

- 12 Nathan b. Anani b.
 13 i daughter of Zebadiah
 14
 15 daughter of Peluliah
 16 daughter of
 17 i b.
 18 daughter of
 19 *All of the company of Siniddin.*
 20 The company of Nabu'aqab :—Shallum b. Menahem

Col. ii.

- 21—Meshullam b. Samuah, sum of 2 sh. for himself (?).
 22—Palṭi b. Michah, sum of 2 sh. for himself (?).
 23—Malchiah b. Yathom b. Hadadnuri, sum of 2 sh. for himself (?).
 24, 20—Shelemiah b. Jashub, sum of 2 sh. for himself (?).
 25—Gadol b. Meshullam b. Mibṭaḥiah, sum of 2 sh. for himself (?).
 26—Menahem b. Hazul, that (is) the son of Shemaiah, sum of 2 sh. for himself (?).
 27—Simak b. Meshullam, he (gave) the sum of 2 sh. for himself (?).
 28—Gadol b. Samuah, he (gave) the sum of 2 sh. for himself (?).
 29—Meshullam b. Haggai b. Hazul, sum of 2 sh. for himself (?).
 30—Hazul b. Haggai b. Hazul, sum of 2 sh. for himself (?).
 31 *All of the company of u.*
 32 2 sh.
 33 sum of 2 sh.
 34
 35
 36

- 37 sum of 2 sh.
38

Col. iii.

- 39—Shillem b. Hodav *sum of 2 sh.*
40—Hori b. VNH *sum of 2 sh.*
41—Shamua' b. Shillem *sum of 2 sh.*
42—Mattan b. Yedoniah, *sum of 2 sh.*
43—Uriah b., *sum of 2 sh.*
44—Anani b.
45—Zac 2
46—Anani
47—Hoshea b. Nathun *sum of 2 sh.*
48, 20—. b. 2
49 b. N 2 sh.
50 2 sh.
51 b b. Joshibiah
52 2 sh.
53 2 sh.
54
55 2 sh.
56 Hoshea, *sum of 2 sh.*
57 Yehotal, *sum of 2 sh.*
58 Anani, *sum of 2 sh.*
59 Joshibiah
60

Col. iv.

- 61—Hoshea b. SGRI, *sum of 2 sh.*
62—Menahem b. Mattan, *sum of 2 sh.*
63—Nathun b. Haggai, *sum of 2 sh.*
64—Haggai b. Micha, *sum of 2 sh.*
65—Maḥseh b. Uri, *sum of 2 sh.*
66—Shallum b. Zecharia, *sum of 2 sh.*
67—Menahem b. Zecharia, *sum of 2 sh.*

- 68, 40—Meshullak b. Uri, sum of 2 sh.
 69—Pamut b. SGRI, sum of 2 sh.
 70—Anani b. Ma'uzi, sum of 2 sh.
 71—*Hoshea* b. Menahem, sum of 2 sh.
 72—Haggai b. Huria, sum of 2 sh.
 73—*Menahem* b. Uri b. Meshullak, sum of 2 sh.
 74
 75 sum of 2 sh.
 76 Mattan, sum of 2 sh.
 77 b. Mattan, sum of 2 sh.
 78 *Penuliah* b. Menahem b. Pusi, sum of 2 sh.
 79—*Hori* b. Menahem b. Pusi, sum of 2 sh.
 80—*Peluliah* b. *Hoshea*, sum of 2 sh.
 81—*Menahemeth* daughter of '*Anani* b. 'STH, sum of 2 sh.
 82—*Meshullemeth* daughter of ah, sum of 2 sh.
 Sister of Maath and S . . . (?).

Col. v.

- 83—*Mephatteaḥ* daughter of ṬSTZ, sum of 2 sh.
 84—*Yehoshama'* daughter of Nathan, sum of 2 sh.
 85—*Shabith* daughter of *Hori* b. Shillem, sum of 2 sh.
 86—*Re'ia* daughter of Neri, sum of 2 sh.
 87—*Yehoshama'* daughter of Meshullam, sum of 2 sh.
 88, 60—*Mephatteaḥ* daughter of Shillem, sum of 2 sh.
 89—*Yaḥmol* daughter of *Palṭi* b. Yeosh, sum of 2 sh.
 90—*Abihi* daughter of Oshea, sum of 2 sh.
 91—*Nehebeth* daughter of *Maḥseh*, sum of 2 sh.
 92—*Yehoḥan* daughter of *Yigdal*, sum of 2 sh.
 93—*Meshullemeth* daughter of *Zephalia*, sum of 2 sh.
 94
 95 *Menahemeth* daughter of *sum of 2 sh.*
 96 *Nehebeth* daughter of Z *sum of 2 sh.*
 97 *Yaḥmol* daughter of *Shillem*, sum of 2 sh.
 98, 70—*Yehoshama'* daughter of *Hoshea* b. *Zaccur*, sum
 of 2 sh.

- 99—Yehoshama' daughter of Haggai, sum of 2 sh.
 100—Abihi daughter of Nathun, sum of 2 sh.

Col. vi.

- 101—Yehoḥan daughter of Gedaliah, sum of 2 sh.
 102—Salluah daughter of Neri, sum of 2 sh.
 103—Yehoṭal daughter of Yislah, sum of 2 sh.
 104—Ab'osher daughter of Hoshea, sum of 2 sh.
 105—Yeho'alai daughter of Immanuah, sum of 2 sh.
 106—Mephatteah daughter of Zephaliah, sum of 2 sh.
 107—Nehebeth daughter of Zaccur, sum of 2 sh.
 108, 80—Menaḥemeth daughter of Yedoniah b. 'Anathi,
 sum of 2 sh.
 109—Meshullam b. Ma'uzi, sum of 2 sh.
 110—Meshullemeth daughter of Penuliah, sum of 2 sh.
 111—Nathun b. Pelaliah b. Nathun, sum of 2 sh.
 112—Hazul daughter of Hodaviah, sum of 2 sh.
 113—. Nathan, sum of 2 sh.
 114 Zebadiah 2 sh.
 115—. b. Nathan b. h, sum of 2 sh.
 116—. b. Shillem b. h, sum of 2 sh.
 117—Yehoshama' daughter of Ḳon, sum of 2 sh.
 118—Re'uiyah b. Uri, sum of 2 sh.
 119, 90—Meshullam b. Shemaiah, sum of 2 sh.

Col. vii.

- 120 The money which was paid on that day into the
 hand of
 121 Yedoniah b. Gemariah in the month of Phamenoth,
 (was)
 122 the sum of 31 kerashin 8 shekels.
 123 of which 12 k 6 sh for Yahu,
 124 7 kerashin for Ishumbethel,
 125 the sum of 12 kerashin for 'Anathbethel.

- 126—Micaiah b. Yehoyishma', sum of 2 sh.
 127—Oshea' b. Nathan b. Hodaviah, sum of 2 sh.
 128—Ahio b. Nathan b. 'Anani, sum of 2 sh.
 129—Azariah b. Hazul, sum of 2 sh.
 130—Joshibiah b. Berechiah, *sum of 2 sh.*
 131 2
 132—. . . . h daughter of Ki, sum of 2 sh.

(Reverse :)

- 133—Megaphernes b. VŠHI, sum of 2 sh. for ANDM (?).
 134—VŠHI b. ZDMR, sum of 2 sh. for himself (?).

135—Haggai b. Miphtaḥiah, sum of 2 sh. for . . . (?).

- l. 1. "5th year," probably of Darius II.
 l. 2. Women are counted as belonging to the garrison.
 l. 5 no doubt originally mentioned the company (centuria) to which they belonged. Cf. ll. 19, 31.
 l. 6. "he (gave?)" and "for himself": the meaning is quite uncertain, here and elsewhere.
 l. 24. The "20" in the margin is the number of names so far. In l. 48 the "20" must represent a new numeration.
 l. 117. "Ḳon," a short form of Ḳoniah.
 ll. 120-125 give the total receipts so far, showing that 42 names are lost. The assignment of the money leaves 2 shekels over.
 l. 121. Yedoniah was the head of the community. Cf. 30¹.
 ll. 124, 125. Ishumbethel (if that is the right vocalisation) and 'Anathbethel are apparently divinities worshipped along with Yahu. See Introduction, p. xiii.
 l. 126 begins a supplementary list.
 ll. 133, 134. These two contributors have Persian names. The meaning of ANDM is uncertain.

No. 23.

List of Names. Probably about 420 B.C.

(Sachau, p. 90.)

- 1 Ahio b. Nathan.
 2 Nathan b. Ma'uziah.
 3 Hur b. Benaiah (?).

15	„	VRD b. Zuthi.	
16 (?)	„	Hur b. Y'ULU,	barley ardab 1 and
		2 quarters.	
17	„	. . . . . b. Abihu,	„ „ „
18	„	. . . . . PHRI,	„ „ „

Cf. No. 2. The persons named are no doubt members of the garrison, though not all Jews.

Col. ii.

19	. . . . .	barley ardab 1 . . . (?)
20	. . . . .
21	. . . . .	100.
22	. . . . .	barley ardab 1.
23	. . . . .	barley ardab.
24	. . . . .
25	. . . . .	b. PṚNTU, barley ardab 1.
26	. . .	nkl b. Uri, barley ardab 1.
27	. . . .	Total persons 54, including
28	<i>total persons</i> 2	at $1\frac{1}{2}$ ardabs of barley each, = barley ardabs 3.
29	<i>total persons</i> 22	at 1 ardab of barley each, = barley ardabs 22.
30	<i>total persons</i> 30	at $2\frac{1}{2}$ ardabs of barley each, = barley ardabs 75.
31	. . .	<i>total cost amounting to</i>
32	. . . .	barley ardabs 100.

l. 27. "Total persons 54," therefore about half the original number of lines is lost.

