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A. PAPYRI (1928-1929)



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BIBLIOGRAPHY: GRAECO-ROMAN EGYPT

A. PAPYRI (1928-1929)

The work is again divided as follows:

- § 1. Literary Texts. H. J. M. MILNE, British Museum.
- § 2. Religion, Magic, Astrology (including texts). A. D. NOCK, Clare College, Cambridge.
- § 3. Publications of non-literary texts. H. I. BELL, British Museum.
- § 4. Political History, Biography, Administration, Topography and Chronology. J. G. MILNE, 20 Bardwell Road, Oxford (Ptolemaic and Graeco-Roman Periods), and N. H. BAYNES, Fitzwalters, Northwood, Middlesex (Byzantine and Arab Periods).
- § 5. Social Life, Education, Art, Economic History, Numismatics and Metrology. J. G. MILNE (Ptolemaic and Graeco-Roman), and N. H. BAYNES (Byzantine and Arab).
- § 6. Law. F. DE ZULUETA, 37 Norham Road, Oxford.
- § 7. Palaeography and Diplomatic. Miss M. E. DICKER, 21 Elm Bank Mansions, London, S.W. 13.
- § 8. Lexicography and Grammar. R. M^cKENZIE, St John's College, Oxford.
- § 9. General Works, Bibliography, General Notes on Papyrus Texts. H. I. BELL.
- § 10. Miscellaneous and Personal. H. I. BELL.

The following abbreviations have been used in quoting periodicals:

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| <p><i>Ä.Z.</i> = <i>Zeitschrift für ägyptische Sprache und Altertumskunde.</i></p> <p><i>Am. Hist. Rev.</i> = <i>American Historical Review.</i></p> <p><i>A.J.A.</i> = <i>American Journal of Archaeology.</i></p> <p><i>Am. Journ. Phil.</i> = <i>American Journal of Philology.</i></p> <p><i>Anc. Egypt</i> = <i>Ancient Egypt.</i></p> <p><i>Archiv</i> = <i>Archiv für Papyrusforschung.</i></p> <p><i>Arch. f. Rel.</i> = <i>Archiv für Religionswissenschaft.</i></p> <p><i>Boll. fil. class.</i> = <i>Bollettino di filologia classica.</i></p> <p><i>Bull. bibl. et péd.</i> = <i>Bulletin bibliographique et pédagogique du Musée Belge.</i></p> <p><i>Bull. Soc. Arch. d'Alex.</i> = <i>Bulletin de la Société Royale d'Archéologie d'Alexandrie.</i></p> <p><i>B.Z.</i> = <i>Byzantinische Zeitschrift.</i></p> <p><i>Chron. d'Ég.</i> = <i>Chronique d'Égypte.</i></p> <p><i>Cl. Phil.</i> = <i>Classical Philology.</i></p> <p><i>Cl. Quart.</i> = <i>Classical Quarterly.</i></p> <p><i>Cl. Rev.</i> = <i>Classical Review.</i></p> <p><i>Cl. Weekly</i> = <i>Classical Weekly.</i></p> <p><i>C.-R. Ac. Inscr. et B.-L.</i> = <i>Comptes-Rendus de l'Académie des Inscriptions et Belles-Lettres.</i></p> <p><i>D. Lit.-Z.</i> = <i>Deutsche Literaturzeitung.</i></p> <p><i>G.G.A.</i> = <i>Göttingische Gelehrte Anzeigen.</i></p> <p><i>Hist. Z.</i> = <i>Historische Zeitschrift.</i></p> <p><i>J.H.S.</i> = <i>Journal of Hellenic Studies.</i></p> <p><i>J.R.S.</i> = <i>Journal of Roman Studies.</i></p> <p><i>Jahrb. f. Lit.</i> = <i>Jahrbuch für Liturgiewissenschaft.</i></p> | <p><i>Journal</i> = <i>Journal of Egyptian Archaeology.</i></p> <p><i>Journ. Sav.</i> = <i>Journal des Savants.</i></p> <p><i>N.G.G.</i> = <i>Nachrichten der Gesellschaft der Wissenschaften zu Göttingen.</i></p> <p><i>O.L.Z.</i> = <i>Orientalistische Literatur-Zeitung.</i></p> <p><i>Phil. Woch.</i> = <i>Philologische Wochenschrift.</i></p> <p><i>Rech. sc. relig.</i> = <i>Recherches de science religieuse.</i></p> <p><i>Rev. arch.</i> = <i>Revue archéologique.</i></p> <p><i>Rev. belge</i> = <i>Revue belge de philologie et d'histoire.</i></p> <p><i>Rev. de phil.</i> = <i>Revue de philologie.</i></p> <p><i>Rev. d'hist. eccl.</i> = <i>Revue d'histoire ecclésiastique.</i></p> <p><i>Rev. ét. anc.</i> = <i>Revue des études anciennes.</i></p> <p><i>Rev. ét. gr.</i> = <i>Revue des études grecques.</i></p> <p><i>Rev. hist. dr. fr. et étr.</i> = <i>Revue de l'histoire du droit français et étranger.</i></p> <p><i>Rev. hist. rel.</i> = <i>Revue de l'histoire des religions.</i></p> <p><i>Rhein. Mus.</i> = <i>Rheinisches Museum für Philologie.</i></p> <p><i>Riv. di fil.</i> = <i>Rivista di filologia classica.</i></p> <p><i>Sitzungsb.</i> = <i>Sitzungsberichte.</i></p> <p><i>Symb. Oslo.</i> = <i>Symbolae Osloenses.</i></p> <p><i>Theol. Lit.-Z.</i> = <i>Theologische Literaturzeitung.</i></p> <p><i>Z. f. Kirchengesch.</i> = <i>Zeitschrift für Kirchengeschichte.</i></p> <p><i>Z. f. Numism.</i> = <i>Zeitschrift für Numismatik.</i></p> <p><i>Z. neut. Wiss.</i> = <i>Zeitschrift für neutestamentliche Wissenschaft.</i></p> <p><i>Z. Sav.-Stift.</i> = <i>Zeitschrift der Savigny-Stiftung.</i></p> |
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I. LITERARY TEXTS.

General. A survey of the new textual evidence provided by papyri is made by Dr. B. A. VAN GRONINGEN in his inaugural lecture as Hoogleeraar of Greek Language and Literature at Leiden, 23 Jan. 1929, based largely on Oidfather. Similarly, in *Rev. ét. gr.*, XLII, 255-87, P. COLLOMP discusses the effect on theories of transmission caused by the "eclecticism" of the papyri.

POWELL and BARBER's second series of *New Chapters in Greek Literature*, briefly mentioned last year, includes essays on the new Callimachus, Menander, Later Epic Poetry, Later Lyric and Moralists, New historical fragments, Diatribe, Music, Medicine, with appendix on new Hesiodica. Review by C. M. BOWRA in *Cl. Rev.*, XLIII, 181-3, and by H. J. R[OSE?] in *J.H.S.*, XLIX, 300-1.

The British Museum *Catalogue of Literary Papyri* is reviewed by KNOX in *Journal*, xv, 139-41, with important metrical observations, restorations, and interpretations, particularly in Semonides, the Dramatic Lyrics, Poseidippus and Parthenius. Reviewed also by F. WIEGAND in *Litteris*, 1929, 31-2. Noticed by W. BAUER in *Theol. Lit.-Z.*, LIV, 4.

The new P.S.I., vol. IX, contains: Homer, Hesiod: *Theogony* and *Scutum*, Isocrates: *Panegyricus*, [Hipponax, Erinna], Doric mythological fragment, [*Coma Berenices*, Gnomological, *Iambi scholia*], Logic fragment, Christian Liturgical fragment. For the first editions of the items bracketed see last year's bibliography.

In *Am. Journ. Phil.*, L, 255-65, 386-9, C. W. KEYES publishes papyri of extant authors in Columbia University—*Iliad*, the *Phaedrus*, Isocrates: *κατὰ τῶν σοφιστῶν*, Apollonius: *Argonautica*, iv, 675-96, 724-44; two further fragments of Homer from *Il.* v and *Od.* xvii. In l. 354 of the latter is a new reading *δός*.

We may here mention an interesting article in *Rhein. Mus.*, LXXVIII, 221-3, by E. PETERSEN, *Die Bedeutung der ὤκεανέ- Akklamation*, illustrating the meaning in the papyri from Chrysostom *περὶ κενοδοξίας*. P. finds no evidence for the identification of *Νεῖλος* and *ὤκεανός*, but he omits to mention the crucial instance in *Brit. Mus. Lit. Pap.* 239, ll. 8, 9.

Epic. A late poet of the Nonnus school is edited, from a papyrus binio (Pap. Gr. Vindob. 29788A-C), by H. GERSTINGER as *Pamprepios von Panopolis, Eidyllien etc. und zwei Briefe des Gregorios von Nazianz*, in *Sitzungsb. Wien. Ak.* 208: 3, 1928. Pamprepios died in 488, and the present book cannot be much later. Reviewed by E. A. BARBER in *Cl. Rev.*, XLIII, 237-8, by P. MAAS in *Gnomon*, v, 250-2, with many suggestions, and by O. SCHISSEL in *Phil. Woch.*, 1929, 1073-80. See also K. HORNA in *D. Lit.-Z.*, 1929, 2349-51.

In *Papiri Milanesi* ("Aegyptus," S. Scientifica), vol. I, 1-3, are published fragments of *Aeneid* i, 638-40, 649-51, with word for word Greek version from a 4/5 cent. papyrus.

The identity of the British Museum *Dionysiaca* is settled once for all by R. KEYDELL in *Phil. Woch.*, 1929, 1101, who equates B.M. frag. 1, recto, l. 4 with frag. 26 of the *Bassarica* of Dionysius in MÜLLER, *Geogr. Gr. Min.*, II, xxviii, thus confirming an early surmise of Kenyon's.

The *Certamen* forms the subject of an article by C. GALLAVOTTI, *Genesi e tradizione letteraria dell' agone tra Homero ed Esiodo*, in *Riv. di fil.*, N.S. VII, 31-59, and also inspires a note in *Cl. Quart.*, XXIV, 40, by T. W. ALLEN, who regards its purpose as concealed literary criticism.

WILAMOWITZ restores, in *Hermes*, LXIII, 376, a line of *Euphorion* (*Berliner Klassiker Texte*, v, 57, l. 7), *ἡστράπτειτο [πέρμφξ]*.

Lyric. VITELLI's edition of the new *Erinna* fragments (now P.S.I. 1090) is reviewed by P. MAAS in *D. Lit.-Z.*, 1929, 116-17, and by VOGLIANO in *Gnomon*, v, 171, 288. Their suggestions, and those of other scholars, are incorporated in the *Addenda* to P.S.I., IX.

Elegiac. From the new *Coma Berenices* (now P.S.I. 1092) HOUSMAN emends *Catullus* 66. 54 in *Cl. Rev.*, XLIII, 168. In *Cl. Phil.*, XXIV, 290-2, H. W. PRESCOTT suggests for l. 2 ἄρ[υξ] ὀβελός]. See also E. FRAENKEL in *Gnomon*, v, 265-8, L. CASTIGLIONI in *Boll. fil. class.*, XXXV, 268-9, and MAAS in *D. Lit.-Z.*, 1929, 612-14.

Scholars disagree about the interpretation of *ἄ πάντως—δρόσον* in P. Oxy. 2079, 33. WILAMOWITZ in *Hermes*, LXIV (*Lesefrüchte*, COLXV) puts a stop at *δρόσον*, and thinks *ἴνα* means "where." P. FRIEDLÄNDER in *Hermes*, LXIV, 383-4, makes *ἴνα* final, depending on *εἴην*, and regards *ἄ πάντως* as a parenthesis. This seems the most natural way. He reads *ἐλαῖνω* in l. 5. IDA KAPP in *Philologus*, LXXXIV, 173-8, would read *ἄδρῶσον*! She makes suggestions also for frs. 9. 39 and 6. 8 (Pfeiffer). M. POHLENZ in *N.G.G.*, 1929, 150-5, disregards questions of space in his suggestions for P. Oxy. 2079.

The scholiast of B.M. Lit. Pap. 181 is himself puzzled, if A. WIFSTRAND's restorations in *Eranos*, XXVII, 116-18 from Homeric scholia are sound. From lemmata in the same Pap. 181, MILNE restores P. Oxy. 2079, 11-12, in *Cl. Rev.*, XLIII, 214, *a[ὶ κατὰ λεπτά | ἴδε μὲν]*. It looks as if the shorter poems of Minermus had also female titles.

In P. Oxy. 2080 (*Antix*, II, 68), POWELL reads *μερμού μοι περιγέσσω ἔπον*, in *Cl. Quart.*, XXII, 113.

A new theory about the Hamburg elegiacs in *Collectanea Alexandrina*, pp. 131 2, is developed by A. MOMICGLIANO in *Boll. fil. class.*, 1929, 151-5: *Un' ignota irruzione dei Galati in Siria al tempo di Antioco III?*

PREISENDANZ reviews F. WIFSTRAND, *Studien zur griech. Anthologie*, in *D. Lit.-Z.*, 1928, 2449-50. W. uses papyrus evidence.

Drama. An event of the first importance is JENSEN's long awaited *Menandri reliquiae in papyris et membranis servatae* now at last published by Weidmann. Commended by WILAMOWITZ in *Gnomon*, v, 465-9, who, however, regrets the lack of translation.

Epitrepontes 359 is emended by K. F. W. SCHMIDT in *Phil. Woch.*, 1929, 861-4. Reads ἐμαντόν τοι θέλοντα.

In *Hermes*, LXIV, 267-70, KÖRTE shows why he would keep ὑπόχρησος in *Epitrepontes* 117. The same play, l. 416, is restored by W. E. J. KUIPER from a scholium to *Wasps* 1258. Reads ἀρ[ἀξ ἐπίταξ', ὁ δ' ἠρκῶς] τὰς ὀφρῶς, in *Mnemosyne*, LVII, 163-5. KUIPER also makes important suggestions, *ib.*, 235-44, on the role of Simmias.

E. SCHWARTZ in *Hermes*, LXIV, 1-15, proposes interpretations of the *Perikeiromene*. F. MILTNER does the same for the *Samia* in *Mitth. d. Vereins klass. Philolog. zu Wien*, 1927, 60-7. L. A. POST publishes *Menandrea* in *Cl. Quart.*, XXIII, 209-12.

Parts of three columns of a new comedy (with characters Laches and Moschion) are published by VITELLI in *Stud. ital. di fil. class.*, N.S. VII, 235-42. The MS. can be dated 59-60 A.D.

Another important event is the Loeb *Herodas* (disguised as *Herodes*) by KNOX. It includes also Hipponax, Cercidas, and the Choliambic Poets, and is crammed with riches, including one ineditum, p. 256. Commended, with many suggestions and some annoyance, by MAAS in *D. Lit.-Z.*, 1929, 1864-8.

