th fol. 248*b*, that for Evening ('for sleep' *urō mizmm*) fol. 254*a*. Ps. cxviii, reserved for the Midnight office, does not occur and stood presumably at the end of the book (*v. Lagarde, l.l.*).

827.

Or. 1242(18).—Paper; eight consecutive leaves, partly paged (on *versos*) *ṗṗṗṗ*—*ṗṗṗṗ*; $5\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather uneven hand (*cf. Hyvernat, pl. liii. 1*). The usual features and the letters *ϕ, ψ* are in red; larger initials and ornaments in red, green and yellow.

From Nitria.

[G. CHESTER.]

From the offices of Compline ("the Prayer of the Veil") and Midnight; *cf. no. 826*. Preserved are here, of the former, Ps. cxlvii. 2 to end and the Absolution;² of the latter, Ps. cxviii. 1—26 with divisions at *verr.* 9, 17, 25.³

828.

Or. 1242(19).—Paper; two leaves, paged (on *versos*) *ṗṗṗṗ*, *ṗṗṗṗ*; 8×6 in. The text, in one column of 16 lines with Arabic

opposite it, is written in a fair hand (*cf. Hyvernat, pl. lv. 2*). The usual features are in red.

From Nitria.

[G. CHESTER.]

Psalms xxxiii. 1—4, lxvii. 14—17 (*lacuna*) and ? , cix. 4, lxvi. 2, xxvii. 9, cvi. 43 consecutively, followed by *enōr epōi ṗ ic tuu-tahōia xco mmi eboia* &c. and a colophon showing this to be from the Ode (هووس) in the Midnight Office.

829.

Or. 1241(21).—Paper; five leaves; $7\frac{1}{4} \times 5\frac{3}{8}$ in. The text, in one column of 14 or 15 lines, is written in an even hand (*cf. Hyvernat, pl. lv. 1*). The usual features and the letters *ϕ, ψ* are in red; ornaments in red, green and yellow.

From Nitria.

[G. CHESTER.]

From the Psalms and Lessons for the 6th Hour and for Midnight (Matins); showing Pss. liii. 1—6, lx. 1—5, xc. 8—13, xci. 1, cxviii. 164—172, Isaiah xxxviii. 12—17 (Prayer of Hezekiah). *Cf. Ld. Bute's Morning Service* 126, 140, 143.

830.

Or. 5503.—Paper; two leaves, paged (on *rectos*) *αα, αα*; 7×5 in. The text, in one column of 18 lines, with Arabic opposite it, is written in an uneven hand (*cf. Hyvernat, pl. i or l*). Initials, stops &c. are in red.

From Nitria.

[MIDDLEMASS.]

From the Morning Office, showing Ps. xviii. 10—15 and part of a hymn; *cf. Lord Bute's Morning Service* 121, 122.

831.

Or. 1242(20).—Paper; 6 connected leaves and one single leaf, paged (on *versos*) *ṗṗ*,

¹ This liturgical book, with its lessons, prayers and rubrics, has been published (in Arabic only) by Yūsuf Ḥabāshī at Cairo, 1896, as *كتاب البع ملوات*. In his *Morning Service* 119 ff. Lord Bute has translated it, presumably from Tuki's *Diurnum*.

² *V. Ld. Bute's Morning Service* 138.

³ As in Ḥabāshī's edition 111.

⁴ Presumably this is 900+262

$\overline{\text{p}\overline{\text{u}}}$ — $\overline{\text{p}\overline{\text{u}}}$; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernât, pl. lii. 1, except for u). Titles, initials, head-lines, stops, the letters Φ , h , z are coloured red. The Arabic has no colours. One initial and accompanying scroll are in red, yellow and black.

From Nitria. [G. CHESTER.]

Prayers (p. $\overline{\text{q}\overline{\text{a}}}$) and Psalms lxxxiv. 14, oroz—lxxxvi, end, followed by xc. 1—3, orcani. The MS. was therefore similar to no. 826 and Lagarde's "Cod. R."

832.

Or. 1241(22).—Paper; ten leaves from three separate MSS.; all about $5 \times 3\frac{1}{2}$ in. The texts, in one column, are written in small, neat hands (*cf.* Hyvernât, pll. liii. 2, iv. 1). The usual features are in red.

From Nitria. [G. CHESTER.]

From Psalters or Services for the Canonical Hours in which the Psalms are read.

VARIOUS SERVICES.

833.

Or. 5643(1).—Paper; 28 leaves, paged (mostly on *versos*, a few on *rectos* and *versos*) $\overline{\text{a}}$, $\overline{\text{k}}$, $\overline{\text{z}\overline{\text{a}}}$, $\overline{\text{o}\overline{\text{a}}}$ — $\overline{\text{n}}$, $\overline{\text{n}\overline{\text{b}}}$ — $\overline{\text{q}}$, $\overline{\text{p}\overline{\text{k}\overline{\text{b}}}}$, $\overline{\text{p}\overline{\text{k}\overline{\text{a}}}}$, $\overline{\text{p}\overline{\text{k}\overline{\text{z}}}}$, $\overline{\text{p}\overline{\text{k}\overline{\text{o}}}}$, $\overline{\text{p}\overline{\text{n}\overline{\text{b}}}}$, $\overline{\text{p}\overline{\text{n}\overline{\text{o}}}}$; $8\frac{1}{2} \times 6\frac{1}{8}$ in. The text, in one column of 17—21 lines with Arabic opposite it, is written in a rough, uneven hand (*cf.* Hyvernât, pl. liv. 1 for some resemblance, though our MS. may be considerably older than that). Initials, stops, the letters Φ , q ,

h , z , σ and many points in the Arabic are in bright red; quire-ornaments in red, yellow and green.

From Nitria. [MIDDLEMASS.]

From a book containing several services.

The first leaf, p. $\overline{\text{a}}$, has 1 Cor. x. 4—9, presumably part of the lesson at the Blessing of the Waters at Epiphany (*v.* Tuki, *Euchol.* ii. $\overline{\text{c}\overline{\text{z}}}$).¹

P. $\overline{\text{k}}$ is from a prayer in the Baptismal office (*v.* Tuki, *Rit.* $\overline{\text{n}\overline{\text{o}}}$).

PP. $\overline{\text{z}\overline{\text{a}}}$ — $\overline{\text{q}}$ belong to the office of the Foot-Washing² on Holy Thursday and contain the following. P. $\overline{\text{z}\overline{\text{a}}}$ from a prayer to Christ, *beg.* ... $\overline{\text{a}\overline{\text{k}}\overline{\text{e}}\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{n}}}$ $\overline{\text{n}}\overline{\text{k}}\overline{\text{e}}\overline{\text{s}}\overline{\text{o}}\overline{\text{n}}$ $\overline{\text{e}}\overline{\text{p}}\overline{\text{i}}\overline{\text{s}}\overline{\text{t}}\overline{\text{i}}$ $\overline{\text{n}}\overline{\text{a}}\overline{\text{p}}\overline{\text{x}}\overline{\text{e}}\overline{\text{o}}\overline{\text{s}}$ $\overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{e}}\overline{\text{n}}\overline{\text{o}}\overline{\text{t}}\overline{\text{o}}\overline{\text{e}}\overline{\text{s}}\overline{\text{i}}\overline{\text{o}}$, quoting Joh. xiii. 14, 15. P. $\overline{\text{z}\overline{\text{a}}\overline{\text{b}}}$ another prayer, *beg.* $\overline{\text{t}}\overline{\text{h}}\overline{\text{o}}\overline{\text{t}}$ $\overline{\text{o}}\overline{\text{n}}$ $\overline{\text{t}}\overline{\text{e}}\overline{\text{n}}\overline{\text{t}}$ $\overline{\text{u}}\overline{\text{p}}\overline{\text{e}}\overline{\text{n}}\overline{\text{o}}\overline{\text{t}}\overline{\text{o}}\overline{\text{i}}$ $\overline{\text{e}}\overline{\text{n}}\overline{\text{t}}\overline{\text{z}}\overline{\text{o}}$ $\overline{\text{e}}\overline{\text{t}}\overline{\text{e}}\overline{\text{k}}\overline{\text{u}}\overline{\text{e}}\overline{\text{t}}\overline{\text{a}}\overline{\text{g}}\overline{\text{a}}\overline{\text{o}}\overline{\text{o}}\overline{\text{s}}$ $\overline{\text{n}}\overline{\text{a}}\overline{\text{x}}\overline{\text{o}}\overline{\text{i}}$ $\overline{\text{n}}\overline{\text{a}}\overline{\text{n}}$ $\overline{\text{e}}\overline{\text{o}}\overline{\text{r}}\overline{\text{e}}\overline{\text{n}}\overline{\text{x}}\overline{\text{o}}\overline{\text{k}}$ $\overline{\text{e}}\overline{\text{b}}\overline{\text{o}}\overline{\text{a}}$ $\overline{\text{u}}\overline{\text{n}}\overline{\text{z}}\overline{\text{o}}\overline{\text{v}}$ $\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{k}}\overline{\text{e}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{m}}$ $\overline{\text{h}}\overline{\text{e}}\overline{\text{n}}\overline{\text{o}}\overline{\text{t}}\overline{\text{u}}\overline{\text{n}}\overline{\text{y}}\overline{\text{a}}$. P. $\overline{\text{o}\overline{\text{a}}}$ the end of a lesson, Is. i. 25, 26; another, *ib.* xxxv. 1—10; p. $\overline{\text{o}\overline{\text{e}}\overline{\text{b}}}$ *ib.* xliii. 16—xliv. 6; p. $\overline{\text{o}\overline{\text{e}}\overline{\text{b}}}$ Zech. viii. 7—19; p. $\overline{\text{o}\overline{\text{n}}}$ *ib.* xiv. 8—11. P. $\overline{\text{o}\overline{\text{o}}}$ the priest censes the veil (شورة) once, saying $\overline{\text{w}}\overline{\text{o}}\overline{\text{r}}$ $\overline{\text{n}}\overline{\text{e}}\overline{\text{u}}\overline{\text{o}}\overline{\text{r}}\overline{\text{t}}\overline{\text{a}}\overline{\text{i}}\overline{\text{o}}$, the people responding. Then 1 Tim. iv. 9—v. 9. P. $\overline{\text{n}\overline{\text{b}}}$ end of a lesson, Joh. xiii. 2—17. P. $\overline{\text{n}\overline{\text{r}}}$ a rubric: the receptacle³ (درب) having been prepared (جهز) with a white woollen cloth and an earthen pot (كوز) or jug (البريق) filled with sweet water, the priest, at ver. 4 of the

¹ Re-edited by Budge, *The Blessing of the Waters &c.*, London 1901.

² This office is enjoined by the 65th Athanasian canon (*v.* Vanslab, *Hist.* 291, *cf.* 153). It may be delegated by the bishop to a priest. Somewhat different rubrics and an abbreviated text are given in Habashi's edition p. $\sigma\tau$ (*v.* no. 774), who for the remainder refers to the كتاب البصخة. Cod. Vatic. lvi presumably contains the same office. *cf.* the Greek rite, Goar, *Euchol.* 745. In Dilmann's Catal. of Brit. Mus. Ethiop. MSS. p. 30 the Ethiopic rite is described.

³ Presumably the place in which the vessels stand.

given but minute Arabic rubrics indicate the ritual. Fol. 1 presumably relates to the 6th hour of the Vigil, since on fol. 2*b* the service for the 9th hour begins with the "Prayer of Sunset and Sleep," followed by the Mass (وقت البرسفرين, προσφορά). The Festival (the 29th) begins on fol. 3*b* with the Evening service, which is followed (fol. 7*b*) without intermission by that of Midnight. The order of the Morning Incense begins on fol. 13*b* and that for the 3rd hour, followed by the Mass, on fol. 16*a*. Some of the rubrics, referring to modes of intoning, chanting &c., are obscure. A number of the hymns prescribed are to be found in the Theotokia.

836.

Or. 5643(3).—Paper; 14 leaves, paged (on *versos*), for alternate numbers only, [pke]—pas, [pue]—puu; 8 × 5½ in. The text, in one column of 17 lines, is written in a regular hand (*cf.* Hyvernât, pl. i). Initials usually, stops, the letters φ, ψ, ζ are in red; larger initials and ornaments in red, green and yellow.

From Nitria.

[MIDDLEMASS.]

From the office for the sixth hour on Good Friday.¹ What here remains consists of the end of Ps. lxvi, the whole of lxix, lxxiii, lxxiv, lxxv. 1—9 [*lacuna*], the end of xc, the whole of xcii; the thief's prayer, ἀρι πενημερι ποῦς &c. thrice repeated; S. Matth. v. 3—12; the rubric, "These are the λέξεις after the Gospel," *viz.* the troparion² "Oh, Thou who, upon the 6th day and at the 6th hour, wast

nailed upon the cross &c.," thrice, with the στίχοι¹ Ps. liv. 17, 18 and *ib.* 18 to follow the 1st and 2nd and the doxology the 3rd time. More hymns follow, partly petitioning the Virgin; then, after κύριε ἐλέησον 41 times, the thanksgiving, "We thank Thee, Master, Almighty, Our Lord and Our God, that Thou hast ordered the hours of Thine Only Son's distress as hours of prayer and consolation &c." The fragt. ends with the invocation, "Lord have mercy upon us (*ter*). The holy Trinity. God our hope, have mercy upon Thy creatures (πλάσμα) and redeem our souls."

837.

Or. 5643(4).—Paper; two not consecutive leaves, the first p. $\bar{\rho}$; 5½ × 4 in. The text, in one column of 17 lines, is written in a neat though uneven hand (*cf.* Hyvernât, pl. liii. 2). Initials, stops &c., the letters φ, ψ are in red.

From Nitria.

[MIDDLEMASS.]

From the office for the sixth hour on Good Friday; *cf.* no. 836, though the present text differs from that. Fol. 1*a* has a prayer, *beg.* . . . χω ηηη εβωλ ποῦς χω ηηη εβωλ υπερτακοι πενημεροια. It is followed (fol. 1*b*) by the "troparion for the 6th hour," identical with that in no. 836 and accompanied as there by the στίχος Ps. liv. 17. Fol. 2*a* addresses the Virgin = no. 836, $\overline{\rho\eta\epsilon}$. The prayer, or rather invitation, following this begins "Let us give thanks to God, the Father, Almighty, Him that endureth for ever, Creator of all, Who hath seen fit to form us after His own image."

¹ This service is found, without these lessons and with slight differences in ritual, in Habashî's edition p. 14 ff. (v. no. 774).

² Habashî, قطعة; so no. 837.

¹ *Cf.* Neale, *General Introduction* 830.

838.

Or. 1241(24).—Paper; a leaf, paged (on *verso*) by a later hand $\overline{\rho\alpha\theta}$; $6\frac{7}{8} \times 5\frac{1}{8}$ in. The text, in one column across the page of 24 lines, is written in a small, irregular hand (*cf.* Hyvernât, pl. i). Initials and headings are in red.

From Nitria. [G. CHESTER.]

From the 8 Canons to be read ($\alpha\omega\gamma$) before the Cross, = Tuki, *Missale*, ٢٦٥. We have here the 1st and 2nd.

839.

Or. 1241(25).—Paper; two consecutive(?) leaves; $5\frac{1}{2} \times 3\frac{5}{8}$ in. The text, in one column of 13 lines, is written in a rather uneven hand (*cf.* Hyvernât, pl. lii. 1). Initials and stops are in red.

From Nitria. [G. CHESTER.]

From a Confession of sin and Prayer for forgiveness, containing the words $\tau\chi\omega\ \iota\tau\epsilon\iota\mu\iota\ \iota\pi\tau\epsilon\ \mu\alpha\lambda\alpha\chi\alpha\iota\mu\epsilon\ \epsilon\iota\sigma\gamma\gamma\ \epsilon\beta\omega\alpha\ \epsilon\iota\chi\omega\ \iota\mu\alpha\varsigma\ \chi\alpha\phi\tau\ \chi\omega\ \iota\mu\iota\ \epsilon\beta\omega\alpha\ \chi\epsilon\alpha\mu\alpha\kappa\ \sigma\tau\epsilon\phi\alpha\mu\epsilon\ \&c.$

840.

Or. 5898.—Paper; 48 leaves, paged (on *versos*) $\overline{\alpha}-\overline{\eta\epsilon}$, but with many gaps; $5\frac{7}{8} \times 3\frac{3}{4}$ in. The text, in one column of about 16 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernât, pl. lv. 2). The usual features and the letters ϕ , ι , ς are in red; ornaments in red, green and yellow.

From Cairo. [CRUM.]

Directory (كتب الترتيب) for "the Prayers and Masses, the Festivals of Our Lord and the holy Fasts" throughout the year. It consists in part of Arabic rubrics with the

cues and several "canons" in Coptic, partly of hymns in full for various commemorations¹ (the marriage at Cana, the denial by Peter, the flight into Egypt, the birth of the Virgin, the 4 beasts, the 24 elders), each of which is to be sung to its proper tone ($\alpha\lambda\chi\iota$). It opens with the Order of Evening Prayer for the 1st of Thoth; on fol. 15b is that at Midnight; on 22b is the Mass. On fol. 38b a colophon states that the tones ($\alpha\lambda\chi\iota$) for the 7 great festivals (of Our Lord) are ended; fol. 39a begins the various hymns above enumerated. The date, A.M. 1424 = A.D. 1708, is given on fol. 38b. Variants from copies at the churches of Al-Mo'allakah (Cairo) and of the Virgin at Kaşr ar-Rihân are noted on foll. 22a, 28b.

SACRAMENTAL SERVICES.

841.

Or. 432.—Paper; a bound volume; 127 foll., paged (on *versos*) $\overline{\alpha}-\overline{\rho\kappa\theta}$; $8\frac{1}{2} \times 6$ in. The text, in one column of 13 lines with Arabic opposite it, by two scribes; (1) foll. 1—99, 108—end; (2) foll. 100—107 (*cf.* Hyvernât, pl. lv. 2 for the type of both). Initials, head-lines, stops &c., the letters ϕ , ι , ς are in red.

[TATTAM.]

Services in Coptic and Arabic, for

1. foll. 1—13a, the churching of women, after the birth of a son = Tuki, *Rituale* 3 ff. The lessons are Hebr. i. 8—12, Ps. xxxi. 1, Lu. ii. 21—35.

¹ Many of these hymns are, in their latter parts, called $\sigma\alpha\pi\alpha\lambda\alpha\epsilon\zeta$ برلكس; v. no. 906.

2. foll. 13b—24b, churching, after the birth of a daughter, = T. $\bar{\epsilon}$ ff. Lessons, 1 Cor. vii. 12—14, Ps. xlv. 9, Lu. x. 38—42. On fol. 21b is a prayer not in Tuki but opening this service in no. 842 and translated in Denzinger, *Rit. Orient.* i. 192 and Evetts, *Rites of Copt. Ch.* (1888) 17.

3. foll. 24b—28b, service (صلاة) for the Catechumens, = T. $\bar{\iota}$; the rubric there, making this the beginning of the baptismal service, is omitted. Fol. 28b, prayer over the oil (الزيت), = T. $\bar{\iota}\bar{\iota}$. The text of T. $\bar{\kappa}\bar{\tau}$ — $\bar{\kappa}\bar{\varsigma}$ is omitted.

4. foll. 56b ff., Baptism, = T. $\bar{\alpha}\bar{\eta}$. Lessons, Tit. ii. 11—iii. 7, 1 Joh. v. 5—14, Ac. viii. 26—39, Ps. xxxi. 1, 2, Joh. iii. 1—22, the incidental prayers given by T. being omitted. Of the "seven great petitions" (الاشي) only the titles are given, fol. 76b; cf. T. $\bar{\iota}\bar{\iota}\bar{\epsilon}$. Much that here follows in T. is omitted. Fol. 104b, the consecration (σφραγισμός) of the $\mu\acute{\upsilon}\rho\omicron\nu$, = T. $\bar{\rho}\bar{\iota}$ ff. Several prayers toward the end of this service are in Arabic only. With one of these (not in T.) it concludes, fol. 110b.

5. foll. 112—end, the consecration of the altar vessels. It begins (as in Renaudot i. 53) with the general prayer, given later by Tuki, *Eucholog.* ii. $\bar{\iota}\bar{\omega}$. This is followed by the prayers over the paten and veil, the chalice, spoon, the coloured (dyed) veil, a picture of a martyr or saint.¹

On fol. 111b a colophon gives the date of the MS. as A.M. 1464 = A.D. 1748 and its dedication to the church of S. George, above that of the Virgin in حارة زويلة, in Cairo.²

¹ The following transcription, on fol. 101, may be noticed; جانيوت $\alpha\epsilon\eta\epsilon\eta\iota\omega\tau$.

² V. Butler, *Copt. Churches* i. 271.

842.

Or. 433. — Paper; a bound volume; 85 foll., paged (on *versos*); $10\frac{1}{8} \times 6\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written by two hands; (1) foll. 1—68, 85, (2) foll. 69—84. Of these the former is stiff and artificial (cf. Hyvernat, pl. xlvii. 2 for the real type); the latter less regular (cf. *ib.*, pl. lv. 2). In both the usual features are in red: in the former some initials &c. are in red, yellow and green.

[TATTAM.]

The Baptismal Service, beginning, fol. 2, with a prayer for the mother, not in Tuki's edit.; cf. last no., 21b. Fol. 4b = T., *Rituale* $\bar{\iota}$. The service proceeds as in T., though, like no. 841, it is often considerably shorter than that text. The consecration of the $\mu\acute{\upsilon}\rho\omicron\nu$ is on fol. 58b ff., = T. $\bar{\rho}\bar{\iota}$. The two services for the churching of women are on foll. 69 and 74b. On fol. 78 is the rite of loosing the girdle الزنار = T. $\bar{\rho}\bar{\kappa}\bar{\tau}$, with the lessons¹ 1 Cor. x. 1—4, Ps. xxxi. 1, Mat. iii. 13—17. On fol. 82 is a hymn طرح to be sung at the procession زفة of the baptized; cf. a differing text in T. $\bar{\rho}\bar{\kappa}\bar{\nu}$. On fol. 85 are two prayers in Arabic. Fol. 85b gives a colophon with the date of the earlier scribe: A.M. 1407 = A.D. 1691. It was written under the 103rd patriarch,² for S. Mary's church in Hârat er-Rûm in Cairo. The date is also found on fol. 1a.

843.

Or. 442, foll. 9, 10, 7, 8, 11 (*sic*). — Paper, paging lost; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one

¹ A double set of lessons is given by Tuki. Cf. Evetts, *l.l.* 42.

² The name is obliterated; possibly يونس, whom Renaudot makes the 103rd, Gutschmid the 106th patriarch, but who was reigning at any rate in 1691.

column of some 15 lines, is written in an uneven hand (*cf.* Hyvernāt, pl. liii. 2). The usual features and the letters ϕ, ϣ are in red.

[TATTAM.]

From the office of Anointing the Catechumens, previous to Baptism, = Tuki, *Rituale* ⲡ—ⲓⲥ.

844.

Or. 5643(5).—Paper; a single leaf, paged ⲡⲏ; 9 × 5½ in. The text, in one column of 19 lines, is written in a regular hand (*cf.* Hyvernāt, pl. i). Initials, stops &c., the letters ϕ, ϣ are in red.

From Nitria.

[MIDDLEMASS.]

From the Marriage Service, = Tuki, *Rituale*, ⲙⲓⲥ.

845.

Or. 1242(21).—Paper; a dilapidated leaf, paged, in cursive figures, ⲙⲏ; 6½ × 5¼ in. The text, in one column of about 19 lines, is written in a rather irregular hand (*cf.* Hyvernāt, pl. liii. 2 for the type). No colours.

From Nitria.

[G. CHESTER.]

From an office relating presumably to the recovery of the sick. Preserved are here Isaiah xxxviii. 8 (ends a lesson), then ⲕⲉⲕⲉⲓⲥ (ⲧⲉⲕ) from the Psalms: cxvii. 1—5, cxviii. 33—?

846.

Or. 556.—Paper; a volume in Ethiopic stamped leather binding; 241 leaves, paged on *versos*; 8½ × 6 in. The text, in one column of 10—13 lines across the page, is written in a large, regular hand (*cf.* Hyvernāt, pl. lv. 2).

Headings, initials, stops, the letters ϕ, ϣ, ⲁ are in red.

From Magdala(?).¹

Funeral Services. The following is the order of the services, which differs from that in Tuki's *Rituale*, where they are often longer: for a grown man, for a boy, a woman, a girl, for a woman who has died at or after childbirth, for a hegumenus or priest (the former is not mentioned in Tuki ⲡⲟⲟ ff., where the service is also longer), a deacon, a monk, for a man dying in the Paschal week, for a woman likewise (not in Tuki, the lesson being Gen. xxiii. 1—xxiv. 1), the memorial services a month, 6 months or a year after death (Tuki ⲡⲏⲁ), likewise at the grave on the 3rd and 7th days after death (Tuki ⲡⲏⲁ),² the anaphora of the dead, at the death of a nun, of a patriarch or bishop (this abbreviated ⲙⲉⲧⲉⲥ). Arabic versions follow the Coptic texts. Prayers are in Arabic only.

Fol. 167—239 consist of Arabic dirges, ⲙⲉⲣⲏⲓⲉ, “a comfort and consolation for whoso is bereaved.”³ The 1st is for general use; the 2nd (fol. 229b) was composed by Ibn Kabr for a notable of his time and may be said before the prayer (ⲧⲉⲕ ⲡⲏⲁⲧⲉ ⲙⲉⲧⲉⲥ); the 3rd is for a woman of rank, by the same author; the 4th for a boy; the 5th, perhaps by Ibn Kabr,⁴ for a girl; the 6th, unusually long, is called a homily (ⲙⲉⲧⲉⲥ) for general use by John of Kaliûb.⁵ On fol. 170 is a dirge for general use, in a later hand.

On fol. 172b a long note states that the book was written in A.M. 1442 = A.D. 1726,

¹ It appears at any rate in the Index to Wright's Ethiopic Catalogue, p. 330.

² Called in the table on fol. 238 ⲙⲉⲣⲏⲓⲉ ⲧⲉⲕ ⲡⲏⲁⲧⲉ.

³ ⲙⲉⲣⲏⲓⲉ ⲧⲉⲕ ⲡⲏⲁⲧⲉ ⲙⲉⲧⲉⲥ.

⁴ ⲙⲉⲣⲏⲓⲉ ⲧⲉⲕ ⲡⲏⲁⲧⲉ.

⁵ *Cf.* no. 863.

at the expense of the priest مكرم الله for his church, that of the Virgin in Hârat ar-Rûm (Cairo). Other colophons, foll. 1a, 237b, ratify this dedication. Above each of these last is the monogram and name of "the humble Athanasius, of the (episcopal) throne of Jerusalem."

On fol. 239a is the beginning of an Ethiopic prayer.

847.

Or. 439.—Paper; a bound volume; 64 foll., paged (on *versos*) α — $\pi\sigma$, the last 8 being a later addition and unpagged; $4\frac{1}{4} \times 3$ in. The text, in one column of 7 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. lv. 2). Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red.

[TATTAM.]

The Mystagogia المصطغوجيا, with an Arabic version, "being the faith which our Lord Jesus Christ taught to His disciples—To be read to the tone ($\eta\chi\omicron\varsigma$) of the Apostle."¹ The above is preceded by the rubric; "Then ($\epsilon\lambda\tau\alpha$) let the symbol ($\sigma\acute{\upsilon}\mu\beta\omicron\lambda\omicron\nu$) of the faith be read," showing that the text here formed part of a service.² It is however a section of the (Arabic) "Didascalia" (*v.* Add. 7211, f. 108b, *cf.* Vansleb, *Hist.* 258), and consists

¹ This may be the name of a tone (*cf.* لحن بولس Tuki, *Anaph.* ٢٢٢ and the other $\eta\chi\omicron\varsigma$ 'Adam,' 'Job,' 'Moses,' &c.), or may indicate the tone used in reciting (?) the 'Apostle' or Pauline lesson.

² It is perhaps the text used in the rite of consecrating the $\mu\acute{\upsilon}\rho\omicron\nu$; *v.* Vansleb, *Hist.* 232 and *cf.* Tuki, *Eucholog.* i. ٢٤, where the 'symbol' has however no such name. On the use of the term $\mu\upsilon\sigma\tau\alpha\gamma\omega\gamma\acute{\iota}\alpha$ *v.* Zotenberg in *Journ. Asiat.* 1878, 344. It is given occasionally to theological works by certain fathers, *e.g.* Damianus of Alexandria (*v.* Renaudot, *Hist.* 145; *cf.* Crum, *Copt. Ostr.*, no. 18).

of a long elaboration or paraphrase of the creed, beginning (fol. 4); $\phi\eta$ $\epsilon\tau\omega\omicron\pi$ $\phi\eta$ $\epsilon\eta\alpha\tau\omega\omicron\pi$ $\phi\eta$ $\epsilon\omicron\eta\eta\eta$ $\epsilon\beta\omicron\lambda$ $\pi\alpha\epsilon\eta\epsilon\zeta$ $\phi\eta$ $\epsilon\omicron\eta\eta\iota\omicron\tau$ $\phi\eta$ $\epsilon\tau\alpha\mu\iota\omicron\tau$ $\omicron\tau\omicron\zeta$ $\alpha\tau\kappa\omicron\epsilon\varsigma$ $\omicron\tau\omicron\zeta$ $\alpha\tau\tau\omicron\iota\eta\varsigma$ $\alpha\tau\omicron\iota\iota\omicron\sigma\omicron\tau$ $\epsilon\beta\omicron\lambda$ $\zeta\iota\tau\epsilon\eta\phi\iota\omicron\tau$ $\phi\eta$ $\epsilon\tau\alpha\tau\epsilon\omega\lambda$ $\epsilon\beta\omicron\lambda$ $\eta\eta\epsilon\eta\alpha\tau\epsilon$ $\eta\tau\epsilon$ $\phi\eta\iota\omicron\tau$ $\alpha\tau\tau\omicron\iota\eta\varsigma$ $\epsilon\beta\omicron\lambda$ $\eta\epsilon\eta\eta\eta$ $\epsilon\omicron\eta\iota\iota\iota\iota\iota\tau$ $\eta\epsilon$ $\alpha\eta\eta\epsilon$ $\alpha\lambda\lambda\alpha$ $\omicron\tau\eta\iota\iota\iota\tau$ $\eta\omicron\tau\iota\iota\tau$ &c. From fol. 36 a long series of paragraphs refers to Christ as "Who is this that has . . . ?" *e.g.* $\eta\eta\eta\eta\epsilon$ $\phi\alpha\iota$ $\phi\eta$ $\epsilon\tau\alpha\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$ $\eta\eta\epsilon\iota\iota\iota\iota\eta$ $\epsilon\tau\alpha\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$ $\epsilon\tau\omicron\iota$ $\epsilon\beta\omicron\lambda$ $\eta\epsilon\eta\eta\eta\tau\alpha\kappa\omicron$. $\eta\eta\eta\eta\epsilon$ $\phi\alpha\iota$ $\phi\eta$ $\epsilon\tau\alpha\tau\eta\alpha\varsigma\epsilon\varsigma$ $\epsilon\tau\omicron\iota$ $\eta\eta\tau\alpha\kappa\omicron$ $\eta\eta\omicron\tau\eta\epsilon$ $\eta\eta\epsilon\tau\eta\tau\alpha\kappa\omicron$ $\omicron\tau\omicron\zeta$ $\eta\eta\omicron\tau\eta\epsilon$ $\epsilon\tau\omicron\iota$ $\eta\eta\tau\tau\alpha\kappa\omicron$.

Or. 5844 fol. 190 and MS. Add. 3018 in Cambridge Univ. Libr., foll. 3—33 are Arabic copies of this work (*v.* Browne's *Hand-list* 279). An Ethiopic version is found in Brit. Mus. Or. 651, f. 117 and Or. 785, f. 3b. Both have a title identical with that given above, including even the Arabic article $\eta\alpha$ $\eta\alpha$, and the text (of Or. 785 at any rate) is the same as ours, but for the concluding paragraphs.

Foll. 58—64a contain an addition—apparently a sort of hymn to Christ—possibly in the same hand. Fol. 64b is in Tattam's hand.

The MS. was written (*v.* fol. 55b) in A.D. 1798 by the same scribe and paid for by the same person as no. 724.

ORDINATION AND CONSECRATION SERVICES.

848.

Or. 1323.—Paper; a bound but incomplete volume; 96 foll.; $8\frac{1}{2} \times 6$ in. The text is

roughly written in one column by 3 hands : foll. 2—58, foll. 59, 94, 95, foll. 60—93 (*cf.* Hyvernāt, pl. lv. 2 for the type of all). Initials and the other usual features are in red.

[SIR CH. A. MURRAY.]

Ordination Services for Reader, Subdeacon (fol. 7*b*), Deacon (15*b*), Priest (24) and Hegumenus (34); also services for the consecration of the font¹ (44*b*=Tuki ii. ⲉⲕⲟ, ⲉⲁ, ⲉⲁⲗ), the altar-vessels (48*b*=T. ii. ⲡⲁ), the chalice (49*b*), for the reconsecration of a desecrated altar (53=T. ii. ⲡⲡⲁ, *cf.* ⲡⲡⲗ ff.), for the consecration of a picture (55*b*=T. ii. ⲡⲁ shortened) and before the relics of the martyrs (57=T. ii. ⲡⲡ).

This last is incomplete and is followed (fol. 59) by a series of hymns or paraphrases; 2 for Lent, 4 for the month of Koiahk² (fol. 66*a*), to be used also at Christmas and Epiphany, 2 for the 21st of Payni, the Virgin's festival³ (fol. 79*b*), troparia (ⲧⲡⲉ) to follow the ⲉⲁⲙⲟⲩⲧⲏ i.e. ⲉⲁⲙⲟⲩⲧⲏ [ⲉⲁⲙⲟⲩⲧⲏ] (fol. 89*b*) and a hymn upon the verse ⲡⲉⲕⲡⲡⲏ ⲉⲁ ⲡⲁⲙⲟⲩⲧⲏ ⲙⲁⲛⲁⲧ (sic fol. 91*b*).⁴ Except the troparia, all the hymns are acrostical, the letters of the alphabet (either with or without the 7 Coptic letters) serving successively as initials for the stanzas, as in the *Theotokia* pp. ⲡⲁ, ⲟⲗ, ⲡⲕⲗ, ⲉⲕⲡ, ⲉⲁⲟ, ⲉⲁⲗ, ⲉⲁⲗ. The

stanzas consist each of two verses or lines in which the end-syllables of the final words coincide; less often the end-syllables also of the first halves of these lines (*e.g.* fol. 66 ff.). The final stanza of each piece is ⲁⲙⲉⲙⲟⲩⲧⲏ [ⲉⲁⲙⲟⲩⲧⲏ ⲡⲁⲙⲟⲩⲧⲏ ⲉⲁⲙⲟⲩⲧⲏ ⲡⲁⲙⲟⲩⲧⲏ &c.]; *cf.* *Theol.* ⲡⲁ. But the 1st hymn ends instead with ⲉⲁⲙⲟⲩⲧⲏ ⲡⲁⲙⲟⲩⲧⲏ as in no. 890, f. 85. At the end of the final hymn is تمت الابصالية الذى تقال على ناكناير بانردى (ⲡⲉⲕⲡⲡⲏ &c., as above =) ناكناير بانردى. The orthography is of the debased type found in the printed *Theotokia*.

849.

Or. 435. — Paper; a bound volume, containing parts of two MSS.; (a) foll. 1, paged 1, —14; (b) 15, paged ⲡⲁ, —43. The foll. of (a) are not consecutive. Both fragments were also paged consecutively with Syriac letters,¹ from the end backwards, fol. 43 being ⲙⲁ. The text of (a) is in one column of some 16 lines, that of (b) in 15 (*cf.* Hyvernāt, pl. liii. 2 for the type of both). Arabic versions are given for the rubrics only. The usual initials, titles, and the letters ⲫ, ⲓ, are in red.

[TATTAM.]

(a). Services for the Consecration of a Subdeacon (fol. 1), Hegumenus (fol. 2 *sic*); a font, the altar-vessels, patten (ⲉⲓⲥⲟⲕⲟⲥ), chalice, spoon (ⲙⲡⲟⲩⲧⲏ), a picture, martyrs' relics, a desecrated altar (fol. 5 ff.).

(b). Services for the Consecration of a font (the end only), the text being quite different from the ordinary (fol. 15, *cf.* Tuki, *Euchol.* ii. ⲉⲁⲗ); of the patten, chalice, spoon (ⲙⲉⲥⲧⲏⲣⲏ[ⲟⲩ]), a picture (ⲗⲡⲙⲏⲟⲩ or ⲟⲩⲧⲏⲙⲁ), the

¹ Spelt ⲕⲟⲙⲟⲩⲧⲏⲡⲁ fol. 47.

² These are upon (ⲉⲁ) the 4 Odes and are given in the *Theotokia* ⲉⲁⲗ, ⲉⲁⲗ, ⲉⲁⲗ, ⲉⲁⲗ.

³ These refer to the story of the building by Christ and the Apostles of the Virgin's church at Philippi; *v.* Synaxarium *in loc.* It is here attributed to S. Basil, as in Paris MSS. arabes 150, 154.

⁴ Several pieces in the *Theol.* begin thus; pp. ⲡⲁ, ⲉⲁ, ⲉⲁ.

⁵ = *Theol.* ⲡⲁ.

⁶ V. Krumbacher, *Byzant. Litt.-gesch.* 697.

¹ The book came therefore probably from Nitria.

ⲛⲉⲙⲓⲁⲣⲓ ¹المحارة (fol. 22b), other vessels (σκεῦος
ⲁⲛⲓ), a *κυμῖλλιον* = *κειμήλιον* انية (so in T. ii.
ⲛⲟ), a censer, a martyr's relics, at the trans-
lation of the same (fol. 30), prayers for those
about to take a journey by land and by sea,
prayers at table before and after food (34b,
Tuki, *Miss.* ⲙⲟⲛ), at the offering of first-fruits
(36b), at laying the foundations of a house
(ⲁⲛⲗⲗⲓ منزل, 37b), on beginning to live in a
new house (40), at seed-time or planting (41),
at the grape-harvest (incomplete, 42).

850.

Or. 434.—Paper; a bound but imperfect
volume; 143 foll., paged (on *versos*), the
quires being marked on the 1st leaves only;
6 $\frac{3}{4}$ × 5 in. The text, in one column of about
13 lines, sometimes with Arabic opposite it,
is written in a peculiar hand. The ⲁ has a
horizontal stroke at the top (*cf.* Hyvernāt,
pl. xxxv for some resemblance). Head-lines,
initials, stops &c., the letters ϕ, ⲛ are in red.
[TATTAM.]

Ordination services² for Reader, Subdeacon
(fol. 11), Deacon (28b), Archdeacon (55b),

¹ I cannot find this elsewhere. A Greek word in -ἄριον
would be masculine here. The Arabic means a "shell"
and thence a hollow vessel. Possibly therefore this is
the *concha κόγκη* or ciborium (*v.* Goar, *Eucholog.* 15).
The prayer is; "God, who didst say to Thy servant
Moses . . ., Make for me vessels (*κειμήλιον*) and place
them in the tabernacle . . ., place now Thy holy arm (*sic*,
cf. consecr. of spoon) upon this ⲛ. Fill it with the
power of Thy Holy Spirit . . ., that in it may be preserved
(ⲱⲙⲓ) the purity of the remains (λείψανα) of the holy
body of Thy only Son &c." The meaning 'wipe up' for
ⲱⲙⲓ is suggested by the Greek text of Hyvernāt, *Les*
Actes 279 (*cf.* Zoega 580 n.), which uses σπογγίζω (*Passio*
S. Petri Alex., ed. Viteau 81). The Latin version by
Anastasius however (Mai, *Spicil. Rom.* iii. 689) has
"sanguinem peniculo reverenter colligerunt."

² Publ. with occasional differences, by Tuki, *Ordinal* or
Euchologion i and ii (1761—62), also by Ermoni in *Rev.*
de l'or. chrét. 1898.

Priest (61) and Hegumenos (84), followed
by Arabic versions of addresses (*καθήγησις*)
to be read to the candidates at the end of
the service (foll. 105—109, also 134b—143).
Thereafter services for the consecration of
the font (109 = T. ii. ⲙⲕⲉ) and of the altar-
vessels &c. (113b = T. ii. ⲙⲟ,¹ *cf.* Renaudot
55). Some alternative prayers, not in Tuki,
are added, *e.g.* foll. 18b, 36, 47b, 92b. Some-
times the Greek text appears as well as the
Coptic, foll. 32, 65b, 75. Arabic translations
were originally given for the rubrics only;
later hands have frequently supplied them
elsewhere. On fol. 108b is a long colophon,
which however gives no dates or names, the
person referred to being modestly called
فلان ابن فلان.

851.

Or. 5643(6). — Paper; two leaves, not
paged. Identical in size, script &c. with no.
862. The ornamental colour here is red.

From Nitria.

[MIDDLEMASS.]

The beginning of the office of ordaining a
Reader, = Tuki, *Euchol.* i. ⲁ, ⲉ and ⲓ.

852.

Or. 5505.—Paper; seven leaves, paged (on
versos) ⲁ—ⲟ, ⲙⲙ and, in cursive figures, ⲙⲙ—
ⲙⲙ, ⲙⲙ (*sic*); 7 $\frac{3}{4}$ × 5 $\frac{1}{2}$ in. The text, in one
column of 16 lines with Arabic opposite it,
is written in a regular hand (*cf.* Hyvernāt,
pl. liii. 2). Initials, stops, the letters ϕ, ⲛ
are in red.

From Nitria.

[MIDDLEMASS.]

Pp. ⲁ—ⲟ. From the office of the Installa-
tion (here ⲟⲣⲟⲙⲓⲥⲟⲥ) of a bishop, = Tuki,

¹ The texts correspond as follows to Tuki's; fol. 118b =
T. ii. ⲙⲁ, 122b = ⲙⲉ, 126 = ⲙⲉ, 128a = ⲙⲉ, 130 =
ⲙⲁ, 133 = ⲙ.

Eucholog. i. $\overline{\text{ca}}-\overline{\text{ca}}$.¹ The initial rubric here appoints "5 or 3" bishops to accompany him and ends $\overline{\text{oror}} \overline{\text{haxen}} \overline{\text{elhor}} \overline{\text{etbak}} \overline{\text{ntoror}} \overline{\text{npaierarremion}}$ (Matth. xxi. 1—17) $\overline{\text{nen}} \overline{\text{ncor}} \overline{\text{napenienicoroc}} \overline{\text{uber}} \overline{\text{leri}} \overline{\text{ntuet}} \overline{\text{renze}} \overline{\text{nenpichor}}$.

P. $\overline{\text{kr}}$. Lessons from some other office; one ending Gen. xxviii. 22, another beginning Is. i. 16. The cursive pagination probably shows that it should precede the other foll.

853.

Or. 1322.—Paper; a bound volume; 75 foll., paged (on *versos*) $\overline{\text{a}}-\overline{\text{on}}$; $7\frac{7}{8} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand, possibly identical with Hyvernât, pl. liii. 1 (*cf.* their dates). Initials, head-lines, stops &c., the letters ϕ , ψ , ζ are in red. On fol. 1b is a good geometrical ornament.

[SIR CH. A. MURRAY.]

Services for the Consecration of Monks and Nuns, with an Arabic translation (the latter shortly described as no. 20 in Rieu's *Suppl.*), in the main the same as those in Tuki, *Euchologion* i. $\overline{\text{pna}}$ ff., $\overline{\text{pqa}}$ ff., but different often—generally shorter—in detail. The rubric fol. 1a is immediately followed by the lessons, Eph. vi. 10—18 (ending differently), Ps. xxxi. 1, 2 and lxiv. 4, Joh. iii. 1—21 and these by the tonsure, fol. 12b = T. $\overline{\text{pzn}}$. The next prayer, fol. 16b, = T. $\overline{\text{poa}}$; that on fol. 18 = T. $\overline{\text{pov}}$, on fol. 20 = T. $\overline{\text{poo}}$ *supra*, those on fol. 20b, the investments with $\overline{\text{oparri}}$ $\overline{\text{تراج}}$ ($\overline{\text{thorakion}}$), $\overline{\text{klart}}$ $\overline{\text{كلنيرة}}$ ($\overline{\text{koukoulion}}$) and $\overline{\text{zouu}}$ = T. *ib.* The preliminary rite ends, fol. 21b, with a rubric directing to say here the Absolution and the Blessing

if the newly consecrated is not receiving the $\overline{\text{askim}}$ ($\overline{\text{σχῆμα}}$); otherwise to pronounce the Absolution at the end. The rite of the Holy $\overline{\text{σχῆμα}}$ begins at once, fol. 22, with the prayer = T. $\overline{\text{pnb}}$. The prayer fol. 25b = T. $\overline{\text{pna}}$, that on fol. 30 = T. $\overline{\text{pnx}}$. The investments with $\overline{\text{σχῆμα}}$ and $\overline{\text{phorek}}$ $\overline{\text{برنس}}$ fol. 31 = T. $\overline{\text{pno}}$ ff. The prayers on foll. 32b, 34 = T. $\overline{\text{pq}}$ ff. On foll. 36, 37 is the address in Arabic = T. $\overline{\text{pqr}}$.

The Consecration of Nuns begins, fol. 38, with the lessons; 1 Cor. vii. 25—34, Ps. xlv. 15, 16, Mat. xxv. 1—13. The prayers, foll. 43b—47 = T. $\overline{\text{pqr}}$ — $\overline{\text{pgo}}$; the remainder, foll. 48b—55, belong to the rite of the Greater Habit = T. $\overline{\text{co}}$ — $\overline{\text{cir}}$. This service is followed by Ps. cxviii complete, foll. 56b—75b, after which is a title (Arabic only); "Prayer regarding the offering ($\overline{\text{qrbān}}$) for a man. To be said before the Thanksgiving" ($\overline{\text{alshihmat}}$ = $\overline{\text{zenhor}}$), showing that the MS. was not completed.

On fol. 56 a colophon gives the date: A.M. 1059 = A.D. 1343, and the name of him who provided for the book: the monk Anba Michael, whose secular name was Rashid al-Manâhill; and this is also recorded on the arms of the ornamental cross, fol. 1b: $\overline{\text{coven}} \overline{\text{cor}} \overline{\text{unehor}} \overline{\text{npoceterepoc}} \overline{\text{abba}} \overline{\text{michala}}$.

854.

Add. 14,740B, fol. 85.—Paper; $6\frac{3}{4} \times 5$ in. For script *cf.* Hyvernât, pl. liii. 1.

Rubric and lesson, Eph. vi. 10—12, from the Consecration of a Monk, = Or. 1322, f. 3a; *cf.* Tuki, *Euchol.* i. $\overline{\text{pzn}}$.

855.

Or. 1241(26).—Paper; two leaves, paged (on *versos*) $\overline{\text{pa}}$, $\overline{\text{pi}}$; $6\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in

¹ *Cf.* Vansleb, *Histoire* 173.

one column of 15 lines with unfilled space for Arabic opposite it, is written in a rather irregular hand (*cf.* Hyvernat, pll. i or liii. 2). The usual features and the letters ϕ, ϣ are in red; quire-ornament in red, green and yellow.

From Nitria.

[G. CHESTER.]

From the order of Consecrating a Nun, = Tuki, *Euchol.* i. $\overline{\text{CIA}}$ *inf.*, with that for an Abbess, = *ib.* $\overline{\text{CKA}}$ — $\overline{\text{CKE}}$ (with gap) and the initial words only of a Prayer over the $\sigma\alpha\beta\alpha\kappa\alpha\theta\eta^1$ of a Nun, which, says the rubric, will be found in the service for Consecrating a Nun. It begins $\kappa\epsilon\mu\alpha\rho\omega\omicron\upsilon\tau\ \overline{\text{NOC}}\ \phi\tau$.

856.

Or. 437.—Paper; a bound but incomplete volume; 74 foll., paged (on *versos*) from $\overline{\text{IB}}$; 7×5 in. The text, in one column of 17 lines with Arabic opposite it, is written in a pretty regular hand (*cf.* Hyvernat, pl. liii. 1, 2 for the type). The usual features and the letters ϕ, ϣ are in red; larger initials and ornaments in red, green and yellow. Foll. 1 and 73 are by a later hand.

From Nitria.

[TATTAM.]

The Service for the consecration of the Holy Oil and the anointing of the Sick therewith, called the $\phi\acute{\alpha}\nu\omicron\varsigma$ القنديل; *v.* Vansleb, *Hist.* 212. The text corresponds to that in Tuki's *Rituale* from p. $\overline{\text{PIA}}$ onwards,² but is generally shorter, many prayers &c. between the lessons being here omitted. The latter are; for the 1st priest, Ja. v. 10—20, Ps. vi. 2, 1 (*sic*), Joh. v. 1—17; for the 2nd priest, fol. 13*b*, Rom. xv. 1—7, Ps. ci. 1, 2, Lu. xix. 1—10; for the 3rd priest, fol. 20*b*, 1 Cor. xii.

¹ Du Cange, $\sigma\alpha\beta\alpha\kappa\alpha\theta\iota\omicron\nu = \sigma\omicron\nu\delta\acute{\alpha}\rho\iota\omicron\nu$.

² Translated in Denzinger, *Rit. Orient.* ii. 484 ff.

28—xiii. 7, Ps. xxxvii. 1, 2, Mat. x. 1—8; for the 4th priest, fol. 30*b*, Rom. viii. 14—21, Ps. l. 1, 2, Lu. x. 1—9; for the 5th priest, fol. 40, Gal. ii. 16—20, Ps. cxli. 8, Joh. xiv. 1—19; for the 6th priest, fol. 47, Col. iii. 12—17, Ps. iv. 1, Lu. vii. 36—50; for the 7th priest, fol. 54*b*, Eph. vi. 10—18, Ps. xxiv. 18, 20, Mat. vi. 14—18. The final rubric, fol. 63*b*, = T. $\overline{\text{CKA}}$. On foll. 64*b*—73*b* are 7 Arabic prayers, supplementary to those previously given¹ and not found in Tuki.

On fol. 64 is a colophon showing that the book was provided by the monk 'Abd al-Sayyid for the monastery of Anbâ Bishoi بشوى.

857.

Or. 438.—Paper; a bound volume; 102 foll., paged (on *versos*) to the end of the Coptic text; $8\frac{1}{2}\times 6$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features and the letters ϕ, ϣ, Ϸ are in red; some initials and ornaments in red, yellow and green. Fol. 1*b* has an ornamental cross.

[TATTAM.]

The Service for the consecration of the Holy Oil, as in no. 856. After the initial rubric = Tuki, *Rit.* $\overline{\text{PMH}}$, the text is immediately that of *ib.* $\overline{\text{PIA}}$. On foll. 84—97 are 2 Arabic prayers, the second (f. 87*b*) being that on fol. 67*b* of no. 856. On foll. 98—102 are 3 petitions اوشية, for those who have besought prayers, for the reigning king and for the catechumens. On fol. 83*b* a colophon gives the scribe's name as $\text{c}\rho\epsilon$ (*sic*) صليب and the date A.M. 1459 = A.D. 1743.

¹ سبع طلبات يقرأ في القنديل على السبع صلوات غير اولائك الموجودين.

858.

Or. 442, foll. 22—31.—Paper; $6\frac{5}{8} \times 5$ in. The text, in one column of 10 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pll. i or lii. 2). There are no colours.

From Dair Anbâ Bishoi,¹ Nitria. [TATTAM.]

From the office of the Holy Oil, corresponding in general to Tuki, *Rituale* ṗṗṗ. — 65; but here the parts of the respective priests open with verses from the Psalms (ci. 1, 2 for the 4th priest, iii. 1, 9 for the 5th), while the lessons are merely indicated. The wording of the prayers, responses and rubrics differs throughout in detail. No. 910 belongs to the same MS., fol. 1 corresponding to Tuki, 66 inf., 67,² while fol. 2 has a prayer for the sick person not found in Tuki or the other MSS. here.

859.

Or. 436.—Paper; a bound but imperfect volume; 74 foll., paged (on *versos*); $9\frac{3}{8} \times 6\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a good hand (*cf.* Hyvernat, pl. liii. 2). Smaller initials, stops &c., the letters ϕ , ψ are in red; larger initials and ornaments (geometrical) in red, yellow and dark blue.

[TATTAM.]

The Service for the consecration of the Holy Oil. After the initial rubric, the text

¹ In pencil on the margin.

² The prayer, Tuki $\overline{\text{CPR}}$ = no. 859, f. 74 begins $\mu\alpha\rho\tau\omicron\varsigma$ $\mu\omicron\rho\alpha\kappa\tau\iota\kappa\omicron\varsigma$ $\sigma\pi\eta\mu\alpha\tau\iota\kappa\omicron\varsigma$ $\mu\eta\tau\omicron$ $\mu\eta\sigma\tau\alpha\iota$ $\mu\eta\tau\omicron\tau\omicron\tau\alpha$ $\mu\eta\iota$ $\mu\eta\sigma\tau\alpha\iota$ &c., where the use of $\mu\alpha\rho\tau\iota\kappa\omicron\varsigma$ may be noted, the Arabic having simply $\text{اِيْهَ التَّدْبِيْر}$ $\text{الْعَادِمَا الْفَضَّةَ}$ بما ان لكم يسوع الـ.

(as in no. 856) is at once that of Tuki, *Rit.*
 $\overline{\text{pu}\lambda}$. It breaks off at $\text{neut-ryu} = \text{T. } \overline{\text{ek}\lambda}$.

860.

Or. 5501.—Paper; 37 leaves, being quires $\bar{\alpha}$ — $\bar{\iota}\bar{\nu}$, with a gap after fol. 28 and without pagination; $6\frac{3}{8} \times 5\frac{1}{8}$ in. The text, in one column of 12 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernât, pl. i or lv. 1). Initials, head-lines, the letters Φ , α (*sic*) are in red; quire-ornaments in red, green and yellow.

[G. HORNER.]

From the Service for the consecration of the Holy Oil, =Tuki, *Rituale* ᠫᠭ—ᠴᠢᠨ, with certain prayers omitted.

861.

Or. 5506.—Paper; 53 leaves, paged (on *versos*) $\overline{\text{xv}}$ — $\overline{\text{q}}$, with gaps after pp. $\overline{\text{xv}}$ and $\overline{\text{iii}}$, $6\frac{1}{4} \times 4\frac{3}{4}$ in. The text, in one column of 12—14 lines with Arabic opposite it, is written in an extremely coarse, irregular hand (*cf.* Hyvernât, pl. liv. 1 for the type). Rubrics and in the first 6 foll. stops and the letters ϕ , η , ζ are in red.

[MIDDLEMASS.]

From the Service for the consecration of the Holy Oil, =Tuki, *Rituale* $\overline{\text{p}\underline{\text{z}}\text{u}}-\overline{\text{c}\Lambda}$, certain prayers being omitted.

862.

Or. 5643(7).—Paper; 10 consecutive leaves, paged (on *versos*) $\overline{\text{III}}$ — $\overline{\text{XVI}}$; $11\frac{1}{8} \times 7\frac{1}{4}$ in. The text, in one column of some 20 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1). Initials, headings, the letters ϕ , ι , are in red.

From Nitria.

[MIDDLEMASS.]

From the Service for the consecration of the Altar,¹ corresponding generally to Tuki, *Euchologion* ii. ιε—κρ *supra*, but with certain variations of omission and addition. The bishop is throughout called ἀρχιερεύς.

THE THEOTOKIA.

863.

Or. 428.—Paper, a bound volume; 279 foll., paged (on *versos*) in cursive characters. The text, in one column of some 12—14 lines, is written in a very clumsy, irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features, with the letters ϕ, β, ζ, are in red.

[TATTAM.]

The Theotokia or Psalmody (البصمودية (ψαλμωδία),² “containing the Seven and the Four³ and the rest of the functions (الشغال) of the Christian Church.”

The materials of this book are for the most part to be found in Tuki's edition, which however contains other pieces besides. The sequence too and titles of the contents differ much. Whereas in Tuki the 4 Odes (ἑως (هوس), with their accompanying hymns or paraphrases,⁴ are given in uninterrupted sequence and then followed by the series of Theotokias for the 7 days with similar accom-

¹ *Cf.* Horner's description of this service from a somewhat different MS. in *Proc. Soc. Bibl. Arch.* xxi. 97.

² V. Vansleb, *Hist.* 69, 155.

³ *I.e.* the 7 Theotokias and the 4 Odes. The latter are Exod. xv. 1 ff., Ps. cxxxv, Cant. Tri. Puer. (Dan. iii), Ps. cxlviii (and cxlix, cl). *Cf.* no. 835.

⁴ Those introduced by the word ἁβυλί (=ψάλλε) and generally in acrostical form (v. no. 848).

paniments, in the present MS.¹ the two series are combined: Ode 1 (f. 22) is followed by the 2nd and 3rd Theotokias, Ode 2 (f. 60b), by the 4th and 5th, Ode 3 (f. 105b) by the 6th and 7th and Ode 4 (f. 171b) by the 1st (=Sunday). And here each Ode or Theotokia is not only preceded by one paraphrase, as above, but is followed by another² (طرح) of which usually only the opening verses are given in Coptic, the rest being in an Arabic translation. The Theotokia for Sunday (fol. 178 ff.) combines the texts of Tuki ια ff. and κρ ff.³ It is followed by various hymns, of the two kinds above mentioned⁴ and the book ends with certain prayers (f. 249b = T. ρια), the ‘Angelic Hymn’ (تسبيحة, = T. ρνε), Doxologies (= T. ρζ) and the Creed.

On fol. 279 a mutilated colophon gives the date A.M. 1435 = A.D. 1719.

864.

Or. 5285.—Paper, a bound volume; 197 foll., not paged; $8\frac{3}{4} \times 5\frac{5}{8}$ in. The text, in one column of 12 lines, is written in a coarse, modern hand, foll. 1—4 being by a different scribe from the rest. Two older leaves, bound at the end of the vol., have no connection with this MS.

[E. J. BRILL.]

¹ Like MS. Curzon 131, up to fol. 119.

² None of these is in Tuki or in the Curzon MS.

³ It may be noted that the text (called تفاسير) on f. 187b = T. κε, is here ascribed to John, the Mo'allim, of Kaliûb.

⁴ One (f. 233b) is called مدح. In 1896 a large collection of rhyming Arabic hymns of this latter class was published at Cairo by Yuhannâ Girgis and Gubrân Efendi Ni'mat Allah (الزائفة البهية الع). Though apparently for similar uses, they bear little resemblance to the text here described.

Theodore *στρατηλάτης*, Mercurius, Mena,¹ Victor, Claudius, Philotheus, Sisinnius,² Justus with Apollo and Theoclea, Basilides with Eusebius and Macarius, Apater and Erai, Apa Nahrôou,³ Eustathius,⁴ Theodore the Eastern, Jacob the Persian, John of Senhôtout and Isaac of Tefre (*sic*), Isidore and Sane,⁵ Cosma and Damianus, Anthimus, Leontius and Euprepis, Julius of Kbehs. Also on p. *cq̄b* the virgins Hillaria, Anastasia and Arypsima (Ripsime)⁶ are mentioned as "the brides of Christ." On p. *cqr̄* are lines in praise of Joseph *يوساب* patriarch of Alexandria, since in his time the bodies of Pshoi and Paul (of Tammah) were brought to Shihêt.⁷ Several pieces are without Arabic translations (pp. *cōē*, *cnr̄*, *cq̄a*, *cq̄ē*), the second column being left blank. On p. *kr̄* a colophon gives the birth-day of the scribe's grandson⁸ as the 19th Hathor A.M. 1434=A.D. 1718.

¹ Here called (pp. *cōmb*, *cōo*) *ἀπὸ π. ὡς ἐν φαιάτ* الذي من مربوط أو الياضي. In the *Synaxarium* (15th Hathor) he is called of Nikiu. But in the Greek Miracles (ed. I. Pomialovski, St. Petersburg, 1900, p. 84) *πόλις Παρηφαιάτ . . . ὅθεν καὶ ὁ ἅγιος ὄρμητο* is mentioned. It is not found in the Latin of Surius (November) p. 241. Cf. Quatremère, *Mémoires* i. 371, and Peyron *s.v.*

² "He who slew *βεργαμα* المصاحمة" (p. *cni*). V. no. 524 *above* and *Synaxar.*, 26th Bermudah.

³ "Whom Michael bore on his wings from Alexandria to Antioch, that he might proclaim Christ" (p. *cna*). V. *Synaxar.*, 7th Hathor.

⁴ Eustathius Placidus, to whom, while hunting, the cross appeared between the horns of a gazelle (p. *cna*). V. *Synaxar.*, 27th Thoth and *Acta SS.*, 20th Sept.

⁵ *canic* صانا. V. *Synaxar.*, 18th Baremhat.

⁶ For the first, the daughter of Zeno, v. *Synaxarium* 21st Tybi, for the second v. Clugnet's *Daniel de Scete*, for the third v. *Synax.* 29th Thoth and von Lemm, *Studien* no. ix.

⁷ V. *Synaxar.*, 7th Babeh. Joseph sat 831–849 and was active in benefiting the Nitrian monasteries (v. Severus Ashm. in Or. 26,100, f. 158b).

⁸ تاريخ مولد . . . بشارة ولد ميخايل ولد كاتبه في يوم الخ.

Around the circular ornament on p. *qmb* is an Arabic couplet:

من كان يا عالم القبر دارة بحالي
فلا يكثر عليك فشارة التكالى

866.

Or. 1242(22).—Paper; six leaves, paged (on *versos*) *c̄*, *ē*, *cōa*, *cni* (first and last of quire *kii*), *τὸβ*, *τ?α*; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernât, pl. xlvii. 2 for some resemblance). Initials, stops &c., the letters *ϕ*, *ψ*, *ζ* (sometimes) are in red; quire ornaments in red, yellow and green.

From Nitria.

[G. CHESTER.]

From the Psalmodia (so here) or Theotokia, corresponding partly to Tuki's print, pp. *ō*, *ē* (*sic*); *cō*, *?*, *cni*; *?* (acrostic on Christ); *?* (on an ascete or confessor). The last fol. has two colophons; one by the scribe of the MS., which was completed in A.M. 1303=A.D. 1587, at Dair Anbâ Shanûdah, in the hill called Adribah, in the Sa'id (i.e. the White Monastery); the other recording the presentation of the book to Dair Anbâ Bîshâi in the desert of Abû Makâr, in A.M. 1335=A.D. 1619, by the deacon Shanûdah.

867.

Or. 1242(23).—Paper; parts of two leaves, one paged *cōa*; $8 \times 5\frac{3}{4}$ in. when complete. The text, in one column of 31 lines with Arabic opposite it, is written in a minute, very neat hand (cf. Hyvernât, pl. liii. 1 or 2). The usual features and the letters *ϕ*, *ψ* are in red.

From Nitria.

[G. CHESTER.]

From the Theotokia. The smaller fragt. has parts of Psalms cxviii, xcv and lxxvii and the whole of Ps. l.¹ Cf. Tuki's edition, pp. $\overline{\alpha}$, $\overline{\iota}$; the larger = Tuki, pp. $\overline{\mu\epsilon}$, $\overline{\mu\zeta}$.

868.

Or. 5644(1).—Paper; 8 connected leaves, not paged; $7\frac{1}{4} \times 5\frac{1}{4}$ in. The text is in one column of a regular hand (cf. Hyvernāt, pl. liii, 1). On p. 1, above the text, is an interlaced ornament in red and green(?). The Arabic title, ll. 2, 3 of the text, the word $\overline{\alpha\alpha}$, stops, initials, the letters μ , ϕ , ψ , τ are coloured red.

From Nitria. [MIDDLEMASS.]

Theotokia, = Tuki's edition, pp. $\overline{\iota}$ ff. with the initial rubric $\text{يقال اليلويا وهذا الجوس}$; but the selection of passages is not identical with those printed.

869.

Or. 1241(27).—Paper; eight leaves, paged (on *versos*) $\overline{\alpha}-\overline{\alpha}$, $\overline{\iota}-\overline{\iota}$; $6\frac{3}{4} \times 4\frac{1}{4}$ in. The text, in one column of 14—16 lines, is written in an even hand (cf. Hyvernāt, pll. xlvii. 2 or lv. 2). No colours.

From Nitria. [G. CHESTER.]

From the Theotokia, giving the 1st and 2nd Odes (Tuki, $\overline{\kappa\tau}$ ff.) and accompanying hymns.

870.

Or. 5644(2).—Paper; two leaves, paged $\overline{\alpha\tau}$, $\overline{\alpha\mu}$; $8\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rough hand (cf. Hyvernāt, pl. liv. 1 for

the type). Initials and the usual features are in red.

From Nitria. [MIDDLEMASS.]

Theotokia; parts of the 2nd and 3rd Odes, = Tuki $\overline{\kappa\mu}$ and $\overline{\lambda\epsilon}$.

871.

Or. 5644(3).—Paper; 10 leaves, partly paged (on *versos*) $\overline{\alpha}-\overline{\alpha}$; $6\frac{1}{2} \times 5$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a fairly even hand (cf. Hyvernāt, pl. liii. 2). Initials, stops &c., the letters ϕ , ψ are in red.

From Nitria. [MIDDLEMASS.]

Theotokia for Sunday, combining the passages of Tuki, $\overline{\mu\mu}$ ff. and $\overline{\tau\tau}$ ff., as in no. 863, to foll. 197 ff. of which the present texts correspond, two sections only here being peculiar, viz. $\epsilon\pi\epsilon\iota\sigma\tau\alpha\iota\mu\omicron\varsigma\ \mu\iota\mu\omicron\tau\epsilon\ \sigma\tau\alpha\tau\chi\alpha\upsilon$... and $\mu\omicron\tau\omicron\varsigma\ \mu\iota\chi\epsilon\ \mu\epsilon\mu\omicron\tau\ \dots$

872.

Or. 5644(4).—Paper; 17 leaves, paged (on *versos*) $\overline{q\alpha}-[\overline{q\alpha}]$, $\overline{p\alpha\alpha}$, $\overline{p\mu\alpha}-\overline{p\mu\alpha}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (cf. Hyvernāt, pl. liii. 2). Initials, stops, abbreviating-lines &c. and ϕ , ψ are in red; larger initials and ornaments in red, green and yellow. Apparently from the same MS. as no. 905.

From Nitria. [MIDDLEMASS.]

Theotokia. The text is that of Tuki, $\overline{\sigma\mu}-\overline{\mu\alpha}$, $\overline{p\mu}$, $\overline{p\mu\alpha}-\overline{p\alpha\tau}$, with slight variation. It is to be noted that the Theot. for Monday is headed $\sigma\epsilon\omicron\tau.\ \mu\tau\epsilon\ \phi\omicron\omicron\tau\ \mu\alpha\beta\iota\tau=$ يوم الاثنين.¹

¹ After Ps. l, Halleluia, to the tone التيامة .

¹ Cf. no. 886. The word is thus used also in the vocabulary from the Theotokia, Or. 1325, 229b.

873.

Or. 5455.—Paper; six leaves, paged (on *rectos*) $\overline{\text{cu}}[\overline{\text{r}}]—\overline{\text{cu}}\overline{\text{z}}$, $\overline{\text{cu}}\overline{\text{a}}$; $6\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernāt, pl. i). The usual features and the letters ϕ , ψ are in red.

[G. HORNER.]

From the Theotokia, = Tuki's edition,¹ pp. $\overline{\text{ne}}—\overline{\text{q}}$ and $\overline{\text{qe}}$, $\overline{\text{qr}}$.

874.

Or. 1242(24).—Paper; four consecutive leaves, paged (on *versos*) $\overline{\text{p}}\overline{\text{a}}\overline{\text{a}}—\overline{\text{p}}\overline{\text{u}}\overline{\text{z}}$ (*sic*); $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a regular hand (*cf.* Hyvernāt, pl. liii. 2). The usual features and the letters ϕ , ψ are in red; larger initials and ornaments in red, yellow and green.

From Nitria.

[G. CHESTER.]

From the Theotokia for Tuesday (= Tuki pp. $\overline{\text{q}}\overline{\text{a}}—\overline{\text{q}}\overline{\text{e}}$), followed by the hymn before that for Friday (= *ib.* p. $\overline{\text{p}}\overline{\text{k}}$).

875.

Or. 1242(25).—Paper; two leaves; $5\frac{1}{4} \times 4\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernāt, pll. i or lii. 2). The usual features are in red.

From Nitria.

[G. CHESTER.]

From the Theotokia, = Tuki's edition, pp. $\overline{\text{p}}\overline{\text{e}}$, $\overline{\text{p}}\overline{\text{z}}$.

¹ The hymn printed on p. $\overline{\text{ne}}$, *beg.* $\overline{\text{or}}\overline{\text{w}}\overline{\text{m}}\overline{\text{m}}\overline{\text{ne}}$ $\overline{\text{p}}\overline{\text{t}}$, is here called $\overline{\text{a}}\overline{\text{w}}\overline{\text{e}}\overline{\text{y}}$.

876.

Add. 19,902, foll. 11—28.—Paper; consecutive, paged (on *versos*) in Arabic figures $\text{١٠}—\text{١٢٧}$; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 16—18 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernāt, pl. liii. 1 or 2). The usual features and the letters r , ϕ , q , ψ , z are in red.

[YATMAN.]

From the Theotokia, = Tuki's edition, $\overline{\text{p}}\overline{\text{r}}—\overline{\text{p}}\overline{\text{k}}\overline{\text{a}}$.

877.

Or. 442, foll. 18—21.—Paper; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in an unusually heavy hand (*cf.* Hyvernāt, pl. lv. 2). There are no colours.

[TATTAM.]

From the Theotokia = Tuki's edition, $\overline{\text{p}}\overline{\text{k}}$, $\overline{\text{p}}\overline{\text{k}}\overline{\text{a}}$.

878.

Or. 442, foll. 4, 5.—Paper; two leaves; $6\frac{3}{8} \times 4\frac{3}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernāt, pl. liii. 2). The usual features and the letters ϕ , ψ , z are in red (ϕ with 2 red dots); ornaments are in red, green and yellow.

[TATTAM.]

From the Theotokia, = Tuki's edition $\overline{\text{p}}\overline{\text{k}}\overline{\text{a}}$, $\overline{\text{p}}\overline{\text{r}}\overline{\text{o}}$ (the foll. being bound in the wrong order) with variants.

879.

Or. 5644(5).—Paper; 41 leaves, paged (on *versos*) $\overline{\text{p}}\overline{\text{k}}\overline{\text{e}}—\overline{\text{p}}\overline{\text{k}}\overline{\text{u}}$, $\overline{\text{p}}\overline{\text{u}}\overline{\text{a}}—\overline{\text{p}}\overline{\text{u}}\overline{\text{z}}$, $\overline{\text{p}}\overline{\text{u}}\overline{\text{o}}$, $\overline{\text{p}}\overline{\text{z}}\overline{\text{e}}—\overline{\text{p}}\overline{\text{z}}\overline{\text{u}}$, $\overline{\text{p}}\overline{\text{o}}—\overline{\text{p}}\overline{\text{q}}$, $\overline{\text{p}}\overline{\text{q}}\overline{\text{o}}$; $8\frac{3}{8} \times 6$ in. The text, in one

column of 16 lines, is written by the scribe of no. 798, being apparently from the same or a companion volume.

From Nitria. [G. HOENER, MIDDLEMASS.]

From the Psalmody, *الصلوة*. The text is generally identical with that of no. 863, fol. 147a ff. and no. 865, *psalms* ff., while partly coincident with Tuki's *Theotokia* *psalms* ff. Fol. 41b has the end of the Creed and a colophon with a prayer by the scribe, the monk Barsûm, "a learner, not a teacher."

880.

Or. 1242(26).—Paper; ten leaves, being quire *ic*, paged (on *versos*) *psalms*—*psalms*; $9\frac{1}{4} \times 6\frac{1}{8}$ in. The text, in one column of some 23 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1 and 2). Most initials, stops &c. and the letters *phi*, *psi* are in red, green and yellow.

From Nitria. [G. CHESTER.]

Theotokia, identical with pp. *psalms*—*psalms* of Tuki's edition.

881.

Or. 1242(27).—Paper; fragments of four leaves, one paged *psalms*; the largest $7 \times 5\frac{1}{2}$ in. Probably, but not certainly, from the same volume as no. 866.

From Nitria. [G. CHESTER.]

From the Theotokia; p. *psalms* corresponding to Tuki, p. *cor*.

882.

Or. 1241(28).—Paper; six consecutive leaves, paged (on *versos*) in cursive figures *1*—*6*; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 17 lines with unfilled space for Arabic

opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters *phi*, *psi*, *zeta* are in red.

From Nitria. [G. CHESTER.]

From the Theotokia, = Tuki *ic*—*ic*, but with a different sequence of the paragraphs.

883.

Or. 5644(6).—Paper; two consecutive leaves; $5\frac{3}{4} \times 4\frac{1}{8}$ in. The text, in one column of about 19 lines, is written in a clumsy hand (*cf.* Hyvernat, pl. liv. 1). There are no colours.

From Nitria. [MIDDLEMASS.]

Doxologies from the Psalmody, pp. 1—3 corresponding to foll. 228a *inf.*—230a of no. 865.

A doxology to "Abba Macarius the bishop" follows, *beg.* *epiphanius* *epos* *xenon* *uxa* *nek* *laos*.

884.

Or. 442, foll. 12—17.—Paper, paging invisible; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters *phi*, *psi* are in red.

[TATTAM.]

From the Theotokia, giving the abbreviated doxologies as in no. 865, pp. *conna*—*ennea*.

885.

Or. 5456.—Paper; two leaves, the first and last of quire *ka*; $6\frac{1}{4} \times 5$ in. The text, in one column of 16 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyver-

nat, pl. liii. 1 for the type). The usual features and the letters ϕ, ϣ, Ϸ are in red.

[G. HORNER.]

From the Doxologies in the Theotokia.

886.

Or. 1242(28).—Paper; two leaves; $8 \times 4\frac{3}{4}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a bold hand (cf. Hyvernat, pl. liii. 2 for some likeness). The usual features and the letters ϕ, ϣ are in red. A good geometrical ornament is at the head of fol. 1a.

From Nitria. [G. CHESTER.]

From the Theotokia, but not to be found in Tuki's text. The heading is ϥϣϣϣϣ ϣⲧⲉ ⲧⲉⲟⲩⲟⲕⲓⲁ ϣⲫⲟⲩⲉ ⲛⲁⲃⲓⲧ ⲁⲓⲧⲏⲓⲛ, i.e. for Monday.¹ The text begins ⲁⲗⲁⲛ ϣⲓⲫⲟⲣⲛ ϣⲣⲟⲩⲛ ⲉⲧⲁⲫⲟⲗⲁⲛⲟⲩ ϣⲭⲉ ⲛⲟⲥ ϫⲧⲉ ⲕⲁⲧⲁ ⲧⲉⲩⲣⲓⲕⲟⲛ; cf. the ⲫⲣⲥ in no. 863, fol. 42a.

887.

Or. 1242(29).—Paper; two leaves from different MSS.; respectively $6\frac{3}{4} \times 5\frac{1}{4}$ and $6\frac{1}{4} \times 4\frac{3}{8}$ in. For the hand of (1) cf. Hyvernat, pl. lii. 1; for that of (2) *ib.*, pl. 1.

From Nitria. [G. CHESTER.]

From the Theotokia, with Arabic versions.

VARIOUS HYMNS.

888.

Or. 5644(7).—Paper; twelve leaves, paged (on *versos*), in cursive figures, ⲕⲁ—ⲕⲛ, ⲟⲃ—

¹ Cf. no. 872.

ⲟⲟ; $10\frac{3}{4} \times 7\frac{1}{4}$ in. The text, in one column of some 18 lines, is written in an irregular hand (cf. Hyvernat, pl. liv. 1). The usual features are in red; larger initials in red, green and yellow.

From Nitria. [G. HORNER, MIDDLEMASS.]

From the Antiphony ¹ ⲁⲗⲁⲛⲁⲓⲛ, being short hymns for certain (apparently not all) festivals of the calendar with longer Arabic versions. From a volume containing only a few months. The festivals here occurring are S. Matthew's (8th Phamenoth), a series for the Invention of the Cross (10th of the same), S. Michael's (presumably for the 12th Payni, as well as "for all his 12 feasts"), the Consecration of S. Mena's Church (15th Payni), the festivals of Abba Benoufer (Onnophrius, 16th), Abba Latson² (17th), George (19th).

The hymn to Latson (p. ⲟⲛ) is given here as a specimen.

ⲁⲛⲁⲗⲟⲩⲟⲛ ϣⲣⲟⲩ ⲛⲉⲛⲛⲁⲗⲁⲥ ⲉⲧⲭⲟⲭⲉⲥ ⲉⲣⲓⲭⲟ
ⲛⲛⲉⲕⲧⲁⲓⲟ ⲛⲉⲛⲛⲟⲩ ⲁⲃⲃⲁ ⲁⲗⲧⲟⲛ

ⲟⲩⲟⲛ ⲟⲩⲛⲣⲉⲧⲓ ⲛⲉⲛⲟⲩ ⲁⲕⲛⲛⲣⲁ ⲛⲉⲛⲟⲩ ⲉⲃⲟⲗ
ⲫⲓⲧⲉⲛⲫⲧⲉ ⲛⲉⲛⲛⲟⲩ ⲁⲃⲃⲁ ⲁⲗⲧⲟⲛ

ⲃⲓⲟⲥ ⲛⲉⲃⲉⲛ ⲉⲟⲛⲁⲩⲧⲓ ⲛⲧⲉ ⲛⲛⲟⲛⲁⲭⲟⲥ ⲛⲉⲛⲛⲓ
ⲁⲕⲓⲕⲓⲥ ⲛⲧⲉ ⲧⲛⲉⲧⲉⲧⲉⲃⲉⲛⲉ

ⲛⲟⲩⲧⲣⲫⲟⲩ ⲉⲛⲟⲩⲓ ⲛⲉⲛⲛⲟⲩⲟⲩ ⲛⲛⲛⲓⲥⲓ ⲛⲉⲛⲛⲓ
ⲛⲟⲩ ⲉⲟⲩⲛⲣⲉⲧⲓ ⲁⲃⲃⲁ ⲁⲗⲧⲟⲛ

ⲕⲉ ⲣⲁⲣ ⲛⲉⲟⲩ ⲁⲩⲟⲩⲓ ⲉⲁⲛⲣⲟⲩ ⲛⲧⲛⲉⲧⲣⲟⲩ
ⲟⲩⲟⲩ ⲁⲩⲉⲣⲧⲉⲟⲥ ⲛⲛⲁⲥⲟⲛⲁⲩⲟⲥ

ⲣⲉⲛⲟⲥ ⲛⲉⲃⲉⲛ ϣⲣⲟⲩ ⲉⲧⲉⲣⲣⲫⲓⲣⲓ ⲛⲛⲟⲩ ⲭⲉⲁⲩⲫⲓ
ⲛⲟⲩ ⲛⲓ ⲛⲥⲟⲛ ⲁⲛⲭⲉ ⲧⲟⲩⲛⲟⲥⲩ.

The Arabic تفسير, after translating the above, continues

¹ Prof. Guidi has kindly verified this in the Propaganda MS. Part of another is at Göttingen; v. Lagarde, *Orient.* 43. Cf. Vansleb, *Histoire*, 62, Crum, *Copt. MSS.* p. 62.

² Part of an Arabic life of him by Philotheus in Or. 5650.

من في الناس يقدر على هذا الامر الا من يحب
الله كجيك انت قد اكملت الرصايا التي في الانجيل.¹
بالكمال بالقول والفعل ان ما من جب اعظم من هذا
ان يبدل الانسان نفسه عن احبائه قد اكملت هذه
الرصية وابدلت نفسك عن صاحبك وافضل من نفسك
وقدمت ثلاثة دفعات من اجل المحبة التي بيسوع المسيح
هذا الذي احببته السيرة والطاهرة وعيدت مع المسيح
في ملكوته اطلب من الرب عنا الخ.

889.

Or. 5526.—Paper; 112 leaves; $4\frac{1}{8} \times 3\frac{1}{4}$ in.
The script is not all of one hand, though of
the same type (cf. Hyvernat, pll. xlvii. 2 or
lv. 2). The column is of about 12 lines but
varies much. The usual features and the
letters ϕ , ρ , σ are in red; some rough orna-
ments in red, green and yellow.

From the Genizah, Old Cairo.

[S. RAFFALOVITICH.]

Hymns, with or without Arabic versions,
or wholly in Arabic. The MS., when acquired,
was in great confusion and the present
arrangement of the leaves is, where catch-
words are missing, very questionable.

Foll. 1a—39b relate to the Marriage Service.
The first are hymns (ارباع) appropriate at the
making of the contract and at the crowning
في عقد الاملاك والاكيل. On fol. 4a is one to be
sung to the tone (لحن) 'the Virgin,' while the
priest arrays the bridegroom, beg. $\tau\epsilon\tau\omicron\mu\iota$
 $\mu\omicron\tau\epsilon\tau\mu\phi\omicron\sigma\tau\eta\mu$ ($\sigma\omega\phi\rho\sigma\upsilon\eta$) $\lambda\epsilon\tau\tau\iota\varsigma$ $\alpha\chi\alpha\iota$
 $\mu\alpha\mu\alpha\tau\gamma\epsilon\mu\iota\tau$, its latter part being called
البركس (cf. no. 906). While the priest says
the prayer of the oil (ارشية الزيت), the people
sing the hymn on fol. 5b. The occasion of
the next (fol. 6b) is obscure; it is to be read

¹ S. Joh. xv. 13, referring to Latson's intercession for
the soul of a sinner; v. the Synaxarium.

في تطقيس¹ العرسان beg. $\phi\eta$ $\epsilon\tau\epsilon\phi\sigma\iota\omicron\tau$ $\mu\eta\phi\eta\iota\omicron\tau$
 $\alpha\lambda\lambda\alpha\iota$ $\mu\epsilon\mu\alpha\iota$ $\epsilon\phi\epsilon\sigma\iota\omicron\tau$ $\epsilon\rho\omicron\kappa$ ω $\mu\iota\mu\alpha\tau\gamma\epsilon$
 $\mu\iota\tau$ $\mu\epsilon\tau\epsilon\phi\omicron\sigma\eta\omicron\omicron\sigma$.² Others have similar
titles: fol. 8b (elsewhere للعرائس) تطقيس العرائس
الاناث. The piece on fol. 33b, entitled like
these, begins $\mu\omicron\omicron\kappa\rho\iota\epsilon$ α α $\lambda\omicron\eta\alpha\iota\sigma\iota\omicron\varsigma$ $\lambda\omicron\eta\alpha\iota\sigma\iota\omicron\varsigma$
 $\mu\iota\phi\omicron\mu\omicron\sigma\tau\omicron\mu\iota\kappa\omicron\varsigma$ $\kappa\alpha\lambda\iota\omicron\varsigma$ $\alpha\kappa\iota$ $\kappa\alpha\lambda\iota\omicron\varsigma$ $\kappa\alpha\lambda\iota\omicron\varsigma$ ω
 $\mu\iota\mu\epsilon\tau\gamma\epsilon\mu\iota\tau$ $\mu\epsilon\tau\epsilon\phi\omicron\sigma\eta\omicron\omicron\sigma$, the formula being
then repeated, with reiterated initials, for
the names Basil, Gregory, David, Elisaïos,
Zacharias, Esaias, Thomas, John the Evan-
gelist.

Foll. 44a—69a. Doxologies for the festivals
of Christ's Birth, partly identical with Tuki,
Theotok. c. 25 ff.³ On fol. 46b is one for the
Sundays in Koiahk, addressed to John 'son
of Zachariah.' That on fol. 49a can be read
in Tuki $\tau\kappa\eta\iota$. On fol. 57a begins a series⁴ for
the night of the Birth itself (ليلة الميلاد). On
fol. 69b is a repetition of one of these (? per-
haps from another MS). Foll. 76a—88b are
for the Baptism; foll. 89a—95a for Palm
Sunday; fol. 95b for the Birth again. Foll.
97a to the end are in more than one rough
hand, the first hymn being that in Tuki
l. l. c. 26.

890.

Add. 5027G.—Paper, a bound volume;
238 foll., paged (on *rectos* and *versos*) by a
modern hand; $4\frac{1}{8} \times 3$ in. The text, in one
column of 16 lines, is written in a neat, small

¹ Apparently a causative form of $\tau\alpha\acute{\xi}\iota\varsigma$ which
should then mean 'the conducting, ordering of the
service,' though here the sense must be more special.

² Cf. the phrases of the Arabic hymn, Tuki, *Rit.* c. 10.
The hymn f. 14a, in the formula here given, introduces
all the saints of the Diptychs.

³ V. also no. 863 f. 124, Curzon 131, f. 190 b.

⁴ These = Curzon 131, f. 203 ff.

&c. and $\alpha\pi\iota$ $\pi\rho\epsilon\sigma\beta\epsilon\rho\iota\mu$ $\epsilon\zeta\rho\alpha\iota$ $\epsilon\chi\omega\iota$ &c.). The 1st, incomplete, doubtless for the festival of the Cross, refers to Constantine and Helena; the 2nd is for the festivals of S. Michael on the 12th of Hathor and Payni, *beg.* $\phi\alpha\mu\iota\tau\epsilon\mu\iota\zeta$ $\mu\alpha\tau$ $\epsilon\tau\phi\omega\rho\upsilon$ $\epsilon\beta\omicron\lambda$ $\phi\alpha\tau\epsilon\sigma\tau\omicron\mu\eta$ $\mu\epsilon\rho\iota\alpha\iota\iota$ $\mu\iota\sigma\tau\epsilon$ (الحلة ذات الرمامين الذهب) $\phi\alpha\mu\iota\chi\omega\kappa$ $\mu\alpha\rho\gamma\rho\alpha\rho\iota\tau\eta\varsigma$ $\mu\iota\chi\alpha\eta\lambda$ $\mu\alpha\rho\chi\eta\mu\alpha\rho\iota\epsilon\lambda\omicron\varsigma$; ¹ the 3rd is for the festivals of S. Michael generally, *beg.* $\mu\theta\omicron\upsilon$ $\alpha\varrho\omega\lambda$ $\epsilon\beta\alpha\upsilon\tau\alpha\omega\iota$ $\pi\alpha\pi\iota$ $\mu\alpha\lambda\omicron\tau$ $\mu\alpha\rho\iota\omicron\varsigma$; the 4th is for those of the Apostles, *beg.* $\mu\iota\rho\omega\iota$ $\epsilon\tau\tau\alpha\mu\eta\omicron\tau\tau$ $\epsilon\mu\epsilon\chi\eta\omicron\tau$ $\mu\eta$ $\epsilon\tau\epsilon\rho\omega\tau$ $\gamma\iota\omicron\lambda\lambda\alpha\varsigma\epsilon\alpha$ $\alpha\omega\omega\iota\mu\iota$ $\omicron\tau\alpha\zeta\omicron\eta\mu\eta\omicron\tau$ $\mu\epsilon\omega\iota$; the 5th for the same, *beg.* $\kappa\tau\iota\omicron\varsigma$ $\iota\eta\varsigma$ $\mu\chi\epsilon$ $\alpha\varrho\omega\tau\eta$ $\mu\iota\mu\epsilon\varrho\alpha\mu\omicron\sigma\tau\omicron\lambda\omicron\varsigma$; the 6th for the same, *beg.* $\mu\theta\omega\tau\epsilon\mu$ $\Delta\epsilon$ $\beta\alpha\mu\eta$ $\epsilon\tau\alpha\tau\omicron\gamma\iota$ $\mu\epsilon\mu\eta$; the 7th for the same, *beg.* $\alpha\omega\omega\iota\mu\iota$ $\epsilon\omega\tau\epsilon\mu$ $\epsilon\mu\alpha\mu\alpha\mu\iota\mu\iota$ $\mu\alpha\rho\gamma\rho\alpha\rho\iota\tau\eta\varsigma$ $\epsilon\mu\alpha\upsilon\epsilon\sigma\omicron\tau\epsilon\mu\iota$ (*i.e.* S. Luke, author of the Acts). That the Arabic was added later is shown by its terminating, unfinished (fol. 4b), before the Coptic.

894.

Or. 1242(31).—Paper; four consecutive leaves, paged (on *versos*) $\overline{\rho\alpha}$ — $\overline{\rho\zeta}$; $7\frac{1}{4} \times 5\frac{3}{8}$ in. The text, in one column of 12 to 14 lines with Arabic opposite it, is written in a fairly regular hand (*cf.* Hyvernât, pl. lii. 1). Initials, head-lines, stops &c. but no letters are in red.

From Nitria.

[G. CHESTER.]

Short hymns, similar to those of no. 893. The 1st, incomplete, is upon S. Mena $\mu\tau\epsilon$ $\mu\phi\alpha\iota\alpha\tau$; ² the 2nd (لحن) upon S. Victor, *beg.* $\tau\omega\sigma\tau\eta\mu\omicron\tau$ $\mu\alpha\rho\omega\iota$ $\mu\tau\epsilon\mu\chi\omega\kappa$ $\epsilon\mu\eta$ $\mu\rho\omega\mu\epsilon\mu\omicron\varsigma$; the 3rd (ناراكس) continues the same, *beg.* $\mu\iota\omicron\tau\rho\omicron$ $\mu\mu\alpha\tau$ $\mu\epsilon\mu\epsilon\varrho\alpha\mu\omicron\tau\omicron\iota$ $\epsilon\tau\alpha\mu\alpha\tau$

$\chi\omicron\lambda\alpha\zeta\iota$ $\mu\omicron\tau\kappa\omicron\mu\omicron\upsilon\beta\iota\omicron\mu$; the 4th (لحن) on the Martyrs, *beg.* $\Delta\alpha\tau\epsilon\iota\alpha$ $\mu\omicron\tau\rho\omicron$ $\mu\epsilon\tau\iota\mu\eta\omicron\tau\omicron\varsigma$; the 5th (do.) on the same, *beg.* $\alpha\mu\alpha\tau$ $\epsilon\tau$ $\mu\chi\alpha\omega\iota$ $\mu\alpha\tau\alpha\omega\iota$ $\epsilon\tau\chi\eta$ $\beta\epsilon\mu\mu\epsilon\mu\chi\iota\chi$ $\mu\mu\chi\alpha\eta\lambda$; the 6th (ناراكس) continues the last, *beg.* $\mu\epsilon\chi\eta$ $\mu\alpha\varrho$ $\chi\epsilon\alpha\kappa\phi\iota\omega\kappa$ $\epsilon\omega\omega\iota$; the 7th (لحن) on the same, *beg.* $\mu\iota\Delta$ $\mu\epsilon\alpha\beta$ $\mu\tau\epsilon\kappa\kappa\alpha\eta\varsigma\iota\alpha$ $\alpha\tau\epsilon\omega\tau\eta$ $\mu\theta$ $\mu\epsilon\sigma\omicron\mu\eta\omicron\tau\epsilon\tau\iota$ $\epsilon\beta\omicron\lambda$; the 8th (لحن) on the same, *beg.* $\mu\epsilon\lambda\omicron\chi$ $\epsilon\tau\epsilon\kappa\kappa\alpha\eta\varsigma\iota\alpha$; the 9th (لحن) on Shenouti the martyr, ¹ *beg.* $\kappa\alpha\lambda\omega\varsigma$ $\epsilon\rho\omicron\kappa$ $\kappa\alpha\lambda\omega\varsigma$ $\epsilon\mu\epsilon\kappa\rho\alpha\mu$; the 10th (لحن) on Shenouti, ² *beg.* $\mu\mu\epsilon\mu\alpha\iota\omega\tau$ $\pi\epsilon\mu\eta\omicron\tau\tau$ $\epsilon\omega\beta\iota$ $\epsilon\mu\epsilon\zeta$ $\tau\mu\alpha\tau$ $\epsilon\rho\omicron\kappa$ $\epsilon\kappa\epsilon\omega\beta\iota$ $\mu\phi\omicron\omicron\tau$.

895.

Or. 1241(30).—Paper; 28 leaves, paged (on *versos*) $\overline{\alpha\alpha}$ (the first of quire $\overline{\alpha}$), $\overline{\mu\alpha}$, $\overline{\eta}$, $\overline{\rho\beta}$, $\overline{\rho\alpha}$ — $\overline{\rho\zeta}$, $\overline{\rho\theta}$, $\overline{\rho\kappa\beta}$ — $\overline{\rho\kappa\gamma}$, $\overline{\rho\kappa\eta}$, $\overline{\rho\mu\gamma}$ — $\overline{\rho\mu\eta}$, $\overline{\rho\zeta\alpha}$ — $\overline{\rho\zeta\omicron}$; $7 \times 5\frac{1}{8}$ in. The text, in one column of some 24 lines, is written in a small, tolerably even hand (*cf.* Hyvernât, pll. i. or lv. 1 for a resemblance). Initials, headings, stops &c. and the letters ϕ , β are in red.

From Nitria.

[G. CHESTER.]

From a service-book containing Hymns and Psalms. Fol. 1 shows two Hymns to Stephen, the second *beg.* $\chi\epsilon\rho\epsilon$ $\epsilon\tau\tau\phi\alpha\mu\omicron\varsigma$ $\mu\alpha\rho\lambda\alpha\kappa\omicron\mu\omicron\varsigma$ $\mu\tau\epsilon$ $\iota\alpha\mu\iota$ $\tau\eta\mu\omicron\varsigma$ $\mu\mu\alpha\mu\eta\omicron\tau\tau$; and two to George, the first *beg.* $\mu\theta\omicron\kappa$ $\mu\mu$ $\mu\lambda\omicron\lambda\mu\omicron\iota$ ω $\mu\mu\alpha\tau\omicron\iota$ $\mu\chi\omega\rho\iota$, the second $\iota\epsilon$ $\bar{\Gamma}$ $\mu\rho\omicron\mu\mu$ $\mu\phi\omicron\omicron\tau$ $\mu\epsilon\mu\mu\chi\omega\kappa$ $\mu\zeta$ $\mu\alpha\beta\omicron\tau$ $\mu\mu\epsilon\omega\tau\epsilon\mu$ $\epsilon\mu\alpha\rho\alpha\mu$. All are to the tone "Adam."

The rest has the whole or parts of the following Psalms: lxx, lxxvi, lxxxiii—lxxxix, cii, ciii, cv, cvi, cxiii—cxxxv, cxxxviii—cxlviii.

¹ *Cf.* a hymn in no. 891.

² V. no. 865.

¹ V. *Synax.*, 14th Phamenoth.

² Presumably the famous archimandrite; but I do not find his incapacity to laugh referred to elsewhere.

896.

Or. 3367(4).—Paper; two leaves; $6 \times 3\frac{3}{4}$ in. The text, in one column of some 12 lines, is written in an irregular hand (*cf.* Hyvernāt, pl. lv. 2 for the type). The usual features and the letters ϕ, ϣ, ζ are in red.

[H. WALLIS.]

Parts of an acrostical Hymn. V. no. 848.

897.

Or. 3367(5).—Paper; two leaves, from different MSS.; paged $\overline{\alpha\theta}$ and $\overline{\rho\eta\alpha}$; each about 6×4 in. Script, *cf.* Hyvernāt, pl. lv. 2.

[H. WALLIS.]

From Hymns; one acrostical, the other called $\overline{\kappa\tau\epsilon\gamma}$ ($\overline{\tau\rho\omicron\pi\acute{\alpha}\rho\iota\omicron\nu}$) for the month of Koiahk.

898.

Or. 1241(31).—Paper; two leaves, paged (on *rectos*) in cursive figures $\overline{\eta\alpha}$, $\overline{\eta\zeta}$; $5 \times 3\frac{1}{2}$ in. The text, in one column of 11 lines, is written in a fairly even hand (*cf.* Hyvernāt, pl. liv. 1). The usual features and the letters ϕ, ϣ are in red.

From Nitria.

[G. CHESTER.]

From a book of Hymns. Parts of two are shown; the 1st to the Cross, = no. 890, fol. 128*b*, the 2nd to S. George. Both are acrostical.

899.

Or. 1241(32).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in one column of some 20 lines, is written in a quite unskilled, irregular hand (*cf.* Hyvernāt, pl. liv. 1 for the type). No colours.

From Nitria.

[G. CHESTER.]

From a book of Hymns for various occasions (? the Psalmody). The 1st hymn is acrostical; the 2nd here has the title ابصالي واطس الجحان ودخول السيد المسيح البيكل (8th Mechir) and begins $\overline{\alpha\mu\omicron\tau\iota\ \upsilon\pi\omicron\varsigma\ \eta\mu\iota\omega\mu\epsilon\tau\epsilon\ \eta\tau\epsilon\ \phi\tau\ \epsilon\tau\varsigma\mu\alpha\rho\omega\omicron\tau\tau}$.

900.

Or. 5644(8).—Paper; two leaves; $8\frac{1}{2} \times 6\frac{1}{8}$ in. The text, in one column of some 17 lines with blank space for Arabic, is written in an irregular hand (*cf.* Hyvernāt, pll. lii. 1, liv. 1). Initials, stops &c., the letters β, x, q, ϣ, ζ, σ are in red on 2 pages, the others being without colours.

From Nitria.

[MIDDLEMASS.]

An acrostical hymn (v. no. 848) for use on festivals of martyrs and saints generally. *Beg.* $\overline{\alpha\upsilon\tau\omicron\mu\eta\ \tau\eta\rho\omicron\tau\ \zeta\eta\omicron\tau\omicron\epsilon\mu\eta\ \eta\alpha\rho\epsilon\tau\iota\zeta\omicron\ \zeta\eta\eta\eta\eta\eta\eta\eta\eta\eta}$ (*cf.* Theotokia $\overline{\epsilon\alpha\theta}$). It refers first to the 4 archangels, the 4 beasts, the 24 elders &c.

901.

Or. 3367(6).—Paper; a leaf, paged (on *verso*) $\overline{\alpha\tau}$; $6 \times 3\frac{3}{4}$ in. The text, in one column of 11 lines, is written in an irregular hand (*cf.* Hyvernāt, pl. xlvii. 2). The usual features are in red.

[H. WALLIS.]

From an acrostical Hymn (v. no. 848) relating to Senuthius. The following is the text:

$\overline{\epsilon\eta\theta\omicron\tau\omicron\iota\omicron\varsigma\ \rho\iota\omicron\tau\eta\beta\ \eta\tau\epsilon\ \rho\omicron\varsigma}$

$\overline{\eta\eta\varsigma\ \alpha\chi\epsilon\ \rho\eta\theta\iota\ \eta\phi\tau\ \alpha\eta[\epsilon]\omega\tau\eta\ \eta\eta\alpha\tau\kappa[\epsilon\omicron\varsigma]\ \rho\eta\eta\iota\omega\tau\ \epsilon\omega\tau\ \alpha\beta\beta\alpha\ \rho\eta\theta\iota\tau\ \rho\eta\theta\iota\zeta\omega\tau\ \eta\tau\epsilon\ \eta\eta\eta\eta\eta\alpha\chi\omicron\varsigma}$

$\overline{\kappa\omicron\varsigma\tau\alpha\eta\alpha\tau\eta\omicron\varsigma\ \rho\eta\eta\alpha\eta\eta\chi\epsilon\ \alpha\eta\alpha\tau\epsilon\ \rho\eta\theta\iota\tau\ \eta\eta\eta\eta\eta\omega\theta\eta\alpha\chi\omicron\varsigma\ \eta\alpha\mu\epsilon\tau\alpha\ \zeta\omega\omega\tau\ \eta\eta\alpha\tau\kappa\omicron\varsigma\ \epsilon\theta\eta\theta\omicron\tau\omicron\iota\omicron\varsigma\ \rho\eta\eta\eta\epsilon\varsigma\beta\tau\epsilon\tau\epsilon\omicron\varsigma}$

ΛΑΛΙ ΠΦΩΟΤ Ω ΠΑΣΚΤΗΣ ΠΕΠΠΕΠΟΤ ΠΠΟ-
ΠΑΧΟΣ ΞΕΠΠΑ ΠΑΡΧΠΠΠΠΠΠΠΠΠ ΠΑΠΙΟΣ ΣΕ-
ΠΠΠΠΠΠ

ΠΟΙ ΠΑΙ ΠΟΣ ΠΟΤΠΠΑ (sic expl.).

902.

Or. 1241(33).—Paper; two leaves, the first paged ΠΣ; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 14 lines, is written in a regular hand (cf. Hyvernat, pl. liii. 2). The usual features and the letters Φ, Ξ are in red.

From Nitria. [G. CHESTER.]

Hymns; the first relating to the creation and fall of man, the second to the construction by Bezaleel of the tabernacle.¹

903.

Or. 5644(9).—Paper; (1) four leaves and (2) one leaf, from two MSS.; $6\frac{1}{8} \times 4\frac{1}{8}$ in. For (1) cf. Hyvernat, pl. lii. 1; for (2) *ib.* pl. lv. 2.

From Nitria. [MIDDLEMASS.]

From books of Hymns; referring (1) to the Archangels and to Basil, Gregory and other saints, (2) to Christ.

904.

Or. 3367(7).—Paper; two leaves, paged (on *versos*) ΚΥ, ΛΕ; $8\frac{1}{8} \times 6$ in. The text, in one column of about 14 lines, is written in an uneven hand (cf. Hyvernat, pl. lv. 2). The usual features are in red.

[H. WALLIS.]

Short Hymns, with longer Arabic translations following each. The headings of two indicate "the 11th hour of the third day"

¹ Exod. xxxvi. Cf. *Theotokia* CHB, TIA, where the tabernacle is a type of the Virgin; also no. 908.

and "the 3rd hour of the fourth day." Presumably they refer to the Paschal season.

905.

Or. 1242(32).—Paper; two leaves, paged (on *versos*) ΟΥ, ΟΠ. Apparently from the same MS. as no. 872.

From Nitria. [G. CHESTER.]

From the office for the night of Easter (*i.e.* Saturday night). The present texts are from hymns: on fol. 1a, *beg.* ΠΕΠ(sic) ΓΑΡ ΞΕΠΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΟΣ (cf. Ps. lxxvi. 14ff.); fol. 1b, *beg.* ΑΠΧΕ ΠΕΠΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠΠΠΠΠΠ (cf. 1 Cor. xv. 20). The rubrics referring to these will be found in Habashi's edition (v. no. 774), p. 118, where the former piece is called قطعة (τροπάριον).

906.

Add. 14,740B, foll. 29—31, 36, 42—46, 49—56, 75, 80—84.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest $6\frac{1}{4} \times 4\frac{1}{8}$ in., the smallest $5\frac{1}{2} \times 3\frac{1}{2}$ in. The script of some foll. is good, *e.g.* fol. 36 (cf. Hyvernat, pl. liii).

Parts of hymns from liturgical books.

Fol. 29. To the Virgin.

Fol. 30. To the Virgin (Greek).

Fol. 31. To SS. Paul and Macarius.

Fol. 36. Referring to John the Baptist (Greek and Arabic).

Fol. 42. To John the Baptist.¹

¹ The word ΠΑΡΑΛΕΞ برالكس divides the hymn at a certain point. It is found Tuki, *Euchol.* i. ΠΠΠ, similarly used; v. also nos. 834, 840, 893. Presumably it = *παράληξις*, since the Scala, Paris 44, f. 22a has ΠΑΡΑΛΕΞΙC. Or. 1322 omits it. MS. Curzon 148, ΞΕΑ, ΠΛΑ has, among the sources of Ibn Al-'Assâl's *Scala*, the برلكسات for the month Koiahk.

Foll. 43—46. To the Virgin, including *Trisagion* (with Arabic).

Foll. 49—56. To various saints, from *Theotokia*.

Fol. 75. To S. George.

Foll. 80, 81. Acrostical hymns¹ on Lent (with Arabic).

Foll. 82, 83. Hymns (طرح) for Palm Sunday, on Is. xl. 9—11 and (in Arabic) for the Festival of the Cross, with reference to Helena and to Mary and Elizabeth.

Fol. 84. Hymn (with Arabic).

MISCELLANEOUS.

907.

Or. 1242(23).—Paper; eleven leaves, paged (on *versos*) —, $\overline{\text{cna}}-\overline{\text{cnn}}$, —, —; $6\frac{1}{4} \times 4\frac{1}{8}$ in. The text, in one column of about 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernât, pl. liii. 1 for the type). Initials, stops &c., the letters Φ , Ψ , are in red.

From Nitria.

[G. CHESTER.]

From a book of apparently mixed contents. Fol. 1a *b*=Tuki, *Missale* $\overline{\text{TB}}$ (Anaph. Cyril), fol. 2a = *ib.* $\overline{\text{p}\overline{\text{z}}\overline{\text{b}}}$ (Basil), fol. 2b = *ib.* ١٥١ (Morning Prayer),² fol. 3a = *ib.* $\overline{\text{z}\overline{\text{r}}}$ (Basil), fol. 3b = *Theotokia* $\overline{\text{z}\overline{\text{A}}}-\overline{\text{z}\overline{\text{H}}}$ (Theot. for Sunday), fol. 9b = *Missale* $\overline{\text{r}\overline{\text{y}}\overline{\text{o}}}$ (Canons for Adoration of Cross), fol. 10a = *ib.* $\overline{\text{r}\overline{\text{y}}\overline{\text{r}}}$.

¹ V. no. 848.

² "The $\overline{\text{ترجیع}}$ ($\delta\pi\acute{o}\lambda\upsilon\sigma\iota\varsigma$) for morning and evening" in Greek ($\epsilon\iota\rho\eta\eta$ $\kappa\alpha\iota$ $\delta\gamma\acute{\alpha}\eta\eta$ $\kappa\tau\lambda.$), followed by the dismissal in Coptic "when the mass is not finished $\overline{\text{اذ لم يكن نم قداس}}$ " (nawo noten $\text{hono}\overline{\text{r}}\overline{\text{p}}\overline{\text{h}}\overline{\text{h}}\overline{\text{h}}$ nos newoten thorot dnhh).

908.

Or. 1241(34).—Paper; a leaf; $7 \times 5\frac{1}{4}$ in. The text, in one column of 14 lines, is written in an even hand (*cf.* Hyvernât, pl. liii. 1). Initials, stops &c., the letters Φ , Ψ , Σ are in red.

From Nitria.

[G. CHESTER.]

Apparently from a liturgical book. It shows part of a description of the building of the Ark of the Covenant from Exodus xxxvii. 4 ff. The text however is not that of the LXX but approximates to the version of Theodotion (*v.* Field's *Hexapla* i. 153). In its midst moreover are two apparently extraneous dogmatical phrases (marked here as *aa*, *bb*) the second of which compares the Virgin with the Ark and, by the words "saith he," shows perhaps that the passage belongs to a homily incidental in some liturgical office.¹ But the present confusion of the text is most likely due to a copyist's error.

αρχαινο λε ον ε παφορον ηουζαμενε πατ-
ερσιν πτετρακονκον αταλκωστ ηουμινωτε
στοι ποβριχον ηουμακτωστος στοι παπε-
τρον εφορτωσ ηουωστ εαβοτη ηινεωσ-
οται κατα εα ετταχρηστω ηατιωστρ εφιατ
ερατωσ ηουκτωστος αααααα ηινεωστ
αοηεσιν ηνασος τομιαστ εφοσ ηουωσ
ηεε^a ηουωσ ηνα ηεε ηινεωσ-
εωστος ηουαα ατην ηιος εβρι εχεν-
ηαρια τοωτοκος ηουωσ^b ηηηε ηεε
ηηηη ηηη αφορωσ ηουωσ εβριωσ ετε-
ηουωστ^b.

909.

Or. 5464.—Paper; an oblong sheet of thick paper; $21\frac{1}{2} \times 7\frac{1}{2}$ in. The text, in one

¹ The comparison is familiar, *e.g.* *Theotokia* $\overline{\text{ns}}$, $\overline{\text{p}\overline{\text{a}}\overline{\text{r}}}$, $\overline{\text{tr}}$, *inf.*

column of 47 lines with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernat, pl. liii. 1 or 2). Lines 2, 3, 4, 6, 7, 8 are in a heavy, ornamental character. Initials, stops &c., the letters Φ , Ψ are in red. Above the text is a cross, $3\frac{1}{2}$ in. high, in red, yellow and brown (? green), in the angles of which are $\overline{\Pi\Gamma\Theta}$ $\overline{\Pi\chi\Theta}$ $\overline{\Pi\Gamma\kappa\Lambda}$ (*νίκα*), also fantastic birds and rosettes. In the left and lower margins are similar birds.

Bought in Cairo.

[HORNER.]

A Letter of Orders,¹ given by Philotheus,

¹ Similar though later documents: Paris, *MSS. arabes* 316—319, Bodleian (Uri) ii. 475.

bishop of Panopolis (Aḥmīm), to Gabriel, son of Misael, whom he has ordained a full (τέλειος) deacon for the church of Theodore στρατηλάτης, on the west of 'the meeting-place of the Christians' $\overline{\Pi\Lambda\ \Pi\chi\theta\epsilon\omega\sigma\tau\ \Pi\eta\epsilon\chi\rho\epsilon\sigma\tau\iota\alpha\mu\omicron\varsigma}$, on the 17th of Pachôn, A.M. 1079 = A.D. 1363. *Published* by Crum, in *Proc. Soc. Bibl. Archaeol.* xx. 270.

910.

Or. 1242(34).—Paper; two not consecutive leaves. These are from the same MS. as no. 858, which see for the description.

HOMILIES &c.

911.

Or. 3581A.—Parchment; a fragment, complete in width; $11 \times 6\frac{1}{2}$ in. The text, in one column across the page, is written in a small, sloping hand similar to Hyvernat, pll. xv, xxiv, xxviii, xxxix (yet *cf.* also pl. x). But the script of the two titles is of a Sa'idic type (*cf.* *ll.*, pl. xi. 1 or 3).

From Ahmīm.

[BUDGE.]

Apparently from short Homilies. On the *recto* is one in which various passages are commented on. Of Mal. iii. 1 it is said, "Who is this God that is in this temple if not (εἰ μὴ τὸ) the λόγος of God who hath revealed himself in the flesh which is His holy temple? He [too] is the angel of great counsel with whom (?) He took counsel, saying, Let us make man &c. (Gen. i. 26); to whom with His . . . Father and the Holy Spirit, the Life-giver, be glory now and in the ages and for ever and ever, to all eternity. Amen."

The title of the next is

αβρα ηεννηπα

λοποου[ηου]

προφ

and it opens with a quotation: "It is written in the Paralipomena . . . in the reign . . . king over them(?) . . ."

On the *verso* Christ's command to the Apostles, Mk. xvi. 15, 16, is the first text. It is followed by Ps. xcv. 10. "Telling us this that we may comprehend spiritually

(πνευματικῶς), with mind awakened and upright faith, that the Christian people who are under heaven, they shall not be moved till the end (συντέλεια), being we cry out by day and night in a . . . voice(?) saying, Glory to the Father, the Son and the Holy Ghost, the homoousian Trinity, now and for ever and ever . . . Amen."

The next text has the title

ⲙⲧⲏⲁⲗⲁ

ⲙⲟⲩⲃⲉⲧ

ⲙⲧⲏⲁⲗⲁ

This MS. is, I think, unique in that, though on parchment and from the White Monastery, its dialect is Bohairic. Its disposition, in one column of long lines divided into paragraphs, and its several Sa'idicisms (αφνε beside αφφει, αικωτ, εητωτου, ρουου, ταιζο, ρουου, zu or zuu beside ηου) probably indicate a local copy of a Bohairic text.¹

912.

Add. 14,740A, foll. 12—15.—Parchment; $10\frac{3}{4} \times 7\frac{1}{2}$ in. The text, in one column of about 27 lines divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pll. xxii and xlii. 3). There are no colours.

[YATMAN.]

¹ The Biblical quotations are from the Boh. version. The plurals ⲙⲏ ⲉⲧⲁⲧⲏⲁⲗⲉⲧ (*sic*) ⲁⲩⲟⲩ . . . ⲁⲩⲁ . . . &c. in Mk. xvi. 16, instead of singulars, may be noted.

