

011a
DT
57
E32-
1902a
+



CORNELL UNIVERSITY LIBRARY



3 1924 098 810 959



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924098810959>

In compliance with current
copyright law, Cornell University
Library produced this
replacement volume on paper
that meets the ANSI Standard
Z39.48-1992 to replace the
irreparably deteriorated original.

2004



PRESIDENT WHITE LIBRARY
CORNELL UNIVERSITY

10/14/01

6/8/10

COPTIC OSTRACA

FROM THE COLLECTIONS OF THE EGYPT EXPLORATION FUND,
THE CAIRO MUSEUM AND OTHERS

THE TEXTS EDITED WITH TRANSLATIONS AND COMMENTARIES BY

W. E. CRUM

WITH A CONTRIBUTION BY THE REV. F. E. BRIGHTMAN

SPECIAL EXTRA PUBLICATION OF
THE EGYPT EXPLORATION FUND

PUBLISHED BY ORDER OF THE COMMITTEE

LONDON

SOLD AT

THE OFFICES OF THE EGYPT EXPLORATION FUND, 37, GREAT RUSSELL STREET, W.C.
AND 59, TEMPLE STREET, BOSTON, MASS., U.S.A.
AND BY KEGAN PAUL, TRENCH, TRÜBNER & CO., PATERNOSTER HOUSE, CHARING CROSS ROAD, W.C.
B. QUARITCH, 15, PICCADILLY, W.; ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN, W.C.
AND HENRY FROWDE, AMEN CORNER, E.C.

—
1902

D

CONTENTS.

	PAGE
I. FINAL ADDITIONS AND CORRECTIONS	v
ABBREVIATIONS	vii
INTRODUCTION :	
The Present Publication	ix
Materials	x
Summary of Contents	xi
Places	xii
Persons	xiii
Dates	xvi
Clergy and Monks	xvi
Language	xix
TRANSLATIONS AND COMMENTARIES :	
Biblical	i
Liturgical	i
Homilies &c.	5
Acts &c.	8
Ecclesiastical Documents	9
Legal and Commercial Documents	19
Accounts and Lists	40
Letters	46
Miscellaneous	82
Homer	83
INDEX TO TRANSLATIONS AND COMMENTARIES	85
CLASSIFICATION OF OSTRACA ACCORDING TO COLLECTIONS	88
TABLE OF CORRESPONDENCES	93
II. LITHOGRAPHED TEXTS	i
FACSIMILES	84
ADDENDA	87
INDICES TO TEXTS	102
PLATES	after 125

FINAL ADDITIONS AND CORRECTIONS.

I. *To Translations and Commentaries:*

- p. 10, **36**. For this David, v. also T. 7.
p. 12, **300**. V. Pl. II.
p. 15, **Ad. 8**. Read (*Sf.* 9).
p. 16, **61** n. 3. For *ρσκυλμος*, v. T. 7.
p. 17, **62**. 'Make a division'; cf. Corp. Rain. ii, no. 81.
p. 18, **Ad. 59** end. 'And the trouble (? *σκυλμος*) that was taken to reach us.'
p. 19, **481** n. 5. Cf. obscure use of *δ̄ς* in BP. 8696.
p. 22, **482** n. 3. V. also Corp. Rain. ii. 186, where *hourate* is given as singular.
p. 32, **218** n. 2. Read Copt. Cat. no. 528.
p. 34, **169** n. 3. Cf. church of S. Bidabe (Vansleb, Beschreib. 1664, ed. Paulus, p. 377).
p. 40, **439** n. Cf. *Toout* طود, RAC. 69.
p. 44, **470** n. *Temamén* more likely (RAC. 94. Stern in 'Ausland' '78. 874 compares Arab. Damâmín. V. Yakut ii. 585).
p. 45, **497**. Add (*P.* 4).
p. 52, **290** n. 4. Cf. F. Robinson, Apocr. Gosp. 182, 245, *τάχα* 'indeed.'
p. 60, **227** n. 1. After 4907, add 'and **343** are.'
p. 63, **249** n. 1. Read V. **18**.
p. 65, **324** n. 2. Cf. also *mour nnouh*, Corp. Rain. ii, no. 247.
p. 66, **335** n. 2. Cf. also The Apocalypse viii. 3.
p. 81, **Ad. 57** n. 3. For the true meaning, v. p. xx.

II. *To Lithographed Indices:*

- p. 103, col. 3, l. 23. For Ad. 10 read Ad. 20.
p. 105, col. 3, l. 45. After this, insert *πατοτσειρ*? 315.
p. 108, col. 1, l. 19. *Dele.*
col. 2, l. 15. After this, insert *λεοντιος* Ad. 9.
l. 21. „ „ *στεφανος* 491.
l. 25. „ „ *ϖενετωι* 105.
p. 113, col. 2, l. 8. *Dele* 147, 223.
p. 116, col. 3, l. 21. For 74, *187 read *74, 187.
p. 117, col. 1, ll. 16, 17. *Dele.*
p. 121, col. 2, l. 13. *Dele.*
p. 123, col. 3, l. 16. Read 307.

ABBREVIATIONS.

Collections of Ostraca &c. :

- A.* Lord Amherst of Hackney.
B. Brussels, Musée National (Dr. Capart's collection).
BM. British Museum.
BP. Berlin, Königl. Altes Museum.
C. Cairo (Gizeh) Museum.
C. stelae. Cairo Coptic stelae ; v. Crum, *Copt. Monum.* (Cat. gén. des antiq. ég., Cairo 1902).
CF. Cambridge, Fitzwilliam Museum.
D. Prof. Flinders Petrie's, from Denderah ; University Coll., London.
Drewitt. Dr. F. G. D. Drewitt, London.
E. Egypt Exploration Fund.
F. Florence, Museo Archeologico.
G. C. W. Goodwin's copies of various ostraca (quoted according to pp. of his MS., BM. Add. 31,291).
Hilton Price. F. Hilton Price Esq., London.
L. Lady Longmore, The Paddock, Woolstone.
OA. Oxford, Ashmolean Museum.
OB. Oxford, Bodleian Library.
P. Prof. F. Petrie, University Coll., London.
Pollard. Joseph Pollard Esq., Highdown, Hitchin.
S. Prof. Sayce, Oxford.
Sf. Prof. G. Steindorff, Leipzig.
Sg. Strassburg, Egyptological Institute and Landesbibliothek (Prof. Spiegelberg's copies).
TB. Dr. Turaieff's copies of W. de Bock's ostraca.

Published Works :

- ÄZ.* Zeitschrift für Aegyptische Sprache.
Corp. Rain. Corpus Papyrorum Raineri Archiducis Bd. ii, 1895 (= Krall, Rechtsurkunden).
Grenf. Pap. Grenfell and Hunt ; Greek Papyri, 1st and 2d series.
Inst. ég. Institut égyptien, Cairo ; Mémoires and Bulletin.
Leontios. Leontios von Neapolis ; Leben d. heil. Johannes des Barmherzigen, ed. H. Gelzer.
Leyd. Manuscrits coptes . . . de Leyde, ed. Pleyte and Boeser.

Miss.	Mémoires de la Mission archéologique française au Caire.
PG.	Migne's Patrologia, Series Graeca (T. 87 ³ = Joh. Moschi Pratum Spirituale).
PSBA.	Proceedings of the Society of Biblical Archaeology ; London.
RAC.	Revillout ; Actes et Contrats . . . de Boulaq et du Louvre, 1876.
Rec.	Recueil de Travaux rel. à la philol. et à l'archéol. égypt. et assyr. ; Paris.
Rev. ég.	Revue égyptologique, ed. Revillout.
Rossi.	I Papiri Copti . . . di Torino (2 vols.), ed. F. Rossi.
RP.	La Correspondence de St. Pésunthius, évêque de Coptos, (papyri) ed. Revillout in Rev. ég. ix. 133 ff.
S.	Silvestre, Paléogr. univers., vol. i, Copt. plates.
T.	B. Turaieff : edition of M. Golenischeff's ostraca, in Bull. de l'Acad. impér. 1899.
Vit. Pachom.	<i>Βίος τοῦ ἁγίου Παχουμίου</i> in Acta SS., Maii iii. 25* ff.
Wilcken.	Griechische Ostraka, ed. U. Wilcken.
Z.	Zoega ; Catalogus Codd. Copticorum.

Miscellaneous :

Ad.	Addenda to lithographed texts (p. 87 ff.).
Cat.	Catalogue.
P.	Pottery.
L.	Limestone.
n.	note.
pap.	papyrus.
ro.	recto.
vo.	verso.
corr.	correct the text as follows.
prob.	probably.
?	perhaps.
. . .	} in the Translations { about one word unintelligible.
. . .	

Numbers in heavy type, as **175**, **Ad. 3**, = the ostraca here published.

INTRODUCTION

The Present Publication.—The ostraca published here for the first time¹ are drawn from a variety of collections. Of these the largest (containing some 330) is that which resulted from the Egypt Exploration Fund's excavations at Dêr el-Bahri in 1893-94. After lying for some years at the office of the Fund, these were recently (1901) assigned to the British Museum. The collection next in size is that of the Cairo (Gizeh) Museum. It numbers about 220 and was acquired at various times and from various sources. The *provenance* is in this case but rarely ascertainable.² Prof. Petrie's work has, at different times, produced two collections: one apparently from Thebes, the other certainly from Denderah.³ Several of Prof. Sayce's ostraca have their locality marked upon them. Prof. Steindorff's collection was purchased in Egypt, I understand, piece by piece; so too those obtained for the Strassburg Egyptological Institute and Landesbibliothek—I know these solely through Prof. Spiegelberg's copies—the Bodleian Library, the Ashmolean Museum at Oxford, the Fitzwilliam at Cambridge and the National Museum at Brussels. The small collection of Lord Amherst was obtained partly by him in Egypt, partly by purchase at home. Those belonging to Lady Longmore, Mr. Hilton Price, Dr. Drewitt and Mr. Joseph Pollard were acquired by their owners in Egypt—all, I think,

¹ Excepting 84, 338, 385, 393, Ad. 58, already printed by Prof. Sayce, PSBA. '86, 187 ff.

² In 1884 a score or so of ostraca were found at 'Abd el-Kurnah (Maspero, Bull. Instit. ég. for 1884, 65). Presumably they are included in the Cairo collection.

³ Found on the top of the animal catacombs; v. Petrie, Denderah, pll. 27, 36 and p. 30.

at Thebes. The ostraca in the Museo di Antichità at Florence doubtless came also from Thebes.

I have to express my thanks first of all to the Committee of the Egypt Exploration Fund for their kindness in allowing me thus to make use of their ostraca and to Dr. Budge and Mr. Hall for facilities to collate certain of them after the collection had passed into their keeping. Also to M. Maspero for acquiescing in this employment of my copies taken while preparing the catalogue of the Gizeh Museum. For similar kindnesses I am much indebted to the possessors or custodians of all the above-named collections who have with the utmost liberality allowed me access to their ostraca. The generosity of Professors Steindorff and Spiegelberg is emphasized by their competence to have themselves edited the material magnanimously put at my disposal. The comprehension of the texts has been greatly facilitated by Professor Erman's kindness. With well-known generosity, he allowed me the use of his copies of the large Berlin collection, besides opportunity, when at Berlin, of myself transcribing the texts more recently acquired. A debt of a similar kind must be acknowledged to M. Turaieff, who most kindly sent me his copies of the late W. de Bock's ostraca. Prof. E. Schiaparelli was good enough to photograph for me a particularly important piece in the Turin Museum. Finally, to Mr. F. G. Kenyon I owe an especial debt of gratitude for his patience in reading a proof of the Translations and Commentaries and for numberless suggestions and improvements during the printing of the book.

In dealing with the Greek liturgical texts which

occur in the various collections—too closely related by locality, date and subject-matter to be separated from the Coptic—I have had the great advantage of Mr. Brightman's help. It must be understood that for his editions of these texts, Mr. Brightman has been solely dependent upon my copies.

The order in which the two parts of this book were prepared—the lithographed texts first and the printed portion afterwards—was unfortunate; for it has led to the latter being burdened with a number of 'corrigenda' demanded by the thus too hastily fixed forms of the texts, my readings and comprehension of which have in many cases been improved since the lithography was completed. Moreover, it was seen to be frequently desirable to treat the texts in a sequence different from that in which they had been arranged. In using the book it will therefore be necessary to consult the table on p. 93 in order to find the page of the Commentary on which any given text has been dealt with. The arrangement is still far from perfect and on p. 82 (print) some texts are dealt with which should have appeared earlier.

It will be noticed that many of the Translations are preceded by readings differing from those of the lithographed texts. Among these it may easily be seen, if the texts themselves be compared, whether a divergence from the latter is intended as the completion of an imperfect line or as the suggested emendation of a passage, obscure either from the inaccuracy of the original or from my failure when lithographing to read the text correctly. In the case of the Cairo ostraca there has been no opportunity of further revision of my copies; but most of the other texts I have been able to collate, at least once. For these therefore the altered readings represent either (1) corrections ('corr.') of the lithographed text resulting from recollection, or (2), much more often, probable emendations, whether in word-division or completion or in the letters themselves, suggested by further study.

In the Translations &c. Coptic words are transliterated, letter for letter. Coptic α is represented by j , and σ by g .

Materials.—There is no occasion to refer here to the employment of pottery as a writing material in pre-Christian periods; that has been fully dealt with by Prof. Wilcken ('Griechische Ostraka' I, Kap. 1). For the class of texts—documents relating to the financial administration—with which his work is concerned, ostraca, properly so called (when not papyrus), appear to have been exclusively used. In the present collection, on the other hand, which includes only a relatively small number of such documents, a large proportion of the texts are upon flakes or slices of the white limestone so easily obtained in Western Thebes and so admirably adapted for writing purposes. It is remarkable that the scribes of the Greek and Roman periods should have ignored this use of the white stone, while from the foregoing Pharaonic and succeeding Christian times we have countless examples of its employment. A plentiful supply of papyrus during the intermediate epoch may be the explanation; or we may suppose some official regulation or fashion to have prescribed the use of pottery for certain classes of records. The subsequent predominance of limestone among the official documents, both ecclesiastical and legal, shows that it was regarded as a material more honourable than pottery. The frequent apology for not using papyrus (v. 97), by this time grown scarce and expensive in the provincial towns, is only once met with where limestone is employed (49 vo.); elsewhere it is pottery which requires apology.

Distinct as the ink has often remained upon the stone's surface (Pl. I.), it is, when once effaced, irrevocably lost; it has not been absorbed and chemical reagents seem powerless to revive it.¹ With pottery the case is less hopeless; slight moisture will often render the faded parts again visible. The pottery used by the Copts is

¹ Prof. Crum Brown of Edinburgh has kindly examined some specimens of the limestone and writes: The ink is "apparently lamp-black, mixed with more or less oxide of iron. It washes off; so has not been made up with varnish or oil, but with water: perhaps with some gummy substance added. In some cases the ink appears to have attacked the stone. This seems to point to mixture with an acid, probably vinegar or sour wine. The faintness of the inscriptions is really due to rubbing off the pigment rather than to fading."

generally easy to recognize: of ill-baked, coarse material and dull brown or chocolate, pale dun, more rarely red colour, with many and often deep ribs, it has little resemblance to that made in earlier times.¹ These are however not the characteristics of one series of our ostraca, namely the official tax-receipts (v. 409), the material of which is always without ribs, glazed and generally of a light yellow colour. The shape of these too is usually triangular (v. facsimile, p. 84), and they are further distinguished from the generality of the pottery ostraca in having survived almost always intact. An examination of the following texts will show that, with this exception, complete texts, even unbroken pieces, are exceedingly rare. The immense number of uninjured Greek ostraca has in Coptic no parallel.

Two words are used in these texts to designate the ostraca: the Greek *πλάξ* and the Coptic *belje*. The former seems properly to designate limestone, the latter pottery; though in a few instances (7 out of 40), the Coptic word is applied to the stone.²

Constant as the use of these materials for writing evidently was, their mention in the literature of the period seems almost unknown. I can cite but one instance. In the story, related by Daniel of Scete, of Anastasia the supposed eunuch, we are told that she was accustomed to make her wants known to the brother whom Daniel used to send to her, by means of a written ostrakon, placed at the entrance of her cell.³

Contents.—The marked contrast between Greek and Coptic collections of ostraca has been already referred to: the former consist, with scarcely an exception, of financial documents; the

latter contain texts of every description.⁴ In the present publication the texts most interesting, both for the comparative novelty of their contents, for their number and from the fact that they mostly emanate from a single source, are those relating to ecclesiastical matters. Among them will be found episcopal edicts or charges touching various questions of church government (v. below, §. Clergy and Monks), besides numerous official letters from and to the bishop, the abbots of monasteries and other officials. There are also texts more directly theological: biblical and liturgical passages in Greek as well as Coptic, extracts from homilies, more or less fragmentary, which might perhaps be identified, and from the so-called Nicene *γνώμαι*, besides significant references to patriarchal epistles and local episcopal canons.

Documents dealing with legal and commercial matters are plentiful, if fragmentary and obscure. They include guarantees or securities (*ἐγγύη*), undertakings to accept judgment, acknowledgments of responsibility, promises to repay (*ἀσφάλεια*) and receipts for payment (*ἀπόδειξις*, *ἐντάγιον*), contracts to do specified work (*ὁμολογία*), agreements as to mutual rights (*ὁμολογία*), renuncements of future claims, authorizations or agreements as to the performance of stated undertakings (*ἐπιτροπή*), a series of obscure promises of security or safeguard (107 &c.), declaratory oaths about property, wills and statements as to shares of inheritance, as well as a number of official tax-receipts.⁵

There is much variety in the ostraca bearing lists and accounts, remarkable among them being the lists of books.

Finally, the private correspondence which has survived in this form will obviously be both varied in character and difficult of interpretation. The subjects written about must frequently be divined from the briefest allusions, the writer is often

¹ There is as yet no trace of the fine, light-coloured pottery, peculiar in later times to Luxor (Ibn Duqmâk V. 31, Abûlfeda II. 154).

² It is open to question whether the contract T. 4 (limest.), called by its writer 'this *χάρτης*,' is a copy (or draft) of a text on papyrus or whether *χάρτης* is merely the scribe's mistake for *πλάξ*.

³ "Ὀστρακὸν γεγραμμένον, Rev. or. chrét. V. 51; ἔγραψεν ὄστρακον πρὸς τὸν γέροντα, ib. 58. It must be remembered that little Greek 'literature,' properly so called, was produced in the South, where ostraca were best known.

⁴ A summary by Revillout (Ac. des Inscr., C. r. 1870, 325) shows the Louvre collection to be much like ours.

⁵ A similar receipt is published in the Leyden Cat. of Coptic Antiquities (1900), p. 26.

careless or his language faulty. An undamaged, completely legible and intelligible letter is a rarity very seldom to be met with.

Places.—A considerable number of places are named in these texts; but a large proportion convey little to us. Either they do not recur elsewhere or, where they occur, cannot be precisely localized. Some however, and those among the most frequent, would sufficiently indicate the district whence most of the ostraca have come, even were that not fixed by external evidence; for they are names often to be met with in the legal documents of the 8th century, found from time to time in the ruins of Western Thebes and known, from the Coptic name of the village they most often mention, as the 'Jême Papyri.' The 'Castrum of Jême' or 'Hill of Jême' or more often 'Jême' simply—the name is a transcript of a hieroglyphic and demotic group—appears to have been some part of the ancient necropolis at the base of the hills, behind the series of 'Memnonia' which extends from Kurnah to Medinet Habu.

A central point of the Coptic community which dwelt here would appear, at the period of the Arab conquest, to have been the *τόπος* or *μοναστήριον* of S. Phoebammon, the archives of which, for that period, form the majority of the above-named papyri. Both village and monastery are named repeatedly upon our ostraca; and so too are other localities familiar in these papyri, e.g., the nomes and towns of Hermonthis and Koptos, the town of Ape, several streets already known (v. 141, 145, 147), and certain churches, besides obscurer localities which we may hence assume to be not far distant from Thebes. It may indeed be asserted that, unlike the Greek, all Coptic ostraca hitherto obtained belong, with very rare exceptions, to the Theban neighbourhood. The single one published by Mariette¹ is said to have come from Abydos; four in Berlin and one in Munich are from Elephantine; two in Cairo come from Kôm Ombo; a group of Prof. Petrie's from Denderah.

¹ At the end of the 'Catalogue d'Abydos.' Republished by Stern, *ÄZ.* '85. 68.

The site of S. Phoebammon's monastery is not determined by any extant local evidence. The whole extent of the necropolis is scattered with Coptic ruins, among which the remains of churches and monasteries may at several points be recognized, either by their aspect or by their modern appellations. The Jême papyri, notwithstanding a wealth of geographical names, offer little evidence from which to draw definite conclusions, and no record appears to have been kept of the precise locality where they were unearthed.² Stern has proposed (*ÄZ.* '85. 56) to recognize the monastery in the ruin known as Dêr el-Bahî, situated on the hill of Kurnah.³

From the evidence however of the present texts, I should incline to seek it rather in the large buildings which, till recently, covered the upper parts of the temple at Dêr el-Bahri. There, as has been said, a great number of our ostraca were found⁴ and it is precisely in these that the *τόπος* of S. Phoebammon is oftenest mentioned. Moreover, one of the persons most frequently addressed or referred to in this same group of our texts is Victor, *προεστῶς, ἡγούμενος* or priest of the monastery of S. Phoebammon.⁵ Victor dwelt, we may presume, in his own monastery, which would thus be that in the temple of Dêr el-Bahri,⁶ the brick ruins of which were conspicuous until removed by the recent work of the Egypt Exploration Fund.⁷ M. Naville states⁸ that these ruins covered in 1893 the upper and middle platforms

² Kabis (Bull. de l'Inst. ég. for '80. 24) can give no definite information as to those found by Mariette.

³ Lepsius, Briefe 295.

⁴ "A fine 'pocket' of Coptic ostraca" when clearing the NW. altar-chamber (D. el-B. I. 1) and others (?) in the rubbish mounds on the Middle Platform (Arch. Report '93—'94. 4. D. el-B. II. 5).

⁵ V. 219, 223, 232, 308, 332, 482, G. 106 and prob. 351, 389; cf. T. 4.

⁶ Known locally as D. el-Assassif or D. es-Sultân (Mariette, D. el-Bahri, Texte, p. 1). The *τόπος* or church of the 'ἅγιος ἀπὸ Βίτρωπ in Jême' has no bearing here; it is dedicated to the martyr (RAC. 52, BM. or. 4871 &c.). What is the Dêr er-Rûmi, 'mon. of the Greeks,' marked by Bonomi (BM. Add. 29816, f. 1) in the N. corner of the D. el-Bahri valley?

⁷ Photographs of the ruins: Mariette, Voyage II, pl. 60, Eg. Expl. Fund, Arch. Rep. '93—'94 pl. I, Introd. Mem. pl. iv, v.

⁸ D. el-Bahri II. 5.

and a part of the causeway of the Pharaonic temple. The Copts had brought the middle up to the level of the upper platform by means of heaps of *débris* some 40 ft. high. The most conspicuous feature of their constructive work which survived was the square brick tower, erected at the S.E. corner of the upper platform (cf. 310) and having, when recently demolished, a height of about 25 ft. Besides brick the walls of the monastery contained countless pieces of the ancient masonry,¹ either in blocks or fragments, so that their destruction was an inevitable step in the reconstruction of the temple. The monks had probably covered the walls of the buildings with plaster; traces of it were often visible, as were the remains of frescoes with which it was adorned.² One part of the S. side of the upper platform was apparently used as a chapel or burial-place, for a number of bodies were there found,³ dressed in an unornamented costume, with leathern belt and apron.⁴

Persons.—The only person otherwise known to history, who is certainly mentioned as a contemporary in our texts, is the patriarch Damianus, †605 (v. **Ad. 59**, cf. **18**), whose doctrinal manifestos are referred to. In two instances the well-known bishop of Koptos, Pesynthius (Pesente) is probably alluded to (**25, 286**), though the nature of both texts—one a mere graffito, the other possibly a copy and no genuine letter—somewhat diminishes the probability.⁵

The personage who appears most prominently is bishop Abraham, the author of a score of the edicts, documents and letters here published and the recipient of as many. Yet neither here nor in other collections of ostraca,⁶ is his diocese

ever named, though it might be inferred from **40**. There are however some circumstances suggesting his identity with Abramius, the author of the Greek will, BM. pap. lxxvii.⁷ The testator there is bishop of Hermonthis (l. 83), but resides in 'the holy mount of the Memnonia' (l. 76). Our bishop too presumably dwelt at or near to Jême (a name often used as synonymous with the Memnonia), since almost all the ostraca addressed to him were found at Dêr el-Bahri. Again, the will is drawn in favour of the monk Victor, 'the pious priest and my disciple' (ll. 17, 29), to whom, with the rest of his property, the testator bequeathes the ἅγιον τόπιον of S. Phoebammon in the same mount (l. 25). The Abraham too of the ostraca is often addressed or greeted in conjunction with a priest Victor (**49, 50, 52, 90, 94, 97, 311, 486**, BP. 8703) and though the latter is never there termed his 'disciple,' he is sometimes called his 'son' (**58, 63**, BP. 8727). The monastery of S. Phoebammon was, during some part of the period to which these ostraca belong, directed by a *προεστῶς* named Victor (v. §. Places), who may be the before-named legatee of the bishop's Greek will. Further, a bishop Abraham and a *προεστῶς* Victor are alluded to as former occupants, if not the immediate predecessors,⁸ of the *προεστῶς* Jacob, in this same monastery, whose Coptic will is preserved as BM. pap. lxxviii. These it seems reasonable to identify with the Abraham and Victor of pap. lxxvii. A coincidence, apparently supporting the identity of the two bishops, should be mentioned here. In pap. lxxvii, l. 81 Dioscorus son of Jacob, archpriest of Hermonthis, is a witness; an archpriest Dioscorus is referred to by the bishop in ostr. **69**.⁹

The evidence from handwriting of the ostraca here is inconclusive, owing primarily to the mis-

¹ Eg. Expl. F., Arch. Report '91-'95. 37, ib. '95-'96. 5, *Introd. Memoir* II.

² *Introd. Mem.* 2, D. el-B. I. 3, 5.

³ The former owners of Jacob's τῶπος had been interred within it (RAC. 42).

⁴ Arch. Rep. '94-'95. 37, D. el-B. IV. 6.

⁵ Since the following pages were in print, I have found at Munich (Königl. Bibl., MS. Copt. no. 3) fragments of a Sa'idic version of the published Boh. encomium on P. The texts are not identical. The Sa'idic is presumably the original version.

⁶ BP. 8697, 8699, 8700, 8727, T. 6, T. 14, S. 3.

⁷ Published in Kenyon's *Catal.* I. 232, earlier by Wessely in *Wiener Stud.* ix. 235.

⁸ 'Apa Peter, the priest,' had apparently intervened; but this is not quite certain.

⁹ The fact that Peḡosh son of Psamô, the *lašane*, and Pisrael son of Psate, both witnesses in pap. lxxviii, appear to recur in **111, 114, 157**, is of little weight, since we have nothing by which otherwise to fix the dates of these ostraca.

leading similarity between the most frequent hands. Among the numerous ostraca of which bishop Abraham is the author, one hand is of particularly frequent occurrence; it is that which, in cases where there seemed little doubt as to its identity, I have named 'A' (v. Pl. I, 71). It is however practically certain that this hand is not the bishop's own; for besides the episcopal edicts, letters &c., written by 'A,' and those recording declarations made before and requests addressed to the bishop, there are several other texts—formal statements, undertakings, contracts,—having a variety of authors, yet likewise written in this hand; and it is hardly to be supposed that the bishop had, in such cases, acted as scribe. Again, the hand here called 'B' (v. Pl. I, 295), in which two of the bishop's letters were written (58, 67), is often hard to distinguish from 'A'; indeed I feel quite uncertain as to whether both are not but the work of a single scribe, whose productions differ in appearance as they are more deliberately or negligently written. But if that were so, the text of **Ad. 14** would seem to indicate that the writer of both 'A' and 'B' is none other than the priest Victor, presumably the bishop's disciple and the writer of other texts clearly in hand 'A' (**231, 325, Ad. 10**).¹ Yet there are examples of episcopal edicts in hands differing from either of the above (**Ad. 8, 65, 69, 126**), showing that the bishop availed himself of the services of various scribes and showing perhaps besides that he was himself unable to write. And we are thus reminded that bishop Abramius, the testator of pap. lxxvii, was likewise dependent upon an amanuensis (l. 81).²

It is unfortunate that neither of the wills above referred to (papp. lxxvii, lxxviii) bears a date. Messrs. Grenfell and Hunt however inform me that they would place the Greek document in 'the last part of the 6th century,' since it closely

¹ The dating of these hands might have been assisted by BP. 9447, the script of which much resembles 'A' or the contemporary 'D,' were it but complete; for there 'the patriarch, Abba A—' is mentioned. But at this period either the name Anastasius, Andronicus or Agatho might be used to complete the line.

² It is of course possible that, though unable to write in Greek, the bishop could have done so in his own language.

resembles texts from Oxyrhynchus of the reigns of Justin II, Tiberius and Maurice (i.e. 565—602). None of the several hands exhibited in the text belongs, they hold, to the 7th century. Mr. Kenyon is likewise willing to assign the papyrus to this period, his suggestion of a later date (made at a time when the materials for the palaeography of this period were scantier) having been based on the dates of the Coptic papyri supposed to have been found with it. Several Greek papyri in the British Museum (nos. cxiii. 4, ccix, ccx) and the Louvre (nos. xx, xxi. 2, xxi. 4), dated in this period, can show parallels to every scriptural peculiarity of pap. lxxvii. As regards the Coptic will, pap. lxxviii, it is differentiated in several ways from the series of documents—the Jême papyri—with which it is classed: by other formulae, an unusual vocabulary, and by having among its witnesses no one whose name recurs in the other texts—a rare circumstance here—as well as by palaeographical features distinguishing its script from that of the others. It is rather to those dated Greek MSS. of the close of the 6th and beginning of the 7th centuries that this papyrus, no less than pap. lxxvii, must for comparison be referred. The script of the Coptic text is indeed stiffer and less often ligatured,³ but the letters are formed in the same way and those ligatures employed are identical.⁴ Further, the Jême papyrus published by M. Loret (Rec. xvi. 103) is in a hand so similar to that of the bishop's amanuensis in pap. lxxvii, that their identity might well be maintained. But the date of this is 634 or 635.⁵ If then we place these two wills between the years 560 and 640, we shall venture as near to precise dates as the palaeographical evidence warrants. (But cf. §. Dates.)

³ Cf. a similar contrast in the fragment, Rec. xvi. 103, facsimiled here, p. 85.

⁴ Most unmistakable in the closing lines which, written in Greek, though by the same scribe, can be paralleled in every detail from the dated MSS. Cf. the rough facsimile, p. 85, also the monetary abbreviations lxxvii. 55 and lxxviii. 75. The Coptic hand as a whole closely resembles that of the bishop's amanuensis in lxxvii. 80, 81.

⁵ The regnal dates appear contradictory, but the 8th Indiction is probably correct. (So Mr. E. W. Brooks.)

The name Abraham was, among the Copts of that time, a frequent one and we cannot claim to identify our bishop with other namesakes. Yet there are one or two cases in which the temptation to do so is strong. (1) A bishop Abramius (*αββα Αβραμιου επισκοπου*) is named upon one of several silver objects found, a few years ago, in the ruined church on the W. of the grand colonnade of the Luxor temple.¹ The lettering of the inscription is analogous to that of the stelae from Hermonthis and so might belong to the 7th century. (2) A 'monastery (*μονη*) of Abba Abraham' existed in the time of Pesynthius of Koptos (v. **25**),² who occasionally visited it. The text seems to imply that this Abraham was then living³ and it is to be presumed that the monastery was not far distant from 'the hill of Tsente' where that of Pesynthius lay. The only Abraham who, in the 6th century, left a name in Egyptian church history, was the abbot of Pboou (Fâû) who, expelled by Justinian, founded another monastery at Farshût.⁴ He cannot of course be the same with the bishop in our texts.

Next to that of the bishop, the name most conspicuous is Victor. It doubtless refers in our texts however to more persons than we can distinguish. One at least can be recognized: Victor, the priest, who was *προεστως* of the monastery of S. Phoebammon (**219, 223, 303?**, **332, 351, 369, 389, 482**, G. 106), presumably the same who in **232** is called 'monk of S. Phoebammon.' Victor again is the name of the priest repeatedly greeted by those who write to bishop Abraham (v. above), sometimes in rather extravagant terms (**52**), and twice addressed directly in conjunction with the bishop

¹ V. Grébaud in Bull. Instit. ég. for '89. 334 and Daressy, Notice explic. (1893), p. 7.

² In the fragment Z. ccxxiii=Miss. iv. 754 occurs an 'Apa A.' dwelling to the north of the subject of the text, who is therefore hardly Pesynthius. A limestone tablet, Alexandria Mus. 274, records the restoration in AD. 698 of a *τόπος* of 'the holy Apa A. the anchorite,' which had fallen into ruin through age. Its *provenance* is unknown.

³ We may translate: 'visit him' (Abr.) or 'visit it' (the mon.); Méms. Instit. ég. ii. 352, 357.

⁴ Z. ccxxii=Miss. IV. 511, 742, Berlin k. Bibl., MS. or. 1607, no. 4. Also in the list of abbots, T. 20.

(**311, 486**). Of the Victors in BM. pap. lxxvii and in M. Loret's papyrus we have already spoken.

As the bishop appears to have employed Victor as his favourite secretary, so Victor in turn frequently uses the services of David, the scribe whose hand I have called 'D' (v. Pl. I, E. 301, **158**). He wrote and signed **158, 296, 297, 304**, ÄZ. '78. 19, no. 7 and presumably **Ad. 44** and T. 4, all of which are official documents, four of them addressed to Victor or recording his presence, one (**158**) to an oconomus of S. Phoebammon whom we may assume to be Victor. Numerous other texts are clearly by the same hand, though wanting the writer's signature. Further, a comparison of hand 'D' with that of the principal texts from the tomb-church of 'Dega,'⁵ will make their identity very probable. 'D' too is, in all probability, the hand of the dated Turin ostrakon (v. §. Dates).

It has been already suggested that hands 'A' and 'B' are in reality but one and that their writer is Victor, the bishop's disciple. Proof that 'D,' the hand of Victor's scribe, is contemporary with these and with the bishop is afforded by the recurrence of the priest Plein, son of Dios, in **158** (hand D), **313** (hand A) and T. 6 (addressed to the bishop). The bishop himself is perhaps mentioned in **293**, but in no other example of hand 'D.'

Two more texts by Victor, **132** and **Ad. 47**, may be noticed. They are by one and the same hand,⁶ which can hardly, notwithstanding resemblances, be 'D.' The first is interesting as relating to the will by which 'the deceased Abraham' had disposed of 'the *τόπος*'—possibly therefore a reference to the Greek papyrus BM. lxxvii.

A number of ostraca are written in the hand of a certain Elias (v. **227**), possibly the joint occupant with Jacob of a monastery in Jême which they bequeath to Stephen.⁷ The succession

⁵ Miss. I, 36 ff., Hyvernat, Album, pl. viii. 6. Cf. here **18**, which shows these texts to be contemporary with or slightly later than Damianus.

⁶ I have a photograph of the first and a facsimile of the second.

⁷ RAC. no. 3.

of abbots obtained from their will (Epiphanius, Psan,¹ Jacob and Elias, Stephen) and the indications of RP. II show that the co-testator, Elias, probably lived shortly after Pesynthius of Koptos. In none of Elias's letters is bishop Abraham referred to.

Dates.—It is obvious that, on the evidence hitherto adduced, we are only able approximately to date the principal personages mentioned in the following texts. Damianus was clearly the reigning patriarch when some of the writers lived. As to bishop Abraham, we cannot, without proof that **Ad. 59** is by either hands 'A,' 'B,' or 'D,' conclude that he was that patriarch's contemporary. There remains however an important factor in the question to be noticed. The ostr. no. 38 of the Turin Museum² records a solar eclipse 'in the year that Peter, son of Palou, was *lasane* of Jême.' This the calculations of several astronomers agree in fixing as the partial eclipse visible at Thebes on March 10th, 601.³ Now it has already been observed that this ostrakon is either by the scribe 'D.' or by a writer whose hand closely resembles his, and is thus presumably his contemporary (v. Pl. I.). We thus obtain further evidence strongly confirmatory of the period to which we would assign the hands 'A,' 'B' and 'D.'

To a later age belong a series of texts wholly different from those hitherto discussed. The tax-receipts (v. **409**) can be assigned with certainty to the middle of the 8th century, owing to the identity of certain of their scribes with the writers of dated Jême papyri and to the similarity in script and general appearance between those thus dated and the receipts written by other scribes. Like evidence shows that the group **147—151** and **Ad. 4** also belong to this period.

¹ For Psan, cf. also **80**.

² Text published by Stern, *AZ.* '78. p. 12 and Rossi, in Turin Atti xxx.

³ For this information I am indebted to the kindness of Prof. H. H. Turner of Oxford and Mr. J. K. Fotheringham, who refer to Oppolzer's *Kanon der Finsternisse*, p. 174, and to Ginzler and Krall in *Sitzb. d. k. Akad. der Wiss.* (Vienna), *Math. Nat. Cl.* lxxxviii. II, p. 655. Prof. Turner regards the date as ascertained 'with unusual certainty.'

Clergy and Monks.—Assuming the two bishops, of the Greek papyrus lxxvii and of our ostraca, to be but one, we see that, as in the case of Pesynthius of Koptos, Hermonthis was not necessarily the residence of its bishops.⁴ What their connection was with the monastery of S. Phoebammon we cannot say. Perhaps Abraham had previously been its abbot;⁵ thence to the episcopal dignity would be in Egypt the usual course. From RAC. no. 10 (p. 78) it may be inferred that in the century following the connection was maintained; for bishop Colluthus there appears as having some share in the affairs of the monastery.

Other bishops connected with Jême are mentioned: perhaps 'the great bishop, the holy Abba Paternouthius,' whose *τόπος* is situated there,⁶ and 'the holy bishop, Apa Germanus,' whose name is borne by certain property in Jême;⁷ while dedications and donations to the monastery of S. Phoebammon are sometimes entrusted to the bishop as well as to the oconomus.⁸ Our ostraca too, besides Abraham, name an earlier bishop of Hermonthis, Ananias,⁹ also bishops Andreas and Anthony (v. **227**), the latter presumably the bishop of Ape or Luxor,¹⁰ the neighbouring diocese on the opposite bank of the Nile, who with the bishops of Koptos and Apollinopolis Parva, appear in RP. II.

Many details might be gathered from our texts,

⁴ Bishops are to be met with living in monasteries, e.g. Aphou of Oxyrhynchus, who remained there all the week till Saturday, and Timothy of Antinoe, who appears to have resided in one (this on the authority of the Synaxarium, 13th Hathor). Occasionally at this period we hear of bishops resigning their sees and retiring to the life of anchorites; cf. the bishop's title in pap. lxxvii. 76. *Joh. Moschus* §§ 37, 93, 123 records instances in Palestine.

⁵ The bishop in pap. lxxvii. 25 speaks of it simply as 'under' him, *ὑπ' ἐμέ*.

⁶ *ÄZ.* xxix. 12; cf. **88**.

⁷ BM. or. 4875.

⁸ RAC. 73, 97. But this may merely point to the ultimate episcopal responsibility in monastic affairs required by the canons, e.g. the Egyptian canons in Mansi II. 1011.

⁹ Munich Antiquarium, pap. 830 is a letter addressed to him.

¹⁰ V. the Sa'id. *Scala in Amélineau*, *Géogr.* 556 and the Boh. lists, ib. 576, where (P)ape = *Τριων Καστρων* = Luxor. In BM. or. 85 however Ape is said to be 'in the nome of the town of Hermonthis.'

illustrating the powers and business of the episcopal office. We see the bishop ordaining readers, deacons and priests to particular cures and formally entrusting them with their duties (57 &c.); arranging for the performance of service in various churches, sometimes at the application of the local authorities (97); issuing charges on liturgical questions and edicts of interdict and excommunication against individuals and villages (61); dealing with vagrant priests (40); hearing depositions and giving judgment in local suits and communicating with the magistracy; dispensing or recommending charity.

In certain functions the bishop could be replaced by the archpriest who had, for instance, powers of excommunication or interdict.¹ The bishop's decisions might be promulgated through him;² he transmits the patriarchal Festal Epistle to the clergy.³ The archpriest sometimes appears as attached to a particular church,⁴ or he is called 'archpr. of the Castrum Jême,'⁵ as if the office were more general. He is not as yet identified with the *ἡγούμενος*, although the latter is here clearly a clerical and not a monastic official.⁶

The archdeacon is less often met with. One is attached to the *τόπος* of Patermonte,⁷ another to that of S. Victor,⁸ a third to 'the holy church of Jême.'⁹ A monk who is also archdeacon is named on the stele C. 8609.

The number of churches and monasteries named

¹ *Ἀφορίζειν* 83, 'exclude from the mysteries' RP. 25²=G. 11. Here he is called *πρωτοπρε[σβύτερος]*. Archdeacons sometimes had this power in the 5th cent. (Hatch in Dict. Chr. Ant. I. 137). On the archpr. as bishop's vicar v. also Renaudot, De Patr. Alex. § xl, and Tuki, Rituale 310.

² 54, 485. In Can. Basil. 92 he is the bishop's assessor in judicial cases.

³ BM. pap. xci.

⁴ RAC. 48, ÄZ. '88. 132, BM. pap. lxxvii. 81, stele C. 8552.

⁵ BM. pap. lxxviii.

⁶ Cf. the frequent combination, 'priest and ἡγ. of the — church' (RAC. 19, 20, BM. or. 1061, ib. pap. Joad II). In ÄZ. '84, 151, 152 we see a 'priest and ἡγ.' and an archpr. of the same church. Subsequently archpr. and ἡγ. become identified, as can be seen in the ordination services; e.g. Codd. Vatic. xlv, cxxx &c.; cf. Cyril b. Laklak's decision, Renaudot, Hist. 585.

⁷ ÄZ. '84. 146.

⁸ BM. or. 4884.

⁹ ib. 4875.

in our ostraca is considerable (v. Index of Place-Names) and the total of those in the Theban neighbourhood is increased by the other documents: the stelae and the Jême MSS. together give some ten, Lepsius's graffiti and the Pesynthius papyri two or three more, making in all nearly thirty. It is sometimes difficult to distinguish between church and monastery; while *ἐκκλησία* designates the former only, *τόπος* or its Coptic equivalent apparently includes both. Nor do the names by which they are known always suffice to separate them. Thus to the martyrs Phoebammon, George, Victor, Isidore,¹⁰ Mena¹¹ either might be dedicated; but the *τόποι* of Apa Ananias, Apa John, Apa Moses, Apa Papnoute, Paul of Koulol¹² are probably monasteries, called either after their founders or their actual abbots.¹³ In only one instance can the age of a monastery be surmised: that of Pesynthius was presumably founded by or in memory of the celebrated bishop of Koptos. As to the duration of their existence, our documents show at any rate that the monastery of S. Phoebammon was flourishing at the beginning of the 7th and in the latter half of the 8th centuries, though perhaps destroyed and rebuilt in the interval.¹⁴

The history of Egyptian monasticism after Chalcedon has received but little attention, either from contemporary or later writers. The usually consulted records for the period with which we are concerned are the work of catholic writers (Leontius of Neapolis, Joh. Moschus, Sophronius) or of Nestorians (Thomas of Marga) and these seldom show any knowledge of Egypt beyond the

¹⁰ Lepsius, Denkm. VI. 102, 20.

¹¹ In 45 his church, in RAC. 48 his *τόπος*.

¹² RAC. no. 1.

¹³ The 'Pratum' of Joh. Moschus mentions many apparently so named. Cf. also the monasteries 'of Andrew the priest,' 'of Nahroou the priest,' 'of Peter the deacon' in the Fayyûm about this period (Rev. ét. grecq. III. 134).

¹⁴ It probably suffered at either the Persian or Arab invasions, to one of which RAC. no. 4 may refer. There 'the whole village' assigns the mon. to certain persons who had apparently restored it after devastation. This MS. shows no names in common with the others and its script may be earlier than most; it may therefore belong to a period between those of the early 7th and those of the later 8th centuries. Cf. also BM. or. 72 and here 227.

Delta, the upper provinces being very rarely visited by them.¹ The Lives, *Acta*, Miracles extant in Coptic seldom deal with so late a date—the Lives of Samuel of Kalamon and Daniel of Scete are indeed conspicuous exceptions—and the papyri have been little studied in this light. Most of the latter indeed belong to the Fayyûm or Eshmunên and give no information as to affairs further south. The records of the monasteries at Thebes, as preserved in the ostraca, the Jême papyri and the stelae, stand therefore alone; from no other source has such a body of documents, so restricted as to locality and date, survived.

The occupants of these monasteries were not exclusively Egyptian. Syriac texts in the tomb-church of 'Dega' at Dêr el-Bahri,² possibly too the name Psyros,³ show that Asiatic monks were present. The monks doubtless followed the Pachomian rule; on either side of them were (or once had been) the communities founded by Pachomius and Theodore, one indeed near Hermonthis.⁴ We find the early Pachomian abbots enumerated on the ostraca⁵ and invoked on stelae,⁶ while Pachomius' Canons are among the books in the monastery of Elias (v. note on p. xix). The canons of bishop Ananias (85) are presumably not monastic.

Of nuns the ostraca tell us nothing, but many are commemorated on the stelae and papyrus BM. or. lxxix V. is by a woman dwelling in the mon. of Apa Sergius, so presumably a nun.

We have no data by which to estimate the numbers of the monks. His biographer indeed

boasts that in Pesynthius's day, about the time to which most of our ostraca seem to belong, the monasteries in the neighbourhood greatly flourished. The remaining ruins do not suffice for measuring the original extent of the buildings. Nor can we gather much as to the material condition of their inmates. To what extent trades were carried on we do not know, partly because it is uncertain how far the designation 'monk' has been omitted in the documents: are those who call themselves simply 'husbandman,' 'workman,' 'builder,' 'baker' &c., necessarily seculars? Very rarely the word 'monk' accompanies the trade-name, showing perhaps that worldly occupations within the monastery were exceptional.⁷ The artisans and labourers, with whom the monastery contracts for specific work, come doubtless from the adjacent villages; so likewise the tenants to whom land is let for cultivation.

Some of the monks—what proportion we cannot say—lived without the monastery as 'anchorites,' in caves in the adjacent hillside. Pesynthius had dwelt in one while a monk and as bishop retreated before the Persians to an ancient tomb in Jême.⁸ Possibly 'P. the anchorite' (345, 378) is none other than the bishop. Abraham of BM. pap. lxxvii is called 'bishop and anchorite of the holy mount of the Memnonia' (l. 76); indeed the evidence for his actual residence within the monastery is not conclusive. Sometimes an 'anchorite' is in orders: a priest, BP. 9420, a deacon, G. 107.

The direction of the monastery was in the hands of the *προεστώς*, sometimes called also *ἡγούμενος* in respect here probably of his clerical dignity. The civil power was represented by the *διοικητής*, under whose authority (*ὑποταγῆ*) the monastery, as well as the Castrum, is stated to stand.⁹ In this jurisdiction the *lašane*, the most frequently mentioned local magistrate, does not appear to have shared.¹⁰ No mention is made in

¹ Siut (Lycopolis) occasionally appears as the extreme limit of their acquaintance.

² Maspero, Guide du Visiteur 385, The Academy 1883. I, 264.

³ BM. or. 4881, BP. 6139. Perhaps this and Peğôsh 'the Ethiopian,' refer merely to descent. Some bishops in Upper Egypt were Syrians; a monk of Bethleem bishop of Hermopolis PG. 87. 3053. The ordinations at Cple. by Syrian bishops were presumably of Egyptian monks, of whom plenty were there (Joh. Ephes., De beat. orient., cap. 50).

⁴ Vit. Pachom. § 86. Cf. Ladeuze, Etude 172 ff., 199. 'The Tabennesiotes' (Life of Daniel, ed. Clugnet, 50) need not imply contrast with other orders, for the term is used already by Palladius. The Sinuthian rule also was accepted in other monasteries, as we learn from the story of Abraham of Pboou (Miss. IV. 512). That of John Kame too was introduced into Upper Egypt (Wüstenf., Synax. 199).

⁵ T. 20.

⁶ C. 8636.

⁷ In earlier times this was not so; v. Hist. Lausiaca c. 39.

⁸ Méms. Inst. ég. II. 335, 401.

⁹ BM. pap. lxxxv.

¹⁰ The two offices are apparently not identical: BM. pap. xc. 29, 'whether δ. or λ.'; nor do the titles interchange.

any of our documents of the *δευτερίριος*, known to the Sinuthian congregations; but one papyrus (RAC. no. 1) refers to two *συνκάθηδροι* of 'the great *προεστώς*.' The official who in the Canons¹ holds the next place after the abbot is the *οικονόμος* or steward. On him devolves the conduct of practical affairs; gifts or dedications to the *τόπος* are made through him,² leases are arranged and workmen engaged by him,³ land is sold by him.⁴ Occasionally, indeed—more often perhaps than our texts show—he is identical with the *προεστώς*.⁵ The *oconomus* of a church is sometimes mentioned. In 290 a church seems to have had three (cf. T. 7). Presumably without official status was the *μαθητής* of the *προεστώς*, whom the Canons indicate as his natural successor.⁶

Close relations appear to have existed between the monks and the episcopacy. Of the bishop of Hermonthis and his connection with the Theban monasteries we have already spoken. He seems to have had, in some cases, rights of ownership in the monasteries,⁷ similar to those of the *προεστώς*, who was entitled to dispose of his succession by will.⁸ Assembled bishops sit in judgment upon criminous monks, even upon a *προεστώς*;⁹ yet we have no evidence that even bishop Abraham had any direct share in the government of the monastery.

Some idea of the contents of the monastic libraries and of the liturgies in use may be got from the opening texts of our collection and from the book-lists (250, 402, 458, 459, Ad. 23).

¹ E.g., Mansi, II. 1012.

² Jême papyri passim.

³ 158, 200.

⁴ Pap. Turin I (Atti xxiii).

⁵ So in RAC. no. 1. Sourus, the *oconomus* often named in the Jême MSS., is in BM. pap. lxxix R called *προ.*, while of the latter the verb *οικονομέω* is used (Pap. Rhind I, Journ. Philol. xxii. 280, 281).

⁶ Cf. BM. pap. lxxviii.

⁷ BM. pap. lxxvii; cf. Ad. 9.

⁸ BM. pap. lxxviii. The seller of the 2 monasteries, Rev. *éts. grecq.* III, calls himself simply 'monk'; so too the testators in RAC. no. 3, though Jacob is presumably *προεστώς*. In this connection cf. Stele C. 8451 = Miss. III. xl, which commemorates the *κτίστης* Eulogius (cf. W. Nissen, *Regelung d. Klosterw.* 12). Private property in a church at Jême, *ÄZ.* '84. 146.

⁹ RP. no. 11.

Much more information is to be had from the long catalogue on the limestone ostrakon from Thebes, published by Bouriant and doubtless relating to one of the monasteries to which our documents refer.¹⁰

Language.—In so large a number of texts, the work of so many hands, it would be futile to seek for linguistic uniformity. The writers differ of course in degree of education and it is not easy to distinguish between results of their negligence or ignorance and real dialectal characteristics. The *provenance* and date of the majority of the ostraca lead us to expect close similarity with the language of the Theban legal documents—the Jême papyri; and in fact the features of that idiom (many of which were indicated by Stern, *ÄZ.* '84. 144 ff.) are all to be found again in our texts.

Again, as in those papyri, not a few features distinctive here are also to be met with in the ancient idiom of Akhmim and in the early Sa'idic texts which show its influence: the Pistis, Bruce pap., Elias Apocalypse &c.

(1) *Phonetic Peculiarities*.¹¹—*A* stands in the ostraca for classical Sa'id. *e* in many words and for *o* in still more, Akhm. forms corresponding in both cases. Once *o* represents *a* (*hop*). Again, *e* or *é* is for *a* in certain words which have in

¹⁰ The locality of the *τόπος* of Elias may possibly be read Tche (v. 31), where that of Pesynthius was situated (G. 14). A *προεστώς* named Elias is known (274, cf. 227 &c), perhaps the same as the colleague of Jacob in RAC. no. 3, who, in describing his property, specially mentions the books left him by his predecessor (RAC. 45). It may further be noted that while Kalapesios (not Katapesios) is the name of him to whom certain of the books in B.'s list had been given, an *oconomus* of Pesynthius's monastery bears the same name (G. 14). The catalogue is in many ways interesting. Assuming the works to be in Coptic, we should have here the only mention of Pachomius's Canons in that language. We see too that those of Athanasius were familiar in the South (as indeed BM. pap. xxxvi indicates). 'The Histories of the Church' (no. 58) recall Z. no. clx, which von Lemm has shown to contain the original of parts of the Chronicle of Severus. Fragments in Paris, apparently of that same work, have indeed this very title. 'The Invention of the Bones of John Baptist' might be the text of Z. no. clvii (v. Steindorff, *ÄZ.* '83. 137). The books were of course mostly (61 out of 80) on papyrus (*χαρτης*), not, as Bouriant has it, on paper. A few, mostly biblical, are on parchment.

¹¹ Most of the following instances of consonantal and vowel change will be found alphabetically in the Index of Coptic Words.

Akhm. similar forms. For *au*, *ou* there are several instances of δ ; but for *au* we have also *aou* (*Taoueit*, *hnaou*) and for *oou*, *au* (*erau* **136**, *tmau* **181**, *jau* **191**). Rarer are *ou* for *eu* (**31**, **146**, **172**), *éou*, *eu* for *éu* (**199**, **229**, **311**, **385**) and *iou* for *iéu* (*lašniou*¹). Further, we may here note the forms *Ihannés*, *Eihannés* (**255**, **256**) for *Iwanves*,² *eit* for *eiôt*.³ The frequent interchanges of other vowels and diphthongs, such as *e*, *é* or *i* for *ai*, *ci*, *eu* or *oi* and vice versâ, are found chiefly in Greek words; but confusions between *e*, *ei*, *é*, *i*, *u* and between *o*, δ are as common in the Coptic as the Greek. Vowels are occasionally doubled, as *naa* **271**, *nsaa*- **352**, *naa*- (= *n*-) **371**, perhaps *ee*- in **116**, **271**. There is conspicuous inaccuracy in the use of vowels throughout certain texts, e.g. **168**, **169**, **170**, **254**.

The interchange of consonants is most remarkable in γ , κ and \acute{g} , where it can indeed be observed to some extent in almost all Sa'idic texts.⁴ Little or no distinction seems to be felt between them, whether at beginning, middle, or end of a syllable or word, though, of the three equations, $\gamma = \acute{g}$ is rarer, both here and in the Jême MSS., than $\gamma = \kappa$ or $\acute{g} = \kappa$.⁵ There are besides a few instances in which γ and κ stand for χ ,⁶ while elsewhere χ represents \acute{s} (**158**, **370**) or *h* (**36**, **44**, **186** **207**).⁷ We have one example of δ for *h* (**271**)⁸ and probably its converse in *h* = (ϵ) δ

'be able' (**381**),⁹ and one of *h* for *k* (**284**). The Mid. Egypt. $l = r$ is not to be expected so far south; yet it occurs twice (**30**, **385**) and six times in the Jême MSS., where its converse, r for l , is also not unknown.¹⁰ Many of the writers appear not to have distinguished *d* and *t* (v. especially **254**); but this is no specially Theban characteristic. Nor is the uneuphonic *n* for *m* before labials peculiar here. The letter *j* seems once to be represented by *tš* (*Tšeme*), while other ostraca, stelae and papyri exemplify the converse.¹¹ Φ is once used for *f*, as in one of the Jême texts.¹² The unexplained tendency to double initial *n*, characteristic of the Mid. Egypt. dialects and frequently met with in the older Sa'idic texts, is often to be found in the ostraca and Jême papyri.¹³

(2) *Forms*:—Among the roots which are either new or rare we may note: the auxiliary *oua*-; obscure verbs as *lôjk*, *ouôr**h*; the causatives *tsano*, *sano*, *tano* and its qualitative *tanit*, with which is probably to be classed *jeloit* **378**;¹⁴ the verb *ouôj* (or *ouôje*) 'to cut';¹⁵ the verb *še*, very rare in Sa'id. but found in Akhm.; the unknown substantives *epaeie* or *epae* and *jak*. The form *jocit* in **304** seems to be nothing more than an ill-spelt *jit* from *ji*.¹⁶ Besides these, several words will be found in the Index of questionable form or obscure meaning, most of which greater accuracy in the originals or in my copies would doubtless explain or remove.

¹ V. ÄZ. xxix. 17.

² Also in BM. or. 4879 (Jême). Cf. *Ianna*, BP. 915.

³ V. **323**. Cf. *ait* RAC. 34.

⁴ Least often perhaps in the Shmûn papyri, where Mid. Egypt. tendencies are not rare. On the problem generally v. Stern, ÄZ. '78. 10, also Hess in Indogerm. Forsch. VI. 123 and Thumb, ib. VIII. 189.

⁵ The forms *avtelej* (if correct) **Ad. 63**, *παλαjé* (= *παραjé*) stele Alexandria **285** are somewhat disconcerting, as indicating phonetic similarity between \acute{g} and *j* quite unexpected in this period and locality.

⁶ Cf. *ροχh*, Steindorff, Elias 128, 134.

⁷ These are doubtless archaisms and seem peculiar to Theban texts. The Jême MSS. show the former in *šôxe*, *sanx*, *Sonxém*, *χer* (= *šerp*), *Xmutsnêu*; the latter happens not to occur there. It will be noticed that in all these instances the Boh. forms have *h*.

⁸ Cf. BM. or. 1060 (Jême) *šôb*.

⁹ $H = \acute{s}$ frequent in Jême MSS.: *mohe*, *têh*, *h-enaγε*, *ha-eneh*, *hmên*, *hêm*, *hôpe*, *holf* &c.

¹⁰ *Κρηρονομος*, *αθροφορος*, *φολοκαρε*, *πρερου*.

¹¹ BP. 580 *ejôp* = *etšoop*, RAC. 99 *jere* = *tšere* and the names *Jemplênis*, *Jenaraš*, *Jempanishe* &c. This is met with elsewhere: Miss. IV. 680 *jinoute*. Cf. Spiegelberg, Demot. Stud. I. 29. In the papyri and in G. 106 *tj* stands several times for *j* in *Tjême* = *Jême*; also BP. 707 *tjouit*. The same feature is twice found in the old Berlin Psalter (p. 35).

¹² Sir Ch. Nicholson's papyrus.

¹³ In the latter doubled *m*, *p*, *t* are also to be found.

¹⁴ On such qualitatives in the oldest Coptic, v. Griffith, ÄZ. xxxviii. 81, Sethe, Verbum II. 42.

¹⁵ So in Boh. Isaiah xxxviii. 12 = *ἐκτέμνειω* and BM. or. 5001, f. 56 'to practise surgery' = PG. 88. 1973 *χειρουργειν*; so too Z. 552, of the surgical knife. Correct therefore **403**.

¹⁶ This is equally suitable in the TB. ostr. cited; cf. use of *f* in **149**, **151**.

Some familiar words are used in quite unusual senses: *bók* transitively (v. 74); *ma* (in *hama* &c.) propositionally;¹ *nmon* adverbially;² *hibol n-* 'in presence of';³ the puzzling *se* in 244. Especially remarkable are the privatives *noueš n-*, *nšou-* and the parallel use of *nat-*.

Remarkable forms of certain familiar words are common to our ostraca and the Jême papyri: *laue*, *ouôše* (cf. Akhm. and old Sa'id.), *nai*, *šae*. Common to Akhm. are also *tinou* = *tenou*, *hêe* (106, 5) and *hêie* = *he*, while *nêk*, *nêf*, *nmnên*, *ouontêi*, *mntên*, the verb *pejek*, *pejef* &c.⁴ show tendencies observable in that dialect. The papyri again know the form *kou-*, which we have here so frequently for *ke-*.

Several unclassical variants of the verbal pronouns are found. Some with final *-e* show Akhmimic influence: *ntne-* 2d pl. conjunctive. (Ad. 38), *enetne-* 2d pl. neg. fut. (Ad. 60), *matne-* 2d pl. neg. aor. (61); with which must be classed the parallel *ouatne-* from the new auxiliary *oua-* also *hitotte* = *hitootêutn* (Ad. 60).⁵ *Sou-* 3d pl. for *se-* and *nsou-* for *nse-*, is found in the Sa'id. 'Elias' as well as in the Jême MSS.⁶ In 484 we have apparently *ntou-*.⁷ *Eka-*, *efa-* &c. fut. III. and *ntare-* temporal are also in the 'Elias.' *Pfa-* in 384 seems intended for neg. fut.; so too *maeina-* 381; *mpra-* 254 (if correct) for neg. imperat. There appears to be in 57, 63, 84, that use of *e-* for *ere-* which Stern observed in Akhm.;⁸ also that of *mpôr* as imperative.⁹

¹ In the Jême MSS.: BM. pap. cv end, or. 4881. 2 where ib. 4 it = *etbe*. Perhaps, *ma ouhouu* ĀZ. '78. 14, 56 belongs here.

² Besides examples in 83, this occurs RAC. 75, 77 (*nmon*).

³ Cf. Ciasca, Pap. 20.

⁴ Pap. Bruce 43 has *pajeu*.

⁵ Such forms reappear in the Bruce Pap. pp. 118, 127, 262 and a White Monastery MS. (probably Shenoute) BM. or. 3580 B. 4 and in an early MS. of the Ep. of S. James, BM. or. 4923. 5. They are common too in the Shmûn papyri, e.g. Corp. Rain. II, nos. 51, 56, 76, 114, 185, 238.

⁶ RAC. 69 &c. Also in Shmûn papyri, Corp. Rain. II, nos. 5, 139.

⁷ So Corp. Rain. II, no. 241, Journ. As. '88. 369.

⁸ ĀZ. '86. 132. Also in BM. pap. lxxviii. 9 (Jême).

⁹ L.c. 133. Occurs in the Coptic of the *μη λυπηθης* formula on Theban stelae, C. 8510, 8468.

Finally, the peculiar employment of *mn-*, *mnt-* with another verb, in apparently negative conditional clauses (v. 360), must be mentioned.¹⁰

(3) *Greek*:—The Greek language claimed, even in the 8th century, some official recognition in the Theban district. This has been evident to all students of the Jême papyri, where protocols, subscriptions and many formulae in that language are still retained. And the fact is confirmed by certain official ostraca, contemporary—for they are by the same scribes—with the later of those papyri and written wholly in Greek.¹¹ It is therefore to be expected that a century and a half earlier—the time to which most of our ostraca are assigned—Greek would be still more commonly used. Indeed from that time plenty of texts in both languages have survived to prove that the use of either was officially admissible; but the will of Abraham, BM. pap. lxxvii (v. above), shows that for important documents Greek was still preferred, even where, as here (l. 69), the author was himself ignorant of it. The language of the church too was doubtless Greek; we have evidence of this in the number of Greek biblical and liturgical texts among the ostraca, those in Coptic showing the presence of translations, perhaps officially recognized. I know however of no evidence that Greek was any longer spoken so far south.¹² We learn from the life of Daniel of Scete, that at this same period Greek was not understood by the monks of Apollo's great monastery *ἐν τῇ ἄνω Θηβαίδι*.¹³ That Pesynthius spoke to the soldier

¹⁰ A non-Theban instance, Rec. VI. 70 (15). Cf. perhaps the usage noted by Steindorff, Elias 43.

¹¹ V. 424—428, where the last signatures only are in Coptic; also ostr. Turin 1448 by Psate Pisrael and Louvre E. 6262 by Aristophanes son of John (v. 409), both wholly Greek. These writers therefore had command of both languages.

¹² Unless it be the evidence of such Greek letters as Grenfell Pap. I, no. 63 &c. (from Edfu). The short vocabulary here 434 was no doubt for literary purposes. Makrizi's statement, as to the 'complete knowledge of Greek' near Siut in his time, does not necessarily imply colloquial usage. Nor does the persistence of liturgical Greek, even to the 14th cent. (e.g. Paris, MS. 68 v. Quatremère's Recherches 298), indicate more than an artificial survival.

¹³ Clugnet, Vie et Récits § 7.

from Tiloj (near Benisuef) through an interpreter is probably without import here; for the soldier was apparently a foreigner.¹

This is not the place in which to discuss such characteristics as might be observed in our Greek ostraca. I would merely call attention to the following words or phrases, uncommon in them-

¹ A reminiscence of the barbarian soldiery who served the Emperors in Egypt is the stele Alexandria 282 (=Miss. III, pl. 81): *υπερ μυσεως του μακαριου Ριγιμερ στρ, σκυθ, εκοιμυθη* (blank). The decoration shows that this came from Edfu. Date uncertain.

selves or in their employment here: *ἀπόκληρος*,² *ἀσήμιος*, *ἀρίθμια*, *γνώμη*, *ἐν ὄσον*,³ *ἐπιστήμη*, *μετὰ καλοῦ*,⁴ *κήρυγμα*, *λίγνον* (*λίκνον*), *μανλίζω*, *μουσίκιον*, *ξένιον*, *παράγω*, *πιστός*, *συλλόγηριον*(?), *συνπόσιον*, *συνάγω*.

² The denial, in Can. Athanas. 49 and 50, of a 'portion' (*نسب*) of the sacraments as a penalty, may imply this word in the original.

³ So in Sa'id. Ps. cxlv. 2=ἔως, Eccli. xxx. 30 = ἔως ἔτι, as Rahlf's has noted.

⁴ Also in Corp. Rain. II. 81.

I

TRANSLATIONS AND COMMENTARIES

COPTIC OSTRACA.

TRANSLATIONS AND COMMENTARIES.

BIBLICAL.

1. (*E.* 196) L. 5 *πρεσβυτερος* or abbrev. 6, 7 ? *nserounš.* 10 *nau.* 13 [*auð pejaf*]. vo. 1, 2 ? *ntaii.* 12, 13 *takmou.*

1 Samuel xvi. 4, 5. Not elsewhere preserved in Sa'idic.

For Ephraim read Bethlehem. "The elders of the city looked and wondered at (?) him and said."¹ 11 looks like a gloss. *Ntaii* in vo. 4 is presumably a mere error.

¹ Cf. Boh. (Lagarde, Orient. 68).

2. (*E.* 32) L.

1—5 S. Mark xiv. 17, 18; 6 S. Matthew xxvi. 14; vo. 1—5 ib. xxvi. 20, 21.

The texts are those of Woide, but for the omission in 10. 4 and *oun* in vo. 4.

3. (*C.* 8137) L. 1 *ntere-*. 3 *šgér.* 4 *oueine.* 5 ? *iojne.* 6 *nròme.* 6, 7 *erepīgér.* 7 ? *sòš.* 8 ? *ose.* 9 *joei.* Vo. 1 *petrhmmé.* 2 ? *ejen-*. 3, 4 *mmoou.*

Acts xxvii. 9—11. Not elsewhere preserved in Sa'idic.

512. (*E.* 260) L. 2 *κτισον.*

Psalms l. 10, xxiv. 20 in Greek:

"Create in me a clean heart, O Lover of man, and save me." Then a list of Greek words each beginning with φ.

513. (*E.* 104) L.

Psalm ciii. 1—6.

1—3 and vo. 1, 2 are Coptic of ver. 2; 5—13 are Greek of 1, 2, 4, 5, 6. The text has several errors: *και συ, το, και ανεβη* ε[ν] *νεφελαις, εστησεν τα, besides omissions after φως, ουρανον, νεφελαις, γην, κωηθεσεται.*

514. (*E.* 186) L.

Psalm cxvii. 27, 26 (sic) and Luke i. 28, in Greek. The former on an ostr. with other passages, in Coptic, *ÄZ.* '85. 101.

515. (*E.* 321) L. 1 end, ? σ[ν].

Luke i. 42 and 28 in Greek.

Ad. 24. (*OA.* 1171) L. From Dêr el-Esbeh, behind Kamûlah. Type, Hand A.

Biblical passages. I have identified only Jer. viii. 22, which seems to end with *saein.*

LITURGICAL.

19. (*S.* 11) P. A confession. Suggests the 5th or 6th century. (F.E.B.)

"We confess (*ὁμολογῆν*) a Trinity which is in a Unity, namely the Father, the Son and the Holy Ghost, three *ὑποστάσεις*, of whom one took flesh for

our salvation, namely the Son. Yet (ἀλλά) each one of the ὑποστάσεις is a thing apart, not in the others. This is in truth so. A single μοναρχία, a single pantocracy, a single glory. But (δέ) we join with this δοξολογία good works (πράξεις) for the obtaining of the promises." (W.E.C.)

4. (E. 19) L. Hand of 6, 7.

Fragment of a Preface and Sanctus from the Anaphora of the Mass, of the Egyptian type; closely akin to that of the St. Petersburg Ostr. 1133, the coincidences with which are in italics.¹

" to us, O Lord, those who that He may make them all worship Him, who . . . in truth is and the earth in children who spared . . . all men after [*Thine image² through Thy beloved and holy Son*] Jesus Christ our Lord, *the First-born of all creation³ [who is also coessential with Thee,] who didst make us heirs of these [good things by his precious blood: we give thanks to Thee] the incorruptible, unapproachable, unsearchable, [inexpressible God⁴ almighty, for that Thou didst make us to pass [into being⁵ by Thine only begotten Son who of His own will] came on to the earth to redeem the [race of mankind. Before Thee⁶ stand] thrones and dominations, principalities and [powers, angels and archangels]: before Thee stand the [many-eyed cherubim and the seraphim] each having six wings [and with twain veiling their face because] they fear to look upon the Imag[e of the Invisible,⁷ and with twain veiling] their feet by reason of the fear [of the majesty of the Creator,⁸ and with twain flying] they cry one [to the other with lips unsilenced] and*

¹ Hermitage impér., Inventaire 189 and Lemm in Bull. Acad. impér., 5th ser., xii. 284.

² Gen. i. 26, Col. iii. 10, S. Matt. iii. 17.

³ Col. i. 15.

⁴ Cf. Serapion I: αἰνούμεν σε ἀγενητὴ θεὸ ἀνεξιχνίαστε ἀνέκφραστε ἀκατανόητε: Lit. S. Chrys. (Litt. E. and W. 322) σὺ γὰρ εἶ θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος.

⁵ παραγαγεῖν εἰς τὸ εἶναι is a common phrase for creation from Philo onwards.

⁶ For this cf. Serapion I σοὶ παραστήκουσι χίλια κτλ.; Lit. S. Marc. (Litt. E. and W. 131) σοὶ παραστήκουσι κτλ.; Lit. S. Marc. Copt. (ib. 175) 'for before Thee stand the thousand thousands &c.'

⁷ Col. i. 15.

⁸ Cf. Lit. Dioscori (Renaudot ii. 287) 'duabus facies suas' &c.

tongue [unceasing and mouth unshushed,⁹ shouting and saying,] *Holy ho[ly holy, Lord God almighty, which was] and is [and is to come.]*"¹⁰ (F.E.B.)

⁹ Cf. Lit. S. Marc. (Litt. E. and W. 125) ἀκαπαύστῳ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ ἀσιωπήτῳ καρδίᾳ; S. Athan., In illud Omnia mihi 6 (i. 108 A) τὴν δοξολογίαν προσφέρουσιν ἀπαύστοι τοῖς χεῖλεσιν; S. Didym. Al., de Trin. ii. 77 A (PG. 39. 545 B) ἀνταναφωούτων ἀσιγήτοις στόμασι καὶ ἀκαπαύστῳ φωνῇ.

¹⁰ This form of the Sanctus (Apoc. iv. 8) so used seems to be unexampled. The proper Egyptian form is "Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης (Serapion simply τῆς δόξης σου, cf. Is. vi. 3).

5. (E. 77) P.

The Prayer of the Kiss of Peace of the Egyptian Liturgy of S. Basil.

Greek in Renaudot i. 52; Coptic in Eucholog. (Cairo 1887) p. 69; Latin from Syriac in Renaudot ii. 543; English from Ethiopic in Brightman, Litt. E. and W. 227. Brackets = completions from these texts.

"Lord God, Framer of all, which didst create man in incorruption and didst abolish the death (that came) into the world by the envy of the devil,¹ and (by the quickening) advent in the flesh (of Thine) only (begotten Son didst fill) the earth (with the peace from heaven): Thou whom all the hosts (of the angels) did hymn, saying² (Glory to God in the highest) and (on earth) peace, (good) will (towards men): do Thou fill our (hearts with Thy peace) and cleanse us from all deceit and (all malice³) and (make us worthy to salute one another with an holy kiss,⁴ that we may partake without condemnation of Thine immortal and heavenly gift"). (F.E.B.)

¹ Sap. ii. 23 sq., 2 Tim. i. 11.

² S. Luke ii. 13, 14.

³ 1 Pet. ii. 1.

⁴ 1 Cor. xvi. 20.

6. (E. 168) L. Hand of 4, 7.

Prayer of Inclination before Communion in Liturgy of S. Cyril (Mark), which is also an alternative form in the Egyptian S. Basil. V. Tuki Anaph. 336, Renaudot i. 50, 75, Brightman 137, 183, 235. (F.E.B.)

7. (E. 270) L. V. pl. I. Hand of 4, 6.

The opening of a prayer.

"God almighty, the whom heaven and earth [and things under] the earth¹ [do worship], who hast called everyone [into being] in Thine image and likeness², who art"

(F.E.B.)

¹ Cf. Phil. ii. 10.² Gen. i. 26. Cf. Philo, De creat. princ. 7 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι; [Clem. Rom.] 2 Ep. 1 ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς; Orig. in Eph. i. 1 (Cramer, Catena in loc.) καλούμενοι οἰονεὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι.**516.** (C. 8193^b) P. Ro. is **68.**

The opening of a priest's Apologia or possibly of an Absolution.

Ὁ θεὸς ὁ αἰώνιος, ὁ τῶν κρύπτων γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως,¹ ὁ μὴ θέλων τὸν θάνατον τῶν ἁμαρτωλῶν ἀλλ' ἵνα μετανοήσωσιν καὶ σωθῶσιν² ἐπίβλεψον ἐπὶ τὴν ταπείνωσιν τοῦ ἐλεείνου σου καὶ ἁμαρτωλοῦ δούλου.³ (F.E.B.)

¹ = Susanna 42.² Cf. Ezek. xviii. 23, xxxiii. 11.³ S. Luke i. 48.**517.** (E. 116) L. Hand of **518.**

Verses to be sung in the service, like the Psalm and Alleluia before the Gospel and the Aspasmos at the Kiss of Peace. Cf. Litt. E. and W. 118, 156. (F.E.B.)

Ⲡ Αἰνέσει

. . . ἡμῶν αἰνοῦμεν.

Σαλπίζατε λαοὶ ὅτι Χριστὸς
γεννᾶται σαρκωθεὶς ἐκ παρ-

5. θένου τοῦ σῶσαι ἡμᾶς καὶ τ[οῦ] δοξ-
ᾶσαι τὸ ὄνομά σου Κύριε

Vo.

Εὐλογημένος¹

εἰ ἐπὶ θρόνου τῆς βα-
σιλείας σου καὶ ὑπερυμ-
νητὸς καὶ ὑπερυψούμε-

5. νος εἰς τοὺς αἰῶνας.

¹ Dan. iii. 54 (Three Child. 32).**518.** (E. 105) L. Hand of **517.**

Verses as in **517**; apparently for a feast of the BVM., perhaps the Purification, since Symeon is regarded as a priest in the Coptic ritual.

Χαίρε Μαρία κεχαριτω

μένη· ὁ Κύριος μετὰ σου¹ καὶ τὸ
Πνεῦμα τὸ ἅγιον.

- Οἱ] ἱερεῖς σου ἐνδύσονται δικαιο-
5. σύνην καὶ οἱ ὀσιοὶ σου ἀγαλλιᾶ-
σει ἀγαλλιάσονται : ἔνεκεν Δαυ-
εἶδ τοῦ δούλου σου Κύριε.²

Σῶ]σον Κύριε τὸν λαόν[σου
καὶ] εὐλόγησον τὴν

10. κληρονομίαν σου.³

Vo.

'Εν]δόξῳ παρθέν[ω.

— Χαίρε⁴ κεχαριτωμέ-
νη Μαρία· ὁ Κύριος μετὰ σοῦ· εὐλο-
γημένη σὺ ἐν γυναιξί

15. καὶ εὐλογημένος ὁ καρ-
πὸς τῆς κοιλίας σου ὅτι
Χριστὸν συνέλαβες
τὸν Υἱὸν τοῦ Θεοῦ τὸν
λυτρώτην τῶν ψυ-

20. χῶν ἡμῶν. (F.E.B.)

¹ S. Luke i. 28.² Ps. cxvii. 9, 10. ἀγαλλιάσει is read in A (from v. 16). ἔνεκεν Δαυεὶδ κτλ. is attached to v. 10, not to 11, in the Sa'idic as here.³ Ps. xxvii. 9.⁴ 12—20 approximately the Eastern form of the 'Ave Maria,' 12—14 S. Luke i. 28. 15 sq. ib. 42.**519.** (E. 101 ro.) L. Vo. is **474.**

Post-communion Anthems. Cf. Litt. E. and W. 64, 139 sq.

Ⲡ Ἄρτον ἐπουράν[ιον] ἔδωκεν αὐτοῖς καὶ ἄρ-
τον ἀγγέλων ἔφ[αγεν] ἄνθρωπος.¹

Ἄρτον οὐρανοῦ ἔδω[κεν] αὐτοῖς.

Ἄρτον εὐλογημένον [ἐλίβομεν (οἱ) ἐφάγομεν]

5. σῶμα Κυρίου καὶ αἷμα [τίμιον.

Ἄρτον μετέβαλεν (?) ὁ Κύριος ὁ

Ποτήριον σωτήριον, ἔμψ[υχον] πόσιν

Ἄγιον ἄρτον δεξάμε[νοι] εὐλογήσωμεν τῷ Θεῷ τῷ
ἐπὶ πᾶσαν τὴν γῆν μέγαλα [ποιοῦντι]²

10. Αἰνεῖτε τὸν Θεὸν πάντες οἱ [λαοὶ]³

¹ Ps. lxxvii. 24 sq. Cf. civ. 40, Neh. ix. 15. Or ? ἄρτον ἀπ' οὐρανοῦ ἐπεμφας ἀκοπιάτως Sap. xvi. 20.² Ecclus. l. 22; Ps. lvi. 5, 11. ³ Cf. Ps. cxvi. 1.

Ἄγαλλιᾶσθε δίκαιοι [ἐν τῷ Κυρίῳ⁴ λαβόντες
σῶμα καὶ αἷμα τοῦ [Χριστοῦ.

Εὐχαριστοῦμέν⁵ σοι Χριστέ ὁ Θεὸς [ἡμῶν ὅτι ἤξιω-
(σας ἡμᾶς

- ὁ σω]τήρ καὶ τὸ μετασ[χεῖν τοῦ σώματος καὶ αἱματός
15. σου] καὶ εὐφρανθ[ῆναι ἐνώπιον
] ἐν τῇ παρουσίῃ
ἡμέ]ρα λαβοί[τες
ἀπὸ] Θεοῦ τρ[απέξης (οἱ τροφῆς)
]ον γὰρ [(F.E.B.)

⁴ Ps. xxxiii. 1.

⁵ Cf. Litt. E. and W. 64.

520. (E. 216) P.

Liturgical text or merely pen-trials. (W.E.C.)

- ⲡ Δόξα Κυρίῳ Κυρίῳ
δότε ἅγιον
ἡμῶν . Κύριον ἠνέσαμεν . ἡ ζωῆ
. . . καρδιά πάντες οἱ (F.E.B.)

Below this, the alphabet.

521. (C. 8156) L.

Troparion.

- [Ὁ πότε πρὸς] τὸν Μωϋσην
λαλήσας ἐν τῷ ὄρει Σινᾶ, νῦν ἐκ
παρθένου ἀσπιδώτου ἐδέξω σάρκα
δίχα πίσης ἀμαρτίας. Ὁ πότε τὸν
5. Ἰσραὴλ τροφοφορήσας,¹ νῦν ἐγα-
λακτοτροφήθης ἐξ ἀπειρογάμου
μητρὸς, ἀξιοθαύμαστε. Ὁ πότε
τοὺς βασιλεῖς πατάξεις,² νῦν βα-
σιλέα ἔφευγες ἐν Αἰγύπτῳ. Ὁ ἐ-
10. πὶ θρόνου ὑψηλοῦ καὶ ἐπηρμέ-
νου καθήμενος,³ ἐν φάτνῃ κα-
τεκλίθης⁴ εἰ καὶ ὑψηλοφανῆς ἔτι ὑπ-
ἤρχης.⁵ Νῦν ἐν πίστει τὴν τεκοῦσαν μα-
καρίσωμεν,⁶ τὸν τεχθέντα
15. ἀννυμήσωμεν.
Ἄνω θεὸς ὦν ἄνευ μη-
τρὸς κάτω ἦν καὶ ὡς ἄνευ μη-
τρὸς. Δόξα σοι. + (F.E.B.)

A similar text on an ostr., CIG. 9060.

¹ Deut. i. 31, Ac. xiii. 18.

² Ps. cxxxv. 17.

³ Is. vi. 1.

⁴ S. Luke ii. 7.

⁵ Uncertain and εἰ καὶ improbable in a troparion.

⁶ S. Luke i. 48.

Ad. 39. (B. 10952) P.

Troparion. On vo. Ps. cix. 1—5 in Greek.

- Ἄ]ληθῶς δικαιο-
σύνην λαλεῖτε υἱοὶ τῶν ἀ[νθρώπων ;
εὐθέια κρίνετε οἱ ἐν τῇ γῆ¹; καὶ [τ-
ὸν τεχθέντα ἐκ παρθένου Θεόν,
5. ἀτρέπτως ἐνανθρωπήσαντα ὁμολογοῦμ[εν,
πρὸ αἰῶνων μὲν γεννηθέντα
ἐξ ἀκαταλήπτου (?) Πατρὸς, ἐπ' ἐσχά-
του δὲ σαρκωθέντα ἐκ τῆς ἀνιμ-
φεύτου μητρὸς, καὶ πάντα πληρώ-
10. σαντα ἀδιαίρετον
καὶ ἀσύγχυτον προσκυνοῦ[μεν]. Διὸ βοήσωμεν
λέγοντες Μετά σου τὸ ἔλεος, Κύριε. Δόξα σοι. ⲡ
(ΑΓΙΟC
Ο ΘΕΟC ὁ καταδεξιόμενος βρέφος ἐκ παρθένου τε-
χθῆναι· ΑΓΙΟC ΙCΧΥΡΟC ὁ ἐπ' ἀγκάλων Μα-
(ρίας τε-
15. θῆναι θελήσας· ΑΓΙΟC ΑΘΑΝΑΤΟC ὁ ἐλθὼν
(ἀνάξια-²
σθαι τὸν Ἀδὰμ ἐκ τοῦ ἄδου, Χριστὸς ὁ Θεὸς ἡμῶν,
(ΕΛΕΗC[ΟΝ
ΗΜΑC. + Κεχαριτωμένη ἀμίαντε θεοτόκε παρ-
(θέ[νε,
ἀγία ἡ κοιλία σου ἡ βυστάσασα τὸν Ἐμμαν[ουήλ,
οἱ μαστοὶ σου ἐθήλασαν τὸν τροφέα πάντων·
20. ὑπερῦμνητος γὰρ εἶ καὶ ὑπερένδοξος εἶ·
ΧΑΙΡΕ Θεοτόκε ἀγαλλίαμα τῶν ἀγγέλ[ων, ΚΕ-
ΧΑΡΙΤΩΜΕΝΗ³ τῶν προφητῶν τῷ κηρύγματι
(κεκ-
ηρυγμένη, Ο ΚΥΡΙΟC ΜΕΤΑ CΟΥ
σωτηρι]αν τοῦ κόσμου
25.] εἶ ἡ τέκουσα τ[
? ? (F.E.B.)

¹ Ps. lvii. 1—3.

² Or ἀνάγεσθαι.

³ S. Luke i. 28.

522. (Hilton Price) P. From Eshmunain.

- 5 ? ατρω. 6 beg., corr. οτι σε. 11 corr. μητε.
12 ? μιαν.
Apparently a charm.

Κρόνος ὁ κατέχων τὸν θῦμον
ὄλων τῶν ἀνθρώπων, κίτε-
χε τὸν θῦμον Ὄρι. Ὁν ἔτεκεν
Μαρία, Κύριε, μὴ ἐάσης αὐτὸν λαλι-
5. σαι αὐτῷ ὃν ἔτεκεν Ταίσης

ὅτι σε ὀρκίζω κατὰ τοῦ δακτύ-
λου τοῦ Θεοῦ ἵνα μὴ ἀναχά-
νη αὐτῷ, ὅτι Κρινοῦπέλικη
Κρόνω ὑποκεῖται. μὴ εἰσῆς
10. αὐτὸν λαλήσαι αὐτῷ μήτε
νύκτα μήτε ἡμέραν
μήτε . . . ⲡ (F.E.B.)

26. (E. 171) L. 1 after *Iakōb*? nothing.

From a Calendar of saints' days, differing much from the known Sa'id. and Boh. The chronological sequence too is peculiar. Arsenius and Lucius, 16th Koiahk, belong to the Sa'id. lists¹ (v. Leyd. no. 33, BM. Cat. no. 337); Theognosta, 17th Thoth, belongs to the Boh. (cf. Lemm, Kl. Kopt. Stud., no. ix). The others are foreign to all available Copt., Arab. and Ethiop. lists.

¹ Consequently they are in Amélineau's Synaxarium (Les Actes 36, where he reads 'Eulogius'). They there appear as Syrian soldiers, martyred at Akhmim.

27. (C. 8258) P. From Medinet Habu. For vo. v. Addenda. 5 ? *θεωτοκος*. 6, 7 *πρόβλ εβολ*. 8 beg. *νῆαε*. 9 *-te ou*. 11 ? *νήετν*. 15 *uenerêu*.

Text mentioning certain festivals¹ but of obscure purport. It seems to give the duration of each, e.g. "The feast of the end of the Fast (?), 3 feast-days; the 7th day of Parmoute, 1 day." The festivals named are that of the Lord,² that in Tybi,³ that of the Virgin (?),⁴ that of the end of the Fast (?),⁵ that on (?) the 7th of Parmoute and on (?) the 7th of Paopi. 10 "He among us (?) whose month is short of days, it shall be completed at the end of the Fast in our midst one with another." Vo. relates to money and declares that any "among us who shall not declare it (?) to the rest shall be estranged from the holy mysteries."

¹ The form *ῆαε* in 69, ÄZ. '84. 147.

² ? the Nativity, 28th Koiahk, since the sequence appears chronological.

³ Presumably Epiphany, on the 11th.

⁴ The Assumption, on Tybi 21; v. Z. cclviii, Leyd. MSS. 189.

⁵ Scarcely here *ετουδνη εβολ* = *ἐπιφάνεια* (cf. Revillout, Conc. Nic. i. 38 and Syntag. Doctr. in Batiffol's *Studia* 123). The 2 remaining dates correspond with no important festivals.

HOMILIES &c.

8. (E. 1) L. Hand A. One side, prob. vo., illegible. 2 end, ? *r* for *h*. 4 beg., ? *tiso*. 4 end, prob. *λαος*. 6, 7 prob. *ehoun hen-*, cf. Stern § 572. 8 beg., prob. [*n*]eu- for *ou*. 15 from *αυδ*, different scribe or pen. 16 corr. *μπραιοσθαυε*. 16, 17 prob. *μπρνηφε*.

Homily or Epistle illustrating God's vengeance on sinners at the last day by stories of David (2 Sam. xxiv), Elijah (2 K. i) and Pharaoh (Ex. xii, xiv). 15—17 ? not from same work.

9. (E. 8) L. Hand A. ? above 1 a line. 1 end, ? [*las*]. 2 end, *hmoos*. 5 end, *ntof*. 10 ? for *ffi*. 15 ? *nlas snau*.

Homily or Epistle, perhaps from a bishop (14—16), warning against the mischief maker who elicits confidences (*μυστήριον*) only to repeat them to an enemy. " 'I am thine,' he says, and then, if he go to him (the enemy), he says, 'I pity thee that thou art thus silent while thine enemy doth so by thee.' Afterwards he will (?) carry¹ thy words to the other and bring thee his till he hath made division and strife. Yet while he talks with thee he adjures thee saying, 'Tell no man what I have said to thee'; for he knows Wherefore every man that is double-tongued is estranged from Father, Son and Holy Ghost until he repent. And all the people say 'So be it.'²"

¹ If *ϣ* is imperat., the construction is obscure.

² Deut. xxvii. 15, which cf. in Z. 507, 540.

10. (E. 155) L. Vo. illegible. Text mostly uncertain or corrupt. 3 ? *sautn unef*. 6 end, *bal*.

Epistle ? directed against "this evil-doer" (*ἄδικος*), apparently a cleric. "It shames me to speak of a man as monk and deacon who stretches forth (?) his hand without asking leave and who" 6—8 Mat. v. 29 or xviii. 8 inexactly.

11. (E. 18) L. 7 beg., *šlél*. Vo. 2 end, ? *pai*. 6 *sah*.

Homily or Epistle on humility. The opening formula very unusual except in legal documents.

After it, "[1] must needs remind you [? beloved,] of these two, the time for prayer (?) and the [time for doing] charity one to another . . ." [Some boast of] prayers and fastings and great asceticisms "thy neighbour" Then Lu. xviii. 14 (cf. Woide 67, Rec. v. 128), ending, "Moreover it is written that Jesus spared not to visit the teachers that were in the temple and to learn; for the end of all this is humility."

12. (C. 8109) L. Ro. effaced, **400** written there afterwards. 4 ψυχη not last word. 6 end, *joos je*. Hortatory Homily or Epistle.

. . . . God treats us as His children. Our present troubles do but lightly requite all our misdeeds [Let us] keep the ordinances (κανών) he¹ has set us, that he may boast of us before God, 'Behold I &c.,' Heb. ii. 13, 'Of those whom &c.,' Joh. xviii. 9 (cf. Woide).

¹ Either Christ or some monastic legislator; neither seems to fit the context.

13. (C. 8113) L. 14 *nnkotk*. 17 *htor*. Vo. 11 *ket*. 14 *αγαθον*. 16 ? *nhctf*.

From the *Διδασκαλία* of Shenoute,¹ regarding idolatry. Considerable parts of most lines seem lost.

"For like as there are many (dwelling-) places in the house of Christ's Father Let us not then judge one another, saying that one² keeping himself from on fast-days, another every day; one (μέν) being perfect in all purity, another . . . [his] wife, guarding his bed in (?) all temperance, another (δέ) not . . . [cast?] out his wife, saying separates himself of necessity, (Vo.) but that he rejoiced to be careful of himself (?) or to be a monk, while (δέ) another has vowed not to drink wine nor eat

¹ 'The *Διδασκαλία*' recurs as a work of S. in Leyd. MSS., p. 162 and treats there of the sacraments (*μυστήριον*). In the present case it might be a discourse based on Didascalia vi. § 10 Lagarde = Hauler, ed. 1900, p. 62. The final phrase too in that section, referring to things offered to idols, might perhaps give a clue to the apparently irrelevant title of our extract.

² Perhaps 'that one loves his wife (but) keeps himself from (approaching her) on fast-days while another is continent every day.'

flesh, another eats but is not caught (*ἵπατᾶν*) in . . . , another having taken his cross, has followed [? Christ], another tills the earth and sells what is brought in by his labour (μέν) meanwhile, and (δέ) another doing thus another not acting beyond the scriptures for (? γάρ) as we thus say, let each be content with such good works as he is able to perform . . . in which there is not evil." Then the number 121, perhaps the page or section of the MS. copied.

14. (C. 8114) L. Text covers sides and edges of the stone, leaving doubt as to where it begins. Division of printed lines not that of the original. 8 prob. *tinajooos*.

Homily or Epistle here relating to the present anarchy in the Church.¹

"Being troubled hereat in my thoughts² a long while and seeking, as I have said, in my desire to know the cause of this evil, I called to mind the words written in the Book of Judges (xvii. 6), Every man &c. Moreover he gives the reason why these things are so in what he first says, In those days &c. And as I remembered these things, I thought thereon regarding the present state of things; and although it be terrible and wonderful to say, yet will I say it, for I see that it is true, namely whether this great division and heavy strife in the affairs of the Church be not because that we have spurned God, the great and only true King, and have done as if there were no King over us, each one departing from the teaching of our Lord Jesus Christ and making for himself plans (*λογισμός*) and ordinances of his own authority, willing not that . . . rule, but rather against the will of the Lord"

¹ Though the ostr. may belong to the beginning of the 7th cent. (v. Introduction), the text may be a mere literary extract, the original of which could not be dated. Hence the disturbances referred to, whether from local heresies or persecuting governments, cannot be identified. Theological quarrels seem to be mentioned in C. 8211 (= ÄZ. '85. 68).

² *Λογισμός*, not *γογγυσμός*.

15. (C. 8116) L. Hand of **227** &c. (v. Cairo Invent., Copt. Mons. 8116).

Homily or Epistle, in which a monastic superior addresses a novice.

“Gird¹ thy body and become a son of the τόπος with thy whole heart, for like me thou hast been vowed² to this (?) τόπος and it is thy duty to serve, that the angel of the τόπος³ may be favourable to thee. (vo.) If (?) thou hast often leisure,⁴ bring in (lit. enter with) the προσφορά which thou art offering (lit. sending) and thou shalt find rest with me (?), not having converse⁵ with evil men, and my heart shall be satisfied with thee.”

¹ Prob. here as generally “subject thy body by fasts.” A peculiar use of *mour ehoun*, referring? to habitating at a widow's ordination (Kraus, RE. ii. 950, in Lagarde, Aeg. 251 (in Arab. and Ethiop. literally, *rabata* and *qanata*, Greek om., v. Achelis, Can. Hippol. 73) cf. Guidi, Fet. Nag. transl. 128. With this cf. Z. 567, where all inmates (of the monastery) are bound *eumér ehoun* by the κανών of all the brethren. Also Miss. iv. 541.

² Cf. the frequent dedications of children to monasteries in the Jéme papyri; also Miss. iv. 682.

³ Cf. 383 and BP. 1018 *παγγ. η̄ρωπος ε̄τουααβ*; BM. pap. lxxxiii. 19 *παγγ. η̄ρθυσιαστηριον ε̄τουααβ*. Angels as guardians of μαρτύρια, e.g. BM. Copt. Cat. no. 330.

⁴ Sense obscure. *Srofl* may be ‘perform (divine) service’; cf. *σχολάζω*, e.g. Leontios 89. Cf. Z. 568, Revillout, Nicée (1873) 53, Lagarde, Aeg. 223, 283.

⁵ For *elm-* thus used cf. Z. 556, 564.

16. (C. 8123) L. 1, 2 in a literary hand. 10 for *ε̄τ̄σ̄οῡε̄ῑτ̄*. 11 *most̄ē*. 12 for *shouort*. Vo. 9 prob. *ε̄ορ̄η̄κ̄*.

A selection of sentences from the so-called “Gnomes” attached to Sa'id. MSS. of the Nicene canons.¹ The text is not identical with, nor the sequence that of the MSS. and some other maxims, not found there, intervene. 1, 2 an unfinished phrase. 3—10 = Rossi i, 2. 47, l. 8; 10—12 = ib. 38, l. 6. 12 “Cursed is the man that shareth in wrong and right together, [as] the Saviour hath said (Mt. vi. 24), No man &c.” Vo. 2 “He who shall sin and distress of death overtake him, he is worthy of the death that hath overtaken him.” 6—9 = ib. 38, l. 29. 9—15 = ib. 36, l. 19.

¹ V. Achelis in Journ. Theol. Stud. ii. 121.

17. (C. 8221) P. 4 prob. *hapsōs̄*.

Homily or Epistle teaching the forgiveness of injuries.

“For it is no sin to continue being insulted, but it is wholly sinful if thou requite an insult with insult. For is it a sin to bear insult in silence? Does not Christ say (Mt. v. 39), Who-soever &c. that are not . . . merciful (?)”

18. (E. 66) P.

The title of “The κηρύγματα of Apa Damianus, the archbishop of Alexandria.”

Damianus 35th patriarch, 578—605.¹ For works, v. Assemani BO. ii. 79, Renaudot 145.² The κηρύγματα are not elsewhere mentioned (except in 249, Ad. 59). They may here however = the Paschal letters.³

¹ D. was a Syrian (Joh. Evh. ed. P. Smith, 78), some time a monk at Mt. Tabor (Severus) and also in the Nitrian monastery of S. John (? Kolobos), whence after 16 years he migrated to *دير طور (= طون) تابارون (= تارون) اى دير الابا*. This reading, τῶν πατέρων, is confirmed by the Arab.-Ethiop. Synaxarium which adds that the mon. lay to the W. of Alexandria; so? one of the numerous monasteries at the *Ἐννατον*. The patriarch Alexander had also come thence (Synax., 7th Mechir).

² R.'s list inadequately represents that of Severus who says D. wrote “*اللعس* ‘the λόγος,’ a philosophical work, *مصطفىجات موصتاغوىا* (cf. Ren. 153), *الارسطىكات* *η̄ ε̄ορ̄ταστικᾱι* and *الفليكسسكات* *η̄ η̄ καθηγη̄σεῑν*.” Of these the Paschal letters are in A.'s Syriac list. Severus elsewhere says (BO. ii. 70) that D. addressed to Peter of Antioch a discourse which treated of all heresies and of the doctrine of Severus (of Antioch). It may be that this is preserved, in an almost contemporary copy, from *Dér el Bahri* (Miss. i. 36 ff.), where the text at any rate would fit S.'s description. Moreover among the unpublished fragments from the same source (Cairo Museum), one shows the title of a [“Discourse”] of our holy father D., archbp. of Alex., which he published in support of the holy catholic church and concerning all heresies” This may be the missing title of the above-named text, but it is not certain.

³ In a Sa'id. litany (*προστάξις*), Paris 129²⁰, 143, one petition is; *ὑ̄πε̄ρ τοῦ ἀρχιεπισκόπου τοῦ πέμψαντος ὑ̄μῖν (? ἡμῖν) εἰς τὴν ἀβλίαν αὐτοῦ χώραν τὸ θεῖον καὶ ἔγιον αὐτοῦ κήρυγμα εἰς ὠφελείαν τῶν ψυχῶν ὑ̄μῶν (? ἡμῶν) ἵνα κτλ.* Again in a directory of lessons, Rec. vii. 144, ‘3 or 4 weeks before the 40 days (fast); likewise Saturday, if the κήρυγμα is read,’ with lessons Phil. i. 1, Ps. xxxix. 7 or cx. 9, Mt. ix. 35. Clearly the Paschal letter is here intended. Cf. Ad. 59. One such (*ἐγκύκλιον*), issued by D. shortly before Lent (cf. A. Robertson's Athanas. 544 n., as against Cassian, Coll. x. 2) is mentioned in the encomium on Psenythius, Inst. ég. ii. 381. It may be noted that in the list Rec. xi. 134 are the κήρυγμα (plur.) of Athanasius, i.e. prob. his Festal Letters; also that in MS. Clar. Press 58 (patriarchal history) *κηρύσσειν* is to proclaim or order a fast; further, that τὸ εὐαγγελικὸν κήρυγμα is constantly given by Cyril as authority for the Paschal arrangements (Hom. Pasch., passim). Generally κήρυγμα is a doctrinal or ethical as opposed to an esoteric dogmatical composition; v. Dobschütz in Texte u. Unt. xi. 16 and Suicer, s.v.

85. (E. 54) L. Hand A. 3 *mpεXC hnoume.*
5 *nthe nD.* 6 end ? *nn.*

Title of the Canons of Ananias, bishop of Hermonthis,¹ "who truly bears Christ and the Spirit, the son of the Apostles, the much beloved²; which he gave to the (? or his) churches to be observed."

Copied presumably from a MS., as the vo. here is blank.

¹ The script shows him to have been prob. a predecessor of Abraham.

² Cf. Dan. x. 11.

ACTS &c.

20. (E. 185) L. Script unskilled.

Possibly a narrative relating to the Apostles' preaching after the Ascension. But little is legible.

21. (E. 243) P. 6 prob. *αιτησις.* 7 prob. *ρεμντ.*
11 ? *ḡōnt.*

Presumably but not certainly a literary text, written in 1st sing. 9 refers to the words of a deceased person (*μακάριος*). 12 "... urges us to"

22. (C. 8138) L. By an oversight vo. was omitted; *IC· ΠΕΧC IYIΘ*¹ + *nnelaau ndenamiz nπna nakaθapτων nte φαντικιμενος εshōn ehoun epma etmmau ξεneh oujai hhouειρηne hamηv + +*

The letter of Christ to Abgar.

Several copies of this Sa'id. version are known; Leyd. MSS. 467, Rec. de Trav. xx. 174, St. Petersburg Acad. Bull. '99. 436 (likewise from an ostr.), BM. Copt. Cat. nos. 316, 317; also Mid. Eg. in Rainer Mitth. v. 116, 117.

¹ Presumably = the usual *γθ*.

23. (C. 8117) L. Prob. hand of **227** &c. 1 prob. beg. *αυδ.* 2 *δῶρε μαθητης.* 3 *αποστολος.* 4 ? *hah n.* 5 *la n.* 7 *δοκιμαζε.*

From the account of Polycarp in Irenaeus, Haeres. iii. 3.

"But P. was not merely a disciple of the Apostles;

he also lived with many (?) that had seen the Lord. And the Apostles themselves proved him and entrusted him with the church of Smyrna and Asia, having made him bishop. (vo.) . . . much . . . the world, for he taught what he had learned from the Apostles, himself giving (their precepts) to the churches, whose witness is in all the churches."

24. (C. 8144) L. Prob. hand of **227** &c. Ro. and 5 ll. after 8 illegible. 1, 2 prob. imperfect on right. 4 *hoibs,* end ? *ai.*

From a Vision or Apocalypse, relating to Cyril. "[I saw] two thrones in heaven whereon sat [two] kings and . . . man's . . . of light (or moving) was spread out, shading Cyril. I heard a voice in heaven saying, There shall no evil man die (?)¹ and Cyril shall be bishop. Those things which I saw"

¹ Either verb or negative is clearly wrong.

25. (C. 8135) L. Covered with scribbling; among it the name of Pesynthius, "the bishop of our bodies and our souls," which prob. recurs in **286.**

This, it may almost certainly be assumed, is the well-known bishop of Koptos.¹ Our ostraca do not generally come from his diocese but he was doubtless well known in the neighbourhood of Thebes; for he took refuge, during part of the Persian occupation (619—629), in the hill of Jême.² He dwelt at Tsente, between Koptos and Kûs,³ and was buried either there, at Kûs or at Kamûlah.⁴ Monasteries or churches named after him occur frequently.⁵ The Louvre possesses a number of autograph (?) letters to and from him⁶; another is reproduced by his panegyrist.⁷ A letter in pro-

¹ His panegyric by Moses, ? his successor, ed. Amélineau, Méms. inst. ég. ii. On the name and variants v. Spiegelberg, Dem. Stud. i. 28*; but *s* not *f* and *e* not *o*, in the frequent native form Pesente, may invalidate S.'s etymology.

² l.c. 395.

³ l.c. 344.

⁴ l.c. 421, Abû Sâlih, f. 81b, 104b.

⁵ Stelae C. 8449, 8472, 8655, Alexandria 239 (all from Erment), RAC. 63.

⁶ Ed. Revillout, Rev. ég. ix. 133; cf. *ĀZ.* '79. 36, Acad. Inscr. CR. '70. 322.

⁷ Panegyric 378.

phetic style is attributed to him in Paris, MS. arabe 150, while a MS. in the patriarchate, Cairo, contains several. The Synaxarium commemorates him on the 13th Epêp.

ECCLESIASTICAL DOCUMENTS.

29. (E. 9) L. Hand of **40, 65** vo., **212**. Vo. 8 from *anok*, different hand.

Undertaking by Samuel, Jacob and Aaron,¹ who have applied to bishop Abraham to be ordained deacons. "Seeing we have requested thy paternity that thou wouldest ordain (*χειροτονεῖν*²) us deacons, we are ready (*ἐτοιμός*) to observe the commands (*ἐντολή*) and canons and to obey those above us and be obedient to (*ὑποτάσσειν*) the superiors and to watch our beds on the days of communion (*συνάγειν*³) and to master (?)⁴ the Gospel according to John and learn it by heart (*ἀποστηθίζειν*) by the end of Pentecost⁵; and if we do not so but keep it by us (?) and recite (*μελετᾶν*⁶) it, we shall not have ordination (?). And we will not trade nor

¹ Rarely thus, except in Bible; usually in these texts Harôn (cf. Arabic).

² Translated Z. 568, *taléjij ejn-*. On the following conditions cf. the 6th canon of Theophil. Alex. (PG. 65. 40), that candidates must first accept and assent to *πάν τὸ ἱερατεῖον* and afterwards be proved by the bishop.

³ Cf. **34** 'days of feast' and **73**. Contenance is enjoined however in the Copt. of Timothy's 'Resp nsum' (Paris 129¹⁴, 94), 'every Saturd. and Sund., Wednesd. and Frid., the 40 days and the rest of the days of *συνάγειν*,' though the Greek (PG. 33, 1305) has merely Saturd. and Sund. The Egyptian Can. Basil. 17 and 30 (Riedel) make this rule for Lent. But Leipzig Univers. Bibl., Copt. xxiv. 50 'on catholic days, that is, those on which is communicated (*συνάγεσθαι*), specially τὰ ἐπιφάνεια, the blessed day of S. Mary and Easter (*ἁγία κυριακή*).' Cf. 'gnones' of Nicaea (Rossi I, ii. 46 = Revillout, Nicée 1881. 70) 'him that keeps the days of *συνάγειν* pure shall his children revere.' Further, Hyvernât, Actes 182 (on continence before communion; cf. Vansleb, Hist. 97).

⁴ *Jdr* here and **31**, *ji* **30** and T. 6.

⁵ Aphou bp. of Oxyrhynchus is said (Rossi I, iii. 21, cf. PG. 65, 133) to have required of a deacon at ordination 25 Psalms, 2 Ep. Paul and a *μέρος* of a Gospel by heart, and of a priest, *μέρη* of Deuteron., Prov. and Isaiah. He is represented as contemp. with Theophilus. Cf. also the requirements of the Pachomian Rule (Latin) nos. 139, 140.

⁶ Cf. phrases like *λόγον ἀπὸ στήθους μελετᾶν* Vit. Pachom. p. 23*. Cf. Mus. Gnim. 25. 21. The next words, 'there is no hand on us,' seem in **40** and RP. 11 the due consequence of disobedience. If rightly translated here, they show that the passages were to be learnt before ordination, as elsewhere the 'canons of the priesthood' (O. Braun, De S. Nic. Syn. c. 28).

take usury nor will we go abroad without asking (leave)." They all produce guarantors⁷; Samuel and Jacob each 2, Aaron 3 (1 being a priest). Patermoute, the priest, is scribe at their request and a witness.

⁷ Cf. Can. Basil. 47 (Riedel), Fetha Nag. (transl.) 74, that a deacon requires 3, a priest 5 witnesses to conduct.

30. (E. 50) L. Vo. 5 for *taouf*.

Undertaking by Papas, son of Abraham, who has applied to bishop Abraham to be ordained (*χειροτονεῖν*) deacon for the τόπος of S. Victor. He is prepared to observe the *ἐντολαί, κανόνες* and *ἐπιστήμαι*; to learn the gospel of John by heart within 2 months and then to repeat and retain (?) it; to fast and to watch his bed during the 40 days, also on the appointed days of communion (*συνάγειν*) and not to go elsewhere without asking leave. Papas himself assents (*στοιχεῖν*) and no guarantors are mentioned. This text closely resembles **35**, **Ad. 7** and T. 6.

¹ 'Rules' or something of the sort, as Reg. Pachom. (Bolland. i xvi.

31. (E. 23) L. Hand A. 2 end, *ei* 3 corr. *pa.* 7 ? *etrekjiteu.* 9 *ranas* cannot be read. 10 end, ? *ntot.* 11 ? *προσθεχε.* 13 ? *eroi.* Vo. 3 end, *mniteu.* 4 *φευαγγελιον.* 7 *νηηοου n.* 8 *συναγε,* end ? *μελετα.* 9 end, *mn.* 11 end, *nnkotk.* 17 beg. prob. *Abraham.*

Undertaking by Abraham, reader of the church at The,¹ who has applied, through Victor and Sabinus, to bishop Abraham to be ordained deacon for the same church. The bishop having accepted this guarantee (*ἀσφάλεια*), the applicant now binds himself (*χρεωστεῖν*) to serve (*προσέχειν*) the church day and night and to obey the bishop and his superiors according to the canons. He further promises daily and nightly prayer and to learn the Gospel of Matthew by heart; to fast daily till evening in Lent; to be pure (continent) during the days of communion (*συνάγειν*); to recite (*μελετᾶν*?) the Gospel continually; not to go abroad without leave. Guarantors, Sabinus

¹ Ostr. in my possession *Thé*. Presumably = *Tche* in **Ad. 16**, G. 14 (= my copy, cf. RP. 25 ter) and RP. 2, where it has the prefix *pa-* (cf. *Pajéne* BM. or. 4668, *Pakebt* ib. pp. xcv).

and Panau, who use the phrase "his blood shall [be upon us if he keep not these undertakings.]"²

² C. 36, 38.

32. (E. 33) L. The last l. in different hand.

Undertaking by George son of Josephus, whose father has applied on his behalf to bishop Abraham for his ordination as deacon for the τόπος of S. George. He is prepared to observe the ἐντολαί imposed by the bishop to the best of his power and to attend to (προσέχειν) the altar (θυσιαστήριον) in accordance with the ἐντολαί of God. George assents to (στοιχεῖν) the document and the deacon John is his guarantor, subscribing with his own hand.

33. (E. 41 and 209) L. Hand A. 12 for θββίο.

Undertaking by Basil, son of —, who has applied to bishop Abraham to be ordained deacon for the Small Church. He now guarantees (sic) to act according to the ἐντολαί of the priesthood and the canons, in fear of God, humility and knowledge (ἐπιστήμη¹); not to go elsewhere without leave, to watch his bed during the days of communion (συνάγειν) and to perform daily a hundred 'times'² of prayers. Basil assents to (στοιχεῖν) the document.

¹ Cf. 30 and 34.

² Sop nōš or nšlél, frequent in Shenoute's writings (Z. 528, 554, Miss. iv. 282; cf. ib. 9), also Instit. ég. ii. 395.

34. (E. 51) L. 9 šlél, prob. etoot. 10 tmtt-. 12 jeeneirat-.

Undertaking by Jacob, son of Kallinicus who has applied to bishop Abraham to be ordained deacon. He [is prepared] to keep the ἐντολαί imposed by the bishop, namely to watch his bed on the days of festival (sic); [to learn by heart?] a Gospel, such prayers as the bishop shall appoint and the rules (ἐπιστήμη¹) of the clergy; to be in nothing disobedient; not to go elsewhere without leave. Jacob assents to (στοιχεῖν) these ἐντολαί and all the church's canons. Written for him by the priest Abraham; 2d Pashons, 8th [Indiction.]

¹ v. 30.

35. (E. 164) L. Vo. 7 should be *auð ennibðk ema.*

Undertaking by Philotheus, the deacon, who has applied to bishop Abraham to be ordained [priest]. The conditions to which he subscribes appear identical with those in 30. He assents to (στοιχεῖν) this document, as does the deacon Pheu, who witnesses in his own hand (vo. 9, 10).

Ad. 7. (Sf. 12) L. Hand A.

Undertaking by Elias, the deacon, son of —, who has applied to bishop Abraham to be ordained priest. The text of the conditions is identical with that of 30. The Gospel here to be learnt is S. Mark's. Elias assents (στοιχεῖν) with his own hand, which is clumsy and different from that of the text.

36. (E. 39) L. 13, 14 ? nte. Vo. 2 ? mmoou or nlaau.

Request by John the priest, David the *σαχδ*¹ and Simeon the reader, of the village of Piðhe,² that the bishop will ordain Isaac priest for S. Mary's church³ in their village, "for the place has need of him." They guarantee his observance of all clerical conditions without negligence (καταφρονεῖν) and promise that he shall attend (προσέχειν) to the altar (θυσιαστήριον) in every clerical duty. They are responsible for his performance (lit. "his κρῖμα is on us") and they assent to (στοιχεῖν) this document.

¹ V. PSBA. xxi. 249.

² Cf. 184 'the hill of P.'

³ S. Mary's occurs often (v. Inℓex, RAC. 52, 66, BM. pap. lxxvi &c.), but is exactly localized only here. The others may be assumed to be at Jême.

37. (E. 208) L. Hand C. 9, 10 φευαγγελιον nκατα. Vo. illegible.

Hemai appears to request bishop Abraham to ordain some one for him and offers to guarantee that this person (?) shall write out S. John's Gospel. But little is certainly legible.

39. (E. 118) L.

From Ménas, son of Ananias, priest, to bishop

Abraham. Unless he learns a (the) whole Gospel by heart before the month of Thoth and repeats it,¹ he shall be ἀπόκληρος. Cf. 29 &c.

¹ Cf. 30, Ad. 7.

45. (E. 326) L. 5, 6 prob. *πτιγομη η.* vo. 1 ? *ntaf.*

Guarantee (? ἐγγύα¹) by Zacharias, son of — and Athanasius, son of —, to bishop Abraham on behalf of Ezekiel, the deacon. They guarantee his resolution² (γνώμη) to serve (προσέχειν) the church of S. Mena without neglect. If they see neglect on his part, whether as to the lamp³ or at the sacrifice⁴ (θυσία), and do not tell the bishop, the responsibility (κρίμα) shall be on them.⁵

¹ V. 297.

² V. 81.

³ V. 41.

⁴ ? The Communion.

⁵ V. 57 &c.

Ad. 9. (Sf. 8) L.

Request and undertaking by Psate of Jême to [bishop] Abraham. He goes surety to the bishop for his sons, Pappa¹ and Ananias and asks indulgence for them, taking their fault upon himself. If he or they shall neglect the τόπος of Apa Leontius,² they are prepared to quit it without any objection (ἀντιλογία); “for the τόπος is thine and thou art its master.”³ Psate assents.

¹ Only in RAC. 79, Papa. Possibly a variant of Papas.

² Either the martyr of Tripolis or, if a monastery, merely its founder. The former is more likely as this is probably a church. A Copt. version of his martyrdom, Z. cxlvii.

³ = Κύριος ὢν. Frequent in legal texts; rarely κυριεύσθαι is added, RAC. 67. Cf. 294.

38. (E III) L. Hand A. 4 prob. *nnasêre.* 6, 7 prob. *peukrima.* 7, 8 *eušantmsôtm* or *eušanrat.* vo. 2 ? *nteu-*, ? *erof.* 3 end, *στοιχει.*

Guarantee addressed to bishop [Abraham] by Apa Dios, a priest. His sons shall do the λειτουργία of the altar and serve it, he being responsible for their disobedience and ready to inform the bishop thereof, when the latter shall assign (ἀποτάσσειν) their property to it¹(?). Dios assents (vo. 3) in his own hand.

¹ ? The altar.

87. (E. 277) P Written on the edge of a vessel. 3 πιστευε. 7 κατα. 9 φιλοκαλει.¹ 10 φιλοκαλια. 12 οικονομος. 15 η̅houπ.

Document in which the writer seems to promise to fulfil some office connected with the τόπος and not to neglect the duties of the priesthood. For παραγε η̅houπ cf. BM. pap. lxxviii. 86 f.

¹ V. Amélineau, Patr. Isaac 57 (relates to restoration of a church), ÄZ. '84. 157 (to land) and Amherst Copt. pap., l. 25 (to a person). Cf. also Kenyon's Cat. ii 326.

41. (E. 27) L. Hand of 303. 3 end ? *jeeinan.* 7 ? *nes.* 8, 9 ? *kô stoi.* Vo. 3, 4, 5 *ne-* ? for *en-*. 5 beg. ? *mn.*

From Hello to bishop Abraham. “I or my father will sleep in the church¹ and . . . its lamp² from morning till evening and perform its services (?)³ and prepare incense (?)⁴.” If they neglect (καταφρονεῖν) these duties, they are to be excluded from the feast.⁵ The writer is probably a deacon; cf. 45.

¹ The 57th Athanasian canon directs that during Holy Week (السبوع البصحة) all the clergy are to sleep in the church. The treasurer of a church, a deacon, sleeps there, Pleroph. of John of Maiuma, transl. Nau, no. lxxiv.

² “The care of the altar lamp” among the duties of children dedicated to the monastery whose earnings by work go to provide its oil (BM. pap. lxxix R. 38, 42, cf. RAC. 91) or of a deacon, v. 45; the special care of the abbot, BM. pap. lxxviii; its oil used for exorcism Müss. iv. 712; cf. Lombroso, L'Egitto², 149. Cf. ‘the service of the holy oil,’ Tuki, Rit. 138 ff., Vansleb 212. The only other instance of ὀβ̅jk (Peyron) leaves the meaning doubtful.

³ R-sôuh perhaps = r-sônaξis. The congregation gathered at morning or evening is sôuh BM. Copt. Cat. no. 168 (Shenoute).

⁴ “Offer incense” would be ta'o ehrai. Or kô=gô ‘I continue to . . .’

⁵ This expression occurs 18 times in these texts, also in T. 14; 8 emanate from the bis^hop, 5 probably from him 2 may imply his action (41, Ad. 12) and one that of the archpriest (83); 9 are addressed to clerics, 2 to clerics and laymen (57, 72), 6 are doubtful (62, 71, 77, 83, 287, Ad. 1). In 83 the expression is joined with ἀφορίζειν. The offences punished or threatened are procuring to vice (71), illegal divorce (72, Ad. 1), neglect of the τόπος (57, T. 14) or at the liturgy (41, 80, 83), unlawful mixture in the sacramental cup (74) and minor offences. It corresponds either to the Excommunicatio minor or may be only a variant of ἀπόκληρος (v. 300 but cf. 56). Cf. 94. Rarely *shihol* is used alone in this sense (Can. Apost. 8 = ἀφωρισμένος ἦτοι ἄδεκτος and Paris 130^b, 72).

46. (E. 163) L. 1 prob. *Iôsêφ.* 3 beg. ? *re.*

Request by four readers to bishop Abraham. They profess themselves ready to do something

relating to the church; but details cannot be ascertained. The name of one, Sansnô, (v. BP. 388) had become rare in Christian times.

298. (C. 8160) L. Ro. effaced. 1 ? *obd.* 8 ? *ômo-*
λογει.

From an undertaking to perform something; otherwise "its responsibility (*κρίμα*) shall be upon me." Forgiveness and punishment are mentioned. 7 "And if he forgive me, that is his affair.¹ I declare . . ."

¹ *Rôse* as in Mt. xxvii. 4, RP. 22 *R* &c. Cf. its use in Miss. franç. iv. 599.

92. (E. 47) L. Hand A. Vo., 3 ll., illegible. 2 ? *šine* or *šôre.* 4 beg. *διακ.* 5 ? *Tôbe.*

Document or letter from the priest Her—. He guarantees (?) that the deacons Peter and Abraham shall decorate¹ (?) the *σκήνωμα*² of Apa Zael by the festival of Tôbe³ and he will be answerable⁴ for them. Peter (presumably not the above-named) will be answerable for the lamps.⁵

¹ Aorist as future in conditional clauses, Miss. iv. 720, RAC. 59, 95 &c.

² Unlikely. Cf. *σκήνωμα* 'corpse' = *kas* (Vita Pachom. §. 95, Mus. Guim. xvii. 286). *Tsano* in 306 (cf. *seno* in 291) relates to a legal document.

³ = Epiphany, if the reading is right.

⁴ Cf. *κωδονεύειν* in Mus. Guim. xxv. 189; also Grenfell Pap. i. 99.

⁵ v. 41.

294. (C. 8122) L. Unskilled hand. From Dêr el-Bahri. 3 for *Biktôr.* 6 ? *eihî.*

Undertaking by Ezekiel, a deacon, to "our father" Apa Victor and all the brethren. If he again defile¹ the interior of the monastery, they may expel him and he shall be punished before the whole people, after which he shall daily Ezekiel assents and two witnesses, besides the scribe Jacob (?), sign.

¹ Stercore maculare, though *gê* = *ke* here is peculiar.

300. (E. 5) L. Hand of 79.

Undertaking or guarantee addressed to a superior (? bishop) by Papas and Photinos, priests. "Apa

Victor,¹ our son, has a second time acted foolishly. I, Papas agree (*στοιχεῖν*). Further, if he is (again) disobedient and we report not his doings to thee, we will be *ἀπόκληρος*.² I, Photinos agree to this writing."

¹ For *ma* v. 48.

² Not in Kober's Kirchenbann p. 32 nor his Suspension p. 5. Cf. the meaning (*pace* Suicer s.v.) 'remove from the clergy' for *ἀποκληρώω* in certain canons, based perhaps on texts such as Ac. viii. 21. Occurs in 15 of these texts. All the offences appear small; carelessness in liturgy, neglect of instructions, failure to come at summons &c. 6 emanate from the bishop, 4 prob. from him, 5 (39, 79, 81, Ad. 41, 300) imply the bishop's action. The punishment is presumably that of suspension. No duration is ever indicated. In Ad. 40 it is called *καθαίρεσις*. Cf. *ἐκβάλλεσθαι* or *καθαίρεσθαι τοῦ κλήρου*, also the use of *ἀπευλογίος* in Basil's *ἐπιτίμια*. In 41 &c. is a parallel expression.

81. (E. 40) L. Prob. hand C. 3 *ehoun e-*. Vo. 2 end, nothing.

Undertaking by Abraham, a priest, to the bishop. "As I requested my father the bishop, he has admitted (?)¹ me to the feast. We, Jeremias, Mena, Aaron and Patermoute do guarantee the resolution (*γνώμη*) of A., the priest, that he blaspheme not again and if he do so, he shall be *ἀπόκληρος* and we will come and tell thee of him." They assent (*στοιχεῖν*) and Abraham signs.

¹ *Oudrh* or *oudrh ebol* occurs 18 times. Not in dictionaries, its meaning is hard to fix. Here and Ad. 41 ? = 'allow, admit'; in 342 'release, allow,' even 'send,' also BP. 1034 and ? 343; in 189 'allow (to go)'; in 481 'release, dismiss' (cf. *kd ebol* in 94 n.); in Ciasca Pap. 21 'place, direct.' In 79, Ad. 58, BP. 997, 617, RP. 42 it is still more obscure, so too *oudrh ehoun* in BP. 9446. In 325 it seems adverbial or interjectional; so in BM. pap. lxxviii. 59 *koudrh* ending a list of property. An idea of limitation or permission may connect it with *ourelh*, the limit or extent round (?) a mill, Z. 580. Mr. Griffith compares Demot. *wrh* = ψιλὸς τύπος and gives 2 obscure examples of the verb (Leyd. Gnost. vi. 14, Lond. Gnost. vo. v. 3) with determ. *h* implying intention; one followed by *ehoun* as here (so H. Thompson) could = 'admit.' Prof. Spiegelberg suggested *oudrh* = *oudh* but subsequently withdrew this.

Ad. 41. (Sg. 676) L.

Undertaking by Papnoute to the bishop, identical, but for the names, with 81. They may relate to readmission to communion after expulsion.

40. (E. 79) P. Hand of 29, 65 vo., 212. 8 ? *eth* . . *é.*

Request from John, a priest, to bishop Abraham. He had quitted his diocese contrary to the canons.¹ He begs the bishop to receive him back and declares it to be unlawful that he should go to another diocese except . . .² If he quit³ the diocese of Hermonthis, and remain outside it, he shall be without ordination.⁴ John⁵ writes his assent (σπουχεῖν) with his own hand (10). His scribe is the priest Patermoute (cf. 29) who acts as witness and gives the date, 23d Mecheir, 3d Indiction.

¹ Can. Apost. xv (Copt. x), Nic. xv, xvi, Ant. iii.

² Prob. an exceptional circumstance (e.g. 'except with permission'), rather than a place. I cannot read Θηθη.

³ M- for usual hm-.

⁴ V. 29; but here this meaning is even less certain.

⁵ With the title *psôh*? = *psah*.

91. (E. 276) P. 4, 5 ? *μυτεῖδὸτ κελευε*.

Letter addressed to a superior. It refers to a performance of the service (feast), ordered by the recipient, in the "place"¹ of — and to an oath sworn.

¹ v. 105.

511. (E. 337) L. Hand of 233. 4 ? *κανων*.

Letter from a superior expressing his wish¹ that — should perform the service (the feast) at S. Mary's church until Karakos gives the *κανών* (?)

¹ Phrases often begin thus with impersonal *ουδὲ* followed by conjunct. (70, 83, 100, 122, 186, 203, 23, 257, 347, BP. 712, BM. pap. xci), once with ? fut. iii. (205), twice with ? imperat. (233, 235), instead of prepos. *e-* or causat. *eire-*. Before *ουδὲ* would then be a cross, not *ti-*; so in 203, 205, 233, 347. Cf. *θέλησον*, Grenf. Pap. ii, no. 94.

71. (E. 2) L. V. Plate I. Hand A. 1 ? *ere-*¹
3 ? *jeefaan* or *efkaan*. Vo. 2, 3 *pref-*.

Letter or circular, presumably from bishop Abraham, to his people generally. "Since I have been informed that² Psate ill-uses³ the poor and they have told me saying, 'He is ill-using us and

¹ The gap here and in 3 should be longer.

² The usual opening formula in such official letters; v. 72, Ad. 1. For this frequent *ἐπειδὴ* cf. its use as in 1 Cor. i. 22.

³ *Μαυλι(ε)ιν* = 'procure to vice,' but here something more general seems required.

making (or leaving) us poor and wretched'; he that ill-uses his neighbour is excluded from the feast and he is like Judas who rose from supper with his Lord and betrayed Him, as it is written, 'He that eateth my bread &c.' (Jo. xiii. 18)." The oppressor is then compared, in the same formula, to him for whom 'it were better that he had never been born,' to those who spat upon and struck Jesus, to Gehazi, to Cain, to Zimri slayer of his master, to Jeroboam, to the accusers of Daniel and of Susanna, to those who cried, 'His blood be upon us,' to the soldiers who said, 'Say ye, His disciples came by night, &c.' In each case exclusion from the feast is repeated.

72. (E. 106) L. Hand A. 3 for *ejn*. 13 corr. *eina-*.

Circular, presumably from bishop Abraham, to his people generally. "Since I have further¹ been informed that some have expelled their wives without reason of adultery, it being written thus (Lu. xvi. 18), Every one &c.; (so) now the man that shall expel his wife without reason of adultery is excluded from the feast; and the woman that shall forsake her husband and marry another is excluded from the feast; and the man that shall communicate² them, being aware of their circumstances, is excluded from the feast; and the man that shall write them a deed of divorce³ and separate them, be he cleric or layman, is excluded from the feast. Not ours are these words but God's. If any desire his soul's salvation, let him observe them." Cf. Ad. 1.

¹ Or perhaps 'again, anew.' In Ad. 1 it connects with a preceding text.

² *T* is written above *a*, and may be merely a stroke; if a letter, transl. 'shall separate.'

³ Abbreviation of *ἀποστάσιον*. Cf. Can. Basil. (Riedel) 71, Can. Athanas. 46.

73. (E. 11) L. Hand A. 4 ? *ρκανωννε*. 6 for *μνουει*. 12 corr. *jingons*. Vo. 1 prob. nothing lost. 3, 4, *auð on*. 4, 5, *hoou*. 7 *nf*, not space for *mpatf*.

Circular, presumably from bishop Abraham, to his people generally. It begins without introduction

by an edict against any man who marries a brother's [daughter] or a sister's; ["he shall not have communion], be he alive or dead.¹" Likewise against him who marries either [the daughter] of his mother or two sisters . . . "are contrary to the canon (?). Thus it is written; (Mt. v. 32, Mk. x. 11, Lu. xvi. 18²). Not mine are these [words] but God's, who hath spoken them with His mouth and [they are established?] for ever." Further, those at enmity with their neighbours, those that commit fornication, those that do violence are forbidden to communicate.³ "Not mine are these words but John the Apostle's, who said; 'All unrighteousness is sin and [there is a] sin unto death.'⁴ For thus it is written, '. . . . and he that speaks not truth is not a Christian'; and again, 'Surely (ὄντως) the truth shall make you free.' Further, on a day of communion⁵ whereon all the people know that they use to communicate, let them communicate before they have eaten.⁶ Those that shall eat and (then) communicate are excluded from the feast."

¹ Refers presumably to prayers for the dead. Cf. Paris 129¹⁴, 95, where Cyril permits to *συνάγειν* for a woman who had died 'ust before baptism.

² These are combined, not fully quoted.

³ V. 93. Here prohibition to *συνάγειν* and being *hibol mpša* are clearly synonymous.

⁴ Cf. 1 Jo. v. 16, 17.

⁵ V. 29.

⁶ Cf. Can. eccl. (Lagarde) no. 58, Can. Hippol. (Riedel) nos. 19, 28. Damianus, the contemporary patriarch, enforced this rule in reference to Meletians, still found in Scete (Severus and Synax. 18th Pavn).

74. (E. 82) L. 1 beg. ? cross. 2 ? *pōrk*. 9 *pefēi*. 13 ?? *pentaftauouu*. Vo. in larger hand.

Edict, presumably from the bishop. "If the clergy¹ or what I shall determine, in the proportion of (πρός) three (parts) of wine and one of water,² and another venture to put³ thereto

¹ 1, 2 all but illegible. *Κρατήρ* scarcely possible and mistake in gender improbable. It rarely = *ποτήριον* (Du Cange, Sophocles); v. Mus. Guim. xvii. 254.

² Can. Basil. no. 98 prescribes $\frac{1}{10}$ to $\frac{1}{3}$ of water, but the Arabic is obscure; cf. Farag Allāh in Renaudot (1847) i. 178.

³ *Bók* as transitive (v. Index and KAC. 52, BGU. Kopt. 27, 11¹. 628, 9420, 9422, prob. RP. 3⁵⁶) is unknown to the literary idiom. Preserved? in the rare *bakōne*, *bakmatou*; but *bakšar* can hardly be explained thus.

more water than what⁴ our fathers have ordered us, he is excluded from the feast with [his] whole house. It is not I who speak these words but the Holy Ghost who hath spoken them, as it is written; We have heard &c. (Ps. xlv. 1)."

⁴ Lit., 'according (πρός) as our fathers . . .'

75 (E. 35) L. Clumsy, unskilled hand. Vo. 3 ? for *tahetēutn*.

Ro., a begging-letter from John to Apa Victor; of a type frequent on limestone ostraca (cf. 66, 258 &c.) "First I greet thee, devout and pious man. May the Lord bless thee and all that thou hast, men and beasts. Be kind and have pity upon this poor man."

Vo., apparently in the same hand, should be from the bishop; ". . . . when this ostr. reaches you, ye are *ἀπόκληρος*, because ye have celebrated the communion¹ on the evening of Sunday.²"

¹ Less likely, 'have performed service.'

² I.e. on Saturday evening.

76. (E. 152) L. Hand A. 4 end *κυριακη*. 6 end *κληρος*. 7 *ρετνα*. 10 for *διοικησις*. 11 ? *ρὴνη*. Vo. 9 *επισκοπος*.

Letter prob. from the bishop to —. 1—6 may contain a prohibition to the oconomus to quit¹ his *τόπος* during Saturday and Sunday without inspecting it,² under pain of being *ἀπόκληρος*. 7 might forbid the holding of service in the said *τόπος*. 8—13 "I do not, but I seek the good-government of the *τόποι* and the life (?) of your souls. And [whoso?] has my rules [and?] observes them" Vo. unintelligible.

¹ Reading *λόβολ*.

² Reading *ναῖσιμπεσίνε*.

Ad. 1. (E.) L. Hand A. Ro. effaced.

Circular, presumably from bishop Abraham to his people generally. 1—3 end of an edict excluding certain sinners from the feast, "be they alive or be they dead.¹ It is not I that put forth

¹ Cf. 73.

this text² but the holy Apostle is it who puts it forth." 4 ff. relate to prohibited divorce, as in 72.

² Λέξις here 'verse, short passage,' so Rossi I. iii. 20, Hyvernat Actes 179, Miss. iv. 683; but often with an obscure, liturgical meaning relating to singing or recitation, so Erman Volkslitt. 42, Lagarde Orient. 4, Tuki Euch. ii. 262 (= ٤٣, ١٥ ٤١, ٢) and specially Hyvernat l.c. 100, Mus. Guim. xxv. 296, Crawford MS. 45 (such was the cold that the martyrs' words came only κατὰ λέξιν). V. Brightman Liturg. 599.

84. (S. 12) L. Hand A. 4 *nftmti*. Vo. 4 *rpδδδς*. 5 *hōb*. Published by Sayce, PSBA. '86. 187, 3.

Conclusion prob. of an episcopal circular. "And the man, whether priest or deacon, that counts these words as nothing and gives not heed thereto, their responsibility shall be upon him. But he that hears and keeps them, him will⁴ God keep from all evil and will increase him in all good and give him the . . . of his peace, as it is written; Being not &c. (Ep. James i. 25)."

This text appears complete; the document must therefore have occupied more than one ostrakon.

¹ This fut., *e . . . na-* for *ere . . . na*, recurs in 57, 63, both by this writer.

54. (E. 30) L. Hand A.

Letter from bishop Abraham to the archpriest Psai.¹ He announces that the priest Papnoute and John, son of Tsauō, are excluded from the feast.²

¹ Alexandria Mus. stele 251 Απα Ψαις αρχιεπισβ, εκοιμηθη Τυβι κς ζ υδικ, + ετων . . . is possibly his tombstone. It is of sandstone, so probably from Hermonthis. The name in its Coptic form is rare; cf. Psaiō ÄZ. '84. 152, Ps ia BM. pap. xl.

² V. 41.

55. (E. 129) L. Hand B. 4, 5 ? *kap mn-Iōhanes*.

Letter from Bishop Abraham to the priest, Apa John. He announces that Patermoute is excluded from the feast till he shall go to law (?) with¹ John and —.

¹ As in 86, 297, 315 &c.

56. (E. 293) L. ? Hand A. 2 *πλαξ*. 3 *nδου*. Vo I -κληρος. 2 *petna-*. 3 f. 6, 7 mere scribbling.

Letter from bishop Abraham beginning, "But thou, An . . ." and . . ., bidding him [submit to ? this] *πλαξ* without delay. Apparently he is declared suspended or threatened with suspension (*ἀπόκληρος*), as also are any who shall join him in communion.¹

¹ Cf. *Ἄυτῷ κοινωνεῖν*.

Ad. 8. (Sf. 8) L. V. Plate II.

Letter from bishop Abraham to the priest Papnoute. "Lo, Moses, son of Paul, is *ἀπόκληρος* until he come to me."¹

¹ Cf. this phrase in 57.

484. (E. 194) L. Hand A. 1 end, *mnšcre*. Vo. 2 *shime*.

Letter from [bishop] Abraham to Apa Patermoute. Vo. 4—6 threaten with exclusion from the feast.

53. (E. 110) L. Prob. Hand A.

Letter from bishop Abraham to the priest Athanasius. "I greet thy sonship. May the Lord bless thee.¹ Be so kind as take the trouble to² come to the *muke*³ and perform the service (lit. the feast⁴). If thou come not, thou art excluded from the feast."

¹ 9 letters opening with this phrase are from Abraham; 6 more probably so. Cf. 282. It is often found in (?imitated) begging letters; v. 259.

² *Ti-hise*, also in 325, appears to add urgency to a request.

³ Uncertain here and in 207 whether a real place-name. *Tmanke* ÄZ. '85. 75 seems different.

⁴ Here *ša* ? = communion service; so at any rate 104, prob. 61; perhaps also Synt. Doctr. JA. '75. 235 (Turin). Often it appears to = divine service generally, e.g. 53, 56, 75, 76, 96, 97, 105, 290, 511, Ad. 10, BP. 8696 (of doing *ša* without Gospel-lesson). Again it may = a recurrent festival, e.g. 103, 221, 319, Z. 291, 537, ÄZ. '84. 146, 147, particularly Easter week, Lagarde Aeg. 283, Chwolson Festschr. 191, ? 236, cf. the rubrics, "the 3d, 5th day of the feast"; or simply opposite of *νηστεία*, e.g. Can. Ap (Lagarde) 41 = *ἐορτῶν ἡμέραι*. Cf. 60.

485. (E. 290) L. Hand A. 2, 3 *ete-*. 5 *er-ša*. Vo. 2 prob. *rpkeouōm*.

Letter or circular from bishop Abraham to his "son, the archpriest." "The cleric who goes not

forth to the 'place' of Apa John¹ (either) to keep a vigil or to perform the service (feast), (but) goes in order that he may take the canon,² he is ἀπόκληρος. For it is written; If any &c. (2 Thess. iii. 10)"

¹ Cf. ? 810, 482.

² Probably as in 105.

80. (E. 139) L. Hand A. 11 apparently last line.

First part of a letter, prob. from the bishop. "Lo, Peter's son has come and told me saying, 'Psan¹ has expelled me from the feast and they gave me over to the magistrates² saying, Thou doest not the service (λεειτουργία) of the altar.' Now I desire"

¹ Possibly the μαθητής of Apa Eriphanus and subsequent head of his monastery (v. RAC. 36 ff., RP. 11). RP. 15 is from a priest of the same name, possibly identical. With the name cf. Ἀδέλφιος PG. 65. 396.

² Two *lašanes* are more usual in the Jême MSS. than one.

77. (E. 183) L. Prob. ro. should be vo. They are by different hands. Ro. repeated by error as **442.**

Apparently ro. gives the signatures to the official letter or circular on vo. which threatens with exclusion from the feast any who shall pervert¹

¹ Perhaps, who shall fail to perform what he has agreed to (?στοιχεῖν). For πλανᾶν v. 281 and Rev. ég. v. 94, ÄZ. xxix. 14.

78. (C. 8255) P. V. Plate II. 1 not 1st line. 4 beg. μιον. 8 ? for ουονήf. 9 corr. ερηνoute.

From a document of excommunication, relating perhaps to the Zacharias in 1. ". . . . his house and blot him out and the curse of Deuteronomy¹ (shall) enter in to his house and blot him out and all the curses of Scripture (shall) come upon him and blot him out. He that fears this ἀφορισμός² and publishes (?)³ it, him will God bless and forgive."

¹ As in RAC. 68, cf. ih. 16, 65. Cf. Springer in ÄZ. '85. 143.

² Cf. Just. Nov. cxliii. 11 ἀφορίζειν τῆς ἁγ. κοινωνίας. This ban is imposed in RP. 3 by a bishop, in 18 ter for a stated time, prob. by a priest. In 83 an archpriest is to use it. The extent of its action is nowhere stated.

³ Cf. ἐμφανίζειν.

Ad. 40. (Sg.) L.

Document hardly from the bishop.¹ "Lo, Paternoute, the priest, is ἀπόκληρος until he present himself to-morrow before me and produce (ἐμφανίζειν) the accusations (κατηγορία) which he has made against Zael, Matthew, the priest, and . . . And I am told² thou (sic) hast neglected (καταφρονεῖν) a rule (ἐντολή) and . . .³ it yesterday. And lo, we have set thy excommunication (καθαίρεσις) in writing until thou pay (or give) the 5 jars of wine; for thou didst leave . . . *korī* for the bishop's sons. If thou bring them not when thou comest, we will carry out (πράσσειν) thy excommunication in the town (πόλις)." Kamê, the priest Papnoute, and . . . are witnesses (μαρτυρεῖν).

¹ 'The bp.'s children' makes it doubtful. *Šere* does not mean 'servant' like *paīs*.

² V. 71.

³ ? From *sôk*; if so, I cannot find a suitable meaning.

61. (E. 15) L. Hand A. 4 ? for *m̄patetn-* or *matetn*.¹ . . . *nurōme*.

Letter from "the humble" Abraham, no doubt the bishop, to Pesynthius the magistrate (*lašane*), his "devout² son." "I wonder thou art not ashamed before men, for the man has hastened³ to come to me for charity (or pity) saying that he was to be detained and that thou hadst seized him. Lo, now is the feast forbidden⁴ to the whole village⁵ and he who shall baptize during this feast is excluded from the feast and (likewise) the man who gives the communion (feast) in the town at all, until they give the man's to him. If thou

¹ As in Mk. vii. 12 (von Lemm, Bruchst.). Cf. prefix in **Ad. 38, Ad. 60.**

² = εὐλαβής; a very general epithet of respect for clerics and laymen.

³ Or 'has been at the trouble (σκυλμός) τῷ'; cf. Leontios, 188. In Leyd. MSS. 486. 5 *ρσκυλμος* (sic) seems adverbial, 'quickly.' V. also Rossi, II. i. 28.

⁴ *Sōst ebol* is rare. In BM. or. 3581 B (1) (Act. Barthol. et Andr.) it = 'expel, exclude' (a rabble). BP. 8716 *tsōst p̄sa n̄m̄kalēla n̄Ara Ananias šantfi &c.* is likewise a punishment. Cf. also BP. 8713 'if I obey you not, *eisōst n̄m̄ōtn*' and 8699 (to bishop) 'if we do not . . ., we will be *nsōst nak*.' It seems to imply some form of interdict; here from the sacraments. For the usual sense, 'be under restraint', be detain d., v. RP. 18, 18b, 35, BP. 1024. What is the meaning of *sašt* in ÄZ. '78. 25 n. ?

⁵ *Time Z.* 90 = κτήμα Rev. or. chr. 1900. 254, and *Z.* 294, = 'possessio' PL. 73. 951. Cf. κτήμα in PG. 87. 2873, 2944, 3052 &c.

hast not respect for men, we will send to the city and no man (shall) mislead⁶ (?) us another time, if things are thus; for the fear of other men misleads us. But thou thyself wilt have need of men." The latter part very obscure. I have rendered 2d plur. by 2d sing. throughout.

⁶ Παράγειν in 110, 112, 113 varies with παρελθεῖν 111 and ταῖο 108, so should = 'come upon,' 'befall.' It frequently = 'be passing by,' 'chance to be present' (BM. pap. lxxviii) or 'be past, over,' of time (BM. or. 1061, Rev. ég. i. 105, var. οὐεῖνε ἌΖ. '84. 154).

62. (E. 128) L. Hand A. 3 *aitnn.* 4 ? *pto.* 6 *ουὸς.* 8 *k.* 9, 10 ? *etetnrouk.*

Letter from bishop Abraham to the priest Ananias and Isaac. "As I have sent to you saying, 'Make a division according to law¹ for Pkale and Psôsh'; I desire now that ye go, thou Ananias the priest and Isaac, and make such division for them according to the justice (*δίκαιον*) of God, not showing favour to either one of them, and not allowing them to distract² (?) you before ye have made the division. And if ye go not, ye are excluded from the feast."

¹ Assuming *τοῖς* to = 'rule, order, *διάταξις*' (Z. 577) and the names to = persons (cf. Kalê ἌΖ. '84. 147, T. 7, BM. pap. lxxviii. 94). But it may be 'divide the nome or district' and the names may = places (cf. Kalê mpoko 462, BM. pap. xc. 5). In either case Psosh is difficult.

² V. 61.

70. (E. 266) L. Hand A.

Letter from bishop Abraham to the priest Misael. "I desire that thou examine into the matter of the men (as to) who first was careless.¹ Send (and tell) me who it is. If thou examine (it) not, thou art thyself excluded from the feast."

¹ Presumably *σὸς* here = *κατάφρονεῖν*, to neglect liturgical duties.

65. (E. 312) L. ? Hand of **Ad. 8.** Vo. in hand of **29.** 13 prob. *αποκληρος.*

Letter from bishop Abraham to Apa John, "his son." Pesynthius, Menas, perhaps the *κῦρος* Kouloul¹ are named. 7 may refer to judgment to be given on litigants by the bishop. In 13 he places or has placed some one *ἀπόκληρος*.

¹ Possibly Koulouj; cf. Koulôje BM. or. 4875, Kelôje Cairo 8726.

47. (E. 322) L. 7 ? *took.* 8 end prob. *ai.* 10 prob. *nak.*

"*Εγγραφον* in which David, a priest, addresses bishop Abraham who had expelled him. The imperfection of the text prevents our learning the facts of the case. Possibly the accusation was (6) of making boys drunk.¹

¹ But *tihe* may = *teihe* 'thus.'

57. (E. 172) L. Hand A.

Letter from bishop Abraham to the priest Jacob (?),¹ identical with T. 14, his letter to the deacon Paul. From the latter, **58** and **63**, our text can be corrected and completed, except in 1, 2, which consist of proper names. "Lo, [I place thee over]² the church of Pkôh (?). Now be so good as take heed of neglect there and prevent (*κωλύειν*) it from happening [but] rather [have a care (?)] that they walk in the fear of God. [He that] shall disobey thee, whether cleric or layman, is excluded from the feast until [he come to me. For the rest (*πλήν*), do thy best to] teach [them]; and lo, the whole care of them is upon thee. If thou shouldst see neglect in that place and shouldst forget, their responsibility (*κρίμα*) shall be upon thee before the judgment-seat of God."

¹ Perhaps Victor, v. **58, 63.**

² Perhaps, as in T., a personal name or 'the clergy of.' Yet in T. the following pronouns are plur.; so ? 'Apa Patapê' is the name of the church itself.

58. (E. 180) L. Hand A. Ro. effaced.

Letter from bishop Abraham to the deacon Victor. Identical with Vo. of **57, 63** and T. 14.

63. (E. 159) L. Hand A. Ro. effaced.

Letter from bishop Abraham to "his son" Victor. What remains is identical with Vo. of **57, 58** and T. 14.

60. (E. 88) L. Hand A. 1 ? *επειδη ai-* or *nterei-*.

Letter from Abraham, "this humble bishop," to all the clergy. Its meaning is obscure; "[Since

I] wrote to Shai¹ and Joseph saying, 'Celebrate the feast in — in (or at) the great feast,² just as ye did celebrate it in — in (or at) the little feast, and they have not obeyed me; now lo, they are ἀπόκληροι.' *Tooue*, if correct, would be "shoes." It might be for plur. of *toou* "hill," or for *htooue* "morning."

¹ Shoi, BM. or. 4884, may be the same name. Cf. Pshai, BP. 911 and Pshoi.

² On *δ* = great v. PSBA. xxi. 247; but Stern p. 92 had noticed *δ* (Peyr. Gr. 188). In 95 perhaps 'the great feast' occurs, and in ÄZ. '84. 147 in plur.; in BP. 9446 'the great fast.' Similarly, RP. 183 'the little fast.' Which these feasts and fasts are I do not know. In Rossi I. v. 10 = Revillout, Nicée i. 39 and Z. 90 Easter is called 'the great feast'; elsewhere 'the feast of feasts,' Méms. inst. ég. ii. 381.

105. (E. 85) L. 5 beg., ? *bios p.* 6 ? *etreu*. Between 8 and Vo. 1 something lost. Vo. 1 ? *ouotl-*. 4 *n oeik* (sic). 5 ? *ntetn*.

Letter probably from a bishop to Apa John, a priest. He has appointed John and Konarios (?)¹ to perform the service (feast) at the "place"² of Apa Shenetôm³ and to receive the canon,⁴ apparently from Apa Shenetôm, who shall give it in double measure. The canon consists perhaps of bread and is to be investigated (*κρίνειν* ? weighed) in S. Theodore's church.⁵

¹ Cf. the name Konnare, stele C. 8442, *Κόνναρος* BGU. 538.

² Whether this = *ma nšōre*, dwelling, as often, or = *τόπος*, monastery or church (v. 32, 106), is doubtful. BP. 9443 seems to refer to a community under Shenetôm.

³ The feast of Apa Sh., ÄZ. xxx. 41. Perhaps the martyr given by Amélineau, Actes 42, as Shanazoum (? شاناظوم), and not found in the ordinary Synaxarium.

⁴ *Κανών*, a contribution due to the clergy (v. Suicer, s.v. 6 and Grenfell Pap. ii, no. 95). So too BM. pap. xci where a bishop, in forwarding the *ἐορταστική*, enjoins the payment of the patriarch's canon 'without a single loaf missing.' In Z. 567 'the place in which the canon is' seems to designate the church of the monastery.

⁵ Cf. 481 and BM. or. 4884 *nšoun . . . mšhrgios abba Bikitros*, where an oath is sworn.

Ad. 59. (S. 26) L. From Dér el-Bahri. Sayce's copy. "Distinctly written." 13 ? *τιογγος*.

Letter, prob. from the bishop¹ to his clergy or people. "Seeing that our holy father, Apa Da-

¹ V. the form of greeting in 53. This formula and the provenance make it very probable that bp. Abraham is the writer.

mianus has sent us the *κήρυγμα*² southward, confirming us in God's faith, and we have received it; ye do then know that it is not our wish we should depart from our place; but, through the solicitude of our holy father and the hardships (?) which they received before reaching us."³

² v. 18.

³ Text must be incomplete; ? effaced or continued on another ostr.

283. (E. 153) L. Vo. effaced.

Letter. The opening formula shows it to be ? a bishop's. It refers to the altar and to the clergy; but no consecutive sense can be made.

Ad. 10. (Sf. 12) L. Hand A. 8 read *ehraf*.

