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A PAPYRUS COLLECTION OF THE GREEK PAPYROLOGICAL SOCIETY

The Greek Papyrological Society recently acquired a number of papyri, mostly Greek, which cover almost the wide spectrum of the papyrological data. The collection has been formed by virtue of certain donations and purchases, and now totals about three hundred and fifty pieces.

The Administrative Council of the Society, supported by the unfailing interest of its President, John Triantaphyllopoulos, has taken an active part in working towards the acquisition of these papyri.

On the financial side, friends of the Society and State Institutions, especially the Ministry of Culture, have supported our aim to enrich the Society with new sources, which all papyrologists require for their research and study. At this point, Mrs Stamatia Xyla must be mentioned, for her offer of the purchase of 80 papyri dating mainly from Byzantine times. A part of them will be included in a single volume which bears her name, in gratitude of her offer.

The papyri of the Collection can be classified into the following categories:

1. Literary papyri. These are small fragments from prose compositions, some of which have not yet been identified. There is also a large piece from a papyrus roll, containing nine columns. I will not elaborate on the latter, however, until I am more confident about its nature.
2. Letters. These fall mostly within the third century B.C., and some of them, at least, originating from Zenon's archive.
3. Legal documents. These are leases on certain agreements, loans of money, contracts of sales and such like.
4. Accounts, lists, and memoranda. These are numerous, and also fragmentary.

Let us pick some pieces, at random, and examine some particulars of the Collection.

A part of it came from the restoration of a papyrus mask, which was donated to the Greek Papyrological Society by Al. Oikonomides, a well known epigraphist and proprietor of the Publishing House *Ares Publishers* in Chicago¹.

The mask was entrusted to the charge of Dr. Hermann Harrauer, director of the Papyrussammlung in the Österreichische Nationalbibliothek in Vienna. I myself kept up with a part of the restoration while staying in Vienna under a research programme scheme supported by the University of Athens. I can, therefore, give a first-hand description of the steps followed in this process. (See Plate 1).

The mask measures 40x40 cm. The characteristics of the face were preserved well, though some parts of the colours had been removed, and consequently lost. The back did not exist and the sides were almost flat, caused by the careless transportation of the mask, or, perhaps by the over-protection of the mask by its carrier. Despite these mishaps, the mask was impressive because of the vivid and varied colours with which the face was tastefully and skilfully painted. Apart from noting the aesthetic composition of the mask, I could not ascribe it to a male or female, nor could I define the age of the dead person with certainty.

Some pieces of the sides, ready to be cut off, betrayed the type of writing. This was obviously demotic; a fact which moderated our zeal in proceeding with the restoration. Yet we held a secret hope that some pieces in Greek might have been inserted in between the layers of the cartonnage.

When the mask was brought to the laboratory in Vienna we first separated the colours and kept them aside to reconstruct the mask later on. Then, slowly and patiently, the papyrus leaves were unstuck.

The content of the texts found is in general unsatisfactory. Of course one should not expect large pieces of papyrus, as the constructor of the mask needed and used small pieces to cover and form the facial hollows, i.e. the eyes, the nose, the mouth, the chin etc. These parts of the face, forming tiny moulds, are not suitable for large pieces of

1. Alkis Oikonomides died on the 1st February 1991 in Greece. He has left a number of books on Papyrology and some papyri to the Greek Papyrological Society. Unfortunately, he was deprived of his valuable articles by his close friends(!) who took care of him at the last days of his life. These articles were bequeathed by him personally to the Greek Papyrological Society six months before his death.

papyrus. Consequently, the papyri were cut into pieces before they could be used in the formation of the face.

A large number of tiny fragments which came out from the strips when separated proved to be worthless, disproportionate to the hard work and labour which had gone into their restoration. We were hoping all the time, however, that something of note might appear from one moment to the next, thus rewarding our efforts. To our satisfaction there emerged one tiny strip bearing some Greek letters which could be read easily and restored as $\varepsilon] \nu \text{ Κροκο}[\delta\iota\lambda\omega] \nu$ [πόλει. The reading has brought to light information about the provenance of the papyri used for the mask, and that was the Fayumic district. (See Plate 2).

Later some more Greek texts were recovered, among which three at least are publishable.

Of these, the best preserved is a letter written in a large, regular hand. The letters are linked together in groups of two, or three at the most. The writing is clear and even handsome. From the particulars of certain letters, we can date the papyrus to the middle of the second century B.C. The papyrus itself resembles those found in the Serapeum at Memphis. From the context of the letter we can also conclude that it was written from a wife to her husband, who was away. The poor wife is anxious because of the family misfortune caused by her husband's absence. (See Plate 3).

A fair number of demotic texts have been found, among which three at least are also publishable, while some pieces belong together; but this exceeds the limits of my knowledge. (See Plate 4).

The painting of the mask was well preserved, though some pieces had become detached and scattered inside the paper in which the mask was wrapped. To replace these coloured pieces in their original position seemed a waste of time, and so we did not proceed further.

It is noticeable that the colour grey predominated - especially on the front part of the face (cheeks, nose, and chin). The eyes are dark grey and the forehead reddish with a yellow circle, almost complete, in the middle, separated by coffee-coloured lines. Similar lines, though larger and darker, form the outline of the ears. This colourful face has been preserved successfully thanks to the skill and patience of Dr. Harrauer.

In general, the texts extracted from the mask were few, as the state in which the cartonnage was found was very bad. In Dr. Harrauer's estimation «this papyrus mask is about average; no doubt there are better ones, but also worse».

To add one more point, the processing, step by step, has been recorded on a videofilm. In this way we have visually documented the work and the results.

Next comes a private collection consisting of ten papyri donated to our Society. The provenance of the papyri is Oxyrhynchus, according to indirect information, and their date varies between the Ptolemaic period and Byzantine times. I have chosen three of them to give a rough idea of their value.

1. (Inv. No. M2). This is a fragment measuring 9,5 (H.) x 6,5 (B.) cm. The signs of the gummed joins can be detected if the back of the papyrus is examined. This means that the papyrus is part of a roll. The letters have been effaced in many places, while elsewhere they have been darkened, so that their reading becomes doubtful in these areas — if not impossible. On palaeographical grounds we can date this papyrus to a time not later than the first century B.C.

What has been preserved of the text betrays, clearly, its literary content. Those words of the text taken as key-words, have produced definite results. The first striking instance is the word ΑΜΦΙΦΑΝΕΙ in line 2; we can also read with certainty ΤΟ ΜΑΝΤΕΙΟΝ in line 3, and ΔΙΟΣ ΝΕΜΕΙΟΥ ΙΕΠΟΝ in line 4. On the basis of these words, which we entered into Ibibus SC to search in the TLG's data, we discovered that the text is part of the ἀγῶν 'Ομήρου καὶ 'Ησιόδου² — a text attributed to Alcidamas, who was a disciple of Gorgias and a rival of Isocrates³.

The text reads as follows: (See Plate 5).

