

TP 155m/9
Bell

BIBLIOGRAPHY: GRAECO-ROMAN EGYPT
A. PAPYRI (1927-1928)



Reprinted from.

THE JOURNAL OF EGYPTIAN ARCHAEOLOGY

Volume XV, Parts I and II, 1929.

PRINTED IN GREAT BRITAIN

Bibliothéque Maison de l'Orient



073049

TP
6/10/1929

Tp 155 m/9

[REPRINTED FROM
THE JOURNAL OF EGYPTIAN ARCHAEOLOGY, VOL. XV, PARTS I AND II, MAY 1929]



BIBLIOGRAPHY: GRAECO-ROMAN EGYPT A. POPYRI (1927-1928)

[The work on this bibliography has been divided as follows: § 1, H. J. M. MILNE, British Museum; § 2, A. D. NOCK, Clare College, Cambridge; § 3, H. I. BELL, British Museum; §§ 4 and 5, Ptolemaic and Byzantine periods, J. G. MILNE, 20 Bardwell Road, Oxford; Byzantine and Arab periods, N. H. BAYNES, Fitzwalters, Northwood, Middlesex; § 6, F. DE ZULUETA, 37 Norham Road, Oxford; § 7, Miss M. E. DICKER, 16 Elsham Road, London, W. 14; § 8, R. M'KENZIE, St John's College, Oxford; §§ 9 and 10, H. I. BELL. The reading of the necessary periodicals is divided between the various contributors.

In general, articles in such publications as PAULY-WISSOWA-KROLL are not noticed; and for the most part reviews are included only if they contribute something to the subject concerned or express a reasoned criticism of the work under notice.

One of the contributors has suggested that it may be of service both to the writers (in the interests of uniformity in usage) and to readers to specify the less obvious abbreviations used in citing periodicals. The principal ones are: *Am. Hist. Rev.* = *American Historical Review*; *A. J. A.* = *American Journal of Archaeology*; *Am. Journ. Phil.* = *American Journal of Philology*; *Anc. Egypt* = *Ancient Egypt*; *Archiv* = *Archiv für Papyrusforschung*; *Arch. f. Rel.* = *Archiv für Religionswissenschaft*; *Boll. Fil. Class.* = *Bollettino di filologia classica*; *Bull. Bibl. et Péd.* = *Bulletin bibliographique et pédagogique du Musée belge*; *Bull. Soc. Arch. d'Alex.* = *Bulletin de la Société Royale d'Archéologie d'Alexandrie*; *B. Z.* = *Byzantinische Zeitschrift*; *C.-R. Ac. Inscr. et B.-L.* = *Comptes-Rendus de l'Académie des Inscriptions et Belles-Lettres*; *Cl. Phil.* = *Classical Philology*; *Cl. Quart.* = *Classical Quarterly*; *Cl. Rev.* = *Classical Review*; *Cl. Weekly* = *Classical Weekly*; *D. Lit.-Z.* = *Deutsche Literaturzeitung*; *G. G. A.* = *Göttingische Gelehrte Anzeigen*; *Hist. Z.* = *Historische Zeitschrift*; *J. H. S.* = *Journal of Hellenic Studies*; *J. R. S.* = *Journal of Roman Studies*; *Journal* = *Journal of Egyptian Archaeology*; *Journ. Sav.* = *Journal des Savants*; *O. L. Z.* = *Orientalistische Literatur-Zeitung*; *Phil. Woch.* = *Philologische Wochenschrift*; *Rech. sc. relig.* = *Recherches de science religieuse*; *Rev. Arch.* = *Revue archéologique*; *Rev. belge* = *Revue belge de philologie et d'histoire*; *Rev. de Phil.* = *Revue de philologie*; *Rev. d'hist. eccl.* = *Revue d'histoire ecclésiastique*; *Rev. ét. anc.* = *Revue des études anciennes*; *Rev. ét. gr.* = *Revue des études grecques*; *Rev. hist. dr. fr. et étr.* = *Revue de l'histoire du droit français et étranger*; *Rhein. Mus.* = *Rheinisches Museum für Philologie*; *Riv. di Fil.* = *Rivista di filologia classica*; *Sitz.-Ber.* = *Sitzungsberichte*; *Symb. Oslo.* = *Symbolae Osloenses*; *Theol. Lit.-Z.* = *Theologische Literaturzeitung*; *Z. f. Kirchengesch.* = *Zeitschrift für Kirchengeschichte*; *Z. f. Numism.* = *Zeitschrift für Numismatik*; *Z. neut. Wiss.* = *Zeitschrift für neutestamentliche Wissenschaft*; *Z. Sav.-Stift.* = *Zeitschrift der Savigny-Stiftung*.

H. I. B.]

1. LITERARY TEXTS.

General. Study of P. Oxy. xvii has naturally been prominent in last year's activities. The new *Callimachus* comes in for most attention, and the results must be sought in this section under *Elegiac*. More general reviews will be found in *The Times Lit. Suppl.*, 15 Mar. 1928, 156; in *Bibliografya* (Polish), 1928, 305-9, by MANTEUFFEL; in *Cl. Rev.*, XLII, 131-3, by C. M. BOWRA, who reviews it along with MILNE's *Cat. of Literary Papyri in the British Museum*.

This latter work is reviewed also by SCHUBART in *Gnomon*, IV, 395-402, who makes important suggestions for nos. 51, 52, 226, 227. No. 52 (the new *Mime*) is elaborately annotated, especially from a metrical standpoint, with reference to similar lyrics, both from papyri and inscriptions, by CRÖNERT in *Philologus*, LXXXIV, 157-70. He appends also suggestions on the Phaethon lament (no. 51). E. WÜST, *ibid.*, 153-7, gives an erroneous arrangement of no. 52. Other reviews or notices are by M. HOMBERT in *Rev. Belge*, 1928, 1051-2; M. CROISSET in *Journ. Sav.*, 1928, 297-8; W. MOREL in *Phil. Woch.*, 1929, 132-7, with restorations; J. SYKUTRIS in *D. Lit.-Z.*, 1928, 1507-9, who identifies the hymns, nos. 237, 244, and regards no. 138 as a *δαίρειος ζητημάτων*, like the work of Sopater, but important as being pre-Hermo-

genic; B. A. VAN GRONINGEN, with emendations, in *Museum*, xxxvi, 89, 90; P. COLLART in *Rev. de Phil.*, 1928, 378. Note, in no. 193, l. 46, $\chi\upsilon$ should be $\epsilon\nu$. In no. 181, 3-5, Ajax, etc. looks like a shorthand tetrad, cf. *Archiv*, VIII, 46. Perhaps connected as being names of woe? $\tau\acute{\epsilon}\kappa\mu\eta\sigma\sigma\alpha$ from $\tau\acute{\eta}\kappa\omicron\mu\alpha$?

Les Papyrus Bouriant is reviewed by A. D. NOCK in *Cl. Rev.*, XLII, 149; by SCHUBART in *Gnomon*, IV, 222-4; and by K. F. W. SCHMIDT in *G.G.A.*, 1928, 145-82 (very important).

A second series of *New Chapters in Greek Literature*, by BARBER and POWELL, has just appeared, but too late for more than mention at the moment.

A note on Herculanean papyri is contributed by V. DE FALCO to *Riv. Indo-Grec.-Ital.*, XII, 99-102, dealing with remains of umbilici in wood and compressed papyrus, and of cornua.

Epic. An important article by G. M. BOLLING in *Journal*, XIV, 78-81, discusses and restores the new Ptolemaic fragments of *Il.* XII, 128-263 (B.M. Lit. Pap. 251). He relates them to the "City" editions.

In *Symbolae Osloenses*, VI, 55-6, G. RUDBERG edits a fragment (no. 387) with *Od.* IV, 483-91, and *ibid.*, 57-9, CRÖNERT publishes a fragment of *Sibylline Oracles*. Both articles have plates.

A fragment of 15 hexameters from a 4th-5th cent. vellum leaf is published in *Bull. Soc. Arch. d'Alex.*, VI, 294-5. $\text{B\epsilon\gamma. \alpha\upsilon\tau\acute{\alpha}\rho \delta\tau\epsilon \kappa\lambda\acute{\upsilon}\epsilon \mu\acute{\iota}\theta\omicron\nu \acute{\alpha}\pi\eta\nu\acute{\iota}\alpha \delta[\dots]$. Restored by CRÖNERT in *Riv. di Fil.*, VI, 507-8, as a fragment of the Hesiodic *Catalogue*.

P. Oxy. xvii, 2075 is the subject of an article by T. W. ALLEN in *Cl. Quart.*, XXII, 73-6, entitled *Onomacritus and Hesiod*. First Hesiodic text with critical signs. Lines 16-23 forged by Onomacritus. ALLEN also discusses the Ptolemaic *Iliad* above.

In *Cl. Quart.*, XXIII, 29-30, ALLEN restores and discusses the prose argument to the *Iliad* in P. Brit. Mus. Lit. 6, cols. 21, 22.

Lyric. Remains, perhaps of 79 hexameters, of *Erinna* from a 1st cent. B.C. papyrus discovered at Oxyrhynchus are published by G. VITELLI in *Bull. Soc. Arch. d'Alex.*, no. 24, 9-16, from the lament of Erinna for Baucis—*Frammenti della "Conocchia" di Erinna*. The poem was entitled *The Spindle*.

An article by G. COPPOLA in *Atene e Roma*, VIII, 193-217, gives an interesting account of Alcaeus with numerous references to papyri. The ode $\text{\textcircled{O}}\varsigma \lambda\acute{o}\gamma\omicron\varsigma \kappa\alpha\kappa\acute{\omega}\nu$ is treated by Q. CATAUDELLA, *ibid.*, IX, 81-5.

LOBEL's *Alcaeus* has several important reviews, viz.: C. M. BOWRA in *Cl. Rev.*, XLII, 23-5; E. DIEHL in *Phil. Woch.*, 1928, 753-7; H. FRÄNKEL in *G.G.A.*, 1928, 257-78 (along with LOBEL's *Sappho* and EDMONDS' *Lyra Graeca*); C. R. H. in *J.H.S.*, XLVIII, 101-2.

The literature on *Pindar* (1903-27) and *Bacchylides* (since 1908) is brought together by L. BORNEMANN in *Bursians Jahresbericht*, 1928, 131-86.

W. E. J. KUIPER writes *De Bacchylidis Carmine xviii*, in *Mnemosyne*, LVI, 55-9. At l. 15 reads $\tau\acute{\iota} \eta\grave{\nu}$ and puts the whole of this strophe into the mouth of the chorus. Reads $\tau\iota \kappa\alpha\iota\omega\acute{\nu}$ at l. 9.

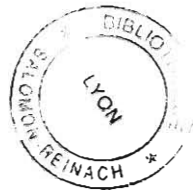
Elegiac. The discussion of the new *Callimachus* is already extensive. Criticism centres round two chief points of the so-called prologue (P. Oxy. 2079), its date and its purpose. PFEIFFER in *Hermes*, LXIII, 302-41, makes many important restorations, thinks it is a late poem (he entitles his article, *Ein neues Altersgedicht des K.*), and regards it as an introduction to a late edition of the *Aitia*. C. CESSI, writing in *Aegyptus*, IX, 97-105, does not think it is late. VOGLIANO in *Boll. Fil. Class.*, XXXIV, 201-11, takes it to be the prologue to a collection of Elegies rather than to the *Aitia*. P. MAAS in *D. Lit.-Z.*, 1928, 128-31, makes similar speculations. Thinks perhaps the elegy is complete at the beginning. An important article by ROSTAGNI in *Riv. di Fil.*, VI (N.S.), 1-52, makes striking restorations and interpretations with the aid of B.M. Lit. Pap. 181. J. T. KAKRIDIS in *Phil. Woch.*, 1928, 1214-15, makes several restorations from *Anth. Pal.*, XI, 321, and HUNT in *Cl. Rev.*, XLII, 6, restores l. 35: $[\alpha\upsilon\theta\iota \tau] \delta \delta' [\acute{\epsilon}\kappa] \delta\acute{\upsilon}\omicron\upsilon\mu\iota \tau\acute{o} \mu\omicron\iota$. Q. CATAUDELLA in *Riv. di Fil.*, VI, 509-10, points out echoes of the new *Callimachus* in Gregory of Nazianzus.

The second new poem (P. Oxy. 2080) is the subject of an article by G. DE SANCTIS in *Atti Acc. Scienze Torino*, LXIII, 112-17, called *Callimaco e Messina*. He identifies $\Delta\rho\acute{\epsilon}\pi\alpha\nu\omicron\nu$ (l. 71) with Messina.

A useful discovery is published by VITELLI in *Bull. Soc. Arch. d'Alex.*, no. 24, 1-4, namely 2nd cent. scholia to the opening lines of the *Iambi* of Callimachus, making possible several restorations in P. Oxy. 1011, ll. 97-109. Found at Behneseh (Oxyrhynchus).

An interesting interpretation of a well-known line in the *Iambi* is proposed by W. SCHMID in *Phil. Woch.*, 1928, 1598-9, reading $\text{\textcircled{P}}\acute{\alpha}\rho\mu\epsilon\sigma\sigma\omicron\nu \delta\iota\nu\acute{\epsilon}\iota\nu =$ "to twiddle the 4th (i.e. ring-)finger," of an idler. *Anglice*, "to kick one's heels."

Minor restorations in Callimachus are published by VITELLI in *Bull. Soc. Arch. d'Alex.*, VI, 301-2, where he sponsors Diel's proposal of $\text{\textcircled{A}}\nu' \acute{\epsilon}\tau(\acute{\epsilon})\omega\varsigma$ in P. Oxy. 1011. 39. Thinks $\text{\textcircled{P}}\epsilon\zeta\acute{o}\varsigma$ in the last line of the *Aitia* means "prose."



112 BIBLIOGRAPHY: GRAECO-ROMAN EGYPT (1927-1928)

In *Il Marzocco*, 3 Feb. 1929, VITELLI announces the approaching publication (in vol. IX of P.S.I.) of 10 more or less complete lines and other fragments of the *Coma Berenices* corresponding to Catullus, 45-64. Actually 20 lines, now published by VITELLI in *Studi ital. di Fil. Class.*, N.S., VII, 3-12.

POWELL in *Cl. Quart.*, XXII, 113, reads *κερανο* in B.M. Lit. Pap. 181. 40, comparing *Coll. Alexandrina*, p. 84, col. vi, l. 9.

Solon fragments from the 'Αθ. Πολ. are emended by K. ZIEGLER in *Phil. Woch.*, 1928, 507-9.

The Budé *Aesop* is reviewed by W. G. WADDELL in *Cl. Rev.*, XLII, 240. It makes use of the Golenischev papyrus.

Fragments of a 2nd cent. monograph on Gnostic literature are published by VITELLI in *Bull. Soc. Arch. d'Alex.*, no. 24, 4-8. Hermippus is the latest author quoted.

The meaning of *μελιχλωρος* (poetic for *μελιχροος*) in Theocritus, x, 26-7, is explained by M. E. DICKER in *Cl. Rev.*, XLII, 170, from the terminology of personal identification in papyrus.

Drama. A. E. HOUSMAN suggests restorations for P. Oxy. xvii, 2078, the Pirithous drama, in *Cl. Rev.*, XLII, 9.

In an appreciative review of the Budé *Euripides*, vol. II, in *Phil. Woch.*, 1928, 1329-34, W. MOREL has some remarks on papyrus fragments of the plays.

Y. TOBIAS has published for her doctoral thesis in Brussels an *Édition critique et commentée, accompagnée d'une traduction, de l'Hypsipyle d'Euripide*.

In *Rev. Belge*, XXXII, 87-90, G. MÉAUTIS finds a quotation of *Od.* XII, 432, in P.S.I. 724, and regards that papyrus as from a commentary on the *Teucer* of Sophocles. In P.S.I. 143, he thinks Agriculture is personified, comparing Aristophanes, fr. 294 (Kock).

M. O. GUÉRAUD, after a fresh examination of the *Menander* codex, cautions in *Bull. Instit. Fr. d'Arch. Orient.*, XXVII, 127-57, against too much confidence in new readings and restorations, with reference to JENSEN and others. Some remarks also on the plot of the *Perikeiromene*.

The Budé *Herodas* by NAIRN and LALOY has appeared. Severely reviewed by KNOX in *Cl. Rev.*, XLIII, 24-5. A few corrections have been published simultaneously by MAZON in *Rev. de Phil.*, 1928, 101-5, the most important being on *Mime* IV, 88-95.

A. D. KNOX illustrates from Demosthenes the meaning of *Herodas*, II, 6-8, in *Cl. Rev.*, XLII, 163-5. Equates *δμαστος* with *ὀμόπτολις* and translates, "If Kos be a land of cities united in one city." Also discusses v, 67-8, and iv, 46, in *Cl. Rev.*, XLIII, 8-10.

A very ungentlemanly *Hipponax* fragment (15 lines, about two-thirds of each line) from Oxyrhynchus is published by COPPOLA in *Riv. di Fil.*, 1928, 500-6.

Grammar. LOBEL solves a crux in *Apollonius Dyscolus* from P. Oxy. 2080, l. 76, in *Cl. Quart.*, XXII, 115-16. Read *ἀλλήλους δ' ἐλύσαν*.

In B.M. Lit. Pap. 183, ascribed to *Phrynichus*, I now read, ll. 38-9, [ἔσ-]ρω, not [ὄ-]ρω.

History. A. H. SALONIUS edits Berl. Pap. 13236, a 2nd-3rd cent. fragment of Thucydides, II, 65-82, in *Soc. Scient. Fennica, Comm. Hum. Litt.*, II, 2, Helsingfors. Reviewed by S. P. WIDMANN in *Phil. Woch.*, 1928, 945-7. In *Symb. Oslo.*, VII, 92-3, S. P. THOMAS protests, with instances, against the overestimation of P. Oxy. 1376.

On the other hand, in *Cl. Quart.*, XXIII, 11-14, POWELL points out coincidences between P. Oxy. 1376, 696, etc., and the excellent MS., now vanished, used by the humanist Valla for his Latin translation of Thucydides in 1452. An important article.

G. DE SANCTIS in an article *Lacare*, in *Riv. di Fil.*, VI (N.S.), 53-77, attributes P. Oxy. 2082 to Eratosthenes, *Ὀλυμπιονίκαι*, rather than to Phlegon, as HUNT proposed.

In *Athenaeum* (Pavia), VI, 125-56, G. FERROTTA discusses P. Oxy. 1241 and the succession of the Alexandrian librarians.

KALINKA's edition (Teubner) of the *Hell. Oxyrhynchia* is reviewed by L. CASTIGLIONI in *Gnomon*, IV, 18-21; K. MÜNSCHER in *Phil. Woch.*, 1928, 913-18; *Cl. Phil.*, XXIII, 202-3; CALDERINI in *Aegyptus*, VIII, 379.

The new Teubner edition of the *Ἀθηναίων Πολιτεία* has appeared, edited by OPPENHEIM. Important review by A. W. GOMME in *Cl. Rev.*, XLII, 224-6.

M. A. LEVI writes on "Servio Tullio nel P. Oxy. 2088," in *Riv. di Fil.*, VI, 511-15.

Law. The new *Gaius* (P. Oxy. 2103) is the subject of an important article by ZULUETA in the *Law Quarterly Rev.*, Apr. 1928, 1-11.