Document by the priest Victor, relating a statement by the priest Isaac. "Isaac the priest told me saying, 'When I went to perform the service (lit. feast) for Papnoute, on the evening of the Saturday of the *Ból ebol*,¹ I came in to him and found him eating and drinking. I said to him,² Is this the condition in which I see thee?³ He answered me saying, If thou wish to perform the service, do so; if thou wish it not, do not do so.⁴ I, Isaac the priest am witness that Papnoute the priest said these words to me.'

¹ v. 99. Leyd. MS. 32 (p. 141) shows that this is Easter Eve. Isaac had presumably gone to celebrate the liturgy in place of Papnoute and had found him breaking his fast before the canonical time (*ἐσπέρα βαθεία σαββάτου*, Cyril, Hom. Pasch., passim). This Saturday on'y was a fast (Syntag. Doctrinae, Can. Apostol. lxvi).

² *Ehoun ehraf* implies emphasis or anger, Z. 556, Mss. iv. 539, Rossi Nuov. Cod. 89.

³ Lit. 'Art thou, while I see, in this state?,' reading *nteihe*.

⁴ Alternative, thus in 174, 198 (?), 507, 508.

481. (E. 6) L. Hand A.

Declaration by Daniel the priest, son of Jakoul.¹ "I declare (*ὁμολογεῖν*) thus before God Almighty: Jacob, son of Pesynthius, (son of) Panau² said as follows in my presence, in the sanctuary,³ after

¹ 'Sparrow' recurs BP. 742 and as Jakour, stele C. 8546. Cf. such names as Pahóm, Phib, Πθηκίς, Grompe.

² Cf. pap. Rhind iii, Pano. The grandfather is given here as in 215.

³ Recurs BP. 8697. In Paris 44, f. 60 *tabir* الدفیر = *kenhe*. Can. Athanas. 32 has '*el-tafir*, which is the place of the *kov bân*.' Cf. Vansleb, Hist. 288.

they had dismissed⁴ the congregation at S. Mary's church, Jordanes and Victor, the deacons, being there too; he declared before us three thus: 'I never (or will never) . . .⁵ my father Paham.' Daniel repeats his affirmation.

⁴ v. 81.

⁵ 'Read to (or for)' seems the only possible translation; but the meaning is obscure.

284. (C. 8182) P. Dêr el-Bahri. 2 for *κοινωνια*. 4, 8 *καταστασις*. 6 *κρμρμ*.

Document of obscure purport, perhaps by "the brethren¹ of the mount (? agreeing together) in one community," as to some mutual arrangement. They desire a condition of filial² obedience . . . so that there be no murmuring. 9—12 appear to prescribe the duties of an official³: "He shall feed the brethren jar of wine according to this rule and shall"

¹ 'The brethren' as writers or recipients, 220, 292, 324, 368.

² Lit. 'paternal.'

³ For pref. *νου*- v. 467, BP. 5182, 8716, T. 7, RAC. 69.

82. (E. 109) L. 6 beg., not *me*. 8 ? *σὸτμ* *enei*. 9 *eishéete*.

Declaration by Menas. "I bear witness that Pesynthius said, We asked him regarding the . . .¹ and he said, I am not a deacon and do never act (?)." 8 may speak of "obeying these words." 9 apparently announces that he (? Pesynthius) has been made *ἀπόκληρος*.

¹ ? Greek, but scarcely *ἡμέρα*.

135. (S. 6) P. 4 end ? *Αρα*. 5 end ? *Αρα* *Μένα*. 12, 13 ? *ρεῖνατολμα*.

Document addressed by Philotheus, son of Zabed (?),¹ either a magistrate or an official of a *τόπος*. It relates to an offering (*προσφορά*²) made to the *τόπος*. The writer undertakes, for himself and successors, to respect the gift; he who ventures to misuse it "shall be *ἀνάθεμα* to the Father, Son

¹ ? *Ζεβεδαῖος*, BM. pap. cv, or. 4882.

² In Theban texts *προσφ.*, offered during life or at death (v. 352), is applied to the author's person (BM. pap. lxxx), his child (RAC. 57, BM. pap. lxxix R, lxxxii, &c.), money (Pap. Amherst), house (RAC. 6), cattle (BM. pap. lxxxviii).

and Holy Ghost, and to the Christian community,³ and his house shall be *ἀνάθεμα*." Apa Abraham in 10 is possibly the bishop.

³ Cf. RAC. 35.

LEGAL AND COMMERCIAL DOCUMENTS.

44. (C. 8149) L. 5 ? *εοmt* or *σοmt*.

Agreement (? *σύμφωνον*) by Ezekias, deacon, son of John, to bishop Abraham. The bishop had expelled E.'s brother Ebδnχ (*Ἐφώνυχος*) from the church of the Three Oeconomi (?). Ezekias now undertakes to make no further claim¹ on the bishop regarding his brother, with whom he agrees not to litigate under pain of a fine of an ounce of gold.

¹ The phrase *μηταὶ ἡδὲ τιμῶν ἡ-*, "I have nothing (to do) with thee about . . .," is well illustrated by 157. Cf. BP. 8641, "I have now nothing with thee about —, for I have received their price of thee." In RAC. 22 it renounces responsibility for an ill-behaved son. In *ἌΖ.* '84. 147 it declares the testatrix's daughters to be under no legal obligation to certain cousins. Cf. phrases like *μηδένα λόγον ἔχειν πρὸς . . .*; v. 167, also Z. 296 (= PG. 65. 260 οὐκ ἔχει πρᾶγμα).

79. (E. 195) L. Hand of 300. Ends of all ll. on ro. effaced. 13 ? *απαιτητης*. Vo. 1 ? *αναγκη*.

Undertaking addressed to the bishop. 300 shows it to be written by Papas the priest (v. 7). Seems to relate to legal matters¹ (12, 13); in 11 Peter the *ἀκτουάριος* is mentioned. The writer acknowledges (vo.) his liability to be *ἀπόκληρος* if he disregard (?) the bishop's *γνώμη*.

¹ *Λογογράφος* occurs as the scribe in BM. pap. lxxxviii.

42. (E. 323) L. 5 end, prob. not *ρ*. 6 ? *εἰtm*. 7 ? for *ἡδν*. 8 ? *ti* instead of cross. Vo. 8 prob. *eina-*.

Undertaking by Abraham, the deacon, to bishop Abraham. He will submit to a judgment about to be given. If he fail to do so, the fine on his part (?) shall be doubled. The further punishment to which he shall be liable (vo. 6) is obscure;

“there shall be¹ no cross in my hand in any place whither I go.”

¹ For *mn.* v. 29, 40. ? A reference to a liturgical (processional) cross? The cross was placed symbolically in the hands of the monastic novice; Goar, Euchol. 479.

43. (E. 316) L. 1 *Ména*. 4 for *bôk* or *hôn*?

Undertaking addressed to bishop Abraham by Mena, son of Elias. He will submit to a judgment about to be given. Should he fail to do so, he shall pay 6 solidi to the magistrate (*ἄρχων*)¹ and shall then submit. He himself assents (*στοιχεῖν*); Daniel writes for him or is witness.

¹ In Theban texts apparently vaguely = civil magistrate to whom fines are payable (v. 295). Cf. RAC. 45 ‘ἄρ. or judge,’ BM. pap. lxxxv. 10 ‘ἄρ. and διοικητής of the monastery and castrum,’ ib. lxxxviii. 76 ‘ἄρ. or *laiane*.’ Perhaps the more general sense, ‘magistrate,’ is in 282, as e.g. Miss. iv. 709. Cf. Steindorff in *ÄZ.* xxix. 5.

295. (E. 37) L. Hand B. 1 corr. *Iôha*-Vo. 1 *néu*.

Undertaking by John addressed to Papas. (Cf. **43**.) “I assent to the judgment¹ concerning (?)² Zacharia and will not go to law regarding it. Everything that shall result therefrom I will give (or pay) to the *ἄρχων*³ and I will submit to this deed.”⁴

¹ *Hop* = *hap*; cf. 293 with BP. 628 *ngbôk nirône aphop nemai*.

² V. 48. 117.

³ V. 43. The ‘results’ are presumably possible fines.

⁴ Lit. ‘ostrakon’ (πλάξ).

297. (E. 97) L. Hand D. 4 prob. *uteihe*. 9, 10 *eisapanτηλεγε*. Vo. 4 for *nta*-.

Guarantee (*ἐγγύα*)¹ by Phoebammon addressed to his ‘pious father,’ the priest Apa Victor. Apa V. having decided that Ph. should go to law with Paham, Ph. is ready to submit to that judgment which God shall cause to result. If he oppose it, he shall pay a fine (*καταδίκη*) of 2 tremis.

¹ So in BM. pap. ci V; cf. 45. In RP. 29 *ἐγγύη*.

Ad. 12. (Sf. 13) L. ? Hand C. 3 ? *phap*.

Undertaking by Victor, a priest. “I, Victor,

the priest, do write thus; the judgment¹ which may result, if I do not act thereby,² I shall be excluded from the feast and shall pay a solidus as fine (*καταδίκη*)³.”

¹ Cf. 42.

² Cf. 86 for these terms.

³ V. 94.

86. (E. 218) L. Hand C. 6 *eidt*. 9 end, prob. *ha*. 12 ? *petneu*. 17 end, ? *holok*. 18 ? *καταδίκη*.

Guarantee addressed by Jacob (?) to the bishop. John shall submit to the law between him and his paternal uncle, Hatre, relative to the *συμπόδιον*¹ inside the *στοά* (?). Jacob is prepared to act according to the judgment, for whichever party it may be given. He assents and seems to state (16—20) his liability to a fine if he fail to obey. This is very similar to 155; cf. also **Ad. 12**.

¹ Presumably *συμπόδιον*, as in RAC. 98b, Ciasca Pap. 20, Rev. ég. V. 93 &c. ‘Dining room’ seems unlikely here; Stern, *ÄZ.* ‘84. 147 ‘room.’

155. (E. 174) L. Hand C. 7 corr. *he* (cf. 86). 7 end, prob. *eide efr*. 8 end, *pôî*. Vo. 1 *eisantm*-.

Undertaking or guarantee by — addressed to the bishop, probably regarding the same John as 86. The author acknowledges his eventual liability to a fine of 1 solidus.

315. (C. 8166) P. 4 ? for *m̄patcuire*, cf. 15. 6 or *keu*, *hetootk* can be read.

Document by Anastasius the goldsmith to (?)¹ Andreas, son of Enoch. An incomplete text and incorrect idiom make the meaning obscure. The subject is a previous law-suit at Jême. 10—15 “For God knows, as to the things that he is said to have taken northwards, the matter . . . that it is true. So now, if any one proceed against thee or if anything (be brought against thee), I will

¹ But *an-* in 4 may mean that Anastasius and Andreas are joint writers and Patousir[e] (scarcely = Περὸσιρ) or Patouire (cf. the goddess Θοῖρις) may be a man’s name.

be responsible for my third in the suit” Anastasius assents and Sophonias a deacon, son of Manne,² is witness.

² Cf. fem. Tmanna BM. or. 4883.

107. (E. 215) P.

Document from Souai, the *lašane*,¹ to Mena. “Lo, (here is) the word of God to thee,² Mena, that thou come and I speak with thee. If the thing please thee, it is well; but if not, thou mayest depart undisturbed.”³ Souai engaged Niharau⁴ the deacon to write “this λόγος” and also to subscribe for him.

¹ A *lašane*, Souai, in BM. or. 4879, contemp. with or. 4868, dated A.D. 756.

² Though this formula is modelled on a biblical phrase, *ntootk* (Stern § 535, 1) distinguishes it. It appears often in Theban documents; generally beginning the text (107—113, 123, BP. 657, 674, 8706, Alexandria Mus. pap.), sometimes later on (206, BP. 1772). It implies an authorization; cf. G. 73 *ταπεινρεπε νακ αυθ εις ρλογος πηρνωτε ντπε* and 206, or a contract; cf. a frag. recently acquired by BM. in which a woman employs a labourer: *ρλογος πηρνωτε ντοοκ τkr-hōf* (NB. prob. from Shmûn). Seldom 3d sing., instead of 2d, is used (BP. 674, 1772). Usually the writer is a civil (*lašane* 107, 108, 111, 112, *προνοητής* G. 73, *σκριν[ιάριος]* and *διοικητής* pap. Alex.) or military official (113) or an ecclesiastical superior (*ηγούμενος* BP. 8706, cf. 206).

³ Μετὰ καλοῦ, v. ἌΖ. '84. 147, RAC. 25. Occurs in Leontios 54 ‘happily, prosperously’ (Anastasius, ‘cum bono’).

⁴ Recurs ἌΖ. '78. 17. Presumably a variant of Nahrou, Nahrau, *Νααρου* which does not itself appear in Theban texts. Cf. Synaxarium 7th Hathor.

108. (E. 222) P. Hand of 156, ? 364, ? 440, 461 and Edinburgh Antiqu. Mus. 917. 5 *laue*. 6 *ha*-.

Document from —¹ the *lašane* to Marcus and his wife and children. “Lo, (here is) the word of God to thee, Marcus . . . , that thou enter into thy house and go northward (or) southward² and we will not permit any evil to reach³ thee; for on no account this year tremis. For thy security I have set forth this trustworthy λόγος;” date illegible. “And if I forsake this λόγος, God shall forsake me.” The writer assents and the scribe signs.

¹ In 13 Papnoute cannot be read.

² So in G. 73.

³ *Taho* thus in BP. 8706 (as in BM. Cat. no. 326); elsewhere (v. 107) *παράγειν*, once *παρελθεῖν* (111). For ‘evil,’ some have ‘man.’

109. (E. 296) P. 4 *jnou kelaau*.¹

Document similar to 107, 108 &c. No names preserved. It was dated and included the writer’s oath by the Almighty that he would abide by “this λόγος.”

¹ Cf. BM. or. 4885R, where, after acknowledging a debt, the writer says, *πνεῖντουκ εκελαου ηαρου εθεβε-ακπληρου πμοι &c.* Also BP. 8706 *πνεῖντουκ ελαου σαφκερα-δοντι*, G. 73 *επνεῖντουκ ελαου*, and Pap. Alexandria *ειναγενικ ελαου πρδτι ε παραγε πμοκ*. Cf. also 129, 172, 306. In the present texts it seems to vary with *σνγχωρεῖν*.

110. (E. 229) P. 1, 2 *ηρνωτε*. 8 scarcely *πρωτη*.

Document from — to Patermoute, similar to 107 &c. “Lo, (here is) the word of God to thee, Patermoute, that thou (?) and go forth to thy house and remain (there); for no evil shall come nigh thee this year” Dated 9th Tobe, —th Indiction. The last ll. are prob. a witness’s signature.

111. (C. 8188) P.

Document from Pekôsh, the *lašane*,¹ to Peter, similar to 107 &c. “Lo, (here is) the word of God to thee, Peter, that thou go in to thy house and do thy business;² for we will not permit any man to deceive (?) thee on any account nor in regard to any other affair; for thou wilt not dispute (it).”³ Dated 23d Epep, 10th Indiction and subscribed by Pekôsh.

¹ Recurs in 114. Pekôsh son of Psamô is *lašane* in BM. pap. lxxviii. 89. The name = Πεκύσιος (cf. Mus. Guim. xvii. 45 and Vit. Pachom. § 25).

² Διακονεῖν usually of domestic (provisioning &c., cf. Leontios 87) or charitable service (Z. 296, 326, Miss. iv. 755).

³ BP. 8706 ‘hast not (*ηρεκ-*) disputed.’

112. (E. 306) P. 3 end, *εμφανιζε*. 4 for *ως πρόκ[ειται]*.

Document from —, son of Paham, the *lašane*, similar to 107 &c. Dated in the 11th Indiction.

113. (C. 8292) P.

Document from Colluthus the soldier¹ to Mathios (Matthaios), similar to 107 &c. “Lo, (here is) the

¹ Cf. 416.

word of God to thee, Mathios, that thou appear (openly)² and go about (?) and take thy portion of money; for I will not come nigh thee.”

² As in BP. 8706.

123. (E. 331) P.

Document from — to Jacob, similar to **107** &c.

Ad. 43. (Sg. 1322) P. From the Ramesseum.

Document similar to **107** &c., from Pbelā—¹ to, Theophilus and all their brethren. After “Lo, (here is) God’s word to thee,” an unintelligible gap; then, “. . . any other thing (acquired) from father or mother or from Theodosius or by buying or selling, except one gold solidus, which thou (? or I²) hast given”

¹ Or Pbelle, v. 215. Cf. ? BM. or. 4833(2) Tbelake.

² ‘Not *ntak-* or *ntai-*’ (Spiegelberg).

138. (E. 36) L. Hand of **362, 482, Ad. 3.** II ? *auθ*. 12 *sōše*.¹ Vo. 6 ? *ntai*.

Document from Victor to Abraham and Anato-lis; dated 6th Paope. “I authorize you² to sow the field of Roumau.³ According as God’s blessing shall be given us, the half (shall be) for me, the half for you. As to the matter of the tax, thou shalt pay half a solidus and the seed-corn⁴ [? and expenses⁵] shall be fully paid in common.”⁶ The plough⁷ is to be similarly treated.

¹ 12, 13 restored from **482** and ÄZ. ’78. 19.

² As in **206, 307**.

³ Recurs BM. pap. lxxxvi. 30 (and referred to as ‘the said village’), ib. lxxxvii. 20, xc. 6. 10 (‘the field of R.’), xl. 4, RAC. 89. ÄZ. ’78. 19, T. 4. Vars. Ramaou, Rimoou, Roumoou, Romoou, Rómoou. It was evidently near Jême.

⁴ V. 219.

⁵ So in **303** and ÄZ. ’78. 19.

⁶ In **303** = *hēroue* (? *hipoua*).

⁷ ‘Plough-carriage’ (*aḡolte*).

307. (E. 60) P. 6 ? *nteteln-*. 9 ? *eḡparaye m-*.¹ II ? *anshai ti-*.

Authorization (*ἐπιτροπή*) from Victor the priest and Matthew to Germanus and Isaac, similar to **138, 206** &c. Dated in the 4th Indiction. “We

¹ V. 110.

authorize you to sow our share, namely the 3d. at (?) *Tmnke nuxos*,² from — southwards.³ And ye shall pay a full gold trimesion and 8 artabas of wheat. And there shall no man . . . you.”

² For *Tmnke* v. 53. The other word recurs ÄZ. ’78. 19 but is unintelligible.

³ *Pkah smoul* in a BM. ostr. G. 14 (though Goodwin did not so read it) of which RP. 25 ter is another copy, with vo. omitted.

206. (C. 8177) P. From Dêr el-Bahri. 3 for *επιτροπε, stōhe*. 5 *ἰont*. 7 ? *ngr-*; ? *ntajitou* or *fitou*.

Order from Apa Victor to Jacob, son of Ko—. “I authorize thee to sow for me the ploughed-field¹ in the property² of Eponychus and hand to me the value of its taxation³ in (the month of) Paone, namely, 3½ artabas of corn.” 6—8 are obscure. *Pseke* ? a name; probably ill-read. 7 “. . . and that I deliver them at thy house, while I⁴ . . .” Then the formula, “Lo, (here is God’s) word to thee . . .,” (cf. **107** &c.), perhaps giving a promise that no demands shall be made before Paone; but my copy is not clear. Wilcken’s no. 1224 is a text of the same class.

¹ Cf. BM. pap. xl. *testōhe*, **139** *sāidōhe*, **Ad. 20** *steōhe*. In the LXX it = *ἔρουρα* and here it may be that measure, as in BM. or. 4885. In Paris 44 (Scala) p. 65 = *ζευγάριον* الدان.

² *Hoi* clearly ‘pasture land’ in Miss. iv. 718, Z. 547; cf. Stern in ÄZ. ’84, 146. Contrasted with *eidōhe* ‘arable land,’ BM. pap. lxxviii. 58. Palms might grow on it, BM. pap. xcvi.

³ Taking *hōte* to = Boh. *hōti kēnosos*. Cf. **140**.

⁴ ? Read *hōt*. But *ἰέ* seems to indicate a new sentence.

482. (E. 264) L. Scribe of **138, 362.** Ro. effaced. 3 *kenōn* (*κοινων*). 8 *tiō*.

End of a document by Victor of the [τόπος of] S. John,¹ apparently similar to **138, 206, 307**. “and the . . . s² and the *hourit*.³ I will give

¹ V. **485**. A *ἐκκλήριον* of S. John, RP. 8.

² *Ja-* doubtful. ? incorrect for *jaidsh, jaidhs*.

³ So spelt BP. 5183. In Pap. Rhind ii (Edinburgh) *houret*, an official to whom money is paid; pl. *hourate* Z. 344 (What was the Greek rendered PL. 73. 1005 ‘custodes ecclesiae’?). Cf. ‘the *pape nhourit* of Jême,’ BM. pap. xl, pap. ci V, which Goodwin supposed an official connected with commerce (ÄZ. ’69. 130). This recurs Ciasca, Pap. 20 and the Samuel, there so called, is in BM. or. 4659 the *διοικητής*; but it is uncertain which of these two texts is the earlier (the former is of a 9th Indict., the latter of a 3d). Probably *διαμνητής* was the higher office. In Gen. iv. 9 *ourit* = *φύλαξ*, so ? *fape nh.* = *ἀρχιφύλαξ*, Corp. Rain. ii. 181.

thee a quarter of the straw. The seed-corn shall be fully paid in common." Victor assents. The deed was written in presence of Apa Victor, priest of [the τόπος of] S. Phoebammon.

Ad. 26. (OA. 527) P.

Letter from Paul, the *lašane*, to Paul. He authorizes (ἐπιτρέπειν) him to sow a certain field and to pay its tax according to what a *nouh* shall produce, at the rate of 5 (?) Cf. 139.

139. (E. 78) P. 6 ? υδ, προς.¹ 9 corr. ὀ.

Authorization from Zacharia, the *lašane*,² to Apa Victor, the priest. Scribe, Pisrael.³ "I give (or sell) thee my share in the field of Ouba for the 5th year⁴ in return for its product by the *noh*,⁵ at the rate of 6 arouras to one solidus." The date in 10 is 20th Paope, 10th Indiction. Cf. Ad. 26.

¹ Doubtful but possible.

² He recurs in 118.

³ Merely = Israel; always thus, with article, in Bible.

⁴ The date of writing being given in 10, can this be the 5th year of tenancy?

⁵ 'Per *noh*,' assuming this to be an amount of land. Cf. RAC. 86 *nōh nkaḥ*, a'so Z. 525 *nouh nsi-eidhe*. In Corp. Rain. ii. 178 *nouh* is obscure. The ἑ-*nnoh* σχολήσιμα presumably shows the same word. Cf. also 324.

308. (E. 238) P. 1 end, *p* or *i*. 3 for *Aθανασιος*. Vo. 2 γεωμετρης.

Authorization (ἐπιτροπή) by the 10 headmen¹ (of a village) with (?) the most honorable Zacharias (the *lašane*),² to Apa Victor . . .³ of the monastery of S. Phoebammon. Dated in the 3d Indiction (?) It relates to land⁴ adjoining (?) the river. The scribe is Pisrael, the geometer.⁵

¹ The 'headman' signs the tax-receipts 409 &c. In Corp. Rain. ii. no. 7 the 'head' of the village occurs; in plur. as its responsible elders, Miss. iv. 706. The κεφαλαιωτής BGU. 367, Rev. éts. grs. iii. 138 is the head of a particular guild, but in Denkschr. Wien. Acad. xxxvii. 223, 252 he signs a receipt like the *ape*. The *ape* also = head of a monastery, Z. 302 (= Mus. Guim. xxv. 222 *paḥa*), 578; cf. κεφαλή Vit. Pachom. §. 76, Reg. Pachom. xxix. *Tape* 'abbess,' Miss. i. 383. In stele C. 8492 a monk and ib. 8521 an *ekōt* are called also *paḥe*. Cf. *paḥe nhouvit* 482. In Rossi, Pap. I. v. 37 *ape ntime* simply = imp rtant citizens. So κεφαλαιωτής Paris Co, t. 130^s. 128.

² V. 118.

³ Prob. oeconomus or προεστάς.

⁴ For *noh* v. 139.

⁵ Recurs in 245. V. Wilcken's Ostr. i. 174.

48. (E. 20) L. v. Pl. II. 5 corr. *mmoei*. 7 prob. *šasou*. 9 ? *mmiou* for *mmiau*. 10 end, cross. Vo. 2 *lign[a]*. 3 ostr. has *tiore*. 3, 4 corr. *pnoute παντ.*, ? for *nneiko*.

Undertaking by Pesynthius, son of Komes, to bishop Abraham. "Since I requested thee thou didst go surety for me to Jacob and his heirs, till the 12th Epêp, that I should (?) go south about¹ making an agreement with² them (?). If (I do) not, I am ready to pay thee a solidus and five baskets³ of bronze money. And I swear to thee by God Almighty, that I will not let the appointed time (προθεσμία) pass without going." The author assents and Pjoui is witness in his own hand.

¹ *Ma* is peculiarly used in these texts. In 196, BP. 899 with following *n*- it appears prepositional, like *hama n*- in 117 (?), 119, 296, 359, T. 4 which = 'as regards, concerning,' or something of the sort. In 452 both forms occur; v. also 456 though without *n*-. Cf. Ad. 38 *hapma n*-. In 173 *ama n*- is similar, though the absence of *h* is prob. a mistake, while 174 *etbema n*- appears a synonym. In 48, 295, 300 some analogous meaning is possible. In 114, 127 it is doubtful.

² On *pōlīg* v. S'ern, ÄZ. '78, 16.

³ Recurs with *homnt* BP. 84, 628, 186, Ad. 30, BM. or. 5895 either as *likna*, *likne*, *likné*, or *lignē*. It presumably = *λίκνον*. Cf. Z. 436, 'small coins (*νουμεις*) of full weight in (?) the *λίγνον*.' It is, it seems, used of large numbers of a low coin. Cf. primary meanings of *φάλλis* and Arab. *kts*.

Ad. 15. (Sf. 2) P. Ligatured script. 3 prob. *ak[ti]*, *šōpe*. 9 read *ntas*-.

Agreement addressed by the κύρα Judith to Kometos.¹ "Since I have spoken with thee and thou hast given (or let) me the house that I might dwell a year therein from the 24th Mechir to the 24th Mechir, (so am I now ready) to pay thee its rent as we arranged together, namely 1 dirham² of barley less 2 . . ." Judith (by mistake here only κύρα) assents. Severus Mena is scribe.

¹ Prob. also in 161. Cf. RAC. 74, Crum Copt. MSS. no. 52, Miss. iv. 702.

² An approximate terminus a quo for dating. The fraction ($\frac{1}{10}$) of the dirham or *κεράτιον* is the *φάλλis* (v. Leontios xxxviii) which does not occur in these texts though twice in Corp. Rain. ii.

140. (E. 80) L. Hand of 178. 8 *τικεντενευε*. 15 ? *šōlh*.

Document from Pegōsh, Plaeine, Anatolius, Mercurius and Abraham jointly to "the pious

priest Victor." Dated 20th Thóth, 15th Indiction. "Since we requested thee and thou hast¹ [and hast given] the meadow to us with all its belongings, so now we are responsible for it and its tax.² If God give us means to pay all that concerns us, we are responsible for it and for all . . . and will deliver it to its owner without neglect. If any, we will fulfil it among us without (?) And we have assented hereto and signed with our hands."³

¹ 'Hast walked with us' (*hahētn*)? = hast agreed with us; but the phrase would be unusual. Cf. ? BP. 5178 *mooše ehol mu-* apparently 'agree with,' and **Ad. 64**.

² V. 206.

³ Cf. RAC. 52, 53 facsim.; also Corp. Rain. ii. pp. 55, 95 &c.

153. (S. 16) P. 6 ? *haruos*.

Letter from —êm, son of —los, to Papas. It seems to refer to a wall of [the τόπος of] S. (?) John. The writer promises without fail to put something in its place. He gives his agreement in legal form.

296. (E. 58) L. Hand D. 2 ? *ntoof*. 3 ? *Βικτωρ*. 5, 6 ? *eušan-*. 8 *etau-*. Vo. 4 *taas*.

Undertaking by John, the physician and monk, to "our father," the priest, Apa Victor (?). Dated 24th Hathor. "As to¹ the matter of thy . . .² which thou gavest me when I needed it, if I am robbed and it is taken (and) if (?) I find anything in all my house which they have taken in exchange³ . . . gold tremision, I am prepared to pay thee thy" If this undertaking is neglected, the . . . is to be repaid double.

¹ V. 119.

² Neither 'knife, sickle' nor 'chain' seems suitable, especially as the *eine* is spoken of as repaid double, *kēb* being otherwise used of tax-money &c.

³ 'Ἀλλαγή. Gaps make the sense obscure.

311. (E. 99) L. 7 instead of : an illegible letter. 8 or *koou* or *koof*. 13 *στωχε*. Vo. 7 for *-sōi*.

Agreement by Moses, son of David, a priest, addressed to the bishop and (?) Victor.¹ Dated Mesore, 7th Indiction. It relates to the repayment of something in return for a loan or other

benefit previously received by the writer. "I have written it by my (own) hand and am ready to bring it to the τόπος, while (= ἔτι) I am alive or, after my death, *μὴ γένοιτο*, my successor shall bring it to its place."

¹ Reading *mu* at end of 4, where something is certainly lost, though there seems not space (cf. 5) for a name and *mu*.

404. (E. 112) L. 8 beg. *-ak*. 10 *mmos*. Vo. 4 ? *nan aktaark[os]*.

Document by Jacob, son of Hasios (?)¹ to Apa Victor, the deacon (?). "Seeing that I have deposited with thee, that is 100 solidi, so now I beg thy paternity to [pay] the contribution² for the 2 . . . on the 15th Paone. [And I beg] you to pay it 1 solidus to Touarios (?); for I shall not have power to . . . it of thee, neither I nor the men of Jême Whoso shall . . . , shall pay the contribution doubled. And I am prepared to return thee the letter which thou didst draw up for us in thy name having sworn to it (?)." Jacob agrees and the scribe, Damianus, signs.

¹ Hagios could be read but, without the article, is improbable. I cannot read Rasios.

² Though *καταβολή* may be used, e.g. of payment of a fine (Rev. ég. i. 102, Ciasca, Pap. 21), it here prob. is the instalment of a tax. Cf. the use of *κανών*, Wilcken, Ostr. i. 378.

157. (E. 61) P. 4 *ntati nak*. 11 *mntai*. 15 ? for *αξιωθείς*.

Agreement between Jonas and David as to a debt. "I, Jonas, write to David saying, I am ready to pay thee a tremision in Paone of this, the 4th year. I, David, write to Jonas saying, I am ready to write, with my brethren, to thee saying, I have nothing more to do with thee concerning any affair."¹ They both assent. Pisrael, son of Psate,² is the scribe who dates in Greek; *Μεχίρ μηνός ἀπὸ ἡμέρα[s] ᾗ*.

¹ V. 44.

² Possibly the witness in BM. pap. lxxviii.

158. (E. 166) L. Hand D, v. pl. 1. 3 *ροικο- νομος*. 5 *επειδη ak-*. 7 *ebri*. 13 *ασφαλεια* (cf. vo. 6). Vo. 1 end, add *ti*. 2 ? *Kalaprésios*.¹ 3 *Plein*.

¹ Cf. RP. 25 ter.

Deed of security (*ἀσφάλεια*) from —ros to “the most pious monk and oconomus” of the *τόπος* of S. Phoebammon. Dated in the 12th Indiction. The author undertakes to repay the solidus lent him and to deliver (?) some seed-corn without objection (*ἀντιλογία*). 12—14 are in the author’s hand; vo. 1—3 apparently witnesses.² The scribe is David, “this humble monk” of the above *τόπος*.

² For *πιστός* v. 248. For Plein son of Dios v. 313.

160. (E. 8169) P. 4 corr. *Téus*. 8 ? *ντέου*. 10 *ntatalaou*. 18 complete. 20 for *mef*-.

From Severus, son of Solomon in Tourès¹ of the nome of Hermonthis, to Shenetôm, son of Téus² at Jême. Dated 7th Epêp, — Indiction. “Since at my request thou hast . . .³ and hast given⁴ (?) me a gold tremision in my need, I am now ready to repay thee 5 baskets⁵ of wine at the coming vintage into which thou mayest put thy jars and I will pay the cost of carriage⁶ and deliver them at thy house without any objection. As an assurance for thee &c.” The author assents and John a deacon, Gennadius, and Jacob a priest are witnesses, the latter also writing for Gennadius.

¹ Or Tour-ése (cf. Tour-oubesti, Corp. Rain. ii, no. 72; v. Spiegelberg, Dem. Stud. i. 49*). Or perhaps connected with *tourês* ‘south wind.’ Scarcely here ‘in the S. of the nome of H.’; nor can RP. 11 Patoure (? Πάθουρις) be compared.

² Recurs as Teus BM. Cat., no. 485. Scarcely = *Teôs* or *Δίος*. Cf. Ψενθηοῦς *ÄZ.* xxxii. 38.

³ Obscure if correct. ? Cf. *ahē* ‘to need.’

⁴ Reading *ti* for *ji*.

⁵ In Z. 344 *jnof* ‘a basket of bread’ = ib. 123 *soh* = sporta Pl. 73. 1004 = ἀναβολίδιον, pera PG 65. 276. In Z. 547 it holds bread; in Corp. Rain. ii. 134 wood; in 464 probably wine as here.

⁶ V. Corp. Rain. ii. 116 &c.

156. (E. 272) P. Hand of 108 &c.

Acknowledgment from Jacob, son of Phoebammon, the husbandman of Jême,¹ to —, son of John, of a debt of 20 *διπλαί* (?) [of wine to be paid] at the [coming] harvest.²

¹ With *ta*- cf. *tarês* &c. 148. Many place-names begin thus, as Tabennêsi, Takinaš, Tasê; or with *ta n*-, Tambók, Tampeti. But in these latter *-a*- presumably represents an independent word.

² V. 16J.

161. (C. 8206) P. 5 *χρεωστε*.

Acknowledgment by Mark of a debt. It consists in or is to be repaid in *orax*. His creditor lives perhaps in the monastery of Pesynthius.¹

¹ v. 25.

162. (C. 8218) P. 4 *homnt*.

Acknowledgment by Pous,¹ son of —, the glass-worker, to —, son of Paam, of a debt of a bronze keration,² which he will repay with its interest.

¹ *ÄZ.* 78. 18, but cf. *Πούσ* rather than *Πούσις*.

² v. 154.

163. (C. 8243) P. From Dêr el-Bahri. 2 *ebol*.

Acknowledgment by — of a debt (? or a legal fine¹) of 6 solidi. Mousaios (Moses), priest of Tarau² is scribe and witness.

¹ *Ei ebol* points perhaps to this.

² Otherwise unknown.

164. (E. 108) L. 7 or *helê*. Below vo. 3, *χμγ*.¹

Document (?) relating to money matters. Dated, in Greek, 21st Paone, 2d Indiction. 4 seems to refer to an acknowledgment of debt. In 1, 3 ‘this *τόπος*’ and ‘our fathers’ are mentioned.

¹ Rare on ostraca. Edinburgh Antiq. Mus. 914 has *χμγ + γθ*:

165. (S. 4) P. 3 end, complete. 6 ? *taau*. 7 prob. *tei*-, not *ntei*-. 13 or *ελατ*-.

Acknowledgment by Joseph, son of Jacob, of a debt to his “father,” the monk Hello. He owes¹ half a tremision and will repay it (?) in — measures² of corn. Paul, son of Elias, happening to be (?)³ in Jême, is witness. The scribe is Jordannes⁴ who likewise witnesses.

¹ ? For *χρεωστε*. Elsewhere *χρῶ* is used correctly, RAC. 15, BM. or. 4659. 44.

² *Maaje* is doubtless demot. *md't* (Revillout, Méls. 34, 85, Brugsch, Thes. 1051), Greek *μάτα*, *μάτιον* (Wilcken O tr. i. 751, 752). In these ostraca it measures grain or salt; v. Index and BP. 402, T. 6. Recurs in Cairo MS. 8006 (Shenoute).

³ ? Παραγε as in BM. pap. lxxviii.

⁴ Recurs 481 and Corp. Rain. ii, nos. 54, 98. An abbot of the name, Joh. Mosch. cliv.

173. (E. 81) L.

Acknowledgment by George, son of Para—, of a debt to Matthew. The latter had guaranteed a solidus for —, for whom George appears to be responsible. 6 ff. relate to another matter,¹ ending in the promise to supply an ox. The witnesses are Jeremiah, the *lašune*, John, son of Pebô, and Psmô, son of Joseph.

¹ For *ama* v. 119.

175. (E. 228) P. 1 *holokottinos*. 2 *κιντηνευε*.

Acknowledgment by Shenetôm of the debt of a solidus, due in Tôbe. Vinegar is obscurely mentioned. Elias, deacon of S. Mary's church,¹ was the scribe.

¹ V. 36.

202. (C. 8238) P. 7, 8 *αμφιβολια*. 8, 9 ? *Patapé*. 10 ? the same.

Acknowledgment by Paul, son of Patapê (?), to Pelish¹ of Jême, of a debt consisting of —² and (?) 3 artabas of corn.

¹ Recurs as Plish in 365, Pilish Pap. Turin (Atti xxiii). ? Cf. Pelis BM. pap. ci V., Peleis, Rec. xv. 3.

² *Krampe* seems a measure; scarcely *κράμβη*, v. Corp. Rain. ii. 189.

Ad. 16. (Sf. 3) P. 8 or *e. nšôm*. 12 complete.

Acknowledgment of debt by Pesynthius, son of Solomon, a husbandman of Teche,¹ to Daniel of Jême. Dated the 15th Mesore. He owes 4 artabas of wheat and a measure² of barley, (to be paid) in Paone without charge³ *καθάρως καὶ ἀποκρίτως* and without any objection, in return for the securities (*ἀσφάλεια*) which Daniel had given him. He signs his assent. Soua, son of Apa Ezekiel, is scribe and witness.

¹ V. 31.

² V. 309.

³ Reading *enn-* (or even *ejn-*) and assuming *šôm* to be 'rent, tax,' though neither seems quite applicable, and not 'summer,' which seems superfluous. Or *nnp-* 'with the rent'; cf. 230, Ad. 18.

Ad. 17. (Sf. 6) P. Hand like that of 413, 420 &c. 3 corr. *nrm-*. 15 or *jôle*.

Acknowledgment of debt by Isaac and Peter,

sons of Plou, son of Tloulou,¹ husbandmen (in the employ) of the Illustrious,² most honorable Theodore, the *διοικητής*,³ residing at Psenantonius⁴ in the nome of Coptos. Dated the 8th Tobe, 5th year. They owe to Andreas, son of — (sic), at Jême in the nome of Hermonthis, 2 tremis and 2 *διδιπλαῖ*⁵ of wine. Of these they are ready to pay each a tremis and a *διπλαῖ*; the money without interest in Pashons of the current year,⁶ the wine at the vintage in the beginning of the following, 6th year. Sarapion is scribe, Psate and Cyriacus witnesses.

¹ This is the grandmother. On the name cf. 145. For Plou cf. 312.—

² On the title or rank *ἰλλούστριος* v. Du Cange, also Reiske in Const. Porphyrog. ii. 86. In Grenfell Pap. i. no. 63 it applies to a bishop. In BM. pap. lxxxvi it occurs, but in ib. lxxvi, or. 4882, BP. 6139 Piloustre, Pelostre is a name.

³ Not *διακων* because of the epithets; cf. BM. pap. lxxxv. 10, civ. 14; also Ciasca, Pap. 20 (an amir).

⁴ Occurs RAC. 35, again in the Coptite nome (cf. ib. 21).

⁵ *Διδιπλαῖ* occurs AZ. '85, 74. Cf. Wilcken, Ostr. i. 760

⁶ We see by 15 and 21 that this is the 5th year; but the letters in 14 before ε are quite uncertain (? *lé n-*).

Ad. 18. (Sf. 7) P. 3 end, or *am*. 4 ? *nék*. 5, 6 ? *μιννευδôm*. 10 corr. *τευστη*.

Acknowledgment by Komos (Comes) and David, husbandmen on the land of Apa Leontius,¹ of a debt to Andreas. The debt is of 2 artabas of corn which shall be paid as seed (?) in Paone, "according as thou shalt give them us." The authors assent, Epiphanius is scribe and witness with George and Kajau.

¹ Perhaps the *τόπος* in Ad. 9.

351. (C. 8248) P. 2 for *χρεωστε*. 3 ? *μακαιστωρ*.

Document relating to a debt. Jacob the magister¹ is apparently the scribe; there are 3 or 4 witnesses besides.

¹ As in BM. or. 4833(1).

319. (C. 8225) P. From Kôm Ombo. 7 ? *noute*. 9 ? *αναγκαζε*.

Letter or Document from Apa Dios, son of —, to Isaac, the —. 6 shows ? the name

Psanagapê.¹ 7 may refer to a term for repayment :
"till the feast of . . ."

¹ Cf. Sanagape (Συναγάπη) masc. ÄZ. xxix. 15, RAC. 99b &c.
Or ? read *psanabageine* 'the glass-worker.'

215. (E. 3) L. Hand A. 1 *psêere*. 2 end,
? *mpat*-. 11 ? *mrôhe*. 12 ? *aimouh*.

Declaration by Papnoute, son of George son of (?) Paul of Patouhour (?), Patermoute, son of Pbelle from (?) Hôp and Psês son of Papnoute, son of Shai.¹ "We declare thus by God Almighty, that Kyrikus has declared as follows in our presence, saying, 'I have been fully paid (?) for the *sakia*² of Apa Ananias and the selected (or purified) . . .³'" The 3 writers again testify to the truth of their statement.

¹ Probably Paul is Papnoute's grandfather and the next word his home (v. T. 5; cf. RAC., no. 1 *Paulos mpkolot*). But if Wilcken's obscure Ostr. 1224 mentions the same person, we may here read Pouhour. Pbelle is a man's name in RAC. 28, so Hôp should be a place. Shai, however, is known as a personal, but not as a place-name.

² Recurs **214**, **473**, BP. 1104, always as fem. sing., whence hardly = *σακκίον* or *σαγίον*. But cf. **473**.

³ Perhaps also in **454**; cf. in a TB. ostr. *mrôse*, named among metal implements.

305. (E. 182) L. Hand A. 6 for *gôpt*. 8 *Βικτωρ*.
9 *εκκλησια*.

Document in which — and Kyrikus and — relate certain facts and make a solemn statement as to what Matthew had said in their presence. In 2 the town of Ape¹ may occur; in 11 perhaps the bishop²; in 16 the name Mase.³

¹ v. **491**.

² Cf. *πανόσιος* of the patriarch, Leontios 64.

³ Recurs BM. or. 4869.

310. (E. 31) L. All in Hand A. 2 *Ιωαννης*.
3 ? *εηγο*. 5 for ? *hmoos*. 6, 7 ? *αναγκαζε*. 10 ? *ro*.
Vo. 1 end, ? *rt*-. 7 complete.

Declaration (*ὁμολογία*) by Isaac, son of Enoch, monk of the *τόπος* of Apa John. He states that Phoebammon had frequently taken him in to the house of . . . and that they had eaten and drunk together.¹ But after he had departed northward

¹ v. **312**.

to the monastery, Ph. had constrained him to speak with (?) the monk Joseph Continuing (9—vo. 2), he refers to the tower² outside the gate (?) of the monastery. Vo. 1, 2 perhaps "they will not be at rest whilst thou art in this monastery." Isaac affirms before God that these things had happened before his narration of them, while bishop Abraham states that the declaration was made before him, Apa John and Apa Isaac, monks of the hill of Jême.³ The author signs his assent.

² A tower in the monastery of S. Phoebammon was built under the abbots Epiphanius and Psan, about 600 (cf. RAC. 42 with RP. 11). It lay apparently on the hill (*βουρός*) above the caves and was reckoned part of the monastery. This or another is mentioned in BM. pap. lxxviii. 55. The tower (*جوسق*) is constantly noted by Abû Sâlih in describing monasteries (v. transl. p. 185). The monastery of Kalamon had 4 (p. 207); some were large enough to contain the monks' cells (p. 248); indeed Joh. Mosch. (PG. 87. 2860) seems to use *πυργιον* and *κέλλιον* as synonyms. They are used for refuge (v. Synax. 26th Tobe, Miss. iv. 748, 755). The library might be kept there (Homer, Gosp. I. lx.). The Coptic tower at Dêr el-Bahri was conspicuous till the recent explorations (v. Eg. Expl. F., Deir el-B., Introd. Mem., p. l. iv, v or Mariette, Voyage ii, pl. 60).

³ Presumably these are dignitaries and Isaac not identical with the above writer.

312. (E. 100) L. Hand A.

Declaration; cf. **310**. Apparently the text began on another ostr., since this is unbroken and vo. seems blank. Pelou, a priest, witnesses to the preceding facts which he had related before the bishop and Jacob of Jême.¹

¹ Spelt as here BP. 721.

125. (E. 298) P.

Letter from Horbin (Reuben), son of D—, to —. At his correspondent's request he makes a formal declaration as to a deed of sale in the former's hands. Neither he nor his children shall (?) ever 6 refers to a possible fine.

217. (E. 329) L. 1 ? *šentaêse*. 2 beg., blank.
3 *maje*.

Document signed by Paham in his own hand (9); the rest being prob. by Victor. A list comprising wine, oil, salt, vinegar, an earthen incense-

vessel, &c.¹ "This," says P., "is all the . . . of Victor which has come to me;" to which V. adds "I have not . . . anything to (?) my father P. beyond what is written here."

¹ The measures mentioned are: for wine, *šentašse*, v. 212; for oil, *lok kotóλη* as in 352, in BP. 877 measuring honey; for salt, *maajé*, v. 165; for vinegar, 'a small *kaeis*,' cf. Corp. Rain. ii. 171, though 'basket' seems unlikely here. In 4 the vessel is prob. *θύσκη*.

131. (S. 10) P. Ligatured script.

Oath sworn by Susanna. "By this holy *τόπος* and by its power,¹ I have given nothing to Psés, my son, nor has his father given anything, beyond a full² solidus only, for the marriage-portion. Written on the 21st Phamenóth, 14th Indiction. This is the oath which Susanna swore to³ Peter, her son, before Zacharia, son of Samuelius, the most honorable *πρωτοκομήτης*."⁴

¹ An oath in these terms at the end of a *διδάσις* BM. or. 4884 and ib., earlier, an oath by the altar. An oath by the *τόπος*, BP. 7934; by the Gospels, RP. 11. In BM. pap. Gr. lxxvii the bishop swears by the Trinity and his *σχῆμα*.

² *Ὀρθός* rare in Copt.; cf. Crawford MS. 45 *tsateere etouoj*.

³ *Ἰσα-*; elsewhere *n-* or *na-* (Ad. 42, BM. or. 4884, BP. 7934).

⁴ Rare in Copt. texts. In RAC. 53 (facsim.) it is stated that Papnoute *πρωτοκ.*, unable to write, has signed with 3 crosses. These appear after the name Papnoute p. 51 (sic); but there he is the *lašane*; hence the 2 titles seem synonymous. It occurs also Rec. xvii. 103, where *τιμιώτατος* is used, as generally of the *lašane*. Cf. Pap. Oxyrh. i, no. 133.

Ad. 42. (Sg. 1186) P.

Oath sworn by Kalé (?). "By this *τόπος* and by its power, I know for certain that Kyriakos sent his hired-servant to Joseph's father and paid him the $\frac{1}{2}$ solidus, sending him¹ as to the lentils. This is the oath that Kalé sware to Joseph as to the $\frac{1}{2}$ solidus of Joseph's father, before Kolluthos the *lašane*." Dated 15th Koiahk, 1 ? Indiction.

¹ ? = 'when sending him,' or 'sending him (to pay) for the lentils.'

304. (E. 89) L. Hand D. 2 *ansmn*. 3 *neréu*. 5 ? *etnar*-. 8 ? *sité*. 10 ? *κατα the*. Vo. 4 ? *ntnrhm*-. 5, 6 ? *toueiotérou*. 6 *épetn*-.
Agreement (*ὁμολογία*) between Esdra and Pat-

lólus¹ in presence of the priest, Apa Victor. Dated in Thoth, 4th Indiction. Gaps make translation uncertain. They undertake that any one working (?) for either (?) shall give half (the product) to E., half to P. The solidus-worth of field(-produce) is to be paid as the tremision had (?) previously been. The division of the straw is fixed (11—vo. 4). An undertaking appears to be given about the mode of work² on a meadow (vo. 4—6) and a promise not to neglect any means of benefiting the land (vo. 6, 7). The land is to be . . .³ by the writer by the feast of S. Michael⁴ or by the 15th (vo. 8, 9). The scribe is David.

¹ Patelloli in Epist. Ammon. §. 2, Patrorios in stele C. 8413. Cf. Πατολάλεως, Wilcken Ostr. 1068. In Mus. Guim. xvii. 133 Patloli seems likely in spite of the Arabic, 472.

² For *jai-touio* cf. *jai-beke*.

³ *Joeit* (without suff.) as *ν* verb in a TB. ostr., with *théit* as object. Unlikely though it be, this seems to = *ρρjoeis*, *κελέειν* or the like (cf. 148 and Ciasca, Pap. 20). It can hardly be a causative = *έκουειο*. Is the suff. -s here impersonal?

⁴ V. 218.

306. (C. 8158) L. 3 *τριτης*. 4 ? *entansmn*. 8 *phób*. 11 ? *rhób*. 12 *etunalogia*. 13 *nebrí*. 7 ? *jnouk*.

Agreement (*ὁμολογία*, *σύμφωνον*) drawn up¹ in the names of the Trinity between George, a deacon, and Faustus. Dated in the 3d Indiction. They agree to cease partnership. The subject (? or place) of their work seems to be a *sekót*,² which is now to be partitioned between them up to the limit³ of its contents (?). "Further, except for the tremision which I placed in my *sekót* for the rent, I will not require⁴ of thee anything else, whether jar of wine or measure of seed." Whichever of them shall make further demands (on the other) shall be fined (?⁵) and transgression of this deed shall bring the fine of a solidus.

¹ For *tsano* cf. 92.

² Recurs Z. 505, *patsekót* among other trades. In BM. or. 4721 (16) *sekót* apparently a wine-cellar.

³ *Ἀναλογία* thus in BM. or. 1062 'to the *áv.* of a tremision' and BP. 7934 where the uttermost, lowest limit is intended.

⁴ V. 109.

⁵ Lit. 'Whoever shall require of thee . . ., I am ready to pay . . .'

Ad. 14. (*Sf.* 17) L. Hand B. 4 for *nten-*
5 ? *nraše*.¹

Agreement (*ὁμολογία*) between Daniel and John. They "have considered and are glad (?) and are both of one mind that in the matter of" ² What the matter agreed on is remains, owing to bad spelling and writing, obscure. 10 "for good (or) for evil. He that transgresses this agreement shall pay 2 solidi and shall also submit to it." The priest Victor appears to act as scribe; the deacon Pesynthius and Jeremias, son of Pelo—, are witnesses.

¹ As in Rec. vi. 70.

² Cf ? a phrase in 168.

Ad. 3. (*E*) L. Hand of 138 &c. 8 ? *μερος*.

Deed of gift by —as, son of — and Sanêth, in Jême. He leaves (*δωρίζειν*) the share (*μέρος*) of land inherited from his mother to the *τόπος* of S. Phoebammon.¹ He names its boundaries and 2 or more witnesses sign.

¹ RAC. no. 12, BM. pap. xc are gifts of land to the same.

144. (*C.* 8235) P. From Medinet Habu.¹ Ligatured script, cf. Jême MSS. 7 corr. *jū m-*, ? *nfkots*. 8 *nšop*.²

Document relating to a sale or will, referring to a house. The seller or testator describes the limits of the property. The expressions recur, with differences, in 147—151, **Ad. 4** and in certain Jême MSS.³

¹ Found, with many more (all P.), in a jar in 1st court of Temple.

² 7, 8 restored from a TB. ostr.

³ Rev. ég. i. 103, ib. v. 93. RAC. 98b, BM. pap. civ. 27, ÄZ. 84, 156, ib. xxix. 12, Ciasca Pap. vi. 'Εξέδρα in Paris MS. 44, f. 58b, with *συμπόσιον* and *na ntré*, all = العزقة العرة الطيقة, *Šólh* 'sign,' 'mark,' must have another meaning here; ? the boundary marked.

145. (*C.* 8197) P. A plate,¹ 42 cm. diam., divided into 4 quarters; A 7 ? *paēit* or *paγ[ios]*. B 1 *tefshime*. 5 ? *nPebô*. 6 ? *taaf*. C 4 *šēre*. D 5 ? *Geôrge*.

Document by —, a woman, in which she enumerates her landed or house property. She

¹ Cf. 116.

states sometimes the source whence she had it, sometimes the heirs to whom she leaves it. What should be the sequence of the 4 sections and whether they indicate divisions in the property or are for the reader's or writer's convenience, is uncertain. In A "the new house," "my father's house," "half of Pebô's house inherited by my husband," besides "the enclosure² outside the gate of Victor," "the enclosure of the mill-stone," "the enclosure of the market³ adjoining the mill-stone and outside the gate of . . . (?)Victor⁴" are mentioned; in B, "4 tremisia that my mother gave to Jacob" and something which "my son, Shai" had had? from Plaulau⁵; in C, "the enclosure which," shares in something inherited from her father and to be her children's, "my mother's house in the street *Pailakine*, within the street *Hire*⁶"; in D, moneys due to her children from others. In some of the houses or enclosures she has but a share.

² *Anh* is land with definite boundaries, BM. or. 4872, 4878, 4881. In ib. 4867 it is synonymous with *χάρημα νείδη-beribôr.t*. Sometimes phrases are used of it (? by mistake) which apply properly to buildings, BM. or. 4881 *jinnefsnte šaratēu*. *Onh* Z. 63, 67 is an enclosing wall or the yard enclosed.

³ ? Πλατήριον, the π- mistaken for the article.

⁴ If *pat* can = *paēit* = *paēit* (v. 186), 'my father V.' Cf. 463 and a phrase in 233. *Paγ[ios]* is unlikely.

⁵ ? Cf. **Ad. 4**, Plalei and fem. *Plouliou*; also Λολούς, *Loulou*, *Loula*, *Loule*.

⁶ These fix the property at Jême. The first recurs BM. or. 4867, 4868, 4875 and is once *Pailakēnē* (? *παλαιοκαλη*); the other in RAC. 28, BM. or. 4866, 4867, 4882. The house of Joseph Pebô occurs in ib. 4871.

146. (*C.* 8310) P. Part of a plate.

Document, probably a will, in which the author defines the portions of his heirs.

141. (*E.* 96) L.

Boundaries of a property. "On the east, the desert (lit. the hill); on the west, the High Street¹; on the south, the Water Street²; on the north, Pabasik.³"

¹ V. Jême MSS. passim.

² 'The street (leading) to the Water.'

³ Or 'the [street] of Basik'; or possibly 'King's [Street]' (reading *Βασιλικ*; cf. BM. pap. xc *thiē mprourō* and the frequent *βύμη βασιλική*).

142. (E. 237) P. 4 above *taotn*, in small letters, *ntotn* (?). 6 ? *he eros*. 8 sic, for *shaitf*.

Document relating to the division of land. Its terms (?) were to be written on 3 ostraca.¹

¹ Possibly referring to texts like **147** &c.

143. (E. 239) P. Part of **142**, but not consecutive.

The witnesses to **142**. In 3 perhaps the name Keshen.¹

¹ Cf. Gishn **445**.

147. (C. 8236) P. V. pl. II.; another fragt. was added subsequently. 3 *tatpe*. 5 *pěše*. 9 *šōpe κκοινος*.

Document similar to **148–151**,¹ relative to inheritance of property. Each of these defines the share inherited by a different heir. The present text concerns the house of Germanus and is clearly by the scribe Aristophanes, son of John, (circ. A.D. 750, cf. **409**) who wrote 14 of the Jême MSS., including BM. pap. civ, RAC. Louvre 1, ÄZ. '84. ii, all likewise concerned with the heirs of Germanus. BM. pap. ciii, civ, Louvre 1 relate to his house, presumably that here in question; while ÄZ. '84. i, ib. '91. ii, BM. pap. ci V. record other litigation among his heirs. For several of the terms here used v. **144**.

¹ Numerous small frags. of such texts, beginning *Petratako . . .*, are in the Cairo collection.

148. (C. 8189) P. From Medinet Habu. Hand of **149, 150, 151**. 6 end, *κκοινος*.

Document similar to **147**, relating to a threshing-floor or barn. Some rare words occur.¹

¹ *Tak* ? = *tağ*; or cf. obscure verb *toğ ejos*, BM. pap. lxxviii. 61. *Turés*, 't' at on the south,' recurs Rev. ég. i. 103 (with *tahét*), BM. or. 4659. 56, Pap. Nicholson i. For *paji* cf. *faké* (? *pağe*) ÄZ. '88. 132.

149. (C. 8195) P. From Medinet Habu. Hand of **148** &c. 2 ? *εξεδρα*. 6 ? *netkala*.¹

¹ Or as in **150** the article omitted; v. Ciasca, Pap. 21, where this word, as *kalasét* (?), doubtless recurs. It is there said to be 'closed' (*éom*), but this is stated too of a door (BM. or. 4659. 56) and of a *haeil* (BM. pap. civ, ver.). It is 'in the *áhp*,' i.e. ? on the roof; cf. *áhp* in Rev. ég. v. 94, ÄZ. xxix. 13. May it be related to *šoušt*? Cf. also in a TB. ostr. *thakij-tórt ethaptórt*.

Document similar to **147**, relating to an *εξεδρα* (?). George, son of Eponychus (?), is presumably the testator or seller. Certain parts are as usual to be held in common.²

² The same as in RAC. 99, BM. pap. civ. 31, Ciasca Pap. 21, omitting *haeit* 'court.' With *baimoou* cf. *baienhem* (?) Pap. Nicholson i; also *baikah* or *bainkah*, Rec. xxi. 225.

150. (C. 8214) P. Hand of **148** &c.

Document similar to **147**, indicating the portions to be used in common.

151. (C. 8239) P. Hand of **148** &c. 3 ? *on*.

Document similar to **147**. The property in question is an *εξεδρα* "in the lower part."¹ The only word to notice is *katf*.²

¹ *Tapeitn*; v. PSBA. xxi. 249 and an instance omitted there, ÄZ. '85. 74.

² Not *kat*, fem. **465**, ÄZ. '69, 143, '85, 74. *Adf*, Lepsius Denkm. vi. 102, 21 is perhaps 'circumference.'

Ad. 4. (Drewitt) P. Hand of **147**. 6 *eff* redundant.

Document similar to **147**. The property in question is 2 shares in a threshing-floor or barn, "up to the middle wall from the . . . of the upper room (?).¹ And he shall take the . . . on the ground-floor, the stair being in common. And the palms shall be divided thus; 2 shares to each man, 1 to each woman.² And he shall take a share of the palm enclosure, namely the second (share)."

¹ ? *Ανώγειον*.

² These same proportions between male and female heirs, BM. pap. civ. 17.

200. (E. 198) L. Hand D. 3 ? *pšere n-*. 5 *tenou*.

Agreement by —, monk and oeconomus of the monastery of S. Phoebammon, with —, son of Sourous the . . ., whom having hired to . . ., [he is ready to pay with] ?4 artabas wheat and . . . lentils. The document was dated.

303. (E. 7) L. Hand A. 4 *ean-*. 5 ? *ḡo* for *ḡō*. 8 *tnna-*. Vo. 1 *φανθαλωμα*.¹

Agreement (*ὁμολογία*) by Hello and Simeon addressed to the priest Victor. Dated the 30th Thoth.² "As regards the field of Pajment³ which we have worked in common and for which we are in thy service, (we undertake) not to neglect it in any thing and, with God's will, we will fully pay the seed-corn and the tax and all the expenses without⁴ any objection." The authors assent.

¹ *Αλωμα* as here in BM. pap. ccccxlviii V.

² *Rke* = *alke*. The scribe uses 1st sing. Prob. the hand is Victor's; v. Introduction.

³ BP. 405 shows that this is one word. *Τραγς* BM. pap. xc. 6 is the only name resembling it.

⁴ ? *Hipoue ntnlaau*, though *ntn-* seems unknown thus.

106. (E. 86) L.

Undertaking by Mark, "the humble deacon," to the deacon Victor, his "saintly, paternal and kind patron." "By God's will and the prayers of the saints I am prepared to observe the sacred commands that thou hast laid on me and to do all work of a craftsman¹ and to come to thee to this mount on an agreement² for a month of days at one time (?)³ and to do the service (*λειτουργία*) of the place diligently and gladly and with my I may not transgress this declaration." The writer, in his own hand, signs his assent.

¹ On clerics carrying on trades v. Leontius 150. A list of such craftsmen (monks), Mus. Guim. xvii. 377. On the stelae trading clerics are rarely named (C. 8458 *διάκονος κεραμεύς*); more often the craftsmen here are laymen.

² Prob. in Ciasca Pap. 25 read *πρίσον πουρομπε*. An approximate translation. *Tō ἴτον* is the copy of a document given to each of the parties (Mitteis, Corp. Rain. i. 115). On the aspirated form, u-uāl in Copt. texts (Mi-s. viii. 6, BM. or. 4874. 32, Leipzig Univ. MS. xxvi. 32), cf. Sophocles, s.v.

³ *Ερσοφ* is rare. It is used obscurely in regulations as to hours of prayer &c., e.g. BM. Cat. no. 168.

88. (E. 311) L. Hand D. 2 *οικονομος*. 3 ? *επειδη*. 7 *νσδκ*. Vo. 2 *ν-ἡδδ*. 6 ? *εμφανιζε*. 8 *μαρτυρος*. 9 ? *Ηακευ*.

Contract by a workman to work in the *τόπος* (?),

"from to-day [till] the festival of Apa Patermouthus."¹ A witness signs at the end.

¹ His festival similarly mentioned in an ostr., Proc. Amer. Or. Soc. 1890 (W. M. Müller). A saint of this name commemorated on the 7th Koiakh (Z. ccxxv, Paris 129²⁰. 166). He may be the martyr (Eusebius), the hermit (Rufinus) or some other—perhaps a local saint, cf. the church at Jême in ÄZ. '84. 146, 154 &c., BM. pap. ci A. Periods of work limited by similar dates in 218, 221, BP. 707, 9438.

89. (E. 317) L. Hand D. 1 ? *Antinoou*.

Contract, similar to 88, between a workman from Antinoe¹ and the *οἰκονόμος* of a monastery. On vo. was the date, the 9th Parmoute.

¹ Seldom in Theban texts; ÄZ. '84. 154, RP. 227.

223. (E. 268) L. Hand D. 4 *τόπος tenou*.

Undertaking by Phoebammon to Apa Victor [? *oconomus* of the *τόπος* of S. Phoe]bammon, to do some work at the *τόπος* for a fixed period. Dated in the 1 + ?th Indiction. A witness signs.

159. (E. 169) L. Hand D. Vo. blank. 3 *αντι-λογια, ἡετοιμος*. 4 end and 5, nothing lost.

Undertaking by Isaac, son of Abraham. The words *ρῶγγ* 'breadth,' *smn* 'provide, construct' do not suffice to show the kind of work undertaken. The articles are to be of good quality and delivered by the 15th Koiakh.

218. (E. 14) L. 1 prob. *Abraham* (v. vo. 9). 5 *ρομπε πεντε*. 13 *nn*. 14 *n* ends. Vo. 2 *ἄορ*, ? *nkklēl*.

Undertaking by Abraham, son of David of Jême to Apa Jacob, about attending to the latter's camel. "Since thou hast hired me to tend thy camel in this, the 5th year (of the Indiction), I am now prepared, by God's will, to look to it and work with it, without any neglect, and not to disobey thee in anything and to provide for it its furniture,¹ namely, a plaited

¹ *ἄλη* as in RAC. 39, 45, 'property' BP. 8716; 'ἄλη of wood or pottery' BM. or. 1062.

basket (?)² and a chain-collar and a working collar³ and a basket of rope, without any misunderstanding; (and I am ready) to work from the feast of Apa Michael till the feast of Apa Michael.⁴ For thy security I have provided this deed; and as they ask so I agree."⁵ The date is the 12th Hathor, i.e. St. Michael's day, 5th Indiction. The agreement is signed by the author and witnessed by Leontius, son of Phoros, whom he had engaged as scribe, and by Pshêre, son of Pesynthius.

² Or 'a vessel of basket-work' (*σαργάνη*). For *ῥόρ* v. Index; also ÄZ '84. 148 = ÄZ. '88. 131, 'a ῥόρ of silver.' Bodl. pap. e, 8 is a deed of sale of a silver ῥόρ. Its meaning is obscure in these instances. In Z. 556 'handful' or 'bundle'; cf. measures like *δραχμή*, or Arab. *kaf*. In the LXX (v. Tattam, Lex. 615 and Ezek. xl. 5) it translates *παλαιστή* and in Z. 592 and BM. pap. lxxxii. 61 it may (if the same word) = hierogl. *ῥρ* 'a palm's length' (v. Griffith, PSBA. '92. 404 and BM. Copt. Cat. 528); it signifies there at any rate a very small quantity. In 473 and Leps. Denkm. vi. 102, 21 it is a measure. Cf. Ad. 56 for several of these words.

³ *Μανδάκης* and *κίβη* almost synonyms. *κίβη* 'a dog's chain' in Prov. vii. 22. Can this be the *κλάβια* of Oxyrh. Pap. i, no. cxiv? The sense of *εἶρε* is doubtful.

⁴ Cf. BM. or. 4720(30) *αιετ-ρηδδβ nta'ampi nhδδβ*, in a workman's contract.

⁵ = 'Ἐπερωτηθεῖς δμολογῶ.

219. (E. 22) L. Hand D? Ro. and vo. are here printed in wrong order. 6, 7? *ῥομτε nto*. 7, 8 *snite ha*. 8 not last l. Vo. 2, end *hn*.

Undertaking by — to the *τόπος* of S. Phoebammon through its hegumenos, the priest Apa Victor, who had entrusted to him a camel with which to work. "And the *τόπος* is to receive 3 parts (of the earnings) for the camel and I 2 parts for my trouble." He is further to tend the camel and to take an oath of good faith (*πίστις*) An artaba of seed corn¹ is mentioned.

¹ *Ebri*, *bri* &c. also = *sim* (v. Krall, Corp. Rain. ii. 28, 189). *Ebri-sōte* 138, 158, 303, 370, 462, Ad. 18, BP. 865 (= ÄZ. '78. 19), seems merely a variant of *ebri*.

220. (E. 59) L. Hand D. 5 *nekkamoul*. Vo. 2 beg. ? *ua*. 6 ? *suau*.

Undertaking by Elias, son of Solomon, to the brethren of the *τόπος* of S. Phoebammon. They had engaged him to tend their camels and work them, and he is ready to do so "to their heart's

content."¹ Vo. is unintelligible. Two measures(?) of *orax*² are mentioned. Elias assents and one or two witnesses sign.

¹ Cf. 228.

² In the Sa'id. Scala Paris 44, p. 85 this = *ἄροβος orbes*, *كروسم* 'clover.' In the Boh. Kircher 183, *orobé* = *كروسة* 'vetch'; while Sa'id. Levit. viii. 26 gives *orbe* = *λάγανον* (Labib *قرص عفس* &c.), *orax* may however be merely *ἄραξ*, *ἄρακος* 'peanut,' which, in the seeds named Vit. Pachom. § 69, has no Boh. or Arab. equivalent (v. Mus. Guim. xvii. 163, 581). Cf. Lemm, Stud. xi on the form *arξ*.

221. (E. 282) L. Hand D. Vo. 1 ? *ἕλη*. 5 *σαργανη*.

Undertaking by Joseph, son of Paul, to the priest Apa Victor. He had been engaged to work Victor's camel which he is now prepared to do and to tend it and its foal, "till the time when I shall go¹ thy camel." His term of work shall be from the first day of Apa Papnoute's festival² till the same day next year.³ He is to provide the camel's furniture,⁴ handing it on leaving to Victor. Joseph assents; two witnesses sign.⁵

¹ *Βόκ* prob. intransitive and *ἕλ* a verb; perhaps incorrect.

² Difficult to identify as there are several; in the Sa'id. calendar on Paope 8 (Leyd. MSS. p. 214, Crawford MS. 20a) and in Pashons (BM. Cat. no. 146; ? on the 11th, v. Malan's Calendar) and another on Mechir 15th (v. Alú *ῥάλιη* f. 66a). The 'first day' seems to indicate a festival of some duration. Does Miss. iv. 719 imply this too?

³ *Λου-* for *κε-* can be used with either gender or number (v. Index and Pap. Amherst 76 *henkounnure*, BP. 373 *θηκουνοξίς*). Rare except in Theban texts, Rec. vi. 70.

⁴ V. 218.

⁵ One began his name himself but the scribe finished it and wrote too for the other.

222. (E. 170) L. Hand D. 5 *υλη*. 8 *σαργανη*. 11 *εἶρε*.

Undertaking as to tending and working a camel (cf. 218), dated in Paope of the 5th year (Indiction).

222. (E. 177) L. Hand ? A or C. 3 *πετοιμος*. 8 *hre*. Vo. 3 ? *jip* . . . or *jin* . . .

Undertaking by Hello (vo. 8) to —. He is prepared to tend the cattle of his employer, without neglect, either as regards their supply (?) of fodder, hay or barley. David was scribe, at

Hello's request and seems to have also signed for the witness.

Ad. 44. (Sg. 675) L. Hand D.¹ 3 Spiegelberg, *θaus tērs*.

Undertaking by Ezekiel (?) to . . . (plur.) He agrees to (work ?) during the whole month of Thoth (?) and not to leave till he has finished 24 garments.² David, monk of S. Phoebammon, wrote at his request on the 16th Mesore, 5th Indiction, and was witness.

¹ So from Spiegelberg's tracing and scribe's name.

² RP. 28 is a letter from two tailors.

309. (E. 320) P. Ligatured script. 8 read *ειθι*.

Agreement in which a period "[from] the [2]2d of Pachons till the 2[2]d of Pachons of the 2d Indiction," and a settlement made by the author with another are referred to. A certain measure of corn¹ is also mentioned.

¹ *Hē* or *ho neiōt* recurs **Ad. 16**, BP. 707, *naršim* BP. 9420, *nōrx* 170; v. also **361**. Cf. demot. *hu* (*μῆδιμος*), Brugsch, Thes. 1051. Perhaps = *ha* in **497**. Presumably not the same as *hot* (Peyron).

230. (C. 8181) P. From Dēr el-Bahri. 10 ? for *ante*-.

Guarantee from Paham, son of Papas, to Susanna, daughter of Tachél. He guarantees to give (or sell) her a camel's load (?)¹ of grain with its hire,² in Paone. He desires her then to give it to Kalê and Kyrikus and declares she shall be in no one's debt but his.³

¹ Or a camel for carrying grain ?

² Cf. **Ad. 16**, **Ad. 18** and Corp. Rain. ii, no. 129.

³ Or responsible only to him. V. 44.

301. (E. 231) P. 3 beg. *shai*. 5 ? *μοναστηριον*, cf. 12. 9 beg. ? *os utaniēlios*, cf. 2.

'*Ασφάλια* in which Psan, Psatê and Pathermuthios, son of Daniel (?), go surety for Isaac (?). It relates to a church or monastery of Apa Peter

at Pataubasten.¹ What the undertaking implies is obscure. It is addressed to a single person (7) and dated the 25th Hathor, 8th [Indiction]. Scribe, Theodore, priest of the above church, who is also witness.

¹ For this place v. *Ä.Z.* '78. 18 and ? **432**. A monastery ? of S. Peter is in BM. pap. cxvii. 17.

302. (S. 15) L. Type, hand A.

Letter from Athanasius to the priest Victor. He undertakes to go surety. The rest obscure. Apa Dios adds his greetings in a post-script.

352. (E. 246) P. 5 *taan*. 7 ? *ntrampe*, ? *pehoou*. 8 *auō*.

Undertaking from Jeremias to his "father" Abel. "I write for (thee),¹ my father A., 2 baskets of bread and a *κοτύλη* of oil, that I will give thee them yearly (?) till the day of thy death; and after thy [quitting] the body, [I will provide ?] my share of the funeral expenses and of the offerings² (*προσφορά*)."

¹ I.e. 'I undertake for thee.' This seems the only translation, since there is no other indicative verb.

² V. 135.

393. (S. 2) P. Published by Sayce, PSBA. '86. 189. 10 end, corr. *tenna*-. 13 or *nna* . . .

Undertaking from Kamoul and Pğól to Phello.¹ "In the name of the Father &c., the consubstantial Trinity &c. Since we have requested thee to receive us for God's sake, whilst thou hast sought of us a writing (stating) that we would not depart from thee until we died; so now we declare with our mouth and our whole heart that we will not leave thee till we die but will obey thee in all things so far as we can." If they are disobedient, they shall not (?)

¹ Recurs RP. 8.

166. (C. 8220) P. 4 ? *etai*-. 10 ? *Mexir*.

Undertaking by Aaron, son of Ezekiel to Da—, son of Ananias. "As regards (?) the half-solidus

which I guaranteed thee on behalf of (?) Paul, son of (?) Kabiou,¹ lo, I have received it and thou hast given it me and I am prepared to watch over thy . . .² against any one that assails thee."

¹ This same Paul in Bodleian pap. Copt. e. 8.

² This phrase is used in an *ἐπιτροπή* BP. 4976; 'thou mayest sow my fields and pay me the rent and I will guard (*ροῖς*) thy ἀσήμεος in all things.' 'Ασήμεος seems to sometimes = ἄργυρος (Du Cange).

167. (C. 8262) P. Two disconnected fragments. A 7 *ευλογον*. B 3 ? *εναγε νημηέν*.

Document by —, son of Philotheus of the Hermopolite nome, addressed to Marteria, Tarshe and Sena (?). It relates to a past sale or purchase of wine. The author here undertakes not to make further claims.¹ Abraham, son of Theodore (?), of Pê—, is one of 2 witnesses.

¹ V. BM. or. 4660 *μηταν λαου ευλογον νημηέν ενεη* and the same in 4665. **Ευλογον* apparently for *λόγον*; cf. 44; also *εὐλόγως*, Rev. ég. i. 105 (suppl. in gap $\frac{1}{2} \frac{1}{3}$).

168. (C. 8231) P. 5 ? *houon-*. 9 *εφα-*.

Document by Paul, son of Paul of Jême, addressed to John, son of Paham. He acknowledges the receipt of over (?) 3 . . .¹ for the portion of Phoebammon, John's brother. What follows is the penalty (a solidus) for anyone in future contesting these facts; but 7 is obscure.² Peter, a priest, and Moses, son of Katêr, are witnesses.

¹ Can scarcely be right; something like *ρα-* should precede *ῥομητ*.
² ? = *μηται- μοειλ ει* 'I have no way (cause) to contest.'

169. (S. 5) P. From Koptos. 7 *αποδειξίς*. 10 ? the same.

Receipt (*ἀπόδειξις*) from Aristophanios to the κῦρις Kyriakus. He has received in full the rent¹ of the ploughed field (?)² of Apa Patapê,³ in this, the 9th Indiction.

¹ Pactum. Recurs BP. 5180 in the same context, also 1318, 4976. V. Corp. Rain. ii. 79 &c., BM. or. 4885 R., Kenyon's Cat. ii. 327, 328, Wilcken's Ostr. no. 1224.

² ? From *ειδὴ* and *ουοει*, like *εικῆσῆν*, *ιαhsouo*, *setiahgôm* (pap. Crawford); v. Stern § 192.

³ V. T. 14, where a church seems to be thus named. Cf. Παταπῆς, Wilcken, Ostr. The Greek genitive can be paralleled; v. 161, 406, Ad. 15.

172. (C. 8256) P. 3 ? *σκευη*. 5 ? *επειτη*. 8 *μοῖς* or *μοῦ*. 9 ? *παραγε*.

Undertaking by Hello (?) to Victor, son of Joseph of Jême. He had been (?) paid half a solidus and a tremision for (?) camels and goats and he promises not to make further claims.¹ A promise too seems to be made about giving the animals water. But the whole is obscure.

¹ Apparently the formula of 109.

207. (8196) P. From Dêr el-Bahri. 1, 9 Araei. 5 for *nta-*. 6 ? *μητέ n-*. 7 ? *μουῦ νημοου*.

From Araei,¹ daughter of Isaac (?), son of Chelô,² to Elisaius and David, brothers of her husband, Kyrikus. It relates to 15 artabas of (?) seed-corn given by the recipients to Pebô, from whom the writer here perhaps acknowledges the receipt; but 6—8 are obscure.

¹ ? = Hêrai, Erai, 'Hraîs.

² ? = Hello. Cf. RP. 1 Άλλο, but also 186 Χουλδ.

316. (C. 8180) P. From Dêr el-Bahri. 4 ? *απολογίε*. 5 *μημηέκ*.

Agreement by David, son of Paul, with Elisaius. The subject is a waggon¹ of David's He declares that he has henceforth no claims² on Elisaius.

¹ Occurs in BP. 1067 and G. 44.

² Cf. 44.

318. (E. 167) L. 2 *υπερ εργοχειρου*. 3 *ηγι*. 4 *γενηματαων*. 5 *γενημα ? ντιρομρε*. 6 *ηι[νεται] ομ[ου]*¹ *χ[ρυσου] αρ[ιθμια] κε μονα*. 8 ? *λι αιδδρε*. 11 *στοιχει μοι*.

Receipt (*ἐνταγίον*), ? from² George, the *προνοητής*. Dated the 2d Pashons.³ A bilingual text, unique among these documents. The lines are Greek and Coptic alternately, except 6, 7 and 12, 13. It relates to payment for work to be made from the results of harvest, apparently amounting to 25 solidi.

¹ Apparently repeated and confirmed by 7.

² ? Or only signed by him.

³ The *τ* (sic) in 10 is obscure.

405. (D. 10) P.

Receipt by Kolluthus, an oeconomus, for 1 solidus less a *κεράτιον*, of the Alexandrine standard,¹ paid by Didymus (?), a tenant (*μισθωτής*).

¹ V. 174.

201. (E. 17) L.

Perhaps the end of a text begun on another ostr. The first word should be a verb; ? *ma* imperat., "give to my mother Mary 19 artabas." Jacob, the writer, signs his assent.

483. (E. 334) L. Hand D, except vo. 1-3. Vo. 2 or *ὑπερ*.

End of a legal document, to which Athanasius, reader of the church of the *Ἱεραρισ* . . . ,¹ who chanced to be present, is witness.

¹ Apparently a Greek word. The genitive *m-* would exclude *ὑπερίστης* 'sacristan' (Du Cange).

392. (C. 825I) P.

Witnesses and scribe of a document. Maria of Snê = Esneh may be the authoress.

51. (E. 119) L. Hand A. 5 beg., corr. *un* and read *ehoun ha*. 5, 6 ? *hap mndaucid*. 8 *αλλα*. 10 end, ? *ummak*. Vo. 3 ? *halôm*. 6 end, *snouos*.

Document from Hello (?) to Bishop Abraham. "As I (?) have come under thy protection (lit. shadow¹) and have been to law with (?) David thy son²; now I depart from thee nothing of thee; rather [thou] hast fully paid³ my wage [and I have now] no claim on thee.⁴" Peter, son of Sabinus, and Salôm (or Halôm⁵), oeconomus of the church or monastery of Apa Faustus,⁶ are witnesses, the latter being also the scribe.

¹ Cf. 127; a BM. ostr., 'the girl is safe under thy shadow'; BM. pap. xcvi., palm-trees donated are under the shadow of S. Phoebamon.

² ? Spiritual son; but cf. Ad. 40.

³ The object-suff. with *mouh* is rare; v. 296. It often = *πληροῦν* or *πληροφορεῖν*.

⁴ V. 44.

⁵ Recurs only in the above BM. ostr.

⁶ Not found elsewhere. There were one or more Alexandrian martyrs so named.

313. (E. 102) L. Hand A.

Agreement by —¹ addressed to Plêein the priest, son of Dios the priest.² Dated in the 12th Indiction. They had referred a doubtful question to the bishop who had brought them to an agreement. The writer is accordingly to bid his colleagues The question seems to be one of wages, perhaps to be paid by the sons of Kanah.³

¹ ? attached to S. Michael's church which is named in BM. pap. lxxvi. 47.

² Recurs in 158, T. 6, RP. 25 ter = G. 14 whence his genealogy for 4 generations can be traced.

³ Recurs BP. 900.

114. (E. 70) P. 3 *mere* or *merre*.

Letter from Pekôsh the *lašane* to (his) "brother," Victor. "Give him (i.e. the bearer) Samuel's 140 packets of flax,¹ being the portion he receives (?)² for himself."

¹ Cf. 97, 341, whence *mrre* may be either a specific measure for flax or merely the form in which it is packed. Cf. *δέσμη*, Wilcken, Ostr. i. 757, applied to grass, reeds, palms &c. and *δεσμίτια* of hemp, Grenfell, Pap. ii, no. 87. *Mér* in 324, 361, 365, 474 seems to have a different use.

² Merely guessed from RAC. 27, where *nouhre ebol*, Rev. 63. i. 102 and BM. or. 4884 where *nouhr ebol* (sic lege) occur. It thence appears connected with property settled at marriage.

Ad. 29. (OA. 476) P.

Letter (?) without names. "If the wife of this youth¹ will not be at peace with him, let her go to law with him. If she refuse this, let Belisarius compel (? her)."

¹ *Pikoui* as a name is unknown; but cf. *Phouière* Corp. Rain. ii. 18.

Ad. 48. (Sg.) P. 8 ? for *nnek-*.

Letter from an ecclesiastical superior. Recipient is asked to go into the sanctuary (*θυσιαστήριον*) and, from the cupboard of the 'oil of prayer,'¹ to send the archdeacon's key² to him. "God knows, if thou take not the jar (*ἀγγεῖον*) and do not, thou art excluded from the feast."

¹ Cf. Vita Pachom. § 30 *εἶλας εὐχῆς*, used for healing (cf. Miss. iv. 528). Τὸ *εὐχέλαιον* is the rite of Extreme Unction.

² *Ksour* apparently 'key,' Rossi I. v. 42, also BP. 1139; but it is difficult to apply any ring-like key to the extant Egyptian locks (e.g. Wilkinson, ch. v.).

406. (C. 8293) P.

Receipt to Psamôtos,¹ son of Constantine, for $\frac{1}{2}$ solidus, his "share (*μέρος*) of . . .,"² besides the tax-payment (*διοίκησις*)." Dated 23d Pachons, 4th Indiction and signed (*στοιχεῖν*) by Komes and (in his own hand) by Pcher, son of Athanasius.

¹ This form as nominative also in BP. 9426. Cf. Kometos.

² *Sôr ebol* can only mean 'distribution'; cf. the use in Ad. 60. But what is distributed? Possibly grain; cf. Lord Crawford's 'Inventum': '70 small baskets (?) for distributing (? sowing) grain.'

407. (C. 8209) P. From Kôm Ombo.

Tax-receipt.¹ Cf. **408**. "Thou, Mena son of Dorotheus, hast paid (*ἀπολογίζεω*) to the king a solidus as thy tax (*δημόσιον*).² We, the whole community (*κοινότης*) of the hill,³ do assent (*στοιχεῖν*)."

¹ Cf. the formulae of **409** ff., from Thebes.

² V. **422**.

³ Ombos was a bishopric (Amél., *Géogr.* 287 and Gelzer's list, Byz. Z. ii), but no monastery is mentioned there. The 'hill' therefore may be merely the village, like the modern 'Kôm.'

408. (C. 8187) P. From Kôm Ombo.

Tax-receipt. Presumably another copy of **407**, the texts being identical, except that Mena is here called "the monk."

409. (E. 253) P.

Tax-receipt. "Lo, a solidus¹ has come to me through thee, Paul son of Zacharia, in (sic) the 1st instalment (*καταβολή*) of the 2d year²; namely (? *γίνεται*) 1 solidus. Written 30th Tybi, 2d Indiction. I, Paul, the headman,³ assent (*στοιχεῖν*) to this document (*ἐντάγιον*). I, Psan, son of Basil,⁴ drew up this document at his request."

This and the following are a typical selection from over 50 similar ostraca, now in several collections.⁵ They are always upon relatively

¹ *Ἀριθμιον*, generally *ἀριθμία* or *αρθ*, here seems = solidus; so often in Mid. Eg. texts, Corp. Rain. ii. 27, 113, Mitth. ii. 48, ÄZ. '85. 35, Crum Copt. MSS. liii. &c. But sometimes $\frac{1}{2}$ accompanies it, e.g. Grenf. Pap. ii. 155, Wilcken 1225, and it often goes with fractions of the solidus, v. **413**, **417**, **418**.

² All Indictions (excepting by chance 3d, 11th, 12th) occur. There were but 2 *καταβολαί* in the year.

³ V. **308**.

⁴ Wrote also a similar TB. ostr.

⁵ In Oxford (Ashmolean), Cambridge (Fitzwilliam), Florence and Petrie collections, besides those here represented.

small pieces of pottery (v. p. 84 and pl. II), generally glazed. The script is usually ligatured and difficult. Many are by scribes who wrote several of the Jême papyri, and so can be dated in the middle of the 8th cent.: 10 in all by Psate, son of Pisrael (wrote BM. papp. c, cv, or. 4884), 5 by John, son of Lazarus (wrote ÄZ. xxix no. ii, Ciasca Pap. vi, BM. Pap. ciA &c.), 4 by Aristophanes, son of John (wrote RAC. 8, BM. or. 4868, 4871 &c.); while in others persons occur who are found again in Jême MSS. The type of hand moreover in all is similar and doubtless of one period. The scheme on which the texts are drawn varies considerably in detail. The majority are signed by the headman⁶ and scribe; some also by 2, fewer by 1 witness; some by witnesses only. The receipts mostly refer to sums due for the foregoing year's taxes and varying between 1 solidus and half a tremision. Payments are made in all months of the year. The payers are presumably those actually taxed, not collecting officials.⁷ Three of them appear each twice (**418** and C. 8273, **411** and **412**, Ad. **36** and C. 8284).

⁶ But v. **416**.

⁷ The prep. 'through' need imply nothing more than the grammatical agent.

410. (C. 8266) P.

Tax-receipt. "Lo, a solidus has come to me through thee, Shenetôm, son of Abraham, being thy payment (*διάγραφον*)¹ for the 2d instalment (*καταβολή*) of the 2d year. Dated 4th Koiakh, 3d Indiction." Theodore, the headman, assents; Anastasius is the scribe.²

This is the most frequent formula; I have 35 examples. It may be noted that it is employed in all those written by Psate.

¹ Always so; not *διαγραφή*. The form seems rare; v. Oxyrh. Pap. i. 198.

² Wrote also the receipt C. 8267.

411. (C. 8275) P. Prob. hand of **412**.

Tax-receipt.¹ Given to Pachôm for a solidus, as 1st instalment (sic). Dated 8th Tybi, 13th

¹ The double *s* in 1 is an error always made by Psate and on other ostr. where the scribe is not named or illegible.

year. The headman is Souai; scribe not named. The formula is that of **410**, but for the opening verb.

412. (C. 8282) P.

Tax-receipt. Given to Pachôm for a solidus, as 1st instalment for the 14th (Indiction). Dated 20th Tybi of the same year. Rest as in **411**.

413. (C. 8268) P. From Medinet Habu.
7 δευτερα.

Tax-receipt (ἐντάγιον). Given to Phoebammon, son of Pisês, for a $\frac{1}{2}$ solidus and a tremision, as 1st instalment for the 7th year. Dated 20th Tybi of the 8th Indiction. Peter is the headman and Psate, son of Pisrael, the scribe. Formula as in **410**.

A similar formula in BP. 457, 458, which have merely "as thy *διύγραφον* for the *x* year."

418. (C. 8281) P.

Tax-receipt. Given to John, son of Paam, for 2 tremisia. The formula is that of **410**.

420. (C. 8286) P.

Tax-receipt (ἐντάγιον) in abbreviated terms. Given to Joseph, son of Solomon, for a tremision. The formula is that of **410**.

419. (S. 19) P.

Tax-receipt. Given to David, son of Patermouthius¹ (?), for 2 tremisia,² being his payment (*διάγραφον*) at the Quadragesima (*σερακοστέ*)³ of the 1st year. Dated 20th Tybi, 2d Indiction. David, the headman, assents (*στοιχεῖν*).

¹ Recurs BM. pap. lxxxii, which is contemp. with ib. or. 1060, A.D. 749.

² The ρ in 9 recurs in **420** and often (P. 36, C. 8277, 8284, 8288, BP. 85, a TB. ostr. &c.). It may accompany any sum and varies with ̅ or αρθ. It is found perhaps in Kenyon's Cat. i. 219 and Denkschr. xxxvii. 240, next after the numeral, with which cf. Denkschr. ib. 202, where αριθ holds the same place; it may therefore be a further abbreviation of ἀριθμία.

³ Cf. ? BP. 8433, a similar receipt with εκ τις τησερα or ? εκτισ τη(ς) σερα after the date.

422. (C. 8283) P.

Tax-receipt. Given to Philemon, son of Joseph,¹ for a tremision, being his payment (*διάγραφον*) in the taxes (*δημόσια*)² (for the) 11th Indiction. Dated 30th Pachons, 13th (?) Indiction. Two witnesses assent; Aristophanes (son of John) is scribe.

¹ Recurs in BM. or. 4663, contemp. with ib. pap. ciA, contemp. with RAC. no. i, A.D. 735.

² Though this is here either poll-tax (so Stern, *ÄZ.* '85. 154) or land-tax (as **Ad.** 20, 203, *ÄZ.* '85. 32, '78. 19), it can also be a due paid to the monastery (RAC. 91, BM. pap. lxxxix V). With the former the magistrate is concerned in R.P. 5 and the *συγοστάτης* in **Ad.** 58.

423. (C. 8269) P. 4 εκτον.¹

Tax-receipt. Given to Victor, son of Samuel, for a $\frac{1}{2}$ tremision. Dated 13th Thoth, . . . Peter and Andrew assent (*στοιχεῖν*); Aristophanes, son of John, is scribe. Formula as in **422**, but *δημόσιον* sing. A very similar receipt (same witnesses and scribe) is in the Fitzwilliam, Cambridge. Cf. also BP. 8433.

¹ What precedes must be γι ̅ and 5 beg. must read υδ ?.

416. (C. 8279) P.

Tax-receipt. Given to John, son of Pesynthius, for a $\frac{1}{2}$ solidus. Dated 20th Thoth, 11th Indiction. Mark ὁ στρ[ατηγός]¹ assents; Cyriacus is scribe. Formula as in **422**.

¹ Recurs in B. 10954 (also by Mark and Cyriacus) as *στρηγ*, in OA. 532 and the above Cambridge ostr. as *στρηγ* (or *στρη*); so not *στρατιώτης*, though cf. *μαίτοι* in **113**. Possibly also in **422**.

Ad. 37. (B. 10949) P. From the Ramesseum.
2 for *afei*.

Tax-receipt, in abbreviated terms. Given to Daniel, son of John, for a tremision, "for the *διοίκησις*¹ of the 9th year." Dated 3d Epiphi, 11th Indiction. Mark assents (*στοιχεῖν*). John, son of Lazarus,² is scribe. On vo. in a different hand, "Andreas παραγ[ματευτής]."³

¹ Whether this indicates a civil, not an ecclesiastical tax, as in earlier times (v. Wilcken, Ostr. i. 179) I do not know.

² Wrote *ÄZ.* xxix. no. 2, Ciasca Pap. vi, BM. pap. ciA &c. (cf. **422**); also receipts **421**, BP. 9423, 9426, B. 10950.

³ V. Wilcken i. 575.

415. (C. 8272) P. Hand of **414**. $\text{IO ? } \pi\eta \gamma$ or $\pi^x \kappa\gamma$.

Tax-receipt. Given to Jeremias, son of Athanasius, for a $\frac{1}{2}$ solidus, "being thy *διοίκησις* and the supplements (? *συλλογάριον*)¹ as the 2d instalment of the 4th year." Dated 3d Payni (?),² beginning (*ἀρχή*) of the 6th year. Abeia, the headman, and 2 other witnesses assent (*στοιχεῖν*).

¹ Recurs **414**. The form should be for *συλλόγιον*. Not in the dictionaries or published papyri. Cf. *λογαριον*, Corp. Rain. ii. 91.

² The η seems unlikely if Payni (or even Paēni) is meant and χ seems certain. But cf. **414**. With $\rho\chi$ for *ἀρχή* cf. *ριθμια* in **417** and 2 unpublished receipts.

414. (C. 8271) P. Hand of **415**.

Tax-receipt. Given to George, son of Anthony, for a $\frac{1}{2}$ solidus, "being the 2d expenditure (*δαπάνη*)¹ with the supplements (? *συλλογάριον*) for the . . . Indiction." Dated 4th Payni (?), beginning (*ἀρχή*) of the 6th Indiction. The same headman and witnesses as in **415**.

¹ I cannot find this elsewhere in reference to taxation.

417. (C. 8285) P. 4 ? *διαγραφον*.

Tax-receipt. Given to Apa Kyre, son of Epiphanius, for a $\frac{1}{2}$ solidus, being his payment (?) of the expenditure (*δαπάνη*) of the 1st instalment of the . . . year. Dated in Thoth, . . . Aaron, the headman, assents (*στοιχεῖν*). Apa K.'s name is on vo. in another hand.

An ostr. in the Ashmolean has simply "for the *δαπάνη* of the 5th year."

421. (C. 8278) P. 5 *han-*.

Tax-receipt. Given to Senetôm, son of Deos (?), for a tremision, as the *στίχοι* of the 9th year. Dated 23d Phamenoth, 10th Indiction. Severus, the headman, assents (*στοιχεῖν*); John, son of Lazarus, is scribe.

The formula recurs in B. 10950, written in a 9th year, by the same scribe.

424. (C. 8295) P.

Tax-receipt (*ἐντάγιον*) in abbreviated terms. Given to Peter, son of Pesynthius, for¹ a $\frac{1}{2}$ solidus

¹ Possibly the cross = *ὑπέο*.

as a 2d instalment (*καταβολή*) of the 6th Indiction. Dated 30th Mesore, 5th (sic) Indiction.² Stephen (?), the headman, assents (*στοιχεῖν*); Psate is the scribe. Cf. the formula of **409**.

² The years seem erroneously transposed.

425. (C. 8297) P. 2 ς *ιδ*.

Tax-receipt in abbreviated terms. Given to Cyril, son of Solomon, for¹ a tremision as supplement (*προσθήκη*) for the 6th (?) Indiction. Dated 24th Phamenoth, 8th Indiction. Pisrael, the headman, assents (*στοιχεῖν*); Psate (? his son) is scribe.

¹ Cross ? = *ὑπέο*.

426. (C. 8296) P.

Tax-receipt (*ἐντάγιον*) in abbreviated terms. Given to Dios, son of Solomon, for a $\frac{1}{2}$ solidus as *μερ[ισμός ?]*² of the . . . in the 3d Indiction. Dated 18th Phamenoth, 6th Indiction. Rest as in **425**.

¹ For the formula cf. **427**.

² V. Wilcken i. 256.

427. (P. 37) P. 3 beg. *ιδ*. 4 ? *ιδ*. *τρειτη* x.

Tax-receipt.¹ Given to John, son of Mena, for a solidus as 2d instalment for the 2d Indiction. Dated 21st Koiakh, 3d Indiction. Two witnesses assent (*στοιχεῖν*), his son signing for the first, his brother for the second. The first recurs in **428**.

¹ The opening word (and in **426**, **428**) is doubtful. On the original *εἰχθ* could well be read, χ being particularly clear (so not *εἰδθθ*). Yet John is presumably the payer, not receiver.

428. (P. 38) P. 4 beg. ? *ιδ*. 5 ? *νομισματα εν* $\gamma\iota\rho\alpha\phi\zeta$.¹ 6 corr. *τρειτης*.

Tax-receipt. Given to Athanasia,² daughter of Constantine, for a solidus as the 1st instalment for the 2d Indiction. Dated 7th Phamenoth (or Pharmuthi), 3d Indiction. Two witnesses assent (*στοιχεῖν*), one recurring in **427**.

¹ 4 and 5 are very faint and illegible. For ρ v. **419**.

² *Αθανασια* (sic) could be read.

Ad. 21. (*Sf.* 4) P.

Tax-receipt. Given to Abraham, son of Macarius, for a solidus as his payment for the 1st instalment of the 8th Indiction. Dated 29th Payni, 9th Indiction. Elias, the headman, assents. Formula as in **410**.

Ad. 66. (*S.* 21) P.

Tax-receipt, given to Pesate, son of Philotheus¹ for a tremision, as his share of the ξένιον² and the . . . for the 5th year. Dated 6th Koiakh, 5th Indiction. The 2 witnesses recur in **414**, **415** and an *OA.* ostr.

¹ Recurs **429**.

² For providing entertainment for the itinerant officials; cf. Wilcken, *Ostr.* i. 389. The other word is obscure; ?? *κε αγαλμα*.

429. (*S.* 18) P. 1 ? *haoou-*. 2 *-ōts ebol.* 3 ? *θωθ γ ωδ ?*

Tax-receipt, given to Pisate (sic), son of Philotheus. The sum paid is $\frac{1}{8}$ (? of a solidus). The class of tax is obscure.¹ Demetrius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

¹ Cf. **430**. There *pfōts* is possible, but here *ouōts* quite certain. Both have been collated several times.

430. (*CF.* 506—515) P. From Medinet Habu. 1, 2 corr. *Daueid Psai ha* (or *hn*) *pfōts* (or *ouōts*) *ebol ὃ sn θωθ λ ωδ ?*

Tax-receipt to David, son of Psai. Formula of **429**. The sum paid is $\frac{1}{8}$. Papnouthius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

500. (*P.* 9) P.

Order from Thomas, a deacon, to give 2 σκεύη (of wine) to Abraham and Piakou.¹

500—510 and 9 others are by the same hand and in a Mid. Egyptian dialect. All are Petrie's

¹ Cf. the wine-orders from Oxyrhynchus (*Explor. Fund's Report* 96-'97. 9).

and appear to have come from Thebes. If so, either the writer must be a stranger residing there or the orders must have been delivered in Thebes for payment. But such a significant name as Piakou² and the inferences drawn from **505** suggest rather that the series had originally no connection with Thebes. BP. 8705 is from the same series.

² Stele Alexandria 295 (? Fayyūm) commemorates Apa Aiōn *πιακου*, which thus looks like a title.

501. (*P.* 10) P. Hand of **500**. 2 ? *nafi*.

Similar order to give 2 σκεύη of wine to Pihla (?) when he comes.

502. (*P.* 12) P. Hand of **500**.

Similar order to give 2 σκεύη to Peti¹ and Isaac and a . . .² of grapes.

¹ Or = *mpetei* 'to him who comes.'

² Cf. ? *hot* or *hōti*.

503. (*P.* 14) P. Hand of **500**.

Similar order for 4 σκεύη.

505. (*P.* 17) P. Hand of **500**. 4 ? *niom, niop*, or *nrom*.

Similar order for 6 σκεύη (wine) and 4 of vinegar to be sent to Pouacid.¹

¹ If correctly read, this is presumably the town near Behnesa (*Amél. Géogr.* 4, *Crum Copt. MSS.* 66). What follows should further define the position. *Piom* cannot be read.

504. (*P.* 16) P. Hand of **500**. V. p. 84.

Order, from Thomas, to send him some grapes¹ and to fill and send a κάδος of . . .²

¹ V. *Crum Copt. MSS.* 37.

² V. **496**.

506. (*P.* 27) P. Hand of **500**.

Order from Thomas, for a . . .¹ of grapes.

¹ ? κάβιον, dimin. of κάβος.

ACCOUNTS AND LISTS.

320. (C. 8247) P. From Medinet Habu.

Account or list in which John the shepherd, a λίτρα of wool, the ἡγούμενος, the κύρις Ανυγούσταλις¹ and the κύρις Mannouël are mentioned.

¹ This official occurs in the life of the patr. Isaac (ed. Amélineau 73, = Z. 110), 685—688, where he is represented as at Alexandria in subservience to 'Ahd el-'Aziz b. Merwân. The word following is presumably a verb.

192. (E. 294) P.

List or account. It contains the bronze . . .¹ of a vessel, 2 κοτύλαι of . . . having 2 knives (?)² on them, a blanket worth 1 solidus and 40

¹ Κρου is new. Cf. ? ἴλο or καρου, apparently a measure, BM. Cat., no. 528.

² Κοπίς; or cf. κώπη 'handle.'

437. (E. 75) P.

List of names.¹ The father is in each case given; in 6 perhaps the grandfather.

¹ Pjioi, cf. Pjoui. Nase may be abbreviated (? Athanase). Tlōje occurs on an E. fragt.

438. (E. 95) L.

List of moneys (?)¹ paid to various persons.²

¹ In each case apparently '25 hundred'; cf. 174. Vo. 2 looks like ['x] 100 solidi.²

² Herbait recalls 'Αρβαῖθος (Rec. xxii. 163), 'Αρβαῖθων (BGU. 649). Katote = Καθύτος (ÄZ. xxxii. 49); cf. the intermediate demot. form, ÄZ. xxviii. 1. Hōne seems new.

439. (E. 156) L. Vo. illegible.

List or account, giving men's names, place-names,¹ and figures (? money).

¹ For 1 cf. ? 301. 'Apa Paul' may be a monastery (cf. RAC. 2, 4, 17). Φ may abbreviate the father's name. Taut is unintelligible.

440. (E. 173) L. ? Hand of 108 &c. Vo. mostly illegible. 7 ? Παχόμ. 8 ? Μένα.

List of names, apparently with those of the fathers,¹ joined with or without *n*-.

¹ In 3 *Thouklē*, if a name, should be the mother's.

441. (E. 176) L. 1 or *ka*.

List of three names: "Megas,¹ the . . ., Dorotheus his brother, Gennadius."

¹ With Μέγας cf. Noḡ, Corp. Rain. ii. 83.

443. (E. 219) P. Two disconnected frags. V. p. 84.

List of men's and women's names.

444. (E. 251) P.

List of men's names,¹ two being given "with their brethren."

¹ With Pliu cf. RAC. 66 Pleu, BP. 9424 Paleu.

445. (C. 8163) P. From Medinet Habu. 2 ? for *Psmō*.

List of men's names, that of the father being given. 8 seems to be a statement by Elias, ? the writer. 5, 7 = Asarias, Iezekiel. For Gishn v. 143.

446. (C. 8200) P. From 12 in different hand.

List of names,¹ those of the fathers being added without *n*-.

¹ 2 Anastasius; 4 with Tanas cf. 12, 13 Tanos, Tanous which recurs Pap. Vienna 1; 6 Pastōr is unlikely; 8 Ellō ? recurs as Elliot (abbrev.) in BM. or. 72V; 11 Palkesh much resembles Palkéesh and vars., an Arabic title (Crum Copt. MSS. 42) or perhaps place-name (Corp. Rain. ii. 65); 12 Panoros possibly Greek (Panōros) for Panhoure, C. stele 8454.

447. (C. 8217) P. 1 *h* altered. 2 or *nabas*. 7 corr. *Annés*.

Account (λόγος) of . . . Names of men and women, with their fathers,¹ have opposite them the obscure abbreviation *pl*² and the figure α.

¹ Καθαρον (or -ων) is fem. in BM. or. 4859, 4871; Προστατης, v. 120; Τησιδαρος, v. 354; Tséros ? = Τσευηρος rather than Τσυρος (σουρος); Séna masc., cf. martyr 18th Phamenoth. *Pai* in 3 and vo. 1 is puzzling, following, as it once does, a fem. name.

² ? Cf. Ad. 31.

448. (D. 8) P.

Account with names, articles¹ and (presumably) sums of money, the latter perhaps in obols.²

¹ Cf. the former, Kōstou may be, like $\kappa\omega\sigma$, a form of Constans. In 2? the vestment $\kappa\alpha\sigma\acute{\omicron}\lambda\alpha$ casula; in 3 $\mu\iota\sigma\theta\acute{\omicron}\varsigma$. 6—8 unintelligible.

² Must we then regard this as older than most of our ostraca? The symbols are like those for 4 obols (cf. BM. Cat. no. 711) and 2 chalchi, though the α is difficult to explain.

449. (D. 9) P. 8 for *j* read prob. symbol as before *a*.

List or account with names¹ and (presumably) sums of money. Text complete.

¹ Several are obscure and improbable. With Tagau cf. ? Ἀκαῦς , Akau (Crum, Copt. MSS.; v. BM. Cat. no. 370). Κωμορίτης (v. Crum, l.c. 77, Stern, *ÄZ.* '85. 33) according to Krall (Mitth. Rain. v. 58) is for πρωμαρίτης ; but v. Lemm, Stud. no. xxv. *Tabene*, a place, ? abbreviated for *Tubenmése*, not far N. of Denderah. With Kounte cf. BM. or. 4870 Kounnos, Γουῦνος .

450. (E. 10) L. ? Hand A. 1 λόγος . 4, 5 corr. *nte Γεωρ- 6 Ταυρινε*. Vo. 3 end, *n* possible.

Account of moneys "which he has received from various persons." The sums are a solidus, $\frac{1}{2}$ solidus, tremision; *téébe* is prob. a measure.¹ Among the names are Tsouria, Tsalamanna, Tasia.² Vo. 3 "besides the inheritance which he divided with Patlólíios' son."³

¹ Unless it = Boh. *tebi*, for which no Sa'id. equivalent is known. After following *ou* something omitted?

² Are these women and are the geographical elements accidental? Tasia fem. occurs in BM. pap. xcvi; Σαλαμίνας in Pap. Oxyrh. lxxxv.

³ *Ἐξότ* 'builder,' apparently an important official. He fixes the price of land or of a house, Ciasca Pap. 20, Vien. Or. Journ. ii. 274, BM. or. 4878; cf. RAC. 29. On ancient forms of this (?) title v. Spiegelberg *ÄZ.* xxxvii. 36.

451. (E. 327) P.

Account with names¹ and sums of money in solidi.

¹ Salon ? abbreviated from Salomon. Cf. BP. 942 Sólou (hardly the Greek name). Kere ? = Cyrus or κῦρι .

452. (C. 8216) P. 5 prob. not *ππουβ*.

Account (λόγος) of moneys expended. I—3

obscure.¹ 3 "To bricks, 11 solidi (?); to the *lasane*, a quarter² of . . .; to the wine, other 3 quarters; to seed-corn (bought) of the man from Souên (Aswân)."³

¹ The repeated ρ , though following the sum, prob. = the ρ or ρ in the tax-receipts (v. 419). *Ma* and *hama* I take as synonymous; v. 48.

² Here τέταρτον , otherwise a measure (Wilcken, Ostr. i. 750), seems to be money. As a $\frac{1}{2}$ solidus is frequent, this may be the $\frac{1}{4}$ solidus or 6 κεράτια ; cf. Corp. Rain. ii. 157.

³ Spelt as here BM. or. 1062.

453. (C. 8249) P.

Account with various articles and sums of money (solidi); ? cattle, pigeons, sheep, . . . in the summer of last year,¹ . . . corn, . . . of last year . . ., 7, 8 obscure.

¹ Cf. Corp. Rain. ii. 181.

454. (C. 8259) P. 6 ? *χρωστε*.

Account or list with various articles, names and money. Among them, a wheel (?),¹ an *πιρόη*, also money owed to Saneth² (daughter) of Memnon and 2 κεράτια with the interest for the donkeys (?).

¹ Cf. MS. Crawford 33, saints bound upon a revolving iron wheel (τροχός) like the *gelgil mphi*, so ? a water-wheel (sakia) or a toothed harrow (v. Klunzinger, Oberaegypt.). Prob. same as *galil*, *gilil* which in the Acts of S. George (Budge 178) = Boh. *αστέριον* (Leipzig Univ. MS. copt. xxvi. 29).

² ? Ἀσσενέθ , though that has the usual Greek form in Sa'id. and Boh. Genesis and literary texts, e.g. BM. Cat. no. 271. V. Index and Rec. xvi. 103, BP. 918. Cf. Tanêth.

455. (C. 8298) L. 18 corr. *πταπο-*.

Account (γνώσις)¹ of jars (? of wine),² prob. bought or sold on the following dates³ to the persons named. "To Tpetra⁴ 1, for Ascension

¹ Often thus in Corp. Rain. ii; cf. Leontios 166.

² Λακκων , λακων , λακων seems a form of λάκκος . The latter appears once as a wine measure = κνίδιον (v. Corp. Rain. ii. 132, cf. 35, Wilcken, Ostr. i. 765), but usually as a jar for water (Patr. Isaac, 53, Inst. ég. ii. 397, Mus. Guim. xxv. 418, Mi-s. iv. 708). In the scalae (Paris 44, p. 23, Labib, Dict. 246) it seems confused with λακάνη , but in BP. 759 a list of vessels gives both.

³ The series includes Ascension, Pentecost, the fast (? of the Apostles, v. Nilles, Kalend. ii². 456, Vansleb 75), perhaps S. Phoebammon's day, 1st of Payni (v. Ciasca, Pap. 19, Ludolf's Calendar sub die) and others unidentifiable.

⁴ ? occurs in BP. 1040. Places so named are in Scete and at Siut (Amélineau, Géogr.).

day 1, for the next day being the 6th⁵ 1, for Sunday 1, for the 3d from (?) Sunday⁶ 1, for the 5th 1, for Saturday 1, for Pentecost Sunday in . . . 1, for the Saturday ending the fast 1, for the Sunday in the harvest(?) 1, for the . . . day of S. Phoebammon, for white, for Saturday being the 6th day 1, on account (λόγος) of George and Chrysostom (?) 2, on account of journeying abroad 2, on account of what I owed (?) 1, on loan . . .”

⁵ Presumably the 6th of the month; not Friday, since Saturday is later also called the 6th.

⁶ Obscure. Scarcely ‘3d hour.’ Can κ. mean ‘week’? Cf. Ad. 38.

456. (D. 12) P. A round plate. Blank spaces between the §§. B 1 *orax*. B 5 ? *καιρατια*. F 5 ? *simsim*.

Accounts regarding money, wine and grain.

A. “As regards¹ the account (λόγος) of moneys in the hands of Sarapion before we left Souan² (?), they are 15 *κεράτια*.” B mentions 600 of bronze-coin.³ D mentions ? *κυρε* = *κυρέ*, *κέρέ*.⁴ In E *ḡōr* may = *χόρ*, the wine measure.⁵

¹ V. 48.

² For *ḡ* perhaps *n*; so ? *snau*, ‘on the 2d of the month.’

³ V. 174.

⁴ V. Lemm, Stud. xv.

⁵ V. Wilcken, Os.r. i. 763.

457. (E. 273) P.

List of books, the beginning only. “Also S. Matthew’s Gospel, on a papyrus book, and others”

458. (E 241) P. 3 *Ιω’αννης*.

List of books, including the Gospels of SS. Mark and John, “and a book containing The Daughter of . . .”¹

¹ No book of the Bible nor any known apocryphal or legendary work seems fitting here. The story of Zeno’s daughter would not be so called. There is no place for a name before ‘the Daughter.’

459. (C. 8110) L. 8 ? *mēt*. 15 ? *šmēn*. 16 ? *fitou*. Vo. 9 ? *mmn*-.

List of books and other articles. “2 Psalters, the Judges, a *καθήγησις*¹ of Apa Shenoute, the book of Job the Just with the Proverbs and Ecclesiastes added thereto, the life of Apa Chrysaphius the Ethiopian,² Jesus (Joshua) son of Nauê, 14 coverlets,³ 4 sheep-skins, a monk’s dress and a blanket (*λωδιξ*), a brass (?)⁴ . . . (. . . ? *τρίπους*) and a . . . , 6 bronze kettles and two pans (*λοπάς*),⁵ a . . . ,⁶ a brass (?) crown (? lamp) fitted with six cups,⁷ 16 robes (*καμίσιον*), 27 pairs of grave-clothes (*κευρία*), 8 (?) . . . also papyri (*χάρτης*) which have been taken away,⁸ 4 bags (? *θάλις*), 3 . . . and a small child’s-dress, (Vo) 3 . . . ,⁹ 3 . . . , 2 weighing-machines (? *χαριστιών*)¹⁰, 2 . . . for shaving, 2 . . . for melting, a cauldron, 2 plough-shares (?),¹¹ 8 damaged rings which have been taken away, and 2 . . . , 2 horns (?), 2 candle-sticks¹² with the lights for each (?), a brass (?) *κοτύλη*, the *Πληροφορία* of Apa Peter the Iberian.¹³”

¹ This word is so frequent in Coptic, that it seems needless to alter it to *κατήχησις* (v. works of Shenoute, Paris MSS. 130^b, 45, 130^b, 62, 68, of Cyril Alex. ib. 131^r, 11, Cyril Hieros. 131^b, 66 and verb *καθηγεῖν*, ib. 130^b, 82).

² Perhaps the eunuch of Theodosius II, though he was prob. not an Ethiopian. His memory would be dear to Monophysites since he had been a patron of Dioscorus. The story of Sisinius (Misc. iv. 175) is that of another friendly eunuch of the same reign (cf. the general S. in Z. 614).

³ For this rare form of numeral v. *ÄZ.* xxxiii. 129.

⁴ *Barôt* is difficult to identify. Prob. some form of ‘bronze’ or ‘brass.’ In RAC. 23, Rev. *ég.* i. 102 &c. it occurs, beside gold and silver, in the enumeration of property and thus = *χάλκωμα* in BM. pap. lxxvii. 20; in BM. or. 1062 similarly beside *ρηνίρε* ‘iron.’ In Sa’id. Ezek. xl. 3 *homt barôt* = Boh. *homt ephôsi* = *χαλκός στίβων*, while in Apoc. i. 15, ii. 18, the same = *χαλκολιβάνος*. V. also Steindorff’s Elias 50.

⁵ *Λopes* in a TB. ostr. and ? *λοιπας* RP. 22.

⁶ Cf. ? *hamntôp* or *hame-ntôp* (sic) Rev. *ég.* i. 105.

⁷ Cf. the ‘crown’ (*aklil*), hung in Shenoute’s church; Miss. iv. 354.

⁸ Recurs later but is obscure. Cf. 93.

⁹ *Sz* may = *sah*, but *šôb* is obscure.

¹⁰ Cf. the forms *Γεροντσε* Gerontius, *Λεωντσε* Leontius.

¹¹ V. *ÄZ.* ’78. 17. Recurs as *χερε* BP. 9421.

¹² ? *Κηρός* properly ‘wax-tapers’ (Du Cange). In Copt. always thus with *-ων*, *ÄZ.* ’78. 17, ’84. 148, ’88. 131, Patr. Isaac 50, Z. 645. Here the exact meaning is doubtful.

¹³ Presumably the work of John of Maiuma, written before 518 (transl. Nau, Rev. or. chr. iii.). Peter was well known in Egypt and is commemorated on the 1st Koiahk (as ‘P. of Edessa’). In RAC. 34 a priest is named Nabornoukios after him (cf. Leben ed. Raabe p. 14, Pléroph. no. lvi).

Ad. 23. (*Sf.* 16) L. Hand A.

Ro. Beginning of a letter. For the formula v. 53.

Vo. A list: "A silver cross; the Acts, new,¹ on papyrus; my father Isaiah, papyrus; the Paradise.²"

¹ 'New' and 'old' papyrus often occur in the list Rec. xi. 132. Cf. Dziatzko, *Untersuch.* (1900) 120.

² For Isaiah v. 402, for Paradise 250.

460. (*E.* 204) L. ? Hand D.

Part of a list of corn. Apparently perfect though the text is incomplete.

461. (*E.* 269) L. ? Hand of 108 &c.

"List (*λόγος*) of the ploughs that we sent to Piôhe¹ . . . and seed-corn."

On Hathor² 18th—20th, one a day; on 21st, five; on 22d, 23d ?

¹ Or simply 'to the field.'

² The fields are sown this month after the Nile has subsided. Cf. the number of ploughs owned, 500, by a single village in the 8th cent. (Rainer Führer, *Arab.* no. 539).

462. (*C.* 8150) L. From Dêr el-Bahri. 1 prob. *bakou* or *bakf*.

List (*λόγος*) of corn "which we sent to Kalê mpeko¹: 12 (artabas?) for us, 12 for them."

Vo. begins ? another list, partly of artabas "sent to the place of² Kyrikos."

¹ Recurs BM. pap. xc, 'a small piece of land called K., to north of *Τραῖς πρὸς οὐσου*,' given to the monast. of S. Phoebammon by the *κοινότης* (cf. Corp. Rain. ii. 126) of Jême. Cf. Pakale in the nome of Hermonthis, BM. or. 4667.

² *Ma* 'dwelling,' thus in 313, 354, 368 &c.

463. (*E.* 117) L. 5 ? *nšentaese*. 6 after *la* blank.

List (*λόγος*) of meal deposited with Patsamouél¹ (?). The end, though distinct, is unintelligible.

¹ Unlikely, though forms like Patlôle, Παταῆσις, Πατσής (cf. Tsei) might justify Tsamouel. *Pa* might be the possessive, ? 'the (house) of T.' or *pat* ? = *paît*; cf. 145.

464. (*E.* 232) P.

List, presumably of wine, since the measures *ἀγγεῖον*, *διπλά*, *ἴνοφ* occur repeatedly.

465. (*E.* 94) L. Hand D. 9 corr. *thoite*. 12 after *ou* blank. Vo. blank.

List of various articles. Apparently the middle only of the list; its beginning and end must be on other ostraca. "[A?] small . . .,¹ a staff, a basket of wool, 5 *λίτραι* of . . . incense (?), a basket² of dried-fish, the round pan (*μαγίς*) with its tripod. The property (*σκεύη*) of Samuel which has been taken away; 2 sheep, a sow, 2 garments, 2 blankets, his wife's dress, her cloak, her . . ., her . . .,³ a melting-pot,⁴ a *μάτιον* measure, a (sic)."

¹ So BP. 8641, *γνῆ* ib. 9421, but BM. or. 1060 *κουῖου* which connects it with compounds of *κουί* (v. Crum, *Copt. MSS.* 32). *Jou* made of copper, *ÄZ.* '84. 148 = '88. 131 (Stern, 'Becher.' Why?).

² Cf. RP. 46 'a small *kat* of dried fish.' *Kat hêm* (*šēm*) Pap. Nicholson, *ÄZ.* '69. 143 and 'the upper and lower *kat*' ib. '85. 74 seem to be something different. In Berl. königl. Bibl. or. 1611, f. 5 *kat* seems = *kat* basket.

³ Recurs BP. 4977 in a list of clothes. Prob. Greek, but I cannot identify it. ? from *βαθύς* 'thick.'

⁴ Prob. also in 459 vo. Cf. Ad. 57.

466. (*E.* 235) P. Part of a flat dish. Vo. 1 *štên*. 9 ? *skene*.¹

List of various articles. Above it, "Jesus Christ." Many words are obscure, the readings being often incomplete or uncertain. The colon is sometimes in the middle of a word, as *kelkil*.

¹ Cf. 211.

467. (*C.* 8210) P. From Dêr el-Bahri. 1 prob. *soeiš*. 2 *taése*.

List of various articles. "5 suits of clothing, 2 *šentaése*-measures, a . . .¹ *oipe*-measure, a black (?) staff to² the *τόπος* here. The articles written on this ostr. are destined³ for thee and thou givest (?) them me."

¹ Grammar forbids 'fixed' or 'standard' for *ntaš*.

² A verb wanted; 'sent'? The staff or rod may be of metal; cf. Grenfell, *Pap.* ii. 162.

³ Or 'they are in good order.' Conjunct. *ng-* may be for *etrek-*, 'that thou shouldst give.' For *sou-* v. 284.

468. (E. 313) L.

List of tools. "The saw, the chain, the thread for weaving,¹ the borer, the . . . ,² the hammer."

¹ Though *kap* is masc. elsewhere.

² Cf. *hōrb* 'break.'

469. (C. 8154) L. Vo. 4 *haite*. 5 for *φυσις*. 6 *rouhar*.

List of animals with observations. The lioness, hyena, dog and fox are mentioned. On vo. their characteristics are given; but only that of the hyena, that it changes its nature,¹ is intelligible.²

¹ Cf. the 'Physiologus,' of which part of a Coptic version or derivate is extant; v. Budge 'St. Michael' xxxii, Erman *ÄZ.* xxxiii. 51.

² The fox 'which is John' appears almost certain (*et. for etc.*), but is obscure. The predicate of the same in vo. 8, 9 should perhaps be 'cunning'; but what precedes *hētis*?

470. (E. 332) P.

List of churches. "S. Mary's, S. Michael's, The New . . . ,¹ Temamê[se],² Apa Victor."

¹ ? 'The New Field'; cf. 227.

² RAC. 63 Tememêse (not Tene-, Amél., *Géogr.* 489). If 'Isis' is contained in the name, final *m* of the preceding word must have absorbed the genitive *n*.

471. (E. 187) L. Hand A. 2 *nšandōh* erased.

List of portions of land (?)¹ and men's names connected therewith.

¹ Assuming it = *šennoh*. The latter's gender is unknown; the present word is fem.

472. (C. 8170) P. From Medinet Habu.

3, 4 ? Θεωδωρος προς *nshai*. 6 *laknt*. 7 ? *μαγυς*. 8 ? for *gorte*.

"List (*γνώσις*) of the things (*σκεύη*) that we found in the chest (*μουζίκιον*)¹ which Tsia brought, giving them to Theodore, in accordance with the writings which he brought her this day, the ?th of Thoth, of the 5th (Indiction)." It contains a cauldron, a pan (?), a knife, a . . . ,² 2 papyri, a . . . ,

¹ Scarcely a cloth here, as Du Cange in Joh. Mosch.

² Not 'sickle'; that is *ohs* (Jer. l. 16, Joel iii. 13). It recurs as *ash* BP. 1067.

a melting- . . . , 4 horns, a head-cloth (*φακιάλιον*), 3 . . . , a spade (?), 3 napkins (*σαβακίθιον*), a . . . ,³ 2 . . . , a linen cloth (*σεντόνη*).

³ *Rjñje* (noun) recurs *ÄZ.* '84. 148. It can hardly be from *jōñje*.

473. (E. 87) L. Hand D. 1 ? *δοσῆε*. Add on side, *νπουη γ νίββε*. Vo. 2 *παλιστ γ*. 3 beg., β written on γ or γ on β.

"List (or account *λόγος*) of the sacks¹ that are damaged." Vo. seems a Greek version of the Coptic. It appears to give a series of measurements. "8 hand-breadths torn (or broken), 3 divided and the other 3 on each side, the openings being each 2½ finger-breadths, each *σκέπη*² being 9 hands according to (?) the 3 hands; 2 string-openings³ of 3 finger-breadths (each)." This translation is very uncertain. Professor Wilcken saw the Greek text, but could make little of it beyond recognizing *πήχυν* and *παλαιστή*.

¹ The Greek shows this = *σακκίον*; cf. 215.

² Unlikely but nothing else seems possible.

³ ? Openings to be closed by strings.

474. (E. 101 vo.) L. Ro. is 519.

"List (*λόγος*) of the ropes (or chains) which we gave" They are measured by *mēr*, coils; cf. 97, 114.

475. (E. 132) L. Hand A.

Account consisting of the names Tarshe the Little and Knitse the Little,¹ with figures opposite each.

¹ The first is found elsewhere; the other should = *Κνίδιος* (-ιον), which does not recur as a personal name. Cf. 459, u. 10.

476. (E. 233) P. 2 *εῖρη*.

Account of various articles. Wine and salt obtained at (or sent to) Keneh *Καινῆ* (*πόλις*),¹ a vessel *maje* for food² at Keneh, . . . and a half for

¹ I can suggest no other meaning for *κννη*. Cf. *Ἀπόλλωνος*, *Λυκῶν*, *Κυνῶν* &c. with *πόλις* omitted.

² = *gouj*, an *oipe* of which is mentioned in a pap. Alexandria Mus.

the 2 baskets, a vessel *maaʒe* of (food for) charity at Kôś,³ another at Shenesêt.⁴

³ The difference here between *hu-* and *hi-* is hard to see. Before Shenesêt, no preposition.

⁴ *Χηνοβόσκιον*. Does not recur in these texts.

477. (*E.* 297) P. 4 *λακανη*.

List of various articles. Several words are unidentified. "... , a ... of horn,¹ 2 ... , 3 dishes, 3 ... of silver, a ... *ἄρβ*, a ... ring, 20 rings, 19 bronze *κεράτια*, some²"

¹ *Erhis* ? Greek ; hardly *ἔρκυς*.

² Cf. 465 *hené*.

478. (*E.* 259) L.

List of the months.

479. (*P.* 30) P.

Two words, written each twice. The 2d is "male"; the 1st might contain *sime* for *shime*, "female."

497. Account (*λόγος*) of *orax* grain supplied to Shenetôm Taula (?), Tanasta daughter of Kolluthus &c. The measures are artaba and *ha*.¹

¹ ? = *ho* ; v. 309.

431. (*E.* 12) L. 6 *Εσρωμ*. 10 *Ζωη*.

List of Greek names and a few words ; alphabetical only as regards initials. All doubtless from the Bible, though some are obscure.¹

¹ *Δικνου* ? for *δεικνύναι*. *Ευῆα* as in Sa'id. 2 Cor. xi. 3. *Εχωλ* ? for *Εκχωχ* (1 Chr. xxvii. 4) or *Εσχωλ*. *Εσχα* is obscure. For *Ζαηλ* v. 129. Sa'id. Num. xxvi. 48 is lost, so *Σαηλ* cannot safely be compared. *Ζηπφωρ* = *Σεπφωρ*. *Ηβραχ* is obscure.

432. (*E.* 330) L. Vo. 3 *Αχιλας*. 4 *Ανδρεας*. 5 *Αριωχ*.

Ro. List of verbs, 5 of them in the 1st sing., 1st Pres.¹

Vo. Alphabetical list of Greek names and a few words.

¹ A similar list BP. 5179.

433. (*E.* 333) P. 1 ? *ἑνωυτε*. 2 *ἑσνετόμ*. 3 ? *αγαπη*.

List of names and verbs.¹

¹ In what tense are the latter ?

434. (*F.* 4) L. 1 *ἑαυ*. 2 *ἑαυ*. 6 *δουλια*.

Greek words in pairs of opposed sense, with Coptic translations.¹

¹ For *sige* v. Z. 573 n. The repeated *-te* is obscure ; cf. BM. Cat. p. 258.

435. (*D.* 18) P.

List of Greek names. 3—7 have initial *ξ* ; presumably the others began with *ε* and *η*.

Ad. 30. (*OA.* 575) L. ? Hand D. 1 ? *τααφ*. 6 *ομοιως*.

Account (*λόγος*) "of what I [? spent]¹ at the τόπος of S. John and (?) Jacob.²" It includes some *διπλαῖ* of wine, 12 suits of clothes for a tremision, 3½ artabas of sesame, 20 of corn. Further 24 'hundred' of bronze money paid for wine, 10 artabas of corn paid for the camel, 8 baskets (*λίκυα*) of bronze money paid for camel's fodder.

¹ Or 'sold to.' Another account would then begin with the bronze money. 'On behalf of' would rather be *χα-*.

² Or Jacob may be some one concerned in the transaction. The sing. *ῥαγίος* points to this.

Ad. 31. (*OA.* 557) P.

List of names¹ with sums of money and other figures² opposite them. There are more on the ostr. but none are remarkable.

¹ For *Falzu* v. 444.

² I cannot complete the abbreviation *πλο* or *πολ*.

Ad. 36. (*B.* 10948) P. From Ramesseum.

Account of things bought (or sold) through Shenoute, son of Hello. It contains some pairs of pillows (*πλουμάκιον*¹) and one pair of small ones

¹ V. Lemm, Studien xv. (p. 50). Paris scala 43 has *πλουμαριέ* *سوارس*. The 98th (99th) Canon of Athanasius forbids nuns to go at night to singing-houses or places of debauch (*عزاري*), to *πλουμαριζειν*. Cf. ? *πλουμιζειν* ; but this does not help the meaning. I assume *ζυ* to = *ζεύγη* (Wilcken, Ostr. i. 755). This identical sign occurs, followed by a numeral, in the list of names BP. 8709.

and 4 of towels (σάβανον). *Eire* might = "makes," "total," as a sum in νομίματα follows it.

509. (P. 42) P. 5, 6 λγ.

"Account (λόγος) of what was sent. To the town (πόλις), 200 διπλαῖ (of wine), 9 διπλαῖ expended,¹ 6 λίτραι for the camels and² . . . λίτραι for the . . . , the remainder (?) being 22 (?) διπλαῖ."

¹ Elsewhere *jabol* is masc. (Crum, Copt. MSS. 64, BM. Copt. Cat. no. 691).

² Presumably the material is fodder.

510. (P. 43) P.

"List (λόγος) of the pitch belonging to the τόπος." The measure used in reckoning is not named.

480. (D. 17) P. 4 των γιβ. 9 ρκδ.

Apparently arithmetical tables; but their system and purpose are to me unintelligible. The figures immediately after των appear to run uninterruptedly from 1 to beyond 30. Whether the sign frequent on vo. is for δραχμή, ἀρτάβα or some fraction, I do not know.

Ad. 5. (E.) L. ? Hand D.

List or account, consisting of names¹ with figures opposite them.

¹ *Hatape* in 8, not *Patape*. Cf. ? Ἀππῆς (Wilcken, Ostr.)

Ad. 57b. (Sg.) P.

List or account, giving names¹ and quantities in λίτραι and "hundreds."

¹ *Paḡene* and *Paiek*, if indeed names, are unknown. Soulioum (?) hardly = Souliman.

LETTERS.

293. (E. 335) L. Hand D. 5 ? jocu. Vo. 3 end ? nantónios.

Letter from Abraham, presumably the Bishop, to [Seve]rus.¹ "According as you wrote to me, I

¹ Or Theodore or Peter.

sent (?) saying, Give us the husbandmen² that I may send them to law with one another. (So) now if I come, I will do so; [and if they] disobey [me, I will] put them in the with one another children³ be satisfied (and) my (?) mind be satisfied."

² *Kemouaei*, -ouai or -ouae in these texts.

³ Or 'the youth' or 'girl.'

64. (E. 189) L. After 4 text faded.

Letter from Abraham, presumably the bishop, to Xista.¹ Some service is asked, for which the writer promises his thanks.²

¹ Presumably for Ξύστος. I find no other instance of the name.

² Ευχαριστα in 100, 152, 249 and BP. 5147; more often the correct ευχαριστει.

68. (C. 8193a) P. Vo. is 516. 2 end ti-
3 eho.

Letter from Bishop Abraham to Constantine. On its receipt he is to go to the place (? house) of John of Shenrôme¹ and get (or buy) 6 'pair'² of κερεα³ and for him, Abraham, also 6 'pair' of clothes and send them by the bearer of this letter.

¹ Unknown if a place; if a person (father), cf. ? Shenoute.

² *Saeiḥ* (Berl. kön. Bibl. or. 1607, f. 1 saeiḥ) = ζεύγος. V. Wilcken, *Ostr.* i. 755. Cf. Jud. xvii. 10, where ζεύγος varies with στολή, the Sa'id. (BM. Ad. 17183, 158) having the latter; also Levit. v. 11.

³ *Keḗria* (Joh. xi. 44, Guidi in Rendic. iii, 2 ser. 378). BM. Copt. Cat., no. 168, p. 355 makes it probable that both this and *hhos* = grave-clothes; v. also Z. 539 = Miss. iv. 723.

69. (E. 125) L. Hand of 126. 10 beg. etbe. Vo. in artificial uncials.

Letter from Bishop Abraham to the priest Apa John (?). He is requested to hear (? judicially) Pesyntius and Dioscorus regarding the matter of

126. (E. 84) L. Hand of 69. 8 nSne.

Letter from the Bishop to —. He is asked to write a letter (ἐπιστολή) to Reuben,¹ the deacon

¹ BP. 8724 *Hrôben*, 125 *Horbin*. He- represents the breathing, as in *Herebekka* (BM. Ad. 14665, f. 19), cf. *Erebekka* (Guidi, Test. di Abramo). Esneh in Theban texts, 391, RAC. 37, BM. or. 72.

of Esneh, "under (or to) the name of my father Papas.²" A postscript enquires for the recipient's health.

² Perhaps the address at which the letter was to be delivered. *Rin*, prob. T. 13 (not *pin*); v. Tattam, Lex. 430.

281. (E. 43) L. Hand A. 4 beg. *m̄mos jea*. 5 ? *tetnsmn*.

Letter, ? from the bishop, to —. "Lo, Pēgōsh has come saying that ye have departed from¹ the statement which ye made in my presence"

¹ v. 77.

282. (E. 49) L. Hand A. Vo. blank. 1 corr. *aishai nētn*. 2 ? *nētn*. 4 end, *smou*. 6 end, *erof*. 10 beg. ? *kav*. 12, 13 prob. *smou*.

Letter without names, ? from the bishop.¹ "I wrote to you saying, Be so kind as come that I may meet you; and I sent God to you, blessing you and your children once and again. (But) ye have not listened to God's blessing nor to me. If a magnate (*ἀρχων*) had written for you to meet him, ye would have quickly gone. Lo, him that is above the magnate, the God of all, did I send you and ye listened not. Whether (*κᾶν*) . . . or (*κᾶν*)"

¹ Because of the blessing which the writer had sent. Cf. 53.

Ad. 45. (Sg. 671) L. Hand B.

Letter from bishop Abraham to his "Christ-loving son," David, containing a request and the wish that God may prolong D.'s life.

52. (E. 220) P.

Letter from "his humble son," —, who signs with a cruciform monogram, to bishop Abraham. "And I greet my dear brother whom I love with an unceasing love, Apa Victor, the priest." He asks for compassion or bounty for Apa Jacob, "your servant. For it is written,¹ The kings of Israel are merciful kings."

¹ 1 K. xx. 31.

285. (E. 74) P. 2 prob. add *ettaciēu*. 8 ? *jouu*. 9 for *ouδῆ*.

Letter from — (pl.) to —, prob. a bishop. He is begged to send them Apa Theōn, the . . . ,¹ and to absolve (?) the oath. "He desired," they say, "a word from one of you." 13 refers to the poor.

¹ A title beginning with *απο* or a place-name with *ρα*.

49. (E. 4) L. Prob. hand of 50, 90, 249. For Vo. v. Addenda. 3 end, ? *mn* or *nhouo*. 7 ? *tōs mp* or *nou*.

Letter from John to bishop Abraham. Salutations to the brethren with him and to the priest Victor. The writer asks after the bishop's health and enquires what he had decided with the magistrate (*λαῖανε*); "for else we shall be unhappy till God grant that thou decide (?) the matter. Be so kind as send the answer and inform (?)¹ me what thou hast decided." He is asked to send the *ἀσφάλεια* if he has received it and a man who may deliver these various — to the brother. A post-script conveys the salutations of Soua.

¹ I do not know the meaning of *gōle*.

50. (E. 154) L. Prob. hand of 49, 90, 249.

Letter from John of the *τόπος* of Apa — to bishop Abraham: "my holy and in truth Christ-bearing¹ father." He also greets the priest Apa Victor, his dear brother. He mentions a visit (*παράγειν*) from Komes, who said he had met (*ἀπαιτᾶν*) the bishop [in the *τόπος* of ?] Apa Moses.²

¹ *Χριστοφόρος*, a regular epithet of a bishop; v. 85 and RP. 3, 4, 6, 28, 41 &c. 279, 230 are not genuine letters, so not adducible here.

² v. 191.

90. (E. 21) L. Prob. hand of 49, 50, 249. 11 *mpnoute* cannot be read.

Letter from John to a bishop, prob. Abraham, with greetings for the priest, Apa Victor. He is

sending some bread for the bishop to bless.¹ He speaks² of coming north to salute the bishop; but 11 is obscure.

¹ *Smou* = bread for blessing or blessed bread, BP. 4982, Miss. iv. 522. Cf. gifts blessed by a saint for his visitors, Zach. Rhet. (Ahrens-Krüger) 269. *Smou* = εὐλογία Miss. iv. 721; a gift in charity ib. 636, 648. In BM. pap. lxxviii abbot to provide *smou* at the gate for the poor that pass by. In 66 bishop bids send the *smou*; cf. BP. 877. It is often a noun without further definition, BP. 4916, 5147, RP. 22 rev., G. 111. In ÄZ. '88. 130 it = part of a heritable share in church property.

² *Taho* used just as here in ÄZ. '85. 68; prob. = 'manage to,' 'find means to.'

93. (E. 53) L. 1 ? *tn-*. 5 *tamô ouv*. 12 ? *γίλευε* (κέλευε).

Letter from "these humble ones" to their "all reverend lord and father" and "patron" (*προστάτης*), possibly the bishop. They appear to inform him that they have been fasting with the deacon.¹ "He cannot find means to go and salute thy holiness. Indeed (*καὶ γάρ*) we have again sent to thy holiness concerning his wife's clothes that have been taken away.² Be so kind and give orders and take them³" 9—12 is a salutation from another writer.

¹ For *mour ehoun* v. 15. The verb's subject is obscure, the reading being uncertain.

² Cf. this verb in 296, 459.

³ 13 ? requests excommunication (v. 41) for the thief.

94. (E. 63) P. 12, 13 ? *καταδικη*. 13 end, *nsôk*. 14 ? *soġ*.

Letter from Ismael prob. to the bishop, with greetings for Victor. "Thy holy fatherhood has written to me saying, 'Thou hast dismissed the (congregation at)¹ church'; yet it befits (?) me not to dismiss the church. But he (?) that came to thee has lied about me. Forgive me, for I am ill and admit me to the feast,² since I am ill. If God ordain that I recover (?),³ I will come to thy

¹ *Bôl ebol* can hardly = 'absent self from'; yet the excuse pleaded here makes it more likely that he had quitted church before the end of service. To dismiss liturgically is elsewhere *kô ebol*, Z. 560, Leyd. MSS. 202, 204, Inst. ég. ii. 371.

² Recurs in 40. Cf. *o hibol mp̄sa*, the converse of this.

³ Cf. Boh. *χβοb*, be cool, refreshed, opposed to *hnom* to have ever.

fatherhood; if I deceive⁴ thee (?) I will pay my fine⁵; for I do not disobey thee. In fact I have done foolishly (?).⁶ Forgive me, my holy father; have compassion on me, this poor man." In 19 possibly a date.

⁴ ? variant of *r-hal*.

⁵ *Καταδικη* in these texts a fine in money; 297, Ad. 12, BM. pap. lxxviii. 75, ÄZ. xxix. 23, BP. 8641.

⁶ All uncertain. *Eiaivre* ? future; v. Index, s. *efa-*.

98. (E. 250) P. 7 prob. not *i*, ? *n*. 12, 13 prob. nothing lost. 16 ? *peieleax*.

Letter from —, ? to a bishop, asking that the priest Ezekiel may be sent to-day to give him the communion¹; "for² it is the year of my father Apa Phoebammon."³ The rest uncertain.

¹ *Συνάγειν*. Cf. Z. 349, 352 where the priest of the monastery visits an anchorite for this purpose. Other examples of *συνάγειν* in this sense; Rossi, Pap. I. ii. 48, ('Gnomes of Nicea') 'What profit has he that communicates without having heard the reading of the scriptures?'; Syn. Gangr. c. 4 (Paris 129¹⁴, 85) on those who refuse to communicate (= *προσφορᾶς μεταλαμβάνειν*) at the hands of a married priest; Can. Athanas. 72 (BM. pap. xxxvi) penitent sorcerers shall fast 3 years and then communicate = Arab., shall be given of the mysteries; BM. Copt. Cat. no. 203 on those who carry sacraments to private persons and dispense them, 'I will not say they communicate them, for with whom are they gathered together, whom hear they sing psalms, what lesson from Apostle or Gospel do they hear before partaking of the Lord's body and blood?' Cf. also Can. Apost. (Lagarde) nos. 10 (= *κοινωνεῖν*), 23 (cf. Syn. Anti. c. 5, Can. Apost. 30), Can. Eccl. (do.) no. 65, Z. 365, Mus. Guim. xxv. 416, Paris 129¹⁴. 93 = PG. 33. 1305 (Timothy) *κοινωνῆσαι*; further the use in 29 &c. and the liturgical rubric *ρηαι συναγε*.

² v. 83.

³ Whether this refers to the patron-saint of the monastery at Jême and whether his year = his annual commemorative festival (cf. Lagarde Aeg. 285) I do not know.

288. (E. 286) L. 2 prob. *νικαγαπη*. Vo. 4 beg. or *ôf* or *êf*.

Letter from Paham, "his son," to bishop Andreas.¹ 5 may refer to a legal declaration.²

¹ Recurs in a TB. ostr. from Luxor, without indication of diocese.

² *Hibol n-* generally in these texts 'in presence of' some official tribunal; v. index and BP. 8696, T. 4, Ciasca Pap. 20.

486. (E. 124) L. Vo. illegible.

Letter apparently to a bishop (? Abraham) and saluting the priest Victor.

97. (*E.* 226) P. 3 prob. *χαρτης*. 4 beg. *nai*. 5 beg. ? *ἔδνε*. 6 beg. *nt*. 8. beg. corr. prob. [*ρπ*]ρ *lo*.¹

Letter from "the humble" Ananias to a bishop, (probably Abraham, since Apa Victor is also saluted). 3 was probably an apology for not writing on papyrus.² "Since — has [written] me saying that [? the priest] is ill, be so good as . . . and write to the priest Dios that he perform the service in the *τόπου* (sic) until he cease from his illness. Either (let it be) Dios or some other; at any rate be so good as send some one for him, for there is need." II unintelligible, is followed by the usual salutations, after which; "Lo, I have sent 20 packets for him."³

¹ So my first copy.

² As in 49, 97, 129, 212, 332, 374, 388, Ad. 25, BP. 394, 1032, 1084, of which 8 are addressed to superiors, 3 doubtful. Crum, Copt. MSS. no. xii has an apology for not using clean papyrus. In *ÄZ.* '84. 147, 151 the meaning is different.

³ *Nab* (*naf*) in 341, 365 must be 'to him'; so too probably here, *naf* 'of meat' seeming very improbable. The material is not named; cf. 114.

104. (*A.* 3) L.

Letter to his "holy and in all ways revered father," probably the bishop, from "his humble son," with greetings to Victor. "As thy holy fatherhood said to me, 'send and I will give thee a jar¹ of wine with which to do the service (or celebrate the feast) this Pascha; so now I have sent brother Zygé.² Be so good as to give it him. But the chief matter is³ (that thou) be so good as to have us in remembrance this Pascha in thy holy prayers, that we be saved from affliction."⁴

¹ *Hnau* does not appear as a definite measure.

² Recurs BM. or. 4874.

³ *Κεφάλαιον* thus in 368, 396, *ÄZ.* '85. 69, BP. 8703, 8730, RP. 20, 21.

⁴ *Πειρασμός* 'bodily illness,' as Z. 496, or any other affliction. Cf. BP. 894, 1035, 1066, RP. 44; also Lagarde, *Aeg.* 246.

287. (*E.* 227) P. 4 end ? *tefshime*.

Letter; no names visible. "Since thou hast . . . thou sayest not . . . I will expel thee from the feast. Afterwards he fell ill . . . visited him some 3 times and his [wife ?] did not . . .

me, seeing me each time . . . small dates, either he or his . . . he threw them out and afterwards . . . my cattle saying, I will . . ."

286. (*E.* 158²) L. 4, 5 prob. *νειδὲ ἐτφορεὶ μρεχς ἰνουμε*. 7 prob. *νελαχιστ*.

Letter from — to Pesynthius,¹ bishop [of Coptos]. The writer speaks on behalf of the brethren that are with him and seems to refer to the clergy of [? the hill of] Jême.² On vo., beginning of Ps. i.

¹ Uncertain though probable; v. 25. *Abba* is apparently more ceremonious in Upper Egypt than *apa*; v. BM. or. 4867, 4884 (saints), RP. 3. 4 (Pesynthius), BP. 9447 (a patriarch), G. 48 (a hegoumenos); also Grenfell-Hunt, *Pap.* i. 104, 107, ii. 143.

² Not in the diocese of Coptos but in that of Hermonthis; v. the Jême papyri, *passim*.

Ad. 11. (*Sf.* 11) P. 9 end, ? *nta*.

Letter from —, probably to a bishop, ? Abraham, since Apa Victor is mentioned. The recipient had sent the writer to fetch the deacon Sakau and Apa Victor. But now "lo, I arranged the matter but Sakau stood firm(?) saying, I cannot find means¹ to come. But write to me and I will bring them² and come in the morning."

¹ The expression *ἔν-τυπος* (v Index) seems = *ἔν-θε*. Cf. *r-the n*, *nlhe n* with *r-τυπος n* (Lemm, *Cypr.* 57, Guidi, *Test. Abrah.* 8), *μρ-τυπος n* (Z. 554). It should probably be read in RP. 3²³. In Z. 423 an apparently similar phrase has quite different meaning.

² Prob. Sakau and Victor, not the letter.

66. (*E.* 324) P.

Letter from bishop Abraham to David and Abraham. He bids them give alms¹ to "this old woman" respectfully (?) and without delay.

¹ Less likely 'give the sacrament,' as in Rossi, *Cinque MSS.* 96; cf. *Hyvernât, Actes* 182, 187. V. 90.

67. (*E.* 46) L. Hand B. For Vo. v. p. 87. Vo. I read *nfr*.

Letter from bishop Abraham to the priest Elias. Elias is to read this letter to Patermoute and beg him to show charity to this widow, that the Lord may bless him.

188. (C. 8222) P. 7 ? *kôp*. 8 ? *psnau*.

Letter from Pshêre to the priest John. He writes by order of the bishop, bidding John give a tremision to a certain woman who is then to deliver the receipt to the bishop.¹ What follows is obscure. John is warned of the bishop's displeasure and ordered to remain at Tmounagê² till the tremision (?) has been paid.

¹ Reading *nsn nekentayion erof*; but this is quite uncertain.

² A place? Cf. *Τμουναρη* near Esneh, Grenf. Pap. i 63, *Tmounakôn* El-Gebrâwi graffiti (copies Newberry-Fraser); cf. also Amélineau, *Géogr.* 515. Exact meaning of *mêr* obscure.

258. (C. 8140) L. Hand of **227** &c. 7 *sêh*. 8 *mmanu*. Vo. 1 *mpefson*. 3 *auô*. 6 *auô on je tayaπη*.

Letter from the "humble" Elias¹ to "his dear brethren, all those that love the Lord Jesus Christ (Eph. vi. 24), that ye may be kind and have pity on this poor man for God's sake.² For it is written (1 John iii. 17, ending '... let compassion go forth to him'); and again (Prov. xix. 17), He that &c.; and again, (— ?³)."

¹ Elias's fondness for quotation is seen in **Ad. 28**, BP. 9443.

² Is this a kind of *ἐπιστολή εἰρηνική* (Dict. Chr. Ant. i. 408)? Of the others of the same class none shows the rank of the writer who recommends the poor to charity. **259**, **262**, **263** &c. might perhaps be in some way used by beggars. Being without names, they can scarcely be intentional forgeries.

³ 7 ? *αγαπη σασουσου* . . .

259. (C. 8141) L. From Dêr el-Bahri. Hand of **265**. 6 for *mare-*.

Letter from John, "his son," to his "pious, all reverend" son (sic)¹ —, asking charity in conventional phrases, for a poor man.

¹ A similar senseless repetition of 'son' in **261**. This text and **261**—**265** may be mere writing or composition exercises, not real letters. Cf. also **75** ro.

260. (C. 8250) P.

Letter from Elias to Elias, the priest, recommending to his charity certain poor who were going to him, and asking him to write

261. (E. 115) L.

Letter from his "son" to Pheu, asking charity for a poor man.

262. (E. 56) L.

Letter without names, asking charity for a poor man. Cf. **259**.

263. (E. 67) L. Hand of **264**, **269**, **327**.

Letter similar to the foregoing. Clearly an exercise. The script is unskilled except in 8, of which 9 seems to be a copy.

264. (E. 247) P. Hand of **263** &c.

Letter or exercise, similar to the foregoing.

265. (C. 8142) L. From Dêr el-Bahri. Hand of **259**.

Opening phrases of letters or exercises, similar to the foregoing.

266. (E. 200) L. Hand B.

Letter asking charity and a (? judicial) settlement for a widow.

267. (S. 3) P. 13, 14 ? *mmon*.

Letter from —, a widow, to her "dear father," —. She says that she and her son are dying of hunger¹ and she begs him to ask Abraham to take the bread² of her. "Indeed I am a poor and needy widow."

¹ ? *Eif ha-*.

² Perhaps to buy the bread or cakes which she baked. One might expect 'give' instead of 'take,' but the text forbids it. *Jôj*, only known from the Scalae, seems to be 'fried cakes' (though the form *جى* is not recorded in this sense).

268. (C. 8155) L. Hand of **227** &c. 4, 5 *sêre mn-*. Vo. 1 ? *poua*. 2 corr. *hws*, ? *τοπος*. 3 ? *και γαρ*. 6, 7 ? *atsau*. 7 *ene=nne*.

Letter from the "humble" Elias¹ to the *kûros* Mena. He asks his kindness for "this young brother" of whom Sakau, the *lašane*, had already informed him; "and that thou be so good as to bid

¹ In **Ad. 28** the same salutation as here.

pay him the solidus, as though thou didst give it to the *τόπος*. For our life harms none (?), but they that blame Be kind and give him the solidus for the sake of this humble, unprofitable one,² lest God find cause to blame me.”

