SELECTIONS
FROM THE GREEK PAPYRI
THE aim of this book is to bring within the reach of those who are interested in the recent discoveries of Greek Papyri in Egypt certain typical documents from the principal collections. These collections have now attained large dimensions, and are often very inaccessible to the ordinary reader. But it is hoped that the present Selections will at least serve to indicate the absorbing and varied character of their contents, and, more particularly, to illustrate their linguistic and historical importance for students of the Greek New Testament.

In this latter respect a special interest attaches to Bishop Lightfoot's striking prophecy, recorded on p. xx, which has now been so signally confirmed. The passage was communicated to Prof. J. H. Moulton (see Prolegomena²or³, p. 242) by the Rev. J. Pulliblank from his notes of Bishop Lightfoot's lectures in 1863. It is also noteworthy to find Dr A. Peyron so far back as 1826 appealing in his Preface to the Turin Papyri (1 p. 21) to the Septuagint and New Testament writers in connexion with the meaning of words found in the papyri (see p. 136 of this volume).

For permission to make use of the following documents, my hearty acknowledgments are due to the Trustees of the British Museum, the Committee of the Egypt Exploration Fund, the General Administration of the Royal Museums at Berlin, and the University Press of Chicago, as well as to the distinguished Editors of the various collections. Amongst these last I desire especially to mention Dr F. G. Kenyon,
Preface

Prof. B. P. Grenfell, Dr A. S. Hunt, Prof. J. P. Mahaffy, Prof. E. J. Goodspeed, Prof. G. Vitelli, Prof. A. Deissmann, and Dr W. Schubart, without whose ready co-operation and encouragement these Selections could hardly have been attempted at all.

To Prof. J. H. Moulton and Dr A. Souter I am also under deep obligations for their kind assistance in reading the proofs and offering many useful suggestions. Nor can I forget the courtesy of the Syndics of the University Press in undertaking the publication of this work, and the well-known skill and accuracy of their officials and workmen in passing it through the press.

G. M.

Caputh Manse, Perthshire,
November 30, 1909.

Preface to Second Edition

It has not been found possible in this new edition to do more than insert a few additional notes and references and remove certain typographical and other errata. To friends and critics who have drawn attention to these last I tender my best thanks.

In order to facilitate reference, the numbers of the documents in the present collection have been inserted at the tops of the pages.

G. M.

University of Glasgow,
July 5, 1911.
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Plate

Oxyrhynchus Papyrus 744 (=No. 12) . . Frontispiece
“Papyri natura dicetur, cum chartae usu maxime humanitas vitae constet, certe memoria.”

Pliny, *N. H.* xiii. 11.
PRINCIPAL COLLECTIONS OF GREEK PAPYRI
WITH ABBREVIATIONS


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


PRINCIPAL COLLECTIONS OF GREEK PAPYRI


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'TΕπαγόμεναι 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 II 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.
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.

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 account¹. The pith (βόβλος) of the stem was cut into long strips, which were laid down

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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. Official documents in particular which were no longer required were frequently utilized for other purposes, the original writing being either crossed or washed out, 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 i (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 Epp. 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. 487 ff.: cf. Archiv i, p. 355 ff. It should be noted however that it is only generally applicable between B.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. 9 ff., and Archiv v, p. 191 ff.

2 The technical term for crossing out was χιάζωμαι. Hence a decree that was annulled was said χιασθήναι, 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 χειρόγραφον...χωρὶς ἀλφατος καὶ ἐπιγραφῆς 'a decree neither washed out nor written over': cf. Col. ii 14 ἐξαλειψάς τὸ καθ ἡμῶν χειρόγραφον. On the process of washing out, which seems to have been comparatively easy, see Erman Mélanges Nicole, p. 119 ff.
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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 (κάλαμοι γραφικοί, cf. 3 Macc. iv 20) and ink (μέλας, cf. 2 Jo. 12). In P. Oxy. 326 (c. A.D. 45) we hear of τὸ βροχλόν τοῦ μέλανος ('the inkpot') and τὸ σμίλο[ν] [δ]πος γακίσθη τοὺς 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 (χαρταλ δόο) 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 Herculanenum, 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 Herculanenum papyri on questions of accidence and grammar is fully stated in W. Crônert's great work Memoria Graecca Herculanensis (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. xii f. add in this connexion Wessely's monographs on Karanis und Soconopaei Nesos and Die Stadt Arsinoe (Vienna, 1902).
INTRODUCTION

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 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

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.
exhausted, the last two volumes of the *Oxyrhynchus Papyri* (v, vi, both 1908) contain respectively a new history of b.c. 396—5, variously ascribed to Theopompus or Cratippus¹, and large fragments of the *Hypsipyle* of Euripides, from a papyrus of the second or early third century².

6. The number of non-literary texts that have been similarly recovered cannot be stated with any degree of exactness, but they may certainly be reckoned by tens, if not hundreds, of thousands. And their variety is as remarkable as their number.

The larger proportion consist of official or semi-official documents—such as the reports of judicial proceedings, petitions, census and property returns, wills, contracts and so forth.

But there are in addition a large number of private letters which, like all true letters, are often of the most self-revealing character, and throw the clearest light upon the whole domestic and social relationships of the people. Not, perhaps, that their actual contents are often of any special interest. Their authors, whether they write with their own hands, or, owing to their illiteracy, avail themselves of the services of professional scribes (cf. note on No. 20. 43), are as a rule content to state the matter in hand as briefly and baldly as possible, while the lengthy introductions and closing greetings with their constantly-recurring formal and stereotyped phrases, produce a general effect of monotony³. At the same

¹ The attribution to the latter is cogently argued by Prof. Bury in his recent Harvard lectures on *The Ancient Greek Historians* (Macmillan, 1909).
² For these and other facts regarding the literary papyri see a useful article by Dr F. G. Kenyon on the ‘Greek Papyri’ in the Quarterly Review, April 1908, pp. 333—55, and Dr R. Y. Tyrrell’s *Essays on Greek Literature* (Lond. 1909) ‘The Recently-Discovered Papyri,’ p. 85 ff.
³ In B.G.U. 601 (ii/A.D.) the closing greetings, which are conveyed from a number of persons, occupy no less than 13 out of the 31 lines, of which the letter consists, and similarly in one of the letters addressed to Abinnæus (see the introd. to No. 51), the writer takes up nearly one-half of his short communication
time it is impossible not to feel the arresting charm of these frail papyrus messages, written with no thought of any other public than those to whom they were originally addressed, and on that very account calling up before our minds, as more elaborate documents could never have done, the persons alike of their senders and recipients.

Most of these letters are single detached communications upon some point of purely personal interest, whose interpretation is often a matter of extreme difficulty owing to our ignorance of the special circumstances that called them forth. But occasionally we find ourselves in possession of a whole family budget as in the case of that keen agriculturist and shrewd old man Gemellus (No. 24), or of the official letters that have survived from the bureau of the military Prefect Abinnaeus (No. 51): while in other cases it is possible to piece together from separate documents various facts in some domestic story (see e.g. the introd. to No. 20).

7. The significance of the papyri, however, as veritable documents humains, is very far from being exhausted by their merely personal interest. And their value, both direct and indirect, in many and varied fields of learning is being increasingly realized.

To the palaeographer, for example, they offer a continuous chain of documents, extending over a period of about a thousand years, very many of them exactly dated by year and month and day, and the rest usually easily assignable within comparatively narrow limits, by means of which many old errors can be

with personal greetings to his 'lord and patron' and the members of his household—'almost as generous a scale as in a Pauline epistle' (Kenyon, Brit. Mus. Papyri II, p. 305).

1 See e.g. the curious and illiterate letter of Apollonius (No. 7) and from a later period the letter of Psenosiris (No. 49), which has been so variously interpreted.


3 Official documents are as a rule so dated up till the end of the first century after Christ, after that only by month and day. Cf. the Table of Months on p. xviii, which Dr A. S. Hunt has kindly revised for me.
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 (ἀπογραφάι, 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


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 NB, or what we know as the Westcott and Hort text. A list of the principal Biblical papyri is given by Deissmann Enc. Biblica, col. 3559 f.

² The original Logia (P. Oxy. 1), the New Sayings of Jesus (P. Oxy. 654) and the Fragment of an Uncanonical Gospel (P. Oxy. 849) 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 Ἰουνία 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 ἀδέλφος (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 κουνία—the Basis of Septuagint Greek,' and 'The Semitic Element in LXX Greek' in Thackeray's Grammar of the Old Testament in Greek 1, 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 κουνία 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 neustamentlichen Schriften (Leipzig, 1908).

3 For many more examples of the influence of the κουνία on N.T. Greek than are possible in the limits of the present volume reference may perhaps be allowed to the 'Lexical Notes from the Papyri' which 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 Taurinensis Muset 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 Anfl. 1908, 2 u. 3 Anfl. 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.
belonged for the most part, though by no means exclusively¹, to the humbler and poorer classes of the population, whom the ordinary historian of the period did not think it worth his while to notice². 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.² 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 plebeiōrum infinitam 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 σοι αὐτῷ μόνων 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. ą, 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 (1. 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 αὐτῇν ἀγαπᾶν καὶ θάλπειν 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

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. γυναικαν] 'lawful,' 'legally wedded': cf. P. Amh. 86. 15 (A.D. 78) χωρὶς γυναικόν δημοσίων, 'apart from the legal public charges.' The same sense of 'true,' 'genuine,' underlies the use of the word in Phil. iv 3 γυναικείον σύνώνυμον, for a definite spiritual application see 1 Tim. i 2, Tit. i 4.

5. εἶναι δὲ ἡμᾶς] an unexpected change to the 1st pers., showing perhaps that Heraclides drafted the agreement.

6. κακοτεχνοῦσα] Cf. 3 Macc. vii 9 ἐὰν τι κακοτεχνοῦσαν ποιήσῃς, and for the corresponding adj. see Sap. i 4, xv 4.

ἐπὶ αἰσχύνη] Cf. P. Gen. 21. 11 (see introd. above) μηδὲ ἀἰσχρῶς Μενεκρατήσῃ ὅσα φέρει ἀνδρὶ αἰσχρῷ.
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. ἐπιδείξατω] In Ac. xviii 28, Heb. vi 17 the verb is used in the same sense of 'prove,' 'demonstrate.'
8. ἐναντίον αὐνδρῶν 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 ὡς ἐκεῖνῃ ἀμφότεροι ἐναντίον τοῦ θεοῦ.
9. ἀποδύναμος] 'approve,' as generally in the N.T.; see 1 Thess. ii 4 (note).
11. ἀργυρίου Ἀλεξάνδρελου] 'perhaps the earliest documentary mention of Alexander's coinage, unless Dittenberger Syll. 176 is about two years older' (Rubensohn).
Δημητρίας πράσσουσιν ἐκ τε αὐτοῦ Ἦρακλείδου καὶ τῶν Ἦρακλείδου πάντων καὶ ἑγγαίων καὶ ναυτικῶν. Ἡ δὲ συγγραφὴ ἦδε κυρία ἐστὶν πάντη πάντως ὡς ἐκεῖ τοῦ συναλλάγματος γεγενημένου, ὥπου ἀν ἐπεγγέφη Ἦρακλείδης κατὰ Δημητρίας ἡ Δημητρία τε καὶ τοῖς μετὰ Δημητρίας πράσσουσι ἐπεγγέφησιν κατὰ Ἦρακλείδου. Κύριοι δὲ ἐστώσαι Ἦρακλείδε- 

δὴ καὶ Δημητρία καὶ τὰς συγγράφας αὐτοῖς τὰς αὐτῶν φυλάσσουσι τε καὶ ἐπεγγέφησον κατ' ἄλληλων. Μάρτυρες

Κλέων Γελώιος Ἀντικράτης Τημνύθης Λύσις Τημνύθης 
Διονύσιος Τημνύθης Ἀριστόμαχος Κυρηναῖος Ἀριστοδίκος

Κώιος.

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. ὅποιο 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.


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.


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

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 μάμμι 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.

11. εὖ γὰρ ἦσθι a common classical phrase, of which we have traces in the ἵτε (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 Fayûm 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...
eis tα δεόντα ύπελιπόμην, το δε λοιπόν eis το δάνειον κατέβαλον. τούτο δε γίνεται
dia το μη αθρόυν ήμας, αλλα κατα μικρον λαμβάνειν. γράφε δ' ήμιν και συ, ίνα εἰδώ-
μεν εν σις ει, καλ μη αγωνίωμεν. επιμέλου δε και σαυτού, 
ὅπως υγιαίνηις και προς ἦ-
μάς ἐρρώμενος ἔλθης. εὐτύχει.

kept by me for necessaries, but the rest I have paid as an instal-
ment of interest. This happens because we do not get our money
in a slump sum, but in small instalments. 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 τα δεόντα] Cf. P. Par. 32. 25 ff. (ii/b.c.) ὁπως...κω τα
dεόντα, καλ μη διαλώμαι τα λιμφ.
eis το 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. αγωνίωμεν] Cf. P. Petr. III, 
53 (I) 15 f. ου γαρ ως ετυχεν αγω-
νίωμεν, ‘for we are in a state of no
ordinary anxiety’ (Edd.), and for
the corresponding subst., as in Lk.
(early iii/a.d.) ος εις αγωνίαν με
γεννηθαι εν τω παρθενί.
9. εὐτύχει] the form of greeting
generally adopted when the person
addressed is of superior rank: in the
case of an inferior, ἐρρώμαι is the
ordinary formula. For exceptions
see Wilcken Archiv 1, p. 161.

4. ISIAS TO HEPHAESTION

P. BRIT. MUS. 42. B.C. 168.

Discovered at Memphis, and edited by Kenyon in the British
Museum Papyri I, p. 29 ff. For various improved readings, which
have been followed here, see Wilcken, G. G. A., 1894, p. 722, and
for the text with commentary see Wilamowitz, Gr. Les. I, p. 397 f.,

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 (2<sup>te</sup> 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.

'Iσιάς Ἡφαιστίωνι τῷ ἄδελφῳ μοι χαίρειν.
εἴ ἔρρωμένωι τάλλα κατὰ λόγον
ὑπαντάι, εἰ ἂν ὃς τοῖς θεοῖς εὐχο-
μένη διατελώ· καὶ αὐτῇ δ' ὑγίαινον
καὶ τὸ παιδίον καὶ οἱ ἐν οἴκῳ πάντες

<σοῦ διάπαντος μνείαν ποιούμενον>
kομμισαμένη τὴν παρὰ σοῦ ἐπιστολὴν
παρ’ Ὀρον, ἐν ᾧ διεσάφεις εἶναι

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 παι-
δίον (l. 5) and ἥ μὴν προ σοῦ (l. 28, not ἥμων). (Wilam., Witk.)
2. κατὰ λόγον] as in P. Par. 63.
3 f. (A.D. 100) κομμισαμένος μοι τὴν ἐπιστολὴν, '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. 1 g) finds in all the N.T. occurrences of the word.

6. μν. ποιούμενοι] a common epistolary phrase, cf. 1 Thess. i. 2
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. ἀναψυχής] The verb is not found in the N.T., but for the vernacular ἀνέδα, as Lk. xxiii 12 D, cf. P. Par. 48. 7 ff. (ii/B.C.) τοῦ πρὸς τὴν ἀνέδαν ποιήσαντος, 'who had that disagreement with you.'

19. ἀναψυχής] The word, which is classical, is found several times in the LXX, along with the corresponding verb ἀναψυχάω (cf. 2 Tim. i 16). For the later form ἀναψυχίς 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 περίστασεως ἐλθεῖν, cf. also 2 Macc. iv 16 περίστασιν αὐτοῦς χαλεπὴ περίστασις, 'sore calamity beset them.'

23. ἐπιγεγονότος] For ἐπιγεγονομαί 'praeterlabor' Witkowski compares P. Par. 25. 8 ff. (ii/B.C.) καθ' ὑν καὶ ὁ πένθος τοῦ Ἀπίος ἐπιγεγένετο: see also P. Fay. 11. 19 (ii/B.C.) ἄλλων ἐπιγεγονότων πλεῖνων (sc. χρόνων), 'still further periods having elapsed.'
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. ἐπὶ τὸν ἀπολελύσθαι κτλ.] 'Απολύομαι 'withdraw oneself from,' 'depart,' as frequently in Polybius, e.g. vii. 17. 2 τῶν μὲν φιλάκων ἀπολυμέμοιν ἀπὸ τοῦ τότου τούτου: cf. Exod. xxxiii. 11 ἀπελύσατο εἰς τὴν παρεμβολήν, Ac. xxviii. 25 ἀσύμφωνον δὲ ὑπὲρ πρὸς ἄλληλους ἀπελύοντο.