ⲱⲥⲟⲛ ⲛⲓⲛⲧⲓ ⲁⲣⲓ ⲓⲥⲟⲥ ⲛⲉⲛⲛⲥⲓⲛⲟⲧ ⲉⲧⲉⲡⲉⲕ-
ⲓⲛⲧ ⲉⲛⲧ ⲛⲉⲛⲟⲟⲧ ⲭⲏⲁⲛⲧⲟⲛ ⲫⲁⲓ ⲓⲁⲣ ⲟⲩⲟⲥⲉⲛⲟ
ⲛⲁⲕⲛⲉ ⲛⲉⲛⲛⲓⲛⲟⲣⲉⲕⲁⲓⲕ ⲛⲧⲥⲟⲥ ⲛⲉⲛⲟⲟⲧ
ⲉⲭⲟⲛ ⲛⲧⲉⲛⲣⲟⲛⲉ ⲛⲁⲧ ⲉⲣⲟⲕ ⲉⲕⲓⲛⲟⲧ ⲛⲉⲛⲛ
ⲥⲓⲛⲟⲧ ⲓⲥⲟⲕ ⲥⲉⲛⲁⲧⲓⲥⲓ ⲛⲁⲕ ⲁⲛⲭⲉ

ⲁⲧⲭⲟⲥ ⲛⲭⲉ ⲁⲛⲁ ⲭⲓⲟⲩⲓ ⲭⲉⲛⲟⲧⲣ ⲛⲧⲉⲱ
ⲛⲓⲕⲏⲭ

Lower half of fol. ⲛⲟⲧⲓⲛⲁⲛ ⲟⲩⲁⲓ ⲥⲁⲧⲉⲛⲧⲓⲥ-
ⲭⲁⲟⲛ ⲓⲱⲥ ⲉⲧⲛⲟⲩⲓ ⲁⲧⲓ ⲉⲭⲉⲛⲟⲧⲱⲟⲗⲥ ⲓⲛⲧⲓⲱⲟⲧ
ⲁⲛⲛⲉⲭⲁⲛⲟ ⲓⲱⲥⲉⲛⲧ ⲛⲛⲉⲩⲣⲱⲛ ⲉⲱⲉⲛⲓⲥⲟⲟⲓⲱⲛ
ⲁⲧⲓⲣⲓ ⲁⲉ ⲓⲱⲟⲧ ⲛⲭⲉ ⲛⲁⲣⲧⲉⲗⲟⲥ ⲉⲧⲁⲧⲓⲥⲉⲣⲉⲧⲓ
ⲛⲟⲧⲕⲟⲧⲭⲓ ⲛⲉⲭⲉ ⲛⲓⲭⲉⲗⲁⲛⲟ ⲛⲱⲟⲧⲓⲥⲉⲛⲟⲩ
ⲛⲛⲁⲓⲥⲟⲟⲓⲱⲛ ⲓⲱⲟⲧⲉⲛ ⲛⲟⲱⲟⲧ ⲁⲉ ⲛⲉⲭⲓⲱⲟⲧ
ⲭⲉⲛⲛⲟⲛ ⲁⲗⲗⲁ ⲉⲱⲛⲧⲕ ⲁⲛⲁⲓⲥ ⲓⲱⲛ ⲭⲉⲱⲧⲓⲛ ⲧⲁⲕ-
ⲟⲁⲣⲥⲓⲁ ⲛⲧⲉ ⲛⲁⲕⲟⲥⲛⲟⲥ ⲧⲉⲛⲱⲟⲗⲉⲛ ⲉⲛⲉⲥⲥⲟⲓ
ⲁⲛ ⲟⲩⲁⲉ ⲥⲓⲉⲛⲧ ⲉⲣⲟⲛ ⲁⲛ ⲁⲗⲗⲁ ⲛⲧⲧⲭⲏ ⲉⲧⲭⲟⲛⲥ
ⲛⲁⲛⲟⲩ ⲛⲱⲟⲟⲧ ⲉⲣⲉⲛⲟⲧⲥⲟⲟⲓ ⲧⲓⲥⲓ ⲛⲁⲛ
ⲉⲛⲁⲭⲱⲱ (=Migne, P.L. 73, 1014 B, c).

ⲁⲧⲭⲟⲥ ⲛⲭⲉ ⲟⲩⲛⲉⲗⲁⲛⲟ ⲭⲉⲫⲧ ⲱⲟⲧ ⲛⲓⲛⲧ
ⲉⲭⲉⲛⲧⲓ (fol. 18b) ⲫⲏⲱⲛ ⲛⲛⲓⲕⲟⲥⲛⲟⲥ ⲓⲱⲟⲧ
ⲛⲓⲛⲧⲓ [about 12 let.] ⲉⲓ ⲛⲛⲱⲟⲗⲉ

ⲁⲣⲓ ⲛⲟⲧⲥⲟⲛ ⲛⲭⲉ ⲟⲩⲁⲣⲭⲟⲛ ⲉⲛⲁⲧ ⲉⲛⲧ [about
11 let.] ⲱⲟⲣⲛ ⲛⲭⲉ ⲛⲓⲕⲁⲛⲣⲓⲕⲟⲥ ⲛⲉⲭⲱⲟⲧⲓⲥⲉⲛⲟⲩ
[8 or 9 let.] ⲉⲱⲟⲗ ⲭⲉⲧⲁⲛⲁⲣⲭⲟⲛ ⲥⲱⲧⲉⲛ
ⲉⲱⲛⲧⲕ [about 7 let.] ⲉⲣⲟⲕ ⲓⲛⲁ ⲛⲧⲉⲕⲉⲛⲟⲧ
ⲉⲣⲟⲩ ⲛⲟⲟⲩ ⲁⲉ ⲛⲉⲭⲁⲩ ⲛⲧⲱⲟⲧⲓⲥⲉⲛⲟⲩ ⲁⲛⲟⲕ
ⲧⲏⲁⲥⲉⲱⲧⲟⲧ ⲉⲧⲁⲩⲧ ⲛⲛⲉⲩⲫⲟⲣⲕ ⲉⲭⲱⲩ ⲁⲩⲟⲓ
ⲛⲟⲧⲱⲟⲕ ⲛⲉⲛⲟⲧⲁⲗⲟⲛⲧⲓ ⲛⲉⲛⲛⲉⲩⲫⲓⲭ ⲉⲩⲫⲉⲣⲱ
ⲉⲱⲟⲗ ⲉⲛⲓⲥⲟⲟⲧ ⲛⲫⲣⲏⲧ ⲉⲩⲁⲗⲏ ⲉⲟⲧⲓⲱⲟ ⲛⲁⲩ-

ⲓⲉ . . . ⲉ ⲉⲣⲟⲧⲟⲛ ⲛⲉⲁⲛⲓⲕⲟⲕ ⲛⲉⲛⲛⲁⲗⲟⲛ ⲉⲧⲁⲣⲓ
ⲛⲭⲉ ⲛⲁⲣⲭⲟⲛ ⲛⲉⲛⲧⲉⲩⲧⲁⲓⲥ ⲧⲏⲣⲥ ⲉⲧⲁⲩⲛⲁⲧ
ⲉⲣⲟⲩ ⲁⲧⲧⲱⲟⲩ ⲛⲁⲩ ⲉⲧⲭⲱⲟ ⲛⲱⲟⲥ ⲭⲉⲱⲧⲕ ⲟⲩⲏ
ⲫⲁⲛⲉ ⲛⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲧⲁⲛⲥⲟⲧⲉⲛ ⲉⲱⲛⲧⲓ
ⲁ . . . ⲉⲓ ⲛⲛⲟⲛ ⲓⲁⲓ ⲓⲁⲛⲛⲁⲓ ⲁⲛ

ⲁⲧⲭⲟⲥ ⲉⲱⲉⲱⲧⲉⲗⲁⲛⲟ ⲭⲉⲁⲩⲓⲕⲟⲧ ⲛⲉⲕⲉⲭⲉⲗⲁⲛⲟ
ⲁⲧⲫⲁⲥ ⲟⲩⲕⲟⲧⲭⲓ ⲛⲁⲣⲱⲛ ⲛⲉⲭⲓⲱⲟⲧ ⲛⲏⲟⲧⲉⲣⲏⲟⲧ
ⲭⲉⲛⲁⲣⲉⲛⲓⲣⲓ ⲛⲟⲧⲕⲟⲧⲭⲓ ⲛⲉⲧⲏⲁⲓⲥ ⲛⲛⲁⲧⲉⲛⲟⲧⲱⲛ
ⲉⲧⲁⲧⲧⲱⲟⲧⲓ ⲁⲉ ⲁⲛⲓⲱⲧⲓⲧ ⲭⲉⲕ ⲛⲓⲧⲁⲗⲧⲏⲣⲓⲟⲛ
ⲉⲱⲟⲗ ⲛⲏⲁⲓⲉ ⲁⲉ ⲉⲣⲁⲛⲟⲧⲓⲧⲟⲥ ⲛⲛⲏⲏⲱⲧⲓ ⲉ
ⲛⲛⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲗⲁⲓⲥ ⲛⲧⲉⲛⲧⲉⲣⲏⲉⲗⲁⲥ

Lower half of fol. ⲛⲉⲧⲁⲣⲟⲧⲓ ⲁⲉ ⲱⲥⲟⲛ
ⲁⲛⲛⲉⲭⲁⲛⲟ ⲭⲉⲛⲧⲁⲣⲱⲛ ⲉⲩⲫⲟⲥⲓ ⲁⲩⲓⲱⲧⲁⲓⲥⲉⲛⲟⲩ
ⲛⲱⲟⲥ ⲭⲉ . . ⲉⲁⲛⲉⲣⲛⲟⲩⲱⲩ ⲛⲟⲧⲱⲛ ⲛⲛⲓⲕⲟⲧⲭⲓ
ⲛⲫⲓⲥⲓ ⲛⲉⲥ . . ⲉ . . ⲣⲱⲟ ⲭⲉⲛⲛⲟⲧⲟⲧⲱⲛ ⲉⲛⲧⲏⲣⲓ

ⲁⲧⲭⲟⲥ ⲛⲭⲉ ⲛⲓⲭⲉⲗⲁⲛⲟ ⲭⲉⲁⲧⲧ ⲛⲧⲟⲩⲏ ⲛⲟⲧ-
ⲥⲟⲛ ⲛⲉⲛⲧⲉⲣⲏⲉⲗⲁⲥ ⲛⲉⲛⲧⲉⲣⲏⲉⲗⲁⲥ ⲛⲟⲧⲉⲱ-
ⲗⲟⲛⲁⲥ ⲛⲉⲛⲧⲉⲣⲏⲉⲗⲁⲥ ⲁⲉ ⲁⲧⲓⲱⲧⲕⲟⲧ ⲛⲭⲉ
ⲓⲁⲛⲟⲧⲟⲛ ⲉⲱⲟⲗ ⲛⲉⲛⲭⲏⲛ ⲉⲁⲛⲁ ⲛⲟⲧⲉⲛ ⲛⲟⲟⲩ ⲁⲉ
ⲁⲩⲟⲗⲁⲛⲟ ⲛⲟⲧⲕⲟⲧⲭⲓ ⲛⲫⲓⲥⲓ ⲛⲱⲟⲧⲓⲥⲉⲛⲟⲩ
ⲛⲁⲧ ⲉⲛⲓⲱⲧⲁⲣ ⲁⲧⲧⲁⲛⲉ ⲛⲓⲕⲁⲛⲣⲓⲕⲟⲥ ⲭⲉⲓⲛⲛⲉ
ⲓⲥ ⲁⲛⲁ ⲛⲟⲧⲉⲛ ⲁⲩⲫⲉⲗ ⲧⲏⲧⲟⲗⲏ ⲛⲧⲉ ⲛⲛⲁⲥⲭⲁ
ⲉⲱⲟⲗ ⲁⲩⲉⲁⲧⲧ ⲛⲟⲟⲟⲧ ⲁⲉ ⲉⲧⲥⲱⲟⲧⲓⲥⲉⲛⲟⲩ
ⲛⲧⲉⲩⲫⲟⲗⲏⲧⲓⲁ ⲛⲉⲭⲱⲟⲧ ⲛⲛⲓⲥⲓⲛⲟⲧ ⲭⲉⲉⲱⲧⲓ
(=Migne, P.G. 65, 284 ε).

Foll. 21, 23 are but small fragments from
which hardly a complete word can be
gathered.

BIOGRAPHICAL AND HISTORICAL WORKS.

916.

Add. 14,740A, fol. 16.—Parchment; a leaf, joined in the middle; $12\frac{1}{2} \times 9\frac{1}{8}$ in. The text, in one column of 35 lines divided into paragraphs, is written in a rather small, square hand (*cf.* Hyvernat, pll. xxxii, xxxiii).

[YATMAN.]

Cyriacus bishop of Jerusalem, martyrdom of, with Anna his mother and Admôn the magician. *Cf.* *Acta S.S.*, 4th of May. Zoega, p. 114, describes another MS. of these Acts.¹ That and the present text are to be published by Guidi in the *Rev. de l'Orient chrét.*

Below the text on fol. *b* is a colophon (*cf.* Hyvernat, pll. xxi, xxviii, xxxix) presumably by the scribe, "the sinner above all men, unworthy of the name that has been given him [*name erased*]," who asks a prayer also for his brother Jacob and his father Severus.

917.

Or. 1241(36).—Parchment; parts of a leaf, complete in width; $9\frac{3}{4} \times 10$ in. The text, in one column divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pl. xli &c. for the type).

From Dair Aubb Bishoi, Nitria.

[G. CHESTER.]

¹ *Cf.* Hyvernat, pll. xxix, xl; though these may merely show that the volume 'Vatic. 68' contains the work of several scribes.

Acts of Samuel of Kalamon. This is the only extant remnant of the Bohairic version. Parts of the Sa'idic and a complete Ethiopic text are known.¹ The present passage corresponds to pp. 99, 154 of the latter of these.

Fol. *a*.

ⲁⲓ ⲉⲣⲁⲛⲁⲓ

ⲁⲓ ⲉⲣⲁⲓⲟ ⲛⲓⲟⲥ ⲛⲁⲓ ⲕⲁ

ⲟⲩⲱⲟⲩⲧ ⲛⲓⲣⲏ ⲫⲧ ⲛⲓⲛⲁⲕⲥ

[ⲛ]ⲛⲉⲟⲟⲩⲧⲁⲃ ⲁⲟ ⲁⲃⲉⲗ ⲥⲁⲃⲟⲩⲧⲁ ⲁⲣⲧⲁⲭ

ⲣⲟ ⲛⲓⲉⲣⲁⲓⲁⲩⲧ ⲉⲃⲟⲩⲧⲟ ⲉⲫⲧ ⲛⲉⲕⲁⲓ

ⲛⲁⲓ ⲕⲟⲩⲛⲁⲥⲟⲩⲧⲉⲛ ⲛⲉⲟⲕ ⲁⲛ

ⲃⲉⲛⲫⲁ ⲟⲩⲁⲃ ⲛⲓⲉⲥⲣⲱⲛ ⲛⲓⲟⲓ ⲉ

ⲟⲩⲱⲟⲩⲧ ⲛⲓⲣⲏ

[ⲛ]ⲃⲁⲣⲃⲁⲣⲟⲥ ⲁⲟ ⲁⲣⲁⲛⲟⲓⲛ ⲛⲓⲟⲓ

ⲃⲉⲛⲟⲩⲧⲁⲛⲟⲩⲧ ⲟⲩⲟⲩ ⲁⲣⲁⲓⲟ ⲛⲧⲉⲓ

ⲁⲓⲭ ⲉⲕⲉⲛⲧⲉⲣⲁⲫⲉ ⲉⲣⲁⲓⲟ ⲛⲓⲟⲥ

ⲛⲁⲓ ⲕⲟⲩⲛⲁⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ ⲣⲁⲧⲉⲕⲟⲩ

ⲱⲟⲩⲧ ⲛ[ⲛⲁⲟ]ⲥ ⲛⲓⲣⲏ

[ⲛ]ⲛⲉⲟⲟⲩⲧⲁⲃ ⲁⲟ ⲥⲁⲃⲟⲩⲧⲁ ⲛⲓⲛⲟⲛⲁⲕⲟⲥ

ⲛⲧⲉ [ⲛⲟ]ⲥ ⲃⲉⲛⲟⲩⲧⲁⲛⲟⲓⲛ ⲁⲣⲟⲗ

ⲛⲓⲉⲣⲁⲓⲁⲩⲧ ⲛⲧⲉⲧⲉⲓ ⲃⲉⲛⲟⲩⲧⲁⲛⲟⲩⲧ

ⲟⲩⲟⲩ ⲁⲣⲟⲩⲟⲣⲉⲛ ⲉⲫⲣⲏ ⲛⲉⲕⲁⲓ

[ⲭ]ⲉⲛⲓⲉⲥⲣⲱⲛ ⲛⲓⲟⲓ ⲛⲧⲁⲟⲩⲧⲱⲟⲩⲧ

[ⲛ]ⲓⲣⲏ . . ⲫⲁⲓ ⲉⲧⲁⲫⲧ ⲉⲁⲛⲟⲓ ?

? ⲣⲉ . . ⲛⲓⲣⲟⲓⲛ ?

[ⲛⲃⲁⲣⲃⲁ]ⲣⲟⲥ ⲁⲟ ⲃⲉⲛⲓⲭⲛⲓⲟⲣ[ⲉⲓ]

? ⲁⲣⲫⲟⲓ, ⲛⲓⲉⲣⲃⲱⲥ

[ⲉⲣⲁⲓⲟ ⲛⲓ]ⲟ[ⲥ] ⲕⲉⲥⲧⲉⲃⲱⲟⲩ ⲛⲧⲉⲛ

. ? ?

¹ The former in *Méms. de la Mission* iv. 516, 770, the latter *ed.* Pereira, *Vida do Abba Samuel* (1894).

Fol. b. ω

παρτρ[ος]

επιπαρτρ[ος]

φεισενος οβολ

ω φι στατον υπιχα[ου]

σοη ατ . . πα . ητεραφε ω πα[ο]

ατης οτος ηομολογίτης ηβη

πιαστ ηορολοζος

τα πενενσανηητ ηενκαζ ε

ταρτητοτ παη ηχε παθιοτ[τ]

ηεαβαρος ετεπατ

αμωρη εβωτη εοτρωητ εβην

μιορι ητε ηιχαμωτα οτος αηχαμ

εβμηρ ερος ηε ηεζοοτ ηενε

ηεχωρζ παοοτωη οτος πατ

εω

ιχεημπεζοοτ ετεπατ ηπερχε

εραμακαζηη ημοη εοτρωητ ηη

ρη ερερζοτ χεημπος ητεα

εατοαη ηεωα χεοτηηη ττωα

ηαη¹

[ε . . χηερεπεηκοτ αβα ηο

[αηηηε η]ηετοτμεηος ητε ηηητ

[ηεν]ηκοτ αβα εαμωτηα χεαη

[ερεατ]

[. αρ]

[ερατ]

918.

Add. 14,740A, fol. 20.—Parchment, bound in wrong order; part of a leaf, the 1st of a quire; $6\frac{1}{4} \times 7$ in. The text is written in one column in a square hand (*cf.* Hyvernāt, pl. xlii. 3).

[YATMAN.]

From a Narrative relating to Severus of Antioch and his visit to Constantinople.²

¹ Samuel's insult to the Sun-god by spitting at him is not mentioned in the Ethiopic.

² This interview with the emperor is presumably that mentioned by Zacharias, ix. 19.

Fol. a¹ is from a speech, presumably by Severus, containing the words, "Paradise did open and the Tree of Life appeared; the heavens became earth, the earth heaven; God was made man and man God; God descended and man ascended; the glory that is in heaven was upon the earth; He that was in the bosom of the Father became in the bosom of Mary; Whom the Father begat in mystery, Him Mary bare in . . ."

Fol. b. "... John, (Christ) having in truth suffered, according to the irrefutable certainty that is in the holy Gospels, which God hath given us in His church, like a stone of adamant, immovable. Desist then, oh king, and bring not before me nor this Christ-loving synod the remembrance of the blasphemies of the polluted bishops that assembled at Chalcedon.' But the king and the senate (σύγκλητος) marvelled at the wisdom of Severus and the constancy (ὑπομονή) of his struggle (ἀγών) and the depth of his philosophy . . ."

In the upper margin of the present fol. a are the remains of a Syriac note.

919.

Add. 14,740A, fol. 19. — Parchment; a complete leaf, torn across the middle; $13\frac{1}{2} \times 9\frac{3}{4}$ in. The text, in one column divided into paragraphs, is written in 36 lines of an even, square hand (*cf.* Hyvernāt, pll. xxxiii, xl. 1). Initials and the letter φ have red dots; stops are in red.

¹ The quire-ornament on fol. b (as at present bound) has the words [ηε] ηχε. These may indicate the *recto* of a leaf (as Hyvernāt, pll. xli. 1, xlii. 1) or the *verso* (as pl. xlii. 2, 3). The present text indicates the arrangement here adopted.

From a narrative relating how a monk (οὐρανισμὸν ἐστεφάνου ὑπακχίμα πεπασ), respected and revered by all, after violating the virgin daughter of a king, is incited by the devil to murder her. This he does, giving out that she had died a natural death (ἀφ' ἑνὸς καὶ τοῦ αὐτοῦ ἡρώου ἡρώου). But the queen, her mother is warned by the devil (ἐπίβουλος) in a dream of the real manner of her death. (Fol. *b*) She requires the monk to swear upon the holy vessels (κυμίλιον) that he is innocent of both crimes. He takes "the office (ἡφαιγεν) and consolation (ἡκολα-
 cess) of the priesthood," lays hold of the vessels and swears to her "And in all this the wicked enemy left him not at peace (ἡνεκρεν ἡμῶν), till he had estranged him from the hope of salvation of Our Lord Jesus Christ. And after that he had reduced him to desperation, he brought him forth from his monastery to a worldly life and to devilish joys and pleasures." But the merciful God, who desireth not the death of a sinner

PHILOLOGICAL WORKS.

920.

Or. 1325.—Paper; a bound volume, 272 foll., paged on *versos*; $8\frac{3}{8} \times 6\frac{1}{4}$ in. The text, partly in one, partly in two columns of 22 lines, is written in a neat hand (*cf.* Hyvernât, pl. lv. 2 for the type). Initials, head-lines, stops &c., the letters Φ , Ψ , Σ are in red; a few ornaments in other colours.

[SIR CH. A. MURRAY.]

Arabic-Coptic Grammars and Vocabularies, described in Rieu's *Supplement* as no. 47.

Foll. 3a—8b. Dissertation on the alphabets, the varying pronunciation of the dialects, the numerals &c.

Fol. 9a. The grammatical primer or introduction مقدمة of Abû 'l-Faraj b. al-'Assâl.

Fol. 14a. The similar introduction, called 'the Instructive' التبصرة, of Ibn Kâtib Kaişar. *Published* by Kircher, *Ling. Aeg. Restit.* 20b.

Fol. 20b. The introduction, called 'the Sufficient' الكفاية or 'the Perfect' الكمال (f. 27a), of Al-Wajîh al-Ḳalyûbî.¹

Fol. 27a. The grammatical introduction to the Vocabulary of "the holy shaikh As-Samannûdî." *Published*, l. 2 and in part by Dulaurier in *Cat. gén. des MSS. des biblioth. publ. des départements* i. 718 (*cf.* 360). This = MS. Curzon 148, 40b.

¹ ? The writer in no. 863.

Fol. 36a. The introduction of At-Tikâ b. al-Dahîrî.

Fol. 54a. The introduction of Abû Shâkir b. al-Râhib Abî 'l-Karam Buṭrus b. al-Muḥaddîb, priest of S. Mary's church of Al-Mu'allakah.¹ He gives (f. 54b) a list of the books used by him (*cf.* the Montpellier MS.). These comprise the vocabularies of the bishops of Samannûd and Sakhâ and that of Ibn Rihâl,² the New Test. books (with the Apocalypse), the Prophets as read in the Paschal season, the Doxologies, the Histories of Susanna, of Nebuchadnezzar and the Three Children, the three Anaphoras, the أجبية,³ the Blessings of the $\mu\upsilon\rho\omicron\nu$ $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$ and of the $\alpha\gamma\alpha\lambda\epsilon\lambda\alpha\iota\omicron\nu$ $\alpha\gamma\alpha\lambda\epsilon\lambda\alpha\iota\omicron\nu$, the Patriarchal and Episcopal Consecrations, (the Acts of) S. Sergius $\sigma\epsilon\rho\gamma\iota\omicron\varsigma$, the Miracles of S. Cyrus $\kappa\upsilon\rho\omicron\varsigma$, (the Acts of) S. Barbara,⁴ the Baptismal Service, the "Thesaurus" الكنوز of Cyril (of Alexandria).

Fol. 90a. The *Scala magna* السلم الكبير of Ibn Kabr. *Published* by Kircher, p. 41. The 10 main divisions (ابواب) begin as follows; fol. 90a=Kircher 41, 97a=K. 68b, 118a=K.

¹ Presumably the chronicler; *cf.* his name in no. 758.

² Found in similar MSS.; v. Stern in Ersch and Gruber xxxix. 29.

³ So the Curzon MS. 116 and no. 922. V. Vansleb 62.

⁴ These Lives are not extant in Coptic in Europe. All three saints had churches in Old Cairo. (For the second v. Amélineau, *Géogr.* 550.)

163, 120b=K. 174, 126b=K. 201, 128a=K. 206, 130b=K. 215, 131b=K. 220, 135b=K. 238b, 138b=K. 250.

Fol. 144a. The *scala*, called المقفى, of Abû Ishak b. al-‘Assâl, containing words taken from the Old and New Testaments. Published by Kircher, p. 275. On fol. 196a is a note stating that, of the two MSS. whence this *scala* was copied, the earlier dated from A.M. 1034=A.D. 1318.¹

Fol. 196b. A *scala* composed of words and phrases from the following books;² The Gospels (beginning with S. John), Epistles, Acts, Psalms, the Odes, Daniel’s Vision, the Theotokia, the 3 Anaphoras (deacon’s parts), the Paschal lections (with one from the Revelation for the Saturday), the Antiphonary ⲁⲛⲧⲓⲡⲏⲁⲣⲓ الدنثار ,³ the form of episcopal ordination ⲧⲉⲩⲗⲓⲉ ,⁴ the book of Job, the Burial and Baptismal Services (the latter from a copy by Samuel, bishop of Manûf al-‘Aliyâ), (fol. 242) $\text{ⲕⲧⲁⲃ ⲉⲩⲧⲉⲣⲉ ⲉⲩⲁⲛⲧⲓⲡⲏⲁⲣⲓ}$ كتاب القدرة التي ,⁵ the Liturgy of the jar $\text{ⲉⲩⲗⲓⲉ ⲧⲉⲩⲗⲓⲉ ⲧⲉⲩⲗⲓⲉ}$ $\text{عملت حميم لمن يمجّد}$ for the Feast of the Apostles,⁶ by Peter bp. of Behnesa, Lessons from Isaiah, the rite of Unction called ⲉⲩⲧⲉⲩⲗⲓⲉ ,⁷ from

episcopal subscriptions ⲉⲩⲧⲉⲩⲗⲓⲉ as sometimes formulated, the letter of Abgar (mentioned only), the ordination services of clergy and monks.

Fol. 256b (? part of the preceding). List of the Egyptian episcopal sees. Published by Amélineau, *Géographie* 571.

Fol. 258b. Geographical names and, f. 259a, list of certain churches and monasteries. Published l.l., 555 and 577.

Fol. 261a. List of Greek proper names, masc. and fem., required for the ⲧⲉⲩⲗⲓⲉ , with Arabic explanations of the names.¹

Fol. 262b. Words from Genesis and, f. 264b, various words.

There are colophons on foll. 2b and 267b; beside the former is the name of Mark, the 108th patriarch, beside the latter that of his contemporary, Athanasius bp. of Abutîg.² The book was written in A.D. 1806 by Mena, priest of S. Anthony’s monastery, to which it is dedicated. It is forbidden to abstract it from the tower ⲧⲉⲩⲗⲓⲉ where it is kept or to take it into Egypt ⲉⲩⲧⲉⲩⲗⲓⲉ .

921.

Or. 1242(36).—Paper; a single leaf, paged (on *verso*) ⲙ (*sic*); $7 \times 5\frac{1}{2}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. 1). Stops are in red.

From Nitria. [G. CHESTER.]

From a Grammar of the Bohairic Dialect. The text gives instances of verbs with the negative prefixes ⲙⲏⲉⲩ - and ⲙⲏⲉ -; the former

¹ Kircher’s MS. was written in A.M. 1036 (*v.* p. 495).

² The Montpellier MS. (*v.* *Cat. gén.*, *ut supra*, p. 360) gives a preface to this *scala*, which the editor regards as that of Samanuûdi.

³ V. no. 888.

⁴ So Curzon 148. *Lit.* ‘The Book of the basin for making hot water for them that deny the faith,’ a title to me unintelligible.

⁵ *Cf.* Vansleb, *Hist.* 161, at the festival of SS. Peter and Paul. The Coptic words cited refer often to incense and spices. On Peter, contemp. of Cyril b. Laklak, *v.* Renaudot, *Hist.* 450, 458, Paris Arabic Catal. no. 75.

⁶ V. no. 856. The Curzon MS., ⲡⲟⲃ , mentions also the rituals of the Basin (ⲡⲟⲃ) in the 9 weeks, and of the 1st and 2nd Crowning of the Bride and the Book of Holy Adorations (ⲉⲩⲧⲉⲩⲗⲓⲉ). V. Vansleb 148.

¹ Names suitable for those taking monastic vows.

² V. no. 726.

being headed (*sic*) القول في الغائب الغير حاضر, the latter القول في مخاطبة المومنت الحاضر. Cf. Kircher, *Ling. Aeg. Rest.* 9b, which has not these paradigms so fully.

922.

Add. 24,050.—Paper; a bound volume; 81 foll. $10\frac{1}{2} \times 7$ in. The text is written by a quite modern hand in two columns and in red and black inks.

[QUARITCH.]

Arabic-Coptic Grammars. Described in the *Arabic Catalogue*, p. 670.

- Fol. 2 = no. 920, fol. 3.
- Fol. 6 = *ib.*, fol. 9.
- Fol. 11b = *ib.*, fol. 14.
- Fol. 17 = *ib.*, fol. 20b.
- Fol. 23 = *ib.*, fol. 27.
- Fol. 32 = *ib.*, fol. 36.
- Fol. 48 = *ib.*, fol. 54.

No vocabularies are given.

923.

Add. 14,740B, fol. 94.—Paper, paged (on *verso*) ٢٤٧٤; 7×5 in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather sloping hand of a somewhat Sa'idic type, similar to that of Paris MS. 44 ('Scala') or of the Oxford Gnostic treatise *ed.* Hebbelynck (*cf.* the *photogr.*, *Le Muséon* 1901, no. 4, pl. iii, dated A.D. 1393). The η is of the form mentioned in no. 116 *above*.

From a Sa'idic Grammar, or rather, the

Bohairic Grammar of Ibn al-'Assâl adapted¹ to the Sa'idic dialect. The passage corresponds to one on foll. 12b, 13a of no. 920.

924.

Or. 850.—Paper; a bound volume, paged on *versos*; 68 foll.; $7\frac{7}{8} \times 5\frac{3}{8}$ in. The text, in one column of 23 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). Head-lines and a few initials are in red. Foll. 1—4, 65—68 are modern additions.

[The Rev. R. LIEDER.]

The Coptic-Arabic Vocabulary of Shams er-Riyâsah, called Ibn Kabr,² known as the "Scala Magna." Published by Kircher, *l.l.*, pp. 41—272. The chapters أبواب differ somewhat in arrangement from Kircher's. They begin as follows :

Fol. 3 = Kircher 41, fol. 10 = K. 68, fol. 34 = K. 163, fol. 46b = K. 201, fol. 48 = K. 206, fol. 50b = K. 215, fol. 52b (not here marked as باب) = K. 220, fol. 55 = K. 250, fol. 56 = K. 255 (not marked in K. as باب); while the measures $\mu\kappa\rho\rho\varsigma$ $\mu\epsilon\rho\rho\varsigma$ &c. (K. 144) are here found on fol. 52b. The Greek and Hebrew terms as explained by Epiphanius, K. 238—250, are omitted. The readings of this MS. are often preferable to Kircher's. Glosses now and then occur, *e.g.* fol. 35b

¹ The adaptation is not thorough; the form $\mu\kappa\rho\varsigma$ is retained.

² This writer is identical with the priest and physician Abû 'l-Barakât, author of "The Lamp of Darkness," who lived as secretary to Baibars al-Dawâdâr and died A.D. 1363. (*V. Mai, Nov. Coll.* iv. 242, Ahlwardt's Berlin Catal., no. 10184 and Brit. Mus. Arab. Catal. 562 *supra* and *cf.* Broekelmann, *Gesch. d. Arab. Lit.* ii. 44. I owe these references to Mr. A. G. Ellis.)

(K. 168), where ⲉⲣⲉⲛⲓ is said to be the Bohairic (بحيرى) and ⲉⲃⲓⲛ the Bashmuri (بشمورى) word for "crane."

925.

Or. 442, fol. 32.—Paper, paged (on *verso*) ⲉ or ⲛⲉ; $6\frac{1}{2} \times 4\frac{1}{2}$ in. The text is written across the page in 15—17 lines of a regular hand (*cf.* Hyvernāt, pll. i. or liii. 1). Initial words are in red.

[TATTAM.]

From the Vocabulary or *Scala* (سلم) of Ibn Kabr, = Kircher, *l.l.* 243, 244.

926.

Or. 1242(35).—Paper; two leaves, paged (on *versos*) ⲉⲁⲁ, ⲉⲁⲛ; $7 \times 5\frac{1}{4}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernāt, pl. lv. 1). Stops are in red.

From Nitria.

[G. CHESTER.]

From the Vocabulary of Ibn Kabr. The arrangement is not identical with Kircher's edition; the present text corresponds to parts of (fol. 1) pp. 193, 176, 180, (fol. 2) 186, 188, 189. Before ⲛⲁⲩⲧⲟⲕⲓ and ⲁⲩⲧⲁⲕⲉ (K. p. 176) is a division with the title اسم النقل (*lege* بقل); after ten more words, before ⲛⲁⲣⲧⲟⲩⲧⲣⲁϥⲟⲥ (K. p. 180), the title اسم العطر والطيب والبخور.

927.

Add. 14,740B, foll. 87—93.—Paper; paged on *versos*; $8\frac{1}{4} \times 5\frac{1}{2}$ in. The text, in one column of 12 or 13 lines with Arabic opposite it, is written in two hands; the 1st, foll. 87—91, the 2nd, foll. 91—93; for both *cf.* Hyver-

nat, pl. i. Notes however (خ, ص) here and there by a single hand and the sequence of the text show that all formed part of one MS. Initials and stops are in red.

From a Coptic-Arabic Vocabulary, taken from the Gospels, Psalms and Anaphoras. The sequence of foll. 87, 88 is inverted.

928.

Or. 5644(10).—Paper; a leaf, paged ⲛⲁ; $7 \times 5\frac{1}{2}$ in. The text, in one column of 14 lines with Arabic, is written in an uneven hand (*cf.* Hyvernāt, pl. i). Stops in red.

From Nitria.

[MIDDLEMASS.]

From a Vocabulary. The words here begin with the letters ι, κ, λ, μ. They appear to be ordered according to some phonetic similarity.

929.

Or. 442, fol. 33.—Paper; paged (on *verso*) ⲉⲁ and in cursive ⲉⲁ; $6\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernāt, pl. xlvii. 2). Initials, stops and Arabic rubrics are in red.

[TATTAM.]

From a Vocabulary of words occurring in the Acts, showing here those in clh. xxiii, xxiv.

930.

Or. 442, foll. 34—52.—Paper; varying in size from $4\frac{1}{2} \times 6\frac{1}{2}$ to $12\frac{3}{4} \times 8\frac{3}{4}$ in.

[TATTAM.]

From one or more Bohairic and Arabic vocabularies of the Pentateuch and Prophets, in a cramped, modern (Egyptian?) hand. Fol. 37 bears the printed heading *République française Le Directeur des Droits sur les Corporations de l'Égypte*, showing that the MS. was partly written during or soon after the French occupation, 1798—1801. Foll. 51, 52 were originally from a MS. of the Acts of the Apostles in Bohairic, subsequently used for the vocabulary.

931.

Add. 11,627.—Paper; a bound volume of 80 foll., only 1—44 having been used; $12\frac{1}{4} \times 3\frac{7}{8}$ in.

[Rodd.]

The Manuscript Vocabulary of David Wilkins (ob. 1745). It is formed from the Gospels, Psalms, Pentateuch and Minor Prophets. Foll. 40—44 contain lists of Egyptian words from Greek authors, chiefly from Dioscorides.

S U P P L E M E N T.

Leviticus xix. 12—14, xxvi. 1, 2 (the former published by Ciasca and Maspero). The object of such an association of passages is obscure. The leaf can hardly have belonged to a book.

934.

Or. 4916(2).—Parchment; an almost complete leaf, paged $\overline{\alpha}$, $\overline{\iota}$; $6\frac{1}{4} \times 5\frac{3}{4}$ in. The text, in two columns of 20 lines each, is written in a rather irregular, square hand (cf. Rainer *Führer* 1894, Taf. vi or the 1st hand of the 'Pistis,' v. no. 367). Paragraphs are indicated by projecting initials and by a red ζ-like mark.

From Ahmîm.

[GRENFELL.]

Deuteronomy xxi. 8—15.¹

935.

Or. 4916(3).—Parchment; a small fragt.; $3 \times 2\frac{3}{4}$ in. The text, in two ruled columns of more than 16 lines each, is written in an even, square hand (cf. the Berlin Psalter, ed. Rahlfs, but μ is formed as in Hyvernât, *Album*, pl. ii. 1).

From Ahmîm.

[GRENFELL.]

1 Samuel xii. 4, 5; 10, 11.

It may be noted that the reading in ver. 10 is $\epsilon\epsilon\alpha\zeta\alpha\mu\iota\iota$.²

936.

Or. 4916(4).—Parchment; frags. of two leaves, the second paged $\overline{\tau\kappa\epsilon}$, $\overline{\tau\kappa\varsigma}$; about $3\frac{3}{4} \times 3\frac{1}{2}$ in. The text, in one column of 20 lines, is written in a very small, neat hand

¹ In ver. 15 $\eta \muισουμένη$ is $\tau\upsilon\epsilon\sigma\tau\iota\tau$, for which new form cf. *Aeg. Z.* xxx. 63 and for the meaning, no. 586 above.

² Stern, *Grammatik* § 67.

of Zoega's 3rd class. α , μ , τ are formed each in one stroke. Initials project and are enlarged.

From Ahmîm.

[GRENFELL.]

1 Samuel xxix. 5—9 (published by Erman and Ciasca), *ib.* xxx. 21, 22; 23, 24.

937.

Or. 3579A(34).—Parchment; a complete leaf (last of quire $\overline{\alpha}$), paged $\overline{\alpha\alpha}$, $\overline{\mu}$; $11\frac{1}{2} \times 3\frac{7}{8}$ in. From the same MS. as no. 17 above.

[W. J. MYERS.]

2 Samuel xx. 11—23.

938.

Or. 3579A(35).—Parchment; an imperfect leaf; $12\frac{1}{2} \times 9\frac{3}{4}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (v. Ciasca, tab. xi, which is from the same MS.) Initials, stops, the letter ϕ are in red. This MS. being dated (A.M. 719 = A.D. 1003) is of considerable value. (Cf. Hyvernât, pl. x and his note thereon.)

From Ahmîm.

[BUDGE.]

Tobit vi. 12—viii. 1.

939.

Papyrus xlvi, foll. 1—17. These are but the inner frags. of leaves, as is shown by the quire-marks $\overline{\alpha}$, $\overline{\epsilon}$ on foll. 1a, 7a. The largest is now $3\frac{1}{4} \times 8\frac{3}{4}$ in., the complete leaf having been about 7×9 in. The text, in one column of 18 lines, is written in a large, square hand (cf. Lemm in *Bull. Acad. Impér.*, N.S., iii (xxxv), Fr. 4). Initials are not enlarged but a ζ-like mark indicates some main sections (fol. 11a).

[ANASTASI.]

Job; frags. of verses from i. 1 to v. 15, with a gap between iii. 20 and iv. 11. It is to be noticed that this version, besides showing small divergencies of phraseology, differs from the MSS. used by Ciasca in inserting (fol. 4b) καὶ τοὺς παῖδας κ.τ.λ. in i. 15, while in ii. 1 it agrees with the printed text. At ii. 12 it appears to read [αϣω α]ϣωϣ [αϣω ex]ωωϣ (fol. 10b) and in iii. 13 (fol. 12b) follows the LXX. It would appear therefore not to bear the pre-Origenistic character claimed for Ciasca's version.¹

940.

Or. 5000.—Papyrus;² a complete and uninjured volume—the only one as yet known—of 156 foll., now paged 11 (fol. 12)—111, in 20 quires, mostly of 8 foll. each; $11\frac{3}{4} \times 8\frac{1}{2}$ in. The leathern binding, though ancient, is not the original; an earlier binding can be discerned below it. It is ornamented on each side with an 8-pointed star, the centre of which is formed of a small gilded cross. Upon the sides and the flap covering the edges, small circular medallions are also stamped respectively with figures of a goat(?), a long-horned sheep (beside this a small cross, 'Agnus Dei'), an eagle and a dove(?). On the edges of the papyrus-leaves are traces of scroll-ornaments in ink. The book was held closed by narrow straps—three across and two respectively at top and bottom—the former to be tied to metal rings fixed into one of the outer sides. On this same outer side

¹ On this question v. Burkitt in art. *Versions* in *Encycl. Biblica*, vol. iv. The frags. published by Rossi (Ac. dei Linc., *Atti* 1893, 95) appear to agree with Ciasca.

² The companion volume, found at the same time, is described above as no. 171.

was roughly written in ink *nxoue*(sic) *me-tan*[uoc]. The text, in one column of some 32 lines, is written in a fine, even hand of Zoega's 4th class (v. the photographs in published edition and cf. Ciasca, tab. xxv). The headings are in smaller characters of the same type. But 9 foll. at the beginning and 2 at the end of the book are due to a somewhat later repairer, as probably also the numerous patches repairing cracks in the body of the volume.¹ The scrolls at the principal sections resemble those in Hyvernat, pl. viii. 2. There are two blank foll. at each end.

From "Upper Egypt." [BUDGE.]

The Psalms, including Ps. cli. *Published* and described by E. A. W. Budge, as *The earliest known Coptic Psalter*, London 1898.

941.

Or. 5287(4). — Parchment; dilapidated fragments of some 21 consecutive leaves, paged 111—111, 111—111, 111—111, 111—111, 111—111(?);² about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text, in one column of 13—18 lines, is written in a small, neat hand, varying considerably in size (cf. Zoega, tab. iii, cl. iii for the type; also the Rainer *Führer* 1894, Taf. vii). The letters α, λ, η, τ are made each in one stroke. Birds are drawn here and there in the lower margins.

From Ahmîm. [GRENFELL.]

From a Psalter. Parts of Psalms xxx, xxxvii—xli, xlv—xlvii are preserved.

¹ Fol. 79 (111) is mended with a strip from a Greek MS.

² Many of these numbers, now lost, are inferred from the sequence of the texts.

942.

Add. 34,274, fol. 51. — Parchment; part of a leaf; $9\frac{3}{4} \times 9\frac{1}{8}$ in. From the same MS. as no. 25 *above*.

[R. F. GRIFFITH.]

Psalms in Greek and Coptic: xxx. 9—16 in the former (*recto*) and xxix. 12—xxx. 6 in the latter (*verso*).

943.

Or. 4916(5).—Parchment; two connected leaves; $3\frac{1}{2} \times 2\frac{3}{4}$ in. The text, in one column of 15 lines each, is written in a minute, regular hand of Zoega's 3rd class, α , μ and τ being each formed in one stroke.

From Ahmîm. [GRENFELL.]

Psalms xxxi. 4—7; xxxii. 17—xxxiii. 1.

944.

Or. 5992.—Parchment; two small frags., the larger $5\frac{1}{4} \times 3$ in. The text is written in one column in an even hand (*cf.* Ciasca, Tabb. iv and xiii).

[REV. C. MURCH.]

From Psalms xlv and xlviii.

945.

Or. 5993. — Parchment; frags. of two joined leaves, complete in height; $4\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in one column of 19 lines (ruled alternately), is written in a small, regular hand (*cf.* the Rainer *Führer* 1894, Taf. vii, also no. 941). The letters α , μ , and τ (sometimes) are made each in a single stroke. This type of hand may be compared with that of the older uncial papyri.

[REV. C. MURCH.]

Psalms lxi. 10—12, lxii. 1—6, lxiv. 5—lxv. 3, all fragmentary.

946.

Or. 4916(6).—Parchment; three fragments, paged $\overline{\text{CKO}}$, $\overline{\text{CA}}$, $[\overline{\text{CMA}}, \overline{\text{C}}]\overline{\text{UB}}$, —, —; $3\frac{7}{8} \times 2\frac{3}{4}$ (originally about $3\frac{1}{2}$) in. The text, in one column of 16 lines, is written in a hand of Zoega's 3rd class; α , μ , τ , ω being formed each in a single stroke.

From Ahmîm. [GRENFELL.]

Psalms cv. 4—10, cxlv. 10—cxlvi. 8 and an unidentified passage.

947.

Or. 4916(7).—Parchment; two connected, fragmentary leaves, the first and last of quire $\overline{\text{A}}$, paged $\overline{\text{UG}}$, $\overline{\text{US}}$; $\overline{\text{HO}}$, $\overline{\text{Z}}$; $2\frac{7}{8} \times 2\frac{3}{4}$ in. The text, in one column of 16 lines, is written in a minute hand (*cf.* Ciasca, tab. vi).

From Ahmîm. [GRENFELL.]

Psalms cvi. 9—18, cviii. 13, 14, 16, 17, 19.

948.

Or. 5287(5).—Parchment; two connected but not consecutive leaves, paged $\overline{\text{UG}}$, $\overline{\text{US}}$, $[\overline{\text{UX}}]$, $\overline{\text{UX}}$; ¹ $3\frac{3}{4} \times 3\frac{1}{2}$ in. The text, in one column of 22 lines, is written in a minute though heavy hand (*cf.* Zoega, tab. iii, cl. iii for the type); α , μ , τ are each in one stroke.

From Ahmîm. [GRENFELL.]

Psalms cxiii. 18—cxiv. 7, cxviii. 61—77. Much of the text is scarcely legible.

949.

Or. 4916(8).—Parchment; a small fragt. of very thin material; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The text,

¹ These presumably bore the same no., as the last fol. of quire $\overline{\text{A}}$.

in one(?) column of more than 13 lines, is written in a square regular hand (*cf.* both hands of the 'Pistis,' especially the first; *v.* no. 367).

From Ahmîm.

[GRENFELL.]

Psalms cxxii. 3, cxxiii. 1, 2, cxxiv. 5, 6.

950.

Papyrus XXXVI, foll. xx, xxv, xxvi, xxvii. — Cf. no. 167 above, with which these leaves have no original connection. A leaf is now $9\frac{7}{8} \times 6\frac{1}{4}$ in. The text, in one column of 21 lines, is written in a large, square hand (cf. von Lemm in *Bull. de l'Acad. Imp.*, N.S. iii (xxxv) Fr. 4, for some resemblance). Angular forms of μ , τ are used. A ζ -shaped mark indicates the main sections.

[SAYS.]

Psalms cxlviii. 4—13, 13—cxlix. 7, 7—cli title, cli. 1—end. The proper order of the leaves is xxvi, xxv (pp. [CXA] CXB), xxvii, xx. At the end of the text on fol. xx is the scribe's subscription, ϣηλκ αχσθ παλαιν ανος περσεφρινοβ ιταλινος.

951.

Or. 5984.—Papyrus; the remnants of a very fine book, now preserved between glass in 62 numbered frames.¹ A page when complete (v. nos. 61, 62) measured $14\frac{1}{4} \times 10\frac{1}{2}$ in., the whole surface consisting of a single *selis*. The text, in one column of 36—38 lines divided into paragraphs, is written in rounded uncials of Zoega's 3rd or 4th class, α, α, υ, ρ being each formed of single strokes.² Initials at the principal sections are enlarged and accom-

panied by scroll ornaments (v. no. 48). Only a few frags. show their pagination (nos. 4—12), viz. from $\overline{\kappa\varsigma}$ — $\overline{2}$, the alternate figures only being marked (on *versos*), except at the beginnings of quires (no. 5 beg. of qu. $\overline{\varsigma}$, no. 12 of qu. $\overline{\text{ii}}$).

[REV. C. MURCH.]

The MS. originally contained the books of Proverbs (frames nos. 2—13), Ecclesiastes (nos. 14, 15), Canticles (nos. 16—20), Wisdom (nos. 21—40) and Ecclesiasticus (marked as *Sir.*, nos. 41—62). The paged frags. are from the first of these, p. 𐤓𐤕 bearing part of ch. xi. Assuming therefore that the volume opened with Proverbs, we must consider the single small fragt. of Job (from chh. xxxviii, xxxix), framed as no. 1, to belong to another volume; though it is of course possible that each book was given separate pagination. Considerable portions of the other books are preserved. The text of Wisdom and Ecclesiasticus appears to differ only in verbal details from the Turin MS. (*ed. Lagarde*). The differences are often such as might be due to copying or dictation. The archaic doubling of the liquids 𐤀, 𐤁, 𐤂 is not found in this MS. What remains of the *Prologue* to Eccli. is here printed.¹

ΠΑΝ ΕΛΑΤ ΣΤΙΟΠΗΟΙ[ΟC ΠΙΝΕΠΡΟΦΗ]ΤΗC
 ΑΓΩ ΠΚΕΥΟ[ΧΗ 9 or 10 let.] ΠΟΤ ΠΑΙ ΑΓΕΥΕ
 Η[9 or 10 let. 2'] ΠΤΟΤ ΑΤΕCΕCΩ[ΤΑ ΠΗΤ-
 CΟ]ΦΙΑ [ΑΓΩ ΟC] ΖΙΟC ΕΠΙΤΕΥΕ[ΕΠΙ ΠΗ]ΕΤΩ
 [ΑΗ ΠΙΑ]ΤΑ ΕΠΗC ΕΡΟΟΤ² ΑΛΛΑ ΠCΕΡΠΚΕ [7 or
 8 let.] ΧΡΙCΙΗΟΗ ΠΕΤΗΑΡΙΜCΕΩ [4 or 5 let.
 ΕΓ]ΥΑΧΗ ΑΓΩ ΕΤΕCΗ ΕΠΙΩΤ ΠΠΑ[ΕΙΩΤ] Π-
 CΟΤC ΑΓΓΑΛ ΕΠΩΥ ΕΠΕCΤ[Ο ΖΗ]ΗΟΗΟC
 ΠΠΙΝΕΠΡΟΦΗΤΗC ΑΓΩ [ΠΠΚΕ]ΥΟΧΗ ΑΓΕΥΕ
 ΠΠΧΩΩΠC Η[ΠΗCΙ]ΤΑ ΑΓΩ ΑΓΧΠΟ ΠΑΥ ΠΟΤ-

¹ A large number of small, unidentified frags. are preserved in a box.

² A rarely angular, in two strokes.

¹ Cf. S. Cook in *Proc. Soc. Bibl. Arch.* xxiv, 173.

² The 2nd o is above r.

ΗΟΟΤ Π[ΖΕΞΙ]Ε ΖΗΜΑΙ ΔΕΡΖΟΤΟΡ ΖΩΩΩ ΕΡΟΩ
 ΕΤ[ΡΕΦΕ]ΖΑΙ ΠΗΕΤΧΙ ΕΖΟΤΗ ΕΤΕΣΒΩ ΠΗΤΣΟ-
 [ΟΤΗ] ΧΕΚΑΣ ΕΡΕΠΗΜΕΒΩ ΣΩΤΗ ΕΡΟΟΤ [ΠΣΕ]-
 ΟΤΩΣ ΕΤΟΟΤΟΤ ΕΜΑΤΕ ΖΗΤΗΕ[ΖΒΗ]ΤΕ ΠΗΠΟ-
 ΗΟΕ ΦΤΩΒΣ ΟΕ ΠΗΟ[ΤΗ] ΕΤΡΕΤΕΤΗΠΠΕΤΗΖΗΤ
 ΕΖΟΤΗ ΖΗ[ΠΠ]ΕΤΗΑΝΟΤΩ ΠΤΕΤΗΩΩ ΠΤΕΤΗ[. .]
 ΕΠΟΠ ΠΗΑΠΗ ΖΗΘΗΕ ΠΗΛΕΞΙΕ[. .]ΕΠΕΠΠΕΕΤΕ
 ΕΡΟΟΤ ΖΗΠΕΚΑΣ [ΠΘ]ΕΡΠΠΗΑ ΠΕΤΡΕΤΕΤΟΩ
 ΓΑΡ ΕΚΩΔΗ[. .]ΟΤ ΠΚΕΑΠΕ ΗΟΕ ΠΧΟΟΤ ΠΠΠ-
 ΖΕΒ[ΡΑΙΟ]Ε ΠΗΑ ΔΕ ΠΠΑΤΕ ΑΠ ΑΛΛΑ ΠΠΚΕ-
 [ΠΟ]ΗΟΕ ΠΠΠΕΡΟΦΗΤΗΕ ΑΤΩ ΠΚΕ[ΣΕΠΕ]
 ΠΠΧΩΩΠΕ ΠΟΤΚΟΤ ΠΥΠΕ ΑΠ[ΠΕ . . .] ΠΤΑΤΩ
 ΕΚΩΔΗΧΟΟΤ ΠΤΕΤΕ [ΖΗΤΗΑ]ΖΗΛΕΠΠΗΕ ΓΑΡ
 ΠΡΟΠΠΕ [. . .¹ΕΤΕ]ΠΡΕΤΗ ΑΠ ΕΖΡΑ ΕΚΠΠΕ
 ΑΤ[Ω ΕΑ]ΠΩΣΚ ΑΙΣ ΕΖΕΠΠΟΟ ΠΕΒΩ ΕΤ[ΠΗ-
 Τ]ΩΠ ΕΠΟΤΗ ΑΠΖΟΤΟΡ ΖΩ ΕΡΟΙ Ε[ΤΡΑ]ΕΙΡΕ ΖΩ
 ΖΗΟΤΣΠΟΤΑΠ ΠΠΟΤΦΙΛΟ[ΠΘ]ΠΛ² ΕΖΕΡΠΠΠΕΤΕ
 ΠΠΕΙΧΩΩΠΕ (fol. b) [ΑΠΖΕΠΠ]ΟΟ ΓΑΡ ΠΟΤΩΠ
 ΠΡΟ[ΕΙΣ ΖΗΟΤΠΠΤΡΠΠΖΗ]Τ ΖΗΟΤΠΠΟΟ ΠΟΤΩΠ
 [ΠΑΠΠΤ ΠΠΧΩΩ]ΠΕ ΕΒΟΛ ΕΤΑΛΩ ΠΠ[ΚΟΟΤ]
 Ζ[Π ΕΤΗ]ΠΑΤ ΕΤΟΤΩΩ Ε[ΧΙΣΒΩ] ΕΑΤ-
 ΤΑ[ΔΕ ΕΠΕΤ]ΖΗΤ ΕΡΖΑΚ ΚΑΤΑ [5 or 6 let.]

ΠΕΠΡΟΖΟΠΠΟΠ

952.

Or. 4916(9).—Parchment; a small fragt.;
 3 × 3½ in. The text, in one column of more
 than 15 lines, is written in a thin, uneven
 hand (cf. Rainer *Führer* 1894, Taf. vii, except
 for *τ*, which is in 2 strokes). Even the
 principal initials are but slightly enlarged.

From Ahmîm.

[GRENFELL.]

Zephaniah iii. 20 (last word only); then
 κοφονιας—αριε(*sic*); then Haggai³ i. 1, 4—6.

¹ Not space for ΠΠΠΟ.

² Lagarde's (Peyron's) copy begins here.

³ Spelt ΑΓΓΑΙΟΣ in ver. 1.

953.

Or. 3579A(36).—Parchment; parts of two
 joined leaves, paged $\overline{\text{xx}}$, $\overline{\text{xn}}$; —, —; 11¼ × 8½
 in. The text, in two columns of about 44
 lines each, is written in a small hand (cf.
 Ciasca, tab. xii for the type). Headings and
 initials are in red.

[W. J. MYERS.]

From a Lectionary of Old Testament
 lessons. The second heading preserved is

ΤΗΕΖΟΥΤΕ Π
 ΖΗΤΟΟ : ΔΕΖΟΛ[ΟΕ]

Possibly this should be read *τοο*¹; in l. 1
 there is space for *κτριάκι*. We should thus
 have lessons for the Sundays in Thoth. The
 lessons are: (fol. 1) ■—?, Jer. i. 9—13, Ex.
 xix. 10—16■, Lev. xix. ■4—6, apparently a
 combination of verses from Psalms (lxxxv.
 15 &c.), Num. xiv. ■22—24, Job ii. 10—12■,
 (fol. 2) 1 Ki. i. 32—40, Prov. xx. 5—21,
 Is. xxxi. 9—xxxii. 4, Jer. iii. 14—[17], Ezek.
 xxxvii. 21—25■.

954.

Or. 3579A(7).—Parchment; four double
 leaves and one single, belonging to the MS.
 of no. 8 *above* and now bound immediately
 after that.

They contain 9 short Old Test. lessons re-
 ferring to Lent, each with a title: fol. 1, ex-
 ΠΠΕΖΗΕ ΠΖΟΟΤ ΖΗΣΑΙΑΣ Isaiah lviii. 2—7;
 fol. 2b ΠΚΟΤ ΠΠΡΟΦΗΤΗΕ ΠΠΠΑ Joel i. 13—16;
 fol. 3b ΧΑΖΑΡΙΑΣ ΕΧΠΠΕΖΗΕ Zech. viii. 18—21;
 fol. 4b ΠΠΠΑΣ ΕΠΕΖΗΕ Jonah iii. 5—10; fol. 6
 ΠΠΑΣΙΑ ΕΧΠΠΕΖΗΕ 1 Ki. xix. 3—9; fol. 7b
 ΠΠΙΑΣ ΕΧΠΠΚΑΠΠΟΠ Mich. i. 2—5; fol. 8b
 ΕΧΠΠΕΖΗΕ ΠΠΕΖΧΑΤ ΠΕΑΒΒΑΤΟΠ ΕΧΠΠΑΠΠ

¹ The letters are distinctly *τοο*.

amen(sic)¹ Prov. xx. 6—20(10); fol. 9 2Sam. vii. 12, 13, end of a lesson; *ib.* cor $\bar{\tau}$ qurr $\epsilon\chi\upsilon\eta\epsilon\eta\epsilon\kappa\omicron\tau$ $\alpha\eta\alpha$ $\epsilon\eta\epsilon\alpha$ Isaiah xlix. 5—7.

955.

Or. 5287(6).—Papyrus; six leaves, sewn together with coarse thread; the outer leaves (or cover), both blank, are all but lost; $2\frac{3}{4} \times 3$ in. The text, in one column of 8—10 lines, is written in an irregular, unskilled hand of Zoega's 3rd class.

From Ahmim (?)

[GRENFELL.]

Verses from the Psalms and S. Matthew. Of the former foll. 1, 2 have iv. 3—7, foll. 3, 4 have iii. 4—8, iv. 1, 2; of the latter fol. 2b has xviii. 21, 22. Between foll. 2, 3 at least one fol. is missing. The sequence of the passages, from page to page, shows that the leaves are in their right order. The texts are often incorrectly spelt,² e.g. Ps. iv. 4 $\mu\omicron\tau\tau\epsilon$ (sic) $\mu\eta\epsilon\rho\phi\eta\upsilon\sigma\epsilon\eta$ $\epsilon\eta\kappa\alpha\tau$ $\mu\eta\tau$ $\epsilon\chi\epsilon\eta\tau$ $\epsilon\tau\eta\chi\omega$ $\mu\epsilon\omicron\omicron\tau$ $\tau\epsilon\mu\eta\tau\eta\tau\eta\tau$, *ib.* 6 $\tau\alpha\tau$ $\chi\iota\omega$ $\mu\epsilon\tau\eta\tau\eta\tau\epsilon\alpha\tau\eta\tau\eta\tau$ $\epsilon\eta\alpha\tau\alpha\omicron\eta\tau$.

956.

Or. 4917(1).—Parchment; a small fragt.; $2\frac{7}{8} \times 3$ in. The text is written in 2 columns of a square hand (*cf.* Ciasca, tab. vi).

From Ahmim.

[GRENFELL.]

S. Matthew i. 21, 23 (*published* by Woide).

957.

Add. 19,902, fol. 1.—Parchment; a fragt.; $6 \times 4\frac{3}{4}$ in. The text, in two (?) columns, is written in an even, rather small hand of

Zoega's 5th class. The principal initials are much enlarged and ornamented with red, green and yellow. Stops are in red.

S. Matthew xxvi. 18—21, 40—43 (*published* by Woide p. 29).

958.

Or. 5994.—Papyrus; a fragmentary leaf; $13\frac{1}{2} \times 10\frac{3}{4}$ in. The text, in two columns of over 32 lines each, is written in a regular hand (*cf.* Ciasca, tab. xxiii). Floral scrolls indicate the paragraphs.

[REV. C. MURCH.]

S. John's Gospel vii. 30—49 (*published* by Georgi, *Fragm.* 253; *cf.* Leyden MSS. coptes 82). The scroll at ver. 37 surrounds the number $\bar{\iota}$.

959.

Add. 34,274, fol. 52.—Parchment; part of a leaf (bound in wrong order), paged $\chi\eta\tau$, $\chi\eta\alpha$; $10\frac{1}{2} \times 10\frac{5}{8}$ in. From the same MS. as Paris 128⁹, f. 150 (*v. Notices et Extr.* xxxiv, 1st pl.).

[R. F. GRIFFITH.]

S. John's Gospel, in Greek and Coptic: viii. 13—21 in the former (*verso*) and vii. 42—viii. 12 in the latter (*recto*).¹ (*Published* by Georgi, *Frag. Ev.* 258).

960.

Or. 5287(7).—Parchment; part of a leaf, paging illegible; $5\frac{3}{4} \times 4\frac{3}{8}$ in. The text, in one column of 25 ruled lines, is written in a fine and very regular hand (*cf.* Ciasca, tab. vi, but also Rossi, *Papiri* 1, i. tav. iii).

¹ Perhaps $\eta\epsilon\tau\tau\omicron\eta\tau\omicron\epsilon$.

² ? *cf.* no. 24 above.

¹ vii. 53—viii. 11 omitted.

Rarely initials are slightly enlarged, project and are accompanied by a simple ζ-like ornament.

From Ahmîm. [GRENFELL.]

S. John ix. 22—38 (*published* by Woide, Mingarelli, Amélineau).

961.

Or. 4917(2).—Parchment; two connected, dilapidated leaves, paged —, —; \overline{coo} , \overline{cn} ; $6\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in two ruled columns of 24 lines each, is written in a regular, square hand (*cf.* Hyvernât, pl. iv. 1 for a finer example of the type). The letter \mathfrak{b} rests like \mathfrak{x} on a horizontal bar. A ζ-like mark indicates paragraphs.¹

From Ahmîm. [GRENFELL.]

Acts xv. 2—11; 36—xvi. 7, the second passage very imperfect (*published* by Woide).

962.

Or. 4917(3).—Parchment; parts of five leaves, the 1st paged $\overline{\alpha}$, $\overline{\beta}$; $6\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 27 ruled lines each, is written in an even, square hand (*cf.* Hyvernât, pll. ii. 2 and iii. 1).

From Ahmîm. [GRENFELL.]

Romans i. 1—15, 16—27, 28—ii. 7, 9—21. Most verses are but fragmentary. The 5th fragt. is unidentified (1 ver. only *published* by Woide).

963.

Or. 4917(4).—Parchment; a fragt.; $4\frac{5}{8} \times 2\frac{1}{2}$ in. From the same MS. as no. 124 *above*.

Romans xv. 22—24, 26—29.

¹ At ch. xvi. 5 only.

964.

Or. 3579B(60).—Parchment; part of a leaf; $7\frac{3}{8} \times 3\frac{3}{4}$ in. (complete in height). The text, in two columns of 25 lines each, is written in a small, very fine hand of the type of the *Codd. Vatic. or Sinait.* The \mathfrak{z} is but slightly curved as in the *Rainer Führer* (1894), Taf. vi.

[W. J. MYERS.]

Romans xvi. 20—25 (*om.* 24) complete, 25—end fragmentary; 1 Corinthians i. 1—4 fragmentary, 4—10 complete. A frequent peculiarity is the suffix $-\text{thor}^{\text{th}}$.

965.

Or. 4917(5).—Parchment; three fragments; $4\frac{1}{2} \times 5\frac{1}{4}$ in. (the complete width). The text, in two ruled columns of more than 22 lines each, is written in a cramped, somewhat irregular, square hand (*cf.* Rossi, *Papiri* i. i, tav. iii for some resemblance).

From Ahmîm. [GRENFELL.]

Galatians iv. 7—22, 24—v. 9, 10—23; but the verses are rarely complete. (1 ver. *published* by Woide.)

966.

Or. 5995.—Parchment; part of a leaf; an illegible quire-mark is visible; $3\frac{3}{8} \times 3\frac{1}{4}$ in. (complete in width). The text, in one column of over 23 lines, is written in a minute, square hand (*cf.* Ciasca, tab. vi for the type). The initial of the principal section recedes and is accompanied by a plain ζ-shaped mark.

[REV. C. MURCH.]

Ephesians iii. 19—iv. 13, but only partly complete (*published* by Amélineau).

967.

Or. 5996.—Papyrus; a fragmentary leaf; $9\frac{1}{2} \times 6$ in. The text, in two columns of over 26 lines each, is written in very black ink in an even, thin hand (cf. F. Rossi, *Papiri* II. iv, tavv. ii, iv, cf. also Ciasca, tab. vii). The π is of the form Π . Initials are slightly enlarged. The ends of many words have a stroke above them.

[REV. C. MURCH.]

1 Peter iii. 15—iv. 6, mostly incomplete.

968.

Or. 5997.—Parchment; a fragment, paged (on both sides) $\overline{\alpha\epsilon}$; $6\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (cf. Ciasca, tabb. xviii, xx). Initials, stops, the letter ϕ are in bright red.

[REV. C. MURCH.]

Revelation xi. 9—13, 15, 16, 18, 19, all incomplete (*published* by Goussen).

LITURGICAL TEXTS.

969.

Or. 5998.—Parchment; seven frags.; the largest (two joined leaves) $8 \times 10\frac{1}{4}$ in. The text, in one column of about 20 lines, is written in a small, neat hand (cf. Hyvernât, pl. xiii. 2 and Ciasca, tab. xii). Fragt. 6 shows a large ornamented and coloured initial &c. In the lower margin are coloured figures of birds.

[REV. C. MURCH.]

Prayers. Frags. 1—3 contain apparently parts of one prayer divided into short paragraphs, each of which begins with "O God, . . .," e.g. (fr. 1b) $\pi\eta\sigma\tau\epsilon\ \pi\eta\rho\tau\alpha\tau\ \epsilon\tau\sigma\sigma\tau\eta\ \pi\eta\rho\epsilon\phi\eta\rho\sigma\epsilon\ \zeta\eta\tau\alpha\epsilon\pi\epsilon\iota\sigma\tau\eta\alpha\ \pi\eta\eta\eta\ \epsilon\eta\eta\eta\ \text{—}\ \pi\eta\sigma\tau\epsilon\ \epsilon\kappa\chi\omega\rho\eta\sigma\epsilon\ \eta\alpha\ \eta\tau\epsilon\kappa\zeta\sigma\tau\epsilon\ \epsilon\tau\rho\epsilon\sigma\epsilon\rho\epsilon\sigma\ \epsilon\zeta\rho\alpha\ \epsilon\chi\omega\eta\ \text{—}\ \pi\eta\sigma\tau\epsilon\ \epsilon\kappa\epsilon\kappa\alpha\ \eta\epsilon\kappa\alpha\gamma\tau\epsilon\lambda\alpha\sigma\ \epsilon\tau\sigma\tau\alpha\epsilon\ \epsilon\phi\eta\sigma\tau\eta\eta\ \eta\epsilon\lambda\epsilon\sigma\alpha\ \pi\eta\sigma\tau\ \eta\epsilon\lambda\alpha\beta\eta\ \eta\eta\eta\ \dots\ \eta\sigma\sigma\epsilon\ \text{—}\ [\eta\eta\sigma]\text{—}\tau\epsilon\ \epsilon\kappa\epsilon\tau\rho\epsilon\eta\epsilon\kappa\text{—}\eta\eta\alpha\ [\epsilon\tau]\sigma\tau\alpha\epsilon\ \sigma\eta\eta\alpha\ \eta\alpha\zeta\ \eta\tau\alpha\ \eta\eta\eta\tau.$

Fragts. 4, 5 show remains of other prayers; the former has the words $\lambda\alpha\lambda\omega\eta\eta\ \epsilon\lambda\epsilon\lambda\omega\sigma\sigma\epsilon$.

Fragt. 6a had a title, now illegible; b a prayer containing the words $\lambda\omicron\gamma\iota\sigma[\mu\acute{o}\varsigma]$, $[\pi]\omicron\lambda\eta\tau\acute{\iota}\alpha$, $\acute{\alpha}\nu\acute{\alpha}\pi\alpha\nu\sigma\iota\varsigma$. Fragt. 7 shows the beginning of a prayer: $\eta\eta\sigma\tau\epsilon\ \eta\eta\alpha[\eta\tau\omega\text{—}\kappa\rho\alpha\tau]\omega\rho\ \eta\eta\eta\eta$.

970.

Or. 5999.—Paper; a complete leaf; $4 \times 3\frac{7}{8}$ in. The text, in one column of 17 lines, is written in an irregular hand (cf. Crum, *Copt. MSS.*, pl. 3, xv for the type).

[REV. C. MURCH.]

A Prayer to God the Father, who forgives our sins for Christ's sake. "Accept us, Lord, and accept at our hands these reasonable ($\lambda\omicron\gamma\iota\kappa\acute{o}\varsigma$) gifts that are in heaven, for the glory of Thy holy name and the salvation of Thy people for ever. 'Ελέησον ἡμᾶς." Then, as a title: $\eta\sigma\sigma\epsilon\ \epsilon$. "Receive us into the

kingdom of light(?) of Thy Son, that we may be in mercy and grace and that Thou mayest number us with Thy saints that have pleased Thee from the beginning till now. For Thou it is dost dwell with the saints¹ and to Thee belong all honour &c." The text is sometimes incorrect.² Across it 4 lines of Arabic have been written.

971.

Or. 4917(6).—Parchment; a fragment; ruled; $4\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of more than 13 (probably about 18) lines, is written in a regular, square hand (*cf.* Ciasca, tab. vi). A scroll-ornament in the margin indicates a paragraph.

From Ahmîm.

[GRENFELL.]

From a Diptych, in Greek and Coptic, the former being on the *versos*, the latter on the *rectos*.³ It does not correspond to any published form. It contained apparently the names of (1) the Old Testament patriarchs, prophets &c., (2) New Testament saints, (3) the actual patriarch of Alexandria and local bishop,⁴ (4) certain martyrs. The following is the text.

Fol. a. ΠΕΝΕΚΟΤ ΑΒΡΑΗΑ ΜΗΣΑΛΚ ΜΗΑ-
ΚΩΒ ΜΗΩΣΗΦ ΠΕΝΕΚΟΤ ΜΩΥΣΗΣ ΜΗΛΑΡΩΝ
ΠΕΝΕΚΟΤ ΚΩΒ ΠΕΝΕΚΟΤ ΔΑΥΕΙΔ ΜΗΣΟΛΩΚΩΝ
ΛΑΜΗΛ ΜΗΠΥΜΤΖΑΡΙΟΣ ΠΕΠΡΟΦΗΤΗΣ

¹ Is. lvii. 15.

² ΕΥΗΛΗ and ΜΤΕΚ- (conjunct.) occur.

³ Possibly however the successive paragraphs were in alternate languages and did not translate one another.

⁴ Names have been erased here and replaced by Benjamin and Eunomos. The parchment could hardly have borne two successive erasures; one would therefore assume that of B.'s predecessor, Andronikos, to have been originally written. But the space seems too short for that name. The script of the actual names is of much the same type as that of the original scribe.

fol. b. ΒΑΠΤΙΣΤΟΤ ΚΟΑΝΗΟΤ ΑΒΒΑ ΒΕΝΙΑΜΗ
ΑΡΧΗΓΗ¹Ε ΚΑΙ ΑΒΒΑ ΕΥΚΟΜΟΤ ΕΠΙΣΚΟΠΟΤ
ΟΡΘΟΔΟΞΟΤ

ΤΟ ΕΥΧΑΡΙΣΤΗΡΙΟΝ ΚΑΙ ΤΗΡ ΚΟΙΝΗΣ¹
ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΔΟΛΟΦΩΡΩΝ ΜΑΡ-
ΤΥΡΩΝ ΑΠΑ ΕΚΤΩΡΟΣ

972.

Or. 6000. — Parchment; fragments of four connected leaves *i.e.* of eight pages; the largest $4\frac{1}{4} \times 7\frac{1}{2}$ in. The texts, in one column of over 18 lines, are written in two hands: for that upon the pages now marked *A* (treated here as having preceded the others) *cf.* Hyvernat, pl. x; for that on pages *B*, *ib.* pl. xii. 3 or Zoega, tab. vi, no. xxxviii. Enlarged initials are sometimes used.

[REV. C. MURCH.]

Hymns similar to those published by Zoega (no. cccxii), Erman (*Abhandl.* Berlin Acad. 1897), Pleyte and Boeser (*MSS. coptes* 417), Möller (Berlin *Kopt. Urk.* no. 32)² and Spiegelberg (*Rec. de Trav.* 33, 206).

I. Pages *A*. The 1st Hymn related to the Jewish captivity (Ps. cxxxvi. 1).

Fol. 1a, quite illegible.

Fol. 1b.

ΠΟΕΙΚ

ΜΤΕ ?

ΠΧΟΕΙΣ ΕΣΘ?

ΖΙΤΕΤΕΡΓΑΣΙΑ

? [Δ]ΤΕΥΕ ΜΗΣΤΟΡΓΑΝΟΝ ΕΞ

[ΡΑ]ΜΗΒΩ ΜΤΟΡΕ ΕΤΣΗΟΟΣ

ΖΑΡΟΟΤ ΖΙΧΜΠΕΡΟ ΠΕΤΦΡΑ

ΤΗΣ . . ΑΤΥΑΧΕ ΜΗΣΤΕΡΗΤ

ΕΤΒΕΝΖΙΣΕ ΜΤΑΤΥΚΟΝΕ ΜΗ

ΤΟΤ [ΧΕ]ΕΤΤΩΜΗΕ ΠΕΠΕΤΜΑΝΟΤ

¹ A rubric showing that the book was for the deacon's use. *Cf.* that in no. 513.

² *V.* also *Aeg. Zeitschr.* xxxix. 104 ff.

Fol. 4a continues the same.

εβη²ο[τ]²α²οτα¹

τας εβε²οι

ιοταιο τυεβε²ε² πιερα²ρ[ι² ηε]

οτε²ε²ηε² ηχι²ρα²τε² ηε²ω[ε]

ε²ηη² ε²η²ε²α² α²ε²ι² ε²ω²α² ε²τ[ω]

ηη²τ² ε²ρ²ο² ≠ α²λο²φε²ρ²η²η²ε² ηα[τ]

ε²ρ²ο² α²ρ²α²υ²ε² α²ε²ο²η²ε² ηο²τ[χα]

ρ²ι²ε² ε²ηα²ρ²α²υ² ηε²π²η²η²υ²ε² [ετ]

ηηα²υ² α²ε²χι²υ²κα²κ² ε²ω²α² [εε]

α²ω² ηηο² ≠ ξ² χε²υ²α²χε² ηε²[τ²ε²κ]

(sic) ρη²α²α

4b ends the same.

ι]οταιο

α²υ²ε²ο² ηο²τ

α²ε²υ²α² α²ε²υ²ι

[η]τε²ε²α²ηε² ηηε²πε²οοο²τ² τα

[ρ²ο]²ε² α²ε²χι²υ²κα²κ² ε²ω²α² εε

[χ²]ω² ηηο² ξ²

[α]²ο²τ²ω²η² ε²ηε²π²α²η² η²α²π²ο²η²ε²

[α]²ο²τ²ω²η² ηα² χα²η²ηο²τ²τε² υ²ο

[ηε] ηε²α²ι [α]²ι²ρ²ι² η²α²ηε² ηα²ο

[φε]ρ²η²ηε² ηηε²α²α²τ² ε²πε²οο

[οτ] υ²ο²ηε² ηηο²ι ≠ υ²α²χε² ηε²²

.....

II. Pages B. The 1st page preserved is from the middle of a story of Solomon who delayed too long in doing justice for a boy illtreated by his stepmother.

Fol. 4b. σο²λο²η²ω[η]

τη . . . το

οη ε²ρ²ο² α²τ²α²α[ατ]

α²π²α²ο²τ² χ²ι² κ²α²ι²ο²τ²ε² η²

ο²τ²α²η²α²τε² ρ²ηε²ε²ρ²η[τ² α²ε²ρ²ε²ρ²η]

ηοο² ε²ηε²οοο²τ² ε²ρ²ο²ι

¹ βα²ρ²τ²α²ο²τ²α in Add. 17,183.

² Cf. 4a.

ηπε²ο²τ²ο²β²η²υ² ε²ρε²ε²ο²λο²η²ω²η² β²[ωκ]

ε²ρ²η²α²η² ρ²ηο²τ²α²η² ε²ρε²ο²τ²[τ²ωη]

ε²ρε²η²ηο²τ²τε² η²τ²ηε² υ²οο²η² η²[ε²ηα²υ]

ε²ρε²ρ²ω²ηε² ηηη² τε²[οο]τ² ηα²υ²

ηο²τ²ρ²ω²ηε² η²ρ²ηηα²ο² ηηα²τ²[ε²ρε]

τε²ρε²ε²ρ²ηε² κα² ε²ω²ηα² ε²[ρ²αη ?]

ο²τ²υ²η²ρε² η²ρ²οο²τ²τ² εε² ?

ηηα²τε²πε² ρ . . . υ ?

Fol. 4a continues the same.

ε

ηη]ρε² υηηη

. . . .]ε[. . ε]ρε² ηηηα²υ

[ηο²τ²ηε²ηη]α²ηο²τ²υ² ηπε²ε²τ²ω²ε²ρ²ε

[ετ]ε²ρε²α²ηε² ηηε²ρ² ηο²τ²ρ²οο²τ² ηε²ηα

. . . τ²η ε²τ²ω²ε²ρ²ε² ε²ηο²υ² ηε²ε²τ² ηο²τ

[ρ²οι]τε² ε²ε²ρ²α²ε² ε²χ²ω²υ² ηε²ε²υ²η²ε²τ²η²υ²

. τ²τ² ηηοο²τ² ρ²ο²ο²υ² ε²ρε²υ²α²η

[τ²ω]ο²τ²η ε²υ²ω²ρ²η ε²ηηηε² υ²α²ε²τ² η

υ²ο²ηητε² ηο²ε²ι²κ² ηα²υ² υ²α²ρ²χ²ι

[τ²ο]²τ² ε²τ²οο²τε² ρ²ηο²τ²υ²η²ρ²ηο²τ² ≠

. ρ²ε²ι²ε² . . . ρ² ηε²τ²υ²ηε² ηε²ω²υ

[α²υ]β²ο²κ² ε²χ²η²η²τ²α²φ²ο²ε² ε²τε²ρ

[ηα]α²τ² υ²α²ρ²ε²ηοο²ε² η²ρ²ηηε² ε

. . . η²υ² ε²χ²ο²ε² χε²ε²α²ηο²ι ε²ηε²η

[τα]ρ²β²ιτ² ε²πε²ε²ητ² ηηηε² τ²α²ηε²

[ρ²ητ] η²ηα²α²τ² χ β² η²ηε²η . .

Fol. 3b, the same.

ητε²ρ[ε]

τε²ε²ρ²ηε² [ο]²α²ηε² ηη[ο²υ² α²ρ²τ²ω]

ο²τ²η α²ρ²β²ο²κ² υ²α²ε²ο²λο²η²ω²η² η[ε²ρ²ο]

α²ρ²ηηε² α²ρ²χ²ι²υ²κα²κ² ε²ω²α² [≠]

ξ² χε²π²α²χ²ο²β²ε² ρ²η²ε²τ²η²κ² ρ²[α²ρ²οι]

† ηο²τ²α²η² ε²α²η²κα²ρ² ε²ρ²ο²ι χε²τ[α]

ηα²α²τ² η²τ²ο²η ε²ηο²ε² α²ηα²ω[τ]

χ²ι² κ²α²ι²ο²τ²ε² ηε²ε²α² ο²τ²α²η[α²τε]

ρ²ηε²ε²ρ²ε²ητ² α²ε²ρ²ε²ρ²ηηοο² ε[ηε²οοο²τ²]

ητε²ρε²ε²ο²λο²η²ω²η² ε²ο²τ²η ε²η[υα]

χ²ε² ε²ρε²η²υ²η²ρε² υηηη τ²α²τ²ο η

ηοο²τ² α²ρ²η²κα²ρ² ε²ηητ² ρ²α²ρ[? ε]

α²ω²υ² χε²ο²τ²ε²α²ηε²η[ε]

Fol. 3a, the same.

[мо.
 [всок в
 [сауq өзoоr
 [? поr уамtзан өрок
 [? (sic) аптс унн
 [? аqвсок өпөqи аqико
 [тк өпөс]ит өрүкөне өпөтөс
 [? оr]юуr өрөq нотзоот өпөс
 [наq нотпөтпанаотq
 [нотxо өнот нору наq
 [ниотикотк өтүкөне
 [тир]от :- уасвсок өзoтн
 [өбөа өхюq өст нотуа
 [x]ө нсөлсө өпөqит уаq
 [в өнөq]ваа өрэм өпөс ?

Fol. 2b, the same.

[зиn нотон н
 кат[ао]ө нивнөтө тире[r]
 аrтсавө солонкон өрөq ?
 пна итагвйтq өкөтнq
 навразан аqсөлсөмz з[и]
 нөqага⁹ мсак x[итq ө]
 нөqаишр
 у[а]хө хаппа[r]
 нө [нот]
 өrтө
 нөqо
 өнөqзан

2a, end of the same and beginning of another hymn relating to Solomon and someone who had cursed David (? Shimei). The name of the prescribed melody is found elsewhere.¹

? өнөr [ө:q
 ? уаrт нгннoоr өта
 (sic)ю наq

¹ V. Möller, *l.l.*

rх павиот апа
 [асоло]ион пүиpө пāāā † н
 [ноо ? [ар]хн өпөqөкөт
 [сөсrā]
 [уаrт] [уоq
 [к зix[өпөс]ронос
 [өкапө . хө

Fol. 1b presumably continues the last, though the text relates to the discovery of thieves in a vineyard by its owner.

[а нөтөи]
 [ооr зитөqиомс]
 всок өзoтн өпөтөи пар[а пөqөт]
 оу аrотөи пөлооө н
 өпөтка ааrт өсминотн[ө]
 аqөи өбөа өрө нөс өтотсiа нө
 аqөи нөсөоөне татоттө[и]
 аq [тө аqтāө]
 аqө

1a relates to Solomon and to someone who cursed David (? Shimei). It too may continue the text of 2a.

[ооr өq]
 [зiооq аq]
 [төqапө өqиооуө өqсā
 [zот нā]āā нррө аqө солонкон
 [зиn ннөq итөq пөиатөq
 [пөхāq наq хөстөсөr
 [өксāzот пāāā пāиөr
 [и]аq хө

973.

Or. 5465. — Paper; fifteen leaves, paged рнā—рoā, роs—рnn (рnn being missed out); 6½ × 4¾ in. The text, in one column of some 22 lines, is written in a sloping hand of Zoega's 9th class. Head-lines and initials are in red.

From Siût.

[HÖRNER.]

From a book of Greek Psalms and Hymns, for use during certain services. The former are represented by verses, one or two together, selected from the Psalter,¹ and prefaced in each case by their initial words in Coptic. Those on pp. ρῠα—ρζγ are Ps. viii. 12, xix. 6, xv. 8, xx. 4, 5, xxi. 23, 24, xxiii. 6, ib. 7, xxvii. 9, xxviii. 3, xxxii. 22, xxxiii. 4, ib. 9, ib. 12, ib. 20, 21, xxxv. 10, 11, xxxvi. 3, 4, ib. 18, 23, ib. 29, xxxix. 10, xlv. 1, ib. 3, ib. 7, ib. 9, ib. 10, ib. 14, xlv. 8, 11, xlv. 6, 1. 3, ib. 9, li. 10, lxiv. 2, lxvii. 6, ib. 36, lxxi. 15, ib. 18, lxxvii. 1, 3, 4, ib. 25, ib. 65, 66, ib. 68, 69, ib. 70, 71, lxxix. 2. The last verse on p. ροα is cxv. 4, 6. The Hymns on p. ρος ff. refer to and amplify the *Trisagion*. The first now complete is headed εχρησταγε[μου] and begins² αεταε παντες ε λαιοι ενοτεςατος του λογον το ζων σταγμεον γαμате τα ος μου εις τα ρεματα αττοτ τοις ζωνε τιμου οτι ανεστη εκ νεκρον. The next, εχρηπινε, begins ω εν αρχη τον γεν οσημεκοςας. Next is an adaptation (numbered ε) of the *Trisagion*³ to the festival of John the Baptist: αριος ω ος χερε κομνηοτ και κερζ ωροκολοζον αριος ειςχτροε χερε κε προδρομοτ, with its translation περβολ: φοταλβ νοι πινοττε εφτραγε μωζ εφκτριζε ιτερομει. The *Trisagion* for the *συναξις* begins χερε κομνην βαπτιστα πανεν τιμου τον χτ. The next follows the Gospel: προτον λοκον τοις οτραποτς και τη γεν; the next, in Coptic, the *ασπασμος*: χερε κομνην πεστηλαος ποτωειν εφειοκ ζαση

¹ The version is frequently peculiar and differs from the received LXX text, agreeing rather with that of Cod. U; cf. the example I have given in *Journ. Theol. St.* 1903, 393.

² Several hymns begin thus: in *Clar. Press* no. 18, Paris vol. 129²⁰, 116, Georgi, *Fragm.* p. 203.

³ The *Trisagion* similarly used ('farced'), Leyden MS. 32, Paris *l.l.* 115ff. and nos. 157—159 above.

υπερχοεις. After the rubric δοξα is a text found elsewhere:¹ ανοκνε ις πωυρε υπαντωκρατορ ιτοκνε ιωζαμνην πωυρε ιχαχαρις. The next, in dialogue form, follows the words κε ηεν και: τοτεζαζις ιακ πα-περιτ ιωζαμνην ανοκνε περχοεις ετσαχε μωακ αχρηωραμνην ιγβαπτιζε μωοι ακωζαμνην οτωωβ πεχαφ υπεωτηρ χειρωμ ιζητ χειμολ εβολ ζαωτε. "After the psalmody" μινεατρετταλλει a text begins αεταε παντες ε λαιοι πορετςουεολ πε ιορλαμνην and ends ερω βαπτιζα του σωτηρον ω πατηρ βωωτητον οττος ειστιν ο υπορογεννης ων εκω ετλοκισας. αλληλοτια. Its Coptic translation follows. The hymn εχρηπινε begins ζε τον εκ παροενοτ γεν-μεωτα οη. After the rubric πα οη the text is ιωζαμνην παπαροενος πα ετρωπ ζιχμωοοτ, ending with the Cherubic Hymn. The next sections refer to the Festival of the Cross, the first being εχρησοοτς: του εφον σοτ προκενοτμιν τεσπωτα. That for the hour of *συναξις* begins ο υπορογεννης τιος και λογος τοτ οτ λοματος; that for the Gospel προτα ερα τεε ευεραν προκε-νοτμιν τοτ εφον. Here the MS. ends.

The scribe's idiom is characterised by the forms πος, φτ.

974.

Or. 3669(2).—Parchment; frags. of five (or more) leaves, partly consecutive; $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column of some 14 lines, is written in a sloping hand of Zoega's 9th class, that on fol. 1a being smaller than the rest. The MS. is a palimpsest; the earlier matter is in a large hand of Zoega's 8th class.

[EISENLOHR.]

¹ Cf. Cairo no. 8079.

Short Hymns. The heading (i.e. the *στίχος*, melody¹) of the 1st is $\xi^2 \varsigma^{\chi}$ *ἀνοκ υπασιῶ* and it begins *ἀγνῆς ἡσὸκ ζήνην ὑπ[ι]*

ἀιουρῶν θιοτάα ὑπ[ι] *τίτων ἐροκ*; that of the 2nd (fol. 1b) is the same and its subject the "golden dove," spoken of in "the Wisdom (*σοφία*) of Solomon." The 3rd (fol. 2a) is headed ς^{χ} *ὑψιας* and begins *πο-
πτηναποτῶ στακατ ἡναι ῥω ἐι ἐνζοτῆ
ἐνεκῆν ἐνζαμῆν ἐνζαμῆν ἡκσον ζαμτρε-
τῶ[ε]οτ ἡκ ἡζαζ ἡκον / ζαμτρεζα ἡ-
ἡ[εκαπο]καμῆτῆς*. The 4th (fol. 2a, *inf.*) uses the simile of the dangers of a sea-voyage: *ἡολλασα ἡαυτ ὑπᾶτε τερζοτε
ἡσὸκ ἐνποτ χονηπαχοι ποτ τῆλαοτῆν
τακο / ἡ[αχ]οι ἐτο ἡκοτῆν ἡ[εω]ἡ[α ἡ-
λαο]τῆν ἐτο ἡποτῆν*. The 5th (fol. 3a) may have related to the Annunciation as it ends with the salutation of Gabriel. The 6th (*ib.*) is headed ς^{χ} *οτῆο* and begins *ἡντακαμῆοτῆ ἡαζ ἡβηοοκ*, referring later to the saving power of the sacrament. The 7th (fol. 3b), headed ς^{χ} (*sic*), begins *ἡαλαο
ἡν ἡακὸν [ετ]εοτ ἐκονκοτῆ ζῆνεκῆν ἐρ-
ἡοι ὁ ἡαῖο ζῆνε[ο]τ ἡνκαβᾶτῆν*. The 8th (fol. 4a) is headed ς^{χ} *αἰωτῆ* and begins *ἐρῆοκ ἐνοτ ἐνᾶοκ ζῆτῆτῆτῆν ἡν-
ἐκονζ ἐρῆοκ ἡτῆρῆν[ἡν] ζῆρᾶ αἰωοτ ἡο
ἡντροκ ἡνῶ*. The 9th (fol. 4b) is headed ς^{χ} *ἐκροτ* and begins *ζαζ ἐκον ἐτχοοκ χῶ*. The 10th (or 11th, fol. 5b), headed ς^{χ} *ὑψιας*, begins *ταυοι ἐντοζ ἐκροτ ἡν*. It is to be noted that nos. 6, 7, 8 end with the same words, *ζατ(οτ τῆ-)κα ἡνῆοκ ἡν (οτ ἡαζ) ἐβῶλ*.

The earlier text appears to refer to a Virgin (? Mary) and the Devil and to one converted(?) by the wonder wrought by "the Crucified." Legible are: (fol. 3b) *τῆαροκ-*

*ἡοκ ἀε ἐτοτάα ἀτῶοοτῆς ζῆοτῆν ἀε
ἐβῶλ ζῆππο ζῆοτῆοκ ἡακα ἡαῖοκ ἀε
ζῆωαζ ἀρῆοτ ἐρῶορῆ* and (fol. 4a) *ἡελαζ
ἡα χῶ ἡτᾶνᾶτ ἐνᾶεῖν ὑπῆτᾶτῆρῶτ ὑποζ
ἀν[ι]ετῆρῶτ¹ ἡε[αμ] ἡαζ χῶοτκ ὀτῆ*.

975.

Or. 6001.—Paper; a complete leaf; 6 × 3½ in. The text, in one column of 19 lines, is written in a fairly even hand (*cf.* Hyvernat, *pl. x*). The leaf was formerly folded 3 times in height, 6 in width.

[REV. C. MURCH.]

Two Hymns; in the first Dioscorus requests Cyril, 'the teacher of dogma' (*δογματικός*) to relate the story of the Incarnation. The lines are written without break but are punctuated as follows. The heading, i.e. the name of the melody to be used, is *ἡκῆαροκ*.²

*ζῆοκρᾶφῆ ἡα ἡοῖετορῆ: ἡετῆρῆοκ
ἡνῆεκοτῆρ: ἡταζ ἀρῶοτῶ ζῆαρῆ: ῶ κτ-
ῆαοκ ἡεζ ἐνῆτοκῆαῖκοκ: ἡαῖερῆ ἐνῆρῶ
ἀνοκπορ: ἡνῆε ἡεοφοκ ζῆνῆκαζ: ἐρῆ-
αζαζ ἐτεκοῖοῖα ἡαῖοτῆ ἡοκ ἐνῆοῖ*

The second quotes Athanasius. *ἀνκαζ
ἀομᾶοκ χῶοκ χῶτῆοκ ἐνᾶοτῆ ἡεχῶ:
ὀτεαῖνῆ ὀτῆρῶ ἐρῶοτῆοκ ἐρῶοτῆοτ-
αζ: ἡετῶφεα ἡρῶοκ ἡν: ἀτῆρῆακα-
ρῶκ κτῆαοκ ταυοι ἐτετῆρῶ ἡαρῆ: χῶ-
ζῆοτῆ ἡτοκῆ τῆοκ (fol. b) . . . ῶ ἡν-
ζῆν ἡτοκῶ . . . ἡτ: ἡτακῆο ἡνῶ . .
[κα]ρῶκ ἐνῆοκ. On this side are also remains of a more recent letter.*

976.

Or. 6002.—Parchment; frags. of two joined leaves; 5½ × 5 in. The text, in one

¹ Three of the five here named are found in Möller's list, *Aeg. Z.* xxxix. 108.

² *οτῶοτῆ*.

¹ Or *ἀμῶοτῆ* 'I was amazed.'

² Recurs Leyden MSS. 426 as *ἡκῆαροκ*. *Cf.* Möller, *l.l.* 109.

981.

Papyrus XIV, foll. A, B, G.—A complete leaf about $8\frac{3}{4} \times 6\frac{1}{4}$ in. The text, in one column of 20 lines, is written in a square, rather uneven hand (*cf.* Lemm in *Bulletin de l'Acad. Imp.*, N.S. iii (xxxv), Fr. 4, except for u which is curved). Some initials recede slightly.

[WILKINSON.]

John Chrysostom; 2nd Epistle to Theodore. This version differs considerably from Migne's Greek text. The passages preserved will be found in coll. 313, 314 of *Patr. Gr.* 47. They are here given in their proper sequence.

G, paged $\overline{\xi\Gamma}$, $\overline{\xi\Delta}$. (*Verso*) παραλαοτ σε υιοκ ετκομαςις ετιματ υπρκλας ζα. ακ. χεοτιζαν παρωπε ιτεκκομαςις ηζη[ΔΟΗΗ] υεν γαρ ητε πεβιος[9 or 10 let.] ηζαιβες

(*recto*) αλλα πεοοτπε εωτι ειωβ παικαιος χεερχω υιος χεοτ παζε αεωοτ ηεχαφ εζοτεοτρεφωτ ηε γαρ η[οτ]ρεφ-
πιοτ

A. (*Verso*) υπωαζ ηη[about 8 let.]σοοτη χεηο[7 or 8 let.]τε εροκ ηεαα[6 or 7 let.] ηατ ετεκην[τυηρε] υηη υπηαν[5 or 6 let.] ακην εκηατ ετεκηντρηαο ετοω αλλα ζην-
χιζη ηαϊ εκοτωω υτοκ εηεζε υπεκαοις-
ηος εκυαηοτεωχοος ζηοτζητ εφταρζ χεερε-
εαρζ ηηη ο ηος ηοτχορτος ατω ερεπεεβοοτ
ο ηος υπεζηρε υπεχορτος αφωοτε ηοι
ηεχορτος ατω απεζηρε εροφρεφ αχιο
σε ζωωκ ηηαζηρηαχε . . ηη (*recto*)
αυυυε αν [ηηεκζ] ηλοηη οταε [ηηεν]οτ-
ωυτ αν η[ηηοτη]ε ηηεκπεοοοτ [εκωα]η-
φι ηεκβαλ ε[ζραι ετ]ηε ηηα ετερεπεκωτηρ
ηζηηφ ω οεολωρε ηηεριτ κηηηοτρη ητετ-
ηοτ ηεαβολ υιοκ υπωαζ τηρη ετκωτε εροκ
ατω κηαρωκ¹ ηεν ηηεητατηοκ εζοτη

¹ = κατακαύσεις.

επκωστ υτοκ λε εκζητηντε ητερω οηηοτ-
κλαιο[λε] ηαρηαβες εροκ ητεοτεκωτε ει ηακ
ηηοττητ εφτκβο εβολ [ζ]ηηπε ετιτρεπκωστ
[ο]ηοου . . . ρειεκ.

B. (*Verso*) ζραι εχηπεις[8 or 9 let.]ηε
ηταφτηαι[ο ζιηη]ηεεφος ατω η[αι ηταφ]
ει εζοτη ηχηηη[τοτε ατ]χι υπβεκε ηηε-
ηταφρεβοοτ τηρη ετρωβ ηος σε ετε-
ηηοτε αν ετρε ηεητατρε ζητηηταλο αφε-
ηη[ε] ται οητε οε ετεηηηοτε αν ετρεκω
ητερεηηε ζαιαηη ηηηχοος ζ[ραι] ηζηηη χε-
τεωος εηζ . . . ηηο ηηηρε υηη ηα[ρη]απολατε
ηηοη ζηη[ζηητ]ε ηηκοεηος ηηηζη[ΔΟΗΗ]
ηηηεαηηηηηαε . . . ηηηκοη εζοτη εηε

(*recto*) και γαρ[τηρηεε]τε ηηεητακ
[χοοτ ζηη]εζοοτ εηηακ[τηεκ]οτοει εροη
εκοτ . . . εζοτη επβιος ηηηηηηοηαχοος
ηεεττηεοτλατε γαρ ηακπε ετρεκτεαβο ηωορη
ατω ηηηαηετε ζηηηαηηα¹ ηταηηηε ατω πε-
χακ ηαι χεατω εηηαροτ εηωηηεοκ εβολ
ζηηβιος εεοβκ εηηαχοος χεοτ ηηα[ζρ]ηηετ-
ωω εβολ χεη[ηρ]ωεκ εκοτκ επχοεε [ατ]ω
ηηρη ηοτζοοτ ηεα[οτ]ζοοτ χηπο ηακ οη
τε[ηο]τ ηηεηοιςηος ατω [κη]αηοτρ²
ηηεοοηε ηταφ.

982.

Or. 3581A(6b).—Parchment; a complete leaf, paged $\overline{\epsilon\chi}$, $\overline{\epsilon\eta}$ (first of qu. $\overline{\iota\alpha}$). From the same MS. as no. 177 above,³ next to which it is bound. The hand of the preliminary title is sloping. A thick leathern tab was attached to the outer margin.

[W. J. MYERS.]

John Chrysostom; "Likewise (*ὁμοίως*) another λόγος," on this: that we ought not

¹ A Λ is written above Τ by the original hand.² = δῆσον.³ It may be added that Leyden MS. 59 also belongs here.

to rely upon the things of this life, for they shall not endure; that trouble (θλίψις) profits us more than quiet ιπτον; that we need much zeal (σπουδή) ere we can attain to the grace (χάρις) we have received of God; and that there is great profit in the reading of the scriptures. It is taken from the 32nd Homily on Hebrews (=P.G. 63, 222) and begins by quoting Hebr. xii. 26, 27. Later on occurs εΙΣΕΡΧΑΛΑΤΕ ΕΑΡ ΕΙΣΕΣ ΚΕΤΟΤΗ ΖΗΟΥΤ-ΠΟΛΙΣ ΕΣΑΘΕΒΕ¹ ΕΞΘ.

983.

Or. 3581A(93).—Parchment; a complete leaf, paged $\bar{\alpha}$ (marked as 1st of qu. $\bar{\alpha}$); $12\frac{1}{2} \times 9\frac{3}{4}$ in. Bound at end of vol. The text, in two columns of some 30 lines each, is written in a regular hand (cf. Ciasca, tab. xxvi). Initials and stops are in red. The latter part of the title is in sloping characters of Zoega's 9th class.

[W. J. MYERS.]

Proclus of Cyzicus; an Encomium "wherein he explains (ἐμφανίζειν) to us the commemoration of the 24 holy Elders² and Michael the Archangel, on the day of their commemoration, viz. the 24th of Hathor."³ P. had often been moved by his reason (λογισμός) to speak of this festival but had been hindered (κωλύειν) by his thoughts νεερα. Now however they were agreed. He tells of his journey to Tripolis τριπολις to (the shrine of) S. Leontius, the martyr of Christ, to whom God had granted (χαρίζειν) to cure divers ills. Leaving Cyzicus, he went to the isle called Patmos,

¹ Cf. 1 ΛΟΟΘΑ, Peyron p. 83. The Greek has μελλούσῃ καταπίπτειν.

² Cf. Zoega no. cclxvii and *Mission franç.* i. 404 (now = Paris 131¹, 89), also on the 24 Elders.

³ The reference to Michael is perhaps added later. His festival was on the 12th of the month.

thence to Hierapolis, "and there was the name of the Lord glorified." He then proceeded by God's will to a city named ἀπικροφορος "which is τεορακη."¹ There an old man, whom he finds seated and surrounded by a crowd, asks his blessing and says, "'Thou it is hast given this great εὐχαριστία to this whole city through Christ.' But I knew from his" (*sic expl.*).

984.

Or. 4918b. — Parchment; a dilapidated fragt.; $5\frac{1}{2} \times 6$ in. The text, in two columns of over 23 lines each, is written in a good, regular uncial hand (cf. Ciasca, tab. vi).

From Ahmîm. [GRENFELL.]

From a Homily or other theological work, referring to S. John and quoting Isaiah lxi. 1.

985.

Or. 3581A(87b).—Parchment; an almost complete leaf; $13\frac{1}{2} \times 10\frac{1}{4}$ in. Bound after no.

¹ If this itinerary is to be considered seriously, we must decide which Hierapolis is intended. That in Phrygia seems, in the route Cyzicus—Tripolis, more likely than that in Syria. Of the next town the termination may represent an original -πολις. From the note on no. 308 above there might be reason to seek it in Cilicia. *Atrâki* is the name of Chrysostom's first place of exile in Synax., 17th Hathor and 12th Pashons. There his conversion and healing of many of the pagans (Or. 2328, 129a) recall incidents in George's *Life* (ed. Savile, viii. 235) relating to Cucussus. But if Hierapolis here = Mabûg, one might recall the form Aristosa (*Itin. Anton. Placent.*, ed. Geyer, 190) which presumably = Arethusa.

It may be noted that Egyptian exiles were sent, about 600, to 'the isle of Atrókû' (Joh. Nikin 298), others to 'an isle of Galatia' (*ib.* 291). These may refer to the place here in question.

The fragt. of Eustathius' Encomium, Berlin or. 1611, f. 1 (=Budge 125), calls Anthimus bishop of the *ιμμοκ* simply. In a fragt. apparently on Chrysostom's exile (Paris 132¹, 14) 'the presbyter Anthimus' is one of his companions. This may refer to the same legend.

261 *above*, which see. There are 37 lines to a column. In the upper margin is a roughly drawn face.

From Ahmîm.

[BUDGE.]

From a Homily on Christ's Passion, *quoting* Joh. xix. 15—17, Mk. xv. 21 and paraphrasing other passages. Of Simon it is said, "This thing they did not from compassion, but it was a providence (οἰκονομία) of God; for Simon was from the land (χώρα) of Egypt, τρεπὼν γὰρ ἐκτὸν οὐκὸν εὐαγγέλιον. For Christ willed that those of Egypt should obtain of His blessing and His mercy, because they had received Him at the time of exile (ἀποδημία) in His childhood. Wherefore S. was worthy to bear His cross."

986.

Or. 6004.—Papyrus; a fragt.; $3\frac{3}{4} \times 4\frac{3}{4}$ in. The text, in two columns, is written in a medium-sized, square hand (*cf.* the pl. in Budge's *Psalter* for a finer example of the type).

[REV. C. MURCH.]

Apparently from a collection of Apophthegmata.¹ It is not possible to say which side is the *recto*.

Fol. a. ΠΕΡ[Ω]ΤΗ ΓΑΡΟΝ ΑΥΤΟΝ ΔΕ ΠΩΟΝ
ΠΟΙ ΑΠΑ ΣΙΕΡΑΖ ΑΡΧΗ ΠΤ[Ω]Τ... ΔΚΟΝΟ[Σ]
ΠΟΙ ΑΠΑ ΣΕΡΙΝΝΟΣ ΕΠΕΡΒΗΚ ΔΕ ΟΝ ΠΑΠΠΕ-
ΟΤΑΔΕ ΑΠΑ ΒΑΝΕ Π

Fol. b. ΓΑΡ ΗΣΟΝ ΣΗΣΟΝ ΔΕ ΟΝ ΧΗΠΕΣΑΒ-
ΒΑΤΟΝ ΠΑΠΕΣΑΒ[ΒΑΤΟΝ] ΕΝΕ ΠΕΡ[Ω]ΤΗ ΕΠΙΛΑΤ
ΔΕ ΕΤΗΣΕ ΠΩΟΝ ΣΗΠΚΟΤ ΕΙΣΗΠΤΕΙ ΠΟΚ
ΠΗΠΕ

¹ The names Hierax and Bane occur in Zoega's *Apophthegmata*. The latter was contemporary with Theodosius I or II (Zoega 349); *cf.* Amélineau's *Géogr.* 199, Abū Šālih f. 89a. The name recurs in Krall's *Rechtsurkunden*, nos. v, li. Herminos (Ἑρμείνος) is not in the index to the *Vitae Patrum*.

987.

Or. 6005.—Papyrus; part of a leaf; $13 \times 3\frac{1}{4}$ in. (complete in height). The text, in two columns of 27 lines each, is written in an upright, rather rough hand (*cf.* Rossi, *I Papiri* I, i. tav. 1).

[REV. C. MURCH.]

From a homily, referring here to God's treatment of Israel in their wanderings in the desert, and recalling the mission of John the Baptist (*quotes* Mk. i. 7).

988.

Or. 6006.—Papyrus; two frags. from different MSS.; $6\frac{3}{4} \times 5$ and $3\frac{3}{4} \times 4\frac{1}{2}$ in. The texts of both are in two columns. The script of the larger has resemblances to Ciasca, tab. x; that of the smaller is rounded somewhat in the style of Hyvernat, pl. xi. 2.

[REV. C. MURCH.]

Perhaps from Homilies or Epistles.

989.

Or. 4918 c.—Parchment; a fragt.; about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text is written in two columns of a square hand.

From Ahmîm.

[GRENFELL.]

From a Homily(?), referring to Christ and St. Paul.

990.

Or. 6007.—Papyrus; parts of five leaves; $13 \times 9\frac{1}{4}$ in. The text, in two columns of some 30 lines each, is written in a square, rather irregular hand of Zoega's 4th class. The Δ, υ, ρ are made each in a single stroke. Initials are rarely enlarged and accompanied by a ζ-like mark.

[REV. C. MURCH.]

