SELECTIONS FROM THE GREEK PAPYRI
Letter of Hilarion to Ais, written in Alexandria, 17 June B.C. 1.
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PRINCIPAL COLLECTIONS OF GREEK PAPYRI
WITH ABBREVIATIONS


P. Goodspeed = Greek Papyri from the Cairo Museum, ed. E. J. Goodspeed. Chicago, 1902.


P. Hamb. = Griechische Papyrusurkunden der Hamburger Stadt-
P. Heid. = Heidelberger Papyrus-Sammlung. Vol. 1, Die Septua-
ginta Papyri und andere altchristliche Texte, ed. A. Deissmann. 
Heidelberg, 1905.
P. Leid. = Papyri graeci Musei antiquarii publici Lugduni-Batavi, 
P. Lille = Papyrus Grecs from the Institut Papyrologique de l'Uni-
versité de Lille, ed. P. Jouguet. Vol. I, Parts 1, 2. Paris, 
1907–08.
P. Magd. = Papyri from Magdala, ed. Lefebvre in Bulletin de 
correspondance hellénique, 1902 ff.
P. Oxy. = The Oxyrhynchus Papyri, ed. B. P. Grenfell and A. S. 
P. Par. = Paris Papyri in Notices et Extraits xviii, ii, ed. Brunet de 
P. Petr. = The Flinders Petrie Papyri, in the Proceedings of the 
Royal Irish Academy—"Cunningham Memoirs," Nos. viii, ix, 
P. Reinach = Papyrus Grecs et Démotiques, ed. Th. Reinach. Paris, 
1905.
P. Rylands = Catalogue of the Greek Papyri in the John Rylands 
Library Manchester, ed. A. S. Hunt. Vol. I. Manchester, 
1911.
P. Strass. = Griechische Papyrus der Kaiserlichen Universitäts- und 
Strassburg, 1906–07.
Hunt, and J. G. Smyly; Vol. II, ed. B. P. Grenfell, A. S. 
P. Tor. = Papyri graeci regii Taurinensis Musei Aegyptii, ed. A. 
Peyron. 2 vols. Turin, 1826, 1827.
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Z. N. T. W. = Zeitschrift für die neutestamentliche Wissenschaft. Giessen, 1900—.
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'Επαγόμεναι ἡμέραι = Aug. 24—28, with a sixth ἐπαγόμενη ἡμέρα (=Aug. 29) inserted once in four years. In such intercalary years (A.D. 3/4, 7/8 &c.) the English equivalents have to be put one day on till our Feb. 29, after which the old correspondence is restored: that is, in an intercalary year Thoth 1 is Aug. 30 and so on, Phamenoth 4 equalling Feb. 29.

The Macedonian Calendar was equated to the Egyptian towards the end of n/B.C.
GENERAL INTRODUCTION

1. Interest of Papyrus-discoveries.
3. History of Papyrus-discoveries.
4. Papyrus Collections.
5. Literary Papyri.
7. Significance of the Papyri.
8. The Richness of the Field.
“You are not to suppose that the word [some New Testament word which had its only classical authority in Herodotus] had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further, and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally.”

Bishop Lightfoot in 1863.
I. Amongst recent discoveries in Egypt few have awakened a more widespread interest than the countless papyrus documents that have been brought to light. Some of these have been found amongst the ruins of ancient temples and houses; others have formed part of the cartonnage in which crocodile-mummies were enveloped; but far the largest number have come from the rubbish heaps (Arab. Kôm) on the outskirts of the towns or villages, to which they had been consigned as waste-paper, instead of being burnt as amongst ourselves.

Of these Greek papyri, for it is with Greek papyri alone that we are concerned, the earliest dated document is a marriage-contract of the year B.C. 311-10 (No. 1), and from that date they extend throughout the Ptolemaic and Roman periods far down into Byzantine times. Their special interest, however, for our present purpose may be said to stop with the close of the fourth century after Christ, though it will be necessary to add a few documents that fall still later, owing to their importance for the student of religion. Meanwhile, before passing to notice certain general characteristics of these documents, and their significance in various departments of learning, it may be well to describe briefly the material of which they are composed, and the history of their discovery.

2. That material was papyrus, so called from the papyrus-plant (Cyperus papyrus L.), from which it was derived by a process of which the elder Pliny has left a classical account. The pith (βύβλος) of the stem was cut into long strips, which were laid down

1 N. H. xiii 11—13. Cf. the careful Mémoire sur le Papyrus et Anciens by M. Dureau de la Malle
vertically to form a lower or outer layer. Over this a second layer was then placed, the strips this time running horizontally. And then the two layers were fastened together and pressed to form a single web or sheet (κόλλημα), the process being assisted by a preparation of glue moistened, where possible, with the turbid water of the Nile, which was supposed to add strength to it. After being dried in the sun, the surface was carefully rubbed down with ivory or a smooth shell, and was then ready for writing.

The side preferred for this purpose was as a rule the side on which the fibres lay horizontally, or the recto, as it is technically called, but this did not prevent a frequent subsequent use of the verso or back\(^1\). Official documents in particular which were no longer required were frequently utilized for other purposes, the original writing being either crossed or washed out\(^2\), as when we find a private letter (B. G. U. 594) written over an effaced notice of a death (B. G. U. 582), or as when the verso of an old taxing-list serves a schoolmaster and his pupil for a writing-lesson (see introd. to No. 35).

in the *Mémoires de l'Académie des Inscriptions et Belles-Lettres* (Institut de France), xix 4 (1851), pp. 140—183, where this passage of Pliny is fully discussed, and see the other authorities quoted in the Excursus on ‘St Paul as a Letter-Writer’ in my Commentary on the Ep. to the Thessalonians, p. 121 ff.

\(^1\) The distinction between *recto* and *verso*, which is of great value in the dating of documents, the document on the *recto* being in accordance with the above rule the earlier, was first laid down by Wilcken in *Hermes* xxii (1887), p. 457 ff.: cf. Archiv i, p. 335 ff. It should be noted however that it is only generally applicable between n.c. 250 and A.D. 400, the preference for the *recto* disappearing in Byzantine times with the deterioration of papyrus manufacture, and the introduction of a new style of writing: see Schubart *Das Buch bei den Griechen und Römern* (Berlin, 1907), p. 91 ff., and Archiv v, p. 191 ff.

\(^2\) The technical term for crossing out was χάζομαι. Hence a decree that was annulled was said χαζαθηναι, cf. P. Flor, 61, 65 (A.D. 86—88), and see further Deissmann LO. p. 249 ff. In B. G. U. 717, 22 ff. (A.D. 149) we hear of a χειραγραφον…χωρίς αύλφατος και επιγραφής ‘a decree neither washed out nor written over’: cf. Col. ii 14 ἐξαλειψας τὸ καθ’ ἡμῶν χειραγραφον. On the process of washing out, which seems to have been comparatively easy, see Erman *Mélanges Nicole*, p. 119 ff.
The size and character of these papyrus-sheets naturally varied considerably with the quality of the papyrus, of which they were formed, but for non-literary documents a very common size was from 5 to 5½ inches in width, and 9 to 11 inches in height. When more space was required, this was easily obtained by joining a number of sheets together to form a roll. A roll of twenty sheets, which could be cut up or divided at will, was apparently a common size for selling purposes. This was, however, a mere matter of convenience, and smaller quantities would be easily procurable on demand.

The price paid was of course determined by the size and nature of the paper provided, and in view of our ignorance on these points the few figures that are available do not give much guidance. But it is clear that papyrus was by no means a cheap commodity, and this helps to explain the frequent use of the verso already referred to, and the difficulty which the poor often experienced in procuring the necessary material for writing.

In itself papyrus is a very durable material, when not exposed to much handling, or to the action of damp, and it is consequently, thanks to their sandburial and to the singularly dry climate of Egypt, that so many documents and

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1 See Kenyon Palaeography of Greek Papyri (Oxford, 1899), p. 16 ff.
2 An extra sheet seems to have been known as ἐπιχάρτη (P. Oxy. 34-15, A.D. 127). For other writing-materials see P. Grenf. 11 38 (b.c. 81), where directions are given for the purchase of pens (καλάμωι γραφικοί, cf. 3 Macc. iv 20) and ink (μέλας, cf. 2 Jo. 12). In P. Oxy. 326 (c. A.D. 45) we hear of τό βροχόν τοῦ μέλανος (‘the inkpot’) and τό σμηλίον[ν] [δ]ποὺς γακής τοῖς καλάμους.
3 Thompson (Greek and Latin Palaeography, p. 28) refers to an inscription relating to the expenses of the rebuilding of the Erechtheum at Athens in B.C. 407, from which it appears that two sheets (χαρτοί δύο) cost at the rate of a drachma and two obols each, or a little over a shilling of our money: see also Schubart op. cit. p. 12 f.
letters have been preserved there, while they have almost wholly disappeared elsewhere.

3. The earliest discoveries took place in 1778 at Gizeh, where the fellaheen produced a chest containing about fifty papyri. As however no purchasers were forthcoming, all these, except one now in the Museum at Naples (the Charta Borgiana), were destroyed for the sake, so it is said, of the aromatic smell which they gave forth in burning.

No further discoveries are reported for about twenty years, after which we hear of various sporadic finds, more particularly at Saqqârah, the ancient Memphis, about a half of the documents recovered there relating to its Serapeum, or great temple in honour of Serapis (see Nos. 4, 5, 6). In view of the novelty and intrinsic interest of these documents, it is astonishing that they did not attract more notice at the time. But, as a matter of fact, it was not until 1877, when several thousand papyri of widely different characters and dates were found amongst the ruins of Crocodilopolis, or Arsinoe, the old capital of the Fayûm district, that public attention was fully awakened to the far-reaching importance of the new discoveries.

1 The principal exception is Herculaneum, where as a matter of fact the first Greek papyri were brought to light in the course of the excavations in 1752 and the following years. From the calcined nature of the rolls, the work of decipherment was unusually difficult, but eventually it was found that the greater part were occupied with philosophical writings of the Epicurean school. A few fragments of Epicurus himself were also recovered, including a charming letter to a child (No. 2). The evidence of the Herculaneum papyri on questions of accidence and grammar is fully stated in W. Crönert's great work Memoria Graca Herculaneensis (Leipzig, 1903).

2 See Wilcken Die griechischen Papyrusurkunden (Berlin, 1897), p. 10. The result of an experiment, conducted along with Prof. E. J. Goodspeed on some papyrus-fragments, leads the present writer rather to doubt the 'aromatic' part of the story.

3 The great bulk of these now form the Rainer collection at Vienna, which was still further enriched in 1896, and their contents are gradually being made available through the labours of Dr C. Wessely and others. To the collections mentioned on p. xif, add in this connexion Wessely's monographs on Karanis und Scenofaêi Nesos and Die Stadt Arsinoe (Vienna, 1902).
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From that time the work of exploration has gone steadily on, a foremost place in it being occupied by our own Oxford scholars, Prof. B. P. Grenfell and Dr A. S. Hunt, to whose remarkable labours in this field, whether as discoverers or as interpreters, almost every page of the following Selections will bear witness.

4. The collections that have thus been formed are named Papyrus Collections, either from the locality where the texts were first discovered, as e.g. the Oxyrhynchus Papyri or the Hibeh Papyri, or from the place where they are now preserved, as the British Museum or Chicago Papyri, or the Berliner Griechische Urkunden, or in a few instances from their owners, as the Amherst Papyri or the Reinach Papyri. And through the patient labours of many scholars, both in this country and abroad, these collections are yearly being added to.  

5. Of the papyri now available a comparatively small Literary Papyri number, about 600 in all, are literary, one fourth of these supplying us with texts not previously known. Amongst these is what can claim to be the oldest Greek literary MS. in existence, a poem of Timotheus of Miletus, dating from the fourth century before Christ, while fragments of Homeric and other texts, belonging to the succeeding century, are still some thirteen hundred years older than the generality of Greek MSS. Other new texts embrace fragments of Sappho and the Paeans of Pindar, the Odes of Bacchylides, the Comedies of Menander, the Constitution of Athens by Aristotle, and the Mimes of Herodas. And as proof that surprises in this direction are by no means

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1 For a list which comprises the titles of most of the existing collections see p. xi f.; but how much still remains to be done before even the existing materials can be made available for general use is shown by Prof. Grenfell's statement (as reported in the Athenaeum, Aug. 22, 1908, p. 210) that of the Papyri from Oxyrhynchus alone, only about one-sixth have as yet been deciphered.
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corrected, and the whole history of book production before the adoption of vellum put in a new and striking light. Thus, to refer only to a single point, the New Testament student can no longer have any possible doubt that the books of the New Testament were written originally on papyrus, and that in such a letter as is reproduced in facsimile as a frontispiece to this volume he can see the prototype, so far as outward appearance is concerned, of an original Pauline Epistle.

To the historian again their value is no less remarkable. If it be the case, as we recently have been assured, that it was the want of adequate 'records' that prevented the Greeks themselves from being the founders of scientific history, that is certainly no longer the fate of any one who seeks to reconstruct the internal condition of Greco-Roman Egypt. Contemporary documents, whose genuineness is incontestable, now lie before him in such abundance, that their very number constitutes one of his greatest difficulties. And it will need much careful sifting and comparison before their results can be fully appreciated or stated. But confining ourselves again to their relation to Christian history, it is impossible not to recognize the importance of having the 'enrolment' of Luke ii 1, 2 illustrated by the recovery of a large number of similar enrolments or census-returns, known by the same name (απογραφαί, cf. No. 17), and even the method of the enumeration by the return of each man to his own city (ver. 3) confirmed by the discovery of an exactly analogous order (No. 28). When too we find a Prefect releasing a prisoner in deference to the wishes of the multitude (see note on No. 55. 28), or the summary of a trial with the speech of the prosecuting counsel (No. 18), we are at once

1 See further Kenyon Palaeography, p. 92 ff., and Handbook to the Textual Criticism of the New Testament (Macmillan, 1901), Chap. 11 'The Autographs of the New Testament.'

2 The student will find much valuable information in the vols. on The Ptolemaic Dynasty by Prof. Mahaffy and on Under Roman Rule by Mr J. S. Milne in Methuen's History of Egypt, Vols. IV, V (1898).
reminded of what took place in the case of our Lord (Mk xv 15) and of St Paul (Ac. xxiv 2 ff.). Or, to pass to a later period in the history of the Church, while the persecution of the Christians under Decius, and the consequent demand for libelli, or certificates of conformity to the state-religion, were previously well known, it is surely a great gain to be able to look upon actual specimens of these libelli, attested by the signatures of the libellatici themselves, and counter-signed by the official commission that had been appointed to examine them (No. 48).

The value of the papyri, however, for the Biblical student is very far from being exhausted in ways such as these. They have added directly to his materials not only a certain number of Biblical texts¹, but also several highly important fragments of extra-canonical writings, including the so-called Logia of Jesus, which have attracted such widespread attention². Nor is this all, but the indirect aid which they constantly afford for the interpretation of our Greek Bible is perhaps even more striking. It will be one of the principal objects of the commentary that accompanies the following selections to illustrate this in detail, but it may be convenient to recapitulate here that this aid is to be looked for principally in three directions.

(1) In the matter of language, we have now abundant proof that the so-called ‘peculiarities’ of Biblical Greek are due simply to the fact that the writers of the New Testament

¹ These include some third and fourth century fragments of the LXX, a third century MS. of Mt. i (P. Oxy. 2), and about one-third of the Ep. to the Hebrews from the early part of the fourth century (P. Oxy. 657). So far as they go, the N.T. texts confirm on the whole the evidence of the great uncials Β, or what we know as the Westcott and Hort text. A list of the principal Biblical papyri is given by Deissmann Enc. Biblica, col. 3559f.

² The original Logia (P. Oxy. 1), the New Sayings of Jesus (P. Oxy. 654) and the Fragment of an Uncanonical Gospel (P. Oxy. 840) have all been published separately in convenient forms (Frowde, 1897, 1904 and 1908): see also Swete’s edition of Two New Gospel Fragments (Deighton, Bell & Co., 1908). In Les plus anciens monuments du Christianisme (Patrologia Orientalis iv 2 [1907]) Wessely has edited the most important early Christian documents written on papyrus, with translations and commentaries.
for the most part made use of the ordinary colloquial Greek, the Ἐλληνικόν of their day.

This is not to say that we are to disregard altogether the influence of translation Greek, and the consequent presence of undoubted Hebraisms, both in language and grammar. Nor again must we lose sight of the fact that the sacred writers, especially in the case of the New Testament, deepened and enriched the significance of many everyday words, and employed them in altogether new connotations. At the same time the best way to get at these new connotations is surely to start from the old, and to trace, as we are now enabled to do, the steps by which words and phrases were raised from their original popular and secular usage to the deeper and more spiritual sense, with which the New Testament writings have made us familiar. It is sufficient by way of illustration to point to the notes that follow on such words as ἀδελφός (No. 7. 2), αἰώνιος (No. 45. 27), βαπτίζω (No. 7. 13), κύριος (No. 18. 6), λειτουργεῖν (No. 5. 2), παρουσία (No. 5. 18), πρεσβεύω (No. 40. 14), πρεσβύτερος (Nos. 10. 17, 29. 11), προγράφω (No. 27. 11), σωτήρ (No. 19. 18), σωτηρία (No. 36. 13), and χρηματίζω (No. 25. 2).

1 An over-tendency to minimize these last is probably the most pertinent criticism that can be directed against Dr J. H. Moulton's Prolegomena to his Grammar of New Testament Greek, a book that is as useful to the papyrologist as it is indispensable to the student of the Greek New Testament. See further the valuable sections (§§ 3, 4) on 'The kouř—The Basis of Septuagint Greek,' and 'The Semitic Element in LXX Greek' in Thackeray's Grammar of the Old Testament in Greek t. p. 16 ff.

2 The denial of a distinctive 'Biblical' or 'New Testament Greek' is often too unqualified today owing to the recoil from the old position of treating it as essentially an isolated language, and the whole question of how far the Greek of the New Testament deviates from the Ἐλληνικόν requires a fuller discussion and statement than it has yet received. Some good remarks on the 'eigenartig' character of the New Testament writings, notwithstanding the linguistic and stylistic parallels that have been discovered, will be found in Heinrici's monograph Der litterarische Charakter der neutestamentlichen Schriften (Leipzig, 1908).

3 For many more examples of the influence of the Kouv on N.T. Greek than are possible in the limits of the present volume reference may perhaps be allowed to Dr
(2) The *form*, again, which the New Testament writers so frequently adopted for the conveyance of religious truth is reflected in the clearest manner in the private letters that have been rescued from the sands of Egypt. It may seem strange at first sight to those who have had no previous acquaintance with the subject, that those simple and artless communications, the mere flotsam and jetsam of a long past civilization, should for a moment be put in evidence alongside the Epistles of St Paul. But even if they do nothing else, they prove how ‘popular’ rather than ‘literary’ in origin these Epistles really are, and how frequently the Apostle adapts the current epistolary phrases of his time to his own purposes.

(3) Once more, the papyri are of the utmost value in enabling us to picture the *general environment*, social and religious, of the earliest followers of Christianity. These followers

J. H. Moulton and the present writer are contributing to the *Expositor* VII v, p. 51 ff. &c.

1 The distinction holds good, even if we cannot go all the way with Deissmann (*BS.* p. 3 ff.) in pronouncing all the Pauline writings ‘letters’ rather than ‘Epistles.’ This may be true of the short Epistle to Philemon, which is little more than a private note, but surely the Epistle to the Romans stands in a different category, and, if only by the character of its contents, is to be widely differentiated from the unstudied expression of personal feeling, that we associate with the idea of a true ‘letter.’

2 The first recognition I have come across in this country of the value of the papyri for N.T. study occurs in Dean Farrar’s *The Messages of the Books*, first published in 1884, where in a note to his chapter on the ‘Form of the New Testament Epistles’ the writer remarks—‘It is an interesting subject of inquiry to what extent there was at this period an ordinary form of correspondence which (as amongst ourselves) was to some extent fixed. In the papyrus rolls of the British Museum (edited for the trustees by J. Forshall [in 1839]) there are forms and phrases which constantly remind us of St Paul’ (p. 151). But he does not seem to have followed up the hint, and it was left to Prof. A. Deissmann, following independently on lines already hinted at by A. Peyron in his introduction to the Turin Papyri (*Papyri graeci regii Taurnensis Musei Aegyptii*, Turin, 1826), to show in detail in *Bibelstudien* (1895) and *Neue Bibelstudien* (1897) (together translated into English as *Bible Studies* (1901)), and more recently in *Licht vom Osten* (1 Aufl. 1908, 2 u. 3 Aufl. 1909), the wealth of material they contain in this and other respects. Mention should also be made of Dean Armitage Robinson’s interesting Excursus ‘On some current epistolary phrases’ in his *Commentary on Ephesians*, p. 275 ff.
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belonged for the most part, though by no means exclusively to the humbler and poorer classes of the population, whom the ordinary historian of the period did not think it worth his while to notice. But now by means of their own autographic letters and documents we can see them in all the varied relationships of everyday life and thought. Notices of Birth (No. 32) and of Death (No. 35) are intermingled with Marriage-Contracts (Nos. 1, 34) and Deeds of Divorce (No. 16): the oppressed appeal to the ruling powers for protection (Nos. 10, 29), and the village 'elders' arrange for dancing-girls to enliven an approaching festival (No. 45): the youth who has wasted all his substance with 'riotous living' (No. 27), and the poor prodigal with his humble confession of sin (No. 37), stand before us in the flesh: while the mourners 'sorrowing as those who have no hope' (No. 38), and the perplexed and diseased seeking help in dreams or oracles (Nos. 6, 25, cf. 54) and enchantments (Nos. 46, 47), prove how deep and real were the needs of those to whom the Gospel was first preached.

8. There may be a temptation perhaps at present, in view of the unusual and romantic character of the new discoveries, to exaggerate the significance of the papyri in these and similar directions. Much requires still to be done before their exact linguistic and historical value can be fully estimated. But there can be no doubt as to the richness of the field which they present to the student alike of religion and of life. And one main object of the present volume of Selections will have been fulfilled, if it succeeds in any measure in arousing a more wide-spread interest in the larger collections, and the notable work of their first editors and interpreters.

2 Deissmann (LO, p. 217 f.) strikingly recalls the Prosopographia Imperii Romani which catalogues 8,644 men and women of note during the first three centuries, but omits of set purpose 'hominum plebeiorum infinitani illam turbam' — Jesus and Paul among them! See also the same writer's articles on 'Primitive Christianity and the Lower Classes' in Exp. VII vii, pp. 97 ff., 208 ff., 352 ff.
TEXTS, TRANSLATIONS
AND NOTES

τοῖς

βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν
καὶ ἀπ' αὐτῶν ὄνησιν ἔξεις.

CORNELIUS to his son HIERAX
[P. OXY. 531. 10 ff. (ii/A.D.)].
For the convenience of the reader, the following Texts are given in modern form with accentuation and punctuation. Letters inserted within square brackets [ ] indicate the Editors’ proposed restorations for lacunae in the original, and those in round brackets ( ) the resolutions of abbreviations or symbols. Angular brackets < > are used to denote words or phrases that have been accidentally omitted in the original, double square brackets [ ] letters that have been erased in the original and braces { } a superfluous letter or letters. Dots placed inside brackets [...] represent the approximate number of letters that have been lost or erased, and dots outside brackets mutilated or illegible letters. A dot under a letter, e.g. α, shows that the letter is uncertain.

As regards dating, i/B.C. = 1st century B.C., i/A.D. = 1st century A.D., and i/ii A.D. = a date falling about the end of the 1st or the beginning of the 2nd century A.D.
I. A MARRIAGE CONTRACT

P. Eleph. i. B.C. 311-10.

Discovered at Elephantine, and edited by Rubensohn in the Elephantine-Papyri, p. 18 ff.

The following marriage contract from Elephantine is the oldest specimen of its class that has hitherto been discovered (cf. P. Gen. 21 of ii/b.c., as completed by Wilcken, Archiv iii, p. 387 ff., and P. Tebt. 104, B.C. 92), and also the earliest dated Greek papyrus document that we possess. Rubensohn in his commentary draws special attention to its pure Greek character, as proved by the nationality of the contracting parties, and the terms employed, e.g. the ‘patriarchal’ part played by the bride’s father, and her own repeated designation as ἐλευθέρα (l. 4 f.). Noteworthy too are the stringent provisions regulating the married life of the pair (ll. 6, 8 ff.) which, with faint echoes in the Oxyrhynchus documents, disappear from the contracts of the Roman period, to be renewed later under Christian influences; cf. C. P. R. 30. 20 ff. (vi/A.D.) πρὸς τῷ καὶ αὐτῆν ἀγαπᾶν καὶ θαλπεῖν καὶ θεραπεύειν αὐτόν...ὑπακούειν δὲ αὐτῷ καθὰ τῷ νόμῳ καὶ τῇ ἀκολουθίᾳ συμβαίνει[ν] οἶδε, and see Wilcken, Archiv i, p. 490.
A MARRIAGE CONTRACT

No. 1

'Aleξándrou tou 'Aleξándrou basileuontos etei ebdoymoi
Ptolemaioi satrapieontos etei tessare- skaidekatw mou dos Diov. Synagraphe synoikias 'Hrakleidou kai Dmhtrias. Lambynei 'Hrakleidhs
Dmhtrias Kouvain guvaki guvsiain parata tou patrois Lep- tivos Kouiov kai tis mptrois Filohtidos eleutheros elenetheran prosferomenvn imatismovn kai kosmov (dramas)
alpha, paraxetow de 'Hrakleidhs Dmhtrias osa proshekei guvaki eleutherai pantan, einai de hymas kathata tautoi opou av dokei aristov einai bolvenomenois

In the seventh year of the reign of Alexander the son of Alexander, the fourteenth year of the satrapy of Ptolemaeus, the month Dios. Contract of marriage between Heraclides and Demetria.

Heraclides takes Demetria of Cos as his lawful wife from her father Leptines of Cos and her mother Philotis, both parties being freeborn, and the bride bringing clothing and adornment of the value of 1000 drachmas, and let Heraclides provide for Demetria all things that are fitting for a freeborn woman, and that we should live together wherever shall seem best to Leptines and Heraclides in consultation together. And if Demetria shall be detected doing anything wrong to the shame of her husband Heraclides, let her

3. guvsiain] 'lawful,' 'legally wedded': cf. P. Amh. 86. 15
(a.D. 78) xwris guvsiow demosiow, 'apart from the legal public charges.' The same sense of 'true,' 'genuine,' underlies the use of the word in Phil. iv 3 guvsiow soukite; for a definite spiritual application see Eph. i 2, Tit. i 4.

5. etei de hymas] an unexpected change to the 1st pers., showing perhaps that Heraclides drafted the agreement.

6. kakeutevousa] Cf. 3 Macc. vii 9 evai ti kakeutevousaen pouprov, and for the corresponding adj. see Sap. i 4, xv 4.

etpi aiscunhi] Cf. P. Gen. 21. 11
(see introd. above) mou ai[ro]xwnein Mevekratthn osa ferpei anbri ai- xunhi.
sterēsqw δων προσηνέγκατο τούτων, ἐπιδειξάτω δὲ 'Ἡρα-
κλείδης ὦτι ἂν ἑγκαλὴ Δημητρίαι ἐναντίον ἀνδρῶν
τρίων,
oδὲ ἂν δοκιμάζοσιν ἀμφότεροι. Ἡ ἐξέστω δὲ Ἡρακλείδης
γυναῖκα ἄλλην ἐπεισόγεσθαι ἐφ' ὑβρεὶ Δημητρίας μὴ δὲ
tεκυποποιεῖσθαι ἐξ ἁλῆς γυναικὸς μηδὲ κακοτεχνεῖν μηδὲν
παρευρέσει μηδεμία Ἡρακλείδην εἰς Δημητρίαν.
εἰαν δὲ τι ποῦν τούτων ἀλίσκηται Ἡρακλείδης καὶ ἐπι-
δεῖξη Δημητρία ἐναντίον ἀνδρῶν τρίων, ὦδὲ ἂν δοκι-
μάζοσιν
io ἀμφότεροι, ἀποδότω Ἡρακλείδης Δημητρίαι τῇ φερῶν
ἢν προσηνέγκατο (δραχμὰς) αὐτῷ, καὶ προσαποτεισάτω
ἀργυρί-
ου Ἀλεξανδρείου (δραχμὰς) αὐτῷ. Ἡ δὲ πρᾶξες ἐστῶ καθάπερ
ἐγ γίκης κατὰ νόμον τέλος ἔχουσὶς Δημητρίαι καὶ τοῖς
μετὰ
be deprived of all that she has brought, and let Heraclides prove
his charge against Demetria in the presence of three men, whom
both shall approve. And let it not be allowed to Heraclides to
bring in another woman to the insult of Demetria, nor to beget
children by another woman, nor shall Heraclides do any wrong
to Demetria on any pretext. And if Heraclides shall be detected
doing any of these things, and Demetria shall prove it in the
presence of three men, whom both shall approve, let Heraclides
repay to Demetria the dowry which she brought to the value of
1000 drachmas, and let him pay in addition 1000 drachmas of
Alexander's coinage. And let the right of execution be as if a formal
decree of the court had been obtained to Demetria and to those

7. ἐπιδειξάτω] In Ac. xviii 28,
Heb. vi 17 the verb is used in the
same sense of 'prove,' 'demonstrate.'
ἐναντίον ἀνδρῶν τριῶν] With this
private separation before witnesses
contrast such a later 'deed of
divorce' as No. 16. For ἐναντίον,
frequent in this sense in the LXX,
cf. Lk. i 6 ἡςαν δὲ δίκαιοι ἀμφότεροι
ἐναντίον τοῦ θεοῦ.
8. δοκιμάζοσιν] 'approve,' as
generally in the N.T.: see 1 Thess.
ii 4 (note).
9. παρευρέσει μηδεμίαν] Cf. P.
Tebt. 5. 61 (B.C. 118), B.G. U.
241 (ii/AD.).
11. ἀργυρίου Ἀλεξανδρείου] 'per-
haps the earliest documentary men-
tion of Alexander's coinage, unless
Dittenberger Syll. 176 is about two
years older' (Rubensohn).
acting with Demetria or Heraclides himself and all Heraclides' property both on land and sea. And let this contract be valid under all circumstances, as if the agreement had been come to in that place wheresoever Heraclides brings the charge against Demetria, or Demetria and those acting with Demetria bring the charge against Heraclides. And let Heraclides and Demetria enjoy equal legal rights both in preserving their own contracts, and in bringing charges against one another. Witnessed by Cleon of Gela, Anticrates of Temnos, Lysis of Temnos, Dionysius of Temnos, Aristomachus of Cyrene, and Aristodicus of Cos.

