Ten Documentary Fragments of Late Date

Nikolaos Gonis

Abstract: Editions of ten fragmentary documents of the sixth and seventh centuries from four British collections.

Keywords: Hermopolis, Fayum, monasteries, defensor civitatis, embole, work contract, notary, land-measurer, Prokonnesos, comes, monogrammatic seal, loose coinage, keration lito, invocation

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This article publishes ten papyri, mostly very fragmentary, held in four British collections since the late 19th and early 20th centuries. 9 is part of a group acquired in Cairo around 1887 and presented to the University of Aberdeen in 1896 (P.Aberd., p. v). 5, 7, and 10 were found by Petrie in Arsinoe in 1888, and are housed at University College London. Of the British Library papyri, two were bought from Graf in 1893 (2, 8), and the other from Murch in 1901 (1). 3, 4, and 6, kept in Oxford, stem from Grenfell and Hunt’s purchases in the mid and late 1890s (P.Nekr., p. 2).

In line with practices common at that time, 2 and 8 were mounted and 5, 7 and 10 glued on cardboard. This makes it impossible to verify the presence of any writing on the back, but presumably it was blank.

Vorbemerkung: Permission for the reproduction of the images of 1, 2, and 8 was granted by the British Library Board, and of 9 by the Special Collections of the University of Aberdeen. I am grateful to Sophie Kovarik for several helpful comments.

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1 Unlike the papyri found in Hawara, there is no mention of the Arsinoe group in Petrie’s Hawara, Biahmu and Arsinoe (1889).

2 This applies to almost all papyri excavated by Petrie in Hawara and Arsinoe.
1. Letter to Phoibammon, defensor civitatis

BL Pap. 1069b  17 (w) × 7.4 (h) cm  Sixth century  Hermopolis

The papyrus was described in P.Lond. III, p. lv, as ‘Portion of a letter (?). 6th or 7th cent. Imperfect, wanting the right-hand portion; in a large, sloping, cursive hand’. It is a short letter on an urgent matter. The addressee, the defensor civitatis Phoibammon, may be the one whose heirs appear in the tax register P.Sorb. II 69 (Herm.; 618/619?). The fact that the papyrus is part of a group of predominantly Hermopolite papyri may lend support to this identification.

\[ \pi(\alpha \rho) \]  
\[ \kappa \alpha \tau \alpha \zeta \iota \omicron \varsigma \eta \upsilon \mu \omega \epsilon \lambda \lambda \omicron \mu \omicron \varsigma \theta \iota \varsigma \]  
\[ \pi \delta \iota \alpha \varphi \iota \mu \alpha \tau \sigma \tau \varsigma \eta \zeta \]  
\[ \chi \mu \gamma \]  

Back:

→  seal Φοιβάμμωνι ἐκδ(ίκῳ) χιμ

1 π  2 ημον  3 εκχ

From. May your Eloquence consider it worthy to … before daybreak, because (I?) need it …

Back: … to Phoibammon, defensor civitatis. 643.


3. The expression πρὸ διαφανῆ ὑμᾶς has occurred in five other letters of the sixth and seventh centuries. At the end of the line, αὐτῆς may refer to an inanimate object. A form of ἔχω would have followed in the lacuna.


5. This papyrus as well as the one published as 8 below were included in the summary descriptions ‘Fragments. Sixth–seventh centuries’ in P.Lond. II, p. xxvi. There remain two fragments from the top of a receipt for *embole* paid by a monastery (κοινὸν) through its provost. The monastery is named after Abba Isaak, its founder or patron saint. It is unclear whether it is recorded elsewhere; see below, 1 n.

6. Receipt for *embole*

7. From the well-sanctified coenobitic monastery of … Abba Isaak through the God-loving Abba Biktor, deacon and provost, for the *embole* … granaries of the city of Alexandria (?) …
Only a cross is expected at this point, but the trace is exiguous.