From one or more hortatory Homilies. The sequence is uncertain. Fol. 1, much dilapidated, deals with Matt. iii. 9. Fol. 2 has the phrases $\sigma\tau\alpha\iota\tau\omicron\tau\omicron\upsilon\sigma\alpha\varsigma$, $\gamma\epsilon\upsilon\gamma\alpha\eta\alpha$ $\epsilon\upsilon\alpha\gamma\gamma\omicron\omicron\tau$ $\pi\alpha\eta\mu\omicron\tau\omicron$, $\sigma\epsilon\mu\omicron\omicron\gamma\omicron$ $\kappa\alpha\iota$ $\gamma\iota\tau\epsilon\alpha\rho\zeta$ $\kappa\epsilon\sigma\eta\alpha$ $\lambda\omicron$ $\gamma\iota\kappa\alpha\tau\alpha\sigma\alpha\rho\zeta$, $\kappa\epsilon\mu\omicron\tau\omicron\eta\alpha$ $\kappa\epsilon\alpha\rho\kappa\iota\kappa\omicron\eta$. Fol. 3, referring also to Matt. iii. 9, treats of the flight of Lot from Sodom: (fol. a) $\mu\eta\lambda\zeta$ $[\rho\eta]\mu\iota\sigma\omicron$ $\lambda\omicron$ $\mu\tau\epsilon\gamma\eta$ $\mu\epsilon\gamma\chi\eta\lambda\alpha\tau$ $\epsilon\beta\omicron\kappa$ $\epsilon\gamma\tau\alpha$ $\epsilon\pi\tau\omicron\omicron\tau$ $\lambda\gamma\omega$ $\mu\epsilon\gamma[\omicron]$ $\mu\gamma\omicron\tau\omicron$ $\gamma\eta[\tau\eta]$ $\mu\upsilon\rho\omicron\eta\epsilon$ $\mu\tau\alpha\eta$. . . $\omicron\omicron\tau$ $[\mu]\tau\omicron\eta$ $\lambda\omicron$ $\mu\epsilon\gamma\epsilon\omicron\eta\epsilon$ $\mu\eta\lambda\gamma\tau\epsilon\lambda\omicron\epsilon$ $\chi\omicron\kappa\alpha\epsilon$ $\mu\eta\epsilon\tau\alpha\kappa\omicron$ $\epsilon\tau\epsilon\kappa\kappa\omicron\zeta\tau$ $[\lambda]\gamma\omega$ $\chi\epsilon\eta\eta$ $[\mu]\lambda\gamma\eta\kappa\omicron\tau$ (fol. b) $[\epsilon]\gamma\tau\alpha$ $\epsilon\pi\tau\omicron[\omicron\tau$ $\lambda]\gamma\tau\omega\eta$ $[\mu\alpha]\eta$ $\mu\tau\kappa\omicron\tau\iota$ $[\mu]\mu\omicron\lambda\omicron\epsilon$ η . . . $\mu\epsilon\lambda\omicron[\mu\alpha]$ $\chi\omicron\kappa\alpha\epsilon$ $\epsilon\gamma\epsilon\mu\omicron\tau$ $\epsilon\mu\alpha\tau$ $\mu\epsilon\gamma\tau\chi\alpha\iota$ $\sigma\tau\kappa\omicron\tau\eta$ $\epsilon\tau$ $\epsilon\omicron\chi[\mu]$ $\mu\eta\epsilon\gamma\eta\eta\epsilon$ $\mu\epsilon\lambda\omicron\tau\eta[\omicron]$ $\mu\eta\mu\omicron\lambda\omicron\epsilon$ $\lambda\lambda\lambda$ $\sigma\tau\kappa\omicron\tau\iota\tau\omicron$ $\mu\tau\alpha\mu\iota\tau\iota$ $\mu\eta\omicron\epsilon$ $\epsilon\mu\eta\alpha$ $\mu\epsilon\lambda$ $\lambda\gamma\omega$ $\epsilon\tau[\chi\iota]\epsilon\omicron$ $\lambda\gamma\tau$. . . $\mu\tau\alpha\lambda$ $\lambda\gamma\omega$ $\mu\omicron\rho\eta$ $\kappa\alpha\iota$ $\mu\tau\alpha$ $\mu\epsilon\gamma\tau\chi\alpha\iota$ $\epsilon\tau\epsilon\tau\kappa\omicron\tau\iota$ $\mu\eta\omicron\mu\iota\epsilon$ $\tau\alpha[\iota$ $\epsilon]$ $\epsilon\beta\omicron\lambda$ $\gamma\eta\mu\mu\omicron\tau$ $\mu\eta\mu\omicron\lambda\omicron\epsilon$ $\epsilon\tau\eta\mu\alpha\tau$ $\epsilon\mu\tau\omicron\rho$ $\epsilon\tau\epsilon\mu\alpha\eta\epsilon$ $\chi\epsilon\tau\kappa\omicron\tau\iota$; later, $[\lambda]\mu\omicron\eta$ $\lambda\omicron$ $\gamma[\omega\omicron\eta]$ $\mu\alpha\rho\iota\varsigma[\omega]\eta\epsilon$ $\mu\epsilon\eta$ $[\tau\epsilon\iota]\mu\eta\eta$. Fol. 4 continues the lesson drawn from the same subject, e.g.: $\chi\omicron\kappa\alpha\epsilon$ $[\mu]\mu\epsilon\tau\rho\kappa\eta$ $[\gamma\iota]\tau\eta\gamma\epsilon\eta\tau\epsilon\omicron$ $\mu\eta\mu\alpha\eta\epsilon$ $\kappa\alpha\iota$ $\mu\eta$ $\mu\alpha\tau\alpha\zeta\iota\alpha$ $\epsilon\tau\omicron\tau\eta\gamma$ $\mu\epsilon\alpha\eta\alpha$ $\mu\omicron\epsilon$ $\epsilon\mu\tau\alpha\tau[\rho\omega]\kappa\epsilon$ $\mu\epsilon\lambda\omicron\eta\alpha$ $\mu\eta\mu\omicron\mu\omicron\rho\tau\alpha$ $\mu\tau\eta[\epsilon]\lambda[\mu\iota]\gamma$ $\lambda\omicron$ $\mu\tau\epsilon\eta$ $\tau\gamma\eta$ $\gamma\eta\sigma\tau\eta\mu\tau\epsilon\tau\omicron\mu\epsilon$ $\mu\eta\sigma\tau\eta\mu\tau$, $\mu\epsilon\gamma$ $\chi\epsilon\eta\epsilon\tau\tau\epsilon\phi\eta$ $\omicron\epsilon$ $\mu\upsilon\rho\mu\epsilon\lambda\omicron\eta\alpha$ $\tau\epsilon\omicron[\tau]\epsilon$ $\mu\alpha\kappa$ $\chi\epsilon\eta\mu\epsilon\kappa\eta$ $\mu\eta\mu\omicron\mu\omicron\tau$ $\epsilon\mu\tau\alpha\tau\gamma\omicron\eta\epsilon$ $\mu\eta\sigma\tau\eta\mu\alpha\tau$ $\omicron\epsilon$ $\epsilon\lambda\gamma\omicron\kappa$ $\epsilon\beta\omicron\lambda$ $\mu\tau\eta\mu\omicron\eta\alpha$ $\lambda\gamma\omega$ $\mu\omicron\tau$ $\epsilon\beta\omicron\lambda$ $\mu\tau\eta\mu\tau\alpha\mu\alpha\zeta\tau$ $\mu\epsilon[\kappa]\omega$ $\mu\epsilon\kappa\omicron\kappa$ $\omicron\eta$ $\mu\eta\tau\epsilon$ $\epsilon\kappa$ $\gamma\mu\eta\tau\eta\gamma\omicron$ $\gamma\alpha\rho$ $\mu\omicron\tau\kappa\omicron\zeta\tau$ $\kappa\eta\alpha\rho\kappa\epsilon\zeta$ $\mu\upsilon\rho\tau\epsilon\mu\omicron\tau\omicron$ $\omicron\epsilon$ $\mu\eta\mu\epsilon\tau\epsilon\rho\epsilon\mu\epsilon\tau\omicron\epsilon$ $\mu\omicron\mu\eta$ $\gamma\eta\sigma\tau\eta\mu\tau\alpha\eta\sigma\tau\omicron\epsilon$ $\lambda\lambda\lambda$ $\mu\alpha\rho\iota\gamma\omicron\tau\omicron$ \omicron , (fol. b) $\mu\upsilon\rho\tau\epsilon\mu\omicron\tau\alpha$ $\mu\alpha\tau$ $\epsilon\rho\kappa$ $\epsilon\kappa\alpha\epsilon\chi\eta\mu\omicron\eta$ $\mu\epsilon\gamma\mu\omicron\epsilon$ $\epsilon\tau\epsilon\mu\tau\kappa$ $\chi\epsilon\mu\alpha\eta$ $\mu\epsilon\tau\alpha\kappa\epsilon\iota$ $\mu\tau\epsilon\tau\epsilon\mu\eta\omicron\epsilon$ $\mu\tau\epsilon$ $\tau\eta\epsilon$ $\mu\alpha\eta\epsilon$ $\mu\epsilon\tau$ $\chi\epsilon\kappa\omega$ $\epsilon\tau\epsilon\omicron\phi\rho\omicron\sigma\tau\eta\eta$ $\mu\alpha\eta\epsilon$ $\mu[\epsilon]\omega\tau\eta$ $\epsilon\beta\omicron\lambda$ $\gamma\eta\mu\kappa\omicron\epsilon[\mu\omicron\epsilon]$. Fol. 5 had general exhortations, referring partly to "us who have been appointed for the ministry ($\delta\iota\alpha\kappa\omicron\nu\iota\alpha$) of the word."

991.

Or. 3581A(95).—Parchment; a small fragt.; $2\frac{1}{2}\times 7\frac{1}{2}$ in. The text is in two columns of a heavy, square hand, probably identical with that of no. 212 *above*. The title above the text is in a smaller hand of the same type.

[BUDGE.]

The title of a $\lambda\omicron\gamma\omicron\varsigma$, presumably of Shenoute: $[\eta]\epsilon\lambda\omicron\tau\omicron\epsilon$ $\mu\alpha\rho\eta\mu\epsilon$ $\alpha\eta$ $\mu\alpha\tau\alpha\tau\eta\epsilon$ $\lambda\gamma\omega$ $\mu\epsilon\epsilon\rho\epsilon$ $\lambda\lambda\lambda$ $[\mu\alpha\eta]\epsilon\iota\tau\epsilon$ $\omicron\eta$ $\mu\gamma\omicron\tau\omicron[\eta\epsilon$ $\mu\eta\mu]\mu\alpha\tau$. On the other side is the end, $\epsilon\chi\omicron\omicron\tau$, of a title (? the same) and the beginning of the text: $\epsilon\gamma\chi\omicron$ $\kappa\alpha\tau\alpha$ $\omicron\epsilon$ $\mu\tau\alpha\tau\alpha\rho\chi\epsilon\iota$ $\mu\epsilon\mu\eta$.

992.

Or. 3581A(96).—Parchment; an almost complete leaf; $10\frac{3}{8}\times 8\frac{3}{4}$ in. The text, in two columns of 30 lines, ruled and pricked in middle, is written in a regular hand of Zoega's 3rd class. Initials are slightly enlarged.

[BUDGE.]

Monastic Rules, perhaps forming part of an Epistle (*cf.* nos. 168, 169 *above*). The style points to Shenoute. Those dwelling in 'the village' are to be visited annually if possible by the abbot(?), his two coadjutors and the God-fearing men appointed with them. These two are likewise to hold the two $\kappa\alpha\theta\eta\gamma\eta\sigma\epsilon\iota\varsigma$ at the fasts, each at his appointed hour.

Fol. a. μ $\epsilon\gamma\alpha\eta\epsilon\omicron\omicron\tau\epsilon$ $\epsilon\gamma\omicron\tau\eta$ $\mu\gamma\iota\tau\omicron\tau$ $\epsilon\phi\tau\epsilon\kappa\omega$ $\mu\tau\omicron\eta$ $\lambda\gamma\omega$ $\mu\upsilon\rho\omicron\eta\epsilon$ $\epsilon\mu\alpha\tau$ $\mu\eta\mu\epsilon\tau\tau\epsilon\gamma$ $\mu\eta\mu\alpha\tau$ $\epsilon\gamma\alpha\rho\epsilon\zeta$ $\epsilon\mu\epsilon\tau\epsilon\eta\gamma$ $\lambda\gamma\omega$ $\epsilon\gamma\omega\eta\epsilon$ $\mu\alpha\gamma\gamma\omicron\eta$ $\omicron\tau\omicron\eta$ $\epsilon\omicron\tau\eta\eta\eta\eta\epsilon$ $\mu\eta\epsilon\tau\gamma\eta\mu\tau\epsilon\omicron$ $\mu\epsilon\gamma\mu\omicron\mu\eta\epsilon$ $\epsilon\gamma\epsilon\mu\mu\omicron\eta\epsilon$ $\mu\tau\omicron\eta$ $\lambda\gamma\omega$ $\mu\epsilon\upsilon\rho\omicron\eta\epsilon$ $\epsilon\mu\alpha\tau$ $\mu\eta\gamma\epsilon$ $\kappa\omicron\tau\epsilon$ $\epsilon\tau\gamma\epsilon\tau\epsilon$ $\gamma\eta\tau\eta$ $\mu\eta\mu\omicron\tau\epsilon$ $\epsilon\mu\alpha\tau$ $\sigma\tau\alpha\tau$ $\omicron\eta\eta\epsilon$ $\epsilon\gamma\omega\eta\epsilon$ $\omicron\eta$ $\epsilon\mu\mu\omicron\tau\eta$ $\mu\alpha\mu\omicron\tau\epsilon$ $\epsilon\tau\epsilon\beta\omicron\kappa$ $\epsilon\gamma\chi\epsilon\gamma\eta\eta\epsilon$ $\lambda\omicron$ η $\tau\epsilon\tau\eta\eta\eta\epsilon$ $\chi\epsilon\omicron\tau\eta\epsilon$ $\epsilon\gamma\chi\epsilon\omicron\tau\eta$ $\omicron\tau\eta$ $\epsilon\gamma\chi\epsilon\eta\epsilon\omicron\omicron\tau\eta$ $\rho\omega$ $\alpha\eta$ η $\epsilon\tau\epsilon\tau\epsilon\mu\omicron\tau\eta$ $\alpha\eta$

εἰς ἡμεῖς [9 or 10 let.] εἰς ἡμεῖς ἡμεῖς ἡμεῖς
 εἰς [ατ] ἡμεῖς ἡμεῖς [ημεῖς] εἰς κατὰ [ημεῖς]
 ποτα ποτα εἰς κατὰ ατ [ω] εἰς κατὰ [α] ἡμεῖς
 εἰς [η] γὰρ τῆς οὐρανίας αἱ πόλεις πε-
 ποῖς ἡμεῖς [εω] οὐκ ἄλλο τ . . . ἡ ἄλλο εἰ . .
 κατὰ ταῦτα [ε] ἡμεῖς ἡμεῖς γὰρ ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

αὐτοὺς οὐκ ἔστιν ἡμεῖς (fol. b) [about 12 let.]
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 εἰς [η] γὰρ τῆς οὐρανίας αἱ πόλεις πε-
 ποῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

BIOGRAPHICAL AND HISTORICAL WORKS.

993.

Or. 6008.—Papyrus; a fragmentary leaf, paged 15, 16; 12×6½ in. (complete in height). The text, in two columns of 27 lines each, is written in a thin, upright hand somewhat resembling Zoega's 6th class. Initials are slightly enlarged and accompanied by a ζ-shaped mark. Words are often divided by a comma.

[REV. C. MURCH.]

Besaron, from the life of.¹ The passage relates to his youth and subsequent episcopate and seems to compare the incident with the boyish ordination of Athanasius.²

P. 15. ἡμεῖς αὐτῶν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

994.

Or. 6009.—Papyrus; a fragt.; 4×4 in. The text, apparently in one column, is written in an upright hand (cf. Rossi, *I Papii* II. iv, tavv. 1, 2).

[REV. C. MURCH.]

From a narrative relating to Cyril of Alexandria. The following phrases are visible: τότε ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

¹ The *Synaxarium*, Mesore 25, merely repeats the anecdotes of the *Vitae Patrum* &c.

² Rufinus, *H.E.* i. 14 &c.

ⲛⲟⲓ ⲫⲓⲙⲟⲛ ⲛⲉⲁⲧⲟ ⲟⲩⲉⲛ ⲛⲉⲧⲁⲣⲁⲛⲛ ⲉⲃⲟⲗ¹ ⲛⲉⲓ
ⲉⲣⲟⲩⲛ ⲉⲛⲁⲛⲛ ⲧⲏ. Col. 2 mostly lost.

997.

Or. 4919(6).—Papyrus; a fragt. from the middle of a leaf; $3\frac{1}{4} \times 3\frac{3}{4}$ in. The text is written with very black ink in one column (cf. Ciasca, tabb. iii, xiv for certain features, also Rossi, *I Papiri* II. iv, tavv. 1, 2, 4).

From Luxor.

[GRENFELL.]

From a narrative in which the following phrases occur: ⲉⲓⲥ ⲛⲭⲟⲉⲓⲥ [ⲁⲣⲉⲓ ⲉⲛⲉ]ⲥⲏⲧ
ⲉⲃⲟⲗ ⲛⲏⲧⲏⲉ ⲉⲣ[ⲉⲟⲩⲛⲛ]ⲛⲉ ⲛⲁⲣⲧⲉⲗⲟⲥ ⲉⲟⲕ
[ⲛⲁⲭⲟ]ⲣ ⲛⲉⲭⲁⲣ ⲛⲁⲣ ⲛⲉⲟ ⲓ[about 6 let.]
ⲛⲛⲁⲣⲟⲩⲛⲟⲥ, later the word ⲁⲛⲟⲥⲧⲟⲗⲟⲥ.

[ⲛⲉⲭⲁⲣ] ⲛⲉⲟⲩⲟⲛⲉ ⲛⲏ ⲛⲉⲟ[ⲛⲁⲛⲛⲏⲥ² ⲛ]ⲁ-
ⲛⲉⲣⲏⲧ ⲛⲛⲣⲁⲟ ⲉⲣⲁ[ⲓⲁⲕⲟⲛⲉ]ⲓ ⲉⲣⲟⲣ ⲛⲏⲭⲣⲓⲁ ⲛⲏ
ⲛ[ⲁⲛⲧⲏ]ⲛⲟⲟⲧ ⲛⲛⲁⲣⲭⲁⲛⲧ[ⲉⲗⲟⲥ ⲛ]ⲭⲁⲛⲁ ⲛ-
ⲉⲟⲧ³ ⲛⲉⲣⲏⲧⲏⲉ Apparently this is from a 'dialogue between Christ and John the Apostle to whom the angels(?) are bidden to minister.

998.

Or. 6011.—Papyrus; a dilapidated fragt.; $3\frac{3}{4} \times 8\frac{1}{4}$ in. (complete in width). The text, in two columns, is written in an upright hand (cf. Rossi, *I Papiri* II. ii, tavv. 2, 4). Initials have a simple scroll ornament.

[REV. C. MURCH.]

From the Encomium of Theodosius on S. Michael; cf. Budge, *St. Michael*, text pp. 48,

¹ Guidi's text is also corrupt here.

² ⲛⲏ I take for ⲛⲏⲧⲏ. Possibly however it is for ⲛⲉ (i.e. Mary) and ⲛⲟⲥⲏⲫ should be read, instead of John.

³ Altered and illegible. Leg. ? ⲛⲉⲟⲣ.

l. 17 and 49, l. 10; also nos. 304, 305 above. The verso is illegible.

999.

Or. 6012.—Papyrus; part of a leaf; $7\frac{3}{4} \times 5$ in. The text, in two (?) columns of over 21 lines each, is written in a thin, upright hand (cf. Hyvernat, pl. xi. 3, but for the ⲛ v. Ciasca, tab. xii). Initials are enlarged.

[REV. C. MURCH.]

Phoebamon, martyrdom of. The text, relating the punishment of the heathen *νομει-
ράριος* by a devil, is not paralleled in the version of the *Synaxarium* (v. Amélineau, *Les Actes* 54 ff.).¹

Fol. a. ⲁⲣⲟⲩⲟⲩⲛⲉ ⲛⲟⲓ ⲁⲛⲁ ⲫⲟⲓⲃⲁⲛⲟⲛ
ⲛⲉⲭⲁⲣ ⲛⲛⲟⲩⲧⲉⲣⲁⲣⲓⲟⲛ [ⲛⲉ]ⲉⲛⲭⲉ ⲛⲁⲣⲭⲟⲛ
ⲛⲏⲁⲛⲭⲟⲛⲛⲟⲛⲛⲉ ⲓⲥ ⲉⲣⲉⲕⲉⲗⲉⲧⲉ ⲛⲟⲧⲁⲛⲭⲟ-
ⲛⲛⲏ ⲛⲏⲧⲣⲟⲩⲛ ⲛⲉⲓ ⲛⲣⲟⲩⲁⲛⲉ ⲉⲣⲟⲕ ⲛⲣⲉⲃⲁⲛⲛⲉ
ⲛⲛⲟⲕ ⲛⲛⲉⲕⲗⲟⲧⲫⲫ [ⲛ]ⲏⲧⲉⲧⲏⲟⲧ ⲁⲉ ⲉⲧⲏⲛⲁⲧ
ⲁⲛⲛⲟⲩⲧⲉⲣⲁⲣⲓⲟⲛ ⲛⲉ ⲁⲣⲣⲁⲛⲭⲟⲛⲛⲏ ⲛⲛⲉⲓⲧⲟ
ⲉⲃⲟⲗ ⲛⲛⲗⲟⲧⲫⲫ ⲛⲛⲉⲣⲏⲧⲏⲉⲧⲉ ⲧⲏⲣⲣⲏ

Fol. b. ⲛⲛⲟⲩⲧⲉ ⲛⲁⲛⲁ ⲫⲟⲓⲃⲁⲛⲟⲛ ⲓⲥ ⲛⲉⲭⲉ
ⲁⲧⲟ ⲛⲏⲧⲉⲧⲏⲟⲧ ⲁⲛⲁⲛⲭⲟⲛⲛⲏ ⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲉ-
ⲕⲉⲗⲉⲧⲉ ⲛⲁⲓ ⲟ ⲛⲏⲁ[ⲕⲁ]ⲣⲓⲟⲥ ⲁⲛⲁ ⲫⲟⲓⲃⲁⲛⲟⲛ.
The rest is mostly illegible.

1000.

Or. 6013.—Papyrus; a dilapidated fragt.; $6\frac{3}{4} \times 8\frac{3}{4}$ in. (complete in width). The text, in two columns, is written in a thin, upright hand (cf. Rossi, *I Papiri* II. iv, tavv. 1, 2).

[REV. C. MURCH.]

¹ Fragments of his martyrdom are read in Des Rivières' copies of papyri (Munich, Landesbiblioth., MS. Copt. 3, foll. lii—lviii). The exhortations of an angel to P. in his youth are there narrated and the *dux* is mentioned.

Sebaste, the Forty Martyrs of (*cf.* no. 348 *above*). The Latin versions of these passages are in *Acta SS.*, Mart. ii, p. 20 B, C and in Surius, Mart., p. 87.

Fol. a.

ⲓⲥⲟⲩⲓⲛⲓⲛ
ⲁⲗⲗⲁ ⲛⲁⲣⲏⲟ
ⲛⲓⲕⲁⲗⲉⲓ ⲛ
ⲛⲓⲟⲩⲧⲉ ⲧⲟⲩⲟⲩ
ⲛⲟⲥ ⲛⲓⲁⲧⲧⲉ ⲛⲓⲛ
ⲁⲧⲟⲩ ⲛ ?

ⲓⲛ
ⲛⲁⲧⲧⲉ ⲛⲓⲛ ⲛⲓⲛ
ⲁⲣⲭⲟⲥⲟⲗⲁ ⲛⲓⲛ
ⲛⲓⲟⲩⲧⲉ ⲧⲟⲩⲟⲩ
ⲛⲟⲥ ⲛⲓⲛ ⲛⲓⲛ
ⲭⲟⲩ ⲛⲓⲟⲩⲧⲉ
ⲛⲟⲥ¹ ⲛⲁⲓ ⲭⲟⲩⲁ
ⲧⲟⲩⲭⲟⲓ ⲛⲁⲛⲟⲩ
ⲧⲉ ⲛⲓⲛⲟⲕⲣⲁⲛ
ⲁⲧⲟⲩ ⲛⲓⲛ

Fol. b.

ⲧⲓ . . . ⲛⲧⲁⲓ
ⲛⲧⲓⲛⲧⲓⲁ
ⲧⲟⲓ ⲛⲧⲟⲩⲧⲉ
ⲧⲓ ⲁⲧⲟⲩ ⲧⲓⲁ
ⲛⲁⲣⲁⲗⲁⲟⲩ
ⲛⲓⲕⲟⲩⲧⲓ ⲛ
ⲓⲥⲟⲩⲓⲛⲓⲛ ⲛ
ⲓⲧⲉⲣⲟⲩⲭⲟⲟⲩ
ⲁⲩⲟⲩⲟⲩⲧⲉ ⲛ
ⲓⲟⲓ ⲛⲉⲁⲣⲓⲟⲥ ⲕⲁⲛ
ⲁⲓⲁⲟⲥ ⲟⲩⲭⲟⲩ

ⲓⲟⲩⲧⲉ
ⲓⲣⲓⲁⲧⲟⲩ ⲛⲟⲓ ⲛ
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ⲟⲩⲉⲣⲓ

1001.

Or. 3581A(94). — Parchment; an imperfect leaf; $12\frac{3}{4} \times 10$ in. The text, in two columns of 36 lines each, is written in a thin, regular hand (*cf.* Ciasca, tab. xiii for a much heavier specimen). Initials and ϕ are in red, the ornament > in red and green.

[W. J. MYERS.]

From an Encomium on Shenoute.

Who can recount the sufferings of the martyrs, who can praise (ἐπαυείν) the life of monks, the angels upon earth among men and by their prayers constant advocates (πρεσβύτης) of the human race? John the Baptist is a type of these(?). But I see that my words would outrun me. I ask God's aid and yours to return to this boundless sea, the grace (χάρισμα) vouchsafed to the prophet Apa S., who lived in that philosophy which is the monastic life. From here the text is .

ⲛⲓⲛⲉⲧⲟⲩⲧⲁⲗⲉ ⲁⲥ ⲛⲉⲕⲟⲩⲧⲉ ⲁⲛⲁ ⲛⲓⲁⲩⲟⲩⲧⲉ
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ⲛⲟⲩⲟⲗ ⲛⲓⲁⲛⲁ ⲛⲉⲁⲣⲓⲟⲥ ⲁⲧⲟⲩ ⲛⲉⲧⲧⲉⲕⲁⲟ ⲛⲓⲟⲩ
ⲟⲩⲉⲣⲟⲩⲧⲉⲧⲉ ⲛⲧⲟⲩⲛⲁⲕⲕⲉⲓ ⲕⲁⲧⲁ ⲛⲓⲟⲩⲧⲉⲧⲉ
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ⲛⲓⲁⲩⲟⲩⲧⲉⲧⲉ ⲛⲓⲛⲟⲩⲁⲭⲁ ⲟⲩⲟⲩⲧⲉⲧⲉ ⲛⲓⲛⲉⲕⲓⲟⲩⲧⲉ

¹ Ps. liii. 1.

¹ Not space for more.

p. κα. ΤΟΝ ΑΛΛΕ ΨΑΥΤΕΡΩΝΟ ΕΥΤΑΓ-
ΕΩΟΤΕ + ΠΤΟΝ ΠΑΤ ΠΕΥΡΕ ΛΕ ΨΗΝ ΠΕΦΧΙ-
ΦΟΟΕΝΗ

p. κζ. ΠΥΕΥ ΠΠΕΖΕΥΤΕ ΠΤΑΡΑΤ ΠΠΗΑ
ΖΗΚΗΝ ΑΥΟ ΖΗΤΕΖΗ Α[Κ]ΠΠΕ

p. κη. Α]ΠΕΧΕ ΠΑ... ΚΑΛΤ ΕΠΚΟΕΠΟΕ
ΕΤΙΕΖ ΠΧΠΟΕΠΟΕ ΖΗΠΕ[ΟΟ]: ΖΙ

1005.

Or. 6017.—Papyrus; an incomplete leaf, paged $\overline{\rho\eta\alpha}$, $\overline{\rho\eta\eta}$; 11×9 in. The text, in two columns of 20 or 21 lines each, is written in a thin, rounded hand (cf. Hyvernāt, pl. xi. 1, Ciasca, tabb. x, xxvi for certain similarities). Initials, slightly enlarged, are accompanied by a ζ-like mark, rarely by a more elaborate scroll.

[REV. C. MURCH.]

From the Acts or Encomium of a saint. "The holy[αὐ]λητήρ John," ch. xxi. 25, is *quoted* to indicate the quantity that had been written of the saint. "But one of the διηγῆμα(τα) that we have heard from them of old (ἀρχαῖος) is this." When a fatal plague had long raged in Alexandria, the citizens were told that the saint could heal them. So they sent to him in Judaea saying, 'Come αὐοτ παρὸν to our city and heal us.'

1006.

Or. 6018.—Papyrus; a fragt.; $6\frac{3}{4} \times 6$ in. The text, in two columns, is written in an upright, rounded hand (cf. Rossi, *Papiri* i. i, tav. 2).

[REV. C. MURCH.]

Apparently from a narrative, since it shows the words "And I said also to him," The speaker *quotes* Lu. xv. 7.

MAGICAL TEXTS.

1007.

Or. 5899(1).—Paper; a fragt.; $6 \times 4\frac{1}{2}$ in. Each side bears a text in a different hand; the script on that here called fol. *a* resembles Hyvernāt, pl. ix. 2 (col. 2), that on fol. *b* is more like *ib.* pl. x. Fol. *a* was more recently covered with Arabic accounts and its text is often illegible.

[W. J. MYERS.]

Fol. *a*. Part of a Prayer of exorcism, to be said, it seems, over water oil and honey.¹ It contains magical words (each overlined in the original) and invokes the angel Gabriel.

ΠΟΠΠΟΤΩ [12—14 let.] ΕΑΡΧΑΛΛ . . . ΠΡΑ ΧΑΛΛ
Π . . . ΤΠΠΟΤΕ ΠΑΙ ΠΠΟΤΕ ΠΠΑΕΡΠΠΑ ΠΑΡ²

¹ On the liturgical uses of honey v. Kraus, *Realencycl.* i. 668. But no such use as the present is mentioned.

² Abbreviation for ἀρχάγγελος; but reading doubtful.

1009.

Or. 6019.—Paper; a complete leaf; $6 \times 3\frac{7}{8}$ in. The text, the ink of which is much faded, is written upon one side only, in some 19 lines of a small, sloping hand of Zoega's 9th class. The leaf was formerly folded many times; hence many letters are illegible.

[REV. C. MURCH.]

A charm. Above the text is a fantastically formed cross $1\frac{1}{2}$ in. high, around which

are various magical signs and letters,¹ of the type referred to in no. 1008; among them ic (Jesus) 7 times repeated. The text opens with the names of the Evangelists, $\text{μαρτος ιωαννης λουκας μαρκος}$, whom the writer, Gabriel son of Te—, adjures, apparently on behalf of himself and his children, to bring him some object the description of which I have failed to read.

¹ One group of the latter seems to read ΑΥΤΑΙΗ .

LEGAL AND FINANCIAL TEXTS.

1010.

Or. 5985.—Papyrus; complete; parts of 9 *selides* with horizontal guard-piece at top; 70×8 in. The text is in 85 lines, at right-angles to the fibres. The notary is $\chi\mu\tau\tau\epsilon\gamma\alpha\tau\tau$ son of Senuthius.¹

From Jême (Thebes).

[BUDGE.]

Deed (πρᾶσις) whereby $\kappa\alpha\rho\alpha\kappa\omicron\varsigma$ (= Kyriakos) son of Demetrius, priest, hegumenus and προεστῶς of the monastery of S. Phoebamon at Jême, sells to Aaron son of Senuthius² a $\frac{1}{4}$ of two houses, being what the sons of the deceased νοβριανος son of νοκτινός had dedicated to the monastery on their father's behalf. Lest he should be blamed

for the sale, Kyriakos has given the price received (1 *solidus*) to the poor. The date is the 4th Koiahk, 2nd Indiction. The magistrates are the Amīr of Hermopolis, Argama son of ιρηα ¹ and Chaël son of Psamō, διοικητής .² There are 5 witnesses, some of whom occur elsewhere.

The Arabic protocol, in parts of 4 lines of semi-Cufic characters above the text, is

الرحمن الرحيم
 (or) بد (بك) الله
 عبيد الله بن
 [سنة عشر و] خمس مائة.

In l. 3 بن الحبّاب cannot be, in l. 4 خمسين might be read.

This deed should be compared with no. 403.

¹ V. no. 403.

² V. nos. 401, 403 &c.

¹ V. nos. 386, 398.

² V. no. 403.

1011.

Or. 6462.—Papyrus; complete; $94 \times 6\frac{7}{8}$ in. The text is written at right-angles to the fibres in 115 lines. The notary is Aristophanes, son of John.¹

From Jême (Thebes). [SIVADJIAN.]

Deed of settlement and partition² (διάλυσις, μερισμός) in which Epiphanius son of Pcher ιαχep recalls the adjudication by the διοικητής, Komes son of Chael,³ of his father's property to his brother (*sic*) πακου ηρημειος, Souai son of Severus. In the possession of this Souai is confirmed by the present deed, which is dated in the 2nd Indiction, on the 4th of Pachon. There are 5 witnesses, some of whom recur elsewhere.

The Arabic protocol, in parts of 4 lines above the text, is

■ ؟ له احد ؟⁴
 مرون امير [المومنين]
 [مر به عيسى
 سنة ثلثين

which, combined with the Indiction date, should give the year 749 A.D. The minister in l. 3 would be عيسى بن ابى عطا.

1012.

Or. 5899(2).—Papyrus, complete in height; $7\frac{7}{8} \times 4\frac{7}{8}$ in. The text, parallel with the fibres, is in an uneven, unskilled hand.

From Jême (Thebes). [W. J. MYERS.]

¹ V. no. 385.

² Cf. nos. 422, 423.

³ V. no. 398.

⁴ So Mr. A. G. Ellis (*cf.* Pap. de Boulaq I). له المجد could also be read.

Deed (πράσις) whereby τεταρτα¹ sells to —, son of τεταρτο², her share in —, for which the price has been paid. There are 4 witnesses.

1013.

Or. 5989.—Papyrus; broken off above, on right and below; $21 \times 6\frac{3}{4}$ in.; $3\frac{1}{2}$ selides. The text, in 45 lines at right-angles to the fibres, is in a small, often ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Agreement as to a lease (ἐμφυτευτική ὁμολογία³) of certain land by a monastery(?), represented by the πατήριων, brethren and φιλόπονοι,⁴ to Siôn, a vine-grower. The annual rent is fixed (15, 20), also a fine for transgression of the present terms (22). On this form of lease *v.* Kenyon, *Catal. Gk. Pap.* ii, 323 and Muller in *Arch. f. Pap.* i, 437.

■ νοστήμοις ἐρωί λου[about 16 let.] ■ | 2 [about 24 let.] ἡμερῶν ηἰτητοῦ ηἰτις ■ | 3 ἡπάτηριον ἡμερῶν [10 let.] χινηποῦν ἐτεροῦ ■ | 4 . . . ἐτι ηἰκον περὶ ηἰκηρονομος ἡμερῶν ηἰκον[quite illegible] ■ | 5 quite illegible ■ | 6 ηἰκηρονομος ἐτ[15 let.] ἐτε[8 or 10 let.] ■ | 7 . . . πε[8 let.] ἡμερῶν ἡμερῶν⁵ [18 let.] ἡμερῶν ■ | 8 ἡ-

¹ Inferred from this name standing, with the formula ὡς προκείται, before those of the witnesses.

² Or τεταρτο. ³ So Kenyon, *Catal.* ii. 325.

⁴ The first word is unknown; it is clearly a personal, perhaps a civil (ἐνδοξοτατος), title (*v.* 14), presumably derived from πατήρ. Perhaps it should be read in Krall, clxxiii. The φιλόπονοι are held to have been a body of laymen who served and assisted the clergy (*v.* Zacharias' Life of Severus, *Rev. Or. Chr.* iv. 347, 543, 548, Leontius' Life of John the Almôner xix, Deubner *De Incubat.* 93, Pseudo-Peter of Alex. in *Texte u. Unt.*, NF. v. 6). Apparently the term was peculiar to the Alexandrine church.

⁵ V. Krall, *Rechtsurk.* cxv.

1 [ε]σβατικον¹ ιτ | 2 [ε]νεξ ιτιοτι α |
 3 [ε]σβατικον ιντι ατισταλ² ερμ ετα-
 οισ[ε] | 4 [ε]ρας ιακ/ ανον δε πκοικον
 εντσηζινη | 5 [ε]παρaba προσ τοςη ινε-
 φττωια επарава ι[ποφ] | 6 [α]ωαεκα ετ-
 σταοειον ακ ατω ιτενεχартне . . . | 7
 [α]па φοβαиηκον ερμιοτωу ανок ет
 ινεφττωи[α] | 8 [ι]μοι εпростиων επειли
 ιтатиπακαλει | 9 [ε] ιπετηεζωχ³ εταοις
 τεζοοια τωι οτιτε | 10 [ι]тιοτι δε χени-
 теупарава⁴ ιαλατ ιραχε | 11 [ε]ιφτ[ι]ωια
 εрμιαητοки εрμι ανон теит[ι] αωαεκα |
 12 [ε]πoιηε зтпагиста⁵ ακ εηρε π[ρ]οε
 τοςη | 13 [ε]р[α]φ/ φ[α]р[μ]οτωις δεκατι
 ιακ/ в

1015.

Or. 5991.—Papyrus; a fragt.; $9 \times 7\frac{1}{4}$ in.
 The text is at right-angles to the fibres, in a
 regular, almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Lease of a small house by ἐμφύτευσις to
 Apa John, a deacon.

1 [ι]τιζε απα κτρ[ι] | 2 [ι]ται тессарес 5 λεκ⁷/
 ι⁸/ εαπερ | 3 [ι]ωαηη[ι]с πιακ/ ιηηεκλη-
 ροηи[ο]с | 4 [ι]τη επειηт ιηεиγт ιп . ак . |
 5 [χ]ηεпкор ιηтεφ заεт | 6 illegible | 7
 [ε]пιακ⁷/ тероппе етепаппе туон[те] | 8 [ε]-
 итρεппе ηαφ οτι χηεпоот тареи | 9 [ε]κω-
 оφ η ηαχιуоор ιηоφ ηακωт ηу . р | 10
 [ι]κωωи ιηεφуиρε ηαταα ιηεκληρон[ο]-
 нос | 11 [ι]η ιηεαδικаион⁶ ката оε ер-
 ниоос келет[ε] | 12 [ε] ηεиφттетηα αηи-
 коат зиепoиαε χηηεт[иот] | 13 [ε]α-

¹ V. no. 1013.

² For the prefix here cf. no. 1046, Krall cxxviii.

³ Or ζωχε ?

⁴ Read ιηεтне-.

⁵ ὑποκείσθαι.

⁶ V. Krall, cxxv.

посове ατω εрμιφентете¹ παпа ιωαηη[ι]с |
 14 [ο]τωу ηεηερε ηαφ затнтхoиc ιηεи-
 кот[иη] | 15 [ε]αиc]от зигра επειли αφι
 ατω αρпαиρот η | 16 [ε]ωακ⁷/ снат ιηотε
 ιηуι ιтпoиc² заи | 17 [ε]αиcот зигра ιтoφ
 δε ζωоφ απα ιωαηη[ι]с | 18 [χ]ηεпоот³
 χεαφι ηεикот[иη] επειφттетη[α]

Verso: part of a tachygraphic(?) text.

1016.

Or. 5992.—Papyrus; a fragt.; $4 \times 7\frac{3}{4}$ in.
 The text is at right-angles to the fibres in
 an often ligatured hand. Little is legible
 before l. 4.

From Ashmunain. [REV. C. MURCH.]

Agreement with Abraham, a cultivator, as
 to the rent (μίσθωσις) of certain land.

4 [α] тероппе ιηηιφ[ο]ρон ιεηт[ι]ε
 ηε[с]о[α] ετειαχοт εωα | 5 [ι] επειуоор ката
 ткоикоиη³ ηпк[τ]р/ ιωαηηαε | 6 [ο]ικειон
 екорк епнотте πпαηтократор ιηηεт[α]и
 ιη[ε]тр[οиc] | 7 $\frac{[ση]μν}{[αβρα]μιο γ^ε}$ + ακок
 αβραηι ποτωиc тисто^χ етнисо/ + [αηο]к
 κολ[ο]тoε | 8 [ι]ηηтρε + + ακок тат-
 рне ηуε ιηηαкар/ ιотста | 9 [αηο]к κο-
 лoт]оε ηуε ιηηακ/ уenoтте πρoиe у[иотη]

1017.

Or. 5993.—Papyrus; a fragt.; $3\frac{5}{8} \times 5\frac{3}{4}$ in.
 The text, in an irregular, ligatured hand, is
 at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Agreement as to rent (μίσθωσις) of part of
 [a house] between Zacharias and —.

¹ δεφενδένειν, defendere.

² V. Recueil vi. 66. Cf. Crum, Ostr. p. 70.

³ I can find no similar use of κοινωνία.

εις αὐτὸν τιζοῦσιν | 6 κληρονομος
πλησθησιν

Verso: part of a prayer in Greek.

1027.

Or. 6003.*—Papyrus; a fragt.; $4\frac{1}{2} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Agreement between representatives of a monastery(?) and Ammonius, regarding the rent (πάκτον) of 18 measures of land.

Λαβὲ ζιτοῦσιν ἀποὶ ἀπὸ τοῦ¹ πλάτριν² |
2 κ]ατὰ πετραὶ εἰσζαὶ πλινκονε ἡποοῦ
λε | 3 πινχιννε πεστιαζε πκαζ ζινειαζε
εκ | 4 ηζοκοτ⁷/ ηποτβ ζανετκακ^{ir}τ ηπειροννε
ται | 5 οταδ λαατ ηβαρος ετωρξ

1028.

Or. 6004.*—Papyrus; $5\frac{5}{8} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (ἀσφάλεια) to repay —³ with its rent (φόρος), by Herouoj to the δίκαιον of [a monastery.]

+ ἀποκ ζεροτοχ ηπ[ε] | 2 εἰσζαὶ ἐπαι-
καιον η | 3 ζιτῆπα καλμινκε η | 4 καοα-
ριος [κα ἀπο]κ[ρατος] | 5 ηταοτῆη |
6 τιο ηζετοη[ος] τ[α. .] | 7 . . . ζηνοτωζ
ηηηοττε ηαοαεκατης ηα/ ηατ. | 8 -ζαη ηατ-

¹ V. Krall viii.

² V. no. 1013.

³ Perhaps corn; cf. the formulae of no. 1043. But the φόρος here may forbid this.

⁴ Cf. nos. 1031, 1055, where this adjective is fem., while Krall, nos. lxxx, clii gives a masc. and Grenfell, *Gk. Pap.* i, p. 93, *BGU.* 900 a neuter.

πονος¹ παταλατ παμφιβολεια ει λε | 9 ηη-
ταατ ηετη ητηπροεεση ηηηετνεφορος |
10 τατ οτπαρε ηζοκοττη ετνεεκαορξ
οτη | 11 λεηη τιασφαμια ηακ εγραφ μεχειρ
κ ηα/ ια | 12 + ἀποκ ζεροτοχ ηρε ηκτρια-
κος τιστοιχει τιας | 13 -φαμια + ἀποκ
οβολορακε ηρε ηηακαριος πετρος² | 14
ηταεζαη ζαροβ χενβηοι αη + + ἀποκ |
15 τατρηε τιο ηηητρε ετειασφαμια η | 16
-ταζεροτοχ αττει ηηοι +

Verso: ¹μίσ/ αρουωγχι^υ ³κυριακ^υ | [γ]εωργ^υ
απο ερμ^υπολε/ +

1029.

Or. 6005.*—Papyrus; a fragt.; $4\frac{1}{2} \times 5\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking to repay a loan or debt.

οτη τιζοῦσιν α[ε] | 2 εἰς ἐκκα-
οτωζ ετῆαλααεε η | 3 ηεαε^υ ει λε
εραηοτωζ επαρ[αβα] | 4 [ε]ζοκοττη ερε-
ζοβ ηη επκοηε ζ[ε]ποκισοη | 5 ητιζοη-
λογει ηακ εηορκ εηηοττε | 6 ηε εβδομη
σημη
¹/₂ ¹/₂ ¹/₂ ἀποκ η. επ | 7 + ἀπ κτρη ηε-
²/₂ ²/₂ ²/₂ λαχ⁷ ^{sic} ηρε ηη | 8 ηε]ζαη ζ[αρο]τ⁷ χενβ-
ηοι αη αττω το ηηη[τρε]

1030.

Or. 6006.*—Papyrus; $4\frac{1}{2} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ With this frequent phrase cf. χωρὶς . . . κρίσεως καὶ δίκης Grenfell-Hunt, *Gk. Pap.* ii. 87, also *BGU.* 637.

² Recurs in no. 1068.

³ Cf. Krall lxxvi, note.

1032.

Or. 6008.*—Papyrus; $5\frac{1}{8} \times 7$ in. The text, parallel to the fibres, is written in two hands (or with different pens), both ligatureless.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) to repay a debt.

ΛΑΠΑΛΑΛΑΛΗ¹ ΠΟΚ ΖΗΛΑΝΑΓΓΕΟ² | 2
ΠΤΟΟΤ ΖΑΡ³ ΚΟΤΥΟΥΤΕ Π ΠΑΧΕΡΕΝΗΟΤΟΓΟΣ
Α. | 3 ΟΥΤΕΝ ΠΗΚ³ ΠΚΤΡΙ ΑΠΤΑ⁴ ΟΤΟΤ
ΠΧΟΙ ΠΒΗ⁵ | 4 ΧΕΡΕΡΑΝΤΕΠΡΟΘΕΣΙΑ
ΠΗΓΗ ΠΟΟΤ | 5 ΕΙΚΟΝ ΧΗΕΠΟΟΤ ΕΠΚΟΤ-
ΧΟΧΟΤΟΤ . . ΠΕ ΠΗ | 6 ΤΑΜΠΟΤΑΕ⁶ ΠΑΚ
ΠΠΕΚΕ⁷ ΧΕΠΗ | 7 ΠΕΡΠΑ ΠΠΕΑΤΗΠΡΟΘΕΣΙΑ
ΤΑΜ ΕΠ | 8 ΔΙΕΠΕΝ ΤΙΑΣΦΑΜ ΠΑΚ ΕΙΣΤΗΧΕ |
9 ΑΤΩ ΚΕΠΧΗΧ |

Verso: an account (earlier).

1033.

Or. 6009.*—Papyrus; $4\frac{3}{4} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Acknowledgment by Patlikia (Patricia) of a debt to — (fem.).

ΔΗΟΚ ΠΑΤΛΙΚΙΑ ΤΥΕ ΠΠΗΑΚΑΡΙΟΣ ΠΥΟΤΡ-
ΠΕ[ΠΙΕΤΕ] | 2 ΠΥ²ΠΟΤΗ ΕΙΧ[ΡΕΩΣ]ΤΕ ΠΕ
ΚΛΟΑΡΩΣ ΚΑΙ ΑΠΟΚΡΟΤΟΣ ΠΟ | 3 ΤΗΠ
ΠΠΑ[²Π]ΠΕ ΠΕΒΟΤ ΠΤΕΙΡΟΠΠΕ ΤΑΙ ΖΕΚΤΗΣ ΠΤ |
4 ΠΠΕΟΤ ΠΤΕΙΡΟΠΠΕ ΠΟΤΟΤ ΕΦΟ ΠΕΡΥ ΠΠΥ
ΠΠΟΙΚΟ⁸ . . | 5 ΠΥΠΡΕ[about 9 let.]ΕΠΕΙ ΤΟ

¹ παρακαλῆιν.

² ἀναγκάιον.

³ Larger hand from here.

⁴ ? Abbrev. for ΔΗΤΑΛΛΑ.

⁵ Not ΠΠΠΕ.

⁶ ἀποτάσσειν.

⁷ ? σκεύη.

⁸ For this phrase cf. no. 1030. 'The measure of the oeconomus(?)' is new.

ΤΑΤΤΙ ΟΥΤΡΗΠΠΕΤ | 6 ΠΠΗΠΤΟΚΡΑΤΟΡ ΠΠ-
ΠΕΟΤΧΑ ΠΕΤΑΡΧ[ΕΠ] | 7 ΤΙΣΤΗΧΕ ΕΤΕΙΑΣΦΑ-
ΛΕΙΑ ΠΟΕ ΕΤΕΕ[ΕΠ] | 8 ΑΣΚΟΡΤΥΤ ΔΙΕΖΑ
ΖΑΡΟΣ ΧΗΕΠΟΕΙ Δ[Π] | 9¹ ΤΟΣ ΠΥΕ ΠΠΗΑΚΑ-
ΡΙΟΣ ΠΥΑΤ[ΕΠ] | 10 ΔΗΟΚ ΧΡΙΣΤΟΤΟΡΕ ΠΥΕ
ΠΠΗΑΚΑΡΙΟΣ | 11² ΔΗΟΚ ΠΠ[ΠΑ] ΠΥΕ ΠΠΗΑΚΑ-
ΠΕΟΟΤ ΠΡΟΠΕ ΠΠ[ΟΤΗ]

1034.

Or. 6010.*—Papyrus; $4 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a sloping, sometimes ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt from the ζοτράτε, Panoup, Hierax and others, for money paid by the κόμης Apa Thomas.

ΠΡΟΤ ΠΠΗΑΠΟΤΗ ΠΠΕΡΑΖ | 2 ΠΠΕΖΑ Π-
ΠΚΟΠΠ[ΕΠ] ΑΠΑ ΟΘΟΠΑ | 3 ΠΧ[ΕΑΠΠΙ ΑΤΩ ΑΠ-
ΠΗΠΡΟΤ | 4 ΠΕ ΟΠΠ. Φ[ΟΠ] ΠΤΑΠΠ³ | 5 ΠΡΑ/
ΕΤΕΠ[ΟΤ]ΠΠΕ | 6 ΠΠΠΑΠΠΕΠ ΠΠΠΠΗ⁴ ΧΕΑΠ |
7 ΠΙΑ ΠΔ/ ΠΔ Π ΑΠΟΚ ΠΠΠΠΕ | 8 ΠΠΕΖΟΤΡΑΤΕ
ΠΠΠΠΠΠΕ ΕΠ⁵ | 9 ΔΗΟΚ ΠΠΠΠΠ ΠΠΠΠΠΠΠ-
ΠΠΠ | 10 ΠΠΠΠΠΠ ΠΠΠΠ ΑΠ ΑΤΩ ΤΙΟ Π-
ΠΠΠΠ +

Verso: + Π . . . Π . . . ΚΤΩ . ΔΥΡΟΦΠ

1035.

Or. 6011.*—Papyrus; $6\frac{7}{8} \times 9$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ Different hand.

² Different hand.

³ Presumably a place-name.

⁴ V. Crum, *Ostr.* p. 19, no. 44; also cf. ὁμολογῶ μὴ ἔχειν μέρος εἰς . . . BGU. 405.

⁵ Probably ἀποδείξις.

Promise by Pilothe (Philotheus) to repay a debt to — of Telke.

+ ἀποκ παροῦ πρὸς ἡμῶν ἀκαρίος παλαῖ
π | 2 πρὸς πρὸς τὴν τὴν ἐς αὐτὸν π | 3
ζητῶν¹ ἔσονται ἡμῶν ἀκαρίος | 4 γε
ἀκτὶ ἐ[π]ατ ἡγο[α]οκ² / ἡμ[ο]τ³ | 5 τὰρ-
τῆ⁴ . . . τὸ [π]κεντήναρι[π]⁵ ἡμ[ο]τ⁶ καὶ γε-
νῆ⁷ χαρίστων⁸ | 6 π[ρὸς] τὸν ἡμ[ο]τ⁹ ἡμ[ο]τ¹⁰
τῆ[ο] ἡγοτ¹¹ οἰκος τὰταλ¹² καὶ εἰα | 7 -οἰος
ἐκτῆνος εἰσορκ [ἡμ[ο]τ¹³ πᾶ]ντοκράτωρ
ἡμ[ο]τ¹⁴ [α] | 8 ἡμ[ο]τ¹⁵ οἰκος τὰταλ¹⁶ οἰκος
εἰσορκ καὶ πρὸς εἰσορκ ἡμ[ο]τ¹⁷ | 9 ἀποκ γε-
νοῦν¹⁸ πρὸς ἡμῶν ἀκαρίος [α] ἀποκ ἀποκ
ἀκαρίος γενοῦν¹⁹ τὸ ἡμ[ο]τ²⁰ + | 10²¹ + ἀποκ
γενοῦν²² πρὸς πᾶν τὸ ἡμ[ο]τ²³ +²⁴ | 11 +²⁵ ἀποκ
παροῦ πρὸς ἡμῶν ἀκαρίος παλαῖ πρὸς
εἰσορκ τῆ[ο]τ²⁶.

1036.

Or. 6012.*—Papyrus; $10\frac{3}{4} \times 13\frac{3}{4}$ in. The text is at right-angles to the fibres, in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking by Hale (? Ali), a vine-grower, to repay a debt of wine and money.

+ ἀποκ γενοῦν¹ πρὸς ἡμῶν ἀκαρίος πρὸς
πᾶν τὸν ἡμ[ο]τ² ἡμ[ο]τ³ ἀκαρίος πρὸς
πρὸς | 2 πρὸς ἡμῶν ἀκαρίος ἡμ[ο]τ⁴ πρὸς
πρὸς ἡμ[ο]τ⁵ ἀκαρίος καὶ καοκρὸς καὶ
ἀποκρὸς | 3 πρὸς ἡμῶν ἀκαρίος πρὸς ἡμ[ο]τ⁶

¹ V; Krall lviii.

² V. above, p. 259.

³ ἡμ[ο]τ³; v. Krall vi, Crum, *Ostr.*, no. 459. A second π seems to be added above.

⁴ By another hand.

⁵ After this, space, preceded by +, for another witness.

⁶ Original hand.

⁷ V. Krall elxi and in *Vienna Or. Journ.* 1902, 263.

⁸ ἡμ[ο]τ⁸; Should here be a second place-name.

ἡμ[ο]τ⁹ ἡμ[ο]τ¹⁰ ἡμ[ο]τ¹¹ ἡμ[ο]τ¹² ἡμ[ο]τ¹³ ἡμ[ο]τ¹⁴ ἡμ[ο]τ¹⁵ ἡμ[ο]τ¹⁶ ἡμ[ο]τ¹⁷ ἡμ[ο]τ¹⁸ ἡμ[ο]τ¹⁹ ἡμ[ο]τ²⁰ ἡμ[ο]τ²¹ ἡμ[ο]τ²² ἡμ[ο]τ²³ ἡμ[ο]τ²⁴ ἡμ[ο]τ²⁵ ἡμ[ο]τ²⁶ ἡμ[ο]τ²⁷ ἡμ[ο]τ²⁸ ἡμ[ο]τ²⁹ ἡμ[ο]τ³⁰ ἡμ[ο]τ³¹ ἡμ[ο]τ³² ἡμ[ο]τ³³ ἡμ[ο]τ³⁴ ἡμ[ο]τ³⁵ ἡμ[ο]τ³⁶ ἡμ[ο]τ³⁷ ἡμ[ο]τ³⁸ ἡμ[ο]τ³⁹ ἡμ[ο]τ⁴⁰ ἡμ[ο]τ⁴¹ ἡμ[ο]τ⁴² ἡμ[ο]τ⁴³ ἡμ[ο]τ⁴⁴ ἡμ[ο]τ⁴⁵ ἡμ[ο]τ⁴⁶ ἡμ[ο]τ⁴⁷ ἡμ[ο]τ⁴⁸ ἡμ[ο]τ⁴⁹ ἡμ[ο]τ⁵⁰ ἡμ[ο]τ⁵¹ ἡμ[ο]τ⁵² ἡμ[ο]τ⁵³ ἡμ[ο]τ⁵⁴ ἡμ[ο]τ⁵⁵ ἡμ[ο]τ⁵⁶ ἡμ[ο]τ⁵⁷ ἡμ[ο]τ⁵⁸ ἡμ[ο]τ⁵⁹ ἡμ[ο]τ⁶⁰ ἡμ[ο]τ⁶¹ ἡμ[ο]τ⁶² ἡμ[ο]τ⁶³ ἡμ[ο]τ⁶⁴ ἡμ[ο]τ⁶⁵ ἡμ[ο]τ⁶⁶ ἡμ[ο]τ⁶⁷ ἡμ[ο]τ⁶⁸ ἡμ[ο]τ⁶⁹ ἡμ[ο]τ⁷⁰ ἡμ[ο]τ⁷¹ ἡμ[ο]τ⁷² ἡμ[ο]τ⁷³ ἡμ[ο]τ⁷⁴ ἡμ[ο]τ⁷⁵ ἡμ[ο]τ⁷⁶ ἡμ[ο]τ⁷⁷ ἡμ[ο]τ⁷⁸ ἡμ[ο]τ⁷⁹ ἡμ[ο]τ⁸⁰ ἡμ[ο]τ⁸¹ ἡμ[ο]τ⁸² ἡμ[ο]τ⁸³ ἡμ[ο]τ⁸⁴ ἡμ[ο]τ⁸⁵ ἡμ[ο]τ⁸⁶ ἡμ[ο]τ⁸⁷ ἡμ[ο]τ⁸⁸ ἡμ[ο]τ⁸⁹ ἡμ[ο]τ⁹⁰ ἡμ[ο]τ⁹¹ ἡμ[ο]τ⁹² ἡμ[ο]τ⁹³ ἡμ[ο]τ⁹⁴ ἡμ[ο]τ⁹⁵ ἡμ[ο]τ⁹⁶ ἡμ[ο]τ⁹⁷ ἡμ[ο]τ⁹⁸ ἡμ[ο]τ⁹⁹ ἡμ[ο]τ¹⁰⁰ ἡμ[ο]τ¹⁰¹ ἡμ[ο]τ¹⁰² ἡμ[ο]τ¹⁰³ ἡμ[ο]τ¹⁰⁴ ἡμ[ο]τ¹⁰⁵ ἡμ[ο]τ¹⁰⁶ ἡμ[ο]τ¹⁰⁷ ἡμ[ο]τ¹⁰⁸ ἡμ[ο]τ¹⁰⁹ ἡμ[ο]τ¹¹⁰ ἡμ[ο]τ¹¹¹ ἡμ[ο]τ¹¹² ἡμ[ο]τ¹¹³ ἡμ[ο]τ¹¹⁴ ἡμ[ο]τ¹¹⁵ ἡμ[ο]τ¹¹⁶ ἡμ[ο]τ¹¹⁷ 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1042.

Or. 6018.—Papyrus; $8\frac{1}{4} \times 6$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Acknowledgment (*ἀσφάλεια*) by a vine-grower of payment received for 120 jars of sweet wine which are to be delivered subsequently.

[+ ΑΝΟ]Κ [ΣΑΚ] ΠΥΕ ΠΕΚ[ΤΩ]Ρ ΠΕΘΗΕ
ΠΡΟΠΕ | 2 ΤΕΩ¹ ΠΗΓΑΟΛ¹ ΖΗΠ[ΤΩ] ΠΥΠΟΤΗ
ΤΗΟΜΕ | 3 ΕΙΣ[ΖΑ] Π[Η]ΛΑΧΟΒΙ[Ε] Π[ΚΤΡ²] ΑΠΑ
ΦΟΒΑΠ[ΩΠ] | 4 ΠΗΚΤΡ² ΑΠΑ Κ[Ο]ΛΟ²[Ε
ΠΠΕΤ | 5 -ΕΡΗ[Τ] Π ΠΗΛΑΚΑΡΙΟΣ ΑΠΑ
ΑΦΟΤ Π | 5 Ρ[Ω]Π[Ε] ΠΥ[Ο]ΤΗ ΧΕΜ[ΧΙ] ΑΤΩ
Α]ΠΠΗΡ[ΟΤ] | 6 ΠΤΟΟΤΤΗΤΗ ΠΤΠΠ ΠΥΕ-
ΧΟΤΙΟΤ | 7 ΠΚ[ΑΛΟ]ΤΕ ΠΠΡ Π/ ΟΙ ΠΟΤΣΟ²
ΚΑΛ/ ΡΚ | 8 ΠΠ [ΤΙΟ] ΠΖΕΠΠ[ΟΕ] ΤΑΤ]ΑΛΤ
ΠΠΠ | 9 ΠΠΕΟΡΠ ΠΕΒΟΤ ΠΠ[illegible until] |
13 ΤΑΛΤ ΕΠΙ ΤΩ ΤΑΤΙ ΟΥΖΟΛΟΚΟΤΤΗ | 14 ΖΑ-
ΡΟΟΤ ΠΑΤΑΛΤ ΠΑΠΦΕΒΟΛΕΙΑ | 15 μ ³ ΕΓΡΑΦΗ⁴
ΦΑΩΦΙ Π ΠΑ// Α + ΑΝΟΚ ΠΣΑΚ | 16 ΠΕΘΗΕ
ΤΙΣΤΟΙΧΕΙ ΕΤΙΑΣΦΑΛΕΙΑ | 17 + ΑΝΟΚ ΑΝΟΤΠ
ΠΑΠΕ ΠΟΘΗΕ⁵ | 18 ΠΤΑΖΕ ΡΟΙ ΖΥΠΟΤΗ ΔΕ-
ΚΟΡΥΤ | 19 ΑΙΣΖΑ ΖΑΡΟΖ ΧΕΙΦΗΟΙ ΑΤΩ | 20
ΤΙΟ ΠΠΠΡΕ +

Verso: parts of two lines, illegible.

1043.

Or. 6019.—Papyrus; $4 \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ V. no. 1037.

² V. Krall cexxiv, Kenyon *Cat.* ii, 329, 332.

³ Cf. no. 1045.

⁴ Π below φ. Cf. Krall cxlv, 18.

⁵ ? the same Anoup as in *Mitth. Rainer* ii-iii, 66. Thône is Tûnah el-Gebel, near Ashmunain, as in Hyvernât, *Actes* 100.

Undertaking (*ἀσφάλεια*) to repay a debt of 4 artabas of corn, 'by the small *oipe* (measure)'.¹

+ ΑΝΟΚ ΚΤΡΑ ΠΑΡΟΤ² ΤΥΕ ΠΠΗΛΚ/ ΟΕΘΛΟΕΣ
ΤΡΟΠΕ | 2 ΠΥΟΤΗ ΕΙΣΖΑ ΠΑΠΑ ΟΕΘΛΟΕΣ ΠΡΟ-
ΠΟΠΠΕ ΠΠΥΕ Π | 3 -[Π]ΠΛΚ/ ΧΡΙΣΤΟΦΟΡΙ¹
ΠΡΟΠΕ ΠΠΟ[ΤΗ] ΧΕΤΙΧΡΕΟΤΗ | 4 [Π]ΑΚ ΚΑ-
ΟΑΡΙΟΣ ΚΑΙ ΑΝΟΚΡΟΤΟΣ ΠΒΤΟΟΤ ΠΕΡΤΟΒ | 5
ΠΣΟΤΟ [Π]ΤΚΟΤΗ [ΠΟ]ΠΠΕ ΓΥ/ ΣΙ ΑΡ² Δ ΤΠΟΤ
ΟΤΗ ΤΙΟ ΠΖΕΤΟΙ | 6 [-ΠΟΕ about 8 let. ΖΗ]-
ΠΟΤΩ ΠΠΠΟΤΤΕ ΠΠΠΠΠ | 7 ΠΕΒΟΤ ΠΤΕ-
ΡΟΠΠΕ ΤΑΙ ΤΕΤΑΡΤΗΣ ΠΛ² ΠΣΟΤΟ ΠΕΡΡΕ | 8
ΕΠΑΠΟΤΟΤ ΕΦΑΡΙΣΚΕ ΠΑΚ ΕΙ ΔΕ ΠΠΠΑΛΤ ΠΑΚ
Π | 9 -[Τ]ΠΡΟΘΕΣΙΑ ΤΑΤΙ ΟΥΠΠΥΕ ΠΖΟΛΟΚ/
ΕΠΟΤΕ ΠΑΚ ΖΑΡΟΟΤ | 10 [Ε]ΤΒΕΠΕΚΟΡΧ ΟΤΗ
ΑΙΣ¹ ΤΙΑΣΦΑΛΙΑ ΠΑΚ ΕΠΟΚΚ ΕΠΠΟΤΤΕ | 11 ΠΠΠ-
ΤΟΚΡΑΤΟΡ ΤΑΡΙΡΟΒΙΣ ΠΑΚ ΠΡΟΣ ΤΕΣΟΘΗ +
ΕΤΠΠΟΠ
+ + + + + | 12 + ΑΝΟΚ ΠΑΡΟΤ ΤΙΣΤΟΙΧΕΙ +
ΠΑΡΟΤ
ΟΕΘΛΟΕΣ ΕΠΠΑ ΠΠΠΟΤΤΕ | 13 ΠΡ² ΤΑΣΚΟΡ²
ΑΙΣΖΑΙΣ ΑΤΩ ΤΙΟ ΠΠΠΡΕ +

Verso: + ΤΑΣΦΑΛΕ¹ ΠΚΤΡΑ ΠΑΡΟΤ ΠΠΕ-
ΒΤΟΟΤ ΠΕΡ[ΤΟΒ]

1044.

Or. 6020.—Papyrus; $8 \times 14\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (*ἀσφάλεια*) by Basil to deliver (or repay?) 12 *solidus*-worth of Alexandrian onions.

After the remnants of 3 ll., 4 ΠΕΙ ΠΕΒΟΤ
ΠΤΕΙΡΟΠΠΕ ΕΠΠΟΤ ΠΕΠΠΠΗΣ ΠΠ² | 5 Δ]-

¹ So in nos. 1055—1057, 1066, Krall lxxvii, clx. In clvii 'the great *oipe*.'

² V. no. 1024.

1047.

Or. 6023.—Papyrus; $4\frac{1}{2} \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (ἀσφάλεια) by Apa Psha relating to an ἐγγύη for his daughter. The prison is mentioned.

ΑΠΟΚ ΑΠΑ ΠΣΑ | 2 ΕΡΓΗΤΗ ΠΤΑΥΣΕΡ
ΠΤΙΣΕ | 3 ΤΗΠΗΚΑΛΑΠΟΤ ΠΠΑΣ | 4 ΠΠΤΗΦΗ-
ΛΑΚΗ ΠΑΤ | 5 ΑΣ ΠΠΤΗ ΤΙΟ ΠΣΕΤΕΙΟΥΣ | 6 ΑΠ-
ΦΒΟΛΕΙΑ ΑΠΟΚ ΑΠΑ | 7 Α]ΣΦΑΛΕΙΑ ΠΟΣ ΠΣ-
ΕΠΣ | 8 ΠΠΚΟΠΕ ΨΜΟΤΗ ΠΤΑΥ | 9 ΠΠΟΙ Π]ΣΖΑΙ
ΑΠ ΑΥΩ ΤΙΟ ΠΠΤΡΕ | 10 Π]ΥΕ¹ ΠΠΟΛΗΠΠ
ΠΕΙΣΑΧΥ | 11 + + ΑΠΟΚ ΧΡΙΣΤΟΛΟΡΕ |
12 Π]ΠΕΤΡΕ ΤΙΑΣΦΑΛΕΙΑ + ²

1048.

Or. 5899(3).—Papyrus; $12 \times 3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an uneven, ligatureless hand.

[W. J. MYERS.]

Apparently a receipt from Sernê³ to Isidore, for the price of — received. Above l. 1 is χιρ.⁴

ΑΠΟΚ ΕΡΠΠ ΠΣΕ ΠΠ | 2 ΕΡΕΖΑΙ ΕΙΣΙΛΩ-
[ΡΕ | 3 ΦΟΒΑΠΠΟΠ Ε | 4 ΛΕΙΡΠΙΧΤΙ⁵ Ε | 5
ΠΟ ΕΑΡΤΑΛΤ Π | 6 ΤΠΠ ΑΠΠΟΤ⁶ | 7 ΕΤΠΠΠ
ΑΠΠ | 8 ΠΑΙ ΑΠΠΟΛΟ[ΠΑ⁷ | 9 Π. Π. Κ ΤΑ² | 10

¹ Different hand, continuing to the end, except for ΠΠΟΛΗΠΠ, which is by the original scribe.

² After this, a twisted sign, as in no. 1023.

³ Sernê (Krall li, cxlv) cannot be read.

⁴ V. no. 482.

⁵ V. Krall cxxv, cxxvi. Cf. ? Paris 131³. 39, the donor of which looks for God's blessings on ΠΠΠΠΠΠΠΠ.

⁶ ? πληροῦν.

⁷ ΑΠΠΟΛΟ⁸ might perhaps be read.

ΠΑΚ ΕΙ... | 11 ΤΑΤ¹ ΟΛΟΚ[Ο]Τ | 12 ΕΠΑΣ
ΑΠΟΚ ΕΡΠΠ ΤΙΣ | 13 -ΤΙΧΗ ΕΤΙΑΣΦΑΛΙΑΣ | 14
ΑΠΟΚ ΟΥ²ΛΑΟΙ ΤΙΟ ΠΠΠ | 15 -ΤΡΕ + + + | 16
ΑΠΟΚ ΠΕΤΡΑ ΤΙΟ ΠΠΤΡΕ | 17 + + +

1049.

Or. 6024.—Papyrus; $3\frac{1}{8} \times 4\frac{1}{8}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt (ἀπόδειξις) from the δίκαιον² of the τόπος of S. Michael for dues (δημόσιον) paid by an oil dealer from certain lands which he had sown for the τόπος.³

+ ΠΑΙΚΑΙΟΠ ΠΠΑΡΧΑΠΤΕΛΟΣ ΠΠΧΑΠΑ ΖΙ-
ΤΟΟΤ | 2 ΑΠΟΚ ΚΟΖΑΠΠΠΣ ΠΠΕΛΛ⁷ ΠΠΑΚΟ ΕΙ-
ΕΖΑΙ | 3 ΠΤΑΣ ΨΕΠΟΤΤΕ ΠΠΕΑΠΠΕΣ ΧΕΛΙΧΙ ΑΠ-
ΠΠΡΟΤ | 4 ΠΠΟΟΤΚ ΠΠΠΕΠΟΠΟΠ ΠΠΠΠΠΠΠΠ
ΕΧΟ ΠΠΠΠΠ | 5 ΠΑΠ ΕΠΠΠΠΠΣ ΖΑΠΠΠΠΠΠ ΠΑΠ
ΤΡΙΣΚΕΛΕ | 6 -ΚΑΠΠΣ Π. Π ΕΠΠΠΠΠΠΣ ΤΡΙΠΠΠΠΠ
ΕΠΑΣ | 7 ΠΣΑΠΠΣ ΠΠΠΠΠΠΠΠΠΠ ΠΠΕΡ²ΑΤ² | 8
ΕΠΠΠΑ ΠΠΠΑ ΕΠΠ[Ε]Π²ΚΟΡΧ ΟΥΠ Α[Π] | 9 -ΕΠΠ
ΤΕΙ ΑΠΠΠΠΠΣ ΠΑΚ ΚΟΖΑΠΠΠΠΣ ΠΠ[Ε] | 10 -ΑΛΛ⁷
ΠΠΑΚΟ ΤΙΣΤΟΙΧΕΙ ΕΠΠΠΠΠΠΠΠΣ +

Verso: part of a Greek document.

1050.

Or. 6025.—Papyrus; $3\frac{3}{4} \times 5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Document relating to taxation, issued by Sebib b. Saham. Details are obscure.

¹ † has two dots; v. nos. 474 and 1023 above, Krall vi, cccxxiv.

² Cf. nos. 1028, 1046, 1055, Krall lxxvi, lxxxvi, cxxvii, clx, clxi.

³ Cf. Krall xcv for a similar receipt.

+ εἰς σενν ^ο εἰς [κα]προνο-
 πος | 2 οσομορε παπο τι . . .
 τῆ | 3 προνε εἰσ[η] . . . αἰ εἰταζαζοκε-
 ποος | 4 . ἑταζαζο εἰσκα¹ ἡδαιη/ ια ι²/ ετο-
 παπο οἱπαζ | 5 τρινησι ηχωη² ενο ι³
 ερ . . . τακταμ εἰσποος | 6 ἡν εροκ ιι · 5 X
 αἡν μ^γ αρλ α · 5

On the folded margin, below the text, is a small clay seal with the writer's name in unpointed semi-Coptic characters:

سليب بن
 سيم خسيه
 انه

1051.

Or. 6026.—Papyrus; $2\frac{3}{8} \times 13\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Acknowledgment by a *μειζότερος* of a contribution (*χρυσικον*), from a certain village, paid by the *προνοητής*.¹

+ αποκ λεραζαν ημεζοτερος ηεζαι ηεζαζ
 φοβαηκον προνοητης κερηρος | 2 χωμ-
 παροε ητοοτε ζαηαχρεικον ηεκωηκα-
 τικον² ηηεστραηατης | 3 ηηηη . . . ε ηα/
 ετηαηηε ηηηηα ηκοραη ηεττω ηη/ χρεικ/
 ηο οραφ/ | 4 κα ηα/ α | 5³ αβραη
 ετοιχ +

¹ *καρών*; cf. Krall cxlv and *Wien. Denkschr.* xxxvii, 219 ff.

² I cannot identify this.

³ *σπόρμα γήδια*.

⁴ Not *Δλ*. The lower parts of the letters are lost.

⁵ A qualifying word follows this title, apparently connected with *κληρος*.

⁶ *η* compounded of *κώμη* and *κάτοικος*, tax from the villagers.

⁷ By another hand.

1052.

Or. 6027.—Papyrus; $4\frac{5}{8} \times 7$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt (*ἀπόδειξις*) by Phoebammon to the heirs of Josephus, for his annual share in a shop (*ἀποθήκη*).

+ φοβαηκον¹ ηει . . . εἰκο . . . | 2 ηεε
 ηηηακ/ κολλο² ηρ[ωηη] εἰσθη εἰεζαι | 3
 [η]ηεκπροποηος ηεωηφῖος προνε | 4
 [ε]ποτη οη χωμχι αἰτο αηαηροε ητοοε |
 5 -τ[η]ηη ηηαηηεε²ηορος² ζηταηοηκη
 αηηο | 6 -ηαηηε ηεβαηηηε ηα/ εἰαηηε
 οραηηε ηα/ | 7 ετηαηηε ετο κεραηη εἰε-
 ηεκωρη οἱη αἰη[η] | 8 τιαηοαηεζιε ηηηη |
 9 + φοβαηκον ηρ² ?

1053.

Or. 6028.—Papyrus; $3\frac{1}{2} \times 5$ in. The text, parallel to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt for 1 *solidus*.

|| αἰηε ηα/ ετηη || 2 || ηηοτε γι χρ^ρ η^η α
 εηετορ[χ . . . ακ | 3 αἰηη τιαηοαηεζιε ηακ ||
 4 ερος + | 5³ + αποκ κομηηηε ηεε ηη-
 ακ/ || 6 τηετο^γ τιαηοαηεζ/ οη εεηηε ηος +

The folded papyrus was fastened with a small clay seal bearing, apparently, a long-horned gazelle followed by a man.

1054.

Or. 6029.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ This word and l. 9 in hand different from rest.

² V. Krall xxxix. Here the first part of the word has been altered.

³ Different hand.

Receipt (ἀπόδειξις) for a year's house rent of half a *solidus*.

+ ἀνοκ περκοτρe πρε υπ | 2 ειςζαι
π . . . π . . . ἀντ . . . ἀντ | 3 τοοτκ υπεγορ
πππ ζαχμεπαυονc¹ υπβ υπ | 4 υπαυονc
πγ υπ / ετετατε οτπαυε ηζολοκ² / 5 πποτb
γ / αρ³ ν γ ημισυ μ⁴ / ετωρχ πακ λιcππ
τιαπο⁵ / 6 illegible; ends [ετ]οι.

1055.

Or. 6030.—Papyrus; $5\frac{1}{2} \times 7\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Two receipts (ἀπόδειξις) from the δίκαιον² of S. Phoebammon's (monastery) to Apa Colluthus, for two supplies of corn. Cf. no. 1031.

+ πακαιον υπαριος φοιβαμmon υπερε
ππαππc³ | 2 ζιτοοτ ανοκ βασιαc προτ ει
cζαι υπκτρic απα κ[ο]λ⁴οc | 3 χεμχι απαν
ποτ υπ[about 18 let.] εκcπ | 4 -τελει υποq
παν ζαπ[ι]καρ[οc]⁴ | 5 λεκατ, υπλ, ετεπα
π[ε] | 6 υπαονπc⁵ γ / c / ρ | 7 [απο]λεριζic
πακ τ | 8 ccc ccchz εnoc + (blank)

9 + πακαιον υπαριος φοιβ[αμmon] υπε
ρε υπ | 10 ζιτοοτ ανοκ βασιαc πεπροτ ειςζαι
υπκτρic απα κολλοτc | 11 χεμχι απανποτ
πτοοτκ ζαπεταμζικicoc ερον ζη | 12 -πικοζε
ππcζp . . . [π]πικαρπoc παι τεccapεc καλ[ε
κατ] | 13 υπλ, ετεπαπc οτπoι[α]ζ⁶ πcoto
πτκοτi πoπe⁷ γ / c / ρ β δ⁸ / μ / | 14 + ανοκ

¹ Note this use of ζα.

² Cf. no. 1049.

³ Cf. ππππc, Zoega 549. It seems here to indicate a locality.

⁴ V. no. 1058.

⁵ V. no. 1028.

⁶ Cf. no. 1066, Krall cexlvii.

⁷ V. no. 1043.

ΒΑΣΙΑC ΤΙCΤΟΙΧCΙ ΤΙΑΠΟΛΕΙΖΙC ΠΟC CCCCZ
ΠΠC +

On the other side the remains of an account, in a different hand.

ⲡ ⲧ ⲓⲟ ρααϣ
... ⲓⲧⲉⲣα ρααϣ εⲛⲉⲥⲓ
ραⲧⲧ[ⲓ]ⲛ ⲛ . ⲁⲉⲛⲉⲫα .
ραⲧ . . . c ⲛⲉⲟⲧⲓⲛⲧ

1056.

Or. 6031.—Papyrus; $4\frac{1}{4} \times 7$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Receipt (ἀπόδειξις) for corn paid as rent of an ἐμφύτευμα. Above the text, a cross.

ⲛⲁ [ⲛ]ⲛⲟ πρε υππακαρ / ατοροεc προπ |
(above ζιτοοτ ανοκ χορμoc¹) | 2 [υπο]τπ
ειςζαι ποcοφ / υπερ[² ⲛ]πρεcβττεροc απα | 3
[φοιβα]ππων χεμχι απανρ / πτοοτκ υππακ
τον | 4 ⲛⲛⲣα υπαα³ παι προc τοου υπεκ
εϋφητετα | 5 ⲛεⲛαⲓⲛε τιot ηρτοq
πcoto υπ απο οⲓⲛⲉ ⲛ[ⲛ]κοτi πoπe | 6 [ⲛ]α
πλoαπc⁴ . . . ⲛ ρ[ⲛ]τιροπne τ[α]ι . . . λεκα
τne υπ / 7 . γ / αρ εγ ετωρχ υπππ λιcππ
τιαπολειζ υπππ + | 8 + ανοκ χορμoc
πoατον ζιτοo[τ] εανοκ πcον⁵ | 9 τιcτοιχ /
+ ανοκ πcον πρε υπ[ππ]ακαρ . . . ⲓoc υπα |
10 -cζαι τιαπολειζ ατω τιο υπππ[ρε +]

1057.

Or. 6032.—Papyrus; $5 \times 3\frac{3}{8}$ in. The text, in an uneven, ligatured hand, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. Χάρμος, Kenyon, *Catal.* ii, 128.

² Not space for more. Cf. no. 1031.

³ This locution in Krall lxxx.

⁴ Cf. nos. 1039, 1040.

⁵ V. Krall, *l.l.*

Receipt (ἀπόδειξις) for corn paid.

ΠΗΛΑΚ/ΑΡ/ ΚΟΛΗ[ΗΝΣ] ΠΟ... | 2 ΠΕΡΕΤΕ
... ΠΚ | 3 .ΑΙ/ΠΑΥΡΟΤ/ | 4 [Ε]ΤΗΣΕΤΗΤΕΛΕΙ
ΠΗ[Ο]Υ | 5 ΑΕΙ ΖΑΝΚΑΡΗΟΣ | 6 Η]Ε ΤΙΟΤ
ΠΕΡΤΟΥ ΠΕΡΤΟ | 7 ΠΚ/ΟΥ ΠΟΠΕ ΥΥ ΣΙ Ρ̄ ΞΥ
ΔΟΚ/ | 8 ΑΙ]ΕΠ ΤΙΑΠΟΛΕΞΙΣ ΠΗΤΗ $\frac{ΕΠΗ}{ΟΦΙΑ}$ |
9 ΗΟΣ ΠΟΦΟΛΙΑΣ ΖΙΤΟΟΤ ΑΠΟΚ | 10 ΤΙ[ΑΠΟ]-
ΛΕΞΙΣ ΠΟΒ ΕΣΗΖ ΠΠΟΣ + | 11 Κ/ ΖΗΠΟΛΑΟΥ
ΠΠΟΤΕ | 12 ΤΟ ΠΠΗΤΡΕ +

1058.

Or. 5899 (4).—Papyrus; $3\frac{1}{8} \times 3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. MYERS.]

Acknowledgment of debt in corn by Pshoi. Above the text a cross.

Φ ΑΠΟΚ ΠΕΡΙΟΙ ΠΡΕ ΠΗ | 2 Α]ΠΑ ΠΑΠΠΟΤΤΟ
ΠΠΟΗ[ΑΧΟΣ] | 3 ΟΠΠΑΣ ΧΕΤΙΧΡΕΟΣ Π[ΑΚ] | 4
ΑΠΟ]ΚΡΕΟΤΟΣ ΠΠΙΟΤ ΠΡΤΟΥ Π | 5 ΡΕ ΠΠΕ-
ΡΟΠΠΕ ΤΑΙ Ε | 6 ΕΒΟΛ ΑΠΟΛΕΚΑΤΗΣ Π[ΠΛ/ | 7
ΠΠΠ/ ΧΟΙΑΚ ΕΒ ΑΠ[ΛΕΚΑΤΗΣ]

Verso : Πδωδεκατης ινδ°// +

1059.

Or. 6033.—Papyrus; $14\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashinunain. [REV. C. MURCH.]

Undertaking by Taëse of Neouoi,¹ on the west of Shmoun, not to make further claims on Christophorus of Ounaro² for money (1 *solidus*) which, at the amir's bidding, he had paid her for (an injury done to?) her finger.

¹ V. no. 1041.

² An unknown locality.

+ ΑΠΟΚ ΤΑΠΣΕ ΤΥΕ ΠΗ]ΠΛΚ/ ΙΣΑΛΚ ΤΡΙΟΠ
ΠΕΟΤ. | 2 ΠΠΠΠΤ ΠΠΠΠΠΣ ΤΑΙ ΨΠΠΠΠ
ΕΙΣΖΑΙ ΠΧΡΙΣΤΟΦΟ | 3 ΠΡΙΟΠ ΟΤΠΑΡΟ ΠΥΕ
ΠΠΠΛΚ/ ΒΑΣΙΑ[Ε] | 4 ΧΕΠΠΕΙ ΠΤΑΚΕΙ ΠΠ [ΧΕ]-
ΚΥΑΥΩ | 5 ΑΤΕΧΡΕΙΑ ΨΟΠΕ ΑΚΑΠΛΕΠ ΠΠΑΤ-
Π[ΠΕ] | 6 Κ ΕΡΟΚ ΕΠΠΧΟΕΙΣ Π[ΕΧΙΑ¹] | 7
..... ΕΩΤΠ | 8 ΤΠΒΕ ΑΡΚΕΛΕΤΕ ΤΑΡΕΚΠΠΠ-
[ΡΟΤ] | 9 ΠΠΟΤΕ ΖΑΠΠΤΑΡΨΟΠΕ ΠΠΑΤΠΠΠΕ
ΤΠΠΟ[Τ] | 10 ΤΙΖΟΠΟΛΟΓΕΙ ΧΠΠΠ[ΟΟ]Τ ΕΤΕ-
ΣΟΤ ΧΟΤΤΠΠΠΕ | 11 ΠΠΑΥΟΠΣ ΠΕΒΟΤ ΠΠ-
ΡΟΠΠΕ ΤΑΙ ΠΠΠΠΠΣ Π̄ | 12 ΧΕΑΧΙ ΑΥΟ
ΑΠΠΠΡΟΤ ΠΠΟΟΤΚ ΠΠΕΤΡΙΠΠ | 13 ΠΠΟΤΕ ΕΦΟ
ΠΠΠΥ[Π]² ΠΡΟΣ ΟΒ ΠΤΑΠΠΧΟΕΙΣ ΙΕΧΙΑ | 14 ΠΑ-
ΠΡΑ ΚΕΛΕΤΕ ΠΠΟ[ΟΤ] ΠΠΠΠΠΠΠ ΠΖΟΟΥ
ΠΠ]ΠΠΑ[Κ]³ | 15 ΖΑΦΟΟΥ ΠΠΑΤΠΠΠΕ ΧΠΠΠΠΟΟΤ
ΕΟΠ ΖΙΟΟΠ ΖΙΟΤΣΟΠ | 16 ΖΠΠΠΚΑΠ̄ ΨΑΠΠΕΖ
ΚΑΠ ΑΠΑΤΠΠΠΕ ΨΟΛ ΕΒΟΛ | 17 ΚΑΠ ΑΒΡΟ⁴
ΕΠΠΠΠ ΑΠΠΟΛΟΤ ΕΒΟΛ ΠΠΠΚ | 18 ΑΠΠΠΠΠ-
ΤΡΙΟ⁵ ΕΡΟΚ ΖΑΠΠΠΖΟΟΥ ΨΑΠΠΕΖ | 19 ΕΠΠΠΠΠΠΠΠ
ΠΠΠΠΠ ΠΑΚ ΖΑΦΟΟΥ ΠΠΑΤΠΠΠΕ | 20 ΧΠΠΠΠΟΟΤ
ΕΟΠ ΨΑΠΠΕΖ Π ΖΑΠΠΠΠΠ ΠΖΟΟΥ | 21 ΖΑΡΧΠ
ΠΠ ΖΙΣΖΟΤΣΙΑ ΠΠ ΨΑΠΠΕΖ ΟΠ ΤΟ | 22 ΤΑΠ
ΖΟΛΟΚ/ ΕΠΠΠ ΠΠΡΟΠΠΠ ΠΑΤΖΑΠ ΠΑΠΠΠΠΠ[Ε] |
23 ΕΤΠΠΡΧ ΠΑΚ ΟΤΠ ΑΠΠΠ ΤΙΖΟΠΟΛΟΓΙΑ ΠΑΚ |
24 ΠΡΟΣ ΤΕΣΟΠΠ ΕΠΡ $\frac{\eta}{\mu} \frac{\chi}{\pi}$ ΚΘ Π̄ Ε $\frac{ΕΠΠ}{ΤΑΠΕΙ}$
+ ΑΠΟΚ | 25 ΤΑΠΣΕ ΤΕΤΨΠΠΠΠΠΣΑΙ ΤΙΣΤΟΙ
ΕΤΙΖΟΠΠΠ ΠΠΠ ΕΣΗΖ | 26 ΕΠΟΣ + ΑΠΟΚ ΦΟΠΒ-
ΑΠΠΠΠ ΠΡΕ ΠΑΠΠ ΨΠΠΠ[ΤΟ] | 27 ΠΠΠΠΠ/
ΠΠΠΠΠΠ ΖΑΡΟΣ ΧΠΠΠΠΠ ΑΠ + | 28 +⁶ ΙΟΤΣ-
ΤΟΣ ΠΠΠΠ ΠΠΠΚ ΠΡΕ ΠΠΠΠΚΑΡ/ ΙΣΑΛΚ
ΠΡΠΠΠ | 29 ΨΠΠΠΠ ΤΙΟ ΠΠΠΠΠΕ + ΑΠΟΚ ΑΠΠ
ΚΤΡΙ ΠΡΠΠΠΠΚ/

¹ Cf. l. 12, = يزيد الأمير.

² V. no. 1030.

³ V. no. 1034.

⁴ = ΛΟ. 'Whether it become paralysed (?) or whether it recover.'

⁵ Cf. B.G.U., no. 405.

⁶ Perhaps another hand.

21021 ταχοοτ' 21021 | 7 [κατις ητο¹]
 21021 21021 | 8 [τ' ητερονιε ατο ητο
 21021 | 9 [ητη 21021 ητο | 10 [ε ητη
 21021 ητο | 11-[τοκρατορ] [οκ ε-
 21021 21021 ? α ηα | 12 [τιστοιχη

ε	η	ι	ο	η
ε	κ	τ	ορ	

13 [ος 21021 ητακορτ' ατσα 21021.

Verso: η¹ασις κ...βικ² / .αο.21021; also remnants of a Greek text.

1068.

Or. 6042.—Papyrus; 8½ × 7 in. The text, at right-angles to the fibres, is in a neat, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Deed (πρᾶσις) by which Petronia sells to — (plur.) a she-mule at 28 *solidi*, 2 horses at 14 and 3 donkeys at 10, and acknowledges the 52 *solidi* received.

[κατα]ητορην ηερωνι 21021 [η]ο[τ]η οη τι-
 21021 . . . | 2 . . . ητορην | 3 χ¹α¹ιη ατο α-
 21021 ητορην η | 4 [ετατατε ττην | 5
 21021 ητορην ητορην / 21021 ητορην ητορην² [η]-
 21021 | 6 -ταρτε ητορην / 21021 ητορην ητορην [ε]ηα¹
 21021 η[η]ηη | 7 ητορην / 21021 ητορην ητορην ητορην
 21021 | 8 ταρτε ητορην ητορην ητορην / 21021 ητορην
 21021 η | 9 -την ηα οη αη ατο
 21021 ητορην ητορην | 10 ητορην οη ητορην
 21021 ητορην ητορην ητορην ητορην | 11 -ητορην
 21021 ητορην ητορην ητορην ητορην | 12 -τορην
 21021 ητορην ητορην ητορην ητορην | 13
 21021 + οητορην ητορην κη ηα / 14 ητορην
 21021 ητορην ητορην ητορην ητορην | 15 ητορην ητορην

¹ Different hand.

² Μοῦλα.

21021 + οητορην ητορην ητορην | 16 ητορην
 21021 ητορην ητορην ητορην ητορην ητορην |
 21021 ητορην + + ² α[ηο]κ ητορην ητορην
 21021 ητορην ητορην ητορην | 18 ητορην ητορην
 21021 ητορην +

1069.

Or. 6043.—Papyrus; 2½ × 4¼ in. The text, at right-angles to the fibres, is in a small, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Undertaking (ἀσφάλεια) as to a division of house property.

[ητορην οη ητορην] | 2 [ηα. ηη.
 21021 ητορην ητορην | 3 [ητορην]ητορην ητορην
 21021 ητορην ητορην | 4 [οτ]ηα ητορην
 21021 ητορην ητορην | 5 [εα οητορην ητορην
 21021 ητορην ητορην | 6 [σημ[?] / ? ρος + ητορην
 21021 ητορην ητορην | 7 [ε ηα. ητορην
 21021 ητορην ητορην | 8 [ητα. ητορην ατο
 21021 ητορην

1070.

Or. 6044.—Papyrus; 4½ × 5¼ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Scribe's subscription to a contract (? σύμφωνον).

[οη ητορην / ηα. ατο ηα. ητορην ητορην
 21021 | 2 [εη]ητορην ητορην ητορην
 21021 ητορην +

¹ Different hand. V. no. 1028, 13.

² Original hand.

³ I have not found this elsewhere. Cf. δημόσιος υγροστάτης, BGU. 837.

evident that the book is a record of a *μερισμός* or assessment of corn for the village of Temseuskor—(?) and the *τόπος* (or *τοπαρχία*) of Dêmeos (or -on), presumably in the neighbourhood of Antinoë (v. pp. 3b, 27b). Each page shows a column of 30—33 ll. Each line consists of a name (sometimes in nom., sometimes in genit.), either alone or followed by a second name (in gen.), presumably the father's, or by another designation (locality, office, trade). Opposite each are two figures: (1) a sum of money, preceded by *κ* (κεράτια) and ranging from $\frac{1}{2}$ to about 25, or, rarely, by ν (νομίσματα); (2) an amount of corn, with the sign χ (1st scribe) or ψ (2nd scr.) = *πυροῦ*. Of these second figures the totals are given at the foot of the column, preceded by the compound sign $\chi\psi$ or $\psi\chi$ = *πυροῦ μυριάδες*.¹ An approximate proportion is observed between the amounts of money and corn, one *κεράτιον* corresponding roughly to 900 *artabas* and one *solidus* (νόμισμα) to 17000 *artabas*. E.g., on fol. 1b, *κ* 2, 4, 6 = respectively 1900, 3700, 5600 *artabas* and on fol. 2b, ν 2, 5 = respectively 34000 and 85000 *artabas*. It is noticeable that, on these figures, a *solidus* appears to contain only about 19, instead of 24, *κεράτια*. The relation between the amounts of money and corn remains obscure; obviously it is not one of price.²

Each column or page is headed by a line giving a date &c., whence it appears that the accounts on foll. 1—20a cover 8 months (Thoth—Pharmouthi³). Similar headings

frequently interrupt the column also lower down. The following is a list of them. Those on the *versos* usually repeat those on the *rectos*.

fol. 1a. αδοσι¹ ομοι θωθ κθ

b. αδ]οσι „ „

2a. φα]ωφι ιε αδοσι ομοι

b. „ ιε „

3a. „ ιε „

b. λογι των αποδι ομοι ν ιβ ευσι ζυγι αντι²

4a. φαωφι κδ ομοι

λογι των ν ζ ζυγι της κωμι³ & παλαι⁴

λογ⁵ δ⁴ τατιανι αθυρ θ

b. +⁵ ομοι τοαυτ⁶ των ν ζ ζυγι της κωμι

5a. αθυρ κς ομοι

b. „ κζ „

χοιακ ι δι αμμι διακι (numeral) απο δομι⁶ (numeral)

6a. „ ι ?

b. „ ι ομοι

7a. „ ι ≠

b. „ π (sic)

8a. „ ι ? ομοι

τυβι ε

b. „ ε ομοι

9a. „ ?

b. „ ε ομοι

λογι τατινι ερμι⁷ απο (above) τυβι

¹ For the second part of this sign cf. BGU. 84 (Kenyon).

² The above description of the financial features of the text is due to Mr. Kenyon.

³ Pachons also occurs on fol. 20b and on the detached fragt., i.e. apparently after the conclusion of the main account.

¹ Variants show this to be ἀπόδοσις.

² = εὔσταθμα ζυγῶ ἀντινονόλεως (cf. Pap. Amherst cli).

³ = ζυγῶ τῆς κόμης.

⁴ = διά, the sign here and throughout being that in e.g. Wilcken's *Tafeln*, xviii.

⁵ A cross precedes most of these headings, but is omitted here.

⁶ Obscure.

⁷ ? = ἐρμονολίτου.

- 10a. τυβι ε δι των πραγμι¹
 λογι βικι γνωστηρ² & σιπι³ του οικι
 ηλιας τυβι θ απο ν δ κι σ'εγδ⁴
 b. λογι των σιπι δι βικι γνωστηρ τυβι θ
 ομοι
 λογι απο το σιμου⁵ μεχειρ δ υ⁴ διαφι
 κτητορι δι ιωαννι πραγμι ευσι
- 11a. μεχειρ δ ομοι
 b. „ δ „
- 12a. „ δ „
 μεχειρ κβ λογι τατιανι ερμι
 b. „ δ ομοι (followed by one name
 only)
 „ κβ αποδοσι ν ιβ ευσι ζυγι
- 13a. „ κβ ομοι
 b. „ κβ
- 14a. „ κβ
 φαμενωθ α & αποδοσι ν λ ευσι
 b. „ α
- 15a. „ α
 b. „ α
 „ ιζ αποδοσι ν ιβ ευσι
- 16a. „ ιζ
 b. „ ιζ
- 17a. „ ιζ
 b. „ ιζ
- 18a. φαρμουθι β απδοσι ν κδ ευσι
 b. „ β αποδοσι ομοι
- 19a. „ η „ „
 b. „ κδ
- 20a. „ κδ
 b. β εις πραξι μερι⁵ δεκι ιβ παχι κ

¹ 1 = πραγματεντων.

² A tax-inspector (cf. Pap. Amh. cxxxix, cxl). In Cairo 10473 (papyr.) γνωστηρ κώμης.

³ V. 1 cippiou in Index.

⁴ Scarcely = υπέρ, as the usual sign is so frequently used.

⁵ 1 = μερισμοῦ.

- 21a. λογι κωμι τεμσευ² σ'κ'υρι¹ δεκατης ινδι,
 followed by 2 entries and a general
 addition:

& του πακτου ν τνδ ευσι απο τ'νδ βε
 ομοι & ταπανι του βοηθι² τ'νδ ιβ &
 γι|| τ'νδ ηγ³

εις αφι⁴ δι πρωτι⁵ εις πραξι ψπβσ

- b. θωθ αποδοσι ινδι ι ιωαννι πραγμι
 δι κοινη⁶ της κωμι ν οβ αλεξι⁷
 ομοι & παρασχ⁸ (this erased)
 [a name] & „ ν γ
 [a name] „ τοαυτο ν α

- 22a. Blank.

- b. κατασελι⁹ τοπι δημεου¹⁰ μερι δεκατης
 ινδι, followed by the 6 totals of the
 shorter series of accounts (foll. 27a,
 26, 25), designated as α σελι to
 π σελι, and amounting together to
 τ'νδ ναπφ.

- 23a. λογι κατασελι μερι δεκατης ινδι, fol-
 lowed by the totals of the main
 account (foll. 1—20a), designated
 here as α σελι to μ σελι. Their
 total is stated thus: δι εις πραξι
 της κωμι τ'νδ ψλδετ, which added
 to that of the shorter account,

¹ Or τευ- and κορι; the latter being perhaps a separate word. Cf. f. 24a.

² = υπέρ δαπάνης τοῦ βοηθοῦ.

³ The ligatured form of γι here and f. 23a is almost circular, showing whence that in e.g. Crum, *Copt. MSS.* p. 78, there (p. 80) explained as ὁμοῦ, is derived.

⁴ Recurs foll. 26, 27 and no. 1076.

⁵ 1 πρωτοκωμήτης, cf. Crum, *Ostr.* p. 28; or a name, e.g. Πρωτάρχου.

⁶ = κοινόν or κοινότης.

⁷ Cf. Pap. Oxyrh. i. p. 235.

⁸ Obscure.

⁹ = κατάσελις. Cf. no. 1076.

¹⁰ Reading confirmed by subsequent variants. Presumably a τόπος so named.

amounts to (734·5300 + 51·6900
=) $\psi\pi\epsilon\beta\sigma$ 786·2200.¹

The detached fragt., which seems to belong to the foregoing text, has

β ^ρ εις πραξι ομοι, παχι α, with 3 names following,

δι κοινη της κωμ, θωθ ι κεφ, ^ρ ^ρ ης, with 2 names following. The other side is blank.

The shorter account, at the other end of the book (fol. 24—27), shows the headings

fol. 27b. $\epsilon\upsilon\sigma\iota$ ζυγι αντι

$\mu\epsilon\delta\sigma$ \int αφι δι των κτητ^ρ ² δημεου, followed by 19 ll. of erased accounts, below which are further names and figures.

α. τοπι, δημεου φαμ[ενωθ]

26b. Illegible.

α. τυβι ε ι νδι
μεχειρ δ ^ρ γ
 \int αφι σ

25b. μεχειρ κβ ^ρ β τοπι, δημεου
ομοι ^ρ α φαμεν ιβ
φαρμι κδ

α. „ κδ

Fol. 24a is blank, while b has the usual column of names and figures, headed λογι μικρι λογι κωμ, τεμσευσ^ρ κ^ρ ^ρ δεκατ, [ινδι] $\mu\epsilon$ ^ρ \int μεχειρ κβ.

Some 170 names occur in these accounts; but it is hard to say whether all are personal names.³ Among the latter many are familiar, being either biblical (e.g. Abraham, John,

Peter, Elias, Jeremias, Jacob¹) or hagiological (e.g. Victor, Colluthus, Phoebammon, Mena, George, Macarius). But many also are rare or as yet unknown and of such the more notable are here given. Almost all recur several times, so that readings are usually certain; the occasional references to the fol. being added only in the least frequent cases. The case-endings are here left as in the MS.; brackets enclose variants and tentative completions of abbreviated forms. Ακου² 18, Ακωριου,³ Αλβιου⁴ 10b, Ανικιου, Ανουβιων, Ανουφι (so always), Αροου (Αροουτος⁵ 11b), Απολλ(ω, Απολλως, Απολλωτος, cf. Απε Απαλο 7, 12b &c.), Απορ(?), Ατρητος, Ασορ, Βανος⁶ (Βανου 8), Βαχη,⁷ Γουνθ(ος), Ελ-λωτος,⁸ Ερμαπολ(λω), Ευς⁹ 13, 27 (Ευτος 11), Ζηνοδωρ(ος), Θαβουνος¹⁰ 14b, Θεονιλ(ος?), Ιουλουμενος (Ιλουμι 15b), Ισιδος, Ιωνιου 27, Ιων,¹¹ Καβιου,¹² Καλατους,¹³ Καλη¹⁴ 19, Καπαι,¹⁵ Κατ, Καχωχ,¹⁶ Κελελε 15b (Κελελ 20b), Κελλη, Κλεμ(ης), Κλυμαξ 11b, Κομες, Κοοα (Κοοα 4b),

¹ Several of these have hellenized forms, as Αβραμιου, Ιακυβιου.

² Cf. 'Ακουεις Kenyon Cat. ii. 311, 'Ακους BGU. 498.

³ 'Ακωρις BGU. 526.

⁴ Cf. ζαλμιου below.

⁵ Aeg. Zeitschr. 1891, 2. Cf. Ταροου below.

⁶ Cf. ΒΑΗΓ.

⁷ Cf. Βάκχη Pap. Oxyrh. cclxiii.

⁸ ΕΛΛΩ Crum, Ostr. no. 446; cf. ΖΑΛΩ.

⁹ BGU. 281, 860. It is fem., v. Corp. Rain. i. xix. and no. 1076. Cf. Πιενς.

¹⁰ Cf. Θαμοῦνις Pap. Oxyrh. i. 99.

¹¹ Krall v.

¹² Crum, l.l. no. 166.

¹³ ? Καλᾶς BGU. 392.

¹⁴ Crum, l.l. no. 230, Mitth. Rain. v. 32, BGU. 839 &c.

¹⁵ Mitth. R. 536.

¹⁶ Cf. Aeg. Z. xxviii. 1 and ΚΑΤΟΤΕ Crum, l.l. 438.

¹ The recognition of the peculiar decimal method here employed is due to Mr. E. W. Brooks, and was worked out by Mr. Kenyon.

² = κτητόρων.

³ Especially of course in those beginning with Π-, Πα-, several of which may be designations of locality or trade.

Κου, Κουι νου,¹ Κουι σον, Κουι σνοβ, Κουι τικ, Κουι ρα, Κυρα, Κωντα 26b, Κωρ χιχ (Κουρ χιχ, -χιω 11), Λακον,² Λαξος³ 11b (Λαξου), Λασουκ (Λασουκι 18b), Λαζη,⁴ Λαζο, Λενη, Λευτος,⁵ Λοοχε, Λουλου⁶ 7 (Λουλουτος), Λουσια, Λυθις (Λυθιου 3), Λωτα, Μαθητης(?) 16b, Ματοι(?), Μηνα, Μηνας, Μινος 26b, Μινου 13, Μονις (Μονιου), Απα Νοκισ⁷ (Νοχισ), Νοννα, Ονοβερ, Παησις, Πακου⁸ 20b, Παλικου, Παμιδου⁹ (Παμιτου 27), Πανε,¹⁰ Πανεχευτι (ογ -ευγι) 12, Πανηχνου, Παρουβε¹¹ (Πανοβε 14), Παρβας, Παρσας, Πασταμου¹² 9b, Πασωθιου, Πατσαλαμανα¹³ (-αννα 11b, -αντι 6b), Πατσοουγε, Πατχιτις, Παχαον 25, Παχυμιου, Παγιοτη 14, Παχεερ 25, Πεβε 20b, Πεβο¹⁴ 14b (Πεβον 17b, Πεβω 17), Πεευτος¹⁵ 27, Πειουλ (Πιουλ), Πειλι,¹⁶ Πεκυσις, Πελι 7b, Πεμην¹⁷ 6, Πενοβ¹⁸

(Πενοῖ 6b), Περητ,¹ Περου² (Πουρου), Περουου 26 (Πευρ- 27), Πεσοου³ (Πεσσοου, Πεσσον, Πεσσουτος), Πεσχαλ⁴ (Πεσχαλ), Πετηνηου⁵ (Πετινιου 26b), Πευροτ, Πευροι (? Πισοι 25), Πιγ⁷σνς 12b, Πιηουτ 17, Πιλατος,⁶ Πινουτ(ιων), Πιον 25, Πιπερ 13b, Πις, Πιστος, Πιτεχου, Πκυλις,⁷ Πλουτ(ιων, Πλωτιων), Πμασε⁸ 4b, Πναγκας, Πουηηβ (Πουηβ),⁹ Πτουλ 9, Πγνητ¹⁰ 26 (Πγνητ), Πχαχ,¹¹ Ραπτου, Σαιη¹² 4b, Σαμηει (Σαμει), Σαννα¹³ 20b, Σινουερη 11b, Σοιου, Σουριχη, Αβα (Αββα) Στεξ (Στεκς 11), Ταγος¹⁴ 8, Ταλαου 1b, Ταρου¹⁵ (Ταρουτ 12), Ταξαμει¹⁶ 20b, Αμα Τασου,¹⁶ Τατιανου (Τατινι, Τιτιανε), Τεμνεεινε, Τιμουτη,¹⁷ Τοοσε, Τρασιας, Τχεερ,¹⁸ Τιος¹⁹ (?), Τπερεχιος, Φανουβ, Φιβις (Φυβης, Φιβιου), Φομντ (Φομητ), Χωλος,²⁰ Χωωρ, Ψας 4, Ψα-

¹ With this series (Little —, Little brother, Little blood, Little flame, Little feast) cf. ΚΟΥΤ Alexandria Mus. no. 120, ΚΟΥΣ BGU. 700.

² Pap. Amh. cxviii, Nol. et. Ectr. xviii. 329.

³ BGU. 392.

⁴ Ἰ Λαγὴ Kenyon, Cat. i. 216.

⁵ ΛΟΥΤ Zoega 241.

⁶ Krall v.

⁷ ΑΛΑ ΝΟΥ, Krall xciii. V. Wien. Denkschr. xxxvii. 126.

⁸ Crum, l.l. no. 120.

⁹ Παμίτης Wilcken, Gr. Ostr. 343.

¹⁰ Πανίς BGU. 843.

¹¹ Ἰ Πανούφης.

¹² Ἰ Παστάμων, Pomialowski, Jitlic . . . Paesia Velikago (1900) 89.

¹³ Cf. ΤΣΑΛΛΙΑΜΙΑ Crum, l.l. no. 450 and Eg. Research Acct., The Osireion, pl. xxxi, no. 24.

¹⁴ Crum, l.l. no. 166 &c.

¹⁵ Cf. Ενς above.

¹⁶ Crum, l.l. no. 202.

¹⁷ Ἰ ΠΙΟΥΛ Krall xi.

¹⁸ Πενόβ Pap. Amh. cxxxvi.

¹ Περίτ ib. cxlii.

² Περουσις ib. cxxxix, BGU. 892.

³ Or. 4881, Πεσοῦς Aeg. Z. xxxii. 48.

⁴ Ἰ ΠΟΥΧΑΛ Krall cellii.

⁵ Πίτωος Pap. Amh. cxl.

⁶ Krall clxviii and no. 1076.

⁷ Possibly for ΠΕΤΡΙC; but κερ(ις) is a title on 12b.

⁸ ΠΑCΣ Crum, l.l. 305.

⁹ Probably a name, being sometimes preceded by κληρ(ονόμοι).

¹⁰ Cf. ΠΓΗΜΤ below.

¹¹ V. Spiegelberg, Eigennamen no. 320a.

¹² Σαίς BGU. 244, Σαῖς Grenf. Gk. Pap. i. 20.

¹³ ΤΣΑΛΙΑ Cairo no. 8665.

¹⁴ ΤΑΥΛΑ Crum, l.l. no. 449, Ταγός Grenf. Gk. Pap. ii.

¹⁵ Cf. Αρουν above.

¹⁶ Τασός Kenyon, Cat. ii. 148.

¹⁷ Ἰ Τιμόθεος.

¹⁸ Ἰ ΤΥΘΕΡΑ.

¹⁹ Apparently a name, as it is often followed by a title only.

²⁰ Presumably a name, though it always follows another.

τος, Ωρ (Ωρος), Ωφελιου, Ψενητ¹ (Ψηνητου 26b), θαλμιου,² θαμποι (θανποει 10b), ζελενα (ζελεννα, ζεληνα), ζορισω: 7 (ζιριω: 4b).

The following places, besides the two with which the assessment is primarily concerned, occur either as independent contributors: της αγιας ἐκκλησιᾶς (εκκλη), του αγιου μαρτυρ(ος); or joined with a personal name: απο ερμ(ουπολεως), απο αρμοτι³ (αρμοθι 4b, αρμοτυ 14), απο τβακε (-κη); or representing one: παρακοτε. In 25b a κω(ον ?) εποικ(ιου) is a contributor.

The descriptive words, indicating occupation or office, are αββα (αβα), απα 15b, αμα, αμπελουργ(ος), αναγνωστης, αρτοκοπ(ος), βοηθ(ος), γναφευς, γνωστηρ, γραμμ(ατικός or ? -ατηφορος), γυν(η), διακονος, ελαιουργ(ος), εργατης (παρκατης⁴), θυγατηρ 20, ιατρος 14b, καθαρουργ(ος), κερμικου⁵ (γερμικου), κεφαλ(αιωτης), κληρ(ονομοι, κληλι) preceding a name, κυρ(ος) 12b, λαουγ(ραφος⁶), μαγειρ(ος, μαγυρι), μοναζ(ουσα), οικοδομ(ος), οικονομ(ος) and οικονομι, εκκλησι(ας) 11, πραγμ(ατευτης), πρεσβυτ(ερος), πρωτοκ(ομιτης), σινικιον⁷ 2b (σενικιον), σιτομετρ(ης), των σκυτεων⁸ 8b (σκυδεων 11b), τεκτων, χαλκ(ουργος), σ'es.⁹

1076.

Or. 6047.—Papyrus; 5 dilapidated leaves and 4 frags. The MS. was in book form,

¹ Cf. Ψηνητ above.

² Cf. Αλβιον above.

³ ? A place. 'Ερμωνθίς is scarcely possible or likely.

⁴ Cf. no. 689 above.

⁵ Possibly a name; possibly a form of κεραμεύς or κεραμουργός (cf. Krall, cexxiii κερμ, which = ΚΟΤ ΗΚΑΤ-ΚΟΕΙC in same text, κοεις being a wine jar, v. BGU. 972).

⁶ Or a name, Λαοντ.

⁷ Obscure. It stands alone except in 16, κλ(ηρονόμοι) σενικιον. Possibly the name Σελεκίων (Kenyon).

⁸ Presumably from σκυτεύς.

⁹ Applied to 8 names. Title or name?

the complete double leaf being 12×13 in. The text on each single leaf (=2 pages) consists of a column of from 25—32 lines. The script, though varying in size, is apparently by a single scribe, probably the 2nd writer in no. 1075. With the exception of the opening lines on fol. 1b, the general appearance is that of a Greek, not a Coptic hand.

[REV. C. MURCH.]

Parts of an account book, relating, as the initial heading on fol. 1b shows, to local taxation. The sequence of the leaves is uncertain; fol. 1 is here placed first because of the initial phrase on the verso, fol. 5 last since it shows an apparently concluding computation of totals. Only fol. 4a preserves a σελίς number: ιβ.

Fol. 1a. On left, an illegible column of names with sums of money opposite them. On right, a similar column in several sections, the first and third headed: + λογ, ε[κ]δοσις, the 2nd and 4th f' αφι σ—¹ (cf. no. 1075, f. 21a).

1b. On left the heading, in a particularly good, clear hand: [+] πηστρε ποειε πηστρε βοηοος υπαπαλοστ' ψαπτεμεζ πανηοση εβολ ζηποτρ'την ζαμην ζαμην ζαμην εφποειε εροι +, "God, watch over Petra,² βοηθός of Paploou,³ until he sets in order (*lit.* separates) the δημόσιον satisfactorily (*lit.* in peace, εἰρήνη). Amen, Amen, Amen. May He watch over me." After this: λογ, μισθου φρουρι μερ, ε ινδ, ο ι. ν'γε ζ'νζ λεαφ.

Then a heading, illegible but for αφι, followed by a column of names with figures preceded by ζ = πυροῦ. Each name is also

¹ This last resembles a sign for ἀράβη; v. Wilcken, Gr. Ostr. I, 752.

² V. no. 1039.

³ V. Index and ? cf. ΠΕΠΛΕΤ, ΠΟΥΠΛΑΤ between Derût and Sanabu, Amélineau, Géogr. 316.

Πετρα, Πιηου, Πιλατος, Σαιε, Σιριου, Σιωνος, Σοις (Σοιτος), Τβαγνακου, Τεκρομι, Ψαριτι.

The incidental titles &c. are αββα (αβα), απα, αμα, αγροφ(υλαξ), αρτοκ(οπος), αρχη-φυλ(αξ), βοηθος, γνωστηρ, γυμνασιου, καγκελ-(λαριος), .κεραμ(ευς), κωμαρχ(ος), μονοχ(ος), παραγμ(ατευτης), πρωτοκ(ωμητης) and αποπρω-τοκι, στρατι(ωτης).

The place names are Παπλου, Ρακοτε (τα-).

1077.

Or. 6048.—Papyrus; 7 disconnected and much dilapidated foll.; $13\frac{1}{2} \times 6\frac{7}{8}$ in. The text is in one column of some 38 lines on each page. Along the left side of f. 3a run the large perpendicular strokes of the so-called official protocol.¹ The script is small and cramped, sometimes showing many ligatures, sometimes quite free from them. It has several peculiar forms and generally bears a Greek, not Coptic, appearance. Not paged.

[REV. C. MURCH.]

An account book, relating presumably to local taxation. One of the places named (Ταναμηου f. 2) points to the neighbourhood of Hermopolis,² the church of which (της εκκληι ερμι f. 2) appears to be mentioned.

Certain columns show a heading, nowhere completely preserved: f. 2a εις πραξι³ συν θω⁴ μ...μει ιδι αμμι χρυσικι⁵ ιε ωδ⁶; f. 3a . . θι χρυσικι πρωτη; f. 5b εις πραξι συν θω χρυσικι ς⁴ . . . ει ιδι αμμι α ωδ⁶. Each line

¹ V. above, p. 60; also Wessely, *Studien z. Paläogr.* II. xxxix.

² V. Krall clxi and in *WZKM.* 1902, 263.

³ V. no. 1075.

⁴ Possibly = *ἐπέρ*, though the MS. shows (rarely) the more usual sign.

⁵ Τὸ χρυσικόν seems to be an annual money-tax (cf. *ἐμβολή*); v. *Pap. Oxyrh.* cxxvi, cxxxvi, Krall xcvi, c &c. and no. 1051 above.

consists of (1) the name and day of the month, (2) a personal name, with indications of parentage, trade &c. or a place-name, each preceded by δ_ι = *διά*, and (3) a sum of money, preceded by κ = *κεράτια*. At certain points an addition of the preceding sums appears to have been made by Phoebammon, *διαστολεύς*.¹ These and a longer computation at the foot of fol. 7b are not in the same hand as the body of the text.