Ο [ἰνόην] τῆς Λοκρ[ί]δος [
]'Αμφιφάνει καὶ Γανέ[κτορι] τοῖς [
 ἀ]γνοήσας τὸ μαντεῖον. Ὁ γὰρ [τόπος
 ἐκαλεῖ[το] Διός Νεμείον οἰρὸν [
 5 γε]νομένης ἐν τοῖς Ο[ἰνοεῦσιν
]οὶ νεανίσκοι τὴν ἀδελ[φὴν
 ἐκείνων Κτημένην μοιχεύειν τὸν 'Ησιό]δον [

2. See *Opera Opera* V, ed. T.W. Allen, *OCT*, p. 234.

3. See F. Nietzsche, «Der Florentinische Tractat über Homer und Hesiod, ihr Geschiecht und ihren Wettkampf», *Rh. Mus.* 25 (1870), 528-540, and 28 (1873), 211-249. See also my work «A New Papyrus Fragment of the *Certamen Homeri et Hesiodi*» published in *Πλάτων* 42 (1990), 45-51, where I deal with the subject matter in detail.

ἀποκτείναντε]ς αὐτὸν εἰς τὸ μεταξὺ [τῆ]ς
κα]ὶ τῆς Εὐβοίας
10 νε]κροῦ τῷ[ιταιόν
] προσενεχθέντ[ο]ς [έ]ιορτῆς [τινος
] . [. [

2. (Inv. No. M1). This is a letter of 15,5 (H.)x10 (B.) cm addressed to Hermias from Asclepiades, who asks the former to give forty copper drachmas to someone on his behalf. At the beginning are expressed the usual greetings, followed by instructions. The letter seems to be brief on account of its content. The bottom of the papyrus is lost: this should have contained a few more lines of the formulaic farewell. This papyrus piece had been used as a mummy cartonnage, as suggested by (a) the remains of a reddish colour which were removed, during the papyrus cleaning in the laboratory and (b) the sharp cut of the left side made by a cutter. It is observable that the horizontal strips do not coalesce a fact which betrays the hasty and careless manufacture of the papyrus, and further obliged the epistler to write along the fibres, leaving a large interlinear space. We also observe a tendency on the part of the writer to separate the words.

(See Plate 6).

Ασκληπιάδης Ἐρμία χαιρειν.
Εἰ ἔρωσαι σύ τε καὶ Πρώταρχος
καὶ οὓς αἰρεῖ, εἴη ἀν δέ ως [έ]γώ
βούλομαι, καὶ αὐτοὶ δὲ οὐγιαί-
5 νομεν. Παράδος (?) Ἐριεῖ (?) χαλ-
[κο]ῦ δραχμάς τεσσαράκοντα
ὑπὲρ ἐμοῦ. Ἐὰν δὲ δύνη
[παρ]αγενέσθαι τοῦ μηδενεὶ^λ
χυτηροσ. εννειη
10 τέσσαρα καὶ τονρα. εσετε (?)
πολυναισ.ισ. . δια. (?)

Verso along the fibres:

τῶι προστάτηι (?)
Φαῦφει ε Ἐρμία[ι]

3. (Inv. No. M3). This papyrus contains an agreement. More pre-

cisely it is a *marriage contract*, but as the top and botton of the papyrus are lost, there are no names nor any other signs of identification of the parties involved. It is certain, however, that a woman is mentioned, on behalf of whom another person certifies, because she herself is illiterate.

The letters present no special characteristics, but the writing is, in general, careless and hasty a fact which makes the reading difficult. Such writing is likely to be dated to the first century A.D. (See Plate 7).

[...]ισ[...
] τηδι και σ. ἀργύριον [
 'Ομολογοῦσι] πρὸς ἀλλήλους και βε[βα]ιοῦσι
]εσιν . . ωσω ν(ομίσματος) ἀργυρίον δραχμὰς
 5]. τοῖς ἐσομένοις ἐξ αὐτῶν πα[ισὶν
]ως κάστρα περὶ . . ραλλωλ. . ει[
].ισνοις μηδ' ἄλλω μηδει[ὶ
 'Απο]λλωνίου γένεως . . . [
]ω οἰκονομεῖ και ον[τὴν]
 10 πρέπονταν]έλενθέροις παισὶν παιδε[ίαν
]. . ωντι, εὶ δὲ μὴ αν . . . [
]έὰν δὲ μὴ ἀποδώσω τ[ὰς προκειμένας ἀργυρίον
 δραχμὰς]η και τῇ ἀμφοτέρων ύπερ τ. . . [
]ατερ τελευτήσασα ω[
 15 ἀ]γελθεῖν μὴ οὕσης τ. [
].νμ.ησατα . . . ολιτε [
 ἔὰν δὲ μὴ α. [
]νόμους μεταλλάξ [
]ν ἐνεστῶσαν μέχοι [
 20]μαι . . . μοι ἐκ τ. . .]. [
]. πεις τῇν [.]. . . [
].α. . . τον και ο. . . [
].μων καλ. . . [ἔγραφα / γέγραφα ύπερ τῆς
]. . μὴ εἰδνίας γρ[άμματα και συμφωνεῖ / στοιχεῖ μοι
 25 πάντα τὰ ἔγ]γεγραμμένα ως π[ρόκειται.

4. (Inv. No. M7). This is a letter, almost complete. It can be assigned, on palaeographical grounds, to the end of second or early third century A.D. The writing runs parallel with the fibres, while the back is blank. The right and left edges of the papyrus have been lost, but the missing text could not have been long. The last line has been cut

out, but there remains the top of some letters which should belong to the «farewell». From what we can discern, we exclude the formulaic *ἔρωσο* and accept instead the parallel closing greeting *ἔρωσθαι σε εὔχομαι* extending perhaps to certain determinatives.

After the name of the recipient in line 1 (that is Sarapiscos), the surface of the papyrus has been washed out. Similar damages are observed in some other parts of the papyrus, e.g. between lines 3 and 4, as well as at the end of line 7. The place of the greeting *χαιρεῖν* in line 2 suggests that a complement to Sarapiscos must have been stated. As the style of the letter betrays a familiar tone, it would not be wrong to expect *τῷ ἀδελφῷ* or *τῷ κνοίῳ*, or *τῷ φιλτάτῳ*.

The use of the word *στρατηγοῦ* in line 9 gives this private letter a special interest. It might be a mention of the strategus of Oxyrhynchus, as the papyrus most probably came from that area. The word *πόλιν* in the next line refers, then, to this city. There is also a reference to Antinoopolis in line 12. (See Plate 8).

(traces perhaps)

]*Σαραπίσκωι* [
 (vacat) *χαιρεῖν*
 [*Γνῶναι σε θέλ.]ω* δτ[ι .]τον *προλαβ[*
]*σονομ[* . . .] *καλῶς* [*ποι-*
 5 [*σεις ἐνέ]γκας* *ἡμῶν* *ἔργα* κ[αὶ
]*νς π.ν. . αγονμε* [
].*εν δτι (ex και) σοι θ[.].μ[*
]*σω* (or *νω/ζω*) *γάρ δτι οὖπο τὰ* (or *τὸ*) *γ[*
]*οῦτως τοῦ στρατηγοῦ* [*ἐπιστέλλοντος*
 10]*γενομένον λέγεται μεντ[*
].*παρήτηται διὰ τὴ[ν*
εἰς τὴν Ἀ]υτινόν. *Ασπάζεται σε* [. . . *καὶ τὸ*
 [*παιδίον* ν σον. *Ασπάζον* *Ἀπιον* *καὶ* [*τοὺς ἐν οἰκωι*
πάντας. *Ἐρωσθαι σε εὔχομαι*].

In this collection there are also two Byzantine papyri worthy of note, because of their content and the form of the writing.