² Presumably the writer.

269. (E. 319) L. Hand of **263** &c.

Letter from the “humble” Paham to “the pious and God-loving” priest, Apa Enoch, asking his charity for Peter, a poor man.

270. (E. 131) L. Hand D. Ro. should perhaps be vo. 5—8 prob. *sike neuð oude petešaunout hiððf je-erepaiji nouψυχη neuð*. Vo. 3 *θεοφιλια*.

Letter. “. . . still more of (?) the poor. For the Scripture knoweth that a man’s tool for work is all-important and hath commanded not to take the mill-stone in pledge neither that on which they grind; for that man takes a soul in pledge.¹” On vo. something is referred to which the Persians² (?) had taken.

¹ Deut. xxiv. 6. This transl. of *ἐπιμύλιον* corresponds to Boh. ‘that which is upon the *εὐνή*.’ Cf. Lemm, Studien, no. x.

² Indicating a date between 619 and 629, or soon after.

Ad. 64. (S. 24) P.

Letter from his “humble [? son]” Jacob to the *κύρος* Pous. Some request relative to money matters is made,¹ “that God may bless thee and this poor woman thank thee. For thou knowest thou didst settle the . . . before the altar.”

¹ *Μωθε* here ? as in **140**; ‘according to what was agreed on.’

95. (E. 93) L. Hand A.

Letter without names and of obscure purport. Possibly *še=ša* “the great feast.”¹ Instructions are given about sending the camels. Apparently complete, yet 8 (unless it = affirmative *se*) can scarcely end a phrase.

¹ An obscure word *šia*, BM. or. 4879 *urm-pšta*.

96. (E. 130) L. Prob. Hand of **337**. 8 beg. prob. *mn*. 9 ? *petešh* . . . *ebol*. Vo. effaced.

Letter, prob. to a superior. “Since I (we) have written to thee once and again, begging thee by (*κατά*) God, in much humility as a son,¹ to go and perform the service (feast) in the *τόπος* and make peace with thy brother, as [it is written,] Forgive²

¹ This expression might however refer to the recipient, who would thus be the inferior.

² Perhaps refers to Mt. xviii. 21 or Lu. xvii. 3.

102. (C. 8148) L. Hand of **227** &c. 2 end, *διακ*. 3 beg. *Papnoute*. 6 *τυπος n*. Vo. effaced.

Letter from Elias to the deacon Macarius and Papnoute. He invites them to come and take part in Divine service (feast),¹ since he has not been able to go to . . .

¹ Or in a commemorative festival, as e.g. Z. 291, Mus. Guim. xxv. 150.

103. (C. 8257) P.

Letter perhaps from a superior. “As I came in in the evening and requested thee not to perform the service (feast) until we had arranged and finished making agreement with this man¹; lo, now the people (*λαός*) have persuaded² the whole clergy thereto (?) and they have begged me saying, ‘Be so good and allow us to do the service (feast)³ to-day, for it is the day of the men that were slain.⁴’ He who shall⁵ go in . . . to-morrow and we

¹ Reading 6, 7 *šau/nroš[e] nulo ephōrē m[n]*.

² Reading 9 *afēti eros*.

³ Perhaps a festival is more likely.

⁴ A recognized martyrs’ commemoration would hardly be thus described.

⁵ Or *pe* enclit., ‘We will go in.’

290. (E. 193) L. v. Addenda. Hand D. 7 *hmp*.

Letter from the deacon Victor to John. The latter is told to take his son, presumably Patapé,¹ and with him to perform the service (feast) at the “place”² of Apa Papnoute. “The oekonomi³

¹ Though the sequel may make this uncertain.

² *Ma* ? simply translates *τόπος*.

³ Plur. also in T. 7. The “great o.” mentioned Acta Daniel., Rev. or. chr. v. 62, Can. Athan. BM. pap. xxxvi. 8. V. Leontios 121.

have sent saying, 'The people do agree to Patapê, perhaps they wish for him.'⁴ (So) now bring him and perform the service with him on Saturday. Do not fail⁵ to bring Patapê with thee on Saturday."

⁴ This is literal, unless *πάχα* (cf. Z. 594, 602) has another meaning and assuming *αυδῖ* = *αυουδῖ* (but cf. 481).

⁵ Lit. 'Do not continue being devoid of (?) bringing.' *Νῆου* seems unknown beyond these texts (v. Index and BP. 1076, 8728, T. 18) and has same meaning as *nat- 367*, *noueῖ n- 228*, *328*, *402*. Cf also *νιουλαου παντιλογια 230*, *Ad. 16*, with the frequent *nat*(or *χωρις*)*laau*. I suppose it connected with *ῥουε*, 'to be dry,' then 'to be empty.'

101. (C. 8134) L. Hand of **227**, &c. 2 *Perêt*. 3 ? *bôk nai*. 5 ? *mp̄sorpn*.

Letter from Elias to Perêt,¹ whom he requests to come to him (?) at the earliest opportunity. The approaching fast is referred to; also "the hill."²

¹ BP. 9445 also from this Elias to Perêt. Cf. fem. Terêt, BM. pap. cccclviii vo. and Journ. Philol. xxii. 271.

² The next word probably not a name.

99. (E. 328) L. Ro. illegible. 2 *ehoun*. 9 for *hmprouδῖ*.

Letter from John to the priest Apa Victor. He speaks of coming next day to salute him, and adds that the festival of the End of the Fast¹ has passed satisfactorily.²

¹ Lit. 'Festa Solutionis.' It ends the quadragesimal fast and immediately precedes Easter (Leyd. MS. no. 32, Paris 129²⁰, 160). In Z. 423 and Méms. Inst. ég. ii. 352 called *pbôl ebol mp̄ρασχα*. In Paris 131⁴, 166 a writer says 'Do not bring to naught the sufferings of the 40 days by one day. . . . Say not, To-day is the *Bôl ebol*.' In Athanasius' Festal Letters 'we will end (*bôl ebol*) the holy fast &c.' (no. 39, Clar. Press 50) corresponds in those of Cyril and in Grenfell Pap. ii. 166 to *τὰς νηστείας περιλύειν*; and the Copt. of the Syntag. Doctr. has *bôl ebol* for *λύειν*. Sometimes it is referred to as a season, not a day (Paris 130³, 47).

² Lit. 'by God's will.'

100. (C. 8111) L. Prob. hand of **227** &c. 4 end, ? *αυδῖ*. 5 *emate*. 6 ? *mp̄sef-*. 8 *αυδῖ*.

Letter from Elias to Paul. He had (?) sent another Paul regarding 2 blankets (*λωδιξ*). He¹ had not neglected his errand and E. had expressed his thanks. He now sends him again asking for

¹ If *mp̄eu-* is right, Paul in 3 must be followed by another name.

the mats (or coverlets) and the black garment.² *Panare* is a doubtful word.³ Vo. 2—4 request P. to spend Easter with E.

² For the position here of *kamê* v. Stern § 194.

³ ? *Πανάριον* 'basket.' Epiphanius' work (with art. *p*) prob. in RP. 22 rev. So prob. in BM. or. 4834 (from Thebaid).

115. (E. 214) P.

Letter from John, the *lašane*, 'and the whole village' to —, an ecclesiastical superior. Some one, for bad conduct or influence, needs punishment. ". . . . But let thy holy fatherhood prosecute (*διώκειν*) him, lest disturbance arise; for indeed he has done much¹ evil. For if thou allow him to enter thy dwelling and the children come in and temptation² arise"

¹ Cf. BM. or. 1062. 76 *prôse mp̄etnanouf* and pap. lxxviii. 37 *pr. noueῖῖ*; also Hyvernat's Actes 148, 166, *ĀZ.* '84. 154, *RAC.* 54.

² V. 104.

116. (C. 8228) P. 1 ? *tetn-*. 8 for *anko*. 11 ? *mmoue*.

Letter from John, the *lašane* (v. 115) to Abraham. Apparently an account of a judicial enquiry. "According to thy request we have heard the case of Sourous¹ and Apa Rasios,² having made enquiries through Elias, son of Kalapêse. We found that Marinos' acknowledgement is at³, while Elias is ill and unable to produce it;⁴ (but) if the old usage (?) is still valid, he will produce it and we shall have an end of the affair. We left the matter until E. should recover (lit. rise up). Apa R. has raised doubts saying, . . . witness (?), Sourous having taken away some . . .

¹ So in some 15 Jême papyri (8th cent.), where an oeconomus thus named occurs. In BM. papp. xcv, xcvi Sourous; only in *ĀZ.* '91. 3 Suros. In Vit. Pachom. and Hist. Laus. *Σούρους*, in Corp. Rain. ii 24 Sourou, in Z. 366 Soures, in Grenfell, Pap. ii. no. 72 *Σουρις*. The same name is attributed by Euty chius (PG. 111, 1056) to Timothy Salofaciolus (scarcely *ψωρός*, Gutschmid, Kl. Schr. ii. 452). Prob. an Egyptian name, not = *Σύρος*.

² Recurs BP. 5184. Prob. one name, like Apakire (*آپاكير*), Apamênas (Grenfell, l.c. no. 91), Apaviktor, Apaol, Apadios, Apamoun &c., all containing saints' names. An obscure martyr, Rasios, at Rome, A.SS. Maii vii. 751. Cf. Rosios (?) in Sachau's Verz. d. Syr. Hss. ii. 556.

³ 'Is lying at' or 'deposited at.'

⁴ Act. and pass. indiscriminately used in Coptic, though latter rare (RP. 3).

and a . . . sow from the island (?).⁵ And further Apa R. trusted to S. swearing an oath as to these . . . and the sow, according as he came before me.⁶ As⁷ (then) he has relied on S., it is right that S. satisfy him in a holy place,⁸ giving an oath, so far as he can do so. If he swear that he did not take them away to the damage of the island, he must know. And if he swear otherwise, as it is he who swears, so (too) it is he who was relied on. Thus were their dealings one with another."

⁵ *Soið* should be 'big beam'; but if *εῖδος* is 'sow,' this seems unlikely.

⁶ *Nahrn-* or *ἐν*, the usual prepos. for appearance before a magistrate, v. 131, *ÄZ.* '84. 153.

⁷ *Ἐν θεσόν* also in RAC. 25.

⁸ I.e. a church; cf. Rev. *ég.* i. 101.

117. (C. 8234) P. 5 *etnm.* 6 *nenran.*

Letter from Joseph, *lašane* of Jême, to Matthew, his "brother," sending information respecting¹ Germanus. Jeremias adds his greetings.

¹ For *hama n-* v. 48.

382. (C. 8264) P. 4 *merit.*

Letter from "this unworthy David, *lašane* [of] . . .,"¹ requesting something of his "dear lord and father," Apa Bartholomew.²

¹ ? *Temoue*. It seems a place-name in BP. 4967. Cf. RAC. 79 *Tmwei mPeisenai*. In 116 this is less likely.

² Recurs in 133.

118. (E. 126) L. 4 *pna.*

Letter from "this humble one," unnamed, to Zacharias, "the most honorable *lašane*."¹ It relates to the affair of Apa Ananias.

¹ Apparently recurs in 139, 308. In Vien. Or. Journ. ii. 273 a magistrate of the name is mentioned.

119. (E. 181) L. 3 for *epma.* 6 ? *mnnti.*

Letter from Paul, son of Joseph, to Samuel the *lašane*.¹ "We went to the house of the great

¹ Magistrate of this name, Ciasca, Pap. 20, BM. or. 4659 (8th cent.)

man²; he requested me regarding Athanasius and I have made an arrangement with him. I have no further claim on thee (sic)³ concerning . . ."

² *Noğ rðme* or *noğ nrðme*, primarily 'adult,' Z. 527, or 'great man' (of a famous saint) Rossi I. iv. 16; or 'magnate,' ib. 600, Miss. iv. 743 (*rðme nnoğ*), BP. 8727; also, as perhaps here, 'head of monastery,' Miss. iv. 739, Leyd. MSS. 162, Z. 340 (= 'abba'), Méls. d'Arch. i. 109, ? 324 *tnoğ nshime* 'abbess' Miss. i. 386, cf. Paris 129¹⁴, 125 *nnoğ nprmonastirion*, Vit. Pachom. §§ 81, 94 *μεγάλοι*, 74 *μεγ. ἀδελφοί*; or former abbots, RAC. 38; ecclesiastical (?) magnates acting as or with magistrates Rev. *ég.* i. 105, Ciasca, Pap. 20, BM. or. 4875, 4879, BP. 8728, cf. 121; or as opposed to clergy, RP. 14. In its civil use it may = *πρωτοκωμήτης*.

³ V. 44.

120. (E. 252) P. 1 ? *ntibélje.*

Letter from Terbounous,¹ a deacon, to Pğól and Paul,² the *lašanes*. He requests them to pay without delay the tremis to Mena, son of Pakouje.³

¹ Terbounos BM. or. 4875, Tribounos 373, BP. 8716. There was a well-known instance under Justinian (Suidas s.v.). Cf. the names Komes, Presbyteros, Praepositos (BGU. 672).

² Paul, *lašane* of Jême in BP. 8704. Cf. Ad. 26.

³ This man recurs 370. Perhaps Pakou; cf. Pako, BM. or. 4874.

121. (C. 8302) L. Hand of 227 &c.

Letter from "the humble" Elias to Komes, the *lašane*,¹ Samuel(?) and "all the magnates of [the village?] by name." He request them to hasten and do something without delay in reference apparently to some one who is a monk (*μονάζειν*). On Vo. 'calf' and 'camel' are legible.

¹ This cannot be the *διοικητής* in the 2d half of the 8th cent., RAC. 98b, Rev. *ég.* v. 93 &c.

122. (OB. 1) P. 5 ? *efi.* 7 or *kó.* 8 ? *ouaiei.*

Letter from Azarias, "his brother," to Stratige,¹ the *lašane*. "I wish thou wouldst be so brotherly as send Mark, son of Pisrael, to work and relieve(?) Sarapion from work; for indeed his fellow is ill and he is leaving the place to ruin (?)."² If God

¹ Recurs BM. pap. xciii, or. 4871. Prob. for *Στρατήγιος*.

² Reading *tako*.

ordain it he will go³ and tell of him to his father, and Stratige shall continue the work and buy his blanket (?) for him (Mark) The text is often obscure.

³ Below (13) and in 168, 174, 198 (twice), 234, 244, 327, Ad. 38, ÄZ. '85. 70, 71, ? BP. 714 this auxiliary verb *oua-* is found. It always has a pronominal suffix and implies future action. It does not seem possible to connect it with Boh. *ouâi* (Stern § 609), yet like this, it may add an emphasis. V. Breasted on its hierogl. prototype, *ua r-*, PSBA. April 1901.

124. (E. 135) P.

Letter from Abraham, "his brother," to his "lord and father" Apa Victor. "Here is the deed of sale of (last) evening.¹ I have drawn it up after having combated the folly of Papnoute. And I spoke with the youth, after having arranged the gift as regards the house for thee, and have begun to persuade him. And I greet thee, my master.²"

¹ Reading *nhi-*; or 'we being in the evening' i.e. which we arranged last evening.

² A rare conclusion in Coptic letters; RP. 17, 18³, 32. Cf. Rainer Mitth. v. 36.

127. (E. 191) L. ? Hand D.

Letter to an ecclesiastical (?) superior. No names visible. A request that a boy may be received into the recipient's service or protection, lit. "under the shadow of thy sanctity." Vo. 4, 8 appear to have a place-name, Pankalê or Pankalêla.¹

¹ Recurs Ad. 38 and ? 333. El-Kaleila, near Denfik, may have Arabic etymology. Several such names with *Pa n-* are known (v. Amél. Géogr., also Pankamê RAC. 84, Pampanê 94). The noun here is perhaps *kalele*, an instrument of some sort, Miss. iv. 632, cf. Paris MS. 43, f. 57 *ka'eele* = ناكوس; possibly also Miss. iv. 5 *keleli* (not *kelebin*) though Arab. has ناكوس. Recurs ? T. 15 and ? as *hallêre*, Z. 506. Cf. also ? *karira* 'an iron hook,' Kircher 127. *Kalêla* BP. 8716 seems different.

128. (E. 210) P. 6 corr. *tennoou*. 7 ? *peit*. 8 ? *tnna-*. 12 ? *joou*. 14 *tnna-*.

Letter to a superior. No names. "After leaving thee last evening, I spoke with Stephen and he agreed to all that thy paternity had said to me. And, while talking with him as to (?) going to the *lašanes* that we might send a letter to him and the

father¹ there, he said, 'Let us at any rate see that we come to a settlement with him and release (or send away) the man.' However, whether we make a settlement or not, we will release the man by If the matter come to law (?) again, from the Fast onwards. If, I will bring thee the reply." Much of this translation is but guessed.

¹ *Sit* almost certain; but cf. *ait*, 323 &c., which might here refer to the head of another monastery, as e.g. Z. 295, 307.

152. (C. 8143) L. From Dêr el-Bahri. Vo. 3 prob. *ntoth*.

Letter to a superior. No names. Elaborate salutations and good wishes for the recipient and all his household; then a request that he will examine someone's affairs and arrange without delay¹ a settlement between him and "the wicked men, for they are ill-treating him; that I may give thee my thanks and that the Lord may bless thee and all thou hast."

¹ V. 137.

291. (E. 284) L. 1 corr. [*šor*]ϣ μεν τι-. 7 ? for *smine mmof*.

Letter from "this humble Paham" to Pjoui. After salutations he refers to what they had together agreed on¹ regarding the affairs of the deacon David, with whom he now asks Pjoui to make an arrangement "Thou knowest that we prayed together; do not cause the prayer of . . . to fail"²

¹ Recurs Ad. 54. Cf. *tsano* (Spiegelberg), so 'make a good arrangement.'

² V. 77.

Ad. 60. (S. 25) L. From Dêr el-Bahri. Sayce's copy. "Distinctly written."

Letter from the "humble" Victor¹ to the "most honorable (τιμιώτατος), Christ-loving" *lašanes*. After he had left them,² certain peasants had come to him in great distress because of the money measured out (?) to them by the *lašanes* and had begged him to intercede. "It is not (?)

¹ Crosses above his name as in 132.

² Suff. 2d plur. ? as in Ad. 38. Cf. in 9 below and 61.

right ye should burden³ the 2 men with the camel; justice rather requires ye should distribute (the cost of) the camel over the whole of the peasants' quarter, so that ye permit not any wrong (to happen) to one beyond another of all their fellow-peasants (but) make them equal one with another, according to the justice of God. Oh,⁴ I beseech you most honorable lovers-of-Christ, repel not my request, but do God's justice and make them equal one with another, that I may give you thanks. These have I written.⁵ I greet you, most honorable Christ-lovers.⁶ Farewell in the Lord. Amen."

³ *Noj ejn*- thus in Leyd. Cat. Antiq. coptes (1900) no. 35 and BM. Add. 31290, f. 279 (pap. Joad); cf. ἐπιβάλλω.

⁴ As in 198.

⁵ V. 355.

⁶ Lit. 'your most hon. Christ-lovership.'

129. (E. 281) P. 10 corr. *testo εμμητι*. 16 *nkesop* possible.

Letter to a superior.¹ "Excuse me that I can not find papyrus, as I am in the country."² After greeting his correspondent and his "brother" Zaél,³ he continues, "As to what thy paternity wrote me concerning the children of John the priest, I have in truth found it (to be so) as regards the younger⁴ brother who is . . . ,⁵ according to their declaration made me; and also as to the trouble in which the widow is about him. For I have heard that thou hadst said that none of her portion should be demanded of her⁶ beyond 4 artabas of corn. She has however paid him 5 artabas; for I learned the truth from the father."⁷

¹ Perhaps a *lašane*; cf. the expression in 9, 10 with 109.

² V. 97. *Sōse* opposed to *time*, Leyd. MSS. 300. In BM. pap. lxxviii *plouu* 'desert,' *Kēme* 'inhabited' (?), *sōxe* (sic) 'cultivated land' are contrasted. Cf. 385.

³ In 196 Saél, so ? for Misael, as Chaél for Michael. Seems to occur only in Theban texts. Cf. 431.

⁴ Taking *kou* for *kouī* as prob. in 353. This is rare in Sa'id. (BM. or. 1060, 46 *kouijou*, BP. 8641 *konjou*, cf. *jou* ÄZ. '88. 131), less so in Mid. Eg., v. Crum, Copt. MSS. 32.

⁵ *Hōle* (16); the same ? in BP. 9448, 'send . . . early to-morrow, for indeed *aīhōle* φλιψε πλαψανε.' This may = the word in Z. 528. *Hōl* in Rec. vi. 65 must be different.

⁶ Cf. a phrase in 109.

⁷ Assuming John dead, this may be the younger brother's and John's father.

Indeed thou knowest that before now he (i.e. the brother) has been disobedient. So now I have reconciled them together and neither is again (?) to give offence to the other. Whichever shall . . . , I will send to thee."

130. (E. 240) P. 1 not by scribe of rest.

Letter to a superior, prob. a cleric.¹ It recalls past legal action between the late — and his wife, when the latter had (or was to have) sworn Note a Bohairic tendency in *iōt, ouab, voi, ehrēi, néou*. For Fut. *esa-, era-, v.* Index and ÄZ. xxxiv. 86.

¹ Cf. 1 'Bless me,' added ? by someone else, after the letter was written.

Ad. 65. (S. 20) P.

Letter to a superior, prob. a magistrate. After an apology for having failed to find papyrus,¹ the writer begs him to hear the affair of the letter-carriers and give them a just settlement.

¹ Cf. 97.

132. (C. 8118) L. Prob. hand of **Ad. 47.** 2 beg., prob. *laš[an]e*; before *b* cross, not *e*; end *ελαχ. 9 τοπος. 15 corr. Abraham* (sic). Vo. 3 for *ntaf. 5 tarete*.

Letter from the "humble" Victor¹ prob. to the *lašane*. It relates to a part (*μέρος*) of a house belonging to the deceased Abraham, who was also occupant of a *τόπος* which he appears to have disposed of by will.² This will the writer is sending that his correspondents may learn its terms. He has further a request to make on another matter and promises his gratitude. If Victor here speaks on behalf of the deceased, this letter would recall the will of Bishop Abramius (BM. Gk. pap. lxxvii) who bequeathed the *τόπος*

¹ Crosses thus above a name in **Ad. 47**, **Ad. 60** (both also Victor). Their intention is not clear. A living person may thus use them, ÄZ. xxix. 15, n. In RAC. 4 above deceased saint's or abbot's name. Cf. its use in Wien. Denkschr. xxxvii. 156, 209, 212, 240 &c. A cross before the name as here, **Ad. 47**.

² As in RAC. no. 3, BM. pap. lxxviii.

of S. Phoebammon to Victor, his μαθητής.³ In 4 is a ? place-name, Kaphour.⁴

³ Cf. BM. Copt. Cat. no. 395; but that text says nothing of house-property.

⁴ ? Incomplete. Cf. Kâbûr (? Kâfûr), a monastery between Fau and Eshmunein (Mus. Guim. xvii. 680, cf. 223). But this may be too far north and in Greek it is Kalos (Vita Pachom. § 88). Karour might be read. Cf. the man's name Καροῦρ, Epist. Ammon. episc. § 17 (there explained as Thebaic for καλοβός). Cf. also Steindorff in ÄZ. xxx. 63.

133. (L. 3) P. 1 *pef-* sic. 6 ? corr. *hahét*.

Letter from Thanasia (Athanasia) to the priest Apa Ananias and Apa Bartholomew. She had left the village three years ago; for the *saxo*¹ had bidden her go northwards (?)² and she had done so.³ "Then I came over⁴ to the village, for I . . .⁵ Now behold, he has arrived; be so good as ask him, 'Why dost thou detain⁶ her?' He did indeed say that he wished for the management⁷ of the house and I drew up⁸ the necessary deed (?); (but) he neither accepted it nor dissolved the (pledge of) surety.⁹ Be so good as ask him and entreat him for me. Indeed I have (?) paid, excepting a"

¹ V. PSBA. xxi. 249.

² Prob. as in 140; cf. 315. And in the original *-ét* and *-at* have both been written. Can *ha-* be the Boh. preposit., Stern § 551? Usually here it is *en-* or *an-*.

³ *Se* in Sa'id. recurs 185, Ad. 9, RP. 18. Peyron's 2 instances are mistaken; both = *š-éi*.

⁴ *Jôbe*; v. ÄZ. '78. 16 (the quotation from Z. 451 = Rossi, Tre Manosc. 11). But the translation here is merely guessed.

⁵ *Hót* may recur in 140.

⁶ *Kap* for *gap*. It may be 'arrest'; cf. 209.

⁷ *Sahne* seems in 11 to be a material object; otherwise cf. Boh. *refsehne pêt* = *oikourós* (*oikourós*). 'Management,' 'authority' may suit in BM. or. 4884, 49 and or. 5899(1) (in assigning a house to new owners) *netinlaas epsahne mproσωπον nim etetnouašf*; cf. the demotic use, ÄZ. xxxv. 149. The word in Z. 560, with quite a different meaning, recurs BP. 402 in a list of various food-stuffs.

⁸ *Tano*, ? caus.-at. of *eine*, as *tano* from *eime*. Occurs BP. 1067 and as here Rec. vi. 70, 71, also in Steindorff's (Achmim.) Elias-Apok. Its particip. ? in 180.

⁹ V. 229.

134. (E. 275) P. 10 ? *enege* (*ἐνάγειν*). 11 ? *πολις*.

Letter to a *προεστώς*. It concerns a gift of part of a house made probably to his *τόπος*, by Psmô.

The inheritance had been contested. 'The town' appears to be mentioned.¹

¹ Most occurrences of *πόλις* are on ostr. from Dêr el-Bahri. In 491 it = Ape. Elsewhere ? Hermonthis, often so called in Jême MSS., while Jême itself is not.

154. (E. 147) P. Unskilled script. 3 ? *Mer-* [*kourios*] *je*. 5 *hamnt*. 6 end, *s* or *e*. 8 *afmoouh*.

Letter from David to Paham, begging him to decide (legally) between the writer and another David regarding, apparently, money matters.¹

¹ 5, 'a bronze *κεράτιον*,' as in BM. or. 1062. 73 and 162. Krall's explanation of *kas* as *κεράτιον* (Corp. Rain. ii. 170) is confirmed by the Greek of Z. 91 (Rev. or. chr. 1900. 256) where the Ethiop. has merely 'money' (Pereira, Abba Daniel 40).

381. (C. 8245) P. 3 *tefmaau*. 8 beg. ? for *je*. 10 ? *matetnš*. 11 ? for *καστρον*.

Letter referring to someone who had quarrelled with his mother. The writer appears to urge them to make peace through the mediation of the recipient; but my copy is obscure. 5 ff. may be "At any rate let him make peace with his mother, that the complaint may . . . me. For truly I am sick¹ unto death. The Lord knows, if ye have not persuaded him to make peace with his mother, I will not . . . you. But if ye are not able to persuade him, I will leave the *castrum* (?). For if I say"

¹ ? Χαλῶν 'be upset, destroyed' (Du Cange).

136. (E. 148) P. Ends of 3—13 lost. 4 end, *n* not *m*. 6 end, for *mpef*. 7 = *αποκρισις*.

Letter from "the humble" Philotheus to Apa Victor. "I have received thy holy letter and have taken note thereof and I have taken thy blessing.¹ God knows,² thou hast not³ enquired about the matter. And I sent George to thee (but) he has not brought me an answer" In 9 "they have sold the sheep-field"

¹ Presumably the formulae with which the letter of a clerical superior opens, e.g. 53, 54, 61.

² A frequent means of emphasis in these texts; cf. *γινώσκει δ θεός* (PG. 87. 3057), *οἶδεν δ θεός* (Nicole, Pap. Gen. p. 20).

³ There are instances of a *maf-* &c. not negative; RAC. 77 *maftahof*, ? F. Robinson, Apocr. Gosp. 22 *makβoηθεi*. In BM. Cat. 622 *maki* appears to = *nšakji* in 621 (cf. ÄZ. '85. 32).

137. (E. 150) P. 3 *son*. 6 for *man-*. 10 ? *ḡō*.

Letter from Paham to Peter and Jacob. "As Stephanou¹ has put before me the matter of the house and chattels that are in your possession, be so good as to come, for indeed I am ill, (and that) without delay,² lest I die and"

¹ Στεφανοῦς (Oxyrh. Pap. i. cxxvi); the virgin martyred with Victor has this name, Miss. viii (cf. Victor and Corona, A.SS. 14th May; v. BM. Cat. no. 338). Cf. BM. pap. civ Theoutourou ib. lxxix V. Stauron, Miss. i. 383 Anastou, PG. 87. 2880 Κομητῶ, Κομητῦ.

² Cf. 152.

170. (E. 197) L. Very unskilled script. 1 ? for *ouarh*. 3. corr. *mntef-*. 4 for *eloole mnou-*.

General appearance almost that of a forgery; individual letters distinct. A solidus with its interest, . . . of grapes, a measure¹ of *orax*, 4 (measures?) of good vinegar (?), 5 artabas for a solidus The enumeration of these seems addressed to someone (*ntotk*).

¹ V. 309.

171. (E. 236) P.

Letter without names. It refers to a previous agreement about wages and gives directions in case of objections to the payment of a solidus.¹ Details obscure.

¹ Paul seems in apposition to *patsibt*. With the latter cf. *tsibt*, possibly a place, BP. 721, also ? T. 7 *sébt*, *sbt*.

289. (C. 8263) P. From Dêr el-Bahri. 7 ? *mmom*. 8 *skai*.

Letter to a superior who is requested to bear witness for the wife¹ of Pegôsh. The matter in question is the sowing of a field. The person who was to do this had said, "I have ploughed half of it, (but) she has hindered me." What follows is obscure.

¹ *Hime* rare in Coptic. On its relation to *shime* v. Griffith, Stories &c. 87.

203. (E. 92) L. 4 not *mmof*. 5 ? *ina-*.

Letter from Pesynthius to Mamou¹ and Papas. He desires them to give an artaba of lentils to

¹ If masc., ? cf. Miss. iii. xl Mammin; if fem., ? read Manou and cf. Μαννοῦς Grenfell, Pap. ii, no. 85, Mannou Acc. d. Linc., Rendic. i. 685.

the priest Victor, "and I will excuse you from (paying) it. But be sure² to give him the artaba." For this the present letter, in legal form, is presumably to serve as authority.

² As in Ad. 47.

205. (C. 8175) P. Readings mostly uncertain. ? *ouôš eke-*. 8 *μοι*.

From Theodore to Kajaf,¹ desiring him to give an artaba of *orax* to the *κῦρ[ι]* Christopher. Dated 5th Epiphi, 12th Indiction.

¹ Cf. Ad. 18 Kajau.

390. (E. 255) P.

Letter (?) from David to his "patron and holy father" Paam, for whose prayers he asks. The scribe bears witness, as if to a legal document.

314. (C. 8191) P. 8 ? for *ahē ratk*. 9 corr. *neméu*.

Letter. The priest Athanasius and Pesynthius had gone to law (?) and stated that Hakeu¹ and Shenoute 9, 10 seem to refer to a dispute about property. A. and P. had undertaken to the writer that All very obscure.

¹ Cf. BM. or. 5287 (1) Phakeu. Akau, Agau prob. not comparable.

195. (E. 146) P. 2 for *προσκυνει*. 7 *ḡém* all doubtful. 11 for *nta-*.

Letter from Daniel, the baker,¹ to his "holy father" Pahom and his disciple,² Victor. He begs him, on receipt of this, to give . . . bread (?) "to the letter-carrier. "For, God knows, I have not up till now had leisure to visit thee; but when (?) God ordains I will come and visit thee."

¹ Cf. 327.

² Elder monks or anchorites had *μαθηταί* who differed from *διακονισταί* (Z. 294). Macarius is called Anthony's *μαθητής* because he had received from him the *σχῆμα* (Mus. Guim. xxv. 84.). Later the superior of a monastery selected a *μαθητής* محمدی who eventually succeeded him (Abû'l-Barakât, Paris 203, f. 186 b; cf. Labbé, Conc. II. 1014 = Guidi, Fet. Nag., trad. 118). Such disciples occur in RP. 11 (cf. RAC. no. 3), BM. Gk. pap. lxxvii. 17. In ib. pap. lxxviii the abbot's heir and successor is said hitherto to have been his disciple (*μαθητεύειν*) as a layman (*μικοσμικον*); cf. Guidi l.c.

³ ? 'a little bread'; *ḡém* thus Miss. iv. 522.

196. (E. 223) P. 2 *ei* for η . After 10 add *tio nšpêre mmok je. 11 ? nřkei.*

Letter from Petronius to Apa Victor and Saël, his "dear brothers." ". . . . [I beg you] to be so good as . . . the . . . ,¹ either thou or Jacob, and (then) depart. As to the few loaves, (pray) set about (?) sending² them to me. And pray for me, for a great sickness is upon me, that God may of his goodness have mercy on me. And I especially greet my brother Sael (saying) I am surprised thou hast not come to visit me."

¹ In 1 *bêl* or *bêk*. In 2 *sekmos* seems Greek but is obscure.

² *Talo* generally implies loading a ship, donkey &c. Cf. **Ad. 22.**

197. (E. 249) P. 1 *απολαυε.*

Letter from "his humble son" to his "God-loving father." No names. [He had desired to come and] enjoy his blessing¹ but had not found means to do so. He therefore asks that a sack may be filled with bread and sent him by Daniel, since he has none; likewise a little salt-fish² if his correspondent has any.

¹ As in Miss. iv. 779.

² *Ταρίχιον*; cf. Z. 567.

199. (E. 302) L. Hand D. 4 for *Azarias*.

Letter from the "humble priest" Victor to Pheou (Phêu). "Be so good as to fill a basket¹ with bread and bring it us or give it to Azarias that he may bring it. Do not fail² to send it (?), for we are expecting it."

¹ The similarity between *bir* and *πήρα* is doubtless accidental; but the latter or dimin. *πηρίον* (once *βηρίν*) is used just as *bir* here in Acta Daniel (Rev. or. chr. 1900).

² Reading *nšou tnnou*; v. 290.

198. (E. 291) L. 4 end, ? *nak. 5 jeon-*

Letter to a superior. "For, the Lord knows, I have asked many men and they said, 'We have not an artaba for thee (?) at a solidus.' But I found a friend of mine and he said, 'I will¹ sell thee 18 artabas. For (?) if thou desire to obtain² . . . , he shall take them for us to the water. (But) if thou desire" On vo. the writer

¹ v. 122.

² *thalis* just possible here; v. 212.

asks³ for a solidus and says that the feast of . . . is at hand.

³ Cf. for the phrase used, *παράκλησιν ποιεῖν* PG. 87, 3104.

204. (C. 8201) P. 3 complete. 4? or *jitf.*

Letter from — to —, a superior, and Victor. "Since I told thee regarding the measure¹ of corn, that we would take it to the upper . . . , so I (now) write that we have procured another place. If therefore thou find a suitable place, be so good as to put them (the corn) there till the time comes. And, see, I have told David about them and he said he would watch them and hand them over (?).²"

¹ I find *šift* only in Berlin, kōn. Bibl., or. 1611 f. 5 *šahrāi eouinoumes* (as Z. 436,502 for *νοῦμμος*) *πouδt η οušōft nebva*. Hence it appears to be a small quantity or measure.

² Or 'sell them.'

208. (S. 14) P. 2? for *gros.*

Letter to Eu—, the priest, in which the writer asks for "the half-artaba and the poison¹ that we may"

¹ Or some bitter substance (*πικρία*); v. Peyron.

209. (E. 225) P. 1? *anon.* 2 beg., *kn* doubtful. 4 *ettaeîeu.*

Letter from "the poor that are in the prison¹," possibly to a bishop, "who bears the likeness of Christ." They tell how Eustathius of the hill of Hermonthis had sent Paul, the vicarius,² who had arrested them without cause and that now they are dying of hunger in the prison

¹ BP. 675 also begs to be helped, 'for I am dying in prison and I know not for what cause.' BM. pap. civ mentions the *φυλακή* of the Castrum Jême. The prison in the monastery, kept by the oeconomus, occurs in Acta Daniel (Rev. or. chr. '00. 88).

² *Βικάριος* seems new in these texts.

210. (E. 65) P.

Letter without names. The writer requests that the few herbs¹ and salted onions may be

¹ *Λαψάνη* merely transcribed *ليسان* in the Scalae (Kircher 196, Labib s.v.). Miss. iv. 522 = Mus. Guim. xvii. 58, 554 names it with other vegetables; but BP. 4993 has *λ. ετεόρκανθήπε*. Whether this = *δρίγανον* or, as in Kircher 175, *orkanon* *الحرور* (where other MSS. read *الحرور*) is uncertain. That it was a peculiar word is shown by Epist. Ammon. episc. §. 16 *τὰς λεγομένας λαψάνας*.

Letter from "the humble" Elias¹ to his "dear brother," Enoch. Enoch is asked to send² and take the camel to a certain island. "The new field" is also mentioned, also "the altar of the holy place." He is begged (vo.) to give his attention to the τόπος which is deserted,³ and to cause his son, Patermoute, to give heed to what is said

¹ A number of ostraca are in this E.'s hand; 100, 101, 102, 121, 258, 268, 343, 370?, 383, 403, Ad. 28, BP. 997, 4907, 4927, 4945, 9443, 9445, also prob. 15, 23, 24 (v. note in Cairo Cat., Copt. Mons., 8107). BP. 4907 is addressed to Jacob while BP. 1037 is from Jacob to E. The E. who (RAC. no. 3), with a Jacob, occupied a τόπος (not S. Phoebammon's, l.c. 37) at Jême, could not write (l.c. 48); still they could be identical, if the ostraca were by a scribe. E. is further the name of a προεστώς contemp. of Anthony (v. 274, cf. RP. 41), the latter perhaps the bishop of 344, who may be the bishop of Ape in RP. II, contemp. of S. Pesynthius.

² The 1st *ḡgamoui* should be a name here; cf. Ad. 49.

³ *R-jacie* is used of a heathen temple destroyed, Z. 518; or, as here (?), of a τόπος destitute of clergy or monks, T. 12. (cf. *er-ṣafē* Z. 110 also Horner, Gosp. I. lxxv.). In BM. or. 72. 35 parents dedicate their son to the mon. of S. Phoebammon, 'for we said, The place is deserted (*ma njaie*) and hath need of such vows.' Cf. Rev. des ét. grs. iii. 137 ἐρημον μοναστήριον. The 'ruined' or 'decayed' monasteries in Abū Ṣāliḥ (ff. 63 b, 79 a &c.) are buildings fallen into neglect or wilfully destroyed.

228. (C. 8121) L. 3 for παρακαλει. Vo. 3 *ḡna* written as if *πνευμα*.

Letter from — to Pesynthius. The writer had been promised a donkey; he now begs that it may be sent without fail¹ on receipt of the present letter² and he undertakes to look after it to its owner's satisfaction.³ He also asks for camels to carry certain vessels, "lest the sun spoil them."

¹ For *nouēs* v. Erman, *Gespr. eines Lebensm.* 43. Cf. 290.

² Here called *biḡe* no doubt, as in 48, by mistake for *πλάξ*; v. Introduction.

³ Cf. 220, Ad. 57.

229. (C. 8164) P. From Kôm Ombo. 7 or *Kouloutse shai*. 10 or *sots*. 11 corr. *nrēs*. 15 not last.

Letter from Paul (?)¹ to a superior, "thy paternal holiness, blessed in God." He had

¹ *Anon* quite uncertain. With the other name cf. Kolouj BP. 6598, Koulôje BM. or. 4875, Kelôje stele C. 8726; *ts* may be for *ts̄ = j*. These forms might be the origin of Kollouthus.

requested — and Basil to annul the guarantee of a camel² He speaks of going south to visit his correspondent whom he begs to inform him should he wish the donkey sent to the meadow.

² ? To absolve from the undertaking to provide a camel. Cf. 133, 230.

231. (E. 262) L. Hand A.

Letter from Victor, the priest, to —,¹ referring to a donkey. The request, whatever it is, is very urgent (*ταχύ ταχύ*).

¹ Prob. Souai or Hêmai.

232. (E. 103) L. Hand of 233, 511. 8 for *ḡô*.

Letter from — to his "brother Victor, the monk of S. Phoebammon," whom he asks to send the $\frac{1}{2}$ solidus-worth of wine which had been promised him.

233. (E. 123) L. Hand of 232, 511. 2, 3 *nḡrô*.

Letter desiring that 2 *kour*¹ (of wine) may be sent from (?)² "my father" Paam to the door of the sanctuary.

¹ *Kôuri* in Ad. 40 and Greek texts = Hebr. *kôr*; cf. Wilcken, Ostr. i. 763.

² *Rô* is obscure. One might suppose this a reference to a monastery of which P. was abbot; cf. BP. 874, Paam προεστώς.

234. (E. 299) P. 1 corr. *sôouh*. 6 *ḡnoute ḡet*.

Letter apparently requesting that wine may be sent, perhaps for the sacrament, or for some other gathering.

235. (C. 8127) L. 6 corr. *érp*. Vo. illegible.

Letter from a superior. He has sent 2 *διπλαῖ* of new and some¹ old wine. He wishes them mixed and used for charitable distribution, 2 *διπλαῖ* being selected from them.

¹ ? Read *oua nêrp*.

236. (C. 8246) P. 1, 2 complete. 6 for *nnetntak*-. 9 ? *tnnoousou*. 10 ? read *nihouu*.

Letter from — to — . On receipt of this he is to send 5 διπλαῖ of wine, of the sort which he sent at the feast, by the camel-herd. If he has none¹ of that (left), he is not to send any.

¹ v. 360.

237. (P. 25) P. 4? *smou*.

Letter from the "humble" Moses to his brethren, to whom he is sending two bunches of grapes and for whose prayers he asks.

238. (P. 32) P. 3? Σολωμων. 5? ἐρφ.

Letter or document from —, son of Joseph, to Senedôm (Shenetôm), son of Solomon (?), of Jême. It seems to relate to the delivery of wine. The feast of Karakos is mentioned.¹

¹ Apparently = Cyriacus, of which Kyrikos RAC. 51 (sic) and Kyrakos BM. pap. lxxvi are variants; cf. David, son of Cyriacus BM. or. 4871, 4872, called son of Karakos ib. 4869, 4880; so too ib. 5985. This then may be the saint of RP. 18, presumably the patron of a church in Jême, Rev. ég. i.101, Pap. Amherst (Copt.), BM. or. 1061 C.

Ad. 22. (Sf. 15) L. Hand D. Vo. 8? *ebol*.
9 ευχαριστει.

Letter from — to Mark, addressed as "thy paternity." The writer appears to excuse his neglect on the ground of past ill health. He asks that certain wines may be delivered to¹ the present letter-carrier, who is to deposit them at the hill² so that the writer may deal with them.³

¹ Διασώζειν; v. Du Cange.

² Sometimes *toou* alone appears = monastery or group of monasteries; Z. 317, and so ὕρος Rev. des ét. grs. iii. 134, 137. Cf. 407.

³ Lit. 'load,' so 'carry off, remove.' C. 196.

Ad. 49. (Sg.) P.

Letter from Shenoute to his "brother" Paham, asking him to arrange for (?)¹ the camel² to come early to-morrow, Saturday, evening to the place of the . . .³ and fetch the 10 (jars) of wine which the great man⁴ has given to Papnoute (?). He is not to fail to send, lest the wine turn sour.⁵

¹ Cf. 356.

² Or? *Phamoul*, a name; cf. 227.

³ Sic (Spiegelberg). *Sanjêze*, 'purple dyers,' is unlikely.

⁴ V. 119.

⁵ For *sise*.

239. (E. 149) P. 5 or *hatm'n*.

Letter from — to —, whom he salutes "in the fulness of his soul." He has sent him a *maaje* (of corn?) and a . . .¹ by the priest. He had spoken about the . . . of the clothes² and the man has promised to take it. "Be so good as to hasten and come north, that I may go to the man and that thou mayest arrange with him as to the price³ and the . . .; for"

¹ *Hats* (*hots*) cannot be read.

² *Tôf* can hardly be a concrete object. Perhaps = a part adjudged by law, an inheritance.

³ Cf. *r-saar* Z. 216, *r-pefsaar* BP. 4906, *ti-sar* Krall, Vien. Or. J. xiv. 234; also? *saare*, *seer* Corp. Rain. ii. 39, 47.

240. (E. 212) P. 3 *pma* possible.

Letter from Matthew to Psmou. "I am informed that the chief man is not in the place nor the (?) priest. Be so kind, when this man reaches you, as to give him the caldron,¹ for (we) need it. Do not fail, for to-morrow we make a charitable distribution to the brethren. Mark said that it was in Papas' hands. Send and fetch it and be so kind as to give it him."

¹ Recurs BP. 5131 in a list of similar vessels. Cf. Z. 557 *rôhte*.

241. (E. 244) P. 5? *δεμων*.

Letter to a superior, whose prayers are asked for. The writer has sent some *orax* in exchange (or payment) for the grave-clothes, also a 'suit' of clothes,¹ to which he has added a shirt (*καμίσιον*). "God knows, I have been troubled about" 10—12 are obscure.

¹ v. 68.

242. (L. 1) L. 2 *Xαηλ*. 3 prob. *tef*.

Letter from Chaël to his mother, Tachêl,¹ asking her to send him a blanket² as he has none.

¹ In BM. or. 4879. 14, 49 this varies, prob. by mistake, with Rachêl. It looks as if compounded with a god's name; v. 224.

² *Λωδιξ* Iodix, fem. in RP. 22, Edinbg. Antiq. Mus. 917. In *ÄZ.* '84, 148 λ. *πανακη* may be 'costly blanket' (cf. Leontios 162, *ἀναγκαῖος*), while λ. *πλαυ* is 'white blanket' (for *lau* v. Rain. Mitth. v. 46, BM. or. 5301, 9). *Λωδικίον* is also found, Oxyrh. Pap. i, no. 114.

243. (C. 8165) P.

Letter from the "humble" Isaac to Paul, his "pious, most honorable brother." "Believe me, I enquire for thy health before everything.¹ I inform thy pious fraternity regarding Simeon whom up till to-day thou hast withheld and not sent. And Shenoute has told me that his blanket has been lost. I wish therefore that thou wouldst send him north and I will give him my . . .² that he may clothe himself till I meet thy fraternity and settle the matter with thee so that I may arrange with him as to my . . . In any case, do not fail to send him. Above all this, I greet all the brethren that are with thee in the Lord."

¹ ? *Hathé nhôb* instead of *hnhôb*. Many analogous phrases forbid 'I seek thy good in all things.'

² 'A thing spread out,' differing from *λωδιξ*. In plur. in 13.

244. (C. 8174) P. 1 complete. 9 *tenou*. 14 ? *tlof ehoun nak*. 14, 15 ? *rompe*.

Letter without names. The text is exceptionally obscure. It begins "The Lord knows, I have never fixed a price¹ at all with thee" and then recounts a conversation between the writer and recipient, wherein several difficult words occur: *se*,² *ouak*,³ *tanô*,⁴ *tlof*.⁵

¹ V. 239.

² So 6 times and (?) twice as *seu-*. Here scarcely 'yes.' In 10, 12 it might be for (*n*)*sa-*, but cf. 13; while in 4-8, 15 it seems to replace *je-*.

³ V. 122. Here it seems almost like the impersonal *ouen-*.

⁴ Or = (*n*)*tanau*.

⁵ ? For *talof*. Cf. Akhm. *telo*.

245. (C. 8203) P. 5 beg. ? *ehoun*. 6 or *ntoeis*. 10 for *χρεια*.

Letter from the "humble" Presbyterus to his "brother" Moses. It refers to "the roll (of cloth or the like¹) that I gave to Pesynthius." He has need of it and wishes it sent by the present messenger. Petronius, the geometer, is mentioned.

¹ *Toeis* sometimes a belt or strip in which money was folded; Miss. iv. 30, 722.

246. (E. 28) L. 5 prob. *joouf*. 8 an illegible l. after this. Vo. in different hand.

Ro. Letter from — to his "dear brother," David and Paouorkês,¹ whom he asks to give the book to his father to bring to him, that he may read it.

Vo. Letter from the "humble" — to his "pious brother," Matthew. Seems to be the earlier text.

¹ Sic. Apparently a name.

247. (E. 48) L. 4-7 different hand. Vo. beg. of a Greek Psalm.

Letters. Merely conventional formulae, the second including a request for "the book."

248. (E. 142) P. 2, 4, 9, 12 *p-* for *pp-*.

Letter from — to the priest Victor. "As I quitted thy paternity leaving thee the Psalter to sell, on going north, I met the priest Petronius of the hill of Tsentei¹ and he told me that he needed it; so now be so good as to give it to this his agent,² named Soua. And I have sent brother Isidore, the deacon, to the priest P. that he may give me the book's price. What is important³ (is that) I salute &c."

¹ Known from the Encom. on Pesynthius. Amélineau (Geogr. 62) identifies it with Gebel el-Asâs, S. of Fâu, on the ground that the Arabic may translate the Coptic name and because neither was far from Coptos. The Encom. mentions a monastery there.

² *πιστός*; v. BM. pap. lxxviii. 48 'obedient to us (abbot) in all that befits the duty of *πιστός*, being our disciple as a layman (*κοσμηκός*).' It is a distinct grade or office; v. RAC. 39, 47, 49 'Jacob the monk and Elias the *πιστός*,' the latter being coadjutor and successor-designate. In BM. Cat. no. 341 the porters of a monastery are called *π*. Possibly of course *π* is here merely the opposite of catechumen. It is found in the Scalae among clergy and church-officers (Kircher 218), BM. or. 850. 51 b here giving the gloss 'a monk without hood (or scarf)' *قلنسوة*, i.e. prob. the hood (*κουκούλλιον*, *klafī*, *قلنسوة*) conferred on monks taking the Greater Habit (Goar, Euch. 510, 519), though in the Boh. rite this word relates apparently to the Lesser Habit (Tuki, Euch. i. 176). Writers call themselves 'this little *π*,' Lepsius, D. vi, 102. 11, 16. In PL. 73. 961 the translator takes *π* either for a name (*Πίστος* Apophth. Patr., *Βίστος* PG. 65. 36) or for an unfamiliar title; cf. Z. 961.

³ As in 178.

249. (E. 188) L. Ro. ? Hand of 49, 50, 90. Vo. ? different hand. 2 lines before 1 illegible. 1 *αρίθνα*. 11 beg ? *mn*. Vo. 5 *mmok*. 7 ? *jistou*. 8 corr. *ρδιακου*.

Ro. Letter begging the recipient not to fail to send the books, "that we may peruse and profit by them." The books are the *Κηρύγμα* [τα] of Apa Damianus,¹ the Encomium of Apa Shenoute²; and (?) the *Τομάριον*

Vo. Letter reprimanding³ David the deacon in the words of Isaiah i. 2 (*υἱοὺς κτλ.*).

¹ v. 17.

² Presumably Besa's panegyric on S., though Rec. xi. 134 mentions another by Constantine (? bp. of Siût, v. Amél. Géogr. 401, Renaudot Hist. 146, BM. or. 5648.38, ib. Ethiop. Cat.). The proposition *n*- here as in Ac. d. Linc., Mem., ser. v, i. ?, Rec. xi. 133.

³ *ἐλέχε* = *ἐλέγγειν*. Recurs thus RP. 5.

250. (E. 314) P. 5 *μηράσ*.

Letter asking for The Paradise of Shihêt (Scete), The Paradise of Nitria¹ and the *Ἀσκητικόν* of²

¹ *Phosm* = Nitria; v. Mus. Guim. xxv. 326, 'the hill of natron (*hosem*) which is Shiêt,' in Arab. *الجبيل الملح* (Paris MS. ar. 139 f. 102). The first of these books might be identified, for the Encom. on Pesynthius contains an anecdote from it (Inst. ég. ii. 339). Cf. 'The Elders of Shiêt' in the list Rec. xi. 133. One of them should be either the Lausiatic Hist., the Hist. Monach. or some adaptation of these (Bardenhewer, Patrol. 354, 520), as both are found in Greek MSS. with the title 'Paradise' (Preuschen, Pallad. u. Ruf. 140, E. C. Butler, Laus. Hist. i. 12). A 'Par.' was read by Joh. Moschus (PG. 87. 2843) and in his cap. ccxii a 'Par.', containing part at least of the Vitae Patr., is mentioned; indeed his own 'New Par.' was perhaps already known when our ostr. was written. The names from a Coptic *γεροντικόν* or 'Par.' are given Z. 116 = Mus. Guim. xxv. 322. The popular 'Par. of Joy or Garden of Monks' (Paris Arab. cat. 279 = BM. Ethiop. cat. cclxv) is of later origin, posterior to Isaac of Niniveh (c. 670, v. Duval, Lit. syr. 234). Arabic writers on the 'Par.' are mentioned in Paris Arab. cat. no. 283 and by Abû 'l-Barakât (v. Vansleb 339, who misunderstood the passage). The title 'Par.' was still more widely used; v. Paris Ar. catal. 250 a work on canon law, Paris MS. copte 129¹⁴ f. 98 an ecclesiastical history, Sachau's Verz. d. Syr. Hss. (1899) 70 a collection of hymns. 'The Par.' alone occurs in 252, Ad. 23.

² Perhaps the so-called 'Paralipomena' of Pachomius (v. Ladeuze 72) or the 'Asceticon' of Isaiah (v. Leyd. MSS. copt. 364, cf. Krüger-Ahrens, Zachar. Rhet. 385). In Miss. iv. 814 the book of Chrysostom to Demetrius (PG. 47. 393) is called an 'asceticon.'

251. (E. 248) P. 9 or *gaap*.

Letter to a superior. "I beg thee, grieve me not . . . my father —¹ Jeremiah the prophet revealed (?) to thee, please send it to me, that I may read it. Farewell in the Lord. Pray for me."

¹ Instead of the dots in 6 one expects an object for the verb 'revealed'; the lack of this obscures the meaning of the letter. Perhaps it is simply a request for the book of Jeremiah to be sent.

252. (C. 8237) P. I was *niek*. 6 ? *και γαρ*. 11 ? *sap*, *δὲνε*. 15 ? *nan*. 15, 16 *κεφαλαιον*. 18 ? *αφα Αντωνιος*. 20 ? *ππιον*.

Letter from Pesynthius (?) to Symeon (?), his "dear father," "pious, reverend father." He greets S., "until the Lord make me worthy of thy holy embrace. Here is the book; I have sent it by Apa Psatês.¹ Kindly forgive me that I have delayed; for I had finished it long ago but [had not] a man to take charge of it that I might send it that I should come and meet thy paternity (11) [?] heard] again that thou wast somewhat ill." He trusts God will grant him recovery. He asks to have the book of . . .² sent him by Psatês. Above all he greets Apa Moses, Apa John and his brother, Epiphanius. "I said to [Apa] Anthony that he should get The Paradise³ from Apa John and bring it me. Otherwise, send the two (books) together. And please send Apa Evagrius."⁴

¹ Recurs thus Alexandria Mus. 256. A variant of *Psatê* (Rec. vi. 70), *Psate*, also of *Psote* (cf. Paris copt. 129²⁰. 162 with Z. clx) and apparently of *Pešate*.

² Probably *λόγος*, scarcely *λογισμός*.

³ v. 250.

⁴ E. Ponticus, though which of his writings is intended remains doubtful. He is mentioned as 'E. the wise' (cf. Hist. Monach. 27, Sozomen vi. 30) in Mus. Guim. xxv. 185 and in a transl. of Palladius, Z. 132.

253. (S. 7) P. From Medinet Habu.

Letter from "the humble" Athanasius to his "reverend father," Athanasius. "Seeing I spoke to thee regarding the medical book¹ and often desired to go south (to fetch it but) the care of the 'place' (=monastery) has not allowed me to do so and the roads² prevented me; so now do the kindness to send it me, either by the soldier (?) or by giving it to Aaron, who will send it me by his brother. When I have studied it two days, I will send it (back)."

¹ A work similarly entitled in the list Rec. xi. 135.

² Assuming *na-* to be an error for *n-*; cf. ? *pa-* in 10. Perhaps *hise* 'my business' should be read.

Ad. 50. (Sg.) L. Vo. 5 ? *δ* for *ou*.

Letter. The writer, who uses many compliments, is sending "the book." He begs the

recipient to pierce and mark it¹ and makes another request adding, "for I am . . . of heart; I know not"

¹ To pierce for sewing into quires? and to give it page- or quire-numbers? (cf. *στίζειν* Crum, Copt. MSS. no. 44).

254. (C. 8167) P. From Medinet Habu. 4 for *eneeksooun*. 5 for (na)*mkah*. 7 beg. *šber*. 9 *di=tai*. 12 for *nna nnahrn*. 21? *mmene*. 25? *tokem*.

Letter from — to his "dear and holy father." "Be so kind as to pray for me. Again I have told thee of my misery. I tell thee, didst thou know the plight that I am in, thy heart would be sorely grieved. It is written, 'Get thyself a friend, but not friends of eating and drinking, rather friends in thy need.'¹ Never have I [suffered] trouble greater than this present. Do not fail to (?) come to me in the trouble that I and my children are in . . . and save the souls . . . , that thou mayest find² great mercy with God. If thou hast compassion on me, thou (wilt) have redeemed six souls from death. No man gives [me wherewith] to cover me. I cannot (?) . . . , namely, that I am in misery. I tell thee, to-day am I brotherless and I have not . . .³ and these six souls. If . . . send me forth in this trouble, thy heart will grieve for me (?), if I die with my children. For man will not live unless he [? eat]. If (?) I can find two loaves a day, I shall not die; if I find one I shall not die. I have little ones and they still . . . come weeping to me and break (?) my heart. All the burden of my sins is heavy upon me." This translation is often but a guess.

¹ Cf. Ecclus. vi. 10.

² *Ntare*-, an old form of *tare*-, recurs Ad. 25 and C. Schmidt, Gnost. Schr. (Cod. Bruce) 40, 43, 108; cf. Stern § 450.

³ ? *Kake* 'bread'; v. 345.

255. (C. 8168) P. 9? *gntf*. 12, 13 *oudš*.¹

Letter from John, a priest, to "the pious, reverend" John. "Since I spoke with thee and the . . .² George regarding the poor³ and thou

¹ For *šš*, as in Z. 641. In ÄZ. '88. 130 *oudš* = *šš* 'read.'

² In 343 this seems to be *rmnhou nreπισκοπος* (v. pl. 1); so ? = 'day-man,' one on duty for the day (cf. *έφημέριος, έφημερευτής*). *Rmnhoun* should properly be followed by another *n*. If that however is the reading, it must mean *σύνκελλος* or the like.

³ Probably generic, though *nšške* would be usual.

didst say, Whoso thou findest, send him to me; so now have pity on these two poor persons whom I have sent thee. God knows they cry aloud to the pity of every one daily."

256. (C. 8173) P. 10 *gi* = *kai*.

Letter from the "humble" David to his brother John. "Since I have come to thy paternity, so now give something¹ to this poor man, for he is in misery. For thou"

¹ So in Edinbg. Antiq. Mus. 917 *ti oulaau*. Cf. BP. 910 *nelauc šem*. Also in 337, 391 it is a substantive.

257. (C. 8178) P. From Dêr el-Bahri. 10? *šai*-.

Letter from Mêr— to his brother Solomon. "How often have I sent to thee for the tremision-worth of corn, being in want and my children? Thou knowest I am without work and do not¹ . . . to do work. I wish thou wouldst send thy son northward to Isaac, that he might give me the tremision-worth of *orax*. As to the tremision of corn, I have found that it consists of 3½ artabas. I will divide it and I will give it thee thou do it because of these , for they are in poverty. Otherwise [send thy?] son to me that he may bring this (the) wine"

¹ 'Idle here' would require *hmpeima*.

276. (E. 29) L. Unskilled hand. 4? *nek*- for *ng*-. 7? for *pettinajouuk*.

Letter to a superior, who is adjured "by the Crucified" to let the writer depart, as he is unhappy.¹

¹ What follows is obscure.

275. (C. 8126) L.

Letter without names. "Forgive me the sin that I have committed, my lord father and my brethren; for it is great and ye are pitiful. Indeed, through shame I am not able to say, Forgive me."

321. (E. 24) L. 4 ? *hahôb*. 5 ? *ntok*.

Letter without names. "As I have heard that Phoebammon is¹ in the south with thee, has he gone south on business or has he (gone to) interfere? Pray come thyself to us to-day. Do not delay"

¹ The *h* was added later; for *hiês* or *he erês*? Both seem unlikely.

322. (E. 44) L. Vo. blank. 2 ? *éine*. 3 prob. *nnek-*. 5 ? for *ngaas*.

Letter without names, asking the recipient, "for the sake of God and my humility," to come¹ and see the writer on an important matter.

¹ *As* should be 'hasten,' but no such form of *ids* is known.

323. (E. 55) L.

Letter from — to his "father"¹ Papas, whom he asks to come north without delay and see him. He also salutes the deacon, his "father" Victor.

¹ *Eit* for *eiôt* is too frequent to be a mere error. Cf. RAC. 42 plur. *eite*.

324. (E. 91) L. ? Hand A. Vo. 4 *an-* or *tnθapei* possible.

Letter from "the humble brethren" to their "dear brother," Apa Dios. "Since thou didst leave us¹ in order to go out and wait for the camel on Sunday on account of the . . . ,² after thou hadst quitted us, the sickness grew heavy on our father and we have not had leisure to do anything. So now be so good as not to hasten to go out, for we have not We have not attended to the camel nor sent it more than 3 . . . ; for now we have it not. For we trusted we should complete (?) the other 3; (but) the Abbot grew worse and we have not found means (to do so)."

¹ *Bôk hitn* or *ei ebol hitn* rarely thus; e.g. Ac. d. Linc., Atti ser. iv, iii. 49, Ros-i I, iii. 15.

² *Mêr nncouh* recurs 364, 365, BP. 508. It should mean 'coil of rope,' but it is difficult to fit this with the context.

325. (E. 114) L. Hand A. Ro. effaced.

Letter from the priest Victor to the priest Pesynthius. ["? When he] heard, he was

wroth (?). Be so good as to give thyself the trouble to come, that I may meet thee and admit (?)¹ thee speedily. Let no one know of this letter beyond thyself."²

¹ V. 81.

² Cf. 326.

326. (E. 207) L. Ro. almost totally effaced.

Letter from Victor to "our son" Pheu, who is to send something and not to speak of the matter to anyone.

Ad. 52. (Sg. 1179).

Letter. As soon as it reaches the recipients, they are to come quickly and meet the writer. "God knows, if ye meet me not,¹ I (will) accuse you and ye shall be discomfited, thou, Elias (?) and Pa—."

¹ *Mntne-* as in Ad. 31. For negative *mnt-* v. 360.

327. (E. 179) L. Hand of 263 &c. 9, 10 ? *trepamrê*. 11 for *etbeou*. 13 ? for *gô enhêjhôj*.

Letter from the "humble" Paham to the "pious" Daniel.¹ "Since thou didst send to me saying, 'I will go² south by the 17th³ and will bake for thee,' I depended on thee, as thou hadst sent the baker (?) to me Why hast thou neglected and left us in difficulty? Be so good as to come south quickly, for thou must needs . . . If thou wilt not come, send us the . . . , for I will not⁴"

¹ Cf. 195, where Daniel and Paham (there Pahom) prob. recur.

² V. 122.

³ ? For *mntsašê*.

⁴ 'I will not go. Lo, God (*es pnoute*) be with thee,' or 'I will not go with thee to Sênoute.'

328. (C. 8120) L. Ro. effaced.

Letter from . . . ,¹ to Theodora (?),² the baker, whom he asks to come without fail together with this camel-herd whom he had sent on purpose.³

¹ ? Antonius.

² Prob. Theodorake for Theodoracius; v. Ciasca, Pap. viii, Corp. Rainer ii.

³ Presumably the bearer of the letter.

329. (C. 8146) L. 9? for *nte ou-* or *ntei-*.

Letter from the "humble" Paul to his "reverend brother," Apa —, asking him, on receipt of this letter, to come and see him on an urgent matter.¹

¹ Ἀπόκρισις in this sense; cf. Justin. Nov. 123. 36 ἀποκρίσεις ποιεῖν and PG. 87, 3096. In Vit. Pachom. § 88 πρόσταγμα is translated ἀπόκρισις in Mus. Guim. xvii. 225 but = κέλευσις in Miss. iv. 605.

330. (C. 8208) P. 6—8? imperfect at ends.

Letter from "this sinner" Aaron to his lord, Apa Elias, the priest. Incompleteness makes the purport obscure,¹ except a request that the recipient will come.

¹ 8 εἴουσι more likely than εἴου (Diospolis).

331. (E. 26) L. Ro. effaced.

Letter from the "humble" Pesynthius to the priest, Apa John. ". . . thou knowest we have no leisure. So now search carefully and, on finding it, send and tell me, that I may send and fetch it. I sent Andrew too yesterday saying, Enquire as to this matter. Farewell."

332. (E. 69) P. 5 παρακλησις.

Letter from — to "the God-favoured brother," Apa Victor, προσεστώς of [the τόπος of] S. Phoebammon. He apologizes for not writing on papyrus¹ and asks that Samuel may be sent to him.

¹ V. 97.

333. (E. 107) L. Hand B. Appears complete.

Order of which the meaning is uncertain. "Give (pay) at Pankalêle 2 tremisia and 1 besides to the same place."¹

¹ Cf. 127. Here *ma m-* is presumed for *ma* and *keouta* (or *kuouota*) for *koua*. But it may be *ma* as in 48 & c, 'as regards.'

334. (E. 76) P.

Letter without names, addressed to "your reverend paternity." "Be so kind, if ye have not yet sold the wood I brought, as to send it me; for I need it"

335. (E. 90) L. Vo. 2, 3 or *na.i.* 7 *ke* for *ge*.

Letter from — to his "holy father the priest¹ and all the brethren by name." He asks them to send fire-wood² for making the offering of incense. "The priest quarrelled with me to-day on the matter, (? saying) Lest we be not able to . . . at the (proper) time. Kindly fill us the basket of fuel and bring it(?) at night.³ But pray for me, for I am indeed ill. I wonder at thee that thou hast not enquired for me while I have been ill. However"

¹ ? or the name Presbyterus; cf. Ad. 62.

² Ουγίό νεϊνε pestenoufe ehrai seems most likely. Cf. this verb used of offering the anaphora, Georgi, Pan. lvi.

³ Or for *ngei nan teuse*.

336. (E. 295) L. Ro. mostly effaced.

Letter from Panachôre¹ to his "father" Jacob, asking that his accusation² (or complaint) may be sent to . . .

¹ Recurs BM. or. 4663, BP. 899 (-χωρα), Silvestre Paléogr. i, 2d Copt. pl., 3. Other Greek names with Copt. article are Παλθεος AZ. xxix. 24, Παγαπετος C. 8482, Ψαναγαβέ, 319; cf. Spiegelberg, Aeg. u. Gr. Eigenn. 32.

² Ἐγκλημα, the termination being doubtless a mistake. Recurs RP. 5, RAC. 25, Vien. Or. Journ. ii. 278.

337. (E. 325) L. Hand of 96. 2, 3 was *erok*. Vo. 4 the same.

Letter from David to Grompe,¹ asking her to send something² without fail to Peter.

¹ 'Dove.' Cf. (if a name!) Gramje, BM. or. 4875.

² V. 256.

338. (S. 8) L. Published by Sayce, PSBA. '86. 188 (4).

Letter without names. The recipient is reminded to bring with him . . . and "some good olive-wood sticks."

339. (S. 9) P. 4 *tnnoou oušine*.

Letter from — to a superior. "Be so kind, my holy father, as to send (thy) news by this letter-carrier; for truly my courage has left me(?)¹ because that men trouble me. And pray for me, that God may deliver me from"

¹ Lit. 'my heart has flown away.'

340. (C. 8106) L. 8 ? complete.

Letter from the "humble" Hello to his "dear and honoured brother," Ananias. "I greet also Apa Jacob and thy son Moses and Joseph¹ and their mother and I pray the Lord may keep thee and them." He requests Ananias to see to the . . .² and bring them when he comes; "for we have great need of them. And whether thou hast or hast not yet . . .³ them, pray bring them when thou comest; for thou knowest 'tis 3 years since we gave them to thee."

¹ Recurs probably, again with Hello, in 165.

² Cf. *barake* (? plur.) Z. 501 'vehicle,' uncertain whether on land or water. In 379 *barbh* can scarcely be the same. In BM. or. 4720 (1) *baraah* seems a cart or carriage. Peyron's *baroh* should be *baroh*. For *διοικεῖν* similarly used cf. T. 7.

³ *Bók* ? transitive; v. 74.

341. (C. 8212) P.

Letter from Psate to his "pious, reverend brother, Apa John, the monk. He has sent his "brother" Abraham to fetch 11 packets of flax¹ and he asks John to keep the present ostr. by him till he shall come. He requests John's prayers.

¹ *Nuf* here must be 'to him,' whatever its meaning in 97. Cf. 365.

342. (C. 8179) P. From Dér el-Bahri. 13 *oujai*. 14, 15 *apeue*.

Letter from the headmen and magnates of . . ., to those of Jême. "As¹ ye have sent to us concerning the corn, now lo, the man is not yet come south. God knows that so soon as he shall come we will send you the rings. Be so kind as send (?)² the camels" The rest is obscure.

¹ *Kara the* seems used here almost as the frequent *ἐπειδή*. So in 174, 176, 185.

² V. 81.

343. (C. 8108) L. Hand of 227 &c.; v. pl. 1.¹ Vo. beginning of another text.

Letter from the "humble" Elias to his "dear brother," Jacob. "If the . . .² of the bishop, Apa Elias, has . . .?³ the vinegar, be so kind as to send it to me; for I am much in need of it."

¹ If compared on the plate, the two hands will be found identical.

² V. 255. That Elias is not the bishop but his subordinate is made likely by 344.

³ V. 81.

344. (C. 8219) P. 2 *obš*, *καν νήλιας*. 4 *τννοου*.

Letter from the "humble" Phoebammon to "our holy father" the bishop Anthony and Elias.¹ He speaks of their having forgotten him and refers to the meadow² of Azarias. He had sent for . . ., who has however paid no heed. He therefore begs the recipient to have him sent that he may attend to his work, for the place has been spoilt.

¹ Cf. 227.

² Reading *hoi*.

345. (C. 8261) P.

Letter from Paham, son of (?) Kalamaule,¹ to Apa Pesynthius, the anchorite, whom he asks to send him some . . .²

¹ Presumably a name; cf. Kalapêse, Kalašite, Kalatihne (Alexandria Mus. 148).

² = *gaçe* Z. 560 ff., 'morceaux de pain,' Amélineau, Miss. iv. 267. In 361 it seems a substitute for corn in baking. It is measured in a *thalis* in BP. 402. It occurs also in BP. 603, 671 and Corp. Rain. ii. 187.

346. (C. 8304) L. 5 ? *on*.

Letter without names. The writer asks that the sacks may be sent him; "for the camel is about to . . .¹ For Bartholomew too(?) knows that I need"

¹ *Pōth* 'to be wounded' is unlikely, but no other meaning seems known.

347. (D. 5) P.

Letter from the deacon Pekōsh to his "father" Leontius. He requests him to send 2 jars (*ἀγγείον*) of garden-oil and 1 of vegetable-oil. "I will repay them to thee without fail (lit. in peace) when God will."

348. (L. 2) P. From Medinet Habu. 10 *joousou*.

Letter without names, addressed to a superior, "thy holy paternity," and to all that are with him, according to their names. The writer asks

for certain articles¹ to be sent him with other things already promised and begs to be informed when they are despatched. He requests the recipient's prayers.

¹ *Hots*, a vessel or the quantity therein contained. Prob. = *hot*, Paris scala 44 (Peyr.) In BP. 594 it contains vinegar or salt (reading doubtful); in ib. 402, *sahne*, probably a solid material (cf. Z. 560). Here it contains *jak* or *jok*, a frequent but obscure word. 'A little *j*.' occurs in 349, 350, G. 7; and *j*. alone in 176, 186, BP. 655. In Berlin K. Biblioth., or. 1611 no. 5 (? Shenoute) *jok* and linen, ropes, baskets, books are apparently manufactured and sold. Hence it can hardly be connected with *jek*, the shell wherein pearls are found (MS. Crawford 36), with which cf. *jak* 'to clap (the hands)'. In Ad. 53 the meaning is obscure.

349. (Pollard) P. 10 corr. *enanous*. 11 end, ? *ek*.

Letter from the "humble" Joseph, the monk, to his "dear father," the priest Isaac. It relates to something the writer needs and desires may be sent him. He mentions "the small (quantity of) *jok*."

350. (E. 245) P.

Letter from Elias, "his servant," to his "dear father," the priest Victor, whom he begs to send him a little *jak* if he has any. The rest is obscure.

Ad. 53. (Sg. 1175).

Letter from "the humble" Andreas to the priest Isaac, his "brother." He asks him to give 3 *jak*-stones¹ to the bearer, as he had promised.

¹ ? the word in 348 &c. or the verb 'strike.'

351. (E. 52) L. 2 ? *πρεσβυτερος*. 4 ? *πμμαi*.

Letter from — to his "brother" (?) Apa Victor, [priest] and hegumenus [of the *τόπος* of S. Phoebammon], of whom he requests something; but the text is too damaged to tell us more.

353. (E. 73) P.

Letter without names. "Without writing to thee I know thy benevolence toward me. Thou

wast kind to me in the matter of the blanket,¹ (so) I beg thou wilt make for me a . . . ,² for indeed I need it. Beyond (that) however I worship the feet &c. I will come to salute thee before I go north. And as to the small . . ."³

¹ *Σπρῶμα* seems = the more usual *πρῶξ*.

² ? = the word in vo. 4.

³ Seems to be so written. An unknown word.

354. (E. 64) P. 12 or *etooout*.

Letter from (?) "his humble son" to (?) Victor, called "thy paternity." "Lo, we have sent¹ Isaac to the place of Maximinus instead of Thelena.² Be so good as to send me [news of] thy health. Lo, we have gone (? or sent) for the beams of wood,³ to convey them northward. If thou wouldest go to . . . , I will go. If I wait till Sunday on account of the place which . . ."

¹ V. 74.

² Cf. BP. 8433 *Thelline* and names like *Thadriane* ib. 9441, *Tsophia* KP. 25³, *Tésidaros* 447, *Tsanagapê* BM. or. 4870, *Tapollên* S. Kensington, embroidery. Cf. 336.

³ Assuming *sai* = *soi*.

355. (E. 62) P. 6 ? *souóns* or *-f*. 7 ? *nho*, end *tekmnt-*. 11 end ? *nai*. 13 ? for *go*. 14 ? *spaisou*.

Letter from the "humble" Jacob to his "dear lord and brother," Apa Dionysius, the monk. He admires D.'s "philosophy" that has enabled him to He speaks of having sent Noah to him 9 "But thou knowest they are careless men. But I have been told of 2 good . . . which they had got and taken away before they had received them from him.¹ However, if the thing please thee,² come to me and go eastward with him and finish the matter. And be so kind as to give the seed to the boy who gives thee this ostrakon; likewise the . . .³ These have I written.⁴ I salute all the holy place."

¹ The state of the text makes the pronouns appear confused.

² Cf. 107.

³ Cf. *net* in 379, 466. In BM. or. 4883 *pnêt* appears to be either a building or landed property, so is scarcely comparable here. And *se* is ambiguous (? cf. in *semmoh*).

⁴ Cf. Ad. 60.

356. (E. 162) L. Hand D. 4 *εμπρεπεια*. 6 *πανευφημος*. 8 ? *συνετιξε* or *συντασσε*. 9 *λαξε*. Vo. 4 *jsoou* or *tnnoou*.

Letter from — to a superior, addressed as “thy *εμπρέπεια*,” and mentioning the Dux.¹ He asks for the recipient’s intentions by the present messenger.

¹ Presumably from the epithets, the d. Thebaidis, though in Leontios xxx it appears as a mere title: *δοῦκά τινάτων μεγιστάνων*. *Εὐκλέεστατος* is doubtless to be read before *δοῦξ* in ÄZ. 784.154. It is elsewhere applied to the local emirs, RAC. I, BM. or. 4660, 4866 (all 7th cent.).

357. (E. 278) P.

Letter from the “humble” —él to the “pious father” Apa Shenoute [and?] Apa Kamoul, “true¹ bearer of Christ,” and mentioning “our lord the Dux.”

¹ Ἀληθῶς = the usual *hnoume*.

358. (E. 184) L. 1 ? *sašfe*. 2 ? *mpkouôrh*. 4 or *nej-*, so ? *nejoutoue*. Vo. 1 ? *kemaab*.

Letter (?) without names and difficult,¹ though clearly written and apparently perfect. 4 ff. perhaps “up to the 21 which Victor gave thee (and) other 30 did I give thee another time.”

¹ Possibly *kôle* = *ἰδὲλε λάγανον*; v. Peyron. With *kôrh* cf. *kroh* Ad. 54.

359. (E. 190) L. Hand A. Vo. blank. 1 corr. *Ananias*.

Letter (?) without names. “Here are (lit. lo) Ananias and Paul concerning¹ the . . . of Tabennêse.²

¹ V. 48.

² Recurs RAC. 63, BP. 657. In 449 *Tabene*; so Vit. Pachom. § 24. Spiegelberg (S-rassb. Festschr. Z. 46. Vers. Deutsch. Philol. 1901, 164) suggests = ‘Phoenix-island,’ originally distinct from Tabennêse.

360. (E. 213) P. 2, 3 *tir-špère mmok*. 3 *šine*. 9 for *nsabllaf*. 10 for *go*. 13 ? *nau*. 15 ? *šak-*.

Letter from Peter to “our father” Jacob. He is surprised that Jacob has not visited Joseph, since the latter would be able to help¹ him in his

¹ Greek nominal, instead of the correct verbal forms are frequent; *βωιθία* Z. 369, Rec. v. 106, *ενεργία* Lagarde Aeg. 271, *κοινωνία* ib. 285, *παραλογον* Rec. vi. 70.

troubles. “Do not therefore delay to visit him, lest he go² north and thou see him not³ again. For thou wilt need”

² Uncertain; perhaps ‘embark for the north.’

³ Negative *mn-* thus with another verb in 176, 182, 188, 236, 373.

361. (E. 224) P. 4 ll. more after 23; v. Addenda. 9 read *nei*. 15 ? *nsouô*.

Letter from the “humble” Joseph to Apa Paham, the anchorite. He had hoped to go north to salute P., but responsibility for the *τόπος* hinders him. He speaks of sending 14 (or 24) artabas of corn (?), out of which he asks P. to pay the expenses (*ἀνάλωμα*) and the wages for grinding¹ and to give the other measure² to “my father” Victor, disciple of Apa Sourous. Of the corn he seems to ask P. to make him bread; “for the little *kake*³ is at an end.”

¹ Reading *beke nnout*, a possible phrase but unknown to me.

² For *ho* v. 309.

³ ‘Our small stock of *k-*’ V. 345.

362. (E. 271) P. Prob. hand of 138 &c. 4 ? *Bικτωρ*. 10 *ejðk*.

Letter from Cyriacus, “their son,” to his “reverend fathers.” Some commercial transaction is dealt with and the *κῦρος* Justinus¹ mentioned. Vo. 5 “If then thou wouldst have a little incense for the *τόπος*, lo, here is a man has brought a little good . . .² Send to me (as to) what thou desirest, that I may buy it for thee.”

¹ In BM. or. 4884 the pagarch of Hermonthis has this name and title. That MS. can be dated in the 2d half of the 8th cent.

² This cannot = *gré*; cf. the genders.

363. (E. 279) P. 1 ? *μου*. 3 *-κρισις*. 4 corr. *enta-*.

Letter (?) from Komes to —. “Since thou didst send this man to me with a *πλάξ*¹ saying, Give it to Komes [he] gave it me and delivered the answer” The rest is imperfect and obscure.

¹ Not ‘this π.,’ as the present text is on pottery.

364. (E. 287) L. ? Hand of 108 &c. Between 4 and 5 a blank.

Letter or List. 1—4 unintelligible;¹ 5—7 proper names each with 1 or 2 “coils of rope” opposite them.

¹ With *gerger*— cf. ? a place-name *Gerg*—, BP. 986.

365. (E. 304) P.

Letter from Daniel to his “brother” Paphnouthius. “Since I have related to thee the matter of the 2 coils of rope, so now be so kind as to give 6 coils to him¹ and I will (lit. that I may) thank thee. Give them to John, son of Plish, and I will pay thee their price.”

¹ Seems superfluous with what follows; v. 97.

Ad. 54. (Sg. 1180) P.

Letter from his “son,” Abraham, to Apa David. “Make haste (*σπουδάξειν*) to give 62 bundles of rope to the man that comes to thee with this ostr., till I arrive and put in order¹ the account with thee and take away the . . .² too.”

¹ Cf. *Tsano* (Spieg.-ll'erg).

² If *bi(f)* could be ‘bring’, *broh* might be ‘remainder’ (*groh*); or cf. *kôrh*, 358.

366. (E. 336) P.

Letter from “his servant” to —, the priest. A measure(?)¹ filled with *kake* occurs and building operations are mentioned. “He did not,” says the writer, “give me a canon.”²

¹ *Shatila* is hardly an Egyptian word.

² Either a measuring rod or instructions to be followed in building.

367. (E. 315) L. Other side effaced. 1, 2 *nšaje*. 3 ? *mpepa*-. 5 ? *θe*. 7 or *nau*.

Letter from — to (?) his “father” Victor. “Lo, these are the words which I heard from (?) the priest Jacob. My heart could not wait without telling thee (them) He spoke as not even Epiphanius of Cyprus”

368. (C. 8112) L. 8. *liboos*. Vo. 4 *šanta*-.

Letter from — Patoure¹ to “the holy, pious and truly Christ-serving brethren,” whom he greets from the least to the greatest. The latter part seems connected with 174. Papas had brought a *πλάξ*² and [? in consequence] the writer had gone to the dwelling of Pesynthius and had taken . . . “Lo, it is . . . all but a little. I have sent it you Apa Ouanafre (Onofrius). And further, as to the raiment which ye told me ye had given to Kolosme,³ lo, I spoke with him concerning it and he said to me, ‘I have washed it⁴ and sent it thee.’ Lo, the little garment that was fastened to (?) the tunic, I have (sent it?) thee. But the chief of all this is that I salute you until I meet you.”

¹ The gap before it here is hard to fill. In 174 it is clearly a personal name; cf. fem. Ta ôre, ÄZ. xxxiv. 85. In RP. ii therefore read ‘the monast. of Macarius, son of P.’

² In these texts always masc. except here, where therefore? read *pe*-. Cf. Stern § 338.

³ Recurs BP. 1052.

⁴ Recurs Miss iv. 805 (sic, not *šomsu*, ib. 528) = Vit. Pahom. § 30 *πεπλυμένον*. The Arab. of this passage (Mus. Guim. xvii. 559) uses *ع*, mistaking Boh. *rahs* for *rahts* (ib. 64).

174. (C. 8183) P. 7 ? *ntati tiou*. 10 prob. *naf*. 12 ? *etv*-. 13 ? *aijoos*.

Letter from Patoure¹ to Elias; connected perhaps with 368. “As thou didst send me forth to Pesynthius about the matter of² the garment, now behold, the man that can take³ the garment has come and brought me the tremision of full weight by the *ἀλέκτωρ* measure,⁴ saying thus: ‘I will (?)⁵ take the garment and the linen girdle bound round it and will give thee 5½ baskets⁶ of bronze money and thou shalt take surety of me

¹ Cf. 368.

² V. 48.

³ Or read *etaff*, ‘who took.’

⁴ *Zυγόν* varies with *ši* in these texts. This standard ‘of the cock’ is not found elsewhere. Does it refer to a standard so marked or to a place? That ‘of the Castrum’ occurs in Pap. Turin i (Aui xxiii) and BM. or. 4882, that ‘of the Cast. Jême’ ib. or. 4866 &c., ‘of the Cast. Memnonium’ Rev. ég i. 103, ÄZ. ’84, 156, ‘of the town’ in Rec. vi. 66, ‘of the monastery’ in Grenfell, Pap. ii. 141. Cf. also Journ. Philol. xxii. 273, that ‘of Apollinopolis,’ Grenfell Pap. ii. 137, ‘of Hermopolis,’ Wien. Denks. 37. 146 ‘of Arsinoe,’ also 191, Pap. Oxyrh. i. 235 ‘of Alexandria.’

⁵ V. 122.

⁶ V. 48.

for other 40 hundred⁷ till the 7th day of the feast.' I said to him, '40 hundred; what will (that) be at the rate of 9½ baskets to the tremision?' I (?) said again, 'Except for 40 hundred I will not agree to the affair.' If thou wouldest take surety of him for 40 hundred, I will do so; if thou wouldest not take surety, I will give him (back) his tremision."

⁷ The unit seems to be 100 bronze [coins]. Cf. 177, 180, 186, 456, also ĀZ. '78. 15. In BP. 1067 *še* and *ši* *nhomnt* vary. Is it then simply 'so many measures (*š*) of bronze coins'?

369. (C. 8151) L.

Letter, whether from or to Apa Victor, the hegumenus, is doubtful. A service (*ὑπουργία*) is asked, but the rest is obscure.

370. (C. 8157) L. ? Hand of 227 &c. 7 ? *tauē*. 12 or *kouaše*. Vo. 2 ? *nšaje, tauof*. 9 *σὸχ*. 10 ? *epof*. 13 end *Hē-* or *Hi-*.

Letter from the "humble" Elias (?)¹ to his ["son"] Apa Dios. Certain affairs² of Mena, son of Pakou (?), had been laid before the *κῦρος* Theodore, who had handed them over³ to the writer. Vo. 2 "Thou knowest that the words he spoke would make many books. Be so kind as to inform him (and) if thou know that he will be harder on us⁴ than is just, be so good as to send word (lit. the answer) and I will renounce (*ὑποτάσσειν*) the . . . seed-corn. Be so kind, if thou know his intention, as to send [and tell?] me."

¹ V. 53 for this form of salutation, which prob. shows that the writer is of a certain ecclesiastical rank.

² *Harbata* seems a foreign word. This Mena occurs in 120, where the 2d name is prob. *Pakouje*.

³ Assuming *sit* = *set*. In Pist. Sp. ph. 12 *sits* may be a reflexive from this root.

⁴ *Βαρῆν* recurs BP. 4906.

371. (C. 8171) P. 1 for *hitn-*, add *petnšere*. 4 for *petnšine*. 5 ? *efšanei*. 6 ? *ntf*, ? *ehoun*, or *eratf*. 7 ? *ευψαλλει*. 10 *λαος*. 11 *tsto*. Vo. 4 or 5 illegible lines.

Letter from¹ Pesynthius his "son" to his

¹ The writer is apt to leave words unfinished: *hē[tn]*, *pe[tn]*, *gn[peššine]*, *mas[]*, *šē[ere]*.

"holy father," Hello. He has heard that the bishop is coming to visit H. When he comes, will H. be so kind as to send to him, P., for some vegetables, so that he may bring them and (thus) salute [the bishop]? 6 "I went to the hill of Apa (?) Pesynthius² and I heard them singing psalms and I said,³ I will repeat it to thee, my holy father, Apa H. Be so good as to repeat it. It is this: The multitude &c. (Psalm lxxvii. (lxviii.) 30, 31)."

² 'The hill of Ape' (BM. pap. lxxix V. 60) is impossible because of the following *snte*. 'Hill' is therefore taken as = 'monastery,' as e.g. Rev. ét. grs. iii. 134, 137. For monasteries of Pesynthius v. 25

³ All uncertain. Perhaps *aijoos ješai-*. But the request to H. (sic) to repeat it is in any case obscure.

372. (C. 8172) P. 11 ? *nan*.

Letter from Paul¹ to the priest, Apa Pesynthius. He greets several other priests by name and asks that enquiries may be made as to the dates and that they be entrusted to (?)² someone.

¹ John therefore in 13, 14 cannot be the writer.

² Reading *διοικε*. But this is scarcely likely.

373. (C. 8185) P. 2 ? for *kousop*. 3 ? *efna-*. 5 ? *shai*. 6 ? for *mpei-*. 7 ? for *mutenoueh-hise*.

Letter without names, to a superior. "Tribunus wrote an ostrakon again to thy paternity but has found till now no one by whom to send it. God knows, (when) I wrote this one, I did not allow him to know aught of it, because we (would) not trouble you a second time."¹

¹ V. ĀZ. '85. 70 for this phrase. For the negative v. 360.

374. (C. 8186) P. From Dêr el-Bahri.

Letter from Victor, his "son," to his "holy father" or "lord and father." He apologizes for not using papyrus.¹ He makes a request, ". . . . till God ordain that I am (again) in health." He is sending certain objects and seems to speak of an epidemic illness. He asks the recipient's prayers.

¹ V. 97.

375. (C. 8194) P. 11 *tahon*. 14 ? *keesouue*.
15 ? *térou o mmntre*.

Letter without names, to a superior. "Seeing thou has sent to us with hard words, God is our witness that we have not delayed a single day with deceitful intent; but were it not that illness¹ had come on us, we would not have been disobedient. But if the wolf seize a sheep, all the sheep also . . .² Now if God will, thou shalt find us . . . to-morrow"

¹ v. 104.

² 'Are witnesses' seems the most likely.

376. (C. 8202) P. 8 ? *eroi* or *eron*. 9 *anbók*.

Letter from — to his "dear father" John. "Seeing I have before now appealed to thee, when I was in company with (?) the jeweller,¹ saying, We have been robbed; we have been to the place of Apa David and to the place of Apa Phoebamon and taken the sacrament (?) on the road as we came out (saying,) If there be need of clothes when thou comest to me and (if) thou inform me'

¹ Καβιδάριος used by Joh. Moschus (v. Ducange). The exact force of *moóte* is uncertain; cf. 140 and Ad. 61.

377. (C. 8205) P. 5 ? for *tahok* [*ng*] *tahoi*.
Between 5, 6, 7 traces of an earlier text.

Letter from David and Sina who "write to and greet" Michaias and ask him on its receipt, to meet them¹ next day before sunrise, on important business.

¹ The emendation is uncertain; in 75 a similar confusion (correct in 68). Perhaps *tahoi* is imperat.; cf. BP. 673.

378. (C. 8207) P. 12 or *keloit*, *tafits*.

Letter from Jacob, the διοικητής, to his "lord and holy father" Apa Pesynthius, the anchorite. "Seeing that Jacob has come and accused me, be so kind when Presbyterus and John arrive, as to enquire wherein¹ I have acted ill (lit. violently) and I will make it good (lit. remove it). Further,

¹ Or *éshpe oun'ai-*; but the meaning remains obscure.

if thou wouldest conciliate him, be so good as to send them away (?). Let him give me my . . . which . . . and I will take it away."

379. (C. 8232) P.

Letter from the "humble" Epiphanius to his "dear fathers," John, Enoch¹ and Apa Victor, whom he greets with his whole soul. "Thereafter I inform you that, by God's will and your holy prayers, lo, God hath sent me the healing of my eye. The doctor said, 'Wait² still these 2 days till it is well cleared (or cleansed³).' Pray therefore for me, that God may send me his mercy and I may go to my place; for I have suffered much. But as to the . . . , lo, I will send it you. Be so kind as to provide food for the . . ."⁴ Pesynthius sends his greetings in a post-script.

¹ These two addressed together in an ostr., G. 111.

² Prob. for *smout*; so in 386.

³ In Z. 475 *takr* = *sutf*.

⁴ v. 340.

380. (C. 8184) P. From Dêr el-Bahri.

Letter (?) regarding delivery of some bread on a certain date.¹ Oil is also mentioned.

¹ The text, apparently complete at the beginning, uses Perf. ii which is *pecu iar*. It must either = Perf. i or = *fenta-*.

383. (C. 8300) L. For vo. v. Addenda.
Hand of 227. 10 *ouôst m-*. Vo. 4 *κατ γαρ*.

Letter from the "humble" Elias to "the holy father," Apa Stephen, the priest. He apologizes for his delay in coming as he has been ill. But if God ordain and , he "will come and worship the angel of the holy place." He requests S.'s prayers, "till I behold thy holy τόπος; for I swear to thee, thy remembrance is in my presence day and night (lit. by day from the night)."

384. (D. 2) P.

Letter without names, to a superior. "I inform thy charity (*ἀγάπη*) as to the *σκεύη* about which

thou didst speak with the man. If he find thy charity at home (?) to-morrow, then send the answer by the boy I sent to thy angelic¹ (person), so that I may send the men to go to thee and salute thee."

¹ What word is this? Scarcely *ἄγγελος*.

385. (S. 1) P. From Medinet Habu. Published by Sayce, PSBA. '86, 188. 6—15 broken at ends. 8, 9 *hétthót*. 9 *r-gróh*. 10 *tekn-*, *nšere*. 11 ? *hēte-*. 13 or *je*.

Letter from Pesynthius, son of Jebiou, to his "dear, holy father" Kalakós (Karakos). "For I quitted thee and thou saidst, Remain at Pmilis¹ till the . . . of Thoth. Now behold, I have taken thy instruction and remained. Now, God knows, I seek but find not bread for my children and they are in misery (?). Then, finding no work, I wished to take my children and wife and go north to Egypt.² Perhaps God will ordain a . . . while the place is in distress. For I have"

¹ BM. pap. 40 'Pmilés in the nome of Koptos,' RAC. 86 'The hill of Pmile.'

² Kême is difficult to define. RAC. 56 'in the monast. or without, in K.' should refer to the valley generally; it can hardly = Cairo, for in the same text, ib. 55, Babylon is mentioned. In BM. pap. lxxviii K. is contrasted with 'the hill' (desert) and 'the field' (cultivation or pasture *sšē*). Stern *ÄZ.* '85. 150 thinks K., in the Jeremias-papyri from Memphis, is Upper Eg., since it seems = Sa'ūd in the parallel Arabic documents (cf. Amélin. *Géogr.* 224). But elsewhere, e.g. Mus. Guim. xvii. 1 (= Vit. Pachom. §1), it is contrasted with Thebais and = Lower Eg. The martyr Pegósh (BM. Cat. no. 346) is taken from Pelusium, avoiding Panau (Banâ), lest he should be rescued 'ere they come to K.' He is brought to Babylon and thence to Antinoe. Here again K. seems = Up. Egypt. On the above evidence, Mr. Kenyon suggests that K. might be an intermediate district, like Middle Egypt.

386. (F. 1) P. 5 ? for *tōoun*.

Letter from Basil to his "holy, pious father," Apa Kyrikos. "I request thy kindness (lit. Do the kindness). Behold, I have . . .¹ my house, since I wished to arise and leave the village. So now I have sent to thee that thou shouldst instruct me; if thou wouldest I should depart, be so kind as to write to Elias that he receive me and that I may work under him and he provide for me. But if thou wouldest I should go to the

¹ Prob. 'sold,' but *taaf* cannot be read.

place of Justus at Kōs² and remain with him, instruct me. In short (*πλίην*), wheresoever thou wouldest (I should) go, point it out and I will go thither. Whether thou wouldest I should go quickly or that I should wait³ until the man be gone, write me the conclusion of the matter."

² = Apollinopolis Parva and doubtless a bishop's seat (v. RP. 11), notwithstanding the evidence of the corrupt episcopal lists (Amélin. *Géogr.* 399). It occurs in RAC. 34, RP. 5, 18², 19.

³ v. 379.

387. (E. 38) L. Vo. effaced.

Letter (beginning only) from Leontius, son of Eupraxius, to Pheu.

388. (P. 24) P.

Letter (beginning only), apologising for not using papyrus (v. 97). From a line drawn below 4, this would seem to be merely an exercise.

389. (E. 98) L. Hand D. Mostly illegible.

Letter (end only), addressed to "the God-fearing lord and father," Apa Victor, . . . and hegumenus [of (the *τόπος* of) S. Phoebammon].

394. (A. 1) L. From the Ramesseum. Vo. 8 *αγαθον*.

Letter from Franie¹ and Moses to their "good lord brother," Pesynthius and . . . and his wife. "My brother P., if God give thee a son, call his name Longinus. All ye saints, pray in charity for us, that the merciful God may direct us in all good toward what is right."

¹ As here *ÄZ.* '78. 12; cf. Frange ib. 13, Edinbg. Antiq. Mus. 914, *Ad.* 63, *Efrange*, Pap. Joad 2, Phrangas 396. *Φράγκος* Francus seems very rare and is unlikely here. More prob. = Persian *Frānya* or *Frānji* (Justi, Iran. Namenb. 103). Cf. Phranse, *France*, Assemani BO. iii, i. 479 = Bk. of Governors, ed. Budge, ii. 241.

395. (A. 2) P.

Letter. The writer sends 11 hoods (*κούκλιον*¹) and a large hood and says his brother Lukas is gone to the nome of Koptos.

¹ *Koukle* in 466, RP. 28 and Paris Scala 44. Cf. ? *kokel* (fem.) Journ. As. '87, 178; also *ÄZ.* '85. 41.

396. (C. 8145) L. From Dêr el-Bahri. Vo. 5 corr. *epaeiôt*.

Letter from "his humble son," Phrangas to "the holy, good father," Apa Peter, the priest. Merely a request for news of Peter's health, "that when I remember thee, my heart may be filled with joy," and (vo.) greetings to Ezechiel, Abraham, Hamêr¹ and all the brethren.

¹ Cf. Hamêb (? = Hamêr) T. 9.

397. (C. 8198) P. 7 ? *πλην*.

Letter without names, to superiors.¹ "This humble and wretched sinner ventures to write to his lords and fathers, saying, My face is filled with shame that I (should) write at all to your paternity. However with Daniel often I have ventured to write. There is not . . . for a deacon (?) such as I to write to great men.² If ye have"

¹ Possibly of course only one person is addressed.

² May = the abbot; v. 119.

277. (E. 141) L.

Letter, opening salutations only. Merely an exercise. Vo. has parts of similar phrases.

278. (E. 283) L. Hand of **279, 436.**

Ro. Letter, opening salutations only. They are those often used by a bishop; v. **53.** John xiv. 23 is quoted.

Vo. "Pray in charity for me, Peter the little, that God in charity have mercy on me." "Pray in charity for me, David."¹

¹ Similar requests in graffiti, e.g. Lepsius D. vi. 102.

279. (E. 288) L. Hand of **278, 436.**

Letter, opening salutations only. Cf. **278.**

436. (E. 285) L. Hand of **278, 279.** 5 for *νηριοχος*.

Ro. List of the Apostles. "Peter and Andrew and James and John were fishermen. Philip was

the son of charioteers¹ and drove in the race (*ἀγών*) and was a man of Betsabe (= Bethsaida). Thomas, one of"

Vo. 1. "Paul, the servant² of Jesus Christ, by the will of God." 2. "Pray in charity for me, Peter the little."³

¹ This tradition is in the list of Apostles, Cotelier, Patr. Apost. i. 275; cf. Lipsius, Apokr. Apost. i. 206.

² *Hal* occurs in MS. Crawford 36; also in Akhmimic, Rec. xi. 147 and Mid. Eg., Crum Copt. MSS. 46. (Romans i. 1 is no preserved in Sa'id.)

³ Cf. **278.**

280. (E. 25) L.

Letter consisting merely of complimentary salutations. Probably an exercise. Cf. **278** &c.

398. (C. 8227) P.

Letter, opening phrases only,¹ and followed by scribbling; so prob. a mere exercise.

¹ Cf. **239, 379, 399.**

399. (C. 8308) L.

Letter, opening phrases only.

400. (C. 8109) L. On vo. of **12.**

Letter, opening phrases only. *Λαμπρότατος* in these texts applies only to civil magistrates.¹

¹ E.g. to a *διοικητής* RAC. 1, Rev. ég. v. 93, Grenfell Pap. i. 104, *μειζότερος* AZ. '84. 153, *λαύνη* RP. 5.

402. (E. 136) P. 4 end *μην*- or *μη*-¹

Letter from — to Apa Jacob (?), urgently begging for books, among them "Isaiah the exegete."²

¹ v. 360.

² The epithet scarcely suits a writer of ascetic works, but there seems no alternative. It recurs as here Rec. xi. 135.

403. (C. 8129) L. Hand of **227** &c.

Letter from the "humble" Elias to "the (sic) dear brother" Anthony. "Seeing I wrote to thee

about the two suits¹ of clothes, they have not . . .² me the solidus. The brother said to me, ' . . .³ a garment for me for one (? solidus) and . . . me the other in the measure of the rest.' So now make haste to send them, that I may receive the solidus and that anxiety be removed from me."

¹ V. 68.

² Presumably the verb omitted, so too in vo. 1. *Nēi* = *nēu* transit. (cf. *bōk*) 'send,' seems improbable. Or = *n nēi* 'brought me,' but cf. *nai* in 8.

³ ? Cf. *ouoj* 'perfect, complete' (adject.); so here either 'finish' or 'repair, renew.' Recurs **Ad. 57**.

Ad. 13. (*Sf.* 14) L. Hand D.

Letter from Mark¹ to Papnoute and Elizabeth. "Ye know that I wrote and forewarned you a second time saying, 'Ye are my brethren and I do not wish to hear anything ugly about you.' Now I have been told that ye are detaining (*ἀνέχω*) the girl who is with you. Unless it be . . .² it is not right. If ye still do not teach the man's wife that she agree to obey him like every woman and to do his bidding,³ know that I shall exclude you⁴ so long as she continues to be in this disquieted state. Lo, I have written this once again to you."

¹ The contents recall RP. 18 b, but there the text is too fragmentary to be intelligible.

² *Sepsop* would fit here but is hard to translate.

³ Lit. 'his work,' so ? 'attend to domestic duties.'

⁴ V. 41, 300.

Ad. 19. (*Sf.* 5) P.

Letter without names. The writer asks that something (? part of a door) may be got for or sent him;¹ "for, God knows, from the hour when I arrived I have sought it till now. So now pray for me that, if God ordain, I may come and . . .² thee. Do the kindness to . . . 2 litres of . . .³ before I depart."

¹ The polite formula used recurs in 8. *R-pseei ġe* or *r-pseeiġe*? I can explain neither.

² Can hardly = Boh. *ōj*. *Ōj ebol* 'cry out' seems impossible as transitive.

³ Prob. = *sġi* 'pitch' rather than *seppi*, *sibē*, *sipi* (ÄZ. '85. 41) 'linen.'

401. (C. 8125) L. Vo. blank. 1 for *mpša*.

Letter, the end only. Presumably the text began upon another ostrakon. ". . . everything; for I am not worthy to trouble thee.¹ But God will grant thee His blessing, for thou art one who learnest what is good."

¹ V. 373.

271. (E. 211) P. 6 for *hise*. 13 *meeue*. 14 for *mpr*.¹ 16 ? for *tōoun*.

Letter without names, to a superior. "My lord and holy father, let thy pity reach me and pray the Lord for me, and He will grant me healing once more; for I have been in great pain. For I know that if thou beseech the Lord, he will not repel thy request (*αἴτημα*). For thou knowest that my heart doth cleave in all my thoughts to thine. Do not forget me, for I have not strength to rise."

¹ As in **Ad. 55**.

272. (C. 8153) L.

Letter without names. The writer, after a general greeting, asks the recipient's prayers.

273. (E. 144) P. 2 ? *šere*.

Letter from "this humble son" to his "holy fathers," saluting them and all theirs and asking their prayers against "the devil's snares and the plots of men."

274. (OB. 2) L. Hand A or D. Vo. scribbling. 5 prob. *Αντωνιος*.

Letter consisting of greetings from the "humble sinner" Moses to his "holy fathers," the *προεστώς* Elias, Apa Anthony and Chōlo.¹

¹ BP. 5182 salutes 'my holy father Apa E., Apa A. and Hellō,' while 186 addresses 'my father A., my brother E. and Choulō.' In BP. Hello is spelt with χ. For Anthony (perhaps the bishop) v. 227.

186. (C. 8159) L. Vo. 6 ? *ελαχιστος*. 7 ? *προσευχη*. 8 ? *μουh*. 16 a in *ka* doubtful.

Letter from — to his “father”¹ Anthony, his “brother” Elias and Choulô.² He asks them to send him 20 hundred of bronze coin, that he may pay (?) Apa Colluthus for (?) the . . .³ “For in truth I have given (paid) the other 5 baskets (λίκνα) to the men until I shall come and” He is now sending a further sum, in λτραι.

Vo. 5—7 are obscure.⁴ Then follow salutations and a request for prayers, “for my sins do not allow me to go and salute you. If I make an arrangement . . . ,⁵ I will (?) come and enquire for⁶ your health.”

¹ For *ait* cf. 145, 463.

² V. 274.

³ V. 348.

⁴ In 7, ? Nôhe (Noah), the writer's name.

⁵ This verb is usually followed by *mu*-. The words here are unintelligible.

⁶ Reading *kn* (*gn*), as in *gnpšin*, though I know of no other instance.

187. (C. 8230) P. 2 for *ntateu*-, ? *aiti*. 6 ? *hbéue*.

Letter without names and difficult to translate. “The year that they departed and that their daughter died, I put (?) 4 artabas of sesame¹ into my barns . . . I swear to thee by God Almighty that of all the things written down . . . my hands. And besides these, she sent me 2 solidi which I had earned with her while working with her; these she sent me. Now as for the man about whom I sent to thee saying that he had taken the . . . (ύποβολή) of my legal-rights, be so kind as send to him, that he”

¹ V. Index, also BP. 4907. Apparently a var. of *sim*. Cf. &c.

176. (E. 68) P. 3 rather *tetn* (for *tetnmnteidē*). II χολη possible.

Letter from — to his “holy father” Apa —. “According as¹ thou didst bid me regarding the . . . , be so good—for men do trouble me—as to send me the tremision quickly, before they have (?) taken² them and thou be wroth with

¹ V. 342.

² For this negative form v. 360. Reading (ε)νοχλει instead seems further to obscure the sense.

me. Send it me by him that brings thee this ostracon.”

177. (E. 72) P. 6 for *mei*-. 8 ? for *mpek*-. 10 end, ? *mos*.

Letter from Elias to Daniel. . . He has sent (?) 600 of bronze coin¹ and he now asks for it back, as his father is responsible (for it). “I cannot find means to come. However do not allow him² to go north before (?) thou hast given it to him. Behold, I have paid thee (?) 600 of bronze coin and other 12 . . . have I sent thee.”

¹ V. 174.

² The pronoun is ambiguous.

178. (E. 120) L. Hand of 140. 7 *tmete*. Vo. 2 end, τ above ρ. 5 *nnek*-.

Letter without names, to a superior, addressed as “most pious, all-honourable father.” “As for the matter of the solidus belonging to this (or the) deceased . . . ,¹ regarding which thou has sent to me, let thy paternity know that it is true and certain. And I rejoice at (the thought of) thy paternity beyond all other men.² If God grant me means, I will be diligent and pay it thee and thank thy holiness. The most important thing is that I request thy holy prayers. Bless us and pray for us.”

¹ 1 or 2 letters missing; so hardly a proper-name.

² Cf. 396.

179. (E. 303) P. 14 or *ejðk*, ? *jōou onv hnuu*-.

Letter from Samuel to Samuel, son of John of Tbéle.¹ The former had asked the latter, on his coming north, to² and had said, ‘Bring the solidus-worth of things (σκεύη).’ He had however come north and had not . . . brought it (but) left it with Moses. “So now, send north to Moses, that he give it me, that I may conduct the affair till thou come north. He has indeed

¹ Recurs as Tbele in BP. 8641. What *pura* is I do not know; scarcely part of the name.

² *Bahlél* or *bahlé* might be a place; cf. بھول and بھال (though these may have Arab. etymol.), district of Girgeh. So perhaps ‘Andrew, the husbandman from B.’ *Oua* thus spelt in BP. 9419.

not given it me on thy behalf(?). Send therefore(?) quickly, for there is need. If the matter is not set in order according to the agreement that I made with thee, send to me(?) again"³

³ If complete 18 may = *εκεμαρτυρος* or *κωμαριτης*, though neither is intelligible here.

180. (C. 8226) P.

Letter from David to Victor. "Be so kind as to send me 1400 of bronze coin, assigned(?)¹ to me, and I will give them to the camel-herd, ere(?lest) he be arrested(?) on account of them, so that he may deposit them in his house. And send the camel northward, that I may load (on him) the other 2 bundles² of . . . and thy father's 3 artabas of corn. For there is no camel with me(?)" He says that Mechaias has not taken³ the corn of him. The rest is obscure. 1-4 is a postscript, "And when thou givest him the money, write to me saying, I have sent the . . . hundreds(?)."

¹ ? Particip. of *tano* (v. 133); cf. *hkaeit*, *jraeit*. But the usual meaning seems unsuitable.

² V. 114.

³ Guessed. I cannot account for *ma*.

181. (C. 8192) P. From Dêr el-Bahri. 6 for *etaitnoouf*. 10 ? *tinataaf*.

Letter from Esdra, the husbandman, to Elisaius. He greets him and his household. When El. parted from him(?), he had said Es. had said, "Send me the solidus by the man I have sent to thee." He now asks for it by the hand of the present messenger; "I will [repay it ?] thee with its interest."

182. (C. 8244) P.

Letter from John to Samuel. He requests him to send the bronze-money. "God knows, if thou send it not¹ and I find (lit. lay hands on) a man"

¹ V. 360 for this negative.

183. (E. 300) P. 8 end ? *têutn* or *tenou*. 10 *τρεμησιον*.

Letter to a superior, "thy revered paternity." A *δρ* of silver which the writer had deposited¹ with the recipient, is declared to be the latter's and the writer sends him 6 tremisia and

¹ Reading *-têutn*. Cf. T. 5, 'Seeing that I deposited a . . . of silver with thee for a solidus and cannot pay thee, so now thou art its owner.'

184. (E. 45) L. 4 ? for *ntto*.

Letter from a superior.¹ Some one had complained that the inheritance(?) of father George of the hill of Piôhe² had been attacked. He therefore requests the recipient to seek for witnesses(?).

¹ V. 53 for the formula.

² V. 36.

185. (E. 13) L. Hand C. Vo. 3 corr. *taše*.

Letter without names. Very obscure. "According as thou didst say that Paul had taken all the meadow of . . . ,¹ so now he said to me, 'I am not taking beyond(?) the half² of the meadow.' And he said further to me, 'I arranged at law with thee as to the hired labourers whom I engaged and I paid³ their wages.' He said also, 'I will never give anything from the . . .⁴ solidus nor will I go to law with thee.' Now I find not means [? to . . .⁵]. Truly everything thou shalt say to me will I do for thee. And he said further, '. . . . half the meadow which is thine.' Now I find not means but I desire to go there myself(?). And everything thou shalt say to me will I do for thee."

¹ Possibly a p'ace (? cf. *iahaloli*), possibly a person,

² Lit. 'up to the half.'

³ ? Imperf., 'I continued paying.'

⁴ ? For *etnhoun*; but what is the meaning?

⁵ Or = 'I know not what to do'; so too Vo. 2, 3.

189. (C. 8299) L. 4 end, prob. *na*. 6 prob. *ounšgom*. 8 *harok*. 15, 16 *πκληρος*. 16 end, ? *nentei*. 17 ? *jihap*.

Letter without names. "I tell thee, things are in a very shameful state. Thou dost harass

thyself in the desert and here the creditor doth harass me.¹ The time is past when thou shouldst have paid. Thou didst ask for a year's grace and lo, a year and a half are past since thou didst go. Indeed I could send (?)² to thee a man to exact it of thee³ but for the sake of God I do not (?) wish⁴ to bring thee into difficulty. Behold, I have paid 2 years' interest on thy behalf and they press me for the solidus that I should pay it this month. But as for thee, I am astonished much that, nor doth any man in this life⁵ so (?). God knows, . . . come northward . . . what I have undertaken,⁶ and I send to the town and fetch (some) of the clergy and magnates of those I know and get justice (?) in their presence."

¹ The contrast is obscure; *θλίβειν* may refer to efforts to pay off debt.

² Cf. 81.

³ So in BP. 9418.

⁴ ? *Τίγδ̅ ρουδ̅σε επειραζε* or *τριουδ̅σε*. Cf. instances of *πειρασμός* 104.

⁵ ? The monastic life, as often e.g. in Shenoute.

⁶ Apparently a threat should the recipient not come and pay. *Παράκλησις* seems inevitable in 14 and might be something undertaken at another's request; cf. 198.

190. (F. 3) L.

Letter from "this sinner" Ananias to —, for whose prayers he asks. "Enoch has sent twice to-day and given me the bronze money in exchange for the solidus saying,¹ Give me . . . ,² for I need them."

¹ Cf. *pejef* 198.

² ? *Ti hme* 'Give me 40.'

191. (E. 289) L. II ? *jitou*. 2 *ntaitin*.

Letter (?) from Patricius, son of Pansir, to —. It relates to 6 solidi of the Alexandrian standard,¹ paid to Shêre² and Athanasius, of the monastery of Apa Moses,³ and 2 jars of oil given to the

¹ v. 174.

² Unlikely; not found elsewhere.

³ No such monastery occurs in Theban texts unless in 50; so this is presumably that at Belyanâ (Abû Şâlih 81a, Maḡrizi no. 59), named after the saint whose acts are in Miss. iv. 680 ff. Thence we learn that he was contemporary with or somewhat later than the patriarch Theodosius (536—540) but apparently earlier than Abraham of Farshût, as the latter talks with 'the superior of the mon. of M.' (ib. 513). Whether this = 'M. the archimandrite,' Leyd. MSS. 341 (cf. 260), or the saint of the 22d Choiak, BM. Cat. no. 144, is doubtful.

recipient. P. seems to ask that the receipt (*ισφάλεια*) may be sent him.

193. (E. 160) L.

Letter (?) without names, relating to commercial transactions. 12 (suits?) of clothes, 17 (or 7) skins of parchment,¹ a sheep are mentioned.

¹ Or ? parchment books. V. Rosweyd, Vit. Patr. 1038.

194. (E. 42) L. Hand A.

Acknowledgment by the priest Papnoute of a $\frac{1}{2}$ solidus which he owes to the clergy of Tamouhite¹ and will pay on the 1st of Pashons.²

¹ Must be a place, as there is not space for *κληρονόμος*, 'the heirs of T.'

² For *ουορη* v. 81.

Ad. 51. (Sg. 673) P. 7 ? *g̅o* for *k̅d̅*.

Letter from a superior to his "pious son," Ie—. It deals with money matters (a "half-tremision"), but is obscure. The name Psmou occurs.¹

¹ Also in BP. 4993, RP. 15, 35. Var. of *Ψμδ̅*, cf. RAC. 84, 85.

Ad. 58. (S.) P. ? Text conjecturally emended from Sayce's published copy,¹ PSBA. '86. 190. 8 or *tanof*.

Letter from "the humble" — to his "mother" —. "When (*ἐπειδή*) thou hadst left me, they brought me the tremision saying, 'We gave it to the *ζυγοστάτης*² for the tax (*δημόσιον*)' and he said, It is worthless, adding, They have struck a new die³ in Hermonthis" Something is said about exchanging it (*ἀλλάσσειν*). In 10 another matter is dealt with. In 13 the "humble" Enoch asks that the recipient will request the *κῦρος* Patermouthius to send out (?)⁴ the camel for the bread

¹ The ostr. itself could not be found.

² For his functions in testing coinage v. Wilcken, Ostr. i. 369. 'The ζ. of the town,' Krall Corp. Rain. ii. 47.

³ Lit. ? 'have sealed a new seal' or 'stamped a new stamp.' But could this be done in a provincial town? The writer may easily have been misinformed. Mr. G. F. Hill of the BM. suggests that the reference is to a standard weight *ἐξάγιον* (v. Daremberg-Saglio, s.v.) Is the word connected with hierogl. *abt* (ÄZ. xxvii. 13, Brugsch, Aegyptol. 384)?

⁴ v. 81.

Ad. 61. (S. 23) P. 10 ? for *snéu*.

Letter from Kalapesius to his "holy lord and father," Apa Kyrikos. "Since I sent to thee saying, I will never see his face more, lo, I have been to the house of the *διοικητής* and handed (*ἀναδίδωμι*) to him the solidus. Let him now send me its (?) price,¹ that I may hand it to the brethren (?); else I will take his children and deliver them to them."

¹ Reading *sountes* to agree with *mnos*, something referred to in the beginning of the letter. There are several possible readings, each needing an alteration in the text.

Ad. 62. (S. 22) P. Clumsy script. 8 for *ountaf eroi*.

Letter to Presbyterus and all the brethren "Seeing I sent to thee through Azarias saying, Send me the solidus; indeed, God knows that I owe it him.¹ Thou didst say, I will bring² it south to thee, (but) thou hast not brought it. Now be so good as to pay it him, whether in clothes or in money (gold)"

¹ v. Ad. 38.

² v. 122.

292. (C. 8213) P. From Medinet Habu.

Letter from the brethren of S. Mary's (church) to those of the Catholic (church).¹ "Concerning Phôr² whom ye brought to us, we have considered his words as to the brother, that a . . . has been born to him.³ We have fixed(?) the fine at 39 [He that shall ?] venture"

¹ For the first church v. 36. The other, at Jême, recurs (with or without *ἐκκλησία*) RAC. 48, 49, Ciasca Pap. 24, BM. pap. cv &c., and at Pisinai RAC. 34.

² Not found elsewhere. Cf. Pahôr BM. or. 4867 (? Apa Hôr).

³ *Lout* is obscure and *nise* must have another meaning; else a fine seems hardly possible.

317. (E. 261) L. ? Hand A.

Letter from Victor,¹ the priest, to Chrysaphius. The subject is obscure.

¹ His salutation is one generally used by superiors; v. 53.

Ad. 25. (OA. 1168 A) P. From Karnak.

Letter from the headmen and magnates of Tche to the *κύρις* Phoebammon. "Be so good as to give judgment regarding this man (? the bearer) according to God's justice. Write us the result, that we may know what it is, that the Lord may bless thee." They ask forgiveness for not using papyrus.¹

¹ v. 97.

Ad. 27. (OA. 1168 B) P. From Karnak.

Letter from Kom[es] to his "dear father," Apa Jeremias. He begs him to have pity on some one in prison (*αἰχμάλωτος*); "for it is the season of work and I need him, as I have no one (else): And send me (news of) thy health by him and of the health of the servant, as to how he does (?),¹ that I may know (*νοεῖν*)."

¹ *Tef* prob. subjunctive and *oujð* some verbal form (? *ουογ*). O read *tef(r)ou jooi*, 'how he (it) is. Send, that I may know.'

Ad. 28. (OA. 574) L. Hand of 227 &c. 7 ? *etbe*.

Letter from "the sinner" Elias to the illustrious and honorable master (*κύρις*) —, doubtless a magistrate. "I beseech thy kindness on behalf of this poor man, for he is come to me in great distress of mind. Be so kind—I worship the footstool of thy feet—and settle his affair; for it is written," (Is. xxv. 3 and an obscure quotation).

Ad. 32. (B. 10946) L. Hand D.

Letter consisting of a prayer on the recipient's behalf,¹ that the God of the Apostles, Prophets, Martyrs and the righteous may establish and strengthen him and give peace in his days, like Hezekiah, and the blessing of Obededom &c.

¹ If a genuine letter, it may be addressed to a new ecclesiastical or civil superior.

Ad. 33. (B. 10947) L. Vo. *etelnšlél*.

Letter from "the humble" Soua to "our dear and holy father" the priest, Victor. Merely

complimentary wishes and enquiries till vo. 4: "As thou didst order, lo, I have sent thee by Ananias the book of the μακαρισμοί."¹

¹ V. Suicer s. v. Could this book be the ψαλτήριον to which 248 refers. The names may, it seems, be synonyms.

Ad. 34. (B 10945) L.

Letter without names. "Lo, this man (the bearer) has gone south. Give him the heavy jar (ἀγγεῖον), for it is to be taken to the big man's house; and if thou desire to send him others besides, do so. There are donkeys¹ there; send [them]. And as regards what we said of the headman (?), behold, he is gone to the village"

¹ Plur. thus in Is. xxx. 6.

Ad. 35. (B. 10951) P. From the Ramesseum. Greek minuscules.

Letter (?), the interest of which lies in its peculiar idiom. It shows Bohairic or Mid. Egypt. features (ϱόμι, jέμι) and renders *f* by φ,¹ *g* perhaps by γ. Perhaps Kōs is mentioned in 5 and Jέme in 6.

¹ This is found in at least one Theban text, Pap. Nicholson (no. 347 in his 'Aegyptiaca'), which has *μαφ, μαρφ*.

Ad. 38. (B. 10953) P. From Drah Abū 'l-Negga.

Letter from Kyrikos of Pankaléle to Thellô¹ and Isaac, her husband. "Seeing that I gave you the tremision (worth) of . . .² that ye should pay³ me the gold tremision at the end of a week.⁴ But ye have not paid it. So be so brotherly as to pay it to Pmai,⁵ for I owe it him. And leave him not unpaid. Lo, I wish to pay him for (?) the things⁶ that are here and I will write him the tremision (as a debt) and will pay it

¹ Cf. Phello, RP. 8.

² Apparenly a material object. The word is unknown.

³ V. 122 for *ουα*-. The pronoun here and in 8 may indicate an Akhmimic tendency.

⁴ Lit. 'a Sunday.' Cf. 455.

⁵ Recurs. *ÄZ.* '84. 159, BM. pap. lxxvi, &c.

⁶ One would expect *ἕα*-.

him. And as to (?)⁷ the two λίτρι of . . . which the man owes thee, I will take them for thee.⁸ But delay not to pay the tremision to Pmai."

⁷ Cf. 43, though no other instance has *ρ*.

⁸ 'Buy of thee' should have *πλοῖκ* (Lev. xxv. 15, Revel. iii. 18) or *εβολ ἕτην* (Gen. xxv. 10).

498. (P. 3) P. 3 after *r* a blot.

Letter without names, in a Mid. Egyptian dialect.¹ It relates to a small κόλλαθον² (of wine?) sent by the writer; also to a basket of bread and a jar of vinegar.

¹ The dialect is not purely ME., but *aha, hneu* and the initial *σδν θεφ*, very rare thus if not unknown in Sa'id. letters, show the tendency.

² V. Crum, Copt. MSS. 81.

499. (P. 28) P.

Letter without names, in a Mid. Egyptian dialect. "Peace to thee! If Pousi¹ come to thee, give him 4 οἴβες of corn and the . . . of (or to) Isaac, son of Katharon."

¹ Recurs. Rec. v. 69, vi. 64, &c.

507. (P. 19) P. Hand of 500.

Letter from Thomas. Mid. Egyptian dialect. 1—4 seem to order that Victor is to do something.¹ 4—7 "If thou hast (already) given (? them) to him, do not give him (more); if thou hast not yet given (? them) to him, do so."

¹ *El = r* imperative or = *ere*-, 'Victor is doing.' *Thēn* might = *then* or *the n*-; but as *baimou* is obscure, it is hard to say what this verb is.

508. (P. 26) P. Hand of 500. 2 *Daōd* possible. 3 ? *pōti*.

Letter from Thomas. "If thou hast given (or paid) to the priest David, do not give him (more); if thou (?) hast not given him one before¹ and (? *καὶ*) the priest John"

¹ The apodosis seems wanting.

Ad. 2. (E) L. Hand D. 8 ? *ng'ij*.

Letter from "the humble" David to his "brother" Peter.¹ The subject is obscure. D.

¹ The opening formula is that often used by the bishop; v. 53.

takes the opportunity of the present messenger to write. He asks P. to apply himself to². . . 's affair. Vo. 4 he begs that P. will not repel some one from the τόπος nor delay to make an arrangement

² I can find no analogous use of transit. *δδκ.*

Ad. 46. (Sg. 677) L. Said to be from Dêr el-Bahri. Vo. 8 ? for *ουνουχαρ νναυ.*

Letter without names. "When first your fraternity wrote to us saying, Send me the loom,¹ I replied to you, 'I cannot do so; but if your fraternity consents to the agreements (σύμφωνον) which we have arranged with you, we are ready to act according to everything so arranged.' Then, behold, ye did again write to us according to your first folly (μάνια), saying, 'Send me the loom.' Think not then, dear brother, that I am able to do anything of this sort. For I am in the house of the . . . as a servant, watching over his master's house and not neglecting it, lest it be . . . and plundered (συλάν) by thieves. Indeed I have there no authority to give orders about any other thing. And thou too, dear brother, unless thou put out of thy mind this evil thought, thou wilt have great loss (of esteem) before God and men. However, there is, as thou didst suggest (lit. ask αἰτεῖν) to us, a law(-court); at any time that thou desirest, we are ready. Come north then, to what place thou wilt, and they shall examine our affair. Anything presented to the different τόποι, which can, at what time they will, be removed, such will we gladly give you.² Farewell, brother" I can make nothing of the final phrase.

¹ In Is. xxxviii. 12 *mat* = *ιστῆς*, in Z. 375 = Miss. iv. 232 it must be 'loom.' In Rossi I. v. 42 doubtful. Is it = *νέτ, net*?

² This seems to imply that the loom is not among things removable.

Ad. 47. (Sg.) L. Prob. hand of 132.

Letter from the "humble" Victor to the "God-loving priest," —. He desires him carefully to . . .¹ whether Zacharias is to-day in the village. "If so,² send us the result accurately.³ It is

¹ 'Not *šine*; ?*šine*' (Spiegelberg). Or *sine* or *eire*?

² Assuming *eihē* = *ehē*. Cf. *ēšjehē* BM. Cat. no. 230.

³ 'The result of thy enquiries.'

urgent, for I am in want. For, whether it be to-day or to-morrow,⁴ I am ashamed when I see the indigence of⁵ At any rate (πλήν) send us the result carefully and (so) carry out my wish, as the completion (or result) of this tablet.⁶ But at any rate⁷ do not hinder (ἐμποδίξειν) the affair."

⁴ I.e. 'daily.'

⁵ ? 'The church of the Apostles,' as in RAC. 51, 89, &c.

⁶ Unintelligible to me.

⁷ V. 203.

Ad. 55. (Sg. 1178) P.

Letter. It announces that "the men are come south. Pay good attention to them and bring . . . and bread¹ and beg them that they eat. Do not . . .² their προσφοραί, for it shall . . ."

¹ V. 345.

² Cf. 271.

Ad. 56. (Sg. 1182) P. "Very illegible." 5, 6 ? *nah.* 10 ? *προσεχε.*

Letter from Paham to David, his brother. He sends him some . . .¹ of grapes. A camel, a vessel (?) of basket-work (σαργάνη), the words "tend" (προσέχειν) and "neglect" (καταφρονεῖν) recall 218 &c.; but the sense is obscure. A postscript refers to D.'s need of some oil.

¹ V. 213.

Ad. 57. (Sg. 1323) P. From the Ramesseum.

Letter from the "humble" Elias to his "dear father," Apa Abel. "As I have heard thou hast a melting-pot (?)¹ which thou art bartering for a sack (?);² if thou art content with the sack, I will make it good (?) to thee,³ likewise the rest of thy transactions (?). And if thou desire the money, send to me and I will send it thee when it (the money) is ready (?). Yet (πλήν) if thou desire the sack, I will make it good to thee to thy heart's content."⁴

¹ Cf. *ouathe*, 465.

² Assuming *talīs* = *thalīs*. So the Scala (Kirch. 136) also with the meaning 'saddle-cloth.' Recurs as here in BP. 9445. A 'sack,'³ a fixed quantity of money or grain; v. 212.

³ Or 'repair, mend it'; cf. 403.

⁴ Cf. 228.

Ad. 63. (S. 27) L. From Karnak. Sayce's copy.

Letter from Frange to Isaac "and all his men," asking him to write his news by the bearer.¹ Vo. (? the same letter). "Concerning the matter of which I have often written thee, look to thyself, for the time (*καιρός*) is very evil."

¹ ? 'the answerer'; some form of *ἀντιλέγω*, the *j* possibly = ξ. Cf. 171.

Ad. 67. (P. 45) P. From "R" (? Ramesseum).

Letter from the "humble" Moses to his "dear father" the priest, Apa Paham. 5 "My heart was very satisfied that, when I asked after thy health, they told me, by God's providence, thou wast well.¹ Still, God knows, I shall not cease to enquire for thy health. Sometimes I am told thou art in the east, then that thou art in the north. Perhaps (*τάχα*) thou hast not been able to² and these dates and the other things. But be so good as to come south that we may meet thee; for we do long for (?) thee.³ Please send me the communion-book⁴ to see and I will return it thee quickly."

¹ Peyron's *logis* unlikely here. Cf. ? *tok*, *ték*. For *sobte* v. 49.

² One expects *oubrh* 'send,' but a mark over *r* shows it to be complete.

³ *Jdt* thus BP. 1054 = ÄZ. '85. 72 (sic, not *jðh*). Meaning appears like *geet*.

⁴ ? The Anaphora or, if *ʒa* here = Easter, something like the modern *Ki'abb el-Bashah*.

83. (F. 2) L. 4 *αφωρισε μππερσ.* 5 ? *etm* or *mpša.* 6 *πριμη.* 7 ? corr. *ntaf.*

[Should have been placed with the Ecclesiastical Documents above.]

Letter from Victor to the archpriest Patermoute. "I desire¹ that thou excommunicate (*ἀφορίζειν*) the priest Jeremias from doing (?) the service until he pay Papnoute his tremision I indeed² have paid mine many days ago. Do not delay to take it to him. But besides this, I greet thy dear brotherhood."

¹ V. 511.

² Besides the instances in F. Robinson, Copt. Apocr. Gosp. 203, of *mman* in this sense, v. Pist. Soph. 24, 16, Miss i. 404, ib. iv. 5, Erman Kopt. Volkslitt. 6, 16, Rossi Papiro I. i. 73 and Nuov. Cod. 43.

59. (E. 113) L. Hand A. Ro. effaced.

[Should have been placed with the Legal Documents above.]

Address of a letter from "the humble" Abraham, presumably the bishop, to "the God-fearing Jacob and those with whom we (?) desire to go to law."

Ad. 20. (Sf. 1) P. 5 ? for *μειείναγε* or *mei-* 8 end ? *ntok.* 10 or *mmoou.*

[This should have stood beside 169, 406 &c.]

Receipt in form of a letter from Paul, son of Lôch . . . (?),¹ to Moses, son of Elias. "I have received in full from thee the tax (*δημόσιον*) of the ploughed field that has been sown (?) for thee.² I will not sue thee for any further tax on its account, nor (shall) any other representing me (*πρόσωπον*); for I have been paid in full by thee. And thou also"

¹ Abbreviated but very improbable thus.

² Or 'as thou wast informed.'

Ad. 6. (E) L. V. the facsimile, p. 85 (lithogr.).

The beginning of a Greek letter (?). Its interest lies in the script which has a curious resemblance to the initial lines in 11th and 12th cent. pontifical and imperial charters.¹

¹ E.g. Sickel, Mon. graph. i. 17, v. 2, vi. 2, vii. 3 or Pflugk Hartung, Spec. chart. pontif.

MISCELLANEOUS.

487. (E. 151) L. 2 ? for *χοικον.*

Medical recipes.¹ The 1st ends at 3, "... he shall have relief." The 2d contains "dark . . . ; water of . . . , . . . fennel² and honey without bread (?) . . . upon them, they shall cease (i.e. be healed)." The 3d contains "dog's . . . , leaves of . . ." On vo. the use of the name Jesus is recommended in an unintelligible context.

¹ Medical texts on ostraca: BGU. (Kopt.) nos. 27, 28 (v. ÄZ. '78. 20).

² Tattam s.v.

488. (E. 140) L.

Letters; *a* written in the usual cryptogram,¹

¹ V. Gardthausen, Paläogr. 235, ÄZ. xxxiii. 132 &c.

c in one wherein the letters stand alternately for those alphabetically next before and after them.

The transcriptions are given as *b* and *d*.

489. (*E.* 221) P.

Words written in a cryptogram.

490. (*E.* 254) P.

Two palindrome charms, the first imperfect.¹

¹ V. Krall, *Mith. Rain.* v. 120; Heim, *Incant. græcobarb.* 530; *Rec.* xx. 176, and for the Latin origin of the 2d charm, Haverfield in *J. Anthropol. Inst.* xxix. 306.

491. (*E.* 137) L. 2 end, a word. 4 *nnapa* (sic). 5 beg. *hn*, ? *ntafsine*.

Epitaph, presumably copied from or to be copied on to a tombstone. It begins "God, my God," and commemorates "Niharau, son of . . . , of the holy *τόπος* of Apa Stephen,¹ in the town of Ape, who passed away on the 14th (or 16th) of Epiphi of the year . . ."

¹ The sing. verb forbids 'and Apa S.' A church of Apa S. occurs in BP. 89 and (? or monastery) in T. 6. The *τόπος* bequeathed to Stephen in RAC. no. 3 is in Jême and the text prob. later than this.

492. (*C.* 8240) P. Large, epigraphic script.

Epitaph of Chaeremon, monk of Tsé,¹ who died on the 23d Tybi, 7th Indiction. It is called *σπήλη*²; cf. **491**.

¹ Prob. a place in the nome of Coptos (BM. or. 4885). Another is in that of Pemje (*Amél Géogr.* 530; cf. prob. also ib. 586.)

² Formula similar to the frequent *σπήλη του ΝΝ. ἐβίωσεν ἐτῶν x*. I know no other example in Coptic.

493. (*E.* 202) L.

Cruciform monogram in the style usual on Byzantine seals. I cannot decipher it.

28. (*C.* 8265) P. Large uncials.

"Jonas. Pray for me in charity, every one that shall read this writing." Cf. **278**.

494. (*D.* 4) P. Large uncials.

"The peace of God and His blessing shall be in this place for ever and ever. Amen. Enter, Lord. Blessed"¹

¹ Edinburgh Antiq. Mus. no. 914 is an ostr. invoking Christ's blessing and protection for men and beasts in the monastery. BP. 747 invokes peace for 'this place.'

495. (*C.* 8254) P. Side of a jar. From Kôm Ombo.

Unintelligible inscription, probably referring to the contents of the jar.¹

¹ The words recall the 'water of dates' referred to in Shenoute's rules (*Miss.* iv. 257).

496. (*P.* 29) P. Neck of a jar.

Inscription probably referring to the contents of the jar. The 2d word¹ recurs in **504**.

¹ Cf. ? *teltel, teltil* 'drop.'

HOMER.

523. (*D.* 14) P. V. p. 84 (lithogr.), facsimile of ro. 12—14.

Iliad A. 69—82 on ro. and 89—95 on vo. It is, with the next number, the only instance, I believe, of Homeric texts written upon ostraca. They are included here as having been found together with the Coptic ostraca at Dendera.

524. (*D.* 13) P.

(i) Iliad A. 96—103 on ro., 104—114 on vo.; (ii) ib. 115 on ro., 122—124 on vo. The letters *e* and *s* appear to mark the 5th and 6th sections.

525. (*D.* 15) P.

Lists of Greek names, many of which may be found in Homer. The 2d list begins at 16 and apparently a 3d at 22.

INDEX

TO THE TRANSLATIONS AND COMMENTARIES.

The numbers here are those of the *pages*. The letter n. = note.

- Aphou, bp. of Oxyrhynchus. 9 n.
 Apocalypse, an. 8.
 Arithmetical tables (?). 46.
 'Ave Maria,' its eastern form. 3 n.
- Basil of Caesarea, *ἐπιτίμια* of. 12 n.
 Begging letters. 14. 47. 49. 50. 51. 64.
 Biblical quotations (liturgical texts excepted). 5.
 6. 7. 13. 14. 15. 16. 50. 51. *ib.* 71. 79.
 Biblical names. 45.
 Bilingual texts. 34.
 Bishop. v. Greek Index, *ἐπίσκοπος*.
 Bishop's sons. 16.
 Blessing. 48 n. 58.
 Blessing sent. 47. 56.
 Blessing on bread. 48.
 Bohairic tendencies. 55.
 Books mentioned. 42. 43. 62. 63.
 Bread blessed. 48.
- Canons. 8.
 Charms. 4.
 Children, dedications of. 7 n.
 Churches. 10 n. 17 n. 18 n. 34 n. V. Index of
 Place-names.
- Clergy:
 to sleep in church. 11.
 who quit their diocese. 13.
 expelled. 17. 19.
 as workmen. 31.
- Coinage. 78 n.
- Communion:
 fasting. 14.
 wine and water at. 14.
 at unlawful times. 14.
 forbidden. 16.
- Contenance. 9 n.
 Cross. 20 n.
 crosses above names. 55 n.
 crosses as signature. 28 n.
- Cryptograms. 82. 83.
 Curses. 16.
- Deserted monasteries. 60 n.
 Dêr el-Esbeh. 1.
 Disciple of monk. 57 n.
 Dismissal of the congregation. 48.
 Divorce. 13.
- Easter. 18 n.
 Easter Eve. 18 n.
 'Egypt' (*Kéme*). 73 n.
- Epiphany. 5 n. 12 n.
 Epitaphs. 15 n. 83.
 Eshmunein. 4.
 Excommunication, interdict, expulsion, &c. 11 n.
 12 n. 16 n. 48 n. 75.
- Fasts, fasting. 7 n. 18 n. 41 n.
 Festivals, feasts. 12. 15 n. 16. 18 n. 28. 31. 32.
 ib. 41 n. 51 n. 52. 61.
- Fines. 19. 20. 24 n. 28. 29. 34.

- Formulae, remarkable. 13 n. 15. 18. 21. ib. 30 n.
36 ff. 83 n.
- 'Gnomes' of Nicaea. 7. 9 n.
- Greek nominal instead of verbal forms. 69 n.
- Headman. 23 n.
- Hermopolite nome. 34.
- 'Hill' = monastery. 61 n.
- Homer. 83.
- Indictions. 10. 13. 21. ib. ib. 22. 23. 24. ib.
25. ib. ib. 26. 28. ib. ib. 31. ib. 32. ib.
33. 34. 35. 36 ff. 57. 83.
- Interdict; v. Excommunication.
- Kôm Ombo. 36.
- Lamp. 11. 12 n.
- Learning by heart. 9 ff.
- Lists of words. 1.
- Magistrates. 20 n.
- Marriage, unlawful. 14.
- Measures:
- of land. 22 n. 23 n. 44 n.
 - of coin. 23 n. 26 n (?). ib. ib. 45. 71 n. 76.
ib. 77.
 - of grain. 23 n. 25 n. 33 n. 57. 58 n. 61.
 - of wine. 25. ib. 28 n. 41 n. 42. 43. 45. 46.
59 n. ib. 60. 61.
 - of oil. 33. 59.
 - of flax (?). 35.
 - of rope. 44. 65 n. 70.
 - of salt. 59.
 - various. 28 n. 32 n. 40. ib. 43. 68 n.
- Medical recipes. 82.
- Middle Egyptian dialect. 39.
- Monasteries:
- τῶν πατέρων*. 7 n.
 - of Pesynthius. 8.
 - of Paul (?). 40.
 - of Moses. 78 n.
- Monastic communities, documents by or to.
19. 32.
- Monetary standards. 70 n.
- Monograms, cruciform. 47. 83.
- Nabornoukios (= Peter the Iberian). 42 n.
- Names with *Apa-*. 52 n.
in *Kala-*. 67 n.
in *Ta-*. 59 n.
with article *P-*. 66 n.
with article *T-*. 68 n.
formed of titles. 53 n.
of birds as proper names. 18 n.
- Oaths. 21. 28. ib. 47. 53.
- Obol (?). 41.
- Offerings (*προσφορά*). 19 n.
- Oil. 11 n.
- Oeconomus, duties of. 14.
The great oec. 51 n.
- Ordination. 9 ff.
- Ostrakon in St. Petersburg. 2, ostr. in CIG. 4.
text continued from another ostr. 27. 35.
43. 51 (?). 75.
text repeated on 3 ostr. 30.
- Papyrus, new and old. 43 n.
preferable to ostrakon. 49 n.
- Persian or Syriac names. 73 n.
- 'Physiologus.' 44 n.
- Prisons. 58 n. 79.
- Rent. 23. 34.
- Saints:
- Arsenius and Lucius. 5.
 - Cyriacus (?). 61 n.
 - Faustus. 35.
 - Phoebammon (?). 48 n.
 - Isaiah the Exegete. 74.
 - Leontius. 11.
 - Papnoute. 32.
 - Patermouthius. 31.
 - Peter the Iberian. 42.
 - Shenetôm. 18.
 - Theognosta. 5.
 - Victor. 57 n.
- Shares of sons and daughters in property. 30.
- Soldiers. 21. 37 n.
- Sowing of land. 22.
- Tabir*, sanctuary. 18 n.
- Tailors. 33.
- Taxes. 22. 24. 26 n. 31. 36 ff. 82.
- 'The Daughter of . . .', a book. 42.

- Timothy of Alexandria's 'Responsa.' 9 n.
 Tower in monastery. 27 n.
 Troubles, political or religious. 6.
 Wills. 29. ib. 30. 55.
 Writing exercises. 50. 74.
- Αναγκη.* 61 n.
Δέσμη, δεσμίτια. 35.
Διδασκαλία. 6.
Δούξ. 69 n.
Ἐξάγιον. 78 n.
Εὐχέλαιον, τὸ. 35.
Καρὸρ, name. 56 n.
Κατήχησις and *καθήγησις.* 42.
Κήρυγμα. 7 n.
Κτῆμα. 16 n.
Λέξις. 15.
- Μεγάλοι* = chief officials of monastery. 53 n.
Ὅριγανον. 58 n.
Παλαιστή. 44.
Πανάριον of Eriphanius. 52 n.
Πεκύσιος (name). 21 n.
Πήρα. 58 n.
Πῆχυς. 44.
Πλάξ and *βίξ* confused. 60 n. cf. 69 n.
Πλουμαρίζειν. 45 n.
Στίξειν. 64 n.
Συμπόσιον. 20 n. 29 n.
Συνάγειν. 9 n. 14 n. 48 n.
 σύναξις. 11 n. v. Communion.
Φόλλις. 23 n.
Φύλαξ. 22 n.
Χαλκολιβάνος. 42 n.

THE OSTRACA CLASSIFIED

ACCORDING TO THE ORIGINAL COLLECTIONS.

LORD AMHERST.	Cairo— <i>cont.</i>	Cairo— <i>cont.</i>
104	113	205
394	116	206
395	117	207
	121	216
	132	224
BRUSSELS.	144	227
Ad 32—Ad 39	145	228
	146	229
	147	230
CAIRO.	148	235
3	149	236
12	150	243
13	151	244
14	152	245
15	161	252
16	162	254
17	163	255
22	166	256
23	167	257
24	168	258
25	172	259
27	174	260
28	180	265
44	181	268
68	182	272
78	186	275
100	187	284
101	188	289
102	189	294
103	202	298
111	204	306

Cairo—*cont.*

314
315
316
319
320
328
329
330
340
341
342
343
344
345
346
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
391
392
396
397
398
399
400
401
403
406
407
408
410
411

Cairo—*cont.*

412
413
414
415
416
417
418
420
421
422
423
424
425
426
445
446
447
452
453
454
455
459
462
467
469
472
492
495
516
521

CAMBRIDGE.
430

DENDERAH (PETRIE).
347
384
405
435
448
449
456

Denderah (Petrie)—*cont.*

480
494
523
524
525

DREWITT.
Ad 4

EGYPT EXPLORATION FUND.
1
2
4
6
7
8
9
10
11
18
20
21
26
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
45
46
47

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>
48	97	178
49	99	179
50	105	183
51	106	184
52	107	185
53	108	191
54	109	192
55	110	193
56	112	194
57	114	195
58	115	196
59	118	197
60	119	198
61	120	199
62	123	200
63	124	201
64	125	203
65	126	209
66	127	210
67	128	211
69	129	212
70	130	213
71	134	214
72	136	215
73	137	217
74	138	218
75	139	219
76	140	220
77	141	221
79	142	222
80	143	223
81	154	225
82	155	226
85	156	231
86	157	232
87	158	233
88	159	234
89	160	239
90	164	240
91	170	241
92	171	246
93	173	247
94	175	248
95	176	249
96	177	250

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

91

Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>
251	325	450
261	326	451
262	327	457
263	331	458
264	332	460
266	333	461
269	334	463
270	335	464
271	336	465
273	337	466
276	350	468
277	351	470
278	352	471
279	353	473
280	354	474
281	355	475
282	356	476
283	357	477
285	358	478
286	359	481
287	360	482
288	361	483
290	362	484
291	363	485
293	364	486
295	365	487
296	366	488
299	367	489
300	387	490
301	389	491
303	390	493
304	402	511
305	404	512
307	409	513
308	431	514
309	432	515
310	433	517
311	436	518
312	437	519
313	438	520
317	439	Ad 1
321	440	Ad 2
322	441	Ad 3
323	443	Ad 5
324	444	Ad 6

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

FLORENCE.

83
190
386
434

HILTON PRICE.

522

LONGMORE.

133
242
348

OXFORD (ASHMOLEAN).

Ad 24—Ad 31

OXFORD (BODLEIAN).

122
274

PETRIE.

237
238
388
426
427
428
479
496
497 (*sic*)
498
499
500
501
502
503
504
505
506
507
508
509
510
Ad 67

POLLARD.

349

SAYCE.

19
84
131
135
153
165
169
208
339
253
267
302
338
385
393
419
429
Ad 58—Ad 66

STEINDORFF.

Ad 7—Ad 23

STRASSBURG.

Ad 40—Ad 57^b

TABLE OF CORRESPONDENCES

BETWEEN TEXTS AND TRANSLATIONS.

