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BIBLIOGRAPHY: GRAECO-ROMAN EGYPT

A. PAPYRI (1919-1920)

By H. IDRIS BELL, M.A.

THE present bibliography covers far less ground, and is consequently shorter, than its predecessor; but I have not confined my references to the limits indicated by the heading, since it has been necessary to include several which were omitted in previous articles. The bibliography is not so complete as I could wish, the British Museum's files of foreign periodicals, in particular Italian and French, being still incomplete and, in many cases, by no means up to date. I have, as before, to thank Dr GARDINER, Mr NORMAN H. BAYNES and Mr TOD for references and the loan of books.

1. LITERARY TEXTS.

The new publications of literary texts are this time few and unimportant, the annual *Oxyrhynchus* volume, usually the richest storehouse of such texts, having, in 1919, been devoted entirely to "documents." The chief publication of literary papyri, in respect at least of quantity, is the new volume of PSI. (*Papiri greci e latini*, VI; Società Italiana per la ricerca dei Papiri greci e latini in Egitto, Firenze, 1920, pp. xix + 221, 1 plate, L. 100). This volume consists, like IV and V, mainly of non-literary documents, and is therefore noticed below in § 2; but it also includes a few literary texts, numbered 720-728. They are none of them specially noteworthy; the known works are Aristophanes, *Pax*, 721-827, a MS. of the third century or even earlier, and Demosthenes, 51, 7-10, also of the third century. The other texts are new or unidentified: an epic fragment relating to Achilles and the ransoming of Hector, some very imperfect iambic trimeters, apparently from a comedy, scholia on an unknown poetical text, two fragments of romances, an astrological fragment, and some fragments of a book of palmomancy, a *genre* very popular in Egypt, to judge by the specimens now known. To these may be added no. 718, containing medical recipes.

Another fragment containing (according to the editor) scholia on an unknown text, perhaps referring to the contest for the arms of Achilles, is published by M. Norsa in the new Italian periodical *Aegyptus* (see below, § 4). This fragment, also belonging to the Società Italiana, contains two columns, both a good deal damaged, and is dated by the editor in the fifth or sixth century. Her opinion that the text consists of scholia is not beyond dispute; what can be understood of it suggests rather a prose narrative or paraphrase; or perhaps, in view of the difficulty of finding any connexion between certain of the clauses, a series of extracts. *Scolii a testi non noti*, in *Aegyptus*, I (1920), 154-8.

More interesting than any of the preceding is a fragment of a romance published by SCHUBART, from a papyrus of the second century in the Berlin Museum. Though in the form of a romance, the text partakes rather of the nature of an aretology, being evidently intended to exalt the power of Apollo, as manifested against certain enemies (perhaps, ROBERT suggests, the Phlegyae) who had impiously attacked Delphi. It is of a distinctly interesting character, and is written in a very poetical style. *Aus einer Apollon-Aretologie*, in *Hermes*, LV (1920), 188-195.

The only other newly published literary text I have to notice is a fragment of a first-century papyrus of Lycophron's *Alexandra*. The work is not of such importance that a new and early MS. of it need receive a very enthusiastic welcome, but the papyrus is interesting as the first yet discovered which contains part of it. A. HARTMANN, *Ein Münchener Lykophron-Papyrus*, in *Philologus*, LXXVI (1920), 68-91.

Coming now to previously published texts, I may mention first two articles of a general character. The first is a very important article by GRENPELL on the value of papyri for purposes of textual criticism. He discusses in turn the various authors represented in papyri so far discovered, giving very full bibliographical references, and at the end sums up the general results obtained. The inferior MSS. regularly agree, he points out, in many points with the papyri, thus showing the antiquity of their readings. The inference is that the eclectic method must be followed by textual critics; it will not do to rule out any MS. (unless it is demonstrably a copy of another extant MS.) as too late or inferior to be deserving of attention.

The general result is "to some extent reassuring, though less so than it was in 1904 when Sir F. G. Kenyon wrote." *The Value of Papyri for the Textual Criticism of Extant Greek Authors*, in *Journ. Hell. Stud.*, xxxix (1919), 16–36.

KENYON has published in the *Journ. Hell. Stud.* (xxxix, 1–15) an interesting paper, originally written for the Leeds Branch of the Classical Association and separately published by the Cambridge University Press (1918), on the services rendered by papyrology to the study of classical literature. *Greek Papyri and their Contribution to Classical Literature*; with a brief bibliography.

I have only one papyrological reference to Homer, a review, by P. CAUER, of Gerhard's *Ptolemäische Homerfragmente*; *Woch. f. Klass. Phil.*, xxxvii (1920), 97–101; but mention may be made of T. W. ALLEN's *The Homeric Catalogue of Ships* (Oxford, Clarendon Press, 1921. Pp. xi+191. 2 maps. 8"), as the MSS. collated include the hitherto unpublished and unused P. Lond. Inv. No. 1873 (=p¹⁰⁴) and other papyri.

A. LUDWICH has devoted an article of some importance to the paraphrase of a poem on the rape of Persephone published in the *Berl. Klassikertexte* (v, 7 ff.). He attempts a restoration of the text, with explanatory notes, and appends to this a discussion of the work, particularly in its relation to the Homeric hymn to Demeter. *Paraphrase eines Gedichtes über den Raub der Persephone*, in *Berl. Phil. Woch.*, xxxix (1919), 999–1008, 1028–32.

P. COLLART, studying PSI. II, 149 verso, concludes, on the grounds of vocabulary and metrics, that the poem is by a writer of the school of Nonnus, "et même d'un imitateur très zélé du poète"; and he adds: "Ou bien l'auteur du poème est contemporain de Nonnos, son modèle, et du scribe copiste du fragment—coïncidence remarquable, singulière—, ou bien le papyrus est postérieur à la date qu'on lui a assignée." The force of the coincidence, if it is taken as an argument against the editors' date, is perhaps diminished by the fact, not mentioned by Collart, that the iambs on the recto are by the same hand as the verso, which may suggest that the papyrus is in the poet's autograph, being used by him for drafts or fair copies of various works. *Deux Papyrus des Pubblicazioni della Società Italiana*, I, in *Rev. de Phil.*, XLIII (1919), 36–8.

The Theocritus fragments in *P. Oxy.* XIII, 1618, are studied by F. GARIN from the point of view of their bearing on the text. *Teocrito nel papiro di Ossirinco 1618*, in *Riv. di Fil.*, XLVII (1919), 434–8.

Coming now to the lyric poets, I may note a review by J. SITZLER of the third edition of Diehl's *Supplementum Lyricum*. *Woch. für Kl. Phil.*, xxxvi (1919), 337–44.

J. M. EDMONDS has published an article on the latest fragments of Sappho and Alcaeus (*P. Oxy.* 1231, 1232, 1233, 1234, 1360), supplementing, and in some cases correcting, a previous article in the *Class. Rev.* in May, 1914. He also proposes a new restoration for the beginning of the Berlin Ode on the friend at Sardis, substituting Anaetoria for Mnasidica. *The New Lyric Fragments—III*, in *Class. Rev.*, xxxiii (1919), 125–30. In a further article he publishes notes on readings in the Nereid Ode (*P. Oxy.* I, 10). *Sappho's Nereid-Ode Again*, in *Class. Rev.*, xxxiv (1920), 4–6. In a note supplementary to this (*Sappho's Nereid-Ode*, in *Class. Rev.*, xxxiv, 63) BELL, while accepting some of Edmonds's readings, questions others. I take this opportunity of correcting a statement there made. I state of l. 9 that "κ' ἔλοι seems likely to be right. There is a trace of ink which I consider quite inconsistent with θ." Mr LOBEL has pointed out that a fibre was twisted, which altered the appearance of the letter, and on having this straightened I find that the character suits θ. Thus κ' ἔλοι is to be rejected. E. L[OBEL] points out that the third century papyrus *P. Oxy.* 424 has parts of five lines in common with the seventh-century vellum scrap in *Berl. Klassikertexte*, v (2), 9 ff. *From Sappho, Book I*, in *Bodl. Quart. Record*, III (1920), 97.

Corinna is the subject of an article by E. HERMANN, who studies the fragments for their evidence as to the Boeotian methods of accentuation. *Die böotische Betonung*, in *Gött. Gel. Nachr.*, 1918, 273–80.

The new Pindar fragments in *P. Oxy.* XIII have, as might have been expected, attracted a good deal of attention. Besides reviews of the volume, noticed below, two articles are devoted to this papyrus individually, the first by N. TERZAGHI (*Per la storia del ditirambo*, in *Atti d. R. Acc. d. Sc. di Torino*, LV, 1919–20, 457–64), the second by O. SCHROEDER (*Aus dem neusten Oxyrhynchosband*, in *Sokrates*, VII, 1919, 141–2), who confines himself to reproducing the text with some suggestions for readings and one or two notes.

O. HÖFER has published a note on l. 129 of the fifth Ode of Bacchylides, in which he points out that the Aphares there mentioned is referred to in a passage of Lactantius, the source of which he thinks is Bacchylides. *Zu Bakchylides* (v, 129), in *Berl. Phil. Woch.*, xxxix (1919), 42–3. In l. 142 of the same Ode E. J. BROOKS explains ἀγκλαύσασα as "having unlocked" (*Class. Rev.*, xxxiv, 1920, 101); and the latest fragments of the poet (*P. Oxy.* XI, 1361) are the subject of notes on textual matters by P. MAAS (*Zu den neuen Bruchstücken des Bakchylides*, in *Sokrates*, VII, 1919, *Jahresberichte*, 37–41).

F. AGENO deals at considerable length, in two articles, with the *Persae* of Timotheus. His remarks are for the most part concerned with questions of reading or of interpretation only as affecting these questions. *Note a Timoteo*, in *Studi d. Sc. Pap.*, III, 86–110, and *Nuove note a Timoteo*, in *Aegyptus*, I (1920), 269–96.

The song 'Ποδῖος ἀνέμους' (*P. Oxy.* XI, 1383) is, along with two other texts mentioned below, the subject of some remarks by L. DEUBNER, who discusses the text, makes suggestions for readings, and adds some notes on the metre. *Bemerkungen zu einigen literarischen Papyri aus Oxyrhynchos* (*Stzgsber. Heidelb. Akad.*, 1919, 17. Abh., pp. 13, 8°). This publication is reviewed by PREISENDANZ (*Berl. Phil. Woch.*, XI, 1920, 1129–32).

W. WEINBERGER devotes a somewhat lengthy article to the *Hecale* of Callimachus. He deals with the fragments as a whole, not only the papyrus fragments, with special reference to I. Kapp's monograph noticed in *Journal*, VI, 124. *Zur Hekale des Kallimachos*, in *Philologus*, LXXVI (1920), 68–91. In a short note S. EITREM, à propos of a passage in the Cydippe fragment (*P. Oxy.* 1011, 12 ff.), discusses the religious significance, and especially the importance for healing, of goats and wolves. *Lykos and Chimaireus*, in *Class. Rev.*, XXXIV (1920), 87–9.

A re-edition, with commentary, by M. LENCHANTIN DE GUBERNATIS, of the extract from an epithalamium published as *P. Ryl.* I, 17, is inaccessible to me. *Epithalamii fragm.* Pinerolii, 1919. (See *Aegyptus*, I, 124, no. 167.)

A bulky volume on the lyrical poems of Horace, by G. PASQUALI, appears, from a review of it by A. C[ALDERINI] (*Aegyptus*, I, 246–7), to contain much discussion of the Greek lyric fragments discovered in Egypt. *Oratio Lirico, studi.* 8°, pp. viii + 792. Firenze, 1920, L. 25.

Coming now to the drama, I may notice first the literature relating to the *Ichneutae* of Sophocles. E. BETHE devotes to the play a short monograph (*Die Ichneutai des Sophokles*, pp. 29, Teubner, 1919, 1 M.) in the *Berichte über d. Verh. der Sächs. Ak. d. Wiss.* (LXXI, 1919, 1. Heft), in which, after studying various problems raised by it, he concludes that it is not, as Wilamowitz thought, a work of the poet's youth but "ein Werk aus Sophokles' späterer Zeit, etwa den zwanziger Jahren" [of the fifth century]. HUNT, in the *Class. Rev.* (XXXIV, 1920, 104–6), reviews, rather severely, Walker's edition (*Journal*, VI, 124) of the play, correcting his misstatements as to alterations, etc., in the papyrus. This edition is also reviewed, rather more leniently, by E. A. SONNENSCHNIG in the same periodical (106–7), and very severely by W. J. M. S[TARKIE] (*Hermathena*, XLII, 1920, 157–9)¹.