κοινοβίου τοῦ [ ] ἀββα Ἰσαάκ; e.g. τοῦ [ἀγίου] ἀββα Ἱσαάκ, but it is also possible that nothing was lost in the break or there was a different formulation of sainthood. It is unclear whether P.Batav. 23.4f. (Heracl.; 7th c.) ἡκωνόµου τοῦ ἁγίου ἃπα Ἱσαάκ refers to this same monastery, but it would not be surprising if our papyrus were Heracleopolite; within the group purchased from Graf, P.Lond. II 391–392 relate to Leukogion (see F. Morelli, P.Paramone, p. 180). On the cult of saintly figures called Isaak, see A. Papaconstantinou, _Le culte des saints en Égypte des Byzantins aux Abbassides_ (2001) 109.

ὁ ρ(Ju) of the putative rho, only a small upright trace remains. The case is uncertain, as we cannot tell how it related to (ὑπὲρ) ἐμβολῆς. After it, πόλεως Ἀλεξ(ανδρείας) is tempting but not exactly paralleled.

3. Work contract (?)

EES 89A/148(b) 7.5 (w) × 8.6 (h) cm Early seventh century Arsinoe

The conclusion of what may be a work contract, signed by the Arsinoite notary Strategius, who is attested between 600 and 618. The reading and interpretation are uncertain in places (2 n., 5–6 n., 10 n.). The extant part concerns an advance, for which the rare term ἔκπεισμα (3 n.) is used. The advance amounts to 1½ κεράτιον λιτόν, a very small sum, paid in bronze.
coin. The employer was a vegetable-seller, and perhaps someone else as well (10 n.).

→ - - - - - - - - - - -

[...][...][...][...][...][...][...]

ἐκ προχρείας . . . οὗτ.

ἐκπίσμα κέρμ(ατος)

κεράτιον λιτὸν ἐν ἡμι-

συ, κερ(άτιον) q. i. εἰ δὲ ἄγνωμο-

νήσω παρὰ σοῦ ἐπὶ τὸ

μὲ δοῦναί σοι κέρμ(ατος) κερ(άτια)

λιτὴ ἔξι καὶ ἐπερ(ωτηθείς) ὤμ(ολόγησα).

di emu Strathgiu (signs)

Back, downwards, along the fibres:

- - - εἰς (?) ἔσβη(?). (καὶ?) Λειλ λαχανοπρ(άτην)

31. ἐκπίσμα κέρμα 5 κερ 7 κερμ/κερ 8 ἐπερ/κερ 10 ἔσβηλαχανοπρ

... from an advance ... remuneration of one and a half keration liton in bronze coin, 1½ keration. And if I default on the repayment ... you, on condition that I give you six keratia lita in bronze coin, and in reply to the formal question I assented.

Through me, Strategius.

Back: ... to ... vegetable-seller.

2 ἐκ προχρείας. The phrase occurs in a number of Arsinoite work contracts of this date, viz. SB VI 9459.3 (6th/7th c.), SPP XX 217.15 (581) and 219.27f. (604), and P.Heid. V 350.32 (610); cf. also the salary receipts SPP III 3.1 56.4 and III 349. The writing after προχρείας is very quick, and I have not arrived at a satisfactory reading. An accusative may have stood at this point; cf. SPP XX 219.27f. ἔσχον παρὰ σοῦ νυνὶ ἐκ προχρείας τὸ ἐν νόμισμα; P.Heid. V 350.31ff. ἔσχηκα ὡσπερ | ἐκ προχρείας νομίσμα(τι-

ον) | ἐγ. S. Kovarik tentatively suggests reading τὸ τοῦτο.

3 ἐκπίσμα. This word is otherwise attested only in P.Cair.Isid. 80.6, 13 and 81.13f. (Ars.; 297), in both cases coupled with μισθός. DGE translates ἐκπίσμα as 'incentivo económico, remuneración recibida para asumir una liturgia en sustitución de otra persona’, but this is specific to the context of these two passages.
4–5 κεράτιον λιτάν ἐν ἡμισθ. From SPP III 2.2 179A we learn that 7¼ κεράτια λιτά = 1 κεράτιον ῥυπαρόν = ½ κεράτιον Ἀλεξανδρείας; see the discussion there. For a somewhat different view, see F. Morelli, I prezzi dei materiali e prodotti artigianali nei documenti tardoantichi e del primo periodo arabo (IV ex.–VIII d.C.) (2019) 58 n. 329.