P. M. MEYER identifies the "Letter of Severus Alexander" (P. Oxy. 2104) as *Digest*, XLIX, 1, 25, in

Studi in onore di P. Bonfante, II, 341-4. Identified independently in *Archiv*, IX, 90, by WILCKEN, who gives the text.

Music. In *Riv. Indo-Groo-Ital.*, XI, 101-5, C. DEL GRANDE relates, in parallel columns, P. Oxy. 667 to the *Elementa* of Aristoxenus and the *Isagoge* of Cleonides.

Orators. A new speech by Lysias, 'Υπὲρ Ἐρυξιμάχου μείναντος ἐν ἄσπερ, from Oxyrhynchus is published by MILNE from a 4th cent. Brit. Mus. Pap., no. 2852, in the present issue of the *Journal*. The opening lines and title are preserved, as well as a few line-ends from the extant oration no. i.

In *Rev. ét. anc.*, XXX, 189-200, G. COLIN uses a reading of JENSEN's in the *Contra Demosth.* of Hyperides to prove that Lycurgus was made head of finance after Chaeronea, with the title of *ραμίας* (ἐπὶ τὴν διοίκησιν).

J. KEIL in *Archiv*, IX, 61, identifies P.S.I. 762, from a 4th cent. vellum codex, as part of Isocrates, *Panegyricus*, 78-82. Notes an agreement with Urbinas, another with Vat. 65. The same identification was made by HEICHELHEIM in *Hermes*, LX, 372, and a new transcript is given in *Bull. Soc. Arch. d'Alex.*, VI, 295-6.

LAISTNER's edition of Isocrates, *De Pace* and *Philippus*, is noticed by P. COLLART in *Rev. de Phil.*, 1928, 288. Improvements introduced from Brit. Mus. P. 132.

A work *De sermone Hyperidis*, published at Lwow by D. GROMKA, examines elaborately the non-literary forms and usages of H., and the connection of his vocabulary with the colloquial language of his day and with the *κοινή* (so I learn from *J.H.S.*, XLVIII, 282). A similar work, *Die Sprache des Redners Hyperides in ihren Beziehungen zur Koine* by ULRICH POHLE, is reviewed by J. F. DOBSON in *Cl. Rev.*, XLIII, 21-2.

Philosophy. A. VOGLIANO in *Archiv*, IX, 1-4, recognises quotations from Epicurus in P. Herc. 168—*Ein neues Fragment von Epikur*.

A new work by VOGLIANO, *Nuove lettere di Epicuro e dei suoi scolari* (from P. Herc. 176), is reviewed with many suggestions by R. PHILIPPSON in *Gnomon*, IV, 384-95, and by WILAMOWITZ in *D. Lit.-Z.*, 1928, 1157-8.

S. LURIA in *Cl. Quart.*, XXII, 176-8, gives further readings in P. Oxy. 414, and confirms the attribution to Antiphon.

2. RELIGION, MAGIC, ASTROLOGY.

(Including Texts.)

General. J. LEIPOLDT, *Die Religionen in der Umwelt des Urchristentums* (Lief. 9-11 of H. HAAS, *Bilderatlas zur Religionsgeschichte*, pp. xxii + 193, illustrations on 50 plates), is a convenient collection of much relevant archaeological material; it is commended by L. DEUBNER, *Gnomon*, IV, 436-40 (corrections).

Jahrbuch für Liturgiewissenschaft, VII, has again a good bibliography.

O. WEINREICH has compiled a valuable index to volumes I-XXV of *Arch. f. Rel.* (issued with vol. XXV, Heft 3/4, 1927).

E. FASCHER, ΠΡΟΦΗΤΗΣ, is reviewed by M. DIBELIUS in *Theol. Lit.-Z.*, 1928, 509-10, as is E. PETERSON, ΕΙΣ ΘΕΟΣ, 542-4. The latter is reviewed also by J. COPPENS in *Rev. d'hist. eccl.*, XXIII, 818-21.

K. LATTE, *Die Religion der Römer und der Synkretismus der Kaiserzeit*, is reviewed by FR. PFISTER in *Phil. Woch.*, XLVIII, 1559.

Many relevant texts are discussed in §§ 1 and 3.

Ptolemaic. We may here mention *Expedition Ernst von Sieglin*, I, *Malerei und Plastik, zweiter Teil*, bearbeitet von CARL WATZINGER, 1927 (containing *inter alia* no. 4, Ptolemy I as Pan, "probably posthumous," with discussion of Pan's popularity; pp. 18 ff., pl. viii, a Ptolemy queen perhaps as Isis; p. 22, on religious policy of Ptolemy IV; p. 62, nos. 47-53, Sarapis heads, with notes on this type and on the first Greek representation of Isis in Alexandria, a copy of the Kora of Bryaxis; p. 79, on Greek conception of Isis-Kora and on various Isis types). This handsome work is full of instructive material. *À propos* of Watzinger's discussion of the Sarapis type I may remark that A. W. LAWRENCE, *Later Greek Sculpture* (1927), 107, accepts Clement's statement that the Bryaxis in question was not the Athenian but his homonym who made the Apollo of Daphne, and note L.'s observation (p. 85), one of the few classical objects imported into India is a bronze Harpocrates of Graeco-Egyptian manufacture.

CH. PICARD, *Apollon Bès et les Galates* (*Bull. Mus. d'Art et d'Hist. de Genève*, v, 52-63), known to me from *Rev. ét. anc.*, 1928, 87, explains certain figures of Bès with a Gaulish shield by a double allusion to the defeat of the Gauls before Delphi in 278 and of the revolt against Philadelphus in 276.

A Ptolemaic stele dedicated to the lion god of Leontopolis is published by H. P. BLOK, *Bulletin van de vereeniging tot bevordering der kennis van de antieke beschaving*, II, ii, 10 ff., known to me from *Phil. Woch.*, XLVIII, 1317.

U. WILCKEN, *Archiv*, IX, 75-80, discusses P.S.I. 1014-1025, important Ptolemaic texts from the West side of Thebes throwing light on the *ἡμέραι ἀγνευτικάι* and the profits derived from these ceremonies in the tendance of the dead, under the protection of Aphrodite Hathor. SPIEGELBERG also has written on these texts in his *Demotica*, II (*Sitz.-Ber. Bay. Ak.*, 1928, 2), 24-6. The same work includes (pp. 54-5) a discussion of hereditary priesthoods in Ptolemaic Egypt.

W. S. FERGUSON, *The leading ideas of the new period* (*Camb. Anc. Hist.*, VII, 1-40 and 869-70), is a brilliant survey of the significant movements in thought and belief of the early Hellenistic period, with very good remarks on deification (pp. 13 ff.). In this connexion we may refer to W. W. TARN, *The Hellenistic Ruler-Cult and the Daemon* (*J.H.S.*, XLVIII, 206-19), which substantially disposes of the idea that ruler-worship originates in a supposed Persian cult of the king's *fravashi* (A. S. F. GOW, *ibid.*, 134-6, explains the often quoted line of Aeschylus, rightly, I think), to U. WILCKEN's observation, *Archiv*, IX, 73-4, on new evidence for the view that the Hellenistic form of ruler-worship in Egypt was something foreign to native Egyptians, and to A. D. NOCK, *Notes on Ruler-Cult*, I-IV (*J.H.S.*, XLVIII, 21-43), for Egypt as the home of some Dionysiac mythology, and for *νέος Διόνυσος* and *Ἐπιφανής*. See too the article of E. R. GOODENOUGH mentioned below in § 4, *Political History*.

E. BRIEM, *Zur Frage nach dem Ursprung der hellenistischen Mysterien* (*Lunds Universitets Årsskrift*, N.F., Avd. 1, Bd. 24, Nr. 5, 1928, pp. 68), is a well-documented critical study of the Oriental substratum of the Hellenistic mystery religions and the Greek transformation of that substratum. We may note his suggestion, p. 51, that a small undecorated room in the Iseum at Pompeii was an *Untervoltraum*. BRIEM faces on p. 63 the real problem: why did the Ptolemies choose Osiris-Apis rather than Osiris himself? His answer is that Osiris was too closely bound up with the old Egyptian culture. It may be added that the priesthood of a cult given new meaning and prominence could be expected to give more enthusiastic support to the dynasty than the priests of Osiris would provide.

R. REITZENSTEIN, *Hellenistische Mysterienreligionen*, is reviewed by K. H. E. DE JONG in *Museum*, XXXV, 305-7.

REITZENSTEIN-SCHAEDER, *Studien zum antiken Synkretismus*, is reviewed by M. DIBELIUS in *Theol. Lit.-Z.*, LIII, 1928, 195-8.

E. BRÖGELMANN, *Hellenistische Mysterienreligionen*, is reviewed by K. PREISENDANZ in *O.L.Z.*, XXXI, 184-6.

M. ZEPF, *Der Gott Αἰών in der hellenistischen Theologie* (*Arch. f. Rel.*, XXV, 225-44), discusses and emphasises the Aristotelian and Stoic components of this puzzling figure and the relations of Greek and Oriental concepts of Time.

W. SPIEGELBERG, in his *Demotische Beiträge* (*Archiv*, IX, 56-60), discusses the title "priest of the dead Apis children" in Demotic texts from the Serapeum of Memphis (its holders were concerned with the dead offspring of the sacred animal) and proper names *Ἀφώντεϊς*, *Ἀφώντισσα* which are transcriptions of a Demotic name. In his *Neue Urkunden zum ägyptischen Tierkultus* (*Sitz.-Ber. d. Bay. Ak.*, 1928, 3, pp. 18, 3 plates) he edits *inter alia* a Ptolemaic text of some length.

K. KERÉNYI, *Die griechisch-orientalische Romanliteratur in religionsgeschichtlicher Beleuchtung. Ein Versuch* (Tübingen, Mohr, 1927. Pp. xvi+275. 16 M. 50), urges in a most learned and ingenious work that an Egyptian *ἱερός λόγος* underlies the Greek novel and the Clementine romance. His main conclusions are received with scepticism by K. HELM in *Phil. Woch.*, XLVIII, 1475-81, D. S. ROBERTSON in *Cl. Rev.*, XLII, 230-2, and A. D. NOCK in *Gnomon*, IV, 485-92, who agree in praising K.'s erudition and industry.

HOPPE's early date of Hero (mentioned *Journal*, XIV, 135) is opposed by J. HAMMER-JENSEN, *Die Heronische Frage* (*Hermes*, LXIII, 34-47).

H. SEYRIG, in his *Quatre cultes de Thasos* (*Bull. Corr. Hell.*, LI, 178-233), publishes, pp. 219 ff., an inscription relating to the sale of the *ἐπωνυμία* of the Sarapiastae with full and instructive comment. In a *note additionnelle* (*ibid.*, 369-73) he mentions a Thasian bas-relief showing an emblem of Isis in a funerary banquet.

A. SALAČ, in his *Inscriptions de Kyme d'Éolide, de Phocée de Tralles* (*ibid.*, 374-400), publishes, pp. 378 ff., a *hymne isiaque* from Kyme which is substantially equivalent to the earlier known Ios text, with an introductory statement that Demetrius of Magnesia had put it up as an *ex voto* and that it was a copy of the stele near the Hephaistieion (temple of Ptah) at Memphis. The Euhemeristic version in Diodorus, presumably taken from Hecataeus, is, as Salač says, an adaptation of what is therefore a very early Hellenistic text, un-Greek in its complete and shapeless asyndeton. Salač publishes also dedications to Isis, and Isis and Osiris, and an *ushabti* figure found at Kyme.

H. HERTER in the course of his valuable article *De Mutino Titino* (*Rhein. Mus.*, LXXVI, 418-32) argues that the cult of Priapus came from Alexandria to Italy: this is indeed possible, but one may also ask whether we have not to deal rather with the identification by scholars in Italy of an older Italian figure with Priapus than with an incoming cultus.

S. FERRI's discussion in *Studi e materiali di storia delle religioni*, III, 235 ff., of a βόθρος found in the Telesterion of Isis at Cyrene is known to me only from S. EITREM's reference to it in *Symb. Oslo.*, VI, 54.

O. GUÉRAUD, *Quelques textes du musée du Caire* (*Bull. Inst. Fr. d'Arch. Or.*, XXVII, 113-25), includes, pp. 121-5, an inscription in honour of Amenothes (3rd-2nd cent. B.C.) by a patient.

Imperial. P.S.I. 1039 is a return in the 3rd cent. A.D. by a ἱεροψάλτης Ἀμμωνος καὶ Κρόνου καὶ Ἡρας καὶ Ἡρακλέως καὶ Σαράπιδος καὶ τῶν συννάων θεῶν to the ἀρχιεροφίτης καὶ πρωτοστολιστής of Oxyrhynchus and refers to something written by Aurelius Timagenes, high priest for life, a previously unknown high priest of Egypt. P.S.I. 1004 refers to a temple of Suchos at Philadelphia (cf. *Archiv.*, IX, 74).

P. Oxy. 2105, an edict of the prefect Petronius Honoratus, gives the tantalising fragment μ]ενος τρισηρικὸς ἀγῶν [] ἐπὶ τιμῇ θεῶν Λιβίας κατ[. WILCKEN, *Archiv.*, IX, 92-3, remarks that this is based on a Greek deification of Livia as θεὰ Λιβία, not on the Roman form, *diva Augusta*. P. Oxy. 2131 mentions the Ἀντινόειον at Antinoopolis for the first time: it belongs to the Greek cult of θεὸς Ἀντίνοος, not to the Egyptian cult of him as Ὀσιπαντίνοος.

The late F. W. KELSEY's *Fouilles américaines à Kom Ousim (Fayoum) (C.-R. Ac. Inscr. et B.-L., 1927, 81-90)* gives an account of these important excavations and describes three remarkable religious paintings from niches in houses, assigned to the 3rd cent. A.D., of Isis and Harpocrates, of the rider-god, and of a possibly Mithraic subject.

G. VON MANTEUFFEL has published *Quelques notes sur le Pap. Oxy. xi, 1380* (*Rev. de Phil.*, 3 S., II, 161-7), giving valuable new readings from the original (FR. CUMONT, *Syria*, VIII, 368, illustrates l. 76, Isis as μεγάλη in Arabia). MANTEUFFEL has produced also *Studia papyrologica* (*Eos*, XXXI, 181-94), in which he deals in an interesting way with a poem from Talmis recording the vision of one Maximus, published by MAHAFFY and BURY in *Bull. Corr. Hell.*, 1894, 141 ff. and KAIBEL in *Sitz.-Ber. preuss. Ak.*, 1895, 781-9, with the queer Sarapis wonder-story published by ABT, *Arch. f. Rel.*, XVIII, 257 (M. has many new readings), and with P. Oxy. 1381.

W. NESTLE, *Zu dem Berliner orphischen Papyrus* (*Phil. Woch.*, 1928, 220-1), draws attention to a parallel in KERN, *Orphica*, 37, test. 121 to P. Berol. 13426.

For the diffusion of Graeco-Egyptian religion outside Egypt reference should be made to G. LA PIANA's most valuable monograph, *Foreign groups in Rome during the first centuries of the Empire* (*Harv. Theol. Rev.*, 1927, 183-403), warmly praised by G. FICKER in *Theol. Lit.-Z.*, 1928, 516-17. A. MAIURI in *Notizie degli scavi*, Serie Sesta, vol. III, 53-4, Tav. VII, 1, publishes a wall painting from the Casa dell' Efebo at Pompeii showing a shrine of Isis Fortuna with its precinct: some of the details deserve further study. Another picture from the same room shows in a rustic scene the golden image of Apis on a high basis. M. DELLA CORTE, in the same volume of *Notizie*, pp. 112-14, fig. 10, publishes a fine wall painting of a priest of Isis with the inscription AMPLVS ALVMNVS TIBVRS; for *alumnus Tiburs* cf. *Thes. l. L.*, I, 1797, 12-14.

K. HORNA, *Die Hymnen des Mesomedes* (*Sitz.-Ber. Ak. Wien*, 207 i, 1928, pp. 40), includes, pp. 12 ff., the hymn to Isis and discusses fully the question of the author's identity.

A. D. NOCK, *Religious development from Vespasian to Trajan* (*Theology*, XVI, 152-60), discusses *inter alia* the rise in popularity of Sarapis worship in this period and the propaganda used in its support.

T. GRASSI, *Le Liste templari*, is reviewed by M. HOMBERT in *Rev. Belge*, VI, 795-6.

Magic. The event of the year is the appearance of *Papyri graecae magicae. Die griechischen Zauber-papyri herausgegeben und übersetzt von KARL PREISENDANZ unter Mitarbeit von †A. ABT, S. EITREM, L. FAHZ, A. JACOBY, †G. MÖLLER, †R. WÜNSCH.* Vol. I. Pp. xii + 200. 1928. (16 M. unbound, 18 M. bound.) This contains the two Berlin papyri published by Parthey, the great Paris papyrus, the Mimaout papyrus, and P. Lond. 46, edited with introductions and translation and short but comprehensive notes. It is a great convenience to students, and does moreover represent a great advance in knowledge. It is to be hoped that volumes II and III will follow speedily. A brief but enthusiastic review has already been published by FR. PFISTER in *Phil. Woch.*, XLVIII, 1396-7; a general article on it should appear in the next volume of *Journal*.

PREISENDANZ has done another service to scholarship with his article *Die griechischen und lateinischen Zaubertafeln* (*Archiv.*, IX, 119-54), a very full and useful bibliography of magic tablets. On p. 136 a refer-

ence might be added to REITZENSTEIN, *Nachr. Gött. Ges.*, 1904, 319; P.'s *Akephalos* is reviewed by K. H. E. DE JONG in *Museum*, xxxv, 155.

V. MARTIN, *Une tablette magique de la Bibliothèque de Genève* (Geneva, vi, 56-64, 2 figs. in text), publishes a leaden tablet containing a love charm with interesting features. K. PREISENDANZ comments on this, *Eine neue Zaubertafel*, in *Forschungen und Fortschritte*, iv, 342-3.

L. AMUNDSEN, *Magical text on an Oslo ostrakon* (*Symb. Oslo.*, vii, 36-7), publishes a spell of the second century A.D. intended to part two people; EITREM adds a note.

O. WEINREICH, *Martial*, xi, 43, *Petron.*, 140. 5, und *Pariser Zauberpapyrus Z. 326* (*Rhein. Mus.*, lxxvii, 112), explains $\phi\upsilon\sigma\epsilon\iota\varsigma$ in P. Par. 326.

E. R. CALBY, *The Leyden Papyrus x* and *The Stockholm Papyrus* (*Journ. of Chemical Educ.*, iii, 1149-66, iv, 979-1002), I know only from *Aegyptus*, ix, 169 (6756).

G. BARDY has written on *Origène et la Magie* (*Rech. sc. relig.*, xviii, 126-42), referring (p. 129) to magical papyri containing Christian names.

S. AGELL'S *Studier i senantik bokstavsmystik* (*Eranos*, xxvi, 1-51) is reviewed by C. C. UHLENBECK in *Museum*, xxxv, 310.

LEXA, *La Magie*, has been reviewed by H. KEES in *O.L.Z.*, xxxi, 102-4, and K. H. E. DE JONG in *Museum*, xxxv, 303-4. For the Egyptian antecedents reference should perhaps be made to H. O. LANGE, *Der magische Papyrus Harris* (*Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser*, xiv, 2, 1927, pp. 99, 5 kr. 50). F. J. M. DE WAELE, *The magic staff or rod in Graeco-Italian antiquity*, is reviewed by H. M. R. LEOPOLD in *Museum*, xxxv, 184. L. RADERMACHER, *Griechische Quellen zur Fausttage* (*Sitz.-Ber. Wien. Akad.*, ccvi, 4, 1927, pp. 277), edits some hagiographic texts of interest to the student of ancient magic.