Schroeder's *Novae com. fragm.* (*Kl. Texte*, 135) is reviewed (in German) by S. EITREM (*Nord. Tidskr. f. Fil.*, VI, 1917, 87–8).

The fragments of the *Demes* of Eupolis, found with the Cairo Menander codex, are studied, along with other comic fragments, by A. KÖRTE, in a monograph forming the sixth *Heft* of the *Ber. über d. Verh. der Sächs. Ak. d. Wiss.*, LXXI, 1919 (Teubner, 1919, pp. 40, 8°, 1 M. 30 Pf.). He upholds, against Jensen, the hypothesis that the third leaf also belongs to the *Demes*. He deals also with the *Misumenos* fragments (Wilamowitz, *Stzgsber. K. Pr. Ak.*, 1918—see *Journal*, VI, 120—and *P. Oxy.* XIII, 1605) and with the fragment (no. 5) published by Wilamowitz along with the *Misumenos* fragment and conjecturally assigned to Alexis. *Zu neueren Komödienfunden*. This volume is reviewed by J. L. HEIBERG (*Nord. Tidskr. f. Fil.*, IX, 1920, 67–8) and by E. WUST (*Berl. Phil. Woch.*, XL, 1920, 385–9).

The *Demes* is also the subject of a note by E. BIGNONE, who points out that one line is an imitation of the first line of Euripides' *Oeneus*. *I Demi di Eupoli e l'Eneo di Euripide*, in *Boll. di Fil. Class.*, XXIV (1917–8), 168–9.

I have but one special reference to Menander, a German translation by O. HEY of the *Perikeiromene* (*Menanders Perikeiromene: Einzelabdruck aus d. Blättern f. d. Gymn.-Schulwesen hrsg. vom Bayer. Gymn.-Lehrer-Verein*, LIII, 1917, 6. Heft, 188–203, 8°, München), which I know only from a review by F. POLAND (*Berl. Phil. Woch.*, XL, 1920, 6–8). An edition (if I rightly understand the reference in *Aegyptus*) of some or all of Herondas by BÜCHERER is also inaccessible to me. *Herondas*, in *Anthol. aus d. gr. Lyrikern*, Pp. iii + 19. Gotha, Perthes, 1920. (See *Aegyptus*, I, 257, no. 428.)

Coming now to prose literature, and first, as last year, to the historians, I may note an extremely valuable bibliography of Thucydides by S. P. WIDMANN in *Bursians Jahresber.* (CLXXVIII, 1919), one section of which (II. *Überlieferung*, pp. 228–37) deals with the papyrus fragments, all the more notable readings in which are recorded. This bibliography covers the years 1908–18.

An important work on the *Athenaion Politeia* has been published by G. MATHIEU—or rather was

¹ Dr Starkie is wrong in supposing (p. 158) that the Menander codex was found in the Fayyum.

written by him and has been published since his death. It is in fact unfinished ("l'ébauche déjà fort travaillée d'un livre interrompu par la mort"). *Aristote, Constitution d'Athènes: Essai sur la méthode suivie par Aristote dans la discussion des textes*. Pp. vii+137. Paris, 1915. 216 fasc. of the *Bibl. de l'Éc. d. Hautes Études*.

The *Hellenica Oxyrhynchia* and the fragments which have been used in the controversy as to its authorship continue to be discussed. I referred last year (*Journal*, vi, 126) to an article by J. H. LIPSIVS on the new Ephorus fragments, upholding his view that the *Hell. Oxy.* is the work of Cratippus. It was then inaccessible to me but I have since seen it and now add a fuller reference (*Berl. Phil. Woch.*, xxxix, 1919, 958-60). With the dogmatism seen elsewhere in his discussions of this problem he rejects the arguments for Ephorus's authorship drawn from the new fragments and maintains that the agreements between the *Hell. Oxy.* and Ephorus are due to the fact that the latter used Cratippus. His edition of the *Hell. Oxy.* (*Kl. Texte*, 138) is reviewed (in Danish) by H. RÆDER (*Nord. Tidsskr. f. Fil.*, vi, 1917, 96). M. C. MONDINI devotes to the new Ephorus fragments an article which I have been unable to see (*Nuovi frammenti di Eforo recentemente scoperti*, in *Nuova Rivista Storica*, iii, 1919; see *Aegyptus*, i, 123, no. 146); and M. LENCHANTIN DE GUBERNATIS, discussing the fragment of a history of Sicily (*P. Oxy.* xi, 1365), maintains, against Grenfell and Hunt (*P. Oxy.* xiii, p. 109, his objections to Ephorus as the author. He rejects also Theopompus and Aristotle, and suggests, merely as a conjecture, Menaechmes, author of a Σικωνικά, and a writer of the age of Alexander the Great. He also defends some of his readings against Costanzi (see *Journal*, vi, 126). *I nuovi frammenti di Eforo e lo storico di Sicione*, in *Boll. di Fil. Class.*, xxv, 127-30. Lastly, P. CLOCHÉ, in an article on Theban policy, makes use of the *Hell. Oxy.* among other sources. *La Politique thébaine de 404 à 396 av. J.-C.*, in *Rev. Ét. gr.*, xxxi (1918), 315-43.

P. COLLART, in an article already referred to, deals with PSI. 156, a fragment not identified at first but recognized by Crusius as the beginning of a life of Aesop. He compares it with the two existing versions, shows it to be fuller than either, and on their basis attempts a restoration. *Deux Papyrus*, etc., in *Rev. de Phil.*, xliii (1919), 38-46.

Among orators, the first place is taken by Lysias, the new fragments of whom (*P. Oxy.* xiii, 1606) are discussed by R. MILANI, *Nuovi frammenti di oratori greci*, in *Rassegna Nazionale*, 2 S., xxi (1919), 288-93. Jensen's *Hyperidis orationes sex* (*Journal*, vi, 127) is reviewed, in Danish, by W. NORVIN (*Nord. Tidsskr. f. Fil.*, vii, 1918, 107-8). A Latin translation by C. LANDI and an Italian one by L. LEVI of the funeral oration are alike inaccessible to me (*Hyperidis oratio funebris latine conversa*, Patavii, 1919; *Il discorso di Iperide in onore dei caduti della guerra Lamiaca*, 2 ed., Firenze, 1919; see *Aegyptus*, i, 124, nos. 162, 163). The anonymous oration on the cult of Caesar in *P. Oxy.* xiii, 1612 is discussed by L. DEUBNER in a treatise already referred to (*Bemerkungen zu einigen literarischen Papyri aus Oxyrhynchos*, in *Stzgsber. Heid. Ak.*, 1919, 17. Abh.), and by T. GRASSI in an article inaccessible to me (*Culti imperiali*, in *Fanfulla d. Domen.*, 23 March, 1919; see *Aegyptus*, i, 129, no. 259).

In the sphere of philosophy, the fragments of Antiphon Sophistes (*P. Oxy.* xi, 1364) continue to be much discussed. An article by C. THEANDER is of some importance, making suggestions for new readings. *De fragmentis Antiphontis sophistae nouis*, in *Nord. Tidsskr. f. Fil.*, ix (1920), 1-7. H. SCHÖNE also devotes a note to this text, suggesting, in l. 7, [δ' ἦ]ν τὰ in place of the editors' [πὰ]ντα. *Verschiedenes*, § II, in *Rhein. Museum*, N.F., lxxiii (1920), 139-40. Articles by DIEHLS (*Internat. Monatsschrift*, xi, 82 ff.) and VON ARNIM (*Frankfurter Universitätsrede*, v, 1916, *Gerecht u. Nutzen in der griech. Aufklärungphilosophie*, 5 ff.) are inaccessible to me. From a reference by WENGER (*Krit. Vierteljahrsschr. f. Gesetzg. u. Rechtsw.*, liv, 1918, 40) it appears that both scholars translate the text and comment on it.

In a note on Pap. Berol. 9766 (*Berl. Klassikertexte*, ii, 54), an extract from Plato's *Laws*, H. SCHÖNE thinks the word βούλευται there (l. 18) requires emendation, e.g. to ἀρχεται. *Verschiedenes*, § VII, in *Rhein. Museum*, N.F., lxxiii (1920), 147.

The bibliography in *Aegyptus* (i, 122, no. 133) refers to an article by A. ROSCIO in *Riv. d'It.*, 1919, 502, on *Nuovi dialoghi socratici (L'Alcibiade di Eschine)*, i.e. *P. Oxy.* xiii, 1608, but there appears to be some error in this reference, as I have failed to find the article mentioned.

The Herculaneum papyri, though not from Egypt, are usually taken as falling to some extent within the sphere of papyrology, and reference may therefore be made to an article by E. BIGNONE, with improved readings of portions previously read and decipherments of unpublished portions of Pap. Herc. 57 and 168 (*Philodemea*, in *Riv. di Fil.*, xlvii, 1919, 414-22); and to one by R. PHILIPPSON on Philodemus's *Περὶ Εὐσεβείας*, of which two instalments have so far appeared (*Zu Philodems Schrift über die Frömmigkeit*, in *Hermes*, lv, 225-78, 364-72).

The fragment in *P. Oxy.* x, 1250, of the *Clitophon and Leucippe* of Achilles Tatius is dealt with by F. GARIN from the point of view of the text. Discussing the differences between the traditional text and that of the papyrus, he rejects the idea of two recensions, and inclines to prefer the view that a leaf of the archetype of our MSS. containing capp. 2 and 3 was out of place. *Le Avventure di Leucippe e Clitofonte nel Papiro di Oxyrhynchos 1250*, in *Riv. di Fil.*, LXXVII (1919), 351-7.

The musical papyrus at Berlin published by Schubart (*Journal*, VI, 121) is the subject of articles by TH. REINACH (*Nouveaux fragments de musique grecque*, in *Rev. Arch.*, s. V, x, 1919, 11-27; not seen by me; see *Aegyptus*, I, 258, no. 460); by A. THIERFELDER (*Ein neu aufgefundenen Papyrus mit griechischen Noten*, in *Zeitschr. f. Musikwissenschaft*, I, 1919, 4; not seen by me; *Aegyptus*, VI, 258, no. 459); by H. ABERT (same publication, pp. 313-24; not seen by me); and by O. SCHROEDER (*Berl. Phil. Woch.*, XL, 1920, 350-3), who reviews with it, very severely, Thierfelder's re-edition of the papyrus (*Päan*; see *Journal*, VI, 121³).

The papyrus of the *Epitome* of Heraclides Lembus (*P. Oxy.* XI, 1367) is the subject of an article by M. C. MONDINI, who comments on various points in the text, and in particular makes the interesting and not improbable suggestion that the person referred to in ll. 1-19 was a Mantinean statesman of the time of Ptolemy II and Antigonos Gonatas. *Intorno al P. Oxy. 1367*, in *Studi d. Sc. Pap.*, III, 111-6.

Notes on the "Work on Literary Criticism" in *P. Oxy.* XIII, 1611 are published by P. MAAS (*Akusilaos über Kaineus*, in *Sokrates*, VII, 1919, 191-3) and L. DEUBNER (in his *Bemerk. zu ein. lit. Pap. aus Oxyrhynchos*, Heidelberg, 1919, already referred to).

There is not very much to chronicle under the head of magic. In the newly-founded *Byz.-Neugr. Jahrb.* (I, 1920, 157) the editor, N. A. BEES, in a note on an ostrakon published in Deissmann's *Licht vom Osten* (2-3 ed.), suggests that ὅτι Κρινουπει should be interpreted as ὅτι Κρόνου πέλ(ε)ι. *Zum Ostrakon aus Eschmunen mit einem Bindezauber*. K. PREISENDANZ, in *Philologus* (LXXV, 1919, 482-4), explains a difficult passage in *P. Lond.* I, 46, 70-95, by supposing that the scribe put the figure in the wrong place and otherwise misunderstood his model (XOΩ in *Pap. Lond.* XLVI); and in *Berl. Phil. Woch.* (XXXVIII, 1918, 719-20, *Zum Pariser Zauberpapyrus Z. 2225*) explains ζωσ in a passage of the Paris magical papyrus as = ὤσ, adding some other notes.