Among the personal names the more remarkable are Ακονιατου, Αλευτος,² Αμασιας, Απρασιου,³ Αρουτος, Ασατηριτιου, Ασμιθ,⁴ Ασγκριτιου, Βανου, Απα Βησα, Ελλαδιου, Ερμινου, Ερμου, Ευανθειας, Ηραιδος, Απα Ιβ,⁵ Ιλαρος,⁶ Ιουστιανου, Καλοτυχου,⁷ Κιρουσθιου, Κούπηλακias, Αβα Κυρου, Αεου, Αουλουτος, Μαρουτος, Ματοι, Απα Νοκιου, Νοννα, Νυμφη, Πηλιου, Πιστου, Πκυσιου, Σηλι, Ταβελλι (Ταπελλι), Τεκρομπιας,⁸ Τψιστου, Φανεροι, Φαρεσμανειου, Ψαλόθιου, Ψυρου, Ωρουωγκιου.⁹

The places mentioned are των απο Βουου 2a, απο Θρακ¹⁰ 7, απο Ταναμηου 2; churches της εκκληι Ερμ(ουπολεως) 2, της Νόου¹¹ 4, του αγιου Κολουθ(ου), ιβ. τοπ(ου) ποιμ¹² 3, ιβ. της πυλ(ης) 3, του αγιου Φοιβαμμ(ωνος) τοπ(ου) ριπαρ(ιου) 3, της αγιας Μαρίας 1; monasteries¹³ του μοναστ(ηριου or μονι) ^αβα

¹ Perhaps in *BGU.* 614, otherwise apparently unknown.

² *Ἀλεύς* Kenyon, *Cat.* II. 32.

³ ? Cf. *Ἀπαρασιος*, Crum, *Ostr.* no. 116.

⁴ Cf. *Σμήτ*, *Σμιθ* &c.

⁵ Cf. *Φιβ*.

⁶ *Ἰλαροῦς Pap. Oxyrh.* cccclxxxix.

⁷ Cf. *Καλλιτύχη* *l.l.* cccxcvi.

⁸ Cf. *οὔρου* Crum, *l.l.* no. 337.

⁹ V. no. 1028 above.

¹⁰ Or *Νου*. Cf. no. 1059, *ΠΕΟΥ*.

¹¹ Cf. *Pap. Oxyrh.* xliii, lxxv.

¹² Named probably after their actual abbots; cf. Crum, *l.l.* p. xvii, note 13.

Ιακκωβου, *ib.* αββα Αφοντος 5, *ib.* αμα Αννας, του μον¹... τεζ 5b, 6b; hospitals¹ του νοσο-κ(ομειου) Αχιλλ(α), *ib.* Θωμ(α), *ib.* αμα Κυρα, του κελυφοκομίου;² doubtful των Σαλαμιτ(ων) Θυνε³ 2.

The titles, offices &c.: αββα (αβα), αμα, απα,⁴ αρτοκ(οπος), βοηθ(ος), γεωργ(ιος), γραμματικ(ος), ελαιουρ(γος), εργατης, ζυγοστα-τ(ης), αποζυγ(οστατης), ιατρος and πρεσβυτερος together, κομ(ης), κληρ(ονομοι), μοναζ(ουσα), νοταριος, οικον(ομ)ος, οινουρ(γος), απουνηβ 3,⁵ πλινθουργ(ος), πρεσβυτερ(ος or πρε), προε-στ(ως⁶ or προ), σκυτ(ευς), στιππ(ουργος),⁷ στρατιωτ(ης), σχολ(αστικος), ταριχ(ευτης), τεκ-τ(ων), τραπεζ(ιτης). A very frequent but obscure addition, after a name and title, is υ(περ?) της ελ, or rarely υ(περ) της μητρι, while ελ, alone often follows a personal name, as if itself a name or title. Another frequent word is αλαε 'lame' (?), appended to a name.

1078.

Or. 6049.—Papyrus; a fragmentary leaf, 11½ × 9 in. The text, parallel to the fibres, is in a neat Greek hand, frequently ligatured.

[REV. C. MURCH.]

From an account book, relating to rents. The text, in one column of 35 ll., has the

¹ Cf. Grenfell, *Gk. Pap.* i, lxii, *Pap. Amherst* cliv.

² 'Lepor hospital'; a new word.

³ Possibly refers to an offshoot of the Alexandrine monastery τὸ Σαλαμᾶ; v. Moschus, *Prat.* cxlv, clxxi, Joh. Nikin 516.

⁴ These 3 titles seem to be reserved for clerics and not to occur here as integral parts of names.

⁵ Απο ΟΥΠΗΘ, 'ex-priest,' seems improbable.

⁶ Each monastery and hospital is here represented by the prior or by a presbyter.

⁷ Cf. Kenyon's note, *Cat.* ii. 332; also Grenfell, *LL.* ii, nos. 86, 87, *BGU.* 876.

heading διαφ^{ορ}ο πακτων, above which are traces of a foregoing text. Each line consists of a personal or place-name, preceded by δι=διά, and opposite it a group of figures, e.g. ς γ σι λ, α. The first sign (as shown by the fragmentary total at the foot of the column) representing *ditto*, refers to ω = ν = νομίσματα at the top of the page, but now lost; the second is uncertain; the third = σῖ(του) λ(ίτραι).

Among the personal names are

Κουρενς, Ορβας, Παμουνιου (Παμουν), Πα-νηου, Πεμχωλ, Πιερουδιος (or ? Ιερουδιος), Πιηου, Πκυλις, Πτοιμαιου (with λo above first ι), Σουρους, Χωλος. It will be observed that certain of these recur in no. 1075.

The titles &c., αβ(βα), αρτ^{ικ}οκ(ος), οικο-δομος.

The places της αγιας εκκλησι(ας), μοναστη-ρ(ιον) αβ(βα) Ανουφι, *ib.* αβ(βα) Απολλως, τοπ(ος) Καμητος, απο Παλαντος, απο τοι. ασ-εως.

Verso: blank but for one line: + κωμ/σ, presumably the name of the village.

1079.

Or. 6050.—Papyrus; 10¾ × 8¾ in. The text, at right-angles to the fibres, is in a neat, Greek hand, somewhat like that of no. 1077. The Coptic text on the other side is in a sloping, almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Two lists. The first, which is imperfect above, consists of a column of some 12 names and, opposite each name, απαγγυρι χρυσαρ¹, followed by κ, (= κεράτια) and a numeral, as βγ, γ, βγδ, and then, at a greater distance and in a different hand, ὁ γ. The totals

¹ Obscure. Cf. Krall ccxxxiii, 21.

below are: men, $\gamma\iota$ $\alpha\nu^{\delta}$ $\iota\tau$, and money, \varnothing^1 $\ddot{\alpha}$ $\epsilon\gamma$. The second list is headed $\tau\omega$.. $\nu\rho\iota$ τ $\gamma\epsilon\omega\rho\gamma\gamma$ σ . It has 14 names and is similar to the preceding, but that $\alpha\pi\alpha\rho\gamma\upsilon\rho\iota$ $\chi\rho\upsilon\sigma\alpha\rho\iota$ is omitted and that only the total of money is given: \varnothing^2 $\ddot{\alpha}$ $\delta\gamma$. Such lists were presumably also upon the upper part of the *Verso*, since there remain legible: $\sigma\upsilon\nu\tau\epsilon\lambda\lambda$, and after a space $\tau\epsilon\kappa\upsilon^{\delta}$ $\tau\omega\nu$ $\gamma\epsilon\omega\rho\gamma$, and after another space \varnothing^3 $\epsilon\tau$ π $\alpha\nu^{\delta}$ $\eta\beta$. Below this: $\sigma\upsilon\mu\iota$ $\phi\iota\lambda\omicron\theta\iota$ $\pi\rho\iota^3$ $\nu\iota\delta$ $\omega\rho\iota\tau\omicron\varsigma$ $\sigma\tau\omicron\iota\chi\iota$ with the triple cross, as in nos. 1016 &c.

Most of the names are abbreviated. Some are followed by descriptions, *e.g.* $\Pi\alpha\nu\lambda\iota$ $\mu\iota\sigma\theta$, Μηνα $\chi\alpha\lambda\kappa\iota$, $\Sigma\iota\rho\epsilon$ $\kappa\alpha\theta\iota$, Απατηρ $\omicron\alpha\nu\alpha\varsigma$, or by the names of father or brother: Ζαχαρίας Μηνατος , Ιουστος $\alpha\delta\epsilon\lambda\iota$ $\alpha\upsilon\tau\omicron\upsilon$, Πινουτι Πανουφ , Πεσηθ Ταιενη , Πκυλ\iotaς $\alpha\delta\epsilon\lambda\iota$ Κυριακι .

To the lists are appended two declarations: (1) by Philotheus, son of Hourì (*v. above*), headman of the village of Tjinela,⁵ who swears by God and 'the health of 'Amr (Anbros⁶)' that he has not omitted to account for ($\tau\acute{\alpha}\sigma\sigma\epsilon\omega$) any man of his village over 14 years of age; (2) by Philotheus and Esaias, headmen, and Apatêr, priest of the same village, who with the same oath declare as before, adding that if they shall be found at fault herein, they will place them (? those omitted) in their own house. From the Greek words at the end of the first declaration it would seem that the document relates to the poll-tax

levied by 'Amr.¹ It must date either in A.D. 639—644 or in 658—664. The name of the official addressed is not preserved.

+ $\alpha\mu\omicron\kappa$ $\phi\iota\lambda\omicron\theta\epsilon$ $\pi\alpha\pi\epsilon$ $\pi\rho\epsilon$ $\eta\pi\iota\alpha\kappa\alpha\rho\iota\omicron\varsigma$ $\gamma\omicron\tau\rho\iota$ $\pi\rho\omega\tau\chi\eta\mu\epsilon\alpha$ | 2 $\epsilon\iota\kappa\omicron\kappa$ $\eta\pi\eta\omicron\tau\epsilon$ $\pi\pi\alpha\iota\tau\omicron\kappa\rho\alpha\tau\omicron\rho$ $\eta\pi\eta\tau\chi\alpha\iota$ $\eta\alpha\eta\epsilon\rho\omicron\varsigma$ $\chi\eta\mu\eta\kappa\alpha$ | 3 $\rho\omicron\eta\eta\epsilon$ $\epsilon\pi\alpha\gamma\omicron\tau$ $\gamma\eta\mu\eta\tau\eta\epsilon$ $\tau\eta\epsilon$ $\chi\eta\mu\epsilon\eta\tau\alpha\varsigma\tau\epsilon$ $\pi\rho\omega\eta\epsilon$ | 4 $\epsilon\gamma\rho\alpha\iota$ $\epsilon\eta\eta\tau\alpha\varsigma\epsilon\epsilon$ $\eta\mu\omicron\varsigma$ $\eta\tau\epsilon\tau\eta\epsilon\eta\tau\chi\omicron\epsilon\iota\varsigma$ + $\alpha\mu\omicron\kappa$ $\iota\omicron\tau\epsilon\tau\omicron\varsigma$ | 5 $\pi\epsilon\alpha\gamma$ $\eta\tau\eta\epsilon^2$ $\epsilon\iota\kappa\omicron\kappa$ $\eta\pi\eta\omicron\tau\epsilon$ $\pi\pi\alpha\iota\tau\omicron\kappa\rho\alpha\tau\omicron\rho$ $\eta\pi\eta\tau\chi\alpha\iota$ | 6 $\eta\alpha\eta\epsilon\rho\omicron\varsigma$ $\chi\eta\mu\eta\kappa\alpha\rho\eta\eta\epsilon$ (*above* $\epsilon\pi\alpha\gamma\omicron\tau$) $\gamma\eta\mu\eta\tau\eta\epsilon$ $\tau\eta\epsilon$ $\epsilon\eta\eta\tau\alpha\varsigma\epsilon\epsilon$ | 7 $\eta\mu\omicron\varsigma$ $\eta\tau\epsilon\tau\eta\epsilon\eta\tau\chi\omicron\epsilon\iota\varsigma$ +. Then, in the hand of the above lists: + $\alpha\nu\alpha\kappa\epsilon\phi\alpha\lambda'$ τ $\sigma\upsilon\nu\tau\epsilon\lambda\lambda$ $\kappa\omega\mu$ $\sigma\epsilon\nu\iota\lambda\alpha\epsilon\omega\varsigma$ $\epsilon\iota\varsigma$ ν $\lambda\beta\gamma$.

+ $\alpha\mu\omicron\kappa$ $\phi\iota\lambda\omicron\theta\epsilon\omicron\varsigma$ $\eta\pi\eta\epsilon\mu\alpha\iota\varsigma$ $\eta\alpha\eta\eta\tau\epsilon$ $\eta\pi\alpha\text{-}\eta\alpha\tau\eta\rho$ $\eta\epsilon\rho\epsilon\iota$ | 2 $\eta\rho\omega\eta\tau\eta\epsilon$ $\tau\chi\eta\mu\epsilon\alpha$ $\epsilon\eta\epsilon\gamma\alpha\iota$ $\epsilon\iota\kappa\omicron\kappa$ $\eta\pi\eta\tau\chi\alpha\iota$ $\eta\pi\eta\omicron\tau\epsilon$ | 3 $\eta\pi\eta\tau\chi\alpha\iota$ $\eta\alpha\eta\epsilon\rho\omicron\varsigma$ $\chi\eta\mu\eta\kappa\alpha\lambda\lambda\alpha\tau$ $\eta\rho\omega\eta\epsilon$ $\epsilon\pi\alpha\gamma\omicron\tau$ $\gamma\eta\mu\eta\tau\eta\epsilon$ | 4 $\chi\eta\mu\epsilon\eta\tau\alpha\varsigma\tau\epsilon$ $\eta\rho\omega\eta\epsilon$ $\epsilon\pi\epsilon\sigma\eta\tau$ $\epsilon\kappa\gamma\alpha\mu\epsilon\eta\tau\epsilon$ $\eta\epsilon\sigma\eta\eta$ $\chi\epsilon\mu\eta\kappa\omega$ | 5 $\tau\eta\tau\alpha\lambda\tau$ $\eta\gamma\omicron\tau\eta$ $\eta\eta\epsilon\eta\eta$ + $\sigma\upsilon\mu\iota$ (triple cross) $\phi\iota\lambda\omicron\theta\iota$ $\pi\rho\omega\tau\omicron\kappa\iota$ $\sigma\tau\omicron\iota\chi\iota$ $\sigma\upsilon\mu\iota$ (triple cross) $\eta\sigma\alpha\iota\alpha\varsigma$ $\sigma\tau\omicron\iota\chi\iota$

+ $\alpha\eta\alpha\tau\eta\rho$ $\epsilon\lambda\lambda\chi\iota$ $\eta\rho\epsilon\iota$ $\tau\iota\sigma\tau\omicron\iota\chi$

1080.

Or. 6051. — Papyrus; $6\frac{1}{2} \times 3\frac{3}{4}$ in. The script, parallel to the fibres, is clumsy and ligatureless.

From Ashmunain. [REV. C. MURCH.]

An Account (? $\gamma\nu\tilde{\omega}\sigma\iota\varsigma$) of money owed or paid by various persons to Jacob, a $\sigma\acute{\upsilon}\mu\mu\alpha\chi\omicron\varsigma$.

¹ V. no. 1075, f. 21a, note.

² Perhaps for $\tau\epsilon\gamma\nu\omega\sigma\iota\varsigma$.

³ $\text{Πρωτοκομήτης} = \pi\alpha\pi\epsilon$.

⁴ Recurs in no. 1075.

⁵ Cf. the Greek form in the subscription; also Krall cxiii.

⁶ V. *Mith. Rainer* v. 38, 61, $\alpha\eta\epsilon\rho\omicron\varsigma$ and no. 1090 below.

¹ Cf. S. Lane-Poole, *Hist. of Eg. in the Middle Ages* 7, 19; but it is to be observed that here the sum named is always $\frac{1}{4}$ of a $\nu\acute{\omicron}\mu\iota\sigma\mu\alpha$.

² V. Krall v. 27 (cf. cxxxviii. 17).

+ τετηκοσις ημεσων[ο] +. This is followed by 7 names, each preceded by θα- and followed by σι/ (σίτου)¹ and a figure. Among them are ηαηοτη, ηθα, ηαηεχητ ('the ship-master'), ηηηοττε, κοττοτχ.²

Below these is the total: η/ σι/ λος.

1086.

Or. 6059.—Papyrus; $5\frac{1}{4} \times 4\frac{3}{8}$ in. The text, parallel to the fibres, is in a clear, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

An account of wine(?) and oil.

ⲡ ηϥορη ησον χοττ[ε] ηαλν³

ημεζσον σνατ ηαεζοητε

ημεζσοηητ ησον ηααε

ημεζϣτοοτ ηαβταε

ηϥοι ιβ ταοεηε⁴ε: ηαηο⁵: α

ηαηηοττε:η

οη/ ημεζ: ιε: ιβ: κ: οταακο[η]

: ια //

ηαηοαηοτα : ιε

ηετρε ϣτοοτ:

1087.

Or. 6060.—Papyrus; $12\frac{3}{4} \times 7\frac{1}{2}$ in. The text, in 14 lines at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

An account of dates, ηαινε ηαορος ηετμε. Entries 1—8, ζαηετμε with a sum of money, e.g. η αγ, opposite each; the rest, ζαροϥ οη.

¹ As in Wilcken, *Tafeln* xviii.

² Cf. ΚΟΛΟΤΧ. V. Crum, *Ostr.* no. 229, note.

³ V. Krall ccxxxiv and in *WZKM.* 1902, 266.

⁴ Cf. masc. ΔΓΕΗΕ, in a Crawford (now Rylands) pap. from Ashmunain.

⁵ ηαηο in another Crawford (Rylands) papyrus.

1088.

Or. 6061.—Papyrus; $9 \times 4\frac{3}{4}$ in. The text, parallel to the fibres, is in a regular, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

List (γνῶσις) of articles (olive-oil, onions, mats) put upon a boat.

+ ζηποττοϥ ηηηοττε τατε τετηκοσις ηηεκετε | 2 ητατταε επχοι χηηεποοτ ετε-
σοττοηετ | 3 -πε ηπαρεηοτη ηεβοτ ητι-
ροηε ται ια ι^δ +

| 4 χοττοτε ηϥε ηαττατε ηαλν ηχοητ |
5 ηε ετοοτ ηχοττοτε ηηηοητε ηακαλν-
η[ε] | 6 ηηηη ηηηη ηηηηηε¹

After a long space, an account of 'genuine honey.' | 7 + ειε ηαορος ηηεηεκο ηηε
ητατταοοτ² | 8 ηαι ζηηεζιακοη² ετεαηε
+ ϣϣ²

1089.

Or. 6062.—Papyrus; $9\frac{1}{2} \times 6\frac{3}{4}$ in. At right-angles to the fibres is a Graeco-Arabic protocol; in large, brown characters. Parallel to the fibres are more recent texts, in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

I. The protocol, showing the right-hand parts of 5 lines, alternately Greek and Arabic, is not more legible than is usual in such cases. It is impossible to be certain of the Greek formulae given in the Rainer *Führer*, 1894, no. 79, though the Arabic is relatively clear: (2) بِسْمِ اللَّهِ, (4) مُحَمَّدٌ (sic) لا إله إلا الله. The series of large, perpendicular strokes which flank the Greek lines appear to end in: (1) ζ, (3) οε, (5) ο.

¹ An obscure word.

² ? ἰδικόν.

1096.

Or. 6069.—Papyrus; $7\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

A list of various articles.

ΛΑΞΗΤΗ ΠΟΥΤΕ ΠΥΣΙΟΤΕ¹ ΣΗΑΤ ΠΕΛΑΓΕΩ²

ΚΟΥΦΟ ΟΥΓΑΛΙΩΝ ΠΑΤΕ³

ΣΤΟΦΗ ΟΥΚΑΝΩΝ

ΠΕΤΟΠΟΣ ΗΛ ΟΥΤΟΣ ΠΩΝ

ΖΑΤΙΤ³ ΟΥΚΑΝΩΝ

ΧΑΛΑ ΟΥΚΑΝΩΝ

ΖΑΛΕ⁴ ΟΥΚΑΝΩΝ ΒΕΤΟΡ

1097.

Or. 6070.—Papyrus; a fragt.; $7 \times 4\frac{1}{4}$ in. The text, in more than 16 lines, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

A list. The column of money on the right is lost. Among the entries are ΖΑΠΕΩΡ ΟΥΑΠΟΟΗΚΗ ΠΩΤΗ, ΖΑΠΕΑΦΕΤΟΝ, ΚΟΛ^ο, ΣΟΝΤΟ ΠΤΑΡ^χ, ΤΚΑΤΟ ΠΤΑΒ^ι ΑΠΑ ΠΩΝΟΤΕ ΟΤΙ ΤΕΚΗ

1098.

Or. 6071.—Papyrus; $7 \times 3\frac{1}{4}$ in. The text, parallel to the fibres, is in a very small, uneven hand.

From Ashmunain. [REV. C. MURCH.]

An account (γνώσις) legally witnessed, but difficult of interpretation.

¹ Cf. Boh. ΠΑΥΟΩΤΙ.

² † Καλίγων. V. Index.

³ جديد.

⁴ V. no. 1036.

ΖΑΠΕΡΑΥ[Α] ΠΑΡ[ΗΕ] | blank space |
2 ΓΙ, Π ΚΕΥ | 3 Χ ΠΚΡΡ^ο ΙΔ Β^ο ΔΥ^ο ΓΥ
Α...ΚΥ^ο ΝΤ ΜΟ^δ | 4 ΕΙΟΤΗΖ ΖΗΤΕΥΗΤΕ ΚΟΙ-
ΗΟΣ | 5 ΖΑΠΕΡΑΥ ΠΑΡΗΣ ΕΠΟΤΗΕ | 6
ΑΝΑΤΟ Σ ΠΕΡΟΣ | 7 + ΑΝΟΚ ΣΕΤ[Η]Ρ[Ο]^ς ΠΩ
ΠΛΑΚ^ο ΠΩΝΟΤΕ | 8 ΠΡΩΝΕ ΠΩΟΤΗ ΑΤΩ
ΠΩΟΤΗ ΕΡΗΩΟ^ο | 9 ΟΥΤΗΖΙΣΤΑΠΕΟΝ
ΑΤΩ ΤΙΣΤΙΧ[Ε] | 10 + ΕΠΗΩΟΙΣ ΠΡΟΣ ΤΕΟ-
ΟΥ +

1099.

Or. 6038.—Papyrus. This is the verso of no. 1064.

An account. The sums of money on the right are all lost.

ΟΜ Γ^ο.

ΟΥΤΟΚΗΟΣ¹ ΠΑΛΕΖΑΜΑ^ρ

ΣΕ ΠΩΟΟΥΤ^ς ΠΤΩΖ ΠΤ

ΖΗΟΚΑΗΕ^ο

(illegible)

ΖΗΟ ΠΩΟΤΟ ΠΑΚΟΟΤΟ

(sic) ΠΤΟΟΤ ΠΠΧΩΟ.

ΠΑΠΤΑΟ ΠΑΚΟΟΤΟ Ο[Η]

(sic) ΠΤΟΟΤ ΠΠΧΩ[Ο].

ΟΥΧΑΛΗΟΣ ΠΣΟΤΕ...

ΟΥΠΩΕ ΟΗΗ...Π...

ΖΑΠΕΡΗΤΟ ΠΤΑΠΟΠΟΤ

ΧΗΤΑ^ι

ΓΥ Π ?

Σ

1100.

Or. 6072. — Paper; broken off below; $8\frac{3}{4} \times 3$ in. The script is even and ligatureless

¹ Ὀκνός (Ducange, Sophocles) is an obscure word. In Paris *Scala* 43, f. 201, ΖΟΚΗΟΣ = ἄγνος (cf. Peyron, p. 299).

(*cf.* Hyvernât, *Album* x). On the other side was an Arabic text, older than the Coptic.

From Ashmunain. [REV. C. MURCH.]

Account (λόγος) relating to the taxation(?) of certain churches, presumably in Hermopolis or its neighbourhood.

The churches named are those of Cosmas, The Three Heroes,¹ 5 of the Virgin, Colluthus, Apollo, 3 of Theodore, 3 of Michael, 2 of Gabriel, George, Victor, Mena, John, Cyrus, Mercurius. Among these may be the churches known to Abû Šâlih, foll. 76a, 77a, 104a.

+ εἰς πλὴν ἐπαλασσε² | 2 ἐπιμαρεν³ εἰ-
νομικ | 3 ἀπὸ κίονα πρῶτον ἐκιστορ | 5
τῆς ἐκκακ⁴ ἀπὸ κολ⁵ ἡγαστρ⁵ ἀπὸ ἀπασ
πλὴν ὁσο⁶ ἐταγορ⁶ μὴ ἐταγορ | 10 ἀπὸ
γεωργί⁷ τῆς ἐπερωτε⁷ ἀπὸ ἐκτορ ἀπὸ
μῆνα πλὴν ὁσο⁸ ἐκκεσαρ⁸ | 15 μὴ ἡγε ποίρι⁹
τῆς ἐπακ πλὴν ὁσο⁸ ὑπαγορε¹⁰ γαβριηλ ἡσο-
γαβριηλ πκ¹¹ | 20 μὴ ἐπεργε¹² ἀπὸ ἰω ἐπε-

¹ Perhaps the Three Children. *Cf.* church of Τρεῖς Παῖδες at Alexandria, Amélineau *Géogr.* 35.

² Arabic; but I cannot find a suitable meaning from the root جمل.

³ Above Δ a small, round(?) letter. On the *verso* the word looks like διάγραφον.

⁴ Presumably a place-name.

⁵ Λαύρα.

⁶ Ἀγορά; *cf.* Krall no. 1.

⁷ 'At the Persea-tree,' doubtless that connected with the story of Christ's visit to Hermopolis (*v.* Sozomen v, c. 21, Abû Šâlih 77a).

⁸ 'At the Caesareum.' Oxyrhynchus had a building so named (*Pap.* XLIII).

⁹ ? = بني جرير.

¹⁰ *V.* Krall cxxvii &c.

¹¹ 'Gabriel the Great and G. the Little.'

¹² *I.e.* the ruined ancient temple. Two villages named البريا were in this district (De Sacy, *Abd ul-Latif*, 693). Abû Šâlih, *l.l.* mentions a temple ruin, though it is not now extant.

εἶδος τῆς ἐπερι¹ πλὴν ἀπὸ κίονα ἀπὸ κίονα
μῆνα | 25 ὑποταρριτε² γαβριηλ ἐπεργε-
τορ³ |

Opposite each is a sum of money, either α, β, a fraction or a dot (= ? *ditto*). On the other side is one line: πλὴν ἐπαλ³ εἰνομικ.

LETTERS.

1101.

Or. 6073.—Papyrus; an incomplete, often illegible leaf; 10 × 8½ in. The text, in two columns of more than 25 lines each, is in a good, square hand (*cf.* Ciasca, tabb. iv, xxiii or plate in Budge's *Psalter* for the type).

From Ashmunain. [REV. C. MURCH.]

A letter (ἐπιστολή) addressed to ecclesiastics,⁴ apparently residing in a monastery, in respectful terms.

'... beyond his deserts and his(?)⁵ capacity, writes to the holy saints, lovable, (and) who ... in the whole earth. Hail! Before speaking, I salute your whole congregation in Christ and, if ye make me worthy, I kiss the feet of your holiness But, whether she hath been taken prisoner by the ..., God knows; or whether [she] has been (fol. b) ... know. A great sorrow hath come into my heart, doubly(?) heavy, owing to the departure of her of

¹ A place, with *fem.* article ΤΙ- or, more probably, Τ-. Perhaps a Greek word in -τορ.

² ? Arabic with ل, or *cf.* Krall cxviii, ΛΑΙΤΕ (not necessarily a personal name).

³ 'At the praetorium.'

⁴ The plur. may of course be merely a sign of respect.

⁵ Reading doubtful. Not περ-.

игоукоу¹ шарон¹ | 10 итарина² епекско-
 пос он етианоу³ ипекпистис етоуох⁴ ип-
 текпипаисон ет⁵уоон⁶ в | 15 -гоуи еотон
 ии етвенхоеи⁷ се ате етоот ихоттоте
 икитсе уопе се отигоиит⁸ итоотк | 20
 гив³ қитот⁹ нак еуопе ишон тиноот¹⁰ на
 итатинноот¹¹ нак отиши¹² исеви¹³ итоотк |
 25 ииотуаар ибавтаион еие хеагеруане †
 отир гатсорт¹⁴ иртиноот¹⁵ на итапазти | 30
 -иот⁵ иотсон¹⁶ иотот¹⁷ еухе ипек† ааат
 евол мигсе еисаи¹⁸ нак ипектиноот¹⁹ отепис-
 то | 35 -ан иотот²⁰ на етраеие етвен-
 гоиит²¹ игеруане итсорт павиот²² уине ерок
 иишотеи | 40 мей еиатинноот²³ з^{ic}екау²⁴ нак
 аисоти хекитт еруанппасха отот²⁵ине
 отхаи

Verso: α^{ic} λιοσκο[ρ]ω γραφι π^{ic} ισακ.⁶
 Also, in fine, square uncials (*cf.* Zoega, cl. 1)
 κηαζχβιχο⁷ | πтисφαιε | ιοαρ | ω†, perhaps
 a cryptogram, but not soluble by the usual
 systems. Above it, two preliminary attempts,
 showing the same sequence of letters.

1103.

Or. 5988.—Papyrus; $13\frac{1}{2} \times 9\frac{3}{4}$ in. Two
selis-joints are visible. The text, at right-
 angles to the fibres, is in a rarely ligatured
 hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to ——. It deals
 with a variety of matters, telling of business
 transacted and giving instructions. The
 phonetic peculiarities of the text make it
 difficult to understand.

¹ 'Thou couldst have visited us.' V. τε, Peyron 229.

² On this archaic form *v.* Crum, *l.l.* no. 254, note.

³ = GIG.

⁴ V. Crum, *l.l.* no. 68, note.

⁵ For this form *v.* Krall l and cxxii.

⁶ Abbreviations for ἀπόδος, παρά.

+ ζυπραν епиотт[е ишо]рп анок ово-
 лоре еисаи [еиш]иe епашер[ит] | 2 [п]еφи
 ти[р]η ηεταογiηe]ион¹ ποτα ποτα [ка]та
 ηετραи² λiχi | 3 illegible | 4 ... λiшoтoу³
 λiшoт⁴ ηголок, ес[about 20 let.] | 5 ζтeтe
 ката ко[λ]⁵ аτω аτoшпe еpoу⁶ наи етeш⁷ .. |
 6 тно[о]т⁸η наи егит тасатит⁹ ехсоот аксзai
 наи етвенк[about 15 let.] | 7 пкастрωи
 тир¹⁰ епeи[about 40 let.] | 8 ποτωζ λiшiи
 отишо епооe п^{ic}аeиcииитo² ката роc аτω
 аτшaт¹¹ еотгpa | 9 -ишa гapoот¹² ωтxарiтe³
 наи аτω λiшoи пивас естии ер^{ic}εxλш⁴ ехo-
 иe⁴ зiсoу⁵ шa | 10 -кшiиe иcωoт⁶ етоот⁷η аτω
 шакш^{ic}iηe иcашaт⁸ ёкoтi кaлiгiи⁵ етоот⁹η
 иипcaи | 11 -тaмiон¹⁰ елaзш¹¹ шaқиш¹² еиeқ-
 иoтe аτoш¹³ итo етaогia⁷ шapшiηe иcаkoиce⁸ |
 12 cтитe икoλoкacи⁹ итoот¹⁰η аτω итa-
 тaгiи¹⁰ штoртиш¹¹ ии кaшiи λiшoо¹² | 13 тпaш
 ииитeиaрии епaотшa нак етoт¹³η иит cтгiи¹¹
 иштiи ииипxотaкoи¹⁴ cиaт | 14 аτω ёлoλa
 [about 22 let.] eи eгит шaишoтcоt¹⁵ нак ер¹⁶ .. |
 15 аτω eии итaиe отpωиe ииicтoс шaиxот¹⁷
 тaиoт иголок, п^{ic}и нак етoот¹⁸η | 16 епeиcип
 аτω ииcopeшoиk¹² зeии иcарωиe хeпгe-
 иeиa xот¹⁹η eгит гaт | 17 -ии игвoк екшoи
 гeишa eрxиη eпeи ипeрxот²⁰η ётeқoлe
 пaлa¹³ cиaт | 18 екзaгтiи аτω пгeишa

¹ Cf. no. 1119.

² ω = οτ, as in ll. 21, 31, 32.

³ ωт = ? аτ; *cf.* l. 20.

⁴ In Zoega 538, 'a bundle.' Here quite obscure.

⁵ Καλίγιον; *cf.* no. 1096.

⁶ ? Arabic. Cf. l. 24.

⁷ Here a woman seems to be addressed.

⁸ Cf. κοεις p. 450, note.

⁹ Κολοκάσιον.

¹⁰ ? ταγή.

¹¹ ? ζεύγη or ζυγίον. Cf. Crum, *Ostr.* no. 68, note.

¹² For this imperative (also in ll. 21, 24, 31) *v.* Crum, *l.l.*, p. cxi.

¹³ παρά.

His help shall from henceforth strengthen you. Farewell in the power of the holy Trinity.'

+ πνορτε πρηνανροφορεи πтетн[и]πт-
хоис н[и]πре | 2 хеснптеи тепенема ппе-
тисоиа πпгпкоро | 3 -оту еиаг теног
пгпн еиаг ериотн ката сот сот [ε]χ[ε]λοи¹ |
4 ατω тиеие епетногхаи етпанога епеи
псапрооту еиеи | 5 -побе шптаго ератг
епетисоиа ефотох пптапние | 6 -ете
гомос ппана етпнпг теног катер егпног
еиагене | 7 пеперистасис шпнерооту ет-
сир евоа теног гичои ατω ан | 8 -похот
тирот псавоа еион етвепетпног егисе еф
метпко | 9 ехон гисе еухепиваа пρποκς
εтпанде ппн отн енетн | 10 -εγα етпаниг
хсатпвасаи н етпво ппн нге епеи тигит |
11 тарассе шпние гариотн пмететсон таεт-
теиа шпие | 12 -типроктепнтис псала²
песнпг тирот ппна гппетногхаи | 13 шп-
ие етвепигов де шпате птаппноот хскас
етпие | 14 -тапн хсептисо ппнпге ατω
εуопе аппотте † теχарис | 15 πтетпесп-
оои еале тпотгоу тарпнат ериотн тетпнат-
пел | 16 кт[нт] ппн етраде (above ере)
плорос отн птаρсарз аркевете и | 17
-петсно хсеппкорог пппооде ефеталоо
шпетпие | 18 -сояа πтетпеспооде евоа гпот-
оои еггоп πте[т]φвопоя | 19 рпзуте
ерпоти павоа + отхаи гпгоош ететриас
εгогав + + +

Verso: + πηλο[ξ] πперит¹ пхоис ппн
[space] ре ппπεχε пкониc шпн¹ + + +
+ христофориа¹ + ελ[αχ].

1105.

Or. 6076. — Papyrus; $7\frac{1}{2} \times 13$ in. The text, at right-angles to the fibres, is by the

¹ Above these words 3 crosses each.

hand of nos. 1104, 1106. Above the text a cross. On the other side, a later text (no. 1113).

From Ashmunain. [REV. C. MURCH.]

Letter from Christophoria,¹ probably to the κόμης Mena.² It appears to contain new year's good wishes.

† πρорп пеп епуахе πтпштеала³ тп-
просктеи ατω тп | 2 -аспахе πтетпштпие-
рит пхоис ппнре етпаниг кешн | 3 -уе
пронп³ он гатеропие пврре ерепхоис
пεχε пαχαρι | 4 -хе штпн потпног пазе
патагпн патхои пгтретпго | 5 -от уопе
штпн псе патпие [пте]тпвнат ппнре пети-
пнре | 6 еткоте ериотн пазпхко[и εпх]ωи⁴
тетпеспог ппгпн шпн | 7 топот ехпгпнт-
ппрпие πт[εт]псалаc шпетппие⁵ гаи кар |
8 ерептопос тагнт ератг гптппште шп-
тетпсгпарсис | 9 тетппрогераисис де етп-
потс апεχε хпте ететпгтп⁶ | 10 калос
пхоис ефетпоовот штпн епотгва кωε есон
гп | 11 -пмкон шпетпнт тпаспахе топот
птпперит ппверре | 12 ктра [и]п. п¹кот[и]
п²п²р[ε⁷..... εζεραптис тетпсгкма | 13
[about 15 let.] шпоти ката просояпн | 14
[about 10 let.] ²тоот² тппологпхе шппхреωс
гп | 15 -епотгп шпн + отхаи гпн[хоис
+] + +

Verso:⁸ + πηλοξ . перит пхоис [space]

■ + христофориа ?

¹ V. no. 1104.

² Since no. 1104 is so addressed and since the letter on the verso here is from Mena.

³ Cf. no. 1152 and the formula πολλά τὰ ἔτη κτλ.

⁴ Not space for more.

⁵ This and the following τόπος point to a monastery.

⁶ πтетпгтп.

⁷ Cf. no. 1106.

⁸ Erased for the writing of the later text; reconstructed from no. 1104.

1106.

Or. 6077.—Papyrus; $4\frac{1}{2} \times 7$ in. The text, at right-angles to the fibres, is in the hand of nos. 1104, 1105.

From Ashmunain. [REV. C. MURCH.]

End of a letter from [Christophoria], doubtless to the recipient of no. 1105, 'our dear daughter Cyra' being greeted as before.

ΠΡΟΣΑΟΚΑ ΕΤΕΤΕΤΗΚΟΛΕΤΕΙΣ Τ | 2 ΠΕΤΗ-
ΚΕΛΕΤΟ ΠΠΟQ ΠΑΠ ΠΛQ | 3 ΠΠ ΟΤΗ ΕΣΑΙ
ΠΕΤΗΚΟΠΟΣ ΠΑΠ Χ | 4 ΧΕΤΕΤΗΕΟΤΩQ ΤΗ-
ΟΩΡΤ ΕΒΟΛ | 5 ΕΠΟQ ΤΗΠΡΟΚΤΗΕΙ ΤΟΠQ
ΠΤΕ | 6 ΤΗΠΕΡΤ ΠΡΕΠΕ ΚΤΡΑ ΠΠΠΚ[ΟΤ | 7
ΤQΠ ΕΤΕΤΡΙΑΣ ΕΤQΤΑΒ + + [+]

1107.

Or. 6078.—Papyrus; $3\frac{5}{8} \times 11\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Philip¹ to the κόμης (probably Mena), his master. It relates to obtaining surety (ἐγγυῶ, ἐγγύη) for certain persons.

ΠΕΚ]ΟΛQΠ ΦΙΑΠΠΟCΠΕ ΠΠΡΟΚΤΗ ΠΠΕQ-
ΧΟCΠ ΧΠΠΠ ΠΤΑΙΕΙ ΕΡΠΕ ΛΠΠ ΠΕCΠ ΑΠΤΑΥ
ΠΑΠ | 2 Π]ΕΧQ ΑΠΑ ΑΑΦ[Ι]Ε² ΧQΠΠΠ ΕΠ
ΠΑΠ ΧΠΠΠΠΠ ΠΠΠ ΑΠ ΖQΑC ΧΠΤΑΙ ΠΕC-
Π | 3 ΑΑΠΠ ΑΠΠΠΠ ΕΠΠ ΠΠΠΠ ΧΕΠΠΠ-
ΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠΠΠ ΠΑΠ Α. Ε. Ε. Ε |
4 ΠΠΠ]ΑΠΠ ΕΠ ΖΠΠΠ ΖΠΠΠ ΑΠΠΠ ΠΠ
ΠΕΠΠ³ ΠΠΠΠ ΕΠΠΠΠΠΠΠΠΠ ΑΠΠ ΠΠΠΠΠ
ΠΠΠ | 5 Π]ΠΠΠ ΠΠΠΠΠ ΠΠΠ ΖΠΠΠΠΠ³
ΑΠΠ ΠΠΠΠ. ΠΠΠΠΠΠΠΠ ΑΠΠ ΕΑΠΠ ΕΠ
ΕΒΟΛ | 6 ΠΠΠΠ ΠΑΠ ΖΠΠΠΠ. Ε. ΤΑ ΠΠΠ ΠΠΠ

of two more ll., mostly illegible, ending with
ΛΕC[Π]ΟΤ[Α +]

Verso: Π ΠΑΧΟCΠ ΠΚΟΠC [space] ΖΠΠΠ-
ΠΕQΟΛQΠ ΦΙΑΠΠΠC.

1108.

Or. 6079.—Papyrus; $4\frac{1}{4} \times 8\frac{7}{8}$ in., complete in height. The text, at right-angles to the fibres, is in an uneven, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From Philip, 'his servant,' to a superior. Cf. no. 1107; also nos. 1110 and 1112.

+ ΠΕΚQΛQΠ ΦΙΑΠΠΟCΠΠΕ ΕΠΠΠ ΕΒΕCΠ
ΠΠΕCΠ[ΕCΠ | 2 ΖΠΠ ΠΠ ΠΠΠΡΟΚΤΗΕΙ ΕΠΠΠΠ
ΕΧΕΠΠΠΠΠ ΠΠΠΠΠΠ | 3 ΤΑΒ ΕΠΠ ΕΠΠΠΠ
ΕΠΠΠΠΠΠ ΠΠΠΠΠΠ¹ ΑΠΠΠΠΠΠ ΕΠ | 4
ΠΚQΠΠΠ ΕΧΠ... ΕΠΠ ΠΠΠΠΠΠΠ ΠΠΠΠΠ
ΠΠΠ[Α | 5 ΟΤΕ ΠΠΠΠΠΠΠ ΕΠΠΠΠΠ ΠΠ
ΠΠΠΠΠ ΠΑΠΠΠΠΠΠΠΠΠ[ΕCΠ | 6 ΠΠΠ ΠΠ-
ΠΠΠΠΠΠΠΠΠΠΠΠ ΠΑΠ ΕΠΠΠΠΠΠ ΠΠΠ Α-
ΠΠ | 7 ΠΠΠ ΑΠ ΠΠ... ΠΠΠΠΠΠΠ ΕΒΟΛ...
ΠΠΠΠΠΠΠ ΕΠΠ | 8 ΠΠΠ ΠΠΠΠΠΠΠΠΠΠΠ
ΠΠΠΠΠΠΠ ΠΠ ΕΠΠΠΠΠΠ | 9 ΕΠΠΠ ΑΠΠ-
ΠΠΠ +

1109.

Or. 6080.—Papyrus; $14 \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a sloping, rarely ligatured hand. It may be noted that σ has here the inverted form referred to in no. 498 above. Cf. the next no.

From Ashmunain. [REV. C. MURCH.]

Letter from George to a superior (? Mena, v. no. 1110), to whom he is sending the oil-dealer; let him make an agreement (as to work) with him. 'He is indeed a skilful

¹ Cf. nos. 1108, 1110, 1112.

² Ἀλφᾶτος.

³ 'Oil-press'; v. Krall ccxliv.

¹ The name of an animal or place would suit here: 'skins of —.' But cf. no. 1103, 19.

² ἑποίκιον.

workman, God knows! For he found whereof no man knew. And I found a good . . . And he found that the socket(?)¹ of the (mill ?-) wheel had eaten into it (the wheel) and needed to be scooped out. Let your lordship arrange with him (for ?) this year, that the place may no longer be neglected.²

[+ π]ῆθησαν τοι γεωργε νεομια εφει
 υπερχοεις ατω υποστατης | 2 [λα]ν πεν
 ηζωq μη τιπροεκτινει υπεοοτ³ ητετινιτ-
 χοεις εις | 3 [πε]μμεζ ατθοοτ⁴ ητετινιτ-
 χοεις ταρετετινιτχοεις πολοσ | 4 [με]λα
 καμοσ ποι οτσαζνε⁴ πιωττε πετσοοτη γε-
 λωτη | 5 . . ηρνε ηζοτη ηζητq επιερωνε
 εις ερωq ατω λωτη | 6 . . οε εμαιοτε ατω
 αζοιτβυχαζτ ηπκοτ αζοτομεq παq | 6 [ρx]ε-
 ρια ηκεκιοζε παρετετινιτχοεις πολοσ πε-
 παq καμοσ | 7 . . τρωπε παμπερζωq +
 λεσιτ/ ητεπα λο εφχιρωτ.

Address on Verso (mostly erased). +
 τας || ζιτηγεωργε πε ||

1110.

Or. 6981.—Papyrus. This is the text on the verso of no. 1109. It is parallel to the fibres, in an irregular, almost ligatureless hand.

Letter from Mena, presumably the κόμης, to Theocharista (cf. no. 1112⁵). He has received T.'s letter, handed him by the sailor, and announcing the sending of certain money. Isaac's *solidus* (? among those sent) is false

¹ Properly 'mortar' (Num. xi. 8). The facts here are difficult to realize.

² ? χηρῶν.

³ Cf. no. 1145, *Mith. Rain.* v. 30.

⁴ Cf. nos. 1037, 1049, 1064, 1066 and Rossi, *Papiri* II, i. 70 οττεχνητης πελας ζιτηγεωργι.

⁵ It is hardly possible to see in the two letters the same hand. I cannot be certain on this point.

(παραχαράξιμος). It has therefore been returned, with two for (?) Phoebammon, and (Isaac's) is to be received anew (4, 5 obscure). Constantine the deacon is to be told that his *solidus* is under weight¹ and has been reckoned at $\frac{1}{2}$ sol. 1 trem. The remainder is obscure.

+ λιχι ηπεκζαι ζιτοοτq επιεεβ ετκατο²
 εκζαι ημ γεακτινοοτ ηποτη εζολοκ⁷/ ημ εις |
 2 ηζολοκ⁷/ οτη ηεακ² λωιητq [εφο] ηπαρ-
 χαραζιμοη ατθοοτq ηακ ατω εις πετρι-
 ημεη | 3 εμιατ εφοιβαμμοη ατθοοτσοτ
 ηακ ταρεκταατ ηαq ηηζατq επζολοκ/ ποι
 παqταζωq | 4 ||³ ερωμικα πκαμοτα ηαq εβολ
 πμη εκζατηκ αη ζαροι αλλα αζιζε ειςζαι
 ηακ | 5 || οτ εζραι ηπεκαμχε αλλα εκζατηκ
 εκειρε ηπετκοταμζ ατω παρεκιομετ⁴ | 6
 [-τιηε] ηαλακ⁵/ εις γεατζε ηηζολοκ/ εφζαατ
 ητατοπη εροι επαζε ηποττριημεη | 7 || κα-
 takeφαλα⁴ ταροι εζητ ποι παμπεκεμβε βοκ
 πακαλ ποταη | 8 ||⁶ ταεμπε ηταμταακ επιεβε
 πεκτακτινοοτq ημ παμχητq ημεζοοτ ητακ | 9
 || κ εβολ ατω εζωπε ηπεκχι πεση ετμοτ⁵
 ηερρε πατενοτ τι ηζωq ετμοτq | 10 || [ηφι-
 μ]ηπος⁶ παρχωκ ηαχητοτ ημιακοβ ατω⁷
 πατχι παμωπε οτωος ηπεμιατ πεη | 11
 || οτοτ ατω εζωπε ηπεμωμπεκπιτα⁸ ει
 εζραι ατποω πετ⁹ηε | 12 || οτ ζιπεκοζε ημε-
 ζαατε⁹ εις τεμιοστομ ατθοοτε ηακ τιο-
 οτε εβικτωρ ηιερετε¹⁰ †

¹ Cf. Crum, *Ostraca* Ad. 58, which relates to a similar matter.

² ε. ? = η. Or is it a place-name ?

³ 4 or 5 letters lost here and in remaining lines.

⁴ Κατακέφαλα.

⁵ Or εεμοτ or (hardly) εεμοτ.

⁶ V. no. 1108 &c.

⁷ Read ? ατω.

⁸ A place ? ΠΙΤΑ as a man's name in this locality, *Mission* iv. 761.

⁹ V. no. 1112.

¹⁰ Cf. no. 1031.

Address on Recto. + ΤΑΑΣ ΠΟΒΟΧΑΡΙΣΤΑ
[space] + ΖΙΤΗΝΗΑ . το +

1111.

Or. 6082.—Papyrus. This is the *verso* of no. 1074. This, the later text, is in a regular, ligatureless hand, possibly by the scribe of no. 1110.¹

From Ashmunain. [REV. C. MURCH.]

Letter from — to Theocharista (*v. nos.* 1110, 1112), relating to certain payments due for oil &c.

Φ εις λιπκονε λιθοοτ[η]. ... ε αςβ . . .
2 ερμωνε ρακερχρηα ινκ σεε | 3 ηα
τατιθοοτ[η] ηακ ὀ η]εκζβιτ[η] . . . | 4 . .
... ο]τοιο ινιφορος ιτροινη ινιμετ[η] | 5
... . ὀι ινοτ ιπερκαλατ ζη[αζοτ] ατω |
6 ὀφιμινος ηανοτ ινιτρηλατ ινιμφο-
7 [ιη τιρο]τ ινιμφοου ηανοτ ινοοτ[η]
ειτο | 8 ζασηοτ[η] ειτο ζατροινη εις παλα-
βου² εις | 9 ηερε . ὀα ατω οτκαλαοτ ροη
αλαα πεεβου | 10 ινιβοτοεις ηανοτ ινοοτοτ
ατω εις πακον | 11 σηατ ηεωρ πεανηε
λιθοοτ[η] ηακ ινοοτ[η] | 12 ινιετρ[η] αρι-
ταρχη ινιη πεσοοτ τεχιτοτ ατω | 13 ηανοτ
ινοοτ[η] ηεωρ ζατροινη ινιταοιμας³ | 14
ηανοτ[η] ειτο ηουε ειτο ηαυιρ ατω | 15
τραρε⁴ ιταμιοε σβου ηεακ ιφοτ[η] ηεα⁵ |
16 ηεστακεοτ χιε⁶ ινοοτ[η] ηανοτ[η] τιοοτ[η]
17 ηα ὀτ[η] . . . ὀαεκαη⁷ ιτατ[η] ηοε | 18

¹ The hand is here much more regular and careful, but certain letters are similarly formed.

² Is *مروان* possible? (elsewhere *παροτ[η]*, *v. Krall, Index*).

³ *Λοιπός*; *v. no. 1122 and Mitth. Rainer v. 50*.

⁴ Obscure. It recurs *Krall cexlii*. Here the first *p* has been altered to *λ*, or *vice versa*.

⁵ *V. nos. 1116, 1178*.

⁶ For *χιτ[η]*.

⁷ ? A Greek word.

ε[α]κοτ¹ ατω ὀηπσε[α]πε ηεοτ η | 19 -ηατ
ατω ηερκοτρη ινιη εροκ | 20 ατω ζατ-
ηοοτ² οτ[η] ινι εηατ[η]³ ηα + Verso :
+ ΤΑΑΣ ΠΟΒΟΤΧΑ [space] -ριετα + ΖΙΤ[η]

1112.

Or. 6083.—Papyrus; $4\frac{1}{8} \times 6\frac{3}{4}$ in. The text, parallel with the fibres, is in an almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Mena (probably the *κόμης*⁴) to Theocharista (*v. nos. 1110, 1111*). Begins, 'As I forgot to tell you when you went south, do not delay to read my letter and to look⁵ at the — of brick-work on the west side of the well in the Birds' Field,⁶ which Phoebammon told me they had to-day put the — upon.' L. 7, 'And for God's sake send me northward that pig Philip, that I may give him the cattle to take south and they be given to the camel-herd; for they have — me. But especially, do not delay reading my letter and sending him, be he willing or unwilling, so that I may give him the cattle.'

+ εηατ[η] ιτατ[η] ηεωρ ινιη εροκ εηκ
ριε⁷ | 2 ινιραε ινιη ταεμιοετομ ινιεκατ
εηα | 3 -ηκοτ[η] ιτερηοε⁸ εημπειητ εημ

¹ Not *εοκ*.

² Apparently a prefix *ζαε-* for *αε-*; *cf. the Achmimic usage*.

³ *V. Krall cexlv*.

⁴ *Cf. nos. 1104, 1105, 1110 &c., and perhaps Krall cxii, cexxii*.

⁵ Evidently the meaning; *cf. l. 11*; but the construction is unusual.

⁶ *V. no. 1110*.

⁷ A frequent phrase; *v. nos. 1107, 1113, 1126, 1174. Cf. κω ζιτ* in *nos. 1141, 1153, 1161*.

⁸ *Cf. Zoega 301 τερηοε (= Migne, P.L. 73, 963 tegula cocta)*. The place *πεστερηοεμ*, *Mission iv. 535*, appears to contain this word.

επ | 4 -κοζε ανεγαλατε ιταφοιβαισιον χο |
 5 -ος εροι χιτατqиу... ζωωq иηзоот
 ετ² | 6 -ο... ποσει запаз² [т]ααq иαq
 иσετααq | 7 εαпа аиαωие ατω ετвепиотте
 тиоот | 8 πειpιр иαι εζηт хефиλпποε тати
 иηεзоот | 9 иαq иηитот рие иσεтаат епиа-
 иεσαι¹⁰ | 10 ποι ατφτα ииои αλλα παντωε
 ипpαε | 11 иоу таеиствои ипектиоотq
 иαι qотωу | 12 quoste тат ηεзоот иαq +

Verso: + таас ηεοχαpис[space]-та
 зитишиа +. In same direction, remains of
 a cursive Greek text.

1113.

Or. 6084. — Papyrus. This is the later
 text on the other side of no. 1105. The
 script is uneven and moderately ligatured.
 No. 1115 is probably by the same hand.

Letter from Mena (? the κόμης¹) to 'the
 bad servant, whose name is not worthy
 to be mentioned.' He is reprimanded for
 negligence or disobedience in various affairs.
 The language of the letter is obscure and
 difficult. Shmoun is mentioned.

+ αиx[ι] ииекεζαι ατω πиотте εροτη
 хен²... [и]εрк[от]pиос εpзюв χиταqиμαз
 иое ипαι | 2 εqо иое гар итаqтi отпpос-
 фора ипиотте итаqотп εροτη αqтi² пue
 сиат epоq ατω εуωπε | 3 ипeφиакаλαι се
 ипок χиое εуакει иαι аиок уаита² иак
 итагтi птoу гар иак хεка | 4 -кω³ рие
 ипхи zoтo ue иголок⁷/ игеи ифоти иуоиит
 изоот пекхотот иоот екзатик | 5 екep-
 уоиит ипекхи иоот икаифαλλион⁴ акаутк
 зипεиваηзо⁵ иголок⁷/ уаиτεкзюоте | 6 εт-

ταλппoρoс таpеииотте иεpβαιηзо epок
 ииτεкзие ии²εкyиpε¹ ατω каоите | 7 εε²
 кагтот изоот χиταεζαι иак итепpоиппап-
 λоот² итактиоотq иαι ии | 8 -λεоите χиое
 икерапокресис заpок аи аиот иак εуиоти
 ипекотазеи ει | 9 ατω αιαков таиои хεткаи-
 таиот иαакоте ииpи ииx εвоа уапоот
 ипекотолот | 10 иεтот εζpи епии иотαιοта
 таpεотои и[и] еие χитокпе ποααтои
 вoиои иотαι | 11 -коттa³ totт ести
 εiхoос epок хеepиαι и[εк]αав ατω аиот
 икеи ατω итic | 12 пepи иαι аи затекиит-
 ола¹⁰ вoиои иое ип.а. аииконе екзатик
 иатyоиит | 13 иоти²с... αicζαι иак т...к
 икаисои x...cпe иии пefолок/ εзиракас
 итак | 14 -тиоотq иαι ителеои тi⁴ ипoтxитq
 аи тeφyεε[ι]² иεкiиit пeкaiиoтa ои ипe-
 каав | 15 пани εic зите аиотai¹⁰сζαι иак ои
 ипeикаисои пани εуoиe ипoтkaак εвоа
 сζαι иαι | 16 ατω εуoиe аткаак εвоа ои
 сζαι иαι χиταтkaак εвоа иау иεε | 17 ατω
 итаот иуахе уoиe +

Recto (on space whence part of the other
 text has been erased): + таас ипoтaтoи
 вoиои пyотeииотте⁵ епeφpиαι|иo...и +
 зитишиа +

1114.

Or. 6085. — Papyrus; 11 $\frac{1}{4}$ × 7 $\frac{1}{2}$ in. The
 text, parallel to the fibres, is in clumsy
 uncials. The address is apparently by the
 hand of that of no. 1115 and does not, as
 might be expected, belong to the letter on
 the other side.

From Ashmunain.

[REV. C. MURCH.]

¹ V. no. 1104 &c.

² q has been altered.

³ V. no. 1112.

⁴ Cf. no. 1133.

⁵ Compound of ? вoиои and zo.

¹ Or иек-.

² V. no. 1076.

³ ? Greek.

⁴ тп perhaps erased.

⁵ иуоттииотте.

Letter from Menas to his master, Menasius, *κόμης* and —¹ (*cf.* nos. 1104, 1112 &c.). It treats of various matters and is very obscure in detail.

ΠΙΚΟ ΖΡΑΙ ΕΠΟΤΩΩ ΧΗΟΤΩΩ | 2... ΧΑΤΗΤ-
Η. ΩΩ² ΠΟΗΚΟΤΦΟΗ ΠΤΑ | 3.. [Ι]ΩΤ ΧΟΟΣ
ΧΩΑ.. ΕΥΤΑΩ ΠΩΗ | 4-ΤΗΕΠΕΜΙΑΛΟΣ³ ΠΗΨ-
ΑΤΟΗΤΙ ΠΤΙ ΛΑ | 5-ΑΤ ΕΤΩΩ ΠΑΤ ΑΧΗΤΚ⁴ ΟΥΤΟ
ΠΗΚΤΑ[Υ] | 6-ΟΥΤΟ ΖΩΩ ΕΤΗΠΩ ΛΟΙ ΔΙΚΑΑΤ
ΕΒΟΛ ΧΩΗ | 7-ΑΠΕΠΩ ΤΕΡΙΑΚΕ ΦΟCΙ⁵ ΛΕΙ-
ΠΗΟΤΩ ΠΤΟΟΤΚ | 8 ΛΕΠΟΗ ΠΤΩΩ ΕΚΟΤΩΩ
ΤΑΑΥ ΤΑΠΟΙ ΖΙΤΗ | 9 -ΠΕΚΕΖΑΙ ΠΗΑΤΕΠΟΥΟΤ
ΟΡΒΟΤ ΔΗΠΑΣΟΟΤ | 10-ΕΠΑΣΘ ΧΩΚ ΨΑΤ ΕCΟΟΤ
ΕΤΕΠΗ ΠΡΩC ΟC | 11 ΙCΩΤΗ⁶ ΕΖΑΙ ΠΑΙ ΤC
ΧΕCΑΠΕC ΕΠΑΡΤΩ⁷ ΤΩΗ | 12 ΠΕΠΟΚΑΠΗCΟΗ
ΔΙΧΟΟΤ ΠΕΚΙΖΗ⁸ ΠΕΤΗ ΕΤC | 13 ΔΗΠΩΠΩ
ΠΕΤΕΡΕΒCC ΕCΡΑΘ ΔΙΧΙ ΠΗΟC | 14 ΑΠΟΤ
ΠΤΑΚΧΟΟΤΥ ΠΑΙ ΕΤΕΠΑΛΒC⁹ ΕΠΑΤΩ | 15 ΠΕ-
ΠΟΡΙΑCΘ¹⁰ ΠΕΛΩΛ ΖΙ ΚΕΤC¹¹ ΚΕΥC ΚΙ | 16-ΤΕΑ
ΠΡΩΠΩC ΟΗ ΕΚΟΠΑΣ ΕΚΖΑΧΟΙ ΠΩΗ | 17-ΨΕΡC
ΕΤΑΘΙΑ ΠΡΟCΚΤΗC ΠΟΚ ΖΙΤΟΟΤ¹² ΑΥC | 18
ΔΙCΖΑΙ ΠΑΚ ΕΚΕCΟΗ ΧΕΑΠΕ ΤΑΙCΤ ΠC | 19-ΤΙCΤ
ΕΠΕΡΤΩ ΕCΩΤC ΔΙΤΑΑΤ ΠΕΑΧC ΙC ΚC | 20
-ΨΟΗCΤ ΕΥΩΔΑΣ ΕΚΙΖΗΡ ΔΙΤΗCΤCΤ ΠC | 21

¹ 1 ἀντιγραμματούς (Kenyon).

² ΟΙ ΧΙΟΩΠΩ.

³ 1 ψάμαθος.

⁴ 'I have not authority (αἰθετεῖν) to give them any orders without you.'

⁵ 1 ἰφ' ὅσον.

⁶ 'And (λοιπόν) tell me in your letter the orders which you wish me to perform, ere the water (i.e. inundation) enclose them. The 6th ell is complete, save 6 finger-breadths, according to what I have heard.' For ΤΕΠC=ΤΗΠCC *v.* Krall i. 26, ii.

⁷ 1 σπάρτον.

⁸ For ΚΗΖΗΡ as in l. 20. *Cf.* Krall ccxlv.

⁹ 1 λαβίς.

¹⁰ ΔΙΛCΘΖC.

¹¹ 1 εκετ.

¹² Added above.

-ΤΥ ΕΠΚΟCΤΟΥΠΗΟΗ¹ ΠΕΠCΙCΙΦC² ΠΑΙ | 22
ΙCΖΑΙ ΕΠΟΟΤ ΤΗΠΡΟCΚΤΗC ΠΟΚ ΤΟΠΟΤ ΟΥ |
23 -ΧΑΙ ΖΗΠΧΟΙΨC +

In the other direction and in a different hand: + τω θεοφύ μὲ δεσπ[spaco] κυριω
μηνάσω τω μεγ | κομ S αντιγ + μήνας +

Verso: a Greek letter, addressed to Menasius.

1115.

Or. 6086. — Papyrus; $6\frac{1}{4} \times 13$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand, probably that of no. 1113. Above the text is a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Theodore, a *κόμης*.³ It relates to vineyards needing irrigation and to a debt due from the writer. It is to serve as a legal ἀσφάλεια. The language is obscure.

+ ΖΑΟΗ ΠΕΗ ΠΙCΩΥ ΠΗ ΤΗΠΡΟCΚΤΗC ΠΤΚ-
ΠΗΠΕΡΙΤ ΠCΟΗ ΕΠΕΙΑ ΠΤΑΟΤΟΠΕ ΕΠCΟΠC
ΠΡΟCΕΡC⁴ ΕΡΟΙ | 2 ΕΠΚΤΥ ΖΗΜΙΑ ΔΡΚΑΑΤ ΕΒΟΛ
ΤΑΡΙΤΙ Π Β ΠΑΥ ΠΠΡΟΧΡΕΙΑ⁵ ΟΧΙΨ ΠΡΠ ΤΑΡΥ-
ΥCΟΗ ΟΥΤΥΠΗ | 3 ΕΡΕΠCΟΟΗ ΑΥ ΕΖΡΑΙ ΕΠCΟΡΗ⁶
ΠΠΚCΟΤ ΟΧΗΠΟΙ ΠΤΤΙ ΦΟΛΟΚΟΥ ΕΠΑΣ ΠΠΕ-
ΟΗΤCΥ ΠΑΥ ΠΡC ΤCΟ ΠΑΡΟΗ | 4 ΑΛΛΑ ΕΠΕΙΑ Π
ΠΠ[Υ]Α[ΛΑ]Α[Υ] ΠΡΩΠC ΕC ΔΙCΤΙ ΠΑC[Υ]ΟΙ
ΕΡCΥ ΠΕΛΕΒΡΑΚ⁷ ΤΗΠΑΡΑΚΑΛΕΙ ΠΤΚΠΠΤ | 5 -CΟΗ

¹ Du Cange gives *κουστουμίνον*, a sort of pear tree.

² I cannot identify this Greek word.

³ The end of the address can scarcely be read *μήνας*, as no. 1113 would suggest. It might rather be *χαρτουλάρης* (=χαρτουλάριος; *cf.* Krall p. 218), the writer's name being omitted.

⁴ προσελθείν.

⁵ προχρεία; *v.* Krall i, Kenyon, *Catal.* i. 209.

⁶ 1 'The vineyards are crying out for digging.'

⁷ ΠCΑΒΑΛΑΚ.

ηΓΡΗΘΟ¹ ΗΑΚΑΠΕ ΗΓΤΑΙΖΟΥΤ ΕΠΟΥ² ΤΑΤΑΛΤ
 ΗΑΓ ΗΦΚΟΤΕ ΤΟ ΠΟΥ ΧΙΝΗΝΟΥΤ ΗΤΕΠΠΕ³ |
 6 ΨΑΥΤΕΙ ΖΡΑΙ ΤΑΠΟΟΝΗ⁴ ΤΕΚΕΣΠΡ ΤΑΤΑΛΤ
 ΗΑΚ ΗΠΤΑΠΑΥΕ ΗΖΟΛΟΚΟ⁵ ΕΣ ΑΚΑΛΣ ΕΡΟΙ | 7
 ΤΙΣΟΟΤΗ ΓΑΡ ΧΕΠΕΥΗΑΖΚ⁶ ΕΠΕΖ ΑΛΛΑ ΖΗΠΟΥΤΩ
 ΗΠΗΟΥΤΕ ΠΠΟΡΟΣ ΕΒΑΤ ΕΣ ΛΕΙ ΖΡΑΙ ΤΑΚΩ | 8
 ΑΠΗΠΟΥΤ³ ΤΑΠΟΡΙΤΣ ΤΑΠΟΛΟΡΙΣ ΕΑΚ ΕΙΕΤ-
 ΧΑΡΙΣΤΑ ΠΟΕ ΕΙΕΤΧΑΡΙΣΤΑ ΡΙΟΠΕ⁴ ΑΤΩ ΨΑ-
 [Π]²ΟΥΧΑΙ | 9 ΕΠΑΣΠΡΕ ΠΕΚΑΛΤ ΠΡΗΠΤ ΗΖΟΥΤ
 ΕΤΟΥΤ ΗΠΕΙΤΑΛΤ ΗΑΚ ΕΠΡΕ ΚΑ ΚΑΠ⁰ Υ ΕΒΟΛ
 ΖΙΤΤΗΠΗ ΗΠΚΟΤΙ | 10 ΗΠ ΕΙΑΤΑΛΓ ΕΤΑΣΦΑΛΕΙΑ
 ΕΠΗΑΚ ΛΙΣΗΠΤΙΕΠΙΣΤΟΛΗ ΗΑΚ ΕΣΟ ΗΑΣΦΑΛΕΙΑ
 ΗΤΑΙΣΖΑΠΕ ΕΤΑΟ[ΙΧ] | 11 + ΕΓΡΑΦΗ ΦΑΠΕ-
 ΠΟΥ Ξ ΗΑΓ ΠΡΟΤΗ + (rest illegible) | 12
 ΤΑΛΤ ΗΑΙ ΤΙΣΟΟΤΗ ΓΑΡ ΧΗΠΕΚΑΤΗΕΙ ΗΠΟΙ ΕΠΕΖ
 ΑΤΩ ΧΕΠΕΒΕΣΟΚ ΠΕΚΖΟΚΠΓ ΕΡΟΙ ΟΥΧΑΙ ΖΗΠ-
 ΧΟΕΙΣ +

Verso : + τω θεοφυλ^α μ^ο δεσπ^ο S αδελφ^ο
 [space] κ^υρ^ρ⁵ θεοδωρω μ^υ κομ^ε S χ^ρρ^ρ.. η^ς +

1116.

Or. 6087. — Papyrus; 12×6½ in. The text, parallel to the fibres, is in a large, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Houmise⁶ to Kyriakos(?), dealing with a sale or purchase of land.

∕ ΕΤΗ¹ ΤΗΡΗΠΗ ΗΑΚ ΠΗΠΕΝΣΑ | 2 -ΗΑΙ ΑΠΙ-
 ΡΟΥΣ ΕΙ ΗΑΙ ΠΗΠΕΚ | 3 -ΣΑΙ ΛΙΟΥΟΥΤ ΛΙΕΠΕ

¹ 'Be so very kind as to entrust me with the waters, that I may give them to him and he may surround the portion of the vineyard, lest it die of thirst' (? ΕΙΠΕ).

² Ψ added above.

³ 'Go to Antinoe.' Cf. no. 1112, note.

⁴ p and λ both written.

⁵ Difficult to read so, but cf. no. 1114, the address of which is by this scribe.

⁶ V. nos. 1111, 1178.

ΕΖΕ ΗΠΗ : | 4 ΕΤΑΚΣΑΙ ΗΑΙ ΕΧΙΟΣ ΕΙΛΠΟΝ¹ | 5
 ΕΙΣ ΑΡ^Υ Β ΚΑΖ (above ΑΠΤΑ²) ΗΑΓ ΖΙΚΑΖ | 6
 ΕΠΗΠΕ² ΛΗΒΗ³ ΕΒΟΛ ΑΦΗΑΤ ΕΡΟΓ | 7 ΑΦΤΟΥΤ
 ΕΧΟΥΤ : ΕΙΛΠΟΝ ΟΕ | 8 -ΟΡΕ³ ΕΠΚΗΟΕΠΗ⁴
 ΖΗΠΡΩΠΕ | 9 ΕΚΤΙΣΗΚΕΛΕΠΗ⁵ ΗΑΤ : ΠΟΥ ΤΗ | 10
 -ΣΟΥΤΗ : ΑΠ ΧΕΖΗΠΛΩ ΗΖΕ : | 11 ΑΤΩ ΠΕΧΕ
 ΟΩΤΕΡ ΧΕΤΑΠΟΙ | 12 ΧΕΛΥΤΕ ΤΙΑΡ^Υ Α : ΚΑΖ
 ΣΟΥΤ | 13 ΡΕ : ΕΚΣΑΙ ΗΑΙ ΖΑΡΟΣ ΕΠΗΠΕ⁶ | 14
 ΧΕΤΑΛΣ ΕΒΟΛ ΕΙΛΠΟΝ ΕΥΟΠΕ | 15 ΑΡ^Υ Α ΚΑΖ
 ΗΤΑΙΧΙΤΕ ΕΤΑΤ⁷ | 16 -ΧΗ⁶ ΖΑΠΟΥΤ : ΑΣ ΕΠΡΗΣ
 ΕΡΗΑ² | 17 ΑΤΩ ΕΥΟΠΕ ΨΑΚΤΑΚΟ ΠΥΑΧΕ |
 18 ΗΠΗΟΥΤΕ ΗΤΑΠΕΠΗΠΗ³ ΖΙΤΗΠΗΤΕ | 19 ΑΤΩ
 ΠΕΚΕΛΕΠΗ ΗΤΑΚΣΑΙ ΗΑΙ ΕΙ Π | 20 -ΤΟΚ ΕΤ-
 ΤΟΥ : ΑΤΩ ΖΗΠΗ ΠΕΚΑΖ | 21 ΕΙΑΖΑΠΗΠΕ ΠΕΟΥ
 ΕΥΟΠΕ ΑΚΤΙ | 22 ΑΡ^Υ Β ΚΑΖ ΗΑΓ ΕΙΣΑΙ ΤΑΕ | 23
 -ΡΟΠ : ΕΡΟΥΤ ΠΥΑΖΕΠΕ² ΤΗ | 24 -ΕΠΕ ΕΡΟΥΤ :
 ΑΤΩ ΤΙΤΩΥ ΕΠΖΟΒ | 25 ΕΠΡΕΓ. ΨΕΙ² (rest
 lost) | 26 lost | 27 ΚΩΠ ΤΗΠΗ ΤΗΖΩΤΕΠ ΠΕΓ. ■

Verso, (in other direction) ∕ ΑΤΩ ΖΗΠΗ.. ΣΑ-
 ΒΑΡ⁷ ΑΚΣΑΙ ΖΑΡ[Ο] | 2 -ΟΥ ΧΕΤΙ ΑΡ^Υ ΑΣ ΚΑΖ
 ΗΑΓ | 3 ΕΙΛΠΟΝ ΗΠΕΣΑΒΑΡ ΠΑΡΚΕ⁸ | 4 ΕΠΟΗ
 ΖΑΚΑΖ ΟΤΑΛΛΑΤ ΗΑΠ | 5 -ΚΑ ΕΙΛΠΟΝ ΨΗΠΕ
 ΗΣΟΥ ΖΑΤΗΚ | 6 ΣΟΠ ΕΒΟΛ ΠΕΠΑ⁹ ΖΗΠΟΥΤΩ |
 7 ΕΠΗΟΥΤΕ ΤΗΠΡΟΚΗΠΗ ΟΥΧΑΙ ΖΗΠ² At the
 other end of the leaf ∕ ΤΑΛΣ ΕΚΙΡΕΙΑΚΟΣ²
 [space] ΖΙΤΗΠΤΙΑΚΟΗ ΖΟΥΠΠΕ.

Between these, signatures to an Arabic deed (the earlier text.)

¹ Peculiar to this MS. and (as ΕΡΕΠΟΝ) to nos. 1174, 1187.

² V. Krall ccxxvii.

³ ? V. no. 1150.

⁴ ? Arabic.

⁵ Cf. Krall cxx.

⁶ ? For نفس; v. nos. 706, 1128 and Krall ccxxvii.

⁷ جبار.

⁸ ? ΠΟΛΟΣ.

⁹ Cf. no. 1124. 'Separate, make division.'

τῆν^ρ | 5 χῆτα¹ εἰς^ρ τεκτα² πον
 ρον^ρ | 6 βок текхит^ρ пелат^ρ знеко^ρте
 по^ρ | 7 [п]тῆт^ρ λπον^ρ βок^ρ зм^ρтеκτα^ρот^ρ
 пер^ρ | 8 τεμπερ^ρт^ρон^ρпе^ρ εμπερ^ρз^ρот^ρ εἰ^ρт^ρ
 ат^ρ . | 9 πον^ρ εἰ^ρχα^ρρι^ρас^ρ μ^ρп^ρз^ρε^ρ μ^ρα^ρи^ρон^ρ³
 ρα^ρ | 10 тот^ρε^ρ п^ρа^ρш^ρак^ρ з^ρа^ρи^ρот^ρ з^ρо^ρт^ρ ε^ρи^ρз^ρа^ρт^ρ
 п^ρа^ρ | 11 βок^ρ μ^ρи^ρη^ρε^ρτ^ρа^ρр^ρи^ρт^ρ з^ρа^ρт^ρи^ρ п^ρи^ρε^ρ⁴ з^ρа^ρ-
 т^ρε^ρт^ρ | 12 κα^ρз^ρ μ^ρи^ρт^ρ т^ρε^ρт^ρε^ρр^ρз^ρо^ρт^ρ ε^ρр^ρо^ρт^ρ а^ρт^ρо^ρ
 ε^ρи^ρз^ρа^ρк^ρω^ρ[к^ρ] | 13 з^ρа^ρт^ρи^ρт^ρ ε^ρи^ρш^ρо^ρт^ρ ε^ρи^ρβ^ρок^ρ ε^ρи^ρт^ρок^ρ
 з^ρа^ρи^ρт^ρε^ρк^ρи^ρ | 14 т^ρе^ρк^ρε^ρр^ρз^ρо^ρт^ρ ε^ρр^ρи^ρос^ρ и^ρи^ρк^ρо^ρст^ρа^ρ
 х^ρи^ρт^ρε^ρс^ρа^ρи^ρ | 15 т^ρз^ρа^ρи^ρт^ρ т^ρа^ρт^ρи^ρо^ρт^ρε^ρс^ρ п^ρа^ρк^ρ λ^ρи^ρп^ρо^ρи^ρ
 ε^ρт^ρε^ρ | 16 п^ρε^ρр^ρз^ρи^ρо^ρи^ρ ε^ρи^ρт^ρе^ρк^ρε^ρр^ρо^ρт^ρо^ρт^ρ⁵ ε^ρи^ρп^ρа^ρβ^ρок^ρ
 ε^ρи^ρа^ρ | 17 п^ρе^ρи^ρо^ρи^ρх^ρ з^ρи^ρт^ρр^ρо^ρи^ρп^ρε^ρ а^ρт^ρо^ρ с^ρа^ρи^ρ п^ρа^ρ
 ε^ρп^ρа^ρ | 18 ε^ρп^ρε^ρи^ρт^ρε^ρс^ρа^ρи^ρ х^ρε^ρа^ρк^ρω^ρк^ρ ε^ρи^ρп^ρε^ρк^ρω^ρк^ρ |
 19 т^ρа^ρи^ρп^ρε^ρ | (Verso) а^ρт^ρо^ρ з^ρа^ρи^ρт^ρε^ρт^ρе^ρк^ρс^ρа^ρи^ρ ε^ρ
 и^ρа^ρ х^ρε^ρи^ρт^ρа^ρи^ρ | 2 р^ρо^ρт^ρ п^ρε^ρр^ρа^ρз^ρи^ρт^ρ с^ρк^ρи^ρт^ρо^ρи^ρ⁶ о^ρт^ρт^ρ
 п^ρε^ρр^ρ | 3 з^ρи^ρт^ρ к^ρи^ρо^ρ ε^ρв^ρо^ρа^ρ о^ρи^ρп^ρε^ρ ε^ρи^ρп^ρз^ρи^ρп^ρε^ρ ε^ρ[т^ρε^ρк^ρ] |
 4 -п^ρа^ρт^ρ и^ρи^ρп^ρε^ρк^ρс^ρи^ρи^ρт^ρ т^ρи^ρр^ρо^ρт^ρ з^ρа^ρр^ρо^ρи^ρ и^ρи^ρк^ρ | 5
 т^ρа^ρи^ρз^ρи^ρт^ρ и^ρи^ρп^ρε^ρс^ρз^ρи^ρп^ρε^ρ и^ρи^ρф^ρи^ρа^ρи^ρо^ρ[и^ρ] | 6 и^ρи^ρ-
 п^ρε^ρк^ρс^ρа^ρи^ρ и^ρи^ρп^ρт^ρи^ρа^ρк^ρо^ρи^ρ о^ρи^ρп^ρε^ρ ε^ρп^ρε^ρ[т^ρ] | 7 -и^ρп^ρε^ρ
 т^ρи^ρр^ρо^ρт^ρ з^ρа^ρр^ρо^ρи^ρ т^ρи^ρи^ρи^ρи^ρи^ρε^ρ п^ρа^ρк^ρ з^ρи^ρт^ρи^ρ[и^ρ] | 8-с^ρа^ρи^ρ |
 9 а^ρт^ρо^ρ т^ρа^ρи^ρт^ρ⁷ и^ρи^ρс^ρо^ρт^ρз^ρε^ρа^ρс^ρ⁸ и^ρи^ρт^ρε^ρс^ρз^ρε^ρр^ρε^ρ а^ρт^ρо^ρ
 а^ρа^ρх^ρи^ρт^ρ...⁹ | 10 ε^ρр^ρо^ρт^ρ а^ρт^ρо^ρ з^ρε^ρп^ρо^ρт^ρо^ρ¹⁰ ε^ρи^ρи^ρо^ρт^ρ-
 с^ρε^ρ¹¹ и^ρи^ρт^ρε^ρс^ρз^ρи^ρп^ρε^ρ з^ρа^ρр^ρо^ρи^ρ. After blank space,
 without points: ¹²لَمَّا عِيَال شَرْدَة فَرَّاش اِبْرَاحِيْم. And in the other direction: + [т^ρа^ρ]ε^ρ ε^ρи^ρ-
 п^ρа^ρт^ρа^ρε^ρ п^ρз^ρε^ρ и^ρи^ρа^ρр^ρх^ρε^ρо^ρи^ρ [space] з^ρи^ρт^ρε^ρи^ρа^ρр^ρ-
 х^ρε^ρо^ρи^ρ п^ρε^ρр^ρи^ρо^ρт^ρ.

¹ With κα^ρз^ρ, if really fem., cf. τκα^ρз^ρи^ρи^ρ Zoega 76, Revillout *Actes* q̄.

² Can this be for το^ρο^ρт^ρ? Cf. l. 7.

³ أيوب.

⁴ ? з^ρа^ρи^ρ и^ρп^ρε^ρи^ρε^ρ.

⁵ ο^ρω^ρε^ρ.

⁶ A new compound of ε^ρок^ρ.

⁷ دَارِد.

⁸ ? fem. of سَهِيل. Cf. no. 605.

⁹ ? لَهِيْعَة.

¹⁰ V. no. 1150.

¹¹ يوساب.

1119.

Or. 6090.—Papyrus; 12 $\frac{1}{4}$ × 8 $\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand, identical with that of no. 1120.

From Ashmunain. [REV. C. MURCH.]

Letter from Victor and Theodore to Shenoute and others. It relates to transport of wines and refers to present difficulties in selling (*ἀπρασία*). The persistent substitution of ρ for λ is to be noticed here as in no. 1120; also the use of Arabic words.

+ и^ρз^ρо^ρи^ρ п^ρε^ρи^ρ и^ρз^ρо^ρв^ρ и^ρи^ρ а^ρи^ρо^ρк^ρ в^ρи^ρт^ρо^ρр^ρε^ρ | 2 ε^ρи^ρс^ρа^ρи^ρ ε^ρи^ρп^ρи^ρε^ρ п^ρ[ε^ρ]и^ρε^ρр^ρи^ρт^ρ ε^ρс^ρо^ρи^ρ
 з^ρе^ρи^ρо^ρт^ρε^ρ и^ρε^ρп^ρε^ρε^ρи^ρи^ρ т^ρи^ρи^ρи^ρε^ρ | 3 и^ρε^ρт^ρр^ρо^ρи^ρи^ρε^ρи^ρо^ρи^ρ
 [а^ρ]т^ρо^ρ т^ρи^ρз^ρи^ρп^ρε^ρ о^ρε^ρт^ρо^ρс^ρε^ρ и^ρε^ρ[а^ρ]а^ρ а^ρε^ρи^ρа^ρс^ρε^ρ | 4
 [а^ρ]т^ρо^ρ т^ρи^ρз^ρи^ρп^ρε^ρ ε^ρа^ρп^ρа^ρ с^ρε^ρт^ρи^ρр^ρо^ρс^ρ а^ρт^ρо^ρ и^ρε^ρи^ρк^ρо^ρт^ρ
 ε^ρи^ρо^ρт^ρо^ρи^ρ¹ | 5 . з^ρ]и^ρε^ρ ρ^ρо^ρ[т^ρ]и^ρ к^ρа^ρρ^ρо^ρс^ρ а^ρт^ρо^ρ ε^ρс^ρ
 п^ρи^ρо^ρт^ρε^ρ а^ρв^ρх^ρи^ρ и^ρо^ρи^ρт^ρ . п^ρа^ρρ^ρх^ρ . | 6 . . ρ^ρи^ρε^ρ т^ρа^ρр^ρε^ρк^ρ-
 т^ρа^ρр^ρо^ρ о^ρт^ρз^ρо^ρ и^ρк^ρа^ρρ^ρо^ρс^ρ² ρ^ρо^ρв^ρ з^ρи^ρа^ρп^ρо^ρо^ρи^ρк^ρ³ и^ρт^ρа^ρ-
 х^ρо^ρб^ρ . | 7 . т^ρа^ρр^ρо^ρт^ρ з^ρи^ρо^ρт^ρ т^ρа^ρи^ρк^ρи^ρа^ρр^ρа^ρт^ρо^ρо^ρт^ρк^ρ ε^ρк^ρ-
 т^ρа^ρр^ρо^ρ п^ρк^ρи^ρз^ρо^ρ и^ρт^ρа^ρк^ρа^ρа^ρ | 8 ω^ρ п^ρа^ρ и^ρк^ρт^ρи^ρо^ρт^ρо^ρв^ρ
 п^ρа^ρи^ρ п^ρо^ρи^ρ а^ρт^ρε^ρи^ρ а^ρт^ρх^ρи^ρо^ρт^ρε^ρ | 9 х^ρε^ρа^ρк^ρω^ρи^ρ п^ρх^ρо^ρи^ρ
 ε^ρп^ρε^ρс^ρи^ρт^ρ ε^ρт^ρа^ρр^ρ[о^ρ]т^ρ п^ρε^ρр^ρк^ρа^ρт^ρε^ρх^ρи^ρ [п^ρ]ф^ρω^ρб^ρ | 10
 з^ρа^ρт^ρи^ρк^ρ х^ρи^ρ . ε^ρ а^ρи^ρ х^ρε^ρи^ρи^ρи^ρт^ρ ε^ρз^ρо^ρт^ρи^ρ ε^ρх^ρо^ρ |
 11 (illegible) k ε^ρр^ρи^ρε^ρ | 12 ε^ρт^ρо^ρо^ρт^ρε^ρ ε^ρф^ρи^ρа^ρи^ρо^ρи^ρ
 [п^ρ]и^ρε^ρв^ρ ε^ρп^ρа^ρр^ρк^ρа^ρи^ρт^ρ⁴ а^ρт^ρо^ρ т^ρа^ρи^ρи^ρ | 13 з^ρи^ρи^ρк^ρи^ρз^ρо^ρи^ρп^ρε^ρ
 ε^ρх^ρо^ρи^ρ з^ρи^ρа^ρи^ρ а^ρт^ρи^ρо^ρт^ρс^ρо^ρт^ρ п^ρа^ρк^ρ ε^ρп^ρи^ρ т^ρа^ρп^ρр^ρа^ρс^ρи^ρа^ρт^ρи^ρ |
 14 и^ρт^ρо^ρт^ρз^ρи^ρо^ρи^ρ х^ρи^ρт^ρи^ρ а^ρи^ρ ε^ρи^ρс^ρ т^ρп^ρа^ρз^ρи^ρи^ρ п^ρε^ρк^ρε^ρи^ρи^ρа^ρ
 и^ρт^ρа^ρи^ρи^ρт^ρо^ρт^ρ | 15 о^ρт^ρи^ρε^ρ ε^ρп^ρа^ρт^ρи^ρз^ρт^ρа^ρт^ρ ε^ρв^ρо^ρт^ρр^ρ⁵ а^ρр^ρа^ρ
 т^ρи^ρз^ρε^ρр^ρи^ρс^ρи^ρи^ρ п^ρи^ρо^ρт^ρε^ρ | 16 х^ρε^ρз^ρа^ρи^ρр^ρ п^ρε^ρи^ρс^ρε^ρт^ρε^ρ
 и^ρт^ρа^ρи^ρп^ρε^ρи^ρε^ρ п^ρо^ρε^ρ ρ^ρо^ρи^ρп^ρε^ρ и^ρи^ρ | 17 а^ρт^ρо^ρ а^ρт^ρи^ρ к^ρи^ρа^ρε^ρ
 ε^ρз^ρо^ρр^ρо^ρк^ρо^ρт^ρи^ρ ε^ρв^ρε^ρт^ρо^ρс^ρε^ρ п^ρо^ρи^ρ | 18 а^ρв^ρи^ρи^ρт^ρо^ρт^ρ

¹ ε^ρи^ρо^ρт^ρо^ρи^ρε^ρ; cf. l. 8 т^ρи^ρо^ρт^ρо^ρв^ρ and no. 1120 ρ^ρо^ρт^ρо^ρз^ρ.

² κολλασε.

³ з^ρи^ρи^ρ; cf. l. 13, and no. 1128.

⁴ القائد.

⁵ ε^ρв^ρо^ρа^ρ, as in no. 1120.

НАΚ ΡΕΠΟΝ ΕΙΣ ΒΤΗΓ¹ ΧΟΤΙΩΤ ΕΖΟΡΟΚΟΤΤΗ |
19 ΑΙΤΗΟΤΕΟΤ ΝΑΚ ΡΕΠΟΝ ΤΑΡΕΚΤΑΤ ΕΠΕΘΩΨ
ΖΑΝΕΣΤΑΚΙΑ | 20 ΙΤΑΙΤΑΡΟΤ ΖΑΤΗΒ ΕΠΙ ΤΙΖΕΡ-
ΠΙΣΕ ΕΠΗΟΤΤΕ ΧΕΙΑΦΟΣ | 21 -ΕΡ² ΠΑΡΚΑΝΤ
ΝΑΕΙ ΖΗΤ ΨΑΝΤΟΤΤΕΚΕΡΧΙΑ . ΑΚ | 22 ΑΤΙΟ
ΠΕΡΒΙΟΚ ΕΚΨΙΟΝ ΕΤΑΚΙΑ ΠΚΙΟΝ ΠΑΡ³ ΠΕ-
ΤΟΤΗ | 23 ΕΖΟΤΗ ΠΟΝ ΕΕ ΠΙΑ ΡΟΘΕ ΨΑΤΕΝΟΤ
ΩΤΧΑΙ ΖΗΠΧΟΙΣ +

Verso: + ΤΑΣ ΕΠ . . . [space] ΖΙΤ[Η] [Ψ]ΕΘΟΤ[ΤΕ] +

1120.

Or. 6091.—Papyrus; 6×9 in., complete in height. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand, identical with that of no. 1119.

From Ashmunain. [REV. C. MURCH.]

Letter from Shenoute, greeting Apa Sôa and several others. Observe the substitution of ρ for α.

+ ΖΗΠΡΑΠ ΕΠΗΟΤΤΕ ΑΝΟΚ ΨΕΘΟΤΤΕ "ΙΕΖΑΙ
ΕΨΗΠ[Η] | 2 ΕΠΩΤ ΑΠΑ ΕΩΑ ΠΕ(above ΤΑΠΕ-
ΡΙΤ) ΑΠΑ ΠΕΤΕΨΕΡ ΠΕΤΙΩΤ | 3 ΠΕΨΥΡΟΝ ΠΕ-
ΠΨΗΡΕ ΠΕΨΕΒΑΙΣ ΤΑΤ | 4 ΠΕΖ . . . Α . . . Ε-
ΨΗΡΕ + ΠΕΤΕΓΟΨΕ ΠΕΤΕ | 5 [about 9 let.]
ΠΕΠΕΨΟΝ ΑΠΑ ΕΚΤΩΡ ΑΤ | 6 . . . ΕΦΙΩΒ
ΕΤΗΟΤ ΡΗΣ ΕΤΑΙΒΙΟΚ | 7 . ΠΤ. ΕΒΟΤΡ⁴ ΕΡΠΕΣ-
ΡΟΤΩΨ ΚΑΡΩΣ⁵ ΕΚΖΕ | 8 Τ. Ε Α[Τ]Ω ΕΖΑΙ
[ΗΑ]Ι ΕΖΗΤ ΑΠΕΙΖΩΒ ΧΟΑ | 9 . . . ΧΙΟΤ ΖΑΡΟΣ
ΠΟΝ Ε. . . ΕΒΟΤΡ ΖΗΠΗ ΕΨ | 10 Ε . . . ΖΑΡΑΤ
ΕΚΑΒΕΡ . Ε ΑΤΙΟ ΕΡΕΖΙΩΒ Α . | 11 ΚΑΖΑΤΕ ΑΠΑ
ΕΣΤΗΡΟΣ ΨΑΒΕΡΠΙΤΕΖΙΩ | 12 ΤΟ . . . ΕΣΖΗΤ
ΑΠΕΡΕΠΗΟΤΩΨ Α | Verso: . . . ΙΑΒΛΟΕΡΟΝ

¹ ητοτ.

² 1 مثل.

³ 1 παρ.

⁴ εβωλ; cf. no. 1119.

⁵ Καλώς.

ΠΡΑΤΕ ΠΤΚΙΡΑΚΗ ΑΝΒΙΟ | 2 Α . . ΕΤ . . ΡΩΤΗ
ΕΖΑΙ ΗΑΙ ΕΖΗΤ Ε . . . | 3 Ε . . ΤΙΕΠΙΣΤΟΡΗ
[ΗΗ]ΤΗ ΟΤΧΑΙ ΖΗΠΧ[ΟΙΣ +]

In the other direction: ? ? ΨΕΘΟΤΤΕ
ΠΨ[Ε Η]ΟΕΟ

1121.

Or. 6092.—Papyrus; 3½×12 in. The earlier text, at right-angles to the fibres, is in a small, ligatureless hand. The letter + has two dots as in no. 472 above.¹

From Ashmunain. [REV. C. MURCH.]

Letter from Constantine,² a priest, to his bishop. Ll. 1—9 relate to the writer's difficulties regarding the baptism of certain children, the details of which are obscure. Ll. 10, 11 recommend a child to the bishop's care.

ΠΡΟΚΤΗΕΙ ΑΤΙΟ [ΤΙΑ]ΧΑΨΕ ΠΠΙΧΘΟΣ ΠΟΤ-
ΕΡΙΤΕ ΠΤΕΠΗΠΤΧΟΙΣ ΠΕΚΟΤ | 2 ΤΟΤΑΛΒ
ΑΤΙΟ ΕΤΤΑΝΤ ΖΗΟΤΗΕ . . . ΠΠΙΣΙΟΣ ΕΠΕΙΑΠ
ΖΗΚΑΪΡΟΣ ΠΠΑΚΑΡΙΟΣ ΠΕΚΟΤ³ | 3 . . .
 . . . ΕΠΚΟΤΗ ΨΩΠΕ . . . ΠΣΟΤΡΗΟΨ ΕΠΕΖΟΤΟ
ΨΑΤΤ . ΠΠΕΖ ΕΤΟΤΑΛΒ ΠΤΗΠΤΗΤΗ | 4 ΚΒΑΠ-
ΤΗ[Ε about 15 let.] ΑΙΚΙΟ ΕΝΑΤ ΠΡΩΠΕ ΕΒΑΠ-
ΤΗΨΕ ΖΗΤΑΚ . . . ΠΧΟΙΣ | 5 ΟΤΗ Α . . . Π . Τ
ΝΑΤΒΑΠ[ΤΗ]Ε ΠΠΟΟΤ ΑΤΙΟ ΕΙΣ ΠΚΕΨΕΠΕ
ΠΡ[Ω]ΠΠΤΩΨ ΠΒΙΟΚ Ε . ΤΚΑΖΚΩΟΤ | 6 ΟΤΒΑΠ-
ΤΗΨΕ ΠΠΕΨΗΡΕ ΑΠΖΩΒ ΨΩΠΕ ΕΨΟΡΩ ΕΡΟΙ
ΑΤΙΟ Ο[Η] ΠΛΑΟΣ ΤΗΡΟΤ ΚΑΤΑ ΗΑ ΟΧΛΕΙ ΗΑΙ | 7
ΛΕΡΑΖΑΠ ΠΕΠΡΕΨ[] ΑΙΤΗΠΠΟΟΤΗ ΠΤΕΠΗΠΤ-
ΧΟΙΣ ΕΤΒΕΠΠΖΩΒ ΑΤΙΟ ΦΗΑΧΟΖΩΒ ΠΠ | 8
ΩΟΤΗ [Π]ΑΡΕΠΕΤΗ[ΗΑ] ΤΑ[Ζ]ΟΠ ΠΟΤΚΟΤΗ ΠΛΕ .
 . . ΠΤΕΠΗΤ ΠΤΩΨ ΗΑΨ ΠΘΕ ΕΤΡΑΠΠΗΤΗ ΑΝΟΚ
ΚΙΟΣ | 9 ΑΠ[ΟΚ Π[Ε]ΤΗΟΤΑΤΟΠ ΠΠ . . . [Π]Α-
ΚΕΛΩΤΕ . . . ΗΑΙ ΑΤΙΟ ΦΠΑΡΑΚΑΛΕΙ ΠΠΕΠΗ-

¹ V. Krall vi, cccxxiv.

² L. 8 shows the writer's name, imperfect in the sub-
scription.

³ A reference to a former bishop?

ΑΠΑ ΠΑΤΗΟΤΕΙ ΠΑΝ | 2 ΠΕΤΣΑΖΕΙ ΠΑΠΑ ΚΟ |
 [ΠΑΠΑ] | 3 -ΧΩΡΙΤΗΣ ΖΩΗΝΕ | [ΧΑΙ] | 4 -ΡΕΝΙ
 ΖΑΘΗ ΗΓΙΩΒ Η | 5 ΟΥΝΕΣΗΝΟΤ ΤΗΡΟΤ Ο |
 6 ΠΟΥΡΑΗ ΑΥΩ ΤΩΗ | 7 ΖΗΤΚ ΚΑΤΑ ΟΒ
 ΗΤΑ . Η | 8 ΗΑΚ ΑΤΤΟΤΩ ΠΟΗ ΗΗ ΟΤ | 9 ΤΙΟ
 (above ΗΗΤ) ΖΗΚΕ ΑΥΩ ΗΤΕΩ (above ΟΒ) ΖΑΖ
 Η | 10 ΠΟΥ ΑΡΟΚ ΗΕΤΕΣΕΟΟΤΗ | 11 ΤΗΟΥ
 ΛΕ ΤΗΕΤΕΤΕ ΠΟΥΩ | 12 ΖΗΤΚ ΠΑΣΟΥΟΗΟΥ
 ΧΕΩ | 13 ΠΗΟΥΤΕ ΕΤΩΗΖ ΤΑΦΕΙ | 14 ΕΤΕ-
 ΤΕΤΙΧΗ ΤΑΡΡΟ | 15 ΠΟΚΖ ΗΖΗΤ ΕΤ | 16
 ΤΗΟΥ ΛΕ ΕΡΩΑΪΕΟΗ | 17 ΟΥΤΟΠΙΣΤΟΛΗ ΑΡΙ
 ΠΗΑ | 18 ΑΗ ΕΣΑΖΕΙ ΗΑΚ ΕΤΕΛΑΟΥ | 19
 ΕΚΟΥΖΩΗΖ ΗΤΕΚΤΗΤΗΟΥ Τ | 20 ΑΖΟΥ ΕΟΗ ΗΗ
 ΕΤΗΗΗΤ ΟΥ | 21 ΧΕΖΑΜΑΛΟΓΙ¹ (σι above)
 ΓΑΡ ΗΑΙ Χ | 22 ΚΕΟΠ Η(Α above) ΤΖΗΤΟΗ
 ΗΤΑΤ | 23 ΣΑΖΕΙ ΗΑΚ ΠΟΥΡΙΤ Η | 24
 ΧΕΚΑΣ ΕΚΕΑΡ ΑΠΑ[ΤΟΤΚ] | 25 ΠΙΚΕΟΠ ΗΗΖΟΒ
 (ΟΟ above) ΗΕ | 26 ΟΒ ΕΤΗΟΥΒ ΗΗΗ | 27
 ΤΑΣΙΑ ΑΥΩ ΗΗΑΣ ΗΕΟΗ | 28 ΑΤΟΤΟΛΙΒΕ ΖΗ
 ΠΗΑ | 29 ΕΠΗ ΕΡΑΥ ΠΕΤΗ | 30 ΑΑΥ (above
 ΗΑΥ) ΑΥΩ ΑΗΤ | 31 ΕΠΙΩΒ ΧΕ In margin
 ΖΗΚΩΗΗΕ ΧΕΚΑΣ ΕΠΕΟΥ² ΟΒ ΗΠΟΚ ΕΠΕΥ (above
 ΗΕΙ) ΠΕΝΣΕΠΗΟΥΤΕ ΕΒΟΛ ΗΤΟΤΚ.

Verso: ΠΕΤΗΑΤ ΤΩΕ ΗΗΥ ΕΠΗΡΟΥΤ Η | 2
 -ΠΕΡΙΩΒ ΕΠΛΕ ΠΕΝΟΥΟΗ ΖΗ | 3 -ΠΟΥΤ ΕΣΕ-
 ΨΕ ΗΤΑΚΟΥΠΕΤ | 4 -ΩΟΠΗ ΠΕΝΣΕΠΗΟΥΤΕ ΕΒΟΛ
 Η | 5 -ΗΒΟΥΓΕΟΙΣ ΠΟΗ ΗΗ ΟΧΗΤΟΥΤ ΗΗ | 6
 -ΟΟΗΕ ΑΥΩ ΚΑΤΑ ΟΒ ΕΤΣΑΖΕΙ ΗΗΗ | 7 -ΣΑΗΑΣ³
 ΧΕΑΤΣΕΟΥΤΗΟΥΤ ΗΗΩΙ Η | 8 -ΗΕΤΕΣΕΟΟΤΗ ΕΠ-
 ΖΗΑΥ ΑΗ | 9 ΤΗΟΥ ΟΥ ΖΗΠΡΚΑΥ ΗΗΕΟΚ ΕΙΑ |
 10 -ΡΑΚΙΟΥΤ⁴ ΗΕΣ⁵ ΗΠΟΚ ΧΕΣΕΡΑ | 11 ΕΤ-
 ΒΕΤΟΛ

1124.

Or. 6095.—Papyrus; $6\frac{1}{2} \times 15\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a

¹ ὁμολογῶν.

² 'They have known me who have not known him.' I cannot identify this quotation from Isaiah.

³ ἀξίω.

thin, often ligatured hand, perhaps that of no. 1125.

From Ashmunain. [REV. C. MURCH.]

Letter from Papnoute, a deacon, to Apa Shenoute, his 'patron (προστάτης) and lord brother.' If S. has any more στάγμα,¹ P. will fetch them. He will not leave till the vintage is ended. He offers to deal with a third person (unnamed) according to S.'s wishes. He asks S. to come down to him, that they may go north together. He refers to the δημόσιον which he had demanded of the man sent to him and ends with professions of gratitude for S.'s goodness to him and of his readiness to fulfil all his behests.

+ ΑΙΡΑΩΕ ΤΟΠΟΥ ΙΤΑΙΟΥΤΗΠΡΟΦΑΣΙΣ ΜΕΖΑΙ
 ΕΥΩΗΕ ΑΥΩ ΕΪΑΣΠΑΧΕ ΗΤΕΚΗΤΕΠΕΡΙΤ ΗΧΟΙΣ
 ΗΕΟΗ ΔΙΧΙ ΗΕΣΖΑΙ ΗΤΕΚΗΤΕΟΗ ΕΚΕΖΑΙ ΗΑΙ | 2
 ΕΤΕΒΕΦΩΥ ΠΕΣΤΑΚΙΑ ΧΕΥΩΗΕ ΨΑΡΕΟΤΟΗ ΕΠΕ²
 ΕΡΟΚ ΤΑΟΙ ΤΑΒΙΤΟΥ ΛΟΠΟΗ ΗΤΑΙΛΟ ΖΑΖΗΚ
 ΖΑΘΗ ΕΤΡΑΧΙΩΩΛΕ ΖΟΛΟΣ | 3 ΗΠΕΚΗΟΥΤΙ ΟΥΩΥ
 ΗΤΗΕ³ ΑΥΩ ΟΠΕ ΗΕΝΤΑΚΤΑΟΙ ΧΕΥΑΚΟΥΤΩΥ
 ΗΑΤΙ ΑΛΑΤ ΗΑΥ ΖΪΩΟΥΤ ΠΑΡΑ ΗΗΗΤΑΙΧΙΤΥ
 Η | 4 -ΤΟΥΤΩ ΑΛΛΑ ΑΙΟΥΤΩ ΪΕΩΛΗ ΠΑΖΙΩΥ ΕΒΟΛ⁴
 ΗΕΗΑΥ ΠΕΝΤΑΟΥΤΩ ΤΗΡΩ ΑΒΕΙΤΩ ΠΡΟΣ ΤΡΟΥΠΗ
 ΑΥΩ ΕΤΕΒΕΗ | 5 -ΗΩ ΖΗΠΗΑ ΗΓΑΒΗΗΕ⁵ ΕΚ-
 ΨΑΝΟΥΩΗ ΟΥΖΟΥΤ ΕΚΕΠΡΕΒΕ ΑΙΟΥΤ ΗΑΙ ΕΠΕΠΗΤ
 ΑΠΟΚ ΗΨΑΙΩ ΖΗΤ ΗΕΗΑΚ ΠΡΩ | 6 -ΟΒ ΗΤΑΥ-
 ΧΟΥΤ ΨΑΨΑΤΩ ΗΠΤΗΟΥΟΙΟΗ ΕΒΖΙΧΟΥΤ ΕΠΗΑ-
 ΤΙΤΩΟΥΤΗ ΟΥΖΗΟΥΣ ΗΕΗΑΚ ΕΠΕΙ ΟΥΧΡΕΟΣ ΗΑΠΕ |
 7 ΠΕΤΡΑΕΡΑΠΟΚΡΙΣΙΣ ΗΗΗ ΗΨΑΤΗΚΕΛΟΥΤΕ⁶

¹ V. no. 1041 and 1119.

² ? εσπε.

³ ? ΗΤΗΗΗΕ.

⁴ V. no. 1116.

⁵ ? A place. V. Krall's Index p. 209 for names formed with ΗΑ. A Shmoun papyrus at Heidelberg (No. 578) mentions a place ΤΑΖΖΑΒΗΗ.

⁶ ΗΨΑΤΕΤΗ.

ишоу нαι хеиуаиерпезо^{???}то ипαι иаишоу[?]
незюот и | 8 -непетнаиоту екеире ишоот
неиαι πεκοуаи те етпаиоту ипептинке-
лесте ишоу еиане | 9 ишоу нαι тихоку
евоа ката отхреос тизине етекинтсон гити-
неисаи +

Verso: Ϡ παпросту ихоиc исон апа
[space] уениотте петинсон папнотте пей-
еа^x/ иаиак/ гитнак¹ +

1125.

Or. 6096.—Papyrus; $3\frac{3}{8} \times 5\frac{1}{4}$ in. The text,
at right-angles to the fibres, is in a some-
what ligatured hand, perhaps that of no.
1124.

From Ashmunain. [REV. C. MURCH.]

Letter, perhaps to an Amir, referring to
the payment of taxes.

ⲁиера тирине нак | 2 ⲙо]троне хеа-
поамо пункаатте папа | 3 ⲙене ато ат-
папрот ишон епдидиграфон | 4 ⲙе^пеи иптау
техни ипат ипеиа типрос | 5 [-к^птнеи] ⲙ
гитиуеисаи тирине нак ишисаи.²

Verso: + гупраи епнот[те]

1126.

Or. 6097.—Papyrus in two frags.; the
larger $7\frac{3}{4} \times 9\frac{1}{2}$ in. The text, at right-angles
to the fibres, is in a moderately ligatured
hand, identical with that of no. 1127 and
probably of no. 1128. Above it is a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore and his father to
Shenoute, greeting also Theodosius and
Gregory. It relates to the transport of corn,
bread, honey, onions (?).

¹ For this place *v.* Krall lvii, lviii.

² This should indicate a continuation of the text on the
verso. Below l. 5 is a margin.

+ гупра[и ипнотт]е анок оеолоре еисаи
еизине епаиерит исон | 2 уениотте [а^тω
тиу]не еое^ттосе ипг^пг^поре а^тω паекот |
3 уине е^т..... ное ит..... ксаи
пек^пине и[а]и | 4 присаи q епснт
затик еуопе апа к[о]а^тω | 5 п^ωр[х about
16 let. з]затик саи иа а^тω... 1 or more
lines missing. Then the larger fragt.: ⲙа-
хоотсот нак етн^пр ехитω. а^тω ес пе-
сото и^плери | 2 -тениоотте ера¹ зати
а[х]ω^п а^поеик ртиот е^к/ епфолок/ | 3 а^тω
п^еве[и]ω ие[about 12 letters]а[с]ка^пон[е]
и. и^пшон^т | 4 отос епфолок а^тω е-
уопе керх^пиа еиотлаат ераи | 5 зати е^и
саи иа таит^п еиит еп еиит гитевин
та^пи | 6 -тахи² та^пи ераи а^тω а^ттоови па-
сика^пи и^пхох^поте | 7 иа^пкон и^пе^пе^пко³
а^тω хотот^пωте и^па^па^пзт а^пкω воа а^пвоа | 8
фω^п еуопе кот^пω та^пи тахи саи иа
та^питахи та^пи | 9 ераи ет^пе^пх^пои та^превкω
р^пис гупот^пω ипнотте | 10 и^пи и^пкен^пиа
иа е^пт^п т^птаат евоа а^пх^пка^пт^по^пхи иаи | 11
еисаи ишоот тизине рок отх^паи гупх^поиc +

1127.

Or. 6098.—Papyrus; $11\frac{1}{4} \times 9\frac{1}{2}$ in. The
text, at right-angles to the fibres, is by the
same hand as that of no. 1126 and possibly
no. 1129.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to Apa Shenoute,⁴
giving various directions as to wine &c.

+ [гупра]и ипнотте анок оеолоре
е^писаи е^пизине [е^п]аиерит исон | 2 апа

¹ Occurs 4 times. Apparently for е^праи.

² Cf. no. 1141.

³ 'And I have placed my seal (σγίλλιον) upon 23 jars
of honey.'

⁴ Cf. no. 1126. Sh. perhaps the recipient of nos. 1124,
1137, 1138.

1129.

Or. 6100.—Papyrus; $8 \times 8\frac{1}{2}$ in. The text, at right-angles to the fibres, is moderately ligatured and might be by the hand of no. 1127.

From Ashmunain. [REV. C. MURCH.]

Letter giving instructions (from l. 5, to a woman) as to the disposal of certain 'beautiful wine,'¹ partly at Busiris, partly at Shmoun.

ⲙⲉⲛ ⲉⲧⲉⲧⲓⲕⲏⲛⲉ² ⲏⲡⲏⲥ ⲧⲁⲁⲧⲣ ⲉ³ⲃⲟⲗ ⲁⲧⲱ
ⲉⲱⲱⲛⲉ ⲏⲉⲕⲟⲙⲁ⁴ | 2 . . ⲕⲣⲱⲕⲉ⁵ . . . ⲧⲏⲱ
ⲧⲉⲃ . . . ⲛⲏⲧⲓ ⲉⲏⲕⲟⲙⲁ⁶ ⲧⲁⲁⲧ ⲉⲃⲟⲗ | 3 ⲙⲟⲏ
ⲏⲉⲕⲟⲧⲓ ⲣⲁⲛⲏ⁷ ⲧ. ⲥⲏⲧⲉ [about 17 let.] | 4 ⲙⲟⲏ
ⲧⲉⲧⲏⲉⲙⲟⲃⲓ ⲭⲉⲛⲏⲥⲁⲉ ⲏⲏⲣ[ⲏ]ⲏⲉ ⲁⲧⲱ ⲉⲥ ⲏⲏⲧⲟ
ⲏⲉ ⲡⲏⲟⲧⲧⲉ⁸ | 5 ⲙⲉⲡⲏⲏ ⲁⲧⲱ ⲉⲓⲭⲟⲥ ⲏⲧⲟ ⲧⲉⲧ-
ⲫⲁⲏⲁ ⲧⲁⲣⲉⲣⲁⲛⲉⲣⲁⲧⲉ ⲉⲭⲱⲟⲧ | 6 ⲧ[ⲉ]ⲧ[ⲁ]ⲧ
ⲕⲁⲙⲱⲥ ⲉⲣⲏⲣⲧⲁⲗⲟⲟⲧ ⲉⲡⲟⲧⲉⲓⲣⲉ ⲡⲁⲡⲁ ⲧⲁⲧⲉⲓⲁ
ⲏⲧⲁⲗⲧ | 7 ⲉⲃⲟⲗ ⲁⲧⲱ ⲏⲡⲉⲣⲧⲁⲗⲧ ⲁⲁⲃⲉⲣⲁ ⲁⲗⲗⲁ
ⲏⲉⲕⲟⲙⲁⲗⲟⲟⲏ ⲁⲉ | 8 ⲏⲧⲉⲧⲁⲗⲧ ⲡⲁⲓ ⲏⲉⲕⲟⲧⲓ ⲣⲁⲛⲏ
ⲁⲉ ⲏⲧⲉⲧⲁⲗⲧ ⲉⲃⲟⲗ ⲁⲧⲱⲟⲧⲏ | 9 ⲙⲟⲏ ⲧⲉⲥⲟⲟⲧⲏ
ⲭⲉⲛⲏⲥⲁⲉ ⲏⲏⲣⲏⲉ ⲁⲧⲱ ⲉⲏⲁⲛⲧⲉ ⲉⲡⲏⲟⲧⲧⲉ | 10
ⲏⲉⲙⲉ ⲏⲧⲉⲱ ⲁⲧⲉⲓⲏⲡⲉⲓⲣⲱⲥ ⲱⲁⲏⲧⲉⲓ ⲙⲟⲏ ⲧⲉ-
ⲥⲟⲟⲧⲏ ⲭⲉⲛⲏⲧⲁⲓⲣⲱⲛⲉ | 11 ⲏⲉⲁⲃⲉⲣⲉ⁴ ⲏⲏⲧⲟⲧ-
ⲱⲉⲣ ⲙⲟⲏ ⲧⲉⲥⲟⲟⲧⲏ ⲭⲉ . . . ⲕⲟⲧⲥⲏⲁⲧ ⲉⲓ ⲏⲁⲏ
ⲏⲉ | 12 ⲡⲉⲡⲁⲓ ⲧⲁⲧⲁⲧ[ⲁ]ⲓ . . . ⲉⲧ . . . ⲱⲓ ⲉⲃⲟⲗ . . . ⲧⲓ
ⲉⲃⲟⲗ ⲉⲁⲥⲓ ⲁⲧⲱ | 13 ⲧⲉⲥ[ⲟⲟ]ⲧⲏ ⲭⲉⲙⲉⲣⲱⲛⲉ
ⲁⲧⲏⲓ ⲏⲉⲁⲃⲉⲣⲉ ⲏⲁⲏⲡⲟⲗⲱ ⲁⲧⲱ | 14 illegible.