Articles in encyclopaedias are not in general mentioned in this bibliography; but attention must be called to TH. HOPFNER'S full and admirable *Mayeia* in PAULY-WISSOWA, xiv, 301-93, and to the valuable comparative material afforded by the *Handwörterbuch des deutschen Aberglaubens herausgegeben unter besonderer Mitwirkung von E. HOFFMANN-KRAYER und Mitarbeit zahlreicher Fachgenossen von HANNS BÄCHTOLD-STÄUBLI* (1927-), which includes many articles by FR. PFISTER.

S. EITREM, *Der Skorpion in Mythologie und Religionsgeschichte* (*Symb. Oslo.*, vii, 53-82), illustrates incidentally some recipes in papyri and amulets in a most interesting way. His work, *Les papyrus magiques de Paris* is appreciatively reviewed by P. THOMSEN in *Phil. Woch.*, xlvi, 565-6, his *P. Oslo.*, i, by K. F. W. SCHMIDT in *G.G.A.*, 1927, 463-9, and A. BOULANGER in *Rev. hist. rel.*, xciii, 321-2.

A. JACOBY, *Der angebliche Eselskult der Juden und Christen* (*Arch. f. Rel.*, xxv, 265-82), explains the legend from a satirical etymology for Iao: hence the identification with Seth, of which we have indications in magical papyri and elsewhere. J. interprets some very difficult texts from them.

Hermetica. SCOTT, *Hermetica*, iii, is reviewed by RIESS in *Am. Journ. Phil.*, xlvi, 191. R. BULTMANN'S paper, *Untersuchungen zur Johannesevangelium*, i (*Z. neut. Wiss.*, xxvii, 113-63), is of interest in this connexion, being a discussion of the concept of ἀληθεία. BULTMANN contrasts the O.T. idea, the Greek philosophic idea, and the syncretic idea, and handles Hermetic references to the topic, pp. 153 ff. Perhaps the Egyptian deification of Truth should be considered in this context.

A. D. NOCK, *Hermetica* (*Journ. Theol. Stud.*, xxix, 41-3), handles three passages of the *Corpus*.

J. RUSKA, *Tabula Smaragdina, ein Beitrag zur Geschichte der hermetischen Literatur*, is reviewed by J. BIDEZ in *Rev. Belge*, vii, 280 ff., and by J. A. VOLLGRAFF in *Museum*, xxxv, no. 5 (Feb. 1928), 129-30.

Volumes v and vi of the *Catalogue des manuscrits alchimiques grecs* have appeared, v being edited by ZURETTI and SEVERYNS, vi by BIDEZ. vi must be mentioned specially here as containing an unpublished testimonium on a Hermetic work on alchemy (p. 44), the *editio princeps* of Proclus, Περὶ τῆς καθ' Ἑλληνας ἱερατικῆς τέχνης (pp. 139-51), and some valuable *inedita* of Psellus, including a loose citation of C. H. xi. These volumes are warmly praised by FR. PFISTER in *Phil. Woch.*, xlvi, 1334-8, as was vol. ii in *ibid.*, 16-17.

Christianity. A. H. SALONIUS, *Die griechischen Handschriftenfragmente des Neuen Testaments*, is commended by P. THOMSEN in *Phil. Woch.*, 1928, 721-2.

P. GLAUE, *Ein Bruchstück des Origenes über Genesis I, 28* (*P. bibl. univ. Giss. 17*), Giessen, Töpelmann, 1928, pp. 35, 1 Taf., being Heft I, pt. ii of *Mitteilungen aus der Papyrussammlung der Giessener Universitätsbibliothek*, is reviewed by P. KOETSCHAU in *Z. f. Kirchengesch.*, N.F., x, 429-30.

H. A. SANDERS-C. SCHMIDT, *Minor Prophets*, is reviewed by F. G. KENYON in *Journal*, xiv, 329-30, A. CALDERINI in *Aegyptus*, ix, 164-5, P. THOMSEN in *Phil. Woch.*, xlvi, 1185-7, D. W. RIDDLE in *Journal of Religion*, viii, 626-7. EVELYN-WHITE-CRUM'S *Monastery of Epiphanius*, is reviewed by C. SCHMIDT in

D. Lit.-Z., 1928, 1701-10, A. CALDERINI in *Aegyptus*, IX, 154-5, A. VAN LAUTSCHOOT in *Rev. d'hist. eccl.*, XXIV, 143-8, and E[V.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 405-7, and together with *Monasteries of the Wadi'n Natrum*, by J. LEIPOLDT in *Theol. Lit.-Z.*, 1928, 449-50. C. SCHMIDT's translation of *Pistis Sophia* is reviewed by A. VITTI in *Biblica*, IX, 108-10, U. MONNERET DE VILLARD's *Il Monastero di S. Simeone* by A. CALDERINI in *Aegyptus*, VIII, 376-7, CRUM's *Die koptische Übersetzung des Lebens Symeons des Styliten* by P. P[ETERS] in *Anal. Bolland.*, XLVI, 182-3, and HENDRIX, *De Alexandrijnsche Haeresiarch Basilides*, by J. H. VAN HAERINGEN in *Tijdschrift voor Geschiedenis*, XLIII, 192-4. VITELLI publishes in *Bull. Soc. Arch. d'Alex.*, no. 23, 200 f., a fragment of a Christian amulet as no. 22 of his *Noterelle papirologiche*. This publication, like C. DEL GRANDE, *Liturgiae preces hymni Christianorum e papyris collecti* (Ardea, Neapoli, 1928, pp. 39), is inaccessible to me. Of the latter there is a severe and instructive review by J. KROLL in *Gnomon*, v, 30-5. M. J. LAGRANGE, *Un nouveau papyrus contenant un fragment des Actes* (*Rev. Bibl.*, 1927, 549-60), discusses the Sanders fragment.

M. ANDRIEU-P. COLLOMP, *Fragments sur papyrus de l'anaphore de Saint Marc* (*Rev. Sc. Rel.*, VIII, 489-515), give the text of P. Strasb. Gr. 254, with photographs and comments.

F. CABROL, *La doxologie dans la prière chrétienne des premiers siècles* (*Rech. sc. rel.*, XVIII, 9-30), has a reference (p. 29) to an Oxyrhynchus doxology.

LIETZMANN, *Messe und Herrenmahl*, is well discussed by LEBRETON in *Rech. sc. rel.*, XVII, 324 ff.

L. CERFAUX, *Le vrai prophète des Clémentines* (*Rech. sc. rel.*, XVIII, 143-63), considers the influence of Alexandria upon Judeo-Christians. F. ANDRES, *Die Engel- und Dämonenlehre des Klemens von Alexandrien* (*Röm. Quartalschr.*, XLIII, 13-27, 129-40, 307-29), W. FOERSTER, *Von Valentin zu Herakleon. Untersuchungen über die Quellen und die Entwicklung der valentinischen Gnosis* (*Beih. zum Z. neut. Wiss.*, 7, 1928. Pp. 116. Of some interest for Hermetic studies), and G. BARDY, *La vie chrétienne aux II [qu. III] et IV siècles d'après les papyrus* (*Rev. Apolog.*, XLII, 643-51, 707-21; cited after *Aegyptus*, IX, 174, no. 6857), may be mentioned.

U. WILCKEN in the course of his *Zur Geschichte des Usurpators Achilleus* (*Sitz.-Ber. Preuss. Ak.*, 1927, 270-6) mentions, p. 276, Christianity of Paniskos and his wife as shown in their prayers to κύριος θεός: P.'s *παρὰ τοῖς θεοῖς πᾶσι* (I, 6) and *τοῖς θεοῖς εὐχεῖ[ε]* (-αι) may well be explained (though W. doubts this somewhat) as the simple retention of conventional phrases: cf. *Cl. Rev.*, 1925, 206 f., for parallels in Latin epigraphy.

R. P. CASEY, *The Text of the Anti-Manichaean fragments of Titus of Bostra and Serapion of Thmuis* (*Harv. Theol. Rev.*, XXI, 97-111), records a valuable discovery on Athos of a manuscript of Serapion and Titus, and shows the principles on which the two texts should be edited. We look forward eagerly to the promised edition of the Greek text and Syriac version by F. C. BURKITT and CASEY.

W. H. P. HATCH, *The Apostles in the New Testament and in the ecclesiastical tradition of Egypt* (*Harv. Theol. Rev.*, XXI, 147-61), treats extra-canonical lists of the Apostles, notably the *Epistula Apostolorum* (according to H. probably composed in Egypt before 180), in which Peter and Cephas are distinguished, other variations of name occur, and the Apostles are thought of as a sacred college rather than as individuals.

G. KLAMETH, *Über die Herkunft der apokryphen "Geschichte Josephs des Zimmermanns"* (ΑΓΓΕΛΟΣ, III, 6-31), studies the *Historia Josephi fabri lignarii* known in Bohairic, Sahidic, and Arabic versions, shows the Egyptian Gnostic character of part of it, producing striking parallels from *Pistis Sophia*, and urges that it is based on the Osiris story. It certainly is in close relation to native funerary customs and ideas: and the body of the patriarch Joseph, from whom features are borrowed, was according to a Jewish legend, with features markedly suggestive of Osiris, put by the Egyptians in the Nile (G. KITTEL, *Die Probleme des palästinischen Spätjudentums und das Urchristentum*, 169 ff.).

3. PUBLICATIONS OF NON-LITERARY TEXTS.

(N.B. *Miscellaneous notes on and corrections of documents previously published are referred to in § 9. Reviews, but only the more important, are noticed here.*)

General. During the year under review a new part of that invaluable publication *S.-B.* has appeared, edited as before by F. BILABEL. As was the case with its predecessors, the contents are very various and arranged without classification. There are a good many texts of considerable extent and importance, besides quite short inscriptions, some of only a word or two. This part completes vol. III and contains the indexes and addenda. *Sammelbuch Griechischer Urkunden aus Ägypten*. Berlin and Leipzig, Walter de Gruyter, 1927. Pp. 155-399. Nos. 6825-7269.

P. Cornell I has been reviewed by A. S. HUNT in *Journal*, xiv, 185; W. OTTO in *Hist. Z.*, cxxxviii, 666-7; G. COPPOLA in *Boll. Fil. Class.*, xxxiv, 166-8; and M. HOMBERT in *Rev. Belge*, vii, 1048-51 (a complete list of contents given).

B.G.U. vii has been reviewed by W. OTTO in *D. Lit.-Z.*, 1928, 1891-6; M. ENGERS in *Museum* (Leiden), xxxvi, 34-6 (I have not myself been able to see this); and P. COLLART in *Rev. de Phil.*, ser. 3, ii, 69-70.

A new part of P.S.I. has appeared, forming fasc. 1 of vol. ix. It must rank among the most important of all except vols. iv and v, which contained the bulk of the Zenon papyri. That wonderful archive is represented here also; for the first section of the fascicule is occupied by translations (from the master hand of SPIEGELBERG) of the Florentine Demotic papyri from the Zenon collection and of the Demotic portions of bilingual documents, by two newly acquired Greek papyri from the same archive, and by one previously published, of which a new fragment has been found recently. Next comes a short but extremely interesting and valuable series of Greek documents, either independent or appended to Demotic contracts, from Pathyris and the neighbourhood, obtained in 1905 by E. SCHIAPARELLI in the course of excavations in the Valley of Dér el-Medfush, and now in the Turin Museum. Found in the ruins of a house and enclosed in two pots, they are in excellent preservation, and their intrinsic interest, particularly in religious matters, is considerable. Only the Greek is here published; it is much to be hoped that before very long it will be possible to issue a complete edition of the Demotic texts also. This section is followed by two valuable Latin documents. The first of these is of quite unusual interest, from various points of view: it was written at the Palestinian Caesarea, not in Egypt, it is a petition, a class of document not common among extant Latin papyri, it is, as WILCKEN perceived, an example of a "double deed," and its contents are of value for military matters. The date is A.D. 150. The second document is a waxed tablet, the last of a triptych, containing the attestation of the acceptance of an inheritance; date A.D. 151. These are followed by various Greek papyri, ranging in date from A.D. 15 to the end of the 3rd century, all of them possessing considerable interest. The last section of this part is occupied by a further selection of papyri at Alexandria, which M. NORSIA had previously published (*Papiri del Museo greco-romano di Alessandria*, in *Bull. Soc. Arch. d'Alex.*, no. 23, 267-86). Texts and commentary are here reproduced without change. These papyri, which range in date from A.D. 26 to the 6th century, are not of outstanding importance but offer various points of interest. No. 1043 is a puzzling lease, difficult to explain (if ἰμῶν in l. 20 is for ἡμῶν can it be the body of γεωργοί of a village taking over a communal lease of αἰγιαλός previously held by οἱ περὶ Πακῶσιν ?); 1048 contains the new word ἰβολισμός; 1049 and 1050 are from the Heroninus archive; 1053 is a fragment of what would have been a most interesting document (2nd-3rd century) relating to the ἐμβολή; 1055 (a) is of interest for social life in the 3rd century (πορνοβασκοί who were μισθωταὶ τῶν κοινείων τῆς πόλεως); 1058 is a lease of an ἐργαστήριον χρυσοχοεῖον (5th-6th century; in l. 2 should not εἰ[χω] be εἰ[χισ], i.e. the document is a sub-lease?). There are three excellent plates (the two Latin documents), and the editing is of the usual high quality. *Pubblicazioni della Società Italiana; Papiri greci e latini*, ix, fasc. 1, nos. 1001-61, pp. 1-96, 3 plates. Firenze, Anonima Libreria Italiana, 1928. L. 100. This fascicule and the previous one are reviewed together by WILCKEN in *Archiv*, ix, 71-83 (very important as usual). The Byzantine portion of the previous part (viii, ii) is reviewed by F. ZUCKER in *B.Z.*, xxviii, 177-9.

COLLART's edition of the Bouriant Papyri (*Journal*, xiv, 140 f.) has been reviewed by K. FR. W. SCHMIDT in *G.G.A.*, 1928, 145-81 (detailed and elaborate; largely linguistic); E. BICKERMANN in *O.L.Z.*, xxxi, 474-5; W. SCHUBART in *Gnomon*, iv, 222-4 (mostly on the literary texts); A. S. HUNT in *Journal*, xiv, 186; A. D. NOCK in *Cl. Rev.*, xlii, 149; H. I. B[ELL] in *J.H.S.*, xlviii, 127-9; F. Z[UCKER] in *B.Z.*, xxviii, 179-80; and M. HOMBERT in *Rev. Belge*, vii, 1045-8 (list of texts).

ZUCKER and SCHNEIDER's small publication of Jena Papyri (*Journal*, xiii, 97 f.) has been reviewed by WILCKEN in *Archiv*, ix, 84-5.

A work which I have been unable to see and know only from reviews by P. F. REGARD (*Rev. ét. anc.*, xxx, 229-31) and J. B. CHABOT (*Journ. Sav.*, 1928, 248-9) appears to contain a selection of miscellaneous papyrus texts, and I therefore notice it here, but I do not know which papyri are included. This is F. M. ABEL's *Grammaire du grec biblique* noticed below in § 8. The *Rev. Belge*, 1928, 305, notices among Brussels doctoral dissertations for 1926-7, *Lettres privées trouvées parmi les papyrus grecs d'Égypte*, by CLAIRE PRÉAUX, but it would appear to be unpublished and I cannot say whether it contains a selection of texts and is rightly included in this section.

Ptolemaic. The most noteworthy item in this section is the third volume of EDGAR's magnificent edition of the Zenon papyri at Cairo. It concludes the dated or datable documents, covering the years

250-239 B.C., and adds a series of undated ones arranged alphabetically, according to the names of the correspondents, from A to Ω. It does not however exhaust the treasures of the Cairo Museum. There remain to be dealt with several groups of papyri acquired since the printing of the Catalogue began, a long series of accounts containing, according to EDGAR, "much that is interesting," a number of letters of which the writers' names are lost but which yield some connected sense, and a mass of smaller fragments. It seems clear that at least one further volume and probably two will be necessary. And this is the Cairo collection only! During the whole of the period covered by the dated documents of this volume Zenon was living in the Fayyum, and the later ones were written after the disappearance of Apollonius, when Zenon was but a private landowner; but there is really little, if any, falling off in interest, even though we miss the wider horizons of earlier volumes. To pick out all the points worthy of special attention would require an amount of space far beyond the limits of a bibliography; suffice it to say that on almost every page there is something of interest, and that the proportion of previously unpublished texts is considerable. There are the usual indexes, preceded by a list of the papyri (a very useful feature, omitted in some papyrus publications) and a concordance of catalogue and inventory numbers, and some important addenda, which include several newly identified fragments; and the volume concludes, like its predecessors, with a large number of generally good facsimiles, which alone would make this Catalogue indispensable to all students of Ptolemaic papyri. *Zenon Papyri*. Vol. III. (*Cat. Gén. d. Ant. Égypt. du Musée du Caire*.) Le Caire, Impr. de l'Inst. Français, 1928. Nos. 59298-59531. Pp. v + 293, 30 plates.

A papyrus from the Zenon archive, now in the library of New York University, has been published, with an elaborate commentary, by CASPER J. KRAEMER, Jr. It contains four documents, of which three are published. They are: (1) Hypomnema by Haryotes to Nicanor the nomarch, asking him to instruct Achoapis to release Petosiris, under security, for the work of the harvest; (2) Letter of Nicanor to Achoapis accordingly; (3) Instructions by Achoapis to Alexander, year 10 (?). *The Nomarch Nicanor—P. NYU Inv. II 89*, in *Trans. Am. Phil. Ass.*, LVIII, 155-69, 2 plates.

Three more papyri connected with Zenon are published by C. C. EDGAR. The first is P. Petrie II, 13 (11) (P. Lond. 539), here republished in a much more intelligible text, which is obviously correct in the main, though the middles of the lines are conjecturally supplied. Though not from the Zenon archive, it is from a Zenon, who may probably be identified with him of Philadelphia. The second and third are from the Zenon archive itself, the former made up of two fragments in the Cairo and Michigan collections respectively, the latter a complete papyrus in the Michigan library. No. 2 is a petition to the king from Attalus, no. 3 a royal order, both of considerable interest. *Three Ptolemaic Papyri*, in *Journal*, XIV, 288-93.

The following publications of 3rd century papyri are reviewed by WILCKEN in vol. IX of the *Archiv*: WESTERMANN'S *Lease from the Estate of Apollonius* (*Journal*, XIV, 141), pp. 67-8; BELL'S *Greek Sightseers* (*ibid.*), pp. 66-7 (see also OTTO'S *Seleukidengeschichte* in § 4 and ROSTOVTZEFF'S *Greek Sightseers* in § 5), and *Waxed Tablets* (*ibid.*), p. 100; and ZUCKER'S *Griech. Urk. oberüg. Herkunft* (*ibid.*), pp. 68-70.

The long-expected fourth fascicule of vol. I of the Lille Papyri has now appeared. It contains only addenda and corrigenda and the indexes, with some facsimiles. If the corrections are numerous this is due to the great difficulty of decipherment offered by many of the papyri and the length of time which has elapsed since the publication of the first two fascicules. *Papyrus Grecs*. P. JOUGUET, P. COLLART, J. LESQUIER. (Institut Papyr. de l'Université de Lille.) Paris, Leroux, 1928. Pp. 265-311, 12 plates. Reviewed by W. SCHUBART in *Gnomon*, IV, 593-4.