Under the heading of Christian literature also there is not very much to be noted that is strictly papyrological. S. G. MERCATI has some miscellaneous notes in a periodical not accessible to me (*Note papirologiche*, in *Biblica*, I, 1920, 270-1, 371-5; see *Aegyptus*, I, 401, no. 687, where the subjects are briefly noted). E. JACQUIER, in an article on *Les Sentences du Seigneur Extracanoniques (Les Agrapha)*, deals, in § IV, "Les Papyrus," with the two sets of Logoi and the Oxyrhynchus fragments of uncanonical Gospels. *Revue Biblique*, N.S., xv (1918), 93-135. TH. SOIRON, in an article not accessible to me (*Die Logia Jesu*, in *Neutestam. Abhandl.*, hg. von M. MEINERTZ, VI, 4, Münster, 1916, M. 4. 60; see *Aegyptus*, I, 256, no. 420), also discusses the Logoi. Reference must also be made to Evelyn White's elaborate edition of these sayings, which I know only by reviews (e.g., *Times Lit. Suppl.*, Oct. 21, 1920). *The Sayings of Jesus from Oxyrhynchus*. Edited, with Introduction, Critical Apparatus, and Commentary, by HUGH G. EVELYN WHITE. 8 × 5 in. Pp. viii + lxxvi + 48. Cambr. Univ. Press, 12s. 6d. n.

I ought also to refer to Charles's very elaborate edition of the Apocalypse, the appendix to vol. II of which contains the text of four papyrus (or vellum) fragments. R. H. CHARLES, *A Critical and Exegetical Commentary on the Revelation of St John*, 2 vols. Pp. cxii + 373 and viii + 497. 8°. Edinburgh, T. and T. Clark, 1920. The work is reviewed in the *Times Lit. Suppl.*, Oct. 7, 1920, 644.

I noticed last year the appearance of Part I of vol. II of Moulton's *Grammar of New Testament Greek*. Part II has now appeared, though not in time for me to see it before this article goes to press (Part II. *Accidence*. Ed. by W. F. HOWARD. Pp. 156. Edinburgh, T. and T. Clark. 10s. net. See *Athenaeum*, London, Jan. 21, 1921, p. 82). There has also appeared an important grammar by A. T. ROBERTSON: *A Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed., 1919. Hodder and Stoughton. Pp. lxxxvi + 1454. 42s. net. It is reviewed in *Times Lit. Suppl.*, March 11, 1920, 166, and in *Journ. Hell. Stud.*, xl, 1920, 210 f., and is noticed, along with other recent work on N.T. grammar, by G. MILLIGAN (*The Grammar of the Greek New Testament*, in *Expository Times*, XXXI, 1920, 420-4). A new part (IV, Ἰδέσθαι to λῶν) of MOULTON and MILLIGAN'S *Vocabulary of the Greek Testament* (Hodder and Stoughton, 10s. 6d. net) has also appeared, but I have not yet been able to see it.

The editions of the Freer MSS. (*Journal*, VI, 122) are reviewed by H. LEBÈQUE (*Rev. d. Ét. gr.*, XXXI, 1918, 134-6). *P. Oxy.* XIII, which consisted entirely of literary or theological texts, has been reviewed by W. H. D. ROUSE (*Class. Rev.*, XXXIV, 1920, 67-8); C. O. ZURETTI (*Riv. di Fil.*, XLVII, 1919, 445-62);

M. CROISSET (*Journ. d. Sav.*, 1919, May-June; not accessible to me); W. N. BATES (*Am. Journ. of Phil.*, xl, 1919, 431-4); an anonymous reviewer (*Journ. Hell. Stud.*, xl, 1920, 211 f.); and P. COLLART (*Rev. Égypt.*, i, 1919, 276-8). Collart also devotes to it an article in the *Rev. de Phil.* (xliii, 1919, 47-62; *Les Papyrus d'Oxyrhynchus à propos du tome xiii*), in which, besides making a number of suggestions for readings or restorations, he gives a brief survey of the theological and literary texts from Oxyrhynchus published by Grenfell and Hunt. An article by A. THIBAUDET, apparently concerned with this volume, is inaccessible to me (*Les vieux Papyrus*, in *Rev. Crit. des Idées et des Livres*, xxvii, 1920, 129-38; see *Aegyptus*, i, 254, no. 375).

2. NEW PUBLICATIONS OF NON-LITERARY TEXTS.

As already stated, the 1920 volume of the Egypt Exploration Society (*Oxyrhynchus Papyri*, Part xiv, edited by B. P. GRENFELL and A. S. HUNT, pp. xiv+244, 3 plates, 42s.) consisted entirely of non-literary texts. No single text was of quite the same interest and importance as certain of the more noteworthy ones contained in previous parts, but the volume is nevertheless of very considerable value. It consists chiefly of legal contracts and letters, though there are also some accounts and registers. Among the first class may be mentioned 1627, which "throws an interesting light on the method of appointment to public duties"; a number of late Ptolemaic (1st cent. B.C.) contracts, valuable for palaeographical purposes; 1631, an extremely important contract for labour in a vineyard, noteworthy for its wealth of detail as to agricultural processes (to which 1692 is to be added); 1632, a lease of a palm-grove, interesting in itself but valuable primarily for the light it throws on the "Eras of Oxyrhynchus" and other chronological reckonings, on which the editors have a long and important note; 1634, an interesting sale of mortgaged property; 1637 and 1638, two divisions of property; 1639, of some importance for the evidence it affords for the nature of a whole class of documents, often explained as instances of *datio in solutum*; 1642, an appointment of a legal representative, with very interesting instructions; and a large number of contracts printed at the end, with little commentary, as "Minor Documents," but, many of them, of considerable value for their evidence as to the legal formulae in various classes of deeds at Oxyrhynchus.

The private letters are a special feature of this volume. Though they do not include any letter quite equal to the best of those previously published, they contain many incidental points of interest, and two of them, 1666, a letter concerning the transfer of a recruit from the infantry to the cavalry, and 1676, described by the editors as "the most sentimental that has yet appeared among published papyri," are very noteworthy.

This volume has been reviewed by R[OUSE] (*Class. Rev.*, xxxiv, 1920, 179), C[ALDERINI] (*Aegyptus*, i, 1920, 250-2), B[ELL] (*Athenaeum*, 1920, Aug. 20, 236-7), and C[RÖNERT] (*Lit. Zentralbl.*, 1920, 838).

Another important volume is PSI. vi¹, already referred to at the beginning of § 1. It continues the invaluable series of papyri, chiefly letters, from the archive of Zeno. Most of those included in this volume are fragmentary and therefore inferior in interest to their predecessors; but the archive has been so much dispersed that not a few of these fragments may prove to fit fragments in other collections; and indeed this has already been found to be the case with some of them, which complete fragments at Cairo. The Zeno papyri do not, however, by any means exhaust the interest of the volume. There are many miscellaneous documents, Roman and Byzantine; and particular mention must be made of two Latin papyri, 729, a sale of a horse, dated in A.D. 77, and 730, a marriage contract. Both are imperfect but nevertheless are, by their very nature, of the greatest interest and will doubtless attract much attention.

Another volume received after the writing of this bibliography had already been commenced is vol. II of PREISIGKE's Catalogue of the Strassburg papyri. It is a slender volume, for it had been designed as merely the first part of vol. II; but the occupation of Strassburg by the French and the consequent removal of Preisigke to Heidelberg prevented the completion of the work and made it necessary to issue Heft 1 as the final volume, with its own indices. It is greatly to be hoped that arrangements will be made for the publication of the remaining papyri in the Strassburg collection.

The papyri published in this volume are nearly all of them of the Ptolemaic period, though a few Roman documents and one Byzantine receipt are included. A compact group of Ptolemaic documents consists of papyri from the archive of the family of Panobchunis, of which many documents exist in the British Museum and elsewhere. Most of these are well preserved, but they do not add much of value to our knowledge of the formulae and legal processes in use at Diospolis in the late second and early first

¹ This appeared too late for me to give it more than a cursory examination before writing this bibliography.

centuries B.C. They do however give us further information about the family concerned, and enable Preisigke to draw up a more complete genealogy than was previously possible. Besides these papyri there are several of the third century B.C., one of which, 92, the lease by a *σραθυμῶχος* of his *οἶκημα*, is of very considerable interest from several points of view. *Griechische Papyrus der Universitäts- und Landesbibliothek zu Strassburg*. Herausgegeben und erläutert von Prof. Dr. FR. PREISIGKE. Band II, Urkunden Nr. 81–125. Mit 26 Schriftproben im Text. Leipzig, 1920, J. C. Hinrichs. Pp. iv+88.

Another small volume of papyrus texts, received in time for this reference to be inserted in proof, is edited by H. LEWALD, and introduces us to a new papyrus collection, that of the Juristic Seminar of Frankfurt University. The collection is not large, and the present volume contains only seven documents, all from cartonnage of the third century B.C.; but several of them are of considerable interest; and one, no. 7, which refers to the Syrian campaign of Philopator, is of historical importance. Help in the edition has been given to the editor by Wilcken and Schubart, and he and they are to be congratulated on the appearance of a noteworthy volume. *Griechische Papyri aus dem Besitz des Rechtswissenschaftlichen Seminars der Universität Frankfurt*. Von H. LEWALD. (*Stzgsber. d. Heid. Ak. d. Wiss.*, 1920, 14. Abh.) Heidelberg, 1920, Carl Winter. Pp. 53. 2 Plates.

Schubart's edition of the so-called Gnomon papyrus appeared too late for me to do more than refer to it in a footnote to my last year's bibliography (*Journal*, VI, 137^b); and something must therefore be said of it here (*Der Gnomon des Idios Logos*; von E. SECKEL und W. SCHUBART, 1ter Teil: *Der Text*, von W. SCHUBART, Weidmann, Berlin, 1919, pp. 44, 1 plate). It forms part of the series of Berlin *Griechische Urkunden* (BGU.), which is henceforth to be issued on different lines, no longer lithographed and with the minimum of commentary and apparatus, but printed, with commentaries, rather on the model of the E.E.S. publications. The difficulties of the present time made it necessary to issue the Gnomon papyrus (which makes up Heft 1 of Vol. v of the BGU., itself bearing the serial number 1210) without the elaborate commentary projected for it. In this slim volume we are given only the text and translation, with critical apparatus and a few very short notes of an explanatory kind, and index. It goes without saying that the editorial work is of excellent quality. The papyrus is of very great importance, and it is perhaps a little ungrateful to confess oneself slightly disappointed; but certainly this "Gnomon" of the Idios Logos is more scrappy, less systematically arranged, and often much more ambiguous in its evidence than might have been expected. It raises almost more problems than it solves; but it is none the less a valuable addition to our knowledge (giving as it does the actual rules and something of the theory of one branch of Roman administration), and it will keep scholars, especially jurists, busily employed for a long time to come. Already it has received a good deal of attention. P. M. MEYER, in his volume *Juristische Papyri* (see below, § 3), reprints the text with translation and a brief commentary. SCHUBART himself, besides publishing separately a complete translation with an explanatory introduction, brief commentary, and a specimen facsimile (*Der Gnomon des Idios Logos*, in *Ber. aus d. Preussischen Kunstsammlungen*, XLI, 1919–20, 72–90), has collected in a separate article the sections relating to Egyptians or Egyptian cults and usages, accompanying them with translations and commentary (*Rom und die Ägypter nach dem Gnomon des Idios Logos*, in *Zeitschr. f. äg. Spr.* LVI, 1920, 80–95); and O. LENEL and J. PARTSCH have devoted to the papyrus a short monograph, in which they select a number of the paragraphs, translating them into Latin and adding a brief commentary (*Zum sog. Gnomon des Idios Logos*, in *Stzgsber. d. Heid. Akad.*, 1920, 1. Abh., Heidelberg, 1920, pp. 32; reviewed by P. DE FRANCISI, in *Aegyptus*, I, 1920, 387–9). They hold that only part of the Gnomon was originally in Latin, some sections having been in Greek from the first. Schubart's original publication is also reviewed by WILCKEN (*Arch. f. Pap.*, VI, 416–17); and M. MAAS has published a note on it which I have not seen (*Actuelles von 150 n. Chr.—Ein Papyrus gegen Steuerflucht*, in *Neue Zürcher Zeit.*, 5 March, 1920; see *Aegyptus*, I, 253, no. 368).