14. ὡποὺ κτλ. | a clause inserted in view of the fact that, according to strict Greek law, the contract was only binding in the place where it was entered into.
2. EPICURUS TO A CHILD

Ex vol. Hercul. 176. iii/B.C.


The following fragment of a letter to a child is interesting, not only on account of the writer, the well-known philosopher, Epicurus († B.C. 270), but also from its own artless and affectionate character. According to Wilamowitz the child addressed was one of the orphan children of a certain Metrodorus, of whom Epicurus took charge.

...[ἀ]φεὶμεθα εἰς Λάμψακον υἱόνιοντες ἐγὼ καὶ Πυθοκλῆς καὶ Ἕμημεραρχὸς καὶ Κ[τη]-σιπτος, καὶ ἐκεῖ κατειλήφα-μεν ὑγίοντας Θεμισταύν καὶ τοὺς λοιποὺς [φίλον]υ[ν].

We have arrived in health at Lampsacus, myself and Pythocles and Hermarchus and Ctesippus, and there we have found Themistas and the rest of the friends in health. It is good if you also are in health and your grandmother, and obey your grandfather and

1. Λάμψακον] in Mysia, an early home of Epicurus, where he was engaged for several years in teaching philosophy. It was the native town of Metrodorus.

8. μαμή] 'grandmother,' as in later Gk: cf. 2 Tim. i 5.
EPICURUS TO A CHILD

καὶ πάπαι καὶ Μάτρω[ν]ι πάντα πε[ί]θ[υ], ὡςπέρ καὶ ἔ[μ]-προσθεν. εὖ γὰρ ἵσθι, ἥ αἰτία, ὡτι καὶ ἐγὼ καὶ ο[ił] λοιποί πάντες σε μέγα φιλούμεν, ὡτι τούτοις πείθῃ πάντα...

Matron in all things, as you have done before. For be sure, the reason why both I and all the rest love you so much is that you obey these in all things....

9. πάπαι[] Like μαμμή the word πάπας is of Asiatic origin, and was apparently first introduced as a term of endearment by Phrygian slaves into Athenian nurseries (Wilam.). For its later use as an ecclesiastical title see No. 51.

10. εὖ γὰρ ἵσθι] a common classical phrase, of which we have traces in the ἵστε (imper.) of Eph. v 5, Heb. xii 17, Jas. i 19.

3. POLYCRATES TO HIS FATHER

P. PETR. II. xi (1).


This letter belongs to the correspondence of the architect Cleon, who acted as commissioner of public works in the Fayum district, about the middle of the 3rd cent. B.C. It contains a request from his younger son Polycrates, who had apparently been borrowing from his brother Philonides, that Cleon will interest himself on his behalf with Ptolemy II, on the occasion of the King's visit to celebrate the Arsinoe festival. The text, in which there are no lacunae, is written 'in a beautifully clear and correct hand' (Mahaffy).
Polycrates to his father, greeting. I am glad if you are in good health, and everything else is to your mind. We ourselves are in good health. I have often written to you to come and introduce me, in order that I may be relieved from my present occupation. And now if it is possible, and none of your work hinders you, do try and come to the Arsinoe festival; for, if you come, I am sure that I shall easily be introduced to the King. Know that I have received 70 drachmas from Philonides. Half of this I have

1. καλὸς ποιεῖς] a common formula, cf. 1 Macc. xii 18, 22, Ac. x 33, Phil. iv 14, 3 Jo. 6.

2. παραγενόμην] The verb is common in vernacular documents where classical writers would more naturally have used ἀφικνοῦμαι or ἥκω. The literary complexion therefore which Harnack gives to it in certain passages in Luke (Sayings of Jesus, p. 86) cannot be maintained: see Moulton Ex. vii, vii, p. 413.

3. συντῆσαι] 'bring together,' hence 'introduce,' 'recommend': see the note on P. Oxy. 292. 5 f. (= No. 14). In Gen. xi 4. καὶ συνέστησεν ὁ ἀρχιδεσμῶτης τῷ Ἰωσήφ αὐτοῖς, καὶ παρέστη αὐτῶι, the meaning is somewhat different 'put under the charge of.'

4. εἰς τὰ Ἀρσινόεια] the festival held in honour of the deceased Queen Arsinoe, who had already been raised to divine honours.

5. ἡμὺν] almost always so written in the papyri of iii/B.C.: in the two following centuries ἡμὺν and ἡμοῖοι occur with about equal frequency, see Mayser Gramm. p. 100 f.
kept by me for necessaries, but the rest I have paid as an instalment of interest. This happens because we do not get our money in a slump sum, but in small installments. Write to us yourself that we may know how you are circumstanced, and not be anxious. Take care of yourself that you may be well, and come to us in good health. Farewell.

6. *eis tα δεόντα*] Cf. P. Par. 58, 25 ff. (ii/b.c.) ὅπως...ἐξον τα δεόντα, καὶ μὴ διαλύομαι τῷ λιμῷ. *eis tο δάνειον κατέβαλον*] 'I have paid as an instalment of interest'—a rendering suggested by Wyse, and adopted by Mahaffy (P. Petr. ii, App. p. 4) in place of his original 'I have put out to interest.'

8. *ἀγώνιομεν*] Cf. P. Petr. iii, 53 (l. 17 f. ὃν ταρ ὡς ἔτυχεν ἀγώνιομεν, 'for we are in a state of no ordinary anxiety' (Edd.), and for the corresponding subst., as in Lk. xxii 44. Cf. P. Tebt. 423, 13 f. (early ii/ii.d.) ὃς ἐλις ἄγωνιαν μὲ τενόθαι ἐν τῷ πάροντι.

9. *εὐτύχει*] the form of greeting generally adopted when the person addressed is of superior rank: in the case of an inferior, ἐρρωσό is the ordinary formula. For exceptions see Wilcken Αρχείον i, p. 161.

4. **ISIAS TO HEPHAESTION**


The following letter is addressed by a certain Isias to Hephaestion, apparently her husband, who was 'in retreat' in the Serapeum at Memphis, urging him to return home.
The exact position of the Serapeum recluses is still a matter of discussion amongst scholars. By some they are regarded as a kind of monkish community: by others, as persons who in special sickness or trouble had sought the aid of the god, and were for the time being ‘possessed,’ or under his influence and protection. In any case this letter makes clear that, whatever the nature of the vows they took upon them, these were not binding for all time, but lasted only until the κάτοχοι had attained the end they had in view (l. 26). On the whole subject see Preuschen, Mönchtum und Sarapiskult (2te Aufl., Giessen, 1903), where the latter of the above-mentioned views is strongly supported, and cf. Archiv iv, p. 207. For further particulars regarding the Serapeum see Nos. 5 and 6.

Isias to Hephaestion her brother greeting. If you are well, and things in general are going right, it would be as I am continually praying to the gods. I myself am in good health and the child, and all at home, making mention of you continually. When I got your letter from Horus, in which you explained

1. τῶι ἄδελφῳ] ‘brother,’ i.e. ‘husband,’ in accordance with a well-established Egyptian usage, and in keeping with the general tone of the letter, and the references to τὸ παιδίον (l. 5) and ἡ μήτηρ σου (l. 28, not ἡμῶν). (Wilam., Witk.)

2. κατὰ λόγον as in P. Par. 63, i 5 (ii/b.c.) καὶ σὺ υἱαίιες καὶ τάλα κατὰ λόγον ἐστίν.

6. μν. ποιούμενοι] a common epistolary phrase, cf. 1 Thess. i. 2 (note).

7. κομισμένη] Cf. P. Fay. 114. 3 ff. (A.D. 100) κομισμένος μου τὴν ἐπιστολήν, ‘on receipt of my letter.’ Other passages such as P. Hib. 54. 9 (iii/b.c.), P. Tebt. 45. 33 (ii/b.c.), bear out the meaning ‘receive back,’ which Hort (on 1 Pet. i 9) finds in all the N.T. occurrences of the word.


that you were in retreat in the Serapeum at Memphis, I immediately gave thanks to the gods that you were well; but that you did not return when all those who were shut up with you arrived distresses me; for having piloted myself and your child out of such a crisis, and having come to the last extremity because of the high price of corn, and thinking that now at last on your return I should obtain some relief, you have never even thought of returning, nor spared a look for our helpless state. While you were still at home, I went short altogether, not to mention how long a time has passed since, and such disasters,

14. ἀθέδομαι] The verb is not found in the N.T., but for the vernacular ἀνίδαια, as Lk. xxiii 12 D, cf. P. Par. 48. 7 ff. (ii/B.C.) τοῦ προσε ἐν τὴν ἀδίδαιαν ποσίαντος, 'who had that disagreement with you.'

19. ἀνάψυχῆ] The word, which is classical, is found several times in the LXX, along with the corresponding verb ἀνάψυχε (cf. 2 Tim. i 16). For the later form ἀνάψυξις see Exod. viii 15, Ac. iii 19.


21. περίστασιν] The word is frequent in a bad sense in Polybius, e.g. iv. 45. 10 εἰς πᾶν περιστάσεως ἐλθεῖν, cf. also 2 Macc. iv 16 περιεξοχὴν αὐτοῦ χαλεπή περίστασις, 'sore calamity beset them.'

23. ἐπιγεγονότος] For ἐπιγένομαι 'praeterlabor,' Witkowski compares P. Par. 25. 8 f. (ii/B.C.) καθ' ὃν καιρὸν τὸ πένθος τοῦ Ἀπίου ἐπιγένετο: see also P. Fay. i 11. 19 (ii/B.C.) Ἀλλων ἐπιγεγονοτῶν πλεύνων (sc. χρόνων), 'still further periods having elapsed.'
καὶ τοιούτων καίρων <καὶ> μηθὲν σοι ἀπεσταλκότος. 25
ἐτι δὲ καὶ Ὀμοφοι τοῦ τῆς ἐπιστολῆς παρακο-
μικὸ[το]ς ἀπηγγελκότος ὑπὲρ τοῦ ἀπολελύσθαι σὲ
ἐκ τῆς κατοχῆς παντελῶς ἀηδίζομαι.
οὐ μὴν ἀλλ' ἐπεὶ καὶ ἡ μῆτηρ σοι τυγχάνει
βαρέως ἔχονσα, κα[λό]ς ποιήσεις καὶ διὰ ταύτην
καὶ δὴ ἡμᾶς παραγείρομεν εἰς τὴν πόλιν, εἴπερ μὴ
ἀναγκαίοτέρον σ[ε] περισπαί. χαριεὶ δὲ καὶ τοῦ
σώματος ἐπιμε[λό]μενος, ἵν' ύγιαίνησ.
έρρωσο. (ἐτοὺς) β' Ἑπείφ Ν'.

On the verso

'Ηφαιστίων.

and you having sent nothing. And now that Horus who brought
the letter has told about your having been released from your
retreat, I am utterly distressed. Nor is this all, but since your
mother is in great trouble about it, I entreat you for her sake
and for ours to return to the city, unless indeed something most
pressing occupies you. Pray take care of yourself that you may
be in health.

Good-bye. Year 2 Epeiph 30.

(Addressed)

To Hephaestion.

26. ὑπὲρ τοῦ ἀπολελύσθαι κτλ.] 'Απολυόμαι 'withdraw oneself from,' 'depart,' as frequently in Polybius,
e.g. vii 17. 2 τῶν μὲν φυλακῶν ἀπολυομένων ἀπὸ τοῦ τόπου τούτου: cf. Exod. xxxiii 11 ἀπελύσει εἰς τὴν
παρεμβολήν, Ac. xxviii 25 ἀπυ-
φωνο δὲ ὅτε πρῶς ἄλλους ἀπε-
λύσομεν.
31. περισπαί] For περισπάω 'oc-
cupy,' detain,' cf. P. Tebt. 37. 15 ff.
(i/v.B.C.) έγὼ οὖν περισπόμενος περὶ
ἀναγκαίων γέγραψα σοι ἱνα κ.τ.λ.
The metaphorical sense of 'worry,'
'distraction,' as in Lk. x 40 (cf. 1 Cor.
vii 35), is also common in the vernacular, e.g. P. Brit. Mus. 24. 29 (= 1, p. 33) (ii/v.B.C.) ὅπως καὶ αὐτὸς τὴν Θατημίαν ἀποδόσει μη περισπάωμαι,
'that I myself, having paid Thathemis,
may be no more worried,' P. Tebt.
43. 36 ff. (ii/v.B.C.) ὅπως μηθεὶ ἐπιτρέ-
πης...παρενοχλεῖν ἡμᾶς μηδὲ περισπάν
κατὰ μηδεμίαν παρεύρεσιν, 'that no
one may be permitted to trouble us or to worry us on any pretext
whatsoever.'
5. PETITION FROM THE SERAPEUM TWINS


Discovered at Memphis and edited by Brunet de Presle among the Paris Papyri, Notices et extraits XVIII, 2, p. 274 ff. See also Witkowski, Prodromus p. 30, for various amended readings.

Of the Serapeum documents that have been recovered (cf. No. 6), the greater number refer to the grievances of two girls, twins, by name Thaues and Thaus or Taous. Their story has been graphically reconstructed by Kenyon (British Museum Papyri 1, p. 2 ff.). Here we can only notice that the twins acted as attendants in the Serapeum, and were consequently entitled to a certain allowance of oil and bread. For some reason this allowance was withheld in B.C. 164-2, and accordingly we find them with the assistance of their friend Ptolemy, son of Glaucias, one of the Serapeum recluses, presenting various petitions for the restitution of their rights. Amongst these is the following document, in which, apparently for the third time, they addressed themselves directly to King Ptolemy Philometor and Queen Cleopatra, on the occasion of a royal visit to Memphis, with the result that, as later reports prove, the temple officers were at length stirred up to look into the matter, and the twins recovered most, if not all, of what was due to them.
To King Ptolemy and Queen Cleopatra the sister, gods Philometores, greeting. We, Thaues and Taous, the twin-sisters who minister in the great Serapeum at Memphis, on a former occasion when you were in residence at Memphis and had gone up to the temple to sacrifice petitioned you, and gave in a petition, bringing before you our plea that we are not receiving the contribution of necessaries which it is fitting should be given to us both from the

2. λειτουργοῦσαίς] For the ceremonial use of this verb, which prepares us for its religious significance in the Gk Bible, see Deissmann BS. p. 140 f.

4. ἐπιδημήσασιν] The regular word for arrival and temporary sojourn in a place as P. Oxy. 705. ii. 36 f. ἐπιδημήσασιν καὶ ἐπιδημήσασιν τῷ ἔθνει of Severus and Caracalla’s visit to Egypt in A.D. 202, and especially P. Par. 69 (iii/A.D.) where the arrivals and departures of a strategus are recorded in his day-book by ἐπι- and ἀποδημᾶς respectively: see Archiv IV, p. 374. Cf. Ac. ii 10, xvii 21.

5. ἐντευξίων] properly the act of approaching the king, and thence the petition addressed to him, his answer being known as χρηματισμός (cf. 1. 21 χρηματισμόμενα). In the N.T. the word is found only in 1 Tim. ii 1, iv 5.

κομιδέσσαίς] See the note on P. Brit. Mus. 42. 7 (= No. 4).

6. σύνταξιν] the regular term for a contribution from the royal treasury for religious purposes: see Otto Priester 1 p. 366 ff. Occasionally the word is used, almost in the sense of φόρος, of payments to the government, e.g. P. Fay. 15. 2 (with the Editors’ note).
Serapeum and the Asclepeum. And having failed to receive them up to the present time in full, we have been compelled, under pressure of necessity, wasting away as we are through starvation, to petition you again, and in a few words to set before you the selfishness of those who are injuring us. For although you already from former times have proclaimed a contribution for the Serapeum and Asclepeum, and in consequence of this the twins who were there before us daily received what they required, to us also when we first went up to the temple straightway for a few days the impression was conveyed as if everything fitting would be done for us in

9. τῆς λυμοῦ] Λύμος is masc. in P. Par. 22. 21: cf. for a like inconsistency of gender Lk. iv 25 and xv 14, and see Moulton Proleg. p. 60.

10. φιλαυτίαν] For the corresponding adj. see 2 Tim. iii. 2.

14. ἐταν ἐβημεν] One of the rare instances in the papyri of ἐταν c. indic., as in Mk iii 11, &c.: see further Moulton Proleg. pp. 168, 248.

good order, but for the remainder of the time this was not carried out. Wherefore we both sent repeatedly to the supervisors persons to petition on our behalf, and laid information on these matters before you, on the occasion of your visits to Memphis. And when those who had been appointed to the administration in the Serapeum and Asclepeum had insolently maltreated us, and were removing the privileges conferred on us by you, and were paying no regard to religious scruple, and when we were being crushed by our wants, we often made representations even to
καὶ Ἀχομάρρη μὲν τῷ ἐπιστάτῃ τοῦ ἱεροῦ πλεονάκι διεστάλμεθα ἀποδιδόναι ἡμῖν. καὶ τῷ νῦ ὑ ὅ Ψινταέους τοῦ ἐπιστάτου τῶν ἱερῶν, ἀναβάντι πρώην εἰς τὸ ἱερὸν, προσήλθομεν, καὶ περὶ ἐκάστων μετεδόκαμεν. Καὶ προσκαλεσάμενος τὸν Ἀχομάρρην συνεταξεν ἀποδοῦναι ἡμῖν τὰ ὀφειλόμενα. Ὁ δὲ, πάντων ἀνθρώπων ἀγνωμονέστατος ὑπάρχων, ἡμῖν μὲν ὑπέσχετο τὸ προκείμενον ἐπιτελέσεως τοῦ δὲ τοῦ Ψινταέους νιὸν ἐκ τῆς

COL. II.

Μέμφεως χωρισθέντος, οὐκέτι οὕδενα λόγου ἐποίησατο. Οὐ μόνον δ’ οὗτος ἄλλα καὶ ἄλλοι τῶν ἐκ τοῦ Σαραπιείου

Achomarres the supervisor of the temple to give us (our rights). And we approached the son of Psintaes the supervisor of the sacrifices, when he went up to the temple the day before yesterday, and gave him detailed information. And having called Achomarres to him, he strictly commanded him to give what was owing to us. And he, being by nature the most unfeeling of all mankind, promised us that he would perform what he had been directed to do, but no sooner had the son of Psintaes departed from Memphis than he took no further account of the matter. And not only this man, but also others connected with the

Serapeum, and others connected with the Asclepeum in the administration, from whom it is usual for us to receive what we need, are defrauding, whose names and obligations, because they are numerous, we have decided not to record.

We beg you therefore, having as our one hope the assistance that lies in your power, to send away our petition to Dionysius Privy Councillor and strategus, that he may write to Apollonius the supervisor to compel them to render to us (what is owing), when he has received from us the written list of the necessaries owing to us and what further debts are due us along with the periods for which they have been owing and the persons who owe them, so

33. ἔτεροι] No distinction from ἀλλοι (I. 32) is here possible: see further on the relation of the two words, Moulton Proleg. pp. 79 f., 246.
35. ἀποστεροῦσαν] absol. as Mk x 19, 1 Cor. vi 8.
38. δεόμεθα] the general term for petitioning a king, as distinguished from δέχομαι addressed to magistrates: see Laqueur Quaestiones p. 7.

40. ἀντιληψις] 'assistance,' 'help,' a sense by no means limited to 'Bibl. speech' (as Grimm), but frequent in petitions to the Ptolemies and elsewhere: see Deissmann BS. pp. 92, 223.
43. ἐπιλαβόντα] accus. attracted to Διονύσιον.
that, when we have everything in order, we may be much better able to perform our regular duties to Serapis and to Isis, both for your own sakes and for the sake of your children. May it be given you to hold fast all the territory you desire. Farewell.


Εὐτυχεῖτε.

during his lifetime of disposing of his property καθ' ὑπ' ἄν αἱρήσθη ὑμᾶς [τρόπον], 'in any manner I choose.' The aor. is used of the Divine election in Deut. xxvi 18, 2 Thess. ii 13 (note).

6. A DREAM FROM THE SERAPEUM

P. Par. 51. B.C. 160.

Discovered at Memphis and edited by Brunet de Presle among the Paris Papyri, Notices et Extraits XVIII, 2 p. 323 f. See also Witkowski, Prodromus, p. 40, for various amended readings.

In Egypt, as in Assyria and Babylonia, the significance of dreams was fully recognized, and visitors resorted to the temple of Serapis at Memphis and other sacred spots in the hope of receiving assistance in visions of the night regarding their illnesses and other concerns.

With the following dream may be compared the similar visions of Ptolemy and Tages recorded in P. Leid. C (Leemans' Papyri graeci 1, p. 117) and the well-known dream of Nectonabus in P. Leid. U (ibid. p. 122), especially as re-published with a revised text and commentary by Wilcken in Mélanges Nicole p. 579 ff.
The Bible student hardly needs to be reminded of the dreams of Pharaoh (Gen. xli), or, from other localities, of the Divine messages granted, as they slept, to Jacob (Gen. xxviii 10 ff.) and to Solomon (1 Kings iii 5 ff.).

Πτολεμαῖος


Ptolemy, in the 22nd year, Tubi 12 to 13. I dreamt that I was going from West to East, and sat down upon chaff. And West from me there was someone, who was near to me. He also sat down, and my eyes were as it were closed. Suddenly I open my eyes, and see the Twins in the school of Tothes. They called, I answered. Eye...of my soul, take courage...for I have changed my bed. I heard Tothes saying, I am praying. Why are you...
saying this? I have conducted the Twins to you. I see him conducting them to you. I weep before them. I went on until I had laid hold of them, and I came to the street along with them. I said, 'I have still for a little while to gaze (in the temple), and it will be early as not formerly.' I saw one of them going to a dark place, and she sits down—. I saw...sat down. I told Hermais to hasten to come himself, and many other things I saw, and again I asked Serapis and Isis saying: Come to me, goddess of the gods, show thyself merciful, hear me, have pity on the Twins. Thou hast con-

13. katastifyo[as] 'conducted': cf. Josh. vi 23, 2 Chron. xxviii 15, and from the N.T. Ac. xvii 15 ol de kaiastánontes τῶν Παύλου ἡγαγον τις ἄθρων. 16. ἡβ(=μ)τρ ['street' or 'lane,' as generally in later Gk, a usage well known from the four occurrences of the word in the N.T. (Mt. vi 2, Lk. xiv 21, Ac. ix 11, xü 10): cf. Kennedy Sources of N.T. Gk, p. 15f. 17. δτι] For δτι recitalicum in the N.T. cf. WM. p. 683 note 1, Blass Gramm. pp. 233, 286. 22. ἡξίωκα] aor. perf.; see Moul-
demned the Twins. Me with my gray hairs hast thou absolved; but I know that in a...time I shall have rest. But these are women. If they are defiled, they shall never at all be pure.

25. κατεδίκασ] = κατεδίκασας, here construed with the acc. of the person, as in the LXX and N.T. In classical writers it is followed by the genitive.


έχων] for έχοντα. For similar breaches of concord in the papyri see Moulton Proleg. p. 60.

27. μιαρθώσων] so Witk. for μὴ ἀνθώσων (Edd.). Cf. Tit. i. 15, Heb. xii. 15.

7. LETTER OF APOLLONIUS

P. PAR. 47. C. B.C. 153.


Several letters written by or to Apollonius, a κάτοχος in the Serapeum (see No. 4), have been recovered (P. Par. 40—47), and of these the following exhibits various points of interest though its general meaning is far from clear. All we can gather is that Apollonius was at the time in sore straits of some sort (l. 9 ff.), and felt that he had been deceived even by the gods (ll. 6 ff., 28): hence the singular and ironical address πρὸς τοὺς τὴν ἄληθε (= εἰ)αν λέγοντε (= α)ς.

Gerhard (Untersuchungen, p. 65) cites this letter as the only example of a Greek papyrus known to him with a personal greeting in the outside address (Πτολεμαῖῳ χαίρειν).
Apollonius to Ptolemaeus his father greeting. I swear by Serapis,—but for the fact that I am a little ashamed, you would never yet have seen my face—that all things are false and your gods with the rest, because they have cast us into a great forest, where we may possibly die: and even if you know that we are about to be saved, just then we are immersed in trouble. Know that the

2. πατρὶ[] The exact relationships of the various persons in this group of papyri (see intro.) are by no means clear, but it is possible that throughout both πατὴρ and ἄδελφος refer not to family connection, but to membership in the same religious community: see Otto Priester 1, p. 124, note 3, who for this use of πατὴρ refers to Ziebarth Griechisches Ver einigewesen, p. 154: for the religious connotation of ἄδελφος see 1 Thess. i 4 (note).

δομνίο (= 5) τ. Σαραπίν] Cf. P. Oxy. 239. 5 (A.D. 66) δομτνίο Νέρωνα, and the same acc. of invocation in Jas. ν 12. For the transition from the Ptolemaic Σαραπίν to Σεραπίν in the Roman age, see Mayser Gramm. p. 57, and cf. Thackeray Gramm. 1, p. 73 f.

4. εντρέπομαι] 'am ashamed': for this late metaphorical use of ἐ., found both in the LXX and N.T., cf. 2 Thess. iii 14 (note), and for the use of the present in the protasis, as in Lk. xvii 6, see Moulton Proleg. p. 200 note 2.

8. ἐνθέβληκαν κτλ.] Cf. Lk. xii 5 ἐβάλειν εἰς τ. γένεναν, 'Τοιούτοις is apparently used metaphorically here much in the sense of Dante's 'selva oscura.' 'Τοιούτοις stands for ήμας by a common confusion.

13. βαπτιζόμεθα] another metaphorical usage, recalling strikingly the language of Mk x 38 δύνασθε... τῷ βάπτισμα δ' ἐγὼ βαπτίζομαι βαπτιζόμεθα;
runaway will try not to allow us to remain on the spot, for on our account he has been fined to the amount of 15 bronze talents. The strategus goes up tomorrow to the Serapeum and spends two days in the Anubium fasting. It is not possible that I should ever show my face again in Tricomia for very shame, now that we have collapsed and fallen from hope, being deceived by the gods and trusting in dreams. Farewell.

15. ο δραπετης[της] The reference according to Witkowski, to whom the reading (for the Editor’s δπ[ως] απε[χγ]) is due, is to a runaway slave Menedenius, whom Apollonius mentions in P. Par. 45. 6, ὡρω ἐν τῷ ὑπνῷ τῶν δραπέδην Μενέδημον ἀντικείμενον ἦμιν.

17. χάριν] For χάριν before the word it governs, as in 1 Jo. iii 12, cf. P. Tebt. 34. 6 (e. B.C. 100) χάριν τοῦ παρ’ αὐτοῦ ἀπηγμένον, P. Oxy. 743. 29 (B.C. 2) χάριν τῶν ἐκφοβῶν.

18. ἦ[ι (=ε cita)] cf. Phil. iii 8 τά πάντα ἐξημιώθην.

22. 'Ανουβύειων] the smallerm temple within the precincts of the Serapeum dedicated to Anubis.

23. πονὼν] ἐν τῇ Τρικομίᾳ ὑπὸ τῆς αἰσχύνης, ἰ καὶ αὐτούς δεδώκαμεν καὶ ἀποσποτώκαμεν πλανόμενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια. εὐτύχει.
On the verso

(in small letters)  

πρὸς τοὺς  

τὴν ἀλή-  

θεαν λέγοντες.

(in larger letters)  

Πτολε[μ]αι-  

ὦ χαίρειν.

(Addressed) To those that speak the truth. To Ptolemaeus greeting.

8. A LETTER OF INTRODUCTION

P. GOODSPEED 4.  

ii/B.C.


A letter from Polycrates to Philoxenus introducing to his notice one Glaucias, who was in all probability the bearer of the letter: cf. P. Oxy. 292 (= No. 14).

Πολυκράτης Φιλαδέλφων  

χαίρειν. εἰ ἔρρωσαι καὶ  

τὰλλά σοι κατὰ λόγον ἐστίν,  

εἴη ἄν ως αἰρούμεθα, καὶ  

αὐτοὶ δ' ὑγιαίνομεν.  

ὕπερ ὃν ἡμοῦ ομολόγημα,  

ἀπεστάλκαμεν πρὸς σέ

Polycrates to Philoxenus greeting. If you are well and things in general are going right, it will be as we desire. We ourselves are in health. As regards those things we wished, we have sent to

6. ἐντερω] For this weakened use of ἐντερω, in which the original meaning of ‘in the interest of’ is practically lost sight of, cf. 2 Thess ii 1 (note).
A LETTER OF INTRODUCTION

Γλαυκίαν ὄντα ἡμῶν ἰδιον κοινολογησόμενον σοι.
χαριεῖ οὖν ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας,
μάλιστα δὲ σαυτοῦ ἐπιμελόμενος ἵν' ὑγιαίνησ.

