

1161. CHRISTIAN LETTER.

7 x 8.8 cm.

Fourth century.

This and the next papyrus are both somewhat early specimens of Christian letters. 1161, written by a sick woman, is only a fragment. The upright semi-uncial hand is hardly likely to be earlier than the fourth century.

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] . . ας και
τῷ ἀγαθῷ ἡμῶν σωτήρι
καὶ τῷ οἰκτιρῶν αὐτοῦ τῷ ἡγα-
πημένῳ ὅπως οὗτοι
5 πάντες β[ο]ηθήσωσιν ἡμῶν
τῷ σώματι, τῇ ψυχῇ, τῷ [[πνεύματι]]
πνεύματι. ταῦτα δέ σοι ἔγραψα
νοσοῦσα, διὼς ἔχουσα, πά-
νυ μὴ δυναμένη ἀναστῆ-
10 ναι ἐκ τῆς κοίτης μου, ὅτι πά-
νυ διὼς ἔχω. περὶ δὲ οὗ μοι
ἔγραψας διαμένειν ὅτι ἔπι-
γε αὐτὸν τῶν εἴκοσι ἡμερῶν
ἢ νέη αὐτὸν πρὶν νοσήσω ὑπῆ-
15 γειν καὶ ε[

.

In the left margin, at right angles

ἀσπάζονται ὑμᾶς πάντες οἱ ἐνταῦθα

On the verso

] ✕ τῆς ἀδελφῆς Σ . [.

3. l. υἱῷ.

14. ὑπηγεν Pap.

' . . . (to our God) and gracious saviour and to his beloved Son, that they all may succour our body, soul, and spirit. I write this to you in sickness, being very ill and quite unable to rise from my bed, because I am very ill. With regard to what you wrote to me . . .'

2. If ἡμῶν is right, θεῶ accompanied by other epithets preceded καί in l. 1. Or θ(ε)ῶ καί might be read in place of ἡμῶν. Cf. e. g. Luke i. 47 τῶ θεῶ τῶ σωτήρῳ μου.

12-15. These last lines are obscure. διαμένειν is unconvincing, and it is not clear whether ἔπειγε is imperative or for ἤπειγε, or how the letters ηνεηαυ should be interpreted; νεή for νέα is hardly satisfactory. νοσήσω should strictly be ἐνόσησα.

1162. LETTER OF LEON.

12.5 × 9.2 cm.

Fourth century.

A letter from a priest commending a brother-Christian to the good offices of the priests and deacons of a local church. There is considerable variation in the size of the writing, ll. 5, 9, 12 and the word ἐρρῶσθαι in l. 13 being especially conspicuous.

Λέων πρεσβύτερος τοῖς κατὰ
τόπον συνλιτουργοῖ[s] πρεσβυτ[έ].
ροις καὶ διακόνοις ἀ[γ]απητοῖ[s]
ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῶ
5 χαρᾶ χα[ί]ρειν.
τὸν ἀδελφὸν ἡμῶν Ἀμμώνι-
ον παραγινόμενον πρὸς
ὑμᾶς συνδέξασθαι αὐτὸν
ἐν ἱρήνῃ, δι' οὗ ὑμᾶς
10 καὶ τοὺς σὺν ὑμῖν ἐγὼ δε
καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς
προσαγορεύεσθαι κ(υρί)ῳ.
ἐρρῶσθαι ὑμᾶς [ε]ὔχομε
ἐν κ(υρί)ῳ [θ](ε)ῶ. Ἐμμ(ανουή)λ μάρτυς(?),
15 ρθ.

2. υ of σὺν added above the line. 3. 1. διακόνοις. 6. 1. ἀδελφόν. 7. First α of παραγινομενον corr. 8. ὑμας Pap.; so in ll. 10, 11, 13. 1. συνδέξασθε. 9. ἱρηνη Pap. 10. 1. τε. 12. A blot, perhaps due to a correction, between προσαγορευ and εσθαι.

‘Leon, presbyter, to the presbyters and deacons who share the local service, beloved brothers in the Lord God, fullness of joy. Our brother Ammonius, who is coming to you, receive in peace; through whom we and those with us greet you and those who are with you kindly in the Lord. I pray for your health in the Lord God. Emmanuel is my witness. Amen.’