31. περιστάται] For περισσάω 'occupy,' 'detain,' cf. P. Tebt. 37. 15 ff. (i/B.C.) ἐγὼ οὖν περισσώμενος περὶ ἀναγκαῖων γεγραφά σοι ἲνα κ.τ.λ. The metaphorical sense of 'worry,' 'distract,' as in Lk. x. 40 (cf. 1 Cor. vii. 35), is also common in the vernacular, e.g. P. Brit. Mus. 24. 29 (= i, p. 33) (ii/b.c.) ὁπως καὶ αὐτὸς τῇ Ταθήμει ἀποδοθα μὴ περισσῶμαι, 'that I myself, having paid Tathemis, may be no more worried,' P. Tebt. 43. 36 ff. (ii/b.c.) ὁπως μηθεὶ ἐπιτρέπῃ...παρενοχλεῖν ἥμας μηδὲ περισσὰν κατὰ μηδὲν παρέφρεσιν, '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.
PETITION FROM THE SERAPEUM TWINS

No. 5

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. λειτουργοῦσαι] 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. ἐπιθημήσαν] The regular word for arrival and temporary sojourn in a place as P. Oxy. 705. ii. 36 f. ἐπιθημήσαν to ἐδούν 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 strategist are recorded in his day-book by ἐπι- and ἀποθημεῖν respectively: see Archiv IV, p. 374. Cf. Ac. ii 10, xvii 21.

5. ἐπιθημίζων] properly the act of approaching the king, and thence the petition addressed to him, his answer being known as χρηματιζόμενος (cf. l. 21 χρηματιζόμενος). In the N.T. the word is found only in 1 Tim. ii 1, iv 5. Κομίζωθαι] 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 i 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 λιμοῦ] Αιμᾶς 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. 69.

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

14. ὅταν ἔβημεν] One of the rare instances in the papyri of ὅταν 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. Therefore 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

18. παρουσίας] For the use of π. as a kind of term. techn. in the papyri to describe the official visit of a king or other great personage, cf. Thess. p. 145 f., where the corresponding light thrown on the N.T. usage of the word is discussed. See also Deissmann LO 2 p. 278 ff.

ένεφανιζομεν] lit. 'laid information,' but frequently with the added thought of 'against' as in Ac. xxiv 1, xxv 2, 15; cf. P. Eleph. 8. 3f. (iii/b.C.) έμφανιζομεν σοι Ορον Παυάτος, a report to the Praetor, and P. Tor. 1. 8. 12 έμφανιστού καὶ κατηγόρου (with Peyer's note).

20. κατατετολμηκότων] a LXX word, 2 Macc. iii 24, v 15 (κατετόλμηχον εἰς τὸ...λέρον εἰσέλθειν).

21. χρηματιζόμενα] See the note on l. 5 above.

22. εὐλάβειαν] The word has apparently the same religious connotation in Prov. xxviii 14: for a corresponding use of the adverb see P. Par. 12. 10 (B.C. 157) εὐλαβώς μον σχήντος, 'when I was in a devout frame of mind,' and cf. 2 Macc. vi 11, Lk. ii. 25 (adj.).

προορωμένων] an interesting example of the rare Midd. use of π. = 'pay regard to,' 'set before one,' as in Ac. ii 25 (LXX).
Achomarres the supervisor of the temple to give us (our rights). And we approached the son of Psintaeas 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 Psintaeas departed from Memphis than he took no further account of the matter. And not only this man, but also others connected with the

26. μετεδώκαμεν] a quasi-legal term, suggesting that a certain responsibility henceforth devolves on the person to whom the information has been given: cf. P. Brit. Mus. 1231. 12 ff. (=III. p. 109) (A.D. 144) ἄξομαν δὲ τοῦ διαστολικοῦ ἀγγέλα-
kai ἔτεροι τῶν ἐκ τοῦ Ἀσκληπιείου ὄντες πρὸς χειρισμοῖς, παρ’ ὅν ἔθος ἐστὶν ἡμᾶς τὰ δέοντα κομίζεσθαι, ἀποστεροῦσιν, ὅπερ τὰ τε ὀνόματα καὶ τὰ ὁφειλόμενα, διὰ τὸ εἶναι πλείονα, οὐκ ἐκρίναμεν καταχωρίσαι. Δεόμεθα οὖν ὑμῶν, μιᾶν ἔχουσαν ἐλπίδα τὴν υφ’ ὑμῶν ἐσομενὴν ἀντίληψιν, ἀποστείλαι ἡμῶν τὴν ἐνεπεξεργάσει ἐπὶ Διονύσιον τῶν φίλων καὶ στρατηγὸν, ὡς γράψῃ Ἀπολλωνίῳ τῷ ἐπιμελητῇ, ἐπιλαβόντα παρ’ ἡμῶν τὴν γραφὴν τῶν ὁφειλομένων ἡμῶν δέοντων καὶ τίνα πρὸς τίνας χρόνους προσωφείληται καὶ ὑπὸ τίνων, ἐπαναγκάσῃ αὐτοὺς ἀποδοῦναι ἡμῖν,

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 ἄλλοι (l. 32) is here possible: see further on the relation of the two words, Moulton Proleg. pp. 79 f., 246.
35. ἀποστεροῦσιν] absol. as Mk x 19, i Cor. vi 8.
38. δεόμεθα] the general term for petitioning a king, as distinguished from δεῖξιν addressed to magistrates: see Laqueur Quaestiones p. 7.

40. ἀντίληψιν] '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.

52. αἰρῆσθε] 'desire,' 'choose'; cf. P. Oxy. 489. 4 (A.D. 117), a will where the testator reserves the power during his lifetime of disposing of his property καθ' ὑπὲρ ἑαυτόν [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 i, p. 117) and the well-known dream of Nectonabus in P. Leid. U (ibid. p. 122), especially as republished 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.).

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

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2. ἐτοὺς κτλ.] The date, which forms part of the heading, shows that Ptolemy had come to Memphis in the 22nd year of his reign, and that the dream was granted to him on the night between Tubi 12 and 13, or Jan. 7—8, B.C. 160. With εἰς τ. ί. γ' cf. Mt. xxviii 1.

3. βατ(= δ)ιζευν ἀπὸ λειβός] By a special usage λιψ could mean West to the Egyptians, as Libya lay directly west from them: hence, as Deissmann (BS. p. 141 f.) has pointed out, its occurrence in the LXX, 2 Chron. xxxii 30, xxxiii 14, Dan. viii 5 in this sense, though elsewhere it is used accurately for South; cf. e.g. Gen. xiii 14, xx. 1, and from the N.T. Ac. xxvii 12.

4. ἐπ' ἄχυρον] Cf. Mt. iii 12, Lk. iii 17.

5. ἔχομεν υὸς μον] For ἔχομαι of local contiguity cf. Mk i 38 (with Swete's note).

6. ἔξαι[φης] For the form ἔξαι-φης, which is read by WH. only in Ac. xxii 6, see their Notes, p. 158.

7. τὰς Διδύμας] See the introd. to No. 5.

8. 'Επεύχομαι Cf. Deut. x 8 ἐπεύχεσθαι ἐπὶ τῷ δυνάμει αὐτοῦ.

2—2
tī taūta legeis; Ἕγῳ καταστήσας Διδύμας ἐπὶ σε· ὅρω σοι αὐτὸν καθιστώντα αὐτός. Κλάγω ἐμπροσθεν αὐτῶν. Ἐπορεύομην ἐως καταλάβω αὐτός καὶ ἐρχομαι εἰς τὴν ρύθην μετ' αὐτῶν. Ἐλεγον αὐτός αὐτ[.] ὅτι ἔτι βραχύ ἔχω εὖ τῷ ἄθρει καὶ πρωὶ ἔσται ὡς μὴ [προ]τοῦ.

Ἰδον μίαν αὐτῶν ἐρχομένην πρὸς ...... σκοτινοῦ τότον, καὶ καθισάνει οὐροῦσα. Εἶδον εὐσ... αὐτῶν 20 ἀποκεκαθίσαι. Εἶπα Ἀρμάει σπέρσαι ἑλθίν αὐτῶν, καὶ ἄλλα τινὰ εἶδον πολλά, καὶ πάλιν ἥξιωκα τὸν Σάραπιν καὶ τὴν Ἰσιων λέγων. Ἐλθε μοι, θεαν ἥξιων, εἴλεως γινομένη, ἐπάκουσόν μου, ἐλήσον τὸς Διδύμας.

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-


16. ρύθ(=μ)υρ] '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, xii 10): cf. Kennedy Sources of N.T. Gk, p. 15 ff.


22. ἥξιωκα] aor. perf.: see Moul-

20 A DREAM FROM THE SERAPEUM

No. 6

tion Proleg. p. 143 ff. For the weakened sense of the verb cf. P. Par. 49. 10 f. (ii/iii.) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι...καὶ ἄξιωσαντός με. 23. ἐλθε μοι, θεαν θεών κτλ.] practically the same formula as in P. Leid. U. ii, 17 ff., and evidently belonging to the living Isis-cult (Wilcken).

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.

27. μιανθῶσιν] so Witk. for μὴ ἀνθῶσιν (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 κατοχος 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 (I. 9 ff.), and felt that he had been deceived even by the gods (II. 6 ff., 28): hence the singular and ironical address πρὸς τοὺς τὴν ἀλήθεις (= εἰς) τὸν γέγονος (= αὐτοῦ).

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 (Πτολεμαῖος χαίρει).
LETTER OF APOLLONIUS

No. 7

Aπολλώνιος Πτολεμαῖω τῷ πατρὶ χαίρειν. ὡμῶν—ο τῶν Σαραπίων,—μὴ μικρῶν τι ἐντρέπομαι, οὐκ ἂν με ἰδεῖς τὸ π<ὁ>ρωτόν μου τόποτε,—ὁτι ψευδήι πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως, ὅτι ἐν—βέβληκαν ὑμᾶς εἰς ἡλιον μεγάλην καὶ οὐ βυσνάμεθα ἀποθανεῖν κἂν ἴδης, ὅτι μέλλομεν σωθῆναι, τότε βαπτίζωμεθα.

γίνωσ<κε>, ὅτι πιράσεται

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 introd.) are by no means clear, but it is possible that throughout both πατὴρ and ἀδελφός refer not to family connexion, 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 Vereinswesen, p. 154: for the religious connotation of ἀδελφός see 1 Thess. i 4 (note).

δμνό (= ω) τ. Σαραπίων] Cf. P. Oxy. 239. 5 (A.D. 66) δμνόν Νέρωνα, and the same acc. of invocation in Jas. v 12. For the transition from the Ptolemaic Σαραπίων to Σεραπίων in the Roman age, see Mayser Gramm. p. 57, and cf. Thackeray Gramm. 1, p. 73 f.

4. ἐντρέπομαι] '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. ἐνβέβληκαν κτλ.] Cf. Lk. xii 5 ἐμβαλεῖν εἰς τ. γένειν. "Την is apparently used metaphorically here much in the sense of Dante's 'selva oscura.' 'Τμᾶς stands for ἡμᾶς by a common confusion.

13. βαπτίζωμεθα] another metaphorical usage, recalling strikingly the language of Mk x 38 ὁδύνασθε... τό βάπτισμα δ ἐγὼ βαπτίζωμαι βαπτισθῆναι;
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. ὁ δραπέ[της] σ μὴ ἀφίναι

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

18. ἤ(ἴ)ἵμηλο(ἴ)ται[=ω]ταῖ cf. Phil. iii 8 τὰ πάντα ἐξημιῶθην.
8. A LETTER OF INTRODUCTION

P. Goodspeed 4. ii/1.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).

Πολ[υ]κράτης Φιλοξένους εις Πτολεμαῖον· 
χαίρειν· εἴ ἐρρωσαί καὶ 
τὸλα τοὺς κατὰ λόγον ἐστίν, 
εἰς ἀν ὡς αἰρούμεθα, καὶ 
αὐτοὶ δὲ υγιαίνομεν. 
ὑπὲρ ὅν ἡβουλόμεθα, 
ὑπεστάλκαμεν πρὸς σὲ 5

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. ὑπὲρ ὅν] For this weakened use of ὑπὲρ, in which the original meaning of 'in the interest of' is practically lost sight of, cf. 2 Thess ii 1 (note).
No. 8

A LETTER OF INTRODUCTION

Γλαυκίαν ὄντα ἰμῶν
ἰδιον κοινολογησόμενόν σοι.
χαριεῖ σὺν ἀκούσας
αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας,
μάλιστα δὲ σαυτοῦ ἐπι-
μελόμενος ἵν' ὑγιαίνης.
ἐρρωσο. (ἔτους) κθ' Φαμενώ(θ) η[15]

On the verso

Φιλοξένωι.

you our own Glauclias 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. ἵδιον] practically = ἐαυτῶν, 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...Ἀθηνά-
βιον...κοινολογησόμενον αὐτῷ), and
for the corresponding subst. see
2 Macc. xiv 22 and P. Fay. 12. 15f.

(c. B.C. 103) ἐκ κοινολογ[ίας] τῆς
συνταξιοῦς πρὸς αὐτοῦς.

12. ὑποδείξας] Cf. 2 Chron. xv 3A
καὶ οὗ ιερέως ὑποδεικνύοντος 'without
a teaching priest,' Aristaeas 112
(ed. Wendland) διὰ τὸ καλὸς ἰμῶν
τὸν Ἐλεάζαρον ὑποδεικνύει τὰ
προειρημένα.

15. ἔτους κθ'] 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 11, 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
diēθέντος μου
diὰ τὴς σῆς σπ-
ουδῆς ὑπάρξει
σοι εἰς στέφανον
χαλκοῦ (τάλαντα) πέν-
te γ(ίνεται) (τάλαντα) ε'.
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. diēθέντος] not = diathέντος (Goodspeed), but 1 aor. part. pass. of diēthμι according to Wilcken, who compares the use of the verb in Xen. Hell. ii. 4. 39 διῆκε τὸ στράτευμα. Add P. Petr. II 19 (1 a) 8 f. (iii/B.C.) διέσθαι [ἀπὸ τῆς] φυ[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 στεφάνων ('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.

ἐλάβομεν) ἕτους νῦν Τυβίτις ἵν.

2nd hand Ἄμενεύι βασιλικῷ γράμματι παρὰ Πνεφερότος τοῦ Παοῦτος
tοῦ ἐξειληφότος τὴν ξυτηρᾶν
cαι νιτρικὴν Κερκεσίρεως τῆς
Πολέμωνος μερίδος εἰς τὸ νῦν (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. ἡ νιτρική πλύσεις] 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 νιτρική πλύσεις, see Wilcken Gr. Ostr. 1, p. 264), was also controlled by the state.
tion that the inhabitants of the village are with one accord holding fast to your protection, and being myself eager to be a member of your house because it chiefly falls to you to look after the interests of the Crown, I beg you to give orders to write to Demetrius the epistles of the village and to Nicanor the archi-

9. ἀντέχεσθαι κτλ.] Cf. P. Tebt. 34 (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, apparently 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.) οὗθεν δικαίου ἀντέχωμεν.

10. προσυμόμενοι] Cf. P. Tebt. 23. 10 f. (c. B.C. 119 or 114) καθὼς ποιήσεις φιλοτιμότερον προσμυήσεις, and for the use of the subst., as in Ac. xvii 11, see Deissmann BS. p. 254 f.

11. ἐκ τῆς οἰκίας] The same phrase is found in P. Tebt. 54. 4 f. (B.C. 86) παρὰ Μέλανο τῶν ἐκ τῆς σῆς οἰκλα[σ].

12. ἐπιβάλλειν] a legal word; for exx. of its use, as in Lk. xv 12 τὸ ἐπιβάλλον μέρος, see Deissmann BS. p. 230.

15. προσείσθαι] For the compound phrase πρόνοιαν ποιεῖσθαι c. gen., as in Rom. xiii 14, cf. P. Hib. 79. 3 (c. B.C. 260) ὑπὸ πρόνοιαν ποιεῖ. 17. τοὺς πρεσβυτέρους κτλ.] an early example of the title πατ. as applied to the holders of a civil office, see further Deissmann BS. p. 154 ff., and for the later religious connotation of the word ibid. p. 233 ff., and Otto Priester I, 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.
PETITION OF A TAX-FARMER

No. 11

20. tois eZ arXis e6ismois
opws dvnwmai tA kathikonta
upentaktein. eVtuxei.

3rd hand  
MeyXip koomog(amaioped). 
eyenhtitw
toi uuotelee to dikaiou
kata toous ths koynt
6ismoous. (etous) v' TuBt v'.

On the verso
3rd hand  Meuczhi.

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. tois eZ arXis e6ismois] Cf. P. Par. 16. 23 f. (B.C. 127) kan[ta]kolothein tois eZ arXis e6ismois kai 

24. uuotelee] 'a wide term applied 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).

'Ερμαίοις Ὄρων χαί(ρειν). τῆς πρὸς Ἀσκλη(πιάδν) ἐπισ(τολῆς) ἀντίλγρ(αφον) ὑπόκει(ται).

[φρόν]τισον οὖν ἵνα γενή(ται) ἀκολούθως. ἐρρω(σο).

[(ἐτοὺς)] ἐ' Ξαντικοῦ ἦ' Μεχείρ ἦ'.