P. Freib. 12-38 (*Journal*, XIV, 141 f.) is reviewed by M. SAN NICOLÒ in *D. Lit.-Z.*, N.F., v, 738-40. See too § 6, A, v.

In concluding this section reference may be made to the publication, by W. SPIEGELBERG, of a Demotic contract of service (Berlin Ostrakon 6528) long ago published by BRUGSCH but not previously understood. *Vertrag über Dienstvermietung*, in *Demotica*, II (*Sitz.-Ber. Bayer. Ak.*, 1928, 2. Abh.), 49-52. For GUÉRAUD'S publication of an inscription in honour of Amenothès (*Bull. Inst. Fr. d'Arch. Or.*, XXVII) see § 2 above.

Roman. SCHUBART has published a Latin papyrus, interesting more for its date and the language in which it is written than for its contents. It is a letter, written in rustic capitals of an early type, from a slave named Phileros to a certain Menander, slave of Diogenes, or rather to his fellow-slaves generally. As slaves and master alike were clearly Greek and the papyrus was presumably found in Egypt, the use of Latin is curious, and SCHUBART suggests as the motive a desire to keep the contents more secret, though they do not seem of such importance as to call for special secrecy. SCHUBART, on the ground of both the hand and the orthography (note that *ei* is used for long *i* throughout), dates the letter in the 1st century B.C., perhaps even under the later Ptolemies, when there were of course many Romans at Alexandria. WILCKEN

120 BIBLIOGRAPHY: GRAECO-ROMAN EGYPT (1927-1928)

(*Archiv*, IX, 85) remarks that the use of Latin may perhaps point rather to the Augustan age; but if the motive was indeed secrecy the earlier period, when Latin was less familiar, is the likelier. *Ein lateinischer Brief auf Papyrus*, in *Ber. a. d. Preuss. Kunstsammlungen*, XLIX, 43-4, 1 plate.

Attention may here be called to an important text which, though it belongs to the sphere of epigraphy, not papyrology, is of interest to the papyrologist because it furnishes a parallel to a well-known papyrus text, the letter of Claudius to the Alexandrines. This is a letter of Tiberius to Gytheum in Laconia. It is in reply to an offer of divine honours, which Tiberius declines for himself, though he applauds the rendering of them to Augustus. As for Livia, ἀποκρινέεται ὅταν αἰσθηται παρ' ὑμῶν ἢν ἔχετε περὶ τῶν εἰς αὐτὴν τιμῶν κρίσιω. Addressed to a town of little importance and dealing with a single point only, it is naturally much briefer than the letter of Claudius, but it shows that the latter was following an established principle of Imperial policy. S. B. ΚΟΥΓΕΑΣ, Ἐπιγραφικὰ ἐκ Γυθείου Συμβολαί, III. Ἐπιστολὴ Τιβερίου, in Ἑλληνικά, I, 38-43; see also 152-7.

C. J. KRAEMER reviews OLSSON's *Papyrusbriefe* in *Cl. Weekly*, XXI, 23-5. In this connexion I may mention that the *Rev. Belge*, 1928, 306, records a thesis for the doctorate of Brussels by EUG. DELTOMBE, entitled *Recueil de lettres privées grecques trouvées sur papyrus (2^e siècle après J.-C.)*.

C. W. KEYES has published, from the Columbia collection (P. Col. Inv. No. 6) a petition, dated A.D. 3, to the basilicogrammateus of the Division of Themistes from a δημόσιος γεωργός of Theadelphia, who had, according to his own account, been wrongfully imprisoned. [N.B. Does not τινὶ ποτε τῶν λόγων mean simply "on some pretext or other" rather than "because of some matter connected with the accounts" ?] *The Petition of a State Farmer in Roman Egypt*, in *Cl. Phil.*, XXIII, 25-9.

S. EITREM and H. HOLST publish three papyri from the Oslo collection, all of them of some interest. They are: (1) Lease of land in the οἰσία of Marcus Antonius at Karanis. A.D. 29. Facsimile; (2) Petition to a centurion, mentioning the Δορυφοριανὴ οἰσία. A.D. 71-2. Probably Karanis; (3) Transfer of a nomination to the liturgical office of πράκτωρ by four phylarchs. Severus Alexander. Facsimile. *Three Greek Papyri in Oslo*, in *Klio*, XXI, 221-7, 2 plates. WILCKEN publishes some corrected readings of these papyri, made during his stay in Oslo on the occasion of the Historical Congress last year, to which EITREM adds a few further corrections, his own and others'. *Zu drei Osloer Papyri*, in *Symb. Oslo.*, VII, 33-5.

H. I. BELL has published two papyri from the London collection, both relating to the same case, the hypothecation by one of the owners of his share in a female slave owned jointly by three brothers. According to him he pledged only his third, but his brothers accused him of pledging the whole. The earlier of the papyri is the petition to this effect by the brothers dated A.D. 168, the second an undertaking, dated A.D. 173-4, by the hypothecator that he will produce proofs of his assertion that he pledged only a third. The parties were citizens of Antinoopolis resident in the Fayyum. *A Family Dispute concerning Hypothecation*, in *Studi in onore di P. Bonfante*, 1929, III, 61-71.

O. GUÉRAUD republishes the Cairo Latin tablets published by DE RICCI in 1906, giving on p. 119 a facsimile of two passages which he was unable to read. The first is clearly the amount of the census, though I am unable to read the number of sestertia; the second is the much-discussed formula *q. p. f. c. r. e. a. d. k.* (WILCKEN also points this out in his review in *Archiv*, IX, 102-4.) This republication is of great value, advancing the study of this class of document in several ways. *Quelques textes du musée du Caire*, I.—*Textes latins sur tablettes de cire 113-21*, in *Bull. Inst. Fr. d'Arch. Or.*, XXVII, 113-21. WILCKEN, besides his review of this article, just mentioned, also reviews (pp. 100-2) KELSEY's earlier publication (*Trans. Am. Phil. Ass.*, LIV) of a birth certificate, and an article, which must here be mentioned, by H. A. SANDERS, *The Birth Certificate of a Roman Citizen*, in *Cl. Phil.*, XXII, 409-13, in which SANDERS puts forward the theory that the latter part of the formula above referred to is to be read *c(ivem) R(omanum) e(xscripsi) ad K(alendarium)*, translating it, "I [name of the father] have written out for the public monthly record that a son was born, etc." WILCKEN rejects this explanation and also criticises certain of the assumptions which SANDERS made in support or illustration of his theory. In the meantime SANDERS had published a second article on the subject, further expounding his view, *A Birth Certificate of the year 145 A.D.*, in *A.J.A.*, 2nd S., XXXII, 309-29.

G. CANTAOUZÈNE publishes an important and interesting article on the *pridianum* edited by HUNT in the *Raccolta Lumbroso*. *Un papyrus latin relatif à la défense du Bas Danube*, in *Aegyptus*, IX, 63-96. A facsimile of this papyrus will appear in the next part of the New Palaeographical Society's publications.

¹ Ἄ propos of ἐν' ἐξτροφῇ in l. 10 of the first papyrus Prof. SCHUBART writes to me that the same phrase can now certainly be read in the Gnomon papyrus, § 1, l. 10.

Among WILCKEN's reviews in *Archiv*, IX, the following deal with publications of 2nd century papyri: WINTER, *In the Service of Rome* (*Journal*, XIV, 143), pp. 85-9; BOAK, *Epikrisis Record* (*ibid.*), p. 89; SCHUBART-BELL, *A Parallel to Wilcken, Chrest. 144* (*ibid.*, 142-3), p. 89.

In his article *Beiträge zur antiken Urkundengeschichte* (*Archiv*, IX, 24-46) noticed below in § 6 E. BICKERMANN publishes (pp. 44-6) from a transcript by H. I. BELL the complete text of the Hermopolite census return of A.D. 132 on which the latter contributed a note to *Archiv*, VI, 107-9, while on p. 35 he publishes from a provisional transcript by WILCKEN an unedited Strassburg papyrus containing an order by the strategus of the Hermopolite nome concerning the epikrisis of οἱ ἀπὸ μητροπόλεως. Similarly, in K. OHLY'S *Stichometrische Untersuchungen* (see below, § 7) there is published, with an instructive commentary, on pp. 88-90 (cf. the *Nachträge*, pp. 126-9), the full text of the interesting account of a scriptorium which was the subject of an article by BELL in *Aegyptus*, II, 281-8.

WESSELY has published an interesting letter, apparently in his own collection, announcing the grant by the prefect of permission to transport stones. He assigns it to the 3rd century. *Ius lapides transportandi*, in *Studi Bonfante*, II, 17-18.

Roman-Byzantine. Reviews of P. Oxy. XVII have dealt chiefly with the literary papyri there published and are therefore noticed above, in § 1. The documents are discussed with his usual mastery by WILCKEN in *Archiv*, IX, 89-97.

WILCKEN reviews in *Archiv*, IX, 97-8, MANTEUFFEL'S *Epistulae privatae ineditae* (*Journal*, XIV, 144).

H. B. VAN HOESEN and A. C. JOHNSON publish from the Princeton collection five leases, ranging in date from A.D. 230 to A.D. 382, and all possessing points of interest. They are well edited, with ample commentary and useful references to parallels in the case of the first, which is a lease of a palm grove. *Five Leases in the Princeton Collection*, in *Journal*, XIV, 118-25.

Byzantine. WILCKEN reviews in *Archiv*, IX, 98-9, WINTER'S *Family Letters of Paniskos* (*Journal*, XIV, 143).

An important and interesting Latin papyrus, which is unfortunately very difficult to read, has been published by S. DE RIICC. It is a petition by Abinnaeus, the well-known *praepositus castrorum*, to the Emperors. It was merely described, not edited, in the second volume of the London Catalogue, where the Abinnaeus papyri were published, but was copied for their projected edition of this archive by MARTIN and BELL, who discovered subsequently that DE RIICC had also copied it. It is now published in the hope that other scholars will contribute suggestions which may lead to the further improvement of the text before the time comes to incorporate it finally in the volume. *A Latin Petition of Abinnaeus* (*Papyrus B.M. 447*), in *Journal*, XIV, 320-2, 2 plates.

G. ZERETELI publishes a 5th century wooden tablet in the Hermitage collection. The text is apparently an official's exercise in the chancery style; and it derives a special interest from the fact that it is addressed to Flavius Antiochus Sabinus Demoniacus, Count of the Sacred Consistory and of the στρατιωτικὰ τάγματα of the Theban *limes*, whom ZERETELI identifies, rightly as it seems, with a general mentioned by Malalas, and with a man known from two inscriptions of Philae. In illustration of this "Probearbeit" he publishes two similar texts, one from his own collection and one formerly in the possession of B. TURAEV. *Eine griechische Holztafel des 5. Jahrh. in der Sammlung der Eremitage*, in *Aegyptus*, IX, 113-28.

For reviews of the Metropolitan Museum *Monastery of Epiphanius* see § 2.

Byzantine-Arab. Reference may here be made to a publication by A. MALLON of some Coptic ostraca from Thebes (*Quelques ostraca coptes de Thèbes*, in *Rev. de l'Ég. Ancienne*, I, 152 ff.), which, as interpreted by WESSELY (*Über vier Ostraka aus Luxor*, in *Phil. Woch.*, XLVIII, 509-10), furnish useful evidence as to the capacity of the sack and the wagon-load. WESSELY assigns them, no doubt rightly, to the 7th century, but they may date from either before or after the Arab conquest.

Arab. H. I. BELL has published the last instalment of his *Translations of the Greek Aphrodito Papyri in the British Museum* in *Der Islam*, 1928, 4-8. This consists of translations of P. Lond. 1441 and 1449, which were sent to press before the war but owing to the interruption of communications thus caused could not then be printed off and were subsequently overlooked.

W. SCHUBART reviews P. Ross.-Georg. IV in *Gnomon*, IV, 151-3.

Finally, reference may be made to F. LL. GRIFFITH'S very interesting monograph *Christian Documents from Nubia* (*Proc. of Brit. Acad.*, XIV, pp. 30, 4 plates), since, though strictly outside the sphere of this bibliography, it throws valuable light on the fortunes of the Christian kingdom which lay to the south of Egypt. The titles, modelled on those of Byzantium, which occur in the inscriptions, are curious.

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

General. M. ROSTOVITZ has written a useful, if somewhat one-sided, account of *Ptolemaic Egypt* for vol. VII of the *Cambridge Ancient History*: chap. IV, pp. 109-54.

A third edition of the first volume of KAERST'S *Geschichte des Hellenismus* has been issued: Leipzig, Teubner, 1927: it contains little fresh matter except in the appendices. It is reviewed by W. W. TARN in *Cl. Rev.*, XLII, 148.

The second edition of BELOCH'S *Griechische Geschichte* is reviewed by W. OTTO in *Phil. Woch.*, XLVIII, 1097-1101; by U. KAHRSTEDT in *D. Lit.-Z.*, 1928, 1314; by H. BERVE in *Gnomon*, IV, 469-79; and by M. P. NILSSON in *G.G.A.*, CXC, 88-91.

JOUGUET'S *L'impérialisme macédonien* (see *Journal*, XIII, 103) is reviewed by J. BIDEZ in *Rev. Belge*, VII, 217-19; by M. MERZAGORA in *Aegyptus*, VIII, 364-70; by A. C. JOHNSON in *A.J.A.*, XXXII, 126-7; in *Bull. Bibl. et Péd.*, 311, 171-2; and by E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 397-9.

BEVAN'S *History of Egypt under the Ptolemaic Dynasty* (see *Journal*, XIV, 144) is reviewed by C. C. EDGAR in *Journal*, XIV, 198-9; by W. W. TARN in *Cl. Rev.*, XLII, 79-80; by J. G. MILNE in *J.H.S.*, XLVIII, 106-8; by P. CLOCHÉ in *Rev. ét. anc.*, XXX, 165-6; in *Anc. Egypt*, 1928, 18-19; and by E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 396-7.

The second edition of WILCKEN'S *Griechische Geschichte* is reviewed by W. OTTO in *D. Lit.-Z.*, 1928, 727-30.

I have not seen H. RIPPLINGER, *Histoire de l'ancienne Égypte de l'origine au début du Christianisme*, Paris, 1928, which is noted in the bibliography in *Gnomon*.

Political history and position of nationalities. W. W. TARN discusses *The Hellenistic Ruler-Cult and the Daemon* in *J.H.S.*, XLVIII, 206-19. See also in § 2. Reference may here be made to E. R. GOODENOUGH, *The Political Philosophy of Hellenistic Kingship*, in *Yale Classical Studies* edited...by Austin M. Harmon, I, 55-102.

There is important material for early Ptolemaic history in WALTHER SCHWAHN'S article *Zu Hekataios von Teos* in *Rhein. Mus.*, N.F., LXXVII, 153-9.

F. HEICHELHEIM has published *Nachtrag zur Prosopographie der auswärtigen Bevölkerung im Ptolemäereich* (see *Journal*, XIII, 105) in *Archiv*, IX, 47-55; his previous work is reviewed by O. LENZE in *Vierteljahrs. f. sozial- und Wirtschaftsgesch.*, XX, 516-18; and E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 394-5.

W. OTTO'S paper *Beiträge zur Seleukidengeschichte des 3. Jahrhunderts v. Chr.*, in *Abhandl. Bayer. Ak. d. Wiss.*, XXXIV, Abh. 1, München, 1928, pp. 98, should be noted for its bearing on Egyptian history. For ROSTOVITZ'S article *Greek Sightseers in Egypt* see § 5, *Social Life*.

J. G. MILNE writes on *Egyptian Nationalism under Greek and Roman Rule* in *Journal*, XIV, 228-34.

H. BERVE'S *Das Alexanderreich* (see *Journal*, XIV, 145) is reviewed by F. OERTEL in *Neue Jahrb.*, IV, 385-9; by V. EHRENBURG in *Hist. Z.*, CXXXVII, 98-101 (interesting); by P. JOUGUET in *Rev. de Phil.*, sér. III, II, 361-73 (important); and by E. KORNE-MANN in *Verg. u. Gegenw.*, XVII, 172.

V. EHRENBURG'S *Alexander und Aegypten* (see *Journal*, XIII, 104; XIV, 145) is reviewed by E. KORNE-MANN in *Verg. u. Gegenw.*, XVII, 173; by H. BERVE in *Vierteljahrs. f. sozial- u. Wirtschaftsgesch.*, XX, 279-80; and by E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 383-92.

W. SPIEGELBERG includes *Weitere Beiträge zur Erklärung des Priesterdekretes zu Ehren des Ptolemaios Philopator* (see *Journal*, XIII, 105) in *Demotica*, II, *Sitz.-Ber. Bay. Ak.*, 1928, Abh. 2, pp. 6-12.

SPIEGELBERG and OTTO, *Eine neue Urk. zu der Siegesfeier des Ptol. IV*, is reviewed by E. BICKERMANN in *O.L.Z.*, XXI, 104; and by F. VON BISSING in *Phil. Woch.*, XLVIII, 862-4.

F. GEYER'S *Alexander der Grosse* is reviewed by E. KORNE-MANN in *Verg. u. Gegenw.*, XVII, 173.

V. TSCHERIKOWER'S *Die hellenistischen Städtegründungen* (see *Journal*, XIV, 145) is reviewed by P. GRANDOR in *Rev. Belge*, VII, 651-3; and by E. BICKERMANN, with additions to list of cities and references, in *Gnomon*, IV, 351-2.

U. KAHRSTEDT'S *Syrische Territorien* (see *Journal*, XIV, 145) is reviewed by J. H. THIEL in *Museum*, XXXV, 205-6.

W. SCHUBART'S *Griechen in Aegypten* (see *Journal*, XIII, 105; XIV, 145) is reviewed by B. A. VAN GRONINGEN in *Museum*, XXXV, 93; by M. HOMBERT in *Rev. Belge*, VII, 219-21; by V. EHRENBURG in *Hist. Z.*, CXXXVII, 359; and by E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 371-82.

The bibliography in *Aegyptus*, IX, mentions a work by J. M. ROTH, *Greek papyri lights on Jewish history*, New York, 1924.

H. I. BELL's *Juden und Griechen* (see *Journal*, XIII, 106; XIV, 146) is reviewed by M. HOMBERT in *Rev. Belge*, VI, 860-1; by V. EHRENBERG in *Hist. Z.*, CXXXVI, 310; by E. KORNEMANN in *Verg. u. Gegenw.*, XVII, 178; and by E[v.] B[RECCIA] in *Bull. Soc. Arch. d'Alex.*, no. 23, 393-4.

STERLING TRACY in *III Maccabees and Pseudo-Aristias*, in *Yale Classical Studies edited... by Austin M. Harmon*, I, 241-52, would regard the Aristias letter as a rebuke to the school of thought represented by III Maccabees.

CLARK HOPKINS pleads for a reconsideration of the date assigned to the trial of Isidorus and Lampon. He seeks first to invalidate the arguments advanced by WILCOX and PREMERSTEIN in favour of the later date and then to establish others for the date A.D. 41. Some of his arguments have undoubtedly weight, but he does not meet the difficulty of fitting in the trial (and execution!) of Isidorus and Lampon between the accession of Claudius and the writing of his letter to the Alexandrines. *The Date of the Trial of Isidorus and Lampo before Claudius*; *B.G.U.* II, 511, and *P. Cairo*, 10448, in *Yale Classical Studies edited... by Austin M. Harmon*, I, 1928, 171-7. [H. I. B.]