Verso: Part of an account. Legible are
ⲁⲟⲭⲓⲁ ⲧⲉⲕⲱⲛⲉ, ⲣⲏⲣⲓⲛⲟⲣⲉ.

1130.

Or. 6101.—Papyrus; $7\frac{7}{8} \times 6\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. Crum, *Copt. MSS.* no. xv.

² V. von Lemm, in *Bull. de l'Ac. Imp.* xiii. 87, 191.

³ = ⲁⲗⲁⲏ. Cf. no. 1166 and Krall cexxxiv.

⁴ ⲏⲉⲁⲃⲉⲗⲁⲥ.

Letter to Joseph bidding him to draw (from the vat) and deliver wine to various persons named.

+ ⲧⲓⲟⲧⲱⲱ ⲟⲧⲏ ⲉⲧⲣⲉⲕⲭⲱⲗⲁⲥ ⲏⲏⲣⲏ ⲉⲃⲟⲗ¹
ⲏⲥⲟⲟⲧⲏ | 2 ⲏⲕⲧⲓ ⲏⲏⲉⲓⲣⲱⲛⲉ ⲉⲓⲁⲥⲁⲓⲥⲟⲧ ⲏⲁⲕ
ⲉⲧⲉⲙⲁⲏⲉ | 3 ⲡⲡⲁⲡⲁ² ⲁⲡⲗⲱ(a) ⲁⲧⲉ ⲏⲏⲱⲟⲧⲏ³
ⲏⲕⲁⲗⲟⲥ | 4 ⲁⲣⲟⲧⲟ (b) ⲧⲏⲟⲏⲁⲭⲏ ⲡⲁⲧⲧⲁⲥⲉ ⲏⲕⲁ-
ⲗⲟⲥ | 5 ⲡⲁⲙⲟⲧⲏ (c) ⲡⲣⲟⲏⲥⲏⲟⲧ³ ⲏⲏⲧⲭⲏⲏ
ⲏⲕⲁⲗⲟⲥ | 6 ⲓⲱⲁⲓⲏⲉ(d) ⲡⲟⲧⲟⲉⲓⲉ ⲏⲏⲉⲱⲣⲉ(e)
ⲏⲏⲡⲓⲕⲉ | 7 -ⲉⲱⲣⲉ (f) ⲡⲁⲧⲧⲁⲥⲉ ⲏⲕⲁⲗⲟⲥ ⲫⲟⲓ-
ⲃⲁⲙⲱⲏ (g) ⲏⲏ | 8 -ⲓⲁⲕⲱⲃ (h) ⲏⲉⲕⲟⲧⲁⲥⲟⲥ⁴
ⲏⲏⲧⲉⲏⲟⲟⲧⲉ ⲏⲕⲁⲗⲟⲥ | 9 ⲏⲉⲟⲱⲏ (i)⁵ ⲧⲓⲟⲧ ⲏⲕⲁ-
ⲗⲟⲥ ⲧⲣⲓ ⲏⲏⲉⲕⲟⲧⲓ (ii)⁶ ⲱⲟⲏⲏⲧ ⲏⲕⲁⲗⲟⲥ | 10
ⲏⲉⲙⲁⲏⲟⲧⲁⲙⲟⲧⲁ (j) ⲱⲟⲏⲏⲧ ⲏⲕⲁⲗⲟⲥ ⲡⲓⲁⲥ (k)
ⲡⲁⲁ⁷ ⲡⲁⲁⲓ ⲏⲕⲁⲗⲟⲥ | 11 ⲁⲡⲁ ⲓⲟⲧⲧⲉ (l) ⲡⲁ-
ⲡⲟⲓ⁸ ⲡⲁⲁⲓ ⲏⲕⲁⲗⲟⲥ ⲏⲁⲙⲱⲟⲟⲧⲉ (m)⁹ | 12
ⲏⲏⲧⲁⲥⲉ ⲏⲕⲁⲗⲟⲥ ⲁⲧⲱ ⲡⲣⲱⲛⲉ ⲉⲧⲏⲁⲉⲧⲏⲉⲡⲓⲥ-
ⲧⲟⲗⲏ (n) | 13 ⲏⲁⲕ¹⁰ ⲧⲓ ⲟⲧⲕⲁⲗⲟⲥ ⲏⲁⲓ ⲁⲧⲱ ⲧⲓ
ⲁⲧⲉ ⲏⲕⲁⲗⲟⲥ | 14 ⲉⲡⲱⲏⲉⲣⲣⲉ (o)¹¹ ⲧⲓ ⲁⲧⲉ ⲉⲡⲟⲧⲁ-
ⲗⲱⲓⲣⲉ (p)¹² [+ ¹³] ⲁⲧⲱ ⲭⲱⲗⲁ ⲉⲃ[ⲟⲗ] | 15
ⲏⲥⲟⲟⲧⲏ + ⲟⲧⲭⲁⲓ ⲁⲧⲏⲭⲟⲉⲓⲥ + ⲱⲱ ⲁⲧⲁⲣⲟⲧ¹⁴

Verso: ⲧⲓ ⲉⲏⲁⲧ ⲏⲡⲏⲁ ⲏⲟⲧⲱⲏ (q)¹⁵ ⲧⲓ ⲉⲏⲁⲧ

¹ Cf. no. 1036.

² The Greek text corresponding, here and at Vo. 2, confirms the equation ⲡⲁⲡⲁ = *πρεσβύτερος*.

³ *V. Aeg. Zeitschr.* xl, 62 note.

⁴ An obscure Greek word.

⁵ = *διὰ τῶν πατητῶν*.

⁶ = *διὰ τῶν μικρῶν παιδίων*. In certain legal deeds (recently acquired) relating to the monastery of Apollo near Shmoun, ⲡⲓⲱⲧ ⲏⲧⲣⲓ ⲏⲉⲕⲟⲧⲓ is mentioned.

⁷ ⲡⲁⲁ = *πᾶς*, apparently a place; but the rest is difficult. ⲏⲉⲁⲥ (cf. *πρεσβύτερος*) could not be read.

⁸ ⲡⲟⲓ a place? The rest obscure. Final γ may be ε.

⁹ Plur. of ⲁⲙⲱⲉ, = *τέκτων*.

¹⁰ *I.e.* the *σύμμαχος*.

^{11, 12} The amounts paid suggest identity with the Greek, but the words do not appear to correspond.

¹³ Erased.

¹⁴ V. no. 1181.

¹⁵ = *διὰ τόπου φαγίου(?)*

ΠΑΠΑ ΗΣΑΤΕ (τ)¹ | 2 ΤΙ ΣΗΑΤ ΟΠΑΠΑ ΖΩΡ (s)
ΠΑΝΖΩΤΕ ΤΙ ΣΗΑΤ ΗΣ- | 3 ΡΗΒΗΡΟΙΣ² ΑΤΩ
ΤΑΧΗ ΗΚΩ ΑΤΩ ΠΡΟΕΚΕ ΘΗ . | 4 ΗΝ ΟΑΡΕΖΕΝ-
ΡΟΥΣ ΧΟΛΕΖ ΕΒΟΛ +

In the other direction: + ΤΑΛΕ ΟΠΩΜΗΟΤ
[space] -ΤΕ ΗΣΟΗ ΠΑΣΟΗ ΙΩΝΗΦ [another line
erased ?]

Between these, an account, in a small
Greek script. It should correspond to the
21 names and figures in the Coptic text,
though certain of the items appear divergent.
The letters in brackets here show the cor-
respondences. After the first entry only the
names and figures are printed.

+ δ, απολ' πρ' οι κα ⁴	μη(a)
ρουθ μοναχ ³	λπ(b)
παμουν διακ,	ιη(c)
αβα ιουστα πατρι ωρ ⁷	λ(l)
μηνα πρ' απ παα	λ(k)
τ μικρον πεδιον	γ(ii)
ιωαννου γ'γ'	ιβ(d)
γεωργιου γ'γ'	ιβ(e)
γεωργιου γ'γ'	ιβ(f)
φοιβαμων κου ⁸	τ(g)
ιακωβι κου ⁸	τ(h)
τ πατητ'	ε(i)
τ γαμαλι'	γ(j)
βικτωρ συμ ^χ	α(n)
αναλωμ ^τ τεκ ⁷ ,	ιπ(m)
μισ ⁹ χαλκ ⁷ ,	ε
μισ ⁹ γεραμ ⁷	β
ανουφιου ναυλακ,	μ(o)
κυριακος πρ ⁷ ,	μ(p)
τοπ ^ν φακι,	β(q)
τοπ ^ν καμνου (altered)	β(r)
ωρος πρ ⁷ ,	β(s)
γι τ ^π οι κα ⁴ τκα(sic)	

¹ = δια τόπον κάμων.

² † ρεβηροισ.

1131.

Or. 5899(5).—Papyrus; 12½ × 6½ in. The
text, at right-angles to the fibres, is in a
frequently ligatured hand.

[W. J. MYERS.]

Letter giving various information and em-
bodying an account.

+ ΖΑΟΗ ΟΕΗ ΗΖΩΓ ΗΝΟ ΤΙΠΡΟΚ¹ | 2 ΟΠΤ-
ΗΕΡΙΤ ΗΣΟΗ ΑΤΩ ΠΗΟΤΤΕ ΕΟΘ[ΤΗ ΧΕ] | 3
-ΑΠΑΖΗΤ ΨΗΕ ΗΣ[Ω]Κ ΤΟΗΟΤ Χ...ΤΑ² | 4 ΓΑΡ
ΟΠΡΑΤΕ ΗΤΚΤΡΙΑΚΗ ΔΙΨ[ΗΕ ΕΤΕΚ] | 5 -ΟΠΤ-
ΣΟΗ ΗΤΟΟΤΩ ΗΘΕΟΔΩΡΕ ΗΠΑΤΕ³ | 6 ΔΙΧΘΟΣ
ΕΡΟΙ ΧΕΚΗΖΡΑΙ ΟΠΕΚΗ ΔΙΕ⁴ | 7 ... ρ ΨΑΗ-
ΤΕΦΑΛΕ ΗΚΩ ΖΗΤ¹ ΔΙΕΙ Θ...Ε⁵ | 8, 9 illegible |
10 ΔΙΑΤΗΗ ΤΟΗΟΤ ΧΕΗ⁶[Ε]ΙΟΥΗΤΚ ΤΑΠΡΟΚΤ-
Η[ΕΙ Η] | 11 -ΤΕΚΗΗΤΣΟΗ ΗΑΡΕΤΕΚΗΗΤΣΟΗ ΟΤΗ
ΡΗΗΟ[Ω] | 12 ΗΖΩΓ³ ΗΤΗΘΟΤ ΗΒΑΛΑΤ ΗΛ
ΕΠΕΙ [Η]ΗΟΤ | 13 -ΤΕ ΕΟΟΤΗ ΗΤΑΤΕΧΡΙΑ ΨΩΠΕ
ΑΤΩ ΔΕ | 14 -ΧΩΗΩ ΕΗΖΟΤΗ ΕΗΗ ΕΠΑΣΚΩΤ
ΕΡΕ[ΗΑ] | 15 -ΒΑΛ ΗΟΚΖ ΟΗ ΑΤΩ ΠΑΣΟΗΑ
ΤΗΡ[Ι] [ΟΗ] | 16 ΗΤΙΨΤΩΟΤΗ ΔΗ ΖΩΜΟΣ ΗΤΙ-
ΨΟΤΩΗ ΔΗ | 17 ΗΤΙΨΩ ΔΗ ΗΠΙΨΚΩ ΕΠΑΗ
ΕΠΕΙ Θ[Ε] ΚΟΟΤ | 18 ΗΕΤΗΘΟΤ ΤΑΣΙΗΕ ΗΤΕΚ-
ΗΗΤΣΟΗ³ ΗΛΗΗ | 19 ΖΑΤΗΗ ΗΕΒΑΚ ΗΗΑΙΑΦΟΡΑ
ΗΗΑΤ ΕΙΕ ΤΕΓΗΟΣΙΕ | 20 ΟΤΗ ΗΗΕ.Θ⁴ ΗΗΑΤ
ΔΙΤΑΣΕΕ ΗΗΟΣ ΗΤΕΚΗΗΤΣΟΗ

Then below the above, at right-angles.⁵

ΖΑΠΗΑ...ΔΙΚ...ΣΟΗ γ βγ
ΖΑΠΕΖΟΤ [Η]ΤΕΗΕΩ[Τ]ΖΟΤΗ ΕΗΗ
ΗΑΠΑ ΙΑΗ[Η]Θ γ α
ΖΑΠΕΤΡΙΗΗΗΗ ΗΠΑΠΘ
25 ΗΤΕΒΑΛΑΤ γ γδδ⁷
ΖΑΤΠΑΨΕ ΗΖΟΛΟΚ⁷, γ ιαγ
γι ρ γ ιηγδ⁷

¹ V. l. 31 and no. 1112.

² V. no. 1207.

³ This phrase recurs l. 32.

⁴ I cannot read ΗΣΤΕ.

⁵ For the sign preceding the figures v. no. 1090.

28 πετεμοτη οτι ητεκνιστον τιο | 29
-οτq και προς θε γαρ ηταισηρπεσαι | 30
πιοττε πετιοι χειτατεχρεια ω | 31 -πε
ατω υπεισηοε ηκω ροτι | 32 επι επι ες
κοοτ μετριοοτ | 33 τασιας ητεκνιστον
ατι | 34 πρ[ος] πλογοε ητακταα και | 35
τιοοτ τακκας και υπηες | 36 ροβες παρε-
τεκνιστον δε | 37 αλη εχωι επι πιοττε
σοοτι | 38 χειριςε περβοττωοε γαρ | 39
εωκ και ριω[ω]τ υπ[εκ]αιοτα ει | 40 εχωι
πανι ποτω ηπιοττε [ωωπε].¹

Verso: at the top, + γν των πεμφ^θ καμηλν^ω
εις βαβυλι φα^μ κ ιν^δ α +, and below it,

δ/ τ κυρ^ο ευλογιου ?
δ/ τ κυρ^ο υπατια ι
δ/ τ κυρ^ο τ[αυ]ρω^ο πη
δ/ τ εκκλησι^α α
δ/ τ εντ . . .⁷ α

1132.

Or. 6102.—Paper; $7\frac{1}{4} \times 4\frac{3}{4}$ in. The text
is in a sloping, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Ash-shate² and his
father, relating to various business trans-
actions. Appended to it is an account, in-
cluding the objects mentioned in the letter.

στη^ω τωις ρηοτμοτι εβολ ης | 2 -αποτ-
αμ επαυερτ ησον πι | 3 -ωτ επαυ[α]τε
μεπαυατε ρ | 4 -ερεπος³ κατητται αλα-
μς | 5 -ε ηζαι ηρταμοι⁴ επετσο⁵ ηκε | 6

¹ 'May your brotherhood pray for me; for God knows
I am ill. For no sooner has one sickness left me than
another comes upon me. Yet God's will be done.'

² Perhaps a title. Reading doubtful; cf. verso. الشطى
is found as a name (*Mushtabih* 299).

³ ρε added above.

⁴ q is above.

⁵ ? πετι-. Cf. l. 23.

-σον ετοτοσ εωα φτχι ππα¹ | 7 παυατε
ποε καακ ατω εις | 8 παυαυιρ² αχοοτq
μακ με | 9 -πασον ππαπα ποσβε³ ρε | 10
-ποε καακ ππαει⁴ υπεταμοις | 11 επαε⁵
μεχωκ αιταμοκ χειπε | 12 -ταμο οτρωι[α]
αη παπεινιπε | 13 χειαχι οτ[αρ]ακε⁶ ζαρωι
μο | 14 -η εμοτη ρ[η]ταυι⁷ λοι ε | 15
-τεαη παρακε υπαυαυι | 16 -ρικ μεπιπαπα
ταει⁸ ρης ηη | 17 -τι αει τοοτε εωκ⁹
μεαυ | 18 επι ητq εσοτρκοτμα¹⁰ τεκ | 19
-στον πααφρααη ματ απαη | 20 -ι εις απαη
κιωργε ετβε | 21 -ποε ετεαη υποοτ ματ
αυ | 22 -αι ετοοτε ερεποε εμοτ | 23 (margin)
ροτι απετιν επεταα¹¹ ρης μεαυ |
Verso: τωις ροτι καως οτχαι ριποε

In a different hand, in the other direction:

πλοκος παρακε παυαθερι επ | 2 -τοq — κ
μεε[ε]ιτε μοιπε : | 3 κιωργε : ερτοq : — ο
ηος : | 4 αφρααη : παεωκωα :: | 5 επ-
τωq : — κλ υπαροτοιπε¹² : | 6 ειςακ : πα-
εωρκωα¹³ — ο εος :

1133.

Or. 6103.—Papyrus; $7\frac{1}{2} \times 7$ in. The text,
at right-angles to the fibres, is in a ligatured
hand. Above l. 1 is a cross.

From Ashmunain. [REV. C. MURCH.]

¹ Cf. Brightman in *Journ. Theol. Stud.* ii. 273.

² 'My partner,' الشريك.

³ V. Krall cccxxviii.

⁴ π above.

⁵ Perhaps this includes ταστο(τετο) επαροτ.

⁶ Arab. Cf. Crum, *Copt. MSS.* p. 78.

⁷ V. Amélineau, *Géogr.* 479, *Miss. franç.* iv. 607, *Pap. Oxyrh.* clviii.

⁸ τ above.

⁹ ε above.

¹⁰ Cf. verso.

¹¹ ? ? طحة.

¹² παρα οτ-.

¹³ ρ above.

1138.

Or. 6108.—Papyrus; 5×8½ in. The text, rarely ligatured, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Letter from — to Apa Shenoute. Possibly by the hand of no. 1137.

Ll. 1, 2 illegible, but for *προφασίς* and [τῆ]κιν[τ] in 1 and *χοι* at end of 2. L. 3 ἡμεῖς πεανιστακίη¹ ἡ λοιπὸν ἐτέβη-
πισοῦται ἢ οὐχοι² . . . | 4 καὶ πεσοῦται ἐν οὐ-
ρανῶν³ ἐπὶ τοῦ ζιτιοῦ ἐν ἡμῶν ἀπὸ ἡ-
καὶ μ | 5 ἐκίησεν ἀπὸ οὐ καὶ ἡ γὰρ τὴν
ἐπιστολὴν γὰρ τὰ οὐρανῶν καὶ λοιπὸν | 6 ἢ
οὐχοι περὶ τὰ οὐρανῶν ἐπὶ τοῦ ἐκίησεν ἀπὸ ἡπερ-
κατὰ τὴν οὐρανῶν | 7 παρὸς οὐ καὶ ἡ καλὰ
ἐπὶ τοῦ οὐρανῶν καὶ λοιπὸν ἐπὶ τοῦ οὐρανῶν | 8 τὴν
καὶ ζιτιοῦ καὶ ἀπὸ οὐρανῶν ἡ καλὰ οὐρανῶν
ἡ καλὰ ἀπὸ | 9 οὐ καὶ πεσοῦται τὴν
ἐπὶ τοῦ οὐρανῶν ζιτιοῦ καὶ + | 10
ταῦτα οὐρανῶν οὐ καὶ γὰρ . . . ἐπὶ τοῦ οὐρανῶν +

Verso: + παρὸς οὐ καὶ ἀπὸ [α] γὰρ οὐρανῶν
[space] οὐ καὶ οὐρανῶν . . . ἐπὶ τοῦ οὐρανῶν ?

1139.

Or. 6109.—Papyrus; 14×8½ in. and a small fragt. The text, parallel to the fibres, is in a large, ligatureless hand.³

From Ashmunain. [REV. C. MURCH.]

Letter from Senouthius to his son Thomas and his daughter, who are to learn of certain matters from the bearer.

The fragt., + γὰρ οὐ καὶ οὐρανῶν | 2 [α]-
ποκ περὶ τοῦ οὐρανῶν | 3 [α]ποκ περὶ τοῦ οὐρανῶν | 4
[α]ποκ περὶ τοῦ οὐρανῶν | 5 [α]ποκ περὶ τοῦ οὐρανῶν. The main

¹ ἡ στακίη; cf. no. 1041.

² τ and ς are indistinguishable in this MS.

³ Possibly by the writer of no. 1137.

text is [α]ποκ | 2 [α]ποκ περὶ τοῦ οὐρανῶν | 3 [α]-
ποκ περὶ τοῦ οὐρανῶν | 4 [α]ποκ περὶ τοῦ οὐρανῶν | 5
χὴ¹ ζιτιοῦ καὶ ἐπὶ τοῦ οὐρανῶν | 6 καὶ τὴν
ἐπὶ τοῦ οὐρανῶν καὶ | 7 ζιτιοῦ ἐπὶ τοῦ οὐρανῶν
τοῦ οὐρανῶν καὶ | 8 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 9 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 10 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 11 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 12 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 13 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 14 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 15 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 16 οὐ καὶ ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 17 [α]ποκ περὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν | 18 οὐ καὶ ἐπὶ τοῦ οὐρανῶν +

Verso (of small fragt.): [α]ποκ + ζιτιοῦ καὶ
ἐπὶ τοῦ οὐρανῶν.

1140.

Or. 6110.—Papyrus; 7½×10½ in. The text, in a difficult, often ligatured hand, is at right-angles to the fibres.

From Ashmunain. [REV. C. MURCH.]

Letter giving various instructions, pre-
sumably to an inferior. The address, now
erased, was on the other side, while that of
the text on that side (*v.* next no., also no.
1142) appears here above l. 1:

+ πρὸς τὸν δεσπότην, ἡμεῖς ευκλῆ, [space] ἀπὸ ἀδελφῶν
σερηνῶν⁴ εἰς τὸν δεσπότην. Space of 1 line with +
midway. Then, in same direction,

+ ἐπὶ τοῦ οὐρανῶν, ἀπὸ τῆς ἐπὶ τοῦ οὐρανῶν
ἐπὶ τοῦ οὐρανῶν ἀπὸ τῆς ἐπὶ τοῦ οὐρανῶν | 2 καὶ
ἐπὶ τοῦ οὐρανῶν | 3 ἐπὶ τοῦ οὐρανῶν

¹ ἡ τὴν.

² ἡ Euphemia.

³ Or οὐρανῶν.

⁴ Apparently equivalent here to a cross.

⁵ Very doubtful. Cf. Crum, *Ostraca* no. 384 and possibly Krall cxx, 2.

⁶ V. text on verso, l. 11.

ΠΕΤΙ | 12 ΠΡΟΤ ΠΡΑΚΤΕ ΑΥΩ ΨΑΠΧΟΛΟ
ΠΙΤΑΤΑΛΟΥ¹ + ΔΕΠ² +

Verso: + Χ ΠΠΘ² + + Χ ΠΠΘ +

1146.

Or. 6115.—Papyrus; $4\frac{5}{8} \times 12\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. Above the text, a cross.

From Ashmunain. [REV. C. MURCH.]

Letter from — to a *vestitor*. Of the boats sent to the writer to fetch wine, three are being sent back, loaded. Paul too is gone to the recipient, to have his wine account settled. Fields sown by Paul, the *δημόσιον* due from him and, apparently, the collection of certain local taxes, are referred to.

+ ΚΑΤΑ ΘΕ ΠΤΑΤΗΤΗΠΡΟΤ ΠΚΤΡ/ ΠΠΠ
ΠΠ ΕΣΤ ΠΠΠΧΗΠΡ ΤΑΡΕΠΤΑΛ[Ο] ΠΠΠ
ΕΡΟΠ | 2 ΤΗΠΡ ΟΤ Π ΕΙΣ ΠΥΟΠΠ ΠΧ[Ο] Π
ΑΠΤΑΛΟ ΠΠΠ ΕΡΟΠ ΑΠΠΠΟΠΤΟΠ Π[ΤΕ]ΠΠ-
ΠΠ | 3 -ΧΟΠΣ ΑΥΩ ΕΙΣ ΠΑΤΛΕ ΔΡΕ ΠΠΠ
ΤΑΡΕΠ[ΠΠΠ] Π ΠΛΟΠΣ ΠΠΠΠΠ ΧΕΛ[Π] Π
ΟΤ ΠΠΠ | 4 ΤΗΠΠΕΛ[Π] ΠΠΠ ΕΠΠΠ ΧΕΛΠΠ
ΟΠΠ ΤΗΠΠΕΛΠΠ³ ΠΠΠΠΠΠ ΠΠΠ[Π] Ε
ΕΠΠ ΠΠΠΠ | 5 ΖΗΚΟΠΠΠΠΠ⁴ ΤΑΡΚΟΠ ΓΑΡ
ΧΠΧΟ ΕΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠ
ΠΠΠΠΠ | 6 ΠΠΠ ΕΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΑΥΩ
ΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠ ΠΠΠΠΠ ΠΠΠ | 7 -ΧΟΠ
ΑΥΩ ΑΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠ
ΠΠΠΠΠΠ ΠΠΠΠΠ | 8 ΑΥΩ . . . ΠΠΠ ΠΠ-
ΠΠΠΠΠΠΠ ΠΠ ΠΠΠ ΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠ ΠΠΠ

¹ Possibly ταρ-.

² ? πῖθος. The preceding sign = ὑπέρ.

³ V. no. 1116.

⁴ A village mentioned in the story of Paul of Tammah (*Mission* iv. 759).

⁵ Derût; cf. Krall clxxvii.

⁶ Cf. a place in Krall cxii, also ΠΠΠΠΠΠ, Hyvernât, *Actes* 182.

ΠΠΠΠΠΠ ΠΠΠΠΠΠ ΓΑΡ | 9 ΕΠΠΠΠΠ ΠΠΠΠΠ
ΠΠΠ Π ΠΠΠ ΠΠΠΠΠΠ[Π Π]ΠΠΠΠ
ΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠ | 10 ΠΠΠΠΠΠΠΠΠΠ-
ΠΠΠ + ΔΕΠΠΠΠ +

Verso: + ΠΠΠ ΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠ
[long space] + ΠΠ[Π]. ΠΠΠΠΠ +

1147.

Or. 6116.—Papyrus; $7\frac{1}{4} \times 11\frac{1}{2}$ in. The text, parallel to the fibres, is in a clear, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Theodore to —, and greeting several other persons. 'Your whole congregation' is mentioned. Theodore wishes a caldron bought for him, at $1\frac{1}{2}$ *solidi*.

ΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠ ΠΠ | 2 ΠΠΠΠ
ΠΠΠΠ Π ΠΠΠΠΠ ΠΠΠΠ | 3 ΤΗ-
ΠΠΠ ΑΠΠΠΠ ΠΠΠ ΠΠΠΠ ΠΠΠΠΠΠ ΠΠΠ
ΖΗΚ¹ ΠΠΠ | 4 ΤΑΠΠΠ ΓΑΡ Π ΠΠΠΠΠΠΠ ΠΠΠ
ΠΠΠΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠ ΠΠ | 5 ΤΕΠ ΠΠ-
ΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠ ΠΠΠΠ
ΠΠΠΠΠΠΠ | 6 ΕΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠΠΠ
ΠΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠ ΠΠ ΠΠ ΠΠ . . . ΠΠ |
7 ΠΠΠΠΠ¹ ΠΠΠΠΠΠ ΠΠΠ ΠΠΠ ΠΠΠ ΠΠ ΠΠ
ΠΠΠΠΠΠΠ ΠΠ | 8 ΠΠ ΠΠ ΑΥΩ ΠΠ ΠΠΠΠΠ
ΠΠΠ ΠΠΠΠΠΠΠ ΠΠΠΠΠ ΠΠΠΠΠ ΠΠ ΠΠΠΠ
ΠΠΠ ΠΠΠΠ ΠΠ | 9 ΑΥΩ ΠΠΠΠ ΠΠΠΠΠ ΠΠ
ΠΠΠΠΠ² ΠΠΠΠΠΠΠ ΑΥΩ ΠΠΠΠ ΠΠΠΠΠ
ΠΠΠ ΠΠΠ[ΠΠ] | 10 ΑΥΩ ΠΠΠΠ ΠΠΠΠΠ ΠΠ
ΠΠΠ³ ΠΠΠΠΠΠΠ ΠΠΠΠΠ⁴ +

Verso: + ΠΠΠΠ ΠΠΠΠΠ ΠΠ ΠΠΠ ΠΠΠ⁴
ΠΠΠΠΠΠΠ +. In other direction: Π[space]
ΠΠΠ ΠΠΠΠ

¹ ? κάδος.

² Damianus.

³ Mena.

⁴ Sibou, a new name.

επεκει·λοι^π εγω^π 9 | 9 υπερκαλτ εισορι¹
 ησοκ·εγω^π ηιον κχοο^τ ηειο . | 10 ατω
 πασιονο 2 ηνε ροκ μετεφεινε·ατω | 11 γε
 ποτω² ηηλο⁹ γαρ οι καμος·ατω ες πατω-
 ηο | 12 ζηταποκρες επιλο⁹ επατχιτε ηαγ·
 ατω | 13 εγω^π ηκει επερσκοπτε ησοι αν
 ελαυ ει εβολ γαρ ο . | 14 αζις τοσηο^τ εισορε
 ησοκ ατω χοο^τ ηεκ | 15 -ρωμε ηαι τεηζε
 ηει¹οτω·τιυι | 16 -ηε ροκ καμος.

Verso: + [η]ηερτ ησον εττ/ πετρος
 [space] ζιτηε^{??}κ/ περσον.

1151.

Or. 6120.—Papyrus; $6\frac{1}{4} \times 6\frac{1}{2}$ in. The text,
 at right-angles to the fibres, is in a much
 ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter to a superior, wherein Babylon
 (Fostat) is mentioned.

1 | 2 [η]ηοο^τ ηαι χεετ...
 ει...γω . ειτακ | 3 [η]ηοο^τ ερνε ετ-
 νηητο[τ...ηηηοηητε οτη ζ[η | 4 [η]ποτ
 εζοτη γατοο^τ ηα...οτοηζο^τ εβολ τεηο^τ | 5
 [η]ας ηαηηηαλο ηηεε^τ...οτβιορε εβολ
 ηηοο^τεο^τ | 6 [ε]τοτεια λε ηηεπαχοεε ηκο-
 ηηε τατο ζογ εροι γαρ ος | 7 [α]χοος χεαζα
 ατκαφιογ ηαηηει ερνε ηηποτχογ | 8 τεηη-
 εοοτη χεηηερατςοτη ηκοτη εηεζ ηηζογ |
 9 [η]ε επετζικογ ηον χεηηαοτω εηηηηγ
 αηη αατ η | 10 [ρ]ομε ηεαβεληη ατω
 ηηκογ εηοτη | 11 [η]ον ατχηνο^τ ηηαβελ-
 αον αχοος χεαοτω ειτατ ηας | 12 [η]ρο-
 εκηηει ηηετρηητε ητεηεεεοφεα ηχοεε +

1152.

Or. 6121.—Papyrus; $11\frac{3}{4} \times 8\frac{1}{2}$ in. Two
 texts: the earlier, parallel with the fibres, is

¹ ? θεωρεῖν; cf. no. 1116.

² V. Zoega 349 and here no. 1118.

in a moderately ligatured hand; the later, in
 a hand similar (? identical) though larger.

From Ashmunain. [REV. C. MURCH.]

Of the earlier text only a small part of
 each line remains. The later text was
 written after the leaf had been torn through;
 its remaining lines are therefore complete.

Letter relating to a donkey and a newly
 painted cart.

1 | 2 τεηταλο ηηει¹ ζηταοατε
 επεκχοο^τα ατηη | 5 τεκο^τι βαρε λο^ι ηον
 τεκερην ταταλογ ζηταοατε χοο^τα ηαι ατω
 εηοηε ηη | 10 -ηον ταχοο^τ επηοτε ταζο-
 τη ηηο ταταλογ ταβωγ εβολ επεηκηη ηον
 αηζοβ ερζο^τ | 15 -τοτε ατω αηχοο^τ ταοατε
 εζραι εεαγ αεαλο ταζε ατω ηαηχοο^τηε ζαη-
 εε ακο . ηε . | 20 ηκο^τ ερεηηο^ττε ηαηαηοκ
 εποο^τ εεηηκεηηγε ηροηηε οη ερεηηε^τηη
 ηοτηη καμος | 25 ηεηαηεκηη τηρε | 26 -α.

1153.

Or. 6122.—Papyrus; $5\frac{1}{2} \times 10\frac{1}{2}$ in. The
 text, at right-angles to the fibres, is in an
 often ligatured script, probably identical with
 that of no. 1154.

From Ashmunain. [REV. C. MURCH.]

Letter to a superior. The writer has
 come north to Antinoe and had met his
 brother.

1 | 2 ηεαηηεστοη επατγ ηηαηερτ ηχοεε ηεκο^τ
 ηηαοον ηοτςτα ηηαοον ηαηηηηε ηηκο-
 ο[ε | 2 [κατα] ηετραη ηηηεαηαη ηηαηο
 ηηαηερτ ηεκο^τ χεμει εηητ ηηαηηε αηηο^τ
 εαη[ηηοο^τ | 3 [λοηον ηηεει εζοτη ζοηε
 αει εηη εηητ αηαηαηα επαοον ηταβει ερνε
 αηο | 4 [ε]ηηο^ττε εηηητ ζοιο^τ ηηηηο^τ αρ[ι]
 ηηηηηο^τ αρη αηατοο^τκ ηηαηαηα[ε | 5
 [ε]ηηηον¹ ηηαηηοο^τεο^τ εηητ ηηοο^τ. χε-

¹ V. no. 1128 and Krall ccxlv.

Letter, perhaps from Cosma,¹ to —. The writer gives various instructions and says he is sending a small gift of dried fish.

ⲙⲉⲣⲱⲁ ⲉⲕⲱⲁⲛ | 2 [-ⲣ]ⲭⲣⲉⲓⲁ ⲛⲟⲩⲱⲧ ⲁⲭⲓⲉ ⲉⲁⲛⲁ
ⲛⲟⲩⲁⲛⲛⲓⲉ ⲛⲉⲱⲩⲟⲧ | 3 ⲁⲩⲧⲁⲁⲩ ⲛⲁⲕ ⲛ ⲛⲭⲓⲧⲟⲧ
ⲛⲧⲟ² ⲛⲣⲱⲛⲉ ⲱⲟⲣ | 4 ⲩⲟⲧⲛ ⲉⲛⲛ ⲩⲁⲛⲁⲱⲉ
ⲉⲓⲉ ⲩⲟⲩⲧ ⲉⲓⲉ ⲛⲣⲛ ⲛⲛⲟⲣⲟⲩⲟ | 5 ⲛⲁⲧⲭⲓⲧⲟⲧ
ⲛⲧⲛⲟⲩⲟⲩⲟⲧ ⲛⲁⲓ ⲉⲛⲁⲛⲟⲩⲟⲧ ⲕⲁⲱⲉ | 6 ⲁⲧⲱ
ⲉⲓⲉ ⲛⲉⲓⲕⲟⲧⲓ ⲛⲧⲉⲧ ⲁⲧⲛⲟⲩⲟⲩⲟⲧ ⲛⲧⲛ ⲟⲩⲟⲩⲟⲧ | 7
ⲛⲧⲛ ⲛⲉⲧⲁ ⲕⲁⲱⲟⲧ³ ⲁⲧⲱ ⲁⲓ ⲛⲟⲩⲁⲕⲟⲧⲧⲛ ⲉⲛⲁⲧ |
8 ⲛⲧⲟ ⲁⲛⲁ ⲛⲛⲁ ⲛⲩⲧⲛⲟⲩⲉⲕⲧⲛⲉ⁴ ⲧⲛⲟⲩⲟⲩⲟⲧ
ⲛⲁⲓ | 9 ⲟⲩⲭⲁⲓ ⲩⲛⲭⲟⲩⲉⲓⲉ + ⲁⲛⲟⲕ ⲁⲉ ⲕⲟⲩⲛⲁ
ⲧⲓⲱⲛⲉ | 10 ⲉⲧⲉⲧⲛⲉⲛⲧⲛⲉⲣⲓⲧ ⲛⲟⲩⲟⲧ ⲛⲛⲉⲓⲕⲟⲧⲓ
ⲧⲛⲟⲩⲟⲧ ⲕⲁ | 11 -ⲧⲁ ⲛⲉⲧⲣⲁⲛ +

1158.

Or. 6127. — Papyrus; $4\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter relating to money matters. The writer appears to protest against the accusations of another: 'for thou knowest him to be a madman.'

ⲛⲟⲩ ⲛⲣⲟⲥ ⲟⲩⲉ ⲛⲧⲁⲕⲉⲩⲁⲓ ⲛⲁⲓ ⲭⲉⲉⲓⲉ ⲉⲛⲁⲧ
ⲛⲟⲩⲁⲕ/ ⲁⲧⲁⲁⲧ ⲁⲧⲱ ⲉⲟⲧⲁⲛⲁⲩⲉ ⲛⲛⲟⲓ ⲉⲕⲁⲓ-
ⲱⲟⲛⲛⲧ ⲛⲩ[ⲟ]ⲧ[ⲟⲕ] | 2 ⲁⲣⲉⲕⲉⲣⲛⲉⲧⲛⲁⲛⲟⲩⲟⲧ
ⲉⲕⲱⲁⲛⲛ[ⲁ]ⲛⲣ[ⲟ]ⲧ ⲛⲛⲟⲩⲟⲧ ⲛⲧⲭⲓ ⲧⲁⲛⲟⲩⲉⲩⲓⲉ
ⲛⲧ[ⲟⲟ]ⲧⲟⲧ ⲛⲛⲧⲟⲩⲧⲁ. ⲧⲁⲟ | 3 ⲛⲁⲧⲣⲉⲛⲟⲩ-
ⲧⲉ ⲛⲱ ⲁⲉⲓ ⲁⲩⲧⲁⲟⲩⲟ ⲛⲉⲓⲱⲁⲭⲉ ⲛⲁⲓ ⲉⲣⲟⲕ
ⲁⲕⲟⲩⲱⲱⲛⲧ ⲁⲁⲁ ⲧⲓⲧⲁⲣ[ⲕⲟ] | 4 ⲛⲱⲁⲭⲉ ⲛⲧⲁⲩⲉⲓ
ⲁⲩⲧⲁⲟⲩⲟⲩⲟⲧ ⲉ[ⲣ]ⲟⲕ ⲉⲛⲉⲓ ⲕⲟⲟⲩⲧⲛ ⲭⲉⲟⲧⲣⲱⲛⲉ
ⲉⲩⲁⲱⲉⲛⲉ ⲛⲉⲧⲛⲁⲧ ⲩⲁⲟⲛ ⲉⲧⲣ | 5 ⲛⲭⲟⲧⲛ
ⲱⲛⲁⲩ⁵ ⲛⲟⲓ ⲛⲛⲟⲩⲧⲉ ⲭⲉⲉⲓⲟ ⲛⲁⲧⲟⲩⲟⲛ ⲛⲩⲱⲛⲉ

¹ Ll. 9, 10 may be a message of greeting from a third person.

² ? = ⲛⲧⲛ; cf. l. 8.

³ V. Krall xci, Crum, *Ostr.* no. 107.

⁴ V. no. 1022.

⁵ As in no. 1197.

ⲩⲛⲁⲕⲟⲩⲁ ⲉⲛⲉⲓ ⲱⲁⲉⲓ ⲧⲁⲛⲣⲟⲕⲧⲛⲉⲓ ⲛⲧⲉⲧ[ⲛ] |
6 ⲁⲧⲱ ⲧⲁⲩⲛⲁⲩⲉ ⲛⲧⲉⲕⲛⲛⲧⲭⲟⲩⲉⲓⲉ ⲛⲛⲟⲧ ⲩⲓ-
ⲧⲛⲉⲓⲉⲩⲁⲓ +

1159.

Or. 5899(6).—Papyrus; $2\frac{7}{8} \times 9\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. Above l. 1 is a cross.

[W. J. MYERS.]

Letter from 'the humble' Heracleides to Apa Basil, the *διοικητής*. 'I have received thy honoured letter which thou writest concerning the children of Cosma of Honôr.¹ Be so kind as to release them until my brother the deacon shall come and I speak with him. Whatsoever we shall ascertain to be fitting, that we will do. But the thing most needful² is that I greet thy sonship. Farewell in the Lord.'

ⲡ ⲁⲭⲓ ⲛⲛⲉⲕⲉⲩⲁⲓ ⲉⲧⲧ², ⲉⲕⲉⲩⲁⲓ ⲛⲁⲓ ⲉⲧⲉⲩⲱⲩⲉ
ⲛⲕⲟⲩⲁ ⲛⲟⲩⲟⲩⲟⲣ ⲁⲣⲓ | 2 ⲧⲁⲣⲁⲛⲛ ⲕⲁⲁⲧ ⲉⲱⲁ
ⲱⲁⲛⲧⲉⲛⲁⲥⲟⲛ ⲛⲁⲓⲁⲕ/ ⲉⲓ ⲧⲁⲱⲁⲭⲉ ⲛⲛⲁⲩⲁⲩ | 3
ⲛⲉⲧⲉⲱ[ⲁ]ⲛⲉⲛⲉ ⲭⲉⲟⲧⲉⲧⲓⲩⲉⲩⲉⲣⲟⲛ[ⲛ]ⲉ ⲱⲁⲛⲁⲩ
ⲛⲁⲛⲁⲕⲁⲓⲟⲛ | 4 ⲁⲉ ⲛⲛⲁⲓ ⲧⲁⲥⲛⲁⲩⲉ ⲛⲧⲉⲕⲛⲛⲧ-
ⲱⲛⲉ ⲟⲩⲭⲁⲓ ⲩⲛⲭⲟⲩⲉⲓⲉ +

Verso: ⲡ ⲧⲁⲁⲥ ⲛⲛⲉⲣⲓⲱⲉ¹ ⲛⲛⲉⲣⲓⲧ ⲛⲩⲱⲛⲉ
[space] ⲁⲛⲁ ⲱⲁⲥⲓⲁⲩⲉⲓⲟⲥ ⲛⲁⲓⲟⲩⲕ/ + ⲩⲛⲣⲁⲕⲁⲉⲓ |
-ⲁⲛ ⲛⲉⲩⲁⲓ[.]

60.

Or. 5899(7).—Papyrus; $2\frac{5}{8} \times 13\frac{5}{8}$ in. The text, at right-angles to the fibres, is in an uneven, moderately ligatured hand.

[W. J. MYERS.]

¹ V. Krall cclv.

² V. Crum, *Ostr.* nos. 178, 248 also ⲩⲟⲩⲟⲩ ⲛⲁⲛⲁⲓⲁⲕ., *Miss. franç.* iv. 745. Cf. the use of *κεφάλαιον*, Crum, *l.l.* no. 104 &c.

χελιχικον πετηρχια | 5 υποχ υποχτε
 εροκ ιτακανι εστινιητε ροπε | 6 ενα-
 ποτε η ροσον¹ εκαρופε τεφορι υποε | 7
 υποποριου υποποτε εαιαπολοριζε ηακ ερε-
 υποτε | 8 αλη υποα τ[ιη]ατ εροκ τισοοτη
 χελπαλακαλει υποκ² | 9 ετβεπτερηνην υπο-
 ετ υποκροφι ηαι ιτακ | 10 . . . ηαι . . . τισοε
 ητερηνη αλλα και υποκ εκ | 11 . . . αερε

1164.

Or. 6130. — Papyrus; $4\frac{1}{2} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter mentioning 'the town,' presumably Shmoun.²

+ ετ³ τερινη ηακ υποεκαναι | 2 αει
 ετπο⁴ ησαη ατταμοι χεν | 3 -τακη ριτβο⁵
 χερατβοκ | 4 [ε]ητ λομπον υποεεργηνοε |
 5 [α]κηατ χεετναχοκ ηαυ ηεε | 6 . τατρεχε
 ειχοκ ηαι ηιττοιτ | 7 χεετναβιτε εεραι επα-
 ηαρ | 8 . . αηεε ηερετ⁶ ηαι ειαμοτ

Verso: parts of 5 lines, ending τερινη ηακ +

1165.

Or. 6131. — Papyrus; $3\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter from Justus of Migdol⁴ to Apa Severus.

¹ 'Εν ὄσον.

² Cf. no. 1141.

³ 'Canalman'?, irrigation officer?

⁴ V. no. 1031. It may be added that this name survived into later times as مقطول (De Sacy, *Abd ul-Latif* 697).

+ υπορα υποτε υποκ ιο[τε]τε ηαιη-
 λοα ειεζαι ηαφιλλοε¹ | 2 χοεε ιοτ [α]ηα
 σετιροε τερινη ηακ εβλα ετινιηοτε ηεεε-
 ηαι | 3 τικωρ² ετεκνητιοτ κελαε³ ηεζα⁴
 λοηαεε ηαεηαε | 4 χι ηεσορ ηοηε⁵ ταηα-
 ηοε⁶ ηακ τηροεκηηε αττο τιμηε | 5 ηοκ
 ετινιειεζαι.

Verso: + ταεε ηαφιλλοε χοεε [space]
 ιοτ αηα σετιροε + ιοτετε⁵ ηαιηηαα.
 Then, in another hand, disconnected words
 + κιαε βεηε οτοτοε ροκε και .α οα-
 οτοη εαεαετ ροοτ ζηατκαε εη / οηεε.

1166.

Or. 6132. — Papyrus; $3 \times 6\frac{1}{2}$ in. The text, parallel to the fibres, has few ligatures.

From Ashmunain. [REV. C. MURCH.]

Letter with instructions as to the transport of wine, oil &c.

Βαι ειατ ηιρη ετ | 2 ιο ταλο κεσο
 ηκοτ ηαζη⁶ ηιρη | 3 ηιρη ηιχοι αλλα
 ηιοοτεοτ | 4 εηαποτοτ ηιοτοροοτηε ηο-
 εκ | 5 ηιοτζε⁷ηεε ηιεε αττο εηοηε | 6
 ηακοηηηκορα⁷ ηοτε οτκεαα . . | 7 ηεοτη-
 τοτ ηαι εηοτη + μ επειφ ιε ι⁸ ζ.

Verso: same text continued (illegible).
 Below it, in another hand, an account:

+ ηιοροε ηιεειοτ ηηαρηαηοε ⁸	π δ ι ⁹ ζ
ζατεφραε ⁹ οε	αρ ⁹ α
ζαηετσορ η	αρ ⁹

¹ φίλος; cf. no. 1128.

² ? ΚΕΑΕΤΕ. The following phrase to me unintelligible.

³ Instead of η, perhaps η.

⁴ Instead of η, perhaps χ.

⁵ ετ written with ε.

⁶ Cf. no. 1129.

⁷ Ὀπάρα; written ετρηορα in Lagarde, *Aeg.* 210.

⁸ ? الجاموس.

⁹ Cf. Crum, *Ostr.* no. 482.

1185.

Or. 6149.—Papyrus; $4\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter relative to taxation.

ΠΡΟΤΗΣ ΣΩΠ ΖΗΡΩΝΟΣ | 2 ΚΡΑΤΟΥ ΗΓΗΛΗ-
ΝΟΣΙΟΝ | 3 ΡΙΟΣ ΑΘΑΝΑΣΙΟΣ ΠΑΛ¹ ΧΟ | 4
ΚΤΡ/ ΣΕΤΗΡΟΣ ΑΣΤΙ | 5 ΕΣΤΑΙ ΠΑΡΗΛΗΡΟΥ | 6
ΚΑ ΠΕΡΩΝΟΣ ΕΒΟΛ ΑΜΟΥ | (blank).

1186.

Or. 6150.—Papyrus; $3\frac{1}{2} \times 3$ in. The text, at right-angles to the fibres, is in a regular, almost ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Letter (8 lines) from Martin ΜΑΤΤΙΝ, the soldier ΜΑΤΤΙ, to ΕΣΤΑΘΟΥ[ΙΟΣ], a superior ΠΕΡΩΝΗ[Α], who is asked to send recognition [πορε]. L. 6 ΠΕΡΩΤΙΚΟΝ ΠΕΤΡΙΠ. Verso: ΠΑΡΗΛΗΡΟΣ ΠΑΡΗΛΗΡΟΣ²

1187.

Or. 6151.—Papyrus; 3 disconnected frags., the largest $3\frac{1}{2} \times 6$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter (5 lines) from Ἀρσένιος³ to —, the deacon and ΠΧΑΡ.⁴ It begins + ΠΑΡΕΤΕΚ-
ΜΗΤΗΡΕΤ ΠΕΙΣΤ ΤΗΘΟΥ ΧΟΙΡΑ. In l. 2
occurs ΠΕ[Η] ΠΕΠΗΛΕΤ and in 4 ΠΕΠΟΥ ΡΩΝΟ
ΕΠΕΠΗΛΗΡΟΣ ΠΕΠΟΥ.

¹ Ἰλλούστριος.

² Καβαλλάριος.

³ Possibly letters lost between p and c.

⁴ Or χυρ. Χαρη[ονλάριος] might be expected.

1188.

Or. 6152.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an almost ligatureless hand, perhaps that of no. 1134.

From Ashmunain. [REV. C. MURCH.]

Letter from ΚΟΧΙΑ, 'your servant' ΣΑΤΟΥ, to the κύρ[ις] ΗΓΗΛΙΟΣ, the Ἰλλούστριος. The phrase ΠΕΡΩΚΤΗ ΠΕΠΟΥ ΠΤ[ΕΤΗ]¹ occurs and ΦΙΛΟΘΕΟΣ ΠΑΠΕ is mentioned.

1189.

Or. 6153.—Papyrus; $6 \times 7\frac{1}{2}$ in. There are remnants of two texts, by the same or very similar hands, both much ligatured and difficult.²

From Ashmunain. [REV. C. MURCH.]

Parts of two letters. That parallel to the fibres begins + ΕΤΗ ΤΕΠΗ ΠΗΤΗ ΚΑΛΟΣ
ΑΙΣΤΑΙ ΠΕΣΤΑΙ ΠΗΤΗ. It refers to ΠΕΧΟ and is addressed, on the other side, from George to Gabriel. Of the other text, wherein ΠΕΧΟ again occurs, little can be read.

1190.

Or. 5899(11).—Papyrus; $4\frac{1}{2} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. MYERS.]

A letter, very dilapidated, addressed (on verso) to ΕΤΕΦΑΝ[Ο]Υ. It begins ΖΗΡΑΝ
ΠΗ[ΠΟΥΤΕ]. The writer greets, among others, ΤΑΠΕΡΙΤ ΠΩΛΕΤ ΕΤΕΦΑΝΟΥ and ΠΑΙΟΥ ΠΠΟΥ
ΕΡΩΝΟ.

¹ Cf. no. 1145.

² The hands of nos. 1135, 1141—1143 &c. are of the same type.

1191.

Or. 5899(12).—Papyrus; $6\frac{3}{4} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

[W. J. MYERS.]

A fragmentary letter. Parts of 14 lines remain. The following occur: $\alpha\tau\omega$ $\mu\epsilon\iota\sigma\tau\omega\gamma$ $\gamma\alpha\tau\alpha\omicron\varsigma$ $\mu\epsilon\alpha\eta$ $\bar{\iota}\bar{\beta}$ $\chi\epsilon\alpha\kappa\tau\omicron\kappa\omega\tau$ ¹ $\epsilon\beta\omicron\lambda$ $\alpha\tau\omega$ $\bar{\iota}\bar{\beta}$ $\gamma\alpha\tau\epsilon\gamma$ $\epsilon\iota\varsigma$ $\gamma\eta\eta\tau\epsilon$ $\tau\bar{\iota}$, $\alpha\tau\tau\omega\omega\epsilon$ $\tau\epsilon\iota\varsigma$ $\mu\epsilon\tau$ [$\omicron\mu$]

1192.

Or. 5899(13).—Papyrus; two frags., the larger $6\frac{3}{4} \times 3\frac{1}{2}$ in. The script, at right-angles to the fibres, is even and ligatureless.

[W. J. MYERS.]

From a letter in which the phrases $\alpha\mu\omicron\tau\tau\epsilon$ $\epsilon\epsilon\gamma\tau\omega\tau$ $\tau\epsilon\kappa\epsilon\eta\eta$, $\tau\alpha\alpha\gamma$ $\epsilon\beta\omicron\lambda$ occur and $\mu\eta\mu\omicron\tau\epsilon$ is mentioned.

1193.

Or. 6154. — Papyrus; $9\frac{1}{2} \times 6\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter of 19 + 6 (*verso*) lines, almost wholly illegible. The phrase (l. 6) $\mu\epsilon\mu\omicron\tau$ $\epsilon\iota\pi\epsilon$ $\mu\tau\alpha\mu\omicron$ $\mu\epsilon\sigma\tau\alpha\kappa\iota\alpha$ is visible.

1194.

Or. 6155. — Papyrus; $2\frac{1}{4} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [REV. C. MURCH.]

¹ An unknown word. Reading certain.

Fragt. of a letter, beginning Φ $\gamma[\alpha\omicron\eta$ $\mu]\mu\gamma[\alpha\chi]\epsilon$ $\tau\alpha[\sigma\mu\alpha\chi\epsilon]$. It relates to the vintage, asks that Zacharias may be sent and contains the phrase $\chi\omicron\omega\omega\alpha\epsilon$ $\gamma\eta\tau\epsilon\alpha\kappa\epsilon$ $\mu\eta\sigma\alpha$. Verso: end of address $\gamma\eta\tau[\mu\eta\epsilon]\eta\tau$ $\sigma\eta\eta$ +

1195.

Or. 6156.—Papyrus; $2\frac{1}{2} \times 5\frac{1}{2}$ in.

From Ashmunain. [REV. C. MURCH.]

a. At right-angles to the fibres, in a seldom ligatured script.

Beginning of a letter: + $\epsilon\tau\bar{\iota}$ $\tau\eta\eta\eta\eta$ $\eta\alpha\kappa$ $\epsilon\beta\omicron\lambda$ $\gamma\eta\eta\mu\eta\tau\tau$ [ϵ] | 2 $\alpha\mu\alpha\gamma\eta\tau$ $\gamma\iota\varsigma\epsilon$ $\mu\tau\alpha\tau$ $\chi\eta\eta\tau\bar{\iota}$ $\chi\epsilon$ &c.

b. Parallel to the fibres, in another hand.

Beginning of another letter: $\tau\iota\alpha\sigma\mu\alpha$ [$\chi\epsilon$], and, in the margin, $\mu\eta\gamma\eta\tau$ $\alpha\beta\bar{\iota}$ $\eta\alpha\kappa$ $\tau\bar{\iota}$ κ $\eta\alpha\beta$ $\tau\epsilon\kappa\omega\kappa\omicron\beta$ $\epsilon\beta\omicron\lambda$ $\mu\eta\gamma$ $\alpha\mu\omicron\kappa$ $\alpha\mu\omicron\tau\phi$ $\epsilon\iota\sigma\tau\eta\chi\epsilon$ $\alpha\tau\omega$ $\mu\eta\epsilon\tau\tau\iota\alpha\sigma\tau\epsilon$ $\eta\alpha\beta$.

1196.

Or. 6157.—Papyrus; $7 \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter in which occur $\alpha\iota\beta\omicron\tau\alpha\mu\gamma\epsilon$ and $\epsilon\gamma\eta\tau$ $\epsilon\beta\alpha\beta\tau\alpha\omega\eta$ and at the bottom of which is a clay seal, showing the figure of a man.

1197.

Or. 6158. — Papyrus; $4\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Fragment of a letter in which occur the phrases **ἀγχο βολαζ εστὶ πλοεῖς**, **ἐστὶ χερία** **ἡταλαῖ ἐπεκαυμένην**¹

1198.

Or. 6159. — Papyrus; $7\frac{1}{8} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter in more than 6 lines. L. 2 **ἡπρωτοῦ ἐφελαινοῦ τιμηστοῦ** | 3 **ἡδὲ οὐδὲ** **ἐν ἡπαρθοῖα ἐπιστρε.**

1199.

Or. 6160. — Papyrus; $4\frac{5}{8} \times 5\frac{7}{8}$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand, much like that of no. 1145.

From Ashmunain. [REV. C. MURCH.]

From a letter of more than 7 lines, wherein the name **ἡαποζα**² occurs thrice.

1200.

Or. 6161. — Papyrus; $4\frac{1}{8} \times 7\frac{1}{4}$. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter (3 lines), of which the address on the *verso* is **αββ̄ σενηρω εν̄** **αλλοῖ + μουσαῖο̄ ἐ[λα]̄ . . ο αλιανων̄ + .** The writer has a request to make regarding money.

¹ V. no. 1114 and Krall cexlv.

² V. *Aeg. Zeitschr.* xl. 61.

³ 1 a place.

1201.

Or. 6162. — Papyrus; $7\frac{3}{4} \times 5$ in. The text, at right-angles to the fibres, is in a small moderately ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Letter in 22 + 10 (*verso*) lines. On the *recto* little is legible, on the *verso* somewhat more; on neither is there anything remarkable. Begins: **αἰχί [ἡε]ζαῖ ἡτεκῆντ[εον]**. Ends: **τιαχλαζε ἡτεκῆντ[εον] ζῆτινῆςζαῖ.**

1202.

Or. 6163. — Papyrus; $3 \times 7\frac{1}{2}$ in. The text, parallel to the fibres, is in a rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

From a letter, mostly illegible, in which occurs **ἡορροῖε ἡηστοῦτ ἡκοῖα ἡζε.**

1203.

Or. 6164. — Papyrus; $4\frac{1}{4} \times 5\frac{1}{4}$ in. There are two texts: (a) that at right-angles to the fibres in a large, ligatured hand; (b) the other in a small, irregular hand.

From Ashmunain. [REV. C. MURCH.]

a. From a letter in which occur **τεανῆ** **ἡτ**, **ορκαῶ χοῖ ἡτ**, **ζῆου ἀγχο ἡη**.

b. From a letter containing nothing of note.

1204.

Or. 6165. — Papyrus; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

From a letter, the first legible words of which are ΠΑΡΚΕΕΥ¹ ΕΙ ΕΖΗΤ. It mentions ΤΗΟΟ ΠΗΝΕΤΙΑ, presumably Easter.

1205.

Or. 6166. — Papyrus; $5\frac{1}{8} \times 5\frac{3}{4}$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 8 lines, referring to money (με ΚΕΝΤΗΝΑΡΙΗ, ΣΟΟΤ ΗΖΟΛΟΚ/) to Babylon and mentioning ΟΥΚΑΝ² ΕΤΕΖΑΡΩΟΤ.

1206.

Or. 6167. — Papyrus; $8\frac{1}{2} \times 8\frac{3}{4}$ in. The text, moderately ligatured, is at right-angles to the fibres. Very dilapidated.

From Ashmunain. [REV. C. MURCH.]

18 lines, of which little is consecutively legible. L. 12 ΟΥΤΡΙΠΗΝΗ ΠΚΑΡΙΚΗ³ ΠΤΙΒΗ² ΠΕΣΙΑΤ ΗΖΟ ΕΝΑΝΟΤΟΤ ΟΥΒΑΡΟΤ ΠΕΚΩ ΠΟΕ ΠΤΟΚ ΑΥΩ ΠΑΡ. L. 18 ends with a date: μ φαρ^θ ια ι^δ.

1207.

Or. 6168. — Papyrus; $3\frac{3}{4} \times 11\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

8 lines, scarcely a word of which is legible. The person addressed is called ΤΕΚΑΡΕΤΗ. There occurs the phrase ΑΡΙ ΠΗΟΟ ΗΖΟΒ.⁴

¹ Cf. ΠΑΛΚΕΕΥ, Crum, *Coptic MSS.* p. 42 and Krall lxvi.

² V. no. 1135.

³ Cf. ? no. 1096.

⁴ V. no. 1131.

1208.

Or. 6169. — Papyrus; $5\frac{1}{4} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 10 lines. There occur ΠΑΠΡΕ ΠΗΚΡΙΠ ΕΤΧ, ΔΧΙΕ ΧΕΛΗΠΗΠ.

1209.

Or. 6170. — Papyrus; $2\frac{3}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Parts of 4 lines, addressed to 'thy dear lord brothership.' It shows the Greek verb ΣΙΑΠΕΣΘΑΙ(*sic*).

1210.

Or. 6171. — Papyrus; $2\frac{5}{8} \times 4\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a clumsy ligatureless hand.

From Ashmunain. [REV. C. MURCH.]

Part of a letter, addressed to ΠΚΡΕ (κύρις) ΤΟΡΡΟΟΕ and mentioning a tremision of honey.

1211.

Or. 5895. — Papyrus; a large number of frags., mostly too small to be catalogued. Many are Greek. The pieces here described are those among the Coptic frags. which seem to merit separate notice.

[A. P. GRAVES.]

A. — In two pieces, each 3×6 in. (complete in height). Written at right-angles to the fibres, in an uneven, rarely ligatured hand.

1216.

Add. 31,291.—Paper; a bound volume of 210 leaves of various dimensions, being copies made by C. W. Goodwin from different sources.

[MRS. A. A. GOODWIN.]

Foll. 1—79. Copies of Ostraca, chiefly in the Department of Oriental Antiquities in the British Museum, but also from some in the Louvre (fol. 89 ff.) and in private hands. These are followed by various lists and vocabularies (fol. 112 ff.).

1217.

Add. 31,290.—Paper; a bound volume of 324 leaves of various dimensions, being copies made by C. W. Goodwin from various sources.

[MRS. A. A. GOODWIN.]

Foll. 8—67, Copy of Papyrus V (v. nos. 325, 338 *above*).

Foll. 68—246, 261—285, 288—291. Copies of the *Jême* legal papyri in the British Museum (v. no. 375 ff.) and elsewhere.

Foll. 247—259. Copies of various Bohairic texts.

Foll. 292—300. Description and copies of Bohairic fragments in possession of the Royal Society of Literature.¹

For foll. 300 ff., v. no. 980.

1218.

Or. 5297(7).—Papyrus; four frags., the largest $3\frac{1}{4} \times 2$ in. The text is upon both sides. Their value lies in the unique coloured ornamentation of the enlarged initials and accompanying scrolls. The script resembles that common in parchment MSS. of the 9th to 11th centuries, more particularly the type Ciasca, tab. xii; while the decoration is

exactly similar to that used *e.g.* in Ciasca tab. xiii. The colours employed are red, yellow and green(?).

From the Fayyûm. [FLINDERS PETRIE.]

The text of 3 frags. is in Greek and probably liturgical. On one (paged α , β and headed apparently $[\alpha\beta]\kappa\alpha$) the following can be read

Recto : an ornamental heading ; then,

ⲁⲥⲟⲛⲟⲩ

ⲛⲥⲟ

Verso : ⲟⲩ ⲥⲟⲩ ⲕⲣⲓⲛⲓ

ⲥⲩⲛⲁⲓⲥⲟⲩ

ⲟⲩⲥⲁⲛⲟⲩⲟⲥ

ⲕⲣⲓⲥ ⲕⲁⲧⲁ

ⲛⲥⲟⲩ

ⲛⲁⲗⲓⲥⲩ

The text of the 4th fragt. was Coptic.¹ In the margin is a coloured scroll somewhat like those in Hyvernât, pl. viii. 1, 2.

1219.

Or. 4719(4).—Papyrus; a fragt.; $3\frac{1}{4} \times 5\frac{1}{2}$ in. Too little of the text, which was in the Saïdic dialect, remains to allow of description. It is included here on account of the script,² which is of interest as being closely similar to a type very common in parchment MSS. (*e.g.* Ciasca, Tab. i).

[GRAF.]

1220.

Or. 4926(4).—Parchment; six small strips, used in the bindings of papyrus MSS. and preserved for palaeographical reasons; mostly about $4 \times \frac{3}{4}$ in. The scripts are all of a fine, even, uncial type.

From Ahmim.

[GRENFELL.]

¹ But for fol. 299 (Saïd.), v. no. 486.

¹ ω , η can be seen.

² Cf. script of no. 278 *above*.

AḤMÎMIC AND MIDDLE EGYPTIAN MANUSCRIPTS.

1221.

Or. 4717(21).—Papyrus; a fragt.; 5×11 in. There are two texts: that at right-angles to the fibres (α) in a thin, sloping, ligatureless hand, much like that of no. 634(1) *above*; that on the other side (β) in a hand of the same type, though larger and more flowing.

[GRAF.]

α . Numbers v. 15—18.

ⲕⲉⲛⲉⲧⲉⲧ : ⲧⲟⲧⲉ ⲕⲛⲉⲟⲗⲉⲃⲛ¹ ⲛⲓⲡⲉⲕⲉⲛⲧⲉⲧ ⲛ-
... | 2 ⲭⲉⲟⲧ... ⲡⲟⲗⲁ ⲛⲛⲁⲓ² ⲛⲓⲛⲟⲃⲉⲓ ⲛⲛⲉⲓ : ⲧⲛⲉⲧⲓ
ⲛⲟⲛⲓ | 3 -ⲕⲁ ⲛⲓⲛⲓⲛⲉⲕⲛⲟⲙⲉ ⲧⲛⲁⲟⲧ ⲉⲗⲉⲧⲛⲟⲙⲉ
ⲉⲉⲉⲉⲓ ⲉⲗⲁⲛⲓ | 4 ⲉⲧⲛⲟⲗⲓⲙⲉ ⲁⲧⲱ ⲟⲧⲧⲁⲡⲱ ⲉⲗⲁⲛⲓ
ⲉⲟⲧⲧⲁⲡⲱ ⲉⲧⲕⲱⲧⲓ ⲉⲉⲁ | 5 -ⲁⲓⲕ ⲛⲉⲗⲉ ⲓ ⲉⲗⲁⲛⲓ ⲟⲗⲧ-
ⲁⲓⲕ² : ⲉⲧⲧⲣⲓⲁ ⲛⲛⲧⲓ... | 6 [ⲁ]ⲓⲕ : ⲉⲓⲉⲧⲉⲓⲕ
ⲛⲉⲧⲉⲛⲓ : ⲛⲓⲛⲟⲧⲡⲱⲡⲱ ⲛⲧⲉ ⲛⲧⲉⲛⲟⲧⲱⲛⲓ | 7 ⲁⲛ
ⲉⲛⲉⲓ : ⲉⲉⲁⲗ ⲭⲉⲁⲧⲉⲧⲉⲛ^{ic} : ⲛⲉⲕⲉⲉⲧ ⲛⲉⲗⲟⲧⲉⲛⲓ | 8
ⲛⲉⲭⲉ ⲛⲟⲥ ⲉⲡⲱⲛⲓ ⲛⲓ | 9, 10, only a few letters
visible.

1222.

Or. 5297(6).—Papyrus; three frags., (A) 5×4, (B) 6¼×5, (C) 1¾×8½ in. The text, on both sides, is in a very uneven hand. *Published* in Crum, *Coptic MSS.* p. 10.

From the Fayyûm. [FLINDERS PETRIE.]

Metrical Hymns;³ *cf.* nos. 519 and 972. The verses on the *rectos* of A, B refer (lines 1—11) to the martyr Claudius, whose sister apparently relates a dream, visits him in

β . A homiletic(?) text, prophetic of famine and disturbance, and referring (ll. 3, 4) to Isaiah xix. 2 and (l. 5) Lev. xxvi. 26.

¹ ? ⲟⲙⲃⲉ.

² For ⲧⲁⲟⲗⲁⲓⲕ.

³ In published text of A *recto*, l. 8, read ⲛⲛⲛⲉⲧⲉⲧ.

prison and accosts the persecutor, Arian.¹ The rest (12—17) treats perhaps of the same. The *recto* of C relates to Abraham sacrificing Isaac. The *versos* of B A, (lines 1—9) refer to orthodoxy, heresy and salvation; the remainder is obscure. At the head of B *verso* is the abbreviated name of the melody *oecw*, not found in Möller's list.²

1223.

Or. 6172.—Papyrus; a leaf torn in two, with a vertical *lacuna* from top to bottom, the width of which can be judged from ll. 11, 12; 10×6 in. (complete in height). It had been many times folded. The text, at right-angles to the fibres, is in an uneven and clumsy hand of considerable antiquity.

[REV. C. MURCH.]

A charm, directed by (a woman) — against 'Tnoute,³ another woman. Cf. that in *Aeg. Z.* xxxiv. 85.

'I, the poor, wretched sinner [, I] cry unto the Lord God Almighty, that thou do justice for me with Thoute [; for she hath] parted my son from me and he hath despised me. Hear her not, God, [] nor when she crieth unto thee. Make her without hope in this world; smite(?) thou her womb [and] make her barren; cause her to devour the fruit of her womb. Bring a demon upon her [who shall cast] her into a heavy sickness and great distress. Bring a fever⁴ upon her and a [and a] cold [] and a —— of heart⁵ and an itching,

when thou bringest upon her the two []
a worm come forth from her and blood, all
the days of her life [] take them;
let her not live, let her come to death (?).
Do thou ——¹ her. (Thou) that sittest upon
the chariot of [], ye Cherubim and
Seraphim, do ye justice for me with Tnoute.
Michael, do thou justice for me, Gabriel,
[]el, Tremouel, Abraxiel, Emmanuel,
do ye justice for me with Tnoute, swiftly.
The 24 Elders³ and the 4 Beasts, which bear
the Father's throne, do ye justice for me.
Thou who doest justice for the oppressed, do
thou justice for me swiftly.' Here follow
groups of alphabetical letters.

The dialect is Ahmimic, with a few Saticisms: *muor*, *choq*, *rouc*. The form *zoph* seems fantastic.

¹ апок тебини италишпорос префрива
² соу агри анхосис ниотте пил | 2 -теократ-
 сор атикризагоф, цитиотте | ³ порх па-
 гире арои атг³ | 3 -катафроней ниои пок-
 сотиа арос пил[отте .]и везаоу агри
 арак акаас | 4 инабамис зинкоснос ака-
 риотте [. . акаа]с наторин акатосотсон
 сип | 5 -карнос нгитте ак[а]тотавион си
 агри ах[ос] | ⁶ те агри атгисон вггасе
 нибамис | 6 спаркос акасин^и нбгпа агри
 ахос нио | ⁷ о]трау ниот^инотес нгит-
 ниот | 7 -гос кениа агри ахос птинт-
 снате и | ⁸ отрит зото ввол ниос пил | 8 -
 отеноу инезотте тирот нинсон з-и | ⁹ ос
 ритот нессон з-аси ниот | 9 акаспиротси
 петзисос ахингарна ^и херотг]ил нинсара-

¹ 'Cause her mouth to err,' or read *εἰς πῶλον*, though following *u* may forbid this.

³ It may here be noted that the alphabetic names in no. 1007, f.b are those of the elders (as stated in the Homily Clar. Press 42; cf. also De Morgan's *Catal. des Mons. et des Inscr.* 1, 1894, p. 135).

³ Sa'id. σπερ-. The preceding ΔΤΗΚ- = Sa'id. σπεκ-.

φιν ατενιαρπαζεφ/ | 10 ιντιοττε ιν[χ]αηα
 ακαρπαζεφ/ γαβρηα [η]α τρεπιοτηα αβρα-
 ζηα επιανοτηα | 11 ατενιαρπαζεφ/ ιντι-
 οττε ζηοτοσεπι πχ[οττερε] υπρεσвттерос
 ινπεετατ | 12 ιχωον ετqi αζηι ζαπεορο-
 нос ινπεкот ат[ετιрпа]ζεφ/ πετειρε ιηεφ/
 ινεχιητ | 13 ποηος ακαειρε παζεφ/ ζηοτοσε-
 πι ααα βββ γγγ [η]α [η]α [η]α [η]α [η]α | 14
 εεε ςςς ηηη ηηη οοοοο ζερα α α [α ταχ]η
 ταχη. Verso, in 4 separate groups: πλн
 (ter) тахт, тахт тахт, ααοοι * * *, ϑϑϑ.

1224.

Or. 5986. — Papyrus; 13×7½ in. The text of 30 irregular lines, parallel to the fibres, is written in an uneven hand with rare ligatures and probably of some antiquity.

[REV. C. MURCH.]

A charm, wherein God, the Archangels, Cherubim, Trinity &c. are invoked to destroy "all who oppose" the writer (or owner), especially Victor, Hatre, Papnoute and David his son. It begins with a curse on any unauthorized opener of the roll: "God of heaven and earth! Whoso shall open this papyrus (χαρτης) and read what is written therein(?), may all that is written therein come upon him, O God of heaven and earth!" The dialect is a specimen of a sa'idicized Alhmîmic, wherein the peculiar *h* is replaced by the ordinary *z*.¹

πιοττε ιηπε ινπκαζ πετηαβωα αβα ιν-
 χартис βωη ηετешζ αραει² αταει αζηι αχωι
 тирот ποι ηεтешζ араη αειε πιοττε ιηπε
 ινπκαζ ϑ ϑ πхаεις ιηтак εтеоотη
 αηετζηη ιηηετοτтиηζ πιοττε | 5 ιηтак εтпа-
 сирпазеп ιηηεтоттени тирот πикот ιηαηα

παкот γαβρηα сотротηα гоτнотηα рафана
 ζηταοαη ει ζηταοαη ιηηαεις саваоо ιηηε-
 аттато ποтρεη тирот атетпастηи¹ азотη
 ιηηοτте ιηηο ιηηκαζ таηο² вктор затре
 η ηιοτте³ οιο ιηαη ερεиρε ιηαη ηαηω-
 ηиο ηιοτте ακαοιο тагεια πεq | 10 ηηρε
 таηο араη ερεиатроне⁴ ζηηεкион⁵ ηοε
 ет... рре готит ηοε εтхтпо ηηαхе ειηате
 ααατ⁶ ηρωие αηаη ηηι εттаро⁷ αχωι αηηε-
 оат ιηοтаη ηηι етат ιηαρεη атвонте⁸
 ιηηεтсазот ιηаη тирот ηιοтте η...⁸ ε]т-
 ηаеирпазеп ιηηет тирот ηχоеис ηιοтте
 ακαοιο[от т]ηрот ιηηεтаг... | 15 тирот
 ηаη ηχоеис ιηποрагзк⁹ аη[α...] ιηпа-
 сопсп хва[т]ηι ιηаη ηοηае ακаοи[оот] х[η]-
 ηоттоотη ηοε εтоттере ιηас ηаη тирот
 тагекмо. аас ηотηηре зот ηот ае¹⁰ ηхаεις
 саваоо ιηποрагзк араη ηχеротвн ηсара-
 фн ηтва ηаггелос глархиаггелос | 20 атет-
 паспна азотη ιηηоттте ιηηе ιηηκαζ атω
 агаеиρε ιηагеп ιηотон ηηι етоттени отон
 ηηι εгсазот ιηаг ακаοиоq кеq ηтенионηи
 аеиε тчотир ηиε ιηерит аеи¹¹ тпас ηзотот-
 сис аиаηо вктор затре ιηаатгεια πεгэире
 аеиηο араη етхнппа ιηкоснос | 25 акаеиε
 азри аχωот ιηгисе ηиов тирот ηιοтте
 ακаοиο παηηоттте каq ηаеикон хηηεгто-

¹ = снне; v. l. 20.

² V. Crum, *Copt. Ostraca* no. 133.

³ Are Hatre and Papnoute (sic, v. below) names of one person?

⁴ ? for εгго ηат-.

⁵ ? σίγνον. Perhaps David was on military service.

⁶ Or ειηат 'true words.' The phrase is obscure.

⁷ for тагко.

⁸ Not ιηπε.

⁹ for ιηποгзк. Later on, авзк. For ιηпог v. Crum, *l.l.* no. 271.

¹⁰ ? for гасио; but the preceding words might be divided otherwise.

¹¹ ? for гасио.

¹ Cf. the dialect of Schmidt's *Acta Pauli*.

² ? read араη.

8 [Α]ΝΑΚ ΠΑΚΟΥ¹ ΕΑΝ . [] | 9 [Α] ΠΑΙ . . ΨΕΠΟΥΤΙ
 ΠΥΤΑΙ ΠΑ [] | 10 [Τ]ΙΟΙ ΠΠΕΤΡ² ΕΠΕΙΧΟΥΕ + |
 11 [Ψ]ΕΠΟΥΤΙ ΠΥΠ ΠΠΑΠΑ ΟΚΟΠ [] | 12 [Τ] μακ³/
 ωσηφ μαρ⁴ + + πα⁵ πρ⁶ ν . . φ [] | 13
 [Α]ΝΑΚ ΠΕΧΩΤΥ ΠΥΠ ΠΓΙΛΤΑΣ ΤΙΕ ΠΕΤ[ρε +] |
 14 [Α] ΤΙΕ ΠΕΤΡ[ε +].

1227.

Or. 5899(14).—Papyrus; $6\frac{7}{8} \times 15\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

[W. J. MYERS.]

Legal document (ἀσφάλεια) wherein the κοινόν of Thmoui² acknowledges the receipt of tax money from George. The idiom is difficult and details therefore obscure.

[+ zu] ΠΡΑΙ ΕΦΤ ΨΟΡΠ ΕΠΙΟΠ ΠΒΕΠ ΑΝΟΠ
 ΠΚΟΠΠΟΠ ΤΗΡΕΩ [Π]ΤΕ ΘΠΟΤΙ ΕΠΕΑΙ ΕΠΓΕΩΡΠ
 ΠΧΕΑΠΕΡΤΕΚΙ³ ΠΟΤΑΟΥΤΚΟΧΙ | 2 [Π]ΕΠΠΤΕΠ ΤΑΚ-
 ΕΙ ΕΤΟΤΕΠ ΠΤΕ ΠΑΠΠΟΠ ΠΤΕΠΙΑΣΠ⁴ ΚΕ ΕΠΠΑ
 ΕΡΟΠ ΤΕΠΠΟΠ ΠΟΚ ΑΠ ΠΛΟΓΟΠ ΕΠΦΤ ΕΤΕΓ-
 ΤΟΠ | 3 [Π]ΑΚ S ΑΠΕΡΤΕΚΙ ΠΟΠ ΑΠΤΙ [Ο]ΤΤΡΠ-
 ΠΠΠ ΠΛΟΓΟΠ ΕΠΠΡΑΠΠΕΡΠΤΕΒΟΚ⁵ ΕΤΡΕΠΠΠ
 ΠΤΑΓΩΑ ΕΤΟΤ ΑΒΡΑΠΠ | 4 [Α]Ι ΕΠΧΟΤΑ ΕΠ
 ΠΟΤΠ⁶ ΧΙ ΕΒΟΑ ΕΠΤΩΟΤ ΕΠΚΑΠ ΠΤΑΤΩΑ ΕΤΟΤ
 ΣΙΕΤΕΒΟΚ ΕΠΤΩΟΤ ΠΤΑΤΩΑ ΕΤΟΤ ΠΕΤΠ | 5
 [Π]ΠΠ ΠΧΟΚ ΡΟ ΕΠΠΟΤΚΟΧΙ S ΑΠΠΠ⁷ ΠΑ-
 ΠΠΠ ΠΑΚ ΠΑΤΑΠΦΙΒΑΠΠ + + | 6 [Π]Ο]ΣΠΦ
 ΠΒΟΦΠΟΤ ΣΤΟΙΧΕΙ ΠΟΠ + + ΟΒΟΠΟΡΟΠ
 ΓΕΩΡΠΠΟΤ [ΠΑΡ]ΤΡΠ⁸ + + ΑΠΠΟΠ ΑΙΑΚ/
 ΣΤΟΙΧΕΙ ΠΟΠ + | 7 [Α]ΘΑΠΑΣΙΟΠ ΓΕΩΡΠΠ⁸ ΣΠΠ-

¹ V. Crum, *Ostraca* p. 53, no. 120.

² Cf. ? Krall iv. 10, cxxxvii.

³ δέχεσθαι; cf. Crum, *Copt. MSS.* p. 48.

⁴ Possibly ΑCΠΡ.

⁵ First p might be c or i; A might be κ.

⁶ r might be q.

⁷ Cf. nos. 580, 599, 617 above.

ΧΕΙ ΠΟΠ + ΕΤΑΟΠΠΟΠ [C]ΤΟΙΧΕΙ
 ΠΟΠ + + ΣΤΕΦΑΠ . . . ΕΒΟΑ ΠΑΡΤ + | 8
 [Α]ΠΟΚ ΟΒΟΑ[Ο]ΡΑΚΙ ΑΙΣΑΙ ΕΒΟΑ ΕΠΡΩΩ¹
 ΕΠΠΡΠΠΟΠ² ΤΙΕΡΠΠΕΤΡΕ +

Verso: + ΤΕΠΤΕ ΤΑCΦΑΠ ΠΟΤΙ [space]
 ΕΤΟΠ +

1228.

Or. 4927(20).—Papyrus; two frags.; the larger, $3\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

[GRENFELL.]

From a deed, relating to hired labourers and their wages and mentioning the bishop. Cf. Krall cxl.

[Ψ]ΕΠ [ΖΑ]ΠΚΟΥΤΙ ΑΖΑ ΠΠΑΟ ΠΑ | 2 -ΠΑ
 ΠΟΤΙ ΕΠ [Π]ΕΠΧΑΠΠ ΠΟΤ ΑΠΑ ΣΠΚΟΠ | 3 ΠΕ-
 ΠΠΚ/ Π [Π]ΕΠΠΠΤ ΑΒΤΟΤ ΠΕΠΠΚ | 4 ΑΠΤΙ
 ΠΠΠΠ [Π]ΠΤΕΠΠ ΠΠΠ ΠΕΚΑΠΕΒΕΚΤ | 5 ΠΟΤΑΠΠΠ
 Π[ΖΑΟ]² ΖΑΠΕΒΕΚΤ ΕΤΕΠΠΠΠΠ | 6 ΨΕΠΟΥΤΙ²
 Π[Ε] [Π]ΠΠΚ/

Verso: remains of a Greek account.

1229.

Or. 5301(17).—Papyrus; a fragt.; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. Published by Crum, *Copt. MSS.*, p. 56.

From the Fayyûm. [F. PETRIE.]

From a document regarding payment (or repayment) of money and addressed to a religious superior ('thy holiness' ἀγιωσύνη). It bore an Indiction date.

¹ q could scarcely be r.

² Before this name—presumably the first of a list — a cross or mark.

1230.

Or. 4719(2).—Papyrus. Described *above* as no. 519. This is the text mentioned there as (3). It is parallel to the fibres, in an irregular, ligatureless hand.

Account (λόγος) relating to building operations and a series of dates. Details are obscure.

+ ρεπιαβη ηηοττι ηαηι¹ος ετ²... | 2 κωτ
ετωβ ηαζι ηεζωτε³ ηεζωτ | 3 β⁴ ηααπαη¹
ηηαζβ⁵ ζωτ β⁶ ηα | 4 -ααπαη αζα κωτδ αζα
οτ⁷ ζωτ | 5 β⁸ ηααπαη α βερεηφ⁹α α | 6 βε-
ταα ηατ ηηαζαη ηεζαρεη ζωτ | 7 κωτ ηαηα
ζαηεβηηαι αη αζα ηαηα¹⁰ | 8 ηεκωτ ηηαεβ¹¹
ζωτ αη ηαηα γ¹² [αωτ] | 9 αη ηερκατος εηηα
ηεκωτ ηεζα[ρεη] | 10 ζωτ β¹³ ηααπαη αζα¹⁴
ηοαηαβ¹⁵ ηηαζβ | 11 ζωτ β¹⁶ ηααπαη αζα
αωηι αζα κωτδ | 12 ηηαγ¹⁷ ζωτ β¹⁸ ηααπαη
αζα φεητωηαη¹⁹ | 13 ηεκω εηηα ηηεζατ
(above²⁰ ηοαηαβ) ηεζαρεη ζωτ | 14 [αζ]α
ηηαζγ

1231.

Or. 5301(15).—Papyrus; complete; $5\frac{1}{2} \times 9\frac{1}{4}$ in. The fibres are parallel with the text, which is in a sloping hand (*cf.* Hyvernat, *Album*, pl. x for the type).

From the Fayyûm. [F. PETRIE.]

An account.

+ ηα¹. η² οττωρι³: ηετρος οττωρι: ηα-
σερ⁴ [above τατ⁵α] οττωρι | 2 χαηα οτ-
τωρι: αητεμωτ⁶ηη⁷ οττωρι: κωηφ οττωρι |
3 αηα αητεαλ⁸ οττωρι. Here a large blank.

¹ Clearly Arabic, presumably from عرب. Possibly here 'carts.'

² ? 'Willow' (οωρι) or 'spade' (τωρι).

³ نصر.

⁴ عبد المؤمن.

⁵ عبد الله.

ηετια¹: γ² ζαηαη: [above α³ω²] ηετρος ηια α:³
ηασερ: ηια α | αητεμωτ⁴ηη αη α: αηα αητεαλ
ηια α: κωηη ηια α.

On the other side, Arabic.

1232.

Or. 4720(20).—Papyrus. Described *above* as no. 579. This is the text there mentioned as (2). The script is ligatureless.

From an account or list.

φετ¹
ηερεωτ² · ηεηεσα³
ηεκααηι · τωρεω⁴
η⁵οηεεετ⁶ · ηεηηωηη⁷
τωω [ηα]αααη · ηεαηηωηη⁸ ·
τα⁹ · κηα · οαηαηη¹⁰
ηη · ηεεβητ¹¹ · ηωρη¹²
ηη ηη

1233.

Or. 5301(18).—Papyrus; a very dilapidated fragment; about $7 \times 7\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand, that on the other side in one similar but much smaller.

From the Fayyûm. [F. PETRIE.]

The text at right-angles is an account, kept in the 1st pers. singular. The following lines are legible:

ηα τ¹αηηη²
οηι ηεοτ³ηεερ⁴: εηαηω⁵ε⁶ε⁷ ηεζαρε⁸ αρ⁹ · η

¹ Obscure.

² Erased ?

³ In the original ηια here and elsewhere is above the α.

⁴ Here a blank; beyond it traces of letters.

⁵ زبير.

⁶ V. no. 576 *above*.

1238.

Or. 5300(32).—Papyrus; $4\frac{3}{4} \times 4$ in. The text is parallel to the fibres, in an irregular, ligatureless hand.

From the Fayyûm.

[F. PETRIE.]

Letter from 'the humble' — to Chael, the deacon. It is valuable on account of being dated.

ΕΓΩ ΑΝΑΚ ΠΑΛΑΙΟΣ | 2 -ΤΙΟΣ ΤΙΣΙΝ ΠΑΠΑ | 3 (above not) ΧΑΠΑ ΠΙΤΗΑΚ/ ΧΕΤΑΟΠΕΚΥΝΗ | 4 ΠΑΟΥ¹ ΜΕΛΑΦΙΟΣ | 5 β̄ ΛΗΚΟΝ ΤΑΟΥ | 6 ΛΟΥ- | 7 ΠΕΡ ΠΕΡΑ | 7 ΠΑΟΥΠΑΣΙ ΤΑ | 8 -ΟΠΕΚΥΝΗ | 9 ΑΣΑ | 9 ΑΡΙ ΠΑΠΟ. ΠΑ ΠΕΡ | 10 -ΠΑΛΕΥΗ¹ ΑΣΑ | 11 ΦΙΟΣ ΤΙΣΕΤΑΗ | 12 ΧΕΚΑ... ΧΕ | 13 ΠΑΠΟΥ ΤΑ... ΠΗ | 14 -Η (in margin) ΠΑΠ | 15 ΠΕΡ ΠΑΠΟΣ ΚΑΛΟΣ ΠΕΡΙΝ ΠΕΚ ΠΟΥΧΩΗ | 16 ΠΟΣ.

Verso: ΠΑΠΕΣΤΙ ΠΕΡΠΕΚΟ² ΠΑΠΟΥ. In the other direction, a short Arabic text, dated جمادى الآخرة سنة ثلثة وثلثين ومائة i.e. A.D. 750.

1239.

Or. 6174.—Papyrus; $4 \times 8\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[REV. C. MURCH.]

Letter without names.

Φ ΛΟΗ ΠΟΗ ΟΒ ΠΗ ΤΟΠΠΟΚΤΗ ΠΟΚΟΥΧΩΗ | 1 ΟΥΟΤΟΣ ΠΗΛΑΥ | 2 ΟΑΝΤΑΚΤΑΟΥΤΑΟΥ ΠΗ ΠΗ- | 3 ΠΟ... ΠΟΤ ΖΑΤΑΒΤ. ΚΑΠΤ ΛΟΥΤΟ | 3 ΑΠΙ ΤΕ- | 4 ΠΙΣΤΟΜΗ ΠΑΒ ΛΟΥΤΟ ΑΙΧΑΣ ΠΕΒ ΧΑΠΟΥ ΠΟΥΤ | 4 ΠΗ ΛΟΥΤΟ ΑΒΧΑΣ ΠΗ ΧΟΥΑΠΟΥΤ ΠΕΡΟΣ | 5 ΤΙΚΟΥΡΙΑΚΗ ΛΟΥΤΟ | 5 ΑΙΧΑΣ ΠΕΒ ΧΟΥΟΠΟ | 6 ΠΟΚΗΟΥΤ ΠΟΥΑΛ¹ ΠΕΡΟΣ ΤΙΚΟΥΡΙΑ | 6 -ΚΗ... ΤΙ- | 7 ΠΟΣ... ΠΗ ΠΕΡΑ ΛΟΥΤΟ [ΑΥ]ΧΑΣ ΠΗ ΧΗΠΑΠΕ- | 7 ΠΑΠΕΒ | 7 [6 or 7 let.] ΚΟΥΡΙΑΚΗ ΛΟΥΤΟ ΤΑΚ- | 8 [ΛΟΥ]ΤΑΟΥ ΠΗ... ΠΟΥΤ ΠΗΠΟ

¹ = ΡΑΥΟ; cf. *Mith. Rainer*, v. 33.

² ΠΗ is written below ΠΗ. For ΠΑΠΟΥΣ cf. Crum, *Ostr.* no. 471.

1240.

Or. 4927(19).—Papyrus; $2\frac{3}{4} \times 8\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. The lowest part of the fragt. appears to have been stuck subsequently on to the upper.

[GRENFELL.]

The beginning of a letter to a superior, named on the verso Jacob.

ΑΥΤΟ ΤΑΠΗΑΤΟ ΠΗΠΟΑΛΑΟΥΤΑ ΠΗΛΑΟΣ ΠΟΥΤ | 1 ΠΤΑΠΗΟ[ΤΤ] | 2 [ΖΗΤΗΩΝΚΑΡΟΥΤΕ ΠΗΠΗ[Υ]] | 3 ΟΚΟΥΤΑΧΑΙ¹ ΠΤΗΠ Κ | 3 [ΣΑΠΗΑΖΕΤΑΠΗ ΓΑΡ | 4 ΠΤΑΠΗΟΥΤ ΠΟ] | 4 apparently not by the same hand. Verso: in a small, cursive hand, [θεοτηρητ] ευλογημ¹ μ² δεσπ² S πατρό? εγ- | 5 εν. ργ² [space] κυρω ιακκω[βω]

1241.

Or. 5899(15).—Papyrus; $3\frac{3}{4} \times 10\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an unskilled, ligatureless hand.

[W. J. MYERS.]

Letter from — to the κύρις Mena, upon whom secrecy on the subject of the letter is enjoined. The rest is obscure.

[ΖΩ]Υ ΠΗΠ ΤΙΣΙΝ ΠΟΚΟΥΤΑΧΩΗ ΖΩΙ ΟΥΠΗ- | 1 ΤΙ... Τ ΑΝΑΚ | 2 [ΠΟΥΤΟΥΤΟ ΛΟΥΤ ΖΑΧΕ- | 3 ΠΟΥΧΙΟΥΤ... ΓΑΜΗΘΑΑ...¹ | 3 [ΠΟΥΤΟΥΤ ΑΙΧΑΣ | 4 ΠΑΤΟΥΤΥ ΑΙΧΑΣ ΠΗ ΧΑΗ | 4 [ΑΝΑ... ΠΑΠ ΧΗΠ- | 5 ΠΕΛΤΑΠΑ ΛΟΥΠ ΠΟΥΖΟΥ | 5 [ΠΗ ΧΗΠΠΕΚΕ | 6 ΛΑΟΥΤ ΠΟΚ ΖΑΠΗΟΥ | 6 [ΚΑΜΟΣ ΛΟΥΤΟ ΠΑΠΑ- | 7 ΠΟΥΤ ΠΗΠΟΥΠΗΠΗ ΠΟΥΤΟΥ | 7 [ΛΟΥΠ ΠΗ | 8 ΠΟΥΖΟΥ +

Verso: + ΤΕΒ ΠΟΥΚΗΡΕ ΠΗΠ ΠΗΛΑΚΟΥ² | 1 ΖΩ... ..

¹ V. Crum, *Copt. MSS.* p. 32.

² All uncertain after S.

1242.

Or. 5300(33). — Papyrus; 3×6 in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From the Fayyûm. [F. PETRIE.]

From a letter. It is interesting only for the phrase $\overset{\circ}{\text{H}} \alpha \text{ } \text{H} \text{H} \text{O} \text{H} \text{H} \overset{\circ}{\text{H}} \mu \text{ } \text{Z} \text{H} \text{H} \text{H}$. Ends $\text{O} \text{H} \text{H} \alpha \text{ } \text{Z} \text{H} \text{H} \text{O} \text{H}$.

1243.

Or. 5300(34).—Papyrus; a fragt.; $3 \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres,

is in a ligatureless hand. *Published* by Crum, *Copt. MSS.* p. 55.

From the Fayyûm. [F. PETRIE.]

Letter relating to financial matters. In l. 5 read $\text{H} \text{H} \text{H} \text{H} \text{H}$ ($\epsilon \rho \gamma \acute{\alpha} \tau \eta \varsigma$).

1244.

Or. 6175 *a, b, c*.—Papyrus. A number of frags. from the Rev. C. Murch's uncial MSS. (nos. 944 &c.). They are too small for separate descriptions and are therefore preserved in a box: *a* are from Sa'idic, *b, c* from Middle Egyptian MSS.

BOHAIRIC MANUSCRIPTS.

1245.

Or. 4721(26).—Papyrus; two disconnected fragments; each about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text is upon both sides. The script is an uneven semi-uncial (*cf.* Hyvernat, *Album*, pll. x, xxviii), written across the page in one column, divided into paragraphs.

[GRAF.]

The text is from S. John's Gospel xvii, giving parts of *verr.* 7—21. What its purpose is it is not easy to decide. It may have served as an amulet. No example of the Gospels or of a Lectionary in such a form is known to me.

1246.

Or. 5639*b*.—Paper; a complete leaf, paged (on *verso*) 100; $6\frac{1}{2} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is in a regular hand (*cf.* Hyvernat, pl. liii. 1). Initials, stops &c. are in red.

From Nitria.

[MIDDLEMASS.]

The Apocalypse vii. 11—14.

1247.

Add. 5997.—Paper; a bound volume; 313 foll., paged on *versos*; $13\frac{1}{2} \times 9\frac{1}{4}$ in. The text, in one column of some 25 lines with Arabic opposite, is written in a large, regular hand (*cf.* Hyvernat, pl. lv, 1). Head-lines, initials generally, stops, the letters ϕ, ϣ, are in red; larger initials with accompanying scrolls, birds &c. in red, green and two yellows. Gilding is occasionally used, *e.g.* on

foll. 31, 285, 303. Foll. 2—6 are supplied by a later hand.

From Nitria.

[MAJ.-GENERAL TURNER.]

A Lectionary for Palm Sunday ⲧⲕⲣⲓⲁⲕⲏ ⲙⲓⲧⲉ ⲙⲉⲧⲁⲟⲣⲧⲉⲛⲟⲥ, Holy Week and Easter, with liturgical rubrics and a few prayers &c., called "The book of the Holy Pascha" ⲕⲓⲧⲁⲃ ⲁⲓⲃⲩⲭⲉ ⲙⲉⲧⲁⲥⲁ. Lessons are given for the canonical hours¹ of the night of (*i.e.* preceding) each day and then for those of the day itself. Those for Monday night begin on fol. 24, those for Tuesday night on 49*b*, for Wednesday on 91*b*, for Thursday on 126*b*, for Good Friday (ⲡⲁⲣⲁⲥⲕⲉⲛⲉ) on 172*b*, for "very early on the Sabbath morning" on 272, for the night of Easter Sunday on 287*b* and for the morning on 302. The lessons for Monday morning are headed "The Canon of the Holy Pascha" (f. 31). After the 9th hour of Tuesday follows the liturgy of the ⲕⲁⲕⲁⲛⲉ ⲧⲩⲣⲓⲥⲉ² in full (f. 149), the actual Foot-washing being directed on f. 165. The following Mass (f. 167) is to be without kiss or ⲁⲥⲡⲁⲥⲙⲟⲥ.³ There are several other interesting rubrics (ff. 4, 39, 51, 159, 169, 264, 272, 285, 289, 302, 313*b*), in some of which the Arabic differs considerably from the Coptic. They relate chiefly to the lessons, and not the ritual. The lessons themselves appear to correspond generally to those on p. 49 ff. of

¹ *I.e.* morning ⲱⲡⲣⲏ and 3rd, 6th, 9th, 11th hours; on Good Friday, the 12th also (f. 260).

² On f. 163*b* ⲧⲩⲣⲓⲥⲉ.

³ *Cf.* no. 775, to the rubric of which the Arabic of that on f. 285 corresponds, while the Coptic differs.

Habashi's tables (v. no. 767). Besides the majority, taken from the Pentateuch, Prophets and New Testament, there are some of special interest from Wisdom (ff. 100*b*, 214, 298*b*) and Eccli. (ff. 108, 113*b*, 139*b*), published by Bouriapt (*Recueil de Trav.* vii. 85 ff.). These texts differ markedly from the LXX, as do those of the Mosaic books from the text of Lagarde.¹ Others are indeed mere paraphrases, e.g. that from Joshua, f. 152*b*.

The MS. is dated (f. 313*b*) 22nd Toth, A.M. 990 = A.D. 1274. The scribe ⲡⲟⲗⲁⲣⲁⲭ ابو الفرج has written his name on ff. 65*b*, 206*b*.

1248.

Or. 5644(11).—Paper; 10 leaves, paged (on *versos*) in cursive figures κ — $\kappa\theta$; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is in a regular hand (cf. Hyvernât, pl. lv. 2). The usual features are in red. On p. 27*b* is a circular ornament coloured red, yellow and green(?). The headlines &c. on p. 28*a* are also in these colours.

From Nitria.

[MIDDLEMASS.]

From the Theotokia, cf. Tuki, pp. $\bar{\iota}$ — $\bar{\kappa}\alpha$, though the verses from the Psalter here selected are fewer and differ somewhat from those printed. On p. $\bar{\kappa}\eta a$ the title corresponding to Tuki's ⲉⲟⲩⲉⲧⲁⲙⲁⲥⲧⲁⲥ is قانون لاجل القيامة المقدسة.

1249.

Or. 5507.—Paper; two not consecutive leaves, paged (on *versos*) $\bar{\iota}$, —; $5\frac{3}{4} \times 4$ in. The text, in one column of 17 lines, is in a neat, small hand (cf. Hyvernât, pl. liii. 1). Initials, stops, head-lines and the letters ϕ , ψ are in red.

From Nitria.

[MIDDLEMASS.]

¹ Cf. nos. 713, 787.

From a liturgical book. On fol. 1*a* is a prayer for mercy and salvation. It is followed by a hymn: ⲧⲣⲟⲡⲁⲣⲓ ⲡⲓⲙⲁⲭⲏ ⲉ̅, which begins ⲓⲟ ⲫⲏ ⲉⲧⲏⲉⲙⲓⲉⲣⲟⲟⲩ ⲡⲓⲙⲁⲥ̅ ⲏⲉⲙⲧⲁⲭⲏ ⲉ̅ ⲁⲧⲧⲓ ⲓⲓⲧ ⲡⲁⲕ ⲁⲓⲭⲉⲙⲓⲉⲧⲉⲥ ⲉⲟⲩⲉⲫⲏⲟⲩ ⲉⲧⲁⲩⲉⲣⲧⲟⲙⲁⲙ ⲉⲣⲟⲩ ⲏⲁⲭⲉ ⲁⲗⲁⲙ ⲏⲉⲙⲓⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲫⲱⲓⲛ ⲡⲓⲉⲓⲭⲓ ⲏⲓⲭⲁ ⲏⲧⲉ ⲏⲉⲙⲓⲟⲩ ⲓⲟ ⲡⲁⲭⲉ ⲏⲉⲙⲓⲟⲩ ⲟⲩⲟⲩ ⲡⲁⲩⲉⲙ, i.e. the same text as on p. $\bar{\rho}\eta$ of no. 836. The next lines (ending the page), headed ⲉⲧⲓⲭⲟⲥ, are ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲱⲩ ⲉⲣⲱⲟⲓ ⲁⲓⲫⲧ ⲟⲩⲟⲩ ⲁⲛⲟⲥ ⲉⲓⲟⲩⲉⲙ. Fol. 2*a* is from a hymn to the Virgin: ⲧⲉⲛⲓⲱⲥ ⲉⲣⲟⲧⲟⲥⲟⲕⲟⲥ ⲡⲓⲡⲁⲣⲉⲛⲟⲥ ⲟⲩⲟⲩ ⲉⲟⲩⲉⲣ ⲡⲱⲟⲩ ⲉ̅ⲥ. Fol. *b* is headed ⲕⲁⲛⲟⲛ and begins ⲡⲁⲣⲉⲙⲉⲣⲏⲟⲩ ⲏⲧⲟⲟⲧⲓ ⲡⲫⲧ ⲉ̅ⲥ. Then ⲗⲟⲩⲁ, followed by ⲡⲁⲣⲉⲙⲧⲟ ⲉⲛⲁⲥ̅ ⲉⲙⲁⲛⲟⲩⲏⲁ ⲉ̅ⲥ.

1250.

Or. 441.—Paper; 177 foll.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. Script: foll. 1—134, cf. Hyvernât lv. 2; the rest, quite modern¹ (dated A.D. 1813).

[TATTAM.]

Grammars and Vocabularies. Fol. 1 (p. $\bar{\alpha}$) = no. 920, 27*b*, fol. 123*a* = *ib.* 135*b*, fol. 130*b* = *ib.* 123*a* *inf.* Fol. 135 to end, a grammatical introduction, differing from those published or in the MSS. *above* and called كتاب قواعد التكميل وعلم التفسير الحق.

1251.

Or. 5300(35).—Papyrus; $2\frac{1}{2} \times 8$ in. The text is upon both sides, in fine, sloping uncials (cf. Hyvernât, pl. xxvii). Published by Crum, *Copt. MSS.* p. 57.

From the Fayyûm.

[F. PETRIE.]

Initial phrases as used in letters. Probably a writing exercise.

¹ Written by Ibrâhîm Abû Tabl (Lagarde, *Aeg.* 238) for Joasaph b. al-Birmâwî (v. no. 724 and Curzon 148, f. $\rho\alpha$).

² Perhaps τ for λ .

ADDITIONS AND CORRECTIONS.

The letters *a*, *b* refer to the columns.

- P. 4a, No. 10 from same MS. as 2 foll. from the Myers collection, now at Eton College.
 8b, No. 20. *For* 210 *read* 219.
 12a, 16. *Read* $\overline{\text{puo}}$.
 13a, 12. *For* iv *read* vi.
 16b, No. 64 from same MS. as Zoega xlii (Balestri Tab. 5).
 17b, No. 70 from same MS. as Zoega xlv (Balestri Tab. 7).
 18a, Nos. 72, 73 by same scribe; also Cairo no. 8003.
 —, No. 75 from same MS. as Zoega xxxix (Balestri Tab. 3).
 —b, No. 78 probably same MS. as Zoega lxvii (Balestri Tab. 23).
 19a, 1. *Read* ii. 2.
 —, No. 80 from same MS. as Zoega lvii (Balestri Tab. 14).
 —b, No. 82 from same MS. as Paris 129²¹ (V. no. 94).
 20a, No. 85 from same MS. as Zoega lxxiv (Balestri Tab. 29).
 —, No. 86 from same MS. as Zoega lx (Balestri Tab. 17).
 21b, No. 95. Ps. cxliii, 5—10, Vars. from Budge's text: 6 zococot nuckebrho
 timotot nuckoto — 7. $\text{natorxoi eboa zuzennoot}$ — 9. nanozte .
 22a, No. 98 from same MS. as Zoega lix (Balestri Tab. 16).
 23b, No. 109 from same MS. as Zoega lxxv (Balestri Tab. 30).
 27b, 5. The Bodleian lectionary Hunt. 3, $\overline{\text{puo}}$, 3rd Sabbath in Meehir, has heading:
 $\text{oxupkrpuka stenkoru puor p egorune}$. V. also Crum, *Ostraca* p. 7.
 —, 12. Mr. Kenyon's book is *Our Bible and the ancient Manuscripts*.
 —, No. 134 from same MS. as Zoega lxxxv (Balestri Tab. 35).
 29a, No. 142 is photographed in Kenyon: *Handb. of Textual Crit. of N. T.*, 160.
 32, 6 from bottom. *Read* teqarxu .
 —, note 1. The title of the Psalm is $\text{tuezroute nzeblonac nkoiazk ncabbaton}$
 neprokmenon . $\overline{\text{pu}}[\text{r}]$.
 42, fol. a, 6 from bottom. *Read* $\text{kaixapitouch[ti oe]}$.
 43, note. V. also Berlin *Kopt. Urk.*, Bd. 1, Nr. 186.
 46, 15. $\text{oto ao} = \text{o\ddot{t}date}$.
 54b, No. 167 since published by Riedel and Crum for *Text and Transl. Soc.*, 1904.
 The sequence of leaves as here given needs rectification.
 —, 21. *For Add. and Corr. read Supplement*.

- P. 57a, 14. For tapers read grave-clothes, *κερία* (v. von Lemm in *Bull. de l'Acad. Imp.* xiii, 81, Crum, *Copt. Ostr.* no. 68).
 57b, 12 from bottom. Erase (v. — Catalogue).
 —, No. 169 from same MS. as Zoega clxxxiv, Paris 129¹². 3, 130³. 1—16, Berlin Kgl. Bibl. or. 1611, f. 5.
 65a, 19. Read *εἰς τὴν ἐκκλησίαν*.
 —, note 3. Read *εὐταφός*.
 —b, 30. Read *πρὸς τὴν ἐκκλησίαν τοῦ πύλου*.
 66a, 1. Read *τὴν ἐκκλησίαν*.
 —, 2 from bottom. Read *ἀβὸν*.
 —b, 6. Read *εἰς τὴν ἐκκλησίαν*.
 —, 20. Read *ἐπὶ τῇ ἐκκλησίᾳ τῇ ἐκ τῆς ἐκκλησίας τῆς ἐκ τῆς ἐκκλησίας*.
 67a, note 2. Read 2 Cor.
 —, No. 174 from same MS. as Leyden no. 75.
 68a, No. 175 from same MS. as Zoega cxcvi.
 69a, No. 177 from same MS. as Zoega cclii and Leyden no. 59.
 —b, 19. Cf. the *Malke'a Mâryâm* in Dillmann, *Chrest. Aethiop.* 137.
 —, No. 179. From a collection of doctrinal dialogues in which Theophilus, Cyril, Horsiesius and others take part. Other copies in Paris and in the Philipps library. Stephen is merely an orthodox enquirer.
 72a, No. 181. Leyden no. 78 is from the *Ἀσκητικόν* of Esaias.
 —, No. 182. Leyden no. 83 is by the same scribe.
 73b, 23. For 255 read 25.
 74a, 23. Probus might be the nephew of Anastasius (v. Zachar. Rhet., ed. Ahrens-Krüger, 349).
 —b, No. 186 from same MS. as Zoega cxxxviii, Leyden no. 87. Text reprinted by Crum, *Journ. Theol. Stud.* iv. 391.
 75a, note 1. Read *σερ[π]*, and in same line *ἐπισκοπὴν*.
 —b, No. 188 from same MS. as Zoega cclxii, ccxcviii(1), ccxcix.
 77b, 5. Other frags. of this are Paris 131⁶, foll. 11 (*σερ, σερ*), 12 (*σερ, σερ*), 41 (*σερ, σερ*) and probably 7.
 78a, No. 193 from same MS. as Leyden no. 65.
 79b, No. 195 from same MS. as Zoega cciii.
 81a, 22. Read *ε[ρ]χόμεν*.
 —b, No. 197 from same MS. as Zoega ccxiii*.
 —, 13. Curzon MS. perhaps by same scribe, but not from same MS.
 —, 21. Read *πρὸς τὴν ἐκκλησίαν*.
 82a, 6 ff. This refers to Ps. 1, 7. Cf. the Leipzig Psalter, ed. Heinrici 1904, also Rossi, *Pap. di Torino* ii, iii, 60 (Shenoute) and p. 404a note, below.
 —, No. 198 from same MS. as Leyden no. 67.
 —b, 19. Erase.
 83a, No. 199 from same MS. as Zoega ccii.

- P. 83*b*, No. 200 from same MS. as Zoega ccxii, Leyden nos. 58, 79.
- 85*b*, No. 202 from same MS. as Zoega exciv, cccviii(2) and by same scribe as Leyden no. 80.
- , 5. *Before 76 insert 75 with its title (Shenoute).*
- 86*a*, No. 203 from same MS. as Zoega cclxxxiii(1), Leyden no. 61.
- 87*a*, No. 204 from same MS. as Zoega ccxiii, cclxxvii(1).
- , 15. *For 71 read 54, 67, Vol. 131⁶, fol. 52.*
- b*, No. 205 from same MS. as Zoega cxcviii.
- 89*b*, No. 207 from same MS. as Zoega cccxxiii*.
- b*, 14 from bottom. *Read [u]rera.*
- 90*a*, No. 208 from same MS. as Zoega cex.
- 91*a*, note 2. No scriptural error but the word *aeme*, 'See how great a blessing'; *cf. Aeg. Zeitschr. xl, 136.*
- 92*b*, No. 211 perhaps from same MS. as Leyden no. 60.
- 93*a*, No. 212 from same MS. as Zoega exci.
- b*, 7. *Read zom.*
- 94*a*, 11. *Cf. Paris 131¹, fol. 40, colophon from a vol. of hortatory sermons or epistles named 'this Canon of the holy Apa John' (same MS. as Curzon no. 110).*
- 96*b*, 19. *For ki read kori.*
- 97*a*, 8 from bottom. *For em read me.*
- 101*b*, No. 224 *should be* Or. 3581A (51*).
- 103*a*, No. 228 by same scribe as Zoega cxxxv.
- 104*a*, No. 230 from same MS. as Berlin Kgl. Bibl., or. 1611, f. 4, and perhaps as Zoega cexi, cccxxiii, cccxiii.
- 109*b*, 9, 10. *Read n[om]tia.*
- , No. 246 *should be* Or. 3581A (72*).
- 110*a*, No. 247 is by Esaias of Scete (on whom *v. Zachar. Rhet., ed. Ahrens-Krüger, p. 385*); fol. 5 is from Oration xxi (*Patr. Gr. 40, 1164 A—C 'petendum sit'*), foll. 1—4 from xxv (*ib. 1174 D — 1177 C 'intellexisti frater'*). The text on p. \bar{n} corresponds to no. 181, f. 2*b* above. From same MS. as Paris 129¹³, foll. 36, 53, 131⁶, fol. 48, and Leyden no. 66.
- 111*a*, 2. On this word *cf. C. Schmidt, Gnost. Schr. 227, 279, von Lemm, Bull. de l'Acad. Imp. xiii. 77. Cf. also Rossi, I Papiri i, n. 58, ΠΡΑΘΙΚΟΝ ΑΝΘΡΩΠΟΥ.*
- 113*a*, No. 255 from same MS. as Zoega cclxxx (*cf. the note*).
- b*, No. 256 from same MS. as Zoega cccxvi.
- 117*a*, No. 263 from same MS. as Zoega clxxxvi and probably as Leyden no. 64.
- b*, No. 264 *should be* Or. 4918(1).
- 118*b*, No. 265 *should be* Or. 4918(2).
- 123*b*, No. 285. Two small frags. of this are Bodleian, MS. gr. th., f. 2(P); *v. Rev. Et. Gr. xv, 431.*
- 127*b*, No. 290 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 2.
- 135*b*, No. 307 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 1.

