

The Social and Cultural Construction of Emotions: The Greek Paradigm
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Survey of papyrological sources for the study of emotions in Egypt (c. 300 BCE-800 CE)

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The abbreviations for papyrological corpora are those of the *Checklist of Editions of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets* (http://SCRIPTORIUM.LIB.DUKE.EDU/PAPYRUS/TEXTS/CLIST_PAPYRI.HTML).

Bagnall and Cribiore = R.S. Bagnall and R. Cribiore, *Women's Letters from Ancient Egypt 300 BC–AD 800*, Ann Arbor 2006.

Chapa = J. Chapa, *Letters of Condolence in Greek Papyri*, Florence 1998.

Rowlandson = J. Rowlandson, *Women and Society in Greek and Roman Egypt. A Sourcebook*, Cambridge 1998.

NB: Archives

Some of the documents in this list are part of larger archives. Since archives provide contexts for the content of the documents, the relevant documents should be studied together. We list them here.

1) Archive of Athenodoros, *diocetes*, middle years of the Augustus' reign.

The following documents belong to this archive.

Letters: *BGU XVI* 2606, 2613, 2621, 2622, 2625, 2660, 2663, 2665.

2) Archive of Sarapion.

The archive of Sarapion, his brother Anoubion and his son Eutyichides, landowners near Hermopolis, 90-195 CE.

The following documents belong to this archive:

Letters: *P.Sarap.* 80, 88, 89c, 92, 95, 100; *P.Amh.* II 133, 134.

3) Family archive of Gemellus also called Horion, late 2nd cent. CE.

The following documents belong to this archive.

Petitions: *P.Mich.* VI 422, 425, 426.

4) Archive of Sakaon.

The archive of Aurelius Sakaon and his extended family, an Egyptian farmer in the last century of Theadelphia, ca. 280-342 CE.

Letter: *P.Sakaon* 55.

Petitions: *P.Sakaon* 36, 37, 38, 39, 40, 41, 46, 47, 48.

Legal proceedings: *P.Sakaon* 31, 32.

5) Archive of Aurelius Isidoros.

This is the archive of a farmer in Karanis (first quarter of 4th c. CE).

The following documents are part of this archive:

Petitions: *P.Cair.Isid.* 63, 68, 73, 74, 75, 76, 77.

6) Archive of worshippers of Hermes Trismegistos.

The following letters belong to the members of a circle of pagans worshipping Hermes Trismegistos and living in all probability at Hermopolis, early 4th cent. CE. The main addressee is Theophanes, a person of some importance, who was travelling greatly abroad, as we know from the rest of his archive which includes accounts and itineraries of his journeys. The worry about his extended travels and the longing to see him again soon is reflected by all of his friends' letters. The style and language of the letters of this network of friends is literary and underlines the high education of the composers of these documents.

The following documents are part of this archive:

Letters: *P.Herm.* 2, 5, 6; *P.Ryl.* IV 624.

7) Archive of Abbinaeus.

The archive of Abbinaeus, a Roman Officer in the Reign of Constantius II. Letter and petitions are addressed to Abinneaus in his official capacity as commanding officer at Dionysias.

Letters: *P.Abbin.* 6, 7, 14, 18, 28, 34.

Petitions: *P.Abbin.* 45.

8) Archive of Papnuthis and Dorotheus.

This is the archive of two brothers heavily involved in the tax-collection in the area of Oxyrhynchus, 371 CE-381 CE.

The following documents belong to this archive:

Letters: *P.Oxy.* XLVIII 3396-3397, 3403, 3407, 3416, 3417, 3420; *P.Oslo* III 88.

Petitions: *P.Oxy.* XLVIII 3394.

9) Archive of Victor and Georgios.

The archive is a collection of letters primarily among Victor (a landlord's agent) and George (of higher status), late 6th/early 7th cent. CE.

The archive consists of the following documents:

Letters: *P.Oxy.* XVI 1844, 1848, 1849, 1854, 1861.

CONTENTS

I. Letters: pp. 3-44.

II. Petitions: pp. 46-59

III. Legal proceedings: pp. 60-61

IV. Marriage contracts: p. 62

V. Testaments et sim: pp. 63-64

VI. Contracts: p. 65

VII. Affidavit: p. 66

VIII. Invitations: p. 67

IX. Official announcements: p. 68

X. Oration: p. 69

XI. Label on a present: p. 70

I. LETTERS

Edition: *BGU XIII 2211.*

Date: 192 CE.

Place: Alexandria.

Content: An official letter probably addressed to the *strategoï* of the nomes that announces the arrival of a prefect: the letter warns and threatens that whoever neglects to provide the prefect with what he needs will suffer the penalty. **Fear.**

B

Edition: *BGU XIII 2349.*

Date: 2nd c. CE.

Place: Unknown.

Content: A letter between family members: among various affairs and greetings, the author notes that the addressee's daughter-in-law should be told that the writer greatly grieved for the latter's daughter's death. **Grief.**

C

Edition: *BGU XIV 2417.*

Date: 258-257 BCE.

Place: Unknown.

Content: A letter between two friends: its main purpose is to notify the recipient that a third person was received with friendly terms (*hedeos*) by the king. **Friendship.**

C

Edition: *BGU XIV 2418.*

Date: late 2nd c. BCE.

Place: Elephantine.

Content: A letter among friends, mentioning the joy that an encounter with the great god Semenoufios and some relatives produced. The writer also notes that he will also rejoice if he finds out that the recipient took care of his health. **Joy; piety; friendship**

A

Edition: *BGU XVI 2606.* Archive of Athenodoros.

Date: 7 CE.

Place: Herakleopolite nome.

Content: Sotas writes to Athenodoros in order to encourage him to sort out several business affairs. He is frustrated for the delay and the debts he has incurred. He also plainly mentions that he is angry because he is imprisoned in a temple due to his debts.

Anger; worry.

Parallels: *BGU XVI 2618* (his father is frustrated at Athenodoros' negligence of his affairs)

A

Edition: *BGU XVI 2613.*

Date: 14-15 CE.

Place: Herakleopolite nome

Content: Seleukos (another *dioketes*) writes to Athenodoros and in no uncertain terms castigates him because the latter's agents have been harassing Seleukos' ones. The writer expects the incident to cease immediately. His anger is evident: '...I, therefore,

request you to stay away from my agents travelling together. Otherwise, you will anger me. Do not act contrary (to my wishes).’ **Anger.**

A

Edition: *BGU XVI 2621.*

Date: 16 CE.

Place: Herakleopolite nome.

Content: Another letter of complaint: Apollo expresses his anger to Athenodoros because the latter’s negligence of affairs has deterred the writer. **Anger.**

A

Edition: *BGU XVI 2622.*

Date: early 1st cent. CE.

Place: Herakleopolite nome.

Content: A man writes to Athenodoros, firstly to express his worry about an unpaid debt and then his care about a woman who cannot afford to attend a festival. The writer implores Athenodoros to take care of her and also stresses his suffering and bad health to him. **Worry; pain; arousal of pity.**

A

Edition: *BGU XVI 2625.*

Date: 15 CE.

Place: Herakleopolite nome.

Content: Achilles is outspoken in his complaints to Athenodoros about the latter’s laziness and neglect, and he cites a number of precedents with great exasperation. **Anger.**

A

Edition: *BGU XVI 2660.*

Date: 1 CE.

Place: Herakleopolite nome.

Content: Heraklas writes to his father expressing his concern about the irrigations. He reproaches his father (Therefore, since you have been asked, do not make any silly arguments) to make sure his fields are not left unwatered. **Anger; worry.**

A

Edition: *BGU XVI 2663.*

Date: 9 CE.

Place: Herakleopolite nome.

Content: The writer discusses various domestic issues including her fear of a contractor. She also adds her disconcert for not having any news about Isis Lochia. **Fear.**

B

Edition: *BGU XVI 2665.*

Date: 28 CE.

Place: Herakleopolite nome.

Content: Tryphaina writes to her son, Asklepiades, reporting on the condition of various fields some of which either only were partially flooded or not at all. Thus, she fears imminent financial ruin. **Worry; fear.**

A

Edition: CPR XXV 3.

Date: 4th c. CE.

Place: Hermopolit nome?.

Content: Letter from low to high. It has a very servile mood and a closing that has an unusual profusion of sentiment. The author of the letter uses *errosthai*, *eutyxein* and *euthimein*. **Politeness.**

C

Edition: CPR XXV 12.

Date: 6th c. CE.

Place: Unknown.

Content: This letter is addressed to a woman (*despoina*) from one of her family members. It has a very eloquent closing, which uses formulas that denote caring and that are typical of Late Antiquity. **Family affection.**

B

Edition: CPR XXV 15.

Date: 6th c. CE.

Place: Arsinoite or Herakleopolite nome.

Content: This letter concerns the difficulties a person faces due to debts. *Hybris*, threat and deceit are also mentioned. **Worry.**

B

Edition: CPR XXV 17.

Date: 6th-7th c. CE.

Place: Unknown.

Content: This is a letter that concerns the sending of corn. There is a reference made by the sender to his state of orphanhood and to his guardians. **Arousal of pity.**

C

Edition: CPR XXV 21.

Date: Second half of 6th c. CE.

Place: Arsinoite or Herakleopolite nome.

Content: This is a two-part letter. The first part regards the settlement of some business affairs and the second one is a condolence for the death of a child (or slave?). The second part has all the stock phrases that one would expect in a Christian consolation. **Consolation.**

A

Edition: CPR XXV 26.

Date: late 6th c. CE.

Place: Arsinoite or Herakleopolite nome.

Content: This letter concerns the business difficulties faced by the sender and the way he urges a woman to solve them. The tone of the letter is described by the editor of the document as direct, familiar and sometimes authoritative; use of words such as 'to scare', 'danger', 'to force' etc. This letter reaffirms the important role of women in business affair in Egypt. **Fear; worry.**

A

Edition: *CPR XXV 33.*

Date: 7th c. CE.

Place: Arsinoite or Herakleopolite nome.

Content: This fragmentary letter has two parts: The first concerns the conveying of condolences due to a grievous situation (*thlipse*) that the addressee is facing. The second part regards business affairs and some emotionality is imparted by the composer of the letter as he uses verbs such as *harpazo*. **Consolation; grief; worry.**

B

Edition: *CPR XXV 34.*

Date: middle of 7th c. CE.

Place: Arsinoite or Herakleopolite nome.

Content: This letter concerns the financial tribulations that a village is facing. The representative of the village writes to a person of authority. The latter is addressed as *despotas*. There is references made to 'a great fear', 'death' and to the 'mercy' of the addressee. **Arousal of pity; fear; worry.**

A

Edition: *O.Bahria Div. 1 (= SB XX 14923).*

Date: Fourth to fifth century CE.

Place: Bahariya, Small Oasis.

Content: A letter among monks: It mentions a monk who went to Constantinople for his studies, business matters among them, and it refers to an elder monk who is grieved (*thlibetai*). **Sorrow; worry.**

A

Edition: *O.CrumST 360; Bagnall & Cribiore, p. 240.*

Date: 6th-8th c. CE.

Place: Thebes, Monastery of Epiphanius.

Content: A Coptic letter from a woman to bishop Pisenhius: she notes her suffering due to a serious illness in one of her eyes and asks for the bishop's prayers to come to her aid. She stresses that she is 'a weak person in poverty.' **Sorrow; hope; women.**

B

Edition: *O.Deis. 64.*

Date: third century CE.

Place: Thebaid.

Content: A letter filled with frustration from a father to his son. Right after some short greetings, the father opens his letter by telling him 'Do not contradict me.' The disputed issue regards the shared accommodation of the son with a soldier. **Anger; worry.**

A

Edition: *O.Florida 7.*

Date: middle to end of second century CE.

Place: Thebaid ?

Content: A fragmentary letter to a curator. The addressee is worried because he has received news from some village elders that they have died of famine. The sender asks for precision. **Worry.**

C

Edition: *O.Florida* 14.

Date: middle to end of second century CE.

Place: Thebaid ?.

Content: A letter between two women (sisters?): The sender is worried and frustrated because the addressee is due to have a child soon but has failed to let the former know of the exact day so she can go help her deliver her child and also have her own there.

Worry.

C

Edition: *O.Krok.* I 72.

Date: 109 CE.

Place: Krokodilo.

Content: A letter among military personnel. The sender of the letter wishes the addressee good health and also wishes that the latter's horse is not affected by the evil eye (εὐχομαί σε ὑγιαίνειν μετὰ τοῦ ἀβασκάντου σου ἵππου). A document that shows that the fear of evil eye was not only projected to children but also to horses that were as valuable for soldiers as children to parents. **Fear; superstition.**

Parallels: *O.Amst.* 18; *O.Florida* 15, 18.

A

Edition: *O.Krok.* I 93.

Date: 108-115 CE.

Place: Krokodilo.

Content: A letter among two brothers/friends: The sender pleads the addressee to write more often about his health as the former worries much since the addressee is in a place of trouble/war (ταραχῆ). **Fear; worry; affection.**

A

Edition: *O.Max.* inv. 279+467; Rowlandson, no. 45

Date: 2nd c. CE.

Place: Maximianon.

Content: Daughter writes to her father, expresses her care ('...as if you were my own father'), performing obeisance to the local deity. **Filial affection.**

C

Edition: *P.Abbin.* 6. Archive of Abbinaeus.

Date: 346 CE.

Place: Philadelphia (Arsinoite nome).

Content: A letter to Abinnaeus from a monk. Mios opens his letter with a profusion of sentiment. Although formulaic, it is uncommon in the context of this archive. He writes: 'I give thanks to God for your well-being; may he deliver you from... We know your excellence and your love for us; it is for God's sake that you so act, and I pray to him that he will requite you the love which you show...' Mios' writing style and choice of emotional vocabulary is influenced by the fact that he is a monk. **Affection; politeness;**

Christianity.

Parallels: *P.Abbin.* 19.

C

Edition: *P.Abbin.* 7. Archive of Abbinaeus.

Date: 346 CE.

Place: Philadelphia (Arsinoite nome).

Content: Apa Mios writes again to Abinnaeus on various business affairs but opens his letters and greetings: 'We give thanks to God for your well-being and your zeal, that the fear of God may abound in you; for it is through the fear that all things come to pass.' The reference to the 'fear of God' (φόβος) is very uncommon. **Fear (of God).**

A

Edition: *P.Abbin.* 14. Archive of Abbinæus.

Date: middle of fourth century CE.

Place: Philadelphia (Arsinoite nome).

Content: Plutammon reproaches Abinnaeus for leaving the nome capital without arranging some business first. The sender's frustration (even anger?) is displayed by his use of vocabulary. He notes 'I am surprised at your unreasonable departure from the city...' He uses θαυμάζω and ἀλόγως. **Indignation.**

A

Edition: *P.Abbin.* 18. Archive of Abbinæus.

Date: 346 CE.

Place: Ptolemais Euergetis (Arsinoite nome).

Content: Chairemon, a local official, protests vigorously to Abinnaeus against some outrages committed by Abinnaeus' soldiers. Chairemon's anger is displayed in his opening of the letter 'You are not justified in acting as you do but you are running the risk of being convicted of criminal conduct,' and later on when he notes that 'For by god either you shall send these men, so that they may learn by them what happened, or all we of the council will report to my master the Duke about this.' **Anger.**

A

Edition: *P.Abbin.* 28. Archive of Abbinæus.

Date: 346 CE.

Place: Philadelphia (Arsinoite nome).

Content: Demetrios protests to Abinnaeus about the brutal behaviour of one of his soldiers. Demetrios' frustration at the soldier's attitude is expressed by his request for revenge/justice (*ekdikêsis*) which is repeated three times. **Anger; revenge.**

A

Edition: *P.Abbin.* 34. Archive of Abbinæus.

Date: 346 CE.

Place: Philadelphia (Arsinoite nome).