In *Mnemosyne*, LVII, 191-2, W. A. L. VREEKEN points out the correct translation of *Herodas* iv, 69-71. ἀνηλάλαξ' ἄν etc. = I would have exclaimed (in admiration) "I'm frightened the ox will hurt me."

HELGE LYNGBY writes in *Eranos*, XXVI, 52-8, on the *Μοιχεύτρια* Mime (P. Oxy. 413). For the alleged Kanarese in this Mime, see now Appendix III of *New Chapters* by Rev. E. P. RICE.

Ichneutae 302 (Pearson) is restored by F. MARX in *Rhein. Mus.*, LXXVIII, 224 as φωνεῖ μὲν αἰδ[λο]ν φ]ορεῖνη. φορεῖνη = callum aprunum.

An important article on the new *Hipponax* (now P.S.I. 1089) is published by K. LATTE, with unflinching restorations, in *Hermes*, LXIV, 385-8. He thinks Petronius used it, but doubts if the author is not later than Hipponax. See too the Loeb *Herodas*, p. 62, and G. COPPOLA in *Studi ital. di fil. class.*, N.S. VII, 85-8.

History. An article on Lachares and Demetrius Poliorcetes by W. S. FERGUSON in *Cl. Phil.*, XXIV, 1-31, uses P. Oxy. 2082.

O[ASTIGLIONI] in *Boll. fil. class.*, XXXV, 212-13, makes suggestions relative to Levi's article on P. Oxy. 2088 and Servius Tullius.

In *Symb. Oslo.*, VII, 92, S. P. THOMAS writes on the Thucydides text (P. Oxy. 1376).

WILAMOWITZ reviews JACOBY's *Fragments der griech. Historiker* in *D. Lit.-Z.*, 1928, 2449-50.

New fragments of historical works are discussed by E. M. WALKER in *New Chapters*, 66-75.

Music. The important article on "Greek Music in the Papyri and Inscriptions" by J. F. MOUNTFORD in *New Chapters*, 2nd ser., 146-83, should be consulted.

Mathematics. In *Cl. Phil.*, XXIV, 321-9, F. E. ROBBINS publishes from the 2nd cent. P. Mich. 620 a series of mathematical problems. Probably a schoolbook.

Medicine. The *Anonymi Londinensis Iatrica* is treated by E. T. WITHINGTON in *New Chapters*, 183-8.

A 3rd-4th cent. recipe for restoring the hair is published by S. MÖLLER in *Griech. Papyri aus dem Berliner Museum*, 1929, 81-2, from Pap. Berl. 11317 recto.

Oratory. POHLE's *Sprache des Hypereides* is reviewed by D. C. HESSELING in *Museum*, XXXVI, 174, and by J. SYKUTRIS in *D. Lit.-Z.*, 1929, 702-5.

An Encomium on Demosthenes is published from the 2nd cent. P. Mich. 10 in *Trans. Am. Philol. Ass.*, LVII, 275-95, by W. EVERETT BLAKE.

In *Hermes*, LXIV, 491-7, LURIA returns to the subject of the connexion between Antiphon Sophistes and the *Alexander* of Euripides.

See too the important article by W. M. EDWARDS in *New Chapters*, 88-124, entitled "Dialogos, Diatribe, Melete."

Philosophy. An extremely important volume has been published by VOGLIANO, *Epicuri et Epicureorum Scripta in Herculan. Papyris servata* (Weidmann, 1928). Reviewed, with many suggestions, by R. PHILIPPSON in *N.G.G.*, 1929, 127-49, and also in *Riv. di fil.*, N.S. VII, 101-9. See also note *ib.*, 290.

P. SHOREY in *Cl. Phil.*, XXIV, 409-10, writes on *Plato and the Stoic oikeiōsis in the Berlin Theaetetus Commentary*.

Philodemus is the subject of notes in *Riv. di fil.*, VII, 244-6, with references to Gregory Nazianzen and Quintilian; and E. ORTH in *Phil. Woch.*, 1929, 125-7, also gives restorations.

A papyrus of Plato's *Politicus* 308 E is published by G. RUDBERG in *Symb. Oslo.*, VIII, 92-4. No important readings.

Romance. A belated review of F. ZIMMERMANN's thesis, *De Charitonis codice Thebano*, which appeared in 1922 in *Philologus*, LXXVIII, 330-81, is published by L. CASTIGLIONI in *Gnomon*, V, 127-9, and a further note in *Boll. fil. class.*, XXXVI, 158-9.

2. RELIGION, MAGIC, ASTROLOGY.

(Including Texts.)

General. A. WIEDEMANN's bibliography, *Ägyptische Religion* (*Arch. f. Rel.*, XXVI, 331-61) contains much that bears on this period.

F. BILABEL, *Die gräko-ägyptischen Feste* (*Neue Heidelberger Jahrbücher*, 1929, 1-51: dedicated to G. Vitelli on his 80th birthday) is of quite exceptional interest and value. After some general remarks on nomenclature etc., B. publishes a new Heidelberg papyrus (Inv. Nr. 1818) giving a list of feasts with ἀργυρικαὶ ἡμέραι; they include Τυφώνια, and he ascribes it with reason to the neighbourhood of Dendera. He then gives the data available from other calendars, Greek and hieroglyphic, and adds a most valuable list of festivals with *testimonia* (rebutting incidentally BRÄUNINGER's suggestion, ΧΑΡΜΟΣΥΝΑ (*Hermes*, LXIII, 484-5)). It brings out the very great strength of the native religious element. [I can add only a reference for *Pelusia* to Tertullian, *De baptismo*, 5, discussed by me in *Journ. Theol. Stud.*, XXVIII, 289-90, and by DÖLGER, *Antike und Christentum*, I, and the puzzling ἐνοσταρχία... Ἀλεξανδρείας Σελευκείου in KEIL-VON PREMERSTEIN, *Erster Reisebericht*, 20, no. 27 B, l. 20, which postulates an ἀγὼν Σελευκείου, on which cf. *J.H.S.*, XLVIII, 42, note 114. It should further be remarked that the ordinary Osiris festival, 17-20 Athyr, does not appear in the calendars of Soknopaiu Nesos or Edfu or Esnah: this may be due to omission or there may have been local variations.]

J. B. HURRY, *Imhotep*, is reviewed by CH. BOREUX, *Rev. hist. rel.*, XXVII, 282-8 (instructive and laudatory).

O. WEINREICH, *Gebet und Wunder, Zwei Abhandlungen zur Religions- und Literaturgeschichte*, offprinted from *Genethliakon Wilhelm Schmid zum siebenzigsten Geburtstag am 24 Februar 1929 dargebracht* (*Tübinger Beiträge zur Altertumswissenschaft*, V, Stuttgart, Kohlhammer, 1929), pp. 167-464, handles with great learning and penetration *Gebetsegoismus* (prayers for evil to be averted and turned elsewhere) and the miraculous opening of doors. In this connexion he discusses various passages from magic papyri (pp. 343 ff.), also the *θυρίδες* of the Serapeum (369, 464). [Compare a queer type of altars with windows in them known in Cyprus and in a Mithraeum discovered by FR. DREXEL, *Das Kastell Stockstadt* (*Obergermanisch-rätische Limes*, 33, 1910), 80.]

ΠΑΝΘΕΙΟΝ. *Religiöse Texte des Griechentums* in Verbindung mit GERHARD KITTEL und OTTO WEINREICH herausgegeben von HERMANN KLEINKNECHT (Stuttgart, Kohlhammer, 1929, pp. xvi + 115) is a very serviceable anthology.

Ptolemaic. H. VOLKMAN, *Studien zum Nemesiskult* (*Arch. f. Rel.*, XXVI, 296-321, with 2 plates), presents an excellent conspectus of new material mainly from Egypt, discusses the two Nemeseia at Alexandria, points to an Egyptian equivalent of Nemesis as a cause for her popularity in Egypt, and treats her rôle as a goddess of victory worshipped by the army and in the theatre. V. is a welcome addition to the ranks of students in this field.

P. ROUSSEL, *Un nouvel hymne à Isis* (*Rev. ét. gr.*, 1929, 137-68), gives a penetrating commentary on the hymn found by Salač at Cyme and its analogues, e.g. the hymn at Cyrene (for which the analogy of Euripidean and New Comedy prologues is to be noted. Cf. WEINREICH, *Arch. f. Rel.*, XXVIII, 38 ff. The prologues profess also to be revelations). His discussion, pp. 164 ff., of the obscure process by which the Graeco-Roman mysteries of Isis took shape is also valuable.

To the question of the Ptolemaic φῶσφόρος W. W. TARN returns in a postscript to L. R. FARNELL, *Hellenistic Ruler-Cult: Interpretation of two texts* (*J.H.S.*, XLIX, 78-80).

R. REITZENSTEIN, *Die Hellenistischen Mysterienreligionen*, is reviewed by E. BICKEL, *Phil. Woch.*, XLIX, 196-207; S. R[EINACH], *Rev. arch.*, XXX, 176; E. BRIEM, *Zur Frage nach dem Ursprung der hellenistischen Mysterien*, by K. H. E. DE JONG *Museum*, XXXVI, 100-1; K. KERÉNYI, *Die griechisch-orientalische Roman-*

littérature in religionsgeschichtlicher Beleuchtung, by A. BOULANGER, *Rev. ét. anc.*, xxxi (1929), 64-5, and L. SUALI, *Boll. fil. class.*, xxxvi, 36-41; E. WILLIGER, *Hagios*, by P. I. MPRATSIOTES, *Byz.-neogr. Jahrb.*, vi, 543-4.

W. DEONNA, *Terres cuites gréco-égyptiennes*, *Rev. arch.*, xxiv (1929), 281-90 (with one plate), publishes an Athene type and two interesting altar-bearing figures (one the head of a Silenus, the other the head of a woman) which he connects with processional usages.

Roman. A very welcome event is the publication of FRANZ CUMONT, *Les religions orientales dans le paganisme romain* (quatrième édition publiée sous les auspices du Musée Guimet. Paris, Geuthner, 1929, pp. xvi + 339, with 16 plates and 13 figures). This famous book re-appears with a new chapter, on the mysteries of Bacchus at Rome, with a complete revision of the very full notes at the end, and with an admirable selection of illustrations. It is of the greatest use to the specialist and, at the same time, an ideal introduction to the subject. CUMONT has also in his paper *Une représentation du dieu Alexandrin du temps (C.-R. Ac. Inscr.*, 1928, 274-82) published a bas-relief of Aion and Kore, and discussed the fusion at Alexandria of the local god Aion with the Persian Zervan.

F. WORMALD, *A Fragment of Accounts dealing with Religious Festivals (Journal*, xv, 239-42), publishes an interesting and puzzling text relating to festivals at Oxyrhynchus.

H. B. W[ALTERS], *A relief of Sarapis (British Museum Quarterly*, iv, 4-5, pl. vi), publishes a curious basalt disk, of the latter half of the 1st century A.D., dedicated to Sarapis, with a strange inscription ending TO BACIAAIN ANEΘHKEN, and on its other side a bust of the radiate deity wearing the calathos.

I learn from *Phil. Woch.*, XLIX, 857, that A. SALAČ, *Listy filologické*, LIV, *Hlídká archaeologická*, 289-301, publishes a glass bottle with a panorama of Puteoli, apparently showing the Serapeum, and suggests that the bottle was used to bring Nile water for religious purposes and that the inscription FELIX PIE ZESAIT CVM TVIS has magical significance.

K. SCOTT, *Octavian's propaganda and Antony's DE SVA EBRIETATE (Class. Phil.*, xxiv, 133-41), is a valuable contribution to the religious politics preceding Actium.

Magic. A. S. HUNT, *A Greek Cryptogram* (offprinted from *Proc. Brit. Acad.*, xv, 1929, pp. 10 and plate, 2 f.n.), publishes a small Michigan magical papyrus written in disguised Greek letters and brilliantly deciphered by him. It gives directions for making oneself beautiful. K. PREISENDANZ briefly announced the discovery in *Gnomon*, v, 457-8, and has since dealt with it in an important review, *Phil. Woch.*, XLIX, 1544-9. [His suggestion that, l. 4, Τυφῶνος is a slip for Ὀσίρειος and, l. 5, Ὀσίριον a slip for Τυφῶνα is very reasonable: the error may of course have taken place in the writer's mind.] The work has also been reviewed by A. D. NOCK, *Class. Rev.*, XLIII, 238. [I would add a remark on l. 13 ἀπάγγελλε τὰ κρυπτὰ τῆς μυριωνύμου θεᾶς Ἴσιδος. If, as Preisendanz urges, the first few lines are addressed to Isis, this is not, as Hunt makes it, part of the prayer: it is an injunction directed to the man using the charm, and bidding him recite or threaten to recite the secrets of the goddess. A parallel for this sort of shorthand is the common use of λόγος (e.g. l. 2203 of the great Paris papyrus). I withdraw my suggestions on 4 and 8 f. Is Ιακω in 21 for Ιακωβ, and not as Pr. suggests for Ιαω? 'God of Abraham, Isaac and Jacob' would be liable to a misunderstanding like that which has made the proper name Σαβαωθ out of 'Lord of hosts.']

A. S. HUNT, *An Incantation in the Ashmolean Museum (Journal*, xv, 155-7), publishes an interesting love-charm attached to a clay figure: it is notable for its homosexual intent (hence the sentimentalism (l. 14), συγκατάμειξον τὰς ψυχὰς ἀμφοτέρων, absent from ordinary erotic magic) and for these invocations, (l. 5) ἀδωνα ἀβρασαξ πιν[ο]στι καὶ σαβας and (l. 22) διω ἀδωνα, οἴψειστε θεον, οὗ ἐτιν τῶνομαι τῶ ἀλειθινὸν διω καὶ ἀδωνα. H. reprints a Hawara charm published by J. G. MILNE, *Archiv*, v, 393, which he interprets as a love-charm and not a *defixio*, perhaps rightly: here two women are concerned.

A. D. NOCK, *Greek Magical Papyri (Journal*, xv, 219-35), gives, à propos of the new edition by PREISENDANZ, an account of the genesis of this literature, urging that its substratum had taken shape by the first century of our era, bringing it into connexion with the Pythagorean revival, and discussing a mystic strain sometimes apparent in it and its relation to *Pistis Sophia*. He shows also that a comparison of P. IV, 335 ff. with a Cairo lead tablet points to an original earlier than either. [F. C. BURKITT draws my attention à propos of p. 225, to the fact that in the Monastery of Epiphanius there are ostraca giving the heathen (planetary) days of the week: i.e. they had to be taught to monks about A.D. 600.]