Col. iii.

33	Total output of what was delivered to the garrison of Syene from the . . .
34	that is the 20th day of the month Meḥir in the 4th year, to the

- 35 20th of *Meḥir* in the 5th year. What was delivered
as food . . . which
- 36 brought from the district of Thebes by the
hand of Onophris,
- 37 b. BR'vH, and 'Edri b. A
- 38 Barley *ardabs* 1446, G 2, H 4.
- 39 And of corn (?) of TŠTRS, the ration which was
given out to the garrison
- 40 from (?) 1019.
- 41 1252, G 1, H
- 42 And what was given as a ration to the
garrison from
- 43 TŠTRS, *ardabs* 1690.
- 44 Meḥir, year
- 45 and from
- 46 xx76

Col. 3 seems to be a summary of supplies for the year.

1. 34. "the 4th year," probably of Darius II, judging from the writing.

1. 39. "TŠTRS," the southern province, as in No. 27⁹.

No. 25.

Renunciation of Claim. 416 B.C.

(Sayce and Cowley, J.)

- 1 On the 3rd of Chisleu, year 8, that is the 12th day
of Thoth, year 9 of Darius the king, at that date
in Yeb
- 2 the fortress said Yedoniah b. Hoshaiiah b. Uriah,
Aramæan of Yeb the fortress, before Widrang
commander of the garrison

- 3 of Syene, to Yedoniah b. Nathan and Mahseiah b. Nathan, his brother, their mother being Mibṭaḥiah daughter of Mahseiah b. Yedoniah, before
- 4 Widrang commander of the garrison of Syene, as follows: I withdraw (my claim) against you on the house of Jezaniah b. Uriah. These are its boundaries:
- 5 at the upper end, the house of Hosea b. Uriah adjoins it; at the lower end of it, the house of Hazul b. Zechariah adjoins it;
- 6 at the lower end and above, there are open windows; on the east of it, is the temple of the God Yahu, and the highway
- 7 of the king between them; on the west of it, the house of Mibṭaḥiah daughter of Mahseiah, which Mahseiah her father gave her,
- 8 adjoins it. This house, whose boundaries are described above, is yours, Yedoniah and Mahseiah both
- 9 sons of Nathan, for ever, and your children's after you. To whom you will, you may give it. I shall have no power, I Yedoniah, or my sons
- 10 or female or male dependant of mine, I shall have no power to set in motion suit or process against you, nor shall we have power to sue son or daughter of yours,
- 11 brother or sister, female or male dependant of yours, or any man to whom you may sell this house, or to whom you may give it as a gift,
- 12 on behalf of me, Yedoniah, or on behalf of my sons or dependants female or male. If I, Yedoniah, sue you, or you are sued by
- 13 a son of mine or daughter or female or male dependant, on my behalf or on behalf of my sons, (or

- anyone) except a son or daughter of Jezaniah b. Uriah,
- 14 or (if) they sue son or daughter, or female or male dependant of yours, or a man to whom you may sell or to whom you may give as a gift
- 15 this house, or whoever shall bring a claim against you, shall pay you a fine of the sum of ten kerashin, that is 10 kerashin at the rate of
- 16 2 R to 1 karash by royal weight, and the house is assured to you for ever and to your sons after you, failing
- 17 any sons of Jeza b. Uriah, without question. Ma'uziah b. Nathan wrote (this deed) at the direction of Yedoniah b. Hosea and the witnesses
- 18 hereto
 Menahem b. Shallum :
 Mahseiah b. Yedoniah :
 Menahem b. Gadol b. Ba'adiah :
 Yedoniah b. Meshullam :
- 19 Yislah b. Gadol :
 Gadol b. Berechiah :
 Jezaniah b. Penuliah :
 Ahio b. Nathan.
 (Endorsement :)
- 20 Deed of renunciation, which Yedoniah b. Hosea wrote concerning the house of Jezaniah b. Uriah,
- 21 for Yedoniah b. Nathan and Mahseiah his brother, both of them.

1. 1. Year 8 in the Jewish reckoning, which began the year in the spring (Nisan), = year 9 in the Egyptian reckoning, which began the year in the previous December (Thoth).

1. 3. Nathan = Ashor. See No. 20³.

1. 4. "before Widrang," etc. : repeated from l. 2 by an error.

1. 13. "except" : the meaning is not quite certain.

1. 17. The same scribe who wrote Nos. 18 and 20. His father wrote Nos. 10, 13.

No. 26.

Order to Repair a Boat. 412 B.C. (Sachau, p. 44.)

- 1 From Arsames to Wahiprimahi: Now *the boat of Pemesnith and his colleagues the boatmen of the fortifications is worn out as reported*
- 2 to us by Mithradates the boatman as follows: Thus says Pemesnith *the boatmen of*
- 3 the fortifications say thus: The boat of which we have charge, it is time to do its repairs. *Thereupon I sent word as follows: Let the specification*
- 4 be drawn up accurately and sent to the accountants of the treasury. They with *the commanders Shemsillek and his colleagues* are to inspect *this boat*
- 5 and make a report on it (?), and let the arsenic (?) which is required (?) by the specification, paint (?) and the rest be sent, *and let the accountants give all the materials*
- 6 and let its repairs be done immediately, and the rest about which word was sent to them from me. Thereupon they sent and *thus said their messengers: On*
- 7 the beach which is in front of the fortress, *between its fortifications* Mithradates the boatman showed us the boat. We report that by Pemesnith and
- 8 both boatmen of the fortifications, it is described accurately, and we have reported to Shemsil'ek and his colleagues the commanders, (and) Shemu b.
- 9 Kanufi, head of the carpenters, of SPYT, and they said thus: It is time to *make its repairs*. This is the specification (of) what is required (?) to do its repairs:

E

- 10 Cedar and AR wood, new, (each) plank 10 cubits
 80 cubits by 3 hand-breadths, among
 them ribs (?) of 12 cubits;
- 11 boards (?) 15, each of 20 cubits; a S'BL, 70 cubits;
 HNN for the hold (?) 3; a sail (?) for the mast (?), 1;
- 12 planks for the HL of 60 cubits; a PHTMUNI for the
 P'R'R, 1 of 2 cubits; APSI under the HL, 5; nails
 of bronze and iron,
- 13 200; planks of cedar, seasoned (?), strong, TMIS, 20
 cubits; the equivalent of all of it, both sound (?)
 and broken, he is to bring to the treasury;
 sails (?) of
- 14 cotton, thick, 180 kerashin; awnings (?), 250 kera-
 shin; planks of cedar, new; 2 HNN, each 5 cubits
- 15 3 hands by 3 hands; for the HL, nails of bronze,
 150, each 3 hands, 275,
- 16 each 10 finger-breadths; total nails, 425; plates of
 bronze, 20 cubits; nails for them, 200;
- 17 planks of cedar, seasoned (?), Egyptian (?) govern-
 ment, 1 talent 10 minæ in all; add (?) sulphur,
 10 kerashin, and arsenic for the painting (?), 100
 kerashin;
- 18 and they shall add to the planks which are (?)
 supplied, to the board in length each 3 hands
 clear (?), and to the breadth and thickness 2
 fingers; and to
- 19 the SIM, in length each 3 hands clear (?), and to the
 breadth 2 fingers; and to the planed boards (?)
 and HNN in length each 1 hand; and to
- 20 the S'BL, the wood for the HL, the rows of TMIS, in
 length each 3 hands clear (?), and to the breadth
 1 finger. The sails (?) of cotton, the awning (?),
- 21 the arsenic, the sulphur, are to be supplied by Persian
 weight. Let word be sent that these materials
 are to be delivered to Shemu b. Kanufi, head of

- 22 the carpenters, of SPYT, for the purpose of the repair of this boat, and let him do (it) at once, according to the order issued. Now Arsames says as follows : You are to act
- 23 in accordance with this which the accountants say, according to the order issued. 'Anani, secretary, drafted the order. Nabu'aqab wrote (it).
- 24 Waḥprimaḥi
- 25 According to the order issued wrote . . .
- 26
- 27 From Arsames, which he
- 28 Nabu'aqab *wrote* the document on the 13th of Tebeth, in the 12th year of Darius *the king*

The translation is very difficult owing to the many technical terms of unknown meaning.

1. 1. Arsames was the satrap of Egypt.

1. 9. "SPYTKN": an adjective formed from a place-name. Cf. 1. 22.

1. 17. "Egyptian government" is very doubtful.

No. 27.

Petition to Arsames (?). About 410 B.C.

(Sachau, p. 26.)

- 1 . . . we should be injured (?). When (?) detachments of the Egyptians rebelled, we did not leave our posts,
- 2 and *nothing* disloyal was found in us. In the 14th year of *King* Darius, when our lord Arsames
- 3 went away to the king, this is the crime which the priests of the god Khnub *committed* in the fortress of Yeb
- 4 in concert with Waidrang who was governour here, after giving him money and valuables : there is a part

- 5 of the king's stores which is in the fortress of Yeb,
 (this) they wrecked, and *they* built a wall *in* the
 midst of the fortress of Yeb
- 6 Now this wall is built in the midst of the fortress.
 There is a well which is built
- 7 *within* the *fortress*, and it never lacks water to
 supply the garrison, so that (?) if it is super-
 vised (?) they would be
- 8 (able to get) water to drink in *this well*. Those
 priests of Khnub stopped up this well. If
 enquiry
- 9 be made of the magistrates, officers (and) police who
 are set over the province of TŠTRS
- 10 it will be made *known* to your lordship in accordance
 with what we say. Moreover we are innocent
- 11 *of this damage* to the stores which *were* in the *fortress*
 of Yeb
- 12 thus we are free from blame, and *anything*
 13 *harmful of this kind* has not been found in *us*, but
 the *priests will not allow*
- 14 *us* to bring meal-offering and incense
- 15 *and sacrifice* to offer there to Yahu the *God of*
heaven
- 16
- 17 but *they made there* a fire (?)
- 18 *and the rest of the fittings* they took for *themselves*,
all of it.
- 19 *Now* if it please your lordship, *let the injury* be very
 much *remembered*
- 20 *which was done to us*, us of the *Jewish* garrison.
- 21 *If it please your lordship* let an *order* be given
according to
- 22 *what we state*. If it *please your lordship*, let word be
sent

- 23 *that they shall not injure anything which is ours*
 24 *and to build the altar (?) of ours which they destroyed.*

Very imperfect, especially at the end, on the reverse.