ἐρρωσο. (ἐτοὺς) κτὸ Φαμενώ(θ) η[ 15

On the verso

Φιλοξένωι.

you our own Glaucias that he may consult you. Please therefore
give him a hearing, and instruct him concerning those things
he has come about. But above all take care of yourself that you
may be in health. Good-bye. The 29th year, Phamenoth....

(Addressed) To Philoxenus.

9. ἰδιον] practically = ἑαυτῶν, in
accordance with a common usage in
late Gk: cf. Job vii 10, Mt. xxii 5,
1 Cor. vii 2, 1 Thess. ii 14 (note);
but see also P. Oxy. 37. ii. 1 (=No.
18), note.
κοινολογησόμενον] Cf. 1 Macc.
xiv 9, xv 28 (ἀπέστειλε... Αθηνόβιον... κοινολογησόμενον αὐτῷ), and
for the corresponding subst. see
2 Macc. xiv 22 and P. Fay. 12. 15 f.
(c. B.C. 103) ἐκ κοινολογ[...]α[...] τ[...]ς
συνσταθήσεις πρὸς αὐτοὺς.
12. ὑποδείξας] Cf. 2 Chron. xv 3A
καὶ οὖς ἱερέως ὑποδεικνύοντος 'without
a teaching priest,' Aristeas 112
(ed. Wendland) διὰ τὸ καλῶς ἡμῶν
tὸν Ἐλεάζαρον ὑποδεικνύει τὰ
προειρημένα.
15. ἐτοὺς κτὸ'] the 29th year either
of Philometor, i.e. B.C. 152, or of
Euergetes II, i.e. B.C. 141.
9. A PROMISE OF REWARD

P. Goodspeed 5. ii/B.C.

From Gebelén. Edited by Goodspeed in Greek Papyri from the Cairo Museum, p. 9.

Goodspeed understands the following note as a promise on the part of Peteuris to pay his contribution towards the στέφανος, or present which was made to the King on his accession or some other notable occasion (cf. 1 Macc. x 29 and see Wilcken Gr. Ostr. 1, p. 295 ff.). But Wilcken (Archiv ii, p. 578 f.) has shown good grounds for believing that it is rather a reward which Peteuris offers to his unnamed correspondent for assistance in releasing him from some obligation, perhaps military service.

Παρὰ Πετεύριος
diethéntos mou
dia τῆς σῆς σπο-
ουδής ὑπάρξει
soi eis στέφανον
χαλκοῦ (τάλαντα) πέν-
τε γ(ίνεται) (τάλαντα) έ
eυτύχει.

From Peteuris. On my being released through your efforts, there will fall to you by way of reward five talents of copper. Total 5 talents. Farewell.

2. διεθέντος] not = διαθέντος
(Goodspeed), but 1 aor. part. pass.
of διήμα according to Wilcken, who compares the use of the verb in Xen. Hel. ii. 4. 39 διήκε τὸ στράτευμα. Add P. Petr. ii 19 (ii a) 8 f. (iii/B.C.) καθαί [ἀπὸ τῆς] φι[λα]κῆς, 'to set free from prison.'

5. στέφανον] 'reward.' For this wider use of the word cf. P. Par. 42. 11 f. where a certain Apollonius is promised a στεφάνον ('gratification') of 3 talents for services rendered to the police of Memphis. For the more special application indicated above (cf. introd.) see further 1 Thess. ii 19 (note).
10. PETITION OF A TAX-FARMER

P. Tebt. 40. B.C. 117.

Discovered at Tebtunis, and edited by Grenfell, Hunt, and Smyly in Tebtunis Papyri 1, p. 140 ff.

A petition from a tax-farmer of Kerkeosiris asking that he should be placed under the protection of the royal scribe of the village. A docket appended to the petition shows that it was forwarded by the scribe to Menches the komogrammateus with the request that it should be given effect to. For similar advantages derived from official 'protection' see P. Tebt. 34 (quoted in note on l. 9); while as showing how even the officials themselves had recourse to bribery to secure the goodwill of their superiors, it may be noted that this very Menches, according to P. Tebt. 9, undertook to make certain payments in kind to the village on condition of his reappointment as komogrammateus.

ελ(άβομεν) ἑτοὺς νύ Τὐβί 1ε'.

2nd hand Ἄμεννεῖ βασιλικῶν γραμματεῖ παρὰ Πνεφέρωτος τοῦ Παούτος τοῦ ἔξειληφότος τὴν ξυπραύν καὶ νιτρικὴν Κερκεοσίρεως τῆς Πολέμωνος μερίδος εἰς τὸ νύ' (ἔτος).

σαφέστερον μετειληφῶς τοὺς

Received in the 53rd year, Tubi 15.

To Amenneus, royal scribe, from Pnepheros son of Paous, the contractor for the beer and nitrate tax at Kerkeosiris in the division of Polemon for the 53rd year. Having gained undoubted informa-

4. ξυπραύν] Beer, like oil, was probably a government monopoly, and the Editors think it very likely that the sale of nitrate, which was used for washing purposes (ἡ νιτρικὴ πλύσις, see Wilcken Gr. Ostr. 1, p. 264), was also controlled by the state.
8. ὀμοθυμαδῶν] 'with one accord'
as in the N.T., e.g. Ac. i 14 ἵσαν
προσκαρτεροῦντες ὀμοθυμαδῶν τῇ
προσευχῇ.
9. ἀντέχεσθαι κτλ.] Cf. P. Tebt. 24 (c. B.C. 100), a letter urging steps
to be taken for the release of a debtor
from prison, on the ground that he
was ὑπὸ σκέπην (under the 'protection') of a certain Demetrius, app-
parently an official of high rank.
For ἀντέχομαι, which in the N.T.
always retains its primary sense of
'hold firmly to' (Mt. vi 24, &c.),
cf. P. Par. 14. 22 f. (ii/B.C.) οὐδενὸς
dικαίου ἀντέχομαι.
10. προδυμούμενος] Cf. P. Tebt. 23. 10 f. (c. B.C. 119 or 114) καλῶς
ποιήσας φιλοτιμώτερον προδυμαθεῖς,
and for the use of the subst., as in
Ac. xvii 11, see Deissmann BS.
p. 254 f.
11. ἐκ τῆς ὁλίας] The same phrase
is found in P. Tebt. 54. 4 f. (B.C. 86)
παρὰ Μέλανος τῶν ἐκ τῆς σῆς ὁλίας[5].
12. ἐπιβάλλειν] a legal word; for
exx. of its use, as in Lk. xv 12 τῷ
ἐπιβάλλον μέρος, see Deissmann BS.
p. 230.
(προνοεῖθαι) For the compound
phrase πρόνοιαν ποιεῖσθαι c. gen., as
in Rom. xiii 14, cf. P. Hib. 79: 3
(c. B.C. 260) ἕν πρόνοιαν ποιεῖ.
17. τοῖς πρεσβυτέροις κτλ.] an
early example of the title τ. as
applied to the holders of a civil
office, see further Deissmann BS.
p. 154 ff., and for the later reli-
gious connotation of the word ibid.
p. 233 ff., and Otto Priester, p. 49.
The γεωργοὶ were cultivators of
crown lands, who paid rent in kind.
19. κατακολούθειν] Cf. LXX:
Dan. ix 10 κατακολούθησαι τῷ
νόμῳ σου. In the N.T. (Lk. xxiii
55, Ac. xvi 17) the verb is only
found in its literal sense.
No. II

PETITION OF A TAX-FARMER

θείν τοῖς ἕξ ἄρχης ἐθισμοῖς 20
ὅπως δύνωμαι τὰ καθήκοντα
ἀπευτακτεῖν. εὐτύχει.

3rd hand Μεγχήκ κωμομπρ(αμματεῖ). γεννηθέτω
τῶι ὑποτελεὶ τὸ δίκαιον
κατὰ τοὺς τῆς κόμης
ἐθισμοῖς. (ἐτους) νῦν Τοῖβι νῦ.

On the verso

3rd hand Μεγχήκ.

the ancient customs, that I may be able to pay my dues regularly. Farewell.

To Menches village-scribe. Let justice be done to the taxpayer in accordance with the customs of the village. The 53rd year, Tubi 13.

(Addressed) To Menches.

20. τοῖς ἕξ ἄρχης ἐθισμοῖς] Cf. P. Par. 16. 23 f. (B.C. 127) κα[τὰ]κο-
lουθεῖν τοῖς ἕξ ἄρχης ἐθισμοῖς καὶ
μη[θὲν ἐνκακαί]ζειν.
24. ὑποτελεῖ] 'a wide term ap-
plied to classes who contributed in different capacities to the revenues derived from the royal monopolies' (Edd.).

II. PREPARATIONS FOR A ROMAN VISITOR

P. TEBT. 33.

B.C. 112.


A letter announcing the approaching visit to the Fayûm of a Roman senator Lucius Memmius, who may perhaps be identified with the father of C. Memmius Gemellus to whom Lucretius dedicated the De Rerum Natura. The local authorities are instructed to show him every attention, and to let him see the ordinary sights, the sacred crocodiles, the labyrinth,
&c., all of which are described by Strabo on the occasion of his visit about 100 years later. After the Roman occupation no person of senatorial rank was allowed to set foot in Egypt without the express permission of the Emperor (Tac. Ann. ii 59).

30 PREPARATIONS FOR A ROMAN VISITOR No. ii

**Ερμ(λας) Ὑωρι χαί(ρειν). τῆς πρὸς Ἀσκλη(πιάδην)
επισ(τολῆς) ἀντίγρ(αφον) ὕποκε(ταί).

[φρόνισον σῶν ἵνα γένη(ταί) ἀκολούθως. ἔρρω(σο).

[(ἐτοὺς)] ε' Ἐαντικόου ἰ' Μεχεῖρ ἰ'。

Ἀσκλη(πιάδει). Λεύκιος Μέμμιος Ῥωμαίος τῶν ἀπὸ συνεκλήτου ἐν μίζων ἀξιώματι κα[ι] τιμὴ
κείμενος τῶν ἐκ τῆς πόλεως ἀνάπλουν ἔως τοῦ Ἀρσὶ(νοί-
του) νό(μου)

ἐπὶ θεωρίαν ποιούμενος μεγαλο[ν]πρέπεστερον
ἐγέζηθητω, καὶ φρόνισον ὦς ἐπὶ τῶν
καθηκόντων τόπων αἳ τε αὐλαι κατασκευασ-

Hermias to Horus, greeting. Appended is a copy of the letter to Asclepiades. Take care therefore that action is taken in accordance with it. Goodbye. The 5th year, Xandicus 17, Mecheir 17.

To Asclepiades. Lucius Memmius a Roman Senator, who occupies a position of highest rank and honour, is making the voyage from the city as far as the Arsinoite nome to see the sights. Let him be received with the utmost magnificence, and take care that at the proper places the guest-chambers be got ready, and the

ἀκολούθως τῇ τοῦ πατρὸς ἡμῶν δια-
θήκῃ.

Ἐαντ(= δ)ικοῦ κτλ.] The date shows that by this time the Macedonian and Egyptian calendars had been equated, cf. p. xviii.

3f. Ῥωμαίος τῶν ἀπὸ συνεκλήτου] With this use of ἀπὸ, where in classical Gk we should expect ἐκ, cf. Lc. xii 1 τινὰς τῶν ἀπὸ τῆς ἐκκλη-
σίας.


megaloπρέπεστερον] The adj., which occurs several times in the LXX, is found in the N.T. only in 2 Pet. i 17. The adv. is not in-
frequent in the inscriptions, e.g. O.G.I.S. 513, 11 (of a priestess—
iii/α.δ.) ἰερασμαζόνην ἐνδόξως καὶ
μεγαλοπρεπες.

8. αὐλαῖ] apparently ‘guest-
chambers’ (Edd.), a usage which
supports the N.T. application of the
word to the house itself, or palace, as
distinguished from the court, e.g. Mt. xxvi 3 (as against Meyer ad l.).

κατασκευασ[θ]ή(ο)κταί] Cf. Heb. iii 4 πᾶς γάρ οἶκος κατασκευαζότατα
ὑπὸ τιμὼν.
landing-stages to them be completed, and that there be brought to him at the landing-stage the appended gifts of hospitality, and that the things for the furnishing of the guest-chamber, and the customary tit-bits for Peteseusuch and the crocodiles, and the necessaries for the view of the labyrinth, and the offerings and sacrifices, be provided. In short, take the greatest care on all points that the visitor may thereby be well satisfied, and display the utmost zeal....

9. ἐγβα(τηριαί) Cf. P. Petr. II, 4 (1), where certain quarry-men ἄπο τῆς ἐγβατηριας complain that they have been ill-treated by the ‘overseer’ or ‘taskmaster’ (τοῦ ἐργοδικτοῦ, as Exod. iii 7).

12. καταρτισμοί] Cf. Eph. iv 12 (with Robinson’s note), and for the corresponding verb cf. 1 Thess. iii 10 (note).

13. τοῖς κροκο(δείλοις)] Cf. Strabo xvii 811 σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκοδείλον καὶ ἑστὶν ἅρπας παρ’ αὐτοῦ ἐν λίμνῃ καθ’ αὐτὸν τρεφόμενον, χειροῆθη τοῖς ἱερέσι; καλεῖται δὲ Σοῦχος τρέφεται δὲ σπεῖοι καὶ κρέασι καὶ οἶνῳ, προσφέροντων ἄει ὑπὸ τῶν ἐπὶ τὴν θέαν ἀφίκνουμένων.


17. εὐδοκίμα] The verb is confined to later Greek writers, and in the N.T. has usually the idea of hearty goodwill associated with it; cf. 1 Thess. ii 8 (note).
Hilarion to Alis, heartiest greetings, and to my dear Berous and Apollonarion. Know that we are still even now in Alexandria. Do not worry if when all the others return I remain in Alexandria. I beg and beseech of you to take care of the little

2. τ. κυρία] an address of courtesy, as in 2 Jo. 1, 5; cf. from a later date P. Leip. 110. 1, 24 f. (c. iii/iv A.D.) Σαρακέων τῇ κυρίᾳ μου μητρί...τήν κυρίαν μου ἀδελφήν πολλὰ προσαγόρευεν Ταῦτα.
4. εἶν ὅλως εἰσπορεύονται with reference apparently to the return of the writer's fellow-workmen from Alexandria to Oxyrhynchus (Deissmann).
6. ἐρωτῶ] 'beg,' 'request,' as frequently in late Gk. Both alone and in conjunction with παρακαλῶ it is a common epistolary phrase; cf. 1 Thess. iv 1 (note).

Π. Οξύ. 744.
B.C. 1.


A letter from a man, who had gone to Alexandria, to his wife regarding certain domestic matters.

Hilarion to Alis his sister, heartiest greetings, and to my dear Berous and Apollonarion. Know that we are still even now in Alexandria. Do not worry if when all the others return I remain in Alexandria. I beg and beseech of you to take care of the little...
Hilarion to Alis, deliver.

7. ὑψώνον λάβωμεν] The same phrase is found in 2 Cor. xi 8, and for a similar use in the inscriptions see Deissmann BS. p. 266. To the examples given there of ὑψ. = 'wages,' 'salary,' add B.G.U. 621. 12, P. Oxy. 514. 3 (both ii/a.d.), and for its more limited military application, as in Lk. iii 14, 1 Cor. ix 7, cf. B.G.U. 69. 7 f. (a soldier's letter, A.D. 120) ἂς καὶ ἀποδύσω σοι τῷ ἐν γίγαστα δοθῃ: σωμένον ὑψώνη, 'with my next pay.'


9. πολλαπολλῶν] according to Witkowski a word of good omen, 'quod bene vertat'; but the meaning is far from clear.

ἀρσενον] For the form cf. P. Gen. 35. 6 (ii/a.d.) ἀρσενας, and the derivative in Ostr. 1601 παιδίου ἀρσενικοῦ. WH. read ἀρσην (for ἀρρην) throughout in the N.T.: cf. the note on P. Oxy. 37. 7 (= No. 18).

10. ἐκβαλε] The heathen practice of exposing children is rebuked by Justin Apol. i, 27.

13. LETTER FROM ALEXANDRIA

P. OXY. 294.  
A.D. 22.

Discovered at Oxyrhynchos, and edited by Grenfell and Hunt in Oxyrhynchus Papyri II, p. 294 ff.

The writer of this letter, Sarapion, has gone to Alexandria in connexion with some case in which he was interested, but hearing on arrival there that his house has been searched in his absence, he applies to his brother Dorion for further information. At the same time he takes the opportunity of sending particulars regarding the case, and concludes with a facetious reference to certain friends.

'O διαλογισμὸς.............
Σαραπίων Δω[ρίων τῷ ἀδελφῷ χαί-
ριν καὶ διὰ παντὸς ὑ[μαίνιν. ἐπὶ τῷ γεγο-
νέαν ἐν Ἀλεξάνδρια [τῇ... τοῦ ὑπογε-
γραμμένου μηνὸς ἐμ[αθον παρά τινων
ἀλιέων εἰς Ἀλεξάνδρι[αν......... ὁ-
τὶ Σα[...]εἰλλα προσοιθ[.........

The inquiry....

Sarapion to his brother Dorion, greeting and perpetual health. On my arrival in Alexandria on the...of the undernoted month, I learned from certain fishermen at Alexandria that...and that

1. διαλογισμὸς] a legal term, denoting an 'inquiry' or 'session' for the hearing of cases: cf. P. Tebt. 27. 35. (B.C. 113) ἐπὶ τοῦ συνταθέντος πρὸς σὲ διαλογισμοῦ, 'at the inquiry instituted against you,' and see Wilcken Gr. Ostr. i, p. 622, note 2.

2. ἐν Ἀλεξάνδρια] Cf. 1. 6 εἰς Ἁλεῦς, the two passages illustrating the frequent misuse and interchange of the two prepositions in the vernacular: see Moulton Proleg. pp. 234, 245, Thackeray Gramm. 1, p. 25.

5. ἄλιεῳ] ἄλειψ is the regular form in the Ptolemaic papyri as compared with ἀλεῖψ in the best MSS. of the LXX and N.T.
the house of Secunda has been searched and...my house has been searched..., and...whether these things are really so. Please therefore write me an answer regarding these things, in order that I may myself present a petition to the Prefect. Do not fail to do so. I am not so much as anointing myself, until I shall hear a report from you on all points. I am being pressed by my friends to become a member of the household of the chief usher Apollonius, in order that I may come along with him to the inquiry. The marshal of the strategus and Justus the sword-bearer are in prison, as the Prefect ordered, until the inquiry,

9. ἡραύνηται] from ἐραννᾶω (not an Alexandrinism, Thumb Hellen. p. 176 f.), which is regularly found in the N.T., Jo. v 39, &c.: see WH. Notes, p. 157, Blass Gramm. p. 21, Thackeray Gramm. 1, p. 78 f. The subst. ἐραννα is found in P. Oxy. 67. 18 (iv/A.D.) τὴν ἐρανναν ποιομένον.

11. σεσύνηται] perhaps for σεσύληται 'was plundered,' ei ταῦτα κτλ. being then taken as an elliptical indirect question (Edd.).

15. ἐνήλεπτα = ἐναλήλυφα sc. ἐμαυτῶν. Cf. the curious letter P. Oxy. 528 (ii/A.D.), where the husband declares that he has neither washed nor anointed himself (οὐκ ἑλουσάμεν οἷς ἠλικήνυ<μ> ε) for a month in the hope of persuading his wife, who had left him, to return. The two passages throw an interesting side-light on Mt. vi 16 ἀφανίζομαι γὰρ τὰ πρόσωπα αὐτῶν.

17. οἰκιακὸς] By entering the chief usher's service Sarapion evidently hoped to further his own interests at the impending inquiry: ' see the introd. to No. 10. For oἰκ., cf. Mt. x 36.
On the verso

 unless indeed they shall persuade the chief-usher to give security for them until the inquiry. As regards the bald-headed man write me how his hair is growing again on the top. Do not fail to do so. I told Diogenes your friend not to wrong me with reference to the expense of what he has belonging to me.... I beg and entreat you to write me an answer regarding what has happened. Above all take care of yourself that you may be in health. Look after Demetrius and our father Dorion. Good-bye. The 9th year of Tiberius Caesar Augustus, Choiak 15.

(Addressed) Deliver to Dorion my brother.

23. δοῦναί εἰ (=i)κανόν] satis dare. cf. P. Brit. Mus. 196. 3 (=11, p. 153) (ii./A.D.) and the new verb ἰκανοδοτέω in the same sense in P. Oxy. 259. 29 (A.D. 23). For the correlative λαξζάνειν τό ἰκανόν satis ac-

cipere see Ac. xvii 9, and the passages quoted in Thess. p. xxix, note 2.

25. λαξζεύεται] a new verb, having the sense of λαχνόν 'grow hairy' (Edd.).
14. A LETTER OF COMMENDATION


Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri 11, p. 292.

Theon recommends his brother Heraclides to the notice of Tyrannus. For a somewhat similar ἐπιστολή συστατική (cf. 2 Cor. iii 1) see P. Goodspeed 4 (= No. 8).

Θέων Τυράννω τῶι τιμιωτάτω
πλείστα χαίρειν.

'Ἡρακλείδης ὁ ἀποδιδοὺς σοι τὴν
ἐπιστολὴν ἐστὶν μου ἀδελφός.
διὸ παρακαλῶ σε μετὰ πάσης δυνάμεως ἐχεῖν αὐτὸν συνεσταμένον. ἡρώτησα δὲ καὶ Ἐρμί[ά]ν
τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγε[θαί

Theon to his most esteemed Tyrannus, heartiest greetings. Heraclides, the bearer of this letter to you, is my brother. Therefore I beg you with all my power to hold him as one recommended to you. I have also asked Hermias my brother in writing to


6. ἐχ. αὐτὸν συνεστάμενον] For συνιστήμεν=‘commend,’ which is common in the papyri, cf. 2 Cor. iii 1, &c., and for the form of the above phrase cf. Lk. xiv 18, 19 ἔχε με παρατημένου.

A LETTER OF COMMENDATION

No. 15

On the verso
Τυράννου διοικ(ητῆ). 

communicate with you regarding this. You will do me the greatest favour if he [Heraclides] gains your notice. But above all I pray that you may be in health unharmed by the evil eye and faring prosperously. Goodbye.

(Addressed) To Tyrannus, dioecetes.

9. χαρίεσαι] = χαρίεσαι, cf. P. Grenf. 11, 14 (c). 7 (iii/b.c.) χαρίεσαι μοι τῷ τούτῳ ποιήσας, and see Moult. Proleg. p. 53 f., where it is shown that the similar N.T. formations καυχάσαι, δόξασαι have been formed 'with the help of the -σαι that answers to 3rd sing. -ται in the perfect.'

10. επισημασίας κτλ.] In P. Tebt. 23. 4 ff. (ii/b.c.) the writer complains regarding his correspondent's conduct towards a protégé of his own—καθ' ὑπερβολὴν θεμαρισμένοι ἐπὶ τῷ ἑαυτῶν τῆς ἐπισημασίας, τῷ ὑπερβολῇ, ἡμᾶς ἐπισημασίας αὐτῶν τετευχόμεθα, 'I am excessively vexed that he should have gained no special consideration from you on my account' (Edd.).

12. ἀβασκάντως] a common formula in closing greetings, e.g. P. Leip. 108. 9 ἀπάσα τὰ ἀβασκάντα σου παιδία, P. Oxy. 930. 23, P. Fay. 126. 10 (all ii/iii A.D.).

15. LETTER TO A MAN IN MONEY-DIFFICULTIES


Edited by Viereck in Berliner Griechische Urkunden iv, p. 123 f. See also Wilcken, Archiv iv, p. 567 f.

It is not easy to determine the exact circumstances of this interesting letter, but it would appear that Heraclides was in money-difficulties, Ptollarian being one of his creditors. Accordingly a certain Sarapion, who was connected with him in
LETTER TO A MAN IN MONEY-DIFFICULTIES

some way (cf. l. i f. 'Ηρ. τῷ ᾦμετέρῳ), writes advising him to do his utmost to win over Ptollarión, lest he should be driven out of house and home. In any case he bids him ‘beware of the Jews’ (l. 24 ff.), apparently in their character of money-lenders.

Σαραπίων 'Ηρακλείδη τῷ ᾦμετέρῳ χα(ίρευ). Ὑπεμψύχ ὑμῖν ἀλας δύο ἐπιστολὰς, διὰ Νηδύμου μίαν, διὰ Κρονίου μαχαιροφόρου μίαν: λοιπὸν οὖν ἐλαβον παρὰ τοῦ Ἀραβοῦ τὴν ἐπιστολὴν καὶ ἀνήγους καὶ ἐλυπθήνην.

'Akoloútheni de Πτολλ-αρίων πᾶσαν ὀραν· τάχα δύναται σε εὐλυτ-ον ποίσαι. Λέγε αὐτῷ· ἀ-λλο ἐγώ, ἀλλο πάντες, ἐγὼ παίδαριν εἰμί: παρὰ τάλαντον σοι πέπρακα

Sarapion to our Heraclides, greeting. I sent you two other letters, one by the hand of Nedymus, one by the hand of Cronius the sword-bearer. Finally then I received from Arabs the letter, and I read it and was grieved. Stick to Ptollarión constantly: perhaps he can set you free. Say to him: ‘I am not like anyone else, I am a lad. With the exception of a talent I have made you to pay

8. ἀνήγους] Contrary to the general use of the verb both in classical and late Gk for ‘read aloud,’ ‘read publicly,’ d. must here mean simply ‘read;’ cf. i Thess. v 27 (note).
16. πέπρακα] ‘have made to pay’: cf. P. Tebt. 58. 48 f. (B.C. 111) τοὺς δὲ λοιποὺς κω(μο)γρ(αμματεῖς) πρα庄严α...‘that the rest of the kómmατεῖς should be made to pay...’ (Edd.).
Letter to a Man in Money-Difficulties

I do not know...we have many creditors: do not drive us out. Ask him daily: perhaps he can have pity on you: if not, do you, like all, beware of the Jews. Rather stick to him (Ptollarion), and so you may become his friend. Notice that the document can be signed either by Diodorus or by the wife of the ruler. If you manage your own affairs, you are not to be blamed. Greet Diodorus with the others. Goodbye. Greet Harpocrates.

20. ἀναστατῶσῃ 'drive us out,' i.e. from hearth and home. Cf. the metaphorical usage in Gal. v 12 οἱ ἀναστατοῦντες ἡμᾶς, and see P. Oxy. 119. 10 (= No. 42).
24. βλέπε σατὸν (= σεαυτὸν) ἀπὸ] With this construction, hitherto believed to be a Hebraism, cf. Mk viii 15 βλέπετε ἀπὸ τῆς ζώμης τῶν Φαρισαίων, xii 38 βλέπετε ἀπὸ τῶν γραμματέων.

Wilcken (Archiv IV, p. 567) finds here the earliest known reference to the Jews as money-lenders, the description of them as the 'bankers of Egypt,' which Sayce and Mahaffy draw from the v/b.c. Assuan papyri, not being established in his view by these documents.

27. φελιάσα] Cf. Sir. 37. 1 ἐφιλίασα αὐτῷ κάγω.
29. τάβλα] Cf. P. Par. 18 (bis) 5 f. (τῶν)... ἐχω (= o) τάβλαν κατά τοῦ τραχύλου.
LETTER TO A MAN IN MONEY-DIFFICULTIES

(Ετος) α' Τιβερίου Κλαυδίου Καίσαρος
Σεβαςτοῦ Γερμανικοῦ Αὐτοκράτορος μηνιος
Καίσαρείου ια'.

On the verso are three much effaced lines.

The 1st year of Tiberius Claudius Caesar Augustus Germanicus Emperor, the 11th of the Caesarean month.


16. DEED OF DIVORCE

B. G. U. 975. A.D. 45.

From the Fayûm. Edited by Schubart in Berliner Griechische Urkunden III, p. 299.

A rather illiterate deed of separation between husband and wife, in which they mutually declare that each renounces all claim on the other, and the wife on her part acknowledges the repayment of her dowry and super-dowry.

No reason for the separation is assigned here, but in P. Grenf. II, 76. 3 f. (iv/5a.d.) a couple renounce their wedded life ἐκ τοῦτον πονηροῦ δαίμονος 'owing to some evil deity,' and in the late P. Flor. 93 (vi/a.d.) a similar cause is assigned for the dissolution of a union which had been entered into ἐπὶ χρησταίσι ἐλπίσι, and in the belief that it would last ἐφ' ὀλον τῶν τῆς τις ἡμέρα ὑπὸ τῇ χρόνον.

For similar deeds see P. Oxy. 266 (a.d. 96), C. P. R. 23 and P. Leip. 27 (both ii/a.d.), and P. Oxy. 906 (ii/iii a.d.), and the discussion of the whole question in its legal bearings by Lesquier Revue de Philologie 1906, p. 25 ff.
Mechir 25.