S. EITREM, *Zu Philostrats Heroikos (Symb. Oslo.*, VIII, 1-51), is a very valuable study of the picture Philostratus gives of heroic cultus and of the continual revelations received by the ἀμπελοργός from Proteus. E. deals with the parallel thus afforded to magic papyri, e.g. σύστασις, and stresses Neopythagorean influence on the Philostratean ideal.

K. PREISENDANZ, *Papyri graecae magicae*, I, has been reviewed by TH. HOPFNER, *Gnomon*, v, 575-7; P. COLLART, *Rev. de phil.*, Sér. 3, III, 313-14; H. J. ROSE, *Cl. Rev.*, XLIII, 74-5; A. D. NOOK, *J.H.S.*, XLIX, 124; W. BAUER, *Theol. Lit.-Z.*, LIV, 102-4; an anonymous writer, *Journal of Religion*, IX, 153-4.

LEXA, *La magie dans l'Égypte ancienne*, has been reviewed by J. TOUTAIN, *Journ. des Sav.*, 1929, 126-34; P. MONTET, *Rev. ét. anc.*, 31, 68-9; A. W. SHORTER, *Journal*, xv, 137-8; CH. BOREUX, *Rev. hist. rel.*, XCVII, 120-31 (very high praise).

LYNN THORNDIKE, *History of magic*, has been reviewed by P. A[LPHANDÉRY], *Rev. hist. rel.*, XCVII, 147; O. BAUERFEIND, *Die Worte der Dämonen im Markusevangelium*, by E. FASCHER, *Theol. Lit.-Z.*, LIV, 482-3; *Symb. Oslo.*, III-V by J. BEHM, *ib.* 586-7.

Astrology. Catalogus codicum astrologorum graecorum: codicum Parisinorum partem primam descripsit FR. CUMONT. Tomi VIII, Pars I. (Bruxelles, M. Lamertin, 1929. Pp. vi+292, 1 plate.) This admirable volume completes the record of the Paris MSS. and gives new fragments of Vettius Valens and Rhetorius, the *Methodus* of Hermes and other valuable material.

BOLL-BEZOLD-GUNDEL, *Sternglaube und Sterndeutung*, is reviewed by O. CASEL, *Jahrb. f. Liturg.*, VIII, 309; K. CH. SCHMIEDER, *Geschichte der Alchemie*, and FR. STRUNZ, *Astrologie Alchemie Mystik*, by R. VÖLKER, *Theol. Lit.-Z.*, LIV, 111. We may note in passing J. von NEGELEIN, *Die Wahrzeichen des Himmels in der indischen Mantrik* (*Arch. f. Rel.*, XXVI, 241-95: e.g. 249 on colours of heavenly bodies).

Hermetica. F. BRÄUNINGER, *Untersuchungen*, is favourably reviewed by M. DIBELIDS, *Gnomon*, v, 161-5.

Christianity. C. SCHMIDT, *Neue Funde zu den alten ΠΡΑΞΕΙΣ ΠΑΥΛΟΥ* (*Sitzungsb. Preuss. Akad.*, 1929, VII, 176-83), gives a first account with extracts of a papyrus now at Hamburg, containing parts of the *Acts of Paul*, which are apart from one exception not preserved in the Coptic fragments at Heidelberg, include the episode quoted by Nicophorus and a saying quoted by Origen, and according to S. show that these Acts were not heretical. The full publication will be eagerly awaited.

H. A. SANDERS, *A newly discovered leaf of the Freer Psalter* (*Harv. Theol. Rev.*, XXII, 391-3), publishes one of the missing leaves, found in Kelsey's 1927 purchase: it covers Ps. 146. 9-148. 1.

H. A. SANDERS-C. SCHMIDT, *Minor Prophets*, has been reviewed by F. G. KENYON, *Journal*, XIV, 329-30, H. I. BELL, *Cl. Rev.*, XLIII, 89-90, H. ST. JOHN THACKERAY, *Journ. Theol. Stud.*, XXX, 218-9. THACKERAY also in *A papyrus scrap of patristic writing* (*ib.*, 179-91, with plate), discusses a fragment in the MS, emends it brilliantly and, on linguistic grounds, makes the most attractive suggestion that it is a fragment of a lost Προφητικὴ κηρυκία by Clement of Alexandria.

H. GERSTINGER, *Pampropios von Panopolis, Eidyllion...und zwei Briefe des Gregorios von Nazianz in Pap. Gr. Vindob. 29788 A-C* (*Sitzungsb. Ak. Wiss. Wien*, 208, 3 Abt., 1928), publishes two poems of the Nonnian school which he ascribes to one Pampropios (interesting as specimens of the survival of classical tradition and mythology) and Greg. Naz., *Epp.* 80 (86) and 90 (41).

E. DE FAYE, whose death is a serious blow, finished before it his large work on Origen (*Origène, sa vie, son œuvre, sa pensée*, II, III, Paris, Leroux, 1927, 1928. Pp. iii+248 and 307).

C. DEL GRANDE, *Liturgiae preces hymni Christianorum e papyris collecti*, is reviewed by S. LEIPOLDT, *O.L.Z.*, 1929, 366.

W. FOERSTER, *Von Valentin zu Herakleon*, is reviewed by W. VÖLKER, *Theol. Lit.-Z.*, LIV, 487-90 (serious criticisms), J. M. CREED, *Journ. Theol. Stud.*, XXXI, 106-7, and anonymously in *Journal of Religion*, IX, 158; R. LORENTZ, *De Egyptische Kerkordening en Hippolytus van Rom*, by J. A. ROBINSON, *Journ. Theol. Stud.*, XXXI, 93-6.

C. MICHELS, *Die Akklamationen in der Taufiturgie* (*Jahrb. f. Lit.*, VIII, 76-85), incidentally shows the close resemblance between the vesting of the neophyte in white and his acclamation by the people in the Coptic-Ethiopic *Ordo confirmationis* of Alexandria and the conclusion of the initiation of Lucius in Apul., *Met.* XI.

H. LINSSSEN in the course of his article ΘΕΟΣ ΣΩΤΗΡ (*Jahrb. f. Lit.*, VIII, 1-75: important for the classification of the liturgical material), suggests (p. 16) that P. Oxy. 405 is liturgical and remarks (p. 40) on the particular value of material from Egypt for the study of the development of Christian worship, and (p. 44) on the possibility that the Ethiopic rite preserves an early type of Alexandrian practice. He concludes that the liturgical use of σωτήρ and its correlatives is to be explained from the Hellenistic background and not from Biblical usage, and supports this view with a wealth of learning and of acute observation. [Some reference should be added to Philonic usage: cf. my *Early Gentile Christianity*, 91 f.] We must certainly allow that Hellenistic use has counted for a good deal. At the same time two points

may be observed. (1) We do not apparently find Ἰησοῦς σωτήρ with σωτήρ as a pure cult epithet (like Ζεὺς σωτήρ, etc.); σωτήρ retains much of its sense as a *nomen agentis*, as for instance in κύριος καὶ σωτήρ ἡμῶν Ἰησοῦς Χριστός and in many phrases with an article, Ἰησοῦς ὁ σωτήρ. This use with the article has of course itself abundant Hellenistic analogy: it is normal for rulers. [A plain σωτήρ occurs in *Phil.* 2. 11 as quoted in Clement, *Excerpta ex Theodoto*, 42 from a Valentinian source κύριος τῆς δόξης Ἰησοῦς Χριστός σωτήρ, where σ. is an addition. But here we have to remember that ὁ σωτήρ is the Valentinian title for Christ, possibly because to them the soteriological work, rather than the historical personality, was everything. For σ. as a proper name, cf. P. Oxy. 1566, χαίρει σωτήρ.] (2) The actual popularity of σωτήρ must have been in some measure connected with the idea that it was a synonym for Jesus (Luke 2. 11: Linssen 64; cf. Matth. 1. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν).

A. D. NOCK, *Liturgical Notes* (*Journ. Theol. Stud.*, xxx, 381-95), discusses the *Anaphora* of Serapion in its relation to Egyptian liturgical tradition and in particular the way in which the Institution narrative is attached to what comes before; also the origin of intercessions introduced by *μνήσθητι*.

We may in conclusion mention a work which will be of very great service to students in this and other fields. *Patrologiae cursus completus accurante I.-P. MIGNE series graeca*. THEODORVS HOPFNER *Index locupletissimus tam in opera omnia omnium auctorum veterum quam in adiectas praefationes dissertationes commentationes omnes omnium virorum doctorum recentium per capitula operum omnia argumenta complectens. Accedit indiculus auctorum ex ordine tomorum indiculus auctorum ex ordine alphabetico quorum operum titulis editionum recentiorum conspectus adnectitur indiculus methodicus*. Tomus I, fasciculus I: Tom 1-17. (Pseudo-Clemens—Origenes.) [Paris: Geuthner; 1928, pp. 1-96.] This is a really full analysis of the contents of the *Patrologia*, not merely of the ancient texts but of the modern discussions therein reprinted. Its convenience and usefulness are obvious, and Professor HOPFNER is to be congratulated on another admirable work of self-sacrifice in the cause of scholarship.

3. PUBLICATIONS OF NON-LITERARY TEXTS.

(N.B. *Miscellaneous notes on and corrections of documents previously published are referred to in § 9. Reviews, when sufficiently important for mention, are noticed here.*)

General. J. WOLFF reviews vol. III, part 2 of the *Sammelbuch* (*O.L.Z.*, xxxii, 345-6). P.S.L, ix, part 1 has been reviewed by P. JOUGUET in *Rev. de phil.*, 3rd ser., III, 77-9, and by F. ZUCKER in *B.Z.*, xxix, 94-5. For part 2 see below, *Roman-Byzantine*. P. Cornell 1 has been reviewed by A. v. PREMERSTEIN (*Klio*, xxii, 164-5), F. ZUCKER (*O.L.Z.*, xxxii, 842-5), A. E. R. BOAK (*Class. Phil.*, xxiv, 421-2), and M. ROSTOVTSSEFF (*Ct. Weekly*, xxii, 92 f.; known to me only from *Phil. Week.*, xlix, 1198); P. Bouriant by F. ZUCKER (*D. Lit.-Z.*, 1929, 799-805), A. E. R. BOAK (*Class. Phil.*, xxiv, 420-1), and A. HELMLINGER (*Rev. ét. anc.*, xxxi, 184-5); and B.G.U. VII by M. ROSTOVTSSEFF (*Gnomon*, v, 435-40).

CLAIRE PRÉAUX has published an interesting and readable article on the evidence contained in private letters as to education in Egypt, translating many of the letters referred to. Of course, for a systematic study of the subject, this evidence must be supplemented by that of other documents, but the article is an excellent piece of *vulgarisation*, to use a handy French term, and furnishes even to the scientific worker a useful conspectus of the material. *Lettres privées grecques d'Égypte relatives à l'éducation*, in *Rev. belge*, viii, 757-800. For papyrus letters see also chapter III, "Letter Writing," by C. C. EDGAR ("The Zenon Papyri"), and C. J. ELLINGHAM ("Letters of Private Persons") in POWELL and BARBER's *New Chapters in the History of Greek Literature*, 2nd Series, 1929.

Ptolemaic. C. PRÉAUX reviews P. Cairo Zenon, III, in *Chronique d'Égypte*, iv, 299-303. The Demotic documents of the Zenon archive have been edited with his usual mastery by W. SPIEGELBERG in a volume which is numbered Heft 8 of his *Demotische Studien*, though in a larger format than its predecessors. *Die demotischen Urkunden des Zenon-Archives*, Leipzig, Hinrichs, 1929. Pp. viii + 37, 10 plates.

An edition by W. L. WESTERMANN of an important and interesting *διάγραμμα* on slaves, the date of which appears to be the beginning of the 2nd century B.C., reaches me as this goes to press. WESTERMANN discusses in detail the various problems raised or suggested by the *διάγραμμα*. *Upon Slavery in Ptolemaic Egypt*, New York, 1929, Columbia University Press. Pp. iii + 69, 1 plate.

SPIEGELBERG, besides the Zenon papyri referred to, has also published an important Demotic papyrus at Berlin which contains on the recto a fragment of regulations for civil actions, probably, in Spiegelberg's view, belonging to the *ἐγγάριος νόμος*, and on the verso a list of Egyptian priests, indicating the amount of their *τελεστικόν*. *Aus einer ägyptischen Zivilprozessordnung der Ptolemäerzeit (3-2 vorchristl. Jahrh.)* (*Abh. Bay. Ak.*, Neue Folge, I, 1929), München. Pp. 22, 4 plates.

W. KUNKEL in an article on the alienation of catocic land publishes three of the papyri (all of the late Ptolemaic age, 1st cent. B.C.) the evidence of which he uses. *Über die Veräußerung von Katoekenland*, in *Z. Sav.-Stift.*, XLVIII, 285-313.

Ptolemaic-Roman. The long-expected fasc. 1 of the Milanese Papyri, edited by A. CALDERINI, has now appeared. Apart from one literary text it consists entirely of documents, of which no. 2 is the Ptolemaic sale of a palm-grove already published by CALDERINI in the *Recueil Champollion*, and the others are of the early Roman period and form a single group, being the family papers of a certain Harthotes of Theadelphia. None of these papyri is of outstanding importance, but they form a useful addition to our material, and are edited with translations and a great wealth of commentary. *Papiri Milanesi* (Pubbl. di "Aegyptus," S. Scient., vol. 1), Parte I, Collezione Jacovelli-Vita, Milano, Università Cattolica del Sacro Cuore, 1928. Pp. i-viii, 1-63, nos. 1-12.

Roman. H. SANDERS has published an important and interesting Latin birth certificate found at Karanis, in which the birth of illegitimate twin children "ex incerto patre" is recorded, and which refers to the leges Aelia Sentia and Papia Poppaea. *A Birth Certificate of the year 145 A.D.*, in *A.J.A.*, XXXII, 309-29, 4 plates. This and one of the certificates published by ΓΟΥΕΡΑΟΥ (see *Journal*, xv, 120) are the subject of a communication by R. CAGNAT, who reproduces the texts with brief notes. *Deux nouveaux certificats de naissance égyptiens*, in *Journ. Sav.*, 1929, 74-7. Sanders' text is also discussed in valuable articles by É. CUQ (*Les lois d'Auguste sur les déclarations de naissance*, in *Mélanges Paul Fournier*, 1929, 119-33) and EGON WEISS (*Zur Rechtsstellung der unehelichen Kinder in der Kaiserzeit*, in *Z. Sav.-Stift.*, XLIX, 260-73). See also § 6, B. iv.