The petition is evidently an earlier appeal relating to the events described in No. 30.

l. 7. "supervised": the word occurs in 13⁴, but its meaning is very doubtful.

No. 28.

Assignment of Slaves. 410 B.C.

(Sayce and Cowley, K.)

- 1 On the 24th of Shebat, year 13, that is the 9th day of Athyr, year 14 of Darius the king in the fortress of Yeb,
- 2 said Mahseiah b. Nathan (and) Yedoniah b. Nathan, in all 2, Aramæans of Syene, of the detachment of Warizath, as follows: We have agreed
- 3 together and have divided between us the slaves of Mibṭahiah our mother, and note, this is the share which comes to you as a share—you, Yedoniah—,
- 4 Peṭosiri by name, whose mother is Tebo, a slave. A yod is marked on his arm at the right of a marking in the Aramaic language, thus,
- 5 "Mibṭahiah's." Note also, this is the share which comes to me as a share—me, Mahseiah—, Belo by name, whose mother is Tebo, a slave. A yod
- 6 is marked on his arm at the right of a marking in the Aramaic language thus, "Mibṭahiah's." You, Yedoniah, are master of Peṭosiri,
- 7 this slave, who has come to you as a share, from this day for ever, and your children after you, and to whom you will you may give (him). I shall have no power,

- 8 I Mahseiah, son or daughter of mine, brother or sister of mine, or any dependant of mine, to move the court against you or against your children in the matter of Peṭosiri
- 9 by name, the slave who has come to you as a share. If we move the court against you in the matter, we Mahseiah or my children, or (if) we sue son
- 10 or daughter of yours or dependant of yours in the matter of Peṭosiri this slave who has come to you as a share, then we will pay to you a fine of standard
- 11 money ten kerashin, royal weight, and we renounce all claim against you and your children as regards this Peṭosiri
- 12 who has come to you as a share. He belongs to you and your children after you, and to whom you will you may give (him) without question. Also as to Tebo
- 13 by name, the mother of these lads, and Lilu her daughter, whom we do not yet divide between us, when it is *time* we will divide them
- 14 between us, and we will each take possession of his share, and we will write a deed of our partition between us, and (there shall be) no dispute. Nabutukulti b. Nabu-zira-ibni wrote
- 15 this deed in the fortress of Yeb at the direction of Mahseiah and Yedoniah his brother. Witnesses thereto : Menahem b. Gadol ;
- 16 Witness Hanan b. Haggai ; Witness Nathan b. Yeho'or ; Witness Shallum b. Nathan.
- (Endorsement :)
- 17 Deed of assignment of a slave, Peṭosiri. Written by Mahseiah b. Nathan for Yedoniah b. Nathan his brother.

1. 4. Yod, *i. e.* the Aramaic letter Y. The meaning of the mark is obscure. The slaves all have Egyptian names.

No. 29.

Contract for a Loan. About 409 B.C.

(Sachau, p. 61.)

- 1 In the month of Mesore, year 16 (?) of Darius the king, in Yeb the fortress *said Nathan* (?) b. Hosea, Aramæan of
- 2 Syene, of the detachment of Nabukudurri, to *Yislah* b. Gadol, Aramæan of Syene, of the detachment of *as follows*: There is to your credit against me
- 3 the sum of *one karash, four shekels the balance* (?) of 5 (?) minæ *which were* due from me as part of the amount
- 4 of the value of the house (?) of M
I *Nathan* declare *that I will pay* you this sum,
- 5 one karash, four, by the month of Paḥons, year 17 of *Darius* the king
- 6 and if I *do not pay* (and) give you this sum of one karash *four shekels*
- 7

The end is lost. It probably contained provisions similar to those in No. 11.

No. 30.

Petition to the Governour of Judæa. 408 B.C.

(Sachau, p. 3.)

- 1 To our lord Bigvai, governour of Judæa, your servants Yedoniah and his colleagues, the priests who are in Yeb the fortress. The health
- 2 of your lordship may the God of Heaven seek after exceedingly at all times, and give you favour before *Darius* the king

- 3 and the princes of the palace more than now a thousand times, and may he grant you long life, and may you be happy and prosperous at all times.
- 4 Now your servant Yedoniah and his colleagues depose as follows: In the month of Tammuz in the 14th year of Darius the king, when Arsames
- 5 departed and went to the king, the priests of the god Khnub, who is in the fortress of Yeb, (were) in league with Waidrang who was governour here,
- 6 saying: The temple of Yahu the God, which is in the fortress of Yeb let them remove from there. Then that Waidrang,
- 7 the reprobate, sent a letter to his son Nephayan who was commander of the garrison in the fortress of Syene saying: The temple which is in Yeb
- 8 the fortress let them destroy. Then Nephayan led out the Egyptians with the other forces. They came to the fortress of Yeb with their weapons,
- 9 they entered that temple, they destroyed it to the ground, and the pillars of stone which were there they broke. Also it happened, 5 gate-ways
- 10 of stone, built with hewn blocks of stone, which were in that temple, they destroyed, and their doors they set up (?), and the hinges
- 11 of those doors were bronze, and the roof of cedar wood, all of it, with the rest of the furniture and other things which were there,
- 12 all of it they burnt with fire, and the basons of gold and silver and everything that was in that temple, all of it, they took
- 13 and made their own. Already in the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb, and when Cambyses came into Egypt

- 14 he found that temple built, and the temples of the gods of Egypt all *of them* they overthrew, but no one did any harm to that temple.
- 15 When this was done, we with our wives and our children put on sack-cloth and fasted and prayed to Yahu the Lord of Heaven,
- 16 who let us see (our desire) upon that Waidrang, the abominable. They tore off the anklets from his legs, and all the riches he had gained were destroyed, and all the men
- 17 who had sought to do evil to that temple, all *of them*, were killed and we saw (our desire) upon them. Also before this, at the time when this evil
- 18 was done to us, we sent a letter *to* your lordship and to Johanan the high priest and his colleagues the priests who are in Jerusalem, and to Ostanes the brother
- 19 of 'Anani, and the nobles of the Jews. They have not sent any letter to us. Also since the month of Tammuz in the 14th year of Darius the king
- 20 till this day we wear sack-cloth and fast. Our wives are made widow-like, we do not anoint ourselves with oil
- 21 and we drink no wine. Also from that (time) till (the present) day in the 17th year of Darius the king, neither meal-offering, incense, nor sacrifice
- 22 do they offer in that temple. Now your servants Yedoniah and his colleagues and the Jews, all *of them* inhabitants of Yeb, say as follows :
- 23 If it seem good to your lordship, take thought for that temple to build *it*, since they do not allow us to build it. Look upon your

- 24 well-wishers and friends who are here in Egypt,
(and) let a letter be sent from you to them concerning the temple of the God Yahu
- 25 to build it in the fortress of Yeb as it was built before, and they shall offer the meal-offering and incense and sacrifice
- 26 on the altar of the God Yahu on your behalf, and we will pray for you at all times, we, our wives, our children, and the Jews,
- 27 all who are here, if they do so that this temple be re-built, and it shall be a merit to you before Yahu the God of
- 28 Heaven more than a man who offers to him sacrifice and burnt-offerings worth as much as the sum of a thousand talents. As to gold, about this
- 29 we have sent (and) given instructions. Also the whole matter we have set forth in a letter in our name to Delaiah and Shelemiah the sons of Sanballat governour of Samaria.
- 30 Also of all this which was done to us Arsames knew nothing. On the 20th of Marheshwan the 17th year of Darius the king.

This must be a copy or draft of the letter actually sent.

l. 1. Bigvai = Bagoas in Josephus, *Ant.* 10⁷, where Ioannes (= Johanan in l. 18) is also mentioned as High-Priest.

l. 2. "seek after": the regular formula in human greetings.

l. 7. "reprobate" does not seem very suitable, but no better meaning has been suggested. The word occurs several times.

l. 10. "set up" is difficult. Possibly "lifted them off their hinges" (?) or "stood them against the wall" to burn them.

l. 13. "when Cambyses came into Egypt" in 525 B.C.

l. 16. "the abominable," lit. "dog-like." It may be "the dogs tore off," after he was killed. But the sentence is obscure.

l. 19. "They have not sent," because they disapproved of the temple?

l. 24. "to them," *i. e.* to the Egyptians.

l. 26. "on your behalf," though he was a non-Jewish official.

l. 28. "As to gold," as bakhshish.

l. 30. "Arsames knew nothing," and so was not to blame. He was away at the time. Cf. ll. 4, 5.

No. 31.

A Duplicate of No. 30. Same date.

(Sachau, p. 23.)

