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BIBLIOGRAPHY : GRAECO-ROMAN EGYPT

B. GREEK INSCRIPTIONS (1920)

BY MARCUS N. TOD, M.A.

IN my last Bibliography (*Journal*, vi, 214 foll.) I gave some account of the books and articles published in the years 1915 to 1919 inclusive which dealt with Greek inscriptions discovered in Egypt. In the present Bibliography I attempt to bring the record down to the close of 1920, including in it one or two items inadvertently omitted from my previous summary. That my account is complete I dare not claim under present circumstances, which render the transmission of foreign books and periodicals slow and uncertain, and I must leave it to future Bibliographies to make good the shortcomings of the present.

To the full and valuable discussion of the Roman army in Egypt published by J. LESQUIER (*L'armée romaine d'Égypte d'Auguste à Dioclétien in Mémoires de l'Inst. Français du Caire*, xli), and ably reviewed by H. I. BELL in this *Journal* (vi, 222 foll.), an appendix is added containing forty-five inscriptions of the Roman period which are of interest for the history of that army but are not included in easily accessible collections. Attention may also be called to a review, by J. OFFORD, of the Egyptian section of the *Ancient Greek Inscriptions in the British Museum*, Part iv (*Ancient Egypt*, 1920, 28 foll.).

In the recently issued fascicule of the *Bulletin de la Société Archéologique d'Alexandrie* (iv, 3, No. 17) the editor, E. BRECCIA, makes several contributions to epigraphical and numismatic studies, in addition to a very full review of Lesquier's above-mentioned book (p. 251 foll.). A hoard of Alexandrian coins of the imperial period, many of them bearing Greek legends, is described and analysed: they extend from the reign of Vespasian to that of Gallienus, reaching their maximum frequency under Alexander Severus (231 foll.). An interesting epitaph of the Alexandrian monk Theopemptus, dated 516 A.D., is the earliest extant example of its class and throws fresh light on the convents of the Ennaton (179 foll.), while from Abūkir (Canopus) the Alexandrian Museum has acquired a dedication set up by two brothers ὑπὲρ βασιλέως Προλεμαίου (Euergetes II) καὶ βασιλίσσης Κλεοπάτρας (either II or III) Μητρὶ θεῶν εὐαντήτω (188 foll.).

The other inscriptions from Lower Egypt are few in number and of slight interest. The Metropolitan Museum in New York has acquired, and E. R[OBINSON] has published (*Bull. Metr. Mus.*, xiv, 171 foll.), a herm of Herodotus, bearing the inscription ΗΡΟΔΟΤΟΣ, which was found at Benha and may be attributed to the second century of our era. Nineteen inscribed stelae from the Graeco-Jewish cemetery of Tell el-Yehūdīyah have been published by C. C. EDGAR (*Annales du Service*, xix, 216 foll.). They consist of rectangular slabs of limestone, usually in the form of a gabled *naos*: three of them are dated in the reign of Augustus, and it is probable that the majority of the remainder also belong to the same period. The first inscription of the series, however, a metrical epitaph in three elegiac couplets, bears the date ΛΝΔ, which must refer to the fifty-fourth year of the long reign of Ptolemy Euergetes II. A. PLASSART has published (*Bull. Corr. Hell.*, xl, 357 foll.) notes on the mosaic inscriptions and the Rhodian amphorahandles found by J. Clédat among the ruins of the Roman outpost at Sheikh Zouede, correcting and restoring the texts as edited by the discoverer (*Annales du Service*, xv, 15 foll.).

Turning to Middle Egypt, we may note a fifth instalment of G. LEFÈVRE's epigraphical articles on Graeco-Roman Egypt (*Annales du Service*, xix, 37 foll.), in which the writer discusses an interesting group of documents under the general title of "ΙΕΡΑ ΑΣΥΛΑ du Fayoum." We now possess eleven stelae, containing eight different inscriptions, recording the grant of the privileges of *ἀσυλία* by the Ptolemies to the Synagogue of Leontopolis and to temples at Athribis, Magdola, Theadelphia and Euhemeria. Those relating to Leontopolis and Athribis appear in DITTENBERGER, *Or. gr. inscr. sel.* 129, 761: that from Magdola is still unpublished. In the present article three stelae, discovered at Theadelphia (Baṭn Hârît) in 1917 and transported to the Cairo Museum, are published for the first time: two of them give copies of the same text, set up in the sanctuary of Isis Sachypsis early in 93 B.C., the third gives a further copy of a document, already known in two examples, from the temple of Pnepheros, dated towards the close of 57 B.C. Improved versions are also given of the two *ἀσυλία*-inscriptions from Euhemeria (Ḳaṣr Benât), of