N. Y. CLAUSON publishes with a detailed and valuable commentary a most interesting register in five columns dating from A.D. 104. It is the register of a customs house and is of special note because of its comparative fullness of detail, its good preservation, and the unusually large number of commodities mentioned. *A Customs House Registry from Roman Egypt* (*P. Wisconsin 16*), in *Aegyptus*, IX, 240-80.

A letter of the 2nd century from a certain Claudius Agathos Daimon to a friend named Sarapion is a useful addition to our material for tracing the development of the Chancery hand. Though strictly private in character, it was clearly written by a clerk trained in or strongly influenced by the official style; and the sender, who was probably a high official, merely subscribes in an informal hand at the end. It is edited by H. GERSTINGER, *Ein neuer Beitrag zur Geschichte der griechischen amtlichen Kanzleischrift* (*Pap. Gr. Vindob. 22473*), in *Wiener Studien*, XLVII, 168-72.

F. BILABEL has published a small but very interesting fragment of a document dating from the end of the 2nd century, on the verso of which is a list of festivals. It furnishes the starting-point for a most valuable article on Graeco-Egyptian festivals, for which see § 2 above. *Die gräko-ägyptischen Feste*, in *Neue Heidelberger Jahrbücher*, 1929, 1-51 (text on pp. 4-6). In connexion with this may be mentioned the rather later but hardly less interesting account of a festival or festivals published by F. WORMALD: *A Fragment of Accounts dealing with Religious Festivals*, in *Journal*, xv, 239-42.

In an appendix to their *Municipal Administration in the Roman Empire* (Princeton, 1926), F. F. ABBOTT and A. C. JOHNSON republish a large number of documents illustrating the subject. These include 45 from Egypt (pp. 507-71), consisting of both inscriptions and papyri.

Reference may here be made in passing to the cryptographic papyrus published by HUNT (see § 2 above) and the arithmetical problems published by ROBBINS (§ 1).

Roman-Byzantine. The second fasciculus of P.S.I., IX contains only one papyrus (no. 1079, a fragment of a letter) dating from before the Christian era; the remainder are of the Roman and Byzantine periods, and there are also some important literary papyri, for which see § 1 above. The most noteworthy of the documents are: 1063, receipts for the deposits of recruits in the *Cohors I. Augusta Praetoria Lusitanorum equitata*; 1066, an undertaking by a γεωμέτρης to present himself for the service of the ἐπισκέψεις; 1067, a request for an ἀπαρχή (Antinoopolis); 1072, a lease from Oxyrhynchus with interesting provisions; 1075, a petition which is of interest for the domestic relations of the petitioner; 1077, which mentions a detachment of the sixth legion posted at Lycopolis; 1078, which provides what is apparently the earliest mention of the eras of Oxyrhynchus; and 1080, a letter, the writer of which announces the sending of toys for "little Theon." *Papiri greci e latini*, IX, 2, pp. 97-214, nos. 1062-96 and indices. (*Pubbl. della Soc. Italiana.*) One papyrus in this volume (no. 1075) had previously been the subject of an article by G. SCHERILLO in *Rend. Ist. Lombardo*, LXII, which is however inaccessible to me.

The papyri in the municipal library of Gothenburg have been very well edited by H. FRISK. Twenty-one are published in full with commentary, the others described, sometimes however with the complete

text. Most of the documents are not of great importance, but several offer points of note, and nos. 3, 7 and 13 are of rather exceptional interest, the first concerning Caracalla's visit to Alexandria, the second being a document relating to the supply of glass windows in the baths, etc., and the last a letter concerning disturbances at Lycopolis. *Papyrus grecs de la Bibliothèque Municipale de Gothenbourg*, Göteborg, Wettergren & Kerbers Förlag, 1929. (Göteborgs Högskolas Årsskrift, xxxv, 1929, 1.) Pp. 59, 2 facsimiles. 3 kr. Reviewed by F. ZUCKER (*B.Z.*, xxix, 95-7) and H. I. BELL (*Cl. Rev.*, xliii, 237).

Another meritorious Swedish publication is that by S. MÖLLER of thirteen Berlin papyri of the Roman and early Byzantine periods. They are excellently edited, with an elaborate and indeed superfluously lengthy commentary, and with translations, and all offer some point of interest. No. 1 is perhaps the most noteworthy; it is a *διάλυσις*, remarkable in coming from Euergetis near Lycopolis (Εὐεργέτις ἢ κατὰ Λύκων τὴν λαμπρὰν πόλιν), in mentioning eponymous priests (in A.D. 300!), and in containing an occurrence of the word *ἀναγνώστης* in a sense new to papyri, i.e. a person who reads over a contract to an illiterate contractor. No. 2 is the beginning and end of P. Oxy. 1203, and contains the expression *ἐπ' ἐκστροφῆ*, for which see *Studi Bonfante*, III, 65. No. 4, besides several other interesting features, is dated by the *Καίσαρος κράτησις*. No. 5 mentions *ἐπιτηρητὰ ἐξοπύλης καὶ ἐλανοδόσμου* (*sic*; or *λεχ-*, i.e. *λαχανοδόσμου*? Schubart) *Ψεῖ*. No. 9 is an interesting letter about the delivery of official documents to the *λογιστήριον*. No. 10 is an equally interesting letter relating to viticulture, in which there is a very noticeable effort after stylistic elegance. No. 11 is another letter which, despite its imperfection, is of considerable interest, and No. 13 contains a recipe for a hair restorer. It may be remarked in passing—and the remark would be appropriate to some other editions also—that the volume would be much more convenient to use if (1) the date of each document were clearly noted at the beginning, (2) the serial number of each were inserted at the top of every page after the first, (3) a table of papyri indicating the nature of each were given at the beginning or the end of the volume. *Griechische Papyri aus dem Berliner Museum*. Inaug.-Diss., Göteborg, 1929, Elanders Boktryckeri. Pp. viii + 95, 2 plates. FRISK has published an article on this publication with new readings and useful notes, and a revised text of the first document. *Zu einigen neuveröffentlichten Berliner Papyri*, in *Aegyptus*, x, 87-95.

FRISK has himself published four Berlin papyri. They are: 1. Three fragments of an *ἀπόφασις* of A.D. 200, too imperfect for its exact subject to be discovered. 2. A petition to the *δικαιοδότης* in the well-known case Drusilla v. C. Julius Agrippianus. 3. Fragment (cols. 19 and 20) of a process against a *κωμογραμματεὺς* before the strategus, early 3rd century. 4. An agreement for a lease of a vineyard in the Hermopolite nome, A.D. 512. *Vier Papyri aus der Berliner-Sammlung*, in *Aegyptus*, ix, 281-95.

Byzantine and Arab. V. MARTIN has published an important and interesting letter from the archive of Dioscorus of Aphrodito, which has for many years been in the Geneva collection. Its special value lies in the fact that it was written at Constantinople, and furnishes a good example of the handwriting of the Imperial civil service. It is from a high official, very likely, as MARTIN suggests, the *praefectus praetorio Orientis*, and it was clearly addressed to the Duke of the Thebaid. Its subject is one of Dioscorus's numerous law-suits. A facsimile of this letter will appear in the next part of the New Palaeographical Society. *A Letter from Constantinople*, in *Journal*, xv, 96-102.

I refer here only for the sake of completeness to two publications of Coptic papyri, viz. P. JERNSTEDT, *Zwei neue Bruchstücke der koptischen* ΕΡΩΤΑΠΟΚΡΙΣΕΙΣ, in *Aegyptus*, x, 80-6, and A. MALLON, *Nouvelle Série d'ostraca* ΕΤΜΟΣΛΟΝ, in *Rev. de l'Ég. anc.*, II, 89-96 (a collection of ostraca from Karnak, containing receipts similar to those in *Wadi Sarga*, a publication which the editor seems not to know. For *Φορ* see *Wadi Sarga*, p. 25 f., for *θαλ* *op. cit.*, p. 20 f.).

4. POLITICAL HISTORY, BIOGRAPHY, ADMINISTRATION, TOPOGRAPHY AND CHRONOLOGY.

General. W. L. WESTERMANN's article on *New Historical Documents in Greek and Roman History*, published in *Am. Hist. Rev.*, xxxv, 14-32, is almost entirely concerned with Egypt and Cyrenaica, giving a fairly full summary of papers which have appeared recently.

Further reviews of works already noticed in the *Journal* are: of KAERST'S *Geschichte des Hellenismus*, I (see xv, 122), by E. LOHMEYR in *Theol. Lit.-Z.*, LIV, 343-5; of JOUGUET'S *L'impérialisme macédonien* (see xv, 122), by O. G. VON WESENDONK in *Klio*, xxii, 485-8, who scarcely touches on the Egyptian side of the book, by C. PRÉAUX in *Chron. d'Ég.*, IV, 292-7, and by W. W. TARN (on M. R. DOBIE'S translation) in *Cl. Rev.*, xliii, 27-8; of BEVAN'S *History of Egypt* (see xv, 122), by C. PRÉAUX in *Chron. d'Ég.*, IV, 292-7, and CASPER J. KRAEMER in *Cl. Weekly*, Dec. 16, 1929. E. STEIN'S *Geschichte des spätromischen*

Reiches, I, has been briefly noticed by E. HOHL in *Hist. Z.*, CXXXIX (1929), 580-2, and by M. BESNIER in *Journ. Sav.*, 1929, 79-80; it has been reviewed by N. H. BAYNES in *J.R.S.*, XVIII (1928), 217-28.

Political History and position of nationalities. An important paper by U. WILCKEN on *Alexanders Zug in die Oase Siwa* is printed in *Sitzungsber. Preuss. Akad. Wiss.*, xxx, 576-603. He holds that Alexander did not go to Siwa to obtain recognition as the son of Ammon, but simply to consult the oracle. As King of Egypt, he was recognized as a god in Egypt, but this had no influence elsewhere; and it may have taken place before his visit to Siwa, which was the result of a sudden idea conceived while he was founding Alexandria. At the temple he was greeted by the priests as the son of Zeus, but this was no part of the oracular utterance: the accounts of the proceedings clearly distinguish the two items, and the actual response was never known. The idea that the visit was designed to get a sanction for political enterprises is due to the embroidery of the Romance. Alexander never used for any practical purpose the sonship of Zeus which had been assigned to him: it was not till after his death that he became known as the son of Ammon. The article is reviewed by A. CALDERINI in *Aegyptus*, ix, 319.

WALTHER SCHWAHN'S *Die Nachfolge Alexanders des Grossen*, I, in *Klio*, XXIII, 211-38, has not much about Egypt: he comments on the purely panegyristic nature of the accounts written in the interests of the Ptolemies (p. 221).

L. R. FARNELL'S article on *Hellenistic Ruler-Cult*, with a note by W. W. TARN, in *J.H.S.*, XLIX, 79-81, though not primarily concerned with Egypt, should be noted.

Ptolemy II and Arabia, by W. W. TARN in *Journal*, xv, 9-25, reconstructs the story of the efforts of Philadelphus to get control of the incense-trade by holding N.W. Arabia.

E. CAHEN has written on *Les Juifs d'Égypte au temps de Vère chrétienne* (Aix en Provence, 1927, 62 pp.), and A. ANDRÉADES on *Oi 'Eβpaίνοι ἐν τῷ Βυζαντινῷ Κράτει* in *Ἐπετηρίς τῆς Ἐταιρείας Βυζαντινῶν Σπουδῶν* (1929, 23 pp.; information supplied by H. I. BELL).

Further reviews of works already noticed in the *Journal* are: of SCHUBART'S *Griechen in Aegypten* (see xv, 122) by S. DE RICCI in *Rev. ét. gr.*, XLII, 356; of BELL'S *Juden und Griechen* (see xv, 123) by P. [EETERS] in *Anal. Bolland.*, XLVII, 404-5, by A. D'ALÈS in *Rev. ét. gr.*, XLII, 117-19, and by H. S. J[ONES] in *J.R.S.*, XVIII, 127.

Administration. The discussion of the inscriptions recently found at Cyrene throws some side-lights on Egyptian history: articles to be noticed are by A. VON PREMERSTEIN, *Fünf Edikte des Augustus und Senatsbeschluss aus Kyrene*, in *Klio*, XXII, 162-4, by J. STROUX and L. WENGER, *Die Augustus-Inschrift auf dem Marktplatz von Kyrene*, in *Abh. Bay. Ak.*, XXXIV, 2, by F. TAEGER, *Zum Verfassungsdiagramm von Kyrene*, in *Hermes*, LXIV, 432-57, by A. SEGRÈ, *La costituzione di Cirene*, in *Bull. Ist. Dir. Rom.*, 1929, and by J. A. O. LARSEN, *Notes on the Constitutional Inscription from Cyrene*, in *Cl. Phil.*, XXIV, 351-68.

M. BESNIER discusses the title *corrector* in *L'usurpateur Achilleus et le titre de "corrector"*: he considers that if Achilleus was called "corrector," as suggested by WILCKEN, he took the title himself as a dignity almost imperial: *C.-R. Ac. Inscr.*, 1929, 216-21.

V. CHAPOT'S *Astos* in *Rev. ét. anc.*, XXXI, 7-12, deals with the Greek use of the term, but may be consulted for references in papyri.

B. A. VAN GROENINGEN, writing *De tributo quod εισφορά dicitur* in *Mnemosyne*, LVI, 395-408, touches on the late use in Egypt.

A. SEGRÈ has an article *A proposito di peregrini che prestavano servizio nelle legioni romane in Aegyptus*, ix, 303-8.

Some information as to the organization of the Egyptian troops is obtained by F. SCHEHL from an inscription found at Termessos: *Ἐἰν ἀρχιστράτηγος praefectus Aegypti Valerius Eudaemon* in *Jahresh. d. öst. arch. Inst.*, XXIV, 95-106.

In his book on *The Roman Legions*, Oxford, 1928, H. M. D. PARKER argues that in Egypt the *praefectus castrorum* gradually advanced to the position of commander of the legion, and eventually bore the title *praefectus legionis*. This conclusion is contested by E. VON NISCHER in *Hist. Z.*, 140, 115.

P. COLLOMP'S *Chancellerie et diplomatique* (see *Journal*, xv, 124) is reviewed by G. ROUILLARD in *Rev. de phil.*, 3, III, 221-2.

For the use of the terms *στρατηγός* and *στρατηλάτης* reference may be made to W. ENSSLIN'S paper on *Dalmatius Censor, der Halbbruder Konstantius I*, *Rhein. Mus.*, N.F. LXXVIII (1929), 199-212.

H. I. BELL'S valuable summary of the evidence of the papyri for *The administration of Egypt under the 'Umayyad Khalifs*—a paper read at the Congress of Orientalists at Oxford, Aug. 28, 1928—has been published in *B.Z.*, XXVIII (1928), 278-86. Though the work is not directly concerned with papyri,

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reference may be made to WALTHER BJÖRKMANN, *Beiträge zur Geschichte der Staatskanzlei im islamischen Ägypten. Abhandlungen aus dem Gebiet der Auslandskunde*. Hamburgische Universität. Band 28; Reihe B. *Völkerkunde, Kulturgeschichte und Sprachen*, Band 16. Hamburg, Friedrichsen, De Gruyter, 1928. Reviewed by F. DÖLGER in *B.Z.*, xxviii (1928), 431-2.