C. C. EDGAR continues his preliminary publication, by instalments, of the Cairo Zeno papyri (see *Journal*, VI, 132). Each instalment offers something of quite exceptional interest and value; the Zeno archive is indeed one of the richest and most important ever discovered. In Part III (*Annales du Service*, XIX, 13–36, nos. 22–36) we have, among others, a receipt for the cost of excavating 50 *aoilia* of earth (23), an interesting letter concerning the delivery of wheat at Alexandria (26), another on a double sowing of land (27), one (from the *dioecetes*) of some importance for the wine-trade and the rug-weaving industry (29), a list of contractors whose tenders had been accepted for a piece of work near Philadelphia, two important letters concerning the lease of a beer-shop (32 and 33), two relating to a *chrematistes* (34 and 35), and a loan with several points of interest (36, partially completed by a later acquisition and republished later at the beginning of Part v). Part IV (*Annales*, XIX, 81–104, nos. 37–48) includes, *inter alia*, a petition

concerning a vineyard, of value for the method of tax assessment (38), a letter from the *dioecetes* on the fittings of some galleys, perhaps for the wedding journey of the Princess Berenice (39), a letter from a court official certainly referring to this journey and of the greatest interest (42), a declaration on oath, too imperfect to be of great value in itself but interesting because it names as the eponymous priestess in year 35 Bilistichē, very likely (though Edgar doubts this) the celebrated mistress of Ptolemy Philadelphus (46), and two alternative epitaphs on a favourite dog of Zeno's, which had lost its life in saving him from a wild boar in the Arsinoite nome (48). This last papyrus is of quite exceptional interest. It is almost certainly the autograph MS. of some poet of the Alexandrian circle from whom Zeno had commissioned an epitaph; and though these epigrams are of no great literary value it is a rare privilege to be able to take a peep, as it were, into the workshop of a contemporary of Theocritus. Part v (*Annales*, xx, 19–40, nos. 49–54) offers several points of interest on agricultural and other matters in the neighbourhood of Philadelphia; but these local papyri are quite overshadowed by no. 54, which takes us away from the peasants and Greek settlers of Egypt to a city state of Asia Minor. It contains (a) a draft of a petition to the *dioecetes* from a citizen of Calynda, (b) a copy of a letter from Neon of Calynda to a friend in Egypt, (c) a draft of a letter from Zeno, probably to the *dioecetes*, backing Neon's request, (d) a memorandum, not connected with the preceding. The Calyndan documents are of the utmost importance, as they illustrate the relations between the Ptolemies and the city states and show us how very shadowy, in reality, was the independence of the latter.

The earlier parts of the Edgar papyri are reviewed, with his usual brilliance, by WILCKEN (*Archiv f. Pap.*, vi, 1920, 447–54); and they are utilized by L. H. VINCENT in an important article (using, besides them, archaeological material) on Palestine in the third century B.C. *La Palestine dans les papyrus ptolémaïques de Gerza*, in *Revue Biblique*, N.S., xix (1920), 161–202.

H. I. BELL has published, from the London collection, four private letters of the Roman period, the first two of which, one a schoolboy's letter home, the other from a son to his mother enclosing a letter to his brother in which he reproves him for want of consideration for his mother, are of quite exceptional interest. *Some Private Letters of the Roman Period from the London Collection*, in *Rev. Égypt.*, i (1919), 199–209.

J. G. MILNE publishes some wooden tablets from Gebelēn, which are of considerable interest, firstly because they are not, as usual with such tablets, mummy labels but receipts, equivalent in fact to ostraca, and secondly for their contents, as they indicate a new use of the word *πρόστιμον*, which seems in them to mean something like "valuation," "assessment." They relate to the family of Panobchunis (see above, p. 92). Some of them are in Greek, some in Demotic, the latter transcribed and translated by Sir H. THOMPSON, *Wooden Tablets from Egypt*, in *Bodl. Quart. Record*, ii, 314–8.

J. KURTH publishes, from a collection of papyrus fragments, probably from near Hermopolis, sent him some twenty years ago, a rather interesting list of *σπιχάρια* and *σπιχαρωμοφόρια*, apparently of the seventh century, part of an inventory of church or monastic property. In l. 4 f. he finds a dual form; but this, at that period, seems wildly improbable. *Ein Stück Klosterinventar auf einem byzantinischen Papyrus*, in *Byzantinisch-Neugriechische Jahrbücher*, i, 1920, 142–7.

Two isolated papyri, published some time since but overlooked in my earlier bibliographies, may be referred to here. One is an interesting Latin papyrus, probably of 505 A.D., relating to a recruit, published by K. BRANDI. The papyrus is now in the Rylands Library, and is edited by Brandi from a photograph. *Ein lateinischer Papyrus aus dem Anfang des 6. Jahrhunderts*, in *Arch. f. Urkundenforschung*, v (1914), 269–88. Reviewed by WILCKEN in *Arch. f. Pap.*, vi, 444.

The other is a petition to a centurion, of the third year of Septimius Severus, published by E. DRERUP, *Ein neuer Papyrus*, in *Festschr. f. G. von Hertling* (Görresgesellschaft), 1913, 199–201. Reviewed by WILCKEN, *Arch. f. Pap.*, vi, 418.

3. VOLUMES ON PAPYROLOGICAL AND ALLIED QUESTIONS.

One of the "events" of the past year in the sphere of papyrology is the appearance of an invaluable collection of juristic texts by P. M. MEYER. A comparison is at once provoked with Mitteis's portion of his and Wilcken's *Grundzüge und Chrestomathie*. Meyer's volume is, however, planned on somewhat different lines, besides which, having appeared so much later, it incorporates the results of much subsequent discovery and research. It is a collection of texts valuable to the student of Graeco-Roman and Egyptian law, either for their typical character, as illustrating various classes of documents, or by reason of some remarkable feature in them, furnishing important evidence of a legal kind. The volume is well arranged,

in sections, according to subject. Most of the sections have prefixed to them a brief but always very concise and informative introduction, and the single texts are furnished with introductions, translations, and commentaries. The volume is not a big one but it is extraordinarily full of matter, and the abundant bibliographical references will make it indispensable to editors and students of legal texts. The reputation of the editor is a guarantee of its learning and brilliance. *Juristische Papyri: Erklärung von Urkunden zur Einführung in die Juristische Papyrskunde*. Pp. xx+380. Berlin, Weidmann, 1920. 22 M. It is reviewed by P. DE FRANCISCI (*Aegyptus*, I, 1920, 389-90), MITTEIS (*Z. Sav.-St.*, 1920, 309 f.) and an anonymous reviewer (*Journ. Hell. Stud.*, XL, 1920, 213 f.); and a review by the present writer will appear in this *Journal*.

I know only from a very laudatory notice by K. FR. W. SCHMIDT (*Berl. Phil. Woch.*, xxxix, 1919, 1043) a booklet by W. SCHUBART on Graeco-Roman Egypt, published as an introduction to an exhibition of papyri in the Berlin Museum. *Das alte Ägypten und seine Papyrus: Eine Einführung in die Papyrusausstellung*. Berlin, 1918, Reimer. Pp. 32. 8°. 75 Pf.

SIR E. WALLIS BUDGE'S *By Nile and Tigris* (London, 1920, 2 vols., pp. ix+456, viii+456, many plates) is of course concerned mainly with Egyptology and Assyriology; but information is given as to the author's acquisition of Greek papyri, in particular the Bacchylides and the *Athenaion Politeia*, for the British Museum, and the work can be cordially recommended to papyrologists, not only for its information on such points but also for its general readableness and its many excellent stories. It is reviewed by (among others) M. C. MONDINI (*Aegyptus*, I, 1920, 391-2).

The papyri of course give us much valuable information concerning life in the Egyptian metropoleis, and it is an interesting task to study the evidence for the history and administration of particular cities. We owe to Wessely such a study of Arsinoë; Plaumann has done a like service for the Greek city of Ptolemais and Kühn for Hadrian's foundation Antinoöpolis; the time for dealing with the immense mass of material concerning Oxyrhynchus has not yet come, since so many of the Oxyrhynchus papyri still remain unedited. The treasures of Hermopolis are however nearing exhaustion, and G. MÉAUTIS was well inspired in publishing an excellent monograph on that city. It is indeed limited in its scope; it stops with the fourth century, and it does not deal with the topography of the city; but within the limits he has set himself, the population and especially the municipal government of Hermopolis, the author does valuable work. He makes many acute remarks on the various problems discussed, and advances our knowledge of several points very considerably. At the end he gives a really admirable summary of the city's development and decline, a summary applicable, *mutatis mutandis*, to other municipalities also. It is to be regretted that there is no proper index; and there are several misprints and slips in the references. *Hermoupolis-la-Grande*. Lausanne, Édition La Concorde, 1918. Pp. 215.

The Coptic papyri, so valuable as a source of historical evidence for a period when the Christian church, in Egypt so largely Coptic, was a factor of prime importance, have of course been largely used by students of the ecclesiastical and social life of Egypt, but they have hitherto received but little attention from jurists. It is therefore a matter for congratulation that a jurist of the standing of A. STEINWENTER should have undertaken the systematic study of them, particularly of the Jeme and Aphrodito papyri. As a preliminary to his researches into the more strictly legal aspect of these documents he has found it necessary to study first the administrative system—or, at least, the local administration—of Egypt under the Arabs; and the result is a most valuable monograph on this subject, in which are discussed the powers and functions of various officials, from the Dux to the *lashane* and the *voukós*. It seems unfortunately doubtful whether, in the present tragic condition of Austria, he will be able for a long time to come to complete his design; but he, Dr Wessely (in whose *Studien* the present work appears), and the Vienna Academy must be heartily congratulated on his achievement so far; and we can only hope—not for this reason only!—that conditions will in the near future begin to improve. *Studien zu den Koptischen Rechtsurkunden aus Oberägypten (Studien zur Pal. u. Pap., xix)*. Leipzig, Haessel, 1920. Pp. iv+79. This work is reviewed by V. ARANGIO-RUIZ (*Aegyptus*, I, 1920, 382-6); by P. KOSCHAKER (*Z. Sav.-St.*, xli, 1919, 330-4); and a review by the present writer will appear in this *Journal*.

A dissertation on the policy in Greece of the early Ptolemies (down to Philometor but mainly the first three) by M. L. FRITZE does not deal except incidentally with the papyri, but it may be referred to here as helping to elucidate the character of that state system a part of which it is the function of the papyrologist to study. *Die ersten Ptolemäer und Griechenland*. Diss. Halle, 1917. Pp. 142, with map. Reviewed by F. STÄHELIN, who points out many inaccuracies and misprints (*Berl. Phil. Woch.*, xxxviii, 1918, 1133-6).

Banks and banking are of frequent occurrence in the papyri and formed an essential part of the economic world there revealed to us. An article by J. HASEBROEK on the Greek banking system may therefore be referred to, since, though it deals with classical Greece, it is a useful preparation for a study of the banking system of Egypt, more developed than that of Greece but growing out of that. *Zum griechischen Bankwesen der Klassischen Zeit*, in *Hermes*, LV (1920), 113-73. Rather more closely connected with the sphere of papyrology is a valuable little volume by R. HERZOG on a very knotty problem hitherto unsolved, that, namely, of the mysterious *tesserae* till now known as *tesserae gladiatoriae* or *t. consulares*. These he explains, very convincingly, as bank tokens attached to sacks of coin to show that the money was genuine and of good value; the inscription on them is to be read as "spectavit nummos." The official concerned was the *probator* or *nummularius*. He deals, *inter alia*, with the Greek evidence, including that of papyri: the official is the *δοκιμαστής*, the verb being *δοκιμάζειν*. On p. 33 he suggests that *P. Oxy.* VI, 958 is a Greek vellum equivalent of the Roman *tesserae*; perhaps too (p. 34) *P. Oxy.* V, 957. *Aus der Geschichte des Bankwesens im Altertum: Tesserae nummulariae.* (Abhandl. d. Giessener Hochschulgesellschaft, I.) Pp. 41, 1 plate. This volume is reviewed by R. STEINERT (*Berl. Phil. Woch.*, XXXIX, 1919, 1081-3) and FR. KOEPP (*Woch. f. klass. Phil.*, XXXVI, 1919, 365-8).