'Ἀσκλη(πιάδε). Δεύκιος Μέμμιος Ῥωμαῖος τῶν ἀπὸ συνκλήτου ἐν μίξουν ἀξιώματι κα[ί] τιμὴ κείμενος τὸν ἐκ τῆς πό(λεως) ἀνάπλουν ἑώς τοῦ Ἀρσι(νο[ν]τοῦ) νο[μοῦ] 5 ἐπὶ θεωρίαν ποιούμενος μεγαλο[ν]πρεπέστερον ἕγεθεθηκοί, καὶ φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων α' τε αὐλαὶ 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

2. ἀκολούθως] Cf. P. Brit. Mus. 177. 14 (= II, p. 169) (A.D. 40—1) ἀκολούθως τῇ τοῦ πατρὸς ἡμῶν διαθήκη. Ξαντ(=δ)ικοῦ κτλ.] The date shows that by this time the Macedonian and Egyptian calendars had been equated, cf. p. xviii.

3 [Ῥωμαῖος τῶν ἀπὸ συνκλήτου] With this use of ἀπὸ, where in classical Gk we should expect ἐκ, cf. Ac. xii 1 τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.

6. θεωρᾶν] Cf. 3 Macc. v 24, Lk. xxiii 48. μεγαλοπρεπέστερον] 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 infrequent in the inscriptions, e.g. O.G.I.S. 513. 11 (of a priestess—iii/A.D.) ἑρασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς.

8. αὐλαὶ] 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]η[σ][σ]ται] Cf. Heb. iii 4 πᾶς γὰρ ὁ ὄκος κατασκευάζεται ὑπὸ των.
No. 11  PREPARATIONS FOR A ROMAN VISITOR 31

[...νται καὶ αἱ ἀπὸ τοῦτων ἐγβα(τηρίαι) ε[...]
π.....συνελεύσασται καὶ αὐτῶι προσ-
eνεχθήσεται ἐπὶ τῆς ἐγβα(τηρίας) τὰ ὑπογεύρ(ἀμμένα)
ἐξένα,
kαὶ τ[ά] εἰς τὸν τῆς αὐλῆς καταρτισμὸν
καὶ τὸ γεινόμενον τῶν Πετεσοῦχων καὶ τῶν κροκό(δείλοις)
ψωμίων καὶ τὰ πρὸς τὴν τοῦ λαβυρίνθου θέαν
καὶ τὰ[...]·[...]ταθησόμενα θύματα καὶ τῆς
θυσ[ίας].....χ.ηκ.π[...]ταί, τὸ δ' ὕλον ἐπὶ πάντων
τὴν μεγίστην φροντίδα ποιουμένου τοῦ εὐδοκοῦν[τ]ὰ
tὸν ἀνδρα κατασταθή[ναι] τὴν πᾶσαν προσενέγκαι
σπουδὴ[ν].....

Several much mutilated lines follow.

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 Petesuchus 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(τηρίαι)] Cf. P. Petr. ii, 4 (1), where certain quarry-men ἀπὸ
tῆς ἐγβατηρίας complain that they
have been ill-treated by the ‘over-
seer’ or ‘taskmaster’ (τοῦ ἐργο-
διώκτου, as Exod. iii 7).
10. καταρτισμὸν] Cf. Eph. iv
12 (with Robinson’s note), and for
the corresponding verb cf. 1 Thess.
iii 10 (note).
11. τοῖς κροκό(δείλοις)] Cf. Strabo
xvii 811 ἰσφόρα γὰρ ἐν τῷ νομῷ
τοῦτῳ τιμοῦ τῶν κροκόδειλον καὶ
ἐστιν ἱερὸς παρ’ αὐτῶι ἐν ἱλοχν καθ’
aὐτῶν τρεφόμενος, χειροθής τοῖς
ἱεροῦ τινα παραλλήλαται δὲ Ζωύχος τρέ-
φεται δὲ σιτίος καὶ κρέασι καὶ οἶνῳ,
προσφερὸντων ἅλων ἐξένων τῶν ἑπὶ
tῆν θέαν ἀφικνουμένων.
12. καταρτισμὸν] an early instance of
this N.T. diminutive (Jo. xiii 26 ff.):
λαβυρίνθου] Herodotus (ii 148)
describes the pyramids as λόγου
μέζονες ‘passing description,’ but
adds ὁ δὲ ὑδαβύρινθος καὶ τὰς
πυραμίδας ὑπερβάλλει. Strabo (l.c.),
on the other hand, calls it τάρτου
ταῖς πυραμίδας ἐργον.
13. ἐγβατηρίας] 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).
12. HILARION TO HIS WIFE ALIS

P. OXY. 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

1. ἀδελφή "sister," and no doubt 'wife' (GH.); cf. P. Brit. Mus. 42. 1 (= No. 4), note.
2. τῇ κυρίᾳ 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.) Ἑιδροπιὼν τῇ κυρίᾳ μου μητρὶ τῇ κυρίᾳ μου ἀδελφῆν πολλὰ προσαγάγεις Ταῖςιν.
3. ἑὰν ὅλως εἰσπορεύονται] with reference apparently to the return of the writer's fellow-workmen from Alexandria to Oxyrhynchus (Deissmann).
4. ἑρωτῶ] '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).
5. ἐπιμελήθητί c. dat., as in P. Tebt. 58. 62 f. (B.C. 111) ἐπειμένου (= ἐπιμέλου) τοῖς ἐν ὀίκωι; cf. Xen. Hell. v. 4. 4. ἐπεμελεῖτο τοῖς πολεμάρχοις. In the N.T. (Lk. x 34 f., 1 Tim. iii 5) the word is construed regularly with the gen., and similarly in the LXX (except 1 Esdr. vi 26 προσέταξεν δὲ ἐπιμεληθήναι Σαιννη;) cf. P. Par. 32. 30 f. (ii/b.c.) ἐπιμέλου δὲ τῶν σώματος.
child, and as soon as we receive wages I will send them to you. If—good luck to you!—you bear a child, if it is a boy, let it live; if it is a girl, expose it. You told Aphrodisias, 'Do not forget me.' How can I forget you? I beg you therefore not to worry.

The 29th year of Caesar, Pauni 23.

(Addressed)
Hilarion to Alis, deliver.

7. ωφώνον 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 ὑπ. = '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) ἀσ καλ ἀπόδωσο σοι τῷ ἐγγόνῳ δοθή-

8. σε[ for σοι, in accordance with a common tendency in the vernacular: cf. P. Oxy. 119. 4 (= No. 42).

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

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

11. 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 Oxyrhynchus, 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 Δωρίων τῷ ἀδελφῷ καὶ διὰ παντὸς ὑγιαῖνω. ἐπὶ τῷ γεγονέναι ἐν Ἀλεξάνδρει [τῇ... τοῦ ὑπογεγραμμένου μηνὸς ἐμ[αθον παρά τινων ἀλέων εἰς Ἀλεξάνδρείαν]... διὰ τι Σα[...ε]ιλλὰ προσωπθ[.............]

5  
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 συσταθέντος πρὸς σὲ διαλογισμὸν, 'at the inquiry instituted against you,' and see Wilcken Gr. Ostr. 1, p. 622, note 2.

4. ἐν Ἀλεξάνδρει] Cf. l. 6 eis Ἀλεξ., 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. ἀλέων] Ἀλεύς is the regular form in the Ptolemaic papyri as compared with ἀλεύς 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. ἡραίνηται] from ἔρανων (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. I, p. 78 f. The subst. ἔρανων is found in P. Oxy. 67. 18 (iv/A.D.) τὴν ἔρανων ποιούμενον.

11. σεσύνηται] perhaps for σεσύνηται "was plundered," el ταύτα κτλ. being then taken as an elliptical indirect question (Edd.).

15. ἐνήλεπον] = ἐναλήλυφα sc. ἐμαυτοῦ. Cf. the curious letter P. Oxy. 528 (ii/A.D.), where the husband declares that he has neither washed nor anointed himself (οὐκ ἐλουσάμην ὀνὴ ἑλυμ < μὲ > ε) for a month in the hope of persuading his wife, who had left him, to return. The two passages throw an interesting sidelight on Mt. vi 16 ἀφανίζοντων 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 οἰκιακός, cf. Mt. x 36.
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.

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

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

P. Oxy. 292.

Translated at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri II, p. 292.

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

Θέων Τυράννωι τῶι τιμιωτάτωι
πλείστα χαῖρειν.
'Ἡρακλείδης ὁ ἀποδιδοῦσι σοι τὴν
ἐπιστολὴν ἐστίν μου ἀδελφός:
διὸ παρακαλῶ σε μετὰ πάσης δυνά-
μεως ἔχειν αὐτὸν συνεσταμέ-
νον. ἥρωτησα δὲ καὶ Ἐρμὶ[α]ν
τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖ[θα]ί

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. έχειν αὐτὸν συνεσταμένον] For συνιστήμι = '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 παρηγημένον.

8. διὰ γραπτοῦ] 'in writing,' as distinguished from 'by word of mouth': cf. P. Oxy. 293. 5 f. (A.D. 27) ὠτε διὰ γραπτοῦ ὠτε διὰ σημεῦ<κε>ν 'neither by letter nor by message' (GH.).
A LETTER OF COMMENDATION

No. 15

σοι περὶ τοῦτον. χαρίεσαι δὲ μοι τὰ μέγιστα
eάν σοι τὴς ἐπισημασίας τύχῃ.
πρὸ δὲ πάντων ὑγιαί(ν)ειν σε εὔχο-
μαι ἀβασκάντως τὰ ἀριστα
πρᾶττων. ἔρρω(σο).

On the verso
Τυράννων 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 τὸ τοῦτο πονήσας, and see Moulton
Proleg. p. 53 f., where it is shown that the similar N.T. formations
cανχάσαι, δόκνασαι have been formed
‘with the help of the -σαι that an-
swers to 3rd sing. -ται in the perfect.’
10. ἐπισημασίας κτλ.] In P. Tebt.
23. 4 ff. (ii/B.C.) the writer complains
regarding his correspondent’s con-
duct towards a protégé of his own—
καθ’ ὑπερβολὴν βεβαρυμένοι ἐπὶ τῷ
{σε} μὴ δι’ ἡμάς ἐπισημασίας αὐτῶν
tετευχέναι, ‘I am excessively vexed
that he should have gained no
special consideration from you on
my account’ (Edd.).
12. ἀβασκάντως] a common for-
mula in closing greetings, e.g. P.
Leip. 108. 9 ἄσπασε τὰ ἀβασκάντα
σοῦ παιδία, P. Oxy. 930. 23, P. Fay.
126. 10 (all ii/iii A.D.).

15. LETTER TO A MAN IN MONEY-
DIFFICULTIES

B. G. U. 1079.

A.D. 41.

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. Ac-
cordingly a certain Sarapion, who was connected with him in
some way (cf. I. 1 f. 'Ἡρ. τῷ ἱμετέρῳ'), writes advising him to do his utmost to win over Ptollarion, 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.

Σαραπιών ΄Ηρακλείδη τῷ ἱμετέρῳ χα(ίρειν). Ἐπεμψά σοι ἄλλας δύο ἐπιστολάς, διὰ Νηθύμου μίαν, διὰ Κρονίου μαχαιροφόρου μίαν. λουπῶν οὖν ἑλαβον παρὰ το(ῦ) Ἀραβος τῆν ἐπιστολὴν καὶ ἀνέγυνων καὶ ἐλυπήθην.

Ἀκολούθει δὲ Πτολλ-αρίων πᾶσαν ὀραν. τά-χα δύναται σε εὐλυτ-ον ποίσαι. Δέγε αὐτῷ: ἀ-λλό εγώ, ἀλλο πάντες, εγὼ παιδάριν εἰμί: παρὰ τάλαντόν 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 Ptollarion 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. ἀνέγυνων] 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) πράξαι...'that the rest of the komogrammatēs should be made to pay...’ (Edd.).
to φο[ρτ]ία μου: ούκ οίδα
τιμ[·]μτρων 'οτο...
πολλοὺς δανιστάς ἐξο-
μεν· μὴ ἵνα ἀναστατώ-
σης ἤμας. 'Ερώτα αὐτὸ
cαθ' ἡμέραν· τάχα δύνα-
tαι σε ἐλέησαι· ἕαν μῆ, ὡς
ἄν πάντες καὶ σὺ βλέ-
πε σατόν ἀπὸ τῶν 'Ιου-
δαίων. Μάλλον ἀκολουθῶν
αὐτῷ δύνη φιλιάσαι αὐτῷ.
ἰδέ, ἡ δύναται διὰ Διοδόρου
ὑπογραφῆναι ἡ τάβλα (ἠ) διὰ
τῆς γυναικὸς τοῦ ἡγεμ-
όνος· ἕαν τὰ παρ(ά) σατοῦ πολ-
σης, οὐκ εἰ μεμπτός.
'Αστάξου Διοδόρου μ[έ]' ᾠλων.
'Ερρω(σο). 'Αστάξου 'Ἀρποχράτη[ν].

my burdens. 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.

19. δανιστάς] Cf. Lk. vii 41
δυν χρεοφιλέται ἱσαν δανιστή τιμ. 20. ἀναστατῶν] 'drive us out,' i.e. from heart and home. Cf. the metaphorical usage in Gal. v 12

With this construction, it is 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. φιλιάσαι] Cf. Sir. 37. 1

5 f. [σώμα]. ἐξω (ἢ 0) τάβλαν κατὰ

29. τάβλα] Cf. P. Par. 18 (bis)

τοῦ τραχήλου,
LETTER TO A MAN IN MONEY-DIFFICULTIES

("Ετους) α' Τιμερίου Κλαυδίου Καίσαρο(ς) 35
Σεβα(στού) Γερμανικοῦ Αὐτοκρά(τορος) μην(δ)ς
Καισαρείου 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/A.D.) a couple renounce their wedded life ἐκ τινὸς 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 χρησταῖς ἐλπίσι, and in the belief that it would last ἐφ' ὀλον τὸν τῆς ζε' ἀμφοῖν ζωῆς 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.
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
No. 16  DEED OF DIVORCE

mio eke deio(n) sunniristhai tin pros
alleiros sunolisoiv, hti[s avtous
sun[e[s]tiki kata sunyraphe(n) ká-
moi, kai mhev allelo[i]s evk[a-]
leiv mhe evnkaléseiv peri mhe[de-]


15

vós ap[Λως πράγματος [···]···s k[ai ù-]
péxi h Tesev[o]òfis tin òfili[µényn]
ó Pα[oüś] ferev[n] ù]ργυρίou kai tâ [παρά-]


16

ferw[a·····] tê Tesev[oúfei]
[···]epw[·····]éteran [····]

Two much mutilated lines follow.

leg on the right side,—to the effect that there is dissolved the mutual union which had brought them together in accordance with the contract of marriage, and that they neither make nor will make any claim against one another regarding any matter whatsoever... and Tesenouphis acknowledges receipt of the dowry of silver owed by Paous, and the parapherna....

15, 16. sunniristhai kti.] 1. sunnir-
thai tin pros allélouos sunblíous. This passage may be taken as con-
fiming Wessely’s restoration in C.P.R. 23. 17 sunnirmai tin pros Súron sunblíswen (as against GH. Oxy. Papyri, 11 p. 239). In P. Grenf. 11 76 the husband declares that he will make no claim on his wife
mhev peri sunblo[swos µe]t peri élðnou (‘wedding-gifts’), but that she will be free apostith[nai kai] gýmæthiwi òvs ἕν βουλήθη.

17. súngraphe[n kámoi] 1. súnggra-
φην γάμου.

20. ápexi(=ei)] The return of the dowry is an essential feature in all divorce-contracts: cf. especially P. Brit. Mus. 178 (= II, p. 207) (A.D. 145), which is simply an átophi on the woman’s part for 400 drachmas out of 1000 which had formed her dowry. On ápexw
= ‘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.
Few official documents amongst the papyri have awakened greater interest than the census returns or house-to-house enrolments (κατ' οίκιαν 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. III, 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
ἐπιδίωμι 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 dis-
tribution 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[ίωνι σ]τρατηγώι κ[αὶ·]ήν [⋯]νο[ι]
βα[σι]λικῶν γρ[α(ματει)] καὶ Διδύμωι [καὶ·]·[·]ο· ( )
tοπογρα(μματεύσι) καὶ κωμογρα(μματεύσι) παρὰ
Θερ[μου-θαρίου τῆς Θούνιος μετὰ κυρίου
Ἀπολλωνίου] τοῦ Σωτάδου. εἰσὶν
[οι] καταγενώμενοι ἐν τῇ ὑπάρ-
χο[ύση μοι οἰκία λαύρ]ας νότον [⋯]

Τὸ Dorion strategus and...royal scribe and Didymus and...
topogrammateis and komogrammateis from Thermoutharion 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(μματεύσι) 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,
although 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. Θερμουθάριον] Two names
(cf. l. 11) of which no trace is left,
must have preceded that of the
owner, who, contrary to the practice
of the Fayûm lists, returns herself
last.