Content: The mother of a soldier serving at Dionysias sends an urgent appeal to Abinnaeus asking him to grant her son some leave. She emotionally pleads 'I implore you by your feet, my lord patron, since you also know that "five days are a whole year", I implore and beg you, Sir, to grant him the few days...' Her longing to see her son is expressed in her usage of the proverbial philosophy about the five days and by her repeated use of verbs such as 'implore', 'beg' and by telling him 'After god we have none to help us but you.' **Arousal of pity; motherly affection.**

A

Edition: *P.Amh.* II 37.

Date: 196 or 172 BCE.

Place: Fayum?

Content: The writer apologizes for not being able to come to the addressee because he/she has hurt his/her foot and encourages the latter to bear with certain annoyances to which he/she had been subjected by a third person. **Consolation; countenance.**

C

Edition: *P.Amh.* II 133. Archive of Sarapion.

Date: 90-133 CE

Place: Hermopolite nome.

Content: Eutychides writes to his father, Sarapion, asking him to cheer up because he has taken care of some business affairs. **Joy; relief.**

C

Edition: *P.Amh.* II 134. Archive of Sarapion.

Date: 90-133 CE.

Place: Hermopolite nome.

Content: A letter from Eutychides to his brother, Heliodoros: He tells him of an attempt made by the village elders to carry off by force a certain Peteus, and urges him to bring an accusation against the parties concerned. The writer's frustration and anger is evident by his use of verbs such as 'dare' (*tolmao*), and by his request to his brother to take revenge on behalf of Peteus. **Anger.**

A

Edition: *P.Amh.* II 136.

Date: 3rd c. CE.

Place: Oxyrhynchos.

Content: A father writes to his son to let him know that he arrived in Alexandria and that he prays for his children to Sarapis every day. He also notes that he has no anxiety about how well his son will transact their business while he is away. **Family affection.**

A

Edition: *P.Amh.* II 144.

Date: 5th c. CE.

Place: Unknown.

Content: A husband sends to his wife (addresses her as 'my lady') a letter filled with anxiety. Because of serious and urgent debts he asks her to pledge their young slave as soon as possible. The writer clearly states his anxiety but also his hope that God will care for them. **Anxiety; hope.**

A

Edition: *P.Amh.* II 145.

Date: 4th/5th c. CE.

Place: Lykopolis.

Content: A letter between two monks: Long-winged apologies and salutations-with the customary rhetorical language of submissiveness and gratitude-take most part of this communication. The writer also notes that he grieved when the addressee went away but now he rejoices at the news of his return. He asks to take care of two different people.

Affection; joy; gratitude; politeness.

A

Edition: *P.Amh.* II 153.

Date: Late 6th to early 7th c. CE.

Place: Unknown.

Content: A draft of an extremely angry letter about the way various business affairs are to be executed: It contains none of the customary greetings and concludes with 'May God destroy your soul if you destroy me in the matter of this register.' **Anger.**

A

Edition: *P.Ammon* 3.

Date: 348 CE.

Place: Alexandria

Content: Ammon writes to his mother from Alexandria: among the accounts of family business, he also consoles her with philosophical assurances that their family's good fortunes will return. The spread of Christianity was causing problems to this pagan family. He urges his mother not to be embarrassed or disappointed and to find relief in the support he can offer her. **Hope; worry.**

A

Edition: *P.Ant.* I 43.

Date: 3rd-4th c. CE.

Place: Antinoopolis.

Content: Panouptaion uses a triangular piece of spare parchment to write a letter to his wife. He urges her to join him and reassures her that there is no fighting happening; so, her journey will not be hazardous. This was obviously a worry on both their minds. Panouptaion goes on to inform her that he has settled some business so he does not worry about it anymore and then reproaches her about gossiping and asks her to write to him if there is fighting between the two of them. The 'fighting' that is mentioned in the beginning and end of this letter probably refers to the revolt of Achilleus (296 CE), which then makes this letter a companion piece to the correspondence of Paniskos to Ploutogenia, see *P.Mich.* III 214, 216, 217 and CKo0065, 66, and 67, respectively. **Marital affection; worry.**

A

Edition: *P.Ant.* II 93.

Date: 4th c. CE.

Place: Antinoopolis.

Content: Papais writes to his future mother-in-law, Nonna, to ask her to find a house next to her own for him and his bride. The opening of the letter is filled with expressions of affection. 'For next to God I respect you as my mother and my sister and you mean everything to me, if only my bride is in good health.' His feelings seem genuine because he continues to say that if Nonna cannot arrange a house for him, he has other alternatives. **Affection; display of emotion.**

A

Edition: *P.Ant.* II 95.

Date: 6th c. CE.

Place: Antinoopolis.

Content: The author of his letter, sent from low to high, uses all the necessary opening remarks and wishes for the recipient's well-being. The author also requests that he quickly receives news of the recipient's health. Besides various business matters, he then mentions that the recipient's mother has been crying and is anxious and grieved since her son left her alone and went to Alexandria. **Grief; crying; parental affection; politeness; display of emotion.**

A

Edition: *P.Apoll.* 44.

Date: 703-715 CE.

Place: Apollonopolis Magna.

Content: A letter/request that the wife of an employee should be allowed to join him as he feels great misery and loneliness away from her and if she joins him, he will find a bit of relief. **Love; affection.**

A

Edition: *P.Athen.* 60.

Date: 1st c. CE.

Place: Unknown.

Content: Two older sisters who are away write to two of their younger ones: they caution them to light the lamps in the shrine and to devote themselves to learning. They add that they should not be saddened about the health of their mother, since she has recovered. They conclude that they should not neglect to play inside the house and care for two more children. **Family affection; piety; worry.**

A

Edition: *P.Berl.Thun.* 12.

Date: 3rd-4th c. CE.

Place: Arsinoiton Polis.

Content: A letter from a woman to her mother: the writer sends greetings and asks her mother not to worry about her as she is fine. In the beginning of the text, there is an early reference of kissing someone's feet as a sign of respect and affection. **Affection; worry.**

A

Edition: *P.Berl.Thun.* 14.

Date: 6th c. CE.

Place: Unknown.

Content: A letter from a man (possibly a monk) to a bishop: besides the usual formulas of respect and affection, the writer includes a supplication that the bishop intervenes so that the author is released from some duties. He refers to the love of God and of the bishop, the hope he has in the bishop's wishes and intercession, and that he does not wish to sadden his *hegoumenos* with his decision. **Worry; affection.**

C

Edition: *P.Bingen* 74.

Date: 2nd c. CE.

Place: Alexandria?

Content: A letter between two sisters: among various family affairs, the writer urges the addressee not to worry about Antonius, since he has not enlisted in the army yet. **Worry.**

B

Edition: *P.Bingen* 121.

Date: end of 4th beginning of 5th c. CE.

Place: Saqqara North.

Content: Two officers write to the head of a monastic community and they request him to mediate, so that a third soldier may be excused from some of his duties. In order to justify their request and ultimately arouse the monk's pity, they describe the soldier as 'a person of a modest condition and old' (*metrios...kai palaios*). The letters often reads as a petition.

Arousal of pity.

B

Edition: *P.Bour.* 25.

Date: 4th c. CE.

Place: Apamea, Syria.

Content: A woman in Syria writes to her aunt in Egypt (Koptos) to let her know that her mother/the addressee's sister is dead. She stresses how her mother was all the family she had and that now she all alone in a foreign place. She concludes with a request of news to be sent to her whenever possible. Bagnall and Cribiore note that 'Without doubting the overall sincerity of the message, it seems clear that the scribe who took down the text was familiar with the topos of death (and life) in a foreign land.' **Grief; worry.**

A

Edition: *P.David* 14.

Date: 2nd c. CE?

Place: Unknown.

Content: A letter between two friends: the first eighteen lines are dedicated to a praise of friendship, then the writer writes of his various troubles and fears. **Fear; worry; friendship.**

B

Edition: *O.Douch* II 121.

Date: fourth to fifth century CE.

Place: Kysis, Great Oasis.

Content: Sophia writes to her brother, who is in the Great Oasis, to request some produce. She also asks him to remember her and expresses her great sorrow for being away for so long due to the barbarians. **Sorrow; homesickness.**

Edition: *P.Dubl.* 16.

Date: 2nd or 3rd c. CE.

Place: Unknown.

Content: A letter from a soldier to his wife (addressed as his sister): Keler sends a non-nonsense letter to his wife instructing her to join him. He explicitly notes that she is to bring along all of her belongings so as not to annoy him again and that he insists (*biazomai*) on her going whether she wants to or not. He has already bought her ticket just to make sure. His frustration is also made evident by his comment 'I was in a position to send you the 100 dr. but I didn't. You yourself know why I didn't-you've got sense.' **Indignation?**

Parallels: *P.Mich.* III 214-21 (Paniskos' letters to his wife) + *P.Amh* II 131.

B

Edition: *P.Edg.* 5

Date: 3rd cent. BCE.

Place: Alexandria.

Content: An official in the Alexandrian mint writes to Apollonios, the *dioketes*: he complains that due to non-explicit instructions, he could not fulfil all his work duties, which resulted in great frustration for people who came to him. **Worry.**

B

Edition: *P.Fay.* 111.

Date: 95-96 CE.

Place: Fayum.

Content: A letter composed by an uncle to his nephew: the writer is frustrated with the addressee and clearly states that he blames him for the loss of two pigs. A degree of

affection is shown in this letter by the fact that the uncle addresses his nephew as 'his own.' **Indignation; affection.**

Parallels: *P.Fay.* 110, 112, 116, 120, 122.

A

Edition: *P.Fay.* 124.

Date: 2nd c. CE.

Place: Fayum.

Content: A letter of rebuke by a relative or friend to a man who was defrauding his mother of some allowance. The writer is exasperated and worried by the recipient's behaviour: he notes that the latter is acting like a mad man, and warns him to act according to his pledge. **Indignation.**

A

Edition: *P.Fay.* 127.

Date: 2nd or 3rd c CE.

Place: Fayum.

Content: A letter from daughter to her mother: The writer expresses her affections and care for her mother and her health. She announces the dispatch of various articles to her, adding affectionately that among the normal cups she is sending a little cup for little Theonas and another for the daughter of her sister. **Family affection.**

A

Edition: *P.Fay.* 130.

Date: 3rd c. CE.

Place: Fayum.

Content: A letter from a man to his brother. The writer reassures the recipient that he is taking good care of the latter's money. The addressee should not worry about his money or the way the writer is conducting the affair. **Worry.**

C

Edition: *P.Fouad I* 75, Rowlandson, no. 228.

Date: 64 CE.

Place: Oxyrhynchos.

Content: A daughter announces to her father the death of her sister and her eight-month child. Her emotions are evident only when she refers to the deceased as 'your poor daughter.' **Grief.**

B

Edition: *P.Haun.* II 17, Rowlandson, no. 271.

Date: 2nd c. CE.

Place: Arsinoite nome?

Content: A letter between two men: the writer discusses the acquisition of the necessary material for mummification at the request of the deceased man's mother and sister. There are no evident emotions discussed in relation to the death. The grief and suffering of the family can only be inferred by the writer's comment 'the dead man's mother and his sister, because of what has happened to them, have not been able to write anything to you...'

Grief

B

Edition: *P.Herm.* 2. Archive of worshippers of Hermes Trismegistos.

Date: ca 317-323 CE.

Place: Hermopolis

Content: Anatolios writes to Sarapion whom he addresses as his 'master.' After complimentary greetings, phrased in a literary style, Anatolios goes on to excuse himself for failing to visit Sarapion in person, mentions the arrival of Theophanes, and declares his confidence in him. Anatolios letter mentions regret, eagerness, suffering, piety, obeisance to the god, and caring. **Affection; friendship; worry; piety.**

Parallels: *P.Herm.* 3, 4

B

Edition: *P.Herm.* 5. Archive of worshippers of Hermes Trismegistos.

Date: ca 317-323 CE.

Place: Hermopolis.

Content: This letter is from Hermodoros to Theophanes. The latter is the recipient of salutations and good wishes, all presented in a rather flowery language. Hermodoros mentions joy, obeisance to the god, caring, and contentment. **Affection; friendship; joy; piety.**

Parallels: *P.Herm.* 3, 4

B

Edition: *P.Herm.* 6. Archive of worshippers of Hermes Trismegistos.

Date: ca 317-323 CE.

Place: Hermopolis.

Content: In his letter to Theophanes, Besodoros expresses the hope that Theophanes will soon return safe and sound from his journey with his tasks accomplished. The letter makes reference to longing, pleasure, suffering, piety, concern and joy. **Affection; friendship; worry; piety; joy.**

Parallels: *P.Herm.* 3, 4.

B

Edition: *P.Herm.* 8.

Date: 4th c. CE.

Place: Hermopolis.

Content: In this letter, Apa John is asked to remember the sender of the letter and his family in his prayers. The letter expresses primarily a general impression of mutual friendliness and concern. The sender also refers to the troubles he is in and how the monk's prayers will relieve him of this suffering. **Friendship; affection; hope.**

A

Edition: *P.Herm.* 16.

Date: 5th c. CE.

Place: Hermopolis.

Content: The sender of the letter entreats a bishop begging him to show compassion towards a priest who wants to join a monastic community. The problem is that the priest has been married for a long time; he is now greatly distressed because he cannot become a monk. **Distress; sorrow.**

A

Edition: *P.Herm.* 17.

Date: 4th c. CE.

Place: Hermopolis.

Content: Leuchis writes to Apa John (same monk as in *P.Herm* 8) and asks him to show compassion and intervene with the local authorities on her behalf so that some soldiers that have been stationed at her house are removed from there. In order to appeal to his sense of justice and compassion, she opens her letter by stating that 'Your goodness embraces all the incapacitated.' Finally, she mentions her widowhood. **Compassion; arousal of pity; gender.**

A

Edition: *P.IFAO* II 11, Chapa, no. 13.

Date: 2nd c. CE.

Place: Unknown.

Content: Fragment of a condolence letter. **Consolation; grief/**

A

Edition: *P.IFAO* II 37

Date: 2nd c. CE

Place: Unknown

Content: A letter between two men: the author is afraid that the recipient is accusing him of an affair regarding the latter's child? He tries to clarify things. **Fear; worry.**

B

Edition: *P.Köln* II 111, Bagnall & Cribiore, p.230.

Date: 5th or 6th c. CE.

Place: Unknown.

Content: A letter from a woman to a monk: she expresses her distress related to a punishment by an abbess and to a holy sacrifice (Holy Communion?) and her worry and fear about the evil eye of bad people. She begs for the monk's prayers so she can be protected from the evil eye. **Fear; worry.**

A

Edition: *P.Masada* 741.

Date: 73 or 74 CE.

Place: Masada, Israel.

Content: A very fragmentary letter from Abaskantos to Judas. The name of the writer indicates the fear people had of the evil eye. **Fear.**

C

Edition: *P.Mert.* I 12.

Date: 58 CE.

Place: Unknown.

Content: 'This letter is of exceptional interest, not only for its unusual intimate and personal tone and a certain literary flavour...and the writer who addresses his correspondent in tones of equality and was clearly a well-educated man...' Chairas opens his letter to Dionysius with a remarkable note of affection and friendship and the role of letter writing. 'I was as much delighted at receiving a letter from you as if I had indeed been in my native place; for apart from that we have nothing. I may dispense with writing to you with a great show of thanks; for it is to those who are not friends that we must give thanks in words. I trust that I may maintain myself in some degree of serenity and be able.

if not to give you an equivalent at least to show some small return for your affection towards to me.' **Affection; friendship; education.**

A

Edition: *P.Mert.* I 22.

Date: 2nd c. CE.

Place: Unknown.

Content: Ptolemaios writes to a person whom in an honorific manner he calls 'father.' He urges the recipient to write back to him: '...please, write to me constantly in order that I may know in this way that you love me (*agapao*), since by your not writing to me it will be a sign showing that you have forgotten me, to make supplication for me to the lord Sarapis.'

Love; affection.

A

Edition: *P.Mert.* I 38.

Date: middle 4th c. CE.