5–6 ἀγνομιμήσω παρὰ σοῦ. I do not understand the construction, though it clearly refers to the potentially injured party. On the meaning of ἀγνομιμέω, see BKT X 16.5 n.

9 Strathgiu. This notary is recorded in Byz. Not. Ars. 18.8.1–6; see also P.Prag. III 218.15 n.

10 ἴσης (καὶ?) Αἰλ. λαχανοπρ(ása). To judge from its position in the endorsement, this part refers to the payer of the advance and future employer. πρ[i]σηβ seems likely but I do not understand what is written after β; if an abbreviation was intended, it would be an unusual one. The sinusoid that follows stands on its own, suggestive of (καὶ); if so, there would have been two employers, a priest (?) and a vegetable-seller. A λαχανοπράτης is the creditor or payer in SB I 4704, also Arsinoite and of the same date as our text, but not part of the same papyrus (I have seen an image, shared by S. Kovarik). The name Αἰλ. (suggested by J.-L. Fournet)
is otherwise known only as that of a son of Aur. Sakaon in fourth-century Theadelphia.

4. Order to pay

EES 89A/127(a) 18.8 (w) × 16.3 (h) cm Seventh century Arsinoite nome

Three land-measurers (γεωμέτραι) ask a senior estate manager (διοικητής) to pay nine solidi to a tenant farmer for fodder for oxen; cf. SPP VIII 1297 (= XX 199) and 1298, which appear to be receipts for such payments. The role of the γεωμέτραι in this exercise may only be guessed at; were they the ‘eyes on the ground’ of the estate administration?

This is the only papyrus edited in this article that preserves its original dimensions, but two of the six lines are mostly lost. There is a sheet join running horizontally between lines 3 and 4. The back is blank.

→ Τῷ λαμπροτάτῳ Νειλάμμωνι διοικητῇ οἱ γεωμέτραι(αί): παράσχω Πέτρῳ γεωργῷ ([δ]έπερ) καταβρωμά(τον) καρπόν ἐν (δικτίωνος) πεντεκαιδεκ(ά)της ἐν (δικτίωνος) (ύπερ) τροφ(ῶν) βοῶν νο(μίσματα) θ’ ρύ(παρᾶ)

1 διοικη/τής Νειλάμμωνι, διοικητής, the land-measurers. Supply to Petros, farmer, for grazing from the fruits of the 15th indication, fifteenth indication, for fodder for oxen, 9 unclean solidi …’ (2nd hand) ‘Through me, Makarios, land-measurer.’ (3rd hand) ‘… land-measurer (?)’ (1st hand) ‘Through me, Apaor, land-measurer.’

2 Cf. SPP VIII 1298.1–2 καταβρωμάτω(ν) σύν θ(εό) καρπό(ων) | πέμπτης ἐν(δικτίωνος).

3 τροφ(ῶν) βοῶν appears to explain the less specific καταβρωμά(τον). In papyri of the Roman period, the animals were mentioned after their καταβρώματα.
νο(μίσματα) θ ὅν(παρά). This description of the solidi identifies the text as Arsinoite; see B. Palme, P.Harauwer 60 introd., p. 238f.

4 Μακρίου was read by S. Kovarik.

5 This line is written in different ink from ll. 1–3 and 5. It certainly contains another subscription, but the traces after the cross do not easily match δ(ι') ἐροῦ. At the end of the line, I have considered γεμιστροφο, but the traces are confusing.

4. EES 89A/127(a) →

5. Letter

UCL Arsinoe 35 14.8 (w) x 3.8 (h) cm Early seventh century
Arsinoite nome

The left-hand part of a letter that was only two lines long. Its content is obscure but a word stands out, which takes us close to Constantinople: Προκοννήσιν, a reference to Prokonnesos, the island of Marmara, known for its quarries of white marble and also as a place of exile at that time (cf. ODB s.v.). It is regrettable that the text is so fragmentary.

↓ ↘ μετά τινος ἡπόδην εὗθεξ(ως(?)
Προκοννήσιν μέγαν π. . . 

I found myself with someone immediately … (of?) Prokonnesos a large …
3 Προκοννήσιον may be a by-form of Προκόννησος or stand for Προκοννήσιον, in which case the reference may be to a big (μέγας) marble block.