Biography. W. W. TARN, in an article *Queen Ptolemais and Apama* in *Cl. Quart.*, xxiii, 138-41, suggests that Ptolemy I married an Egyptian princess soon after his arrival in the country.

Topography. FR. ZUCKER contributes an essay *Zur Landeskunde Aegyptens aus griechischen und römischen Quellen* to the *Festschr. Walther Judeich* (pp. 131-41), dealing with the occurrence of the acacia in place-names and especially the Khargeh oasis.

F. W. VON BISSING has described *Tine, eine hellenistisch-römische Festung in Mittelaegypten* in *Sitzungsber. d. bayer. Akad. d. Wiss.*, 1928, Abh. 8.

Chronology. J. K. FOTHERINGHAM has a comprehensive article on *The Calendar* in *The Nautical Almanac for 1931* (publ. 1929), 734-47, which contains useful accounts and explanations of the Egyptian, Greek, and Roman calendars.

J. B. CHABOT reviews M. CHAISE, *La Chronologie des temps chrétiens de l'Égypte et de l'Éthiopie*, in *Journ. Sav.*, 1928, 373-4. Reviews of works previously noticed are: of E. MEYER's *Untersuchungen* (see xv, 125) by W. KUNKEL in *Gnomon*, v, 48-51, and of W. KUBITSCHER's *Grundriss der antiken Zeitrechnung* (see xv, 125) by M. P. NILSSON in *G.G.A.*, 1929, 99-104.

5. SOCIAL LIFE, EDUCATION, ART, ECONOMIC HISTORY, NUMISMATICS, AND METROLOGY.

General. J. VOGT's *Herodot in Aegypten: Ein Kapitel zum griechischen Kulturbewusstsein* is included in *Genethliakon Wilhelm Schmid*, 97-137.

Reviews of works already noticed in the *Journal* are: of W. W. TARN's *Hellenistic Civilisation* (see xv, 125) by U. KAHRSTEDT in *G.G.A.*, 1928, 482-8; of P. VIERECK's *Philadelphéia* (see xv, 125) by O. LENZE in *O.L.Z.*, xxxii, 551-3, and by F. W. VON BISSING in *Phil. Woch.*, xlix, 17-21; of M. ROSTOV-TZEFF's *Social and Economic History* (see xv, 126) by D. ATKINSON in *Cl. Rev.*, xliii, 35-6.

G. OSTROGORSKY in his *Antrittsvorlesung* (delivered in the University of Breslau on 3 November 1928) has discussed *Die wirtschaftlichen und sozialen Entwicklungsgrundlagen des byzantinischen Reiches*, *Vierteljahrsschrift für Sozial- und Wirtschaftsgeschichte*, xxii (1929), 129-43.

Finance, Agriculture, Industry. M. ROSTOV-TZEFF has written on *The Roman Exploitation of Egypt in the First Century A.D.* in the *Journ. of Econ. and Business History*, i, 337-64, and on *The Origin of Serfdom in the Roman Empire* in the *Journ. of Land and Public Utility Economics*, 1926, 198-207.

The interest of ELIZABETH GRIER's *Lucius Julius Serenus, an Egyptian Landowner of the second century after Christ*, in *Cl. Phil.*, xxiv, 42-7, is chiefly economic.

N. J. CLAUSON publishes *A Customs House Registry from Roman Egypt in Aegyptus*, ix, 240-80 (see also § 3).

G. GLOTZ treats of *Le prix du papyrus dans l'antiquité grecque* in *Ann. d'hist. écon. et soc.*, i, 3-12.

WARMINGTON's *Commerce between the Roman Empire and India* (see xv, 126) is reviewed by M. BESNIER in *Rev. de phil.*, 3, iii, 91-2.

Under this head a reference must be made to the important *διάγρᾶμα* on the sales of slaves published by WESTERMANN (see § 3 above, *Ptolemaic*).

In the field of Byzantine finance the most important study is that of A. ANDRÉADES, *Deux livres récents sur les finances byzantines*, *B.Z.*, xxviii (1928), 287-323, a review of F. DÖLGER's *Beiträge zur Geschichte der byzantinischen Finanzverwaltung des X und XI Jahrhunderts* (Teubner, 1927), and G. OSTROGORSKY's *Die ländliche Steuergemeinde des byzantinischen Reiches im X Jahrhundert* (*Vierteljahrsschrift für Sozial- und Wirtschaftsgeschichte*, xx (1927)). This review is of real significance for the study of Byzantine technical terminology in general, not merely for the usage of the tenth and eleventh centuries. See too § 6, A. iii.

H. BOTT's dissertation on *Die Grundzüge der diokletianischen Steuerverfassung* has been favourably reviewed by F. HEICHELHEIM, *Hist. Z.*, cxl (1929), 658-9—"eine solide und fruchtbare Erstlingsarbeit."

G. ROUILLARD's *L'administration civile de l'Égypte byzantine* has been reviewed by R. DRAGUET in *Rev. belge*, viii (1929), 246-8, and by L. CANTARELLI in *Aegyptus*, ix (1928), 313.

Education, Science, and Art. CLAIRE PRÉAUX edits *Lettres privées grecques d'Égypte relatives à l'éducation* in *Rev. belge*, viii, 757-800 (see also § 3).

G. BENDINELLI discusses *Influssi dell' Egitto ellenistico sull' arte romana* in *Bull. Soc. Roy. d'Arch. d'Alex.*, xxiv, 21-38.

MARIA KOBYLINA, in a paper *Zur Geschichte der Alexandrinischen Skulptur* in *Jahrb. D.A.I.*, XLIII, 69-77, publishes a boy's head at Moscow, with illustrations from the Moscow and Hermitage collections.

W. DEONNA describes a head of Athena crowned with an owl and heads crowned with altars in the Musée d'art et d'histoire at Geneva: *Terres cuites gréco-égyptiennes* in *Rev. arch.*, 5, XXIX, 281-90.

E. BRECCIA's *Monuments de l'Égypte gréco-romaine*, 1, is noticed by S. R[EINACH] in *Rev. arch.*, 5, XXVIII, 343.

Numismatics and Metrology. PRINCE SOUTZO's *Complément à l'étude de la monnaie des premiers Lagides* appears in *C.-R. Ac. Inscr.*, 1928, 23-7.

J. G. MILNE discusses *Ptolemaic Coinage in Egypt* in *Journal*, xv, 150-3.

SEGRÈ's *Circolazione monetaria* (see *Journal*, xv, 126) is reviewed by A. NEPPI MODONA in *Historia*, VII, no. 2.

6. LAW.

A. General.

i. *Bibliographies.* We welcome the resumption of the comprehensive bibliographies of Roman law, understood widely, formerly compiled by BERTOLINI, *Bull. Ist. Dir. Rom.*, xxxvi, 159-314, especially 224-44. The present instalment, continuing from vol. xxix, 185-216, covers from about 1915 to the end of 1923. E. PERRON's annual bibliography has not appeared in *Rev. hist. dr. fr. et étr.*, VIII. A valuable aid to study (wrongly criticized *Journal*, xv, 127) is continued in *Aegyptus*, IX, 309-10; X, 97-101: *Testi recentemente pubblicati*, but under *Bibliografia metodica*, IX, 320-3, we find only *Indice degli autori* for previous numbers. *B.Z.*, XXVIII, 230-2, 474-7, and XXIX, 153-6, gives bibliographical notes; also *Byz.-neugr. Jahrb.*, VI, 357-60 (Balkan tendency). There are bibliographies for 1925 and 1926 by M. HOMBERT in *Byzantion*, III, 520-46 (law 532-3, 543-4), and there is said to be another in *Chronique d'Égypte*, 1929, 286 ff. (not seen). A necrology of F. BRANDILEONE by P. B. in *Bull. Ist. Dir. Rom.*, XXXVII, 125-7, gives a list of the deceased's chief works.

ii. *Legal history of antiquity.* The thesis advanced by L. WENGER in works chronicled *Journal*, xv, 127-8, has given rise to considerable comment. First we must add a further statement by WENGER himself: *Wesen und Ziele der antiken Rechtsgeschichte*, an address to the Oslo Historical Congress, which WENGER has summarized in *Z. Sav.-Stift.*, XLIX, 688-91 (cp. 620), and published in *Studi Bonfante*, II, 693 (Pavia, 1929, not seen). A critical attitude towards the philological orientation of modern romanistic studies, which he admits to be correctly reported by WENGER and to be largely inevitable, is taken up by P. BONFANTE, *Il metodo filologico negli studi di diritto romano* (*Scritti della Facoltà giuridica di Roma in onore di Antonio Salandra*, Milan, 1928, 123-36), and there are reserves also in *L'histoire du droit de l'antiquité* (*Mélanges Paul Fournier*, Paris, 1929, 787-805) by F. DE ZULUETA.

The core of the problem is the extent to which Roman imperial law was influenced by Graeco-oriental law. Its Romanism is impressively defended by S. RICCIBONO, *Storia del diritto antico e studio del diritto romano* and *Summum ius summa iniuria*, being Italian translations with commentaries respectively of MITTEIS's lecture *Antike Rechtsgeschichte*, etc. (*Journal*, xv, 127) and of J. STROUX's monograph, *Summum ius summa iniuria* (offprint from *Festschrift Paul Speiser-Sarasin*, Teubner, 1926): *Annali del Seminario giuridico di Palermo*, XII, 478-637, 639-91. With these read RICCIBONO's review of STROUX's work in *Gnomon*, v, 65-87. On the other side we have P. COLLINET's very judicious articles: *Le rôle de la doctrine et de la pratique dans le développement du droit romain privé au bas-empire* (*Rev. hist. dr. fr. et étr.*, N.S. VII, 551-83, VIII, 5-35). See also the same author's Oslo address (*Bulletin of the Committee*, no. 5, 623-31, summary *Z. Sav.-Stift.*, XLIX, 691-2): *Les facteurs de développement*, etc. Relevant also are two articles noticed by F. MAROI, *Arch. Giurid.*, CII, 225-30, in a review of *Scritti Salandra*, mentioned above: P. DE FRANCISCI, *Osservazioni sulle condizioni della legislazione nei sec. iv. e v.* (137-53, not seen), and E. CARUSI, *Rapporti fra diritto romano e diritti greco-orientali* (155-87).

Two addresses by orientalists to the Oslo Congress are notable in this connexion. P. KOSCHAKER, *Forschungen und Ergebnisse in den keilschriftlichen Rechtsquellen*, *Z. Sav.-Stift.*, XLIX, 188-201, emphasizes the value of this branch of study for purposes of comparison, but rather with German and Greek laws than with Roman law, at least in its learned stage. But comparative law does not for Koschaker involve universal legal history, and as to causal connexions he holds that, while the fact of Hellenistic and therefore oriental influence on Roman law is not to be denied, the measure of that influence is difficult to take, and that the proved borrowings of Greek law from oriental come to very little. But, he concludes, Babylonian-Assyrian legal history, widened to include all cuneiform documents, is in itself a worthy



field of study. The other address, by M. SAN NICOLÒ, *Einiges aus den Neubabylonischen Rechtsurkunden*, *Z. Sav.-Stift.*, XLIX, 24-34, announces the publication by himself and A. UNGNAD, in a form accessible to the profane, of the whole of the documents of the late Babylonian period (middle of cent. VII to latter half of cent. IV): *Neubabylonische Rechts- und Verwaltungsurkunden*, I, 1 (Leipzig, 1928), of which there is an appreciative review by P. KOSCHAKER in *Z. Sav.-Stift.*, XLIX, 647-55. In his article SAN NICOLÒ seeks points of comparison rendered possible by these documents with contemporary Greek and Egyptian law (pp. 28-9, 36-7, 47 ff., 52-3). He concludes that they have a part to play in the analysis of the complex system known as Byzantine law.

The other side of the picture is unveiled in a remarkably original study (also an Oslo address) by E. LEVY, *Westen und Osten in der nachklassischen Entwicklung des römischen Rechts*, *Z. Sav.-Stift.*, XLIX, 230-59. There is a post-classical evolution in the West also, a preliminary exposition of which shows that while reception moved mostly from East to West, sometimes it moved the other way (Paul's Sentences, Western constitutions, papal letters). There is a valuable note on the written stipulation at p. 254.