Place: Unknown.

Content: In this letter a bailiff writes to his master, apparently to forestall the complaints which the latter's employees are going to lodge against him. Interestingly enough, the bailiff instructs his landlord not to show any fear (*phobos*) around the employees because they then would be relaxed in their work. **Fear.**

A

Edition: *P.Mert.* II 80.

Date: 2nd c. CE.

Place: Unknown.

Content: A son writes to his father expressing his surprise at his father's neglect of some family business. **Worry**

C

Edition: *P.Mert.* II 81.

Date: 2nd c. CE.

Place: Unknown.

Content: A mother writes to her son. She expresses her concern about his affairs and urges him not to feel neglected. In order to stress her care for him, she notes that every ten days she consults the oracle about him on each occasion. **Family affection.**

B

Edition: *P.Mert.* II 83.

Date: late 2nd c. CE.

Place: Unknown.

Content: A woman writes to her husband and complains because she has been unfairly accused of theft. She urges him to show consideration and care, to take care of the affair, so that she will not have to worry. Her frustration and worry about her husband's neglect is evident by her note that she has sent him 3 letters with 3 different persons. **Worry.**

B

Edition: *P.Mert.* II 85.

Date: late 3rd c. CE.

Place: Unknown.

Content: An affectionately worded letter between two brothers (the author refers three times to the addressee as 'my sweetest'; *glykytatos*). Besides his affection and care, the author also mentions his anxiety about a business affair. **Family affection.**

A

Edition: *P.Mert.* III 112.

Date: 2nd c. CE.

Place: Unknown.

Content: A letter between two brothers: the author complains that the recipient neglected to write to him because the latter despises/ignores him. The writer also worries that his brother is mistreating their mother. **Worry; contempt.**

A

Edition: *P.Mert.* III 115.

Date: early 4th c. CE.

Place: Unknown.

Content: A letter between two men: the addressee is referred to as a 'son'. The author starts with the familiar complaint about not having any news from the addressee, notes how worried he has been and that he feared that the latter was kidnapped!! He then offers the recipient fatherly advice, so he can avoid the evil and hate of some persons. He also urges him to love the people of his household. **Hate; fear; worry; affection.**

A

Edition: *P.Mich.* III 202.

Date: 105 CE.

Place: Philadelphia.

Content: Valeria and Thermouthas write to Thermoution, trying to convince her to take on board the up-bringing of a free-born child. In order to achieve their goal they repeatedly tell her that she will be happy in her choice (*makaria*, *eufraino*, and *exallaso*), both she and her family. She will also acquire a higher status and a better payment. They conclude their letter by stating '...for a free-born child is one thing, a slave child is another.' **Joy; slavery.**

B

Edition: *P.Mich.* III 203; Rowlandson, no. 74.

Date: early 2nd c. CE.

Place: Pselkis, Nubia.

Content: A son writes to his mother. Expresses his homesickness, affection between family members, worry about his military position. **Homesickness; family affection; worry.**

B

Edition: *P.Mich.* III 204.

Date: 127 CE.

Place: Unknown.

Content: Trapbos writes to his father and he asks him to urgently join him at his place of work because he has managed to cause unpleasantness (*aedia*) to his overseers. Trapbos is afraid that if his father does not join him, the overseers will flay him on a daily basis. **Fear**

A

Edition: *P.Mich.* III 209.

Date: late 2nd or early 3rd c. CE.

Place: Unknown.

Content: Saturnilus writes to his brother Sempronius. The letter opens with the customary obeisance to the ancestral gods and then Saturnilus proceeds to express his worry because he has now written twice to his brother but he has not heard back from him. He expresses his affection and esteem by noting 'For you know, brother, that I regard you not only as a brother but as a father and lord and god.' **Brotherly affection; worry.**

B

Edition: *P.Mich.* III 211.

Date: 2nd or 3rd c. CE.

Place: Unknown.

Content: Valerius in a humble mood asks the recipients of this letter to take charge of his affairs until he can join them, and assures them of his mental peace under their direction. 'For I know your zeal to make me less distraught; for when I give heed to you I live in less anxiety....' **Anxiety.**

C

Edition: *P.Mich.* III 219.

Date: 296 CE.

Place: Koptos.

Content: Paniskos writes to his brother Aion. The letter starts with the customary greetings and obeisance formulas, Paniskos reassures his brother of his own good health and then the rest of the communication regards Paniskos' concern for his daughter. He requests Aion to care and provide for his daughter. Interestingly enough, Paniskos asks his brother to impose his commands on her 'gently even if she contradicts you'. We know from Paniskos' other letters to his wife, that he was used to be contradicted and to deal with difficult women (both his wife and mother), so he obviously expected his daughter to act similarly. He concludes by noting that he would be very glad to know that his daughter is doing well and is hard-working. **Parental affection**

Parallels: *P.Mich.* III 214, 216, 217

A

Edition: *P.Mich.* III 221; Rowlandson, no. 115.

Date: 296-8 CE.

Place: Alexandria.

Content: Ploutogenia writes to her mother. She complains that her mother has not written to her for eight months. 'Once again you do not hold me as your daughter, but as your enemy.' **Sorrow; family conflict.**

A

Edition: *P.Mich.* X 601.

Date: 250 BCE.

Place: Philadelphia (Arsinoite).

Content: A letter between two vineyard carers: the writer complains to the addressee that he is being harassed by two tax-collectors, and requests that the addressee intervenes so that the author is not vexed anymore. **Worry.**

C

Edition: *P.Mich.* XV 752; Rowlandson, no. 109.

Date: late 2nd c. CE.

Place: Alexandria.

Content: Sempronios writes to his brother and mother. In the letter to his mother, he expresses his care for her (obeisance to the gods), and requests her letter so that he '...may live with less worry.' **Filial affection.**

C

Edition: *P.Naqlun* I 12.

Date: mid-6th c. CE.

Place: Naqlun, Fayum

Content: A letter from a bishop or *hegoumenos* to a *comes*: after the discussion of some business transactions, the tone of the letter gets ironical and the writer expresses his surprise at the *comes* visit at the monastery and the gift of wine he left in a secretive way. The latter did not give any receipt to the monastery or accept any payment. This action caused embarrassment to the writer. **Indignation; embarrassment.**

A

Edition: *P.Ness.* III 75.

Date: late 7th c. CE.

Place: Nessana, Palestine.

Content: A letter by a man who is organizing a group, which will go to Gaza to complain about heavy taxation and request relief. The writer notes that the taxations has caused many persons serious distress. **Indignation; worry.**

A

Edition: *P.NYU* II 18.

Date: 1st c. CE.

Place: Philadelphia.

Content: A letter of introduction: the writer instructs the addressee to leave a third person undisturbed, as the latter's financial affairs are in order. He encourages the addressee to do so as a sign of his friendship for the writer. He concludes that this action will also gratify him a lot. **Friendship; joy.**

B

Edition: *P.Oslo* III 88. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: This letter is most probably addressed to Papnuthis and Dorotheos by Diogenes. The latter is frustrated because he has asked the brothers repeatedly to complete certain business affairs for him and they neglect to do so. His frustration is made explicit in this letter by his constant reference to the fact that 'I have written to you many times...' **Worry; anger.**

A

Edition: *P.Oxy.* I 119.

Date: 2nd or 3rd c. CE.

Place: Oxyrhynchus.

Content: A boy writes to his father to tell him how upset and angry he is because he did not take him with him to the city. He threatens never to speak to him again. At least, he had better send him some gifts. **Anger; affection.**

A**Edition:** *P.Oxy.* I 120.**Date:** 4th c. CE.**Place:** Oxyrhynchus.**Content:** A man writes to his sister/wife and son lamenting his misfortunes. He appeals to their pity and asks for assistance to relieve his sufferings. **Pity; sorrow; worry.****A****Edition:** *P.Oxy.* I 123.**Date:** 3rd or 4th c. CE.**Place:** Oxyrhynchus.**Content:** A father writes to his son. While referring to various business affairs, he also notes his surprise and distress for not having received any news from him. **Affection; worry.****C****Edition:** *P.Oxy.* III 525.**Date:** early 2nd c. CE.**Place:** Oxyrhynchus.**Content:** The sender complains about the trouble he was having in going by river past the Antaeopolite nome. His suffering and irritation are underlined by the fact that he does not include any of the customary greetings in the beginning and end of his letter. **Sorrow; displeasure.****B****Edition:** *P.Oxy.* III 526.**Date:** 2nd c. CE.**Place:** Oxyrhynchus.**Content:** A brief apology from the writer of this letter for his departure. He claims that it was because of work and not because he was unfeeling (*apathes*). **Politeness.****A****Edition:** *P.Oxy.* III 528.**Date:** 2nd c. CE.**Place:** Oxyrhynchus.**Content:** A husband writes to his wife to urge her to join him. He starts by mentioning his affection and care for her (daily obeisance to the god who loves her) and then he notes how he grieves because she is away (weeping by night and lamenting by day). To further stress his grief, he remarks that he has not washed since they bathed together many days past. **Love; sorrow; marital affection.****A****Edition:** *P.Oxy.* IV 743.**Date:** 2 BCE.**Place:** Oxyrhynchus.**Content:** A letter between two friends: the writer starts by introducing a third person to the recipient and urges the latter to take care of this person in the name of their friendship. Then he expresses his worry about certain business affairs. **Friendship; worry.****B**

Edition: *P.Oxy.* IV 744, Rowlandson, no. 230.

Date: 2 BCE.

Place: Oxyrhynchus.

Content: A husband instructs his wife not to worry about his well-being. He then expresses his concern about their child. He concludes by telling her that when she gives birth, if the child is male to keep it, if female to expose it. **Family affection; worry.**

A

Edition: *P.Oxy.* VI 930.

Date: 2nd or 3rd c. CE.

Place: Oxyrhynchus.

Content: A mother writes to her son telling him how anxious and grieved she is now that she found out that his teacher has left him. She was certain that the teacher would care for him. She urges him to quickly find a new one. **Family affection; worry.**

B

Edition: *P.Oxy.* VI 933.

Date: late 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to a friend: the writer mainly wishes to assure the addressee that the latter's daughter, who is in the care of the writer is very well, indeed. He tells the recipient not to be anxious about her well-being. **Worry; friendship; family affection.**

B

Edition: *P.Oxy.* VI 937.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a brother to his sister mainly concerned about various goods. In the beginning, he also mentions the vengefulness he feels towards a man and what he did to him. **Anger; revenge.**

B

Edition: *P.Oxy.* VI 939.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: An affectionately worded letter from a servant to his master. He expresses his great anxiety for the illness of his mistress and subsequently his joy when he found out of her recovery. **Joy; relief; sorrow; worry.**

A

Edition: *P.Oxy.* VI 942.

Date: 6th or 7th c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to another man: the writer expresses his displeasure with the addressee since the latter did not advise him properly about some business affairs. **Indignation.**

A

Edition: *P.Oxy.* VII 1065.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to another man. The writer is anxious to ensure the addressee's immediate assistance and angry with a situation, in which he is involved. He concludes his letter by noting: 'If you neglect this, as the gods have not spared me so will I not spare the gods.' **Anger; worry.**

A

Edition: *P.Oxy.* VII 1067.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A woman reproaches her brother for neglecting his duties towards his family. Firstly, he neglected to go to their brother's funeral, and secondly he allowed a strange woman to be made his heir. **Indignation.**

A

Edition: *P.Oxy.* VIII 1154.

Date: late 1st c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his sister/wife. He urges her not to be anxious during his absence. He assures her of his well-being and notes he is not a stranger in the place where he currently is. **Marital affection; worry.**

B

Edition: *P.Oxy.* IX 1215.

Date: 2nd or 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a woman to her 'brother.' She is worried about his well-being and urges him to join her until matters are arranged. She stresses that he should not meet with Satyrus because he is going to get into trouble. **Fear; worry; affection.**

A

Edition: *P.Oxy.* IX 1216.

Date: 2nd or 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his sister, who is rebuked for having neglected to write for a whole year. The writer notes that he feels neglected and stresses his love for her family. He especially notes his affection towards his sister when he says that he prays that she gets a male child as she entirely deserves that. **Hope; affection; worry.**

A

Edition: *P.Oxy.* IX 1219.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A father writes to his son to recommending a young orphan. The addressee is urged to assist the young man because 'you love him both for his own sake and for his father's memory.' **Affection; memory; pity.**

A

Edition: *P.Oxy.* IX 1223.

Date: late 4th c. CE.

Place: Oxyrhynchus.

Content: A letter composed by a man in financial difficulties. He asks for assistance and claims surprise and worry about his current circumstances. **Hope; pity; worry.**

B

Edition: *P.Oxy.* X 1296.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a son to his father, assuring him that his studies were proceeding in a satisfactory manner. 'Do not be anxious, father, about my studies; I am industrious and take relaxation: all will be well me.' **Family affection; worry.**

A

Edition: *P.Oxy.* X 1298.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his friend complaining of the treatment he had received in a transaction, inviting sympathy or assistance. He opens his letter by naming the addressee 'the consolation (*paramythia*) of his friends.' **Friendship; consolation; empathy; pity.**

A

Edition: *P.Oxy.* XII 1481.

Date: early 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from a soldier to his mother. He reassures her about his health and expresses general satisfaction about his position. He urges her not to grieve unnecessarily. **Family affection; worry.**

A

Edition: *P.Oxy.* XII 1483.

Date: late 2nd or early 3rd c. CE.

Place: Oxyrhynchus.

Content: The writer reprimands a subordinate. The writer is frustrated at the inability of the addressee to execute various business affairs effectively. **Indignation; frustration; worry.**

A

Edition: *P.Oxy.* XII 1489.

Date: late 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a brother to his sister. He primarily refers with great anxiety to his various debts and how he is trying to solve them. He tries to reassure his sister not to worry about them. **Worry.**

A

Edition: *P.Oxy.* XII 1490.

Date: late 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to an official on behalf of a third person. The writer wishes to help the latter with his taxation and free him from anxiety. **Anxiety; worry.**

B

Edition: *P.Oxy.* XII 1493.

Date: late 3rd or early 4th c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his friend. The writer reassures the addressee that he received the latter's son and that he is well. The writer also stresses the care he will show for the boy; he will take care of him as if he were his own son. **Affection; friendship.**

A

Edition: *P.Oxy.* XIV 1663.

Date: 2nd or 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter of recommendation also includes the writer's expression of enthusiasm and joy about the addressee's opportune place of residence and collaborations. **Joy.**

C

Edition: *P.Oxy.* XIV 1664.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter that mainly deals with expressions of friendship, delight, and longing to meet with the addressee. The writer also acknowledges the latter's goodwill. **Friendship; joy.**

C

Edition: *P.Oxy.* XIV 1666.

Date: 3rd c. CE.

Place: Oxyrhynchus

Content: A letter from a man to his brother. He talks about family affairs and concludes with the writer expressing his worry about the addressee and his family because of an outbreak of plague where they live (Antinoopolis). **Fear; worry; family affection.**

B

Edition: *P.Oxy.* XIV 1668.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: After describing some negotiations concerning workshops, the writer urges the addressee to join him because the prefect had granted an amnesty so now there is no danger or fear. **Fear; relief.**

C

Edition: *P.Oxy.* XIV 1671.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter concerning the importunity of a *decemprimus* about the lading of some corn. The *decemprimus* is a cause of worry for the author and the rest of the cultivators; he is also worried about fodder and other expenses. **Anxiety; worry.**

B

Edition: *P.Oxy.* XIV 1676.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his friend. The writer expresses his joy at receiving a letter from the addressee and at the same times his sorrow and vexation because the latter did not join him at the celebration of his son's birthday, which was a very enjoyable event. **Friendship; affection; joy; disappointment.**

A

Edition: *P.Oxy.* XIV 1678.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a son to his mother. He expresses his affection toward her and his care for her well-being. His main point is his worry about the mistreatment of his sister (wife?) who is with his mother. He urges his mother not to neglect her and take care of her. **Family affection; worry.**

A

Edition: *P.Oxy.* XIV 1679.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a daughter to her mother. She talks about the dispatch of goods and then reassures her mother about their well-being, so she should not be anxious.