No. of Text.	Page of Translation.	No. of Text.	Page of Translation.
1	1	31	9
2	"	32	10
3	"	33	"
4	2	34	"
5	"	35	"
6	"	36	"
7	"	37	"
8	5	38	11
9	"	39	10
10	"	40	12
11	"	41	11
12	6	42	19
13	"	43	20
14	"	44	19
15	"	45	11
16	7	46	"
17	"	47	17
18	"	48	23
19	1	49	47
20	8	50	"
21	"	51	35
22	"	52	47
23	"	53	15
24	"	54	"
25	"	55	"
26	5	56	"
27	"	57	17
28	83	58	"
29	9	59	82
30	"	60	17

TABLE OF CORRESPONDENCES

No. of Text.	Page of Translation.	No. of Text.	Page of Translation.
61	16	107	21
62	17	108	"
63	"	109	"
64	46	110	"
65	17	111	"
66	49	112	"
67	"	113	"
68	46	114	35
69	"	115	52
70	17	116	"
71	13	117	53
72	"	118	"
73	"	119	"
74	14	120	"
75	"	121	"
76	"	122	"
77	16	123	22
78	"	124	54
79	19	125	27
80	16	126	46
81	12	127	54
82	19	128	"
83	82	129	55
84	15	130	"
85	8	131	28
86	20	132	55
87	11	133	56
88	31	134	"
89	"	135	19
90	47	136	56
91	13	137	57
92	12	138	22
93	48	139	23
94	"	140	"
95	51	141	29
96	"	142	30
97	49	143	"
98	48	144	29
99	52	145	"
100	"	146	"
101	"	147	30
102	51	148	"
103	"	149	"
104	49	150	"
105	18	151	"
106	31	152	54

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
153	...	...	24	199	...	...	58
154	...	...	56	200	...	...	30
155	...	...	20	201	...	...	35
156	...	...	25	202	...	...	26
157	...	...	24	203	...	...	57
158	...	...	"	204	...	...	58
159	...	...	31	205	...	...	57
160	...	...	25	206	...	...	22
161	...	...	"	207	...	...	34
162	...	...	"	208	...	...	58
163	...	...	"	209	...	...	"
164	...	...	"	210	...	...	59
165	...	...	"	211	...	...	"
166	...	...	33	212	...	...	"
167	...	...	34	213	...	...	"
168	...	...	"	214	...	...	"
169	...	...	"	215	...	...	27
170	...	...	57	216	...	...	59
171	...	...	"	217	...	...	27
172	...	...	34	218	...	...	31
173	...	...	26	219	...	...	32
174	...	...	70	220	...	...	"
175	...	...	26	221	...	...	"
176	...	...	76	222	...	...	"
177	...	...	"	223	...	...	31
178	...	...	"	224	...	...	59
179	...	...	"	225	...	...	"
180	...	...	77	226	...	...	"
181	...	...	"	227	...	...	60
182	...	...	"	228	...	...	"
183	...	...	"	229	...	...	"
184	...	...	"	230	...	...	33
185	...	...	"	231	...	...	60
186	...	...	75	232	...	...	"
187	...	...	76	233	...	...	"
188	...	...	50	234	...	...	"
189	...	...	77	235	...	...	"
190	...	...	78	236	...	...	"
191	...	...	"	237	...	...	61
192	...	...	40	238	...	...	"
193	...	...	"	239	...	...	"
194	...	...	"	240	...	...	"
195	...	...	57	241	...	...	"
196	...	...	58	242	...	...	62
197	...	...	"	243	...	...	"
198	...	...	"	244	...	...	"

TABLE OF CORRESPONDENCES

No. of Text.	Page of Translation.	No. of Text.	Page of Translation.
245	62	291	54
246	"	292	79
247	"	293	46
248	"	294	12
249	"	295	20
250	63	296	24
251	"	297	20
252	"	298	12
253	"	299	32
254	64	300	12
255	"	301	33
256	"	302	"
257	"	303	31
258	50	304	28
259	"	305	27
260	"	306	28
261	"	307	22
262	"	308	23
263	"	309	33
264	"	310	27
265	"	311	24
266	"	312	27
267	"	313	35
268	"	314	57
269	51	315	20
270	"	316	34
271	75	317	79
272	"	318	34
273	"	319	26
274	"	320	40
275	64	321	65
276	"	322	"
277	74	323	"
278	"	324	"
279	"	325	"
280	"	326	"
281	47	327	"
282	"	328	"
283	18	329	66
284	19	330	"
285	47	331	"
286	49	332	"
287	"	333	"
288	48	334	"
289	57	335	"
290	51	336	"

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
337	...	...	66	383	...	...	72
338	...	...	„	384	...	...	„
339	...	...	„	385	...	...	73
340	...	...	67	386	...	...	„
341	...	...	„	387	...	...	„
342	...	...	„	388	...	...	„
343	...	...	„	389	...	...	„
344	...	...	„	390	...	...	57
345	...	...	„	391	...	...	26
346	...	...	„	392	...	...	35
347	...	...	„	393	...	...	33
348	...	...	„	394	...	...	73
349	...	...	68	395	...	...	„
350	...	...	„	396	...	...	74
351	...	...	„	397	...	...	„
352	...	...	33	398	...	...	„
353	...	...	68	399	...	...	„
354	...	...	„	400	...	...	„
355	...	...	„	401	...	...	75
356	...	...	69	402	...	...	74
357	...	...	„	403	...	...	„
358	...	...	„	404	...	...	24
359	...	...	„	405	...	...	35
360	...	...	„	406	...	...	36
361	...	...	„	407	...	...	„
362	...	...	„	408	...	...	„
363	...	...	„	409	...	...	„
364	...	...	70	410	...	...	„
365	...	...	„	411	...	...	„
366	...	...	„	412	...	...	37
367	...	...	„	413	...	...	„
368	...	...	„	414	...	...	38
369	...	...	71	415	...	...	„
370	...	...	„	416	...	...	37
371	...	...	„	417	...	...	38
372	...	...	„	418	...	...	37
373	...	...	„	419	...	...	„
374	...	...	„	420	...	...	„
375	...	...	72	421	...	...	38
376	...	...	„	422	...	...	37
377	...	...	„	423	...	...	„
378	...	...	„	424	...	...	38
379	...	...	„	425	...	...	„
380	...	...	„	426	...	...	„
381	...	...	56	427	...	...	„
382	...	...	53	428	...	...	„

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
429	...	...	39	475	...	...	44
430	...	...	"	476	...	...	"
431	...	...	45	477	...	...	45
432	...	...	"	478	...	...	"
433	...	...	"	479	...	...	"
434	...	...	"	480	...	...	46
435	...	...	"	481	...	...	18
436	...	...	74	482	...	...	22
437	...	...	40	483	...	...	35
438	...	...	"	484	...	...	15
439	...	...	"	485	...	...	"
440	...	...	"	486	...	...	48
441	...	...	"	487	...	...	82
442	...	...	v. no 77	488	...	...	"
443	...	...	40	489	...	...	83
444	...	...	"	490	...	...	"
445	...	...	"	491	...	...	"
446	...	...	"	492	...	...	"
447	...	...	"	493	...	...	"
448	...	...	41	494	...	...	"
449	...	...	"	495	...	...	"
450	...	...	"	496	...	...	"
451	...	...	"	497	...	...	45
452	...	...	"	498	...	...	80
453	...	...	"	499	...	...	"
454	...	...	"	500	...	...	39
455	...	...	"	501	...	...	"
456	...	...	42	502	...	...	"
457	...	...	"	503	...	...	"
458	...	...	"	504	...	...	"
459	...	...	"	505	...	...	"
460	...	...	43	506	...	...	"
461	...	...	"	507	...	...	80
462	...	...	"	508	...	...	"
463	...	...	"	509	...	...	46
464	...	...	"	510	...	...	"
465	...	...	"	511	...	...	13
466	...	...	"	512	...	...	1
467	...	...	"	513	...	...	"
468	...	...	44	514	...	...	"
469	...	...	"	515	...	...	"
470	...	...	"	516	...	...	3
471	...	...	"	517	...	...	"
472	...	...	"	518	...	...	"
473	...	...	"	519	...	...	"
474	...	...	"	520	...	...	4

TABLE OF CORRESPONDENCES

No. of Text.	Page of Translation.	No. of Text.	Page of Translation.
521	4	Ad. 33	79
522	"	34	80
523	83	35	"
524	"	36	45
525	"	37	37
Ad. 1	14	38	80
2	80	39	4
3	29	40	16
4	30	41	12
5	46	42	28
6	82	43	22
7	10	44	33
8	15	45	47
9	11	46	81
10	18	47	"
11	49	48	35
12	20	49	61
13	75	50	63
14	29	51	78
15	23	52	65
16	26	53	68
17	"	54	70
18	"	55	81
19	75	56	"
20	82	57	"
21	39	57 ^b	46
22	61	58	78
23	43	59	18
24	1	60	54
25	79	61	79
26	23	62	"
27	79	63	82
28	"	64	51
29	35	65	55
30	45	66	39
31	"	67	82
32	79		

II
TEXTS

7. ≡ τε παντωκρατωρ π ≡
 ≡ πετερετπε μπκαρ ≡
 ≡ μπκαρ πενταγκ ≡
 ≡ ττωγμ νογον νι ≡
 ≡ εινε μντεφ ρικ ≡
 ≡ πετψοοπ νι ≡
 ≡ επεφ ≡

8.
 ≡ ανλυ χεντερεπεπροφητης μππ
 ουτε δαυειδ ασφαλμα νουκογι ν. ρ.
 ευμουτε ρω εροφ χεπειωτ μπεχς π
 .ο ετακε σαυφ ντβα ηρωμε ρμπλ...
 νουροου νουωτ ανλυ δε ον χεντερε
 πεντεκονταρχος σναυ νεχψαχε ερο
 . . ρε ηδηλιας απνουτε μοουτοϋ μν
 ουκεψε ηρωμε μπψτσο επειψε ηρω [με]
 [ε]τβεπεισναυ νταυρνοβε ανλυ χεαπν
 [ο]υτε πατασσε νωρπμμισε νιμ ντε κη
 με αννεχπειυσεεπε νμτω ρηθαλασσα
 ετβεφαρω χεαψτοϋβε μωυςης
 ετβεπι ω παυηρε μπχοεις νατσο αν
 ρμπεροου ετμμαυ ευδικλιος μν
 ουασειβης αυω μννσαναι ?
 ου μπνα ισθανε ουδε μ ?
 ονηηφε πνουτε πνοϋ
 τε παγαθος ετcm
 αμαλτ

9. ≡ π[α]λιν ον γαρερ ερωτη ευρωμε ≡
 [ο]ναυ αυω ηρο σναυ παι μεν εφρ ≡
 ραρθηκ εψαχε νμμακ ρωσ εψμε μμοκ
 ψαντψδερωτκ μννεκμευε τηρου ητ[οκ]
 μεν εκψαχε νμμαψ ρνουμντρηπλοϋς ν ≡
 ρωψ εψμερ ηκακια ριμοκμεικ εφραου εχω μπεκ
 μυστηριον επεκχαχε παι εψαψχοου χεει μμοκ
 μννσως εψανβωκ ραρθμπαι χεψωνοτη ραρ
 [ο]κ χεεκκω ηρωκ ητρε τηρς επιχαχε εφειρε η
 ναι ηακ μννσως ψιπεκψαχε μπαι ηφεινε ηακ
 μπαπη ψαντψειρε ηρενπωρψ μνρενμικε
 αυω ρμπρεψαχε νμμακ ψαψταρκοικ χεμπρψω
 [μπεντα]χοου ηακ ηλαυ ηρωμε εψσοϋν χεου
 ? ημιψεπε εψχικροϋ μμοκ ετβεπα ρωμε
 νιμ εφρ η ρο ηψμμο επιωτ μνψωηρ[ε]
 μνπεπηα ετοϋααβ ψαντψμετανοι αυω ερε
 ηλαος τ[ηρψ] χοου χεεψεψωπε .

10. † τα ? μπειατικος ?
 αληως ουψιπε ηαι εχοου χεμονοϋ
 ριδιακ νοϋρωμε ετρω τμνη. βιχ εχνηψινε
 ηρωμε ετεμνηλαυ ηα. . εβαλος μμοϋ αν
 θως ακκωνσοϋ ηνεϋαγγε. . μννεϋεν
 ≡ τολμеспροϋντ. . χεερψανπεκ ?
 ≡ η τεκβιχ η τεκοϋρητε σκανδαλιζε
 μμοκ παρκψ η ηγ ? πνουτ[ε]
 ? ? ?

ΝΕΡΕΠΟΥΑ ΠΟΥΑ ΕΙΡΕΜΠΕΤΣΟΥΤΩΝ ΝΑΒΡΑΥ ΓΛΑΜΑ ΔΕ ΟΝ ΑΥΤΑΥΕΤΛΟΙΒΕ
 ΧΕΕΤΒΕΟΥ ΣΕΨΟΟΠ ΝΤΕΙΖΕ ΓΜΠΤΡΕΨΥΡΠΧΟΟΣ ΧΕΩΝΝΕ[ρ]ΟΥ ΕΤΜΜΑΥ ΝΕΜΝ-
 -ΡΡΟ ΨΟΟΠ ΓΜΠΙ[ΣΡΑ]ΗΛ ΝΤΕΡΙΡΠΜΕΥΕ ΔΕ [ΝΝ]ΑΙ ΝΤΕΙΖΕ ΔΙΜΕΕΥΕ ΕΠΛΙ
 ΕΤΒΕΝΕΤΨΟΟΠ ΤΕΝΟΥ ΔΥΩ ΚΑΝ ΕΨΧΕΟΥΡΟΤΕΠΕ ΕΧΟΟΣ ΔΥΩ ΟΥΨΠΗΡΕΠΕ
 ΑΛΛΑ †ΝΑ.Ο. †ΝΑΥ ΓΑΡ ΧΕΟΥΜΕΠΕ ΠΩΒ ΧΕΜΗΠΟΤΕ ΝΤΑΠΕΙΝΟΒ ΜΠΩΡΧ
 ΜΗΠΕΙΜΙΨΕ ΕΤΟΥ ΨΩΠΕ ΓΝΝΑΤΕΚΚΛΗΣΙΑ ΕΤΒΕΧΕΑΝΑΘΕΤΕΙ ΜΠΝΟΒ
 ΔΥΩ ΠΟΥΑ ΜΑΥΑΥ ΝΡΡΟ ΜΜΕ ΕΤΕΠΝΟΥΤΕΠΕ ΔΥΩ ΑΝΡΘΕ ΓΩΣ ΕΜΝΡΡΟ ΓΙ-
 -ΧΩΝ ΓΜΠΤΡΕΠΟΥΑ ΣΑΖΩΨ ΕΒΟΛ ΝΤΕΣΒΩ ΜΠΕΝΧΟΕΙΣ ΙΣ ΠΕΧΣ ΝΥΤΑΡΟ
 ΔΕ ΝΑΥ ΕΡΟΟΥ ΜΑΥΑΥ ΝΓΕΝΛΟΓ[ΙΣΜ]ΟΣ ΜΝΓΕΝΤΨΩΨ ΝΤΕΨΑΥΘΕΝΤΙΑ ΜΜΙΝ
 ΜΜΟΨ ΜΕΨΟΥΨΩΨ. ΑΡΧΕΙ ΜΑΛΛΟΝ ΔΟΥΒΕΠΟΥΨΩΨ ΜΠΧΟΕΙΣ Π...ΚΗ.....

15. † ΜΟΥΡΠΕΚΣΩΜΑ ΕΡΟΥΝ ΝΓΨΩΠΕ ΝΨΗΡΕ
 ΜΠΤΟΠΟΣ ΓΜΜΕΚΨΗΤ, ΤΗΡΨ ΚΑΙ ΓΑΡ ΝΤΑΥΕΡΗΤ
 ΜΜΟΚ ΜΠΙΤΟΠΟΣ ΚΑΤΑ ΤΑΡΕ ΨΩ ΔΥΩ ΑΠΜΑ
 ΕΙ ΕΡΡΑΙ ΕΡΟΚ ΕΤΡΕΚΔΙΑΚΟΝΕΙ ΝΤΑΠΑΓΓΕΛΟΣ
 ΜΠΤΟΠΟΣ ΧΙΖΜΟΤ ΕΧΩΚ
 v. ΨΑΝΤΚΨΩΠΕ ΨΑΖ ΝΣΟΠ ΕΚΣΡΟΥΤ ΑΜΟΥ
 ΕΡΟΥΝ ΜΗΤΠΡΟΣΦΟΡΑ ΕΤΕΚΧΟΟΥ ΜΜΟΣ ΔΥΩ
 ΝΓΣΒΡΑΨΤ ΨΑΖΤΗ! ΕΤΜΚΩΤΕ ΜΗΡΩΜΕ ΕΨΘΟΥ
 ΝΤΕΠΑΨΗΤ ΜΤΟΝ ΕΧΩΚ

16. ≍ ΠΕΨΩΒ
 ≍ ΝΑΨΩΠΕ ΨΝ
 ≍
 ΟΥΡΩΜΕ ΕΨ
 ΧΙ ΕΒΟΛ ΓΜΠΣΩ
 ΜΑ ΜΠΕΣΝΟΨ
 ΜΠΕΧΣ ΝΨΩΨΕΑΝ
 ΕΡΟΨ ΕΧΙΒΟΛ ΔΥΩ Ν
 ΕΤΗΠ ΤΗΡΟΥ ΕΡΟΨ ΨΝ
 ΟΥΜΕ ΔΥΩ ΕΤΜΕ ΕΡΟΨ
 ΜΕΥΧΙΒΟΛ ΠΣΑ ΕΣΤΨΟΥ
 ΕΙΤ ΟΥΟΝ ΟΥΜΟΟΤΕ ΟΥΗΖ
 ΝΨΩΨ ΨΣΟΥΨΟΥΡ ΝΒΙ ΠΡΩΜΕ
 ΕΤΜΕΤΕΧΕ ΕΠΝΟΒΕ ΜΗΤΑΡΕΤΗ
 ΨΙΟΥΣΟΠ ... ΠΕ ≍ ΣΨΤΗΡ
 ΟΥΩ ΕΨΧ[Ψ] ≍
- v. ≍ ΜΝΨΒΟΜ ΝΛΑΥΕ ΕΡ
 ΨΜΨΑΛ ΝΧΟΕΙΣ ΣΝΑΥ ΠΕΤ
 ΝΑΡΟΥΝΟΒΕ ΝΤΣΟΥΑΝΑΓΚΗ
 ΜΜΟΥ ΤΑΡΟΨ ΨΜΨΑ
 ΜΠΜΟΥ ΝΤΑΨΤΑΡΟΨ
 ΕΨΑΥΣΟΥΩΝ ΟΥΣΨΙ
 ΜΕ ΕΣΜΟΤΕ ΜΠΠΟΒΕ
 ΨΙΤΝΤΜΝΤΚΑΘΑΡΟΣ
 ΜΠΕΣΨΟ ΨΟΡΠ Ρ. ≍
 ΕΤΕΚΚΛΗΣΙΑ ΝΨΟΡΠ
 ΜΝΝΨΩΣ ΕΤΤΕΧ
 ΝΗ ΜΠΕΚΨΩΒ Ν
 ΒΙΧ ΧΕΚΑΨ ΕΡΕ
 ΠΝΟΥΤΕ ΣΜΟΥΕ
 ΝΕΨΒΗΨ ΝΝΕΚ ≍

17. ≍ ΟΥΝΟΒΕ ΓΑΡ ΔΗΠΕ ΔΩ ΕΥΣΨΩΨ ΜΜΟΝ
 ≍ ΠΝΟΒΕ ΤΗΡΨΠΕ ΕΚΨΑΝΤΨΩΒΕ ΜΟΥΣΩ
 [ΨΜ]ΝΟΥΣΨΩΨ ΕΝΕΟΥΝΟΒΕ ΓΑΡΠΕ ΤΨΟΥΝ
 ≍ ΠΨΩΨ ΨΝΟΥΚΑΡΨΨ ΕΝΕΡΕΠΕΧΣ
 ≍ ΔΗΠΕ ΨΕΠΕΤΝΑΡΑΨΤΚ ΕΤΕΚΟ
 [Ψ]ΝΑΜ ΚΤΟ ΕΡΟΨ ΝΤΚΕΤΕΕΨ.
 ≍ ΝΕΤΨΟΟΠ ΑΝ ≍ ΑΡΝΨΝΖ
 ≍ ΣΩΚ ΝΑΨ Ν ≍ Ν ≍
 ≍ ΔΕ ΕΙΚΟ ≍

18. † ΝΓΕΡΙΓΜΑ
 ΝΑΠΑ ΤΑΜΙΑΝΟΣ
 ΠΑΡΧΙΕΠΙΣΚΟ
 ΠΟΣ ΝΡΑΚΑΤΕ
 †

19. ΤΕΝΘΟΜΟΛΟΓΕΙ ΝΟΥΤΡΙΑΣ
 ΕΣΘΝΟΥΜΝΤΟΥΑ ΕΤΕΠΕΙΩΤΠΕ ΜΝΠΩΗΡΕ ΜΝ
 ΠΕΠΝΑ ΕΤΟΥΑΑΒ ΨΟΜΤΕ ΝΟΥΠΟΣΤΑΣΙΣ ΕΑΤΟΥ
 ΕΙ ΝΟΥΤΟΥ ΧΙΣΑΡΞ ΕΤΒΕΠΕΝΟΥΧΑΙ ΕΤΕΠΩΗΡΕ
 ΠΕ ΑΛΛΑ ΟΥΝΤΕΤΟΥΕΙ ΤΟΥΕΙ ΜΝΟΥΠΟΣΤΑΣΙΣ
 ΟΥΡΩΒ ΖΑΡΙΖΑΡΟΣ ΕΥΘΝΗΚΟΟΥΕ ΑΝ ΑΥΩ
 ΠΑΙ ΨΟΠ ΘΝΟΥΜΕ ΟΥΜΟΝΑΡΧΙΑ ΝΟΥΩΤ
 ΟΥΜΝΤΠΑΝΤΟΚΡΑΤΩΡ ΝΟΥΩΤ ΟΥΕΟΟΥ Ν
 ΟΥΩΤ ΕΝΩΤΡ ΔΕ ΜΝΤΕΙΔΟΞΟΛΟΓΙΑ
 ΝΟΥΠΡΑΣΙΣ ΕΝΑΝΟΥΟΥ ΕΤΒΕΤΒΙΝ
 ΜΑΤΕ ΜΝΕΡΗΤ : †

20. † ψορπ // ΜΝ //
 ΓΟΣ ΑΤΑΜΑ .
 Ω ΘΕΩΠ . . ΕΤ
 ΝΕΡΩΒ ΝΙΜ ΝΤ
 ΑΙΣΑΡ † Ε † ΑΥ .
 ΑΥΩ ΨΤΕΑΒΩ
 ΝΟΥΤΟΥ ΨΑΡΗ .
 ΕΠΡΟΥΝ . Υ . Α
 ΑΛΕ ΜΟΥ ΕΝΩΒ
 ΕΤΟΤΟΝΝΑΠΟΣΤ [Ο]
 ΛΟΣ ΟΙΤΝΠΕΠΝΑ ΕΤΟ
 ΥΑΑΒ ΕΤΑΥΕΟΕΙΩ ΝΤΕ
 ΥΑΝΓΕΛΙΟΝ ΗΑΙ ΝΤΑΥΟ
 ΤΠΒΡΡΟ ΝΤΑΥΤΑΡΟ
 . ΝΝΣΑΤΤΡΕΒΜΟΥ
 ΝΡΑΖ ΜΜ . . Ν
 ΜΕΝΟΥΟΥ
 ? ?

υ. ΜΩΝΑΥ
 ΑΥΩ ΕΥ ? Α
 ΕΕΒΕΠΜΕΝ [Τ]
 ΕΡΟΝΠΝΟΥΤΕ Α
 ΥΩ ΕΨΩΜΝΕΜ
 ΑΥ ΝΕΨΠΑΡΑΝ
 ΓΕΛΕ ΝΑΥ ΕΤΜΕΙ
 ΕΒΟΛ ΘΝΘΕΡΟΣΑΛ
 ΗΜ ΑΛΛΑ ΕΒΩ Ε
 ΠΕΡΑΤΝΠΙΩ
 ΤΠΑΜΤΑΤΕ ?
 ΣΟΤΜΗ ΝΤΟΥ
 ΠΕ ?
 ? ?

21. ≡ ? ?
 ≡ ΨΩΤΜ ΝΣΩ ≡
 ≡ ΝΑΨΕΡΗ ΑΝ ≡
 ≡ Ν ΕΤΕΣΒΩ ΜΠΕ ≡
 ≡ ΤΝΣΩΤΜ ΤΑΧ ≡
 ≡ ΨΩ ΕΡΑΙ ΕΡΟΙ ΘΝΝΟΥ ≡
 ≡ ΕΨΕΙΤ ΙΣΙΣ ΜΝΠΕΨΕΙ ≡
 ≡ ΝΟΥΠΕ ΜΝΤ ΟΥΤΕ ΕΒΟΛ ΘΝ Ν ≡
 ≡ ΤΝΨΩ ΕΡΑΙ ΕΠΕΤΝΡΕΨΤ . ≡
 ≡ ΑΚΑΡΙΟΣ ΤΑΨΕΠΙΨΑΧΕ ΕΨΧ ≡
 ≡ ΑΤΑΚΕΝΕ ΜΝΟΥΜΑ ΜΠΧΟΕΙΣ ≡
 ≡ ΤΨ ΕΡΑΙ ΕΚΩΝΤ ΜΠΩΡ Ν ≡
 ≡ ΩΝΤΩΒΣ ΜΜΟΝ ΕΤΡΕΝΩ ≡

22. ΑΝΤΙΓΡΑΦΟΝ ΝΤΙΠΙΣΤΟΛΗ ΜΙΣ ΠΧ
 ΠΩΗΡΕ ΜΠΝΟΥΤΕ ΕΤΟΝΘ ΕΨΣΑΙ
 ΝΑΥΓΑΡΟΣ ΠΡΡΟ ΝΑΙΔΙΣΣΑ ΧΑΙΡΙΤΕ
 ΝΑΪΤΚ ΑΥΩ ΝΑΙΤΣ ΝΤΕΚΠΟΛΙΣ
 [ΤΑΙ ΕΠΕ
 ΣΡΑΝΠΕ ΗΔΙΣΣΑ ΕΠΙΔΗ ΟΥΝ ΜΠΕΚ-
 [ΝΑΥ ΑΚΠΙΣ-
 ΤΕΥΕ ΚΝΑΧΙ ΚΑΤΑ ΤΕΚΠΙΣΤΙΣ ΑΥΩ
 [ΚΑΤΑ
 ΤΕΚΠΡΟΘΗΡΙΣΙΣ ΕΤΝΑΝΟΥΣ ΝΕΚ-
 [ΨΩΝΕ ΣΕ
 ΝΑΤΑΛΒΟΥΟΥ ΑΥΩ ΕΨΩΠΕ ΑΚΡΟΥ ≡
 [ΝΟΒΕ ΘΩΣ
 ΡΩΜΕ ΣΕΝΑΚΟΟΥ ΝΑΚ ΕΒΟΛ ΑΥΩ
 [ΔΙΔΙΣΣΑ
 ΤΕΚΠΟΛΙΣ ΝΑΨΩΠΕ ΕΣΣΜΑΜΑΤ
 [ΨΑ ΕΝΕ
 Θ ΑΥΩ ΤΠΙΣΤΙΣ ΜΝΤΑΓΑΠΗ ΝΑΡΟΥ-
 [ΟΤΟΕΙΝ

[ϚΝ]ΝΕΣ ΠΛΑΤΕΑ ΑΝΟΚ ΙϚ ΑΝΟΚ ΠΕΤΡΩΝ [ΑΥΩ]
 ΑΝΟΚ ΠΕΤΡΩΑΧΕ ΕΒΟΛ ΧΕΑΚΜΕ ΕΜΑΤΕ
 ΣΕΝΑΚΩ ΝΠΕΚΡΑΝ ΕΥ[ΡΠ]
 [Μ]ΕΥΕ ΨΑΕΝΕΥ ΝΓΕΝΕΑ
 ΕΤΗΝΗ ΜΗΝΩΚ ΖΡΑΙ [ϚΝ]
 ΤΕ[ΚΠΑΤ]ΡΙΑ ΑΥΩ ΣΕΝΑΣ[ΟΤ]
 [Μ]ΕΥ [ΨΑ]ΑΡΗΧΥ ΜΠΙΚΑΖ ΑΝ
 ? ? ΕΠΙϚΤ
 ? ΜΜΙΝ ΕΜ
 ? ? ΕΤΟΥ
 ? ΗΤΥ ΝΒΟΛ Ν
 ? ΥΝΣΖ

24. ΕΣΝΑΥ ΝΘΡΟΝΟϚ ΖΗΤΠΕ ΕΡ[Ε]
 ΝΡΡΟ ΖΜΟΟϚ ΖΙΧΩΟΥ ΕΡΕΟΥΑ
 ΝΡΩΜΕ ΕϚΟ ΝΠΟΕΙΝ ΣΟΥΤΩ[Ν]
 ΕΒΟΛ ΕΣΡΖΟΙΒΕ ΕΚΥΡΙΛΛΟϚ
 ΣΩΤΜ ΕΥΣΜΗ ΖΗΤΠΕ ΧΕΜΝ
 ΠΕΘΟΥ ΝΑΜΟΥ ΝΤΕΚΥΡΙΛΛ[ΟϚ]
 Ο ΝΕΠΙϚΚ ΝΕΝΤΑΙ ΝΑΥ ΕΡΟΥ
 ΝΕ ? ?

25. ΑΠΑ ΠΕΣΥΝΘΙΟϚ ΠΕΠΙϚΚΥ ΝΤΕΝΨΥΧΗ ΜΗΠΕΝΣΩΜΑ

26. Ϛ ΙΑΚΩΒ.. ΣΟΥΧΟΥΤΣΑΨΥΕ ΝΘΩΘ
 ΑΡΣΕΝΙΟϚ ΛΟΥΚΙΟϚ ΣΟΥΜΝΤΑΣΕ ΝΙΚ[ΟΙΑΖΚ]
 ΘΕΟΓΝΩΣΤΑ ΣΟΥ ΙΖ ΝΘΩΘ
 .. ΘΑΝΑ [Μ]ΗΝΕΥΜΑΘΗΤΥ ΣΟΥ Κ ΜΦΑΦ
 ΔΑ.. ΑΥ ΜΗ[Δ]ΑΝΙΗΛ ΜΝΖΩΙΛΟϚ
 ΜΗ. ΑΝΝΑ ΣΟΥΧΟΥΤΣΝΟΥϚ ΝΚΟ[Ι]
 ΑΖΚ ΜΑΡΙΑ ΜΗΣΟΦΙΑ ΜΗΝΕΥΣΜ
 ΝΨΗΡΕ ΣΟΥ ΚΑ
 ΝΚΟΙΑΖ[Κ]

28. Ϛ ΙΩΝΑΣ ΨΛΗΛ Ε
 ΧΩΙ ΝΑΓΑΠΗ
 ΟΥΟΝ ΝΙΜ ΕΤ
 ΝΑΨΥ ΝΜΕΙ
 ΣΖΑΙ,

23. ≡ ΠΟΛΥΚΑΡΠΟϚ ΔΕ ≡
 ≡ ΟΥΜΟΝΟΝ ΧΕΑΨΥ ≡
 ≡ ΘΗΤΗϚ ΝΝΑΠΟϚΤ ≡
 ΑΥΡΠΚΕΩΝΖ ΖΜΡΑ ≡
 ΤΛΥΝΑΥ ΕΠΧΟΕΙϚ: ΑΛ ≡
 ΤΟΟΥ ΝΑΠΟϚΤΟΛΟϚ ΑΥ ≡
 ΚΙΜΑΖΕ ΜΜΟϚ ΑΥΤΑΝ
 ΖΟΥΤΥ ΕΤΕΚΚΛΗϚΙΑ
 ΝΣΜΥΡΝΑ ΜΝ
 ΤΑϚΙΑ ΕΑΥ
 ΚΑΑΨ ΝΠΙϚ
 ΚΟΠΟϚ

υ. ≡ ΓΑΡ ΕΜΑΤΕ
 ≡ ΚΟϚΜΟϚ ΝΕΨΥϚ
 [ΒΩ Γ]ΑΡ ΖΗΝΝΕΝΤΑΨΤΣΑ
 [ΒΟΨ]ΕΡΟΥ ΕΒΟΛ ΖΙΤΗΝΑ
 [Γ]ΟϚΤΟΛΟϚ: ΕΑΨΤΑΨΖΩ
 ΟΥ ΕΤΟϚΤΟΥ ΝΝΕΚ.
 ΚΛΗϚΙΑ ΝΑΙ ΕΤΟΥ
 ΡΜΝΤΡΕ ΜΜΟΥ
 [Ϛ]ΜΝΕΚΚΛΗϚΙΑ
 ΤΗΡΟΥ:

27. ≡ ΠΕ ≡
 ≡ ΠΕΠΝΣΑ ≡
 ≡ ΨΑΕΜΠΧΟΕΙϚ ≡
 ≡ ΨΑΕ ΠΨΑΕΝΤΥΒΙ ≡
 ≡ ΝΨΛΕ ΠΨΑΕ ΝΤΕΘΕΩ ≡
 ≡ .ΟΥ ΝΡΟΥ ΝΨΛΕ ΠΨΛΕ ≡
 ≡ ΕΒΟΛ ΨΟΜΝΤ ΝΡΟΥ
 ≡ ΕΣΟΥΣΑΨΥ ΜΠΑΡΜΟΥ
 ≡ ΥΡΟΥ ΣΟΥΣΑΨΕΥ ΜΠΛΑ
 ΠΕ ΟΥΡΟΥ ΠΕΤΕΡΕΠΕΨΕΒΟΤ
 ΨΑΤ ΝΡΟΥ ΝΡΗΤΕ ΝΕΨΝΑΜΟϚ
 ΖΜΠΒΩΛ ΕΒΟΛ ΠΕΠΕΠ
 ΠΕΠΤΟΥΟΝ ΝΤΑΨΨΩΠΕ
 ΖΗΤΕΝΜΗΤΕ
 ΜΗΝΕΡΗΥ
 +

29. ΞΑΝΟΚ [σ]ΑΜΟΥΗΛ ΜΝΙΑΚΩΒ
 ΜΝΑΡΩΝ Ν[σζαι] ΜΠΕΝΕΙΩΤ ΕΤ
 ΟΥΑΑΒ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
 ΧΕΕΠΕΙΔΗ ΑΠΠΑΡΑΚΑΛΕΙ ΝΤΕ
 ΚΜΗΤΕΙΩΤ ΕΤΡΕΚΧΕΙΡΟΔΟΝΕΙ ΜΜ
 ΟΝ ΝΑΙΑΚΥ ΤΝΟ ΝΖΕΤΟΙΜΩΣ ΝΤΝΖΑ
 ΡΕΡ ΕΝΕΝΤΟΛΗ ΜΝΗΚΑΝΩΝ ΑΥΩ Ν
 ΤΗΣΩΤΜ ΝΣΑΝΝΟΒ ΕΡΟΝ ΑΥΩ ΝΤΝΖ
 ΥΠΟΤΑΣΕ ΝΝΟΒ ΑΥΩ ΝΤΝΡΟΕΙΣ Ε
 ΠΕΝΜΑ ΝΗΚΟΤΚ ΖΗΝΕΖΟΥ Ν
 ΣΥΝΑΓΕ ΑΥΩ ΝΤΝΧΩΡ ΠΕΥΑΓ
 ΓΕΛΙΟΝ ΝΚΑΤΑ ΙΩΖΑΝΝΗΣ
 ΝΤΝΑΠΟΣΤΗΘΙΖΕ

ν: ΜΜΟΦ ΨΑΠΧΩΚ ΜΠΤΑΙΟΥ
 ΕΝΤΜΑΠΟΣΤΗΘΙΖΕ ΜΜΟΦ ΝΤΝ
 ΚΑΔΥ ΝΤΟΟΤΝ ΝΤΝΜΕΛΕΤΑ Μ
 ΜΟΥ ΜΝΒΙΧ ΖΙΧΩΝ ΑΥΩ ΝΝΕΝΡΕ
 ΨΩΤ ΝΝΕΝΧΙΜΗΣΕ ΑΥΩ ΜΑΝΒΩΚ
 ΕΠΨΜΜΟ ΑΧΝΨΙΝΕ ΑΝΟΚ ΖΗΜΑΙ ΜΝ
 [ΑΠΑ ΙΑΚΩΒ

ΝΙΩΒ ΤΝΨΤΩΡΕ ΝΣΑΜΟΥΗΛ ΑΝΟΚ ΣΥ-
 [ΜΕΩΝ Μ
 ΝΑΤΡΕ ΤΝΨΤΩΡΕ ΝΙΑΚΩΒ ΑΝΟΚ ΠΑΘΕΡ
 ΞΓΙΡΕΣΒ, ΜΝΜΩΥΧΗΣ ΜΝΛΑССΑ ΤΝΨΤΩ
 ΡΕ ΝΖΑΡΩΝ.

30. † ΑΝΟΚ ΠΑΠΑΣ Π.
 ΠΩΗΡΕ ΝΑΒΡΑΔΑΜ
 ΕΦΣΖΑΙ ΝΠΕΝΙΩΤ ΕΤ[ΟΥ]
 ΛΑΒ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣ
 ΚΟΠΟΣ ΧΕΕΠΕΙΔΗ ΑΠΠΑΛ[Α]
 ΓΑΛΕΙ ΝΜΟΚ ΑΚΧΕ[ΡΟΔ]ΟΝΕΙ Ν
 ΜΜΟΙ ΝΔΙΑΚΥ ΕΠΤΟΠΟΣ ΝΦΑ
 ΓΙΟΣ ΑΠΑ ΒΙΚΤΩΡ †ΝΟΥ †Ο Ν
 ΖΑΙΤΙΜΟΣ ΕΤΡΑΔΑΡΕΡ ΕΝΕΝ
 ΤΟΛΗ ΜΝΗΚΑΝΩΝ
 ΜΝΝΕΠΙΣΤΗΜΗ

ΠΑΤΕΡΜΟΥΤΕ ΠΕΙΕΛΑΧ ΜΠΡΕ
 ΑΥΑΙΤΙ ΜΜΟΙ ΑΙΣΖΑΙ ΠΙΠ
 ΛΑΣ [ΑΥΩ] †Ο ΜΜ ?

ν: [ΑΥ]Ω ΝΤΑΧΕΙ ΠΕΥΑΝ
 [ΓΓ]ΕΛΙΟΝ ΝΓΑΤΑ ΙΩΖΑΝ
 ΝΗΣ ΝΑΠΟΣΤΗΘΟΣ ΝΣΝΑΥ
 ΝΕΒΟΤ ΝΤΑΕΙ ΕΖΟΥΝ ΝΤΑ
 ΤΑΟΟΦ ΕΤΟΟΤΚ ΝΤΑΑΜΑΖ
 ΤΕ ΝΜΟΦ ΝΤΑΡΩΜΕ ΝΖΟΥ
 ΕΙΝΗΣΤΕΥΕ ΝΤΑΡΩΜΕ Ν
 ΖΟΥ ΕΙΡΟΕΙΣ ΕΠΑΜΑΝΝΚΟ
 ΤΚ ΑΥΩ ΝΖΟΥ ΝΣΕΝΑΓΕ ΕΤ
 ΤΗΨ ΕΤΡΑΔΑΡΕΡ ΕΡΟΥ
 ΕΠΑΜΑ ΝΗΚΟΤΚ ΑΥΩ ΝΝΕΙ
 ΒΩΚ ΕΜΑ ΕΧΝΨΙΝΕ
 ΑΝΟΚ ΠΑΠΑΣ ΠΑΙΑΥ †ΣΤ
 ΧΕ!

31. † ΑΝΟΚ ΑΒΡΑΔΑΜ ΠΕΕΛ
 ΑΧ, ΝΑΝΑΓ, ΝΤΕΚΚΥ ΝΘΕ Ε.
 ΣΖΑΙ ΜΠΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟ
 ΥΑΑΒ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕΕ
 ΠΕΙΔΗ ΑΠΠΑΡΑΚΑΛΕΙ ΝΤΕΚΜΗΤΕΙ
 ΩΤ ΖΙΤΝΖΕΝΡΩΜΕ ΕΤΕΒΙΚΤΩΡΠΕ
 [ΜΝΣΑΒΙ
 ΝΟΣ ΖΩΣΤΕ ΔΕ ΕΤΡΕΥΧΙΤΟΥΠΑΡΑΚΛΗ
 ΣΙΣ ΕΤΡΕΚΧΙΡΟΔΟΝΕΙ ΝΤΑΜΗΤΕΛΑΧ
 ΝΔΙΑΚΥ ΕΤΕΚΚΥ ΝΤΡΕ ΑΣΡΑΜΑΙ Ν[ΤΕ]
 ΚΜΗΤΕΙΩΤ ΕΤΡΕΚΧΙ †ΑΣΦΑΛΙΑ ΝΤ
 ΕΙΣΖΑΙ ΕΙΧΡΕΩΣΤΕ ΕΤΡΑΠΡΟΣΖΕ^{ΣΙ}
 Ε ΕΤΕΚΥ ΝΠΕΖΟΥ ΜΝΤΕΥΨΗ ΑΥΩ[Ε]
 ΣΩΤΜ ΝΣΩΚ ΑΥΩ ΝΣΑΝΝΟΒ Ε.
 ΞΚΑΤΑ ΝΚΑΝΩΝ ΑΥΩ ΝΤΑΖΥ.
 [ΠΟ]ΤΑΣΕ ΕΝ[ΝΟΒ] ΑΥΩ ΝΤΑ.
 ΞΕΑΥ ?

ν: ΤΟΥΑΛΒ ?
 .ΨΕ ΕΖΟΥΝ..
 ΨΛΗΛ ΜΠΕΖΟΥΞ
 ΨΗ..ΝΤΑΧΩΡ ΠΞ
 ΤΟΥΑΒ ΝΚΑΤΑ ΜΑΘΘΑΙΟΣ ΕΤΑ
 ΡΩΜΕ ΝΖΟΥ ΝΝΗΣΤΕΥΕ ΨΑΡΟΥΖΕ
 ΜΜΗΝΕ ΑΥΩ ΝΤΑΤΒΒΟ Ν ?

ΥΝΑΓΕ ΠΕΥΑΓΓΕΛΙΟΝ ΔΕ ΝΤΑΜ ?
 ΜΜΟΥ ΝΝΑΥ ΝΙΜ ΧΟΥ ?
 [δ]ΙΧ ρΙΧΩΙ ΑΥΩ ΝΝΗΣΤΙΑ ΝΣΕ ?
 ΜΗΝ. ΑΥΩ ΝΤΑΔΑΡΕΖ. ΕΠΑΜΑ ?
 ρΗΝΕΡΟΥ ΝΣΥΝΑΓΕ ΑΝΟΚ ΣΑΒ[ΙΝΟΣ]
 ΜΗΠΑΝΑΥ ΤΗΡΟΜΟΛΟΓΕΙ ΕΜΨΥΤΟΡ[ΕΝ]
 [ΑΒ]ΡΑΔΑΜ ΠΑΙΔΚ ΕΤΟΟΤϚ Ε
 ΝΤΕΚΜΝΤΕΙΩΤ ΕΤΡΕϚΔΑΡΕΖ ?
 ΝΙΜ ΕΑϚΣΑϚ ΕΠΙΠΛΑΞ † ?
 ? ΠΙΕΛΑΧ, . . ΝΑΓ ?
 †ΣΤΥΧ ? ΑΥΩ
 ρΩΒ ΝΙΜ ?
 ΑΥΩ ΝΝΙΒΩ ?
 ΕΜΑ ΔΧ[Ν]
 ΨΙΝ[Ε]
 ΑΝΟΚ ΣΑΒΙΝΟΣ ΜΗ
 ΠΑΝΑΥ ΠΕϚΣΜΟΥ Ν
 ? ?

32.

† ΑΝΟΚ ΓΕΩΡΓΙΟΣ ΙΩΣΗΦΙΟΥ ΕΤΣΔΙ ΝΑΠΑ
 ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕΕΠΕΙΔΗ ΑΠΔΕΙΩΤ
 ΠΑΡΑΚΑΛΕΙ ΜΜΟ[Κ] ΕΤΡΕΚΧΕΙΡΟΔΟΝΕΙ Μ-
 ΜΟΙ ΝΑΙΑΚ ΕΜΑ ΝΠΡΑΓΙΟΣ ΓΕΩΡΓΙ[ΟΣ]
 ΤΕΝΟΥ †Ο ΝΡΕΤΟΙΜΟΣ ΕΤΡΑΡΟΕΙΣ ΕΝΕΝ-
 ΤΟΛΟΥΕ^{τε} ΤΕΚΝΑΤΑΑΥ ΕΤΟΟΤ ΚΑΤΑ
 ΤΑΘΟΜ ΑΥΩ ΟΝ ΠΕΘΥΣΙΑΣΤΗΡΙΟΝ ΜΠ-
 ΝΟΥΤΕ ΕΤΡΑΠΡΟΣΕΧΕ ΕΡΟΥ ΚΑΤΑ
 ΝΕΝΤΟΛΟΥΕ ΜΠΝΟΥΤΕ ΑΝΟΚ ΓΕΩΡ-
 ΓΙΟΣ ΙΩΣΗΦΙΟΥ †ΣΤΟΙΧΕΙ ΕΠΕΙΠΛΑΞ
 ΑΝΟΚ ΙΩΑΝ ΝΗΣ ΠΑΙΔΚ †ΨΤΩΡΕ ΝΜΟΥ

33.

† ΑΝΟΚ Β[Α]ΣΙΛΙΟΣ
 ΠΩΗΡΕ
 ΞΙΣΔΑΙ ΜΠΕΝΕΙΩΤ ΕΤΟΥΑ
 ΑΒ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
 ΧΕΕΠΕΙΔΗ ΑΠΔΑΡΑΚΑΛΕΙ Μ
 ΜΟΚ ΕΤΡΕΚΧΙΡΟΔΟΝΕΙ ΜΜΟ
 Ι ΝΑΙΑΚ ΕΤΕΚΚΛΥ ΨΗΜ †ΝΟΥ
 †ΨΠΤΩΡΕ ΕΤΟΟΤϚ ΜΠΕΝΕΙΩ
 ΠΕΠΙΣΚΥ ΕΤΡΑΕΙΡΕ ΚΑΤΑ ΝΕΝ
 ΤΟΛΗ ΝΤΜΝΤΟΥΗΗΒ ΑΥΩ ΚΑΤ
 Α ΝΚΑΝΩΝ ρΗΟΥϚΟΤΕ ΝΤΕ [Π]
 ΚΟΥΤΕ ΜΝΟΥΘΒΒΟ ΑΥ
 Ω ρΗΟΥΕΠΙΣΤΗΜ[Η]

ν.

ΝΤΑΤΜΡΑΤΣΩΤΜ ΧΕΝ
 ΝΕΙΒΩΚ ΕΛΑΛΥ ΜΜΑ Μ
 ΠΙΩΙΝΕ ΑΥΩ ΝΤΑΔΑΡΕΖ ΕΠΑ
 ΜΑ ΝΗΚΟΤΚ ρΗΝΕΡΟΥ ΝΣ
 ΥΝΑΓΕ ΑΥΩ ΟΝ ΝΤΑΡΩΕ ΝΣΟ
 Π ΝΨΛΗΛ ΜΜΗΗΝΕ ΑΝΟΚ ΒΑ
 ΣΙΛΙΟΣ ΠΑΙΔΚ †ΣΤΟΙΧΕ ΕΝΙΩ
 ΑΧΕ ΕΤΡΑΔΑΡΕΖ ΕΡΟΥ: †5

34.

ΑΝΟΚ ΙΑΚΩΒ ΠΩΗΡΕ ΝΚΑΛΛΙΝΙΚΥ
 ΧΕΕΠΙΔΗ ΑΠΔΑΡΑΚΑΛΕΙ ΜΠΕΝΠΕ
 ΤΟΥΑΑΒ ΝΕΙΩΤ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
 ΕΤΡΕϚΧΙΡΟΔΟΝΕΙ ΜΜΟΙ ΝΔΙΑΚΩΝ ΑΝΟΚ
 ρΩΤ ΕΤΡΑΔΑΡΕΖ ΕΝΕΝΤΟΛΗ ΕΤΚΝΑ
 ρΟΝΟΥ ΕΤΟΟΤ ΕΤΕΠΑΜΑ ΜΗΚΟΤΚ
 ΠΕ ΝΤΑΡΟΕΙΣ ΕΡΟΥ ρΗΝΕΡΟΥ ΝΨΑ
 ΑΥΩ ΟΥΕΥΑΓΓΕΛΙΟΝ Ν ΑΥΩ
 ΞΛΗΛ ΕΤΚΝΑΤΑΑΥ ΜΗ

≡ ΕΠΙΣΤΗΜΗ ΝΤ... ΚΛΗΡΙΚΟΣ
 [Λ]ΥΩ ΝΕΝΤΟΛΗ [ΕΤ]ΚΗΝΑΤΑΛΥ
 [Ε]ΤΟΟΤ ΧΕΕΝ... ΤΣΩ
 ΤΜ ΝΣΩΟΥ ΖΗΛΑΛΥ Ν
 ρωβ ΟΥΔΕ ΝΝΕΙ
 βωκ Ε

ν: ΜΑ ΕϞ
 ΟΥΝΗ ΑΧΝΥΙΝΕ
 ΑΝΟΚ ΙΑΚΩΒ †ΣΤΟΙΧΕΙ ΕΝΕΙ
 ΕΝΤΟΛΗ ΜΗΝΚΑΝΩΝ ΤΗΡΟΥ
 ΝΤΕΚΚΛΗΣΙΑ ΑΝΟΚ ΑΒΡ[Α]
 ΑΜ ΠΙΕΛΑΧ, ΜΠΡΕΣΒ, ΑΥΠΑΡΑΚΑ
 ΛΕΙΜΜΟΙ ΔΙΣΔΑΙ ΔΑΡΟΥ ΝΣΟΥ
 ΣΝΑΥ ΜΠΑΩΟΝΣ ΝΕΚΤΗ :

35. † ΑΝΟΚ ΦΙΛΟΘ ?
 ΠΑΙΔΥ ΕΤΣΔΑΙ ?
 ΛΑΒ ΑΠΑ ΑΒΡΑΖ[ΑΜ]
 ΧΕΕΙΠΕΙΔΗ ΔΙΠΑΡ ?
 ? ? ?
 ? ΝΟΥΤ[Ε] ?
 ΡΕ ΖΕΝΝ ? ?
 ΝΕ ?
 ΠΕ ?

ν: ΤΟΟΤΙΚ ΝΤΑΛΜΑΖΤΕ
 ΜΜΟΥ ΝΤΑΡΩΜΕ ΝΖΟΥΟΥ
 ΕΙΝΗΣΤΕΥΕ ΕΝΤΑΡΩΜΕ
 ΝΖΟΥΟΥ ΕΙΡΟΕΙΣ ΕΠΑΜΑ ΝΝΚΟ
 ΤΚ ΑΥΩ ΝΖΟΥΟΥ ΝΣΕΝΑΓΕ ΕΤΤΗΥ
 ΕΤΡΑΔΑΡΕΖ ΕΡΟΥΟΥ ΕΠΑΜΑ ΝΝΚΟΤΚ
 .. ΕΝΖ.Β ΑΧΝΥΙΝΕ ΑΝΟΚ
 [ΦΙΛ]ΘΘΕΟΣ ΠΑΙΔΥ †ΣΤΥΧΕΙ
 ΑΝΟΚ ΦΕΥ ΠΙΕΛΑΧ, ΝΑΙΔΥ
 †ΣΤΟΙΧΕΙ ΕΝΕΙ[ΩΔΧΕ]

36. † ΑΝΟΚ ΙΩΖΑΝΝΗΣ ΠΠΡΕΣΒΥ
 ΝΤΚΩΜΗ ΜΠΙΩΖΕ ΜΝΔΑΔ
 ΠΣΑΧΩ Ν†ΚΩΜΗ ΝΟΥΩΤΕ
 ΜΝΣΕΜΕΩΝ ΠΖΑΝΑΓΝΩΣΤΗ[Σ]
 ΖΗ†ΚΩΜΗ ΝΟΥΩΤΕ ΕΝΠΑ
 ΡΑΚΑΛΕΙ ΜΠΕΝΕΙΩΤ ΠΕΠΙΣ
 ΚΟΠΟΣ ΕΤΡΕΥΧΙΡΩΤΟΝΕ
 ΝΙΣΑΚ ΜΠΠΡ ΝΑΝ ΕΤΕΚ
 ΚΛΗΣΙΑ ΝΘΑΓΙΑ ΜΑΡΙΑ
 ΜΠΙΩΖΕ ΧΕΠΜΑ ΡΧ
 ΡΙΑ ΝΑΥ ΤΝΩΤΩ
 ΡΕ ΜΜΟΥ ΖΗ
 ρωβ ΝΙΜ Ν≡
 Τ≡

ν: ΤΜΝΤΟΥΗΒ ΕΤΜΚΑΤΑΦΡ[Ο]
 ΝΕ...Υ ΑΛΛΑ ΕΤΡΕΥΠΡΟ
 ΣΕΧΕ ΕΠΕΥΘΥΣΙΑΣΤΗΡΙΟΝ
 ΚΑΛΩΣ ΖΗΡΩΒ ΝΙΜ ΝΤΕΤΜ
 ΝΘΥΗΒ ΑΝΟΚ ΙΩΖΑΝΝΗ[Σ]
 ΠΠΡ ΜΝΔΑΥΕΙΔ ΠΣΑΧ
 Ω ΜΝΣΕΜΕΩΝ ΠΖΑΝ
 ΝΑΓΝΩΣΤΗΣ ΤΗ
 ΥΤΩΡΕ ΜΜΟΥ ΑΥ[Ω]
 ΠΕΥΚΡΙΜΑ ΖΙΧΩΝ
 ΑΥΩ ΟΝ ΤΗΣΤΟ
 !ΧΕ ΕΝΙΩΔ
 ΧΕ ΤΗ[ΡΟΥ]

37. † ΑΝΟΚ ΖΕΜΑΙ Π ?
 ΕΙΣΔΑΙ ΝΑΠ ?
 ΙΝΟΥΤΕ ΑΒΡΑΖΑΜ Π[ΕΠΙΣ]
 ΚΟΠΟΣ ΜΜΑΙΝΟΥ
 ΤΕ ΔΙΠΑΡΑΚΑΛ[ΕΙ] ?
 ΑΚΠΑΩΝΕΥ ΝΜΙ Τ ?
 †ΩΨΡΕ ΜΜΟΥ ?
 ΝΤΕΚΑΚΑΓΗ ΧΕ ?
 ΣΔΑΙ ΠΕΥΑΝ ?
 ΠΗΝΚΑΙΩΖ[ΑΜ]
 ΝΗΣ ΝΑΥ
 ΝΥΧΟΡ ?

38. [Α]ΝΟΚ ΔΙΟΣ ΠΠΡ
 [ΕΤ]ΣΔΑΙ ΕΤΥΤΩΡΕ ΕΤ
 [ΟΟΤ]Ψ ΠΕΝΕΙΩΤ ΠΕΠΙΣΚΥ
 ≡ ΔΩΗΡΕ ΧΕΨΑΥΡ†ΛΙΤΟ
 [ΥΡΓ]ΙΑ ΝΠΕΘΥΣΙΑΣΤΗΡ
 [ΙΟΝ] ΝΣΕΠΡΟΣΕΧΕ ΕΡΟΥ Ν
 ≡ ΚΡΙΜΑ ΖΙΧΩΙ ΕΥΩΔ
 ≡ ΩΤΜ ΝΣΩΙ †ΝΗΥ
 ΝΤΑΧΟΟΣ
 ΝΑΚ

ν: ΝΓΑΠΟΤΑΣΣΕ
 ΝΤΕΥΟΥΣΙΑ ΕΡ
 † ΑΝΟΚ ΔΙΟΣ ΠΡ≡

39. † ΑΝΟΚ ΜΗΝΑΣ ΠΩΗΝΑΜΑΝΙΑΣ
 ΠΙΕΛΑΧ, ΜΠΡΕΣΒ, ΕΤΣΡΑΙ ΜΑΠΑ Α
 ΒΡΑΡΑΜ ΠΕΠΙΣΚΥ ΧΕΡΜΠΟΥΩΥ
 ΜΠΝΟΥΤΕ ΑΧΝΑΜΑΓΚΗ ΕΙΩΑΝ
 ΤΜΑΠΟΣΤΗΘΙΖΕ ΜΠΕΥΑΓΓΕ[ΛΙΟΝ]
 ΨΑΘΑΥΤ ΤΗΡΩ ΝΤΑΤΑΥΟΦ † Ο
 ΜΑΠΟΚΛΗΡΟΣ

41. † ΑΝΟΚ ΘΛΛΟ ΕΙΣΡΑΙ Ε ?
 ΝΤΟΤΩ ΜΠΕΝΕΙΩΤ [ΑΒ]
 ΡΑΡΑΜ ΠΕΠΙΣΚΥ ΧΕΑ ? Ν
 ΚΟΤΚ ΕΤΕΚΚΛΗΣΙΑ Η [Α]
 ΝΟΚ Η ΠΑΕΙΩΤ ΤΑΛΩ
 ΧΚ ΠΕΦΘΗΒΣ ΣΙΝΡΟΥΘ[Ε]
 ΨΑΡΤΟΟΥΕ ΝΤΑΡΝΕΞ
 ΣΩΟΥΘ ΤΑΚΩ Ε ?
 ΤΟΙ ΕΘΡΑΙ

v: ΕΙΩΑΝΚΑΤΑΦΡΟΝΕΙ
 ΤΑΤΜΗΚΟΤΚ ΘΡΑΙ ΜΜΑΥ
 [Α]ΝΟΚ Η ΠΑΕΙΩΤ ΝΕΛΩΧΚ Π
 [ΘΗΒ]Σ ΚΕΡΝΣΩΟΥΘ ΘΙΡΟΥΘΕ
 [ΨΑ]ΡΤΟΟΥΕ ΚΕΡΙΒΟΛ ΜΠΨΑ
 ΑΝΟΚ ΘΛΛΟ Τ^{ικ}ΣΤΟΙΧΕ
 ΕΠΙΠΛΑΣ

43. ≡ Α ΠΩΗΝΗΛΙΑΣ ΠΑΙ ΕΤΗΠ
 ≡ ΛΕ ΕΥΣΡΑΙ ΕΤΟΟΤΩ Μ
 ≡ Π[Ε]ΠΙΣΚΥ ΑΠΑ ΑΒΡΑΡΑΜ
 ≡ ΘΩΚ ΕΠΘΑΠ ΜΝ
 ≡ ΠΕΤΗΝΥ Ε
 [ΒΟ]Λ ΝΤΑΤΜΩΩΝ ΕΡΟΦ † Ο ΝΘΕΤΕΙΜΟ
 [Σ Η]ΤΑ† ΣΟΟΥ ΝΘΟΛΟΙΚ ΜΠΑΡΧΩΝ ΝΤ
 [ΔΘ]ΩΝ ΕΠΘΑΠ ΕΤΜΜΑΥ ΟΝ ΑΝΟΚ
 [Μ]ΗΝΑ † ΣΤΟΙΧΕΙ ΔΑΝΙΗΛ
 ? ?

44. † ΑΝΟΚ ΕΖΕΚΙΑΣ ΠΙΕΛΑ[Χ]
 ΜΔΙΑΚ ΠΩΗΡΕ ΝΙΩΑΝΝΗΣ ΕΙΣΡΑ[Ι]
 ΜΠΑΧΟΕΙΣ ΝΕΙΩΤ ΑΠΑ ΑΒΡΑΡΑΜ ΠΕΠΙΣΚΥ
 [Χ]ΕΕΠΕΙΔΗ ΑΚΝΟΥΧ ΠΑΣΟΝ ΕΒΩΝΧ ΕΒΟΛ Ν[ΤΕΚ]
 [Κ]ΛΗΣΙΑ ΜΠΩΟΝΤ ΝΟΙΚΟΝΟΜΟΣ ΤΕΝΟΥ ΜΝΤΑΙΛ[Α]
 [ΑΨ Ν]ΘΩΒ ΜΜΜΑΚ ΘΑΡΟΥ ΑΥΩ ΟΥΚ ΕΞΕΣΤΙ ΝΑΙ ΕΤΡΑ
 † ΤΩΝ ΜΜΜΑΥ ΘΝΛΑΑΥ ΝΘΩΒ ΕΙΩΑΝΤΟΛΜΑ Δ[Ε]
 [ΤΑ]ΝΚΑΛΕΙ ΝΑΦ ΘΝΛΑΑΥ ΝΘΩΒ † Ο ΝΕΤΟΙΜΩΣ Ε†
 ΟΥΟΓΓΙΑ ΜΜΟΥΒ ΝΤΑΕΙ ΕΡΟΥΝ ΝΤΑΡΩΝ ΕΝΕΙΣΥΜ
 [Φ]ΩΝΟΝ ΑΝΟΚ ΕΖΕΚΙΑΣ ΠΑΙΑΚΥ † ΣΤΟΙΧΕΙ ΕΝΕΙ
 [Σ]ΥΜΦΩΝΙΝ

40. ΑΝΟΚ ΙΩΘΑΝΝΗΣ
 [Π]ΕΛΑΧ ΜΠΡ ΕΙΣΡΑΙ ΜΑΠΑΕΙΩΤ ΑΠΑ
 ΑΒΡΑΡΑΜ ΠΕΠΙΣΚΥ ΧΕΕΠΕΙΔΗ ΛΙΚΩ
 ΠΑΤΟΥ ΝΣΩΙ ΛΙΒΩΚ ΕΚΕΤΟΥ ΠΑΡΑΝ
 ΚΑΝΩΝ ΕΤΟΥΑΔΒ ΑΙ^{ικ}ΠΑΡΑΚΑΛΕΙ ΝΤΕΚ
 ΜΝΕΙΩΤ ΕΤΟΥΑΔΒ ΕΤΡΕΚΗΤ ΕΡΟΥΝ ΤΕ
 ΝΟΥ ΟΥΚ ΕΞΕΣΤΙ ΝΑΙ ΕΒΩΚ ΕΚΕΤΟΥ ΕΙ
 ΜΗΤΙ ΕΦΩ^{ικ}ΝΗ ΕΙΩΑΝΒΩΚ ΜΠΤΟΥ ΝΡΜΟ
 ΝΤ ΝΤΑΟΥΩΘ ΜΠΕΥΒΟΛ ΜΝΟΙΧ ΘΙΧ
 ΩΙ ΑΝΟΚ ΙΩΘΑΝΝΗΣ ΠΡΕΣΒ, ΠΣΩΘ ΤΕΣΤ
 ΧΕ[†Β]ΛΧΕ ΑΝΟΚ ΠΑΤΕΡΜΟΥΤΕ
 ? ΠΕΛΑΧ, ΜΠΡΕΣΒ, ΑΥΑΙΤΙ ΜΜΟΙ
 [Α]ΙΣΡΑΙ † ΒΛΧΕ ΘΗΣΟΥ ΧΟΥ
 ΤΩΟΜΤΕ ΜΠΕΒΟΤ ΜΕΧΕΙΡ
 [Τ]ΗΣ ΤΡΙΤΗΣ ΙΝΔΙΚΥ ΑΥΩ † Ο Μ
 - ΜΑΡΤΥΡΟΣ

42. ΑΝΟΚ
 ΑΒΡΑΡΑ[ΜΠ]
 ΤΙΑΚ ΕΙΣΡΑΙ
 ΧΕ†Ο ΝΘΕΤΕΜΟ[Σ]
 ΝΤΑΡΩΝ ΕΠΘΑΠ[Π]
 ΕΤΗΝΥ ΕΒΟΛ ΕΤΜ
 ΘΑΜ † ΝΑΚΩΒ ΠΟΣΕ
 ΝΤΑΙ †
 ΑΝΟΚ ΑΒΡΑΡΑΜ ΠΔΙ
 † ΣΤΙΧΗ ΕΠΕΙΠΛΑΣ †

v: ΑΥΩ ΕΙΣ
 ΡΑΙ ΕΙ†ΩΤΩΡΕ
 ΕΡΟΙ ΕΤΟΟΤΩ ΝΑ
 ΒΡΑΡΑΜ ΠΗΠΙΣ
 ΚΟΠΟΣ ΕΙΤΜΩΩΝ
 ΕΠΘΑΠ ΜΝΣΤΑΥΡΟΣ
 ΝΤΟΟΤ ΘΜΜΑ ΝΙΜ
 ΕΝΑΒΩΚ ΕΡΟΦ

45. † ΑΝΟΚ ΖΑΧΑΡΙΑΣ ΠΩΗΡΕ
 ΝΚΙ. . . Σ ΜΝΑΝΘΑΝΑΣΙΟΣ
 ΠΩΗΡΕ Ν. . . ΕΝΣΩΔΙ ΕΝΨΤ
 ΩΡΕ ΕΤΟΟΤΩ ΜΠΕΝΕΙΩΤ ΕΤΟΥΑΛΒ
 ΠΕΠΙΣΚΥ ΑΠΑ ΑΒΡΑΔΑΜ Ν. .
 ΝΟΜΗ. . ΕΙΕΖΕΚΙΝΛ ΠΔΙΑΚ
 ΕΤΡΕΥΠΡΟΣΕΧΕ ΕΤΕΚΚ
 ΛΗΣΙΑ ΝΑΠΑ ΜΗΝΑ Δ
 ΧΝΛΑΔΥ ΝΚΑΤΑΦ
 ΡΟΜΗΣΙΣ ΜΟΪΝΤΟΙ
 ΓΕ ΕΝΨΑΝΜΑ
 ΥΕ

ν. ΝΚΑΤΑΦΡΟΝΗΣΙΣ ΝΤΟΥ
 ΕΙΤΕ ΖΑΠΘΗΒΣ ΕΙΤΕ ΩΝΤΕ
 ΘΥΣΙΑ ΝΤΗΤΜΧΟΟΣ ΝΑΚ
 ΠΕΦΚΡΙΜΑ ΝΑΨΩΠΕ
 ΩΙΧΩΝ
 ΑΝΟΚ ΖΑΧΑΡΙΑΣ ΜΝΑΝΘ
 ΑΝΑΣΙΟΣ †ΣΤΟΙΧΕ Ε†ΑΓΓΙ
 Δ. . ΤΗ. ΕΤΙ ΠΔΙΑΚ
 ΩΙΤΟΟΤΩ ΜΠΕΝΕΙΩΤ
 ΠΕΠΙΣΚΥ †

46. ≍ΩΣΗ≍
 ≍ΑΝΑΓ, ΝΑΠΑ Δ!
 ≍ΡΣ ΠΡΑΝΑΓ, ΝΑΠΑ
 ≍ΟΣ ΜΝΣΑΝΣΝΩ ΠΡΑΝΑ
 ≍ΙΑΚΩΒ ΠΡΑΝΑΓ, ΝΑΠΑ
 ≍ΡΗΣ ΜΠ†ΙΜΕ ΕΝΣΩΔΙ
 ≍ΠΕΤΟΥΑΛΒ ΝΕΙΩΤ ΑΠΑ
 [ΑΒΡΑΔΑ]Μ ΠΕΠΙΣΚΟΠΟΣ ΧΕΧΙΝ
 ≍ΕΒΟΛ ΕΤΕΣΟΥ ΧΟΥΤΣΑΨΕ
 ≍ΕΤΝΟ ΝΓΕΤΟΙΜΟΣ ΕΤΡΕΝ
 ≍ΕΙ ΕΝΕΚΚΛΗΣΙΑ ΕΤΝ
 ≍ΥΝ ΤΗΡΗ ΕΥΣΥ
 ≍Ν. ΥΟΥΝ
 ? ?

ν. ΝΟΥΨ!≍
 ΝΖΟΟΥ≍
 ΚΥΡΙΑΚΗ≍
 ΥΑΒ ΕΝΨΑΝ≍
 ΝΜΙ ΝΓΡΟΜΝ≍
 ΝΚΛΗΡΙΚΟΣ Δ≍
 ΩΕΝΛΑΙΚΟΣ Δ≍
 !ΚΟΣ ΝΤΑΝΡΨΟΡ[Π≍
 ΣΤΟΙΧΕ ΕΠΕΙΠΛΑ[Ξ]
 ΑΝΟΚ ΠΑΤΕΡΜΟΥΤΕ Π≍
 ΠΕΙΕΛΑΧ, ΜΠΡΕΣΒ, †Ο≍

47. † ΑΝΟΚ ΔΑΥΕΙΔ≍
 ΑΝ. ΠΠΡ ΕΤΣΩΔ!
 ΝΑΠΕΝΕΙΩΤ ΕΤΟΥΑΛΒ≍
 ≍ΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕ≍
 ≍ΑΙΤΟΛΜΑ ΩΙΤΕΚΕΠΙΣΚΟΠΗ?
 ΤΙΩΕ ΝΓΕΝΨΗΡΕΨΗΜ Δ?
 ΙΤΟΟΤΗ ΔΚΚΑΙ ΩΙΒΟΛΑΙΠΑ[ΡΑΚ]
 ΑΛΕΙ ΝΤΕΚΜΝΤΧΟΕΙΣ Δ?
 ΣΩΔΙ ΠΕΙΕΓΓΡΑΦΟΝ?
 . . Κ

48. † ΑΝΟΚ Π[ΕΣΥΝ]ΤΕ Ν
 ΚΟΜΕΣ ΕΤ[ΣΩ]ΔΙ Ν
^{sic} ΠΕΤΟΥΑΒ ΝΙΩΤ ΑΠΑ ΑΡ^{sic}ΒΕΡΑΜ
 ΠΕΠΙΣΚΟΠΟΣ ΧΕΠΙΤΕ ΔΙΠΑΡΑΚΑΛΕΙ
 ΜΜΟΚΑΚΩΤΩΡΕ ΜΜΟΚ ΕΤΟΤΕΨ Ν
^{sic} ΝΙΑΚΩΒ ΜΝΝΕΨΚΛΗΡΟΝΟΜΟΣ
 ΨΑΟΥΜΕΜΝΤΣΝΟΟΥΣ ΝΕΝΕΠΕΠ
 ΕΝΤΑΙ ΕΡΗΣ ΧΕΜΑΝΤΑΠΟΔΕΚ
 .ΜΥΟΥ ΕΨΟΠ
 ΜΜΟΝ

49. ΚΩ ΝΑΙ ΕΒΟΛ ΧΕΜΠΙΩΝΧΑΡΤΗΣ
 † ΨΟΡΠ ΜΕΝ ΜΠΨΑΧΕ †ΨΙΝΕ ΕΤΕ[ΧΜΝΤ]
 ΕΙΩΤ ΜΝΝΕΤΝΜΜΑΚ ΤΗΡΟΥ Ν.
 ΠΠΡΕΣΒΥΤ, ΒΙΚΤΩΡ ΑΡΙ ΠΝΑ ΝΓΤΝΝΟΥ
 ΠΕΚΟΥΧΑΙ ΝΑΝ ΧΕΟΥΠΕΝΤΑΚΤΑΨΩ
 ΜΝΠΛΑΨΑΝΕ ΜΜΟΝ ΠΕΝΡΗΤ ΜΟΚΩ
 ΨΑΝΤΕΠΝΟΥΤΕ ΣΟΒΤΕ ΝΤΕΤΝΤΩ. . Υ
 ΩΩΒ ΑΡΙ ΠΝΑ ΝΓΤΝΝΟΥ ΤΑΠΟΚΡΙΣ Ν.
 ΩΩΛΕ ΝΑΙ ΧΕΝΤΑΚΤΩΨΟΥ ΝΜΜΑΨ

ν. †Ο ΝΓΕΤΟΙΜΟΣ ΝΤΑ†Ο
 ΥΞΟΛΟΚΥ ΝΑΚ ΜΝ†ΟΥ ΝΛΙ.Ν
 ΝΖΟΜΕΤ ΔΨΩ †ΟΡΚ ΝΑΚ ΜΠΝΟΥ^{sic}
 Ε ΠΕΠΑΝΤΩΚΡΑΤΩΡ ΧΕΝΕΒΘ
 ΤΕΠΡΟΘΕΣΜΙΑ ΕΨΟΠΕ ΜΠΑΤΑ
 ΕΙ ΑΝΟΚ ΠΕΣΥΝΤΕ ΝΚΟΜΕΣ
 †ΣΤΟΙΧΕΙ Ε†ΒΕΛΧΕ †
 ΑΝΟΚ ΠΧΟΥΙ †Ο Μ≍
 ? ?

50.

? ?
 x, π ? ?
 ΕΧΗΠΑ ? ΟΥΩΨΤ Ν ?
 ΙΟΝ ΝΝΟΥΡΗΤΕ ΝΤΕΚΜΗΤ ?
 ΤΕ ΠΛΕΙΩΤ ΕΤΟΥΑΒ ΕΤΦΟΡΙ ΜΠΕΧ̄C ρ[Ν]
 ΟΥΜΕ ΛΥΩ ΨΙΝΕ ΕΠΑΜΕΡΙΤ ΝCΟΝ
 ≡ ΠΡΕCΒ̄ ΑΠΑ ΒΙΚΤΩΡ ρΗΠΧΩΚ ΤΗΡϣ
 ≡ ΧΗΠΕΙΔΗ ΑΠΑΣΟΝ ΚΟΜΕC ΠΑΡΑΓΕ
 ≡ Ι ΑΥΧΟΟC ΧΕΑΙΑΠΑΝΤΑ ΕΤΕΚΜΝ̄ΕΙ
 ≡ Ν ≡ ≡ ΑΠΑ ΜΩΥCΗC ΑΤΕΚ
 ≡ ΜΜΟΙ ΧΕΙΚΜΟΤΗ
 ≡ ΕΡΕΕΙ ΕΡΗC ΑΝΑ
 ≡ ΜΜΟΙ ΕΤΡΑ
 ≡ ΕΙC ρΗΤΕ ΟΥΝ
 ≡ ΕΡΟΙ

ν ? ?
 ? ΤΡΕΚΡΓΙΝΑ ΝΜΜ
 ? ΝΕΚ
 ? ΑΠΑ ΑΒΡ[Α]ΔΑΜ
 [ΠΕΠΙC]ΚΟΠΟC Ν... ΝΟΥΙΕ ρΗ.
 ? ΙΩΑΝΝΗC ΠΕΙΚΩΗΡ[Ε]ΜΕ]ΛΑ
 ΧΙCΤΟC ΗΠΤΟΠΟC ΝΑΠΑ

52.

† ? ΕΧ ? ΕΙ ΜΠΕΙ
 ΧΝΟC ΝΝ... ΝΝΟΥΕΡ
 ΗΤΕ ΜΠΑΧΟΕΙC ΝΕΙΩ
 ΕΤΤ, ΗΥ ΚΑΤΑ CΜΟΤ ΝΙΜ
 ΛΥΩ Ψ[ΙΝΕ] ΕΠΑΜΕΡΙΤ
 ΝCΟΝ ΕΨΜΕ ΜΜΟϣ ρΗΟΥ
 ΜΕ ΝΑΤΟΥΩ ΑΠΑ ΒΙΚΥ ΠΠΡ
 ΑΡΙ ΠΝΑ ΜΠΕΤΗΡΜΕΓΑΛ
 ΑΠΑ ΙΑΚΩΒ ΕΤΒΕΠΗΟΥΤΕ
 ΚΑΙ ΓΑΡ ΕϣCΗϣ ΧΕΝΕΝΡΩ
 ΟΥ ΜΠΙΗΛ ΗΝΡΩΟΥ ΗΤΕ
 ΠΝΑΝΕ ΟΥΧΑΙ ΠΑΧΟ
 ΕΙC ΝΕΙΩ ΑΠΑ ΑΒΡΑ
 ΔΑΜ ΠΕΠΙCΚΥ ΠΕΚ
 ΨΗΡΕ ΝΕΛΑΧ, ? ρ

54.

† ΨΟΡΠ ΜΕΝ ΨΥ
 ΙΝΕ ΕΤΕΚΜΗΤΨ
 [Η]ΡΕ ΠΧΟΙC ΕϣΕCΜ
 [Ο]Υ ΕΡΟΚ ΕΙC ΠΑΠ
 ΝΟΥΤΕ ΠΠΡ ρΙ
 ΒΟΛ ΜΠΩΔ ΜΝ
 ΙΩΑΝΝΗC Ν
 ΤCΑΥΩ

51.

† ΑΝΟΚ ?
 ΚΕΛ ?
 ΤΟΥΑΒ ΑΠΑ ΑΒΡΑΔΑΜ [ΠΕΠΙ]
 CΚΟΠΟC ΧΕΕΠΕΙΔΗ ΑΙ ?
 ΥΡΑΤΕΚΡΑΙΒΕC ΑΙΡΑ ?
 ΕΙΔ ΠΕΙΚΩΗΡΕ ΨΝΟΥ ΕΙ ?
 .ΙΕΙ ΕΒΟΛ ρΙΤΟΟΤΚ ?
 ΛΑΔΥ ΝΤΟΟΤΚ ΑΛ
 ΜΟΓΤ ΜΠΑΒΕΚΕ
 [Λ]ΑΔΥ ΝΩΒ Ν
 [Α]Ν]ΟΚ ρΑΛΛΟ
 ≡ ΙΧ

ν [Α]ΝΟΚ ΠΕΤΡΟC ΠΩΗΡΕ Ν
 [C]ΑΒΙΝΟC †Ο ΜΜΑΡΤΥΡΟC
 [Α]ΝΟΚ CΑΛΩΜ ΠΟΙΚΟΝΟΜΟC
 ΝΑΠΑ ΦΑΥCΤΟC †Ο ΜΜΑ
 ≡ ΑΙCΡΑΙ ΠΕΠΛΑΖ
 [ΝC]ΟΥ ΧΟΥΤCΗ
 ≡ Ε Ν ρ
 ΚΟΥ.

53.

† ΨΟΡΠ ΜΕΝ ΨΥΙΝΕ ΕΤΕΚ
 ΜΗΤΨΗΡΕ ΠΧΟΕΙC Εϣ
 ΕCΜΟΥ ΕΡΟΚ ΑΡΙ ΤΑΡΑΠΗ ΝΓ
 † ρΙCΕ ΝΑΚ ΝΓΒΩΚ ΕΡΟΥΝ Ε
 ΤΜΗΚΕ ΝΓΡCΥΑ ΕΚΤΜΒΩΚ
 ΚΡΙΒΟΛ ΜΠΩΔ ΤΑC Ν
 ΑΝΘΑΝΑCΙΟC ΠΠΡ

ν ρΙΤΝΑΒΡΑΔΑΜ
 ΠΕΠΙCΚΟΠΟC

ν ΤΑC ΜΠΑΨ
 ΗΡΕ ΠΠΑΡΧΗΠ
 ΠΡ ΨΑΙ ρΙΤΝΑ
 ΒΡΑΔΑΜ ΠΕ
 ΠΙCΚΥ †

55. ψορπ μεν τωινε ?
 ες πατηρμουτ[ε ?
 ω ναποκληρος ψ[αν]
 τεφβωκ επρ ?
 ληης μη. .λοκος τα[α]
 σ μππρ¹⁶ τιαιωζανης
 ριτναβρα[ραμ]
 πεπισκ,

56. ρητοκ δε ανε ς: ο ναποκλη
 λαζ ερουνε ς: ρωα νμμακ
 μπρω νωο ς: ριβολ μπωα
 ς: ριτναβρα
 [ραμ πεπ]ισκοποστ
 κοπ ς:
 ανοκ ς:

57. ρ ψορπ μεν τωινε [ετεκμητων]
 ρε εις ? ?
 ντεκκ μπκωρ. .νου αρι! πνα
 τρητικ εκκαταφρονησις ?
 .μμμα ετμμαι νγκωλο μμοου
 ααυ... ? ητοφ ετρ.
 μοοωε ρηοτε μππουτε
 αρατσωτμ δε νσωκ ρηη
 κληρικος μηλαιοκος
 ριβολ μπωα ψαν
 ? ?

ν: τσβ
 αγω εις πουροωτ
 ρ... βωκ εκωανηλυ εκα
 ταφρονησις νρουν μμμα ετμ[μ]
 αυ νρωβωκ επευκριμα νωωω[πε]
 [ρ]ιχωκ ριπβημα μππουτε
 ταα μπωωηρε ππρ ς:
 ωβ ριτναβρα[ραμ]
 πεπισκ

58. πλην αρι απατοτικ ετ
 σβω ναυ αγω εις πουροο
 υω τηρϋ ριχωκ εκωανη
 αυ εκκαταφρονησις νρου
 η μμμα ετμμαι νρωβωκ ε
 πευκριμα νωωωπε ριχ
 ωκ ριπβημα μππουτε
 ταα μπωωηρε απα βικ
 τωρ παιικ ριτναβ
 ρααμ πεπισκ

59. ταα
 μηρεφροτε ιακωβ
 μνηρωμε ετενοωω εχι
 ραμ μμμαι ριτναβρα
 ραμ πειελαχι

60. ρ ς: ς:ει
 ς:αι ναωαι μνωσχηφ
 χερπωα ερουν ερνητοου
 ερμπωαω ηθε ντατετναϋ
 ερουν ερνητοουε ρμπωα
 ψημ μπουσοτμετ τνου εις
 ρητε σεο ναποκληρ
 ταα μπεκληροσ
 τηρϋ

ν: ριτναβρααμ πει
 ελαχι μπεπισκ

61. ρ ψορπ μεν τωι[με ετετν]
 μνητωνηρε ηχοεισ ε[χεσμ]
 ου ερωτην τρωπηρε μμωτη
 χεματνεωιπε ρητη νρωμε
 χεαρωμε νεχπεκυλμοσ
 αχει ναι ραταγαπη χεεφνας
 υτ εβολ ατετνοβωϋ τνου εις
 πωα σωτ επφιμε τηρϋ αγω
 πετναβαπτιζε ρμπειωα
 ριβολ μπωα αγω πρωμε ε[τ]
 νατωα ρμφιμε τηρϋ
 ψαντουτ πε ς:
 .ωμ ς:

ν: πρωμε ναϋ εωωπε τετνα
 ωιπε ρητη νρωμε αν τηνα

χοου ε† πολικ μητέρωμε παρα
γε μμον νκεσοπ εωωπε θε
τε ται και γαρ μαθότε νβερω
με παραγε μμον αλλα τετ
ναρχια νρωμε ζωττηγτη
ταας μπωωηρε νρεγρεοτ[ε]
πεςυντε πλαω, ριτν αβ
ραγαμ πειελαχ, †

62. † ωορπ μεν †ωινε ε[†]
ετμημντωηρε πχοεις εγ[ε]
σμου ερωτν επειδη λ ?
οογ νητην χενογρ[π].
ω εβολ ναπκαλε μη
πσω †νοογ ουω?
ντετνβωκ ντ[ο]
≡ αναλιας ππρ
μνισακ εν
τννογ

ν: πτοω εβολ ναγ επαυκα
ιον μπνουτε αγω ετμαρε
[ε]κε νογον νρητογ μπ
σναγ. αγω μπρκαλυ επ
[α]ραγε μμωτν ωαντε
τηνοογ εβολ ετμη
ρενβωκ τετνηβο
λ μπωα ταας ν
αναλιας ππ[ρ]
μνισακ
ριτ[η]
αβραγαμ πεπισκοπος †

63. πμα ετμμάγ νγοβ
ωκ επευκριμα ναωωπε
ριχωκ ριπβημα μπνο
υτε ταας μπωωηρε
[βικ]τωρ ριτναβραγαμ
πεπισκy

64. † †ωινε
ετεκμημντωηρε
πχοεις εγεσμογ ερ[οκ]
λεπειδη απωωηρε ρ
? ?

ν: ≡ροκ
αγω νταευχαραστα ν
τοτκ ταας μπωωηρε ριστα
ριτναβραγαμ

65. ≡μεν †ωινε ερωτν
≡πεςντε ι νρητ αχταγο
≡ετβεμνηας
≡επκηρος κουλογλ
≡ειτι μμοι χεμαρεφρ
≡νμνηας αειτι
≡†ραπ εροογ μκπα
≡ς ρητε αχει ερησ
≡μαγ αλλα αχτα.
μ[η]νηας χωμοσ
≡ς μμαγ προς
≡νειωτ πα
≡ο ν[η]ποκλη
≡ωβ

66. νων≡
ν†ολλω αγω
ντετνη†πσω
μας κατα ροτε μ
πρω: ταας νααγ
ειδ μναβραγαμ
ριτναβραγαμ
πεπισκy

ν: ταας ππαω
ηρε απα ιωαννης
ριτναβραγαμ πεπισκοπος[ο]

67. † ωορπ μεν †ωινε sic
πχοεις εγεσμογ ε
ροκ αρι πνα νγ
ωω πιπλαξ επα
τηρμουτε νγ
παραγαλι
[μμ]ογ

68. ΝΨΟΡΠ ΠΞ ΞΝΣ
 ΝΤΝΟΥΨΩ ΕΡΨΩΝ
 ΒΛ]ΧΕ ΤΑΡΟΚ ΒΩΚ Ε
 ΥΝ ΕΜΑ ΝΙΩΩΝ
 ΗΣ ΝΨΕΝΡΩΜΕ ΝΓ
 ΧΙ ΣΟΥ ΝΣΟΕΙΨ Ν
 ΚΕΡΕΑ ΑΥΩ ΝΤΟΚ ΩΚ
 ΝΓΝ ΣΟΥ ΝΣΟΕΙΨ Ν
 ΩΒΟΣ ΝΑΙ ΜΝΚΕΡΕΑ
 ΤΑΚΧΙΤΟΥ ΝΓΤΝΝΟΥ
 ΣΟΥ ΩΙΤΝΠΕΤΝΑΝ †ΒΛ
 ΧΕ ΝΑΚ: ΤΑΛΣ ΝΚΩΣ
 [Τ]ΑΝΤΙΝΟΣ ΩΙΤΝ ΑΒΑ
 [Ω]ΑΜ ΠΕΠΙΣ[ΚΟ]Π[ΟΣ]

70. †ΨΟΡΠ ΜΕΝ †ΨΙΝ
 Ε ΕΡΟΚ ΟΥΨΩ ΝΓΔΟΚΙ
 ΜΑΖΕ ΜΠΩΒ ΝΝΕΡΩ
 ΜΕ ΠΕΝΤΑΨΩΨ
 ΝΨΟΡΠ ΧΟΥ ΝΑ
 Ι ΧΕΝΙΜΠΕ

ν: ΕΚΤΜΑΙΚΙΜΑΖ
 [Ε]ΩΚ ΚΩΙΒΟΛ ΜΠ
 ΨΑ ΤΑΛΣ ΝΜΙΣΑΗΛ
 ΠΠΡ ΩΙΤΝΑΒΡΑΑΜ Π
 ΕΠΙΣΚΟΠΟΣ †

ν: ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙΒΟΛ
 ΜΠΩΑ ΑΥΩ ΟΝ ΕΨΤΝΤΩΝ ΕΖΑΜΒΡΞ
 ΞΩΕΤΒΣΧΟΕΙΣ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΩΙΤΟΥΨΩ [ΨΩΙΒΟΛ]
 ΜΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΩΙΕΡΟΒΟΑΜ ΠΕΝΤΑΨΞ
 ΠΙΗΛ ΡΝΟΒΕ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙΒΟΛ
 ΜΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΝΕΝΤΑΨΨΤΟΥΗΤ ΕΔΑΝΙΗΛ
 ΠΕΠΡΟΦΗΤΗΣ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙΒΟΛ Μ
 ΠΩΑ ΑΥΩ ΟΝ ΕΨΤΝΤΩΝ ΕΝΕΝΤΑΨΨΤΟΥΗΤ ΝΣΟ[Υ]
 ΣΑΝΝΑ ΠΕΤΜΑΥΛΙΖΕ ΔΕ ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙΒΟΛ Μ
 ΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΝΡΩΜΕ ΝΤΑΥΑΨΚΑΚ Ε
 ΒΟΛ ΧΕΠΕΨΣΝΟΥ ΩΙΧΩΝ ΜΝΜΕΝΨΗΡΕ ΠΡΩ

69. ΞΩΤΞ
 Π[Χ]ΘΕΙΣ ΕΨΕΣΜ[ΟΥ]
 ΕΡΩΤΗ ΜΝΠΕΤΨ[ΟΟ]
 Π: ΝΗΤΗ ΤΗΡΨ: ΜΝ[Ν]
 ΣΩΣ †ΠΑΡΑΚΑΛΕΙ [Μ]
 ΜΩΤΗ ΕΤΡΕΤΨΩΤΗ Π
 [Ε]ΣΝΘΙΟΣ: ΠΡΕΣΒ,
 ΜΝ†ΟΣΚΟΡΟ[Σ]
 ΠΑΡΧΗΠΡΕΣΒΞ
 ΒΕΠΩΒΞ! Ν.Ξ
 Σ: ΕΠΞ

ν: ΞΑΠΑ! Ξ
 ΞΣ ΠΡΕΣΒΗ[ΤΕΡ]
 ΟΣ ΩΙΤΝΑΒ[ΡΑ]
 ΩΑΜ: ΠΕΠΙΣ[ΚΟ]
 ΠΟΣ †

71. †ΕΠΕΙΑΝ ΑΥΤΑΜΟΙ ΧΕΕ. ΨΑΤΕ ΜΑΥΛΙΖΕ ΜΝ
 ΩΗΚΕ ΑΥΩ ΑΥΧΟΥ ΕΡΟΥΝ ΝΑΙ ΧΕΕΨΜΑΥΛΙΖΕ Μ
 ΜΟΝ... ΔΑΝ ΝΡΗΚΕ ΑΥΩ ΝΕΒΙΗΝ ΠΕΤΜΑΥΛΙΖΕ ΜΠ
 ΕΤΩΙΤΟΥΨΩ [ΨΩΙ]ΒΟΛ ΜΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΙΟΥΑ
 ΔΣ ΠΕΝΤΑΨΤΩΟΥΝ ΩΜ[ΠΔ]ΙΠΝΟΝ ΜΝΠΕΨΧΟΕΙΣ ΕΨ
 ΠΑΡΑΔΙΔΟΥ ΜΜΟΥ ΚΑΤΑ ΠΕΤΣΗΩ [ΧΕ]ΠΕΤΟΥΨΜ
 ΜΠΔΟΕΙΚ ΑΨΨΙ ΜΠΕΨ†ΒΣ ΕΩΡΑΙ ΕΧΩΙ [ΠΕ]ΤΜΑΥ
 ΛΙΖΕ ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙΒΟΛ ΜΠΩΑ ΑΥΩ ΕΨ[ΤΝ]
 ΤΩΝ ΕΠΡΩΜΕ ΝΤΑΙΣ ΧΟΥΣ ΝΑΨ ΧΕΝΑΝΟΥΣ ΝΑΨ
 Ε[Μ]Ε ΜΠΟΥΧΠΟΥ ΕΤΕΙΟΥΔΑΣΠΕ ΠΕΤΜΑΥΛΙΖΕ
 ΜΠΕΤ[ΩΙ]ΤΟΥΨΩ ΨΩΙΒΟΛ ΜΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ
 ΕΝΕΝΤΑΨΝΕΧΠΑΨΕ ΕΡΟΥΝ ΩΜΠΕΨΩ ΑΥΩ ΑΨ†
 ΚΛΨ ΕΧΩΨ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΩΙΤΟΥΨΩ ΨΩΙ
 ΒΟΛ ΜΠΩΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΒΕΕΙΣΕΙ ΠΕΝΤ
 [Α]ΠΣΩΒΩ ΝΑΙΜΑΝ ΤΩΔΕ ΕΡΟΥ ΜΝΠΕΨ
 ΣΠΕΡΜΑ ΠΡΩΜΕ ΕΤΜΑΥΛΙΖΕ Μ
 [ΠΕΤ]ΩΙΤΟΥΨΩ ΨΩΙΒΟΛ ΜΠ
 [ΨΑ] ΕΨΤΝΤΩΝ ΕΚΔΕΙΜ
 [ΠΡΕ]ΨΩΕΤΒΣΟΜ
 [ΠΡ]ΩΜΕ ΕΤΜ
 [Α]ΥΛΙΖΕ

ΜΕ ΕΤΜΑΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΥ ΦΡΙΒΟΛ ΜΠ
[ω]α λω ΟΝ ΕΦΤΗΝΤΩΝ ΕΜΜΑΤΟΙ ΝΤΛΥΧΟΟ[ς]
ΧΕ ΛΧΙΣ ΧΕΝΕΥΜΑΘΗΤΗΣΝΕ ΝΤΑΥΕ[ι]
.ΕΝΤΕΥΩΗ ΕΥΦΙΤΥ ΝΧΙΟΥΕ ΕΝΗΚΟΤΚ

72. † ΕΠΕΙΔΗ ΑΥΤΑΜΟΙ ΟΝ ΧΕΟΥΝ
ΦΟΕΙΝΕ ΝΟΥΧΕ ΕΒΟΛ ΜΝΕΥ
ΣΡΙΜΕ ΧΝΩΑΧΕ ΜΠΟΡΝΙΑ ΕΥΦΗ[ρ]
Ν†ΦΕ ΧΕΟΥΟΝ ΝΙΜ ΕΤΝΑΝΕΧΤΕΦΣ
ΙΜΕ ΕΒΟΛ ΝΦΘΜΟΟΣ ΜΝΚΕΕΙ ΟΥΕΙ
ΕΦΟ ΜΝΟΕΙΚ ΑΥΩ ΠΕΤΝΑΡΜΟΣ
ΜΝΟΥΕΕΙ ΕΛΠΕΣΖΑΙ ΝΟΧΣ ΕΒΟΛ
ΦΟ ΜΝΟΕΙΚ †ΝΟΥ ΠΡΩΜΕ ΕΤΝΑΝ[ε]
ΧΤΕΦΣΡΙΜΕ ΕΒΟΛ ΕΧΝΩΑΧΕ [ΜΠΟ]
ΡΝΙΑ ΦΡΙΒΟΛ ΜΠΩΑ ΑΥΩ ΤΟ[ρ]ι
ΜΕ ΕΤΝΑΚΩΠΕΣΖΑΙ ΝΩΩΣ ΝΟΣΜ[ο]
ΟΣ ΜΝΚΕΟΥΑ ΣΡΙΒΟΛ ΜΠΩΑ Α[Υ]
Ω ΠΡΩΜΕ ΕΤΝ†ΩΑΤ ΝΑΥ ΕΥ
ΣΟΟΥ[Ν] ΜΠΕΥΡΩΒ ΦΕ[ι]
[ΒΟΛ] ΜΠΩΑ

v. λω ΠΡΩΜΕ ΕΤΝΑΣΖΑ
ΙΑΠΟΣΕΖ ΝΑΥ ΝΦΠΟΡΧΟΥ ΜΝ
ΜΕΥΕΡΗΥ ΟΥΚΛΗΡΙΚΟΣΠΕ ΦΡΙΒΟ
Λ ΜΠΩΑ ΟΥΛΑΙΚΟΣΠΕ ΦΡΙΒΟΛ ΜΠ
ΩΑ ΝΟΥΙ ΔΗΝΝΕ ΝΙΩΑΧΕ ΑΛΛΑ ΝΑ
ΠΝΟΥΤΕΝΕ ΕΝΕΠΕΤΟΥΕΩ ΠΟΥΧΑΙ
ΝΤΕΥΨΥΧΗ Μ†ΑΡΕ†ΦΖΑΡΕΖ
ΕΡΟΟΥ

73. ? ΠΕΥΣΟΝ Η ΤΩΕ ΝΤΕΦΣΩΝ[ε]
? ΕΙΤΕ ΕΦΟΝΘ ΕΙΤΕ ΕΦΜΟΟΥΤ?
? ΝΤΕΥΜΑΛΥ Η ΠΕΤΝΑΧΙΣΩΜΕ ΣΗΤ[ε]
? ΡΟΥ ΠΑΡΑ Π...ΩΝΕΝΝΕ ΕΥΦΗ?
? ΝΟΥ†Χ ΕΒΟΛ ΝΤΕΦΣΡΙΜΕ ΔΧΝΩΑΧΕ ΜΠΟΡ[Ν]
? ΑΥΩ ΠΕΤΝΑΡΜΟΟΣ ΘΗΝΟΥΕΙ Ε[ς]
? ΝΝΟΕΙΚ ΑΥΩ ΝΤΟΣ ΘΩΣ ΕΣΩΑΝΚΑ?
? ΝΚΕΟΥΑ ΦΟ ΜΝΟΕΙΚ ΝΟΥΙ ΔΗΝΝΕ?
? ΠΝΟ†ΥΤΕ ΠΕΝΤΑΥΤΑΥΟΟΥ ΝΤΕΥΤΑΠΡΟ ΑΥ[ω]
? Ο† ΩΑ ΕΝΕΡ ΠΕΤΟ ΝΧΑΧΕ ΜΗΠΕΤΡ
[†ΤΟΥΩΥ] ΕΦΣΥΝΑΓΕ ΔΗ ΠΕΤΠΟΡΜΕΥΕ ΜΝΟΥΣΦ
[ΙΜΕ] ΕΦΣΥΝΑΓΕ ΔΗ ΠΕΤΒΙΝΧΟΝΣ ΦΣΥΝΑΓΕ Δ[Ν]
[ΝΟ†ΥΙ ΔΗΝΝΕ ΝΙΩΑΧΕ ΑΛΛΑ ΝΑΙΩΘ[Δ]
ΝΗΣ ΠΑΠΟΣΤΟΛΟΣ

v. †ΜΕ ΠΕΧΑΦ ΧΕΣΙΝΘΟΝΣ ΝΙΜ ΟΥΝΟΒΕΠΕ ΑΥΩ
‡ΝΟΒΕΠΕ ΕΦΧΙ ΕΦΟΥΝ ΕΠΜΟΥ ΚΑΙ ΓΑΡ ΕΥΦΗΖ Ν†ΦΕ ΧΕ‡
‡ΑΥΩ ΠΕΤΕΝΦΤΑΥΟ ΔΗ ΝΤΜΕ ΝΟΥΧΡΙΣΤΙΑΝΟΣ ΔΗΠΕ ΑΥ‡
‡ΟΝ ΧΕΟΝΤΩΣ ΤΜΕ ΝΑΡΤΗΥΤΗ ΝΡΜΦΕ ΑΥΩ ΟΝ ΟΥΦ‡
‡ΟΥ ΝΣΥΝΑΓΕ ΕΠΛΑΟΣ ΤΗΡΦ ΣΟΟΥΝ ΧΕΩΑΥΣΥΝΑ
[†] ΝΦΗΤΥ ΜΑΡΟΥΣΥΝΑΓΕ ΜΠΑΤΟΨΩΜ ΠΕΤΝΑΟΥΩΜ
‡Σ†ΥΝΑΓΕ ΣΕΡΙΒΟΛ ΜΠΩΑ

74. †ΕΡΩΑΝΠΕΚΛΗΡΟΣ
‡.ΩΡΚ ΤΚΡΑΤΗΡ ΗΠΕ
†ΝΑΤΟΥΦ ΠΡΟΣ ΩΟΜΝ†
[†]ΗΡΠ ΜΝΟΥΑ ΜΜΟΟΥ
ΝΤΕΚΕΟΥΑ ΤΟΛΜΑ ΕΒΩΚ

v. ΚΑΤΑ ΠΕΤΣΗΖ ΧΕ
ΠΝΟΥΤΕ ΔΗΣΩΤΜ ΘΗ
ΝΕΜΜΑΧΕ ΝΕΝ
[ε]ΙΟΤΕ ΑΥΤΑΜΟΝ
ΕΦΩΒ ΝΤΑΚΑΛΥ

ΚΕΜΟΟΥ ΕΡΟΣ ΠΡΟΣ ΘΕ
 ΝΤΑΝΕΝΕΙΟΤΕ ΔΟΡΙΖΕ ΜΜΟΣ
 [ϣ]ριβολ ΜΠΩΛ ΜΝ
 ≡ ΝΗΙ ΤΗΡϣ ΑΝΟΚΛΝ
 ΠΕΝΤΑϣΤΑΥΕ
 ΝΙΩΔΧΕ ΑΛΛΑ ΠΕ
 ΠΝΔ ΕΤΟΥΔΔ[Β]
 ΠΕΝΤΑΔΥ ΕΤ≡

ΘΝΜΕΥΡΟΥ ΘΝ
 ΜΕΥΡΟΥ ΘΝ
 ΝΕΡΟΥ ΝΩΟΡΠ

75. † ΝΩΟΡΠ Μ[ΕΝ †]ΨΙΝΕ
 ΕΡΟΚ ΠΡΩΜΕ ΝΡΕϣΡΡΟ
 ΤΕ ΧΥΩ ΝΡΕϣΩΜΩΕ
 ΝΟΥΤΕ ΠΧΟΕΙΣ ΕΦΕΣΜΟΥ Ε
 ΡΟΚ ΜΗΠΕΤΨΟΟΠ ΝΑΚ
 ΤΗΡϣ ΝΡΩΜΕ ΜΝΗΤΒΜΟ
 ΟΥΕ ΔΡΕ ΤΑΓΑΠΗ
 ΝΓΡΟΥΝΑ ΜΗΠΕ
 ΘΗΚΕ ΤΑΑΣ ΜΝΑΠΔ
 ΒΙΚΤΩΡ ΔΙΤΝΙΩΡΔ
 ΝΗΣ

v. ≡ ΟΔΝ ΝΘΕ
 ΟΥΩΕ ΡΩΑΝΤΒΛ
 ΧΕ ΤΑ ΔΙΤΝΗΤΗΥΤΗ
 ΤΕΤΝΩ ΜΝΑΠΩΚΛΕ
 ΡΟΣ ΧΕΛΤΕΤΗΡΠΩΔ
 ΔΙΡΟΥΡΕ ΝΤΚΥΡΕ
 ΔΚΗ

76. ≡ ΤΨΙΝΕ ΕΤΕΤΗ
 ≡ ΠΧΟΕΙΣ ΕΦΕΣΜΟ
 ≡ ΟΙΚΟΝΟΜΟΣ ΕΤΝΔ
 ≡ ΣΑΒΒΑΤΟΝ ΜΗΤΚ
 ≡ ΨΤΟΠΟΣ ΕΒΟΛ ΝΑΤ
 ≡ ΕΨΨΙΝΕ ΨΟ ΝΑΠΟΚ
 ≡ ΕΤΝΑΡΩΔ ΕΠΕΨΤΟΠ
 ≡ ΑΠΟΚΛΗΡΟΣ ΝΨΩΠΕΡΩ
 ≡ ΨΕ ΕΒΟΛ ΔΗ ΑΛΛΑ ΕΙΨΙΝΕ
 ≡ ΙΗΚΗΣΙΣ ΜΗΤΟΠΟΣ ΜΝ
 ≡ Δ ΜΝΕΤΗΨΥΧΗ ΔΥΩ ΟΗ
 ≡ ΤΕ ΟΥΝΤΨ ΝΔΕΝΤΟΛΗ
 ≡ ΤΡΑΡΕΔ ΕΡΟΥ

77. † ΔΝΟΚ ≡
 ΒΙΚΤΩΡ. ≡
 ΔΝΟΚ ΠΕΣΥΝΘ ≡
 ΔΝΟΚ ΚΟΣΤΑΝΤΙΝ ≡
 ΔΝΟΚ ΔΜΕΡ. Ρ. ≡
 ΔΝΟΚ ΙΑΚΩΒ ≡

v. † ΠΕΤΝΑΠΛΑΝΑ ≡
 ΕΨΩΔΝΣΤΗΚΙ. ≡
 ΒΟΛ: ΜΠΩΔ Δ. ≡
 ΜΗΠΕΤΗΝ: Π ≡
 ΝΨΟΥΠΛΑΝΑ ≡
 ΜΠΝΟΥΤΕ Σ ≡

v. ? ≡
 ? ≡
 ΧΩ ≡
 ΜΕΨ ≡
 ΠΕΤΗ ≡
 ΠΟΚΛΗΡ ≡
 ΟΜΟΣ ΜΠ ≡
 ΔΜΔΙΕ ≡
 ΚΟΠΟΣ Μ ≡
 ΤΕ ΟΥΧ[ΔΙ ΔΜΠ]
 ΧΟΕΙ[Σ]

78. ≡ ΚΗ ΖΑΧΑΡΙΔΣ ≡
 ≡ ΠΕΨΗΙ ΝΨΒΟΤΨ Ε
 ≡ ΠΣΑΔΟΥ ΜΠΤΕΥΤΕΡΟΝΟ
 ≡ ΝΒΩΚ ΕΔΟΥΝ ΕΠΕΨΗΙ ΝΨΒΟΤΨ
 ΕΒΟΛ ΝΤΕΝΣΑΔΟΥ ΤΗΡΟΥ Ν
 ΤΕΓΡΑΦΗ ΕΙ ΕΓΡΑΙ ΕΧΩΨ ΝΨΒΟ
 ΤΨ ΕΒΟΛ ΠΕΤΝΑΡΡΟΤΕ ΔΗΤΨ Μ
 ΠΙΑΦΟΡΙΣΜΟΣ ΝΨΟΝΔΟΥ Ε
 ΒΟΛ ΕΡΕΠΜΟΥΤΕ [Σ]ΜΟΥ ΕΡΟΥ
 ΝΨΚΩ ΝΔΨ ΕΒΟΛ †

79. † ἀνοκτ ?
 ἡππετοϋ ?
 πεπισκϋ & ?
 ρα ἡπβολ η ?
 ἡπψαε-εισα ?
 ποϋϋη ἡταψϋχη ?
 παπας ἡπρεσβϋ, ϋνη ?
 ετεφαρμουθιπε ϋη ?
 ειωανβωκ οϋν ετκμ ?
 σατρανωε ειτσανοϋ ?
 ἡπετρος πακτο αρεικ ?
 ϋκητ ειτε ϋαλογερ ?
 ειτε ϋαπαλιτ, ε ? τι ?
 ἡτεφωβ ϋατδωμ ερε ?
 ἡβτμοϋορϋτ ἡτορ ?
 †ο ἡαποκληρος ?
 αϋω οη ἡκη οϋα ?
 ἡνηματοι ε ?
 ειμητι ει ?
 αιδω ?

v: π ϋιπψμμο ετβετανακ
 ἡε ειωανχωκμ δεϋνομον
 ἡτεκρνωμη †ο ἡαποκληρος
 ἀνοκ παπας ἡπρεσβϋ. †στοι
 χει ε†ομολ[ογια]
 ἡταισμητς ἡα
 τεκμητειωτ εϋ
 ορϋ... ειπχοε
 ϋεεϋ ? μοϋ ε ?
 ϋε ἡτ ?
 ἡαϋ ε ?
 ἡταϋ ?

81. † ἀνοκ ἀβρααμ πρεσβ
 επιτη ϋιπαρκαλει ἡπα[ειωτ]
 πεπισκοποϋϋ αϋοϋαρϋτϋ
 πωλ ἀνοκ ιερημιας ἡνημηνα
 ἡνηδρον ἡηπατερμοϋτε
 τνωτωρε ἡτικνωμη ἡαβρααμ
 πρεσβϋ ετμητρεϋχιοϋα ἡκε[οπ]
 αϋω εϋωανϋ ἡβεσοπ ϋο ἡ
 ἀποϋκληρος αϋω ἡ
 τνει ἡτηϋοϋ ἡα[κ]
 ετβητϋ

80. †ϋ [†ω]
 ἡε ετεκμητωηρε πχο
 εις εϋεσμοϋ εροκ εις πωη
 ἡπετρος αϋει αϋχοο
 ἡαι ϋεαψαν νοϋτ ϋιβολ
 ἡπωα αϋω αϋταατ ετοο
 τϋ ἡηλαϋηιϋ εϋϋω ἡ
 μοϋ ϋεκειρε ἡτλιτο
 ϋργια ἡη ἡπεθϋσι
 αστηριον †[νοϋϋ οϋϋ]
 ωϋ

v: αϋω τηστεχοι ε
 πηλαϋ ?
 ἀβρααμ πρεσβϋ

82. [α]νοκ ἡηνας †ο ἡμη
 τρε ϋεαπεσητε ϋοοϋ
 ϋαανϋηνοϋϋ ετβετρε
 ἡηρα αϋχοοϋ ϋε†ο ἡ
 διακρ ἡη αϋω ἡαιει
 ϋε ενεϋ αϋχοοϋ ϋε
 ϋρ. ϋεωρριοϋ ἡμη
 ϋτμε ἡειωαϋε
 ϋηητε οϋν αϋ
 ϋηαποκλη
 ϋαϋ

83. ταδε ἡπεϋλαβηστατϋ
 πατερμοϋτε παρϋηηρ[εϋ]
 βϋτεροϋ βικτωρ πιελϋ
 οϋωϋε οη ἡγαφωριϋ
 βητεροϋ ειερημιαϋ ϋιβολϋ
 ερλιτοϋργια ϋαντεϋ†πτϋ
 σιον ἡπαπνοϋτε ἡαϋ ϋωπεροϋ εϋϋ
 κοτ εροι ἡμον ϋι†πωι εϋοϋμηϋ
 ἡϋοϋϋ ϋεντα†πωι ἡαϋ ἡπερ
 κω ἡατϋιτϋ ἡαϋ πεϋϋοϋο δε ἡ
 ἡαι †αϋπαϋε ἡτετηφιλεστατοϋ
 ἡκον

84. αϋω πρωε ειτε ππρ
 ειδε διακϋ ειτε ϋαναρ, ἡϋ
 επηιωαϋε ϋερεϋηλαϋε
 ἡε ἡϋ†η†ϋτηϋ εροϋϋ ερε

v: ἡϋκω πϋϋ
 τεϋειρηη[ηϋ
 ἡτεπετϋηϋ ϋϋ
 ϋενταϋϋωτμη ἡη εαϋ... βω

ΠΕΥΚΡΙΜΑ ΝΑΨΩΠΕ ΣΙΧΩΨ
ΠΕΤΝΑΨΩΤΜ ΔΕ ΕΡΟΟΥ ΑΨΩ
ΝΨΖΑΡΕΞ ΕΠΝΟΥΤΕ ΝΑΖΑ
ΡΕΞ ΕΡΟΥ ΕΠΕΘΟΥ Ν
ΙΜ ΝΨΑΨΞΑΝΕ Μ
ΜΟΥ ΨΜΠΕΤΝΑΝΟ
ΥΨ ΝΙΜ

ΑΛΛΑ ΝΤΑΨΕΙΡΕ ΜΠΡΟ. . ΠΑΙ
ΝΑΨΩΠΕ ΕΝΛΙΑΤΨ ΘΡΑΙ ΨΜΠΕΨ
ΨΩΒ

85. † ΝΑΙΝΕ ΝΚΑΝΩΝ ΜΠΕΝ[ΕΙΩΤ ΕΤΟΥ]
ΑΒ ΑΠΑ ΑΝΑΝΙΑΣ ΠΕΠΙΣΚΟΠΟ[Σ Ν'ΡΜΟ]
ΝΤ ΠΡΩΜΕ ΕΤΦΟΡΕΙ Μ ?
ΠΕΠΝΕΥΜΑΤΟΦΟΡΟΣ ΠΨΗΡΕ [ΝΝΑΠΟΣ]
ΤΟΛΟΣ ΑΨΩ ΠΡΩΜΕ ΝΨΟΥΑΨΨ Ν ?
ΑΝΙΚΛ ΝΤΑΨΤΑΨ ΕΤΟΟΤΟΥ Ν ?
ΕΚΚΛΗΣΙΑ ΕΤΡΕΨΖΑΡΕΞ ΕΡΟΟΥ

86. ΨΑΝ[ΟΚ ?]ΠΨΗΡΕ ΝΨ
ΨΑΜ ΕΙΣΨΑΙ ΜΠΝΕΨ
ΠΕΠΙΣΚΨ ΕΙΨΤΨΡΕ Ε
ΤΟΤΚ ΝΙΨΨΑΝΝΗΣ ΕΤΡΕ
ΨΒΩΚ ΕΨΖΑΠ ΜΝΕΖΑΤΡΕ
ΠΨΟΝ ΜΠΕΨΨΨΤ ΨΑΨΣΕΜ
ΠΟΔΙΟΝ ΕΤΝΕΟΥΝ ΤΕΣΤΟΥ
ΑΨ ΕΤΟΥΔΙΚΑΖΕ ΕΨΩΨ
ΑΨΩ ΠΕΤΝΗΨ ΕΒΟΛ Ψ
ΠΨΑΠ ΚΑΝ ΑΨΡΠΑΨΨΑ
ΝΝΗΣ ΚΑΝ ΑΨΡΠΑΨΑΤΡΕ
.ΕΠ. . . ΕΒΟΛ ΤΗΡΨ †
Ω ΝΨΕΨΤΕΜΟΣ]ΕΙΡΕ
ΚΑΤΑΡΟΥ ΑΝΟΚ ΙΑΚΩΒ
†ΣΤΨΤΟΙΧΕΙ †
.ΕΙΤΜΕΙΣ ΤΕΨ ΝΨΕ
ΤΕΜΟΣ ? ΕΒΟΛ.
ΝΚΑΤΑ ? ΔΕΙΞ .
? ΩΝΕΠΡΟ
ΑΠΑ ΙΑΚΩΒ

87. ΨΝΟΨΨ
ΨΑΒ ΔΙ.Ψ
ΨΨΑΨΠΙΣΨ
ΨΚ ΕΤΡΕΚΨ
ΨΜΠΤΟΠΟΣ ΕΤΟΥΑΒ ΑΨΨ
ΨΨΤΨΡΕ ΜΜΟ ? ΨΨ
ΨΑΤΑΦΡΟΝΕΙ ? ΨΨ
ΨΝΕΟΥΝ ΜΠΤΟΠΟΣ ΑΨΨ
ΨΟΥΝΗΒ ΑΛΛΑ ΝΤΑΨΙΛΨ
ΨΛΟΚΑΛΙΑ ΝΙΜ ? ΨΨ
ΨΕΠΑΡΑΓΕ ΝΕΟΥΝ ΜΠΗΨ
ΨΚΟΣ Η ΨΩΣ ΟΙΚΟΝΟΜΨ
ΨΝΨΠΑΡΑΓΕ ΝΠΜΑ ΕΨ
ΨΤΑΙΣΨΑΙ ΝΤΠΕ ΕΙΨ
ΨΝΕΝΚΟΤΚ ΝΨΟΨ
ΨΩΜΑ ΨΕΨ
ΨΟΝ ΝΘΕΨ

88. ΨΟΒ.
ΨΝΟΜΟΣ Ν
ΨΗ ΑΚΘΝΟΙ Ε
ΨΤΟΠΟΣ †ΝΟΥ †Ο
ΨΥΤΕ ΕΤΡΑ
[ΠΡΨΨΕΧΕ ΕΡΟΥ
ΨΨΩ]ΤΜ ΝΨΩ
ΨΜΟΥ

v: ΤΑΒΩΚ ΝΑΙΨ
ΒΕΚΕ ΝΤΑΡΨΨ
ΞΙΝΜΠΟΥΨ
ΠΑΘΕΡΜΟΥΨ
ΠΕΙΣΨΑΙ ΟΡΧΨ
ΖΕ ΜΜΟΥ ΝΨ
ΕΠΕΙΣΨΑΙ ΑΨ
†ΟΜΜΑΡΨ
ΝΨΑΚΨ

89. ΨΕ ΠΡΜΑΝΨ
ΨΙΛΕΣΤΑΤΟΣ
ΨΟΜΟΣ ΝΑΠΑ
ΨΗ ΑΚΘΝΟΙ Ε
ΨΛ ΜΠΤΟΠΟΣ
ΨΜΠΟΥΨΩΨ Μ
ΨΩΨ ΑΨΝ
ΨΤΑΠΡΟ
ΨΜΝΨΨ
ΨΟΥΤΕ

v: ΣΟΥΨΙΣΨ
ΜΟΥΤΕ ΝΨ
ΚΑΤΗΣΨ
ΓΙΟΣ ΠΨ
ΑΝΨΙΨ
ΜΙΨ

90. ΠΡΟ ΠΑΝΤΩΝ ΤΑΜΗΤΕΛΑΨ, ΠΡΟΣΚΨ
[ΝΕΙ]ΑΨΩ ΣΑΨΠΑΖΕ ΜΠΕΙΧΝΟΣ ΜΠΨΨ
ΟΠΟΔΙΟΝ ΝΝΟΥΕΡΗΤΕ ΝΤΕΚΑΓΙΩΨΥΝΗ Ν
ΕΙΨ ΕΤΤΑΨΗΨ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΑΨΩ †ΨΙΝΕ
ΕΠΑΣΟΝ ΒΙΚΤΨΡ ΠΠΨ ΜΝΝΕΤΝΗΜΜΑΚ ΤΗΡ
ΟΥ ΑΨΩ ΝΕΣΝΗΨ ΠΡΟΣΚΨΝΕΙ ΝΗΤΝ ΕΙΣ
ΝΕΙΟΕΙΚ ΔΙΤΗΝΟΥΨΟΥ ΝΤΕΤΝΜΗΤΕΙΨ
ΑΡΙ ΠΝΑ ΝΤΕΤΝΣΜ[ΨΨ] ΕΡΟΟΥ ΝΑΝ ΤΑΡΕ

ΠΕΤΝΣΜΟΥ ΨΩΠΕ ΖΙΧΩΟΥ ΕΡΨΑΝ
 ΠΧΟΕΙΣ ΤΟΥΤ ΝΤΑΤΑΡΟ Ν[ΤΑ]ΝΗΥ ΕΠΖΗΤ
 ΖΜΠΟΥΨ ΝΤΜΗΤΕ Ν. [Ν]ΤΑΠΡΟΣΚΥΝΕΙ
 ΝΤΕΚΜΗΤΕΙΩ ΟΥΧΑΙ ΤΑΔΣ ΜΠΑΜΕΡΙΤ
 ΝΕΙΩ ΠΕΠΙСК, ΖΙΤΝΙΩΑΝΝΗΣ
 ? [ΠΕΙ]ΛΑΧ,

92. ΑΝΟΚ ΠΠΡ. ΖΕΡ.Ξ
 ΕΤΝΗ ΕΤΣΑΙ ΕΤΨΞ
 ΝΠΕΤΡΟΣ ΜΝΑΒΡΑΔΑΜΞ
 ΚΥ ΞΕΨΑΥΤΣΑΝΟ ΠΣΚΥΝΞ
 ΝΑΠΑ ΖΑΗΛ ΨΑΠΨΑ ΝΤΑΞ
 Ε ΑΥΩ †ΚΙΝΔΕΝΕΥΕ ΖΑΡ
 [Ο]ΟΥ: ΑΝΟΚ ΠΕΤΡΟΣ †Κ
 ΙΝΔΕΝΕΥΕ ΟΝ ΖΑΞ
 ΖΗΒΣ
 †

93. † ΠΡΟ ΠΑΝΤΩΝ ΤΙ
 ΠΡΟΣΚΥ, ΜΠΡΥΠΟΠΟ
 ΔΙΟΝ ΝΝΟΥΡΕΤΕ ΝΤΕΤΝΜΗΤ
 ΧΟΕΙΣ ΝΕΙΩ ΕΤΤΑΕΙΝΥ ΚΑΤΑ
 ΣΜΟΤ ΝΙΜ ΤΗΤΑΜΩΟΥ ΝΗΤΕΤΝ
 ΑΓΙΩΣΗΝΗ ΞΕΑΝΑΡΑΜΟΥΡ Ε
 ΖΟΥΝ ΜΝΠΑΙΔ, ΜΠΕΨΘΗΤΥΠΟΣ
 ΝΜΕΙ ΕΖΟΥΝ ΝΨΠΡΟΣΚΥ, ΝΤΕΤΝΑ
 ΓΙΩΣΗΝΗ ΚΑΙ ΓΑΡ ΑΝΤΗΝΝΟΥ ΨΑ
 ΤΕΤΝΑΓΑΡΗ ΝΚΟΥΣΟΠ ΕΤΒΕΝΖΑ
 ΞΙΤΕ ΝΤΕΨΣΟΙΜΕ ΝΤΑΥΨΙΤΟΥ
 [Α]ΡΙ ΠΝΑ ΝΓΠΛΕΥΕ ΝΓΧΙΤΟΥ
 ΞΖΙΒΟΛ ΜΠΞ

94. † ΠΡΟ ΠΑΝΤΩΝ †ΠΡΟΣΓΗΝΕΙ
 ΝΤΕΚΜΗΤΕΙΩΤ ΕΤΟΥΛΑΒ ΑΥΩ †ΠΡΟΣ
 [Γ]ΥΝΕΙ ΜΠΡΥΠΟΠΟΔΙΟΝ ΝΝΕΚΟΥΕ
 ΡΗΤΕ ΕΤΟΥΛΑΒ ΕΠΙΔΗ ΑΤΕΚΜΗΤ
 ΕΙΩΤ ΕΤΟΥΛΑΒ ΣΖΑΙ ΝΑΙ ΞΕΑΚΒΩΛ
 ΤΕΚΚΛΗΣΙΑ ΑΒΟΛ ΚΑΙ ΓΑΡ ΜΕΣΤΑ
 ΖΟΙ ΑΒΩΛ ΕΚΚΛΗΣΙΑ ΑΒΟΛ ΚΑΙ
 ΓΑΡ ΕΝΤΑΨΕΙ ΝΑΚ ΕΨΧΙΘΟΛ ΕΡΟΙ
 ΚΩ ΝΑΙ ΕΒΟΛ ΞΕΕΙΨΩΜΕ ΝΓΗΤ ΕΖΟΥΝ
 ΕΠΨΑΕ ΞΕΕΙΨΩΜΕ ΕΠΠΟΥΤΕ ΤΨΨ
 ΝΤΑΚΒΑΒ †ΝΗΥ ΑΖΟΥΝ ΝΑΤΕΚΜΗΤ
 ΕΙΩΤ ΕΨΩΠΕ ΤΕΖΑΛΕ †ΝΑ †ΠΑΚΑ...
 ΑΙΚΗ ΚΑΙ ΓΑΡ ΜΠΕΙΡΑΤΣΩΤΜ ΝΕΨ.
 ΝΖΩΒ ΞΕΕΙΔΕΙΡΕ ΜΠΕΣΟΠ ΚΩ ΝΑΙ [ΕΒΟΛ]
 ΠΛΕΙΩΤ ΕΤΟΥΛΑΒ ΑΡΙ ΤΑΚΑΠΗ
 ΜΠΕΙΡΗΚΕ ΑΝΟΚ ΙΣΜΑΗΛ ΠΕΙ ?
 †ΠΡΟΣΚΥΝΕΙ ΜΠΛΕΙΩΤ ΕΤΟ[ΥΛΑΒ] =

91. Ξ Ξ ? Ξ Ξ
 ΞΨΑ ΨΩΞ
 ΞΠΨΑ ΑΑΠΑ ΚΟΥ
 ΞΞΕΑΤΕΤΝΜΗ
 ΞΥΕ ΕΤΡΕΥΡΨΑ
 ΞΖΜΠΕΨΜΑ ΧΙΝ
 ΞΨΑΤΕΝΟΥ ΑΠΑ ΙΩΖΑΝ
 ΞΨΡΚ ΝΗΤΗ ΜΠΠΟΥΤΕ
 ΞΞΕΤΟΥΡΗΤΕ ΜΠΕΜ
 ΞΝΟΥΘΕΙΨ ΑΠΑ ΙΩ
 ΞΣΟΟΥΝ ΑΥΩ Ν
 ΞΨ ΜΟΨΕ ?
 ΞΝΖΗΤ ΑΡΙ ?
 ΞΑΝ ΝΑΙΨ
 ΞΨΛ ? Ξ

ν ?
 ?
 ?
 ?
 ?
 ΤΑΠΟΚΡΙΣ ?
 ΕΒΟΛ ΜΠΕ ?
 ΠΕΧΑΨ ΜΜΑΙΘΗΤΥΠΟΣ
 ΑΝΟΚ ΠΕΤΝΟΜΖΑΛ ΑΥΩ ΠΕ
 ΤΝΨΗΡΕ . . . ΜΝΔΙΟΣ
 †ΠΡΟΣΚΥ, ΜΠΨΛΕΙΩ ΜΝΕ
 ΟΥΡΕΤΕ ΕΤΟΥΑΒ † ΠΕΜ
 ΠΡΟΣ, ΝΕΙΩ ΖΙΤΝΝΕΙΕΛ
 ΑΧΙΣΤΞ

= ΠΕΠΙСК ΜΠΛΕΙΩΤ ΒΙΚΤΩ[Ρ]
 ΞΨΑ ΙΝΔΙ ΝΤΕ
 ΞΝ

95. † ΑΡΙ ΠΝΑ ΝΓΣΠΟΥ
 ΞΑΔΑΖΕ ΑΡΗΥ ΤΕΤΝ
 ΑΘΗΤΥΠΟΣ ΝΤΕΤΝ
 ΡΠΨΕ ΝΟΒ ΜΨΤΑ
 ΝΤΕΤΝΑΨ ΜΠΡ
 ΞΕΝΤΗΧΟΟΥ
 ΝΚΑΜΑΨΛΕ
 ΝΨΕ

96. † ΕΠΕΔΗ ΛΗΘΕΙ ΜΑΚ
 ΝΟΥΣΟΠ ΛΥΩ ΣΝΑΥ
 ΕΙΠΑΡΑΚΑΛΕΙ ΜΜΟΚ
 ΚΑΤΑ ΠΝΟΥΤΕ ΘΝΕΝ
 ΝΟΒ ΝΘΒΒΙΟ ΘΩΣ ΨΗΡ
 [Ε] ΧΕΒΩΚ ΝΓΡΩΑ ΕΠΤ
 [Ο]ΠΟΣ ΛΥΩ ΝΓΡΕΙΡΗ[ΝΗ]
 ≡ ΠΕΚΣΟΝ ΚΑΤΑ
 ≡ ΧΕΚΩ Ε≡

98. † ΨΟΡΠ ΜΕΝ † Π
 ΡΟΚΥΝΕΙ ΝΤΕΚ
 ΜΝΤΕΙΩΤ ΕΤΤΑΕΙ
 ΗΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ
 ΑΡΙ ΠΝΑ ΕΙΠΑΡΑΚΑ
 ΛΕΙ ΜΜΟΚ ΝΓΤΝΗΟΥ
 . ΕΖΕΚΙΝΗ ΠΡΕΣΒ,
 ΝΥΣΗΝΑΓΕ ΜΜΟΙ
 ΜΠΟΥ ΜΜΟΝ ΤΕ
 ΡΟΜΠΕ ΜΠΑΕΙΩΤ
 ΑΠΑ ΦΟΙΒΑΜΩΝ
 . ΤΕ ΛΥΩ ΝΤΑΠΡΕΣ
 ≡ Β, ΝΤΑΙΩΕ ΕΠ
 ≡ ΧΟ ΜΑΘ ΕΠΑ
 ≡ ΜΕΡΙΤ ΝΕΙΩΤ
 ≡ . ΣΠΕΙ
 ≡ . . . /

100. ≡ ΤΑΛ[Σ]
 ≡ ΠΑΥΛΟΣ ΘΙΤΝΘΗΛΙΑ[Σ]
 ≡ ΕΙΤΝΗΟΥ ΠΑΥΛΟΣ . ≡
 ΕΤΒΕΤΣΥΝΤΕ ΝΛΩΤΙΣ Δ≡
 ΛΙΕΥΧΑΡΙΣΤΑ ΝΤΟΤΚ ΕΜΑ≡
 ΜΠΕΥΚΑΤΑΦΡΟΝΕΙ † ΝΟΥ ΑΡ[Ι]
 ΑΙΤΝΗΟΥ ΝΑΚ ΟΥΩΨ ΝΓ≡
 ΝΠΡΗΨ ΝΑΙ ΜΝΘΑΙΤΕ ΚΑΜΗΑΥ≡
 ΠΑΝΑΡΕ ΚΝΑΘΕ Ε† ΣΥΝΤΕ ΝΚ
 ≡ ΚΙΘΕ . ΕΘΕΝΑΥΤΒ . Ρ≡

ν: ΚΕΦΥΑ : ΕΣΧΙΚΙ ΘΕΝ . ≡
 ΝΓΤΝΗΟΥΣΟΥ ΝΤΟΟΤΥ ΑΡΙ Π≡
 ΕΙ ΕΘΟΥΝ ΝΓΡΠΠΑΣΧΑ ΘΑΘΤΝ † ≡
 ΘΠΠΧΟΕΙΣ †

97. ≡ ΟΕΙΣ ≡
 ≡ ΕΕΙ ΘΝ ≡
 ≡ ΑΡΤΗΣ ΕΠΕΙΔΗ ≡
 ≡ ΑΙ ΕΨΩ ΜΜΟΣ ΧΕ ≡
 ≡ ΝΕ ΑΡΙ ΤΑΓΑΠΗ ΝΤΕΤΝ ≡
 ≡ ΕΤΗΣΘΑΙ ΜΠΡΕΣΒ, ΔΙΟΣ
 ΝΥΡΩΑ ΕΝΤΟΠΟΣ ΨΑΝΤΕ
 [Υ]ΛΟ ΘΜΠΕΨΩΩΝΕ Η ΠΠΡΕΣΒ,
 ΔΙΟΣ ΗΚΕΟΥΑ ΘΑΠΛΩΣ ΑΡΙ ΤΑΓΑΠΗ
 ΝΓΚΕΛΕΥΕ ΝΟΥΑ ΜΑΨ ΧΕΤΕΧΡΕΙΑΤΕ
 . ΒΟΛ ΝΛΑΥΗΡΑ † ΠΡΟΣΚΥΝΕΙ
 ΔΕ ΛΥΩ † ΑΣΠΑΖΕ ΜΠΡΥΠΟΠΟΔΙΟΝ
 ΝΟΥΕΡΗΤΕ ΕΤΟΥΛΑΒ ΝΤΕΤΝ
 ΜΝΤΧΟΕΙΣ ΝΕΙΩΤ ΕΤΤΑΙΝΥ
 ΜΝΠΕΥΛΑΒ, ΝΕΙΩΤ ΑΠΑ ΒΙΚΤΩΡ
 ΠΑΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟΥΛΑΒ
 ΠΕΠΙΣΚΟΠΟΣ ΑΝΑΝΙΑΣ
 ΠΙΕΛΑΧ, ΕΙΣ ΧΟΥΩΤΕ
 ΜΜΡΕ ΝΑΒ ΑΙΤΝΗΟΥΣΟΥ

99. ? ?
 ΠΝΟΥΤΕΠΕ ΨΑΙΕΙ
 ΘΟΥΝ ΝΡΑΣΤΕ ΝΤΑ
 ΠΡΟΣΚΙΝΕΙ ΝΤΕΚΜΝ [Τ]
 ΙΩΤ ΕΤΣΜΑΤ ΟΥΧΑΙ Θ [Ν]
 ΠΧΟΕΙΣ ΤΑΑΣ ΜΠΡΕΣΒ ≡
 ΑΠΑ ΒΙΚΤΩΡ ΘΙΤΝΠ. ≡
 ΛΑΧ, ΙΩΘΑΝΗΝΣ
 ΑΨΑ ΜΠΒΩΛ ΑΒΟΛ ΨΩΠΕ
 ΘΙΠΛΥΨΕ ΜΠΝΟΥΤΕ

101. † ΠΕΛΑΧΙΣΤΟΣ ΘΗΛΙΑΣ ΕΨΘΑΙ Μ
 ΠΕΨΜΕΡΙΤ ΝΣΟΝ . . ΡΗΤ ΑΡΙΤΑ[ΓΑ]
 ΠΗ ΝΓΒ . . Α! ΜΠΨΟΡΠ ΝΘΟΥ [ΘΜΠ]
 ΟΥΩΨ ΜΠΝΟΥΤΕ ΤΝΗΣΤ[ΙΑ]
 ΨΩΠΕ ΧΕΚΜΑΒΩΚ ΜΠ≡
 ΘΟΥ ΕΠΤΟΥ ΝΘΩ . . . Ο
 ΠΕΚΝΗΥ ΑΝ ΜΠΑ[ΤΕ]Ν[Η]
 ΤΙΑ ΨΩΠΕ ΜΠΡΕ≡
 ΒΝΤΑΝΕ≡
 Β≡
 ?≡

ν: † ΟΥΧΑΙ ΘΠΠΧΟΕΙΣ † † †

102. ≡ ΠΙΕΛ]ΑΧ : ΘΗΛΙΑΣ ΕΨΘΑΙ Ν≡
 ≡ ΤΕ ΝΣΟΝ ΑΠΑ ΜΑΚΑΡΕ ΠΔ≡
 ≡ ΠΝΟΥΤΕ : ΘΑΘΗ ΜΕΝ ΜΠΨΑΧΕ≡
 ≡ ΡΩΤΗ : ΑΡΙ ΤΑΓΑΠΗ ΑΜΗΙΤΝ
 ≡ ΝΤΕΤΝΣΙΠΩΑ ΧΕΜΠΕΙΘΝ
 ≡ ΕΙ ΕΘΡ[ΑΙ]≡

103. † ΝΨΟΡΠ ΜΕΝ † ΠΡΟΣΚΥ
 ΝΕΙ ΝΤΕΤΝΜΝΤΕΙΩΤ
 ΕΤΤΑ^{sic}ΕΝΥ ΕΠΕΙΔΗ
 ΛΙΕΙ ΕΞΟΥΝ Ν ΡΟΥΞΕ ΕΙΠΑ
 Ρ^{sic}ΛΕΙ ΜΜΟΚ ΧΕΜ
 ΠΡΡΩΑ ΨΑΝΤΗΡΩΥ
 ΙΣΤΗΛΟ . ΠΩΡΩ Μ
 ΠΕΙΡΩΜΕ ΕΙΣΘΗΤΕ
 ΕΙΣ ΠΛΟΣ ΑΨΤΗΛ ΕΡΟΚ
 ΜΗΠΚΛΗΡΟΣ ΤΗΡΩ
 ΑΥΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΧΕΕΡΠΝΑ ΝΓΚΑΛΝ
 ΝΕΡΩΑ ΜΠΟΥΧΕ
 ΠΡΟΥ ΝΝΡΩΜΕΝΤΑΥ
 ΜΟΥΤΟΥ ΠΕΤΝ[Α]
 ΒΩΚ ΕΞΟΥΝ ΝΨΑΡ.≡
 ΡΑΣΤΕ ΝΤΗ≡
 ΜΜΜ.≡
 ΝΓ≡

104. † ΤΑΜΝΤΕΛΑΧ, ΠΡΟΣΚΥ ΝΤΕΚΜΝΤΕΙΩ ΕΤΟΥ
 ΑΒ ΑΥΩ ΕΤΤΑΙΝΥ ΜΗΠΑΣΟΝ ΠΑΙΑΚ ΒΙΚΤΩΡ
 ΜΗΝΕΤΝ^{sic}ΜΜΑΚ ΤΗΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ ΚΑΤΑ
 [ΘΕ] ΝΤΑΤΕΚΜΝΤΕΙΩΤ ΕΤΟΥΑΒ ΧΟΟΣ ΝΑΙ ΧΕ
 ΧΟΥ ΝΤΑΤΘΝΑΥ ΝΗΡΠ ΝΑΚ ΝΓΡΩΑ ΝΗΤΣ
 ΘΝΤΕΙΠΑΣΧΑ ΤΕΝΟΥ ΕΙΣ ΠΣΟΝ ΖΥΚΗ
 ΛΙΧΟΥΥ ΑΡΙ ΠΝΑ ΝΓΤΑΣ ΠΑΥ
 ΠΚΕΦΑΛΛΙΟΝ ΔΕ ΑΡΙ ΠΝΑ ΝΓΡ
 ΠΕΝΜΕΕΥΕ ΘΝΝΕΚ
 ΨΛΗΛ ΕΤΟΥΑΒ
 ΘΝΤΕΙΠΑΣΧΑ

ν: ΝΤ[Ν]ΝΟΥΘΜ
 ΕΠΙΡΑΣΜΟΣ
 ΟΥΧΑΙ ΠΑΕΙΩΤ
 — ΕΤΤΟΥΑΒ ΑΥΩ ΕΤΤΑΙΝΥ
 ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΘΙΤΝΠΕΥ
 ΨΗΡΕ ΝΕΛΑΧΙΣΤΟΣ ΑΥΩ ΝΡΕΥΡ
 ΝΟΒΕ +

105. † ΝΨΟΡΠ ΜΕΝ † ΨΙΝΕ
 ΕΤΕΤΝΜΝΤΨΗΡΕ ΠΧΟ
 ΕΙΣ ΕΨΕΣΜΟΥ ΕΡΩΤΗΝ ΕΙΣ
 ΙΩΘΑΝΝΗΣ ΜΗΚΟΝΑ
 ΡΙΟΣ Ν ΑΙΤΟΥΟΥ
 ΞΥΡΩΑ ΕΠΜΑ ΝΑΠΑ Ψ[Ε]
 ΝΕΤΩΜ ΝΧΕΧΙ Π≡
 ΚΑΝΟΝ

ν: ΤΒΕΠΚΑΝΟΝ ΘΙΤΝΑΠΑ
 ΣΕΝΕΤΩΜ ΕΨΝΑΤΑΥ
 ΕΨΚΗΒ ΟΥ . . . ΝΑΝ
 . ΜΗΝΨ ΕΙ ΝΟΕΙΚ
 . ΤΕΤΝΑΚΡ[ΙΝ]Ε ΜΜΟΥ Ν
 ΕΟΥΝ ΜΠΡΑΓΙΟΣ ΑΠΑ ΘΕΟ
 [Δ]ΩΡΟΣ : ΤΑΣ ΝΑΠΑ ΙΩ
 [Θ]ΑΝΝΗΣ ΠΡ,

106. ΑΝΟΚ ΜΑΡΚΟΣ ΠΨΗΡΕ≡
 ΜΠΕΛΑΧ ΝΔΙΑΚ ΕΨΘΑΙ ΜΠΑΓΙΡΟΣΤΑΤΗΣ
 ΝΕΙΩΤ ΕΤΟΥΑΒ ΑΥΩ ΝΝΑΙΚΤ ΠΑΕΙΩΤ ΒΙΚΤΩΡ ΠΑΙΑΚ
 ΧΕΘΜΠΟΥΨ ΜΠΝΟΥΤΕ ΜΗΝΨΛΗΛ ΝΝΕΤΟΥΑΒ † Ψ
 ΝΡΕΤΟΙΜΟΣ ΝΤΑΡΘΕΙΣ ΝΕΝΤΟΛΗ ΕΤΟΥΑΒ ΝΤΑΚΤΑΥ ΕΤΟΟΤ
 ΑΥΩ ΝΤΑΡΘΩΒ ΝΙΜ ΝΕΡΓΑΣΙΑ ΝΘΩΒ ΝΤΕΧΝΙΤΗΣ
 ΝΤΑΕΙ ΝΑΚ ΕΠΕΙΤΟΥ ΜΦΙΣΟΝ ΝΟΥΕΒΟΤ ΝΝΘΟΥ
 ΕΠΣΟΠ ΝΤΑΡΤΛΙΤΟΥΡΓΙΑ ΜΠΜΑ ΘΝΟΥΣ[ΠΟΥΔ]Η
 ΘΝΟΥΝΟΒ ΝΟΥΡΟΤ ΑΥΩ ΘΝΠΑΜ ?
 ΕΝΕΙΨΠΑΡΑΒΑ ΝΤΕΙΘΟΜΟΛ[ΟΓΙΑ]
 ΑΝΟΚ ΜΑΡΚΟΣ ΠΑΙΑΚ † ΣΤΟ[ΙΧΕΙ]
 ΕΘΩΒ ΝΙΜ ΕΨΘ^{sic}ΗΘ
 ΕΠΕΙ[ΠΛ]ΑΣ

107. † ΕΙΣ ΠΛΟΓΟΣ ΜΠΝΟΥΤ[Ε]
 ΝΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ ΝΓΕΙ ΝΤΑΨΑΧΕ
 ΜΜΜΑΚ ΕΙ ΜΕΝ ΑΠΘΩΒ ΑΡΙΣΚΕ ΝΑΚ ΑΨΑΡΙΣ
 ΚΕ ΕΨΩΠΕ ΔΕ ΜΜΟΝ ΝΓΒΩΚ ΝΑΚ
 ΜΕΤΑ ΚΑΛΟΥ ΑΝΟΚ ΣΟΥΑΙ ΠΛΑΨ,
 ΤΙΣΤΟΙΧΗ ΕΠΙΛΟΓΟΣ ΑΝΟΚ ΝΙΘΑΡΑΥ ΠΙΕΛΑ[Χ] =

= ΝΔΙΑΚ ΛΙΣΜΝΠΙΛΟΓΟΣ ΝΤΑΒΙΧ
 ΚΑΤΑ ΤΕΦΛΙΤΕΣΙΣ

[ΝΤΕΟΥΠ]ΙΡΑΣΜΟΣ ΩΩΠΕ
≡ϣ.ΤΕΙΤ

υ. ρΙΤΝ
ΙΩΑΝΝΗΣ
ΠΛΑΨΑΝΕ
ΜΗΠΤΙΜΕ
ΤΗΡ[ϣ]

117. † ΤΑΣ ΝΠΑΣΟΝ ΜΑ
[Θ]ΙΟΣ ρΙΤΝΙΩΣΗΦ
ΠΛΑΨ, ΝΨΗΜΕ ΝΨΟ
ΡΠ ΜΝ ΝΠΨΑΞΕ †ΨΙΝΕ
ΕΤΕΚΜΗΤΤΣΟΝ ΜΗΝ
ΜΗΤΗ ΤΗΡΟΥ ΚΑΨΑ
ΜΝΣΩΣ †ΤΑ[ΜΟ]
ΤΣΟΝ ρΑΜΑ
ΓΕΡΜΑΝΟΣ ΝΚ
ΤΗΝΟΟΥΣ ΝΑΨ Χ
ΜΑΞΤΕ ΜΟΥ ρΟΤ
≡ΝΔΙΑΦΟΡ

υ. ΑΝΟΚ ΙΕΡΗΜΙΑΣ
†ΨΙΝΕ ΕΡΟΚ

119. † ΑΝΟΚ ΠΑΥ[ΛΟΣ]
ΕΨΣΡΑΙ ΝΠΛΑΨΑΝΕ ΣΑΜΟΥΗΛ
ΧΕΑΝΒΩΚ ΕΡΟΝ ΥΠΕΜΑ ΜΠΝΑ
ΒΝΡΩΜΕ ΑΨΠΑΡΑΓΑΛΙ Μ
ΜΟΙ ρΑΜΑ ΝΑΝΘΗΝΑΣ
[Ι]ΟΣ ΑΙΠΩΛΒ ΝΕΜΑΨ ΜΜ
ΤΙϒΩΒ ΜΗΗΜΑΚ ρΑ
? ?
? ?
ΟΥ ΑΡΙ ΤΑΓΑ

υ. ≡Υ ΝΑΝ Η...ΓΙΑ
≡ΡΗΠΧΟΕΙΣ ΤΑΣ
ΜΠΛΨΑΝΕ ΣΑΜΟΥ
ΗΛ ρΙΤΝ ΠΑΥΛΟΣ ΠΨΗΡΕ
ΝΙΩΣΗΦ ΠΡΜΧΕΜΕ

121. ≡ϒΗΛΙΨΑΣ ΠΙΕΛΑΧ, ΕΨΣΡΑΙ
≡Ε ΝΣΟΝ ΚΟΜΕΣ ΠΛΑΨΑΝΕ ΜΝΣΑ
≡ΜΗΜΗΟΒ ΝΡΩΜΕ ΤΗΡΟΥ Ν
≡Κ]ΑΤΑ ΝΕΥΡΑΝ †ΠΑΡΑΚ[ΑΛΕΙ
[Μ]ΜΩΤΗ ΕΤΡΕΤΕΤΝΟΠ[ΟΥ]
[Δ]ΑΣΕ ρΗΟΥΒΕΠΗ ΝΤΕΤΝ
≡ΟΟΥ ΕΤΜΟΝΑΣΕΙ ΝΑΠ

116. † ΚΑΤΑ ΤΗ
ΑΙΤΗΣΙΣ ΑΝΣΩΤΜ
ΠΡΩΒ ΝΣΟΥΡΟΥΣ ΜΜΑΠΑ
ΡΑΣΙΟΣ ΕΑΝΨΙΝΕ ρΙΤΝ ρΗΛΙΑΣ ΝΚΑΛΑΓΗΝΣ
ΑΝΘΗ ΕΕΤΑΣΦ, ΝΜΑΡΙΝΟΣ ΕΣΟΥΗϒ ΝΕΨΩ ΕΨΨ
ΩΝΕ ΝΤΟΨ ρΗΛΙΑΣ ΝΠΕΨΘΗΘΕ ΝΕΜΦΑΝΙΣΘΑΙ Μ
ΜΟΣ ΕΡΨΑΝΤΕΞΕ ΝΑΣ ΒΜΒΟΜ ΨΑΨΕΜΦΑΝΙΣΘΑΙ
ΜΜΟΣ ΝΤΗΝΘΗΨΩΚ ΝΠΡΩΒ ΑΝΩ ΠΡΩΒ ΨΑΝ
ΤΕΡΗΛΙΑΣ ΤΨΟΥΝ ΕΨΡΑΙ ΑΑΠΑ ΡΑΣΙΟΣ ΑΜΦΙΒΟΛΕ ΕΨ
ΨΩ ΜΜΟΣ ΧΕΨΑΜ...ΤΜΗΤΡΕ ΕΑΣΟΥΡΟΥΣ ΒΙ ϒΕΝΣΟΙΩ
ΜΝΟΥΕΨΩ ΜΜ.Ε ΑΨΩ ΟΝ ΑΑΠΑ ΡΑΣΙΟΣ ΠΙΣΤΕΥΕ ΝΣΟ
ΥΡΟΥΣ ΕΤΡΕΨΨΡΚ ΑΝΑΨ ΕΧΗΜΣΟΙ ΕΤΜΜΑΨ ΜΗΤΕ
ΨΩ ΠΡΟΣΘΕ ΝΤΑΨΕΙ ΝΑΨΡΑΙ ΕΝΡΟΣΟΝ ΑΨΠΙΣΤΕΥΕ
ΝΣΟΥΡΟΥΣ ΠΑΙΚΑΙΟΜΠΕ ΝΤΕΣΟΥΡΟΥΣ ΠΛΗΡΟΦΟΡΕΙ
ΜΜΟΥ ρΗΟΥΤΟΠΟΣ ΕΨΟΥΑΒ ΠΡΟΣΘΕ ΕΤΕΨΝΑΒΜΒΟΜ
ΝΨΡΚ ΕΨΨΑΝΨΡΚ ΨΕΝΤΑΙΒΙΤΟΥ ϒΑΡΟΣΕ ΝΤΜΟΥ
Ε ΝΤΟΨ ΕΤΣΟΟΥΝ ΕΨΨΑΝΨΡΚ ΝΒΕΤΡΟΠΟΣ ΕΝΡΟΣ
ΟΝ ΝΤΟΨ ΕΤΨΡΚ ΝΤΟΨ ΟΝ ΝΤΑΨΠΙΣΤΕΥΕ ΝΑΨ ΤΑΙ
ΤΕ ΘΕ ΝΤΑΨΤΨ ϒ ΜΗΝΕΨΕΡΗΥ
ΤΑΣ ΜΠΑΣΟΝ ΑΒΡΑΑΜ ρΙΤΝ
ΙΩΑΝΝΗΣ ΠΛΑΨ[ΑΝΕ]

118. † ΤΑΑ[ϣ] ΜΠΤΙΜ[ΙΩ]ΤΑΤΟΣ Ν
ΖΑΧΑΡΙΑΣ ΠΛΑΨ, ρΙ[ΤΝ]
ΠΕΙΕΛΑΧ, ΕΤΒΕΦΩΒ
ΝΑΠΑ ΑΝΑΜΙΑΣ ΑΡΙ Π
[Ν]ΓΤΡΕΥΝΤΕΥϒ
≡ΕΨΩΚ ΝΓΕΙ

υ. [ΟΥ]ΨΑΙ ϒΜΠΧΟΕΙΣ †

120. ΝΑΒ ≡ Β
ΗΛΧΕ †ΠΤΕΡ
ΜΗΣΕΟΝ ΜΗΝΑ
ΜΠΑΚΟΥΧΕ ΜΠΡ
ΒΩ ΝΨΟΥΤΑΑΨ ΝΑΨ
ΤΑΣ ΜΠΩΛ ΜΠΑ
ΥΛΟΣ ΛΑΨΗΙΟΥ ϒΙΤΝΤΕ
ΡΒΟΥΜΟΥΟΣ ΠΑΙ
Κ

υ. ? ΤΝΟΥΨ ?
? ? ΣΧΟΟΥΕ ?
? ΒΑΞΣΕ ΝΣ ?
ϒΙΨΩΨ ? ΑΨΒΙΣΝΑΨ.Ν
? ΜΟΥΛ ΝΤ ? ≡

≡ ΝΕ ΝΥΟΥΩΘ ΡΩ
≡ ΧΙΘΟΡ

122. † ΤΑΑΣ ΝΣΤΡΑΤΙ ΓΕ
ΠΛΑΩ, ΘΙΤΝΑΖΑΡΙΑΣ ΠΕΥΣΟΝ
ΟΥΩΨ ΟΥΝ ΝΓΡΠΜΝΤΣΟΝ ΝΓ
ΧΟΟΥ ΜΜΑΡΚΟΣ ΠΙΝΛ ΝΥΡΠΩΒ
ΣΕ. . ΝΕΥΦΙΣΑΡΑΠΙΩΝ ΕΠΡΕ
ΩΒ ΜΜΟΝ ΝΕΥΨΒΗΡ ΨΩΜΕ ΕΦ
ΚΑΠΜΑ ΕΒΟΛ ΕΥΑΝΤΑΚΟΣ
ΕΠΝΟΥΤΕ ΤΩΨΟΥ ΔΙΕΙ
ΕΘΡΑΙ ΝΤΑΤΑΥΟ ΠΩΒ
ΕΠΑΕΙΩΤ ΕΤΒΗΝΤΨ ΛΥ
Ω ΝΓΡΠΩΒ ΝΓΧΙΠΕΥ
ΠΡΗΨ ΝΑΨ ΕΙΕΙ ΕΘΡΑΙ
ΟΥΑΙΤΩΨ ΠΕΥΨΩΒ
ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ

125. [ΑΝ]ΟΚ ΘΟΡΒΙΝ ΠΩΗΡΕ ΝΔ≡
≡ ΧΕΔΑΤΕΙ ΠΡΑΣΙΣ ΕΤΝΤΩΤΕΚ Δ≡
ΝΤΑΣΘΑΙ ΝΕΚ ΘΑΡΟΥ ΕΝΟΥΨΟ≡
ΘΑΡΟΥ ΕΝΕΘ ΟΥΔΕ ΑΝΟΚ ΟΥ≡
ΨΗΡΕ ΝΨΗΡΕ ΟΥ^{sic} ΛΑΛΥ ΝΡΩ≡
≡ ΡΩΜΕ ΕΦΑΨΟΟΥ≡
≡ ΗΤ ΕΤΕΙΘΗ≡
≡ ?

126. [Ψ]ΟΡΠ ΜΕΝ
[†Ψ]ΝΕ ΕΡΟΚ:
[Π]ΧΟΕΙΣ ΕΦΕΣ^{sic}ΜΟΥ
ΕΡΟΚ ΑΡΙ ΤΑΓΑΠΗ
ΝΓΣΘΑΙ ΟΥΕΠΙΣ
ΤΟΛΗ: ΝΑΘΕΡ
ΟΥΒΙΝ: ΠΑΙΑ
ΚΟΝΟΣ: ΝΣΝΕΣΠΡΙΝ
ΜΠΑΕΙΩΤ: ΠΑΠΑΣ:
ΤΑΡΕΠΧΟΙΣ ΣΜΟΥ
ΕΡΟΚ ΤΑΑΣ
? ?

v. ≡ ΠΕΠΙΣΚ≡
ΑΡΙ ΠΜΑΣΘ
ΑΙ ΠΕΚΩΠΕ
ΝΑΝ ΤΑΡΝ
ΕΙΜΕ: ΕΠΕΚ
ΟΥΧΑΙ
†

123. † ΕΣ ΠΛΟΡΟΙΣ≡
ΝΤΟΚ ΙΑΚΚ[ΩΒ]≡
ΕΠΕΚΗΙ ΝΓ≡
ΓΕ ΝΜΟΚ≡
ΕΠΕΚΚ≡
ΤΗΡΟΥ≡
ΓΕ ΤΗ≡

124. † ΠΑΧΟΕΙΣ ΝΙΩΤ
ΑΠΑ ΒΙΚΤΩΡ ΑΒΡΑ
ΑΜ ΠΕΤΝΣΟΝ ΕΙΣ ΤΕ
ΠΡΑΣΙΣ ΕΝΘΙΡΟΥΘΕ ΔΙ
ΣΜΝΤΣ ΝΤΕΡΕΙΜΙΨΕ ΜΝΤΜ
ΝΤΑΘΗΤ ΜΠΑΠΝΟΥΤΕ
ΑΥΩ ΔΙΨΑΧΕ ΜΝΠΩΗΡΕ
ΨΗΜ ΝΤΑΙΣΜΝ ΠΑΩΡΙΑ ΝΑΚ
ΕΤΒΕΠΗΙ ΔΙΑΡΧΗ ΜΠΙΘΕ
ΜΜΟΥ ΑΥΩ †ΑΣΠΑΖΕ
ΜΜΩΤΗ ΔΕΣΠΩΤΑ †

127. † ΨΟΡΠ ΜΕΝ [ΝΘ]ΩΒ≡
ΣΟΝ ΕΤΤΑΕΙΝΨ ΘΜΠ≡
ΑΥΩ ΤΝΨΛΗΛ ΚΑΤΑ ΠΟ≡
ΠΧΟΕΙΣ ΠΝΟΥΤΕ ΘΑΡΕΘ≡
ΚΘ ΤΗΡΨ ΤΝΤΑΜΟ ΔΕ ΝΤΕΤ≡
ΕΤΒΕΠΕΙΨΗΡΕ ΨΗΜ ? ≡
ΑΒΡΑΘΑΜ ΝΤΑΨ ΝΚ ? ≡
ΕΦΕΡΟΥΝ ΘΑΘΑΙΒΣ ΝΨ
ΤΕΚΑΓΙ[Ω]ΣΥΝΗ≡

v.