The particular clause dealt with by M. SAN NICOLÒ in *La clausola di difetto o eccedenza di misura nella vendita immobiliare secondo il diritto babilonese* (*Studi Bonfante*, II, 41-50, Pavia, 1929) is represented in the period of the Seleucidae and Arsacidae by a formula resembling that found in contemporary Egyptian documents (the author's *Schlussklauseln*, p. 209), and in Greek papyri till late in the Byzantine period by ἡ ὄρα ἢ ὄρα. Here SAN NICOLÒ sees only coincidence, though in other matters he believes in causal connexion (*Journal*, xv, 127 i. f.). We must chronicle also his appreciative and detailed review, in *Z. Sav.-Stift.*, XLIX, 531-40, of P. KOSCHAKER'S *Neue keilschriftl. Rechtsurkunden*, etc. (*Journal*, xv, 128), and his *Miszelle*, *ibid.*, 461-2, drawing attention to a group of late Babylonian cuneiform tablets discovered in 1926 by the French Archaeol. Institute of Jerusalem in Syria, which he welcomes as evidence of a possible westward diffusion of Babylonian commercial law, extending perhaps to Egypt. A bare mention must suffice of J. PIRENNE'S *Essai sur l'évolution du droit de famille en Égypte sous l'ancien empire* (*Mél. Fournier*, 615-31) and his *Le lien vassalique à l'époque de la première féodalité dans l'ancienne Égypte* (VI-XI^e Dyn.) (an address summarized in *Rev. d'hist. dr. fr. et étr.*, N.S. VIII, 647-9).

iii. *Miscellaneous reviews.* In *Z. Sav.-Stift.*, XLIX, 495-502, K. LATTE has a rather fault-finding review of G. M. CALHOUN'S *The growth of criminal law in ancient Greece* (*Journal*, xv, 128), whereas M. SAN NICOLÒ WELCHES CALHOUN and DELAMERE'S *Working bibliography of Greek law* (*Z. f. vergleich. Rechtswiss.*, XLIV, 432. Cp. *Journal*, xv, 127). SAN NICOLÒ, *ibid.*, 432-3, notices *Opere di Contardo Ferrini*, I, II (III also has appeared; Milan, 1929), as does C. G. MOR in *Riv. di Storia del Dir. Ital.*, II, 183-6. The first volume on Romano-Byzantine law is relevant here. F. STELLA MARANGA, *Bull. Ist. Dir. Rom.*, XXXVI, 145-9, gives an analysis of A. ALBERTONI († 1929), *Per una esposizione del diritto bizantino con riguardo all'Italia*, a book of which there is a thoughtful notice by G. S. MARIDAKIS in *Z. Sav.-Stift.*, XLIX, 518-25, and to which N. B. adds a useful bibliography in *B.Z.*, XXVIII, 475-6. M. SAN NICOLÒ, *Z. f. vergleich. Rechtswiss.*, XLIV, 438-9, speaks well of F. DÖLGER, *Beiträge zur Geschichte der byzantinischen Finanzverwaltung* (*Byz. Archiv*, Heft 9), as does E. STEIN, but with more reserve, in *Z. Sav.-Stift.*, XLIX, 504-6. STEIN draws attention to a Heidelberg dissertation by OSTROGORSKY (cp. *Vierteljahrschrift f. Soz. u. Wirtschaftsgesch.*, XX, 91-103) containing translation with commentary of the Byzantine tract published by W. ASHBURNER, *J.H.S.*, XXXV, 76-84, and re-edited by DÖLGER (see also § 5). In *D. Lit.-Z.*, 1929, 1259-61 and *O.L.Z.*, XXXII, 168-9 respectively M. SAN NICOLÒ also has short notices of L. WENGER'S *Ans Novellenindex*, etc. (*Journal*, xv, 128, 132), and of É. CUQ'S *La condition juridique de la Coelé-Syrie*, etc. (*Journal*, XIV, 155). He thinks better of CUQ'S conclusions than of his argument. G. BESELER, *Byz.-neogr. Jahrb.*, VI, 547-55, deals in detail with *Τὸ ἀστικὸν δίκαιον ἐν ταῖς νεαπαῖς τῶν Βυζαντινῶν ἀποκρατορῶν* (Athens, 1922) by G. S. MARIDAKIS, agreeing in general with the author against a previous reviewer, F. BRANDILEONE, *Riv. ital. per le scienze giurid.*, 1926, 389 ff. (not seen). The best account of the issues is WENGER'S review of H. MONNIER'S *Les Nouvelles de Léon le Sage* (*Journal*, xv, 128).

iv. *New juristic texts.* In *Z. Sav.-Stift.*, XLIX, 694, A. SEGRÈ gives a summary of his communication to the Oslo Congress concerning three texts which will be published in *Studi Bonfante* (Pavia, 1929-) and eventually edited in P.S.I. They are *scholia*, half Latin, half Greek, which he judges to belong to the period of the Law of Citations, and possibly to be a relic of the Alexandrian law-school.

v. *Documents and comments.* In *Aegyptus*, IX, 281-95, H. FRISK, *Vier Papyri aus der Berliner-Sammlung*, edits with commentary, amongst other documents, Inv. Nr. 7420+7424, ca. 139 A.D., relating to the case of Drusilla v. C. Julius Agrippianus (*MITTEIS, Chr.*, 87-8). Also, in *Aegyptus*, X, 87-95, *Zu einigen neu-entdeckten Berliner-Papyri*, he reviews an edition of 13 documents contained in a dissertation by S. MÖLLER,

Griech. Pap. aus dem Berliner Museum (Göteborg, 1929; not seen). FRISK re-edits the first document (Inv. Nr. 11707), a *διάλυσις* of 300 A.D., which he says is the most important. The second piece (Inv. Nr. 11808) is interesting as containing the beginning and end of P. Oxy. XII, 1203.

M. SAN NICOLÒ's review in *Z. f. vergleich. Rechtswiss.*, XLIV, 427-31, of the legal matter in P.S.I. VIII, especially 901-18, is important, but too compressed for summary. A good many of J. C. NABER's *Observatiunculæ ad papyros iuridicæ*, continued in *Mnemosyne*, N.S. LVI, 109-38; LVII, 73-101, 379-414, fall under the present heading. There come under review chiefly: P. Grenf. I, 11, P. Heid. 1280 + Grenf. I, 17, P. Taur. VII, 3-13, P. Grenf. I, 13, 21, 33, 44, 60, 62, P. Grenf. II, 23, 67, 70, 76, P. Paris 5, 8, 15, 20, 32, 38, 62, 63, 65, and P. Aktenst. 1, 2, 3, 4, 11, 12.

vi. *Diplomatic*. Parts of NABER's last-mentioned articles might also be placed here.

H. STEINACKER's *Die antiken Grundlagen der frühmittelalterlichen Privaturkunde* (Berlin, 1927; *Journal*, XV, 129) has provoked important reviews from M. SAN NICOLÒ, *Z. f. vergleich. Rechtswiss.*, XLIV, 433-8, A. STEINWENTER, *Krit. Vierteljahresschrift f. Gesetzgebung u. Rechtswiss.*, N.F. 3, XXIII, 158-72, B. KÜBLER, *Phil. Woch.*, XLIX, 1254-60, and G. FERRARI, *Arch. storico ital.*, ser. 7, XII, 3-17. All seem agreed on the value of this excursion of a medievalist into antiquity. SAN NICOLÒ, while approving the author's method in carrying the development back to the ancient East, observes that the actual proof of the oriental derivation of the Greek document is small, and that the extent of Greek influence on Rome in this matter is controversial. He thinks the treatment of the oriental and pre-Greek Egyptian material the least successful. STEINWENTER shares these reserves: welcoming the application of the diplomatic method to the ancient material, he judges the author too optimistic (p. 45) as to possible results in papyrology. He notes the considerable treatment of *ἀναγραφή* and *καταγραφή*, but regards STEINACKER's section on the Roman document as more important. Here BRUNNER's derivation from Roman practice of the Germanistic *traditio chartæ* is rejected: STEINACKER holds that by a misunderstanding of Nov. 44, 1 the Italian notaries treated *dimissio* or *ἀπόλυσις* as equivalent to *traditio*; he also argues that *insinuatio* in the *gesta municipalia* arose in the East, not in Italy. STEINWENTER doubts or dissents on both the last points. KÜBLER, however, agrees as to the Eastern origin of the *ius actorum*. He praises the author's mastery of the ancient material, giving a summary of his Egyptian results, but he considers that in its main point, the refutation of BRUNNER, the book does not fully succeed: because *insinuatio* was a necessary act (Nov. Val. 15, 3 of 444), it does not follow that *traditio per chartam* was erroneous. FERRARI (an article rather than a review) naturally concentrates on this main problem. After describing the Germanistic *traditio chartæ* (pp. 9-11) and stating STEINACKER's position, *viz.* that the perfecting force of this act, though recognized in central and southern Italy after Justinian, was due to non-Roman influences, he gives his own opinion that, nevertheless, the medieval *tr. ch.* is an ulterior development of the *tr. ch.* found in the West during the later empire. Sixth cent. Ravenna documents no doubt lay a hitherto unknown stress on *tr. ch.*, but it is mentioned also, and earlier, in the East (P. Oxy. IX, 1200; XIV, 1627, 1643; XVI, 2003. FREUNDT, *Wertpap.*, I, 28, 1). Exchange of documents is after all a natural thing, and what requires examination is the late imperial forms of contract *inter absentes*. He then explains STEINACKER's hypothesis of an Italian confusion between *ἀπόλυσις* and *tr. ch.*, but shows that in the East *πλήρωσις* and *ἀπόλυσις* were kept distinct (citing Πείρα Eustathii Romani, XXXVII, 8, ed. Zachariac, p. 167).

vii. *Reception of Roman Law*. A. J. BOΥΣÉ, *Le droit romain et les papyrus d'Égypte*, in *L'Égypte contemporaine*, XX, 529-59 (Cairo, 1929), after a general discussion of the relation of papyrology to the study of Roman law, attacks the problem of reception by Egypt of foreign law in the Ptolemaic and early imperial (pp. 536-47) and Byzantine periods. The Ptolemaic tendency to fuse Greek and native law was somewhat checked by the advent of the Romans, but, as in language, so in law Greek influence proved stronger than Roman: in fact under Roman rule Hellenistic practice developed. Roman influence led to a consolidation of private property, but commercial law, a department in which Roman law itself was largely Hellenized, was mainly Hellenistic. The inclusion of Egypt in the Eastern Empire reinforced Hellenistic and oriental tendencies, which even penetrated into the official law. There is a good exposition of the influence of oriental practice (cp. *Const. Deo auctore*, § 10). But we must not overlook the West (E. LEVY, II, above), nor the force of the Roman tradition, which was revived in the East by a scholastic reaction at Berytus. This school may have eclipsed the Alexandrian; at any rate the traces of Justinian's lawbooks in papyri are few, and there are not lacking signs of positive rejection in Egypt of his novelties. This resistance coincides with a national Egyptian reaction, beginning in the middle of the 5th cent., which brought native legal ideas once more to the front.

These general conclusions are borne out by R. TAUBENSCHLAG, *Geschichte der Rezeption des römischen Rechts in Aegypten*, *Studi Bonfante*, I, 369-440, in a systematic study, divided into six sections: (1) the Roman population in Egypt, and (2) the legal practice of the Romans, before the *Constitutio Antoniniana*, (3) influence of Roman on popular law in the same period, (4) Roman law after the *Const. Ant.*, (5) Justinian's legislation, (6) popular law after Justinian. In each of sections 2-5 the departments of private law are reviewed successively; the repetition is a little wearisome, but makes for chronological distinction and ease of reference. There are original contributions in plenty, but the main value of the work, which is great, is its rich documentation, which over the whole field of private law offers a ready answer to the question: what precisely is there in the papyri?

B. *Law of persons.*

i. *General.* Most of *Caput et Σῶμα* by M. RADIN in *Mél. Fournier*, 651-63, is irrelevant here, but we note the discussion of *σῶμα* as a technical term, with a reference to P. Jouguet 10 (p. 660, 20). P. BONFANTE, *Di un' influenza orientale nel diritto romano*, *Rend. Acc. Lincei*, ser. 6, IV, 273-86, has no difficulty in showing that national Roman law simply ignored *castrati*, and that the story of their civil disabilities belongs to the late empire. True the early classical law could no longer shut its eyes to this scourge, but the regulations took the form of criminal penalties. The *Gnomon* certainly shows that provincial law imposed restrictions on succession to *castrati*, but penetration into the official private law did not take place till Justinian. The views which make the civil disabilities of *castrati* classical are severely commented on.

ii. *Slavery.* G. GROSSO, *Sulla fiducia a scopo di "manumissio," Riv. ital. per le scienze giurid.*, N.S. IV, fasc. iii, 1-88 (of offprint), makes use of P. Lips. 136 (pp. 7, 60 ff., 70 ff.). C. G. MOR, *La "manumissio in ecclesia," Riv. di storia del dir. ital.*, I, 81-150, studies Greek precedents, using A. CALDERINI, *La manomissione e la condizione dei liberti in Grecia* (Milan, 1908), and P. DE FRANCISCI, *Intorno alle origini della Manumissio in ecclesiis*, *Rend. Ist. Lomb.*, XLIII, 619, concluding with the latter that the origin lies in consecration to and invocation of the gods, not in hierodulism or sale to the temple, as is often held. He then (p. 85) deals with the papyri (P. Oxy. IV, 722, 723. MITTEIS, *Grundz.* 271; *Chr.* 358-61).

iii. *Civitas.* In *Z. Sav.-Stift.*, XLIX, 129-54, *Das griechische Bundesbürgerrecht der hellenistischen Zeit*, W. KOLBE argues in favour of the existence of legal communion between the component states of the Greek leagues of the Hellenistic period. The material is not papyrological, but the question is relevant. In *Aegyptus*, IX, 303-8, A. SEGRÉ, *A proposito di peregrini che prestavano servizio nelle legioni romane*, argues from the claim (V.P.B. 72) of the children of M. Valerius Valens, previously Psenemunis, to succeed their father, a legionary who seems to have died before *honesta missio*, that the father had not lost his Egyptian nationality; for, whether legitimate children born before, or illegitimate born during, service, they could have had no claim to succeed a citizen (*Gnomon*, §§ 34, 35, 52-4). The reference by SECKEL-MEYER, *Zum sogen. Gnomon*, etc., p. 24, 5, of V.P.B. 72 to *unde cognati* is wrong, and *B.G.U.* 140 (MITTEIS, *Chr.* 373) is not in point, Hadrian's epistle applying only to a soldier's or veteran's citizen, though illegitimate, offspring. The conclusion is that many Egyptians served in the legions, generally after service in the *auxilia* or fleet, but remained *peregrini* till *h. missio*. As such they could be succeeded *ab intestato* by their descendants, even illegitimate, *eiusdem nationis*.

The governing idea of E. SCHÖNBAUER'S *Studien zur Personalitätsprinzip im antiken Recht*, *Z. Sav.-Stift.*, XLIX, 345-403, is that this principle in ancient law must not be confused with private international law. The latter, a modern idea, rests on a duty to apply to resident aliens, in certain cases, their native law. The former is simply exclusive: the law of a state applies only to its citizens, and if practical considerations require provision to be made for aliens, their special law will be a class-law, which *de facto* may consist in some adoption of their native law, but *de iure* is simply what the sovereign state chooses to ordain for resident aliens or classes of them. From this basis SCHÖNBAUER in his first two sections (345-59) energetically combats BICKERMANN'S conclusions (*Journal*, XIV, 151; XV, 129-30, 130-1), that the racial styles of the Greeks in Ptolemaic Egypt were legally irrelevant, and that they did not live by their racial laws, but by royal law. SCHÖNBAUER agrees that all were subject to royal *διάγραμμα*, but holds that the Greeks outside the *πόλεις* were organized in racial *πολιτεύματα*, having, like the *πόλεις*, *νόμοι πολιτικοί*. The analogy drawn with the organization of the Macedonian army under Philip and Alexander, and the use made of the new Cyrenean constitution (*πολίτευμα, δυνάμεις*) deserve careful consideration. *Epigone* denotes membership by descent of one of the subdivisions of the military class. Persians of the *epigone* (359-67) were Egypt-born descendants of Persian soldiers. For them we expect a class-law, the *νόμος πολιτικός* of their *πολίτευμα*, and the special law of execution which we find

applied to them from the 2nd cent. was such a νόμος, and *de facto* not native Persian. This law cannot have been penal (VON WOESS), but was probably voluntarily adopted by the πολίτευμα as a means of improving credit. A. SEGRÈ (*Journal*, xv, 130) may be right in holding that Egyptians entering the army were elevated to this, the lowest of the "classes," which was the equivalent of the μισθοφόροι ξένοι of the Alexandrian army, instead of to a πολίτευμα of their own. Another section (373-8) combats BICKERMANN's rejection of the personality principle for Greece proper, and the remaining sections deal with the working of the principle by Rome. We have discussions of the *ius gentium* (387-96; the *de facto* influence of cosmopolitan commercial practice seems unduly depreciated), and of Augustus's class-policy (396-403), with special reference to the *Gnomon* and the Cyrenean edicts.

iv. *Family*. The Karanis diptych published by H. A. SANDERS, *Amer. Journ. Archaeol.*, xxxii (ser. 2), 309-29, is reproduced by R. CAGNAT, *Journ. Sav.*, 1929, 74-7, as a supplement to a previous article, *ibid.*, 1927, 193-202 (*Journal*, xiv, 143; xv, 131. In the last place 1926 is an error for 1927). He gives also a fresh birth-certificate from O. GUÉRAUD, *Bull. de l'Inst. fr. d'archéol. or.*, xxvii, 119, the chief interest of which is its early date, 62 A.D. The Karanis document reveals the hitherto unknown fact that the *l. Aelia et Papia Poppaea* forbade *spurii* to be entered on the *album professionum liberorum natorum* (BRUNS, *Fontes*⁷, p. 420, no. 193). For full discussion see E. WEISS, *Zur Rechtsstellung der unehelichen Kinder in der Kaiserzeit*, *Z. Sav.-Stift.*, xlix, 260-73, and É. CUQ, *Les lois d'Auguste sur les déclarations de naissance*, *Mémoires Fournier*, 119-33. The Latin document ends with *derebttas*; cp. GRENFELL, *Bodleian Quart. Record*, II, 259-62, on which MITTEIS, *Z. Sav.-Stift.*, xl, 359, proposed *descriptum et recognitum ex exemplis binis* (CUQ *ex exemplo brevi*) *tabulae supra scriptae*. WEISS prefers DITTMANN's proposal for the present document: *de ea re eodem exemplo binae tabulae scriptae sunt*, which is very plausible in view of BRUNS, *Fontes*⁷, p. 377, no. 171, and Apuleius, *Apol.*, 89.