ἃπελ(ευθέρα)] Not only freed per-
sons but slaves were included in
the census returns, e.g. B.G.U. 137. 10
(ii/Λ.Δ.). For ἄ. 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...
18. REPORT OF A LAWSUIT

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

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

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.**

(ἐτούς) ἐνάτ[ο]ν Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτοκ[ρά]τορος, Φαρμοῦθι γ'. ἐπὶ τοῦ βήματος,
[Π]εο[ὐρίς] πρὸς Σαραέν. Ἀριστοκλῆς ῥήτωρ

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.

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. 2 p. 263 ff.

7. ἀπὸ κοπρίας] Cf. Lk. xiv 35 οὕτε εἰς κοπρίαν εὐθέτων ἐστὶν. 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 ἀρρενίων υἱῶν, B.G.U. 88. 6 (A.D. 147) κάμηλος ἀρρενίον [λ]ευκόν.

σωμάτιον] implying that the child had been adopted as a slave by Pesouris. For this sense of σῶμα, as in Rev. xviii 13, see Deissmann B.S. p. 160, and add P. Tebt. 407. 5 (A.D. 199?) δουλικὰ σῶματα. 9. ἡ τροφεύτης] not the nurse herself, but the contract entered into to supply her with τροφεία (cf. l. 10): see Wilcken Archiv 1, p. 123, and the confirmation of his view afforded by the συγγραφὴ τροφίτης in P. Tebt. 51 (c. B.C. 113.), and the numerous exx. in B.G.U. 1106 &c.


11. τροφεύμα] frequent in contracts with reference to a fixed or stipulated date, e.g. P. Oxy. 728. 18 (A.D. 142) τῇ ὁρισμένῃ τροφεύμα: cf. Gal. iv 2 ἀνάμεσα τ. τροφεύματα τ. πατρός.
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. λειμανχουμένον[ον] I. λιμανχουμένου. Cf. Deut. vi 3 ἐλιμανχουμένου. Cf. Ac. xvi 29 αἰτήσας δὲ φῶτα εἰσεπῆδοσεν. 16. εἰσεπῆδοσεν] Cf. Ac. xvi 29 αἰτήσας δὲ φῶτα εἰσεπῆδοσεν. 17. ἀντίματι ἐλευθέρου] Cf. Mt. x 41 f. εἰς ὄνομα προφητίου. 20. [ἀ]ποχή[ν]] the exact equivalent for our ‘receipt’ in the papyri and ostraca, as in the common phrase κυρία ἡ ἀποχή ’the receipt is valid’ (e.g. P. Oxy. 91. 25, ii/A.D.). For the corresponding verb see B.G.U. 975. 20 (= No. 16), 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 1. ϵ[δί]όνυ μου τέκνον ἀποστάσαι." Θεων.

"Γράμματα τοῦ σωματίου ἐχομεν." ο στρατηγός: "Επεὶ ἐκ τῆς άφεως φαίνεται τῆς Σαραεύτου εῖναι το παιδίων, ἐὰν χιρογραφῆσῃ αὐτή τε καὶ ὁ ἀνήρ αὐτῆς ἐκεῖνο το ἐνχειρισθέν αὐτήν σωμάτιον ὑπὸ τοῦ Πεσούριος τετελευτηκέναι, φαίνεται μοι κατὰ τὸ ὑπὸ τοῦ κυρίου ἡγεμόνος κρίθέντα ἀποδοῦσαν αὐτήν ὃ εἰληφεν ἀργύριον ἐχειν τὸ [ἰδίο]ν τέκνου."


Σαραεύτους] An extended gen., not uncommon in profane Gk, but found in the N.T. only in Mk vi 3 BDLΔ Ιωσήτου: see Blass Gramm. p. 30.

4. χιρογραφῆσῃ] 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.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri 1, p. 81 f. See also Lietzmann, Gr. Papyri, p. 6.

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.).

Γναῖοι Οὐεργελίῳ Καπίτωνίῳ,
pαρὰ Τρύφωνος Διονυσίου τῶν ἀπὸ 'Οξυρύγχων πόλεως. Σύρος Σύρου ἑνεχείρισεν
τῇ γυναικὶ μοι Σαραεύτι Απίωνος τῶι ζῆ (ἐτεὶ)
Τιθερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ

Aὐτοκράτορος δὴ ἕνγυνον ἐμοῦ δ ἀνείρηται ἀπὸ

Τοῖς 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 Ἰταλίας we naturally understand, therefore, those who were in Italy at the time.
6. δὴ ἕνγυνον 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. ἀρσενικῶν] See P. Oxy. 744. 9 (= No. 12) and 37. 7 (= No. 18), notes, and cf. Thackeray Gramm. 1, p. 123.
9. ἑπικεχειρήκοτος] '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. Par. 61. 15 f. (ii/v.c.) μάλιστα δὲ τῶν συκοφαντών ἑπικεχειρήκτων [τελωνῶν] 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 1, 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 ὥνα ἀποκαταστάθω ἵματ. For the double augment, which is found in the N.T. (Mt. xii 13, Mk iii 5, vii 25, Lk. vi 10), cf. P. Tebt. 413. 4 (ii/iii A.D.) ἀπεκατάστησα, and see WSchm. p. 103.
13. εὐεργετόν] 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 ff. 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. ἐνμείναι τ. κεκριμένοις] a legal formula, cf. B.G.U. 600. 6 (ii/iii A.D.) ἐνμένω πᾶσι ταῖς προγεγραμμέν[ας] [ἐν]τολαῖς, and see Deissmann BS. p. 248 f. where S. Paul's use of similar phraseology in Gal. iii 10 is discussed.
PETITION TO THE PREFECT

17. καταργοῦντός με χειρότεχνον ὄντα, επὶ σὲ ταυρικὸν μὴ καταργήται. For the generally stronger sense 'abolish,' 'bring to naught' in the N.T. cf. 2 Thess. ii 8 (note).

18. ςωτῆρα] The use of this title in a complimentary sense may be illustrated by its constant application to the Ptolemies and the Roman Emperors, e.g., P. Petr. II 8 (2) (of Euergetes I), or the Egyptian inscription in Archiv II, p. 434 Νέρων...τῷ σωτῆρι καὶ εὐεργέτῃ (see above on 1. 13) τὸς οἰκουμένης, a passage which offers a striking parallel and contrast to Jo. iv 42, 1 Jo. iv 14: see further Moulton, Exp. vi viii, p. 438, and Wendlund’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 II, 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, Thoönis, about A.D. 54. A weaver by trade, Tryphon desired that this Thoönis should follow the same calling, but instead of instructing him himself, perhaps, as the Editors suggest (Ox. Pup. ii, p. 244), because at this time he was 'suffering from
cataract and shortness of sight' (ὀποτεχνικὸς όλιγος 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).


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 ἀπ' 'Οξύ.] See P. Oxy. 38. 2 (= No. 19), note.
6. ἐγεδόσ-θαι] The word is a terminus technicus at the beginning of Oxyrhynchus marriage-contracts, e.g. the fragmentary P. Oxy. 372 (A.D. 74-5) ἐξεδότο Ταονωφρις (the mother of the bride). Cf. the N.T. usage Mk xii 1 ἐξεδότο αὐτῶν [ἐκ ἀμφελῶνα] γεωργοῖς.
7. ἐαυτοῦ] On this 'exhausted' use of the reflexive ἐ see Moulton Proleg. p. 87 ff.
9. ὀντα τῶν ἐτῶν] i.e. fourteen years of age.
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 in copper mines: cf. Ac. xx 30 ἀποσπάν τοὺς μαθητὰς ὑπὸ ἐαυτῶν. For a stronger sense see P. Oxy. 37. i. 14 (= No. 18), note. 24. πληρωθῆναι] 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 (= III, p. 136) (A.D. 18) πληρωθέντως δὲ τοῦ χρόνου ἀποδότων, P. Tebt. 374. 9 ff. (A.D. 131) ἦς ὁ χρόνος τῆς μισθώσεως ἐπιληψὶ (ἢ ὦ) θεὶ ἐἰς τὸ διήλθη[λ]υθὸς ἐν' ἔτος). 25. ἀτακτήσῃ] On the weakened sense of ἀτακτέω in the Koine, and its consequent meaning in 2 Thess. iii 7, see Thess. p. 152 ff.
contract of apprenticeship

 iota auton parexetai [me] tata ton xro-

noi & [to] teisastw ekas[tau]̃es hemeras

argyriou [delta] kai mou, [tau] ou o apopista-

thnai etodoi xronouv epitheinon

draimass ekaton kai eis to deimoson

tas iasai. ean de kai autou[s de] Ptolemaios

mu eugidiasen toin pai[delta] enoxos

estw tois usois epitelymous. kuryia

he didaskalikē. (estou) eis [rho] ω Klaudion

Kaisaros Seβastou Germaikov

Autokratovos, mhn Seβastov kal.

2nd hand Ptolemaios [Pa] usirionos

tou Ptolemaion mētrōs 'Ωfe-

λoútos tis Theōnos ekasata

poĩsow en tov eniavtō eni.

Zoilos 'Ωron tou Zoilos mētrōs

truant, he [Tryphon] will produce him for an equal number of days

after the time, or let him pay back for each day one silver drachma,

and the penalty for removing him within the period shall be a

hundred drachmas and a like amount to the public treasury. But

if Ptolemaeus himself does not teach the boy thoroughly, let him

be liable to the like penalties. This contract of apprenticeship is

valid. The 13th year of Nero Claudius Caesar Augustus Germanicus

Emperor, the month Sebastus 21.

I Ptolemaeus, son of Pausirion, the son of Ptolemaeus, my

mother being Ophelous the daughter of Theon, will carry out

each of these requirements in the one year.

I Zoilus, son of Horus, the son of Zoilus, my mother being

27. e[tau]̃eisastw] stronger than

apoiodotw, and implying repayment

by way of punishment or fine (cf.

Gradenwitz Einführung, p. 85, note 4), a fact which lends addi-

tional emphasis to its use by S. Paul

in Philem. 19.


15 (ii/b.c.) prospastosastw epitheinon

paraχρηma kal.

32. enoxos kal.] an apt parallel
to Mt. v. 22 ἔτη κρίσει, which

Wellhausen (Einl., p. 33 f.) regards

as 'ungriechisch.'
Dieus daughter of Soceus, write on his behalf seeing that he does not know letters. The 13th year of Nero Claudius Caesar Augustus Germanicus Emperor, the month Sebastus 21.

43. μὴ ἱδότος γράμματα] The phrase occurs in countless papyrus documents written either in whole or in part by a scribe on behalf of the 'unlettered' author. Cf. the use of the corresponding adjective ἄγράμματος in Ac. iv 13 (cf. Jo. vii 15, Ac. xxvi 24) = 'unacquainted with literature or Rabbinic learning.'

21. LETTER REGARDING THE PURCHASE OF DRUGS

P. BRIT. MUS. 356. i/a.d.

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.

Προκλήσις Πεκύσι τῶι
φιλτάτωι χαίρειν.
καλῶς ποιήσεις ἰδίωι

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

κινδύνῳ τὸ καλὸν πω- 5
λὴσας ἐξ ὧν ἐαῡν σοι εἰ-
πῇ φαρμάκων ἔχειν 10
χρείαν Σῶτας ὁ φίλος
μου ὡστε ἐμοὶ κατε-
νεγκεῖν αὐτῶν εἰς Ἀλ-
λῶς ποιήσῃς ὡστε σα-
πρὸν αὐτῷ δοῦμαι τὸ 15
μὴ χωροῦν ἐν τῇ Ἀλ-
ἐκεῖνα γελῶσκε
σαυτὸν ἔξοντα πρὸς ἐμὲ
περὶ τῶν δαπανῶν.

 Positioned below in smaller text:

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, understand that you will have to settle with me with regard to the expenses. Greet all your family. Farewell.

(Addressed) To Pecysis.

5. ἐὰν] On the vernacular use of ἐὰν for ἂν, of which examples still survive in the best MSS. of the N.T. (WM. p. 390), see Moulton Proleg., pp. 42 ff., 234, and cf. Thackeray Gramm. 1 p. 65 ff. for the significance of ὅσ ἂν (ὅσ ἐὰν) in the LXX.

11. σαπρὸν] 'stale,' 'worthless,' opposed to καλὸν as here in Mt. xii 33, xiii 48: cf. P. Fay. 119. 4 (c. A.D. 100) χόρτου...δύσμην σαπράν 'a stale bundle of hay.'


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.

\[\text{Ἑρμοκράτης Χαίρα}
\]
\[\text{τῷ νίῳ [χαίρειν].}
\]
\[\Pi\rho[ö] τῷ ν ὅλων ἐφρῶσθαί}
\]
\[\text{[σ]ε εὐχό[μαι[.........]}
\]
\[\delta[ε]όμε σε [.........]
\]
\[\gamma[ράφειν π[ερὶ] τῆς}
\]
\[\text{ὕγιας σου καὶ [ὅ,τι βοῦλι,}
\]
\[\text{καὶ ἄλλοτε σοι ἔγραψα}
\]
\[\text{περὶ τῆς τ[...]ψυχα καὶ οὐ-}
\]

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

15. ὑδρευμα] This rare word is found in Th. Jer. xxxix (xlvi) 10.
17. ὑδρευμα] This rare word is found in Th. Jer. xxxix (xlvi) 10.
18. ὑδραγωγός] the channel by which the Nile overflow was conducted to the fields. So essential was this inundation (βροχή) that in leases special provision was usually made for any years in which it might not take place (cf. P. Oxy. 280. 5, note).
20. ἀμμου] Cf. P. Teb. 342. 27 (late ii/A.D.) εἰς ἐκσκαφήν χοῦς καὶ χανυνγελοῦ καὶ ἀμμου 'for the digging of earth and porous clay and sand.'
21. κτήμα] 'land,' 'field,' as in Prov. xxiii 10: cf. also Ac. ii 45, where κτήματα are apparently to be understood in the same sense, as distinguished from the vaguer υπάρχεις 'goods.'
22. διαγράφω] 'pay,' as frequently in the ostraca, see Wilcken Gr. Ostr. 1, p. 89 ff., where, following Peyron (P. Tor. i, p. 144 ff.), reference is also made to Esth. iii 9 καγὼ διαγράφω εἰς τῷ γασφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μέρια, 2 Macc. iv 9 πρὸς δὲ τούτως υπασχυέτο καὶ ἐτέρα (sc. τάλαντα) διαγράφειν κτλ.
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 taxgatherers because you did not send the tax-

26. ἱσυκομιζόμενος] Cf. P. Flor. 58. 5 (iii/A.D.) τοὺς φόρους ἱσυκομιζόμενα. The use of the verb in Job ν 26 ὡσπερ διμωνία ἀλωνός καθ' ὅραν ἱσυκομιζοθείσα prepares us for the semi-metaphorical application in Ac. vii 2, the only other passage in the Bibl. writings where it is found.

27. μίαν πρασικατάλογον one of the plots or beds of which the κτήμα was made up: cf. Sir. xxiv 31 μεθύσω μου τὴν πρασιάν, and the striking use of the figure in Mk vi 40 ἀνέπεσον πρασιαὶ πρασιαὶ—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 πεσόντως αὐτοῦ διαφωνήσαι τι τῶν σωμάτων.

36. ἀπαίτηται = ἀπαίτεται ‘is demanded’: cf. P. Fay. 39. 14 ff. (A.D. 183) ἐκ τῶν ἀπαίτεται τὸ προκείμενον ἀπεθάνων, where the Editors state that ἀ. ‘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.
kτορες, ἀλλὰ καὶ νῦν πέμψον αὐτῇ. Ἐρρῳσθαί σε εὖχ[ομ]αι. Παοῖνι θ'.

On the verso

Ἀ[πὸδ]ο-

σ' ἀπὸ Ἐρμοκράτους Χ Χαῖρα υἱῶι.

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.

Διδύμος Ἀπολλωνίωι

τῷ τιμιωτάτῳ

χαίρειν.

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

Kalwos poi'seis sunelethow
[Lambda]loynriov tòi komiouv-
ti soi to èp[i]st[ò]lyion, ópovs
eis tìn évortìn periosterei
dia hmeiv ágoráshu,
kal érovthèseis katele-
thow suneuoxhthi[i]
hmeiv. Ton[t]o sou poi-
ssas eis mou megálhnu
chrítan kat[a]tebeim[ê]no(s).
'Aspasa toûs souûs pàntas.
'Erwso.

(‘Etoûs) trítou Aútokrátòros
Kalwsoù Domitiánou
Seβasotû Germañikou Pàx(òv) iê'.

On the verso

Eis Bawkiaðáda [apistos 'Apollowíou] tòi timw[â(Æwì)].

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. sunelethow] 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. komiouv[ê] Cf. P. Brit. Mus. 42. 7 (= No. 4), note.
7. periostereiða] = periostereidía. The diminutive occurs several times in P. Goodsp. 30 (A.D. 191-2) a roll of accounts from Karanis.
10. suneuoxhthi[i] Cf. Jude 12, 2 Pet. ii 13. For the simple verb see O.G.L.S. 383. 157 (i/B.C.) ñaiko-
phántetou ëxy tìn évortìn evwchoimenvos
ópou proaiptetai.
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 Kaṣr 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...
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.