P.136a, note 1. Cf. p. 409b, note.

137a, note. Cf. also Revillout in the *Patrologia Orientalis* (1904) ii, II. 147.

139a, 11. For (ἀνομία) read (ἀπόνοια).

—b, 17. Read $\mu\iota\omicron\tau\tau\epsilon$ [1 or 2 let.]ε ερεοοτ.

140a, 16. Read $\psi\omega\pi\epsilon$.

—b, No. 316 should be Or. 4919(3).

141a, 9. Add and an ostracon in St. Petersburg, ed. Turaief, *Bull. de l'Acad. Imp.* 1899, 436.

142a, note. Eventually published by von Lemm, *Der Alexanderroman*, 1903. V. also Pietschmann in *Beiträge . . . A. Wilmanns gewidmet*, 1903.

—b, 1. Read $\epsilon\kappa\kappa\eta\upsilon$ [. . . ε]ττβε.

144a, note. On Apollo v. *Aeg. Zeitschr.* xl, 60.

147b, note 1. Cf. Sendiûn, between Rosetta and Fuwa.

148a, note 3. Perhaps the title of a hymn, appropriate when this was read as a lesson.

151b, No. 331. V. von Lemm in *Mém. de l'Ac. Imp.*, 8. sér., iv, no. 6.

152, note. Cf. von Lemm in *Bull. de l'Acad. Imp.* x. 408.

156b, No. 340 should be Or. 4919(4). Greek of the text since ed. Pomialowski, *Jitie . . . Paisia Velikago &c.*, St. Petersburg, 1900.

157b, 19. Erase and read also Zoega clxxi and perhaps cccviii(1).

158a, 23. Read $\mu\alpha\sigma\pi\epsilon\rho\mu\alpha$.

160a, 5. For 355 read 356.

—b, 21. Read $\mu\omicron\chi\omicron\tau$.

162a, 13. The saint's body preserved at Busîr Banâ (Abû Şâlih f. 69a, reading $\beta\omicron\sigma\upsilon\varsigma$).

163a, 23. Read $\epsilon\pi\tau\alpha\kappa\omicron$.

—b, No. 349. Ethiopic text being edited by E. J. Goodspeed for the *Patrologia Orientalis*.

—, last but 1. Ethiop. indicates reading $\rho\epsilon\epsilon\upsilon\alpha\ \mu\alpha[\mu\ \mu\omicron\iota\ \epsilon\epsilon\tau]\mu\omicron\sigma$.

164b, 14 from bottom. Arabic version p. 320 corresponds to this.

165a, 7 from bottom. Cf. *Aeg. Zeitschr.* xl, 131.

166b, 2 from bottom. Before 18 add 11.

170a, note 1. Παράθου similarly in Clugnet: *Vie de l'Abbé Daniel* (1901), p. 323.

173a, No. 366. V. Griffith in *Aeg. Zeitschr.* xxxviii, 71ff.

174b, note. The problem is solved by comparing nos. 687 and 696 (identical texts), whence it appears that $\mu\iota\alpha\kappa\omicron\tau$ simply stands for $\mu\iota\alpha\iota\alpha\kappa\omicron\tau$, 'the deacon.' Cf. also p. 274b, note.

183, No. 393 (also 443) is now in the Museum of the University of Sidney (v. Nicholson, *Aegyptiaca*, pp. 69, 70).

184, No. 394 (also no. 442) is now in the National Museum of Antiquities, Edinburgh.

—, No. 395. On bishop Abraham v. Crum, *Copt. Ostraca*, p. xiii.

209, 22. For xxii read xxi.

216, 6 from bottom. Read $\mu\alpha\varsigma\iota\omega\tau\mu\epsilon$.

- P.219 , 9. *Read* ηχοι.
 220 , 2. *Read* τειχρ[εω]στα.
 221 , note 5. Not ποτήριον; v. p. 422b, note 4.
 222a, 22. *Read* τιασιναε.
 — , note 4. For φιλόθεος *read* θεοφιλέστατος.
 223a, No. 466. 1, since published by Revillout, *Rev. Égyptol.* ix. 156, no. 21.
 — , *ib.* 2 = *l.l.*, no. 43.
 —b, 15. Oramius recurs *l.l.*, p. 158, as ζοραυη bishop of Edfu, contemporary with Pesynthius.
 228b, note 1. Many of these papyri since published by Revillout, *Rev. Égyptol.*, *l.l.*
 231a, 14. Paul was still in office in 1124; v. *Journ. Theol. St.* v. 557.
 — , 17. Pichôsh and Matthew probably same as those employed 'in the library' (τρεβαιοσηκη υπητυτραφετε) in 1091 (Paris 132¹, f. 66).
 232a, 6. For χοη *read* κοη.
 —b, 13. *Read* ηαι ουη-.
 — , 27. *Read* χωραρεου[ου]ουου [ου]ουου; v. *Journ. Theol. Stud.* v. 562.
 233a, No. 490. Dated originally χυε = A.D. 936, altered later to τυε.
 235a, 3. For $\dot{\iota}\omega$ *read* $\dot{\iota}\omega$.
 238a, 18. *Read* 5297(4).
 —b, No. 497 *should be* Or. 5299(2*).
 240b, 3. *Read* φηλαε εζαηη.
 241b, 5. *Read* λαεραουε.
 246b, No. 512 *should be* Or. 4717(18).
 251a, 8. *Read* εζορεα.
 — , No. 522 *should be* Or. 4926(1).
 252a, No. 523 *should be* Or. 4926(2). For this text v. Griffith, *PSBA.* xxii, 163.
 255b, No. 527 *should be* Or. 4926(3).
 262b, 15. *Read* ηαιακοτ.
 263b, 6. For $15\frac{1}{2}$ *read* $5\frac{1}{2}$.
 276a, 25. *Read* from Severus(?)² to Thomas.
 289a, 4 from bottom. *Read* παπαρ[ου]τι.
 290b, 16. For script *read* text.
 298a, 2. For $2\frac{3}{4} \times 6$ *read* $4\frac{1}{4} \times 7$.
 —b, 12. *Read* ειορεαη.
 300a, 13. *Read* $2\frac{1}{8} \times 7\frac{1}{2}$.
 305b, 26. For the name [ουου]κορuef *cf.* *Mission franç.* iv. 702.
 307b, No. 687 another copy of same text as no. 696.
 310a, 19. Before δι⁷ insert ∅ (*cf.* p. 447b, note 3).
 312b, note 1. Erase But to (Peyr.).
 315b, note 1. Add *Journ. Asiat. Soc. Bengal* xl, 257.
 316a. Text republished *PSBA.* xxv, 99.
 317b, 4 from bottom. Probably *read* اللى.

P. 319a, 16. Cf. no. 1250 below.

—b, 21. Cf. Amélineau, *Géogr.* 577, τραβη.

335b, note 6. The liturgical meaning of سنوى is simply 'annual,' so 'usual,' opposed to 'peculiar,' 'proper' (v. the Jacobite *Euchologion*, Cairo 1904, p. 139).

336b, 12. Read لانجيل.

344a, No. 807 should be Or. 1242(9*).

345a, No. 812. For 5612 read 5642.

353b, 16. V. the Arabic Catalogue (1846), p. 478.

355b, 16. Cf. Renaudot, *Lit. Or. Coll.* (1847) i. 193.

—, 20. Read مختصر.

356a, No. 847. The 'Mystagogia' occurs also in the *Test. Domini*, i. 28.

358b, 20. For 862 read 812. The identity is not complete.

359b, No. 855 should be Or. 1241(26*).

369a, 3. For حب جب read حب.

—b, 10. These names are in alphabetical sequence.

371a, note 1. For العيد read العيد.

375a, No. 907 should be Or. 1242(33).

380a, 4. Read нсннн.

381a, 12. *Rev. de l'Or. Chr.* ix. 310.

382a, No. 918 also from Life of Severus; v. p. 520, at 163b.

404a, note 1. Cf. also the Leipzig Psalter, ed. C. F. G. Heinrici, 1904.

406a, No. 977 should be Or. 3580A(17*).

409b, 16. Read lxvi. 1.

—, note. Cf. also the Syriac form Ariston, for Arethusa (Payne-Smith 396, E. W. Brooks, *Letters of Severus* p. 522), now Er-Restân.

415a, 10. Read ннорге.

416a, note. On crucifixion cf. *Miss. franç.* iv. 330.

417b, 2. ἀθλητής rather than αὐλητής.

424b, Nos. 1016, 1017 should be Or. 5992* and 5993*.

425b, 7 from bottom. The name doubtless πατερζο Νεφερώς. Cf. παρρζο, *Acad. des Inscr., CRs.* 1904, 525.

426a, note 3. Read Ashmunain.

433, 434, Nos. 1041, 1042, 1043 should be Or. 6017*, 6018*, 6019*.

435b, 3 from bottom. For нсза read нсзап.

437a, note 6. κωμηκάτοικος occurs in a Leipzig papyrus to be published by Prof. Mitteis.

440b, 14. Read ннор.

453a, 7. Read γεωργ(ος).

455b, No. 1083 should be Or. 6008*.

488a, last but 1. For 8½ read 2½.

501a, note 2 (also 491a, note), λαβλαβε is not, it appears, an exclusively Theban title. The papyri Or. 6201 ff. (acquired since the completion of this volume) have several instances of it and come from a district N. of Siut.

NUMERICAL INDEX.

Add. 5027G no. 890	Add. 14,740A, fol. 44 . . . no. 756	Add. 34,274, fol. 52 . . . no. 959
5114 367	— 45-81 . . . 778	Burn. 296 806
5995 732	14,740B 1, 2 . . . 714	Papyrus ivA-Q . . . 447-456
5996 767	— 3-5 . . . 717	v 325, 338
5997 1247	— 6-26 . . . 769	vi 179, 273
5998 764	— 27 . . . 783	vii 273, 276
11,519 810	— 28, 32-35,	viii 277
11,627 931	37, 39-41,	ix-xii 282
14,665 2	47, 48, 57-	x (1) 170
14,740A, foll. 1, 2 . . . 719	74, 76-78 . . . 822	xi (1) 52
— 3, 4 730	— 29-31, 36,	xi (2) 301
— 5 750	42-46, 49-	xiii 115
— 6 760	56, 75, 80-	xiv 274, 275, 281
— 7 761	84 906	xvi 271
— 8 762	— 85 854	xxxii (Greek) . . . 698
— 9 740	— 87-93 . . . 927	xxxvi 167, 950
— 10, 11, 24 . . . 914	— 94 923	xxxix 480
— 12-15 912	14,765 765	xl 427
— 16 916	17,183 12	xlvi 279, 939
— 17, 18,	17,725 791	lii 273, 284
21, 23 915	18,997 724	liv-lvi 283
— 19 919	19,902, fol. 1 . . . 957	liv* 327
— 20 918	— 2 722	lv (1) 46
— 25 38	— 3-10 808	lxxvi 376
— 26-28 727	— 11-28 876	lxxviii 395
— 29 728	— 29-32 715	lxxix 377, 378
— 30 731	24,050 922	lxxx 379
— 31-35 741	31,290 . nos. 393, 394, 424,	lxxxI 380
— 36, 37 747	437, 442, 443,	lxxxii 381
— 38, 39 743	466, 486, 980,	lxxxiii 382
— 40 744	1217	lxxxiv 383
— 41 748	31,291 1216	lxxxv 384
— 42, 43 749	34,274, fol. 51 . . . 942	lxxxvi 385

Papyrus LXXXVII . . . no. 386	Or. 556 no. 846	Or. 1242 (1) no. 491
LXXXVIII 390	850 924	— (2) 715
LXXXIX 280	1001 735	— (3) 721
XC 391	1013A 369	— (4) 751
XCI 464	— B 270	— (5) 763
XCH 387	— C 271	— (6) 775
XCHH 436	— D 272	— (7) 792
XCIV 388	1028 675	— (8) 801
XCV 389	1060 398	— (9) 802
XCVI 392	1061 399, 428	— (9*) (v. p. 522) 807
XCVII 396	1062 399	— (10) 809
XCVIII 366	1239 788	— (11) 811
C 420	1240a 757	— (12) 815
CI 421, 438	1241 (1) 330	— (13) 816
CH 397	— (2) 716	— (14) 819
CHH 402	— (3) 723	— (15) 820
CIV 422	— (4) 742	— (16) 821
CV 423	— (5) 745	— (17) 823
CCCXLVIII (Greek) 445	— (6) 746	— (18) 827
Or. 72 375, 457	— (7) 755	— (19) 828
422 712	— (8) 766	— (20) 831
423 725	— (9) 770	— (21) 845
424 758	— (10) 771	— (22) 866
425 736, 786	— (11) 772	— (23) 867
426 752	— (12) 777	— (24) 874
427 826	— (13) 780	— (25) 875
428 863	— (14) 781	— (26) 880
429 789	— (15) 782	— (27) 881
430 790	— (16) } 785	— (28) 886
431 793	— (17) }	— (29) 887
432 841	— (18) 805	— (30) 893
433 842	— (19) 818	— (31) 894
434 850	— (21) 829	— (32) 905
435 849	— (22) 832	— (33) 907
436 859	— (23) 835	— (34) 910
437 856	— (24) 838	— (35) 926
438 857	— (25) 839	— (36) 921
439 847	— (26) 825	1314 729
440 163	— (26*) (v. p. 522) 855	1315 734
441 1250	— (27) 869	1316 737
442, foll. 4, 5 878	— (28) 882	1317 738
— 6 804	— (29) 891	1318 759
— 7-11 843	— (30) 895	1319 726
— 12-17 884	— (31) 898	1320 162
— 18-21 877	— (32) 899	1321 768
— 22-31 858	— (33) 902	1322 853
— 32 925	— (34) 908	1323 848
— 33 929	— (35) 913	1324 824
— 34-52 930	— (36) 917	1325 920

NUMERICAL INDEX.

525

Or. 3367 no. 266	Or. 3579B (5) no. 64	Or. 3579B (54) no. 127
— (2) 319	— (6) 65	— (55) 128, 140
— (3) 753	— (7) 66	— (56) 130
— (4) 896	— (8) 67	— (57) 133
— (5) 897	— (9) 68	— (58) 134
— (6) 901	— (10) 69	— (59) 141
— (7) 904	— (11) 70	— (60) 964
3381 733	— (12) 71, 96	3580A (1) 144
3518 142	— (13) 72	— (2) 145
3579A (1) 1, 18, 41, 44	— (14) 73	— (3) 146
— (2) 3	— (15) 75	— (4) 147
— (3) 4	— (16) 76	— (5) 148
— (4) 5	— (17) 78	— (6) 149
— (5) 6, 21, 45, 50, 56, 59	— (18) 79, 97	— (7) 150
— (6) 7	— (19) 80	— (8) 151
— (7) 8, 19, 57, 954	— (20) 81	— (9) 152
— (8) 9	— (21) 82	— (10) 153
— (9) 10	— (22) 83	— (11) 154
— (10) 13	— (23) 84	— (12) 155
— (11) 14	— (24) 85	— (13) 156
— (12) 15	— (25) 86	— (14) 157
— (13) 17	— (26) 87	— (15) 158
— (14) 20	— (27) 88	— (16) 159
— (15) 22, 49	— (28) 89	— (17) 160
— (16) 23	— (29) 92	— (17*) (v. p. 522) 977
— (17) 25	— (30) 94, 103	— (18) 161
— (18) 26	— (31) 95, 139	3580B (1) 164
— (19) 27, 77, 136	— (32) 98	— (2) 165
— (20) 28, 91, 120, 131	— (33) 99	— (3) 166
— (21) 29	— (34) 100	— (4) 168
— (22) 31, 93	— (35) 102	— (5) 169
— (23) 33, 74, 90, 123	— (36) 104	3581A 911
— (24) 34	— (37) 105	— (1) 172
— (25) 35	— (38) 106	— (2) 173
— (26) 36	— (39) 107	— (3) 174
— (27) 39	— (40) 108	— (4) 175
— (28) 40	— (41) 109	— (5) 176
— (29) 42	— (42) 111	— (6) 177
— (30) 43	— (43) 112	— (7) 178
— (31) 47, 53, 143	— (44) 113	— (8) 180
— (32) 51	— (45) 114	— (9) 181
— (33) 54	— (46) 116	— (10) 182
— (34) 937	— (47) 117	— (11) 183
— (35) 938	— (48) 118	— (12) 184
— (36) 953	— (49) 119	— (13) 185
3579B (1) 60	— (50) 121	— (14) 186
— (2) 61	— (51) 124	— (15) 187
— (3) 62	— (52) 125	— (16) 188
— (4) 63	— (53) 126	— (17) 189

Or. 3581A (18) . . . no. 190	Or. 3581A (66) . . . no. 239	Or. 3581B (17) . . . no. 303
— (19) . . . 191	— (67) . . . 240	— (18) . . . 304
— (20) . . . 192	— (68) . . . 241	— (19) . . . 305
— (21) . . . 193	— (69) . . . 242	— (20) . . . 306
— (22) . . . 194	— (70) . . . 243	— (21) . . . 307
— (23) . . . 195	— (71) . . . 244	— (22) . . . 308
— (24) . . . 196	— (72) . . . 245	— (23) . . . 309
— (25) . . . 197	— (72*) (v. p. 519) 246	— (24) . . . 310
— (26) . . . 198	— (73) . . . 247	— (25) . . . 311
— (27) . . . 199	— (74) . . . 248	— (26) . . . 312
— (28) . . . 200	— (75) . . . 249	— (27) . . . 313
— (29) . . . 201	— (76) . . . 250	— (28) . . . 314
— (30) . . . 202	— (77) . . . 251	— (29) . . . 315
— (31) . . . 203	— (78) . . . 252	— (30) . . . 318
— (32) . . . 204	— (79) . . . 253	— (31) . . . 320
— (33) . . . 205	— (80) . . . 254	— (32) . . . 321
— (34) . . . 206	— (81) . . . 255	— (33) . . . 322
— (35) . . . 207	— (82) . . . 256	— (34) . . . 323
— (36) . . . 208	— (83) . . . 257	— (35) . . . 324
— (37) . . . 209	— (84) . . . 258	— (36) . . . 326
— (38) . . . 210	— (85) . . . 259	— (37) . . . 328
— (39) . . . 211	— (86) . . . 260	— (38) . . . 329
— (40) . . . 212	— (87) . . . 261	— (39) . . . 331
— (41) . . . 213	— (87b) . . . 985	— (40) . . . 332
— (42) . . . 214	— (88) . . . 262	— (41) . . . 333
— (43) . . . 215	— (89) . . . 263	— (42) . . . 334
— (44) . . . 216	— (90) . . . 267	— (43) . . . 335
— (45) . . . 217	— (91) . . . 268	— (44) . . . 336
— (46) . . . 218	— (92) . . . 285	— (45) . . . 337
— (47) . . . 219	— (93) . . . 983	— (46) . . . 339
— (48) . . . 220	— (94) . . . 1001	— (47) . . . 341
— (49) . . . 221	— (95) . . . 991	— (48) . . . 343
— (50) . . . 222	— (96) . . . 992	— (49) . . . 344
— (51) . . . 223	3581B (1) . . . 286	— (50) . . . 345
— (51*) (v. p. 519) 224	— (2) . . . 287	— (51) . . . 346
— (52) . . . 225	— (3) . . . 288	— (52) . . . 347
— (53) . . . 226	— (4) . . . 289	— (53) . . . 348
— (54) . . . 227	— (5) . . . 290	— (54) . . . 349
— (55) . . . 228	— (6) . . . 291	— (55) . . . 350
— (56) . . . 229	— (7) . . . 292	— (56) . . . 351
— (57) . . . 230	— (8) . . . 293	— (57) . . . 352
— (58) . . . 231	— (9) . . . 294	— (58) . . . 353
— (59) . . . 232	— (10) . . . 295	— (59) . . . 354
— (60) . . . 233	— (11) . . . 296	— (60) . . . 355
— (61) . . . 234	— (12) . . . 297	— (61) . . . 356
— (62) . . . 235	— (13) . . . 298	— (62) . . . 357
— (63) . . . 236	— (14) . . . 299	— (63) . . . 358
— (64) . . . 237	— (15) . . . 300	— (64) . . . 359
— (65) . . . 238	— (16) . . . 302	— (65) . . . 362

NUMERICAL INDEX.

527

Or. 3581B (66) no. 363	Or. 4720 (2) no. 530	Or. 4720 (51) no. 610
— (67) 364	— (3) 531	— (52) 611
— (68) 365	— (4) 532	— (53) 612
— (69) 489	— (5) 533	— (54) 613
— (70) 490	— (6) 534	— (55) 614
3669 (1) 374	— (7) 535	— (56) 615
— (2) 974	— (8) 536	— (57) 616
4659 400	— (9) 537	— (58) 617
4660 426	— (10) 540	— (59) 618
4661 439	— (11) 541	— (60) 620
4662 429	— (12) 544	— (61) 619
4663 441	— (13) 545	— (62) 621
4664A, B 440	— (14) 546	— (63) 622
4665 430	— (15) 547	— (64) 623
4666 431	— (16) 548, 655	— (65) 624
4667 432	— (17) 549	— (66) 625
4668 433, 460	— (18) 550	— (67) 626
4669 444	— (19) 578	— (68) 627
4714 (1) 360, 368	— (20) 579, 1232	— (69) 628
4717 (1) 11, 16, 58	— (21) 580	— (70) 629
— (2) 30	— (22) 581	— (71) 630
— (3) 32, 656	— (23) 582	— (72) 631
— (4) 37	— (24) 583	— (73) 632
— (5) 48, 55	— (25) 584	— (74) 633
— (6) 101	— (26) 585	— (75) 634
— (7) 110	— (27) 586	— (76) 635
— (8) 122	— (28) 587	— (77) 636
— (9) 129, 138	— (29) 588	— (78) 637
— (10) 132, 135, 137	— (30) 589	— (79) 638
— (11) 493	— (31) 590	— (80) 639
— (12) 495	— (32) 591	— (81) 640
— (13) 496	— (33) 592	— (82) 641
— (14) 498	— (34) 593	— (83) 642
— (15) 501	— (35) 594	— (84) 643
— (16) 502	— (36) 595	— (85) 644
— (17) 505	— (37) 596	— (86) 645
— (18) (r. p. 521) 507, 512	— (38) 597	— (87) 646
— (19) 508	— (39) 598	— (88) 647
— (20) 510	— (40) 599	— (89) 648
— (21) 1221	— (41) 600	— (90) 649
4718 (1) 511	— (42) 601	— (91) 650
— (3) 513, 577	— (43) 602	— (92) 651
— (4) 514	— (44) 603	— (93) 652
— (5) 517	— (45) 604	— (94) 653
4719 342	— (46) 605	— (95) 654
— (2) 519, 1230	— (47) 606	— (96) 669
— (3) 1225	— (48) 607	— (97) 1214
— (4) 1219	— (49) 608	4721 (1) 370
4720 (1) 529	— (50) 609	— (2) 371

Or. 4721 (3) no. 372	Or. 4881 no. 417	Or. 4923 (2) no. 500
— (4) 373	4882 418	— (3) 503
— (5) 525	4883 419	— (4) 506
— (6) 526	4884 425	— (5) 509
— (7) 674	4885 434	4926 (1) (v. p. 521) 522
— (8) 683	4915 435	— (2) („ „) 523
— (9) 684	4916 (1) 933	— (3) („ „) 527
— (10) 685	— (2) 934	— (4) 1220
— (11) 686	— (3) 935	4927 (1) 658
— (12) 687	— (4) 936	— (2) 659
— (13) 688	— (5) 943	— (3) 660
— (14) 689	— (6) 946	— (4) 661
— (15) 690	— (7) 947	— (5) 662
— (16) 695	— (8) 949	— (6) 663
— (17) 696	— (9) 952	— (7) 664
— (18) 697	4917 (1) 956	— (8) 665
— (19) 705	— (2) 961	— (9) 666
— (20) 706	— (3) 962	— (10) 667
— (21) 707	— (4) 963	— (11) 668
— (22) 708	— (5) 965	— (12) 670
— (23) 709	— (6) 971	— (13) 671
— (24) 710	4918 520	— (14) 672
— (25) 1215	— <i>b</i> 984	— (15) 673
— (26) 1245	— <i>c</i> 989	— (16) 681
— (27) 1226	— (1) (v. p. 519) 264	— (17) 682
4831 467	— (2) („ „) 265	— (18) 711
4832 468	4919 (1) 281	— (19) 1240
4833 (1) 458	— (2) 317	— (20) 1228
— (2) 484	— (3) (v. p. 520) 316	4928 739
4834 478	— (4) („ „) 340	5000 940
4835 476	— (5) 521	5001 171
4844 24	— (6) 997	5078 (1) 1212
4852 657	4920 (1) 469	— (2) 1213
4853 691	— (2) 470	5282 817
4866 403	— (3) 471	5283 892
4867 404	— (4) 472	5284 865
4868 405	— (5) 473	5285 864
4869 406	— (6) 474	5286 774
4870 407	— (7) 475	5287 (1) 487
4871 408	— (8) 477	— (2) 488
4872 409	— (9) 479	— (3) 932
4873 410, 459	— (10) 481	— (4) 941
4874 401	— (11) 482	— (5) 948
4875 411	— (12) 483	— (6) 955
4876 412	— (13) 485	— (7) 960
4877 413	4921 (1) 461	5297 (1) 269
4878 414	— (2) 462	— (2) 278
4879 415	— (3) 463	— (3) 515
4880 416	4923 (1) 499	— (4) 516

NUMERICAL INDEX.

529

Or. 5297 (5) no. 518	Or. 5301 (8) no. 694	Or. 5643 (5) no. 844
— (6) 1222	— (9) 699	— (6) 851
— (7) 1218	— (10) 700	— (7) 862
5298 361	— (11) 701	5644 (1) 868
5299 (1) 492	— (12) 702	— (2) 870
— (2) 494	— (13) 703	— (3) 871
— (2*) (r. p. 521) 497	— (14) 704	— (4) 872
5300 (1) 538	— (15) 1231	— (5) 879
— (2) 539	— (16) 1234	— (6) 883
— (3) 542	— (17) 1229	— (7) 888
— (4) 543	— (18) 1233	— (8) 900
— (5) 551	— (19) 1236	— (9) 903
— (6) 552	5420 465	— (10) 928
— (7) 553	5452 718	— (11) 1248
— (8) 554	5453 (1) 776	5655 446
— (9) 555	— (2, 3) 779	5707 504, 528
— (10) 556	5454 (1) 794	5708 784
— (11) 557	— (2) 800	5895 1211
— (12) 558	5455 873	5898 840
— (13) 559	5456 885	5899 (1) 1007
— (14) 560	5464 909	— (2) 1012
— (15) 561	5465 973	— (3) 1048
— (16) 562	5500 803	— (4) 1058
— (17) 563	5501 860	— (5) 1131
— (18) 564	5503 830	— (6) 1159
— (19) 565	5505 852	— (7) 1160
— (20) 566	5506 861	— (8) 1161
— (21) 567	5507 1249	— (9) 1172
— (22) 568	5525 524	— (10) 1173
— (23) 569	5526 889	— (11) 1190
— (24) 570	5636 995	— (12) 1191
— (25) 571	5638 (1) 713	— (13) 1192
— (26) 572	— (2) 720	— (14) 1227
— (27) 573	5639 754	— (15) 1241
— (28) 574	— <i>b</i> 1246	5984 951
— (29) 575	5640 773	5985 1010
— (30) 576	5641 787	5986 1224
— (31) 1237	5642 (1) 795	5987 1008
— (32) 1238	— (2) 796	5988 1103
— (33) 1242	— (3) 797	5989 1013
— (34) 1243	— (4) 798	5990 1014
— (35) 1251	— (5) 799	5991 1015
5301 (1) 676	— (6) 812	5992 944
— (2) 677	— (7) 813	5993 945
— (3) 678	— (8) 814	5994 958
— (4) 679	5643 (1) 833	5995 966
— (5) 680	— (2) 834	5996 967
— (6) 692	— (3) 836	5997 968
— (7) 693	— (4) 837	5998 969

Or. 5999	no. 970	Or. 6020	no. 1044	Or. 6069	no. 1096
6000	972	6021	1045	6070	1097
6001	975	6022	1046	6071	1098
6002	976	6023	1047	6072	1100
6003	978, 979	6024	1049	6073	1101
6004	986	6025	1050	6074	1102
6005	987	6026	1051	6075	1104
6006	988	6027	1052	6076	1105
6007	990	6028	1053	6077	1106
6008	993	6029	1054	6078	1107
6009	994	6030	1055	6079	1108
6010	996	6031	1056	6080	1109
6011	998	6032	1057	6081	1110
6012	999	6033	1059	6082	1111
6013	1000	6034	1060	6083	1112
6014	1002	6035	1061	6084	1113
6015	1003	6036	1062	6085	1114
6016	1004	6037	1063	6086	1115
6017	1005	6038	1064, 1099	6087	1116
6018	1006	6039	1065	6088	1117
6019	1009	6040	1066	6089	1118
5992* (v. p. 522)	1016	6041	1067	6090	1119
5993* („ „)	1017	6042	1068	6091	1120
5994*	1018	6043	1069	6092	1121
5995*	1019	6044	1070	6093	1122
5996*	1020	6045	1071	6094	1123
5997*	1021	6046	1075	6095	1124
5998*	1022	6047	1076	6096	1125
5999*	1023	6048	1077	6097	1126
6000*	1024	6049	1078	6098	1127
6001*	1025	6050	1079	6099	1128
6002*	1026	6051	1080	6100	1129
6003*	1027	6052	1081	6101	1130
6004*	1028	6053	1082	6102	1132
6005*	1029	6054	1084	6103	1133
6006*	1030	6055	1072	6104	1134
6007*	1031	6056	1073	6105	1135
6008* (v. p. 522)	1032, 1083	6057	1074	6106	1136
6009*	1033	6058	1085	6107	1137
6010*	1034	6059	1086	6108	1138
6011*	1035	6060	1087	6109	1139
6012*	1036	6061	1088	6110	1140, 1141
6013*	1037	6062	1089	6111	1142
6014*	1038	6063	1090	6112	1143
6015*	1039	6064	1091	6113	1144
6016*	1040	6065	1092	6114	1145
6017* (v. p. 522)	1041	6066	1093	6115	1146
6018* („ „)	1042	6067	1094	6116	1147
6019* („ „)	1043	6068	1095	6117	1148

NUMERICAL INDEX.

531

Or. 6118	no. 1149	Or. 6138	no. 1174	Or. 6158	no. 1197
6119	1150	6139	1175	6159	1198
6120	1151	6140	1176	6160	1199
6121	1152	6141	1177	6161	1200
6122	1153	6142	1178	6162	1201
6123	1154	6143	1179	6163	1202
6124	1155	6144	1180	6164	1203
6125	1156	6145	1181	6165	1204
6126	1157	6146	1182	6166	1205
6127	1158	6147	1183	6167	1206
6128	1162	6148	1184	6168	1207
6129	1163	6149	1185	6169	1208
6130	1164	6150	1186	6170	1209
6131	1165	6151	1187	6171	1210
6132	1166	6152	1188	6172	1223
6133	1167	6153	1189	6173	1235
6134	1168	6154	1193	6174	1239
6135	1169	6155	1194	6175	1244
6136	1170	6156	1195	6176	1252
6137	1171	6157	1196	6462	1011

INDEX OF BIBLICAL PASSAGES

QUOTED OR REFERRED TO.

Gen. ii. 7 no. 248	Psalms (acc. to LXX)	Psalms (acc. to LXX)
xii. 15 256	xxi. 23 (22) . . . no. 356	ciii. 2, 6, 32 . . . no. 203
xxviii. 20 . . . 173, 258	xxv. 2 275	cv. 5 232
— 22 258	xxxi. 1, 2 . . . 202	cviii. 16 343
xlvi. 22 —	xxxiii. 7 227	cix. 2 197
xliv. 11 —	— 13 230	— 4 255
Exod. i. 16 236	xxxiv. 10 355	cxiii. 17 195
iii 10 171s	— 21 252	cxv. 9 173
xii. 2 173	xli. 4 171s	cxvii. 10-12 . . . 362
— 11 203	xlili. 23 —	cxviii. 3, 104, 113,
— 46 —	xliv. 1 230	128, 133 . . . 231
xix. 10, 11 (?) . . . 258	xlvi. 2 171s	— 71 275
xxiii. 18 203	xliv. 16 343	— 73 171s
xxv. 8 171s	l. 9 186	cxviii. 7 171s
xxxiv. 35 252	— 19 171s	— 15 171s
Levit. xvi. 4 258	liii. 1 1000	Prov. i. 8 188
xxii. 30 203	lxi. 9 173	iii. 9 171s
xxvi. 26 1221	lxiv. 5, 6 . . . 171s, 197	iv. 16 235
Deut. vii. 26 268	— 7 203	vi. 9 185
xxiii. 21 (?) 173	— 14 187	ix. 12 356
xxii. 23 268	lxv. 10, 12 . . . 362	x. 23 169
xxxiii. 10, 11 . . . 262	— 13 173	xiv. 1 171s
— 29 217	— 18 230	xv. 8 171s, 204
Jud. xv. 18 239	lxx. 6 171s	xvi. 12 236
1 Sam. x. 9 226	lxxxi. 3 (?) . . . 231	xxi. 13, 27 . . . 171s
xix. 20, 21 —	lxxxiv. 2 202	xxii. 14 203
1 Kings vi. 7 171s, <i>ib.</i>	lxxxv. 1, 2 . . . 221, 230	xxv. 5 236
xiv. 10 236	lxxxviii. 7 . . . 239	xxvii. 13 258
2 (4) Esdras v. 44 . . . 171s	— 9 —	Cant. ii. 15 249
Job vii. 5 209	xcii. 1 203	v. 3 258
x. 9, 10-13 171s	xciv. 2 188	Isaiah i. 2 268
xxi. 13 285	— 5 171s	— 16, 17 171s
Psalms (acc. to LXX) ii. 8 . 171s	xcv. 11-13 . . . 244	— 26 256
x. 4 195	cii. 21 227	iii. 14 171s

Isaiah v. 1 . . . no. 255	Mat. i. 23 . . . no. 204	Mat. xxi. 43 . . . no. 221
xi. 1 . . . 255	ii. 13 . . . —	xxii. 11ff. . . 268
— 2 . . . 252	iii. 1 . . . 187	xxiv. 21, 31 . . 171 _s
— 10 . . . 171 ₁₀	— 4, 7 . . . —	— 35, 36 . . . —
xix. 2 . . . 1221	— 9 . . . 990	xxv. 12 . . . 285
xx. 3, 4. . . 258	— 10 . . . 232, 255, 268	— 31 . . . 204
xxvi. 16 . . . 256	iv. 1 . . . 187	— 32 . . . 285
xxvii. 4. . . —	— 10 . . . 251	— 34ff. . . 171 _s , 171 _s
xxix. 4. . . —	— 17 . . . 219	— 41 . . . 275, 285, 343
xxxiii. 7, 14, 15, 16, 18 —	v. 3 . . . 235	— 45 . . . 209
xxxviii. 13. . . 209	— 17 . . . 197	— 46 . . . 343
xl. 26 . . . 203	— 20 . . . 171 _s	xxvi. 21 . . . —
xlili. 10 . . . 173	— 23 . . . 171 _s , 245	— 23 . . . 171 _s
xlvi. 13 . . . 171 _s	— 24 . . . —	— 24 . . . 343
— 18 . . . 209	— 48 . . . 239	— 39 . . . 171 _s
l. 2, 3 . . . 171 _s	vi. 4, 17. . . 213	— 41 . . . 186
liii. 2 . . . 203, 239	— 21 . . . 235	— 53 . . . 239
lvi. 4, 5 . . . 256	— 24 . . . 247	— 64 . . . 203
— 11 . . . 195	vii. 7 . . . —	xxviii. 3 . . . 258
lxi. 3 . . . 258	— 21 . . . 231	— 19 . . . 171 ₁₀
lxiv. 6 . . . 194	— 22 . . . 251	Mark i. 7 . . . 987
lxvi. 1 . . . 171 _s , 984(<i>sic</i>)	viii. 3 . . . 208	v. 7 . . . 173
— 24 . . . 280	— 20 . . . 239	viii. 3 . . . 239
Jerem. i. 5 . . . 171 _s	ix. 9 . . . 171 ₁₀	ix. 3 . . . 258
iii. 12 . . . 171 _s	— 13 . . . 202	xiv. 5 . . . 171 _s
— 22 . . . 188	— 14 . . . 171 _s	— 21 . . . 343
x. 11 . . . 195	x. 19, 20. . . —	— 24 . . . 197
xlii. 14. . . 238	— 32 . . . 173	— 35 . . . 171 _s
xv. 14 . . . 203	— 37, 38. . . 171 _s , 262	xv. 21 . . . 985
xxxi. 18, 19 . . . 275	— 42 . . . 171 _s , 171 _s	Luke ii. 10 . . . 194
Lament. ii. 1-5 . . . 168	xi. 27 . . . 240	— 47 . . . 231
Baruch iv. 4 . . . 217	xlii. 17 . . . 171 _s	iii. 9 . . . 232, 255
Ezek. iii. 17 . . . 268	— 30 . . . 201	vi. 12 . . . 217
ix. 2 . . . 258	— 33 . . . 256	— 38 . . . 171 _s
xi. 21 . . . 238	— 54 . . . 231	x. 20 . . . 251
xxxvi. 17-19 . . . 168	xv. 2 . . . 171 _s	— 27 . . . 217
Dan. vii. 9 . . . 258	— 21-28 . . . 171 ₁₀	xlii. 8, 9 . . . 255
x. 5 . . . —	xvi. 15, 16 . . . 203	— 19 . . . 256
Hosea x. 1 . . . 171 _s	— 18 . . . 171 ₁₀	— 35 . . . 186
xii. 6 . . . 171 _s	— 24 . . . 171 _s	xiv. 20 . . . 256
Amos v. 12 . . . 230	xvii. 2 . . . 258	— 33 . . . 247, 256
— 15 . . . 231	xviii. 3 . . . 247	xv. 4-7 . . . 255
Nah. i. 15 . . . 173, 185	— 19 . . . —	— 7 . . . 1006
Hab. iii. 3 . . . 203	xix. 16 . . . 270	xvi. 12 . . . 275
Zech. iii. 4, 5 . . . 258	— 22 . . . 256	— 23-25 . . . 243
vii. 13 (l) . . . 268	xx. 1-7 . . . 171 _s	— 25 . . . 228
viii. 19 . . . 185	— 8 . . . —	xviii. 2 . . . 247
Mal. ii. 13 . . . 171 _s	— 13 . . . —	xix. 8 . . . 171 _s
iii. 8 . . . —	xxi. 7 . . . 258	xx. 30 . . . 245

Luke xxii. 28	no. 171 ⁺ , <i>ib.</i>	1 Cor. v. 8	no. 173	Colos. iii. 5	171 ⁺
— 30	208	vi. 15, 18	356	— 9	256
— 38	218	— 16, 17	247	2 Tim. ii. 12	171 ⁺
xxiv. 4	258	— 19	171 ^s	— 22	247
John i. 11	221	viii. 1	—	Hebr. i. 1, 2	229
— 14	252	ix. 27	185	— 14	227
iii. 35	171 ^s	x. 21	256	iv. 12	248
— 36	280	xi. 7 ff.	247	vii. 17	233
v. 17	171 ^s	xii. 28 (?)	171 ^s	x. 31	171 ⁺
vi. 44	171 ^s	xiv. 15	248	xi. 13	198
— 70	343	— 20	247	xii. 2	239
xiii. 27	171 ^s	— 22	p. 144 ^b , 10	— 26, 27	982
xiv. 2	256	xv. 50	no. 235	James ii. 20	208, 231
— 10, 11	171 ¹⁰	2 Cor. i. 13	173	— 26	231
xv. 4	247	vi. 16	222, 247	1 Pet. ii. 1, 2	247
xvii. ?	171 ^s	viii. 9	239	— 21	232
xviii. 9	—	ix. 8	168	iii. 20	265
— 11	239	xi. 14	342	iv. 1	232
xix. 15-17	985	xiii. 3	173	1 John iii. 9	247
— 23	258	Galat. ii. 20	171 ⁺	iv. 1	342
xx. 17	194	iii. 27	p. 110 ^b , 21		
xxi. 15	198	iv. 1, 2	no. 247		
Acts vii. 47, 48	171 ^s	v. 22	171 ⁺		
xii. 8	258	vi. 7	243		
Rom. i. 28	171 ^s	— 14	171 ⁺		
vii. 23	248	— 16	209		
— 24	171 ⁺	Ephes. iv. 14, 15	247		
viii. 10	247	— 28	171 ^s		
ix. 29	253	v. 14	185		
xii. 11	173	— 23	247		
xiii. 3	236	Philip. ii. 7	233		
— 14	187	iii. 1	173		
1 Cor. ii. 9	228	— 2	171 ¹⁰		
iii. 1, 2	247	— 19	195		
— 16	171 ^s	Colos. ii. 12	247		
iv. 20	343				

Doubtful or Irregular :—

Mark xiv. 35	171 ⁺
?	p. 66
? (Psalm)	—
?	no. 174
?	187
From Old Testament	197
Inaccurately quoted	203
'God the Lord' &c.	204
Unidentified	p. 98 ^b
'The righteous shall see' &c.	no. 228
Unidentified	p. 105 ^a
'There is nothing' &c.	no. 243
Jeremiah	262

INDEX OF PERSONAL NAMES.

Vars. = variants. Of the commonest names all the occurrences but not all the forms are given.

- ααρων, biblical, 370, 400.
 αβανακιο, Abednego, 254*b*.
 Αββακουμ, 458.
 авл-, v. also ант-.
 авлава[, 308.
 Αβδελαζιζ, 303.
 Αβδελλα, 187, 199, 205, 278, 313.
 ававраганин, عبد الرحمن, 307.
 Авверсалиа, 253.
 авесалитон, biblical, 401.
 авиа, biblical, 507.
 ависа, fem., biblical, 401.
 авла, ? Apollo, 302.
 авлаанаоанапава, magic, 255.
 авлаанаоанапава, magic, 254*a*.
 авот-, v. апот-.
 Αβραамιος, 185, 424, 458.
 авра(sic), 214.
 авранаоанавра, magic, 420*b*.
 авразина, 506*a*.
 аврасакз, 254*a*.
 авраган, biblical, 400.
 —, saint, 96*a*, 141.
 —, авраан, 44, 213, 282, 283, 306, 424, 437, 455, 473, 477*a*, 508, 515, 520.
 авраган, 294.
 [а]вриаи, 185.
 апраган, 279.
 ацраган, 283, 480*b*.
 аврос, 457. V. аирос.
 авсиназ, 283, 306.
 агат, 305.
 агиние or тагиние, ? name, 491.
 агие = Haggai, 396.
 γαριος, трюит и-, The Three Children, 151*a*.
 агранатонина, magic, 254*b*.
 агранаханапонари, magic, 255. V. also акр-.
 алаи, biblical, 420*a*, 514.
 алоиа, 254*a*, 399, 401, 418, 419*b*, 420*a*.
 аоанасиа, 212.
 аоанасиос, saint, 61, 62, 66*a*, 132, 145, 146, 248, 369, 405, 412.
 —, 63, 218, 220, 321, 423*a*, 432, 435, 438, 463, 472*b*, 492, 497, 508.
 аютаи, 515. Cf. ютаи.
 Аиους, 451.
 аиои, 314.
 айуо, عيسى, 296.
 акаг, 308, 311.
 акзгкгггг, magic, 419*a*.
 Ακονιατος, 452.
 Ακουι, 448.
 акраинна, magic, 420*a*.
 акраиннахипари, magic, 420*b*. V. also агр-.
 акринни[ос], Αγριππινος, 10th patriarch, 43.
 Ακωριος, 448.
 Αλβιος, 448. Cf. γαλμιος.
 аловз, 181.
 аловзанаρος, 19th patriarch, 44, 146.
 Αλευς, 452.
 алик, 192.

- αμι, ^{علي}, 275, 285(?).
 αλμηνη, magic, 420a.
 αλφιε, 465.
 αλχετιε, π-, 267.
 αλωγι = ελωι, 506a.
 αμια, 210.
 Αμασίας, 452.
 αμβρος, αμβρος, ^{عمر}, 454. V. αβρος.
 Αμμι, 446, 452.
 αμωνε, 227, 228, 428, 467, 468b, 469.
 αμωνη, 288.
 αμικου, biblical, 401.
 αμοι, 502n.
 αμоне, 305.
 αμωταχαμ, ^{ابو الحكم}, 295.
 αμωνα, hermit, 96b.
 αμα, fem., 473.
 αμαναη, magic, 254b.
 αμανας, biblical, 254b.
 —, 213, 218, 501.
 αμανωτη, magic, 418.
 αμαστας, 261, 433, 435.
 αματαμνη, magic, 418.
 Ανατολ(εως), 292.
 ανδρεας, apostle, 116, 126a.
 —, 153.
 ανουμος, 277b, 296, 432, 441.
 Ανικιος, 448.
 ανικη, 194n.
 αμια, 31, 453.
 αμνός, 508.
 Ανουβιον, 448.
 Ανουθις, 451.
 ανουπ, 230, 434.
 ανουφ, 451, 498.
 Ανουφι(sic), 448, 453.
 Ανουφιος, 479.
 Ανουφис, 451.
 αντωμιος, saint, 73b, 132, 142, 407.
 —, and vars., 429, 455, 468a.
 Απαλο, 448.
 απαρη, martyr, 143.
 απατηρ, 454.
 απαλω = απολλω, 435, 478b.
 απαω, 306.
 αποαι, martyr, 155n.
 απολλω, saint, 144, απω, 460.
 —, απολλος, 219, 426, 448, 451, 453,
 458, 476, 478a, 515.
 απολλετ, 301.
 απολλων, π-, god, 150.
 Απορ(?), 448.
 [α]ποστειε, 480b.
 αποστομου, fem., 432.
 αποτ гапр, 313.
 αποτ eisak, 279, 287, 477b.
 αποτ ιακωβ and vars., ^{ابو يعقوب}, 264, 267,
 280.
 αποτ ιαριε, 278.
 αποτ^{pp}αροτιεα, 312.
 αποτμαραх, ^{ابو الفرج}, 291.
 [α]ποτμαραх, 514.
 αποτ ποτταρ, ^{ابو المطهر}?, 289.
 αποτ наср, 160n.
 αποτ γεуеи, ^{ابو هشام}?, 292.
 αποτ σ'εиα, ^{ابو جماعة}?, 312.
 Απρασιος, 452.
 апта, 430.
 аптєа, ^{pp}, ^{عبد الله}?, 279.
 аптєам, аптєа, 509.
 аптєау, ^{عبد الله}?, 275b.
 аплєауиар, ^{عبد الجبار}, 278, 295.
 аптєаиоуи, ^{عبد المؤمن}?, 509.
 араηα, magic, 418.
 араηηα, magic, 418.
 Αραχθεις, 451.
 араηα, ^{علقة}?, 189.
 αρис, π-, god, 252.
 ариа[иос], ? for *Αρειος, 146.
 αριαиос, Arians, 145.
 αριαиос, magistrate, 162.
 ариос, *Αρειος, 146.
 ариηηα, magic, 418.
 ар. ^{pp}ιουτμариот, magic, 419b.

- ἀριστοφάνης, 427.
 ἀριστάρχης, 467.
 ἀρκαδιος, emperor, 148*b*.
 ἀρκεσους, magic, 419*b*.
 γαρμινιος, magistrate, 153, 161.
 ἀριστοσερ, magic, 419*b*.
 ἀροος, 198*n*, 448. Cf. τάρροος.
 ἀρογία, magic, 418.
 Ἀροντος, 452.
 Ἀρουωχχιος = γεροντοχ, 428.
 ἀρσениος, hermit, 96*b*.
 ἀρсениος, martyr, 154.
 ἀρσени (?), 497.
 ἀρχαλιτης, 285.
 ἀρχιλλα, Ἀχιλλᾶς, 18th patriarch, 343.
 ἀρση, 189.
 ἀσαρις, biblical, 254*b*.
 ἀσαριω (?), magic, 254*b*.
 Ἀσατηριτιος, 452.
 ἀσσηνισ, 120.
 Ἀσμιθ, 452.
 ἀσσεσα, 283. Γ. ἀσσεσι.
 ἀσορ (name ?), 254*a*.
 ἀσηακ (name ?), 313. *أشع* ?
 Ἀσυγκριτιος, 452.
 ἀσισσι, 268.
 ἀτι (?), magic, 254*b*.
 . . . ἀτρα, 220.
 Ἀτρης, 448.
 ἀτωρι, 515.
 ἀφορε, 444.
 ἀφορ, 426, 434.
 Ἀφους, 453.
 Ἀχιλλα, 453.
 ἀχιλλας, 18th patriarch, 44. Γ. ἀρχιλλα.
 Ἀχυρος, 451.
 ἀψυατε, η- (name ?), 480*a*.
 ἀρενις, magic, 419*a*.
 ἀρηνιτ, احمد, 275.
 Ἀσσορ, 448.
 Ααρων, biblical, 108, 249.
 —, 181, 188, 190, 191, 192, 193, 421.
 ‘Abd al-Sayyid, 360.
 Abgar, letter to, 141.
 —, letter of (?), 385*b*.
 Abigaia, 197.
 Abraham, biblical, 505.
 —, name interpreted, 114.
 —, saint, Acts of, 141.
 —, bishop, 184, 185.
 —, 177, 181, 187, 188, 197, 199, 200, 201, 203, 205, 224, 268, 344.
 Abramius, 501*n*.
 ‘Abū Ishāq b. al-‘Assāl, 385.
 Abū ‘l-Hasan, 471*n*.
 Abū Makār, 364.
 Abū Sa‘īd, v. Yūnus.
 Abū Shākir, called b. al-Riṣāh, 329.
 Admōn, martyr, 381.
 Al-As‘ad, 370.
 Al-Mōbrat, 489.
 Al-Rāhib, v. Abū Shākir.
 Alexander the Great, History of, 142.
 —, 19th patriarch, 63.
 —, 181.
 ‘Alī (?), 431.
 Amoun, martyr, 161.
 ‘Amr b. al-‘Aṣī, 454.
 Ananias, 196, 197, 218.
 Anastasia, saint, 364.
 Anastasius, emperor, 164, 518.
 —, 189.
 Andreas, 177.
 Andrew, apostle, 115, 116, 131.
 —, legend of, 62*a*.
 —, Acts of, 125.
 — and Bartholomew, apostles, Acts of, 125.
 Anna, 381.
 Anoubion, 153.
 Anthimus, martyr, 364.
 Anthony, Antonius, the hermit, 73, 97*n*, 132*n*.
 —, his *Spiritualia Documenta*, no. 979
 —, Life of, by Athanasius, 142.

- Anthony, 179n.
 Apare, martyr, 143.
 Apater, martyr, 364.
 Apollo, Apoli, martyr, 150n, 155, 166, 364.
 —, saint, 33n, 144, 520.
 —, god, 154.
 —, 290, 302.
 Arabs, 64.
 Archôntia, 191.
 Argama, 421.
 Arians, heretics, 128.
 Arianus, magistrate, 146, 156, 162, 163, 168, 505.
 Aristophanes, notary, 180, 190, 192, 193, 194, 195, 196, 198, 200, 201, 202, 205, 206n, 207, 422.
 Armenius, magistrate, 147, 153, 156.
 Arsenius, saint, 148n.
 —, 170.
 Artemis, goddess, 154.
 Arypsima (Ripsime), saint, 364.
 'Assâl, Abû Ishak b. al-, 385.
 'Assâl, Abû 'l-Faraj b. al-, 384, 386.
 Athanasius of Alexandria, 61—64, 132n, 142, 144, 170, 238n, 336, 405, 407, 412.
 —, bp. of Abûâtig, 319, 321, 322, 323, 385.
 —, bp. of Jerusalem, 356.
 —, 163, 180, 194, 196, 197, 198, 201, 206, 332n.
 ΒΑΠΗΧΩΩΧ, magic, 418, 419b, 420a.
 ΒΑΠΗΧΩΩΩΩΩΧ, magic, 420b.
 ΒΑΚΑΙΧΩΠ, magic, 419a.
 ΒΑΚΤΩΩΑ, magic, 418, 420a.
 ΒΑΠΕ, hermit, 410.
 —, 444, 463, 477a, 483, 491, 493.
 Βαρος, 448, 451, 452.
 ΒΑΡΒΑ . ΠΚΟΒΟΛ, aeon or demon, 174.
 ΒΑΡΘΟΛΟΜΑΙΟΣ, apostle, 126b, 127.
 ΠΑΘΟΛΜΕΩΣ = Bartholomew, 267.
 ΒΑΡΟΥ, ? name, 313.
 ΒΑΡΟΥΤΧΑ, magic, 420a.
 ΒΑΣΑ . ΡΕΣ, magic, 254b.
 ΒΑΣΙΛΑΙΟΣ, ΒΑΣΙΛΕ &c., of Caesarea, 63, 248.
 —, 262, 429, 435, 438, 439, 444, 486, 490.
 ΒΑΣΙΛΕΥ(sic), 429.
 ΒΑΣΙΛΕΥΤΗΣ, 155n.
 ΒΑΤΙΑ, ʾايطا, 279.
 Βαχη, 448.
 ΒΕΝΙΑΝΗ, 38th patriarch, 400.
 ΒΕΡΧΕΜΑ, 364n. V. ΛΕΡΧΕΜΑ.
 ΒНО, ВНОМ, &c., magic, 254b.
 ВИСА, saint, 3, 170, 397.
 Βησα, 452.
 ВИСАРИОН, saint, 412.
 ВІКТОР, saint, 200, 400, 460.
 —, 52, 74, 184, 186, 205, 225, 231n, 232a, 247, 248, 269, 300, 425, 427, 429, 432—435, 442, 443, 451, 455, 466, 472b, 473, 494, 506b.
 Вик, 447.
 ВІКТ, 444.
 ВІОКТОР = ВІКТОР, 44.
 ВІКТОРИА, 425.
 ВІКТОРИНЕ, 186, 477b.
 ВІТОС, 223.
 ΒΛΗΠΟΟΥΣ, Blemmyes, 123.
 ΒΟΥΓΕΙΩΝ, 295.
 Βυλε, 451.
 Barbara, saint, 384.
 Barnabas, apostle, 132.
 Barsûm, 367.
 Bartholomew, apostle, 125, 131.
 —, Acts of, 126, 127.
 Basil of Caesarea, 67, 73b, 97n, 163n, 357, 369, 374, 413n; v. also Anaphora, in General Index.
 —, 155, 178, 204.
 Basilides, martyr, 155, 364.
 Benjamin, 38th patriarch, 346n, 400.
 Benoufer (Onnophrius), saint, 368.
 Besa, saint, 68, 91b, 169.

Besarion, saint, Life of, 412.

Bezaleel, biblical, 374.

Victor son of Romanus, martyr, 155, 363, 364, 372.

—, 184, 185, 186, 193, 197, 198, 199, 207.

Victorine, 198.

Birmâwî, al-, 319, 514.

Blemmyes, 123, 165.

ΓΑΒΡΙΗΛ, angel, 70, 127, 254, 417, 460, 506.

—, ΓΑΒΡΙ &c., 268, 282, 292, 297.

ΓΑΝΑ = ΓΑΒΡΙΗΛ, angel, 174.

ΓΑΛΛΟΝ, 125.

ΓΑΡΑΥΠΗΝΟΣ, ? Γερασηνός, 139a.

ΓΕ[], 294.

Γεδεών, v. ΚΟΤΩΝ.

ΓΕΡΜΑΝΟ, 462.

ΚΙΡΙΑΚΟΣ, Γερμανός, 193.

ΓΕΡΟΝΤΙΟΣ, 440b.

ΓΕΡΩΝΤΕΙ, 310.

ΓΕΩΡΓΙΟΣ, saint, 153, 460.

—, ΓΕΩΡΓΙ &c., 44, 213, 214, 215, 218, 233, 262, 264, 269, 279, 281, 285, 287, 293, 295, 304, 307, 308, 423b, 443, 466, 474, 478, 480, 493, 495, 497, 508, 515.

ΚΙΩΡΓΟ, 480b.

ΓΙΡΑΖΙΤ, 262.

ΓΟΡΙΑ, ? ܓܘܪܝܐ, 289.

Γότθος, v. ΚΟΤΩΝ, 64.

ΓΟΤΗΝΟΣ, 448, 491.

ΓΟΤΗΝΟΝΑ, magic, 506b.

ΓΡΙΓΟΡΙΟΣ ΟΛΥΜΠΟΤΟΥΡΟΣ, of Neocæsarea, 248.

—, ΟΣΟΛΟΓΟΣ, Nazianzene, 248.

—, 268, 302, 440b, 458, 476, 477a.

Gabriel, angel, 70, 128n, 405, 413, 417.

—, Eucorinum on, 127.

—, 79th(?) patriarch, 329.

—, 84th patriarch, 343.

—, patriarch, 351.

Gabriel, 269, 322, 376, 421, 497.

Galla tribes, 212n.

Gamoul (Chamoul), martyr, 146.

George, martyr, 292, 368, 370, 372, 373, 375.

—, Miracles of, 153.

—, 128, 178, 183, 187, 192, 197, 198, 199, 204, 269—272, 294, 497.

Girgis (George), 301.

Germanus, 185, 186, 189, 198, 205.

Goodwin, copies by C. W., nos. 393, 394, 424, 437, 442, 443, 466, 486, 980, 1216, 1217.

Goths, 64.

Gregory Nazianzene (Theologus), 72, 369, 374, 379. V. also Anaphora, in General Index.

—, ? of Nyssa, 163n.

—, 268.

ΛΑΜΠΑΝΟΣ, ΛΑΜΠΑΝΟ, ΛΑΜΠ &c., 291, 302, 305, 486, 507.

ΛΑΜΠΑ, prophet, 400.

—, hermit, 96b.

—, 207, 266, 426, 429, 474.

ΛΑΤΕΙΑ, ΤΑΤΕΙΑ, ΛΑΛ &c., biblical, 372, 400.

—, 210, 266, 282, 285, 289, 431, 443, 478a, 487, 506b.

ΛΑΟΛ, ܠܐܠ, 295, ΛΑΟΟΛ, 296.

ΛΑΤΗΟ, ΛΑΙΟ, magic, 418, 419b, 420a.

Λευκος, 451.

ΛΙΠΗΤΡΙΟΣ, 12th patriarch, 43.

ΛΙΠΗΤΡΙΟΣ, 180.

ΛΗΛ, biblical, 401.

ΛΙΚΟΣ., 277a.

ΛΙΟΚΑΝΤΙΑΝΟΣ, 166.

—, (or abbreviated) in dates, 52, 187, 190, 192, 233b, 507.

ΛΙΟΝΙΚΤΑ, 147.

ΛΙ[ΟΝΤΕΙΟΣ], 14th patriarch, 43.

ΛΙΟΚΟΡΟΣ, 25th patriarch, 405.

—, 263, 296, 455, 461, 502.

- ΛΙΖΗΗ, 296.
 ΛΟΧΙΑ, 478a.
 ΛΟΡΟΘΕΟΣ, ΛΟΡΟΘΕ, 135, 438.
 ΤΟΥΤΡΟΘΕ, 500.
 Dalîrî, At-Tîka al-, 384.
 Damianus and Cosma, saints, 364.
 —, 190, 192.
 Daniel, prophet, 51, 103.
 —, vision of, 385a.
 —, date of apocryphal visions, 321n.
 —, 188, 191, 193, 197, 200, 202, 203,
 205, 206, 207, 220, 272.
 Daphne(?), 191.
 David, king, 107, 119, 369.
 —, 176, 179, 182, 187, 193, 195, 219n, 344.
 Demetrius, 194, 200, 421.
 Dinah, biblical, 120.
 Diocletian, 146, 155, 163, 363n.
 Dionysius Areopagita, 73n.
 —, 147.
 Dios, 208n, 224, 501n.
 Dioscorides, Greek author, 388.
 Dioscorus, 25th patriarch, 152, 405.
 Dives and Lazarus, 103.
 Dometius, saint, 156.
 Dorotheus and Theopiste, legend of, 371.

 ΕΒΩΝΗ, Ἐφώνυχος, 119. *V.* ΛΒΩΝΑΞ.
 ΕΙΛΩ = ΙΑΩ.
 ΕΙΣΧΑ, magic, 419b.
 ΕΙΟΥΒ, ايووب, 486.
 ΕΙΩΒ, 181.
 ΕΙΡΗΗΗ, 211.
 ΕΛΕΜΗΘ, ΕΛΕΥΘ, magic, 418, 419b, 420a.
 ΕΛΕΠΑΣ, magic, 254a.
 ΕΜΙΣΑΒΕΤ, ΜΙΣΑΒΕΤ, ΕΜΙΣΑΒΗΚ, 187, 192n, 199.
 ΖΕΛΕΝΑ, ΖΕΛΕΝΝΑ, ΖΕΛΗΝΑ, 450.
 [ε]ΜΙΣΣΑΙΟΣ, 217.
 Ελλαδιος, 452.
 ΖΙΛΛΑΤΕ, 444.
 ΖΕΛΛΗΗ, Greeks, pagans, 80a, 98a, 131, 145, 150.
 Ελλην[ος?], 451.
 Ελλω, 448. *Cf.* ΖΑΛΛΟ.
 ΕΛΛΩΤ, 178.
 ΕΛΧΗΠΗ, η-, ? الكبير, 312.
 ΕΛΧΟΙ, Ἐλωί, 254a, 419b.
 ΕΠΗΑΝΟΤΗΛ, magic, 506a.
 ΕΥΡΗΛ, magic, 254b.
 ΕΥ...Λ, magic, 418.
 ΕΥΚΩΡ, biblical, 401.
 ΕΥΚΩΧ, ΕΥΟΧ, 310, 429, 432. *V.* ΓΕΥΚΩΧ.
 ΕΥΚΩΚ (*sic*), 306.
 ΕΠΙΦΑΝΙΟΣ, ΕΠΙΦΑΝΕ, 313, 485, 489.
 ΕΡΛ, Arabic, 189.
 Ερμαπολ[λω], 448.
 Ερμης, god, 252n.
 —, name, 452.
 ΕΡΗΗΛ, magic, 254b.
 Ερμινος, 452.
 ΕΡΜΟΤΚΡΑΤΟΣ, magic, 418, 419b.
 ΕΡΜΟΤΚΡΑΤΩΗ, magic, 420a.
 ΕΡΜΟΤΕΡ, ΕΡΜΟΤΕΩΤΕΡ, ΕΡΜΟΤΕΤΕΡ, magic, 418,
 419b, 420a.
 ΕΡΜΟΤΤΟΣ, magic, 420a.
 ΕΣΔΡΑ, biblical, 406.
 ΕΤΑΓΡΙΟΣ Ponticus, 97.
 Ευανθείας, 452.
 ΕΥΛΟΞΙΑ, 211.
 ΕΥΛΟΓΙΑ, 462b, 469.
 ΕΥΛΟΓΙΟΣ, 480a, 508.
 ΕΥΗΚΟΜΟΣ, 400.
 ΕΥΠΡΕΠΗ, 311, 507.
 ΕΥΣ, 448, 451. *Cf.* ΠΕΕΥΣ.
 ΕΥΣΕΒΙΟΣ, martyr, 155n.
 — of Cæsarea, 63.
 ΕΥΣΤΑΘΕ[ΙΟΣ], 497.
 ΕΥΤΡΟΠΙΟΣ, 210.
 [εῦ?]ΦΡΑΝΘΙΟΣ, 44.
 ΕΥΧ[, 500.
 ΕΥΨΕΡΙΒ, η-, ? الشريف, 312.
 ΕΥΦΩΜΗΑΝΑ, magic, 420b.
 ΕΥΡΑΗΚΕ, 199n.
 ΕΥΩΩ(?) , 515.
 Εβδὴη, 120.

Elamites, 64.
 Helena, empress, 372, 375.
 Elias, Elijah, prophet, 120, 128.
 ———, martyr, 150n.
 ———, 184, 194, 207, 319.
 Elisaïos, Elisha, prophet, 369.
 ———, relics of, 144, 249.
 ———, 185.
 Elizabeth, mother of the Baptist, 375.
 ———, 180, 187, 188, 197, 198, 199, 201n.
 Helladius, 444.
 Enoch, biblical, 108.
 ———, 188, 192, 196.
 Ephraim of Antioch, 63.
 Epiphanius of Cyprus, 70, 379.
 ———, 187, 197, 422.
 Heraclides, martyr, 153.
 Erai, martyr, 364.
 Hermes, god, 161.
 Herod, 101, 249.
 Herodias, 250.
 Esaias, Isaiah, prophet, 114, 369.
 ——— of Scete, 72. *V. p.* 519.
 Esther, 191.
 Hêtsnêu, saint, 154.
 Eucharistia, 147.
 Eucharistus, 147n.
 Eudoxia, empress, 148, 149.
 ———, 188.
 Eunomos, 400n.
 Euprepus, martyr, 364.
 Eusebius, martyr, 155, 364.
 ———; of Cæsarea, 63.
 Eustathius Placidus, martyr, 364.
 ——— of Trake, 136.
 Hezekiah, king, 103.
 ———, prayer of, 349.
 Ezekiel, peculiar version of, no. 728.

 χαλια, 177.
 Ζακχαῖος, *v.* σαχθεος.

χαυρωχ, magic, 419a.
 χαχαριας, father of the Baptist, 404.
 ———, 52, 425, 433, 454, 455, 472a, 488.
 χαχαρι[ας], 290.
 Ζηνοδωρος, 448.
 τιμω[η], ? emperor, 170.
 τιτ, ? Σήθ, 420a.
 Ζιαδ, ? ذياذ, 303.
 τιφο, ? or τιφ, magic, 419a.
 τιτφ, name, 188n.
 τιτοδαμια, magic, 254b.
 Zacharias, Zacharia, father of the Baptist, 51, 129, 369.
 ———, 186, 196, 207, 498.
 Zekiel, 188.
 Zeno, emperor, 169.
 Zeus, god, 161.

 ττοτοθεος ήγουμενος, ? name, 321.
 ημιας, ζημιας, ζημιας, prophet, 161b, 406.
 ———, bp. of Psai, 154.
 ζημια, 469.
 [ζ]ημια, 44.
 ———, 161, 220, 447, 455, 507, 508.
 Ηρας, 452.
 ηρ[ακας], 13th patriarch, 43.
 ζηρακας, 468b.
 ζηρακωτο, martyr, 153.
 ζηρακωιαν, 490.
 ηρακωιανς, 224.
 ηροτοχ, *v.* ζεροτοχ.
 ζιρωτις, 'Ηρώδης, 250.
 ηεμιας, ιεμιας, 'Ησαίας, prophet, 475a.
 ———, of Scete, 72, 518, 519.
 ———, 454.

 θαβουνος, 448.
 θακια, 307.
 θαλαμια, magic, 254b.
 θαλας, ? name, 305.
 θαμια, biblical, 401.

- ΘΑΝΑΝΑ, ? Nathaniel, 278.
 Θανεσοον, 451.
 ΘΑΡΕΚΟΘ, magic, 419*b*.
 ΘΕΒΑΙΣ, 473.
 ΘΕΚΛΑ, 209, 210, 211, 214, 215, 227.
 ΘΕΟ[, 473.
 ΘΕΟΛΟΡΑ, empress, 121.
 ΘΟΤΡΑ, 306.
 ΘΕΟΛΟΡΑΚΕ, ΘΕΟΛΟΡΑΚΙ &c., 291, 425, 428, 440*b*, 443, 445, 508.
 ΘΕΟΛΩΡΟΣ, ΘΕΟΛΩΡΕ &c., of Tabennese, 73*n*, 167*a*, 168.
 —, 218, 308, 312, 408, 433, 434, 437, 462*b*, 470*a*, 471, 472*b*, 476, 479, 486, 489, 508.
 Θεο^s, saint, 460.
 ΘΟΛΕΡ, 53.
 ΘΟΤΕΡ, 52, 458.
 ΘΩΤΕΡ, 470*b*, 511.
 ΘΩΤΡΙ, 290, 292.
 ΘΕΟΛΩΣΙΟΣ, ΘΕΟΛΩΣΕ &c., δοῦξ, 85*n*.
 —, 307, 432, 434, 442*b*, 457, 474, 487.
 ΘΕΛΩΣΕ, ΘΕΛΩΣΙ, 436, 455, 472*b*, 476.
 ΘΕΟΚΛΑ, martyr, 155*n*.
 ΘΕΟΛΟΓΙ, 427.
 Θεονιλ[ος], 448.
 ΘΕΟΝΟΝ, 225.
 ΘΕΟΠΙΣΤΗ, 135.
 ΘΕΟΦΑΝΕ, 440*b*.
 ΤΕΤΦΑΝΑ, 477*a*, 478*a*.
 ΘΕΟΦΙΛΟΣ, 23rd patriarch, 61, 145.
 —, 439, 508.
 ΘΕΟΧΑΡΙΣΤΑ, 467, 468*a*.
 ΘΕΤΡΥΛΑΣ, magic, 420*a*.
 ΘΕΤΤΩΤΕ = Θεόδοτος, 182.
 ΘΕΩΝΑ, 16th patriarch, 43, 74.
 ΘΗΡΕ, ΤΗΡΕ, 196.
 ΘΗΛΑ, magic, 419*b*.
 ΘΙΚΟΠ[, 508.
 ΘΟΛΟΜΑΙΟΣ, = ? Bartholomew, 305.
 ΘΟΟΠΕ, ? Ethiopians, 213, 214.
 ΘΩΤΕΡ, ΘΩΤΕΡ, *v.* ΘΕΟΛΩΡΟΣ.
 ΘΩΤΡΑΧ, magic, 419*b*.
 ΘΩΛΗΤΩΡΗΛΑ, magic, 419*a*.
 ΘΩΗΛΑ, magic, 419*a*.
 ΘΩΜΑΣ, apostle, 140.
 —, 7, 276, 439.
 ΘΩΗΛΑ, 430, 453, 458, 483.
 ΘΥΠΗΛΑ, magic, 419*a*.
 ΘΥΝΕ, 453.
 ΘΩΡΩΛΩΗΛΑ, ΘΩΡΩΡΑΗΛΑ, magic, 419*a*, 420*b*.
 Thabronia or Thebronia, 186.
 Theocharista, 445.
 Theocleia, martyr, 155, 364.
 Theodore στρατηλάτης, saint, 150, 292, 364, 370.
 —, ἀνατολεως, martyr, 166, 364.
 —, of Tabennese, 119*n*, 159.
 —, —, Life of, 167, 168.
 —, Chrysostom's Epistle to, no. 981.
 —, 146, 153, 181, 184, 187, 190, 199, 458.
 Theodorou, fem., 198.
 Theodosius II, emperor, 165.
 —, 33rd patriarch, 150.
 —, his Encomium on Michael, 51, nos. 304, 305, 998.
 —, 162.
 Theonas, 16th patriarch, 74.
 Theophilus, 23rd patriarch, 145*n*, 518.
 —, works by, nos. 171*a*, 215.
 —, 184, 224.
 Theopiste, *v.* Dorotheus.
 Theotimus, 147.
 Thomas, Apostle, 131, 369.
 —, martyrdom of, nos. 314, 315.
 —, 197, 230.
 ΙΑΘΑΤΑΒΙΡ, magic, 254*b*.
 ΙΑΚΩΒ and vars., biblical, 370, 400, 401.
 —, 184, 264, 289, 305, 308, 455, 466, 468*b*, 478*b*.
 ΙΑΚΚΩΒΟΣ, 429, 453, 511.
 ΙΑΛΛΑΒΕΛΩΟ, 252.

ΙΑΝΝΕ, ΙΑΝΕ &c., 479, 484, 485, 496.

ΙΑΝ[ΝΕ], 423*b*.

ΙΑΤΡΟΣ, 216.

ΙΑΩ, ΘΙΑΩ, 255, 419*b*, 420*a*.

ΙΑΩ ΣΑΒΑΙΟΥ, 254*a*, 419*a*.

ΙΑΖΙΕ, يحيى, 278, 282, 295.

ΘΙΑΖΕΙ, 289.

ΙΑΙΕ, 294.

ΙΒ, 452.

ΙΒΘΑΛΩ, 486.

ΙΓΝΑΤΙΟΣ, of Antioch, 248.

—, 497.

ΙΓΙΑ, يزيد, 439.

ΙΗΚΟΧ = ΟΙΚΟΧ, 188.

ΙΕΡΑΖ, ΖΙΕΡΑΖ, anchorite, 410.

—, 430.

Ιερεας, 451.

ΙΕΡΗΝΙΑΣ, 321.

ΙΕΣΟΥΣ, magic, 419*a*.

ΓΙΑΡΙΑ, 477*a*.

Ιλαρος, 452.

ΙΟΥΔΑΣ, Iscariot, 507.

ΙΟΥΔΑΗ, 190.

ΙΟΥΔΑΙΟ, biblical, 401.

Ιουλιανός, 296.

ΟΥΔΑΜΙΟΣ, 11th patriarch, 43.

ΘΙΟΥΔΑΜΙΟ, 429.

ΙΟΥΔΑ, 269, 299, 489.

ΙΟΥΔΑ, 279, 307, 310, 510.

ΙΟΥΔΑΙΟΣ of Adramyttium, 164.

Ιουλουμενος, 448.

ΙΟΥΝΙΣ, يونس = John, 300.

ΙΟΥΣΤΑ, masc., 219, 424, 431, 433, 441, 444, 488, 491, 496.

ΙΟΥΣΤΑ = ΙΟΥΣΤΑ, 478*b*.

—, ΙΟΥΣΤΙ, 292, 492.

Ιουστιανος, 452.

ΙΟΥΣΤΙΝΗ, ? fem., 477*b*.

ΙΟΥΣΤΟΣ, martyr, 155*n*.

—, 439, 442*b*, 454.

ΙΟΥ, 292.

ΙΣΑΑΚ and vars., biblical, 400.

ΙΣΑΑΚ, 218, 262, 263, 287, 300, 431, 434, 439, 461, 466, 467, 480*b*, 496, 510.

ΙΣΑΚ, ΑΠΟΥ, 279, 287.

Ισακιος, 451.

ΙΣΙ, 510, 515.

ΙΣΙΔΟΡΟΣ and vars., 94, 436, 483.

ΘΙΣΙΤΡΟΥ, 300.

Ισις, 448.

ΙΣΤΡΑΝΑ, magic, 420*a*.

ΘΙΣΟΛΚΗ, 215.

ΙΣΩΜΗΝΑΚΕ, 424.

ΙΣΩΜΗΝΗΣ, ΙΩΣΑΜΗΝΗΣ &c., Baptist, 145, 400, 401, 404.

—, apostle, 129, 405, 413, 414(?), 421.

— Chrysostom, 61, 148*b*, 149.

— of Shihêt, 382.

—, saint, 426, 460.

—, Nubian king, 212.

—, 44, 94*n*, 176, 214, 215, 217, 218, 220, 223, 225, 233*a*, 267, 277*b*, 290, 304, 307, 309, 321, 424, 430, 432, 435, 436, 437, 439, 441, 443, 444, 447, 458, 470*b*, 477*b*, 478*b*, 488, 490, 494, 495, 515.

ΙΩΑΝΝ, John, 477*b*.

ΙΩΑ, ? John, 218.

ΙΩ, John, 270, 277*a*, 289, 319, 433, 510.

ΙΩΒ, biblical, 400, 506*b*. V. ΘΙΟΥΒ.

ΙΩΗΛ, magic, 419*b*.

ΙΩΗ, 435, 448.

Ιωνιος, 448, 451.

Ιωνις, 451.

ΙΩΗΘΕΡ, v. ΟΥΕΝΑΘΕΡ.

ΙΩΣΗΦ and vars., biblical, 120, 400.

—, 7, 44, 187, 209, 210, 211, 228, 233*a*, 301, 310, 313, 430, 432, 458, 459, 508, 509, 515.

ΙΩΥΣΕΒ, يوساب, 472*a*.

ΙΩΣΗΠ, 194, 282.

ΙΩΣΗ, 215.

ΟΥΣΕΦ, 201.

ΙΩΣΗΦΙΟΣ, 437.

Jacob the Persian, martyr, 364.

- Jacob, 184, 188, 194, 381. V. James.
 James, son of Zebedee, 131.
 —, martyrdom of, 128.
 Ibn Kabr, 386, 387.
 Ibrahîm Abû Tabl, 514.
 Ibrahim, 332n.
 Hierax, 168.
 Jeremias, 194.
 Jeroboam, king, 106.
 Jew, Dialogue of Archbishop and, no. 250.
 Ignatius of Antioch, Epistles, no. 183, p. 77a.
 Hillaria, saint, 364.
 Hindoos, 64.
 Job, Sa'idic text of, 393.
 —, 181.
 John Baptist, 44, 51, 75*b*, 100, 144, 374, 404, 410*b*, 415.
 —, bones of, 249.
 —, legend of, 62*a*.
 —, homily on, no. 293.
 — Apostle, 131, 369, 409*b*.
 —, Life by Prochorus, nos. 294, 295, 996, 997(?).
 —, Commentary on his Gospel (?), 94n.
 — of Heracleia, martyr, 363.
 — of Senhoout, martyr, 364.
 — and Simeon, martyrs, 166.
 — Chrysostom, *v.* Chrysostom.
 — the hermit, bp. of Hermopolis, 73.
 — of Lycopolis, 152.
 — Kame, saint, 238*a*.
 — of Bostra, 340.
 — Jejunator, 61.
 —, saint, 519.
 —, bp. of Samanûd, 329, 370.
 —, bp. of Aksum, 136n.
 — of Kaliûb, 355, 362n.
 —, 93rd patriarch, 370.
 —, patriarch, 348.
 —, 180, 183, 190, 192—203, 205, 206, 207, 228, 269, 273, 319, 331, 422.
 Joseph, son of Jacob, 111n, 112, 113, 120, 121.
 Joseph, the Carpenter, 114n, 130, 133.
 —, 52nd patriarch, 364.
 —, 195, 197, 201, 204, 206, 378.
 Isaac, name interpreted, 114.
 — of Tefre, martyr, 364.
 —, 186, 199, 201, 205, 273, 344.
 Isidore, martyr, 364.
 —, 202.
 Judas Iscariot, 101, 106, 107, 378.
 Judith, 190.
 Julianus of Adramyttium, 164n.
 Julius of Kbahs, saint, 146, 153, 363, 364.
 —, 290.
 Yûnus, called Abû Sa'id, 329.
 Jurjah b. Saksik, 329.
 Justinus, 200.
 Justus, martyr, 150n, 364.
 —, martyrdom of, no. 338.
 Yûsuf, 319.
 κ/, ἀπλ = ἀπλ κτρος, 179.
 ΚΑΒΑΚΟΘ, magic, 419*a*.
 Καβιος, 448.
 ΚΛΕΗ, biblical, 507.
 ΚΛΟΗΛ, magic, 254*b*.
 Καίς, قيس, 313.
 ΚΑΛΛΗΤΩΝΑ, magic, 419*a*.
 ΚΑΛΛΗΠΗΣ, 177.
 Καλασαζ, 451.
 Καλατους, ? genit. of Καλᾶς, 448.
 ΚΑΛΗ, 184, 185, 448.
 ΚΑΛΙΣΘΗΗΣ, 176.
 ΚΑΛΛΗΠΗΣ, 428.
 Καλοτυχος(?), 452.
 Καμη(?), 453.
 ΚΑΜΟΤΑ, 146n.
 ΚΑΠΑΣ, 181.
 ΚΑΜΙΔΙΔΟΣ, martyr, 415.
 Καπαι, 448.
 ΚΑΠΤΩΠ, magic, 420*a*.
 ΚΑΡΑΚΟΣ, 421. Cf. ΚΤΡΙΑΚΟΣ.
 ΚΑΡΒΕΛΟΑ, magic, 419*a*.

-]καρμια, magic, 418.
 καρμια, 281.
 κάρμια *or* καρμια, 291.
 καργατια, ? name, 306.
 κασση, كاسم, 294, 300, 302.
 Καστορ, 451.
 κατатια, magic, 254*b*.
 Κατ, 448.
 Καχωχ, 448.
 κελλατια[нос], 9th patriarch, 43.
 κεμωχ, 193*n*. *Cf.* κεμωχ.
 керωихи, 515.
 Κιαμουλ, 146*n*. *Cf.* κιαμωλ.
 Κιρονσθιος, 452.
 κλαυτος, κλαυτο, Claudius, martyr, 169.
 —, 476.
 Κλαυχις, 451.
 κλασπας, Simon, son of, 139*b*.
 κλασπατρα(?), not queen, 416.
 κλημινс, Clement of Rome, 52.
 κλωττω (sic), ? name, 457. *Cf.* κλωττω.
 κλωττω, 457.
 Κλυμαξ, 448.
 κλωχ, 193*n*. *Cf.* κεμωχ, κωμωχ.
 κολορον, Katharôn, 206.
 κολλωтос, κομω &c., martyr, 150, 452, 460.
 —, 226, 228, 268, 423*b*, 424, 425, 431, 433, 434, 435, 437, 438, 440*b*, 445, 455, 457, 458, 476, 488.
 Κομεс, 448. *Cf.* Κωμης.
 κοнос, 196.
 коног, 300. *Cf.* κωνοг.
 Κοοга, Коог, 448.
 косца, косца, saint, 460.
 —, 174, 267, 275*a*, 280, 283, 285, 287, 305, 306, 435, 490, 497.
 коси(?), 285.
 Кου, 449.
 Кουι νου, 449.
 Кουι σνοβ, 449.
 Кουι σον, 449.
 Кουι тик, 449.
 Кουι ψα, 449.
 Κουειχ, 451.
 Κουλουχι, 451.
 کوتاوخ, 193. *Cf.* κεμωχ.
 کوتوф, 305, 521.
 کوتي, ? name, 509*b*.
 کوتپري, ? title or name, 220.
 Κουπηλακias, 452.
 Кур хих, 449. *Cf.* Кур.
 Куревс, 453.
 کوتروتх, 456. *Cf.* کوتاوخ &c.
 κόχ, magic, 420*a*.
 ктнот, 129*b*.
 ктпrianос of Antioch, 151*b*.
 —, 150.
 ктра, 199, 453, 464*b*, 465.
 ктри, *v.* ктрос.
 ктриакос and vars., saint, 406.
 —, 179, 229, 247, 268, 428, 454, 470*b*, 479.
 ктрикос, 214(?), 223, 321. *Cf.* ктриакос, каракос.
 ктриалос of Alexandria, 69, 70, 405, 413.
 —, 432.
 кри = ктрос, saint, 460.
 ктрис, 219, 220. *Cf.* ктрос.
 ктрос, ктри, кри &c., 194, 209, 222, 227, 277*b*, 285, 424, 428, 439, 444, 452, 482, 496.
 κτοκαμωλ, magic, 254*b*.
 Κωμης, 190. *Cf.* Κομεс.
 κτωμια, 481*a*.
 κωνοг, 308. *Cf.* коног.
 Κωνта, 449.
 Κωνων, 299*n*.
 Кур хих, 449. *Cf.* Кур.
 коста, 472*a*. *Cf.* κωνστανтinos.
 κωνστανтinos, κωνστανтinos &c., emperor, 146.
 —, 209, 455, 466, 473, 474.
 костос, 208.
 котро, ? name, 310.

- Kabr, Ibn, 355, 384.
 Kaişar, Ibn Kâtib, 384.
 Kalyûbi, Al-Wajih al-, 384.
 Kasia, 162.
 Cassian cited, 222n.
 Katharôn, fem., 188, 206.
 Claudius, martyr, 149, 155, 168, 363, 364, 504.
 Colluthus, martyr, Encomium on, no. 330.
 ———, 202, 205, 435.
 Komes, 182, 185, 187, 189, 191, 196, 198, 200, 203, 206, 422.
 Constantine, emperor, 147, 372.
 ———, bp. of Sint, 363n.
 ———, 189, 199, 205.
 Corona, 155. *V.* Stephanon.
 Cosma (Kosma) and Damianus, martyrs, 364.
 ———, 192, 195, 203, 205, 271.
 Krajôn, martyr, 161n.
 Cyprian of Antioch, martyr, 151.
 ———, *praeses*, 153.
 Cyriacus (Kyriakos), bp. of Jerusalem, 381.
 ———, 179, 182, 190, 223, 421.
 Cyril of Alexandria, 69, 152, 384, 405, 412, 518.
 ———, *v.* also Anaphora, in General Index.
 ———, "the archbishop," 69.
 Cyrus and John, martyrs, 363.
 ———, Miracles of, 384.

 ΛΑΒΔΙΝΑ, magic, 418.
 Λακον, 449.
 Λαξος, 449.
 Λασουκ, 449.
 ΛΑΤΣΟΝ, saint, 368.
 Λανους, 451.
 ΛΑΥΤ, ? لايعة, 472a.
 ΛΑΞΗΟΤ, 515.
 Λαζο, 449.
 Λαζ'ρ, 449.
 Λεευ, 452.
 ΛΕΛΟΥΤ, 440a.
 Λειη, 449.
 ΛΕΟΥΤΙΟC and vars., 44, 435, 468b.
 ΛΕΟΥΖΕΗ, 293.
 Λευει, 451.
 Λευτος, genit. of Λευς, 449.
 ΛΕΩΤΙ, 306. *Cf.* ΛΕΟΥΤΙΟC.
 ΛΙΑ, 194.
 ΛΙΑΛΗΟΤ, 510, 515.
 ΛΙΑΟΤ, 455.
 Λοδεπροβ^ο, ? name, 304.
 Λοοχε, 449.
 ΛΟΥΤΙΟC, Lucius, martyr, 154.
 ΛΟΥΚΑC, evangelist, 421.
 ΛΟΥΛΑ, ΛΟΥΛΑΕ, 187, 190, 198.
 Λουλου, 449.
 Λουλους, 452.
 Λουσια, 449.
 Λυθις, Λυθιος(?), 449.
 ΛΩ, ? Longinus, 495.
 ΛΟΥΤΙ, ? name, 509.
 Λωτα, 449.
 Lakfi, al-, 331.
 Latson, saint, 368.
 Lazarus, biblical, 109.
 ———, Fast of, 371.
 ———, 197, 199, 206, 341.
 Leah, 194.
 Leia, 179.
 Leo, pope, 121.
 ———, Tome of, 286.
 Leontius, martyr, 364, 409.
 ———, 186.
 Liberius, pope, 74.
 Lot, biblical, 114.
 Luke, evangelist, 372.
 ———, martyr, 270.

 ΜΑΛΛΒΟΤΚ, ? demon, 254b.
 ΜΑΓΑΡΡΕ, ? Macarius, 176.
 ΜΑΗΛ, magic, 418.
 ΜΑΘΟC, Matthew, apostle, 131, 421.
 ΜΑΘΑΙΟC, ΜΑΘΕΟC, ΜΑΘΘΟC &c., 179, 183, 204, 232a, 284, 293, 485.

- ΠΑΘΗΣΑΝΗ, 140.
Μαθητης, ? name, 449.
 ΠΑΛΑΜΗΝΗ, 216.
 ΠΑΠΟΥΤΗ, ميمون, 455.
 ΠΑΙΟΣ, 205.
 ΠΑΚΑΡΙΟΣ, ΠΑΚΑΡΙ &c., the Great, 320.
 — of Alexandria, 379.
 — , 215, 232*a*, 281, 283, 284, 285, 306, 425, 435.
 ΠΑΚΛΟΝΘΙΟΣ of Constantinople, 164.
 ΠΑΚΣ, Π-, tribe, 381.
 ΠΑΚΡΟΒΙ, 281.
 ΠΑΛΑΒΗ, ?? مريان, 467.
Μαρετ, مريد, 187. *Cf.* ΠΟΥΓΑΜΤ.
 ΠΑΠΗΣ, heretic, 79*b*.
 ΠΑΠΟΥΓΙΑ, Emmanuel, 405.
 Π[ΑΞΗΝΙΟΣ], 15th patriarch, 43.
 ΠΑΡΑΔΗΝΑ, 140*a*.
 ΠΑΡΟΛ, 279.
 ΠΑΡΩ, 193.
 ΠΑΡΙΑ, the Virgin, 30, 43, 49, 69, 71*a*, 116, 133, 245, 246, 247, 401, 405, 418, 452.
 —, 210, 211, 212, 216, 217, 289, 291, 426.
 ΠΑΡΙΑΝ, the Virgin, 418.
 — , 205, 458.
 ΠΑΡΙΣΑΝ, 188, 213.
 ΠΑΡΙΑΝΟ and vars., masc., 272, 431, 432.
 ΠΑΡΙΝ, 229.
 ΠΑΡΚΙΑΝΟ, 474.
 ΠΑΡΚΟΣ, evangelist, 74*b*, 131, 132, 248, 421.
 — , 213, 313, 444, 510.
 ΠΑΡΚΤΗΣ, 216.
 ΠΑΡΠΑΡΟΥΓΙΑ, magic, 254*b*.
 ΠΑΡΟΥ, fem., 427, 434, 452.
 ΠΑΡΟΥΓΙΑ, magic, 254*b*.
 ΠΑΡΤΗΣ, 496.
 ΠΑΡΤΙΝΟ, 497.
 ΠΑΡΤ-ΓΙΑ, 215.
 ΠΑΣΟ, 191.
 ΠΑΣΤΙΝΑ, 174*n*.
 ΠΑΤΕΤΙΝΑ, magic, 254*b*.
 ΠΑΤΟΙ, 184, 449(?), 452.
 ΠΑΤΡΩΝΑ, 515.
 ΠΑΤΣΗΧ, ? ماحي, 303.
 ΠΑΤΕΙ, 300. *Cf.* ΠΟΥΓΕΙ.
 ΠΑΧΙΝΙΑ, magic, 254*b*.
 ΠΑΖΗΠΤ, ماحي, 302. *Cf.* ΠΟΥΓΑΜΤ.
 ΠΕΛΑ, 274.
 ΠΕΛΩ, 306.
 ΠΕΛΤΟΣ, Meletius of Siut, 169.
 ΠΕΛΥΣΟΛΕΚ, 278.
 ΠΕΡΑΘΙΑ, magic, 254*b*.
 ΠΕΡΑΡΙ, biblical, 402.
 ΠΕΡΙΚΩ, magic, 420*a*.
 ΠΕΡΚΟΥΡΙΑ, 467.
 ΠΕΡΚΟΥΡΙΟΣ and vars., martyr, 305, 460.
 — , king of Nubia, 210.
 — , 176, 225, 282, 283, 292, 438, 468*a*, 477*b*, 482, 488.
 ΠΕΡΚΟΥΡΙ = ΠΕΡΚΟΥΡΙΟΣ, 290, 293.
 ΠΕΡΧΩΟ, magic, 420*a*.
 ΠΕΤΑΙΑ, masc., 213, 214.
 ΠΕΤΟΥΣΟΛΟΝ, Methuselah, 370.
 ΠΗΝΑ, ΠΗΝΑΣ, martyr, 49, 157, 460.
 —, 7, 177, 201, 214, 215, 247, 262, 275*a*, 277*b*, 278, 285, 288, 293, 296, 301, 304, 425, 426, 430, 449, 454, 464*a*, 467, 468, 469, 479, 481*a*, 486, 490, 496, 507, 511.
 ΠΗΝΑΝΤΑ, fem., 213, 214.
 ΠΗΧΕΝΚΟΥΑ, 212, 213, 214.
Μακκη, 451.
 ΠΗΧΣΑΝΟΥΡ, magic, 254*a*.
 ΠΗΩΛΑ, magic, 254*b*.
Μενος(?), 449.
 ΠΕΣΑΝΑ, biblical, 254*b*.
 — , magic, 419.
 ΠΕΣΑΚ, biblical, 254*b*.
 ΠΕΘΕΟΣ, 140.
 ΠΗΧΑΝΑ, angel, 50, 51, 70, 134, 136, 139*a*, 149, 174, 254*b*, 372, 414, 460, 471, 506*a*.
 — , 321, 359.
Μονις, *Μονιος*(?), 449.
 ΠΟΥΓΕΙ, 428, 462, 508.
Μουσαιος, 499.

- ΠΟΥΓΑΥΤ, ܡܘܕܐ, 313. V. ΠΑΓΟΥΤ.
 ΠΟΥΓΟΥΝΑ, ܡܘܕܐ, 278.
 ΠΟΥΦΩΝ, 129b.
 ΠΟΥΦΩΦΑΝΑ, magic, 418.
 ΠΟΥΒΡΑΤ, ܡܠܐ, ? المبرد, 489.
 ΠΟΥΒΟΥΤΣ, magic, 419b.
 ΠΟΥΤΣΙC and vars., biblical, 233b, 370, 400.
 —, saint, 31.
 ΠΟΥΤΣΗ, saint, 161.
 ΠΟΥΤΣΗ, hermit, 380b.
 —, 267, 290, 305, 427, 430, 451(?).
 ΠΟΥΤΣΕ, ܡܘܨܝ, 282.
 Macaria, martyr, 168n.
 Macarius, martyr, 364.
 Macarius, saint, the Great, 367.
 —, 305n, 328.
 Macedonius of Constantinople, 163.
 Manâhîlî, al-, 359.
 Manasseh, Prayer of, 348.
 Manes, heretic, 78.
 Marcian, emperor, 152.
 —, 501n.
 Maria, Mary, the Virgin, 44, 49, 63a, 70b, 87, 105b, 107, 114n, 121, 127, 247, 351—354, 357, 374, 375, 382, 405(?), 416n, 514b.
 —, symbolism of letters in her name, 100.
 —, her prayer in Bartos, no. 368.
 —, Eulogy on, no. 178.
 —, 176, 181, 187, 199, 202, 205, 272.
 Marina, saint, 370.
 Marinus, Marine, 272, 294.
 Mark, evangelist, martyrdom of, no. 298.
 —, Encomium on, no. 299.
 —, (Cyril), anaphora of St., 347.
 —, 108th patriarch, 385.
 —, 177, 189, 206, 268.
 Markouri (Mercurius), 270.
 Martha, 179.
 Martyria, martyr, 168.
 Matthew, apostle, Acts of, no. 297.
 Matthew, 179, 182, 183, 204, 205.
 Matthias, 188.
 Maura, martyr, 168n.
 Maximus and Dometius, saints, 156.
 Meletius of Siut, 74.
 —, his heresy, 168.
 Mena, martyr, 150n, 364, 370, 372.
 —, miracles of, no. 340.
 —, 178, 195, 201, 273, 385.
 Mercurius, martyr, 364, 370. V. Markouri.
 —, 305n.
 Michael, angel, 70, 102, 149, 364n, 368, 371, 372, 409.
 —, Encomium of Eustathius of Trake on, no. 308.
 —, Encomium by Severus of Antioch on, no. 306.
 —, Encomium of Theodosius of Alexandria on, 51, no. 305.
 —, 319, 359.
 Michenkouda, 212n.
 Miriam, biblical, 76a.
 Misael, 376.
 Moors, 64.
 Moses, biblical, 119, 249.
 —, saint, Life of, no. 341.
 —, 185, 193, 194, 203, 207, 227, 268.
 Mufasssal, 333.
 Muhaddib, al- (Abû Shâkir), 384.
 Mukarram, 332n.
 ΠΑΒΕΡΓΟ (sic), 425, 522.
 ΠΑΒΟΥΧΟΤΟΝΟC, biblical, 401.
 ΠΑΚΗΑ, نقية, 279.
 ΠΑΛΑΠΛΟΥΤΣΕ, fem., 216, 217.
 ΠΑΣΕΡ, نصر, 509.
 ΠΑΤΙΑ, 211.
 ΠΑΡΑΤ, 307, 308. V. ΠΑΓΡΑΤ.
 ΠΑΥΡ(?), 515.
 ΠΑΓΡΑΤ, 275b, 293, 311.
 ΠΕΡΕΙΩC = Naapaûs or Neφepώs, 496.
 ΠΕCΤΟΡΙΟC of Constantinople, 49, 62.

- Νεφερώς, 522. *V.* Ναβερζο.
 Νηλο, Νεῖλος, 308, 435.
 Νηραη, magic, 254*b*.
 Νοκίς, 449. *Cf.* Νου.
 Νοχίς, 449.
 Νοκίος, 452.
 Νουηα, 449, 452, 496.
 Νουτσειρ(?), Arabic, 279.
 Νουρ, 305, 494. *V.* Νοκίς.
 Νυμφη, 452.
 Νωζε, biblical, 415.
 Nahḏou, saint, 364.
 Nebuchadnezzar, 106, 107.
 Nestorius, 62, 152.
 —, his heresy, 87.
 Nicomedus, 166.
 'Niniveh,' name of Dives, 103.
 Numerian, emperor, 155.

 Όλοφέρνης, *v.* αλοφάρνης, 401.
 Ονοβερ, 449. *V.* ονοφριος.
 ονοφριος, 210. *V.* οτσηοφρ &c.
 οραμη, Oramius, 521.
 Ορβας, 453.
 . . ὀρη, masc., 216.
 οἰοεινιάη, fem., 209.
 οτακοριτ, ? name, 515.
 οτπ.ῖρ, 233*a*.
 οτσηαβερ, οτσηαφρ, 268, 515. *V.* ονοφριος.
 οτσηαβι, 510.
 οτσηοβρ, οτσηοφρ, 435, 465.
 ιηηοβρ, 455.
 οτλαοι, Jews, 242.
 οτμοτμη, οτμμη, 296. *V.* ιοτμμη.
 οτοανοφρη, 202. *V.* ονοφριος.
 οτρακαβη, magic, 420*b*.
 οτραχ, magic, 419*b*.
 οτρηα, magic, 418.
 οτταμη οτ ταμη, ? John, 289.
 οχαηα, magic, 418.
 Onnophrius, 425. *V.* Benoufer.
 Origenistic ideas, 95.

 Horsiesius of Tabennese, 518.

 παησε, 433, 502.
 Πησις, 449.
 πακιρε, *v.* κίρε, κηρος.
 πακο, *cf.* πακοτ, 188.
 Πακοις, 451.
 πακοτ, 449, 508.
 πακροτσοο, magic, 420*a*.
 Πακωβ, 451.
 Παλικος, 449.
 ῥαηα, 496.
 Παμιδος, Παμιτος, 449.
 πανοτη, martyr, 161.
 —, 453, 456, 478*b*.
 Παμουνιος, 453.
 παηβω, *cf.* παηβω, 473*a*.
 Παε, 449.
 παηα, 178.
 παησις οτ παηεζας, 179.
 παηεσοτ, 226.
 Πανεχευτ/ οτ Πανεχευγ/ 449.
 παηεχιγ, ? name, 456.
 Πανηχνου, 449.
 Πανηου(?), 453.
 παηηης, ? name, 438.
 Πανοβε, 449. *V.* Πανουβε.
 παηητε, 177.
 Πανουβε, 449. *V.* Πανοβε.
 παηοτη, ? αηα αηοτη, 430.
 Πανουφ, 454.
 παντοταεσηος, 281.
 παπας, 181, 306.
 παηηοτοιος, παηηοττε &c., abbot, 68*b*.
 —, saint, 210.
 —, hermit, 143.
 —, 176, 205, 220, 285, 286, 303, 305,
 307, 439, 456, 476, 303, 305, 307, 506*b*.
 παπο, 456.
 παποστωλος, 230.
 παποζε, 457, 499.
 Παραβας, 449.

- παρθού, 510.
 παρεμ, 449, 515.
 Πασω, 451.
 Πασταμων(?), 449.
 Πασωθιος, 449.
 παταλς, η-, 83.
 πατερνοτοιος, πατερνοττε, saint, 186n.
 —, 208, 209, 490.
 πατακ, ? name, 442b.
 πατακια, Patricia, 430.
 Πατσαλαμανα (-να), 449.
 Πατσοουε, 449.
 Πατχιτς, 449.
 παταος, παταε, apostle, 50.
 — of Thebes, 73b.
 —, 74, 218, 232a, 261, 286, 306, 309, 313, 314, 431, 454, 458, 471, 474, 486, 501.
 παζαν, 191.
 Παχαον, 449.
 παχοτι, παχιωι, 188, 218. V. παζωι.
 Παχυμιος, 449.
 παφιοττε, ? or φιοττε, 475a.
 Παψοτη, 449.
 παζωι, παζωι, παζωιο &c., 73n, 99b, 132, 160b, 379. V. παχοτι.
 —, 207, 433, 488.
 παζωι(sic), 515.
 Παχεερ, 449.
 πεαλε, ? name, 501.
 πεβε, 429, 449.
 Πεβο (-ω), 449.
 Πееνς, 449. V. Eys.
 πειλαλε, 196. V. πεταλε.
 Πειλι, 449.
 Πειουλ, 449.
 περπατε, cf. περπατε, 213, 421.
 Πεκυσις, 449.
 πεκτω, v. πεστω.
 Πελι, 449.
 Πελινη, 451.
 πεμ, 205.
 πελοτetre, 196.
 πελσα, 253.
 Πεμην, 449.
 Πεμχολ, 453.
 Πеноβ, Πенои, 449.
 Περηт, 449, 451.
 Περου, 449.
 персис, Persian, 145.
 персος, Persian, 166.
 Περουу (Πευр-), 449.
 πεсате, πεсати, πεсате, фате, 177, 190.
 песси, 177.
 пессос, 189.
 Πεσηθ, 454.
 пессите, v. пестниос.
 пессот, пессот, 195, 430, 449.
 пестниос, 421.
 пестниос, пестигте, пессите, пессити &c.,
 ? bp. of Coptos, 501.
 —, 179, 186, 207, 228, 269, 297, 313.
 Πесχал, 449.
 Πесчал, 449.
 πεταле, 196. V. πειλαλε.
 Πετηνηος(?), 449.
 Πέτινιος(?), 449.
 петра, masc., 432, 436, 440a, 441, 450, 452.
 петрос, петре, apostle, 39, 50, 86b, 116, 126b, 137a, 405, 412.
 —, 17th patriarch, martyr, 44.
 —, saint, 304b, 496a.
 —, 'archbishop,' 246.
 —, 21st patriarch, 145.
 —, 7, 72a, 165, 264, 266, 283, 288, 294, 298, 302, 305, 307, 308, 314, 321, 331, 428, 435, 443, 456, 474, 477a, 487, 495, 509.
 петриона, 443.
 Пευрот, 449.
 Πευροι, v. пуй.
 πεχιοоту(?), 508.
 πεсionoт, ? name, 515.
 пестω and vars., martyr, 162.

- πεστω, 184, 232a, 302, 431, 455, 473a.
 Πηλιος, 452.
 πακοτ, v. Greek Index.
 Πιγῶς, 449.
 Πιερουδιος, or ? Ιερουδιος, 453.
 πιηλ, magic, 420b.
 Πιηου, 452, 453.
 Πιηουτ, 449.
 πισηλ, magic, 418.
 Πιλατος, 449, 452.
 πιλοθεος, 297. V. φιλοθεος.
 πιλοθω, πιλοτω, 53, 177, 431, 488.
 πιλω, 177.
 πιηε(?), 199n.
 πιηοττω, 456.
 Πιηουτι, 454.
 Πιηουτ(ιων), 449.
 Πιον, 449.
 Πιπερ, 449.
 Πις, 449.
 Πισοι, 449. V. ητοι.
 Πιστος, 449, 452.
 πιτα, 466n.
 Πιτεχος(?), 449.
 πιωλ, 262. Cf. ητοι.
 πιωλ, ? بشر, 312.
 πιωτ, ? بشر, 282.
 πιωω, v. πιωω.
 πικαροτ(?), 511.
 Πκυλις, 449, 453, 454.
 Πκυσιος, 452.
 παηση, 177.
 παηση, 191.
 παλ, 501.
 παλ . ικος, 291.
 Πλωτιων, Πλουτιων, 449.
 πιαι, 177.
 Πρασε, 449.
 Πρασκας, 449.
 πολοττωττω, Πολυδεύκης, 455.
 πολτκρατ, 179.
 πολμαραχ, v. αποτμαραχ.
 Πουηβ, Πουηηβ, 449.
 ποτοιος, 217.
 ποτρειζε, 477b.
 Πουρου, 449.
 ποτ, 194.
 ποτ, 313.
 ποτω, 308.
 πρακοττη, magic, 420a.
 πραε, 198n. V. ηρεα.
 πρατω, 308.
 πρατ, 271.
 ηρεα, 206.
 ηρεα, 191, 198n.
 ηρηε, 206.
 προκλος of Cyzicus, 62.
 προχορος, Pseudo-, 129.
 —, 210.
 [η]ριωταριος, 26th patriarch, 286.
 ηε-, v. also η.
 Πσαμμοου(?), 451.
 πεαηω, 308. Cf. πεστωιος.
 πεση, 438.
 πεωτηρ, 185.
 πεωτ, 308.
 Πτολομαιος, Πτολ, 307, 453(?), 510.
 Πτουλ, 449.
 ηχερ, 190.
 πισηηλ, magic, 420b.
 ηωλ, 436(?), 456.
 ηωτω, ηωωτω, 177, 430.
 ητοι of Nitria, 315.
 —, abbot, 68b, 415.
 —, 439, 449, 456.
 Πωηητ, Πωηηητ, 449.
 ηχατ, 515.
 Πχαχ, 449.
 ησωλ, abbot, 82n, 415.
 —, 426, 432.
 Pachomius, Pachom, saint, 99, 132n.
 —, Life of, nos. 342, 343.
 — and Theodore, Life of, nos. 355,
 356.

- Pachomius, *v.* also Theodore of Tabennese.
 ———, 192, 200(?), 202, 203, 206, 207.
 Paham, 193, 203.
 Pamoun, martyr, 161.
 Panachôre, 206.
 Panupropios, 218n.
 Paniskos, martyr, 161.
 Papas, 190.
 Patermuthius, 189, 202, 203.
 Patricia, 430.
 Paul and Barnabas, apostles, 132.
 Paul, hermit, 73, 374.
 ——— of Tammah, 364.
 ———, 186, 202.
 Pechôsh (Pegôsh), martyr, 162.
 Pegôsh, *v.* Pechôsh.
 Penelope (in *Odyssey*), 98.
 Persians, 64, 160n.
 Pesynthius, Pisentius of Coptos, 223, 501.
 ———, 186, 189, 203, 308n.
 Peter, apostle, 115, 131, 351.
 ———, his supremacy, 136.
 Peter, 17th patriarch, 39, 74, 114n, 358n.
 Peter Mongus, 169n.
 ———, 109th patriarch, 324.
 ———, 'the Archbishop,' 246.
 ———, 164, 179n, 180, 181, 183, 184, 194,
 195, 196, 199—204, 206, 220, 268, 272,
 273, 274, 307, 385, 501n.
 Petronius, 178.
 Pgôl, Shenoute's predecessor, 56.
 Pihêu, 269.
 Pisrael, 196, 198, 199.
 Polycrates, 179.
 Pompeius, magistrate, 146.
 Probus, general, 74, 518.
 Prochorus, Pseudo-, 129, 996.
 Proclus of Cyzicus, 62, 409.
 Pshoi (of Antinoë), saint, 364.
 γραγογνα, angel, 254.
 Ραπτος, 449.
 ραφανα, γραφανα, angel, 151a, 254, 506b.
 γραχνα, 193n, 195.
 ρερενκε, Rebecca, 218.
 ρριτωρ, ? name, 426.
 ριηνα, 270.
 ρογνα, magic, 418.
 ρροτο, 478b.
 ρορφοc, ρρορφοc of Shôtep, 75.
 ———, 125, 501.
 ρουενος, Romanus, 372.
 Rachel, 193n.
 Raphael, angel, 150.
 ———, 322.
 Rashîd al-Manâhîlî, 359.
 Rihâl, Ibn, 384.
 Ripsime, saint, 364.
 Rîshah, al-, *v.* Abû Shâkir.
 Rufus of Shôtep, 75, 76.
 ———, 125.
 ςααυ, ςαω, 437.
 ςαβατοc, 174, 254, 399, 418, 419, 506b.
 ςαβιτ, ςαω, 312.
 ςαιε, ςαιη, 449, 452.
 ςαλαμιτ(ης), 453.
 ςαλμου, 305.
 ςαμηρει(-ει), 449.
 ςαμογνα of Kalamon, 381.
 ———, 268, 308, 310, 501.
 ςαναγαπν, 191.
 ςανε, ςαν, martyr, 364.
 ςαννα, 449.
 ςανζην, 181n. V. ςονχην.
 ςαοτα, 465.
 ςαρα, saint, 96a.
 ςαρακηνοc, ςαραγενοc, ςαρακ/ &c., 100n, 182,
 187, 233, 280.
 ςαραπειc, π-, god, 131.
 ςαραπκον, 491.
 ςαραφανα, magic, 254b.
 ςαραφν, 505, 506b.
 ςαραφογνα, magic, 254a.

- саре, fem., 275*b*.
 сарона, magic, 419*b*.
 сарна, magic, 254*b*.
 сарната, martyr, 161.
 сарматис, Sarmatians, 413.
 саханап (-па), magic, 420.
 саксес = ? Ζακχαῖος, 501.
 севрина, magic, 254*b*.
 сенототис, v. ρενοτ-та.
 сени, سبيب, 437.
 серге, Sergius, 429. V. серкис.
 сернио, Σερνη, masc., 443, 483.
 серкис, 211.
 серин, 308.
 сероана, magic, 418.
 сотро, Σεδραχ, 254*b*.
 сотирос of Antioch, 30, 99*a*(?), 163, 164.
 ———, 158*a*, 179, 217, 276, 295, 311, 313,
 425, 431, 440, 442, 458, 459, 472*b*, 473,
 482, 492, 493, 497, 499.
 сотроос, 311. V. сотирос.
 сно, biblical, c. 117, 147*n*.
 Σηλ/, 452.
 сипи, 278.
 сия, 484.
 сивоэ, 486.
 сиисон, сиисон, 51st patriarch, 343.
 ———, 269.
 сиисот[и], 307.
 сиисон, Cleopas, 138, 139.
 ———, 269, 508.
 сиисонанос, и-, heretics, 75.
 Σανουερη, 449.
 сиисототис, v. ρενοτ-та.
 Σιρε, 454.
 Σиριος(?), 452.
 сисни, сисни, 287, 305. V. сотсина.
 сион, masc., 422, 452, 515.
 ———, fem., 212.
 сични, biblical, 401.
 скинос, ие-, Scythians, 131.
 Σοιος, 449.
 Σοис, 452.
 сиана, اسمعيل, 262, 279.
 солонкон, biblical, 400, 401, 402.
 ———, 220, 311(?), 455.
 сотаениан, 285, 306.
 сонсоте, magic, 419*b*.
 сонхни, 181. V. саиғни.
 сосе, ساسي, 275*b*.
 сотаеи, сотам, 181, 203, 208.
 сотаеи, 310.
 сотиисор, زبير, 509.
 сотр, ? name, 291.
 сотра, fem., 253.
 сотрана, magic, 420*b*.
 сотриани, и-, ? Syriac, 312*n*.
 сотрина, angel, 174, 254.
 Σουριχη, 449.
 сотроос, 183. V. сотроосе.
 сотрогана, angel, 506*b*. V. сотрина.
 сотроосе, 176, 177, 179, 453.
 сотгала, 472*a*.
 сотгана, سويل, 287.
 сотгфия, соффия, Sophia, 308, 515.
 срна, magic, 254*b*.
 срин, 436.
 сотсина, сотсина, 232*a*, 484. V. сисне.
 сотео, 202.
 сотсаниа, сосаниа, biblical, 61.
 ———, 216, 515.
 Σταυραки(ος), 304.
 сфе, صليب, 360.
 стагтра, 296.
 стагтроэ, 177, 481*a*.
 стафара, 189.
 Στεκς, Στεξ, 449.
 ставна, 306.
 Стефанис, martyr, 155*n*. (cf. стефанот-).
 стефанос, biblical, 372.
 ———, стефана, 70, 189, 209, 442*b*, 508.
 стефен, 442*b*.
 стафи, 459.
 сатенфен, 306.