- 1 To our lord *Bigvai*, governour of *Judæa*, your servants *Yedoniah* and his colleagues the priests . . .
- 2 God of *Heaven* seek after at all times. May he give you favour before *Darius* . . .
- 3 May he grant you long *life*, and may you be happy and prosperous at all times. Now your servant *Yedoniah* . . .
- 4 Year 14 of *Darius* the king, when *Arsames* departed and went to the king . . .
- 5 The fortress. They gave money and valuables to *Waidrang* the governour who was here, saying . . .
- 6 let them remove from there. Then that *Waidrang*, the reprobate, sent a letter to his son *Nephayan*, who . . .
- 7 of *Yahu* the God, which is in the fortress of *Yeb*, let them destroy. Then that *Nephayan* led out the *Egyptians* . . .
- 8 their weapons. They went into that temple. They destroyed it to the ground, and the pillars of stone . . .
- 9 5 great gate-ways, built of hewn stone, which were in that temple . . .
- 10 those, of bronze, and the roof of that temple, all of it of cedar wood, with the rest . . .
- 11 they burnt with fire, and the basons of gold and of silver and every thing . . .
- 12 they made. Already in the day of the kings of *Egypt* our fathers had built that temple in *Yeb* . . .
- 13 He found that built, and the temples of the gods of the *Egyptians* all of them they overthrew, but no one did any . . .

- 14 was done, we with our wives, and our children have been wearing sack-cloth, *fasting* . . .
- 15 let us see (our desire) on that Waidrang, the abominable. They tore off his anklets from his legs and *all* . . .
- 16 sought to do evil to that temple, all of them, were killed and we saw (our desire) upon them. Also . . .
- 17 to us, we sent a letter about this . . . to your lordship *and* to Johanan . . .
- 18 and to Ostances the brother of 'Anani, and the nobles of Judæa. A *letter* . . .
- 19 Year 14 of King Darius till this day we *wear* sack-cloth . . .
- 20 we do not anoint ourselves with oil and we drink no wine. *Also from that time till this* . . .
- 21 meal-offering, incense nor sacrifice do they offer in that temple. Now . . .
- 22 and the Jews all of them, citizens of Yeb, say as follows: If it seem good to your lordship, *take thought* . . .
- 23 allow us to build it. Look upon your well-wishers and friends who are here . . .
- 24 concerning the temple of the God Yahu to build it in the fortress of Yeb as . . .
- 25 and the sacrifice we will offer on the altar of the God Yahu on your behalf, and we will *pray* . . .
- 26 and all the Jews who are here, if you do so that this temple be *re-built* . . .
- 27 Heaven, more than a man who offers to him sacrifice and burnt-offerings worth the sum of a thousand talents. As to . . .
- 28 matter, we have sent a letter in our name to Delaiah and Shelemiah the *sons of* . . .

29 all that was done to us Arsames knew nothing. On
the 20th of Marḥeshwan the 17th year . . .

The ends of all the lines are lost.

No. 32.

Answer to No. 30. About 408 B.C.

(Sachau, p. 28.)

1 Memorandum from Bigvai and Delaiah. They said
2 to me : Let it be an instruction to you in Egypt
to say
3 to Arsames about the altar-house of the God of
4 Heaven, which was built in the fortress of Yeb
5 formerly, before Cambyses,
6 which Waidrang, that reprobate, destroyed
7 in the 14th year of Darius the king,
8 to rebuild it in its place as it was before,
9 and they may offer the meal-offering and incense
upon
10 that altar as formerly
11 was done.

1. 2. "to me": the messenger, not named.

1. 9. Note that animal sacrifice is not mentioned. Intentionally?

No. 33.

A further Petition, connected with No. 30.

About 407 B.C. (Sachau, p. 31.)

1 Your servants Yedoniah b. *Gemariah* by name, 1.
2 Ma'uzi b. Nathan by name, 1.
3 Shemaiah b. Haggai by name, 1.
4 Hosea b. Yathom by name, 1.
5 Hosea b. Nathun by name, 1, total 5 men, ✓

- 6 Syenians who *hold property* in the fortress of Yeb,
 7 say as follows : If your lordship is *favourable*
 8 and the temple of Yahu the God which *we had* (?)
 be rebuilt (?)
 9 in the fortress of Yeb as it was *formerly built*,
 10 and sheep, oxen (and) goats are *not* offered as burnt-
 sacrifice there,
 11 but incense, meal-offering *and drink-offering only*,
 12 and (if) your lordship gives orders *to that effect, then*
 13 we will pay to your lordship's house the *sum of*
 *and also*
 14 a *thousand* ardabs of barley.

This may have been sent to Bigvai after receipt of his answer,
 No. 32. Or it may be addressed to Arsames.

1. 10. They seem to agree not to offer animal sacrifice.

34

A Letter. Probably about 407 B.C.

(Sachau, p. 63.)

- 1, 2 khnum, now these are
 the names of the women who *were found*
 3 *at the gate in Thebes* (?) *and were taken prisoners* :
 Rami, wife of Hodar, Asirshuth, wife of Hosea,
 Pelul, wife of Yislah, Re'ia
 4 Zebia, daughter of Meshullam, Yekhola her sister.
 These are the names of the men who were found
 at the gate in Thebes (?) *and were taken prisoners* :
 5 Yedonia b. Gemariah, Hosea b. Yathom, Hosea b.
 Nathum, Haggai his brother, Ahio b. Mahseiah (?).
 They have left (?)
 6 the houses which they had entered in Yeb, and the
 property which they had taken they have restored
 indeed to the owners of it, but they remembered (?)
 *the sum of*

7 120 kerashin. Moreover they will have no further authority here. Peace be to your house and your children till the Gods let *us* see (our desire) *upon them*.

This seems to refer to violence done at the time of the destruction of the temple.

1. 5. Cf. the names in No. 33. "They," *i. e.* the Egyptian rioters.

No. 35.

Contract for a Loan. About 400 B.C.

(Sachau, p. 128.)

1 On the 21st (?) of *Phamenoth*, year 5 of Amyrtæus the king at that time
 2 said *Menahem* b. *Shalom*, Aramæan of Yeb the fortress, of the detachment of Nabukudurri,
 3 to *Sallua* daughter of *Samuah*, as follows: You have a claim on me for the sum of 2 shekels,
 4 that is the sum of 1 stater, being part of the money and goods which are (prescribed) in the deed
 5 of your marriage. I, *Menahem*, will give it and pay you in full by
 6 the 30th of *Pharmuthi*, year 5 of King Amyrtæus.
If I have not
 7 *paid off* and given to you this sum of 2 shekels, *that is 1 stater*,
 8 *by the said day* which is written above, *and it come to the 1st (?) of Pahons*,
 9 *this your money*, the sum of 2 shekels that is the sum of 1 stater, *shall be doubled (?)*,
 10 *and I will give you*, *Sallua*, your money and
your money
 11 *if I sue you or sue your son*

1. 1. Amyrtæus is the Egyptian who rebelled against Persia shortly before 400 B.C.

1. 9. The end is too fragmentary to be restored. Cf. No. 11.

No. 36.

Part of a Marriage Contract. No date.

(Sachau, p. 49.)

- 1 new, 21 (?)
- 2 5 cubits 3 hands by 3 (cubits) and 4 hands, worth
the sum of 3 shekels; 1 . . . new, 7 cubits
- 3 by 4 and a span, worth the sum of 4 shekels 20
hallurin; 1 . . . new, of wool, worth the sum of
- 4 10 hallurin; 1 cup of bronze worth the sum of 15 (?)
hallurin; 1 bowl of bronze

Cf. No. 15.

The Words of Aḥiḳar.

Col. i. (Sachau, p. 148.)

- 1 *These are the words of one named Aḥiḳar, a wise and ready scribe, which he taught to the son of his sister, whom he brought up.*
- 2 *For he said "Surely he shall be a son to me." Before his words Aḥiḳar had become great and had been counsellor of all Assyria*
- 3 *and bearer of the seal of Senacherib king of Assyria, and he said: I indeed had no sons and on my counsel*
- 4 *and words Senacherib king of Assyria used to (rely). Then Senacherib king of Assyria died and there arose*
- 5 *his son named Esarhaddon and became king in Assyria instead of Senacherib his father. At that time I said*
- 6 *"I am old and who shall be to me a son after me to do my service? and who shall be*
- 7 *scribe and bearer of the seal to Esarhaddon the king, as I was to Senacherib,*
- 8 *king of Assyria?" Then I, Aḥiḳar, took Nadin, as he was called, the son of my sister, and brought him up,*
- 9 *and taught him and showed great kindness to him, and set him in the gate of the palace with me before the king among*
- 10 *his courtiers. I brought him before Esarhaddon king of Assyria, and he told him whatever*
- 11 *he asked him. Then Esarhaddon king of Assyria loved him and said "Long life be to Aḥiḳar,*

- 12 the wise scribe, counsellor of all Assyria, who set
up as his son, when *he had* no son, *the son of his*
sister."
- 13 When the king of Assyria had thus spoken, I bowed
down and made obeisance, I Aḥiḳar, before Esar-
haddon king of Assyria.
- 14 *And in after days I, Aḥiḳar, when I saw the face of*
Esarhaddon king of Assyria favourable, I answered
- 15 *and said before the king* "I served Senacherib the
king your father who was king *before you*
- 16 *and now behold*

The name is spelt here Aḥiḳar in deference to custom. It would be pronounced Aḥuyakar in Babylonian, Aḥyeḳar in Aramaic. Cf. Greek Ἀχιδαχᾶρος.

l. 1. "scribe" is a man learned in the law, a councillor. The ends of this and the following lines are difficult to restore. Possibly the papyrus is not correctly pieced together. l. 16 is missing. Otherwise the text is continuous.

Col. ii. (Sachau, p. 151.)