16. ἕγ] = ἐκ. For this usage of ἐκ for the gen. of price see Ac. i 18 ἐκτήσατο χώριον ἐκ μισθοῦ τῆς ἄδεικνας, and cf. Mt. xx 2 συμφωνῆσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τίνων ἡμέραν with the simple gen. in v. 13, ὡς ἐκ] = ὡς ἐκ, 'as soon as,' rather than 'however' (Edd.)—a temporal use of the phrase, foreign to classical Gk, but found both in the LXX (Jos. ii 14) and the N.T. (I Cor. xi 34 ὡς ἐκ τοῦ ἀνθρώπου, Phil. ii 23 ὡς ἐκ ἀνθρώπου): Blass Gramm. p. 272.


[ἀ]ναγκαῖν ἡγήσασθαι for ἀναγκαίον ἡγήσασθαι, a Pauline phrase, 2 Cor. ix 5, Phil. ii 25.

21. [ἐ]λα[ἰ]ω[ν] Apart from this passage, where the restoration might be called in question, the existence of the subst. ἐλαιών, ἐνόσ, which Blass (Gramm. pp. 32, 85) denies even in Ac. i 12, is now abundantly demonstrated from the papyri. Moulton (Proleg. p. 49, cf. pp. 69, 235) has found nearly thirty examples between i/ and iii/A.D.

26. τῷ προφήτῃ 'apparently a familiar name of a piece of land' (Edd.).

πότισον] Cf. P. Petr. I 29 verso (iii/B.C.) διετείοιμεν δὲ καὶ ποτίσομεν 'we are making conduits and watering.' In this sense the word is Biblical, Gen. xiii 10, 1 Cor. iii 6 ff.
GEMELLUS TO EPAGATHUS

ερρωσο. (ἐτούς) Ἰε' Αὐτοκράτορος Καῖσαρος Δομιτιανοῦ Σεβασ[τοῦ Γερμανικός, μηνὸς Κερμανικ( ) 30 Ἰε'.

On the verso


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. Γερμανικ( ) either Γερμανικ(οῦ), i.e. Pachon (Edd.): see further Γερμανικ(είου), 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 Fayûm Towns and their Papyri, p. 292 f.

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 1, 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 petchupantur, post data quaque 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).
Σοκωνωκονυ θεῶι μεγάλῳ μεγά-λων. χρημάτισον μοι, ἡ μείνωι ἐν Βακχιάδι; ἡ μέλῳ ἐντυνχ-άνὼν; τοῦτοί ἐμοὶ χρημάτισον.

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

1. Σοκωνωκονυ] = Σοκαρδ-κονύθεῶι μεγάλῳ, the local deity of Bacchias. For μεγ. μεγ.=μεγ.-ιστον, see Moulton, Proleg. p. 97.
2. χρημάτισον] of a divine command or response, as frequently in the LXX (e.g. Job xl 3) and N.T. (e.g. Mt. ii 12). In P. Fay. 138. 1 κρετ(=ι)ντεται is the technical term for the decision of the oracle.

26. LETTER DESCRIBING A JOURNEY UP THE NILE


i/ii A.D.

Edited by Kenyon and Bell in British Museum Papyri iii, p. 205 f., cf. p. xl. See also Wilcken, Archiv IV p. 554; Deissmann, Licht vom Osten², 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[πολων τοῦ κα[
καὶ μέχρι τοῦ πλεῖν ε[]

Nearchus...Since many [go on journeys] and even [betake themselves] to a journey by ship, in order that they may visit works of art
LETTER DESCRIBING A JOURNEY UP THE NILE

μένων, ἵνα τὰς χειρὶς τοὺς τέ-
χνας ἱστορήσωσι, ἐγὼ παρέπτοιμην, καὶ ἀράμενος ἀνάπλω 
γενόμενοι τε εἰς τε Σωίνας καὶ ὃθεν τὸν ἕβ Χά
νει Νείλος ῥέων, καὶ εἰς Λιβύην ὄπον Ἀμμών πᾶσιν ἀνθρώποις χρησμοθεί. 
[καὶ] εὑρίσκομαι ἱστόρ[η]σα, καὶ τῶν φίλων 
[ἐ]ς ὁνόματα ἑνεχάραξα τοῖς ι[ε]- 

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[ι[ρίς摄]οιή[τους]] 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 τὸν δὲ τοῦ Μέμνονος ταῦταν (σύνεγγα) ἐτε ἱστορήσωσι ὑπερεθαύμασα (cited Exp. vii vii, p. 115).

παρέπτοιμη[ησ]άμην] So Wilcken, GH., for the Editors’ παρεπτ[ησ]αμην. The verb is found in the same sense of ‘copy,’ ‘imitate,’ in Athenaeus 513 A.

7. ὅθεν κτλ.] Cf. Herod. ii. 28, where the fountains of the Nile are similarly placed at Elephantine-Syene, and also the Syene inscr. O.G.I.S. 168. 9 (ii B.C.) ἐν αἷς ἴ τοῦ Νείλου πηγὴν ὄνομαξομε[νη], where the addition of ὄνομαξομε[νη] shows, as Dittenberger has pointed out, that the ‘reputed’ origin was no longer believed in.

10. εὑρίσκομαι ἱστόρ[η]σα] In justification of the insertion of σ, Wilcken cites Herod. ii. 171, where it is said of the mysteries, εὐστομα κελαθω. 

11. ὁνόματα ἑνεχάραξα] 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 intrd. 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 ff., 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.

[Ἀν]τίγραφον ἐκθέματος

...[·]... οὐ καὶ Ἡρακλείδης στρατηγὸς Ἐρμο[π(ολίτου)].

Παρὰ [Ἀ]μμωνίου πρεσβυτέρου τοῦ Ἐρμαίου καὶ τῆς ... γενομένης γυναίκος Ἀ...πασίης Ἀρείου[υ]

...τοῦ συνόντος ἀνδρὸς Καλλιστράτου τοῦ Ἀ...έως Ἐρμοπολίτων. Ἐπεὶ οὐ ὑδός ἡμῶν

Κάστωρ μεθ' ἐτέρων ἀσωτευόμενος ἔστάνισε

Copy of a Public Notice.

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

1. ἐκθέματος] Ἐκθέμα "public notice" or 'edict' is found in Polyb. xxi. 10. 1; in Esther viii 14, 17 a it is used to translate the Persian loan-word Πη. For the verb cf. P. Tebt. 27. 108 (B.C. 113) ἐκθέματισθῇ '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, σύνεμι = 'company with,'

The verb occurs literally in Ac. xxi 29, and metaphorically in Ac. ii 25 (from Ps. xv (xvi) 8).

10. \(\xi[\pi]\)πε\(\alpha\)σ\(\epsilon\)ι] Cf. Lk. vi 28 προσε\(\varphi\)κα\(\epsilon\)θε\(\epsilon\) πε\(\rho\) τ\(\omega\)ν ἐπηρεα\(\sigma\)σ\(\tau\)ων ὑμάς. A good example of the verb is found in P. Fay. 123. 7 (c. A.D. 100) διὰ τὸ ἐπηρεασθαί 'owing to having been molested': cf. P. Brit. Mus. 846. 6 (=III, p. 131) (A.D. 149), P. Gen. 31. 18 (ii/A.D.).

\(\alpha\)το\(\sigma\)πο\(\nu\)ν] From its original meaning 'out of place,' 'unbecoming,' \(\alpha\)το\(\sigma\)πος came in late Greek to be used ethically = 'improper,' 'unrighteous'; 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. προγραφήναι] 'announced as a magisterial edict,' 'placarded': cf. the significant use of the verb in Gal. iii 1 ὁς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προγράφη ἐσταυρωμένος.

In the present passage the sense must be filled up with some such words as [ὅπως μηδεις αὐτῷ] [eis τὸ πέραν δανείῳ] (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 Pap\(\nu\)ri III, 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 Osten², 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,
A.D. 103–4 (cf. No. 17 intr.). 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 λεπτοργία, 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).

Γ[άιος Οὐ[ί]βιο[ς Μάξιμος ἑπά]ρχ[ος]

Διψοίτητα[ν λέγει]

τῆς κἀτ' ο[ί]κ[ίαν ἀποτομα[φῆς συν]νεστῶ[σης]

20 ἀναγκαίον [ἐστὶν πᾶσιν] το[ί]ς καθ' ἡ[μερῶν]

δητοτε αἰτ[ίαν ἐκστάσι τῶν ἐαυτῶν]

νομῶν προσα[γγέλλε]σθαι ἐπά[νει]-

θείν εἰς τὰ ἐαυ[τῶν ἐφέστα]υν, ἵν[α]

καὶ τῆν συνήθη [ο[ί]κονμίαν τῆ[ς ἄπο]-

γραφῆς πληρώσωσιν, καὶ τῆ προσ[ηκον]-

ἡ αὐτῶ[ις] γεωργία προσκαρπερῆσω[σιν].

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[άιος κτλ.] For the recovery of the Prefect's name the Editors refer to B. G. U. 329 and P. Amh. 64.

20. τῆς κἀτ', ο[ί]κ[ίαν ἀποτομα[φῆς]

Cf. the introd. to P. Oxy. 255 (= No. 17).

25. ο[ί]κονμίαν] For the wide sense attaching to this word in late Gk see Robinson's note on Eph. i 10.

26. πληρώσωσι 'carry out,' 'accomplish,' as frequently in the N.T., e.g. Ac. xii 25, Col. iv 17.

27. προσκαρπερήσω[σιν] Cf. P. Amh. 65 (early ii/iii A.D.) in which two brothers who had been chosen as δημοσίων γεωργοί, cultivators of the royal domains, petition that one of them should be released ἵνα δυνηθῶμεν καὶ τῇ ἐαυτῶν γεωργίᾳ προσ-καρτερεῖν. 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 I, 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.

Σαράπινοι στρ(ατηγώ) 'Αρσί(νοίτου) 'Ηρακ(λείδου) με(ρίδος)

παρὰ Ταρμούθιος τῆς
Φίμωνος λαχανοπώλης
ἀπὸ κόμης Βακχιάδος
tὸ παρὸν μὴ ἔχουσα κύριον. Τῇ δ' τοῦ ἐνεστῶτος μηνὸς Φαρμοῦθι,
ἄπλως μηδὲν ἔχουσα
πράγμα πρὸς ἐμέ, 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 Phamouthi, Taor-

3. λαχανοπώλης] Cf. B.G.U. 454. 12f. (A.D. 193) ἐβάσταζαν ἡμῶν θήκας λαχανοπέρμυλον εἰς ἑτέρων ψυγμὸν (cf. Ezek. xxvi 5, 14) ὅθεν ἐλαττὼν θήκην ἐκα δύο. The simple λάχανον (l. 22) occurs several times in the LXX and N.T.


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 ἄνδρος Ἑρμίου, 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. ἔχουσα πράγμα] Cf. i Cor. vi 1 τίς ἡμῶν πράγμα ἔχον πρὸς τὸν ἑτέρον.
PETITION REGARDING A ROBBERY

νοῦφις, γυνὴ Ἀμμώνιον τοῦ καὶ Φίμωνος πρεσβυτέρου κόμης Βακχιάδο(ς), ἐπελθοῦσα ἐν τῇν οἴκια μου ἄλογὼν μοι ἀθείαν συνεστῆσατο καὶ περιέσχισε μοι τὸν κιτῶνα καὶ τὸ πάλλιον οὗ μόνον, ἀλλὰ καὶ ἀπενέγκατο μου ἐν τῇ ἁθεία άσ εἶχον κιμένας ἀπὸ τιμῆς ὄν πέπρακον λαχάνων (δραχμάς) ἰδ”. Καὶ τῇ ἐ’ τοῦ αὐτοῦ μηνὸς ἐπελθὼν ο’ ταύτῃς ἀνὴρ Ἀμμώνιος, ο καὶ Φι-

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 καί] 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 τῇν οίκλα (= lav)] For ἐπελθοῦσα cf. Lk. xi 22 (ἐπελθὼν νικήσῃ αὐτόν), and for the late use of ἐν the note on P. Oxy. 294. 4 (=No. 13).


μον, εἰς τὴν οἰκίαν μου ὡς ξητῶν τὸν ἀνδρὰ μο(υ) ἀρας τὸν λόχνου μου ἀνέβη εἰς τὴν οἰκίαν μου, ἀπενεγκατο οἶχο(μενος) κίμενον ξεύγος σκελλιῶ(υ) ἀργυρὸν ἀσίμου ὅλκης (δραχμῶν) μ', τοῦ ἀνδρὸς μου ὀντος ἐπὶ ξένης. Διὸ ἄξιω ἀκθήναι τοὺς ἐνκαλο- μένους ἐπὶ σε πρὸς δέ- ονσ(αν) ἐπέξεδον. Εὐτύχιν· Ταρμοῦθις ὡς (ἐτῶν) λ', οὐ(λῆ) ποδὶ δέξιω. (ἔτους) ἵ' Αὐτοκράτορος Καίσαρος Νερόνα Τραίανοῦ Σεβαστοῦ Γερμανικοῦ Δακικοῦ. Φαρμοῦθι σ'.

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 unstamped 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.


32. ἀσίμου] '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 symptoms' (e.g. Hipp. Epid. 1 938), and is found in a metaphorical sense in Ac. xxi 39.

34. ἐπὶ ξένης] c. the note on l. 5.

35. ἀκ( [= χ]θῆρας) The verb is frequent in this legal sense, e.g. Mt. x 18, Ac. xviii 12 (ἦγαγον αὐτὸν ἐπ' τὸ βῆμα).

37. ἐπέξεδον] 'punishment,' as in Philo 11, p. 314 M.

43. Φαρμοῦθι 5'] = April 1.
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. 1. 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.

"Ετους ὀγδόου Αὐτοκράτορος Καίσαρος Τραianou Ἄδριανοῦ Σεβαστοῦ Χοιαχ κβ' ἐν Τεβτύνι τῆς Πολέμονος μερίδος τοῦ Ἀρσινοείτου νομοῦ. ὀμολογεῖ Θαῆσις Ὀρσενούφρως τοῦ Ὄμνώφρεως μητρὸς Θενοβάστιος ἀπὸ τῆς προκιμένης κόμης Τεβτύνεως ὡς ἐτῶν ἐβδομήκοντα ὄκτων οὐλὴ πῆχι δεξιῶ μετὰ κυρίου τοῦ εαυτῆς συννενοῦς Κρούλωνος τοῦ Ἀμεῖτος ὡς ἐτῶν εἰκοσι ἐπτα οὐλή μεσοφρύο

In the 8th year of the Emperor Caesar Trajanus Hadrianus Augustus, Choiak 22, at Tebtunis in the division of Polemon of the Arsinoite nome. Thaësis daughter of Orsenouphis son of Onnophris, her mother being Thenobastis, of the aforesaid village of Tebtunis, being about seventy-eight years of age, with a scar on the right forearm, acting along with her guardian, her kinsman Cronion son of Ameis, being about twenty-seven years of age, a

4. μετὰ κυρίου κτλ.] For κυρίου see the notes on B.G.U. 975. 12 (= No. 16) and on B.G.U. 22. 5 (= No. 29); for εαυτῆς the note on P. Oxy. 275. 7 (= No. 20); and for συννενοῦς the note on B.G.U. 975. 13 (= No. 16).

5. ὡς 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


σκέυη] Cf. Mk iii 27, Lk. xvii 31. ἐνδομενεῖν] The word is common in testamentary dispositions, e.g. P. Oxy. 105. 4, 10, P. Gen. 3. 9, 14 (both ii/a.d.).
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. δραχμάς ὀκτώι ἂς καὶ κομιεῖται φερνής, with reference to a 're-funded' dowry.

31. A REGISTER OF PAUPERS

P. BRIT. MUS. 911. A.D. 149.

Edited by Kenyon and Bell in *British Museum Papyri III*, p. 126 f.

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. 1, p. 161) on the evidence of an ostracoon 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 ἀπόροι and presumably entitled to relief, amongst whom the only name preserved is that of a certain Petesorapis.

 얼마ντὴγραφον γραφῆς ἀπόρων
κατα[κε]χωρισμένων ιβ’ (έτους)
'Αντ[ων]ι[ν]ου Καίσαρα τοῦ
κυρίου, Μεσορῆ ιβ’.

Δ[…]ια [ 5
έστι δὲ ἐν ἀπόροις.

Πετεσόραπις Πεναύτος
τοῦ Πετεσόραπις μητρός
[ ]

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 οὐ κατεχωρισθεὶς ὁ ἄριθμός ἐν βιβλίῳ λόγων.

3. Μεσορῆ 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 Διδύμω τῷ καὶ Τυράννῳ
γραμματεύσι μητροπόλεως
παρὰ Ἰσχυρᾶτος τοῦ Πρωτᾶ τοῦ Μύσθου
[μ]ητρὸς Τασοῦχαρίου τῆς Διδᾶ ἀπὸ ἀ[μ]φόδου Ἐρμουθιακῆς καὶ τῆς τούτου γυναῖκος Θαυσαρίου τῆς Ἀμμωνίου [τ]ου
Μύσθου μητρὸς Θαυσάτου ἀπὸ τοῦ αὐτοῦ

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

4. ἀ[μ]φόδου] 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. xvii 27, xxx (xl) 27, it is used to translate Ἰωρᾶς '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.


