

'Papnoutis to his brother Dracon, greeting. Pay to Papnoutius, the assistant of the strategus, from the money which you owe me for the price of a hide seven hundred and fifty myriads of denarii of silver, total 750 myriads of denarii, and no more.' Date and signature.

2. A mention of the strategus at this late date is noticeable; cf. 66, and Wilcken, *Hermes* xxvii. pp. 297 sqq., Gelzer, *Leipziger hist. Abhandl.* xiii. pp. 51-2.

4. The signature was more rapidly written than the body of the text, but does not seem to be by a different hand.

(g) PRAYERS.

1058. CHRISTIAN PRAYER.

9.2 x 11.9 cm.

Fourth or fifth century.

A short prayer, inscribed in large rude uncials. On the verso are a few words, written in different directions, apparently to try a pen.

Ὁ θεὸς τῶν παρακει-
μένων σταυρῶν,
βοήθησον τὸν δο-
υλόν σου Ἀφφουᾶν.
5 ἀμήν.

ὁ καλ. [

1. θσ Pap.

3. υ of δουλον added in front of the line.

'O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.'

1-2. θεὸς τῶν παρακειμένων σταυρῶν is a curious phrase, though of course the metaphorical use of σταυρός is as old as the Gospels, e.g. Luke ix. 23 ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν. God is apparently thought of as at once the sender and miŕgator of trials.

1059. CHRISTIAN PRAYER.

6.1 x 12.2 cm.

Fifth century.

A prayer written in a rude hand and in illiterate Greek, across the fibres of the papyrus. This is on the verso; the recto contains the first four lines

of a list of *χαριῖδια* with their values, e. g. *χαριῖδια τρία* [εὐ[κὰ το(μισματίων)] ε, *χαριῖδιον λευκόν* . . . *ον το(μισματίων) ια*.

Κύ(ρι)έ θ(ε)έ μου καὶ ὑ ἐρπίς μου,
 ὦψε Θεέκλα καὶ τοῖς τέκνοις
 αὐτῆ(ς), ὦψε Ἄννηα καὶ τῆς δού-
 λης αὐτῆς, ὦψε Ἀφφούς, ὦψε Σα-
 5 καύων, ὦψε Διωνυσίου καὶ τῶν
 τέκνον αὐτοῦ, ὦψε Ἑλλαδίου, ὦψε
 Πτολεμέου, ὦψε κατ' ὄνομα.

1. καὶ/Pap. 1. ἡ ἐλπίς. 2. 1. ὦψαι Θεέκλαν κτλ. ε of τοῖς above the line. 3. 1. Ἄννηα?
 4. 1. Σακάωνα? Cf. e. g. P. Brit. Mus. 250. 24.

'O Lord my God and my hope, look on Thecla and her children, look on Anna and her servant, look on Arphous, look on Sakaon, look on Dionysius and his children, look on Helladius, look on Ptolemaeus. look on each one of them.'

2. ὦψε is apparently for ὄψαι from ὄπτεσθαι, 'look upon' implying 'protect'; cf. e. g. Ps. xxxii. 18 οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς φοβουμένους αὐτόν. But there seems to be no parallel for the imperative form.

7. κατ' ὄνομα is familiar in the phrase ἀσπάξασθαι κατ' ὄνομα; it practically means 'severally', 'each and all'.

1060. GNOSTIC AMULET.

9.2 x 6.3 cm.

Sixth century.

A charm against reptiles and other ills. The first three lines are occupied by a formula showing the gradual diminution by cutting off letters which is frequent in texts of this class (cf. e. g. B. G. U. 956), then follows a mystical invocation of the familiar kind including the names Ἰαὼ (Jehovah) σαβαὼθ ἀδωναί, then the petition proper 'Free this house from every evil reptile and thing, quickly, quickly', and finally a reference to St. Phocas. Cf. 924 and P. Tebt. 275.

+ Τῆν θύραν τὴν Ἀφροδίτην
 φροδίτην ροδίτην οδίτην
 δίτην ιτην ττην ττην ην. ωρωρ
 φωρφωρ Ἰαὼ σαβαὼθ ἀδονὲ