The fourth year of Tiberius Claudius Caesar Augustus Germanicus Emperor, the twenty-fifth day of the month Mechir, in Socnopaei Nesus of the Heraclides district of the Arsinoite nome. Agreement of Paous son of Paous, about twenty-five years old, a scar on the left forehead, with his wife Tesenouphis the daughter of Onnophris, about twenty years old, a scar on the calf of the leg on the left side, along with her guardian and kinsman Satabous, the son of Erieus, about thirty years old, a scar on the calf of the
DEED OF DIVORCE

µῶν ἐκ δεξιῶν(ν) συνήρθαι τὴν πρὸς
ἀλλήλους συνβίσισιν, ἢτίς αὐτοὺς
συνε[σ]τῆκα κατὰ συνγραφὴ(ν) κά-
μοι, καὶ μιθὲν ἀλλήλος ἢς ἐνκ[α-]
λεῖν μηδ' ἐνκαλέσειν περὶ μὴ[δε-]
νὸς ἀπ[λῶς πράγ]ματος [...]ος κ[αὶ ἄ-]
πέχι ἡ Τεσεν[ό]διφις τὴν ὀφιλὴ[μένην]
ὁ Πα[οῦς] φερνή[υ ἂ]ργυρίου καὶ τὰ [παρά-]
φερν[α·····] τῇ Τεσεν[ούφει]
[···]ἐρ[ν·····]·ετεργαν·[···]

Two much mutilated lines follow.

15, 16. συνήρθαι κτλ.] I. συνήρ-
θαι τὴν πρὸς ἀλλήλους συμβισιν.
This passage may be taken as con-
firming Wessely’s restoration in
C.P.R. 23. 17 συνήρθαι τὴν πρὸς
Σέρουν συνβίσισιν (as against GH.
Oxy. Papyri, II p. 239). In P.
Grenf. II 76 the husband declares
that he will make no claim on his wife
μηδ' περὶ συμβισί[ως ἑως μὴ]τὲ περὶ ἑδοὺ
(‘wedding-gifts’), but that she will
be free ἄποστη[ὶν καὶ] γαμηθῆ[ναι ὡς
ἄν βουλήθῃ.

17. συνγραφὴν κάμοι] I. συγγρα-
φὴν γάμου.

20. ἀπέξις (= ετί] The return of
the dowry is an essential feature in
all divorce-contracts: cf. especially
P. Brit. Mus. 178 (= 11, p. 207)
(A.D. 145), which is simply an ἀποχή
on the woman’s part for
400 drachmas out of 1000 which
had formed her dowry. On ἀπέξω
= ‘I have received’ (as in Mt. vi
2 ff., Lk. vi 24, Phil. iv 18) see
Deissmann BS. p. 229, and the
addenda in Lex. Notes, Exp. vii vi,
p. 91.

22 f. παράφερνα] ‘super-dowry,’
that which a married woman brings
over and above her dower.
17. CENSUS RETURN

P. OXY. 255.  

A.D. 48.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in *Oxyrhynchus Papyri* II, p. 215 f.

Few official documents amongst the papyri have awakened greater interest than the census returns or house-to-house enrolments (*κατ' οἰκίαν ἀπογραφαί*), of which a large number have now been recovered, extending over a period of nearly two and a half centuries. It is impossible here to enter into the many important questions that these returns raise, but one or two particulars regarding them may be mentioned. Thus it has been established beyond a doubt that the enrolments followed a cycle of fourteen years, and that they were sent in during, and generally towards the end of, the first year of the new census-period—the census-paper, for example, of A.D. 48—49 containing the facts required for the enrolment of A.D. 47—48. As yet we are not in possession of a return for any period earlier than A.D. 19—20, but there is general agreement that the whole system was originated by Augustus, perhaps as early as B.C. 10—9, and that probably in this, as in so many other details of his administration, he made use of a similar system already in existence in Egypt. In any case it is interesting to notice that not only have we numerous instances
of closely allied rating papers, dating from the time of the Ptolemies, but also an actual return, belonging to the same period, in which the names of the owner and the other occupants of each house are given, and then the total number of inhabitants and the number of males (P. Petr. i11, 59 (d)).

In the main the Imperial ἀπογραφαὶ follow the same form. Beginning with a statement as to the house, or part of a house, which belongs to him, the writer goes on to specify the number and ages of its inhabitants, whether members of his own family or slaves or tenants, including in his return both males and females, apparently always in that order. The whole then concludes with some such formal phrase as διὸ ἐπιδίδωμι and the date.

The uses to which such returns could be put were various. For not only did they contain a record of the whole population in any given year, but they also furnished a basis for the distribution of various public burdens (λειτουργίαι), and more particularly for the levying of the poll-tax (λαογραφία), to which all males in Egypt were liable from the age of fourteen to sixty.

These and other kindred points are fully discussed by Kenyon in British Museum Papyri ii, p. 17 ff., by Grenfell and Hunt in Oxyrhynchus Papyri ii, p. 207 ff., and by Wilcken in Gr. Ostr. i, p. 435 ff., while for the important bearing these census returns have upon the historical accuracy of Luke ii, 1—4, it is sufficient to refer to Sir W. M. Ramsay’s brilliant monograph, Was Christ born in Bethlehem? I have not seen A. Mayer’s study, Die Schätzung bei Christi Geburt in ihrer Beziehung zu Quirinius (Innsbruck, F. Rauch, 1908).

The present papyrus is a census return addressed by a woman called Thermoutharion to the officials of Oxyrhynchus in Oct., A.D. 48. Apart from the usual features, it contains a curious declaration, made on oath, that ‘neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian’ was living in the house.
Δωρ[ίων] στρατηγὸι κ[αὶ] ἡν [····]ω[ι
βα[σι]λικὸ γρ[α(ματείδ)] καὶ Διδύμωι [καὶ · · ·]ο· 
τοπογρα(ματεύσι) καὶ κωμογρα(ματεύσι) παρὰ
Θέρμον θάριον τῆς Θεόνιος μετὰ κυρίου
Ἀπολλω(νίου) τοῦ Σωτάδου. εἰς ὑπ[ο]
[οί] καταγεινόμενοι ἐν τῇ ὑπαρ-
χο[ύση μοι οἰκίᾳ λαύρας] νότον [· · · ·] [· · · ·] [· · · ·] [· · · ·]
Θέρμον θάριον ἀπελ(εὐθέρα) τοῦ προ-
γ[εγρα(μένου) Σωτάδ[ου] ὡς (ἐτῶν) ξε',
μέση μελίχ(ρως) μακροπ(ρόσωπος) οὐλ(ή) γόνα(τι)
δὲ [ξε]ου[ι]
(γίνεται) γ'///
Θέρμον θάριον ο[ν] ἡ προγεγρα(μένη) μ[ετὰ

To Dorion strategus and...royal scribe and Didymus and...
the daughter of Thoonis with her guardian Apollonius the son of
Sotades. There are living in the house which belongs to me in the
South Lane...

Thermoutharion, a freedwoman of the above-mentioned Sotades,
about 65 years of age, of medium height, dark-complexioned, long-
visaged, a scar on the right knee. Total—three persons.

I the above-mentioned Thermoutharion along with my guardian

3. τοπογρα(ματεύσι) κτλ.] The
topogrammateis were scribes of the
toparchies, into which the nomes
were divided (Wilcken Gr. Ostr. 1,
p. 428 ff.). During the Roman
period their functions appear to have
become merged in those of the
komogrammateis or village-scribes,
among originally these were subor-
dinate officials: see the Editors’ note
on P. Oxy. 251. 2.

4. κυρίον] See the note on B.G.U.
975. 12 (= No. 16).

8. Θερμονθάριον] Two names
(cf. l. 11) of which no trace is left,
but must have preceded that of the
owner, who, contrary to the practice
of the Fayum lists, returns herself
last.

ἀπελ(εὐθέρα)] Not only freed per-
sons but slaves were included in the
census returns, e.g. B.G.U. 137. 10
(ii/A.D.). For ἀ. cf. 1 Cor. vii 22.

11. γ'] The two strokes following
γ' are apparently intended simply to
draw attention to the fact that γ is a
number.
the said Apollonius swear by Tiberius Claudius Caesar Augustus Germanicus Emperor, that assuredly the preceding document makes a sound and true return of those living with me, and that there is no one else living with me, neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian, in addition to the aforesaid. If I am swearing truly, may it be well with me, but if falsely, the reverse.

In the ninth year of Tiberius Claudius Caesar Augustus Germanicus Emperor, Phaophi....

13. ὁμνὸν κτλ.] Cf. P. Par. 47. 2 (= No. 7), note.
20. ἐπὶξένον] This rare word is found in an ostracon-receipt of A.D. 32—33 for the tax τέλος ἐπιξένον which strangers had to pay on settling down in any town or village; see Deissmann ZO.² p. 78, and cf. Wilcken Archiv I, p. 153.
21. Ἀμαίν(ὁν)] Lat. for usual Gk Ἀμαίνον.
24. ἐπιξορκοῦντι] to be so restored, rather than the Editors’ ἐπιξορκοῦντι, in accordance with the aspirated form generally found in the papyri, e.g. P. Oxy. 240. 8, P. Flor. 79. 26 (both i/A.D.). The verb (unaspirated) occurs in Mt. v 33 (LXX).
18. REPORT OF A LAWSUIT

P. OXY. 37. A.D. 49.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in *Oxyrhynchus Papyri* 1, p. 79 ff. See also Lietzmann, *Gr. Papyri* p. 4 f.

The official report of the proceedings instituted by Pesouris against a nurse Saraeus for the recovery of a male foundling, Heraclas, whom he had entrusted to her care. For the defence it is urged that the foundling had died, and that the child whom Pesouris was seeking to carry off was Saraeus’ own. This plea the strategus sustained on the ground of the likeness of the living child to Saraeus, and accordingly gave judgment that she should get back her child, on refunding the wages she had received as nurse.

**Col. I.**


(ἔτους) ἐνατ[ο]ν Τίβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ

Αὐτοκ[ρά]τωρ, Φαρμούθη γ'. ἐπὶ τοῦ βῆματος,

[Π]εσοῦρὶς πρὸς Σαραεὺν. Ἄριστοκλῆς ρήτωρ

From the minutes of Tiberius Claudius Pasion, strategus.

In the ninth year of Tiberius Claudius Caesar Augustus Germanicus Emperor, Pharmouphi 3. In court, Pesouris *versus* Saraeus.

Aristocrates, advocate for Pesouris, (said): “Pesouris, my client, in the 7th year of Tiberius Claudius Caesar the lord, picked up from the dung-heap a male foundling named Heraclas. This child he handed over to the care of the defendant. There took place in this court a contract-arrangement for the nursing of the son of Pesouris. In the first year she [the nurse] received her wages for nursing. There arrived the appointed time for the second year, and she again received them. And in proof that I am telling the truth there are the documents in which she admits that she has

6. τοῦ κυρίου] an early instance of the application of this title to the Roman Emperor, for which from the time of Nero onwards innumerable examples can be cited (see e.g. No. 31. 4). Readers of Phil. ii 11 and 1 Cor. viii 5 f. can hardly have failed therefore to find there a ‘tacit protest’ on S. Paul’s part against this misuse of a term which throughout the Eastern world was endowed with a deeply religious significance: see further Deissmann L.O. p. 263 ff.

7. ἀπὸ κοπρίας] Cf. Lk. xiv 35 οὐσε εἰς κοπρίαν εὐθέτων ἑστιν, ἀρρενικὸν] See the note on P. Oxy. 744. 9 (= No. 12), and as illustrating the present form, which is found in the Attic inscriptions (Meisterhans p. 100), cf. C.P.R. 28. 12 (A.D. 110) τῶν δὲ ἀρρενικῶν νήσων, B.G.U. 88. 6 (A.D. 147) καμήλα[λ(ον)] ἀρρενον [Λ(ευκόν).

σωμάτιον] implying that the child had been adopted as a slave by Pesouris. For this sense of σώμα, as in Rev. xviii 13, see Deissmann B.S. p. 160, and add P. Tebt. 407. 5 (A.D. 199?) δουλικά σώματα ἐφεξής.

9. ἡ τροφεῖτις] not the nurse herself, but the contract entered into to supply her with τροφεῖα (cf. L. 10): see Wilcken Archiv 1, p. 123, and the confirmation of his view afforded by the συγγραφή τροφεῖτις in P. Tebt. 51 (c. B.C. 113), and the numerous exx. in B.G.U. 1106 &c.


11. προθεσμία] frequent in contracts with reference to a fixed or stipulated date, e.g. P. Oxy. 728. 18 (A.D. 142) τὴν ὀρθότητιν προθεσμίαν: cf. Gal. iv 2 ἀχρὶ τ. προθεσμίας τ. πατρὸς.
received them. As the foundling was being starved, Pesouris took it away. Thereupon Saraeus, seizing a favourable opportunity, leapt into my client's house, and carried the foundling off. And now she wishes (to defend herself on the ground) that it was in virtue of its being freeborn that the foundling was carried off. I have here, first, the document of the nursing-contract. I have, secondly, the receipt of the nurse's wages. I demand that these be preserved (in the record)."

Saraeus (said): "I weaned my child, and the foundling of these people was put into my hands. I received from them all the eight staters (that were due). Thereupon the foundling died, two staters remaining in my possession. And now they wish to carry off my own child."

14. λευμανχομέν[ο]ν τοῦ σωματ[ί]ον ἀπέ-
σπασεν ὁ Πεσοῦρις. Cf. Dent. vi 3 ἐλμα-
χόνης σε. ἀπέσπασεν For the pass. of the verb in a strong sense cf. I.K. αὐτοῦ ἀπεσπάσθη ἀπ' αὐτῶν, Ac. xxι 1 ὡς δὲ ἔγραψεν ἀναχθημα ημᾶς ἀποσπασθήνεις ἀπ' αὐτῶν. See also P. Oxy. 275. 22 (= No. 20), note.


17. ἐνθιατὶ ἐλευθέρου] Cf. Mt. x

41. Cf. εἰς ζωύνα τροφῆσαι.

20. [ἀ]ποχαί[ν] the exact equivalent for our 'receipt' in the papyri and ostraca; as in the common phrase κυρία ἡ ἀποχαί 'the receipt is valid' (e.g. P. Oxy. 91. 25, ii/A.D.). For the corresponding verb see B.G.U. 975. 20 (= No. 10), note.
Theon: "We have the documents relating to the foundling.

The strategus: "Since from its features the child appears to be the child of Saraeus, if she will make a written declaration, both she and her husband, that the foundling handed over to her by Pesouris died, I give judgment in accordance with the decision of our lord the prefect that she receive her own child after she has paid back the money she received."

II i. [δι]όνν μον τέκνον ἀποστάσαι." (Θέων).

"Γράμματα τοῦ σωματίου ἔχομεν."

ο στρατηγὸς: "Επει δὲ τῆς ὅψεως φαίνεται τῆς Σαραεύτος εἶναι τὸ παιδίον, ἐὰν χριστογήσῃ αὐτὴ τε καὶ ὁ ἄνὴρ αὐτῆς ἐκεῖνο τὸ ἐνχειρισθέν αὐτῆς σωμάτιον ὑπὸ τοῦ Πεσοῦριος τετελευτηκέναι, φαίνεται μοι κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα ἀποδοῦσαν αὐτὴν ὁ εἰληφεν ἀργύριον ἔχειν τὸ [ίδιον] τέκνον."

4. χριστογήσῃ] The corresponding subst. is very frequent not only in the more technical sense of 'bond,' 'certificate of debt,' but more generally of any written obligation or agreement—a point which should be kept in view in determining its meaning in Col. ii 14.

8. ἀποδοῦσαν κτλ.] The reference may be not to the whole of the wages received, but only to what remained over after the foundling's death (Lietzmann).
19. PETITION TO THE PREFECT

P. OXY. 38. A.D. 49—50.


This document deals with the same circumstances as the preceding. Pesouris, or, as he is here called, Syrus, had apparently not complied with the judgment there recorded, and accordingly the husband of Saraeus petitioned the Prefect to aid him in the recovery of his rights.

For similar petitions addressed directly to the Prefect see P. Brit. Mus. 177 (= II, p. 167 ff.) (A.D. 40—41) and B. G. U. 113, 114 (both ii/A.D.).

Γναώι Οὐηργελίωι Καπίτων[α],
παρὰ Τρύφωνος Διονυσίου τὸν ἀπὸ Ὤξυρύγχων πόλεως. Σύρος Σύρον ἐνεχείρισεν τῇ γυναικὶ μοῦ Σαραεῦτι Ἀπίωνος τῶν ζη (ἐτεὶ)
Τιβερίου Κλαυδίου Καίσαρος Ἑβαστοῦ Γερμανικὸν Ἀὐτοκράτορος δὲ ἐνγύου ἐμοῦ ὃ ἀνείρηται ἀπὸ

To Gnaeus Vergilius Capito from Tryphon, son of Dionysius, of the inhabitants of the city of Oxyrhynchus. Syrus, son of Syrus, entrusted to my wife Saraeus, daughter of Apion, in the 7th year of Tiberius Claudius Caesar Augustus Germanicus Emperor, on my security, a male foundling, who had been picked up

2. τῶν ἀπὸ Ὤξυρύγχον] the regular phrase to denote the inhabitants of a town or village. By Heb. xiii. 24 ὃι ἀπὸ τῆς Ἰταλίας we naturally understand, therefore, those who were in Italy at the time.

6. δὲ ἐνγύου ἐμοῦ] 'to render the act of a woman legal the concurrence of her guardian is necessary' (Lietzmann).
from the dunghill, by name Heraclas, so that she might bring it up. The foundling having died, and Syrus having endeavoured to carry off into slavery my young son Apion, I accordingly brought an action before Pasion, who was ex-strategus of the nome, by whom also my son Apion was restored to me, in accordance with what had been enacted by you, my benefactor, and the minutes made by Pasion. But as Syrus does not wish to abide by what has been

7. ἀρσενικὸν] See P. Oxy. 744. 9 (= No. 12) and 37. 7 (= No. 18), notes, and cf. Thackeray Gramm. 1, p. 123.

9. ἐπικεχειρηκότος] 'having attempted,' 'taken in hand,' any idea of failure, though often suggested by the context, not lying in the word itself: cf. e.g. P. I'ar. 61. 15 f. (ii B.C.) μάλιστα δὲ τῶν συκοφαντῶν ἐπιχειροῦτων [πελώνων] with reference to the exactions practised by the tax-gatherers. The word, which is frequent in the LXX, is found three times in the Lucan writings (Lk. i i, Ac. ix 29, xix 13).

10. δουλαγωγία[ν]] Cf. 1 Cor. ix 27.

11. καθά] 'if right, is superfluous' (Edd.).

12. ἀποκαταστάθη] Cf. Heb. xiii 19 ὑπὲ ἀποκατασταθῆ ὑμῖν. For the double augment, which is found in the N.T. (Mt. xii 13, Mk iii 5, viii 25, Lk. vi 10), cf. P. Tebt. 413. 4 (ii/iii A.D.) ἀπεκατάστησα, and see WSchm. p. 103.

13. ἐνεργέτου] The constant occurrence of this word as a title of honour in the inscriptions and coins has suggested to Deissmann (L.O. 2, p. 185 f.) that in Lk. xxii 25 if. our Lord may have used it not without a certain sense of irony: that His disciples should allow themselves to be so designated was incompatible with the idea of brotherhood.

16. ἐνμεῖναι τ. κεκριμένοις] a legal formula, cf. B.G.U. 600. 6 (ii/iii A.D.) ἐνμένω πᾶσι ταῖς προγεγραμέν[ας] [ἐν]τολαίς, and see Deissmann BS. p. 248 f. where S. Paul's use of similar phraseology in Gal. iii 10 is discussed.
decided, but also hinders me in my handicraft, (I turn) to you, my preserver, to obtain my just rights. Farewell.

17. καταργούντος] 'hinders,' 'makes inactive,' as in P. Strass. 32. 7 (A.D. 261) τὸ ταυρικὸν μὴ καταργήται. For the generally stronger sense 'abolish,' 'bring to naught,' in the N.T. cf. 2 Thess. ii 8 (note).

χειρότεχνον] From P. Oxy. 39. 8 we learn that Tryphon was a weaver (γέρδιος).

18. σωτηρά] The use of this title in a complimentary sense may be illustrated by its constant applica-

tion to the Ptolemies and the Roman Emperors, e.g. P. Petr. 11 8 (2) (of Euergetes I), or the Egyptian inscription in Archiv ii, p. 434 Νέρων...τῶν σωτηρῶν καὶ εὐεργετῶν (see above on l. 13) τῆς οἰκουμένης, a passage which offers a striking parallel and contrast to Jo. iv 42, 1 Jo. iv 14: see further Moulton, Expository vii, p. 438, and Wendland's valuable study in Z.N.T. W. v (1904), p. 335 ff.

20. CONTRACT OF APPRENTICESHIP

P. Oxy. 275. A.D. 66.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri 11, p. 262 ff.

One of a number of interesting documents that have been recovered relating to the family history of a certain Tryphon, son of Dionysius. Tryphon was born in A.D. 8 (P. Oxy. 288. 40), and when twenty-eight years of age was married for the second time to Saraeus (P. Oxy. 267), his first marriage with a woman named Demetrous having turned out unhappily. From this second union a son, of whom we have already heard, was born in A.D. 46–7 (P. Oxy. 37. i. 5, 22 = No. 18), and another son, Thoōnis, about A.D. 54. A weaver by trade, Tryphon desired that this Thoōnis should follow the same calling, but instead of instructing him himself, perhaps, as the Editors suggest (Oxy. Papy. ii, p. 244), because at this time he was 'suffering from
cataract and shortness of sight' (ὑπὸ(κε)χυμένος δλίγον βλέπων, P. Oxy. 39. 9), he arranged to apprentice him for one year with another weaver, named Ptolemaeus, upon certain conditions that are fully stated in the document before us. For similar agreements cf. P. Oxy. 724 (A.D. 155), 725 (A.D. 183).

'Ο[μ]ο[λ]ογούσιν ἁλλη[λ]ος Τρύφων Διονυ[σίον]
tοῦ Τρύφωνος μητρός [Θ]αμοῦν[ίας] τῆς
'Οννώφριος καὶ Πτολεμαίος[ς] Παυσιρίωνος
τοῦ Πτολεμαίου μητρὸς Αθαλοῦτος τῆς
Θέωνος γέρδιος, ἀμφότεροι τῶν ἅπ' Ὀξυ-
ρύγχων πόλεως, ο μὲν Τρύφων ἑγεδόσθαι
tῷ Πτολεμαῖῳ τὸν ἑαυτὸν νῦν Θοῶ-
νυν μητρὸς Σαραεῦτος τῆς Ἀπίώνος οὐσε-
πω ὄντα τῶν ἑτῶν ἐπὶ χρόνου ἑμαυτῶν
ἐνα ἀπὸ τῆς ἑνεστώσης ἡμέρας, διακονοῦντι-
tα καὶ ποιοῦντα πάντα τὰ ἐπιτασσόμε-
να αὐτῷ ὑπὸ τοῦ Πτολεμαίου κατὰ τὴν

Agreement between Tryphon, son of Dionysius, the son of Tryphon, his mother being Thamounis the daughter of Onnophris, and Ptolemaeus, son of Pausirion, the son of Ptolemaeus, his mother being Ophelous, the daughter of Theon, weaver, both parties belonging to the city of Oxyrhynchus. Tryphon agrees to apprentice to Ptolemaeus his son Thoonis, his mother being Saraeus the daughter of Apion, who is not yet of age, for a period of one year from the present day, to serve and to do everything commanded him by Ptolemaeus in accordance with the whole

5. γέρδιος] a frequent term for a 'weaver' in Egypt, though little known elsewhere.

τῶν ἅπ' Οξ. See P. Oxy. 38. 2 (= No. 19), note.

6. ἑγεδόσθαι] The word is a terminus technicus at the beginning of Oxyrhynchus marriage-contracts, e.g. the fragmentary P. Oxy. 372 (A.D. 74-5) ἑξέδοτο Ταοώφριος (the mother of the bride). Cf. the N.T. usage Mk xii 1 ἑξέδοτο αὐτῶν [sc. ἀμπελώνα] γεωργοῖς.

7. 'ἑαυτῶ] On this 'exhausted' use of the reflexive ἑ see Moulton Proleg. p. 87 f.f.

9. ὄντα τῶν ἑτῶν] i.e. fourteen years of age.
γερδιακὴν τέχνην πᾶσαν ὡς καὶ αὐτὸς ἐπίσταται, τοῦ παιδὸς τρεφομένου καὶ ἱματι[σ]ζομένου ἐπὶ τὸν ὀλον χρόνον ὑπὸ τοῦ πατρὸς Τρύφωνος πρὸς ὑπὸ τὰ δημόσια πάντα τοῦ παιδὸς, ἐφ' ὃ δώσει αὐτῷ κατὰ μήνα οὗ Πτολεμαίου εἰς λόγον διατροφῆς δραχμῶν πέντε καὶ ἐπὶ συνκλεισμὸ τοῦ ὀλον χρόνον εἰς λόγον ἱματισμοῦ δραχμῶν δέκα δύο, ὅπερ ἐξοντος τὸ Τρύφων ἀποστάν τὸν παιδὰ ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ τὸν χρόνον πληρωθῆναι, ὅσα δ' ἐὰν ἐν τούτῳ ἀτακτήσῃ ημέρας ἐπὶ τὰς

weaving art, as also he himself knows it—the boy being supported and clothed during the whole time by his father Tryphon, on whom also all the public dues for the boy shall fall, on condition that Ptolemaeus shall give him monthly on account of his keep five drachmas, and at the expiry of the whole period on account of his clothing twelve drachmas, it not being permitted to Tryphon to remove the boy from Ptolemaeus until the time is completed; and if there are any days during this period on which he [the boy] plays

17. τὰ δημόσια πάντα] Like other trades weaving was subjected to a regular tax, often described as γερδιακῶν, which seems to have varied with the yearly profits of the persons taxed; but see Wilcken Gr. Ostr. i, p. 172 f.


20. συνκλεισμῶ] Cf. P. Oxy. 502. 26 f. (ii/a.d.) ἐπὶ συνκλεισμῶ ἐκάστης ἐξαμήνου, 'at the conclusion of each period of six months.'

22. ἀποστάν] In P. Petr. ii 9 (3). 1 (iii/b.c.) ἐγραφᾶς μοι μὴ ἀποστάσαι τό πληρωμα] the verb is used with reference to the 'withdrawing' of a set of workmen engaged in copper mines: cf. Ac. xx 30 ἀποστάν τοὺς μαθητὰς ὅπισώ εἰσιν. For a stronger sense see P. Oxy. 37. i. 14 (= No. 18), note.

24. πληρωθήναι] one of many passages that might be cited showing that the use of πληρωθῆναι in connexion with time is no 'Hebraism,' as Grimm asserts: cf. further P. Brit. Mus. 1168. 10 (= 111, p. 136) (a.d. 18) πληρωθέντος δὲ τοῦ χρόνου ἀποστάσας, P. Tebtl. 374. 9 ff. (a.d. 131) ἦς ὁ χρόνος τῆς μουσώσεως ἐπιληφθη (ὡ)θη ἐς τὸ διελη[λιδο] ὅθεν ἐς (ἔτος).

25. ἀτακτήσῃ] On the weakened sense of ἀτακτῷ in the Kourή, and its consequent meaning in 2 Thess. iii 7, see Thess. p. 152 ff.
No. 20  CONTRACT OF APPRENTICESHIP

27. ἀ[πο]τεισάτω] stronger than ἀποδότω, and implying repayment by way of punishment or fine (cf. Gradenwitz Einführung, p. 85, note 4), a fact which lends additional emphasis to its use by S. Paul in Phil. 19.


32. ἐνοχὸς κτλ.] an apt parallel to Mt. v. 22 ἐ. τῇ κρίσει, which Wellhausen (Einf. p. 33 f.) regards as 'ungriechisch.'
21. LETTER REGARDING THE PURCHASE OF DRUGS


Edited by Kenyon in British Museum Papyri II, p. 252.

A letter from Procleius to Pecusis, asking that certain drugs should be sent to him at Alexandria by the hand of his friend Sotas, and warning him that they must be of good quality.

Προκλήιος Πεκύσει τῶι
φιλτάτωι χαίρειν.
καλῶς ποιήσεις ἰδίως

Procleius to his dearest Pecysis greeting. Be so good as to
LETTER REGARDING THE PURCHASE OF DRUGS

κινδύνῳ τὸ καλὸν πω-
λήσας ἐξ ὧν ἕαν σοι εἰ-
πῇ φαρμάκων ἔχειν
χρείαν Σώτας ό φίλος
μου ὡστε ἐμοὶ κατε-
νεγκεῖν αὐτὸν εἰς Ἁλε-
ξάνδρειαν. ἕαν γὰρ ἄλ-
λως ποιήσῃ ὡστε σα-
πρὸν αὐτῷ δοῦναί τὸ
μὴ χωροῦν ἐν τῇ Ἁλε-
ξάνδρείᾳ γείωσκε
σαυτὸν ἐξοντα πρὸς ἐμὲ
περὶ τῶν δαπανῶν.
ἀσπασαι τοὺς σους πάντας.
ἔρρωσο

On the verso

Πεκύσει.

sell at your own risk good quality of those drugs of which my
friend Sotas says that he has need, so that he may bring them
down for me to Alexandria. For if you do otherwise, and give
him stale stuff, which will not pass muster in Alexandria, under-
stand that you will have to settle with me with regard to the
expenses. Greet all your family. Farewell.

(Addressed) To Pecysis.