(a) (Inv. No. M8: now *P. Sta. Xyla* 1). The first is a receipt issued by the heirs of Phoebammon the cook, for the purchase of meat and barley. The receipt is certified by a person signing it with his own hand quite different from that in which the main text is written. The ink of the se-

cond hand is more intense and the style of writting very elaborate and decorative. Many words bear an abbreviated form not always detected in similar documents. The text is written along the fibres, and the back is blank. Both hands can be assigned, on palaeographical grounds, to the fifth or sixt centuries A.D. (See Plate 9).

(†Λάγος) π(ρὸς) [τοὺς] κληρ(ονόμους) Φοιβάμμωνος μαγείρ(ον)
]·καὶ ἐ(δε)ξ(άμην) χάριν τῶν ἀποχῶν τῶν κοιθῶν καὶ τῆς
 κρέ]ως λίτρας τριάκοντα. Γί(νονται) κρέ(ως) λ(ίτραι) λ μ(όναι) (2nd
 H.) Ἐσιμωσάμην
 [κρέως (λίτρας) τριά]κοντα μόνας πρὸς τοὺς κλ(ηρονόμους) Φοιβάμμω-
 νος μαγείρον

(b) (Inv. No. M9: now *P. Sta. Xyla* 2). The next papyrus contains the larger part of a letter addressed to a high official, to whom the sender expresses his respect as well as his entreaty for a favour he asks. Like most papyri of the Byzantine period, its writing is well distinguishable thanks to the peculiar way in which the letters are formed.

The characteristics of the writing declare a fully formed Byzantine hand which strikingly resembles that of *PHaun.* 52 (vi-vii-/A.D. Pl iv). Cf. also *PCair. Masp.* ii 67126, A.D. 541 (Pl. I) (=Schubart, *Gr. Pal.*, Abb. 59).

(See Plate 10)

σεβ]αστοῦ .[
 τῆς ὑμ]ετέρας λαμπρότη[τος
]ο[. κατὰ]τὴν παράκλησιν ωσ[
 ἐν τοῖς]δεσμωτηρίοις ὧν καὶ σεσιδηρωμέ[νος
 5]εσ . .νο ντος καὶ ἐβονλόμην δημ..[
]. . . ταντης ἔνεκεν τῆς αἰτίας καὶ παρακαλεσα[
 τ]ῶν πραγμάτων δέξασθαι 'κ(αὶ)' τοῦτον καὶ ἀρέσεσθ[ε
 καὶ διὰ τοῦτο ταντα ὑμῖν προσάγω τὰ[
] ὑμεῖς γὰρ ἀεὶ σέβ[|[οντας ετέ']] καὶ τὴν ἐμὴν παράκλη[σιν

Another group in our collection, which was purchased last year, contains about 150 papyrus fragments, though the exact number of them cannot be calculated precisely, as some fragments belong together, and the work of arrangement has not as yet finished. Most of these papyri came out of a mummy cartonnage, and are not complete. They differ

in size and content, and can be assigned to the second and first centuries B.C. Some of them are tiny and difficult to read. They will no doubt give much trouble to the scholars who edit them. Fortunately, their number is small. On the other hand, we may make use of these fragments by allowing our students to examine them for curiosity.

From the other pieces I have chosen a rather large one (Inv. No. F1 19) bearing eight columns on the front side (*recto*) and two on the back (*verso*). Some other pieces seem, *prima vista*, to belong to this. It can be dated to the second century B.C., if not earlier, (See *PAmh.ii* 35, 132 B.C. [= *WChr.* 18, Schubart, *Gr. Pal.*, Abb 16]). Similar. texts have been published in *CPR* ix by Hermann Harrauer (Vienna 1987), who has given me essential help in the reading of this papyrus. (See Plate 11).

Col. I

Traces of letters at the end of 5 lines.

Col. II a.

Τεσενοδφις

Αμέσις

Μεστασῦτμ[ις]

Ταντῶφις

5 *]’Εαστενοδ(φις) ἐχω[μένως] Name of a house owner*

’Εσενδέμφις Πλασ[(or Πανσ[

Νεχθῶς Παθύμ[εως]

[’Α]ρσινόη γν(νή)

[Μα]ροῆς Ιναρώνος

10 *(’Εσθωσθῆς Τε[? Name of a house owner*

Μιαγις Doubtful reading inter lineas

[’Α]ρσινόη Νεχθωῦ[τος]

[Τ]ενυῶνις (or Τενγῶνις) γν(νή)

Col. IV

a.

65 *Traces*

]δρος νιὸς (’Αλέξανδρος?)

]νάστος

]ος

]ς

70 *] καὶ Αἴνος*

].ς Διοκλήτιος

75 $]\varsigma$ Μενελάο[v]
 $]\gamma\nu(v\eta)$
 [’Αρσινό]ηι
 75 [[. [. πικ. . .]] *Traces*

Break of papyrus

b.

80 "Οννοφρ[ις
 Τσενοσ[ιρις (?)
 (Παντοφ.[*House owner*
 80 Δισειχης Ν[(?)
 Πενδρι[ς
 Πενδρι[ς νιός
 Φοκριᾶς δ

85 Σαποῦρις Α[*Traces of letters inter lineas*
 Πετεμεν[οῦφις
 Σεντοθῶν[ς *Inter lineas*
 Πετεμενοῦφ[ις
 'Απολλωνία γν(νη)
 90 Πετενοῦρις
 Πετενεφῆ[ς
 ἄλλος 'Απολλώ[νιος *Doubtful reading*
 Ψενοσίρις ἀδ[ελφός
 Ταμονν. . . γν(νη)
 95 'Απίων Χι. . .
 Τασῶς (or Τασθός) γν(νη)
 Πετενηχῆς Τέω[τος]
 . . εωννίς γν(νη) (or . . ενωνις)
 100 [.]. [.]. Αρμαῖος
 Ψενιόνη γν(νη)
 Πεαρφέν(ης) ἀρωγὸς (?)
 . .]ρορη γν(νη)
 .]. σωνίς γν(νη)
 [Με]νόφ[ιλος]

130 , Γ[]. βασι[*Perhaps Γεωργοὶ βασιλικοὶ*
 , Α[]εν[. . .
 , Τα[. . . μάνης
 , Πασάθης 'Απολλωνίον

(Τετεβαφόη μή(τηρ))
 135 , Ἰμονθαμοῦνις ἀδελ[φὸς]
 "Αρειος . . .
 , Ψεναμοῦνις Νέω[νος]
 , (Ονομε. . . . [
 (Πετε/
 140 , Ταμε[νοῦφις] ?

b.