- 17 I am old. I cannot work in the gate of the palace
and do my service to you.
- 18 *Behold, my son, Nadin by name, is full-grown. Let*
him take my place as scribe *and counsellor of all*
Assyria, and let him
- 19 *be seal-bearer to you. My wisdom also and my*
counsel *I have taught him.*" *Then answered*
Esarhaddon
- 20 *king of Assyria and said to me, "So indeed it shall*
be. Your son shall be scribe and seal-bearer to me
- 21 *in your stead. He shall do your service for me."*
Then I, Aḥiḳar, when I heard
- 22 *the promise given, went away to my house and was*
resting in my house. And this my son
- 23 *whom I had brought up and set in the gate of the*
palace *before Esarhaddon, king of Assyria, among*

- 24 *his courtiers, I thought "He will seek my good in return for that which I have done for him." Then*
 25 *the son of my sister whom I had brought up, imagined against me evil and said in his heart,*
 26 *"Surely such words as these can I say, 'This Aḥiḳar, the old man, who was seal-bearer*
 27 *to Senacherib the king your father has corrupted the land against you, for he is a counsellor and a skilful*
 28 *scribe and by his counsel and words all Assyria was (guided).' Then Esarhaddon*
 29 *will be greatly troubled when he hears words like these which I shall speak to him, and will kill Aḥiḳar." Then*
 30 *when my son who was not my son, had devised this falsehood against me*
 31

1. 31 is lost. It must have related how he told his story to the king.

Col. iii. (Sachau, p. 153.)

- 32 *Then was Esarhaddon king of Assyria filled with rage and said*
 33 *"Let there come to me Nabusumiskun one of the officers of my father, who ate the bread of my father."-*
 34 *The king said, "You are to seek Aḥiḳar wherever you may find him*
 35 *and kill him. Even if this Aḥiḳar, the old man, is a skilful scribe*
 36 *and counsellor of all Assyria, why should he corrupt the land against us?" Then when*
 37 *the king of Assyria had thus spoken, he appointed with him 2 other men to see how*
 38 *he would act. This Nabusumiskun the officer went away riding on a swift horse,*

- 39 *and those men* with him. Then after three more days indeed -
- 40 *he, with other men* who were with him, *found me* while I was walking among the vineyards.
- 41 *And when this Nabusumiskun* the officer *saw me* then he rent his clothes, lamenting,
- 42 *and said, "Are you he,* the skilful scribe, giver of good counsel, who
- 43 *was a righteous man and by* whose counsel and words all Assyria was (guided)?
- 44 *The son whom you brought up,* whom you set in the gate of the palace, has injured you (?); he has ruined you, and
- 45 *an evil return is it."* Then I, Aḥiḳar, indeed was afraid. I answered and said to Nabusumiskun
- 46 *the officer; " (Yes, and) also* I am that Aḥiḳar who formerly saved you from an undeserved death
- 47 *when Senacherib* the father of this Esarhaddon, the king, was angry with you
- 48 *to kill you.* Then I took you to my house. There I was supporting you

Col. iv. (Sachau, p. 155.)

- 49 *as a man (deals) with his brother,* and I hid you from him. I said, 'I have killed him,' until in after time and many days
- 50 *after, I brought you before king Senacherib* and took away your offences before him, and he did you no evil.
- 51 *Moreover king Senacherib* was well pleased with me that I had kept you alive and had not killed you. Now
- 52 *according as I did to you,* so do also to me. Do not kill me. Take me to your house *until* other days.

- 53 King Esarhaddon is kind as one friend to another.
He will remember me and desire my counsel.
Then you
- 54 *shall bring me to him and he shall let me live.*"
Then *answered* Nabusumiskun the officer and said
to me, "Fear not. Surely
- 55 *you shall live, Aḥiḳar, father of all Assyria, by whose*
counsel king Senacherib and *all the army of*
Assyria
- 56 *were (guided).*" Then Nabusumiskun the officer said
to his companions, those two men who were with
him,
- 57 "Hearken indeed, and *listen to me, and I will tell*
you *my counsel, and it is a good counsel*
- 58 *exceedingly.*" Then *answered* those two men and
said to *him*, "Tell us indeed, Nabusumiskun the
officer,
- 59 *what you think, and we will listen to you.*" Then
answered Nabusumiskun the officer and said to
them, "Hear me :
- 60 indeed this *Aḥiḳar* was a great man *and bearer of*
the seal to king Esarhaddon, and by his counsel
and words
- 61 *all the army of Assyria were (guided). Let us not*
kill him undeservedly. A slave, a eunuch of mine,
I will give to you.
- 62 Let him be killed between *these two mountains*
instead of this *Aḥiḳar*, and when *it is heard*, the
king *will send other men*
- 63 *after us to see the body of this Aḥiḳar. Then they*
will see the body of this eunuch my slave,

Col. v. (Sachau, p. 157.)

- 64 until afterwards Esarhaddon *the king remembers*
Aḥiḳar and desires his counsel, and grieves

- 65 over him, and the heart of Esarhaddon *the king shall*
turn and he shall say to his officers and courtiers
- 66 'I will give you riches as the number of the sand if
you find Aḥiḳar.' " *And this counsel*
- 67 seemed good to his companions, those two men.
They answered and said to Nabusumiskun, the
officer,
- 68 "Do according as you think. *Let us not kill him,*
but you shall give us that slave,
- 69 the eunuch, instead of Aḥiḳar *here. He shall be*
killed between these two mountains."
- 70 At that time it was reported in the country of
Assyria, saying, "Aḥiḳar the scribe of Esarhaddon
- 71 *the king is killed."* Then Nabusumiskun, *that*
officer, took me to his house and hid me, also
- 72 he sustained me there as a man (deals) with his
brother, and said to his servants, "Let bread and
water
- 73 *be carried to my lord."* So he gave me . . .
- 74 abundant sustenance (?) and goods in plenty. Then
Nabusumiskun, that officer,
- 75 went to Esarhaddon the king and said to him,
"According as you commanded me, so have I done.
- 76 I went and found *that Aḥiḳar and killed him."* And
when king Esarhaddon
- 77 heard this he asked the two men whom he had
appointed with Nabusumiskun and they said, "So
it was, as
- 78 he says." Then as long as king Esarhaddon

1. 64. The text is continuous from col. iv, though the connexion is loose.

1. 78. The narrative breaks off here.

* * *
 * *
 *

Col. vi. (Sachau, p. 160.)

- 79 What is stronger than wine foaming in the press?
 80 The son who is trained and taught, and on *whose*
 feet the fetter is put *shall prosper*.
 81 Withhold not thy son from the rod, if thou canst
 not keep *him from wickedness*.
 82 If I smite thee, my son, thou wilt not die, and if
 I leave (thee) to thine own heart *thou wilt not live*.
 83 A blow for a slave, rebuke for a maid, and for all
 thy servants *discipline*. *A man who*
 84 Buys a licentious slave (or) a thievish maid *brings*
anxiety into his house, and disgraces
 85 The name of his father and his offspring with the
 reputation of his wantonness. The scorpion *finds*
 86 Bread and does not *eat* in order that *he may live*,
 but it is too good for him to *taste*.
 87 thou hast done the blood of the
 hind
 88 The lion devours (?) the hart in the secrecy of (his)
 den (?), and he
 89 And will shed his blood and eat his flesh: so is the
 contact of *men*. *From fear of the lion*
 90 The ass left *his burden* and will not carry it. He
 shall bear shame before his fellow *and shall bear*
 a *burden* which is not *his*,
 91 And shall be laden with a camel's load. The ass
 made obeisance to the she-ass from love of her,
 and the birds
 92 Two things are goodly (?), and of three there is
 pleasure to Shamash: *one who drinks wine and gives*
 it (to others), one who restrains (?) wisdom
 93 And he hears a word and does not reveal it. Behold,
 this is precious *before Shamash*. But one who
 drinks wine and does not *give it to others*

- 94 And his wisdom goes astray who sees? . . .
 Thou hast placed peoples
 the gods . . .

The "proverbs" begin with this column.

l. 79. "wine foaming" has been generally taken as "an ass braying" (cf. Syriac, No. 8), but "in the press," if right, makes this impossible.

ll. 80-85. Cf. Nos. 22-26 in the Syriac.

l. 92. Note the numerical maxim, common in wisdom-literature.

l. 93. "Shamash," the Babylonian god, the judge of right and wrong, rather than "the sun." So in l. 171.

Col. vii. (Sachau, p. 163.)

- 95 Even to gods is it precious, *to it for ever* belongs the kingdom, in heaven it is treasured up, for the lord of holiness has exalted *it*.
- 96 My son, do not chatter overmuch till thou reveal *every word*
- 97 *which* comes into thy mind, for in every place are their eyes and their ears; *but* keep watch over thy mouth, let it not be *thy* destruction (?).
- 98 More than all watchfulness watch thy mouth, and *over* what *thou* hearest harden thy heart, for a word is (like) a bird, and when he has sent it forth a man does not *re-capture it* (?).
- 99 *Count* the secrets of thy mouth, afterwards bring forth (advice) to thy *brother* for his help, for stronger is the ambush of the mouth than the ambush of fighting.
- 100 Suppress not the word of a king: it may be a healing to thy *brother*. Soft is the speech of a king, (but) it is sharper and stronger than a *two-edged* knife.
- 101 Behold before thee something hard: *in presence* of a king stand not. Swifter is his anger than lightning. Do thou take heed to thyself.

- 102 Let him not *show* it at thy words, that thou go away before thy time.
- 103 *In presence* of a king, if (a thing) is commanded thee, it is a burning fire; hasten, do it; let it not kindle upon thee and hide (?) thy hands, *for*
- 104 Also the word of a king is with wrath of heart. *Why* should wood strive with fire, flesh with a knife, a man with *a king*?
- 105 I have tasted even the bitter sloe, and the *taste* was strong, but there is nothing which is more bitter than poverty. Soft is the tongue of a *king*
- 106 But it breaks the ribs of a dragon, like death which is not seen. In a multitude of children let not thy heart exult, and in the lack of them *be not ashamed*.
- 107 A king is like the merciful (?): even his voice is high: who is he that can stand before him, except one who is like (?) him?
- 108 Glorious is a king to see, like Shamash, and precious is his sovereignty to those who walk on the earth in tranquillity.
- 109 A good vessel hides a thing within itself, but *one that* is broken lets it go forth.
- 110 The lion went near to *greet the ass* saying, "Peace be to thee." The ass answered and said to the lion

* * *

l. 95. The subject is probably "wisdom."

l. 96. "chatter overmuch": the words are indistinct, but this gives the most suitable sense. ll. 97-99 are on the same subject.

ll. 100-108 is another group.

l. 103. "kindle": so the text. Perhaps it is a mistake.

l. 107. "the merciful," *i. e.* God?

l. 107. "except one who is like him": the phrase occurs several times, but its meaning is doubtful.

l. 108. "Shamash," as in l. 93. Or it may be "the sun."

l. 110. There is a gap after this line.