5. ἕαν] On the vernacular use
of ἕαν for ἕαν, of which examples still
survive in the best MSS. of the N.T.
(WM. p. 390), see Moulton Prolg.
pp. 42 ff., 234, and cf. Thackeray
Gramm. i p. 65 ff. for the signifi-
cance of ὅς ἄν (ὅς ἕαν) in the LXX.
11. σαπρῶς] 'stale,' 'worthless,'
opposed to καλὸν as here in Mt. xii
33, xiii 48: cf. P. Fay. 119. 4
(c. A.D. 100) χάρτου...δύσμην σαπρῶς
'a stale bundle of hay.'
13. χωροῦν] For this use
of χωρέω cf. Polyb. xxviii. 15. 12 ἀ
πράγματα χωρέι κατὰ λόγον.
15. ἐξοντα κτλ.] Cf. Ac. xix. 38
ἐξονυν πρὸς τινα λόγον, also Heb.
ii 13.
22. LETTER OF REMONSTRANCE TO A DILATORY SON


This letter gives us a clear glimpse into the anxieties of a small landholder. He is dependent upon the assistance of his son for the care of his lot of land, but that assistance has been withheld, and for some reason or other the son has left his father’s and mother’s letters unanswered. The father accordingly writes him again in peremptory terms telling him that he must return, as otherwise the lot will be ruined, and it will be impossible to find a tenant for it.

"Ερμοκράτης Χαιρών]
τῷ νιῶτι [χαίρειν].
Πρὸ[δ] τῷ ν ὀλοιν ἐρρῴσθαι
[σ]ε εὐχαριστῶ[μαι...]
[ἐ]όμη σε ε[.........]
[γ]ράφειν π[ερί] τῆς
ὑγίας σου καὶ [ὁ] τι βούλι,
καὶ ἄλλοτε σοι ἐγραψα
περὶ τῆς τ[...]ψυχα καὶ οὐ·

Hermocrates to Chaeras his son, greeting. First of all I pray that you may be in health...and I beg you...to write regarding your health, and whatever you wish. Already indeed I have written you
regarding the..., and you neither answered nor came, and now, if you do not come, I run the risk of losing the lot (of land) which I possess. Our partner has taken no share in the work, for not only was the well not cleaned out, but in addition the water-channel was choked with sand, and the whole land is untilled. No tenant was willing to work it, only I continue paying the...
public taxes without getting back anything in return. There is hardly a single plot that the water will irrigate. Therefore you must come, otherwise there is a risk that the plants perish. Your sister Helene greets you, and your mother reproaches you because you have never answered her. Especially security is demanded by the taxgathers because you did not send the tax-

26. συνκομιζόμενος] Cf. P. Flor. 58, 5 (iii/A.D.) τοὺς φόρους συνκομιζόμενη. The use of the verb in Job v 26 ὃσπερ θυμωνιά ἄλωνος καθ’ ὄραν συνκομισθείσα prepares us for the semi-metaphorical application in Ac. viii 2, the only other passage in the Bibl. writings where it is found.

27. μίαν πρασε (= i)άν] one of the plots or beds of which the κτήμα was made up: cf. Sir. xxiv 31 μεθύσω μον τὴν πρασιάν, and the striking use of the figure in Mk vi 40 ἀνέπεσαν πρασιάλ πρασιαί—the different ‘companies’ presented the appearance of so many garden beds dotted over the green grass.

31. διαφωνήσαι] ‘perish.’ For this late sense of the verb, as several times in the LXX (e.g. Exod. xxiv 11, Ezek. xxxvii 11), cf. P. Petr. II 13 (3), where the fall of a wall is attended with the risk of the death of certain prisoners, κινδυνεύει πεσόντος αὐτοῦ διαφωνήσαι τοῖς σωμάτων. 36. ἀπαιτεῖται] = ἀπαίτειται ‘is demanded’: cf. P. Fay. 39, 14 ff. (A.D. 183) ἐκ τίνος ἀπαιτεῖται τὸ προκείμενον ἀπότακτον, where the Editors state that a. ‘may imply that the payment was in arrear or have a quite general meaning.’

37. πρακτόρων] the general term for collectors of revenue in imperial times. In Lk. xii 58 it denotes rather a lower ‘officer of the court’: see Deissmann BS. p. 154.
LETTER OF REMONSTRANCE TO A DILATORY SON 63

κτορες, ἀλλὰ καὶ νῦν πέμψον αὐτῇ. Ἐρρῶσθαι σε εὖ-χαρά. Παοῖνι θ'.

On the verso

Α[πόδ]ο-

σ ἀπὸ Ἐρμοκράτους Χαῖρὲν νῦν.

gatherers to you (?): but now also send to her. I pray that you may be well. Pauni 9.

(Addressed)
Deliver from Hermocrates to Chaeras his son.

42. Παοῖνι θ'] = June 3. This date explains the urgency of the letter, as the Nile overflow began about the middle of June, and consequently all preparations for utilizing it had to be completed before that date (Erman and Krebs).

23. AN INVITATION TO A FESTIVAL

B. G. U. 596. A.D. 84.


Didymus invites his friend Apollonius to return along with the bearer of the letter, in order that he may take part in an approaching feast. For another letter of invitation see No. 39.

Δίδυμος Ἀπολλωνίῳ

tῶι τιμιωτάτῳ

χαίρειν.

Didymus to his most esteemed Apollonius greeting.
AN INVITATION TO A FESTIVAL

Kalòs poinóteis svneklònov [A]ioufiwv tòi koumizov-
ti soi tò eî[θ]st[ò]liou, ópov eîs tìn éwrtí òn perioste-
reidía òmeîn ágorása, kai érwtptèiès katele-
ònov svnekoxiðh[i] [i] òmeîn. Tòût[ò] oûn poîn-
soas 'èqì mou megalìn
xárítan kat[a]tètheim[ê]nvo(s).
'Aspasaí toûs soûs pîántas.
''Érrwso.
('É tous) trítov Aútôkraítoros
Káisaros Dóumtiavov
ΣeBástoû Γermañikov ÏaX(òvn) i'e'.

On the verso

Eîs Baxxíaða [áptoðos 'Apolllóniwi] tòi tímw[v[tû(òwi)].

Please accompany Ailourion, who conveys this letter to you, in order that he may buy for us young pigeons for the feast, and being invited may come down and feast along with us. If you do this, you will have laid up a great store of gratitude at my hands. Greet all your household. Goodbye.

The third year of the Emperor Caesar Domitian Augustus Germanicus, Pachon 15.

(Addressed)

Deliver at Bacchias to the most esteemed Apollonius.

4. svneklònov] The word is used several times in the same sense of 'accompany' in the Lucan writings (e.g. Lk. xxiii 55, Ac. ix 39).
5. koumizov[ti] Cf. P. Brit. Mus. 42. 7 (= No. 4), note.
7. periosteirèidía] = periosteirìa. The diminutive occurs several times in P. Goodsp. 30 (A.D. 191-2) a roll of accounts from Karanis.
10. svnekoxiðh[i] Cf. Jude 12, 2 Pet. ii 13. For the simple verb see O.G.I.S. 383. 157 (i/b.c.) ànuko-
fánttovn 'exì òn periosteirìa àvovns òpou proaireitai.
24. GEMELLUS TO EPAGATHUS

P. FAY. III. A.D. 95-6.

From the Fayûm. Edited by Grenfell and Hunt in Fayûm Towns and their Papyri, p. 265 f.

One of a family budget of fourteen letters which were discovered by Drs Grenfell and Hunt in a house at Kašr el Banât, a village in the Fayûm. They are for the most part addressed by the head of the family, a certain Lucius Bellenus Gemellus, to his son Sabinus or to Epagathus, perhaps his nephew, who seem to have managed his affairs for him. The letters extend over sixteen years, and the latest, written by Gemellus when he was seventy-seven years old, bears traces of his advancing age in the ‘shaky and illegible’ character of the handwriting. The general impression the Editors have formed of the character of Gemellus, as they tell us in their delightful introduction to the letters (Fayûm Papyri p. 261 ff.), is that ‘of a shrewd old man of business, somewhat wilful and exacting, but of a kind and generous disposition.’ The following letter, the earliest in the series written by Gemellus’ own hand, proves that he was no great scholar, his spelling in particular often leaving much to be desired.
Lucius Bellenus Gemellus to his own Epagathus, greeting. I blame you greatly for having lost two little pigs owing to the fatigue of the journey, seeing that you have in the village ten beasts able to work. Heraclidas the donkey-driver shifted the blame from himself, saying that you had told him to drive the little pigs on foot. I gave you strict charges to remain at Dionysias for two days until you had bought 20 artabas of

5. σκυλμοὶ] Cf. the use of the verb in Mt. ix 36 ἐσκυλμένιον ‘worn out,’ ‘distressed.’ In P. Tebt. 41.7 (c. B.C. 119) the subst. is used metaphorically μετὰ τοῦ παντὸς σκυλμοῦ ‘with the utmost insolence,’ cf. 3 Macc. iii 25 μετὰ ὅρεως καὶ σκυλμῶρ.
6. ἔργατικὰ κτήνη] evidently the pigs might have been carried in a cart and thereby their loss averted. For κτήνη cf. Lk. x 34, Ac. xxiii 24.
8. αἰτίωμα] the same form, of which hitherto no other example has been produced, as the αἰτίωμα of the best codd. of Ac. xxv 7, though in the present instance little stress can be laid on the orthography, owing to the generally illiterate nature of the document (cf. e.g. the preceding τῷ).

περιεπτόησε] ‘shifted.’ In support of this undoubtedly unusual meaning of π., adopted by the Editors in view of the context, Dr Hunt thinks that σοι must be understood, and refers to the somewhat similar passage in Isocr. p. 150 E, where the common reading is μεγάλην αἰσχύνην τῇ πόλει περιποιοῦσιν (ποιοῦσιν Blass, περιαπτοοῦσιν Cobet), and to Polyb. v 58.5 αἰσχύνην ἡν περιποιεῖ νῦν τῇ βασιλείᾳ. For the subst., as in Eph. i 14, cf. P. Tebt. 317, 25 f. (ii A.D.) τὸ τῆς περιποιήσεως δίκαιον ‘claim of ownership.’

11. περισόν...σοι] περισόν...σοι.
lotus. They say that there is lotus to be had at Dionysias at the cost of 18 drachmas. As soon as you discover the price, by all means buy the 20 artabas of lotus, considering that it is essential. Hurry on the flooding of all the oliveyards...and water the row of trees in 'the prophet.' Do not fail in this. Goodbye.
On the verso

'Ἐπαγαθῶν τῷ ἰδίῳ
ἀπὸ Δουκίου Βελλῆν]ου Γεμέλλου.

The 15th year of the Emperor Caesar Domitianus Augustus Germanicus, the 15th of the month Germanic...

(Addressed) To his own Epagathus from Lucius Bellenus Gemellus.

30. Τεπώκατ( ) either Τεπώκατ(οῦ), i.e. Pachon (Edd.): see further Τεπώκατ(εἰς), i.e. Thoth, or Τεπώκατ(εἴς), p. xviii.

25. QUESTION TO THE ORACLE

P. Fay. 137. i/A.D.

From the temple of Bacchias in the Fayum. Edited by Grenfell and Hunt in Fayum Towns and their Papyri, p. 292 ff.

The practice of consulting the local oracle in times of difficulty seems to have been widely extended, and was doubtless encouraged by the priests as a fruitful source of gain. Both the following document and P. Fay. 138 were actually found within the temple of Bacchias, which leads Wilcken (Archiv i, p. 553) to recall the interesting notice by Ammian. Marcell. xix 12 of the oracle of Besa in Abydos (c. A.D. 359): chartulae seu membranae, continentes quae petebantur, post data quoque responsa interdum remanebant in fano.

For similar questions or petitions see B.G.U. 229, 230, P. Oxy. 923 (all ii/iii A.D.), also the interesting Christian counterpart, P. Oxy. 925 (= No. 54).
QUESTION TO THE ORACLE

Σοκωνωκονωνι θεώι μεγ(γα)λο μεγά
λαν. χρημάτισον μοι, η μέλνωι
ἐν Βακχιάδι; η μέλ(λ)ω ἐντυνχ-
άνυν; τοῦτω ἐμοὶ χρημάτισον.

To Sokanoktioneus the great, great god. Answer me, Shall I remain in Bacchias? Shall I meet (him)? Answer me this.

1. Σοκωνωκονωνι κτλ.] = Σοκανοβ-
κουνεθεώμεγάλφω, the local deity
of Bacchias. For μεγ. μεγ.=μεγ.
ιστον, see Moulton, Proleg. p. 97.

2. χρημάτισον] of a divine com-
mand or response, as frequently
in the LXX (e.g. Job xl 3) and N.T.
(e.g. Mt. ii 12). In P. Fay. 138. i
κρελ(=τε)νεται is the technical term
for the decision of the oracle.

η μέλνωι] In P. Tebt. 284 (i/n.c.)
a brother informs his sister that he
will not start before a certain date,
seeing that it has been so determined
(ἐπικέκριται) for him by the god.
For η cf. the question in B.G.U.
229. 3 ἡ μὲν σοβήσωι (=σωθήσομαι)
tαὐτής ἡς(=τῆς) ἐν ἐμοὶ αἰθένεια
(=αυτής);

26. LETTER DESCRIBING A JOURNEY
UP THE NILE

P. BRIT. MUS. 854.

Edited by Kenyon and Bell in British Museum Papiri iii, p. 205 f., cf. p. xl. See also Wilcken, Archiv IV p. 554; Deissmann,
Licht vom Osten, p. 116 ff. (E. Tr. p. 162 f.).

This letter, the first part of which is unfortunately much
mutilated, is interesting not only from its mention of the
legendary source of the Nile and the oracle of Jupiter
Ammon, but from its very ‘modern’ reference to the practice
of inscribing one’s own and one’s friends’ names on sacred
spots.

Νέαρχος α[
πολλών τοῦ κα[
kai μέχρι τοῦ πλείυν ε[.

Nearc̣hụς...Since many [go on journeys] and even [betake them-

selves] to a journey by ship, in order that they may visit works of art
LETTER DESCRIBING A JOURNEY UP THE NILE

μένων, ἵνα τὰς χε[ρ]οπ[οι][ή][τοις τέ-]
χνας ἱστορήσωσι, ἐγὼ παρεπο[ιησ]ά-
μην, καὶ ἄρομενος ἀνάπλο[υν πα][ρ[α-]
γενόμενος τε εἰς τε Σοήνας καὶ ὀθεν π[υγ]χά-
νει Νείλος ρέων, καὶ εἰς Διβύνην ὅπου
"Ἀμμών πᾶσιν ἀνθρώποις χρήσμωδεὶ.
[kαὶ] εὐ(σ)τομα ἱστόρ[η]σα, καὶ τῶν φιλῶν
[ἐ][μ[ῶν τ]ὰ ὀνόματα ἐνεχάραξα τοῖς [ἐ]-
ροῖς ἀειμνη[σ]τῶν. τὸ προσκύνημα

Two lines are washed out.

On the verso.

Ἡλιοδώρῳ.

made by hands, I have followed their example, and having undertaken the voyage up the stream have arrived at Syene, and at the spot whence the Nile happens to flow out, and at Libya where Ammon chants his oracles to all men, and I have learned things of good omen, and have engraved the names of my friends on the sanctuaries for perpetual remembrance. The prayer... (Addressed) to Heliodorus.

4. χε[ρ]οπ[οι][ή][τοις]] The word is applied to material temples and their furniture in Ac. vii 48, xvii 24, Heb. ix 11, 24: in the LXX it occurs fifteen times, always with reference to idols.
5. ἱστορήσωσι For the Hellenistic sense 'visit,' 'see,' as in Gal. i 18, cf. Letronne Recueil des inscriptions grecques 201 τῶν δ' τοῦ Μέμνωνος ταύτην (σύριγγα) ἐτι ἱστο-
ρήσας υπερεβαίμασα (cited Exp. vii vii, p. 115).

παρεπο[ιησ]άμην] So Wilcken, GH., for the Editors' παρεπ[ωσ]ά-
μην. The verb is found in the same sense of 'copy,' 'imitate,' in Athenaeus 513A.
7. ὀθεν κτλ.] Cf. Herod. ii. 28,
where the fountains of the Nile are similarly placed at Elephantine-Syne, and also the Syene inser. O.G.I.S. 168. 9 (ii/n.c.) ἐν αἰσ ἥ τοῦ Νείλου πτήγη ὀνομαζομε[η], where the addition of ὀνομαζομε[η] shows, as Dittenberger has pointed out, that the 'reputed' origin was no longer believed in.
10. εὐ(< σ > τομα] In justification of the insertion of σ, Wilcken cites Herod. ii. 171, where it is said of the mysteries, εὐστομα κεισθω.
11. ὀνόματα ἐνεχάραξα] For similar προσκυνήματα, the Editors refer to C.I.G. 4897—4947, &c., and for the general practice of consulting the local temple oracle, see the introd. to No. 25.
27. COPY OF A PUBLIC NOTICE

P. FLOR. 99. i/ii A.D.

From Hermopolis Magna. Edited by Vitelli in Papiri Fiorentini i, p. 188 f., cf. p. xvi.

The copy of a public notice which the parents of a prodigal youth requested the strategus of the Hermopolite nome to set up, to the effect that they will no longer be responsible for their son's debts.

["Ανηγραφον ἐκθέματος

...[.]... οἱ καὶ Ἡρακλείδη στρατηγῷ Ἐρμο[π(ολίτου)].
Παρὰ [Α]μοιωνίου πρεσβυτέρου τοῦ Ἐρμαίου καὶ
τῆς... γενομένης γυναικὸς Ἀ...πασίθς Ἄρειο[ν]
μετ[.]... τοῦ συνόντος ἀνδρὸς Καλλιστράτου
τοῦ Ἀ...αιῶς Ἐρμοπολίτων. Ἑστεῖ ὁ νῦς ἦμῶν
Κάστωρ μεθ' ἐτέρων ἀσωτευώμενος ἐστάνισε

Copy of a Public Notice.

...to Heraclides, strategus of the Hermopolite nome, from Ammonius, elder, the son of Ermaeus, and his former wife A..., the daughter of Areius, along with her present husband Callistratus, the son of A..., inhabitants of Hermopolis. Since our son Castor along with others by riotous living has squandered all his

1. ἐκθέματος] ἔκθεμα 'public notice' or 'edict' is found in Polyb. xxxi. 10. 1; in Esther viii 14, 17 a it is used to translate the Persian loan-word ΠΝ. For the verb cf. P. Tebt. 27. 108 (B.C. 113) ἐκθέματισθ᾽; 'be proclaimed as a defaulter.'
5. τοῦ συνόντος ἀνδρὸς Κ.] Castor's mother would seem to have been divorced, and then to have married again. For a similar joint-action on the part of a divorced couple, though in their case the wife had not remarried, Vitelli refers to P. Gen. 19. In Lk. ix 18, Ac. xxii 11, σύνειμυ = 'company with.'
COPY OF A PUBLIC NOTICE

No. 28

72

OOF

TA AVTOV PANTA KAI EPI TA HMOW METABAS BOUL

LETAI APOLESAI, OU CHIRIN PROOROMEWA MIPOTE

EI [P]HEEASHEI HMEEIN ETERO[v] [E] ATOPON TIPRAXI[v].


OWN PROPERTY, AND NOW HAS LAIRED HANDS ON OURS AND DESIRES TO SCATTER IT, ON THAT ACCOUNT WE ARE TAKING PRECAUTIONS LEAST HE SHOULD DEAL DESPITEFULLY WITH US, OR DO ANYTHING ELSE AMISS—WE BEG, THEREFORE, THAT A PROCLAMATION BE SET UP (THAT NO ONE ANY LONGER SHOULD LEND HIM MONEY)....

9. PROOROMETHA] THE VERB OCCURS LITERALLY IN AC. XXI 29, AND METAPHORICALLY IN AC. II 25 (FROM PS. XV (XVI) 8).

10. EI [P]HEEASHEI] CF. LK. VI 28 PROSEKHESTE PERI TON EPIREASONTON HMAS. A GOOD EXAMPLE OF THE VERB IS FOUND IN P. FAY. 123. 7 (C. A.D. 100) DIA TO EPIREASHEI 'OWING TO HAVING BEEN MOLESTED': CF. P. BRIT. MUS. 846. 6 (=III, P. 131) (A.D. 140), P. GEN. 31. 18 (II/II/II/II).

ATOPON] FROM ITS ORIGINAL MEANING 'OUT OF PLACE,' 'UNBECOMING,' ATOPOS CAME IN LATE GREEK TO BE USED ETHICALLY = 'IMPROPER,' 'UNRIGHTOUS'; AND IT IS IN THIS SENSE THAT, WITH THE EXCEPTION OF AC. XXVIII. 6, IT IS ALWAYS USED IN THE LXX AND N.T.; CF. 2 THESS. III 2 (NOTE).

11. PROGRAFFHNAI 'ANNOUNCED AS A MAGISTERIAL EDICT,' 'PLACEARDED': CF. THE SIGNIFICANT USE OF THE VERB IN GAL. III 1 OIS KAT' ORFHALMOUS IHSOUS XMATOS PROGRAFFH EOSTAURMEMOS.

IN THE PRESENT PASSAGE THE SENSE MUST BE FILLED UP WITH SOME SUCH WORDS AS [DPOWS MU]DEIS AVTO[.] [EIS TO PERAN DANEL] (VITELLI).

28. ORDER TO RETURN HOME FOR THE CENSUS

P. BRIT. MUS. 904.

A.D. 104.

EDITED WITH ANOTHER FRAGMENT FROM AN OFFICIAL LETTER-BOOK BY KENYON AND BELL IN BRITISH MUSEUM PAPYRI 111, P. 124 FF. VARIOUS AMENDED READINGS SUGGESTED BY WILCKEN, AND IN MANY CASES CONFIRMED BY A FRESH EXAMINATION OF THE ORIGINAL BY GRENFELL AND HUNT, ARE INTRODUCED IN THE TRANSCRIPTION GIVEN BELOW: SEE ARCHIV IV P. 544 F., AND CF. DEISSMANN, LICHT VOM OSTEIN?, P. 201 F.

THIS EXTRACT FROM A REScript OF THE PREFECT GAIUS VIBIUS MAXIMUS CONTAINS AN ORDER FOR ALL PERSONS WHO HAPPEN TO BE RESIDING OUT OF THEIR HOMES TO RETURN AT ONCE IN VIEW OF THE CENSUS ABOUT TO BE HELD IN THE SEVENTH YEAR OF TRAJAN,
The document thus presents an interesting analogy to Luke ii 1-4, and confirms the fact that Herod, when he issued his command, was acting under Roman orders (cf. Ramsay, Luke the Physician, p. 244). Along with the reference to the census the Prefect takes the opportunity of reminding the absentees of a certain λειτουργία, which as other edicts (e.g. B. G. U. 159, P. Gen. 16, P. Fay. 24) show, was sometimes evaded by leaving home (ll. 26, 27).

Gaius Vibius Maximus, Prefect of Egypt (says): Seeing that the time has come for the house to house census, it is necessary to compel all those who for any cause whatsoever are residing out of their nomes to return to their own homes, that they may both carry out the regular order of the census, and may also attend diligently to the cultivation of their allotments.

18. Π[άος Ού]ς Μάξιμος ἐπαρχ[ος]

Αὐγύπτ[ον λέγει].

τῆς κατ' οἶκον ἀπογραφῆς συνεστῶσ[ης] ἀναγκαῖον ἐπιστῶν καθ' ᾗ[ντια]
dιποτε αἰτίαν ἐκστάσει τῶν έαυτῶν νομῶν προσα[γγέλλε]σθαι ἐπαρχ[ελ-]

θείν εἰς τὰ ἐαυτῶν ἐφέστια, ἵνα[καὶ τὴν συνήθην οἴ[κο]νομίαν τῆς ἀπο-

γραφῆς πληρώσωσιν, καὶ τῇ προσ[η]κου-

σῇ αὐτοῖς γεωργίαν προσκαρτερῆσωσι[ν].

20. That the verb is also frequent in the papyri of ‘attending’ a court, e.g. P. Oxy. 260. 14 (A.D. 59), 261. 12 (A.D. 55). For the subst., as in Eph. vi. 18, see E. L. Hicks J. T. S. X p. 571 f.
29. PETITION REGARDING A ROBBERY


Edited by Krebs in the Berliner Griechische Urkunden 1, p. 36. See also Erman and Krebs, p. 137 f.

A petition by a woman to the Strategus, bringing a charge of assault and robbery against another woman, and asking that justice should be done.

Σαρα]πίωνυ στρ(ατηγῶ) Ἀρσὶ(νοίτου) Ἥρακ(λείδου) με(ρίδος)

παρὰ Ταρμούθιος τῆς

Φίμωνος λαχανοπώλης

ἀπὸ κόμης Βακχιάδος

τὸ παρὼν μὴ ἐξουσα κύριον. Τῇ δ' τοῦ ἐνεστώτος μηνὸς Φαρμούθι,

ἀπλῶς μηδὲν ἐξουσα

πράγμα πρὸς ἐμὲ, Ταορσε-

To Sarapion strategus in the division of Heraclides of the Arsinoite nome from Tarmuthis, the daughter of Phimon, vegetableseller, belonging to the village of Bacchias, at present without a guardian. On the 4th of the current month Pharmouthi, Taor-


θηκας λαχανοπέρπωλης εἰς ἔτερον

ψυγμόν (cf. Ezek. xxvi 5, 14) οὐκ εἶπα τηκῶν δέκα οἴο. The simple

λάχανον (l. 22) occurs several times in the LXX and N.T.

5. τὸ παρὼν] Cf. Heb. xii 11

πρὸς μὲν τὸ παρὼν.

κύριον 'guardian,' cf. B.G.U. 975. 12 (= No. 16). In the case of a married woman this was as a rule her husband: cf. P. Grenf. II 15, col. i

13 (b.c. 139) μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἐρμίου, the earliest example of this office that we have. In P. Tebt. 397 (A.D. 198) a woman makes formal application for a temporary guardian owing to her husband's absence (ἐπὶ ξένης εἰναι, cf. l. 34 below).

8. ἐξουσα πράγμα] Cf. 1 Cor. vi 1 τῆς ἡμῶν πράγμα ἐξων πρὸς
tὸν ἔτερον.
No. 29 PETITION REGARDING A ROBBERY

νούφις, γυνὴ Ἀμμώνίου τοῦ καὶ Φίμωνος πρεσβυτέρου κόμης Βακχιάδος(ς), ἐπελθοῦσα ἐν τῇ νυκτί κιά μου ἀλογόν μοι ἀνήδιαν συνεστήσατο καὶ περιέσχισε μοι τὸν κητώνα καὶ τὸ πάλλιον ὦν μόνον, ἀλλὰ καὶ ἀπένέγκατό μου ἐν τῇ ἁγιάδια ὦς ἐίχον κιμένας ἀπὸ τιμῆς ὀν πέπρακον λαχάνων (δραχμᾶς) 15'. Καὶ τῇ ἐ' τοῦ αὐτοῦ μηνὸς ἐπελθὼν ὁ ταύτης ἀνὴρ Ἀμμώνιος, ὁ καὶ Φί-

senouphis, the wife of Ammonius, also called Phimon, elder of the village of Bacchias, although she had absolutely no ground of complaint against me, came into my house and picked a senseless quarrel against me. Not only did she strip off my tunic and mantle, but also robbed me in the quarrel of the sum which I had lying by me from the price of the vegetables I had sold, namely 16 drachmas. And on the 5th of the same month there came this woman’s husband Ammonius, also called Phimon,

11. τοῦ καὶ] Cf. Ac. xiii 9, and see Deissmann BS. p. 313 ff.

πρεσβυτέρου] a communal office, the men so designated being generally responsible for the peace and order of the village. Their number varied, and as they do not seem to have been entitled to a sum of more than from 400—800 drachmas in virtue of their office, their position cannot have been one of great importance: cf. Milne Hist. p. 7, and see further B.G.U. 16. 6 (=No. 33).

13. ἐπελθοῦσα ἐν τῇ νυκτί καὶ λαυ]<br/>For ἐπελθοῦσα cf. Lk. xi 22 (ἐπελθὼν νικήσαν αὐτὸν), and for the late use of ἐν the note on P. Oxy. 294. 4 (=No. 13).


μου, εἰς τὴν οἰκίαν μου
ώς ζητῶν τὸν ἄνδρα μου
ἀρας τὸν λύχνου μου
ἀνέβη εἰς τὴν οἰκίαν
μου, ἀπενέγκατο οἶχοι(μενος)
kύμενον ξεύγος ψελλίω(ν)
ἀργυρῶν ἀσήμου ὀλκῆς
(δραχμῶν) μ', τού ἀνδρός μου ὄν-
tος ἐπὶ ξένης. Διὸ ἄξιο
ἀκθήναι τοὺς ἐνκαλο-
μένους ἐπὶ σε πρὸς δὲ-
ονσ(αν) ἐπέξεδον. Εὐτύχιν.

Ταρμοῦθις ὡς (ἐτῶν) Λ', οὐ(λῆ)
ποδὶ δεξιῶ.

(ἐτους) ζ' Αὐτοκράτορος
Καίσαρος Νερόνα Τραιανοῦ
Σεβαστοῦ Γερμανικοῦ
Δακικοῦ. Φαρμοῦθι 5'.

into my house as if seeking my husband. Seizing my lamp, he
went up into my house, and stole and carried off a pair of bracelets
of un stamped silver of the weight of 40 drachmas, my husband
being at the time away from home. I beg therefore that you will
cause the accused to be brought before you for fitting punishment.
May good fortune attend you.

Tarmuthis about 30 years old, a mark on the right foot.
The 17th year of the Emperor Caesar Nerva Trajanus Augustus

32. ἀσήμου 'unstamped': hence
constantly in the papyri to denote a
man 'not distinguished' from his
neighbours by any convenient marks
(e.g. P. Oxy. 73. 29 (A.D. 94)). In
medical language it is used of a
disease 'without distinctive symp-
toms' (e.g. Hipp. Epid. i 938), and
is found in a metaphorical sense
in Ac. xxi 39.