5. UCL Arsinoe 35

6. Letter of Phoibammon to Dioskoros, comes

EES 89A/4(a) 12.3 (w) x 7.4 (h) cm Seventh century Provenance unknown

The middle part of a letter addressed to Dioskoros, a comes not recorded previously. No connected sense may be made of what remains.


Back:
↓ seal κόμ(ετι) Διοσκόρῳ ἙΦοιβάμ[ων]

6. EES 89A/4(a)
… through other letters I wrote to your … and do let me know why …
until now I did not consider (it worth) asking … through the letter-carrier, our common servant, master (?) …

Back: … to Dioskoros, _comes:_ Phoibammon.

4 [κ]. Perhaps the scribe began to write κοινὸ (ASP) but changed his mind. The cancellation of κ was imperfect and also resulted in surface damage. The wording recalls P.Grenf. I 66.3 (Apollonopolis ?; 6th/7th c.) ἀπέστειλα τὸν γραμματηφόρον παῦδα, δέσπο(τα).

7. Receipt for money

UCL Arsinoe 37  
9.8 (w) × 6.2 (h) cm  
Seventh century  
Arsinoite nome

The foot of what may be a receipt, written in misspelt Greek. It is interesting for the sign that validates the document, which has the appearance of monogrammatic seals.

↓

[ c. 6 ].[..]...[  
nοιτῶν χρυ(σίου) νο(μίσματα) ε γ’'][  
γράφων μινὶ Ἐπιειφ’ φ τ. [  
4ἐπιχείρῳ (monogram)  
2 l. νοιτῶν χρυν 3 l. μινὶ Ἐπειφ 4 l. ἐπιχειρο  

… of the Arsinoites (?) 5½ gold solidi … writing in the month of Epeiph 10+ … document written in my own hand (?) …

2 νοιτῶν: no doubt Ἀρσινῶν νοιτῶν, l. νοιτῶν.  
3 τ. The second number is δ or ζ. Epeiph 14/17 = July 8/11.  
4 ἐπιχείρῳ suggests ἰδιόχειρῳ. There is no close parallel to this phrase, but a document may be called ἰδιόχειρον. Or was ἰδίᾳ χειρὶ intended?
Six lines from a register of payments of money, which range from 2 solidi 13 carats to 216 solidi. Lines 2–6 begin with the abbreviation ἀπολυτ( ), resolved as ἀπολύτ(ου), presumably a monetary term; see 2 n. The first payment relates to the Hermopolite village of Pesla and is made by Phoibammon the deacon; the same person is responsible for three further payments, two of them for Senilais and Hakis, also Hermopolite villages. A certain Taurinos made two other payments. These must be for taxes, and the two payers will have been fiscal agents. The hand suggests a date in mid-seventh century. The toponyms and date recall the world of the archive of Senouthios, which also features one Phoibammon, deacon (see CPR XXXVI, pp. 17, 52). Taurinos is another known figure in the archive (see CPR XXXVI, p. 16), but the name is common.

A strip of ink runs vertically across the sheet to the right of the first part of the column, obscuring some letters; some other earlier writing was also overwritten, as we can tell from the traces in ll. 2–5. There is later writing on the right hand edge, going upwards, at 90° to the account, perhaps pen trials (we may read την πα...[J.-L. Fournet], in the first line). Another column may have followed, and the intercolumnium was used for this writing.

I am not aware of any other Hermopolite papyrus in this group, bought from Graf; apparently his sources were varied.
Pesla through Phoibammon, deacon
In loose coin, through Taurinos

In loose coin, through Phoibammon for Senilais
In loose coin, through the same (person) for Hakis
In loose coin, through the same (person)
In loose coin, through Taurinos

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1 Pesla = TM Geo 2950. This village belonged to the 10th pagus. Its exact location is unknown (cf. the ‘map’ in P.Col. IX, p. 130); the suggestion to place it the area of Deyr Al-Quseyr (cf. M. Drew-Bear, *Le nome Hermopolite* [1979] 206) has not been generally accepted. Its latest occurrence comes from CPR IX 71.3, assigned to the late seventh century.
What remains of the number of solidi is the lower part of an ascending oblique such as of λ or of the stroke marking the thousands. At the end of the line, before α, a number may have been concealed by a folded-over part (with writing on it) or an extraneous fragment.