Family affection; worry.

B

Edition: *P.Oxy.* XIV 1680.

Date: late 3rd or early 4th c. CE.

Place: Oxyrhynchus.

Content: In this letter a son expresses his great anxiety for the safety of his absent father. He fears that he might face a disaster and not be found again. He makes the remarkable suggestion (an expression of his deep affection and anxiety) that his father should be provided with a mark of identity, engraved on his body. **Family affection; fear; worry.**

A

Edition: *P.Oxy.* XIV 1681.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his brothers/friends notifying them of his imminent visit and that they should not think of him as 'a barbarian or an inhuman Egyptian' because in the past he had proven his feelings to them. He explains that many things made it urgent for him to visit his family, since he had not seen them for a year and he was also keen on leaving Egypt before winter. **Contempt** (for barbarians and natives); **friendship; family affection.**

Edition: *P.Oxy.* XIV 1682.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his 'sister.' He mainly expresses his worry about her journeys. She should notify him as soon as possible about her well-being and settle his anxiety. **Affection; worry; anxiety.**

A

Edition: *P.Oxy.* XVI 1832.

Date: 5th or 6th c. CE.

Place: Oxyrhynchus.

Content: A letter from a local official about a woman who had stolen church property. He concludes with his wish to meet with each other as the addressee's absence causes great displeasure in the writer. **Displeasure; indignation.**

B

Edition: *P.Oxy.* XVI 1837.

Date: early 6th c. CE.

Place: Oxyrhynchus.

Content: A letter concerning an abduction of a woman. In the beginning the writer indicates his disapproval of his correspondent's epistolary methods. He notes with annoyance 'Nobody wishing to make any charge or complaint writes at the beginning of his letter, lest he who reads should be annoyed and they should not read the letter...'

Indignation.

A

Edition: *P.Oxy.* XVI 1839.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content: A letter to a steward: the writes notes that his steward has to bring about a settlement otherwise he will suffer his anger. He is already annoyed with other people who bother him about this settlement. **Anger**

A

Edition: *P.Oxy.* XVI 1841.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content: A letter about payment of taxes. The writer notes that he keeps his communication short so it would be pleasing to the addressee. **Pleasure.**

C

Edition: *P.Oxy.* XVI 1844. Archive of Victor and Georgios.

Date: late 6th-early 7th c. CE.

Place: Oxyrhynchus.

Content: Victor asks for urgent financial assistant as the money-lenders are causing him lots of annoyance and suffering. **Worry**

C

Edition: *P.Oxy.* XVI 1848. Archive of Victor and Georgios.

Date: late 6th-early 7th c. CE.

Place: Oxyrhynchus.

Content: Victor writes about the request of a bishop that certain dues in kind be given to a man with a large family according to the custom. In order to ensure George's full

cooperation and pity, he also remarks that the man cannot feed his children. **Arousal of pity.**

A

Edition: *P.Oxy.* XVI 1849. Archive of Victor and Georgios.

Date: late 6th-early 7th c. CE.

Place: Oxyrhynchus.

Content: Victor asks George to send him some asparagus because the vegetables of the place, where he is, disgust him. **Disgust.**

A

Edition: *P.Oxy.* XVI 1854. Archive of Victor and Georgios.

Date: late 6th-early 7th c. CE.

Place: Oxyrhynchus.

Content: Victor writes to George about various business affairs. At the beginning of the letter, he notes his frustrations and irritation about a group of young men, with whom he had to do business. **Worry.**

C

Edition: *P.Oxy.* XVI 1861. Archive of Victor and Georgios.

Date: late 6th-early 7th c. CE.

Place: Oxyrhynchus.

Content: A letter that inter alia requests the addressee to send news of his well-being as the writer is very anxious about the latter's health and travelling plans. **Affection; worry.**

B

Edition: *P.Oxy.* XVI 1865.

Date: 6th or 7th c. CE.

Place: Oxyrhynchus.

Content: A letter concerning some property that the writer wishes to recover. In order to accomplish that he starts his letter by noting that he is well aware that the addressee will act justly since he loves his friend and he does not want him grieved. **Friendship; politeness.**

B

Edition: *P.Oxy.* XVI 1872.

Date: late 5th or early 6th c. CE.

Place: Oxyrhynchus.

Content: A letter asking the addressee to befriend an agent. He is urged to do so as a sign of affection. **Affection; friendship.**

A

Edition: *P.Oxy.* XVI 1873.

Date: late 5th c. CE.

Place: Oxyrhynchus.

Content: A letter that relates a riot at Lykopolis. A son describes to his father his feelings of astonishment, suffering, alienation, and woe. **Grief; anxiety.**

A

Edition: *P.Oxy.* XVI 1874.

Date: 6th c. CE.

Place: Oxyrhynchus

Content: A letter of condolence: standardized sayings about grief and consolation. **Grief; consolation.**

A

Edition: *P.Oxy.* XVII 2151.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter addressed to a mother and a sister, in which the writer begs for help. In order to fully demonstrate the degree of her suffering, she declares that she is naked.

Metaphor; pity; worry.

A

Edition: *P.Oxy.* XVII 2155.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to a superior. He asks for money to be sent to him as some people trouble him and cause suffering to him. **Worry.**

C

Edition: *P.Oxy.* XVIII 2190.

Date: late 1st c. CE.

Place: Oxyrhynchus.

Content: A son writes from Alexandria to his father. After expressing relief at the way his father has taken the news about some happenings in the theatre (he had smashed the family chariot), he goes on to discuss the shortage of professors and teachers in Egypt. He expresses in no uncertain terms and with a long discussion his frustration, despair, and disillusionment with his previous teachers. In order to underline his distress to his father, he writes that he has been neglecting his hygiene because he is so worried. The letter continues with a lengthy discussion about their run-away slave and how the slave has enraged the author of the letter. The language employed in this document attests to the author's high education. Also the considerable size of the papyrus and the way he wrote his extended account on it, shows that the author knew well in advance that he had to write a long letter to his father and prepared accordingly. **Education; relief; display of emotion; frustration; worry.**

A

Edition: *P.Oxy.* XVIII 2191.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: Antonius writes to Dionysias to inform him that he and his family have arrived safely to Puteoli in Italy and that their voyage had not been attended by the usual discomforts. The letter serves to ease Dionysias worries and to express Antonius' relief.

Relief; worry.

B

Edition: *P.Oxy.* XVIII 2193.

Date: 5th-6th c. CE.

Place: Oxvrhvnchus.

Content: This Greek/Latin bilingual letter is addressed from one clergyman to another. The author of the letter commences his communication with a Biblical quotation in Latin followed by one in Greek. The latter regards paying heed to supplications especially the ones made by people in distress. This quotation opens the floor for the author's request, which regards a poor old woman and her son and the suffering they are going through. The addressee is urged to show pity and 'if there is any justice in her plea and assist her as a Christian should.' **Arousal of pity; distress.**

Parallels: *P.Oxy.* XVIII 2194

A

Edition: *P.Oxy.* XVIII 2194.

Date: 5th-6th c. CE.

Place: Oxyrhynchus.

Content: This Greek/Latin bilingual letter is addressed from one clergyman to another. The author of the letter commences his communication with a Biblical quotation in Latin followed by one in Greek. As in the previous papyrus, the addressee is asked to show kindness and compassion and help a man who is troubled due to an affair regarding a boat. **Worry; arousal of pity.**

Parallels: *P.Oxy.* XVIII 2193

A

Edition: *P.Oxy.* XXXI 2559.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: This letter comes from official circles but is still only concerned with the exchange of mutual wishes for well-being and happiness. **Politeness.**

C

Edition: *P.Oxy.* XXXI 2594.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from woman to woman: The writer is aggravated because the recipient did not follow her advice concerning some maids. The former claims that the latter is obviously questioning her true feelings of friendship and care. **Indignation; worry; friendship.**

A

Edition: *P.Oxy.* XXXI 2595.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A man extends an invitation to another man. The author of the letter claims that the addressee will be happy if he visits him because there are many Oxyrhynchites there.

Joy.

B

Edition: *P.Oxy.* XXXI 2600.

Date: 3rd-4th c. CE.

Place: Oxyrhynchus.

Content: A letter from a servant to his master. It serves to reassure and appease the latter's worries and fears about the outcome of a business affair. **Fear; worry**

B

Edition: *P.Oxy.* XXXI 2601.

Date: early 4th c. CE.

Place: Oxyrhynchus.

Content: A man writes to his sister. He refers to the Christian persecutions and his worry about one of their sisters who is suffering from leukoma. He proposes to take care of her.

Worry; family affection.

B

Edition: *P.Oxy.* XXXI 2602.

Date: early 4th c. CE.

Place: Oxyrhynchus.

Content: In this letter of recommendation, the worry of the writer that the recipient might not care for the recommended person enough is evident as the author spends 12 lines telling him in various ways that the addressee should remember that the woman is their sister-in-law, that he is begging him to help her and that he is aware of the latter's goodness. **Worry.**

C

Edition: *P.Oxy.* XXXI 2603.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: A Christian letter of introduction: the writer acknowledges the recipient's affection, love and friendship. The author's eagerness to help the recommended persons is made even more evident when he urges the recipient to provide these persons with more recommendation letter for the rest of their journeys. **Affection; friendship.**

B

Edition: *P.Oxy.* XXXIII 2680.

Date: 2nd-3rd c. CE.

Place: Oxyrhynchus.

Content: A letter among sisters that primarily concerns business affairs. The writer underlines her affections for the recipient in her final comments when she notes 'I topped the jar of pickle because it had sunk in. The bottom layers are better than the top ones.'

Affection.

B

Edition: *P.Oxy.* XXXIV 2726.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: The writer of this letter wishes the recipient to register two legal documents. In order to accomplish this, he starts his communication by stressing and reminding the addressee that he has already shown in the past the love he has for him. **Affection.**

C

Edition: *P.Oxy.* XXXIV 2728.

Date: 3rd-4th c. CE.

Place: Oxyrhynchus.

Content: This letter opens with the usual request for news and communications. The author expresses his surprise for not having any news and then he notes that 'among philosophers silence is an answer.' **Worry.**

C

Edition: *P.Oxy.* XXXIV 2730.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: A water-wheel has been stolen and a petition needs to be submitted to the local authorities. The writer of the letter urges the addressee to compose the petition and solve this situation. He stresses that the authorities have contempt for their house. **Worry; contempt.**

B

Edition: *P.Oxy.* XXXIV 2731.

Date: 4th-5th c. CE.

Place: Oxyrhynchus.

Content: A letter that deals with family matters, concern and worry about the health of family members, affection among relatives, and urgency to meet with them. **Affection; worry.**

B

Edition: *P.Oxy.* XXXVI 2783.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: This letter concerns the business affairs between two men. The writer expresses his surprise at the dealings of the recipient. His anger is also conveyed when he remarks 'you ought not to be counted a human being.' He concludes with the suffering that the addressee's 'cursed bulls' are causing. **Anger.**

A

Edition: *P.Oxy.* XXXVIII 2860.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter about purchase of slaves. The writer exhorts the addressee to join him so they can execute their business face to face and avoid any situations that can sadden them. **Worry.**

C

Edition: *P.Oxy.* XLI 2980.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from a man to his brother: the writer expresses his affection and concern for the addressee's well-being. The letter also conveys his irritation because his brother has not been corresponding with him often enough. **Affection; worry.**

B

Edition: *P.Oxy.* XLI 2982.

Date: 2nd-3rd c. CE.

Place: Oxyrhynchus.

Content: A letter about agricultural matters that also includes the writer's concern for a woman's needs. He underlines his feelings of respect and care towards the recipient by mentioning that as soon as he arrived in Hermopolis, he made obeisance on the latter's behalf to the gods that were there. **Affection; politeness.**

C

Edition: *P.Oxy.* XLI 2986.

Date: 2nd-3rd c. CE.

Place: Oxyrhynchus.

Content: A letter from a servant to his master about agricultural affairs. The writer notes that he has solved a situation that caused a third person to be angry with his master.

Anger

Parallels: *P.Oxy.* XLI 2985

B

Edition: *P.Oxy.* XLII 3020.

Date: 10/9 BCE.

Place: Oxyrhynchus.

Content: Augustus sends a letter to Alexandria. He acknowledges that he had received their embassy and heard of the issues that grieved its inhabitants in the past. **Worry.**

C

Edition: *P.Oxy.* XLII 3022.

Date: 98 CE.

Place: Oxyrhynchus.

Content: A letter from Trajan to Alexandria. Its content is one of generalized benevolence; the emperor has the friendliest feelings towards the city; he and his prefect will take care of its well-being and privileges. **Affection; benevolence.**

B

Edition: *P.Oxy.* XLII 3057.

Date: 1st–2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from brother to brother. The composer expresses his gratitude, love, and friendship for the addressee. He cares about the latter's well-being and encourages him to control his feelings and not to fight with other people. **Gratitude; family affection; control of emotion.**

A

Edition: *P.Oxy.* XLII 3059.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter from a woman to her brother? It starts with a remarkable metaphor of affection: 'Didyme to Apollonius her brother and sun, greetings. You must know that I do not view the sun, because you are out of my view; for I have no sun but you.' **Affection; metaphor.**

A

Edition: *P.Oxy.* XLII 3061.

Date: 1st c. CE.

Place: Oxyrhynchus.

Content: A letter from the world of petty bureaucrats; the composer has suffered violence and clearly writes about his contempt for the Egyptians. **Contempt.**

A

Edition: *P.Oxy.* XLII 3063.

Date: 2nd c CE.

Place: Oxyrhynchus.

Content: This letter about agricultural matters is filled with exasperation and amazement. The composer notes that he has told 'a thousand times' to the recipient to cut down the vines. Now, he is asked again what is to happen with the vines: 'To which I reply: cut them down, cut them down, cut them down, cut them down, cut them down: there you are, I say it again and again.'! **Indignation.**

A

Edition: *P.Oxy.* XLII 3065.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A man writes to his parents to reassure them of his well-being and that he is ready to escape from an embattled city where unheard-of atrocities have happened. He underlines his fear and anxiety with comments like, 'Now, it's cannibalism, not war...' He tells them to rejoice about his imminent escape. **Fear; hope.**

A

Edition: *P.Oxy.* XLII 3067.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A letter to friends or relatives: it expresses the concern of the composer to please the recipient of the letter. He also makes an interesting comment about the use of letter among friends in order to bridge distances: 'We shall have the impression, through our letters, of seeing one another face to face.' **Friendship.**

A

Edition: *P.Oxy.* XLII 3069.

Date: 3rd-4th c. CE.

Place: Oxyrhynchus

Content: This letter is addressed to a philosopher. It is filled with pride and optimism. The composer congratulates the philosopher for his austerity and enthusiasm in his ascetic practices. **Pride.**

C

Edition: *P.Oxy.* XLII 3070.

Date: 1st c. CE.

Place: Oxyrhynchus.

Content: An indecent proposal from two men to a third one: clear indication of lust. **Sexual desire.**

A

Edition: *P.Oxy.* XLIII 3150, *AF* 50:2, 2004, 186-187.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content: A monastic writes to his/her monastic family in order to reassure them that s/he will return and of her/his well-being. S/he has to settle a family dispute first. S/he mentions worry, suffering and implies relief at the resolution of the case. **Worry; relief.**

C

Edition: *P.Oxy.* XLVI 3313.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: The senders of this letter express their pleasure and joy at the forthcoming wedding of a young man. They also refer to the groom's joy. They also mention their love of the recipient's children, and instruct him not to despise them. **Joy; affection.**

A

Edition: *P.Oxy.* XLVI 3314.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Judas sends a plea for help to his family because he had a riding accident, injured himself gravely; he is suffering a lot and has no one to take care of him now that he is away from home. **Worry; pain.**

B

Edition: *P.Oxy.* XLVII 3365.