Ν]έωνος

]Μάρωνος
 ['Αρσιν]όηι γν(νῆ)
]νος νίδος
 145] γν(νῆ)
] . Νέωνος
 Μ[ἀρ]ωνος Name of a house owner
 "Αλλο[ς]. Νέωνος
 Πεαρ[. . . .]δρον
 150 Νο. [. . . . ος
 (Γίνονται) [
 βαλα[νεῖς]
 / Θασ[. . . .]ης
 / .τ. [. . .]ινις
 155 / Θεόμο[οῦ]θις
 / Ιεμ. . ονος νίδος Doubtful reading
 Ταμεῆσις
 Τετενεύς 'Αγ[τέ]ως
 Τανῆσις γν(νῆ))
 160 Γαν. ρις Ετο. . . . ος
 (Σαμοῦνις Π. . . . σενς Owner of the house
 Πεσετεμοῦνις γν(νῆ)
 (Θασ[.]εοις
 Πανδωρίς μή(τηρ)
 165 / 'Αρχῆβις Λιβανός (Profession?)
 Θασοῦς γν(νῆ)
 / *Ωρος κάπηλος (Profession)
 Τασοῦχις γν(νῆ)

Col. VIII

, 'Αρνωτ[ις

τος, Στοτο[ητις]
 280 , Στοτέων Νέων[ος]
 , Ἀρων̄ς γν(νή)
 , Θαμοῦνις μήτ(ηρ)
 , (Τεπρῆς Παωτοῦς
 [,] Τσενῦρις Κρούριο[ς]
 205 [,] Νοχύσης ιάτωρ (?)
 [,] Ὦρος ἀδελφός
 [,] Πενῦρις μήτ(ηρ)
 [,] .ονς Πανρέως
 [,] Πετεφῆς μήτ(ηρ)
 210 [,] . . . νιέως

Even a cursory examination of the text reveals an interest which lies in its rich nomenclature, mostly Egyptian. Many names are attested here for the first time. The names are listed in groups under the name of the householder (in the genitive case). There follow the names and descriptions of the inhabitants of the house, i.e. the patronymic and/or the indication of the family relation in abbreviation. Words thus written are: γννή, ἀνήρ, μήτηρ, νίος, ἀδελφή. Sometimes the profession is stated by the name — presumably as a sign of identification (e.g. ἀλιεύς «fisherman»). At the end of each group the total number of persons (*σώματα*) is given in numbers, from which the number of men is abstracted, since only men were obliged to pay capitalation taxes. (See Wallace, *Taxation*, 102).

Another point of interest is that some groups are listed under an indication of occupations or official titles, e.g. γεωργοί (cultivators), φυλακῖται (police officials), βαλανεῖς (inspectors of baths), Ἰσιορόμοι (wardens of the temple of Isis). I cannot make up my mind about the real purpose of this reference to classes. It could mean that the persons listed were liable for taxes intended to cover expenses and salaries of the persons involved in this particular duty. It could also present the list of persons exempted from tax, because of their special duties as guardians of safety.

In any case, the lists were compiled to give the State officials exact information with regard to the population liable to pay the poll-tax. We should also add that the document might have been compiled by the clerks in charge, as a preliminary catalogue, for the collection of the census returns. This argument is supported by the fact that certain lines bear an oblique stroke or a dot before the first word (the name).

This probably indicates a checking on the part of the officials in charge. It is indicative, after all, of the arrangement of the fragments.

Perhaps the best part of our collection consists of the Byzantine papyri, almost ready for publications under *P. Sta. Xyla*. These are generally in good condition because they were in the hands of a scholar who — realizing that his scholarly interests had altered due to changes in his life-style — subsequently decided to sell them to the Greek Papyrological Society.

Most of these papyri date to the sixth century, thus underlying the distinction of that period of Byzantine Egypt which was coloured by the spirit of the Coptic cult. Their provenance can be determined as that of the Hermopolite nome; their special weight lies in the contractual affairs, and, in some way or the other, are related to the monastery of Apa Apollos at Titkois. In this way they throw much new light and give much greater detail on the matter of this monastery, which has already been subject of recent research.⁴

Note

The papyri of the Greek Papyrological Society will be published in a consecutive series under *PGr. Pap. Soc.* The first volume is, at present, in preparation, and will appear shortly under the special title *P. Sta. Xyla*.

I wish acknowledge the part played in the reading of the above presented papyri by H. Harrauer, P. Parsons, J. Rea, and P. Sijpesteijn. I am also indebted to the University of Athens for having approved my research programme in Vienna and Oxford, where I could accomplish this paper, working under excellent conditions.

4. See J. Gascou, «Documents grecs relatifs au monastère d'Abba Apollos de Titkois», *Anagennesis* 2i (1981), 219-230, as well as R. G. Coquin, «Apollon de Titkooh ou/et Apollon de Bawit?», *Orientalia* 46 (1977), 435-438.