≡ ΝΤΑ≡
≡ ΘΝΤΟΙΜΑΜ ? ≡
≡ ΒΙΤΟΥ ΕΘΟΥΝ ΕΤ≡
≡ ΜΠΑΝΚΛΗΛΑΘΟΝ Ε≡
... Π]ΑΡΑΚΑΛΕΙ ΝΤΕΚΜΝΤ≡
≡ ΜΗΤΕ ΝΓΧΙΤΑΠΟΛΟΓΙΑ ΘΑΡΟ
≡, ΟΒΡΥΖΟΣ ΚΑΝ ΜΑ ΜΠΕΨ
≡ ΗΤΗ ΑΝΡΜΠΑΝΚΑΛΗ
≡ ΕΙΚ ΝΑΝ ΑΡΙ ΤΑΓΑΠΗ
≡ ΘΩΒ ΝΓΧΙΤΟΥ≡
≡ ? ?

128. † ΚΑΤΑ ΘΕ ΝΤΑΙΕΙ ΕΒΟΛ ΘΙΤΩΤΣ Ν
ΤΕΤΝΑΓΑΠΗ ΝΡΟΥΘΕ ΔΙΨΑΧΕ ΜΝ
ΣΤΕΦΑΝΟΣ ΑΥΩ ΑΨΤΟΙΧΕΙ ΕΡΩΒ ΝΙΜ
ΕΑΤΕΚΜΝΤΕΙΩΤ ΧΟΙ[Ο] ΝΑΙ ΕΝΘΟΣΟΝ
ΕΙΨΑΧΕ ΝΜΜΑΨ ΧΕΕ[Α]ΜΝΗΨ ΕΘΟΥΝ
ΑΝΛΑΨΗΝΨ ΝΤΑΝΤΗΝΘΟΥ ΟΥΕΠΙΣ

ΤΟΛΗ ΝΑΥ ΜΗΠΙΣΙΤ ΕΤΜΜΑΥ ΛΑΧΟΟϞ
 ΟΥΝ ΧΕΙΚΑΝ ΜΑΡΗΝΑΥ ΧΕΤΝΗΠΟΛΟ
 ΝΜΜΑΥ ΝΤΗΝΟ ΝΡΩΜΕ ΕΒΟΛ ΠΛΗΝ
 ΕΥΩΑΝΠΟΛΟ ΚΑΝ ΜΠΕΥΠΟΛΟ ΤΝ
 ΝΑΚΟ ΝΡΩΜΕ ΕΒΟΛ ΖΙΤΗΤΕ.
 ΖΩΗ ΕΡΩΑΝ ΦΩΒ ΕΙ ΕΒΟΛ ΟΝ ΧΑ.
 ΣΙΝΤΗΝΗΤΙΔ ΕΖΡΑΙ ΚΑΝ
 .ΑΣΤ. .† ΝΝΑ ΝΤΑ
 ΠΟΚΡΙΣ ΝΗΤΗ

129. κω ναι εβολ χεμπιδιχαρτ[ης]
 ειρητσωε † ασπαζε ντεκ[μντ]
 μαινουτε ετταινη μνπαιωτ
 ετουααβ αυω πασον ζαηλ κατα θε
 ντατεκμηνωτ ρζαι μη εετβενω[η]
 ρε νιωαννης ππρ, ναμε διδντς επκο
 υνσον ετρολε κατα τευρομολογια νταυ
 ταμοι ερος αυω ον επρισε ντεχηρα ρι
 ωωϞ και γαρ δισωτμ χεακχοοϞ χεενεϞ
 χνοϞς ελλαϞ ρντεστρεμ, ητι εϞτοοϞν
 ρταβ νσοϞο ειςρητη ασ† τοϞν ηρταβ
 ναϞ και γαρ νταιδντμε ντοοτϞ μπειωτ
 και γαρ κσοοϞν χεουατσωτμπε ραθη μ
 ποοϞ τενοϞ εις ρητη διτατοϞ μνηνεϞ
 ερ[ηϞ] χεενεοϞον νρητοϞ χωρπ μνηνεϞ
 ερηϞν... πετναρωλε † ναχοοϞ νακ
 ουχαι ρμ[ηχοεις]
 τλας μπμα[ινοϞ]
 τε να. †

130. † σμοϞ εροι
 [α]ρι ταγαπη παχοεις νιωτ
 † ε ρηνεκωληλ ετουαβ ωα
 † ελακ, ηγνοι ταπμακαριος
 † εραπ μντεϞς ριμε
 † πραπ χεσαωρκ ναι
 † αι μπεσωδμδον ναρε
 † ρχοϞ χεραχειοϞ
 † τχω ερνη ετηνοϞ
 † ωω νταχιτϞ
 † ω νας ττην.
 † Ϟ νιωτ
 † †

132. † κατα σμοτ νιμ αλ
 † ωε εβικτωρ πειε. ε.
 † ειμηρος νηι ναβρα
 † καφοϞρ ντετηωινε
 † χεεσωωπε οϞοντα
 † ααυτααϞ εβολ μ
 † ωωπε μμον παρα η.
 † κε μπμηρος νηι ετμ
 † οποσπε αυω τετηνσοοϞν
 † πμ]ακαριος αβραραμ ρπτοποϞ
 † σεθναϞ νιμ εϞωοοπ να.
 † ειτε ραπεϞειωτ ειτε ρα
 † τεϞμαϞϞ προς τδον
 † νταιαθηκη μπμ[α]
 † καριος λβ[ρα]

131. † ωεπειτοποϞ ετουααβ
 ωετεϞδον μπει† λαϞε νψηϞ
 παωηρε ουδε μπεπεϞειωτ † ναϞ
 ειμητι ευρολοϞ νορθον μματε
 ρασχατ εϞε φαμενωθ και ιη tessaresκαι
 δεκατης † παιπε παναϞ ντασοϞς ανη
 ορκϞ νσαπετροϞ πεσωηρε επι ζαχαρια
 σαμοϞηλιδ † τιμιω πρωτοκωμη† †

133. † θανασια ετοϞαι μπεϞχοεις
 πρεσβ απα αναηιας μναπα βαρ
 θολομαιιοϞ χεαρι ταγαπη χε
 επειδη λιβωκ ναι ρμπτιμε
 εις ωομτε νρομπε εαψαχοχοοϞ
 ναι χεμοοϞε νη ραρατ διωε νη!
 λσωωπε λιχωβε επτιμε χεειρωτ
 εροι τενοϞ ειςρητε λϞει εροϞν αρι τα
 καπη ηρχνοϞϞ χεετβεοϞ εκκαϞς
 μμον αϞχοοϞ χεειοϞωω πσαρνε μ
 πηι λιτανο πσαρνε μπεϞχιτϞ ουδε
 μπεϞβωλ πωτωρε εβολ αρι ταγα
 πη ηρχνοϞϞ ηρπαρκαλει μμοϞ
 ετβητ μμον εται† παραοϞω
 † τε ειταϞ ερωτη
 † αχοεις αναηιας
 † μλαιοϞ

v. † αυω προς τδον
 † ντατεϞ[Ϟ]ιμε ?
 † εις ρπετηταϞ τηρϞ
 † εις διαθηκη ετμμα[Ϟ]
 † αιτηναϞσοϞ νητη ταρε
 † τνειμε ετευδον αυω.
 † ετβερωβ μπετητα
 † τησσοοϞν γαρ χεοϞα
 † τετρομπε ετροσε αλλα
 † τοοτ επαρακαλει ντετ[μ]
 † μητμαινουτε νσον ε
 † μπροσδεκοϞ ειναϞεϞ
 † χαριστε ντετηνμντ
 † σοϞ ουχαι ρμπχο
 † [ε]ις η αγια δρια[ε] †

134.

//?N?
 //ΜΑΙΝΟΥ[ΤΕ]
 //Π]ΡΟΕΣΤΩΣ Μ
 //ΕΤΜΜΑΛΥ ΧΕ
 //ΠΤΟΠΟΣ ΕΤΟΥΛΑΒ
 //ΝΤΕΤΝΜΗΤΜΑΙ
 //ΜΕ]ΡΟΣ ΝΗΙ ΝΤΑΨΜΩ
 //ΔΩΡΙΖΕ ΜΜΟΥ
 //ΥΑΑΒ ΕΤΜΜΑΛΥ
 //ΕΡΟΥ ΧΕΣΕΕΝΕ
 //Ϟ ρητπο
 //ΛΥΗ Ν
 //ΥΡ

136.

† ΛΙΧΕΝΕΚΣΔΑΙ
 ΕΤΟΥΛΑΒ ΑΙΕΙΜΕ ΕΡΑΥ
 ΛΥΩ ΛΙΧΙΠΕΚΣΜΟΥ ΠΠΟΥ[ΤΕ]
 ΠΕΤΣΟΟΥΝ ΕΜΕΥΜ ?
 ΧΕΜΑΚΩΙΝΕ ΝΣΑΦΩΒ ΛΥΩ
 ΛΙΤΝΝΑΥ ΚΙΩΡΚΙΟΣ ΝΑΚ ΠΕΥ
 ΕΝΑΠΩΚ^{sic} ΝΑΙ ΧΕΨΑΩΙΝΕ
 ΜΜΑΚ ΨΙΒΗΤΑΚΑΜΕΛΝΑ
 ΕΙ ΛΥΤΠΙΩΡΕ ΕΝΕΣΑΥ ΕΝ
 ΧΕΨΑΚΩΙΝΕ ΜΑΥΚΑ.
 ΤΑΥ ΤΑΔ ΝΑΠΛ ΒΙΚ
 ΤΩΡ † ρΙΤΝΦΙΛΟ[ΘΕ]
 ΟΣ ΠΥΛΑΧΥ

138.

† ρΜΠΡΑΝ ΜΠΕΙΩΤ ΜΗΠΩ[ΗΡΕ]
 ΜΗΠΕΠΝΑ ΕΤΟΥΛΑΒ ρΜΠΡΟΥ Ν
 ρΟΥ ΕΤΕΣΟΥ ΣΑΟΥΠΕ ΜΠΕΒΟΤ ΠΑΛΠΗ
 ΑΝΟΚ ΒΙΚΤΩΡ ΕΤΣΔΑΙ ΝΝΑΒΡΑΔΑΜ
 ΜΝΑΝΑΤΩΛΕ ΧΕΤΕΙΕΠΙΤΡΕΠΕ
 ΜΑΚ ΕΤΡΕΚΧΩ ΜΕΙΩΡΟΥΜΑΥ
 ΠΡΟΣ ΠΣΜΟΥ ΕΤΕΡΕΠΗΟΥΤΕ
 ΝΑΤΑΛΥ ΝΑΝ ΤΠΗΨΕ ΕΡΟΙ ΤΠΗΨΕ
 ΕΡΩΤΤΗΥΤΗ ΕΤΒΕΠΩΒ ΔΕ
 ΜΠΤΕΜΟΣΙΟΝ ΕΚΜΑ† ΟΥ
 ΠΗΨΕ ΜΡΟΛΟΚ^ς ΛΥ
 //ΝΤΕΒΡΙΣΩ//

v:

ΜΟΥ ρΜΠΚΕΝΩΝ
 .ΑΚΑΛΙΤΕ ΝΡΗΒΕ
 //ΟΝ ΚΑΤΑ ΤΕΙΡΕ ΑΝΟ[Κ]
 ΒΙΚΤΩΡ ΠΕΝΤΑΨΥΡ
 [ΠΣΔΑΙ] ΝΤΠΕ †[ΣΤ]ΕΧ ?
 ΑΝΟΚ ΠΩΗΡΕ ΠΕΝΤΑ...
 ΣΔΑΙ ΠΕΠΛ[ΑΣ ρ]ΝΤΑΔΙΧ
 ΤΕΣΤΕΧΕ †

135.

ρΜΠΡΑΝ [ΜΠΕΙ]ΩΤ ΜΗ
 Π[ΩΗΡΕ] ΜΗ[Π]ΕΠΝΑ [ΕΤΟΥΛΑΒ
 ΑΝΟΚ ΦΙΛΩΘΙΟΣ ΠΩΗΡΕ ΝΖΑΒΕ
 Δ ? ΥΝΕΠΤΟΠΟΣ ΝΑ
 ? ΛΙΧΙΠ ? Ν ? ΠΑΜΗ ? Δ
 ? ΕΙ ? ΥΕΒΩ ? ρΕΝΣΝΗΥΜ
 ? ΟΟΥ Ν ? Ε ΕΚΨΑΝΒΙ
 ? Α ? ΠΤΟΠΟΣ ΚΑΜ
 ? ΠΙΘ ? ρ]ΑΡΕΥ Ε
 ? ΑΠΑΑΒΡ[ΑΡ]Μ : ΧΕΟΥΠΡΟΣ
 ΦΟΡΑ[ΠΕ] ΟΥΔΕ ΑΝΟΚ ΟΥΔΕ ΠΕΤΝΗΥ
 [ΜΗΝ]ΩΙ ΝΕΖΟΥΣΙΑ : ΠΕΤΝΑΤΗ
 ? ΜΑ ΟΥΝ ΝΥΒΙΤΥ ΕΛΑΛΥ
 ? ΥΝΑΨΩΠΕ ΝΑΝΑΝΑ^{sic}
 ΘΗΜΑ ΕΠΙΩΤ ΜΗΠΩΗΡΕ ΜΗ
 ΠΕΠΝΑ ΕΤΟΥΛΑΒ ΜΗΤΒΕΝΟΝΙΑ
 ΜΝΕΧΡΙΣΤΙΑΝΟΣ ΧΕΟΥΠΡΟΣ
 ΦΟΡΑΠΕ ρΜΠΤΟΠΟΣ ΛΥΩ
 ΕΡΕΠΕΥΗΙ ΝΑΨΟΠΕ ΝΑΝΑ
 ΘΕΜΑ ρι

137.

//ΕΝΩΒ ΝΙΜ
 //Ω]ΙΝΕ ΑΤΕΤΝΜΗ
 //Ν ΕΤΟΥΛΑΒ ΜΜ
 ΔΙΝΟΥΤΕ ΕΠΙΤΕ Δ
 ΣΤΕΦΑΝΟΥ ΟΥΩΡ ΠΡ
 ΩΒ ΑΡΟΙ ρΑΠΗΙ ΜΝΣΚΕΥ
 Ε ΕΤΡΑΡΤΕΤΗΥΤΗ
 ΑΡΙ ΤΑΡΑΠΕ ΝΤΕΤΠΕΙ
 ΜΜΑΝ ΕΙΩΩΝΕ ΜΕΝ
 .Ω ΕΝΤΑΜΟΥ ΝΤΕ ΜΑ
 ΚΡΕ ΜΗΝΗΤΗ ΤΑΔ
 ΜΠΕΤΡΟΣ ΜΗ
 ΙΑΚΩΒ †
 ρΙΤΝΠΑ
 ρΑΜ

139.

† ΑΝΟΚ ΖΑΧΑΡΙΑ ΠΛ
 ΑΨΑΝΗ ΕΤΣΔΑΙ ΕΤΠΙΤΡ
 ΕΠΕ ΝΑΠΛ ΒΙΚΤΩΡ ΠΡΕΣΒΕ
 ΤΕΡΟΣ ΕΙΤΝΑΚ ΜΠΑΜΕΡΟΣ
 ρΜΠΕΙΩ ρΥΒΑ ΝΤΡ
 ΟΜΠΕ ΠΕΜΤΗΣ ΙΝΔΙΤΕΡΟΣ
 ΠΕΤΝΗΥ ΕΡΡΑΙ ρΑΠΗΟϞ
 ΠΡΟΣ ΣΟΕ ΝΣΑΙΩΡΕ ΕΦΟ
 ΛΟΚΥ ΝΑ ΖΑΧΑΡΙΑΣ †ΣΤΟΙΧΕΙ
 ΠΙΣΡΑΛ ΓΡ^ς ΦΑΩΦ ΚΥ ΙΝΔΥ ΔΕΚΥ
 ? ΑΝΟΣΕ

D. ? ?
 ἸΝΑΨΗΡΕ ΨΙΤΨ
 ΨΑΙ ΛΥΩ ΕΨΝΑ
 ? ρΟΛΟΚΟΤΙΝΟΣ ΝΤΩΤΨ
 [Ν]ΠΕΟΝΤΕ ΜΠΑΤΗΡΗΗ
 ΟΜΙΟΣ ΟΥΤΕΡΜΗΣΙΟΝ
 ρΙΤΗ ΑΠ
 ΡΕΝΛ
 ΠΑΠ
 ΠΕ

147. ΟΙΚΥ ΓΕΡΜΑΝΟΥ
 † ΠΕΤΝΑΤΑΡΟ
 ΤΕΞΕΔΡΑ ΤΑΤ
 ΕΨΝΑΨΙΤΣ
 ΨΗΡΕ ΜΗΤΓΗ
 ΕΡΕΠΡΟ ΝΑΥΘΕΝΤΗΣ
 ΜΗΤΡΙΡΡΙΡΕ Κ
 ΠΤΩΡΤ Ν ΨΤΝΨΗΡΕ
 ΝΑΨΩ
 ΝΤΕΝΑΤΑΡΟ
 ΕΤΨ ΠΑΕΙ ΝΨ
 ΕΡΗΥ Ν
 ΝΕΥΕΡΗΥ Μ

151. † ΠΕΤΝΑΤΑΡΟ ΤΕΞΕΔΡΑ
 ΤΑΠΕΙΤΗ ΕΨΝΑΒΙ ΤΚΑ
 ΤΨ. ΝΜΝΤ[Π]ΗΨΕ ?
 Μ ? ΧΟΕΙΣ
 Ε ? Τ ? ΤΒΑΙ
 ΜΟΟΥ ΜΗΠΤΩΡΤ
 ΨΩΠΕ ΝΚΟΙΝΘΣ ?
 ΠΗΙΤΕΝ ρΑΤ ?

152. † ρ[ΑΘΗ ΜΕΝ] ΜΠΨΑΧΕ ΝΤΑΜΝΤΕΛΑΧ
 † Α[ΣΠΑΖΕ Ν]ΤΕΤΝΜΝΤΕΙΩΤ ΕΤΟΥ ΛΑΒ ΛΥΩ
 † ΨΙΝΕ ΕΡΩΤΗ ΤΗΡΤΗ ΠΧΟΕΙΣ ΕΨΕΣΜΟΥ
 ΕΡΩΤΗ ΤΗΡΤΗ ΨΗΠΚΟΥΙ ΨΑΓΓΙΝΟ[Β]
 ΨΜΗΡΩΜΕ ΨΑΝΝΤΒΗΟΟΥ Ε ΛΥ[Ω]
 ΝΕΤΨΟΟΠ ΝΑΚ ΤΗΡΟΥ ΑΡΙ ΤΑ
 ΚΑΠΗ ΟΥΝ ΝΓΨΙΝΕ Ν
 ΝΣΑΠΨΩΒ ΜΠΕ
 ρΗ.

146. ΨΗΑΗΙ
 ρΗΤ ΠΑΝΕ Μ
 ΠΚΕΡΑΨΤΟΟΥ Μ
 ΨΕ ΤΑΨΟΥΡΟΥ Ε
 ΥΜΝΣΟΦΙΑ ΤΑ
 ΤΕΤΗΡΠΟΥ ΧΟΕΙΣ
 ΑΛΛΑ ΝΤΕΣΟΦΙΑ
 ΝΣΩΜΑ ΛΥΩ

148. † ΠΕΤΝΑΤΑΡΟ ΤΨΗΡΕ
 ΤΑΘΗ ΕΨΝΑΡΠΣ ΧΟΕΙΣ
 ΨΙΝΠΤΑΚ ΝΧΟΙ ΤΑΡΗΣ
 ΜΠΕΙΕΒΤ ΕΡΡΑΙ ΕΡΕ
 ΤΠΑΧΙ ΕΤ. ρΙΠΕΙΕ ρΙΤ
 ΨΗΡΕ ΝΑΨΩΠΕ
 ? ΝΤΟΚ Ε

149. ΓΕΩΡΓΙΟΣ ΕΠΟΝΥΧΟΣ
 † ΠΕΤΝΑΤΑΡΟ ΤΕΙΕΤΡΑ
 ΜΠΑΡΟΥ ΕΤΝΤΠΕ ΝΤΡΙ
 ΕΨΝΑΨΙ ΤΠΗΨΕ ΝΨΗΡΕ
 ΜΟ.Ι ΨΙΝΜΠΨΩΛ ρΕΡΑΙ
 ΝΤΕΙΚΑΛΑΨΙΨΤΕ ΕΤΡΙΠΑΗΡ
 ΜΗΠΡΟ ΝΑΥΘΕΝΤΕΣ
 ΜΗΤΒΑΙΜΟΟΥ ΜΗΠΤΩΡΤ
 ΨΩΠΕ ΝΚΟΙΝΟΣ †

150. ΨΒΟΛ
 ρΗΤΑΨΩ
 ΝΤΕΚΑΛΑΨΙΨΤΕ ΕΤΡΙΠΑΗΡ
 ΨΩΠΕ ΝΚΟΙΝΟΝ ΝΤΕΠΡΟ ΝΑΥ
 ΘΕΝΤΕΣ Τ ? ΤΕ ΜΗΤΒΑΙΜΟΟΥ
 ΜΗΠΤΩΡΤ ΨΩΠΕ ΝΚΟΙΝΟΝ †

v. ΝΓΠΑΛΘΥ ΜΗΝΕΡΩΜΕ ΕΤΡΟ
 ΟΥ ΨΕΕΨΧΙ ΜΜΟΨ ΝΒΟΝΣ ΜΜΕΝ
 ΒΩ ΨΕΚΑΣ ΕΙΝΑΨΕΨΧΑΡΙΣΤΑ ΝΤΟΚ
 ΨΕΚΑΣ ΟΝ ΕΡΕΠΧΟΕΙΣ ΣΜΟΥ ΕΡΟΚ
 ΜΗΝΕΤΨΟΟΠ ΝΑΚ ΤΗΡΟΥ ΟΥ
 ΨΑΙ Ε ΑΓΙΑ ΤΡΙΑΣ

153. †
 ΗΜ ΠΩΗΡΕ
 ΛΟΣ ΕΙΣΘΑΙ ΜΠΑ[ΓΓ]
 ΑΣ ΧΕΕΠΙΔΗ ΑΤΕ
 ΧΡΙΑ ΨΩΠΕ ΔΙΦΙ.
 ΘΕΝΣΟΒΤΕ ΜΠΡΟ
 ΙΩΑΝΝΗ ΑΡΙ
 ΤΡΑΠ

v. ΝΕΝΤΥ
 ΠΕΦΜΑ ΝΑΤ
 ΛΑΔΥ ΝΨΑΧΕ
 ΕΠΕΤΝΩΡΧΟΥΝ
 ΝΠΕΙΩΡΧ
 †ΣΤΟΙΧ

156. † ΑΝΟΚ ΙΑΚΩΒ
 ΠΩΗΡΕ ΜΦΟΙΒ
 ΠΡΜΟΥΛΙ ΝΤΑΧΕΜΗ
 ΠΩΝΙΩΔΑΝΝΗΣ?
 ΧΡΕΩΣΤΕΙ ΝΑΚ
 ΤΕ ΝΧΟΥΤΕ ΝΑΙ
 ΝΑΚ ΘΜΠΧΩΛΕ
 ? ?

157. † ΑΝΟΚ ΙΩΝΑΣ
 ΕΤΣΘΑΙ ΝΔΔΥ
 ΕΙΔ ΧΕΤΟ ΝΡΕΤΕ
 ΜΟΣ ΝΤΑ ΝΗΚ ΟΥ
 ΤΕΡΜΗΝΣΙΟΝ ΘΜΠΑΩ
 ΝΕ ΝΤΡΟΜΠΕ ΤΑΥΤΕ
 ΤΑΡΤΗΣ ΑΝΟΚ ΔΑΥ
 ΕΙΔ ΕΤΣΘΑΙ ΝΙΩΝΑΣ
 ΧΕΤΟ ΝΡΟΥΤΕΜΟΣ ΝΤΑ
 ΣΘΑΙ ΝΑΚ ΜΗΝΑΣΝΗΥ
 ΧΕΝΤΑΙ ΚΕΩΒ ΗΜΜΑΚ
 ΘΑΛΛΑΥΕ ΝΠΡΑΚΜΑ ΑΝΟΚ
 ΙΩΝΑΣ ΜΗΔΑΥ^ε ΤΝΣΤΗΧ
 ΕΤΒΗΛΧΕ ΜΓΤΜΕΡΟΣ ΣΝΑΥ
 ΔΙ ΕΜΟΥ ΠΙΣΡΑΗΛ ΜΨΑΤΕ ΑΖΙΟΥ.
 ΟΛΟΓΡΑΦΕ ΜΕΧΙΡ ΜΕΝΟΣ
 ΑΠΟΥ ΗΜΕΡΑ Γ †

159. Ω ΝΤΑ
 ΠΩΧΩΨΙ Δ
 ΙΛΟΓΙΑ ΑΥΩ ΝΑΙ ΤΟ ΝΡ
 ΤΡΑΣΜΗΝΤΟΥ ΝΗΤΝ ΨΑ
 Σ]ΟΥ ΜΗΤΗ ΝΚΟΙΔΡΚ ΑΥΩ †

154. † ΑΝΟΚ Τ
 ΕΤΣΘΑΙ ΝΠΑ
 ΜΕΡ ΧΙΤΑΡΙ Τ
 ΡΠΑΘΑΠ ΜΗΔΑΥ[ΕΙΔ
 ΝΓΕΡΑΤΣ ΝΡΑΜ
 ΣΕΙΑΤΑΥΟΥ ΝΗΝΟΟΥ
 ΜΑΝ ΝΘΑΤΕΕΙ ΟΘΕΙΤ
 ΡΑΥΟΟΟΥΑΥ ΜΟΟΥΘ
 ΝΦΛΟΚΑΙΝΟΣ ΜΗΜΗΣΕ
 ΤΑΣ ΝΠΑΘΑΜ ΘΙ
 ΤΝΤΑΟΥ
 ΕΙΤ

155. ΨΗΡΕ Μ
 ΤΠΕΠΙΣΚΥ ΕΙ
 ΝΕΤΡΕΥΒΩΚ
 ΝΝΗΣ ΠΩΗΡΕ Μ
 ΝΟΝ ΕΤΝΟΥΝ Ν
 ΝΑΙΚΑΖΕ ΕΣΩΥ Δ
 ΝΗΥ ΕΒΟΛ ΘΑΠΡΑΠ ΕΤ
 ΠΩΙ ΕΙΔΕ ΜΕΦΡΠ
 ΝΗΥ ΔΕ ΕΒΟΛ Θ
 Ε.. ΘΑΠ ΕΤΡΕ
 ? ?

v. ΨΑ ΝΤΜΕΙΡΕ ΚΑΤΑ
 [ΘΕ]ΤΕΜΟΣ ΕΤΘΟΛΟΚΥ?
 ΚΕ ΝΤΑΕΙ ΕΘΟΥΝ ΝΤΑΘ
 ΡΟΣ ΕΤΝΗΥ ΕΒΟΛ : Α
 ΣΤΟΙΧΕΙ †

158. ΟΣ ΠΩΗΡΕ Μ
 ΣΘΑΙ ΜΠΘΕΟΦΙΛ
 ΜΦΝΟΧΟΣ ΑΥΩ ΠΟΙ
 ΦΟΙΒΑΜΩΝ Μ
 ΑΚΤ ΟΥ[Θ]ΟΛΟΚΟ
 ΤΟ Ν[ΘΕΤ]ΟΙΜΟΣ
 Υ ΝΕΒ. . ΣΩΧΕ
 ΤΑΛΟΥ ΝΤΑΝ
 ΛΑΥ ΝΑΝΤΙΛΟΓΙ
 ΘΜ]ΘΟΜ ΘΜΜΑ ΝΙ[Μ
 ΘΗΤΥ
 ΡΟΣ ΠΕΝΤΑΦΡΥ
 ΕΤΕΑΣ
 ΗΤΩΝ

v. ΑΠΠΙΣΤΟΣ
 ΟΣ ΝΙΩΣΗΦ ΠΡ
 ΕΙΝ ΝΔΙΟΣ ΤΟ
 ΚΑΔΑΥΕΙΔ ΠΕΙΕΛΑΧ
 ΟΠΟΣ ΝΑΠΑΦΟΙΒΑΜΟΣ
 ΛΙΑ ΘΝΣΟΥ ΜΗΤΨΙΣ Ε
 ΝΤΡΟΜΠΕ ΝΔΩΔΕΚ

ρομολογει μπιουτε ετρα
 σμητοϋ νητη ενανου
 ου ψατεπροθεσμια ετμ
 μαϋ ανοκ ισακ ναβ
 ραζαμ πενταϋρ
 ψρπςζαι ϋστοι[ϋ]
 χε επιπι[λας]

161. [ανο]κ μαρκος
 ωτ παι ετρι
]πα πεσντε ε
 ψηηκομετος π
 εω ειςζαι ειχρεω
 ομοσνε νοραζ μ
 επρταβ ναι τω κρετο[ιμοσ]
 παωνε ηπρωτη ηπρε
 ηλγαε ηαντιλογια α
 πεσντε ϋστοιχε ετβ[λχε]
 [ρ]ηταβιχ εγγ, χοια[κ]

162. ανοκ ποϋς πωηη
 ψαναβακηνε ετ
 πωηηπααμ χετ
 ουκερατσε ηρολ
 ε εσοϋ φοϋπε η
 ται τω νετοιμ
 τεσμησε ετεϋ
 εβοτ αχηλαγε η
 ανοκ ποϋς πω
 ϋστοιχει ετβ[λχε]
 νοϋτε ρστεμ
 χαπβαρ
 ? ?

164. ειτοποσ ετμ
]πειμα ρραι ρνοϋλη?
]νενειοτε ηπειωοχπ
]ρομολογια νοϋτρημησε
 ? περκροϋ εροκ
 ηρητς ητατοκϋ ηταβι
 ρητει ραλη

v. αγω το νατσοϋν
]πετβι εγγ, μηνος
 παωνι κα ινδ/κ β

160. † ανοκ σεϋηρος
 πωηρε ησοϋλωμων ρητοϋ
 ρησ επνομοσ ηρμοντ ετςζαι [η]
 ψεηετωμ πωηρε ητεϋς ρηχημε
 πεινομοσ νοϋωτ χεεπιδη λιπαρακαλε
 μμοκ ακροϋεταρε ακχιουτερμησιον ηνο
 υβ ηαι εταχρια τενοϋ το ηρυτεμοσ ητα
 πολογιζε ηακ ητηνοϋ ηχηνοϋ ηηρη ρη
 πχωλ ετηνηϋ εροϋν ηγεν ηεκωαϋοϋ
 εροϋ ητα† τοϋ ρημε ηταλλοϋ επεκηη αχη
 λαϋ ηαμφιβολεια ευωρϋ ηακ αισμητε
 βλχε ρησοϋ σαϋϋ ηεπειη ητερομπε τε ?
 εσναϋωπε εσωρϋ [εσ]δηδομ [ρμμα ηιμ]
 ευηαμφανιζε ημοσ ανοκ σεϋηρος
 πενταϋψρπςζαι ϋστοιχει ωσ προκϋ
 ανοκ ιωρανηησ παιακ τω ημηηρε
 ανοκ γενηαδιοσ το ημηηρε
 ανοκ ιακωβ πειελαχ ?
 ηπρεσ ρχειτι ημοι αιςζαι [ραρ]οϋ
 χεμηηνοι αγω οη το ημηηρε † † †

163. ?
]πειβολ
]ανοκ ητερω.
 . . το ηρητεμοσ ητα†
 σοϋ ηρολοκ° † ανοκ μο
 υσαιοσ ηρεσβ ηταρϋ
 αιςζαι τεβελαχε
 το ημαρτηροσ
 †

165. † ανοκ ιωσηφ πωηρε
 ηιακωβ ειςζαι ηαπαει[ωτ]
 ρλλο ημονοχοσ χετχρω.
 ηακ νοϋπηω τηρηησε: ηνοϋβ
 ρ. . . . ηε: η. ω ? ηε ημα
 χε ησοϋο: ητα†. . ηακ ηηατ
 λαγε: ηϋαχε ητειβλχε ορϋ
 αγω σο ηχοεισ ρμμα ηιμ ευ
 ηαχητς εροϋ: ανοκ παϋλοσ
 πωηρε ηρηλιασ παρα
 ρητηχημε το ημαρτηροσ: ετι
 βλχε: ανοκ ιορδανηησ ημο
 νοχοσ πειελαγηητοσ αιςζαι
 τειβλχε ηταβιχ το ημαρτηροσ

* * *

166. † ΑΝΟΚ ΖΑΡΩΝ Ν
 ΙΕΖΕΚΙΗΛ ΕΤΣΖΑΙ ΝΔΑ
 ΠΩΝΑΝΑΝΙΑΣ ΧΕ. . . ΖΗΤΓΙΑΥΕ [Ν]
 ΖΟΛΟΚ ΕΤΕΙΨΤΩΡΕ ΜΜΟΚ ΜΜΟΣ ΜΑΝ.
 ΠΑΥΛΟΣ ΝΚΑΒΙΟΥ ΕΙΣΧΗΤΕ ΔΣΕΙ ΕΤΟΤ ΔΥΩ
 ΑΚΤΑΑΣ ΝΑΙ ΔΥΩ †Ω ΝΕΤΕΜΟΣ ΕΡΟΕΙΣ
 ΠΕΚΑΣΗΜΙΟΣ ΖΙΤΗΡΩΜΕ ΝΙΜ ΕΦΗΝΥ
 ΕΒΟΛ ΕΡΟΚ ΖΑΡΟΣ ΑΝΟΚ ΖΑΡΩΝ †ΣΤΟΙΧΕ
 ΑΝΟΚ ΠΕΒΩ ΝΑΒΡΑΔΑΜ ΑΦΑΙΤΕΙ ΜΜΟΙ ΔΙ
 ΣΖΑΙ ΖΑΡΟΥ ΕΓΡΑΦ. ΝΕΧΙΡΕ ΑΝΟΚ
 [Σ]ΤΕΦΑΝΟΣ ΝΙΩΖΑΝΗ[Σ]
 ΜΑΡΤΥΡΕΙ †

168. † ΑΝΟΚ ΠΑΥΛΟΣ
 ΠΩΗΡΕ ΠΑΥΛΟΣ ΠΡΜ
 ΝΧΗΜΕ ΕΦΣΖΑΙ ΝΙΩΖΑΝΗΝΗΣ
 ΠΩΗΡΕ ΝΠΑΡΑΜ ΧΕΕΙΣΖΗΤΕ ΔΙ
 ΧΙ ΝΤΟΟΤΚ ΔΙΜΟΥΖ ΜΠΕΡΟΥ. Ν.
 ΨΟΜΗΝΤ ΖΑΤΟ ΜΦΟΙΒΑΜΩΝ ΜΠΕΚ
 ΣΟΝ ΜΗΤΑΙ ΜΑΕΙΤΕΙ ΕΒΟΛ ΖΑΡΟΥ ΟΥΑ
 . ΕΙΔΕ ΡΩΜΕ ΤΑΙ ΠΕΤΗΝΥ ΕΒΟΛ ΕΡΟΚ ΖΑΡΩ
 ΑΦΑ† ΟΥΖΟΛΟΚ ΔΥΩ ΟΝ ΝΦΕΙ ΕΡΟΥΝ ΝΦ
 ΖΟΝ ΕΤΕΒΛΧΕ
 ΠΕΤΡΟΣ ΠΡΕΣΒ, ΜΑΡΤΥΡΩ
 ΑΝΟΚ ΜΩΥΣΗΣ ΝΚΑΤΗΡ
 †Ω ΜΑΡΤΥΡ

170. † ΟΥΑΡΟΥΖΟΛΟ
 ΒΟΤΙΝΟΣ ΝΤΟΤΚ
 ΜΜΤΕΦΜΗΣΕΝΑΧΝ
 ΖΗΝΛΟΛΕ ΜΜΟΥΖΩΝ
 ΩΡΖ ΨΤΟΥ ΖΩΜΩΧΝ
 ΔΠΟΥΣ ΤΙΥΕ ΝΡΤΟΥ
 Β ΕΦΩΛΟΒΟΤΙΝΟ[Σ]
 ΟΥΡΤΟΥΑΒ ΝΨΗ
 ΝΕ

v: ΟΥΡΤΟΥΑΒ
 ΝΟ ?

172. // . ΖΛΛΟ //
 // ΩΝ ΝΠΣΤΑ //
 // ΥΣΚΗΒΥ ΝΒΙΚΤΩΡ ΠΩΗΡ //
 // ΝΙΩΣΗΦ ΠΡΜΠΚΑΣΤΡΟΝ ΧΗΜ //
 // ΕΤ. Τ. ΔΙ† ΟΥΠΗΥΕ ΜΜΟΥΤΡΙΜΙΣΙΟΝ Ν //
 // ΝΚΑΜΟΥΔ ΖΙΒΛΑΜΠΕ ?
 // ΝΑΙ ΖΑΘΕ ΜΠΟΥ ΜΗΣΑΠΟΥ ΕΒΟΛ ΕΝΑ† ΝΖ
 // ΝΑΙ ΝΤΑΜΟΣ ΝΤΟΤΚ ΔΥΩ ΧΕΝΕΙΣΝΟΥΑ ΕΚΕΛΕΥ

167. Α. † ΑΝΟΚ ΕΖΕΛΗΘΗ. Σ
 ΠΩΗΡΕ ΦΕΛΟΘΙΟΣ ΖΗ
 ΠΤΩΨ ΡΜΜΩΝΤ ΕΙΣΖΑΙ
 ΜΑΡΤΕΡΙΑ ΜΗΤΑΡΨΕ ΧΕΕΠ
 ΕΙΔΗ ΑΤΑΡΨΕ ΜΟΥΖ ΘΕΜΗΝΗ
 ΡΠ ? ΤΚΑΣΜΟΥ ΔΙΕΙ ΑΚΤΙΨ ΝΗ
 // Ν ΜΗΝΤΗ ΛΑΔΥ ΝΕΥ
 // ΑΚ ΖΑΡΟΥ //

Β. // ΧΕΜ //
 // ΗΤΟ ΖΑΡΟΥ ΧΕΛΠΖ //
 // ΗΝΕΚΗ ΜΗΝΗΤΗΝ ΕΥΝΑΨΩ //
 // ΤΗ ΟΥΩΡΧ ΝΗΚ ΔΙΣΜΝΤ
 // ΑΝΤΟΚ ΑΒΡΑΑΜ ΠΩΗΡ //
 // ΔΩΡΟΣ ΠΡΜΠΗΟΥΤ //
 // ΜΗΤΡΕ ΠΡΟΣ ΤΕ //
 // † ΑΝΟΚ //
 // Ν //

169. † ΔΙΧΙ ΔΙΜΟΣ ΝΤΟΤΚ
 ΝΤΟΚ ΠΚΥΡΙ ΚΥΡΙΑΚΟΣ
 ΝΠΑΚΤΟΜ ΝΕΙΔΡΟΥΕ
 ΝΑΠΑ ΠΑΤΑΠΗΤΟΣ ΖΗΝ
 ΤΡΟΜΠΕ ΕΜΝΑΕΤΗΣ ΙΝΔΥ
 ΕΤΒΕΠΕΚΩΡΧ ΟΥΝ
 ΔΙΣΖΑΙ †ΑΠ. ΔΙΖΙ.
 ΝΑΚ ΕΓΡΑΦ ΧΟΙΕΚ Β
 ΙΝΔΥ † † ΑΡΙΣΤΟΦΑΝΙΟΣ
 †ΣΤΟΙΧΕΙ ΜΟΙ. ΠΑΙΖ.

171. // ΤΣΙ //
 // . ΤΑΡΕΚΕΙΜΕ ΧΕ
 // ΝΤΑΥΣΜΝΤΣ ΝΜΜΑΨ
 // ΕΠΒΕΚΕ ΨΑΝΤΕ
 // ΠΝΟΥΤΕ ΝΤΥ ΔΥΩ
 // ΕΥΨΑΝΑΜΦΙΒΑΛΕ
 // ΕΠΖΟΛΟΚ ΝΤΑΙΤΑΨ
 // ΜΠΑΤΣΙΒΤ ΠΑΥΛΟΣ
 // ΜΗΠΕΣΝΤΕ Ε
 // † ΝΕΧΕΣΘΑΙ ΜΜΟΥ
 // ΨΑΝΤΨΒΩΚ †

v: † ΕΨΑΝΑΝ
 ΤΙΛΕ ΧΕΜΑΝ
 ΑΛΛΑΖΕ ΜΜΟΥ
 ΜΑΡΟΥΤΗΝΟΥ.
 ΤΟΥ Ν. . ΤΡΕ
 ΖΟΛΟΚ ?
 ΣΕ ΟΥΧΑΙ

ΠΑΡΑ ΠΕ... Υ ΑΥΩ ΠΕΤΝΑΤΟΛΜΑ ΝΥΩΪΤΑ ΝΛΑΥ
 40 ΝΥΩΜΜΟ ΕΠΝΟΥΤΕ ΑΥΩ ΝΤΑΪ ΝΟΥΜΟΥ ΕΡΟΥ
 ΠΑΚ ΖΟΥΑΔΤΕΡΟΜΠΕ ΝΙΜ ΕΠΕΚΩΡΧ ΟΥΝ ΛΙΣΩ
 ΜΑΤΙΖΕ ? ΑΝΟΚ ΙΩΣΗΦ ΪΣΟΜ
 ? ? ?

173.

ΑΝΟΚ ΓΕΩΡΓ[ΙΟΣ]
 ΠΩΗΡΕ ΜΠΑΡΑ ? ΤΕ ?
 ΑΝΠΑΡΑΚΑΛΕΙ ΜΜΟΚ ΝΤΟΚ ΜΑΘ ? ΑΚΩΤΩΡ[Ε]
 ΝΟΥΡΟΛΟΚΟΤΣΕ ΕΤΟΟΤΥ ? ?
 ΧΡΕΩΣΤΕΙ ΕΤΡΕΝΤΑΛΥ Ν ? ?
 ΑΜΑ ΜΠΩΒ ΝΝΕΡ ? ?
 ? ΩΡΕ ?

v. ζΕΤΟΙΜΟΣ ΝΤΑΪ ΟΥ
 ΕΡΗ ΝΑΚ ΔΣΗ ΛΑΛΥ Ν
 ΑΝΤΙΛΟΓΙΑ
 ΑΝΟΚ ΙΕΡΗΜΙΑΣ ΠΛΑΥ, ΜΑΡΤΥ
 ΡΩ ΙΩΑΝΝΗΣ ΜΠΕΒΩ ΜΑΡΤΥΡΩ
 ΨΩ ΝΙΩΣΗΦ ΜΑΡΤΥΡΩ

174.

Ϊ ΚΑΤΑ ΘΕ ΝΤΑΚ
 ΤΗΝΟΟΥΤ ΕΒΟΛ ΝΑΠΕ
 ΣΥΝΘΙΟΣ ΕΤΒΕΜΑΝΤΡΟΙΤΕ ΤΕΝΟΥ ΕΙΣ
 ΠΡΩΜΕ ΕΤΑΥΪ ΤΡΟΙΤΕ ΑΥΕΙ ΑΥΗΤΕΤΗΡ
 ΜΗΣΙΟΝ ΝΑΙ ΕΦΜΕΡ ΖΙΠΩΪ ΜΠΛΛΕΚΤΩΡ
 ΕΥΧΩ ΜΜΟΣ ΝΤΙΡΕ ΧΕΤΡΟΙΤΕ ΠΛΕΝΤΙ
 ΟΝ ΕΤΜΗΡ ΜΜΟΣ ΟΥΑΙΪΤΟΥ ΝΤΑΤΟΥ
 ΟΥΚΑΣ ΝΛΙΚΝΑ ΝΡΟΜΝΤ ΝΑΚ ΝΓΩΠΤΩ
 ΡΕ ΕΤΟΟΤ ΝΚΕΡΜΕ ΔΕ ΝΥΕ ΨΑΠΣΑ
 ΨΥ ΜΠΩΑ ΔΙΧΟΟΣ ΝΑΥ ΧΕΡΜΕ Ν
 ΨΕ ΕΤΕΥΑΨ ΨΩΠΕ ΠΡΟΣ ΨΙΣ
 ΟΥΚΑΣ ΝΛΙΚΝΑ ΕΡΕΤΗΡΜΗΣΙΟΝ
 .. ΧΟΟΣ ΝΚΕΣΟΠ ΧΕΕΜΗΤΙ ΕΡΜΕ
 ΝΥΕ Ϊ ΠΙΘΕ ΕΦΩΒ ΑΝ ΚΟΥ[Ω]
 [Ψ]ΕΨΠΤΩΡΕ ΕΤΟΤΥ ΝΡΜΕ
 ΔΕ ΝΥΕ Ϊ ΝΑΨΠΤΩΡΕ ΚΟΥΩ
 Ψ ΕΨΠΤΩΡΕ ΑΝ ΝΤΑΪ ΠΕΥ
 ΤΗΡΜΗΣΙΟΝ ΝΑΥ
 ΤΑΑΣ ΝΡΥΛΙΑΣ ΖΙΤΜ
 ΠΑΤΟΥΡΕ ΠΙΕΛΑ
 ΧΙΣΤ

175.

ΞΝΟΣ ΝΟΥΒ ΝΤΑΪ
 ΤΑΧΡΙΑ ΤΩΙ ΑΥΩ Ϊ ΚΙΝΤΗΣ
 ΚΩΑΤΩΒΕ ΕΠΡΗΜΧ ΠΞ
 ΨΕΝΕΤΩΜ Ϊ ΣΤΗΧΕΙ ΕΤΕΞ
 ΜΗΝΕΤΣΗΡ ΕΡΟΣ Ϊ ΑΝΟΚ ΗΛΙΑΣ[Ε]
 ΔΙΑΚ ΝΘΑΓΙΑ ΜΑΡΙΑ ΑΨΕΝΕΪΤΩΜ
 ΜΜΟΙ ΛΙΣΟΡΑΪ Ϊ ΒΛΧΕ Ϊ Ο ΜΞ

176.

ΝΩΟΡΓ
 ΜΕΝ ΝΡΩΒ ΪΨΙ
 ΝΕ ΕΠΕΤΗΕΙΩΤ
 ΕΤΤΑΕΙΝΥ ΚΑΤΑΘΕ
 ΝΤΑΤΕΤΝΚΕΛΕΥΕ
 ΝΑΙ ΕΤΒΕΠΧΑΚ ΑΡΙ
 ΠΝΑ ΧΕΝΡΩΜΕ ΕΝ
 ΟΧΛΕΙ ΝΑΙ ΤΗΝΟΟΥ
 ΠΤΡΗΜΗΣΙΟΝ ΝΑΙ ΖΝ
 ΟΥΤΑΧΥ ΜΗΤΟΥΒΙΤ
 ΟΥ ΝΤΕΤΝΡΧΛΗ ΕΡΟΙ
 ΤΗΝΟΟΥΪ ΝΑΙ ΖΙΤΜ
 ΠΕΤΝΑΝ Ϊ ΒΛΧΕ
 ΟΥΧΑΙ ΖΜΠΞ[ΟΕΙΣ]
 ΤΑΑΣ ΜΝΞ
 ΑΒ ΑΠ[ΑΞ]

177.

ΞΝΤΕΪΞ
 ΝΤΟΟΤ ΑΡΙ ΤΜΗΤΞ
 ΞΑΪ Ϊ ΣΟΥ ΝΥΕ ΝΡΟΜΝΤΞ
 ΞΔΙΧΟΟΥΪ ΝΑΚ ΑΡΙ ΤΑΓΑΠΗ
 [Ν]ΤΗΝΟΟΥΪ ΝΑΙ ΧΕΤΧΡΙΑΤΕ ΜΜΟΝ
 ΞΠΔΕΙΩΤ ΚΝΔΗΝΕΥΕ ΜΗΙΘΝΤΗΠΟΣ
 ΝΤΑΕΙ ΠΛΗΝ ΜΠΡΚΑΛΥ ΕΕΙ ΑΝΘΚΤ
 ΜΕΚΤΑΛΥ ΝΑΥ ΕΙΣ ΣΟΥ ΝΥΕ
 ΝΡΟΜΝΤ ΔΙΤΑΛΥ Ν..Ε
 ΕΙΣΚΟΥΜΝΤΣΝΟΟΥΣ ? ΥΜΞ
 ΔΙΧΟΟΥΣΟΥ ΝΑΚ ΤΑ[ΑΣ]
 ΝΔΑΝΙΗΛ ΖΙΤΜ ΗΛΙΑΣ[Ε]

178.

Ϊ ΠΡΟ ΠΑΝΤΟΝ Ϊ ΠΡΟΣΚΥΝΕΙ
 ΑΥΩ Ϊ ΑΣΠΑΖΕ ΜΠΙΧΝΟΣ ΝΜΟΥΕ
 ΡΗΤΕ ΝΤΕΚΘΕΟΣΕΒΕΣΤΑΤΟΣ ΜΕΙΩΤ
 ΕΤΤΑΙΝΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΕΤΒΕΠΩΒ
 ΟΥΝ ΜΠΡΟΛΟΚ ΜΠΕΙΜΑΚΑΡΙΟΣ ΧΕΞ
 ΝΤΑΚΤΗΝΟΟΥ ΝΑΙ ΕΤΒΗΗΤΥ
 ΤΑΡΕΤΕΚΜΗΤΕΙΩΤ ΕΙΜΕ ΧΕΤΜΕΞ
 ΑΥΩ ΨΣΜΟΝΤ ΑΥΩ Ϊ ΡΑΨΕ ΕΞΝΤΕΚ
 ΜΗΤΕΙΩΤ ΝΡΟΥΟ ΕΚΕΡΩΜΕ

ΕΡΩΝΤΕΠΝΟΥΤΕ
†ΘΕ ΝΑΙ

ν. †ΝΑΣΠΟΥΔΑΖΕ ΕΡΟϞ
ΝΤΑΤΑϞ ΝΑΚ ΑΥΩ ΝΤΑΕΥΧΑΡ
ΝΤΟΟΤΣ ΝΤΕ^{sic}ΡΑΓΙΟΣΥΝΗ †
ΔΝΑΓΚΑΙΟΝ ΝΝΑΙ †ΤΝΑΙΤΙ
? ΝΕΚΩΛΗΛ ΕΤΟΥΑΔΒ ΣΜΟΥ ΕΡΟΝ
ΩΛΗΛ ΕΣΩΝ † ΟΥΧΑΙ
ΘΗΤΕΤΡΙΑΣ †
‡ ‡

180. † ΑΥΩ
ΕΚΩΝ† ΝΡΟΜΝΤ ΝΑϞ
ΕΣ ΣΡΑΙ ΝΑΙ ΧΕΑΙΤΝΗΟΟΥ
ΤΙΝΩΗ†

† ΑΝΟΚ ΔΑΥΕΙΔ ΕΤΣΡΑΙ ΝΑΒΙΚΤΩΡ ΧΕΡΤΑ
ΓΑΠΗ ΝΓΤΝΗΟΟΥ ΜΗΤΤΑϞΤΕ ΝΩΗ ΝΡΟΜΝΤ
ΕΤΤΑΝΙΤ ΝΑΙ ΝΤΑΤΑΑϞ ΜΠΜΑΝΚΑΜΟΥΛ
ΜΠΔΕΥΑΜΑΘΤΕ ΜΜΟϞ ΘΑΡΑΟΥ ΧΕΕΥΝΑΤΑΑϞ
ΘΙΠΕϞΗ ΝΓΤΝΗΟΟΥ ΠΚΑΜΟΥΛ ΕΝΘΕΤ
ΝΤΑΤΑΛΟ ΠΚΟΥΣΥΝΤΕ ΜΜΗΡΕ ΝΒΑΛ ?
ΜΠΠΩΟΜΝΤ ΝΝΡΤΑΒ ΝΟΥΟ ΜΠΕΚΙΩΤ
ΜΜΟΝ ΜΠΕΙΚΑΜΟΥΛ ΜΟΥΕ ΝΩΙ
ΘΑΟΥ. ΝΤΕΚ† ΤΘΕ ΜΠΕΤΧΕΚ
ΝΑΝ ΜΑΝΤΑΛΟΟΥ
ΑΥΩ ΜΑΝΠΕΙΜΕΧΑΙΑΣ ΧΙΠΣΟΥ
Ο ΝΤΩΤ ΟΥΔΕ ΑΝΤΕΡΩΜΕ
ΝΤΟΥ † ΟΥΧΑΙ ΘΜ
ΠΧΟΟ^{sic}

182. † ΑΝΟΚ ΙΩΘΑΝΗΣ ΕΤ
ΣΡΑΙ ΜΠΔ... ΟΣ ΠΣΠ
ΣΑΜΟΥΗΛ ΧΕΑΡΙ ΤΑ
ΓΑΠΗ ΤΝΗΟΟΥ ΝΘ
ΟΜΝΤ ΝΑΙ ΧΕΤΕ
ΧΡΕΙΑ ΜΜΟΟΥ ΘΑ
ΠΝΟΥΤΕ ΣΟΟΥΝ
ΜΗΤΕΚΧΟΟΥ
ΣΟΥ ΝΑΙ ΤΑΒ
ΩΠΡΩΜΕ Δ
. ΑΡΟΚ. //
? //

183. † †ΑΣ
ΠΑΖΕ
ΝΤΕΚΜΝΤ
ΕΙΩΤ ΕΤΤΑΙ //
ΕΠΕΙΔΗ ΑΤΕΚ //
ΕΙΩΤ ΧΟΟΥ ΝΑΪ //
ΠΕ ΠΩΩΠ ΝΘΑΤ //
ΟΥΑΘϞ ΝΤΟΟΤΤ //
ΠΩΚΠΕ †ϞΙ Μ //
ΕΙΣ ΣΟ ΝΤΡΕΜ //
ΝΩΜΟΥΝΕ Μ //
ΠΩΚΠΕ //
ΤΡΗ //
ΝΑ //

185. // ? ΧΟΟΥ ΝΑΚ . ΝΧΙ
// ? ΑΛΥΝ
ΤΡ. ΚΑΤΑ ΘΕ ΝΤΑΚΧΟΟΣ ΧΕΛΓΑΥΛΟΣ
ΧΙ ΠΡΟΙ ΝΘΑΛΕΛΟΙ ΤΗΡϞ ΤΕΝΟΥ ΑϞΧΑϞ

179. † ΣΑΜΟΥΗΛ ΕΤΣΡΑΙ ΝΣΑ
ΜΟΥΗΛ ΠΩΕΝΙΩΘΑΝ
ΝΗΣ ΝΤΒΗΛΕΠΑΡΑ Ε
ΠΕΙΔΗ ΑΚΕΙ ΕΝΘΗΤ ΕΙΑ
. ΝΕΣΤ. Κ... ΑΝΔΡΕ
ΑΣ ΠΟΥΑ ΝΒΑΘΛΗΛ ΕΑΙΧΟΟΣ
ΝΑΚ ΧΕΑΥΕΙΣ ΠΡΟΛΟΙΚΟΤΣΕ Ν
[Σ]ΚΕΥΗ ΑΚΕΙ ΕΝΘΗΤ ΜΠΕΚ
// ΤΑΤΑΑϞ ΝΑΙ ΑΚΚΑΑϞ Μ
ΜΜΩΥΣΗΣ † ΝΟΥ ΧΟΟΥ
ΕΝΘΗΤ ΝΑΜΩΥΣΗΣ ΝϞΤΑΑϞ
ΝΑΙ ΝΤΑΔΙΟΙΚΕΙ ΜΠΡΩΒ ΩΑΝΤΕΚ
ΕΙ ΕΝΘΗΤ ΜΜΟΝ ΜΠΕϞΤΑΑϞ ΝΑΙ
ΕΒΩΚ ΧΟΟΥ ΝΘ... ΟΥ ΤΑΧΥ ΧΕ
ΤΧΡΕΙΑΤΕ ΩΩΠΕ ΠΡΩΒ ΣΜΟΝΤ
ΑΝ ΠΡΟΣ ΠΣΥΜΦΩΝΟΝ ΝΤΑΙ
.. ΜΟϞ ΝΜΜΑΚ ΧΟΟΥ [Ν]ΑΙ ΟΝ
ΕΚΟΥΜΑΡ,

181. † ΘΑΘΕ ΜΕΝ ΜΠΩΑΧΕ
ΤΕΙΩΕΙΝΕ ΕΡΟΚ ΜΗΝΕΤΕΝΕ
ΜΗΚ ΤΕΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ
ΕΠΕΙΔΗ ΑΚΠΑΡΕ ΘΙΤΟΤ ΑΚΧΟϞ
ΝΗΙ ΧΕΤΣΩΠΑΡΕΤΕΜ ΛΙΧΟϞ Ν
ΗΚ ΧΕΠΡΩΜΕΤΕ ΑΤΝΝΑΥϞ
ΝΗΚ ΧΑΥ ΦΑΛΛΑΚΟΤΣΕ ΝΗΙ
ΝΤΟΤϞ ΤΕΝΟΥ ΠΡΩΜΕ ΕΤΝΑ
ΗΝ ΤΕΙΒΗΛΧΕ ΝΗΚ ΧΑΥ ΦΟΛ
ΚΟΤΣΕ ΝΗΙ ΝΤΟΤϞ ΤΕΙΝΙΤ ?
ΝΗΚ ΜΗΝΤΕϞΜΗΣΕ †
ΤΑΑΣ ΝΘΕΛΕΣΕΟΣ ΘΙΤ
Ν ΕΣΔΡΑ ΠΟΥΑΕ ? †
ΟΥΧΑΙ ΘΜΠΧΟΙΣ

184. † ΩΟΡΠ ΜΕΝ †ΩΙΝΕ ΕΤΕΚ //
ΠΧΟΕΙΣ ΕϞΕΣΣΜΟΥ ΕΡΟΚ //
ΚΕ: ΑϞΕΙ ΝΑΙ: ΕϞΧΩ ΜΜΟΣ: Χ //
. ΝΘΘΝΣ: ΝΤΟ: ΜΠΑΙΤ: ΓΕΩ //
ΜΠΤΟΟΥ: ΜΠΩΘΕ: ΕϞΧΩ ΜΜΟΣ
ΑϞΤΙ ΣΝΑΥ: ΝΘΛΟΙΚΟΤΣΕ ΜΠΑΙ //
ΝΤΕ: ΜΝΕΣΟΟΥ: ΝΑϞ . ΠΑΡΟΟ //
. ΘΟΥ: ΑΡΙ ΠΝΑ ΝΤΕΤΝΩΙΝΕ //
// ΕϞΩΠΕ: ΕΤΕΤΝΩ //
// ΜΜΝΤΡΕ. //
// ΓΕΩΡΓ //
// . Θ. //

ΝΑΙ ΧΕΨΑΤΠΑΨΕ ΜΠΡΟΙ ΜΕΙΣΙ ΑΥΩ ΑΥΧΑΔ
 ΝΑΙ ΟΝ ΧΕΝΧΑΙΒΕΚΕ ΜΤΑΙΘΝΑΑΥΟΥ ΔΙ
 ΧΙΡΟΠ ΝΜΔΚ ΓΑΡΟΥ ΑΥΩ ΝΙΨΠΕΥΒΓΕΚΕΙ
 ΑΥΧΑΔ ΟΝ ΧΕΠΡΟΛΟΚ ΕΤΡΟΥΝ ΜΜΑΙΨ
 ΛΑΛΥ ΝΡΗΤΨ ΕΝΕΘ ΜΜΕΙΧΙΡΟΠ
 ΝΜΜΑΚ ΤΕΝΟΥ ΜΕΙΚΝΤΥΠΟΣ
 ΜΜΑΝ ρωβ ΝΙΜ ΕΚΝΑ
 ΧΟΥΥ ΝΑΙ ΨΝΑ
 ΑΛΥ ΝΑΚ

ν. ΑΥΩ ΟΝ ΕΦΨΩ ΜΜΟΣ Ψ.ΘΑΙΑ
 ΞΕΤΠΑΨΕ ΝΡΟΙ ΝΤΑΚ ΤΕΝΟΥ ΜΜΑΙ
 ΚΝΘΕ ΜΜΑΝ ΤΕΟΥΕΙΨ ΤΨΨΕ ΕΘΟΥΝ
 ΕΜΑΥ ρωτ ΑΥΩ ρωβ ΝΙΜ ΕΚΝΑΧΟΥ
 ΝΑΙ ΨΝΑΛΥ ΝΑΙ

186. † ΝΨΟΥΡΓ ΜΕΝ
 ΤΕΨΙΝΕ ΠΑΙΤ^{sic}
 ΑΝΤΩΝΕ ΜΗΠΑΣΑΝ
 ρΕΛΙΑΣ ΑΥΩ ΧΟΥΛΩ
 ΜΗΠΕΤΨΟΨ ΝΑΨΨ ΤΗΡΨ ΟΥ
 ΨΨ ΟΝ ΝΡΡΠ[ΝΑ] ΝΡΤΗ
 ΝΑΥ ΧΟΥΨΤ ΝΨΕ ΝΡ
 ΟΜΤ ΕΒΟΛ ΝΑΙ ΝΤΑΜ.Ξ
 ΝΑΠΑ ΚΩΛΘΕ ΕΧΜΠΧΟΚ
 ΜΑΝ ΔΙΤΙΠΚΟΥΨΟΥ ΝΛΙΚ
 ΝΑ ΝΗΡΩΜΕ ΨΑΝΤΑ
 ΕΙ ΕΘΟΥΝ ΝΤΑΤΑΥΞ
 ΞΩ ΝΡΩΜΕ ΝΑΚΞ
 ΞΜΕ.ΧΙΡΞ
 ΞΤΩΤ ΝΓΚΞ
 ΒΑΞ

187. ΤΡΟΜΠΕ ΜΤΑΨΕΙ ΕΒ[ΟΛ]
 ΝΡΗΤΣ ΤΑΤΟΥΨΗΡΕ ΜΟΥΑ. ΨΤΟΥΨ ΝΡΤΑΒ ΝΣΙΜ
 ΣΙΜ ΕΘΟΥΝ ΕΝΑΨΝΟΥΨΟΝΕ ΨΟΥΡΚ ΝΑΚ ΜΠΟΥΤΕ ΠΑΝ
 ΤΩΚΡΑΤΟΡ ΧΕΨΡΑΙ ρΗΝΙϩΝΑΥ ΕΤΣΗϩ ΤΗΡΟΥ ΨΝΟΥΕΙΝΕ
 ΕΝΑΝ^{sic} ΔΙΧ ρΙΨΗΝΑΙ ΟΝ ΑΣΒΩΙΚ ΣΝΑΥ ΝΡΟΛΟΚΟΤΕ Ε
 ΧΩΙ ΕΔΙΧΙΨΟΥ ΝΜΜΑΣ ΕΙΕΡΡΩΒ ΝΡΒΗ. ΝΜΜΑΣ
 ΑΣΒΟΚΟΥ ΕΧΩΙ ΤΕΝΟΥ ΠΡΩΜΕ ΝΤΑΙΧΟΥ
 ΕΘΟΥΝ ΝΑΚ ΕΤΒΕΤΨ ΧΕΑΨΧΙ ΘΕΠΟΒΟΛΗ
 ΜΠΑΡΑΠ ΑΡΙ ΤΑΓΑΠΗ ΝΓΧΟΥΨ ΕΒΟΛ
 ΝΑΨ ΝΨΕ? ΞΗ ΝΓΣΩΤΜ ΠΑΨΙΜ. Ν
 ΝΤΟΤΨ ρΑΜΞ ΞΠΗΙ ΑΡΙΤΑΓΑΠΗ
 ΝΑΝ ΠΗΙ ΠΞ ΞΝΨΕΙ ΕΒΟΛ
 ΝΨΤΑΒΟΣΞ ΞΜΠΧΟΕΙΣ
 ΝΨΡΠ.Ξ Ξ

ν. ΞΕΙΣ ΚΟΥ
 ΞΕ ΝΛΙΤΡΑΙ
 [ΤΗΝ] ΑΥΣΟΥ ΝΑΚ ΝΤ.
 ΞΩ ΝΠΕΣΗΝΤΕ ΝΓ
 ΧΟΥΨ ΕΒΟΛ ΕΠΜΑ
 ρΜΠΕΨΑ? Ε ΕΛΑ
 ΧΗΙΟΣ ΝΑΙϩΕ ΕΤΠΡΟΣΧΧ
 ΞΗΤΗ ΤΗΡΤΗ ΧΜΠΚΟΥ
 [Ι] ΨΑΠΝΟΒ ΨΛΗΛ ΕΧΩΙ ΧΕ
 ΜΠΕΝΑΝΟΒΕ ΚΟΙ ΝΤΑΙ
 ΕΙ ΕΘΟΥΝ ΝΤΑΠΡΟΣΚΥ
 ΝΗΤΗ ΕΙΨΑΝΠΩ
 ΛΚ ΕΒΟΛ ρΗ
 ΛΕΜΑϩΕΤΕ
 ΝΗΥ ΝΤΑ
 ΚΑ ΠΕΤ
 ΤΝΟΥΧΑΙ

188. † ΠΜΑΙΝΟΥΤΕ ΝΣΟΝ ΙΩ ΠΡ^ε
 ΠΨΗΡΕ ΠΕΙΕΛΑΧ, ΠΡΟΣ Ν
 ΚΕΛΕΥΣΙΣ ΜΠΕΝΕΙΨΤ ΠΕΠΙΣ
 ΚΟΠΟΣ ΨΟΥΤΕΡΜΗΣΙΟΝ ΝΤΕ
 ΣΥΜΕ ΝΣΝΕΚΕΝΤΑΚΗΡΟΨ ΠΡΟΣ
 ΘΕ ΠΡΟΣΘΕ ΝΤΑΠΕΝΕΙΩ ΠΕΠΙΣΚΟΠΟΣ
 ΧΟΥΨ ΜΟΣ ΜΗΠΟΥΔΕ ΝΣΚΩΛ ΡΩΜΕ
 ΝΣΧΙ ΠΣΑΥ ΝΤΕΡΜΗΣΙΟΝ ΛΕΠΟΝ ΨΙΝΕ
 ΝΣΩΨ ΝΑΣ ΜΝΤΕΨΚΨΗΝΑΡΙΚΕ ΕΡΟΚ
 ΑΥΩ ΟΝ ΠΡΟΣΘΕ ΝΤΑΨΚΕΛΕΥ ΜΜΟΣ
 ΕΙΣΡΗΝΤΕ ΕΚΜΗΡ ΕΤΜΟΥΝΑΓΗ ΨΑΝΤΕ
 ΚΤΑΨ ΝΑΣ ΟΥΧΑΙ ρΜΠΧΟΕΙΣ

189. † ΨΤΑΜΟ ΔΕ ΜΜΟΚ ΧΕΑΠΡΩΒ ΑΣΧΗΜΟΝΕΙ
 ΕΜΑΤΕ ΕΜΑΤΕ ΕΚΘΛΙΒΕ ΜΜΟΚ ΜΠΧΑΙΕ ΑΥΩ Ε[ΡΕ]
 ΠΔΑΝΙΣΤΗΣ ΘΛΙΒΕ ΜΜΟΙ ΜΠΙΜΑ ΑΠΟΥΘΕΙΨ Ψ[Ψ]
 ΠΕ ΝΓΑΠΟΛΟΓΙΖΕ ΝΤΑΚΑΙΤΕΙ ΝΟΥΡΟΜΠΕ ΜΠΝΑΨ
 ΕΝΤΑΚΕΙ ΕΙΣ ΟΥΡΟΜΠΕ ΟΥΒΑΣ ΑΨΩΨΤΕ ΚΑΙ ΓΑΡ
 ΟΥΨΘΟΜ ΝΤΑΟΥΨΡ ρΩΜΕ ΕΡΟΚ ΝΨΨΑΑΤΚ ΑΛΛΑΞ
 ΨΠ ΟΥΨΨΕ ΕΠΕΡΕΛΖΕ ΝΑΚ ΕΤΒΕΠΝΟΥΤ[Ε]
 ΕΙΣ ΣΝΤΕ ΝΡΟΜΠΕ ΜΜΗΣΕ ΔΙΤΑΛΥ ρΑΡΟΞ
 ΑΥΩ ΕΙΣ ΠΡΟΛΟΚ ΣΕΕΝΩΧΛΕΙ ΝΑΙ ρΑΡΟ[Ψ]
 ΕΤΡΑΤΑΛΥ ρΜΠΕΒΟΤ ΝΤΟΚ ΔΕ ΨΡ
 ΨΠΗΡΕ ΜΜΟΚ ΕΜΑΤΕ ΧΕΜ?
 ΝΟΣ ΟΥΔΕ ΡΩΜΕ ρΜΠΒΙΟΣ ΡΤΕΙϩ?
 ΠΝΟΥΤΕ ΣΟΥΝ ΕΙΤΗΨΘΕΙ ΕΝΡΗΤ
 ? ΚΛΗΣΙΣ ΕΤΡΙΨΩΙ Ν.
 ΧΟΥΨ ΕΤΠΟΛΙΣ ΝΤΑΕΙΝΕ ρΜΞ

ληρος αυω ρημαρχων μη
σοογν μμοογ νταχι
μπευμτο εβολ

191. † πατρικε πωερε
νπανσιρ ντα?
νουβ νωε
μνου
ζιτρενητε ν
πσοογ νρολοκ νουβ νταιτααυ νωηρε
μνλαθαμασιος ρηθενετε ναπα
μωυσης μπωι νρακοτε
αυω πσνζυ ηλλκων
νηεζ νταιτααυ
νακ νγχιου

v: μνταςφαλεια
νγζαυς ναν

193. † ρραι ρμποογ ν[ροογ
τριμησιον δι† μντ
σνοογς νρβος νακ μν
σδωγ νσωμα μνουεσο
ου νουτριμησιον εακβι
αυω μπισραι
ακ ραροογ

195. † υοριτ μεν μ
παυαχε νελαχ, διπρος
κινου μπερλοδ ντεκμντ
ειωτ ετογααβ ρι τακαπη
ρνετεγνου ετεκναχι τεβλχ[ε]
μαρετεκμντειωτ ετογααβ δι
πωημ να. εικ μπεκραματου
φορος μμον πνουτε σοογν μπει
σερφε νταει τακντκ ωατε
νου αλλα τειπνουτε κελεγει
εινηυ ειτακντκ ταας μ
παειωτ ετογααβ απα παρομ
μνβικτωρ πεγμαθητης
ζιτνδανηηλ παμρη

197. ελαγε μπεκμογ
αιγισε μπειδντγπος νει
αρι ταγαπη νγμογρ ουδου
νε νοεικ νγζοογς ναι ριτν
δανηηλ σεμνογον ντο
οτη αυω εωωπε ουντακ =

190. † ρι τακαπη υληη
εχωι ανοκ παηρεφ
ρνοβε ανανις λε
νωχ σοογ ερογν
ναι νσναυ νσοοπ
μποογ αητι νρω
μτ ναι ραφαλα
κοτσε πιχιφ ξε
† ρμ ναι χιτιχ
ρια τη

192. εογρολοκοτσε αιχιτ[φ
ουκρογ νρναυ νρομντ
αινε σντε νλαδ ντ?
ερεσντε νκωπις ρι
ουπρηω νογρολοκ ν
αυω ρμη ηλι
παταυ. τπα

194. † ανοκ παπνουτ[ε]
ππρ, ειςραι μπκληρ
νταμογριτε ξε† χρε[ω]
στει νητη νογπηωε ν
ρολοκ νταταας νητη
ρησογα εκογορρ επα
ωονς εχνηλαυ ναντ
ιλογια αυω αχ
ν†των

196. χεαρι τακαπη νρβω
πσεκμος ει ντοκ ει
ιακωβ νρβωκ εβολ μα
νπκογι ννοεικ νραδε
ερατκ νγταλλου ναι ν
γυλανη εχωι ξεογνη
κνηωνη ριχωι ντεπνο
υτε ρπεφνα νμμαι
νακαπη αυω † ωινη ε
πασον σνηλ εματε ξε
νηκει ντακντκ † τα
ας νναμερατε νσον
απα βικτωρ μνσνηλ
ζιτνπετρωηος
πετνσον †

= ταριχε σοογ ουκογι ναν
ταας μπαμαιουτε ν
ειωτ ριτμπεφ
ωηρε νελαχ, † †

198. Ν[ω]ο[ρ]π ΜΕΝ †ΑΣΠΑΖΕ
 ΝΤΕΤΝΜΗΤΕΙΩΤ ΠΧΟΕΙΣ ΓΑΡ
 ΣΟΥΝ ΧΕΛΙΧΝΕ ΘΑΖ ΝΡΩΜΕ
 ΠΕΧΕΥ ΧΕΜΝΤΗΝΡΤΟΒ ΕΦΟΛΟΚ ΝΑ
 ΑΛΛΑ ΔΙΘΝΟΥΩΒΗΡ ΕΠΩΙ ΠΕΧΕΥ ΧΕΟ
 ΑΙ† ΜΗΤΩΜΟΥΝ ΝΡΤΟΒ ΝΑΚ ΕΩΩΠΕ ΓΑΡ
 ΚΟΥΩΩ ΕΩΙΝΕ ΝΣΑΘΑΛΜΕΘΕ ΟΥ
 ΑΥΤΑΛΑΥ ΕΠΜΟΟΥ ΝΑΝ ΚΟΥΕΩ
 ΤΑΛΑ... ΟΝ ΕΝΚΑΧ. ΑΥΕΝΠ
 ΝΓ†ΤΕΥΖ ?

v. ΑΡΙ ΤΠΑΡΑΚΛΗΤΙΣ
 ΝΓ[†] ΟΥΡΟΛΟΚ Θ?
 Ν ? ? ?
 ΕΝΘΗΤΩ ΔΥΩ ΕΙΣ ΠΩΛΕ Μ
 ΛΘΩΝ ΕΘΟΥΝ ΘΑΙΟ ΤΑΛΩ
 ΜΟΝ... ΤΑΛΟΚ ΤΑΡΩ ΕΘΡΑΙ
 ΠΧΟΕΙΣ
 ΚΑΙ
 ΝΘΟ
 ΤΑΙ

199. † ΑΡΙ ΠΝΑ ΝΓΜΟΥΘ
 ΠΒΙΡ ΝΘΕΙΚ ΝΓΗΤΩ
 ΕΘΟΥΝ ΝΑΝ Η ΝΓΤΑΛ[Ω]
 ΕΖΑΡΙΑΣ ΝΓΗΤΩ ΜΠΡ
 ΔΩ ΝΣΟΟΥΤΗ ΕΙΣΩΝ
 ΤΕ ΕΝΔΩΩΤ ΘΗΤΩ
 v. ΤΑΛΣ ΜΦΕΟΥ
 ΖΙΤΗΒΙΚΤΩΡ
 ΠΕΙΕΛΑΧ, ΜΠΡΕΣΒ †

200. ΜΟΝ]ΟΧΟΣ ΔΥΩ ΠΟΙ
 ΑΓ]Α ΦΟΙΒΑΜΩΝ
 ΘΕ ΝΣΟΥΡΟΥΣ ΠΜΑ.
 ΕΠΕΙΔ] Η ΔΙΘΝΟΚ ΕΤΡΕΚ
 ΟΥ ΘΜΠΟΥΩΩ Μ
 ΩΤΕ ΝΑΡΤΟΒ
 ΑΡΩΙΝ.
 ΣΗΤΕ
 Ω

v. ? ?
 ΤΩΡ ΠΩ
 ΕΠΕΙ ΠΛ
 ΔΙΧ ΖΙ
 ΙΝΔ/
 † Α

201. † ΕΝΘΗΤΜΑ ΝΤΑ
 ΜΑΥ ΜΑΡΙΑ ΜΗΤΨΙΣ
 ΝΡΤΑΒ
 ΙΑΚΩΒ ΣΤΟΙΧΕΙ

202. † ΑΝΟΚ ΠΑΥΛΟΣ Π
 ΕΤΣΩΙ ΝΠΕΛΙΩΠΕ
 ΧΕΜΕ ΧΕ†ΧΡΕΙΩ
 ΝΟΥΚΡΑΜΠΕ ΝΝ
 ΩΟΜΗΤ ΝΡΤΟΒ
 ΝΤΑΤΑΛΥ ΝΑΚ
 ΝΑΤΛΑΛΥ Ν
 ΛΙΑ † ΠΑΥΛΟΣ Π
 ΠΗ ΜΑΡΤΥ
 ΤΑΠΗ ΔΙΣΩΙ

203. † ΟΥΩΩ ΝΓ† ΟΥΑΡΤΟΒ Ν
 ΑΡΩΙΝ ΝΑΠΛ ΒΙΚΤΩΡ
 ΠΡΕΣΒ, † ΝΑΚΟΥΦΙΖΕ
 ΡΟΚ ΝΑΚ: ΑΛΛΑ ΠΑΝΤΩΣ
 ΑΓ]ΟΛΟΓΙΖΕ ΜΠΑΡΤΟΒ
 ΝΑΡΩΙΝ ΝΑΚ ΕΥ
 ΩΡΧ ΝΑΚ

204. † ΘΑΘΕ ΜΠΑΩΑΧΕ ΝΕΛΑΧΙΣΤΟΣ †
 ΝΤΕΤΝΜΗΤΕΙΩΤ ΜΗΓΑΣΟΝ ΒΙΚΤΩΡ
 ΕΠΙΔΗ ΔΙΧΟΟΣ ΝΑΚ ΕΤΒΕΠΩΩΥΤ
 ΝΣΟΥΟ ΧΕΕΝΑΒΙΤΩ ΕΦΟΙΤΑΘΡΑΙ
 ΑΠΛΟΣ ΕΙΣΩΙ ΑΝΧΙ ΝΚΕΜΑ ΑΡΙ
 ΤΑΓΑΠΗ ΟΥΝ ΕΩΩΠΕΚΑΚΗ ΟΥ
 ΜΑ ΕΘΣΜΟΝΤ ΕΚΤΑΛΥ ΩΑΠΚΑΙΡΟΣ
 ΕΙΣ ΘΗΤΕ ΔΙΧΟΟΣ ΝΔΛΥΕΙΔ ΕΤΒΗΗ
 ΤΟΥ ΔΥΧΟΟΣ ΧΕ†ΝΑΒΙ ΠΕΥΡΟΟΥΩ
 ΝΤΑΤΑΛΥ ΟΥΧΑΙ ΘΜΠΧΟ
 ΕΙΣ

v. [ΑΙΣΜ]Η†ΒΛΧΕ
 [Α]ΥΩ †ΣΤΟΙΧΕΙ ΕΡΟΣ
 † ΤΑΛΣ ΜΜΑΜΟΥ
 ΜΗΠΑΠΑΣ † ΖΙΤΗ
 ΠΕΣΥΝΘΙΟ[Σ]

= ΕΙ Μ. Ε ΕΓ.Ρ.Α.Φ.
 ΕΠΕΙΦΙ Ε
 ΙΝΔ, ΙΒ//

205. † ΟΥΩΩΕΝΕ †ΟΥΕΡΤΑΒ
 ΝΝΟΡΗΖ ΠΚΥΡ, ΧΡΙΣΔΟ
 ΦΟΡΟΣ... ΑΩΑΠΩΩΡ
 ΠΕΙ ΘΗΦΟΤΕ ΝΤΜΟΥ
 ΡΕΤΕ ΤΑΛΣ ΝΚΑ
 ΣΑΚ ΖΙΤΗΘΕΟ
 [Δ]ΩΡΟΣ ΣΤΟΙΧ =

206. † ΑΝΟΚ ΑΠΑ ΒΙΚ
 ΤΩΡ ΕΤΣΩ ΔΙ ΝΙΑΚΩΒ ΝΚΟ.Λ. . ς
 ΧΕ[†]ΕΠΙΤΡΟΠΕ ΝΑΚ ΕΤΡΕΚΧΩ ΤΣΙΩΡ
 ΝΦΟΙ ΝΝΕΠΙΟΝΥΧΟΣ ΝΑΙ ΝΟ† ΠΣΩ
 ΤΕ ΝΑΙ ΝΠΑΩΝΕ ΕΤΕ ΕΥΘΜΤΟΥΘΟΣ
 ΝΑΡΤΟΥ ΝΣΟΥΘ ΝΕΝΤΜΑΧΕ ΝΠΣΕΚΕ
 ΠΡΕΣΒ ς ΝΤΕΚΛΗΣΙΑ ΝΤΡΚΩΤ ΝΤΑ.ΤΟΥ
 ΕΠΕΚΗΙ ΑΝΟΚ ΔΕ ΩΡΤ ΕΙΣ ΠΛΟΓΟΣ
 ΝΤΟΤΚ ΕΤΚ. ΚΧΝΟΥΚ Ω ΑΠ[Α]ΘΝΕ
 ΚΑ. Ρ. ΑΝΤΙΛΟΓΙ ΑΠΑ ΒΙΚΤΩΡ
 ΣΤΟΙΧΕΙ ΜΟΙ †

207. † ΑΝΟΚ ΑΡΔΕΙΤΣΕ Ν
 ΙΣΑΚ ΝΧΕΛΩ ΕΤΣΑΙ
 ΝΕΛΕΣΑΙΟΣ ΜΝΔΑΥΕΙΔ
 ΝΣΝΗΥ ΜΠΑΡΔΙ ΚΥΡΙΚΟΣ
 ΧΕΝΕΒΡΕΝΗΔΑΤΗΤΑ[Υ]
 ΜΠΕΒΩ ΕΜΗΤΗΝ ΕΡΤΑΒ
 ΝΕΕΙ ΕΘΗΤ ΡΩΜΟΥ ΘΜΟΟ
 Υ ΝΤΟΟΥ ΜΠΕΒΩ ΑΝΟ
 Κ ΑΡΔΕΙΤ ΕΙΣΤΟΙΧΕΙ
 ΠΑΤΕΡΜΟΥΤΕ ΠΡΕΣΒ
 ΜΑΡΤΥΡ.

208. ΑΡΙ ΤΑΓΑΠΗ Ν ?
 ΤΕ ΝΑΙ ΠΚΟΣ ΕΡΤΑΒ
 ΜΝΤΜΑΤΟΥ ΝΤΕΝΣΟΥ?
 .Τ. ΚΑΨ ΕΠΑΘΟΥΜ Ε
 ΠΕ. ΚΕΛΑΥΕ ΝΩΩΒ
 ΝΕΜΑΚ ΤΑΑΣ ΝΕΥ
 . . ς ΠΡΕΣΒΗΤΕΡΟΣ
 ΖΙΤΗΠΡΕΙ!
 ? ?

209. ≡ ΝΝΕΘΗΚΕ ΕΤΩΝΤΦΥΛΛ≡
 ≡ Κ ΜΗΦΟΙΒΑΜΩΝ ΝΑΡΑ
 ≡ ΚΜΝΤΜΑΕΙΝΟΥΤΕ
 ≡ ΔΕΙΝΥ ΚΑΤΑ ΣΜΟΤΝΙΜ
 ΕΤΦΟΡΕΙ ΝΤΕΣΧΗΜΑ ΜΠΕΧΣ ΧΕ
 ΕΠΕΙΔΗ ΔΕΥΣΤΑΘΙΟΣ ΜΠΤΟΥΟΥ ΝΕΡ
 ΜΩΝΤ ΤΗΝΣΟΥ ΜΠΑΥΛΟΣ
 ΠΒΙΚΑΡΙΣ ΑΥΘΟΠΗ ΕΠΧΙΝΣΗ
 ΑΥΩ ΕΝΜΣΟΥΤ ΘΑΠΕΡΘΘ ΝΘΟΥΜ
 ΝΤΦΥΛΛΑΚΗ ΚΣΟΟΥΝ ΧΕΜΝ
 ≡ Ν ΘΙΒΟΛ≡ ≡ Ε ΘΙΘΟΥΝ
 ≡ ΠΙΒΗ

210. † ΑΡΙ ΤΠΑΡΑΚ
 ΛΕΣΙΣ ΝΓΤΗΝΝΑΥ ΠΚΩ
 ΥΙ ΝΛΑΨΑΝΕ ΝΑΝ
 ΜΝΠΚΟΥΙ ΝΜΧΩΛ
 ΕΤΜΑΛΘ ΑΥΩ ΧΑΥ Δ
 ΘΑΝΑΣΙΟΣ ΝΑΙ
 ΑΥΩ ΟΥΣΜΟΥ ΠΑΣΟ
 Ν ΒΙΚΤΩΡ ΠΡΟ
 ΕΙΣΤΟΣ †

211. † ΨΟΡΠ ΜΕΝ †ΨΙΝΕ
 ΕΡΟΚ ΑΡΙ ΠΝΑ ΝΓΤΗ
 ΝΣΟΥ ΟΥΛΙΨΕ ΝΚΕΝΙΠ ?
 Ε ΝΑΙ ΝΤΑΧΩΚ ΝΕΙΕΝ
 . ΕΙΔΥΕ ΤΑΡΙ ΠΧΟΕΙΣ
 ΣΜΟΥ ΕΡΟ≡
 ΤΑΑΣ≡

212. ≡ ΚΩ ΝΑΙ ΕΒΟΛ
 ΧΕΜΠΕΙΘΗΧΑΡΤ[ΗΣ]
 ΕΙΣ ΤΘΑΛΙΣ ΝΘΜΟΥ ΜΝ≡
 ΜΝΜΝΤΕ ΝΑ^{ic} Η ΜΝΝΗ≡
 ΣΥΝΚΙΛΕ ΝΝΕΘ ΜΝΨΤ≡
 ΤΑΕΣΗ ΝΘΜΧ ΝΤΑΨΝ≡
 ΠΟΙΚ ΝΑΠΑ ΔΗΑΝΙΑΣ≡
 ΤΑΕΙ ΕΝΘΗΤ ΝΤΑΝ ΠΕΤ≡
 ΝΑΤΕΚΜΝΤΕΙΩΤ ΕΙΣ ΠΒΩΝ≡
 ≡ Ν ΑΙΤΗΝΣΟΥΨ ΝΑΚ ΟΥΧΑΙ≡
 ΠΑΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟΥΑΒ
 ≡ ΜΠΕΨΨΗΚΡΕ ΝΕΛΑΧ

213. ΝΨΟΡΠ≡
 ΔΕ ΝΤΑΜΝΤΕΛ[ΑΧΙΣΤΟΣ †]
 ΨΙΝΕ ΕΤΕΚΜΝΤΕΙΩΤ
 ΘΜΠΑΡΗΤ ΤΗΡΨ ΠΡΩΜΕ
 ΕΤΦΟΡΙ ΜΠΕΧΣ ΘΝ
 ΟΥΜΕ ΕΙΣ ΠΙΑΓΓΕΝ
 ΝΕΡΠ ΜΝ†ΚΑΜΤΕ Ν
 ΝΕΘ ΜΝ†ΒΕΣΕ: Ν
 ΒΕΝΝΕ ΔΕΙΤΗ
 ΝΟΥΣΟΥ ΝΑΚ
 ΑΡΙ Τ[Α]ΓΑ
 Π[Η]≡

214. † ΑΡΙ ΠΝΑ ΚΑΝ
 ΠΚΟΥΙ ΚΑΝ ΠΗ
 ΟΒ ΝΚΑΤΙΛΑΚΑ Ν

ΤΣΑΚΙΑ ΤΗΝΟΟΥ ΟΥ
 ΛΧΕΤΕΧΡΙΑΤΕ ΝΤΑΒ
 ΩΚ ΝΡΑΣΤΕ ΕΨΧΕ
 ΟΥΑΤΕ ΤΗΝΟΟΥ ΕΤΠΟΛ
 ΙΣ ΧΟΟΥ ΝΑΙ ΝΤΟΟΤΥ
 ΜΠΙΚΟΥΙ ΟΥΧΑΙ ΝΕΝ
 ΜΕΡΑΤΕ ΤΑΑΣ ΝΝΕΝΣΗΝΥ ΠΡ
 [Ε]ΣΒ ΜΝΑΠΑ ΙΑΚΩΒ ΖΙΤΗΠ
 ΕΤΡΟΣ ΠΑΙΑΚ ΠΕΤΗΣΟΝ

216. ΝΨΟΡΠ ΜΕΝ ΜΠ
 ΨΑΧΕ ΨΑΣΠΑΖΕ
 ΝΤΕΚΜΝΤΣΟΝ ΜΗ
 ΝΕΣΗΝΥ ΚΑΤΑ ΝΕΥΡ
 ΕΙΣ ΠΙΚΟΥΙ ΝΡΠΜΕ
 ΕΥΕ ΔΙΤΗΝΟΟΥΥ Ν
 ΤΕΚΑΓΑΠΗ ΕΤΕΠΙΜΟ
 ΣΚ ΝΧΟΕΙΤΠΕ ΜΗ

217. Ξ Μ ΦΟΥ ΝΨΕ... ΣΕ... ΗΡ ?
 Σ ΜΝΨΟΜΝΤΕ Ν ?
 ΟΥΛΟΚ ΝΝΕΡ ΣΝΤ[Ε]. ΛΧΕ ΝΡΜΟΥ
 ΟΥΚΑΕΙΣ ΨΗΜ ΝΡΜΧ ΟΥΘΗΣΕ
 ΝΒΛΛΧΕ ? ΟΥ.Α... ΛΧΕ
 ΟΥΣΥΓ ? ΨΟΥΕ Ν.ΟΥ.ΟΤ Ν
 ΨΟΥΕ... ΠΑΙΠΕ Π... ΟΥ ΤΗΡΥ Ν
 ΒΙΚΤΩΡ ΝΤΑΦΕ[Ι] ΕΡΟΥΝ ΕΣΩΙ
 ΑΝΟΚ [ΠΑ]ΡΑΜ ΑΝΟΚ ΒΙΚΤΩΡ
 Μ... ΛΛΑΥ ΕΡΟΥΝ ΕΣΜ
 ΠΑΕ[Ι]ΩΤ ΠΑΡΑΜ ΕΙΜΗΤΕΙ ΕΝΤ
 ΣΗΖ ΕΤΕΙΒΛΛΧΕ :

219. Ξ ? ΟΣ ΠΡΟΣ Τ ? ΕΝΤΑΔ
 Ξ ΤΑΥΙ ΠΡΟΟΥΨ ΜΠΔΑΜΟΥΛ ΖΙ
 Ξ ΩΒ ΝΙΜ ΔΧΗΚΑΤΑΦΡΟΝΗΣΙΣ
 Ξ ΝΤΑΩΡΚ ΟΥΠΙΣΤΙΣ ΜΗΤΗ ΔΧ
 Ξ ΤΝΑΨΩΠΕ ΤΗΡΥ
 Ξ ΟΥΡΤΟΒ ΝΕΒΡΙ Ε
 Ξ ? ΔΙΣΜΝ ΠΕΙΒ
 ? ?

ν. Ξ ΜΠΤΟΠΟΣ ΕΤΟΥΑΑΒ
 Ξ ΦΙΒΑΜΜΩΝ ΖΙΤΟΟΤΚ
 Ξ ΜΑΙΝΟΥΤΕ ΝΕΙΩΤ ΕΤΟΥΑΑΒ Δ
 Ξ Β[Ι]ΚΤΩΡ ΠΕΠΡΕΣΒ, ΑΥΩ ΠΡΗΓΟΥΜ
 Ξ ΧΕ ΕΠΕΙΔΗ ΑΚΨ ΠΔΑΜΟΥΛ ΝΑΙ ΕΤΡ[Ω]
 ΡΩΒ ΝΡΗΤΥ ΝΤΕΠΤΟΠΟΣ ΟΙ Ψ.
 Ξ Υ.ΤΟ ΖΑΠΔΑΜΟΥΛ ΝΤΑΥΙ ΣΝ
 Ξ ΑΝΑΡ[Ι]ΣΕ ΜΕΝΤΟΙΡΕ

215. † ΑΝΟΚ ΠΑΠΝΟΥΤΕ ΠΨΗ
 ΝΓΕΩΡΓΙΟΣ ΜΠΑΥΛΟΣ Μ
 ΟΥΡΟΟΡ ΜΝΠΑΤΕΡΜΟΥΤ
 ΜΠΒΛΛΕ ΝΡΩΠ ΜΗΠΣ
 ΗΣ ΠΨΗΡΕ ΜΠΑΠΝΟΥΤΕ
 ΝΨΑΙ ΕΝΘΟΜΟΛΟΓΕΙ ΝΨΕ
 ΜΠΝΟΥΤΕ ΠΠΑΝΤΩΚΡΑΤΩΡ
 ΧΕΑΚΥΡΙΚΟΣ ΘΟΜΟΛΟΓΕΙ ΝΨ
 ΘΕ ΖΙΒΟΛ ΜΜΟΝ ΧΕΤΣΑΚΙΑ
 ΝΑΠΑ ΑΝΑΝΙΑΣ ΖΑΠΠΡ
 [Β]ΙΚΤΩΡ ΑΥΩ ΤΜΡΩ ΘΕ
 ΗΣΩΤΥ.

ν. ΝΤΟΤΥ ΑΝΟΚ Π
 ΑΠΝΟΥΤΕ ΜΝΠΑ
 ΤΕΡΜΟΥΤΕ ΜΝ
 ΠΣΗΣ ΤΝΟ ΜΜΗΤΡΕ ΧΕΑΚ
 ΥΡΙΚΟΣ ΤΑΥΕΝΙΨΑΧΕ ΖΙΒΟ[Α]
 ΜΜΟΝ

218. † ΑΝΟΚ Α ? Μ ΠΨΗ
 ΝΔΑΥΕΙΔ ΠΡΜΧΗΜΕ
 ΕΤΣΟΛΙ ΝΑΠΑ ΙΑΚΩΒ ΧΕΕΠΕΙ
 ΔΗ ΑΚΘΗΟΙ ΕΤΡΑΡΩΒ ΕΠΕΚΚΑ
 ΜΟΥΛ ΝΨΡΟΜΠΕ ΝΨΗ ΤΕΝΟΥ ΨΟ ΝΡΕ
 ΤΟΙΜΩΣ ΘΜΠΟΥΨΩ ΜΠΝΟΥΤΕ Ν
 ΤΑΠΡΟΣΕΧΕ ΕΡΟΨ ΝΤΑΡΩΒ ΖΨΩ
 ΑΧΗΛΑΑΥ ΝΚΑΤΑΦΡΟΝΗΣΙΣ
 ΑΥΩ ΧΕΝΝΕΙΡΑΤΣΩΤΜ Ν
 ΣΩΚ ΘΗΛΑΑΥ ΝΡΩΒ
 ΝΤΑΣΜΝΤΕΥΘΥΛΗ
 ΕΡΟΨ ΕΤΕΟΥΨΩΠ [Ν]
 ΣΑΡΚΑΝΗΠΕΜ
 ΟΥΜΑ ΝΤΑΚΗ Ν
 ΚΛΗΛ ΜΝΟΥ
 ΜΑΝΤΑΚΗ
 ΝΕΙΡΕ Ν
 ΤΑΣ
 ΜΗ

ν. ΤΕΥΘΥΛΗ ΜΝ
 Ξ ΨΠ ΝΝΟΥΘ ΝΣΧΗΛ
 [ΧΩ]ΡΙΣ ΛΑΑΥ ΝΑΜΦΙΒΟΛΕΙΑ
 ΝΤΑΡΩΒ ΧΙΝΠΨΑ ΝΑΠΑ
 ΜΙΧΑΗΛ ΨΑΠΨΑ ΝΑΠΑ ΜΙΧΑ
 ΗΛ ΕΥΩΡΧ ΝΑΚ ΔΙΣΜΝ ΠΙ
 ΠΛΑΖ ΕΥΧΗΝΟΥ ΕΙΘΟΜΟΛΟΓΕΙ
 † ΕΓΡ, ΑΘΥΡ ΙΒ Ξ ΙΝΔ
 Ξ † ΑΝΟΚ ΑΒΡΑΘ
 Ξ † ΣΤΟΙΧ, ΕΡΩΒ ΝΙΜ ΕΨΣΗΖ Ε
 ΠΙΠΛΑΖ ΩΣ ΠΡΟΚΥ † ΑΝΟΚ

220. † ἀνοκ ρηλιας πωηρε [N]
 СОЛОМΩΝ ΕΤΟϞΑΙ ΝΗΕCН [HΥ]
 ΜΠΙΤΟΠΟC ΕΤΟΥΛΑΒ ΝΑΠΑ [ΦΟΙΒΑ]
 ΜΩΝ ΧΕΕΠΕΙΔΗ ΑΤΕΤΗΘ[ΝΟΙ]
 ≡ΚΑΜΟΥΛ ΕΤΡΑΠΡΟCΕΧ[Ε]
 ΛΥΩ ΝΤΑΡΩΩΒ ρΩΟΥ ΤΕΝ[ΟΥ †Ο Ν]
 ρΕΤΟΙΜΟC ΕΤΡΑΠΡΟCΕ[ΧΕ]
 ΝΤΕΠΕΤΗΡΗΤ ΜΤΟΝ
 ΛΥΩ ΧΕΝΝΕΙΡΑΤCΩ[ΤΜ ΝCΩ]
 ΤΗ ρΜΠΕΤΕΤΗΝΝΑΚ[ΕΛΕΥ]
 Ε ΜΜΟΥ ΝΑΙ ΛΥΩ
 ΨΑΝΤΕΠΝΟΥΤΕ ΝΕ

v. †...οα...υψα
 ≡λια ΝΒΡρε ρΜΠΚΑΙΡΟC
 ≡. ΠΡΩΩ ΠΚΗΛΛΥ ΕΤΕΙ
 ≡ ΕΡΟΥ ΕΙΤΕ ΠΡΑCΟΥ ΕΝΑ
 ≡ ΝΨΟΜΤΕ ΝΤΟΕ ΕΙΜΗΤ
 ≡ ΝΑΥ ΝΟΡΑΞ ΕΤΕΨΑΝ
 ≡ ΜΠΚΑΜΟΥΛ ΛΥΩ ΧΕ
 ≡ ΡΚΡΟΥ ΕΡΩΤΗ ρΜΠCΕ
 ≡ ΜΑ ΤΗΡΥ ΜΠΚΑΜΟΥΛ
 ≡ ρΗΛΙΑC †CΤΟΙΧΕ ΕΠΕΙ
 ≡ † ἀνοκ ΙΩCΗΦ Ν
 ≡ ΙΩϞΑΜΝΗC †ω.
 ≡ CΟΛΟΜΩΝ ?

222. †
 ΕΤCΡΑ[Ι]
 ρ. ΧΕ †Ο Ν
 ΠΡΟCΕΧΕ
 . Ε ΛΥΩ ΤΑΙ ≡C
 ΝΝΕΚΤΒΝΟΟΥΕ ΝΓΤ
 ΚΑΤΑΦΡΟΝΗCΙC ΝCΩ.
 ρΗΤΟΥ ΕΙΤΕ ρΜΠΧΙϞ
 ΕΙΤΕ ρΜΠΧΙΤΩϞ
 ΕΙΤΕ ρΜΠΧΙΕΙΩΤ
 ΛΥΩ ΝΤΑCΩΤΜ [N]
 CΩΤΗ ρΝ

v. ≡ ΜΑΥ ? ΤΜ
 [ϞΩΤΜ ΝCΩΤΗ ρΜΛ[ΑΥ]
 [N]ϞΩΩΒ ΟΥΔΕ ΕΤΜΡΑΤΧ
 . ΔΕ ΟΥΩϞΜ ΑΛΛΑ ΝΤΑCΩΤ[Μ]
 [N]CΩΤΗ ρΝϞΩΩΒ ΝΙΜ † ἀνοκ
 . ρ ΠΩΗΡΕ ΝΚΕΛ †CΤΟΙΧΕ
 [Ε]ΠΙΠΛΑΞ † ἀνοκ ΔΑΥΕΙΔ
 [Β]ϞΑΛΛΟ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΛΙC[ΑΙ] ΠΕΠΛΑΞ †

(218.) ΛΕΩΝΤΙΟC ΠΩΗΝΦΟΡΟC
 ΑΥΑΙΤΙ ΜΜΟΙ ΛΙC[ΑΙ] ΠΙΠΛΑΞ
 ΛΙϞΥΠΟΓΡΑΦ, ρΑΡΟΥ †Ο
 ΜΜΗΤΡ,

v. † ἀνοκ ΠΩ
 ΠΩΗΡΕ ΝΠΕCΥΝΤΕ
 †Ο ΜΜΑΡ,

221. † ἀνοκ ΙΩCΗΦ ΠΩΗΡΕ Μ
 ΠΛΥΛΟC ΕΤCΡΑΙ ΜΠΡΕCΒ, ΑΠΑ ΒΙΚ
 ΤΩΡ ΧΕΕΠΕΙΔΗ ΑΚΘΝΟΙ ΕΤΡΑΡΩΩΒ ρΙ
 ΠΕΚΚΑΜΟΥΛ †ΝΟΥ †Ο ΝΡΕΤΟΙΜΟC ΕΤΡ
 ΑΠΡΟCΕΧΕ ΕΡΟΥ ρΝΤΑΘΟΜ ΤΗΡC
 ΛΥΩ ΝΤΑΡΩΩΒ ΕΤΠΟΡΚ ΨΑΠΝΑΥ Ε
 †ΝΑΒΩΚ ΕϞΙΠΕΚΚΑΜΟΥΛ Ν
 ΤΑΡΩΩΒ ΔΕ ρΩΟΥ ΧΙΝCΟΥ
 Α ΝΑΠΑ ΠΑΠΝΟΥΤΕ
 ΨΑCΟΥ Α ΝΑΠΑ Π
 ΑΠΝΟΥΤΕ ΕΚΟΥ
 ΡΟΜΠΕ
 ΛΥΩ ΟΝ

v. ΝΤΑCΜΝΤΕΚ... Η ΝΤΑΤΑ
 ΑC ΕΤΟΟΤΚ ΕΙΝΑΕΙ ΕΒΟΛ ρΙΤΟΟΤΚ
 ΕΤΕΟΥΜΑ ΝΤΑΚΗ ΝΕΙ^εΕΙΡΕΠΕ
 ΜΝΟΥΜΑ ΝΤΑΚΗ ΝΚΛΛ ΜΝΟΥ
 ΨΩΠ ΝΝΟΥϞ ΜΝΟΥΨΩΠ
 ΓΑΝΗ ΛΥΩ ΧΕΝΝΕΚΚΗΚΑΤ[Α]
 ΦΡΟΝΗCΙC ΝCΩΙ ρΜΛΛΛΥ [N]
 ρΩΒ ἀνοκ ΙΩCΗΦ ΜΠΛΥΛ[ΟC]
 †CΤΟΙΧΕ ΕΩΩΒ ΝΙΜ ΕΥCΗϞ [ϞΜΠ]
 ΕΙΠΛΑΞ ΙΩCΗΦ Π. ≡
 ΒΑ ΜΑΡΤΥΡΩ
 ΠΑΤΕΡ^ηΜΙΤΕ Ν
 ΕΩΡ ≡ ≡ ΑΡ ≡

223. † ἀνοκ φοιβ[ΑΜΩΝ]
 ΝΑΠΑ ΒΙΚΤΩ[Ρ]
 ΒΑΜΩΝ ΧΕΕΠ[ΕΙΔΗ]
 ≡ ΟCΤΕΝ
 ΑΧΝ[ΚΑΤ]ΑΦΡΟ[ΝΗCΙC]
 ΝΤΑΡΩΩΒ [ΕΡΟΥ Α]ΥΩ
 ΝΤΡΟΜΠΕ. ≡C
 ἀνοκ φοιβ[ΑΜΩΝ]
 ΕΠΕΙC[ΑΙ] ΑΝ
 ΝΑΠΑ φοιβΑΜ[ΩΝ]
 ΧΟΥΤΟΥΕ Μ
 ΚΑΤΗC ΙΝ[Α]ΚΤΙΟΝ[ΟC]
 †Ο ΜΜΑΡΤΥΡΟC

224. † λιχι μνσραι ντεκμντειωτ αιρα
 ψε εματε πλην: επειδη απαυλος σραι ερhc
 χεμωυςhc . μερτη: αν επικαμουλ τινου εφ[ο]
 con επαυλος ερσθτη αν πετεφουαυυ ψαυ.//
 πλην και αγλ. νλου νδεμαρτυρος//
 νρατ εροφ: ετανηθ γαρ ψιμε νσαπα//
 chc ανοκ ρωτ εειψινε ν//
 πλην εψωπε σουωυ τερ//
 ρητ ερσθτικ εειπωλδ//
 //μντειωτ νκα//
 //βολπ εροικ//
 //χε//

v. οντα//
 νπεσσωμα χε//
 μπικαμουλ ει//
 λος ρρεφχιβολ ταας νπ//
 νειωτ απα διος ριτη φ.α.υ.//
 πεκυηρε †

225. † ωορπ μεν ψιμε ετετνημντ
 con ετνηνους νρωμε νρεφρ
 ροτε αυω νρεφψμψενουτε
 επειδη ατετνητνησου πρω
 με ερhc ναι ετβεπκαμουλ
 μπεπρωμε δε εροι ρμπμα
 αλλα νταφρε επcon πχουι
 εμπυδν αποκρhc ε τνου
 εις πκαμουλ αιτ
 ννου

226. † ταας μπαειωτ
 ετογαλδ απα
 βικτωρ ριτηπρετ
 ρος αρι πηα νγτνο
^ςνου νδαμαυλε
 νσεβωκ νεβρεος
 ερραι τεκμντ
 ειωτ σοουν χε
 ντοουνε ντα
 υκενετου
 αυω ουδικ
 ιον αν π//

227. † ρηλιας πιελαχιςτος εφσραι
 μπεφμεριτ νcon ενωχ ωορπ μεν
 ψιμε εροκ αρι ταγαπη νγχοου
 πδαμουλ νηταλο πιδαμουλ νωε
 //ριτμουι εννσαχο μπ. απωε
 //μπους μπιωδε νβρε ετβε
 τωηγε μπμα ετογαλδ
 και γαρ †σοουν χεκρχρια
 αν νταμντελαχιςτος
 νρεφρνοβε

v. ναι ον
 ντατνηνου
 σου ναικ ον
 ντοοτγ

v. αλλα αρι ταγαπη
 νγκω πεκρητ ριπτοπος
 χεουχαιεπε αυω νγχοου. ς
 παθερμ^{παιτερμ}οφhc πεκυηρε νφ
 κω πεφρητ ριπωλχε ερ
 ψανουρωμε ταγο ουψα
 χε ναιφ ο... γ ν//
 χεντοφ πετρ//

228. ωορπ μεν τνωψιμε
 ετεκμντμαινουτε
 επιδη ανπαρακ μ
 μοκ μπηαυ ντακει
 ερουν ετρεκτηνοου
 πειω ναν ακχοος
 χε†νατνηνοουγ
 [τ]ενου αρι πηα εκ
 ψανχι τειβλχε
 εκτηνοουγ
 τεχρια

v. αυω τνηαπροσεχε
 εροφ ντεπεκρητ μ
 τον αρι πηα μπερ
 δω νοφεψ ντηνοουγ
 χεκας ρμπαι ενηλεψ
 χαριςτει ναικ τνηνοου
 νκαμουλ νσεβι νωα

229. ραθη
 μεν νρωβ νιμ τιπρος
 κυνει ντετηραγιωσhνε
 ναιατε ετσμαματ κατα πνου
 τε επειδη ακτηννλου ναι ετβε

ΠΚΑΜΟΥΛ †ΝΟΥ ΒΙC ΘΗΤΕ Λ[ΝΟΝ]
 ΠΑΥΛΟC ΜΗΚΟΥΛΟΥΤΕ ΕΞΕΡΑΙ ΝΑΑΡ
 .ΤΙΑ ΜΗΒΑΣΙΛΕΥC ΧΕΒΩΛ ΠΩΤΩΡΕ
 ΝΠΚΑΜΟΥΛ ΕΒΟΛ ΧΕΜΕΥΠΑ ?
 ΜΜΟΥ ΝΚΟΥCΟΠ ΕΙΨΑΝΡΗΠΤΩ..
 †ΝΗΟΥ ΕΡΗC ΤΕ ΝΤΑΚΝΤΚ ΕΨΩΠΕ
 [ΕΙ]ΤΜΕΙ ? ΑΡΙΤΑΓΑΓΗ ΕΨΩΠΕ ΔΟΥ
 ΨΕ ΕΤΡΑΒΩΚ ΠΩ ΕΦΟΙ ΧΑΟΥ ΝΑΙ
 ? ΙΟΝΚ. ΑΥ ΝΧΕ†ΝΑΨΝΘΝ
 ΜΩΒ ΘΝΤΚΑΙΕ ΧΑΟΥ

ΨΟΥ ΧΕΝΝΕΠΡΗ ΤΑΚΟΟ
 Υ ΟΥΧΑΙ ΤΑC ΜΠΜΑΙ
 ΝΟΥΤΕ Π[Ε]ΝΘΙΟC
 ΖΙΤΝ

231. †Ψορ[π]
 ΕΡΟΚ ΟΥΧ
 ΠΕΙΩ ΝΙΩ
 ΤΕΙΕΙΟΥ ΝΤΑ
 ΤΑΘΟΙ ΤΑΧΥ
 ΤΑΧΥ

v. ΤΑC Ν
 ΑΙ ΖΙΤΝΒΙΚ
 [ΤΩΡ] ΠΠΡΕC †

232. † ΝΨΟΡΠ ΜΕΝ †ΨΙΝ[Ε]
 ΕΠΑCΟΝ ΒΙΚΤΩΡ ΠΜ[Ο]
 ΝΟΧΟC ΝΑΠΑΓΑ ΦΟ[ΙΒΑ]
 ΜΩΝ ΧΕΕΠΕΙΔΗ Δ
 ΚΝΑΚΟ ΕΤΟΟΤ ΧΕΚ
 ΝΟΟΥ ΤΠΑΨΕ ΝΘΟΛ
 ΝΗΡΠ ΝΑΙ ΤΕΝΟΥ
 ΠΡΚΩ ΝΨΟΥΤΗΝ
 ΟΟΥC ΝΑΙ ΟΥΧ
 ΔΙ ?
 ΠΟΛΑ

230. † ΑΝΟΚ ΠΑΡΑΜ Μ
 ΠΑΡΑC ΕΙCΘΑΙ ΝCΟΥ
 CΑΝΑ ΝΤΑΧΗΛ ΧΕ
 †ΨΩΤΩΡΕ ΕΤΟΟΤΕ Ν
 ΟΥΚΑΜΟΥΛ ΝΒΡΑ:ΜΗΠΕΨ
 ΨΩΜ ΕΤΑΛΥ ΝΗ: ΘΜΠΑΩΝΕ
 ΝΨΟΥΛΑΑΥΕ: ΝΑΝΤΙΛΟΓΙΑ
 ΟΥΨΩ: ΝΤΕΤΑΛΥ: ΝΚΑΛ
 Η: ΜΗΚΥΡΙΚΟC ΔΝΟΚ ΕΤΩΨ
 ΡΕ: ΕΤΟΟΤΕ ΜΗΤΕΙΩΒ ΜΗ
 ΛΑΛΥ ΝΡΩΜΕ ΕΜΗΤΙ ΔΝΟΚ
 ΔΝΟΚ ΠΑΡΑΜ †C†ΧΕΙ
 ΤΑC ΝCΟΥCΑΝΝΑ Ζ^{ic}
 ΠΑΡΑΜ ΜΠΑΠΑC

233. † ΟΥΨΩ ΜΑ ΝΠΨ
 CΝΑΥ ΝΚΟΥΡ Ν
 ΡΩ ΜΠΑΕΙΩΤ
 ΠΛΑΜ ΕΠΡΩ Μ
 ΠΘΝCΙΑCΤΗΡΙΟΝ
 ΝΘΕ ΤΕΨ
 ΜΠ

234. ΧΕΕΝΑCΩΨ
 CΨΩΟΥΨ ΕΡΟΥΝ ΔΝ
 ΜΑΚΕΙ ΕΞΡΑΙ ΝΔΕΥ
 ΘΨΝΟΥΔΕΠΗ ΕΨΩΠΕ ΜΑΚ
 ΔΙΠΛΑ ΝΗΡΠ ΝΑΝ ΝΕΤΩΨ
 ΠΕΤCΟΟΥΝ ΧΕΜΗΤΕΙ
 ΧΕΟΥΑ ΝΒΩΚ ΕΡΟΥΝ
 ΧΩΝ ΟΥΤΕΡ
 ΜΠΑΔΕΥΔΕ
 ΩΙΛΟΠΟ
 ΟΚΡΑΤΩΡ
 ΛΑ
 ?

235. [†]ΝΑCΠΛΖΕ
 ΝΤΕΤΝΜΗΤ
 ΨΗΡΕ ΕΜΑΤΕ ΕΙC
 CΗΤΕ ΝΑΙΠΛΗ ΝΗΡΠ
 ΝΒΡΡΕ ΔΝΤΗΝΟΟΥCΟΥ
 ΜΝΟΥΗΡ ΔΑC ΟΥ
 ΨΩ ΜΟΧΘΟΥ ΜΗ
 ΝΕΥΕΡΗΥ ΝΤΕ
 ΤΗΡΠΝΑ ΝΜΜΑΥ
 ΝΤΕΤΝCΩΤΨ
 CΥΝΤΕ ΝΑΙ
 ΠΛΗ ΝΑΥ

236. †
 ΟΥΨΩΨΕ
 ΝΤΕΥΝΟΥ ΤΕΚ
 ΝΑΧΙ †ΒΛΧΕ ΤΗΝΟΟΥ †ΟΥ

237. ΔΥ ΨΑΝΤΨΕΙ ΝΓ
 CΝΑΥ ΝCΜΑΨ ΝΕΛΟΟΛΕ
 ΤΗΝΝΟΨΟΥCΟΥ ΝΤΕΤΝΜΗΤCΟΝ
 ΜΟΥ ΝΤΕΤΝΨΛΗΛ ΨΑΚΥ
 ΟΜΠΕ ΠΕΤΟΝΨ ΟΥΧΑΙ
 ΤΑC ΝΝΑCΤΗΥ
 ΖΙΤΝΠΕΤΗCΟΝ

ΝΑΙΠΛΕ ΝΗΡΠ ΝΑΙ
 ΕΒΟΛ ΝΝΤΕΝΤΑΚΤΗΝ
 ΟΟΥΣΟΥ ΝΑΙ ΘΜΠΩΑ
 ΝΤΟΟΤΥ ΜΠΜΑΝΚΑΜ
 ΟΥΛ ΜΝΤΕΚΤΗΝΟΟΥ?
 ΘΝΝΙΕΤΜΜΩ ΜΠΡ
 ΤΗΝΟΟΥΣΟΥ ΤΑΑΣ
 ≡ ΝΑΣΤΗΝ ΘΙΤΗ
 ≡ ΚΑΜ
 ≡ ?

ΜΩΥΣΗΣ
 ΠΙΘΛΑΧ

238.

≡ ΝΙΩΣΗΦ≡
 ≡ ΣΕΝΕΔΩΜ ΠΩΥΗΡΕ?
 ≡ ΩΜΩΝ ΠΡΜΧΙΜΗ
 ≡ ΝΗΚ ΜΑΛΒΕ ΜΝΤ
 ≡ ΡΠ ΝΤΑΤΑΛΥ ΝΑΚ
 ≡ ΝΠΩΑ ΝΚΑΡΑΚΟΣ
 ≡ ΚΚΩ ΜΠΧΟΕΙΣ?
 ≡ ΤΑΤΩ?

239.

† ωορπ ΜΕΝ ΜΠΩΑ
 ΧΕ †ΩΙΝΕ ΕΤΕΤΗ
 ΜΗΤΣΟΝ ΕΤΗΛΗΟΥΣ
 ΘΜΠΧΩΚ ΤΗΡΥ ΝΤΑΨΥΧΗ
 ΕΙΣ ΟΥΜΑΛΧΕ ΜΠΟΥΘΑΤΛΑ.Ν
 ΤΕΩ ΑΙΤΗΜΟΟΥΣ ΝΗΤΗ ΝΤΟΟΤΥ
 ΜΠΠΡΕΣΒΥΤΕΡΟΣ ΑΥΩ ΟΝ ΕΤΒΕ
 ΠΤΩΩ ΝΗΘΒΑΣ ΔΙΧΟΟΣ ΜΠΡΩ
 ΜΕ ΠΕΧΑΥ ΧΕ†ΝΑΒΙΤΥ ΔΡΙ ΤΑ
 ΓΑΠΗ ΝΤΕΤΗΣΚΥΛΕΙ ΝΤΕΤΗ
 ΕΙ ΑΝΘΗΤ ΝΤΑΕΙ ΜΠΡΩΜΕ Ν
 ΤΕΤΗΠΩΛΘ ΝΜΜΑΥ ΕΤ[ΒΕ]
 ΠΩΛΑΡ ΑΥΩ ΕΤΒ≡
 ΚΑΙ ΓΑΡ ΑΝΙΟΥ≡
 ΥΤΑΒ≡
 ≡

240.

† ΑΥΤΑΜΟΙ
 ΧΕΠΝΟΒ ΝΡΩΜΕ ΘΜ
 ...!Α ΑΝ ΟΥΔΕ ΠΡΕΣΒ, ΔΡΙ
 ΠΝΑ ΕΡΩΑΝΠΕΙΡΩΜΕ
 ΠΩΘ ΕΡΩΤΗΝ †ΤΡΑΘΤΕ
 ΝΑΥ ΧΕΤΕΧΡΙΑΤΕ
 ΜΠΡΩ ΧΕΩΑΝΡΠΝΑ
 ΜΗΝΕΣΝΗΥ ΝΡΑΣΤΕ ΠΕ
 ΧΕ ΜΑΡΚΟΣ ΧΕΣΗΤΟΟΤΥ
 ΜΠΑΓΑΣ ΧΟΟΥ ΝΓΧΙ
 ΤΣ ΔΡΙ ΠΝΑ ΤΑΑΣ
 ΝΑΥ ΜΠΡΩ : ΤΑΑΣ
 ΜΠΣΜΑΥ ΘΙΤΗΜΑ
 ΘΘΛΙΟΣ

241.

† ΠΛ ? ΔΝ≡
 ? ? ?
 ΝΤΕΤΗΜΝΤΕΙΩΤ. . ΕΚ≡
 ΡΠΜΜΕΥΕ ΘΝΝΕΤΗΩΛΗΛ ΤΑΡΕ
 ΠΧΟΕΙΣ ΝΑΘΜΕΝ ΘΜΠΕΥΕΜΩΝ
 ΕΙΣ ΝΕΩΡΞ ΑΙΤΗΜΑΣΟΥ ΝΑΚ ΘΑ
 ΝΚΥΡΕΑ ΑΥΩ ΕΙΣ ΠΟΕΙΩ ΝΘΒΟΣ
 ΔΙΧΑΥΥ ΝΕΚ ΝΤΑΙΝΟΥΧ ΚΑ
 ΜΙΣΗ ΕΡΟΣ ΠΝΟΥΤΕ ΣΟΥΝ ΑΥΘΙ
 ΣΕ ΕΡΟΙ ΝΣΝΑΥ ΝΝΕΙΟ ΕΤΜΑΧΕ
 ΜΠΕΙ†. Ν. ΔΙΧΟΣ ΧΕΠΑΝΤ? ≡
 ΚΟΥ≡

242.

ΔΝΟΚ≡
 ΗΛ ΕΤΣ[ΑΙ ΕΤ]
 ΩΙΝΕ ΕΤΕ ?
 ΜΑΥ ΤΑΧΗΛ [ΑΡΙ]
 ΤΑΓΑΠΗ ΧΟ[Ο]
 ΥΘΛΟΤΙΞ ΝΑ
 Ι ΧΕΜΗΤ
 ΔΙ ΟΥΧΑΙ
 ΘΜΠΧ
 ΟΕΙΣ

243.

† †ΠΡΟΣΚΥΝ, ΑΥΩ †ΑΣΠΑΞΕ Ν
 ΤΕΤΗΜΝΤΜΑΙΝΟΥΤΕ ΝΣΟΝ ΕΤ
 ΤΑΕΙΝΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΠΙΣΤΕΥΕ[Ν]
 ΑΙ †ΩΙΝΕ ΝΣΑΠΕΤΝΟΥΧΑΙ ΘΝ[Ω]
 Β ΝΙΜ †ΤΑΜΟ ΔΕ ΝΤΕΤΗΕΥΛΑΒ, Ν
 ΣΟΝ ΕΤΒΕΣΥΜΕΩΝ ΧΕΑΤΕΤΗΑΝΕΧΕ
 ΨΑΠΟΟΥ ΜΠΕΤΗΤΗΝΟΟΥΥ ΚΑΙ ΓΑΡ

244.

† ΠΧΟΕΙΣ ΣΟΟΥΝ ΜΠΠΩ≡
 ΡΧΩΑΡ ΝΜΜΑΚ ΘΟΛΩΣ
 ΜΠΝΑΥ ΝΤΑΚ† ΝΑΙ ΜΠΘΟΛΟΚ, ΑΚΟΩΣ
 ΨΒ ΑΚΧΟΟΥ ΣΕΟΥΑΚ ΝΗΙ ΟΥΗΡ ΔΙΟΥΩΥ
 Β ΔΙΧΟΟΥ ΝΑΚ ΧΕ†ΣΟΟΥΝ ΑΝ ΣΕΥ† ΤΑΝΩ
 ΠΕΧΑΚ ΣΕ ΑΥΤΛΟΥ ΕΘΟΥΝ ΘΑΘΤΗΙ ΜΜΗΤ
 ΣΝΟΟΥΣ ΘΙΜΗΤΟΥΕ ΔΙΟΥΩΨΒ ΔΙΧΟΟΥ ΣΕΥ
 † ΜΜΗΤ ΘΑΘΤΗΝ ΑΚΧΟΟΥ ΘΩΩΚ ΣΕ ΜΕΙΘΩ
 ΨΤΜΗΤ ΘΝΤΕΡΟΜΠΕ ΨΑΤΣΝΟΥ ΔΙΟΥΩ
 [ΨΒ ΑΙ

λυένουτε τὰμοι χεντατεγλω
 τίζ σωρμ ούωω ούν ηρτννοοϋϋ
 ενθητ ψαίτ πασρη ναϋ ηϋροβ
 σϋ ψανταπαντα ετετνμητ
 συν νταςμν φωβ νμμακ τα
 ρειςμν νασρη ναϋ αλλα παν
 τως μπρω νϋουτννοοϋϋ περ
 οϋο ηναι τασπασε ννεςνηϋ
 τηροϋ ετνμητην ρμϋοεις
 πμαιοϋτε ησον
 παυλος ισακ
 πειελαϋ,

χοοϋ νακ χεειϋινε σεϋαρ ειμητε λ
 ηηκ ροϋο μαιβλβηκ τενοϋ ειςζητε
 διϋινε σεϋαρ διδντες εσοϋτ νοϋα
 αν ησαμητ κοϋαϋϋ μμητ τννοοϋ εβολ
 ητατκοϋ εβο[λ] ηνακ ψαντατ ηεταρο
 μπακσοϋη [ϋ]ωικ σε ντοκ σναϊτε..
 ≡ετε≡ ≡ρϋ ρωι μπνοϋτε σε
 ≡ταϋ τα. κοϋρ≡
 ≡μαϊακ ρη≡
 ≡ιτ ταϋς≡
 ≡? ?≡

245. † ηϋορπ
 δε †προσκιν[ε η]τεκ
 [μη]τσον ετταινητ. .
 τιβλαχε ψημενταιητς
 .οϋν μπκ. . .ετ τηρς
 ττοεις ταϊταας μπεςντε χε
 ροϋςοτταϊβε ντας μπετρων[ιος]
 πδωμετρικ τννοϋς ηαι≡
 ντεμπρωμε ετνην τιβλα
 ε ηακ χετεικριατε
 ταας μπασον μωϋςης
 ριτηπρεσβε
 [τε]ρος πιελαϋ, †

246. ταας μπαμεριτ ησο
 η δαϋειδ μππαοϋοϋκ
 ης ρηπα ητετητ πχωμε
 ηπλαϊωτ ηϋητϋ ηαι ηταρ
 ϋϋ ηταϋ. .ϋϋ ηητην πχωμε
 μπρο.απας ετεκαμη
 ωϋ.ροοϋ μπνοβ
 ? ≡καλε οϋαϋϋ

ν. [ϋ]οεις σμοϋ εροκ ητην
 ητηνοοϋς ηακ οη
 οϋϋαι ρμϋοεις
 ταας μπρεϋρροτε
 ησον μαθηταιος ριτ[η]
 ≡π[η]ει εη[α]ϋ≡

247. †[η] ραθη μεν μπϋαχε
 †ϋινε ετεκμητςον μπη^{sic}
 βω ηϋοϋει
 [ϋ]ορπ μεν †ϋινε ετεκμητϋηρη
 [η]οεις εφεσμοϋ εροκ μμηετϋοοη
 ηακ τηροϋ αρι τακληη η^{sic}χοοϋ
 πχωμε

248. †επειδη λει εβολ ριτητεκ
 μητειωτ δικαψαλτηρη ηακ
 χεταϋ εβολ χινηται ενθηται
 απαντα επρεσβ, πετρωνε
 μπτοοϋ ητςεντει λϋχοος ηαι
 χετρηρεια ηαϋ ρηπα οϋη ηρ
 ταϋϋ μπιπιστος ηταϋ χεσοϋ
 λ εις ησον ισιδωρος παιακ ρι
 χοοϋϋ μπρεσβ, πετρωνε χεεϋετ
 σοϋητϋ ηαι παναγκαιον †ασπα
 [ζε] ητεκμητειωτ οϋϋαι †
 [τα]ς μπρεσβ, βικτωρ ρι
 τμησον . .τεκνος †

249. ? ?
 ≡ηπα οϋη μπρη
 [η]ωβϋ ηχοοϋ ηϋω[η]
 [ε]ηαν ητηνμωϋτοϋ
 [χε]κας ενατρηϋ εροοϋ η
 [τη]εϋχαριστα ητοτς ητ
 [ε]κμητμαιοϋτε η≡
 ≡βωϋ. ηϋοϋχοοϋ≡
 ≡κερεβμα ηαπα τα
 [μ]ηανος μμηενηβωμ
 [ι]ον ηαπα ψενουτε
 ≡πτομαριον

250. †αρι ταρηη
 ητετητηνοοϋ
 ηπαρδεισος ηϋη[ρ]
 ητ ηαν μμηπα[ρ]δεισ
 σος μπροσμ ≡ [α]ς
 κητικον ≡
 ≡σοϋ≡

ν. ιακωβ ψημ ενεντα.

ορι εμν. γε
 ε. . . β νιμ υρω
 υε. . . [ε]σαειας πεπρο
 φητης εχελεχε μμο
 μνηατεκμινε χερεν
 ωηρε λιχποου λιχιετ
 ντοκ δε πιακον αυ[ειδ]
 ακαθετει μμον π
 θε νταςωωπε α
 κ ντικρπνα νγχι ν
 με ντοτγ

251. † †πα
 ρακαλι μ
 μοκ μπρλη
 πει μμοει
 ε. . . επα
 ειωτ.....^{ie}
 ιερημιας
 πεπροφη
 της γαλπ
 εροκ χοουγ
 ναι γαταγα
 πη ντα
 ουγ ου
 χαι γμ
 πχοεις
 ωληλ
 εχωι

252. † ωορι μεν †ασπαζε ντετη
 μνηρεψμωενουτε νειωτ ετταεινυ
 ωαντεπχοεις ατ νμπωα μγιετναςπασμος
 ετρουαβ εις πχωωμε λιτηνοουγ ντοοτγ ν
 [απ]α ψατης αρι ταγαπη κω ναι εβολ χεαιαμελει
 αρ λιχοκγ εβολ εις ουνοδνοουειω αλλα
 ρωμε εφναροεις ερογ ντατηνοουγ λγω
 αρκει ετ ει ντααπαντα ετετημνητει
 [ωτ] ει εβολ χεαιχι ττοοτγ νογρω
 ε]πουδαζε ετααυ ναυ μπρταρον
 ι μπκεσαυ χεακρουκοι νωω
 εχαριζε νακ μπεμτον ριτητεγ
 ε εμπιατουταμοι χεακωωνε ρολωε
 ειωτ νγτηνοου πχωωμε νηλογις
 ν ντοοτγ ναπα ψατης νταουγ ρικεφα
 ον †ωινε εροκ εματε μναπα μωγςης
 μναπα ιωαννης μνηπασον επιφανιος †
 λιχοος ν. . . αντο ? ετρεχχι ππαρα
 δικος ντοοτγ ναπα [ιωαν]νης νγντηγ ναι ε
 ωωπε μν. . . νχοουσογ μπεσναυ α
 ρι ταγαπη χοουγ απα εγαγριος † ουχ
 [αι γμπ]χοεις ταας μπαμεριτ νειωτ ου
 ? πες. . . ιος πεψωηρε

253. † †ασπα
 ζε μπαιωτ αθανα
 σιος ειπεδη λιχοουγ νακ
 ραπχωμε νιατρος λιογωω
 εει ερης νραδ νσοπ μπεπ
 ροουω μπμα καατ εει ερης
 λιογωω εει ερης αναριε
 δωλυ μμοι †νου ρτπαρακ
 λυσις νγτηνοουγ ναι καν
 παματοι καν νγτααυ ν
 ραρων νγχοουγ ναι ντο
 οτγ μπεγσον : σναυ ν
 ροουγ ειωανμοωτγ †
 ναχοουγ : παειωτ

254. † ραθε [μεν νρω]β νιμ διωινε επα
 μεριτ νιωτ ετουααβ αρι ταγαπη νγ
 ωληλ εχωι λιταουω παρισε νεκ νκου
 εοπ †χο μμοε νεκ χεενεσοουγ ν ε
 θε εδιο μμοε πεκρητ μπικαυ
 εματε εφσερ ναι γε χεικω νετηνου
 ωβ ε^{ie} αλλα νωβερ αννογωμ ρισω αμα
 νωβερ ρνηεκαλαγτε ντενου μπε
 ετερεαλαγτε παραδι ενεγ ε. μπραβ
 ωκ εροι ρηαδιαλαγτε εδι νρετς μναυ
 ηρε ? ειπη νγταμρο νεψυχη ετεκα.
 νταρεκβιν ουνοδ νηαρρη ππουτε εκ
 ωανρ ουνα νεμει ακσοτσοε μψυχη
 επμογ μπερωμε † ναι εχωι μμαν

ΕΤΤΑΕΙΝΥ ΑΠΑ ΑΘΑΝΑ
CΙΟC ΓΙΤΝΑΘΑΝΑCΙ
ΟC ΠΕΙΕΛΥ

255. † ραθε
ΜΕΝ ΝΩΒ
ΝΙΜ †ΨΙΝΕ ΕΠΕ
ϋΛΟΒ ΝΤΕΚΜΝΤΡΕϋ
ϋ[Μ]ϋΕΝΟΥΤΕ ΕΤΑΙΝΥ
ΚΑΤΑ CΜΟΤ ΝΙΜ ΕΠΕΙΔΗ
ΔΙΨΑΧΕ ΝΜΜΑΚ ΜΝΠΡΜΝ
ϋΟΥΝ ΓΕΩΡΓΙΟC ΕΤΒΕΠΡ[Η]ΚΕ
ΔΚ[Χ]ΦΟΟC ΝΑΙ ΧΕΠΕΤΕΚΑ ΞΝΤϋ
ΧΟΟΥϋ ΝΑΙ ΤΕΝΟΥ ΡΡΝΑ ΜΝΠΕ
CΝΑΥ ΝΩΗΚΕ ΝΤΑΙΤΝΟΟΥCΕ
ΝΑΚ ΠΝΟΥΤΕ CΟΟΥΝ ΧΕΕΥΡΟΥ
ΞΨΥ ΕΒΟΛ ΕΠΝΑ ΜΠΟΥΑ ΠΟΥΑ Μ
ΜΗΝΕ ΤΑΛC ΜΠΡΕϋϋΜϋΕΝΟΥΤΕ
ΕΤΑΙΝΥ ΙΓΑΝΝΗC ΓΙΤΝΙΓΑΝΝΗC ΠΡ

257. † ΤΑΛC ΜΠΑCΟΝ CΟΛΩΜΩΝ
† ΓΙΤΝΜΗΡ... ΠΜΕC ΟΥΗΡ
ΝCΟΠ ΔΙΤΝΜΟΟΥ ΝΑΚ ΖΑΠΤΡΜΗCΙΟΝ
ΝCΟΥΟ ΕΙΡΧΡΙΑ ΜΝΝΑΨΗΡΕ
ΚCΟΟΥΝ ΧΕΕΙΟΥΟΥC ΜΠΕΙΜΑ ?
ΔΕ ΑΝΗΡΟΥΩΒ ΟΥΨΥ ΝΓΤΝΜΟ
ΟΥ ΠΕΚΨΗΡΕ ΝΩΗΤ ΝΑΙCΑΚ Νϋ†
ΠΤΡΜΗCΙΟΝ ΝΟΡΑΞ ΝΑΙ ΕΙC ΠΤΡ
ΜΗCΙΟΝ ΝCΟΥΟ ΔΙΖΕ ΕΡΟΥ ΝΨΟΜΝΤ
ΟΥΒΑC ΝΡΤΟΒ... ΔΙΒΟΧϋ ΕΒΟΛ ΔΥΩ
≡οι ? ? ΨϋΨ
≡ΜΑΙΤΑΔΟΥ ΨΑΙΤΑΔΥ ΝΑΚ ΟΝ
≡ ? ΟΥΤΕ ΝΓΑΛC ΕΤΒΕ ΝΕΙ
≡Ε ΧΕΕΥΡΩΒΡΩΨ ΨΨΠΤΕ ΜΜΟΝ
≡ΨΗΡΕ ΝΑΙ ΝϋΗ ΠΕΙΗΡΠ
≡ΝΤΑΠΡΟCΚΥΜΕΙ
≡ ? ?

259. † ΨΟΡΠ ΜΕΝ †ΨΙΝΕ ΕΡΟΚ [Π]
ΧΘΕΙC ΕϋΕCΜΟΥ ΕΡΟΚ Μ[Μ]
ΠΕΤΨΟΟΠ ΝΑΚ ΤΗΡϋ Ν[Ρ]
ΩΜΕ ΜΝΗΤΒΝΕΥΕ ΑΡΙ ΤΑ
ΚΛΠΗ ΕΤΒΕΠΕΡΗΚΕ Χ
ΙΟΥΩΗΚΕΠΕ ΑΡΙ ΠΧΘΕΙC C
ΜΟΥ ΕΡΟΚ ΤΑΛC ΜΠΑΨΗ
ΡΕ ΜΜΔΙΝΟΥΤΕ ΕΤ[ΤΑΙ]
ΗΥ ΚΑΤΑ CΜΟΤ
ΝΙΜ ΓΙΤΝ
[ΙΩΔΑ]ΝΝΗC ΠΕϋΨΗΡΕ †

ΩΝΤΕ ΗΧΙ ΕΤΕΠΙΓΕ ΤΙΓΙCΕ ΔΙΧΩ ΜΜΟC
ΝΕΙΚ ΧΕΤΟ ΝΑΤCΟΝ ΜΠΟΟΥ ΜΜΗΤΕ ΝΑΙ
Ν.ΑΚΕ ΜΗΤCΟΕ ΜΨΥΧΗ ΕΨΟΠΕ ΜΝ
ΤΕΝΝΟΥΤ ΕΒΟΛ ϋΜΠΙΡΙCΕ ΠΕΚΩΗΤ ΝΑ
ΛΕΠΙ ΜΜΟΙ ΕΙΨΑΝΜΟΥ ΜΝΝΑΨΗΡΕ
ΚΕ ΓΑΡ ΠΡΩΜΕΝΑΨΩΗΓ ΑΝ ΕϋΤΜΨ.
ΕΙΝΕΙΝΑΒΙΝ CΝΑΥ ΝΑΙ ΕΙΚ ΜΝΕΝΕ
†ΝΑΜΟΥ ΑΝΠΕ ΕΙΨΑΝΟΒΙΝ ΟΥΑ
†ΝΑΜΟΥ ΑΝ ΟΥΝΤΑΙ ΖΕΝΚΟΥΕΙ Ν
ΤΑΥΟΥ ΕΤΙ ΖΑCΕΝΕϋΕΕΙΕΥΡΙΜ Ε
ΡΟΙ ΕΥΤΟΛΕΜ ΠΑΡΗΤΑΝΑΓ.
ΤΗΡΟΥ ΝΑΝΑΒΕ ΝΤΑΨ
ΕΙ ΕΧΩΙ ΟΥΧΑΙ

- 256. † ΑΝΟΚ ΔΑΥΕΙΔ
ΠΙΕΛΑΧΙCΤΟC
ΕϋCΘΑΙ ΜΠΕϋCΟΝ
ΕΙΖΑΝΝΗC ΧΕΠΙ
ΔΗΔΕΙ ΝΑΤΕΚ
ΜΝΤΕΙΩΤ ΤΕΝΟΥ
ΡΡΝΑ ΝΓΤΟΥ
ΚΟΥΙ ΝΛΑΔΥ Μ
ΠΙΩΗΚΕ ΧΕϋ
ϋΟCΕ ΔΙ ΓΑΡ ΝΓ
≡ ?
≡ΑΡΟΚ
≡

258. † ΘΗΛΙΑC ΠΙΕΛΑΧΙCΤΟC ΕϋCΘ[ΑΙ]
ΜΝΕϋΜΕΡΑΤΕ ΝCΟΝ ΟΥΟΝ ΝΙΜ
ΕΤΜΕ ΜΠΕΝΧΟΕΙC ΙC ΠΕΧC
ΕΤΒΕΤΕΤΗΡΤΑΓΑΠΗ ΝΤΕ
ΤΗΡΠΝΑ ΜΝΠΙΩΗΚΕ ΕΤ
ΒΕΠΝΟΥΤΕ ΚΑΙ ΓΑΡ
≡Χ ΧΕΠΕΤΕΟΥΝΤΑϋ
≡ΔΥ ΜΠΙΒΙΟC ΜΠΙ
[ΚΟC]ΜΟC ΕϋΨΑΝΝΑΥ

v. ≡ΟΥ ? ΕϋΡΩΒΡΩΨ ΜΑ
ΡΕΠΨΗΝΩΤΗϋ Ε
ΖΕ.ΕΧ ? Ω ΟΝ
ΧΕΠΕΤΝΑ ΝΟΥΩΗΚΕ
Εϋ†ΖΑΤ ΕΜΗCΕ Μ[Π]
ΝΟΥΤΕ ΔΥΩ ΝΧ
ΠΗΨ ΔCΨΟΥΨ
ΕΧΝΤΕΚΡΙΝΕ Δ≡
ΓΑΠΗ ΕΤΡ≡

260. † ρηλιας μ ? ≡
 νε ? ευ ? ≡
 σκύνει μπεϋχοεις νειωτ
 αμλ ρηλιας πρεσβυτερος
 μννε[ως †πλ]ρακλδει μ
 τεκμντειωτ ετβνειρη
 κε ετνηυ[ωλ]ροκ σεκας εκ
 μαρπνα ν[μμλ]υ ηγσδαι μ
 ≡ τοϋ σετμ -
 ≡ σε

262. † ωορπ με^{sic} μπω[λ]
 σε †ωινε ερ[οκ]
 μνπετωωπε
 νακ τηρϋ πχοεις
 εφεσμοϋ εροκ
 αρι ταγαπη
 μνπιρηκε
 τλας μπρ[εϋ]
 ρροτε εττ
 δεϋ κατα
 σμοτ μμ

264. † ωορπ μεν †ωινε
 εροκ πρωμε ηρεϋ^{sic} αυ
 ω ηρεϋωμωενοϋτε
 πχοεις εφεσμοϋ ε^{sic}
 μνπ[ωοοπ] ε^{sic} τηρϋ
 ηρωμε ντβνοϋ
 αρι ταγαπη ετβ[επι]
 ρηκε μαριπχοεις[ε]

266. † † ≡
 . νοη. ≡
 εροκ πα ≡
 μαινοϋτ[ε] ≡
 εφεσμοϋ εβ ≡
 σοπ αυω πμε ≡
 σοπ επαραγαλι ≡
 †χηρα ετρεκ[ροϋ]
 να ηημ
 λς

v. νοϋλ
 ≡ να νεμα
 ≡ π[ωλβ] ηημας ταρι
 ≡ ις ρπεϋνα ηη
 ≡ ακ πιτωιτ
 ≡ λτ

261. ωορπ μεν †ωινε
 ετεκμντωηρε π
 χοεις εφε^{sic}εσμοϋ
 εροκ αρι πεκμα
 μνπιρηκε : τλας
 φευ. ου ≡ ≡ ?
 v. δετμτπεκωηρε^{sic}

263. † ωορπ μεν †
 ωινε εροκ μνπετ
 ωοοπ νακ τηρϋ ηρωμ
 ε μντβνεϋ αρι τα
 γαπη μνπερηκε
 ταρι πχοεις σμοϋ
 εροκ

ντβνοϋε
 ντβνοϋε

προσε ερωτη

265. † ωορπ [μ]εν †ωιν[ε]
 εροκ πχοεις εφεσ[μ]
 ου εροκ αυω η^{sic}ϋγαρ
 εϋ εροκ μνπεκηι
 τηρϋ ηρωμε μν
 τβνοϋε ταρεπ
 χοεις σμοϋ

ωορπ μεν †ωινε ερ[οκ]
 πρωμε ηρεϋ ? ≡
 αυω ηρεϋϋ ≡

267. αν^{sic}ακ σεμαρια ? ρο
 ετςδαι ερατϋ μπεσμιριτ νειωτ
 αρι ταγαπη ? να
 λ ? ρμ ? μαχε ?
 ? κλελταιωανη ?
 ντερεμ ? ?
 ουαϋϋ ρατ. γαμα ηϋ ?
 μμοϋ ραροϋ μντα ?
 λαϋ ντοοτ ειμοϋ ει†
 ραπεροκο μνπαωηρε
 αρι ταγαπη ηγπαρ
 γαλει ναβρααμ ηϋ
 σε πχωχ ντοοτ μν

(267.) ΜΟΝ : ΑΝΟΙΚ ΟΥΩΗ
ΚΕ ΝΧΗΡΑ ΤΕ
ΩΟΣΕ ΟΥΧΑΙ
ΩΜΠΧΟΕΙΣ

269. // † εϋι.ε
// ΠΜΕ
// Κ ΠΧΟΕΙΣ ΕΥΕΣ
[ΜΟΥ] ΕΡΟΚ ΜΗΠΕΤΩΩΠΕ
[ΝΑΚ] ΤΗΡΥ ΑΡΙ ΤΑΓΑΠΗ
// ΤΒ ΠΕΩΗΚΕ ΧΕΠΕΤΟΡΟΣ
ΝΓΠΕΚΝΑ ΝΗΜΗΥ ΧΕΛΥ
ΧΟΟΣ ΕΡΟΙ . . . ΚΧΟΥ
ΕΣΟΟΥ ΝΤΑ . . ΤΑΚ
ΑΡΙ ΤΑΓΑΠΗ ΝΓ
ΥΑΧΕ ΝΗΜΑΛΥ
ΕΤΜΧΝΟΥΥ
ΥΑΤΑ
ΟΝΤΗ
ΤΝ

v: ΤΑΡΙ ΠΧΟΕΙΣ
ΣΜΟΥ ΕΡΟΚ ΝΕΜΑ
ΑΥ ΩΩΑΝ ΤΑΑΣ Ν
ΠΡΕΥΡΩΟΤΕ ΑΥΩ ΜΑ
ΙΝΟΥΤΕ ΠΕΠΡΕΣΒΗ
ΤΗΡΟΣ ΑΠΑ ΕΝΩΧ
ΩΙΤΗΠΑΩΑΜ ΠΙ
sic λαχ, †

271. † ΠΑΧΟΕΙΣ
ΝΙΩΤ ΕΤΟΥΑΛΒ ΜΑ
ΡΕΠΕΚΝΑΑ ΤΑΩΟΙ ΝΓΣΠ
ΣΟΠ ΠΧΟΕΙΣ ΩΑΡΟΙ ΝΥ
ΧΑΡΙΖΕ ΝΑΙ ΜΠΤΑΛΩ
ΜΠΙΚΟΥΣΟΠ ΧΕΛΙΩΙ
ΣΕ ΑΜΑΤΕ † ΣΟΟΥΝ ΓΑ
Ρ ΧΕΕΚΩΑΝ ΣΠΣΟΠ
ΠΧΟΕΙΣ ^{sic} ΥΑΤΣΤΟ ΠΕ
ΚΕΤΕΜΑ ΕΒΟΛ ΑΝ
ΤΕΤΗΣΟΟΥ ^{sic} ΓΑΡ ΧΕΑΠΑ
ΩΗΤ ΤΩΚΕ ΕΠΕΤΝΩΗΤ
ΩΗΠΑΜΕΥ ^{sic} ΤΗΡΥ
ΜΠΩΡ ΡΠΑΩΒ
Υ ΧΕΜΝΩΩΒ
ΟΜ ΜΟΙ ΕΤ
ΟΝ †

268. // ΩΗΛΙΑΣ ΠΙΕΛΛΧ, ΕΥΣΩΑΙ ΜΠΜΕ
// ΕΤ]ΤΑΙΗΥ ΠΚΥΡΟΣ ΜΗΝΑ ΠΑ
// ? ΩΜΠΧΟΕΙΣ ΙΣ ΧΑΙΡΕ ΩΟΡΓ
// ? Ε ΨΩΙΝΕ ΕΡΟΚ ΜΝΝΕΚΩ
// ΠΕ]ΚΗΙ ΤΗΡΥ † ΤΑΜΟ ΔΕ ΝΤΕΚΜ
// ? ΑΥΩ † ΠΑΡΑΚΑΛΕΙ ΝΤΕΚΑΓ[Α]
// ΕΠΙΣΟΝ ΩΗΜ ΕΝΤΑΣΑΚΑΥ //
ΠΛΑΨΑΝΕ ΤΑΜΟΚ
ΕΤΒΗΗΤΥ

v: [ΝΓ]ΡΠΝΑ ΝΓΚΕΛΕΥΕ ΝΑΥ ΜΠΟ ?
ΝΩΟΛΟΚ ΩΩ ΕΚ † ΜΜΟΥ ΕΠΤΟΠ
// ΓΑΡ ΠΕΝΒΙΟΣ ΜΕΩΡΠΕΘΟΥ Ν
// ΑΥ ΑΛΛΑ ΝΕΤΝΑΤΩΑΕΙΟ ΝΩΑ
// ΜΟΥ ΕΡΟΟΥ ΡΠΝΑ † ΠΟΥΑ ΝΩ[Ο]
ΛΟΚΥ ΝΑΥ ΕΤΒΕΠΙΕΛΑΧΕ Ν //
ΥΑΥ ΧΕΕΝΕΠΝΟΥΤΕ ΩΝΑΡΙ[ΚΕ]
ΕΡΟΙ : † ΟΥΧΑΙ ΩΜΠΧΟΕΙΣ
Η ΑΓΙΑ ΤΡΙΑΣ

270. ΕΠΕΩΟΥΟ ΝΝΩΗΚΕ
ΕΡΕΤΕΓΡΑΦΗ ΓΑΡ ΣΟΟΥΝ
ΧΕΟΥΚΕΦΑΛΑΙΟΝΠΕ ΠΣΟΤ
ΒΕΥ ΝΡΩΒ ΜΠΡΩΜΕΑΣ
ΚΕΛΕΥΕ ΕΤΜΧΙ ΠΩΝΕΝΣΙ
ΚΑ. ΕΥΩ ΟΥΔΕ // ΥΑΥΝΟΥΤ //
// ΙΩ . . Υ ΧΕΕΡ . . . ΧΙ ΝΟΥ
. Υ // Η ΝΕΥΩ // Ε ΩΩΩΥ
ΜΠΕΙΩΗΚΕ ΟΥ // Ν ΕΤΕ
ΩΔΕΝ . . ΕΒΟ // ΕΤΟΥ
// ΤΟΛ //

v: // Χ]Ω ΜΜΟΣ ΧΕ //
// ΠΕ]ΡΧΗΣ ΥΙΤΣΑΤ //
// ΦΙΛΙΑ ΝΣΟΝ
// ΨΩΙΝΕ ΝΣΩ.