Date: 76 CE.

Place: Oxyrhynchus.

Content: A daughter writes to her father. She mentions how overjoyed she is to hear of the recovery of his health and reassures him that her own health has also improved. She notes 'Knowing that you will be delighted, I feel obliged to write to you that there is nothing the matter with me...' **Joy; family affection.**

A

Edition: *P.Oxy.* XLVIII 3396. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Papnuthis writes to his parents about his business affairs in Alexandria; he is clearly also concerned that they receive certain pledges from a banker. 'The letter gives some striking examples of terms of family relationships used simply to express friendship and respect', but also caring. Every time that Papnuthis greets some of the children of his household, he adds 'may the evil eye not touch them.' **Family affection.**

B

Edition: *P.Oxy.* XLVIII 3397. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Papnuthis writes to his brother Dorotheos being extremely anxious that the latter sends him some money without delay. His concern, anxiety and frustration is shown by Papnuthis' repeated use of the verb 'make haste'; he stresses that Dorotheos keeps ignoring Papnuthis although he knows how difficult things are ('you know yourself what financial obligation is', 'you know yourself the bad things in the city' etc.). **Worry; indignation.**

B

Edition: *P.Oxy.* XLVIII 3403, Rowlandson, no. 180. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchos

Content: Maria complains to her son Papnuthis for neglect, especially in business matters. She urges him in no uncertain terms to get his act together. **Indignation.**

C

Edition: *P.Oxy.* XLVIII 3407. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: This is a letter from the landlady to Papnuthis and Hatres. She urges them to expedite some business for her as soon as they receive the letter ('...and you would bring me no little distress'). She addresses both of them as 'brothers.' **Worry**

Parallels: *P.Oxy.* XLVIII 3405 (another example of *adelfos* used in addressing social inferiors)

C

Edition: *P.Oxy.* XLVIII 3416. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Diogenes orders Papnuthis and Dorotheos (his assistants) to send the tow that is due to be collected for tax-purposes. He underlines his frustration and the urgency of this matter by mentioning that his assistants need to act on this 'today'. He adds that because of this he is being much troubled by the decurio. **Worry.**

C

Edition: *P.Oxy.* XLVIII 3417. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Maximus sends a letter of severe reproach to Papnuthis and Dorotheos. Their carelessness and negligence has led to Maximus being harassed on a daily basis due to some unsolved financial affairs and not being able to leave the city. He incites them again and again to feel shame and solve his predicament. **Indignation; shame.**

A

Edition: *P.Oxy.* XLVIII 3420. Archive of Papnuthis and Dorotheus

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: 'Ammonius writes to his "patron" Sarapammon in the strongest terms of remonstrance against the latter's omission of crucial information in the letters he sends, a type of carelessness which Ammonius says has led to delays in the tax-collection, unfair time-pressure on the peasantry, and at least one disgruntled letter probably to higher authorities. If Ammonius is indeed Sarapammon's freedman, he speaks to him with remarkable openness; but it is more likely at this time that "patron" was only a term of respect.' Ammonius refers to specifically to amazement, suffering and rage. **Anger; worry.**

A

Edition: *P.Oxy.* XLVIII 3430.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Didymos sends this letter to Theodotos in order to complain about Asion and many more people. He opens his letter by noting 'Asion has made a mockery of his own fate, not mine...' His frustration and displeasure are further illustrated by his repeated demands that people are forced to act according to his wishes and that many other are tortured. **Distress; worry; indignation.**

Parallels: The archive of Papnuthis and Dorotheus

B

Edition: *P.Oxy.* XLIX 3506.

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A father writes to his daughter reproaching her for not acting in accordance with his instructions. Frustration and dismay is evident in the wording of this communications.

Indignation.

A

Edition: *P.Oxy.* LI 3642.

Date: 2nd c. CE.

Place: Oxyrhynchus

Content: The composer of this letter accuses the addressee of negligence regarding business affairs, mentions the verb 'blame' and his communication is filled with irritation and tenseness. **Anger**

B

Edition: *P.Oxy.* LV 3810.

Date: 2nd to 3rd c. CE.

Place: Oxyrhynchus.

Content: A reference to obeisance before 'the lord Apis' indicates that this letter was written from Memphis. Kallias, a man employed on public business, writes to 'the lady' Kyrilla chiefly to tell her the good news the strategos was released to his strategiate, adding that Dioskurides had no more to worry about (*agonio*). **Worry.**

C

Edition: *P.Oxy.* LV 3812.

Date: late 3rd c. CE.

Place: Oxyrhynchus.

Content: The sender of this letter (Eunoios), an educated person with literary tastes, reproaches his addressee, Origenes, for not visiting him, as promised and expected, and for not sending the customary present of honey. Eunoios and Origenes seem to be very good friends and of the same status. **Friendship.**

A

Edition: *P.Oxy.* LV 3815.

Date: 3rd to 4th c. CE.

Place: Oxyrhynchus.

Content: Eusebios writes to Apollonios and after his initial and short greeting, goes immediately into the topic of the care of his 'lord son Sabinos,' who needs not to be led into disciplined behaviour. **Worry; parental affection.**

Parallels: *P.Oxy.* LV 3813, 3814

C

Edition: *P.Oxy.* LV 3816.

Date: 3rd to 4th c. CE.

Place: Oxyrhynchus.

Content: Ptoleminos sends a letter to Sinthonis where he discusses an infectious disease that had troubled him; now he is relieved to say that he has been healed. This disease is still affecting a common acquaintance, and due to this suffering Ptoleminos was not able to talk to Achilles and conduct various business. With some exaggeration he claims, we can also say that he was 'at death's door, possibly in order to arouse pity. **Pity; worry; pain.**

Parallels: *P.Oxy.* LV 3817.

C

Edition: *P.Oxy.* LVI 3852.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: Eudaimon writes to his brother Sarapion urging him to join in the surveying of some land. Eudaimon is so anxious that Sarapion complies with his request that he repeats his request again and again: '...remember to go...' 'So do not be neglectful, brother' 'So at all events, brother, put all aside and go out with them, since there is need of you and your presence will be a blessing to us.' **Worry.**

C

Edition: *P.Oxy.* LVI 3858.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Barys asks Diogenes to grant Horus leave or an extension of time because he is of moderate means and occupied with the land of Sevenianus. Barys uses distinct terms of family relationship to express respect and friendship. He calls him 'father' and 'brother' at the same time. It is clear that they were about equal in rank. Barys is also anxious to tell Diogenes that he is aware of the latter's friendship and that he does not wish to burden him further. **Friendship.**

A

Edition: *P.Oxy.* LVI 3860.

Date: later 4th c. CE.

Place: Oxyrhynchus.

Content: Taesis writes to her husband, Tiro, primarily in order to discuss with him business affair. She starts her letter with the customary obeisance formula but then she adds a line about their son's affection and concern 'Your most sweet son December greets you and asks after you very frequently.' After this affectionate comment, though, she goes on to reproach him for not sending the goods she requested and causing her anxiety and anger. Her anxiety is further aggravated by the fact that water in the canals is decreasing;

soon enough it will not be feasible for Tiro to send her the goods. **Worry; anger; politeness; filial affection.**

A

Edition: *P.Oxy.* LVI 3862.

Date: 4th-5th c. CE.

Place: Oxyrhynchus.

Content: Philoxenos writes to his family to acknowledge goods and a letter from them and to report that all is well with him. His letter is remarkable for the exuberance of its pious language, including an allusion to 1 Peter 1.3 and a list of five saints to be invoked. He refers to joy, love, and a clear reciprocal relationship of caring between him and his family.

Family affection.

A

Edition: *P.Oxy.* LVI 3869.

Date: 6th-7th c. CE.

Place: Oxyrhynchus.

Content: John writes to Anup and orders him to solve a series of affairs. The tone of this communication is that of frustration and a strong wish to avoid neglect. This tone is clearly given by the fact that twenty out of the twenty-four verbs John uses are imperatives, or infinitives and subjunctives which are governed by the imperatives. No family matters are mentioned and there is no greeting of any kind nor any of the usual formulas of Byzantine politeness. This is the letter from a superior to an inferior, even though he addresses Anup as 'brother.' **Indignation; frustration; hierarchy.**

A

Edition: *P.Oxy.* LVI 3870

Date: 6th-7th c. CE

Place: Oxyrhynchus

Content: Justus along with other people had been arrested and placed into the prison of Herakleopolis. Justus asks his master George to intervene for their relief, and to send them money for they are in desperate need. In order to provoke pity in George and to convince him of the urgency of their situation, Justus describes their misery vividly and claims that they have sold their cloaks so that they do not die of hunger. **Distress; arousal of pity.**

A

Edition: *P.Oxy.* LIX 3991

Date: 2nd-3rd c. CE

Place: Oxyrhynchus

Content: In this letter, Sarapias writes to her 'brother' Ischyron in happy anticipation of his arrival for a festival. 'I was overjoyed when your letter was brought, because you are coming to us for the festival.' The caring of the family towards Ischyron is further illustrated by the fact that his mother has made a cotton tunic (very rare in Egypt) for him and is looking for somebody reliable to take it to him, and by the note that Sarapias adds in the closing of her letter 'we had been in no little anxiety (*agonia*) because for a long time no letter of yours was delivered.' **Family affection; joy; worry.**

A

Edition: *P.Oxy.* LVIII 3932.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content Paul writes to his mother, Mary, to let her know that he received her letter and how glad he is in having news from her. He reassures her that he is not neglecting to write to her but has only received this one letter from her and not three as his mother's letter mentioned. Paul is obviously trying to appease his mother's anger and worry with this letter. He opens and closes his letter with sayings of great affection and respect.

Affection; anger; worry; parental affection; display of emotion.

A

Edition: *P.Oxy.* LIX 3994.

Date: early 3rd c. CE.

Place: Oxyrhynchus.

Content: This is a letter of a suspicious husband. Kalokairos writes to Euphrosyne asking her to find out what his wife is doing, since she would not write to him and is in possession of all the property which he owned. He makes his aggravation, displeasure and disinterest blatantly obvious by remarking in his letter, 'Not that I care about her, but all that I possess is under her control'. **Worry; marital conflict.**

A

Edition: *P.Oxy.* LIX 3997.

Date: 3rd-4th c. CE.

Place: Oxyrhynchus.

Content: Herakles writes to Kedron primarily in order to express the former's caring for Kedron and his family and his surprise that Kedron has not written to him. Herakles is feeling neglected, longing for the other's friendship and astonished because, nonetheless, Kedron took the time to threaten Herakles via a letter he sent to Herakles' father. **Worry; friendship.**

A

Edition: *P.Oxy.* LIX 4001.

Date: late 4th c. CE.

Place: Oxyrhynchus.

Content: Eudaimon writes to his mother, grandmother and Kyra (his sister or wife). The letter is concerned mostly with medical matters and it opens with Eudaemon's great worry when he was first informed of Kyra's bad health and his subsequent relief as he found out that she had recovered. **Worry; relief; family affection.**

A

Edition: *P.Oxy.* LIX 4003.

Date: 4th-5th c. CE.

Place: Oxyrhynchus.

Content: The sender of this letter appears to be taking the initiative in the building of a church and to be authorizing the spending of money. Didymus is extremely anxious in seeing this project through. He opens the letter with 'By your god in heaven, as you shall find wives for your male children, before all, with me as your debtor for this great favour, devote yourself to the church.,' and closes it with the emphatic note 'I beg you, do not

disregard this request of mine, indeed you are acting for the sake of my soul and yours.'

Zeal.

C

Edition: *P.Oxy.* LXI 4126.

Date: 3rd to 4th c. CE.

Place: Oxyrhynchus.

Content: This letter refers to incubation and sleeping in a temple, an one-eyed astrologer and to the fact that the composer of the letter is upset that the recipient of the letter behaved in such an unworthy manner towards a third person. The letter concludes with a possible mention of suffering due to ill health. **Indignation.**

B

Edition: *P.Oxy.* LXVII 4592.

Date: late 2nd to early 3rd c. CE.

Place: Oxyrhynchus.

Content: This is a letter from a Roman emperor. It is addressed to the Alexandrians and the emperor refers to the Alexandrian's goodwill and good disposition. He concludes by mentioning his *eunoia* towards them and the ways he will demonstrate that. **Goodwill.**

A

Edition: *P.Oxy.* LXVII 4625.

Date: 3rd c. CE?

Place: Oxyrhynchus.

Content: Maximus writes to Ofellius pressing him to settle an outstanding debt because he is being harassed by the creditors. Maximus frustration and worry is underlined by the closing line of this short letter, 'But see you do not neglect this.' **Worry.**

B

Edition: *P.Oxy.* LXVII 4626.

Date: after 259 CE.

Place: Oxyrhynchus.

Content: This letter concerns family affairs and dispatch of goods. Of interest is the line 'when you read my sealed letter you will know how distressed I was.' The matter, though, seems to have been resolved. The letter concludes with expressions of caring and concern. **Distress.**

A

Edition: *P.Oxy.* LXVII 4627.

Date: late 3rd c. CE.

Place: Oxyrhynchus.

Content: Severus complains to his brother Hierakapollon about the latter's delay in visiting him. He mentions his amazement, caring (about his brother's health) and his distress.

Brotherly affection; worry.

B

Edition: *P.Oxy.* LXVII 4628.

Date: 4th c. CE.

Place: Oxyrhynchus.

Content: Gerontios writes to his 'son' Kollouthos concerning problems with the billeting of some soldiers. The tone of the letter is filled with frustration, anxiety, suffering and worry.

Worry

B

Edition: *P.Oxy.Hels.* 46.

Date: 1st to 2nd c. CE.

Place: Oxyrhynchus.

Content: A letter that refers to business affairs, customary greetings, and to the suffering and torture that the writer is undergoing due to illness. **Pain; worry.**

B

Edition: *P.Oxy.Hels.* 47.

Date: 2nd c. CE.

Place: Oxyrhynchus.

Content: Three letters by the same man: all express the writer's anxiety that certain business affairs are executed properly despite the fact that he is seriously ill and incapable of attending to them himself. **Worry.**

C

Edition: *P.Phrur.Diosk.* 15.

Date: 158 or 155 BCE.

Place: Unknown.

Content: A letter between two men: the writer opens his letter in an unusually elaborate greeting for this early date. He addresses the addressee as his 'brother, friend, father, and hope.' Then he recounts his sufferings, using a supplicant's vocabulary, hoping for the latter's help. **Hope; arousal of pity; friendship.**

A

Edition: *P.Pisentius* 28; Bagnall & Cribiore, p. 241.

Date: First half of 7th c. CE.

Place: Koptos

Content: Two seamstresses write to bishop Pisentius: the letter concerns mainly the business the women had with the bishop but they also mention the distress and worry they feel regarding their handicrafts. **Worry; women.**

C

Edition: *P.Ryl.* IV 624. Archive of worshippers of Hermes Trismegistos.

Date: ca 317-323 CE.

Place: Hermopolis.

Content: Hephaestion and Origenes write to thank their father, Theophanes, for his kindness in taking them with him on his travels as far as Alexandria. Their letter is designed to demonstrate in expression and sentiment the degree of culture to which they attained thanks to his beneficence. They repeatedly stress their filial piety and affection 'For this we consider to be a duty that comes first and excels all others, since we are taught by nature's law to watch over and care for no one so much as a good father...'

Filial affection; gratitude.

Parallels: *P.Herm.* 3, 4.

A

Edition: *P.Sarap.* 80 (= *P.Amh.* II 131). Archive of Sarapion.

Date: 90-133 CE.

Place: Memphis?

Content: Sarapion writes to his wife being frustrated because he has written many times to her in the past but she is ignoring him. He also complains that she neglected to send him enough cash. Finally, he hopes (*elpizo*) that his frustrating business will finish soon so he can return home. **Worry; indignation; hope.**

B

Edition: *P.Sarap.* 88. Archive of Sarapion.