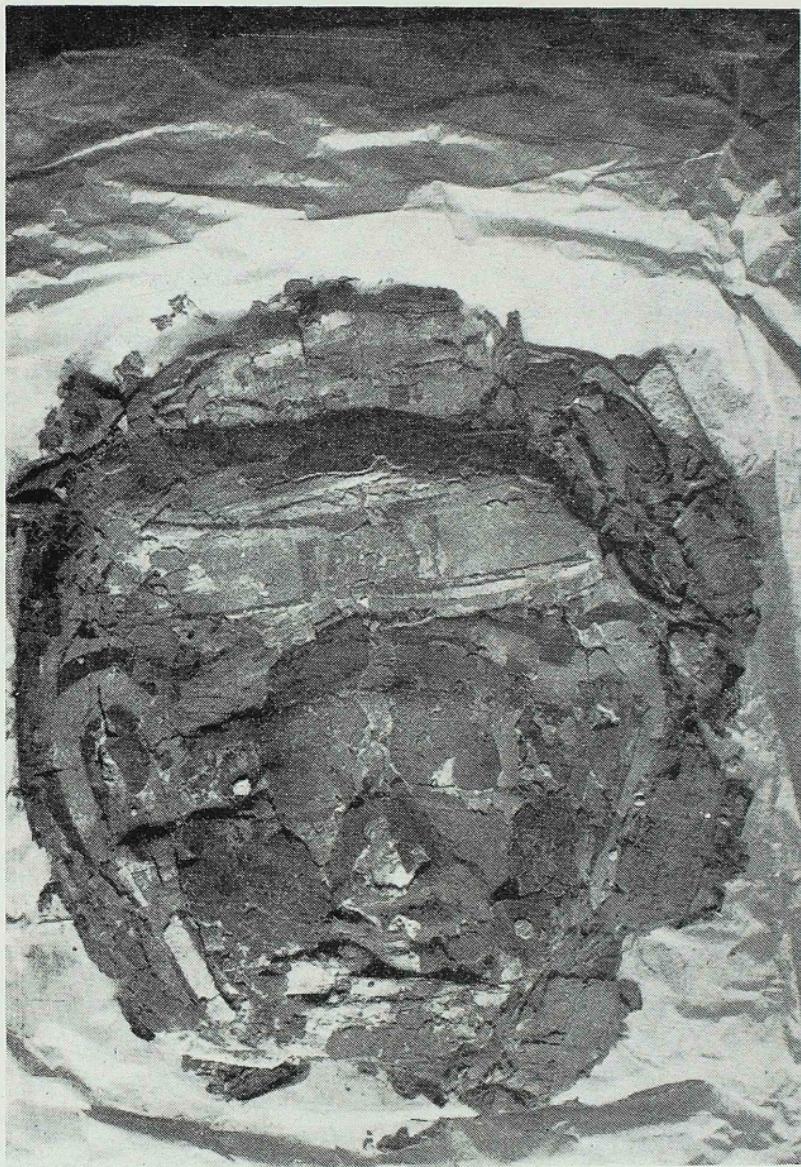


Plate 1

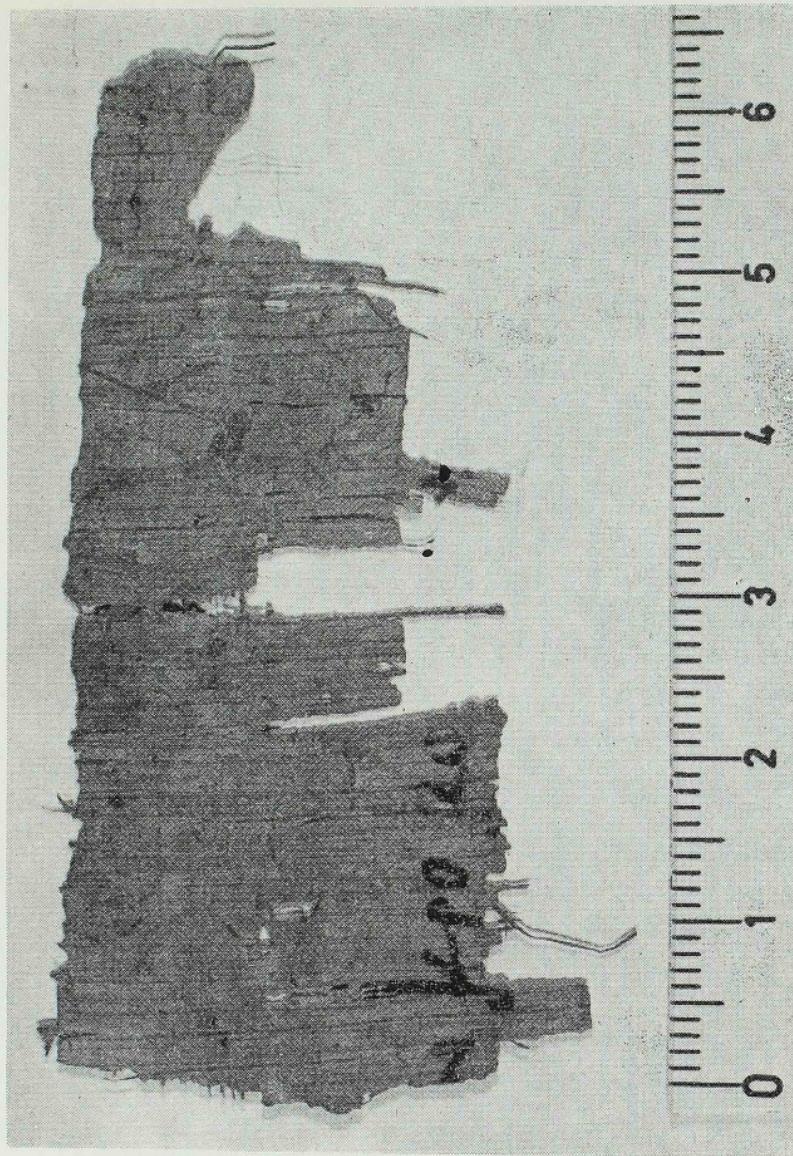


Plate 2

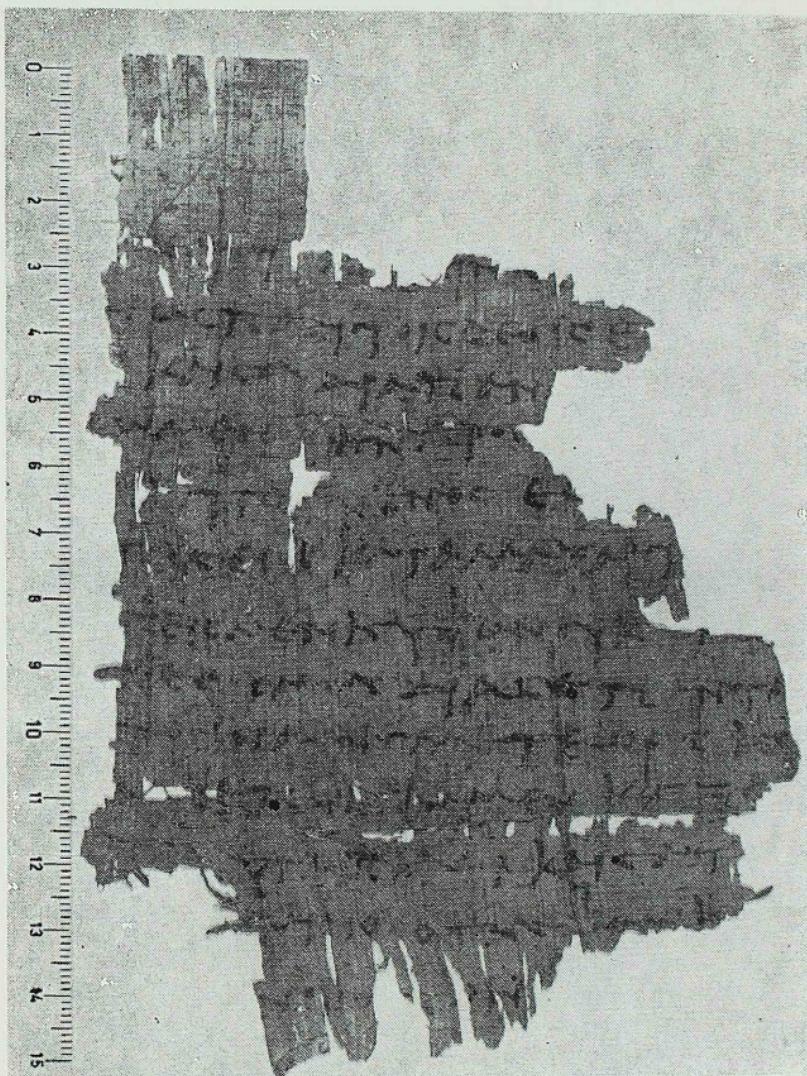