In *Z. Sav.-Stift.*, xlix, 115-28, *Die materna potestas im gräko-ägyptischen Recht*, R. TAUBENSCHLAG shows that over the person of her child the mother possessed many of the powers attributed by Roman law to the father, though during the father's life her powers were in abeyance or reduced to mere concurrence. In regard to the child's property her position was not quite parallel, depending upon appointment as guardian by marriage contract or marital testament; or she may appear as *ἐπακολουθήτρια* by the side of an officially appointed guardian. As to the reaction of these popular ideas on Roman law, Justinian still kept in principle to the *potestas* of the father, though even before him the mother's guardianship of fatherless children was recognized. The *Ecloga* made the great advance of turning that guardianship into a veritable *potestas*, so that Leo the Wise (Nov. 27) could speak of *μητρική ἐξουσία*, which is to go further, at least in the sphere of property, than Graeco-Egyptian law.

In *Riv. di storia del dir. ital.*, II, 352-3, V. CAPOCCI gives tidings of the publication by G. SCHERILLO of an Oxyrhynchus papyrus (P.S.I. 1075) of 458 A.D., relating to nuptial donation and suggesting *pretium pudicitiae*: *Un papiro del v secolo in materia di rapporti patrimoniali tra coniugi*, *Rend. Ist. Lomb.*, LXIII, vii-x (1929) (not seen). The papyrus is republished by SCHERILLO in *Riv. di storia del dir. ital.*, II, 457-506, at the beginning of *Studi sulla donazione nuziale* (fasc. arrived as we were going to press).

W. KUNKEL, art. *Matrimonium*, in PAULY-WISSOWA's *Realencyklopädie*, should be noted.

C. *Law of property.*

E. H. SELIGSOHN's dissertation, *Iusta possessio* (Berlin, no date, 47 pp.), favourably reviewed by G. EISSER, *Z. Sav.-Stift.*, xlix, 548-51, being a study of the history of the Roman idea of possession, hardly concerns us, save so far as in his preliminary survey of pre-classical sources the author is led by the inscriptions dealing with boundary disputes between Greek states to comment (10-12) on the absence of a technical term for ownership, and to enquire how far *κυριεύειν* conveys the notion.

The first part of L. WENGER's *Griechische Inschriften zum Kaiserkult und zum Grabrecht*, *Z. Sav.-Stift.*, xlix, 308-44, belongs to other departments. The second (328-44) discusses a recently discovered Ephesian sepulchral inscription (text 329 and 344), which shows the possibility of disposing of a *sarcophagus*, and thus raises a question of the general theory of *res religiosae*. The text is also interesting diplomatically (338 ff.).

E. SCHÖNBAUER, *Beiträge zur Geschichte des Bergbaurechts*, *Münch. Beitr. z. Papyrusforschung u. antiken Rechtsgesch.*, 12 Heft (Munich, 1929, xv + 208 pp.), attacks his theme from the point of view of continuity: does a line run straight from Graeco-Hellenistic through provincial Roman to medieval mining law? After an introductory survey of literature, and discussion of basic concepts and Greek mining law (13-32), the Roman sources, principally the Vipasca inscriptions, are studied (32-158), and then the medieval (158-92). The conclusion (193-208) is for continuity in some cases, against it in others and on the whole, the fact

being that no general mining law existed which could have continued. The importance of the subject in economic and administrative history makes the book not negligible by papyrologists, the more so that in the elucidation of various points the author makes use of his papyrological knowledge. In a very judicious review by B. KÜBLER, *Z. Sav.-Stift.*, XLIX, 569-75, the basic classical law and the post-classical changes are clearly stated, and dissent from SCHÖNBAUER'S opinion of the relation of the two Vipsasca inscriptions is expressed. The *Quellenverzeichnis* enables the papyrologist to pick out his own points easily, e.g. the explanation (not accepted by KÜBLER) of *pittaciarium*, the parallel between *liberalitas* and *εὐεργεσία* or *φιλανθρωπία*, the comment on P. Hal. 1, 106-14.

D. *Law of obligations.*

i. *General.* In *Z. Sav.-Stift.*, XLIX, 409-10, G. BESELER discusses, with some reference to papyri, *συμβόλαιον*, *συνάλλαγμα* and the like.

In *Aegyptus*, x, 3-24, A. SEGRÈ, *Note sulla ἐγγύη greco-egizia*, begins with a consideration of ἐγγύη in the light of recent Germanistic research. He then shows in Ptolemaic state contracts the appearance of the debtor first as correal with the ἕγγυος, and then as αὐτέγγυος, a parallel with the Roman *naniceps idem praes* so striking as to suggest reception. He regards ἀλληλεγγύη as of native Egyptian origin, not Greek, being the nearest translation of indigenous solidary liability of members of family and other groups. Finally he reviews Partsch's distinction between ἐγγύη and βεβαίωσις, concluding that it was the native contract of sale, not the Greek, which produced the auto-βεβαίωσις of the seller. The last easily coalesced with the *stipulatio duplae*.

ii. *Stipulation.* F. BRANDILEONE, *La "stipulatio" nell' età imperiale romana e durante il medio evo*, *Riv. di storia del dir. ital.*, I, 7-73, 270-310, contends mainly that the classical oral stipulation persisted in the West till late in the middle ages. This hardly concerns us, but the argument is that it persisted likewise in the East till Leo's constitution of 472 (C. 8, 37, 10), which only reached the West through Justinian and to a limited extent.

G. SCHERILLO, *La trasmissibilità della "stipulatio in faciendo"*, *Bull. Ist. Dir. Rom.*, XXXVI, 29-97, makes a strong case for the necessity in classical law of mention of *heredes* in stipulations of certain kinds, if the obligation was to pass to or against heirs. The author does not raise the question whether the same rule is found elsewhere (see however pp. 43, 2 and 70, 1). H. KRELLER, *Erbrechtliche Untersuchungen*, 26 ff., inclines to regard *mentiones heredum* in the papyri as being *ex abundanti cautela*; but the point might be worth examining. Cp. V. KOROŠEC, *Die Erbenhaftung nach römischem Recht*, I, 115, 3 (Leipzig, 1927).

iii. *Sale.* H. R. HOETINK contributes a thoughtful article, *Quelques remarques sur la vente dans le droit grec*, *Tijdschrift voor Rechtsgeschiedenis* (= *Rev. d'hist. du droit*), IX, 253-70, the point of which is that the view held by many modern writers (literature, 263, 2), that the Greek contract of sale was a real contract, is extremely hypothetical. In this connexion he points to the relative infrequency of *arrha* in the papyri (list, 257, 3).

iv. *Lease.* G. SCHERILLO, *Rend. Ist. Lomb.*, LXII, 1-35 (in offprint), studies the relation of *Locazione e precario* in Roman law. *Locatio* may be derived from *precarium*, but in classical law they were distinct, though the decay of *precarium* is shown by the growing tendency to deny the possession of the precarist. In post-classical law they fuse, D. 43, 26, *de precario* being mere homage to tradition. *Precarium*, in fact, became *locatio* at the will of the locator, the *μισθωσις ἐφ' ὅσον βούλει χρόνον* of the later papyri. Cp. *Journal*, XIV, 154.

F. KOBLER'S *Der Teilbau im römischen und geltenden italienischen Recht, mit Berücksichtigung des französischen Rechts* (Marburg in Hessen, 1926, xiv+145 pp., not seen) is reviewed by B. KÜBLER, *Z. f. die Gesamte Staatswiss.*, LXXXVII, 166-8, and by G. EISSER, *Z. Sav.-Stift.*, XLIX, 552-5. KÜBLER is favourable, specially praising the author's papyrology. EISSER regrets the exclusion of public law and of the late imperial developments, and the lack of distinction between countries. He (EISSER) gives a list of the later papyri with *colonia partiaria* (553, 1). From P. Oxy. II, 277 and P. Lond. v, 1694, he argues that the fruits were owned in common till partition. He also draws attention to SCHÖNBAUER'S comparison (*Bergbaurecht*, 54, 129) of the miner's share of the product, which is not approved by KÜBLER.

v. *Negotiability.* A. SEGRÈ, *A proposito della c. d. clausola al portatore nei documenti di credito Greco-egizi*, *Bull. Ist. Dir. Rom.*, XXXVII, 77-9, maintains against P. KOSCHAKER (*Neue Keilschr. Rechtsurk.*, etc., 42; *Journal*, xv, 128) his own previous view (*Bull.*, XXXIV, 138 ff.) that the clause *κυρία παντὶ τῷ ἐπιφέρουσι* did not create assignability, which existed by general law, but justified the debtor in paying the holder without documentary proof of assignment. If KOSCHAKER were right, the disappearance of

the clause from the 4th cent. ought to mean that debts had ceased to be assignable, whereas what it shows is the influence of Roman formularies, though curiously enough the clause appears later in the West. In this connexion a short summary of how the Romans compensated for their lack of bills of exchange is welcome: H. LÉVY-BRUHL, *La lettre de change à Rome*, *Rev. hist. dr. fr. et étr.*, N.S. VIII, 638-9 (résumé of an address).

E. Law of succession.

J. C. NABER in the second of the articles mentioned above (A. v) has a note (§ 21, *Mnemosyne*, LVII, 79) on a difference between Egyptian and Greek law: under the former a claimant heir could simply ἐμπατεύειν, whereas the latter required ἐπίσταλμα first, i.e. claimant must be properly established as heir.

G. FERRARI, *Papiri Ravennati dell' epoca Giustiniana relativi all' apertura di testamenti*, *Studi Bonfante*, II, 633-44, contributes an important article, based on P. Marini LXXV and LXXIV, on the formalities of making and opening wills in the Byzantine period. P. LXXV is a normal will, though not secret, under the celebrated constitution of 439 (Nov. Th. 16, 1, 2-5). We see how exactly the formalities of opening described by PAUL, *Sent.* 4, 6, 1 were observed in this case. He then puts in their picturesque historical surroundings the *gesta* preserved by P. LXXIV, which he holds is a copy of the original kept at the public archive: see BRUNS, *Fontes*⁷, 317-9; GIRARD, *Textes*⁸, 815-7; SAVIGNY, *Verm. Schr.*, III, 122-54. For Egyptian wills of this period see TAUBENSCHLAG, *op. cit.*, *supra* A. vii, p. 425.

F. Law of procedure.

L. WENGER, *Z. Sav.-Stift.*, XLIX, 477-8, gives a short notice of the publication by W. SPIEGELBERG of a demotic procedural code (*Aus einer ägyptischen Zivilprozessordnung der Ptolemäerzeit*, *Abh. Bay. Ak.*, N.F. 1, 1929; cp. *ibid.*, 4, 1929). This new source is naturally one of the bases of E. SEIDL's dissertation: *Der Eid im ptolemäischen Recht* (Munich, 1929; viii + 116 pp.), a work which deserves a longer notice than can be given here. The most interesting part of the book to a lawyer is ch. 5, which ascribes to Bocchoris (Diodor. I, 79, 1) a distinction in procedure for recovery of debt according as there was documentary evidence or not; in the latter event the defendant had the right to clear himself by oath, and this, one gathers, is where the author would find the origin of the oath-programmes (ἕρκος ὅν δέι ὁμῶσαι, e.g. WILCKEN, *Chr.*, 110 a). The comparison with other systems, which *prima facie* suggests itself, is not drawn.

A. J. BOYÉ, P. Oxy. xvii, 2130, *L'editio opinionis et l'appel en matière de charges liturgiques*, *Studi Bonfante*, IV, 183-202, has the merit of being the first to confront ll. 24-7 of this papyrus (267 A.D.) with MACER 2, *de appellat.*, D. 49, 5, 6. The confrontation is illuminating, and the rest is easy meat for an acknowledged master of post-classical procedure. For a short time *opinio* seems to have been technical for the statement of grounds of refusal of appeal which the judge had to give to the party on his demand, but soon it was swallowed up by the term *relatio*, which means the judge's report to his superior, copy of which was supplied to the party. The case here is one of imposition of liturgy, and BOYÉ asks, To whom did appeal lie? With WILCKEN he thinks in principle to the prefect, with possibility of delegation to the *epistrategus*. There are other interesting points for which we lack space.

G. Public law.

On the constitution of Cyrene we have to record: *La stele della costituzione*, *Riv. filol.*, N.S. VI, 183-220, by G. OLIVERIO, and *La costituzione di Cirene*, *Bull. Ist. Dir. Rom.*, xxxvi, 5-28, by A. SEGRÈ. The latter discusses first the date of the διάγραμμα, which he puts between 322 and 313, and then the various organs of the constitution. Some bibliography on this subject is given by P. CLOCHÉ, *Rev. historique*, CLX, 332-4.