2 ἀπολύτ(ου). The term was first attested in P.Lond. V 1807.7 (Herm.; 7th c.) ἀπολύτ( ) νο(µ.) τι, and caused difficulty. It recurred in P.Ant. III 205.3 and 16 (7th c.), also with solidi; the editors resolved ἀπολύτ(ου) but did not comment on it. This has plausibly been taken to refer to ἀπόλυτον χάραγμα, ‘loose coinage’; see F. Carlà, L’oro nella tarda antichità (2009) 230 n. 129. In this text too we have money, but it is unclear why the word is not written next to the solidi. It occupies the same position as Πεσλα in 1, a toponym.

3 Σενίλα(εως) = TM Geo 2945. This village was previously thought to be part of Patemites Ano, but it has recently emerged that its toparchy was Patre Kato; see G. Messeri, AnPap 31 (2019) 31–3. In the fourth century, it was included in the 9th and then 11th pagus; see P.Col. IX, p. 132 and 154, and cf. CPR XXX, p. 103. It is well attested in the later period, but its modern equivalent is unknown.

4 Ἄκεως = TM Geo 5957, modern Tahnasha. It belonged to the 10th pagus, and earlier to the toparchy of Patemites Ano. It is mentioned immediately after or before Senilais in the village lists SPP X 99 and 195.

9. Account and writing exercise

P.Aberd. inv. 86c 9 (w) × 10 (h) cm Late seventh century Arsinoite nome

The sheet was originally used for a list of pittakia, which was later crossed out. For such lists, cf. ZPE 143 (2003) 149.

→ - - - - - - - - - - - - - - -

[πι(ττάκιον)]
πι(ττάκιον) Ἡθοδόρου πρε(σβυτέρου) [πι(ττάκιον) Μεσίρ κολλε(κταρίου) [4 [εχ. . [πι(ττάκιον)] . [ .

1ff. πι 2 πι 3 κολλ
pittakion ... pittakion of Theodorus, priest, ... pittakion of Mesir, 
collectarius ... pittakion ...

2 Μεσίρ κολλε(κταρίου). The name Μεσίρ is new. On the 
collectarius, a kind of banker, see R. Bogaert, CÉ 60 (1985) 5–16. He 
could have dealt with pittakia, though in this case he is the payee.

At a later stage, the left-hand margin was reused for writing practice, at 
90° to the list of pittakia. The script is stylized, a congener of the minus-
cule of the seventh-century.

↓ Χριστοῦ τοῦ θεοῦ καὶ σωτήρος ἡµῶν 
] παντωκράτορος [ 
(vac.) 
]ρ. κολλε(κταρίου) υἱοῦ τοῦ µακαρίου

1 l. Θεοῦ 2 l. παντωκράτορος 4 κολλε(κταρίου)

... Christ our God and Saviour ... Almighty ...
... , collectarius, son of the blessed ...
1–2. These lines reproduce parts of a Christian invocation attested in a handful of documents of the seventh century: ἐν ὀνόματι τοῦ κυρίου καὶ δεσποτῶν Ἰησοῦ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν τοῦ βασιλέως τῶν βασιλέων καὶ αἰωνίου παντοκράτορος; see CSBE² 102, formulas 4C–D; cf. pp. 109f. (This papyrus was mentioned in ZPE 141 (2002) 173 n. 3.)

3. The name may be Νεφερ, suggested by S. Kovarik.

10. Memorandum

UCL Arsinoe 29 16.4 (w) x 2.8 (h) cm Late seventh century Arsinoite nome

Only the top of the document survives. The text records a new toponym, the ἐποίκιον Αµα Καλῆς (τόπου). Αµα suggests a nun or female saint; whether or not τόπου was part of its name, the locality could have been named after a monastery of Ama Kale, a saint or, more likely, the founder.

↓        ↓  πρὸς υπόνυσ(ιν) οἰ(τως) ἀπὸ τοῦ ἐποικ(ίου) Αµα Καλῆς τόπου γ [  πη[ ... ]πρ[ ... ]πρ( ) ... πρα( ) ἀπὸ [ ... ] ... πρ[ ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... ] ... }