Plate 3

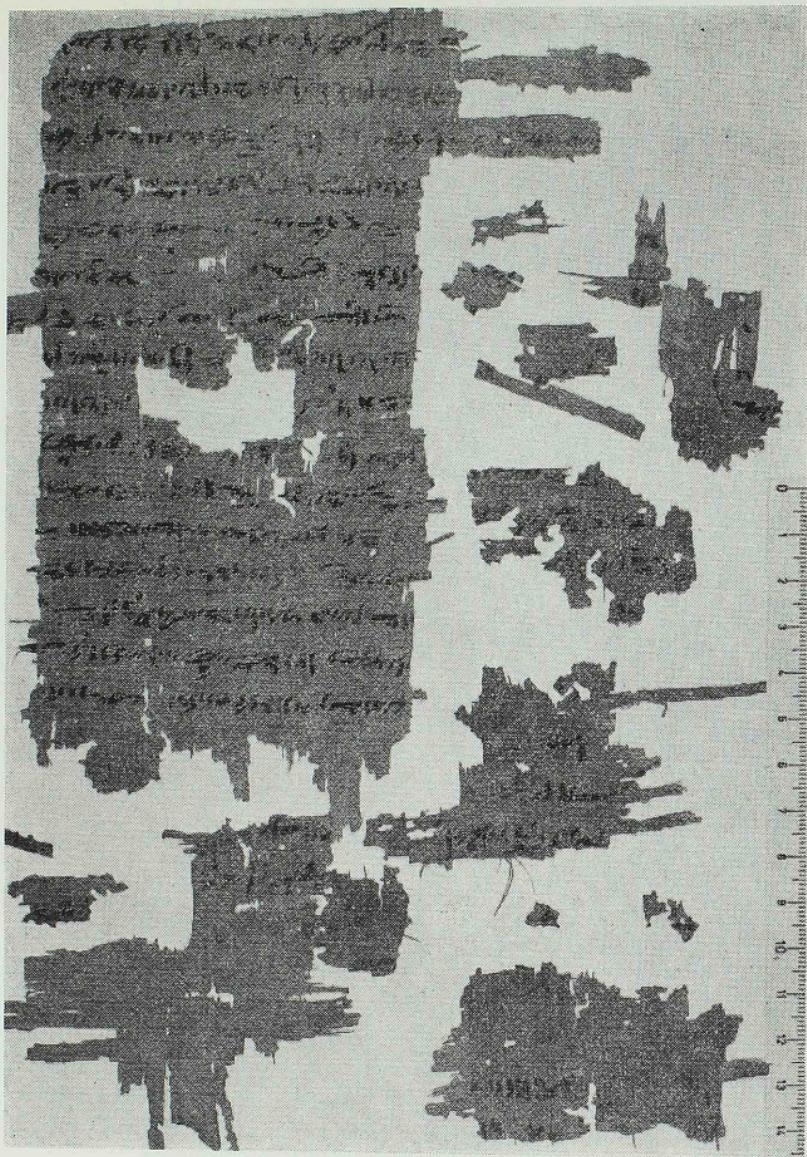


Plate 4

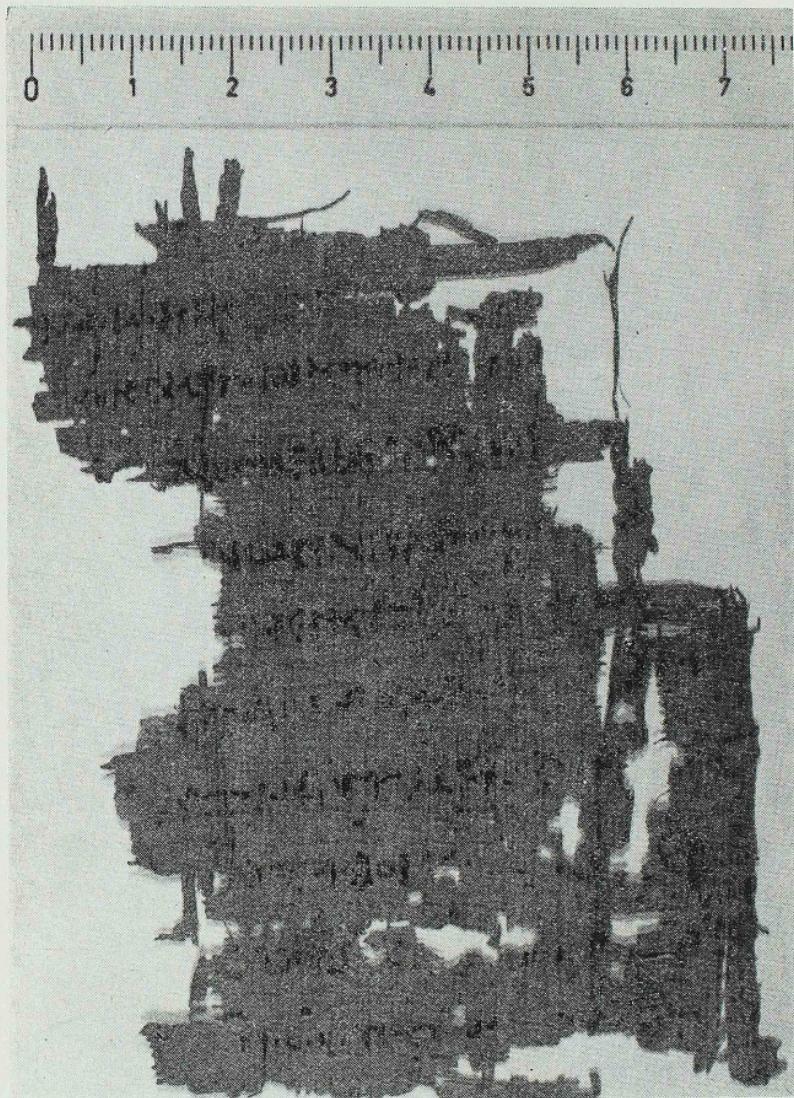


Plate 5

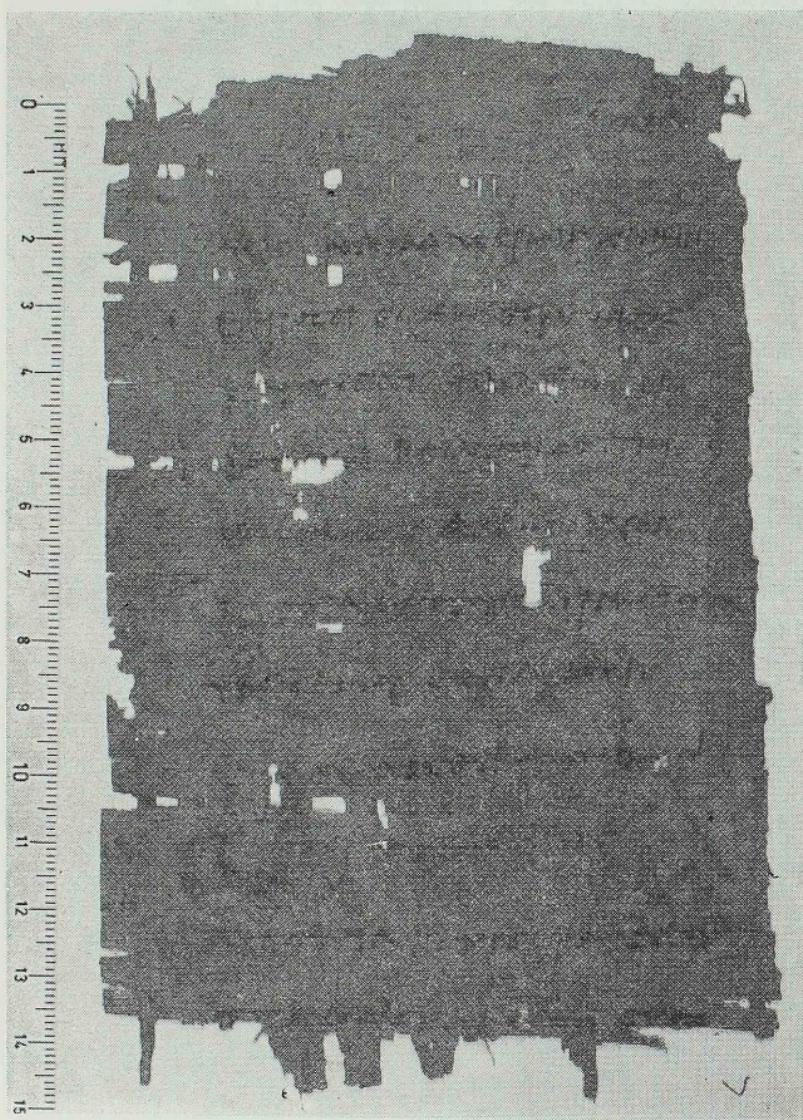