10. ἐνεστὸς] On the form see Mayser Gramm. p. 371. The strictly present sense of the verb must be kept in view in the translation of such a passage as 2 Thess. ii 2 (note).

11. ἐπιδίδωμι] the ordinary formula for handing in a letter or report to any royal or official authority, e.g. Diodor. xiv. 47. 2 τὴν ἐπιστολὴν ἐπέδωκε τῇ γερουσίᾳ: cf. Ac. xv 30.

12. ἐπιγενήσεως] On the form see again Deissmann BS. p. 184 f. ὑπόμνημα] a more general word than ἐντεύξις 'petition.' Its root-sense comes well out in P. Lille 8 (iii/B.C.), a 'reminder' addressed to a strategus with reference to an ἐντεύξις already presented to him; see further Laqueur Quaestiones, p. 8 ff.

33. COMPLAINT AGAINST A PRIEST

B. G. U. 16. 

A.D. 159—160.

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 Panephremmis, 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.

"Δ[ν]τίγρ(αφου). 'Ιέρακι στρ(ατηγῷ) καὶ Τειμαγένη βασιλ(ικῷ) γρ(αμματεί), 'Αρσι(νοῦτον) Ἡρακλείδο(ν) μερίδος, παρὰ Πακύσεως Σαταβοῦτος καὶ Πανούπτιος Τεσε- νούφιος καὶ Πανεφρέμμεως Στοτοήτιος καὶ Πα- κύσεως Πακύσεως καὶ Στοτοήτιος Στοτοήτιος τῶν ἐ’ 5 πρεσβυτέρων ἱερέων πενταφυλιάς θεοῦ Σοκνο- [π]αίου τοῦ ἐνεστῶτος κυ’ (ἔτους). 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 Tesenuphis 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 ἱερέων 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 πρεσβυτέροι must be distinguished from the village-presbyters, see the note on B.G.U. 22. 11 (=No. 29), and cf. further Otto Priester 1 p. 47 ff.
a ministration from the acts of the idologos' administration volume 3, sheet 3, by which it is shown with regard to Panephremmis, 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. ἕξετασιν] forensic, as in Sap. i 9, 3 Macc. vii 5.  

id. λόγγ. ἐπιτροπής] The general revenues of the country were under the charge of the Idologus, and as in a Rainer papyrus (see Führer 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 ἱδῷ λόγῳ...ινα μηκέτι αἱ τῶν θεῶν βραχελεῖαι (Jas. i 27) έμποδίζο(=ω)νται (1 Macc. ix 55) (Wessely Karaitis, p. 56).

11. ἡς κομώνυς κτλ.] For the old Egyptian practice see Herod. ii. 36 οἱ ίρέες τῶν θεῶν τῇ μέν ἄλλῃ κομέοναι, ἐν Ἀιγύπτῳ δὲ ξυρώνται, and 37 ἐσθήτα δὲ φορέοντο οἱ ίερεῖς λυθεὶς μοῖρας καὶ ὑποθήματα βιβλίου. ἄλλον δὲ σφι ἐσθήτα οὐκ ἔστει λαβεῖν οὐδὲ ὑποθήματα ἄλλα. For the verb κομαύ cf. 1 Cor. xi 14 f., and in connexion with the passage before us note that in the early Church short hair was considered the mark of the Christian teacher as compared with the unshorn locks of the heathen philosopher: see Dict. of Chr. Antt. I, p. 755.

12. ἐσθήσεις] The double form is found according to the best MSS. in Ac. i 10 εν ἐσθήσεις λευκάς.

13. προσφωνοῦμεν] 'report.' For this technical use of προσφωνέω, 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' (ἐφοδεῖν σώμα νεκρον ἀπηρτημένον) and to 'report' (προσφωνῆσαι) upon it.

ὁμισύνοντες κτλ.] Cf. P. Par. 47, 2 (= No. 7), note.
No. 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.

...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 τῷ χη 'Αντωνίου, and compare the ἀγαθῇ τῷ χη common in wills.

MARRIAGE CONTRACT No. 34

[Ὁξυρυγχεῖτη] μναγαίον ἐν [τέταρτον] ἐν εἴδεσι συντιμηθένεν,
[kαὶ ἐτὶ ἐν παραφέρνοις ἰματίων σουβροκομαφόρτια
dῦο,
[ἐν μὲν] ἐν τῷ δὲ ἐτερον λευκῶν. [οὐνοῦ]
συμβιούτωσαν
[οὖν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ
gάμου δίκαια,
[kαὶ ὁ γαμῶν ἐτί]χορηγεῖτω τῇ γαμομουένῃ τὰ δέοντα
catat δύνα-
μυν [τοῦ βίου. ἡ] ἐὰν δ[ἐ ἁ]παλλαγῇ γένητα, τέκνων
ἀντων ἢ καὶ
[μὴ] γενομένων, ἀποδότ]ῶ ὁ γαμῶν τὰ παράφερνα
πάντα

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

6. μναγαίον = μνασάον. For the insertion of γ cf. P. Par. 51. 15 (= No. 6) κλάγω, and see Mayser Gramm. p. 167 f.
   ἐν εἴδεσι] For εἴδος = 'kind,' 'class,' in popular Gk cf. P. Tebt. 58. 20 (B.C. 111) ἀπὸ παντῶν εἴδους,
   289. 4 f. (A.D. 23) διαγεραμμένων καὶ εἴδος 'classified,' and for the
   bearing of this usage on 1 Thess. ν 22 see note ad l.

συντιμηθένε] The corresponding subst. is found several times in the
   LXX, e.g. Lev. xxvii 4 τῆς δὲ θηλείας ἢταν ἢ συντιμηθείς τριάκοντα
dίδραξαμα.

7. σουβρο( = ἱ)κομαφόρτια] For this new compound the Editors com-
   pare P. Oxy. 921. 4 (an inventory—
   iii/A.D.) σουμικοτάλλιν, and B.G.U.
   327. 7 (ii/A.D.) σουμικοτάλλιν.

   282. 6 ff. (A.D. 30—35) ἐ]γὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ
dύναμιν ἵνα for my part provided for
   my wife in a manner that exceeded
   my resources— a passage that may
   illustrate the 'generous' connota-
   tion of the word in Phil. i 19
   ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ
   Χριστοῦ (with Kennedy's note in
   the Expositor's Greek Testament).
   τῇ γαμομένῃ] For the survival of
gαμομένῃ = nubere in legal con-
   tracts, see Moulton Proleg. p. 159.
...
NOTICE OF DEATH


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 γουμένους ἵε[ρεων]. 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 μηδὲ ταπινόν μηδὲ ἄγενες μηδὲ ἀδοξ[ο]ν μη[μᾶ]ν πράξεις, ‘do nothing mean or ignoble or inglorious 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).

Π

Ἰουλίῳ κωμογρ(αμματεί) Σέσφθα
παρὰ Κεφαλάτος Λεοντάτος
μητρὸς Πλουτάρχης ἀπὸ τῆς
αὐ(τῆς) Σέσφθα. ὁ σημαινόμενος.

To Julius, village-scribe of Sesphtha, from Cephalas, son of Leontas, his mother being Ploutarche, from the same Sesphtha.

[4. σημαινόμενος] The same sense of per litteras significare is found in Ac. xxv 27 τὰς κατ’ αὐτοῦ αἵτις σημάναι. For other examples from the papyri, cf. P. Grenf. 1, 30. 5 f. (B.C. 103) διὰ γραμμάτων ἐκφυγέων σημόναι, B.G.U. 1078. 3 ff. (A.D. 39) ὁ δὲ καλῶς δὲ ἐποίησας...μὴ σηματάλ μοι.
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.
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 vom Osten², 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 'Επιμάχω τῷ πατρὶ καὶ
κυρίῳ πλείστα χαίρειν. πρὸ μὲν πάν-
tων εὐχομαί σε υγιαίνειν καὶ διὰ παντὸς
ερωμένον ευτυχεῖν μετὰ τῆς ἀδελφῆς
μου καὶ τῆς θυγατρὸς αὐτῆς καὶ τοῦ ἄδελφοῦ
μου. εὐχαριστῶ τῷ κυρίῳ Σεράπιδι,
ὅτι μου κυνυνεύσαντος 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. εὐχομαί σε υγιαίνειν] a common epistolary formula, cf. 3 Jo. 2 περὶ πάντων εὐχομαί σε εὐδοκίσθαι καὶ υγιαίνειν.
7. κυνυνεύσαντος εἰς κτλ.] Cf. 2 Cor. xi 26 κυνυνεύσατο εἰς θαλάσση, and for the encroachment of εἰς on εἰν 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. ἐσωσέ, εὐθ. κτλ.] Deissmann aptly recalls the account of Peter’s deliverance in Mt. xiv 30 f. ἀφάξινεν καταποντίζεσθαι ἐκραζὲν λέγων Κύρτε, σῶσόν με. εὐθέως δὲ ὃ Ιησοῦς ἐκτείνας τὴν χείρα κτλ.  


For the extension of the ‘vulgar’ 2nd aor. in a to the LXX and in lesser degree to the N.T. see Thackeray Gramm. i p. 210 ff., 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.  

10. χρυσόσις πρόσ] = 75 drachmas.  

13. ἱερόν] used as frequently in the Koinή in the general sense of ‘health,’ ‘well-being’: cf. B.G.U. 380. 6 (= No. 43).  


17. προκόψαι = προκόψαι: cf. Lk. ii 52, Gal. i 14. A striking parallel to the former passage occurs in Syll. 325. 18 (if B.C.), where a certain Aristogoras is praised as ἀληθικὸν προκόπτων καὶ προαγάμενος εἰς τὸ θεοσεβεῖν.  

18. τῶν θεὸν θελόντων] a common pagan phrase (examples in Deissmann BS. p. 252) which reappears in its Christian form Ac. xviii 21 τῶν θεοῦ θελόντων, cf. 1 Cor. iv 19, Jas. iv 15; see further the note on B.G.U. 27. 11 (= No. 41).
"Επεμψά σοι εἰκόνιν μου διὰ Εὐκτή-
μονος. ἕσος μου ὄνομα Ἀντωνις Μά-
ξιμος. Ἐρρῶσθαί σε εὔχομαι.

Κεντυρί(α) Ἀθηνώικη.
ἀστάξεται σε Σερήνους ο τοῦ Ἀγαθοῦ [Δα]μονος
[καὶ ...]; ο τοῦ [ ...] 25
ρος καὶ Τούρβων ο τοῦ Γαλλωνίου καὶ [ ...] νη-
σο[ ...] σεν [ ...]

On the verso

In the opposite direction the following two lines have been added:
'Απόδος εἰς χώρτην πρίμαν' Ἀπαμηνών Ἰο[νι]αν Ἰον[ ...]
λιβλαρίῳ ἀπὸ Ἀπίωνος ὀς τε Ἐπιμαχάῳ πατρὶ αὐτοῦ. 30

friends. I send you a little portrait of myself at the hands of
Euctemon. And my (military) name is Antoniu(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. [εἰκόνιν] = εἰκόνιν. This
happy reading for the Editors'
original [ἐθέν]ιν (= ἐθένιον) is due
to Wilcken: see Deissmann ad l.
In B.G.U. 1059. 7 (i/B.c.) elkóines is
the name given to the personal
descriptions which accompany an
IOU, receipt, &c.: see Moulton
Proleg. p. 235.

22. ὄνομα 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.

29. ἀπόδος] Cf. Mt. xviii 28
ἀπόδος ὁ τ η ὄφειλες.

30. λιβλαρίῳ] l. λιβελλαρίῳ, with
reference apparently to the secretary
or paymaster of the cohort.
37. LETTER OF A PRODIGAL SON

B. G. U. 846. ii/A.D.

From the Fayûm. Edited by Krebs in Berliner Griechische Urkunden 111, p. 170 f., cf. ibid. Berichtigungen, p. 6, for various emendations by Schubart. See also Deissmann, Licht vom Osten², 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.

'Αντωνις Λύνγος Νειλούτη

ά πάντω[ν] εὐχομαι σαι ὑγειαίνειν. Τὸ προσκύνη-
μα σου [ποи]ῶ κατ’ αἰκάστην ἡμαίραν παρὰ τῷ
κυρίῳ [Σερ]πειδεῖ. Γειωσκεῖν σαι θέλω, ὅ-
tι οὖ[χ] [ἡλπ]εζον, ὅτι ἀναβένις εἰς τὴν μητρό-

Antoni(u)s 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. [ἡλπ]εζον] For the aspiration Deissmann, to whom the restoration is due, refers to such instances in N.T. Gk as ἀφελπίζοντες (Lk. vi 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. \( \chi[\acute{\alpha}]\rho\epsilon\nu\ \tau\omicron\upsilon\omicron\tau\omicron\omicron\upsilon \) = \( \chi\acute{\alpha}r\nu\ \tau\omicron\omicron\upsilon\tau\omicron\upsilon \): see the note on P. Par. 47. 17 (= No. 7).

\( \acute{\epsilon}\gamma\omicron\ \epsilon\acute{i}\sigma\acute{b}h\alpha \) = \( \acute{\epsilon}\gamma\omicron\ \epsilon\acute{i}\sigma\acute{b}h\acute{\alpha} \): see the note on B.G.U. 423. 9 (= No. 36).

8. \( \alpha[\acute{\iota}]\upsilon[\upsilon]\sigma\omicron\sigma[\upsilon]\nu[\upsilon]\mu[\nu] \) = \( \acute{\epsilon}\nu\sigma\upsilon\omega\upsilon\dot{\omicron}\nu\upsilon \) (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) καὶ εἰνα αὐτὸν μὴ δυσώπησις 'don't look askance at him' (Edd.).

9. \( \sigma\alpha\rho\rho\omicron\omicron\) The adj. is similarly used of what is 'decayed,' 'crumbling' in Dittenberger Syll. 587. 24 (B.C. 328) μεθοτεί τοῦ διατείχουματος ἀνέλευε τὰ σαπρὰ καὶ τῶν πύρρων κτλ. For the metaphor. sense, cf. Eph. iv 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὕμων μὴ ἐκπορευθῶ, and see the note on P. Brit. Mus. 356. 11 (= No. 21).

παιρίστατο] 1. περίστατω, ethically as Eph. v 15, &c.

γυμνὸς] probably = 'clad only with the χιτῶν,' as in Jo. xxi 7. This sense is well illustrated by P. Magd. 6 (ii/B.C.) ὃς ἡμᾶς γυμνὸς ὑμῖν ἁλῶν, where the complainant had just been stripped of his ἰμάτια.

10. \( \delta[\alpha]λάγητι μοι \) Cf. Mt. v 24 πρῶτον διαλάγηθι τῷ ἀδελφῷ σου. 11. παύπαιδευμα] 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' ὃν δὲ τρόπον] καθ' ὃν ὃς τρόπον, cf. καθ' ὃν εἰναι οὖν τρόπον, 2 Macc. xiv 3, 3 Macc. vii 7 (Deissmann). Wilcken reads δὲ = δεῖ, 'punished as I ought.'

ἡμώρθηκα] Cf. Lk. xv 18, 21 πάτερ, ἥμαρτον....

15. θέλω] For θέλω followed by \( \eta \) (et Pap.) cf. 1 Cor. xiv 19.
LETTER OF A PRODIGAL SON

The papyrus is broken off here.

On the verso

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. ἕλθο] This form is found = ὦ = ὅτι, see Blass Gramm. p. 230f. also in Lycaonian inscriptions.

38. LETTER OF CONSOLATION

P. OXY. 115.

Discovered at Oxyrhynchus, and edited by Grenfell and Hunt in Oxyrhynchus Papyri I, p. 181 f. See also Deissmann, Licht von 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 ἐλυπῆθην καὶ ἔκλαυσα ἐπὶ τῶν
eὑμοίρων ὡς ἐπὶ Διδυμᾶτος
ἐκλαυσα, καὶ πάντα ὅσα ἤν καθήκοντα ἐποίησα καὶ πάντες
οἱ ἐμοὶ, Έπαφρόδειτος καὶ Θερµοῦ-θιον καὶ Φίλιον καὶ Ἀπολλώνιος καὶ Πλαντᾶς. ἀλλ’ ὅμως οὐδὲν
dύναται τις πρὸς τὰ τοιαῦτα.

παρηγορεῖτε οὖν ἑαυτοὺς.

ἐν πράττετε. 'Ἄθυρ 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.

Hathyry 1. (Addressed) To Taonnophris and Philo.

2. [eυψυχεῖν] in place of the customary χαρεῖν 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.G.U. 1097. 15 οὐκο ὀλγορω, ἀλλα
eὑψυχοῦσα πα[ρα]μένω; cf. Phil. ii 19.

4. [ἐμοίρων] 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 customary religious rites and prayers.


12. [᾿Αθυρ α’] = October 28.
39. INVITATION TO DINNER

P. Oxy. 523. ii/A.D.


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 δεῖπνον 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 κυρίου καὶ δαίμονίων in 1 Cor. x 21 becomes all the more striking.