Col. viii. (Sachau, p. 166.)

- 111 I have lifted sand and carried salt, and there is nothing which is heavier than *debt*.
- 112 I have lifted chaff and taken up bran, and there is nothing which is lighter than (to be) a sojourner.
- 113 A sword will trouble calm water among good shepherds.
- 114 A little man when he multiplies his words, they above him, for the opening of his mouth
- 115 Gods, and if he were beloved of (the) gods they would put something good in his palate to speak.
- 116 Many are the stars of *heaven* whose names man knows not: so man knows not men.
- 117 There is no lion in the sea, therefore they call the lion (?).
- 118 The leopard met the goat and she was cold. The leopard answered and said to the goat, "Come and I will cover thee with my hide."
- 119 The goat *answered* and said to the leopard, "What hast thou to do with me, my lord? Take not my skin from me." For *he does not*
- 120 Salute the kid except to suck its blood. The master (?) went to the *sheep*
- 121 I will be silent. The sheep answered and said to him, "Take for thyself what thou wilt *take* from us. We are *thy sheep*."
- 122 For it is not in the power of men to *lift* up their foot and to put them down without (*the*) *gods*.
- 123 For it is not in thy power to *lift* thy foot and to put it down. If there goes forth good from the mouth of *men*, *it is well*,

- 124 And if a curse shall go forth *from* their mouth,
(the) gods will curse them. If the eyes of (the)
gods are over *men*
- 125 A man cuts (?) wood in the dark and does not see,
like a thief who breaks into (?) a house and
escapes (?).

ll. 111, 112. Cf. Syriac, Nos. 45, 46.

l. 114. Two words not translated, as the meaning is unknown.

l. 117. The reading of the omitted word is uncertain.

l. 120. "The master": we might read "the bear," or "the
wolf."

ll. 122, 123. Two forms of the same proverb.

l. 125. The translation and point are alike doubtful.

Col. ix. (Sachau, p. 169.)

- 126 *Bend not* thy bow and shoot not thy arrow at the
righteous, lest God come to his help and turn it
back upon thee.
- 127 do thou, oh my son, gather every harvest
and do every work, then thou shalt eat and be
filled and give to thy children.
- 128 *If* thou hast *bent* thy bow and shot thy arrow at
one who is more righteous than thou, the arrow
is from (the) gods.
- 129 do thou, oh my son, borrow corn and
wheat that thou mayest eat and be filled and
give to thy children with thee.
- 130 A heavy loan and from a wicked man, borrow
not, and *if* thou borrow take no rest to thy soul
till
- 131 *Thou pay back* the loan. *A loan is pleasant when
there is need*, but the paying of it is the filling
of a house.
- 132 *All that thou hearest thou mayest try* by thy ears, for
the beauty of a man is his faithfulness, and his
hatefulness is the lying of his lips.

- 133 *At first* the throne is *set* up for the liar, but at *last* his lies *shall* find him out, and they shall spit in his face.
- 134 A liar has his neck cut, like a maiden of the south (?) who *hides* (?) (her) face, like a man who makes a curse
- 135 Which came not forth from (the) gods.
- 136 *Despise not* that which is in thy lot, and covet not some great thing which is withheld from thee.
- 137 *Increase not* riches, and lead not (thy) heart astray.
- 138 *He who* is not proud of (?) the name of his father and the name of his mother, let not the *sun* shine *upon him*, for he is an evil man.
- 139 *From myself* has my curse gone forth, and with whom shall I be justified? The son of my body has spied out (?) my house, *and what* can I say to strangers?
- 140 *There was* a cruel witness against me, and who then has justified me? From my own house went forth wrath, with whom shall I strive and toil?
- 141 Thy *secrets* reveal not before thy *friends*, that thy name be not lightly esteemed before them.

l. 126. "God" is plural with a singular verb, as in Hebrew, but it may be only a scribal error.

l. 131. "the filling of a house" is obscure. Perhaps it means "takes all that the house contains."

l. 132. "hatefulness," *i. e.* what makes him hateful.

l. 134 is very obscure. "of the south" is very doubtful.

ll. 139, 140 are suitable to the second series of sayings found in the later versions.

Col. x. (Sachau, p. 172.)

- 142 With one that is higher than thou, do not go (?) to *quarrelling* (?).
- 143 With one that is a noble (?) and stronger than thou, *contend not, for he will take*

- 144 Of thy portion *and will add it to his own.*
- 145 Behold, so is a little man who *contends with a great man.*
- 146 Remove not wisdom from thee, and
- 147 Be not over crafty, *and let not thy wisdom be extinguished.*
- 148 Be not sweet lest they *swallow* thee up. Be not bitter, *lest they spit thee out.*
- 149 If thou, my son, wouldst be *exalted, humble thyself before God*
- 150 Who humbles the lofty man and *exalts the humble man.*
- 151 How can the *lips of men curse when (the) gods curse not?*
- 152 Better is he that restrains
- 153 Let not thy soul love
- 154 Heal them, except one who is like him.
- 155 My hands shall destroy, and
- 156 God (?) shall turn back the mouth of the unjust (?) and shall tear out *his* tongue.
- 157 Good eyes shall not be darkened, and *good ears shall not be stopped, and a good mouth will love*
- 158 The truth and speak it.

Col. xi. (Sachau, p. 174.)

- 159 A man *excellent* in conduct and whose heart is good is like a strong bow which is *bent* by a strong man.
- 160 *If* a man stand *not* with (the) gods, how shall he be saved by (?) his own strength?
- 161 belly and that which is like it, who shall be judging him (?)?
- 162 men, and peoples pass over them and do not leave them, and their heart is

- 163 A man *knows not* what is in the heart of his fellow,
and when a good man sees an *evil man he will*
beware of him,
- 164 He will *not* accompany him on a *journey*, and will
not hire him—a good man with an *evil man*.
- 165 The *bramble* sent to the *pomegranate* saying,
“Bramble to Pomegranate, what is the good
of *thy many thorns to him who touches thy*
fruit?”
- 166 . . . the *pomegranate answered* and said to the
bramble, “Thou art all thorns to him who
touches thee.”
- 167 The righteous among men, all who meet him are
for his help (?).
- 168 *The house of wicked men* in the day of storm shall
be destroyed (?), and in calm (?) its gates shall
fall (?), for the spoiling of
- 169 *The righteous are they.* My eyes which I lifted up
on thee and my heart which I gave thee in
wisdom,
- 170 *Thou hast despised and* hast turned my name into
wantonness.
- 171 If the wicked take hold of the skirts of thy gar-
ment, leave (it) in his hand. Then approach (?)
Shamash. He
- 172 *Will* take his and give it to thee.

Col. xii. (Sachau, p. 176.)

- 173 God set me up as a righteous man with thee,
why
- 174 My enemies shall die, but not by my sword
- 175 I left thee in a hiding-place of cedar, and *thou hast*
gone about . . .
- 176 Thou hast left thy friends and hast honoured *my*
enemies.

- 177 Pity (?) a man who knows not what he
178 A wise man speaks, for the opening of the mouth
of
(ll. 179-183 are lost.)
184 . . . The moth fell into
(l. 185 is lost.)
186 Into a house (?) of bronze the moth fell
187 My soul knows not its path, therefore
188 Hunger sweetens what is bitter *and* thirst
189 Let him that is vexed be satisfied with bread and
the soul that is poor be sated *with wine*.
190 Men

This column is very much broken, and the rest is too imperfect to be translated.

The Behistun Inscription (l. 50-).

Col. i. (Sachau, p. 187.)

* * *

- 1 *They killed of them 827 and took alive ...06. A second time the rebel troops gathered together. They went*
- 2 *To meet Dadarshish to join battle. Then they joined battle at the fortress called Tigra, in Armenia. Auramazda helped me ; by the protection of*
- 3 *Auramazda my army slew the rebels. On the 18th of Iyyar they joined battle. They slew of them 5046.*
- 4 *The rebel troops gathered together. They went to meet Dadarshish to join battle. Then they joined battle at Huyav as it is called,*
- 5 *The fortress in Armenia. Auramazda helped me ; by the protection of Auramazda my army slew the rebels. On the 9th of Sivan*
- 6 *They joined battle. They killed of them 472 and took alive ...02. Then Dadarshish did nothing (further), waiting for me in Armenia.*
- 7 *Thus says Darius the king, One Vaumisa by name, my servant, a Persian, to Armenia I sent. I said, "Go, that army, the rebels who do not*
- 8 *Obey me, slay them."* Then Vaumisa went to Armenia. On (his) arriving (there) the rebels gathered together. They went to meet Vaumisa to join
- 9 *Battle. Then they joined battle. He killed of them 2034.*

- 10 *A second time the rebel troops gathered together. They went to meet Vaumisa to join battle. They joined battle. On the 30th of Iyyar they joined battle.*
- 11 *They killed of them 2045 and took alive 1578. Then Vaumisa did nothing, waiting for me in Armenia.*
- 12 *Thus says Darius the king, Then I went out from Babylon and went to Media. On arriving in Media at a (city) named Kundur in Media that Phraortes with*
- 13 *An army came to meet me. We joined battle. Auramazda helped me, by the protection of Auramazda I slew the army of Phraortes. On the 25th*
- 14 *Of Marheshwan (?) we joined battle. I killed of them ...5 and alive I took 108010. Then that Phraortes*
- 15 *. . . . Then I sent the army . . .*

* * *

1. 1. The number of the hundreds is lost.