272. † ΩΟΡΓ ΜΕΝ Τ[ΝΨΩΙΝΕ]
ΕΡΟΚ ΕΜ[ΑΤΕ ΑΥ]Ω ΤΗ
ΨΩΙΝΕ Ε ? [ΨΗ]ΡΕ
ΜΝΝΕΤ[ΝΜΜ]ΗΚ
ΤΗΡΟΥ ΜΝΝΣΩΣ
ΑΡΙ ΤΑΓΑΠΗ ΝΓ
ΨΛΗΛ ΕΧΩΙ
ΝΤΕΠΝΟΥΤΕ
ΠΜΑ[ΙΡ]ΩΜΕ
ΝΑΡ[Μ]ΕΤ ?
? ΝΙΜ
ΤΩ ?
?

273. $\Xi \Pi \Xi$
 $\Xi \text{ΝΤΕΤΗ}\omega \Xi$
 ΝΗΡΩΜΕ ΜΗΝ[Τ]
 ΒΝΟΟΥΕ ΝΤΕΠΝΟ
 ΥΤΕ ΝΑΘΜΝ ΕΝΔΟΡ
 ΒΣ ΜΠΑΔΙΑΒΟΛΟΣ ΜΗ
 ΤΕΠΙΒΟΛΗ ΝΗΡΩΜΕ
 ΑΥΩ ΕΡΟΥΝΑ ΜΗΝΣΕ Ξ
 ΚΗΗ ΝΑΕΙΟΤΕ ΕΤΟΥ
 ΑΑΒ ΠΕΙΩΗΡΗ ΕΛΑ
 Χ/

275. ♀ ΚΩ ΝΑΙ Ε
 ΒΟΛ ΜΠΝΟΒΕ
 ΝΤΑΙΔΑΥ ΠΑ
 ΧΟΕΙΣ ΝΕΙΩΤ ΜΗΝΑ
 ΣΗΗΥ ΧΕΟΥΝΟΒ
 ΠΕ ΝΤΩΤΗ
 ΡΕΝΩΑΝΣΤΗΥ
 ΓΑΡ ΜΗΝΟΜ ΓΑΡ
 ΜΜΟΙ ΕΧΟΟΣ
 ΧΕΚΩ ΝΑΙ
 ΕΒΟΛ ΕΒΟΛ
 ΜΠΩΙΠΕ ♀

276. ♀ † ΤΑΡΚ[Ο]
 ΜΜΑΚ Μ
 ΠΕΝΤΑΥΣ ♀
 ΜΜΑΥ ΧΕΝΕ[Κ]
 ΚΑΑΤ ΕΒΩΚ
 ΕΡΕΠΑΘΗΤ
 ΘΑΣΕ ΠΕΤ
 ΕΝΑΧΟΥΟΚ
 ΕΡΟΒ

v. ΧΕΕΡΕΠΑ
 ΘΗΤ ΜΤΟΝ
 ΠΑΧΟΕΙΣ
 ΝΕΙΩΤ ΕΤΟΥ
 ΑΑΒ ΑΥΩ ΕΤ
 ΤΑΗΥ ΚΑΤΑ Σ
 ΜΑΠ^{ic} ΝΙΜ
 ΟΥΧΙΕΙ

279. † ωορπ [Μ]ΕΝ
 † ωΙΝΕ [ΕΤ]ΕΚΜ
 ΝΤΩΗΡΕ ΕΤΝΑΝΟΥΣ ΠΡ
 ΩΜΕ ΝΡΕΥΡΘΟΤΕ ΑΥΩ ΝΡΕΥ
 ΩΜΩΕΝΟΥΤΕ ΠΡΩΜΕ ΕΤ =

274. ΑΡΙ ΠΑΜΕΕΥΕ ΘΜΠΧΙ ΕΡΡΑ[Ι]Η
 ΝΕΤΗΒΙΧ ΕΤΟΥΑΑΒ ΑΝΟΚ ΠΕ
 ΕΛΑΧ ΝΡΕΥΡΝΟΒΕ [Μ]ΩΥΣΗΣ
 ΝΑΕΙΟΤΕ ΕΤΟΥ[ΑΑΒ] ΑΠΑ ΘΗΛΕΙ
 ΑΣ ΠΡΟΣΕΣΤ ΜΗΑΠΑ... ΤΩ
 ΝΙΟΣ... ΜΗΧΩΛΟ Ξ
 Ξ ΑΥΞΑΝΕ ΡΗ
 Ξ ΧΑΡΙΣ Ν
 IC

277. ♀ ωορπ ΜΕΝ † ωΙΝΕ
 ΕΡΩΤΗ ΤΗΡΤΗ ΠΧΟΕΙΣ
 ΕΦΕΣΜΟΥ ΕΡΩΤΗ ΤΗΡ
 ΤΗ ΕΝΡΩΜΕ ΜΗΤΒΝΟ
 ΟΥ^{ic} ΜΗΝΕΤΗΩΗΡΕ
 ΤΗΡΟΥ Ν^{ic}ΝΗΕΤ[Ν]
 ΩΕΡΕ ΤΗΡΟΥ
 ΜΗΝΕΤΗ

278. ♀ ωορπ ΜΕΝ † ω
 ΙΝΕ ΕΤΕΚΜΗΤΩΗ
 ΡΕ ΠΧΟΕΙΣ ΕΦΕΣΜΟ
 Υ ΕΡΟΚ ΑΥΩ ΝΥ ΑΥΞΑ
 ΝΕ ΜΜΟΚ ΘΜΠΕΤΝΑΝ
 ΟΥΥ ΝΙΜ ΡΩΜΕ ΜΗΤΒ
 ΝΟΟΥΕ ΚΑΤΑ ΠΕΤΣ
 ΗΘ ΧΕΠΕΤΜΗΕ
 ΜΜΟΙ ΠΑ[Ι]ΩΤ ΝΑ
 [Μ]ΕΡ^{ic}ΤΤΥ Α[ΥΩ] Α
 [Ν]ΟΚ ΘΩΤ Ε Ξ

v.	ΑΝΟΚ ΠΕ	ΑΝΟΚ Δ
	ΤΡΟΣ ΩΗ	ΑΥΕΙΔ ΩΛ
	Μ ΩΛΗΛ Ε	ΗΛ ΕΧΩΙ Ν
	ΧΩΙ ΝΑΚΑ	ΝΑΚΑΠ
	ΠΗ ΝΤΕΠΝΟ	ΗΗ
	ΥΤΕ ΡΟΥΝΑΙ	
	ΝΕΜΑ ^{ic} ΝΑΚΑΠΗ	

= ΦΟΡΕΙ ΜΠΕΧΣ ΘΝΟΥΜΕ Π
 ΧΟΕΙΣ ΕΦΕΣΜΟΥ ΕΡΟΚ Μ
 ΝΠΕΤΩΟΟΠ ΝΑΚ ΤΗΡΥ
 ΝΡΩΜΕ ΜΗΤΒΝΟΟΥΕ
 ΑΥΩ ΝΥ ΑΥΞΑΝΕ ΜΜΟ[Κ]
 ΘΜΠΕΤΝΑΝΟΥΥ Ν^{ic}ΝΙΜ

ΠΕΛΑΧΣΤ, ΕΠΕΔΗ ΔΚ ?
 ΕΡΟΙ ΕΤΒΕ ? ?
 ΚΛΗΡΟΣ ΜΠ
 ΣΗΜΕ

287.

sic † ΕΠΕΙΔΗ ΔΚΧ
 ΕΚΤΜΨΑΧΕ ΕΠ

† ΝΑΒΟΚΚ ΔΙΒΟΛ ΝΠΨΑ ΜΗΝΣΩΣ ΑΨΩΝΕ
 ΒΗΠΕΨΩΨΙΝΕ ΝΑΨΟΜΝΤ ΝΣΟΠ ΜΠΕΤΕΨ
 ΝΑΙ ΕΣΝΑΥ ΕΡΟΙ ΕΠΣΟΠ ΕΣΘ... Κ ΜΠΡΟ
 ΒΗΝΕΨΗΜ ΜΜΑΥ ΕΙΤΕ ΝΤΟΨ ΕΙΤΕ ΠΕΨΧ
 ΝΕ ΑΨΣΙΤΟΥΕΒΟΛ ΜΗΝΣΩΣ ΟΝ ΑΨ
 ΝΑΤΒΝΟΟΥΕ ΧΕΕΙΝΑΝΟ
 ΤΣΗΒΕΣΕ ΔΝΑ
 ΟΟΥ

288.

ΚΑ]ΜΟΥΛ
 ΧΡΙΑ ΝΤΚΑ
 ΓΑΡ ΑΝΧΟΟΨ
 ΤΨ ΕΨΙΤΨ
 ΡΩΜΕ ΔΙΒΟΛ ΜΜΟΙ
 ΝΑΨΩ ΑΨΨΛΗΛ
 ΝΕΣΝΗΨ ΑΨΩ
 ΕΡΩΒ ΝΨΨΕ
 ΝΤΕΚΜΗΤΨ[Τ]
 ΚΑ]ΤΑΘΕ ΝΤΑΚ
 ΟΥ ΝΣΑΠΑΔΙΑΚΩ[Ν]
 ΜΟΨ

v. ΕΧ
 ΕΧΩΤΗ
 ΕΤΟ Μ... Ν... ΣΕ
 ΩΨ ΕΣΤΟΨ ΜΡΗΤ.
 ΠΛΗΝ ΤΕΚΜΗΤΨΤ
 sic ΟΥΧΔΙ ΘΜΠ[ΧΟΕΙΣ]
 ΤΑΑΣ ΜΠΑΧΟΕΙΣ ΝΨ[Τ ΑΝ]
 ΔΡΕΛΣ ΠΕΠΨΚΟΠΟΣ Θ[ΙΤ]
 [Μ]ΠΕΨΨΗΡΕ ΠΑΔΑΜ Π!
 ? : †

289.

ΑΡΙΤΑΓΑ
 ΠΗ ΜΑΡΕΤΕΚ
 ΜΗΤΨΤ ΜΑΡΤΨΡ
 ΨΙΖΕ ΝΘΙΜΕ ΜΠΕ
 ΔΩΨ ΚΑ. ΑΨ ΕΤΜ
 ΠΟΡ. ΝΘΕ ΜΠΑΔΕΝ.
 ΝΨΨΩ ΠΨΩΔΕ ΜΜΟΙ
 ΠΕΧΑΨ ΧΕΔΕΙΣΚΙΤΕ
 ΠΑΨΕ ΔΣΚΩΛΕΨΕ
 ΜΜΑΕΙ ΚΣΟΟΨΝ ΧΕ
 ΨΑΡΕΨΕΙΕΠ... ΟΨ
 ΜΠΕΚΘΑΙ
 ΤΑΑΣ ΜΠΚΨΡ?
 ... ΟΣ Θ[ΙΤΗ]
 ΠΟΨΤ

290.

ΕΠΕΙΔΗ ΔΙΧΟΟΨ
 ΨΗΡ. ΜΨΨΑ ΕΠΜ
 ΤΕ ΝΜΜΑΚ ΑΝΟΚ ?
 ΧΕΠΑΛΟΣ ΠΨΘΕ Ε ?
 ΑΨΩΨ ΠΑΤΠΗΤ
 ΠΨΑ ΝΕΜΑΨ ΘΜΠΣΑΒ[ΒΑΤΟΝ]
 ΩΟΨΚ. ΠΑΤΑΠΗ ΝΕΜΑΚ
 ΤΑΑΣ ΝΨΩΔΑΝΝΗΣ ΝΑΠ
 Θ[ΙΤΗ] ΨΡ ΠΔΙΑΚ

291.

† [ΑΝΟΚ] ΠΛΙΕΝ † ΨΙΝΕ ΕΡΟΚ [ΠΧ]
 ΟΕΙΣ ΕΨΕΣΜΟΨ ΕΡΟΚ ΜΗΝΕ[Τ]
 ΝΜΜΑΚ ΤΗΡΟΨ ΜΗΝΣΩΣ [†]
 ΤΑΜΩ ΝΤΕΚΑΓΑΠΗ ΕΤΒΕ
 ΠΔΙΑΚΩΝ ΔΑΨΕΙ
 Δ ΚΑΤΑ ΠΨΑΧΕ ΕΗ
 ΤΑΝ ΣΕ^{iv}ΝΟΨ ΜΗΝΕ
 ΝΕΡΗΨ ΡΤΑΓΑ
 ΠΗ ΠΟΛΚΨ
 ΕΒΟΛ
 ΜΠΡ... ΑΝΟ ?
 ΑΨΩ

292.

† ΘΜΠΡΑΝ Μ
 ΠΨΟΥΤΕ ΝΨΘΡΠ
 ΑΝΟΝ ΝΕΣΝΗΨ ΝΘΑ
 ΓΙΑ ΜΑΡΙΑ ΕΝΣΡΑΙΝ
 ΝΕΣΝΗΨ ΝΘΑΓΙΑ ΝΚΑΘΟ
 ΛΙΚΗ ΕΤΒΕΠΩΡ ΕΝΤΑΤΕ
 ΤΗΝΤΨ ΝΑΝ ΕΝΜΟΨΨΤ
 ΜΠΕΨΨΑΧΕ ΕΤΒΕΠΣΟΝ ΝΤΑΨ
 ΧΟΟΨ ΧΕΔΨΜΙΣΕ ΝΟΥΛΟΥΤ
 ΝΑΠΣΟΝ ΑΝΚΑ ΠΕΠΡΟΨΤ

v. ΝΓΣΟΟΨΝΣ ΑΝΨΛΗΛ ΜΗΝΕΝ
 ΕΡΗΨ ΡΜΠΡΠΛΑΝΕ ΜΠΨΛ
 ΗΛ Μ ?
 ΣΕ Δ... ΤΑΑΣ Μ
 ΠΧΟΨΙ Θ[ΙΤΗ]ΠΕΙ
 ΕΛΑΧΙΣΤΟΣ
 ΠΑΔΑΜ
 ΟΥΧΔΙ
 ΘΜΠΧΟ
 ΕΙΣ

ΜΩΝ ΕΠΕΣ? // // 4 Μ
ΜΑΒΨΙΤΕ //
ΤΟΛΜΑ //
Μ //

293. + // //

// 3 // ΙΝΕ ΕΤΕ
// 3 // ΠΧΟΕΙΣ ΕΥΕ
ΣΜΟΥ // // 3 // ΑΥΩ ΝΥΛΥΖΑΝΕ
ΜΜΩ [ΤΗ ΚΑΤΑ ΘΕ ΝΤΑΤΕ
ΤΗΣ [ΔΙ Μ] ΔΙΧΟΟΥ ΧΕΤ
ΝΑΝ ΝΡΜΟΥΔΕΙΕ ΝΤΑΒΟΚΟΥ
ΕΠΡΑΠ ΜΗΝΕΥΕΡΗΥ ΤΕΝΟΥ
ΕΙΩΛΑΝΕΙ ΤΝΑΒ^{ic}ΚΟΥ Ε[Γ]
ΡΑΠ ΜΗΝΕΥΕΡ[ΗΥ] //
ΡΑΤΣΩΤΜ Ν[Σ] //
ΚΑΥ ΘΜΠ //
ΕΡΗΥ: Δ //

294. † ΑΝΟΚ ΙΕΖΕΚΙΗΛ ΠΔΙΚ
ΕΙΣ [ΔΙ ΝΗΤΗ ΤΗΡΤΗ] ΘΙΟΥ
ΣΟΠ ΑΓΙΑ ΒΙΚΡ^{ic}ΩΤ ΠΕΝ
ΕΙΩΤ ΜΗΝΕΣΝΗΥ
ΤΗΡΟΥ ΧΕΕΩΩΠΕ ΕΙΩ
ΑΝΡΘΕΣΟΟΤ ΘΑΡΟΙ ΕΘΙΘΟΥΝ
ΝΤΕΡΕΝΗΤΗ ΤΕΤΝΩ Μ
ΠΧΟΕΙΣ ΝΤΕΤΗΝΟ
ΟΧΤ

v. // ΕΠΑΝΟΥΣ ΝΤΑΧΙ Ε
// ΠΕΤΕΜΙΑ ΘΙ ΕΒΟΛ
// Π ΠΛΑΟΣ ΤΗΡΥ ΛΥΩ
[Μ]ΗΝΣΑΝΑΙ ΝΤΑ
// ΜΜΗΝΕ ΠΑ
// ΩΒ ΚΑΤΑ ΘΟΥ ΝΙΜ
[Δ]ΝΟΚ ΕΖΕΚΙΗΛ Π
[Δ]Κ † ΣΤΕΧΕ ΝΕΩΔ
ΧΕ
ΑΝΟΚ ΙΑ^{ic}Β † Ο ΜΗΤΡΕ
ΛΥΩ ΛΣ^{ic}ΑΡΙ ΠΕΠΛΑΖ
ΝΤΑΒΙΧ ΜΕΣΟΡΕ ΚΘ
ΑΝΟΚ ΔΑΔ [† Ο ΜΗ]
ΤΡΕ ΑΝΟΚ ΠΣΜΗ //
† Ο ΜΗΤΡΕ

v. ΩΗΜ ΜΤΟΝ. . [Θ]ΗΤ Μ
ΤΟΝ: ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ
ΤΑΑΣ Ν. ΡΟΣ ΠΑΝ
- ΤΩΝ. ΝΑΒΡΑΔΑΜ
// ?

295.

ΑΝΟΚ ΙΩΘ
ΝΗΣ ΕΤΣ [ΔΙ
ΜΠΑΠΑΣ ΧΕ
† ΣΤΗΧΗ ΕΠΡ
ΟΠ ΜΑΣΑΧΑ
ΡΙΑ ΕΤΜ
ΘΩΝ ΕΠΡΟΠ
ΘΑΤΗΘ ΘΩ
Β ΝΙΜ
ΕΤ

v. ΝΗ ΕΒΟΛ
ΤΗΡΥ † ΝΑ
ΤΑΑΣ ΜΠΑ
ΡΧΩΝ ΝΤΑ
ΘΩΝ ΕΠΙΠΛΑ
Ξ ΛΥΩ † ΣΤΗΧΗ
ΕΡΟΥ

296. † ΑΝΟΚ ΙΩΘΑΝΝΗΣ ΠΡΙΑΤΡ[ΟΣ]
ΛΥΩ ΠΜΟΝΟΥ, ΕΙΣ [ΔΙ ΝΤ //
ΜΠΕΝΕΙΩΤ ΠΠΡΕΣΒ, ΑΠΑ Β //
ΧΕΘΑΜΑ ΜΦΩΒ ΝΤΕΚΕΙΝΕ.
Μ ΝΤΑΚΤΑΑΣ ΝΑΙ ΕΤΑΧΡΙΑ ΕΥ
// ΧΙΟΥΕ ΕΡΟΙ ΕΥΒΙΤΣ ΕΙΩΛΑΝΘΝ
ΛΑΛΥ ΘΜΠΑΘΟΕΙΛΕ ΤΗ[ΡΥ]
ΤΑΥΒΙΤΥ ΝΤΑΛΛΑΓ. //
ΤΡΙΜΗΣΙΟΝ ΝΝΟΥ[Β † Θ]
ΝΡΕΤΟΙΜΟΣ ΕΤΡ[Δ]
ΑΠΟΛΟΓΙΖΕ ΝΑ[Κ]
ΝΤΕΚΕΙΝΕ Ε //
Ε //

v. // ΩΔ ΜΜΟΥ ΤΗΡΥ ΛΥΩ //
// ΩΛΑΝΘΝ ΜΑΡΤΥΡΟΣ ΕΥΑΜ //
// ΜΠΑΛΑΛΥ ΘΑΚΕΠΡΟΘΕΣΙΝ //
// ΤΜΜΟΘΚ ΝΤΕΚΕΙΝΕ ΕΙΝΑ //

297. † ΑΝΟΚ ΦΟΙΒΑΜΩΝ Ε[Ι]
Σ [ΔΙ ΝΤΕΙΘΕ ΝΠΑΜΑΙΝ[ΟΥΤΕ Μ]
ΕΙΩΤ ΠΠΡΕΣΒ ΑΓΙΑ ΒΙΚΤΩΡ Χ[ΕΕΠΕΙ]
ΔΗ ΑΣΑΟΚΕΙ ΝΤΕ? ΘΙΒΟΛ Μ
ΜΟΚ ΕΤΡΑΒΩΚ ΕΠΡΑΠ ΜΗΠΑ
ΓΑΜ † ΝΟΥ † Θ[ΝΘΕ]ΤΟΙΜΟΣ
ΕΤΡΑΘΩΝ ΕΠΡΑΠ ΕΤΕΡΕ
ΠΝΟΥΤΕ ΝΑΝΤΥ Ν[ΔΙ Ε]
ΒΟΛ ΕΙΩΔ. ΔΝ
ΤΗΛΕΥΕ ΔΕ
? ?

v. [ΠΕ]ΤΗΝΥ ΕΒΟΛ ΕΙΝΑ
[† Σ]ΝΑΥ ΝΤΕΡΜΗΣΙΟΝ Ν
ΚΑΤΑΔΙΚΗ ΝΤΑΕΙ ΕΘΟΥΝ
^{ic}ΝΩΝ ΕΠΡΑΠ ΕΤΗΝΥ ΕΒΟΛ
ΑΝΟΚ ΦΟΙΒΑΜΩΝ † ΣΤΟΙΧΕ
Ε† ΕΡΓΥΑ ΑΝΟΚ ΔΑΥΕΙΔ
ΔΙΣ [ΔΙ ΝΤΑΒΙΧ †

ΛΣ ΕΣΚΗΒ ΑΝΟΚ ΙΩΩΑΝΝΗ[Σ
[Τ]ΙΣΤΟΙΧΕ
[Α]ΝΟΚ ΔΑΥΕΙΔ ΑΧΑΙΤΕΙ Μ
[Μ]ΟΙ ΛΙΣΘΑΙ ΠΕΙΠΛΑΖ ΘΥΣΟΥ
ΧΟΥΤΑΦΤΕ ΝΑΘΩΡ ΑΥΩ †Σ
ΜΜΟΣ †

298.

? ? ΝΤΑΟΒ
ΑΣΤΗ ? ΤΑΥΟΥ ΝΛΥ?
ΠΕΥΚΡΙΜΑ ΝΑΥΩΠΕ ΘΙΧΩΙ
[Α]ΥΩ ΕΙΩΑΝΩΥΩΥΤ ΝΤΑΧΟΟΣ Ν
. ΚΕΙΚΩ ΝΑΙ ΕΒΟΛ ΕΩΑΝΟΛ
ΠΩΕΝΑΧΤ Ε†ΠΕΤΗΜΙΑ ΝΤΑ.
. ΚΕΛΕΥΕ ΕΩΑΝΚΩ ΝΑΙ ΟΝ
[Ν]ΤΟΥ ΕΤΡΩΩΕ †ΘΟ ?
? ? ΤΑΘΟΜ Ε
? ΤΗ ? ΝΥ ΧΙΝΠ

299.

† ΑΝΟΚ
...ΡΧΟΣ ΕΤΣΘΑΙ
...ΧΕΛΝΟΚ ΕΤΕ
...Ν ΝΙΩΩΑΝΝ
...ΩΒ ΝΤΕΥΘΥΛ
...ΜΠΟΥΩΥ Μ
...ΙΜ ΕΚΝΑΜΟ
...ΕΙΝΑΣΜΝΤΕΚ
...ΟΥΩΥΠ ΣΑΡ
...ΟΥΜΑ ΝΤΑ
...ΡΕ ΜΝ

v. ΠΕΙΠΛΑΖ ΘΥΣΟΥ
ΒΟΤ ΠΑΠΕ ΝΤΡ
ΠΕΜΠΤΗ ?
!X †

300.

† ΑΝΟΚ ΠΑΠΑΣ ΠΡΕΣΒ^{ic}
ΜΝΦΩ †ΝΟΣ ΠΡΕΣΒ, ΕΤΩΥΤΩ
ΡΕ ΕΤΟΟΤΚ ΝΤΕΚΜΝΤΕΙΩΤ
ΧΕΜΑ ΑΓΓΑ ΒΙΚΤΩΡ ΠΕΝΩΗ
ΡΕ ΡΜΝΤΣΟΒ ΝΒΕΣΟΠ † ΑΝΟΚ
ΠΑΠΑΣ ΠΡΕΣΒ, †ΣΤΟΙΧΕΙ
ΑΥΩ ΟΝ ΕΩΑΝ^{ic}ΡΑΤΣΩΤΜ
ΝΣΩΝ ΝΤΗΤΜΤΑΥΕΠΕΥ
ΘΩΒ ΕΡΟΚ ΤΝΟ ΝΑΠΟ
ΚΛΗΡΟΣ † † ΑΝΟΚ ΦΩ
ΤΙΝΟΣ †ΣΤΥΧΙ
Ε

v. ΕΠΙΣΘΑΙ †

301.

? ΜΝΨΑΤΕ ΕΩ
? ΟΣ ΝΑΔΑΝΙΗΛ ΝΑΙ ΕΤΟ
? ΘΑΙ ΜΠΕΤΠΡΟΣΟΠΟΣ Α
? ΠΟΥΩΨΕ ΜΠΝΟΥΤΕ ΤΩΥΤΩΡΕ
? ΙΣΑΚ ΜΝ... ΗΡΙΟ. ΝΑΠΑ ΠΕΤΡ
ΤΗΥ ΘΥΠΕΥΤΟΠΟΣ ΝΝΩ ΝΙΜ Ε
ΝΣΩΟΥ ΝΓΟΝΤΟΥ ΝΘΗΤΥ
ΑΝΟΚ ΠΨΑΝ ΚΑΙ ΨΑΤΗ ΜΝΠΛΘΕΡ
ΣΙΚΙΤΑΥ ΝΙΔΙΟΣ ΤΗΣΤΟΙΧΕΙ Ε†ΑΣΦ,
? ΘΕΙΘΑΩΡΟΣ ΠΡΕΣΒΥ, †ΩΥΤΩΡΕ... ΕΤΡΕΚ
? ΝΘΗΠΕΥΜΑ
? ΘΕΟΔΩΡΟΣ ΠΡΕΣΒ, ΝΑΠΑ
ΠΕΤΡΟΣ ΘΥΠΑΤΑΥΒΑΣ^{ic}
ΛΥΕΙΤΙ ΜΜΩΙ ΛΙΣΘΑΙ
ΘΑΡΟΥ †Ο ΜΜΑΡ,
ΕΓΓΡΑΦ ΑΘΥΡ ΚΕ
ΟΚΤΩΗΣ

302.

...ΕΡΤ
...ΔΚ ΝΤΑ
...ΕΡΝΑΝΟΥΥ ΝΑΚ
...ΜΩΝΕ Μ... ΜΝΤΑΙΝΤ
...ΜΠΕ ΟΥΔΕ ΠΛΕΙΩ ΤΑΣ
...ΠΠΕΣΒΥΤΕΡ, ΒΙΚΤΩΡ ΘΙ
...ΤΝΑΘΑΝΑΣΙΟΣ ΠΕΥΩΗΡΕ
...ΝΑΓΙΑ ΤΡΙΑΣ ΑΜΗΝ
...ΜΠΡΑΜΦΙΒΑΛΕ
? ?

v. ΑΝΟΚΕΤΩΠΤΩ
ΡΕ / ΑΝΟΚ ΠΙΕΒΒΙ
ΗΝ ΑΠΑΔΙΟΣ †ΩΙΝΕ
ΑΥΩ †ΑΣΠ^{ic} ΜΠΙΧ
ΝΟΣ ΜΝΟΥΡΕΤΕ ΝΤΕ
ΤΗΜΝΤΕΙΩ ΕΤΑΕΙΗ[Υ]
[ΚΑ]ΤΑΣΜΟΤ ΝΙ [Μ
? ΝΤΕ

303.

† ΑΝΟΚ ΘΛΛΟ ΜΝΣΕΜΕΩΝ
ΕΝΣΘΑΙ ΝΒΙΚΤΩΡ ΠΠΡΕΣΒ,
ΧΕΘΡΑΙ ΘΥΠΙΩΘΕ ΜΠΑΧ ΜΝΤ
...ΑΝΘΡΩΒ ΕΡΟΥ ΜΝΝΕΝΕΡΗΥ ΑΥ
[Ω] ΤΗΡΘΜΘΑΛ ΝΑΚ ΘΑΡΟΥ ΕΤΜΒ
ΕΡΟΥ ΕΝΣΩΝ ΘΥΛΛΑΥ ΝΘΩΒ
ΑΥΩ ΟΝ ΘΥΠΟΥΩΥ ΜΠΝΟΥΤΕ
...ΑΜΟΥΘ ΤΕΒΡΙ ΣΩΨΕ

v. ΜΝΠΑΝΜΟΣΙΟΝ ΜΝΠ
ΑΛΩΜΑ ΤΗΡΥ ΘΥΠΟΥΕ ΝΤ =

= ΝΛΑΔΥ ΝΑΝΤΙΛΟΓΙΑ †
ΑΝΟΚ ΘΛΛΟ ΜΝΣΕΜΕΩΝ ΤΗ
ΣΤΟΙΧΕ Ε†ΘΟΜΟΛΟΓΙΑ
ΕΛΙΣΘΑΙΣ ΘΥΡΚΕ ΝΘΩΘ

304.

ΕΣΔΡΑ ΜΗΠΑΤΛΩΛΙΟΣ
 ΤΕ]ΙΣΟΜΟΛΟΓΙΑ ΜΗ
 ΠΡΑΝ ΜΠΕΙΩΤ ΜΗ
 ΠΕΠΠΝΑ ΕΤΟΥΛΑΒ ΕΤΡΕΠ
 ΩΩΒ ΒΑΓΤΗΙ ΑΝΟΚ ΕΣΔΡΑ
 ΤΕ ΤΠΗΩΕ ΕΡΟΙ ΑΝΟΚ ΕΣ
 ΟΤΕ ΤΠΗΩΕ ΕΠΑΤΛΩΛΙΟΣ ΑΥΩ
 ΩΟΥΝΑΥ ΜΠΕΥΤΕ ΝΘΕ ΝΗΡΜ
 ΟΥ ΠΡΟΛΟΚ ΔΕ ΝΕΙΩΡΕ ΝΤΑΤ
 ΑΘΕ ΕΤΕΨΑΙ† ΠΤΗΡΜΗΣΙΟΝ Ε
 ΕΨΩΠΕ ΔΕ ΨΑΙΒΙ ΠΤΩΡ ΜΠΤ
 ΣΙΟΝ ΤΗΡΥ ΨΑΙΒΙ ΤΠΗΩΕ Ν
 ΠΡΟΛΟΚ ΜΠΑΤΛΩΛΙΟΣ

v. ΕΨΩΠΕ ΨΑΡΕΠ
 ? ΜΠΤΗΡΜΗΣΙΟΝ
 ΤΩΡ ΤΗΡΥ ΕΠΑΤΛΩΛΙΟΣ
 ΒΙ ΠΩΥ ΩΩΥ ΜΕΝΤΟΙΓΕ ΝΤ
 ΒΑΛ ΩΙΠΩΟΙ ΝΘΕ ΝΗΧΑΙΕΙΤΟΥΟ
 ΡΟΥ ΑΝΟΝ ΩΩΝ ΝΤΗΤΜΟΒΩΝ ΕΡΟΥ Ε
 ΑΝΟΥΥ ΝΙΜ ΕΝΑΔΜΒΟΜ ΝΑΛΥ
 ΝΤΑΧΟΕΙΤΣ ΝΑΚ ΨΑΠΨΑ ΝΑΠΑ ΜΙΧ[ΑΗΛ]
 Η ΨΑΣΟΥΜΝΤΕ ΑΥΩ ΝΤΑ† ΝΕΤΜΟ
 ΕΠΕΥΤΕ ΑΝΟΝ ΕΣΔΡΑ ΜΗΠΑΤΛΟ[ΛΙΟΣ ΤΗ]
 [ΕΤΟΙΧΕ Ε†ΣΟΜΟΛΟΓΙΑ ΝΤΑΝΣΜΝ
 [ΤΣ ΜΗΝΕΝ]ΕΡΗΟΥ ΩΙΒΟΛ ΜΠΜΑΙΝΟΥΤΕ Ν
 Α†ΠΑ ΒΙΚΤΩΡ ΠΕΠΡΕΣΒ, ΑΝΟΚ ΔΑΥ[ΕΙΔ]
 ΑΥΑΙ†ΤΕΙ ΜΜΟΙ [ΑΙΣΩ]ΑΙΣ ΩΜΣΟΥ
 ΝΘΩΘ ΝΤΕΤΑΡΤΗΣ

306.

† ΒΡΑΙ ΩΜΠΟ[ΟΥ ΝΡΟΟ]Υ ΕΤ[Ε]
 [Ο]Υ ΧΟΥΤΑΣΕΠΕ . . ΝΦΑ ?
 ΡΙΤΗΣ ΑΝΟΚ ΓΕΩΡΓΙΟΣ ΠΔΙ
 ΚΥ ΜΗΦΑΥΣΤΟΣ ΕΝΤΣΑΝ ?
 ΤΙΣΟΜΟΛΟΓΙΑ ΕΠΡΑΝ ΜΠΙΩΤ ΜΗ
 ΠΩΗΡΕ ΜΗΠΕΠΠΝΑ ΕΤΟΥΛΑΒ ΕΤΡΕΠ
 ΛΟ ΕΝΤΗΡΩΒ ΜΗΝΕΝΕΡΗΥ ΠΩ. ΑΥ
 ΠΕ ΑΝΟΝ ΜΗΝΕΝΕΡΗΥ ΩΜΠ ?
 ΝΤΣΕΚΩΤ ΟΥΤΟ ΕΡΟΚ ΝΤΟΚ [ΓΕΩΡΓ]
 ΙΟΣ ΟΥΤΟ ΕΡΟΙ ΩΩ ΑΝΟΚ Φ[ΑΥΣΤΟΣ]
 ΧΕΝΝΕΟΥΟΝ ΝΩΗΤΗ Ρ. ?
 ΝΕΝΕΡΗΥ ΨΑΩΡΑΙ ?
 ΟΓΙΑ ΝΟΥΜΑΑΣ[Ε] ? Ν ΕΩΡ.
 ΠΕΟΥΑ

v. ΜΗΝΣΩΣ ΕΙΜΗΤΙ ΕΠ
 ΩΩΒ ΜΠΕΙΤΡΗΜΗΣΙΟΝ Ε†
 † ΜΜΟΥ ΩΝΤΑΣΕΚΩΤ ΒΑΠΩ
 ΩΩΒ ΜΠΩΒΙΡ ΝΝΕΕΙΨΧΝΟ
 ΥΚ ΕΚΕΛΑΛΥ ΝΩΝΑΛΥ ΕΙΤΕ

305.

ΩΩΛ
 ΩΝΑΠΕ
 Σ ΜΠΑΤΩ
 ΑΛ ΣΟΥΟ
 ΩΟΜΟΛΟΓΕΙ
 ΘΕΩΝ ΚΟΠΤ
 ΧΟΟΥ ΕΡΗΣ ΝΑΙ
 ΨΤΨΩΡΕ ΝΟΥΒΟΛΟΚ ΝΑΒΙΚ
 ΨΝΑΒΟΚΓ ΕΡΟΥΝ ΕΤΕΚΙΚ
 ΝΨΑΛΛΕΙ ΤΕΝΟΥΩ.
 Ψ ΝΤΑΒΟΚΥ ΕΠΑΝΟΣΙΟΣ
 ΑΥ ΕΚΕΨΑΧΕ ΚΑΤΑ ?
 ΣΩΙ ΜΕ ΜΑΠΑΣΝΟΤ ΤΑΥΟΟΥ
 ΑΚ ΑΥΩ ΑΜΑΘΘΑΙΟΣ ΩΟΜΟΛΟ
 ΓΕΙ ΟΝ Ν†ΩΕ ΩΙΒΟΛ ΜΜΟΝ ΧΕΛ
 ΙΩΑΝΝΗΣ ΠΩΗΜΜΑΣΕ ΝΧΟΟ
 Σ ΝΑΙ ΧΕΑΛΠΑ ΘΕΩΝ Χ
 ? ?

v. ΩΙΒΟΛ ΝΠΡΟ Ν
 ΨΩΠΕ ΠΕΙΨΑΧ[Ε]
 ΚΤΛΟΥ ΝΑΙ † ΑΝ[ΟΚ]
 Λ ΜΗΚΥΡΙΚΟΣ ΜΗ
 ΛΟΓΕΙ ΝΤΕΤΡΙΑΣ Ε†
 ΘΘΑΙΟΣ ΤΑΥΕΝΙΨΑΧ[Ε]
 Ν†ΩΕ

307.

† ΑΝΟΝ ΒΙΚΤΩΡ ΠΠΡΕΣΒ,
 ΜΗΜΑΘΘΑΙΟΣ ΕΝΣΩΙ ΝΓΕΡ
 ΜΑΝΟΣ ΜΗΝΣΑΚ ΕΝΕΠΙΤΡΕΠΕ
 ΝΗΤΗ ΕΤΡΕΤΕΤΗΧΟ ΠΕΝΜΕΡΟΣ
 ΕΤΕΠΡΑΨΟΜΗΤΠΕ ΩΙΤΜΗΚΕ ΝΗ
 ΧΟΣ ΧΙΝΠΨΜΟΥΛ ΕΡΗΣΤΕ ΤΕΤΗ
 ΤΟΥΤΡΙΜΗΣΙΟΝ ΝΝΟΥΒ ΕΥΜΗΩ
 ΜΗΨΜΟΥΝ ΝΑΡΤΟΒ ΝΣΟΥΟ
 ΝΝΕΛΑΛΥ ΝΡΩΜΕ ΕΠΑ
 ΜΩΤΗ ΑΝΟΝ ΒΙΚΤΩΡ
 ΜΗΜΑΘΘΑΙΟΣ [ΕΠΙ]
 ΤΡΟΠΗ ΕΓΡ, Μ
 ΤΗΣ ΤΕΤΑΡΤΗΣ

308.

† ΑΝΟΚ ΠΜΗΤΗΛ.
 ΠΤΙΜΙΩΤΗΣ ΖΑΧΑ
 ΝΑΘΑ ΜΗΚΥΦΑΛΕ.
 ΠΕ ΜΗΑΘΑΝΑΣΙΟΣ Μ
 ΚΑΛΑΠΗΣΙΟΣ ΜΗΠΟ
 ΙΟΣ ΜΗΔΑΥΕΙΔ ΕΤΣΩ[ΑΙ]
 ΝΑΚ ΝΤΟΚ ΑΠΑ ΒΙΚΤΨΩΡ
 ΝΑΠΑ ΦΟΙΒΑΜΩΝ Ε

ρΝΟΥΑΓΓΕΙΝ ΝΗΡΗ ΕΙΤΕ ρΝ
 ΟΥΜΑΧΕ ΝΕΒΡΙ ΠΕΤΝΗΑ ?
 Κ ΕΚΕΛΑΔΥ ΕΤΤΜΑΚ ΝΑΣ ΕΡ...Κ
 ΝΟΣ †Ο ΝΡΕΤΟΙΜΟΣ ΝΤΑ† ΝΟΥΣΑ.
 ΕΤΛΑΔΥ ΑΝΟΚ ΓΕΩΡΓΙΟΣ ΠΔΙΔΚ
 ≡ ΕΤ... Ε†ΘΡΟΜΟΛΟΓΙΑ ΕΥΩΡΧ ΝΑ
 ≡ Ε ΕΙΩΑΝ ΠΑΡΑΒΑ ΝΝΕΙΣΥΜΦΩΝ ?
 [†Ο] ΝΡΕΤΟΙΜΟΣ Ε†ΟΥΘΟΛΟ
 ≡ Κ ΜΗΤΑΕΙ ΕΡΟΥΝ
 ≡ ρ]ΟΝ Ε†ΘΡΟΜΟΛΟ[ΓΙΑ]
 ΤΡ ≡ ΓΕΩΡΓΙΟΣ
 ΠΔΙΔΚ ? ?

ΜΗΤΗΝΟϚ ΕΡΟΥΝ
 ΠΙΟΡ ΕΡΟΥΝ ΠΡΟΣ
 ΜΜΑΤΕ ΤΡΙΤΗΣ
 ΚΡΠΝΑΣΝ
 ? ?

υ. ≡ ΑΝ]ΟΚ ΠΙΣΡΑΗΛ
 ≡ ΜΙΤΡΗΣ ΑΝΑΠΗΥΕ
 ≡ ΑΚΑΛΕΙ ΜΜΟΙ ΛΙ
 ≡ †ΕΠΙΤΡΗΠΗ ΝΣΟΥ
 ≡ ΝΓ

309.

≡ ΓΑΡ
 ≡ ΕΠΑΘΟ
 ≡ ΟΥΣ ΜΠΑΒΟΤ ΠΑΧ
 ≡ ΤΗΣ ΨΑΣΟΥΧΟΥΤΟ
 ≡ ΝΣ ΝΔΕΥΔΕΡΑ ΝΤ
 ≡ ΕΝΤΑΙΠΟΛΩ ΝΜ
 ≡ ΤΙ ΠΕΝ ΠΕΨΕ ρΙΤΡ
 ≡ Ο ΜΝΟΥΡΩ ΝΕΙΩΧ
 ≡ ΕΚΤΙ ΜΠΙΜΜ
 ≡ ρΑϋΟΟΥ. ΝΕΙΝΑ

311.

ΑΝΟΚ [ΜΨΥΣ]ΗΣ ΨΗΡΕ [Ν]
 ΔΑΥΕΙΔ ΠΕΕΛΑΧ, ΜΠΡ
 ΕΤΣΟΔΙ ΝΑΠΕΝΠΕΤΟΥ
 ΛΑΒ ΝΕΙΩΤ ΝΝΕΠΙΣΚ
 ΒΙΚΤΩΡ ΧΕΕΠΙΔΕΔ[ΙΠΑΡΑΚΑ]
 ΛΕΙ ΜΜΩΤΗ ΝΤΕΤΝ
 ΠΩΤ ΝΗΗΤΝΑ: ΕΤΑΛ
 ΕΙ ΕΙΡΕ ΝΣΟΥ ΝΚΟΟ† ΜΠΩΝΛΑ
 ΠΨΟΠ ΝΝΑΤΕΙΜΕΙΡΕ ΝΒΑ ?
 ≡ ΛΕΜΟΝ ρΩΡΥ ρΙ...ΟΥ
 ≡ Λ]ΝΟΚ ΜΨΥΣΗΣ
 [Π]ΨΗΡΕ ΝΔΑΥΕΙΔ
 ≡ ΤΨΧΕ

υ. ΕΙ † Μ[Ε]ΣΟΡΗ ΤΗΣ
 ΕΒΔΟΜΗΣ ΝΔΙΚΥ
 ΔΥΩ ΝΙΣΡΑΙΤΣ ΝΤΑΒΙΧ
 ΔΥΩ †Ο ΝΡΕΤΕΜΟΣ ΝΤΑΝΤΥ ΕΠΙ
 ΤΟΠΟΣ ΕΙΤΕ ΕΙΟΝϚ ΜΕ ΓΕΝΕ
 ΤΟ ΟΝ ΜΗΝΣΑΠΑΜΟΥ
 ΠΕΤΝΗΟΥ ΜΝΣΩΤ
 ΝΚΗΤΥ ΟΝ ΕΠΕΥ
 ΕΠΕΥΜΑ

310.

ΑΝΟΚ ΙΣΑΚ Π[ΨΗΡ]Ε ΝΕΝΩΧ ΠΕΛ
 ΜΜΟΝΑΧΟΣ ΕΠΤΟΠΟΣ ΝΑΠΑ ΙΩΔ
 ΑΦΟΙΒΑΜΩΝ ΒΙΤ ΕΡΟΥΝ ΕΠΗΙ ΕΝ.
 Ω ΝΡΑϋ ΝΣΟΠ ΑΝΟΥΩΜ ΑΝΣΩ
 ΜΜΟΣ ΑΝΟΚ ΝΜΜΑΥ ΝΤΕΡΟΥΕΙ
 ΕΝΘΗΤ ΕΘΕΝΕΤΕ ΑΦΟΙΒΑ[ΜΩΝ]
 ≡ ΛΣΕ ΜΜΟΙ ΧΕΨΑΧΕ Ε ?
 ≡ ΕΙΩΣΗΦ ΠΜΟΝΟΧ ρΜΠ. Δ ?
 ≡ ΕΣ ΝΡΟΥΝ ΜΠΠΥΡΓΟΣ ?
 ≡ ΕΡΕΠΠΥΡΓΟΣ ρΙΒΟΛ ΜΠΡ ?
 ≡ ΘΕΝΕΕΤΕ ΝΤΕΡΕΥ ?
 ≡ Ε ΜΜΟΙ ΧΕΨΑΧΕ ?
 ≡ ΑΤ ΕΡΟΥ ΧΕΜ ?
 ≡ ΦΟΙΒΑΜ[ΩΝ]
 ≡ ΧΕΕΨ

υ.

≡ ΕΡΗΣ ΜΔΥΡ ?
 ΜΟΤΝΕΣ ΕΚΟΝ†ΡΕΝΕΤΕ
 † ΑΝΟΚ ΙΣΑΚ †Ο ΜΜΗΤΡΕ ΜΠΕΜΤΟ
 ΕΒΟΛ ΜΠΠΟΥΤΕ ΧΕΛΝΙϋΒΗΥΕ ΨΩ
 ΠΕ ΜΠΑΤΙΤΑΥΟΥ :

ΑΝΟΚ ΑΒΡΑΡΑΜ ΠΕΠΙΣΚΥ ΛΙ
 ≡ ΣΑΚ† ΤΕΘΟΜΟΛΟΓΙΑ ρΙΒΟΛ Μ
 ΜΟΙ ΕΡΕΑΠΑ ΙΩΑΝΝΗΣ ΜΜΑΥ
 ΠΜΟΝΟΧ, ΜΠΤΟΟΥ ΠΧΗΜΕ ΜΝ
 ΑΠΑ ΙΣΑΚ ΠΜΟΝΟΧ ΜΠΤΟΟΥ
 [Μ]ΧΗΜΕ ΟΝ ΑΝΟΚ ΙΣΑΚ ΠΨΗΡ[Ε ΝΕ]
 ΝΩΧ ΠΜΟΝΟΧ ΝΑΠΑ ΙΩΔ[ΝΗΗΣ]
 †ΣΤΟΙΧΕ ΕΝΙΨΑΧΕ †
 †

312.

ΨΗΡΕ ρΗΜΑΙ ΔΙϋΜΟΟΣ ΛΙ
 ΟΥΩΜ ΛΙΣΩ ΝΗΜΑΥ ΑΝΟΚ
 ΠΕΛΟΥ ΠΠΡ, †Ο ΜΜΗΤΡΕ ΧΕ
 ΑΝΕΙϋΒΗΥΕ ΨΩΠΕ ΑΙΤΑΥ
 ΟΥ ρΙΒΟΛ ΜΠΕΝΕΙΩΤ ΠΕΠΙΣ
 ΚΟΠΟΣ ΕΡΕΙΔΚΩΒ ΠΡΜΧΕΜΑ^{ic} ΜΜΑΥ

313. [α]νοκ ≡ ≡ α]πα μιχαν[λ]ϑ ≡
 ≡ βο ετςϑ[αι] μπληειν ππρεσβ,
 ≡ ρε νδιος ππρεσβ, χεεπειαν
 ≡ α]μφιβαλε μνηνενηρυ εχμηπ ≡
 ≡ ανθωικ ερουν εμαμπενειωτπ
 [επι]κοπο ϑ' ας Δοζει ϑιβολ μπενειω
 [τ πεπι]κοπος εαχτοτη μνηνενηρ
 ≡ ε ετραδων εν αωβηρ ϑαμε
 ≡ το ≡ ω. ετεμαρκοςπε πετβο ≡
 ≡ νανωηρε ηκαναδ ϑ ε ≡
 χιβεκε καταθε ετερε
 [νω]ηρε ηκαναδ † μμ
 ≡ αν ≡ ≡ ητα

315. † ανοκ ανασ[τασε]
 προουνοβ πρμπ ≡
 ανδρεακ πωινενωχ π ≡
 ανει εβολ επατοϑσιρ ≡
 επραπ νεμαϑ ϑηχηημε μ ≡
 κετ διει ενδητ ϑετοοκ λιβ ≡
 μαηαακ ανροϑροϑυ επτ ≡
 μπηανεχε νει επραπ λποϑα π ≡
 νεμαϑ χεβωικ επραπ νεμαϑ μπ. ≡
 κε γαρ πνοϑτε σοϑην νρηλοϑ ενταϑ
 χοοκ χεαηητοϑ ϑανηητ απρωβ
 ρμητε χετμετε τενοϑ λαϑε
 νιμ εϑνηϑ εβολ εροκ μνηρωβ
 νιμ † χρεωσται μπαρλωμ
 ητ ϑμπραπ μπατοϑειρε
 μνεσακε ϑμπχιπρι ανοκ
 αναστασε † στοιχε
 ετεβλαχε μνηρωβ νιμ
 εϑρεβιωκ ανοκ σοφον
 ιακ πωινμαν
 νε παιακ † ο
 μμαρτυροκ

317. [ω]ρπ μεν † ωινε ε
 [τεκμη]ντων πχρεια εϑε
 [σμοϑ ερο]κ επιδη ακει εροϑμ
 ≡ ραπτισμα μπι
 ≡ οκ νακ ϑαπρο
 ≡ οϑη κατηητο
 ≡ διακ μ ≡
 ? ?

ν: χρισαφ. ≡
 ϑιτην βικτω[ρ]
 ππρεσβϑτ ≡

ν: ? ?
 ≡ μμε[νη]ρε ντρομ
 ≡ δωδεκατη † ναικ
 ≡ α]νοκ λαχερε πρ,
 ανοκ ατεβελχε
 παρωμ
 στης † ομμαρ
 ? ?

314. ρεσ α
 θανασιος
 μνπεσντε λϑ
 ει εβολ εϑωμοκ
 αρακεϑ μνηενοϑτε
 ελ.ϑ.ωτβαντεεϑε
 . . . λ' χερω ντεοϑ.ϑε
 οη ηρει εβολ ηγαρε αρηκ
 νεμεϑ χεπωηπε πματε
 ρϑ μνηνενηρυ εις αθανασι
 οκ μνπεσντε λϑ † λοκοκ ναιχε
 κερονκ εροκ νρηητς αμοϑ ε
 βολ μηποτε σοβι τσντε ερο.
 πεμντοϑκακε ϑοκ εηηρε
 οϑε ωηρε ηηηκ χεκσοϑνηχε
 ϑενρωμενε εϑρωμμα
 τι αντςονι ≡ ≡ ?
 ? ?

316. † [α]νοκ δαϑειδ μπαϑλοκ †
 εϑε ετςϑαι νρηλεσμοκ πρ ≡
 χεοϑοντη οϑακαλτε οϑηϑ ≡
 μπεισαηηκ † ηνοϑ † απο
 ηηκ μνηη ϑωβ ημμη ≡
 ενεϑ ειϑωλοϑω ≡
 ϑαροκ ητε ≡
 ητην ≡

318. ε† ηνη ≡
 περ ερϑοχει ≡
 πεϑρωβ η ≡
 ηματων Δ ≡
 ηη. εηημα ητηρω ≡
 γλ' οϑς αρ κε μον ≡
 και ταϑτα ηγρομο ≡
 αϑω ναι αιαιωωπ ≡
 εγραφη μνηη παχων β ≡
 ηταικραηητς ϑησοϑς ηαϑ ≡
 εωρριος ππρο στοικει ≡
 γεωρριος ππρο † στοι ≡

(318) ΕΠΙΕΝΤΑΓΙΟΝ ?
ΕΡΡΑΙ ?

υ. ροι ντεκ
νακ

319. † ρμπραν ντετρις
πιωτ μνηψυρε μιν
αποκ απαδιος ψυρε
εφσραι νισακ πετου
χεεπιδη ακωαχε μμ
νκαμ νακ επσλνακα
τεκελεγε ψαψαλ ν
βολυ νακ ενανου
αζε μμοϋ ματκ
εϋτ μμοϋ ρρ
οϋν ντε
σαν

320. ? ιωαννης
ψως ? τος νλιτρα
νσαρτ νδμ... πεβοτ
νφυγουμενος μμη
κυρ, αγουσταλη νγαρις
πων νπκυρ, μαρνοϋλ
παρα ρομτ νδεια

322. † ψορπ μν ν
κινε μπειχνος
μνεκοϋρητε εττα
ιηϋ κατα σμοτ νιμ
αρι πνα νρας ετβεπν
οϋτε αϋω ετβεταμντ
ελαχ, νγει εροϋν ναι
νπρωβ ναναρρηον
τεχριατε μπρκω οϋν ν
ψοϋει αϋω ον ετβε

321. † ψορπ μεν ψινε ετικμντ
σον ετνανους επεδη αισωτμ χεαφοι
βλμων ρερης ραδτηκ νηταϋει ερης
. αρωβ χημμοϋ νταϋτω ρ αριτα
[γ]πη νγει εροϋν ναν μποϋϋ ντ. ≡
κ μπερδω κμαρϋωβ

323. † ψορπ
μεν ψι
νεεπαιειωτ
παπας πχοεις εφε[ϋ]
μοϋ εροκ
μπινοβ μνοϋοει[ω]
αρι ταγαπη μ
πρωσκ εει εν
ρητ ψινε ε
παιτ πδια
κονος

υ. παειτ
βικτωρ.
μπρωσκ εει
ενητ τακ
μπαειτ παπ
ακ παιωτ
ριτμπεϋνη
ρε † οϋχαι

324. † νψορπ μεν νρωβ νιμ
τνψινε ετεκμντσον ετνα
νοϋς επειδη ακβωκ ριτοο
τη ετρεκει εβολ νγδωϋτ ρητ
ϋ μπκαμοϋλ ρητκυριακη ετ
βεννωϋ ντερεκει εβολ ριτοοτη
απψωνε ρρωϋ εχημπενει
ωτ μπνσρϋε ερλαϋ νρωβ
τηοϋ αρι πνα μπρσκϋλλει μ
μοκ εει εβολ χεμνηταν
. οϋδνοϋρ μμαϋ

325. σωτμ αρχολη αρι πνα
νρτϋισε νακ νρει νταβη
τκ νταοϋορϋε ρνοϋδεπη
τακ νπεσϋντε ππρ ριτ
νβικτωρ ππρ
μπρτσαβο πε
ιπλαζ ερωμε
νσαβλλακ
[μαγα]ακ

υ. μπνψοϋωσϋ πκα
μοϋλ ντηνηνοϋϋ
ειμητι εϋομντ μμηρ
μηταν μμαϋ τενοϋ νθαρ
ειγαρ χε ψανψωψ πκεϋομντ
ατηνοβ νρωμε ψωνε επροϋο
μπηδητυπος οϋχαι ρμψοει
ς τακ μπενμεριτ νσον
ατα διος ριτηνεσνηϋ
νελαχ

326. † ? ? ? πειπλαζ
? ? ?

υ. ον χεχοϋσοϋ αλλ.

ΝΤΟΚ ΝΤΕΥΝΟΥ ΝΓΧΟΟΥΣΟΥ
ΝΑΝ ΜΠΕΝΑΥ...ΧΟΥ
ΑΠΟΚΡΙΣ ? ΝΗ
ΜΠΡΧΟΟΣ ΝΡΩΜΕ
ΟΝ. ΑΝ ΤΛΑΣ ΜΠΕΝΩΗ
ΡΕ ΠΦΕΥ ΡΙΤΗ
ΒΙΚΤΩΡ. ≡

327. ≡ ΨΟΡΠ ΜΕΝ †ψ
[†] ΝΕ ΕΡΟΚ ΠΧΟΕ
[†] ΕΨ] ΕΣΜΟΥ ΕΡΟΚ ΜΝ
[†] Ν] ΕΤΨΟΟΓΤΕ ΝΑΚ ΤΗΡΟΥ
ΕΠΗΔΗ ΑΚΧΟΟΥ ΝΑΙ
ΧΕΟΥΛΙΕ ΕΡΗΣ ΨΑ
ΣΟΥΜΗΤΧΑΒΕ ΝΤΑ
ΤΩΚ ΝΑΚ ΑΙΚΩΡΤ
ΕΙ ΕΡΟΚ ΕΑΚΤ. Ε.
. . ρΗ ΕΙ ΝΑΙ ΠΙΧΙ
≡ ΟΤΨ ΕΤΒΩ ΑΚ
ΚΑΤΑΦΡΟΝΕ
ΑΚΚΩΝ ΘΗΧ
ΘΩΧ ΑΡΙ ΤΑ
ΓΑΠΗ ΝΓ
ΕΙ

v. ΡΗΣ ΘΝΟΥΓΗΠΗ
ΧΕΤΙΧΙΤΑ ΧΕ
ΚΑΤΕΧΗ ΕΡΟΚ Ε
ΨΩΠΕ ΝΓΟΥΨΨ
ΑΝ ΕΙ ΧΑΨ ΠΟΝΗΗ
ΣΟΥΡΑΙΝΗΗ ΧΕΜΑΙ
ΕΙ ΕΣΗΝΟΥΤΕ ΝΗΜΑ
Κ ΤΛΑΣ ΜΠΡΕΨΡ
ΡΟΤΕ ΔΑΝΗΗΛ
ΡΙΤΗΠΑΓΑΜ
ΠΙΑΨ

328. ΠΣΩΚ ΧΕΤΕ
ΧΡΙΑΤΕ ΕΜΑΤΕ
ΠΑΝΤΩΣ ΟΥΝ
ΜΠΡΩ ΝΟΥΨΨ
ΝΕΙ ΜΠΕΙΜΑΝ
ΚΑΜΟΥΛ ΧΕΝΤΑΙ
ΤΗΝΟΟΥΨ ΕΤΒΕΠΕΙ
ΨΩΒ † ΟΥΧΑΙ ΤΑ
≡ ΝΘΕΩΔΩΡΑ ?
ΠΑΜΡΗ Α ?
ΝΙΟΣ ?

330. † ρΑΡΩΗ ΠΕΙ
ΡΕΨΡΝΟΒΕ ΕΨ
ΣΨΑΙ ΕΨΨΙΝΕΕ
ΠΕΨΧΟΕΙΣ ΑΠΑ ΘΗ
ΛΙΑΣ ΠΠΡΕΣΒΥΤΕΡ/
ΧΑΙΡΕ ΕΠΙΔΗ ΑΙ
ΨΜΟΥΝΕΝΤΩΡΕ ΝΕΨ
ΧΟΟΣ ΧΕ† ΝΗΨ ΕΘΟΥ
ΜΠΕΤΑΘΟ ΤΕΝΟΥ
ΑΜΟΥ ΕΒΟΛ ≡
Ε ≡

329. ΑΝΟΚ ΠΛΥΛΟΣ ΠΕΕ
ΛΑΧΙΣΤΟΣ ΕΤΣΡΑΙ
ΕΠΕΨΣΟΝ ΕΤΤΑΝΨ Α
ΠΑ ? ΕΕΙΟΝ ? ΕΚΑΚΑ
? [ΧΕ] ΚΑΣ ΕΚΨΑΝ
ΧΙ ΝΕΣΡΑΙ ΝΕΛΑΧ
ΙΣΤΟΣ ΕΚΑΡ ΤΑΓΑ
ΠΗ ΝΓΕΙ ΑΘΡΗ ΝΤ
ΑΒΗΤΚ ΝΤΕΑΠΟ
ΚΡΙΣΙΣ ΝΑΝΑΓΕΟΝ

332. † ΚΩ ΝΑΙ ΕΒΟΛ
ΧΕΜΠΕΙΘΗΧΑΡΤΗΗ
ΤΛΑΣ ΜΠΘΕΟΦΙΛΙ ΝΣΟΝ
[Α] ΠΑ ΒΙΚΤΩΡ ΠΕΠΡΟΕΣΤΩΣ
≡ ΦΟΙΒΑΜΜΩΝ ΡΤΠΑΡΑ
≡ ΤΣΥΝΗΘΙΑ ΝΓ
≡ Σ] ΑΜΟΥΗΛ ΝΑΙ ΝΨ
≡ ΙΕΨΧΑΡΙΣΤΕΙ
≡ ΕΙ ΝΘΕ ΝΜ
≡ ΙΝ † ΑΣΠΑΖΕ
≡ ?

331. ΚΣΟΟΥΝ ΧΕΤΗΣΡΟΥΤ ΑΝ ΤΕ
ΝΟΥ ΨΙΝΕ ΑΚΡΙΒΩΣ ΕΚΒΗΤΨ
ΕΚΧΟΟΥ ΝΑΙ ΝΤΑΧΟΟΥ ΝΤΑ
ΨΙΤΨ ΑΧΟΟΥ ΑΝΔΡΕΑΣ Ν
ΣΑΨ ΟΝ ΧΕΨΙΝΕ ΕΤΒΕΠΕΙΨΩΒ
ΟΥΧΑΙ ΤΛΑΣ ΜΠΠΡΕΣΒ ?
ΑΠΑ ΙΩΘΑΝΝΗΣ ΡΙΤΗΠΕΣΙΝ
ΤΕ ΠΙΕΛΑΧ

333. † ΜΑ ΠΑΝΚΑΛΛΗΛΕ ΣΝΑΨ
ΝΤΗΡΜΗΖΕΟΝ ΧΨΩ ΚΟΥ
Α ΟΝ ΜΠΜΑ ΕΤΜΜΑΨ

334. ρΑΘΗ
ΜΕΝ ΜΠΑΨΑ
ΧΕ ΝΕΛΑΧ † ΨΙ
ΝΕ ΤΕΤΗΜΗΤ
ΕΙΩΤ ΕΤΤΑΙ
ΗΨ ΑΡΙ ΠΝΑ ΕΨΩ
ΠΕ ΜΠΑΤΗΨΩ ΠΨΕ
ΕΒΟΛ ΝΤΑΨΙΤΨ

335. † ΠΑΨΤ ΕΤΟΥΑΑ [Β Π]
ΠΡΕΣΒ, ΑΨΩ ΝΕΣ [Μ]
ΗΨ ΤΗΡΟΥ ΚΑ ΝΕΨΡΑ [Ν ΕΠ]

(335) ΙΔΗ ΑΡΙ ΠΝΑ ΟΥΝ ΜΝΤΕΝ
ΜΝΤΕΛΑΧ ΝΤΕΤΝΧΟΟΥ ΟΥ
ΟΛΩΝΕΝΝΕΨΠΕΣΤΕ
ΝΟΥΦΕ ΘΡΑΙ ΑΠΕΠΡΕΣΒ,
ΜΙΩΕ ΝΕΜΑΙ ΜΠΟΥ ΟΥ ΘΑ
ΠΕΡΩΒ ΜΕΠΟΣ ΜΝ
ΤΝΘΝΤΗΠΟΣ

v. ΝΕΟΥΑ
ΨΕΣ ΜΠΕΝΑ
Υ ΑΡΙ ΠΝΑ ΝΤΕ
ΤΝΜΟΥΘ ΤΕΒΙΡΕ
ΝΧΕΒΒΕΣ ΝΗΝ ΝΕ
ΚΙΝΕ ΝΤΕΥΨΗ ΩΛΗΛ
ΚΕ ΟΥΝ ΕΧΩΙ ΜΜΟΝΤΕ
ΨΩΝΕ ΛΙΡΩΠΕΡΕ ΜΜΩΤΝ
ΕΜΑΤΕ ΧΕΜΠΕΤΝΩΙ[ΝΕ]
ΝΩΙ ΕΙΨΩΝΕ ΠΛΗΝ ΠΡΕΘ
ΤΑΚΕ ? ΝΑΔΥ ΑΥΩ
ΠΘΡ ?

338. † ΨΟΡΠ ΜΕΝ † ΨΙΝΕ ΕΡΟΚ
† ΤΑΜΟ ΔΕ ΜΜΟΚ
. ΕΤΒΕΤΜΝΤ ?
ΧΕΜΠΡΡ[Γ]ΩΒΩ

v. ΝΝΤΣ ΕΘΟΥΝ
ΕΚΝΗΥ ΑΥΩ ΝΓΝ
ΘΕΝΘΕΡΩΒ ΝΧΟΙΤ
ΕΝΑΝΟΥΟΥ †

340. † ΘΑΘΗ ΜΕΝ ΝΡΩΒ ΝΙΣ[Μ]
† ΨΙΝΕ ΕΠΑΜΕΡΙΤ ΝΟ[Ο]Ν ΑΝΑΝΙ[ΑΣ]
ΑΥΩ † ΨΙΝΕ ΕΑΠΑ ΙΑΚΩΒ ΜΝΠΕΚ
ΩΗΡΕ ΜΩΥΧΗΣ ΜΝΙΩΧΗΦ ΜΝΤΕΥ
ΜΑΔΥ ΑΥΩ ΤΝΩΛΗΛ ΕΤΡΕΠΧΟΕΙΣ ΘΑΡΕ[Θ]
ΕΡΟΚ ΝΜΜΑΥ ΜΝΗΣΩΣ † ΤΑΜΟ
ΝΤΕΚΜΝΤΣΟΝ ΧΕΚΑΣ ΕΚΝΑ
ΡΤΑΓΑΠΗ ΝΓ†ΟΙΚΕ ΝΝ
ΒΑΡΕΘ ΝΤΕΤΝΗΝΤΟ[Υ]

v. ΕΘΟΥΝ ΕΤΕΤΝΗΝΥ ΜΜΟΝ
ΕΝΡΧΡΙΑ ΝΑΥ ΕΜΑΤΕ ΚΑΝ ΑΤΕ
ΤΝ. ΒΩΚ. ΗΩ ΕΡΟΥΥ ΚΑΝ ΜΠΕ
ΤΝΒΩΚ ΑΡΙ ΤΑΓΑΠΗ ΝΤΕΤΝΗΝ
ΤΟΥ ΕΤΕΤΝΗΝΥ ΤΕΤΝΣΟΟΥΝ ΧΕ
ΑΝΤΧΑΥ ΝΗΤΝ ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ
ΤΑΑΣ ΜΠΑΜΕΡΙΤ ΝΣΟΝ ΕΤ
[ΤΑΕΙΗ]Υ ΑΝΑΝΙΑΣ ΘΙΤΝΘΛΛΟ
[ΠΕΙΕ]ΛΑΧ,

(334) ΡΠΝΑ ΝΤΕΤΝΧΟ
ΟΥΥ ΝΑΙ ΧΕΤΕΧΡΙΑ
ΞΥ.†ΑΛΕΟΝ ΔΕ
ΞΘΝΝΕΤΝΞ

336. † ΚΑΤΑ ΘΕ ?
? ?

v. ΑΥΩ ΝΓΤΝΝΟΟΥ
ΠΑΕΓΚΛΥΜΑΣ
ΕΒΟΛ ΝΑΥ ΟΝ ΤΑΑΣ
ΝΠΑΕΙΤ ΙΑΚΩΒ
ΘΙΤΝΠΑΝΑΧ[Ω]
ΡΕ

337. † ΨΟΡΠ ΜΕΝ
† ΨΙΝΕ Ε
ΡΟ ΠΧΟΕΙ
Σ ΕΦΕΣΜΟΥ
ΕΡΟ ΑΡΙ ΠΝΑ
ΝΤΕΧΟΟΥ
ΟΥΛΑΔΥ

v. ΝΑΠΕΤΡΟΣ
ΜΠΡΩΤΑ
ΡΙ ΠΧΟΕΙΣ Σ
ΜΟΥ ΕΡΟ
ΤΑΑΣ ΝΘΡΟΜ
ΠΕ ΘΙΤΝ
ΔΑΔ

339. † † ΠΡΟΣΚΥΝΕΙ † ΟΥΨΩΤ ΜΠΙ
ΧΝΟΣ ΝΝΟΥΕΡΗΤΕ Ε†† ΝΤΕΚ
ΘΕΟΣΕΒΕΙΑ ΝΕΙΩΤ ΑΡΙ ΤΑΓΑΠΗ
ΠΑΕΙΩΤ ΕΤΟΥΑΔΒ ΝΓΤΝ[ΝΟ]ΟΥΨΙ
ΝΕ ΝΑΙ ΘΙΤΟΟΥ ΜΠΕΙΓΡΑΜΜΑΤΗ
ΦΟΡΟΣ ΜΜΟΝ ΕΡΕΠΑΡΗΤ ΘΗΛ
ΕΒΟΛ ΕΡΕΝΡΩΜΕ ΘΛΙΒΕ ΜΜΟΙ
ΑΥΩ ΩΛΗΛ ΕΧΩΙ ΝΤΕΠΝΟΥΤΕ
ΝΑΘΜΕΤ
ΘΗΝ

341. † ΤΑΑΣ ΜΠΕΥΛΑΒ,
ΝΣΟΝ Ε†† ΑΠΑ ΙΩΘΑΝ
ΝΗΣ ΠΜΟΝΟΧΟΣ ΘΙΤΝ
ΨΑΤΕ ΕΙΣ ΠΑΣΟΝ ΑΒΡΑΘΑΜ
ΑΙΤΝΝΟΥΟΥ ΝΤΕΚΜΝΤΣΟΝ
ΡΤΜΝΤΣΟΝ ΝΓ† ΜΝΤΟΥΑ ΜΜ
ΗΡΕ ΜΜΑΘΕ ΝΑΥ ΝΓΚΩ ΤΕΙ
ΒΛΧΕ ΝΤΟΟΤΙΚ ΨΑΝΤΑ
ΕΙ ΕΘΟΥΝ ΑΛΛΑ ΠΑΝΤΩΣ
ΑΡΙ ΠΜΕΘΥΕ ΝΤΑΜΝΤΕΛΑΧ
ΘΥΝΕΚΩΛΗΛ ΕΤΟΥΑΔΒ †

342. † νωορπ μεν ? ? ε
 ΝΤΕΤΗΜΗΤΣΟΝ ΚΑΤΑ ΘΕ ΝΤΑΤΕΤΗΧΟΟΥ
 ΝΑΝ ΕΤΒΕΝΣΟΥΟ ΤΕΝΟΥ ΕΙΣ ΘΗΤΕ
 ΜΠΕΠΡΩΜΕ ΕΙ ΕΡΗΣ ΤΕΝΟΥ ΠΝΟΥΤΕ
 ΣΟΟΥΝ ΧΕΝΤΕΥΝΟΥ ΕΤΕΥΗΝΗΥ
 ΤΗΝΑΤΑΛΩ ΝΕΚΣΟΥΡ ΝΑΚ ΤΕΝΟΥ
 ΑΡΙ ΤΑΚΑΠΗ ΝΤΕΤΗΝΟΥΩΡΘ ΝΚΑ
 ΜΟΥΛ Μ ? ΝΗΣΟΥΟ ΝΘΟΥΝ ΜΟΥ
 Σ. ΜΠΑΝ... ΕΝΕΥΨΑΥΤ
 ΝΤΟΤΥ . ΜΑΡΩΜΕ ΚΗΤΟΥ
 ΕΜΠΕΥΕΙ ΤΗΩΡΚ ΜΗΤΗ
 ΜΠΝΟΥΤΕ ΧΕ ? ΝΕΥ ΕΜ
 ΜΑΥ ΝΑΧΟΟΥΣ ΝΗΤΗ ΟΥΧΑ
 . ΕΤΑ ? ΕΜΝΝΑ
 ΠΕΥΣ ΜΗΝΟΒ ΝΡΩΜΕ
 . ΧΕΜΕ ΘΙΤΗΝΑΠΙΥΕ Ν.
 ? ΝΑΜΕ ΠΕΤΑΜΕ

344. ≡ ΠΑΙ ≡
 ≡ ΒΩΤΗΥΤΗ ΕΡΟΙ ΚΑΝ ≡
 ΛΙΑΣ ΚΑΝ ΜΠΕΤΡΟΣ ΕΙΣ ≡
 ΘΙΠΡΑΙ ΝΝΑΖΑΡΙΑΣ ΔΙΤΗΝ ≡
 ΕΡΟΥΝ ΝΑΥ ΜΠΕΥΣΩΤΜ ΝΣΩΙ ΘΩ
 ΛΟΣ ΡΠΝΑ ΟΥΝ ΝΤΕΤΗΧΟΟΥ ΕΡΟΥΝ
 ΝΥΕΙ ΝΥΑΘΕ ΕΡΑΤΥ ΕΠΕΥΘΩΒ ΧΕ
 ΑΠΜΑ ΤΑΚΟ † ΠΕΝΕΙΩΤ
 ΕΤΟΥΑΑΒ ΝΕΠΙΣΚ, ΑΝΤΩ
 ΝΙΟΣ ΜΗΘΗΛΙΑΣ ΦΟΙ
 ΒΑΜΩΝ ΠΙΕΛΑΧ

347. † ΟΥΩΩ ΝΓΧΟΟΥ ΣΝΩ
 ΝΝΑΝΓΙΝ ΝΝΕΘ ΝΘΩΜ
 ΝΑΙ ΜΝΟΥΑΝΓΙΟΝ ΝΝΟΘ
 ΝΘΛΟΒ † ΝΑΤΑΥ ΝΑΚ
 ΝΟΥΕΡΗΝΗ ΕΠΝΟΥ
 ΤΕ ΤΩΩ † ΤΑΑΣ ΝΠΑ
 ΕΙΩΤ ΛΕΟΝ † ΟΣ ΘΙ
 ΤΗΠΑΙΔΙΚ ΠΕΚ
 ΩΩ †

349. † ΠΙΕΛΑΧΙΣ
 ΤΟΣ ΙΩΣΗΦ
 ΠΜΟΝΟΧΟΣ ΠΕΤ
 ΣΘΑΙ ΕΨΩΙΝΕ ΕΠΕΥ
 ΜΕΡΙΤ ΝΕΙΩΤ ΙΣΑΚ
 ΠΡΕΣΒΥΤΕΡΟΣ ΘΜΠΧΟ
 ΕΙΣ ΧΑΙΡΕΤΕ ΤΕΝΟΥ
 Χ... ΠΑΜΕΡΙΤ ΝΕΙΩΤ
 ΛΙΩΙΝΕ ΝΣΑΤΕ[Κ]ΟΙ

343.
 ΠΙΕΛΑΧΙΣΤΟΣ ΘΗΛΙΑΣ ΕΥ[Σ]ΘΑΙ ΜΠΕΥ[ΜΕ]
 ΡΙΤ ΝΣΟΝ ΙΑΚΩΒ ΨΟΡΠ ΜΕΝ † Ψ[ΜΕ]
 ΕΡΟΚ ΑΡΙ ΤΑΡΑΠΗ ΕΨΩΠΕ ΑΠΡΜ
 ΝΘΟΥΝ ΠΕΠΙΣΚ° ΑΠΑ ΘΗΛΙΑΣ ΟΥ
 ΩΡΘ ΝΘΜΧ ΕΒΟΛ ΚΑΤΑ ΘΕ
 ΕΝΤΑΚΧΟΟΥ ΝΑΙ ΑΡΙ ΤΑ[ΓΑ]
 ΠΗ ΧΟΟΥΣΟΥ ΝΑΙ
 ΧΕΤΕΧΡΙΑ
 ΤΕ

ν ≡ ΜΑΤΕ
 ≡ ΕΜΑΤΕ

345. ≡ ΝΑΤΑΘΟΙ
 ≡ Η ΧΟΟΥ ΘΕΝΚΑΚΕ ΝΑΙ
 ≡ ΥΝ ΝΑΚ ΜΠΙΚΕΦΑΛΕΙΟΝ
 ≡ ΑΠΕΣΥΝΤΕ ΠΑΝΑΧΩΡΙΤ[ΗΣ]
 ≡ ΠΑΡΑΜ ΚΑΛΑΜΑΥΛΕ † ≡

346. ΑΡΙ ΤΑΡΑΠΗ ΝΓΧΟ
 ΟΥ ΝΒΑΛΟΤ ΝΑΝ ΧΕΑ
 ΠΒΑΜΟΥΛ ΘΩΝ ΕΠΩΛΘ
 ΚΑΙ ΓΑΡ ΒΑΡΘΟΛΟ
 ΜΕΟΣ ΣΟΟΥΝ ΑΝ ΧΕ
 † ΡΧΡΙΑ ΧΗΠΙΜΟ ≡
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ [Η]
 ΑΓΙΑ ΤΡΙΑΣ †
 † † †

348. † ΘΑΘΕ ΜΕΝ Ν
 ΠΨΑΧΕ † ΨΙΝΕ ΕΤΕΚ
 ΜΗΤΕΙΩΤ ΕΤΟΥΑΑΒ [ΜΝ]
 ΝΕΤΗΝΕΜΑΚ ΤΗΡΟΥ ΚΑΤΑ
 ΝΕΥΡΑΝ ΤΕΝΟΥ ΑΡΙ ΤΜΗΝΤΕΙ
 ΩΤ ΝΓΤΗΝΟΟΥ ΟΥΡΟΤΣ ΝΧΑ
 ΑΚ ΝΑΙ ΜΝΟΥΕΙΕ ΝΩΛΘΟΜ
 ΝΓΣΑΛΚΟΥ ΝΓΤΑΒΟΥ ΜΝ
 ΠΕΤΕΚΝΑΧΟΟΥΥ ΝΑΙ ΤΗ
 ΡΥ ΝΓΣΘΑΙ ΝΑΙ ΧΕΑΚΧΟ...
 ΟΥ ΛΥΩ ΝΓΨΛΗΛ ΕΧ[ΩΝ]
 ΝΤΕΠΝΟΥΤΕ ΝΑΘΜΝ
 ΘΝ. ΜΕ ΜΗΠΠΙΡΑΣΜ[ΟΣ]
 ΛΥΩ ΝΓΧΟΟΥ ΠΕΚΟΥΧ[ΑΙ]
 ΝΑΙ † ΟΥΧΑΙ † ΘΘ

ΕΝΔΜΟΥΦ ΕΣ ΛΙΑΡΙ. .
 ΟΥΣ ΝΗΚ ΜΜΟΝ ΕΝ
 ΝΡΩΜΕ ΕΦΝΗΥ ΕΒΟΛ
 ΧΑΥ ΝΑΙ ΝΤΑΧΟΟΥΣ ΝΗΚ
 ? ? ΝΜ
 ? ΕΠΚΟΥΙ ΝΧΟΚ^{ic}
 ΝΑΙ † [ΟΥ]ΧΑΙ ρΜ
 [ΠΧΟΕΙΣ]

350. † † ΨΟΡΠ ΜΕΝ
 †ΟΥΨΤ ΜΦΥ
 ΠΟΠΟΔΙΟΝ ΝΝΕ
 ΤΠΟΥΡΗΤΕ ΑΡΙ ΠΝΑ
 ΕΨΩΠΕ ΟΥΟΝ ΧΑΚ
 ΜΜΑΥ ΧΟΟΥ ΟΥΚΟΥΙ
 ΝΑΙ Α†ΕΛΩΝΤΑ
 ρΩΠ ΠΙΨΑΨ
 ΟΥΧΑΙ

v. ? ΨΑΠΨΑΥ
 ΝΧΟΥΨΤ ΝΡ
 ΤΟΠ † Μ
 ΠΑΜΕΡΙΤ ΝΕΙ
 ΨΤ ΒΙΚΤΨΡ
 ΠΡΕΣΒ/ ρΙ
 ΤΗΠΕΨΟΜ
 ρΑΛ ΗΛΙ
 ΑΣ

351. † ΤΑΛΣ ΜΠ[ΑΣΟ]
 Ν ΑΠΑ ΒΙΚΤΨΡ Π≡
 ΛΥΨ ΠΡΥΓΟΥΜΕΜΟΣ≡
 ΕΠΙΔΗ ΔΚΡ ΠΝΑ ΝΜΜ≡
 ΝΡΟΥΡΕ ΔΙΟΥΨΤΡ ΘΑΛΙΣ≡
 ΑΤΣ ΕΡΟΣ ΕΒΟΛ ΧΕΛΙΡΠΨΩΝ≡
 †ΠΑΡΑΚΛΕΙ ΜΜΟΙΚ ΧΟΟΥ≡
 Χ. Ε ΕΝΡΜΟΟΣ ΕΒ≡ [ΟΥ]
 ΧΑΙ ΑΓΙΑ Τ[ΡΙΑΣ]

352. † ΑΝΟΚ ΙΕΡΗ
 ΜΑΙΑΣ ΕΨΡΑΙ ΜΠΑ
 ΕΙΨΤ ΑΒΗΛ ΝΣΝΑΥ
 ΝΒΙΡ ΝΟΙΚ ΜΝΟΥ
 ΛΟΒ ΝΝΕΡ ΕΤΡΑΤΑ≡
 ΝΑΚ ≡
 Τ ΝΡΑΜΠΕ ΨΑΠΕ≡
 ΟΥ ΜΠΕΚΜΟΥΔ≡
 ΜΝΗΣΑΛΤΡΕΙΚ≡
 ρΜΠΨΩΜΑ Ε≡
 ΤΑΤΟ ΝΚΕΙΣΕ≡
 ΤΟ ΜΠΡΟΣΦ[ΟΡΑ]≡
 ΕΨ≡

353. † ΧΨΡΙΣ ΤΡΑΣΡΑΙ ΝΗΤΗ
 †ΟΟΥΝ ΝΤΕΤΗΜΗΤΜΑΙΡΩΜΕ
 ΕΡΟΥΝ ΕΡΟΙ ΑΤΕΤΗΡΠΝΑ ΝΜΜΑΙ
 ρΑΦΨΒ ΝΠΣΤΡΨΜΑ ΕΙΠΑΡΑΚΛΕΙ Μ
 ΜΨΤΗ ΤΑΡΕΤΕΤΗΡΨΩΒ ΝΑΙ ΕΨΡΑΤ≡
 ΜΜΟΝ †ΡΧΡΙΑ ΜΜΟΦ ΠΡΟΥΟ Δ[Ε]
 †ΟΥΨΤ ΕΧΗΝΟΥΡΗΤΕ ΝΝΕΤΟΥ≡
 ΤΑΡΟΥ≡

v. ρΜΠΟΥΨΨΕ ΜΠΝΟΥΤΕ
 †ΝΗΥ ΝΤΑΠΡΟΣΚΥΝΕΙ ΝΗΤΗ ΜΠΑ
 ΤΑΒΨΚ ΑΝΘΗΤ ΛΥΨ ρΑ
 ΤΚΟΥΝΡΑΛΙΨ †

354. [Ψ]ΟΡΠ ΜΕΝ †
 ΠΡΟΣΚΥΝΕΙ Ν
 ΤΕΚΜΝΤΕΙΩ
 ΕΙΣ ΙΣΑΚ ΑΝΒΑΚΨ
 ΕΡΟΥΝ ΕΜΑ ΝΜΑΞΕ
 ΜΙΝΕ ΑΗ† ΘΗΛΗΝΑ
 ΑΡΙ ΠΝΑ ΝΓΤΗΝΟΟΥ ΠΕ†
 ΤΠΟΥΧΑΙ ΝΑΙ ΕΙΣ ρΗΤ[Ε]
 ΑΝΒΨΚ ΝΣΑΝΣΑΙ ΧΕ
 ΕΝΑΤΑΛΟΟΥ ΕΝΡΗΤ
 ΕΨΩΠΕ ΚΟΥΨΨ ΒΨΚ
 ΕΤΠΟΥΤ ΑΛΛΑ ΣΤΕ†
 ΝΑΒΨΚ ΕΨΩΠΕ †
 ΝΑΒΨ ΨΑΤΙΚΨΡΙ
 ΑΚΗ ρΑΠΜΑ
 ΝΤΑ

355. † ΠΠΑΜΕ† ΝΧΟΕΙΣ ΝΣΟΝ ΑΠΑ ΔΙΟΝΗΣΙΟΣ
 ΠΜΟΝΟΧΟΣ ΙΑΚΨΒ ΠΕΙΕΛΧ† Θ ?
 ΕΑΙΡΨΠΗΡΕ ΓΑΡ ΕΜΑΤΕ ΝΤΕΚΦΙΛΟΣΟΦΙΑ ΧΕΔΚΡ
 ? ? Σ ΝΤΕΙΡΕ ΤΗΡΣ ΕΤΒΕΡΨΩΒ ΝΤΑΠ.
 ? ΕΡΟΣ ΕΜΗΤΗΝΟΟΥ ΝΨΡΕ ΕΡΟΥΝ ΝΑΚ ?
 ΧΕΜΠΙΣΟΥΨΗΡ ΕΡΟΙ ρΟΛΟΣ ΑΛΛΑ ΝΤΑΚΤΗΝΟΟΥ ?
 ΨΗΜ ΝΡ. ΜΑΙ ΠΝΟΥΤΕ ΠΕΤΝΑΠΛΗΡΟΦΟΡΕΙ ΝΤΕΚ ?
 ΣΟΝ ΧΕΨΨΩΠΕ ΕΑΠΕΙΡΨΩΒ ΨΨΠΕ ΜΠΙΣΑΛΟ. ρΝΟΥΠ? v. ? ≡ ΠΕΚΨΗ
 ΝΤ ΑΛΛΑ ΚΣΟΟΥΝ ρΨΨΚ ΧΕΡΕΝΑΜΕΛΗΣ ΝΡΨΜΕΝΕ ? ≡ ΛΧ, ΒΙΚΤΨΡ
 [ΑΛΛΑ ΛΥ ? ΕΛΑΙ

ΤΑΜΟΙ ΕΣΝΑΥ ΕΝΑΝΟΟΥ ΝΤΑΨΧΙΤΟΥ ΑΨΨΙΤΟΥ ΜΠΟΥΧΙ
 ΤΟΥ ΝΤΟΟΥΤΨ ΛΟΙΠΟΝ ΕΨΩΠΕ ΠΡΨΒ ΑΡΕΣΚΕ ΝΑΚ ΑΜΟΥ Ν?
 ΝΓΨΨΚ ΕΠΕΙΕΒΤ ΝΜΜΑΨ ΝΓΨΨΚ ΠΡΨΒ ΕΒΟΛ ΑΡΙ ΟΨΑ ΟΨ
 ΝΓ†ΠΚΟ ΝΑΠΕΙΨΗΡΕ ΨΗΜ ΕΤΝΑ† ΤΕΙΒΛ
 ΧΕ ΝΑΚ ΑΨΨ ΠΨΕΝΝΗΤΟΝ ΝΑΙ ΛΙΣΡΑΙΨ ?
 †ΠΡΟΣΚΨ ΕΠΜΑ ΤΗΡΨ ΕΤΟΥΑΑΒ ΟΥΧΑΙ ρΜΠΧΟ[ΕΙΣ]

356. ρ ραθη μεν νρωβ [νιμ τνπροσκυ]
 νει αυω τναςπιαζε
 ετταεινυ τνταμ
 προπεια ετβεπωω[β]
 πευκλεεστατος σ
 φημος νδουζ ταλ
 ενντη νακ ραπωω[β]
 κσυνταζε ετρε
 θαρει επεκωα
 πεκχωκ τευκ
 τενου λ

υ. εττριχωκ μ
 ε ετβεπαι ανσε
 πμεγε νακ αρι
 οου πεκσκοπος
 ΓΡ]αμματηφορος
 υν χει ανεροου
 νδν τυπος νε
 ναν μπεκου
 Μ]τον ουχαι
 ετου

357. ρ ταας μ
 πμοινουτε
 ειω απα υενουτε
 απα καμουλ
 πεχσ αλη
 ηλ πειελαχ
 νχοεις πδουζ
 ε νειω ν

358. ΜΝΤσαψε Ν υ. ΚΟΥ ΜΑ
 κωλε νπκω Β ΓΑΡ ΔΙ
 ρε τεκκολεν ΤΑΥ ΝΑ
 πνα υανευ κ ΝΚΕΣΟ
 υτου εαβικ[τωρ] Π
 ταυ νακ

359. ρ εις ανανια μν
 παυλος ραμα νπροης
 νταβεννησε

361. υ ?
 νταμ ?
 τεκμντειωτ ετου
 [ααβ] αυω τασπιαζε μπε
 τεκμντρεψμεψε
 [νουτε ρ]μπροητ τηρψ υαντα
 η ει ενρητ νταπρος
 [κυνει ντεκ]μντειωτ χειμπιδν
 [τυπος εει εν]ρητ ετβεπτοπος χε
 μμαυ επροσειχη επμα
 ηδιντεκαγαπη επρ
 ωου ντοτκ ετωκ πλιψε
 νσμουμαι μπιορωρ
 εκερωμε τενοςυ ?
 ΜΝ]ταγε νρταβ... ουω
 τνναυσου νακ αρι ταγα
 [π]η νρτωρ πανδαλομα μ
 πβεκε νουτ νρητου νρτ
 κουρο μπαιωτ βικτωρ
 πμαθητης μαπα σουρουσ χε
 . ναγειε εροι πκουσεπε ν
 εκασ νλεικ ναι ρη...
 πη χειανκλικε υνημ ωσην

360. ρ ταας νπενειω[τ ια]
 κωβ ριτηπετρος
 μμοκ χεινπεκωι
 σηφ κσοουν χωρι
 χειακρχρια ναυ
 κερωμε ρηπεκτ
 εψσυνβοηθια ν
 ρηνεκπιρασμοε
 νσαβλβαυ ντεν
 νπρκω νωουω[νε]
 νσωυ μηποδη
 νυταλω ενρητ
 μντεκνα ?
 ερωυ νκεσ[οπ]
 κη γαρ υα ?
 ρχρια νρ ?

362. ρ ανοκ
 κυριακος
 ετω[ινε ?
 τωρ
 [5 lines]
 μαυωιμε νσωυ ?
 πεχαυ χειλιουε ?
 κυρος ιουστινος χε
 τι τευτιμη υακ
 σναυ νβαε
 αυ πεχ

(362) v. x

ΧΕΛΝΕ
 ΨΛΗΛ ΜΝ
 ΠΟΣ ΝΑΥ ΜΕΥ
 ΕΨΩΠΕ ΟΥΝ ΚΟΥΨΥ
 ΟΥΚΟΥΙ ΝΣΤΟΙ ΕΠΤΟΠΟΣ
 ΕΙΣ ΟΥΡΩΜΕ ΑΥΝΟΥΨΗΜ
 ΝΚΡΙ ΕΝΑΝΟΥΨ ΤΗΝΟΟΥ
 [Ν]ΑΙ ΠΕΤΚΟΥΨΥ ΝΤΑΨΟΠΥ
 ΞΩΚ ΤΑΑΣ ΝΝΑΕΙΟΤΕ
 [Ε]ΤΤ, ρΙΤΝΚΥΡΙΑΚΟΣ
 [Π]ΕΨΥΗΡΕ ΟΥΧΑΙ †

364. ΞΤΟΣ ΝΝΝΑΥ ρ.

ΜΨΥΗΣ ΤΑΨΥ
 ΛΝΙΑΣ ΝΑΡΚΑΣΕΙ
 ΨΝΓΕΡΓΕΡ...Β

ΞΤΣΗ ΣΝΑΥ ΜΜΗΡ ΝΝΟΥΡ
 ΞΤΣΙΟΥ ΟΥΜΗΡ ΝΝΟΥΡ
 ΞΙΩΘΑΝΝΗΣ ΟΥΜ Ξ

366. ΟΥΨΥ ΕΤΗΚΥ Ε [ΠΡΟΣ]

ΚΥΝΕΙ ΝΑΚ ΕΙΣΠ
 ΧΟΟΥΨ ΕΝΘΗΤ ΝΑ
 ΞΜΩΡ ΠΙΨΑΤΙΛΑ ΝΚΑΚΕ ΝΗΨ
 ΞΝΕΥΣΤΑΘΙΟΣ ΚΩΤ ΞΙΝΠΙΨ
 ΞΚΩΤ ΜΠΕΨ†ΚΑΝΩΝ ΝΑΙ
 ΞΠΜΑΙΝΟΥΤΕ ΜΜΑΙΘΗΚΕ
 ΞΤΗΡΟΥ ΚΩ ΝΑΙ
 ΞΑΛΙΣΘΑΙ ΕΡΑΤΚ
 ΞΕΠΑΜΕΡΙΤ
 ΞΠΨΡΕΣΒΗΤΕΡΟΣ
 ΞΠΕΨΘΡΩΔΑΛ

368. † ΠΡΟ ΠΑΝΤΩΝ † ΠΡ[Ο]ΚΥΝΕΙ
 ΜΠΡΥΠΟΠΟΔΙΟΝ ΝΝΕ[Τ]ΝΟΥΕΡΗ
 ΤΕ ΤΗΡΤΗ ΞΙΜΠΕΤΗΚΟΥΙ ΨΑ[Π]ΕΤΗ
 ΝΟΒ ΕΠΙΔΗ ΑΠΑΠΑΣ Ν ΤΕΠΛΑΞ
 ΕΙΣ ΘΗΤΕ ΑΙΒΩΚ ΕΜΑΝΠΕΨΥΝΘΙΟΣ
 ΡΟΥ ΤΑΙΧΙΤΚ ΑΣΤΗΒΩΝΕ ΕΙΣ ΘΗΤΕ Σ
 ΠΑΡΑ ΟΥΚΟΥΙ ΑΙΤΗΝΟΟΥΣ ΝΗΤΗ ΝΤΗΠ
 ΑΠΑ ΟΥΑΝΑΨΡΕ ΑΨΩ ΟΝ ΕΤΒΕΤΡΟΙΤΕ ΝΘΒ
 ΝΤΑΚΧΟΟΣ ΝΑΙ ΨΕΛΙΤΑΑΣ ΝΑΚΟΛΟΣΜΕ
 ΕΙΣ ΘΗΤΕ ΔΙΧΟΟΣ ΝΑΨ ΘΑΡΟΣ ΑΨΧΟΟΣ ΝΑΙ
 ΨΕΛΙΨΟΜΣ ΑΙΤΗΝΟΟΥΣ ΕΘΟΥΨ ΝΑΚ
 ΕΙΣ ΤΚΟΥΙ ΝΘΒΟΟΣ ΕΤΜΗΡ ? Ξ
 ΞΜΠΡΨΩΝ ΑΙΧ Ξ
 ΝΑΚ

363. ΕΠΙΔΗ ΑΨΧΟΟΥ ΠΕΙΡΩΜΕ ΝΑΙ ΜΝ
 ΠΛΑΞ ΨΕΤΑΨΥ ΝΚΟΜΕΣ ΔΕ ?
 ? ΤΑΨΥ ΝΑΙ ΑΨΤΑΟΥΨ ΤΑΠΟΚ
 ? Ι ΘΑΠΩΒ ΝΤΑΨΗΝΗ ρΙΤ ?
 ? ΕΤΒΗΤΨ ΤΕΝΟΥ ΠΨΩΚ ?
 ? ΜΑΘΝΤΗΠΟΣ ΝΟΥΨΡ Ν...
 ΑΝΚΥ ΠΨΑΨΟΥΑ
 ΕΨ ΕΑΚΑΨ ΝΤΨΤ
 ΑΣΤΨΤΕΚΚΕ
 ΛΗΛ ΠΝΧΟ
 ΙΣ ΝΕΙ
 ΑΣΜ

365. † ΤΑΑΣ ΜΠΣΟΝ
 ΠΑΠΝΟΥΘΙΟΣ ρΙΤΝΑΑΝΙ
 ΗΛ ΕΠΕΙΔΗ ΔΙΤΑΨΟ ΠΡ
 ΩΒ ΕΡΟΚ ΘΑΠΣΝΑΨ ΜΜΗ
 Ρ ΝΝΟΥΡ ΤΕΝΟΥ ΑΡΙ ΠΝΑ
 ΝΓ†ΣΟΟΥ ΜΜΗΡ ΝΝΟΥΡ
 ΝΑΨ ΨΕΚΑΣ ΕΙΝΑΕΨΧΑΡΙΣΤΕΙ
 ΝΤΟΟΤΚ ΤΑΨΥ ΝΙΩΘΑΝΝΗΣ Μ
 ΠΛΙΨ ΝΤΑ† ΣΟΥΗΝΤΟΥ ΝΑΚ †

367. ΕΙΣ ΝΑΙΝΕ Ξ
 ΨΕ ΕΝΤΑΙΣΑΤΜΟΥ Ξ
 ΝΙΑΚΩΒ ΠΕΠΡΕΨ ΜΠ Ξ
 ΘΗΤΕΨΚΩ ΝΑΤΤΑΜΟΚ Ξ
 ΛΟΥ ΨΕΛΛΑ Ξ ΕΨΤΛΟΥΟ Μ Ξ
 ΠΕΨΑΨ ΝΘΕ ΕΤΕΜΠΕΕΠΙΦ[ΑΝ]
 ΙΟΣ ΝΚΥΠΡΙΟΣ ΜΑΨΑΤΨ Ξ
 ΝΣΕΝΕΚΜΑΟΥ ρΝΑΟ ?
 ? ΑΣΤΡΟΝ ? ?
 ? ? ?
 ΩΤ ΒΙΚΤΨΡ ?
 ? ?

v. † ΠΚΕΦΑΛΕΙΟΝ
 ΜΝΑΙ ΤΗΡΟΥ † ΠΡΟΣ
 ΚΥΝΕΙ ΝΗΤΗ
 ΞΝΤΑΑΠΑΝΤΑ ΕΡΨΤΗ
 [ΝΑ]ΓΙΑ ΤΡΙΑΣ
 [Τ]ΑΑΣ ΝΝΕΣΝΗΨ ΕΤΟΥΔΑΒ ΜΜΑΙ
 ΝΟΥΤΕ [ΑΨ]Ψ ΝΡΕΨΨΜΨΕ ΜΠΕΨΧΕ ρΝ
 ΟΥΜΕ ρΙΤΗ ? ΕΠΑΤΟΥΡΕ

369. † ΑΠΑ ΒΙΚΤΩΡ ΠΡΟΥΓΟΥ[ΜΕΝΟΣ]≡
 ΠΩΗΡΕ ΜΠΕΤΡΟΣ ΧΕΗ≡
 ΠΟΣ ΕΚΡΘΥΠΟΡΓΙΑ ΠΡΟΣ≡
 ΝΑΚ ΜΠΕΝΤΑΙΣΡΑΙ ΝΑΚ ρ≡
 ΤΕΠΡΟΘΥΣΜΙΑ ΒΟΛ ΕΤΕΥΤ≡
 ΕΥ ΛΥΩ ΟΝ ΤΕΚΚΑΤΑΣΤΑ≡
 ΝΣΩΚ ΛΥΩ ΕΚΩ⁵ ΑΠΑΡΗΤ≡
 ≡ ΛΑΥΕ ΛΥΩ ΝΝΕΥ. ? ≡
 ≡ ? ΝΧΗ ΑΠΑ ΒΙΚ[ΤΩΡ]≡

370. ? ?
 ? ΠΧΟΕΙΣ ΕΥΕΣΜΟΥ Ε[ΡΟΚ]
 ? ΜΜΟΚ ρΜΠΕ≡
 ΕΤΝΑΝΟΥΥ ΗΠΕΙΔΗ ΑΝΤΩΥ . ΨΡΡ≡
 ? ΜΠΝΑΥ ΝΤΑΤΕΚΜΗΤ
 ΨΗΡΕ ? Ν ΜΗΝΝΟΒ ΝΡΩ
 ΜΕ. ? ΛΥ ΕΦΩΒ ΕΠΚΥΡ[Ι]
 ΘΕΟΔΩΡΟΣ ΕΧΗΚ ΕΒΟΛ
 ΝΜΜΛΥ ΕΤΒΕΝΡΑΡΒΑ
 ΤΑ ΜΜΗΝΑ ΜΠΑΚΟΥ
 ≡ ΛΑΥΣΙΤ ΦΩΒ ΕΧΩ!
 ≡ ΚΟΥΝΨΕ ? Ε

371. ΤΑΑΣ ΜΠΑΕΙΩΤ ΕΤΟΥΑΑΒ ρΛΛΟ ρΙΠΕΣΝΤΕ
 * ΠΡΟ ΠΑΝΤΩΝ † ΠΡΟΣΚΥΝΕΙ ΝΤΕΤΝΜΝΤΕΙΩΤ
 ΕΤΟΥΑΑΒ ρΜΠΧΟΕΙΣ ΕΠΙΑΗ ΔΙΣΩΤΗ ΧΕΠΕΤΝΕΙΩΤ
 ΠΕΠΙΣΚΟΠΟΣ ΝΗΥ ΨΑΡΩΤΗ ΝΘΩΠΕΨΩΙΝΕ ΑΡΙ ΠΝΑ
 ΕΨΑΝΕΚΤΗΝΟΟΥ ΚΑΙ ΝΨΩΙΝΕ ΝΣΑΟΥΚΟΥΙ ΝΟΥΑΤΕ ΝΤΑ
 ΗΤΥ ΝΤΑΕΙ ΝΤΑΒΗ: ΔΙΒΩΚ ΕΡ... ΨΑΠΤΟΟΥ ΚΑΑΠΕ
 ΣΝΤΕ ΔΙΣΩΤΗ ΟΥΨΑΛΛΕΙ ΑΧΟΟΥ . ΕΨΑΙΤΑΛΟΥΟΥ
 ΝΑΚ ΠΑΕΙΩΤ ΕΤΟΥΑΑΒ ΑΠΑ ρΛΛΟ ρΠΝΑ ΝΓΤΑΟΥΟΥ
 ΕΤΕΠΕΙΠΕ † -----
 ΤΣΥΝΑΓΩ ΝΜΜΑΣ ρΝΒΑΡΣΕ ΜΠΝΑΟΣ
 ΕΤΜΤΣΟ ΕΒΟΛ ΝΝΕΝΤΑΥΔΟΚΙΜΑΞΕ
 ΜΜΟΥ : ΑΚΧΕ ΝΡΕΘΝΟΣ ΕΒΟΛ
 ΝΑΙ ΕΤΟΥΕΨΡ ΠΟΛΕΜΟΣ ΝΕ
 ΒΟΟΥΕ ΝΑΡΨΟΡΓΙ Ν†
 ρΝΝΕΥΒΙΧ ΜΠΝΟΥΤΕ
 ΝΕΥΡΩΟΥ ΜΠΚΑΡ
 ΣΜΟΥ

ν. ΔΗΜΟΣΙΟΝ ΜΠ ? ≡
 ΚΣΟΟΥΝ ΧΕΠΨΑΧΕ ΝΤΑΥΤΑΥ≡
 ΨΑΥΡΟΥΜΗΝΨΕ ΝΧΩΩΜΕ ? ≡
 ΑΡΙ ΠΝΑ ΝΓΤΑΥΕ ΠΨΑΧΕ ΕΡΟΥ Ε
 ΨΩΠΕ ΚΣΟΟΥΝ ΧΕΨΑΥΒΑΡΕ
 ΜΜΟΝ ΠΑΡΑ ΠΔΙΚΛΙΟΝ ΑΡΙ
 [ΠΝΑ] ΝΓΤΗΝΟΟΥ ΤΑΠΟΚΡΙΣΙΣ
 [Ν]ΤΑΑΠΟΤΑΣΣΕ ΜΠΕΙΕ
 ? ΕΒΡΙΣΩΧ ΕΝΟ≡
 ΑΡΙ ΠΝΑ ΝΓΕΙΜΕ Ε≡
 ΣΚΟΠΟΣ ΝΓΤΗΝΟΟΥ[Υ]
 Κ ΝΑΙ ΤΑΑΣ ΜΠΑ ≡ [Α]
 ΠΑΔΙΟΣ ρΙΤΝϩ.
 [ΠΕΙ]ΕΛΑΧ, ≡

372. ΝΤΑΕΙ ΕΡΕΥ ΠΝΟΥΤΕ
 ΝΑΣΟΥ. ΤΕ ? ΤΗ ΠΡΟΣΚ
 ΕΙΣ ρΗΤΕ ΕΙΡΩΨ † ΑΝΟΚ
 ΠΑΥΛΟΣ † ΨΩΙΝΕ ΕΝ
 ρΛΛΟΕΙ ΤΗΡΟΥ ΠΡ ΑΠΑ
 ΠΕΣΝΤΕ ΜΗΠΡ ΑΒΡΕ
 ρΑΜ ΜΗΠΡ ΜΨΥΣΗΣ
 ΨΛΗΛ ΕΧΩΙ ΑΡΙ ΤΑ
 ΓΑΠΗ ΝΓΨΩΙΝΕ Ε
 ΤΒΕΝΒΗΝΝΕ ΝΓΤΑΛΥ Ν
 ΟΥΡΩΜΕ ΝΥ†ΚΙΕΝΑ ?
 ΤΑΑΣ ΜΠΡ ΑΠΑ ΠΕΣΝΤΕ
 ΠΑ ? ? ΙΩ ρΨΝ
 ΝΗΣ ΠΡ ΠΙΕΛΑΧ ΔΥ

373. † ΕΠΕΙΔΗ ΑΤΡΙΒΟΥΝΟΣ ΣΡΑΙ
 ΟΥΒΛΧΕ ΝΠΚΟΥΣ ΔΨΨΑΤΕΤΗΜΗΤ
 ΕΙΩΤ ΝΠΕΡΘΙΝ ΠΕΤΕΥΝΑΤΗΝΟΟΥ
 ΝΤΟΟΥΤΥ ΨΑΤΕΝΟΥ ΠΝΟΥΤΕ ΠΕΤ
 ΣΟΟΥΝ ΝΤΑΙΣ. ΔΙΤΑΙ
 ΝΠΗΙ ΚΑΛΥ ΕΕΙΜΕ ρΟΛΩΣ
 ΕΤΒΕΧΕΜΗΤΕ ΝΟΥΡΙΣΕ
 ΕΡΩΤΗ ΝΣΟΠΣΝΑΥ
 ? ?

374. ΚΩ ΝΑΙ ΕΒΟΛ ΧΕ[Μ]
 ΠΕΙΘΗΧΑΡΤΗΣ ΤΑΜ[ΝΤ]
 ΕΛΑΧ, ΠΡΟΣΚΥΝΕΙ [ΜΠΑΙ]
 ΨΤ ΕΤΟΥΑΑΒ ΑΡΙ ΠΝΑ Ν≡
 ΨΑΝΤΕΠΧΟΕΙΣ ΤΟΥΤ≡
 ΕΙΟΥΟΧ ΕΙΣ † ΒΗΣΕ ΕΣ≡
 ΝΟΟΥΣ ΝΑΚ ΜΗΠΕΙΕΛΤΕ≡
 ΝΟΟΥΣΕ ΝΑΚ ΝΤΟΟΥΤΥ ΜΠ≡
 ρΗΤΕ ΔΙΣΡΑΙ ΕΤΠΟΔΙΣ Ε≡
 ΝΕΥΕ ΧΕΛΥΕΙ ΝΑΙ ΕΥΨ[Ω ΜΜΟΣ]
 ΧΕΑΠΛΑΟΣ ΜΟΥ ΨΛΗΛ≡
 ≡ ΨΤ ΨΑΝΤΑΕΙ ΨΑΤ≡

375. ΝΑΧΟΕΙ[Σ]
 ΝΕΙΩΤ ΕΤ
 ΤΑΙΗΥ † ΠΡΟΣ
 ΚΥΝΕΙ † ΨΩΙΝΕ ΕΡΩ
 ΤΗ ΨΛΗΛ ΕΧΩΙ ΠΕΡΡΡ
 ΕΙΠΙΑΗ ΑΚΧΟΟΥ ΝΑΝ

(375) ΘΝΘΕΝΩΛΧΕ ΕΥΘΟΟΥ ΠΕΝ
 ΕΙΩΤ ΠΝΟΥΤΕ Ο ΜΜΝΤΡΕ
 ΕΡΟΝ ΧΕΜΠΕΝΑΜΕΛΕΙ ΝΟΥΘΟΥ
 ΝΟΥΩΤ ΘΩΣ ΚΡΟΥ ΑΛΛΑ ΝΣΑΒΗΛ
 ΧΕΑΠΠΙΡΑΣΜΟΣ †αρο ΝΝΕ
 ΝΑΡΑΠΣ-ΤΕΥΤΟΣ ΔΝ ΑΛΛΑ
 ΡΩΑΝΠΟΥΩΝΩ ΤΩΡΠ ΟΥ
 ΕΣΟΥ ΩΑΡΕΝΚΕΡΣΟΥΕ
 ΤΗΡΟ...ΝΤΡΕ ΤΕΝΟΥ
 ΘΜΠΟΥΩ ΜΠΝΟΥΤΕ
 ΚΑΡΕ ΕΡΟΝ ΘΜΠΩΩ
 ΝΡΑΣΤ[Ε]ΚΑ
 ΣΟΥΝ ΧΕ
 ΝΟΒΕ

377. † ΑΝΟΚ ΔΛΥΕΙΔ
 ΜΝΣΙΝΑ ΕΤΣΟΔΙ ΕΤ
 ΨΙΝΕ ΕΜΕΧΛΙΑΣ
 ΧΕΤΕΝΟΥ ΕΤΕΤΕ[Ι]
 ΒΛΧΕ ΤΑΤΕΡΑΚ
 ΤΑΘΟΙ ΕΘΟΥΝ Ν
 ΡΑΣΤΕ ΜΑΤΕΠΟΥ
 ΟΕΙΝ ΕΙ ΕΒΟΛ ΧΕ
 ΤΑΝΑΓΚΕΤΕ †
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ †

379. † ΕΠΙΦΑ
 ΝΙΟΣ ΠΙΕΛΑΧ,
 ΕΥΣΟΔΙ ΕΨΙΝΕ Ε
 ΝΕΥΜΕΡΑΤΕ ΝΕΙΩΤ ΙΩΩ
 ΜΝΗΣ ΜΝΕΝΩΧ ΜΝΑΠΑ Β
 ΙΚΤΩΡ ΘΜΠΣΩΚ ΤΗΡΥ ΝΤΑΨΥΧΗ ΜΝ
 ΝΩΣ †ΤΑΜΟ ΜΜΩΤΗ ΧΕΡΙΤΜΠΟΥΩ
 Ψ ΜΠΝΟΥΤΕ ΜΝΚΕΤΗΨΛΗΛ ΕΤΟΥΛΑΒ
 ΕΙΣ ΠΝΟΥΤΕ ΑΥΧΟΥ ΠΤΑΛΒΟ ΜΠΑΒΑ
 Λ ΝΑΙ ΠΕΧΕΠΣΑΙΝ ΧΕΕΚΝΑΣΩΜ
 ΝΤ ΝΠΕΙΚΕΘΟΥ ΣΝΑΥ ΨΑΝΤΥΤΩ
 ΚΡ ΚΑΛΩΣ ΨΛΗΛ ΟΥΝΕΧΩΙ ΝΤΕ
 ΠΝΟΥΤΕ ΧΟΥ ΠΕΥΝΑ ΝΑΙ ΝΤΑΕΙ
 ΕΥΡΑΙ ΕΠΑΜΑ ΚΑΙ ΓΑΡ ΛΙΘΛΙΒΕ
 ΕΜΑΤΕ ΕΤΒΕΠΝΕΤ ΔΕ ΟΝ ΕΙΣ ΘΗ
 ΤΕ †ΝΑΤΗΝΟΟΥΨ ΝΗΤΗ ΑΡΙ ΤΑ
 ΓΑΠΗ ΝΤΕΤΗΤΜΜΟ ΠΒΑΡΩΘ
 ΑΝΟΚ ΠΕΣΥΝΤΕ ΠΕΙΕΛΑΧ
 †ΑΣΠΑΖΕ ΝΤΕΤΗΜΝΤ
 ΕΙΩΤ ΕΤΟΥΛΑΒ ΨΛΗ
 Λ ΕΧΩΙ
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ

(374) ≡ ΕΤΟΥΛΑΒ ΝΑΕΙΑ
 ≡ Π]ΑΧΟΕΙΣ ΝΕΙΩΤ
 ≡ ρ]ΤΗΒΙΚΤΩΡ
 ΠΕΚΩΗΡΕ

376.

ΘΑΘΗ ΜΕΝ
 ΝΩΒ ΝΙΜ †ΨΙΝΕ ΕΠΑ
 ΜΕΡΙΤ ΝΕΙΩΤ ΙΩΩ
 ΑΜΝΗΣ ΕΠΕΙΔΗ ΛΕΙΠΑΡΑΚΑ[ΛΕΙ]
 ΜΜΟΚ ΘΑΘΗ ΝΝΕΙΘΟΥ
 ΕΙΜΩΨΕ ΜΝΠΚΑΒΙΤ ?
 ΡΕ ΛΕΙΧΟΟΣ ΧΕΛΥΧΙΟΥΕ
 ΕΡ ? ΑΝΒΩΚ ΕΠΜΑ ΝΑΠ
 Α[ΔΑΥ]ΕΙΔ ΑΥΩ ΟΝ ΑΝ
 ΕΠΜΑ ΝΑΠΑ ΦΟΙΒΑΜΩ[Ν]
 ΑΝΣΥΝΑΓΕ . ΕΙΣ ΕΠΣΥΝΤΗ
 ΘΙΤΕΡΙΗ ΕΝΝΗΟΥ ΕΒΟΛ
 ΧΕΕΡΨΑΝΤΕΧΡΕΙΑ ΨΩ
 ΠΕ ΝΝΕΡΒΟΣ ΚΝΗ
 ΟΥ ΝΑΙ ΕΚΧΟΟΥ ΝΑΙ

378.

† ΘΑΘΕ ΝΩΒ
 ΝΙΜ †ΨΙΝΕ Ε
 ΤΕΚΜΝΤΙΩΤ ΕΤΤΑ
 ΗΥ ΑΥΩ †ΠΡΟΣΚΥΜΙ ΝΝΕΚΩΛΗΛ
 ΕΤΟΥΛΑΒ ΜΝΝΩΣ ΤΙΤΑΜΟ
 ΜΟΚ ΧΕΕΠΙΔΗ ΛΙΑΚΩΒ ΕΙ ΕΘΟΥΝ
 ΑΥΣΜΜΕ ΕΡΟΙ ΑΡΙ ΤΑΚΑΠΗ
 ΕΙΣ ΠΡΕΣΒ ΜΝΙΩΑΜΝΗΣ ΝΗΥ ΕΘΟΥΝ
 ΨΙΝΕ .ΥΩΠΕ ΟΥΝΤΑΙ ΧΙΝΘΟΝΣ ΘΙΨΩΨ
 †ΝΑΒΙΤΨ ΜΜΑΥ ΑΡΙ ΤΑΚΑΠΗ ΟΝ ΕΨΩΠΕ
 ΚΟΥΨ ΤΩΤ ΝΕΜΑΨ ΧΟΥ ΕΒΟΛ ΜΑΡΕΨ †
 ΝΑΙ ΝΤΑΚΕΡΑΣ ΕΤΧΕΛΟΙΤ ΕΡΟΥ ΤΑΥΒΙΤΣ
 ΟΥΧΑΙ ΤΑΛΣ ΜΠΑΧΟΕΙΣ ΝΙΩΤ ΕΤΟΥΛΑΒ
 ΑΠΑ ΠΕΣΥΝΘΙΟΣ ΝΠΑΝΑΧΩΡΙΤΗΣ ΘΙΤΗ
 ΙΑΚΩΒ ΠΔΙΗΚΗΤΗΣ

380. † ΝΤΑΚΑΡΑΚΟΣ
 ΧΟΥ ΝΗΙ ΧΕΚΩ
 ΝΝΟΕΙΚ ΘΝΣΟΥΨ
 ΜΠΑΩΝΕ ΝΑΘΡ[ΝΑΒ]
 ΡΑΑΜ ΝΒΙΚΤΩΡ ?
 ΤΟΥΝΕΙΜΕΘ ΕΒΟ[Λ]
 ΝΡΩΜΕ ΕΝΑ

381.

≡ ΝΙ
 ≡ ΤΑΕΙΝΟΥ ΝΤΕΙΝΩ
 ≡ Τ ΝΑΥ ΝΗΡΗΝΗ ΜΝΤΕΨ ≡ Μ . ΑΨΩΛΛΕ

382. ΔΑΝΟΚ ΠΕΙΑΤΜΠΨΑ
 ΔΑΥΕΙΑ ΠΛΑΨΑΝΕ
 ΤΕΜΟΥ ΕΥΣΩΔΙ ΜΠΕΦ
 ΤΝΧΟΕΙΣ ΝΕΙΩΤ ΑΥΩ
 ΟΥΤΕ ΑΠΑ ΒΑΡΘΟΛΟ
 ΧΕΕΠΕΙΔΗ ΑΙΠΡΑΚΑΛΕΙ
 ΧΕΕΚΑΧΟΟΥ Ν
 ΠΕ ΝΓ

383. † ρηλιας πιελαχ εφσραλ μππετου
 λλβ νειωτ απα στεφανος ππρεσβ//
 ψορπ μεν † ουωψτ μπρϋποποδι[ον]
 ννεκοϋερητε αρι ταγαπη μπ
 οπρεπ εροι χεαιωσκ εει
 εβολ χεαιωωνε μπιδν
 θε νει ερψανπχοει[ς]
 τωψ ντεσοϋλε
 εινε † ηνη ντα
 ουω // μ //

385. † ΔΝΟΚ
 ΠΕΣΗΝΤΕ ΝΧΒΙΟΥ
 ΕΤΣΩΔΙ ΑΥΩ ΕΤΠΡΟΣΚΥΝΕ
 ΜΠΑΜΕΡΙΤ ΝΙΩΤ ΕΤΟΥΛΛΒ ΠΑΙΩΤ ΚΑ
 ΛΑΚΩΣ ΕΤΟΥΛΛΒ ΓΕ ΓΑΡ ΔΙΒΩΚ ρΙΤΟΟ[ΤΚ]
 ΑΚΧΟΟΣ ΝΑΙ ΧΕΘΜΟΟΣ ΝΑΚ ρΜΠΜΙΛΙΣ ΨΑΠ.
 ΝΘΑΥΤ ΝΤΕΝΟΥ ΕΙΣ ρΗΤΕ ΛΙΧΙ ΤΕΚΣΒΩ ΔΙ
 ρΜΟΟΣ: ΝΤΕΝΟΥ ΠΜΟΥΤΕ ΣΟΟΥΝ: ΤΕΡΗΤ.
 † Τ ΑΥΩ † ΚΝ ΑΙΚ ΔΗ ΝΝΨΗΡΕ ΨΗΜ ΕΥΡ
 ΜΝΣΩΤ ΕΚΝΡΩΒ ΑΜ ΔΙΟΥΨΨ ΕΒΙ Ν
 ΨΗΜ ΜΝΤΑΣϋΙΜΕ ΝΤΑΒΩΚ ΕϋΗ //
 ΚΗΜΕ ΕΡΗΟΥ ΠΜΟΥΤΕ ΝΑΤΩΨ ΟΥΚ
 † Ι ΚΕ ΕΠΜΑϋΑΣΕ ΓΕ ΓΑΡ ΛΙ
 † † ΕΛ //
 ΕΚ //

387. † ΔΝΟΚ ΛΕΟΝΤΙΟΣ
 ΠΨΗΝΕΥΠΡΑΞΙΟΣ
 ΕΤΣΩΔΙ ΝΦΕΥΧΕ
 ΑΡΙ ΤΑΓΑΠΗ
 ? ?

388. † ΚΩ ΝΑΙ ΕΒΟΛ ΧΕ
 ΜΕΙΩΝΧΑΡΤΗΣ ρΑ
 ΘΕ ΜΕΝ ΜΠΨΑΧΕ ΝΤΑ
 [ΜΝΤΕ]ΛΑΧΙΣΤΟΣ ΕΙΣΩΔΙ ΕΙΠΡΟΣ
 [ΚΥΝΕΙ]

(381) [ΑΤΕ]ΥΜΑΛΥ ΨΩ ΜΜΟΪ⁵¹⁶ ΧΕΝΤΟΚ ΝΤΑϋΝ
 ΝΜΜΑΨ ΠΛΗΝ ΜΑΡΥΡΕΡΗΝΗ ΜΝΤΕΥΜΑΛΥ
 ΝΤΕΠΑΡΙΚΕ ΤΕΛΙΚΟΨ ρΩΕΙ ΧΕΜΜΟΝ
 † Ο ΝΧΛΛΕΙ ΕϋΡΑΕΙ ΕΠΜΟΥ ΠΧΟΕΙΣ ΣΟΟΥΝ
 ΨΗ ΕΨΧΕΝΠΕΤΕΤΗΠΙΘΕ ΜΜΟΥ ΝΥΡΕΡΗ
 ΝΗ ΜΝΤΥΜΑΛΥ ΜΑΕΙΝΑΟΥϋΤ ΕΧΩΤΗ ΕΨ
 ΩΠΕ ΔΕ ΜΑΤΕΤΝΗϋΠΙΘΕ ΜΜΟΥ ΨΑΕΙΒΩΚ
 ΝΑΙ ρΗΠΚΑΣΤΩΡ ΕΨΑΝΧΟΟΣ ΓΑΡ ΧΕ
 ΗΡΩΜΕΙΣ ΜΑΠΛΕΙΩΤ ΚΕΕΙ ΜΝΤΑ
 † † ΣΟΟΥΝ ΧΕΜΑΧΟΛΗ ρΩ
 † † ΝΠΕΣΝΑΨ ΝΜΕΡΟΣ ΜΑΡϋ
 † † ΤΕΥΜΑΪΑΨ ΝΥΡΕΡΗΝΗ ΝΜΜΑΣ

384. † ΝΨΟΡΠ ΜΕΝ ΝΡΩΒ ΝΙΜ † ΨΙΝΕ
 ΕΤΕΚΜΝΤΕΙΩΤ ΤΩΝΕ ΤΕΝΟΥ
 ΕΙΤΑΜΩ ΝΤΕΚΑΓΑΠΗ ΕΤΒΕ
 ΝΣΚΕΥΗ ΝΤΑΚΧΟΟΣ ΜΠΡΩ
 ΜΕ ρΑΡΟΟΥ ΕΨΩΠΕ ΠΪΑ
 ΔΙΝΤΕΚΑΓΑΠΗ ρΗΠΜΑ
 ΝΡΑΣΤΕ: ΟΥΝ ΧΟΟΥ ΤΑ
 ΠΟΚΡΙΣΙΣ ΝΑΙ ρΙΤΗΠΙ
 ΚΟΥΙ ΝΤΑΙΧΟΟΥΨ ΨΑΠΕΚ
 ΑΓΓΕΛΟΥ ΝΤΑΧΟΟΥ ΜΠΡΩ
 ΜΕ ΝΨΕΙ ΨΑΡΟΚ ΝΨ
 ΠΡΟΣΓΗΝΕΙ ΝΑΚ
 ΟΥΧΑΙ ρΜ
 ΠΧΟΕΙ[ς]

386. † ρΑΘΗ ΜΕΝ ΝΡΩΒ
 ΝΙΜ ΔΝΟΚ ΒΑΣΙΛΕΙ ΕΤΣΩΔΙ ΕΤΨΙ[ΝΕ]
 ΕΠΑΕΙΩΤ ΕΤΟΥΛΛΒ ΜΜΑΙΝΟΥΤΕ
 ΑΠΑ ΚΥΡΙΚΟΣ ΑΡΙ ΤΑΓΑΠΗ ΕΙΣ ΠΑΝΙ
 ΔΙΤΗΝΒΟΨ ΕΒΟΛ ΧΕΕΙΕΤΩΝ ΕΒΟΛ
 ΝΤΑΒΩΚ ΝΑΙ ρΜΠΕ†ΜΕ ΤΕΝΟΥ ΕΙΣ
 ρΗΗΤΕ ΔΙΤΗΝΟΥΨ ΝΑΚ ΧΕΕΚΝΑΤΣΑΒΟ
 ΕΙΑΤ ΕΒΟΛ ΚΟΥΨΨ ΕΤΡΑΒΩΚ
 ΕΠΗ ΑΡΙ ΤΑΓΑΠΗ ΝΓΣΩΔΙ ΝϋΗΛΙΑΣ
 ΝΨΩΠΤ ΕΡΟΥ ΝΤΑΡϋΩΒ ρΑΡΑΤϋ
 ΝΨΠΡΟΣΕΧΕ ΕΡΟΙ ΚΟΥΨΨ ΟΝ ΕΤΡΑ
 ΒΩΚ ΕΜΑ ΝΙΟΥΣΤΟΣ ΕΚΩΣ ΝΤΑΟΥΨ
 ρ ρΑΡΑΤϋ ΤΣΑΒΟ ΕΙΑΤ ΟΝ ΕΒΟΛ
 ΠΛΗΝ ΟΝ ΠΜΑ ΕΤΚΟΥΨΨ ΕΒΩΚ
 ΕΡΟΥ ΤΣΑΒΟ ΕΙΑΤ ΕΒΟΛ ΕΡΟΥ ΝΤΑΒΩ
 Κ ΕΠΜΑ ΕΤΜΜΑΨ ΚΟΥΨΨ ΕΤΡΑΒΩΚ
 ρΝΟΥΒΕΠΗ ΚΟΥΨΨ ΕΤΡΑΣΩΜΝΤ ΨΑ
 ΤΕΠΙΡΩΜΕ ΒΩΚ ΝΑΨ ΟΝ ΝΤΑΣΩΜΝΤ
 ΣΩΔΙ ΠΧΩΚ ΜΠΨΑΧΕ ΝΑΙ ΟΥΧΑΙ
 ρΜΠΧΟΕΙΣ †

389. ? ?
 πθεοφορος νχοεις η ?
 ειωτ απλ βικτωρ πε ?
 αυω πρυγουμε. ?
 πεπε[τουα]β

391. ωυ ουλλα[γ]
 † χρωστε αυω
 ανοκ ιακωβ πμακα
 αειςραι †ω μμαρτυρω
 νιακωβ †ω μμαρτυρω † ανοκ
 †ω μμαρτυρω επιωαχε ρ
 εσογα ρλλο ναι ηβρε

392. ταταγ
 ? ? ανοκ
 μαρια τρμσκη †
 στηχε ε†βλαχε
 ανοκ διος μπλη
 νε ρισραιτς η
 ταβιχ

394. † ανοκ γρανιε μ[η]
 μωυσης ευσραι ευωιν[ε]
 πευμεριτ νχοεις η[ον]
 ετ[η]ανουη πεσντε μη.
 † μντεφσριμ[ε ου]
 χαι ρμπχοε[ις]

v. † πασον πεσν
 τε επινουτε †ουωρ
 ρουτ νακ μουτε
 επεφραν χελωνδινε
 νε τουαβ τηρου ωληλ εχων
 ναγαπη ντεπνλητ ηνουτε
 †θε ναν ρηρωβ νιμ εν[α]
 νουη ερουν ε†αγαπ

397. πειελαχ
 ηταλεπωρος ηρεφρνο[βε]
 εφτολμα εφσραι ηνεφχο
 εις νειωτ εττηνη χεπα
 ρσ μερ νωιπε χεαισραι ρωλωσ
 ωατετνημντειωτ
 ηλ ? ουωμοι ?
 ηναληνηλ ηραρ ησοη
 [η]τολμα ρισραι ημον
 † η μμοι αν ετρεταμινε

390. ηυ
 ηντα
 ω[η]ληλ
 εχωι χεανοκ
 τε κανανοβε ναι
 ετουαβ † ουχαι
 μπιαπροστατης
 [νει]ωτ ετουαβ απλ πααμ
 † ηειρεφρνοβε † ανοκ
 † ηρεσβ, αδαγειδ παρακαλει μμοι
 ρησου ψις ημχειραυ † ο
 μμαρτυρος †

393. [ρ]μπραν μπειωτ ημπηνη[ρε μη]
 πεπηλ ετουαβ τειδριας ετουαβ ηρομ
 οουσιος ανοκ καμουλ ημπεδωλ
 ετςραι ημρλλο χεεπεδη ανπαρακα
 λει μμοκ ετρεκωοπη εροκ ετβε
 ηνουτε ητοκ ρωωκ ακωινε ησαχισραι
 ητωτη ετμπωρ εβολ μμοκ ωαντη
 μου τενου δε ηρομολοκε ρητην
 ταπρο αυω ρμπενητ τηρη ετμπωρ
 εβολ μμοκ ωαντημου αλλα τεν
 [σωτ] η ησωκ ρηρωβ ηιμ κατα ηηδομ
 † η ητηρατσωτη ησωκ ρη
 † κατα ηηδομ η ητοη
 † μμοκ ητ

395. † εις ημτουε ηκου
 κλην αυω ηνοβ
 ηκου κλην εις
 πασον λουκασ αχει
 επιτω ηκηβτ παν
 τ ? αυ ? ηη ?

396. † εαθη μεν ηπαωαχε
 ηελαχ †εραι ειπρος
 κυνει ητεκμνητρεφωμ
 ωενουτε: ετταεινη
 κατα σμοτ ηιμ εηανουη
 ρμπεχε ιε ηενχοεις
 χαιρε: αρι ταγαπη ηη.
 σραι πεκουχαι ηαι χε
 κας: ειωηηρηπεκμееε
 ειεμωρ εβολ ηραυε ταασ
 ηφραγιος ηειωτ εηνα
 νουη απλ πετρος ηρεσβ
 ρητη ηεφωηηρε ηε
 λαχ φρανγας

(397) ≡ Δ / Σ ραι ψανος νρω[με]
≡ ου ενε ατετηρατ
≡ ε ετετησαν
≡ ? τηε
≡ x

(396.) v. † αρι ταγαπη νρωινε
επλειωτ ιεζεκιηλ
πρεσβυτεροσ μπαραν:
μνησως νρωινε
επειωτ απλα αβραραμ
μνηπευσον
ραμηρ μη
νωσ τωινε
ενεσνηυ τηρου
ρμπχοεις πκε
φαλλιον δε νηαι
τηρου αρι ταγαπη ντετη
ωληλ εχωι ουχαι
ρμπχοεις

398. † προ παντων † προσκυνηι
αγω † ασπαζε μπερλοβ ν
τεκμητσον ετταινη ρμ
πχωκ τηρϋ νταψυχη

399. † ραθη μεν μ
πωαχε νταμντελαχ
† ωινε αγω † ασπ
αζε ντεκμητσον
ετνηανουσ ρμπχωκ
τηρϋ νταψυχη μη
παπνα ωαντεπ
πα.χα μνηπα ≡

400. † προ παντων † προσκυ αγω †
ασπαζε μπιχνοσ ννουερητε ντετην
λαμπροτ, νχοεις νσον ετταινη
κατα σμοτ νιμ

401. ρωβ νιμ και γαρ † μωα αν χεα.
ουεθρισε εροκ: αλλα πνουτε να
χαριζε πακ μπευσμοϋ χεντκοϋ
ρεφχισβω επρωβ ετνα
νοϋϋ: † ουχαι ρμ^ιχο
εις

402. ουππ ≡
βρε ναν μ ≡ [H]
σαιασ πεζηγητησ ≡
ουοϋ ρωων μμον μπρ.
ρε εροϋ μπρω οϋν ν
ουεϋ νρηπα νμμαν
μμον τεχριατε ε
ματε εματε: ου
χαι εκωληλ εχων
ταασ ναπα ια[κωβ]
? ?

403. † ρηλιασ πιελαχιστοσ εϋ
σραι μπεριτ νσον αντωνι
οσ επειδη αισραι νακ ετβε
πσνοϋ νσοειω νρβοοσ
μποϋνηι προλοκο,
πεχε πσονχε
ουωχε ουροι
τε ναι

405. † κολλουθος
οικ εϋσραι ναιδ...
πμισθωτησ χεεσ ουρο
λοϋ ννοϋβ αχει ετοοτ
μπαρα κερατ, μπωι
νρακοτε

v. ραποϋα αγω: νρηνη πκεοϋα
μπωι νηκοοϋε τενοϋ σποϋ
δαζε νρωοϋσοϋ νταχι προλ
οκ χεπσκλωμοσ ουνη
ενηητ † ουχαι ρμπχοεις

406. † ψαμωτοσ κωσταντινοσ
ραπεκμεροσ νσωρ εβολ
χωρισ τδιοικησισ ης
η κφ ινα τετρ †
† κομεσ στηχει
πχερ αφανασιοϋ στοιχει †

404. † ανοκ ιακωβ νρασιος ≡
ναπα βικτωρ πεϋλαβ, να?
χεεπειδη αικαλω. †. ταα?
εροκ ετεϋη νρολοϋ † νοϋ † παρα
καλει ντεκμητειωτ χεετ ≡

(404.) ΤΚΑΤΑΒΟΛΗ ΜΠΣΝΔΥ Ν
 ΜΗΤΕ ΜΠΙΕΒΟΤ ΠΑΩΝΙ
 .ΚΕΤΡΕΚ† ΤΚΑΤΑΒΟΛΗ ΝΤ. . . αλω
 ? Ν α ΕΤΟΥΑΡΙΟΣ ΧΕΕΝΙΒΜΩΜ
 ? ΕΝ ? ΟΣ ΝΤΟΤΚ ΟΥΔΕ ΑΝΟΚ
 ? ΔΕ ΝΡΩΜΧΗΜΕ ? ΗΣ
 ΜΕ ? ΠΕΤ

v. ΕΥΝΑ† ΤΚΑΤΑΒΟΛΗ [Ε]ΣΚΗΒ
 ΔΥΩ †Ω ΝΓΕΤΟΙΜΩΣ ΕΑΝΑ
 ΔΙΔΟΥ ΝΑΚ ΝΤΕΠΙΣΤΟΛΗ ΝΤΑΚ
 ΣΜΝΤΣ ΕΠΕΚΡΑΝ Ν. ΝΑΚ. . . ρ.
 ΑΝΟΚ ΙΑΚΩΒ †ΣΤΟΙΧΕΙ ΔΙ ΕΜΟΥ
 ΔΑΜΕΑΝΟΣ ΕΓΓΡΑΦΗ †

409. † ΕΙΣ ΟΥΘΟΛΟΚ
 ΝΑΡΙΘΜΙΟΝ ΛΥΕΙ ΕΤΟΤ
 ρΙΤΟΤΚ ΠΑΥΛΟΣ ΝΖΑΧΑΡΙΑ
 ρΗΤΠΡΩΤΗ ΚΑΤΑΒΟΛΗ ΝΤΙΡΟΜΠΕ
 ΔΕΥΤΕΡΑ Χ α ΕΡΡ, μ ΤΥΒΙ Λ ΙΝΧ^{οβ}
 † ΑΝΟΚ ΠΑΥΛΟΣ ΠΑΠΕ †ΣΤΟΙΧ ΕΠΕΙΕΝΤΑΓΙΟ
 † ΑΝΟΚ ΨΑΝ ΒΑΣΙΛΕΙΟΣ ΑΓΑΙΤΕΙ ΜΜΟΙ ΔΙΣΜΝ
 ΠΕΙΕΝΤΑΓΙΟΝ,

411. † ΕΙΣ ΟΥΘΟΛΟΚ ΝΑΡΙΘΜΙΑ
 ΑΚΤΑΛΥ ΝΑΙ ΝΤΟΚ ΠΑΧΩΜ
 ρΙΠΕΚΑΙΑΓΓΡΑΦΟΝ ρΙΤΨΟΡΠ
 ΝΚΑΤΑΒΟΥΛΗ μ ΤΥΒΙ Η ΙΝ
 ΙΣ. ΣΟΥΛΙ ΠΑΠΗ †ΣΤΟΙ
 Χ

412. † ΕΙΣ ΟΥΘΟΛΟΚ ΝΑΡΙΘ
 ΜΙΑ ΑΚΤΑΛΥ ΝΤΟΚ ΠΑ
 ΧΩΜ ρΑΠΕΚΑΙΑΓΓΡΑΦΟΝ
 ρΙΤΨΟΡΠ ΝΚΑΤΑΒΑΛΗ
 ΝΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ
 μ ΤΥΒΙ Κ ΙΝΔΙΚ ΙΔ
 ΣΟΥΛΙ ΠΑΠΗ †ΣΤΟΙ

415. † ΕΙΣ ΟΥ
 ΠΗΨΕ ΝΡΟΛΟΚ
 ΝΑΡΙΘΜΙΑ ΛΣΕΙ
 ΕΤΟΟΤ ρΙΤΟΟΤΚ Ν
 ΤΟΚ ΙΕΡΗΜΙΑΣ ΑΘΑ
 ΝΑΣΙΟΣ ρΑΤΕΚΑΙΟΙ
 ΚΗΣΙΣ ΜΗΝΣΥΛΛΟΓΡΙΝ
 ρΙΤΕΥΤΕΡΑ ΚΑΤΑΒΑΛ ΝΤΡ
 ΟΜΠΕ ΤΕΤΡ[†] ΓΙ Ν Σ

413.
 † ΕΙΣ ΟΥ
 ΠΗΨΕ ΝΡΟΛΟ
 Κ ΜΝΟΥΤΡΙΜ
 ΝΑΡΙΘΜΙΑ ΛΥΕΙ Ε
 ΤΟΟΤ ρΙΤΟΟΤΚ ΝΤΟΚ
 ΦΟΙΒΑΜΜΟΝ ΠΙΣΗΣ
 ρΑΠΕΚΑΙΑΓΓΡΑΦΩΝ ρΙΤΕΤΡΑ
 ΚΑΤΑΒ[†] ΝΤΡΟΜΠΕ ΕΒΔΟΜ
 ΓΙ Ν Σ[†] Κ ΙΝ[†] ΗΣ ΠΕΤΡΟΣ
 ΠΑΠΗ †ΣΤΟΙΧΥ ΨΑΤΕ ΠΙΣΡΑΗΛ
 ΑΓΑΙΤΕΙ ΜΜΟΙ ΔΙΣΜΝ ΠΕΙΕΝ
 ΤΑΓΙ

= ΠΗ Γ Ι Ν[†] Γ[†] ρ[†]
 ΑΒΕΙΑ ΠΑΠΗ †
 ΜΗΝΑ ΠΑΑΜ ΣΤΟΙΧΥ †
 † ΑΦΑΝΑΣΙΟ ΠΑΠΝΟΥΤ
 † ΣΤΟΙΧΕ

407. † ρΙΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ
 ΝΔΩΡΟΘΕΟΣ ΛΚΑΠΟΛΟΓΙΖΕ
 ΜΠΡΡΟ ΝΟΥΘΟΛΟΚ ρΑΠΕΚ
 ΔΗΜΟΣΙΟΝ ΑΝΟΝ ΤΚΗΝΩ
 ΤΗΣ ΤΗΡΣ ΜΠΤΟΟΥ ΤΝ
 ΣΤΟΙΧΕΙ †

408. † ρΕΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ
 ΠΜ[ΟΝ]ΟΧΟΣ ΑΚΑΠΟΛΟΓΙΖΕ
 ΝΟΥΘΟΛΟΚ ΜΠΡΡΟ ρΑ
 ΠΕΚΔΗΜΟΣΙΟΝ ΑΝΟΝ
 ΤΓΕΝΩΤΗΣ ΤΗΡΣ Μ
 ΠΤΟΟΥ ΤΝΣΤΟΙΧΕΙ †

410. † ΕΙΣ ΟΥΘΟ
 ΛΟΚ ΝΑΡΙ
 ΘΜΙΑ ΛΥΕΙ
 ΕΤΟΟΤ ρΙΤΟ
 ΤΚ ΝΤΟΚ ΨΕ
 ΝΕΤΩΜ ΝΑΒΡΑ
 ρΑΜ ρΑΠΕΚΑΙΑΓΓΡΑ
 ΦΟΝ ρΙΤΔΕΥΤΕΡΑ
 ΚΑΤΑΒΟΛΗ ΝΤΕΙΡΟΜ
 ΠΕ ΔΕΥΤΕΡΑ ΧΟΙ Δ ΙΝ[†]
 ΤΡΙ[†] † ΘΕΟΔΩΡΟΣ
 ΠΑΠΕ †ΣΤΟΙ[†] † ΑΝΑΣ
 ΤΑΣΙΟΣ ΕΡΡ[†] †

414. † ΕΙΣ ΟΥ ΠΗΨΕ ΝΡΟΛΟ
 Κ[†] ΝΑΡΙΘΜΙΑ ΣΕΙ Ε
 ΤΟΟΤ ρΙΤΟΟΤΚ Ν
 ΤΟΚ ΓΕΩΡΓΙΟΣ ΑΝ
 ΤΩΝΕΙΟΣ ρΑΤΜΕΡ
 ΣΝΤΕ ΝΔΑΠΑΝΗ ΜΝ
 ΝΣΥΛΛΟΓΡΙΝΙΝΔΥ.
 ΓΙ Ν Σ ΠΗ Δ ΙΝΔΥ[†] ρ[†]
 ΑΒΕΙΑ ΠΑΠΗ †ΣΤΟΙ
 ΑΦΑΝΕΙ ΠΑΠΗ[†]
 †ΣΤΟΙΧΕΙ
 ΜΗΝΑ ΠΑΑΜ
 ΣΤΟΙΧΥ †

416. † ΕΙΣΟΥΠΑΨΕ ΝΟΛΟΚ
 ΑΣΕΙ ΕΤΟΟΤ ΖΙΤΟΟΤΚ ΝΤΟΚ ΙΩ
 ΞΑΝΝΗΣ ΠΕΣΥΝΘΙΟΥ ΖΑΠΕΚΔΙΑ
 ΓΡΑΦΟΝ ΘΥΝΔΗΜΟΣΙΟΝ Θ
 ΓΥΝΩΣΗΜΙΣΥ † ΘΩΘ ΚΙΔΙΑ †
 ΜΑΡΙΣ Ο ΣΤΡ̄ ΣΤ̄ †
 ΚΥΡΙΑΚΥ ΕΓΡΑ †

417. † ΕΙΣΣΟΥΠΗΨΕ [Ν]
 ΖΟΛΟΚΥ ΝΡΙΘΜΙΑ [ΑΣΕΙ]
 ΕΤΟΟΤ ΖΙΤΟΟΤΚ ΝΤΟΚ ΑΠΑΚΥΡ!
 ΕΠΙΦΑΝΕΙΟΣ ΖΑΠΕΚΔΙ ?
 ΝΔΑΠΑΝΗ ΖΙΤΠΡΩ ΚΑΤΑΒ ?
 ΝΤΡΟΜΠΕ ? ?
 ΓΙ ΝΩ ?
 † ΑΡΩΝ [ΠΑΠ]Η
 † ΣΤΟΙΧΕΙ

418. † ΕΙΣ ΣΝΑΥ ΝΤΡΙΜΥ
 ΝΑΡΙΘΜΙΑ ΛΥΕΙ ΕΤΟΟΤ
 ΖΙΤΟΟΤΚ ΝΤΟΚ
 ΙΩΑΝΝΗΣ ΠΑΛΜ
 ΖΑΠΕΚΔΙΑΓΡΑΦΟΝ
 ΖΙΤΕΥΤΕΡΟ ΚΑΤΑ
 ΒΟΥΛΗ ΝΤΕΙΡ
 ΟΜΠΕ Ν...
 ΓΙ ΝΥΜ ?
 ΠΕΤΡΟΣ
 ΠΑΠΗ
 †

v. [ΑΠ]ΑΚΥΡΕΦΙΦΑΝΕ

419. † ΕΙΣΣΝΑΥ'Ν
 ΤΡΙΜΜΥ ΝΑΡΙΘ
 ΜΙΑ ΛΥΕΙ ΕΤΟΟΤ
 ΖΙΤΟΟΤΚ ΝΤΟΚ
 ΑΛΥΕΙΤ ΠΑΤΕΡΜ
 ΖΑΠΕΚΔΙΑΓΡΑΦΟΝ
 ΖΙΤΕΣΕΡΑΚΟΣΤΕ
 ΝΤΡΟΜΠΕ
 ΠΡΩ ΓΙ ΡΥ ΤΚ ΙΝ Β
 † ΔΑΛΥΕΙΤ ΠΑΠΗ †
 ΣΤΟΙΧΥ

420. † ΕΙΣΣΟΥΤΡΙΜΥ
 ΙΩΣΗΦ ΣΟΛΟΜΩΝ
 ΖΑΠΕΚΔΙΑΓΡΑΦΟΝ ΖΙΤ
 ΠΡΩ ΚΑΤΑΥΛΗ ΝΤΡΟ
 ΜΠΕ ? ΓΙ Ρ ? ΦΡΛ
 ΙΝ ΠΡΩ ΣΕΝΟΥΘΙΟΣ
 ΠΑΠΗ † ΣΤΟΙΧ ΨΑΤΕ
 ΠΙΣΡΑΝΛ ΑΥΑΙΤΕΙ
 ΜΜΟΙ ΛΙΣΜΝ
 ΠΕΙΕΝΤΑΥ

421. † ΕΙΣ ΟΥΤΡΙ
 ΜΗΣΙΟΝ ΑΣΕΙ
 ΕΤΟΟΤΝ ΝΤΟΚ
 ΣΕΝΕΤΩΜ ΔΕΟΣ
 ΖΑΒ ΣΤΙΧΟΣ ΝΤΙ
 ΡΟΜΠΕ ΕΝΝΑΤΗ
 ΓΙ ΝΥ ΤΡΙΤΟΝ ΦΑΡΜ
 ΚΓΙΝΔΥ Ι ΣΕΥΗΡΟΣ
 ΠΑΠΕ ΣΤΟΙΧΕ †
 ΙΩΑΝΝΗΣ ΝΛΑ
 ΖΑΡ̄ ΕΓΡΑΨΑΝ †

422. † ΕΙΣ ΟΥΤΡΙΜΥ
 ΛΥΕΙ ΕΤΟΟΤΝ ΖΙΤΟΟΤΚ
 ΝΤΟΚ ΦΙΛΗΜΩΝ ΙΩΣΗΦ
 ΖΑΠΕΚΔΙΑΓΡΑΦΟΝ ΘΥΝ
 ΔΗΜΥ ΙΔΙΑ ΓΙ ΝΥ ΤΡΙΤΟΝ.
 ΠΛΙΓΟΝΝΟΡΙΣ
 † ΠΑΠΗ ΣΥ ΣΤΕΧΕ
 ΔΙΟΣΚΟΡΟΣ Σ
 ΤΕΧΕ
 † ΑΡΙΣΤΟΦ/
 ΕΓΡ †

423. † ΕΙΣ ΟΥΠΑΨΥ ΤΡΙΜΙΣ ΛΥΕΙ ΕΤΟΟΤΝ
 ΖΙΤΟΟΤΚ ΝΤΟΚ ΒΙΚΤΩΡ ΝΣΑ
 ΜΟΥΝΛ ΖΑΠΕΚΔΙΑΓΡΑΦΟΝ ΘΥΝ
 ΝΑΝΗΜΥ ΙΔΥ Ι. ΣΤ̄ ΕΚΤΙΝ ΘΩ ΙΓ
 ΕΓΡ † † ΠΕΤΡΟΣ ΣΤΗΧ!
 † ΑΝΔΡΕΑΣ
 ΣΤΗΧΙ †
 † ΑΡΙΣΤΟΦΑΝΟΥ
 ΕΓΡΑΨ

424. † ΠΕΤΡΟΣ ΠΕΣΥΝΘΙ
 ΟΣ † ΔΕΥΤΕΡΑ ΚΑΤΑΒΟΛΗ
 ΙΝΔΥ ΕΓΤΗΣ ΓΥΧΡ ΝΩ
 ΜΕΣ ΛΙΝΔΥ Ε
 ΣΤΕΦΑΝΟΣ ΠΑΠΗ ΣΤΟΙ
 ΨΑΤΕ ΠΙΣΡΑΝΛ
 ΛΙΣΜΝ ΠΕΙΕΝΤΓΥ

425. † ΚΥΡΙΛΛΟΣ ΣΟΛΟΜΩΝ
 † ΠΡΟΣΘΗΚΗΣ ΓΥΧΡΥ
 ΣΟΥ ΑΡ̄ Γ ΦΑΜ̄ ΚΑ ΙΝ Η
 † ΠΙΣΡΑΝΛ ΠΑΠΗ † ΣΤΟΙ
 ΨΑΤΕ ΠΙΣΡΑΝΛ ΕΓΡΑΨΑ

426. † Cϕ ΔΙΟΣ ΣΟΛΩΜΩΝ
 † ΜΕΡ...ϕ ΠΑ. Η
 ΙΝΔΥΧΧϕ ΦΑΜ̄ ΙΗ ΙΝΔΥ †
 † ΠΙΣΡΑΗΛ ΠΑΠΗ † ΣΤΟΪ ΨΑΤΕ
 ΠΙΣΡΑΗΛ ΛΙΣΜΝ ΠΕΙΕΝΤϕ

427. Cϕ. ΙΩΑΝΝΗΣ ΜΗΝΑ
 ΥΠΕΡ ΔΕΥΤΕΡΑΣ ΚΑΤΑΒΟΛΗ
 ΙΩΑ ΔΕΥΤΕΡΑΣ ΧΡΥΣΟ̄ Η̄ Α
 ΕΡΡ. Μ̄ Χ̄ ΚΑ Χ̄ ΤΡΕΙΤΗ ΙΧ
 ΒΙΚΤΩΡ ΘΩΜΑΣ † ΣΤΕΧΕ
 ΘΩΜΑΣ ΠΕΨΩΗΡΕ
 ΔΙΣΡΑΙ ΖΑΡΟΥ
 ΑΝΟΚ ΑΝΑΝΙΑΣ
 † ΣΤΗΧΗ ΑΝΑΝ
 ΠΕΨΟΜ ΔΙ
 ΣΡΑΙ ΖΑ
 ΡΟΥ

428. Cϕ ΛΘΑΝΑΣΙ
 ΑΚΩΣΤΑΝΤΙ. ϕ
 Χ̄ ΠΡΩ̄ ΚΑΤΑΒΟΛΗΣ
 ΙΔ ΔΕΥΤΕΡΑΣ ΧΡΥΣΟΥ
 ΝΟΜΙΣΜΑΤΑΣ. ΓΡΑΦ
 ΙΝΔΥ ΤΡΕΙΣΚΑΥ
 † ΑΝΟΚ ΑΝΑΝΙΑΣ
 † ΣΤΕΧΧΕ †
 † ΑΝΟΚ ΒΙΚ
 ΤΩΡ ΘΩΜΑΣ
 † ΣΤΕΧΕ †

429. Cϕ ΠΙΣΑΤΕ ΦΙΛΟΘΕΟΣ...ΟΥ
 ΩΤΣΕ. ΛΕΚΤΟΝ ΓΙ, ΓΥ
 † Θ... .. Ε
 ΔΙΜΗΤΡΙΟΣ ΠΑΠΕ † Χ
 † ΣΕΝΟΥΘ̄ ΠΡΕ̄ ΣΤΟΙΧΕ
 ΨΑΤΕ ΠΙΣΡΑΗΛ
 ΛΙΣΜΝ ΠΙ,

430. † ΔΑΥΕΙΔ ΨΑΤΕ.....
 ΕΒΟΛ ΓῩ Θ...
 † ΠΑΠΝΟῩ ΠΑΠΕ
 † ΣΤΟΙΧΕ †
 † ΣΕΝΟΥΘ̄ ΠΡΕ̄ ΣΤΟΧΟΙ
 ΨΑΤΕ ΠΙΣΡΑΗΛ ΛΙΣΜΝ
 ΠΕΙΕΝΤϕ

431. Δωρ
 ΔΟΜΟΣ
 ΔΡΟΜΕΥΣ ΔΟ
 ΔΑΙΒΩΝ ΔΙΣΚΟΣ
 ΔΙΚΝΟΥ ΔΙΟΣ ΔΡ
 ΕΥΡΑ ΕΝΩΧ ΕΣΡΩ
 ΕΡΜΗΣ ΕΓΛΩΝ Ε
 ΕΧΩΛ ΕΘΘΕΙ ΕΣΧΑ ΕΣ
 ΡΟΣ ΕΛΑΔ ΕΛΑΜ ΕΡ. Δ
 ΩΝ ΕΘΟΣ † ΖΗΤΑ ΖΩ
 Η ΖΑΜΒΡΕΙ ΖΑΧΟΥΡ
 Η ΖΕΙΒΑ ΖΑΗΛ ΖΕΧ
 ΖΗΓΗΣ ΖΗΓΗ Ζ
 Η ΠΩΡ ΖΩΜΟ
 † ΗΤΑ ΗΣΑΥ
 Θ ΗΛΘΕΝ ΗΛ
 Σ ΗΒΡΑΧ Η
 Η ΘΗ[ΤΑ
 ΘΑΒ

432. ΒΙΚΤΩΡ ΜΕ ?	v.	ΑΡ ΧΗ ΓΟΣ
† ΩΙΝΕ		Α ΧΥ ΑΣ
† ΣΩΤΜ		ΧΙ ΛΑΣ
† ΨΛΗΛ		ΔΡΕ ΑΣ
† ΟΝΔΟΜ		ΡΙ ΩΧ
† ΟΝΑΡΙΚΕ		ΑΣ ΤΑ ΡΩΘ
ΣΩΤΜ		ΒΑΡ ΝΑ ΒΑΣ
ΧΙ † ΠΕ		ΒΑ ΣΑ ΝΟΣ
ΣΙ ?		ΒΑ ΘΟΥ ΗΛ
ΣΙ ΜΕ		ΒΑ Μ

433. ≡ ΩΟΥ ΤΕ
 ≡ ΝΕ ΤΩΜ
 ≡ ΚΑ ΠΗ
 ≡ ΑΥ ΕΙ ΜΕ
 ≡ ΝΑΥ ΕΙ ΡΕ
 ≡ ΝΑΥ ΒΙ

434. † ΧΡΗΣΙΜΟΣΤΕ ΠΡΩΜΕ ΝΩΑ
 ΑΧΡΗΣΙΜΟΣΤΕ ΠΡΩΜΕ ΝΑΤΩ
 ΜΩΡΟΣΤΕ ΠΡΩΜΕ ΝΣΙΓΗ
 ΦΡΟΝΙΜΟΣΤΕ ΠΡΩΜΕ ΝΣΑΒ[Ε]
 ΕΛΕΥΘΕΡΙΑΤΕ ΤΜΝΤΡΜΩΗ
 ≡ ΥΛΙΑΤΕ ΤΜΝΤΡΜΩΑΛ
 ? ?