Plate 6

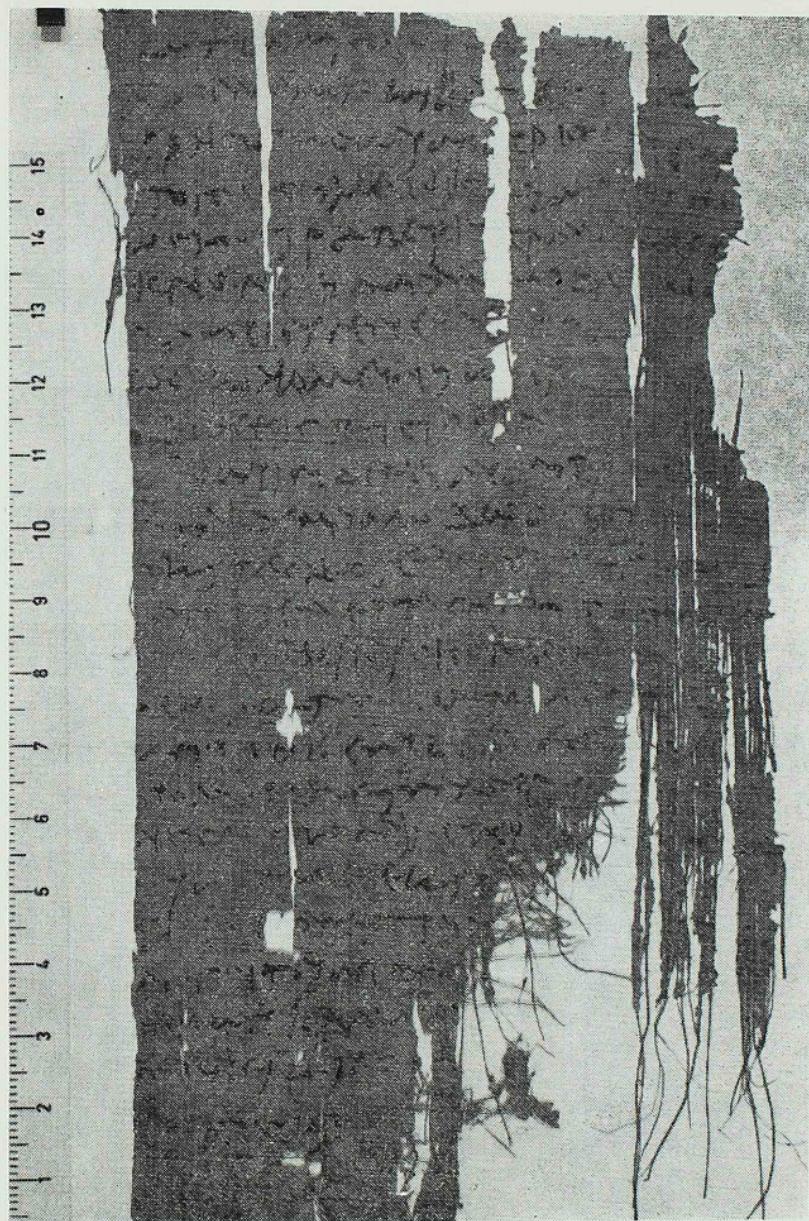


Plate 7

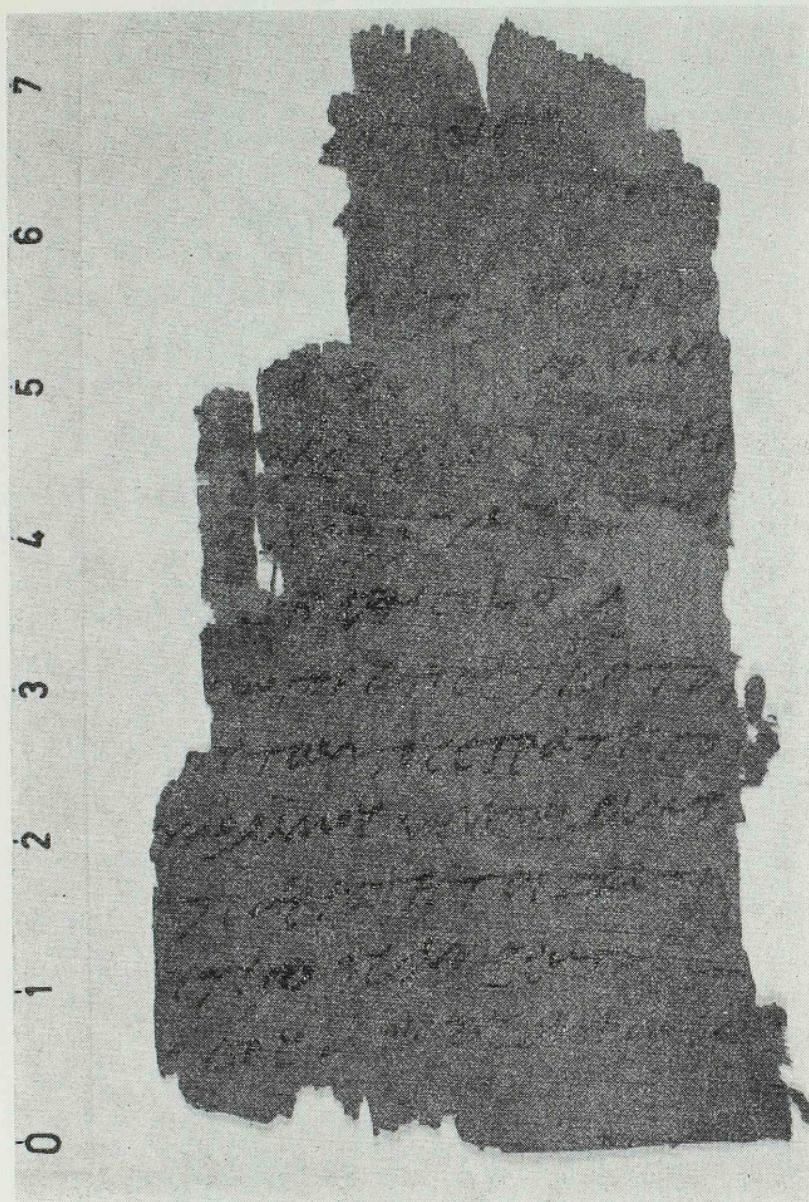


Plate 8