An extremely important volume, which I know from a cursory inspection on the eve of writing this bibliography, is one by K. SETHE and J. PARTSCH on the Demotic papyri, particularly of the Ptolemaic period, as illustrating the Egyptian law of sureties. Sethe deals with the philological questions involved, Partsch with the legal. *Demotische Urkunden zum ägyptischen Bürgschaftsrechte vorzüglich der Ptolemäerzeit.* Herausgegeben und erklärt von K. SETHE. Mit einer rechtsgeschichtlichen Untersuchung von J. PARTSCH. (Abhandl. der sächs. Ak. d. Wiss., XXXII. Bd.) Leipzig, B. G. Teubner, 1920. Pp. viii + 812, 68 plates.

Another important volume, which again I have not yet had time to study in detail, is that by A. B. SCHWARZ on Graeco-Egyptian documents of the Roman period. The study and classification of documents from the formal point of view is of course a very essential part of legal history, and occupies a prominent place in both Mitteis's *Grundzüge* and Meyer's *Juristische Papyri*; but no such elaborate study as this has yet been undertaken with respect to the Greek papyri, and the present volume, from a scholar so competent as Schwarz, is deserving of a hearty welcome. *Die öffentliche und private Urkunde im römischen Ägypten: Studien zum hellenistischen Privatrecht.* (Abhandl. d. sächs. Ak. d. Wiss., XXXI. Bd., No. III.) Leipzig, B. G. Teubner, 1920. Pp. 310. This volume is reviewed by MITTEIS (*Z. Sav.-St.*, XLI, 1920, 320-30)¹.

In my last bibliography I was able to refer only very briefly and with no details to a work by H. KRELLER on testamentary law in Graeco-Roman Egypt. Since then I have been able to examine this work and so to confirm my impression that it was one of great importance. A more detailed review will follow later; at present I must content myself with a fuller and more exact reference than was possible last year. *Erbrechtliche Untersuchungen auf Grund der Graeco-ägyptischen Papyrusurkunden.* Leipzig und Berlin, B. G. Teubner, 1919. Pp. xii + 427.

Three volumes which are inaccessible to me are: a work on Roman law by G. PACCHIONI which contains a section on papyrology (*Corso di diritto romano*, Torino, 2nd ed., 1919, vol. I, App. XII: *La papirologia e gli studi di diritto romano*, pp. ccxxii-ccxlv; see short notice by Maroi in *Aegyptus*, I, 366); one by E. COSTA on leases in Roman law, making frequent reference to the papyri (*La locazione di cose nel diritto romano*, Torino, 1915; Maroi, *ibid.*); and one by L. GUENOUN on the *cessio bonorum* (*La cessio bonorum*, Paris, Paul Geuthner, 1920, pp. 101; reviewed by P. DE F[RANCISCI] in *Aegyptus*, I, 390).

R. GROSSE has published a very important work on the history of the Roman military system from Gallienus to the beginning of the Byzantine themes. It draws its material of course from a much wider field than that of the papyri, but it uses papyrological evidence also and will be a very useful book of reference for students of Byzantine Egypt. *Römische Militärgeschichte von Gallienus bis zum Beginn der byzantinischen Themenverfassung.* Berlin, Weidmann, 1920. Pp. xvi + 346.

PREISIGKE has started at Heidelberg a Papyrus Institute which will publish the results of its researches in a series of monographs. Preisigke himself opens the series with a very interesting volume on the Egyptian conception of the divine fluid. It is a little surprising to find him dealing with a subject of this kind, but he has certainly produced a suggestive piece of work, which will stimulate discussion. It must be confessed, however, that, ingenious as his theory is, it seems in many of its details highly conjectural, and the positive evidence is a little flimsy to bear the whole weight of the superstructure. *Vom göttlichen*

¹ I have not seen this volume of the *Z. Sav.-St.* but only reprints of certain reviews from it. It doubtless contains other items which should have been mentioned in this bibliography.

Fluidum nach ägyptischer Anschauung. (Papyrusinstitut Heidelberg, Schrift 1.) Berlin u. Leipzig, 1920, Vereinigung wissenschaftlicher Verleger. Pp. 63. This work is reviewed anonymously in *Journ. Hell. Stud.*, XL, 1920, 230-1.

The palaeography of the papyri is dealt with incidentally in a manual of Greek studies by L. LAURAND which is not at present accessible to me. *Manuel des Études Grecques et Latines*, VII, Paris, 1919, chap. II, *Paléogr. grecque*, chap. III, *Paléogr. latine*. (See *Aegyptus*, I, 405, no. 764.)

In a joint collection of liturgical studies DÖLGER in a section with the title "Sol Salutis," discusses the dream-revelation of Bes in *P. Lond.* I, 122, 64-84. I know this passage from a sheet of proofs kindly sent me by the author and am not sure whether the volume has yet appeared. *Liturgiegeschichtliche Forschungen*, herausg. von Prof. DÖLGER, P. KUNIBERT-MOHLBERG, Prof. RÜCKER. Heft 4-5: *Sol Salutis: Gebet und Gesang im christlichen Altertum mit besonderer Rücksicht auf die Ostung in Gebet und Liturgie.* Von Prof. Dr. FR. I. DÖLGER. Münster i. W., Aschendorff, 1920. M. 25. For *P. Lond.* 122 see pp. 278-82.

4. ARTICLES, REVIEWS¹, MISCELLANEOUS.

Beginning this section with articles of a general character, I may note first three popular lectures, as yet unpublished, by CALDERINI at the Università Popolare of Milan on Apr. 11, 12 and 14, 1920, the titles of which, with a brief indication of their subject, are recorded in *Aegyptus*, I, 1920, 230. The titles are: *La primavera di una scienza nuova*; *La vita pubblica e la grande storia nei papiri*; *Cronaca spicciola e vita privata nei papiri*. Another lecture by Calderini on the theme *Piccola letteratura di provincia nei papiri* at the Circolo Filologico of Milan is mentioned on the same page. An article by G. GHEDINI has indeed been published but is not accessible to me (*Nel mondo dei papiri*, in *Vita e pensiero*, Milan, VII, 1918, 114-9; see *Aegyptus*, I, 117, no. 45). BELL has published an article, originally given as a lecture for the Egypt Exploration Society, on *The Historical Value of Greek Papyri* (*Journal*, VI, 1920, 234-46); and GRENFELL publishes another lecture on *The Present Position of Papyrology* (*Bull. of the John Rylands Library*, VI, 142-62), in which he gives an account of the forthcoming Part XV of the *Oxyrhynchus Papyri*, and of other volumes and undertakings projected or in preparation. Lastly, it may be mentioned that KENYON in his Presidential address to the Hellenic Society, emphasizes the value of papyrology (*Journ. Hell. Stud.*, XL, 1920, XLVI-XLVII).

I may note here the appearance of the new Italian Egyptological journal *Aegyptus*, the first volume of which is now completed. Besides articles on Egyptology and papyrology it contains many very useful features, such as a current bibliography, lists of recent corrections to published papyri, and of re-editions, and miscellaneous Egyptological news. Much to be welcomed also is the concluding double part of vol. VI of the *Archiv für Papyrusforschung*, with the usual admirable reviews of editions by WILCKEN. In view of the present difficult conditions in Germany the further continuance of this invaluable periodical is rendered a little uncertain; but it is to be hoped that the difficulties will be successfully surmounted.

The new part of the *Archiv* just mentioned contains a most interesting article by SCHUBART on the style of the letters of Hellenistic kings. Its occasion is a study of *P. Hal.* I, 166 ff., which he regards, in view of its style, as not proceeding from the chancery but being the composition of Philadelphus himself, probably dictated; and in connexion with it he examines, from the point of view of style, first three other extant letters of Philadelphus and then other letters from kings of the Hellenistic period. He regards a few of them as the work, in whole or in part (revision of a secretary's draft), of the kings, others as proceeding from the chancery, written by clerks of various degrees of accomplishment. At the end he gives a list of extant royal letters of the Hellenistic period. *Bemerkungen zum Stile hellenistischer Königsbriefe*, in *Archiv*, VI, 324-47.

W. OTTO has an article in the same number on the word *θυρίς* in the Serapeum texts of the second century B.C., which he explains as not a window in the apartment of the Macedonian recluse Ptolemy but an audience window (probably in a dwelling assigned to the king), through which the king received petitions, etc. Various subjects growing out of this are discussed, among others the sealing of documents to authenticate them, on which there are some valuable remarks. *Das Audienzfenster im Serapeum bei Memphis*, in *Archiv*, VI, 303-23. In another note Otto points out that the words *πυλὼν* and *θύραι* refer not merely to a gateway but to a part of the palace, and so to the court as the seat of government (cf. the "Sublime Porte"). *Χρηματιστικός πυλὼν*, in *Hermes*, LV, 1920, 222-4. Reference may also be made to an

¹ Reviews of publications noticed in the present bibliography are mentioned along with the publications to which they refer. Only the more important reviews are noticed.

Egyptological article by SCHÄFER on the window of audience, in which, however, the subject is treated from the point of view of art. *Der König im Fenster: Ein Beitrag zum Nachleben der Kunst von Tell el-Amarna*, in *Amtl. Ber. aus d. Preuss. Staatssamml.*, XL (1918-9), 41-61.

The Imperial rescripts are the theme of an important article by WILCKEN, in which, for the first time, is laid down clearly the difference between the two kinds of rescripts, *epistulae* and *subscriptiones*. The argument by which the difference is demonstrated and the tracing of the procedure employed in the case of each kind lead the author into much instructive discussion of points of detail; and the whole article will be found of great value. *Zu den Kaiserreskripten*, in *Hermes*, LV (1920), 1-42. In this connexion may be mentioned an article by A. STEINWENTER on an inscription containing a rescript of Severus and Caracalla. It was found indeed, not in Egypt, but at Wagna (Styria) on the site of the *colonia* of Solva; but the discussion may be useful to the papyrologist, not only from the formal point of view but also for the matter of the inscription if Steinwenter is correct in regarding ll. 6-7 as referring to the *cessio bonorum*. *Ein Reskript der Kaiser Severus und Caracalla über die Privilegien des Collegium centonariorum in Solva*, in *Wiener Studien*, XL, 1918, 1-7. The inscription is also dealt with by A. G. ROOS (*De Rescripto Imp. Severi et Caracallae nuper reperto*, in *Mnemosyne*, N.S., XLVII, 1919, 371-7). Reference may also be made in this place to a review by E. WEISS of Preisigke's *Inscript von Skaptoparene* (*Lit. Zentralblatt*, LXIX, 1918, 479-80).

In the third (1920) volume of the Milan *Studi della Scuola Papirologica* (3-85) is an extremely useful collection of material illustrating the ethnography of Graeco-Roman Egypt. It is a joint piece of work, divided among the collaborators as follows: Introduction, CALDERINI; Africa and Arabia, M. UNTERSTEINER and CALDERINI; Orient, O. ACCORDI; Asia Minor, Greece, Macedonia, Thrace, N. VOLANI; Illyria, Gaul, Italy, Sicily, CALDERINI; Conclusion, CALDERINI. The whole serves to give a very instructive conspectus of the extraordinary motley of races and languages collected in Egypt during the Hellenistic and Roman periods, and stimulates reflexion in many directions. *Ricerche etnografiche sui papiri greco-egizi*.

ROSTOVITZEFF has published a very noteworthy article on the economic and social policy of the Ptolemies. He gives first a general account of the principles informing that policy and the main outlines of the system based on it, and then adds elucidations of the details and discussions of the evidence in the form of notes on single points. It is a sombre picture, a picture of what might well be called a semi-servile state, that he draws; and though it is possible that the colours are here and there a little exaggerated—one seems to feel in his restrained but none the less evident dislike of the whole system a consciousness of the shadows of Marx and Lenin in the background!—there can be no question as to the importance of his article, an importance due both to Rostovtzeff's well-merited authority on economic matters and to his use of the invaluable unpublished material which will form part of *P. Tebt.* III. *The Foundations of Social and Economic Life in Egypt in Hellenistic Times*, in *Journal*, VI (1920), 161-78.