'Ερωτᾶ σε 'Αντώνιο(ς) Πτολεμ(αίου) διπυήσ(αι) παρ' αὐτῶι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος) τῇ ἑσδ' ἀπὸ ὀρᾶς 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. ἐρωτᾶ] ἐρωτάω = peto is so thoroughly established in the κοινῆ that all thought of the influence of the Heb. βούγι on its Bibl. usage may be completely dismissed: cf. 1 Thess. iv 1 (note), and see Deissmann BS pp. 195, 290.

2. κλεί( [=] )νή[ ] Sophocles Lex. s.v. cites Philo II, pp. 537 M. for κλῦη = 'a convivial party.'

3. ἐν τοῖς κτλ.] An interesting confirmation of the R.V. rendering of Lk. ii 49 ἐν τοῖς τοῦ πατρὸς μου 'in my Father's house.'

4. ἀπὸ ὀρᾶς 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.*

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 Ἐρμάνου Καίσαρ Σέβαστος Γερμανικὸς Σαρματικός, ἄρχιερευς μέγιστος, δημαρχικὴς ἐξουσίας τὸ χίλιον, ὑπατὸς ἀποδεδειγμένος τὸ δ’, αὐτοκράτωρ τὸ ἑβ’, πατὴρ πατρίδος, συνόδο[φ] ἐυστίκη

[περιπολιστικῆ] ἀριστευεῖν*

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. συνόδο[φ] 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 Friedländer *Sittengeschichte Roms* II, p. 491 f.
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.C.) δι' ἣν ἔχετε πρὸς τὸ θείον εὐσέβειαν, and the payments made to the Socnopaeus temple ἐξ εὐσέβειας in P. Tebt. 298. 45 (A.D. 107-8).

The regular use of this verb in the Greek East in connexion with an Imperial embassy lends fresh emphasis to the Pauline
IOO EXTRACTS FROM A DIPLOMA OF CLUB MEMBERSHIP

[Ἑρμοπολείτην πυ]κτὴν ὡς ἐτῶν καὶ ἀποδεδωκότα
tὸ κατὰ
ἐγράφα-
μεν οὖν ὑμεῖν ἵνα εἰδήτε. ἔρρωσθε

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.2 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. ii/A.D.

From the Fayûm. 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 Fayûm 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 11, p. 138 n.2.
Irenaeus 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...

4. γινώσκειν κτλ.] Cf. the Pauline formula οὐ θέλω δὲ ύμᾶς ἄγνοειν (Rom. i 13 etc.).

7. εἴε[ὁ]ένωσα] Cf. the use of the verb in Song of Solomon i 3 μύρων ἐκκενωθέν δυναμά σου, and see the note by Dr J. H. Moulton in Exp. vi iii, p. 276.

10. παρεδέχατο] For the idea of 'welcome' underlying the word cf. Mk iv 20, Acts xv 4 παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας.

11. ὡς ὁ θεὸς ἠθέλησεν] This precise formula has not yet been discovered elsewhere, and has led to the idea that the writer was a Christian, cf. καθὼς (ὁ θεὸς) ἠθέλησεν in 1 Cor. xii 18, xv 38, and see further the note on B.G.U. 423. 18 (= No. 36).

πολλά καὶ Σερῆνον καὶ πάντες τοὺς φιλούντας σε κατ’ ὅνομα.

"Ερρωσο. Μεσορὴ θ'.

On the verso

Ἀπολιναρί(ος?) ἔπο Ἐἱρηναῖον ἀδελφοῦ.

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

(Addressed) To Apolinarius from Irenaeus his brother.

18. κατ’ ὅνομα] Cf. 3 Jo. 15 ἀσπάζοντος τοὺς φίλους κατ’ ὅνομα.

42. A BOY'S LETTER

P. Oxy. 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. C. A. 1898, p. 686, and Blass, Hermes, xxxiv (1899), p. 313 ff.; cf. also Deissmann, Licht vom Osten 2, 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 πατρὶ χαίρειν.
καλὸς ἐποιήσες. οὐκ ἀπένηχες με μετ' ἐ-σοῦ εἰς τόλιν. ἢ οὔ θέλις ἀπενέκκειν 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. Θέων] From the address we learn that Theon fils was also known as Θεωνᾶς.
2. ἀπένηχες] = ἀπήγεκκες, as ἀπενέκκειν (I. 3) = ἀπενεγκείν, and ἀπενέκκαι (I. 8) = ἀπενεγκαί. For a similar use of the verb cf. P. Par. 49. 23 f. (ii/b.c.) διὰ τὸ εἰς τὴν τόλιν μεθέλεω δοῦναι ἀπενεγκείν. ἐσοῦ] For the form see Moulton, Proleg. p. 234.
A BOY'S LETTER

On the verso

ἀπόδος Θέων [ἀ]πὸ Θεωνᾶτος νιῶ.

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. ὦ μη] 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. ἂν] ἐὰν, 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] λοιπῶν, cf. 1 Cor. iv 2 al.


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.

14, 15. ὦ μῃ φάγω κτλ.] Deissmann compares the resolution of the Jewish zealots in Ac. xxiii 12 μητε φαγείν μητε τείν.
43. LETTER OF AN ANXIOUS MOTHER

B. G. U. 380. iii/a.d.


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.).

{'H µήτη[ρ...ε]λόχῳ τῷ νιῶν
χαίρειν.
Οψείας τῆς ὁρας ἀπελ-
tousa πρὸς Σεραπίωνα
τὸν βατραχον ἐξῆτασε
περὶ τῆς σωτηρίας σου
καὶ τῆς πεδίων σου, καὶ εἰ-
pέ μοι, ὅτι τὸν πόλαν πο-

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

2. ὀψειας κτλ.] Cf. Mk xi. 11 ὀψειας (ὀψείς)...τῆς ὁρας. P. Tebt. 283. 6 f. (B.C. 93 or 60) has ὀψετερον τῆς ὁρας.
5. βατραχον] Either = πατρόων

neis apò skoláptov, kai étolótēn, ὡς σου περισό-

terov νωχελευμένου.  
Kai aìmōv laiγούσας τῷ 
Σεραπίων, ὅτι συνε(ρ)ξέρ-
χομέ συ, ἔλεγαί μοι. Οὐδὲν 
περισότερον ἔχει σε. Εἰ δὲ οἱ-
δεσ σατῶ, ὅτι ἔχεις ἑτὶ,
γράψων μοι, καὶ χαταβένω 
περπατῶ μετὰ οὗ ἐαν εὔ-
ρω. Μὴ οὖν ἀμελήσῃς, τέ-
χνον, γράψε μοι περὶ τῆς 
σωτηρίας [σ]ου ὡσθ ἴδὼς πό-
βον τέκνου. Ἀσπάζομαι σε 
tὰ τέχνα σου. Ἀὐρήλιος Πτο-
λεμίῳ τῷ πατρεὶ χαῖρι πεῖ-

σον Διονύσιον χα[']πειν τέχν(ον).

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. skoláptov] = skolótopos. This passage shows that in the vernacular skolópt had come to mean ‘splinter,’ ‘thorn,’ rather than ‘stake’: cf. Numb. xxxiii 55, Sir. xlii 19, 2 Cor. xii 7.


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

21, 22. ὡσθ’ κτλ.] = ὡς εἶδὼς φόβον.
An urgent letter addressed to a certain Didymus informing him that his sister is ill, and bidding him come at once.

'Απίων Διδύμῳ χαίρειν. πάντα ύπερθέμενος ἐξαντὴς ἀμα τῷ λαβεῖν σε ταύτα μου τὰ γράμματα γενοῦ πρὸς ἐμὲ ἐπεῖ ἡ ἀδελφή σου νοθρεύεται. καὶ τὸ κιτώνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνυγκοῦν ἔρχω[δ]μενος τὸ δὲ καλλάινον μ[ἡ] ἐνύγκης, ἄλλα θέλις αὐτὸ πωλῆσα[ι] πώλησον, θέλις αὐτὸ ἀφεῖναι

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. ἐξαντὴς] a late Gk word = Lat. ilico. It occurs six times in the N.T., e.g. Mk vi 25, Ac. x 33, Phil. ii 23.
5. νοθρεύεται] Cf. B.G.U. 449. 4 (ii/iii A.D.) ἀκούσας ὅτι νοθρεύῃ ἀγω- νιοῦμεν, and for the adj. as in Heb. vi 12, cf. P. Amh. 78. 15 (ii/A.D.) ἐν νοθρῇ μοι γενομένου 'when I had shown myself sluggish or indifferent,' as regards my rights.

θέλις 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.
ter 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 σκύλης] '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 σκ[λ]ύλε ἔστην, and for examples of the verb’s varied usage see Moulton Exp. vi iii, p. 273 f.

12. ἐρχόμενος δὲ ἐρχοῦ] 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


From the Fayum. 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 iii, p. 124.

An interesting glimpse into the lighter life of the Fayum 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 two dancing-girls, 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 hundred and sixty drachmas.

1. τρω(=0)νη(τῇ) For the verb cf. P. Tebt. 40. 12 (=No. 10).

2. αὐλ(ητρίδων) For the conjunction with ἤγομεν, cf. Mt. ΧΙ 17 ἡγομένων ἤμιν κ. οὐκ ἠγόμεθα.

3. ἤγομεν κτλ.] For the village council which was composed of the 'elders' see the note on P. Tebt. 40. 17 (=No. 10). 'Hy. is evidently here its 'president' or 'head,' cf. B.G.U. 270. 6 (ii/A.D.) ἴππ. κώμης, though the title is by no means limited to this signification: see Editors' note on P. Fay. 110. 26. The N.T. usage in Heb. xiii. 7 etc. may be illustrated by P. Brit. Mus. 281. 2 (=II, p. 66) (A.D. 66) where the death of a priest is notified ἤγομένων ἵδεων.

6. [ὁρ]ηστριάν For the verb cf. Mt. xiv. 6 ὁράσατο ἤ θυγατήρ τ. Πριανίδος ἐν τῷ μέσῳ.


10. [κατ]ά ἄρχαίους, λαβμανόντων i.e. the old Egyptian system of reckoning 365 days to the year without a leap-year, which, even after the introduction of the Augustan calendar, continued to be used in many non-official documents: see the Editors' note here and their introd. to P. Oxy. 235.

λαβμ. = λαμπραγνυτών.

12. δραχμάς λς' In P. Flor. 74 the two pantomimes with their band receive the same money payment with a like allowance of food. According to P. Oxy. 519 an actor received as much as 496 drachmas, and an Homeric rhapsodist (ὑμηρι-σῆς) 448 drachmas, but the period of the engagement is not specified.
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
Germanicus [Maximus] Dacicus Maximus Sarmaticus [Maximus], the most noble Caesar, the aeonian lords Augusti, Epeiph...

27. [ai]ωνιωεν [με]ξεβαστων 'Επειφ [. 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 Exp. 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 Ἰσις ἡ κυρία.
ἀντίγραφον ἱερᾶς βιβλίου τῆς εὐρετίσης ἐν

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

1. Μεγάλη Ἰσις κτλ.] an invocation to the goddess, which lends additional confirmation to Ramsay's view (Church in the Roman Empire p. 135 ff.) that in Ac. xix. 28 Μεγάλη Ἰσις 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.

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

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. 705 ff. (= I, p. 107), partly to be explained by the fact that they form an amplification of the name iaw or iaiw which represented the Hebrew name of the Deity’ (Kenyon).

10. ἔπικαλον] With the frequent occurrence of this word in magical formulae (e.g. I. 350 or the Brit. Mus. papyrus cited above) cf. such passages from the Gk Bible as Sir. xlvi 5 ἐπεκάλεσατο γὰρ Κύριον τῶν ὑψιστῶν, Ac. vii 59 Στέφανον ἔπικαλομένον καὶ λέγοντα Κύριε Ἰησοῦ κτλ.

13. κληθονισθήναι] a LXX word, e.g. Deut. xviii 10 οὐχ εὑρεθήσεται... κληθονισθήμενος.

16. ἐπιγραφαῖов] Cf. Ac. xvii 23 βομβών ἐν ὧν ἐπιγράφατο ΑΓΝΩΣΤΟ ΘΕΩ.

19, 20. ἔρε (= αἰρε) κατὰ δύο δύο] For the mixed distributives, cf. Lk. x 1 ἀνὰ δύο δύο BK, and for evidence that we need no longer find a ‘Hebraism’ in δῦο δῦο and similar combinations, see Moulton Proleg. p. 97, Thackeray Gramm. 1, p. 54.
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. χρημαθ[="τ]ισθήσῃ] Cf. P. Par. 46. 2 ff. (B.C. 153) τὰ ταφὰ τῶν θεῶν κατὰ λόγον σου χρηματίζεται, 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. τηλαγώς] Cf. Mk viii 25 ἐνέβλεπεν τηλαγώς 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. iii/A.D.


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).
πράξεις γενναία ἐκβάλλουσα δαίμονας. 1227
λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ. 1230
βάλε ἐμπροσθεν αὐτοῦ κλώνας ἐλαίας
καὶ ὄπισθεν αὐτοῦ σταθεὶς λέγεις· 1235
χαίρε φυνοθε ν Ἄβραάμ· χαίρε πνον
τε ν Ἰσάκ· χαίρε πνουτε ν Ἡλκωβ· 1240
Ἰσοσὺ πι Χρηστός πι ἅγιος πι πνεύμα
ψηφινωθε ἐθσαρη Ἰσασφὲ
ἐθσαχον Ἰσασφε· ενα Ἰαω Σά
βαωθ μαρετενσοι σωβι σα
βυλ ἀπό του δ(ε)ύ(να) σατεννουθ παϊ
π ἀκάθαρτος ν δαίμων πι σαδανᾶς
ἐθανωθ ἐξορκίζω σε δαίμων,
όστις ποτ’ ὴνν εῖ, κατά τούτου
τού θεοῦ σαβαρβαρβαδιωθ σαβαρ

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 Sabarbarbathioth
βαρβαθιουθ· σαβαρβαρβαθιωνηθ
σαβαρβαρβαφαι· ἐξέλθε, δαίμον,
ὅστις ποτ' οὖν εί, καὶ ἀπόστηθι ὑπὸ τοῦ δ(ε)ι(να)
ἀρτι ἀρτι ἕδη. ἐξέλθε δαίμον,
ἐπεὶ σε δεσμεύω δεσμοίς ἀδαμαντίνοις
ιλύτοις, καὶ παραδίδωμι σε εἰς τὸ μέ-
λαν χάος εὖ ταῖς ἀπωλλίαις.

Sabarbarbathiuθ Sabarbarbathionèθ 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.) ὄρκους παρ' ὑμῶν λαβεῖν μὴ
μὴν ἑπὶ τῶν[ν] θεῶν ἀλλὰ κατὰ
τῶν βασιλέων γραπτοῖν, 'to exact oaths from you not only by the gods, but also by the kings in the forms specially written.' (Edd.) 1243. ἐξέλθε] Cf. Mk i 25, v 8, ix 25.
1245. ἀρτί κτλ.] a common magical formula, cf. e.g. P. Brit. Mus. 121. 373 (= I, p. 96) (iii/A.D.) εν [τ]ῇ ἀρτί ὄρα ὧν ἐν ταχύ ταχύ, and for the strictly present time implied in ἀρτί see 1 Thess. iii 6 (note).
...παραδίδωμι σοί τὸν δ(ε)ι(να) ὅτως
cτλ., and see the similar formula in 1 Cor. v 5 παραδοθῆναι τὸν τοιοῦτον
tο Σατανᾶ εἰς διέθραν τῆς σαρκᾶς.
1248. χάος. The word is found twice in the LXX, Mic. i 6, Zech. xiv 4.
ἀπωλλί(ει)αί] Cf. 2 Thess. ii 3,
(note).

48. CERTIFICATE OF PAGAN SACRIFICE


From the Fayum. Edited by Krebs in Berliner Griechische
For various emendations and restorations see also Harnack, Theol. Literaturz. 1894, p. 162, and Wessely, Monuments du Christianisme,
p. 115 ff.

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
heathen manner (‘qui se ipsos infideles inlicita nefariorum libellorum professione prodiderant’ Ep. 30 (3), cf. 55 (2)) has been strikingly illustrated by the publication of five of these libelli, which can be conveniently studied in Wessely’s collection cited above: cf. also Oxyrhynchus Pap. iv, p. 49 f. A sixth libellus is included among the Rylands Papyri, edited by Dr A. S. Hunt, see vol. 1 p. 20 f.

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).

Τοῖς ἐπὶ [τ]ῶν θυσίων ἡμε- 
μένοις κόμῳ(ν) Ἄλεξ(άνδρου) Νήσου 
παρὰ Λύρηλ(ίου) Διογένου Σατα- 
βοῦτος ἀπὸ κόμῳ(ν) Ἀλεξάνδρου 
Νήσου ὡς (ἐτῶν) ὀβὴ δὲ(λῆ) 
ὁφρυί δέξ(μα) καὶ ἄει 
θύων τοῖς θεοῖς διετέ- 
λεσα καὶ νῦν ἐπὶ πα- 
ροδόσιν ὑμεῖν κατὰ 

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
CERTIFICATE OF PAGAN SACRIFICE

No. 48


Διευτυχεῖται.