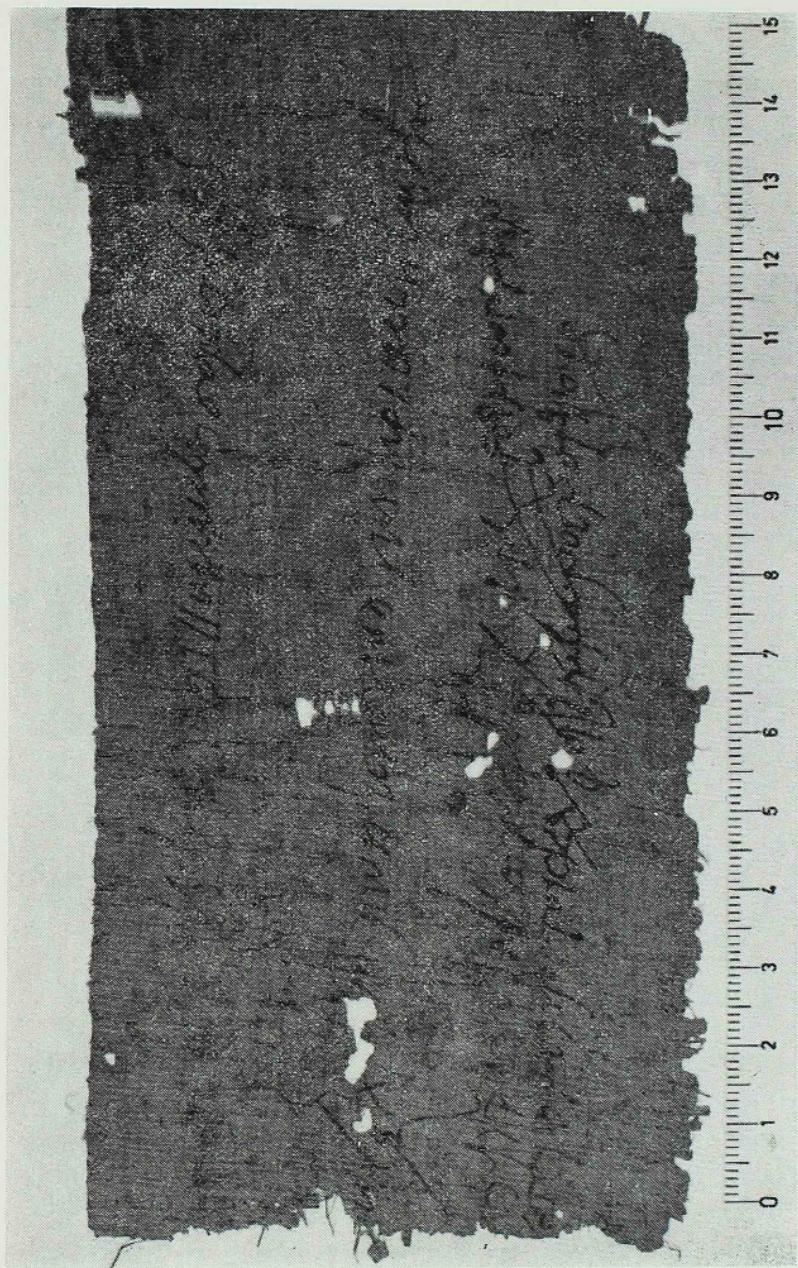


Plate 9

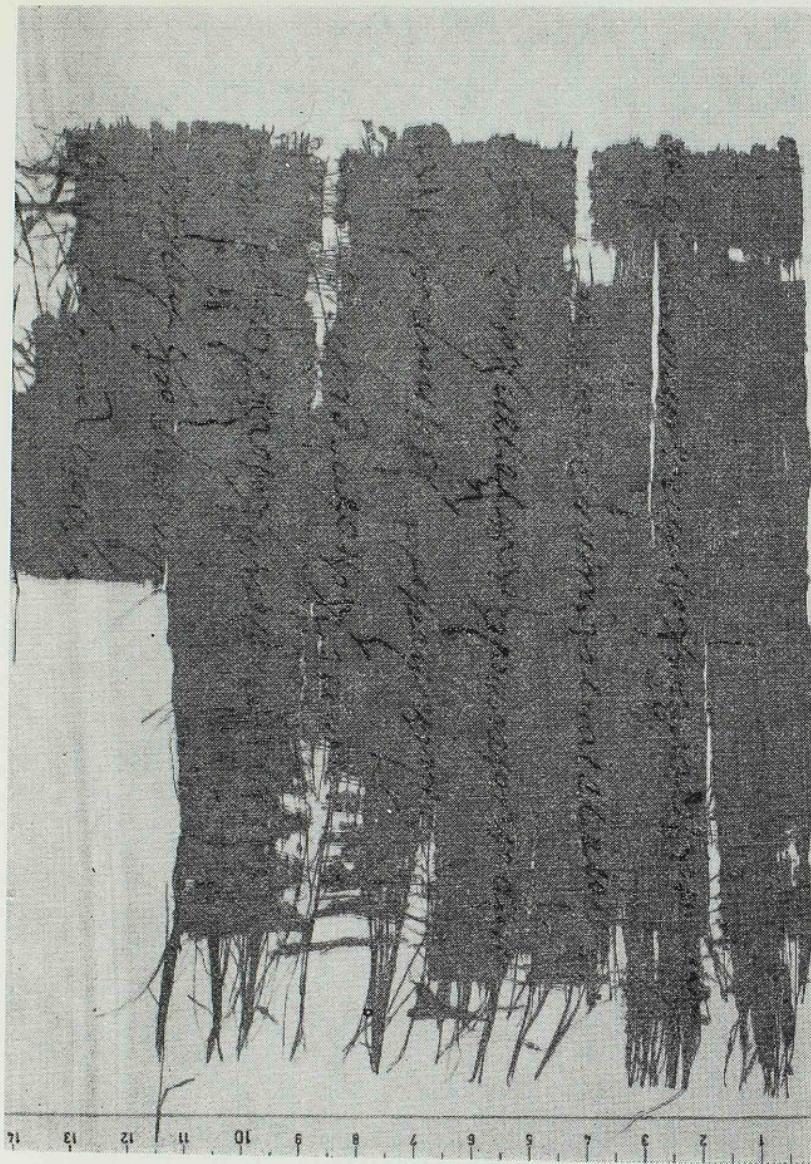


Plate 10

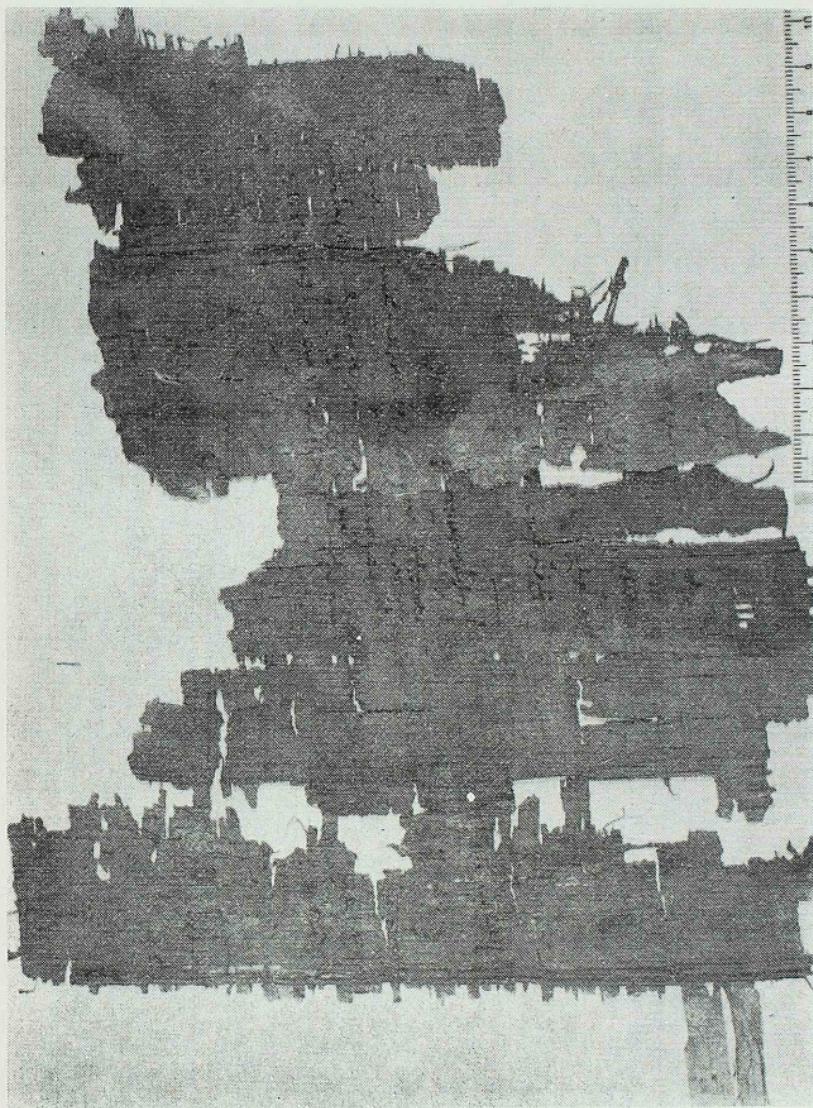


Plate 11