The economic and general decay of the Roman Empire, particularly the decay of Hellenic culture, is the subject of an interesting article, not indeed so original or going so deep as that just mentioned, by FR. OERTEL (*Der Niedergang der hellenistischen Kultur in Ägypten*, in *Neue Jahrb. f. d. Kl. Alt.*, XLV and XLVI, 1920, 361-81). This article was originally a lecture given to the "Verein für Klassische Altertumswissenschaft" at Leipzig. Another lecture on the same subject, but as yet unpublished, is mentioned in *Aegyptus* (I, 1920, 228) as having been given by V. ARANGIO-RUIZ at the Università Popolare of Modena, 6 March, 1920. The title was *La crisi del mondo antico*.

In his bibliography of Greek history in the *Year's Work* 1918-9, N. H. Baynes mentions (p. 108) an article by V. V. STRUVE, which seems to be of some importance, but, being in Russian, is inaccessible to me, on land tenure in Egypt and on the development of the immunity granted to temples under the Ptolemies. It is to be found in the *Zhurnal Ministerstva Narodnago Prosvyeshcheniya*, section of class. philology, Jan., 1915, 1-64, and July-Aug., 1917, 223-55.

LUMBROSO contributes to *Aegyptus* some of those letters, constantly illuminating some point or other of ancient history, of which so many examples have appeared in the *Archiv f. Pap.* and other periodicals. In this case they are addressed to Calderini, who is the editor of the new journal. In the first (pp. 5-7) he wishes the undertaking success and proceeds to discuss two passages of Arrian referring to the foundation of Alexandria; in the second (pp. 137-8) he deals with a passage in the letter of the Pseudo-Aristeas. This concerns papyrology only in so far as it refers to the measures of Ptolemy Philadelphus against the delators (ἐμφανισταί). In the last number appear three letters (pp. 265-8) dealing (1) with Cleopatra's linguistic attainments, with special reference to the article *Ricerche etnografiche* in the *Studi* referred to above; (2) with two Christian parallels to the relations existing in Pagan times between the Alexandrian

merchants and Sarapis; (3) on a well-known crux in the exordium of Apuleius, "si papyrum aegyptiam... non spreveris inspicere," which he refers to the contrast between vellum and papyrus, the latter being the cheaper and less esteemed. This, if correct (and it seems likely to be), is interesting, as in Martial's time vellum seems to have been regarded as the less honourable material (see, e.g., E. MAUNDE THOMPSON, *Introd. to Gr. and Lat. Pal.*, 30).

In the sphere of law, as usual, there has been considerable activity. An article (or rather a lecture) of a general character by P. DE FRANCISCI, on the importance of papyrology in the study of legal history, is not accessible to me. *La papirologia nel sistema degli studi di storia giuridica*. Milano, Figli Provvid. 8°. Pp. 18. L. 2. (See *Aegyptus*, I, 406, no. 767 bis.) Equally inaccessible is an article by J. C. NABER on the development of legal formulae (*De formularum origine*, in *Tijdschrift voor Rechtsgeschiedenis*, 1919, 1-16; see *Aegyptus*, I, 128, no. 240).

P. JÖRS continues his valuable discussion (see *Journal*, VI, 140) on the processes of execution and distraint (*Erzrichter und Chrematisten*, in *Z. Sav.-St.*, XL, 1919, 1-97). The new instalment contains § VIII, *Urkundenvollstreckung und Urteilsvollstreckung*. Further sections are to follow.

The diptych published by Grenfell (see *Journal*, VI, 134) has attracted a good deal of attention, and various suggestions have been made for the extension of the mysterious *d. e. r. e. e. b. t. s. s.* Articles on it have been published by MITTEIS (*Griechisch-lateinisches Diptychon vom Jahre 198*, in *Z. Sav.-St.*, XL, 1919, 358-9; suggests for *e. e. b. ex exemplis binis*, "mit folgendem Genetiv"); by F. MAROI (*Un documento bilingue di datio tutelae dell' Egitto greco-romano*, in *Aegyptus*, I, 1920, 139-53; with commentary, largely concerned with the question whether the local authorities were competent to grant a tutor for Romans; suggests *descr. et rec. ex exemplari bibliothecae tabul. superscripto*); and by E. CUQ (*Un diptyque latin sur la tutelle dative des femmes*, in *C.-R. de l'Ac. d. Inscr.*, 1920, 40-56; with a valuable commentary, and the plausible suggestion *descriptum et recognitum ex exemplo brevi tabulae suprascriptae*). The text is republished, without comment, in *Rev. Arch.*, x (1919), 407-8.

FR. BRANDILEONE has published an elaborate article on the disputed question as to the *obligatio litterarum* in Greek and Graeco-Roman law, for the most part devoted to an attempted refutation of Mitteis's views on the subject. *Sulla supposta Obligatio litterarum nell' antico diritto greco*, in *Rend. d. R. Acc...di Bologna, Sc. Morali*, IV (1919-20), 57-158.

P. DE FRANCISCI devotes an interesting article to the question of the *datio in solutum*. *La dottrina biantina della "datio in solutum" di fronte al materiale papirologico*, in *Aegyptus*, I (1920), 302-8.

A joint article is contributed to the new number of the *Arch. f. Pap.* (*Zu den ptolemäischen Prozessurkunden*, 348-60) by R. FEIST, J. PARTSCH, F. PRINGSHEIM, and E. SCHWARTZ, on some notable Ptolemaic texts relating to legal processes. They make numerous suggestions for readings or supplements. The volumes dealt with are *P. Hal.* I, *P. Hibeh*, *P. Magdola*, *P. Petrie* III (25 only). An article by R. TAUBENSCHLAG on the "process" of St Paul is in Polish and not accessible to me (in vol. LXII, 1920, of the memoirs of the Cracow Academy; see *Aegyptus*, I, 408, no. 797 bis); nor have I been able to see one by P. DE FRANCISCI on the *episcopalis audientia* (*Per la storia dell' "episcopalis audientia"*, in *Scritti dedicati alla memoria di O. Scalvanti*, Roma, 1918, p. 45; see *Aegyptus*, I, 366). TAUBENSCHLAG has also a Polish article on the doctrine of evidence in Ptolemaic law (Cracow memoirs, as above; *Aegyptus*, I, 408, no. 798). An article by J. C. NABER on the *litis contestatio* uses papyrological evidence. *Observatiunculae de Iure Romano. LXXXV rescriptum. Quomodo fiat litis contestatio*, in *Mnemosyne*, N.S., XLVIII (1920), 391-424.

F. MAROI, à propos of the document relating to Egyptian notaries published by Schubart (see *Journal*, VI, 132 f.), publishes a brief article on the Egyptian notariate (*Il notariato egizio secondo un papiro tolemaico*, in *Aegyptus*, I, 1920, 366-70). One by A. ASSISI on the history of the notariate, dealing in part with the Graeco-Egyptian world, is inaccessible to me (*L'istituto del notariato nella storia e nella legislazione*, in *Riv. dir. pubb.*, IX, p. II, 372, 1918; see *Aegyptus*, I, 366).

P. DE FRANCISCI devotes an article to *P. Iand.* 62, a "pigneratio puellae ingenuae," discussing the question whether it is a pledge of a free person or not. He takes up a middle position; the transaction, he concludes, was not a reduction to slavery, it had no *effetto reale*, but the position of the person pledged was slavery *de facto*. The contract was in effect an infringement of the Imperial law against the pledging of free persons; it was in fact one of the evasions which led Justinian in *Nov.* 134 to forbid "anche la locazione delle opere dei figli." *Il P. Iandanae 62*, in *Aegyptus*, I (1920), 71-82.

À propos of *P. Oxy.* 1467 S. SOLAZZI, in an article inaccessible to me, discusses the *Jus liberorum* as affected by literacy or illiteracy. *Jus liberorum e analfabetismo*, in *Rend. Ist. Lombardo* (Milan), s. II, LI (1918), 586-97. (See *Aegyptus*, I, 128, no. 236.)

R. SAMTER discusses the various legal senses in which the word ἀλληλέγγνοι is used, with references to the instances, mainly in papyri, and discussions of them. 'Ἀλληλέγγνοι, in *Philologus*, LXXV (1919), 414–36.

An interesting article by V. ARANGIO-RUIZ deals with certain legal texts in *P. Cair. Masp.* III, with special reference to the light they throw on the extent to which local and native custom maintained itself against the Imperial law. *Applicazione del diritto giustiniano in Egitto*, in *Aegyptus*, I (1920), 21–36.

The question of irrigation has again received some attention. W. L. WESTERMANN, continuing his work on this subject (see *Journal*, VI, 140), publishes an article of some importance on the meaning of the word ἄβροχος as applied to land. Pointing out that such land often pays as high taxes as the rest, sometimes higher, he maintains that it was not unirrigated but unflooded land; it might possibly be *artificially* irrigated. The returns of ἄβροχος were therefore made not to obtain an abatement of taxation, but because the Government wished to know of any deviation from the normal method of irrigation. *The "Unirrigated Lands" in Ptolemaic and Roman Egypt*, in *Class. Phil.*, XV (1920), 120–37.

A. CALDERINI is publishing a very useful article on the dykes, canals, sluices, etc., of Graeco-Roman Egypt, in which he collects the evidence on these subjects, illustrating the various uses of the terms. Two instalments have already appeared. These notes will be invaluable for purposes of handy reference. *Ricerche sul regime delle acque nell' Egitto greco-romano*, in *Aegyptus*, I (1920), 37–62, 189–216. Another article by the same scholar deals with the various meanings of the words ὄργανον and μηχανή and of ὄδρευμα. *Appunti di terminologia secondo i documenti dei papiri*, in *Aegyptus*, I, 309–17. A third article of Calderini's on the machines for irrigation is inaccessible to me. *Macchine idrofore secondo i papiri greci*, in *Rend. Ist. Lombardo* (Milan), LIII (1920), 620–31. (*Aegyptus*, I, 412, no. 859.)

An article by ROSTOVITZ with the title Συντέλεια Τυρώνων (*Journ. Rom. Stud.*, VIII, 1918, 26–33), though it deals not with Egypt but with two inscriptions, from Lydia and Thrace respectively, may be referred to here for its general historical importance. The first inscription, which he dates in the third century, refers to the τευρώνων συντέλειαν, the second (A.D. 202) to συν[τελ]είας (R.'s supplement) βουργαρίων. Rostovitz shows the importance of this evidence for the evolution of the new recruiting system, and its disastrous effects on the Roman Empire. R. CAGNAT republishes, with brief remarks, *P. Oxy.* VII, 1022 (referring to recruits). *Bull. de la Soc. Nat. des Antiquaires de France*, 1918, 122–4. Three articles by CALDERINI on military matters are inaccessible to me. *Reclute romane in Egitto*, in *Varietas* (Milan), XV (1918), 303 (also refers to *P. Oxy.* 1022). *La lettera di un comandante romano agli Amici della Sorgente*, in *La Sorgente* (Milan), II (1918), 176 ff. *Guarnigioni romane contro il nazionalismo egiziano*, in *Conf. e prol.*, 1919, 309–18. (For all three see *Aegyptus*, I, 126, nos. 212–4.)