On the history of later Roman and Byzantine Egypt there is little to report, but the results of much specialised work have been summarised in two useful surveys. A. E. R. BOAK in the *Am. Hist. Rev.*, XXXIV, 1-8 has published a paper (read before the Ancient History section at the Annual Meeting of the American Historical Association held at Washington in December 1927) on *Byzantine Imperialism in Egypt*. The story, he concludes, is one "of progressive disintegration," of the decay of a civilisation and the rise of a nationality. "The ruin of the middle classes, the growth of the great landed proprietors and the bureaucratic maladministration were ills which Egypt shared with the empire as a whole. What was more peculiar to Egypt was the revival of an Egyptian nationality which expressed itself in a conscious linguistic, cultural, religious and political hostility to its rulers. Under these conditions Egypt was governed and held only by military force and could not be expected to protect itself for the empire from outside attack. Accordingly, the continuation of Byzantine rule was dependent upon the presence of an adequate garrison, and this Constantinople failed to provide." It might, perhaps, be suggested that Egypt despite its foreign rulers had never ceased to be a nation, and that in this fact lies, at least in part, the explanation of the failure of Roman rule. The obstinate devotion of Egypt to Christianity in the last great persecution, its consistent opposition to the religious policy of the central government would thus represent the forms assumed by a national consciousness which Greek, Roman and Byzantine alike failed to extinguish. That national consciousness was ready to seize on every favourable opportunity through which it might make its protest against foreign domination—from the day of the battle of Raphia down to the Arab conquest.

In *J.R.S.*, XVII, 1-13, J. G. MILNE has outlined the stages in *The Ruin of Egypt by Roman mismanagement*. He contends that "the prosperity of Egypt declined constantly under Roman rule from the time of the conquest till the central government lost its grip upon the country, and though the decline was more rapid at some periods than at others, there was never any sign of recovery or even any real check. The burden of supplying the tribute to Rome was first thrown on the upper and middle classes, then, as their resources were exhausted, it was passed on to the peasantry: the administrative changes of Severus were a fresh attempt to put the scrow on the middle classes, those of Diocletian to do the like with the peasants: but all through there was no departure from the great principle of policy, first laid down by Augustus, that Egypt was to be exploited solely for the benefit of the imperial treasury.... It seems clear that the explanation of the state of absolute ruin to which Egypt was reduced after four centuries of Roman rule, in spite of the fact that the natural fertility of the country was not, and could not be, permanently impaired, must be found primarily in the uninterrupted drain of capital to Rome: and this drain took a form which was at once most insidious in its operation and most fatal in the end—the tribute of corn. It must be remembered that the enormous quantities of corn shipped annually from Alexandria to Rome, or later to Constantinople, were a dead loss to Egypt; not a penny was paid for them, and though they might be regarded in theory as a rent paid by the cultivators to the Emperor as owner of the soil, the landlord was an absentee, and no part of the rent accrued to the benefit of the country by his expenditure of it: on the contrary it was wasted in the most vicious way economically possible by being used to pauperise the inhabitants of Rome."

For Cyril's conflict with Nestorius reference may be made to the article by R. ABRAMOWSKI, *Zur "Tragödie" des Nestorius*, in *Z. f. Kirchengesch.*, XLVII, N.F., x, 305-24, which is a careful study of the

Nestorian Church History composed towards the end of the sixth century by a priest from Bet-Arbaje. This was published by NAU in the *Patrologia Orientalis*, IX, pt. 5, 1913, under the title, *La seconde partie de l'histoire ecclésiastique de Barhadbešabba 'Arbaia, etc.*

G. BARDY in the *Revue apologetique*, XLII (1926), 643-51, 707-21, has published an article on *La vie chrétienne aux II^e et IV^e siècles d'après les papyrus*. The article is only known to me through a citation in *Aegyptus*, IX, no. 6857. [See also § 2.] For C. WESSELY's *Ueber vier Ostraka aus Luxor* see § 3 above.

Administration. An important article by M. CARY, *A Constitutional Inscription from Cyrene*, appears in *J.H.S.*, XLVIII, 222-38. He agrees with TH. REINACH in dating it to 322-1 B.C., and examines the various provisions exhaustively.

Important also is U. WILCKEN's *Zum Germanicus-Papyrus*, in *Hermes*, LXIII, 48-65, which deals with the organisation of corn-storage in Alexandria for export to Rome and local supply.

J. ZINGERLE, *Römisch-Militärisches aus Aegypten*, with a *Nachwort* by U. WILCKEN, in *Archiv*, IX, 5-13 and 13-14, elicits some information from inscriptions at Gebel-Tukh and Philae as to the employment of Roman troops.

In *Ius lapides transportandi*, in *Studi Bonfante*, II, 17-18, C. WESSELY shows that permission for obtaining stone had to be got from the prefect.

A. VON PREMERSTEIN discusses *Die fünf neugefundenen Edikte des Augustus aus Kyrene* in *Z. Sav.-Stift.*, XLVIII, 419-531. See also § 6.

E. BICKERMANN in *Beiträge zur antiken Urkundengeschichte*, in *Archiv*, IX, 24-46, deals with ἀρογραφίη, οἰκογένεια, ἐπικρίσις, and Αἰγύπτιοι.

P. COLLOMP's *Chancellerie et diplomatique des Lagides* (see *Journal*, XIII, 107, XIV, 146) is reviewed by F. ZUCKER in *Gnomon*, IV, 380-4; and by F. BILABEL in *O.L.Z.*, XXXI, 1080-3.

On Byzantine administration the most important publication is the second edition of Mdlle. G. ROUILLARD's *L'administration civile de l'Égypte byzantine*, with a preface by Professor DIEHL. Paris, Geuthner, 1928. Pp. xv+268. (The former edition was of 242 pp.) The form and arrangement of the book are unchanged, but illustrations have now been added, and in the words of Professor DIEHL, "le présent volume est une édition nouvelle largement complétée par des recherches fort étendues." The importance of this study was generally recognised when it first appeared, and this revision will be an essential work of reference for all students of the history of Byzantine Egypt.

H. BOTT in a dissertation of the university of Frankfurt a. M. has dealt with *Die Grundzüge der diokletianischen Steuerverfassung*. Darmstadt, L. C. Wittich, 1928. Pp. 71. It is impossible in this place to analyse the argument; it must suffice to state the author's conclusion: Diocletian's taxation system was "eine in sich geschlossene Einheit"—based upon a single unit, the caput. It is therefore misleading to distinguish between a land-tax and a poll-tax: there is rather a single tax levied alike on produce and labour. It may be noted that a new edition is reported of A. FIGANIOU'S *L'Impôt de capitation sous le Bas-Empire romain*. Paris, Geuthner, 1928. Pp. 101. 20 fr.: see *Gnomon*, IV, *Bibliographische Beilage* 4/5, p. 28. At the moment of writing there comes to hand another work, obviously of great importance, on the same subject: F. LOT, *L'impôt foncier et la capitation personnelle sous le Bas-Empire et à l'époque franque*. Paris, Champion, 1928. Pp. 139.

STADE's work on Diocletian (*Journal*, XIII, 92-3) has been reviewed by J. VOGT in *Hist. Z.*, CXXXVII, 136-8; and by N. H. BAYNES in *J.R.S.*, XVII, 124-5.

ERNST STEIN is writing a *Geschichte des spätromischen Reiches* in two volumes: vol. I has appeared and carries the history of the Empire from A.D. 284 to A.D. 476. Seidel, Vienna. Pp. xxii+592, with 10 plates and 4 maps. Sewn M. 26, bound M. 30. This is specially valuable for political and administrative history, and the elaborate sections on the imperial hierarchy and the civil service should be particularly noticed. The completeness with which references to the original authorities are given will render a great service to all students of the period¹.

Arab administration of Egypt has been considered with reference to the evidence of the papyri by A. S. TRITTON in *Journ. of Roy. Asiatic Soc.*, 1928, 485-508, in a paper on *Islam and the Protected Religions: Taxation*, while F. DÖLGER'S *Beiträge zur Geschichte der byzantinischen Finanzverwaltung, etc.*, has been reviewed by H. I. B[ELL] in *J.H.S.*, XLVIII, 114-16, who from the material contained in P. Lond.

¹ Though not written with special reference to Egypt, F. MARTROYE'S article on *Les patronages d'agriculteurs et de vici au IV^e et au V^e siècles*, in *Revue historique de droit français et étranger*, 4me série, 7^e année, 201-48, may here be mentioned.

IV compares the administrative methods of the Byzantine Empire with those employed in the early period of Arab rule in Egypt.

Biography. In *Journal*, XIV, 246-60, W. W. TARN publishes an interesting and suggestive lecture on *Ptolemy II*.

For *Cyril* and *Nestorius* see above, *Political history*.

Topography. J. MORR's article on *Poseidonios, eine Quelle Strabons im XVII Buche in Philologus*, LXXXIII, 306-15, is useful for Egyptian geography.

A. CALDERINI discusses *Località dell'Ossirinchite (Egitto)* in *Rend. Ist. Lomb.*, LVIII, 529-36.

C. WESSELY reviews H. RINK's dissertation, *Strassen und Viertelnamen von Oxyrhynchus*, in *Byz.-Neugr. Jahrb.*, V, 245-6.

EV. BRECCIA publishes a French translation of his article *Etiam periere ruinae?* (on Alexandria), contributed to the *Raccolta Lumbroso*, in *Bull. Soc. Arch. d'Alex.*, no. 23, 355-69.

In *Suez and Clysma*, in *Journal*, XIV, 277-9, J. J. HESS contends that Clysma, Al-Kulzum in Arabic authors, did in fact lie near the modern Suez, against H. GUTHE's denial of this view.

Chronology. The discussion mentioned in *Journal*, XIII, 110, XIV, 147, is continued by A. STEIN, *Observations on the Chronology of the Roman Emperors in the second half of the third century*, in *Journal*, XIV, 16-18; H. MATTINGLY, *Note on the foregoing, ibid.*, 19; and J. G. MILNE, *Chronological Pitfalls, ibid.*, 20-1.

For Egyptian chronology the exhaustive treatise of W. KUBITSCHKEK, *Grundriss der Antiken Zeitrechnung*, München, pp. viii + 241, is of great value: it is reviewed by A. CALDERINI in *Aegyptus*, VIII, 381; by R. LAQUEUR in *D. Lit.-Z.*, 1928, 1122; by J. K. FOTHERINGHAM in *J.R.S.*, XVII, 242-3; and in *J.H.S.*, XLVIII, 257-9.

E. MEYER's *Untersuchungen zur Chronologie der ersten Ptolemäer* (see *Journal*, XIII, 110; XIV, 147) is reviewed by G. CORRADI in *Boll. Fil. Cl.*, XXXIV, 89-91; and by M. HOMBERT in *Rev. Belge*, VI, 369-71.

R. WEIL's *Bases, méthodes, et résultats de la Chronologie égyptienne* is reviewed by E. DRIOTON in *Journ. Sav.*, 1928, 217-22.

A. STEIN uses the evidence of papyri in a paper, *Zur Abfassungszeit der Grammatik des Romanus*, in *Hermes*, LXIII, 480-1, touching the date of Marius Salutaris.

In *Yale Classical Studies*, I, edited for the Department of Classics by AUSTIN M. HARMON, Yale University Press, 1928; London, Milford, pp. 231-8, PRESCOTT W. TOWNSEND writes on *The Chronology of the year 238 A.D.* On the basis of the evidence of papyri as well as of literary and epigraphic sources he concludes that the course of events may be thus summarised:

Beginning of the revolt in Africa	ca. March 19
Proclamation of the Gordians as <i>Augusti</i> by the Senate	ca. April 1
Death of the Gordians in Africa	ca. April 21
Accession of Maximus and Balbinus	ca. May 1
Death of Maximinus	ca. May 17-23
Death of Maximus and Balbinus: accession of Gordian III	ca. August 7 ¹

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

General. Egypt fills a good deal of space in W. W. TARN's *Hellenistic Civilisation*, London, 1927, pp. 312, which gives a comprehensive and readable survey of the period: it is reviewed by A. W. GOMME in *Cl. Rev.*, XLII, 75-6; and by J. G. MILNE in *J.H.S.*, XLVIII, 129.

P. VIERECK has written an account of *Philadelphiea: Die Gründung einer hellenistischen Militärkolonie in Aegypten*, Leipzig, 1928, pp. 70, 10 plates: it is reviewed by H. I. BELL in *Gnomon*, IV, 583-6; by C. C. EDGAR in *Journal*, XIV, 330; by P. GRAINDOR in *Rev. Belge*, VII, 1111-13; and by P. COLLART in *Journ. Sav.*, 1928, 289-91; and in *Rev. de Phil.*, sér. III, II, 378-9.

H. SCHNEIDER includes chapters on *Die Kultur der Hellenen* and *Die Kultur der Römer Romäer und Byzantiner* in *Die Kulturleistungen der Menschheit*, Bd. I, 273-442 and 442-519.

W. OTTO's *Kulturgeschichte* (see *Journal*, XIII, 110; XIV, 147) is reviewed by L. WENGER in *Archiv*, IX, 109-10.

¹ It may perhaps be useful for the purposes of comparative study to refer to an elaborate paper published in the same volume by GEORGE McLEAN HARPER, JR. (pp. 105-68) on *Village Administration in the Roman Province of Syria*.

126 BIBLIOGRAPHY: GRAECO-ROMAN EGYPT (1927-1928)

M. ROSTOVITZ's *Social and Economic History* (see *Journal*, XIII, 110; XIV, 147) is reviewed by M. GELZER in *Byz. Z.*, 1927, 387-9; by C. J. KRAEMER in *Cl. Weekly*, XXII, 13-15; and by U. KAHRSTEDT in *G.G.A.*, CXC, 67-87.

Social Life. R. CAGNAT has collected a number of essays under the title *En pays Romain*, Paris, 1927: no. 6, *Indiscrétions sur les Égyptiens de l'époque Romaine*, falls under the present head: the book is reviewed by A. ERNOUT in *Rev. de Phil.*, sér. III, II, 387; and noticed by C. W. in *Hist. Jahrb.*, XLVIII, 115.

In *Trans. Am. Phil. Ass.*, LVIII, 132-54, ETHEL H. BREWSTER writes on *A Weaver of Oxyrhynchus; Sketch of a Humble Life in Roman Egypt*, discussing the evidence as to the family of Tryphon, son of Dionysius.

Two items in *Chronique d'Égypte*, IV, by CLAIRE PRÉAUX are *Les Touristes en Égypte dans l'Antiquité*, pp. 139-43; and *Quelques caractères des lettres privées grecques d'Égypte*, pp. 144-55: both are of a popular nature.

M. ROSTOVITZ contributes an article on *Greek Sightseers in Egypt* to *Journal*, XIV, 13-15, dealing with the Zenon papyrus published by BELL in *Symb. Oslo.* (see *Journal*, XIV, 141).

E. BETHE's *Alexandria unter den ersten Ptolemäern* in *Forschungen und Fortschritte*, III, 22, 170, should be noted here.

G. SEURE's *Les impromptus touristiques* (see *Journal*, XIV, 148) is reviewed by S. R[EINACH] in *Rev. Arch.*, XXVI, 305.

K. SCHMIDT's *Das griechische Gymnasium* (see *Journal*, XIV, 148) is reviewed by W. OTTO in *O.L.Z.*, 1928, 265-8.

Finance, Agriculture, Industry. There are frequent references to Egypt in E. H. WARMINGTON, *The Commerce between the Roman Empire and India*, Cambridge, 1928, pp. x+417, which is a full and useful collection of evidence: it is reviewed by V. CHAPOT in *Rev. ét. anc.*, XXX, 328-30; by S. R[EINACH] in *Rev. Arch.*, XXVIII, 173-4; and by M. P. CHARLESWORTH in *J.R.S.*, XVII, 237-8.

A. CALDERINI's *Θησαυροί* is reviewed by W. OTTO in *O.L.Z.*, XXXI, 265-8; and by F. ZUCKER in *Gnomon*, IV, 374-80.

Banking in Egypt is dealt with in an elaborate article by J. DESVERNOS, *Banques et Banquiers dans l'Ancienne Égypte, sous les Ptolémées et la domination Romaine*, in *Bull. Soc. Arch. d'Alex.*, no. 23, 303-48.

W. L. WESTERMANN deals with Egypt at some length in an article *On Inland Transportation and Communication in Antiquity* in *Polit. Science Quart.*, XLIII, 364-87.

G. M. HARPER discusses the Zenon correspondence in *A Study in the Commercial Relations between Egypt and Syria in the Third Century before Christ* in *Am. Journ. Phil.*, XLIX, 1-35.

O. GRABE's *Die Preisrevolution* (see *Journal*, XIV, 148) is reviewed by F. HEICHELHEIM in *Z. f. Numism.*, XXXVIII, 245-55.

M. P. CHARLESWORTH discusses *The Periplus Maris Erythraei* in *Cl. Quart.*, XXII, 92-100, with reference to its date and bearing on the history of Roman policy in the East.

V. MARTIN's *La fiscalité romaine* (see *Journal*, XIII, 112; XIV, 148) is reviewed by M. HOMBERT in *Rev. Belge*, VI, 857-60.

J. G. MILNE writes on *The Currency Reform of Ptolemy II* in *Anc. Egypt*, 1928, 37-9.

M. SCHNEBEL examines *An Agricultural Ledger in P. Bad. 75* in *Journal*, XIV, 34-45.

There is some evidence relating to the Graeco-Roman period in two articles by A. LUCAS: *Egyptian Use of Beer and Wines* in *Anc. Egypt*, 1928, 1-5; and *Silver in Ancient Times* in *Journal*, XIV, 313-19.

CASPER J. KRAEMER deals with *The Skin-clad sheep of Antiquity* in *Cl. Weekly*, XXI, 33-5.

For taxation in the Byzantine and Arab periods see above in § 4, *Administration*.

Education, Science, and Art. W. R. DAWSON collects *References to Mummification by Greek and Latin authors in Aegyptus*, IX, 106-12.

R. HINKS describes *A portrait of a Ptolemaic Queen* in *J.H.S.*, XLVIII, 239-42.

Reviews of two parts of *Expedition Ernst von Sieglin. Ausgrabungen in Alexandria*; II. *Die griechisch-ägyptische Sammlung* are by W. OTTO of J. VOGT's *Terrakotten* in *Gnomon*, IV, 257-62 and by G. LIPPOLD of *Malerei und Plastik* in *D. Lit.-Z.*, XXXI, 1515.

From *Lit. Zentralbl.* I take a note of C. BULCKE, *Ewig junge Kunst: Griech.-ägyptische Mumienbildnisse* in *Die Gartenlaube*, 1928, 35-7.

Numismatics and Metrology. There is an exhaustive article by the late TH. REINACH in *Rev. ét. gr.*, XII, 121-96. *Du rapport de valeur des métaux monétaires dans l'Égypte au temps des Ptolémées*.

A. SEGRÈ's *Circolazione monetaria* (see *Journal*, XIV, 148) is reviewed by F. HEICHELHEIM in *Z. f. Numism.*, XXXVIII, 245-55; and by A. CALDERINI in *Aegyptus*, VIII, 381-2.

E. T. NEWELL makes a careful analysis of *Two Recent Egyptian hoards—Delta and Keneh* in *Numism. Notes and Monographs*, no. 33, New York, 1927, pp. 34.