Date: 90-133 CE.

Place: Alexandria?

Content: Heliodoros writes to his brother, Anoubion, to let him that his grief (*penthos*) increases every day because he cannot find a person to send news/letters to him. **Grief.**

C

Edition: *P.Sarap.* 89c. Archive of Sarapion.

Date: 90-133 CE.

Place: Alexandria?

Content: Heliodoros writes to his mother, Selene and expresses his affection and care for her by mentioning at the beginning of his letter that they always make a *proskynema* for her and her children during the celebrations of Sarapis. **Filial affection.**

C

Edition: *P.Sarap.* 92. Archive of Sarapion.

Date: 90-133 CE.

Place: Hermopolite nome.

Content: Eutychides writes to his father, Sarapion, firstly to express his gratitude because his father let him know of his good health and secondly in order to reassure his father that he has taken care of some business affair, so his father should cheer up (*euthymeô*).

Gratitude; politeness; joy.

B

Edition: *P.Sarap.* 95. Archive of Sarapion.

Date: 90-133 CE.

Place: Hermopolite nome.

Content: Eutychides writes to his brother, Heliodoros, to let him know that he rejoiced when he received news that the latter is healthy and free from harm. He is obviously worried about his brother's health as at the end of his letter, he entreats him to continually write to him about his well-being. **Joy; worry; politeness.**

C

Edition: *P.Sarap.* 100. Archive of Sarapion.

Date: 90-133 CE.

Place: Hermopolite nome.

Content: Amphion writes to Heliodoros to inform him how much they long for him to join them. This communication is important for the emphasis it places on the consolation that letters can offer to people when they are apart. The sender uses the verb 'to console' (*parêgoreô*) twice. **Affection; friendship; consolation.**

B

Edition: *PS/VIII* 895. Rowlandson, no. 221.

Date: late 3rd/early 4th c. CE.

Place: Oxyrhynchus

Content: A man expresses his worry about his wife's pregnancy and well-being. He mentions that he is grieved and that he wishes his wife not to be distressed. He is particularly worried as to how his parents are mistreating his wife. **Marital affection; worry; sorrow.**

A

Edition: *P. Tebt.* I 33.

Date: 112 BCE.

Place: Tebtynis.

Content: An official letter announcing the approaching visit to the Fayum of a Roman senator. The writer goes at great length and detail in explaining all the things that should be prepared so the senator is filled with contentment during his sightseeing trip. **Anxiety; fear.**

B

Edition: *P. Tebt.* I 37.

Date: 73 BCE.

Place: Tebtynis.

Content: A letter in which the addressee is urged to take steps against a number of persons from whom a fine was to be exacted. The person who is to receive the money is described as being much ashamed and angered by this affair. **Anger; shame.**

A

Edition: *P. Tebt.* II 284.

Date: 1st c. BCE.

Place: Tebtynis.

Content: A letter from a brother to his sister informing her that in obedience to an oracular report he will undertake with lots of eagerness a journey at a certain date. **Piety.**

C

Edition: *P. Tebt.* II 408.

Date: 3 CE.

Place: Tebtynis.

Content: A letter between friends: the writer stresses the esteem and love he has for the addressee and urges him to restrain the generosity (*philostorgia*) of the writer's sons.

Friendship; affection.

A

Edition: *P. Tebt.* II 423.

Date: early 3rd c. CE.

Place: Tebtynis.

Content: A letter from a landlord to his agent giving him various instructions about work. Among others he notes that he is very anxious about some hay that has not been acquired, yet. **Worry.**

C

Edition: *P. Tebt.* III.1 747.

Date: 243 BCE.

Place: Tebtynis.

Content: A letter of reprimand between two officials: the writer is filled with exasperation and strongly accuses the addressee of serious neglect and carelessness. **Anger.**

A

Edition: *P. Tebt.* III.1 758.

Date: early 2nd c. BCE.

Place: Tebtynis.

Content: A severe rebuke addressed to some minor official: this letter is filled with exasperation, sarcasm and down-right accusation of neglect and sheer madness. **Anger.**

A

Edition: *P. Wash. Univ.* II 108.

Date: 6th c. CE.

Place: Oxyrhynchos.

Content: A love letter from man to a woman: it is filled with passion, longing, suffering, and literary allusions. **Love; sorrow.**

A

Edition: *P. Yale* I 30.

Date: 265 BCE.

Place: Hibeh.

Content: A letter between two men: the writer expresses his surprise at the addressee's claim of having received some damaged and worthless goods. **Worry.**

C

Edition: *P. Yale* I 42.

Date: 229 BCE.

Place: Alexandria

Content: A letter between two men: the writer starts by noting his worry for not having received news from the addressee and how he had consulted the god frequently as a result of that. Then he expresses his delight at having news of some business affairs that were well-executed and urges the receiver of the letter not to be anxious for the writer's well-being. **Worry; joy; piety.**

B

Edition: *P. Yale* I 77.

Date: 100 CE.

Place: Oxyrhynchus.

Content: A letter by a man giving detailed instructions for the construction of several gold bracelets and being very worried that that the addressee is not negligent and they are executed according to the former's wishes. **Worry.**

C

Edition: *P. Yale* I 78.

Date: first half of 1st c. CE.

Place: Fayum.

Content: A letter between two men: the writer sends instructions as to how some gifts are to be delivered to a wedding. He is concerned that the addressee is not neglectful causing him grief. **Worry; grief.**

B

Edition: *SB V 7572*, Rowlandson, no. 219.

Date: early 2nd c. CE.

Place: Philadelphia.

Content: A daughter writes to her mother. She reassures the latter about her pregnancy, expresses her longing for her husband, and her worry about her father's health. **Family affection.**

C

Edition: *SB XVIII 13762*, Bagnall & Cribiore, p.235.

Date: 6th or 7th c. CE.

Place: Alexandria.

Content: A woman writes to her husband, a banker, to let him know primarily of the problems she had been having with a bishop. The latter had approved of a building construction, but after the writer commenced it, he stopped it and destroyed what was built. She notes her worry about these actions and describes the bishop filled with hostility and contempt. **Worry; indignation; contempt.**

A

Edition: *SB XVIII 13867*, Rowlandson no. 246.

Date: middle 2nd c. CE.

Place: Unknown.

Content: A letter from a man to his mother and sisters. He complains about their pointless blame towards him and about their neglect and anger as he was suffering. He then reassures them of his affection for them and his longing to see them soon. **Affection; anger.**

A

Edition: *W.Chr. 499*; Rowlandson, no. 278.

Date: 2nd-3rd c. CE.

Place: Thebes.

Content: A letter from a sister to her brother informing him that she has sent him the mummy of her mother. She offers a detailed description of the mummy and the way it is being transported. No emotions are evident in this communication. **Concealment of emotions.**

C

II. PETITIONS

Edition: *BGU* IV 1105; Rowlandson, no. 257.

Date: 10 BCE.

Place: Alexandria.

Content: A woman petitions for a divorce. She explains all the suffering due to her husband's abusive behaviour. He has been verbally and physically abusive and treating her with contempt as if she was 'his bought slave.' **Grief; arousal of pity.**

A

Edition: *BGU* VIII 1848, Rowlandson, no. 128.

Date: 48-46 BCE.

Place: Herakleopolite nome.

Content: Husband deserts wife and baby for another woman. According to the wife, he lacks affection towards her and her child (*astorgos*). Exaggeration about her poverty. Her brother cares for her. **Arousal of pity; affection, lack of.**

A

Edition: *BGU* XIII 2240.

Date: 138-142 CE.

Place: Phylakitike Nesos, Arsinoite.

Content: A man writes to the village elders about a theft and petitions for redress: The petitioner, who apprehended the thief red-handed, is filled with anger and makes that explicit in his petition. He also notes that he submits this petition because he cannot control his emotions and remain calm (*kathesychazo*). **Anger; arousal of pity; control of emotion.**

A

Edition: *BGU* XV 2460.

Date: 2nd c. CE.

Place: Arsinoite?

Content: Some persons petition the prefect requesting sheep and pastures to be returned to them: they attempt to arouse the prefect's pity and sense of justice by addressing the prefect as 'the saviour of all,' by referring to their wives and children, and by noting that if the property is not returned to them they will have to become fugitives due to debts.

Arousal of pity.

A

Edition: *P.Abbin.* 45. Archive of Abbinæus.

Date: 343 CE.

Place: Philargis (Arsinoite nome).

Content: An official petition to Abinnaeus asking for justice in a case of theft. The petitioner asks for vengeance (*ekdikêsis*) and appeals to Abinnaeus' benevolence (*φιλανθρωπία*). He concludes '...for his function is to take vengeance on the perpetrators of such outrages. And obtaining this we shall acknowledge our gratitude to you...' The petitioner expresses anger and tries to instil anger in the judge with the way he argues his case. **Anger; revenge.**

Parallels: *P.Abbin.* 47-49, 51-53

A

Edition: *P.Amh.* II 35.

Date: 132 BCF

Place: Soknopaiou Nesos.

Content: A petition to the *strategos* by the priests of the temple of Soknopaei Nesus: the priests complain about some taxes that were unlawfully collected on their behalf, so they need the wheat returned. Part of their persuasion strategy involves reminding the *strategos* that he needs to deliver justice because Soknopaios and Isis saved his life from illness and that only then they can continue with the customary sacrifices to the gods on behalf of all the royal family. **Fear of god; gratitude; indignation.**

A

Edition: *P.Amh.* II 78.

Date: 184 CE.

Place: Soknopaiou Nesos.

Content: A petition to the centurion by a man who claims to have been defrauded by one of his relatives. He concludes his petition by noting the audacity (*authadia*) of the perpetrator; he requests justice. **Indignation.**

A

Edition: *P.Amh.* II 141.

Date: 350 CE.

Place: Hermopolite nome.

Content: A petition to the *praepositus pagus* by a woman complaining of an assault committed on her by her brother and his wife. After she gives a detailed account of the event, the petitioner explains that she can not rest/relax any more (through worry or anger), being a weak widow woman, and requests that the *praepositus* takes revenge on her behalf. **Arousal of pity; indignation; anxiety.**

A

Edition: *P.Amh.* II 142.

Date: 4th c. CE.

Place: Herakleopolis ?

Content: A long but fragmentary petition by a man to the prefect regarding an aggression which had been made by a number of persons on his land. The trouble was of long standing. The petitioner had already been once formally reinstated upon his property, but five years later, the attempt to oust him was renewed by the original aggressors, who are stated to be persons of wealth and influence. The petitioner clearly states that the perpetrators despised him due to their high status and power and because of his moderate lifestyle (*apragmatosune*). **Indignation; arousal of pity; anxiety.**

A

Edition: *P.Ant.* I 36.

Date: 326 CE.

Place: Antinoopolis.

Content: This fragmentary petition concerns charges of housebreaking and adultery. It starts with the typical language of supplication: 'The officers of the laws know how to frustrate the purposes of such men as elect to live in a manner contrary to public tranquillity.' In the rest surviving document, the petitioner mentions that the accused showed contempt towards the former's easy temper (*apragmosynes*). **Indignation; arousal of pity.**

C

Edition: *P.Bacch.* 19.

Date: 171 CE.

Place: Bacchias (Arsinoite nome).

Content: The priests of Bacchias petition the strategos for redress against the insults of a dike official who has forced them to work on the dikes far from their temple. Their anger is evident at the use of the word *epereia*/outrageous treatment for the actions of the official. In order to achieve justice they mention their need to be close to their temple so that they can perform the ceremonies to the gods for the preservation of the emperor. **Anger.**

A

Edition: *P.Cair.Isid.* 63. Archive of Aurelius Isidoros.

Date: 296 CE.

Place: Karanis.

Content: Taesis petitions a beneficiarius: she accuses her paternal uncle of fraud and his family of assault. The language of the document reflects her exasperation and need for justice. She repeatedly refers to her state of orphanhood as a cause of her sufferings.

Orphanhood; arousal of pity.

A

Edition: *P.Cair.Isid.* 68. Archive of Aurelius Isidoros.

Date: 309/310 CE.

Place: Karanis.

Content: Isidoros petitions a praepositus pagi: he complains that he has been unjustly nominated for a liturgy. Isidoros employs a dramatic language of supplication in order to provoke pity and achieve justice. He notes that the laws forbid actions aimed at ruining people of small means, and driving them into flight. **Worry; arousal of pity.**

A

Edition: *P.Cair.Isid.* 73. Archive of Aurelius Isidoros.

Date: 314 CE.

Place: Karanis.

Content: Isidoros, tesserarius of Karanis, and Palemon petition the prefect of Egypt: they complain of the conduct of the praepositus of the pagus and the komarchs in Karanis. The latter are accused of corruption and illegal tax-collection. The petition opens by stressing that the petitioners are of little means; they suffer at the hands of the authorities and that they are terrorized by them. They add that they expect justice since they know of the prefect's hatred of wickedness (*misoponeria*). **Arousal of pity; indignation.**

A

Edition: *P.Cair.Isid.* 74. Archive of Aurelius Isidoros.

Date: 315 CE.

Place: Karanis.

Content: Isidoros petitions the praeses because of the greed and opportunism of some people he had lent seed and he never got his dues back. Besides the opening of the document that notes 'your universal solicitude is accustomed to be of help to all...and especially to us, the people of small means and decent ways,' Isidoros points out that the accused acted lawlessly having no fear at all of the praeses. He concludes 'I have therefore hastened to flee to your feet, my lord, begging and beseeching, as a man of most restricted means and almost in need of necessary...' **Arousal of pity; fear.**

A

Edition: *P.Cair.Isid.* 75. Archive of Aurelius Isidoros.

Date: 316 CE.

Place: Karanis.

Content: Isidoros petitions a *praepositus pagi*: he reports a break-in his house and damage of his property. He claims that the culprits had no grievance against him, but were drunk and felt that they escape punishment because of their wealth. He asks that their shamelessness is punished. **Arousal of pity; indignation.**

A

Edition: *P.Cair.Isid.* 76. Archive of Aurelius Isidoros.

Date: 318 CE.

Place: Karanis.

Content: A petition to a *praepositus pagi* by Isidoros: the petitioner asks for restitution for various goods that are due to him. Isidoros claims that the accused have not settled their debts because they despise him. He concludes his petition by noting that he begs and beseeches (*deomenos kai parakalwn*) the authorities for justice. **Contempt; arousal of pity.**

A

Edition: *P.Cair.Isid.* 77. Archive of Aurelius Isidoros.

Date: 320 CE.

Place: Karanis.

Content: Tales requests a *praepositus pagi* to take action against the brothers of her brother-in-law in the interest of the latter's children. The guardians of the orphans have been disregarding their duties. Tales is worried about the fate of the children's property and angry at the guardians. She notes about their 'supreme disregard of law' and how they greatly insulted her as she tried to reason with them. Her exasperation is also evident when she notes that she cannot endure this situation any more. **Indignation; worry.**

A

Edition: *P.Cair.Masp.* I 67005.

Date: ca 568 CE.

Place: Antinoopolis?

Content: Sophia, a widow, composes this petition in order to get her only son back. He has been arrested by the debtors of her second deceased husband. She uses a very emotional language, accounting her life story in great detail and in order to provoke pity in the judge of her case. **Arousal of pity; affection.**

A

Edition: *P.Diog.* 17.

Date: 2nd or 3rd c. CE.

Place: Arsinoite nome?

Content: A petition to the prefect about some disputed land: at the end of the document, the petitioner evokes his 'helpless orphan-hood' in order to incite the prefect to act on his favour. **Arousal of pity.**

A

Edition: *P.Dion.* 9.

Date: 139 BCE.

Place: Hermopolite nome.