After 1. 3 and elsewhere, the blank space represents an omission. The original was probably worn out and illegible in these places.

1. 4. "Huyav," in the Elamite version "Uiyama." M and V are interchanged in Babylonian.

1. 14. Both numbers are broken.

Col. ii. (Sachau, p. 191.)

- 16 *Thus says Darius the king, Then the country was mine. This is what I did in Parthia.*
- 17 *Thus says Darius the king, The country called Margiana rebelled. As king over them they made*
- 18 *One Frada by name. Then I sent (the man) named Dadarshish, governour of Bactria. I said, Go, kill*
- 19 *The army, the rebels. Then Dadarshish joined battle with the Margians. Auramazda helped me.*

G

- 20 *By the protection of Auramazda they killed those rebels. On the 23rd of Chisleu they joined battle.*
- 21 *They killed of them 55243, and took alive 6972.*
- 22 *Thus says king Darius, A certain man, Vayazdata by name, a Persian, dwelt in Persia. He said,*
- 23 *I am Smerdis, the son of Cyrus. Then the Persian army, as many as (?) were in the houses in the neighbourhood (?) of the fortress,*
- 24 *Rebelled. They went over to him. He became king in Persia. Then I sent the army, which was small, in Persia,*
- 25 *Which had not rebelled, and the army of Media which was with me. Artavarzi by name, a Persian,*
- 26 *I sent at the head of them. The other army of Persia and Media went with me. Then Artavarzi*
- 27 *With the army went to the place called Rakha in Persia. Then that Vayazdata, who said, I am Smerdis came (?) with*
- 28 *The army to join battle. They joined battle. Auramazda helped me, by the protection of Auramazda*
- 29 *My army killed the army of Vayazdata. On the 12th of Iyyar they joined battle. They killed of them 303...*
- 30 *And took alive . . . Then that Vayazdata went with a small force of cavalry before*
- 31 *The fortress called Paishiyauvada. Then, with his army, he came to meet Artavarzi to join*
- 32 *Battle. They joined battle. My army killed the army of Vayazdata. In the month Tishri (?)*

Col. iii. (Sachau, p. 192.)

- 33 *They joined battle. They killed of them . . . and took alive . . .*

- 34 They took Vayazdata, and the nobles who were with
him they (also) took. Thus says king Darius,
Then
- 35 I put 10... to death, and the nobles who were with
him I crucified at a place called Uvadaicaya in
Persia
- 36 52 (of them). This is what I *did* in Persia.
- 37 Thus says king Darius, *That Vayazdata, who said, I*
am Smerdis, had sent an army to Arachosia
- 38 And a certain man at the head of them to meet my
servant named Vivana, a Persian, the governour
- 39 Of Arachosia, saying, Go to Vivana and the army
which obeys king Darius
- 40 Kill (them). The army of Vayazdata went to meet
Vivana to join battle. They joined battle
- 41 Auramazda helped me. By the protection of Aura-
mazda my army killed the rebels. They killed
- 42 Of them 4570... and took alive . . . On the 13th of
Tebeth
- 43 They joined battle. Auramazda helped me. By the
protection of Auramazda my army killed the army of
- 44 The rebels. They killed of them 3... and took
alive Then fled
- 45 That man who was in command over them with a
small force of cavalry and went
- 46 Towards (?) Arshada the fortress in the province of
Arachosia. Then Vivana went with the army to
meet him
- 47 To join battle. He joined battle. He took him, and
killed the nobles who were with him. The total of
the killed
- 48 And prisoners whom my army killed and took, was . . .
Thus says king Darius, Then the country was
mine.

49 *This is what I did in Arachosia. Thus says Darius the king . . .*

* * *

l. 23. The reading is uncertain. "Neighbourhood": the same word is used in the Babylonian text, but its meaning is doubtful.

l. 32. "the month T . . ." must be either Tishri or Tammuz. Column iii. reads on continuously.

Col. iv. (Sachau, p. 196.)

50 *Thus says king Darius, Thou, oh king, who shalt be after me, any man who lies*

51 against liars, who are many, I warn (thee): He who lies

52 make known how it was done. Do thou thy going (?).

53 he says, Hear what PRTR says.

54 see also before thee.

55

56 lies

57 this if thou hide not . . .

58 increase, and thy days be long; but if thou hide

59 *Thus says king Darius, These are the men who stood on my side till I had killed that Gaumata*

60 *The Magian, who said, "I am Smerdis." They were especially distinguished in my sight.*

61 *Indaphernes, by name, son of Vayaspara a Persian: Gaubaruva son of Mardonius (?)*

62 *A Persian a Persian*

63

S. P. C. K.

BOOKS FOR STUDENTS

Translations of Early Documents

A Series of texts important for the study of Christian origins. Under the Joint Editorship of the Rev. W. O. E. OESTERLEY, D.D., and the Rev. Canon G. H. Box, M.A.

The object of this Series is to provide short, cheap, and handy textbooks for students, either working by themselves or in classes. The aim is to furnish in translations important texts unencumbered by commentary or elaborate notes, which can be had in larger works.

EXTRACTS FROM PRESS NOTICES.

The Times Literary Supplement says: "These Jewish Apocalypses have a direct relation to the thought and religious ideals which confronted primitive Christianity in Palestine, and not only for their own sakes, but for their influence on the New Testament and Apostolic Christianity they deserve careful attention. Handbooks at once so scholarly and so readable will be welcomed by all interested in Christian origins."

The Church Quarterly Review says: "To the theological student who is anxious to know something of the circumstances and thought of the time during which Christianity grew up, and of the Jewish environment of the teaching of our Lord and the Apostles, there is no class of books more valuable than the later Jewish Apocrypha."

The Church Times says: "The names of the Editors are a guarantee of trustworthy and expert scholarship, and their work has been admirably performed."

The Tablet says: "A valuable series . . . well brought out and should prove useful to students."

Catholic Book Notes says: "The S.P.C.K. is to be congratulated on its various series of cheap and useful books for students."

Translations of Early Documents

FIRST SERIES—Palestinian-Jewish and Cognate Texts (Pre-Rabbinic)

1. Jewish Documents in the Time of Ezra

Translated from the Aramaic by A. E. COWLEY, Litt.D.,
Sub-Librarian of the Bodleian Library, Oxford.
4s. 6d. net.

2. The Wisdom of Ben-Sira (Ecclesiasticus)

By the Rev. W. O. E. OESTERLEY, D.D., Vicar of
St. Alban's, Bedford Park, W.; Examining Chaplain to
the Bishop of London. 2s. 6d. net.

3. The Book of Enoch

By the Rev. R. H. CHARLES, D.D., Canon of West-
minster. 2s. 6d. net.

4. The Book of Jubilees

By the Rev. Canon CHARLES. 4s. net.

5. The Testaments of the Twelve Patriarchs

By the Rev. Canon CHARLES. 2s. 6d. net.

6. The Odes and Psalms of Solomon

By the Rev. G. H. BOX, M.A., Rector of Sutton,
Beds., Hon. Canon of St. Albans.

7. The Ascension of Isaiah

By the Rev. Canon CHARLES. Together with No. 10
in one volume. 4s. 6d. net.

8. The Apocalypse of Ezra (ii. Esdras)

By the Rev. Canon BOX. 2s. 6d. net.

9. The Apocalypse of Baruch

By the Rev. Canon CHARLES. Together with No. 12
in one volume. 2s. 6d. net.

10. The Apocalypse of Abraham

By the Rev. Canon BOX. Together with No. 7 in
one volume. 4s. 6d. net.

11. The Testaments of Abraham, Isaac and Jacob

By the Rev. Canon BOX and S. GAZELEE.

12. The Assumption of Moses

By Rev. W. J. FERRAR, M.A., Vicar of Holy Trinity, East Finchley. With No. 9 in one volume. 2s. 6d. net.

13. The Biblical Antiquities of Philo

By M. R. JAMES, Litt.D., F.B.A., Hon. Litt.D., Dublin, Hon. LL.D., St. Andrews, Provost of King's College, Cambridge. 8s. 6d. net.

14. Lost Apocrypha of the Old Testament

By M. R. JAMES, Litt.D.

SECOND SERIES—Hellenistic-Jewish Texts

1. The Wisdom of Solomon

By the Rev. Dr. OESTERLEY. 2s. 6d. net.

2. The Sibylline Oracles (Books iii-v)

By the Rev. H. N. BATE, M.A., Vicar of Christ Church, Lancaster Gate, W.; Examining Chaplain to the Bishop of London. 3s. 6d. net.

3. The Letter of Aristeas

By H. ST. JOHN THACKERAY, M.A., King's College, Cambridge. 2s. 6d. net.

4. Selections from Philo

By J. H. A. HART, M.A.

5. Selections from Josephus

By H. ST. J. THACKERAY, M.A.

6. The Third and Fourth Books of Maccabees

By the Rev. C. W. EMMET, B.D., Vicar of West Hendred, Berks. 3s. 6d. net.

7. The Book of Joseph and Asenath

Translated from the Greek text (for the first time in English) by E. W. BROOKS. 2s. 6d. net.