The currencies of Egypt under the Romans are noticed by H. MATTINGLY in his useful handbook on *Roman Coins from the earliest times to the fall of the Western Empire*. London, 1927. Pp. xx+300, 64 plates.

In *Symb. Oslo.*, vi, 69-74, H. HOLST publishes *Remarks concerning some of the Ptolemaic coins in the Numismatic Cabinet of the University* [of Oslo].

6. LAW.

A. General.

i. *Bibliographies.* P. MEYER's *Juristischer Papyrusbericht V (November 1925 bis Oktober 1927)* has appeared in *Z. Sav.-Stift.*, XLVIII, 587-633. E. PERRON has issued his annual *Bulletin Bibliographique* for the whole of economic and legal history as supplements to *Rev. hist. dr. fr. et étr.*, N.S., vi and vii. The first instalment, covering roughly 1927, defers the lists of German and Italian works and the periodical literature; the second brings the periodical literature up to Dec. 1928. There are also the sections headed *Diritto e amministrazione* of A. CALDERINI's methodical bibliographies in *Aegyptus*, VIII, 226-8 and IX, 186-8. U. WILOKEN's *Urkunden-Referat* in *Archiv*, IX, 63-104, is of course of special importance to jurists, and the *Testi recentemente pubblicati* in *Aegyptus*, VIII, 137-66, 339-50 and IX, 129-42 are also very useful, though they would be more so if dates of documents were given. At the end of a necrology of P. F. GIRARD in *Rev. hist. dr. fr. et étr.*, N.S., VII, 315-25, P. COLLINET brings up to date the bibliography of GIRARD given in *Études d'hist. jur. offertes à P. F. Girard* (Paris, 1912), I, xi-xv. G. M. CALHOUN and C. DELAMERE's *A working Bibliography of Greek Law* (Milford, 1927) is pretty favourably reviewed by E. LEVY in *Z. Sav.-Stift.*, XLVIII, 767-8, unfavourably by K. LATTE in *Gnomon*, IV, 458-9.

ii. *Legal History of Antiquity.* In *Archiv*, IX, 104-18, L. WENGER resumes the conspectus of literature left unfinished by J. PARTSCH, *ibid.*, VII, 258-87 (1912-1923). The present *Literaturübersicht I* (1914-1928) goes back a little in order to include some Italian work not covered by PARTSCH, but in view of WILOKEN's *Referat* it excludes texts, and in view of MEYER's *Bericht* it is eclectic. This first instalment, headed *Allgemeine Darstellungen. Antike Rechtsgeschichte*, develops the doctrine that the history of the legal systems of antiquity must be considered as a whole, and that the broadening of Roman legal history into the legal history of antiquity is the most important task of the modern Romanist. This had already been urged by WENGER with great learning and eloquence in *Der heutige Stand der römischen Rechtswissenschaft*, a work which has been reviewed by F. DE ZULUETA in *Journal*, XIV, 186; by B. KÜBLER in *Z. Sav.-Stift.*, XLVIII, 659-62; by M. BESNIER in *Journ. Sav.*, 1928, 250; by A. CALDERINI in *Aegyptus*, IX, 158-9; by F. LITTE in *O.L.Z.*, XXXI, 834-7; and by H. MITTEIS in *Hist. Z.*, CXXXVIII, 83-8. The most important of these reviews is KÜBLER's, which, while not unsympathetic, implies reserves.

Of the *Literaturübersicht*, to which we return, the core is WENGER's own review of this previous work together with that of an earlier lecture of L. MITTEIS's, *Antike Rechtsgeschichte und romanistisches Rechtsstudium* (1917. 18. *Hefte der Mitteil. des Vereins der Freunde des human. Gymn. in Wien*). MITTEIS is *prima facie* in direct opposition to WENGER. The question cannot be discussed here, but it may be mentioned that S. RICCIBONO has published a vigorous defence of MITTEIS's point of view with a translation of his lecture in *Annali del Sem. Giur. di Palermo*, 1928.

In pursuance of the same idea the *Literaturübersicht* also deals with a number of works lying strictly outside the scope of the present bibliography, thus W. OTTO's *Kulturgesch. des Altertums* (1925), Italian works treating of the general problems of ancient legal history, particularly E. CARUSI's and the lively controversy they have excited, R. TAUBENSCHLAG's *Das röm. Privatrecht zur Zeit Diokletians*, and P. DE FRANCOISOR's article (not seen) in *Arch. Giur.*, 1925, *L'azione degli elementi stranieri sullo sviluppo e sulla crisi del dir. rom.* These fall, anyhow, outside our chronological limits; not so M. SAN NICOLÒ's *Die Stellung der Keilschrifturkunden in der vorderasiatischen Rechtsentwicklung* in *Z. Sav.-Stift.*, XLVIII, 21-50. We confine ourselves to Egypt. At the beginning (pp. 21-3) is a welcome summary of the pre-Ptolemaic Egyptian evidence; at the end (pp. 41 ff.) we meet the conclusion that the breaking of the silence which reigns in Egypt at the close of the eighth and the beginning of the seventh century B.C. is no accident, but is due to the reform of the law of contract attributed by Diodorus (I, 94, 5; I, 79, 1) to king Bocchoris. The question is thus raised of Persian influence on Egyptian private law, for example on marriage, as to which see SAN NICOLÒ's article chronicled last year (*Journal*, XIV, 152, IV).

128 BIBLIOGRAPHY: GRAECO-ROMAN EGYPT (1927-1928)

The idea of *antike Rechtsgeschichte* also underlies L. WENGER's *Die rechtshistorische Papyrusforschung. Ergebnisse und Aufgaben*, published in *Archiv f. Kulturgesch.*, XIX, 10-44. The keynote is the central position of Egypt as the battlefield of national, Greek and Roman law. We get the idea of Roman law as a great synthesis, though still Roman, culminating in Justinian. And similarly we must advance from Rome, in Egypt through the Coptic and Arabian periods, to the Middle Ages. This article forms an excellent introduction to papyrology from the juristic point of view.

In the same order of ideas is L. WENGER's laudatory review, in *B.Z.*, XXVII, 407-19, of H. MONNIER's *Les Nouvelles de Léon le Sage* (*Bibl. des Universités du Midi, Fasc. XVII*, 1923). It discusses the question of Roman versus Greek and other influences in post-Justinian Byzantine law. As WENGER observes, modern Romanistic research has pushed the question back a stage earlier: how far is the *Corpus Iuris* itself Roman or how far Byzantine? In the post-Justinian period the pendulum swings between Justinian's system and native influences—Balkan, Slavonic, Caucasian, Oriental, etc., but the questions raised are not ripe for solution. WENGER gives a glimpse of the views of the new Greek school. MONNIER's book, however, stands aloof, presenting not a picture of the development, but that of one stage.

A number of reviews of books more or less connected with papyrology may now be mentioned very briefly. A. STEINWENTER's review in *Gnomon*, IV, 65-72, of G. M. CALHOUN, *The growth of criminal law in ancient Greece*, contains a discussion of juristic and philologic cooperation in the field of Greek law; also an interesting contrasting of *Strafrecht* and the Anglo-American conception of criminal law. There is no doubt that the latter is too narrow for historical purposes. In *Krit. Vierteljahrsschrift f. Gesetzgebung*, etc., XXII, 91-7, R. NEUNER briefly notices *Festschr. f. Hanausek* which contains, with other papers, M. SAN NICOLÒ's *Zur Entwicklung der babylonischen Urkundenformen* (*Journal*, XIII, 114) and A. STEINWENTER's *Neue Urkunden zum byzantinischen Libellprozess* (*Journal*, XIV, 155); he also, *ibid.*, 101-8, reviews A. STEINWENTER's *Die Streitbeendigung*, etc. (*Journal*, XIII, 116; XIV, 155), and, *ibid.*, 108-15, E. LEVY's *Der Hergang der römischen Ehescheidung* (*Journal*, XIII, 115). B. KÜBLER, *ibid.*, 213-22, reviews R. MASCHKE, *Die Willenslehre im griechischen Recht*, on which see also W. KUNKEL in *Z. Sav.-Stift.*, XLVIII, 709-22. The connexion of this important work with our province is somewhat remote; less so is E. F. BRUCK's *Totentheil*, etc. (*Journal*, XIII, 88), which is favourably reviewed by B. KÜBLER next after MASCHKE's book (pp. 222-31) and by A. CALDERINI, picking out the papyrological passages, in *Aegyptus*, IX, 159-60. In *Aegyptus*, VIII, 374-5, A. CALDERINI gives a short notice of the second edition (Naples, 1927) of V. ARANGIO-RUIZ's *Istituzioni di dir. rom.*, a work which owing to its free and profitable use of papyrological material is an exceptionally suitable manual for us.

P. KOSCHAKER's *Neue Keilschriftliche Rechtsurkunden aus der El-Amarna-Zeit* (*Abh. Sächs. Ak.*, XXXIX, v, x+184 pp.) is a study of recently published Assyrian texts of the fifteenth-thirteenth centuries, with some transcriptions and translations. Its notes are rich in comparative law. Thus at pp. 22, n. 3, 35, n. 6, 42, n. 3, 74, n. 1, the forms and system of publication of documents suggest papyrological analogies, at pp. 66, n. 1 and 81, n. 3, a development is noted similar to that sketched by W. KUNKEL (C below) in catoecic tenure, at p. 79, n. 1 *res mancipi* come in for comparison and *usus*-marriage at p. 86, n. 1. There is also an interesting group of notes, with papyrological parallels, on the subject of real security (pp. 101, n. 1, 102, n. 3, 106, n. 5, 113, n. 4), and two notes (pp. 125, n. 4, 128, n. 1) deal with the problematic connexion between real and personal execution.

iii. *Lexicographical*. L. WENGER's *Bericht über den Stand der Arbeiten am Novellenindex* (*Aus Novellenindex und Papyruswörterbuch I: Sitz.-Ber. Bay. Ak.*, 1928, *Abh.* 4) is noted below, D. i. In *Z. Sav.-Stift.*, XLVIII, 571-2 M. SAN NICOLÒ gives a list of *corrigenda* of the Greek constitutions in P. KRÜGER's *Cod. Iust.* In *Studi Bonfante*, III, 153-62, in an article on *Detention at Roman Law*, MAX RADIN suggests that in the phase *κληρόνομοι καὶ διάδοχοι καὶ διακάτοχοι* the last word represents *detentatores* and means "holders by other title," not *bonorum possessores* as indicated by PREISIGKE's *Fachwörter*: see C.T. 11, 20, 6; C.J. 5, 17, 8, 7 a; 11, 70, 5, 2.

iv. *Juristic texts*. *Zum sog. Gnomon des Idioslogos, aus Emil Seckels Nachlass, herausg. von PAUL M. MEYER* (*Sitz.-Ber. Preuss. Ak.*, 1928, XXVI, 424-56), is a selection from SECKEL's papers commenting on the *Gnomon*. The papers are of various dates, none very recent, so that MEYER has had to edit heavily. There is much valuable material both from him and from SECKEL, but in awkward form. We badly need a new edition of the *Gnomon* summarising the results reached by the various studies enumerated pp. 424-5, to which H. STUART JONES, *Fresh Light on Roman Bureaucracy* (Oxford, 1920), should be added. SECKEL's general view is that the *Gnomon* is an administrative instruction for the office of the *Idioslogos*, emanating from Augustus at the end of his reign, to which additions have been made from enactments of emperors,

senate, the praefect of Egypt and the *Idioslogos*, but not directly from *leges, plebiscita, edicta magistratum* (p. 425). The *ius antiquum* (e.g. *U. Voconia* and *Falcidia*, pp. 431, 440) is taken as known; what is insisted on is the *ius novum* (*U. Iulia et Papia Poppaea*).

The Gaius fragments of P. Oxy. xvii, 2103 (=O) have been commented on by P. COLINET in *Rev. hist. dr. fr. et étr.*, N.S., VII, 92-7; by F. DE ZULUETA in *Law Quart. Rev.*, XLIV, 198-208; and by E. LEVY in *Z. Sav.-Stift.*, XLVIII, 532-49 and *Studi Bonfante*, II, 277-87. All are agreed that the doctrine of post-Gaian additions in the Veronese palimpsest (=V) has received a serious blow: on this see especially LEVY's first article. With regard to O ll. 47 ff., corresponding to the illegible page of V, opinions vary, particularly in the matter of the restorations from l. 57 onwards. COLLINET in substance accepts A. S. HUNT's proposals; ZULUETA attempts to reconstruct from l. 54 onwards on the lines of the Edict. In his version (*ibid.*, p. 208) the words *in solidum*, l. 58, rightly criticised by LEVY, should be corrected into *in id totum*. The most plausible reconstruction, based on a brilliant conjecture for the gap ll. 59-60, is that of LEVY. This is now printed by B. KÜBLER in a supplement to his latest separate edition of Gaius (Teubner, 1928). LEVY's consequent restoration of ll. 62-70, not attempted by the others, is naturally very conjectural, but in his second article, recognising that at l. 70 O must have reached Gaius 4, 73 (Inst. 4, 7, 4c), he establishes the important point that the clauses of Inst. 4, 7, 4b beginning *Licet enim una est actio* had probably no counterpart in Gaius, and thus disposes of the classicality of the famous *duae condemnationes* of that passage.

The new juristic fragment, P. Oxy. xvii, 2089, is dealt with by LEVY in a second part (pp. 549-55) of his first article. He makes a considerable contribution to the recovery of the text, which he holds comes from a classical work, most probably a commentary on the *Lex Iulia et Papia*, the author of which cannot be determined.

v. *Comments on business documents.* Besides the comprehensive articles of P. M. MEYER and U. WILCKEN mentioned above we have only to notice here an important review by W. KUNKEL in *Gnomon*, IV, 659-69, of P. Freib. III (*Journal*, XIV, 141-2, 152). It begins with a description of contents, agreement being expressed with U. WILCKEN's view (against J. PARTSCH's) that the bulk of the documents are agoranomic, being probably the original official copies, and ends with praise of the merits of the edition. The body of the review deals first with the leases and secondly with the marriage contracts of the collection. Nos. 24, 25, 28, 34 and 35 are leases with a clause acknowledging receipt by lessor of *πρόδομα εἰς τὰ ἐκφόρια*, which justifies their ascription to the class of documents known as *μισθώσεις προδοματικά*. Like V. ARANGIO-RUIZ in the work to be mentioned below under D. i, but independently of him, KUNKEL gives reasons for not agreeing with the generally held opinion that these transactions are in all cases concealed antichrestic loans: etymologically the suggestion of *πρόδομα* is *arrha*. In the second part the reviewer expresses a number of doubts as to WILCKEN's view of the P. Freib. marriage contracts. This depends on the existence in Ptolemaic law of a distinction, copied from the native law, between free and full marriage contracts. KUNKEL shows the difficulty of determining which class of contract documents represent, and doubts the formal opposition *δολογία γάμου* and *συγγραφή συνοικεσίου*. Moreover the doubt extends to the material meaning of the opposition, which is no clearer, at present, than that between *πράσις* and *ἀποστασίον* in sale. [On P. Freib. III see too § 3, *Ptolemaic*.]

vi. *Diplomatic.* In *Archiv*, IX, 80 U. WILCKEN shows that parts A and B of P.S.I. IX, 1026 (150 A.D.) are the outer and inner versions of a double document of the old type, making with P.S.I. VI, 729 and P. M. MEYER, *Jur. Pap.*, 37, three Latin documents of this type from the Roman period. A. S. HUNT seems to have overlooked the two last-mentioned in his comment on P. Oxy. xvii, 2131 (*Journal*, XIV, 150), but in *Archiv*, IX, 95 WILCKEN confirms HUNT's conjecture that B.G.U. 525 and 970 are the components of a similar Greek document from the same period, P. Oxy. 2131 being the only other known.

In *Z. Sav.-Stift.*, XLVIII, 567-70 E. WEISS republishes from G. DAUX, *Bull. Corresp. Hellénique*, I, 226, adding a commentary, a short second century A.D. Thasian inscription, which regulates the tariff at which the *μνήμονες* are to put their books at the disposition of parties wishing to execute a public document. Compare P. M. MEYER, *Z. Sav.-Stift.*, XLVI, 323, 333.

H. STEINACKER's *Die antiken Grundlagen der frühmittelalterlichen Privaturkunde* (*Journal*, XIV, 150) is favourably reviewed by A. CALDERINI in *Aegyptus*, IX, 162-3; and by H. I. BELL, with more papyrological detail, in *Cl. Rev.*, XLII, 199-200. The former reviewer points out deficiencies in STEINACKER's bibliography, the latter complains of the lack of an index.

In *Beitr. z. antiken Urkundengeschichte II* in *Archiv*, IX, 24-46, E. BICKERMANN confirms the conclusion of his previous article (*Journal*, XIV, 151; P. M. MEYER, *Z. Sav.-Stift.*, XLVIII, 594-5) that by the beginning of the Roman period the Greeks of the *χώρα* had been absorbed into the native population. Declarations

or returns (*ἀπογραφαί*) made to Roman officials, unlike petitions, required no answer. The declarant might retain a copy *visaed* by the recipient official, which would prove that a declaration had been made, but was no proof of the truth of its contents. In such cases verification was generally a subsequent duty of the office, of which proof had to be got by copy taken at the local archive. The official receipts of *ἀπογραφαί* of *vernae* (*οικογένεια*) form an exception, but this is due to the necessary absence of other documents of title. This general rule applies to *ἐπίκρισις* declarations, but an exception is formed by the group of documents *ἐκ τόμου ἐπίκρίσεων τοῦ δέινος ἐπάρχου Αἰγύπτου*, which have the peculiarities of being officially authenticated, of containing full particulars of identification and of being evidently based on Latin originals. This means that the *ἐπίκρισις* of Roman and Alexandrian citizens was exceptional, and was specially verified. In the *χώρα* the *ἐπίκρισις* was verified only in the census. There we find two exceptional classes, *οἱ ἀπὸ μητροπόλεως* (illustrated by the publication (p. 35) of U. WILCKEN'S copy of P. Strassb. Gr. 185) and *οἱ ἀπὸ γυμνασίου*. There were grounds of policy for both exceptions, but both classes, as shown by BICKERMANN'S previous article, were under the common law. There follows a study of the Arsinoite *catocci*, who seem to have been the local substitute for *οἱ ἀπὸ γυμνασίου*, and the article concludes with H. I. BELL'S copy of P. Lond. 1600 (cf. *Archiv*, VI, 108) which is part of a roll of applications for *ἐπίκρισις* dated 16 Aug. 132 A.D.