Content: A petition to Ptolemy VIII and Cleopatra about issues of debt: The petitioner starts the pleading of his case with a *hyperbole* as he states that he is being treated so unjustly that he is danger of becoming a slave. His supplication language (i.e. persuasion strategy) becomes again evident at the closing of the document when he petitioner appeals to king and queen, notes their status as gods, and begs them not to overlook his case as he is being entrapped by an unfeeling person. **Arousal of pity.**

A**Edition:** *P.Fay.* 106.**Date:** 140 CE.**Place:** Fayum.**Content:** A petition to the prefect by a physician. He requests to be relieved of his duties partly due to his profession partly due to his bad health. He appeals to the prefect's pity: 'I entreat you my preserver/saviour (*sóteras*) to have pity on me...so that I may experience your clemency.' **Arousal of pity.****A****Edition:** *P.Mert.* II 91.**Date:** 316 CE.**Place:** Karanis.**Content:** A petition by a man to the strategos due to a standing debt: In order to provoke pity, Isidorus notes 'Your all-embracing solicitude, master prefect, will bring succour to all and especially to us who are of only moderate means and live well and properly...I was therefore compelled to have recourse to the feet of you, my lord, begging and entreating you, I who am a man of moderate means in every respect and almost lack the necessary means of sustenance...' **Arousal of pity.****A****Edition:** *P.Mich.* III 175.**Date:** 193 CE.**Place:** Dime?.**Content:** A priest called Amonios Melas petitions a centurion because a cousin has violently prevented him from using a plot of land which they had inherited from a maternal grandfather. Emotion is only shown in the account of the story: '...while I was stacking my hay in the place, Phanesis violently and shamelessly assaulted me...not only this but he also offered me the most brutal ill-treatment...' **Indignation.****B****Edition:** *P.Mich.* V 228.**Date:** 47 CE.**Place:** Tebtynis.**Content:** A petition to the strategos: the petitioner complains that he and his wife have been abused and that his pregnant wife had been brutally mishandled by a herdsman. There is no appeal to pity but to justice, instead. The wording of the petition reveals anger. The petitioner notes that '...not wishing to pay me but to cheat me, acted insultingly to me and to my wife...and besides this he also mercilessly inflicted on my wife Tanouris many blows...' **Anger.****A****Edition:** *P.Mich.* VI 422. Archive of Gemellus.**Date:** 197 CE.**Place:** Karanis.**Content:** A petition to the prefect concerning trespass: the petitioner complains because two brothers are not allowing him to take advantage of some property he had lawfully inherited. He claims that the brothers acted with violence and arrogance and that they

despise him due to his poor eyesight. Finally, he refers to the prefect as his saviour (*soter*). **Arousal of pity; indignation; contempt.**

Parallels: *P.Mich.* VI 423-4.

A

Edition: *P.Mich.* VI 425. Archive of Gemellus.

Date: 198 CE.

Place: Karanis.

Content: This is the third petition by Gemellus complaining about an assault both his mother and him suffered at the hands of some corrupted tax-collectors. Gemellus calls upon his poor eyesight, for one more time, in order to provoke pity and to explain the contempt of the tax-collectors, But his time he describes in detail the problems he has with his eye: 'This person, who held me in contempt because of my infirmity – for I have only one eye and I do not see with it although it appears to have sight, so that I am utterly worthless in both-victimized me...' He concludes 'Wherefore, since our savior (the prefect) has ordained that those who are victims of injustice shall approach you (the *epistrategos*) without fear in order to obtain justice, I request, my lord, that I be heard and avenged by you...' **Fear; contempt; arousal of pity.**

Parallels: *P.Mich.* VI 423-4.

A

Edition: *P.Mich.* VI 426. Archive of Gemellus.

Date: 199-200 CE.

Place: Karanis.

Content: Gemellus petitions the epistrategos in order to be exempted from a liturgical service. Among other reasons, he stresses that his defective eyesight renders him unfit to perform the liturgy. He describes in details, all the problems he has with his cataract and so on. **Worry; pain.**

A

Edition: *P.Oxy.* I 71, Rowlandson, no. 177

Date: 303 CE.

Place: Oxyrhynchus.

Content: Two petitions to the prefect on the same papyrus: The first is from a man who claims that he is suffering and being treated unjustly due to the fact that he is illiterate. The second petition is from woman who stresses her womanly weakness: A widow petitions the prefect for redress against two unscrupulous business managers. She refers to her 'female weakness' and appeals to the prefect's sense of justice and pity. **Arousal of pity.**

Parallels: *P.Cair.Isid.* 64, Karanis, 298 CE: petition of two sisters to the strategos about a misappropriated inheritance. They hardly make any reference to emotion.

A

Edition: *P.Oxy.* I 130.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content: A subordinate petitions his master asking for relief from a debt. He calls himself 'your miserable slave' and repeatedly begs for pity. **Arousal of pity.**

B

Edition: *P.Oxy.* II 237, Rowlandson, no. 138.

Date: 186 CE.

Place: Oxyrhynchus.

Content: Dionysia deposits a long petition against her father. She originally had some financial disputes with her father, which she and her husband won. Her father attempted to remove her from her marriage despite her wishes. Dionysia accuses her father of malice. Her father accuses Dionysia of ‘insulting conduct’ and following the wrongful instigations of her husband. The minutes of a different case are also mentioned in this document where another girl was separated from her husband despite her will and love for him. She eventually fell ill because of her grief. **Love; marital affection; indignation.**

Parallels: *P.Oxy.* I 129.

A

Edition: *P.Oxy.* VI 899, Rowlandson, no. 149.

Date: 200 CE.

Place: Oxyrhynchus.

Content: Apollonarian/Aristandra petitions for some tax exemption. She claims that the tax collectors are harassing her although she is alone without a husband or any other male helper. She begs for pity and stresses that if she has to pay for the specific taxes she will end up destitute and a ‘wanderer.’ She obviously employs a great deal of exaggeration in her document, and she certainly belongs to the upper classes. **Arousal of pity.**

B

Edition: *P.Oxy.* VI 904.

Date: 5th c. CE.

Place: Oxyrhynchus.

Content: A petition to a prefect by a man who was acting as a substitute *riparius* and now wishes to be released due to the indignities and violence he suffers while on duty. The petitioner makes direct references to the prefect’s pity, and exaggerates his grievous situation: ‘...paying no attention to my unfortunate self, who am daily suspended by ropes and have my body belaboured with blows, and possess no brother, no relative, no son to sympathise with me...’ **Arousal of pity; worry; fear.**

A

Edition: *P.Oxy.* VIII 1120.

Date: early 3rd c. CE.

Place: Oxyrhynchus.

Content: A woman accuses one man of an outrage upon her son-in-law and another act of violence against herself. She stresses that she is a ‘feeble widow’ (*gune xera kai asthenes*). **Arousal of pity.**

A

Edition: *P.Oxy.* VIII 1121.

Date: 295 CE.

Place: Oxyrhynchus.

Content: A petition from a woman accusing two neighbours of having seized some property which had belonged to her mother. As her mother died intestate, the woman justifies her claim to this property by noting that while her mother was ill, she took care of her out of the goodness of her heart and according to what children owe to their parents.

She also stresses the expenses and troubles she suffered when she arranged for her mother's funeral. **Family affection; arousal of pity; worry.**

A

Edition: *P.Oxy.* XII 1469.

Date: 298 CE.

Place: Oxyrhynchus.

Content: A petition of village-representatives about the repair of an embankment. They complain about the corrupt motives of one of the subordinates of the *strategos* and put an emphasis on their weakness (*adunamian*). **Arousal of pity.**

B

Edition: *P.Oxy.* XII 1470.

Date: 336 CE.

Place: Oxyrhynchus.

Content: A petition from a woman concerning ownership of land. She raises claims on land she had inherited from her father and begs the prefect for his assistance since the person she is petitioning against mistreats her due to his contempt for her orphanhood.

Contempt; arousal of pity.

B

Edition: *P.Oxy.* XVII 2133.

Date: late 3rd c. CE.

Place: Oxyrhynchus.

Content: A woman petitions the prefect because her paternal uncle had defrauded her and her brothers of property left by her father. Her uncle had undertaken the management of that property during their minority. Her amazement and dismay are illuminated by expression such as 'a man whom I can hardly call my paternal uncle' and so on. **Worry; indignation; arousal of pity.**

A

Edition: *P.Oxy.* XXII 2342, Rowlandson, no. 210.

Date: 102 CE.

Place: Oxyrhynchus.

Content: Pasion petitions the authorities because his dead partner's wife is deceiving him. Pasion's document is filled with harsh words regarding Berenike's actions. This is the second time he is petitioning, so he is frustrated, and he is also angry and filled with outrage because of the widow. His frustration and anger also shows when he bad-mouths his deceased partner's children for negligence of their duty. **Anger.**

A

Edition: *P.Oxy.* XXIV 2410.

Date: 120 CE.

Place: Oxyrhynchus.

Content: Two petitioners complain of the aggressive behaviour of a neighbour. They claim that he has contempt for their easy temper (*apragmatosyne*) and therefore they are suffering due to his oppression. **Worry; contempt; arousal of pity.**

B

Edition: *P.Oxy.* XXVII 2479.

Date: 6th c. CE.

Place: Oxyrhynchus.

Content: A runaway *colonus* petitions his master, begging to be restored to his farm. He appeals for pity in stock but profuse phrases, using his children more often than not, calling God his witness, offering prayers for the health of his master and so on. He repeatedly uses the verbs 'beg' and 'supplicate,' describes his children as unhappy, and talks of his various sufferings. **Arousal of pity.**

A

Edition: *P.Oxy.* XXXIII 2672.

Date: 218 CE.

Place: Oxyrhynchus.

Content: Aphynchis petitions the authorities because one of his minor slaves was attacked and so was he. His exasperation and amazement is evident as he accounts the incident in great detail and in an informal style that also denotes his anger. **Anger.**

A

Edition: *P.Oxy.* XXXIV 2708.

Date: 169 CE.

Place: Oxyrhynchus.

Content: A man petitions the *epistrategos* because his nephew and niece are cheating him out of his share of a house and its land. Trying to cause pity, he claims that they are treating him thus only because he is old and childless because his sons are dead.

Arousal of pity; worry.

A

Edition: *P.Oxy.* XXXIV 2711.

Date: 268-271 CE.

Place: Oxyrhynchus.

Content: The writer of this petition claims that he is submitting this document due to his caring and 'good will due by nature' that he has towards his orphaned nephew and niece.

Affection.

B

Edition: *P.Oxy.* XXXVI 2758.

Date: 110-112 CE.

Place: Oxyrhynchus.

Content: A man petitions the *strategos* because his wife was abused and exposed by a drunk in front of several witnesses. The petitioner's vengefulness is clear when he notes 'I ask you to avenge me and to prevent him from hurting me and my household...' **Worry; revenge; arousal of pity; shame.**

A

Edition: *P.Oxy.* XLIII 3126.

Date: 328 CE.

Place: Oxyrhynchus.

Content: The petitioner writes to a *logistes* about the part of a house that should be handed over to him by some women. Wishing to provoke pity, he claims that the women despised his 'humble position' and that 'for this reason I flee for refuge at your feet...requesting that you pity my lowliness.' **Arousal of pity; contempt.**

A**Edition:** *P.Oxy.* XLVI 3302.**Date:** 300/1 CE.**Place:** Oxyrhynchus.**Content:** A woman petitions a prefect for protection against tax-collectors. She refers to the care of her parents evident in the inheritance they left her, and the suffering she is going through now, including imprisonment. **Worry; arousal of pity.****A****Edition:** *P.Oxy.* XLVII 3364.**Date:** 209 CE.**Place:** Oxyrhynchus.**Content:** This petition concerns the illegal activities of a certain man. This man is accused among others of causing fear and acting with impiety. The petitioner describes himself as a man of 'moderate means and living a peaceful life.' **Fear; arousal of pity.****A****Edition:** *P.Oxy.* XLVIII 3394. Archive of Papnuthis and Dorotheus**Date:** 364-366 CE.**Place:** Oxyrhynchus.**Content:** Two brothers petition the authorities because they had borrowed money to pay their village's taxes but now they cannot actually collect what is due to them from the villagers, so they are in such financial difficulties that they are afraid they will end up as fugitives. They use a very emotional language in their petition and in their appeal for justice. There is the customary formulaic opening and closing '...offer shelter to all men, but especially to us who live in modest circumstances,' and '...and be eternally grateful to you.' Possible exaggeration of their poverty. **Arousal of pity; fear; worry.****Parallels:** *P.Oxy.* XLVIII 3393.**A****Edition:** *P.Oxy.* L 3555, Rowlandson, no. 73.**Date:** 1st to 2nd c. CE.**Place:** Oxyrhynchus.**Content:** A slave girl takes on a daughter's role both in the affections of her mistress and in providing the practical care an elderly parent could expect. She notes that the girl is called Peina (Hunger). The petition was written because the girl was involved in an accident and seriously hurt. The unusually complex language and lack of clarity perhaps reflects Thermouthion's consternation over the accident. She mentions that she is distressed, despaired, helpless and alone. **Anxiety; affection; old age; slavery.****A****Edition:** *P.Oxy.* L 3581, Rowlandson, no. 154.**Date:** 4th to 5th c. CE.**Place:** Oxyrhynchus.**Content:** This is a petition that concerns a turbulent marriage. A woman claims that she was forced into marriage and to have a child. Her husband continued to mistreat her and lie to her. Eventually, he abandoned her to live with another woman. She refers to

repeated sufferings. The petitioner also claims that her husband showed her contempt due to her 'orphan state.' **Arousal of pity; contempt.**

A

Edition: *P.Oxy.* LI 3627.

Date: late 4th c. CE.

Place: Oxyrhynchus.

Content: This petition concerns the restoration of a house. The petitioner mentions that he has been treated with violence, that the opposing party show no shame, and he also expresses his gratitude to prefect for his assistance. **Gratitude; arousal of pity; shamelessness.**

A

Edition: *P.Oxy.* LIV 3770.

Date: 334 CE.

Place: Oxyrhynchus.

Content: A woman petitions a syndic because her son-in-law is neglecting her daughter and grandchild. She claims that he is scorning her powerlessness and he is accused of *asyneidesia* and *authadia*. **Indignation; contempt.**

A

Edition: *P.Oxy.* LIX 3981.

Date: 312 CE.

Place: Oxyrhynchus.

Content: This is a petition about persistent harassment over a debt which the complainant claims does not exist. The composer's frustration and dismay are evident in the wording of this document by his repeated references to things such as '...does not stop working away at her struggles against me, reasonable man that I am,' '...she incessantly tries to arrange matters against me on each and every occasion...' and so on. **Arousal of pity; indignation; worry.**

B

Edition: *P.Oxy.* LX 4071.

Date: 241-4?

Place: Oxyrhynchus.

Content: This is a petition to an acting epistrategos. Although only the first lines survive, we still have in the opening the name of the petitioner Aurelia Heliodora who describes herself as a widow and an old woman and who claims that she has suffered violence.

Arousal of pity.

C

Edition: *P.Oxy.Hels.* 26.

Date: 296 CE.

Place: Oxyrhynchus.

Content: A woman petitions the nyktostrategoi because she has a quarrel with a slave regarding property matters. The petitioner is exasperated and stresses that she can no longer endure the insolence (*thrasytes*) of the slave. **Anger; contempt.**

A

Edition: *P.Sakaon* 36.

Date: ca. 280 CE.

Place: Theadelphia.

Content: Petition to a prefect by Artemis: The petitioner asks for redress for the livestock that Syrion stole from her family after her husband died. The rhetoric of her document is filled with exaggeration and language of supplication, begging the prefect to take pity on her and to intervene and render justice, as she is a helpless widow and her orphaned children are suffering due to this man. **Arousal of pity.**

See: "A Glimpse into the World of Petitions: the Case of Aurelia Artemis and her Orphaned Children", in A. Chaniotis (ed.), *Unveiling Emotions: Sources and Methods for the Study of Emotions in the Greek World*, Stuttgart 2012, 317-327.

A

Edition: *P.Sakaon 37.*

Date: 284 CE.

Place: Theadelphia.