Of the new Cyrenean edicts (*Journal*, xv, 133) there is an important study by J. STROUX and L. WENGER, *Die Augustus-Inschrift auf dem Marktplatz von Kyrene*, *Abh. Bay. Ak.*, xxxiv, 2 (1928), 145 pp. The contents are: general introduction with literature by WENGER; text, translation and philological notes by STROUX; WENGER on the senatorial province of Cyrenaica, with notes on the Senate's power to confer *civitas* and ἀνεισφορία (pp. 55-7), and on the compatibility of two *civitates* (pp. 57 ff.); a discussion by the same of Roman rule and of the nature of Augustus's ordinances (doubtful if they are all really edicts, in spite of λέγει, and note that Gaius I, 5 is confirmed); the Greek tribunals by WENGER; the *quaestiones* and the governor's jurisdiction by STROUX; and the new procedure *de repetundis* by the same.

S. SOLAZZI, *Di una pretesa legge di Augusto relativa all' Egitto*, *Aegyptus*, IX, 296-301, makes a good case for holding the clause *quod.....datum est* in Ulpian D. 1, 17, 1 to be a gloss. It is clear from

Modestinus D. 40, 2, 21 and Tac., *Ann.*, 12, 60 that there was a constitution of Augustus allowing the prefect of Egypt to exercise the *iurisdictio voluntaria*. D. I, 17, 1 makes a *lex* give him the *imperium* and regulate its enjoyment. Why a *lex* in this case, which at the beginning of the empire was not distinct from the other? A constitution is more likely, perhaps the same as that mentioned by Modestinus and Tacitus. This would, however, be a *lex* in the speech of a post-classical glossator. The result is confirmed by a critical examination of the passage.

B.Z., XXIX, 6-34, contains the first part of *Die rechtliche Stellung und Organisation der griechischen Klöster nach dem iustinianischen Recht*, by B. GRANIĆ. Monasteries were first recognized in ecclesiastical law by the Council of Chalcedon, which subjected them to the local ordinary. But *de facto* they remained independent and very important. Hence Justinian's comprehensive regulation of monastic life, enforcing the principle laid down at Chalcedon. There follow sections dealing with various aspects of Justinian's law, but the treatment does not touch papyrology, nor are papyri mentioned in the list of *Quellen* (pp. 6-7).

7. PALAEOGRAPHY AND DIPLOMATIC.

The most important publication for this section is A. S. HUNT'S *A Greek Cryptogram (Proceedings of the British Academy, xv)*, elucidating the problem of a magic papyrus (now at Michigan) written in a curious "secret alphabet." It has been reviewed by PREISENDANZ (*Ein Papyrus in griechischer Geheimschrift*) in *Gnomon*, v (1929), 457-8, and A. D. NOCK in *Cl. Rev.*, XLIII, 238, both concerned chiefly with the magical content. T. W. ALLEN in *Cl. Quart.*, XXIV, 40-1 points out similarities between certain of the signs employed in the papyrus and medieval tachygraphic and other signs.

SCHUBART'S *Griechische Palaeographie* has been reviewed by H. I. B[ELL] in *J.H.S.*, XLIX, 127-9 (laudatory, with some criticism of details).

J. C. NABER in *Observationum ad papyros iuridicae (Mnemosyne, LVII, 73-151, ctd. from LVI, 138)* discusses, among other points, the form employed in the subscriptions of witnesses.

I know only from a reference in *Lit. Zentralbl.* of an article by J. ZEITLER, *Über das Dekorative in den klassischen Schriften*, in *Jahrb. d. deutschen Vereins f. Buchwesen*, 1928, 67-8.

Tables of address in Christian Greek Epistolography to 527 A.D. (Cath. Univ. of America, Patristic Studies, XVIII) by Sister LUCILIA DINNEEN, S.S.J., should perhaps be mentioned here, although it does not deal primarily with papyrus letters.

8. LEXICOGRAPHY AND GRAMMAR.

J. H. MOULTON and G. MILLIGAN'S *Vocabulary of the Greek Testament* has been completed by the publication of Part VIII, *ἰακίνθινος—ὠφέλιμος*, pp. i-xxx (introduction, etc.) + 647-705 (text). F. PREISIGKE'S *Wörterbuch der griechischen Papyrusurkunden*, which at the end of vol. II had reached the end of the alphabet, has been carried a stage further by the publication of vol. III, parts 1 (Berlin, 1929, pp. 1-112) and 2 (same date, pp. 113-224). These commence the publication of the numbered 'Abschnitte' (mainly lists of words) to which systematic reference is made in the first two volumes. They cover sections 1-10, *viz.*: 1. Latin Words; 2. Kings, Emperors and other rulers (a list of the chronological data given by the papyri); 3. Consuls (in chronological order of their consulates with references to the papyri); 4. Indictions; 5. Eras; 6. Months; 7. Days (*viz. εἶδοί*, etc.); 8. Offices, Officials and similar designations, in alphabetical order; 9. Titles of honour; 10. Military terms down to *τρηπάρχημα*.

B. MEINERSMANN, *Die lateinischen Wörter und Namen in den griechischen Papyri* (see *Journal*, XIII, 118; XIV, 156; XV, 135), is reviewed by M. HOMBERT in *Rev. belge*, VIII, 560-2. A. H. SALONIUS, *Zur Sprache der griechischen Papyrusbriefe* (see *Journal*, XV, 135) is reviewed by A. JURET in *Rev. ét. anc.*, XXXI, 106-7. E. MAYSER, *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, II, 1 (see *Journal*, XIII, 119, 247; XIV, 156; XV, 135), is reviewed by H. MELTZER in *Indogerm. Forschungen*, XLVI, 290 ff., by K. DIETERICH in *B.Z.*, XXIX, 55-7 (who draws attention to the beginnings of Modern Greek idioms), and by H. FRISK in *Gnomon*, v, 35-41. PREUSCHEN-BAUER, *Wörterbuch* (see *Journal*, XIII, 18; XV, 134), is reviewed anonymously in *Journal of Religion*, IX, 157 (inaccessible to me), and by P. THOMSEN in *Phil. Woch.*, XLIX, 245-7, and this and F. M. AREL, *Grammaire du Grec Biblique* (see *Journal*, XV, 134), by A. E. BROOKE in *Journ. Theol. Stud.*, XXX, 201-2. U. POHLE, *Die Sprache des Redners Hypereides* (see *Journal*, XV, 113), is reviewed by the late G. AMMON in *Phil. Woch.*, XLIX, 1313-18.

The much-discussed word *ἐπιπόρευος* has been further discussed, this time by P. W. SCHMIEDEL in *Phil. Woch.*, 1928, 1530-6, and by A. DEISSMANN in the *Reinhold-Seeborg-Festschrift*, I, 299-306.

The word *ἀστός* is discussed by V. CHAPOT in *Rev. ét. anc.*, xxxi, 7-12 (see § 4). P. JERNSTEDT in *Ä.Z.*, lxiv, 129-35, à propos of the form *σπώρα* "fruit" in P. Oxy. II, 298, shows that there is a Coptic form *ⲉⲡⲓⲱⲣⲁ*, and traces the form in late Greek, etc. The same writer in *Aegyptus*, x, 73-9, reads in *Monastery of Epiphanius*, II, No. 624, line 6: *ὁ υἱὸς τοῦ κατὰ Κολότσε*, and understands *κατὰ* as *καδᾶ*, gen. of *ὁ καδᾶς*=*καδοποῖός*. He also identifies a word *μξοπόλιος* in a Moscow *ineditum* and in *Sammelb.* 5825, 1 (= "graumelier," from *πολιός*), and proposes *ἰλοπόλιος* (which occurs in Malalas) for *ἀλοπόλιος* in P. Klein. Form., 141, 1. Lastly he recognizes the place-name *Εὐφρόσυνον* in P. Lond. 1684, 4.

CHR. G. PANTELIDES has contributed an article entitled *προσθήκη καὶ ἀφαίρεσις σ πρὸ συμφώνων* to *Byz.-neogr. Jahrb.*, vi, 401-31. This has reference to cases like *κάνθαρος*—Mod. Gr. *σκάθθαρος*, and makes no use of papyri.

LIDDELL AND SCOTT, Part IV (which appeared during the year), is reviewed by E. HARRISON in *Cl. Rev.*, xliii, 189, and by P. MAAS in *J.H.S.*, xlix, 298-300.

A work by GIUSEPPE SACCO entitled *La koinè del Nuovo Testamento e la trasmissione del sacro testo* (Rome, F. Ferrari, 1928, xxxi + 332 pp., 8°) is known to me only from a list of new books printed on the cover of *Indogerm. Forsch.*, xlvi, Heft 4.

The large volume of essays entitled *Donum Natalicium Schrijnen* (926 pp., N. V. Dekker and Van de Vegt, Nijmegen-Utrecht, 1929) contains several which may be mentioned here: G. N. HATZIDAKIS, *Zur Entstehung einiger Verbalformen im Neugriechischen* (pp. 419-20); G. ANAGNOSTOPOULOS, *Ein kleiner Beitrag zur neugriechischen Syntax* (pp. 421-2); A. MEILLET, *Les adjectifs grecs en -τος* (pp. 635-9); D. C. HESSELING, *Τί ἐμοὶ καὶ σοί*; (pp. 665-8). The volume contains other essays on Greek (and Latin) topics, but neither they nor those named above refer directly to the papyri.

HERMAN LJUNGVIK's article "Ur Papyrusbrevens Språk" in *Erunos*, xxvii, 166-81, is divided into eleven sections: 1. inflection of *εἶναι*; 2. in P. Oxy. 1837, 6 *ἀνεστάτησεν* means *ἀνεστάτωσεν*; 3. construction *κατὰ σύνεσιν*, à propos of P. Oxy. 1069, 9 ff., *τὸ πορφύρεον μετὰ τῶν συνέργων κείντε*, "the purple and the materials are lying ready"; 4. discussion of the phrase *τὸν δὲ θεὸν σοῦ* in P. Oxy. 941, etc.; 5. use of the present subjunctive in prohibitions, and of pres. and aor. subj. in positive commands; 6. accus. and infin. in indirect question; 7. *ὄτι* before indirect question; 8. P. Oxy. 2154, 10 ff., *μὴ καταφρονήσης ὅτι ἐκ τιμῆς καὶ μὴ ἀποστῆλης* means "do not despise (the wool) because it is dear and omit to send it"; 9. in P. Oxy. 2150 and elsewhere read *ἢ τάχος* "as soon as possible"; 10. *εὔρεθῆναι* and *συνευρεθῆναι* in late Greek can mean simply "come (with)"; 11. in B.G.U. 1081 *εὐκαιρίαν εὐρῶν τοῦ πρὸς σέ ἐρχομένου* means "having found a person who was setting out for where you are (and could carry my letter)." The article contains other observations which it is impossible to include in a short summary.

9. GENERAL WORKS, BIBLIOGRAPHY, MISCELLANEOUS NOTES ON PAPYRUS TEXTS.

P. COLLOMÉ's *La papyrologie* (*Journal*, xv, 135) has been reviewed by P. COLLART (*Rev. de phil.*, 3 Sér., III, 76-7).

B. OLSSON has published a general account of the results of papyrology, particularly of the letters on papyrus (*De grekiska Papyrusfynden i Egypten*, Stockholm, Wahlström e Widstrand, 1929, pp. 110), which I know only from a reference in *Aegyptus*, x, 103. Nor have I seen an account by M. NORSA of papyrology in Italy, entitled *Papiri e papirologia in Italia*, which appeared in *Historia*, III, 208-37 (see *Aegyptus*, x, 103). For two useful and interesting sketches of letters on papyrus see § 3, *General*.

B.Z., xxix, 86-157, contains the usual bibliography, which includes (94-8) a section on papyri. A bibliography in *Byz.-neogr. Jahrb.*, vi, also includes (279-93) a papyrological section; and papyrological publications are further dealt with in a *Bibliographische Beilage to Gnomon* (v). M. HOMBERT continues his *Bulletin papyrologique* in *Byzantion*, iv, 25 pages, covering the year 1927-8. Reference may also be made here to *Bursian's Jahresbericht, Bibliotheca philologica classica* (Jahrgang LV, 1928), Leipzig, Reisland, published in 1930 (not seen by me), which appeared as this was going to press. It deals with papyri and ostraca.

C. W. KEYES analyzes the papyri B.G.U. 607, C. P. Rainer 16 and 14, and P. Lond. 332 with a view to determining the character of the transactions to which they relate. *The Financial Transactions of Didymus: A new Interpretation of B.G.U. 607*, in *Journal*, xv, 160-3.

ROBERT C. HORN gives an emended and restored text, with a translation, of P.S.I. 798. Some of his suggestions seem to me far from likely. *P.S.I. 798: Fragments of Documents regarding Fishing*, in *Cl. Phil.*, xxiv, 164-8.

For a note by PETERSON on the *ὠκεανέ* of P. Oxy. 41, etc., see § 1 above.



In the course of a series of notes under the general heading *Kritisch-lexicalisches*, P. JERNSTEDT deals with: *Monastery of Epiphanius*, II, 624 (revised text); U.K.F. 151; S.B. 5825; P. Lond. v, 1684; P. Cairo Masp. 67068, in *Aegyptus*, x, 73-9. JERNSTEDT has also published a note on the word *υπωρα* in P. Oxy. II, 298, for which see § 8 above. For H. LJUNGVIK's notes on various Oxyrhynchus and one Berlin papyri see § 8.

10. MISCELLANEOUS AND PERSONAL.

M. HOMBERT comments sympathetically on GRADENWITZ's proposals for organizing the science of papyrology in an article entitled *Comment favoriser le développement de la papyrologie?* in *Chron. d'Égypte*, IV, 286-92. A lecture on the same subject delivered by him to the Société pour le Progrès des Études Philologiques et Historiques is summarized, under the title *La papyrologie et la collaboration internationale*, in *Rev. belge*, VIII, 665-6.

P. VIREECK, à propos of an excavation at Hermopolis undertaken by the Hildesheim Museum, which is apparently to be of the systematic type, directed to the determination of the town plan, adopted by the University of Michigan at Karanis, speaks of his and ZUCKER's excavations at Philadelphia and expresses the wish that the Egyptian Government would, before it is too late, safeguard the ruins of the Fayyûm villages from utter destruction. If only one could feel confident that his words would find a response! *Grabungsmethoden in Aegypten*, in *Forschungen und Fortschritte*, VI, 33-4.

An article by H. IBSCHER on *Die Wiederherstellung der Papyrus-Dokumente* (*Forsch. u. Fortsch.*, 1929, 158-9) should be of some importance in view of its author's standing, but is unfortunately inaccessible to me.

B[RECCIA] publishes an obituary notice of THÉODORE REINACH in *Bull. Soc. Roy. d'Arch. d'Alex.*, no. 24, 78-9.

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