In the sphere of numismatics and metrology there are a number of articles to be recorded. A. SEGRÈ has been particularly active. One elaborate article he devotes to the Ptolemaic and pre-Ptolemaic currency, dealing, after an introduction on money among primitive peoples generally, with money in Egypt before the Macedonian conquest, with the Ptolemaic monetary system at successive epochs, with Ptolemaic money in Demotic texts, the relations between the Phoenician and Ptolemaic monetary systems, etc. *Circolazione tolemaica e pretolemaica in Egitto*, in *Riv. Ital. di Numism. e sc. affini*, 2. Serie, III (1920), 5–70. In the course of this article (p. 25²) Segrè refers to another article of his own on *P. Edgar* 5 (relating to the minting of gold under Philadelphus) in the *Atti dell' Istituto Veneto*, but he gives no nearer reference, and the recent numbers of these *Atti* are not accessible to me. Inaccessible also are two other articles of his, one on Byzantine coinage (*Moneta bizantina*, in *Rend. Istit. Lomb.*, LIII, 1920, 296–332; see *Aegyptus*, I, 416, no. 938), and one on the Imperial coinage current in Egypt between Claudius II and Constantine (Καὶνὸν Νόμισμα, *moneta imperiale circolante in Egitto da Claudio II a Costantino*, referred to in *Aegyptus*, I, 416, no. 939, as “MAL. s. V, vol. 16 (1920) pp. 95–114”; qu. MAN, i.e. *Mem. d. R. Accad. di Napoli*?). KUBITSCHKE, in a review of *P. Oxy.* XII, has some valuable remarks on various numismatic questions, viz.: § 1, on the reckoning by myriads in the fourth century. Myriads are, he says, equivalent to denarii, even where this is not expressed; 2, on the “Denarkurs” in the fourth century. In this he reckons from *P. Oxy.* 1430 the value of the pound of gold. Then he gives lists of successive values, showing the steady fall in the exchange value of the denarius; 3, on *P. Oxy.* 1411, referring to the refusal of the bankers to accept the Imperial coinage. *Numismatische Zeitschrift*, N.F., II (1918), 213–6. He also reviews (*Num. Zeitschr.*, 1918, 216–31) Viedebant's *Forschungen* (see *Journal*, VI, 137), which is reviewed besides by F. H. WEISSBACH (*Berl. Phil. Woch.*, XXXVIII, 1918, 776–81). J. G. MILNE has published an article on *The Shops of the Roman Mint of Alexandria* (*Journ. Rom. Stud.*, VII, 1918, publ. 1920, 154–78).

Turning now to metrology, I may note that J. C. NABER has concluded the metrological section of his *Observatiunculae*, using the evidence of papyri as before. He adds notes and corrections for parts 1 and 2,

and a topographical index. *Observatiunculae de iure Romano*, CXI. *De mensurae generibus, Pars tertia*, in *Mnemosyne*, XLVII (1919), 419-44. SEGRÈ writes on the Ptolemaic and pre-Ptolemaic measures (*Misure tolemaiche e pretolemaiche*, in *Aegyptus*, I, 1920, 159-88) and on the Alexandrian measures of Roman and Byzantine days (*Misure alessandrine dell' età romana e bizantina*, *ibid.*, 318-44).

PREISIGKE, in an article not accessible to me, has discussed the methods of payment by bank credits in Roman Egypt. *Barlose Zahlungen im röm. Ägypten*, in *Intern. Monatschr.*, XIII (1918), Nr. 1. (See *Aegyptus*, I, 258, no. 453.)

W. L. WESTERMANN, in a short article on the chronology of the reign of Probus, uses *P. Oxy.* XII, 1409 as a proof that the cleaning of the canals by Probus was undertaken while he was Emperor, and after A.D. 278, probably, as Lépaule held, in 280-1. He deals also with the date of his accession, which he places some time during July, 276. *The Papyri and the Chronology of the Reign of the Emperor Probus*, in *Aegyptus*, I, 1920, 297-301.

Coming now to the subject of religion, I may note first a lecture (inaccessible to me) by G. FARINA on Egyptian religion. I do not know how far this is of interest to the papyrologist as such. *La religione dell' antico Egitto*, in *Religio*, 3rd fasc.; see *Aegyptus*, I, 228. W. SPIEGELBERG, in an addition to an article on the cemetery of the sacred cows (Isis-cows) of Aphroditopolis, points out that the mysterious *εως*, *εως* of PSI. 328 is not, as Wilcken in his review in the *Archiv* (see below) explains it, *ἡσγ* = *ἑσῆς*, "the praised one," but *ἡστ*, the sacred cow. *Die Begräbnisstätte der heiligen Kühe von Aphroditopolis (Atfih)*, in *Oriental. Literaturz.*, XXIII (1920), 258-60.

In an interesting article on the relations of Eudoxus of Cnidus with Egypt G. MÉAUTIS traces the history of Graeco-Egyptian syncretism. He shows, very convincingly, from Orphic sources, that the much-disputed *πρωτόνων* in Plutarch's account, *De Isid. et Osir.*, c. 6, 353 B-C, of what Eudoxus relates concerning the attitude of the Egyptian priests towards wine, is the true reading. *Eudoxe de Cnide et l'Égypte*, in *Rev. de Phil.*, XLIII (1919), 21-35.

The decree of Ptolemy Philopator concerning the mysteries of Dionysus (see *Journal*, VI, 133) is discussed by P. ROUSSEL, who holds that its object was neither, as Schubart held, to constitute an orthodox doctrine of the mysteries, nor, according to Reitzenstein's view, to regulate in an unsympathetic spirit the secret cults, but to organize the "clergy" and perhaps to revise the titles of private sanctuaries. The *ἱερὸς λόγος* he regards as the explanation and tradition of the rites celebrated in any particular sanctuary. *Un édit de Ptolémée Philopator relatif au culte de Dionysos*, in *C.-R. de l'Ac. d. Inscr.*, 1919, 237-43. The Alexandrian cults of Alexander the Great and Soter are dealt with by A. GARRONI in an article inaccessible to me (*I Culti Alessandrini di Alessandro e Tolomeo Soter*, in his *Studi di Antichità*, Roma, 1918; see BAYNES in *The Year's Work*, 1918-9, p. 121).

L. FAULHABER devotes an important article to the subject of the *libelli* in the persecution of the Christians under Decius, dealing with both literary sources and papyri. He holds that the order to sacrifice to the pagan gods was general, not confined to real or suspected Christians, and that the *libelli* are to be regarded, from the formal point of view, as returns to the officials and, when provided with the required testimony, as certificates, "Opferatteste." He deals with other provinces as well as Egypt. *Die Libelli in der Christenverfolgung des Kaisers Decius*, in *Z. f. Kath. Theol.*, XLIII (1919), 439-66, 617-56. An article, inaccessible to me, by G. GHEDINI on *P. Lond.* v, 1658, apparently discusses the editor's query whether the writer of that letter can be St Anthony. *Una lettera autografa di S. Antonio abate?*, in *Scuola Cattolica* (Milan), March, 1920, 247-50. (See *Aegyptus*, I, 256, no. 418.)

Several articles deal with one or another aspect of social life in Egypt. One by R. RADERMACHER, dealing with *P. Oxy.* II, pp. 39 ff., is inaccessible to me (*Stzgsber. Wien. Akad.*, CLXXXVII, 1918, no. 3, 1-140; see *Aegyptus*, I, 408, no. 798 bis; "Contributo allo studio dei costumi popolari dell' antichità"). G. MARRO has published an article on the psychology of the ancient Egyptians, mainly based on a study of the skeletons he has examined. *Sulla psicologia dell' antico Egitto*, in *Atti d. R. Accad. di Torino*, LV (1919-20), 291-308. CALDERINI's inaugural lecture for 1919-20, now published but inaccessible to me, was devoted to the question of labour in Graeco-Roman Egypt. *Aspetti e problemi del lavoro secondo i documenti letterari dei papiri*. Milano, Figli d. Prov., 1920. 8°. Pp. 20. (See *Aegyptus*, I, 228.) In another inaccessible article A. CASTIGLIONI deals with the position of women as illustrated by some recently discovered papyri. *La donna in alcuni papiri recentemente scoperti in Egitto*, in *Vita e pensiero* (Milan), IX (1919), 343-8. T. GRASSI collects, with some discussion, the references in papyri to the subjects of music, dancing, and the mime. *Musica, Mimica e Danza secondo i documenti papiracei greco-egizi*, in *Studi d. Sc. Pap.*, III, 117-35. TH. REINACH discusses the Germanic seeress mentioned in the ostrakon published by Schubart (see

Journal, vi, 133). *Une sorcière germaine aux bords du Nil*, in *Rev. Ét. Anciennes*, xxii (1920), 104–6. C. J[ULLIAN] adds a note.

W. WEINBERGER, in a brief note, denies that Callimachus was ever librarian, against a recent revival by Sitzler of the view that he was. *Gehört Kallimachos zu den alexandrinischen Bibliothekaren?*, in *Berl. Phil. Woch.*, xxxix (1919), 72.

In the sphere of topography, reference may be made to J. CLÉDAT'S *Notes sur l'Isthme de Suez* (*Bull. Inst. fr. d'arch. or.*, xvi, 1920, 103–19; viii, *Les Canaux*; ix, *Le Canal de Zaron*; x, *Les Routes*; xi, Ἀφραίων).

J. G. SMYLY, in an interesting article, restores (so far as the sense goes) the two arithmetical problems in PSI. 186, making many valuable remarks on the Akhmīm papyrus and arithmetical methods generally, and on the reckoning of the artaba and the naubion or aoilion. *Some Examples of Greek Arithmetic*, in *Hermathena*, xlii (1920), 105–14.

One or two articles dealing with palaeographical questions have now to be noticed.

G. TANZI-MIRA has published a useful note on the decorated *paragraphoi* of literary papyri. She collects facsimiles of 33 instances of all periods and discusses them. The *paragraphos* occurs in the *Persae* papyrus, but is not frequent in the Ptolemaic period. It is most common in the second century of our era, less so in the third, more frequent in the fourth, rare later. [It may be noted that one occurs in the British Museum papyrus of Dioscorus's "poems" (sixth cent.).] *Paragraphoi ornate in papiri letterari greco-egizi*, in *Aegyptus*, i (1920), 224–7. WILCKEN discusses the subscription of the Didymus papyrus. He points out that κη was the end of the original subscription; the rest was added (by the same scribe) later. Hence κη is an ordinal, not a cardinal, number: "28th book," which is the third on the Philippics. *Die Subscription des Didymus-Papyrus*, in *Hermes*, lv, 324–5. An important article by T. W. ALLEN advances a new theory as to the origin of the minuscule hand of vellum MSS. Pointing out certain differences from the minuscule cursive hands seen, e.g., in the Aphrodito papyri of the Arab period, he suggests that it developed, not from that type of hand, but from a concurrent and slightly different type of cursive. He finds its place of origin in the Studium. The shortage of papyrus due to the Arab conquest may, he suggests, have been one reason for the supersession of the uncial by the minuscule hand. Some of his statements and arguments are open to question, but the article as a whole is certainly deserving of very serious consideration. *The Origin of the Greek Minuscule Hand*, in *Journ. Hell. Stud.*, xl (1920), 1–12. A. GROHMANN, who is engaged on an important volume of "protocols" of the Arab period, publishes an article, in which the problem of the protocol is referred to, on the question as to the government monopoly of the manufacture of papyrus. He holds that there was a government monopoly in later times, the purpose of the protocol being to make one sheet in each roll unusable and thus increase the sale of papyrus. *Die Papyruszeugung als Staatsmonopol*, in *Ber. d. Forsch.-Inst. f. Osten u. Orient in Wien*, iii (1919), 3–14. An article by V. GARDTHAUSEN on the protocol, with reference to the comparatively legible specimen of the Byzantine period published in *P. Cair. Masp.* ii (apparently not the later one in vol. iii), is inaccessible to me. *Protokoll*, in *Z. d. deutsch. Ver. f. Schriftw. u. Schrifttum*, 1919, 97–107. It is reviewed in *Berl. Phil. Woch.*, xl (1920), 353, by W. WEINBERGER, and in *Woch. f. Kl. Phil.*, xxxvii (1920), 148–9, by K. PREISENDANZ.

Several articles belong to the sphere of lexicography. A. CASTIGLIONI collects from the papyri instances illustrating, if possible, the use, size, and material of various kinds of vases and similar vessels. A further instalment is to follow later; the present one includes κάδος, λεκάνη, λήκυθος, ποτήριον, στάμνος, φιάλη. *Contributi alla nomenclatura dei vasi secondo i papiri greco-egizi*, in *Studi d. Sc. Pap.*, iii, 136–48. L. PANDINI discusses, first, the occurrence of γ or χ in the oblique cases of διῶρυξ, second, the gender of the word. (1) γ is the regular and only form in the Ptolemaic period, χ appears but is less common in the Roman, γ alone appears in Byzantine papyri. Yet Phrynichus says that χ was the archaic form. Probably, therefore, χ was Attic, γ belonged to the κοινή. The emergence of χ in the Roman period perhaps indicates dialectal pronunciation. (2) The gender is regularly feminine but twice masculine. *Osservazioni ortografiche e grammaticali al termine διῶρυξ nei papiri*, in *Aegyptus*, i (1920), 222–4. By way of supplement to Preisigke's article on πύργος (see *Journal*, vi, 141), E. MEYER cites in confirmation of his explanation an instance in the New Testament (Mark xii. 1) and some other occurrences (ΠΥΡΓΟΣ, "Wirtschaftsgebäude," in *Hermes*, lv, 1920, 100–2); but A. ALT questions the correctness of his explanation in three of the cases adduced (*Noch einmal ΠΥΡΓΟΣ*, "Wirtschaftsgebäude," *ibid.*, 334–6). K. FR. W. SCHMIDT continues (see *Journal*, vi, 144) his *Zu griechischen Urkunden aus Ägypten*, a study of proper names which occur in papyri (*Berl. Phil. Woch.*, xxxviii, 1918, 906–12, 1073–80). J. MOFFAT publishes some notes, containing nothing very novel, on grammatical and linguistic parallels to the New Testament in *P. Oxy.* xiv. *Pickings from the New Papyri*, in *The Expositor*, 8 S., xlvii (1920), 138–42.