34. ἐπὶ ξένης] c. the note on
1. 5.

35. ἀκ(= χ)θηραί] The verb is
frequent in this legal sense, e.g. Mt.
x 18, Ac. xviii 12 (ἡγαγὸν αὐτὸν ἐπὶ
tὸ βῆμα).

37. ἐπέξεδον] 'punishment,' as
in Philo II, p. 314 M.

43. Φαρμοῦθι 5'] = April r.
30. WILL OF THAËSIS

P. TEBT. 381. A.D. 123.


Will of Thaësis, in which she bequeaths all her property, with a nominal exception (cf. l. 15), to her daughter, Thenpetesuchus, on condition that she makes her funeral arrangements and discharges her private debts.

As is generally the case with wills, the writing is across the fibres of the papyrus, and consequently the lines are of great length: cf. P. Oxy. 105.

4. metà küríon ktl.] For küríon see the notes on B.G.U. 975. 12 (= No. 16) and on B.G.U. 22. 5 (= No. 29); for éautís the note on P. Oxy. 275. 7 (= No. 20); and for συγγενεύς the note on B.G.U. 975. 13 (= No. 16).

5. ως ἐτῶν] Cf. Lk. viii 42.
scar between his eyebrows, declares that she, the declarer, Thaësis, has agreed that after her death there shall belong to Thenpetesuchus, the daughter born to her by her late departed husband Pomsais, and also to Sansneus son of Tephersos, the son of her other daughter Taorseus, now dead, to the two of them, (property as follows): to Thenpetesuchus alone, the house belonging to Thaësis in the aforesaid village of Tebtunis, as purchased from Thenpetesuchus daughter of Petesuchus, and the court, and all its appurtenances, and the furniture which will be left by Thaësis, and utensils, and household stock, and clothing, and the sums due to her, and other things of whatsoever kind, while to Sansneus she has

7. τῆς γεγονειῆς] τῆς γεγονεῖας

13. ἐπὶ[πλοα] = ἐπιπλα. The longer form is almost universal in the papyri.

σκεύη] Cf. Mk iii 27, Lk. xvii 31. ἐνδομενλαν] The word is common in testamentary dispositions, e.g. P. Oxy. 105. 4, 10, P. Gen. 3. 9, 14 (both ii/A.D.).
χέναι ἀργυρίον δραχμὰς ὀκτὼ ὁς καὶ κομιεῖται ὁ Σαυσνεὺς παρὰ τῆς Θενπετεσούχου μετὰ τῆν τῆς Θαῆσις[της] τελευτήν, ἐφ' ὦ δ' θυγάτηρ Θενπετ[ε-σούχος] ποιήσεται τῇ τῆς μητρὸς κηδίαν καὶ περιστολήν ὡς καθ' ἱκαὶ καὶ διευλυτώσει οὖν ἐὰν φανῆ ἡ Θαῆσις ὀφίλουσα ἰδιοτικῶν χρεῶν ἡ εφ' οὖν δὲ χρόνον περίεστιν ἡ μήτηρ Θαῆσις ἐχεῖν αὐτῆ[ν]...

bequeathed eight drachmas of silver, which Sansneus shall receive from Thenpetesuchus after the death of Thaesis, on condition that the daughter Thenpetesuchus shall perform the obsequies and laying out of her mother as is fitting, and shall discharge whatever private debts Thaesis shall be proved to be owing: but as long as her mother Thaesis lives she shall have power to...

15. δραχμὰς ὀκτὼ] From the parallel in B.G.U. 183. 23 cited by the Editors, it would seem that ‘this sum was a conventional legacy where a serious bequest was not intended’: cf. our ‘cut off with a shilling.’


ἐάν] ὄν, see the note on P. Brit. Mus. 356. 5 (= No. 21).


19. ἐφ' οὖν δὲ χρόνον κτλ.] Cf. I Cor. vii 39 ἐφ' οὖν χρόνον ἕως ὁ ἀνὴρ αὐτῆς.
The existence of a poor-rate (μερισμός ἀπόρων) in Roman Egypt, by means of which the well-to-do contributed to the relief of those lacking means, conjectured by Wilcken (Gr. Ostr. I, p. 161) on the evidence of an ostracon of A.D. 143, has now been strikingly confirmed by the discovery of the following document. It is the copy, unfortunately much mutilated, of an official list of persons, described as ἄποροι and presumably entitled to relief, amongst whom the only name preserved is that of a certain Petesorapis.

Δ[.....]ia [5]
ἐστι δὲ ἐν ἀπόροις.
Πετεσόραπις Πεναύτος
tοῦ Πετεσόραπις μητρὸς
[ ]

Copy of a register of paupers recorded in the 12th year of Antoninus Caesar the lord, Mesore 12.

There is among the paupers Petesorapis the son of Penaus, the son of Petesorapis, his mother being...

1. γραφῆς ἀπόρων] The Editors prefer the translation 'a certificate of poverty,' but admit the possibility of the meaning given above.

2. κατακεχωρισμένων 'recorded,' as in 1 Chron. xxvii 24 οὔ κατεχωρισθη ὁ ἀριθμὸς ἐν βιβλίῳ λόγων.

4. Μεσορὴ ιβ'] = Aug. 5.
32. NOTICE OF BIRTH

P. Fay. 28. A.D. 150-1.

Edited by Grenfell and Hunt in Fayum Towns and their Papyri, p. 137 f.

The exact object of this and similar Birth Notices (P. Gen. 33 and B. G. U. 28, 110, 111) has not yet been determined. They were apparently not compulsory, or, as the Editors here point out, the common formula κατὰ τὰ κελευσθέντα would hardly have been so consistently omitted. It is also noteworthy that the ages of the boys so announced (in none of the documents is there any mention of girls) vary from one to seven years. Wilcken (Gr. Ostr. 1, p. 451 ff.) considers that their purpose was primarily military, and not fiscal.

Σωκράτη καὶ Διδύμῳ τῷ καὶ Τυράννῳ

γραμματεύσι μητροπόλεως

παρὰ Ἰσχυράτος τοῦ Πρωτᾶ τοῦ Μύσθουν


Μύσθου μητρὸς Θαισάτου ἀπὸ τοῦ αὐτοῦ

To Socrates and Didymus also called Tyrannus, scribes of the metropolis, from Ischyras, son of Protas, son of Mysthes, his mother being Tasucharion, daughter of Didas, from the quarter Hermuthiace, and from his wife Thaisarion, daughter of Ammonius, son of Mysthes, her mother being Thaisas, from the same quarter

4. ἀ[μφόδου] the regular word in the papyri to denote the 'quarter,' vicius, of a city. In the N.T. it is found only in Mk xi 4 (where see the examples collected by Wetstein), and in the D text of Acts xix 28. In Jer. xvi 27, xxx (xlix) 27, it is used to translate τοῖς κατὰ τοῦ 'citadel,' 'palace.'
Hermuthiace. We give notice of the son born to us mutually, Ischyras, who is aged 1 year in the present 14th year of Antoninus Caesar the lord. I therefore give in the notice of his birth.

(Signed) Ischyras, aged 44 years, having no distinguishing mark.

Thaisarion, aged 24 years, having no distinguishing mark.

Written for them by Ammonius, scribe of the nome.
33. COMPLAINT AGAINST A PRIEST


From the Faiyum. Edited by Wilcken in the *Berliner Griechische Urkunden* 1, p. 27; cf. Erman and Krebs, p. 185.

The following Report has reference to an inquiry which the five presbyter-priests of the Socnopaeus temple had been ordered to make into the conduct of a brother-priest Pane- phremmis, who was charged with letting his hair grow too long, and with wearing woollen garments. Unfortunately the papyrus breaks off without our learning the result of the investigation.

'Α[ν]τίγρ(αφον). 'Ιέρακι στρ(ατηγώ) καὶ Τειμαγένη
βασιλ(ικώ) γρ(αμματεί),
'Αρσι(νοίτου) 'Ηρακλείδο(ν) μερίδος,
παρὰ Πακύσεως Σαταβούτος καὶ Πανούπιος Τεσε-
νούφιος καὶ Πανεφρέμμεως Στοτοήτιος καὶ Πα-
κύσεως Πακύσεως καὶ Στοτοήτιος Στοτοήτιος τῶν ἐ'
πρεσβυτέρων ἵερεών πενταβυλίας θεοῦ Σοκιο-
[π]αίου τοῦ ἑνεστώτου κυ' (ἐτους). Πρὸς τὸ μεταδοθὲν

Copy. To Hierax strategus and Timagenes royal scribe of the Arsinoite nome, district of Heraclides, from Pacysis son of Satabus and Panupis son of Tenenphis and Panephremmis son of Stotoetis and Pacysis son of Pacysis and Stotoetis son of Stotoetis, the five elder-priests of the five tribes of the god Socnopaeus in the present 23rd year. With regard to the matter handed over to us for ex-

6. πρεσβυτέρων ἵερεών κτλ.] The priests of the Socnopaeus temple were divided into five phylae under the rule of presbyter-priests, the title referring not to age but to dignity. These πρεσβυτέρων must be distinguished from the village-pres-
byters, see the note on B.G.U. 22. 11 (=No. 29), and cf. further Otto *Priester* 1 p. 47 ff.
amination from the acts of the idiologos' administration volume 3, sheet 3, by which it is shown with regard to Panephrimmis, son of Horus, our fellow-priest, who has been informed against by Paseis, son of Nilus, on the charge of letting his hair grow too long and of wearing woollen garments, to your inquiries whether these things are so we report on oath by the fortune of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius....

8. ἐξέτασιν [forensic, as in Sap. i 9, 3 Macc. vii 5.
10. ἀδίκον ἐπιστροφῆς] The general revenues of the country were under the charge of the Idiologus, and as in a Rainer papyrus (see Fuhrer durch die Ausstellung, p. 77) we find a report made to his bureau as well as to the high-priest's office, to the effect that none of the priests had absented themselves from the performance of their religious duties, it would appear that, had it been otherwise, it was in his power to stop supplies: cf. also P. Rain. 107 (ii/A.D.), where precautions are taken πρὸς τῷ ἑδώ λόγῳ...ἀνα μηκέτι αὐτῷ τῶν θεῶν θρησκείαι (Jas. 1 27) εἰμποδίζον (οὐ)ρνται (1 Macc. ix 55) (Wessely κανανίς, p. 56).
11. ἐπὶ κομῶντος κτλ.] For the old Egyptian practice see Herod. ii. 36 οἱ ἱερεῖς τῶν θεῶν τῇ μὲν ἀλλὰ κομῶντι, ἐν Ἀλλήλῳ δὲ ἐξαρνότα, and 37 ἐσθήτα δὲ φορέοις οἱ ἱερεῖς λινέων μόνων καὶ ὑπόδηματα βιβλιών. ἀλλὰν δὲ σφι ἐσθήτα óντες ἐξεστι λαβέων οὔτε ὑπὸδημάτα αλλὰ. For the verb κομῶ cf. i Cor. xi 14 f., and in connexion with the passage before us note that in the early Christian short hair was considered the mark of the Christian teacher as compared with the unshorn locks of the heathen philosopher: see Dict. of Chr. Antit. 1, p. 755.
12. ἐσθήσεις] The double form is found according to the best MSS. in Ac. i 10 εἰς ἐσθήσεις λεικαί.
13. προσφοροφόρεμεν] 'report.' For this technical use of προσφοροφέω, cf. P. Oxy. 51 (A.D. 173), with reference to the instructions given to a public physician to 'inspect the body of a man who had been found hanged' (ἤχον μὲν σώμα νεκρόν ἀποτριήμενον) and to 'report' (προσφοροφόρησαι) upon it.
14. διαφωνοις κτλ.] Cf. P. Par. 47. 2 (= No. 7), note.
34. A MARRIAGE CONTRACT

P. OXY. 905. A.D. 170.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri vi, p. 243 ff.

A contract of marriage between Apollonius, son of Heracles, and Thatres, daughter of Menodorus, inhabitants of the Oxyrhynchite village Psobthis. The contract, as generally in the case of similar Oxyrhynchus documents, is in the form of a protocol, and includes the ordinary provisions with regard to the maintenance of the wife, and the return of her dowry in the event of a separation, though the mention of the bridegroom’s father, as a consenting party (l. 17 ff.), is unusual. The differences of formula from the Elephantine contract (No. 1) will be at once remarked.

..............................................................................................................................................................................................................................................................................................................

5

...Antoninus and Faustina, Augusti. Menodorus son of Horus, his mother being Tacallippus, of the village of Psobthis, has given for partnership of marriage his daughter Thatres, her mother being Thatres, to Apollonius son of Heracles, his mother being Tausorapis. The bride brings to her husband for dowry of common gold on the

1. The Editors think that the opening formula may be filled up with some such words as τῇ τίχῃ 'Αντωνίου, and compare the ἄγαθῇ τίχῃ common in wills.

A MARRIAGE CONTRACT

6. μαγαίον = μαγαῖον. For the insertion of γ cf. P. Par. 51. 15 (= No. 6) κλάγω, and see Mayser Gramm. p. 167 f.

εἰς εἰδῆσ] For εἰδῆσε(κ' κινήμας, 'class,' in popular Gk cf. P. Tebt. 58. 20 (B.C. 111) ἀπὸ παντὸς εἰδῆσου, 288. 4 f. (A.D. 23) διαγεγραμμένων κατ’ εἰδῆσες 'classified,' and for the bearing of this usage on 1 Thess. ν 22 see note ad l.

συντιμηθέν] The corresponding subst. is found several times in the L.XX, e.g. Lev. xxvii 4 τῆς δὲ θηλείας ἐσται ἡ συντιμηθής τριάκοντα διάρκεια.

7. σοβρα(τὸ) σοβοφόρτα] For this new compound the Editors compare P. Oxy. 921. 4 (an inventory—iii/A.D.) σοβρικοπάλλων, and B.G.U. 327. 7 (ii/A.D.) σοβρικοπάλλων.

10. ἐπὶ χορηγεἰτω] Cf. P. Oxy. 281. 6 ff. (A.D. 30—35) ἐγὼ μὲν οὖν ἐπεχερήσασα αὐτῇ τὰ εἴης καὶ ὑπὲρ δίναμιν 'I for my part provided for my wife in a manner that exceeded my resources'—a passage that may illustrate the 'generous' connotation of the word in Phil. i 19 ἐπιχορηγεῖ σοι τὸ πνεύματος Ἰησοῦ Χριστοῦ (with Kennedy's note in the Expositor's Greek Testament).

τῇ γαμομένῃ] For the survival of γάμειθαί = nubere in legal contracts, see Moulton Proleg. p. 159.

Oxyrhynchite standard one mina's weight, in kind, according to valuation, and in parapherna in clothing two outer veils, one...and the other white. Let the husband and wife therefore live together, observing the duties of marriage, and let the husband supply the wife with necessaries in proportion to his means. And if a separation takes place, whether there are children or none have been born, let the husband restore all the parapherna at the time
μὲν ἄμα[α] τ[ῇ ἀπ]αλλαγῇ τὴν δ[ὲ] φερνὴν ἐν ἡμέραις
ἐξή-
κοντα ἀ[φ' ἡ]ς ἐ[ὰν ἡ ἀ]παλλαγὴ γένηται, τῆς πράξεως
[[av]] οὖσας
τῷ ἐκδιδόν[τ]ι Μηνοδώρου παρὰ τοῦ γαμοῦντος καὶ ἐκ
τῶν ὑπαρχ[ό]ντων αὐτῷ πάντων. παρὸν δὲ ὁ πατὴρ
τοῦ
γαμοῦντος Ἰρ[α]κής Μώρου μητ(ρὸς) Ἀπ[ολ]λωνίας
ἀπὸ τῆς αὐτῆς κόμης
εὐδοκεῖ τῷ [τε] γάμῳ καὶ ἐγνώταται εἰς ἐκτισιν
τὴν προκειμένην φερνήν. κυρία ἡ συγγραφὴ διὸ σι
γρα-
φεῖσα πρὸς τὸ ἐκάτερον μέρος ἐχειν μοναχὸν, καὶ
ἐπερωτη-
[θέν]τες ἑαυτῶς [[Ἀλλῆλοις]] ὠμολόγησαν. (ἐτοὺς) ἢ
Φαμενὼθ ἦν.

of the separation, and the dowry in sixty days from the day when
the separation takes place, the right of execution belonging to
Menodorus, the giver (of the bride), upon the husband and upon
all that belongs to him. The father of the husband, Heracles, son
of Morus, his mother being Apollonia, of the same village, being
present assents to the marriage, and is surety for the payment of
the aforesaid dowry. The contract is valid, being written in
duplicate in order that each party may have one: and in answer
to the formal question they declared to each other their consent.
The 10th year, Phamenoth 18.

13, 14. ἐν ἡμέραις ἔξηκοντα] 'in Roman marriage-contracts thirty
days is a commoner limit’ (Edd.).
15. τῶν ὑπαρχ[ό]ντων κτλ.] a
common N.T. phrase, e.g. Mt. xix
21, Ac. iv 32, 1 Cor. xiii 3.
16. εὐδοκεῖ] For this late Gk
word cf. P. Tebt. 33. 17 (=No. 11),
and for its construction with the
dative cf. 2 Thess. ii 12 (note).
18. ἐγνώταται] Cf. P. Oxy. 259. 7
(A.D. 23) ἐν ἐγνώτηται...ἐκ [τ]ῆς
πολιτικῆς φυλακῆς ‘the man whom
I bailed out of the public prison,’
and for the corresponding adj. (as
(A.D. 10) ὑπὲρ ἀλλῆλοιν ἐγγαρεῖν ἐκτισιν ‘who are mutual security for
payment.’
20, 21. ἐπερωτη[θέν]τες...ὡμολό-
γησαν] ‘a remarkably early example
of the use in Egypt of the stipulatory
formula, which only becomes com-
mon in the third century’ (Edd.).
NOTICE OF DEATH

P. Oxy. 79. A.D. 181—192.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in "Oxyrhynchus Papyri" 1, p. 142 f.

To ensure the proper keeping of the census-returns it was customary to make official notice of all cases of death, that the names of the deceased persons might be struck off the lists. The earliest of these certificates that has been recovered is P. Brit. Mus. 281 (= II, p. 65 f.) belonging to the year A.D. 66, where a priest's death is notified to the ἱγομένων ἱ[ρεών]. Other examples are Papyri 173, 208a, and 338 in the same collection (p. 66 ff.), and B.G.U. 17, 79, 254—all of the second century, and P. Oxy. 1030 (A.D. 212).

On the verso of the present document are several rudely written lines, containing moral precepts such as μηδὲν ταπινὸν μηδὲ ἄγειες μηδὲ ἄδοξ[ε] μη[δὲ] ἀνάλκιμον πράξεις, 'do nothing mean or ignoble or ignominious or cowardly.' From their character and the corrections in the writing that have been made, the Editors conjecture that they may have formed a school composition. Similarly the verso of another certificate (B.G.U. 583) has been utilized for a private letter (B.G.U. 594).

Τὸν Σεσφθα
παρὰ Κεφαλᾶτος Λεοντᾶτος
μητρὸς Πλούταρχης ἀπὸ τῆς
αὐ(τῆς) Σεσφθα. ὁ σημαινόμε-
My son who is here indicated, Panechotes, son of Cephalas, son of Leontas, his mother being Herais, from the same Sesphtha, died childless in the present year in the month Hathyr. I therefore send in this announcement, requesting that he be enrolled in the roll of the dead, as is fitting, and I swear by the Emperor Caesar Marcus Aurelius Commodus Antoninus Augustus that the above statements are true.

8. \( \text{δάτεχνος} = \text{δάτεκνος} \): cf. Lk. xx 28 ff.
10. \( \text{μηνι 'Λθύρ} \) The notices of death refer regularly to the month as well as year in which the death took place, unlike the notices of birth (cf. P. Fay. 28 = No. 32) in which only the year is mentioned. In neither case is the exact day ever specified.
11. \( \text{βιβλείδιον} \) a diminutive of \( \text{βιβλίων} \), which in itself seems to have no diminutive sense attached to it: cf. also \( \text{βιβλάριον} \) (P. Lille 7. 7. iii/b.c.).

In the 3rd century the corresponding formula was \( \text{περαιρεθήναι} \) (cf. Ac. xxvii 20, Heb. x 11) τοῦτο τὸ όνομα ‘that this name be blotted out’: see Wilcken Gr. Ostr. 1, p. 455.
14. \( \text{ώς καθήκει} \) Cf. 1 Regn. 2. 16, Ac. xxii 22.
15. \( \text{ομνών κτλ.} \) Cf. P. Par. 47. 2 (= No. 7).
17. \( \text{πρό[γεγραμμένα]} \) Cf. Eph. iii 3 καθώς προεγγραψα ἐν ὀλίγῳ, where the temporal force of the preposition is again almost wanting. For a more technical usage of the verb see P. Flor. 99. 11 (= No. 27).
36. **A SOLDIER TO HIS FATHER**

B. G. U. 423. ii/A.D.

Edited by Viereck in the *Berliner Griechische Urkunden* II, p. 84 f., cf. p. 632. See also Deissmann, *Licht von Osten*², p. 120 ff. (E. Tr. p. 167 ff.).

The soldier Apion who had been despatched to Italy writes from Misenum to his father Epimachus, to announce his safe arrival after a stormy passage. He mentions that he has received his travelling-pay, and that his army-name is Antoni(u)s Maximus, and takes the opportunity of forwarding a picture of himself.

The address is of interest as showing that the letter was sent in the first instance to the headquarters of the writer's cohort in Egypt, to be forwarded from there, as opportunity offered, to the residence of Epimachus at Philadelphia in the Fayûm.

In the original ll. 25, 26 are inserted in the margin.

'Απίων Ἑπιμάχῳ τῷ πατρὶ καὶ
κυρίῳ πλείστα χαίρειν. πρὸ μὲν πάντων εὐχομαι σε ὑγιαίνειν καὶ διὰ παντὸς ἐρωμένου εὐτυχεῖν μετὰ τῆς ἀδελφῆς μου καὶ τῆς θυγατρὸς αὐτής καὶ τοῦ ἀδελφοῦ μου. εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κυνυμεύσαντος εἰς θάλασσαν

Apion to Epimachus his father and lord heartiest greetings. First of all I pray that you are in health and continually prosper and fare well with my sister and her daughter and my brother. I thank the lord Serapis that when I was in danger at sea he

2. *κυρίῳ* a title of address, see P. Oxy. 744. 2 (= No. 12).
3. *εὐχομαι σε ὑγιαίνειν* a common epistolary formula, cf. 3 Jo. 2 περὶ πάντων εὐχομαι σε εὔσεβεσθαί καὶ *ὑγιαίνειν.

7. *κυνυμεύσαντος εἰς κτλ.* Cf. 2 Cor. xi 26 κυνυμοί ἐν θαλάσσῃ, and for the encroachment of εἰς on ἐν see P. Oxy. 294. 4 (= No. 13).
saved me. Straightway when I entered Misenum I received my travelling money from Caesar, three gold pieces. And I am well. I beg you therefore, my lord father, write me a few lines, first regarding your health, secondly regarding that of my brother and sister, thirdly that I may kiss your hand, because you have brought me up well, and on this account I hope to be quickly promoted, if the gods will. Give many greetings to Capito, and to my brother and sister, and to Serenilla, and my

8. [παρ.] Deissmann aptly recalls the account of Peter's deliverance in Mt. xiv 30 f. δι' ἅν πατήρ τοῦ σωτήρος θεοῦ, τῷ κυρίῳ μου αὐτῷ, μεν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἁγίων μου, τρίτον. Ia να προσκήνησιν τῆς χερας, δι' εἰ μὲ ἐπαίδευσας καλάς, καὶ ἐκ τούτου ἐκποιήσως παρακαλεῖ σας τὰν θείας θείοντων. ἀπεπαλαθήσατε Καστιώνα, καὶ το[υ] διέλευσας καὶ Σερ[έ]νια καὶ το[ύ] τῶν μο[ί].

20. 8. [παρ.] The late Greek form in LXX is ἁγίας and in MSS. of the N.T.; e.g. ἁγίας ἱερατείας (Karanis accounts, A.D. 191-2) Θεοτόκου, ἱεροτοκοῦ θεοτόκου ἱεροτοκοῦ, etc. All Greek.

8. For the extension of the 'vulgar' and aor. in to the LXX and in lesser degree to the N.T. see Thackeray Gramm. p. 210 f., W. Schm. p. 111 f., Blass Gramm. p. 45 f. Numerous examples of this usage from the papyri will be found in Deissmann BS. p. 190 f.

9. [παρ.] a common phrase (examples in Deissmann BS. p. 212) which reappears in its Christian form Ac. xviii 21 to 1 Cor. iv 18, Jas. iv 14; see further the note on B.G.U. 27. 11 = No. 41.

10. [παρ.] ζυγώς = 75 drachmas.
"Επεμψά σοι ει[λ]κόνιν μο[ου] διὰ Εὐκτῆ- 
μονος. ἕσ[τ]ι [δέ] μου ονομα 'Αντώνις Μά-
ξιμος. 'Ερρῶσθαι σε εὐχομαι.

Κεντυρί(α) Ἀθηνονίκη.

ἀσπάζεται σε Σερήνος ὁ τοῦ Ἀγαθοῦ [Δα]μονος 
[kai…]; ὁ τοῦ […] 25 
ῥος καὶ Τούρβων ὁ τοῦ Γαλλωνίου καὶ […] νη-
σο.[…] σεν […] 

 […].[…].[ ]

On the verso


In the opposite direction the following two lines have been added:

Απόδοσ εἰς χάρτην πρίμαν

27

\[\text{ÎXHAPIMI} \text{Απίωνος ὡς} \]

τε 'Επιμμάχῳ πατρὶ αὐτοῦ. 30

friends. I send you a little portrait of myself at the hands of Euctemon. And my (military) name is Antoni(u)s Maximus. I pray for your good health.

Company Athenonike.

Serenus the son of Agathos Daemon greets you... and Turbo the son of Gallonius and...

(Addressed)

To Philadelphia for Epimachus from his son Apion.

Then the following addition:

Give this to the (office of the) first cohort of the Apamaeans to Julianus... paymaster from Apion, so that (he may forward it) to Epimachus his father.

21. [ει]κόνιν = εἰκόνιν. This happy reading for the Editors' original [δθ]όνιν (=δθόνιν) is due to Wilcken: see Deissmann ad l. In B.G.U. 1059. 7 (1/B.C.) εἰκόνιν is the name given to the personal descriptions which accompany an IOU, receipt, &c.: see Moulton Proleg. p. 235.

22. ονομα κτλ. When foreigners entered the Roman army, it was customary for them to receive a new name. In a subsequent letter from the same soldier to his sister (B.G.U. 632), he describes himself simply as Antonius Maximus, and makes mention of his wife Aufidia and his son Maximus.


30. ληθαρίῳ] ι. ληθαλαρίῳ, with reference apparently to the secretary or paymaster of the cohort.
37. LETTER OF A PRODIGAL SON

B. G. U. 346. ii/A.D.

From the Fayum. Edited by Krebs in *Berliner Griechische Urkunden* 111, p. 170 ff., cf. ibid. Berichtigungen, p. 6, for various emendations by Schubart. See also Deissmann, *Licht vom Osten*, p. 128 ff. (E. Tr. p. 176 ff.).

A son writes to tell his mother of the pitiful state into which he has fallen. He is ashamed to come home, but he does not forget her in his prayers, and if he had only dared to hope that she would actually seek him in the metropolis, he would have met her there. As it is, he begs her forgiveness, and at the same time inveighs against a certain acquaintance, Postumus, who had met her on her way home from Arsinoe, and retailed the whole sad story. The letter is very illiterate, and though unfortunately the concluding lines are much mutilated, like the rest they testify to the depth of the writer's emotion.

'Αντώνις Δόνγος Νείλοῦτι


Antoni(us) Longus to Nilous his mother many greetings. Continually I pray for your health. Supplication on your behalf I direct each day to the lord Serapis. I wish you to know that I had no hope that you would come up to the metropolis. On this

6. [ἡλπίζον] For the aspiration Deissmann, to whom the restoration 35 DP) and ἐφ’ ἐλπίδι (Ac. ii 26 NCD): see Blass Gramm. p. 15, Moulton *Proleg.* p. 44, and cf. Helpis, Helpidius in Lat. inscriptions.
account neither did I enter into the city. But I was ashamed to come to Karanis, because I am going about in rags. I write you that I am naked. I beseech you, mother, be reconciled to me. But I know what I have brought upon myself. Punished I have been every way. I know that I have sinned. I heard from Postumus who met you in the Arsinoite nome, and unseasonably related all to you. Do you not know that I would

7. $\chi[a\rho\iota\nu\tau o\tau o] = \chi\alpha\omicron\nu\tau o\tau o\tau o$: see the note on P. Par. 47. 17 (= No. 7).

8. $\alpha i\delta[\upsilon\sigma\omicron\pi\omicron\upsilon] = \iota\omicron\delta\upsilon\omega\tau o\nu\mu\nu\nu$ (Deissmann, but regarded as a very uncertain restoration by Schubart). The verb is used several times by the Gk translators of the O.T., e.g. Sm. Gen. xix 21: cf. also P. Fay. 112. 12 f. (A.D. 99) and E.P. scire autem $\mu\nu$ δευσαπήγησις 'don't look askance at him' (Edd.).