Note sul documento esecutivo greco-egizio by A. SEGRÈ come to us in two instalments: *Aegyptus*, VIII, 293-334; IX, 3-62. Graeco-Egyptian credit contracts in the *χώρα* almost always contain a clause providing for execution. The oldest form is *πράξις τρόφι ἢ ἂν βούληται*, from about 262 (edict of Ptolemy II) it becomes *πράξις κατὰ τὸ διάγραμμα*, but about 170 we settle down to *πράξις καθάπερ ἐκ δίκης*, which remains common form till 480 A.D. But in Alexandria, which apparently was not under the *διάγραμμα*, this final form appears as early as 252/1. SEGRÈ connects the varying of formulation with changes in the organisation of the tribunals, but he holds that in no case was execution properly levied without a not merely formal judicial decree. Minor variations in the clause depend on the race of the debtor and the nature of the debt, but, if I understand him aright, SEGRÈ attaches little practical effect to the clause, and regards its final form as a recognition of the fact that the execution depended on the general law, not on special contract. The second article studies chiefly the system of execution on the person. This raises the question of privileged classes, which are Greeks, even non-military, citizens of Alexandria, Naucratis and Ptolemais, certain classes of Egyptians, and, later, Romans. The *ἀγώγιμος* clause, the Persian *epigoni* and *epigoni* generally come up for consideration. *Epigoni* are the offspring of Greeks or Persians, originally soldiers, with native women. They were in a special position, as were later the offspring of Roman soldiers and native concubines. Persians united most readily with natives, and SEGRÈ denies that Π. τῆς ἐπ. is a *fictio iuris*, the special insistence on this quality in the later Ptolemaic period being due perhaps to a desire to oust the jurisdiction of the *laocritae*. In the imperial period the right of *cessio bonorum* exempted Romans from personal execution. Finally the effect of the *obligatio omnium bonorum* clause is studied, and brought into connexion with the Hellenistic usage of general hypothec so much favoured by Justinian.

Another article by A. SEGRÈ is ΠΡΑΣΙΣ ἢ ΑΠΟΣΤΑΣΙΟΥ in *Rendiconti Acc. Lincei*, S. 6, IV, 149-61. Basing himself on SPIEGELBERG, he regards the Demotic π. as a quitance for price, with declaration of title of buyer, the Demotic α. as an abandonment of all right by vendor. Between Greeks in the Ptolemaic period the latter was regularly used for settlement of a dispute, but also in cases in which the seller had not been paid in full. Towards the middle of the first century B.C. π. absorbed the formula and legal function of α. Thus the Greek sale-contracts of the Roman period comprise both π. and α. They were a notarial device for combining the effects of the Greek π. and *καταγραφή* with those of the indigenous α. For, against SCHÖNBAUER, *Liegenschaftsrecht*, pp. 29 ff., SEGRÈ holds that *καταγραφή* and α. must not be confounded. The treatment of the subject of the function of α. is more lucid, perhaps because less detailed, in V. ARANGIO-RUIZ'S book to be mentioned under D. i below.

B. Law of persons.

i. *Corporations*. In *Z. Sav.-Stift.*, XLVIII, 591-3, P. M. MEYER has an important note dealing chiefly with M. SAN NICOLÒ'S article in *Ἐπιτύμβιον* (*Journal*, XIV, 151) and certain new documents, especially in B.G.U. VII.

ii. *Status libertatis*. He also points out, *ibid.*, 593, that in B.G.U. VII, 1564, ll. 2-3, of 138 A.D. we have the earliest mention of a sacral manumission in Egypt.

iii. *Status civitatis*. In *Rev. de phil.*, N.S., I, 362-8, E. BICKERMANN, *À Propos des Ἄστροι dans l'Égypte Gréco-romaine*, observes in the first place that the designation *ἀστὴ* (*ἀστὴς* is not certainly found) takes the

place of *origo*. Therefore the persons so designated must belong to a particular city, which can only be Alexandria. But *ἀσσοί* are on the one hand connected with the Alexandrian demes, and on the other are in the *Gnomon* distinguished from simple Alexandrians. Now third century B.C. papyri show us Alexandrians not yet admitted to the demes: the demesmen in fact formed a highly privileged class of citizens. Claudius's letter (H. I. BELL, *Jews and Christians*, pp. 23-6) shows that at some later date Alexandrian citizenship had been thrown open very widely, but other texts that *de facto* civic privileges were monopolised by demesmen. Admission to Alexandrian *ephebia* was by descent on both sides, and thus a city aristocracy, with the usual vices, was preserved.

In *Journal*, XIV, 143 we noticed E. CURQ's suggestion, made in an article by R. CAGNAT published in *Journ. Sav.*, 1926, 193-202, for the expansion of a formula which is constant in Roman notifications of birth: *q. p. f. c. r. e. ad k.* This suggestion is not considered by H. A. SANDERS in an article in *Cl. Phil.*, 22, 409-13, but he makes another. Starting from *q(uae) p(roximae) f(uerunt)* (A. S. HUNT, P. Oxy. VIII, 1114) and ending with *ad k(alendarium)* (private letter from DITTMANN), SANDERS argues that what is still missing is a claim of citizenship and a verb: therefore *c(ivem) r(omanum) e(xscripsi)*. The *Kalendarium* was a *tabula proposita in foro Augusti*, as P. Mich. 1766 says. Results would follow both as to the method of keeping this *Kalendarium* and as to the reading of various examples of this class of documents, but U. WILCKEN in *Archiv*, IX, 100-4 gives weighty reasons against SANDERS's very ingenious expansion.

The last echoes of the controversy about the *Constitutio Antoniniana* and P. Giss. 40, I (*Journal*, XIII, 114-15; XIV, 151-2) sound unmistakably like *non liquet*. J. FLEURY, *Rev. hist. dr. fr. et étr.*, N.S., VII, 268-70, reviews E. BICKERMANN's thesis unfavourably, pointing out that his best argument, the supposed reference to the German victory, is contradicted by Caracalla not describing himself as *Germanicus*. M. A. LEVI, in *Boll. Fil. Class.*, XXXIV, 107-8, on the other hand, is somewhat uncritically enthusiastic. F. HEICHELHEIM, in *Phil. Woch.*, 1928, 1194-7, approves of BICKERMANN's excursus and holds that he has shown the papyrus not to be the *Const. Ant.*, whereas E. HOHL, in *Hist. Z.*, CXXXVII, 364-5, says that what BICKERMANN has shown is that the *Const. Ant.* was not limited in its Egyptian application as P. M. MEYER had originally supposed. This last is also L. WENGER's view in *Die Rechtshistorische Papyrusforschung* (above A. ii), pp. 37 ff., and one cannot but agree with him that GINO SEGRÈ's construction (*Journal*, XIII and XIV, U. c.) is far from impossible. P. M. MEYER himself however, in *Z. Sav.-Stift.*, XLVIII, 695-7, sticks stoutly to his original views: BICKERMANN's completions are "willkürlich und ausgeschlossen," while R. LAQUEUR's [αἰδ]ε[ι]λ[κίω]ν does not deserve consideration. In connexion with LAQUEUR's religious argument we may draw attention to U. WILCKEN's note in *Archiv*, IX, 94, raising the question of the dating of P. Oxy. XVII, 2128.

The continuation of E. BICKERMANN's *Beitr. z. antiken Urkundengesch.*, mentioned above under A. v, comes also under the present heading.

iv. *Status familiae*. *Di un glossema in Gaio 1, 140*, 12 pp., Turin, 1928, is a pamphlet by G. GROSSO arguing that the words *nam quodammodo—recipit* are a gloss. The question is of the *pf.*'s right to remancipation in the course of emancipation, whence a short mention of P. Lips. 40 (MEYER, *Jur. Pap.*, 9), where we find remancipations to the *pf.*; but these are after first and second mancipations of a daughter, a point which the writer seems to overlook. It is hazardous to draw legal conclusions from such a document.

In *Archiv*, IX, 93 U. WILCKEN notes that P. Oxy. XVII, 2111 (about 135 A.D.) contains an appeal by a woman to the *Lex (P)Laetoria*. In *Z. Sav.-Stift.*, XLVIII, 602 P. M. MEYER draws attention to B.G.U. VII, 1862 of 182 A.D., as containing the earliest example of a *civis Romana*, with *ius liberorum*, acting as guardian.

Marriage. See W. KUNKEL's article mentioned above under A. v.

C. Property.

W. KUNKEL's article in *Z. Sav.-Stift.*, XLVIII, 285-313, *Über die Veräußerung von Katoekenland*, is highly successful in drawing, with the aid of new documents, conclusions as to the origin of the alienability of catoecic lands. The new documents (B.G.U. VIII, 1731-40, of which 1734=B.G.U. VI, 1261 and 1735=B.G.U. IV, 1186, and 1734 and 1736 are here edited) are agoranomic, probably originals, of two kinds: *ὁμολογίαι* and oaths. The former express assent (*εὐδοκεῖν*) to an already accomplished *μετεπιγραφὴ* on the catoecic register from alienor to alienee of catoecic lands which alienor has ceded (*παράκεχώρηκεν*). The oaths are confirmatory of such *ὁμολογίαι*, though oath and *ὁμολογία* in the same transaction have not been found. The consideration (*ἀνθ' ἑν*) consists in every case of advances (*εὐχρηστίαι*) received by the alienor for the purpose of meeting catoecic dues, and KUNKEL regards the present transactions as *datationes*

in solutum. Here we have the first germ of alienability of such lands, which developed later than their heritability. It is that the State, faced with the alternative of a wholesale resumption of *catoecic* lands for non-payment of dues and the granting of permission to the tenants to alienate to other *catoeci*, chose the latter course. The terminology of sale is avoided, and it remains avoided even in Roman times, when *catoecic* lands had become private property. The question of alienability depends on the relative importance at a given date of the *παράκλησις* and the *μετεπιγραφή*. This excellent article ends with a discussion of SCHÖNBAUER's and PARTSCH's theories of *καταγραφή* and with an interesting study of the oaths. See the notice of P. KOSCHAKER's *Neue Keilschriftliche Rechtsurkunden* above under A. ii.

H. I. BELL in *Studi Bonfante*, III, 61-7, *A Family Dispute concerning Hypothecation*, edits with introduction, translation and notes, P. Lond. Inv. Nos. 1983 and 1977 of 168 and 173-4 A.D. Three members of the Antinoopolite family of Heraclides-Valerius, known from other London papyri, dispute over a slave jointly owned by them. One of them has hypothecated the slave; he claims to have hypothecated only his own share, but the others charge him with having dealt with the whole property. The ground of their suspicion may be that the creditor is in possession, presumably by delivery from the hypothecator; but even so, the title of the other two should not be affected, though their position might be *de facto* more difficult. Anyhow the hypothecator is confident that he can produce a document showing hypothecation of only a third, in which case the creditor's action is not even colourable. A question of fact rather than of law.

W. KUNKEL's article *Mancipatio* in PAULY-WISSOWA's *Realencyclopädie* should be noted.

D. Obligations.

i. *General*. In *Lineamenti del sistema contrattuale nel diritto dei papiri*, Milan, *Università Cattolica*, 1928 (?), viii + 90 pp., V. ARANGIO-RUIZ sketches the contractual law in Egypt with special reference to its Greek side. Chapters 1 and 2 reveal a general point of view in sympathy with L. WENGER's *antike Rechtsgeschichte* and P. COLLINET's Byzantinism of the *Corpus Iuris*. The simple description in chapter 2 of the kinds of memoranda of contracts is welcome, but as a palliative of its doctrine of Byzantine subjectivism W. W. BUCKLAND's *Diligens Paterfamilias* in *Studi Bonfante*, II, 87-108 may be recommended. The remaining chapters deal with outstanding features and problems of various contracts, namely, sale of land, hire, loan, *receptum nautarum*, *foenus nauticum*. The whole book is vividly written, its constant reference to economic and general history serving to sustain interest.

L. WENGER, *Aus Novellenindex und Papyruswörterbuch. I. Bericht über den Stand der Arbeiten am Novellenindex*; with specimen entries for ἀγαθός, ἄγραφος, ἀδιάθετος, ἄγω. II. ΑΓΡΑΦΟΣ in den Rechtsquellen (*Sitz.-Ber. Bay. Ak.*, 1928, 4, pp. 15-107). This second part starts as a study of ἄγραφα, i.e. business transactions concluded without writing, based on the Index of Justinian's Greek Novels in preparation at Munich, of which the article ἄγραφος had been given as a sample in I, p. 12 (add ἔγγραφος, p. 83, and ἔγγραφω, pp. 89-90), but the study spreads out first to the rest of the *Corpus Iuris*, then to the papyri, and finally to inscriptions, always however with sole reference to Hellenistic and Byzantine law, to the exclusion of Roman, Greek and oriental law. The subject is unwritten contracts, wills, lawsuits, administrative acts, not νόμος ἄγραφος in the usual sense. A first result is that ἄγραφα are seen to remain important all the time: *quod non est in actis non est in mundo* is not true, except in a literal sense for the modern papyrologist, who may be tempted to overlook ἄγραφα. A second is that ἄγραφος means simply not in writing, i.e. oral or implied by conduct: e.g. γάμος ἄγραφος is nothing but a marriage for which there has been no written contract, and γάμος ἔγγραφος does not mean a registered marriage. PREISIGKE's *Fachwörter* is thus corrected. There is a good summary at pp. 100-2.

ii. *Sale*. From G. CORNIL's *Die Arrha im justinianischen Recht* in *Z. Sav.-Stift.*, XLVIII, 51-87, we pick out the points specially concerning us. The bibliography, pp. 52-4, should be noted. At p. 55, n. 1, we have mention of *arrha* in contracts of service in the papyri, pp. 69-74 on sale in Greek law make use of papyrological evidence, and at pp. 77-9 SCHÖNBAUER's and SCHWARZ's views come in for criticism. The writer's general conclusion is that the penitential function of *arrha* is a myth. In pre-Justinian practice it served both as evidence and as an agreed penalty, but did not confer a right of withdrawal. No doubt the aggrieved party could choose between *arrha* and damages, but the practice of taking high *arrha* made the choice unreal. The only *locus poenitentiae* to be found in Justinian (C. 4, 21, 17. Inst. 3, 23 pr.) lies in the preliminary stage of a contract intended to be in writing, where no *arrha* has been given.

P.S.I. VIII, 965 (cent. 4-5) contains, according to A. SEGRÉ's commentary, a reference to Diocletian's edict of 301 *de pretiis rerum venalium*, showing that that edict applied to the whole empire, and not merely

to the eastern provinces. U. WILCKEN in *Archiv*, IX, 71, agrees, and P. M. MEYER in *Z. Sav.-Stift.*, XLVIII, 633, reproduces the text.

See also above under A. vi.

iii. *Lease*. See above under A. v.

E. Procedure.

P. Petrie III, 25 (MITTEIS, *Chrest.*, 30) is a second century B.C. processual document which MITTEIS pronounced unintelligible in default of an advance in its reading. An explanation was attempted in *Archiv*, VI, 355 ff., but now G. VON BESELER in *Z. Sav.-Stift.*, XLVIII, 585-6, proposes new readings, which are confirmed by H. I. BELL, *ibid.*, on revision of the original, and are welcomed by U. WILCKEN in *Archiv*, IX, 62. O. GRADENWITZ in *Aegyptus*, VIII, 335-6, makes conjectures for the completion of another Ptolemaic processual document, P. Tor. 13 (MITTEIS, *Chrest.*, 29; U.P.Z. i, 118). That of *διὰ προγράμματος ἀνηγορευμένον* in l. 20 is considered by U. WILCKEN in *Archiv*, IX, 62, who appears to regard *διὰ προγράμματος* as certain.

P. Oxy. XVII, 2104 gives a rescript of Alexander Severus. In *Z. Sav.-Stift.*, XLVIII, 586, P. M. MEYER points out that this is the same rescript as that quoted by Paulus, I. 20 *resp.* D. 49, 1, 25, and he develops his observation in *Studi Bonfante*, II, 341-4. Meanwhile U. WILCKEN independently makes the same identification in *Archiv*, IX, 90. We combine the two. Except that the Digest abbreviates the prescript and omits the last four lines (15-18) of the papyrus rescript, the two copies show only one small textual variation, *viz.*, l. 7 D. *ἄπορε* for *ἄρε* and l. 8 *om. πορε*. Here with WILCKEN the Digest is to be preferred. From the fuller prescript WILCKEN infers the date of the *epistula* to be 222, and he accepts A. S. HUNT'S 241 as the probable date of its incorporation by the prefect Annianus (ll. 19-21) in his *commentarii*. MEYER thinks 241 too long after Severus's death, and would alter the restored year-number in l. 20 from 4 to 12 or 13. The last four lines of the rescript, omitted by the Digest, are in a bad state. They evidently dealt with the right of a person accused on a capital charge to appeal to the emperor, the right claimed by St Paul. MEYER'S completion of ll. 15-16: [*ὑπευθύνους ὄν*]τας is better than WILCKEN'S [*ἐκκαλουμένους (?)*]τας.

The Cyrenean Edicts of Augustus, published with 5 plates by G. OLIVERIO in *Notizario archeologico del Ministero delle Colonie, Fasc. IV* (Milan-Rome, 1927), throw light on a number of fundamental points, among which the procedural are prominent. Their general importance perhaps justifies a bare bibliography here. A. NEPPI MODONA in *Aegyptus*, IX, 146-51, reviews OLIVERIO'S edition as an edition, favourably, but with interesting criticisms. J. G. C. ANDERSON in *J.R.S.*, XVII, 32-48, gives full texts with commentary and partial English translations; A. VON PREMERSTEIN in *Z. Sav.-Stift.*, XLVIII, 419-531, full texts, German translations and an important commentary. Papyrological matter will be found at pp. 434, 452, 465, n. 1, 466, n. 1, 468, nn. 1 and 2, 470, n. 3, 471, n. 1, 472 and n. 3, 477, n. 1, 482, n. 2, 503, n. 2, 510, 528, n. 3 *if*. An article by V. ARANGIO-RUIZ is promised in *Riv. di Fil.*

The new documents on libellary procedure cited and commented on by P. M. MEYER in *Z. Sav.-Stift.*, XLVIII, 629, should be noted. See also the account of A. SEGRÈ'S articles on the execution clause in contracts given above under A. vi.

F. Public Law.

U. WILCKEN, *Zur Propositio Libellorum* in *Archiv*, IX, 15-23. Here WILCKEN defends, successfully one must hold, the doctrine developed by himself in *Hermes*, LV, 1 ff. out of MOMMSEN'S *Gordians Dekret von Skaptoparrene* (*Jur. Schr.*, II, 172) that from the time of Hadrian *scriptio* to a *libellus* was not notified to the petitioner by return to him of the original or a copy, but that he was left to take a properly attested copy from the bundles of *libelli* hung up in an appointed place: *ex libro libellorum propositorum*. In support of his view WILCKEN cites two new documents: P. Oxy. XVII, 2131 of 207 and P.S.I. IX, 1026 of 150. A. VON PREMERSTEIN'S article *Libellus* in PAULY-WISSOWA'S *Realencyclopädie* appears to agree in substance with WILCKEN'S doctrine.

E. GRUPE, in *Z. Sav.-Stift.*, XLVIII, 573-5, makes it probable that the Latin original of the *epistula Claudii* to the Alexandrians, P. Lond. 1912, published by H. I. BELL in *Jews and Christians in Egypt*, pp. 23-6, was composed by the emperor himself. The argument consists mainly of stylistic parallels with the *oratio Claudii de iure honorum Gallis dando* (BRUNS, *Fontes*, 52).

See also the note on P. Oxy. 2104 given above under E.

7. PALAEOGRAPHY AND DIPLOMATIC.

U. WILCKEN, in an article *Zur Propositio Libellorum* in *Archiv*, ix, 15-23, replying to DESSAU's *Zur Inschrift von Skaptopara* (*Hermes*, LXII, 205 ff.), discusses the procedure followed in making petitions. He adduces parallels to the phraseology of the inscription from papyri.

A note in *Cl. Rev.*, XLII, 4, states that SCHUBART's *Griechische Palaeographie* has been "highly praised" by C. J. KRAEMER in the *Cl. Weekly* (New York), March 12, 1928—so far inaccessible to me.