435.

-χος
 ο-ρος

 Η-ΝΩ-ΝΟΣ
 ΖΩ-Ι-ΛΟΣ
 Α-ΒΟΥ-ΛΩΝ
 ΑΝ-ΣΟΥ-ΧΟΣ
 Κ-ΧΛΙ-ΟΣ

 ΔΣ
 ΔΗΣ

436.

† ΠΕΤΡΟΣ ΜΝΑΝΔΡΕ
 ΔΣ ΜΝΙΑΚΟΒΟΣ ΜΝΙ
 ΩΡΑΝΝΗΣ ΡΕΝΩΡΕΝΕ
 ΦΙΛΛΙΠΠΟΣ ΠΩΗΡΕΠΕ Ν
 ΝΕΟΝΙΟΧΟΣ ΕΥΧΩΡΜ ΘΜ
 ΠΑΒΩΝ ΟΥΡΜΒΕΤΣΑΒΕΠΕ
 ΘΩΜΑΣ ΟΥΛ Ν

v: † ΠΑΥΛΟΣ Π
 ΡΑΛ ΝΙΣ ΠΕ
 ΧΣ ΡΙΤΗΠΟΥΩ
 ΨΕΜΠΝΟΥΤΕ

 † ΔΝΟΚ
 ΠΕΤΡΟΣ
 ΨΗΜ
 ΨΗΛ Ε
 ΨΩΙ ΝΑ
 Η ΑΓΗ

437.

ΚΑΛΕ ΝΛΑΣΣΑΡΟΣ
 ΠΧΙΟΙ ΕΣΙΤΩΡΟΣ ΝΑΣΕ
 ΦΙΛΟΘΕΟΣ ΣΤΕΦΑΝΟΣ ΝΙ
 ΩΑΝΝΗΣ ΦΙΛΟΘΕΟΣ ΡΛ
 ΛΟ ΙΩΣΗΦ ΝΑΝΔΡΕΑΣ
 ΕΙΣΕΜΜΑΘΘΙΑΣ ΝΘΕΟΦ
 ? ΣΟΥΡΟΥΣ
 ΝΤΛΩΨΕ

438.

ΠΛΟΓ, ΜΝΩ
 ΤΑΛΥ ΡΑΤΕ
 ΙΕΖΕΚΥ ΠΑΤΗ
 ΑΘΑΝΑΣΙ, ΜΠΧΕΡ ΚΕ ΕΝΩ
 ΠΕΤΡ, ΝΣΑΡΑΠΙΩΝ ΚΕ Ν
 ΑΝΔΡ, ΝΙΕΣΙ. ΚΕ Ν
 ΑΝΤΩΝΙΟΣ ΝΟΥΡΒΗΙΤ ΚΕ
 ΚΟΠΛΕ Ξ ΚΕ ΝΩΕ
 ΙΩΡΑΝΝΗΣ ΚΑΤΟΤΕ ΚΕ
 ΣΟΥΑ
 ΙΕΖΕΚΞ

439.

ΞΙΠΑΤΟΥΒΛΙΞ
 ΘΑΝΑΣΙΟΣ ΝΑΓΓΑ ΠΑΥΛΕ Ε
 ΜΩΥΣΗΣ ΜΦ, ΞΙΠΕΕΙΒΤ Ζ
 ΠΙΣΡΑΗΛ ΞΙΤΑΥΤ Α

v.

ΞΟ ΝΖΑΧΑΡΙΑ
 Ξ. ΞΕ ΝΟΥΟΛΟΚ Μ
 ΨΑΤΕ ΡΩΝΕ

440.

ΜΝΣΟΥΣΘΕ
 ΝΤΒΕΛΗ ΝΛΕΛΟΥ
 ΥΤΕΝΤΚΟΥΚΛΗ
 ΜΡΑΛΙΜ ΑΒΡΑΑΜ
 ΛΗΜΠΑΟ.ΤΗ ΨΑΡ
 ΞΕΝΕΤΩΜ ΣΤΡΑΤ?
 ΨΑΤΕ ΜΠΑΧΗ Μ
 ΜΑΝΑΣΗ ΜΝΝΑΔΑΔ
 ΗΛΙΣΑΟΣ †: ΗΛΞΑΙΟΣ?
 ΜΑΘΑΙΟΣ ΚΑΛΛΑΠΕΙΣ:
 ΡΗΜΙΑΣ . . ΡΑΝ ΠΑ.
 Δ ΚΑΜΗ ΒΙΚ?
 ΠΝΟΥ ΙΩΘΑΝ ΑΓΑ
 ? ΑΒΡΑΔΑΜ?
 ΠΕΒ?
 ΠΑ?

442.

† ΔΝΟΚ
 ΒΙΚΤΩΡ?
 ΔΝΟΚ ΠΕΣΥΝΘΞ
 ΔΝΟΚ ΚΟΣΤΑΝΤΙΝΞ
 ΔΝΟΚ ΑΜΕΡΣΡ.
 ΔΝΟΚ ΙΑΚΩΒΞ

443^a.

ΜΞ
 ΜΝΤΕΥΞΙΜΕ ? ΞΞ
 ΣΟΥΑΙ
 ΑΝΝΙΑ
 ΔΟΖΙΑ
 ΠΑΤΕΡΜΟΥΘΙΞ
 ΠΑΤΕΡΜΟΥΤΞ
 ΜΙΣΑΗΛ ΞΞ
 ΣΤΕΦΞ

†

ΤΕΥΣΡΙΜΕ
 ΟΣ ΜΝΘΗΛΗΝΗ
 Λ
 ΜΝΤΕΥΣΡΙΜΕ
 ΘΑΜ
 ΜΝΤΕΥΣΡΙΜΕ
 ΝΑ ΝΛΙΑ
 ΘΑΛΙΩΩ
 ΛΗΒ ΜΝΤΕΥΣΡΙΜΕ
 ΚΤΩΡ ΜΝΤΕΥΣΡΙΜΕ
 ΜΝΓΕΩΡΓΙΣ
 ΖΑΡΙΑΣ
 ΜΝΞ

441.

ΜΕΓΑΣ ΠΕΚΔΥ
 ΔΟΡΟΘΕΟΣ ΠΕΥΣΟΝ
 ΓΕΜΝΑΔΑΙΟΣ

444. † ΠΑΠΝΟΥ ΜΗΝΕΥ
 ΣΗΝΥ ΚΑΜΟΥΛ ΜΝ
 ΝΕΥΣΗΥ ΦΛΑΥΕΙΟΣ
 ΘΕΥΔΟΣΙΟΣ ΘΥΛΙΑΣ
 ΒΙΚΤΩΡ ΕΝΩΧ
 ΙΩΑΝΝΗΣ ΑΝΔΡΕΙΑΣ
 ? ΠΕΤΡΟΣ ΙΕΖΕΚΙΗΛ
 ΣΤΕΦΑΝΟΣ ΣΟΥΛΙ ΠΕΙΘΩΥ
 ΠΛΙΥ ΠΕΤΡΟΣ
 ΦΟΙΒΑΜΩΝ †

446. ΜΗΝΑ ΣΟΥΡΟΣ
 † ΜΑΡΚΟΣ ΑΝΑΣ ΠΙΩΛΑΤΕ ΣΤΕΦ,
 ΙΩ^Α ΣΤΕΦΑ, ΚΛΑΥΔΙΟΣ ΣΤΕΦΑ,
 ΤΑΝΑΣ ΠΙΣΗ^Ν ΣΤΕΦΑΝΟΣ ΔΑΜΙΑΝΟΣ
 ΠΕΤΡΟΣ ΔΑΜΙΑΝΟΣ ΚΟΜΟΣ ΔΑΜΙΑΝΟΣ
 ΠΑΣΤΩΡ ΨΕΝΟΥΤΕ ΔΙΜΗΤΡΙΟΣ ? ΚΕ
 ΠΕΤΡΟΣ ΠΑΜΦ., ΔΙ[ΜΟ][†] ΣΕΝΟΥ[†]
 ΔΙΜΗΤΡΙΟΣ ? ΣΕΝΟΥ[†] ΕΛΛΩ
 ΕΛΛΩ ΣΕΝΟΥ[†] ΜΑΚΑΡΕ ΚΟΣΜΑ
 ΚΙΛΕΣΤΙΝΕ ΚΟΣΜΑ ΜΑΡΚΟΣ ΜΑΚΑΡΕ
 ΠΑΛΚΕΥ Π ? ΑΜ ΜΩΥΣΗΣ ΓΕΩΡΓΕ
 ΓΕΡΟΝΤΟΣ † ΠΕΣΥ[†] ΤΑΝΟΣ ΠΑΝΟΡΟΣ
 ? Ε ΓΕΡΑΜΟΥΣΗΣ ΣΕΝΟΥΤΕ ΤΑΝΟΥΣ
 ? ΙΩΑΝΝΗΣ ΜΟΥΣΗΣ ΧΑΗΛ ΣΕΝΟΥΤΕ
 ΜΟΥΣΗΣ ΣΕΝΟΥ[†] ΟΥΝΑΦΡΕ ΝΟΥΚΙ ?
 ΒΑΣΙ ? ΑΘΝΑΣΙΟΣ ΓΑΒ ΘΝΙΩΚΙ ?
 ΑΒΡΙΓΑΜ ? ΝΙΣ ΠΙ. ΑΜ ≡
 ΠΧΕΡ ΕΝΩΧ ? ΠΑ ≡
 ΕΛΛΩ ΠΕΡΜ ≡
 ? ≡

449. ΑΒΡΑΑΜ ΠΑΠΡΥ # Η
 ΙΩΑΝΝΗΣ ΤΑΓΑΥ # Β
 ΠΑΣΕΠ ΠΚΩΜΑΡΙ # Β
 ΙΣΑΚ ΩΡΣΥΤΕ # Γ
 ΚΛΟΥΣΤΣΕ ΠΡΟΥΜΤΑΒΕΝΕ # Α
 ΜΑΚΑΡΙΟΣ ΓΙΕΝΟΥΥ # Α
 ΥΛΙΟΣ ΧΑΛ # Α # ΚΟΥΝΤΕ # Α
 ΠΕΒΩ # Α ΧΦΛΟΥΛΛΗ # Β
 ≡ ΜΑΤΑΥ # Β

ΙΣΑΚ ΗΒΒΑΡ # Α
 ≡ ΣΥΕ

451. ΣΙΣΝΕ
 † ΠΕΑΜ ΣΑΛΟΝ • ΑΥ
 ΣΕΝΟΥ[†] ΣΑΛΟΝ • ΑΥ[†] ΙΑ ΖΑΗΛ ΕΙΣΑΚ ?
 ΣΑΛΟΝ ΣΕΝΟΥ[†] • ΑΥ[†] ΙΑ . ΕΡΝΟΣ ΦΙΛΟ[†] • ΑΥ[†] ΙΑ
 ΚΕΡΕ ΕΙΣΑΚ • ΑΥ[†] ΙΑ ΜΗΝΑΣ ? • ΑΥ[†]
 ΜΟΥΣΗΣ ΝΩΡΕ • ΑΥ[†] ΙΑ ΚΕΡΕ Α ? • ΑΥ[†]
 ΣΑΛΟΝ ΠΕΑΜ • ΑΥ[†] ? ? • ΑΥ[†] ΙΑ

445. † ΘΗΛΙΑΣ ΜΠΣΗΣ
 ΠΣΨΩ ΜΠΣΗΣ ΦΙΛΟΘΙΣ ΝΩΕΝΟΥΤΕ
 ? ΙΕ ΝΚΑΡ. . ΚΑΡΑΚΟΣ
 ΠΑΥΛΟΣ ΝΙΩΣΗΦ ΣΩΛΟΜΩΝ ΝΙΩΣΗΦ
 ΣΑΡΙΑΣ ΝΙΩΣΗΦ ΚΑΡΑΚΟΣ ΝΒΙΩΝ
 ΙΣΑΚ ΝΚΑΡΑΚΟΣ
 ΚΑΛΙΜΙΧ ΝΣΥΚΙΗΛ
 ΑΝΟΚ ΘΕΛΙΑΣ ΕΣΚΕΒΑΥΕΙΑΤ.

447. † ΠΛΟΓΟΣ ΝΗΜΑΡ. ΤΑΣ
 ΣΤΦΑΝΟΣ ΜΑΘΑΣ ΠΛ Α
 ΜΑΡΘΑ ΠΑΙ ΚΟΛ[†] ΠΛ Α
 ΘΗΚΛΑ ΣΗΝΑ ΠΛ Α
 ΚΑΘΑΡΟΝ ΣΕΝΟ[†] ΠΛ Α
 ΜΑΤΑΙ ΕΛΛΩ ΠΛ Α
 ΠΕΣΝΤ, ΑΝΝΑΣ ΠΛ Α

ν. ΠΡΟΣΑΝΤΗΣ ΠΑΙ ΤΗΣΙΔΑΡΟΣ ΠΛ Α
 ΜΑΤΑΙ ΜΑΡΚΟΣ ΠΛ Α
 ΤΣΗΡΟΣ ΤΗΝΑ ΠΛ Α

448. ΕΥΦΡΑΝΤΙΟΣ ΟΥ Α
 ΚΑΣΟΥΛΙ Δ, Α
 ΤΑΥΡΙΝΕ ΜΙΣΘ, ΟΥ
 ΜΑΚΑΡ, ΚΩΣΤΟΥ ΟΥ
 ΠΑΠΝΟΥΘΙΣ ΡΑΠ.
 ΒΚΑΙΧΗΚΗ ΟΥ
 ΧΕΛΕΕΤΤΑΘ ≡
 ≡ ΛΕΘΑΤ. ≡

450. ≡ ΟΣ ΝΝΕΝΤΑΥΧΙΤΟΥ ΟΥΘ[Ο]
 [Λ]ΟΚ ΝΤΑΓΑΠΗ ΩΜΑΙΟΣ ΟΥΘΟΛΟΥΚ
 [Ν]ΤΕ ΠΕΣΥΗΡΕ ΟΥΠΗΥΕ ΝΘΟΛΟΥΚ ΝΙ
 ΣΑΚ ΝΤΣΟΥΡΙΑ ΩΜΑΙΟΣ ΟΥΠΗΥΕ ΝΓΕ
 ΩΡΓΙΟΣ ΝΤΣΑΛΑΜΑΝΝΑ ΩΜΑΙΟΣ ΟΥΠ[Η]
 [Υ]Ε ΝΤΕ ΚΟΜΕΣ ΝΤΑΣΙΑ ΟΥΤΗΡ, ΝΤΕ ΤΑΥ ≡
 ΟΥΤΗΡ, ΝΤΕ ΠΕΣΥΗΡΕ ΟΥΤΗΡ, Ν[ΑΒ]
 ΡΑΓΑΜ ΚΩΣΜΑ ΝΣΝΟΥ[†] ΟΥΑ ≡
 [Ο]ΥΤΗΡ ΜΗΣΙΟΝ ΝΤΕ ΤΥΕ ≡
 ≡ ΜΝ. ΑΛΕΙ ΝΠΡΑΥΤ ≡

ν. ≡ ΟΥΝΗ. . ΝΤΕ ΠΑΡΑΜ ΜΦ
 ΗΛΗΜΟΝ ΟΥΤΗΝΒΕ ΟΥ ΝΤΕ [ΘΕ]
 ΩΔΩΣΙΑ ΧΩΡΙΣ ΚΛΗΡΟΝΟΜΙΑ ≡
 ΤΑΥΠΟΥΣ ΝΤΕ ΠΩΗΡΕ ΝΠΤΑΤΛΩ[Λ]
 ΙΟΣ ΠΕΚΩΤ ΟΥΤΗΡ, ΘΑΔΝΑΣΤΑΣ[ΙΟ]
 Σ ΠΩΗΡΕ ΝΑΡΙΑ ΒΙΚΤΩΡ ΟΜΑΙΟΣ
 ≡ ΥΙΑΣ ΟΥΤΗΡ, †

452. ϕ ΠΛΟΓΟΣ ΝΗΡΟΜΝΤ
 ΕΤΑΚΑΜΗ ΔΣΡ, ΜΑ
 ΤΕΠΑΥΧΕ ΒΝΙΖ Ρ, ΜΑΝΝ
 ΤΩΒΕ ΙΑΡ, ΜΑ ΜΠΛΑΨΑΝΕ
 ΟΥΤΕΤΑΡΤΟΝ ΝΝΟΥ. . ϑΑΜΑΝΝΗΡΡ
 ΨΟΜΝΤ ΝΤΕΤΑΡΤΟΝ ΟΝ ϑΑΜΑΝΒ
 ΡΗΥΕ ΜΠΡΜΣΟΥΗΝ

453. ≡ πρωβ νερηνυ η γ
 ≡ τ νδρομπε η η
 ≡ κλα νεσοου η η
 ≡ ερη ρηπιωωμ νεσοου η γ
 ≡ τα νεσοου η η γ
 ≡ κα. γμαρε νεσοου τακζουρα
 ≡ βουριτω ρνο. των η η
 ≡ εμεντενβολνοη η η

454. [Ε]ΝΑΥ ΝΒ
 ΟΥΚΑΛΚΙΛ ΟΥ
 ΟΥΜΡΩΘΕ ?
 ΟΥΒΩΒΕ ΝΑΛΑ
 ΙΩΣΗΦ ΝΤΗΑΝΑ
 ΡΩΣΤΕ ΝΣΑΝΕΘ ΜΜΕΜ
 ΝΩΝ ΝΣΝΑΥ ΝΡΟΛΟ
 ΚΟΤΤΙΝΟΣ ΕΧΝΝΙΕ
 ΟΥΟΟΥΕ ΣΝΑΥ ΝΚΕ
 ΡΑΤΕ ΤΕΥΜΗΣΕ

455. ≡ .ΥΘΟΥΤ. ΥΕΙ
 † ΤΕΓΝΩΣ, ΝΝΛΑΚΟΝ
 ΕΡΡΑΙ ΕΤΠΕΤΡΑ α
 ΕΠΕΡΟΟΥ ΝΤΑΝΑΛΗΨΙΣ α
 ΕΠΕΨΡΑΣΤΕ ΕΤΕΠΣΟΟΥΠΕ α
 ΕΤΚΥΙΑΚΗ α
 ΕΨΟΜΝΤ ΝΤΚΥΡΙΑΚΗ α
 ΕΠΨΟΥ. α
 ΕΠΣΑΒΑΤΟΝ α
 ΕΤΚΥΡΙΑΚΗ ΠΕΝΤΗΚΥ ρΗΠ. . α
 ΕΠΣΑΒΤΟΝ ΜΠΒΟΛ ΕΒΟΛ ΝΠ ? . α
 ΕΤΚΥΡΙΑΚΗ ρΗΠΟΥΟΟΣ α
 ΕΠΟ ? ρΟΟΥ ΝΑΡΑ ΦΙΒΑΨ ΤΣΕ. Ε
 ? Ν ? ϑΑΒΑΤΟΝ η
 ΕΠ. . . ΥΝΑ ? ΟΥΒΩΒΕΨ
 ΕΠΣΑΒΑΤΟΝ ΕΤΕΣΟΥΣΟΟΥΠΕ α
 ΕΠΛΟΓ, ΝΓΕΨΡΓΕ ΜΝΧΡΗΣΩΣΤΕ β
 ΕΠΛΟΓ, ΝΑΠΟΔΗΜΙΑ β
 ΕΠΛΟΓ, ΝΤΑΧΡΗΣΤΕ ΕΙ α
 ΕΠΟΥΨΑΠ ✓

456. Α. ϕ ϑΑΜΑ ΠΛΟΓΟΣ ΝΗΡΟΜΝΤ
 ΕΤΗΤΟΟΥΤΥ ΝΖΑΡΑΠΕΙΩΝ
 ΜΠΑΤΝΕΙ ΑΒΟΛ ρΗΝΟΥ
 ΣΩΑΝ ΕΤΕΜΕΙΝΕ ΚΛΙ
 ΡΑΤΙΑ ΙΕ

Β. ϕ ϑΑΜ[Α] ≡ ≡ ΑΖ ΜΗΝΝ
 ΤΕΡ ≡ ≡ Κ ΜΗΝΝ
 ΤΑ ≡ ≡ ΝΗΡΡ ΜΗ
 ρΟ ≡ ≡ ΗΜΕ ΨΙΣ
 ΝΚΑΙΡ, ≡ ≡ ΑΙ ? Σ
 ϑΑΜΑ ΝΗ. ϑΑΜΑ ΤΑ.
 ΣΟΟΥ ΝΨΕ ΝΡΟΜΝΤ

457. † ΠΕΥΛΓΓΕΛΙΟΝ ΟΜΛΙΩΣ
 ΝΚΑΤΑ ΜΑΘΑΙΟΣ ρΙΟΥΧΩ
 [ΜΕ Ν]ΧΑΡΤΗΣ ΜΝΡΕΝΚΟΟΥΕ
 ΨΩΜΕ Ν

Γ. ϕ ≡ ≡ ΑΒΒραϑαμ ϑαμα
 Ν ≡ ≡ ΝΤΟ ΝΨΙΤΟΥ ΝΤΟΟΥΤΥ
 ΚΑΙ[ΡΑΤ]ΙΑ: Γ. . . ΧΡ
 ΒΙΚΤΩΡ ΠΑ. Σ. ΑΧΝΟ
 [4 lines]

458. ΝΚΑΤΡ ≡
 ΜΑΡΚΟΣ ≡
 ΜΗΠΚΑΤΑ Ι ≡
 ΜΝΟΥΧΩΜΕ Ε ≡
 ΕΡΕΤΨΗΕΡΕ ΜΠ ≡
 ρΙΩΨ ≡

Δ. ≡ ≡ ΕΡΜΙΕ ΝΚΥΠΕ

Ε. ≡ ≡ λ
 ≡ ≡ ΤΜΕ ΨΤΨ
 ≡ ≡ ΝΗΡΟΜΝΤ
 ≡ ≡ ΝΠΛΟΓΟΣ ΜΟΝ
 ≡ ≡ ΤΑ ΛΕΩΝΤΙΟΣ
 ≡ ≡ Ψ. ΜΨΕ ΝΒΩΡ
 ΟΥΚΑΙΡ[ΑΤ]ΙΑ
 ΑΝΟΚ ≡ ≡ ΜΠΕΙ
 ΟΣ Α ≡ ≡ ΕΡΟΙ

459. ΣΝΑΥ ΜΨΑΛΤΗΡΙΟΝ
 ΝΕΚΡΙΤΗΣ ΟΥΚΛΕΘΗΚΕ
 ΣΙΣ ΝΤΕ ΑΠΑ ΨΕΝΟΥΤΕ
 ΠΨΩΜΕ ΝΙΩΒ ΠΑΙΚΑΙΟΣ
 ΕΡΕΝΠΑΡΡΟΜΙΑ ΝΣΟΛΟΜΩΝ
 ΤΑΛΗΥ ΕΡΟΥ ΜΠΠΕΚΚΛΗΣΙΑΣ

(456) F. ΞΝΝΣΟΥ Ο ΕΤ
 ΞΡΑΡΤΟΒ ΞΓΣ
 Μ... ΟΙ ΜΕ ΝΚΑΠΟΛ Ξ
 ΛΕΡΤΟΒ : Α
 ΜΝΟΥΡΤΟΒ ΝΣΙΜ Ξ

460. Ξ ΝΡΤΟΒ Ν
 ΣΟΥ Ο ΜΝΔ

461. ΠΛΟΓΟΣ ΝΝΡΕΒ[ΒΕ]
 ΝΤΑΝΒΑΚΟΥ ΕΠΙΩΡ[Ε]
 ΞΥΝΙΝΝΑ ΜΝΕΒΡΗΥ
 ΘΝΣΟΥ ΙΗ ΝΑΘΩΡ Α
 ΘΝΣΟΥ ΙΘ ΝΑΘΩΡ Α
 ΘΝΣΟΥ Κ ΝΑΘΩΡ Α
 ΘΝΣΟΥ ΚΑ Ε ΝΡΕΒΒΕ
 ΘΝΣΟΥ ΚΒ Ξ ΝΡΕΙΒΒΕ
 ΞΡΕΒ[ΒΕ]

462. † ΠΛΟΓΟΣ ΝΝΣΟΥ Ο ΝΤΑΜΒΑΚΕ
 ΞΕΚΑΛΗ ΜΠΕΚΟ ΜΝΤΣΝΟΥΣ Ν
 ΞΕΡΟΝ ΜΝΤΣΝΟΥΣ ΕΡΟΥ
 ΞΙΤΑΔΥ ΜΠΡΕΒΒΕ †ΟΥ ΜΝ
 ΞΞ
 ΕΥΧΗ Ξ
 ΞΣ ΞΟΜΝΤ Ξ

v. ΞΒΑΚΟΥ... ΝΤΨ Ξ
 ΝΡΤΟΒ .ΒΡΑ ΣΩΨΕ. Ξ
 ΝΡΤΟΒ ΠΑΡΑΣΝΤΕ ΜΜΑΧ[Ε]
 ΜΠΡΕΒΒΗ
 ΝΕΝΤΑΙΒΑΚΟΥ ΜΑΝΚΥΡΙΚΟ[Σ]
 ΞΤΟΥ ΝΡΤΟΒ

464. ΞΟΥΝ
 ΞΠΑΓΓΗΝ ΝΤΑΠΛ
 ΞΟΥ ΝΣΝΑΥ ΝΧΝΟΥ Ε
 ΞΠΑΓΓΗΝ ΝΞΟΜΝΤ Α
 ΞΠΑΝΓΗΝ ΔΕ ΝΤΑΙ[ΠΛ]
 ΞΛΟΗ ΜΠΕΤΝΣΜΟΥ ΕΤΟ
 ΞΔΑΣ ΕΠΟΥΑ ΕΤΕΜΗΝΕ
 ΞΝΣΝΑΥ ΝΧΝΟΥ ΝΤΟ
 ΞΔΙΠΛΑ ΘΜΠΜΗΤ ΠΑΓΓΗΝ
 ΞΝΓΗΝ ΑΠΑΡΧΗ ΜΝ
 ΞΥ ΜΠΟΥΕ ΕΑΝΤΑΛΟΥ
 ΞΝΤΕΑΝΝΑ ΞΤΟΥ ΝΤΕ
 ΞΕ ΝΔΙΠΛΑ ΕΑΝΧΩΚ ΤΗ

(459) ΤΗΣ ΠΒΙΟΣ ΝΑΠΑ ΧΡΕΣΑΦΙΟΣ ΠΕΒΩΨ
 ΙΕΣΟΥΣ ΝΝΑΥΗ ΞΤΟΥΜΝΤ ΜΠΡΗΨ
 ΞΤΟΥ ΝΨΑΡ ΝΕΣΟΥ ΟΥΘΟΙΤΕ ΜΜΟΝΟΧ
 [ΟΣ] ΜΝΟΥΛΩΤΕΞ ΟΥΤΥΛΩΤΡΙΠΟΣ ΒΑΡΩΤ Μ[Ν]
 ΟΥΘΕΡΜΟΠΟΛΑΓΕ ΣΟΥ ΝΚΑΛΑΓΤ ΝΡΟΜΝΤ
 ΜΝΣΝΤΕ ΝΛΟΥΠΑΣ ΟΥΡΑΜΗΙ ΟΥΚΛΟΜ Β[Λ]
 ΡΩΤ ΕΨΑΡΕΣΟΥ ΝΑΠΟΤ ΒΩΚ ΕΡΟΥ
 ΜΝΤΑΣΕ ΝΓΑΜΙΣΙΟΝ ΧΟΥΤΣΑΒΕ Ν
 ΞΘΕΙΨ ΝΚΕΡΕΑ ΞΗΝΝΙΩ Ξ
 ΜΝΡΕΝΚΕΧΑΡΤΗΣ ΕΑΥΨΙΤ Ξ
 ΞΤΟΕ ΝΘΑΛΙΕ ΞΟΜΤΕ ΝΛ Ξ
 ΜΝΟΥΚΟΥΙ ΝΡΟΙΤ[Ε] ΝΨΗ[ΡΕ]
 ΞΗΜ

v. ΞΟΜΤΕ ΝΣΟΥ ΝΨ
 ΞΒ ΞΟΜΝΤ ΝΘΣΚ
 ΣΝΑΥ ΝΧΑΡΙΤΣΩΝ
 ΣΝΤΕ ΝΒΗΤΕ ΝΡΩΚ
 ΞΩΤΕ ΣΝΑΥ ΝΟΥΑΤΡΟΥΛΑ
 ΚΗΝΤ ΣΝΤΕ ΝΧΗΡΕ ΞΜΟΥΝ
 ΝΞΟΥΡ ΕΥΨΟΟΒΕ ΕΑΥΨΙΤΟΥ ΜΝΣΝ
 ΤΕ ΝΧΛΛΕ ΣΝΑΥ ΝΤΑΠ ? ΣΝΑΥ ΝΘΕ
 ΡΩΝ ΜΑΝΡΗΒΣ ΘΕΠΟΥΑ^{ΣΝΤΕ} ΟΥΛΩΚ ΕΒΑ
 ΡΩΤ ✕ ΝΠΛΕ
 ΡΟΦΟΡΙΑ ΝΤΕ ΑΠΑ ΠΕΤΡΟΣ ΠΙ
 ΒΕΡΟΣ

463. † ΠΛΟΓΟΣ ΝΕΝ
 ΤΑΙΚΑΛΟΥ ΕΠΑΤΣΑ
 ΜΟΥΗΛ ΞΟΜΝΤ
 [Ν]ΕΡΤΟΒ ΜΝΟΕΙΤ ΧΟΥ[Τ]
 . ΨΕ ΝΤΑΕΣΕΕΡΓΙ
 ΟΥΛΑ

465. ΚΟΝΧΟΥ ΟΥΨΒΩΤ
 ΟΥΒΙΡ ΝΣΟΡΤ †Ε Ν
 ΛΙΤΡΑ ΝΡΕΝΗ ΕΥΡΟΣΕ
 ΟΥΚΑΤ ΝΤΑΡΙΧΕ ΤΜΑΚΙΣ
 ΜΝΠΕΣΤΡΙΠΟΣ
 ΝΣΚΗΥΕ ΝΣΑΜΟΥΗΛ ΤΑΥ
 ΒΙΤΟΥ ΣΝΑΥ ΝΕΣΟΥ ΟΥΕ
 ΞΩ ΣΝΤΕ ΝΡΟΕΙΤΕ ΣΝΤΕ
 ΝΛΩΤΙΞ ΤΡΟΙΕΙΤΕ ΝΤΕΥ
 ΣΟΙΜΕ ΜΝΠΕΣΡΩΩΝ ΜΝ
 ΝΕΣΜΙΧΚΕ ΜΝΝΕΣΒΛΩ
 ΟΥΑΤΘΕΟΥΜΑΧΕΟΥ

(464) ≡ τωε ναιπλα ριατην
≡ χουο προς τηνωσις ν
≡ ωου ναιπλα ριατην
≡ ? ?

466. † ις πεχς ≡
_____≡
ρερε: α: ωμουιε ≡
: β: διχ: γ: χλω.
μες: τ: ουαρκ.
: α: μελαν: α: κε
λ: κιλ: πνετ:
: β: εταρκατ!
τωνε: τ: ουρ
χα νω.: νερκ

v. σντε νωτη
σντε νκογκλε
ουλωτιζ: ωο
μτ νχωμε
ρατ.: σμελινα
κωρ.: μ: εμτω
τε: ε.: ουρωτ
: ε κελουρε
εφτωσε σκεηε
πιςε. ετε. τε.
καωμου.
ουανκην.
πανακ. ≡
: ε ≡

467. του νπειω νρωο
σντε νωντα. ε
ουαιπε νταυ
ουωβωτ κλην
ωπιτοπος ετμπιμα
νιρνοου ετσηρ ετβλαξε
σοϋσμοντ εροκ νγ
ταυ ναι

468. τβαωουρ
τεινε
τκαπ νωωλο
πσαρϷ
πρεβ
πρατηρ

469. τεμογε
θαιτε
πουραρ
τβαωαρ
ετιουρανης
με μνησμω
νερωμε
≡ εττραρ
ρερ

470. θαγια μ[αρια] ≡
απα μιχαηλ ≡
πιωε βρε ≡
τεμαμη ≡
απα βικτ[ωρ] ≡

471. πςης σο νωανωρ
νωανωρ αρκαδιος
μνητασε νωανωρ
δανηλ σο νωανω[ρ]
ιωρανης ωμ[ου]
νε νωανωρ

v. τις σαηλ
μπασον. Ϸβω
τεμογε
κε ναι τ. αιτε
ουωαβε φεσς
την ουραρ
ουλαρεπετβα
ωαρωμ κβε
ρητς

472. † γνωσις ννσκεγε
ντανθηε εροου ϷνπμοϷικε
ντατςιαντφεσαναδιαου μμοου ναφσοδωρος ε
≡ τρος νσραι νταηνταυ νας Ϸνπροου νροου ετε σοϷ
≡ νθαυτ νπεμπε
≡ νακντ ουαςχ ωομτε ν
≡ τις σναυ νχαρτις σαβακατε
≡ καρτη ουςντ νβετη ουμαρϷωξε
≡ τ υτοου νταπ σντε ναρατωτη
ουφακιαριον ουςντωνε ν... λ
ωομντ νναπ.
ουωωκε
? ?

473. † πλογος ντσακια ετωοοβ
ωμοϷν νωοπ ετποβε
ωομντ νωοπ ετπορκ
αυω πκεωομ^{ιτ} νωοπ
επογα σπιν νδωτρ δε
σναυ ουδασ ντηηβε επβω
τε τοϷασκεπε ψις ν
ωοπ επμερος μ
πωομντ νωοπ
σναυ νδωτρ

v. † α σακιη μετρο ϳ ϳ και † αλλο μερος ϳ ϳ
εις το μεσον παλις, τ ϳ † εν επταχην παλι ≡
β μοναχην ομο γ, παλις τ λζ ειτρρη νπαλ ≡

474. ρ πλογοϛ ηηϛναυϛ
 ητανταυ ?
 .ου ουμηρ
 ωομντ μηρ
 ι ηωβ κε η
 ? ηωανο
 ? ουμηρ
 ϛ ?

475. ταρωε υηη β
 κνιτσε υηη λ

476. αβ
 ϛρ ρηκϛνη
 ϛμοϛ ρηκϛνη
 μαξε ρακοϛ ρηκϛνη
 λχ βαϛ ραπϛναϛ ηβιρ
 ουμααξε ηαγαπη ρικωϛ
 ουμααξε ηαγαπη υηηϛϛητ

477. ηλοιχε
 ουερκιϛ ηειηβ
 ϛηω ηαλικτ
 ωομτε ηλακα
 ωομτε ηκ
 ρατ
 ουωωπ εϛε...ϛ
 ουζουρ ηο
 χουωτ ηζουρ ηιτ
 ψιτε ηκερα
 τσε ηρομτ
 ρεηηηηε
 ηαητε

478. θουοϛτ
 ηααπε
 ρθωρ
 κιοϛκ
 τωβε
 εμηχιρ
 ηαρμροτπ
 ηαρμο
 ηαροη

479. † καμϛιμε.
 ρουοϛτ
 καμϛιμε
 ρουοϛτ

v. † ηαωηηε
 επεη
 ηηϛουρε

480. τολ ϛ ρϛγϛ·λα·
 ζβ·τ ϛ ϛρααα
 τωη β ϛ ϛρϛρπϛ
 τωη ηβρκ ? ϛπϛ
 τωη αιβ·λα·ρα·ρπϛ
 τωη ειβκϛι ? ϛπϛ
 τωη ϛιβκ·λαϛρρηερπϛ
 τωη ζϛ·λαζβϛγ
 τωη ηηρκα
 τωη θολ ϛ Δ
 τωη ια ϛ Ε
 τωη ι
 τωη ϛ ϛρηερπϛ
 τω ϛ κα
 ϛ ϛρκα

v. τωη ιζι·λ ϛ ε
 τωη ιηϛ·κ ϛ πϛ
 τωη ιθϛ·η
 τωη καβ ϛ ϛρπϛ
 τωη κϛ·ιβ ? λαρηερπϛ
 τωη κβ ? ..ϛγ
 τωη κρ ? κϛγρκαρηε
 τωη κδϛδζβρκα
 τωη κεϛαλ·αβρκα
 τωη κϛϛγ·κπϛ
 τωη κζϛγ·λαρπϛ
 τωη κηϛγκ ϛ ϛ·ερπϛ
 τωη κθϛγι ϛ
 τωη λϛπ
 τωη λα

481. † ηνοκ δαηιηλ
 ηπρεϛβ, ηωηρε ηχα
 κοϛλ ειϛομολοϛει ητρε
 ηπηουτε ηπαητωκρλητωρ
 χεαηακωβ ηωηηπϛϛητε η
 ηαηαϛ χουϛ ητρε ριβολ ημοι
 ηροϛη ηπταβεηρ ητερεϛωρε
 ηωα εβολ ηροϛη ηθαγια ηα
 ϛια ερεειορδαηηϛ ηαηακϛ ηηαϛ
 λϛω ερεαηηα βικτωρ ηαηαϛ

v. ηηαϛ οη εαϛρομο
 λοϛει ητειρε ριβολ η
 μον ηπωομηητ χεαηαι
 ωω επαειτ ηαγαμ ε
 ηεϛ ηνοκ δαηιηλ ηπρ,
 †ο ηηηηηρε χεαηακω
 β ταϛε ηιωαχε ριβολ η
 μον ηπωομηητ
 ϛ

482. ΜΝΝΧΑΕΙΑΣΚ ΜΝΠΡΟΥΡΙΤ
 ΕΙΑΤΕΙ ΠΡΑΥΤΟΥ ΜΠΤΩΡ ΝΑΚ
 ΤΕΙΒΡΙ ΣΩΨΕ ΕΣΑΜΟΥΘ ΘΜΠΚΕΝΩΝΙ
 ΑΝΟΚ ΒΙΚΤΩΡ ΜΠΡΑΓΙΟΣ ΑΠΑ ΙΩΘΑΝ
 ΝΗΣ ΠΕΝΤΑΥΡΩΡΓΙΣΤΑΙ ΝΤΠΕ ΨΤΕΧΕ
 ΑΝΟΚ ΠΩΗΡΕ ΛΙΣΤΑΙ ΠΕΠΛΑΣ
 ΝΤΑΒΙΧ ΘΙΒΟΛ ΝΑΠΑ ΒΙΚΤΩΡ ΠΕΠΡ,
 ΜΠΡΑΓΙΟΣ ΑΠΑ ΦΕΒΑΜΩΝ
 ΜΜΑΡΤΗΡΟΣ †

483. ρμ≡
 ΜΟΣ ΕΤΡ≡
 ΘΡΕ ΝΑΚ Ν≡
 ΘΝΟΥΜΑ Ε≡
 ΝΑΥ ΝΤΝΤ≡
 ΝΓΤε≡

υ. [Α]ΝΟΚ ΑΘΑΝΑΣΙΟΣ ΑΝΑΓΝΩΣ
 ΝΤΕΚΚΛΗΣΙΑ ΜΠΡΟΥΠΑΡΙΣ
 ≡ ΝΤΥΜΑ ΕΑΙΠΑΡΑΓΕ †
 ≡ ΘΙΠΝΘΟΙ ΤΗΡΘ
 ≡ Λ

484. ≡ Ν † ΨΙΝΕ ΕΤΕΤΝΜ≡
 ≡ ΕΥΕΣΜΟΥ ΕΡΩΤΝ≡
 ≡ ΝΗΤΝ ΝΠΨΟΡΠ≡
 ≡ Υ ΛΥΨ ΠΜ≡
 ≡ ΜΕ ΧΕΝ≡
 ≡ Η≡

485. † ΨΟΡΠ ΜΕΝ † ΨΙΝΕ ΕΤΕΚ
 ΜΝΤΨΗΡΕ ΠΚΛΗΡΙΚΟΣ Ε
 ≡ ΜΕΨΒΚ ΕΒΟΛ ΕΜΑΝΑ[Γ]
 ΛΙΩΑΝΝΗΣ ΕΡΟΥΨΗ ΝΡ[ΘΕ]
 ΙΣΗ ΕΡΩΨΑΝΨΒΚ [ΕΒ]
 [Θ]Λ ΧΕΨΝΑΧΙ ΚΑΝ
 ΨΝ ΘΟ ΝΑΠΟΚ
 ΛΗΡΟΣ ΕΨΗ
 ρ ΧΕ

υ. ΨΑΝΤΕ ΝΘ≡
 ΝΜΜΑΥ ΛΥΨ ΤΘ≡
 ΟΥΝ ΕΜΑΥ ΝΣΧΙ ΠΑΘ≡
 ΠΨΑ ΛΥΨ ΠΡΩΜΕ ΕΤΝ[Α]
 ΝΤΟΥΕΙ ΕΒΟΛ ΝΘΟΥΝ≡
 ≡ ΜΠΨΑ ΟΝ ΠΡΩΜΕ Ε≡
 ≡ ΟΟΥΙ ΧΕΚΑΛΥ
 ≡ ΥΨ ΚΑΤΑ ΠΕ
 ≡ ΘΙΠ
 ≡ ?

υ. ΠΕΤΡΩΒ ΑΝ ΟΥΔΕ
 ΜΠΡΤΡΕΨΡ. ΕΟΥΨ
 ..ΝΛ.ΧΕ ? ΝΑΤ
 ≡ ΕΘΡ.ΛΥ Ε ? ΜΕΕΤ
 ≡ Ψ ΤΑΛΣ ΝΠΑΨΗΡΕ Π
 ΑΡΧΗΠΠΡ ΘΙΤΝΑΒ
 ΡΑΘΑΜ ΠΕΠΙΘΚ≡
 ΝΤΟ. ΛΕΨΑΙΟ.
 . ΝΠΡΠΨΛΑ

ΝΑΠΑ ΠΑΤΕΡΜΟΥΤΕ≡
 [Α]ΒΡΑΘΑΜ≡

486. [ΘΑΘΗ] ΜΕΝ ΝΘΩΒ ΝΙ[Μ]
 ΝΕΙ ΜΠΑΜΕΡΙΤ ΝΕΙΩΤ≡
 ΠΕΠΙΣΚΟΠΟΣ ΜΝΠΠ[ΡΕΣΒ]
 ΒΙΚΤΩΡ ΠΕΤΕΨΨΕΤ≡
 ΩΤ ΜΕΝ ΜΠΕΣΝΛ≡
 ΛΥΨ ΟΝ ΚΣΟΟΥΝ ΧΕ≡
 ΜΠΕΙΤΝΝΟΟΥ≡
 ΜΕΘ ΜΠΕΚ ?≡
 ΠΕΝΩ≡
 †≡

487. ≡ ΟΥΑΠΟΤ Ν≡
 ≡ ΝΚΑΙΚΟΝ ΝΘ≡
 ≡ ΘΝΑΜΤΟΝ
 ≡ ΝΘΛΟСТΝ ΜΟΥ ΝΒΑ
 ≡ ΝΨΑΜΑΡ ΘΙΕΒΙΩ ΝΑΤΑΙΚ
 ≡ ΕΡΟΟΥ ΣΕΝΑΛΟ ::
 ≡ ΜΠΟΥΡΟΡ ΦΥΛΛΑ ΝΑΡ
 ≡ ΑΤ ΝΘΕΙΤΕ ΝΓΤ ΕΡΘ.Ψ
 ≡ ΜΕ Η ΠΠΨ≡

488^α. † ρθαεξενς≡
 ψθχενψθξ≡
 υψωψλω†ψψν≡
 ξνψωλνεψνθλ≡

β. ραθε μεν μ≡
 ψαχε νταμ≡
 χιστος †ψιν≡
 μντσον ετναμο≡

υ. Η ΝΛ≡
 ΝΝΗΣ≡
 †ΕΤΒΕΟΥΝΗΒ≡
 ρΕΝΚΛΑΔΟΣ Ν≡
 ΝΓ†ΝΑΨ ΝΝΗΣ≡
 ΠΡΑΝ ΝΙΣ ΜΑ≡
 ΨΚΘ ΣΕ≡

c. Β Η Ζ Λ Ζ Ζ Λ Ο γ
 † Ζ Ζ Υ Β Λ Ζ Υ Ζ Μ Β
 κ ρ γ π ρ χ β ρ ο β ε ζ
 ζ γ ζ ι λ ζ γ λ β κ ζ π
 ζ δ λ ο † ψ ι γ θ ς
 γ β ω τ φ θ β τ ψ
 γ κ ζ ζ ζ ζ ζ γ γ π
 θ ι γ θ ς π τ

d. [ρ]αθε μεν μπω
 [λ]χε νταμντελα
 [χ]ιστος † ασπασε
 ντεκμντμαιο
 [γτ]ε ρμπχωκ τηρ
 [γ η]τα ψυχ η αυω
 † [ι]ωινε ενετωο
 [ο π ρ α ρ τ] η κ τη ρ ο γ

489. ^{a.} † ≡ III III III L ≡
 ≡ ≡ ≡ ζ θα β ≡

6. † Ε Ν Ν Ν Ο ≡
 ≡ ≡ ≡ Μ Α Θ Η ≡

490. φ ω ν η
 λ η η ρ

v. ς α τ [ω ρ]
 λ ρ ε τ [ω]
 τ ε η η τ
 ω τ ε ρ α
 ρ ω τ α ς

τ α λ ς μ π α ς ο ν

491. † π ν ο υ τ ε π λ η ο υ [τ ε]
 ν ι ρ α ρ α γ π ω η ρ ε ? ≡
 μ η π τ ο π ο ς ε τ ο υ λ λ β
 μ η λ α π α ς τ ε φ λ η μ ο ς
 η τ π ο λ ι ς α π ε η τ α γ ≡
 [ε] β ο λ ρ η σ ο υ μ η ν τ α ≡
 [η ε π] η η π η τ ε ρ ο μ [π ε]
 ≡ . ρ . ι ς χ ς
 ? ?

493.

†
 φ
 λ

492. τ ε σ τ η λ η η χ α ι ρ η μ ω ν
 π μ ο η α χ ο ς η τ σ η π ε ρ ο ο υ
 ε τ α γ μ τ ο η μ μ ο γ η γ η τ γ
 τ γ β ι κ ρ ≡ ζ ≡ ι η α ι κ ≡

494. † ε ρ ε † ρ η η η η [μ]
 π ν ο υ τ ε μ η π ε γ
 ς μ ο υ η α ω ω π ε
 ρ μ π ε ι μ α ω α ε
 η ε θ η ε ν ε ρ γ θ
 α μ ο υ ε ρ ο γ η π χ ο ς ι ς
 ς μ α μ α λ τ ? ≡

495. † τ β η η ε μ π ε μ ο γ ε
 μ π α τ λ ε τ ω γ ε + + +

496. † ε κ κ λ η ς ι α ς τ α λ τ ε λ

498. † ς υ η̄ ω ο ρ π τ η ω ι ν ε ε ρ ≡
 λ ι τ η η ο ο υ ο υ κ ο υ ι κ ο υ λ α ≡
 κ α η ε ρ . η π ε η α η̄ η̄ ο υ ≡
 η ε μ π ε κ τ η η ο ο υ ε λ ε ≡
 ε τ κ α ω ε λ ι τ η η ο ο υ ς ≡
 η α ι α ρ α ο υ β ι ρ η ο ε ι [κ ≡
 ο υ ρ η ε γ η ρ ε μ χ ε η ≡
 ε π μ ο η α σ τ η ρ ι ο η η ≡

497. † π λ ο γ ο ς η η ο ρ ζ η τ α ι
 τ α λ γ η ω η η η τ ω μ τ α γ
 λ α ς α ω γ η ρ τ ο β η ο ρ ζ
 ο υ ρ α λ ι τ α λ γ η τ α η α ς
 τ α τ ω η η κ ο λ θ η ς ο υ ≡
 τ ο β λ ι τ α λ γ η τ ≡
 π α ρ α λ ω ο υ ≡
 α μ ο η ς η [ς ≡
 β ε λ ι η ≡

499. † τ η ρ ε η ε η ε κ
 ε ρ ω λ η π ο υ ς ι
 ε ι η ε κ τ ι δ
 η λ ι π ι η̄ ς ο υ
 λ η ε γ
 α ρ α π ω τ
 ο η ι ς α κ α
 θ α ρ ο η

500. † ς υ η̄ τ ι β̄ ς κ η
 ο γ ε ι α β ρ α ρ α μ
 α ρ α π ι α κ ο υ
 θ ω μ α ς Δ †

501. † ς υ η̄ τ ι β̄ ς κ η ο γ
 ε ι η η ρ ε π η ρ ο λ α μ α β ι
 η ε κ † θ ω μ α ς Δ †

502. † CYN̄ TI B̄
CKHOYEI
ΠΕΤΙ ΑΡΑ ΙΣΑΚ
ΑΡΑ ΟΥΘΩΤΙ ΝΑ
ΛΑΛΙ † ΘΩΜΑΣ
Δ†

503. † CYN̄ ΜΕΘ
Δ̄ ΕΣΚΗΟΥ
ΕΙ ΝΗΡΕΠ
ΠΛΟΜΙ. ≡

504. † CYN̄ ΟΥΑΤΕ ΟΥΚΑΝ
ΛΑΛΙ ΝΕΝ ΕΠΑΙΠΙ
ΑΡΑ ΜΕΘΟΥΚΑΤΟΣ
ΕΤΑΛΤΕΛ ΟΥΑΤΕΒ
ΝΕΝ

505. † CYN̄ TI F̄
ΕΣΚΗΟΥΕΙ ΝΗ
ΡΕΠ ΨΑΠΟΥΑΕΙΔ
ΘΕΝΕΝΙ...
ΑΡΑ Δ̄ ΕΣΚΗΟΥ
ΕΙ ΘΗΜΕΒ̄
ΘΩΜΑΣ Δ†

506. † ΤΙΟΥΚΕΒΙΩΝ
ΝΑΛΑΛΙ ΛΟΜΙ †

508. † CYN̄ ΨΟΠ ΑΚΤΙ
ΠΡΕΔΕΩ^Α ΠΕΛΤΙ
ΝΕΒ ΨΟΠ ΠΙΜΤΙ $\bar{\alpha}$
ΝΕΒ ^ΘΑΘΗ ΚΕ
ΙΩΑΝΝ^Η ΠΡΙ^Ο
ΛΥΩ ΑΝΙΗΕ
ΒΟΛ ΚΑ
Λ..

507. † CYN̄
ΕΛΒΙ^Κ ΘΗΝ
ΝΕΒΛΜΟΥ
ΤΗΡΟΥ ΨΟΠ ΑΚ
ΤΙ ΝΕΒ ΠΕΛΤΙ ΝΕΒ
ΛΥΩ ΨΟΠ ΠΕΚΤΙ
ΝΕΒ ΤΙ ΝΕΒ

509. † ΠΛΩΓΩC Ν
ΤΑΥΤΑΛΩC
ΤΠΩΛΙC Δ^Π C̄
ΤΧΑΒΟΛ Δ^Π Φ̄
ΝΒΑΜΟΥΛ Λ^Σ
ΠΛΗΜΗΒ Λ.
ΛΙΠΑ Δ^Π C̄Κ ≡

510. † ΠΛΒ̄ ΝΝΕΛΑΜΧΕ^{ΙC}Τ ΝΠΤΟΠΟC
PZ PIA PIG PIE PΓ
P15

511. † ΟΥΩΨ Ε ≡
ΝΕΠΡ ΡΨΑ ΕΘΑ
ΓΙΑ ΜΑΡΙΑ ΨΑΝΤ[Ε]
ΚΑΡΑΚΟC † ΠΚΑ ≡
≡ ΝΟΥΤΕ ≡

512. † ΚΑΡΔΙΑΝ ΚΑΘΑΡΑ ΦΙΛΑΝΘΡΩΠΟC
† ΤΙCΟΝ ΕΝΕΜΟΙ S COCΟΝ ΜΟΙ †
ΦΙΛΑΝΘΡΩΠΟC ΦΙΛΑΝΘΡΩΠΙΑ
ΦΑΥCΤΙΑΝΟC ΦΛΑΓΙΑ ΦΥΛ ≡

513. † ΑΥ† Μ ≡
ΝΤΟΦ ΟΝ ΑΥΚΑΛΗ ≡
ΜΠΟΥΟΕΙΝ ΑΥΑΛΕ ? ≡
? ?

514. ≡ CΥCΤΗCΑCΘΑΙ ΕΟΡΤΗΝ ΤΟΙC
ΠΥΚΑΖΟΥCΙΝ ΕΩC ΤΟΝ Τ^{ΙC}ΟΝ ΓΕ
ΡΑΤΟΝ ΤΟΥ ΘΥCΙΑCΤΗΡΙΟΥ
ΕΥΛΟΓΕΜΕΝΟC Ο ΕΡΧΟΜΕΝΟC
ΕΝ ΟΝΟΜΑΤΙ ΚΥ †
≡ ΜΑΪΡΙΑ ΚΑΙΧΑΡΙΤΟ
ΜΕΝΗ Ο ΚC ΜΕ
[ΤΑ CΟΥ] ΚΑΙ ΤΩ ≡
≡ ΤΩ ≡

ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΕΝΕΤΥCΩ ΚΑΙ CΥ Α
ΝΕΒΑΛΛΟΥΝΟC ΤΟ ΦΩC ΕΚΤΙΜΟΝ ΤΟΝ ΟΥ
ΡΑΝΟΝ ΚΑΙ ΑΝΕΒΗ ΕΝΕΦΕΛΑΙC Ο ΠΟΙ
ΩΝ ΤΟΥC ΑΓΓΕΛΟΥC ΑΥΤΟΥ ΠΝΑΤΑ ΚΑΙ
ΤΟΥC ΛΙΤΟΥΡΓΟΥC ΑΥΤΟΥ ΠΥΡΩΑC ΦΛΩ
ΓΑ ΕΘΕΜΕΛΙΩCΕΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙC
ΤΟΝ ΩΩΝΑ ΟΥΚΙΝΗΘΕCΕΤΑΙ ΑΒΥC
CΩC ΕΝΕΤΥCΩ ΚΑΙ ΕCΤΕCΕΝ
ΤΑ ΥΔΑΤΑ †

515. ΕΥΛΟΓΙΜΕΝΗ ΚΑΙ Ε ≡
ΝΗΞΙ ΘΕΟΔΟΚΟΥ ≡
ΤΟΥ ΕΥΛΟΓΙΜΕΝ ≡
ΟΥ ΓΑΡΠΟC ΤΗC ΚΥ ≡
CΟΥ ΚΑΙΧΑΡΙΤΩΜΗ ≡
ΝΗ

v. † ΑΥ† ΡΙΩΨ ΝΟΥCΑ ΝΤΟΦ ΟΝ
ΑΥΒΟΟΛΕΦ ΜΠΟΥΟΕΙΝ

516. ο θε̄ ο̄ ≡ ≡ ΟΝΙΟΣ
 ΕΤΩΝ ΚΡΥΠΤΩΝ Τ
 ΓΝΩΣΤΗΣ Ο ΕΙΔΩΣ ΤΑ ΤΕ̄
 ΠΡΙΝ ΓΕΝΕΣΕΩΣ Ο ΜΗ
 ΘΕΛΩΝ ΤΟΝ ΘΑΝΑΤΟΝ
 ΤΩΝ ΑΜΑΡΤΩΛΩΝ
 ΑΛΛΑ ΙΝΑ ΜΕΤΑΝΟΗ
 ΣΩΣΙΝ ΚΑΙ ΣΩΘΗΣΩ
 ΣΙΝ ΕΠΙΒΛΕΨΟΝ ΕΠΙ
 ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ
 ΤΟΥ ΕΛΕΕΙΝΟΥ ΣΟΥ
 ΚΑΙ ΑΜΑΡΤΩΛΟΥ
 ΔΟΥΛΟΥ

518. χαιρε μαρια και χαριτοϋ
 μενη ω̄ κ̄ς̄ μετα σου και τ[ο]
 [η]νᾱ τω̄ αγιον̄ :

≡≡≡ ΕΙΕΡΕ ΣΟΥ ΝΤΕΡΩ ΝΤΕΔΙΚΑΙΟ
 ΣΥΝΗ ΚΑΙ ΩΣ ΕΙΕ ΣΟΥ ΑΓΑΛΙΑ
 ΣΙΝ ΑΓΑΛΙΑΣΑΝΤΕ: ΕΝΕΚΕ ΔΑΥ
 ΕΙΔ ΤΟΝ ΔΟΥΛΟΥ ΣΟΥ ΚΕ:

≡≡≡ ΣΟΝ ΚΕ: ΤΟΝ ΛΛΟΥ ≡≡
 ≡≡≡ ΕΥΛΟΓΗΣΟΝ ΤΗΝ ≡≡
 ≡≡≡ ΚΛΗΡΟΝΟΜΙΑ ΣΟΥ † ≡≡

519. † ραδον επουραν
 των αρτελον εφ?
 † ραδον ουρανοϋ εδω
 † ραδον ευλογιμενος
 σωμᾱ κ̄υ και αιμα
 † ραδον μεταλαβεν ο̄ κ̄ς̄ ο̄ μι
 † ποτηριον σωτηριον εμψ
 † αγιον ραδον τεζαμε
 επι πασαν την γην μεταλα
 † βινειτε τον̄ θ̄ν παντοικε
 † αγγαλιας̄ θε̄ δικαιοιν?
 ≡≡≡ σωμᾱ και αιμα τον̄ του
 ≡≡≡ εϋχαριστουμεν σοῑ χ̄ρις̄ ο̄ θ̄
 ≡≡≡ τηρ και το μεκας̄ ≡≡
 ≡≡≡ και ευφρανθο̄ ≡≡
 ≡≡≡ εν τη παροϋσει
 ≡≡≡ ραῑ λαβον̄ ?
 ≡≡≡ θ̄ν̄ τ̄ρ. . . ελθα
 ≡≡≡ ον̄ γαρ̄ ≡≡

517. † ΕΝΕΥΣΗ . . . Μ . . .
 ≡≡≡ ΡΤΗΣ ΗΜΩΝ ΕΝΕΟΜΕΝ
 ΣΑΛΠΙΣΑΤΕ ΛΑΟΙ ΟΤΙ Χ̄ς̄
 ΓΕΝΝΗΤΕ ΣΑΡΚΟΦΙΣ ΕΚ ΠΑ[ρ]
 ΘΕΟΥ ΤΟΥ ΣΩΣΕΙ ΗΜΑΣ ΚΑΙ Τ ?
 ΚΑΣΕΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΕ:

υ. ευλογιμενος
 εῑ επῑ θρονον̄ της̄ βα
 σιλεῑα σοῡ καῑ επερε
 νωτος̄ καῑ επερεπισοῡμε
 νος̄ εις̄ τους̄ εωνᾱ :

υ. ≡≡ . . ΔΩΚΕ! ΠΑΡΘΕΝ ≡≡
 χαιρε και χαριτομε
 νοῑ μαριᾱ ο̄ κ̄ς̄ μετα σοῡ ευλο
 γιμενοῡ σοῑ εν̄ κ̄νη̄ζι
 καῑ ευλογιμενος̄ ο̄ καρ
 πος̄ της̄ κυλιᾱ σοῡ ο̄ αι
 χριστος̄ ενελαβεν
 τοῡ υιον̄ τοῡ θ̄ν̄ το ?
 λυτρωτης̄ των̄ ψ[υ]
 χων̄ υμων̄

520. † ΔΩΣΑ ΚΕΡΕΟΥ ΚΕΡΕΟΥ ΩΝΚΛ ≡≡
 ΔΩΤΕ ΑΓΩΝ ΤΟΥΝ.Ν ΑΥΤΕ ΤΟ ≡≡
 ΥΜΩΝ Κ̄Η ΕΝΕΣΑΜΗΝ Η ΖΩΗ ΝΕΠ ≡≡
 ΡΑΣΕ ΚΑΡΤΙΑ ΠΑΝΤΟΥΣΙΑΣ ΠΟΜΕ ≡≡

521. ΤΟΝ ΜΩΥΣΗΣ
 ΛΑΛΗΣΑΣ ΝΤΟΥ ΩΡΗ ΣΙΝΑ ΝΗΝ ΕΚ
 ΠΑΡΘΕΝΟΝ ΕΚΠΕΛΙΩΤ ΕΤΗΖΑ ΣΑΡΚΕΙ
 ΤΙΧΑ ΠΑΣΕΣ ΑΜΑΡΤΙΑΣ Ο ΠΟΤΙ ΤΟΝ
 ΙΣΡΑΗΛ ΠΡΟΠ̄ΡΟΦΩΡΕΣΣΑ ΝΗΝ ΚΑ
 ΛΑΠΡΟΦΗΤΙΣ ΕΚΣ ΑΠΕΡΟΥΚΑΜΟΥ
 ΜΕΤΡΟΣ ΑΞΙΩΘΑΥΜΑΤΙ Ο ΠΟΤΕ
 ΤΗΣ ΒΑΣΙΛΙΣ ΠΑΤΑΖΑ ΝΗΝ ΒΑ
 ΣΙΛΕΑ ΕΦΕΥΚΕΤΗ ΕΚΕΠ̄Τ]Ω Ω Ε
 ΠΕΙ ΘΡΩΝΟΥ ΕΞΕΛΟΥΝ ΚΑΙ ΕΠΕΡΜΕ
 ΝΟΝ ΚΑΘΥΜΕΝΟΣ Μ ΦΑΤΝΙ ΚΕ
 . ΕΚΛΙΤΗ ΕΧΙΖΥΛΟΥ ΦΑΝΤΗ ΕΤΕΥ ?
 ≡≡≡ ΥΝ ΝΗΝ ΗΝ ΠΙΣΤΕ ΤΗΝ ΤΕΚΟΥΣΙ ΜΑ
 ΚΑΡΙΣΟΥΝΗΝ ΤΟΝ ΤΕΚΘΗΝΤΑ . .
 ΑΝΥΜΝΗΣΟΥΜΗΝ
 ΑΝΩ ΘΕΩΜΝΕΥΜΕ
 ≡≡ . ΟΣ ΚΑΤΩ ΥΝ ΕΙΩΣ ΑΝΕΥ ΜΕ
 ΤΡΟΣ ΤΩΣΑ ΣΕ †

522. ΚΡΟΝΟΣ Ο ΚΑΤΕΧΩΝ ΤΟΝ ΘΥΜΟΝ
 ΟΛΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΕ
 ΧΕ ΤΟΝ ΘΥΜΟΝ ΩΡΙ ΤΟΝ ΕΤΕΚΕΝ
 ΜΑΡΙΑ ΚΕ ΜΗ ΕΑΣΗΣ ΑΥΤΟΝ ΛΑΛΗ
 ΣΕΝ ΩΤΡΩ ΤΩ ΕΤΕΚΕΝ ΤΑ ΗΣΗΣ
 ΟΡΚΙΖΩ ΚΑΤΑ ΤΟΥ ΔΑΚΤΥ
 ΛΟΥ ΤΟΥ ΘΕΟΥ ΕΙΝΑ ΜΗ ΑΝΑΧΑ
 ΝΗ ΑΥΤΩ ΟΤΙ ΚΡΙΝΟΥΠΕΛΙΚΕ
 ΚΡΟΝΩ ΥΠΟΚΙΤΕ ΜΗ ΕΑΣΗΣ
 ΑΥΤΟΝ ΛΑΛΗΣΕΝ ΑΥΤΩ ΜΗΤΕ
 ΝΥΚΤΑΝ ΩΤΕ ΗΜΕΡΑΝ
 ΜΗΤΕ ΝΙΑΝ ϕ

523. // Ν ΟΧ ΑΡΙΣΤΟΣ //
 // ΤΑ ΤΕΣΣΟΜΕΝΑ //
 // ΝΗΕΣ ΗΓΗΣΑΤ' ΑΧΑΙΩΝ //
 // ΔΙΑ ΜΑΝΤΟΣΥΝΗΝ ΤΗΝ ΟΙ ? //
 // ΩΝ : Ο ΣΦΙΝ ΕΥΦΡΟΝΕΩΝ //
 // ΕΙΠΕΙ Ω ΑΧΙΛΕΥ ΚΕΛΕΛΙ //
 // ΜΗΝΙΝ ΑΠΟΛΛΩΝΟΣ //
 // ΤΟΙ ΓΑΡ ΕΓΩΝ ΕΡΕΩ //
 // ΣΟΝ : Η ΜΕΝ ΜΟΙ //
 // ΕΡΣΙΝ ΑΡΗΣΕΙΝ : //
 // ΩΣΕΜΕΝ ΟΣ ΜΕΤΑ //
 // ΑΙ ΤΟΙ ΠΕΙΘΩΝΤΑΙ //
 // ΣΙΛΕΥΣ ΟΤΕ ΧΩΣ //
 // ΤΕ ΧΟΛΟΝ ΓΕ ΚΑΙ //
 // ΑΛΛΑ ΤΕ ΚΑΙ ΜΕΤ //
 // ΛΕΣΣΗ //

524¹. Ε
 // ΤΟΥ ΝΕΚ ΑΡ ΑΓΓΕ ΕΔΩΚΕΝ //
 // ΔΩΣΕΙ : ΟΥΔ' ΟΤΕ ΠΡΙΝ //
 // ΡΑΣ ΑΦΕΖΕΙ : ΠΡΙΝ ΓΑΠΟ //
 // ΕΛΙΚΩΠΙΔΑ ΚΟΥΡ //
 // ΠΟΙΝΟΝ ΑΓΕΙΝ Θ ΙΕ //
 // ΕΣ ΧΡΥΣΗΝ ΤΟΤΕ //
 // ΣΑΜΕΝΟΙ ΠΕΠΙΘ //
 // ΩΣ ΕΙΠΩΝ ΚΑΤ //
 // ΔΜΕΙΝ : ΗΡ //
 // ΩΝ ΑΓΑΜΕΜΝ //
 // ΜΕΝ ΕΚ ΔΕ //

ν. // ΣΙ ΒΑΡΕΙΑΣ ΧΕΙ //
 // ΤΩΝ ΔΑΝΑΩ //
 // ΕΙΠΗΣ : ΟΣ ΝΗ //
 // ΤΩ ΕΥΧΕΤΑ //
 // ΘΑΡΣΥΣΕ ΚΛ //
 // ΟΥΤΑΡ Ο ΓΕΥ //
 // ΟΥΘ ΕΚΑΤΟ //
 // ΑΡΗΤΗΡΟΣ //
 // ΟΥΔ' ΑΠΕ //

ν. // ΜΠΛΑΝΤΟΣ ΣΕ ΔΕ ΟΙ ΠΥΡΙ ΛΑΜΠΕΤΟ //
 // ΝΤΙ ΕΙΚΤΗΝ : ΚΑΛΧΑΝΤΑ ΠΡΩΤΙΣ //
 // ΚΑΚΟΣΣΟΜΕΝΟΣ ΠΡΟΣΕΕΙΠΕ //
 // ΩΝ ΟΥΠΩ ΠΟΤΕ ΜΟΙ ΤΟ //
 // ΠΑΣ : ΔΙΕΙ ΤΟΙ ΤΑ ΚΑΚ //
 // ΡΕΣΙ ΜΑΝΤΕΥΕΣΘΑΙ //
 // Ω ΕΙΠΑΣ ΕΠΟΣ //
 // ΔΙ ΝΥΝ ΕΝ ΔΑΝΑ //
 // Ν ΑΓΟΡΕΥΕΙΣ : //
 // ΚΑ ΣΦΙΝ ΕΚΗΒΟΛΟΣ //
 // ΟΥΝ ΕΚ ΕΓΩ ΚΟΥΡ //
 // ΔΟΣ ΑΓΛΑ ΑΠΟΙΝΑ //
 // ΑΣΘΑΙ ΕΠΕΙΠΟ //
 // ΑΥΤΗΝ : ? //
 // ΑΡ ΡΑ ΚΛΗΤΑΙ //
 // ΒΟΥΛΑ : ΚΟΥ //
 // ΧΟΥ ΕΠΕΙ ΟΥ //
 // ΕΙΩΝ : //

525. // ΖΗΤΗΣ //
 // ΖΗΝΩΝ : ΖΗΘΟΣ : ΖΕΛ //
 // ΘΑΥΜΑΣ : ΘΕΣΤΩΡ : //
 // ΙΦΙΣ : ΙΡΑΣ : ΙΔΑΣ //
 // ΚΑΛΧΑΣ : ΚΑΔΜΟΣ^{ΙΔΟΣ} //
 // ΛΙΧΑΣ : ΛΙΓΓΕΥΣ //
 // ΤΩΡ : ΜΟΨΟΣ : ΜΟΛΟΨ : //
 // ΝΑΟΣ : ΝΕΣΤΩΡ : ΝΗΛΕΥ //
 // ΖΑΝΘΟΣ : ΖΟΥΘΟΣ : ΖΕΡ //
 // ΟΙΝΕ. : ΟΙΑΖ : ΠΑΝΘΟΣ : //
 // ΠΑΡΟΣ : ΡΑΡΟΣ : ΡΟΥΦΟΣ : ΡΩ //
 // ΣΙΝΙΟΣ : ΣΤΕΝΤΩΡ : ΤΥΑΕΥΣ //
 // ΤΕΥΚΡΟΣ ΥΠΝΟΣ : //
 // ΦΙΛ ? ΚΩΣ : ΦΡΑΕ //
 // ΨΑΥ ? ΨΑΥΧΙΣ : ΨΑ //
 // ΗΝΟΥ ΗΩΣ ΘΑΛΗ //
 // ΚΡΕΩΝ ΚΝΗΜΩΝ ΛΩ //
 // ΠΕΛΟΥ ΠΡΟΙΤΟΣ ΠΗΛΕ //
 // ΣΙΚΩΝ ΣΟΛΩΝ ? //
 // ΦΗΣΕΥ ΦΙΝΕΥΣ //
 // ΧΙΛΩΝ ΨΑ. //
 // ΑΦΑΡΕΥΣ Α //
 // ΔΙΑΚΟΣ ΔΙ //

π. // Γ
 // ΑΡΕΝΑΣ ΟΥΔΕ //
 // ΑΤΡΕΙΔΗ Κ //
 // ΔΡΩΝ ΑΓΑΜ //
 // ΔΟΙ ΔΩΣΟΥΣΙ ΓΕΡ //
 // ΑΧΑΙΟΙ : ΟΥΔΕ //
 // ΙΑΚΕΙ ΜΕΝ //

Ad. 6.



BM. Pap. LXXVIII.

οι αὐτοὶ ἀνεκρίθησαν τῶν ἐπισημοῦν κληρονομοῦν
παραστάται γραμματεῶν καὶ ὑποκόμιτων αὐτῶν

BM. Or. 4884.

Ἐπεὶ οὖν οὐκ ἔστιν ἔτι τῶν ἀποστόλων
ἐπισημοῦν ἀποστόλων ἀποστόλων ἀποστόλων
ἀποστόλων ἀποστόλων ἀποστόλων ἀποστόλων

Rec. XVI. 103.

Ἐπεὶ οὖν οὐκ ἔστιν ἔτι τῶν ἀποστόλων
ἐπισημοῦν ἀποστόλων ἀποστόλων ἀποστόλων
ἀποστόλων ἀποστόλων ἀποστόλων ἀποστόλων

ΧΕΠΒ ? ?
 .ΟΥΟΗ ? ?
 .ΕΙΠ ? ?
 ΧΟΟΣ... ΧΕΠΕΤΝΑΝΟΥΧ ?
 ΨΑΞΕ ΜΠΟΡΝΙΑ ΨΝΑ ?
 ? ? ?

Αδ. 3.

≡ ? ΔΣ ΠΨΗΡΕ
 ≡ ΔΒΗ ΤΕΨΜΑΥΤΕ ΣΑ
 [Ν]ΗΘ ΘΜΠΚΑΣΤΡΟΝ
 ΝΧΗΜΕ... [Π]ΔΜΕΡΟΣ
 ΝΚΑΘ ΝΤ... Λ ΕΧΩΙ
 ρΑΤΔΜΑΥ Ε... Ν ?
 ΜΑ ΝΤΕΡ ? ?
 ΕΙΤΨΡΙΖΕ ΜΠΑΜ[ΕΡΟΣ]
 ΕΘΟΥΝ ΕΠΤΟΠΟΣ ΝΑΠ[Α Φ[ΟΙΒ]ΑΜ[ΩΝ]
 ΕΤΕΠΔΙΠΕ ΤΕΨΠΗΨΕ≡
 ΝΤΑΙΣΑΚ ΨΙΤΕΨΠΗΨ[Ε≡
 ΝΔΙ ΝΤΕΝΕΨ≡
 ΣΕΚΙΗ≡

υ. ΠΕΙΜΝΤ ?
 ΝΚΑΤ ?
 ΕΠΤΥΧΩ ? ≡
 ΠΡΗΤ ΠΡΙ[Ρ≡
 ΝΔΙΝΕ ΝΕ≡
 ΙΣΑΚ ΠΨΗΡΕ [ΝΔ]ΒΡΑΡΑΜ
 ΤΟ [Μ]ΜΑΡΤ≡ ≡ΙΩΘΑΝ≡
 ΝΜΑΡΤ^{sic}
 Μ ? ΝΚ[ΔΡΑ]ΚΟΣ ?
 ? ? ?

Αδ. 5.

≡ΙΣ ΝΝΧΩ.≡
 ΜΗΝΔ ΤΩΝΕ Μ
 ≡ΥΡ Δ
 ΜΑΡΙΑ ΝΣΑΝΕΘ Δ
 ΔΑΝΙΗΛ ΝΤ... Δ
 ΤΕΣΟΙΜΕ ΝΣ ? ≡
 ΠΑΥΧΟΣ ρΔΚ ? ≡
 ΜΑΡΙΑ ΝΡΑΤΑΠΕ
 ΠΨΗΝΡ.≡
 ≡ΗΝΔ

Αδ. 6.

† ΤΩ ΤΑ ΠΑΝΤΑ ΛΑΜΠΡΩΤΑΤΩ. ΗΜΩ[Ν≡
 ΔΞΕΟΣΑΘ.≡
 ? ?
 Ν ?

Αδ. 2.

† ΨΟΡΠ ΜΕΝ †Ψ[ΙΝΕ Ε]ΤΕΚ
 ΜΝΤΣΟΝ ΠΧΟΕΙΣ [ΕΨΕ]ΣΜΟΥ ΕΡ
 ΟΚ ΕΠΕΙΔΗ ΔΙΘΝΤΕΥΚ[Δ]ΡΙΑ... ΟΝ
 ΚΑΜΗ ΕΨΗΝΗ ΕΒ[Ο]Λ... ΟΒ
 ΜΠΑΥΛΟΣ ΧΕ ?
 ΜΑΨ ΔΙΣΡΑΙ ΖΙΤΟΟΤΨ ΕΤΒ. ΠΑ
 ΖΕ ΝΤΕΚΜΝΤΣΟΝ ΔΡΙ[Π]ΝΑ
 ΔΕ ΝΓΒΟΚΓ ΕΠΕΨ[Ε]ΨΩΒ Ν[Ο]ΙΧ
 ΠΕΨΛΑΔΥ ΝΑΨ ΧΕ... ΦΙΑ
 ΝΑΨ ΑΨΩ ΝΓΡ... Τ

υ. ΝΨΕ. Δ ΝΡΗΤΨ ? [ΝΟ]
 ΥΤΕ [Τ]ΨΨΨ ΝΨΤΑΨ... Ε
 ΝΣΟΥΟ ΝΤΑΙΡΨΑΨ ? [Ν]
 ΠΡΤΣΤΟΨ ΟΥΝ ΕΒΟΛ ΧΕΠΤΟΠΟΣ
 ΡΧΡΕΙΑ ? Ν[Π]ΡΩΨ ΝΨΟΥ
 ΠΟΛΩΨ ΜΝΠΑ. Ψ... ΟΥ
 ΧΔΙ ΘΜΠΧΟΕΙΣ ΤΑΔΣ
 ΜΠΑΣΟΝ ΠΕΤΡΟΣ
 ΖΙΤΝΔΑΨΕΙΑ
 ΠΕΙΕΛΑΨ

Αδ. 4.

ΠΛΑΛΕΙ
 † ΠΕΤΝΑΤΑΘΟ
 ΤΣΝΤΕ ΝΤΟΕ
 ΖΙΧΗΡΕ ΨΑΡΡΑΙ [ΨΙ
 ΕΤΧΟΕ ΝΤΜΗΤΕ ΕΨΝΑ
 ΕΨΨΙ ΧΙΝΜΠΨΩ
 ΛΘ ΜΠΑΝΓΩΝ
 ΕΡΡΑΙ ΑΨΩ ΝΨ
 ΨΙ Τ[Τ]Ο ΕΤΝΠΕΙ
 ΤΗ ΝΤΕΠΤΨΡΤ
 ΨΩΠΕ Ν
 ΚΟΙΝΟΝ

υ. ΝΤΕΝΒΝΝΕ
 ΠΨΩ ΝΤΕΙΘΕ
 ΣΝΤΕ ΝΤΟΕ ΕΠ
 ΘΟΟΥΤ ΟΥΕΙ ΕΤΕΣΟΙ
 ΜΕ
 ΝΨΨΙ ΤΟΕ
 ΖΙΠΑΝΝΘ ΝΝ
 ΒΝΝΕ ΕΤΕΤΜΕΨ
 ΣΝΤΕ ΘΡ.ΔΙ

Ad. 7.

† ανοςκ ?

κ πωη η ?

σσαι μπενειω[τ ετουααβ]
απα αβρααμ πε[πισκοπος χεε]
πειδη απαρακαλει μοκ [ετρεκχει]
ροδονει μοι νππρεσβ, †νου †ο ν[ρε]
τοιμος ετραραρε ενενητολη μ
νηκανων μνηπειστημη α[γω]
νταχι πευαγγελιον ετουααβ ν[κα]
τα μαρκος ναποστυθος ν[ν]
αυ νεβοτ νταει ερουν ντα
ταγος ετοοτκ ντααμ
αρετε μοογ η

v. ταρομε νροογ ει
νηστεγε νταρομε η
[ροο]γ ειροεις επαμα νηκ
οτκ αγω νροογ νσυναγε εττη
ω ετραραρε επαμα νηκοτκ η
ρητου αγω ενιβωκ εμα εχνηινη
ανοκ ρηλιας †στχε

Ad. 9.

† ανοκ ψατε πρεμχη[με]
ειςσαι ναπαχοεις νιω
ταπα αβρααμ χε†ωεπ
τρε ατωτκ μπασνα
γ νωηρε παππα μναναν
ιας χεαπαρακαλε μ
μοκ ακρημα μνηα
ωηρε †νου τενογ
εσ πογναβε ρ[ι]
χωι

v. αγω ειψανκα
ταφρονε μπτωπο
σ ναπα λεωντιος η α
νοκ η ναωηρε τνω ρετ[ει]
μοσ νταωε ναι ρητωπος
νατλααυ ναδιλωγια χε[π]
ωκπε πτωπος αγω κη
ω μπεγχοεις ανοκ
ψατε †στοιχε
επιπλαζ

Ad. 8.

†
εις μωυσης
πωη ηπαυλος
πρεσβ, ω ναπο
κλυρ, ψαντχει
ναι ταας ηπαπνο
υτε πρεσβ, ριτη
αβρααμ πεπισ
κο,

Ad. 10.

† ανοκ ππρ, βικτωρ
αισακ ππρ, χοος ναι
χεντερειει ειναρπωα
επαπνουτε ριρουρεμ
πσαββατον μπβωλ εβολ
διβωκ ερουν εχωγ αιδν
τη εφογωμ εγω πεχ
λι ερουν ερωι χεεκο
νταναυ ν†ρε πεχαγ
ναι χεκογωγ ρ
ωα

v. ειρε κογωγ
ειρε αν μπρει
ρε ανοκ
ισακ ππρ, †ο νμη
ρε χεαπαπνουτε
ππρ, ταγε νιχαχε ναι

Ad. 11.

†
ωορη μεν †ωινη
ετεκμητειωτ ετουααβ
†ταμω μοκ χεεπειδη
ακτηνοουτ χεμαρεπδιακ
σακαυ ει ερουν μνηα βικ
τωρ τενογ εις ρηητε αιτωγ
πρωβ αλλα ασακαυ αρερα

Ad. 12.

ΑΝΟΚ ΒΙΚ ΠΠΡ
 ΕΙΣΘΑΙ ΝΤΕΡΕ
 ΧΕ. ρΑΠ ΕΤ
 ΝΗΥ ΕΒΟΛ ΕΙΤΜ
 ΕΙΡΕ ΚΑΤΑΡΟ
 † † ρΙΒΟΛ
 [ΜΠ]ΨΑ

v. ΔΥΩ ΝΤΑ†
 ΟΥΘΟΛΟΚ
 ΝΚΑΤΑ†ΑΔΙ
 ΚΕ

Ad. 13.

† ΤΕΤΗΝΟΟΥΝ ΧΕ
 ΛΙΣΘΑΙ ΕΙΣΥΜΒΟΥ
 ΛΕΥΕ ΝΗΤΗ ΝΚΕΣΟΠ
 ΧΕΝΤΕΤΗΝΝΑΣΗΥ
 Ν†ΟΥΩΩ ΔΝ ΕΣΕΤΜ
 ΛΑΔΥ ΝΡΩΒ ΕΝΕΒΩΨ
 ΡΑΡΩΤΗ ΤΕΝΟΥ ΔΥ
 ΤΑΜΟΙ ΧΕΕΤΕΤΝΑ
 ΝΕΧΕ ΝΤΨΕΕΡΕ
 ΨΗΜ ΕΣΘΑΤΗΤ[Η]
 ΕΙΜΗΤΙ ΕΡΕΝΣ.
 .ΣΟΠ ΝΡΕΝΔΙ
 ΚΑΙΟΝ ΔΝΝΕ

v. ΕΤΕΤΗΨΑΝ
 ΔΩ ΕΤΕΤΗ†
 ΣΒΩ ΔΝ ΕΤΕΣΘΙ
 ΜΕ ΜΠΡΩΜΕ Ε
 ΤΡΕΣΤΩΔΕ ΕΡΟΨ ΝΣ
 ΣΩΤΗ ΝΣΩΨ ΝΘΕ ΝΣΘΙ
 ΜΕ ΝΙΜ ΝΣΡΠΕΨΩΒ
 ΕΙΜΕ ΝΗΤΗ ΧΕΨΑΙΚΩ
 ΤΗΥΤΗ ρΙΒΟΛ ΨΑΝΤΣΩ
 ΕΣΨΤΡΤΨΡ ΝΤΕΙΡΕ ΕΙΣ
 ρΗΗΤΕ ΔΙΣΘΑΙ ΝΗΤΗ Ν
 ΠΕΙΚΕΣΟΠ † ΤΑΑΣ Ν
 ΠΑΠΝΟΥΤΕ ΜΝΕΛΙ
 ΣΑΒΕΤ ρΙΤΗΜΑ[Ρ]
 ΚΟΣ ΠΕ≡

Ad. 16. † ΑΝΟΚ ΠΕΣΝΤΕ ΠΨΗ
 ΡΕ ΝΣΟΛΟΜΩΝ ΠΡΜΟΥΔΕ
 ρΗΤΧΕ ΕΤΣΘΑΙ ΝΔΑΝΙΗΛ
 ρΗΧΗΜΕ ΧΕ†ΧΡΕΩΣ
 ΤΕΙ ΝΑΚ ΚΑΘΑΡΟΣ ΚΑΙ ΑΠΟΚΡΑ =

(Ad. 11) ΤΗ ΧΕΜΑΙΘΗΤΥΠΟΣ Ν
 ΕΙ ΑΛΛΑ ΣΘΑΙ ΝΑΙ ΝΓΑ
 ΒΙΤΟΥ ΝΤΑΕΙ ΝΨΩ
 ΡΠ † ΟΥΧΑΙ ρΗ
 Τ[ΤΡ]ΙΑΣ

Ad. 14.

† ρΘΑΙ ρΜΠΡΟΥ ΝΡΟΥ
 ΑΝΟΚ ΔΑΝΝΗΛ ΜΝΙΩΡ
 ΔΗΝΣ ΝΣΘΑΙ Ν†ΡΟΜΟ[ΛΟΓΙΑ]
 ΜΝΝΕΝΕΡΗΥ ΝΤΕΤΗΡΩΗΤ
 ΔΥΩ ΝΡΗΩΕ ΕΝΝΩ ΝΝΟΥΡΗΤ
 ΝΝΟΥΩΤ ΜΠΕΣΝΑΥ ΧΕΡΘΑΙ ρΜ
 ΠΡΩΒ ΜΗΤΤΑΗΝ ΕΙΤΑΡΗΒΙ≡
 ρΩΒ ΟΝΤΗΝ ρΑΠΡΩΒ ΜΠ.≡
 ΜΑΔΥ ΔΝΟΝ ΜΝΝΕΝ^{ic}ΡΗΥ
 ΠΡΕΥ ΠΟΣΕ ΠΕ[Τ]
 [Ν]ΑΠΑΡΑΒΕ

v. Ν†ΡΟΜΟΛΟ[ΓΙΑ]
 ΕΨΕ†ΣΝΑΥ ΝΡΟΛΟ[Κ]
 ΝΤΕΑΤ ?
 ΕΨΕΡΟΝΨ ρΩ Ε†[ρΘ]
 ΜΟΛΟΓΙΑ ΑΝΟΚ[ΔΑΝ]
 ΝΕΗΛ ΜΝΙΩΡΑΗΝΣ ΤΗΣ
 ΤΥΧΗΣ Ε†ΡΟΜΟΛΟΓΙΑ ΑΝΟ[Κ]
 ΠΠΡ ΒΙΚΤΨΡ ΑΔΑΝ[ΝΕΗΛ ΜΗ]
 [Ψ]ΩΡΑΗΝΣ ΠΑΡΑΓΑΛΕ ?
 [†ρΘ]ΜΟΛΟΓΙΑ ΔΥΩ †Ω ΜΑΡ[ΤΥΡΟΨ]
 [Α]ΝΟΚ ΠΕΣΥΝΘΙΟΣ ?
 ? ΠΕΙΕΛΑΧ// ΝΔΙΑ≡
 [Μ]ΑΡΤΗΡΟΣ
 ΑΝΟΚ ΕΙΡΙΜΙΑΣ ΜΠΕΛΟ.≡
 ΜΑΡΤΥΡ/

Ad. 15. † ρΜΠΡΑΝ ΜΠΝΟΥΤΕ ΑΝΟΚ ΚΥ-
 ΕΤΣΘΑΙ ΝΚΟΜΕΤΟΣ ΧΕΕΠΙΔΗ ΑΙΨΑΧΕ
 ΝΜΜΑΚΑΚ ΝΑ ΠΕΙΗΙ ΤΑΡΕΙΨΩΠ ρΙ
 ΟΥ ΝΟΥΡΟΜΠΕ ΧΙΝΣΟΥΧΟΥΤΑΨΤΕ
 ΝΕΜΧΙΡ ΨΑΣΟΥΧΟΥΤΑΨΤΕ ΝΕΜΧΙΡ
 ΝΤΑΤΙ ΠΕΨΨΚΑΡ ΝΑΚ ΠΡΟΣ ΘΕ ΝΤΑΝ
 ΠΟΛΚ ΜΝΝΕΝΕΡΗΥ ΕΤΕΟΥΔΕΡΩΜ
 ΜΠΑΡΑ ΣΝΤΕ ΝΕΙΩΤ ΚΥΡΑ ΣΤΟΧΕ
 ΣΕΥΗΡΟΣ ΜΗΝΑ ΝΤΑΨΗΤΕ
 ΜΜΟΙ ΕΙΣΘΑΙ ρΑΡΟΣ †

= ΤΟΣ ΝΨΤΟΥ ΝΑΡΤΑΒ ΝΣΟΥΟ
 ΜΝΟΥρΩ ΝΕΙΩΤ ρΜΠΑΩΝΕ

Ad. 17.

? ΙΣΑΚ ΜΝ
 ΝΝΕΥΕΡΗΥ ΝΨΗΡΕ ΝΠΛΟΥ
 ΝΤΛΟΛΟΥ ΝΡΜΟΥΑΕ ΝΠΙΛΛΟΥΣΤΡ
 ΘΕΟΔΩΡΟΣ ΠΕΝΔΟΥΣΤ ΝΔΙ ΕΤΟΥΗΖΩΝ
 ΨΥΝΑΝΤΩΝΕ ΝΠΝΟΜΟΣ ΝΚΒΤ ΕΝΣΡΑΙ
 ΝΑΝΔΡΕΑΣ ΠΨΗ sic ΠΡΜΧΕΜΗ ΝΠΝΟ
 ΜΟΣ ΝΕΡΜΟΝΤ ΧΕΤΝΧΡΕΩΣΤΕΙ ΝΔΚ
 ΝΣΝΔΥ ΝΤΡΙΜΗΣΙΟΝ ΝΝΟΥΒ ΜΝΣΝΤΕ ΝΔΙΔΙΠΛΑ
 ΝΕΡΠ ΕΥΕΨΩΠΕ ΝΣΝΔΥ Ν^{sic}ΣΝΔΥ ΝΤΡΙΜΙ
 ΣΙΟΝ ΝΝΟΥΒ ΜΝΣΝΤΕ ΝΔΙΔΙΠΛΑ ΝΕΡΠ
 ΔΥΩ ΝΔΙ ΝΤΠΝΟ ΝΖΕΤΟΙΜΟΣ ΝΤΝΤΑΔΥ ΝΔΚ
 ΟΥΤΡΙΜΗΣΙΟΝ ΜΝΟΥΔΙΠΛΑ ΝΕΡΠ ΕΠΟΥΑ ΠΟΥΑ
 ΜΜΟΝ ΠΤΡΙΜΗΣΙΟΝ ΜΕΝ ΖΗΠΑΨΟΝΣ Ν
 ΤΕΡΟΜΠΕ ΛΗΞΕ // ΝΑΤΜΗΣΕ ΤΔΙΠΛΑ ΝΕΡΠ
 ΔΕ ΖΗΠΧΟΟΛΕ ΝΤΑΡΧΗ ΝΕΚΤΗ ΝΑΤ
 ΛΑΔΥ ΝΖΩΒ + ΔΝΟΚ ΙΣΑΚ ΜΝΠΕΤΡΟΣ
 ΤΝΣΤΟΙΧΥ ΕΤΕΙΒΛΧΕ
 ΔΝΟΚ ΣΑΡΑΠΙΩΝ ΔΥΠΑΡΑ
 ΚΑΛΕΙ ΜΜΟΙ ΔΙΣΡΑΙ + ΒΛ
 ΧΕ ΝΣΟΥ ΨΜΟΥΝ ΝΤΩ
 ΒΕ ΝΤΡΟΜΠΕ ΝΕ //
 ΨΑΤΗ ΜΑΡΤΥΡΩ
 ΚΥΡΙΑΚΟΣ ΜΑΡ
 ΤΥΡΩ

(Ad. 16) Ν. . ΨΩΜ ΝΨΟΥΛΑΔΥ ΝΑΝΤ
 ΛΟΓΙΑ ΖΑΝΑΣΦΑΛΙΑ ΝΤΑΚΤΑΔΥ
 ΝΔΙ ΔΝΟΚ ΣΟΥΑ ΝΑΠΑ Ι[ΕΖΕΙ]
 ΚΙΚΛ ΔΙΣΡΑΙ + ΒΛΧΕ ΝΣΟΥ
 ΜΝΤΕ ΜΜΕΣΟΡΕ + Ο
 ΜΝΤΡΕ ΔΝΟΚ ΠΕΣΝΤΕ
 + ΣΤΟΙΧΕ ?
 ? ?

Ad. 19.

ΝΔΙ ΧΕΡΠΣΕΕΙ ΔΕ
 ≡ ΣΛ ΝΡΟ ΝΑΙ ΠΝΟΥΤΕ
 Σ[ΡΟΥ]Ν ΧΕ ΜΠΝΑΥ ΝΤΑΙΕΙ ΕΘΟΥΝ
 + ΨΙΝΕ ΝΣΩΣ ΕΤΕΝΟΥ ΤΕ
 ΝΟΥ ΨΛΗΛ ΕΧΩΙ ΕΡΨΑΝ
 ΠΝΟΥΤΕ ΤΟΥΤ + ΝΗΥ Ν
 ΤΑΨΟΥΚ ΕΒΟΛ ΡΤΑΓΑ
 ΠΗ ΡΠΣΕΕΙ ΔΕ ΝΣΝ
 ΤΕ ΝΛΙΤΡΕ ΝΣΙΠΠΕ
 ΝΔΙ ΨΑΝΤΑΕΙ
 ΕΒΟΛ + ΟΥ
 ΧΔΙ ΖΜΠ
 ΧΟΕΙΣ

Ad. 18.

+ ΔΝΟΚ ΚΟΜΟΣ Ν^{sic}ΜΤΑΥΕΙΑ
 ΟΥΑΙ ΕΤΖΙΠΡΟΙ ΝΑΠΑ ΛΕΩΝ
 ΤΙΟΣ ΕΝΣΡΑΙ ΝΑΝΔΡΕΑΣ ΠΜ
 ΧΕΕΝΧΡΙΩΣΤΕΙ ΝΗΥ ΝΣΝΟ
 ΟΥΣ ΝΡΤΟΒ ΝΣΟΥΟ [Μ]ΝΝΕΥΨ?
 ΩΜ ΕΤΕΒΝΤΕ ΜΑΧΕΝΕ ΕΠΕΡΤΑ
 ΝΗΙ ΤΕΩ ΝΖΕΤΕΜΟΣ ΝΤΑΤΑΥ
 ΝΗΚ ΝΒΡΙΣΩΨΕ ΖΜΠΑΩΝΕ
 ΝΘΕ ΕΤΕΚΝΑΤΑΥ ΝΗΝ ΔΝ
 ΟΚ ΔΔΥΕΙΑ ΜΝΚΟΜΟΣ ΤΕΝΣΤΗ
 ΧΕΙ ΕΤΕΙΒΛΧΕ ΚΑΘΕ ΕΤΕΣΧΗ
 ΜΜΟΣΠΕ ΔΣΦΑΛΗΣ ΔΜΒΟΜ Ο Ν
 ΧΟΕΙΣ ΟΥΒΥΒΙΟΝ ΖΗΜΑ ΝΙΜΕΥ
 ΝΔΕΜΦΑΝΙΖΕ ΜΜΟΥ^{sic} ΚΕΨΡΓΙ
 ΟΣ ΜΑΡΤΥΡΟ ΚΑΧΑΔΥ ΜΑΡΤΥΡΟ
 ΔΝΟΚ ΕΠΕΦΑΝΙΟΣ ΔΚΟΜΟΣ Μ[Ν]
 ΔΔΥΕΙΑ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΔΙΣΡΑΙ ΝΤΑΚΙ ≡
 ΔΥΩ ΤΕΩ Μ[Δ]
 ΡΤΗΡΟ

Ad. 20.

+ ΔΝΟΚ ΠΑΥΛΟΣ ΝΛΩΔΧ
 ΕΤΣΡΑΙ ΜΜΩΥΣΗΣ ΝΥ
 ΛΙΑΣ ΧΕΔΙΧΙ ΔΥΩ ΔΙΜΩΖ
 ΝΤΟΟΤΚ ΝΠΔΙΜΟΣΙΟΝ ΝΤΕΣΤΕΟΡΕ
 ΝΚΔΖ ΝΤΑΥΧΟΟΣ ΝΔΚ ΝΗΙΗΝΙΓΕ
 ΝΔΚ ΖΑΚΕΛΑΥΕ ΝΔΙΜΟΣΙΟΝ ΖΑΡΟΣ
 ΟΥΔΕ ΛΔΥΕ ΝΡΩΜΕ ΕΧΕΙΡΕ ΜΠΑΠΡΟ
 ΣΟΠΟΝ ΧΕΔΙΧΙ ΔΥΩ ΔΙΜ[ΩΖ] ΝΤΑ. =

= ΔΥΩ ΟΝ ΝΤΟΚ ΝΤΕΥΝΕΥ. Ε ≡
 . ΔΙΤΝΕ ΕΜΟΟΥ Ν ≡

Ad. 21.

† ΕΙΣ ΟΥΡΟΛΟΚ
 ΝΑΡΙΘΜΙΑ ΧΕΙ ΕΤ[Ο]
 ΟΤΗ ΡΙΤΟΟΤΚ ΝΤΟΚ
 ΑΒΡΑΔΜ ΜΑΚΑΡΕ
 ΡΑΠΕΚ†ΑΓΓΡΑΦΟΝ
 ΖΙΤΙ ΠΡΟΤΑ ΚΑΤΑΒΘ
 ΝΤΙΡΟΜΠΕ ΟΚΤΟΝΣ
 ΙΝΔ° ΠΑΗΝΕ ΚΘ
 ΙΝΔ° Θ ΗΛΙΑΣ
 ΠΑΠΕ ΣΤΟΪ

Ad. 22.

† ΖΑΘΗ ΝΡΩΒ
 ΝΙΜ †ΩΙΝΕ Ε
 ΤΕΚΜΝΤΕΙΩΤ
 ΑΡΙ ΠΝΑ ΚΩ ΝΑΙ
 ΕΒΟΛ ΧΕΔΙΑΜΕ
 ΛΕΙ ΑΛΛΑ ΠΙΣ
 ΤΕΥΕ ΝΑΙ ΝΣΑ
 [ΒΗ]Λ ΧΕΠΑΣΩ
 [ΜΑ] ΜΟΤΗ Δ
 ≡ΚΑΔΥ≡

v. ΕΙΣ ΠΙΓΓΡΑΜΜΑ
 ΤΘΦΟΡΟΣ ΔΙΤΗ
 ΝΟΟΥΦ ΑΡΙ ΠΝΑ
 ΝΓΔΙΔΣΩΣΟΥ Ν
 ΝΗΡΠ ΝΑΦ ΝΗΚΑΔΥ
 ΡΙΠΤΟΟΥ ΝΤΑΤΗΝΟΟΥ
 ΝΤΑΤΑΛΟΟΥ ΑΡΙ ΠΝΑ
 ΜΠΡΚΑΔΥ ΕΧΩΡΠΕΒ≡
 ΧΕΚΑΣ ΕΙΝΔΕΥΧ≡
 ΝΤΟΟΤΚ≡
 ΜΑΡΚ≡

Ad. 23.

† ΨΟΡΠ ΜΕΝ †ΩΙΝ
 Ε ΕΤΕΤΗΝΜΝΤΩΗ[Ρ]
 Ε ΠΧΟΕΙΣ ΕΥΕΣΜΟΥ ΕΡ
 ΩΤΗ ΔΥΩ ΝΥΡΑΡΕΡ ΕΡΩ
 ΤΗ ΤΗΡΤΗ ΧΙΝΠΕΤΗΚ
 ΟΥΙ ΨΑΠΕΤΗΝΟΒ

v. ΟΥΣΤΑΥΡΟΣ ΝΡΑΤ
 ΜΠΡΑΞΙΣ ΝΒΡΡΕ ΝΧ
 ΑΡΤΗΣ ΠΑΕΙΤ ΗΣΑΙΑΣ
 ΝΧΑΡΤΗΣ ΠΠΑΡΑ
 ΔΙΣΟΣ

Ad. 24.

† ΠΕΠΝΑ ΜΠΝΟΥΤΕ ΜΙΩ≡
 ΟΥΗΘ ΡΗΓΑΛΑΔ ΜΝΟΥΟΝ ΝΙΜ Σ≡
 ΤΜ ΔΥΩ ΕΤΩΝΚ ΕΜΕΤΑΝΟΕΙ≡
 ΣΟΝΤΕ ΡΗΓΑΛΑΔ Η ΣΑΕΙΝ ΝΤΕ Π≡
 ΧΕΜΗ ΜΗΓΡΑΦΗ ΔΕ ΨΟΟΠΡΗ[ΝΕΚ]ΚΛΗ
 ΣΙΑ Η ΡΗΝΣΥΝΑΓΩΓΗ Η ΡΗΠΚΟΣΜΟΣ
 ΤΗΡΦ

Ad. 25.

†
 ΑΡΙ ΠΝΑ
 ΝΓ†ΡΑΠ
 ΕΝΙΡΩΜΕ Ε
 ΠΔΙΚΛΙΟΝ ΜΠΝ
 ΟΥΤΕ ΠΕΤΗΝΗ ΕΒΟΛ
 ΣΑΡΦ ΝΑΝ [Τ]ΝΕΜΕ ΧΕ
 ΟΥΠΕ ΝΤΑΡΕΠΧΟΕΙΣ ΣΜΟΥ
 ΕΡΟΚ ΑΡΙ ΠΝΑ ΚΩ ΝΑΝΕΒ
 ΟΛ ΧΕΜΠΝΘΝΧΑΡΤΗΣ
 ΤΑΔΣ ΜΠΚΡ, ΦΟΙΒΑ
 ΜΩΝ ΖΙΤΗΝΑΠΗΥΕ
 ΝΤΧΕ ΜΗΝΟΒ
 ΝΡΩΜΕ

Ad. 26.

† ΠΑΥΛΟΣ ΠΛΑΨ
 ΕΙΕΠΙΤΡΕΠΕ Μ
 ΠΑΥΛΟΣ ΝΥΧΟ ΠΙΩΡ
 ΜΠΨΕ ΜΠΚΡ. ΧΗ Ν
 ΠΕΦΑΗΜΟΣΙ, ΠΡΟΣ ΠΕΤΗΝΗΥ
 ΕΡΑΙ ΡΑΠΝΟΥΡ
 ΠΡΟΣ ΤΙΕ ΝΝΙΟΦΟΥ
 ΤΗΡΟΥ. . . . †

Ad. 27.

ΜΑΡΕΕΤΕΚΜΝΤΕΙΩΤ ΝΑΕ ΝΠΕ
 ΕΧΜΑΛΟΤΟΣ ΜΜΟΝ ΠΚΩΡΟΣ
 ΝΠΡΩΒΠΕ †ΡΧΡΕΙΑ
 ΝΑΦ ΧΕΜΑΝΤΗΕΙΡΩΜΕ ΔΥΩ
 ΧΟΟΥ ΠΕΚΟΥΧΑΙ ΕΡΟΥΝ ΝΑΙ ΝΤΟ
 ΤΥ ΔΥΩ ΧΟΟΥ ΠΟΥΧΗΙ^{sic} Ν
 ΠΩΜΑΛ ΝΑΙ ΧΕΤΕΦΟΥΧΩ ΝΤΑ
 ΝΩ ΠΕΡΟΥΩ ΔΕ ΝΝΕΙΤΗΡΟΥ
 †ΠΡΟΣΚΥΝΕΙ ΝΤΕΚΜΝΤΕΙΩΤ †
 ΤΑΔΣ ΝΠΑΜΕΡΙΤ ΝΕΙΩΤ ΑΠΑΙΕΡΗ
 ΜΙΑΣ ΖΙΤΗΝΚΟΜ≡

Ad. 28.

† ρηλιας πιρεφρνοβε εφσρα [μπλαμ]
 προτατος ετταινη κυρι...
 εμψχοις χαιρε ψορη μεν [† ψινε]
 αυω † ασπαζε μπροου ντε...
 νσον μπχωκ τηρη ντα [ψυ]
 χη † παρακαλε ντεκαγ [απη]
 ει δε πιθηκε χεαφε []
 ερουν ναι επεφρητ
 μοκρ αρι ταγαμη
 † ουωωτ μπρυ
 ποποδιον
 ννεκου
 ερη
 τε

v. ηγπολκυ εφσηρ χεπλαο []
 [νη] κε νασμου εροκ αυω
 μπολις ννετχη νδονς νασμου
 [ε]ροκ εψαρε πνουτε νσανα!
 ≡ διον ντοστου ννηρχων
 νδικαιος νετγαρερ
 επεφνομος
 † ουχα εμ
 πχοεις
 † ρηνη
 νακ

Ad. 29. †

εψωπε
 τεσριμεμπι
 κουι ναρωτπ εροφ
 αν μαρεσχιουραπ
 νμμαφ εστμουωψ
 μαρεβελισαρα † ανα...
 κη

Ad. 30.

πλογοσ μπενται... εβολ επτοποσ
 νφαριος απα ιωθαννης νηιακωβ
 ηρη διπλε ?
 ω† νητςνοους νσοειω νεβοοσ γαουτριμη
 (sic) σιον διωοπη ν ?
 ομο... σιμσιμ αρτ, † ουδασ
 σογο αρτ, κ
 σουταυτε νψε νρομντ ειτα
 αυ ρανρη ον
 νητ ναρτοβ νσογο διτααυ
 ραπβαμουλ
 ψμουν νλικη νρομντ
 ειτααυ ρατροφη
 ναπβαμουλ ον

Ad. 31.

† ταναστε παληνυ
 γεωργε санаγαπη
 κοσμα σεμεων
 χανλ πσμου
 κοσμα κολθ

2°	α	π°
1°	η	πλβ
2°	γ	πλα
2°	ς	πλα
2°	α	πλβ

Ad. 32.

† πχοεις πνουτε νναποστολοσ νη
 νεπροφνητς ννηνμαρτυροσ ννη
 δικαιος τηρου εφεταχροκ νη†βομ
 νακ νηταροκ ερατκ νηταωοκ εμ

ΠΕΣΜΟΥ ΝΤΠΕ ρΙΤΠΕ ΝΥ† ΝΑΚ Ν
 ΟΥΜΝΤΡΜΝΡΗΤ ΜΝΟΥΜΝΤΣΑΒ[Ε]
 ΝΘΕ ΝΣΟΛΟΜΩΝ ΝΤΕΟΥΕΙΡΗ
 ΝΗΜΝΟΥΔΙΚΑΙΟΣΥΝΗ ΩΩ
 ΠΕ ρΝΝΕΚΡΟΥ ΝΘΕ ΝΕΖΕ
 ΚΙΔΣ ΠΡΡΟ ΝΔΙΚΑΙΟΣ

ν. ΔΥΩ ΝΤΕΠΕΤΣΗ ρΧΩΚ ΕΒΟΛ ΕΧΩΚ
 ΧΕ†ΝΔΟΥΩ ρ ΕΧΜΠΕΚΣΜΟΥ ΚΑΙ
 ΓΑΡ Ν†ΛΟ ΔΝ ΕΙΨΛΗΛ ΕΤΡΕΠΧΟ
 ΕΙΣ ΠΝΟΥΤΕ ΚΩ ΤΕΥΡΟΤΕ ΝΡΗΤΚ
 ΕΣΜΗΝ ΕΒΟΛ ΔΥΩ ΕΚΜΟΟΨΕ ρΜ
 ΠΕΤΡΑΝΑϒ ΠΧΘΕΙΣ ΠΝΟΥΤΕ Εϒ
 Ε† ΝΑΚ ΜΠΕΣΜΟΥ ΝΑΒΕΔΔΑΡΑ
 ΠΡΕΘΘΑΙΟΣ ΝϒΣΜΟΥ ΕΠΕΚΗΝΙ
 ΜΝΗΚΑ ΝΙΜ ΕΤΩΟΠ ΝΑΚ
 ΟΥΧΔΙ ρΝΤΕΤΡΙΑΣ ΕΤΟΥΑ[ΑΒ] †

Αδ.33.

ΔΝΧΙ ΝΕΣΓΑΙ ΝΤΕΤΝΜΝΤΧΟΙΣ ΝΕΙΩ
 ΕΤΟΥΑΑΒ ΔΝΡΑΨΕ ΔΕ ΕΜΑΤΕ ΕΧΜΠΕ
 ΤΝΟΥΧΔΙ ΕΤΤΑΙΝΥ ΝΕΤΧΗΚ ΕΒΟΛ
 ΝΑΜΕ ρΝΝΕΝΤΟΛΗ ΜΠΕΧΣ ΠΕΝ
 ΧΘΕΙΣ ΔΕ ΠΕΧΣ ΕΨΕΡΑΡΕϒ ΕΤΕΤΝ
 ΜΝΤΜΑΙΝΟΥΤΕ ΝΟΥΝΟΒ Ν
 ΟΥΘΕΙΩ ΝΕΡΗΝΙΚΟΝ

ν. ΕΤΕΤΝΟΥΧ ΣΩΜΑ ΨΥΧΗ ΠΝΑ ρΝ
 ΤΕΤΡΙΑΣ ΕΤΟΥΑΑΒ ΕΤΨΛΗΛ ρΑΡΟΝ Ν
 ΝΑϒΡΜΠΕΧΣ ΕΤΡΕϒΤΟΥΧΟΝ ΕΝΕΠΙΒΟΥΛΗ
 ΜΠΑΝΤΙΚΙΜΕΝΟΣ ΚΑΤΑ ΘΕ ΝΤΑΚΚΕ
 ΛΕΥΕ ΕΙΣ ΠΧΩΜΕ ΝΜΜΑΚΑΡΙΣΜΟΣ ΔΙΤΝ
 ΝΟΥϒ ΝΑΚ ρΙΤΝΑΝΑΝΙΑΣ ΤΝΠΡΟΣΚΥΝ[ΕΙ]
 ΝΤΕΤΝΜΝΤΕΙΩΤ ΕΤΟΥΑΑΒ
 ΔΥΩ ΤΝΨΙΝΕ ΕΡΩΤΗ
 ΠΕΝΜΕΡΙΤ ΝΕΙΩ ΕΤΟΥΑΑΒ ΠΠΡ, ΑΠΑ ΒΙΚ
 ΣΟΥΑ ΠΙΕ sic

Αδ.34.

† ΕΙΣ ΠΕΙΡΩΜΕ ΔΨΕΙ Ε
 ρΗΣ † ΠΑΝΓΗΝ ΝΩΡΩ ΝΑϒ
 ΧΕΕΥΝΑϒΙΤϒ ΜΠΝΟΒ ΝΡΩΜΕ ΔΥΩ
 ΕΨΩΠΕ ΚΟΥΨΥ ΧΟΥ ΚΕΛΑΨΕ ΝΑϒ
 ΧΟΥϒ ΕΙΣ ΝΕΟΥ ΜΜΑΥ ΧΟΥ...
 ΔΥΩ ΕΠΙΔΗ ΔΝΧΟΟΣ ΕΤΒΕ ΠΑΠΕ..
 ρΗΠΕ ΔϒΒΩΚ ΕΠΑΙΜΕ Σ≡
 ΦΩΒ ΕΒΟΛ ΕΙΣ ΠΑΤΕΡΜ≡
 ΕΡΗΣ ΧΟΥ ΝΣΑΝΕΟ[ΟΥ]≡
 ΛΑ ΤΑΧΗ ΜΜΟΝ≡ = = ..ΕΠΟΥ ΜΕΤ≡
 ςρ.≡

A2.35.

≡ ΟΥΜΕΣΗ
 ≡ ΚΟΣ Σ ΤΙΝΟΥ ΠΕ
 ≡ Η ΕΙ ΧΕΛΗΡΩΜΙ ΟΝ ΣΑ
 ≡ ΜΙΣ ΔΥΧΟΦ ΧΕΛΠΧΟΕΙΟΝ ΠΝΘ
 ≡ ΙΠΑΜΑΡΚΟΣ ΕΙ ΕΓΩΣΕ ΛΙΠΟΝ ΕΩΩ
 ≡ ΡΩΜΙ ΕΝΟΥΩ ΟΥΝ Ι ΕΧΗΜΙ ΟΝ ΠΟ
 ≡ ΑΜΟΥ ΝΗΕΙ ΟΝ ΜΑ ΟΥΜΟΝ ΠΙΚΟ
 ≡ ΔΟΙ ΕΧΩΠΝΙΠΟΝ Σ Ω

A2.37.

† ΕΙΣ ΟΥΤΡΙΜ
 ΕΥΕΙ ΕΤΟΟΤΗ
 ΔΑΝΙΗΛ ΙΩ ΤΡΙ
 Δ ΔΑΔΙΟΙΚΥ ΝΤΙ
 ΡΟΜΠΕ ΕΝΝΑΤΗΣ
 ΓΙ Γ Ρ ΕΠΙΦ Γ ΙΝΑΪ ΙΑ
 ΜΑΡΚΟΣ ΣΤΟΪ ΙΩΝ
 ΛΑΖΑΡΟΣ ΔΙΣΜΗΤΥ

v. ΑΝΔΡΕΑΣ ΠΡΑΓ

A2.39.

[ΑΛΗΘΩΟΣ Δ[Ι]ΚΑΙΟ
 ΣΥΝΗ ΛΑΛΕΙΤΕ ΥΙΟΝ ΤΩΝ Δ
 ΕΥΘΕΙΑΣ ΚΡΙΝΕΤΕ ΟΙ ΕΝ
 ΤΗ ΓΗ ΚΩ.
 ΟΝ ΤΕΧΘΕΝΤΑ ΕΚ ΠΑΡΘΕΝΟΥ
 Δ ΤΡΕΠΤΩΣ ΕΝΑΝΘΡΩΠΩΝ
 ΟΜΟΛΟΓ
 ΟΥΜ..
 ΠΡΟ ΑΩΝΩΝ ΜΕΝ ΓΕΝΝΗΘΕΝ
 ΤΑ
 ΕΞ ΑΚΑΤΑΛΗΜΠΤΟΥ ΠΡΕ ΕΠ
 ΕΣΧΑ
 ΤΟΥ ΔΕ ΣΑΡΚΩΘΕΝΤΑ ΕΚ
 ΤΗΣ ΑΝΥΜ

ΦΕΥΤΟΥΣ ΜΗΤΡΟΣ ΚΑΙ ΠΑΝΤΑ ΠΛΗΡΩ
 ΣΑΝΤΑ ΣΟΡΕΠΑ ΠΩ ΙΝΑΧΟΝ ΑΔΙΑΙΡΑΙΤΟΝ
 ΚΑΙ ΑΣΥΓΧΥΤΟΝ ΠΡΟΣΚΥΝΟΥ ΔΙΟ ΒΟΗΣΩΜΕΝ
 ΛΕΓΟΝΤΕΣ ΜΕΤΑ ΣΟΥ ΤΟ ΕΛΕΟΙΣ ΚΕ ΔΟΞΑ ΣΟΙ † ΑΓΙΟΣ
 Ο ΘΣ ΚΑΤΑΔΕΞΟΜΕΝΟΣ ΒΡΕΦΟΣ ΕΚ ΠΑΡΘΕΝΟΥ ΤΕ
 ΧΘΕΝΑΙ ΑΓΙΟΣ ΙΣΧΥΡΟΣ ΟΥΠΟ ΑΓΚΑΛΩΝ ΜΑΡΙΑΣ ΤΑΙ
 ΘΕΝΗ ΘΕΛΗΣΑΣ ΑΓΙ ΑΘΑΝΑΤΟΣ Ο ΕΛΘΩΝ ΑΝΑΚΑ
 ΣΘΑΙ ΤΟΝ ΑΔΑΜ ΕΚ ΤΟΥ ΑΔΟΥ ΧΕ Ο ΘΣ ΗΜΩΝ ΕΛΕΗΣ
 ΜΑΣ † ΚΕΧΑΡΙΤΟΜΕΝΗ ΑΜΙΑΝΤΕ ΘΕΟΤΟΚΕ ΠΑΡΘΕ
 ΑΓΙΑ Η ΚΟΙΛΙΑ ΣΟΥ Η ΒΑΣΤΑΣΑΣ ΤΟΝ ΕΜΜΑΝ
 Η ΜΑΣΤΟΙ ΟΥΣ ΑΕΘΕΛΑΣΑΣ ΤΗΝ ΤΡΟΦΕΑ ΠΑΣΑ
 ΥΠΕΡΥΜΕΝΤΟΣ ΓΑΡ ΕΙ ΚΑΙ ΙΠΕΡΥΝΤΟΣΟΣ ΕΙ

A2.36.

ΟΙΤΗΥΕΝΟΥ ΝΕΛΛΟ
 ΠΛΩΜΑΚ Σ α ΕΙΡΕ Ν Η ΜΗ
 ΠΛΩΜΑΚ Σ γ ΕΙΡΕ Ν Υ ΠΕ
 ΣΑΒΑΝΕ Σ δ ΕΙΡΕ Ν ΚΥ
 ΠΛΩΜΑΚ ΨΗΜ Σ ε ΕΙΡΕΚΕ

A2.38.

ΔΝΟΚ ΚΥΡΙΚΟΣ [ΠΡΜ]
 ΠΑΝΚΑΛΗΛΕ ΕΤΣΕΡΑΙ ΝΗ
 ΝΤΩ ΤΕΛΛΩ ΜΗΙΣΑΚ ΠΕΣ
 ΖΑΙ ΧΕΕΠΕΙΑΗ Α† ΠΤΡΗΜ
 ΝΕΠΑΕΙΕ ΝΗΤΗ ΧΕΟΥΑΤΝΕ
 † ΠΤΡΜ ΝΝΟΥΒ ΝΑΙ ΨΑΠΧΩΚ
 ΝΟΥΚΥΡΙΑΚΗ ΛΕΠΟΝ ΜΠΕΤΗ
 ΤΑΑΪ ΔΡΙ ΤΜΝΤΣΟΝ ΝΤΝΕ†
 ΠΤΡΗΜ ΝΠΜΑΙ ΧΕΟΥΝΤΑΪ Ε
 ΡΟΙ ΑΥΩ ΜΠΡΚΑΑΪ ΝΑΤΤΑΑΪ
 ΝΑΪ ΕΙΣ ΕΙΟΥΩΨ ΕΑΠΟΛΟ
 ΡΙΖΕ ΝΑΪ ΗΝΣΚΗΥΕ ΕΤΜΠΕΙ
 ΜΑ ΨΑΙΣΑΪΪ ΜΠΤΡΙΜ
 ΨΑΙΤΑΑΪ ΝΑΪ ΑΥΩ ΓΑΠΜΑ
 ΝΤΣΝΤΕ ΝΛΙΤΡΑ ΝΕΠΑΕ(ΣΙC)
 ΕΤΕΟΥΝΤΑΚΣΟΥ ΕΠΡΩΜΕ
 ΨΑΙΧΙΤΟΥ ΝΑΚ ΛΕΠΟΝ
 ΜΠΡΩ ΝΑΤΤΙ ΠΕΤΡΙ
 ΜΣ ΝΑΠΜΑΙ ΟΥΧΑΙ
 ΓΜΠΧΟΕΙC †

ΧΑΙΡΕ ΘΕΟΤΟΚΕ ΑΓΓΑΛΙΑΜΑ ΤΩΝ ΑΓΓΕΛ[ΩΝ ΚΕ]
 ΧΑΙΡΙΤΟΜΕΝΗ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΚΥΡΥ, //
 .. ΗΓΜΑΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ . ΛΑΚΕΑ //
 // ΔΝ ΤΟΥ ΚΟΣΜΟΥ //
 // Ε ΕΤΕΚΟΥΣΑ Τ //
 // ΚΥΡΙΟ //
 // ΚΑ! //

Ad. 40.

† ΕΙΣ ΠΑΤΕΡΜΟΥΤΕ
 ΠΠΡ, ΔΝΟ ΝΑΠΟΚΛΗ
 ΡΟΣ ΨΑΝΤΥΤΑ
 ΡΟΙ ΕΡΡΑΙ ΠΡΑΣΤΕ
 ΝΨΕΜΦΑΝΙΖΕ ΜΗΚΑ
 ΤΗΓΟΡΙΑ ΕΝΤΑΥΤ[ΔΟΥ]ΘΟΥ
 ΝΣΑΔΖΑΝΗ ΜΗ[ΜΑ]Θ
 ΘΑΙΟΣ ΠΠΡ, ΜΝ.
 ΑΥΩ ΑΥΤΑΜ[ΟΙ ΧΕ]
 ΑΚΚΑΤΑΦ[ΡΟΝΕΙ]
 ΝΟΥΕΝΤΟΛ[Η]
 ΕΚΣΗΚ
 ΕΡΟΣ

v. ΝΣΑΥ ΑΥΩ ΕΙΣ
 ΤΕΚΚΑΘΑΙΡΕΣΙΣ
 ΔΝΣΑΡΣ ΝΓΡΑΦΩΣ
 ΨΑΝΤΚΤ ΜΠΓ. ΝΑΓ
 ΓΗΝ ΝΗΡΠ ΧΕΑΚΚΑΟΥ. //
 ΚΟΡΙ ΝΝΨΗΡΕ ΜΠΕΠΙΣΚΥ
 ΕΚΤΜΝΤΟΥ ΕΚΝΗΥ ΤΝΝΑ
 ΠΡΑΣΣΕ ΝΤΕΚΚΑΘΑΙΡΕΣΙΣ
 ΘΝΤΠΟΛΙΣ ΚΑΜΕ ΜΑΡ,
 ΠΑΠΝΟΥΤΕ ΠΡ, ΜΑΡ, ΠΥ.
 // ΜΑΡ, //
 //

Ad. 41.

† ΔΝΟΚ ΠΑΠΝΟΥΤΕ ΕΠΕ[ΙΔΗ]
 ΛΙΠΑΡΑΚΑΛΕΙ ΜΠΕΝΕΙΩ
 ΠΕΠΙΣΚΟΠΟΣ ΑΥΟΥΟΡΕΤ
 ΕΡΟΥΝ ΕΠΨΑ ΔΝΟΚ ΠΑ
 ΤΕΡΜΟΥΤΕ ΜΝΠΑΝΑ
 ΧΩΡΗ ΜΝΕΙΕΖΕΚΙ
 ΗΛ ΜΝ ? ΤΝ
 ΨΥΤΩΡΕ ΕΤΟΤΥ Μ

v. ΠΕΠΙΣΚΥ ΝΤΓΝΩΜΗ [Μ]
 ΠΑΠΝΟΥΤΕ ΕΤΜΤΡΕΥΧ[Ι]
 ΟΥΔ ΝΚΕΣΟΠ ΑΥΩ ΕΨΨΑ[Μ]
 Χ[Ι ΕΨΟ] ΝΑΠΟΚΛΗ[ΡΟΣ] ΑΥΩ
 [ΝΤΝ]ΕΙ Ν[ΤΝΧΟΥ ΝΑΚ] //

Ad. 42.

† ΨΕΠΙΤΟΠΟΣ
 ΨΕΤΕΨΩΜ †ΣΟΟΥΝ
 ΘΝΟΥΩΡΧ ΧΕΝΤΑΚΥΡ
 ΙΑΚΟΣ ΤΗΝΟΟΥ ΔΑΝΗΛ ΠΕΥ
 ΧΑΙΒΕΚΗ ΕΡΡΑΙ ΝΑΠΕΙΩΤ
 ΝΙΩΣΗΦ ΕΨΤ ΤΠΑΨΕ ΝΘΟΛΟΚ
 ΝΑΥ ΕΨΤΗΝΟΟΥΥ ΨΑΝΑΡΨΩΝ
 ΕΙΣ ΠΑΙΠΕ ΠΑΝΑΨ ΝΤΑΚΑΛΗ
 ΟΡΚΥ ΝΑΙΩΣΗΦ ΨΑΤΠΑΨΕ Ν
 ΘΟΛΟΚ, ΝΠΕΙΩΤ ΝΙΩΣΗΦ

v. ΝΑΘΡΗΚΟΛΛΟΥΘΟΣ
 ΠΛΑΨΑΝΕ ΧΟΙΑΚ
 ΙΕ ΙΝΔΙΚ, ΙΕ

Ad. 43.

ΔΝΟΚ ΠΒΕΛΑ //
 ΜΠΗΟΥΤΤΩ ΘΕΟ
 ΦΙΛΟΣ ΜΝ //
 ΜΝΜΕΨΣΗΝΥ [Τ]ΗΡΟΥ
 ΧΕΠΛΟΓΟΣ ΜΠΗΟΥΤΕ
 ΝΤΟΤΚ ΧΕ //
 ΒΕΛΑΥΕ ΝΘΝΩ ΨΑΕΙΩΤ
 ΨΑΜΑΥ ΨΑΘΕΟΔΟΣΙΟΣ =

= ΨΑΞΙ ΨΑΤ ΕΙΜΗΤΙ ΕΥΘΟ
 ΛΟΚΥ ΝΝΟΥΒ Μ
 ΜΑΤΕ Ν. //
 ΤΑΑΥ

Ad. 44.

ΕΙΔ[≡]
 ΜΟΥΘΗΤΗΥΤΝ[≡]
 ΘΑΥΤ ΤΗΡΗ ΝΤΑΒΩΚ ΔΕ [ΑΝ]
 [ΩΙ]ΤΟΟΤΤΗΥΤΝ ΨΑΝΤΑΧΩΚ
 ΤΗΙΤΝ ΝΧΟΥΤΑΥΤΕ
 [Ν]ΘΒΟΟΣ ΔΥΩ ΝΑΙ †Ο Ν
 ΘΕΤΟΙΜΟΣ ΕΤΡΑ
 ΣΜΝΤΟΥ

v. † ΔΝΟΚ ΔΑΥ[ΕΙΔ] ΠΜΟΝΟΧΟΣ ΝΑ
 ΠΑ ΦΟΙΒΑΜΩΝ ΔΕΖΕΚΙΑΣ Δ
 ΤΕΙ ΜΜ[ΟΙ] ΔΙΣΡΑΙ ΝΤΑΒΙΧ
 Ω[Ν]ΣΟΥ ΙΣ ΜΜΕΣΟΥΡΕ ΝΤΙ
 [ΡΟΜ]ΠΕ ΜΠΕΜΤΗΣ ΙΝΔ
 ΔΥΩ †Ο ΜΜ[Ν]ΤΡΕ

Ad. 45.

≡ΨΟΡΠ ΜΕΝ †Ω[ΙΝΕ]
 [Ε]ΤΕΚΜΗΤΩΗΡΕ ΕΤ
 [ΝΑΝ]ΟΥΣ ΠΧΟΕΙΣ ΕΦΕΣ[ΜΟΥ]
 [ΕΡΟΚ]ΜΗΠΕΤΨΟΡΠ Ν[ΑΚ][≡]
 ≡†ΝΟΥ ΠΑΩΗ[ΡΕ]
 ≡ΝΟΥΦΕ ΔΡΙ ΠΝΔ[≡]
 ≡ΤΗΝ ΝΓ†ΘΗΤ[≡]
 [ΚΑ]ΤΑ ΠΝΟΥΤΕ ΝΓΘ[≡]
 ≡ΕΜΟΣ ΧΕΣΕ.[≡]
 ≡ΤΑΡΙΠΧΟΕΙΣ [ΣΜ]
 ΟΥ

v. [Ε]ΡΟ[Κ] ΔΥΩ Ο.[≡]
 Κ ΝΗΝ ΜΠΙΝΟΒ Ν
 ΟΥΩΕΙΩ ΤΑΔΣ Μ[≡]
 ΨΗΡΕ ΜΜΑΙΧΡ[Ε]
 [Δ]ΑΥΕΙΔ ΩΙΤΝΑ[Β]
 ΡΑΘΑΜ
 ΠΕΠΙΣΚΥ

Ad. 46.

ΝΤΕΡΕΤΕΤΝΜΝΤΣΟΝ ΣΡΑΙ ΝΑΝ
 ΠΨΟΡΠ ΝΣΟΠ ΧΕΤΝΝΟΥ ΠΝΑΤ ΝΑΙ
 ΔΙΑΝΤΙΓΡΑΦΕ ΝΗΤΝ ΧΕΜΝΩΜ ΜΜΟΙ
 ΕΡΠΑΙ ΑΛΛΑ ΕΨΩΠΕ ΤΕΤΝΜΝΤΣΟΝ ΠΙ
 ΘΕ ΝΣΥΜΦΩΝΟΝ ΝΤΑΝΤΑΝΟΥ ΝΜΜΗΤΝ
 ΤΝΟ ΝΩΔΙΤΥΜΟΣ ΝΕΙΡΕ ΚΑΤΑΡΟΟΥ ΩΝΩΒ Ν
 ΙΜ ΕΑΝΤΑΝΟΥ ΝΜΜΗΤΝ ΠΑΛΙΝ ΟΝ ΕΙΣΩΗΤΕ
 ΔΤΕΤΝΟΥΩΩΜ ΣΡΑΙ ΝΑΝ ΚΑΤΑ ΤΜΑΝΙΑ ΟΝ Ν
 ΨΟΡΠ ΧΕΤΝΝΟΥ ΠΝΑΤ ΝΑΙ ΜΠΕΡΜΕΥΕ
 ΟΥΝ ΠΜΕΡ^{sic}
 ΝΣΟΝ ΧΕΟΥΟΝΩΩΜ ΜΜΟΙ ΕΡΛΑΔΥΕ ΝΩΒ
 ΝΤΙΜΙΝΕ ΔΝΟΚ ΓΑΡ ΕΙΨΟΡΠ ΩΜΠΗΙ ΜΠΚ.
 ΝΘΕ ΝΟΥΔΟΟΥΟΝ ΕΦΡΟΙΕΙΣ ΕΠΗΙ Μ
 ΠΕΦΧΟΕΙΣ ΕΤΜΚΑΤΑΦΡΟΝΕΙ Ν
 ΜΜΟΥ ΜΕΠ[ΩΣ][≡]

v. ≡η ΝΣΕΣΥΛΑ Μ^{sic}
 ΜΜΟΥ ΩΙΤΝΝΣΟΝΕ ΜΜΟΝ
 ΜΑΝΤΗΙ ΕΣΟΥΣΙΑ ΜΜΑΥ ΕΟΥΕΘΣΑΩ[ΝΕ]
 ΝΚΕΩΩΒ ΔΥΩ ΝΤΟΚ ΩΩΚ ΠΣΟΝ Μ
 ΜΜΕΡΙΤ ΕΚΩΑΝΤΜΒΙ ΠΙΜΕΥΕ ΕΘΟΥ Μ
 [ΜΑΥ] ΩΜΠΕΚΩΗΤ ΟΥΟΝ ΟΥΝΟΒ ΝΩΩΒ ΝΑΨΩΠΕ
 ΝΑΚ ΝΝΔΩΡΜΠΝΟΥΤΕ ΜΝΗΡΩΜΕ ΠΛΗΝ ΚΑΤΑ ΘΕ
 ΝΤΑΚΑΙΤΙ ΜΜΟΝ ΟΥΩΑΠ ΝΔΥ ΝΙΜ ΕΚΟΥΩΩ
 ΤΝΣΒΤΩΤ ΔΜΟΥ ΟΥΝ ΕΝΩΗΤ ΠΜΑΕΤΚΟΥ
 ΔΨΩ ΝΤΝΒΩΚ ΝΣΕΜΟΥΩΤ ΠΕΝΩΒ ΕΨΩ
 ΠΕ ΩΝΑΔΥ ΝΙΜ ΕΑΥΤΑΔΥ ΕΩΟΥΝ ΕΝΤΟΠΟΣ ΚΑΤΑ
 ΜΑ ΜΠΝΑΥ ΕΤΕΥΟΥΩΩ ΨΑΥΧΙΤΟΥ ΕΙΕ ΔΝΟΝ
 ΩΩΝ ΤΝΝΑΤΑΔΥ ΝΗΤΝ ΩΝΟΥΩΕΠΩΜ[ΟΤ]
 ΟΥΩΔΙ ΠΕΝΣΟΝ ΩΜΠΙΜΕΥΕ ΝΨΜ[≡]
 ΝΤΑΨΕΙ ΕΠΕΚ
 ΩΗΤ

Ad. 47.

≡θεοφιλεστ^ο ΜΠΡ[≡]
 ≡Β]ΙΚΤΩΡ ΠΕΙΕΛΑΧ^ο †ΟΥΩΩ ΟΥΝ ΝΓΕΙ[≡]
 ≡Ε ΩΝΟΥΩΡΧ ΧΕΖΑΧΑΡΙΑΣ ΩΜΠΤΙΜΕ
 ΜΠΟΟΥ ΕΨΩΠΕ ΕΙΩΗ ΜΑΤΝΝΟΥ ΠΧ
 ΩΚ ΝΑΝ ΝΣΟΥΤΝ ΧΕ†ΧΡΙΑΤΕ ΕΒΟΛ

ΧΕΔΙΩΩΤ ΕΒΟΛ ΧΕΚΑΝ ΠΟΥ ΚΑΝ ΡΑΣΤ[Ε]
 ΨΑΙΧΠΕΕΙ ΝΤΑΝΔΥ ΕΤΩΩΤΕ ΝΝ
 ... ΑΠΟΣΤ[Ε] ΠΛΗΝ ΔΕ ΤΗΝΟΟΥ ΠΧΩ[Κ]
 [ΝΑ]Ν ΘΝΟΥΩΡΧ ΝΓΡΟΥΩΨ ΕΡΟΙ ΠΡΟΣ
 ΘΕ ΜΠΧΩΚ ΜΠΕΠΛΑΖ ΑΛΛΑ ΠΑΝ
 ΤΩΣ ΜΠΕΡΜΠΟΔΙΖΕ ΜΠΕΩΒ
 + ΟΥΧΑΙ +

Ad. 48.

ΜΑΡΕΤΕΚΜΝΤΩΗΡΕ
 ΒΩΚ ΕΡΟΥΝ ΕΠΘΥΣΙΑΣΤΗΡΙΟΝ
 ΝΓΚΑΑΨ ΕΠΨΟΥΨΤ Μ
 ΠΝΕΞ ΝΨΛΗΛ ΝΓΧΟΟΥ ΠΚ
 ΖΟΥΡ ΜΠΑΡΧΗΔΙΑΚ
 ΝΑΨ ΠΝΟΥΤΕ ΣΟΟΥΝ
 ΧΕΕΚΤΜΧΙ ΠΑΓΓΗΝ
 ΔΥΩ ΧΕΕΝΕΚΤΑΔ
 ΔΥΕ ΝΑΨ ΚΡΙΒΟΛ ΜΠ
 ΨΑ ΤΑΔ[Σ... Ε...
 //

Ad. 50.

† ΖΑΘΕ ΜΕΝ ΜΠΨ[ΑΧΕ Μ]
 ΤΑΜΝΤΕΛΑΧΙΣΤΟΣ
 † ΠΡΟΣΚΥΝΕΙ ΝΤΕΚΜΝΤΕΙΩ
 ΕΤΟΥΑΔΒ ΘΜΠΧΩΚ ΤΗΡΨ
 ΝΤΑΨΥΧΗ ΑΡΙ ΤΑΚΑ
 ΠΗ ΕΙΣ ΠΧΩΩΜΕ ΔΙ
 ΤΗΝΟΟΥ ΝΑΚ ΡΠΝΑ
 [Ν]ΓΒΟΤΡΨ ΝΓΨΑΛ
 [Ε]Ψ ΝΑΙ

v. [Τ]ΑΜΝΤΕΛΑΧ, ΠΡΟΣ
 [ΚΥ]ΝΕΙ ΝΗΤΗ ΘΜΠΑΡΗΤ
 ΤΗΡΨ ΑΡΙ ΤΑΚΑΠΗ Ν[Γ]
 ΤΗΝΟΟΥ ΝΑΙ ΧΕΨΑΙ
 // ΩΜΝΩ ΧΕΔΝ
 ΟΚ ΟΥΤΑΚΣΗΤ
 ΧΕΝΤΕΝΟΙ ΜΝ
 //

Ad. 52.

† ΝΨΩΡΠ ΜΕΝ † ΨΙΝΕ
 ΕΡΩΤΗΝ ΑΡΙ ΤΑΓΑΠΗ
 ΕΡΨΑΝ † ΒΛΧΕ ΤΑΘΩΤΗΝ
 ΤΑΘΟΙ ΘΝΟΥΓΕΠΗ
 ΠΝΟΥΤΕ ΣΟΟΥΝ ΧΕ[Μ]ΝΤ
 ΝΕΤΕΡΟΙ ΤΑΣΜΜΕ ΕΡΩΤΗΝ
 ΝΤΕΠΕΤΗΓΗΤ ΘΙΣΕ
 ΝΤΟΚ ... ΙΑΣ ΜΝΠΑ//

Ad. 49.

† ΨΙΝΕ ΕΤΕΚΜΝΤΣΟΝ ΑΡΙ ΠΝΑΝΓ
 ΣΗΤΑΖΕ ΜΠΚΑΜΟΥΛ ΝΨΨΩΡΠ Ε
 ΘΡΑΙ ΝΤΟΥΨΗ ΝΡΑΣΤΕ ΕΤΕΠΣΑ
 ΒΑΤΩΝΠΕ ΕΜΑ ΝΝΣΑΝΝΗΘΕ Ν
 ΨΤΑΛΟ ΠΙΜΗΤ ΝΗΡΠ ΝΤΑ
 ΠΝΕΒ ΝΡΩΜΕ ΤΑΨ ΜΠΑΠ//
 ΜΠΡΩ ΟΥΝ ΝΨΟΥΤΗ
 ΝΟΟΥΨ ΝΤΕΨΨΗ ΜΗ
 ΠΟΤΕ ΝΤΕΝΗΡΠ
 ΣΙΘΕ ΤΑΔΣ
 ΜΠΣΑΝ Π
 ΔΘΑΜ Ψ
 ΕΝΟΥΤΕ

Ad. 51.

† ΖΑΘΗ ΜΕΝ ΝΕΨΩΒ//
 // ΜΑΙΝΟΥΤΕ ΝΨΗΡΕ ΙΕ//
 // ΝΨΗΡΕ ΤΑΜΟΙ ΕΤΒΕΟΥ//
 // ΕΠΣΜΟΥ ΓΨΗΡΕ ΜΠΜ//
 // ΜΟΥ ΕΤΜΜΑΨ ΔΙΤΑΜΑ.//
 [ΤΡ]ΙΜΗΣΙΟΝ ΝΙΩΘΑΝΝΙΣ Ψ//
 [ΠΑ]ΨΤΡΜΗΣΙΟΝ ΕΣΑΒΟ ΝΕΠ//
 ΕΒΟΛ ΧΕΝΤΑΙΣΨΨΤ ΠΤ//
 [ΠΑ]ΨΤΡΜΗΣΕ ΕΤΜΜΑΨ ΕΙ//
 ΕΣΑΜΟΥΗΛ ΜΝΑΛΦΑΙΟ[Σ]
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ
 ΤΑΔΣ ΜΠΕΨΨΗΡΕ ΙΕ//

Ad.53.

[†] ψορπ ΜΕΝ †ψΙΝΕ ΕΡΟΚ ΠΧΟΕΙΣ
 ΕΥΔΣΜΟΥ ΕΡΟΚ ΑΡΙ ΤΑΓΑΠΗ ΝΓ
 † ψΟΜΗΤ ΝΩΝΕ ΝΧΑΚ Μ
 ΠΕΙΣΟΝ ΕΝΤΑΙΧΟΟΥΓ ΝΑΚ ΚΑ
 ΤΑ ΘΕ ΕΝΤΑΤΕΚΜΗΝΤΣΟΝ
 ΧΟΟΥ ΝΑΙ ΟΥΧΑΙ ΓΜΠΧΟΕΙΣ
 ΤΑΔΣ ΜΠΑΣΟΝ ΙΣΑΚ ΠΡΕΣΒΙΤ,
 ΟΙΤΝΑΝΔΡΕΑΣ ΠΕΙΕΛΑΧ

Ad.55.

† ΕΙΣ ΝΡΩΜΕ ΑΥ
 ΕΙ ΕΡΗΣ ΒΙ ΠΕΥ
 ΡΟΟΥΨ ΚΑΛΩΣ ΝΓ
 Ν ΕΛΔ ΜΗΚΑΚΕ ΝΓ
 ΤΩΒΘ ΝΑΥ ΝΣΕ
 ΟΥΩΜ ΜΠΩΡ Ε.
 ΝΕΥΠΡΟΣΦΟΡΑ
 ΧΕΣΝΑΡΡΑΣ

Ad.57.

† ΠΙΕΛΑΧΣ ΘΗΛΙΑΣ
 ΜΠΑΜΕΡΙΤ ΝΕΙ
 ΩΤΑΠΑΒΕΛ ΘΑΘΗ
 ΜΕΝ ΜΠΩΔΧΕ †ΨΙΝΕ Ε
 ΡΟΚ ΕΠΕΙΔΗ ΛΙΩ[ΤΜ]
 ΧΕΟΥΝΤΑΚ ΟΥΑΤΡΟΣ
 ΕΚ† ΜΜΟΣ ΘΑΟΥΤΑΛΙΣ
 ΕΨΩΠΕ ΚΤΗ† ΕΤΤΑ
 ΛΙΣ †ΝΑΟΥΟΧΕΣ ΝΑΚ
 ΕΝΑΝΟΥΣ ΜΗΠΚΕΣΕ
 ΠΕ ΕΤΕΨΑΚΑΔΑΥ ΕΨΩ
 ΠΕ ΚΟΥΨΩ ΝΘΟΜΤ ΟΝ
 ΧΟΟΥΣ ΝΑΙ †ΝΑΧΟΟΥΣΟΥ
 ΝΑΚ ΕΥΨΩ^{ΙΕ}ΝΣΟΒΤΕ ΠΛΗΝ
 ΕΨΩΠΕ ΚΟΥΨΩ ΤΤΑΛΙΣ
 †ΝΑΟΥΟΧΕΣ ΝΑΚ ΚΑ
 ΛΩΣ ΝΤΕΠΕΚΡΗΤ
 ΜΤΟΝ

† ΟΥΧΑΙ

Ad.57b.

ΠΕΤΡΟΣ Μ
 ΠΑΘΗΝΕ ΤΙΕ ΝΛΙ
 ΤΡΕ ΠΕΒΩ ΜΠΑΕΙΚ
 ΤΙΟΥ ΝΩΗ ΣΟΥΛΙΟΥΜ.
 ΣΟΥΛΙ ΨΜΟΥΝ ΝΨ[Η]
 ΜΠΑΘΗΝΕ
 ΜΠ

Ad.54.

ΣΠΟΥΤΑΣΕ ΝΓ† ΣΥΣΝΑΥ
 ΟΥΣ ΜΜΗΡ ΝΝΩΘ ΜΠΕΙΡΩΜΕ
 ΕΤΗΝΟΥ ΝΗΚ ΜΗ†ΒΛΧΑ ΨΑ
 ΝΤΑΕΙ ΕΘΟΥΝ ΝΤΑΣΕΝΟ Π
 ΛΟΓΟΣ ΝΜΜΗΚ ΝΤΑΒΙ ΠΚΟΥ
 ΚΡΟΘ ΤΑΔΣ ΝΝΑΠΑ ΔΑΥ
 ΕΙΔ ΟΙΤΝΑΒΡΑΔΑΜ
 ΠΕΨΩΗΡΕ

Ad.56.

†ΨΙΝΕ ΕΤΕΤΝ
 ΜΗΝΤΣΟΝ ΕΙΣ †.ΩΤΕ
 ΜΒΗΣΕ ΝΕΛΟΟΛΕ
 ΑΙΧΟΟΥΣΟΥ ΝΗΤΝ
 ≡ΒΗΣΕ ΝΤΑΜΑΘ Δ
 ΔΚ ΧΟ[Ο]Υ ΚΑΜΟΥΛ
 ΔΚ ΝΣΩΤΝ ΜΝ
 ΠΨΩΠ ΝΣΑΡΚΑΝΕ ΝΟΧ
 ≡ΣΝΟΒΕΚ ΝΧΡΙΑ ΝΡΠ
 ≡ΙΕ ΝΨΔΕ ΠΡΟΣΧΕ ΜΠ
 [ΡΚ]ΑΤΑΦΡΟΝΕ ΟΥΧΑΙ
 [†]ΤΑΔΣ ΝΠΜΑΙ...
 ΔΑΥΕΙΔ ΟΙΤΝΠΑΡΑΜ
 ≡ΧΡΙΑ ΝΝΕΘ ΕΚΧΟΟΥ ΕΒΟΛ
 ≡ΑΤΕΚΜΑΔΥ ΕΚΧΙΩΔ
 ≡ΧΟΟΥ ΠΨΑΤ
 ΜΠΙΩ ΝΑΙ

Ad.58.

† ΑΝΟΚ ΕΠΙΑ
 ΠΙΕΛΑΧΙΣΤΟΣ ΕΥΣΘΑΙ ΕΥ
 ΨΙΝΕ ΕΤΕΨΜΑΔΥ ΕΠΙΔΗ
 ΑΡΒΩΚ ΕΘΡΑΙ ΟΙΤΟΟΤ ΑΥΝΠΤΕΡ
 ΜΕΣΙΟΝ ΝΑΙ ΑΥΧΟΟΥ ΧΕΑΝΤΑΔ Μ
 ΨΙΚΟΣΤ[Α]ΤΗΣ ΕΠΤΙΜΩΣΙΟΝ ΑΥΧΟΟΥ
 ΧΕΜΑΨΡΨΑΥ ΕΥΧΩ ΜΜΟΣ ΧΕΟΥΤΩΒΕ Ν
 ΒΡΡΕΠΕ ΝΤΑΥΤΑΒΕΨ ΘΗΡΜΑΝΤ ΑΥΩ ΟΝ ΝΤΕΨ
 ΧΩ ≡≡ ΕΒΟΛ ΕΡΟΨ ΝΓΑΛΕΖΕ ΜΜΑΔ ΝΤΕ
 ΧΙΤΨ ΝΤΕΧΟΟΥΨ ΝΑΙ ΑΥΩ ΟΝ ΕΤΒΕΝ...
 ΜΠΝΑΥ ΝΤΕΡΑΧΟΟΥΣΟΥ ΧΟΟΥ ΝΑΙ ΘΜ
 ΠΡΟΟΥ ΝΤΕΡΑΧΟΟΣΟΥ [Ν]ΘΗΤΨ ΝΤΑΛΟ.
 ΜΠΑΤΕΚΑΜΟΥΛ ΒΩΚ ΝΔΥ ΑΝΟΚ
 ΕΝΩΧ ΠΕΛΑΧΙΣΤΟΣ †ΨΙΝΕ ΕΡΩ ΕΜΑΤΕ
 ΑΡΙ ΠΝΑ ΝΤΕΧΟΟΥ ΜΠΚΥΡΟΣ ΠΑΤΕΡ
 ΜΟΥΘΙΟΣ ΕΤΒΕΠΚΑΜΟΥΛ ΝΨ
 ΟΥΨΩΡ ΕΤΒΕΠΚΟΥΙ ΝΟΕΙΚ
 ΝΤΕΝΤΑΚΟ ΧΕΑ ≡ Ν
 ΡΟΣ ΨΩΠΕ ΟΥΧ[ΑΙ]
 ΘΜ[Π]ΧΟΕ[ΙΣ]

Αλ.59.