9. $\sigma\alpha\pi\rho\acute{\alpha}$: The adj. is similarly used of what is 'decayed,' 'rumbling' in Dittenberger Syll. 587. 24 (p.c. 328) μισθωτει του διατελεσματος ανελοιν τα σαρπα και των πιρομων κτλ. For the metaphor. sense, cf. Eph. iv 29 πας ηλωφι σαρπος €κ του στοματος υμων $\mu$ Κεπορενεσθω, and see the note on P. Brit. Mus. 356. 11 (= No. 21).

παιριπατω] l. περιπατω, ethically as Eph. v 15, &c.

γυμνος] probably = 'clad only with the χιτων' as in Jo. xxi 7. This sense is well illustrated by P. Magd. 6 (iii/n.c.) ων γυμνος γυμνος τω αυτων, where the complainant had just been stripped of his υματων.

10. διαλαγητι μοι: Cf. Mt. v 24 πρωτων διαλαγηθι τω αδελφω σου. 11. παιαδευμαι] evidently in the familiar class, and Bibl. sense of 'visited with punishment or chastisement,' cf. e.g. Ps. vi 2, 1 Cor. xi 32, 2 Cor. vi 9.

12. καθ' δι' δι τροπον] καθ' δι' αυτων δι' αυτων τροπων, cf. καθ' διναι σε δι τροπων, 2 Macc. xiv 3, 3 Macc. vii 7 (Deissmann). Wilcken reads δι' = δει, 'punished as Iought.'

ημαρτηκα] Cf. Lk. xv 18, 21 πατερ, ημαρτων...

15. θελω] For θελω followed by η (τω Pap.) cf. 1 Cor. xiv 19.


The papyrus is broken off here.

On the verso

[......]μητρεῖ ἀπ' Ἀντωνίω Λόνγου υἱόν υἱόν.

rather be a cripple than be conscious that I am still owing anyone an obolus?...come yourself...I have heard that...I beseech you...I almost...I beseech you...I will...not...do otherwise...(Addressed) To...his mother from Antonius Longus her son.

16. ὅπως] here used like πῶς 26. υἱόν] This form is found = ὦ = ὦτι, see Blass Gramm. p. 230f. also in Lycaonian inscriptions.

38. LETTER OF CONSOLATION

P. OXY. 115. ii/A.D.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri 1, p. 181 f. See also Deissmann, Licht vom Osten2, p. 118 ff. (E. Tr. p. 164 ff.).

The following beautiful letter is addressed by a certain Irene to her friend Taonnophris and her husband Philon. These latter have apparently just lost a son, and a bereavement Irene herself had sustained (l. 4) leads her and all the members of her household to mourn with those who mourn. She is however bitterly conscious how little all that she can do amounts to, and breaks off with the exhortation that they must do their best to comfort one another. How different Christian
consolation could be is clearly shown by such a passage as
1 Thess. iv. 14—18, which the letter before us so strikingly
recalls (l. 11). Deissmann (op. cit. p. 88) refers to the letter
as a good example of popular narration.

Εἰρήνη Ταοννώφρει καὶ Φίλωνι
eυψυχεῖν.

οὔτως ἐλυπήθην καὶ ἐκλαυσά ἐπὶ τῶν
eὑμοίρων ὡς ἐπὶ Διδυμάτως ἐκλαυσά, καὶ πάντα ὅσα ἦν κα-
θῆκοντα ἐποίησα καὶ πάντες οἴ ἐμοὶ, 'Επαφρόδειτος καὶ Θερμοῦ-
θιων καὶ Φίλων καὶ 'Απολλόνιος καὶ Πλαντᾶς. ἄλλ' ὀμῶς οὐδὲν
δύναται τις πρὸς τὰ τοιαῦτα.

παρηγορεῖτε οὖν ἔαυτοὺς.

ἐν πράττητε. 'Αθὺρ α'.

On the verso

Ταοννώφρει καὶ Φίλωνι.

Irene to Taonnophris and Philo, good cheer! I was as much
grieved and wept over the blessed one, as I wept for Didymas, and
everything that was fitting I did and all who were with me,
Epaphroditus and Thermouthion and Philion and Apollonius and
Plantas. But truly there is nothing anyone can do in the face of
such things. Do you therefore comfort one another. Farewell.
Hathyr 1. (Addressed) To Taonnophris and Philo.

2. εὐψυχεῖν] in place of the cus-
tomary χαῖρειν on account of the character of the letter. The verb
is found in an interesting 1st century letter from a woman to her husband,
B.C.U. 1097. 15 οὐκ ὄλγα, ἠλλὰ ἐψυχοῦσα παραμένων; cf. Phil. ii
19.

4. εὑμοίρων] at first understood
by the Editors as a proper name,
but, as the interjected article proves,
to be taken as an adjective describing
the deceased. The word occurs in
a similar sense in a wooden-tablet
published by Goodspeed in Mélanges
Nicole, p. 180; cf. also Archiv IV,
p. 250.

5. πάντα κτλ.] i.e. all the cus-
tomary religious rites and prayers.

11. παρηγορεῖτε] For the corre-
sponding subst. cf. Col. iv 11 (with
Lightfoot's note).

ἐαυτοὺς[= ἄλληλος, as in Col. iii
16: see Moulton Proleg. p. 87.

12. 'Αθὺρ α'] = October 28.
39. INVITATION TO DINNER

P. Oxy. 523.


An invitation from Antonius to a friend (unnamed) to dinner in the house of Claudius Sarapion; cf. B. G. U. 596 (= No. 23), and for similar formulas see P. Oxy. 110, 111, P. Fay. 132.

From Jos. Antt. xviii § 65 ff., which implies that members of the Isis-community were in the habit of being invited to δείπνων in the Isis temple, Wilcken (Archiv iv, p. 211) considers that such a document, as P. Oxy. 110, is an invitation to a ceremonial rather than a private feast. In this way the general resemblance to the phraseology regarding the τράπεζα κυρίον καὶ δαμονίων in 1 Cor. x 21 becomes all the more striking.

'Ερωτᾷ σε 'Αντώνιο(σ) Πτολεμ(αίον) διπνήσαι(αί)
ταρ' αὐτῶι εἰς κλείνην τοῦ κυρίου
Σαράπιδος ἐν τοῖς Κλαύδ(ίον) Σαραπίῳ(νος)
τῆς 15' ἀπὸ ὀδοὺς θ'.

Antonius, son of Ptolemaeus, invites you to dine with him at the table of the lord Serapis in the house of Claudius Serapion on the 16th at 9 o'clock.

1. ἐρωτᾷ] 'Ερωτῶν = ρέτο is so thoroughly established in the Koine that all thought of the influence of the Heb. בִּלְעָד on its Bibl. usage may be completely dismissed: cf. 1 Thess. iv 1 (note), and see Deissmann LS. pp. 195, 290.
2. κλεῖ(ἐ)ν] Sophocles Lex. s. v. cites Philo ii, pp. 537 M. for κλίνη = 'a convivial party.'
3. ἐν τοῖς κτῆ.] An interesting confirmation of the R.V. rendering of Lk. ii 49 ἐν τοῖς τοῦ πατρὸς μου 'in my Father's house.'
4. ἀπὸ ὀδοὺς θ'] The same hour is fixed in P. Oxy. 110, 111, and P. Fay. 132: it would correspond generally to our 3 o'clock in the afternoon.
40. EXTRACTS FROM A DIPLOMA OF CLUB MEMBERSHIP

P. BRIT. MUS. 1178. A.D. 194.

Edited by Kenyon and Bell in British Museum Papyri III, p. 214 ff.

The following extracts are taken from a diploma of membership granted to the boxer Herminus by the Worshipful Gymnastic Club of Nomads, and consist of (1) a letter from the Emperor Claudius to the Club acknowledging the 'golden crown' which they had sent him on the occasion of his victorious campaign in Britain (ll. 8—15), and (2) the formal notification to the members of the Club of the admission of Herminus on his payment of the statutory fee (ll. 37—44).

The whole document, whose 'unique' character is emphasized by the Editors, is dated at Naples in Italy at the 49th performance of the Augustan games, 22nd Sept. A.D. 194, and is signed in various hands by most of the Club officials.

Τιβέριος Καίσαρ Σεβαστὸς Αὐτοκράτορ Καίσαρ Σεβαστὸς Αὐτοκράτορ Ἑρμανικὸς Σαρματικὸς, ἄρχειρεψις, ἡμαρχικῆς ἐξουσίας τὸ δ', ὑπατος ἀποδεδειγμένος

τῷ [δ', αὐτῷ] ὁμάτωρ τῷ ἵβ', πατὴρ πατρίδος, συνὸδο[ω] ξυστικῆ

[περιπολιστικῆ] ἑαὶρεῖν

Tiberius Claudius Caesar Augustus Germanicus Sarmaticus, the very great high-priest, in the 6th year of his tribunician power, consul-designate for the 4th time, (proclaimed) Emperor for the 12th time, father of his country, to the Gymnastic Club of Nomads, greeting.

9. ἀποδεδειγμένος 'designated,' 'nominated,' as frequently in late Gk: cf. 1 Thess. ii 4 (note).

10. συνὸδο[ω] κτλ. For a description of this Club, which on the evidence of various inscriptions was apparently the principal athletic society of Rome, the Editors refer to Friedlander: Sittegeschichte Roms II, p. 491 ff.
EXTRACTS FROM A DIPLOMA OF CLUB MEMBERSHIP

Τὸν πεμ[φ]θεντ[α μο]ίνυφ’ ὑμῶν ἐπὶ τῇ κατὰ Βρετάννων νείκη χρυσοῦν σ[τέ]φ[α]νον ἥδεως ἔλαβον σύμβολον περιέχουσα τῆς ύμετέρας πρὸς με εὐσέβειας. Οἱ πρεσβεύοντες ἦσαν Τιβ. Κλ. Ἑρμᾶς Τιβ. Κλ. Κύρος Δίων Μικκάλου Ἀντιοχεὺς. ἔρρωσθε. 15

Ἡ ἱερὰ ξυστικὴ περιπολιστικὴ Ἀδριανὴ Ἀντωνιανὴ Σεπτιμιανὴ σύνοδος τῶν περὶ τὸν Ἡρακλέα καὶ τὸν ἁγώνιον καὶ αὐτοκράτορα Καίσαρα Λ’ Σεπτίμιον Σενήρον Περτίνακα Σεβαστὸν τοῖς ἀπὸ τῆς [αὐτῆς συνό]δον χαίρειν. 40

[Γεινώσκετε] ὅντα [ἡμῶν] συνοδεῖτην Ἐρμείνον, τὸν καὶ Μῶρον,

I received with pleasure the golden crown which was sent to me by you on the occasion of my victory over the Britons, as an expression of your loyal devotion towards me. The ambassadors were Tib. Cl. Hermes, Tib. Cl. Cyrus, Dion son of Miccalus, an Antiochene. Farewell.

The Worshipful Gymnastic Club of Nomads under the patronage of Hadrian Antoninus Septimius, who meet under the auspices of Heracles and the umpire of games and Emperor Caesar Lucius Septimius Severus Pertinax Augustus, to the members of the same club greeting.

Know that we are adopting as member Herminus, also called...

add from the papyri such passages as P. Par. 29. 9 f. (ii/b.) ὃτι ἦν ἔχετε πρὸς τὸ θεῖον εὐσέβειαν, and the payments made to the Sosnopaeus temple ἕκει εὐσέβειας in P. Tebt. 298. 45 (A.D. 107-8). ἔρρωσθε. The regular use of this verb in the Greek East in connexion with an Imperial embassy lends fresh emphasis to the Pauline...
TOO EXTRACTS FROM A DIPLOMA OF CLUB MEMBERSHIP

[Ἐμοπολείτην πῦ]κτην ὡς ἐτῶν καὶ ἀποδεδωκότα
tὸ κατὰ
τὸν νόμ[ν ἐν]τάγιον πᾶν ἐκ πλήρους δηνάρια ἕκατῶν.
ἐγράφα-
μεν ὅπ πο ὑμεῖν ἵνα εἴδητε. ἐρρωσθε

Morus, boxer of Hermopolis, about years old, on his payment of the legal fee amounting altogether to a hundred denarii. We have written you accordingly that you may know. Farewell.

claim in 2 Cor. v 20, Eph. vi 20: see Deissmann LO: p. 284.
42. ὡς ἐτῶν] The actual age of Herminus has not been filled in here, but from a census return of A.D. 216 or 217 that has been recovered, P. Brit. Mus. 935 (= 111, p. 29 f.), we know that it was 27.
43. ἐν[τάγιον] apparently here = 'a fee for registration' (Edd.). The word is found several times in late papyri = 'receipt', e.g. P. Oxy. 136, 142 (both vi/A.D.). ἐκ πλήρους] Cf. P. Par. 26. 8 (= No. 5).

41. LETTER FROM ROME

B. G. U. 27.

From the Fayum. Edited by Krebs in the Berliner Griechische Urkunden 1, p. 41, cf. p. 353. See also Erman and Krebs, p. 213.

The ship-master Irenaeus, who had been sent with a cargo of corn to Rome, writes from thence to his brother in the Fayum announcing his safe arrival. According to our mode of reckoning, he had reached Ostia on June 30th, finished unloading on July 12th, and arrived in Rome a week later, where he was now awaiting his discharge.

Apart from its contents, the letter is interesting as one of the few papyrus-documents, hitherto discovered in Egypt, but not written there: cf. B.G.U. 423, 632, P. Amh. 3 (a) (all from Rome), B.G.U. 316 (from Ascalon), ? 895 (from Syria), and a Latin papyrus from Seleucia in Pieria (cf. Wessely Taf. lat No. 7); see Wilcken Archiv II, p. 133 n.8.
Irenæus to Apolinarius his brother, many greetings. Continually I pray that you may be in health, even as I myself am in health. I wish you to know that I arrived at land on the 6th of the month Epeiph, and I finished unloading my ship on the 18th of the same month, and went up to Rome on the 25th of the same month, and the place welcomed us, as God willed. Daily we are waiting for our discharge, so that up till to-day no one of us in the corn service has been let go. I greet your wife
πολλὰ καὶ Σερῆνου καὶ πάντες τοὺς φιλούντας σε κατ' ὄνομα.

"Ἐρρωσο. Μεσορὶ θ'."

On the verso

Ἀπολυναρί(ων?) Χ ἀπὸ Εἰρηναίον ἱδελφοῦ.

much, and Serenus, and all who love you, by name. Good-bye. Mesore 9.

(Addressed) To Apolinaris from Irenaeus his brother.

18. κατ' ὄνομα] Cf. 3 Jo. 15 ἀσπάζον τοὺς φίλους κατ' ὅνομα.

42. A BOY'S LETTER

P. ΟΝΥ. 119.

ii/iii A.D.

Edited by Grenfell and Hunt in Oxyrhynchus Papyri 1, p. 185 ff. For various emendations in the text which have been followed here, see Wilamowitz-Moellendorf, G. G. A. 1898, p. 686, and Blass, Hermes, xxxiv (1899), p. 312 ff.; cf. also Deissmann, Licht vom Osten², p. 137 ff. (E. Tr. p. 187 ff.).

A letter from a boy to his father complaining that he had not been taken to Alexandria. Notwithstanding the atrocious spelling and grammar, which are on a level with the unfilial tone of the contents, the letter is very instructive for the student of the Greek vernacular.

Θέων Θέωνι τῷ πατρί χαίρειν.
καλὸς ἐποίησες. οὐκ ἄπεννηχές με μετ' ἐ-
σοῦ εἰς τὸλιν. ἑ οὐ θέλεις ἄπενεκκείν με-

Theon to Theon his father, greeting. You did a fine thing! You have not taken me away along with you to the city! If

1. Θόω] From the address we learn that Theon 's name was also known as Θέων. 2. ἄπεννηχής = ἄπεννηχεῖς, as ἄπε-νεκκεῖν (l. 3) = ἄπενεγκεῖν, and ἄπε-νεκκεῖ 1. 8) = ἄπενεγκεί. For a similar use of the verb cf. P. Par. 49. 23 ff. (iiiib.c.) διὰ τοῦ εἰς τὴν πόλιν με θέλειν δοῦμαι ἄπενεγκείν.

ἐσοῆ] For the form see Moulton, Proleg. p. 234.
On the verso

ἀπόδος Θεών [ὑ]πὸ Θεωνάτος νεῖδο.

you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health. And if you do go to Alexandria, I won't take your hand, or greet you again henceforth. If you refuse to take me, that's what's up! And my mother said to Archelaus, "He upsets me: away with him!" But you did a fine thing! You sent me gifts, great ones, husks!! They deceived us there, on the 12th, when you sailed. Send for me then, I beseech you. If you do not send, I won't eat, won't drink! There now! I pray for your health. Tubi 18.

(Addressed) Deliver to Theon from Theonas his son.

4. οὐ μὴ] In the Pauline Epp. (1 Cor. viii 13, Gal. v 16, 1 Thess. iv 15, v 3) this double negative seems always to carry the full emphasis that it possesses here. For its general use in the Gk Bible, see Moulton’s careful statement Proleg. p. 187 ff.

6. ἄν=ἐάν, a dialectic variant which in the N.T. is confined to the Fourth Gospel (Jo. v 19, xii 32, xiii 20, xvi 23, xx 23 (bis)); see further Moulton Proleg. p. 43, n. 2.

8. λυπῶν]=λουπῶν, cf. 1 Cor. iv 22.


15 (Addressed) Deliver to Theon from Theonas his son.

ἀρρων (=ἀρων) αὐτῶν] Cf. Jo. xix 15 ἀρων, ἄρων, σταύρωσον αὐτῶν.

12. ἀράκια] Apparently a diminutive of ἀρακός, a leguminous plant which grows among lentils. The irony underlying its use here may perhaps be brought out by the rendering ‘husks’: cf. Lk. xv 16 κεράτια.

πεπλάνυκαν ἡμῶς (=α)ς] This metaphorical use of the verb is common in the N.T., Mt. xxiv 4 al.

14, 15. οὐ μὴ φάγω κτλ.] Deissmann compares the resolution of the Jewish zealots in Ac. xxiii 12 μήτε φαγεῖν μήτε πεῖν.
I. A letter of an anxious mother


A mother has heard of an injury to her son's foot, but resolves to delay setting off to visit him, until she learns from himself how he really is. These tidings she now begs him to communicate and so relieve the anxiety of a mother.

The letter, which is in very illiterate Greek, is written on the verso of an official document, which had been crossed through, cut into smaller pieces, and sold for further use (cf. Intr. p. xxii f.).

His mother to...her son, greeting. At a late hour I went to Serapion..., and asked about your health and the health of your children. And he told me that you had a sore foot owing to a...
splinter. And I was troubled because you were only able to walk so slowly. And when I said to Serapion that I would go along with him to (see) you, he said to me, “There is nothing so much the matter with you.” But if you yourself know that matters are still not going well with you, write to me, and I will come down, going with anyone I may find. Do not then forget, my child, to write me regarding your health, for you know the anxiety (of a mother) for a child. Your children greet you. Aurelius...greets his father. Persuade Dionysius to greet the child.

9. σκόλαπου] = σκόλοπος. This passage shows that in the vernacular σκόλοψ had come to mean ‘splinter,’ ‘thorn,’ rather than ‘stake’: cf. Numb. xxxiii 55, Sir. xliii 19, 2 Cor. xii 7.


11. νοχελευομένου] The verb occurs three times in Aquila’s version of the O.T., Prov. xviii 9, xxiv 10, Job ii 4.

21, 22. ὡς κτλ.] = ὡς εἰδὼς φόβον.
44. LETTER OF APION

P. TEBT. 421. iii/A.D.

An urgent letter addressed to a certain Didymus informing him that his sister is ill, and bidding him come at once.


Apion to Didymus greeting. Put off everything, and immediately on receipt of this letter of mine come to me, since your sister is sick. And her tunic, the white one which you have, bring when you come, but the turquoise one do not bring. But if you wish to sell it, sell it; if you wish to let your daughter have it, let

2. ἐξαυτῆς [a late Gk word = Lat. ille]. It occurs six times in the N.T., e.g. Mk vi 25, Ac. x 33, Phil. ii 23.

5. νωθρεύεται] Cf. B.G.U. 449. 4 (ii/iii A.D.) ἀκούσας ἄγω- νιόμεν, and for the adj. as in Heb. vi 12, cf. P. Amh. 78. 15 (ii/iii A.D.) ἐὰν νωθρεύῃ μου γενομένου 'when I had shown myself sluggish or indifferent' as regards my rights.


[θέλεις κτλ.] In a note in the American Journal of Theology xii, p. 249 f. Goodspeed aptly compares the 'crisp interrogatives' used by St Paul in 1 Cor. vii 27 (cf. v. 18 and Jas. v 3), and suggests that in both cases the writers were employing no rhetorical artifice, but simply 'the most concise conditional mechanism known to them.' Cf. also Blass Gramm. p. 302.
her have it. But do not neglect her in any way, and do not trouble your wife or the children. And when you come, come to Theognis. I pray for your health.

II. μὴ σκῦλγας 'do not trouble.' For this weakened sense, as in Mk v 35, Lk. vii 6, viii 49, cf. further P. Oxy. 295. 5 (c. A.D. 35) μὴ σκλήρει ἔστην, and for examples of the verb's varied usage see Moulton Exp. vi iii, p. 273 f.

12. ἐρχόμενος δὲ ἐρχον] a good instance of the manner in which a phrase, while suggesting Hebraistic influence, may nevertheless be true Gk, however unidiomatic: see further, Moulton Proleg. p. 75 f.

45. HIRE OF DANCING GIRLS

P. GRENF. II, 67.

A.D. 237.

From the Fayûm. Edited by Grenfell and Hunt in Greek Papyri, Series II, p. 101 ff. For the emendations that have been introduced into the following text, see Wilcken, Archiv i, p. 124.

An interesting glimpse into the lighter life of the Fayûm is afforded by the following document, in which the village council of Bacchias enter into a contract for the services of two dancing-girls, evidently for some approaching festival. We may compare the engagement of pantomimes and musicians in P. Flor. 74 (A.D. 181), and the accounts of the receipts and expenditure in connexion with public games at Oxyrhynchus, P. Oxy. 519 (ii/A.D.), also P. Brit. Mus. 331 (=II, p. 154) (A.D. 165) which, as Wilcken (Archiv i, p. 153, cf. III, p. 241) has shown, deals with a similar engagement.
To Aurelius Theon, provider of flute-girls, from Aurelius Asclas, Philadelphus, president of the village council of Bacchias. I wish to hire from you T. sais the dancing-girl along with one other to perform for us in the aforesaid village for ten days from the 13th of the month Phaophi old style, they receiving by way of hire 36 drachmas daily, and by way of payment for the whole period three
HIRE OF DANCING GIRLS

[πυρὸδ άρτάβας γ' καὶ ψωμίων
ζε[υγ]η ε', ύπερ καταβάσεως
καὶ ἀναβάσεως δόνους γ'. ἐνευθ-
θε[ν] δὲ ἐσχή(κασι) ύπερ ἀραβῶνος
[τῇ τ]μή ἐλλογομένα[ν] σ[ε]ξ[α]
(δραχμάς [.]β.
(ἐτοὺς) γ' Αὐτοκράτορος (Καί)σαρος Γαίον Ἰουλίου
20 Οὐήρου Μαξιμίνου Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ
Μεγίστου [Σα]ματικοῦ Μεγίστου (καὶ) Γαίον
Ἰουλίου Οὐήρου Μαξιμοῦ Γερμανικοῦ

artabas of wheat, and fifteen couples of delicacies, and for their conveyance down and back again three asses. And of this they have received drachmas by way of earnest money to be reckoned by you in the price.

The 3rd year of the Emperor Caesar Gaius Julius Verus Maximinus Pius Felix Augustus Germanicus Maximus Dacicus Maximus Sarmaticus Maximus (and) Gaius Julius Verus Maximus

15. ύπερ καταβάσεως κτλ.] Cf. the similar provision for conveyance on the journey 'up' and 'down' in P. Brit. Mus. 331 (= II, p. 154).
17. ἀραβῶνος] For the spelling, see Moulton Proleg. p. 45, Thackeray Gram. i, p. 119, and for the meaning, cf. P. Par. 58. 14 (ii/b.c.) where a woman who is selling a cow receives 1000 drachmas as ἀραβῶνα. The vernacular usage (see Lex. Notes, Exp. vii vi, p. 280) amply confirms the N.T. sense of 'an earnest,' or a part given in advance of what will be bestowed fully afterwards, in 2 Cor. i 22, v 5, Eph. i 14.
18. [τῇ τ]μή ἐλλογ.] The Edd. read originally [τόν] μή ἐλλογ., as if the arrhado were to be supplementary to the contract price, but, as Wilcken's emendation shows, it was to be included in it.

ἐλλογομένου] To the technical use of this word, as in Phil. 18, add such a further ex. from the papyri as P. Strass. 32. 9 f. (iii/A.D.) δότω λόγον, τί αὐτῶ ὁφε[λε]μ[ε]τα...να ὀντως αὐτῶ ἐνλογηθῇ, and for its more metaphorical sense, as in Rom. v 13, cf. the interesting rescript in which the Emperor Hadrian announces certain privileges to his soldiers: B.G.U. 140. 31 f. οὐχ ἐνέκα τοῦ δοκεῖν με αὐτοῖς ἐνλογεῖν, 'not however that I may seem thereby to be commending myself to them.'
Germanicus [Maximus] Dacicus Maximus Sarmaticus [Maximus], the most noble Caesar, the aeonian lords Augusti, Epeiph...

27. [ai]ωνίω[ν] a constantly recurring epithet of the Imperial power at any rate from the time of Hadrian (B.G.U. 176. 12 τοῦ αἰωνίου κόσμου τοῦ καίσαρος), and always apparently in the sense of the Lat. perpetuus. In the vernacular therefore the word does not do more than depict that of which the horizon is not in view. Cf. Deissmann BS. p. 363, and the exx. in Ἐνα. vi viii, p. 424 f., and vii v, p. 174.

46. MAGICAL FORMULA

P. Oxy. 886. iii/A.D.

Edited by Grenfell and Hunt in Oxyrhynchus Papyri vi, p. 200 f.

A formula for obtaining an omen, purporting to be derived from a sacred book.

Μεγάλη Ἰσίς ἡ κυρία.

νετίγραφον ιερᾶς βιβλίου τῆς εὐρετίσης ἐν

Great is the Lady Isis. Copy of a sacred book found in the

1. Μεγάλη Ἰσίς κτλ.] an invocation to the goddess, which lends additional confirmation to Ramsay's view (Church in the Roman Empire p. 135 f.) that in Act. xix. 28 Μεγάλη Ἰσίς (om. Ἰσίς) Ἄρτεμις 'Εφεσίων we have 'a stock phrase of Artemis-worship,' which rose at once to the lips of the excited mob, rather than an argument directed against St. Paul's doctrine.

6. τὰ γράμματα κθ’] The letters of the alphabet played a large part in magical divination (cf. Reitzenstein Poimandres pp. 260, 288 ff.), though no reason has as yet been suggested why their number here should be 29 instead of 24. For a corresponding use of the vowels cf. P. Brit. Mus. 121. 70σ ff. (=1, p. 107), partly to be explained by the fact that ‘they form an amplification of the name άω or οω which represented the Hebrew name of the Deity’ (Kenyon).

10. ἐπικαλοῦ] With the frequent occurrence of this word in magical formulae (e.g. 1. 35ο or the Brit. Mus. papyrus cited above) cf. such passages from the Gk Bible as Sir. xlvii 5 ἐπεκαλέσατο γὰρ Κύριον τοῦ υψίστου, Λc. vii 59 Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ κτλ.

13. κληδονισθήναι] a LXX word, e.g. Deut. xviii 10 οὐχ εὑρεθήσεται... κληδονισθήσεται.


19, 20. ἔρε (=άρε) κατὰ δῶο δῶο] For the mixed distributives, cf. Lk. x 1 ἀνά δῶο δῶο Ὕκ, and for evidence that we need no longer find a ‘Hebraism’ in δῶο δῶο and similar combinations, see Moulton Proleg. p. 97, Thackeray Gramm. 1, p. 54.

archives of Hermes. The method is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking for her brother and husband Osiris. Call upon the sun and all the gods in the deep concerning those things about which you wish to receive an omen. Take 29 leaves of a male palm, and write upon each of the leaves the names of the gods, and having prayed lift...
them up two by two, and read that which is left at the last, and you will find in what things your omen consists, and you will receive a clear answer.

24. \(\chi\rho\mu\mu\alpha\theta(=\tau)\iota\sigma\theta\iota\sigma\gamma\) Cf. P. Par. 46. 2 ff. (B.C. 153) τὰ παρὰ τῶν \(\theta\iota\omega\nu\) κατὰ λόγον σοι \(\chi\rho\mu\mu\alpha\theta\iota\sigma\theta\iota\sigma\gamma\), and for a similar use of the pass. in the N.T., see Mt. ii 12, 22, Lk. ii 26, Ac. x 22, Heb. viii 5, xi 7.

τηλαυγῶς] Cf. Mk viii 25 ἑνεβλεπὼν τηλαυγῶς ἄπαντα. The corresponding adj. and substantives are found in the LXX, e.g. Pss. xviii. 8, xvii. 12, Lev. xiii. 23.

47. MAGICAL INCANTATION

P. Par. 574.

Edited by Wessely in Denkschriften der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften zu Wien, XXXVI (1888), p. 75. See also the same writer’s Monuments du Christianisme, p. 183 ff., and his article On the Spread of Jewish-Christian Religious Ideas among the Egyptians in Exp. iii iv, p. 194 ff.