From *Lit. Zent.-Bl.*, Dec. 24, 1927, I see that A. H. SALONIUS in his edition of P. Berol. 13236 (*Ein Thukydidespapyrus. Soc. Scient. Fennica, Comm. hum. Litt.*, II, 2) discusses "das Verhältnis zu den mittelalterlichen Handschriften." I have not seen this.

F. X. J. EXLER's *Form of the ancient Greek Letter* has been reviewed by H. M. HUBBELL in the *Cl. Weekly*, Oct. 10, 1927.

F. G. KENYON, in an article on *The Papyrus Book* in *The Library*, VII, 121-35, deals with the use of papyrus for books and the size and format of rolls and codices. He gives some statistics as to the popularity of the codex-form at various periods. A useful summary of the information on the subject.

Shortly before sending this section to press I heard of K. OHLY's *Stichometrische Untersuchungen* (*Zentralblatt für Bibliothekswesen*, Beiheft 61), Leipzig, Harrassowitz, 1928, pp. x+131, but have not yet been able to see it. [See also § 3.]

8. LEXICOGRAPHY AND GRAMMAR.

MOULTON and MILLIGAN's *Vocabulary of the Greek Testament*, Part VII (by G. MILLIGAN), covers the section σαβαώθ—Τυχικός (pp. 567-646). PREUSCHEN and BAUER's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments* (see *Journal*, XIII, 118) is reported to be completed and is reviewed with praise by A. DEBRUNNER in *Theol. Lit.-Z.*, LVIII, 541-2. Another work of a lexicographical character, H. LEISEGANG's *Indices ad Philonis Alexandrini opera*, pars I (a-ζ), = vol. VII, part I, of the edition of Philo's works by COHN, WENDLAND and REITER, is reviewed by W. CRÖNERT in *Gnomon*, IV, 570-7. A number of articles on particular words have appeared. L. WENGER has discussed ἄγραφος in an article which I have not seen [see § 6, D. i]. In *Eranos*, xxv, 214-16, D. TABACHOVITZ renders ὅσαπερ ἄλλα ἡμῖν αἰρεῖ in P. Oxy. 1469. 22, "cetera omnia quae debemus" and ἐπειδὴ αἰρεῖται ἐμοί τε καὶ τῷ νίῳ κτλ. in P. Oxy. 1627. 7, "cum ego et filius Th. sequenti anno munere octo mens[i]um perfungi debeamus." I am less attracted by the same writer's proposal to read in P. Lond. I. 77. 34 f. (pp. 231 ff.) = Mitteis, *Chr.* 319, καθὰ ὁ προλαβὼν ἐσαφήμισεν ὁ ἔπος "ut prior pars orationis explanavit" [see § 9 below]. In the same volume of *Eranos*, p. 283, H. FRISK wishes to read in P. Oxy. 130. 18, παρακαλῶ καὶ καθικετεύω for π. κ. κατικελεύω, comparing παρακαλῶ καθικετεύω in P. Lond. v. 1677. 39, and proposes to recognise in place of εἰ δ' αὐτὰ in P. Oxy. 942 the word εἴσαντα = εἰσαντικά (formed like πάσαντα). In *Aegyptus*, VIII, 357-8, A. GODINA has collected passages in the papyri in which καλός means good. An Utrecht dissertation by M. DE VRIES entitled *Pallake* (Amst. 1927) is reviewed in *Museum*, xxxv, 155-7, by E. VAN HILLE. From *J.H.S.*, XLVIII, 125, I learn that E. ORTH, *Logios*, Leipzig, Noske, 1928, pp. ix+108, is a history of the word λόγιος, with a chapter on papyrus usages. A great deal of miscellaneous lexicographical information is contained in the review of Part III of the new Liddell and Scott by W. SCHMID in *Phil. Woch.*, XLVIII, 609-18, 641-59. Parts II and III of Liddell and Scott have been reviewed by P. MAAS in *Gnomon*, IV, 289-91, Parts I and II by P. KRETSCHMER in *Glotta*, xv, 188-90, and Parts I-III by F. MULLER in *Museum*, xxxvi, 57-60. For WENGER's *Aus Novellenindex und Papyruswörterbuch* see above, § 6, D. i.

Several grammars and grammatical dissertations have appeared. I have not seen F. M. ABEL, *Grammaire du grec biblique suivie d'un choix de papyrus*, Paris, Gabalda, 1927, 1 vol. 8°, xl+415 pp. From the reviews by P. F. REGARD in *Rev. ét. anc.*, xxx, 229-31 and J. B. CHABOT in *Journ. Sav.*, 1928, 248-9, I gather that it is a rather full descriptive grammar of the New Testament, with incidental references to the Septuagint (3200 references to the N.T., as compared with 750 to the LXX), followed by the texts of about 20 papyri. Nor have I seen Mgr. JAQUET, *Grammaire du grec du Nouveau Testament*, Paris, de Boccard, 1927, 1 vol. 8°, 165 pp., which is reviewed by P. F. REGARD in *Rev. ét. anc.*, xxx, 231-2, and seems to be of an elementary character. H. S. DANA and J. R. MANTEY, *A Manual Grammar of the Greek New Testament*, London, S.P.C.K., 1928, pp. xx+356, Cloth, 12s. 6d. net, which I have seen, is intended for beginners in New Testament Greek. The authors are Americans. H. PERNOT, *Études sur la langue des Évangiles*, Paris, Les Belles Lettres, 1927, is known to me only from the review by A. DEBRUNNER in *Gnomon*, IV, 441-5. PERNOT's study is said to be of interest for his comparison with Modern Greek usage.

L. RADERMACHER'S *Neutestamentliche Grammatik* (2^o Aufl. Wien, 1925) is reviewed at length and rather unfavourably by W. CRÖNERT in *Gnomon*, IV, 74-91. The last paragraph of the review includes the following: "R.s Werk ist als Lehrbuch weder für Theologen noch für Philologen brauchbar.... Als Beispielsammlung bringt es demjenigen, der nachzuprüfen und zu sichten versteht, reichen Stoff und manche Anregung." E. MAYSER'S *Grammatik der Griechischen Papyri aus der Ptolemäerzeit*, II, 1, is reviewed by G. GHEDINI in *Aegyptus*, VIII, 361-3, and by F. M. ABEL in *Rev. Bibl.*, 1927, 435-9. M. JOHANNESSEN, *Der Gebrauch der Präpositionen in der Septuaginta*, Berlin, 1926 (= *Nachr. von d. Ges. d. Wiss. zu Göttingen*, Phil.-hist. Kl. 1925, Beiheft, pp. 167-388), is favourably reviewed by P. THOMSEN in *Phil. Woch.*, XLVIII, 451-3. R. C. HORN, *The use of the subjunctive and optative moods in the non-literary papyri*, Philadelphia, 1926, 8^o, pp. 175, is a thesis for the doctorate. A. H. SALONIUS, *Zur Sprache der griechischen Papyrusbriefe*, I Die Quellen, pp. 41, Helsingfors, Akadem. Buchhandlung, Leipzig, Harrassowitz, 1927, I know only from the reviews by A. S. HUNT in *Cl. Rev.*, XLII, 148-9, and by R. HELBIG in *Phil. Woch.*, XLVIII, 1579-80. D. GROMSKA, *De sermone Hyperideo*, Leopoldis, Gubrynowicz et filius, 1927, pp. 100, which is noticed in *J.H.S.*, XLVIII, 282, is not yet accessible to me.

According to GERTRUD REDL the style of Isidore of Pelusium in his letters suggests that he was "ein im Sinne seiner Zeit gut durchgebildeter Sophist," a "Redekünstler und Redelehrer." This view is supported by the evidence of his wide reading of classical authors. The letter III, 57 is in its form a *διδασκαλική ἐπιστολή*. A number of parallel passages are cited. *Isidor von Pelusium als Sophist*, in *Z. f. Kirchengesch.*, XLVII, N.F., x, 325-32.

The accentuation found in literary papyri is touched upon in the *Report of the Committee on Greek Accentuation* which has appeared in the *Proceedings of the Classical Association*, 1928, 60-9. A new and apparently large work by B. LAUM, *Das Alexandrinische Akzentuationssystem unter Zugrundelegung der theoretischen Lehren der Grammatiker und mit Heranziehung der praktischen Verwendung in den Papyri*, Paderborn, 1928, 8^o (*Stud. z. Gesch. u. Kultur d. Altertums*, IV *Ergänzungsband*), has not yet come into my hands.

The Egyptian proper names occurring in COLLART, *Les Papyrus Bouriant*, are analysed by K. FR. W. SCHMIDT in pp. 170-81 of his review of that work in *G.G.A.*, CXC. The Egyptian fish-names used by Greek writers are collected and discussed by D'A. W. THOMPSON in *Journal*, XIV, 22-33. I have not seen W. SPIEGELBERG'S article *Zu dem Namen Manetho* in *O.L.Z.*, XXXI, 649-50. B. MEINERSMANN'S work on Latin words and names in the papyri (see *Journal*, XIII, 118; XIV, 156) is reviewed by A. STEIN in *Phil. Woch.*, XLVIII, 230-5, and by G. GHEDINI in *Aegyptus*, VIII, 363-4, in both cases rather unfavourably. A short notice, with a few critical notes on points of detail, is contributed by F. Z[UCKER] to the bibliography in *B.Z.*, XXVIII, 179-80.

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

The translation, as before by L. R. M. STRACHAN, of DEISSMANN'S latest edition of his *Licht vom Osten* has appeared, with the title *Light from the Ancient East*, London, Hodder and Stoughton, 1927, pp. xxxii + 535, 85 illustrations.

P. COLLOMP has published an introduction to papyrology, mainly in the form of bibliography. It appeared in the *Bull. de la Fac. des Lettres de Strasbourg*, v, 89-98, 129-35, 171-8, under the title *La papyrologie*, but has now been reprinted as a separate work by Les Belles Lettres, at 6 fr. [I have been unable to see this reprint.] It is reviewed by M. HOMBERT in *Rev. Belge*, VII, 1044-5; P. COLLINET in *Rev. hist. dr. fr. et étr.*, 1928, 468-9 (brief notice); W. SCHUBART in *Hist. Z.*, CXXXVIII, 666 (brief notice); A. C[ALDERINI] in *Aegyptus*, VIII, 379-80; and J. P. W. in *Bull. Bibl. et Péd.*, XXXII, 66.

I know only from a rather severe notice by M. H[OMBERT] in *Chronique d'Égypte*, 1928, 138-9, a popular introduction to papyrology in Esperanto by JULIUS PENNDORF, *Grekaj Papyruŝoj*, Berlin, 1927.

M. HOMBERT has begun in *Byzantion*, III, 520-46 a useful *Bulletin Papyrologique*, of which two instalments appear, together covering respectively the years 1925 (to p. 535) and 1926 (pp. 536-46). In this (p. 541) HOMBERT refers to a bibliography by G. CARACI, *Gli studi italiani sulla storia dell' Egitto dopo Alessandro Magno. L'Opera degli Italiani* (Rome, 1926), pp. 40-55.

P. CLOCHÉ publishes, under the heading *Histoire grecque 1925-6*, a critical bibliography of the subject in *Rev. historique*, CLVII, 308-43. [The part containing it is at the moment not accessible to me.]

Since the last appearance of this bibliography two new instalments of the invaluable bibliography in *B.Z.*, as usual containing a section on papyri, have appeared: *B.Z.*, XXVII, 420-80, XXVIII, 170-237.

G. VITELLI has published a number of notes on miscellaneous papyri, chiefly suggestions for readings. The non-literary texts concerned are: P. Lond. 753, Cornell 2, 6, P.S.I. 74, 948, 33, 2117, 199, 972, 1026, 1059, 1051, Lips. 10, 40, S.B. 6262, Flor. 384, 64, Oxy. 2113, 2150, 1772, U.P.Z. 78, Garrett Dep. Coll. 7541.

Reference may be made here to G. CANTACUZÈNE's article in *Aegyptus*, IX, 63-96, on the *pridianum* published by HUNT, which is noticed under § 3.

G. VON BESELER and O. GRADENWITZ in *Z. Sav.-St.*, XLVIII, 585-6, communicate some new readings in the important text P. Petrie III, 25, which help materially in the understanding of the document. WILCKEN comments favourably on their article in *Archiv*, IX, 62.

GRADENWITZ in U.P.Z. 118 suggests Θα[σ]ης in l. 10 and in l. 20 διὰ πρ[ογρ]άμμα[τος ἀνη]γορευμέν[ου]. WILCKEN in *Archiv*, IX, 62, approves these readings, which he says that a facsimile in his possession confirms, except for ἀνηγορευμένον, about which he is doubtful.

Reference may here be made to WILCKEN's *Zum Germanicus-Papyrus* (in *Hermes*, LXIII, 48-65), for which see § 4, *Administration*. For readings and extension of abbreviations in the birth certificates of Roman citizens see § 3.

D. TABACHOVITZ publishes two notes on the reading or interpretation of papyri. The first relates to the well-known P. Lond. I, 77 (the will of Abraham), where he proposes to solve the much-discussed crux in l. 35, εσαφηνισε νοεπος by reading it as εσαφήνισεν ὁ (l. τὸ) ἔπος, the clause meaning "as the preceding text has shown." A. H[EISENBERG] justly points out in *B.Z.*, XXVIII, 180, that this is very improbable; he himself says, "es wird...εσαφήνισεν λόγος zu lesen sein." If this is meant as a correction of the text it may pass, though it is a little difficult to understand how λογος could be corrupted into σεπος, but as to the actual reading σεπος doubt seems impossible. I venture to suggest an alternative explanation, which, so far as I recollect, has not been put forward before, but which seems to me far likelier than either of the foregoing. May we not suppose an accidental omission, due either to copying from an abbreviated draft or to a mere slip of the pen and read εσαφήνισεν ὁ ἐπ(ίσκοπ)ος, the sense being "as the bishop my predecessor specified"? In this case it is best to refer the words only to the clause ἐτι μὴν καὶ...πολυτέλους; i.e. the εὐκτήριον had apparently been bequeathed by the previous bishop to Abraham and was now bequeathed by him to his disciple Victor, who succeeded him in the government of the monastery; it was presumably a sort of perquisite of office. In the second note TABACHOVITZ, very convincingly, explains αἰρέω in P. Oxy. 1469, 22 and 1627, 7 as "fall to the share of" someone. *Ad Pap. Lond. I 77, 34* and *Ad Pap. Oxyrh. XII 1469, 22 et Oxyrh. XIV 1627, 7*, in *Eranos*, XXV, 214-15 and 215-16. For suggestions by H. FRISK on P. Oxy. 130, 942 in the same volume of *Eranos* see § 8 above.

In *Phil. Woch.*, XLVIII, 417-18, B. OLSSON also refers to the Abraham papyrus, pointing out that οὐκ ἔχω...ἕως ἐνὸς τριμησίου means "I have not even 1 tremis."

10. MISCELLANEOUS AND PERSONAL.

WILCKEN in *Archiv*, IX, 61-2, calls attention, with cordial approval, to GRADENWITZ's proposed "Konträrindex," which I mentioned in the last instalment of this bibliography (*Journal*, XIV, 157).

The "Fondation égyptologique Reine Elisabeth" is described in an appreciative article by WESSELY, *Das Brüsseler Heim für ägyptologische Studien*, in the *Vienna Reichspost*, 15 Apr. 1928, 21-2.

A report by the late Prof. KELSEY on the American excavations at Karanis, with translations of the two letters of Apollinarius, has appeared, under the title *Fouilles américaines à Kom Ousim (Fayoum)*, in *C.-R. Ac. Inscr. et B.-L.*, 1927, 81-90, 1 plate.

A. VOGLIANO reports the results of BRECCIA's excavations for the Società Italiana near Behneseh in 1927-8, when some valuable literary papyri were discovered (see above, § 1); *Gnomon*, IV, 455.

The scheme of publication of the Giessen papyri (*Journal*, XIV, 157) was changed, GLAUE's part appearing as Heft II (see § 2), while KLING's, which was to have formed Heft II, will come later. I learn from Prof. KALBFLEISCH that the University Library has received, as a gift, a considerable accession of papyri, chiefly documents of the Roman period. Prof. VITELLI tells me that it is hoped to publish the second part (with the indexes) of P.S.I. IX in the spring of this year, and Dr. KIESSLING that vol. III of the *Wörterbuch* is in the press.

Obituary notices of COMPARETTI by A. CHIAPPELLI (*Rend. Acc. Naz. Linc.*, S. VI, III, 357-78), of GRENFELL by P. M. MEYER (*Z. Sav.-Stift.*, XLVI, 806-7), and of HOGARTH by H. R. HALL (*Journal*, XIV, 128-30) have appeared. WENGER publishes a bibliography of the obituary notices of MITTEIS in *Archiv*, IX, 107.



EGYPT EXPLORATION SOCIETY
THE JOURNAL OF EGYPTIAN ARCHAEOLOGY
 CONTENTS OF VOLUME XV, PARTS I AND II, MAY 1929

AN EGYPTIAN ST. CHRISTOPHER	H. R. Hall
SOME NOTES ON MATERIAL FOR THE REIGN OF AMENOPHIS III	S. R. K. Glanville
PTOLEMY II AND ARABIA	W. W. Tarn
SCENES FROM A DESTROYED TEMPLE AT NAPATA	F. Ll. Griffith
PREDYNASTIC FIGURES OF WOMEN, AND THEIR SUCCESSORS ...	G. D. Hornblower
THE TRANSCRIPTION OF NEW KINGDOM HIERATIC	Alan H. Gardiner
NOTES ON THE REBURIAL OF TUTHMOSIS I	H. E. Winlock
MEROITIC STUDIES VI	F. Ll. Griffith
A NEW SPEECH OF LYSIAS	H. J. M. Milne
A NEW PORTRAIT-HEAD OF TUTHMOSIS III(?) AT BERLIN, AND THE PORTRAITS OF HATSHEPSUT	H. R. Hall
ZWEI INSCRIFTEN DER SPÄTZEIT	Wilhelm Spiegelberg
THE SHEPHERD'S CROOK AND THE SO-CALLED "FLAIL" OR "SCOURGE" OF OSIRIS	Percy E. Newberry
ADDITIONS TO THE NEW HIEROGLYPHIC FOUNT (1928) ...	Alan H. Gardiner
A LETTER FROM CONSTANTINOPLE	Victor Martin
GENERAL SIR JOHN MAXWELL, P.C., G.C.B.	
ARTHUR CRUTTENDEN MACE	
NOTES AND NEWS	
BIBLIOGRAPHY: GRAECO-ROMAN EGYPT. A. PAPYRI (1927-28)	
NOTICES OF RECENT PUBLICATIONS:	
Professor FRANÇOIS LEXA. <i>La Magie dans l'Égypte antique de l'Ancien Empire jusqu'à l'époque copte</i>	Reviewed by Alan W. Shorter
BERTHA PORTER and ROSALIND L. B. MOSS, B.Sc., Oxon. <i>Topo- graphical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings. I. The Theban necropolis</i>	" " N. de G. Davies
H. J. M. MILNE, B.A. <i>Catalogue of the Literary Papyri in the British Museum</i>	" " A. D. Knox
PIERRE JOUGUET, PAUL COLLART, JEAN LESQUIER. <i>Papyrus grecs.</i>	" " H. I. Bell

LONDON:

PUBLISHED BY

THE EGYPT EXPLORATION SOCIETY

13, TAVISTOCK SQUARE, W.C. 1

Presented to members of the Society gratis.

To non-members 25s. nett.