Content: Artemis petitions the prefect because her sister-in-law avoids tax payment and Artemis cannot bear that financial burden. She asks the prefect for justice. In order to provoke his pity she repeatedly refers to her underage orphaned children and their suffering. **Arousal of pity.**

A

Edition: *P.Sakaon 38.*

Date: 312 CE.

Place: Theadelphia.

Content: Melas petitions the prefect against Sakaon. The petitioner states that he had lawfully married his son to one of Sakaon's daughters. Sakaon took the girl back, falsely claiming that he had not received the entire dowry. Melas blames Sakaon's wife, Kamoution, for badly influencing her husband. He wishes the girl to be returned to his son. If this does not happen, he is afraid that his son would either flee Theadelphia or a bloody fight might ensue among the parties involved. **Fear; anger.**

A

Edition: *P.Sakaon 39.*

Date: 318 CE.

Place: Theadelphia.

Content: Sakaon petitions a *praepositus pagus* regarding sixteen stolen goats: in the conclusion of his document, he expresses in a rather formulaic way his grief due to this incident (...lamenting at this impious deed...), but then his mood changes as he clearly notes his feelings of vengefulness (...to receive the appropriate vengeance prescribed by the laws...) and asks for justice. **Anger; grief; revenge.**

A

Edition: *P.Sakaon 40.*

Date: 318-320 CE.

Place: Theadelphia.

Content: Aithiopas, a minor and orphan, together with Sakaon, his guardian, petition a *praeses* because the sister of his paternal grandfather stole some of his livestock. The petition is filled with supplication language, where Aithiopas exaggerates his distress and puts forward again and again his helpless status as an orphan in order to provoke pity.

Arousal of pity.

A

Edition: *P.Sakaon 41.*

Date: 322 CE.

Place: Theadelphia.

Content: Arion petitions a *praeses* because for being unjustly taxed. His petition is filled with pathos and despair. In order to arouse the pity of the judge, he repeatedly notes his low status and the fact that both his wife and children are dead, so he is alone in the world. He also claims that due to his miserable status, the tax-collectors are showing contempt for him. **Contempt; arousal of pity.**

A

Edition: *P.Sakaon 46.*

Date: 342 CE.

Place: Theadelphia.

Content: Sakaon petitions a *praepositus pagi* because eighty-two of his sheep have been stolen. Sakaon is angry and stresses that the *praepositus pagi* must act and get the duke to exact justice 'for it is his function to exact vengeance on the perpetrators of such outrages.' **Anger.**

A

Edition: *P.Sakaon 47.*

Date: 342 CE.

Place: Theadelphia.

Content: A second petition by Sakaon, this time to a *praepositus alae*, on the same topic as *P.Sakaon 46*. Sakaon complains about the same man and his theft but this time with more anger and repeats his firm request for justice. **Anger.**

A

Edition: *P.Sakaon 48.*

Date: 343 CE.

Place: Theadelphia.

Content: In this lengthy petition to a *praepositus pagus*, Sakaon in a very passionate style explains how one of his daughter-in-laws was abducted while his son was in his deathbed. His son's property was seized by the perpetrator. Sakaon wishes redress. Sakaon also assigns blame to his daughter-in-law as he notes that she did not act in her marriage with the expected goodwill and natural affection (*eunoia kai storge*). The same villainous men also attacked one of his other sons, wishing to kill him and continued to plunder his property in contempt of the good order and his unobtrusive way of life (*apragmatosyne*). Sakaon's persuasion strategy includes the use of exaggeration (his second son after being attacked managed to save his life only because he fled the village); the use of commonplace expressions when addressing someone of higher status and of authority (those who have chosen the way of shamelessness and robbery, O purest of men, deserve to experience the visitation of the laws'; and the use of exclamation phrases, such as '...as would that he had never!) in order to underline his disappointment and agony.

Grief; anger; arousal of pity.

A

Edition: *P.Sakaon 55.*

Date: end of 3rd c.-beginning of 4th c. CE.

Place: Theadelphia.

Content: A letter between two men regarding buying and selling of wheat. The writer of the letter is clearly upset by the dishonourable attitude of the addressee who is repeatedly trying to cheat Sakaon. The composer makes a clever use of irony as he opens his letter with 'you acted splendidly' (*kalos epoiesas*) and concludes with 'Well, return to Sakaon the artaba of wheat you gratuitously got from him, or else you will have cause to feel sorry' in order to fully indicate his distress and frustration. **Indignation; irony.**

A

Edition: *PSI III* 893.

Date: 315 CE.

Place: Dionysias, Arsinoite nome.

Content: This is a petition from a man to the authorities: After he had lawfully married Atous, two days later her father took her away from him. The author of the petition exclaims 'I do not know what kind of brutality, what kind of ..., what kind of arrogance this is.' **Indignation.**

A

Edition: *P.Tebt.* I 43.

Date: 118 BCE.

Place: Tebtynis.

Content: A petition sent to Euergetes II by Menches the *komogrammateus* and his brother: the two brothers are being accused of poisoning someone. Now, they are afraid that further charges would be brought against them, and more suffering would be inflicted on them. In order to achieve justice, they also note '...we have been impelled to take refuge with you, and we beseech you, most great and victorious gods, to bestow on us too a portion of that succour which you grant to all.' **Arousal of pity; fear.**

A

Edition: *P.Tebt.* II 327.

Date: Late 2nd c. CE.

Place: Tebtynis.

Content: A woman petitions the epistrategos: she begs for relief from some debts her father left her after his death. In order to arouse pity, she stresses that she is a helpless (*aboethetos*) woman, suffering for many years and at the verge of becoming a refuge due to these debts. She also notes that according to law women are except from such burdens. **Arousal of pity.**

A

Edition: *P.Yale* I 46.

Date: 246-221 BCE.

Place: Unknown.

Content: A priest petitions the king due to a property dispute and requests justice: he claims that the person he brings the claim against despises him because he is an Egyptian. **Contempt; arousal of pity.**

A

Edition: *UPZ* 19, Rowlandson, no. 79.

Date: 163 BC.

Place: Memphis.

Content: A second copy of the Serapeum twins' petition (cf. Database Record 4). 'The considerable differences between first version and this second drafting raise questions, not only as to which version lies closer to what the girls themselves said, but also more generally about the extent to which scribes intervened in narrations from those illiterate in Greek and imposed their own wording on a text.' **Arousal of pity.**

C

III. LEGAL PROCEEDINGS

Edition: *P.Hib.* II 200.

Type of text: Deposition by a witness.

Date: 246-221 BCE.

Place: Unknown.

Content: A witness recounts the fight between two women (prostitutes?). Athenais started by verbally abusing Chrysis, Chrysis laughed at her, and then the former infuriated, slapped and tore the clothes of Chrysis. **Anger.**

A

Edition: *P.Lips.* 40.

Date: 381 CE.

Place: Hermopolis.

Content: This is a very violent and detailed account of theft and assault. It offers a very interesting insight in the role of slaves in every-day affairs and their relationship to their masters. **Anger; fear.**

A

Edition: *P.Oxy.* LIV 3757.

Date: 325 CE.

Place: Oxyrhynchus.

Content: A family disputes the inheritance of an orphan girl in front of a *logistes*. The *curator* mentions that he is bringing the case forward at the orders of the prefect, 'keeping in my heart the fear of the Nobility of so great an official.' **Fear.**

Parallels: *P.Oxy.* LIV 3758.

B

Edition: *P.Oxy.* LXIII 4381.

Date: 375 CE.

Place: Oxyrhynchus.

Content: Proceedings before a *Comes Aegypti*: The main part of this document records the petition made by group of soldiers. They complain of being violently and unfairly treated (suffering) by some locals of Oxyrhynchus who demanded from them gold and silver for tax purposes. The soldiers employ in their petition the customary language of supplication for this period in order to convey the severity of their case and to stir pity.

Arousal of pity.

A

Edition: *P.Sakaon* 31.

Type of document: Papyrus, legal proceedings

Date: 280-1 CE.

Place: Theadelphia.

Content: Account of legal proceedings before an *epistrategos*: Artemis and her orphaned sons take Syrion to the court due to his acts of violence (*bia*)-theft of goats-against them. The lawyer on behalf of Artemis makes a point of mentioning the word 'violence' back to back, and stresses the fact that the prefect had despaired with Syrion's covetous attitude and disregard of justice, thus he sent the case to be judged by the *epistrategus*. **Anger.**

A

Edition: *P.Sakaon* 32.

Date: late 3rd c. CE.

Place: Theadelphia.

Content: Proceedings before Apollonios, a *strategos*: Apollonios is called to judge a dispute between the irrigation workers of Theadelphia and the ones of Philagris, who have been accused of stealing some stones. The later claim that they are falsely accused due to envy (*phthonos*). **Envy.**

A

IV. MARRIAGE CONTRACTS

Edition: *P.Cair.Masp.* III 67310 + *P. Lond.* V 1711, Rowlandson, no. 155.

Date: 566-573 CE.

Place: Antinoopolis.

Content: This marriage contract is exceptional because of its uncommon reference to emotions. 'Lately in accordance with friendly and peaceful disposition, I joined myself...'

Love.

A

Edition: *PS/I* 64, Rowlandson, no. 255.

Type of document: Papyrus, marriage contract

Date: 1st c. BCE.

Place: Oxyrhynchus.

Content: In this unique marriage contract (in the form of an oath), a woman swears, not only to offer fidelity and affection to her husband, but also to abstain from adding love potions as she prepares his food and drink. **Fear; love; marital affection.**

A

V. TESTAMENTS ET SIM.

Edition: *KRU* 67, Rowlandson, no. 158.

Date: 8th c. CE.

Place: Jeme.

Content: Paham, a monk at the mountain of Jeme, composes his Coptic will, expressing his distinct displeasure and disappointment at his eldest son Papnute. His son had married against his father's wishes and better judgement. The monk showed no pity for his son when the latter found out that his bride was not a virgin. He mentions grief, sadness, quarrels, and deceit. **Anger; disappointment; pity; grief.**

A

Edition: *P.Bodl.* I 47.

Date: 535 CE.

Place: Hermopolis?

Content: A woman is appointed heiress by a testator or testatrix to his/her inheritance but the former is under the obligation to execute the legacy to a hospital. If she fails in that, she is to inherit nothing. The writer of this document feels so strongly and worries about this point so much that he/she repeats this clause in the will again and again. It is actually the main body/concern of the will. **Worry.**

B

Edition: *P.Coll. Youtie* II 83.

Date: 353 CE.

Place: Oxyrhynchus.

Content: A woman uses the form of the *donation mortis causa* to leave equal shares in her fullery to her two sons. Ammonia justifies her action due to her sons' good treatment of her. 'Since you, Dionysios, have for a long time since the death of your father remained with me, your mother, and have worked at the fulling trade and have not abandoned me but have treated me kindly, I acknowledge...' She shows contentment in the caring she received from her children. **Parental affection; gratitude.**

A

Edition: *P.Lips.* 29, Rowlandson, no. 145.

Date: 295 CE.

Place: Hermopolis.

Content: Eustorgis stipulates in her will that her daughter-in-law is not to get anything of her property. She is not even to have access to her house using the false pretext of caring for her deceased husband's body. Eustorgis also makes very clear that she has suffered in the hands of her daughter-in-law. **Anger.**

A

Edition: *P.Oxy.* III 490.

Date: 124 CE.

Place: Oxyrhynchus.

Content: This is the will of a woman who leaves all her property to the son of a freedman on account of the son's affections towards her. **Affection; gratitude.**

A

Edition: *P.Oxy.* III 492.

Date: 130 CE.

Place: Oxyrhynchus.

Content: This is the will of a woman who leaves as her heirs two half-brothers on account of their affections towards her. **Affection; gratitude.**

A

Edition: *P.Oxy.* III 494.

Date: 156 CE.

Place: Oxyrhynchus.

Content: The testator starts his stipulations by conferring freedom upon five of his slaves 'in consequence of their goodwill and affection.' He also notes that the various possessions he leaves to his wife are because she was 'well-disposed and showing entire faithfulness' towards him. **Affection.**

A

Edition: *P.Oxy.* XXVII 2474.

Type of text: Papyrus, will

Date: 3rd c. CE.

Place: Oxyrhynchus.

Content: A man divides his property among his family members. He remarks twice that he leaves property to his wife because the latter is well-disposed and likes him. He makes no such clarifications for the rest of his family members. **Marital affection.**

A

VI. CONTRACTS

Edition: *P.Berl.Thun.* 8

Type of text: Papyrus, security

Date: 663 CE

Place: Arsinoiton Polis

Content: A man signs over a security document to a bishop for an outstanding debt he has with him. In order to provoke pity and excuse himself, he recounts a case of stolen grain, frustration and supplication. **Arousal of pity; worry.**

B

Edition: *P.Oxy.* XVI 1895, Rowlandson, no. 234

Date: 554 CE

Place: Oxyrhynchus

Content: An impoverished widow surrenders her daughter for adoption. She explains that she is led to this because of all the suffering and hardships she has been through after her husband died. **Worry.**

A

VII. AFFIDAVIT

Edition: *P.Oxy.* VI 903, Rowlandson, no. 153.

Date: 4th to 5th c. CE.

Place: Oxyrhynchus

Content: A woman complains about her violent and abusive husband. She and her household have suffered greatly in his hands. He is extremely abusive with his slaves and his children. He is also accused of being a deceitful person as he takes false oaths. The closing of the document shows a substantial amount of hopelessness. 'God knows this is true.' **Anger; arousal of pity.**

B

Edition: *P.Oxy.* XLVI 3304.

Date: 301 CE.

Place: Oxyrhynchus.

Content: This affidavit affirms the misdeeds of a citizen. Among others, he is accused of acting without having any fear of the 'most perfect prefect of Egypt...' **Fear; anger.**

B

VIII. INVITATIONS

Edition: *P.Apoll.* 72.

Date: 703-715 CE.

Place: Apollonopolis Magna.

Content: A man invites the pagarches of his area to the marriage of his daughter. This is a lengthy text, filled with expressions of respect and affection, aimed to convince the pagarch to join them. **Affection; politeness.**

B

Edition: *P.Oxy.* LII 3694.

Date: 218-225 CE.

Place: Oxyrhynchus.

Content: An invitation to a *strategos* by the inhabitants and dignitaries of a village in honour of Ammon. They specify that the *strategos* is invited by 'the great god Ammon, who loves you...' **Piety.**

C

IX. OFFICIAL ANNOUNCEMENTS

Edition: *P.Oxy.* VII 1021

Type of text: Notification of emperor's accession.

Date: 54 CE.

Place: Oxyrhynchus.

Content: Notification of the accession of Nero. Nero is described as the 'hope of the world' and people are told to be joyful, to wear garlands and to offer thanks to the gods by offering sacrifices. **Hope; joy; prescription of emotion.**

A

Edition: *P.Oxy.* XXXIII 2664.

Type of text: Proclamation of a *Rationalis*.

Date: 245/8 CE.

Place: Oxyrhynchus.

Content: The text is a *programma* by the *Rationalis Aegypti* and announces an imperial decision to reduce the burden of liturgies in Egypt. The suffering that was caused to citizens due to them is stressed when it is noted that the Egyptians 'have been crushed by the innumerable liturgies.' **Pity; imperial benevolence.**

B

X. ORATION

Edition: *P.Oxy.* III 471

Type of text: Papyrus, speech of an advocate

Date: 2nd c. CE

Place: Oxyrhynchus

Content: The speech consists of the outspoken denunciation of the relations of a very high official (possibly the prefect of Egypt) with a 17-year-old boy. The advocate describes with much amazement and exasperation the boy's attitude as shameless and arrogant. He is even more dismayed that the prefect put up with all this. **Sexual desire; indignation.**

A

X. LABEL ON PRESENT

Edition: *O.Ash.Shelt.* 196.

Date: fifth to sixth century CE.

Place: Oxyrhynchite nome.

Content: A label on a wedding present. Cheerfulness and wishes for well-being are expressed by 'Good luck to the bride and groom.' **Hope; joy.**

A