Αὐρήλ(ιος) [Δι]ογένης ἐπιδ[ἐ]δωκα).

(2nd hand) Αὐρή[λ(ιος)] Σύρος Δι[ογένη]
θύνοντα ἅμα ἦ[μιν ?] κοινωνὸς σεσ-[ημείωμαι).

(1st hand) [(ἐτος)] α', Αὐ[τοκράτορο[ς] Καί[σαρος] 20
[Γα]ίου Μεσσίου Κ[ο]ιν[του]
[Τρ]α[υ[ν] Αε[κίου Εὐσ[εβοῦς]

'Ἐπ[εἰφ] 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 προστε[τ]ατα[γ]μ[έ-]να = τὰ προστεταγμένα, the imperial edict, or the magisterial decrees by which it was enforced. For the verb, cf. Ac. xvii 26 ὅρισας προστεταγ-μένους καίρους.

11. ἑθυσα κτλ.] Cf. the striking figurative use made by St Paul of these familiar acts of worship, Phil. ii 17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν; see also 2 Tim. iv 6.

12, 13. [ἐγευνσάμην] 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.  

LATE III/A.D.

From the Great Oasis. Edited by Grenfell and Hunt in Greek Papyri, Series II, p. 115 ff., and the subject of a special study by Deissmann, The Epistle of Psenosiris (Lond. 1902 and 1907). See also the same writer's Licht vom Osten², 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.

\[ \Psi ενοσίρι \, \pi ρεσβ[ντέ]ρ\omega \, 'Απόλλωνι \]
\[ \pi ρεσβυτέρω \, ἀγαπητῷ \, ἀδελφῷ \]
\[ ἐν Κ(υρί)ω χαίρεων. \]
\[ πρὸ τῶν ὀλῶν πολλά σε ᾧσπά- \]

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

2. \pi ρεσβ[ντέ]ρ\omega 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(υρί)ω 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 Govern-
ment. 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. ἐνηνόχασιν For this 'strong
perfect,' see Moulton Proleg. p. 154.
9. eis τὸ ἐγώ] According to Wilcken ἐγώ must be read, but it is
evidently a mistake for ἔσω. 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 Wes-
sely, Monuments du Christianisme,
p. 132 f.
Πολιτικὴν] The interpretation
of this word as a proper name rather
than as an opprobrious designation
=πόρυν (cf. Theophanes Continu-
tus, 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.
903. 37 (iv A.D.) μετὰ μήναν λαμβάνω
πολιτικὴν ἐμαυτῷ, 'a month hence
I will take a mistress' (Edd.).
10. ἐπεμφθείσαν] 'banished.' In-
stead of this somewhat 'colourless'
word, perhaps chosen intentionally
on that account by Psenosiris (Deiss-
mann), the Rainer and Florentine
papyri (see the note on I. 9) use for
this purpose ἀποστέλλω and προ-
αποστέλλω.

12, 13. καλοῖς κ. πιστοῖς] Cf.
Mt. xxv 21, 23 ἀγαθὲ κ. πιστὲ.
LETTER OF PSENOISIRIS


ερρωσθαι σε ευχομαι εν Κ(υρι)φΘ(e)φ.

On the verso

'Απόλλωνι Χ παρά Ψενοσίριο[ς]
pρεσβυτέρῳ Χ πρεσβυτέρου εν Κ(υρι)φ.

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]ον 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. II, 77. iii/iv A.D.

From the Great Oasis. Edited by Grenfell and Hunt in Greek Papyri, Series II, 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.
[Mélas . . . .] Ἐραπτίων καὶ Σιλβανῷ
[. . . . . χ]αρεῖν.
ἀπέστηλα ύμῖν
[διὰ τού]ν ἐκροτάφου τὸ σῶμα τοῦ
[ἀδελφοῦ] Φιβίωνος, καὶ ἐπιλήφωσα
[αὐτὸν [τὸ]ν μισθὸν τῆς παρακομι-
δῆς τοῦ σώματος ὄντας ἐν δραχμαῖς
tριακοσίαις τεσσαράκοντα παλαιοῦ
νομίσματος, καὶ θαυμάζω πάνω
[ο�휴] ἀλόγως ἀπέστητε μὴ ἀραντες
[τὸ σῶμα τοῦ ἀδελφοῦ ύμῶν, ἀλλὰ
σα]νλέξαντες ὡσα εἰχὲν καὶ οὕτως
ἀπέστητε. καὶ ἐκ τούτου ἐμαθον
οτὶ οὐ χάριν τοῦ νεκροῦ ἀνήλθατε
ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ.

(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. Σιλουανός, e.g. 1 Thess. i
1 (Σιλβανός DG).
4. ἐπιλήφωσα] 'paid,' 'discharged
in full,' cf. B.G.U. 1055. 23 f.
(i/p/c.) μέχρε τοῦ πληρώθημαι τὸ
δάνειον.
6. ἐν] For ἐν = 'amounting to,'
cf. P. Oxy. 724. 7 (A.D. 155) ἔσχες
τὴν πρώτην δόσιν ἐν δραχμαῖς τεσ-
sσαράκοντα, and the parallel usage
in Ac. vii 14 (LXX) ἐν ψυχαῖς
ἐβδομήκοντα πέντε.
7. παλαιῷ] i.e. prior to the new
coinage of Diocletian.
9. ἀλόγως] Cf. the curious a-
crostic P. Tebt. 278. 30 f. (early
i/A.D.) in which the loss of a garment
is told in laconic sentences, begin-
ing with the successive letters of the
alphabet
ἐντῶν καὶ οὐχ εὑρέσκω.
ηοτῆ ἀλόγως.
Additional exx. of the word are
given in Lex. Notes, Exp. vii ν,
p. 179 f.
11. σανλέξαντες] Cf. Mt. xiii
41, Lk. vi 44.
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 δραχμαὶ
πεντακόσιαι εἴκοσι,
γί(νεται) (δραχμαὶ) φκ'.
[π]ὰν οὖν ποιήσετε ὑπηρετῆσαι τὸν
μέλλοντα ἑνεγκ[ει]ν τὸ σῶμα
ἐν ψωμίοις καὶ [οὶ]ναρίῳ καὶ ἐλαιῳ
καὶ ὅσα δυνατὸν ὑ[μί]ν ἐστιν ίνα 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[ατίων καὶ
Σι]λβανῳ ἀδελφοῖς Χεθ( ).
Φιβίωνος

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 (Archiv III, p. 125) for the Editors'
51. A LETTER TO ABINNAEUS


Edited by Kenyon in British Museum Papyri II, p. 299 ff. 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 unfittingly be compared with S. Paul's letter to Philemon, with whose circumstances it has so much in common.

Τῷ δεσπότῃ μοῦ καὶ ἀγαπητῷ
ἀδελφῷ Ἄβιννῳ 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.

3. πᾶπας Ἑρμ. not the bishop of either Hermopolis Magna or Parva, as Kenyon at first conjectured, but the priest of a small village of the same name in the S.W. of the Fayûm (Wilcken, Deissmann). We have thus here an early instance of the more popular use of a word (cf. No. 2. 9), which was raised to such distinction as an ecclesiastical title.

7, 8. συνχωρήσει αὐτοῦ = συνχωρήσαι αὐτῷ 'pardon him,' a late use of συνχωρῆσαι, cf. P. Tebt. 381. 6 (= No. 30), common in ecclesiastical writers.

8. τοῦτο τὸ ἀβαξ = τούτῳ τὸ ἀπαξ, a substantival use of ἀπαξ, which has been traced to Coptic influence (cf. O.G.I.S. 201, n. 7 and 10). If this can be maintained, we may perhaps conjecture, with Deissmann, that Coptic was the writer's mother-tongue, and in this way explain his astonishingly bad Greek.

10. αὐτημερέ = αὐθημερόν. Cf. P. Peitr. II 56 (b) 12 (iii/v.c.) αὐθ < ε> μέρον.

11. ἀμ μὴ παῦσταὶ = ἕάν μὴ παῦσῃτα, a reading now adopted by Kenyon (after G.H., Wilcken) in place of his original παῦστα (= ψευδότα).

14. χρόνοις = 'years,' as in modern Gk; cf. P. Gen. I 22, another of the Abinnaeus letters, where ἐτερεσέω (κν u) takes its place in the same formula. For dat., as in Rom. xvi 25, see Moulton, Proleg. p. 75.
52. AN EARLY CHRISTIAN LETTER

P. HEID. 6. iv/A.D.

Edited by Deissmann in Veröffentlichungen aus der Heidelberger Papyrussammlung, p. 94 ff.; Licht vom Osten, p. 151 ff. (E. Tr. p. 203 ff.).

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 Chrestophorus, Justinus sends greeting......] which it was necessary to be written to your clemency, my dear lord. We believe that your

6. \( \chi r [\eta \sigma t \tau ] \eta t a v \) a mode of address, much like our 'your Grace'; cf. B.G.U. 984. 2 f. (iv/A.D.) \( \epsilon γ ρ a [\varphi a \ldots τ] \chi r \eta \sigma t [\omega t ] \eta t i s o u v. \)

7. \( \pi ς τεύομεν \) for 1st sing. in accordance with a not uncommon practice. See further Thess. p. 131 ff., where the bearing of this on Pauline usage is discussed.
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,

8. ἀγιὰς σου εὐχὰς, ἵνα δυνηθῶμεν μέρος τῶν (άμ-) ἀρτιῶν καθαρίσεως. εἰς γάρ ἰμει τὸν άμαρτουλὸν. παρακα-

12. εἰς...εὐχὰς] For this encroachment of εἰς on ἐν in N.T. narrative, see P. Oxy. 294. 6 (= No. 13).

17. δυνηθῶμεν] sc. λαβεῖν.

18. καθαρίσεως] a form that does not seem to occur outside the LXX. Lev. xii 4, B, F, and Aquila ad l. 'Did Justinus derive it from his Bible?' (Deissmann).

On the verso

[τῷ κυρίῳ] μον καὶ ἀγαπητῷ ἀδελφῷ Παπνουθίῳ
Χρηστοφόρου
παρ᾽ Ἰουστίνου.

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.

20. δέξεσθαι κτλ.] The practice of sending gifts along with letters was very common: cf. e.g. the delightful letter of a daughter to her mother, P. Fay. 127 (ii/iii A.D.), announcing the dispatch of various articles including μικρὸν τοῦ Θεονάτο τῷ μικρῷ, 'a little cup for little Theonas.'

23. προσαγω(ό)ρεύ(ω)] frequent in the salutations of papyrus letters, e.g. P. Oxy. 928. 13 f. (ii/iii A.D.) τὰ παίδα παρ᾽ ἔμω...προσαγὸρε[ν]ς. In the N.T. the verb is confined to Heb. v 10.

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.

[Τῷ κυρίῳ] μοι
[Δημιήτριος]
[ὡς ἐν ἀλ]λοις πλείστοις νῦν ἐτὶ μᾶλλον ἡ πρὸς σὲ
[τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη ἀπασιν ἢμῖν
[ὡστε τὴν] κυρίαν ἀνασφηλαὶ ἐκ τῆς καταλαβούσης 5
[αὐτῆς νόσου], καὶ εἰπ διὰ παντὸς ἡμᾶς χάριτας ὠμο-
[λογοῦντα]ς διατελεῖν ὅτι ἢμῖν ἠλεως ἐγένετο
[καὶ ταῖς εὐχαῖς ἡμῶν ἐπένευσεν διασώσας ἦμῖν
[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-

7. ἠλεως ἐγένετο] 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. ii. 32 (1) 28 f. κωδικα ἐπένευσεν ὁ Φιλίππος πᾶσιν ἡμῖν ἐργάζεσθαι ἐξεννυχέσας, '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 the 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
130 LETTER TO FLAVIANUS No. 53

άμα Πλούταρχoς ἴηκα ἐβαρεῖτο τῇ νόσῳ. νῦν δὲ πῶς πλίονα γράψω περὶ αὐτῆς ἀπορῶ, ἔδοξεν μὲν γὰρ ὡς προεῖπον ἀνεκτότερον ἐσχηκέναι ἀνακαθεσθεὶσα, νοσηλότερον δὲ ὅμως τὸ σωμάτιον ἔχει. παραμυθοῦμε[ε]θα δὲ αὐτὴν ἐκάστης ὡρας ἐκδεχόμενοι τῇ [σ]ὴν ἄφιξιν. ἐρρόσθαι σε, κύριε μου, διὰ παντὸς τῶν ὄλων δεσπότης εὐχόμαι.

Φαρμοῦθι 5'.

On the verso

Φλαβιανῷ
Δημήτριος.

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. ἐβαρεῖτο τῇ νόσῳ] Cf. P. Tebt. 327. 24 ff. (late ii/A.D.) γ]ὑφι οὖσα ἄβοηθητος πο[λ]αῖς ἔτεσι βεβαρημένη, and from the N.T. Lk ix 32 βεβαρημένοι ὅπως. The metaphorical 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 λειαν τῷ πράγματι καταξοῖμαι, '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 βαρέω is found (elsewhere βαρύνω).

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

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

28. ἄφιξιν '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.

+ Θ(εδο)ς ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλάνθρωπος καὶ δημιουργός ὁ π(ατήρ) τοῦ θ(υρίον) (καὶ) σω(τῆ)ρ(ο)ς ἤμων 'I(ησοῦ)ν Χ(ριστοῦ)ν φανερωσόν μοι τὴν παρὰ σοι ἀληθιναν ἐλ βούλη με ἀπελθεῖν εἰς Χιοῦτ ἢ εὐρίσκω σε σὺν ἐμοὶ πράττοντα (καὶ) εὑμενην. γένοιτο, θ.

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, Διὰ τῶν πάντων κρατοῦντι καὶ Μητρὶ μεγάλη τῆς πάντων κρατοῦσθ (B.C.H. 1832, p. 501, 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' (ὁμοέκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχουσος) that he has said nothing ἀτοσον, ὃπερ καὶ ἀληθινῶν ἔστι, and the other exx. in Lex. Notes, Exp. VIII, v, p. 178.

7. θ[θ] '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(ε) παντοκράτωρ
ο πατη[ρ] τού κ(υρίο)ν και σ(ωτήρ)ος ημῶν
[I(ησο)δ Χ(ριστο)ν κ]αὶ (?) ἁγιε Σέρηνε,
ἐυχαριστῶ ἐγὼ Σιλουανός νῖός

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. εὐχαριστῶ] In Hellenistic Gk eβχ. generally = 'give thanks' (cf. 1 Thess. i 2, note), but Wilcken understands it here rather = 'pray,' a sense which the word seems to have in at least two passages of the Abinnaeus correspondence, P. Brit. Mus. 413. 3 (=11, p. 301), 418 (=11, p. 303), both as amended by GH. (III, p. 387).
A CHRISTIAN AMULET

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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. κα(τε)νωπίον] as in Eph. i 4, Col. i 22, Jude 24. The word was hitherto believed to be confined wholly to the Bibl. writings.

9. προβασκανίας] This fem. form is not found in the Lexicons, but is evidently used here in the sense of the simple βασκανία (as in Sap. iv 12).


14. τ. εὐαγγ. εὐχήν] Wilcken notes that at first Serenus wrote τὴν ἀγγελικὴν εὐχήν, afterwards by adding ev above the line correcting this into τὴν εὐαγγελικὴν εὐχήν. On the history of εὐαγγελικὸς 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 ἀφεῖ[λ(ο)]-[μεν] (cf. Lk. xi 4) for ἀφήκαμεν, l. 22 ἀγε for εἰσενέγκης, l. 24 τῆς πο[νη]ρ[ια]ς for τοῦ πονηροῦ, and the addition of the (shortened) doxology in l. 24 f.
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. το[ν]ηρ[ιασ]] a passage which some may be tempted to quote in support of the A.V. rendering of Mt. vi 13.

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

χάρισον] I. χάρισαι, c. acc. as in late Gk, see Hatzidakis Einl. 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—ἄξιος μ[ε] ν ἡν μαστιγωθήναι (Jo. xix 1), adds χαρίζομαι δὲ σε τοὺς ὀχλοὺς (Mk xv 15): see Vitelli ad l. and cf. Deissmann ΛΟ.² p. 200 f.

30. τελείως ὑγιανῶ] Cf. i Pet. i 13 νηψοντες τελείως (with Hort’s note).
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II. INDEX OF BIBLICAL REFERENCES

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“Nec praetermittendum est, Papyros puram putamque dialectum referre, quae per ora vulgi volitabat... Maior difficultas oritur a potestate verborum, quae quandoque Graecis prorsus inaudita, propria erat Aegyptiorum. Quare consului affines scriptores, prae-sertim LXX Interpretes, Scriptores Novi Testamenti, Polybium atque Aristeam.”

A PEYRON in 1826.
I. INDEX OF GREEK WORDS

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