† ψορπ [μεν] † ψινε
 ετεκμνητψηρε πχο
 εις εφεσμου εροκ επεια
 η απενειωτ ετογααβ απα
 ααμιανοσ τμνοου πκυρ
 υγμα ερησ ναν εφταχρον
 μμον ρητπιστικ μπνου
 τε ανωοπη ερον τετνσο
 ουν χεπενουωω ανπε ετ
 ρενει εβολ ρμπενμα αλλα
 ριτνητμνητψαίροουω μ
 πενειωτ ετογααβ μ
 ηπισιονζοσ η
 ταυψοπη

v. ψαντογει ψαρον

Αλ.60.

† ητιμιω μμαιπεχσ αλη μ
 ηλαψηνιυ βικ††ηρ πειελαξ† †ταμω Δ
 μαιπεχσ χεντερειει ερουν ριτωττε πναρ
 χαι
 ερουν
 [ρ]μουαε ει ερουν ψαροι ερεπευρητ ροσε
 εματε ετβε

ρωβ ηνουβ ηταετηψαιτου μοου αψαρακαλει μμοι
 ετρασρα† ειπαρακαλει μμωτην χεδικαιον αντε
 ετρετετηνεχ πκαμουλ εχμπεσκαυ ηρωμε αλλα
 παικκιον ητοϋ ητετηκωρ πκαμουλ ετμμαυ εβολ
 εχμπμα τηρη ηρμουαε χεκασ ενετηνεκο
 λαγε ηχηδονσ ριχνουα παρδουα μπαρδνευ
 ψβηρ ρμουαε τηροϋ ητετηψαψου μμνευ
 ερηυ ηροσ παικκιον μμνουτε ραιειο †πα
 ρακαλε ητετηητιμιω μμαιπεχσ μ
 ηροσ ητηπαρακλιςις εβολ

v. † αλλα ητετηκειρε ημπαικκιον
 μμνουτε αψω ητετηψαψου
 μμνευερηυ χεκασ ειηδευ
 χαρισ†α ητετηητιμιω μμαιπε
 χε ηαι ειςρα† μοου †ασπαζε
 ητετηητιμιω μμαιπεχσ οϋ
 χη ρμπχοεισ ηθ

Αλ.61.

πα
 ηπει
 ητεκμνητπετοϋ[ααβ]
 παχοεισ ηειω ετογααβ
 επειαη αχουου ηακ χεμαι
 ηαυ επεφρο ηκεσοη ενερ εις
 ρηητε ηβωκ εμα ημπαοικη
 διαηαηιτοϋ ηαυ ημπερολοκ ηενοϋ
 ηαρεφτηηνοουσοϋ ητεω ηαι ητα
 αηαηιτοϋ μμοσ ηνεσνηη ημμοη =

= ψαιβι ηεψηηρε ητααηαηιτοϋ μμο
 οϋ ηαυ ηαασ ημπαχοεισ ηειωτ ετ
 οϋααβ απα κυρικοσ ριτη
 καλαπη
 σιοσ

Ad. 62.

† ραθη μεν ηρω[β] sic
 † ωινε επροσβυτε
 ρος μνησκη τηρου
 ηκηδη αιτησοου νακ η
 τοτq ναζαριας χετνοου
 προλοκq και μμον πνουτε
 σοουν χεουαφειq εροι πε
 χεκ χεουαϊντq αρης νακ
 μπεκηντq τενοου αρι τα
 γαπη ηκαπολογιζε μ
 μοq ναq καν ρβοοc καν
 νουβ

Ad. 64.

≡πμν.≡
 ≡μπρολοκ.≡
 πλην πεκμεροc ηρη
 τq ηθε ηνεπταυμο
 ουε χεκαc ερεπη
 ουτε cμου εροκ ?
 . ητειρηκε ευχα
 ριστι νακ κσοουν
 χεακcμν πω.οc
 .. εθη μπηγcιαc
 τηριον ηκυροc πουc
 ιακωβ πεκ
 ηελαχ

Ad. 66.

† ειc ουτριμ, ηριθ
 μια αφει ετοοτ ριτοο
 τκ ητοκ πεcατε φιλοθ
 ραπεκμεροc ηξενιον
 μνηκ. λμα
 ριτειρομπε πεμπτε
 [η] η τριτον χοια, γ! Δ
 ε †
 αθανασι παπη †
 μνηα
 πααμ
 στοιχ, †

Ad. 63.

† ακοκ γρανγε
 εγcραι εγωινε
 επεγcον ισαακ
 μνηεγρωμε
 τηρου αρι τα
 γαπη ηγcραι
 πεκουχαι και
 ριτηπαντελεχ
 τε πεχc

v. † ετβεπερωβ
 ηταιχοοc νακ
 ηραε ηκοπ χεραρεε
 εροκ χεπεκεροc
 ραcε τωνε

Ad. 65.

† κα καιν εβολ
 χεμπηδνηχαρτηc
 αρι τακq η ηγω
 τμ φωβ ηηιγραμα
 τεφοροc επαικαιο[η μ]
 [η] ηνουτε ηηπ
 [ηευ] ερηη π

Ad. 67.

ηωορη μεν † ωινε
 αυω † ασπαζε μπεγλοδ
 ητεκμνητειω εματε μνηε
 cκηη ετημμακ αυω ηεcκηηωι
 ηε εροκ απαρητ ητοη εματεχε
 αιωινε ηcαπεκουχαι αυταμοι
 χεαπηνουτε cοβτε ακτωοc πληηη
 ηχοειc σοουν χεν†λο ανειωινε
 ηcαπεκουχαι cοπ ωαυχοοc χεκq
 πεειβτ cοπ [ο] η χεκq ανηητ ταχα μ
 πεκωουωρ. . ητε μνηειβηηε μνη
 κουq ηαου πληηη αρι ηηα ηηει ερηc
 [ηη] ηδηητκ χεανχωτ μμοκ αρι
 ηηα ηηχοου ηχωμε ηη
 ωα ητακ και ηηαηαυ εροq
 ηηατηηηοουq νακ ρηουοε
 ηη ουχαι τααc ηηαμε
 ρηη ηειω απα παγαμ
 ηηη, ριτηηωυηc
 ηηελαχ,

INDICES.

* = a note on the word here.

bp. = bishop.

pr. = priest.

de. = deacon.

re. = reader.

N- = child of.

ch. = church.

mon. = monastery.

PERSONAL NAMES.

- ΔΑΡΩΝ, ρΑΡΩΝ &c. 29. 81.
 — ΝΙΕΖΕΚΙΗΛ 166.
 — ΠΑΓΓΕ 417.
 ΔΒΕΙΑ, ΠΑΓΓΕ 414, 415.
 ΔΒΕΛ 352. Ad. 57.
 ΔΒΡΑΔΑΜ, bp. 29—34, 37.
 39—48. 49 vo. 50—58. 60.
 62. 63. 65. 66. 67. 68. 69.
 70. 92. 310. 485. Ad. 7.
 Ad 8. Ad 9. Ad 45.
 ? bp. 35. 59. 61. 64. 484.
 ΔΠΑ — 135. 396.
 — pr. 34. 81. 372.
 — de. 42.
 — re. 31.
 — ΝΒΙΚΤΩΡ 380.
 — ΝΔΛΥΕΙΑ 218.
 — ΜΘΕΟΔΩΡΟΣ 167.
 — ΝΚΟΣΜΑ 450.
 — ΝΠΑΠΡΥ 449.
 — 30. 66. 81. 116. 124.
 127. 132. 138. 140. 159. 166.
 218. 267. 293. 341. 410.
 440. 446. 456. 500. Ad. 3.
 Ad 21. Ad 54.
 ΔΖΑΡΙΑΣ 122. 199. 344. 443
 Ad 62.
 ΣΑΡΙΑΣ ΝΙΩΣΗΦ 445.
 ΔΘΑΝΑΣΙΟΣ, pr. 53.
 — re. 483.
 — ΝΔΠΑ ΠΑΥΛΕ 439.
 — ΝΠΑΠΝΟΥΘΙΟΣ
 414. 415. Ad 66.
 — ΝΠΧΕΡ 438.
 — Ν ? 45.
 — 119. 191. 210. 253. ib
 302. 308. 314. 406. 415.
 446.
- ? ΔΘΑΝΑΣΙΑ ΝΚΩΣΤΑΝ-
 — ΤΙΝΟΣ 428.
 ΘΑΝΑΣΙΑ 133.
 ΑΛΦΑΙΟΣ Ad 51.
 ? ΔΜΕΡ. p. 77.
 ΑΝΑΝΙΑΣ, pr. 62.
 ΔΠΑ —, pr. 133.
 — 118. 212. 215.
 — ΝΜΗΝΑ 427.
 — 39. 84. 97. 165. 190.
 340. 359. 427. 428. Ad 9.
 Ad 33.
 ΑΝΔΣΤΑΣΙΟΣ ΝΑΠΑ
 ΒΙΚΤΩΡ 450.
 — 315. 410.
 ΑΝΑΣ 446. 447.
 ΑΝΑΤΩΛΙΟΣ 138. 140.
 ΑΝΔΡΕΑΣ, bp. 288.
 — ΝΕΝΩΧ 315.
 — ΝΙΕΣΙ 438.
 — 140. 179. 331. 423.
 432. 437. 444. Ad 17.
 Ad 18. Ad 37. Ad 53.
 ΑΝΝΑ 464.
 ΑΝΝΙΑ 443.
 ΑΝΤΩΝΙΟΣ bp. 344.
 ΔΠΑ — 274.
 — ΝΕΡΒΗΙΤ 438.
 — 186. 293. 403. 414
- ? ΔΠ. ΤΙΑ 229.
 ΑΡΑΕΙ, fem. ΝΙΣΑΚ 207.
 ΑΡΙΣΤΟΦΑΝΗΣ 169. 422.
 423.
 ΑΡΚΑΔΙΟΣ 471.
 ΑΡΧΗΜΙΟΣ, saint 26.
 ΑΥΓΑΡΟΣ, Avgar 22.
- ΒΞ, ΔΠΑ 296.
 ΒΑΡΘΟΛΟΜΑΙΟΣ 346.
 ΔΠΑ — 133, 382.
 ΒΑΣΙΛΙΟΣ, de. 32.
 — 33. 229. 386.
 ΒΕΛΙΣΑΡΑ Ad. 29.
 ΒΙΚΤΩΡ, saint 30. 470.
 —, pr. 49. 90. 140.
 199. 215. 231. 248. 302.
 303. 307. 325. 350. 486.
 Ad 10. Ad 12. Ad 14. Ad 47
 Ad 60.
 ΔΠΑ —, pr. 50. 52. 99.
 139. 203. 221. 297. 304.
 482. Ad 11. Ad 33.
 —, de. 104. 106. 290. 323.
 ΔΠΑ —, de. 404. 481.
 —, proestos 210.
 —, of S. Phoeb-
 -ammon 332, cf. 308.
 ΔΠΑ — [proest. or econom]
 of S. Phoebammon 223.
 —, hegumenus 357.
 369. 389.
 —, pr. & hegum. of
 S. Phoebammon 219.
 —, monk of S. Phoebam.
 232. [195.
 —, ΜΑΘΗΤΗΣ of ΠΑΡΟΜ
 —, of ΣΟΥΡΟΥΣ 361.
 — ΝΘΩΜΑΣ 427. 428.
 — ? ΝΙΩΣΗΦ 172.
 — ΝΣΑΜΟΥΗΛ 423.
 — 31. 63. 77. 83. 94. 97. 114
 132. 138. 180. 204. 217. 305. 311.
 317. 326. 354. 358. 362. 367.
 374. 380. 432. 440. 443. 444.
 456. 507.

απα — 58. 75. 124. 136.
196. 206. 226. 294. 300.
379. 450.

Γαβ Gabriel 446.
ΓΕΝΝΑΔΙΟΣ 160. 441?
ΓΕΩΡΓΙΟΣ, saint 32.
——, pr. 318.
——, de. 306.
——, ρμνηρογ(η) 255.
—— ΝΑΝΤΩΝΙΟΣ 414.
—— ΝΕΠΟΥΧΟΣ 149.
—— ΝΙΩΣΗΦΙΟΣ 32.
—— ΝΜΑ ≡ 82.
—— ΝΠΑΡΑ ≡ 173. [215
—— ΝΠΑΥΛΟΣ ΜΠΟΥΡΟΥ
—— ΝΣΑΝΑΓΑΠΗ Ad 31.
—— ΝΤΣΑΛΑΜΑΝΝΑ 450
—— 136. 184. 221. 443. 446
455. Ad 18.

ΓΕΡΑ 446.
ΓΕΡΜΑΝΟΣ ΝΚ ≡ 117.
—— 147. 307.
ΓΕΡΟΝΤΟΣ ? ΝΠΕΣΥΝΘ 446.
ΒΕΕΙΣΕΙ, Γιεζι 71.

Δ ≡ 125.
ΔΔ ≡ ΝΑΝΑΝΙΑΣ 166.
ΔΑΜΙΑΝΟΣ, archbp. 18. 249.
Ad 59.
—— 404. 446.
ΔΑΝΙΗΛ, saint 26.
——, pr. ΝΧΑΚΟΥΛ 481.
—— ΝΙΩΑ Ad 37.
—— ΝΤ ≡ Ad 5.
—— 43. 177. 195. 197. 301.
327. 365. 397. 471. Ad 14.
Ad 16. Ad 42.

ΔΑΥΕΙΑ, ? pr. 47.
——, de. 249. 291.
——, monk Ad 44.
——, λαυαγε 382.
——, παπε 419.
——, σαχω 36
—— ΝΠΑΤΕΡΜ, 419.
—— ΝΠΑΥΛΟΣ 316.
—— ΝΨΑ) 430.
——, bro. of Κυρικος 207.
—— 51. 66. 154. 157. 158. 180.
204. 218. 222. 246. 256. 278

294. 296. 297. 304. 308.
311. 337. 377. 390. 440.
Ad 2. Ad 18. Ad 45.
απα — 376. Ad 57. Ad 56
ΔΙΜΗΤΡΙΟΣ, παπε 429.
—— 446.

Δ! ≡, saint 46.
ΔΙΔ[ΥΜΟΣ] 405.
ΔΙΟΝΗΣΙΟΣ, απα, monk 355.
ΔΙΟΣ, pr. 38. 97. 313.
—— ΝΠΛΕΙΝΕ 392.
—— ΝΣΟΛΟΜΩΝ 426.
—— 93. 158. 431. [370.
απα — 224. 302. 319. 324
? ΔΕΟΣ 421.
ΔΙΟΣΚΟΡΟΣ, archpr. 69.
—— 422.
ΔΟΞΙΑ 443.
ΔΟΡΟΘΕΟΣ 407. 441.

ΕΒΩΝΧ, v. ΕΠΟΥΧΟΣ.
ΕΖΕΚΙΑΣ ΝΙΩΡΑΝ. 44. cf. 167
ΘΗΛΗΝΗ 443.
ΕΛΕΣΑΙΟΣ & vars. 108. 181.
316. 440.
——, bro. of Κυρικος &
ΔΑΥΕΙΑ 207.

Ελλω, v. γλλο.
ΕΜΧΙΡ, month Ad 15.
ΕΝΩΧ, pr. 269.
—— 145. 190. 227. 310. 315.
379. 431. 444. 446. Ad 58.
ΕΠΙΦΑΝΙΟΣ, saint 367.
—— 252. 379. 417. Ad 18.
ΕΠΟΥΧΟΣ 149? 206.
ΕΒΩΝΧ 44.
ΕΣΔΡΑ 181. 304.
ΕΥ. . c, pr. 208.
ΕΥΑΓΓΡΙΟΣ, writer 252.
ΕΥΠΡΑΞΙΟΣ 387.
ΕΥΣΤΑΘΙΟΣ 209. 366.
ΕΥΦΡΑΝΤΙΟΣ 448.

? ΕΓΕΛΗΘΗ. c ΝΦΙΛΟΘΕΟΣ 167
ΖΑΒΕΔ ≡ 135.
ΖΑΗΛ, απα 92.
—— ΝΕΙΣΑΚ 451.
—— *129. Ad 40.
ΖΑΜΒΡΕ ≡ 71.
[Ζ]ΑΝΣΟΥΧΟΣ 435.

ΖΑΧΑΡΙΑ & vars.
λαυαγε *118. 139. 309.
—— ΝΚ! . c 45.
—— ΝΣΑΜΟΥΗΛΙΟΣ 131.
—— 78. 295. 308. 409. 438.
Ad 47.
ΖΥΚΗ 104.
ΖΩΙΛΟΣ, saint 26.
—— 435.

ΗΛΙΑΣ, ΘΗΛΙΑΣ &c.
απα —, ? pr. 343.
——, pr. 67. 260.
απα —, pr. 330.
——, de. 175. [274.
απα —, προεστως
—— ΝΚΑΛΑΠΗΣΕ 116.
—— ΝΠΚΗΣ 445.
—— ΝΣΟΛΟΜΩΝ 220.
—— ΝΧΑΛ 449.
—— 43. 100. 101. 102. 121. 165.
174. 177. 186. *227. 258. 260.
268?. 343. 344. 350. 383. 386.
404. 444. 445. Ad 7. Ad 10. Ad
21. Ad 28. Ad 52?. Ad 57.
ΗΣΑΙΑΣ, proph. 249.
——, ΠΕΖΗΓΗΤΗΣ 402.
——, writer Ad 23.
ΗΤΕΡΩ ≡ 163.

ΘΑΥΤ, month 39. Ad 44.
ΘΗΚΛΑ 447.
ΘΕΟΓΝΩΣΤΑ, saint 26.
ΘΕΟΔΩΡΟΣ, saint 105.
——, pr. 301.
——, παπε 410.
ΠΚΥΡ[ΙC] — 370.
—— 143. 167. 205. 328?. 472.
Ad 17.
ΘΕΟΔΩΣΙΑ 450.
ΘΕΥΔΟΣΙΟΣ 444. Ad 43.
ΘΕΟΦΙΛΟΣ 437. Ad 43.
ΘΕΩΝ 305.
απα — 285. 305.
ΘΩΜΑΣ, de. 500. 501. 502. 505.
—— 427. 428.

ΙΑΚΩΒ, saint 26.
——, pr. 57?. 160. 367.

—, τε. 46.
 —, ΔΙΗΚΗΤΗΣ 378.
 — ΝΚΑΛΛΙΝΙΚΟΣ 34.
 — ΝΚΟ.Λ. .ς 206.
 — ΝΠΕΣΝΤΕ 481.
 — ΝΦΟΙΒΑΜΩΝ 156.
 — ΝΡΑΣΙΟΣ 404.
 — ΡΜΧΕΜΑ 312.
 — 29. 48. 59. 77. 86. 123.
 137. 145. 165. 196. 201. 336.
 343. 355. 360. 378. 391. Ad 64
 ΑΠΑ — 52. 86. 214. 218.
 340. 402.
 — ΝΙΩΒ 29.
 — ΨΗΜ 249.
 ? ΙΔΒ 294.
 ΙΒΕΡΟΣ, ΠΕΤΡΟΣ Π- 459.
 ΙΕΖΕΚΙΗΛ, pr. 98. 396.
 —, de. 45. 294.
 — 166. 438. 444. 445.
 Ad 16. Ad 41. Ad 44?
 ΙΕΡΗΜΙΑΣ, proph. 251.
 —, pr. 83.
 —, ΛΑΨΑΝΕ 173.
 ΑΠΑ — Ad 27.
 — 81. 117. 143. 352. 440.
 Ad. 14.
 ΙΕΡΟΒΟΑΜ 71.
 ΙΕΣΙ 438.
 ΕΙΣΕ ΝΜΑΘΘΙΑΣ 437.
 ΙΕΤΙΘ Ad 15.
 ΙΗΣΟΥΣ ΝΝΑΥΗ 459.
 ΙΟΡΔΑΝΗΣ, de. 481.
 —, monk *165.
 ΙΟΥΔΑΣ 71.
 ΙΟΥΣΤΙΝΟΣ 362.
 ΙΟΥΣΤΟΣ 386.
 ΙΣΑΚ, pr. 36. 349. Ad 53.
 ΑΠΑ —, monk 310.
 — ΝΑΒΡΑΜ 159. Ad 3
 — ΝΕΝΩΧ 145.
 —, monk 310.
 — ΝΚΑΡΑΚΟΣ 445.
 — ΝΤΣΟΥΡΙΑ 450.
 — ΝΧΕΛΩ 207.
 — ΝΩΡΣΥΤΕ 449.
 — ΠΕΤΟΥΣ 319.
 — 62. 110. 257. 301. 307.
 354. 451. 502. Ad 10. Ad 17.
 Ad 38. Ad 63.
 ΙΣΙΔΩΡΟΣ, de. 248.
 — 437.

ΙΣΜΑΗΛ 94.
 ΙΗΛ, Ισραήλ 71. 122.
 ΙΩΒ ΠΔΙΚΑΙΟΣ 459.
 — 29.
 ΙΩΝΑΣ 157.
 ΙΩΣΗΦ, monk 310. 349.
 —, ΛΑΨΑΝΕ 117.
 — ΝΑΝΔΡΕΑΣ 437.
 — ΝΙΑΚΩΒ 165.
 — ΝΙΩΡΑΜΝΗΣ 220.
 — ΝΠΑΥΛΟΣ 221.
 — ΝΣΟΛΟΜΩΝ 420.
 — ΝΤΗΑΝΑ 454.
 — 60. 119. 158. 172. 173. 238
 340. 360. 422. 445. Ad 42.
 ΙΩΣΗΦΙΟΣ 32.
 ΙΩΡΔΑΝΗΣ, apost. 73.
 —, saint 55.
 —, pr. 36. 40. 129. 188.
 255. 372.
 ΑΠΑ —, pr. 55. 105. 331.
 —, de. 32. 160.
 ΑΠΑ —, monk 296. 310. 341
 —, ΛΑΨΑΝΕ 116.
 — ΝΑΠ 290.
 — ΝΛΑΖΑΡΟΣ 421. *Ad 37.
 — ΝΜΗΝΑ 427.
 — ΝΠΑΡΑΜ 162. 418.
 — ΝΠΕΒΩ 173.
 — ΝΠΕΣΥΝΘΙΟΣ 416.
 — ΝΠΛΙΩ 365.
 — ΝΣΤΕΦΑΝΟΣ 446.
 — ΝΤΑΓΑΥ 449.
 — ΝΤΣΑΥΩ 54.
 — 44. 49 vo. 50. 62. 75. 86
 90. 99. 153. 155. 156. 166. 179.
 182. 220. 255. 259. 267. 295.
 299. 305. 320. 364. 376. 378.
 379. 437. 438. 440. 444. 446.
 469. 471. 508. Ad 3. Ad 14. Ad 51
 ΑΠΑ — 65. 91. 252. 485.

ΚΑΒΙΟΥ 166.
 ΚΑΕΙΝ 71.
 ΚΑΘΑΡΟΝ 447. 499.
 ΚΑΛΑΜΑΥΛΕ 345.
 ΚΑΛΑΠΗΣΙΟΣ 308. Ad 61.
 ΚΑΛΑΠΗΣΕ 116.
 ΚΑΛΛΑΠΕΙΣ 440.
 ΚΑΛΕ ΝΛΑССΑΡΟΣ 437.
 ΚΑΛΗ 230. Ad 42.

ΚΑΛΙΜΙΧ ΝΣΥΚΙΗΛ 445.
 ΚΑΛΛΙΝΙΚ 34.
 ΚΑΜΗ 246. 440. 452. Ad 2?
 ΚΑΜΕ Ad 40.
 ΚΑΜΟΥΛ 357. 393. 444.
 cf. ΠΚΑΜΟΥΛ.
 ΚΑΝΑΖ 313.
 ΚΑΡΑΚΟΣ *238. 380. 385.
 445. 511. Ad 3?
 — ΝΒΙΩΝ 445.
 ΚΑΡΟΥΡ v. 132.
 ΚΑΤΗΡ 162.
 ΚΑΤΟΤΕ 438.
 ΚΑΧΑΥ, ΚΑΧΑΥ 205, Ad 18.
 ΚΕΛ 222.
 ΚΙΛΕΣΤΙΝΕ ΝΚΟΣΜΑ 446
 ΚΕΡΕ ΝΕΙΣΑΚ 451.
 ? ΚΥΦΑΛΕΣ 308.
 ? ΚΕΨΕ 143.
 ΚΙ. .ς 45. [446.
 ΚΛΑΥΔΙΟΣ ΝΣΤΕΦΑΝΟΣ
 ΚΛΟΥΣΤΣΕ 449. cf. 229.
 ? ΚΝΙΤΣΕ ΨΗΜ 375.
 ΚΟ.Λ. .ς 206.
 ΚΙΟΖΚ, month 478.
 ΚΟΛΛΟΥΘΟΣ, oeconom. 405.
 —, ΛΑΨΑΝΕ Ad 42.
 — ΠΜΑΤΟΙ 113.
 ΚΟΛΘΗ 497.
 ΚΟΛΘ 447. Ad 31.
 ΑΠΑ ΚΩΛΘΕ 106.
 ΚΟΛΟΣΜΕ 368.
 ΚΟΜΕΣ, ΛΑΨΑΝΕ 121.
 — ΝΔΑΜΙΑΝΟΣ 446.
 — 48. 50. 363. 406. Ad 18
 450. Ad 27.
 ΚΟΜΗΤΟΣ *161. Ad 15.
 ΚΟΝΑΡΙΟΣ 105.
 ΚΟΠΛΕ 438.
 ΚΟΣΜΑ 446. 450.
 — ΝΚΟΛΘ Ad 31.
 ΚΟΥΣ 91.
 ΚΟΥΛΟΥΛ 65.
 ΚΟΥΛΟΥΤΕ 229. cf. 449.
 ΚΟΥΝΤΕ 449.
 ΚΡΙΝΟΥΠΕΛΙΚΕ 522.
 ΚΥΠΡΙΟΣ = Eriphanus, 367.
 ΑΠΑ ΚΥΡΗ ΝΕΠΙΦΑΝΙΟΣ 417
 ΚΥΡΙΑΚΟΣ 115. 169. 416.
 ΚΥΡΙΚΟΣ 207. 215. 230.
 305. 386. 462. Ad 38.
 Ad 17. Ad 42. Ad 61. cf. 238.

ΚΥΡΙΛΛΟΣ 24.
 — ΝΚΟΛΟΜΩΝ 425.
 ΚΩΣΤΑΝΤΙΝΟΣ 68. 77. 406.
 428.
 ΚΩΣΤΟΥ 448.

ΛΑΖΑΡΟΣ 421.
 ΛΑССΑΡΟΣ 437.
 ΛΑССА 29.
 ΛΑΧΕΡΕ, pr. 313.
 ΛΕΛΟΥ 440.
 ΛΕΟΝΤΙΟΣ, ?saint Ad 9. Ad 18
 — ΝΕΥΠΡΑΞΙΟΣ 387.
 — ΝΦΟΡΟΣ 218.
 — 347. 456.

ΛΙΑ 443.
 ΛΩΝΒΙΝΕ 394.
 ΛΟΥΚΑΣ 395.
 ΛΟΥΚΙΟΣ, saint 26.
 ΛΟΥΛΕ 246.
 ΛΩΔΧ Ad 20.

ΜΑ ≡ 82.
 ΜΑΘΘΑΙΟΣ Ad 40.
 ΜΑΚΑΡΙΟΣ ΝΚΟΣΜΑ 446.
 — ΝΠΕΝΟΥÇ 449.
 ΑΠΑ —, ?de. 102.
 — 130. 446. Ad 21.

ΜΑΜΟΥ 203.
 ΜΑΝΑΣΗ 440.
 ΜΑΝΝΕ 315.
 ΜΑΝΝΟΥΗΛ 320.
 ΜΑΞΕΜΙΝΕ 354.
 ΜΑΡΘΑ 447.
 ΜΑΡΙΑ, saint 26.
 — ΝΣΑΝΕΘ Ad 5.
 — ΝΓΑΤΑΓΕ Ad 5.
 — 201. 267. 392.
 ΜΑΡΙΝΟΣ 116.
 ΜΑΡΚΟΣ ΜΑΝΑΣ 446.
 — ΝΜΑΚΑΡΕ 446.
 — ΝΠΙΗΛ 122.
 — 106. 108. 161. 240. 447.
 Ad 13. Ad 22. Ad 35. Ad 37.

ΜΑΡΤΕΡΙΑ 167.
 ΜΑΣΕ 305.
 ΜΑΤΘΑΙΟΣ & vars. 113. 117.
 173. 240. 246. 305. 307. 440
 489.
 ΜΑΘΘΙΑΣ 437.

ΜΑΘΑΣ 447.
 ΜΑΤΑΥ 449.
 ΜΑΤΟΙ 79. 447.
 ΜΕΓΑΣ 441.
 ΜΕΜΝΩΝ 457.
 ΜΕΡΓΟΥΡΙΟΣ 140.
 ΜΕΣΟΡΕ & vars., month
 478. Ad 16. Ad 44.
 ΜΙΣΗΛ, pr. 70.
 — 443. [470.
 ΜΙΧΗΛ, angel 218. 304. 313.
 ΜΕΧΛΙΑΣ 180. 377.
 ΜΗΝΑ, ΜΗΝΑΣ, saint 45.
 — ΝΑΝΑΝΙΑΣ pr. 39.
 — ΝΔΟΡΟΘΕΟΣ 407. 408
 — ?ΝΗΛΙΑΣ 43
 — ΝΠΑΑΜ 414. 415. Ad 66
 — ΜΠΑΚΟΥ 120². 370.
 — ΝΚΟΥΡΟΣ 446.
 ΠΚΥΡΟΣ — 268.
 — 65. 81. 82. 107. 427.
 457. Ad 15.

— ?fem. Ad 5.
 ΜΗΡ... ΠΜ 257.
 ΜΩΥΣΗΣ, lawgiver 280.
 —, pr. 372.
 — ΝΔΑΥΕΙΔ, pr. 311.
 — ΝΓΕΩΡΓΕ 446.
 — ?ΝΙΑΚΩΒ 340.
 — ΝΚΑΤΗΡ 168.
 — ΝΜΩΓΕ 457.
 — ΝΦ, 439.
 ΑΠΑ — 50. 252.
 — 29. 179. 224. 237. 245.
 274. 364. 394. 446. 497.
 Ad 8. Ad 20. Ad 67.
 ΜΟΥΣΑΙΟΣ, pr. 163.

ΝΑΙΜΑΝ 71.
 ΝΑΣΕ ΝΦΙΛΟΘΕΟΣ 437.
 ΝΙΖΑΡΑΥ de. 107.
 — 491.
 ΝΟΥΚΙ ≡ 446.
 ΝΩΓΕ 355. 457.

ΞΙΣΤΑ 64.

ΟΥΝΑΥΡΕ 446.
 ΟΥΑΝΑΥΡΕ, ΑΠΑ 368.

ΠΑΑΜ v. ΠΑΔΑΜ.
 ?ΠΑΕΙΚ Ad 58.
 ΠΑΚΟΥ 120. 370.
 ΠΑΛΗΥ Ad 31.
 ΠΑΛΚΕΥ 446.
 ΠΑΜΦ, / 446.
 ΠΑΝΑΥ 31. 481.
 ΠΑΝΑΧΩΡΕ *336. Ad 41.
 ΠΑΝΟΡΟΣ 446.
 ΠΑΝΣΙΡ 191.
 ΠΑΝΤΩΝ ≡ (ΟΡΑΝΤΩΝ ≡) 293
 ?ΠΑΟΥΡΚΗΣ 246.
 ΠΑΠΑΣ, pr. 79. 300.
 — ΝΑΒΡΑΔΑΜ 30.
 — 126. 153. 203. 230. 240.
 295. 323. 368.
 ΠΑΠΝΟΥΤΕ & vars., saint
 *221. 290². (v. Addenda).
 —, pr. 57. 194. Ad 8. Ad 10
 — ?ΠΑΠΕ 430.
 — ΝΓΕΩΡΓΙΟΣ 215.
 — ΝΩΛ 215.
 — 83. 124. 365. 414. 415. 444
 448. Ad 13. Ad 40. Ad 41². Ad 40²
 Ad 66.

ΠΑΠΠΑ Ad 9.
 ΠΑΠΡΥ 449.
 ΠΑΡΑ ≡ 173.
 ΠΑΣΕΠ 449.
 ΠΑΣΤΩΡ 446.
 ΠΑΤΑΓΗ ΝΙΩΡΑΝ. 290.
 — 202².

ΑΠΑ ΠΑΤΑΓΗΤΟΣ *169.
 ?ΠΑΤΒΙΚΤΩΡ 145.
 ΠΑΤΕΡΜΟΥΤΕ & vars.
 —, archpr. 83. [Ad 40.
 —, pr. 29. 40. 46. 207.
 — ΝΓΕΩΡΓΙΟΣ 221.
 — ΝΠΒΛΛΕ 215.
 — 55. 67. 81. *88. 110. 227.
 301. 419. 443. Ad 34. Ad 41. Ad 58
 ΑΠΑ — 484.

ΠΑΤΗΡΗΝΗ 145.
 ΠΑΤΛΩΛΙΟΣ *304. 450.
 ΠΑΤΟΥΡΕ 174. *368.
 ΠΑΤΡΙΚΕ ΝΠΑΝΣΙΡ 191.
 ?ΠΑΤΣΑΜΟΥΗΛ 463.
 ΠΑΥΛΟΣ, ΛΑΩΑΝΕ 120. Ad 26.
 —, ΒΙΚΑΡΙΟΣ 209.
 —, ΠΑΓΕ 409.
 — ΝΖΑΧΑΡΙΑΣ 409.
 — ΝΚΑΒΙΟΥ 166.

— ΝΘΗΛΙΑΣ 165.
 — ΝΙΩΣΗΦ 119. 445.
 — ΝΓΤΑΥΛΟΣ 168.
 — 100. 168. 171. 185. 202.
 221. 224. 229. 316. 329. 359.
 372. Ad 2. Ad 5. Ad 8. Ad 20.
 Ad 26.
 ΑΠΑ — 439.
 ΠΑΥΧΕ (ΠΑΥΧΕ?) 452.
 ? ΠΑΧΗ 440.
 ΠΑΛΠΕ, month 27. 478.
 ΠΑΡΑΜ, ΠΑΡΑΜ, ΛΑΨΑΝΕ 112
 — ΝΚΑΛΑΜΑΥΛΕ 345.
 — ΝΠΑΓΓΑΣ 230.
 — ΝΦΙΛΗΜΩΝ 450.
 — 137. 154. 162. 168. 217.
 233. 269. 288. 291. 297. 327.
 414. 415. 418. 446?. 481. Ad 49.
 Ad 56. Ad 66.
 ΑΠΑ — 390. Ad 67.
 ΠΕΑΜ ΝΣΑΛΟΝ 451.
 ΠΑΡΩΜ 208. 313. 411. 412.
 ΑΠΑ — 195.
 ΠΑΡΟΚ, month 478.
 ? ΠΑΘΗΝΕ Ad 576.
 ΠΒΕΛΑ ≡ Ad 43.
 ΠΕΒΩ ΝΑΒΡΑΡΑΜ 166.
 — ? ΝΠΑΕΙΚ Ad 576.
 — 145. 173. 207. 449.
 ΠΕΛΟΥ, pr. 312.
 ΠΕΛΟ ≡ Ad 14.
 ΠΕΝΟΥÇ 449.
 ? ΠΕΟΝΤΕ 145.
 [ΠΕ]ΡΗΤ 101.
 ·[ΠΕ]ΡΗΣ, Persian 270.
 ΠΕΣ...ΙΟΣ 252.
 ΠΕΣΥΝΘΙΟΣ, ΠΕΣΝΤΕ &c.
 —, pr. 69. 325.
 ΑΠΑ —, pr. 372.
 —, anchorite 345.
 ΑΠΑ — anchorite 378.
 —, ΛΑΨΑΝΕ 61.
 — ΝΚΟΜΕΣ 48.
 — ΝΧΒΙΟΥ 385.
 — 65. 77. 82. 171. 174.
 186. 203. 218. 228. 245. 314.
 331. 368. 371. 376. 379. 394.
 416. 424. 446. 447. 481.
 Ad 14. Ad 16.
 ΠΕΣΥΝΟΣ, ΑΒΒΑ, Gr. 286.
 ? ΠΕΤΙ 502.

ΠΕΤΡΟΣ, the Iberian 459.
 —, pr. 168.
 ΑΠΑ —, pr. 396.
 —, de. 214.
 —, ΠΑΠΕ 413. 418.
 — ΝΔΑΜΙΑΝΟΣ 446.
 — ΝΠΑΜΦ., 446.
 — ? ΝΠΑΘΗΝΕ Ad 576.
 — ΝΠΕΣΥΝΘΙΟΣ 424.
 — ΝΣΑΒΙΝΟΣ 51.
 — ΝΣΡΑΠΙΩΝ 438.
 — ΝΣΟΥΣΑΝΝΑ 131.
 — ΨΗΜ 278. 436.
 — 79. &a 92. 111. 137. 226.
 269. 293. 337. 344. 360. 369.
 423. 444. Ad 2. Ad 17.
 ΠΕΤΡΩΝΙΟΣ 196. 245. 248.
 ΠΕΒΩΨ, de. 347.
 —, ΛΑΨΑΝΕ 111. 114.
 — 140. 281. 289. 444.
 ΠΙΔΚΟΥ 500.
 ΠΙΣΑΤΕ v. ΨΑΤΕ.
 ΠΙΣΡΑΗΛ, ΠΑΠΕ 425. 426
 — ΝΨΑΤΕ 157.
 — *139. 308. 413. 420. 424
 425. 429. 430. 439.
 ΠΙΨΑΤΕ ΝΣΤΕΦΑΝΟΣ 446
 ΠΚΑΜΟΥΛ 227?. Ad 49.
 ΠΛΑΛΕΙ Ad 4.
 ΠΛΑΥΛΑΥ 145.
 ΠΛΕΙΝ, ΠΛΑΕΙΝΕ &c.
 — ΝΔΙΟΣ, pr. *313.
 — 158.
 — 140. 291. 392.
 ΠΛΙΥ 444.
 ΠΛΙΨ 365.
 ΠΕΛΙΨ *202.
 ΠΛΟΥ Ad 17.
 ΠΜΑΙ Ad 38.
 ΠΟ ≡ ΙΟΣ 308.
 ΠΟΛΥΚΑΡΠΟΣ, saint 23.
 ΠΟΥΣ *162. 227. Ad 64.
 ΠΟΥΣΙ 499.
 ΠΡΕΙ ≡ 208.
 ΠΡΕΣΒΥΤΕΡΟΣ 214. 245.
 378. Ad 62.
 ? ΠΣΑΝΑΚΑ[ΓΗ] 319.
 ΠΣΕΚΕ, pr. 206.
 ΠΣΗΣ ΝΓΑΠΝΟΥΤΕ 215.
 — ΝΣΟΥΣΑΝΝΑ 131.
 — 413. 445. 471.

ΠΣΜΟΥ Ad 31. Ad 51.
 ΠΣΜΑΥ 240.
 ΠΣΜΗ ≡ 294.
 ΠΧΕΡ ΝΑΘΑΝΑΣΙΟΣ 406.
 — 438. 446.
 ΠΨΗΡΕ ΝΠΕΣΥΝΤΕ 218.
 — 138. 188. 482.
 ΠΨΛΛΟ 393.
 ? ΠΨΩΡ 292.
 ΠΨΟΥΙ 48. 225. 291.
 ΠΨΙΟΙ ΝΕΣΙΤΩΡΟΣ 437.
 ΠΨΩΛ, ΛΑΨΑΝΕ 120
 — 393.
 ΡΑΣΙΟΣ, ΑΠΑ 116.
 ΨΕΡΟΥΒΙΝ Ρουβην, de. *126.
 ΨΟΡΒΙΝ ΝΔ ≡ 125.
 ΣΑΒΙΝΟΣ 31. 51.
 ΣΑΚΑΥ, ΛΑΨΑΝΕ 268.
 — Ad 11.
 ΣΑΜΟΥΗΛ, ΛΑΨΑΝΕ 119.
 — ΝΙΩΡΑΗ. 179.
 — 29. 114. 179. 182. 322.
 423. 465. Ad 51.
 ΣΑΜΟΥΗΛΙΟΣ 131.
 ΣΑΝΑΓΑΓΗ Ad 31.
 ΣΑΝΕΘ *454. Ad 5.
 ΣΑΝΗΘ Ad 3.
 ΣΑΝΣΗΩ, re. 46. [Ad 17.
 ΣΑΡΑΠΙΩΝ 122. 438. 456.
 ΣΕΝΕΤΩΜ, v. ΨΕΝΕΤΩΜ
 ΣΕΝΟΥΘΙΟΣ, v. ΨΕΝΟΥΤΕ.
 ΣΕΥΗΡΟΣ, ΠΑΠΕ 421.
 — ΝΜΗΝΑ Ad 15.
 — ΝΣΟΛΟΜΩΝ 160.
 ΣΙΝΑ 377.
 ? ΣΕΝΑ 167.
 ΣΗΝΑ 447.
 ΣΙΣΝΕ 451.
 ΣΟΛΟΜΩΝ, king 459.
 — ΝΙΩΣΗΦ 445.
 — 160. 220. 238?. 257.
 420. 425. 426. Ad 16.
 ? ΣΟΥΛΙΟΥΜ. Ad 576.
 ΣΑΛΩΜ, oeconom. 51.
 ΣΑΛΟΝ ΝΠΕΑΜ 451.
 — ΝΣΕΝΟΥΘ 451.
 ΣΟΥΑ 49 vo. 248. 391?. 438.
 Ad 16. Ad 33.

COYAI, λουανε *107.

——, παπε 411. 412.

—— 443. 444.

COYPOC, COYPOYC.

—— ΝΤΛΩΞΕ 437.

—— *116. 146. 200. 446.

ΑΠΑ ——— 361.

COYCANNA ΝΤΑΧΗΛ 230.

—— 71. 131.

COYCTHE ≡ 440.

COΦIA, saint 26.

—— 146.

COΦONIAC ΝΜΑΝΝΕ, de. 315

CTEΦANOC, παπε 424.

—— ΝΔΑΜΙΑΝOC 446.

—— ΝΙΩΡΑΝ. 166. 437.

—— 128. 443. 444. 446. 447.

ΑΠΑ ———, pr. 383.

—— 491.

CTEΦANOCY *137.

CTPAΤ ≡ 440.

CTPAΤIΓE, λουανε 122.

CY ≡ 252. [303.]

CYMEΩN & vars. 29. 36. 243.

T. . . Ad 6.

TAPAHI 450.

TAPAY 449.

TANAC ΝΠICNΘ 446.

TANACTA 497.

TANACTE ΝΠΑΛΗΥ Ad 31

TANHTH 224.

TANOC ΝΠΑΝOPOC 446.

TANOYC 446.

TAPCE 167.

—— CYHM 475.

? TACIA 450.

TACHHΛ, ? wife of ICAK 145.

—— 230. *242.

TAY ≡ 450.

TAYLA 497.

TAYPINE 448.

THTYC 160.

THTHA 447.

ΔIMOΘ[EOC] ΝCEMOYΘ 446.

THTCIΔAPOC 447.

? TKOYKΛH 440.

TLOYLOY Ad 17.

TΛΩΞE 437.

? TOYAPIOC 404.

TPIBOYHOC 373.

TEPBOYHOC, de. *120.

TCAΛAMANNA 450.

? TCAMOYHΛ 463.

TCAYΩ 54.

TCHPOC 447.

TCIA 472

TCOYPIA 450.

TΩΩBE, month 175.

TZΛΛΩ Ad 38.

THΛHHA 354.

Φ, 439.

ΦAY ≡ 224.

ΦAYCTOC 306.

ΦEY, de. 35.

—— 199. 261. 326. 387.

ΦIΛHMHΩN NIΩCHΦ 422.

—— 450.

ΦILOΘEOC NZABEΔ ≡ 135.

—— ΝYENOCYTE 445.

—— ΝZΛΛO 437.

—— 35. 136. 143. 167. 429.

437. 457. Ad 66.

ΦΛAYEIOC 444.

ΦOIBAMΩN, saint 455.

—— ΝΠICHC 413.

—— 98. 156. 168. 209. 223.

297. 310. 321. 344. 444. Ad 25.

ΦOPOC 218.

ΦPAHΓAC, v. CYPAHΓE.

ΦWTHOC, pr. 300.

ΧΑΗΛ 446.

—— ΝΠICMOY Ad 31.

ΧAIPIHMHΩN, monk 492.

ΧΑΛ 449.

ΧEΛΩ *207.

ΧOYΛΩ 186.

ΧΩΛO ≡ *274.

ΧPICTOΦOPOC 205.

ΧPHCΩCTE 455.

ΧPΕCAΦIOC, ΑΠΑ 459.

ΧPICAΦ ≡ 317.

ΨAI, archpr. *54. [406.]

ΨAMWTOC NKΩCTANTINOC

ΨMΩ NIΩCHΦ 173.

—— 134.

ΨAN NBACIΛIOC 409.

—— *80. 301.

ΨATE ΝΠΑΧΗ 440.

—— ΝΠICPAHΛ 413. 420.

424. 425. 426. 429. 430.

—— 71. 157. 301. 341. 438.

Ad 9. Ad 17.

ΠECATE, ΠICATE Ν-

-ΦILOΘEOC 429. Ad 66.

ΨATHC, ΑΠΑ *252.

? ΠEΨΩ ΝΠICHC 445.

ΩPCYTE 449.

ΩAI 60. 145. 215.

ΩENETWM NABPAGAM 410.

—— ΝCTPAΤ ≡ 440.

—— ΝTHYC 160.

—— ΝΤAYΛA 497.

ΑΠΑ ——— *105.

CENETWM NAEOC 421.

—— ΝC[OΛ]WMΩN 238.

ΑΠΑ ——— 105.

YENOCYTE, CEYOCYTHOC &c.

——, saint 13. *249. 459.

——, pr. 429. 430.

——, παπε 420.

—— ΝEΛΛΩ 446. Ad 36.

—— 314. 327. 445. 446.

451. Ad 49.

ΑΠΑ ——— 357.

? CYHPE 191.

TYHEPE MΠ. ≡, book 458.

CYPAHΓE Ad 63.

CYPAHIE *394.

ΦPAHΓAC 396.

ϑΩP, month 478.

ϑAK ≡ Ad 5.

ϑAKEY 88?. 314.

? ϑAΛIM 440.

? ϑAMHP 396.

ϑACEIOC 404.

ϑATAΓE Ad 5.

ϑATPE 29. 86.

ϑHMAI 29. 37. 312.

ϑΛΛO, monk 165.

—— 41. 57. 172. 222. 303.

340. 371. 391. 437. 447. Ad37.
ΕΛΛΩ ΝΣΕΝΟΥΘ 446.
—— 446.

ερβκит 438.
? εωνε 438.

χακουλ 481.
χβιογ 385.
χφλογλλη 449.

δισυν 445.
δρσμπε 337.

Doubtful.

ΑΒΗ ΝΣΑ[Ν]ΗΘ Ad3.
ΕΙΑΣ 132.
ΕΡΗΟΣ ΝΦΙΛΟΘ. 457.
ΗΛ 242. 357.
ΗΜ ΝΣΛΟΣ 153.
ΘΑΛΙΒΩΥ 443.
ΛΟΣ 153.
ΜΙΤΡΗΣ 308.
ΝΙΟΣ 328.
ΟΥΤΕ, ΛΑΥΔΑΝΕ 108.
ΠΩΝ ΝΕΛΙΣΑΙΟΣ 108.
ΡΧΟΣ 299.
ΡΩΣΤΕ 454.
ΤΕΚΝΟΣ 248.
ΤΣΗΙ 364.
ΤΧΙΟΥ 364.
ΥΙΑΣ 450.

PLACE NAMES.

ΑΝΣ, ρμ- 89
ΑΠΕ, ΤΠΟΛΙΣ 305? *491
ΑΣΙΑ 23. [150.
ΑΥΘΕΝΤΗΣ, ΡΟΝ-147.149.

ΒΛΛΕ ΝΡΩΠ, Π- 215.

Churches & Monasteries.

ΑΝΑΝΙΑΣ, ΑΠΑ 212.
ΒΙΚΤΩΡ, ΦΑΓΙΟΣ ΑΠΑ 30.
ΓΕΩΡΓΙΟΣ, ΠΡΑΓΙΟΣ 32.
? ΔΑΥΕΙΔ, ΑΠΑ 376.
ΘΕΟΔΩΡΟΣ, ΠΡΑΓ. ΑΠΑ 105
ΚΑΘΟΛΙΚΗ 292.
? ΙΟΥΣΤΟΣ 386.
ΙΩΡΔΑΝΗΣ, ΑΠΑ 310. 482
485? Ad30.
ΜΑΡΙΑ, ΘΑΠΑ *36. 175. 292
470. 481. 511.
ΜΗΝΑ, ΑΠΑ 45.
ΜΩΥΣΗΣ, ΑΠΑ 50. *191.
ΠΑΠΝΟΥΤΕ, ΑΠΑ 290.
ΠΕΤΡΟΣ, ΑΠΑ 301.
ΦΑΥΣΤΟΣ, ΑΠΑ 51.
ΦΟΙΒΑΜΜΩΝ, ΑΠΑ 158.
200. 220. 232. 308. 332.
376? 482. Ad3. Ad44.
ΑΠΑΣ 50.

ΑΔΙΣΣΑ, ΗΔΙΣΣΑ Εδεσσα [22.
ΕΙΩΡΕ, ΙΩΡΕ.
—— ΤΚΩΜΗ ΜΠ- 36.
—— ΠΤΟΥ ΜΠ- 184.
—— ΝΒΡΡΕ 227. 470?
—— ΜΠΑΧΜΝΤ 303.
—— ΡΟΥΜΑΥ 138.
ΕΡΜΟΝΤ & vers. 85. 160? 167
Ad17. Ad58.
ΠΤΟΥ Ν — 209.
ΠΤΩΥ Ν — 40.

ΚΑΛΗ ΜΠΕΚΟ 462.
ΚΑΣΤΡΟΝ ΝΧΗΜΕ 172. Ad3
ΚΗΒΤ, ΠΤΟΥ Ν- 395. Ad17.

ΚΗΜΕ 385.
? ΚΥΝΗ 476.
ΚΩΜΗ, υ. ΕΙΩΡΕ.
ΚΩΣ *386. 476.
ΚΩΩ. .ΝΟΥ, Π- 57.

ΜΑΜΗΣ, ΤΕ- 470.
ΜΙΛΙΣ, Π- 385.
ΜΟΥ, υ. ε. ρ.
? ΜΟΥ, Τ- 227.
ΜΟΥΕ, ΤΕ- *382.

? ΠΑΒΑΣΙΚ 141.
ΠΑΝΚΑΛΗΛΑ *127. 333. Ad38.
ΠΑΤΑΥΒΑΣ, *301.
ΠΑΤΟΥΒΑΙΣ 439.
? [ΠΑΤ]ΟΥΡΟΟΡ 215.
ΠΑΧΜΝΤ, υ. ΕΙΩΡΕ.
? ΠΕΤΡΑ, Τ- 455.
ΠΗΟΥΤΣ 167.
ΠΟΥΔΕΙΔ 505.
? ΠΟΥΤ, Τ- 354.
ΨΥΝΑΝΤΩΝΕ Ad17.

ΡΑΚΟΤΕ 18. 191. 405.
ΡΟΥΜΑΥ 138.

ΣΑΧΟ, ΤΠΟΥΙ ΕΝΝ- 227.
ΣΜΥΡΝΑ 23.
ΣΠΗ, ΡΜ- *126. 392.
ΣΟΥΗΝ, ΡΜ- 452.

ΤΑΒΕΝΝΗΣΕ *359.
ΤΑΒΕΝΕ 449.
ΤΑΜΟΥΡΙΤΕ 194.
ΤΑΡΑΥ 160.

? ΤΑΥΤ 439.
? ΤΒΗΛΕ ΠΑΡΑ 179.
? ΤΜΟΥΝΑΓΗ 188.
? ΤΟΥΡΗΣ 160.
ΤΣΕΝΤΕΙ, ΠΤΟΥ Ν- 248.
ΤΣΗ 492.
? ΤΥΜΑ 483.

? ΤΥΧΩ ≡ Ad 3.
 ΘΕ *31.
 ΤΧΕ Ad 16. Ad 25.

ΥΕΝΡΩΜΕ 68.
 ΨΙ[Ϛ]ΗΤ 250.
 ΨΝΕCΗΤ 476.

ϚΙΡ ΔΗΜΟCΙΟΝ 141.
 — ΕΠΜΟΟΥ 141.
 — ΝΤΠΑΙΛΑΚΙΝΕ 145.

ϚΙΡϚΙΡΕ 145. 147.
 ϚΙΡ ≡ Ad 3.
 ϚΟCΜ, Π- 250.
 ? ϚΥΠΑΡΙC ≡, Π- 483.
 ϚΩΠ, v. βλλε.
 ϚΩ...Ο 101.

ΧΗΜΕ & vars. 117. 119. 156.
 160. 168. 172. 202. 218. 238.
 *286. 310. 312. 315. 342. 404.
 Ad 3. Ad 9. Ad 16. Ad 17.
 ? ΤΩΗΜΕ 165.

Doubtful.

≡ ΚΑΦΟΥΡ 132.
 ≡ ΛΕ 43.

GREEK

and other foreign

WORDS.

- ΔΒΒΑ 286.
 ΑΓΑΠΗ, charity 61. 476.
 ΤΕΚ — 37. 216. 268. 291.
 361. 384.
 ΤΕΤΗ — 93. 128.
 ΑΓΓΕΝ & vars., ἀγγεῖον
 347. 464. 466. Ad34. Ad48?
 — ΝΗΡΗ 213. 284. 306.
 — ΝΝΕΘ 347.
 ΑΓΓΕΛΟΣ ΜΠΤΟΠΟΣ. 15.
 — ΜΠΜΑ ΕΤΟΥΛΛΒ 383.
 ΠΕΚΑΓΓΕΛΟΥ 384.
 ΑΓΙΟΣ, saint 30. 32. 105. 482.
 ΑΓΙΑ 36. 175. 143². 292. 46.
 470. 481. 511.
 ΑΓΙΩΣΥΝΗ 90. 93. 127. 178³
 229. 280.
 ΔΒΩΝ ἀγών 436.
 ΔΗΡ 149. 150.
 ΑΘΕΤΕΙ 14. 249.
 ΑΙΤΕΙ & vars. 29. 40. 65. 160
 166. 178. 189. 218. 296. 301. 304
 409. 413. 420. Ad44. Ad46.
 ΕΤΕΜΑ 271.
 ΑΙΤΗΣΙΣ 107. 116.
 ΑΚΤΟΑΡΕΙ ἀκτουάριος 79.
 ΕΧΜΑΛΟΤΟΣ Ad 27.
 ΑΛΕΚΤΩΡ, πωι ΜΠ- 174.
 ΑΛΗ 357.
 ΑΛΛΑΓ. 296.
 ΑΛΛΑΞΕ 171.
 ΑΛΕΞΕ Ad 58.
 ΑΜΕΛΕΙ 252. 375. Ad 22.
 ΑΜΕΛΗΑ 136.
 ΑΜΕΛΗΣ 355.
 ΑΜΦΙΒΑΛΕ & vars. 111. 116.
 171. 302. 313.
 ΑΜΦΙΒΟΛΕΙΑ 160. 202. 218.
 ΑΝΑΓΝΩΣΤΗΣ, ραναγν. 31.
 36. 46. 84. 283. 313². 483.
 ΑΝΑΓΚΗ 16. 39. 79². 254. 377.
 Ad 29².
 ΑΝΑΓΚΑΖΕ 310. 319².
- ΑΝΑΓΚΑΙΟΝ 178. 248.
 322. 329.
 ΑΝΑΔΙΔΟΥ 404. 472. Ad 61.
 ΑΝΑΘΗΜΑ 135.
 ΑΝΑΛΗΨΙΣ, προογ ΝΤ- 455.
 ΑΝΑΛΟΓΙΑ 306.
 ΑΝΘΑΛΩΜΑ 303. 361.
 ΑΝΔΧΩΡΙΤΗΣ 345. 378.
 ΑΝΩΝ Ad 4.
 ΑΝΕΧΕ 243. 315. Ad 13.
 ?[Α]ΝΕΧΕΘΑ! 171.
 ? ΑΝΤΑΚΟΣ 122.
 ΑΝΤΙΓΡΑΦΕ Ad 46.
 ΑΝΤΙΚΙΜΙΝΟΣ Ad 33.
 ΑΝΤΙΛΕΒΕ 171. 297².
 ΑΝΤΕΛΕΞ Ad 63.
 ΑΝΤΙΛΟΓΙΑ 158. 159. 161.
 173. 194. 206. 230. 303. Ad 9. Ad 16.
 ΑΣΙΩΜΑ 6.
 ΑΣΙΟΥ. 157 (v. ολογραφε)
 ΑΠΑΙΤ. 79.
 ΑΠΑΝΤΑ 50. 248. 252. 368.
 ΑΠΑΡΧΗ 464.
 ΑΠΕΤΕΥΤΟΣ 375.
 ΑΠ. ΛΙΣΙ. ? ἀπόδειξις 169.
 ΑΠΟΔΗΜΙΑ 455.
 [ΑΠΟ]ΛΑΥΕ 197.
 ΑΠΟΥ ΗΜΕΡΑ x 157.
 ΑΠΟΚΛΗΡΟΣ, ο Ν- 39. 55. 56
 60. 65. 75. 76. 79. 81. 82. *300
 485. Ad 8. Ad 40. Ad 41.
 ΑΠΟΚΡΑΤΟΣ, ἀποκράτως Ad 16
 ΑΠΟΚΡΙΣΙΣ 49. 93. 128. 136. 225.
 326. *329. 363. 370. 384.
 ΑΠΟΛΟΓΙΑ 127.
 ΑΠΟΛΟΓΙΖΕ 160. 189. 203.
 296. 316². 407. 408. 456.
 Ad 38. Ad 62.
 ΑΠΟΣΕ. ἀποστρέβιον 72.
 ΑΠΟΣΤΗΘΙΖΕ 29. 39.
 ΑΠΟΣΤΗΘΟΣ 30.
 ΑΠΟΣΤΟΛΟΣ 20 85. Ad 1.
 ΑΠΟΣΤΛΥ Ad 47.
- ΑΠΟΤΑΣΣΕ 38. 370.
 ? ραββατα 370.
 ΑΡΕΣΚΕ 62. 107. 355.
 ΑΡΙΘΜΙΑ 410-415. 417. 418.
 419. Ad 21. Ad 66.
 ΑΡΙΘΜΙΟΝ *409.
 ΑΡ. 318.
 ΑΡΘ 409. 425.
 Ρ 419. 420. 452.
 ? ΑΡΚΑΣΕΙ (οτ αρκας) 364.
 ΑΡΧΗ 414. 415. Ad 17.
 — v. 124.
 ΑΡΧΗΓΟΣ 432.
 ΑΡΧΙΕΠΙΣΚΟΠΟΣ 18.
 ΑΡΧΗΔΙΑΚΥ Ad 48.
 ΑΡΧΗΠΡΕΣΒΥΤΕΡΟΣ 54. 69.
 83. 485².
 ΑΡΧΩΝ *43. 189. 282. 295.
 ΑΣΗΜΙΟΣ 166.
 ΑΣΚΗΣΙΣ 11.
 ΑΣΚΗΤΙΚΟΝ, book 250.
 ΑΣΠΑΣΜΟΣ 252. [Ad 16
 ΑΣΦΑΛΕΙΑ 31. 191. 49 v. 158.
 ΑΣΦ. 116. 301.
 ΑΣΦΑΛΗΣ Ad 18.
 ΑΣΦΑΛΜΑ v. 8.
 ΑΣΧΗΜΟΝΕΙ 189.
 ΑΥΓΟΥΣΤΑΛΗ 320.
 ΑΥΘΕΝΤΙΑ 14.
 ΑΥΞΑΝΕ 84. 274. 278. 279. 293
 ΑΦΟΡΙΣΜΟΣ *78.
 ΑΦΩΡΙΣ[Ε] 83.
 ΑΧΡΗΣΙΜΟΣ 434.
- ? ΒΑΘΩ, ποιη 465.
 ΒΑΡΕ ΒΑΡΕΙΝ 370.
 ΒΑΣΑΝΟΣ 432.
 ΒΥΒΙΟΝ βέβαιον Ad 18.
 ΒΗΜΑ 57. 58. 63.
 ΒΙΚΑΡΙΣ, vicarius 209.

ΓΕΝΕΤΟ, ΜΕ ΜΗ ΓΕΝΟΙΤΟ 311.
ΓΕΝΗΜΑ 220². 318.
ΒΕΩΜΕΤΡΙΣ γεωμέτρως 245.
? ΞΜΙΤΡΗΣ 308.
ΓΙ, γίνεταί 413. 415. 416-
-422. 424. 425. 473.
ΓΝΩΜΗ 45. 79. 81. Ad 41.
ΓΝΩΣΙΣ 455. 464. 472.
ΓΡΑΜΜΑΤΗΦΟΡΟΣ 195. 339
356. Ad 65.

? Δ, 448. 473.

Δ, 441.

? ΔΕΜΩΝ δαίμων 241.

ΔΑΝΙΣΤΗΣ 189.

ΔΑΠΑΝΗ 414. 417.

ΔΙΠΝΟΝ 71.

ΔΕΡΓΑΜ Ad 15.

ΔΕΣΠΩΤΑ 124.

ΤΕΥΤΕΡΟΝΟ[ΜΙΟΝ] 78.

ΔΗΜΟΣΙΟΝ 138. 303. 370.

407. 408. Ad 20. Ad 26. Ad 58

ΔΗΜΟΥ *422. 423.

ΔΙΑΓΡΑΦΟΝ 410-413. 416-
-420. 422. Ad 21.

ΔΙΑΘΗΚΗ 132.

ΔΙΑΚΟΝΕΙ 15. *111.

ΔΙΑΚΩΝ, ΔΙΑΚΟΝΟΣ, ΔΙΑΚΥ

ΔΙΚΥ, ΔΙ, 10. 29-35. 42.

44. 45. 82. 84. 93. 102. 104. 106

107. 120. 126. 160. 175. 214. 248.

249. 288. 290. 291. 294. 306.

315. 317. 323. 347. 372. 481.

ΔΙΑΣΩΣΟΥ διασώζειν Ad 22.

ΔΙΑΦΟΡ[ΕΘΑΙ] 117.

ΔΙΤΑΣΚΑΛΙΑ 13.

ΔΙ ΕΜΟΥ 157. 404.

ΔΙΚΑΖΕ 86. 155.

ΔΙΚΑΙΟΝ 62. 116. 226. 370.

Ad 13. Ad 25. Ad 60. Ad 65.

ΔΙΟΙΚΕΙ 179. 340.

ΔΙΟΙΚΗΣΙΣ 76. 406. 415. Ad 37.

ΔΙΗΚΗΤΗΣ 378. Ad 17. Ad 61.

ΔΙΠΛΗ, ΔΙΠΛ. 464. 509. [30

— ΝΗΡΠ 234. 235. 236. Ad

ΔΙΔΙΠΛΑ Ad 17.

ΔΙΩΚΕ 115.

ΔΟΚΕΙ 297.

ΔΟΚΙΜΑΖΕ 23. 70. 371.

ΔΟΞΟΛΟΓΙΑ 19.

[ΔΟ]ΥΛΙΑ 434.

ΔΟΥΞ *356. 357.

ΔΩΡΙΑ 124.

ΔΩΡΙΖΕ 134. Ad 3.

ΕΓΓΚΛΥΜΑΣ 336.

ΕΓΓΡΑΦΟΝ 47. 149.

ΝΓΡΑΦΩΣ Ad 40.

ΕΠ.Υ.Α ? ἔγγυή 297.

? ΑΓΓΙΑ 45.

ΕΝΘΩΜΙΟΝ ἔγκωμιον 249

ῥεθνος 371.

ΕΘΟΣ 431.

ΕΙ 107.

ΕΙΡΗΝΗ 83. 494. 499. Ad 28

ρ — 96. 381.

† ΝΟΥ — 347. —

? ΕΙΡΗΝΙΚΟΝ Ad 33.

ΕΚΚΛΗΣΙΑ 14. 31. 33. 34. 36.

41. 44. 45. 46. 57. 85. 94. 206.

483. 496.

ΕΚΚΛΗΣΙΑΣΤΗΣ 459.

ΕΛΑΧΙΣΤΟΣ

br. 59². 60. 61². [311.

pr. 34. 39. 40. 46. 160. 199.

de. 35. 44. 106. 372.

re. 31.

monk 165. 310. 349.

λαχαλε 107.

χαχε Ν — 195. 334.

ερα Ν — 329.

ΕΛΕΥΘΕΡΙΑ 434.

ΕΛΕΧΕ ἔλεγχειν 249.

ΜΠΟΔΙΖΕ Ad 47.

ΕΜΦΑΝΙΖΕ 88. 112. 160.

Ad 18. Ad 40.

ΕΜΦΑΝΙΣΘΑΙ 116.

ΗΝΕΚΗ ? ἐνάγειν 167.

ΗΝΙΓΕ Ad 20.

ΕΝΔΟΞ^Τ Ad 17.

ΕΝΤΑΓΙΟΝ 318. 409. 413.

420. 424. 426. 430.

ΕΝΤΟΛΗ 29. 30. 33. 34. 76.

106. Ad 40.

ΕΝΤΟΛΟΟΥΕ 32.

ΕΝΩΧΛΕΙ 176. 189.

ΕΞΕΔΡΑ 144. 147. 157.

ΕΞΕΣΤΙ, ΟΥΚ 40. 44.

ΕΞΗΓΗΤΗΣ 402.

ΕΞΟΥΣΙΑ 135. Ad 46.

ΕΠΙ, in presence of 131.

ΕΠΕΙ 115.

ΕΠΙΒΟΥΛΗ 273. Ad 33.

ΕΠΙΣΚΟΠΟΣ 23. 24. 25. 29-

-34. 36. 38-48. 50. 51. 53-56.

58. 60. 62. 63. 65. 66. 68. 69. 70. 76.

79. 81. 85. 86. 90. 94. 97. 126. 155.

188. 286. 288. 310-313. 343. 344.

371. 485. 486. Ad 7. Ad 2. Ad 40.

Ad 41. Ad 45.

ΕΠΙΣΚΟΠΗ 47.

ΕΠΙΣΤΗΜΗ 30. 33. 34.

ΕΠΙΣΤΟΛΗ 110. 126. 128. 404.

ΕΠΙΤΙΜΙΑ 294. 298. [Ad 26

ΕΠΙΤΡΕΠΕ 138. 139. 206. 207.

ΕΠΙΤΡΟΠΗ 307.

ΕΠΙΤΡΗΠΗ 308.

ΕΡΓΑΣΙΑ 106.

ΕΡΓΟΧΕΙ[ΡΟΝ] 318.

ΕΤΟΙΜΟΣ, ῥΕΤΟΙΜΟΣ, ΟΝ-

29. 30. 32. 42. 43. 44. 46. 48.

86. 106. 155. 157. 158. 163. 166.

173. 218. 220. 221. 222. 296.

297. 306. 311. 404. Ad 44. Ad 46

ΕΥΑΓΓΕΛΙΟΝ 29. 30. 34. 39. 457

ΕΥΚ[Α]ΙΡΙΑ Ad 2.

ΕΥΚΛΕΕΣΤΑΤΟΣ 356.

ΕΥΛΑΒ, ΝΕΙΩΤ 97.

— ΝΣΟΝ 243. 341.

— ? de. 404. [83.

ΕΥΛΑΒΕΣΤΑΤ[ΟC], archpr.

? ΕΥ[ΛΟΓΟΝ] 167.

[ΕΥ]ΠΡΕΠΕΙΑ 356.

ΕΥΧΑΡΙΣΤΕΙ *64. 100. 132.

152. 178. 228. 249. 332. 365.

Ad 22. Ad 60. Ad 64.

Ζ^Υ Ad 36.

[Ad 58.

ΣΙΚΟΣΤΑΤΗΣ, ζυγοστάτης

ΗΓΟΥΜΕΝΟΣ & vars. 219. 320

357. 369. 389.

ΗΜΕΡΑ 157.

? ΖΕΜΗΡΑ 82.

ΕΟΝΙΟΧΟΣ ἠνίοχος 436.

ΘΑΛΙC *212. 357. cf. ΤΑΛΙC.

ΘΑΛΙΕ (? ΘΑΛΙC) 459.

ΘΑΡΕΙ 324². 356.

ΘΕΟΣΕΒΕΙΑ ΝΕΙΩΤ 339.

ΘΕΟΣΕΒΕΣΤΑΤΟΣ 178.

θεοφιλεστάτος 89. Ad 47.
 θεοφιλία νχοεις 286.
 θεοφίλυ 140. 152.
 ———— ΝΣΟΝ 270. 332.
 θεοφορος νχοεις 389.
 θερμοπολαγε 459.
 θηγε 217.
 θλιβε 189. 339. 379.
 θρονος 24.
 θυσια 45.
 θυσιαστηριον 32. 36. 38.
 80. 233. 283. Ad 48. Ad 64.

ιατρος 253. 296.
 ιδιος 301.
 ιλλοουστρ, π- Ad 17.
 ρισον 106.
 ειχνος ἴχνος 322.

καβιτ[α]ρε 376.
 κατος κάδος 504.
 καθαιρεςις Ad 40.
 καθαρος καθαρώς Ad 16.
 καθηκεςις 459.
 καικον 487.
 καιρος 204. 220. Ad 27. Ad 63.
 καλου, μετα 107.
 καμισν 241.
 γαμισιον 459.
 καμουλ 121. 172. 218—221.
 224. 225. 227—230. 288.
 324. 342. 346. 509. Ad 30.
 Ad 49[?]. Ad 56. Ad 58. Ad 60.
 καμαυλε 95. 216.
 μαν— 180. 236. 328.
 καν 14. 86. 127. 128. 224.
 καν—καν 214. 253. 340.
 Ad 1. Ad 47. Ad 62.
 κανων 12. 29. 30. 31. 33. 34. 40.
 85. *105. 366. 485. 511[?].
 κασογλι 448.
 καστωρ 381. [Ad 46]
 κατα 96. 128. 129. 284. Ad 45.
 καταρο- 86. Ad 12. Ad 46.
 καταβολη *404. 409—413.
 415. 417. 418. 420. 424. 427.
 428. Ad 21.
 καταδικη *94. 297. Ad 12.
 καταστα, νβ. 284.
 καταστασις 369.

καταφρονει 36. 41. 87. 100.
 327. Ad 9. Ad 40. Ad 56.
 καταφρονησις 45. 57.
 58. 140. 218. 219. 221. 222.
 223. Ad 46.
 κατεχη 327.
 κατηγορια Ad 40.
 ? κατιτωνα 466.
 κεβιων 506.
 κελεγε 97. 172. 176. 188.
 195. 220. 268. 270. 298. 319.
 Ad 33.
 κελευσις 188.
 ? κελλογε 466.
 κερας 378.
 κερατε 454.
 κερατ, 405.
 καιρατια 456.
 κερατσε 162. 477.
 ? γερατс *154.
 κερεα κειρα *68. 241. 459.
 δερων κηρος 459.
 κεφαλαιον *104. 252. 270.
 345. 368. 396.
 κερεβμα κηρουμα 249.
 περιγμα 18.
 κυριγμα Ad 59 [177].
 κινδυνεγε *92. 140. 175.
 κλαδος 487. [485].
 κληρικος 34. 46. 57. 72.
 κληρος 60. 74. 103. 189. 286.
 ———— (ογκληρονομος?)
 195.
 ν. αποκληρος.
 κληρονομια 450.
 κληρονομος 48.
 κοινων 149. 150. 151. Ad 4.
 κενων ≡ 138.
 κενωνι 482.
 βενονια 135.
 ροινωνια 284.
 κηνωτης 407.
 γενωτης 408.
 ? κατιλα κοτύλη 214.
 κουκλε 466.
 κουκλιν *395.
 κουλα[θε] 498.
 κουμαρ, 179.
 κουρ *233.
 κορι Ad 40.
 κουφιζε 203.
 ? κρατηρ 74.

κριμα 36. 38. 45. 57. 58. 63.
 84. 298.
 κρ[ιν]ε 105.
 κριτης, νε-, book 459.
 κυπε 456.
 κυριακη 46. 75. 324. 354.
 362. *455. Ad 38.
 κυρος 65. 268. 362. Ad 58.
 Ad 64.
 κυρι 169. 370[?]. Ad 28.
 κυρ, 205. 320.
 κυρ ≡ 289.
 κρ, Ad 25.
 κυρα Ad 15.
 κωλεγε 289.
 βωλυ 253.
 κωμαρι 449.
 κωπις 192.

λαικος 46. 57. 72.
 λακα 214.
 λακα ≡ 477.
 λακον 455.
 λακων 191.
 λαμπροτ, *400. Ad 28.
 ? λαυηρα 97.
 λαψανε 210.
 λιτοουργια 38. 80. 83. 106.
 λεντιον 174.
 λεξις *Ad 1.
 λι ≡ 192.
 λικνα *48. 174. 186.
 λικυ Ad 30.
 λιπα ? λοιπα 509.
 λιτρα, λιτρε 186. 320. 465.
 509. Ad 19. Ad 38. Ad 576.
 λιψε 211. 361[?].
 λογογρ ≡ 79.
 λογος 107—113. 206. 314.
 438. 447. 452. 455. 456.
 460. 462. 463. 473. 474.
 497. 509. 510. Ad 30.
 Ad 43. Ad 54.
 λογισμος 14.
 λογισ ≡ 252.
 λιπτον λοιπον Ad 35.
 λεπον Ad 38.
 λογπας 459.
 λεπι λυπειν 254.
 ληπει 251.
 λωτιξ 100. *242. 459. 465. 466.

ΜΑΘΗΤΗΣ 23. 26. *195. 361.
 ΜΑΚΑΡ Ξ μακκλιβτωρ 391.
 ΜΑΚΑΡΙΟΣ 132. 178. 448.
 ΜΑΚΑΡΙΣΜΟΣ, book Ad33.
 ΜΑΚΙΣ 465. 472.
 ΜΑΛΙΣΤΑ 282.
 ΜΑΝΙΑ Ad46.
 ΜΑΝΤΑΚΗ *218. 221. 299.
 ΜΑΡΤΥΡΙΖΕ 289. Ad40.
 ΜΑΡΤΥΡΟΣ, Ο Μ- 40. 51. 88.
 163. 165. 168. 218. 223. 224.
 296. 301. 313. 315. 390. 391.
 482. Ad3.
 — (οι μιντρε) 46. 48. 158.
 ΜΑΡΤΥΡΩ 166. 168. 173.
 202². 207². 221.
 ΜΑΣΤΙΚΟΥ 6.
 ΜΑΥΛΙΖΕ 71.
 ΜΕΛΑΝ 466.
 ΜΕΛΕΤΑ 29.
 ΜΕΝΤΟΙΓΕ 45. 219. 304.
 ΜΕΡ, 426.
 ΜΕΡΟΣ 113. 132. 134. 139. 145.
 307. 381. 406. 473. Ad3.
 Ad64. Ad66.
 ΜΕΤΕΧΕ 16.
 ΜΕΤΡΟ ? μέτρον 473.
 ΜΗΠΟΣ μή πως 335. Ad46
 ΜΗΠΟΤΕ 115. 314. 360. Ad49
 ΜΙΣΘ, 448.
 ΜΙΣΘΩΤΗΣ 405.
 ΜΟΝΑΖΕΙ 121.
 ΜΟΝΑΣΤΗΡΙΟΝ 498.
 ? ΜΟΝΑΧΗΝ 473.
 ΜΟΝΑΧΟΣ, ΜΟΝΟΧΟΣ 10
 13. 158. 165. 200. 232. 296.
 310. 341. 349. 355. 459.
 492. Ad44.
 ? ΜΟΥΝΑΓΗ, ? place 188.
 ΜΟΥΣΙΚΕ 472.
 ΜΩΡΟΣ 434.
 ΝΕΨ 335.
 ΝΗΣΤΙΑ 13. 31. 101. 128.
 ΝΗΣΤΕΥΕ 11. 30. 31. 35.
 ΝΟΙ ΚΟΣΩΝ 79. 130. 160. Ad50
 ? ΝΩ Ad27.
 ΝΟΜΙΣΜΑΤΑ 428.
 Ν 139. 172. 318². 406. 413-418
 421. 422. 424. 427. 451. 452²
 453. Ad31.

ΝΟΜΟΣ νόμος 160. Ad17.
 ? ΝΟΥΣ 294.

ΞΕΝΙΟΝ Ad66.

? ο, abbreviation 448.
 ΟΒΡΥΖΟΣ 127.
 ΟΓΓΙΑ 44.
 ΟΙΚΟΝΟΜΟΣ 44. 51. 76. 87.
 88. 89. 147. 158. 200. 212. 223
 *290. 351². 405.
 ? ολογραφε, v6 157.
 ΟΜΟΙΟΣ ὁμοίως 145. 450. 457.
 ? ΟΜΩ 473.
 ΟΜΟΛΟΓΕΙ, ὁμολογεῖ 19.
 31. 159. 215. 218. 305. 393. 481.
 ΟΜΟΛΟΓΙΑ, ὁμολογία 79. 106.
 129. 164. 303. 304. 306. 310. Ad44
 οραξ 161. *220. 257. 456².
 ΟΡΗΞ 205.
 ΟΡΞ 497.
 ΩΡΞ 170. 241.
 ΟΡΘΟΝ 131.
 ὀριζε 74.
 ὀσον, ἐν 116. 128.
 ΟΥΣΙΑ 38.

ΠΑΚΤΟΝ 169.
 ΠΑΛΙΣΤ, 473.
 ? ΠΑΝΑΡΕ 100.
 ΠΑΝΕΥ[Φ]ΗΜΟΣ 356.
 ΠΑΝΟΣΙΟΣ 305.
 ΠΑΡΑ 40. 320. 368. 370. 405. 462
 Ad15. Ad60.
 ΠΑΡΑΒΑ 12. 106. 108. 306. Ad14
 ΠΑΡΑΓΕ 50. *61. 62. 87. 110. 112.
 113. 483. [Ad23.
 ΠΑΡΑΔΕΙΣΟΣ, book *250. 252.
 ΠΑΡΑΔΙΑΟΥ 71.
 ΠΑΡΑΚΑΛΕΙ 29-34. 36. 37.
 40. 47. 48. 67. 69. 81. 98.
 103. 119. 121. 127. 132. 133. 140.
 160. 173. 222. 228. 251. 260.
 266. 267. 268. 285. 308. 311.
 351. 353. 376. 382. 390. 393.
 404. Ad41. Ad60.
 ΠΑΡΑΚΛΗΣΙΣ 31. 189. *198.
 210. 253. 332. Ad60.
 ΠΑΡΕΛΘΕ 111.

ΠΑΡΡΟΜΙΑ παροιμία, book 459.
 ΠΑΣΧΑ 100. 104.
 ΠΑΤΡ[ΙΑΡΧΗΣ] 280.
 ΠΕΙΡΑΣΜΟΣ *104. 115. 348. 360. 375.
 ΠΕΝΤΗΚ, πεντηκοστή 455.
 ΠΕΡΕΑΖΕ ? πειράζειν 189.
 ΠΙΘΕ 124. 174. 290. 381. Ad46.
 ΠΙΣΤΕΥΕ 87. 116. 243. Ad22.
 ΠΙΣΤΙΣ 219. Ad59.
 ΠΙΣΤΟΣ 158. *248.
 ΠΛ, 447.
 ΠΛ^ο Ad31.
 ΠΛΑΝΕ *77. 281. 291.
 ΠΛΑΞ 29. 31. 32. 41. 46. 51. 56. 67.
 81. 106. 138. 159. 169². 218. 221.
 222. 294. 295. 296. 299. 325. 326.
 363. 368. 482. Ad9. Ad47.
 ? ΠΛΑΤΗΡΕ πλατήριον 145.
 ? ΠΛΕΥΕ, v6 93.
 ΠΛΗΝ 58. 128. 177. 224. 228.
 335. 381. 386. Ad64. Ad67.
 ΠΛΗΡΟΦΟΡΕΙ 116. 355.
 ΠΛΗΡΟΥ 140.
 ΠΛΗΡΟΦΟΡΙΑ, book 459.
 ΠΛΩΜΑΚ, πλουμάριον Ad36.
 ΠΝΕΥΜΑΤΟΦΟΡΟΣ 85.
 ΠΟΡΝΕΥΕ 73.
 ΠΟΡΝΙΑ 72. Ad1.
 ΠΟΛΕΜΟΣ, ρ- 371.
 ΠΟΛΙΣ, τ- 61. *134. 189. 214. 374.
 491. 509. Ad40.
 ΠΡΑΓΜΑ 111. 157.
 ΠΡΑΓ[ΜΑΤΕΥΤΗΣ] Ad37.
 ΠΡΑΞΙΣ 19. book Ad23.
 ΠΡΑΞΙΣ 125.
 ΠΡΑССЕ Ad40.
 ΠΡΕСВΥΤΕΡΟΣ, пресв, пр/
 29. 34. 36. 38. 39. 40. 46. 47. 49.
 50. 52. 54. 55. 57. 62. 70. 79.
 81. 83. 84. 90. 92. 97. 98. 99.
 105. 129. 133. 139. 140. 158.
 160. 163. 168. 188. 194. 199.
 203. 206. 207. 208. 215. 219.
 221. 231. 239. 240. 248. 255.
 260. 269. 283. 296. 297. 300-
 -304. 307. 311. 312. 313. 317.
 325. 330. 331. 335. 349. 366.
 367. 372. 383. 390². 396. 429.
 430. 481. 482. 486. 511. Ad33.
 Ad40. Ad47. Ad53. Ad67.
 ΠΡΟΘΕСТωс 134. 210. 274. 332
 ΠΡΟΘЕСМΙΑ 48. 159. 369.

προθεσιν 296.
προκυ/ προκειται 112. 160. 218.
? προ[μονητης] 318.
προσαεκκος 132.
προσεχε 31. 32. 36. 38. 45. 88. 89
218. 220. 221. 222. 228. 361.
381. Ad 56.
προσθηκη 425.
προσωπον Ad 20.
προσωπος 301.
προστατης 93. 106. 390. 447
προστιμων 292.
προσφορα 15. *135. 352. Ad 55.
προφητης 249. 257.
πρωτη 161.
πρωτοκομητου 131.
πυργος *310.
π^x ? πηχυς 473.

ρ v. αριθμια.

σαβακατε 472.
σαβανε Ad 36. [Ad 49.
σαββατον 76. 290. 455. Ad 10.
σακια 214. *215. 473.
σακιⁿ 473.
σαργανη *218. 221. 299. Ad 56
? σατης (ορεισατης) 316.
σατωρ αρετω &c. 490.
σεκμος 196.
? σικιταυ 301.
σκευη 137. 140. 172. 179. 384.
465. 466. 472. Ad 38.
σκνουει ηηρεν 500-503
σκοπος 356. 370.
σκυλμος 61. 403. Ad 59?
σκυλλει 239. 324.
σκυν^z 92.
σντωνε 472.
σπουδαζε 95. 121. 178. 252
403. Ad 54.
σπουδη 106.
σταυρος 13. 42. 276. Ad 23.
στηλη 492.
στιχος 421.
στρα[τηγος] 416.
στρωμα 353.
στοιχει & vars. 30. 31. 32. 34.
35. 36. 40-46. 48. 77. 79. 81. 86
106. 107. 108. 110. 111. 113. 128.

138. 139. 140. 153. 155. 157. 159-
-162. 166. 169. 175. 201. 203.
205. 206. 207. 218. 220. 221.
222. 230. 294-297. 300. 301.
303. 304. 310. 311. 315. 318.
392. 404. 406-430. 482 Ad 37
συλα, v. Ad 46.
συλλογην 414. 415.
σεμποδιον 86.
συμβουλεγε Ad 13. [46.
συμφωνον 44. 179. 306? Ad
συναγε, v. 73. *98. 376?
εσοοу n — 29-31. 33. 35. *73
сyнаγω[γη] 371.
συμβοηθια, v. 360.
сyνηθια 332.
сϕ εὐνθεῶ 426-429. 498.
500-508.
? συνκιλε (ογκιλε) 212.
сyнтазе 356. Ad 49.
сyнχωρει 108. 111.
? сxηλ^z 218.
сxημα 209.
сwма 146. 224. 352.
— 193.
сwма ψυχη π^α Ad 33.
сwματιζε 172.
таβειр 481.
ταλεπωρος 397.
ταλις Ad 57. cf. θαλις.
ταριχε 197. 465.
ταχα 290. Ad 67.
ταχη Ad 34.
тетартон 452.
τεχνη 16.
τεχνητης 106.
τιμη 362.
τιμιωτατος 118. 131. Ad 60.
τιμιωτης 308.
? тисма 317.
толма 44. 74. 172. 292. 397.
τομαριον 249.
τοπος 15. 76. 88. 89. 96. 97. 132
135. 164. 219. 227. 268. 283.
301. 311. 361. 362. 467. 570.
Ad 2. Ad 9. Ad 42. Ad 46. ?
—, pl. 76.
— ετουαδв 87. 116. 131.
134. 491. 383 vo.
—, with saint's name 30.

50. 158. 219. 220. 310. Ad 3. Ad 30.
τριας, η αγια 132. 152. 178.
268. 302. 305. 319. 346. 351. 368
393.
τριμησιον 83. 129. 164. 172. 176
183. 193. 257. 296. 306. 307. 413.
418. 419-423. Ad 17. Ad 30.
Ad 37. Ad 38. Ad 66.
τερμησιον &c. 108. 120. 145.
157. 160. 165. 174. 234. 297.
304. 333. 450. Ad 51. Ad 58.
τριπος 465.
τροπος 116.
τυλωτριπος 459.
τυπος, δⁿ- 93. 95. 102. 177. 185.
197. 324. 335. 356. 361. 363. *Ad 11
γυλη *218. 299.
υπερ (=ρα) 427.
χ 428.
ερεповоλη 187.
εγπογραφε 110. 111. 218.
εγποργια 369.
εγποστασις 19.
εγποτακη 284.
εγποταссе 29. 31.
φ = ч Ad 35.
φακιαριον 472.
φθονος
πθονος 5.
φιλεστατος 83.
φι [οκαλει] 87.
φιλοκαλια 87.
φιλοσοφια 355. [286.
φορει *50. 85. 209. 213. 279. 280.
φρονιμος 434.
φυλλα 487.
φυλλακη 209.
φνης φ^υβις 469.
φωνη ανηρ &c. 490.
χαρε 268. 330. 396. Ad 28.
χαριετε 349.
? χαλει, ο n- 381.
χαριζε 252. 271. 401.
χαρις 274.
χαριτων 459.
χαρτης 49. *97. 129. 212.

332. 374. 388. 457. 459. 472.
Ad23. Ad25. Ad65.

ΧΕΙΡΟΤΟΝΕΙ 29-34. 36. Ad7
ΧΗΡΑ 67^ο. 129. 266. 267.

ΧΗΡΕ 459.

? ΧΙΤΑ 327.

ΧΜΓ 164.

ΧΟΛΗ, ρ- 176[?]. 325.

ΜΑ ——— 381.

? ΧΟΣ (? Coptic) 307.

ΧΡΕΙΑ 36. 61. 97. 153. 160. 175.

177. 179. 182. 190. 214. 227.

228. 240. 245. 248. 257. 288.

296. 322. 328. 334. 340. 343.

346. 353. 360. 376. Ad27. Ad

47. Ad56.

ΧΡΕΩΣΤΕ 31. 156. 161. 173.

194. 202. 315. 391. 455[?] Ad16

Ad17. Ad18.

ΧΡΗΣΙΜΟΣ 434.

ΧΡΙΣΤΟΣ, ΜΑΙ- Ad45. Ad60.

ΧΡΙΣΤΙΑΝΟΣ 73. 135.

ΧΡΥΣΟΥ 424. 425. 427. 428.

ΧΡΩ 165.

ΧΩΡΙΣ 218. 353. 360. 406. 450.

ΨΑΛΛΕΙ 371.

ΨΑΛΤΗΡΙΟΝ 248. 459.

COPTIC WORDS.

λ = ε.

αβολ 94. 99. 456.
 αλ, ἐλάχιςτος 327.
 αματε 271.
 αρηс Ad 62.
 αροι 137.
 ατετην- 137.
 ατοτ- Adg. Ad 62.
 αρον, αρουν 94. 329.
 Βλχα Ad 54.
 χεμα 312.

λ = ο.

δεικ, λικ 254. 261. 385.
 λνακ 267.
 εραγ 136.
 εртаβ 205. 207. 208.
 εσαγ 136.
 ιατε 229.
 ммαει 289.
 ммак 276.
 ммαγ Ad 58.
 мман 137. 185.
 ναβε 254.
 νρατ 224.
 πλαπη 138.
 πалβγ 152.
 ραμπε 352.
 ραουγ 133.
 ρμανт Ad 58.
 сан 186. Ad 49.
 саου 138.
 саγ 188.
 саτм 367.

тннаγ, тннаου 136. 186.
 210. 229. 361.

υαειγ 93.
 γαλακοτсе 181. 190.
 ραсе 276.
 ρβас 239.
 ρωαν 269.
 χαγ ρ. 181. 185. 191. 210.
 229. 241. 349.
 αβακνηне 162 (v. 319).

λ = ε.

λιδисα 22.
 ραιτιμος 30. Ad 46.

λ = ο.

ομαιωс 457.

απε 467.

απιπi ηсουα 499.
 — 504.

ακαλτε 138². 316.

αλκιτ 477.

αлке v. pke.

αμαρτε 30. 35. 117. 180.

αμρη 195. 328.

αμαγ 116. *131. 285. Ad 42.

αηγ *145. 146.

αηηг Ad 4.

ατε, title 409-415. 417-
 -421. 424. 425. 426. 429. 430.

Ad 21.

ατηγε *308. Ad 25.

απιγε 342.

αποτ 459. 487.

αριке 188. 268. 381.

αρωиη 200. 203. Ad 42.

αс, v. 322.

? αс Ad 55.

ααс 235.

αск, χαιε- 482.

αсχ 472.

ατ-, negative.

наттамок 367.

натхитг 83. [505.]

αρα 498. 499. 500. 502. 504.

? αρατωτг 472.

αρο, †- 375.

αρογ (οг παρογ) 149.

βααμπε 172.

? βαε 262.

βαιμοου 149. 150. 151.

βαλ 379.

βαλ, μηρε η- 180.

βαλμου 507.

βαлот 346.

βαρεг 340.

βαρωг 379.

βαρωт 459.

βαγар 469.

βαγουρ 468.

βαρληη (οг βαρληηε) 179.

βαρсе 121. 371. [Ad 41. ?]

βεке στ 82. 171. 185. 313. 361.

βεсе 213. 287.

βηсе 374. Ad 56.

? βετη 472.

βητε 459.

βip 476.

— νοειк *199. 352. 492.

— ηсорт 465.

βipe ηχевβес 335.

βλχε 40. 42. 68. 75. 120. 142.

160-163. 165. 168. 175. 176. 195.

203. 228. 236. 245. 315. 341.

355. 373. 377. 392. 467. Ad 16.

Ad 17. Ad 18. Ad 52.

βλχα Ad 54.

βηλχε 157. 181.

βλλχε 217.

βηηе 213. 372. Ad 4. Ad 67.

— ηηη 287.

βηηе *495.

βот, v. 78.

βωк, transitive 74. *187. 226.

229. 287. 293. 305. 340². 354.

461. 462. Ad 2.

βppε 145. 220. 235. 391. 402.

βωλ, v. 285, transit. 319.

— εβολ, v. *94. 133. 229.

Ad 10.

—, noun 27. *99. 455.

βολ, noun 40.

? βωηе 368.

? βω, η- 212.

Γ = κ.

γε και 385.

γαmicion 459.

γαта 30.

γενωτης, κοινότηс 408.

? γεραтс 154.

геригма 18.

μερгоуриос 140.

παραγλει 119. 140. 266. 267.

προсгнhei 94. 384.

Γ = χ.

ελαγηстос 165.

Γ = β.

γληη 251.

гнпη 327. Ad 52.

СИГН 434.
ГЕРГЕР 364.

Δ = Τ 254 passim.

Ε = Δ.

ΕΡΗΥ 372. 385.
ΕΧΝ 10. 30. 72. 140. 194.
ΝΕΚ 241. 254.
ΠΕΧΕΥ 198.

Ε = ΔΙ.

ΓΕ, ΚΕ καί 315. 385.
ΕΤΕΜΑ 271.
ΕΤΙΑ 14.

Ε = ΕΙ.

ΕΜΗΤΙ 174.
ΕΠΕΔΗ 96.

Ε = ΕΥ.

ΚΙΝΔΕΝΕΥΕ 92.

Ε = ΟΙ.

ΓΕΝΕΤΟ 311.
ΕΤΕΜΟΣ, ΖΕΤΕΜΟΣ 42. 86
155. 157. 160. 163. 166. 311.
ΛΕΠΟΝ 142. 188.
ΣΤΕΧΕ, ΣΤΕΧΟΙ 81. 294. 422
ΒΕΝΟΝΙΑ 135.

Ε = Υ.

ΚΕΡΕΓΜΑ 249.
ΛΕΠΙ 254.
ΖΕΠΟΒΟΛΗ 187.

ΕΒΙΗΝ 71. 302.

ΕΒΙΩ 437.

ΕΒΟΛ Μ-, because of 275.

ΕΒΡΕ 207. 226².

ΕΒΡΙ *219. 303². 306. 370.

ΒΡΑ 230. 462.

ΒΡΙ 432. Ad 18.

ΒΡΗΥ 461.

ΒΡΗΥΕ 452.

ΕΙ = ΔΙ.

ΕΙΤΙ 65. 160. 301.
ΚΕΦΑΛΕΙΟΝ 368.

ΕΙ = ΟΙ.

ΖΕΤΕΙΜΟΣ 43.

ΕΙ ΕΒΟΛ 51. 168. 187. 221. 314.

ΕΙΑΤ, ΤΑΒΟ- 386.

? ΕΙΑΖΟΥΕ 169.

ΕΙΕ (or ΟΥΕΙΕ) 348.

ΕΙΕ, Π- 148.

ΕΙΕΒΤ 144. 148. 355.

ΕΕΒΤ 141. Ad 67.

ΕΙΒΤ 439.

ΕΙΗΒ 477.

ΕΙΝΕ, Τ- 468.

? ΕΙΝΕ (or ΚΕΙΝΕ) 296.

ΕΙΝΕ ΕΒΟΛ 297.

— ΕΖΟΥΝ 40. 199.

? ΕΙΟ 241.

ΙΟΡ 308.

ΞΙ — 121.

ΕΙΡΕ ? intransit. 82. Ad 36.
ΜΑΝΤΑΚΗ Ν — 218. 221.

ΕΙC, since 133. 252.

ΕΙC ΠΙΛΟΥC &c. *107-113. 123
206. Ad 43.

ΕΙΤΗ *151. Ad 4.

ΕΙΩ 228. 229. 231. Ad 56.

ΕΟΥ, pl. Ad 34.

? ΕΟΥΟΟΥΕ 454.

ΕΙΩΤ, spiritual father.

patriarch, ΠΕΝ — 280.

— ΕΤΟΥΔΔΒ Ad 59

ΥΡ, ΜΝΤ — 29. 49². 79. 90.

98. 103. 300.

ΠΕΝ-, ΠΑ — 36. 40. 41. 86²

188. 312. 313. Ad 41.

ΜΝΤ — ΕΤΟΥΔΔΒ 94

104². 115².

ΠΕΝ-, ΠΑ — ΕΤΟΥΔΔΒ

29. 30. 33. 35. 45. 47. 50². 51. 81

85. 94. 104². 344. 486².

ΠΕΤΟΥΔΔΒ Ν — 34.

46. 48. 79. 311.

ΔΓΙΩCΥΝΗ Ν — 90.

ΧΟΕΙC Ν — or ΧC

Ν — ΕΤΟΥΔΔΒ 31.

44. 52. 93². 97. 288.

ΠΡΟC[ΤΑΤΗC] Ν — 93.

priest, 296. 396.

ΠΑ — ΕΤΟΥΔΔΒ 335.

ΜΝΤ — 99. 248. 260.

ΠΕΤΟΥΔΔΒ Ν — 383.

ΔΓΙΟC Ν — ΕΤΟΥΔΔΒ 396.

ΜΑΙΝΟΥΤΕ Ν — 49 vo.

219. 297. [Ad 67.

ΜΕΡΙΤ Ν — 349. 350. ?

ΧΟΕΙC Ν — 260. 389².

— — — ΕΤΟΥΔΔΒ

Ad 33.

deacon, ΠΡΟCΤΑΤ, Ν —

ΕΤΟΥΔΔΒ 106.

ΜΝΤ — 404².

hegoumenos, θεοφορος
Ν ΧΟΕΙC Ν — 389.

monk, 165.

anchorite, ΜΝΤ —, ΧΟΕΙC

Ν — ΕΤΟΥΔΔΒ 378.

without title, 32. 98. 122. 126. 176

178. 180. 217. 224. 233. 253. 267.

294. 323. 324. 347. 352. 357.

360. 361. 367. 376. 481.

ΜΝΤ — 128. 178. 183. 198.

204. 212. 213. 224. 241. 288. 289

284. 285. 302. 334. 354. 373.

384. 397. Ad 27.

ΜΝΤ — ΕΤΟΥΔΔΒ 129.

152. 195. 348. 361. 371. 379.

— ΕΤΟΥΔΔΒ 129. 195. 226.

254. 339. 371. 374. 386. Ad 50.

ΧΟΕΙC Ν — ΕΤΟΥΔΔΒ

Ad 61. [280.

ΔΓΙΩCΥΝΗ Ν — ΕΤΟΥΔΔΒ

ΜΑΙΝΟΥΤΕ Ν — 197.

ΜΕΡΙΤ Ν — 252. Ad 57.

— — — ΕΤΟΥΔΔΒ 385.

ΘΕΟCΕΒΕΙΑ Ν — 339.

ΠΡΟCΤΑΤΗC Ν — 390.

ΕΙΤ = ΕΙΩΤ *323. 336. 481.

Ad 23.

ΙΤ = ΕΙΩΤ 126.

(v. 145. 463.) [274. 362

ΕΙΟΤΕ, spiritual 74. 164. 273.

ΕΙΩΤ, barley 222. Ad 15. Ad 18.

ΕΙΩΖΕ 136. 289. 304. 309. 461. Ad 26

ΕΙΩΖ ΟΥΒΑ 139.

CΤΙΩΖΕ & vars. 139. *206. Ad 20

ΕΚΩΤ 450.

? ΕΛΑ Ad 55.

ΕΛΟΟΛΕ 237. Ad 56.

ΑΛΑΛΙ 502. 504. 506.

ΕΜΔΥ 484.

ΕΜΝΤ 141.

ΕΙΜΝΤ 144. Ad 3.

ΕΜΤΩΤΕ 466.

ΕΠΑΕΙΕ, ΕΠΑΕ Ad 38.

ΕΡΗΤ, noun 19.

—, vb. 13. 15.

? ΕΡΚΙC Ν ΕΙΗΒ 477.

ΕΡΤΟΒ, ΑΡΤΟΒ, ΑΡ/, ΡΤΑΒ &c.

161. 170. 198. 200. 201. 202. 205.

207. 208. 257. 318. 361. 456. 460.

462.

— ΝΑΡΩΙΝ 203.

— ΝΕΒΡΙ 219.

— ΝΝΟΕΙΤ 463.
 — ΝΟΡΞ 497.
 — ΝΣΙΜΣΙΜ 187.
 — ΝΣΟΥΟ 129. 180. 206.
 307. Ad 16. Ad 18. Ad 30.

ΕΣΟΥ 184. 375. 453. 459. 465.
 ΕΣΔΥ 136.

ΕΤΟΟΤ-, with ΣΩΛΙ 43.
 ΕΥ = ΕΟ.

ΘΕΥΔΟΣΙΟΣ 444.

ΕΥ = ΟΟΥ

ΤΒΝΕΥΕ 259. 263.

ΕΥΩ, pledge 270.

ΕΥΩ 116. 405.

ΕΥΩΤ, p- 29.

ΕΥΔ- &c., future 125. 130. 204.
 255. 329. 482. v. Ad 51.

ΚΑ- 375, γα- 271.

? ΕΞΕ, ΕΙΞΗ Ad 47.

ΕΞΗ 173.

ΕΞΗΥ 453.

ΕΞΟΥΝ, ΡΠΩΔ- 60.

? ΕΞΩ 116.

ΕΞΝ- (swear) about 116.

ΕΒΩΩ 459.

ΕΒΟΟΥΕ, pl. 371.

Z = C.

ΖΑΡΑΠΙΩΝ 456.

ΤΗΡΜΗΖΕΟΝ 333.

H = Δ.

ΜΝΤΗΝ 198. 207.

ΝΗΜΗΥ &c. 181. 269.

ΝΗΥ &c. 181. 327. 335. Ad 18.
 Ad 54.

H = Λ.

ΚΗ καί 360.

ΟΥΧΗ Ad 27.

H = ΕΙ.

ΗΡΕΝΕ 381. 499.

ΣΤΟΙΧΗ 107.

H = ΟΙ.

ΔΙΚΗΤΗΣ 378.

ΣΤΗΧΕΙ *passim*.

ΚΗΝΩΤΗΣ 407.

H = Υ.

ΑΓΙΩΣΗΝΗ 93.

ΚΙΝΤΗ[ΝΕΥΕ] 175.

ΛΗΠΕΙ 257.

ΜΑΡΤΗΡΟΣ 165.

ΠΡΕΣΒΗΤΕΡΟΣ 69. 269. 366.

ΠΡΟΣΓΗΝΕΙ 94. 384.

ΣΗΝΑΓΕ 98.

ΤΗΠΟΣ 177. 335. 363.

ΗΡΠ 74. 104. 160. 167. 213. 232.

234. 235. 236. 238. 257. 284.

306. 452. 456. 501. 503. 505.

Ad 17. Ad 20. Ad 40. Ad 49. Ad 56

? ΘΑΛΜΕΡΕ 198.

ΘΒΒΙΟ 96.

ΘΒΒΟ 33.

ΘΝΟ 88. 89. 185. 200. 218. 220. 221.

I = ΟΙ.

ΖΑΙΤΙΜΟΣ 30.

ΟΜΙΟΣ 145.

ΦΙΒΑΜΜΩΝ 219.

I = Υ.

ΠΡΟΣΚΙΝΕΙ 99. 195.

K = Γ.

ΛΚΑΠΗ *passim*.

ΖΥΚΗ 104.

? ΗΝΕΚΗ 167.

ΚΑΘΗΚΕΣΙΣ 459.

ΚΙΩΡΚΙΟΣ 136.

ΚΝΩΜΗ 81.

ΚΡΑΜΑΤΟΥΦΟΡΟΣ 195.

ΛΟΚΟΣ 314.

ΠΡΑΚΜΑ 157.

ΣΑΡΚΑΝΗ 218.

ΣΟΜΟΛΟΚΕ 393.

ΣΥΠΟΤΑΚΗ 284.

K = Χ.

ΚΡΙΑ 245.

ΣΤΟΙΚΕΙ 318.

K = Δ.

ΑΒΑΚΗΝΕ 162.

ΚΑΛΑΡΤ 459.

? ΚΑΠ 133.

? ΚΙ[Χ] Ad 18.

ΚΝ, v. *passim*.

ΚΡΑΜΠΕ 202.

ΚΩ 83. 232. 360. 367?

? ΝΑΚ 196.

ΠΕΚΩΩ 111. 114. 281. 347.

ΠΟΛΚ 291.

ΤΩΚΕ 271.

ΚΑΕΙC 217.

? ΚΑΙΕ 229.

ΚΑΚΕ 314. *345. 361. 366. Ad 55.

ΚΑΛ, v. 463.

ΚΑΛΛΩΥΩΤΕ 149. 150.

ΚΑΛΕ 62.

ΚΑΛΚΙΛ 454.

ΚΑΜΗ 100.

? ΚΑΜΣΙΜΕ 479.

ΚΑΜΤΕ 213.

ΚΑΝΔΑΛΙ 504.

ΚΑΠ 468.

ΚΑC 174.

ΚΑΤ 465.

? ΚΑΤΥ. Ν 151.

? ΚΑΥΕ 498.

ΚΑΖ 142. Ad 3. Ad 20.

ΚΒΑΒ 94.

ΚΕΕΙ = ΚΕ, *form* 72.

ΚΕΤ 13. 17.

? ΚΕΙΝΕ (or ΕΙΝΕ) 296.

ΚΕΙCΕ 352.

? ΚΕΛΗΛ 363.

ΚΕΛΚΙΛ 466 (v. ΚΑΛΚΙΛ)

ΚΛΑΛ, ΚΛΗΛ 218. 221.

ΚΛΟΜ ΝΒΑΡΩΤ 459.

ΚΛΨ 71.

? ΚΟ, Π- 355.

ΚΟΛΕ 358.

ΚΟΝΧΟΥ v. ΧΟΥ.

ΚΟΥ = ΚΕ 93. 177. *186. 221. 229
 254. 271. 358? 361? 373? Ad 54
 Ad 67.

ΚΟΥ Ν- *129. 353. cf. 465.

ΚΟΥΙ 115. 214. 254. 384. Ad 29.

ΚΟΥΧ (or ΖΑΚΟΥΧ) 476.

ΚΡΙ 362.

ΚΡΟΥ 192.

ΚΡΟΥ 164. 220. 375.

ΚΡΟΥ Ad 54.

ΚΡΡΜ 284.

ΚΩ, ΚΑΔ &c. 62. 103. 115. 145.

177. 179. 186. 248. 254. 276. [57]

242. 327? 341. 380. Ad 48. Ad

— ΕΒΟΛ 49. 78. 94. 122. 128.

129. 212. 252. 275. 298. 332.

366. 374. 388. 390 Ad 25. Ad 65

— ΕΤΟΟΤ- 232.

— ΕΖΡΑΙ 12.

— ΝCΑ 40. 72. 73.

— ΝΤΟΟΤ- 29.

— ΠΡΗΤ 227.
— ριβολ Ad 13.
— ρτη- 327.

κωβ 42.
κηβ 105. 296. 404.
? κωλ 188.
κωλε 358.
κωλε 55.
δωλχ 6.
δωρ 456.
? κωρε (or ωρε) 358.
κωτ 366.
—, ρ- 206.
κωτε 15. 113.

λ = ρ. παλακαλει 30.
καλακος 385. [391.
λαδγ 125. 140. 167. *256. 337.
λαδγε 24. 230. Ad 46.
λαγε 108. 110. 111. 131. 157. 161.
162. 165. 208. 315. Ad 20. Ad 34
Ad 43. Ad 60.

λακηнт 459. 472.
λαμχετ 510.
λαωANE, λαω, 49. 61. 107.
108. 111. 114. 116-119. 121. 122.
132. 139. 173. 268. 382. 452.
Ad 26. Ad 42.

λαωνηγ 128.
λαωνηογ 120.
λαωνηγ 80. Ad 60.

? λεμαρε 186.
λημηβ 509.
λο 97. 103. 306. 487. Ad 67.
λοιχε 477.
λοιθε 14.
лок *217.
лоб 352.
лаб 192.
? лолε 170.
? логт 292.
λωκε 459.
λωκκ 41.

μα, church or monastery 32
87. 106. 119. 253. 290.
— ετογααβ 227. 355. 383 vo.
douctful 36. 57. 58. 63. 91. *105.
192. 225. 344. 361. 384. 385.
—, dwelling 68. 115. 311. 313.

357. 368. 376. 379. 386. *462.
485. Ad 38. Ad 49. Ad 59.
Ad 60. Ad 61.

— ΝΗΚΟΤΚ 29. 30. 31. 33.
34. 35.

— ΕΦΟΥΗΥ 34 (cf. 30. 32)
— ΝΡΧΩΧΕ 472.

μα as conjunction *48. 196. 295.
300.

αμα 173.

γαμα 117. 119. 296. 359. 452. 456[?]
γαπμα Ad 38.

? ετβεμα 174.

—, vt. ? 114. 127. 201. 233.

μααχε, μαχε, τ-

— νεβρι 306.

— ηκογο *165. 206.

— ? ηγομογ 217.

— 239. 241. 267[?]. 462. 465.
476. Ad 18.

μαλγ 210.

μανκαμογλ 180.

ματοι 113. 253[?].

ματογ 208.

μαγ, μαγγ 73. 132. 145. 201.
242. 340. 381. Ad 3. Ad 58.

μαγ-δε., not negative 136.

μαγε 114. 341. 453.

μαγ. τας 447.

μεεγε, ρπ-, noun 216.

μερε 311.

μηνε, η- 31. 32. 255. 294.

μητε, τ- Ad 4.

μηω = μηηωε 83.

μινε 249. 397.

μικε, vt. 292.

μικε, usury 29. 157. 162. 170.
181. 189. 258. 454. Ad 17.

μιωε 124. 335.

μιχκε 465.

μμαγ 310. 312. 350. 378. 481.

μμον, vt. negat. 107. 132. 257.

χн — 321.

μνται δε. ζωβ ημμ-
*44. 119. 157. 208. 230. 316.

(cf. 167. 303.)

μμον, adv. 49. *83. 98. 115.

122. 133. 137. 179. 180. 185.

195. 254[?]. 336. 339. 340.

353. 397. 402. Ad 27. Ad 34

Ad 46. Ad 66.

μνκε, ? place *53. 307.

μντρε 29. 44. 82. 145. 160. 167.
175. 184. 215. 218. 294. 310. 312.
313. 375. Ad 44.

— (or μαρτυρος) 46. 48. 158
μοωε 57. 133. *140. 180. 376.

Ad 64.

μοογ, μογ, water 170[?]. 172[?]. 198.

— ηβδ 487.

τβαι — 149. 150. 151.

μοοη 216.

μογε, ηε- 495.

μογε, ηε- 469.

μογε, τ- 116. cf. 382.

μογρ ερογν 15. 93.

μηρ 174. 188. Ad 54.

—, μηρε, noun *114. 180.

*324. 341. 364. 365. 474.

? μογρε 205.

μογωτ 249. 253. 292. Ad 46.

μογρ, μωρ, μερ 27. *51. 138.

140. 154. 167. 168. 169. 174. 197.

199. 246. 303. 307. 335. 361. 366

396. 397. 482. 486. 503. Ad 20.

Ad 44. Ad 56.

μοχδ 235.

μρρε 97. cf. μηρ.

? με[ρρε] 114.

μρωρε *215. 454[?].

μτο, η- 189. 310.

μτον, μοτην 50. 220. 228. 252

276. 293. 310. 487. 492.

Ad 57. Ad 67.

μχωλ 210.

ηη = η 75. 129. 311. 321. Ad 14.

η-, at the value of 192.

ηδ-, to 94. 126. 165. 174. 180.

229. 256. 257. 283. 292. 305. 311

337. 355. 362. 371. 472. Ad 42.

ηδ-, circa 287.

ηδ, ρπ- 52. 196. 235. 252. 278.

ηδ, vt., alone Ad 27.

ηδτ Ad 46.

ηετ 379. 466.

ηερ 191. 212. 213. 217. 347. 352.

380. Ad 56.

— ηωληηλ Ad 48.

ηεδω, vt. Ad 13.

ηηβδ 487.

ηηδε, vt. δανηηδε.

ηητ 355.

ΝΗΙ, *vb. transit.* 403.
 ΝΗΥ ΕΒΟΛ 42. 43. 86. 155. 166
 162. 295. 297. 315. 349. 376.
 Ad 2². Ad 12. Ad 25.
v. εΙ. ΕΒΟΛ.
 ΝΚΟΤΚ, ΜΔ Ν- 13. 30. 31. 32. 34
 35. 41. 87.
 ΝΜΜΔΚ, ΝΕΤ- (formula) 49.
 90. 104. 117. 181. 272. 291. 348
 ΝΟΒΕ 275. 375. 390.
 ΡΕΥΡ — 104. 190. 227. 274.
 330. 390. 397. Ad 28.
 ΝΟΕΙΚ 72. 73. 105.
 ΝΟΕΙΤ 463.
 ΝΟΥΒ 44. 113. 145. 160. 165. 175. 191.
 296. 405. Ad 43. Ad 60. Ad 62
 ρΟΥ — 315.
 ΝΟΥΤ, ΩΝΕ Ν- 145.
 ? ΝΟΥΤΣ 270.
 ΝΟΥΤ 361.
 ΝΟΥΤΕ, declare before God 159.
 215. 481. [393.
 ΕΤΒΕΠ — 52. 189. 252. 322
 ΜΔΙ —, ΜΝΤΜΔΙ — 129
 132. 134. 137. 209. 219. 228.
 243. 249. 259. 266. 269. 297
 304. 366. 368. 382. 386.
 488. Ad 51. [Ad 26
 ΝΟΥΡ, noun 218. 221. *324. 364. 365
 Νορ *139. 308. 347, Νωρ 324.
 471. Ad 57.
 ? ΝΔΟΥΡ, *vb.* 381.
 Νορ ΕΒΟΛ 62. [348.
 ΝΟΥΡΜ 104. 241. 272. 273. 339.
 ΝΔΡΡΕ ΕΒΟΛ 114.
 ΝΟΥΧ, ΝΟΧ, *vb.* 61. 71. 72. 241.
 294. Ad 1.
 — ΕΒΟΛ 44. 73.
 ΝΟΥΧΕ ΕΒΟΛ 72.
 — ΕΧΝ Ad 60.
 — ρΙΒΟΛ 80.
 ΝΟΒ, ΠΩΕ- 95.
 — ΕΡΟ- 29. 31.
 ΝΔΚ = ΝΟΒ 196.
 ΝΤΑΡΕ- *254. Ad 25.
 ΝΤΕ, *prepos.* 450.
 ΝΤΝΕ- = ΝΤΕΤΝ- Ad 38. Ad 60
cf. 61.
 ΞΟΥΡ & vars. 342. 459. 477.
 Ad 48.

ΟΕΙΚ 90. 127. 196. 197. 199.
 352. 380. 498. Ad 58.
 ΔΕΙΚ &c. 195². 254. 361. 385.
 ΟΙ = ΔΙ.
 ΜΟΙΝΟΥΤΕ 357.
 ρΟΙΒΟ 24.
 ΟΙ = Ε.
 ΜΟΙΝΤΟΙ 45.
 ΟΙ = ΕΙ.
 ΣΤΕΧΟΙ 81.
 ΟΙ = Η.
 ΚΛΟΙΡΟΝΟΜΟΣ 4.
 *ΟΟΕ 42. 116. Ad 14.
 ΟΟΚ 459.
 ΟΥΔ, *one* 179². 214. 244². 333².
 ΤΟΥΕΙ Ad 4.
 ? ΟΥΕΙΕ (or ΕΙΕ) 348.
 ΟΥΔ, ΧΙ- 81. Ad 41.
 ΟΥΔ, *vb.* *122. 168. 174. 198. 234
 244(4). 327. Ad 38. Ad 62.
 ΟΥΔΔΒ 106. 394.
 ΟΥΔΕΙΕ, ΡΜ- & vars. 156. 293
 Ad 16. Ad 17. Ad 60.
 ΟΥΔΕ, noun 181.
 ΟΥΔΕΥ, *vb.* 363.
 ΟΥΔΤΕ, noun 371.
 —, *vb.* 504.
 ΟΥΒΔ *v. εΙΩΡΕ.*
 ΟΥΕ, ρΗΠ- 303.
 ΟΥΗΥ 403.
 ΟΥΕΡΗΤΕ in formula †ΠΡΟΣ-
 -ΚΥΝΕΙ &c. 49 *vs.* 50. 52. 90
 93. 94. 97. 178. 286. 302. 322.
 339. 350. 353. 368. 383. 400.
 Ad 28. [402
 ΟΥΕΩ, Ν-, without *228. 328
 ΟΥΕΘΣΑΓΝΕ, *vb.* Ad 46.
 ? ΟΥΕΡΗΤΕ 91.
 ΟΥΗΗΒ, ΜΝΤ- 33. 36. 87.
 ΟΥΝΤ- Ε- (a debt) Ad 38. Ad 62
 ΟΥΟΕΙΝ, sun-light 377.
 ΟΥΟΙΠΕ *v. ΔΙΠΕ.*
 ΟΥΟΡΟΣ 455.
 ΟΥΤΑΡ 472.
 ΟΥΩ, reply 52.
 ΟΥΩΒΩ 455.
 ΟΥΩΜ 73. 254. 310. 312. Ad 10.
 ΟΥΩΝΩ 375.
 ΟΥΩΝΩ 355².
 — ΕΒΟΛ 78. 113.
 ΟΥΩΡ, *vb.* Ad 67. (? ΟΥΩΡΡ)
 ΟΥΩΡΡ 189. 342. Ad 58.

ΟΥΑΡΡ ΕΡΟΥΝ *81. Ad 41.
 ΟΥΟΡΡ 79. 194. 325.
 — ΕΒΟΛ 343. 481.
 ΟΥΩΩ 257. 324.
 ΟΥΩΤΕ 36.
 ΟΥΩΤΩ 351.
 ΟΥΔΤΩ 459.
 ΟΥΑΤΩΕ 465.
 ΟΥΑΤΩΕ Ad 57.
 ΟΥΩΩ 39. 68. 70. 72. 80. 89. 90.
 100. 101. 106. 122. 133. 174. 185.
 186. 198. 200. 203. 205. 218. 224.
 230. 233. 235. 244. 253. 257. 284
 285. 290. 299. 303. 316. 327.
 347. 354. 362. 366. 375. 378.
 379. 385. 386. *571. Ad 47.
 Ad 57. Ad 59.
 Ρ — Ad 47. [436.
 ΟΥΩΩΕ 83. 189. 229. 301. 353.
 ΔΥΩΕ 99.
 ΟΥΑΩΕΣ 335.
 ΟΥΩΩΒ 244.
 ΟΥΩΩΤ 50. 286.
 ΟΥΩΩ &c. 40. 116. 121. 137. 183.
 267. 316. 361. 363. 386. 401.
 466². Ad 17.
 ΩΡΕ = ΟΥΩΩΕ 436.
 ΟΥΩΩΜ 222. Ad 46.
 ΟΥΩΧΕ *403.
 ΟΥΟΧ Ad 57.
 ΟΥΩΑΠ 455.
 ΟΥΡΟΡ, plant name 487.
 ΟΥΡΑΡ 468.
 ΟΥΧΔΙ 49. 72. 79. 243. 348. 354.
 396. Ad 27. Ad 33. Ad 67.
 ΩΡΕ = ΟΥΕ 286.
 ΠΔ-, possessive, ΡΠΔ- 86.
 ΠΔΩ 423. Ad 51². [Ad 42
 ΠΔΩΕ 166. 185. 232. 289. 416.
 ΠΕΩΕ 309.
 ΠΗΩ 145. 165.
 ΠΗΩΕ 138. 142. 144. 147. 149.
 157. 172. 194. 304. 413. 414. 415.
 417. 450. Ad 3.
 ΠΔΧΙ, Τ- 148.
 ΠΕ, Τ-, above 87. 138. 149. 482
 ΠΕΧΕΥ, ΠΕΧΕΥ 198.
 ΠΕΧΕΚ Ad 62.
 ΠΙΧΙ 190.

ΠΙΣΕ 211. 466.
 ΠΩΣΕ 466.
 ΠΡΗΥ 100. 122. 192. 459.
 ΠΩΛΩ 346.
 ΠΩΛΩ 119. 128. 152. 224. 239.
 266. 309. Ad 2.
 ΠΩΛΚ 48. Ad 15. Ad 28.
 — ΕΒΟΛ 126. 291.
 ΠΩΡΚ 221. 473.
 ΠΩΡΒ 103. 289?
 ΠΩΡΧ 9. 13. 14. 72. 244. 393.
 ΠΩΥ 142. 450. Ad 4.
 ΠΑΥΝ, υβ. 37.
 ΠΩΩ 240.
 ΠΩΧΒ 159.
 ΠΟΒΕ 473.
 ΠΥΑ-, ? negat. fut. 384.

 Ρ υ. αριθμητ.
 ΡΑ, part 146. 220. 307. 315. 482.
 ΡΑΝ 306. 394. 396. 404. 487.
 ΚΑΤΑ ΝΕΥ — 104. 117. 121.
 181. 216. 335. 348.
 ρμπ — ρε. 135. 138. 140. 292
 304. 319. 393. Ad 15.
 ΡΙΝ 126.
 ΡΑΤ, ΠΑΤΒΝ- Α.
 ΡΑΥΡΕΩ 469.
 ΡΑΥΤΕ, τ- 240.
 ΡΑΥΤΣ, π- 450.
 ΡΗC 46. 48. 50. 65. 108. 141. 144.
 224. 225. 229. 253. 305. 307.
 310. 321. 327. 342. Ad 34.
 Ad 55. Ad 59. Ad 62.
 ΤΑΡΗΣ 148. cf. 156.
 ? ΡΗΤΕ 27.
 ΡΙ 149.
 ? ΡΙΜΕ 254.
 ΡΚΕ = ΔΛΚΕ 303.
 ΡΟ 145. 147. 149. 150. 233. 305. Ad 19
 ΡΟΕΙC 29. 30. 32. 34. 35. 106. *166.
 252. 485. Ad 46.
 ΡΟΜΠΕ 98. 108. 109. 110. 132.
 ΡΟΟΥΥ 57. 58. 133. 204. 219.
 Ad 59.
 ΡΟΥΡΕ 103. Ad 10.
 ΡΡΟ 407. 408.
 ΡΩΟΥ, plur. 52. 371.
 ΡΩΟΥΕ, Ν- 375.
 ΡΩΜΕ, ΝΟΒΝ- *119. 121. 240.
 324. 342. 370. 397. Ad 25.

Ad 34. Ad 49.
 ΡΜ- 89.
 ΡΟΥΜ- 449.
 ΡΩΜ- 404.
 ΡΩΥ 372.
 ΡΩΥΕ *115. 249. *298.
 ? ΡΩΥ., υβ. 103.
 ΡΩΥΩΝ 368. 465.

 C = Z. CΙΚΟCΤΑΤΗΣ Ad 58.
 CΑΒΕ 434.
 CΑΙ 354.
 CΑΙΝ 379.
 CΑΜΗΤ 244.
 CΑΝΔΒΑΚΗΝΕ 162.
 CΑΝΝΗΒΕ Ad 49.
 CΑΧΩ 36.
 CΑΧΟ 133.
 CΑΥ, Ν- 331. Ad 40.
 CΩΩ, π- 40.
 CΑΥΝΕ 133.
 CΑΟΥ 70.
 CΑΟΥ 466.
 CΒΤΩΤ Ad 46.
 CΒΩ, † Ad 13.
 —, χι- 385. 401.
 CΕ 244.
 CΕ Ν-, daughter of 207.
 CΕΕΙ, ΡΠ- Ad 19.
 CΕΚΩΤ, τ- 306.
 CΕΝΟ *291. Ad 54.
 CΗΤ 472.
 ? CΙΒΤ, τ- 171.
 CΙΓΗ υ. CΟΒ.
 CΙΚΑ, ΩΝΕ Ν- 270.
 CΙΜCΙΜ *187. 456.? Ad 30.
 CΙΠΠΕ Ad 19.
 ? CΙΤ, π- 128.
 CΙΤ, υβ. 370.
 — ΕΒΟΛ 287.
 CΙΡΕ, υβ. Ad 49.
 CΚΕΝΙΠΙCΕ 211. 466?
 ? CΚΙ, υβ. 289.
 CΜΑΩ 237.
 CΜΝ 79. 107. 112. 124. 159. 160.
 167. 171. 203. 218. 219. 221. 299
 304. 404. 409. 413. 420. 424.
 426. 429. 430. Ad 37. Ad 44.
 Ad 64.
 CΜΟΝΤ 178. 179. 204. 467.
 CΜΜΕ 378. Ad 52?

CΜΟΤ, ΚΑΤΑ — ΝΙΜ 52.
 93. 98. 178. 209. 255. 259.
 262. 276. 285. 302. 396. 400
 CΜΟΥ, υβ.
 ΠΧΟΕΙC ΕΥΕ — ρε. *53.
 54. 61. 62. 64. 67. 69. 75. 76
 79? 80. 105. 126. 152. 184.
 211. 246. 247. 259. 261-
 -266. 269. 277-281. 283.
 291. 293. 317. 323. 327. 337
 370. 484. Ad 2. Ad 45.
 Ad 53. Ad 59.
 —, noun *66. *90. 136. 138
 197. 210. 282. 401. 469? 494
 — ? 167. 361.
 CΝΑΥΩ 474.
 CΝΗΠ = CΝΗΥ Ad 61.
 CΝΟΥΥ 453.
 CΝΤΕ 314.
 — Ad 4.
 CΟΒΙ 314.
 CΟΒΤΕ 49. 153. Ad 57. Ad 67.
 CΟΕ, noun, CΟΤ- 254.
 † — 254.
 CΟΕΙΥ ΝΚΕΡΕΔ 68. 459.
 — ΝΥΒΟC *68. 241. 403. 467
 Ad 30.
 CΟΙ 116.
 — ω 116.
 CΟΝΕ Ad 46.
 CΟΟΤ, Ρ- 294.
 CΟΟΥ, π- 455.
 CΟΥ, ΡΑ- 220.
 CΟΟΥΤΝ, Ν- Ad 47.
 CΟΠ ΝΩΛΗΛ 33.
 CΟΠ... CΟΠ... Ad 67.
 — 94.
 CΟΡΤ 465.
 CΑΡΤ 320.
 CΟΤ, υβ. 254.
 CΟΤ, noun 245.
 CΟΤΒΕΥ 270.
 CΟΥ- = CΕ- *284. 467. [Ad 61
 CΟΥΗΜΤ-, noun 248. 365.
 CΟΥΟ 129. 165. 180. 204. 206. 257.
 307. 342. 453. 456. 460. 462.
 499. Ad 2. Ad 16. Ad 18.
 Ad 30.
 CΟΒ 300.
 CΙΓΗ 434.
 CΠΙΡ 473.

CPYE 195. 324.
 CPOYT 15. 331.
 CTETWPE v. ETWPE.
 CTOT 282. Ad 60.
 CTOTI 362.
 CTENOPYE 335.
 CXAT 131.
 CW 257. 310. 312. Ad 10.
 CWBZ 71.
 CWK, v.
 CHK Ad 40.
 ? CWK, π- 322.
 CALK 348.
 CWMNT 379. 386.
 CWOYB 41.
 — EPOYN 234.
 CWP EBOL 406. Ad 60.
 CWT 385.
 CWTY 215. 235.
 CWY 17. 62. *70.
 CWYT 61. Ad 57.
 — EBOL *61.
 CWYE *129. 303. 482. Ad 18.
 CWXE 158. 370.
 CY NYWB 459.
 CYAI, noun 88. 136. 193. 223. 224.
 300. 329. 393. Ad 33.
 —, v. Ad 38.
 COYPOYR 16.
 CBPAOT 15.
 ? TA-
 TAPHC 148.
 TAPEMH 156.
 TAB, v. (? TAYO) 348.
 TAIBE 245.
 TAEIO.
 ETTAETHY, in titles 52.
 90. 93. 97. 98. 103. 104. 127. 129.
 176. 178. 183. 209. 243. 245.
 252. 253. 255. 259. 262. 268.
 276. 285. 302. 322. 329. 334.
 339. 340. 341. 356. 362. 375.
 379. 381. 396. 397. 398. 400.
 Ad 28. Ad 33.
 TAIOT 29.
 TAK NXOI 148.
 TACE, PEY- 335.
 TALO 140. 152. 160. 180. *196.
 198. 227. 342. 357. 360. 459.
 464. 509. Ad 22. Ad 49.

TALTAL 496. 504.
 TALBO 271. 379.
 TANO *133. Ad 46.
 TANW 244.
 ? TANTIT 180.
 TANGO 257.
 TAPI 472.
 TAPIZ 459.
 TAPKO 276.
 ? TAT, v. 377. (cf. TA 75.)
 TAYO 14. 21. 30. 39. 65. 73. 74. 122.
 215. 227. 257. 298. 300. 305.
 310. 312. 363. 365. 367. 370. ?
 371. 481. Ad 1. Ad 40. Ad 48
 TAYE WAZE Ad 10.
 TAVO 187.
 TAGO 14. 62. *90. 94. *108. 147.
 148. 149. 151. 231. 252. 257.
 271. 284. 330. 345. 377. Ad
 4. Ad 40. Ad 52.
 TBBO 31.
 TBNOOYE 75. 152. 222. 259.
 263. 264. 265. 273. 277. 278
 279. 287.
 TE, enclitic 434.
 TELKO 381.
 TNOY = TENOY 30. 33. 51. 60. 61.
 62. 72. 80. 83. 100. 179. 221.
 224. 225. 229. 253. 297. 316
 324. 404. Ad 45.
 NTENOY 160. 385.
 THNBE 450. 473.
 TBC 71.
 ? TKIE, v. (or KIE) 372.
 TME 46. *61. 133. 386. Ad 47.
 ΔIME Ad 34.
 TOY, π- 455.
 TTON 44. 194.
 TKO EBOL 244.
 TLO EPOYN 244.
 TMMO 284. 379.
 TNBO EBOL 386.
 TO, noun 168². 306.
 ? —, v. 352.
 TOE 220. Ad 4.
 TOEIC 245.
 TOOT, N- 107 &c. 125. 456.
 PAPIA — 58.
 TOOYE = GTOOYE 60.
 TOOY 141. 284. *371. 407. 408.
 *Ad 22.
 PEI — 106.

—, with place-name 101.
 184. 209. 248. 310.
 TCABO EIAIT 386.
 TCANO 79. *92. 306.
 TCTO EBOL 271. 371. Ad 2.
 TWBE 452².
 — Ad 58.
 TAB Ad 58.
 TWBZ Ad 55.
 TWK 164². 327. 361.
 TACK ZHT Ad 50.
 TWKR 379.
 TOLEM 254.
 TWNE 384. Ad 63.
 TWOYN 71. 271².
 — EGRAI 116.
 TWPE, WY- 33. 174. 302. Adg.
 — 330².
 TWPK, v.
 TAPK 145.
 TWRP 375.
 TWRP 147. 149. 150. Ad 4.
 TWT 13. 313. 378.
 TAT 129.
 ? THT Ad 57. (v. 103)
 TWY, TOY, noun 14. 62.
 234². 239. 284.
 —, nome, diocese 40. 167
 395. 467.
 TEY 239.
 TWY, v. 49. 74. 90. 94. 105.
 112. 347. 370. 374. 383. 385.
 Ad 11. Ad 19.
 ETTHY 30 35.
 TWZ, noun 222. 304. 482.
 —, v. 116. 321.
 TWBE 71. 271. Ad 13.
 TWBC Ad 67.
 TW = X.
 ? TWHME 165.
 TDBEIO 268.
 Y = E.
 Y, prepos. 119.
 YLAX, 136.
 PPOYEMIA 369.
 CY Ad 57.
 CYNTE 100. 235.
 ZYTEMOC 157. 160.
 Y = H.
 ZYLAC 174.

ΠΑΡΑΚΛΥΣΙΣ 253.
 СМΥ 282.
 ΤΑΧΥ 176.
 Υ = ΟΙ.
 СΤΥΧΙ 300.

Ω = ΛΥ.
 ΝΩ 301.
 СΝΩ 347. 477.
 ρΝΩ Ad 43.
 Ω = ΟΥ.
 СМΩ 66, ΨΜΩ 134.
 Ω = ΕΟΥ.
 ΕΤΒΩ 327. Ad 50.

Ω = ΟΥΟ.
 ΩΙ 83.
 Ω, great.
 ΩΔΩ *60.
 ? СΟΙ Ω 116. [357].
 ΩΒΩ, ΡΓΓ- 249. 271. 338. 344.
 —, reflex. 57. 58. 63. 304.
 ΩΝΕ ΝΝΟΥΤ 145.
 — ΝСΙΚΑ 270.
 — ΝΧΑΚ Ad 53.
 ΩΝΡ 73. 254. 311. Ad 1.
 ΕΠ, ΗΠ 16. 43. 84.
 ΩΡΚ 48. 91. 116. 130. 131. 142. 187.
 219. 342. 383 vo. Ad 42.
 ΩΡΧ 88. 108. 112. 153. 160. 165.
 167. 169. 172. 203. 218. 306.
 Ad 42. Ad 47.
 ΩСΚ 323. 323.
 ΩΥ, υτ. 67. 246. 251. 402. 481.
 — ΕΒΟΛ Ad 19.
 ΟΥΩΥ 255.
 ΩΡΤ 206.
 ΩΧΝ 361.

Ω = С.
 ΩΟΕΙΩ 459.

Ω = ρ.
 ΩΙСЕ 271.
 ? Ω, υτ.
 ΩϞΙ 174.
 ΩΔ, π- 61. 81. 91. 102. 236. 319. 481.
 484. Ad 41. Ad 67.
 ΠΕΙ — 61.
 ρΟΟΥ Ν — 36.
 ρ — *53. 56. 60. 75. 76. 91.
 96. 97. 103. 104. 105. 290. 485

511. Ad 2^o. Ad 10.
 † — 61.
 ΧΙ — *102.
 — ΝΟΒ 95.
 — Ω *60.
 — ΩΗΜ 60. [304]
 — ΝΔΠΑ ΜΙΧΑΗΛ 218.
 — ΝΚΑΡΑΚΟС 238.
 — ΜΠΩΛ ΕΒΟΛ 99.
 — ΝΤΑ ≡ 92.
 — Μ ≡ 198.
 cf. also 27.
 ρΙΒΟΛ ΜΓ — *41. 53. 57. 56.
 57. 61. 62. 70. 71. 72. 74. 77. 80.
 83. 287. Ad 1. Ad 12. Ad 48.

ΩΔΕ 27. 79.
 ΩΕ 95.
 ΩΔΑΤ 189.
 ΩΔΒΟΛ 144.
 ΩΔΜΑΡ 487.
 ΩΔΝΩϚ ? = ΩΕΝΝΟϚ 471.
 ΩΔΡ *239. 244. 459.
 ΩΔΤ, ? noun Ad 56.
 ? ΩΔΤΙΛΔ 366.
 ΩΔΥ 350.
 ρ — Ad 58.
 ΩΔΩ 350.
 ΩΔΩΟΥ 160. 228.
 ΩΔϞΤ 342. [Ad 60]
 ΩΔΗΡ 6. 122. 198. 254. 313.
 ΩΔΩΤ 465. 467.
 ΩΕ, ? wood, 334.
 —, hundred 33. *174. 177. 180. 186
 Ad 30. Ad 57b.
 — ΝΝΗΤ 355.
 —, in oath 131. Ad 42.
 —, υτ. *133. Ad 9.
 — ΕΡΟΥΝ 185^o.
 — ? 75.
 ΩΕΝΤΑΗСЕ *212^o. 217^o. 467.
 СЕНΤΑЕСЕ 463.
 ΩΗМ 33. 60. 195. 217. 245. 287. 293
 355. 361. 362. Ad 36.
 —, with name 249. 262. 278.
 436. 475. [457].
 ΩΗΡΕ — 47. 124. 127. 355. 385.
 ΩΗΝΕ 170.
 ? ΩΗΝΗΙ 363.
 ? ΩΗ† 180.
 ΩΗΥΕ 227.
 ΩΙ 159. 403
 — ΜΠΑΛΕΚΤΩΡ *174.

— ΝΡΑΚΟΤΕ 191. 405.
 ? ΩΑΙ, υτ. Ad 60.
 ΩΙΛΛΕ 381.
 ΩΙΝΕ, noun 126. 287. 339. 371.
 —, ask leave 10. 29. 30. 32. 34.
 35. 76.
 —, enquire for 116. 136. 198.
 —, seek to 393.
 ΩΙΠΕ 61. 275. 397.
 ? ΩΙΤΑ, υτ. 172.
 ΩΚΑΡ Ad 15.
 ΩΛΒΟМ 348.
 ΩΜΜΟ, π- 29. 79.
 ΟΝ — 9. 172.
 ΩΜΟΥΙΕ ≡ 466.
 ΩΜΟΥΛ 207.
 ΩΜΩΕ.
 ΡΕϞ — ΝΟΥΤΕ 75. 225.
 252. 255. 264. 265. 279. 280.
 361. 396.
 ΩΔΕΙΩ 93.
 ΩΟМ, υт. 368.
 ΩООΠ, υт. Ad 49.
 ΩΟΥ, Ν-, privative with υт.
 56. 120. 199^o. 210. 232. 247.
 249. *290. 322. 360. Ad 2.
 Ad 16. Ad 49.
 — ΛΩϞ 85.
 — ΠΛΑΝΑ 77.
 ΩΟΥΕ 217.
 ΩΟΥΤ Ad 48.
 ΩΠΗΡΕ, ρ- 61. 189. 335. 355.
 ? ΩΡΩΕ 220.
 ? ΩΤΑ 95.
 ? ΩΤΗ 466.
 ΩΤΟ 499.
 ΩΤΟΡΤΡ 115. Ad 13.
 ΩΤΟΥΗΤ, †- 71.
 ΩΤΩΡΕ 29. 31. 32. 36. 37. 38. 42.
 45. 48. 81. 86. 87. 133. 166.
 173. 229. 230. 300. 301. 305.
 Ad 41.
 ? ΩΩΒ 459.
 ΩΩΒЕ 49 vo.
 ΩΔВЕ 469.
 ΩΩКЕ 472.
 ΩΩΛϚ, π- 144. 149. Ad 4.
 ΩΩΛб (ΩΩΛК) 468.
 ΩΩМ 230. 453. *Ad 16. Ad 18.
 ΩΩΝЕ, υт. 94. 116. 122. 137.
 252. 287. 324. 335. 383.
 —, noun 97. 196. 252. 324.

ωωπ, noun 477.
— ΝΝΟΥΡ *218. 221.
— ΝΣΑΚΙΑ 473. [Ad 56.
— ΝΣΑΡΓΑΝΗ 218. 221. 299.
— ΝΣΑΤ 183.
—, vb. 83. 317. 362. 386. 393.
Ad 30. Ad 59.

ωπτωρε, v. τωρε.
ωωπε, in formula ΠΕΤΩΟ-
-ΟΠ ΝΑΚ ΤΗΡΩ 69. 75.
152. 186. 247. 259. 262. 263.
264. 269. 279. 327. 488?

ωωσ 320.
ωωτ εβολ Ad 47.
ωωτε 459. Ad 47.
ωωλτ 27. 72. 189.
ωωοβε 459. 473.
ωωωλ, vb. Ad 50.
ωωωω 324.
ωωωω- Ad 60.
ωωωτ 204.
ωωωτ, vb. 297.
ωωβηρ 3.
ωωβηρ 306.

ωω 494. Ad 60.
? ωωτс εβολ 429.

Ϸ, aspirate.
ϷΑΝΔΓΝΩСТΗС 36. 48. 84.
Ϸ = κ.
ϷΟΙΝΟΝΙΑ 284.
Ϸ = ω.
ϷΑΩΒΕ 459.
ϷΑΙ 72. 207. 289. Ad 38.
ϷΑΙΒС *στ. 127.
ϷΑΙΟ 198. Ad 60.
ϷΑΛ, π- *436.
ΜΝΤΡМ — 434.
? ϷΑΛΕ 94.
? ϷΑΛΕΛΟΙ 185.
? ϷΑΛΗ 164.
ϷΑΛΙϷ, τ- 353.
ϷΑΜΗΙ 459.
ϷΑΠ 42. 43. 51. 59. 65. 86. 130
153. 154. 155. 187. 293. 297.
315. Ad 25. Ad 46.
ϷΟΠ 185. *295.
ϷΑТ 183. 258. Ad 23.
ϷΑТНР 468.

? ϷΑТΛα 239.
ϷΟΥΝΟΥВ 315.
ϷΒОС 68. 193. 239. 241. 368.
376. 403. 467. Ad 30. Ad 44
Ad 62.
ϷΕ, noun.
†ΘΕ 140. 178. 180. 394.
βΝΘΕ 102. 116. 383.
ϷΕ, рм- 73. 434.
ϷΕВВЕ 138. *461. 462.
ϷЕМХ 175. 212. 217. 343. 498.
ϷΗМЕб 505.
ϷЕНЕЕТЕ 191. 294. 310.
ϷΕΝΗ 465.
ϷΕρε 466.
ϷΕΤΑϷΕ, р- 160.
ϷΗВС *41. 45. 92. 459.
ϷΗКЕ 71. 75. 94. 209. 255.
256. 258-264. 267. 269.
270. 285. 366. Ad 28. Ad 64
ϷΥМЕ, τ- 160.
ϷΗНЕ 477.
ϷΗΠЕ Ad 34.
ϷΗТ, north 140. 141. 146. 150.
207. 224. 315. 385.
ЕН — 90. 91. 108. 179. 180.
189. 201. 212. 248. 257. 310.
315. 323. 354. 360? 361. 366.
Ad 46.
АН — 177. 239. 353.
ϷАН — Ad 67.
ϷΗΥ Ad 14.
† — 249.
? ϷΙ, π- 315.
ϷΙ, in payment of 411. cf. ϷΑ.
ϷΙΒΟЛ м- 215. 281. *288. 297.
304. 305. 310. 312. 313. 481. 482.
— and ϷΙϷΟΥΝ 209.
v. ωα.
ϷΙМЕ 289. 443.
ϷΙСЕ, ϷОСЕ Ϸс. 14. *53. 129. 132
197. 219. 241. 253. 254. 256.
267. 276. 325. *373. 385. 401.
465. Ad 52. Ad 60. Ad 63.
ωΙСЕ 271.
ϷΙТООТ-, intermediary 219.
407. 409. 410. 413-419. 422.
423. Ad 2.
ϷΙϷΟΥΝ and ϷΙΒΟЛ 209.
ϷКО 267.
Ϸбo 209.
Ϸλλω 66.

ϷΛΛΟΕΙ 372.
ϷЛОП 472.
ϷМЕ ΝϷΟΥϷ 30. 31. 35.
ϷМООС 72. 73. 351. 385.
ϷМОТ, ωεπ- Ad 46.
ϷМОУ 207. 212. 217. 476.
ϷМϷАЛ 52. 93. 286. 303. 350.
366. Ad 27.
ϷНААУ & vars. 104. 132. 187.
192. 306. 315. 467. 498.
Ad 43. Ad 46. Ad 67.
? ϷНЕ 187.
ϷОЕИТЕ & vars. 93. 100. 174.
368. 403. 459. 465. 469. 487.
ϷОИ, π- 140. 185. 204. *206?
229. 304. 344. 483. Ad 18.
ϷΟΛΟΚΟТТΙΝОС & vars. 145.
154. 170. 454.
ϷΟΛΟΚОТСЕ 173. 179. 184.
187. 190. 192.
ϷΟΛΟК, 43. 48. 131. 138. 139.
155. 158. 162. 163. 166. 168. 171.
178. 181. 185. 191. 192. 194.
198. 223. 244. 268. 304.
305. 306. 403. 404. 405.
407-417. 438. 450. Ad 12.
Ad 21. Ad 42. Ad 43. Ad 61.
Ad 64. Ad 66.
ϷΟМНТ 48. 174. 177. 180. 182.
186. 190. 192. 320. 452. 456.
459. Ad 30. Ad 59.
ϷОΟΥТ Ad 4.
ϷОП, v. ϷΑП.
ϷОРУ 324. 375. Ϸωру Ad 34.
ϷОТЕ, реϷр- 59. *61. 75. 225.
246. 262. 264. 265. 269. 279.
280. 327.
ϷОТС 348.
ϷΟΥАДТЕ 172.
ϷΟΥЕИТЕ 281.
ϷΟΥН, рмн- *255. 343.
ϷΟΥРIT, π- 482.
ϷΗХϷОХ 327.
ϷРЕ 222.
ϷРЕВ 468.
ϷТОП 350.
Ϸω, vb. 314.
—, noun 170? *309. 361. 497? Ad 16.
ϷωВ Νδix 16.
ΑТЛААУ Н — Ad 17.
р — 13. 106. 122. 187. 218-221.
223. 270. 303. 306. 324.

353. 385. 386. 485. Ad 13. Ad 27.

ροϋ — 257.

ρπ — 122.

v. ΜΜΟΝ.

ρωκ 459.

ρηλ εβολ 339.

ρωλε 129. it.

ρων, bid 34. 313.

—, approach, submit to 42.

43. 44. 168. 295. 297. 346. Ad 14.

—, intransit. 198.

ρωργ 311.

ρωτ, v. 133.

—, noun 466.

ρωτε 140. *206.

ρωτι 502.

ρωτι, v. Ad 29.

ρωτρ 19.

ρχα 466.

X = τω.

τωημε 165.

? X = γ.

αντελεχ Ad 63.

χαειε 189. *227.

χακ, π- 176. *348. 350. Ad 53.

χοκ 186. 349.

χεββεσ 335.

χελε, noun v. χλλε.

χελοιτ 370.

χηρε 144. 147. 148. 149. Ad 4.

χι, opposed to † Ad 43.

χιβεκε 313.

— εβολ 16.

— ερογν 73. 140.

— κανων 485.

— ντοοτ- 168.

— τοοτ- 252.

— πωλ 102.

— σβω 385. 401.

— σρω 393.

— ραπ Ad 29.

χλειδσκ 482.

χαιβεκε 185. Ad 42.

? χαιτογϋξ 304.

? χικι, v. 100.

χιογε 296. 376.

χλλε 459, χελε 448.

χλω. μες 466.

χνογ *109. 129. 172. 306.

χνοογ 187.

χνογ *160. 464.

χοε, τ- Ad 4.

χοειс, title 47. 133. 140. 286.

357. Ad 33.

— NCON, monk 355.

— — 394. 400.

ρ — 144. 146. 148. 151.

ο ν — 165. 294. Ad 9. Ad 18.

χοειτ 216. 338.

χοειτ, v. 304.

χοι, π- 3.

χοι, τ ακ η- 148.

χογ, κοη- 465.

χπεει (= χπιε) Ad 47.

χω ετβε, report on 81.

— εγραι 130.

χω εβολ 334. 509.

χω, sow 138. 206. 289. 307.

Ad 20². Ad 26.

χωβε, v. 133.

χωκ, noun 11. 29. 50. 116. 239.

363. 379. 386. 396. 399. 488.

Ad 47. Ad 50.

χωκμ 79.

χωλ, π- 160.

χωλε, π- 156.

χε (= χεερε) εβολ 371.

χωρμ 436.

χωρη 129. Ad 22².

χωτ, v. Ad 67.

χωωμε 246. 247. 249. 252. 253

370. 457. 458. 459. 466. Ad 33.

Ad 50. Ad 67.

χωχ 267.

χωχε, μα ρ- 472.

β = γ.

δων 436.

κερεβμα 249.

λωνδινε 394.

μβ- 79. 206.

δειςει 71.

δωμετρικ 245.

β = κ.

ενδωμιον 249.

? λαδ 192.

ρολοδοτινος 170.

ρδδ 209.

δαμογλ 219. 226. 227. 346

509. Ad 30.

βε 61. 81. 111. 116. 224. 294. Ad 43.

βενονια 135.

βερων 459.

βι και 256.

βο 128. Ad 51².

βογωιε 229.

βωλυ 253.

βωλχ 6.

βωρ 456.

? βεια 320.

βερωβ 338.

βιχ 140. 274.

? κι[χ] Ad 18.

μν — ριχω- 29. 31. 40. 200.

βιχ 466.

δλω 335.

δλοδ 347.

δμοδ Ad 18.

δσειλε 296.

δολ, χι- γα. 224. [Ad 46

δομ 32. 79. 131. 132. 221. 393. Ad 42.

δονс, χιν- 73. 378. Ad 60.

δοογνε 197.

δοογον Ad 46.

καρτη (δοрте) 472.

δορδс 273.

δос 206. 208².

δас 189. 257. 464. 473. 476. Ad 30

δρομπε 202. 453.

δρωρ, ρ- 257. 258.

δω, v. 48². 56. 66. 116. 120. 152. 199.228. 232. 240. 247. 249². 290. 314.

321. 322. 328. 337. 354. 360. 367.

402. Ad 2. Ad 13. Ad 38. Ad 49

δωβε 454.

δωλε 49.

δολπ 224.

? γαλπ 257.

δωμ 347.

δωπ 61. 133. 182. 209. 350.

δωτρ 473. Ad 50.

δωωτ ρητ- 199. 244². 324.

δωχ εβολ 257.

δωχβ Ad 46.

δωχβ 244.