one of which, very faultily published in 1912, the missing portion has recently been acquired by the Service of Antiquities. LEFÈVRE adds (*ibid.* 57 foll.) some valuable remarks on this group of texts, on the rights involved in the privilege of ἀσυλία, and on the policy which underlay its liberal bestowal by the Ptolemies on the sanctuaries of the Fayûm. The excavations at Theadelphia also brought to light two copies, one a slightly abbreviated version of the other, of a text in which a Thracian, who held the office of gymnasiarch in 150/49 B.C., dedicated the portal and door of the gymnasium to Hermes and Herakles (*ibid.* 63 foll.). A dedication to the same divinities by an *ephebos*, dated probably in 157/6 B.C., has been acquired by the Cairo Museum authorities at Medinet el-Fayûm and comes in all likelihood from the same site (*ibid.* 64).

A short *graffito* from one of the columns of the "tomb of Petosiris" at Tunah has raised an interesting and difficult problem. It is assigned by Grenfell, Edgar and Lefèvre to the third century B.C., while Golénischeff on the other hand dates the monument, on the strength of its hieroglyphic inscriptions, to the early part of the Roman period (*Journal*, vi, 294; for the tomb of Petosiris cf. *Aegyptus*, i, 355 foll.).

The Greek *graffiti* of the Memnonion, or temple of Sethos I, at Abydos have been published by P. PERDRIZET and G. LEFÈVRE in a sumptuous volume entitled *Les Graffites Grecs du Memnonion d'Abydos* (Berger-Levrault, Nancy and Paris, 1919). The wisdom of restricting a book of this nature to an *édition de luxe* of 280 numbered copies may well be questioned, but the work itself has been carried out in an exemplary manner, which reflects the highest credit on authors and publishers alike. In a full and careful Introduction the history of the Memnonion, the oracles of Sarapis and Bes, the nature of the ἐγκάρτοι and the previous publications of the *graffiti* are discussed. The 671 *graffiti* themselves, very many of them previously unpublished or published only partially or incorrectly, are illustrated by facsimiles in the text or by the ten plates in heliogravure which enrich the volume, and are accompanied by an adequate commentary, while due attention has been paid to that indispensable adjunct of a work of this kind, the Index, a glance at which serves to bring out the wide range of interest opened out by these documents, covering as they do a period of well nigh a millennium.

The tombs of the kings at Thebes have yielded an even larger number of *graffiti*, and in an interesting article (*Comptes rendus Acad. Inscr.*, 1920, 107 foll.) J. BAILLET outlines the work of earlier scholars in copying and publishing them and forecasts as imminent the issue of a volume containing no fewer than 2105 such inscriptions. While making no attempt to exaggerate their importance, he points out some of the ways in which considerable value attaches to these rude and unofficial memorials left by visitors to the tombs, *e.g.* in making clear to us the interest excited by the *syringes*, the vast area from which tourists and traders were attracted to them, their comparative popularity and their condition in the Greek and Roman periods, and in furnishing us with the names, nationalities and professions of so large a number of visitors. Among these were included in the Roman period two citizens of distant Marseilles (J. BAILLET in *Séances et Travaux du Congrès français de la Syrie*, 3—5 janvier, 1919: Paris, Champion, quoted in *Rev. Ét. Anc.*, xxii, 50). W. Vollgraff proposes to emend a metrical epitaph, recently discovered at Thebes and published by T. Reinach (*Rev. Ét. Gr.*, xxviii, 55 foll.: cf. *ibid.* 375), by substituting εἰ γούν for ἦγούν in line 8 (*Mnemosyne*, xlvii, 54).

At this point the present Bibliography should, strictly speaking, reach its conclusion; I cannot, however, refrain from mentioning two articles which make use incidentally of epigraphical evidence to throw light upon Egyptian history and cult. In his investigation of the relations between Greece and Egypt between 405 and 342/1 B.C. (*Rev. Égyptologique*, i, 1919, 213 foll., 217), P. Cloché discusses a fragment of an Attic decree (*I.G.* ii 60=*I.G.* ii et iii, ed. min., 119), which is of considerable importance for the chronology of the reign of the Egyptian king Tachos, and also an inscription from Mylasa (Hicks-Hill, 133; DITTENBERGER, *Sylloge*³, 167) relative to Maussollus. The same periodical (i, 1919, 81 foll.) contains an interesting account by P. Roussel of the sanctuaries of the Egyptian divinities at Delos and Eretria which have been recently excavated and have, both by their architectural remains and by their epigraphical texts, thrown some fresh light upon the worship of those divinities in Greek lands. A recently published inscription from Macedonia affords the first evidence for the cult of Horus-Harpocrates in that area (*British School Annual*, xxiii, 86 foll.).