THIRD SERIES—Palestinian-Jewish and Cognate Texts (Rabbinic)

- *1. Pirque Aboth. By the Rev. Dr. OESTERLEY
- *2. Berakhoth. By the Rev. A. LUKYN WILLIAMS, D.D.
- *3. Yoma. By the Rev. Canon BOX.
- *4. Shabbath. By the Rev. Dr. OESTERLEY.
- *5. Sanhedrin. By the Rev. H. DANBY. 6s. net.
- *6. Kimhi's Commentary on the Psalms
(Book I, Selections). By the Rev. R. G. FINCH,
B.D. 7s. 6d. net.
- 7. Tamid
- 8. Aboda Zara
- 9. Middoth
- 10. Sopherim
- 11. Megilla
- 12. Sukka
- 13. Taanith
- 14. Megillath Taanith

* It is proposed to publish these texts first by way of experiment. If the Series should so far prove successful the others will follow.

Jewish Literature and Christian Origins :

Vol. I. The Apocalyptic Literature.

„ II. A Short Survey of the Literature of
Rabbinical Judaism.

By the Revs. Dr. OESTERLEY and Canon BOX.

Jewish Uncanonical Writings: A Popular Intro-
duction. By the Rev. W. J. FERRAR. 3s. net.

Handbooks of Christian Literature

The Early Christian Books. By the Rev. W. J.
FERRAR, M.A. 3s. 6d. net.

The Eucharistic Office of the Book of
Common Prayer. By the Rev. LESLIE WRIGHT,
M.A., B.D. 3s. 6d. net.

The Inspiration and Authority of Holy
Scripture. By the Rev. G. D. BARRY, B.D.
4s. 6d. net.

The Letters of St. Augustine. By the Rev. W. J.
SPARROW-SIMPSON, D.D.

Translations of Christian Literature

A NUMBER of translations from the Fathers have already been published by the S.P.C.K. under the title "Early Church Classics." It is now proposed to enlarge this series to include texts which are neither "early" nor necessarily "classics." The divisions at present proposed are given below. Volumes belonging to the original series are marked with an asterisk.

The Month says: "The cheap and useful series."

The Church Times says: "The splendid series."

SERIES I.—GREEK TEXTS.

St. Dionysius the Areopagite: The Divine Names and the Mystical Theology. By C. E. ROLT.

The Library of Photius. By J. H. FREESE. In 6 Vols.

The Apocriticus of Macarius Magnes. By T. W. CRAFER, D.D.

***The Epistle of St. Clement, Bishop of Rome.** By the Rt. Rev. J. A. F. GREGG, D.D. 1s. 3d. net.

***Clement of Alexandria: Who is the Rich Man that is being saved?** By P. M. BARNARD, B.D. 1s. 3d. net.

***St. Chrysostom: On the Priesthood.** By T. A. MOXON. 2s. net.

***The Doctrine of the Twelve Apostles.** By C. BIGG, D.D. 1s. 3d. net.

***The Epistle to Diognetus.** By the Rt. Rev. L. B. RADFORD, D.D. 1s. 6d. net.

St. Dionysius of Alexandria. By C. L. FELTOE, D.D. 3s. 6d. net.

***The Epistle of the Gallican Churches: Lugdunum and Vienna.** With an Appendix containing Tertullian's Address to Martyrs and the Passion of St. Perpetua. By T. H. BINDLEY, D.D. 1s. 3d. net.

***St. Gregory of Nyssa: The Catechetical Oration.** By the Ven. J. H. SRAWLEY, D.D. 2s. net.

***St. Gregory of Nyssa: The Life of St. Macrina.** By W. K. LOWTHER CLARKE, B.D. 1s. 3d. net.

***Gregory Thaumaturgus (Origen the Teacher): the Address of Gregory to Origen, with Origen's Letter to Gregory.** By W. METCALFE, B.D. 1s. 6d. net.

***The Shepherd of Hermas.** By C. TAYLOR, D.D. 2 vols. 2s. each net.

SERIES I.—GREEK TEXTS (*continued*).

- The Epistles of St. Ignatius. By the Ven. J. H. SRAWLEY, D.D. 3s. 6d. net.
- *St. Irenaeus: Against the Heresies. By F. R. M. HITCHCOCK, D.D. 2 vols. 2s. each net.
- Palladius: The Lausiatic History. By W. K. LOWTHER CLARKE, B.D. 5s. net.
- *St. Polycarp. By B. JACKSON. 1s. 3d. net.

SERIES II.—LATIN TEXTS.

- Tertullian's Treatises concerning Prayer, concerning Baptism. By A. SOUTER, Litt.D. 3s. net.
- Tertullian against Praxeas. By A. SOUTER, Litt.D.
- Novatian on the Trinity. By H. MOORE.
- *St. Augustine: The City of God. By F. R. M. HITCHCOCK, D.D. 1s. 6d. net.
- *St. Cyprian: The Lord's Prayer. By T. H. BINDLEY, D.D. 1s. 6d. net.
- Minucius Felix: The Octavius. By J. H. FREESE. 3s. 6d. net.
- *Tertullian: On the Testimony of the Soul and On the Prescription of Heretics. By T. H. BINDLEY, D.D. 2s. net.
- *St. Vincent of Lerins: The Commonitory. By T. H. BINDLEY, D.D. 2s. net.

SERIES III.—LITURGICAL TEXTS.

EDITED BY C. L. FELTOE, D.D.

- St. Ambrose: On the Mysteries and on the Sacraments. By T. THOMPSON, B.D., and J. H. SRAWLEY, D.D. 4s. 6d. net.
- *The Apostolic Constitution and Cognate Documents, with special reference to their Liturgical elements. By DE LACY O'LEARY, D.D. 1s. 3d. net.
- *The Liturgy of the Eighth Book of the Apostolic Constitution, commonly called the Clementine Liturgy. By R. H. CRESSWELL. 1s. 6d. net.
- The Pilgrimage of Etheria. By M. L. MCCLURE. 6s. net.
- *Bishop Sarapion's Prayer-Book. By the Rt. Rev. J. WORDSWORTH, D.D. 1s. 6d. net.

Helps for Students of History

Edited by

C. JOHNSON, M.A., and J. P. WHITNEY, D.D., D.C.L.

The *American Historical Review* says: "A most useful little series of pamphlets."

The *Times Educational Supplement* says: "These little volumes by well-known specialists should be in the hands of serious students of history."

1. **Episcopal Registers of England and Wales.** By R. C. FOWLER, B.A., F.S.A. 6*d.* net.
2. **Municipal Records.** By F. J. C. HEARNshaw, M.A. 6*d.* net.
3. **Medieval Reckonings of Time.** By REGINALD L. POOLE, LL.D., Litt.D. 6*d.* net.
4. **The Public Record Office.** By C. JOHNSON, M.A. 6*d.* net.
5. **The Care of Documents.** By C. JOHNSON, M.A. 6*d.* net.
6. **The Logic of History.** By C. G. CRUMP. 8*d.* net.
7. **Documents in the Public Record Office, Dublin.** By R. H. MURRAY, Litt.D. 8*d.* net.
8. **The French Wars of Religion.** By ARTHUR A. TILLEY, M.A. 6*d.* net.

By Sir A. W. WARD, Litt.D., F.B.A.
9. **The Period of Congresses—I. Introductory.** 8*d.* net.
10. **The Period of Congresses—II. Vienna and the Second Peace of Paris.** 1*s.* net.
11. **The Period of Congresses—III. Aix-la-Chapelle to Verona.** 1*s.* net.
Nos. 9, 10, and 11 in one volume, cloth, 3*s.* 6*d.* net.
12. **Securities of Peace: A Retrospect (1848–1914).** Paper, 2*s.* net; cloth, 3*s.* net.

13. **The French Renaissance.** By A. A. TILLEY, M.A. 8*d.* net.
14. **Hints on the Study of English Economic History.** By Archdeacon W. CUNNINGHAM, D.D., F.B.A., F.S.A. 8*d.* net.
15. **Parish History and Records.** By A. HAMILTON THOMPSON, M.A., F.S.A. 8*d.* net.
16. **A Short Introduction to the Study of Colonial History.** By A. P. NEWTON, M.A., D.Lit. 6*d.* net.

Texts for Students

General Editors: CAROLINE A. J. SKEEL, D.Lit.; H. J. WHITE, D.D.;
J. P. WHITNEY, D.D., D.C.L.

The *English Historical Review* says: "A new series which deserves mention . . . every number is the work of a scholar of acknowledged competence."

Catholic Book Notes says: "The S.P.C.K. has rendered a service to Education . . . It is to be hoped that these texts will find their way into our colleges: they will give a new meaning to Latin and history."

1. **Select Passages from Josephus, Tacitus, Suetonius, Dio Cassius**, illustrative of Christianity in the First Century. Arranged by H. J. WHITE, D.D. Paper cover, 3*d.* net.
2. **Selections from Matthew Paris**. By C. A. J. SKEEL, D.Lit. Paper cover, 9*d.* net.
3. **Selections from Giraldus Cambrensis**. By C. A. J. SKEEL, D.Lit. Paper cover, 9*d.* net.
4. **Libri Sancti Patricii**. The Latin Writings of St. Patrick, etc. Edited by NEWPORT J. D. WHITE, D.D. Paper cover, 6*d.* net.
5. **A Translation of the Latin Writings of St. Patrick**. By NEWPORT J. D. WHITE, D.D. Paper cover, 6*d.* net.
6. **Selections from the Vulgate**. Paper cover, 9*d.* net.
7. **The Epistle of St. Clement of Rome**. Paper cover, 6*d.* net.
8. **Select Extracts from Chronicles and Records relating to English Towns in the Middle Ages**. Edited, with Introduction, Notes, and Glossary, by F. J. C. HEARNshaw, M.A., LL.D. Paper cover, 9*d.* net.
9. **The Inscription on the Stele of Méša**. Commonly called the Moabite Stone. The text in Moabite and Hebrew, with translation by the Rev. H. F. B. COMPSTON, M.A. Paper cover, 6*d.* net.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

LONDON: 6 ST. MARTIN'S PLACE, W.C. 2

NEW YORK: THE MACMILLAN COMPANY