- στεφανος, fem., martyr, 155.
 ———, 497.
 στερος, Syrian, 154.
 ἑσπεω, ? Syrian, 310.
 στερος, 176. *V. corpore.*
 σόα, 473.
 Sa'd Ibrahim, 331.
 Saksik, *v. Jurjah.*
 Salome, biblical, 107a.
 Samanûdî, as-, 329, 384.
 Sampa, masc., 272.
 Samson, biblical, 107.
 Samuel ? of Kalamôn, 251.
 ———, 188, 197, 268, 274, 385a.
 Saracens, 123, 280.
 Sarah, name interpreted, 114.
 Sarmatians, 413.
 Saul, 191, 193, 205.
 Scythians, 64, 131.
 Sebastianus, magistrate, 155n.
 Senuthius, 176, 178, 179, 188—191, 193, 194,
 195, 198, 201, 203, 204, 205, 230, 273,
 274, 421, 501n. *V. Shenoute.*
 Serapion, 279n.
 Sergius, saint, 384.
 ———, 153.
 Seth, patriarch, legend of, 147n.
 Severianus of Gabala, 76, 114n.
 Severus of Antioch, 73b, 76, 77, 99, 108n,
 135, 163, 164, 340, 346, 382.
 ———, 157, 179, 184, 301, 381, 422.
 Simon Cleopas, 138, 139.
 ——— of Cyrene, 410a.
 Sisinnius, saint, 364.
 ———, the prayer of, 253n.
 Sodomites, 78b.
 Solomon, stories of, 402, 403.
 ———, his temple, how built, 63a.
 ———, 191, 193, 195, 200, 319. *V. Sulei-*
man.
 Sophia, martyr, 155.
 ———, 180, 199.
 Sosipater, 268.
 Souai, 192, 195, 203, 205, 422.
 Stephanou, martyr, 155.
 Stephen, protomartyr, 372.
 ——— and Cyril, Dialogue, 69, 518.
 ———, 185, 186, 189, 190, 197, 198.
 Suleiman, amîr, 194, 195, 200.
 Surus, 176, 177, 178, 179, 181, 182, 183,
 184, 208.
 Susanna, biblical, 61, 384.
 ———, 185.
 Symeon, 273.
 Synagape, masc., 198, 205.
 ΤΑΒΑΗ, ? name, 313.
 Ταβελλι (Ταπ-), 452.
 ταβρανα, magic, 420b.
 ταραπη, 191.
 Ταγος, 449.
 ΤΑΗΓΓ, ΤΑΗΓΙ, 439, 440, 515.
 Ταιενη, 454.
 Ταλαος, 449.
 ΤΑΛΓΑ, 209.
 ΤΑΜΙΑ, 191.
 ΤΑΛΙΟΝΑ, magic, 254b.
 ΤΑΛΖΑ, fem., طلة, 279.
 ΤΑΠΕΙΑ, 228.
 ΤΑΠΑΣΤΕ, 262.
 ΤΑΠΚΟΠΕ, 195, 200.
 Ταξαμενη(?), 449.
 ΤΑΟΥΤΗΑ(?), 309.
 ΤΑΠΙΑ, 209.
 Ταροου(?), 449.
 ταρχος, ? name, 287.
 Τασου, fem., 449.
 τασοτρος, τασοτρος, 458.
 Τατιανος, Τατινος, 446, 447, 449. *V. Τιτιανος.*
 ΤΑΤΗΙΑ, 192.
 τατρηα, magic, 418.
 τατρα(?), 509.
 τατρηος, τατρηος, 220, 424, 428, 480a, 487.
 ταφανε, 191.

- ΤΑΧΗΑ, 180, 193, 284.
 ΤΑΟΥΝΟ, 456.
 ΤΕΑΣΒΩΣ, 186.
 Τβαυνακου, 452.
 ΤΒΗΛΑΚΟ, 229.
 Τεκρομπιας, Τεκρομ, 452.
 ΤΕΝΤΙΑ, 217.
 ΤΕΡΙΤ, 207. Cf. Περητ.
 ΤΕΡΤΕΙΑ, 140a.
 ΤΕΣΜΑΤΑ, 422.
 ΤΕΤΣ, 229.
 ΤΕΤΦΑΝΑ, v. ΟΘΟ-.
 Τερνεε, 449.
 ΤΕΥΟΡΩ, 473.
 ΤΙΒΕΡΙΟΣ, 425.
 Τιμουτη, 449.
 ΤΙΘΩΘΩΣ, 22nd patriarch, 145.
 Τιτιανος, 449. V. Τατιανος.
 ΤΣΑΤΟΤ ΟΓ ΤΣΑΤΟΤ, 422.
 ΤΙΛΜΠΕ, 275b.
 ΤΙΛΑΤΟΙ, 218.
 ΤΙΟΤΤΑ, 506a.
 ΤООСЕ, 449.
 ΤΟΥΛΑ, fem., 218.
 ΤΟΥΚΑΝ . ., 279.
 ΤΟΥΤΣ, ? name, 515.
 ΤΟΥΤΩΑΣ . ., 216.
 ΤΡΑΒΙΑΝΟΣ, Траян, 139b.
 Τρασιας, 449.
 ΤΡΕΠΟΤΙΑ, magic, 506a.
 ΤΡΙΠΟΤ, 186.
 ΤΣΕΛΧΟΥΤ, ΤΣΕΡΧΟΥΤ, 194, 515n.
 ΤΣΙΑ, 185.
 ΤΣΟΥΛΙ, 209.
 ΤΣΟΥΤΡΙΣ, 471.
 ΤΣΩΝΑ, 186.
 Τυχη, goddess, 155.
 ΤΣΩΙΑΣ, 489.
 Τχερ, 449.
 Табл, Абû, 514.
 Таһам, 204.
 Тiкâ, at-, 384.
 Timothy, martyr, 168.
 ——— Ælurus, 148n.
 ——— Salofaciolus, 148n.
 ——— of Alexandria, 144, 157.
 Tmanna, 196.
 Tshenoute, 197.
 Tsône, 195.
 Tyria, martyr, 168n.
 Τιος, ? name, 449.
 Τπατια, 480a.
 Τπερεχιος, Ττηπερεχιος, 96a, 449.
]ῑρεγλιν, 217.
 Τψιστος, 452.
 Wajih, al-, 384.
 Werzelyâ, v. ΒΕΡΧΗΛΙΑ.
 Wilkins, David, vocabulary by, no. 931.
 Woide, C. G., copy by, no. 806.
 ΦΑΒΑΝΟ, 306. V. ΦΟΒΑΝΗΝΟΝ.
 ΦΑΚΟΥΤ, 230.
 ΦΑΛΠΕΡΑΝΑ, magic, 254b.
 ΦΑΝΕΡΙΟΙ, 452.
 Φανουβ, 449.
 ΦΑΠΟΤΙΑ, 418.
 ΦΛΟΥΤΟΥ, ? name, 515.
 ΦΑΡΕΣΜΑΝΕΙΟΣ, 452.
 ΦΑΤΣΤΑ, 441.
 ΦΙΣΤΟΣ, king, 131.
 ΦΙΓ, 190.
 ΦΙΒ, 510, 515. V. ΦΙΒΙΣ.
 ΦΙΒΑΝΟΥ, 306, 284, 510. V. ΦΟΒΑΝΗΝΟΝ.
 ΦΙΒΑΝΟΥΤΟΥΣ (sic), 515. V. ΦΙΒΑΝΟΥ.
 ΦΙΒΙΣ, Φυβης, 449.
 ΦΙΛΗΝΟΝ, 126a, 201.
 ΦΙΛΗΝΟΣ, apostle, 137b.
 ———, 128, 465—468.
 ΦΙΛΩΘΩΣ, ΦΙΛΩΘ &c., 190, 261, 444, 454,
 457, 458, 486, 497, 510.
 ΦΙΛΟΥΚΕΛΑ, 455.
 ΦΙΛΟΝ, 413.
 ΦΙΝΑ, 483.

- Φαῦ, Φα, Φαῦτ, Flavius, 187, 190, 292.
 Φαλαβριανός of Antioch, 164.
 Φαλλο, ? name, 288.
 φοιβαμμον, φοιβακον, φοιβ/, φιβανκον &c.,
 saint, 176, 414, 424, 438, 452.
 —, 185, 222, 226, 227, 228, 262, 280,
 299, 423*b*, 426, 427, 434—439, 443, 451,
 466, 468*a*, 472, 478*b*, 481*b*, 507.
 Φομντ, Φομηт, 449.
 φογκτα, magic, 420*a*.
 φογтисα, 467. *Cf.* зогтиса.
 φροггггггг, 142.
 Φυβης, *v.* Φιβις.
 φованкον, 185. *V.* φοιβαμμον.
 φωгггг, 457.
 Phanê, 203. *Cf.* Phanius.
 Phanius, 194.
 Philemon, 206.
 Philip, apostle, 131.
 —, his four daughters, 138.
 —, Acts of, 137.
 —, martyrdom of, 127, 128.
 Philotheus, martyr, 363, 364.
 —, writer, 368*n*.
 —, 176, 188, 190, 192, 205, 268, 269,
 271, 273, 376, 431.
 Philoxenus of Mabûg, 76*b*.
 Phirmos, 153.
 Flavius Colluthus, 196.
 Flavius Joseph, 187.
 Flavius Komes = Komes, 192 and *n*.
 Phoebammon, saint, martyrdom of, no. 999.
 —, monastery of, 421.
 —, bishop, 150.
 —, 194, 195, 199, 200, 220, 294, 501*n*.
 χαβαггга, magic, 254*b*.
 χана (= шхана), 56th patriarch, 247, 248.
 —, 181, 190, 215, 262, 263, 277*a*, 283,
 287, 291, 294, 297, 299, 305, 307, 308,
 310, 313, 459, 509, 511.
 χαν, ? name, 444.
 ханцанцан, magic, 254*b*.
 харев, 197.
 хариса, 277.
 хариста, 458.
 харотгга, magic, 419*a*.
 хасонир, magic, 254*b*.
 хенер, 264.
 херотггг, 505, 506*b*.
 хесвасаи, magic, 254*b*.
 херсетаи (? *read* -и), magic, 254*b*.
 херсасасаи, magic, 254*b*.
 хитгггггг, 421. *Cf.* зитггггггг.
 хонах, magic, 420*b*.
 хр, ? = χριστός, 419*b*.
 христэ, 302.
 христ, ? name, 289.
 христологе, 430, 436, 440*b*, 485.
 христотгга, magic, 418.
 христофоре, 434, 439.
 христофориа, 464.
 Хωλος, 449, 453.
 хорнос, 438.
 хосаваоа, magic, 254*b*.
 хосрои, 285.
 Хωар, 449.
 Chael, 56th patriarch, 247.
 —, 182, 187, 189, 191, 194, 198, 200, 268,
 271, 421, 422.
 'The Chalcedonians,' 286.
 Chaldaëans cited, 58.
 Chmmtsнêu, 189, 190, 191. *V.* зитггггггг.
 Christ, greater and less festivals of, 371.
 —, natures of, 102.
 Christian, name, 125.
 Christodorus, 188, 202.
 Christophoria, 465.
 Chrysostom, 61, 69, 73*b*, 336, 378, 379.
 —, history of, 148, 149.
 —, his exile, 136*n*, 409*n*.
 —, works of, nos. 981, 982.
 чата, 201.

- Ψαλοθιος, 452.
 Ψαριτ, 452.
 Ψας, 449.
 Ψατε, saint, 15.
 —, 193, 449. *V.* ψατα.
 Ψαραμια, magic, 418.
 Ψις, 189.
 Ψινοτε, ? name, 498.
 Ψακω, 515.
 Ψιω, 178, 180, 181, 184.
 Ψοι, ? name, 458.
 Ψοτε, martyr, 163.
 Ψαυτοτ or Ψαυτοτ, 422.
 Ψυρος, 195, 452.
 Psamô, 421. *V.* Psmô.
 Psate, bishop of Psoi, 15.
 —, 179, 182, 195, 196, 198, 199.
 Psês, 196.
 Psmô, 178, 194. *V.* Psamo.
 Psoius, saint(?), 227.
 Psote, martyr, 163.
- ψα, 294n. *V.* Ωρ. ζωρ.
 ψαμια, magic, 418.
 . . ψαμια, magic, 254b.
 Ωρ, Ωρος, 450.
 —, genit. Ωριτος, 454.
 ωραμιος, 223. *V.* ζωραμ.
 Ωρος, 479.
 Ωρουωγκιος, 452. *V.* ζωροτοχ.
 Ωφελιος, 450.
- ρενητ, 450. *Cf.* Π. ρενητ.
 ρενοτο, ρενοτ, ρενοτοιος, ρενοττι, ρε-
 νοτοιος, saint, 30, 31, 50, 68b, 81b, 82n,
 83n, 85n, 94n, 165, 166, 231, 232a, 233b,
 372, 373, 374.
 —, 284, 289, 295, 305, 306, 423b, 424,
 431, 433, 435, 436, 439—442, 455, 459,
 471, 472b, 473, 476, 477, 482, 483, 487,
 491, 507, 508.
 ρενητ, 450. *V.* ρενητ, Π. ρενητ.
- ρεαρρε, n-, ? name, 478b.
 ρουαρρε, ρουαρρε, ρουαρρε, ρουαρρε, n-,
 ? name, 192.
 ρορεν, شعيب, 300.
 Shâkir, Abû, 384.
 Shams er-Riyâsah = Ibn Kabr, 386.
 Shanudah, saint, 364. *V.* Senuthius, Shenoute.
 —, 364.
 Shenetôm, 195.
 Shenoute, Shenouti of Atripe, saint, 50, 55b,
 119, 150n, 372b, 373, 407n, 411, 519. *V.*
 . Senuthius, Shanudah.
 —, works of, nos. 192—213, 991(?).
 —, Life of, nos. 351, 352, 353.
 —, Encomium on, no. 1001.
 —, martyr, 372b.
 —, 185, 186.
 Shoura = Jôdre, 154n.
- ρρανκε, v. εϋρανκε.
- ρμοτη, 264.
 ρμο, ? على, 431, 459.
 ραλμιος, 450. *Cf.* Αλβιος.
 ραμ, 440a.
 ρμοι, 402, 502.
 ραμποι, ραμποι, 450.
 ραμτα, حمدان, 313.
 ρμο, ραμμο, حنة, 275b, 296.
 — or ? οτραμμο, 289.
 ραμτοτε, ? name, 515.
 ραρε, 203n.
 ραρογια, magic, 420a.
 ραρον, 181, 188, 309, 431. *V.* λαρον.
 ραसान, حسن, 275b.
 ρατιτ, حديد, 459.
 ρατρο, 506b.
 ραρε = ? حفص, 53.
 ρετοτ, ρετοτ, n-, Indians, 64, 131.
 ρερινιος, anchorite, 410.
 ρεροτοχ, ηροτοχ, 428, 455. *V.* Αρουωγχιος,
 Ωρουωγκιος.

- ζησις, 204.
 ζητσηντ, saint, 154.
 ζηαα, magic, 254b.
 ζηραι, 515.
 ζήρωω, *v.* ζοριωω.
 ζααω, 195. *Cf.* Φλλο.
 ζορ, *v.* ζορ.
 ζοραин, 521. *V.* ιοραиос.
 ζοριωω, ζιρωω, 450.
 ζοτпаре, *v.* зонаре.
 ζοτпси, 305, 311, 470b, 495. *V.* φοτ-
 псе.
 ζοτρι = Ωρ, 454.
 ζηαι, тηαι, 181, 185.
 ζηα, 515. *V.* ζορ.
 ζορ, зор, 294n, 305, 467, 479, 484, 486.
 ζοριон, 305.
 ζορсисиос of Tabennese, 99.
 Hol, 294. *V.* ζορ.
 Horsiesius of Tabennese, 99, 104n, 119n.
- χεαι, 282.
 χεакт, 194n.
 χηαζορ, 458.
 χηισττε, 197n.
 χηισι, saint, 380.
 χιωορε, Jôôre, martyr, 154.

 σααар, جبار, 279, 470b.
 σαιа = ? χαιа, 270.
 σααуире, 478b.
 σαιпста, martyr, 146.
 σαιпста, 262, 280, 281n(?), 468b(?).
 σарас, 308.
 σеиа, αποτ, 312.
 σепер, جبار, 279.
 σерон, 473.
 σес, ? name, 450.
 σтпр, ? جرير, 460.
 σотгине, ? John, 233a.
 Chamoul (Gamoul), martyr, 146.

INDEX OF PLACE NAMES.

- ἀσίνη, ἀσῖνη, ἀσινίας, τ- (a measure), 428, 429, 438.
 ἀσζαρία, ἀλεξί, 248, 447.
 ἀσζαρι(νος), 459.
 αἰλιανών, ? a place, 499.
 ἀριγ, πεσντιον πτε π-, 147. *V. p.* 520.
 ἀποεινος, church of, at Cple., 62.
 αἰτιουστ, 162, 427, 458, 470a, 484, 488.
 αὐτ, = Ἀντινουπόλις, 446.
 αἰτιοχία, 99a, 135b, 155n, 164, 166, 170n, 342, 419a. *V. πτη.*
 ἀπ, ἀπ, 177—180.
 арава, т-, in Egypt, 146n.
 арава πρωινος, т-, حارة الزم, 319.
 ἀριστοφορος, 409. *Cf. p.* 522.
 αρμοντι, αρμοτ, αρμοθι, 450.
 аренион, 247.
 ἀτρανιττι = Ἀδραμύτιον, 164.
 ἀχαιοτεια (ἀχειρουσία) ἀνιη, 419a.
 бактаон and vars., Fostât, 219, 268, 283, 305, 309, 457, 462, 471, 474, 480a, 487, 488, 498.
 —, in Mesopotamia, 372.
 βαλστοтт, ? place, 311.
 бив, т-, 184.
 βιοτλοτα, 402.
 βούτολος, πια π-, 132.
 βων, των απο, 452.
 γερени = Κυρήνη, 410.
 γοнопра, 411.
 Δημεον, 447, 448.
 вкогн иигалато, п-, 466b, 468a.
 оккансиа, тзалиа, 429.
 εἰσοικασιον = ἀποεικη, 319.
 εριοφис, εριονт, рионт, 176, 183n, 184, 187, 501.
 Ἐρμούπολις, ερμ, εрм, 428, 429, 446, 450, 452.
 атфратис, 400, 419b.
 овиинскаотис, п-, 74.
 онбавис, 162.
 оиот, ои, 508.
 Θρακη, απο, 452.
 оиин, 434.
 ер νησ, 292.
 гимаин, 261.
 ютала, 131.
 Καισαρεῖον, v. кесар/.
 кайсариа in Cappadocia, 63.
 како, т-, 460.
 каланот, ? place, 436.
 калва, 177.
 ками ппекко, 183.
 каниин, ? place, 186.
 кастрон ἀπ, 177.
 — ценицион(sic), 187.

κατο, τ-, ? place, 466.

κβερε, 153.

κετ, Coptos, 201. V. πακεβτ.

κελλα, π-, 147.

κερκ, 310.

κερκεσιφ, 292.

κεσαρ, π- = Καισαρεῖον, 460.

κλασει υπειβτ, 209, 211.

κινε, 142, 161, 162, 275, 396, 410, 417, 494.

V. χινι.

κοιλοραλτον, Contralato, 187.

κοτμοα, κοτμοα, 189, 198.

κοττιγαρα, 309.

κοττε, κοττ, 213, 216.

κτχκος, 62.

κυρήνη, v. γερени.

κτρνε, κτρν, 213, 214.

κωσταντινουπολις, 61, 62, 146, 170.

λακ, π- = ? λάκκος, 460.

λατρ, τ- = ? λάντρα, 460.

λεξιоне, λεξιον, 266, 282, 309.

λινι, λεωσγεια, 419a.

λγλα, 126a, 131.

πα ηγανκоне, π-, 427.

Μαγδῶλα, 429n. V. ηγλαα.

παρις, 277b, 459, 488, 489.

μάρτυς, church of a, 450.

πεπικονκον, 196.

πεπικον(sic), 187.

ηγλαα, 429, 492.

—, τεωρ, 434.

πλε, πλε, π-, 201.

ποτ πεрре, τ-, 466.

ποτε, 507n.

ποτι = οποτι, 508.

πορ παχине, τ-, 203.

παειν, 131.

πεπτος, 131n.

περγαβε, 176.

πεκκони, 281.

πεοτοι, 433, 439, 440.

πικεας = Νικίου, 143.

πифιατ, v. φιατ, Πανηφαιάτ.

повалиа, 215.

Νόουι, Νουι, 452. Cf. πεοτοι.

]ποττε, 220.

πτη, τ- = Antioch, 135b.

οταρε, Oasis, 126b, 131.

οτпapо, 439.

οτρη, 165.

Παα, 479a. V. παα.

παειάπ or παειαπαρ[, 458.

παλακанис = ? παλαιόκαινη, street, 190.

πακαλε, 202. Cf. καλη.

πακεβτ, 182.

παλμистини, 164.

Παλας(?), 453.

παпapи, 227.

παпaт, 162.

Πανηφαιάτ, πόλις, 364n.

παппеиc, ? place, 311.

παнос, 231, 232.

παпocт = ? Πανουπόλις, 274.

παпocтpи, 510.

παпп, 187. V. απе.

παплocт, παпмocт, 450, 451, 468b.

παpиkтe, ? place, 501.

παpоia, 131.

παpоt, ? place, 311.

παтocтpe, 223n.

παχарас, 216.

παα, παα, 478b. V. Παα.

παхс иpиoиoт, τ-, 183.

πειлак, Philae, 213.

πεлoтeсoк, пелoтeсoк, 309, 510.

πεpиπαтoс, πεpипocтиc, π-, 426, 435.

петпиг, Atfih, 264.

петpa, τ-, 132.

пег пгпп, 278.

- πιαπ, πιον, 262, 264, 301, 312, 515.
 πισιπαι, πισιπαι, 182.
 πικανος[, 458.
 πικειπαι, 275a.
 πικερετ, 150.
 ποιμ, τοπος, 452.
 ποραιπαι, ποραιπαι, 213, 214.
 ποτα πικερε, 444.
 ποταπαι, ποτα π-, 184.
 ποταπαι, 275n, 282, 307, 308, 309.
 ποτπικε, 496.
 ποτπικε &c., 281, 305, 306, 309, 478a, 498, 510.
 — of Tripolis, 143.
 πικερε πιαπαι, πικερεπαι, 177.
 πικερε[, 458.
 πικερεπαι, π- = Πρατῶριον, 460.
 πικερε, ποτα π-, 176.
 πικερε, 306, 309.
 πικε πικερε, ? place, 433.
 πικερεπαι, 481b.
 πικε, η, 452.
 πικερεπαι = Πηλούσιον, 74.
 πικε, πικε, 309, 268.
 πικερε, 292.

 ρακοτα, 61, 62, 63, 74, 131, 379, 435, 450.
 ρακοτα, τοπος = ? ραπαρός, 452.
 ρακοτα, ρακοτα, ρακοτα, ? place, 193, 195.
 ρακοτα, ρακοτα, ρακοτα, 180, 181, 183, 201.
 ρα[, ? ρακοτα, 189.
 ρακοτα, 132.
 ρακοτα, 131.
 ρακοτα, v. ρακοτα.

 Σαλαμα, το, 453n.
 σαλαμα, 419a.
 Σεβενντων κῶμη, 300n.
 σαιπ, τ- (? place), 306.
 Σεβενντων = ταιπαι, 454.
 σαιπαι πικε πιαπαι, π-, 147. V. p. 520.
 σαιπαι, 411.
 σαιπαι, سمسطوس, 309.
 σαιπαι, 478b.
 σαιπαι, 152n.
 σαιπαι, 169.
 σαιπαι, 401.
 σαιπαι, 176.
 σαιπαι, π-, ? place, 192n.
 σαιπαι, 411.
 σαιπαι, 187, 199.
 σαιπαι, 187.
 σαιπαι, σαιπαι, σαιπαι, ? place, 480b.
 σαιπαι, π-, 460.
 σαιπαι, Semhout, 233a.
 σαιπαι, σαιπαι. V. σαιπαι.

 ταπαιπαι, 379.
 ταπαιπαι, دقناش, 309.
 ταπαι, 216, 217.
 ταπαιπαι (sic, cf. Crum, Ostr. no. 194), 288a.
 ταπαιπαι, 480b.
 ταπαιπαι, Ταναμην, 431, 452.
 ταπαιπαι and vars., 266, 307, 309, 310.
 ταπαιπαι, 274, 278, 309.
 ταπαι, ? place, 311.
 Ταση, 203n.
 ταπαιπαι, 429.
 ταπαιπαι, 451.
 τα . χμυρ, 451.
 ταπαι[, 313.
 ταπαι, 432, 441.
 ταπαι πικε, طينير, 52.
 ταπαι πικε, 486.
 Τβακε, Τβακη, 450.
 τεπαιπαι, 466b.
 τβαι, Edfu, 177.
 τεπαιπαι, 409. V. Trake.
 Τεμσευσκυρ, 447, 448.
 τεπαι, 486.
 τβαι, τβαι, 431, 476.
 τβαι or τβαι, 460.

- 𐤕𐤁𐤁𐤁, دلاص, 306, 310.
 ΤΙΛΠΑΓΑΡΑ, 213.
 𐤕𐤁𐤁𐤁𐤁, 181.
 𐤕𐤁𐤁𐤁𐤁, 486.
 𐤕𐤁𐤁𐤁𐤁, 425.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 261.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 493.
 𐤕𐤁𐤁𐤁𐤁, 510.
 𐤕𐤁𐤁𐤁𐤁𐤁, 177.
 𐤕𐤁𐤁𐤁𐤁𐤁, طون or طون, 309.
 ΤΡΙΠΟΛΙΣ, 143, 409.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 187, 196.
 𐤕𐤁𐤁𐤁𐤁, 305.
 𐤕𐤁𐤁, 203.
 𐤕𐤁𐤁𐤁𐤁, 424.
 𐤕𐤁𐤁𐤁𐤁𐤁, 442.
 𐤕𐤁𐤁𐤁𐤁𐤁, 433.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 434.
 𐤕𐤁𐤁𐤁𐤁, 454. *V. Σενίλας.*
 𐤕𐤁𐤁𐤁𐤁𐤁, 435.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁 or -𐤕𐤁𐤁𐤁, 432.
 𐤕𐤁𐤁𐤁𐤁, 364n, 372.
 𐤕𐤁𐤁𐤁𐤁, street in Alexandria = 𐤕𐤁𐤁𐤁𐤁𐤁
 (Ερμῆς), 145.
 𐤕𐤁𐤁𐤁𐤁, 128, 137b.
 𐤕𐤁𐤁𐤁𐤁𐤁, Chalcedon, 286.
 𐤕𐤁𐤁𐤁, 380b. *V. 𐤕𐤁𐤁𐤁.*
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 𐤕-, ? place, 431.
 𐤕𐤁𐤁, 154, 177, 233a.
 𐤕𐤁𐤁𐤁, 261, 274(?), 509.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, 143.
 𐤕𐤁𐤁𐤁𐤁𐤁, سينرو, 309.
 ...𐤕𐤁, 216.
 𐤕𐤁𐤁𐤁, 96b, 320, 380b, 382.
 𐤕𐤁𐤁𐤁𐤁, 73b, 219, 220, 264, 305, 423b, 424,
 426, 427, 429—443, 459, 468b, 478a,
 485, 493.
 𐤕𐤁𐤁𐤁𐤁, 𐤕𐤁-, ? place, 188.
 𐤕𐤁𐤁𐤁𐤁, 75b, 492.
 𐤕𐤁𐤁𐤁𐤁, ? place, 511.
 𐤕𐤁𐤁𐤁𐤁, 305.
 𐤕𐤁𐤁𐤁𐤁𐤁, 𐤕𐤁𐤁𐤁, ? place, 475b.
 𐤕𐤁𐤁𐤁, 𐤕𐤁𐤁𐤁, 263, 309.
 𐤕𐤁𐤁𐤁𐤁𐤁𐤁, ? place, 430.
 𐤕𐤁𐤁𐤁𐤁, 490.
 𐤕𐤁𐤁𐤁𐤁, 𐤕-, ? place, 479a.
 𐤕𐤁𐤁𐤁𐤁𐤁, 300.
 𐤕𐤁𐤁𐤁, 𐤕-, 162.
 𐤕𐤁𐤁𐤁, 176, 190, 203.
 𐤕𐤁𐤁𐤁𐤁𐤁, ? place, 510.
 Abshai (Pshoi), monastery of, in Nitria, 315.
 Abû Sifain, church and Dair of, 146n, 318,
 346.
 Abûtiġ, 319, 321, 322, 323, 385.
 Adribah in Sa'id, 364.
 Aĥmîm, 150, 376.
 Alexandria, 74, 90, 227, 364n, 400, 417.
 Antarchon(?), 363n.
 Anthony, monastery of, 321, 385.
 Antinoë, 150, 162, 446.
 Antioch, 149, 151, 342, 364n, 419n.
 Arabia, Tarabia, in Delta, 146.
 Ariston = Arethusa, 522.
 Asia, 131.
 Aswân, 209—217.
 Atfîh, 264.
 Atrâki, 409n. *V. Trake, 𐤕𐤁𐤁𐤁𐤁.*
 Babylon (Fosât), 162, 500.
 Bartos (Parthia), 174.
 Behnesa, 385.
 Benawît, 150n.
 Bostra, 340.
 Cæsareum at Hermopolis(?), 460n.
 Cairo, 162, 253n, 319, 324, 333, 341, 346,
 353b, 354, 369.

- Cana, festival of miracle at, 371.
 Cappadocia, 64.
 Chalcedon, 382.
 Churches: (*V.* also list in no. 1100.)
 Π Λ Γ Δ Θ Σ Ψ Ω , 429, 450, 453.
 of Anthemius, at Cple., 62.
 of Cyriacus, at Jême, 188n, 198.
 of S. George, at Cairo, 324, 354.
 —, at Dair at-Ṭin, 323.
 the Great Church, at Cple., 62.
 of Hermopolis, 452.
 the Holy Church, at Jême, 189n.
 of S. Isidore, at Jême, 196n.
 $\tau\omicron\upsilon$ $\alpha\gamma\iota\omicron\upsilon$ $\mu\acute{\alpha}\rho\tau(\upsilon\rho\omicron\varsigma)$, 450.
 of S. Mary, at Cairo, 331, 341, 384.
 —, at Jême, 177n. *V.* the Virgin.
 of S. Mena, 368, 378.
 of S. Mercurius (Abû Sifain), at Cairo, 318. *V.* Abû Sifain.
 of S. Michael, Cairo, 333.
 —, at Jême, 177n.
 of Al-Mo'allakah, at Cairo, 353, 384.
 of S. Patermouthius, at Jême, 197n.
 of Shmonn (Hermopolis), 429.
 of S. Theodore $\sigma\tau\rho\alpha\tau\eta\lambda\acute{\alpha}\tau\eta\varsigma$, at Ahmln, 376.
 of S. Victor, at Jême, 192, 200.
 of the Virgin, at Cairo, 319, 346, 353, 354, 356. *V.* S. Mary.
 —, at Philippi, 357n.
 — and S. George, 324.
 Cilicia, 64.
 Constantinople, 62, 170, 382.
 Coptos, 201, 203, 223, 501.
 Cyzicus, 409.
 Dair Abû Maḳâr, 331, 340.
 — al-Baramûs, 316, 318, 328, 344b, 345.
 — al-Bahari, 185n.
 — Anbâ Bishoi, 332, 336, 360, 361, 364, 378, 381.
 — Anbâ Shanûdah (White Monastery), 364.
 — as-Suryân, Nitria, 340.
 Dair at-Ṭin, 323.
 V. also Monasteries.
 Dakkeh, 212n.
 Damietta, 370.
 Dendur, 212n.
 Derût, 486n.
 Edfu, 177, 207, 223n, 322.
 'Egypt' (ar-Rif), 385b.
 —, feast of the journey into, 371.
 Erment, 223n. *V.* Hermonthis.
 Éphesus, 90, 152.
 Eshmuncin (Ashmunain), 219n.
 Esneh, 176.
 Eton College, MS. at, 517.
 Gangra, 136n.
 Gebelein, 209.
 Genizeh at Cairo, 253n, 369.
 Hârat ar-Rûm, Cairo, 324, 332n, 354b, 356, 370n.
 Hârat ez-Zuwaitab, Cairo, 331, 341, 346, 354a.
 Heracleia, 363.
 Heracleopolis, 263.
 Hermonthis, 176, 177, 185, 189, 200, 201, 202, 501. *V.* Erment.
 Hermopolis, 73, 421.
 —, dialect of, 418b.
 Hierapolis, 409.
 Jême, 219, 222, 421, 422, nos. 375—444.
 Jehoshaphat, the valley of, 116.
 Jerusalem, 113n, 356, 381.
 India, 131. *V.* Hindoos.
 Kalamôn, 251, 381.
 Kaliûb, 355, 362n.
 Ḳaṣr ar-Rihân, 353. *V.* p. 522.
 Kâu al-Kablr, 425n.

Kbals, Kbehs, 146, 153.

Kenah, 228.

Kordofân, 341.

Kûs, 223n.

Luxor, 223, 229, 322b.

Lycopolis, 152.

Lydda, 131.

Mamre, name interpreted, 114.

Manfalût, 52n.

Manûf, Menouf, 332n, 510n.

— al-'Aliyâ, 385.

Monasteries and *τόποι*:

of Abshai (Pshoi), 315.

of S. John, at Shmoun, 426, 435b.

of S. Michael, 436.

of Nitria, 364n.

of Papnouthius, at Jême, 177.

of *ἡ Παναγοῦς*, 52.

of Pesynthius, 223n.

of S. Phoebamon, at Shmoun(?), 438.

of S. Sergius, at *ανν*, 177.

V. also Dair.

'Naein of Parthia,' 131.

Neapolis, 97n.

Nikiu, 364n.

Nitria, Sa'idic MSS. from, nos. 6, 12, 116,
119, 330 (probably).

Nubia, 176n.

Oasis, 126, 131.

Oushêm, 164.

Panau, 162.

Panopolis, 274, 376.

Parthia, 131.

Patmos, 409.

Peremoun, 147, 162.

Philippi, Virgin's church at, 357n.

Phœnicia, 64.

Phrygia, 131.

Praetorium at Hermopolis, 460n.

Premis, in Nubia, 176n.

Psoi, 15.

Sakhâ, 384.

Samanûd, 370.

Sebaste, martyrs of, 163, 415.

Senhôout, 364.

Shihêt, 364.

Shôtep, 75, 76.

Siut, 74b, 75n, 147, 162, 168, 251, 363n, 501.

Sodom, 114.

—, village so called, 150.

Syene, 187.

Taha, 331.

Tammah, 364.

Taouêl, ? place, 309n.

Terenouthis, 161.

Tjelle, 162.

Touho, dialect of, 474.

Trake, 136n. V. Atrâki.

Tûneh el-Gebel, 434n.

Wady Gazal, 209n.

الابلية, 363n.

ابوسير, 309.

انطرخون, 363n.

الادفوى, 322.

بشمورى, 387.

برموس (the monastery), 344.

برية المقدسة = Nitria, 344.

البياضى, 364n.

برما, 319n.

بنويط, 150.

بيوط, 275, 309.
تطون, 309.
حميور, 363n.
حارة الروم, 319.
حارة زويلة, 354.
دقناش, 309.
دلاص, 310.
دير الطين, 323.
راس الخليج, 333.
سمسطوس, 309.
سينرو, 309.

الطحاوي, 331.
تطون V. الططوني, 301.
طنسا, 309.
طنجبور, 52.
فسطاط, 275.
الاقصر, 187n.
الاحون, 309.
مربوط, 364n.
مصر, Cairo, 275, 333.
مصر القديمة, 333n.
المناخلي, 359.

INDEX OF GREEK WORDS.

- α \ = ἀπόδος, 462.
 ΑΒΑΓΙΟΝ, ? ἀβάκιον, 235.
 ΑΒΒΑ, αβα, saints, 94, 99a, 176, 186n, 200, 303, 320, 368, 373, 381.
 —, Patriarchs, 247, 248, 342, 400.
 —, Bishops, 213, 214, 223, 232a, 247.
 —, monastic officials, dignitaries, 40, 232a, 267, 449, 452, 453, 499.
 —, with name, 449, 452, 479, 482.
 —, Boh., 359.
 ΑΒΟΣ or ΚΑΒΟΣ, 281.
 ΑΓΑΘΟΝ, πι-, 52, 231.
 ᾠγ δες = ἀγαθῶ δεσπότη, 292.
 ΑΓΑΠΗ, charity, 165, charitable bequest, 177.
 —, πσι-, 52.
 —, τεκ-, title, 269.
 —, φ-, 263.
 ΑΓΓΕΛΙΚΗ, τ-, 111.
 ΑΓΓΕΛΟΣ, η-, hymn to, 49.
 —, πεκ-, πετη-, title, 474, 483.
 ΑΓΓΙΩΝ, ΔΗΚΙΩΝ = ἀγγείων, 135, 504.
 ΖΑΓΙΑΣ, 38.
 ΖΑΓΙΟΣ, ΠΡΩΠΗΤ-, The Three Children, 400.
 ὁ ἐν ἁγίοις, 224n.
 ΤΖΑΚΙΑ ΕΚΚΛΗΣΙΑ, 429b.
 ΖΑΓΚΟΣΤΗΝ, 280, 508.
 ἄγνος, 459n.
 ΑΓΝΟΜΟΝΕΙ, 423a.
 ΑΓΝΟΜΟΣΤΗΝ, 423a.
 ΑΓΟΡΑ, 75, 221, 460.
 ΑΓΡΙΟΠΕΜΑΣΟΝ, ? ἀγριομελίσσιον, 234.
 ἀγροφύλαξ, 452.
 ΑΓΩ, ? ἀγορά, 460.
 ΑΓΡΙΟΠΗΤΗΣ, 200.
 αδοσι = ἀπόδοσις, 446.
 ΑΣΠΑΡΘΕΝΟΣ, 44.
 ΑΠΡ, 483, 487.
 ἀθλητής, 522.
 ΑΣΟΦΟΡΟΣ, 400.
 ΑΣΤΡΑΣ, = ἀθήρα, 56.
 ΖΑΙΡΕΣΙΣ, 75, 164, 169.
 ΖΑΙΡΕΤΙΚΟΣ and vars., 39, 67, 75, 98a, 146, 163, 164.
 ΑΓΓΙΩΝ, 225, 420b.
 ΑΓΓΙΟΣ, 171.
 ΑΙΧΜΑΛΟΤΙΣ, 208, 461.
 ΑΙΩΝ, 294, 419a.
 ΑΚΑΘΑΡΤΟΣ, 419.
 ΑΚΕΛΟΝ = ἄκυρον, 432.
 ΑΚΟΠΚΟΠΗΤΟΣ, 40.
 ἀκούβιτον, 74.
 ΑΚΡΙΣ, 234.
 ΑΓΡΟΑΤΗΣ = ἀκροατής, 122.
 ἄκυρον, v. ΑΚΕΛΟΝ.
 ΑΛΕΞΕ = ἀλάσσειν, 194.
 ΑΛΕΡΟΝ, 235.
 ΑΛΕΣΙΑ, 235.
 ΑΛΕΚΤΗΣ, 235.
 ΑΛΕΚΤΩΡ, 260.
 ΑΛΙΟΠΟΣ, 233a.
 ΑΛΙΓΡΟΠΗΚΤΟΝ, 235.
 ΑΛΛΟ, 81.
 ΑΛΛΟ . . . ΑΛΛΟ, 412.
 ΑΛΛΟΤΡΙΟΣ, 439.
 ΑΛΩΝΑ, 208.
 ΖΑΠΑ = ἄμα, 210.

- ἀμεριμνία = ἀμέριμνον, 427.
 ἀμεριμνία, 197, 198, 200.
 ἀμην, ἡμ-, 129*b*.
 ἀμ^τ, ἀμπελουργ(ός), 450, 455.
 ἀμφιβαλλί, 508.
 ἀμφιβολία and vars., 304, 427, 429, 431, 432, 434, 435, 436, 440*b*, 507.
 ἀνδρικός, -ον and vars., genital parts, 161, 147, 265, 269, 278, 430(?), 490.
 ἀνδρική and vars., 210, 261, 268, 269, 277*b*, 282, 285, 295, 297, 444, 465, 482, 489, 494.
 ἀνδρικόςτις, 145, 218, 247, 412, 450.
 ἀνδρικόςτικόν, 146.
 ἀναιμαστός, 440*b*, 487.
 ἀνάθεμα = ἀνάθεμα, 499.
 ἀναισθησία, ? ἀναλογία, 445.
 ἀνακεφαλ^ς, 454.
 ἀναμίσχυν, ἀναμίσχυν, 264, 433, 441, 457, 479, 481*b*, 495.
 ἀναμψίβολος, 234.
 ἀναλυστικός = ἀνάλυσις, 35.
 ἀναλυστικός = ἀναλύσκειν, 115.
 ἀναισθητικός, ἡτοπος ἡτ-, 52.
 ἀναστασις, 337.
 ἀναφορά, report, 156.
 ἀναχωρητικός, 73*b*, 380*b*, 475*a*.
 ἀν^δ = ἄνδρες, 454.
 ἀνίσχυ, ἀνίσχυ, 466, 491, 495.
 ἀνισχυομαι, 425, 438.
 ἀνισχύ^ς, ἀνισχύ^ς, 441, 442.
 ἀνισχύσις = ἀνίσχυρον, 432.
 ἀνὼνα, 155.
 ἀνιστός, 146.
 ἀνιγ^ς, title, 469.
 ἀντίγραφον, 223.
 ἀναιμικός = ἀντίδικος, 169.
 ἀντικεινός, 39, 246.
 ἀντιγρικός, 146.
 ἀντιστοιγραφον, 423*b*.
 ἀντιφών, ? ἀντιφωνητής, 218.
 [ἀν]τιφωναρι = ἀντιφωνάριον, 385.
 ἀντιφώνη, 474.
 ἀξιος, 142, 143, 425.
 —, p-, 475*a*, 495.
 ἀξιοποι, 71*a*, 128.
 ἀξυρατον, -ος, 418, 419, 420*a*.
 ἀπ = ἀπόκρισις, 489.
 ἀπαιτεί, 216, 486.
 ἀπαιτείσις = ἀπαίτησις, 486.
 ἀπαιτα, 488.
 ἀπαξ ἀπαιτός, 427.
 ἀπαργυρ(ισμός), 453.
 ἀπαρχή, 420*b*.
 ἀπατα, 56.
 ἀπατη, 444.
 ἀπατηνία, 39.
 ἀπαι, ? ἀπειλείν, 285.
 ἀπιστός, 411.
 ἀπο, π- = ἀπόστολος, 30.
 ἀπολειψίς and vars., 206, 228, 429, 430*n*, 436—439, 490.
 ἀπο^δ, 438.
 ἀποδημία, 410.
 ἀπολα = ἀπόδος, 269, 289, 493.
 ἀποδος^ι = ἀπόδοσις, 447.
 ἀποζυγ(οστάτης), 453.
 ἀποσηκή, 147, 219, 437, 459, 463, 472*b*.
 ἀποκαίσις, 164.
 ἀποκαλυστικός, -αγικός, 21, 29, 405.
 ἀποκομικός, 113.
 ἀποκρ(ισιάρης), 501.
 ἀποκρισις and vars., 282, 283, 297, 468*b*, 474, 475*b*, 481*a*, 488, 489, 493.
 ἀποκρ^ι = ἀπόκρισις, 224.
 ἀποκριστός = ἀποκρότως, 439.
 ἀπολαύσις, 487.
 ἀπολαύσις = ἀπο-, 184, 197*n*. V. λαύσις.
 ἀπολογία, 117*a*.
 ἀπολογία, 116, 148*a*, 202, 222, 277*b*, 464*b*, 470*a*, 482, 492.
 ἀπόλυσις, 375*n*.
 ἀπόμερος, 204.
 ἀπονοία = ἀπόνοια, 139. V. p. 520.

- αποπραμοσιτος, 167*b*.
 αποπρωτοκ(ωμήτης), 452.
 αποсове, 424.
 αποστηнос, 380*b*.
 αποστολικος, -η, 37, 39, 40, 412.
 αποστολος, η-, 28, 86*b*.
 απος/ η- = απόστολος, 31.
 αποταγη, 216.
 αποτασε = αποτάσσειν, 430.
 απονηβ = από οτινηβ, 453.
 απрасиα, 472*b*.
 απρια, month, 232*b*.
 запсис, ? άψίς, 488.
 ap/ = αρχάγγελος, 417.
 ap^y, 437, 470*b*, 484.
 apγaтис, *v.* epγaтис.
 apγoc, 58.
 ap^Δ = ? αρχιδιάκων, 289.
 apеске, apиске, 280, 423*b*, 433, 434.
 apετη, тек-, title, 500.
 apiaγισμ, 235.
 ap^o₁, ap^o, 258*a*, 289, 305, 429, 438, 485, 492, 509.
 apιστον, 166.
 apκasia, ? epγασία, 463.
 запсиа, 253, 505.
 запсиаε, 166, 413.
 ap^τ, η-, ? title, 303.
 apτάβη, ap^τ, 277*a*, 307, 451, 455, 457.
 apτοκόπος, 450, 452, 453.
 ap^x, *v.* apη, apημπαριτης, apημ.
 apχαγγελος, apημγγελος, 418, 506*b*. *V.*
 ap/.
 apχαίος, 417.
 apη, 210, 411.
 apη, apη, beginning of episcopate, 169.
 —, — of monastic life, 97, 104, 168.
 —, — of a text, 30.
 — in dating, 197.
 —, 423*a*, 432, 439.
 apημος, 88*a*, 132, 140*b*.
 apηερω, 435.
 apημιακονος and vars., 145, 232*a*, 262, 280, 305, 372, 440*b*.
 apημисκοπος, 111, 135, 146, 149, 166, 222, 248, 400.
 apηιερεε (a patriarch or bp.), 41, 247, 248, 362.
 apημπαριτης and vars., 45, 73*n*, 165, 231, 270*n*, 280, 374.
 apημάρτυρος, 168.
 apηπρεε(ττερος), 222, 501.
 apηηφύλ(αξ), 452.
 apηεως, 102. (*Cf.* apηιποιμήν.)
 apηω, 41, 64, 75*a*, 90, 91, 102, 103, 126*b*, 135, 141, 178, 180, 196, 233*a*, 289, 298, 301, *ib.* η, 380*a*, 414, 472*a*, 482, 483.
 apωc, 307.
 acκαλωνε, ασκ^λ/ = ασκαλώνια, 435, 455, 456, 458, 476.
 acκε, 411.
 acκисс, 109, 171, 368.
 acκττης = ασκητής, 374.
 Άσκητικόν of Esaias, 518.
 acκος, 262.
 acπaη, 40.
 acπacμoc, 37, 46, 336, 346, 348, 404, 487, 513.
 acπpou (of wine), 310.
 acтia, 306.
 acтios, 146.
 ασφαλεστήρον(*sic*), 201.
 acφaлeиa and vars., 195, 202, 203, 216, 218, 220, 428, 430—435, 441, 443, 470*a*, 474, 508.
 acημω, 411.
 acωμaтoc, 368.
 aтaзia, 411.
 aтp, ? a measure, 313, 314.
 aтoμитис, η-, 188.
 aтoμити = αύθεντείν, 469.
 aтoμитиkи, -oи, 191, 501.
 aтm, 36, 90, 279, 358.
 αύλητής, 417. *V.* p. 522.

αἶτος, τοῦ, 55.
αφί, 447, 448, 450, 451.
αφελήεις, 408.
αφίβολια, 507. V. αφιβολαία.
αφ', 221.
αχουινια, 482.

βασιος, 164.
βαπτίς, 169, 473.
βαπτισια, 118.
βαρβάρος, 89, 96b, 381, 413.
βαρει, ? βαρεῖν, 495.
бар'(?), 302.
варе, 488.
варос, 428.
βάσανος, 416.
βасια, η-, the Book of Kings, 31.
basis, 113.
βατροχος = βάτραχος, 234.
βαττολογία, 36.
воваμος, 210, 445.
веретарιος, *veredarium*, 165.
веститар, *vestitor*, 486.
βια, 98a.
βιος, 89, 161.
βιστιαρι = βεστιάριον, 425.
βλβει, 399.
βοδοуарис, 235.
βουνοи, 52, 174, 493.
βουνοа = βουνοи, 174.
βουнос, βουо, 146n, 405, 447, 450, 452, 453, 475a.
——, *helpinete*, i.e. bride, 369.
βορτοаи, 262.
βοτκαлатон, 235.
βοτлн, 277a.
βοτлаи, 165, 498.
βοτпристис = βούπρηστις, 234.
βοτтеис = βοηθός, 475a.
вротχος, 129a, 234.
гавиларис, ? καβαλλάριος, 497.

γαμαλι, 479. V. καμηλίτης.
гаиос, 68a, 112.
γενετο = γένοιτο, 232b.
генииa and vars., 155, 433, 462b, 472b, 476, 477a, 485.
генииос, 154, 161.
γένοιτο, γενετο, кенето, 232.
γένος, 216.
γεραμ', v. κεραμεύς.
гермихου, кермихου, 450.
γεωργός, 428, 453, 454.
гѣитенарн, v. кенτηνάριον.
γι|| = γίνεται, 447.
гизир, гани-, 499. V. кизир.
гатиiton, 80a.
γλωσσόκομον, 145n.
гнаφένс, 450.
гинсios, 422.
гнoсis, гнo, 227, 454, 456, 457, 459, 479, 480a.
γνωστήρ, 447, 451, 452.
граиia, 218, 462b, 463.
γραμματηφόρος, 223, 226, 450(?).
граиiaтiа, 232b.
γραμματικός, 450(?), 453.
граиiaтiон, 84, 216, 217, 219, 220, 298.
граиио = ? κράμβη, 193. V. κραиии.
гротнoс = ? γυρίνος, 234.
γυμνάζειν, 62.
γυμνάσιος, 452.
γυν(ή), 450.
γυρίνος, 234n.
δ|| = διά, 308, 446, 447, 451, 452, 453, 455, 480a.
χ = διά, 309.
χ|| = διάκονος, 312a.
лаиикон, ланион, 419b, 505. V. тeиии.
лаииконнoн, δαιμόνιον, 65, 414.
лаиани, таиани, 305, 314, 447, 455.
ла|| = ὁ δεινός (*leg.* δειῖνα), 418.
ленисis, 170.

μεσας, measure, 314.

δ'εμ' = δι' ἐμοῦ, 433.

Δεσποτα, Δεσιπ' &c., 226, 465, 466, 469, 470a,
474, 481b, 483, 486, 489, 495, 496, 511.

δεσ = Δεσπότη, 292.

Δευτεμαριος = δευτεράριος, 40, 232a.

τεττερος = δευτέρως, 440a.

δέχεσθαι, τεκι, ερ-, 508.

Δημοτριος, 127.

Δημος, 148b, 149.

δημόσια, 309.

Δημοσιον, Τημοσιον &c., 185, 206, 276, 291,
436, 437, 443, 450, 455, 465, 475b, 483,
485, 486, 487, 493, 495, 496, 497, 506,
508, 509.

[Δη]μαριον, δηνάριον, or [κεη]Δημαριον, κεντη-
νάριον, 172.

[Δη]ποτε τροπον, καθ' οἶον δήπ. τρ., 423a.

Δηφεντετε, 424.

Δι, v. ΔΙΑΚΟΝΟΣ.

[Δ]ιαβασιον(?), 473.

Διαγραφον, 206, 460b(?), 476.

διαδοχή, 74b.

ΔΙΑΔΟΧΟΣ, 426, 435, 481b.

ΔΙΑΘΗΚΗ, 65a, 68a, 160b, 166, 184-188, 211, 212.

ΔΙΑΙΡΕΣΙΣ = διαίρεσις, 70b.

ΔΙΑΚΟΝΕΙ, 151a, 169, 414.

ΔΙΑΚΟΝΑ, 84a, 88a, 169, 221, 268, 300, 411.

ΔΙΑΚΟΝΟΣ, ΔΙΑΚΟΤ, 139b, 140, 267, 283. V.

ΔΙΑΚΟΤ.

Δι, Δι = ΔΙΑΚΟΝΟΣ, 283, 285, 294, 301,
305, 306, 311.

ΔΙΑΛΕΓΕ, ΔΙΑΛΕΓΕ = διαλέγειν, 148b. V. ΔΙΑΛΕΓΕ.

ΔΙΑΛΟΓΟΣ, 148a.

ΔΙΑΛΥΣΙΣ, 197, 198, 199, 422.

ΔΙΑΝΕΚΤΟΣ or ΔΙΑΝΕΚΤΟΣ, 495.

ΔΙΑΝΟΗ, 457.

ΔΙΑΡΕΗ, ? διάγραφον, 460.

ΔΙΑ... ΡΟΗ, 445.

ΔΙΑΣΤΟΛΕΤΣ, 452, 485.

ΔΙΑΣΤΟΜΗ, 277a.

ΔΙΑΣΤΟ, ? διαστολή, 307.

ΔΙΑΣΤΡΕΦΕ, 487, 495.

ΔΙΑΦΙ, ? διαφόρων, 447.

ΔΙΑΦΕΡΕΣΟΙ, 426, 444.

ΔΙΑΦΕΡΟΝ, 41.

ΔΙΑΦΟΡΑ, 479.

ΔΙΑΔΑΣΚΑΛΟΣ = διδάσκαλος, 232a.

ΔΙΕΛΟΣ, 228.

ΔΙΗΓΗΜΑ, 417.

ΔΙΚΑΙΟΝ and vars., 289(?), 295, 298, 422-425,
427, 428, 435, 436, 438, 444(?), 487,
494.

ΔΙΚΑΙΩΜΑ, 426.

ΔΙΚΑΣΤΗΡΙΟΝ, 147.

ΔΙΩΗ, v. ΤΙΩΗ.

ΔΙΟΙΚΕΪΝ, 186.

ΔΙΟΙΚΗΤΗΣ, ΔΙΟΙΚ, &c., 127, 178-181, 187-
192, 198, 200, 206, 223, 421, 422, 474,
490, 496.

ΔΙΟΡΘΩΣΙΣ, 487.

ΔΙ" = διπλή or διπλοκεράμιον, 271, 290, 307-
310.

ΔΙΠΤΥΧΟΝ = δίπτυχον, 336.

ΔΙΣΚΟΣ, 357.

ΔΙΣΤΑΧΕ, ΔΙΣΤΑΞΕΙΝ, 168, 234.

Δόγμα, 62.

ΔΟΓΜΑΤΙΚΟΣ = δογματικός, 405.

ΔΟΓΜΑΤΙΟΝ, 273.

ΔΟΚΕΙ, 440b.

ΔΟΛ = δοῦλος, 321.

[ΔΟ]ΠΕΣΤΙ, 214.

ΔΟΞΗ = ? δόξει for δοκεῖ, 494.

ΔΟΣΙΣ, 424, 485, 498.

ΔΟΥ^λ = δοῦλος, 489.

ΔΟΥΞ, 85n, 414, 415.

ΔΡΑΚΟΝ, 151b.

—, ΔΟ Η-, 420a.

ΔΥΝΑΜΙΣ, 151a, 224.

ΔΥΟΡΑ, ΔΥΟΡΟΝ, 42.

ΔΩΡΕΑΣΤΙΚΟΝ, 176-179, 181, 182, 183.

ΔΥΒΛΟΝΑΣ and vars., 31, 66a, 334n, 416, 493,
517.

- επιχειρεῖ, 415.
 ἐποίκιον and vars., 433, 450, 465, 474.
 ἐργασία, *v.* ἀρκασία.
 ἐργαστήριον, 147.
 ἐργατής, ἐρ', ἀργατής, 227, 265, 282, 285, 308, 450, 453, 455, 509, 510, 512.
 ἐρεπον = λοιπόν, 463. *V.* εἰμπον.
 ἐρεσιν, 234.
 ἐρνηος, πα η-, 145.
 ἐρρησια, γερρησια, γερ/, γρ/, 31, 35, 97, 98, 368, 396, 406.
 ἐρμητάριον, 143n, 146, 156.
 γερπισι = ἐλπίζειν, 472b.
 γεβατικον, π-, 424a. *V.* ιεβατικον.
 γε^θ, 457.
 γεοαιε = αἰσθάνεσθαι, 161.
 γεθονσιον (? γεο-), 485.
 ἐτάζειν, 114.
 ἔτη, πολλὰ τὰ, 248, 464n.
 εἶ, *v.* εὐκλεία.
 εταγγεμον, τετχη ηπ-, 37.
 ετχιοα, 41.
 ετκαρια, 487.
 εὐκλέεστατος, ετκα/, 187, 247, 483, 493, 495.
 ετκαβια, 464b, 481, 489.
 εὐκτῆριον, 102, 176.
 εταλβεστατος, 40, 177, 265.
 ετ^λ, 482.
 εταλβια, 224.
 εταλογια, 347n.
 εταλογισενος, 302, 462b, 463, 472b, 511.
 εταλεια, ? εὐλυσία, 489. *V.* εταλεια.
 εταλογον, 200, 202.
 ετρογιπενος, *v.* εταλογισενος.
 εтсевест(ατος), 247.
 εтсевис, 210, 461.
 εὔσ(ταθμα), 446, 447.
 εтстаοεион, 424.
 εттеиис, 411.
 εттеиια, 224, 464a.
 ετχαριста = εὐχαριστεῖν, 270a.
 ετχαριστιριον, 400.
 εὐχαριστία, 409.
 ετχαριστοτ = εὐχαριστεῖν, 38.
 εтχeria, 499.
 εφεξ = ἐφ' ἑξῆς, 457.
 ἐφ' ὅσον, 469n, 496.
 εχο/, 451.
 εταλεια, ? εὐλυσία, 484.
 ετακλαин = σαβαχθανί, magic, 420.
 ζεύγη, *v.* εтгн.
 ζημία, 204, 440.
 ζυγοστάτης, 453.
 ζυγῶ, ζυγ/, 429, 437, 446, 448.
 зггиа = ζύμη, 235.
 ζωγραφια = ζωγραφεῖν, 405.
 зюиη, 359.
 зюон, The Four Beasts, 506a.
 зибресе = ὑβρίζειν, 485.
 зигеион, ἡγεμών, 80b, 91, 146, 161, 162, 415, 416.
 ἡγούμενος, згготиенос, 168, 186, 189n, 294, 382.
 иготи, 494.
 зилоиη, 408.
 ἡδύνειν, 113.
 иикия, 208.
 зииира, т- = ἡμέρα, 445.
 ἡμισυ, 438.
 иисевиерос = ἡμισυμέρος, 437.
 зипотагн = ὑποταγή, 280.
 ἦχος, 356.
 оаласса, 420a.
 оамис, 295, 310.
 оарикі = тарίχιον, 135.
 оарреи, оаре, 481a, 485.
 оεлаπεге = θεραπεύειν, 471.
 оераиη, 36.
 оеосевестатос, 40, 247(?).
 оеионестатот = θεοσεβέστατος, 247.
 оеосевис, 502.

- θεοτιμητος, 41, 511.
 θεολιπητος = θεοτίμητος, 40.
 θεολοκος = θεοτόκος, 149, 247, 514.
 θεοφι, ? θεοφόρος, 438.
 θεοφιλεια, 228.
 θεοφιλ, 488.
 θεοφιλεστατος and vars., 222, 247, 494, 521.
 θεοφοβος, 199.
 θεοφορος, 40, 50, 248, 280.
 θεοφτα, ? θεοφιλία, 495.
 θεοφτα, θεοφτα*, = θεοφύλακτος, 469, 470a, 489.
 θεωρε, 470b. V. θεωρε.
 αλιβα, 475a.
 θεωραγι = θωράκιον, 359.
 ορησκια, 169.
 ορησμος, 358.
 ορημος, 99a, 215, 419b, 506a.
 ορε, ? θεοφιλέστατος, 247.
 ορεια, 37.
 ορειαστυριον and vars., 176, 231.
 οωρε, οωρι, ? θεωρεῖν or θάρρειν, 488.

 ιατρος, 208, 450, 453.
 ζιλικον = ιδικόν, 456.
 ιερατικόν, 145n.
 ζιρετε, 429, 438(?), 466.
 ιροφалтис = ιεροψάλης, 247.
 ζικανος, 127.
 ιλλούστριος, ιλλο*, 196n, 489, 497, 499.
 ιλιακτικον, -ιος, ιλι, ι*, ι* &c., 291, 292, 305, 309, 423—442, 447, 450, 451, 452, 456, 457, 470, 480, 492, 493, 495, 500, 502. V. ιλιακτιος, ιπτε.
 ιιοτυρι, ? οἶνοπράτης, 283.
 ιχαγιον, v. εξαγιον.
 ιπποκτηνι, 235.
 ζιπιαπια = ὑπομένειν, 475a.
 ζιτωρα = ὁπώρα, 492.
 ιρεс, ти-, ? cf. τερсис, 234.
 ιсβατικон, 423a. V. ссβατικон.
 ζисон = ἴσον, 188, 227, 290.
 ισότυπον, 197.
 ζιστωρια, 405.
 ιсхт = ἰσχύειν, 423a, 440b.
 зтсос = ἴσος, 380a.
 ιχнос, 473.

 κι = κεράτια, 277a(?), 432, 451, 452, 453, 455.
 κавос, н-, or авос, 281.
 кагкеллάριος, 452, 501n.
 калос, калотс, калι, калотс, 219, 220, 264, 429, 431—434, 441, 478b, 479.
 калι, v. καθарουργός.
 καθаресис, 148a, 149.
 καθара, 308.
 καθарихв, 155, 445.
 καθарос, v. καθарιος.
 καθарουργ(ός), καθι, 450, 454.
 καθарιος, 428—435.
 κавара, 167b.
 καθείκων, 111, 519.
 κавиגעι and vars., 85b, 169.
 κавиגעис, 30, 31, 97n, 122, 358, 406, 412a.
 κавигогтиснос, 37.
 κависта, 145, 412.
 κавистн, 433.
 κавοαικη, 37, 39, 40, 247, 413.
 κавοαικон, н-, 28.
 καθοσιωμέ(νος), 501.
 κавиер, 464a.
 кака(?), 219.
 каки какиос = κακήν κακῶς, 162.
 какопроаίρεсис, 97n.
 какос, 303.
 кала, ? κάλαθος, 283.
 ками(?), 509.
 камигви, галикони &c. = καλίγιον, 266, 458, 459, 462b. V. карикн.
 каланикос, 200.
 галимографос = καλλιγράφος, 233b.
 каллот(?), 467.
 калос, нкалос, 267, 281.

- ΚΑΨΑΣΙ = κάμασον or καμίσιον, 271.
 καμηλίτης, γαμαλίτ, 479.
 κάμηλος, 480a.
 ΚΑΨΗΘΕ = κάμινος, 310. V. καμνου.
 ΚΑΨΙΣΙ &c. = καμίσιον, 226, 271, 279, 296.
 καμνου = κάμινος, 479.
 ΚΑΨΩΝ, 21, 52, 94, 222, 396, 423b, 437, 514.
 ΚΑΨΗΛΟΣ, ΠΑ Η-, 53.
 ΚΑΨΙΣΤΡΙΝ, ΚΑΨΙΣΤΡΟΣ, *capistrum*, 235.
 ΚΑΡΑΒΕ, 457.
 ΚΑΡΑΘΕ = κολλάθιον, 472b.
 ΚΑΡΙΚΗ, v. καλίγιον, 500.
 ΚΑΡΟΥ, ? a coin, 259a.
 ΚΑΡΠΟΣ, 445.
 —, in date, 219, 309, 427, 429, 432, 433, 438, 439, 442b.
 ΚΑΡΠΩΘΕ = καρπώνης, 440a.
 ΚΑΡΤΗΝ = καρύνα, 314.
 ΚΑΣΕΛΑ, v. ΚΕΣΙΛΕ.
 ΚΑΣΤΡΟΝ, 180, 183, 190, 200, 213, 222, 462b.
 ΚΑΤΑΒΑΛΕ, 495.
 ΚΑΤΑΒΟΛΗ, 426, 429.
 ΚΑΤΑΔΕΣΜΟΣ, 252n.
 ΚΑΤΑΔΙΚΟΣ, 75, 98a.
 ΚΑΤΑΚΕΦΑΛΑ, 466.
 ΚΑΤΑΚΡΙΘΕ, 149.
 ΚΑΤΑΛΑΜΑ, 416.
 ΚΑΤΑΛΑΚΗ = καταλλαγή, 218, 219.
 ΚΑΤΑΝΟΤΤΙ = κατανώτιον, 311.
 ΚΑΤΑΝΤΑΝ, 224.
 ΚΑΤΑΞΙΟΥ, 36.
 ΚΑΤΑΠΕΤΑΣΙΑ, 70, 255, 419b, 420a.
 ΚΑΤΑΡΟ-, 462b.
 ΚΑΤΑΣΑΡΞ, 411.
 ΚΑΤΑΣΕΛ(ΙΣ), 447, 451.
 ΚΑΤΑΣΤΑΣΙΣ, 168.
 ΚΑΤΑΦΡΟΝΕΙ, 222, 441, 442, 505.
 ΚΑΤΕΣ, ? κάδος, 486.
 ΚΑΤΕΧΕ, ΚΑΤΕΧΙ, ΚΑΤΙΧΕ, 253, 263, 279, 283, 285, 463, 472b, 477a, 483, 489.
 ΚΑΤΗΓΟΡΙΑ, 139b, 149.
 ΚΑΤΟΧΗ, 476.
 ΚΑΤΤΟΗ, ΚΑΤΑΙ, ? Greek, 234.
 ΚΑΤΤΙΑ, Ρ-, 56.
 ΚΑΤΣΩΗ, 155.
 ΚΑΤΑ, 135.
 Κ^δ/ = κάδος, 433.
 ΚΕ ΗΗΗ = καὶ νῦν, 51.
 ΚΕΙΡΙΑ, 518.
 ΚΕΛΕΤΕ, 435, 439.
 ΚΕΛΕΤΕΙΣ, 309, 465, 496.
 ΚΕΛΛΑΡΙΚΟΗ, 135.
 ΚΕΛΛΕ, ? ΚΕΛΕΤΕ, 492.
 ΚΕΛΛΕΑ, v. Place Names.
 ΚΕΛΣΙΣ, v. ΚΕΛΕΤΕΙΣ.
 ΚΕΛΤΙΑ, ? Κέλευμα, 289.
 ΚΕΛΥΦΟΚΟΜΕΙΟΝ, 453.
 ΚΕΝΤΗΝΑΡΙΟΝ and vars., 259a, 431, 462b, 463, 477b, 500.
 ΚΕΠΠΑΛΙΟΝ = κεφάλαιον, 233b.
 ΚΕΡΑΜΕΤΣ, 98b, 216, 452, 479.
 ΚΕΡΑΨΗ = κεράμιον, 299.
 ΚΕΡΑΤΙΟΗ, ΚΕΡΑΤ, ΚΕΡ/ &c., 220, 308, 427, 435, 436, 437, 491. V. Κ/.
 ΚΕΡΑΤΣΕ, v. ΚΕΡΑΤΙΟΗ, 491.
 ΚΕΡΕΑ = ΚΕΙΡΙΑ, 57.
 ΚΕΡΜΙΧΟΝ, ΓΕΡΜΙΧΟΝ, ? Greek, 450.
 ΚΕΣΙΛΕ = κίσσηρις (*sic*, not ΚΑΣΕΛΑ), 269.
 ΚΕΤΩΗ = κοιτών, 136.
 ΚΕΦΙ, 448.
 ΚΕΦΑΛΛΙΟΗ, ΚΑΙΦΑΛΛΙΟΗ &c., 52, 81b, 224, 233b, 450, 468a, 481a.
 ΚΕΦΑΛ(ΑΙΩΤΗΣ), 450.
 ΚΛΑΙΕΣΤΑΤΟΥ, v. ΕΥΚΛΕΕΣΤΑΤΟΣ.
 ΚΗΠΕ = ΚΥΠΗ, 478a.
 ΚΗΠΩΣ = ΚΗΠΟΣ, 250.
 ΚΗΡΝΥΓΜΑ, v. ΚΤΡΙΠΙΑ.
 ΚΗΡΥΣΣΕΥ, v. ΚΤΡΙΞΕ.
 Κ^ε/, ? κόλλαθον, 221.
 ΚΙΒΕΤΛΟΣ = κιβωτός, 245b.
 ΚΙΛΕ(?), 492.
 ΚΙΝΔΥΝΟΣ, v. ΚΤΗΛΗΝΟΣ.
 ΚΙΩΤΗΑΡΙ, v. ΚΕΝΤΗΝΑΡΙΟΝ.

κινησις, ? κωνωπέϊον, 234. Cf. κτησιγίτα.
 κίρις, v. κήριος, κήρις.
 κίσσηρις, v. κέσις.
 κίτρα = κίτρον, 223.
 κίτηρ, κητήρ, γητήρ, ? Greek, 469, 499.
 κλασις, 288.
 κλασιατις, 38.
 κληλγί = κληρονόμος, 450.
 κληρικος, 224, 231, 292, 380.
 κληρονομος, 186n, 422, 423, 424, 428, 429, 437, 439, 450, 453.
 κληρος, clergy, 224.
 —, lot, 80a, 412.
 κλοπή, 200.
 κνιτσα = κνίδιον, 462.
 κνί = κνίδιον, 441, 442.
 κόγκη, 358n.
 κόεις, 450n.
 κοινσις, 400.
 κοιή ὁμολογία, 207.
 κοινή, κοινή, κοί, 424, 447, 450, 451, 508.
 κοινότης, 183.
 κοινωσις, 132, 168, 424.
 κοινως, 459.
 κοίτη, 135, 153, 457. V. κοιή.
 κολασις = κολάζειν, 378.
 κολασις, 378, 408, 420a.
 κολαστήριον, 155.
 κολλασις, κολλασις, κολ', κολλασις &c., 135, 153, 221, 282, 283, 300, 433, 459, 462b, 477a, 478a. V. κάρσις.
 κολλασις, κολλασις, *cutator*, 136.
 κολοκάσιον, 462n.
 κολτιντορα, 69, 357n.
 κομ', v. κοινσις.
 κομωταρισσις, 146n, 168.
 κομσις, κομσις, κομς, *comes*, 225, 429, 430, 453, 464a, 465, 469, 470a, 481b, 488.
 κομιτάτον, 90.
 κομια, 499.
 κομια, 161.
 κομιαλα, 234.

κοновιон = ? κολόβιον, 372.
 κοπρία, 145n.
 κοπρίζειν, v. κοπρις.
 κορις, 234.
 κορογ (? Greek), 281.
 κοσις, 86b.
 κοσμικός, 339.
 κοσις, 86b, 233a.
 κοσις, ? κόσσος, 166.
 κοστογινισις, ? κοστογινισις, 469.
 κοτβοτκαρις, 170.
 κοτλας, 478b.
 —, 479.
 κοτκα, 311.
 κοτλας, v. κολλασις.
 κομπάζειν, 156.
 κοττις = ? κόμβος, 156n.
 κοτρί = κοτρί, 309, 310, 510.
 κοττις (? Greek), 468b.
 κοτφον, κοτφον, 135, 309, 310, 432, 433, 455, 469, 495.
 κρασιατις = κρεβατίζειν, 168.
 κρασις = κράμβη, 458. V. γρασις.
 κρεβατίζειν, 168.
 κρισις(?), 437.
 κρικαλα = κρίκελλος, 235.
 κρισις, 420a.
 κρισις, 163.
 κροτο = κροτών, 234.
 κρρ' = ? κολλασις, 459.
 κτισις, 209, 211, 212, 433.
 κτισις, 165.
 κτήτορ(ες), 447, 448.
 κτισις, 287.
 κυμίλιον = κειμήλιον, 383.
 κτίσις, 235.
 κτισις = κίνδυνος, 215.
 κτισις = κυνάμια, 234.
 κτισις, v. κεντηνάριον.
 κτισις, 405.
 κτ' = κτράκι, 21.
 κτρα, 427, 434, 481a.

κτριάκη and vars., υπεζμε, 46.

—— υπεζολ εβολ, 62.

—— υπιοτρ εξοτη, 46.

—— υππασχα, 131.

—— υπε πιστοριμενος, 513.

——, 30, 31, 66a, 81b, 265, 298, 302, 306, 313, 331, 334n, 337, 396, 469, 473, 479, 487, 511.

——, not Sunday, 290.

κτρία · ιταλον, 235.

κτρίγμα = κήρυγμα, 27, 517.

κύριε ἐλέησον, 169, 351, 352.

κτρίχε = κηρύσσειν, 404.

κτρίος, κτρίε, κτρί, κτρός, κτρί &c., 74, 180, 208, 224, 226, 247, 248, 268, 271, 274, 282, 283, 284, 290, 292, 302, 307, 423a, 424, 430, 434, 438, 444, 450, 451, 467, 469, 470a, 474, 480, 482, 485, 486, 491, 495, 496, 497, 500, 501, 511.

κω (κτρίω), εν, concluding formula, 269.

κωλωκαση = κολοκάσιον, 462b.

κωκος, ? κόκκος, 279.

κωμαρι, 270.

κώμαρχης, -ος, 225, 451, 452.

κώμ(η), 447, 448, 451.

κωμνηκατικον, 437. Cf. κωμηκάτοικος, 522.

κωνωπειον, v. κηκωπη.

κωρηχε, ? κοπρίζειν, 280.

λι = λίτραι, 258b, 306, 307, 433, 453, 457.

λαβис, ? λαβίς, 469.

λάγυνος, v. λακγνος.

λακανη, 75, 480a, 513. V. λεκανη.

λακαν, 314. V. λακον.

λακον, ? λάκκος, 456, 467, 476.

λακγνος = λάγυνος, 314.

λαουγ(ράφος), 450.

λαυρ̄ = λαύρα, 304.

λάχανον, 223.

λατλне, 56.

λεγεωη, 162.

λειτοτргια, 163, 429n.

λειτοτргος, v. υπр-.

λεκανη ot ? λεκα, 262.

λεκάνη, 314n. V. λακανη.

λεκотси, λεκωтсе, 259, 285. V. ρολοκοττι-
нос.

лекωте, 305. V. ρολοκοττιнос.

лезис, 75, 138, 352, 355, 396.

леткон, 444.

λημγ = λήμμα, 451.

лї = λοιπόν, 290.

λίβανος, 155.

λικαραχηη, ? λυκαράχνη, 234.

ликне, ? λίκνον, 501.

лиηη, 136. V. λυμην.

литра, литре, ли, 258b, 259a, 262, 284, 305, 457, 471. V. лг.

λογικός, 249, 399.

логисμος, 213.

λογιστής, 147, 458.

логоγράφος, 179, 292.

λογος, the Divine, 464a, 508.

——, логг, sermon, 30, 31, 61, 62, 63, 75b, 76, 81b, 408, 411.

——, account, 221, 258a, 262, 272, 306—309, 311, 313, 427, 446, 447, 450, 451, 455, 456, 457, 460, 463, 480b, 486, 492, 494, 509, 510, 515.

——, in formula εις παλος υπιοτте, 427.

——, л-, promise, 98a.

логотси, 277b. V. ρολοκοττιнос.

λογχίζειν, v. λωγχιε.

λοι, v. λοιπον.

λοιнос, 416.

λοιпас, 457, 467, 474.

λοιπον, λοιпе, λοι, 225, 480b, 482, 488. V. ειμπον, ерепон.

лотг̄ = λωδιξ, 227.

лоткохг, 508.

лоткωтси, 301. } V. ρολοκοττιнос.

лоткωтс̄е, 262. }

λυμην, 357. V. лиηη.

лгпсг, 470a, 479.

ΛΥΧΙΑ, ΛΥΧΙ, 32, 169, 419*b*.
ΛΥΟΥΧΙΘ, 420*a*.

μ = μηνός, 291, 292, 435.

ᾠ, ᾠ-, the Forty Days, 334*n*.

μακαρίτης = μακαρίτης, 61.

μάγειρ(ος), μαγυρ, 450.

μαγερε, 167*b*.

μαγος, 129*b*, 139, 140*a*, 154.

μαγυρ, *v.* μάγειρος.

μάθημα, 257.

μακαρίτης, 61.

μακιστωρ = *magister*, 218.

μακλαβι, ? Greek, 468*a*.

μακρομπερτυς, 40.

μαλακός, 82*b*.

μαλια, 161, 485.

μαργαρίτης, 73, 245*b*, 371, 373.

μαρτγρια, 128, 151*a*, 154, 155*n*.

μαρτγριον, 65*a*, 145, 150.

μαρτγρος, μάρτυς, 35, 65*a*, 115, 169, 400, 450.

—, in date, 223, 232*b*, 233*a*.

μαρτυρῶ, 304.

μασνια, 235.

μασκανι, ? Greek, 467.

μαχουρι(ς), 495.

μ = μέτρον, 433.

μεγαλομπερνεστατος, 170, 216, 226.

μεγερα, 234.

μετγτια = μεσιτεία, 200.

μετγτορος, 437, 491. *V.* προτμνιτε-
ρος.

μελη, 161.

μελστα, 164, 169.

μελστη, 96*a*.

μελσца, 234.

μελος, 137*a*.

μεμβρανιον, 269. *V.* μεμβριον.

μεμτοια, 424, 441, 442.

μερισμός, 198, 422, 427.

μερι, ? μερισμός, 447, 450, 451.

μερος, 73*n*, 82*n*, 84*a*, 186, 211, 214, 218, 399, 423*a*, 425, 427, 440, 459. *V.* με-
σεμερος.

μ'ρ = μέρος, 432.

μεσιτεία, 200, 208.

μεστήρι(ον), 357. *V.* μυστήρ.

μετ(?), ? μέτρον, 286.

μυτα καλου, 490.

μυταν = μετανοεῖν, 511.

μυτανι, 152.

μυτανια, μυτανια, μυτανι &c., 39, 61, 165, 167*a*, 232*a*, 266, 267, 268, 270, 277*a*, 290, 349.

μέταξα, 311.

μυτρον, μυτρον, 293, 297, 312, 477*a*. *V.*

με, μετ, μ'.

μυβριον = μέμβρανον, 312.

μ' = μηνός, 439.

μυρα, ? Greek, 253.

μητρη, ἡ, 453.

μήτρα, *v.* μυτρα.

μυτροπομς, 131.

μ' = μισθός, 221.

μ' = μιλιάρησιον, 308.

μυμον, 162, 254*a*. *V.* μυμον.

μ' = μίσθωσις, 425.

—, ? μισθωτής, 454.

μισθός, 450.

μυσοτ, 426, 442*b*.

μυσουσις and vars., 229, 424—427.

μυταν, *v.* μυτανια.

μυα(?), 457*b*.

μυτρα = μήτρα, 116.

μο, = μόνον, 438.

μονι = μονάζων, 451.

— = μοναστήριον, 452.

μονάζων, -ουσα &c., 268, 269, 284, 450, 453.

μυνακρфон, ? μονόγραφον, 477*a*.

μυναστιριον and vars., 41, 164, 180, 223, 231, 232, 261, 263, 264, 269, 271, 280, 285*n*, 286, 452, 453, 483, 494.

μυναхи, 157, 478*b*.

- ΠΟΝΑΧΟΣ, ΠΟΝΟΧΟΣ, 83, 90, 113, 117, 143,
 158a, 161, 165, 231, 232a, 263, 267, 268,
 270, 321, 368, 373, 374, 379b, 381, 408,
 415, 439, 452.
 μονόγραφον, *v.* ΠΟΝΑΚΡΑΦΟΝ.
 ΠΟΝΟΝ ΔΕ, 444.
 ΠΟΗ΄, Π-, ? μὸναστήριον, 305.
 ΠΟΡΦΗ, 419a, 420a.
 ΠΟΤΚΤΡΙΚΗΣ, 235.
 ΠΟΥΛΛΟΝ, 147.
 ΠΟΥΤΡΑ = ΜΟΥΔΑ, 443.
 ΠΟΥΤΣΟΙ = *mustum*, 434.
 Μ΄ = μέτρον, 275b, 431.
 ΠΤΑ, 234.
 ΠΤΑΛΞ, 235.
 ΠΤΑΜΟΝ, ? μίλιον, 379b.
 ΠΤΑΛΟΚΟΠΟΣ, 235.
 ΠΤΡΥΕΝΗΞ = ΜΥΡΜΗΞ, 234.
 ΜΥΡΟΝ, 354.
 ΠΤΕΤΑΓΩΓΙΑ, 37, 356n.
 μυστήρ, 357. *V.* μεστήρι(ον).
 ΠΤΕΤΗΡΙΟΝ, 38, 74, 77, 86b, 109, 141, 152,
 413.
 ΠΩΡΣΗΝΗ = ΜΥΡΣΙΝΗ, 419a.

 ΠΑΥΛΑΚΙ, 479.
 ΠΑΚΤΙΟΝΟΣ = ΠΑΙΚΤΙΟΝΟΣ, 425.
 ΠΗΨΟΣ, 136n, 409n.
 ΠΗΨΤΙΑ, 74, 109, 171, 412.
 —, ΤΗΣ Π-, 500.
 ΠΗΨΕ, 167b.
 ΠΗΚΑ, 175, 503.
 ΠΟΠΠΑ, 232b.
 ΠΟΠΗΚ° = νομικός, 425, 439.
 ΠΟΠΟΤΙΤΑΣΚΑΛΟΣ (*i.e.* Basil), 248.
 ΠΟΠΟΣ, 440b.
 —, ΑΓ-, 428, 429, 431, 432, 435, 439. *V.*
 ΑΓΓΑΠ.
 ΠΟΣΟΚ(ΟΜΕΪΟΝ), 453.
 ΠΟΤΑΡΙΟΣ, ΠΟΤ, 145, 216, 438, 453, 501n.
 ΠΟΤΗΡΑΡΙΟΝ, 414.
 ΠΟΤΗΕΡΟΝ, 148b, 416.
 ΠΤΕ. / = ΠΑΙΚΤΙΟΝΟΣ, 443.
 ΠΤΗΦΙΚΟΣ, 247.
 ΠΤΗΦΙΟΣ, 419a.

 ΞΕΣΤΗΣ and vars., 165, 220, 259b, 314, 433,
 462b, 463, 465, 492.
 ΞΤΣΤΗΡ, ΞΤΣΤΡΑ, 235.

 ΖΟΒΟΛΟΣ = ὀβολός, 138.
 ΟΙ = οἶνον, 432, 434, 479.
 ΟΗΚΟΝ, Π-(?), 45—48.
 ΟΙΚΟΔΌΜΟΣ, 450, 453.
 ΟΙΚΟΝΟΜΙΑ, 37, 130, 150, 232a, 405, 410.
 ΟΙΚΟΝΟΜΟΣ and vars., 127, 177, 179—182,
 232a, 299, 430, 435, 443, 450, 453.
 ΟΗΟΣ, ΟΗΟΤ &c., 307, 310, 433, 441, 442.
V. ΟΙ.
 ΟΗΟΠΗΤΗ = οἰνόπεδον, 426.
 ΟΙΝΟΠΡΆΤΗΣ(?), *v.* ΠΟΤΗΡ/.
 ΟΙΝΟΥΡ(γός), 453.
 ΟΚΗΕΤΕ, 442, 481a.
 ΖΟΚΗΟΣ, ? ἄγνος, 459.
 ΖΟΛΗΟΣ = ὄρμος, 463.
 ΟΛΟΚΛΗΡ(ΟΣ), 427.
 ὀλοσιρικόν, 147.
 ΖΟΛΟΚΟΤΤΗΟΣ, ΖΟΛΟΚΟΤΣΙ, ΖΟΛΟΤΚΟΤΣΙ &c.,
 128, 157, 165, 189, 190, 210, 211, 220,
 263, 266, 283, 298, 304, 314, 423a, 424,
 428, 429, 431, 434, 435, 436, 438—444,
 455, 462b, 463, 466, 468a, 470a, 471,
 476, 477a, 479, 482, 487, 490, 491, 495,
 500, 501.
 ΟΗΟΘΕΨΙΑ, 36.
 ΖΟΠΟΛΙΑ = ὀμιλία, 62, 63.
 ΖΟΠΟΛΟΓΕΙ, 195, 207n, 208, 209, 213, 214,
 425, 426, 428, 429, 432, 440b, 444, 475a.
 ΖΟΠΟΛΟΓΊΨΙΑ, 440b.
 ΖΟΠΟΛΟΓΙΑ, 207, 422, 439, 440, 441, 443,
 444.
 ΖΟΠΟΛΟΓΤΗΣ, 143.
 ΖΟΠΟΟΤΕΙΟΣ, ΖΟΠΟΤΕΙΟΣ &c., 109, 116, 506b.
 ὀξύ, 310.

ὀπώρα, *v.* ζυγορα.
 ὄραμα, *v.* ζορονα.
 οργάνον, 113, 135, 400.
 ορθολοξία, 163.
 ορθολοξος, 40, 41, 74, 246, 248, 382, 400, 404.
 ὄρκος, 200.
 ζοροκοττι = ζολοκοττινος, 472*b*.
 ζορονα = ὄραμα, 130, 153.
 ζυρος, ὄρος, 199, 200*n*, 444.
 ζοσιотатος, 213, 247, 299, 416.
 ζοσον, *n*-, 413, 492.
 ζοτιον, ? Greek, 253.
 ὄ = υἱος, 53.
 οτταλο, 311. *V.* οττιλον.
 οττιλον, οττιλον = *velum*, 42, 311*n*.
V. οτταλο.
 οττ, 302. *V.* τιος.
 οττιγία, 258*b*, 259*a*.
 οττεια, 53*a*, 293(?), 403, 488.
 οχασι, 473.

 ηλ = παρά, 462.
 παγαρχία, 187.
 πάγαρχ(ος), 489.
 παθος, 56.
 παιδίον, 478*n*.
 πακμος, ? παγάνος, 423*b*.
 πακτον, πακτ = *pactum*, 423*a*, 424, 427, 428, 438, 445, 447, 453, 455, 477*b*.
 παλα = παρά, 462*b*.
 παλαί (noun), 305.
 παλαιός, *v.* παλσον.
 παλο = παρά, 279.
 παλσον = παλαίον, 280, 310.
 παλαστιον, 142.
 παναγία, 44.
 πανини, *т*-(?), 482.
 παντοαγизμος, 213, 214.
 πασηпатини = παξαμάδιον, 235.
 παпа, 52, 53*a*, 262, 266, 267, 269, 270, 272, 273, 274, 276, 277*a*, 282, 283, 292, 293,

294, 296, 300, 305, 306, 307, 313, 478, 479, 480*b*, 486, 489, 508, 510, 511.
V. ηη.
 —, meaning? 296 (no. 642).
 παπας, grandfather, 198.
 —, the patriarch, 406.
 παρ = παρά, 480*b*.
 παра, *v.* παλα, παλο, παρε.
 парасте, 483.
 παрава = παραβαίνειν, 424, 427, 428.
 παρвони, 98*b*.
 παρвгггггг, 484.
 παράγειν, *v.* παраке.
 παρвисос, 159*a*.
 παραθαλασσα, 156.
 παραθήκη, 186*n*.
 παρвотт, 170, 520.
 παраке = παράγειν, 220.
 παраκμгггг, 216, 501.
 παраκμгггггг, 419*a*.
 παρвмш, 353*n*, 372, 374*n*.
 παράληξις, *v.* παρвмш, 374*n*.
 παρвнионн, 165.
 παρвскенάζειν, 200.
 παρвскенή, 337*n*, 513.
 παρвспασμός, 114.
 παρвσχ(?), 447.
 παρвтиρει, 155, 171.
 παρвτήρησις, 93*n*.
 παρвфгггг, 79, 81*a*, 82*b*, 90, 117.
 παρвχараξинос, 466.
 παρвχорон, 148*a*.
 παре = παρά, 275*b*, 277*b*, 289.
 парек, ? парес, 311.
 парес, *т*-, ? Greek, 268, 293.
 паресиенн, 89, 114, 161.
 паресинос, 30, 52, 81*n*, 113, 122.
 —, males, 77, 83.
 паротгггггггг = παρορισμός, 290.
 паррнсиа, 36, 38, 418. *V.* парротгггггг.
 парнсиагггг, 146, 232*a*.
 παρρήσιάζομαι, 74.

- παρροῦσία = παρρησία, 371.
 παρῥ(?), 285.
 παρρε[, ? Greek, 313.
 πασπαρ . . ε(?), 248.
 πασχα, 66a, 75b, 131, 334n, 380b, 415, 416, 462.
 πατερ νικον, 36.
 πατριον, πατήριον, 221 (v. 521), 422, 428.
 πατητής, 478n.
 πατρι(?), 479.
 πατριάρχης, πατριάρχος, 38, 40, 63, 286, 342.
 πατρίκιος, 102.
 πατρὸν(?), 331.
 πεντηκοστή, 66a, 313n.
 πεντητής, τ-, or πεντητής, ? Greek, 493.
 περ περ = πατήρ πατέρων, 247.
 περιβλῆ = περίβλεπτος, 227, 490.
 περιοχή, 184.
 περιπατεῖν, 40.
 περιστάσις, 464a.
 πυρρος = πύργος, 313.
 πιακοτ = πιακον, 174, 262, 274, 277b, 278, 279, 294, 307, 313, 511. V. 520.
 πισος, πιω, 158a, 433, 486.
 πιαλξ, 157, 385n.
 πира, xi- = πείρα, 142.
 πιστικ°, 305.
 πιστος, 157, 169, 462b.
 πιττακιον, πιτακι, πιταγι, 206, 272, 300.
 πιανα, πιανε, 220, 432.
 πιατε, ? πράττειν, 258, 259.
 πιατος, 182.
 πληροφορ, 217, 220, 228, 424, 425, 429, 430, 432, 433, 434, 436—441, 443, 467, 475a, 476, 490, 494, 497, 501.
 πληροφορει, 263, 464a.
 πλιθουργ(ός), 453.
 πιαοτ = πληροφορ, 436.
 πλογία, 462b.
 πλουμαρίζειν(?), 55.
 πιατικός, 268, 300, 415.
 πολος χρόνις = πολλοῖς χρόνοις, 248.
 πομис and vars., 283, 297, 302, 424, 426, 460, 484, 492.
 πομτεια, πομττια, 36, 64, 113, 380b, 399, 415.
 πομττε, 171.
 πολλα κε καλλα, 248.
 πολλα τα ετι (ετη), 248.
 πομια = πορμεια, 471.
 ποнари, ? πομαρίτης, 262.
 ποитικός, i.e. μῦς ποитικός, 234.
 πορμεια, 68a, 379b, 411, 413, 471.
 πορμος, 413.
 ποτ = ποτήριον, 336.
 ποτε καιριο[, 423a.
 ποтиριон, 35, 36, 336, 420b, 521.
 ποтис, 56.
 πια = пиа, 268.
 ήπ, 222, 267.
 прι = пресвѣтерос, 299.
 прагиа, 459.
 прагматεια, 204.
 прагматεῖτις, праги, 100n, 135b, 447, 450, 452.
 праїда = praeda, 200.
 прапоситос, 170.
 —, απο-, 167b.
 прапώριον, 102.
 πρακτικός, 361n.
 πραξис, 175, 447, 452.
 праос, 234.
 праосις, 189—196, 199, 209, 210, 214, 215, 220, 421, 422, 443.
 пратос, 235.
 пресвѣтерос, The Twenty-four Elders, 70, 506a.
 приміхріос, 501n.
 прои = προεστώς, 453.
 προгаиреис = προαίρεσις, 210, 464b.
 пролрмос, 44, 404.
 проплас, проерос = προελθεῖν, 75, 469.

προεστώς, 40, 176—179, 181—184, 223n,
421, 453, 487.
προϋ = πρόθεσις, 32.
προϋεσις, 201, 428—431, 434, 443, 481b.
προικι,ϑ = προοικίζω, 445.
προϊστα = προίστημι, 232b.
προκί, προκείμενον, 32, 517.
προκοιτῶ, 412.
προνοήτης = προνοητής, 429.
προνοήτης, 178, 434, 437, 438.
προϋ = προνοητής, 438.
προοικίζω, v. προικι,ϑ.
προροήσις, 396.
προρεσις, 170.
προς ὄψεσθαι, as noun, 416.
προσλοκῶ, 465.
προσπύχῃ, 420b.
προσπύχῃ, 265, 479.
προσπύρας, 147.
προσκε = προσέχειν, 479.
προσκεπῇ = παρασκευή, 337n.
προσκεπῆσις, 487.
προσκεπῆτης, 464a.
προστατης, προστ/, 136, 225, 271, 466, 474,
476, 485.
πρόστισις, 423a, 439, 440a, 465.
προσφορά, 52, 68b, 90, 149, 178, 182, 186,
187, 208, 413, 468a.
πρόσωπον, 121.
προτελεσις, 495.
πρῶ πестίχος, ? πρωτοδομέστικός, 213.
πρῶ πινυτορος = πρωτομειζότερος, 213, 214.
πρωτιπῶ(ξ), 213.
πρωτω παρον, ? πρώτῳ, 469.
προφασίς, 475b, 482, 483.
προχρησις, 469.
πρωτέκτωρ, 128.
πρωτοδομέστικός, πρωτομειζότερος, v. προτ-.
πρωτοκωμητής, πρωτοκ, πρῶ/, 450, 452, 454.
πρωτον, 440a.
πύγῃ, ? πτύγμα, 494.
πύργος, 184. V. πυρρος.

πυρός, 450.
πυοπαρτης, 484.
γραβλος, 149, 253.
γριτον, 62, 75b, 167b.
γριτιον, 127.
ροτφισα = ρόφημα, 235.
σαβ, v. σάββατον.
σαβαθακη = σαβατάκιον, 360.
σαβανη = σάβανον, 228.
σαβαχθανί, v. ταβακαλη.
σαββατική, 76.
σαβατον, 21, 27, 30, 32, 46, 56, 66a, 164,
223, 331, 334n, 396, 405, 410, 494, 496,
517.
σατι = σαίτιον, 314.
σακ[α], τ-, 283.
σακν, σακν, ? σακκίον, 275a, 290.
σαμνῃ, 419b.
σαμνῆς, 127.
σαπαρ, π-, ? ψάματος, 469.
σαπαρ(ς), 457.
σαπαρ, 462b.
σαρκικον, 411.
σαρκινος, 474.
σαρκοσι, π-, 509.
σαρξ, σαρξ π-, 81a.
σαρξ, π-, 307.
σατωρ ἀρετω &c., 254b.
σειρά, 168.
σεκασι, v. σεκαλη.
σεκαλη, 252. V. σεκαση.
σελῖς, σελί, 447, 450.
σελφι = σίλφη, 234.
σεπαλας, 235.
σεπνο = σημείον, 440a.
σεπνος, 411.
σζ = ς, 272.
σεκαση, v. σεκαλη.
σην, v. σησιον.
σηνῶ... , ? σημείον, 210.

- σημαίνειν, 127. V. σημανε.
 σημε, 423b. V. σημηον.
 σημα, v. ζημία.
 σημηον, σημη, σημηον, σημηων &c. = σημειον,
 211, 215, 423, 424, 425, 428, 432, 434,
 439, 442, 443, 454.
 σηс, 234.
 ση = σῆτος, 453, 456.
 ση αρ, ση αρ', ση ρ', ση αρ = σίτου ἀρτάβαι,
 434, 438, 439, 441, 442, 457.
 σημανεσσι(?), 500.
 σημαε, verb ?, 479.
 σηθερα(?), 465.
 σιγγουλάριος, 501n.
 σικελην, σικελεσι, σικελεν = *sigillum*, 470b,
 476.
 σικηον, ? σίγνον, 506b.
 σιμοματογράφος(?), 178.
 σιη-, v. στή-.
 σιηαλος, ? σίμβλος, 234.
 σιηανε, σιηανε = σημαίνειν, 66a, 464b, 476.
 σιμου(?), τό, 447.
 σιη-, v. στή-.
 σινικιον, σενικιον(?), 450.
 σιη . γ, 262. Cf. ? σιηη.
 σιπη, 447. Cf. ? σιπη.
 σιπη, 275b, 278. V. σιφι, σιπηον.
 σιπηων, 278.
 σιπηον and vars. (= *στυπείνος* in Levit.
 xiii. 47), 457, 463, 477b, 488. V. σιπη,
 σιφι.
 σισιφος, 469.
 σιτομέτρ(ης), 450.
 σῆτος, 451.
 σιφι, 258b, 290. V. σιπη, σιπηον.
 σκεπαστης, 36.
 σκεπτει, 132, 136.
 σκετη and vars., 200, 269, 279, 294, 311, 313,
 430, 456, 474.
 σκηνή, v. σκηνή.
 σκίλλα, 435n.
 σκηων, η-, ? ογ κηων, 185.
 σκολικε, σκολαζ = σκώληξ, 234.
 σκολοπειαρα, 234.
 σκοπος, 462, 465.
 σκοπε, ? σκωπτειν, 488.
 σκρινιάριος, 501n.
 σκταμος, 280.
 σκτην = σκηνή, 137a, 419a.
 σκυτεύς, 450, 453.
 σιη^x = σύμμαχος, 426.
 σωτρικε(?), η-, 300.
 σοφία, 251.
 σοφος, 75b, 98a.
 — παρχιος, 63.
 σπαλμε, 311.
 σπαρτων = σπάρτον, 469.
 σπαταλαλία, 109.
 σπεκοлатωρ, 161.
 σπερμα, 158a.
 σπερματικός, 75b.
 σπηλαιον, 172.
 σπο γ, ? σπόριμα γήδια, 437.
 σποταμος, 171.
 σποτταε = σπουδάζειν, 169.
 σποταν, 464b.
 σταβαισιανον, 235.
 σταβιτης, σταβας, σταβων, 235.
 σταλιον, 339.
 στακια, ? στάγμα, 433, 473a, 475b, 483, 498.
 σταμος, 365.
 στασιαε, 149.
 σφος, 47, 81b.
 —, η-, 425.
 στεινογτης = στενότης, 195.
 στηνοος = στήθος, 164.
 στήλη, 155.
 στίζειν, v. στες.
 στιππ(ουργός), σιππ, 453, 457.
 στες = στίζειν, 312.
 στιχος, σχ, σο^x &c., 64, 164, 326, 352, 401,
 405, 514.
 στοιχειν and vars., 193, 218, 220, 230, 302,
 423b.

- στοιχείον, 110.
 στομ, 165, 371, 372.
 στομα, 149.
 στρατηατής, 74, 128, 150, 155n, 263, 364, 370, 437, 481b.
 στρατιώτης, 452, 453.
 στῆλας, στῆλας = στῆλος, 137b, 245b, 404.
 στῆτῆς, 210.
 συγγραφ(εύς), 451.
 σῆγι, ? ζεύγη, 462b.
 συγκλήσεις, 103.
 συγκλητικός, 155.
 σύκλητος, 382.
 σῆχομαι, 216.
 σῆλα = σύρειν, 115, 132.
 σῆλασι = σελήνη, in date, 233a.
 συλλειτουργός, 224.
 σῆλας, v. σῆλας.
 σύμβολον, 356.
 σῆλασῆλας, 408, 461.
 συμ, v. σημείον.
 σῆλον, v. σῆλον.
 σῆλαχος and vars., 263, 427, 455, 457, 479.
 σῆ[μοσ]ῆλα, 113.
 συμπόσιον, 185n.
 [σῆ]μοσῆλας = συμπόνος, 153.
 σῆφορον, 490.
 σῆφορον, 441, 442, 443.
 σῆλας and vars., 21, 30, 31, 32, 86b, 148b, 169, 267, 274, 292, 413.
 σῆλατος, 56, 58, 73b, 82n, 84, 88a, 91, 92.
 σῆλας = συναίνησις, 445.
 σῆλαλας, 426.
 σῆλαλας, 427, 428.
 σῆλας, 135, 169, 172, 335, 379b, 380b, 404, 413.
 σῆλαλας, 444.
 σῆλας, 464b.
 σῆλας, 154, 487.
 συνέδριον, 90.
 συνέλευσις, 40, 41.
 συνελθεῖν, 224.
 σῆλας, cf. σῆλας, 247.
 σῆλας, 164.
 συνήγορος, v. σῆγορος.
 σῆλας = συνείδησις, 36.
 σῆλας, 427, 429, 442b, 445.
 σῆλα, 222.
 σῆλας, σῆλα(?), 247.
 σῆλας, 459.
 συνιστάναι, 167b.
 σῆγορος = συνήγορος, 139a.
 σῆλας, 148b.
 σύνταγμα, 152.
 σῆλας, 427, 438, 439, 508.
 συντέλεια, 63.
 συντελλ = συντέλειαι, 454.
 σῆχομαι = συγχωρεῖν, 176.
 σφαιρίζειν, 153.
 σφραγῆς, 138, 144, 171.
 σφραγῆς, 39, 140a.
 σφραγισμός, 354.
 σῆλας, 464a.
 σῆλας, 82b, 112, 146, 154, 158b, 357, 359, 383.
 σχολαστικός, σχολ, 444, 453.
 σῆλας, κω—σῆλας, 147.
 σῆλας 4-σῆλας, 37, 480b.
 σῆλας, 188.
 σῆλας, 506b.
 σῆλας, 411.
 τῆλα(?), 462b.
 τῆλας, 419a.
 τῆλας, 369n, 412.
 τῆλας, 464a.
 τῆλα(?), τῆλας.
 τῆλας(εὐτής), 453.
 τῆλας &c. = τῆλας 282, 297, 300, 305(?), 312, 457, 459.
 τῆλας, 454, 479.
 τῆλας, 65a.
 τῆλας(?), 459.
 τῆλας, τῆλας, adverbial, 420b.

- ΤΑΧΥ, verbal, 128, 476, 479, 484.
 ΤΕΚΕΝ (τίκτω), 265.
 ΤΕΚΙ, *v.* δέχεσθαι.
 ΤΕΚΥ, ? ΤΕΓΥΩΣΙΣ, 454.
 ΤΕΚΤΩΝ, ΤΕΚΤ, 450, 453, 479.
 ΤΕΛΕΙΟΣ &c., 415, 418, 420*a*, 468*b*.
 ΤΕΛΟΣ, 290.
 ΤΕΜΑΝ ΖΑΛΤ = δαίμων, 255.
 —— ΣΙΗ, 255.
 ΤΕΡΙΝΕΝ = ΤΡΙΝΕΣΙΟΝ, 492.
 ΤΕΣΠΟΥΤΑ = ΔΕΣΠΟΤΑ, 226.
 ΤΕССЕРАКОСТΗ, 66*a*.
 ΤΕΤΑΡΤΟΝ, 435, 436.
 ΤΕΤΡΑΕΥΑΓΓΕΛΙΟΝ, *v.* ΤΡΑΕΤ-.
 ΤΕΤΥΧΗ(?), 297.
 ΤΕΧΗΝ, 88*b*, 476.
 ΤΕΧΝΗΤΗΣ ΠΟΥΝ = ΤΕΧΝΙΤΗΣ, 127.
 ΤΕΩΣ, 164, 224.
 ΤΖ = Χ, 272, 310.
 ΤΗΚΤΡΑ, ΤΕΚΤΡΙΝ(?), 235. *Cf.* ΖΗΤΕΤΗΡ.
 ΤΗΛΕΣ, ? ΤΕΛΟΣ, 219.
 ΤΙΑΡΙ, ΤΑΡΙ(?), 276, 277*a*.
 ΤΙΛΟΣΕ, ? ΔΙΑΛΕΓΕΙΝ or Τ ΛΟΓΟΣ, 498.
 ΤΙΩΝ and vars., 215, 433, 434, 436, 443, 457, 470*a*, 492.
 ΤΙΜΙΩΤΑΤΟΣ(?), 204.
 ΤΙΦΟΝΑΡΙ, *v.* ΑΝΤΙΦΟΝΑΡΙ.
 ΤΟΜΙΑ, ΤΟΛΟΙΑ &c., 36, 294, 413, 436, 465, 466, 481*b*, 485, 497.
 ΤΌΜΟΣ, ? of Leo, 121.
 ——, 286.
 ΤΟΠΑΡΧΙΑ(?) or ΤΌΠΟΣ, 447.
 ΤΟΠΟΣ, ΤΟΠ, 52, 58, 84, 88*a*, 90, 91*n*, 102, 104, 128, 147, 150, 151*a*, 157, 168, 169, 184, 185, 253, 266, 276, 282, 347, 379*b*, 413, 436, 458, 459, 478*n*, 464*b*.
 ΤΟΠΟΤΗΡΗΤΗΣ, 501*n*.
 ΤΟΥ ΑΥΤΟΥ, in title of work, 69.
 ΤΟΥΤ ΕΣΤΙΝ, 468*b*.
 ΤΡΑΕΤΑΓΓΕΛΙΟΝ, 231, 232*a*, 312*n*.
 ΤΡΑΠΕΔΑ, 56.
 ΤΡΑΠΕΖ(ίτης), 453.
 ΤΡΕΦΕΙ, 208.
 ΤΡΕΧΕ, 492.
 ΤΡΙΒΟΥΝΟΣ, 416.
 ΤΡΙΩΝ = ΤΡΙΜΗΣΙΟΝ, 439.
 ΤΡΙΝΕΣΙΟΝ, ΤΡΙΝΕΣΙΝ &c., 425, 429, 431, 432, 436, 444, 463, 466, 477*a*, 479, 491, 495, 500, 508.
 ΤΡΙΣΆΓΙΟΝ, 47, 49.
 ΤΡΙΣΑΓΙΟΣ, 46.
 ΤΡΙΣΙΑΚΑΡΙΟΣ, 405.
 ΤΡΙΣΙΑΚΑΡΙΩΤΑΤΟΣ, 40.
 ΤΡΙΣΤΕΚΑΤΙΟ = ΤΡΙΣΔΕΚΑΤΟΣ, 248.
 ΤΡΟΝΑΡΙΟΝ, ΤΡΟΠΑΡΙ, 373, 374, 514.
 ΤΡΥΓΩΝ, 122.
 ΤΥΠΟΣ, 416, 495.
 ΤΥΡΑΝΝΙΟΣ, ΑΤΥΡΑΝΝΟΣ, 151*a*.
 ΤΥΧΗΝ, ΚΑΤΑ, 184.
 ΤΙΟΝΟΣ, *v.* ΤΟΠΟΣ.
 Τ = υῖος, 278.
 υ, ? ὑπέρ, 453.
 ὕ, ? 447.
 ὕΒΡΙΞΕΙΝ, *v.* ΖΗΒΡΕΣΕ.
 ὕΔΡΌΜΥΛΟΣ, *v.* ΤΥΤΡΌΠΕΛΟΣ.
 ΤΙΟΣ, ΤΕ, Τ &c., 189, 232*a*, 274, 294, 296, 302, 303, 304, 313, 321, 403, 429*n*(?), 437, 493.
 ὕΛΗ, 110.
 ΖΗΛΚΟΝ, 36.
 ΖΗΝΟΣ, ΖΗΝΟΣ, 45, 46, 371.
 ΖΗΝΗΤΟΣ = ὕΜΝΩΔΟΣ, 372.
 ΖΗΠΑΓΙΣΤΑ = ὕΠΟΚΕΪΘΑΙ, 424.
 ὕΠΑΤΟΣ, 102.
 ὕΠΕΡ = Σ, 307, 437.
 —— = Ξ, 446, 447.
 ΖΗΠΙΡΕΤΗΣ, 415.
 ΖΗΠΟΓΡΑΦΕ, 427, 435, 440*b*.
 ΖΗΠΟΔΕΚΤΗΣ and vars., 179, 426, 490.
 ΖΗΠΟΔΙΑΚΟΝΟΣ, 37, 42, 247.
 ΖΗΠΟΚΑΠΗΣ, ΖΗΠΟΚΑΠΗΣΙΟΝ, 459, 469.
 ΖΗΠΟΚΕΙΣΟΜΙ, 428, 431, 487. V. ΖΗΠΑΓΙΣΤΑ.
 ὕΠΌΡΜΗΜΑ, 147.

- ὑπομένειν, v. *zupomine*.
 ζυποποιον, 91n, 92a.
 ζυποποιον and vars., 274, 485, 489, 496.
 ζυποτρει, 415.
 ζυποτρια, 494.
 ζυποστασις, 63, 121.
 ὑποταγή, v. *zupotagi*.
 γτρονισμος = ὑδρομόνλος, 235.

 φ = η, 272.
 φαγίς, ? σφραγίζω or ἀγιάζειν, 418.
 φακ', ? φαγίον, 479.
 φάνος, 360.
 φαντασία, 36, 108, 151b, 158b.
 φαρμακτικισμος, 234n.
 φαρμακοποιος = -ποιός, 234.
 φαρμακος, 139b, 140a.
 φειρα, 234.
 φιλος, 492. V. *philos*.
 φιλοκαλον, 441.
 φιλοποιον, 396.
 φιλοποιονον, 423a, 435.
 φιλοποιος, 247, 422, 426.
 φιλος, φιλος, 477b, 492.
 φιλοσοφείν, 107.
 φιλοσοφος, 97, 98a, 99a.
 φιλοχριστος, φιλοχ', 212, 214, 222, 247.
 φολλος, φολ = φόλλις, 259a, 285, 471.
 V. *phollos*.
 φορα, 458.
 φορι = φορεῖν, 492.
 φορου(?), 424.
 φορος, 427, 428, 445, 467.
 φος = φως, 248.
 φύσσα, 162.
 φυγλα = φόλλις, 259a.
 φρουτιστικς, 178.
 φρουρ(ός ?), 450.
 φυ⁴ = φύλαξ, 303.
 φυγλ, τ-, 490.
 φυγλ, ? φυλάσσειν, 468a.
 φυγλκн, 436, 489.

 φυλακτηριον, 174, 253, 420b.
 φυγλссс, 423b, 431, 440a.
 φυγλггггг, a bee, wasp, 234.
 φωστηр, 50, 248, 419b.

 χ = ψ, *chix*, 205.
 χ = ψ, 272, 510.
 χ, *chi*-(?), 292.
 χα, 292. V. *Coptic Index*, *kw*.
 χαιρε &c., 158b, 461, 501. V. *chere*.
 χαιρειν, 475a.
 χάιρετε, 461.
 χαλα = χαλᾶν, 126a.
 χαμηλιν, χαλπος, 235, 459.
 χαλκ', ? χαλκεύς, 479.
 χαλκ(ουργός), 450, 454(?).
 χαλ', ? χαρτουλάριος, 429.
 χάμος, 147.
 χᾶνн, 313.
 χαρηα, 462b, 464b, 474, 496.
 χαρις, 282, 300, 464a, 481b.
 χαριςн, 139b, 140, 158b.
 χαριστιον, ? χαριστίων, 431.
 χαριτιστικον = χαριτήσιον, 252.
 χαρ . ι, 497.
 χαρτις, 57, 162, 176, 185, 192, 201, 204, 312, 424, 506a.
 χαρтин, χαρтин = χάρτιον, 314, 471.
 χαρτοταριος, 216, 217, 227, 497n. V. *chart*.
 χειρογραφн, 495.
 χερε, *chere* = χᾶιρε or χᾶιροις, 248. V. *chere*.
 χερια = χρεία, 282.
 χηра, χтра, 432, 471.
 χηρσ, ? χηροῦν, 466.
 χηογραφон = χειρόγραφον, 232a.
 χηκон, 492.
 χηриа = χρεία, 282.
 χηροггггг = χειρομύλη, 235.
 χηг, 228, 436.
 χοира[, 497.
 χоиη, 464b.