The following extract from the great Paris magical papyrus contains the Greek text of an ancient Coptic spell, which probably goes back as far as the second century. It will be noticed that the native Egyptian terms are simply transcribed into Greek characters. Apart from its other features, the papyrus is of special interest to Biblical students as showing how widely Jewish-Christian names and ideas had spread among the Egyptians at this early date. Wessely indeed claims this spell as ‘one of the most ancient traces of the propagation of Christianity in Egypt’ (Monuments du Christianisme, p. 185).
A notable spell for driving out demons. Invocation to be uttered over the head (of the possessed one). Place before him branches of olive, and standing behind him say: Hail, spirit of Abraham; hail, spirit of Isaac; hail, spirit of Jacob; Jesus the Christ, the holy one, the spirit...drive forth the devil from this man, until this unclean demon of Satan shall flee before thee. I adjure thee, O demon, whoever thou art, by the God Sababarbatioth
Sabarbarathiuth Sabarbarbathoneth Sabarbarbaphai. Come forth, O demon, whoever thou art, and depart from so and so at once, at once, now. Come forth, O demon, for I chain thee with adamantine chains not to be loosed, and I give you over to black chaos in utter destruction.

38 ff.) ἀφ' ὑμῶν λαβεῖν μὴ μόνον ἐπὶ ταύτῃ θεῶν ἄλλα καὶ κατὰ τῶν βασιλεῶν γραπτοῖς, 'to exact oaths from you not only by the gods, but also by the kings in the forms specially written.' (Edd.)


1245. ἀρτι κτλ.] a common magical formula, cf. e.g. P. Brit. Mus. 121. 373 (=1, p. 96) (iii/AD.) εὐ [τά]<υ> ἀρτι ὡρα ὡδή ὡδή ταχύ ταχύ, and for the strictly present time implied in ἀρτι see 1 Thess. iii 6 (note).

1247. παραδίδωμι] Cf. P. Brit. Mus. 46. 334 ff. (iv/AD.) νεκταρίων ...παραδίδωμι σοι τόν δ(eίνα) ὄπως κτλ., and see the similar formula in 1 Cor. v 5 παραδοθαι τόν τοιούτον τῷ Σατανᾶ εἰς ὄλυθρον τῆς σαρκὸς.

1248. χάος. The word is found twice in the LXX, Mic. i 6, Zech. xiv 4.

ἀπωλί(=εἰ)αις] Cf. 2 Thess. ii 3, (note).

48. CERTIFICATE OF PAGAN SACRIFICE


The well-known account by Cyprian of the Christians who, during the Decian persecution, obtained false certificates from the magistrates to the effect that they had sacrificed in the
The different documents resemble one another very closely in phraseology, showing that there was a stereotyped formula employed, which doubtless followed the language of the original edict, ordering the sacrifices to be offered. In view of the fact that all five fall within the narrow limits of 13—25 June A.D. 250, it has been conjectured that at that time the whole population, pagan as well as Christian, furnished themselves with *libelli*, which for the time being took the place of the usual census-returns (Wessely, *op. cit.* p. 123 f.). As further pointing in the same direction, it may be noted that one of the certificates, now at Vienna, is on behalf of a priestess of Petesuchus, who is hardly likely to have been accused of being a Christian (*ibid.* p. 119 f., and Anzeiger d. phil-hist. Klasse, xxv (1907) of the Vienna Academy).

To those chosen to superintend the sacrifices at the village of Alexander-Island, from Aurelius Diogenes, the son of Satabus, of the village of Alexander-Island, being about 72 years old, a scar on the right eyebrow. It has always been my custom to sacrifice to the gods, and now in your presence in accordance with the
Il6

CERTIFICATE

OF

PAGAN SACRIFICE

No. 48

(2nd hand) άυρί(λος) άυρί(λος) Σύρος Δί[ογένη]
θύνοντα ἅμα ἥ[μων ?]
κοινωνὸς σεσ-[ημείωμαι].

(1st hand) [(έτους)] α’ Αὐτοκράτορο[ς] Καί[σαρος]
[Γα]ϊον Μεσσίον Κ[ο]ιν[του]
[Τρ]αια[νοὶ Δε]κίον Ε[νσεθιοὶ]
[Ε]ὐτ[υχοὶς] Σε[βα]ς[τοῦ]
'Eπ[ειφ] β'.

decrees I have sacrificed and poured libations and tasted the offerings, and I request you to counter-sign my statement. May good fortune attend you. I, Aurelius Diogenes, have made this request. (2nd hand) I, Aurelius Syrus, as a participant have certified Diogenes as sacrificing along with us. (1st hand.) The first year of the Emperor Caesar Gaius Messius Quintus Trajanus Decius Pius Felix Augustus, Epeiph 2.

10. τὰ προστετα[γμένα] προστετα[γμένα] τὰ προστετα[γμένα] = the imperial edict, or the magisterial decrees by which it was enforced. For the verb, cf. Ac. xlvii 26 ὅλος προστα-μένους καιροῖς.

11. ἐδύνα εκλ. Cf. the striking figurative use made by St Paul of these familiar acts of worship, Phil. ii 17 ἄλλα εἰ καὶ σπείρομαι ἐπὶ τῇ ρήθσα τῆς πιστεύων; see also 2 Tim. iv 6.

12, 13. [ἡμέρα] c. gen., as always in the N.T. except Jo. ii 9, Heb. vi 5 (note the significant change of construction from v. 4). In the LXX the acc. is fairly frequent. See further Abbott Joh. Gramm. p. 76 ff.
49. LETTER OF PSENOSIRIS

P. GRENF. II, 73.

From the Great Oasis. Edited by Grenfell and Hunt in Greek Papyri, Series II, p. 115 f., and the subject of a special study by Deissmann, The Epistle of Psenosiris (Lond. 1902 and 1907). See also the same writer's Licht von Ostend, pp. 24 f., 149 ff. (E. Tr. pp. 37 f., 201 ff.), and Wessely, Monuments du Christianisme, p. 125 ff., where the literature to which the letter has given rise is fully detailed.

The situation of this letter has been reconstructed with great ingenuity and probability by Deissmann. A Christian woman, by name Politike, has been banished to the Great Oasis during the Decian persecution. At Kysis, in the south of the Oasis, she finds a protector in the Christian presbyter Apollon, who, to secure her greater safety, sends her under the care of a party of grave-diggers to a Christian community in the interior, presided over by Psenosiris. The journey is accomplished safely, and in the following letter Psenosiris reports the arrival of Politike to Apollon, and promises that her son Neilus, who is on his way to rejoin his mother, will shortly send further particulars.

Ψενοσιρις πρεσβ[υτέ]ρῳ Ἀπόλλωνι
πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ
ἐν Κ(υρίω) χαίρειν.
πρὸ τῶν ὀλων πολλά σε ἀσπάζομαι.

Psenosiris the presbyter to Apollo the presbyter, his beloved brother in the Lord, greeting! Before all else I salute you much

2. πρεσβ[υτέ]ρῳ For the religious sense of this word see Deissmann BS. pp. 154 ff., 233 ff., and cf. P. Tebt. 40. 17 (= No. 10), B.G.U. 22. 11 (= No. 29), and 16. 6 (= No. 33), notes.

2, 3. ἀδελφῷ ἐν Κ(υρίω) Cf. Phil. i 14, and for the use of ἀδελφός to denote a member of the same religious community see 1 Thess. i 4 (note).
and all the brethren who are with you in God. I would have you know, brother, that the grave-diggers have brought here into the interior Politike, who was sent into the Oasis by the Government. And her I have handed over to the good and true men among the grave-diggers themselves that they may take care of her, until her son Nilus arrives. And when he arrives by the help of God, he will bear you witness of what they have done to her.

8. ἐννοώχασιν. For this 'strong perfect,' see Moulton Proleg. p. 154.
9. εἰς τὸ ἔγω] According to Wilcken ἔγω must be read, but it is evidently a mistake for ἔω. For similar decrees of banishment to the mines in the interior of Egypt, see P. Flor. 3 (A.D. 301), and the Rainer papyrus published by Wessely, Monumenta du Christianisme, p. 132 ff.

Πολιτείαν] The interpretation of this word as a proper name rather than as an opprobrious designation = πόρνη (cf. Theophanes Continuatus, vi 44 (p. 430, Bekker)), as the first Editors imagined, first suggested to Deissmann the view of the papyrus indicated above. It should be noted, however, that a certain support has recently been given to the original view by the discovery of P. Oxy. 590. 37 (iv/A.D.) μετὰ μήνας λαμβάνω πολιτείαν ἐμαντῷ, 'a month hence I will take a mistress' (Edd.).
10. πεμφθείσαν] 'banished.' Instead of this somewhat 'colourless' word, perhaps chosen intentionally on that account by Psenosiris (Deissmann), the Rainer and Florentine papyri (see the note on 1. 9) use for this purpose ἀποστέλλω and προ- ἀποστέλλω.
11. Ἡγεμόνας] Cf. Lk. iii. 1.
12, 13. καλοῖς κ. πιστοῖς] Cf. Mt. xxv 21, 13 ἀγαθέ κ. πιστέ.
LETTER OF PSENOSSIRIS

ερρωσθαι σε ευχομαι εν Κ(υρίω)Θ(εος).

On the verso

'Απόλλωνι Χ παρα Ψενοσίριο[ς]
πρεσβυτέρῳ Χ πρεσβυτέρου εν Κ(υρίω).

Do you also on your part tell me what you wish done here—I will do it gladly. I pray for your health in the Lord God.

(Addressed) To Apollo the presbyter from Psenosiris the presbyter in the Lord.

18. δ[η]λω[σ]ν κτλ. a common e.g. P. Fay. 122. 14 (c. A.D. 100).

epistolary phrase in the papyri,

50. LETTER REGARDING FUNERAL EXPENSES

P. GRENF. 11, 77. iii/iv A.D.

From the Great Oasis. Edited by Grenfell and Hunt in Greek Papyri, Series 11, p. 121 ff. See also Wessely Monuments du Christianisme p. 129 ff.

Melas writes to Sarapion and Silvanus stating that he had dispatched to them the body of their brother Phibion, and asking for repayment of various expenses to which he had been put in connexion with the latter's illness and death. The naive way in which he expresses surprise that the brothers had contented themselves with carrying off Phibion's effects, while leaving his body, is very delightful. The letter concludes with a request for the proper entertainment of the man who was conveying the body.
LETTER REGARDING FUNERAL EXPENSES No. 50


(Melas...) to Sarapion and Silvanus...greeting. I dispatched to you through the gravedigger the body of your brother Phibion, and I paid him the costs of the carriage of the body amounting to three hundred and forty drachmas in the old coinage. I wonder exceedingly that you went off so cruelly, without taking the body of your brother, but that having collected all that he had you then went off. From this I learned that it was not on account of the dead man you came here, but on account of his goods. See to it

1. Σιλβανῷ] the regular form in the papyri (but see No. 55. 4) for the N.T. Σιλβάνως, e.g. 1 Thess. i (Σιλβανῶς DG).

4. ἐπλήρωσα] 'paid,' 'discharged in full,' cf. B.G.U. 1055. 23 f. (i.e. C.) µέχρι τοῦ πληρωθῆναι τὸ δανηρ.


7. παλαιοῖ] i.e. prior to the new coinage of Diocletian.

9. ἀλόγως] Cf. the curious acrostic P. Tebt. 278. 30 f. (early i/A.D.) in which the loss of a garment is told in laconic sentences, beginning with the successive letters of the alphabet

ζητώι καὶ οὐχ εὐρίσκωι.

ὁρτε ἀλόγως.

Additional exx. of the word are given in Lex. Notes, Exp. vii v, p. 179 f.


13. χάριν] Cf. P. Par. 47. 17 (= No. 7), note.
therefore that you furnish the sums expended. The expenses are—
the price of medicine 60 old drachmas, the price of wine on the 
first day, two choi 32 old drachmas, for outlay in delicacies and 
foods 16 drachmas, to the undertaker (for conveying the body) to 
the mountain, in addition to the payment agreed upon, one chous 
(of wine) 20 drachmas, two choi of olive-oil 12 drachmas, one artaba 
of barley 20 drachmas, the price of a linen-cloth 20 drachmas, 
and of cost (for the transport of the body) as is detailed above 
340 drachmas. Total of the account for the whole outlay five
LETTER REGARDING FUNERAL EXPENSES No. 50

νομίσματος δραχμαί
πεντακόσια πενήντα
γύρω (δραχμαί) φκ.

[π]άν ὁ uν πούστε ὑπηρετήσατε τὸν
μέλλοντα ἐνεγκ[ε]ν τὸ σῶμα
ἐν ψωμίωι καὶ [ο]ιμαρίῳ καὶ ἐλαίῳ
καὶ ὡσα δυνατὸν ὑ[μ]ίν ἐστιν ἕα μαρ-
τυρίσῃ μοι. μη[δ]ὲν δὲ δράσητε

At right angles along the left edge of the papyrus are three much mutilated lines.

On the verso

Σαρ[απιων] καὶ
Σιλβανῷ ἀδελφοῖς 
Μέλας χι( ).

hundred and twenty drachmas of the old coinage. Total 520 drachmas.

You will take every care therefore to entertain the man who is about to convey the body with delicacies and a little wine and olive-oil and whatever is in your power, that he may report to me. But do nothing...

(Addressed) To Sarapion and Silvanus brothers of Phibion Melas....

38. δράσητε] so Wilcken (Ar.
chiv iii, p. 125) for the Editors.
δωλήτε ( = δηλότε).
51. A LETTER TO ABINNAEUS


Edited by Kenyon in British Museum Papyri II, p. 299 f. See also Deissmann, Licht vom Osten², p. 153 ff. (E. Tr. p. 205 ff.).

Of the correspondence of Abinnaeus, who occupied the position of praefectus alae and praefectus castrorum at Dionysias to the south of Lake Moeris, about the middle of the fourth century A.D., nearly sixty documents have been recovered. Of these the larger number have been published with an important introduction by Kenyon in British Museum Papyri II, p. 266 ff., and the remainder by Nicole in Les Papyrus de Genève p. 60 ff. Many of these documents consist of petitions addressed to Abinnaeus in his official character, while others are concerned with military matters. But there are also a few private letters, of which the following possesses the most general interest.

It is a request by the village priest of Hermopolis to pardon 'just this once' a certain deserter named Paulus, who had apparently taken refuge with him, and whom he is now sending back to his duties. The letter is extremely illiterate, due perhaps to the fact that Greek was not the writer's native tongue (cf. l. 8 note), but it is written with evident sincerity of feeling, and may consequently not unfittedly be compared with S. Paul's letter to Philemon, with whose circumstances it has so much in common.

Τῷ δεσπότῃ μον καὶ ἀγαπητῷ
ιδελφῷ Ἀβιννέω πραι(ποσίτῳ)

To my master and beloved brother Abinnaeus the Praepositus,
Kaor, Papa of Hermopolis, sends greeting. I salute your children much. I wish you to know, lord, with regard to the soldier Paulus, with regard to his flight, pardon him just this once, since I am not at leisure to come to you this very day. And again, if he does not desist, he will come into your hands still another time. I pray for your health for many years, my lord brother.


Ἑρμώσθαι σε εὐχο- μαί πολλοῖς χρό- νοῖς, κύριε μον' αὔελφε.
Among the original Christian documents that have been discovered in Egypt the following letter possesses various features of interest. An unknown Justinus addresses himself to a Christian 'brother' Papnuthius in terms of deep reverence, asking to be remembered in his prayers in view, it would appear, of some sin which was pressing on his conscience. Then, after a brief reference to a small gift which is being forwarded by the same hand, the writer sends a general greeting to the 'brethren,' and concludes with a special prayer on Papnuthius' behalf. The preservation of the address on the verso permits the restoration of the opening greeting: see Deissmann ut supra, to whom the whole of the following commentary is much indebted.

[To my lord and dear brother Papnuthius, the son of Christophorus, Justinus sends greeting... ...] which it was necessary to be written to your clemency, my dear lord. We believe that your...
citizenship is in heaven. Wherefore we regard you as master and new patron. In order that I may not by much writing prove myself an idle babbler, for 'in the multitude of words they shall not escape sin,' I beseech you, master, to remember me in your holy prayers, in order that I may be able (to receive) my part in the cleansing of sins. For I am one of the sinners. I pray you,
On the verso

[τῷ κυρίῳ] μον καὶ ἀγαπητῷ ἀδελφῷ Παπνυθίῳ Χρυστοφόρου ἐπορεύοντις Ἐβραίον Παπποίου Ιωσίου.

be pleased to accept the little gift of oil at the hands of our brother Magarius. I add many greetings to all our brethren in the Lord. May the divine providence preserve you in good health for very many years in the Lord Christ, dear lord.

(Addressed) To my lord and dear brother Papnuthius, the son of Chrestophorus, from Justinus.
53. LETTER TO FLAVIANUS

P. OXY. 939.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri vi, p. 307 f.

Apart from its contents this Christian letter, evidently written by a servant to his master regarding the illness of his mistress, is interesting from its numerous echoes of N.T. language. The style is more literary than we are accustomed to in the letters of this period.

[Γῷ κυρίῳ] μοι
[Δημήτριος]
[ὡς ἐν ἀλάλοισ πλείστοις νῦν ἔτι μᾶλλον ἡ πρὸς σὲ
[τὸν δεσπότα]τοι θεοῦ γνώσις ἀνεφάνη ἀπασιν ἡμῖν
[ὡστε τὴν] κυρίαν ἀνασφύλαι εἰκ τῆς καταλαβούσης
[αὐτῆς νόσου], καὶ εὖ διὰ παντὸς ἡμᾶς χάριτας ὁμο-
[λογοῦντα], διατελεῖν ὑπὶ ἡμῖν ἱλεως ἐγένετο
[καὶ ταῖς εὐ]χαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν
[τὴν ἡμῶν] κυρίαν· ἐν γὰρ αὐτῇ πάντες τὰς ἐλπίδας

To my lord Demetrius sends greeting. As on many other occasions so now still more plainly the favour of the Lord God towards you has been revealed to all of us, in that my mistress has recovered from the illness that struck her down, and may it be granted to us evermore to continue acknowledging thanks to Him, because He was gracious to us, and paid heed to our prayer in preserving our mistress: for in her we all of us centre our hopes.

4. ἀνεφάνη] Cf. Lk. xix 11 πα-

5. Ἰουσ εὗρεν) Par. 51. 24

7. ἔγενετο] Par. 51. 24

8. ἐπένευσεν] A good vernacular instance of this verb, which in the N.T. is confined to Ac. xviii 20, is

afforded by P. Petr. 11, 32 (1) 28 f.

κωδιώδια ἀ ἐπένευσεν ὁ Φιλίππος πᾶσιν ἡμῖν ἐργάζεσθαι ἐξενάγοντεν. 'the skins which Philip permitted all of us to prepare, he carried off'—a complaint to the epimeletes by a tanner.

But pray, my lord, do you pardon me and receive me kindly, although unwillingly I cast you into such distress by writing regarding her messages which you received. For my first messages I despatched when she was in great affliction, not being master of myself, and being anxious that by every means in your power you might succeed in coming to us, this being what duty demanded. But when she seemed to have taken a turn for the better, I was anxious that other letters should reach you by the hands of Euphrosynus, in order that I might make you more cheerful. For by your own safety, my lord, which chiefly concerns me, unless my son Athanasius had then been in a sickly state of body, I would have sent him to you along with Plutarchus, at the

11. [ἐνωσίς] The Editors suggest alternatively the restoration Ἄνως (as l. 7), and recall the Sophoclean Ἄνως δέξασθαι, Αἴ. 1009, Ττ. 763. For the subst. ἔνωσις, as in Εἰ. vi 7, cf. P. Oxy. 494. 6 (A.D. 156) where a testator sets free certain slaves κατ᾽ ἔνωσιν καὶ φιλοστοργίαν (cf. Rom. xii 10), 'for their good-will and affection' towards him.

13. δήλωσις] Cf. 1 Thess. i 6 [note].
19. εὐθυμὸτερον] Cf. 2 Macc. xi 26, Αε. xxvii 36.
20. ἔν γάρ κτλ.] For this common form of Attic adjuration cf. P. Brit. Mus. 897. 11 f. (= ιΙ., p. 207) (A.D. 84) κέκρικα γάρ νὴ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμενεῖν, and its solitary occurrence in the N.T., 1 Cor. xv 31. In P. Oxy. 33. iv 13 ff. (late ii/A.D.) νῆ τὴν σὴν τῶν νῦν ὀστὲ μαίνουσα ὀστὲ ἀπονεφομένη (cf. Αε. xxvi 23), the particle is used with negatives in place of the obsolete μά.
time when she was oppressed by the sickness. But now I am at a loss how to write more regarding her, for she seems, as I said before, to be in a more tolerable state, in that she has sat up, but nevertheless she is still in a somewhat sickly state of body. But we are comforting her by hourly expecting your arrival. That you may be in continued health, my lord, is my prayer to the Master of all.

Pharmouthi 6.

(Addressed) To Flavianus from Demetrius.

23. ἑβαρεῖτο τῇ νόσῳ] Cf. P. Tebt. 327. 24 ff. (late ii A.D.) γυνὴ νόση ἀβαφητὴς πολλὸς ἐστει βεβαρμένη, and from the N. T. Lk ix 31 βεβαρμένοι ἐπιφ. The metaphor, usage, as in 2 Cor. i 8, v 4, may be illustrated from P. Oxy. 525. 3 f. (early ii A.D.) where, with reference to a voyage he has undertaken, the writer complains, βαροῦμαι δι’ αὐτῶν καὶ λείαν τῷ πράγματι κατακεύομαι, "I am burdened on account of it, and I am extremely worn out with the matter" (Edd.): cf. Exod. vii 14, 2 Macc. xiii 9, the only two passages in the LXX where βαρῶ is found (elsewhere βαρών).

25. ἀνεκτότερον] Cf. Mt. x 15, &c. ἀνακαθεσθεία] This word, common in medical writings, is twice used by the physician Luke, Lk. vii 15, Ac. ix 40.

26. σωμάτιον] Cf. 1. 21. The word is frequently used by Marcus Aurelius (i 17, iv 39, 50 &c.).

28. ἀφίξειν 'arrival.' Cf. 3 Macc. vii 18, and contrast Ac. xx 29 (with Knowling's note).
54.  A CHRISTIAN PRAYER

P. Oxy. 925.

v/vi A.D.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in *Oxyrhynchus Papyri vi*, p. 291.

The following prayer offers an interesting Christian counterpart to the pagan inquiry in P. Fay. 137 (= No. 25). According to the Editors, it was probably intended to be deposited in some church, just as the similar pagan documents were left in the temples.

+ 'O θ(εο)ς ὁ παντοκράτωρ ὁ ἁγιός ὁ ἀληθινὸς φιλανθρωπὸς καὶ δημιουργός ὁ π(ατ)ήρ τοῦ κ(υρίο)ν (καὶ) σω(τη)ρ(ο)ς ἡμῶν Ἰ(ησο)ῦ Χ(ριστοῦ) φανερώσων μοι τὴν παρὰ σοι ἀλήθιαν εἰ βούλῃ με ἀπελθέναι εἰς Χιοῦν ἢ εὐρίσκω σε σὺν ἐμοὶ πράττοντα (καὶ) εἰμενήν. γένοιτο, qθ.

O God, the all ruling, the holy, the true One, merciful and creative, the Father of our Lord and Saviour Jesus Christ, reveal to me Thy truth, whether Thou wishest me to go to Chiout, or whether I shall find thee aiding me and gracious. So let it be; Amen.

1. παντοκράτωρ] frequent in the LXX, but in the N.T. confined to 2 Cor. vi 18, and nine occurrences in Rev. (i 8, &c.). For a pagan instance of this same attribute Cumont (*Les Religions Orientales*, p. 267) quotes a dedicatory inscription from Delos, Δι θεό πάντων κρατοῦντι καὶ Μητρὶ μεγάλη τῇ πάντων κρατοῦσα (B.C.H. 1882, p. 502, No. 25).

2. ἀληθινὸς] For an early instance of this rare word cf. P. Petr. 11, 19 (i a) 5 f. (iii/B.C.), where a prisoner asserts 'in the name of God and of fair play' (οὐνέκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος) that he has said nothing ἀτοπον, ὅπερ καὶ ἀληθινόν ἐστι, and the other exx. in *Lex. Notes, Exp. VIII, v*, p. 178.

7. qθ] 'the common symbol for ἀμήν, 99 being the sum of the numerical equivalents of the letters' (Edd.).
55. A CHRISTIAN AMULET

Edited by Wilcken in *Archiv I*, p. 431 ff., and assigned by him approximately to vi/A.D.

The following interesting text was discovered by Wilcken in the course of the excavations at Heracleopolis Magna in 1899. It evidently formed one of those amulets which, as we know, the early Christians were in the habit of carrying in counterpart to the old heathen practice (cf. No. 54 Intr.), and the fact that the papyrus-roll had been closely pressed together for ease in wearing round the neck made its decipherment a work of the greatest difficulty. Thanks however to the discoverer’s skill and patience the text can now be reproduced in an intelligible form.

Apart from its general character, the principal significance of the text for us lies in the use made of the Lord’s Prayer, which here takes the place of the meaningless words in the old magical charms (cf. the similar occurrence of the Prayer on an ostraca from Megara, as interpreted by R. Knopf in *Z. N. T. W.* 11 (1901), p. 228 ff.).

+Δέσποτα θε(έ) παντοκράτωρ
ό πατ[ι][ρ] τού κ(υρίον) καὶ σ(ωτήρ)ος ή]μὼν
[Γ(ησο)ῦ Χ(ριστο)ῦ κ]αὶ (?) ἄγιε Σέρηνε,
εὔχαριστῶ ἐγὼ Σιλουανὸς νίδος

O lord God all ruling, the Father of our Lord and Saviour Jesus Christ, and thou, O holy Serenus. I Silvanus, the son of

3. Σέρηνε] the local patron-saint.
4. εὔχαριστῶ] In Hellenistic Gk εὔχει generally = ‘give thanks’ (cf. 1 Thess. 1 2, note), but Wilcken understands it here rather = ‘pray,’ a sense which the word seems to have in at least two passages of the Abinnæus correspondence, P. Brit. Mus. 413. 3 (=11, p. 301), 418 (=11, p. 303), both as amended by GH. (111, p. 387).
Sarapion, pray and bow my head before Thee, begging and beseeching that Thou mayst drive from me thy servant the demon of witchcraft...and of pain. Take away from me all manner of disease and all manner of sickness that I may be in health...to say the prayer of the Gospel (thus): Our Father who art in heaven hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven so on earth. Give us to-day our daily bread, and forgive

6. 

notes that at first Serenus wrote 

διεαραγμένης εὐχήν, afterwards by adding εν above the line correcting this into 

τὴν εὐαγγελικὴν εὐχήν. On the history of 

eυαγγελικός and its cognates, see Thess. p. 141 ff.

15 ff. Πάτερ ἡμῶν κτλ.] The text follows Mt. vi 9 ff., but with certain interesting variations, of which the most important are l. 21 ἀφελ(ο)- 

[μεν] (cf. Lk. xi 4) for ἀφήκαμεν, l. 22 ἀγε for εἰςενέγκης, l. 24 τῆς 

πο[νη]ς[ες] for τοῦ πονηροῦ, and the addition of the (shortened) doxology 

in l. 24 f.
ματα ἡμῶν [κα]θα καὶ ἡμεῖς ἀφεῖ[σ[μεν]
τοις ὀφει[λέταις ἡμῶν] καὶ [μή] ἀγε
ἡμᾶς εἰς πειρασμόν, κ(υρι)ε, ἀ(λλα) ῥῦ[σαι ἦ]-
μᾶς ἀπὸ τῆς πο[νηρίας. Σοῦ γὰρ ἐστιν] ἡ δόξ[α εἰς]
tους αἰῶν[aς………] καὶ ἡ τῶν [……]
ἐν ἀρχῇ εἰσιν [………]; βίβλος κε
·τ[………].ο[………]
ὁ φῶς ἐκ φωτός, θ(εύ); ἀληθινὸς χάρισμον
ἐμὲ τὸν δούλον σου τὸ φῶς. Ἀγιε Σέρηνε,
πρόσπεσε ύπὲρ ἐμοῦ, ἵνα τελείως ύγιανῶ.

us our debts, even as we also forgive our debtors. And lead us not
into temptation, O Lord, but deliver us from evil. For Thine is
the glory for ever....O Light of light, true God, graciously give Thy
servant light. O holy Serenus, supplicate on my behalf, that I may
be in perfect health.

24. τ. πο[νηρίας]] a passage
which some may be tempted to
quote in support of the A.V.
rendering of Mt. vi 13.

28. ὁ φῶς κτλ.] as in the Nicene
Creed. For this use of ἐκ, as in
Phil. iii 5, cf. also the description
of Ptolemy Epiphanes, O.G.I.S. 90.
10 (Rosetta stone—ii/n.C.) ῥῦἀρχῶν
θεὸς ἐκ θεοῦ καὶ θεάς, and see
Moulton Proleg. p. 102.

χάρισμα] 1. χάρισμα, c. acc. as in
late Gk, see Hatzidakis Λειμ. pp.

198, 222. A striking use of the
verb is found in P. Flor. 61. 59 ff.
(A.D. 85) where the prefect, after
pronouncing with reference to a
certain Phibion—ἀξιός μ[ε]ν ἵνα
ματισμοθήκῃ (Jo. xix 1), adds
χαράζωμα δὲ σε τοῖς ὀχλοῖς (Mk
XV 15): see Vitelli ad l. and cf.
Deissmann ΛΟ.2 p. 200 f.

i 1, καὶ φωνεῖ τελείως (with Hort's
note).
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A Peyron in 1826.
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