B. LAUM has published an important article on the Alexandrine and Byzantine systems of accentuation, giving the main results of a thesis which received the prize of the Berlin Academy but which the difficulties of the time have prevented him from publishing in full. He makes special use of papyri. *Alexandrinisches und Byzantinisches Akzentuationssystem*, in *Rhein. Museum*, N.F., LXXIII (1920), 1-34. Another interesting article on accentuation is one by C. M. KNIGHT on the change from the ancient (pitch) to the modern (stress) accent. She uses, *inter alia*, the evidence of papyri. Her article is very useful; but she is hardly justified in using the confusion of ϵ and α (alike in accented and unaccented syllables) as a proof of stress accent, and she should not speak of the Coptic pronunciation in the Ptolemaic period. *The Change from the Ancient to the Modern Greek Accent*, in *Journ. of Phil.*, xxxv (1919), 51-71.

A. CALDERINI and M. C. MONDINI have published a very full and elaborate bibliography of Italian work in the sphere of Egyptology and papyrology. It is an excellent piece of work; but it is perhaps doubtful whether a bibliography of this kind, confined to one country and including many items now obsolete by the mere lapse of time, can be of sufficient practical utility to justify fully the immense labour that must have been expended on it. *Rassegna degli studi italiani di egittologia e di papirologia*, in *Studi d. Sc. Pap.*, III, 159-341. F. MAROI has published some additions to this list drawn from juristic literature (*Addizioni bibliografiche di papirologia giuridica*, in *Aegyptus*, I, 1920, 363-6); CALDERINI, à propos of it, discusses the history and present condition of papyrology and Egyptology in Italy, appealing for more attention to these subjects (*Gli insegnamenti di una bibliografia*, in *Nuova Antologia*, LV, 1920, 344-52); and C. BARBAGALLO, in an article inaccessible to me, also seems to discuss this bibliography, though I may be mistaken in referring his article to it (*Un' iniziativa della scuola papirologica milanese*, in *Nuova Riv. Stor.*, II, 1918, 97; see *Aegyptus*, I, 117, no. 37). CALDERINI discusses the future of papyrology in Italy in a lecture, separately published, which I have not been able to see. *Per l'avvenire della papirologia in Italia*. Milano, 1919. (See *Aegyptus*, I, 117, no. 42.)

The new periodical *Aegyptus* is publishing, as I have already mentioned, lists of recent corrections to papyrus texts. The first list appears in I, 232-4, the corrections being taken from Oertel's *Liturgie* and Meyer's *Griechische Texte*. On pp. 371-2 of the same periodical appears a list of recent re-editions of Greek papyri, referring in this case to Meyer's *Juristische Papyri* and some republications in Rabel's *P. Basel*. Both these features of *Aegyptus* will be of very great utility to papyrologists. In the Milan *Studi* (III, 149-55) VITELLI publishes a number of corrections and additions to PSI. IV and V, omitting, however, with a few exceptions, the Zeno papyri. Many of these corrections are due to Grenfell, others to Jouguet.

It remains to notice such reviews as have not already been referred to. *P. Oxy.* X-XII are reviewed by WENGER (*Papyrologische Neuerscheinungen während der Kriegszeit. Neue Rechtsurkunden*, III, in *Krit. Vierteljahrsschr. f. Ges. u. Rechtsw.*, LIV, 1918, 30-63) and WILCKEN (*Arch. f. Pap.*, VI, 418-24); *P. Oxy.* X alone by LEWALD (*Vierteljahrsschr. f. Soz. u. Wirtschaftsgesch.*, XII, 473-83), G. BORTOLUCCI (*Aegyptus*, I, 1920, 237-40), and LESQUIER (*Rev. Égypt.*, I, 279-81); *P. Oxy.* XII by J[OUGUET] (*ibid.*, 282-4), H. RØDER (*Papyrusfundene i Oxyrhynchos*, in *Nord. Tidsskr. f. Fil.*, VI, 1917, 152-6), and BORTOLUCCI (*Aegyptus*, I, 240-3); *P. Ryl.* II by WENGER (*Krit. Vierteljahrsschr. f. Ges. u. Rechtsw.*, LIV, 63-70) and WILCKEN (*Arch. f. Pap.*, VI, 371-80); PSI. III and IV by WENGER (*Vierteljahrsschr. f. Ges. u. Rechtsw.*, LIV, 72-81); PSI. III-V by WILCKEN (*Arch. f. Pap.*, VI, 380-402); PSI. IV and V by WESSELY (*Byz.-Neogr. Jahrb.*, I, 1920, 205-8). Corrections for PSI. V are noted by GRENFELL (*Year's Work*, 1918-9, p. 5); and M. NORSIA, before the appearance of PSI. VI, published a preliminary notice of that volume (*Un nuovo prossimo volume di papiri della Società Italiana*, in *Aegyptus*, I, 63-70). *P. Cair. Masp.* III is reviewed by LEWALD (*Z. Sav.-St.*, XLI, 1920, 310-19); *P. Lond.* V by the same (*ibid.*) and WILCKEN (*Arch. f. Pap.*, VI, 444-7); *P. Hamb.* I by LEWALD (*Vierteljahrsschr. f. Soz. u. Wirtschaftsgesch.*, XII, 473-83); *P. Flor.* III by WILCKEN (*Arch. f. Pap.*, VI, 425-36) and WENGER (*Krit. Vierteljahrsschr. f. Ges. u. Rechtsw.*, LIV, 73-5); *P. Iand.* IV by WILCKEN (*Arch. f. Pap.*, VI, 437-8) and all four parts by H. RØDER (*Nord. Tidsskr. f. Fil.*, VII, 1918, 47-8); *P. Mon.* I by WILCKEN (*Arch. f. Pap.*, VI, 440-3); Meyer's *Griechische Texte* by the same (*ibid.*, 403-8) and VITELLI (*Aegyptus*, I, 101-3); *P. Basel* by WILCKEN (*Arch. f. Pap.*, VI, 436-7), A. STEINWENTER (*Deutsche Literaturzeitung*, XXXVIII, 1920, 598-600), K. FR. W. SCHMIDT (*Berl. Phil. Woch.*, XXXVIII, 1918, 535-8), and V. ARANGIO-RUIZ (*Aegyptus*, I, 377-82); the *Prinz-Joachim-Ostraka* by LESQUIER (*Rev. Égypt.*, I, 275); Plaumann's *P. Gradenwitz* by WILCKEN (*Arch. f. Pap.*, VI, 365-6); *P. Freib.* I and II by the same (*ibid.*, 408-12); Minns's Avroman documents by the same (*ibid.*, 369-70); Preisigke's *S.-B.* I by the same (*ibid.*, 412); publications of isolated papyri in periodicals, etc., by Meyer, Schubart, and Schönbauer, by the same (*ibid.*, 366-7, 412-15, 367-9); the Milan *Studi* I and II by WENGER (*Krit. Vierteljahrsschr. f. Ges. u. Rechtsw.*, LIV, 1918, 81-8); parts 13, 14, and 17 of the *Stud. z. Pal. u. Pap.* by WILCKEN (*Arch. f.*

Pap., vi, 415-6), and Martin's publication of a papyrus from Mendes in part 17 by C[ALDERINI] (*Aegyptus*, i, 249-50) and MÉAUTIS (*Rev. Égypt.*, i, 275-6).

Of monographs and articles, Lesquier's *Armée romaine* is reviewed by N. H. BAYNES (*Journ. R. As. Soc.*, 1920, 355-64), H. I. BELL (*Journal*, vi, 222-4), COLLART (not accessible to me; referred to in *Aegyptus*, i, 126, no. 216, as *Rev. Crit.*, liii, 1919, 348-52), and S. R[EINACH] (in *Aegyptus*, i, 259, no. 468, given as *Rev. Arch.*, s. V., vol. x, 1919, 264, but this reference seems to be a blunder; qu. x, 1920, which is inaccessible to me?); Schubart's *Einführung*, by F. ZUCKER (*Woch. f. Klass. Phil.*, xxxvi, 1919, 289-94, 313-23), A. STEIN (*Lit. Zentralbl.*, lxix, 1918, 814-5, 835-6), K. FR. W. SCHMIDT (*Berl. Phil. Woch.*, xxxviii, 1918, 1235-6), and CALDERINI (*Aegyptus*, i, 105-10); Oertel's *Liturgie* by M. GELZER (*Berl. Phil. Woch.*, xxxviii, 1918, 555-62) and P. DE FRANCISCI (*Aegyptus*, i, 1920, 243-6); Preisigke's *Antikes Leben* by H. RÖDER (*Nord. Tidsskr. f. Fil.*, vii, 1918, 47-8); v. Druffel's *Pap. Studien* by WILCKEN (*Arch. f. Pap.*, vi, 443-4) and A. STEINWENTER (*Gött. Gel. Anz.*, clxxxi, 1919, 30-43); Gardthausen's *Die griech. Handz. und Di emu* (see *Journal*, vi, 144) by W. WEINBERGER (*Berl. Phil. Woch.*, xxxviii, 1918, 1060), and the former by F. ZUCKER (*Woch. f. Klass. Phil.*, xxxvi, 1919, 101-2); Weinreich's *Neue Urk. z. Sarapis-Rel.* by ROSCHER (*Lit. Zentralbl.*, lxx, 1919, 983-4); and Enger's *Observationes ad Aeg. pert. adm.* (see *Journal*, vi, 139) by J[OUGUET] (*Rev. Égypt.*, i, 281-2).

Obituary notices of Mahaffy have been published by JOUGUET (*Rev. Égypt.*, i, 1919, 259-60) and HUNT (*Aegyptus*, i, 217-21), of G. Castelli, G. Fraccaroli and A. Barsanti by CALDERINI (*Studi d. Sc. Pap.*, iii, 345-7), and of J. H. Moulton by J. M. VOSTÉ (*ibid.*, 348). The well-known and able scholar G. A. GERHARD died, as I hear from Prof. Wenger, in the spring of 1919 at Vienna on his way to Czernowitz. ZUCKER has now left Tübingen for Jena, his place at the former being taken by W. WEBER. I owe to Prof. Rostovtzeff, through Mr F. Ll. Griffith, the following account of the death of another distinguished scholar: "I have just received the sad news of the death of another scholar in the domain of Egyptology—Prof. M. M. CHVOSTOV. He was known as one of the best students of Greek and Roman Egypt. He contributed two large works on the economic history of Egypt in Greek and Roman times: (1) *Investigations into the history of exchange under the Hellenistic monarchies and the Roman Empire*. I. *History of the oriental commerce of Graeco-Roman Egypt*. Kazan, 1907. (2) *Studies on the organization of industry and commerce in Graeco-Roman Egypt*. I. *The Textile Industry*. Kazan, 1914. He was professor of ancient history at Kazan, on the Volga. In 1918, when the Bolsheviks occupied Kazan, he fled to Tomsk in Siberia. Here he perished in 1920, either killed by the Bolsheviks or from a natural death caused by the hardships of life under the Bolshevik régime."

I have already mentioned the foundation at Heidelberg of a Papyrusinstitut under the direction of PREISIGKE. I hear from Prof. OTTO that a Historische Abteilung des Instituts für Papyruskunde at Munich has now been established. One pupil of Otto's has nearly finished a work on the important and promising subject of *Landwirtschaft im alten Ägypten*, and another one on *Götter u. Tempel im hellenistischen Ägypten*.