- χοιλος, 235.
 χοιι, ? χωνίον, 295.
 χοται, 275a.
 χοταλοι, 462b.
 χρ, ? χριστος, 420a.
 χρι, χρ^ν = χρυσοῦ, 431, 437.
 χρ ιρ = χρόνου μάρτυρων, 320.
 χραςθε = χρᾶσθαι, 243.
 χρεια, 439. V. χερια, χιρια.
 χρεος, χρεως, 216, 280, 464b, 475b, 476.
 — = χρεώστειν, 439.
 χρεωστε and vars., 220, 429—435.
 χριστ = χρόνου, 305.
 χρῶν ιρ = χρόνου μάρτυρων, 321.
 χρ^τ.. ἡς, 470a.
 χρυσарι, 453.
 χρεικον, 437, 452.
 χρω, 224, 423a, 427.
 χρ^ω = χρυσίον, 305.
 χτρα, v. χιρα.
 χ^ω, 459.
 χωπεгton, 80a.
 χωи, 437.
 χωρα, 193, 246, 410.
 χωρε, 275a.
 χωρηγει, 399.
 χωρος, 247.
 χωρτια = χώρημα, 190, 191.
 φαλλει, 58, 86b, 404, 413.
 ψαλμωδία, 362.
 φαλλικος, 233b.
 φαλτιριон, 380b.
 φαλτης, 412.
 πσεας, τε-, ? Greek, 491.
 τιφος, 420b.
 ψύλλος, 234n.
 ττφισμα = ψήφισμα, 148a.
 ττχι and vars. = self, نفس, 279, 298, 312, 470b, 477b.
 ττχι εωиа ιπια, 36.
 ωли, 406.
 ωνή, 191.
 ζωс εικος = ὡς εἰκώς, 423a, 440b.
 ωфемι = ὠφελεῖν, 280.
 ωфема, 169, 280, 405.
 ωφωιρισθαι = ὠφελεῖσθαι, 440a.

INDEX OF COPTIC WORDS.

For Arabic words in Coptic transcription, v. next Index.

а-, about, *circa*, 413.

авѣ, ав, ав (Aḥm.) = ? авю, 506.

авю, ав, 79, 101. V. авю.

ав = авю, 286.

авасиин, 420b.

авсисе, 71b.

авит, v. авит.

авит, зотт н- = Monday, 365, 368.

авз-, v. авз.

авор, автр, v. гавор.

ака- (Aḥm.) = ека-, 505.

ааг, 482.

аагв, н-, ? pl. of авю, 71b.

ав, verb, 479.

авиот, 294. V. авит.

авю, verb, 456.

ави, 131.

авган, magic (? Coptic), 421n.

ави, 380.

авох- (M. Eg.) = авих-, 240.

ав, 449, 451, 453, 477a.

ав, 177.

ави, imperat. fem., 126a.

авиен = δευτε, 64.

авиан, title (? Coptic), 212.

авит, 39, 79b, 83, 100, 101, 115, 124.

авро, 429.

авазо (Sa'id.), 439, 490.

— тот, 482.

авазо, 75.

ави, 405a.

ави, 467.

ави, н-, 95.

ави, imperat., 419a.

авиав, авиав, 171, 408. V. авиав.

авотрво, авотрво, 225, 481b, 486.

авиав, 258a, 275b. V. авиав.

ави, 200.

авз, авз, 192, 194, 195, 196.

ави, 467.

ав, saints, martyrs: 49, 50, 61, 63, 69, 72a, 73b, 82n, 96, 97, 99b, 119, 132, 137a, 143—146, 154, 155n, 157, 161, 165b, 166, 169, 231, 232b, 305, 364n, 379, 380, 397, 407, 410, 412, 414, 415, 460, 471.

—, bishops, 74b, 75b, 154, 193, 501.

—, abbots, 53a, 68b, 72a, 82n.

—, with name: 186, 205, 219, 220, 222, 226, 228, 262, 264, 269, 274, 277b, 279, 280, 281, 299, 300, 306, 307, 308, 310, 314, 424, 425, 426, 428, 430, 432—436, 438, 439, 440b, 445, 452, 455, 458, 459, 463, 465, 468a, 472b, 473, 475a, 476, 478a, 479, 481a, 482, 483, 485, 487, 489, 490, 492, 494, 496, 502, 508, 509, 510, 515.

—, alone, 285a, 309.

ав, 452. V. ав.

ав, title, 266n, 434, 454, 465, 479, 497.

— = ? ав, 448.

— иотр, 188, 201, 205. V. ави.

ави, ? a measure, 258a.

ави = ? ав, 515.

ави, v. ав.

ави, 481b, 496, 500. V. ав.

απαλαϕ, noun, 253.
 απес, 309.
 апт, 246. Cf. Boh. копт.
 аиот, 471.
 арси, noun, 228.
 аригт, 297. V. арнв, аиотс.
 арнв, 36, 213, 265. V. аиотс, аригт.
 ариинте or ариинт or париданте, 283.
 арире, 126b.
 артав, 227. V. ἀρτάβη.
 артоϕ, 491. V. ертов.
 арши, 165, 380b.
 ас, of wine, 226.
 —, of reeds, 435.
 асис, 91n, 519.
 атсис, 121.
 асам, noun, 405.
 —, verb, 464a.
 асисот, 408.
 аске, 461. V. ιοσκ.
 аснт = аснт, 161.
 атик-, атϕ- (Aḥm.) = Sa'. стрек-, 505.
 атпе(?), т-, 457.
 аторни, (Aḥm.), 505:
 ау, аут, v. еиуе.
 ауи, т-, 413.
 аϕ нотгоор, 234.
 аϕо, т- = асо, 68b.
 аϕу-, v. собу.
 аз = ? азс, 58.
 аз аз, 94.
 азс, noun, 464b, 482.
 азс, verb, 84b, 88b, 467, 468a.
 — рат- схи-, 478a.
 ази, in каназі, 273.
 азот, 185.
 азс, v. ιοгс.
 асолте, 441, 488.

ба, 47.
 баві, 183.
 бав-, v. ϕі.

беві = бав, 258a.
 бв- = бв-, 9, 392.
 бив, 184.
 бавсо, бавсо-, verb, 71.
 бак- (βок transit.), 511.
 беке, 441, 442, 466.
 бке, 441.
 бакни, т- = σίλφη, 234.
 бал, н- = нвол, 161.
 бел = ? бир, 312.
 —, н- = ? бир, 312.
 бол, н-, translation, 45, 47, 48, 167b.
 — евол, н-, end of Lent, 62, 109.
 —, verb, interpret, 75b.
 —, евол, verb, 404b, 477n, 506a.
 балс, 56.
 башпе, 463, 491.
 басон, 468b.
 бене, 492b.
 бтне = бтне, 456.
 бтне, бтне, бтн, бтнн, 56, 290, 295, 298, 444, 482.
 —, саш-, 458.
 —, согн-, 183. V. ρс.
 бенне, пенне &c., 184, 313, 425, 441, 463, 480b, 510.
 —, втнн, v. бенне.
 ванго, н-, 468a.
 —, 468b.
 впре, of wine, 431, 433.
 —, of corn, 434.
 —, of the year, 464b.
 —, шт-, 161. V. вері, впре.
 вері, вері = впре, of wine, vinegar, 309, 310.
 впре = впре, of corn, 429.
 —, of reeds, 435.
 всооре, 484.
 — евол, 488.
 ворьр евол, 98a.
 верьворет, верьвот, v. еиоге and впроте.
 всорп, v. отторп.

врроте, 194. V. верьворет.

барот, 184.

барот, 500.

бараг, н-, 280.

бароу, н-, 493.

бит, 56, 164, 264, 284.

боте, х-, 75a.

беткат, н-, 477a.

бсодат, н-, 419b.

бсодат бсод, 488.

бдз, verb, 301.

бауамн(?), 484.

бсодрк = бсодрк, 242.

бо = бис, 420a.

бно, 137b. V. бо.

г = х in нго, 267.

гизир, г. Greek Index, кизир.

гн-, г. also г.

гн = гно, 470b.

гн бсод, of sunrise, 261, 474.

гнано(?), 71b.

гно, но, donkey, 226, 261, 269, 281, 282, 287, 300, 306, 443, 469, 475b, 488, 500, 509(?). V. несно.

гсд = гсд-, fut., 485.

гсдн, 118.

гсдо, 297, 444, 476. V. гсдо.

гсд = ? гсд, 496.

гсра, 478a. V. гсра гсрдо.

гсрдо, гсрдо, 419b, 420a.

гсд-, fut., 3, 263n, 474, 492.

гсдот, 57, 181, 273, 509(?).

гсдт, 256.

гсдт, гсдт, 309, 314.

гсдн, гсдн, wine-press, 99b, 431, 432, 433.

гсднест(?) or = ? гсдт, 511.

гсдн, 56.

гсднест(?), 511.

гсдхат, т-, 466.

гсд, гсд-, 454.

гсдт, 93a.

гсдн, 253. V. гсдт.

гсд, 116. V. *Aeg. Z.* xxxvi, 146.

гсдн, н(?), 455.

гсдн, гсдн, month, 50, 139b, 309, 422, 434, 435, 443.

гсд, 407.

гсдн, 444.

гсдн, 457.

гсдн, 442b.

гсдн, н-, 372.

гсд, г. гсд.

гсдн, ? old wine, 226.

гсдот, 81a, 444.

гсдт, 157.

гсдт, гсдт, гсдт, гсдт, 165, 259a, 277a, 300, 429, 434, 438, 439, 441, 442, 445, 469, 480b, 502. V. гсдт, гсдт, *ἀρτάβη*.

гсдн, 430.

гсд, гсд гсдн, 267.

гсдот, гсдт, 278, 305, 515.

гсдт, гсдт, 160b.

— (?), гсдн н-, 458.

—, гсдт, 167a.

гсдт, father.

гсд — гсдт, 68a.

—, гсдн н-, 55, 68a, 83n.

—, гсднестн н-, 83n.

— гсднот, 58.

— of monastery, 84a.

гсдт, гсдт, corn, 227, 258b, 259, 300, 308, 491, 492.

гсдт, гсдт, 408, 420b, 483.

гсдт, гсдт, 125, 190, 191, 488b(?).

гсдт, 464a.

гсдт, crane, 387. Cf. гсдт.

гсд = гсд, 31.

гсдт, гсдт, 468a.

гсдт, гсдт, swine, 515.

гсдт, 483.

гсдт, гсдт, 266, 477b, 484(?), 490.

ερετω, 418, 456. V. ερω.

εφρασωε, 492. V. εφρα.

εφτ = ? εφτ, 313.

εκοε, ιωι &c., 258a, 277a, 280, 284, 285,
293, 419a, 423a, 436, 438, 440b, 442b,
445, 486.

ειωε βερβωρετ, 190.

— βερβωт, 187.

— βρρωте, 194.

ιαε, 293, 444, 478b, 491. V. ιωι.

сетноε and vars., 201, 203, 428, 444, 445.

сѣτωι, 258a, 419a.

— ιηεγалаε, ? place-name, 466b, 468a.

сτωте ηεκοε, 423a, 440b.

εχοот, 468a.

ερη-, 68b.

εχη-, εоη- &c., v. χη-.

εωω, 470b.

χαχα, χαχο, v. сахо.

η, рη-, 57, 84a, 88a, 133.

ηη = ηρη, 280.

ηρη, 56, 219, 220, 221, 226, 269, 290, 294,
295, 296, 306, 308, 310, 312, 314, 429,
431, 432, 434, 441, 442, 457, 468b, 469,
471, 478, 486, 490, 492, 510. V. ηη,
ορη.

θοотт, ооотт, θωω, month, 81b, 308, 331,
426, 427, 432, 442, 443, 446, 447, 448.

θωω, v. τωω, rule, 510.

οη, сат-, 382.

ιω, v. εω.

ιαβε, т-, 124.

ια, т-, 379b.

ιон, v. εон.

ιερβαν, 254a.

ιот, v. εот.

ιоте, v. εωте.

ιωε, ιε-, v. ειωε.

κα- = εка-, fut., 468b.

κη ἀηαλωε(?), 429.

κκοот, 155.

κοε, 485.

кот- = ? ке, 302, 430, 478a, 509.

— = ? кот, 300.

— η- = ? кот η-, 511.

кот, ηε-, boys, 441.

κοот(?), 479, 480a.

κω, χα ?, 292.

κω рηс, гит, 263, 465, 467, 468a, 470a,
474, 476, 479, 480a, 488, 489, 491,
494.

— εвол, 169, 466, 476.

— εпазот, 454.

— εροη, тоη-, 426.

— in phrase ερεпнотте каак and vars.,
267, 276, 282, 285, 482.

— рат εвол, 96a.

κω рооту,

кеаоту, 511.

кпс, 210, 520.

кво, ηε-, 117.

каке, р-, 158b.

кол, 180n.

кωλ(?), 255.

кам, verb, 254a.

кн, η-, 488b.

каме, ка, v. ганика.

кемол, 492.

каакт = κουκούλλιον, 359.

кωε, 56, 58, 59, 262.

каχηат, 170.

кам, 56, 160b, 445.

канс, 474.

кωп, 84a, 92b, 152, 160b.

кωп, η-, 234.

кам-, 268, 273, 276, 277, 284, 285, 289, 297,
302, 306, 459. V. кот-, кот η-.

канс = ксн = нка, 298.

кпс, 129a.

кнзп, v. кнзп.

- καθ, 482, 500.
 καθ, καθ-, 495.
 καθ, 412.
 καθ, καθ-, 256. Cf. ? καθ.
 καθ, καθ-, 220, 429, 430, 431, 434, 435, 442, 443, 488, 491, 492.
 καθ, 265.
 καθ, Sa'id., 420a.
 καθ, 485.
 καθ, 234, 256.
 καθ, καθ = καθ, 258b, 259a, 271, 306, 308, 508.
 καθ, καθ.
 καθ = καθ, 242.
 καθ, καθ.
 καθ, καθ-, 56.
 καθ, 462b.
 καθ, seal-ring, 165.
 καθ, καθ-, 184.
 καθ, καθ, 462.
 —, καθ, wheel, 466.
 —, ? measure, 457.
 —, noun, 458.
 καθ, 306, 424, 455.
 —, καθ καθ-, 509.
 —, καθ.
 καθ, 161. Cf. καθ.
 καθ, ? pl. of καθ, 455.
 καθ, καθ-, 459.
 καθ, 233b.
 καθ, καθ.
 καθ, 68b, 84a, 463.
 καθ, καθ, καθ &c., month, 31, 204, 209, 304, 309, 429, 439, 446, 457.
 καθ, 435, 440b, 462, 496, 499.
 καθ, verb, of καθ of καθ, 293.
 καθ, 182, 183, 201, 428, 444, 470b.
 καθ, pl., 310.
 —, καθ-, 212.
 —, καθ-, 472a.
 καθ = ? καθ, 471.
 καθ, 108, 228, 419a, 482.
 καθ(?)², verb, 278.
 καθ, 306.
 καθ, καθ, 313, 466.
 καθ, καθ, v. Greek Index.
 καθ καθ, ? Coptic, 213.
 καθ, 67b, 313, 476, 479, 483.
 καθ, καθ, 219, 491.
 καθ, ? white, 311.
 καθ, καθ, 305.
 καθ, καθ.
 καθ καθ, 129a.
 καθ, καθ-, 306.
 καθ, καθ.
 καθ, 420a.
 καθ, 91, 92b, 126a, 411.
 καθ, 490.
 καθ, καθ = καθ, 409.
 καθ, 508.
 καθ, 366b.
 καθ, 487.
 καθ καθ = καθ, 226, 441, 442, 457, 459, 468b.
 καθ καθ, καθ καθ &c., v. Greek Index, καθ καθ.
 καθ καθ, καθ-, 56.
 καθ, 92b.
 καθ = καθ, 515.
 καθ καθ, 84a.
 καθ, 227.
 καθ, 469.
 καθ(?), 499.
 καθ καθ, καθ-, 79.
 καθ, ? a measure, 262.
 καθ καθ, καθ-, 492.
 καθ καθ, καθ.
 καθ καθ, καθ.
 καθ καθ, 411.
 καθ καθ, 263.
 καθ καθ(?) = καθ, 67b.
 καθ, καθ, 477b.
 καθ καθ, καθ.

- λεσε, 275*b*.
 λεσι, 273.
 λεσεν = ρωτε, 241.
 λεσεν, *v.* ρωσεν.
 λεσι, *v.* ρωσεν.
 λεσμε, 184, 188, 205, 501, 522. *V.* απολα-
 με.
 λεσμεν, 195, 491.
 λεσμενот, 197, 199.
 λεσμεν, 197, 198.
 λεσμε, 68*b*.
 λεση, measure, 456, 474, 492. *V.* ραση.
 λεση(?), εφ-, 418.
 λεση, 169.
 λεση, noun, 462*b*, 463.
 λεσηεф, п-, 471.
 лoиce, 65*a*, 495.
 лoоce, noun, 474.
 лoлeс = λoλeλeλ, 245*b*.

 лa = τόπος, monastery, 435.
 —, ? dwelling, 441*b*.
 —, ποσση, 309.
 —, ησση, 268.
 лa, λaп-, 477*b*.
 —, п-, as regards, 218.
 —, ф-, 140, 143.
 лa-, *v.* лe.
 лaтeи, лaтeи, verb, 258*b*, 259*a*.
 лaт-, vbl. prefix, = ? $\frac{1}{2}$ $\frac{1}{2}$, 258*a*.
 лaт, *v.* лoт.
 лaт, of monastery, 84*a*.
 лe, love.
 лaнoтt, 319.
 лaпeчe, лaчe, of a town, 232*a*, 263.
 лe, real, genuine, 456.
 лeтe eвoл, 75.
 лoт, prayer for, 15.
 —, лeт-, 158*a*, 314.
 —, лa лaт-, 493.
 —, лa лeт-, 509.
 —, тeлaк-, 230.

 лoт, лe-, 494.
 лoт, 118, 420*a*.
 лoт, лeт- = ἀνακαινώσις, 242.
 лaк-, лaт- = ηελαк-, 237*b*, 282, 291.
 лaкoт, 165*n*.
 лa, п-, ? Coptic, 302.
 лoтaт, 67, 71*b*, 457.
 лaн-, herd, *v.* лoнe.
 лaн, *v.* лoн.
 лoн, *v.* лoн.
 лoн, лoн, лaн, indeed, verily, 98*b*, 137*a*,
 140*a*, 227, 266, 277*b*, 279, 466, 470*b*,
 473*a*, 478*a*, 480*b*, 488, 489, 491, 495.
 лaн, ф-, 116.
 лoтн eвoл, 480*a*.
 лoнe, лaн-, лaнeвoлoтa, 308, 468*a*, 474,
 478*b*.
 лaнтe-, лeнтe-, 297*b*. *Cf.* ? лoн, negat.
 лoнтeс, 477*b*. *Cf.* ? лoн, negat.
 лoтop-, лeтop-, imperat., 462*b*, 463, 490, 506*b*.
 лoтp, to assume the σχῆμα, 415.
 —, eтoт, the fast, 46, 62, 82*n*, 263.
 —, лoтн п-, 517.
 —, eтoт, to fast, 477*b*.
 лoт = ? лoтp, 301.
 лaлp, a measure, 435.
 лoпp, 152, 476.
 лppe, т-, 168.
 лppe, тe-, 19, 79*a*.
 лppe(?), 290.
 лaрлaнтe, ? Coptic (recurs Paris 131³, 35),
 283*n*.
 лoпp, 287.
 лoтe, 256, 462*b*.
 лeсe.
 лaлeкpотp, 234.
 лaсe, 80*b*, 111.
 лeсe, usury, 81*b*.
 лeсe, 515.
 лeсopн, month, 217, 220, 432, 433, 434.
 лeсopн, 429.
 лeсoт, п-, 219.

посте,

пестит, т- = ἡ μισουμένη, 392n.

постиа[, ? title, 213.

поеит,

χηαιτ, 275b, 278, 282.

птон,

потн, 480a. V. зитон.

патои, 74, 162, 455, 485, 494.

μεχέρ, v. μωρ.

пави, 459.

потят, 422, 474, 501.

пезупат, 265.

μωρ, μωρ, μεχέρ, month, 66a, 82n, 425, 428, 447, 451, 457, 486.

пестоте, 459.

порт, burn, 419b.

—, паз, пез, fill, 435, 476, 492, 493. V. also порт, пези.

—, паз, пез, pay, 433, 462, 465, 486.

поназ, a measure, 438, 442b.

павиз, verb, 293.

паво, пиз, cubit, 59, 203, 258b, 469.

пиз, 276, 277a. V. порт.

пизт, 56, 88a, 183, 212, 419a, 424, 433.

павх = павх, 250.

павхв, not ear, 264.

п at end of line represented by —, 495.

па, verb, 86b.

па-, about, circa, 159b, 162.

па = порт, 50.

порт ввол, 485.

пав = ? пинв, 472b.

павв, v. пинв.

пинв, пинв, павв, павв, 209, 211, 268, 306, 455, 466, 487, 489, 495, 511.

порт, порт, порт, money, 258, 259a, 263, 280, 281, 290, 307, 423a, 455, 459, 470b, 482, 484, 486, 495.

пав, п-, 466.

— пав, 480a.

понр,

енонр, 253.

пкавос = кавос, g.v.

пкотк, па п-, 68a.

пи = пи, 9, 27, 391.

поеи(?), п-, 470b.

пви-, Sa'id. pl. art. = п-, 39.

порт, п-, 56.

пнса, т-, 150.

псот- = псв-, 418, 440, 444, 473, 485, 492, 495, 496, 497. V. сот-.

псв- = псот-, 463.

портс пизт = ? портс, 505.

пит, п-, 196.

пит- or пизт-, verb, 256.

портт, павос пи-, formula, 427.

V. понр.

птарп- = тарп-, 462a.

пав, п-, a measure, = ? порт, 425, 426.

портп, 399, 408.

пваре-, 300.

пвар-, 291, 295.

пвар-, 299, 300.

порт, v. порт.

порт, v. порт.

пва- = пва-, 3.

портр, портр, 149.

—, портр-, 137b.

парт (= порт) ро, 419a.

пез, 56, 135a, 165, 246, 310, 314, 402, 418, 456, 457, 465, 473, 474, 492.

—, сав-, 436, 458, 466, 467.

порт, п-, 465.

пез ввол, 450.

пиз = пез, 312.

порт, rope, 314.

—, a measure, 57, 182.

— (?), 282.

порт = порт, 182.

порт, рп-, 201.

павт, 478a.

порт, п-, 56.

- нотх, 98*b*.
 ——— евол, 468*b*.
 нахе, tooth, 138.
 нехнех, 84*a*.
 нос проне, eccl. or civil dignitary, 58, 197,
 199, 219, 220, 229, 286, 497.
 ———, adult, 89.
 ———, р-, 208, 412.
 носнео, 66*b*, 83, 88*a*, 119, 137*b*, 152, 157.

 ота, blasphemy, 169.
 ое, ет-, ? great, 88*a*.
 оі, п- = ? ροι, 469.
 отоеіе, sing., 478*b*.
 отое, 425, 427, 432.
 ———, pl., 465, 467.
 отоое, sing., 424, 469.
 отοι, sing., 426.
 отевн, pl., 142.
 отω, 85*a*, 144, 319, 344, 469, 481*a*, 488*a*.
 ———, verb, 488*a*.
 џ, *v.* отогн.
 отаав, ппег-, the saint to be commemorated,
 46.
 ———, етгнмет- = the deceased, 224.
 отгннв, 90, 453*п*. *V.* απονηβ, 453*a*.
 овн = ωβεν, 482.
 ову, овус, т-, 124.
 оек, 56.
 отголе, ? verb, 276.
 отнат = отрт, 250.
 отωп, на н-, 74, 309, 478*b*.
 ———, тогн-, 165.
 отаикотгта, 468*b*.
 отаигрре, 234.
 отеигаз, 411.
 отаиг- = отагн-, 468*b*.
 отиге = отоге, 234.
 оти = от, what?, 243.
 отон, отн-, 163.
 џвесті(?), 509.
 отогне = ? отегне, 462.

 отону, 97.
 отоп, 37.
 опе, 463, 480*b*, 492.
 ———, ткогн п-, 434, 438, 439, 442*b*.
 лпе, лпн, 259*b*, 284, 290, 296.
 орве, сам-, 458.
 отореп, вωрп, 263, 267, 269, 494, 496.
 оирп = ирп, 441.
 отнрт, 151*b*. *V.* отнат.
 отрот, 155.
 оторез, 485.
 орх = ωрк, 443*a*.
 отеве, 101.
 отсц or отс(?), verb, 487.
 осит or ? тосит, 57*b*.
 оот, ру-, 167*a*.
 отат-, *v.* ототе.
 отант, alone, fem., 186.
 отег-, *v.* отате.
 отоеит, 66*b*.
 отωт, green, 262.
 ототе, green herbs, 56, 494(?).
 отооте, на ип-, 84*a*.
 отате, отаате, *v.* отωте.
 отωте, отωт, verb, 276, 279, 282, 283, 299,
 312.
 отаате, 280, 285, 303.
 отате, 275*b*, 278, 283.
 отат-, 282, 284.
 отег-, 300.
 отт(?), 293.
 ототев, 275*a*.
 отз, п- = ? оттаз, 426.
 оттаз, вл-, 163.
 отωу, I wish, 222, 478*b*, 493*a*, *b*.
 отеу, 291*a*, *b*.
 отеу, и-, 88*b*.
 отωус = отωу, 176.
 отгн, pl., отгооте, 79.
 ——— проеіс, 109, 145, 171, 223.
 ——— иткгггакн, 30, 31.
 отωеп, 284.

- οττω, verb, 442b.
 —, noun, 305.
 οττω, 459, 480b, 483, 484.
 οττω εβολ, 24, 457.
 — οχι-, 440a.
 — ρι-, 425, 427.
 οττω or οττω, 279.
 οτα, n-, 426.
 οταρι, 130.
 οτα, v. οτα.
 οτα, εβολ, 120, 233a, 468b, 474.
 οτα, εβολ, οτα, noun, 31, 35, 148b, 372.
 ρ, 401, 402, 405, 406.
 οτα, v. οτα.
 οτα = οτα, 475a.
 οτα(?), verb, 300b.
 οτα, οτα, 75, 84b, 125, 492.
 οτα, 153, 461.
 οτα, n-, in oath, 210, 430, 431, 433, 443, 454.
 οτα, 98a.
 οτα, 284.
 οτα, 169.
 οτα, 142.

 n = v in ρα, 508a, 510b.
 na, παρνα n-, 419b.
 ni = ni, kiss, 66a.
 ni, 58.
 nat, nat-, 265.
 na = na, 489.
 na, 209, 211, 232a, 433, 439, 443, 466, 474, 481b, 485, 486. V. na.
 ni, 234, 259b.
 na, na, na, month, 202, 429, 430, 431.
 na, na,
 na εβολ, 284.
 na, 470a.
 na, 304.
 na, 457, 474.

 na &c., v. na.
 na, na, na, month, 211, 216, 224, 305, 434, 437, 441, 442b, 446.
 na, 263.
 na, 98b.
 na, 56.
 na, 497.
 na, 470b. Cf. ? na.
 na, φαρι, &c., month, 66a, 128, 131, 207, 232b, 275a, 424, 493, 502.
 na, na, φαρι, month, 66a, 220, 223, 447, 448, 456, 470a, 493.
 na = ? برسيم, 227.
 na,
 na, noun, 285.
 na εβολ, 413.
 na, 279, 491, 494.
 na, na-, 147, 277b, 287.
 na εβολ, 442.
 na, 85b, 165.
 na-, 85b.
 na, 433, 435.
 na, na-, 170.
 na, na, 262, 263, 264, 266n, 275a, 278, 280, 285, 300, 301, 302, 308, 405, 489, 511.
 —, na n-, 213, 215.
 na, 444, 466.
 —, na-, 419, 420.
 na,
 na, 287.
 na, n-, 429.
 na, na, na, month, 53, 284, 438, 447, 448.
 na, na, split open, 79.
 —, obliterate, 232a.
 —, reach, 276.
 — ?, 467.
 na, na-, 234.
 na εβολ, 477a.
 na, 462b.
 na, 482b.

- рѣ, 118, 146, 158a, 162, 172, 186, 311, 320, 478b. V. м.
 ро, на нп-, 84a, 157.
 — = ло, 439.
 рке,
 ракт-, 70.
 рѣоге = лѣоге.
 рѣоге, рѣош, servant, 267, 284, 467, 497.
 — нѣотн, 268.
 —, ат-, 506b.
 —, тн-, verb, 441.
 рѣрау, 234.
 рѣнне, лѣнн, те-, yearly, 423a, 424, 445.
 —, нѣнне н-, in good wishes, 464b, 488.
 — нѣоот, 441, 508.
 лѣнн нѣоов, 281.
 рѣнн, лѣнн, 275a.
 рѣге, 222, 267.
 ма = гѣо, 254a.
 рѣн, 90, 154, 311, 379b.
 —, рѣн-, 120.
 рѣн = рѣн, 65b.
 рѣнн, v. нѣг.
 рѣе, ерѣе, 63, 460.
 рѣр, 468a. V. мѣ.
 рѣаре, т-, 467.
 рѣс, н-, 154.
 рѣсѣ, 431, 433, 434, 435, 450.
 —, оѣнн н-, 396, 496.
 —, рѣр-, 313, 401, 479(?), 484.
 лѣсѣ, лѣс, лѣв-, 292, 299.
 рѣсѣт, 65b.
 рѣсте, нѣа-, day after to-morrow, 481a.
 —, нѣра, 483.
 рѣт, кѣ — ево, 96a.
 —, н-, v. енне.
 —, ер-, 86b.
 рѣт, н-, 491.
 рѣот,
 рѣт, ет-, 214.
 рѣотѣ, v. лѣотѣ.
 рѣоѣ, v. ерѣоѣ.
 рѣоѣт,
 лѣоѣт, о н-, 276.
 рѣуе,
 лѣу, 444, 511.
 рѣош, 216.
 рѣнн = лѣнн, 478a.
 рѣоге.
 рѣге, ес-, 402, 469.
 рѣге, 486.
 са, н-, neighbourhood, 162.
 сѣво, 510.
 са- = нѣа, Aḥm., 505.
 сѣге, сѣге, of wine, 290, 478a.
 сѣт = сѣот, 515.
 сѣт = сѣт, 508.
 сѣ, yes, 65a, 161, 165.
 сѣ in сѣнѣоѣсѣ, Mid. Eg., 246.
 сѣт = сѣт, сѣт, 278, 290.
 сѣот, 418.
 сѣт, noun, 228.
 сѣт,
 кѣтѣ сѣт сѣт, 464a.
 сѣт-, 426, 465, 484, 490. V. нѣот-.
 сѣт нѣсѣнне, 183.
 сѣо, н-, 56.
 сѣ, 234.
 сѣе, н-, 185.
 сѣе нѣсѣ, 113.
 сѣнн, нѣ-, 509.
 сѣе, сѣе н-, 65b, 151b.
 сѣот, 53, 441, 442.
 сѣо, рѣт-, 319.
 сѣеѣ,
 сѣтн, 289.
 сѣт, 287.
 сѣтѣт, 498.
 сѣт, noun, 484.
 —, v. сѣт.
 сѣт, noun, 287.
 сѣт, тѣге-, 116.

сот, excrement, 81a.

сате, па н-, 479.

сити, 504.

— забал, 253.

сат- евол, 487.

сатит, verb, 462b.

сто евол, 467.

стω-(?), 295.

стои, 84a.

сѣноуте, 223.

соотти, н-, adverb, 474, 478b, 483, 484.

сотп, better, 461.

стотит, еф-, 138.

стоте, v. еиоте.

сах, v. сахо.

сахо, хахо, 457, 469, 482, 491, 497.

сах, хаха, 273, 284, 289, 293, 312.

соеу, 57, 442b, 462.

сое, opp. to помс, 442.

сооуе, 225.

V. ефра.

сарт, v. совет.

сѣ пхих, 514.

сак, п-, teacher, 66b, 126a, 129b, 164, 232b, 405.

—, title, 429, 432, 435, 436, 437, 441, 442b, 466, 487, 494, 496.

—, liturgical functionary, 31.

— еиакос, 154.

— итис, 220, 454.

—, т-, 477b.

сאות, п-, 56, 57, 58.

—, verb, 86b.

сאות еготти, п-, and vars., 40, 88a, 168, 273, 276, 280, 461, 486.

— —, verb, 411, 413, 479.

соотс, т-, 159b, 160b, 167a, 168, 404.

соз, п-, 56.

сзай,

сзай, 475a.

сет, 275, 290(?).

сит, 508.

салаи = соотс, 504.

соотс, т-, 68a.

созе, 98a.

созе = соуе, 425.

сзат, п-, 492.

сзот, 506b.

сзис, х-, 209.

сезп, 75, 518.

сис, 143, 261.

сиср, 162.

тамо, 166.

—, уот-, 233a.

таото, announce, pronounce &c., 31, 45, 46, 61, 151a, 486, 506b.

таота, send, 268, 277b, 279, 280, 281, 283, 293, 297, 299.

те, р-, 461b.

то, тое, 83b, 84b, 186.

тоот, cemetery, 57.

—, monastery, 83.

— = κάστρον, 142, 143, 176.

—, desert, 413.

тω стω, 91.

таиве, 135.

тинве, finger, 439.

—, toe, 171.

—, a measure, 258b. V. тепе.

тинв, 276.

төве, ттв &c., month, 265, 275a, 309, 429, 431, 433, 435, 446, 447, 471.

төове, тоове, noun, 75b, 457, 491(?).

—, verb, 464b, 474, 476, 482, 494, 498.

төви, реф-, 314.

тво, ру-, 492.

тоовев, noun, 477a.

твс = фвс, 156n.

тивис, 500.

төвс ехи-, 97.

тет, 458, 490, 495.

тиет, 262a.

тетов, 79.

τωκ, ток, 264, 309, 424, 495.
 τωкс = ? τωсс, 445.
 τоктк(?), 226.
 токш евол, 498.
 тѣл, branch, 240.
 талл, таллѣ, 169, 442b, 456, 477b, 478a, 483,
 484, 486, 487, 488, 492, 498, 509. V.
 таро.
 тѣлм, н-, 291.
 талка = тарко, 254.
 тѣл, тѣл, 462b.
 тл = тл, 419b.
 тлѣ, тлѣ, тл, 57, 84a, 151b, 161, 187, 206,
 220, 225, 287, 288, 298, 301, 411, 454,
 481b, 491, 495, 496.
 тл, 96b, 158b, 456.
 тоуѣ, 65b, 112.
 тѣс, тѣс-, тѣс-, 287, 461.
 тлѣ, 466, 470b.
 -тлѣ, suff., 2nd pl., 57, 244. V. -тлѣс.
 талл, 506b.
 -тлѣс, suff., 2nd pl., 268, 293, 297, 462(?).
 V. -тлѣс.
 тѣсѣс,
 тѣсѣс, тѣсѣс, 475a, 481b, 486, 501.
 ѣтѣсѣс, 440b.
 ѣтѣсѣс, 488.
 тѣсѣс, 479, 481a, 488, 502.
 тлѣсѣс,
 тлѣсѣс, 294, 296.
 тѣсѣс, 142.
 тлѣсѣс, 470a.
 тѣсѣс = тлѣсѣс, 469.
 тѣсѣс, х-, 81a.
 тѣсѣс, 471.
 тѣсѣс, 457b.
 тѣсѣс, willow, 400.
 —, лѣсѣс, spade, 153.
 —, р-, 58.
 —, ѣс-, 135.
 тѣсѣс, 509.
 таро = талл, 463, 472b.

трѣсѣс (Mid. Eg.) = ѣсѣсѣс, 240.
 тарко, тарка, 139, 264, 277b, 287, 486, 490.
 тарѣсѣс, 506b. V. талка.
 тлѣ, v. тлѣ.
 тѣсѣс, 485.
 тѣсѣсѣс, 467.
 тлѣ, 165, 443 (masc.), 497.
 тлѣ, 504.
 тѣсѣс, 459.
 тѣсѣсѣс, 494.
 тѣсѣсѣс, 477a.
 тѣсѣс, 234.
 тарѣс, 408.
 тѣсѣс, лѣ-, 463.
 тѣсѣс, 484.
 тѣсѣсѣс, 86a, 224, 480n.
 тѣсѣсѣс, ? ѣсѣсѣс, 57b.
 тѣсѣсѣс, рѣсѣс-, 167b, 472b, 475a, 488, 502.
 —, т-, 487.
 —, х-, 501.
 тѣсѣсѣс, 169.
 тѣсѣс, 268, 279.
 — ѣсѣс-, 272.
 тѣсѣсѣс = таллѣс, 71b.
 тѣсѣс, тѣсѣс, nome, 165, 176, 177, 184, 233a,
 434, 442b, 445(?), 473, 504.
 —, rule, order, 57, 160a, 405, 468a, 469,
 470b, 473, 483, 489.
 —, limit, 212, 502.
 —, affair, 169.
 тѣсѣс, тѣсѣс, тѣсѣс, 68b, 159a, 297, 300, 312,
 411.
 тѣсѣсѣсѣс, н-, 126b.
 тѣсѣс (Bashm.), crane, 387. Cf. ѣсѣсѣс.
 тѣсѣс, нѣсѣс, 297, 459, 494.
 — ѣсѣс-, verb, 407.
 тѣсѣс, тѣсѣс, 91, 126b, 131, 186, 258, 259a,
 262b, 291, 461, 465, 471, 473.
 тѣсѣс, 411.
 ѣсѣс, 93b, 457, 506b.
 ѣсѣсѣс, ѣсѣсѣс, 36.
 ѣсѣсѣс, 279.

τωзи, 104.
 — егзоти, 129b.
 тзно, 92b.
 оно, 126b.
 θаруо, 491.
 τωρε, тєρε-, 246.
 тєзτωз, 256.
 тх = ту, цєтханазттє, 249.
 тхнл, 253.
 штхнн, 478b.
 — = х, тхонє, 233b.
 єтхнн- = ахн-, 275a.
 τωχι нєρι, novice, 379b.
 τσ = σ, τσαι, 254b, 255.
 τωσε,
 ? тах-, 472a.
 τωσι, 307, 310.
 таσсе, сен-, 246.

 φα, ? son of, 319.
 φαπєнω, v. παρєиζотп.
 фωрек = ڤرس, 359, 380a.
 фариотθи, v. παριоттє.
 фωφι, v. παпє.
 фωуєн, пн-. 383.

 ω- = оу-, 463.
 -ω = -оу, 462b.
 ωт- = ат-, 462b, 463.
 ωв, verb, 64.
 ωвет, 260.
 ωву,
 авз-, афу-, 506b.
 ωл єгзотп, 445.
 ωлє, 419b.
 ωнз,
 оназ, 490, 499.
 ωнз сєи мпоф, initial formula, 231.
 ωп, оп, нп, 299, 444, 466, 494.
 нпє, 491.
 ωрв,
 орв-, 469.

ωрк, 151a, 210, 418, 419b, 420a, 424, 425,
 428, 431, 433, 434, 435, 440a, 454.
 V. орх.
 ωрх, 67.
 ωск,
 аске(?), 461.
 ωтп єгзотп, 468a, 473a.
 ωу, сгу(?).
 ау, 469b.
 — єзpai, read aloud, 151a.
 —, риєп- (ог пωу), 419a.
 —, рєф-, лєф-, 264, 287.
 хонє ноз, 283.
 ωут = ? ωуи, 85a.
 оуф, 461.
 ωри, 358n.
 ωрт, 494.
 ωз ωз, interject., 94. V. аз аз.
 ωзи = ιωзи, 276.
 ωзе, 502.
 азє, 284.
 озє, 487.

 у = σ, уропп, 340n.
 уа, 31, 77b, 268, 471, 490.
 —, ппоσ н-, 82n.
 — нтωве, 265.
 —, р-, 50, 65b, 66a, 496.
 уа, verb.
 рєфуа, 520.
 уа-,
 уавол, 67, 86a.
 уаи, п-, 278.
 уау, п-, 162.
 уаотп, ? verb, 279.
 ує, п- = the cross, 82a.
 — внип, 278, 279, 298.
 — нвипє, 56.
 V. гауує.
 ує,
 уутаос, 172. V. сє.
 ує, in oath, 226, 286, 481b, 485.

- 4 H

- ⲙⲉⲣⲉ,
 ⲙⲉⲣ, 471, 478a.
 ⲙⲉⲣ, 473.
 ⲙⲉⲛ-, 426, 430, 432, 434, 439.
 ⲙⲱⲣⲛ, ⲙ-, early, 474.
 —, ⲣ-, 145. V. ⲙⲁⲛ-.
 ⲙⲣⲱⲣ, 445. V. ⲙⲁⲙⲱⲗ.
 ⲙⲱⲟⲥ, 491.
 ⲙⲱⲟⲩ,
 ⲙⲁⲗⲧ, lack, want, 86a, 88b, 222, 426(?), 466.
 ⲙⲁⲧ, demand, 466, 474, 475b, 497, ⲙⲉⲧ, 285.
 ⲙⲁⲧ ⲙ-, all but, 444.
 — ⲉ-, 469.
 ⲙⲱⲟⲩ ⲉⲃⲟⲗ, 88b, 167a.
 ⲙⲱⲧ, pillow, 58, 482.
 ⲙⲱⲧ, or ? ⲉⲙⲱⲧ, 484.
 ⲙⲁⲛⲧ, ⲛ-, ? title, 306.
 ⲙⲛⲧ, two hundred, 162(?), 254a, 255, 477a.
 ⲙⲱⲧⲉ, ⲛ-, 488.
 ⲙⲱⲧⲟⲗ, ⲗⲉⲙ- = ⲙⲱⲧⲱⲣⲉ, 301.
 ⲙⲱⲧⲁⲗⲧⲉⲗ = ⲙⲱⲧⲱⲣⲧⲣ, 254a.
 ⲙⲱⲧⲉⲃⲉⲗ, noun, 254a.
 ⲙⲱⲧⲛⲛ, 299, 462b.
 ⲙⲱⲧⲱⲣⲉ, ⲙⲱⲧⲱⲣⲓ, 277a, 501. V. ⲙⲱⲧⲟⲗ.
 ⲙⲱⲧⲱⲣⲧⲉ, 459.
 ⲙⲉⲱ(?) , 310.
 ⲙⲱⲩ, ⲛ-, βούβαλος, 132.
 ⲙⲱⲩ, 279, 285.
 ⲙⲱⲩ = ⲉⲱⲩⲉ, 276, 282, 287, 298.
 ⲙⲱⲩⲱⲧ, 263.
 ⲙⲱⲩⲱⲧ, ⲙⲱⲩⲱⲧⲱⲧ, 160b, 283, 425.
 ⲙⲱⲩ, 268.
 ⲙⲛⲩ, 162.
 ⲙⲱⲩⲧⲉ, 232b.
 ⲙⲱⲩⲉ, ⲉⲙⲱⲩⲉ, noun, 234.
 ⲙⲱⲩⲱ, 260, 312.
 ⲙⲱⲩⲱⲧ, ⲉⲁⲛ-, 273.
 ⲙⲱⲣ, 424—427, 433(?), 438, 490.

 ⲙⲁ- = subject, 339a.
 ⲙⲱⲕ, ⲙⲱⲕ, ⲛ-, 371, 372.
 ⲙⲉⲙⲁⲣⲓ, v. Greek Index.
 ⲙⲧⲛⲛ = ? ⲉⲃⲉⲃ, ⲉⲛⲛⲛ, 314.

 ⲉ-, verbal prefix with, 251, 467.
 ⲉ, abnormally inserted, 228b, 474, 475.
 ⲉ = ⲱ,
 ⲉⲱⲛⲉ, 202.
 ⲉⲛⲛ(?), 184.
 ⲉⲱⲛⲧⲉ, 507.
 ⲉⲗ- in ⲉⲗⲁⲛⲛⲉ-, preposition, 438.
 — ⲉⲱ, 279.
 ⲉⲗⲛ, ⲧ-, the end (of life), 20.
 ⲉⲗⲉ, ⲧ-, liturgical, 32.
 ⲉⲗⲓ = ⲉⲱⲓ, 184.
 ⲉⲗⲓⲱ, v. ⲗⲉⲓⲱ.
 ⲉⲗⲱⲧⲉ, ⲛ-, 457.
 ⲉⲃ, ⲁⲧ-, 36.
 ⲉⲃ = ⲉⲉⲃ, 92b, 104.
 ⲉⲃⲓ, interjection, 275b, 277b, 279, 280, 282, 284, 285, 288, 293, 296, 299, 301, 302.
 ⲉⲛ, ⲉⲧ- (ⲉⲛⲛ), henceforth, 423a, 439, 441.
 ⲉⲛⲧ, ⲧ-, 184.
 ⲉⲛ-,
 ⲉⲛⲧⲉⲛⲧⲛⲧⲛ, 105(bis).
 ⲉⲛⲛⲓ, 127.
 ⲉⲛⲣⲁⲓ, *supra*, above, 424.
 ⲉⲓⲉ = ⲉⲓⲉ, 462.
 ⲉⲓⲉⲣⲉ = ? ⲉⲓⲱⲣⲉ, 441.
 ⲉⲱ, not 'face,' 500.
 ⲉⲱ, ⲃⲁⲛ-, 468a.
 ⲉⲱⲓ, 183, 185, 203, 442b, 444, 478b.
 —, ⲙⲁ ⲙⲛ-, 84a, 158a. V. ⲟⲓ.
 ⲉⲱⲧ,
 ⲉⲱⲧⲛⲓⲉ ⲙⲛⲉⲛⲱⲩⲉⲓⲉ, 31.
 ⲙⲱⲧⲁⲱⲧ, some day, 279.
 ⲉⲱ, verb, 81b.
 ⲉⲱⲃ, ⲣ-, do business, 204.
 —, work (land), 427.
 —, ⲙⲛ— ⲙⲛ-, 163, 209, 430, 432, 439, 441.
 —, ⲗⲁⲙⲛⲓ ⲙ-, 281.

- ЗАВЕ, т-, 196.
 ЗАВОТІ, ЗАВОТІ, н-, 234.
 ЗИВЫ = ЗВЕЕ, 313.
 ЗВО, ЗВЕО, 220, 433.
 ЗАВНС, 75, 231(?), 474.
 ЗИВНОС = ЗАВНС, 292n.
 ЗОВЕС, н-, 480a.
 ЗВОС, т-, 469, 496.
 ЗВАС, 228.
 ЗАГ = ? ЗОК, 420b.
 ЗАК, н- = ^{الكرع}(sic), 56.
 ЗИК, р-, 162.
 ЗОК, ЗЕК-, ЗОК-, 115, 143, 457, 493. V. ЗАГ.
 ЗОК, noun, 290, 415.
 ЗАКИ = ? ЗОКОК, 313.
 ЗАКО, magician, 140a.
 ЗАКО, н-, 423a.
 ЗОКН, 492.
 ЗОКОК, 146.
 ЗОКН, verb, 470a.
 ЗАА, ? for ЗААТО, 442b. V. ОНОЗЕ.
 ЗОА-, ЗЕР-,
 ЗАО, monastic elder, 56, 68b, 73b, 85a, 96.
 ЗАМО, ditto, 56, 58, 74.
 ЗР-НРА, 89.
 ЗЕА = ЗУЗАА, 280, 281.
 ЗІА (ΦΙΑ) = ? ЗІР, 283, 292, 296, 305.
 ЗІОА, ЗІА, 281, 411, 508, 510.
 — ЕВОА, 419a.
 —, АТ-, 281.
 ЗІОДІА, 56.
 ЗАЛЕК, 313.
 ЗОЛОКОТЕІ &c., v. Greek Index.
 ЗОИ, 234.
 ЗАМОИ, 270, 299, 445.
 ЗАНО, т-, 69.
 ЗАНОУС, 234n.
 ЗАСТІ, 138.
 ЗААТО, v. ОНОЗЕ.
 ЗЛОУ, noun, 79.
 ЗАИ, н-, 218, 306. Cf. ЗАУРЕ &c.
 ЗИИ = ? ЗИИ, 184.
 ЗІОИ, 478b.
 ЗОЕИ, 114.
 ЗІА = ? ЗІООС, 275a.
 ЗІА (Ahm.) = ? ЗІАИ, 505.
 ЗІЕ ИЗОУТ, не-, 21, 62, 109, 415.
 ЗІЕ, не-, 46, 396.
 ЗАМОІ, 120, 157.
 ЗІУЕ, 219, 220, 477a.
 ЗІУЕ, 440a.
 ЗІУТ, a measure, 296.
 ЗІУЕ, wife, 455, 471, 482, 501.
 ЗІУИ(?), 301.
 ЗІИ, 308, 455.
 ЗІОИЕ, 89a.
 ЗІОИЕ ПОІХ, 93a.
 ЗІОУТ, 56, 227, 263, 310, 416.
 ЗІОУТІ = ? ЗІОУТ, 512.
 ЗІООС, на н-, 215.
 ЗІОС, ек-, liturg., 35.
 ЗІОУТ (Mid. Eg.) = ЗІООС, 244.
 ЗІОУТ, ЗАИТ, money, 178, 266, 267, 275a, 462, 490, 501.
 ЗІОУТІ (Ahm.) = ЗІОУТІ, 507.
 ЗІУТОИ = ИТОИ, 475a.
 ЗАИЕА, 57.
 ЗАИРЕ, 432, 442, 444, 491.
 ИИТ —, 441, 442.
 ЗАИРЕОУТІ, plur., 478b.
 ЗІУХ, ЗІУХ, ЗІУХ, 161, 256, 266, 270, 309, 310, 457, 477a.
 ЗІОИ А-, accede to, 440a.
 ЗІОИ, ЗІИ, bid, 484, 496.
 ЗААИ, 277a, 279b.
 ЗІИИ, 459.
 КАИ —, 459.
 ЗІОИЕ, such, 127.
 ЗІО, ЗІААТ,
 ЗІЕТ, 308.
 ЗІИОУТ, 312.
 ЗІОУТ, 441.
 ЗІИИ, не-, 349.
 ЗІОУТЕ, ЗІОУЕА, monastery, 429.

- зѡиx (cf. βѡиx), 284.
 зап, 223, 226, 440b.
 —, т-, 444.
 —, хі-, 216.
 —, ат-, 220, 428, 429, 431, 432, 435, 439.
 зеп, зеп, = зап, 505, 506a.
 зир (φир), 86b, 145, 151b, 190, 261, 301, 313.
 зир, 497. V. зил.
 зрл, хі-, see, inspect, 121, 300.
 —, хі-, sport, 166.
 зре, зрн, п-(sic), 286, 483, 484.
 —, 306(?), 510.
 зрнѣ, 459, 474.
 зери, Boh., 383.
 зрѡ итѡк, 495.
 зрѣ, хі-, 158b.
 зѡрѣ, 93b.
 зрѣре, v. зѣл-.
 зериини = зериини, 137a.
 зѡрп, зорп-, 132, 167a.
 зотрит, п-, 455.
 —, пале и-, 188, 201, 205.
 зотратѣ, 429, 430.
 зарѣз, реѣ-, 36.
 зѣс, interjection, 218, 491.
 зисѣ, 56, 462, 466, 480a, 483, 491, 495, 498.
 залѣѣ, ѡен-, 115.
 зѣст, verb, 279.
 зат ѡѡл = затѣ, 419a.
 залѣт, т-, 424.
 зѣт-, 278b.
 зѣт, ѡѣ-, 132. ? cf. зитѣ.
 зѣт, interjection, 278, 279.
 зѣт, 281.
 знт, 463a.
 знт ѡѡ, faint, 153.
 знт, northward, 266.
 зот, пѣ- (or зоп), 145.
 зѡт, р-, 162.
 зотѡт, wild (of land), 425.
 зотатѣ, passengers, 62. (V. Peyron, *Gr.*, 194.)
 зотѣѣѣ, тѣ-, 220.
 зѡтѣ, 184.
 зѡтѣ, verb, 56.
 зѡтѣ, 152.
 зѡтѣ, 443, 482, 493.
 зѡтѡр, 163.
 зотѡтн, п-, 419a.
 зѡтн,
 зѣтн ѡ-, 91.
 зѡтр, join, 66a.
 затѣр, 277a.
 зѡтѣр, 488.
 зѡтр, noun, 487.
 —, р-, 396.
 заѡр,
 ѡѡр, ѡѡр, month, 128, 170, 309, 426,
 441, 446, 457.
 затѡл(?), 507.
 зотѣт, 122.
 зѣт, ѡт-, 37.
 зѣтѡ = зѣтѡ, or ? name, 53.
 зѡѣ, ѣѡѡс и-, 418.
 зѡѣ, v. зѡѡ.
 зѡѣт, 208.
 зѡѡ (Ahm.) = ? зѡѡ, 505.
 залѣ, пѣт-, 275a.
 зѡх or зѡхе, verb, 424.
 зѡхѣх, 150, 483.
 х = г, иѣ, 267.
 х = ж, 354n.
 х = ѡ, хѡп = ѡѡѡѣ, 300.
 х = тѡ, иѡхѡиѣ, 428.
 хѡхѡѡтѣ, 476.
 х = тѡ, v. under т.
 х = ѡ, иѡх, 275a, 285.
 хѡ = хѡ, sow, 276, 277a.
 хѡѡ = хѡ: хѡи, 258a.
 хѡѣ, р-, 147, 405.
 хѣ-,
 иѡхѣ-, 508.
 хі ѡѡтн, 84b.
 — иѡѡт, noun, 494.

- XI TI, 436, 471, 472*b*, 495.
 XIΓ, 506*a*.
 XIOTΘ, 56, 84*b*, 474.
 XO, plant, 203, 436, 445, 486.
 —, noun, 155.
 — (XIO) EBOΛ, 169, 219, 309.
 XO, T-, 457.
 XOI, XOI, 88*b*, 219, 314, 430, 455, 456, 471, 472*b*, 476, 483, 492, 510.
 XHOT, 486.
 XOT[, XOT-, 272.
 XIOB (Boh.), v. XOQ.
 XOC, verb, 339.
 XIK OT XIK[, noun, 293.
 XIOK, 425, 444, 483.
 XIOKI, 74*b*.
 XIKPOT, 259*b*.
 XIOIAB, 456.
 XIOIAB, XIOIAB &c., 111, 312, 433, 475*b*, 498.
 XIOAK EBOΛ, 416.
 XIOAI, 99*n*.
 XIOAZ, 117*b*, 494.
 — EBOΛ, 478*b*, 479.
 XEΛEHC, 152.
 XIOIOTHC and vars., 232*a*, 233*b*, 273, 280, 312, 393.
 — of scripture, 84*a*.
 — of the 12 prophets, 167*b*.
 —, lectionary, 283.
 — of a martyrdom, 151*a*.
 — document, 295(?), 508 *bis*.
 —, account, 309.
 —, not book, 462*b*.
 XAIOTIA, 382.
 XIN-, with participle, 415.
 —, v. ZAXIN-.
 XHO- = XIN-, 220, 410, 424, 425, 435, 437—442, 465, 474, 487.
 EXHO-, OXHO- = XIN-, 266, 276, 278, 289, 300.
 EOH-, 302.
 XHAAΓ, 66*b*, 82*a*, 411.
 XHOOT, 82*a*.
 XEHEΠOP, 426.
 XHEΠOP, 424.
 XIOHC, 75, 131, 139*b*, 169, 479.
 XEHAZ, 420*b*.
 XHI, 75*b*.
 XEHEZ, 260.
 XHEZ, 484.
 XHP, noun, 86*a*.
 XHP, H-, 56.
 XOP,
 XAP-, EBAΛ(?), 294.
 XEP, noun, 305.
 XHP, T-, 283.
 XPO E-, 216.
 XEPOT = ? XPO, 126*a*.
 XIOOTEP, 160*b*.
 —, ΠPOCET E-, 460.
 XAPOOT, T-, 441.
 XOPH, 158*a*, 413.
 XOPAZ EBOΛ, 431.
 XOHC, fem., 127.
 XE, 226, 502.
 —, O H-, 210.
 XIO, measure, 258*a*, 423*a*, 445.
 XOET, 310, 456, 462, 492.
 XOTQ, 462*b*.
 XHQ, 161, 462*b*.
 XOQ = XIOB (Boh.), 267.
 XIZ, 408.
 XIOZ, 165.
 XHOZ EZPAI, 488.
 XIOZI, ZEHI-, 56.
 XAZOA EBAΛ, 295.
 XAAHO, verb, 58.
 XHOOT,
 XHO, 482.
 XHO, 71*b*.
 O = X, EOH-, 302.
 O, v. TO.
 OI, take sacrament, 336, 340.

- σητ, ετ-, 64.
 σω, 265.
 σβετ, 223.
 σ. βε (*cf.* σβοι), 420*a*.
 σβοι, 165.
 σωβ, 208.
 σικ, verb, 278.
 σал, ? verb, 306.
 σολ (of wine), 468*b*.
 σωα, verb, 84*a*.
 σале, π-, 56.
 σале of σален, π-, 305.
 σαλε(?), 453.
 σалн, π-, 306.
 σалн, ер-, 262.
 сал, π-, 305.
 сало, 84*a*, 120.
 сали, 515.
 сатле, π-, 56.
 соиле, noun, 186.
 салиа, 266.
 салооле, т-, 234.
 σωπ, 477*a*.
 салласт, 476.
 салеστ, 494.
 салех, noun, 313.
 σωх, 484.
 саллаотх, 511.
 салоо, 58, 464*a*.
 —, ипенипе, 168.
 σωп, σου, 403, 422(?), 444, 445, 470*a*.
 —, рие-, 419*a*.
 σ'оон, plur., 227, 432, 469.
 σие, σин, 127, 227, 229, 422, 431, 433, 434, 491, 515.
 σамота, σамол, 126*b*, 220, 275*b*, 278, 282, 296, 306, 308, 493, 494.
 камота, 219.
 —, иан-, 456, 458, 468*a*, 474, 478*b*.
 σ'оти, сан- = σ'оотне, 458.
 σ'атон, 56, 176, 177, 178, 227, 438, 465, 466, 468*b*, 473, 481*b*, 485, 492, 496, 497.
 катон = σ'атон, 224.
 σ'он = ? σ'атон, 477*a*.
 σ'атн, *v.* σ'оотне.
 σ'не нса-, 455.
 σ'ица, 399.
 σ'оотне, 457, 492.
 σ'атн, 293, 295.
 σ'ωонт, 490.
 σ'аназ, π-, 56.
 σ'аназ, 454.
 σ'аниаз, 279.
 σ'анс'ωу, 260.
 σ'ап, *v.* σ'онп.
 σ'ωп, 475*b*, 480*b*, 489, 496, 497.
 σ'ап, 258*a*, 259*a*, 277*b*, 278, 282, 284, 285, 290, 293, 295, 297, 299, 301, 302.
 σ'ип гз-, 149.
 σ'ωпе, σ'ωпн, 24, 162, 312, 414(?), 429, 462*b*.
 σ'апзав, π-, 509.
 σ'ωр, smoke, 380*b*.
 σ'рн, 84*a*, 93*b*.
 —, пе-, 469.
 σ'еров, 84*a*, 160*b*.
 σ'арваупе, 491.
 σ'рооупе, 122.
 σ'роо'иc, 499.
 сарге = σ'орге, 255.
 σ'орхе, 118*b*.
 σ'орσ, ес-, 118.
 σ'орσ, noun, 263.
 ос (σ'с), in Sa'idic, 3, 13, 32, 36, 38, 39, 53, 222, 231, 232*a*, 233*a*, 238*a*, 276, 285, 404, 405.
 σ'ос = σ'оic, 266.
 σ'ас- = коос-, 208.
 σ'ос, 480*b*.
 σ'нсе(?), verb, 276.
 σ'ат- = ? тас (т'ωσ), 504.
 σ'вет, *v.* σ'ω.
 σ'ωт, verb, 237*b*.
 σ'ωтп, гит, 171.

σῶτζ, 156n.

σῶτζ σῶτζ, σῶ-, 152.

σῶτζ, verb, 88b.

σῶχ, βικε ὡ-, 441.

——, σοβῶ ὡ-, 442b.

——, τι-, 482.

σῶχ(?), 481b.

σῶχε, left, 253.

σῶχε, ἡκα ὡ-, 150.

σῶχε, intransit., 71b.

σῶχῳ, 96a.

σῶσσε, 457, 487, 491.

σῶσσε, 226.

σῶσσε, 492.

INDEX OF ARABIC NAMES AND WORDS.

NAMES.

ابراهيم, 318.
 ابشای, 315. V. بشوى.
 ابن جبار, 279.
 ابو اسحق, 279.
 ابو الحسن, 472.
 ابو الليث, 301.
 ابو المطهر, 289n.
 ابو سعيد, 341.
 ابو طبل, 318.
 ابو عطا, 422.
 ابو غطاس, 341.
 ابو الفرج, 291n.
 ابو كير, 295n.
 ابو مينا, 378.
 ابو هشام, 292n.
 ابو يحيى, 272.
 ابو يعقوب, 280.
 اسمعيل, 262.
 ايوب, 289n, 302, 472n.
 нрнд, 421. V. врд.
 بجوش, 520.
 بشر, v. پوشар.
 بشارة, 364n.
 بشوى, 360. V. ابشای.
 جبار, 470n.
 جرج, 323.

جوين, 233n.
 جوربة, 289n.
 حاتم, 275.
 حديد, name?, 459n.
 حنا, 341.
 حنين, 341.
 الخطيب, 267.
 خميس, 495n.
 خميسة, 495n.
 خوانكى, 318.
 داود, 282.
 الروحى, 301.
 سرجيوس, 384.
 ساسى, 275.
 سلامة, 344.
 سليمان, 341.
 سمعان, 318.
 سهيل, 287.
 الشطى, 480n.
 شنودة, 472.
 صانا, 364n.
 صليب, 360.
 طلحة, 480n.
 عبد الله, 275b, 279, 421.
 عبد الجبار, 278.
 عزيز (?), 231.
 علقمة (?), 189. V. Argama.

على, 275.
 عمرو, v. αμερος.
 عيسى, 422.
 غبريال, 363.
 فرينج, 301.
 القاسم, 294.
 كبيكج, 315.
 الكفى, 331.
 المبرد, 489n.
 محمد, 456.
 مروان, 467n.
 مرون, 422.
 مكرم الله, 356.
 ميخايل, 364n, 371n.
 هروفس, Rufus, 75n.
 هاريون, 341.
 يحيى, 275, 282, 289n. V. ιαζιο.
 يزيد, 439n.
 يوساب, 364, 472a.
 يوسف, 378.

WORDS.

ابرسفرين = προσφέρειν, 352.
 ابرلشن, prologue, 330.
 ابريق, 350.
 ابصلمدية, ψαλμωδία, 362, 367.
 ابصليات, 363.
 اجبية, 384.
 ادريبي, name of a melody, 335.
 اسنيم = σχῆμα, 359.
 اسبسمس = الشمس, 351.

امير, 181, 270n, 422.
 انبل, 335.
 اوشية = εὐχή, 369.
 اواشى, plur., 351n, 354.
 ايقونة = εἰκών, قون, plur., 335.
 بسم الله, 285, 456.
 البارقليط = παράκλητος, 338n.
 بحرى, part of choir, 346.
 برج, 262n.
 برطيل, 261n.
 برلكس, παραλεξ(ις), 369—372, 374n.
 برلكسات, plur., 374n.
 برعون = παραμονή, 371.
 بریم, 219.
 بشارة — بشر, 371.
 مباشر, 341.
 بصخة = πάσχα, 513.
 التبصرة — بصر, 384.
 بو = ابو, 323.
 باب, 258n.

تراج = θωράκιον, 359.
 تم, 375n.

نترات (sic), 363.

جالس, تجليس — جلس, 370.
 التجلى — جلى, the Transfiguration, 371.
 جمر — مجامر, 335.
 جنز — تجنيز, 335.
 جهنر, 350.
 تجبيز, 335.
 جيش, 273n. V. ακινητ &c.

حُجَّة, 484n.

حرير, 335.

حصير, 355n.

حُلَّة, 372.

حِمل, 258n.

محارة — حار, 358.

الحِتان, the Circumcision, 371, 373.

خادم, 321n.

خزانة, 331.

خشب, 437.

خولاجى, εὐχολόγιον, 340, 342.

خميس العيد, Maundy Thursday, 351.

الخمسین, Quinquagesima, 336n, 337.

دخول الهيكل, festival, 373.

دفنار = ἀντιφονάριον, 368, 385.

دكصوراجيات = δοξολογία, 371.

دكة, 335.

دولب, 350.

دمج, 335.

دورة, 335.

تذكار — ذكر, 370.

رُبع — ارباع, 369.

ترتيب — رتب, 346, 347, 353.

مرثية — رثى, 355.

مرد — رد, 351.

رياح, 335.

زفة, 354.

زنار = ζωνάριον, 354.

زهر, 335.

زيت, 354, 369.

احد الزيتون, Palm Sunday, 371.

تسبحة — سبع, 362.

ستر, 335.

اسرار, 343.

تسريح — سرح, 375n.

اسقيل = σκίλλα, 435n.

سُلم — سلم, 384, 387.

سنوى, 335, 363n, 370, 522.

الشريف, or name?, 312.

الشريك, 480b.

عيد شعانين, Palm Sunday, 371.

اصبح, 258n.

صاحب العيد, 351.

اصفر, 256n.

الصوم, Lent, 336n.

ضاعة, 52.

طرح, 354, 362, 363, 375.

طروحة, plur., 363.

طريق, 335.

طشت, πίναξ, 385n.

طلبات, 351.

تطقيس — (?) طقس, 369.

المطهرة — طهر, 351.

طاسة, 351.

علاءم, 385.

تقد الاملاك, 369.

تعمير — عمر, 340.

عنصرة, Pentecost, 371.

خميس, v. سبت.

عيال, 472.

غزالة, 260.

غاليلاون, ἀγαλιλαιον, 384.

تفسير — فسر, 368, 370.

فراش, 472.

مفضل — فضل, 473n.

نففل, 256n.

قبلى, part of choir, 346.

قدرة, 385.

قرورة, 262n.

اقرع ? = ارفع, 56.

قصر, 385.

قصرية, λακάνη, 385, 513.

قصارى, κατὰ μέρος, 331.

قطعة, 352n, 357, 370, 373, 374.

قطع, 355.

قلد — تقليد, 385.

قلنسوة, 359.

المقنى — قفى, 385.

قنديل, φάνος, 360, 385.

قنطار, κεντηνάριον, 259a.

قانون, κανών, 325, 370, 514.

قائد, 472n.

قيامة, 365, 514.

كبير, or name ?, 312.

تكاير — كرز, 385.

كسور, 257.

كغاية, 384.

الكيل, 369.

كنوز, 384.

كوز, 350.

اكوام, 145n.

لجم, 56a.

لحن, 335, 369, 371, 372.

الكبير — , 351.

الحان, plur., 353.

لقان, 351, 513n.

لكح, 261n.

الامجد — مجد, 319.

مدح, 362n, 370.

معطووجيا, μυσταγωγία, 356.

مميزون, μύρον, 384.

نسخة, 315, 319, 321, 323n, 330.

نسخ, plur., 324n.

ناسخ, 332n.

النسى, the little year, 331.

ناقوس, 351.

هوس, εως, 362, 365, 370.

موعظة — وعظ, 355.

وقف, 378.

الميلاد — ولد, Christmas, 369, 371.

يوم الكبيس, 371.

αλαλητ, 300.

αλαλητ, v. αλητ.

αλαρατ, 509.

αλασβαρ, 256.

αλασβα, 460.

- АКАПЕЛБ, 230.
 АКАРАРЕ, 262.
 АКАСЕЛА, 260.
 АКБЕУ, 271. V. АРКБЕУ.
 АКБЕУ, 307.
 АКБЕУ, 290.
 АКБЕНУ, АКБЕНУ, 270, 273.
 АКБЕР, 313.
 АЛОТХА, 312.
 АЛПБЕР, 258a.
 АПОТАПОТА, 256.
 АХОТСОР, 257.
 АЗНШЕА, 258b.
 АЗСОУОБ, 484.
 АЛОБЛИ, 285.
 АЛОУТ[, 307.
 АЛОУТЛАП, 311.
 АШРА, АШЕРА, АШРА, 187, 199, 261, 281, 283,
 309, 439, 476, 493.
 АЛАШР, 230.
 АЛШР, 300.
 АРАКБ, 480b.
 АРГАНОС, 492.
 АРКАНТ, 472n.
 АРКБЕУ, 500.
 АРКБЕУ, 313. V. АКБЕУ.
 АРПАРИН ОР НАРПАРИН, 218.
 АРРИТЕ, 460.
 АССАРБ, 484.
 АССОВ . ^{PP P}БІР, 482.
 АССОЛ . ^PП, 259b.
 АТТАК, 266.
 АХНАРИ, 311.
 АУЛОБЕР, 480b.
 АУУІРІК, П-, 480b.
 БАРААБ, 262.
 БАРАБ, 312.
 ГЕУН, П-, 311.
 БЛЕШЕА, 319.
 ИАФОСЕР, 473a.
 ИОТЛОА, 313.
 ТЕРЗАИ, 219, 262, 277b, 308.
 ЗАМБЕРИ, Т-, 263.

SUBJECT INDEX.

- Abbot, 222, 238, 411, 452n.
 —, his successor, 426n.
 Account, 430a, 438b.
 Acrostical hymns, 357a, 362n, 363, 364, 370a, 373, 375.
 Acts, anonymous, 170.
 Addresses to ordination candidates, 358.
 Adorations, Book of Holy, 385n.
 Agreement as to property, no. 1061.
 — as to rent, nos. 1016—1022, 1027.
 Ahmimic dialect, 173, 251.
 Alchimistic work, no. 374.
 Alphabet, Coptic, in Arabic transcription, 341.
 Alphabetical sequence of names, 418, 522.
 — initials to hymns, 357a.
 Altar, consecration of, 362.
 Alum, 482n.
 Ambon, 335.
 Amir, 189, 194, 195, 200, 270, 421, 439, 476, 484n, 493.
 Amulets, nos. 317, 370—373, 526, 1245.
 Anaphora, 40, 42.
 — combined of Basil's, Gregory's and Cyril's, nos. 817, 818.
 Anchorite, an, 171.
 Angel, guardian, 172.
 Annunciation, the, 371, 405.
 Anointing of catechumens, 355.
 Anonymity of scribe, intentional, 233.
 Antiphonary (Difnâr), nos. 385, 888.
 Antiphons, 33, 35, 249.
 Aphorisms, 97, 98.
Apophthegmata patrum, nos. 216, 915, 986.
 Apostles, feasts of, 249, 351, 372, 385.
 — invoked, 255.
 —, mission-districts of, 131.
 Apple-tree, 260.
 Arabic expressions translated into Coptic, 267n.
 — glosses on Sa'id. texts, 56b.
 — in polyglott MSS., no. 757.
 —, lessons read in, 338.
 —, notes in, 260.
 — protocols, *v.* Protocol.
 — texts in not Boh. MSS., 264, 270, 272, 274, 285, 286, 289, 297, 300, 301, 306, 470, 482, 485, 489, 509, 510, 865.
 — transcription of Coptic, 341, 357a.
 — versions of Sa'idic texts, 3, 13, 14, 15.
 Archaic forms, 418, 462n.
 Archangels, the four, 373, 374.
 —, the seven, 255.
 Archbishop (of Alex.), 90b.
 Archdeacon, 269, 358.
 — as teacher, 231.
 Archimandrite, 270, 271.
 Archpriest, 194, 269.
 Arithmetical tables, 256.
 Ark, comparison of Virgin with, 375b.
 Armenian in polyglott MSS., no. 757.
 Ascension, 371.

- Asceticism, 102*a*, 118.
 Assessment of corn, no. 1075.
 Astrological texts, nos. 366, 523.

 Baker, 429.
 Baptism, 110, 118, 473.
 —, Christ's, 265*n*, 329, 346, 369, 370*a*, 371.
 Baptismal service, 350, 354, 355, 385.
 Bashmuric, 387.
 Basil of Cæsarea, 63.
 —, anaphora of, 370*a*, 375*a*, nos. 788—806, 808, 811, 812, 817, 818.
 Bdelium, 227*n*.
 Beasts, the four, 373*b*, 505.
 Benediction, 248, 351*b*.
 Biblical and secular texts in same MS., no. 32.
 Bilingual texts, nos. 25, 48, 92, 141, 285, 504, 514, 516, 528, 775, 959, 971, 973.
 Bindings of books, 4*b*, 243*b*, nos. 171, 266, 325, 738, 788, 791, 940.
 Birds generate without sexual intercourse, 121.
 Birth of Christ, 346, 351*b*, 370*a*. *V.* Christmas.
 Bishop, 184, 222, 223, 224, 227, 238, 247, 263, 288, 292, 294, 299, 329, 330, 332*n*, 339, 355*b* (356), 358*b*, 359, 362, 367, 370, 376, 381, 384, 385, 400, 473, 474, 508.
 Blessing, 268*b*.
 Bodies of martyrs kept in house, 147.
 Bohairic features in Sa'id. text, no. 1182.
 — forms in Mid. Eg. texts, 237, 282*a*, nos. 563, 572, 1237.
 — MSS. from Upper Egypt, nos. 753, 866, 911.
 — script of Sa'id. type, nos. 911, 923.
Book of the Wise Philosophers (Ethiopic), 97*n*.
 Books, forbidden, 57*b*.
 —, list of, no. 704.

 Brick-making, 457.
 Brickwork, 467.
 "Bride of Christ," virgins so called, 364.
 Building operations, 509.
 Burial service, 385.

 Caldron, 486.
Canaanitish woman, homily on, 63.
 Canal, 201.
 —, Head of the, (Cairo), 333.
 Candles in church, 335*a*.
 Canon, 94, 222, 519.
 — of the Holy Pascha, 513.
 Canons, apostolical, 52, 53.
 —, ecclesiastical, 52, 53, 54.
 — of Clement, 52.
 —, liturgical, 353, 375*a*.
 Carpenter, 431, 441, 442, 444.
 Catechumens, service for, 354, 355.
 Catena, a patristic, no. 914.
 Cell, the patriarchal, 324, 333*n*.
 Censer, 335.
 Censing, 350.
 Certificate, 484*n*.
 Chalice, 354, 357.
 —, ritual of, 340.
 Chanting, rubrics relating to, 352.
 Charity, 123*a*.
 Charms, nos. 1008, 1009, 1223, 1224.
 — against insects &c., *v.* كبيك.
 — for an unborn child, 253.
 —, protective, 255*a*.
 Cheese, 444.
 "Cherubim and Seraphim" carried in procession, 335.
 Child dedicated to a monastery, nos. 375—378, 380—387, 389.
 Children, the Threc, 51, 102, 384, 460*n*.
Christ's blood, power of, homily on, 82.
 — *nature or divinity*, homily on, 67.
Christ, the love of, homily on, 82.
 Christmas, 357, 369, 371. *V.* Birth of Christ.

- Church, Christ her light, 123.
 — , the catholic, 101.
 — founded on the martyrs, 115.
 — , part of a, inherited, 185, 186.
 — property, 426a.
- Churches in Old Cairo, 384n.
 — , lists of, 385b, 460.
- Circumcision, feast of the, 371.
- Clergy, marriage of, 112.
- Coins, false and light, 466.
- Colophons, Sa'idic, nos. 489, 490.
 — , Mid. Eg., 260.
 — in Bohairic MSS., nos. 724, 726, 727, 729, 732—737, 758, 764, 765, 767, 768, 789, 791, 793, 810, 817, 828, 840, 841, 842, 846, 847, 850, 853, 856, 857, 863—866, 879, 892, 916, 920.
- Coloured ornamentation on papyrus, no. 1218.
- Communion, mode of partaking of, 86, 87n.
 — of the sick, 86.
- Compendium for *horre* in a non-literary text, 501.
- Compensation paid for injury, 439.
- Concha* or *ciborium*, 358n.
- Concordance(?) to Psalms, no. 977.
- Consecrations, patriarchal and episcopal, 330, 384.
- Continence, 75.
- Contracts, nos. 1063—1066, 1070. V. also nos. 375 ff.
- Coptic and Greek homily, no. 285.
- Coptic transcribed into Arabic, 357a.
 — words in a Greek text, no. 1075.
- Corn, assessment of, nos. 1075, 1076.
- Creation, sixth day of*, homily on, 76.
- Creed, 42, 356, 362, 367.
- Criminal, story of the rich and poor, 98.
- Cross above text, 438, 439, 464n, 480, 481, 486, 487, 490, 494.
 — , adoration of the, 335, 353, 375.
 — , elevation of, 340.
 — , festival of the, 372, 375, 404b.
- Cross, hymn to, 373.
 — instead of signature, 209, 211n, 425.
 — , Invention of, 368.
 — of gold buried with martyr, 147.
 — , sign of, 351a.
- Crowns, martyr's double, 156.
 — , — triple, 150.
 — at marriage, 369a.
- Cryptograms, 231, 260, 303, 312n, 320a, 462.
- Cufic, 437, 493.
- Curse, 506.
 — in legal documents, 224n.
 — , threat of Moses', 233.
- Cyril of Alex., anaphora of, 348b, 351b, 370, 375a, nos. 788—792, 810—818, 823.
- Dated MSS., Sa'idic, nos. 162, 190, 380, 389, 398, 406, 465, 467 (v. p. 521), 487, 489, 490, 660, 673, 938, 1011, 1226, 1238. V. 134n, 160n, 521 and nos. 395, 406, 445, 514, 568, 598, 599, 971, 1079, 1213.
 — , Bohairic, nos. 712, 724, 726, 727, 729, 732—738, 758, 759, 764, 765, 767, 768, 790, 791, 793, 810, 817, 840, 841, 842, 846, 847, 853, 857, 863, 864, 865, 866, 892, 909, 920, 1247.
- Dates (fruit), 456.
- Dead, anaphora of, 355b.
 — , prayer for souls of, 246.
- Death, the throne of, 99.
- Debt or loan, deeds relating to, nos. 1028—1033, 1035—1038, 1043, 1044(?), 1046, 1058, 1062, 1071, 1080, 1115, 1229(?).
- Decalogue in Deuteronomy, 316.
- Decimal method, peculiar, 448a.
- Declaration (*ὁμολογία*), no. 445.
 — as to taxation, no. 1079.
- Dedication of children to a monastery, nos. 375—378, 380—387, 389.
 — of self to a monastery, no. 379.
 — of MSS., v. MSS.

- Deeds of gift, no. 375—393.
 — of partition, nos. 1025, 1026.
 — of sale (*πρᾶσις*), no. 447, 449, 450, 451, 1010, 1012, 1068.
 — of settlement (*διάλυσις*), nos. 420—425.
 Demiurge, 103.
 Demon = illness, 461.
 Demons, 419n.
 Diaconale, 41.
 Dialect, Ahmîmic, 173.
 — of Hermopolis, 418*b*.
 — of Touho, 474.
 —, peculiar, no. 1123.
 Dialogue between Archbishop and Jew, no. 250.
 Dialogue between Cyril and Stephen, no. 179. V. p. 518.
 Didascalia, the, 356.
 Diptychs, 43, 155n, 247, 343, 347, 400.
 Directories and tables of lessons or hymns, nos. 144, 145, 147, 157, 766, 823, 976.
 Dirges, 355*b*.
 Donation to a monastery, 204.
 Donkeys, 443.
 Door of magistrate's house, where deed drawn up, 216.
 Doxologies, 362, 363, 367, 368, 369, 371, 384.
 Drawing, geometrical, 253.
 Dyeing, 481.
 Easter, 34, 228, 336, 370, 371, 374, 461, 500, 513.
 —, legend of referred to, no. 244.
 "Eat with," legal phrase, 471n.
 Ecclesiasticus, 514*a*.
 —, prologue to, 395*b*.
 Elders, the twenty-four, 255, 373, 409, 505.
 Elder, official in monastery, 56, 57.
End of the world, temple of Solomon and exit from the body, homily on, 63.
 Enthronization of bishop, 370.
 Epilepsy, 253n.
 Epiphany, 350, 351, 357.
 Epistles to monks and nuns, 68, 69.
 —, anonymous, 73*b*, 74.
 Errors of scribes, 9.
 Ethiopic with other versions in polyglott MS., no. 757.
 Eucharist, benefits of, 102.
 Euchologion, 340, 341, 342.
 Eunuchs, 114*b*.
 European models copied by Coptic artist, 324.
 Evangelists, magical use of their names, 421.
 Exclusion from inheritance, 208.
 Exorcism, no. 1007.
 Expulsion from monastery, 88*a*.
 Fables and Aphorisms, no. 217.
 Fast of Lazarus, 371.
 —, the Ninivite, 338, 371.
 —, *the holy*, homily on, 74.
Fasting, homily on, 67.
 Fasts, 353, 411, 477.
 —, the two, 55.
 —, supererogatory, 56, 58.
 Father, spiritual, 53n.
 "—, our holy," cited, 94*b*.
 "Fathers, our holy," = former abbots, 59.
 "— in God," = former abbots, 184.
 "—, our," = former abbots, 56.
 "The Feast," = ? Easter, 268*b*.
 Festal letters, 64, 222, 228, 336n, 407. V. Letter.
 Festivals, ecclesiastical, 33, 34, 332*a*, 333, 338*b*, 368*b*.
 —, the seven, of Our Lord, 353.
 Fifty Days, 337, 371*b*.
 Fines, 204, 429.
 First-fruits, 358.
 Fish, dried, 490.
 —, salt, 284.
 Flax, 477.

- Font, 357, 358*b*.
 Foot-Washing, office of, 350, 513.
 Fortune, goddess, 155.
 Forty Days, 58*b*, 74*b*.
 — Martyrs, the, 163, 415.
 Foundations, prayers at laying, 358.
 Fractions, how expressed, 257.
 Freewomen (ἐλεύθερος), 208.
 Friday, Good, 335, 352.
 "Friday, Great" = Good Friday, 335.
 Fruit-sellers, 440.
 — -trees, 426.
 Funeral dues, 208.
 — rites, 57, 58, 339*n*.
 — service, 338, 355.

 Garden, 227.
 Gardener, 227, 229.
 Gazelle, 260.
 Gilding imitated by yellow paint, 324.
 Girdle, office of loosing the, 354*b*.
 Gnostic features in magical text, 418.
 — signs, 252.
 — work, no. 522.
 Goats given to monastery, 182.
 Gold and Silver, recipes for producing, 175.
 Gong or clapper, sounded for service, 56*b*,
 261*a*. *V. ΚΩΛΞ*.
 Gospels, initial words of, in amulet, 141.
 Grammars, Arabic-Coptic, no. 920, 921, 922,
 1250.
 — , Sa'idic, no. 923.
 Grapes, 227.
 Grave-clothes, 57, 518.
 Gregory Theolog., anaphora of, nos. 788—
 792, 807—810, 818, 823.
 Greek anaphora, no. 818.
 — texts, nos. 514, 515, 1075—1078, 1211.
 — letters used for Egyptian text, 173, 562.
 — text and Coptic on same MS., nos. 25,
 48, 92, 141, 285, 445, 476, 504, 513, 514,
 516, 528, 685, 690, 698, 710, 850, 890,
 906, 959, 971, 973, 1018, 1026, 1037,
 1067, 1073, 1075, 1076, 1079, 1114, 1130,
 1218, 1228.
 Guarantees, 432, 436.

 Halleluiah, 335, 365*n*.
 Hand given in confirmation of agreement,
 482*n*.
 Harvest, 358, 487, 501.
 Head, uncovering of, 335.
 Headman, *v. ἀνα*.
 Heaven and earth, story of, 98.
 Hebrew magical names, 254*n*.
 Hegumenus, 355*b*, 357, 358, 421.
 Herbs, smelling, used in liturgy, 335.
 Heretics, 74*b*.
 Hermit, Life of a, 171.
 Holy Week, 513.
 Homilies in service-books, 334*b*, 336, 406*b*.
 Honey, 476, 500.
 — , ritual use of, 417*b*.
 Horses, 443, 493.
 Hours, liturgical, 24.
 House, part of, inherited, 189.
 — , prayers on entering a new, 358.
 Hyæna, 260.
 Hymn, the Angelic, 362.
 — , the Cherubic, 404*b*.
 Hymns, 34*n*, 45, 46, 47, 49, 51, 249, 334,
 346, 351—354*b*, 356*b*, 357*a*, 362, 363,
 365, 366, 368—374, 404*b*, 405, 406,
 514*b*.
 — , metrical, nos. 972, 1222.

Idolatry and Unbelief, homily on, 79.
 Illuminations, no. 753.
 Incantations, 253.
 Incarnation, 405.
 Incense, 335.
 — , the Fivefold, 346.
 — , Service of, *v. Services*, Evening and
 Morning.

- Indian(?) models copied by Coptic artist, 324.
- Indictions, 177—182, 184, 187—198, 200, 201, 203, 204, 206, 207, 211, 216, 219, 222, 291, 305, 309, 421, 422, 439*a*, 502*a*, 508. *V.* Greek Index.
- Insects, list of, 234.
- Intercalary day of "Little Year," 371*b*.
- Interpretations (ἐρμηνεία), 97.
- Intoning, rubrics relating to, 352.
- Invocation, magical, 418*a*.
- Inundation, 19, 469*n*.
- Irrigation, 469, 470*n*.
—— officer, 492*n*.
- Jar, Liturgy of the, 385.
- Joy, Saturday of, 335.
- Judgment, the Last, 122.
- Katameros, 331. *V.* Lectionary.
- Keys of S. Peter, 116.
- King, courtiers and potter, story of, 97*n*.
- King's daughter violated by monk, story of, 383.
- Kiss, liturgical, omitted, 513.
- Kissing the Cross, 336*n*.
- Lamp, church, 57*a*.
- Landlord's dues, 444.
- Language, punishment of abusive, 56.
- Latin and Coptic on same MS., no. 48.
- Lease, deeds relating to, nos. 1013, 1014, 1015, 1067.
- Leather MSS., nos. 389, 396, 435, 447—456.
- Leathern tabs, 28, 60.
- Lectionaries, nos. 1, 6, 8, 18—22, 27, 28, 31, 33, 44, 45, 47, 49, 50, 53, 56, 57, 71, 74, 82(?), 90, 94(?), 95, 100(?), 103(?), 123, 128, 131, 136, 139, 140, 143, 496, 754, 764—787, 953, 954, 1247. *V.* 283*b*.
- Lections marked, nos. 3, 14, 81, 729, 757.
Cf. also no. 144*ff*.
- Lemons, 223.
- Lent, 11, 45, 56, 62*b*, 109, 333, 334, 338, 346, 357*a*, 370*a*, 375, 396*b*. *V.* Forty Days, *zue nzoor*.
- Leopard, 259.
- Leper hospital, 453*n*.
- Lessons, the Paschal, 385.
——, tables of, 338. *V.* Directories.
- Letters, magical, 254, 420, 421.
- Library of a Church, 331.
- Lion hunting his prey, similitude of, 118.
- Litany, 40, 43, 351*a*.
- Literature, Royal Society of, Coptic MSS. belonging to, no. 1217.
- Liturgical rubrics, 148*b*, *n*, nos. 3, 14, 59, 81, 85, 93, 96, 112, 131, 337.
—— tables in a Gospel MS., 323.
- "Lo, the word of God &c." (formula), no. 1024.
- Loans, 428, 429.
- Lots, casting of, 80.
- Louvre, copies of ostraca in the, no. 1216.
——, —— papyri in the, no. 466.
- Magic, *v.* Amulets.
- Magical texts, nos. 524—527.
—— words, 417*b*.
- Magician, martyr called a, 154.
- Mammon, 110.
- MS. dedicated to a church, no. 162.
- Marriage, 55*b*, 78*b*, 114*b*, 158*a*.
—— of clergy, 112.
—— service, 339, 355, 369.
——, second, 110.
- Martyr, a, 50.
——, acts of, nos. 1002, 1003.
- Martyrs, hymns to, 372, 373.
——, The Forty, 163, 415.
——, the foundation of the Church, 115.
- Material elements (ὑλη) in soul, 110.
- Mathematical papyri, 257, 258*n*.
- Mats, 456.

- Measures, various, 256, 258, 428, 430n, 432, 434, 442n, 455b, 457, 510a.
- Mediation, deed of, no. 446.
- Medical(?) work, no. 527.
- Mercy and Judgment*, homily on, 61.
- Metal, list of articles in, no. 1236.
- Middle Egyptian tendency in Sa'id. texts, no. 261.
- Monasteries, 73b, 90b, 221n, 222, 223, 230, 261, 264, 265, 266, 268, 299, 315, 321, 383, 385, 421, 422, 426, 428, 429, 435, 438, 452, 453n, 460, 463n, 464n, 494.
V. also Index of Places.
——, list of, 385b.
- Monastery of S. Phoebammon at Jême, nos. 375—395, 416, 436.
——, the Red, 56.
—— bequeathed by abbot, 184, 185.
—— named after abbots, 452n.
——, head of, 266n, 268, 269n, 270, 292b.
- Monastic Rules, no. 992.
- Money lent, 201, 202, 203, 209, 211, 216.
- Monk violates king's daughter, 383.
- Monks, consecration of, 359.
——, story of two, 171.
——, homilies or epistles to, 82, 83, 84, 87, 89, 91, 92, 102, 104, 112, 117, 119.
- Monogram, 319b, 356a.
—— on seal, 269, 291b, 300.
- Moon, in date, 231.
- Mortgage, no. 428.
- "Mount" = desert cemetery, 57.
- Mule, 443.
——, white, 147.
- Myrtle tree, 419n.
- Mystagogia, 356, 522.
- Names (biblical) interpreted, 114.
- Nativity, the, 49.
- New Sunday, 371.
- Nome, 201, 203, 231, 444a. V. τὸν.
- Numerals, peculiar notation of, no. 1032.
——, unusual forms of, 272b.
- Nuns, 56, 58, 68, 355b.
——, consecration of, 359, 360.
- Oath, judicial, 200, 201, 204, 209, 454.
—— on holy vessels, 383.
- Odes, ecclesiastical, 4, 8, 237, 238, 349, 362, 363, 365, 370.
- Offering for dead(?), 186, 208, 339, 359b(?), 399.
—— to church, 339.
- Officials, monastic, 422b, 426b, 428, 429, 435, 436, 453n, 487.
——, village, 429, 430b, 437, 450b, 454, 481, 491, 508.
- Oil, 288, 309, 467.
——, olive, 456, 491.
——, Holy, 246, 360, 361, 417b.
——, office of the Holy, 351.
——, prayer of, 354, 369a.
—— -dealer, 436, 465.
—— -press, 465n.
- Old Testament, peculiar text of, 514a.
- Olives, 461.
- Onions, 434, 456, 476.
- Orders, Letter of, no. 309.
- Orthodox, the, 74, 121.
—— faith, 299.
- Ostraca, copies of, no. 1216.
- Oven, potter's, 495n.
—— (or cell) heated as torture, 146.
- Owners of MSS., 7, 173n.
- Pagarch, 200.
- Pagination, peculiar, 60a, 349a.
- Palimpsests, nos. 2, 12, 48, 161, 185, 452.
——, 504, 505, 507, 526, 528.
- Palindrome, 254n.
- Palm Sunday, 369, 370a, 371, 375, 513.
- Palm branch, a measure, 258n.
- Palm trees, 185.

- Palm trees given to a monastery, 183.
Papyrus, Bohairic MS. on, no. 739.
—— books, no. 171, 325, 338, 940, 951, 1075, 1076.
—— , imitation rolls of, nos. 276, 283, 284.
—— tied with cord, 225n, 226, 275.
Papyri, copies of, by C. W. Goodwin, no. 1217.
Parchment, Bohairic MSS. on, nos. 719, 722, 730, 740, 750, 753, 760, 761, 762, 911—919.
—— for writing, 269.
Partner in business, 480n.
Pascha, 58b, 75.
—— and *Resurrection*, oration on, 72.
—— , Book of the Holy, no. 1246.
Paschal week, 355b, 374, 384b.
Paten, 354, 357.
Patriarch, 224, 247, 324b, 329, 330, 346, 347, 348n, 351a, 354b, 355b, 364, 370a, 385, 400.
—— , prayer for, 342.
Patriarchs, lists of, 43, 370b.
Patriarchal church at Cairo, 332.
Pear tree, 469n.
Pearl (Mt. xiii. 45), 114n.
Pentateuch, peculiar version of, nos. 713, 787, 908.
Pentecost, 337, 339n, 370, 371.
Persea tree at Hermopolis, 460n.
—— , used in torture, 168.
Petitions, the 7 great, 354.
Philosopher, shepherd and lion, story of, 97n.
Philosophers, 97.
Phylactery, 174.
Physicians, 57b.
Physiologus, 507n.
Pictures of angels, saints, 127, 354.
—— in church, 335a, 357a.
—— in MS., 256, 259, 420.
—— , coloured, on papyrus, no. 1225.
“Pig,” term of abuse, 467.
Pistis Sophia, no. 367.
Polyglott MSS., nos. 757, 775.
Pomegranate, 223.
Poor, charity to, 57a.
Potter, 216.
Prayers, private, 56a.
—— , magical, no. 368.
—— , scribe's, 340.
—— , various, 35—44, 56a, 245, 246, 339, 351a, 352b, 354a, 358, 362, 369a, 399, 417b, 428a, 514b, 969, 970.
Presbytriss of nuns, 56.
Prices of animals, 443.
Priests, 105b.
Prison, 436, 489.
Problems in calculation of measures, 256, 257.
Processions, 335, 354.
Prologue, liturgical, 330.
Property, division of, 443, 444.
—— , deeds regarding, no. 1073, 1074.
—— given to monastery, 184.
Prophetic or homiletic text (Mid. Eg.), no. 1221.
Protocols (Arabic) on papyrus, nos. 380, 386, 398, 402, 405, 407, 408, 409, 415, 416, 420, 421, 424, 600, 621, 709, 1011, 1077, 1089, 1234. *Cf.* no. 171.
Proverb, a (?), 481b.
Psalmody or Theotokia, 362, 363, 364, 367, 373.
Psalms, exposition of, by Athanasius, 64.
—— , liturgical concordance(?) to, nos 977, 978.
—— , initial words of, 238, 248b.
Psalter (Greek), peculiar version of, 404.
Punctuate (στίξεν), 312.
Punctuation with two dots, 270b, 286b.
—— with three dots, 242a.
Pupil of craftsman, 441, 442.
Purgatory implied, 100b.

- Quittance, deed of, no. 426.
- Receipts or acknowledgments, nos. 1031, 1034, 1042, 1048, 1049, 1051—1057, 1227.
- Recipes, medical, 256.
- Red ink, texts in, 14, 190, 192, 256.
- Reeds, 435, 444, 461.
- Refectory, 56.
- Relics, martyr's, 357, 358.
- Renunciation of claims, 200, 202, 204, 205, 216, 439.
- Rent, 229, 422, 424—428, 438, 444, 453.
- Repayment, deeds regarding, nos. 1028, 1029, 1032.
- Repentance and Temperance*, homilies on, 61.
- Reptiles, list of, 234.
- Responses, liturgical, 35.
- Resurrection, Feast of, 337.
- Ribband for tying papyrus, 291.
- Robes of biblical personages, 115.
- Rose, used in liturgy, 335.
- Rules, monastic, 55, 58, 59.
- Sacrament, 91a, 221n.
 — reserved, 86.
 — sold(?), 86.
- Sacred and secular texts on same MS., nos. 32, 513, 1026.
- Sages (σοφός), 97, 98.
- Sa'idic features in Alhimiic texts, 505, 506.
 — MSS. from Nitria, nos. 6, 12, 116, 119, 330 (probably).
 — script, Bohairic sometimes similar to, 347n.
- Sailor, 209, 211, 217, 466.
- Saint, saints, acts of, no. 1005.
 —, intercession of, 179.
 —, life of a female, no. 1004.
 —, festivals of, 370a, 496.
 —, hymns referring to, 50, 363, 370, 373, 375.
- Saints, list of, 351b.
- Sale, deeds of, 220, 470, 474, 477, nos. 402—420.
- Scalae*, 384—387. *V. Vocabularies.*
- Scolasticus, 153.
- Scribes' names, 173n.
- Seals, 269, 290, 291, 292, 300, 437, 476n, 493, 498.
- Security, deeds of, nos. 431, 432, 433, 452, 462.
- Seed-time, prayers at, 358.
- Semblance (φαντασία), 108.
- Servant = priest, 333a.
- Services, Evening and Morning, 340, 341, 342, 346a, 347b, 352a, 375a.
- Sheep, 225.
 — given to monastery, 182.
- Ship, salvation symbolized as a, 62.
- Shop, 437.
- Sick, anointing of, 360.
 —, care of, 56, 57, 83, 91.
 —, prayer for, 361a.
 —, service at recovery of, 355.
- Silk grave-clothes, 147.
- Singers at funeral, 57.
- Skin, a Babylonian, 461.
- Sleepers, The Seven, 363.
- Soldiers, 485, 497.
- Solidus*, value of, 446a.
- Solomon, Song of*, commentary on, 77.
- Soul and body*, homily on, 63.
- Sowing, 203, 436.
- Speculator*, 153.
- Spirits invoked, 418a.
- Spoon, sacramental, 357.
- Stones, The twelve*, S. Epiphanins on, no. 180.
- Subdeacon, 357, 358.
- Sunday, New, 337.
- Surety, 205, 218, 465, 489.
- Syllabary, Coptic, no. 1215.
- Symbol (creed), 356.
- Symbolic exegesis, 100.

- Syriac books, 312.
 ——— used in mending MSS., 334.
 ——— pagination, 357.
 ——— texts (palimpsests), 1, 4.
 ——— texts on Coptic MSS., 308, 378, 379.
 ——— with other versions in polyglott MS., no. 757.
- Table of chapters in Gospels, no. 740.
- Taxation, taxes, 206, 276, 290, 291n, 436b, 437a, 452n, 476, 485, 486, 493, 494, 495, 496, 497, 508. *V. δημόσιον.*
 ———, documents regarding, nos. 1076, 1079, 1100.
- Tax, poll, 454.
 ——— collector, 426n.
 ——— inspector, 447n.
- Teacher and disciple, monastic, 156.
- Temple, Festival of Entry into, 371.
 ———, ruined, 460n.
- Tersanctus*, 50.
- Theotokia, 352a, 357, 370a, 514.
- Thesaurus of Cyril of Alex., the, 384.
- Three Children, Song of the, no. 494.
- Thursday, Holy, 350, 351.
- Tones or Tunes :
 "The Virgin," 335, 369.
 "This Day," 335.
 "The Apostle," 356.
 The Great and Little, 351.
 "Adam," 372.
 Others, 351a, 353b, 365n, 370a, 401, 505a.
- Tortures of martyrs, 146, 153, 156, 162, 168.
- Tower in monastery, 385.
- Trades, 458b.
- Transfiguration, 371.
- Translation of lessons from Coptic into Arabic, 351.
- Traveller in desert, story of, 172.
- Trees, 426a, 444.
- Tremision, 500.
- Trinity as witness to legal deed, 184.
- Trinity invoked, 255.
- Trisagion*, 'farced,' 404a.
- Troparia, 352a, 357, 514b.
- Tunes, *v.* Tones.
- Unchastity, 82.
- Uncial MSS., small fragments of various, no. 1244.
 ——— hand in a private(?) letter, 461b.
 ——— hand in private document, 501b.
- Unction, rite of, 385.
- Undertaking, no. 427. *V. ἀσφάλεια.*
- Usury, homily on, 81.
- Vampire, 253n.
- Vat, 432, 433, 478.
- Veil, 70, 311b, 350.
 ———, silken, 335.
 ———, prayer over, 349, 354.
- Vessels, altar, 354, 357, 358.
 ———, consecration of, 341.
 ———, oath on the holy, 383.
- Vestitor*, 486.
- Vestments, ecclesiastical, 311.
- Vigils, 351b, 352, 371.
- Vinegar, 288, 310.
- Vineyard, 227, 444, 469.
- Vinegrower, 431, 433, 434.
- Vintage, 219, 227, 271, 309, 475, 494, 498.
- Virgin, Festivals of, 346, 370a.
- Virginity, 113, 114, 161.
- Virtuous woman and king, story of, 98.
- Vocabularies, Coptic-Arabic, nos. 920, 924—931.
 ———, Greek-Sa'idic-Arabic, no. 491.
 ——— by C. W. Goodwin, no. 1216.
- Vow at or before child's birth, 178, 181.
 ——— during illness, 176, 177.
 ———, vain or foolish, 58.
- Vowels, magical use of, 175.
- Wages, 308n, 441, 442, 444b, 508.

- Wall, dispute as to a common, 206.
Water, dearth of, 276.
——, rights to, 444.
Waters, Blessing of, 350, 351.
Week, Holy, 336.
Wharfingers, 463n.
Wheel, 466.
Widow, 431.
Wife, the rival, 279n, 392n.
Wills, nos. 395—401, 448.
—— referred to, 199.
Wine, 219, 221, 264, 269, 270, 271, 372,
280, 290, 294, 297, 308, 309, 310, 429,
431, 433, 441, 472, 474, 476, 478, 486,
492.
——, sour, 270.
——, sweet, 434.
—— jars, 431, 432, 433, 434.
Wine seller, 283.
—— for sick, 56.
Wisdom of Solomon, 405, 514.
Writing exercise, no. 1250.
Wolf and sheep, story of, 97.
Women, documents by, nos. 447—450, 452,
454, 1024, 1037.
——, superior (of monastery), 226.
——, property of married, 445.
——, evil influence of, 401.
——, letters from, no. 1104.
——, letters to, 462n, 493, 495.
——, churching of, 353, 354.
Wool, 57a, 461.
Year, good wishes for New, 464.
Yellow used on parchment, no. 112.
—— paint imitates gilding, 324a.
-

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No. 398—A.D. 749

No. 1011—A.D. 749

No. 406—probably A.D. 754

ΧΕΡΙΣ ΑΔΕΛΦΩΝ ΑΝΑΣΤΟΥ ΥΙΟΥΣ ΑΓΙΩΣΤΟΛΟΥ ΚΥ = ΠΟΛ
 ΧΕΡΙΣ ΑΒΒΑ ΒΙΚΑΔΕΛΦΩΝ ΓΡΗΓΟΡΙΟΣ ΒΑΥΛΑΤΟΥΡ.
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 ΧΕΡΙΣ ΑΒΒΑ ΧΑΝΑ ΠΡΩΤΑ ΑΡΧΙΕΡΕΑ ΤΥ ΧΥ = Π. ΛΑ
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No. 514—probably about A.D. 900

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No. 660—about A.D. 1013

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No. 465—A.D. 1048

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 СИЗІЗІА НЕЗІОУЕШ
 ХЕШНОУ НУНРЕКОУ
 СВАТІЕУА ПЕЕЕАТ
 ХЕНТІЕІ РОНРОУНОБ
 УНЕЕЗУН БАЧЕН Н
 ЕСОРУАН РШЕЕТА
 НАЕНЕЗ ПЕЧНТЕ
 СШАПЕАЕ НЕУСОУН
 УІТЕЧРАС АНХЕЕУНАУ
 ТРАХУНОБ ЕДУ. ІВЕТН
 УАШНОУЕ ППЕАЕАТН

No. 171

РОЧПЕ. АУШОУРЕЧОІ
 КОМОУЕІПЕЕНАМОІ
 НОУОЕІУМШУНОІ ТА
 ННРОУЕ. АУШЕ БРА
 ЗАШІНІСАМІ УІІАКОЕ.
 ЗЕІ ПРОФ ППЕНЕ.

No. 271

ЕЗРА. ЕПКЕААЕАПКА
 НТАРАВЕІА УАМЕЗ
 ОУЕТЧНАРЗНАУН
 ОНТХОЕІС НУТННО
 ОУТ ЕПКАЗНТАУА
 АУ, ХЕПІАІ ПЕПОУУ
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 УУІГЕАПАСУА.
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 ХЕАРІПАУЕЕУЕЗУ
 ПАВІШТ ЕТНАНОУ
 АУА. НАЕІРЕ НЗУВ
 НІАЕНТАКОУЕЗСА
 НЕ УАНОУНАІ. ІІІ

No. 325

ЕТЗАРІСНТНЕ.
 ЕПІАНАРІПМЕЕУЕ
 НІІЗАЛАТЕ, ОУН
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 ЕЗАЛНГ.
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 ТАНТОУАІА ЕТГЕН
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No. 958

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No. 522. 20

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Nos. 504 and 528

...ΠΡΑ... Φ... Ε... ΑΜΟ... ΧΑΛ... ΕΥ... ΕΥΔΟ... Ε...

No. 510

ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ
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 ΑΓΓΕΛΩΝ
 ΟΥΚ ΕΧΟΥΝΤΕΣ
 ΟΥΔΕΙΑΝ ΝΗΣΗΝ

No. 711

ΛΩΜΙΟΝ
ΕΡΑΝΤΕΣ ΝΕΧΕ
ΟΥΕΛΕΝΤΑΥΕ
ΙΝΑΣΤΟΥΕΡΝ
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ΟΥΕΖΜΙΕ ΕΩΝ
ΟΥΕΖΜΙΕ ΙΑΝΟΥ
ΕΛΙΝΕΝΕΤΑ
ΝΟΥΩΝ

No. 498

A fragment of a papyrus scroll, likely from the Herculaneum papyri. The text is written in ancient Greek cursive script on a piece of papyrus that has been torn and damaged. The visible text includes:

...ΕΥΡΥ
ΝΑΙΣΟΜΕΝ
ΕΛΛΗΝΩΝ
ΤΕ ΤΕΧΝΑ
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ΗΝ ΕΛΛΗ
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No. 739

No. 1223

No. 1224

No. 588

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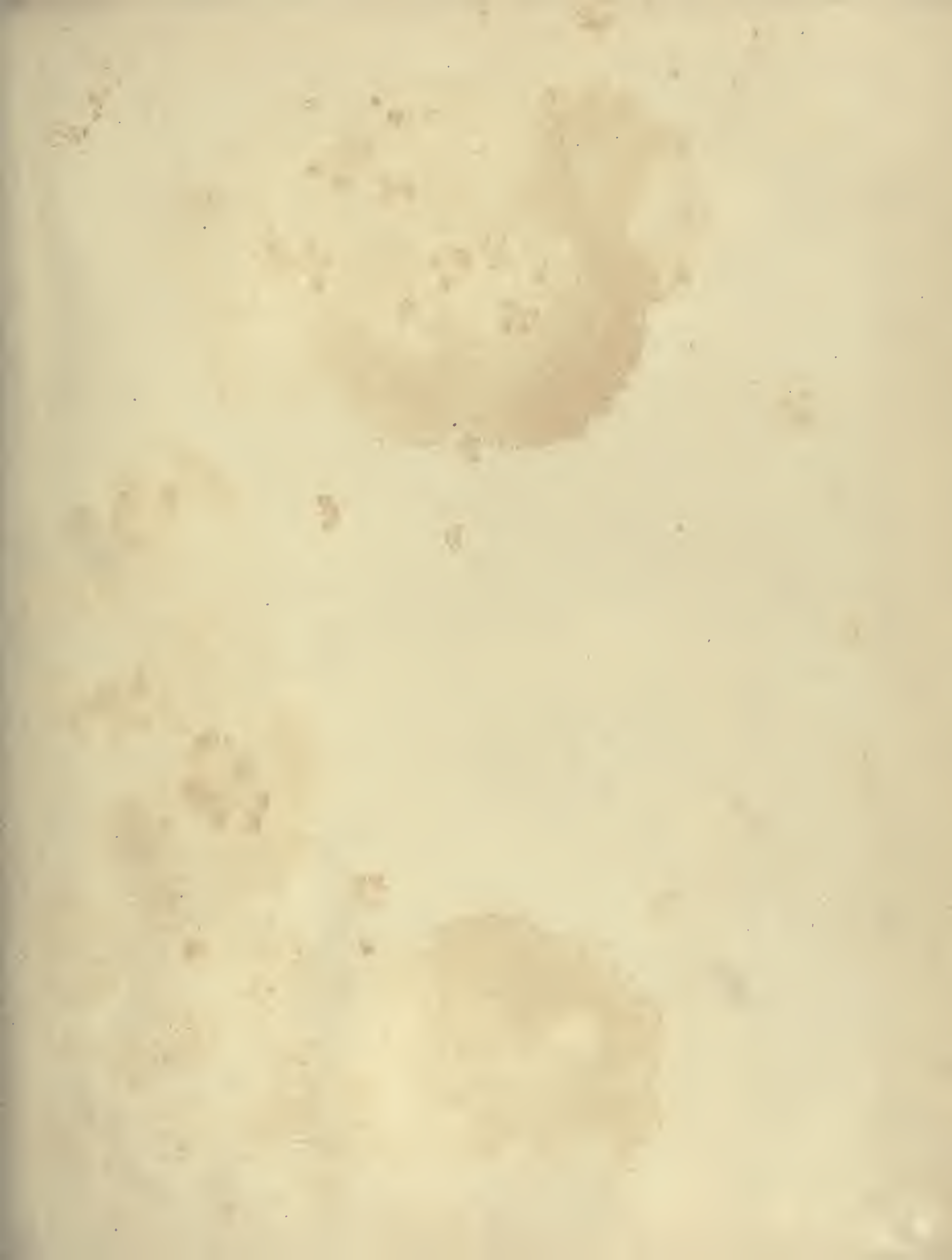
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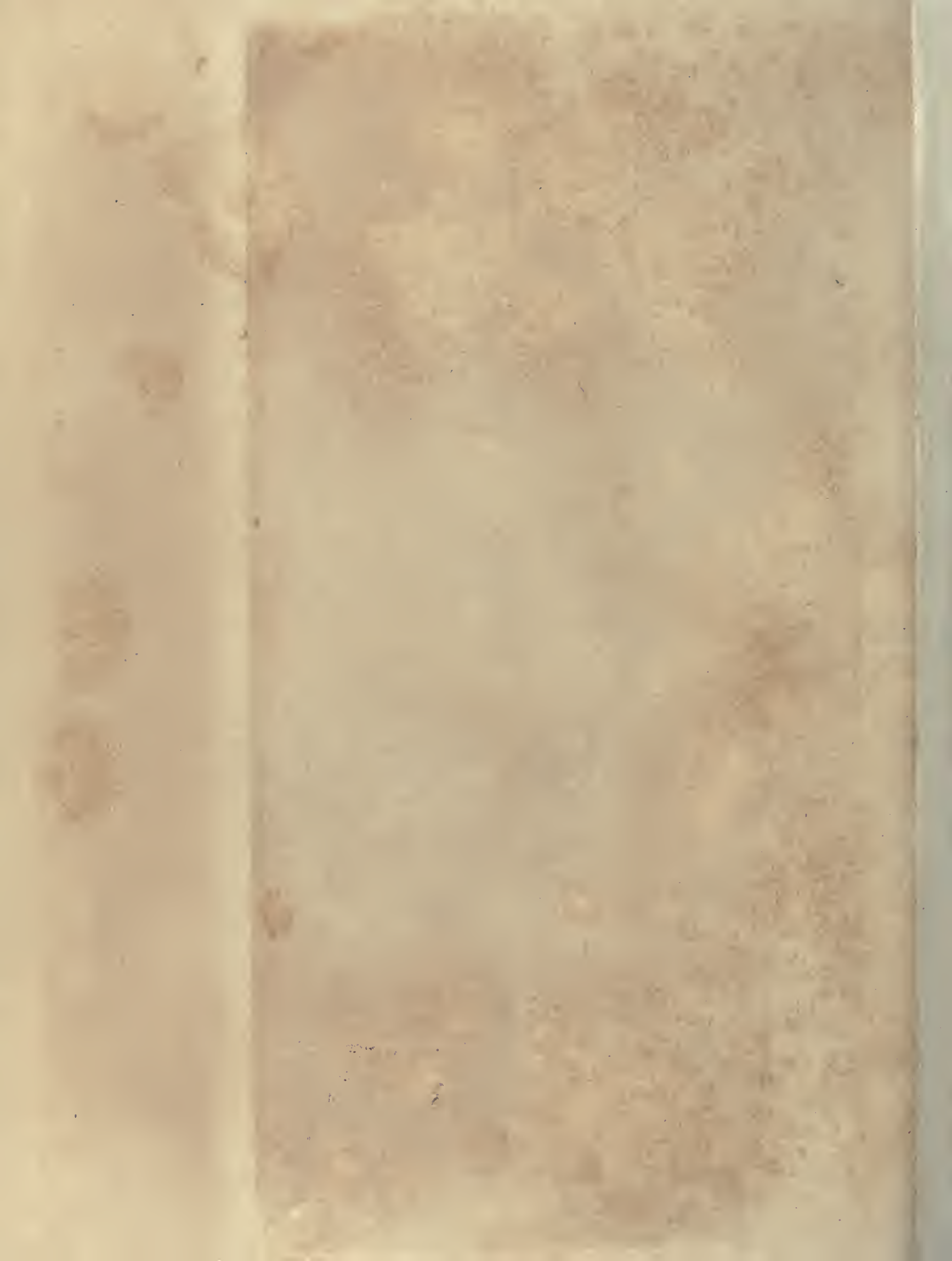
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